

# **UKUCWANINGWA KWAMA-ATIKILI ESIZULU NGEMIBIKO YEZINDABA EZIBUHLUNGU EZISEMAPHEPHANDABENI**

**ZANDILE VICTORIA NSELE**



lthesis yokufezekisa izimfuneko eziqo zeMasters of Arts zeUniversity of Stellenbosch

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## DECLARATION

I, the undersigned, hereby declare that the work in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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## ISIQOQO

Lesi sifundo sicubungula kabanzi ngama- atikili ezindaba ezibuhlungu ngesiZulu akhishwe ephephandabeni **ILANGA** ngokombono womthetho we'genre'. Isifundo sisiza ikakhulu esimweni sendlela umhlaba ohamba ngayo kuyela ekuhlelweni kwesakhiwo sama-atikili ezindaba ezibuhlungu eziqhutshwa nguWhite (1997) ekuhlaziyweni kwama-atikili esiZulu. Umbiko wezindaba ezibuhlungu ngokoqobo lwawo uhlanganiswe nokulwa nodlame, ukubuyiselwa emuva kwamathuba amahle namabi kanye nokwephula imithetho ebalulekile yokuhlalisana kwabantu. Umbiko wezindaba ezibuhlungu uhlukaniswa ngezimo zezinhlobo ezimbili, yileyo mibiko esuselwa ezehlakalweni ezisebenzisa izinto eziphathekayo noma ezizenzekelayo njengengozi, isidumo esijwayelekile, isiphithiphithi noma abaphoqi- ngenkani, kanye naleyo mibiko esuselwa ekuxhumaneni kwezehlakalo njengezinkulumo, ukuhlolwa ngemibuzo, noma ukukhishwa kwemibiko yamaphephandaba. Ucwangingo kulesi sifundo lumele ekuhlaziywa kwama-atikili amane ngesiZulu alezi zinhlobo zozimbili. Ukuhlaziywa kwama-atikili esiZulu aveza ukusekela umbono kaWhite wokuthi zozimbili izinhlobo zemibiko yezindaba ezibuhlungu zibonisa isakhiwo esifanayo sohlobo lokubhalwayo, indlela umbhalo ohlelwe ngayo oyingqalizivele kubo bonke abantu abanikwa ulwazi lwezindaba ezweni lonke okuyilona olunika izindaba ezibuhlungu ukuhlukanisa indlela obhalwe ngayo. Zozimbili izinhlobo zemibiko yezindaba ezibuhlungu zifeza ulwazi kanye nezinjongo zobuciko okungenamudwa, isimo sokuhamba komhlaba lapho ezincikile izinhlelo zokuxhumana zihamba umhlaba wonke zicubungulwa zichasisa, zisikhiphela umongo wendaba zibuye zibe namandla okuphumelelisa okubhalwayo okuncane okuseqoqweni elibalulekile oluphakathi kohlelo olukhulu.

## ABSTRACT

This study investigates a selection of hard news articles in isiZulu that were published in the newspaper *Ilanga* within the framework of genre theory. The study invokes in particular the orbital structure approach to the organisation of the structure of hard news articles advanced by White (1997) in analysing the isiZulu articles. Hard news reports are typically associated with eruptive violence, reversals of fortune and socially significant breaches of the moral order. Hard news reports are distinguished in terms of two types, namely those reports which are primarily grounded in a material event such as an accident, natural disaster, riot, or terrorist attack, and those reports grounded in a communicative event such as a speech, interview, or press release. The research in this study presents an analysis of four articles in isiZulu of each of these two types. The analysis of the isiZulu articles presents support for White's view that both types of hard news reports exhibit the same generic structure, a mode of textual organisation unique to mass media which gives hard news its textual distinctiveness. Both types hard news reports achieve their informational and rhetorical objectives through a non-linear, orbital structure in which dependent 'satellites' elaborate, explain, contextualize and appraise a textually dominant nucleus.

## OPSOMMING

Hierdie studie ondersoek 'n seleksie 'harde nuus' artikels in isiZulu wat in die koerant **Ilanga** verskyn het. Die studie aanvaar die 'wentelbaan'-benadering tot die diskoersorganisasie van die struktuur van 'harde nuus' artikels, soos voorgestaan deur White (1997), vir die analise van die isiZulu artikels. 'Harde nuus' artikels word tipies gekenmerk deur inhoude wat handel oor eruptiewe geweld, die omkeer van geluk en sosiaal-bedeutende breuke in die morele orde. 'Harde nuus' berigte word onderskei in terme van twee tipes, naamlik daardie berigte wat primêr gegrond is in 'n materiële gebeurtenis soos 'n ongeluk, natuurlike ramp, oproer of terroriste aanval, en daardie berigte gebaseer op 'n kommunikatiewe gebeurtenis, soos 'n toespraak, onderhoud, of media-vrystelling. Die navorsing in hierdie tesis doen 'n analise van vier artikels in isiZulu van elk van hierdie twee tipes berigte. Die analise van die isiZulu artikels bied ondersteuning vir White se siening dat beide tipes 'harde nuus' berigte dieselfde generiese struktuur vertoon, 'n modus van tekstuele organisasie wat uniek is aan massa media en wat 'harde' nuus die tekstuele eiesoortigheid daarvan gee. Beide tipes harde nuus berigte verkry hulle informatiewe en retoriese doelwitte deur 'n nie-liniêre, wentelbaan struktuur waarin afhanklike sateliete 'n tekstueel-dominante kern verduidelik, uitbrei, kontekstualiseer en evalueer.

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## **ISAPHLUKO SOKUQALA**

### **1.1 IZINHLOSO NEZINJONGO ZALESI SIFUNDO**

Inhloso yalesi sifundo ukucubungula ngendlela imibiko yezindaba ezibuhlungu kanye nezinkulumo ezibhalwe ngayo emaphephandabeni, ikakhulu kuzobhekwa nendlela ulimi olusebenza ngayo ezinkulumeni ezibhalwayo njengawo amaphephandaba. Enye inhloso yalesi sifundo ukuhlola okuqondene nethiyori yenkulumo, ezosetshenziswa ekuhlaziyeni ama- atikili esiZulu asuselwa ephephandabeni llanga lase Natali. Le thisisi ihlose ukukhombisa ngesibonakaliso sombhalo wesiZulu ukuthi ukuhlaziywa kombhalo kuba okokuqala okubalulekile ezindaweni lapho ulimi lusetshenziswa khona kakhulu ekufundeni.

Ezintweni ezizocutshungulwa yilezo ezizogxila kakhulu kokushiwo nguGarrett no- Bell (1998) ezikhuluma: ngokukhishwa kwemibiko yezindaba kanye nezinkulumo ezibhalwe emaphephandabeni, imibono kanye namasu emaphephandabeni ngu- Van Dijk (1998), isakhiwo senkulumo sengxoxo yezindaba uBell (1998), ukufa, ukuvikeleka kanye nohlelo lwemithetho emihle nemibi. Okunye okuphathelene nokulandisa ngezizathu ezidalwa ukuziphatha okuthile kwabantu kanye nezinhlangano ezisinika ulwazi kanye nezindaba zomphakathi ezifaka amaphephandaba nguWhite (1997) kanye nokuhlola indlela amaphephandaba esiZulu ahlaziywa ngayo ukuthi iyahambisana nendlela eshiwo yilaba balingiswa. Injongo yalesi sahluko kuzoba ukwedlulisa i"genre" okuwuhlobo lokubhala olusuke luhlose ukuxhumanisa okuthile kubafundi nokuphakathi kumbhalo. Yileyo njongo yokuxhumana okuyiyona etshela umfundi ngokuthi yiluphi uhlobo lwegenre i- atikili ebhalwe ngayo. Isibonelo, ema- atikilini ahlaziywe esahlukweni sesine, azokhuluma ngezindaba ezinzima, umbhalo wakhona ubhalwe ngesiZulu, wonke uzobhalwa ngenhloso yokuxhumanisa nokwazisa abafundi ngezehlakalo ezenzekayo ezweni lonke.

### **1.2 ISAKHIWO SETHIYORI**

Lesi sifundo sizobhekisa kuGarrett no Bell (1998) abakhuluma ngokukhishwa kwemibiko yezindaba kanye nezinkulumo ezisemaphephandabeni njengokuyizona okuzohlaziywa ngazo imibhalo yesiZulu, okuyiyona okungeyokuqala eyaziwayo kuma thiyori ngokuhlaziywa kwenkulumo embhalweni. Bobabili baveza izindlela zezinkulmo ezisinika ulwazi lokwenzekayo olucashunwe emaphephandabeni ukwenzela abafundi ukuba bazi ngezindlela okuzofundwa ngazo izinkulumo ezisemaphephandabeni. Lezi zindlela zihlose

ukubeka umumo wobuciko ekufundeni ngezinkulumo ezisemaphephandabeni. Babeka ukuthi izinkulumo zabo zibhekise kakhulu ekuhlalisaneni kwabantu nokubuye ibhekise kabanzi ebudlelwaneni bengqikithi yenhlalo yokusetshenziswa kolimi. Baphikisana nokuthi ulimi ezintweni ezisetshenziselwa ulwazi lwamanje lwezindaba ezisemaphephandabeni alubukeki ngokweqiniso lwemvelo ephathelene nezilimi ukwehlukana phakathi kwegama inkulumo noma intshumayelo okuwulimi olukhulunywayo kanye nombhalo okuwulimi olubhalwayo. Ngokuka Garrett no Bell umbhalo ubhekiswe ukusetshenziselwa ukubhekisa kwingaphandle ukubonakalisa ukuxhumana kwesehlo, ukusetshenziwa kwegama inkulumo noma intshumayelo eboniswa ngokushiwo nguCook (1992: 1) ngokuhlaziywa kwenkulumo: lapho ethi ayiphathelene nokusetshenziswa kolimi. Ibuye ihlole ingqikithi yokuxhumana ukuthi ubani oxhumana nobani ngani, kuyiphi inhlobo yobudlelwane bomphakathi noma indawo, kuyiphi indlela yokuxhumana ngencazelo kanye nangezindaba kubantu, izinhlobo ezahlukene zokuxhumana zikhule kanjani, kanye nobudlelwane nabanye. Babuye babhekise kuGraddol oqhubeka nokuthi imvamisa imibhalo ibhekwa njengokuxhumana kwezinto ezenziwe ngobuciko, kanti futhi, ngokunjalo iwumkhiqizo yesayensi ephathelene nolwazi lwemisebenzi, isibonelo, ukubhala, ukucindezela noma ukuthayipha njalo- njalo. UGarrett no Bell babhekise emsebenzini ka Kress no van Leeuwen abanolwazi lokulungisela ukwenza amakhasi kwiphephandaba njenge “mibhalo” ezahlukweni zale volumnu. UBell (1995: 23) uveza izizathu ezine zalaba abasebenza ngolimi nokuxhumana nabasebenza ngobubanzi bendima yezindaba. Okokuqala, izindaba yizona ezininika ulwazi olukhulu olulindeleke ukufinyelela elwazini olungacineka kanye nolungasetshenziselwa ucwaningo kanye nokufundisa. Okwesibili, ukusetshenziswa kwezindaba kuphathwa kubuye kumelwe abantu, ukusetshenziselwa kanye nemibono nemizwa onayo yolimi enkulumeni yomphakathi. Okwesithathu izindaba zizosetshenziselwa ukusitshela kabanzi ngencazelo yomphakathi kanye nokugcwaliseka kombono wokuthi leyonto injani ibekelwe isu lokuthi yenzeke olimini nasekuxhumaneni. Okwesine, izindaba zisikhanyisela zibuye ziphathe incazelo kanye nokushiwo isiko, ezombusazwe kanye nempilo yenhlalo.

UGarrett no- Bell encwadini yabo i- Coverage babeka ukuthi imvamisa imisebenzi ezinkulumweni zamaphephandaba ziba sohlotsheni lokubhala oluyiqiniso ikakhulu ezindabeni. Okusho ukuthi kugcizelela amaqiniso ikakhulu endabeni. Lokho kugcizelela kusikhanyisela ngezanga lwezindaba okuyizona ezibaluleke kakhulu ezisetshenziswa nsuku zonke. UGarret no- Bell babhekise emsebenzini ka Van Dijk (1983) esikhathini eside obehola amathiyoristi kanye nabammeli bokuhlaziya izinkulumo zemibhalo

engqikithini yenhlalo. Uhlu lwakhe lwemibono luhlose ukuhlanganisa okwenziwayo noma umkhiqizo kanye nokuguqulela inkulumo kanye nokuhlaziywa kokusembhalweni. Ithiyori yakhe inokuthathu okuhlangeneyo: inhlalo- msebenzi, isakhiwo solwazi kanye nokushiwoyo okuphaphalazayo kanye nokuzenza samkhiqizo. UGarrett no Bell babuye babhekise kuPaddy Scannel (1991) owayengumcwangingi wamaphephandaba owayenokushisekela okungapheliyo kokuthi ulimi lusebenza kanjani ekusakazeni izindaba. Ungowokuqala owasungula abahleli bezindaba emaphephandabeni, isiko nenhlalo, ephinde ibhekise emlandweni wokusakaza wamaBritishi. uTeun van Dijk uveza ukuthi incazelo ishiwo ngohlobo lwesimo noma isakhiwo sangaphandle, njengoqobo lwezingxenye zamagama, uhlamvu lwamazwi nesakhiwo semisho, nohlobo lwesimo esiphathelene nokuhlelwa kwamazwi, uhlelo lwamagama, ukushintsha kwezwi lenkulumo, isakhiwo sokuhlela kokubhala kanye nokuhlela kobukhulu besakhiwo ngokwesu lomthetho elivumelekile, njengalokho okulandwayo, okuphikisanayo noma umbiko wezindaba.

Ngokuka Teun van Dijk izincazelo zibuye zigcizelelwe noma zingagcizelelwa ngokushiwoyo. Zishiwo ngaphezulu (njengasezihlokweni), ekuqaleni kombhalo (njengasekuholeni kombiko wezindaba), enhlokweni (yokuqala) yesimo emshweni, noma ekudidaneni kwendlela yobuciko 'bezifenko' ukuphindaphinda, ukulingana, isingathekiso, ukuqhathanisa, ukubhuqa njalo- njalo) noma ukushintshana kwencazelo yemibono edinga ukungagcizelelwa. Ngokuka Bell izindaba ziphakathi kwemvelo yabantu. Izindaba abantu abasitshela zona, izona eziphakathi nengxenye yoqobo lwenhlalo, kanye nokwakhiwa kwempilo yendaba kubalulekile oqotsheni lomuntu ngokwakhe. Ubuye aphikisane nokuthi izintatheli aziwabhali ama- atikili, zibhala izindaba ngesakhiwo, uhlelo kanye nemithetho emihle nemibi Ngakho okwenziwayo emphakathini wethu kushiwo ezingxoxweni esizitshelwa ezindabeni ezibalulekile zenhlalo yamazanga aphakeme. Ngokuka Bell, izindaba ziwuhlu olukhulu lolimi. Ziwuhlu ngoba zinezihloko kanye nezihlokwana. Ukwazi ukuthi zisebenza kanjani kubalulekile ukwazi ngokusebenza ngolimi emphakathini.

Kulesi sifundo kuzosetshenziswa ama-atikili ayisishiyagalombili ukuhlaziya imibhalo ekhuluma ngemibiko yezindaba ezibuhlungu emaphephandabeni. Ekuhlaziyeni lama-atikili kuzosetshenziswa izindlela zikaWhite kubuye kusetshenziswe izihlokwana ezisembhalweni wakhe. NgokukaWhite (1997) umbhalo usikhombisa kakhudlwana ngohlobo oluthile lokubhala ezingxenyeni ezithile zamaphephandaba nolimi kanye nasemasikweni. Ubeka ukuthi umbhalo uzuhlolwa endaweni ebizwa ngokuthi "umbiko wezindaba ezibuhlungu" ezihlanganiswe nokuqubuka kodlame, ukubuyiselwa emuva komhlaba kanye nokweqa imithetho yokulunga ebalulekile yenhlalo. Ngokuka White

uhlobo lwezindaba ezibuhlungu lufaka yomibili imibiko eqala ukususelwa ezehlweni ezibonakalayo njengengozi, izidumo ezijwayelekile, iziphithiphithi noma abaphoqi ngenkani, nalezo ezisuselwa ezehlweni zokuxhumana njengenkulumo, ukuhlolwa ngemibuzo, imibiko noma ukukhishwa kwemibiko emaphephandabeni. UWhite ubeka ukuthi ukulandwa kwezindaba kuzohlola ngokucophelela indlela umbiko wezindaba ezibuhlungu osebenza ngayo ukwakha kanye nokubonakalisa ngokuvama kokusimama kwenhlalo, ukulungiswa kanye nangokulunga komthetho noma ngokungavamile. Ezehlakalweni eziphikisana nokukhishwa kwemibiko uWhite uveza isakhiwo kanye nenhloso yobuciko bokubhala kwezinhlotshana ezimbili zombiko wezindaba ezibuhlungu. Okokuqala okugcwaliswe 'isehlo sendaba', esichaza okwenzekile ezehlweni ezithile zengozi, isenzo sodlame losopolitiki, amacala ukubuyiselwa komnotho njalo-njalo. Inhlobo yesibili, isuselwa ekuxhumaneni kwezehlo zibuye zisetshenziswe ngokohlobo ukucacisa ukugxeka, ukubekwa icala, ukufuna noma ukuphoqa, ukwexwayisa, ukuvumbulula noma izimemezelo eziphatha umthetho wesisusa njengezombusazwe, abamele umphakathi, abantu abancenga uhulumeni ukuthi ashintshe umthetho, izazi ezinobuprofeshini noma abacwaningi bososayensi.

Ukwenza ushintsho ohlelweni lwalezi zindlela ezingaphezulu zokufunda ulimi, kunikeza okukhulu ukuphumelela okuthile kokufunda okuzotholakala ekufundeni ulimi nasekulufundiseni ikakhulu kumbiko wezindaba ezibuhlungu emaphephandabeni.

### 1.3 UKUHLELWA KWESIFUNDO

Lesi sifundo sihlelwe ngalendlela elandelayo:

**Isahluko sokuqala** simele isingeniso, sizochaza ngenhloso kanye nangenjongo, ithiyori ezosetshenziswa ngayo kanye nokwazi ukuthi lesi sifundo sihleleke kanjani. **Esahlukweni sesibili** ithiyori ezosetshenziswa izovezwa ngokugcwele kulesi sahluko, futhi iyona ezosetshenziswa ekuhlaziyweni kombhalo wesiZulu **esahlukweni sesine**.

Izindlela ezisetshenzisiwe zizochazwa kulezi zihloko: Ukukhishwa kwemibiko yezindaba kanye nezinkulumo emaphephandabeni, imibono kanye namasu, isakhiwo senkulumo, ukufa, ukuvikeleka nohlelo lwemithetho emihle nemibi. **Isahluko sesithathu** sizobhekisa noma sizosivezela ngokusobala okuzokwenziwa **esahlukweni sesine**. Sizosivezela ngezinhloso nangokuqokethwe ngumbhalo wamaphephandaba ema-atikilini esiZulu, ubuye usikhombise ngendlela okuzohlelwa ngayo nokuzohlaziywa ngayo ama-atikili. **Isahluko sesine** kuzohlaziywa ama-atikili okukhulunywe ngawo **esahlukweni sesibili**



**nesesithathu**, ikhona okuzosetshenziswa ekuhlaziyweni kwama-atikili ayisishiyagalombili ephephandaba lesiZulu iLanga.Lama-atikili azohlaziywa ngokwezihlokwana ezithathwe kumbhalo kaWhite (1997) okhuluma ngezindaba ezibuhlungu. Kuzoba nama-atikili azokhuluma ngokuxhumana kwezehlakalo zombiko wezindaba ezibuhlungu kanye nezehlakalo ezibonakalayo ezisebenzisa izinto eziphathekayo.**Isahluko sesihlanu**, kuzoba isiphetho nokuthi obekuhloswe yilesi sifundo kufezekile yini. Lama-atikili aqokwe aqondaniswa nesihloko sale- thisisi esiqondise noma esikhuluma ngezindaba ezibuhlungu ezitholakala emaphephandabeni. Okunye ukuthi okwenzekayo njengezehlo sikubikelwa yiwo amaphephandaba kanye nakho okusetshenzisiwe okuphathekayo okunjengezikhali sibikelwa yiwona amaphephandaba.Ngakho-ke onke lama-atikili aqonde ukubikela izwe lonke ngezinto ezenzekayo ezweni lonke.

Lesi sahluko sihlola kabanzi ngezinto ezizobhekwa kuzo zonke izahluko.Okokuqala kuzobhekwa ngezinhloso nangezinjongo zalesi sifundo ukuthi sona sihloseni njengokuthi sihlose ukubheka indlela ulimi olusetshenziswa ngalo ezinkulumeni ezibhalwayo ezisemaphephandabeni. Okunye esikhulosile ukusihlaziyela ngamaphephandaba ahlukene abhalwe ngombhalo wesiZulu othathwe ephephandabeni iLanga lase Natali. Okwesibili okubhekwayo ithiyori ezosetshenziswa ezogxila kakhulu kokushiwo nguGarrett noBell (1998) ngokukhishwa kwemibiko yezindaba kanye nezinkulumo ezibhalwe emaphephandabeni.Imibono kanye namasu emaphephandabeni ngu van Dijk (1998), Isakhiwo sengxoxo yenkulumo yezindaba ngu Bell (1998), Ukufa,ukuvikeleka kanye nohlelo lwemithetho emihle nemibi, okuyimibiko yezindaba ezibuhlungu kanye nokuhlola indlela amaphephandaba esiZulu ahlaziywa ngayo ukuthi ayahambisana yini nale thiyori.Okunye okuhlolwayo indlela lesi sifundo esihlelwe ngayo ngokwezahluko ukuthi lesi naleso sahluko siquketheni njengokuthi isahluko sesibili siqukethe lokhu okusetshenziswe esahlukweni sesine okuwukuhlaziywa kwama-atikili atholakala ephephandabeni lesi Zulu, iLanga.

## **ISAPHLUKO SESIBILI**

### **UKUKHISHWA KWEMIBIKO YEZINDABA KANYE NEZINKULUMO EZIBHALWE EMAPHEPHANDABENI**

#### **2.1 ISINGENISO**

Abaphathelene nezilimi ngaso sonke isikhathi banamasu noma amacebo amasha, okuyiwona abawasebenzisa kakhulu ekuhlaziyweni kolimi lombhalo kungabe obhaliwe noma oxoxwayo. Umsebenzi wabaphathelene nezilimi ukuhlola eziningi izinkinga ezingavezwanga ngabagcina imithetho yolimi yokuhlaziywa kwezinkulumo. Umsebenzi wabaphathelene nezilimi uhlola imithetho yolimi kanye nezakhiwo ngokuhlenganisa imibhalo ngokwezinhloso zenhlalo.

Inhloso yalesi sifundo ukufuna ukwazi kabanzi ngezindaba ezikhishwa emaphephandabeni njengoba uGarrett noBell ngo (1998) beveza izindlela ezininika ulwazi lwezinkulumo ezicashunwe emaphephandabeni ukwenzela abasezikoleni kanye nabafundi izindlela okuzofundwa ngazo izinkulumo ezisemaphephandabeni. Enye inhloso eyokubheka indlela ulimi olusetshenziswa ngalo ikakhulukazi ezinkulumweni ezibhalwayo emaphephandabeni kubuye kube ukuqhakambisa indlela ulimi olusetshenziswa ngalo emaphephandabeni nendlela olubhalwa ngayo ukuthi ngabe kucacile yini. Okunye okubalulekile ngalesi sifundo ukuveza imibono yabafundi enokutholakala ukuze kuzokwakheka ubunyoni bokufunda kubafundi noma babe nobuciko bokufunda ngezinkulumo ezicashunwe emaphephandabeni. Enye inhloso yalesi sahluko ukwazi ngezimvo nangemibono esemaphephandabeni ngokuka van Dijk kanye nengxoxo yesakhiwo senkulumo ngokuka Allan Bell. Inhloso yalesi sahluko ukubuye isilandise ngemibiko yezindaba ezibuhlungu ezikhishwa emaphephandabeni ngokuka White (1997).

Le ndima yokugcina yalesi sahluko izobhekisa endimeni yezindaba ezininika ulwazi noma incazelo yokwenzakalayo emhlabeni wonke kanye nezinkulumo ezibalulekile ezicashunwe emibhalweni ethile.

## **2.2 UKUKHISHWA KWEMIBIKO YEZINDABA KANYE NEZINKULUMO EZISEMAPHEPHANDABENI: ISICHASISELO SESIMO ESISINIKA UMBONO OKUYIWONA (uPeter Garrett noBell)**

UGarrett noBell ngo (1998) baveza izindlela zezinkulumo ezisinika ulwazi lokwenzekayo olucashunwe emaphephandabeni ukwenzela abasezikoleni kanye nabafundi ezinye zezindlela okuzofundwa ngazo izinkulumo ezisemaphephandabeni. Lezi zindlela zihlose ukuvezela abafundi isakhiwo sesimo esithile esikhona, kanye, nasezikoleni, ukubeka umumo wobuciko ekufundeni ngenkulumo esemaphephandabeni.

UGarrett noBell babeka ukuthi ikakhulu ezindaweni ezibhekiswe ekuhlalisaneni kwabantu, inkulumo ibhekiswe kabanzi ebudlelwaneni bengqikithi yenhlalo yokusetshenziswa kolimi. Baphikisana nokuthi ulimi ezintweni ezisetshenziselwa ulwazi lwamanje lwezindaba ezisemaphephandabeni alubukeki ngokweqiniso lwemvelo ephathelene nezilimi ukwehlukana phakathi kwegama inkulumo noma intshumayelo okuwulimi olukhulunywayo kanye nombhalo okuwulimi olubhalwayo. Ngokuka Garrett noBell ulimi olukhulunywayo ngokwemvelo lufuna ukumela kanye abalaleli okuyibona abathikameza ukuqhubeka kwenkulumo ekhulunywayo, kodwa ngokujwayelekile ulimi olukhulunywayo ezindabeni ezisemaphephandabeni alukufuni lokho. Nalapho imibhalo ebhaliwe ngokwemvelo ikhombisa ukuba kude komfundi ongazimisele ukuphatha okuqhubeka nenkulumo, ngakho ulimi olukhulunywayo ezindabeni lwabelana namandla. UGarrett noBell baphikisana ngokuthi umbhalo njengencazelo ukhiqizwa ngesikhathi sokufunda hhayi ngesikhathi sokubhala. Kusukela manje incazelo ibukeke njengomkhiqizo ophezulu wokuxoxisana phakathi komfundi nombhalo, umbhalo uthatha okungaphezulu ukuhlanganisa ikhwalithi yenkulumo.

Ngokuka Garrett noBell umbhalo uqondiswe ukusetshenziselwa ukubhekisa kwingaphandle ukubonakalisa ukuxhumana kwesehlo, kanti ukusetshenziswa kwegama inkulumo eboniswa ngokushiwo nguCook (1992:1) ngokuhlaziywa kwenkulumo ethi: Ayiphathelene nokusetshenziswa kolimi kuphela. Ihlola ingqikithi yokuxhumana: Ubani oxhumana nobani ngani, kuyiphi inhlobo yobudlelwane bomphakathi noma indawo, kuyiphi incazelo yendlela abantu abaxhumana ngayo ngezindaba, izinhlobo ezahlukene zokuxhumana zikhule kanjani, kanye nobudlelwane nabanye.

UGarrett noBell babhekise kuGraddol (1994b:41) oqhubeka nokuthi invamisa imibhalo ebhekwa njengokuxhumana kwezinto ezenziwe ngobuciko, kanti futhi, ngokunjalo

iwumkhiqizo yesayensi ephathelene nolwazi lwemisebenzi. Isibonelo, ukubhala, ukucindezela noma ukuthayipha njalonjalo. UGarrett noBell babuye babeke ukuthi leyo mbhalo yezindaba zamaphephandaba, ibuye iveze ulwazi lwemisebenzi ekhona kumkhiqizo wabo. UGarrett noBell babhekise emsebenzini kaKress no van Leeuwen abanolwazi lokulungiselela ukwenza amakhasi kwiphephandaba njenge "mibhalo" ezahlukweni zale volumu. Izindaba zamaphephandaba ngokudala zibhekise phakathi kwalabo abasebenza ngolimi kanye nokuxhumana, kanye nabanye abasebenza phakathi kobubanzi bendima yokufunda ngezindaba ezisemaphephandabeni. UBell (1995a:23) uveza izizathu ezine zalaba abasebenza ngolimi nokuxhumana nabasebenza ngobubanzi bendima yezindaba. Okokuqala, izindaba yizona ezisnika ulwazi olukhulu olulindeleke ukufinyelela olwazini olungagcineka kanye nolungasetshenziselwa ucwaningo kanye nokufundisa. Okwesibili, ukusetshenziswa kwezindaba kuphathwa kubuye kumelwe abantu, ukusetshenziselwa kanye nemibono nemizwa onayo yolimi enkulumweni yomphakathi. Okwesithathu, izindaba zisetshenziselwa ukusithela kabanzi ngencazelo yomphakathi kanye nokugcwaliseka kumbono ukuthi leyonto injani ibekelwe isu lokuthi yenzeke olimini nasekuxhumaneni: Isibonelo ekusetshenzisweni kolimi lwangaphandle embukisweni, ensimbini egcina ulwazi lomsakazo wohlobo lokuhlehlisa nokuncenga kanye nomabonakude ochaza okuthile ngabadala. Okwesine, izindaba zisikhanyisela zibuye ziphathe incazelo kanye nokushiwo isiko, ezombusazwe kanye nempilo yenhlalo.

### **2.2.1 i-Coverage**

Ngokuka Garrett noBell i-coverage incwadi efaka ubude bohlelo lwesakhiwo esinika umumo othile kanye nezindlela kwinkulumo yezindaba emaphephandabeni okuwuku Hlaziywa kweNgxoxo ngokuka (Greatbatch), Ukuhlolisisa kabanzi Ukuhlaziywa kweNkulumo kusukela kulo lolobili ulwazi lwenhlalo (van Dijk), kanye nenkulumo (Fairclough) Indlela yokucabanga ngeSiko lokufunda (Allan), Ukuhlaziywa kwesakhiwo senkulumo (Bell), Ukuhlaziywa kwezimpawu zamaphephandaba (Richardson), kanye nohlu lokuzibonela ngezinqumo zohlelo lolimi ngu (Kress no van Leeuwen).

UGarrett noBell babeka ukuthi imvamisa imisebenzi enkulumweni yezindaba zamaphephandaba ziba sohlotsheni lokubhala oluyiqiniso ikakhulukazi izindaba. Okusho ukuthi kugcizelela amaqiniso ikakhulu ezindabeni. Lokho kugcizelela kusikhanyisela ngezinga lwezindaba okuyizona ezibaluleke kakhulu ezisetshenziswa nsuku zonke ohlotsheni oluthile lwezindaba, kanye nendima ephakathi yokusebenzisa amandla kumphakathi wamanje. Ngaphakathi kokuqondiswa kwezindaba, nokho, i-coverage

ihlaziye ngokwehlukile enkulumweni yezindaba ezibuhlungu (Bell, Fairclough) isu lokubona (Kress noVan Leeuwen) Ukuhlolwa ngemibuzo (Greatbatch, Fairclough) ukuvulwa kwezindaba kumabonakude (Allan), kanye nengxoxo yezindaba kumabonakude kanye nakumamukeli wabo u(Richardson).

Eyokuqala okuyiyona ebalulekile indlela yokufundisa noma yokunika ulwazi olufinyelela kule ncwadi ukuqhathanisa ukuthi bahluke kanjani labo babhali abasebenza ngezifanayo izinhlobo zolwazi olungagcineka noma ucwaningo lwemibuzo. Isibonelo, bobabili oGreatbatch noFairclough bahlaziya ngokuphikisana noma ngokungavumelani nemibono yokuhlolwa ngezindaba, kusekela ekuhlaziyweni kokuxoxwayo kanye nokuhlaziywa kwenkulumo ehlolisiwe yemibono ehluke kunaleyo.

### **2.2.2 Izindlela zokuhlolisisa**

Ukuvezwa kwemibono emisha kanye nezindlela zokuhlaziywa kwenkulumo yezindaba kukhunjiswe ekuhlolisiseni isakhiwo esinika umumo othile ophathelene nezilimi eziqhubezekile kodwa ezingaphansi kwalezo ezingcono. Le ndlela ibizwa ngokuthi 'Ukuhlolisisa kokuhlaziye inkulumo' (okumele ukukhula komsebenzi wamaBritishi kanye nabacabi base Australia abahlolisisa abaphathelene nezilimi, ikakhulu uFowler noKress, ekuhlanganeni nezindlela zabahlaziyi benkulumo yaseBritishi uFairclough kanye nombhalo wolimi lwesiDutch uvan Dijk. Ukuhlolisisa kokuhlaziywa kwenkulumo kunokucaciswa kwinhlobo lomsebenzi wohlelo losopolitiki. Kuphathelene nokuthola kanye nokukhombisa ubufakazi beqiniso lokuthi into ikhona ekungalinganeni kobudlelwane bamandla. Lokho kuyisisusa noma isizathu sezindlela zokukhuluma emphakathini, noma kokuthile okukhombisa indima yenkulumo ekukhiqizeni noma ukunika inselele kwinhlobo yamandla osopolitiki.

Ngokuka Garrett no-Allan ukuhlolisisa kokuhlaziywa kwenkulumo kubonwa kangcono njengokucazelana kolwazi olucatshangwayo lohlu lwezindlela zemibono kunesikole esisodwa vo. Kuyagxekwa kodwa akusibambi isimo sokuthi isikhundla selinye izwe siphathwe elinye endimeni yenkulumo yezindaba zamaphephandaba, njengokuthi zizichaze ngokwazo ngokuhlobana nokuhlolisisa kokuhlaziywa kwenkulumo. Ukuhlolisiswa kokuhlaziywa kwenkulumo kubalulekile ngoba kunyusa izinga lezinye izindlela nakuba kugxekwa ezinye izindlela ziyahlangana nakho.

### **2.2.3 Izethulo**

#### **2.2.3.1 Indlela yokuhlolisisa kaVan Dijk**

UGarrett noBell babhekise emsebenzini ka van Dijk (1983) esikhathini eside obehola amathiyoristi kanye nabammeli bokuhlaziya izinkulumo zemibhalo engqikithini yenhlalo. Uhlu lwakhe lwemibono luhlose ukuhlanganisa okwenziwayo noma umkhiqizo kanye nokuguqulela inkulumo kanye nokuhlaziywa kokusembhalweni. Ngo (1980) waqala ukusebenzisa ithiyori yakhe kanye nendlela yokuhlaziywa kwenkulumo kumbhalo wezindaba. Wazisa ngemibono emibili emisha eyasungulwa umhlanganyeli wamavolumu phakathi kwempatho entsha yethiyori yezindaba ezibikwayo emaphephandabeni (1988).

Ngokuka van Dijk izindaba njengenkulumo (1988) zivela njengezokuqala ezibalulekile eziphathelene nokuzethulela imibono nolwazi ekuhlaziyweni kwengxoxo noma inkulumo yezindaba. Uveza obala ukuthi izindaba njengenkulumo zingezelwe ngevolumu yemininingo yesimo sokufunda, ukuhlaziywa kwezindaba kutholwe ngokushesha ekufundisweni okukhulu kombiko wezindaba zamazwe angaphandle obuhlanga asemaphephandabeni aseYurophu.

Izindlela zika van Dijk zingaphansi kohlu lokufundisa ukuhlolisisa ngokuhlaziywa kwenkulumo (ungumsunguli kanye nomhleli wencwadi eloba ngenkulumo yosuku kanye nomphakathi). Uphakamisa uhlu lombono lapho isakhiwo somphakathi sihlobene kuphela nesakhiwo senkulumo ngokwenhlalo yabenzi kanye nemiqondo yabo: umfanekiso ngqondo ulamula phakathi kwemibono kanye nenkulumo. Ithiyori yakhe inokuthathu okuhlangeneyo: inhlalo msebenzi, isakhiwo solwazi kanye nokushiwoyo okuphaphalazayo kanye nokuzenza samkhiqizo. Konke lokhu kusiza ukunika incazelo yenkulumo yezindaba.

#### **2.2.3.2 Indlela yokuhlolisisa kaBell**

UGarrett ubhekise kuBell (1983) osebenzise umgomo omncane ophathelene nolimi, ulimi lwezindaba olunohlu lwemibono eyahlukile (isizinda sempatho eqinile sisabukeka ekuqambeni kwakhe nasekuhleleni kwe (phephandaba eliphathelene nolimi lwenhlalo). UBell kanye nasebenzisana nabo uFowler noFaircloughs bakhulisa ukuqakaqula ngohlu lombono encwadini yakhe Ulimi Lwezindaba ezisemaphephandabeni (1991) okungeyokuqala kweyesithathu eqalisayo endimeni yemibhalo. Izahluko zika Bell ziqalisa zibuye zisebenzise uhlu lombono ukuhlola isakhiwo sombiko wezindaba. Ubeka uthi encwadini yakhe yangonyaka ka 1991 inezindikimba ezintathu kuyona- uhlelo olukhiqiza

ulimi lwezindaba, indima yengxoxo yezindaba kanye nendima yezindaba zabalaleli, okuwukuziphatha kwabalaleli. Ngokuka Bell ukuhlaziywa kwezingxoxo zezindaba encwadini yakhe kwaziswe ngokuthi ingaphandle lombhalo lisitshela ukuthini ngezisusa nokufakwayo ezindabeni. UBell usikhombisa ukuthi zehluke kanjani izingxoxo zezindaba kwezinye izinhlobo ezilandisayo.

UBell ubeka ukuthi indlela yakhe yenkulumo isenza ukuba sizibuze ngezindaba ukuzama ukukhombisa isakhiwo sesehlo, ukuveza umbuzo: Ithini lendaba? yenzakalaphi? Ngalokho kusho ukuthi sifuna ukuvala izikhala noma indlela yokubeka umbono noma imicabango ngendlela ecacile, ukufuna ukubona ukuthi umbhalo awusho lokho. Ukuhlaziya kwakhe kuyisibonelo somusho owodwa wendaba oshicilelwe ephephandabeni lase Britishi, lapho ukhombisa ukuthi ngisho nomusho owodwa uyalifaka izinga eliphakeme lwezinkulumo eziphicayo njengezintatheli ezizama ukuhlanganisa izincazelo eziningi ngokushesha. UBell uphikisana nokuthi ukuhlaziywa kwezehlo, abadlali, izikhathi kanye nezindawo endabeni, zikhombisa ukungavumelani, ukungahlangani, ukushiya izikhala kanye nokufithizela phakathi endabeni, ukuxabana okunamandla phakathi kokukhiqizwa kwendaba kwezintatheli nomfanekiso-mhleli, kanye nokuzwisisa ngesiqondiso sabafundi. Okusho ukuthi uma kuhlaziywa umbiko wezindaba, kubhekwa isibonakaliso sezehlakalo.

### **2.2.3.3 Indlela yokuhlolisisa ka-Allan**

UGarrett noBell babhekise kuStuart Allan (1997) isiko lezifundo zakhe okuyingqikithi ayinikezile kule volumu. Indlela yakhe okwamanje yaziswe ngokuhlolisiswa, kwezindlela eziphathelene nemuva lesikhathi samanje ezindabeni nasemphakathini. Izahluko zika Allan zisinika ukubhekisisa ngokucophelela ukuthi into isebenza kanjani bese ubeka isinqumo ngaleso simo sesiko lokufunda njengendlela enkulumeni yezindaba, ikakhulu enkulumweni yezindaba zikamabonakude. Usigqamisela inkulumo yezindaba njengo cwaningo oluyinkinga phakathi nesiko lokufunda okubuye kube nomfanekiso omfishane womlando womsebenzi ezindabeni zamasiko emvelo. U-Allan uyaqhubeka nokuchaza isimo sonke sika Halls (1980) sokuba nomphumela wokushintsha indlela abantu abacabanga kanye nabaziphethe ngayo ukufaka umbiko noma isifanekiso sokukhipha ulwazi. Ubhekise emizuzwini emithathu yokuxhumana kwezindaba okuchazwe kulesi sifanekiso: umzuzu wokukhiqiza (ukufaka umbiko noma ulwazi), umzuzu wombhalo, nomzuzu wokuxoxisana (ukukhipha ulwazi noma umbiko), ngabalaleli.

Ngokuka Allan isifanekiso sokugcina sombiko noma sokukhipha umbiko sihambisana ngaphambi kwezinga lwezitezi ezintathu zokuxhumana- umdlulisi-umbiko-umamukeli

ukuthatha ngokuqinisekile ukuhambisana kwalemizuzu emithathu. u-Allan uhlaziya ukuvulwa kohlu lwezinhlelo lwezindaba kumabonakude ukubonisa ukuthi bangayimisa kanjani imisebenzi abayibonakalisile, nokuthi bazobaphumelelisa kanjani ababukeli kulezi zindaba ezibaholayo nakulezo abazilandelayo.

#### **2.2.3.4 Indlela yokuhlolisisa kaFairclough**

UGarrett noBell babhekise kuNorman Fairclough (1998) okhulise indlela yakhe kwinkulumbo yezindaba ephathelene nolimi, inkulumbo namandla emphakathini. Incwadi yakhe ka (1989,1992) ibhekise endaweni yolimi kanye nenkulumbo kwinhlelo-yamandla osopolitiki kanye nasekuqhubekeni kokushintsha kwenhlelo, okuvamise ukusetshenziswa kumbhalo wezindaba njengezibonelo. Zimbili izincwadi zakhe. Incwadi yakhe yamanje yeNkulumbo yezindaba kumaphephandaba ka (1985) umsebenzi wakhe ubhekise embhalweni wezindaba kanye nengqikithi yombhalo. Indlela yakhe iholela ohlwini lombono womsebenzi kaHalliday. Njengo van Dijk, uFairclough uhlu lohlelo lwabo lunezinxenye zezimo ezintathu. Isimo sokuqala umbhalo noma ukuhlaziywa kwenkulumbo, okunika izinga elincane (ihlelo lwamagama asetshenziswayo ekukhulumeni, isimiso sokuhlelwa kwamazwi) kanye nezinga elikhulu lwesakhiwo sombhalo, kanye nobudlelwane okuphakathi nomsuka embhalweni.

Emizamweni yokuhlaziywa kwenkulumbo, uFairclough ikakhulu uphathelene nezinkambiso ezimbili: ukwazisa kwenkulumbo kanye nokuxoxisana ngenkulumbo (okuyisebenzelayo nokungayisebenzeli inkulumbo yentando yeningi). Yizona zozimbili ezenzelwe okuphathelene nendlela umbhalo obhalwe ngawo, lapho kukhona okuxubile kolimi olunezindlela ezahlukile noma uhlobo lombhalo oluphakathi kumbhalo. UFairclough uyaphikisana nokuthi ukubusa kwentando yolimi kubukeka njengokushintsha okumaqondana nokunyuswa okunganamthetho olimini ezindaweni ezinjengezindaba, ngokwesiko zizihlanganise kanye nezwi lomthetho.

#### **2.2.3.5 Indlela yokuhlolisisa kaGreatbatch**

Isicelo sokuhlaziywa kwengxoxo ekusakazeni imibuzo ngezindaba savulwa ngabathathu abasebenzisana nabo-Heritage no Clayman e-USA, kanye noGreatbatch (1995) e-UK uDavid Greatbatch ukusondela kokuhlaziywa kokusakazwa ngokuhlolwa ngemibuzo kumabonakude wase Britishi okungaphezu kweminyaka elishumi wanika ukukhanyiseleka okubalulekile kokuthi loluhlobo lokubhalwa kokukhulunywa kwezindaba kusebenza ngokwabahlanganyeli. Isethulo sakhe kule volumu sithole umbono nolwazi lwendlela



yokuhlaziywa kwengxoxo kuyela ekuhlolweni ngemibuzo yezindaba kanye neziqalo zezibonelo kanye nokutholakalayo. Ubeka ukuthi ukusakaza kunika amathuba okuhlaziya uhlelo lohlobo lokukhuluma, njengekuhlolwa ngemibuzo, ingxoxo yocingo kanye nezinhlobo zokukhuluma komuntu oyedwa. Lokho kuhlaziywa kuqondiswe ukusebenzisa indlela yokuhlaziywa kwengxoxo, ebekelwe ukuchaza ukuthi ingxoxo imiswa kanjani, isibonelo ekuvulweni, ekuvulweni nokuthatha- ukujika. Iningi lwalolu cwaningo lubhekise kubasakazi kanye nokuhlolwa ngemibuzo komabonakude, ikakhulu ngokugcizelela inhlalo yosopolitiki. uGreatbatch, ubuka ukuthi ukuhlolwa ngemibuzo ngolwezindaba kungamiswa kanjani ngokwemibuzo nangezimpindulo, uthola umehluko esimweni sengxoxo ejwayelekile.

### **2.2.3.6 Indlela yokuhlolisisa kaKress no van Leeuwen**

UGarrett noBell babhekise kuTheo van Leeuwen kanye no Gunther Kress abangabacabi ekuhlaziyweni kwezimo eziphathelene nokubonwa kombhalo obhaliwe. UKress ungowokuqala owasungula ukuhlolisisa ngezilimi, uphinde washicilela ngenkulumo yezindaba kusukela ngo-1970. Uvan Leeuwen wasebenza kanye kwifilimu wabuye waloba kumabonakude nasekuqondiseni njengokucwaninga nasekufundiseni. UKress no van Leeuwen bacwaninge ukuhlaziywa kwesifanekiso sokubona e-Australia nase UK, babuye bakhapha ngokulandelana izincwadi kule ndawo enganakekile ngo (1990 no 1996). Ukufunda kwabo ngokwemicabango: Uhlelo limi Lesifanekiso sokubona olokuqala oluyincwadi eqhubekayo kulesisihloko. Bobabili baphikisana nokunyuswa kokusetshenziswa kwendlela yokubona umbhalo, kuyafuneka manje ukuba abafundi babhekisise babuye bachasise ukwenzisana phakathi kokuphinyiswayo nokubonwayo.

UKress noVan Leeuwen baqagela ukuthi isinxele nesokudla lenxenye yephephandaba amakhasi angaphambili amele okunikiwe nokusha okulandelanayo. Okunikiwe kubhekiswe entweni umfundi ayaziyo, noma lapho kusuka khona umbiko, kanye nokusha kwezinto ezingaziwa lapho umfundi okumele aqaphelise khona kakhulu. Ngokuka Kress ukubonisa ngezimpawu (isibonelo, ubukhulu, umbala, kanye nokuhlukanisa umbala) kudala ukubaluleka kwenhlangano yeqoqo labantu eliphethe amazinga ahlukeno omumo othile obalulekile ovamise ukuba mfushane wezingxenye zezindaba emaphephandabeni. Ukunezela, ukwakha (imigqa, izikhala) kukhomba ukuhlangana nokuhlukana phakathi komumo othile omfushane wengxenye zezindaba emaphephandabeni.

### **2.2.3.7 Indlela yokuhlolisisa kaRichardson**

UGarrett no Bell babhekise ku Kay Richardson (1986) oqeqeshwe ngocwaningo lokwamukelwa kombhalo ngezindaba, ikakhulu emsebenzini obanjiswanayo ukuze kuzotholakala umphumela omuhle. UCorner no Fenton, 1990, benza babuye baqamba ukufunda ngokuthi abalaleli bamaBritishi abayiguqulela kanjani kumabonakude imibhalo efaneleyo ngokwamandla emisebenzi. Uhlaziye ngokusakaza ngezindaba zeBB kumnotho weBritishi, obhekise emsukweni wolwazi lomnotho kanye nezindawo ezifithizayo nezinto ongakwazi ukuziphatha nokuzivimbela.

Ngokuka Richardson, umlaleli uqukethe amalungu ayisithupha eqoqo noma edlanzana: Osekela kanye namalungu enhlangano yezemisebenzi, abafundi bezobuchwepheshe, ukuvikeleka kwabasebenzi eyunivesithi, Izikhundla zohulumeni bezindawo nalabo abangasebenzi. Idlanzana labalaleli lihlanganyela ukuguqulela umbhalo kodwa abaliniki inani elifanayo: Lapha, abasebenzi bedlanzana labalaleli bezwa ukuvimbeleka kwamaqembu ombhalo angazami ukubeka amanani abasebenzi ngaphezu kwawo. Umumo walenhlobo yokufunda usohlwimi olubili lokuhlaziya. Okokuqala, kunombhalo wezindaba ngokwawo kuphinde okwesibili, ingxoxo ebhaliwe yabaphendulayo engumbhalo wokuhlaziya.

### **2.2.3.8 Indlela yokuhlolisisa kaScannel**

UGarrett noBell babhekise kuPaddy Scannel (1991) owayengumcwaningi wamaphephandaba owayenokushisekela okungapheliyo kokuthi ulimi lusebenza kanjani ekusakazeni izindaba. Ungowokuqala owasungula abahleli bezindaba emaphephandabeni, isiko nenhlalo, ephinde ebhekise umlando wokusakaza wamaBritishi. Uhlele olude uhlelo lokuqoqwa kwezindaba ekusakazeni ngokukhuluma (1991) wabuye waletha okungaphathelene neso lezazi zezilimi ekufundeni kwenkulumo yezindaba.

UScannel ngo (1991) waqaphela ukuthi izahluko zakhe zehluke kancane kunezabanye. Izahluko zakhe azibekelwe ukukhombisa indlela ethile enkulumweni yezindaba, kodwa ukuthasisela kuleyo ngxenye edlalwa yizindlela zokuhlaziya kwenkulumo kuyo yonke indawo yocwaningo lokuxhumana nabantu abaningi. Waqala ngokubuka ukuthi ulimi lwezindaba lwathulani, wabuye waveza ezimbili izindlela zezindaba kanye nolimi.

Lesi sahluko sikhombisa abafundi ezinye zezindlela ezisetshenziswayo enkulumweni yezindaba, ukufuna izinto zabanye, nokusungula lawo masu adinga isikhathi nokuzinikela kanye nokuhlangana kwezinye izindlela okungadandalalisa abafundi kanye nezinhloli.

## **2.3 IMIBONO KANYE NAMASU EPHEPHANDABENI**

### **2.3.1 Izinhlalo**

Ngokuka van Dijk uhla lomhleli kanye ne-atikili enekhasi elinoluvo ephephandabeni luvame ukubeka imibono. Ngamanye amagama uhla lomhleli luyileyo atikili engcono noma ebalulekile engcono emaphephandabeni avamise ukubhalwa umhleli. Abahleli kanye nama- atikili anoluvo ayinxenye yombono oshicelelwe ekhasini elingaqondene nohlu lomhleli. Lweyame enhlobeni nase ndaweni lapho kuyindlela yokuma kwephephandaba, ikakhulu ngaphezu kwamasu acatshangwa ngaphambili. Ohlwini lemibono emikhulu lwamasu enkulumo kanye namacebo, lesi sahluko sihlola okuphatelene nokufunda ngobuchwepheshe bemibono yalokhu kudidana kobudlelwane phakathi kwamasu, imibono kanye nenkulumo yezindaba.

UGarrett noBell babhekise ku van Dijk imibono kanye namasu akhe afaka izinkolelo noma ukuzimela kwengqondo, kanye nezindlela ezithatha ulwazi lwemicabango ethile. Ngenye indlela, uphikisana nokuthi amasu kanye nemibono yamaphephandaba ngokujwayelekile akusiyo eyomuntu oyedwa kodwa endaweni yokuthi ufuna ukuba inxenye ephelele yomphakathi noma yezombusazwe. Le ndlela ihlanganele ukwakha eyodwa ithiyori yolwazi lwenhlalo olusebenza ngokwahlulelana okumelene nenhlalo kanye nokuzuza okusetshenziswa engqikithini yenhlalo. Kanjalo, ukubona ukuthi amasu ahlanganyelwe ngokwenhlalo abuye asetshenziswe amaqoqo kanye namalungu okungasho ukuthi ngokunjalo angeke abuye futhi achazwe ngokolwazi lwamagama. Ngokuka van Dijk amasu anjengolwazi kanye nolimi olujwayelekile (noma lunjengohlelo lolimi kanye nokungacaciseleki kwesimo somthetho esengamela ukusetshenziswa kolimi). Lapha umehluko phakathi komqondo kanye nenhlalo kuyisichasiselo somcabango nokuhlaziywayo, okwenzelwe ukubala izindlela ezahlukene zamasu. Ubona sengathi ukuhlangana kuphela kwemithetho yolwazi lwenhlalo olufuna ukusichazela ngokugxilile ukuthi amasu enhlalo awuqaphelisisa kanjani umsebenzi wansuku zonke wenhlalo yabadlali njengezintatheli, nangokuphendukisa, ukuthi amasu akheka kanjani nanokuthi ashintsha kanjani ekuhlanganeni kwansuku zonke kanye nenkulumo yamalungu ngokwengqikithi yomphakathi yobudlelwane namaqoqo kanye nezinhlangano njengamaphephandaba.

## 2.3.2 Amasu

Ngokuka Garrett noBell isu yilona lokuqala eliqonde ukuphunyuka endimeni yenhlalo yosochwepheshe. Zintathu izinxenye ezihlangene ezintsha zethiyori yesu:

**A.Inhlalo yomsebenzi:** ithiyori yemisebenzi yesu lamaqoqo noma izinhlalano ngaphakathi kwesakhiwo somphakathi. Le thiyori iphendula umbuzo olula wokuthi kungani abantu bekhulisa bebuye basebenzise amasu endaweni yokuqala.

**B.Isakhiwo solwazi:** ithiyori ikhuliswa ngokomqondo wemvelo kanye nengaphakathi lezingxenye ezihlangene kanye nezakhiwo zamasu, kanye nobudlelwane nezinye izakhiwo zolwazi noma ukuzimela, njengenhlobo ehlanganyela imithetho emihle nemibi, izinga lokuziphatha kwenhlalo elivumelekile, indlela oziphatha ngayo phakathi kwabanye, imibono kanye nolwazi ngakwelinye icala, nangomuntu ngokwakhe kanye nangesifanekiso simo (ulwazi, izinhloso, amasu njalonzalo). Le thiyori iphendula umbuzo wokuthi amasu abukeka kanjani, nokuthi ungakuqaphelisisa kanjani okwenziwa yinhlobo.

**C. Okushiwoyo ngaphandle kokucaciseleka kanye nokwenza:** Lena ithiyori yezindlela amasu ashiwo ngayo, natholwa kanye nenziwe, isakhiwo senhlalo esimiswe kumbhalo kanye nasekukhulumeni.

### 2.3.2.1 Inhlalo yomsebenzi

Ngokuka van Dijk inhlalo yomsebenzi ephethe noma engaphezu kwamaqoqo idinga amasu, isibonelo, njengesisusa sokungavumi amasu amasha noma ukushintsha amasu. Okusho ukuthi amasu ngokujwayelekile awekho noma awamahle, kodwa kunalokho angaphezu noma ngaphansi kwaphumelelayo ekukhuliseni ukushiseka kweqoqo. Okokugcina, ubeka ukuthi umsebenzi omkhulu wamasu ukuhlanganisa umsebenzi wenhlalo yamalungu eqoqo ngokuphumelela ukuthola osuke ukuhlelile kwezinjongo zenhlalo yamaqoqo, kanye nokuvikeleka kokushisekela. Lokhu kusebenza kanye kanye kumaqoqo aphakathi kwenhlalo yomsebenzi kanye nasekuhlanganeni namalungu amanye amaqoqo. Ubuye abone ukuthi abaningi abaqambi masu bakhulisa ngqo ukuze bezosekela, bavunyelwe umthetho noma ukuphatha amaqoqo axabanayo kanye nodlelwane bamandla nokuphathwa.

### **2.3.2.2 Isakhiwo solwazi**

UTEun van Dijk ubeka ukuthi ukuze amasu ezosekelwa ngokuphumelela leyo nhlalo yomsebenzi, ulwazi olumumethwe, izakhiwo kanye namasu kuzokwenziwa ukuthi kulingane nesimo esithile kule nhlalo msebenzi. Ngamanye amazwi, okwenziwa abantu njengelungu lamaqoqo kuveza noma kukhanyisa abakucabangayo njengamalungu eqoqo. Kanjalo, umsebenzi wenhlalo uqikelela kakhulu amanani enhlalo- siko kanye namaqoqo- izinkolelo ezithile noma ukumelwa inhlalo, njengolwazi, indlela oziphethe ngayo phakathi kwabanye, izinga lokuziphatha kwenhlalo evumelekile, imithetho elungile nengalunganga kanye namasu. Uveza ukuthi amasu kanye kanye nenye inhlalo emelwe umqondo 'inhlalo' ngoba ihlanganyelwa ngokwenhlalo. Njengokufuna uhlelo lolimi nezinye izimo zolwazi, njengokujwayelekile nokusengqondweni kuphela.

### **2.3.2.3 Izifanekiso**

Ngokuka van Dijk izifanekiso ziyizindlela ezibalulekile zezinto ezithikameza ezinye phakathi kwenhlalo kanye nomuntu ngokwakhe, phakathi kokujwayelekile nokukhonzwayo, kanye naphakathi kwenhlalo ezimele kanye nokumiswa kwayo enkulumeni kanye nakwenye inhlalo msebenzi. Ngamanye amazwi kusho ukuthi kuyisichasiselo esilula sohlobo olusetshenziselwa ukuchaza. Ngokuka van Dijk isifanekiso simele ulwazi lwabantu, njengokubhekisisa noma ukuhlanganyela ezenzweni, izehlakalo noma inkulumo. Abantu baqhubeka nokufanisa izehlo zezinto ezenzeka zonke izinsuku, ukufaka ukuxhumana kwezehlo abangene kuzo, noma izehlo zezindaba abafunda ngazo emaphephandabeni. Isibonelo, ukuxoxa indaba kanye nokuhlela kufaka umsebenzi wezifanekiso ezedlule, kodwa izinhloso, ukuhlela, izinsongo kanye nezimemezelo zikaka izifanekiso ngekusasa lezehlakalo kanye nezenzo.

### **2.3.2.4 Kusukela esifanisweni kuya enkulumeni**

Ngokuka van Dijk amasu ahlela amaqoqo athile endlela yokuziphatha phakathi nabanye, lokhu kuziphatha kusetshenziswa ekwakhiweni kwemibono yabantu njengokubonisiwe emfanekisweni, lowo mbono womuntu ekugcineni ushiwo umbhalo nasekukhulumeni. Ngoba isifanekiso simele into abantu abayaziyo kanye nabayicabangayo ngeshlo nangesimo, bafanele ngempela ukuphatha 'okuqukethwe' noma okuphatelene nesichasiselo samazwi enkulumo.

Ubeka ukuthi umbhalo kuphela oyisiqongo seqhwa lentaba omelwe ngokomqondo esifanekisweni. Ngokwenziwe isakhiwo sesifanekiso nokufakwa kolwazi kanye nokuziphatha kulesi sakhiwo, abantu bajwayele ukwazi kakhulu ngombhalo kunokuthi usho ukuthini. Isifanekiso sengqikithi yenkulumo sibalulekile ekukhiqizeni nasekuzwisiseni inkulumo. Kanti izifanekiso zezehlo zimele lokho okusuke kuxhunyanelwe, isifanekiso sengqikithi silungisa ukuthi lokho kwenzeka kanjani, okuphathelene nolwazi lwemisindo yezwi lomuntu ekhuluma nokuhlangana kwayo olimini olukhulunywayo, okuphathelene nezimiso zokuhlelwa kwamazwi, okuphathelene namagama asolimini kanye neminye imithetho yokuguqulwa kombhalo nokukhuluma. Akuphakamisayo ukuthi ukufunda ngohlu lomhleli kuvamise ukufaka isakhiwo semibono ngaphandle kuphela kokuthi ithini, kodwa kubuye kube ngababhali noma ngamaphephandaba.

### 2.3.3 Imibono

UGarrett noBell ubhekise ku van Dijk imibono yakhe echazwa njengezinkolelo ezibhekisise ukuthi ziliqiniso noma umbono okholekayo ukuthi uliqiniso, njengezinkolelo eziwumumo wamagama abhekisise ngokucophelela ukuthi asebenza kanjani. Uthi noma yiziphi izinkolelo eziqikelela umthetho ofaka isinqumo ngomuntu noma okubhekisise ukuthi kusebenza kanjani, isibonelo, **Ngikholelwa kuNkulunkulu**, kuncike emithethweni emihle noma emibi yamaqoqo noma amasiko. Uma isimo sokunquma amaqiniso, singaphansi kokufanele, kanye namagama asebenza kuphela noma aqalisa ngokwenza isinqumo somthetho (akathandeki) ngalokho siphathelene nemibono. Kule ngxoxo, isimo sokunquma amaqiniso namanga kuyafaneleka. Kanjalo, uma sichaza imibono njengezinkolelo ezibhekisise ngokucophelela ukuthi zisebenza kanjani, kanye nokwehlukana kwezinkolelo eziyiqiniso, sincenga imibono uma sifuna ukuwuhlukanisa phakathi kwendlela ebhekisise ngokucophelela ukuthi isebenza kanjani kanye nezinkolelo eziyiqiniso noma umbono okholekayo. Yomibili ifaka isinqumo, ngokulula okushiwoyo kokuthi lesi sinqumo siqikelela imithetho emibonweni, kanye nokunqunywa kwamaqiniso ezinkolweni eziyiqiniso ezibuye zidinge futhi ukuchazisisa. Omunye umbono, 'Ukuphuza utshwala akukuhle ezimpilweni zethu', igama elibhekisise ngokucophelela ukuthi lisebenza kanjani 'ukubi' ngalokho liba umbono, ngotshwala. Ngakwelinye icala uma kubhekisise esiphethweni socwaningi lochwepheshe, ngalokho izinkolelo zibukeka njengezinkolelo eziyiqiniso. Ngamanye amagama kuncike esisuseni sesimo sesinqumo sokwahlulela. Uma lesi sisusa siyisiko noma izinga lokuziphatha kwenhlalo evumelekile noma isinqumo 'akukuhle ukuphuza utshwala' ngalokho izinkolelo zingumbono. Nokho, uma isisusa sihlanganyelwa ngokwezinqumo zenhlalo yamaqiniso (isibonelo, ukubona

ukuxhumana okuthembekile njalonjalo), noma olunye ulwazi olubhekisisiwe kuleso sinqumo, ngalokho izinkolelo ziyiqiniso (iqiniso noma amanga).

Zozimbili izinhlobo zezinqumo noma ukwahlulela zinomlando wenhlalo kanye nokuhlobana namasiko. Ngokwezinkolelo ukuze zibe yiqiniso, kudingekile kuphela ukuthi kulelo nalelo siko noma iqoqo elivumelekile lezinqumo zolwazi zisetshenziswe. Uvan Dijk uphakamisa ukuthi izinkolelo zibuye zibe iqiniso uma zizoba semthethweni ozobhekisiswa ngokucophelela ekuhlobaneni nesimo sezinqumo ngamaqiniso. Ngokuphendukisa, imibono kanye namasu kumele 'amaqiniso' kubantu abathile noma amaqoqo, kodwa akuwenzi amaqiniso ngokwemiqondo. Uma nje izinga lokuziphatha kwenhlalo evumelekile kanye nemithetho emihle nemibi ifakiwe, kuzobe kubhekisiswe ngokucophelela ngokungenaqiniso.

### **2.3.4 Isakhiwo senkulumo**

Uvan Dijk uveza ukuthi kule ngxoxo umbhali udinga ukuhlola ngokunininga noma ngokucophelela ukuthi amasu kanye nombono ashiwo kanjani wumbhala nasekukhulumeni okujwayelekile kanye nama-atikili anombono emaphephandabeni athile.

#### **2.3.4.1 Ingxenye yolimi lwamagama**

Ngokuka van Dijk ukuhlaziywa kwenxenye yolimi lwamagama ngokwemvelo kwaziwa kangcono ezifundweni zamasu kanye nolimi. Amagama ayakhethwa ngokujwayelekile noma ngokwenzazelo asho imithetho emibi nemihle noma izinga lokuziphatha lwenhlalo evumelekile, ngalokho asetshenziswe ukusho izinqumo zomthetho. Uthi imibono ibuye ishiwo kani, kodwa iba nokudidana okuningi kwezindlela embhalweni nasekukhulumeni: ikakhulukazi ezihlokweni, ezakhiweni zezindaba, empikiswaneni, ukuhlelwa kokubhala, isakhiwo sokuhlelwa kwamazwi, ukunamathelana kwesakhiwo sesichasiselo samazwi, ukulingana kwezihloko, njalonjalo. Kuzobhekiswa ezincazelweni, imibono kanye neziphakamiso ngokusebenzisa ukuphindwa kwamazwi, namagama okuyiwona wona, imisho kanye nokunye okushiwoyo kwezincazelo eziphinde amazwi kabili, noma amagama acindezelwe ukugcizelela amagama athile.

#### **2.3.4.2 Isiphakamiso**

Isiphakamiso yilawo mazwi asho isahlulelo noma umbono. Ngokuka van Dijk umbono kanye nokushiwo kuleyo nxenye yamagama kuvamise ukungahambi kodwa, kodwa kuhlanguka eziphakamisweni ezishiwo uhlamvu lamazwi kanye nemisho. Ukwenzeka

kwamagama aqonde umbono (njengamakholwa) awasho okuningi uma ungayazi incazelo yemisho ukuthi yenzeke kuphi. Kunomehluko omkhudlwana phakathi kwesiphakamiso 'uyikholwa' kanye nokuphika, 'Akasilo ikholwa', ngisho ngabe kokubili kuphethe umbono wamaKholwa, nakuba kuthathwa njengokushiwo imibono.

### **2.3.4.3 Ukufunisela ukuthi into iliqiniso ngaphandle kwencazelo/ okucatshangwa ngaphambili**

Okucatshangwa ngaphambili kusho okuthile okuyiqiniso ngaphandle kwesiqinisekiso. Isiphakamiso simele siqondiswe ngoba sicutshangelwa ukuba saziwe (siyiqiniso) siqikelelwe, ukunikwa isifanekiso sesehlo. Ngokuka van Dijk ukufunisela ukuthi into iliqiniso kuyicebo lekhono elisetshenziswa ukuveza okungesilona iqiniso kuphela kubuye kuhlangukise nemibono.

### **2.3.4.4 Izichasiselo**

UGarrett noBell babhekise kvan Dijk (1977) ochasisa ngezehlo imvamisa emazingeni ahlukene noma athile, kanye neziphakamiso eziningi noma ezincane ezingeni ngalinye.

### **2.3.4.5 Ukunamathelana kwendawo**

Ngokuka van Dijk esokuqala isichasiselo samazwi sesimo sendlela yokubhala ukunamathelana noma ukuhlangukisa, okuwukulandela kwemisho ( noma iziphakamiso embhalweni nasekukhulumeni okuchaza ukuthi kungani 'kuhlanganiswe kanye' noma isimo 'sokuhlangana', akumisi ukunakwa kohlu lomthetho lwemisho. Ngamanye amagama kuwubudlelwane phakathi kwemisho embhalweni. Kokubili kufundisa umthetho wokugcina inkulomo, kanye nendlela yenhlalo lwazi, ukunamathelana kuchazwa ngokuhlobana nesifanekiso. UTeun van Dijk ubeka ukuthi ukunamathelana kufaka isisusa noma umbandela wobudlelwane phakathi kwamaqiniso njengamelwe isifanekiso. Ngamanye amagama, ukunamathelana kunokuhlobana kubuye kube nokudlulisela. Okusho ukuthi kuchazwa ngobudlelwane phakathi kwamaqiniso esifanekisweni abhekiswe noma okukhulunywa ngawo. Uma ukunamathelana kubhekiswe esifanekisweni, nesifanekiso siqhamisa imibono, okuthi uma sijika sibe amasu, kulindeleke ukuthi ukunamathelana futhi kufake imibono kanye namasu.



#### **2.3.4.6 Okuthikameza ukunamathelana kanye nezihloko**

UTEun van Dijk uphikisana nendawo yokunamathelana phakathi kwesiphakamiso sombhalo noma ukukhuluma okudingekile, kodwa okunganele, isimo sokushintsha ukunamathelana ngaphandle kokucaciseleka. Okunye okuhlanganisa imithetho yisemsebenzini, elingene noma ethikameza ukunamathelana njengoba kusuke kuchazwe 'izihloko' zezigaba, ububanzi bobude bombhalo noma inkulumo yonke. Lezo zihloko ngokomthetho zichazwa ubukhulu besakhiwo kwesichasiselo samazwi esisuselwa esakhiweni esincane sendawo ngobudlelwane obuthile phakathi komthetho lapho isibalo esithile samaqoqo sifanisana nesinye.

UGarrett noBell babhekise ku van Dijk noKuntz (1983) oveza ukuthi ekuqhubekeni kwenkulumo yangempela, lo mthetho uthatha isimo samasu amakhulu aphumelelayo okwakhiwa noma endawo evumelana nezihloko.

#### **2.3.4.7 Indlela yesichasiselo samazwi**

Ngokuka Van Dijk ukulingana kwemibono yamasu azimele ngempela ngokwawo nokungasikho okwempela okunye ukuzimela kubuye kusungulwe endaweni yezinga lemisho kanye nasohlwini lomusho. Lolo hlamvu lwamazwi olulodwa lusho ukuphakanyiswa okubonwa kabusha nangamanye amasu. Isibonelo, endaweni yendlela yesichasiselo samazwi esiphikayo: "Anginalo olubi ngabamnyama", kodwa... kulokho okuthiwa ukuphika okusobala, olokuqala uhlamvu lamazwi lugcizelela ukuvumelana nezinye izikhulumi, kodwa- ke imvamisa yayo yonke imisho elandela u-**ngoba** iyaphika. Amasu lapho leyo ndlela yendawo ibhekiswe khona afuna ukuphatha imibono nemicabango, okuwukuthi, ingxoxo yabahlanganyeli noma yabahambisanayo izocabanga kanjani ngathi.

#### **2.3.4.8 Ingaphandle lesakhiwo**

UTEun van Dijk uveza ukuthi incazelo ishiwo ngohlobo 'lwesimo' noma 'ingaphandle lesakhiwo', njengoqobo lwezingxenye zamagama, uhlamvu lamazwi nesakhiwo semisho, nohlobo lwesimo esiphathelene nokuhlelwa kwamazwi, uhlelo lwamagama, ukushintsha kwezwi lenkulumo, isakhiwo sokuhlela kokubhala kanye nokuhlela kobukhulu besakhiwo ngokwesu lomthetho elivumelekile, njengalokho okulandwayo, okuphikisanayo noma umbiko wezindaba. Ngokwakhe izincazelo zibuye zigcizelelwe noma zingagcizelelwa ngokushiwoyo. Zishiwo ngaphezulu (njengasezihlokwani), ekuqaleni kombhalo (njenga-

sekuholeni kombiko wezindaba), enhlokweni (yokuqala) yesimo emishweni, noma ekudidaneni kwendlela yobuciko 'bezifenqo' (ukuphindaphinda, ukulingana, isingathekiso, ukuqhathanisa, ukubhuqa njalo njalo) noma ukushintshana kwencazelo yemibono edinga ukungagcizelwa. UTeun van Dijk ubeka ukuthi ukushiwo kwemibono kwengezela uhlobo nendlela yobuciko. Uyaphikisana nokuthi amagama achazwa ngokwenza okungesikho okuthathe endaweni yempilo yomqondo, kanye nokuphikisanayo okuchazwa njengokungezwakali noma okungenangqondo.

UTeun van Dijk uphikisana nokuthi empikiswaneni, imibono idinga ukunakekelwa. Ngokufanayo, imibono okungesiyo ngathi iqanekela ngokushiwo okuphambene nempikiswano nokungavumelani naleyo mibono. UTeun van Dijk uphakamisa ukuthi imibono e- atikilini enekhasi elinoluvo ijwayele ukuhlanganisa amazwi ngokubhekisisa ngokucophelela ukunakekela ukuboniswa kwesenzo senkulumo, ukuncoma noma yokuxwayisa, okuchaza iphuzu elisebenza ngezinkinga esikhundleni sokulandela uhlu lwemibono noma isiphetho se- atikili yemibono. Ngokuqondiwe, imibono kumele ishiwo icace ibuye iqondwe, ngokuqondile kanye nokungaqondanga. Ngokwakhe imibono kufanele ibe imibono ngeminye imibono. Ubuye aphikisane nokuthi imibono ekahle kakhulu ngezitha zethu iyavinjelwa (njengencishiswa kakhulu). Ngokufanayo, imibono isetshenzisa kwinkulumo yezenzo zabanye.

#### **2.3.4.9 Ukuphakanyiswa kwemibono yokuhlaziywa kwamasu**

Ukusetsheziswa kwemibono ngokuka van Dijk kususelwa ekwenziweni kokuhlaziywa kwamasu: ahlola isimo senkulumo, ukuhlaziya ukuthi iliphi iqoqo, ubudlelwane bamandla kanye nengxabano nayo ifakiwe, ukubuka emihle kanye nemibi imibono, ukubizwa kokuqikelelwe nokuqondwe kanye nokuhlola yonke imithetho yezakhiwo ezingagcizeleli ukuhlukanisa amaqoqo ngemibono eyahlukile.

#### **2.3.4.10 Izimo**

UGarrett noBell babhekise ku van Dijk oveza ukuthi ukuze wazi ngokuma kwamasu noma kwemibono yombhali (umbhali noma isikhulumi), kubalulekile ukuchaza isimo sokuxhumana njenga: malungu eqoqo lababhali, izinhloso zokuxhumana ngemilando, uhlobo lokubhala, okuhloswe izibukeli, ukuhlela (isikhathi, indawo), iphakathi njalo njalo. Ngokuka Garrett noBell, umhleli usebenza ngesu nangokuboniswa ngamaqoqo athile noma izinhlangano, kubuye kufakwe (amandla) obudlelwane phakathi kwezindaba kanye nababhali bezindaba ngakwelinye icala, nakwamanye amaqoqo akwelinye icala. Lesi simo

sibuye sichaze amasu ahlukene asetshenziwe enkulumo efakiwe (isibonelo, ukuqaphelisa njengokumisa umthetho wamandla).

Kubalulekile ukuba nobudlelwane okuxubile phakathi kwamasu, imibono nenkulumo yezindaba emaphephandabeni kanye nokwazi ukuthi kokubili kufaka izinkolelo noma ukuzimela komqondo.

## **2.4 ISAKHIWO SENKULUMO SENGXOXO YEZINDABA**

### **2.4.1 Ekuhlaziyweni**

Lesi sahluko sisinika sibuye sibonakalise uhlu lwemibono lokuhlaziya isakhiwo senkulumo yezindaba ezibhekise emsebenzini ka Bell. Ngokuka Bell izindaba ziphakathi nemvelo yabantu. Izindaba abantu abasitshela zona izona ezimaphakathi nengxenye yoqobo lwenhlalo, kanye nokwakhiwa kwempilo yendaba kubalulekile oqotsheni lomuntu ngokwakhe. UBell uphakamisa ukuthi umbono wezindaba nawo uphakathi kwingxoxo noma umbiko wezindaba. Ubuye aphikisane nokuthi izintatheli aziwabhali ama- atikili, zibhala izindaba- ngesakhiwo, uhlelo kanye nemithetho emihle kanye nemibi. Ngakho okwenzakala emphakathini wethu kushiwo ezingxoxweni esizitshelwa ezindabeni ezibalulekile zenhlalo yamazanga aphakeme. UBell ubeka ukuthi izintatheli yizona ezibaluleke kakhulu ukumela amasiko, ezombusazwe nenhlalo yempilo, ukumisa kanye nokukhanyisa ukuthi amiswa nokuthi ashiwo kanjani. Ngokuka Bell “inkulumo” yezindaba ibaluleke kanye kanye ngalokho ekukhombisayo ngomphakathi.

Ngokuka Bell, izindaba ziwuhlu olukhulu lolimi. Ziwuhlu ngoba zinezihloko kanye nezihlokwana. Ukwazi ukuthi zisebenza kanjani kubalulekile ukwazi ngokusebenza kolimi emphakathini. UBell uphakamisa ukuthi umbhalo umaphakathi nezindaba. Okuqukethwe yizindaba okuzimele kodwa kokushiwoyo, sibuye sibe nolwazi olucacile lwemvelo oluqukethe izindaba ngokusondelene nokuhlaziywa kwezindaba zombhalo. Indlela yakhe enkulumweni yezindaba ibhekise embuzweni ‘Ithini le ndaba ngempela’? UBell ubhekise kwivolumu kaScannel eqalisa ngokuthatha ingxoxo yezindaba ngokucabangisisa ngamaqiniso ngokwamagama awo, kanye kanye nokuvamile ngokuvumelana, njengabafundi ngezingxoxo ezithile nalokho abasitshela ngakho. Lokho esikutsheliwe okwenzakele kubalulekile ezindabani, isibonelo, njengasenkantolo yomthetho, enikela ngesikhathi sayo ukubhekisisa isibalo sezehlo. Ukuhlaziywa kohlu lwemibono kubhekiswe ekwehliseni ‘izakhiwo zesehlo’ zezindaba- okuwukulungisa, kusukela ekumeleni kwesiqhephu solwazi, ukuthi indaba ithini ngempela kwenzakaleni. Ibhekise kakhulu

ekuqaleni kokuxoxwa kwendaba, lapho ezindabeni kubekwa umbono omfushane ngezintatheli ngabahlanu o'- Ws kanye no H': ubani?, yini?, nini?, kuphi? Ngani? kanye no nakanjani? okusho ukuthi izindaba zombhalo ziphathelene nesici semvelo esinesawo umsuka okunabahlola ngemibuzo, indawo kanye nesikhathi. Ngokuka Bell izingxoxo zezindaba zisinika ukuba sihlale ukuthi ngabe ubuqotho bezihloko kumele indaba eziyilandelayo. Zibuye zisikhombise ukuthi yisiphi isisusa esikhona solwazi ezindabeni noma ngabe ulwazi alunasisusa esicacile noma esiqondile kukho konke.

Lesi sahluko sibuye sihlelelwe ukufanekisa uhlu lwemibono wokuhlaziywa kwesakhiwo senkulumo, sibuye sizibonakalise ngokwaso ekuhloleni isibalo somusho owodwa ezindabeni zephephandaba.

#### **2.4.2 Uhlu lwemibono lapho izinqumo zibhekiswe khona**

UBell ngo(1991) ubhekise emsebenzini ka Labov noWaletzky (1972) owasondeza isisusa ohlwini lwemibono ejwayelekile wokuhlaziywa kwendaba, ikakhulu ukuhlaziywa kwezilandiso zika Labov's ngokolwazi lwakhe alutshelwe engxoxweni nasohlwini lwemibono ka van Dijk (1988) ekuhlaziyeni inkulumo yezindaba. Ukuhlaziywa kwesikhathi engxoxweni yezindaba kususelwe kuBell (1995). uLabov ungomunye odumile nophethe izisusa eziyisithupha: enkulumeni, izinhloso noma ukushisekela okuthile komsebenzi, isenzo, okubhekisiswe ngokucophelela, isisombululo kanye nengxenywe yombhalo eyahlukaniswe ekugcineni kwenkulumo. NgokukaBell indaba imvamisa iphetha isici semvelo, umbhalo omfishane onombono obalulekile enkulumeni, kanye nasendabeni uqobo lwayo. Ubuye aphikisane nokuthi isici semvelo salapho indaba iphuma khona asihlali njalo senziwe sacaca noma saqonda. Sifaka umphumela omuhle ohlelweni lwezindaba noma emgqeni wokuqala wombhalo ephephandabeni lezi ntatheli, ibuye ibeke indawo kanye nesikhathi. Ubeka ukuthi imibono ebalulekile enkulumeni iphetha umusho oholayo noma 'isingeniso' sengxoxo yezindaba kanye nezindaba ephephandabeni kanye nasesihlokwani. Isiqondiso noma ukuhola kuvala iphakathi lesehlo sendaba, mhlawumbe esisodwa noma ukweleka okungaphezu kwezehlo.

NgokukaBell umzimba wendaba ngokwawo unesigigaba esisodwa noma ezingaphezulu , esibuye sibe nesehlo esisodwa noma esingaphezulu.. Izehlo zichaza abadlali kanye nezenzo, ezivamise ukusho ukuhlelwa kwesikhathi nendawo, enesicacile noma esiqondile isici semvelo esisuseni solwazi. UBell uphakamise ukuthi isigigaba siwukuhlangana kwezehlakalo ezihlanganyela indawo yonke noma uhla lwezindaba zabadlali (nezibuye zidinge ukuqondiswa lapho indaba eyodwa iphetha ezimbili noma ezingaphezu kokucacile

okwahlukile kohlu lwezehlo). Uveza izinhlobo ezintathu azifakile izinhlobo zomsebenzi wombiko wezindaba: isizinda, ihlaziyo kanye nokulandelwayo. Lokhu kumele okudlulile, (okungenziwa) okwamanje, kanye nokuzayo kwezehlakalo ezichazwe ekwenzakalni kwendaba. Izehlo ezedlule mhlawumbe zinesimo esinjengombiko wezindaba ngokwamalungelo azo ekuqaleni kwesiteji saleso simo. Ngokuka Bell ukuhlaziyo kunika izintatheli noma abadlali bezindaba isikhathi esikahle sokwenza ngokubhekisisa, ukubeka umqondo kanye nokugxeka izimo noma izehlo ezithile ukusiza ekwazini ukuthi kwenzakalani, noma ukubhekisisa ngokucophelela ekwenzeni ukugxeka, noma okulindelerkile kokuthi isimo sizokhula kanjani. Uhlobo lokugcina engxoxweni yezindaba ukulandela okufinyelela endabeni yesikhathi esizayo noma yisiphi isenzo esenzeka kamuva lulokho kwenzakala kwesehlo. Lubuye lufake indlela okukhulunywa noma okuphendulwa ngayo ngamanye amaqembu noma isimo sokuthula.

### **2.4.3 Ukuhlaziywa komusho owodwa wendaba**

Lokhu kuphathelene nesakhiwo sezindaba sengxoxo yephephandaba kuphela, kanye nohlobo oluthile lwengxoxo yephephandaba: 'ezibuhlungu' noma amabala ezindaba ezithathwa njengengxoxo yezindaba yansuku zonke yemililo, izimpi, izingozi, izehlo, ingozi, njalo njalo. UBell ubeka ukuthi ingxoxo yezindaba ezibuhlungu ezincane ezakheke kahle ziwumusho owodwa omude. Ubuye abale ukuthi amaphephandaba amaningi akhipha umusho owodwa wendaba ukugcwalisela amakhona aseleyo, noma ukubuthana ohlwini lwezindaba kufushane kanye nasekusakazeni kakhulu izindaba, izingxoxo eziningi ziphethe umusho owodwa kuphela. uBell ubeka uthi ingxoxo enomusho owodwa ihlale ibhekise kumusho wokuqalo ukuhola noma isingeniso. Uphakamisa ukuthi umusho owodwa wendaba uyindawo enhle yokuqalisa njengesingeniso ekuhlaziyeni.

### **2.4.4 Ithini lendaba ngempela?**

Ngokuka Bell ubumnandi bokuhlaziya lwesakhiwo senkulumo sezindaba siwukwazi ukuthi indaba ithini ngempela kwenzakalani. Uphikisana nokuthi ukuhlaziya isehlo kuthatha ukubala hhayi ukuvele kuqondiswe izehlo ngokwaso kodwa ngokuthi indaba ithini ngabadlali bezindaba, indawo, isikhathi okwenzakala ngaso ukubelesela noma ukukhipha ngaphandle isakhiwo sendaba. Bafuna ukungafihli ukuthi indaba isitshelani ngani ngempela kwenzakalani?- iziphi izehlakalo ezenzekile?, zenzakale kuphi nanini?, ubani wayezifakile? (ezine zezindlela zezintatheli ezinhlanu ezingo W no H), ngaphandle ko 'ngani'? no 'kanjani'?. Lokhu kuhlaziya kuveza izakhiwo zalezi ezine ezibhekwayo: izehlo, isikhathi, izindawo kanye nabenzi bezindaba.

### **2.4.5 Isikhathi sezindaba**

Ngokuka Bell isikhathi yisona esibaluleke kakhulu engxoxweni yezindaba kanye nokufanele kakhulu engxoxweni ngokwelungelo laso. Isikhathi sishiwo ezindabeni emazingeni ahlukene olimi enguqukweni yamagama kanye nokuhlelwa kwamagama emamaqoqweni amagama asebenza njengesenzo apethe isenzo nesandiso, ekwandiseni isikhathi ngabe amagama noma umusho ongaqedi, kanye nasesakhiweni senkulumo yezindaba engaphansi komusho. UBell ubhekise kuToolah (1988) obala ukuthi isikhathi endabeni sinokushisekela emaqoqweni ahlukene abafundi abangabakhulisi bemibono yokubhala, kanye nolwazi longqondongqondo abacwaninga ngenkulumo eqondile kanye nombhalo nenkulumo yezazi zolimi. Ithiyori evamile yenkulumo elandayo kaGenette (1980) UBell abhekise kuyo ukukhulisa ubudlelwane neProust's 'A la recherche' du temps perdu' eqalise ngokuzinikela esikhathini. Uhlelo lwesikhathi luwuhlobo lwakhe oluphezulu, oluhlaziywe ngokusuka ekulinganisweni kwesikhathi sokwenzeka kwesehlo esithile kusukela ekulandelaneni kohlelo kwesikhathi semilando.

### **2.4.6 Ukuhlaziywa kwendaba yesakhiwo sesikhathi**

Izindaba ngokwemvelo ziwumkhawulo wesikhathi ziwukuchitheka kwempahla ethengwayo. NgokukaBell isikhathi sichazwa njengomumo wemvelo wezindaba, siyimpoqo ekuhlanganiseni izinqumo zezindaba, kanye nokuphatha esakhiweni senkulumo yezindaba.

### **2.4.7 Isikhathi sezindaba kanye nokuqondwe ngezindaba**

NgokukaBell ukuqhubeka, nokungahleli izikhathi zezakhiwo zomlando wemvelo esikhathini sengxoxo yezindaba zasikhathi sinye obizela embuzweni wokuthi baphumelela kanjani ukwazi ngabafundi kanye nabalaleli. UBell ubhekise ku-Ohtsuka no Bruwer (1992) abaveza izifundo zabo zokuqonda ngokulandisa nobuye ebeke ethi: "Uma umfundi ezoqonda ngomlando wombhalo, umfundi kumele asuselwe ngaphansi kohlu lwesehlo ngokunikwa uhlu lombhalo". UBell ubeka uthi ucwaningo lwengqondo ekuqondeni ngokulandwayo luchasise kanye kanye isakhiwo sesikhathi kwezinhlelo ezahlukene ezisekuqondeni kwabalaleli. Ukuphazima kamuva kuvela ngesakhiwo sesikhathi esivamile sengxoxo yezindaba. UBell uphikisana nokuthi okutholakale ekusukeni kokuqondiswa kwengxoxo yezindaba eziphiciphici noma ngabe kungenamudwa wohlu lwesikhathi sezinga lokubhala esinzima ukuba ukuluqandisa, noma ngabe uhla lunzima noma lulula. UBell ubhekise kubafundi baka Lay abanamakhono okwenza isakhiwo sezindaba Ubuye

abhekise ku Lutz no wodak (1987) abezwa ngesakhiwo sesifundo lapho babetshelwa ngengxoxo yezindaba.

UBell ubuye ebhekise emsebenzini kaBrewer umcabango wakhe ovezwa ukubonakala ukuthi uhlobo oluthile lokubhala lwenkulumo luhlose ukuqondisa. Phakathi kohlobo lokubhala ngokucatshangwayo kwenzelwe ukuqondisa, ucacise wabuye ngokomthetho wafaka ingxoxo yezindaba- ngaphandle kokukhalaza esimweni sokuthi ingxoxo yezindaba iyona yona nakuba ingabhalwanga ingalandeli kalula ukuqondisa uhlu lomthetho ovumelekile. Ngokuka Bell ingxoxo yezindaba iphethe uhlu lwengxenye ethile yefilimu esheshe isikhombise isigcawu esithile ngokushesha kwesikhathi kunendaba, nengxenye ethile yefilimu noma umdlalo okhombisa ngokushesha kwesikhathi kunendaba kanye nokuxoxelwa okungemuva, lapho isetshenziselwa amafilimu kanye nendaba emfishane, ukucela inselelo amandla ezibukeli, ukuhumusha amazwi afihlelwe abanye. Ngengxoxo yezindaba, ukuqonda kwabalaleli okokuqala okucacile noma okuqondile kwezinjongo zokubhalwa kwezindaba.

Ukuhlaziywa komningilizo wengxoxo yezindaba kusitshela okuningi ngohlobo lwezindaba ezisikhombisa ukuthi zenziwe kanjani, isiqiniseko somehluko kanye nokuvuleka, kanye nezibonakaliso zomthetho wezindaba ngokwemuva labo. Ivula imibhalwana yezindaba, ngokunjalo okuqondiswe ukuhlangana okungakwazi ukuzimela ekubhekisiseni. Isiholela eduze kokuthi 'Ithini, ngempela lendaba kwenzakalani?'.

## **2.5 UKUFA, UKUVIKELEKA KANYE NOHLELO LWEMITHETHO EMIHLE NEMIBI: UKULANDISA NGEZIZATHU EZIDALWA UKUZIPHATHA OKUTHILE KWABANTU KANYE NEZINHLANGANO EZINIKA ULWAZI KANYE NEZINDABA ZOMPHAKATHI EZIFAKA AMAPHEPHANDABA**

Ngokuka White (1997) umbhalo wamaphephandaba usikhombisa kakhudlwana ngohlobo oluthile lokubhala ezingxenyeni ezithile zamaphephandaba nolimi kanye nasemasikweni. Luhlobo kanye kanye uhlobo lohlelo lombiko wephephandaba nenhlalo kanye nezinhloso zemibono lapho lokho kuhlelwa kwenziwa sakuqondwa. uWhite ubeka ukuthi umbhalo uzohlolwa endaweni ebizwa ngokuthi 'umbiko wezindaba ezibuhlungu' ezihlanganiswe nokuqubuka kodlame, ukubuyiselwa emuva kwenhlanhla kanye nokwephula noma ukweqa imithetho yokulunga ebalulekile yenhlalo.

Ngokuka White uhlobo lwezindaba ezibuhlungu lufaka yomibili leyomibiko eqale ukususelwa ezehlweni ezibonakalayo njengengozi, izidumo ezijwayelekile, iziphithiphithi

noma abaphoqi ngenkani, nalezo ezisuselwa ezehlweni zokuxhumana njengenkulumo, ukuhlolwa ngemibuzo, imibiko noma ezokukhishwa kwemibiko emaphephandabeni. UWhite uveza ukuthi lesi sahluko sikhombisa isibalo semibiko yezinhlobo zozimbili ezihlanganyela uhlobo lwesakhiwo, indlela umbhalo ohlelwe ngayo ofana nowamaphephandaba onika izindaba ezibuhlungu ekuqhamiseni umbhalo. UWhite ubeka ukuthi ukulandwa kwezindaba kuzohlola ngokucophelela indlela umbiko wezindaba ezibuhlungu osebenza ngayo ukwakha kanye nokubonakalisa ngokuvama kokusimama kwenhlalo, ukulungiswa kanye nangokulunga komthetho noma ngokungavamile. Kodwa ibuye iveze ngokucacile, okuphambene kwenhlobo yesimo ethathwa izintatheli ngokwazo-zisho ukuthi umbiko wezindaba 'uyimpokophelo', 'iphakathi', ubuye ungaphathelani nabantu, indlela incazelo eyenziwe ngayo. UWhite usivezela ukuthi lesi sahluko sahlukana umumo wombiko wezindaba ezibuhlungu:

- uhlobo lwesakhiwo sokubhala njengokuvamile kanye nokufiphala kokusebenza okungaphansi komumo wemibono,
- ukwakhiwa kohlu lwamagama ezintatheli okuthi lapho kufakwa okuthile ubudlelwane phakathi kwabantu okuphoqa uhlu lohlobo lwamagama angamahle asemthethweni ukulinganisa amandla, amalungelo noma amakhono.

### **2.5.1 Umkhankaso wokuqeqeshelwa izindaba ezibuhlungu: Izehlakalo ziphikisana nokukhishwa kwemibiko**

UWhite uveza isakhiwo kanye nenhloso yobuciko bokubhala kwezinhlotshana ezimbili zombiko wezindaba ezibuhlungu. Okokuqala, okugcwaliswe 'isehlo sendaba', esichaza okwenzekile ezehlweni ezithile zengozi, isenzo sodlame losopolitiki, amacala, ukubuyiselwa komnotho njalo njalo. Inhlobo yesibili, isuselwa ekuxhumaneni kwezehlo zibuye zisetshenziswe ngokohlobo ukucacisa ukugxekwa, ukubekwa icala, ukufuna noma ukuphoqa, ukwexwayisa, ukuvumbulula noma izimemezelo eziphatha umthetho wesisusa njengezombusazwe, abamele umphakathi, abantu abancenga uhulumeni ukuthi ashintshe umthetho, wabacwaningi bososayensi. Ngokuka White lokho kuxhumana kubhekise kokukodwa okulebulwe 'ukukhipha umbiko wezindaba' ukuveza indima yazo ekuchasiseni indlela lapho abantu bexhumana ngazo ngezimpawu zokubhala nangemicabango ngemisebenzi, ukuphikisana komphakathi kanye nokuphikisana nokushesha kohlu lwezehlo zodlame lapho izehlo ezibalulekile zinentshisekelo ukuthi zibikwe njengezindaba noma ngesimo sezindaba ezithola isimo somthetho 'wokukhipha izindaba'.



UWhite uveza izinhlobo ezimbili zombiko. Okokuqala, isehlo sendaba, sichasisa ngezindaba ezibalulekile okufanele zibikwe ezenzakalayo- ezihlanganiswe nedlanzana lwezenzo zodlame kanye nezehlo ezilandelwa ukubikwa ngengqikithi yesikhali ngohulumeni waseFrentshi ngo Agasti (1995). Okwesibili, ukukhishwa kombiko wezindaba, ezitholakala ngokwehlukana, ngaphandle kwesehlo esisodwa kodwa ngokwamazwi emibuzo ephalamende ngokwemantshi yabantwana eSydney-Ostreliya. UWhite uphikisana nokuthi ukutholakala kwesehlo sendaba ezintweni ezibonakalayo ezenzekayo akuvimbela ukungeniswa kwamazwi, imibono njalo njalo wesisusa somthetho. UWhite ubuye aphikisane nokuthi kuneminye imibiko ehlanganisa izichasiso zezinto ezibonakalayo kanye nezehlakalo zokuxhumana ngobudlakadlaka bokungalingani nokubuye ngokwakho kubuye kubukeke njengokuxuba izehlo kanye nokukhishwa kwezindaba. Ngokwakhe lezi zehlakalo noma ukukhishwa kwezindaba eziphethe izinto ezimbili ezixubile zitholakala endaweni yombiko wezombusazwe.

## **2.5.2 Ukuhola- okungaphezulu kokulandwayo kwezindaba ezinzima: isichasiselo sohlobo lokubhala**

### **2.5.2.1 Umkhankaso wokushisekela uhlelo: ukubaluleka kombiko wezindaba kanye nentetho yezindaba ezibuhlungu**

UWhite ubeka ukuthi inkulumbo elandwayo ngezehlakalo zezindaba ezibuhlungu kanye nokukhishwa kwemibiko yezindaba kuzungeleza izehlakalo noma izimo ezihunyushwa noma ezichazwa njengezisingelayo ezenzakalweni, ezihlakazayo noma esimweni esivamile. Ubuye abeke ukuthi uhlu lwenhlalo oluvikelayo luqoqwe ngaphansi kwezintathu ezilandelayo izihloko: isenzakalo esiphambukile, ukuvimba ukungahleleki kwamandla okuhlangana kanye nenkambiso yokwephula umthetho.

#### **2.5.2.1.1 Isenzakalo esiphambukile**

UWhite ubeka ukuthi isenzeko esiphambukile siwumphumela wesenzo esizivelelayo njengeziphepho, ukuzamazama komhlaba kanye nemililo yamahlathi, esukela ezingozini, ukwehluleka noma ukunganaki okuhlanganiswe nokusongozwa komsebenzi ngabantu, ukuqhamuka kwezifo, ezenzweni eziyingozi kwiqoqazwe noma enhlalweni yomnotho noma udlame olwenziwe ngamabomu njengeziphithiphithi, abaphoqi ngenkani noma abahlaseli. Ngokuka White isenzakalo, singaba esemvelo noma esomnotho. UWhite uphikisana nokuthi isenzakalo esisodwa esisongela isimo esikhona esibukeka njengenhlalo- siko evikelayo noma 'enzakalisayo' ebonwa njengeyemvume emboziwe.

### **2.5.2.1.2 Ubudlelwane bamandla**

UWhite ubeka ukuthi indawo yosobusazwe, yombili eyasekhaya kanye neyezizwe ezahlukene, iyona esobala eyisisusa sombiko ojika ekungahleleni obudlelwane bamandla. NgokukaWhite umbiko wezindaba ezibuhlungu unika ukuhlawuliswa okungakholwa okufihlakele kokushintsha kwamaminithi amandla ahlangele nokunyuka nokwehla kokwaziwa kwezombusazwe, inselelo yobuholi, ukushintsha kwezivumelwano, ukungalwi neqembu kanye nokusebenza nephalamende kanye nokuphathelene nokubakhona koshintsho okuhlangene nokhetho, uthuthuva, amasosha empi, impikiswano yabasebenzi kanye nezimpi. Ezinye izisusa zobudlelwane bamandla zifaka imisebenzi yezwe kanye nezisebenzi zikahulumeni lapho, isibonelo, abamukelayo, izikhundla eziphezulu kanye namandla okuphatha omzabalazo zonke zihlukaniswa ngokunikwa kwentetho efanele ukumbozwa. Zibuye zihlangane nokushintshwa kobudlelwane bamandla kwalezo zindaba eziphathelene noshintsho oluzwakalayo endimeni yenhlalo lapha lolo shintsho linokungezwani ngobudlelwane okungaphezu kwamandla.

UWhite uphikisana nokuthi mhlawumbe okuyikhona okusobala kwalolu shintsho yilokho okuhlangene nendima yamakhosikazi enhlalweni. Ngokuka White indima yokungahleleki 'okuwukuvimba' okubala ngokufanelekile ukwemboza, ushintsho ebudlelwaneni bamandla kumele kubukwe njengokungenakuzwana ngokushisekela noma ngabe okulindelekile okubalulekile kwenhlalo yoyedwa noma yamaqoqo, kubuye kubukeke njengenhlalo 'evikelekayo' noma 'enzakalisayo' ngenye indlela.

### **2.5.2.1.3 Inkambiso yokwephula umthetho**

Ngokuka White uhlobo 'lwenkambiso yokwephula umthetho' lufaka izehlakalo noma izimo ezihunyushwa ngokwehlukana ngokusungulwa kwemithetho yokulunga noma amasiko. Uveza ukuthi izindaba ezifaka ukwephula umthetho wokulunga zifaka okusobala ubugebengu kanye nombiko wenkohlakalo, lapho okuyikhona okulula ukukwazi okungenamthetho kufakiwe, kodwa kubuye kufakwe ukwemboza kwalokho kwenza kokwahluleka, ukunganaki, ukuzidla, ukwahluka, njalo njalo, okubukwa njengokusongela umphakathi ngomqondo okufanele umuntu awenze noma okulungile. Ubuye eveze ukuthi ngaphansi kwazo zonke lezi zihloko, inkulumo esho ukubaluleka kwezindaba ezibikwayo ephephandabeni zihlale ziveza okusongelayo okuzwakalayo ohlwini lwenhlalo- izingozi ezivamile, ukuqhamuka kwezifo, ukunyuka kwentengo kanye nemakethe yempahla efuyiwe egxambuza ngokuhlakazayo ngohlu lwezinto ezibonakalayo, ukhetho, inselele yobuholi kanye nokuhlakazwa kwezinto ezisetshenziselwa ukulwa empini nesimo

esikhona sobudlelwane bamandla, ubugebengu kanye nokonakalisa izisebenzi zikahulumeni ukushintsha indlela yokulunga. Ngokumumethwe ngokolwazi uveza nokuthi umbiko wombhalo wezindaba ezibuhlungu obhekiswe noma uqondiswe ekuchazeni okungaba namandla noma esisuseni sempela sohlelo lwenhlalo elinganayo ndawo zonke.

UWhite uphikisana nokuthi izindaba kanye nokukhishwa kwezindaba kunika okwahlukile ukuzimela kwenhlalo evikelekile yamandla yalokho nalokho okutholakala ezintweni ezibonakalayo kanye nasezehlakalweni ezixhumanayo. Uthi izehlo zendaba ziqondise ukucacisa ngenhlalo yezehlakalo ezivikelekayo ekuqaleni, ukumela okukhulu ukungabi nalwazi, ukungehlisi ukubala okwenzekile, kube sengathi umbiki ukhona ngaleso sikhathi. UWhite ubhekise kwizehlakalo, ngokohlelo oluphethe ukukhulunywa kolimi ngokukaHalliday olumelwe 'njengesimanga esingajwayelekile' esenzakala ngaphandle ngempela lapho umfundi enikezwe ukunyuswa okuqondile umbhalo.

NgokukaWhite umbiko wokukhishwa kwezindaba owenziwayo ngokohlelo lolimi lwesu likaHalliday lwenhlalo yohlu oluhlakazayo lapho lungacacisekile. Okusho ukuthi, izenzo kanye nezimo lapho zingacaciseleki ngokuqondile kumbhali kodwa zinecebo kuyela ekudluliseni umbiko obonakalayo wesisusa somthetho. Kanjalo isikhundla esiphathelene nokuba khona kwezinto zesimo esikhona sokungalingani kahle kwemizwa yomuntu ngendlela aziphatha ngayo ekhombisa ukuthi uzizwa kanjani kanye nemizwa yakhe yokukhishwa kombiko wezindaba ezinganakusala ezifunekayo noma eziphicayo kusukela ekukhishweni kombiko kusetshenziselwa ukumela 'ukubanga hhayi amaqiniso.

Ngokuka White ukukhishwa kombiko kumele amazwi ngokuvunyelwe 'ento ekhona' kunento ekhona ngokuzimela kwayo kanye nalapho kumele ukuvikela uhlu lwenhlalo hhayi njengesenzo noma isimanga esivelayo kodwa njengesenzeko esijwayelekile.

### **2.5.2.2 Ukushisekela ubudlelwane phakathi kwabantu: izwi lombiki wezindaba ezinzima**

NgokukaWhite amaphephandaba afundisa ngombhalo, nokulandela imithetho yezintatheli kanye nabahlaziyi bephephandaba babanga kaningana ukuthi ulimi noma izwi lombiko wezindaba ezibuhlungu luyiqiniso 'luphakathi nokuvuma nokungavumi' lubuye lube olukhululekile kokushiwoyo, okubikwayo, nombono kanye nemizwa ephethwe umbono womuntu obuye usebenze ngendlela evumelekile. UWhite uphikisana nokuthi noma ngabe indima yokuba phakathi kokuphikisana kanye nenhloso ozama ukuyiphumelelisa yezwi okuyinkinga yokuqala efuna okungaphezulu kwendlela yokuziphatha kakulindelekile,

okwenzekayo, nokho, ukuveza okuthile kwesu lomthetho esichasiselweni samazwi kanye nasesichasiselweni samagama ohlu lohlelo lolimi lombiko wezindaba ezinzima noma ngabe endleleni eyejwayelekile yokucabanga ngephephandaba lolimi lwesingisi. UWhite ubuye aphikisane nokuthi ekubalulekeni kokulinganisa umbhalo wezindaba ezibuhlungu, umbhali akakuvumeli noma ngabe ukwehlisa incazelo yobudlelwane phakathi kwabantu okusetshenziselwa ukukhombisa noma okuthathwa njengokubalulekile nokuthola ukunakwa okuningi kwakhe okufaka okushiwoyo ngombiko, umbono, nemizwa ephethwe umbono womuntu owenziwa umbhalo.

UWhite uveza ukuthi incazelo yohlobo engavumelekile ifaka izinqumo ezicacile noma ukwahlulela kokuthi into inhle kanjani, kubhekiswe kuluvo hhayi amaqiniso ngombiki, ngomthetho wokulunga, ikhono, isimo esivamile, njalo njalo, sabahlanganyeli, okucacile okubheka ukusetshenziswa kwezehlakalo kanye nangobuthandabuhle noma ukwenza abantu babe nemizwa eqinile nezimvo zokungezwani, okuqondiswayo ngokugqugquzela kanye nezinhliso zabahlanganyeli nokuphikelela ngenkani ngezisusa kanye nomphumela. UWhite ubeka uthi ngokombhali ukunikezwa lokhu kuthathwa njengokubalulekile nokuthola okuningi ukunakekelwa kuleyo ndima yobudlelwane phakathi kwabantu ekwakhweni kombhalo. Lezo zincazelo azivunywa noma zivinjelwe ekuphindweni kwamazwi athasiselwe esisuseni sangaphandle kulowo mthetho wombhalo ngezindaba ezinzima ezibheke ukuzimela ngokwazo njengeziphakathi ezingavumeli muntu kanye nezingaphathelene nabantu.

UWhite uveza ukuthi ekuhlaziyweni kwephephandaba, indima yombhali ukugcizelela ngempela ukunika ukuguqulela okushiwo umbiko ngoluvo oluphthwe umbono womuntu lapho indima emaphakathi idlala ngokucacile ngokwezinqumo noma ngokwahlulela, ukuthandabuhle okubheke ukwazi ukuthi into isebenze kanjani, umthetho wesisusa-kanye-nomphumela njalo njalo. Ubuye eveze ukuthi umehluko phakathi kolimi lwezindaba ezinzima kanye nokuhlaziya kukhonjiswe ngamabili amazwi akhethiwe endaweni yosopolitiki, okokuqala kusukela kumbiko wezindaba ezibuhlungu kanti okwesibili kusukela ekuhlaziyweni.

Ngokuka White umehluko phakathi kobudlelwane obuphakathi kwabantu naphakathi kohlu lohlelo lwamagama ombiko wezindaba ezinzima kanye nobudlelwane obuphakathi kwabantu abaphoqwe uhlu lohlelo lwamagama abahlaziyi, kodwa, ukunqunywa kabili okulula. Ekwenzekeni, eminingi imibhalo yezindaba ezinzima ihlala endaweni ethile phakathi kwemibhalo yomibili. UWhite uqhubeka uthi umbhalo obizayo, umi nganxanye

kakhulu kohlu oluncane olwahlukile eqoqweni lezinto ezifanayo lapho umbhalo ubekwe ngokwezinombolo kanye nokukhulu ukucaca kwencazelo eshiwoyo ngokombiko, izimvo nemizwa ephethwe umbono womuntu owumele kanye nalapho izinga lehla endaweni yomfundi okufaka ubudlelwane phakathi kwabantu.

Ngokuka White umumo owenzekayo futhi wombiko wezindaba ezibuhlungu, ukubakhona kwawo wonke amagama olimini ukuthatha umbiko noma enye incazelo yomqondo wokukhulu noma wobude okufakwe umbhali nalapho ukuma umfundi uzokubona ngezehlakalo noma okushiwo ukuchazwa njengokubalulekile, nokunzima noma ukuphoqwa ngemizwa noma ngezimvo zabantu. UWhite ubeka ukuthi lokhukukhuliswa kungumumo ojwayelekile kohlu lwezintatheli lohlelo lwezindaba ezibuhlungu njengamanje olusebenza ukubeka ukubikwa kwezindaba njengezahlukaniswayo zomsebenzi wohlobo lolimi. UWhite uveza ukuthi lokhu kukhuliswa kwezehlakalo zezindaba ikakhulu kuhlobo oluthatha izakhiwo ezimbili:

-Amagama onke olimini, ahlanganisa ulwazi lwencazelo ngokomqondo wokuhlelela ubudlelwane phakathi kwabantu kanye nobude bomphumela, ukusho ngokuphindelela ukuncenga ukuthi kuvunyelwe umbono noma izinkolelo zakho ngokuhambisa, okuqhubekayo lapho ukuhlelwa kwenza ushintsho olukhulu esikhathini esifushane ukunyusa ukuphumelela kokungahleleki kanye neziphihli zemvula ezishaya ngamandla zezimvula ezinkulu.

-Ukuqhathanisa, okuphikelela nosayizi omkhulu, amandla, ubukhulu, ukubaluleka njalo njalo kwesenzo ngaphansi kokubhekwayo- nokho, okukodwa okukhulu okuqhubekayo lapho ukuhlelela kwenza ushintsho olukhulu esikhathini esifushane ukunyusa umphumela wokulimala noma wokuhlukumeza kokulinganiswa kwebhayibheli kanye nokwedlulela kokungaphumeleli kusukela ngo- 1945.

UWhite umbono wakhe ukuthi indlela yokukhuliswa ayisoze yabizwa njengokufundiswa umbhalo yizintatheli noma imizamo yezintatheli njengokubulala imaphakathi lobudlelwane phakathi kwabantu kokulandwa kwezindaba ezibuhlungu. Ubeka ukuthi okunye okuhlobene nekhono lamagama kusetshenziswa ngaphakathi kombiko okhishwayo ngenhloso yokukhuliswa. Ngokwemiphumela, yesisusa emagameni angaphandle amakhono kunokuba labobabiki ngokwabo, bakhiphe incazelo ekhethiwe ukuze kuzolulwa umphumela nokungena kwabafundi ukuba nemizwa nezimvo eziqinile embhalweni.

UWhite uphikisana nokuthi ukukhishwa kombiko kubuye kuphikelele ukuxhaphaza ukufiphala okukhona kwemvelo yakho esichasiselweni samazwi enkulumo engaqondile ukuze kuzokhushulwa umqondo wababhali nabafundi ukuze bangene embhalweni. UWhite uthi ngaphansi kokufiphala, kubalulekile ukuqinisa nokukhulisa okushiwo ngekhono lokuphinda amazwi lapho ngesikhathi esifanayo kuvela ukushiya ngokuvimbela ukubuyisela lapha ukuvikela ababhali ukuba babephakathi nokuvuma noma nokungavumi.

### **2.5.2.3 Ukuhlelwa kombhalo wombiko wezindaba ezibuhlungu: Isakhiwo sohlobo lokubhala**

Ngokuka White isakhiwo sohlobo lokubhala sisetshenziselwa ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo ukufuna ukuthola okuthile ubuciko bokubhala noma izinhloso zokuxhumana. UWhite uveza ukuthi wonke umuntu ushisekela ukuthi leso sakhiwo sombhalo esinikiwe sihlelwe sibuye simele sosibili esiwulwazi kanye nencazelo yobudlelwane phakathi kwabantu, lapho incazelo enikiwe ibekwe endaweni esekusukeni kusukela ekuvulweni kombhalo kuye ekuvalweni, kokuthi luhlangana kanjani ulwazi kanye nencazelo yobudlelwane phakathi kwabantu kanti futhi noma lawomaqoqo ahlukile encazelo esebanza ukusungula iziteji zokusombulula umbhalo.

UWhite ubeka ukuthi umongo wombiko wezindaba ezibuhlungu uphathelene nokuthi sisebenza kanjani isakhiwo sombhalo ukugcwalisa incazelo yolwazi oluhlobene nokulalelwa kohlu lwenhlalo yokungalingani kahle kwemizwa yomuntu nendlela eziphatha ngayo ekhomba ukuthi uzizwa kanjani kanye nencazelo yobudlelwane phakathi kwabantu okusebenza ukukhulisa kokubili okungababhali kanye nabafundi abangene kulokho okumumethwe ulwazi. Ngokuka White umbiko wezindaba ezinzima uhlukaniswe izimo ezimbili zokuqala ezibalulekile: ukuvulwa kwamaqoqo abalulekile amancane phakathi kwamaqoqo amakhulu noma uhlelo oluphethe ulwazi olumaphakathi nombhalo kanye nencazelo yobudlelwano phakathi kwabantu, okulandela ukukhula kwesiteji esingasebenzeli ukuveza incazelo entsha kodwa ukuphumelelisa, ukucubungula, ukuchaza, ukuphumelela nencazelo evele isimeliwe ekuvulweni kamaqoqo amancane abalulekile aphakathi kwamakhulu'. Ngokuka Bhatia (1993) esibonelweni sakhe sokuhlaziywa kwegenre, uthi umbiko wamaphephandaba ojwayele ukwaziwa noma ukubukwa njengokukhulu kunokuncane, kodwa okungaphansi kokukhulu okusungulwe kahle i-genre, ngokomumo wengxenye yombhalo esihlokweni sephephandaba,

okuhambisanayo okuphathelene nolimi kanye nenhlalo-limi. Umbiko wamaphephandaba usiza eqoqweni elithile lenjongo yokuxhumana okuphakathi emaphephandabeni. Ababiki kanye nabafundi bamaphepha ndaba banolwazi lokwaziwa umuntu wonke lomsebenzi wale genre, kunalokho umbiki omuhle ngokujwayelekile wazi kahle ngokulindelekile ngokombiko wezindaba zakhe, kanye nabafundi babuye babe ngaphezu kokuncane, kodwa okungaphansi kokukhulu okuwulwazi oluhle lwenhlalo yomsebenzi wegenre, okuwukwazisa abafundi ngokwenzekayo usuku nosuku kulo mhlaba. Ekunezezeleni kulawo masu, ababiki bamaphephandaba ezinhlanganweni ezahlukene ikakhulu bafuna ukulandela ukuqondiswa okuphoqwe yileyo nhlangano abasebenza kuyo.

#### **2.5.2.4 Umbhalo omncane obalulekile ophakathi kohlelo olukhulu: Ukuhola kuhlanganiswe nesihloko sendaba**

UWhite ubeka uthi iqoqo elincane elibalulekile eliphakathi kwelikhulu lolimi- lwesiNgisi lombhalo wephephandaba lombiko wezindaba ezibuhlungu kakhulu okuwuhlobo olumisa ngokuhlenganisa okwesihloko sendaba kanye nokuvulwa komusho (kwaziwa ezintathelini njengokuhola noma isiqalo esiphathelene nokungaphakathi).Usongoza ukuthi le misuka emibili ibukeke njengemele isimo esisodwa esilinganisiwe noma ukuma ngoba, ekwahluleni okuningi kwezimo, isihloko silokhu siphindelela iqoqo eliyingxenye yeqoqo elikhulu elimumethwe ulwazi lokuholwayo, isibalo esilula soyedwa esanele ukuqondisa amazwi abalulekile encazelo ebekiwe. Lokhu kuvulwa kwelincane iqoqo elibalulekile phakathi kweqoqo elikhulu lwesihloko sendaba kuhlanganiswe nokuhola okusebanza ukuphosa umfundi ngokushesha enhliziyweni yohlu lwenhlalo ehlahazayo ngokuthi uhlelwe kanjani umbiko.

UWhite uphikisana nokuthi akufani nezinye izinhlobo zokubhala ezinika isiqaliso sesizinda kanye nokuma komongo, umbiko wezindaba ezibuhlungu ukubhukulela umsebenzi okuqhubekayo embhalweni. Ngokuka White ukuvulwa kwesihloko noma ukuhola okuphakathi okuphonsa umfundi ngokuzuma phakathi kwenkulumo yombiko, ukusongela kohlu lwenhlalo. Ukuvulwa kweqoqo elincane eliphakathi kwamakhulu kuhamba njalo kulelo elinqunyelwe inani lokwenza isihloko ngezingxenye ezahlukene noma uvuthondaba lohlu lwenhlalo ehlahazayo.

UWhite uveza isihloko sendaba noma ukuhola amancane amaqoqo aphakathi kwamakhulu okukhishwa asebenza ngendlela efanayo noma ngabe uvuthondaba lohlu lohlelo oluvikelwayo luyisenzeko esivamile kunokuba kube esijwayelekile esincomekayo. Isihloko sendaba noma ukuhola amancane amaqoqo aphakathi kwamakhulu okukhishwa

kombiko amele okushiwoyo okubanga ukuchaza amaphuzu ohlu lwenhlalo ehlahazwayo. Ubuye eveze ukuthi isihloko sendaba noma ukuholwa kwesehlo sendaba sikhapha ngakunye ukuhambisana okumele okuningi kwenhlalo engalingani kahle ngokwemizwa yomuntu nangendlela aziphatha ngayo ekhomba ukuthi uzizwa kanjani kusukela kumumo wempela ekuvezeni uhlu lwezehlalo, ngakho isihloko noma ukuhola kukhipha umbiko sithathe namazwi abalulekile noma 'ashisekele kakhulu ukuthi abikwe njengezindaba' ezishiwo ngakumumo osohlwini lweangempela lwenkulumo, ukuhlolwa ngemibuzo ukukhishwa kwephephandaba, njalo njalo, ngaphezu kwalapho umbiko ubhekiswe khona.

### **2.5.2.5 Isihloko/ Ukuhola: Indima yobudlelwane phakathi nomuntu**

Ngokuka White isihloko noma ukuholwa okubalulekile kwamaqoqo amancane aphakathi kwamakhulu ikakhulu awuhlobo olubalulekile lwendawo noma olubalulekile lapho ukushisekela kwendaba kwenzeka ngaphakathi kumbhalo ngokukhulisa izincazelo zobudlelwane phakathi kwabantu. Lezo zincazelo zitholakala kuwo wonke amaphuzu embhalweni, ngokohlobo enzakala ekucabangisiseni okuphezulu kanye nasebukhulwini bobuciko bokuphatha isihloko noma ukuhola. UWhite ucabanga ukuthi isihloko noma ukuhola kubukwa njengokumele ubudlelwane obuphakathi kwesiqongo njengokunikwa ukupatshaza izincazelo zobudlelwane phakathi kwabantu ekuqaleni kombhalo lapho ubuye udambe njengenselele yombhalo usombuluka.

### **2.5.2.6 Umzimba wendaba elandwayo: isakhiwo sohlelo oluncike kolunye**

Ngokuka White umumo wesibili wokulandwa kwezindaba ezibuhlungu- umzimba olandela isihloko noma ukuhola okuncane kwamaqoqo aphakathi kwamakhulu- asebenza ukucacisa izincazelo ezibekwe ekuvulweni kwesihloko noma ukuhola kusukela ekucubungululeni, okusengqikithini yenkulumo, incazelo, ukuphumelelisa kanye nasekukhishweni kombiko, izizathu ezilungile. UWhite uveza ukubaluleka kwendima yomumo wesibili okungesikho ukukhulisa izincazelo ezintsha kodwa ukuveza ngokusobala ulwazi olusha kodwa, kunokuba, kubhekiswe emuva esihlokweni noma ekuholeni ngokohlu olucacisayo. Ubuye aveze ukuthi ukuchasiswa kwesibalo esikhulu sokulandwa kwezindaba kukhonjiswa ngokuhlanu okulandelayo okubanzi kwezindlela noma ubudlelwane bencasiselo:

- **Ukucubungula:** umusho owodwa noma iqoqo lemisho olunika ongaphezulu umniningwane wokuchasisa noma wesibonakaliso solwazi olunike esihlokweni noma



ukuhola, noma okusebenza ukusho ngokwakho noma ukuchasisa ngezinto ezibonakalayo esihlokweni noma ukuholwa ngamagama ahlukene.

- **Isizathu-kanye- nomphumela:** owodwa noma eminingi imisho ichaza isizathu, isisusa, izimo noma 'amaphuzu esikhathi sengozi' anikwe esihlokweni noma ukuhola.
- **Isizathu esilungile (ukukhishwa kombiko):** owodwa noma engaphezulu imisho isinika isiqiniseko noma isizathu esisekela ukulanda okubalulekile noma ukushisekela kakhulu okuzobikwa njengezindaba ezinikwe esihlokweni noma ukuhola. Lesi sizathu esilungile sibukeka njengombhalo ophakathi kwesisusa- nomphumela ngalokho sichaza ukuthi kungani ukulanda okuthile kwenziwe kwabuye kwafakwa ngaphakathi kobubodwa ubukhulu bohlobo lwesisusa kanye nomphumela.
- **Ingqikithi yenkulumo:** owodwa noma engaphezulu imisho ibeka izehlakalo noma okushiwoyo kwesihloko noma ukuhola ngokwendlela yesikhathi, okuphathelene nokuma, isikalo, nesakhiwo noma umongo ngenhlalo. Ukuhlelwa kwezwe kuchazwa ngokwemininingo 'nangamaphuzu esikhathi sengozi' azoba sendaweni yengqikithi engaphambili ngomzuzwana noma ezehlakalweni ezenzeka kamuva. Izehlakalo eziphambili ezifanayo zemvelo zichazwa ngenhloso yokuphathanisa.
- **Izinqumo:** imisuka yesihloko noma ukuhola okuncane okubalulekile kweqoqo eliphakathi kwelikhulu kuyaphumelelisa, ngohlobo lwezinhlozi zesisusa sangaphandle, ngokubaluleka, uluvo noma imizwa eqinile yomphumela, noma ngesibonakaliso kumthetho noma incazelo yohlobo olungavumelekile lwezinqumo noma ukwahlulela.

#### **2.5.2.7 Ulwazi lokushaya ngokuphindelela: Ukuphinda 'phuzu lomphumela'**

Ngokuka White izindaba ezibuhlungu zihlukaniswe ngemumo emibili. Umumo wokuqala noma iqoqo elincane eliphakathi kwelikhulu lunika iphakathi lwencazelo yolwazi ehlobene nohlu lwenhlalo ehlahazayo kanye, nokuqhuma noma isiqongo somdlalo, obalulekile onyusa noma ophakamisa ubukhulu. Umumo wesibili- ilapho uhlobo lokucabangisisa ngokukhuliswa kwencazelo ngobudlelwano phakathi kwabantu ivela kude- yenziwe ngeyodwa engaphansi kwengxenywe eyodwa ehlangene eyenziwe ngomthetho oyame ekuvulweni kwelincane iqoqo eliphakathi elibalulekile kunelikhulu elibuye lisebenze ukucubungula, ukuhlazulula kanye nokuphumelelisa okumumethe ulwazi.

UWhite ubeka ukuthi ebdlelwaneni okuphakathi kwabantu, ukulandwa kwezindaba ezinzima ezihlelwe ngophawu olutengezelayo lwesihloko noma ukuhola okuwa kude

kokulandwayo okulukhuni okuza ekugcineni. Uveza ukuthi ukulandwa kwezindaba kuhlelwe ngokwesifanekiso sokulandelana ngokuyamana noma ukuxubana okukhulu esihlokweni noma ekuholeni, nasekuhleleni ukuzimela ukuphumelelisa imisuka enikiwe engaphansi kweyodwa inxenye ehlangene eyenziwe ngomthetho womumo wesibili. Zozimbili izehlakalo zezindaba nokukhishwa kwemibono kulotshwe ngokuphindiwe okwenzakala ngokushaya- njengesigqi njengokusombulula umbhalo. Impumelelo yobuciko bokubhala: Isibophezelo sokulandwayo kanye nokuxhumana komsebenzi kokulandwa kwezindaba zohlobo lwesakhiwo sombhalo.

### **2.5.2.8 Izindaba kanye nokulanda**

UWhite ubeka ukuthi ukulanda okuyisibophezelo kumele kube semsebenzini lapho eminye yemibhalo ihlelwa ngakho ukwedlulisela okubalulekile kwenhlalo yemithetho emihle nemibi, isiko lokuzithathela kanye nesiko noma umcabango noma umbono oqondile wezindima nesifanekiso somcabango. Ngokuka White indima yokulandisa iyingxenye yokufundwa kombono ohlelweni lwemibono namaqiniso lapho ukubanzima kakhulu kwemicabango kukhuliswa okubamba ukuthi yonke inkulamo yomuntu inomsuka womlando kulokho umbhalo ulungele ukusetshenziswa ukwakha nokugcina inhlalo ngamaqiniso. Ibuye isebenze kwingqikithi lapho umehluko wenziwe phakathi kwenhloso ozama ukuyiphumelelisa yombhalo obanjwa ukukhonjiswa ukuqondiswa kokunye kwangaphandle, okubophezelayo kusebenza ukwakha uhlobo oluncikene lwesiko kanye nenhlalo. ULabov (1972) ubhekise kuSchegloff (1973) oveza ukuthi abantu basilandisa ngezindaba ukwenza okuthile- ukungagculiseki, ukutshela abantu ngento ethile oyithandayo, ukwazisa, ukuqaphelisa ikakhulu ngengozi, ukwakha amahlaya kanye nokuhlekisa ukuze uzobahlaza ngobungani nokungasikho ubungani, ukuchaza, ukuxolisa noma ubulungiswa, noma ukunika ukuhlangana okuphathelene nendlela abantu abahlala ngayo kulokho okwenziwayo okuzothathwa okusebenza ngesimo esithile noma isehlakalo esithile noma endaweni encane njengokwenziwayo kanye nokuhlanganyela indlela lapho amagama ashintsha ngawo esimweni sawo ukukhombisa umehluko encazelweni noma ekusebenzeni okuzophumelelisa umbhali (M.H.Goodwin, 1989,1990).

### **2.5.2.9 Izindaba nokulandisa kohlu lwenhlalo okusengozini**

Ngokuka White ukubaluleka kokuqonda kulesi sihloko kuwumcabango owaziswe ngokwemvelo yokuqhubekayo kanye nokukhombisa nokukhetha. UWhite usongoza ukuthi ukukhetha kuzomiswa ngolwazi lwesiko, uqobo lwenhlalo nepolitiki nenhloso yomnotho yalabo abesendaweni yokuphoqa amagama. Ikakhulu, bathembele ekuzicabangeleni inani

lapho ukuzithwalisa kokusetshenziswa kobudlelwane kanye nendima yezingxenye ezijwayelekile zohlu lwenhlalo zihlakazwa noma ziphambukiswa.

## ISAHLUKO SESITHATHU

### ISAKHIWO SOKUHLAZIYWA KWEMIBHALO

#### 3.1 ISINGENISO

Lesi sahluko sizosivezela ngokusobala ngokuhlaziywa kwama- atikili esiZulu ayisishiyagalombili atholakala emaphephandabeni ahlukene. La maphephandaba ashicilelwe llanga lase Natal. Esingenisweni noma ekuvulweni kwaleso naleso sahluko umfundi uzongeniswa emsukeni wokubhala okuyikhona okuzodlala indima enkulu ekuhlaziyweni kwalama- atikili akulesi sahluko. Kodwa okubuye kuqashelwe kakhulu okukhokhelwa yinkulumo yesakhiwo solimi okuyisona esizosetshenziswa ekuhlaziyweni kombhalo. Inhloso yokubhalwa kwalama- atikili kuzokuba ukudluliswa kokulandwayo kudluliswa ngokombhalo wesiZulu. Enye inhloso yalesi sahluko ukwazisa abafundi indlela okuzohlaziywa ngayo imibhalo ethathelwa emaphephandabeni esiZulu ikakhulukazi amaphephandaba akhuluma ngezindaba ezinzima. Lesi sahluko sizobuye sikhombise ukuthi lusetshenziswa kanjani uhlobo lokubhala okuyingenre emaphephandabeni akhuluma ngezindaba ezibuhlungu nokuthi uhlobo lokubhala luzodluliswa kanjani emphakathini njengoba kuyinjongo yababhali ukudlulisa okuthile emphakathini. UWhite ubeka uthi umbhalo wamaphephandaba usikhombisa kakhulu ngohlobo oluthile lokubhala izingxenye ezahlukene zamaphephandaba, olimini kanye nakumasiko.

#### 3.2 OKUQUKETHWE

Le mibhalo izoqukatha izindaba ezibuhlungu ezehlakalweni lapho kuzosetshenziswa izinto eziphathekayo njengezilimazo njengakulama- atikili: ***Bawotha ubomvu, “ubulale” umkakhe wamfaka ngaphansi kombhede, ligwetshwe udilikajele iphoyisa ngokubulala umshayeli*** nakulena ethi, ***senyukile isibalo sababulewe umphezulu***. Okunye okuzoqukathwa izindaba ezibuhlungu eziphathene nemibiko yokuxhumana kwezehlakalo okufaka izinkulumo, imibiko noma ukukhishwa kwemibiko njengakulama- atikili. ***Inkosi Ngubane nosizo eNkwezela, olunye uthuthuva eMangethe, sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo*** kanye ***noJikeleza amazwe***. Kuwo wonke lama- atikili umbhali uzosebenzisa onke amasu olimi akhona ukwakha okuqukethe umbhalo ngezinga elifunekayo ukubona okukhishwayo okusezingeni ngezixoxo zamaphaphandaba.

### 3.3 UKUHLELEKA KWAYO

Le mibhalo izohleleka kabili ngokwezindaba ezibuhlungu. Kuzoba nama- atikili amane azokhuluma ngezehlakalo ezidalwa yizinto eziphathekayo. I- atikili yokuqala esihloko sithi *“Bawotha ubomvu”* kuyona kuzosetshenziswa isibhamu. Eyesibili esihloko sithi *“Ubulale” umkakhe wamfaka ngaphansi kombhede* lapho kuzosetshenziswa isikhali. I- atikili yesithathu, *ligwetshwe udilikajele iphoyisa ngokubulala umshayeli*, lapha kuzo kwakhiwa itulo bese kusetshenziswa isibhamu. I- atikili yesine, *senyukile isibalo sababulewe umphezulu*, lapha into ezokwenzeka ingozi ngoba yonke into iyazenzakalela okuyinto evela kuMdali. Ukuhlelwa kwesibili nakho kuzokhuluma ngezindaba ezibuhlungu kodwa eziphathelele nokuxhumana kwezehlakalo njengaku- atikili yesihlanu esihloko sithi, *Inkosi Ngubane nosizo eNkwezela*, lo mbhalo uyinkulumo ephakathi kwenkosi Ngubane nabantu baseNkwezela abanosizi lokungalutholi usizo kuHulumeni nobunzima obukhona kubantu abahanjelwa izihlobo zabo ngenxa yezifo ikakhulu izintandane ezisala zodwa zinganabazali. I- atikili yesithupha. *Olunye uthuthuva emangethe*, lo ngumbiko ozositshela ngolunye udlame oluzobakhona ngenxa yemibango yemihlaba. I- atikili yesikhombisa, *“Jikeleza Amazwe”* izokhuluma ngokukhishwa kwemibiko ukuze kuzokwaziswa umhlaba wonke ngokwenzekayo emazweni engaphandle njengokubhubha kwabantu ngenxa yodlame. I- atikili yesishiyagalombili ithi, *sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo*, le- atikili ingumbiko ozobikela abantu ngokwenzakalayo kulo mhlaba okwenziwa abaqashi nabantu abadala ukuhlukumeza abantwana.

Isakhiwo esisinika isimo esizosetshenziswa ekuhlaziyweni lesi sahluko sizothathelwa emsebenzini kaWhite lapho iphephandaba llanga lesiZulu lizohlaziywa ngokusebenzisa izihloko ezisuselwe endleleni kaWhite yokuhlaziya umbhalo njengalezi: ukuhola okuphetho okungaphezulu kwengxoxo yezindaba ezibuhlungu: uhlobo lokuhlaziywa kokubhala, isenzakalo esingajwayelekile, ubudlelwane bamandla, inkambiso yokwephula umthetho, ukushisekela ubudlelwane phakathi kwabantu: izwi lombiki wezindaba ezibuhlungu, ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu okunesakhiwo sohlobo lokubhala, okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: isihloko nokuhola, isihloko / ukuhola: indima yobudlelwane phakathi kwabantu, umzimba wengxoxo ngezindaba ezibuhlungu: uhlelo oluncikile lwesakhiwo. Ngaphansi komzimba kunencazelo emele ekuvulweni kwesihloko, ukucubungula, isisusa nomphumela, isizathu esilungile, ingqikithi yenkulumo nesinqumo. Izindaba nokulandwayo ngemithetho yenhlalo bese kuba izindaba kanye nokulanda kohlu lwenhlalo esengozini.

### 3.4 OKUFINGQIWE

Inhloso yalesisahluko kuzoba ukuhlola ngemibhalo esema -atikilini ephephandaba llanga lase Natali elishicilelwe ngesiZulu elimayelana nemibiko yezehlakalo zezindaba ezibuhlungu. Inhloso ngalokhu kuhlaziywa kwalama- atikili kuzoba ukuvezwa kwezihloko ezibalulekile okuzoxoxwa ngazo kulamaphephandaba esiZulu kanye nokufuna ulwazi nenjongo yobuciko bokubhala ukwedlulisa uhlobo oluthile lokubhala njengokubhalwa kwemibiko, ukukhishwa kwemibiko, izinkulumo kanye nokuhlolwa ngezivivinyo noma ngemibuzo. Okunye okubalulekile ngalesi sahluko ukuthi le mibhalo ibhalwe ngezinhloso zokuxhumana nabanye abantu ikakhulu umbhali kanye nabafundi ngokuxhumana ngombhalo njengokuthi uma umfundi efunda ngaleyo atikili kuba nokuxhumana okukhona ngalokho okushiwo umbhalo ngalokho bese ethola ulwazi naye azoludlulisela kwabanye abafundi noma umphakathi.

Ngokuka- White (1978) injongo yokuhlaziywa kwalama- atikili kuzoba ukudluliswa kokulandwayo kudluliswa ngombhalo njengakulama- atikili, i- atikili *Bawotha ubomvu*, inhloso yombhali ukuthi abhale ngale- atikili kuzoba ukwazisa labo abanezibhamu ezingekho emthethweni ukuba beze ngaphambili ukuze kuzonciphisa izinga labantu abafa mihla namalanga. I- atikili ethi "*Ubulale*" *umkakhe wamfaka ngaphansi kombhede* injongo yokubhalwa kwayo kuzoba ukwazisa umphakathi ngokuhlukunyezwa kwabantu besifazane ngamadoda kanye nokwazisa umphakathi ukuthi umuntu ozithathela umthetho ngezandla kumele ajeze. I- atikili esihloko sithi *Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli* injongo yokubhalwa kwayo kuzoba ukukhombisa abantu ukuthi akusibo bonke abanamacala noma abagwetshwayo, ngisho namaphoyisa aziyo ngomthetho nawo ayaboshwa njengabanye. I- atikili esihloko sithi: *Senyukile isibalo sababulewe umphezulu* injongo yokubhalwa kwayo kuzobe kuwukulandisa abantu ngobungozi bomphezulu nanokuthi umphezulu uyahlonishwa ngoba ufana nokufika kukaMdali. I- atikili esihloko sithi: *Inkosi Ngubane nosizo eNkwezela* injongo yokubhalwa kwayo eyokuxhumana nomphakathi ngenkulumo kanye nokwazisa abantu ngezinguquko ezizoba khona, ikakhulu lezo ezizosiza labo bantu abantulayo. I- atikili esihloko sithi, *Olunye uthuthuva eMangethe* injongo yokubhalwa kwayo ukuthi isifundise ngokuthi impi nokulwa akubuyiseli yonke into imele ukulungiswa ngomlomo. Enye injongo yokubhalwa kwalo mbhalo kuzokuba ukwazisa ukuthi akekho ongcono kunomunye, sonke siyalingana, alikho izwe lamunye umuntu sonke sidlalwa ngumuntu oyedwa. I- atikili esihloko sithi, *Jikeleza amazwe* injongo yokubhalwa kwayo ukusazisa ngokwenzekayo amazwe angaphandle okuyisifundo esingesihle sodlame eseludlule nemiphefumulo yabantu

abangingi. I- atikili esihloko sithi, *Sisephezulu isibalo sezingane ezibhajwe emsebenzini engabulala ikusasa lazo* injongo yokubhalwa kwalombhalo ukubikela abantu ngalesi senzo esibi sokuhlukunyezwa kwezingane ngabantu abadala abangabaqashi kanye nemisebenzi enobugebengu kanye nokufuna indlela okungehliswa ngayo ukugqilazwa kwezingane.

Ngokuka White le mibhalo izohleleka kabili ngokwemibiko yezindaba ezibuhlungu. Kunama- atikili azokhuluma ngezehlakalo ezisuselwa ezintweni eziphathekayo kanye neziphathelele nokuxhumana kwezehlakalo. Izezhlakalo ezisuselwa ezintweni eziphathekayo zizofaka lezo zinto eziphathelele nengozi, izidumo ezijwayelekile, iziphithiphithi noma abaphoqi ngenkani kanti izehlo zokuxhumana zizofaka leyo mibiko ephathelene nezinkulumo, ukuhlolwa ngemibuzo, imibiko noma ukukhishwa kwemibiko emaphephandabeni. uWhite ubeka ukuthi isehlo sendaba sichaza okwenzekile ezezhlakalweni ezithile izenzo zodlame losopolitiki, amacala kanye ebeke ukuthi ukuxhumana kwezehlo kubuye kusetshenziswe ukucacisa ngokugxekwa, ukubekwa icala, ukuphoqa noma ukuxwayisa, izimemezelo ezephethe izisusa zomthetho njengezombusazwe, abamele umphakathi, abafuna ukuthi uhulumeni ashintshe umthetho kanye nezazi ezinobuprofeshini.

Ayisishiyagalombili ama- atikili azosetshenziswa ukuhlaziya amaphephandaba ahlukeni esiZulu kulesi sahluko. Amane azosetshenziselwa ukuhlaziya imibiko yezezhlakalo eziphathekayo zezindaba ezibuhlungu kuthi amane futhi asetshenziselwe ukuhlaziywa kwemibiko ephathelene nokuxhumana kwezehlo. Amane wokuqala azosetshenziselwa ukuhlaziya imibiko yezezhlakalo eziphathekayo yilana alandelayo: *Bawotha ubomvu*, lapha kuzosetshenziswa isibhamu ukubulala. Eyesibili, *Ubulale umkakhe wamfaka ngaphansi kombhede* lapha kuzosetshenziswa isikhali ukubulala. Eyesithathu, *Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli* nalapha kuzosetshenziswa isibhamu. Eyesine, *Senyukile isibalo sababulewe umphezulu*, into eyazenzekela evela kuMdali okusho ukuthi ingozi ngoba akekho osuke elindele. Amanye ama- atikili: amane amayelana nemibiko ephathelene nokuxhumana kwezehlakalo eyokuqala ethi, *Inkosi Ngubane nosizo eNkwezela* iphathelele nesehlo ebesingalindelekile ebesenza umphakathi uhlale ukhathazekile ngenxa yokungalungelwa. Izophathelana nokuxhumana komphakathi ngenkulumo. Eyesibili, *Olunye uthuthuva eMangethe* le- atikili: izophathelana nombiko wodlame olukhona kulendawo oseluphinda okwesibili. Eyesithathu, *Jikeleza amazwe* iphathelele nokukhishwa kwemibiko yodlame noma impi ekhona phakathi kwama-Palestine no Sirayeli njengoba sekungenelele ne- Ningizimu Afrika. Eyesine, *Sisephezulu*

*isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo izophathelena nokwedluliswa kwemibiko ukuze wonke umuntu azi ngokuhlunyezwa kwezingane.*

### 3.5 ISIPHETHO

Lama- atikili azohlaziywa ngokusetshenziswa kombhalo kaWhite esahlukweni sesine esihlokweni esikhulu esithi ukuchithwa kokufa nohlelo lwemithetho yokulunga: okulandwayo okusemaphephandabeni kombiko wezindaba ezibuhlungu. Leyo naleyo atikili izohlaziywa ngokusebenzisa lezo zihlokwana okuyindlela kaWhite yokuhlaziya umbhalo. Lama- atikili azohlaziywa ngalezi zihlokwana: ukuhola okuphetha okungaphezulu kwezindaba ezibuhlungu, lapha kuzofunwa uhlobo lokuhlaziywa kokubhala olusetshenzisiwe njengakule- atikili *Bawotha ubomvu* kuzosetshenziswa ubuciko bomlomo okuyisaga ukunothisa ulimi. Esihlokweni esithi; *isenzakaliso esingajwayelekile* njengokuzithathela umthetho ngezandla kwamaphoyisa. Ubudlelwane bamandla, lapha kumele umuntu ozibonakalisa ukuthi unamandla ngaphezu kwabanye njengakule- atikili *“Bawotha ubomvu”*, amaphoyisa azibone enamandla adlula wonke umuntu. *Inkambiso yokwephula umthetho*, kule atikili ukuba nesibhamu esingekho emthethweni kanye nokuzibulalela konke lokho kuwukwephula umthetho. *Izinhloso noma ukushisekela ubudlelwane phakathi kwabantu*: ulimi / izwi lombiki wezindaba ezibuhlungu, okubalulekile ulimi oluzosetshenziswa embhalweni ukuthi lunjani njengokuthi ulimi olulula wonke umuntu ongafinyelela ukulufunda, nokuthi umbhali wakha ubudlelwane phakathi komfundi nombhalo ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu: isakhiwo sohlobo lokubhala, lapha kukhonjiswa ukuthi kuwo wonke ama- atikili imibhalo yakheke ngokufanayo njengoba inesihloko, isingeniso, umzimba kanye nesiphetho kanti yonke imibhalo yakhele ngenhloso yokuxhumanisa abafundi nomphakathi. *Okubhalwayo okuncane okuphakathi kohlelo olukhulu: isihloko nokuhola* kuwo wonke ama- atikili kuzobhekwa ukuthi isihloko siyavumelana nokusesingenisweni ngoba umbhali uphinda konke lokho okusesihlokweni, kanti esingenisweni usuke esebeka into icace. *Isihloko / ukuhola: indima yobudlelwane phakathi kwabantu* okuchaza ukuthi umuntu / umfundi abenokushisekela ukufunda umbhalo. *Umzimba wengxoxo ngezindaba ezinzima*, umbhali emzimbeni uzocacisa athole *izizathu ezivumelekile, ingqikithi yenkulumo okungumongo wendaba kanye nezinqumo ezithathwayo*. *Ulwazi olushaya ngokuphindela* lapha othola ukuthi embhalweni kuphindwa igama elilodwa elifanayo elisho into eyodwa lapho kusuke kugcizelelwa okwenzakele. *Izindaba nokulandwayo nemithetho ngenhlalo*, yonke imibhalo isuke izobhalelwa ukuthi isilandise ngokwenzekayo kanye nemithetho esuke ibekiwe kuleyonhlalo. *Izindaba kanye nokulanda kohlu- lwenhlalo esengozini*, ukulandisa



ngezindaba onganaso isiqiniseko ukuthi into ekhona noma eyenzekile lokho kuyambeka umuntu engozini ikakhulukazi ababhali. Okokugcina, ukuhlaziywa kwama- atikili esiZulu amelwe amakhono, kunganika umfundi ukuhlaziya inoma uluphi ulimi lombhalo. Umfundi angakhulisa amakhono akhe okufunda, nokuhlaziya imibhalo ngokucophelela ngalokho angaphumelela ukuba nolwazi olunzulu ngombhalo.

I-atikili esihloko sithi *“Bawotha ubomvu”* iwuhlobo lwezindaba ezibuhlungu ezophathelana nemibiko ezosuselwa ezehlweni okusetshenziswa kuzo izinto eziphathekayo kule- atikili into ezosetshenziswa ephathekayo isibhamu. Okuzotholakala okubalulekile ekuhlaziyweni kwama- atikili okokuthi isihloko yisona esibalulekile embhalweni ngoba yisona esikudonsela ukuba uthande ukuqhubeka nokufunda indaba. Inhloso yalombhalo ukusilandisa ngomphakathi wakwaMafunze eMgungundlovu owotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulala indodana yenduna ephikitha izibhamu ezingekho emthethweni. Enye inhloso yababhali ukukhulisa izinga lokufunda nokubhala ukuze abafundi bazoba nolwazi lwamakhono ngokwabo. Isifundo esizotholakala esokuthi ungazithatheli umthetho ngezandla ngisho noma ngabe uliphoyisa, owonile akaboshwe ejeze njengesenzo sakhe.

I-atikili esihloko sithi *“Ubulale” umkakhe wamfaka ngaphansi kombhede* iwuhlobo lwezindaba ezibuhlungu ezizofaka imibiko esuselwa ezehlakalweni lapho kuzosetshenziswa khona izinto ezibonakalayo neziphathekayo njengakuyo le atikili ummangalelwa wesebenzisa ummese ukubulala unkosikazi wakhe. Inhloso yokubhalwa kwalombhalo ukusilandisa ngezehlo ezahlukene ezenziwa abantu bakithi bezenza kwabanye. Onke ama- atikili azoba nezihloko, isihloko sizohambelana nokuvulwa komusho wokuqala okuyisingeniso, indoda yase Phoenix ivele enkantolo yemantshi eVerulam ngecala okuthiwa elokubulala unkosikazi wayo maqede yamfaka ngaphansi kombhede. Lo mbhalo uzobhalelwa ukuba abafundi banyuse amakhono abo okufunda nokubhala ngolimi lwabo. Isifundo esizotholakala kulo mbhalo esokuthi ungamthembi umuntu ngoba ucabanga ukuthi uyakuthanda. I- atikili esihloko sithi *“Ligwethshwe udilikajele iphoyisa ngokubulala umshayeli”*, izoba wuhlobo lwezindaba ezibuhlungu ezifaka imibiko esuselwa ezehlakalweni ezisebenzisa izinto eziphathekayo njengesibhamu lapha kuthiwa uMnumzane Zondi owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli umnumzane Bongumusa Thwala. Okuzotholakala ukuthi umbhali uzosilandisa ngale ndaba ukuze lonke izwe lazi ngenkohlakalo yamaphoyisa. Inhloso yombhali ukwenza ukuthi abafundi babe nothando lokubhala nokufunda ukuze bazodlulisa ulwazi emphakathini. Zonke

izihloko zama- atikili kumele zenze ofundayo ukuba abe nombuzo wokuthi ingabe kuzokwenzekani. Isifundo esizotholakala kulombhalo esokuthi umthetho awukhethi awunaye omdala kanjalo nomncane futhi awunabala umuntu ugwetshwa okungango kona kwakhe.

I-atikili esihloko sithi, *Senyukile isibalo sababulewe wumphezulu* iwuhlobo lwezindaba ezibuhlungu ezizosuselwa emibikweni yezehlakalo zemvelo. Ziyimvelo ngoba zisuselwa ezintweni ezidalwe nguMdali, lokho okusuke kwenzekile kusuke kuyingozi ngoba akekho osuke ekulindele njengasesi tatimenteni esithi, uMnumzane Sibusiso 'Mthunzi' Motha (39) waseMaye kwaNongoma owayesendlini eyodwa nomndeni wakwa Masilela owashaywa umphezulu nyakenye esehlakalweni okwashona kuso abantu abayisithupha, ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi. Le atikili izobhalelwa ukuthi isazise ngobungozi bezulu nokulandisa izihlobo ngombhalo ukusho ukuthi ngobani abashonile. Isifundo esizotholakela ukuthi izulu liyingozi nesithi izandla ziyagezana ngokuthi kwakuzosizwa bonke abahanjelwe ngokubangcwabela.

I- atikili esihloko sithi, *Inkosi Ngubane nosizo eNkwezela* izoba wuhlobo lombiko wezindaba ezibuhlungu ophathelene nokuxhumana kwezehlo ezizosuselwa enkulumweni ephakathi kweNkosi Ngubane nabantu baseNkwezela. Lokhu kuxhumana kuzoba yisehlo ngoba akekho obekulindele futhi ubangaluqondi usizo azovela nalo. Le atikili iyindaba ebuhlungu ngoba abantu baseNkwezela bahleli, abaningi bayahlupheka abalutholi usizo oluvela kuHulumeni ngoba bephuma ezindaweni zasemakhaya ezinganakwe ngumuntu ngakho inkosi Ngubane ifuna ukuza nosizo eNkwezela. Lo mbhalo ubhalelwe ukulandisa izwe lonke ngezinhlelo ezizokwenzeka emphakathini waseNkwezela. Isifundo esizotholakala kulesi sihloko esithi ukubekezela kuyaphumelelisa nokungakafikwa kuyena kusasa kuzobe kusizakala yena.

I- atikili esihloko sithi, *“Olunye uthuthuva eMangethe* iwuhlobo lwezindaba ezibuhlungu ezizofaka imibiko esuselwa ekuxhumaneni kwezehlo. Izosibikela ngothuthuva ukuwumbiko wodlame olukhona kuleyandawo. Ukuxhumana kokuqala kwezehlo kusukela odlameni lwemibango yemihlaba lapho imiphakathi emibili eyakhe endaweni eyodwa iphila impilo eyahlukene. Eminye imibango iphakathi kuka nkosazane Pat Dunn okwathi efika waqoqa abantu bakubo benza inhlango. Kuthiwa basusa impi imicibisholo beyibhekise kulaba Bantu baseMacambini ababesuswe kuwo. Kule- atikili umbhali uzosilandisa ngolunye uthuthuva oluse Mangethe olungaxazululeki ngoba engekho ofuna ukusuka kuleyo ndawo.

Isifundo esizotholakala esithi kuhle ukuhlala ngokuzwana noma ngabe niyizinhlanga ezahlukene bambanani nibe munye.

I- atikili esihloko sithi, *Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo iwuhlobo lombiko wezindaba ezibuhlungu ezizophathelana nokuxhumana kwezehlakalo ezifaka ukukhishwa kwemibiko emaphephandabeni. Inhloso yokukhishwa kwalo mbiko ukwazisa umhlaba wonke ngezenzo ezimbi ezenziwa abantu abadala kanye nabaqashi ukuhlukumeza izingane ezincane. Enye inhloso eyokunciphisa izinga labantwana abenza umsebenzi ongaphezu kwabo. Ukuxhumana kwezehlakalo kutholakala lapho abantwana besetshenziswa emasimini nalapho basetshenziswa yizinswelaboya ukwenza ubugebengu, ukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngomshini onobungozi. Okunye ukusebenzisa kwabantwana emakhaya ngenxa yokuthi akasekho omdala okunguyena ozokwenza lowo msebenzi. Isifundo esizotholakala kulo mbhalo esokuthi akumele izingane zenziswe imisebenzi engaphezu kwazo mazenze umsebenzi olingana nazo. Esinye isifundo esithi umntwana kuyilungelo lakhe ukuba aye esikoleni.*

## ISAPHLUKO LESINE

### UKUHLAZIYWA KOMBHALO WEPHEPHANDABA ILANGA NGESIZULU

#### 4.1 ISINGENISO

Lesi sahluko simele ukuhlaziywa kwayisishiyagalombili ama-atikili esiZulu, athathwe emaphephandabeni ahlukene esiZulu. Ekuvulweni kwalesi sahluko kuzoqalwa ukusetshenziswa indlela ka White (1997) ekuhlaziyweni Lama-atikili lapho ekhuluma ngokubhalwa kwemibiko yezindaba ezibuhlungu ezikhishwa emaphephandabeni kuzosetshenziswa indlela uWhite abeke ngayo izihloko zakhe ekuhlaziyweni kwalama-atikili ayisishiyagalombili.

#### 4.2 I-ATIKILI YOKUQALA

**Ilanga: Januwari 26-28 2005**

**Ikhasi: Lesibili**

#### ISIHLOKO SE- ATIKILI: BAWOTHA UBOMVU

Lesi sichasiselo se- atikili yesiZulu sithathwe ephephandabeni ILanga. Umbhalo **Bawotha ubomvu** ubhalwe umhleli onekhono kanye nonolwazi lokubhala, ubuprofeshini bakhe okuwukubhala umbhalo obhekise kwinhlobo, kosopolitiki, kwezomnotho kanye nombono ngamalungelo abantu athikameza umhlaba wonke. Amakhono ombhali abonakaliswa ngokusetshenziswa kwesihloko / ukuhola ukumela umbhalo. Le mibhalo ikhiqizwe abahleli bephephandaba Ilanga laseNatali.

Le- atikili iwuhlobo lwezindaba ezibuhlungu ezifaka imibiko eqalisa ukususelwa ezehlakalweni okusetshenziswa izinto eziphathekayo. Lo mbhalo uyisehlo sento ephathekayo nebonakalayo ngoba wazisa abafundi ngesiphithiphithi esikhonjiswe ngumbhali kulemisho **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni**. Ngokho-ke kuyisiphithiphithi ngoba amaphoyisa namasotsha asebenzisa isibhamu, kanti kubuye kube ukuhlukunyezwa komzimba ngoba amaphoyisa namasotsha amshaya, njengoba kuveziwe emshweni **okuthe uma esilandula aqala amshaya ethi uzosikhipha lapha esifihle khona**. Lo mbhalo ubhalelwe ukuba ubikele abafundi ngobuhle kanye nobubi kokuziphatha kwamaphoyisa namasotsha. Ubuhle obubekiwe kufaka **ukuboshwa kwalabo abanezibhamu ezingekho emthethweni** kanye nobubi kwesimo **ukubulawa kukaMthobisi**.

I-Atikili yombhali ikhombisa ukusetshenziswa kohlobo lwasakhiwo okuwuhlobo noma isakhiwo sokubhala asisebenzisayo nokuthi lusetshenziswa kanjani uhlelo lokubhalwayo emaphephandabeni. Umbhali ubuye abhale lombiko wezindaba ezibuhlungu ukuze ezosho ngolwazi lokuthi yini eyenza umphakathi wakwaMafunze ucasuke/uthukuthele nokubuye athole injongo yobuciko bokubhala okuyinhloso yombhali ukuba abhale lombhalo kanye nenhloso yombhali yokusebenzisa ulimi nokubhala okuzwakala kubalulekile nokusendleleni encomekayo, ikakhulukazi ukunika umfutho kubantu ekufundeni umbiko wezindaba ezibuhlungu ubuye ngokuhlobo uzihlanganise nokuhlakazwa noma nokuvikeleka kodlame. Lokhu kukhonjiswe esitatimenteni esithi: **UMnumzane David Ntombela wakwa Zulu-Natal: futhi okhulumela i-IFP kulendawo uchaze lesisenzo samaphoyisa namasotsha njengesihlelwe kahle ukuba kusatshiswe abalandeli be-IFP njengoba kuza ukhetho lohulumeni basekhaya.**

Kulesi sitatimende esingaphezulu umbhali ubezama ukukhombisa abafundi ukuthi izenzo zamaphoyisa namasotsha zaziwukuthi babefuna kuphela izibhamu kodwa abuye alwela izinhlangano okuwukuhlakazwa kodlame.

#### **4.2.1 Ukuhola-okuphethe okungaphezulu kwengxoxo yezindaba ezinzima: uhlobo lokuhlaziywa kokubhalo**

Kule- atikili umbhali usebenzise ukuhola okuvezwe njengezingcezu zenkulumo okuyisaga esithi **Bawotha ubomvu**. Ngesikhathi umbhali ebhala le- atikili ubezama ukugcizelela imizwa yomphakathi wakwaMafunze abanawo. Usebenzise umusho oholayo othi **kufe indodana yenduna amaphoyisa namasotsha efuna izibhamu**. Umbhali ubhale lokhu kuhola ngendlela yokuthi abafundi babenogqozi olubenza ukuba bathande ukufunda ubuye umele ulwazi olunikwa abafundi. Umusho othi **amaphoyisa namasotsha aqonda endlini kamthobisi akhahlela isicabha asihlahlela ngezembe** ucacisa ngakubona ukuthi kwakuyinhloso noma ukuhlukumezeka ngokomzimba ngamaphoyisa namasotsha ngoba konke lokho ayekwenza, kwakusongela ekubhidlizeni noma ukungahleli inhlalo elungile ngokwezinto ezisetshenziswayo. Konke lokhu okuvezwayo ukuphoqa inkohlakalo eyenziwa ngamaphoyisa namasotsha.

Kulo mbhalo osho **ngokubulawa** kukaMthobisi, Umphakathi uwotha ubomvu kanye nezibhamu ezingekho emthethweni ikhona okubalulekile okushiwoyo kokuqala okukhulunywe ngakho embhalweni wale- atikili. Isitatimente esithi **“i-IFP icela abaphathi bomthetho ukuba baphenye ngalesi sigameko, ukuze kuboshwe abenzi bobubi okuyoqiniseka ukuthi ukhetho oluzayo lungolukhululekile nolungenzeleli**. Lo musho

uveza ukuthi i-IFP izame ukuvikela abantu bayo ukuba bangaqhubeki nodlame kumaphoyisa ngokucela amaphoyisa ukuba aphenye ngokushesha izenzo zamanye amaphoyisa ukuze kuzoboshwa labo abaziphathela umthetho ngezandla zabo.

#### 4.2.2 Isenzakolo esingajweyelekile

Lo mbhalo washicilelwa njengesibonelo se- atikili yesenzakalo esingajweyelekile ngoba umphumela wawo usekusetshenzisweni kwezinto zemvelo njengengozi nokunganakekeli okuhlangene nokusetshenziswa umuntu kanye nezinhloso zodlame njengeziphithiphithi. Uyingozi ngoba ukhonjiswe esitatimenteni esithi, **UMthobisi uzame ukuphuca iphoyisa isibhamu salo somsebenzi ephethe ithoyizi lesibhamu okuthe ngokulekelelwa ngozakwabo bakwazi ukumnqoba.** Kwakuyingozi ngoba wayephethe into eyingozi kuyena futhi akekho omunye owayazi ukuthi kwakuyithoyizi lesibhamu.

Inxaphephe yamaphoyisa namasotsha kwakuwukushaya uMthobisi esikhundleni sokuthi bambophe, njengoba kubekiwe esitatimenteni esithi, **Ukubulawa kukaMnumzane Mthobisi Ndlovu (22) oshaywe ngamaphoyisa ombutho waseNingizimu Afrika namasotsha, sekuqubule enkulu intukuthelo emphakathini wakulendawo.**

Igama elithi **ukuphuca** ligcizelela ukuphoqwa okwenziwa uMthobisi emaphoyiseni.

Igama **ithoyizi** livezwe njengebizo. Imvamisa amathoyizi angawabantwana lizingane, ngakho umbhali uzama ukwenza kucace ukuthi uMthobisi wayengenaso isibhamu sangempela.

Izenzo zamaphoyisa namasotsha zazihlose ukususa udlame lwangamabomu. Lokhu kushiwo umbhalo lapho ethi, **i-IFP ichaze lesi senzo samaphoyisa namasotsha njengesihlelwe kahle.** Igama elithi **-hleliwe** eliyisenzo esikhombisa ukuthi kwakuyinhloso yamabomu ngoba amaphoyisa namasotsha athatha isikhathi sawo ehlela ngokuyothungatha izibhamu ezingekho emthethweni. Amaphoyisa namasotsha ayekwenza lokhu ukwenzela ukuthi abalandeli be-IFP bangaqhubeki nokhetho njengasemshweni othi, **ukuba kusatshiswe abalandeli be-IFP njengoba kuza ukhetho lohulumeni basekhaya.** Lokho kuzodala impi emphakathini, isibonelo, esitatimendeni lapho umbhali ethi **sekuqubuke enkulu intukuthelo emphakathini wakulendawo.** Ukulinyazwa kwakungokwamabomu ngoba kulombhalo umbiko usitshela ukuthi amaphoyisa namasotsha asebenzisa izembe ukuvula umnyango, njengasesitatimendeni esithi **akhahlela isicabha asihlahlela ngezembe.** Ngokwenza lokho amaphoyisa amasotsha ayezama ukukhombisa ukuthi ayelwa. Izenzo zamaphoyisa namasotsha kule-

atikili zikhombisa ukuhlukunyezwa kwabantu abangenacala esitatimendeni esithi **okuthe uma esilandula aqala amshaya.**

#### 4.2.3 Ubudlelwane bamandla

Lo mbiko wezindaba ezibuhlungu uphathelene nobudlelwano bamandla. Ubudlelwane bamandla kuqala lapho amaphoyisa kanye namasotsha ekhombisa ukuthi anamandla angaphezu kwabanye abantu, esitatimendeni esithi, **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni.**

Amaphoyisa namasotsha asebenzisa amandla lapho ebhidliza indlu kaMthobisi, esitatimendeni esithi, **Afike aqonda endlini kaMthobisi akhahlela isicabha asihlahlela ngezembe.** Ngokwenza lokho ayekhombisa ukuthi anamandla kunabanye abantu, ikakhulu emndenini wakwaNdlovu. Kulo mbhalo imizuzu yoshintsho lwamandla lubuye luhlanganiswe nokhetho njengasesitatimendeni: **UMnumzane Ntombela okhulumela i-IFP kulendawo uchaze lesi senzo samaphoyisa namasotsha njengesihlelwe kahle ukuba kusatshiswe abalandeli be-IFP njengoba kuza ukhetho lohulumeni basekhaya.** Kusho ukuthi uMnumzana Ntombela ongowokuqala onamandla kunamanye amalungu e-IFP ngoba ongowokuqala okhulumela amanye amalungu e-IFP kanti futhi ubuye abe ngumholi we-IFP kulendawo.

Igama **-shaya** eliyisenzo kule- atikili likhombisa ukuthi amaphoyisa namasotsha anamandla ngoba ashaya uMthobisi azi ukuthi akukho noyedwa umuntu ozowabopha ngoba vele angamaphoyisa.

Igama **-phikitha** likhombisa ukuthi amaphoyisa namasotsha anesibindi ukungena ngaphakathi kwimizi ngemizi efuna izibhamu ezingekho emthethweni, okusho ukuthi akukho nam unye ongawathinta ngoba anamandla ngaphezu kwabanye abantu kanti futhi izibhamu ezibanika amandla.

Isitatimende esithi, **uzame ukuphuca iphoyisa isibhamu salo**, lapho uMthobisi ezama ukuphuca iphoyisa isibhamu salo wayezama ukukhombisa ukuthi unamandla ngaphezu kwalo, kodwa umphumela awubanga muhle ngokuthi ekupheleni ugcine ngokufa.

La mandla agcinele enkoahlakalweni yamaphoyisa namasotsha okuwukubulala.

#### 4.2.4 Inkambiso yokwephula umthetho

Lo mbiko wezindaba ezibuhngu ucacisa ngohlobo lwenkambiso yokwephula umthetho ofaka izehlakalo kulo musho othi, **Ukubulawa kukaMthobisi oshaywe ngamaphoyisa namasotsha** waziwa njengokusuka kwizinkolelo noma izinkambiso noma isiko nendlela evumelekile yokuziphatha.

Isitatimente esithi: **Ukubulawa kukamnumzane Mthobisi Ndlovu (22) oshaywe amaphoyisa ombutho wase Ningizimi Afrika namashotsha** kuyisiko nendlela yokuziphatha emaphoyiseni nasemasotsheni ngoba ngokwesiko labo kuyindlela evumelekile ngokomsebenzi wabo. Kubuye kubeyinjwayelo kubona ngoba imvamisa yenkohlakalo yenziwa yiwona amaphoyisa njengegama **ukubulala, ukushaya** abantu ukuze ezokhombisa ukuthi ayikho into engenziwa ngobo anamandla angaphezu kwabanye. Esitatimenteni sokubulawa kuka-Mthobisi okuyisenzo esibi esenziwa amaphoyisa namasotsha, ayephula umthetho othi “ungabulali”. Emaphoyiseni nasemasotsheni kuwumthetho noma isiko lawo ukusebenzisa izibhamu kodwa zisetshenziswe ngendlela okuyiyona futhi efunekayo, njengokuthi kulombhalo amaphoyisa namasotsha azithathela umthetho ngezandla zawo njengasesitatimenteni esithi **i-IFP icela abaphathi bomthetho ukuba baphenye ngalesi sigameko ukuze kuboshwe abenzi bobubi**.

Lokho kwazi ngenkambiso yokwephula umthetho kufaka ubugebengu kwamabomu njengakulo musho othi **ukubulawa nokushaywa kukaMnumzana Ndlovu** kanye nombiko ngenkohlakalo okuyisenzo samaphoyisa namasotsha sokuphikitha izibhamu ezingekho emthethweni.

Umbiko wenkohlakalo othi umphakathi wakwaMafunze eMgungundlovu unezibhamu ezingekho emthethweni uyisisusa samaphoyisa namasotsha ukuthi abulale kulo musho othi **aqonda endlini kaMthobisi akhahlela isicabha asihlahlela ngezembe** kucacisa ukuthi amaphoyisa namasotsha ayenza ubugebengu ngamabomu ngokubulala abhidlize indlu yakhe.

Esitatimendeni esithi: **bakwazi ukumnqoba** lapha umbhali ugcizelela ngenkohlakalo eyenziwa amaphoyisa namasotsha. Kuwumsebenzi wamaphoyisa kanye namasotsha **ukuphikitha izibhamu ezingekho emthethweni** ngoba ngalokho bazama ukwehlisa isibalo sabantu abanezibhamu ezingekho emthethweni, nokubuye ehlise izinga lokufa kwabantu elenziwa yi labo abanezibhamu. Umphakathi awuboni ukuthi akuvumelekile ukuba nezibhamu ezingekho emthethweni, kubona kuyisiko ngoba bazakhela izibhamu



ngokwabo kodwa basebenzise izinhlamvu zangempela. Ngokwabo njengoba bezakhela ezabo izibhamu basuke bezama ukuzivikela.

Esitatimenteni esithi **ngokulekelelwa ngozakwabo bakwazi ukumnqoba**. Amaphoyisa namasotsha kusho ukuthi awaqeqeshwanga ngoba uma ngabe ayeqeqeshiwe omunye wabo wayengaqhamuka nephuzu noma iphoyinti lokucela amanye amaphoyisa ukuba engaqhubeki ukwenza lokho abakwenzayo. Amaphoyisa namasotsha akhombisa ukuthi akaqeqeshekile ngokuzithathela umthetho ngezandla zawo ngoba azi ukuthi umsebenzi wawo ukubopha, esitatimendeni esithi **wavele waquleka khona lapho**. Esihlokweni salo mbhalo othi bawo ubomvu umbiki uzibona sengathi ukhona ngaleso sikhathi, nangoba engazi lutho ngaleso sehlakalo.

#### **4.2.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu**

Umbhali kulo mbhalo usebenzise ulimi olunekhono lobuhlakani kanye nendlela yokubhala umbhalo ngendlela okhiqizwe noma owenziwe ngawo. Kulo mbhalo, umbhali usebenzise ulimi olujwayelekile okusho ukuthi usebenzise ulimi olwaziwa nguwo wonke umuntu wabuye wasebenzisa ucezu lwenkulumo oluyisaga esithi **bawo ubomvu** ukunika abafundi isithombe esicacile sendlela umphakathi ohlala ngayo.

Ngokusebenzisa isaga bawo ubomvu, umbhali uzama ukugcizelela ukuthi abantu bathukuthele kakhulu ngesenzo samaphoyisa namasotsha.

Umbiko wombhali uliqiniso ngokuthi elinye iphoyisa elikhulumela amanye livumile ukuthi amaphoyisa namasotsha abefuna ezibhamu, njengasesitatimendeni esithi **USuperintendent Joshua Gwala okhulumela amaphoyisa kulendawo uvumile ukuthi amaphoyisa namasotsha abenomkhankaso wokuphikitha izibhamu ezingekho emthethweni**. Kwakuyiqiniso ngoba amanye amaphoyisa avuma ukuthi ozakwabo babefuna izibhamu ezingekho emthethweni.

**Ukukhethwa kolimi lwamagama** . Ulimi umbhali alusebenzisile luphakathi nendawo ngoba usebenzise ubuciko bolimi kanye nobuciko bokubhala ukuze wonke umuntu ezokwazi lelo nalelo gama njengasesi hlokweni **bawo ubomvu** kuzoba lula kubafundi ukuba nolwazi ngayo yonke indaba kulombhalo. Umbiki ubuye asebenzise ulimi olukhululekile ngombono nemizwa ephethwe umuntu ukuze wonke umuntu engabi nankinga uma efunda ngengxoxo yezindaba ezibuhlungu. Ekusebenziseni uhlelo lolimi umbhali ugxile ekuhlanganiseni izinto ezimbili ezahlukene ekubonakaliseni uhlelo lolimi

nencazelo phakathi embhalweni. Umbhali ugcizelela izenzo **bulala, shaya** kanye nophikitha okunye abuye akugcizelele ukukhomba **lokhu** kanye nongumnini emshweni othi **afike aqonda endlini kaMthobisi**, okusho ukuthi ongumnini ngoba indlu eyakhe. Konke lokhu kusetshenziswa embhalweni ukubeka ukuxhumana okuhle nenhloso ngenhlalo yombhali. Umbhali usebenzise izichasiselo zamagama zolimi okuyisisusa noma umsuka wokuqala wesakhiwo sombhalo kanye nesichasiselo.

Umbhali uzama ngayo yonke indlela ukuthi angazisebenzisi izincazelo ezifaka ukuzazisa ngokuzahlulela kombiki, njengasitatimenteni esithi, **uMnumzane David Ntombela uchaze lesi senzo samaphoyisa namasotsha njengesihlelwe kahle ukuba kusatshiswe abalandeli be-IFP**. Umbhali ubhala ngakho konke lokho umbiki asuke ekubikile ngezindaba ezibuhlungu, akafuni ukubuye asebenzise noma efake ngaphezulu enye incazelo embhalweni wakhe. Isibonelo, umbhali usebenzise isitatimende esithi **okuthiwa** okusho ukuthi akazifaki yena kuleyo atikili kodwa ubhala ngalokho umbiki asuke ekushilo.

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Izehlakalo zezindaba imvamisa ngokohlobo zichaza noma zicacisa ngezakhiwo ezimbili okungamagama asolimini kanye nokuqhathanisa. Kulo mbhalo, umbhali usebenzisa amagama olimi akhethiweyo ukuze ezothola ukuxhumana okuthile kanye nenhloso ngenhlalo. Amagama asetshenziswa olimini anezenzo, amabizo kanye nemisho ekhethiwe ayisiqalo sesisusa.

Ekukhethweni komusho kumsuka wokuqala, umbhali walo mbhalo uqalise ngesihloko esithi **Bawotha ubomvu** okuyindikimba yendaba yalombhalo. Ngesikhathi umfundi efunda ukuma kokuqala komusho, kuzoba lula kuyena ukwazi ukuthi lowo mbhalo ungani noma ukhuluma ngani. Umusho wokuqala uvumela ukuthi bathukuthele njengoba uqalisa ngomusho othi, **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha abulale indodana yenduna**.

Ukusetshenziswa kwesiqalo-somusho wesisusa kuhlenganisa umbhali nomfundi ubuye usize elwazini lomfundi ngombhalo, isibonelo, kulesi sihloko **Bawotha ubomvu** umfundi ujahe ukufisa ukwazi ukuthi kungani lomphakathi uthukuthele kangaka.

## Ukukhethwa kolimi lwamagama

Umbhali usebenzise izenzo kanye namabizo ekubhaleni kwakhe. Igama elithi **kufe** liyisenzo esisetshenziswe ekuholeni okugcizelela ukuthi uMthobisi ufile. Igama elithi **ukubulawa** eliyisenzo lichaza isimo esibi esenziwa amaphoyisa namasotsha. Esinye isenzo **shaya** elivezwe njengelisikhathini samanje lisetshenziswe ukukhombisa isihluku samaphoyisa namasotsha. Igama elithi shaya lisetshenziswe ngokwehlukana emishweni. Isibonelo: **oshaywe** isenzo siphawulo esisenkathini edlule. Lokhu kugcizelela ukuthi uMthobisi washaywa ngamaphoyisa kanye namasotsha. Igama **amshaya** lisenkathini yamanje eqhubekayo elicacisa ukuthi amaphoyisa namasotsha aqala amshaya. Leli gama livela kabili kodwa abizwa ngokwahlukene abuye abe nezinkathi ezahlukene, isibonelo, **amshaya** inkathi eyedlule. Kule- atikili sisebenzise leli elokuqala elisenkathini yamanje eqhubekayo. Elinye igama **eshaya** liyinkathi eyedlule eqhubekayo, umbhali ubegcizelela ukuthi amaphoyisa namasotsha aqhubeka emshaya kulesi sitatimende esithi, **aqhuba athi ngemuva kwamahora amane amaphoyisa namasotsha eshaya uMthobisi**. Umbhali usebenzise amagama afanayo kodwa ahlukene ngokwenzazelo kanye nasekuwabizeni.

Kunamabizo abalulekile kule atikili okuyiwona ayindikimba yalendaba. Isibonelo, igama elithi **isibhamu**. Leli gama liyisisusa noma isizathu sokubulala libuye libe isisusa salendaba ngoba amaphoyisa namasotsha ebulale uMthobisi ngesizathu sokufuna izibhamu ezingekho emthethweni.

Amanye amabizo **amaphoyisa namasotsha** okubuye kube yiwo ayisisusa sokwenza umphakathi wakwaMafunze uthukuthele njengoba kuchaziwe / kucacisiwe kulo musho **kufe indodana yenduna amaphoyisa namasotsha efuna izibhamu**. Amaphoyisa namasotsha yiwona abuye abe isisusa sokuba kubhalwe lombhalo.

## Ukuqhathanisa

Umbhali usebenzise ukuqhathanisa okushiwoyo ukusivezela umbiko owahlukene ngamaphoyisa okuyicala elihle kanye nelibi. Isibonelo, esitatimenteni esithi **Ukubulawa kukaMthobisi ngamaphoyisa namasotsha** okuyisenzo esibi samaphoyisa nesibuye sibe sibi emphakathini wakwaMafunze. Okuhle ngamaphoyisa namasotsha ukufuna izibhamu ezingekho emthethweni njengoba kungumsebenzi wawo ukwenza lokho.

Umusho othi **UMthobisi uzama ukuphuca iphoyisa isibhamu salo somsebenzi ephethe ithoyizi lesibhamu okuthe ngokulekelelwa ngozakwabo bakwazi ukumnqoba, wavele waquleka lapho.**

Umbhali usebenzise ukuqhathanisa ukuze ezokhombisa ukuthi umphakathi uzibuyisela kanjani kwamanye amaphoyisa. Kunamagama umbhali awasebenzisayo, lamagama acishe afane namanye njengalana **bawotha ubomvu – thukuthela**. Umbhali usebenzise igama elilodwa elinencazelo efanayo kodwa elahlukene ngokubizwa kwamagama. Amanye afanayo **ekuseni-ngovivi** omabili asho into eyodwa efanayo kodwa umbhali lapha ucacisa kakhulu ngesikhathi. **Funa-phikitha** ayafana omabili asho into eyodwa kodwa ahluke ngokubhalwa kwawo kanye nokubizwa kwawo.

Kulo mbhalo siyawathola amagama ahleleke ngokulandelana okuyindlela lapho amagama esebenza kanye kanye noma yilawo magama athize ahlanganayo asebenzisa kanye kanye njengasesitatimenteni esithi **“ukhetho oluzayo lungolukhululekile nolungenzeleli”**. Amanye amagama ahleleke ngokulandelana elisemshweni othi **ukuze kuboshwe abenzi bububi**.

#### **4.2.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu**

##### **4.2.6.1 Isakhiwo sohlobo lokubhala**

Lo mbhalo uhlelwe ukuze ukhombise noma uveze isakhiwo sohlobo lokubhala kanye nenhloso noma nezinjongo zokuxhumana zombhali kanye nokuhlosa/nokuqonda ngokubhala kwakhe.

Ubuye wahlelelwa ukuze uhlanganise abafundi nombhalo nokubuye uthole ukuxhumana nenhloso ngenhlalo njengasesihlokweni **Bawotha ubomvu** ulwazi labafundi ngombhalo wonke usesihlokweni babuye (abafundi) bazibuze ngokwabo ukuthi kungani laba bantu bethukuthele kangaka. Bashisekela ukuba nolwazi oluningi ngawo wonke umbhalo. Umbhali ubhale lombiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sokubhalwayo kombiko wezindaba ezibuhlungu kuhleleka kanjani, isibonelo, le- atikili inesihloko okuyisona esiyindawo yokuqala **Bawotha ubomvu** nokuvulwa komusho okuthiwa ukuhola noma isingeniso **Kufe indodana yenduna amaphoyisa namasotsha efuna izibhamu**.

Umbhali uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo nokuhlanganisa abafundi kanye nombhalo, umbhali

nombhalo ngokwawo nalezo zincazelo eziphethwe umbhalo ukwedlulisa ulwazi emhlabeni wonke.

Ukuhlangana phakathi kombhali kanye nombhalo kwenzeka lapho umbhali ebika ngaleyo ndaba, isibonelo, emshweni othi, **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha ezibhamu ezingekho emthethweni.**

Umbhali ubhala ngalokho umbiki asuke embikele khona ingakho esebenzise igama **okuthiwa** okukhombisa ukuthi lombiko akusikho ukubona kombhali noma imibono yakhe. Ulimi umbhali alusebenzisile usebenzise ulimi olula olujwayelekile njengo kuthi usebenzise ubunyoinco bolimi oluyisaga **bawotha ubomvu** olubuye lube ulimi olunobuciko.

Lo mbhalo ubuye ube nomzimba okuyisimo sesibili kanye nesiphetho. Inhloso yombhali ukuthola ubuciko bokubhala okuthile noma injongo yokuxhumana, njengokuxhumana nabafundi ngokubhala.

Umbhali ubuye wabhala lombiko ukuba adlulise ulwazi lokuthi kwenzakalani emphakathini / enhlalweni kanye naphakathi kwabantu, Umusho othi, **ukubulawa kuka Mnumzane Mthobisi Ndlovu (22) oshaywe amaphoyisa ombutho weNingizimu Afrika namasotsha.**

Ekuvulweni kwalombhalo umbiki okungumbhali ubika kulo musho **ngomphakathi owotha ubomvu ngesenzo samaphoyisa namasotsha** kanye nasesiphethweni, isitatimente esith: **uMnumzane David Ntombela okhulumela i-IFP kulendawo uchaze lesi senzo samaphoyisa namasotsha njengesihlelwe kahle ukuba kusatshiswe abalandeli be-IFP njengoba kuze ukhetho lo hulumeni basekhaya.**

#### **4.2.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola/isingeniso**

Kule- atikili umbiko wezindaba ezibuhlungu okuwukubulawa kukaMthobisi kwakhiwa kanye kanye ngokuhlangana kwesihloko nangokuvulwa komusho okuthiwa ukuhola noma isingeniso. Isibonelo, kulombhalo umbhali uveza isihloko **Bawotha ubomvu** okuyisaga esisho ukuthi bathukuthele kakhulu kanye nokuhlanganiswa kokuvulwa esitatimenteni esithi: **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha ezibhamu ezingekho emthethweni.**

Esihlokweni umbhali uphinde yonke incazelo emumethwe ulwazi lwesingeniso. Esitatimenteni esithi, **Ukubulawa kukaMnumzane Mthobisi Ndlovu (22) oshaywe ngamaphoyisa ombutho waseNingizimu Afrika namasotsha, sekuqubule enkulu intukuthelo emphakathini wakulendawo.** Ngamanye amagama umbhali ucacisa ukuthi isihloko sombhalo sinakho konke okusemzimbeni (okumumethe ulwazi) kanti nomzimba ubuye uphinde okusesihlokweni nokusesingenisweni esiholayo **Bawotha ubomvu ngesenzo samaphoyisa namasotsha** okuwumzimba kanye nesihloko/ukuhola **bawotha ubomvu.** Umbhali ubhale lesihloko ukuze kuzobalula kubafundi ukuba bazi ngokucacile ngokusemzimbeni wendaba, kubuye kungenise umbhali ngokushesha enhliziyweni yohlu lwenhlalo evikelekile.

#### **4.2.6.2.1 Isihloko / Ukuhola: Indima yobudlelwane phakathi kwabantu**

Lowo nalowo mbhalo noma into ebhaliwe ihlelwe ngokohlelo lokubhalwa, okusho ukuthi yonke imibhalo inesihloko noma ukuhola, isibonelo, kule- atikili **Bawotha ubomvu.** Lesi sihloko siyindawo yokuqala ngoba siyinto ebaluleke kakhulu kumbhalo ngoba uma umuntu efunda isihloko esazi ngokucacile, kubalula ukwazi ngolwazi olumumethwe lwendaba. Umbhali ubhala ngesihloko ukwenzela abantu ukuthi uma befunda babenokushisekela kodwa uma isihloko singashisekeli abafundi ababi nandaba nokuqhubeka nokufunda indaba yonke. Isihloko sibuye sihlanganise noma sihlobanise umfundi nombhalo ngokwawo ngenhloso yokuxhumanisa nangenhloso yenhlalo, isibonelo, isihloko **Bawotha ubomvu,** ekufundeni lesi sihloko umfundi uzibuza ngokwakhe ukuthi kungani lababantu bethukuthele kangaka, ngalokho baba nokushisekela ukufunda ngombhalo.

Kulesi sihloko umbhali usebenzise ukugxeka-kwesihloko **bawotha ubomvu.** Kuwukugxekwa kwabantu begxeka izenzo zamaphoyisa namasotsha. Okunye ukugxeka igama elithi **ukufa** ngoba yikhona okuyisisusa salengxabano. Umbhali usebenzise lesi sihloko sokugxeka ukugcizelela indlela abantu abathukuthele ngayo ngokufa kukaMthobisi ebulawa ngamaphoyisa namasotsha.

#### **4.2.6.2.2 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Umzimba ungukuma kwesibili kwengxoxo yezindaba ezibuhlungu ngoba ulandela isihloko okuyisona esiyindawo yokuqala embhalweni. Umbhali emzimbeni wendaba akukho okusha asuke ekuveza kodwa ubuyela emuva kulokho isihloko noma ukuhola esikushoyo.

Isibonelo, umzimba wendaba kulo musho othi, **ukubulawa kuka Mnumzane Mthobisi Ndlovu (22) oshaywe ngamaphoyisa namasotsha, sekuqubule enkulu intukuthelo emphakathini wakulendawo.**

Umzimba wendaba usebenza ukusho noma ukukhomba imazelo emelwe ekuvulweni kwesihloko:

#### **4.2.6.2.2.1 Ukucubungula**

Umbhali kulo mzimba wendaba yalombhalo uzame ukucacisa ukuthi kungani lomphakathi uthukuthele kangaka. Bawotha ubomvu ngesenzo samaphoyisa namasotsha. **Bawotha ubomvu ngokubulawa kwendodana yenduna ebulawe ngamaphoyisa namasotsha efuna izibhamu ezingekho emthethweni.**

Umphakathi ubuye uthukutheliswe ngukubhidlizwa kwendlu kaMthobisi, isibonelo, esitatimenteni esithi **afike aqonda endlini kaMthobisi akhahlela isicabha asihlahlela ngezembe angena ngaphakathi athi akakhiphe isibhamu.**

Abalandeli be-IFP bathukutheliswe izenzo zamaphoyisa namasotsha kulokhu okushiwoyo okuthi **lisihlaba lisihlikiza** okusho ukuthi bayaphikisana nokuziphatha kwamaphoyisa namasotsha.

#### **4.2.6.2.2.2 Isisusa kanye nomphumela**

Kulo mbhalo isisusa salengxabano wukuthungatha izibhamu ezingekho emthethweni, kulo musho othi, **umphakathi wakwaMofunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni.**

Esinye isisusa esokuthi amaphoyisa namasotsha ayetsheliwe ukuthi uMthobisi unesibhamu. Esitatimenteni esithi **angena ngaphakathi athi akakhiphe isibhamu, athe uma esilandula eqala amshaya ethi uzosikhipha lapha asifihle khona.**

Esinye isisusa sokubulala ukuthi uMthobisi akavumanga ukuthi unesibhamu, kulesi sitatimente esithi: **okuthe uma esilandula aqala amshaya.**

Umpfumela wale- atikili okuwumphumela omubi wokubulala kanye nokuzithathela umthetho ngezandla okungamaphoyisa namashotsha, kokushiwoyo okuthi, **bakwazi ukumnqoba** okusho ukuthi bambulala.

#### 4.2.6.2.2.3 Isizathu esilungile nesivumelekile sokukhishwa kwemibiko

Umbhali kulombhalo ufuna ukwazisa abafundi ngezenzo ezimbi zamaphoyisa namasotsha ukuthi kungani enza into enjangalena nokuthi yini eyenza ukuthi umphakathi uthukuthele. Umusho othi, **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni.** Esinye isisusa ukubulawa kuka Mthobisi ngamaphoyisa namasotsha, esitatimenteni esithi **Ukubulawa kukaMnumzane Mthobisi Ndlovu (22) oshaywe ngamaphoyisa ombutho waseNingizimu Afrika namasotsha.** Umphakathi wawuthukutheliswe ubugebengu kwamabomu kanye nenkohlakalo yamaphoyisa namasotsha.

#### 4.2.6.2.2.4 Inggikithi yenkulumo

Indikimba noma ingqikithi yale- atikili ukubulawa ngamaphoyisa namasotsha kanye nokuthukuthela komphakathi njengasesitatimenteni esithi: **Umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni.**

Umusho othi **ukubulawa kukaMthobisi oshaywe ngamaphoyisa sekuqubule enkulu intukuthelo emphakathini wakulendawo njengoba ufuna kuqalwe uphenyo.**

#### 4.2.6.2.2.5 Isinqumo

Umbhali kulo mbhalo ukhombisa ukuthukuthela komphakathi wakwaMafunze ngokungazi ukuthi amaphoyisa namasotsha enza umsebenzi wawo, isibonelo, esitatimenteni esithi **ephikitha izibhamu ezingekho emthethweni.**

Umphakathi kubuye kube amalungelo awo ukuba uthukuthele ngoba ukubulala kungenye into, usuke ungeke uphinde umbone lowo muntu, kanti amaphoyisa namasotsha yibona bokuqala abazi kabanzi ngomthetho njengokuhlukumeza. Igama elithi **amshaya** kuwukuhlukumeza ngokomzimba okwenziwa ngamaphoyisa namasotsha. Ukubhidliza indlu yakhe ubugebengu kanye nenkohlakalo, esitatimenteni esithi **asihlahlela isicabha ngezembe.** Isinqumo esibekiwe esivela emalungeni e-IFP kulo musho othi **“i-IFP icela abaphathi bomthetho ukuba baphenye ngalesi sigameko ukuze kuboshwe abenzi bobubi okuyoqiniseka ukuthi ukhetho oluzayo lungolukhululekile nolungenzeleli”.**



#### 4.2.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphinda iphuzu lamandla okushayana

Lesi sehlo sendaba silotshwe ngokuphindelela kwephuzu lentshisekelo yezindaba ezibikwayo ezishayana ngamandla njengezibekwe ngaphandle esihlokweni noma ekuholeni.

Umbhali usebenzise ukuphindaphinda ukugcizelela indikimba evezwe esihlokweni nebuye iphindwe embhalweni. Ubuye asebenzise ukuphindaphinda ukugcizelela ukuthukuthela “bawotha ubomvu” okucacisa okushiwo isaga, ukuthukuthela kwabantu baseMgungundlovu kusukela ekuqaleni kuze kube sekugcineni kwendaba. Amaphoyisa namasotsha iwona ayisisusa nesizathu salengxabano. La magama **amaphoyisa namasotsha** avele kabanzi kulo mbhalo ngoba iwona ayisisusa sokubhala. Isibonelo, kulo musho **umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna ephikitha izibhamu ezingekho emthethweni.**

Umbhali usebenzise ukuphindaphinda ukugcizelela lamagama **amaphoyisa namasotsha** avezwe njengamabizo kulombhalo ubuye egcizelele lapho umbhalo ethi **isenzo samaphoyisa namasotsha** okusho ukuthi amaphoyisa namasotsha iwona angumnini walezi zenzo ezimbi.

Elinye igama **ukubulawa** nelithi **kubulawe** livela kabili embhalweni, isibonelo, igama elithi **ubulawe** lisenkathini eyedlule kanye nelithi **ukubulawa** lisenkathini eyedlule eqhubekayo. Leligama licacisa ngesisusa kanye nesizathu esenza abantu balo mphakathi bathukuthele. Leli gama elithi **ukubulawa** liphindekile kulo mbhalo ukuze lizokhumbuza umfundi ngendikimba yombhalo.

Igama elithi **ukushaywa** liphindeke kabili kulo mbhalo. Okokuqala igama **oshaywe** liyisenzo esenkathini eyedlule negama elithi **shaya** isenzo esenkathini yamanje. Elinye igama **ngemuva** nelithi kwenzakalani **emuva kwalokho** livela kabili embhalweni. La magama agcizelela ngesikhathi lapho umndeni kaMthobisi ulanda ngokwenzakala. Igama **ngemuva kwamahora amane** licacisa ngesikhathi **okuthe ngemuva** elicacisa ngokuthi kwenzakalani emva kwesikhathi sokuqala. Ngalokho umbhali ugcizelela ngokulandisa ngesikhathi. Okushiwoyo kokuthi **akakhiphe** kuvela kabili kulombhalo. Igama –**khipha** liyisenzo elichaza isenzo negama elithi **uzosikhipha** liyisenzo esikhombisa isenzo esiqhubekeyo.

Umbhali ubuye asebenzise ukuphindaphinda ekugcizeleleni indikimba yalo mbhalo. Njengegama **isibhamu** elivela kaningana kulo mbhalo. Leli gama liyibizo eligcizelela ngendikimba noma isisusa salesi sidumo. Isibonelo, emshweni othi, **amaphoyisa namasotsha aphikitha izibhamu ezingekho emthethweni**. Elinye igama lithi **lesi bhamu** yibizo elakhiwo ngesabizwana sokukhomba lesi. Leli gama lakhiwe ngokulumbana konkamisa la + isibhamu okuhlanganiswe u- a + i kwaphuma u-e.

Igama **uphenyo** livezwe kabili kulo mbhalo. Leli gama livezwe njengebizo kulo mbhalo. Umbhali uphinde leli gama **uphenyo** ukugcizelela kubafundi ukuthi amaphoyisa ophiko oluzimele lokuqondisa lusaqhubeka nokuphenya.

#### **4.2.7 Izindaba nokulandwayo**

##### **4.2.7.1 Imithetho ngenhlalo**

Umbhali kulo mbhalo uphumelele ukudlulisa okubalulekile emphakathini wonke ukuze wazi. Lo mbhalo uhlelelwe ukudlulisa imithetho ebalulekile ngenhlalo njengemithetho nezinqumo zamaphoyisa namasotsha okuthangatha izibhamu. Umbhali ekulandiseni kwakhe ufuna ukwazisa umphakathi ngobuhle kanye nobubi kokuba nezibhamu ezingekho emthethweni, isibonelo, kulo musho: **Kufe indodana yenduna amaphoyisa namasotsha efuna izibhamu**. Uma ngabe umphakathi ubungenazo izibhamu ngabe akukho lokhu kubulalana okunje ngalokhu. Emlandweni wombhali, uzama ukunciphisa isibalo sabantu abanezibhamu ezingekho emthethweni ebuye ezame ukunciphisa izinga labantu abafayo emphakathini benziwa yilezi izibhamu.

Umbhali ubuye adlulise isiko lokuzithathela njengokuthi lapho amaphoyisa namasotsha ebulala uMthobisi, kuwona kuyisiko lomsebenzi ngisho noma ngabe akukho emthethweni kanye nokubulala abanye abantu azi ukuthi umsebenzi wabo ukubopha, njengasesitatimenteni esithi: **ahamba naye ngeveni aqonde esiteshini sawo**.

Umbhali ulandisa ngalendaba kubantu noma kubafundi bamaphephandaba ukuze bafunde noma bazise abantu ngokwenzekayo emphakathini, isibonelo, esihlokweni **Bawotha ubomvu**. Kulo mbhalo isisusa sokulanda esokufuna izibhamu ezingekho emthethweni kodwa ekugcineni ukubulala okwenziwe amaphoyisa namasotsha.

#### 4.2.7.2 Izindaba kanye nokulanda kohlu-lwenhlalo esengozini

Kule- atikili umbhali ulandisa ngalombiko ngenhloso yokucacisa ngobukhulu ukungavikeleli njengokuthungatha izibhamu kanye nokubulala abantu abangenacala ngenhloso noma ngaphandle kwenhloso njengakulomusho othi, **angena ngaphakathi athi akakhiphe isibhamu, othe uma esilandula aqala amshaya.**

Ukulandisa kohlu-lwenhlalo esengcupheni kwenzakala lapho amaphoyisa namasotsha ethungatha izibhamu nalapho ebulala uMthobisi.

Kunezinye izindaba nokulandwayo okuliqiniso nokungasilo iqiniso okwenza ukuthi abantu babe sengcupheni yobungozi ikakhulukazi umbhali noma umbiki, akanalo iqiniso ukuthi lendaba iliqiniso noma akusilo ngoba ulandiswe ngumbiki. Isibonelo, kulo musho othi **umphakathi wakwaMafunze eMgungundlovu uwotha ubomvu ngesenzo samaphoyisa namasotsha okuthiwa abulale indodana yenduna**, ngalokho umphakathi ubeka amaphoyisa namasotsha engozini. Ukulanda ngokuziphatha kwamaphoyisa ngabanye abantu noma ukulanda kwabantu kumaphoyisa ngenzwa bethi kungabeka labo bantu engozini ngoba labo bantu abaze basithole isibhamu, okushiwoyo kokuthi **wasilandula.**

Ngokwesiphetho, le- atikili njengoba isichaziwe ngaphezulu ikhombisa ngokusobala ngokuveziwe e-atikilnii yezindaba ezibuhlungu yesehlo sento ephathekayo. Umbhali ubhale le- atukili ukuba athole inhloso yokuxhumana phakathi kombhali kanye nomfundi. Ubuye abhale ukuze ezokwazisa abafundi ngesiphithiphithi esenziwa ngamaphoyisa namasotsha ubuye abike kubafundi ngobuhle kanye nobubi kokuba iphoyisa noma isotsha. Inhloso yombhali yokuba abhale le- atikili ukwazisa labo abanezibhamu ezingekho emthethweni ukuthi beze ngaphambili ukuze kuzoncipha izinga labantu abafayo.

#### 4.3 I-ATIKILI YESIBILI

**Ilanga: Januwari 26-29 2006**

**Ikhasi: Lesihlanu**

#### **ISIHLOKO SE-ATIKILI: “UBULALE” UMKAKHE WAMFAKA NGAPHANSI KOMBHEDE**

Lesi sichasiselo se- atikili yesiZulu sithathwe ephephandabeni **Ilanga lase- Natali**. Into yokuqala kulombhalo okuxoxwa ngayo uhlobo lombhali ongene shi ekubhalweni kombhalo osuselwe ephephandabeni Ilanga esihlokweni esithi **“Ubulale” umkakhe wamfaka ngaphansi kombhede**. Le- atikili ibhalwe intatheli evuthiwe, enekhono kanye nolwazi

lokubhala oluvulekile lohlelo lokubhala ubuprofeshini kwakhe okuwukubhala imibhalo ebhekise enhlalweni, ezombusazwe, ezomnotho kanye nakumalungelo abantu athikameza umhlaba wonke.

Uma ubheka umbhalo othi, **“Ubulale” umkakhe wamfaka ngaphansi kombhede**, umfundi uzibonela ngokwakhe ukuthi lombhalo ukhiqizwe umbhali onekhono nonolwazi. Kulo mbhalo umbhali usibikela ngezinkinga eziwumbiko ngenkohlakalo ophethe umzansi Afrika wonke.

Le- atikili iwuhlobo lwezindaba ezibuhlungu ezifaka imibiko eqalisa ukususelwa ezehlakalweni ezisebenzisa izinto eziphathekayo nezibonakalayo. Lo mbhalo uyisehlo sento ephathekayo nebonakaleyo ngoba sithola ukuthi ummangalelwa usebenzise ummese ukubulala unkosikazi wakhe kulomusho othi: **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni**. Ngalokho-ke singasho ukuthi yisiphithiphithi ngoba umbulali usebenzise isilimazo.

Kubuye kube ukuhlukumezeka ngokomzimba esitatimenteni esithi **wamfaka ngaphansi kombhede**. Wamfaka ngaphansi kombhede ngoba wayezama ukumfihla ukuze kungabonakali ukuthi ubulawe nguyena. Emshweni othi: **kuthiwa ummangalelwa wayelokhu ezibuzisa ezinganeni ukuthi ukuphi unina kodwa zisho ukuthi azimazi**. Lkho kusho ukuthi wambulala ngzakhe izandla.

Lo mbhalo ubhalelwe ukuba usiqwashise ngobuhle nobubi bokuba nomasihlalisane. Ubuhle bokuba nomasihlalisane ukuthi uyakwazi ukukusiza ezintweni eziningi njengokuthi wamthatha kanye nabantwana bakhe. Esitatimenteni esithi: **Ngokwamaphepha aphambi kwemantshi uMnumzane W. Lombard aveza ukuthi ummangalelwa unezingane ezintathu ezingazalwa ngumufi abehlala nazo futhi ezingofakazi kuleli cala lokubulala**. Okunye okuhle ngaye ukuthi wayeselobola, esitatimenteni esithi: **Izingane kuthiwa zezwa abazali bazo bexabana nalapho uyise ayekhala khona ngelokuthi usekhiphe ezishiswe izimali elobola**.

Ububi bokuba nomasihlalisane ukuthi uma wenza into angayithandi uyakushaya noma akubulale kodwa uma kunguyena owenza okubi kumele wena ukujabulele lokho. Le- atikili yombhali ikhombisa ukusetshenziswa kohlobo lwesakhiwo noma isakhiwo sokubhala asisebenzisayo nokuthi lusetshenziswa kanjani uhlelo lokubhalwayo emaphephandabeni. Umbhali ubuye abhale lombiko wezindaba ezibuhlungu ukuze ekugcineni ezofuna ukwazi ukuthi yini edala ukuthi lendoda ize ibulale unkosikazi wayo. Umbhali usuke enenjongo

yokusebenzisa ubuciko obuthile ngenhloso yokukhombisa abafundi ukuthi lusetshenziswa kanjani ulimi ekubhaleni ukuze abafundi bezoba nokushisekela ukufunda umbhalo.

#### **4.3.1 Ukuhola – okuphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: Uhlobo lokuhlaziywa kokubhala**

Ekuqaleni kwalombhalo umbhali usebenzise isihloko esivezwe njengesenzo esithi **“ubulale” umkakhe wamfaka ngaphansi kombhede**. Umbhali usebenzise umusho oholayo lapha ethi, **indoda yasePhoenix ivele enkantolo yeMantshi eVerulam ngecala okuthiwa elokubulala unkosikazi wayo maqede yamfaka ngaphansi kombhede**. Umbhali ubhale lokhu kuhola ngendlela yokuthi abafundi babe nokushisekela kanye nomdlandla wokubenza ukuthi bathande ukuqhubeka nokufunda ukuze bezozitholela ngokwabo ulwazi lokuthi kwenzakalani.

Ekulandelweni kokubhalwa kwalombhalo emushweni othi: **Isidumbu sakhe satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni** siyathola lapha ukuthi umbhali uzamile ukusikhombisa ukuthi lokhu okwakwenzeka lapha kwakuyinhloso kubuye kube ukuhlukunyezwa ngokomzimba ngoba kuyakhombisa ukuthi nokukhala kwakhe wayeshaywa kulo musho othi: **Kuthiwa enye yezwa unina ekhala yalunguza yabona elele ngomhlane**.

Umbhali usebenzise ukuhola noma isihloko ukudonsa noma ukuheha abafundi ukuba bashisekele ukufunda lombhalo.

#### **4.3.2 Isenzakalo esingajwayelekile**

Lo mbhalo ushicilelwe njengesibonelo se- atikili yesenzakaliso esingajwayelekile ngoba umphumela wakhona usekusetshenzisweni kwezinto zemvelo njengengozi nokunganakekeli okuhlangane nokusetshenziswa komuntu kanye nezinhloso zodlame njengesiphithiphithi.

Lo mbhalo ngingathi uyisenzakaliso esingajwayelekanga ngoba akuvamisile ukuthola indoda igwaza umuntu wesifazane ikakhulukazi uma kungunkosikazi wakhe kulomusho othi” **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni**. Kungenzeka ukuthi lombhalo omunye umuntu njengomfundi ewuthathe njengengozi njengokuthi wayemgwaza esiphongweni ngoba engafuni ukumbulala. Umbhali kulombhalo uyasicacisela ngokuthi umbulali onguMnumzane Cyril Ndlela wasebenzisa ummese ukubulala unkosikazi wakhe esitatimenteni esithi, **wamgwaza**

**esiphongweni.** Umbhali uyasivezela ukuthi uMnumzane Ndlela wakwenza ngenhloso lokhu owayekwenza kulesi sitatimente esithi” **kuthiwa zezwa abazali bazo bexabana nalapho uyise ayekhala khona ngelokuthi usekhiphe ezishisiwe izimali elobola.** Esitatimenteni esithi, **kuthiwa ngoMgqibelo ekuseni indoda yavusa izingane yazitshela ukuthi ibona isidumbu sikanina ngaphansi kombhede azishayele amaphoyisa.** Lapho le ndoda yayisikhombisa ukuba nonembeza nokuthi ngoba efihliwe umufi uzogcina esenuka ezwiwe nguwowonke umuntu wabona kungcono evele ezitshela izingane. Kulokho uzamile ukukhombisa ukuthembeka ngokuthi amkhiphe lapha ebemfihle khona.

Esitatimenteni esithi: **Umsushisi kuleli cala u-Advocate K. Pillay utshele inkantolo ukuthi umbuso uzophikisana nokuthi ummangalelwa anikezwe ibheyili.** Ngalokho, umbono wombhali bekuwukuthi uma ekhishwa ummangalelwa angaba yinkinga ebantwaneni bakamufi kanti futhi naye abuye abe sengozini emndenini kamufi.

#### **4.3.3 Ubudlelwane bamandla**

Lo mbiko wezindaba ezibuhlungu uphathelene nobudlelwane bamandla. Ubudlelwane bamandla buqala lapha uMnumzane Ndlela evalele umkakhe ekamelweni emshweni othi, **izingane zendoda zezwa ingxabano eyayiqubuka egumbini labazali bazo.** Okokuqala isihloko sisodwa sikhombisa ubudlelwane bamandla uma sithi “Ubulale” umkakhe wamfaka ngaphansi kombhede. Amandla aqale ngesikhathi besendlini yokulala beqala ukuxabana. Igama elithi **ukuxabana** yilona eliyisisusa noma isizathu sokuthi omunye aze akhombise noma esebenzise amandla. Ekuphikisaneni kwabantu ababili ekugcineni labo bantu baye balelwe ukuthi ubani ozogcina ephumelele noma elalelwe kuleyompikiswano. Uma omunye wabo egcina ethule, kuye kubonakale sengathi lona ogcine ukukhuluma nguyena ophumelelayo, ngalokho azibone ukuthi unamandla angaphezu kwalona omunye. Embhalweni kuyacaca ukuthi ekuxabaneni kwabo lenkinga ababenayo ayisombululekanga uma ulandela umbhalo emushweni othi: **Kuthiwa enye yazo yezwa unina ekhala yalunguza yabona elele ngomhlane.** Uma ngabe inkinga yayisombululekile lendoda yayingeke iqhubeke nokumshaya.

Igama elithi **ekhala** eliyisenzo lapha umbhali uzama ukucacisa ukuthi uma ngabe unkosazane Mzobe wayenamandla angaphezu kwawendoda yakhe zazingeke ziphume nakuphuma izinyembezi, kodwa wayekhala ngoba kukhona ubuhlungu abuzwayo. Kuthiwa amadoda anamandla angaphezu kwabantu besifazane, ngempela kule- atikile uMnumzane Mbusi Ndlela ukhombisile ngokuthi ebulale isinqandamathe sakhe kunokuthi

baxazulule izinkinga abanazo. Esitatimenteni esithi: **ubulale unkosikazi wakhe qede wamshutheka ngaphansi kombhede**, ngaleso senzo sakhe wayekhombisa ukuthi unamandla ngoba umuntu uma elele noma esefile uyasinda noma unzima akulula ukuthi umqokule wedwa. Kodwa yena wamqukula wamfaka ngaphansi kombhede okukhombisa ukuthi vele unamandla. Igama lilodwa nje elithi “**ubulale**” lisho into enkulu ngoba ukubulala usuke usebenzise amandla mhlawumbe naye ubezama ukuzivikela kodwa wangaphumelela.

#### 4.3.4 Inkambiso yokwephula umthetho

Lo mbiko wendaba ebuhlungu kule- atikili ucacisa ngohlobo lwenkambiso noma izinkolelo zokwephula umthetho ofaka izehlakalo. Esihlokweni esithi “**Ubulale**” **umkakhe wamfaka ngaphansi kombhede** kuyena lo mnumzane into ehlale enayo noma ekuyena ukuthi indoda inhloko yekhaya. Ngalokho kuyena kuyindelelo ukuthi umuntu wesifazane kumele ephathwe kanjani noma enziwe njani uma onile. Amadoda abuye alibale ukuthi uma kuthiwa indoda iyinhloko yekhaya akushiwo ukuthi yenza noma yini ephula umthetho noma ukuthi akusamele alalelwe umuntu wesifazane uma ekhuluma ngoba akasinto into afanele ayazi kuphela ukuba nabantwana nokupheka.

Le ndoda ibulale umkayo nje ngoba izitshela ukuthi ayibonwa ngumuntu ayazi ukuthi icala limbula ingubo lingene.. Endulo kwakuthi uma indoda ishaye inkosikazi wayo, kwakubizwa abadala bahlale phansi bakhulume, yayingekho eyokuthi makuyobizwa amaphoyisa. Esikhathini samanje yonke into ishintshile sekungumthetho ohamba phambili.

Lapha kulo mbhalo umbhali uyasikhombisa ukuthi izinto azisafani nakudala kulo musho othi: **Indoda yasePhoenix ivele enkantolo yemantshi eVerulam ngecala lokuthiwa ngelokubulala unkosikazi wayo maqede yamshutheka ngaphansi kombhede.**

Igama elithi **inkantolo** nelithi **icala**, elithi **inkantolo** liyibizo ngoba liyigama lendawo nelithi **icala** liyisenzo ngoba icala liyenziwa njengoba ebulele umnumzane Ndlela wenze icala. Emushweni othi: **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni.** Umbhali uyasivezela ukuthi lendoda ibivele ikhohlakele ngoba ukukhumula umuntu izingubo ngaphandle kwemvume yakhe lokho kuwukhulumeza kanye nokugwaza umuntu okuwukwephula umthetho omkhulu njengoba wasebenzisa isilimazo. Lendoda ibiyazi ukuthi yephula umthetho ngesikhathi besendlini yokulala nonkosikazi wayo ekhala esitatimenteni esithi: **Ngaleso sikhathi uyise kuthiwa wayesayovula i-TV kodwa angayibukanga.** Ngokwenza lokho wayenzela ukuthi

kungazwakali ukukhala kukanina wabantwana. Esitatimenteni esithi: **wamfaka ngaphansi kombhede** yayimfaka ngoba yazi ukuthi yephule umthetho futhi ifuna kungabonakali lutho ukuthi kukhona okwenzekile. Yabona ukuthi vele izoboshwa ngesikhathi iveza ebantwaneni esitatimenteni esithi: **ibona isidumbu sikanina ngaphansi kombhede azishaye amaphoyisa.**

Kulo mbhalo umbhali uphumelele ukubhala ngoba ukhombisile ukuthi wayengekho ngaleso sikhathi kwenzakala lesi sehlo ngoba ubona ngokuthi usebenzise emshweni igama elithi **kuthiwa** isibonelo, **kuthiwa enye yazo yezwa unina ekhala yalunguza yabona elele ngomhlane.**

#### **4.3.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu**

Kule- atikili umbhali usebenzise ulimi olunekhono lobuhlakani kanye nendlela yokubhala umbhalo ngendlela okhiqizwe ngayo. Umbhali usebenzise ulimi olujwayelekile okusho ukuthi usebenzise ulimi olwaziwa nguwo wonke umuntu.

Ekubhaleni kwakhe ubenzela ukuthi uma umfundi efunda kube lula noma kucace kuyena ukuthi kukhulunywa ngani. Njengesihloko esithi: **“Ubulale” umkakhe wamfaka ngaphansi kombhede.** Lapha isihloko sivele sacaca bha kumfundi ukuthi sikhuluma ngani, lapha umbhali akakusebenzisanga ubunyoinco noma ubuciko bokubhala ekubhalweni kwesihloko uvele wenza kwalula kulona osuke efunda ukuthi abenombono ocacile. Okushiwoyo embhalweni okuthi **umbuso uzophikisana** lapha umbhali uzame ukusebenzisa ubuciko bokubhala lapha ebezama ukuchaza ukuthi akwaziwa noma uzonikwa noma ngeke enikwe ummangalelwa ibheyili.

Ngesikhathi umbhali esebenzisa oso khefu “ “ esihlokweni **“ubulale”** ubezama ukugiczelela kubafundi ngokwenzakele njengoba ukubulala kuyiyona ndikimba yombhalo. Usebenzise igama elithi **usekhiphe ezishisiwe** okusho ukuthi usekhiphe imali eningi. Lo mbiko wombhali uliqiniso ngoba isihloko sithi **Ubulale umkakhe wamfaka ngaphansi kombhede** ngoba uma ufunda ulandela indaba siyathola ukuthi kuthiwa kulesitatimente: **Le ndoda engu Mnumzane Cyril Mbusi Ndlela ( 51) ibhekene necala lokubulala uNksz Zanele Mzombe (32) otholwe ngomgqibelo ekuseni elokhu engabonakali kusukela ngoLwesihlanu.**

Nakulomusho othi: **Kuthiwa ngoMgqibelo ekuseni indoda yavusa izingane yazitshela ukuthi ibona isidumbu sikanina ngaphansi kombhede azishaye amaphoyisa.**



Kuyabonakala ukuthi kuyiqiniso nakulo musho othi: **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni.**

**Ukukhethwa kolimi lwamagama:** kulo mbhalo umbhali usebenzise ulimi olphakathi nendawo olungalukhuni nolungelula. Usebenzise ubuciko bokubhala ukuze wonke umuntu ezokwazi noma ezofinyelela ukufunda umbhalo ukuze futhi kuzobalula ukuba azi ngalelo nalelo gama elibhaliwe ukuthi lisho ukuthini. Njengasesihlokweni esithi: **“Ubulale” umkakhe wamfaka ngaphansi kombhede** igama elithi **“ubulale”** limele yonke into ngoba umfundi usuke eseshisekele ukwazi ukuthi ubulaweleni ngoba enzeni futhi ngubani lawo obulewe. Umbhali ubuye asebenzise ulimi olukhululekile ngokombono nangemizwa ephethwe umuntu ukuze umfundi engabinenkinga uma efunde ngengxoxo yezindaba ezibuhlungu. Ekusebenziseni uhlelo lolimi umbhali ugxile ekuhlanganiseni izinto ezimbili ezahlukene ekubonakaliseni uhlelo lolimi nencazelo ephakathi kumbhalo. Umbhali usebenzise izenzo **bulala, khala, xabana** kanye **nogwaza** okuyizona ezingumongo wendaba yonke.

Umbhali uzama ngayo yonke indlela ukuthi angazisebenzisi izincazelo ezifaka ukuzazisa ngokuzahlulela kombiki. Umbhali ubhale ngakho konke lokho umbiki asuke ekubikile ngezindaba ezibuhlungu, akafuni ukubuye asebenzise noma afake ngaphezulu enye incazelo embhalweni wakhe. Emshweni othi: **kuthiwa izingane zambona engekho unina zazitshela ukuthi uvakashele isihlobo sakhe eMawoti.** Kuyoyonke lemisho eqala **ngokuthiwa** lapho umbhali akazifaki kuleyo ndaba, ubhala ngalokho umbiki asuke ekushisekela.

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Izehlakalo zezindaba imvamisa ngohlobo lwazo zicacisa ngezakhiwo ezimbili, okungamagama asolimini kanye nokuqhathanisa. Umbhali usebenzise amagama olimi akhethiwe ukuze ezothola ukuxhumana okuthile kanye nenhloso ngenhlalo. Amagama asetshenziswa olimini anezenzo, amabizo kanye nemisho ekhethiwe-eyisiqalo sesisusa. Ukukhethwa kwemisho eyisiqalo-sisusa isiza ekuhlanganisweni phakathi komfundi nombhali. Lapho umfundi ekhomba ukuma kokuqala komusho, lapho usuke ezakhela umfanekiso mqondo wokuthi umbhali uzokhuluma ngani embhalweni. Lapho umbhali eqalisa ngomusho othi: **Indoda yase Phoenix ivele enkantolo yemantshi eVerulamm ngecala okuthiwa ngelokubulala unkosikazi wayo maqede yamfaka ngaphansi kombhede.** Lo musho wokuqala uvumelana nesihloko **“Ubulale” umkakhe wamfaka ngaphansi kombhede** oyisihloko salo mbhalo.

Ukusebenza komusho wokuqala ongumsuka uhlanganisa umbhali nabafundi ngokolwazi lombhalo, isibonelo esihlokwani **“Ubulale” umkakhe wamfaka ngaphansi kombhede** umfundi ufisa ukwazi ukuthi kungani ibulale inkosikazi yayo okuwulwazi olusha umfundi adinga ukulazi.

### **Ukukhethwa kolimi lwamagama**

Ekubhaleni kwakhe ngale atikili umbhali usebenzise izenzo kanye namabizo. Igama elithi **“ubulale”** liyisenzo esichaza ngokuthi ubulale unkosikazi wakhe. Leli gama libuye libe indikimba yalombhalo ngoba lisukela esihlokwani kuze kube semzimbeni wendaba kukhulunywa ngokubulala. Elinye igama elisetshenzisiwe igama elithi **ingxabano** eliyibizo, lapha umbhali ubezama ukusicacisela ukuthi kwakuqale ngengxabano phakathi kwalezi izithandani okungaziwa ukuthi babexabanele ini.

Igama elithi **abazali** liyibizo ngoba yonke lendaba imayelana nabazali omunye wabo obulele omunye ngenhloso yokuvikela into ethile engaziwa ukuthi iyini. Igama elithi **icala** liyibizo ngobo liyinto eyenziwa. Uma umuntu ebulala usuke azi ukuthi wenza icala.

Umbhali kule- atikili usebenzise izenzo namabizo okuyiwona abalulekile kulendaba ukuze ezokwazisa umphakathi noma bafundi ngendoda enecala lokubulala unkosikazi wayo. Leli gama elithi **ingxabano** yilona elibe yisisusa sendaba ngoba ukuba bebengaxabananga bekungeke kubekhona ukubulalana.

### **Ukuqhathanisa nokuguqulela amagama**

Ukusetshenziswa kokuqhathanisa nokuphambanisa kumele ukugcizelela okushiwoyo okuthile embhalweni. Kulomusho othi: **Kuthiwa enye yazo yezwa unina ekhala yalunguza yabona elele ngomhlane.** Uphawu lokuqhathanisa u-**enye** lapho osebenza ukuhlukanisa phakathi kwalezo zingane ngoba zona zintathu. Kusho ukuthi iyodwa ingane eyezwa umama wayo ngesikhathi ekhala. Okunye ukuqhathanisa kutholwa lapho umbhali elandisa ngephephandaba kulomusho othi: **Le maphephandaba aqhuba athi izingane zaya esikoleni kodwa uma zibuya zabona umbhede undlulwe kahle kungekho lutho olusolisayo.** Igama elithi **zaya** nelithi **zabuya** ukuqhathanisa.

Ukuphambanisa kulombhalo kukhonjiswe kulokhu okushiwoyo okuthi: **yezwa unina ekhala, elele ngomhlane,** lokhu kumele isihloko esithi **“ubulale” umkakhe wamfaka ngaphansi kombhede.**

## Ukuhlanganisa

Umbhali usebenzise ukuhlanganisa kulombhalo. Ukuhlanganisa **futhi** kusetshenziswe kulo musho olandelayo: **Ngokwamaphepha aphambi kweMantshi uMnumzane W Lombard waveza ukuthi ummangalelwa unezingane ezingazalwa ngumufi abahlala nazo futhi ezingofakazi kuleli cala lokubulala.** Lapha sithola ukuthi intatheli yayizama ukuphenya kulezi zintandane ngobudlelwane bazo nobaba wazo. Okunye ukuhlanganisa **futhi** kusetshenziswe kulomusho othi: **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni.** Lapha umbhali uzama ukuchazela abafundi indlela le ndoda eyabulala ngayo unkosikazi wayo.

Umbhali ubuye esebenzise ukuhlanganisa **ukodwa** emshweni: Le ndoda engu Cyril Mbusi Ndlela (51) ibhekene necala lokubulala uNksz. Zanele Mzombe (32) otholwe ngoMgqibelo ekuseni **kodwa** umufi elokhu engabonakali kusukela ngolwesihlanu. Umbhali ngokusebenzisa u"kodwa" ubezama ukusivezela ukuthi wayemfihlile unkosikazi wakhe ngoba wayazi ukuthi unecala.

## Isabizwana sokukhomba

Umbhali usebenzise isabizwana sokukhomba ukubuyela emuva kulemisho noma amagama ebekade ewasebenzisile kuqala, ngalokho umbhali uzama ukuthi engalokhu ephindaphinda amagama awodwa. Umbhali usebenzise lesi sabizwana zokukhomba ngenhloso yokugcizelela uqobo lwento esembhalweni. Isibonelo, ekuqaleni komugqa wesibili esitatimenteni esithi **le ndoda**, lapha umbhali ukhombisa ukusebenza kwesabizwana sokukhomba ukuthola ngalokho ebesekeushiwo ekuqaleni engxoxweni.

Kule- atikili ubhekise ekuchazeni ukuthi yimuphi lombulali. Okunye ukukhomba kusesitatimenteni esithi **leli cala**. Lapha umbhali ugcizelela ngecala lokubulala. Umbhali usebenzise **uleli** ngoba azi ukuthi wonke umuntu noma umfundi uyazi ukuthi kukhulunywa ngani njengoba isihloko sizisho sithi **"Ubulale" umkakhe wamfaka ngaphansi kombhede.**

### 4.3.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu

#### 4.3.6.1 Isakhiwo sohlobo lokubhala

Lo mbhalo uhlelelwe ukuze ukhombise noma uveze isakhiwo sohlobo lokubhala kanye nezinhliso zokuxhumana zombhali kanye nokuqonda okuthile ngokubhala kwakhe.

Uhlelelwe ukuxhumanisa phakathi kwabafundi nombhalo ukuze abafundi bazothola ulwazi ngokubhalwa kwemibiko yezindaba ezibuhlungu. Lo mbhalo ubuye wabhalelwa ukuthi ubenenjongo ethile yokuyidlulisela emphakathini njengasesihlokweni esithi, **“Ubulale” umkakhe wamfaka ngaphansi kombhede**, lapha umbhali ufuna ukuthi abantu bonke bazi ngokuhlukunyezwa kwabantu besifazane. Umbhali kulombhalo ubhalele ukuthi azise abafundi bakhe ukuthi umbhalo wemibiko yezindaba ezibuhlungu awuhlukanga kweminye imibhalo, nawo wakheke ngendlela efanayo neminye imibhalo. Umbhali ubhale lo mbiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sokubhalwayo kombiko wezindaba ezibuhlungu kuhleleke kanjani, isibonelo, le- atikili inesihloko esisendaweni yokuqala esithi **“Ubulale” umkakhe wamfaka ngaphansi kombhede** nokuvulwa komusho okuyisingeniso emshweni othi, **Indoda yasePhoenix ivele enkantolo yeMantshi eVerulam ngecala okuthiwa elokubulala unkosikazi wayo maqede yamshutheka ngaphansi kombhede okuwumzimba wendaba kanye nesiphetho emshweni othi: Kulindeleke ukuthi aphinde avele enkantolo ngomhla ka-30 ku Masingana ezofaka isicelo sebheyili.**

Umbhali uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo nokuhlanganisa abafundi kanye nombhalo, umbhali kanye nombhalo ngokwawo nalezo zincazelo eziphethwe umbhalo ukwedlulisela ulwazi emhlabeni wonke.

Kulo mbhalo umbhali usebenzise ulimi oluthambile nolulula nolujwayelekile ukuze wonke umfundi ezophokophelela ekulufundeni ukuze naye ezokwazi ukudlulisela lokhu akufundile komunye ofundile nongafundanga njengoba kuyinjongo yombhali ukudlulisela ulwazi emphakathini wonke.

#### **4.3.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Isihloko salo mbhalo kanye nokuhola okuyisingeniso noma ukuvulwa komusho kwakhiwe ngokuhlangana. Isihloko sithi, **“Ubulale” umkakhe wamfaka ngaphansi kombhede** kanye nokuhlangana kokuvulwa komusho othi: **Indoda yasePhoenix ivele enkantolo yeMantshi eVerulam ngecala okuthiwa ngelokubulala unkosikazi wayo maqede yamfaka ngaphansi kombhede.** Esihlokweni umbhali uphinde yonke incazelo emumethwe ulwazi lwesingeniso. Ngamanye amagama umbhali uchaza ukuthi isihloko sombhalo sinakho-konke okusemzimbeni wendaba noma okumumethwe indaba kanye nomzimba ubuye uphinde ngokusesihlokweni noma esingenisweni esiholaya. Umbhali

ubhale lesi sihloko ukuze kuzobalula kubafundi ukuba bazi ngokucacile ngokusemzimbeni wendaba.

#### 4.3.6.2.1 Isihloko / Ukuhola: Indima yobudlelwane phakathi kwabantu

Yonke imibhalo ebhaliwe ihlelwa ngokohlelo lokubhalwa, okusho ukuthi yonke imibhalo inezihloko isibonelo, isihloko sale atikili: **“Ubulale” umkakhe wamfaka ngaphansi kombhede**. Lesi sihloko siyindawo yokuqala ebalulekile kakhulu kumbhalo ngoba uma umfundi efunde isihloko kubalula ukwazi ngakho konke okusemzimbeni wendaba nangolwazi olumumethwe indaba. Umbhali ubhala ngesihloko ukuze abafundi babe nokushisekela kanye nalowo mdladla wokuqhubeka nokufunda indaba yonke. Isihloko sibuye sihlanganise umfundi nombhalo ngokwawo ngenhloso yokuxhumanisa nangenhloso yenhlalo. Kulesi sihloko esithi **“Ubulale” umkakhe wamfaka ngaphansi kombhede**, umfundi uzibuza ngokwakhe ukuthi ube mbulala nje ubenzeni, ngalokho ushisekela ukwazi ukuthi bekwenzakaleni.

Kulo mbhalo umbhali ufike wabhala isihloko kwathi khona lapho esihlokweni kwaba nokugxeka. Lapha ukugxeka kwesihloko kubhekise ekutheni lowo musho ungani noma indikimba yomusho. Imvamisa isihloko silandelwa ukugxeka esihlokweni esithi, **wamfaka ngaphansi kombhede**. Ngalokho ukugxeka kumele kunike ukwenaba okukhulu kokucaciswa kwesenzo okuyisihloko salendaba.

Isichasiselo ngokugxeka kwesihloko sikhonjiswe emishweni ethile kulombhalo. Isibonelo, kulomusho othi: **Kuthiwa ngoLwesihlanu ekuseni ngabo-5 izingane zendoda zezwa ingxabano eyayiqubuka egumbini labazali bazo**. Ngalokho lomusho unjengokugxeka ebantwaneni. Ukugxekwa kubuye kuvele kabili kulendaba, kuwukugxeka kwabantwana balo nkosikazi kule misho: **Kuthiwa enye yazo yezwa unina ekhala yalunguza yambona elele ngomhlane**.

Omunye umusho ogxekayo: **Izingane kuthiwa zezwa abazali bazo bexabana nalapho uyise ayekhala khona ngelokuthi usekhiphe ezishisiwe izimali elobola**. Igama elithi **ingxabano** kanye nelithi **ukukhala** liwukugxeka ebantwaneni ngoba babenganalwazi lokuthi kwenzakalani ekamelweni labazali babo.

#### **4.3.6.2.2 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Umzimba ukuma kwesibili kwengxoxo yezindaba ezibuhlungu ngoba ulandela isihloko okuyisona esiyindawo yokuqala embhalweni. Emzimbeni wendaba umbhali akavezi lutho olusha kodwa ubuyela emuva kulokho isihloko esisuke sikusho. Isibonelo somusho osemzimbeni wendaba: **Indoda yasePhoenix ivele enkantolo yeMantshi eVerulam ngecala okuthiwa elokubulala unkosikazi wayo maqede yamshutheka ngaphansi kombhede.** Umzimba wendaba usebenza ukusho incazelo emelwe ekuvulweni kwesihloko.

##### **4.3.6.2.2.1 Ukucubungula**

Kulo mbhalo umbhali uyasicacisela ngombiko obikwe ngabantwana bakamufi ngokuthi kuze kufe unina wabo. Emushweni othi: **Kuthiwa ngolwesihlanu ekuseni ngabo-5 izingane zendoda zezwa ingxabano eyayiqubuka egumbini labazali bazo.** Ngalokho yikhona okwenze abantwana baba ngofakazi bokuthi ubaba wazo ubulale umama wazo.

Okunye okukhombise ukuthi le ndoda ibulele ukuthi kube iyona ephinde isho ukuthi unina wabantwana ukuphi, kulomusho othi: **Yavusa izingane yazitshela ukuthi ibona isidumbu sikanina ngaphansi kombhede azishayele amaphoyisa.** Okunye okukhombisa ukuthi wambulala unkosikazi wakhe kukulomusho othi, **Isidumbu kuthiwa satholwa sinqunu futhi sinenxeba lokugwazwa esiphongweni.**

##### **4.3.6.2.2.2 Isisusa kanye nomphumela**

Isisusa kanye nesizathu sokuthi kuze kubulawe uNkosazane Zanele Mzombe asaziwa ngempela, umbhali asilandisa ngakho ukuthi babexabene, kulomusho othi, **izingane zendoda zezwa ingxabano eyayiqubuka egumbini labazali bazo** lapho uyise ayekhala khona ngelokuthi usekhiphe ezishisiwe izimali elobola. Kusho ukuthi ekuxabanani kwabo umphumela kube ukubulawa kuka Nkosazane Mzombe.

##### **4.3.6.2.2.3 Isizathu esivumelekile sokukhishwa kwembiko**

Ubufakazi bokuthi le ndoda yabulala umkayo yamfaka ngaphansi kombhede sikuthola ngabantwana ababezwa bexabana nonina ekhala kanye nakuye ummangalelwa uqobo kulomusho othi: **Kuthiwa ngoMgqibelo ekuseni yavusa izingane yazitshela ukuthi ibona isidumbu sikanina ngaphansi kombhede azishayele amaphoyisa.**

Obunye ubufakazi sibuthola kulomusho othi, **umshushisi kuleli cala u-Advocate K. Pillay utshele inkantolo ukuthi umbuso uzophikisana nokuthi ummangalelwa anikezwe ibheyili.**

#### **4.3.6.2.2.4 Inqikithi yenkulumo**

Kule- atikili umongo walendaba uphathelene **nendoda yase Phoenix ebulale unkosikazi wayo maqede yamshutheka ngaphansi kombhede.**

#### **4.3.6.2.2.5 Isinqumo**

Kulo mbhalo umbhali usibikele ngokuthi lendoda ivele enkantolo yeMantshi eVerulam ngecala layo lukubulala unkosikazi wayo. Emushweni othi, **Umshushisi kuleli cala utshele inkantolo ukuthi umbuso uzophikisana nokuthi ummangalelwa anikezwe ibheyili** lokho okusho ukuthi akukaziwa noma uzonikezwa noma ngeke enikezwe ibheyili njengoba esavalelwe ngaphakathi.

Isinqumo senkantolo sibe sihle ngokuthi anganikwa ibheyili ngoba uma enganikwa ibheyili engaba yingozi ngisho nasebantwaneni njengoba kuyibona ofakazi kuleli cala engaphuma ebuye ezobabulala njengoba enzile nakunina wazo. Njengoba umbulali ebulele naye isigwebo sakhe kumele kube esokuba abulawe ngoba ubulale ngenhloso njengoba esebenzise ummese, esitatimenteni esithi: **sinenxeba lokugwazwa.**

#### **4.3.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphinda iphuzu lamandla okushayana**

Umbhali uvamise ukusebenzisa ukuphindaphinda ukugcizelela isimo noma indlela ethile kumbhalo. Ukuphindaphinda kuba sesimweni sokuphinda igama elilodwa noma ukuphinda amagama afanayo asho igama elilodwa. Kulo mbhalo othi: “Ubulale” umkakhe wamfaka ngaphansi kombhede umbhali usebenzise ukuphindaphinda kaningi. Okokuqala umbhali uphinde igama elithi **indoda** kanye nelithi **le ndoda** ukugcizelela ukuthi ungumbulali kubuywe kwasetshenziswe u-**le** ukubhekiswa emva ngosekuchaziwe ngalombulali. Kulombhalo u-**le** usebenza njengesabizwana sokukhomba. Elinye igama elithi **zendoda** lingumnini ngoba lombhalo usilandisa ngobaba walabantwana. Igama **indoda** liyibizo elibhekise kulo mbulali ongu Cyril Mbusi Ngema.

Igama elithi **“lokubulala”** liphindeke kaningi kulombhalo. Okokuqala igama **ngelokubulala** livezwe njengesenzo. Lapha umbhali ubezama ukusichazela ukuthi leli cala lingelani. Igama elithi **isidumbu** livela kabili kulombhalo, lapha umbhali uzama ukusicacisela ukuthi ufile. Umbhali ubuye wasebenzisa igama elithi **ummangalelwa**, kuthiwa ummangalelwa ngoba utholakale enecala lokubulala. Leli gama livela kaningi kulo mbhalo. Elinye igama **abazali** livela kabili kulombhalo. Igama lokuqala **labazali**, lapha umbhali ubezama ukuchaza noma efuna ukwazi ukuthi leli kamelo lingelobani? Okusho ukuthi abazali babo bangumnini walelo kamelo. Igama **abazali** liyibizo. Okushiwoyo **okuthiwa** kuphindaphindeke kaningi kulombhalo. Lapha umbhali ucacisela abafundukuthi ubengekho lapho, akazi lutho ngokwenzakalayo kuphela wabikelwa ngumbiki wabhala njengakulomusho: **Kuthiwa ngoLwesihlanu ekuseni ngabo-5 izingane zendoda zezwa ingxabano eyayiqubuka egumbini labazali bazo.**

Elinye igama elithi **ingxabano** eliyisenzo esivela kabili kulo mbhalo. Okushiwoyo **bexabana** isenzo esichaza ukuthi babeqhubeka bexabana. Igama elithi **ekhala** liyisenzo esivela kabili kulo mbhalo. Lapha umbhali uchaza ukuthi wayekhala kanti kwelithi **ayekhala** lapha uchaza ukuthi wayelokhu ekhalile ngokuthi usekhiphe ezishisiwe izimali.

#### **4.3.7 Izindaba nokulandwayo**

##### **4.3.7.1 Imithetho ngenhlalo**

Kulo mbhalo umbhali uphumelele ukudlulisa okubalulekile nokufanele umphakathi ukwazi okuhle nokubi okwenziwa abantu bakithi esiphila nabo ekwenza komunye wakubo njenga kulesi sihloko esithi **“Ubulale” umkakhe wamfaka ngaphansi kombhede.**

Ngokusilandisa kwakhe, lapha umbhali uzama ukusiqaphelisa ngokuthi unghalala nomuntu abuye aphenduke isilwane kuwena. Umbhali ubuye adlulise isiko lokuzithathela umthetho ngezandla, njengoba sizwa ukuthi indoda yazibulalela unkosikazi wayo ibe yazi ukuthi akukho lokho emthethweni.

Umbhali ulandisa ngalendaba ukuze kuthi ofundayo iphephandaba axoxele lo osuke engalifundanga nanokuthi izihlobo ezikude zisheshe zazi. Lokho kusuke kuwukudlulisela ulwazi nokuxhumana nabanye abantu. Lapha sithola ukuthi umbhali usilandisa ngalokhu akuzwile akuthathe ezintathelini zezindaba. Okunye okulandwayo kuyenzeka kungabi iqiniso. Kodwa kulo mbhalo kuliqiniso ngoba siyathola ukuthi sekubikwe nasenkantolo.



#### 4.3.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini

Kulo mbhalo umbhali ulandisa ngalo mbiko ngenhloso yokucacisa ngamaphuzu obukhulu ukungavikeleki. Ukulandisa kohlu-lwenhlalo esengozini kwenzakala kulo mbhalo lapho uhlala nomuntu ungamazi ukuthi ungumuntu onjani nokuthi ucabangani ngawe, kanye nokuthemba umuntu kakhulu.

Enye inhlalo ekubeka engcupheni ukuxabana nomuntu bese uyamphendula kanti ekumphenduleni kwakho uphendule ngendlela angayithandi. Njengoba siyezwa kulombhalo ukuthi izingane zezwa bexabana kulomusho othi: **Izingane zezwa abazali bazo bexabana nalapho uyise ayekhala khona ngelokuthi usekhiphe ezishisiwe izimali elobola.** Okunye ukuzibeka engozini ukusondelana nomuntu ohlale umbona ephethe isikhali njengakulombhalo esitatimenteni esithi **sinenxeba lokugwazwa esiphongweni.**

Lapho umbhali ubuye asilandise ngenhlalo esengozini uma ngabe le ndoda iyanikezwa ibheyili, izingane njengofakazi zingaba sengozini ngoba angabuye nazo azibulale ukuze ezozivala umlomo. Kwayena ummangalelwa uzibeka engozini ngokubulala unkosikazi wakhe ngoba uzothini umndeni wakubo uzombuka uthini, naye ngisho engadedelwa ngeke aze akhululeke ngoba uzobe esengozini.

Lo mbhalo ukhombisa ngokuveziwe nge- atikili yezindaba ezibuhlungu yezehlo ezenziwa izinto eziphathekayo njengezilimazo. Kulo mbhalo into ephethekayo kube ukusetshenziswa kommese njengoba sizwa ukuthi umufi wagwazwa. Umbhali ubhale lombhalo ngokusazisa ngokuhlukunyezwa kwabantu besifazane ngamadoda kanye nokwazisa abantu besifazane ukuthi uma umuntu othandana naye esebenzisa noma ephatha isilimazo akosheshe ebikele amaphoyisa ngisho noma ngabe umhlukumeza ngokumshaya. Ubuye usitshela ukuthi ozithathela umthetho ngezandla kumele ajeziswe.

#### 4.4 I-ATIKILI YESITHATHU

Ilanga: Januwari 26-29, 2006

Ikhasi: Leshumi nesishiyagalolunye

#### ISIHLOKO SE- ATIKILI: LIGWETSHWE UDILIKAJELE IPHOYISA NGOKUBULALA UMSHAYELI

Le- atikili ithathwe kwiphephandaba Ilanga laseNatali elasungulwa ngeminyaka ka1903 lisungulwa abahleli bemibhalo. Lesi sichasiselo sephephandaba Ilanga lilotshwe ngolimi lwesiZulu ngababhali kanye nabahleli abancele olimini lwesiZulu.

Lo mbhalo osihloko sithi: **Ligwetshwe udilikajele iphooyisa ngokubulala umshayeli** ubhalwe umhleli onekhono kanye nonolwazi lokubhala, ubuprofeshini bakhe kulombhalo akubhekise enhlalweni kanye nasembonweni ngamalungelo abantu athikameza umhlaba wonke. Ikhono lombhali silibona ngendlela asebenzise ngayo isihloko okuyisona esimele umbhalo.

Lo mbhalo uwuhlobo lwendaba ebuhlungu efaka umbiko osuselwa esehlakalweni okusetshenziswa kusona into ephathekayo njengesibhamu, ummese njalonjalo. Lo mbhalo uyisehlo sento ephathekayo ngoba umbhali usitshela ngento eyasetshenziswa ukubulala umshayeli weloli. Kulomusho othi: **Ubufakazi obuthulwe nguMshushisi Candy Kander phambi kweNkontolo buthi uMnumzane Ronald Zondi (35) waseMandeni owayeyiphooyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli uMnumzane Bongumusa Thwala, owayebheke eBlomefontein.** Lo mbhalo ubuye wazise abafundi ngobugebengu bamaphoyisa abenza nabanye abantu abangasiwo amaphoyisa. Njengakulo musho othi: **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 eMvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe nguphethiloli.**

Umbhali ekubhaleni kwakhe ubufakazi okuthulwe umshushisi lapha ukhombise ukuthi uMnumzane Zondi akawusebenzisanga umqondo kulokhu akwenza kulesi sitatimente esithi: **wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli** ngoba uma wayengafuni ukuthi kubonakale ukuthi nguyena umbulali wayengeke asisebenzise wayengasebenzisa esomunye umuntu.

Lo mbhalo ukhombise ukusetshenziswa kohlobo lwesakhiwo sokubhala umbhali asisebenzisile nokuthi lusetshenziswe kanjani uhlelo lokubhalwayo emaphephandabeni. Umbhali ubuye wabhala lo mbiko ngodaba olubuhlungu ukuze ezosazisa ukuthi kungani ligwetshwe udilikajele iphoyisa ngokubulala umshayeli. Lo mbhalo ubuye wabhalelwa ukuthi sazi ngenhloso yombhali ngokubhala nokuthi yini asuke efuna ukuyidlulisa kanye nendlela yobuciko asebenzise ngayo ulimi ekubhaleni lo mbhalo.

#### **4.4.1 Ukuhola – okuphethe okungaphezulu kwengxoxo yezindaba ezinzima: uhlobo lokuhlaziywa kokubhala**

Isihloko salo mbhalo siyahambelana nokuhola okuyisingeniso sendaba. Umbhali ubhale lokhu kuhola ngokuzama ukugcizelela nokuqinisekisa ukuthi ligwetshwe ngempela iphoyisa ngokubulala umshayeli emushweni othi, **Ipheyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele yiNkantolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngokubulala owesilisa owayengumqhubi weloli esehlakalweni sokubamba inkunzi.**

Kulo musho ongaphezulu umbhali ubesicacisela ngokuthi iliphi leli phoyisa ngoba ziningi izinhlobo zamaphoyisa ezikhona kodwa zenza umsebenzi owodwa njengamaphoyisa ombutho wokuvikeleka. Okusho ukuthi ukuhola kubeka into ithi bha noma ikhanye kunesihloko. Ukuhola yikhona okusingenisela indaba, uma umfundi esefundile ngesingeniso sombhalo usuke esenalo lonke ulwazi ngalowo mbhalo futhi senza ukuthi umfundi abe nogqozi lokuthanda ukuqhubeka nokufunda indaba.

Lolu hlobo lokubhala luhlaziywe ngendlela yokuthi ofundayo abenokushisekela ukwazi ukuthi leli phoyisa belize libulale umshayeli weloli ngoba kwenzenjani, siyini isizathu salokho kubulala. Kulesi sitatimente esithi, **sokubamba inkunzi** umfundi uba nokuzibuza ukuthi uyibambe kanjani inkunzi ngoba ziningi izinhlobo zokubamba inkunzi, kungani aze ebanjwe inkunzi.

#### **4.4.2 Isenzakalo esingajwayelekile**

Lo mbhalo ubhalwe njengesibonelo se- atikili yesehlakalo esingajwayelekile njengoba umphumela wakhona usekusetshenzisweni kwezinto eziphathelene nemvelo, njengengozi, nokunganakekeli okuhlangene nezinto ezisetshenziswa umuntu kanye nezinhloso zodlame njengeziphithiphithi.

Kulo mbhalo umbhali uyasivezela ukuthi konke okwakwenzeka noma itulo ababelibopha kwakungelamabomu okusho ukuthi kwakuyinhloso njengoba sithola emshweni othi: **U-Acting Judge Anton van Zyl ekhipha isigwebo uthe kusobala ukuthi laba basolwa basenza behlosile lesi sigameko.**

Kulo mbhalo umbhali ubuye asilandise ngeshlo esingajwayelekile esenziwa yilaba basolwa sokuthi bacele usizo kuphinde kuthi lapho umshayeli weloli esebasizile bambulale, lokho kushiwo kulesi isitatimente: **bamkhohlisa ngokuthi imoto yabo iphelelwe uphethiloli.** Umbhali ubuye asivezele kulo mbhalo ukuthi laba abasolwa babembophele itulo umshayeli weloli kulo musho othi: **Kubikwa ukuthi uRonald Zondi noSibongiseni Masinga babebalinde ngemoto ngaphambili engwaqeni onguthelawayeko ngaseTinley Manor, okuthe uma beqhamukela kule ndawo, umshayeli weloli wakhonjwa ngesibhamu yilaba basolwa waphoqwa ukuba abuyisele iloli iceleni.** Okukhombisa ukuthi kwakuyitulo noma into ehlosiwe kuvezwe kulesi sitatimente esithi: **babelinde ngemoto ngaphambili okusho ukuthi kwakuvele kuyinto ehleliwe lena.** Igama elithi **behlosile** lichaza ukuthi ekwenzeni kwabo, kwakangesilo iphutha ababelenza babevele bekuhlelile lokho kusenesikhathi. Esinye isenzakalo esingajwayelekile ukuthi uma umuntu usuke umazi umkhwelisile kuthi uma nisendleleni ekuphoqe ethi ubuyisele imoto yakho eceleni lokho kusuke kubizwa ngokuthi ukubamba inkunzi. Esinye isenzakaliso esingajwayelekanga esokuthi uMnumzane Zondi wasebenzisa isibhamu sakhe somsebenzi okuyinto engajwayelelekanga ukuthi uma umuntu enza inkohlakalo esebenzise isibhamu sakhe, isibonelo, emshweni othi, **Ubufakazi obuthulwe nguMshushisi Candy Kander phambi kweNkantolo buthi uMnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli uMnumzane Bongumusa Thwala, owayebheke eBloemfontein.**

Esinye isenzakalo esingajwayelekanga umbhali asibikela ngaso yilesi sokuhlukunyezwa komsizi womshayeli kanye nentombi yakhe kulo musho othi: **Umsizi womshayeli owayelele nentombi yakhe ngesikathi kwenzeka lesi sehlakalo wazithuka esevalelwa ebhuthini yemoto eyayihamba oZondi noMasinga, kwathi owesifazane waba ngumfunzane esihlalweni sangemuva.** Isitatimente esithi, **wazithuka esevalelwa ebhuthini** yisona esiwukuhlukunyezwa kulo musho ongaphezulu. Esinye ishlo esingajwayelekanga ukubona uActing Judge van Zyl ekhipha izigwebo ezinzima kangako ngoba kuyabonakala ukuthi bebehlosile.

#### 4.4.3 Ubudlelwane bamandla

Lo mbiko wezindaba ezibuhlungu uphathelene nobudlelwane bamandla. Ubudlelwane bamandla buqala lapho owayeyiphoyisa lombutho waseNingizimu Afrika eqala ukwakha itulo nalabo ayebambe nabo iqhaza lokubulawa komshayeli weloli. Konke lokhu ababekusho njengokumkhohlisa ngokuthi imoto yabo iphelelwe nguphethiloli nokuthi abanye babelinde ngaphambili nokuphoqwa ukuthi abuyisele iloli eceleni kwakuvele kungamacebo ababesewahlelile.

Iphoyisa nalabo elalihambisana nabo basebenzise amandla ngokubulawa komshayeli weloli lapho ekhonjwa ngesibhamu bemphoqa ukuba abuyisele iloli eceleni. Lokho babekwenza ngoba bebaningi babazi ukuthi angeke enze lutho ngoba eyedwa, ngeke ebenawo amandla okulwa nabo njengoba bebaningi. Ngalokho basebenzisa amandla ngalokho. Igama elithi-phoqwa likhombisa amandla asetshenziswa. Ukukhonjwa ngesibhamu yikhona okwenza ukuthi umshayeli weloli abuyisele iloli eceleni kodwa uma ngabe wayengasibonanga angikholwa ukuthi ubezovuma ukubuyela eceleni. Umnumzane Zondi wayedubula lo muntu ezitshela ukuthi unamandla akukho muntu ozomenza into ethile, kodwa ngalokho wayezikhohlisa kulomusho othi: **Ube esenikeza uRonald Zondi udilikajele**. Ubenika udilikajele ngoba kunguyena oyisisusa salokhu kubulawa futhi uyena owazi kakhulu ngomthetho kunalaba abehamba nabo.

Igama **ukubulala** lilodwa nje limele izinto eziningi njengokuthi babulala ngoba benamandla bengeke benziwe nto, ubulala ngoba yena enesibindi engesabi nto, ubulala nje ngoba efuna ukukhombisa ukuthi lowo muntu akayilutho futhi ubulala ngoba yena wafundiswa ngesibhamu futhi unolwazi oluningi ngesibhamu nokuthi ubulala njengoba ehlose ukuzwisa abathile ubuhlungu nokuthi ubulala njengoba azi ukuthi uzojiziswa akanendaba nokuboshwa ngoba akuqali ngaye. Ukuba namandla kwabo kubabuyisele emuva njengoba ijaji libahlulele ngezindlela ezahlukene.

Ukusebenza kobudlelwane bamandla kulo mbhalo sikuthola lapho umbhali esitshela ngento eyenziwe ijaji ebanika okubafanele. Lapha umbhali usivezelile ukuthi akusibo bonke ababulali abanamandla ngoba ukubulala kwabo basuke bazi ukuthi bazogcina beboshiwe. Kulo mbhalo ijaji liyidlalile indima yalo yokuba namandla angaphezu kwabo ngokubagweba emushweni othi: **U-Acting Judge Anton van Zyl ekhipha isigwebo uthe kusobala ukuthi laba basolwa basenza behlosile lesi sigameko.**

#### 4.4.4 Inkambiso yokwephula umthetho

Lo mbiko wendaba ebuhlungu icacisa ngohlobo lwenkambiso yokwephula umthetho efaka izehlakalo njengasesihlokweni esithi ligwetshwe udilikajele iphoyisa ngokubulala umshayeli. Lo mbiko waziwa njengokusuka kwizinkolelo noma kwisiko nendlela evumelekile yokuziphatha.

Ngokwesiko lamaphoyisa ngokuphatha kwawo izibhamu kuwona kuyisiko lomsebenzi ukuthi lelo nalelo phoyisa malibe nesibhamu ukuze lizokwazi ukuzivikela uma lihlaselwa. Umbhali kulo mbhalo uzame ukusichazela ngaleli phoyisa uqobo elingu Mnumzane Zondi esitatimenteni esithi: **Umnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli umnumzane Bongumusa Thwala owayebheke eBloemfontein.** Esitatimenteni esithi, **wayeyiphoyisa** kugcizelela ukuthi akaseyilo manje. Kubobonke laba basolwa ababaliwe akukho noyedwa ongazi ngenkambiso yokwephula umthetho Bayazi nokuthi kuyicala ukuziphathela umthetho ngezandla. UMnumzane Zondi nguyena owazi kakhulu ngomthetho kunalaba ahambisana nabo ngoba kuthiwa iphoyisa lingumuntu womthetho.

Umbhali usebenzise igama elithi **ukubamba inkunzi**. Ukubamba inkunzi kuchazwa ngezindlela ezahlukeneyo, kungaba ukweba noma ukuduna kanye nokukhohlisa. Kulombhalo leli gama lisebenze njengokukhohlisa kanye nokuduna. Ukubamba inkunzi kulo mbhalo sikuthola lapho bekhohlisa umshayeli weloli bethi baphelelwe uphethiloli. Emshweni othi: **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 eMvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe nguphethiloli.** Okunye ukubanjwa kwenkunzi sikuthola lapho umshayeli weloli ephoqwa yilaba abasolwa ukuba abuyisele iloli eceleni kulesi sitatimente esithi, **umshayeli weloli wakhonjwa ngesibhamu yilaba basolwa waphoqwa ukuba abuyisele iloli eceleni.** Konke lokhu laba balisa ababekwenza kwakungukubamba inkunzi abakwaziyo ukuthi kuwukwephula umthetho kanye nokuthumba. Okunye umbhali asivezela ngakho okuka Mnumzane uZondi owasebenzisa isibhamu sakhe somsebenzi. Okusho ukuthi uMnumzane Zondi ubevele esekhathele ukuhlala emphakathini wakubo ngoba isenzo sakhe sikhomba khona ukuthi wayesefuna ukuboshwa. Uma ngabe wayefuna ukungabonakali ukuthi nguyena obulalile wayengeke asebenzise isibhamu sakhe exolele ukuvalelwa ejele.

Igama elithi **ngokubulala** lilodwa nje liyinkohlakalo eyinkambiso yokwephula umthetho ngoba akekho owanikwa ilungelo lokuthi akabulale omunye umuntu ngisho ngabe lowo muntu uyiphoyisa. Umsebenzi wamaphoyisa ukuthi abambe noma abophe izigebengu. Umbhali uyasilandisa ukuthi ijaji uAnton van Zyl likhiphe esibafanele isigwebo njengoba benze lesi sigameko behlosile.

Esitatimenteni esithi: **Imoto eyayisetshenziswa lapho yatholakala enxanxatheleni yezitolo eVryheid.** Lokhu kulahlwa kwemoto kuyakhombisa ukuthi nayo yayivele iduniwe kwakungesiyo eyabo. Konke lokho okuwukusebenzisa imoto ngokungekho emthethweni noma eyebiwe kuyinkambiso yokwephula umthetho. Okunye ukubamba inkunzi ukuvalelwa komsizi womshayeli owavalelwa ebhuthini yemoto. Esitatimenteni esithi, **Umsizi womshayeli owayelele nentombi yakhe ngesikhathi kwenzeka lesi sehlakalo.** Lokhu ngikuthola kuyinkambiso yokwephula umthetho ukulala nomuntu wesifazane ngesikhathi somsebenzi, lokho kuveza ukuthi umuntu akasebenzi uma engalandelwanga ngemuva okusho ukuthi udinga ukulokhu elandelwa ukuze ezosebenza ngendlela evumelekile.

#### **4.4.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu**

Kule- atikili umbhali usebenzise ulimi olujwayelekile nolulula ukwenzela ukuthi wonke umuntu noma umfundi afinyelele ekulufundeni. Imvamisa uma umbhali ebhala ngalokho umbiki asuke emtshela khona ubuka indlela ayiyona ukuthi izwi lakhe ngabe liphakeme noma lehlile lokho kuya ngokuthi leyo ndaba injani ikakhulukazi kulo mbhalo wombiko wezindaba ezibuhlungu. Umbhali usuke ebhala lowo mbiko ngenhloso yokuba nobudlelwane phakathi kwabantu ingakho esebenzisa ulimi olunothile ekubhaleni.

Umbiko wombhali uliqiniso owokuthi ligwetshwe udilikajele iphoyisa ngokubulala umshayeli ngoba ekukhipheni isigwebo kuyezwakala ukuthi u-Acting Judge Anton van Zyl wathi laba basolwa basenza behlosile lesi sigameko. Umbiko uliqiniso kulesi sitatimente , **kungalesi sikhathi lapho uZondi wadubula amahlandla amathathu ebhekise kuThwala owayethi uzama ukubaleka.** Omunye umusho umbhali awubhalile obanakale ukuthi kuliqiniso othi: **iphoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele yiNkantolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngokubulala owesilisa owayengumqhubi weloli esehlakalweni sokubamba inkunzi.**

## Ukukhethwa kwamagama olimi

Umbhali usebenzise ulimi oluphakathi nendawo okusho ukuthi ulimi olungelukhuni ukuze wonke umuntu ofundayo ezofinyelela ekulufundeni azi ngaleyo ndaba asuke efunda ngayo noma ekwazi ukuxoxela abanye ngalowo mbiko wezindaba ezinzima. Njengasekubhalweni kwesihloko: **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli.** Lapha lelo nalelo gama elakhe umusho licace ngokuthe bha kumfundi, njengalamagama, **ligwetshwa** isenzo lapho umbhali ezama ukusicacisela ukuthi kwenzekeni. **Udilikajele**, lapha umbhali ubezama ukugcizelela ukuthi umuntu ononya njengaleliphoyisa akumele ededelwe ebonwe yizwe kufanele naye aze eyofela ejele njengalo musho: **Ube esenikeza uRonald Zondi udilikajele.**

Umbhali ubuye wasebenzisa lamagama athi “bamba inkunzi” okusho ukuthi bakhohlisa umshayeli weloli ngokuthi imoto yabo iphelelwe uphethiloli kanti bafuna ukumbulala. Igama elithi **ngumfunzane** lapha umbhali uzama ukusicacisela ukuthi lona wesifazane wayesehleli eseziqoqile ebona nje ukuthi uselindele ukufa. Elinye igama eliyisenzo elithi – **thumba** elisho ukuthatha umuntu ngempopo uyomthukusa endaweni ethile ukuze engabonakali. Kulesi sitatimente esithi: **Umsizi womshayeli owayelele nentombi yakhe ngesikhathi kwenzeka lesi sehlakalo wazithuka esevalelwa ebhuthini yemoto.** Ukuvalelwa ebhuthini kuwukuthumba lokho. Okunye ukuthumba ukukhonjwa ngesibhamu komshayeli weloli esitatimenteni esithi: **umshayeli weloli wakhonjwa ngesibhamu yilaba basolwa waphoqwa ukuba abuyisele iloli eceleni.**

Umbhali kulo mbhalo indlela ebhale ngayo akayisebenzisanga incazelo efaka ukuzazisa ngokuzahlulela kombiki njengasesitatimenteni esithi, **kubikwa ukuthi uRonald Zondi noSibongiseni Masinga babebalinde ngemoto ngaphambili emgwaqeni onguthelawayeka ngase Tinley Manor.** Esitatimenteni esithi, **kubikwa ukuthi**, lapha umbhali ubhale lokho umbhali ambikele khona, lapha umbhali akafuni ukubuye asebenzise noma efake ngaphezulu incazelo ephuma kuyena embhalweni wakhe. Umbhali akazifakanga yena kulombhalo, ubhale ngalokho umbhali ambikele khona.

## Ukuqhathanisa nokusetshenziswa kwamagama njengolimi

Ukuvezwa kwamagama asolimini akhethiwe kuyindawo yesichasiselo sombhalo esiphathelene nokukhethwa kolimi lwamagama, isibonelo, izenzo, amabizo kanye nomusho-oyisiqalo-sesisusa, lesi umbhali asisebenzisayo kumbhalo ukuthola inhloso ethile yokuxhumana. Kulo mbhalo isehlakalo sendabo sicacisa ngezimbili izakhiwo



okuwulimi lwamagama kanye nokuqhathanisa. Ukukhethwa komusho wesiqalo sesisusa kuyasiza ekuhlanganiseni phakathi komfundi nombhali. Lapho umfundi esezwile ngesiqalo sokuma komusho, lapho wakha umfanekiso-mqondo wokuthi umbhali uzokhuluma ngani embhalweni. Embikwweni ocashuniwe othi: **IPhoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele yiNkantolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngokubulala awesilisa owayengumqhubi weloli esahlakalweni sokubamba inkunzi**, lo musho uyavumelana nesihloko sale atikili esithi: **ligwetshwe udilikajele iphoyisa ngokubulala umshayeli**. Uma kuqhathaniswa isihloko kanye nesiqalo sesisusa somusho umehluko ukuthi isingeniso somusho sibeka ngokusobala futhi siyacacisa ukuthi kukhulunywa ngani kwenzekeni kuphi. Ukusetshenziswa kwesiqalo sesisusa somusho kuhlanganisa umbhali nomfundi kubuye kusize elwazini lomfundi ngombhalo njengakulesi sihloko esithi **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli**. Lapho umfundi ufisa ukwazi ukuthi ubulaweleni umshayeli weloli.

### **Ukukhethwa kolimi lwamagama**

Umbhali ekubhaleni kwakhe lo mbhalo usebenzise izenzo kanye namabizo ukuze sizocaciseleka ukuthi kukhulunywa ngani, ngobani futhi kwenzekani. Igama elithi **iphoyisa** liyibizo, leli gama sithola ukuthi umbhali ubhale ngalo esihlokweni kuze kube sekupheleleni kwendaba. Igama elithi **umshayeli** liyibizo elisukela esenzweni **shayela**. Ukugwetshwa kwephoyisa kusukele ekubulaweni komshayeli. Igama **isibhamu** liyibizo. Yisona abasisebenzisile ukubulala umshayeli weloli. Igama elithi **iloli** liyibizo, lapha umbhali uyasibikela ukuthi laba basolwa bacela ukugitsheliswa elolini ngesikhathi befuna ukuyombulala. Igama elithi **inkantolo** liyibizo ngoba liyigama lendawo lapho abagwetshiwe begcinwa khona. Igama **isigwebo** liyibizo ngoba kulo mbhalo sivezelwe indlela ababekwe ngayo icala laba bamangalelwa. Ukudubula kuyisenzo, yisona sisusa sokubulala esithola ukuthi kwenziwa umnumzane Zondi. Igama **ukubulala** liyisenzo, esichazwa njengesenzo esibi esiwukwephula umthetho esenziwa uZondo.

### **Ukuqhathanisa kanye nokuguqulelwa kwamagama**

Umbhali kule- atikili usebenzise ukuqhathanisa kanye nokuguqulela ukumela ukugcizelela okushiwoyo kulombhalo. Okucashunwe embhalweni: **Umsizi womshayeli owayelele nentombi yakhe ngesikhathi kwenzeka lesi sehlakalo wazithuka esevallelwa ebhuthini yemoto eyeyihamba oZondi noMasinga, kwathi owesifazane waba ngumfunzane esihlalweni sangemuva**. Lapha umbhali usivezele ukuqhathanisa ngokusebenzisa **ukwathi** lapho eqhathanisa okwenziwa kumsizi womshayeli nokwenziwa

entombini yakhe. Okunye ukuqhathanisa sikuthola lapho ijaji u Van Zyl likhipha isigwebo kulaba basolwa, esitatimenteni esithi, **ube esenikeza uRonald Zondi udilikajele, kwathi uSibongiseni Masinga wavuka neminyaka engu 25 ngokubamba iqhaza ekubanjweni inkunzi kuhlonyiwe neminye iminyaka eyishumi ngokuthumba.** Igama kwathi ilona eliqhathanisayo ngoba likhuluma noma liqhathanisa abantu ababili abagwetshe ngokungafani.

Umbhali usivezele ukuguqulela ngokusebenzisa leli gama **khohlisa** elisho **ukubamba inkunzi**. Elinye **ukuphoqwa** elisho **ukubamba inkunzi** kunamanye amagama umbhali awavezile kulo mbhalo awukuqhathanisa njengaleli elithi **ngemuva** kulesi sitatimente esithi, **ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe uphethiloli.** Leli gama ngemuva liqhathaniswe nelithi **ngaphambili** kulo musho othi, **Kubikwa ukuthi uRonald Zondi noSibongiseni Masinga babelinde ngemoto ngaphambili emgwaqeni onguthelawayeka ngase Tinley Manor.**

Umbhali ubuye asebenzise amagama asho into efanayo kodwa abizwa ngokwahlukene njengegama elithi **umqhubi** eliyibizo elisuselwa kwisenzo **qhuba** kanye **nomshayeli** nalo eliyibizo elisuselwa esenzweni **shayela**.

### **Isabizwana sokukhomba**

Umbhali usebenzise izabizwana zokukhomba ukubhekisa kulokho okusemuva osekushiwo. Lapha umbhali usuke evikela ukulokhu ephindaphinda into eyodwa esishiwo. Usebenzisa izabizwana sokukhomba ngenhloso yokugcizelela ngamaqiniso noma okoyikhona okukulombhalo. **Isibonelo**, lesi sehlakolo, lapha umbhali akasitshelanga ukuthi yisiphi ishlakalo njengoba ubesesitshelile kuqala ukuthi esokubulawa komshayeli, ubebalekela ukuphinda into eyodwa. Ubuye wasebenzisa **ulaba basolwa** ngoba engafuni ukubuye aphinde esho emagama abasolwa.

Umbhali ubuye wasebenzisa ongumnini **uyabo** kulesi sitatimente esithi, **ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe uphethiloli.** Lapha ubezama ukucacisa ukuthi eyabo imoto ephelwe uphethiloli. Elinye igama umbhali alisebenzisile elingumnini **u-yakhe** kulomusho othi, **umsizi womshayeli owayelele nentombi yakhe ngesikhathi kwenzeka lesi sehlakalo.** Umbhali usebenzise nesibaluli **ya** ukubalula ukuthi eyani kulesi

sitatimente esithi, **wazithuka esevalelwa ebhuthini yemoto eyayihamba oZondi noMasinga.**

#### **4.4.6 UKUHLELWA KOKUBHALWAYO KOMBIKO WEZINDABA EZIBUHLUNGU**

##### **4.4.6.1 Isakhiwo sohlobo lokubhala**

Lo mbhalo uhlelwe ukukhombisa noma ukusivezela isakhiwo sohlobo lokubhala umbiko wezindaba ezibuhlungu kanye nezinjongo zokuxhumana zombhali kanye nakuhlosile ngokubhala kwakhe uhlelelwe ukuthi uhlanganise umbhalo kanye nabafundi, umbhalo ngokwawo ubuye ube nokuxhumana ngokwenhloso yenhlalo yomphakathi njengakulesi sihloko, **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli.** Lapha ukuxhumana sikuthola lapho intatheli okungumbiki wezindaba iya kuleyo ndawo okwenzeke kuyo isehlakalo eyofuna lonke ulwazi oluyiqiniso ngokwenzakele ukuze ababhali bezokwazi ukubhala beludlulisele kubantu noma kubafundi. Ngalokho kuba nokuxhumana phakathi kombhalo kanye nomphakathi okungabafundi.

Umbhali ubhale lo mbiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sombiko wezindaba ezibuhlungu obhalwayo uhleleke kanjani. Isobonelo, le- atikili inesihloko okuyiyona indawo yokuqala ebalulekile embhalweni esithi **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli** kanye nokuvulwa komusho okuthiwa ukuhola noma isingeniso kulesi sitatimente esithi, **Ipheyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele eNkantolo eNkulu eMtubathuba ngoLwesihlanu olwedlule ngokubulala owesilisa owayengumqhubi weloli esehlakalweni sokubamba inkunzi.** Lapha umbhali uphumelele ekubhaleni isihloko kanye nesingeniso ngendlela evumelanayo. Emzimbeni walombhalo umbhali ulusebenzise kahle ulimi ngoba usebenzise ulimi olujwayelekile nolulula ukuze wonke umuntu ezofinyelele ukufunda ngalendaba. Umzimba uyisimo sesibili esilandela isihloko. Iwona ophethe konke okumumethwe yisihloko yonke incazelo yendaba uyithola emzimbeni.

Inhloso yombhali ukuthola ubuciko bokubhala okuthile noma injongo yokuxhumana, njengokuxhumana nabafundi ngokubhala. Ubhala lombiko ukuze ezodlulisa ulwazi lokuthi kwenzakalani emphakathini nasenhlalweni yabantu kullesi sitatimente esithi, **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 emvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe**

**nguphethiloli.** Umbhali usibhale kahle isiphetho sale ndaba ngoba siyathola ekugcineni kombhalo eveza indlela laba basolwa abagwetshwe ngayo ngokubulala, ukubamba inkunzi kanye nokuthumba.

#### **4.4.6.2 Okubhalwayo okuncane okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Umbhali ubhale lesi sihloko ngokufisa ukuthi umphakathi noma abafundi bonke bazi ukuthi kwenzakalani enhlalweni. Ubhale lesi sihloko ukuze ofundayo abenokushisekela ukwazi ukuthi lo mshayeli weloli ubulawe ngoba kutheni ungubani futhi. Okokuqala uma umfundi efunda isihloko njengalesi esithi, **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli**, usuke elangazelele ukwazi ukuthi ingabe iliphi lelo phoyisa noma umshayeli ngoba nabo banezihlobo zabo ezingamaphoyisa noma ezingabashayeli bamaloli. Omunye umfundi ufunda ngoba ejahe ukwazi igama lalowo muntu nendawo asuka kuyo. Njengasesitatimenteni esithi, **UMnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli unnumzane Bongumusa Thwala, owayebheke eBloemfontein.** Kulo musho umbhali ucacisile kubafundi abasuke belangazelele ukwazi ngalaba bantu. Ukuhola yileso singeniso okuqalwa ngaso embhalweni lapho indaba iqala khona. Isingeniso noma ukuhola imvamisa kuyahambelana nesihloko njengokuthi kwakhiwa ngokuhlangana kwesihloko nangokuvulwa komusho. Isihloko salo mbhalo, **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli**, lesi sihloko siyahlangana nokuhola okuyisingeniso salendaba kulesi sitatimente esithi. **Iphoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele eNkantolo eNkulu eMtubatuba ngoLwesihlanu oLwedlule ngokubulala owesilisa owayengumgqubi weloli esehlakalweni sokubamba inkunzi umehluko ukuthi isihloko sishiya umfundi ezibuza umbuzo kanti ukuhola khona kuyacacisa futhi kubeka into obala.**

Lapha umbhali uzama ukusicacisela ukuthi isihloko se- atikili sinakho konke okusemzimbeni wendaba okusho ukuthi simumethe ulwazi lwendaba kanti nakanjalo nomzimba wendaba ubuye uphinde okusesihlokweni.

##### **4.4.6.2.1 Isihloko / ukuhola: indima yobudlelwane phakathi kwabantu**

Isihloko sakha ubudlelwane phakathi kwabantu kulesi sihloko esithi, **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli** umfundi uma efunda usuke ezakhela

ubudlelwane noma ukuxhumana kanye nombhalo. Umbhalo ngokwawo uzakhela ubudlelwane nokuxhumana nabantu ngokuthi uma umfundi esefundile ngesihloko uyakwazi ukuxoxela abasondelene naye ukuthi ufundile ephephandabeni ukuthi kubulawe umshayeli weloli. Lowo oxoxelwayo uba nokushisekela ukuyofunda ngaleyo ndaba.

Isihloko siyinto ebalulekile kakhulu okuyindawo yokuqala embhalweni ngoba uma umuntu noma umfundi efuna ukwazi ngokucacile kubalula ukwazi ngolwazi olumumethwe indaba. Umbhali ubhala ngesihloko ngendlela yokuthi lowo ofundayo afise ukwazi ukuthi kwenzakalani, kwenzekeni njalonzalo. Kodwa uma umbhali ebhale isihloko ngendlela engagculisi abafundi ababi nandaba nokuqhubeka nokufunda ngaleyo ndaba. Isihloko siwumxhumanisi phakathi nabantu ngoba ngisho umuntu ekude kangakanani uma ebona isihloko esimhehayo uyasifunda uma ebazi laba esikhuluma ngabo uyakwazi ukudlulisela ukuthi basibonile yini isihloko ephephandabeni elithile.

Kulesi sihloko umbhali ubuye wasebenzisa ukugxeka-kwesihloko kuleli gama elithi **ligwetshwe**. Kusho ukuthi umbhali ugxeke isenzo esibi sephoyisa nabanye basolwa sokwakha itulo lokubulala umshayeli weloli kulesi sitatimente esithi, **Kubikwa ukuthi uRonald Zondi noSibongiseni Masinga babelinde ngemoto ngaphambili emgwaqeni onguthelawayeka ngaseTinley Manor, okuthe uma beqhamukela kule ndawo umshayeli weloli wakhonjwa ngesibhamu yilaba basolwa waphoqwa ukuba abuyisele iloli eceleni**. Elinye igama elisebenza njengokugxeka elithi **ukubulala**, leli phoyisa ligwetshwe udilikajele ngenxa yokubulala umshayeli weloli ngesihluku libe lazi ngomthetho wokuthi ungaziphatheli umthetho ngezandla. Okunye ukugxeka kulo mbhalo ukuthumba nokubamba inkunzi okwenziwa yilaba basolwa okubonakalayo ukuthi bakwenza ngenhloso kulesi sitatimente esithi, **UActing Judge Anton van Zyl ekhipha isigwebo uthe kusobala ukuthi laba basolwa basenza behlosile lesi sigameko**.

#### **4.4.6.2.2 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Umzimba ungukuma kwesibili okuyiwona ochaza noma ocacisa ngezindaba ezibuhlungu. Iwona olandela isihloko esiyindawo yokuqala embhalweni. Umbhali akukho okusha asuke ekusho emzimbeni kodwa ubuyela emuva esihlokweni noma esingenisweni sendaba. Umbhali asuke ekwenza emzimbeni wendaba ukucacisa okushiwo yisihloko, ubuye usebenze ukukhomba incazelo emelwe ekuvulweni kwesihloko:

#### 4.4.6.2.2.1 Ukucubungula

Lapha umbhali usichazela kabanzi ngaleli phoyisa elibulale umshayeli weloli kulo musho othi, **iphoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele eNkontolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngobulala owesilisa owayengumqhubi weloli esehlakalweni sokubamba inkunzi.** Umbhali ubuye asivezele ubufakazi obuthulwe ngumshushisi ngaphambi kwenkantolo esitatimenteni esithi, **uMnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli uMnumzane Bongumusa Thwala, owayebheke eBloemfontein.**

#### 4.4.6.2.2.2 Isisusa kanye nomphumela

Isisusa sokuthi ligwetshwe udilikajele iphoyisa ngokubulala umshayeli ukubanjwa itulo lokufuna ukuthi kubulawe umshayeli nalaba ababebambe iqhaza ekubulaweni. Esitatimenteni esithi, **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 eMvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe uphethiloli.**

Esinye isisusa sokusebenzisa kukaZondi isibhamu somsebenzi okukhombisa ukuthi wabulala ngenhloso kulesi sitatimente esithi, **wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli umnumzane Bongumusa Thwala, owayebheke eBloemfontein.** Umphumela walesi sehlo kube ukubulawa komshayeli weloli ebulawa uZondi esitatimenteni esithi, **kuthiwa uZondi wadubula amahlandla amathathu ebhekise kuThwala owayethi uZama ukubaleka.** Omunye umphumela kube ukugwetshwa kukaZondi udilikajele. , esitatimenteni esithi, **Ube esenikezwa uRonald Zondi udilikajele, kwathi uSibongiseni Masinga wavuka neminyaka engu 25 ngokubamba iqhaza ekubanjweni inkunzi kuhlonyiwe neminye iminyaka eyishumi yokuthumba. UNdumiso uvuke neminyaka engu 20 ngokubamba inkunzi nokubulala neminye eyishumi yokuthumba uVusi Mthembu noFano Zungu banikwe iminyaka engu 20 ngokubamba inkunzi yaba ngu 25 eyokubulala neyishumi yokuthumba.**

#### 4.4.6.2.2.3 Isizathu esivumelekile sokukhishwa kombiko

Okushiwoyo okungumbiko okunika ubufakazi noma isizathu sokuthi ligwetshwe udilikajele iphoyisa ngokubulala umshayeli yilapho umbhali esitshela khona esitatimenteni esithi:

**Ubufakazi obuthulwe ngumshushisi Candy Kander phambi kweNkantolo buthi umnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimi Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli.** Isizathu sithola ukuthi kwakuwukubamba inkunzi, ngalokho lesi sigwebo asitholile besi lungile kuyena nakwabanye abasolwa.

#### **4.4.6.2.2.4 Inggikithi yenkulumo**

Inggikithi yalendaba siyithola lapho umbhali eqala ukusilandisa ngesehlakalo esenzekile sokubulawa kukamshayeli nalapho umbhali asivezela khona ngendawo lapho okwakwenzakala khona esitatimenteni esithi, **Iphoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele yiNkantolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngokubulala owesilisa owayengumqhubi weloli esahlakalweni sokubamba inkunzi.** Lapha umbhali usilandisa ngokuthi senzakalephi lesi sehlakalo esitatimenteni esithi, **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 eMvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe nguphethiloli.**

#### **4.4.6.2.2.5 Isinqumo**

Umbhali kule- atikili esihloko sithi, **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli** usitshela ngendlela u-Acting Judge Anton van Zyl akhiphe ngaso isigwebo. Umbhali uthi ijaji lisikhipha lesi sigwebo njengoba kusobala kunoma ngubani ukuthi lesi sigameko basenza behlosile. Isinqumo sejaji sibe sihle kakhulu ukuze sizofundisa abanye abantu ukuthi ukubulala kuwukwephula umthetho estatimenteni esithi, **ube esenikeza uRonald Zondi udilikajele nabanye wabanika iminyaka eminingi ekubambeni iqhaza kulokhu kubulawa.**

#### **4.4.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphindaphinda iphuzu lamandla okushayana**

Umbhali uvamise ukusebenzisa ukuphindaphinda ukugcizelela isimo noma iyiphi indlela embhalweni. Lokhu kuphindaphinda kusesimweni sokuphindaphinda igama elifanayo elilodwa. Kulo mbhalo osihloko sithi: **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli** umbhali usebenzise ukuphindaphinda kaningi kulo mbhalo. Okokuqala usebenzise igama iphoyisa waliphinda kabili nelithi owayeyiphoyisa igama **iphoyisa** liyibizo nelithi **owayeyiphoyisa** ligcizelela ukuthi akaseyilo kodwa wayelilona kuqala.

Leligama lisenkathini eyedlule. Igama elithi **ngokubulala** liphindaphindeke kaningi. Leligama lichaza isenzo. Onke lamagama asho into eyodwa kodwa agcizelela isenzo esibi esenziwe yileli phoyisa ngokubulala umshayeli. Igama **ukudubula** liphendeke kabili liyisenzo lisenkathini yamanje kanti elithi **wadubula** lisenkathini edlule. Igama elithi **imoto** liyibizo eliphindeke kathathu kulo mbhalo. Igama **ngemoto** lapha umbhali ubegcizelela ukuthi babehamba ngani. Igama **yemoto** liyisibaluli lapha umbhali wayesazisa ukuthi leyobhuthi eyani. Igama elithi isibhamu eliyibizo liphindaphindeke kabili, lapho umbhali esebenzisa igama elithi **ngesibhamu** wayegcizelela noma azisa abafundi ukuthi wakhonjwa ngani. Leli gama elithi **ukubamba inkunzi** liphindaphindeke kaningi kulo mbhalo elicacise ukuthi ngayo yonke lento ababeyenza babembamba inkunzi umshayeli weloli.

Igama **umshayeli** liyibizo elisuselwa esenzweni shayela sonke isisusa salendaba sisekubulaweni kukamshayeli. Leli gama liphindeke kathathu kulendaba. Elinye lithi **womshayeli** elisho ongumnini lona ligcizelela ukuthi into ekabani njengokuthi kulo mbhalo umsizi kwakungoka mshayeli. Igama **ukuthumba** livele kabili endabeni. Lapho kugcizelelwa ukuthi kwathunjwa umsizi ngokuthi evalelwe ebhuthini yemoto. Igama elithi **isigwebo** liyisenzo nalo liphindeke kabili igama ligwetshwe lichaza ukuthi vele usegwetshiwe.

#### **4.4.7 Izindaba nokulandwayo**

##### **4.4.7.1 Imithetho ngenhlalo**

Umbhali kule- atikili uphumelele ukusilandisa ngombiko wezindaba ezibuhlungu ngoba usebenzise zonke izinto ezifunekayo embhalweni njengesihloko, isingeniso, umzimba kanye nesiphetho sendaba esithola ukuthi kube ukukhishwa kwesigwebo. Umbhali usilandisa ngalo mbhalo ukuze sazi ngokwenzekalayo emphakathini okuhle kanye nokubi. Usilandisela ukuze naye adlulise ulwazi analo lombiko nokuthi ubhalwa kanjani umbiko wezindaba ezibuhlungu. Lo mbhalo uyafundisa, umbhali yena uwubhale ngoba efuna ukudlulisa isifundo esithile njengemithetho yenhlalo. Imithetho asifundisa ngayo kulo mbhalo, yilona wokuthi wenziwa njani umuntu owephula umthetho noma oziphathela umthetho ngezandla, impendulo yalokho uyithola kulo musho othi, **Iphoyisa lombutho waseNingizimu Afrika ligwetshwe ukudilikelwa yiJele yiNkantolo eNkulu eMtubatuba ngoLwesihlanu olwedlule ngokubulala owesilisa owayengumqhubi weloli esehlakalweni sokubamba inkunzi.**



Umbiko wezindaba kanye nokulanda kuyinto ebalulekile kubafundi kanye nakubalaleli ngoba ngesikhathi umuntu ekulandisa ngombiko wezindaba ezibuhlungu uyakwazi ukushesha uthintane nalabo bantu abehlelwe yilesi sehlakalo. Okulandwayo ngokombhalo yikhona okuyisixhumaniso phakathi kwabantu ngoba umbhali usuke ebhala ngenhloso yokuxhumanisa umfundi kanye nombhalo. Isisusa sombhali ukubalisela abantu noma abafundi ngaleli phoyisa eligwetshwe udilikajele ngokubulala, ufuna ukwazise abafundi ukuthi akusibo bodwa abanikwa izigwebo, namaphoyisa ngokwawo ayasithola isigwebo sokudilikelwa yijele.

#### **4.4.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini**

Umbiko wombhali kule atikili uliqiniso ngobafakazi obuthulwe ngoMshushisi Candy Kander phambi kwenkantolo kulesi sitatimente esithi, **uMnumzane Ronald Zondi (35) waseMandeni owayeyiphoyisa lombutho waseNingizimu Afrika wasebenzisa isibhamu somsebenzi ukudubula abulale umshayeli weloli uMnumzane Bongumusa Thwala, owayebheke eBloemfontein** ngalokho kusho ukuthi uzibeke engozini ngokusebenzisa isibhamu somsebenzi ngoba kunobufakazi futhi ibingekho enye indlela ebengaphika ngayo. Naye umbhali ngokwakhe uzibeka engozini uma ebhale ngombiko ongekho ongesilona iqiniso futhi. UMnumzane Zondi ekusebenziseni kwakhe isibhamu somsebenzi wayezibeka engozini noma engcupheni yokuthi eboshwe noma ebulawe abakubo komshayeli weloli ngoba isibhamu esibulale umuntu usibona ngezinhlamvu zaso. Isenzo sakhe siyabonakala ukuthi wayevele efuna ukuboshwa. Laba ababebambe iqhaza ekubulaweni komshayeli weloli nabo babezifaka engozini ngokwakha itulo, uma ngabe babengavumanga bebengeke babe senkingeni. Njengoba uMnumzane Zondi eyisisusa salokhu kubulala yingakho wathola isigwebo esingaphezu kwesabanye esitatimenteni esithi, **Ube esenikeza uRonald Zondi udilikajele.**

Ukulanda kwalaba basolwa belandisela umshayeli ngokumkhohlisa ekugcineni kubafake enkingeni kulesi sitatimente esithi, **Inkantolo itshelwe ukuthi lesi sehlakalo senzeka phakathi kwamabili ngoZibandlela ku2002 eMvoti Toll Plaza, ngemuva kokuthi uThwala egibelise oNdumiso Zondi, Vusi Mthembu noFano Zungu abamkhohlisa ngokuthi imoto yabo iphelelwe uphethiloli.**

Okunye okuvezwe ngumbhali okungabeka umsizi womshayeli engozini yilokhu okushiwo ngumbhali ukuthi wayelele nentombi yakhe. Lokho akwakwenziwa umsizi womshayeli kwakungukwephula umthetho womsebenzi ngoba engaba sengozini yokuthi ephelwe umsebenzi.

Ngokwesiphetho, le- atikili ikhombisa ngokusobala ngombiko wendaba ebuhlungu yehlo sento ephathekayo. Isehlo sento ephathekayo ngoba umbhali usivezele ukuthi iphoyisa lasebenzisa isibhamu ukubulala umshayeli.

Lapha umbhali ubhale ngenhloso yokwazisa umphakathi ukuthi akusiwo wodwa onamacala noma ogwetshwayo ngisho namaphoyisa imbala aziyo ngomthetho nawo ayaboshwa, agwetshwe njengabanye. Umbhali kulo mbhalo usivezele ukuthi inkantolo ayinabala, ayinabuhlanga, ayinabuncane, ayinabudala, ayinamuntu ocebile futhi ayinamuntu ohluphekayo umuntu ugwetshwa okulingana namacala akhe awenzile.

#### 4.5 I-ATIKILI YESINE

**Ilanga: Januwari 26-29, 2006**

**Ikhasi: Lesishiyagalombili**

#### **ISIHLOKO SE- ATIKILI: SENYUKILE ISIBALO SABABULEWE WUMPHEZULU**

Lo mbhalo ubhalwe umbhali onekhono nolwazi lokubhala, elwazini lwakhe usebenzise ulimi aluncele kumama wakhe okuwulimi lwesiZulu ukudlulisela nokwazisa abafundi ngokwenzekayo emphakathini. Ikhono lombhali libonakale ekusebenziseni kwakhe isihloko ngendlela egculisayo.

Lo mbhalo uwuhlobo lwezindaba ezibuhlungu ezifaka imibiko esuselwe ezehlakalweni zemvelo njengengozi esuka ezintweni ezidalwe ngumdali. Le-atikili ikhuluma ngengozi kulesi sihloko esithi, **senyukile isibalo sababulewe wumphezulu**. . Ingozi ngoba akekho owayelindele ukuthi bengase beshaywe umphezulu. Lesi sehlakalo sashiya abantu abaningi beshonile kulesi sitatimente esithi, **UMnumzane Sibusiso Mthunzi Motha (39) waseMaye kwaNongoma owayesendlini eyodwa nomndeni wakwaMasilela owashaywe umphezulu nyakenye esehlakalweni okwashona kuso abantu abayisithupha, ugcine eshonele ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi.**

Umbhali uveze umphezulu njengento eyimvelo ezenzekelayo, kodwa uma sibuye sibuke ngelinye iso, umphezulu uyasukela ekwenziweni ngumuntu njengokuthi umuntu esebenzise imithi ethile eyiqondise kulowo muzi afuna ulinyazwe izulu njengakulesi sitatimente esithi, **esigamekweni esashiya umphakathi wakwa Mbuzi kwaNongoma ushaqekile**. Leli gama elithi **ushaqekile** lichaza ukuthi umphakathi wawungazi ukuthi ngabe bekwenze njani ngempela, benzeni laba bantu.

Umbhali ubhale le- atikili ukuqwashisa umphakathi ngobungozi bomphezulu nanokushaywa umphezulu ngokuthi akulula ukuthi umuntu elapheke esitatimenteni esithi, **ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi.**

#### **4.5.1 Ukuhola-okuphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: uhlobo lokuhlaziywa kokubhala**

Umbhali kule- atikili ukusebenzise kahle ukuhola. Ukuhola kusho ukuhola ngomusho noma isingeniso sendaba. Lapha umbhali ekuholeni usebenzise umusho ohambelanayo nesihloko sendaba okusho ukuthi isihloko kanye nokuhola kuyahlangena. Isibonelo sokuhola kulomusho othi, **Senyuke safinyelela kwabayisikhombisa isibalo sabantu abashaywa wumphezulu besendlini ngosuku olwandulela ukhisimuzi, esigamekweni esashiya umphakathi wakwaMbusi kwaNongoma ushaqekile.** Ukuhola khona kuhluke ngokuthi kuyacacisa futhi kusho nento eyenzekile nokuthi yenzeke kuphi kanti isihloko sona sishiya umfundi nombuzo wokuthi ngabe kwenzekile, ngobani labo abafile njengalesi sihloko, **Senyukile isibalo sababulewe wumphezulu.** Lapha umbhali usuke esebenzise ikhono lokubhala uma ebhala isihloko ukuze umfundi ezolangazelela ukuqhubeka nokufunda indaba.

Ekusebenziseni kwakhe umbhali ukuhola ubezama ukugcizelela lokhu okushiwoyo esihlokweni sombhalo. Okusho ukuthi uma umfundi esefundile ngokuhola usuke esenalo lolo lwazana lokuthi indaba izoqhubeka nani. Omunye umehluko omncane umbhali awuvezile ukuthi ekuholeni usebenzise isenzo esitatimenteni esithi, **abashaywa wumphezulu kanti esihlokweni usebenzise sababulewe wumphezulu.** Leli gama elithi **shaywa** alikhombisi ukuthi bafa lona livele sengathi laba bantu basaphila. Okusho ukuthi umbhali ubhale ukuhola ukuze wena mfundi uzozicabangela ngokwakho ukuthi ubechaza ukuthini njengoba yena ubecacisile esihlokweni lapha ethi: **Senyukile isibalo sababulewe wumphezulu.**

#### **4.5.2 Isenzekalo esingajwayelekile**

Lo mbhalo ushicilelwe njengesibonelo se- atikili yesenzoko esingajwayelekile ngoba umphumela wakhona kube ukuzenzakalela kwemvelo njengengozi. Lesi sehlakalo esisuke sivela noma sidalwe uNkulunkulu ngoba akukho nayedwa osuke elindele ukuthi lokho kuduma kwezulu kungaze kubhubhise abantu abaningi kangaka. Esitatimenteni esithi, **Ummumzane Sibusiso 'Mthunzi' Motha (39) waseMaye kwaNongoma owayesendlini**

**eyodwa nomndeni wakwa Masilela owashaywa wumphezulu**, lo musho uchaza lokhu osekushiwo ngaphezulu kokuthi akekho osuke elindele njengoba sithola ukuthi uMnumzane uMotha wayenalaba bantu abashaywa umphezulu.

Isenzeko sokubulawa umphezulu sehlukile kunazo zonke lezi zehlakalo esizijwayele njengokubulawa kwabantu bebulawa ngabanye. Kulesi senzako umuntu osuke eshaywe umphezulu akalapheki kalula njengakulesi sitatimente esithi, **ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi**. Kulesi sehlakalo kuye kudume izulu kube nombani, umbani iwona oyingozi obulalayo ngoba uthola ngisho nendlu isivutha amalangabi ngenxa yalo mphezulu. Ingakho umbhali ewubheka njengesenzakalo esingajwayelekile ngoba akwenzeki kuyo yonke imizi kukhetha leyo mizi, kodwa kuvame ukuthi kwenzeka emzini owodwa. Isiqiniseko salokho sisithola kulo musho, **UNkosazane Zanele Magwaza iMeya yeZululand District Municipality, owalula isandla ngokuthenga amabhokisi ayisithupha omngcwabo wamalungu akwaMasilela,, uthembise ukuthi njengoba lesi sehlakalo senzeke kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwa Motha**. Kulo musho umbhali ucacisa ukuthi kwenzeka emzini owodwa njengoba uMnumzane Motha wayesendlini eyodwa nomndeni wakwaMasilela.

Kulesi sitatimente esithi, **esigamekweni esashiya umphakathi wakwaMbuzi KwaNongoma ushaqekile**, umphakathi washaqeka kufanele ngoba isehlo esingajwayelekanga lesi sokungenelwa wumphezulu. Lesi senzakalo asikhethi ukuthi kumele singene emzini onjani. Ingabe ucebile noma uyahlupheka wona uyangena ubhubhise yonke into ekhona, osindayo yilowo osuke engekho ngaleso sikhathi endlini.

#### **4.5.3 Ubudlelwane bamandla**

Lo mbiko wezindaba ezibuhlungu uphathelene nobudlelwane bamandla. Lapho kulo mbhalo umbhali usuke esikhombisa ukuthi ukhona onamandla ngaphezu kwethu sonke kulo mhlaba. Njengoba umphezulu uyimvelo uvela kumdali yena usuke azi ukuthi ukwenzelani lokho. Usuke ekhombisa ukuthi akekho ongaphezu lwakhe. Kulo mbhali umbhali usivezela ukuthi uNkulunkulu wenze izindlela ezahlukene esizohamba ngazo nakuba thina sisuke singazi ukuthi sizofa kanjani kodwa yena usuke azi, futhi sisuke singazi ukuthi sizofa nini Okusho ukuthi lo mndeni olwabo usuku lwaluvele selubekiwe kulo musho othi, **Senyuke safinyelela kwabayisikhombisa isibalo sabantu abashaywa wumphezulu besendlini ngosuku olwandulela ukhisimusi**. Akukho noyedwa

onamandla okuphikisana nesinqumo somdali ngoba umbhali esilandisa ukuthi kwashona abayisithupha kwathi lo oyedwa wayezama ukuzelapha naye wagcina eseshonile.

UNkosazane Magwaza usebenzise ubudlelwane bamandla lapha engcwaba onke lamalungu alomndeni waphinde wathi uzongcwaba uMnumzane Motha ngoba naye wayekhona kulesi sehlakalo kulo musho othi, **uNkosazane Zanele Magwaza owalula isandla ngokuthenga amabhokisi ayisithupha omngcwabo wamalungu akwaMasilela, uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwaMotha.** Kulesi sitatimente umbhali ubezama ukucacisa kuthi uNkosazane Magwaza ukhombise ukuba namandla ngokusiza ekungcwabeni laba bantu abaningi kangaka. Umbhali ubefuna ukusitshela ukuthi ababalingi abantu abanosizo njengalolu olwenziwe nguNkosazane Magwaza eyedwa. Okusho ukuthi kulo mbhalo imvelo iphumelele ukusikhombisa amandla ayo.

#### **4.5.4 Inkambiso yokwephula umthetho**

Kulesi sitatimente esithi, **esigamakweni esashiya umphakathi wakwaMbuzi kwaNongoma ushaqekile.** Njengoba umbhali esivezela ukuthi umphakathi wawushaqekile ngokuthi bebenzeni laba bantu. Abantu bayazi ukuthi kuyenzeka umphezulu uzenzakalele noma kuyenzeka kube yisisusa sabantu abagangile abathanda ukudlala ngezulu basebenzise imithi ukuze umphezulu uzobulala labo bantu abangabathandi nabangenacala. Uma ngabe kwenzeke ngaleyondlela ngabe benze into embi ewukuphula umthetho ngoba akekho umuntu onelungelo lokuzibulalela.

#### **4.5.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu**

Umbhali ubhale lombhalo ngenhloso yokushisekela ubudlelwane phakathi nabantu okungabafundi bamaphephandaba. Ubudlelwane buvela lapho umfundi efunda ngalowo mbhalo njengakulesi sihloko, **Senyukile isibalo sababulewe wumphezulu.** Lapha kulesi sihloko umbhali uzakhele ubudlelwane nabafundi ngokudlulisela ingxoxo noma umbiko ngokubhala lokho ubezakhela ubudlelwane nabantu. Ubhale lo mbhalo ngenhloso yokwedlulisela ulwazi lokubhala nokuthi bazi ukuthi umbiko wezindaba ezibuhlungu ubhalwa kanjani noma uhlelwa kanjani.

Kulo mbhalo umbhali usebenzise ulimi olulula futhi olujwayelekile ukuze wonke umfundi ezofinyelele ekulufundeni ukuze ezoba nolwazi lokwenzekayo enhlalweni yabo. Umbhali

usebenzise ulimi oluphakathi nendawo ukuze kube lula kubafundi ukulifunda. Umbiko wombhali uthathwe njengombiko oliqiniso njengoba kubhaliwe esingenisweni sendaba kulesi sitatimente esithi, **senyuke safinyelela kwabayisikhombisa isibalo sabantu abashaywe umphezulu** okuhambisana nalokhu okubhalwe emzimbeni wendaba kulesi sitatimente esithi, **kunyuse isibalo sabashona kulenhlekelele safinyelela kwabayisikhombisa**. Okusho ukuthi lezi zitatimente zozombili ziyavumelana okusho khona ukuthi umbiko wombhali uliqiniso.

### **Ukukhethwa kolimi lwamagama**

Umbhali usebenzise ulimi oluphakathi nendawo, olungalukhuni ukuze wonke umuntu ezokwazi lelo nalelo gama ukuthi limeleni. Njengasesihlokwani, **Senyukile isibalo sababulewe wumphezulu**, umbhali usenze sabalula ukuze kuzobalula nakubafundi ukuba babenolwazi ngayo yonke indaba kulo mbhalo. Ekusebenziseni uhlelo lolimi, umbhali ugxile ekuhlanganiseni izinto ezimbili ezahlukene ukubonakalisa uhlelo lolimi nencazelo phakathi kumbhalo. Umbhali usebenzise izenzo kanye namabizo embhalweni. Okuqala esihlokwani **uSenyukile** uyisenzo okuyisona esisuse umbhali phansi ukuze abhale lendaba ngoba bebevele beshonile abayisithupha, kwasekufa lo wesikhombisa senyuka isibalo. Igama **sababulewe** liyisenzo esigcizelela ukuthi babulewe. Leli gama yilona eliyindikimba yalo mbhalo. Igama **umphezulu** liyibizo, yilona elidale ukuthi kufe abantu abaningi kangaka. Igama **umngcwabo** eliyibizo yilona elibe yisisombululo sayo yonke indaba lapho kutholakala usizo kulamalungu akwaMasilela, nokulule isandla emndenini wakwaMotha.

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Ukukhethwa kolimi lwamagama kuyindawo yesichasiselo sombhalo esiphathelene nokukhethwa kolimi lwamagama, isibonelo, izenzo, amabizo kanye nomusho ongumsuka wokuqala umbhali awusebenzisayo embhalweni ukuthola inhloso ethile yokuXhumana. Izehlakalo zezindaba imvamisa ngokohlobo oluthile zichaza noma zicacisa ngezimbili izakhiwo okuwulimi lwamagama kanye nokuqhathanisa ukukhethwa komusho wesisusa sokuqala lokho kunika ukuhlangana phakathi komfundi nombhali. Lapho umfundi esebonile ngomumo wokuqala womusho, lapho uzakhela umfanekiso mqondo wokuthi umbhali usuke ezokhuluma ngani embhalweni. Ekukhethweni komusho kumsuka wokuqala, umbhali uqalise ngesihloko esithi, **Senyukile isibalo sababulewe wumphezulu** okuyisona esiyindikimba yalo mbhalo. Uma umfundi efunda ngomumo wokuqala womusho, kubalula kuyena ukwazi ukuthi lowo mbhalo ungani nokuthi ukhuluma

ngani. Lapho umbhali eqalisa ngalesi sitatimente esithi, **Senyuke safinyelela kwabayisikhombisa isibalo sabantu abashaywa wumphezulu besendlini ngosuku olwandulela ukhisimusi, esigamekweni esashiya umphakathi wakwaMbuzi kwaNongoma ushaqekile.** Lesi singeniso somusho wokuqala sivumelana nesihloko **Senyukile isibalo sababulewe wumphezulu** okuyisona esiyinhloko yombhalo. Ukusetshenziswa kwesiqalo-sesisusa- somusho kuhlenganisa umbhali nomfundi ubuye usize elwazini lomfundi ngombhalo, isibonelo, njengasesihlokweni, **Senyukile isibalo sababulewe wumphezulu**, lapha umfundi uphokophele ukufisa ukwazi ukuthi sinyuswe yini-ke futhi lesi isibalo.

### **Ukuqhathanisa nokuguqulwa kwamagama**

Umbhali usebenzise ukuqhathanisa nokuguqulela okumele ukugcizelela okushiwoyo embhalweni. Ukuqhathanisa kutholakala kulo musho, **Ukudlula emhlabeni kukaMnumzane Motha obengumalume omncane wentatheli yeLanga uMandla Manqele, ushonele esibhedlela kwaNongoma ngoLwesihlanu ebusuku kunyuse isibalo sabashona kule nhlekelele safinyelela kwabayisikhombisa.** Lapha umbhali ubeqhathanisa ukuthi isibalo besisuka esithupheni manje sebeyisikhombisa.

Okunye ukuqhathanisa kutholakala kulesi sitatimente esithi, **uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ukuthi alule isandla kusizakale lo mndeni wakwaMotha.** Okusho ukuthi lapha ubeqhathanisa lokho akwenze kuqala emndenini wakwaMasilela njengoba ethembisa ukuthi nakwaMotha uzobangcwabela. Ukuphambanisa sikuthola lapha umbhali ethi, senyukile isibalo **sababulewe** wumphezulu, kulo musho wokuqala oyisingeniso akasebenzisanga igama sababulewe kodwa usebenzise esitatimenteni esithi, **isibalo sabantu abashaywa wumphezulu.** Okusho ukuthi esikhundleni sikabulawa usebenzise abashaywa.

### **Isabizwana sokukhomba**

Umbhali usebenzise ukukhomba ukubuyela emuva kulokhu umbhali obevele esekushilo ukuvikela ukuphindaphinda igama elilodwa. Imvamisa usebenzisa ukuphindaphinda ngenhloso yokugcizelela okuyikhona okusembhalweni. Isibonelo, usebenzise **lesi** sehlakalo. Umbhali akafunanga ukubuye asichazele ngaleso sehlakalo ngoba ubesevele echazile ngesehlakalo sokubulawa wumphezulu. Okunye ukukhomba lapho umbhali egcizelela ngomndeni wakwaMotha, lapho ethi **lo mndeni** ngoba ubevele esesixoxele ngawo.

## 4.5.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu

### 4.5.6.1 Isakhiwo sohlobo lokubhala

Lo mbiko wezindaba ezibuhlungu uhlelelwe ukuze uzoveza ngesakhiwo sohlobo lokubhala kanye nezinhloso zokuxhumana zombhali kanye nangokuqonda ngokubhala kwakhe. Lo mbhalo umbhali uwuhlele kahle kangangoba ukwazile ukukhipha isihloko sendaba, umzimba kanye nesiphetho. Ubuye wahlelelwa ukuba uhlanganise abafundi nombhalo kanye nokuxhumana ngenhloso yenhlalo njengasesihlokweni esithi, **senyukile isibalo sababulewe wumphezulu**. Lapha esihlokweni, uyethi umfundi eqala ukusifunda usuke esenolwazi lokuthi indaba yonke ikhuluma ngani. Umfundi uma esesifundile isihloko uba nokushisekela ukwazi ngawo wonke umbhalo ukuthi uzoqhubeka uthini. Umbhali ubhale lo mbiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sokubhalwayo kombiko wezindaba ezinzima kuhlelwa kanjani.

Kulo mbhalo umbhali usebenzise isihloko okuyisona esisendaweni yokuqala, isingeniso okuyisona esivumelana nesihloko esitatimenteni esithi, **Senyukile safinyelela kwaba yisikhombisa isibalo sabantu abashaywa wumphezulu besendlini ngosuku olwandulela ukhisimuzi, esigamekweni esashiya umphakathi wakwaMbusi kwaNongona ushaqekile**. Kanye nesiphetho okuyisona esisitshela ukuthi ekugcineni kwenzakalani njengakulesi isitatimente, **uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwaMotha**.

Umbhali uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo nokuhlanganisa abafundi kanye nombhalo, umbhali nombhalo ngokwawo nalezo zincazelo eziphethwe umbhalo ukwedlulisela ulwazi emhlabeni wonke.

Ukuhlangama phakathi kombhali kanye nombhalo kwenzeka lapho umbhali edlulisela umbiko ngokubhala kubafundi ngalokho kubakhona ukuxhumana. Kuye kuthiwa embhalweni umbhali kumele ebeke indaba njengoba esuke ebikelwe imvamisa uye esebenzise igama elithi **kuthiwa**. Kule- atikili umbhali ubhale sengathi ubekhona ngalesi isikhathi kwenzeka lesi sehlo **njengoba** njengakulesi sitatimente, **ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi**.

Inhloso yombhali ukuthola ubuciko obuthile kanye nenhloso yokuxhumana nabafundi ngombhalo.



#### 4.5.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola / isingeniso

Kulowo nalowo mbhalo into ebalulekile kumbhalo isihloko sendaba. Isihloko sendaba yisona esiyisisusa sokuqala sombhalo. Kusuke kungesiyo indaba uma isihloko singekho. Isihloko yisona esidonsa umfundi ukuze ezoba nogqozi lokufisa ukuqhubeka nokufunda indaba. Ingakho umbhali ebona isihloko njengento encane ebalulekile ohlelweni olukhulu. Isihloko yisona esiphethe yonke indaba ngoba uma umfundi eqhubeka efunda indaba uthola lokhu okusuke kusesihlokweni. Isibonelo, isihloko, **Senyukile isibalo sababulewe wumphezulu.**

Umbhali ekubhaleni kwakhe lo mbiko wendaba ebuhlungu uwakhe ngokuhlangana kwesihloko nangokuvulwa komusho okuthiwa ukuhola noma isingeniso. Isibonelo sokuvulwa komusho, kulesi sitatimente esithi, **Senyuke safinyelela kwabayisikhombisa isibalo sabantu abashaywa wumphezulu besindlini ngosuku olwandulela ukhisimusi, esigamekweni esashiya umphakathi wakwaMbuzi kwaNongoma ushaqekile.** Umbhali esihlokweni uphinde yonke incazelo yolwazi emumuthwe yisingeniso. Ngalokho umbhali ucacise ngokuthi isihloko siyikho konke okusembhalweni wendaba kanti nokubhalwe emzimbeni wendaba yilokhu okususelwe esihlokweni.

Umbhali ubhale lesi isihloko ukuze kuzobalula kubafundi ukuba bazi ngokucacile ngokusemzimbeni noma esinganisweni sendaba ukuze nabo bezokwazi ukudlulisela ulwazi lwabakufundile kulabo abangafundanga.

##### 4.5.6.2.1 Isihloko / Ukuhola: Indima yobudlelwane phakathi kwabantu

Yonke imibhalo inesihloko noma ukuhola okuyisona esingumsuka wokuqala embhalweni. Isihloko siyinto ebalulekile kakhulu embhalweni ngoba uma umuntu noma umfundi esifunde wasizwa ngokucacile kubalulekile ukwazi ngolwazi olumumethwe yindaba. Isihloko salo mbhalo, **Senyukile isibalo sababulewe wumphezulu** umbhali usibhale ukuze sizodlala indima yobudlelwane obuthile phakathi kwabantu. Umbhali ubudlelwane bakhe buvela lapho eqala ukubabikela ngaleso sehlakalo njengakulesi sitatimente esithi: **Umnumzane sibusiso 'Mthunzi' Mathe (39) waseMaye kwaNongoma owayesendlini eyodwa nomndeni wakwaMasilela owashaywa umphezulu nyakenye esehlakalweni okwashona kuso abantu abayishithupha, ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi.** Ngokucacisela abafundi ukuthi ngobani futhi bakuphi, lapha ubezama ukuzakhela ubudlelwane phakathi kwabantu okungabafundi.

Indlela abhale ngayo isihloko ubezakhela ubudlelwane ngokubhala isihloko esicacile esingadingi nokuze ubuze ukuthi ngabe sichaza ukuthini. Isihloko yisona esihehayo ukuze umuntu ofundayo ezoba nolukuluku lokufisa ukuqhubeka nokufunda. Njengakulesi sihloko, **Senyukile isibalo sababulewe wumphezulu**, ofundayo uzibuza kuqala umbuzo wokuthi ingabe ikuphi nendawo futhi ngobani labo, ingabe bekwenze njani.

Ukugxeka kwesihloko sikuthole kuleli gama elithi **senyukile**. Umbhali ubesibikele ukuthi bayisithupha abantu ababulawe umphezulu, lo oyedwa obeya ezibhedlela wenziwe yini yena ukuba engalapheki eze egcine esefile. Lapha umbhali ugxeka izibhedlela okuyizona ezingabaphathi bezimpilo zabantu.

#### **4.5.6.2.2 Umzimba wengxoxo yezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Umzimba ungukuma kwesibili kwengxoxo yezindaba ezibuhlungu ngoba ulandela isihloko esiyindawo yokuqala embhalweni. Umbhali emzimbeni wendaba akukho okusha asuke ekuveza kodwa ubuyela emva esihlokweni kulokhu esikushoyo. Isibonelo somzimba wendaba kulesi sitatimente esithi, **kunyuse isibalo sabashona kule nhlekelele safinyelela kwabayisikhombisa**. Umzimba wendaba usebenza ukusho incazelo emelwe ekuvulweni kwesihloko:

##### **4.5.6.2.2.1 Ukucubungula**

Lapha umbhali ufuna ukwazisa abafundi ukuthi senyuke kanjani isibalo sababulewe wumphezulu. Kulesi sitatimente esithi, **Ukudlula emhlabeni kuka Mnumzane Motha obengumalume omncane wentatheli yeLanga uMandla Manqele, oshonele esibhedlela kwaNongoma ngoLwesihlanu senze isibalo sabashona kule nhlekelele safinyelela kwabayisikhombisa, okuyisibalo esikhulu kakhulu ezehlakalweni zokuhlasela komphezulu.**

##### **4.5.6.2.2.2 Isisusa kanye nomphumela**

Isisusa sokunyuka kwesibalo sababulewe wumphezulu ukushona kukaMnumzane Motha owenze ukuthi isibalo size sifike kwabayisikhombisa, kulesi sitatimente, **kunyuse isibalo sabashona kule nhlekelele safinyelela kwabayisikhombisa.**

Umphumela wokunyuka kwenze isibalo esikhulu ezehlakalweni zokuhlasela komphezulu. Omunye umphumela obemuhle ukubuye asizwe ngokungcwatshwa kulesi sitatimente

esithi, **UNkosazane Magwaza uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisile ngokuthi alule isandla kusizakale lo mndeni wakwa Motha.**

#### **4.5.6.2.2.3 Isizathu esivumelekile sokukhishwa kwemibiko**

Lapha umbhali ufuna okushiwoyo okungumbiko onika ubufakazi noma isizathu esihambisana nezindaba ezibikwe esihlokweni.

Isizathu sokuthi sinyuke sibalo kube ukufa kuka Mnumzane Motha (31) owashaywa wumphezulu nyakenye kulesi sitatimente esithi, **ugcine eshonile ngemuva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi** ngakho lokho kufa kwakhe kunyuse isibalo sabashona kule nhlekelele safinyelela kwabayisikhombisa. Okunye ukufakazi esikutholayo kulo mbhalo ilapho umbhali esibikela ngosizo oluvele kwiMeya lokuthi uzobuye esize lo mndeni wakwa Motha kulesi sitatimente, **UNkosazane Zanele Magwaza iMeya yeZululand District Municipality, owalula isandla ngokuthenga amabhokisi ayisithupha omngcwabo wamalungu akwaMasilela uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwaMotha.**

Umpfumela ongabanga muhle wokwenyuka kwesibalo sababulawe umphezulu ukuphinde kushone uMnumzane uMotha yena okuthiwa ubehla enyuka ephuma engena ezibhedlela kodwa wacine engalutholanga usizo. Umpfumela obemuhle ukuthi nawo lo mndeni wakwaMotha uzothola usizo lokungcwatshelwa.

#### **4.5.6.2.2.4 Inggikithi yenkulumo**

Umongo walombhalo kube ukunyuka kwesibalo sabantu ababulawe wumphezulu sinyuswa ukuthi lo oyedwa awayelimele ugcine eshonile emva kokuba ephunyiswa engeniswa ezibhedlela. Kulesi sitatimente esithi, **Senyukile safinyelela kwabayisikhombisa isibalo sabantu abashaywa wumphezulu besendlini ngosuku olwandulela ukhisimusi, esigamekweni esashiya umphakathi wakwaMbuzi kwaNongoma ushaqekile.**

#### **4.5.6.2.2.5 Isinqumo**

Umbhali usivezele ngesinqumo esihle esithathwe nguNkosazane Magwaza sokuthi asize le mindeni yomibili ngokuthenga amabhokisi omngcwabo ukuze kungeke kube nzima kubona ukufihla laba bantu abayisithupha ikakhulu emndenini wakwaMasilela, kulesi

sitatimente esithi, **UNkosazane Zanele Magwaza iMeya yeZululand District Municipality, owalula isandla ngokuthenga amabhokisi ayisithupha omngcwabo wamalungu akwaMasilela, uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwaMotha.**

#### **4.5.6.2.2.6 Ulwazi oLushaya ngokuphindelela: Ukuphinda iphuzu lamandla okushayana**

Kule- atikili umbhali usebenzise ukuphindaphinda ukuze ezoveza indikimba evezwe esihlokweni kanye nase mbhalweni. Imvamisa yakhe uye esebenzise ukuphindaphinda ukuze agcizelele isimo noma uluphi uhlobo noma indlela embhalweni. Lokhu kuphindaphinda kungaba sesimweni sokuphinda amagama afanayo noma ukuphinda igama elilodwa elichaza into efanayo.

Kulo mbhalo, **Senyukile isibalo sababulewe wumphezulu** umbhali ukusebenzise kaningi ukuphindaphinda. Igama **senyuke** liphindeke kabili kulo mbhalo, lapha umbhali ubezama ukusicacisela ukuthi sinyuke kangakanani isibalo sabulewe umphezulu kanti kuleli elithi **kunyuse** lapha besicacisela ngokuthi lokhu kubulawa umphezulu kunyuse isibalo kwasifikisaphi. La magama amabili ayizenzo. La magama **ayisikhombisa** aphindeke kabili endabeni, lapha umbhali uzama ukusicacisela ukuthi isibalo sababulewe umphezulu sigcine sifinyelele kwabangaki. Igama **abashaywa no washaywa** ayizenzo ezichaza into efanayo kodwa kuhluka izikhathi okwenzeka ngazo.

Igama **abashaya** lisho ubuningi obusenkathini eyedlule kanti igama **owashaywa** likhuluma ngomuntu oyedwa naye owashaywa wumphezulu nalo lisenkathini eyedlule. La magama **besendlini** no **owayesendlini** aphindeke kabili. La magama asuselwe ebizweni **indlu**. Uma umbhali ethi besendlini lapha ugcizelela ukuthi bonke babesendlini eyodwa. Uma ethi owayesendlini ukhuluma ngomuntu oyedwa owayenabanye kuleyondlu, okusho ukuthi yena umehlukanisa ngoba engasiye owomndeni awodwa nabanye. Igama **umndeni** liphindeke kabili, **nomndeni** lichaza isihlanganiso esingu **na** esisetshenzisiwe esisho ukuthi wayekanye nawo lomndeni. Uma umbhali ephinda esebenzisa leli gama **lo mndeni** wayengafuni ukuphinda into eyodwa echaza umndeni wakwaMotha ngoba ubevele esesilandisile ngawo. Igama **esehlakalweni** liphindwe kathathu kule ndaba. Esokuqala sichaza ubunye kokwenzeka, **ezehlakalweni** kuchaza ubuningi bokwenzeka kanti **lesi sehlakalo** sichaza isenzakalo esenzeka sokubulawa wumphezulu. Igama **okwashona** liphindeke kaningi kule ndaba. Okwashona kusho into eseyenzeka yadlula, kanti eshonile into eyenzekile emva kokuthi kade ilindeleke ukuthi yenzeke. Igama **oshonele** lona

licacisa ngendawo lapho uphume khona umphefumulo kanti **usebashona** wona uhlanganisa sonke isibalo sabashonayo. Igama ngemva liphindeke kabili lichaza into efanayo eyenzeke emva kokuhamba kaningana ezibhedlela kanti omunye **ungemuva** uchaza ukuthi kuzoqala inkonzo bese kuyiwa emathuneni. Igama **isibalo** liphindaphindeke kabili elisebenza njengebizo kule atikili. Leli gama lichaza nenani labantu ababulawe wumphezulu ukuthi sebebngaki. Igama **omngcwabo** liphindeke kabili. Elokuqala **emingcwabo** licacisa ngokuthi ayemangaki amabhokisi omngcwabo amalungu akwaMasilela. Igama **angcwatshwe** lisho ukuthi uma esazongcwatshwa kusenziwa amalungiselelo okumfihla. La magama ayizenzo.

## 4.5.7 IZINDABA NOKULANDWAYO

### 4.5.7.1 Imithetho ngenhlalo

Umbhali kulo mbhalo usikhombisa ukuthi zilandwa kanjani izehlakalo zezindaba ezibuhlungu. Yena uphumelele ukusidlulisela okubalulekile nokuhlasamulisa umzimba okwenzekayo kumphakathi wakithi ukuze nathi sihlale siqaphile ngezingozi ezinjengalezi zokubulawa umphezulu. Umbhali usilandisa ngale ndaba kulo mbhalo ukuze kuthi lowo ofundayo naye uma esefundile ekwazi ukudlulisa kwabanye ikakhulu kwabathintekayo kulezi zehlo.

Umbhali ekulandeni kwakhe ngale ndaba uqale ethintane nalowo mndeni ngaphambi kokuthi akushicilele phansi lokho akwaziyo njengakulesi sitatiment esithi, **UMnumzane Sibusiso ‘Mthunzi’ Motha (39) waseMaye kwaNongoma owayesendlini eyodwa nomdeni wakwaMasilela owashaywa wumphezulu nyakenye esehlakalweni okwashona kuso abantu abayisithupha, ugcine eshonile ngemva kokuphuma engena ezibhedlela ngokulimala kulesi sishozi.** Umbhali usuke engazi lutho ngabo bonke abantu bakhona yena ubhala lokho okusuke kucwaningwe yizintatheli.

Kulo mbhalo umbhali usikhombisile ngemithetho emihle yenhlalo njengokuhlalisana kahle nabantu. Uma umuntu ekhethelwe isikhundla esiphezulu kufanele ebe usizo emphakathini njengoba usuke evumile ngesikhathi evotelwa ukuthi uzowusebenzela umphakathi. Lokho kwenzekile ngesikhathi iMeya ikhipha le mindeni otakwini noma enkingeni kulesi sitatimente, **UNKosazane Zanele Magwaza iMeya yeZululand District Municipality, owalula isandla ngokuthenga amabhokisi ayesithupha omngcwabo wamalungu akwaMasilela, uthembise ukuthi njengoba lesi sehlakalo senzeka kanye kanye uzimisele ngokuthi alule isandla kusizakale lo mndeni wakwaMotha.**

#### 4.5.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini

Kunezindaba noma okulandwayo okuye kubeke umuntu engozini noma engcupheni. Imvamisa kwenzeka kakhulu kubabhali othola ukuthi ubhale umbiko ongasilo iqiniso. Lokho ekugcineni kuye kumfake enkingeni uthole ukuthi akasavikeleki kulokho abekwenza. Ngakho kubalulekile ukuthi umbiki wezindaba asibikele ngento eyiyona eliqiniso eyenzeke ngampela njenga kulo mbhalo osihloko sithi, **Senyukile isibalo sababulewe wumphezulu** siyathola ukuthi isihloko nesingeniso kanye nomzimba wendaba kuyahambisana uma sithi senyuke safinyelela kwabayisikhombisa isibalo.

Ngokwesiphetho, le- atikili iveze ngokusobala ngemibiko yezehlo zezindaba ezibuhlu. Njengoba sesizwile ukuthi le- atikili yenzeke ngokwemvelo yomdali,, akekho namunye obengavimba ukuba kungenzakali lutho. Lesi sehlakalo siyinto engajwayelekanga ingakho nje uma kuduma izulu umuntu ehlale eswabile. Umbhali kule atikili ubezama ukusikhombisa ubungozi bomphezulu nokuthi umphezulu uyahlonishwa ngoba ufaniswa nokufika kukamdali. Esinye isifundo esitholakala kulo mbhalo esithi izandla ziyagezana okusho ukuthi uma usiza umunye umuntu nawe ubolindela ukuthi ngelinye ilanga uzokusiza. Esinye isifundo esitholakalayo ukuthi umuntu ufa noma ngayiphi indlela uNkulunkulu owayedalile ukuthi ozofa ngayo.

#### 4.6 I-ATIKILI YESIHLANU

**Ilanga: July 24, 26, 2006**

**Ikhasi: Lesishiyagalolunye**

#### ISIHLOKO SE-ATIKILI: OLUNYE UTHUTHUVA EMANGETHE

Lo mbhalo uthathwe e-atikilini yesiZulu ephephandabeni Ilanga Lase Natali. Lo mbhalo okhuluma **ngolunye uthuthuva eMangethe** ubhalwe umhleli onekhono kanye nolwazi lokubhala. Ubuprofeshini bakhe ukubhala umbhalo awubhekise enhlalweni, kosopolitiki, kwezomnotho kanye nombono ngamalungelo abantu athikameza umhlaba wonke. Ikhono lombhali libonakala ngendlela umbhali asibhale noma asimise ngaso isihloko sakhe.

Le- atikili iwuhlobo lwezindaba ezibuhlungu ezifaka imibiko esuselwa ekuxhumaneni kwezehlakalo njengoba sithola esihlokweni lapha kuthiwa **Olunye uthuthuva eMangethe**, ngalokho umbiko wombhali noma intatheli usuphinda okwesibili usivezela ngothuthuva lakulendawo yaseMangethe ngalokho kukhona ukuxhumana phakathi kwezahlakalo zokuqala kanye nezehlakalo zamanje. Le- atikili ingumbiko osibikela ngokwenzekayo noma ngothuthuva eMangethe. Le atikili ibuye isiphathele umbiko wodlame olukhona kule

ndawo kulesi sitatimente esithi, **Isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame lwemibango yomhlaba, nengxabano phakathi kwenkosi Mathaba nabakwa Dunn abayisizukulwane sika John Dunn wodumo lokuba namakhosikazi abalelwa kwangama-47 owayedume ngelikaJantoni.** Ukuxhumana kwezehlakalo kuqalwa udlame lwemibango yemihlaba lapho othola khona imiphakathi emibili eyakhe endaweni eyodwa iphila impilo eyehlukene okuwumndeni wesibongo sakwa Dunn nalabo abasuswa eMangethe bayobekwa endaweni yase eWangu. Izezhlakalo ziqala lapho labo bantu ababethuthelwe eWangu sebebuyile eMangethe.

Ukuxhumana kwezehlo kuqala kulesi sitatimente esithi, **kwaqala kwaba yimpi phakathi kwenkosi yendawo Inkosi Khayelihle Mathaba noMnumzane Dan Dunn owayethi ufuna ukuba ngu “Shifu” ngoba uyisemkhulu uJohn Dunn (uJantoni) umLungu wayeyinduna yeSilo sas ‘Ondini Inkosi uCetshwayo.**

Omunye umbango uphakathi kukaNkosazane Pat Dunn okwanguyena oyindodakazi endala kanye nesizwe esingaphansi kweNkosi uMathaba, kwenzeka konke lokhu uNksz Dunn wayengekho esekudingisweni esitatimenteni esithi, **uthe efika waqoqa abantu bakubo benza inhlango njengabazukulu bakaJantoni yena waba nguSihlalo wayo.**

Esinye isehlo sitholakala kulesi sitatimente esithi, **Basuse impi, imicibisholo beyibhekise kulaba bantu baseMacambini ababedingiselwe eWangu abase bebuyile emanxiweni ababesuswe kuwo.** Okunye ukuxhumana kwesehlakalo kulo mbiko ngalo mbhalo sisithola empini yesithathu kulesi sitatimende **lapho abakwa Dunn bebhalele amahlovisi ezingqapheli zodlame kwaZulu-Natal lapho bethi bahlukunyezwa isizwe saseMacabini, abantu bakhona babangenela ebusuku, babagwaze, bantshontshe izimpahla zabo badune nezimoto zabo.**

Lo mbhalo ubhalelwe ukuba ubikele abafundi ngodlame oluqhubekayo uMangethe ukuze kuthi lowo ofisa ukuya khona ehlale enalo ulwazi lokuthi kwenzakalani kuleyo ndawo.

#### **4.6.1 Ukuhola okuphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: uhlobo lokuhlaziywa kokubhala**

Kulo mbiko umbhali usebenzise ukuhola ukugcizelela lokhu okushiwo esihlokweni kulesi sitatimente esithi, **Isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame kwemibango yomhlaba,, nengxabano phakathi kweNkosi Mathaba nabakwa Dunn abayisizukulwane sika**

**John Dunn wodumo lokuba namakhosikazi abalelwe kwangama-47 owayedume ngelikaJantoni.** Esihlokweni umbhali umbiko wakhe uwuveze njengesinye isehlo esaziwayo. Kule- atikili ubese khombisa noma esazisa ukuthi seluyaphinda futhi lolo thuthuva olwalenzekile kule ndawo yaseMangethe. Njengoba umbhali esebenzise igama **isiphinde** ekuholeni, lokho kukhombisa ukuthi akusiso isenzakalo sokuqala lesi esenzakalayo. Ubuye wasebenzisa igama **futhi** nalo eligcizelela ukuthi akusiso isenzakalo sokuqala, into ephindayo. Ekuholeni umbiko wombhali ubusicacisela efuna nokusazisa ngale nkosi yakwa mangethe ukuthi yake yaduma ngani. Umbiki usitshela ngolunye uthuthuva esihlokweni kodwa abafundi bona bafisa ukwazi ukuthi ngolwani-ke lolo thuthuva futhi. Ingakho ukuhola kuyikhona okusicaciselayo ukuthi olwani lolo thuthuva.

#### **4.6.2 Isenzakalo esingajwayelekile**

Lo mbhali ushicilelwe njengesibonelo se-atikili yesenzakaliso esingajwayelekile ngoba ikhuluma ngothuthuva olungapheli kule ndawo yaseMangethe. Lo mbiko uyisenzeko esingajwayelekile ngoba imvama abantu uma behlala endaweni eyodwa kuye kufane nokuthi labo bantu bazalwa emndenini owodwa futhi baye babambisane uma omunye enenkinga, kodwa okwenzakala phakathi kwalemindenini emibili yeNkosi Mathaba kanye nowakwa Dunn akujwayelekanga kulesi sitatimente esithi , **uma ufika emangethe ogwini oluseNyakatho nesifundazwe sakwaZulu-Natal uthola imiphakathi emibili eyakhe endaweni eyodwa kodwa ephila impilo ehlukene okweMpumalanga neNtshonalanga.** Uthuthuva lisuswe udlame lwemibango yemihlabo kodwa muva kuyaguquka kulesi sitatimente esithi, **kodwa muva nje sekuwudlame olwehlukile njengoba sekubikwa izigameko ezidla umunyu zobugebengu.**

Esinye isenzeko esingajwayelekanga ngalo mbiko ukuthi kuze kusuke uthuthuva lususwa izinto ezindala zeminyaka eseyadlula kulesi sitatimente esithi, **kukhona imindenini yesibongo sakwaDunn ebalelwa ema-60 engumphakathi ngokwayo, bese kuba khona abantu abasuswa ngonyaka wezi-1976 khona eMangethe bayolahlwa endaweni yaseWangu bafakwa emagogogweni ngoba kwathiwa basendaweni yakwa Dunn ngokungemthetho.** Okunye okungajwayelekanga ukuthi laba bantu ababesusiwe sebebuye babuyela endaweni yabo kungekho othe ababuye njengoba bengezvani nabakwa Dunn kulesi sitatimente esithi, **Laba bantu abathuthelwa eWangu sebebuyile eMangethe, babuye kusukela ngonyaka wezi-1993, sebakhe emanxiweni ababesuswe kuwo.**



Esinye esenzakalo esingajwayelekile yilesi sokuthi isizwe saseMacambini kwakuyindawo yaso le ababeyibanga nabakwa Dunn ngoba sithola ukuthi inkantolo yavumelana nabo kulesi sitatimente esithi, **kwayiswana ezinkantolo kwanjeyaya, kwathi ngonyaka wezi-2002 uMnyango wezoMhlaba wakhipha isinqumo esivuna isizwe saseMacambini ngoba abakwa Dunn babethi abasuke “endaweni yabo” bebabiza ngama “squaters” bethi ababuyele eWangu.** Esinye isenzeko esingajwayelekile ilapho uNkosazane Dunn ekhulumela abantu baseMangethe nokuthi yena akanankinga nabo kanye nokuhlalisana nomphakathi kulo musho, **Ngikhulele ngaphansi kwesandla sabo laba bantu baseMacambini, abanye bakithi bababiza ngama ‘squaters’ mina angilisebenzisi lelo gama ngiyazi nokuthi basuswa kabuhlungu kanjani bayobekwa eWangu endaweni eyayingenasikolo, mtholampilo nasitolo, kusho unkosazane Dunn.**

#### **4.6.3 Ubudlelwane bamandla**

Umbiko ngalesi sihloko sale- atikili esithi, **olunye uthuthuva uMangethe** siphathelene nobudlelwane bamandla. Ubudlelwane bamandla sikuthola lapho umbhali esibikela ngendlela abantu baseMangethe abasuswa ngayo babhekiswa eWangu. Lapha umndeni wakwaDunn wasebenzisa amandla ukuze umphakathi waseMacambini uzophuma uphele eMangethe esitatimenteni esithi, **kukhona imindeni yesibongo sakwaDunn ebalelwa ema-60 engumphakathi ngokwayo, bese kuba khona abantu abasuswa ngonyaka wezi-1976 khona eMangethe bayolahlwa endaweni yaseWangu bafakwa emagogogweni ngoba kwathiwa basendaweni yakwaDunn ngokungemthetho.** Isizwe saseMacambini sabuye sasebenzisa amandla ngokuba sibuyele emanxiweni aso ngaphandle kokuba kushiwo ukuthi ababuyele kulesi sitatimente esithi, **Laba bantu abathuthelwa eWangu sebebuyile eMangethe, babuye kusukela ngonyaka wezi-1993, sebakhe emanxiweni ababesuswe kuwo.**

Umbiki ubuye asibikele ngobudlelwane bamandla okwakukhona phakathi Kwenkosi Yendawo uKhayelihle Mathaba noMnumzane Dan Dunn ababebanga isikhundla. Kodwa ngokombiko owakhishwayo kuthiwa umnumzane Dunn wahluleka kulo mbango wakhe wagcina esethuthele eKapa. Esitatimenteni esithi, **kwaqala kwaba yimpi phakathi kwenkosi yendawo. Inkosi Khayelihle Mathaba noMnumzane Dan Dunn owayethi ufuna ukuba ngu “shifu” ngoba uyisemkhulu uJohn Dunn (uJantoni) umLungu wayeyinduna yeSilo sas’Ondini’ iNkosi uCetshwayo.**

Okunye ubudlelwane bamandla okwabakhona kungalesi sikhathi kunombango phakathi kuka nkosazane Pat Dunn okwakunguyena owayemdala kanye nesizwe saseMacambini,

yena uNkosazane Dunn wayekade engekho esekudingisweni eSwazini owathi efika waqoqa abantu bakubo wenza inhlango kodwa yonke leyonto ayilunganga kwaze kwalamula inkantolo. Isitatimente esithi, **kwayiswana ezinkantolo kwanjeyaya, kwathi ngonyaka wezi-2002 uMnyango wezoMhlaba wakhipha isinqumo esivuna isizwe saseMacambini ngoba abakwaDunn babethi abasuke “endaweni yabo” bebabiza ngama “squaters” bethi ababuyele eWangu.**

#### **4.6.4 Inkambiso yokwephula umthetho**

Lokhu kukhishwa kombiko wezindaba ezinzima kwazisa ngohlobo olufaka izehlakalo zenkambiso yokwephula umthetho. Njengasesihlokweni igama **uthuthuva** yilona elenza ukuze abantu bagcine bephule umthetho. Nelinye elithi **udlame**, uma kunodlame kuqalwa ngengxabano kugcine sekuliwa kubulawane lokho kuba ukwephula umthetho.

Kwakungu kwephula umthetho kumndeni wakwaDunn ngokuthi begxoshe isizwe sakwaMathaba siyohlala eWangu ngenxa yokuthi babezithathela emithetho. Ekugcineni ngokufakana kwabo ezinkantolo kwavezwa obala ukuthi ngobani ababephula umthetho esitatimenteni esithi, **kwayiswana ezinkantolo kwanjeyaya, kwathi ngonyaka wezi-2002 uMnyango wezoMhlaba wakhipha isinqumo esivuna isizwe saseMacambini ngoba abakwaDunn babethi abasuke “endaweni yabo” bebabiza ngama “squaters” bethi ababuyele eWangu.**

Enye inkambiso yokwephula umthetho siyithola ngombiko wakwaDunn njengoba babebhalela amahhovisi ezingqapheli zodlame ukuthi bayahlukunyezwa isizwe saseMacambini kulesi sitatimente esithi, **abakwaDunn babhalele amahhovisi ezingqapheli zodlame kwaZulu-Natal bathi bahlukunyezwa isizwe saseMacambini, abantu bakhona babangenela ebusuku, babagwaze, bantshontshe izimpahla zabo badune nezimoto zabo.**

Enye inkambiso yokwephula umthetho eyenziwa amaphoyisa endawo lapho uma ebikelwa avele enganaki nakunaka kulesi sitatimente esithi, **“kudala zibikwa izigameko zokuhlukunyezwa kwemindeni yakwaDunn eMangethe kodwa amaphoyisa avele azithele ngabandayo.**

#### 4.6.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu

Ngesikhathi umbhali edlulisela umbiko emphakathini lawo mbiko ngabe uwudlulisa ngokubhala noma ngenkulumo, kodwa okubalulekile asuke ekwenza usuke akha ubudlelwane phakathi kwabantu. Lokho budlelwane ubakha ngezwi lwalowo mbiko noma ngolimi asuke alusebenzisile uma ebika ngezindaba ezibuhlungu.

Umbhali ngesikhathi ekhipha lombiko usebenzise ulimi olunekhono kanye nobuhlakani ukuze ezokwazi ukuxhumana nabafundi ngombhalo. Usebenzise ulimi olwejwayelekile olunobuciko benkulumo njengalamagama awubuciko asetshenziwe, ukudla umunyu kulo musho othi, **kodwa muva nje sekuwudlame olwehlukile njengoba sekubikwa izigameko ezidla umunyu zobugebengu**. Okusho ukuthi sekuyizigameko ezisabekayo zobugebengu. Usebenzise negama elithi **imihhume yabaphangi** okusho ukuthi yindawo yokucasha izigebengu kulesi sitatimente esithi, **Bayaziwa laba bantu ebahlukumezayo nemihhume yabaphangi ekuleya ndawo iyaziwa ngakho asiqondi ukuthi bayekelwani bachanase nje..**

Elinye alisebenzisile elithi **ukubanjwana ngezihluthu** elisho ukuxabana, lapho umbiko wombhali uzama ukusicacisela ukuthi akupheli ngisho iminyaka emibili kungaxatshanwanga phakathi kwesizwe saseMacambini kanye nomndeni wakwaDunn. Onke lamagama umbhali awasebenzisile ubegcizelela ngalolu thuthuva endaweni yaseMangethe.

Umbiko umbhali asuke ewukhiphile uyaba yiqiniso kodwa abanye abavumelani nawo kulesi sitatimente esithi, **kwayiswana ezinkantolo kwanjeyaya, kwathi ngonyaka wezi-2002 uMnyango weziMhlaba wakhipha isinqumo esiVuna isizwe saseMacambini ngoba abakwaDunn babethi abasuke “endaweni yabo” bebabiza ngama “squaters” bethi ababuyele eWangu.**

Sithola ukuthi abakwaDunn abavumelani nalokho kokuvunwa kwesizwe saseMacambini ingakho bebona kungcono beludlulisele enkantolo lolu daba kulesi sitatimente esithi, **UNkosazane Dunn njengosihlalo wenhlangano yomndeni uselwedlulisele enkantolo enkulu lolu daba lombango womhlaba ngoba ethi akanelisekile yisinqumo esakhishwa nguMnyango.**

## Ukukhethwa kolimi lwamagama

Kulo mbiko umbhali usebenzise izenzo kanye namabizo embhalweni wakhe. Igama **uthuthuva** liyisenzo esichaza ngembangela yesimo esikhona kule ndawo yaseMangethe. Leli gama libuye libe yindikimba yalo mbhalo ngoba esihlokweni nasemzimbeni wendaba yilona okukhulunywa ngalo, nakuba umbhali ebuye ekhulume ngezidubedube zodlame, kodwa lokho kuyafana ngoba kusasho into eyodwa esitatimenteni esithi, **Isiphindeyaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame lwemibongo yomhlaba, nengxabano phakathi kwenkosi Mathaba nabakwa Dunn abayisizukulwane sikaJohn Dunn wodumo lokuba namakhosikazi abalelwa kwangama-47 owayedume ngelikaJantoni.**

Igama elithi **emanxiweni** liyibizo elisho indawo ababesuke kuyo bayokwakha kwenye lokho kuchazwa kulesi sitatimente, **laba bantu abathuthelwa eWangu sebuyile eMangethe, babuye kusukela ngonyaka wezi-1993, sebakhe emanxiweni ababesuswe kuwo.** Igama **impi** liyisenzo futhi okuyiyona edala uthuthuva lokungezwani. Igama **umbango** nalo liyisenzo. Leli gama yilona eliyisisusa sothuthuva ngoba kuxatshanwa nje ngenxa yokubanga indawo yaseMangethe. Elinye igama **ukuhlukunyezwa** eliyisenzo, lapha abakwa Dunn babhalele amahhovisi ezingqapheli ukuthi bahlukunyezwa isizwe sakwa Dunn kanti nabo abaseMacambini bahlukunyezwa umndeni wakwaDunn ngokuthi bayolahlwa eWangu kulesi sitatimente esethi, **bese kuba khona abantu abasuswa ngonyaka wezi-1976 khona eMangethe bayolahlwa endaweni yaseWangu bafakwa emagogogweni ngoba kwathiwa basendaweni yakwaDunn ngokungemthetho.**

## Ukuqhathanisa nokusetshenziswa kwamagama njengolimi

Imibiko yezehlakalo zezindaba ezinzima ngokohlobo lwazo imvamisa zicacisa ngezimbili izakhiwo okungamagama asolimini kanye nokuqhathanisa. Kulo mbiko walo mbhalo umbhali usebenzise amagama akhethiwe olimi ukuze ezothola ukuxhumana okuthile nenhloso ngenhlalo. Amagama asetshenziswayo olimi ane zenzo, amabizo kanye nesiqalo somsuka-wemisho ekhethiwe. Ekukhethweni komusho kumsuka wokuqala, umbhali uqalise ngesihloko esithi **olunye uthuthuva eMangethe.** Lapho umfundi efunda ukuma kokuqala komusho, kubalula kuyena ukwazi ukuthi lowo mbiko ungani.

Lapho umbiko wombhali uqalisa ngomusho, **Isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame**

**Iwemibango yomhlaba, nengxabano phakathi kwenkosi Mathaba nabakwa Dunn abayisizukulwane sikaJohn Dunn wodumo lokuba namakhosikazi abalelwa kwangama-47 awayedume ngelikaJantoni.** Umusho wokuqala uyavumelana nesihloko, **olunye uthuthuva eMangethe** oyinhloko yomusho yalo mbhalo. Ukusetshenziswa kwesiqalo somsuka womusho kuhlanganisa umbhali nomfundi ubuye usize elwazini lomfundi ngombhalo ngokwawo njengakulesi sihloko umfundi ujahe ukuzwa ukuthi olwani-ke loluthuthuva futhi oselukhona eMangethe.

### **Ukuqhathanisa kanye nokuguqulela amagama**

Ukusebenza kokuqhathanisa kanye nokuguqulela kumele ukugcizelela okuthile okushiwoyo kumbhalo. Kulesi sitatimente esilandelayo, **kodwa muva nje sekuwudlame olwehlukile njengoba sekubikwa izigameko ezidla umunyu zobugebengu.** Kulesi sitatimente umbiko wombhali ubusiqhathanisela ngodlame olwalukhona lwemibango yemihlaba kanye nokwenzakalayo kwemibiko yezigameko zobugebengu.

Kulo mbhalo esinye isisusa sokuphambanisa lapho umbhali esibikela ngempi yesithathu. Igama **impi** eliyisenzo limele igama elithi **uthuthuva** esilithola esihlokweni salo mbhalo. Igama elithi **impi** limele inhloko yombhalo “**Olunye uthuthuva eMangethe.**”

### **Ukuhlanganisa**

Ukuhlanganisa sikuthola kulesi sitatimente , **Isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubebube zodlame lwemibango yomhlaba, nengxabano phakathi kwenkosi Mathaba nabakwa Dunn abayisizukulwane sikaJohn Dunn wodumo lokuba namakhosikazi abalelwa lwangama-47 owayedume ngelikaJantoni.** Lo mbiko ubusicacisela ukuthi indawo yaseMangethe isibuye yaluphinda loluthuthuva lwayo. Okunye ukuhlanganisa sikuthola kulesi sitatimente, **Uma ufika eMangethe ogwini oluseNyakatho nesifundazwe sakwaZulu-Natal uthola imiphakathi emibili eyakhe endaweni eyodwa kodwa ephila impilo ehlukeno okweMpumalanga neNtshonalanga.**

Lapha lombiko ubugcizelela ukuthi laba bantu bahlala endaweni eyodwa kodwa abazwani ngenxa yokubanga izindawo kanye nokubanga ubuhlanga.

Okunye ukuhlanganisa kulo musho, “**kudala zibikwa izigameko zokuhlukunyezwa kwemindeni yakwaDunn eMangethe kodwa amaphoyisa avela azithele ngabandayo.** Lo mbiko ugcizelela ngokungawunaki umsebenzi wawo amaphoyisa ngisho esebikelwa.

## 4.6.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu

### 4.6.6.1 Isakhiwo sohlobo lokubhala

Lo mbhalo uhlelwe ngendlela yokuthi lo osuke efunda ebone ukuthi ngumbiko. Ubuye wabhalelwa ukuthi ukhombise ngesakhiwo sohlobo lokubhala kanye nenhloso yokuxhumana nombiki kanye nangokuqonda ngokubika kwakhe. Ubuye wahlelwa ukuba uhlanganise abafundi nombhalo nokubuye uxhumane ngokwenhloso yenhlalo njengakule - atikili, **Olunye uthuthuva eMangethe**. Ulwazi lwabafundi luba sesihlokweni ngalokho uma besuke befunde ngokubhalwe esihlokweni baba nokulangazelela ukwazi ngokuzokhulunywa ngakho kumbhalo noma endabeni yonke.

Umbhali bhale lombiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sokubhalwayo kombiko wezindaba ezibuhlungu kuhleleka kanjani. Isibonelo, umbiko imvamisa uba nesihloko nezihlokwana ezincane ezingaphansi kwesikhulu. Njengakule- atikili, isihloko esikhulu sithi, **Olunye uthuthuva eMangethe** okuyisona esiqukethe yonke indaba, bese kuba khona izihlokwana ngaphansi njengalesi esithi, **Impi yesithathu** kanye nesinye esithi, **“Azenza abelungu lamakhaladi”**. Okusho ukuthi leso naleso sihlokwana zisakhuluma into eyodwa esesihlokweni esikhulu bese kuthi zona lezo zihlokwana zenezezele lokho okushiwoyo ngaphansi kwaleso sihlokwana njengakulesi sitatimente esithi, **Impi yesithathu** esitatimenteni esithi, **Impi yesithathu ibheduke ekuqaleni kwale nyanga, abakwaDunn babhalele amahhovisi ezingqapheli zodlame kwaZulu-Natal bathi bahlukunyezwa isizwe saseMacambini, abantu bakhona babangenela ebusuku, babagwaze, bantshontshe izimpahla zabo badune nezimoto zabo**. Okunye okunezeliwe kulesi sihlokwana esithi, **“Azenza abelungu la makhaladi”** kulesi sitatimente, **UMnumzane Mthembu uthi izinxushunxushu zaseMacambini zidalwa ukuthi abakwaDunn babukela abantu phansi” Bazenza abelungu laba ..., bazama ukubukisa ngathi kubantu**.

Umbhali kule- atikili uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo kanye nokuhlanganisa abafundi kanye nombhalo, umbhali kanye nombhalo ngokwawo nalezo zincazelo eziphethwe umbhalo ukwedlulisela ulwazi ezweni lonke.

Umbhali ubhala ngalokho umbiki asuke embikele khona akasishintshi isitatimente ebhekise kokwakhe njengakulesi sitatimente, **Ngikhulele ngaphansi kwesandla sabo laba bantu baseMacambini, abanye bakithi bababiza ngama ‘squaters’ mina**

**angilisebenzisi lelo gama ngiyazi nokuthi basuswa kabuhlungu kanjani beyobekwa eWangu endaweni eyayingenasikole, mtholampilo nasitolo” kusho uNkosazane Dunn.** Kule- atikili umbhali usebenzise ulimi olulula futhi nolujwayelekile ukuze kuzoba lula ukuthi wonke umuntu afinyelele ekulufundeni. Usebenzise ubuciko olimini lwakhe ukwenza ukuthi ulimi lube ngolunothile njengokuthi usebenzise isisho kanye nezaga. Njengalezi zaga ezithi, **zidla umunyu** okusho into engathandeki noma ukuphatha kabi abanye abantu ngenxa yobugebengu kanye nesinye isaga esithi, **kuphunywa iqhubu** okusho ukuthi ebantwini abaningi kuphunywa noyedwa lo onebhadi. Kunezisho njengalesi esithi **ukubanjwana ngezihluthu** okusho ukuxabana phakathi kwalemindeneni yakwaDunn kanye nesizwe saseMacambini. Nesinye isisho esithi **yaba sematheni** okusho ukuthi into ebihlale isemlonyeni kukhulunywa ngayo.

Le- atikili nayo inesihloko, isingeniso umzimba kanye nesiphetho. Inhloso yombhali ukuthola ubuciko okuthile bokubhala kanye nenjongo yokuxhumana njengokuxhumana nabafundi ngombhalo. Umbhali usibikela ngalolu daba ukuze adlulise ulwazi lokwenzakalayo phakathi kwenhlalo yoluntu, kulesi sitatimente esithi, **uma ufika emangethe ogwini oluseNyakatho nesifundazwe sakwaZulu-Natal uthola imiphakathi emibili eyakhe endaweni eyodwa kodwa ephila impilo ehlukeno okweMpumalanga neNtshonalanga.**

#### **4.6.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Kule- atikili yombiko wezindaba ezibuhlungu isihloko kanye nokuhola okuyisingeniso kwakheke ngokuhlangana ngokwesakhiwo somusho. Lokho okushiwoyo esihlokweni kukhona nasesingenisweni. Isihloko sale- atikili sithi, **Olunye uthuthuva eMangethe** kanti kuyahlangana nokuvulwa komusho okuthiwa ukuhola noma isingeniso kulesi sitatimente esithi, **Isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame lwemibango yomhlaba, nengxabano phakathi kwenkosi Mathaba nabakwaDunn abayisizukulwane sikaJohn Dunn wodumo lokuba namakhosikazi abalelwa kwangama-47 owayedume ngelikaJantoni.**

Esihlokweni umbhali uphinde yonke incazelo emumethwe ulwazi lwesingeniso. Umehluko phakathi kwesihloko nokuvulwa komusho ukuthi isihloko sikushiya unombuzo njengokuthi ngabe sekungelani-ke lolo thuthuva futhi? Kanti isingeniso sona siyacacisa sibuye sibeke into ithi bha, okudingeki nokuthi uze uqhubeke kakhulu nokufunda ngoba incazelo eningi usuke usuyitholile. Umbhali esihlokweni usebenzise igama elithi, uthuthuva kanti

esingenisweni usebenzise izidubedube zodlame kanye nengxabano. Onke lamagama asasho into eyodwa efanayo kodwa ahlukeno ngokubizwa. Ngamanye amagama umbhali ucacisa ukuthi isihloko sombhalo sinakho konke okusemzimbeni okumumethwe ulwazi kanti nomzimba ngokwawo ubuye uphinde lokho okusesihlokweni kanye nokusesingenisweni.

Umbhali ubhale lesi sihloko kanye nesingeniso ukuze kuzobalula kubafundi ukuba bazi ngokucacile ngokusemzimbeni wendaba, ukuze kuzongenisa umbhali ngokushesha enhliziyweni yohlu lwenhlalo ehlaqazayo. Ngakho-ke isingeniso sikubeke kwakhanya ukuthi uthuthuva eMangethe lubangelwa yini. Kulesi sitatimente, **isiphinde yaba sematheni futhi indawo yaseMangethe kwesenkosi uMathaba eyake yaduma ngezidubedube zodlame lwemibango, nengxabano phakathi kwenkosi Mathaba nabakwa Dunn.**

#### **4.6.6.2.1 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Isihloko siyinto ebalulekile kakhulu embhalweni futhi siyindawo yokuqala. Umbhali usuke ebhala isihloko ukuzakhela ubudlelwane phakathi kwabantu ngoba yisona esiheha umfundi ukuba aqhubeke nokufunda indaba. Kodwa uma isihloko singahehi akekho noyedwa oba nenasasa lokufunda ngalowo mbhalo. Njengalesi sihloko sale- atikili, **Olunye uthuthuva eMangethe**, lapha umbhali akasinikanga yonke incazelo yokuthi yiluphi lolo thuthuva, thina njengabafundi okukuqala phambi kokuba size emzimbeni wendaba kufanele sibe nokulangazelela ukwazi okuqhubekayo emzimbeni wendaba. Isihloko sibuye sihlanganise noma sihlobanise umfundi nombhalo ngokwawo ngenhloso yokuxhumanisa nangenhloso yenhlalo ngalokho kwakheka ubudlelwane phakathi kwabantu. Isihloko ukubaluleka kwaso ukubona ngoba ukubhalwa kwaso kubhalwe ngokugqamile ukuze wonke umfundi kuzobalula kuyena ukwazi ukuthi kuxoxwa ngani nakuba simshiya nombuzo.

#### **4.6.6.2.2 Isihloko / ukuhola: Indima yobudlelwane phakathi kwabantu**

Umzimba ungukuma kwesibili kwengxoxo yezindaba ezibuhlungu ngoba ulandela isingeniso okuyisona esiyindawo yokuqala embhalweni. Umbhali emzimbeni wendaba akukho okusha asuke ekusho kodwa ubuyela emuva kulokho isihloko noma ukuhola esikushilo. Isibonelo, esitatimenteni esithi, **kodwa muva nje sekuwudlame olwehlukile**



**njengoba sekubikwa izigameko ezidla umunyu zobugebengu.** Umzimba wendaba usebenza ukukhomba incazelo emelwe ekuvulweni kwesihloko:

#### **4.6.6.2.2.1 Ukucubungula**

Kule- atikili umbhali usibikela ngolunye uthuthuva oselukhona futhi eMangethe olumayelana nempi yesithathu kulesi sitatimente esithi, **Impi yesithathu ibheduke ekuqaleni kwale nyanga, abakwaDunn babhalele amahhovisi ezingqapheli zodlame kwaZulu-Natal bathi bahlukunyezwa isizwe saseMacambini, abantu bakhona babangenela ebusuku, babagwaze, bantshontshe izimpahla zabo badune nezimoto zabo.**

#### **4.6.6.2.2.2 Isisusa kanye nomphumela**

Isisusa salolu thuthuva kube ukungezwani ngangokuthi umndeni wakwaDunn waze wavula icala kwasekuthi uMnyango wezoMhlaba wavuna isizwe saseMacambini esasisusiwe endaweni yaso wathi asibuyele emanxiweni aso kulesi sitatimente esithi, **UMnyango wezoMhlaba wathi aMacambi ayesuswe ngenxa yobandlululo kuleya ndawo ngakho awabuyele akhe, akhululeke.**

Umpfumela walolu thuthuva awumuhle ngoba basaqhubeka nokubandlululana kanye nokuhlukumezana kulesi sitatimente, **bathi bahlukunyezwa isizwe saseMacambini, abantu bakhona babangenela ebusuku, babagwaze, bantshontshe izimpahla zabo badune nezimoto zabo.**

Omunye umpfumela ongemuhle ngalolu thuthuva ukuthi amaphoyisa noma ebikelwa ngalokhu kuhlukunyezwa awanaki ngisho noma bebazi labo bantu abaphula umthetho esitatimenteni esithi, **“Kudala zibikwa izigameko zokuhlukunyezwa kwemindeni yakwaDunn eMangethe kodwa amaphoyisa avele azithele ngabandayo.**

#### **4.6.6.2.2.3 Isizathu esilungile sokukhishwa kwemibiko**

Isizathu kanye nobufakazi ngombiko walolu thuthuva oluse Mangethe ukuthi bonke abantu bayavumelana ukuthi ubugebengu budlangile kule ndawo hhayi ngoba kuhlaselwa umndeni wakwaDunn kuphela. Isibonelo, kulesi tatimente, **Ikhansela laku-Ward 3 kuMasipala waseNdandakusuka uMnumzane Wilson Ndlovu waseMangethe lithi inkinga yobugebengu kuleya ndawo into ehlupha wonke umuntu hhayi ukuthi kuphunywa iqhubu nabomndeni wakwaDunn.** Obunye ubufakazi kutholakala lapho

okhulumela amaphoyisa esiyingini saseMfolozi, uSuperintendent Jay Naicker esitatimenteni esithi, **uthi vele bandile ubugebengu endaweni yaseMangethe wathi hhayi ukuthi kuhlaselwa abakwaDunn kuphela njengoba kubeka izingqapheli zezodlame**

#### **4.6.6.2.2.4 Inggikithi yenkulumo**

Inggikithi yalendaba imayelana nothuthuva eMangethe ezigamekweni zokuhlukunyezwa kwabantu baseMangethe lapho umndeni wakwaDunn uthi uhlukunyezwa isizwe saseMacambini kulesi sitatimente, **bayaziwa laba bantu ababahlukumezayo nemihume yabaphangi ekuleya ndawo iyaziwa ngakho asiqondi ukuthi bayekelwani bachanase nje,” kusho uNKK de Haas othi umphakathi waseMacambini watshela abakwaDunn ukuthi abathuthe baye eWestern Cape (Ntshonalanga Koloni) ngoba yisona sifundazwe esigcwele ama “khaladi” hhayi lapha kwaZulu.**

#### **4.6.6.2.2.5 Isinqumo**

AbakwaDunn ngokubhalela kwabo amahhovisi ezingqapheli zodlame ngokuthi bahlukunyezwa isizwe saseMacambini, ngalokho basalinde impendulo evela ezingqaphelini esitatimenteni esithi, **Inggqapheli yezodlame kwaZulu-Natal uNkosikazi Mary de Haas usephonsele uHulumeni wesifundazwe inselelo yokuthi alusukumele lolu daba.**

Esinye isinqumo esithathwe abelanga abazifikele Mathupha esikoleni esiphethwe nguNkosazane Yvonne Dunn esitatimenteni lapho ethi, **“Ngikhulele ngaphansi kwesandla sabo laba bantu baseMacambini, abanye bakithi bababiza ngama ‘squaters’ mina angilisebenzisi lelo gama ngiyazi nokuthi basuswa kabuhlungu kanjani bayobekwa eWangu endaweni eyayingenasikole, mtholampilo nasitolo” kusho uNkosazane Dunn.**

#### **4.6.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphinda iphuzu lamandla okushayana**

Umbhali kulo mbiko usebenzise ukuphindaphinda ukugcizelela indikimba evezwe esihlokweni nebuye iphindwe embhalweni. Umbhali uwaynele futhi ukusebenzisa ukuphindaphinda ukugcizelela isimo sanoma iyiphi indlela embhalweni. Lokhu kuphindaphinda kungaba sesimweni sokuphinda amagama afanayo noma igama elilodwa lamagama afanayo. Isibonelo, njengokuthi usebenzise igama **uthuthuva** esihlokweni

okuthi uma uqhubeka nendawo asebenzise igama **udlame** nelithi **impi**. Lamagama asho into eyodwa efanayo kuphela ahlukeno ngokubizwa nangesakhiwo sawo.

Leli gama elithi **udlame** liphindaphindeke kabili kulo mbhalo. Limele ibizo lento eyenziwayo. Igama elithi **ubugebengu** liphendeke kabili elimele ibizo. Lona lichaza ngabantu abangaziphethe kahle endaweni. Negama elithi **impi** liyibizo lento eyenziwayo ngoba kuchazwa embhalweni ukuthi impi iphakathi kwalemindeneni emibili. Igama **yimpi** lona liyagcizelela futhi liphindaphindeke kaningi kulo mbhalo.

Igama **ukuhlukunyezwa** liyisenzo esiphindaphindeke kabili kulo mbhalo. Lona lichaza indlela yokungaphatheki kahle kwabantu. Igama **hlaselwa** liphendeke kabili futhi liyisenzo, lona lichaza indlela abantu abangenelwa ngazo yizigebengu.

#### **4.6.7 Izindaba nokulandwayo**

##### **4.6.7.1 Imithetho ngenhlalo**

Umbhali kulo mbiko walombhalo uphumelele ukudlulisa okulandwayo okungumbiko ukuze abafundi bazi ngokwenzekayo emphakathini wabo. Lo mbhalo uhlelelwe ukuba udlulise imithetho ebalulekile yenhlalo njengokuthi kumele abantu bahlalisane kahle ngisho noma ngabe bangobuhlanga obuhlukeno kulesi sitatimente esithi, **UMnyango wezoMhlaba wathi aMacambi ayesuswe ngenxa yobandlululo kuleya ndawo ngakho awabuyele akhe akhululeke.**

Okunye okulandwayo okumayelana nemithetho yenhlalo yilokhu kokuhlukunyezwa kwabantu bethathelwa nezimpahla, okusho ukuthi ukunyuka kwezinga lobugebengu okungumthetho ongavumelekanga okutholakala ukuthi uma kubikelwa amaphoyisa awabinandaba noleyonto eshiwoyo esitatimenteni esithi, **USuperintendent Jay Naicker, uthi vele bandile ubugebengu endaweni yaseMangethe wathi hhayi ukuthi kuhlaselwa abakwaDunn kuphela njengoba kube izingqapheli zodlame.**

Umbhali kulo mbiko ukhuluma ngesiko lokuzithathela njengokuthi akukuhle ukuthi abantu baziphathele umthetho ngokwabo, amaphoyisa kumele abambisane nabantu kulesi sitatimente, **abakwaDunn babhalele amahhovisi ezingqapheli zodlame kwaZulu-Natal bathi bahlukunyezwa isizwe saseMacambini, abantu bakhona babangenela ebusuku babagwazwe bantshontshe izimpahla zabo badune nezimoto zabo.**

#### 4.6.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini

Kule- atikili umbiko wombhali ulandisa ngamaphuzu obukhulu ukungavikeleki ngenxa yaloluthuthuva olukhona endaweni yaseMangethe. Okunye okungabeka umuntu engozini yilokhu ukulanda into esuke ingesilo iqiniso ngenxa yokuthi ufuna izwe lonke lazi ngawe lokho kungakubeka engozini njengalokhu okushiwoyo kulesi sitatimente, **Bayaziwa laba bantu abahlukumezayo nemihume yabaphangi ekuleya ndawo iyaziwa ngakho asiqondi ukuthi bayekelwani bachanase nje.**

Okunye okulandwa ngomunye womndeni wakwaDunn okungambeka engozini yilokhu kokuthi yena uhambisana nesizwe saseMacambini lapho kufika abeLanga esikoleni beyombuza ngokuqhubekayo. Esitatimenteni esithi, **UNkosazane Yvonne Dunn othi yena akanendaba nakancane nabantu bendawo ngoba iningi lezingane azifundisayo ngezabo.**

Okunye okungaba sengozini okulandwayo ngamaphoyisa ukuthi akawenzi umsebenzi wawo lokho kungawabeka engozini yokuthi aphelelwe umsebenzi kulesi sitatimente, **“Kudala zibikwa izigameko zokhlukunyezwa kwemindeni yakwaDunn eMangethe kodwa amaphoyisa avele azithele ngabandayo.**

Ngokwesiphetho, le- atikili ikhombisa ngokusobala ngokuveziwe kwezindaba ezibuhlungu ezisuselwa ekuxhumaneni kwezehlo ngakho-ke isilandiso ngodlame noma ngempi ekhona endaweni yaseMangethe ngenxa yokubanga izindawo. Lo mbhalo usinika isifundo sokuthi noma ngabe nihlukene kanjani ngobuhlanga kodwa ikakhulu uma nihlala endaweni eyodwa kumele nibambane ngezandla nibe munye. Ibuye usifundise ukuthi akekho ongcono kunomunye sonke siyalingana, alikho izwe lomunye umuntu, sonke sidalwe umuntu oyedwa. Okunye osifundisa khona ukuthi impi noma ukulwa akubuyiseli yonke into imelwe ukulungiswa ngomlomo.

#### 4.7 I-ATIKILI YESITHUPHA

**Ilanga: Januwari 26-29, 2006**

**Ikhasi: Lamashumi amabili**

#### **ISIHLOKO SE-ATIKILI: INKOSI NGUBANE NOSIZO ENKWEZELA**

Isichasiselo sale- atikili yesiZulu sithathwe ephaphandabeni ILanga. Lo mbhalo uphinde wabhalwa umhleli onekhono kanye nonolwazi lokubhala, ubuprofeshini bakhe ubuthole emazingeni aphakeme emfundo okuwukubhala. Uma ebhala nangoba yiluphi uhlobo

abhala ngalo uye ebhekise enhlalweni, kosopolitiki noma ezombusazwe, ezomnotho kanye nangombono ngamalungelo abantu athikameza umhlaba wonke. Ikhono lombhali libonakala ngokuvezwa kwesihloko noma ukuhola okuyikhona okumele umbhalo. Le- atikili ikhiqizwe abahleli bephephandaba ILanga Lase Natali.

Le- atikili iwuhlobo lombiko ophathelene nokuxhumana kwezehlakalo. Kulo mbiko lokho okusuke kubikwa kushiwo ngomlomo njengenkulumo, ukuhlolwa ngemibuzo, umbiko noma ukukhishwa kwemibiko kumaphephandaba. Le- atikili ngokwayo iphathelene nokuxhumana nomphakathi ngenkulumo kulesi sikhloko esithi, **Inkosi Ngubane nosizo eNkwezela**, okusho ukuthi usizo lwakhe ululethe ebantwini. Lokhu kuxhumana kwabo kube yisehlo ngoba akekho obelindele ukuthi kungase kwethulwe inkulumo ejabulisa umphakathi wonke njengalomusho osesingenisweni sendaba othi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole emnyangweni wezeNhalakahle nokuThuthukiswa koMphakathi**.

Le- atikili iyisehlo ebesingalindelekile ngoba abantu bahlale bethenjiswa izinto ezingekho bethinjiswa amakhosi ngoba esuke efuna ukuzuza izinto ezithile. Kodwa abantu noma umphakathi waseNkwezela ubonile ukuthi lukhona ngempela usizo kulesi sitatimente esithi, **Ukuqwebuka kwawo amehlo kulandela ukuhambela kukaNgqongqoshe walo Mnyango Inkosi uNyanga Ngubane kule ndawo yase Nkwezela eBulwer ukuyokwethula inkulumo yakhe maqondana nezinhlelo zomnyango wakhe**.

Lo mbhalo umbhali uwubhalele ukuba uxhumanise ngenkulumo phakathi komphakathi waseNkwezela kanye nokushiwo inkosi Ngubane ukuze umphakathi wazi ngokwezinhlelo ezizokwenziwa emphakathini wabo esitatimenteni esithi, **Inhloso-ngqangi yalomcimbi wukuthi umphakathi wazi ngezinhlelo uHulumeni azenzele wona umphakathi**.

Imvamisa kulo mbiko wokuxhumana ngezehlo umbhali uvamise ukuziveza noma ukusho ukuthi lo mbiko ubhalwe ngubani njengoba kuveziwe kulo mbhalo ukuthi ubhalwe ngubani ngu **Nkamo Sikwilima**.

#### **4.7.1 Ukuhola-okuphethe okungaphezulu kwengxoxo yezindaba ezinzima: uhlobo lokuhlaziywa kokubhala**

Ukuhola ikhona okusicaciselayo ngesihloko sombhalo ngoba isihloko sishiya umfundi enombuzo kanti ukuhola kuchaza kubuye kucacise lokho okusesihlokweni futhi yikhona okubalulekile embhalweni ngoba uma usufunde ngakho usuke usunolwazi lokuthi emzimbeni wendaba kukhulunywa ngani. Isibonelo, kulo musho othi, **Uvuleke amehlo**

**umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi.** Umbhali ekungeniseni kwakhe lombhalo, ubhale kwahambisana kanye nesihloko sendaba naso esichaza ngosizo eNkwezela. Umbhali ubhale lokhu kuhola ngendlela yokuthi abafundi babenogqozi lokuba bathande ukufunda nokuthi bezokwazi ukuthi umbhalo unika ulwazi okuyilona olunikwa abafundi. Kulesi sitatimente esithi **ubungaluqondi usizo okumele uluthole** lokho kusho ukuthi nakuba bekushiwo ukuthi bazothola usizo kodwa umphakathi ubungazi ukuthi olwani lolo sizo, ingakho inkosi Ngubane ithule inkulumo emayelana nezinhlelo zoMnyango wakhe ukuze bazocaciseleka bonke. Ukuvulwa komusho wokuqala okuyisingeniso akuchazwanga ukuthi ngubani oza nosizo kanti esihlokweni kucacisiwe lapho kuthiwe **Inkosi Ngubane nosizo eNkwezela.**

#### **4.7.2 Isenzakalo esingajwayelekile**

Lo mbhalo ushicilelwe njengesibonelo se-atikili yesenzakalo esingajwayelekile njengokuthi iNkosi Ngubane ihambele indawo yaseNkwezela okuyindawo yase makhaya, ubuye uhanjelwe nangezinye izikhulu ezivela eMnyangweni kaHulumeni, amakhosi kanye namakhansela. Kulo musho othi, **Uvuleke amehlo umphakathi waseNkwezela obungoluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi.**

UNgqongqoshe wenze isenzakalo esingajwayelekanga sokwethula izinhlelo eziyisikhombisa asiza ngazo umphakathi kakhulu lezi ezisiza abantu besifazane isibonelo, kulesi sitatimente, **Uhlelo oluqondene nabantu besifazane luvulele abesifazane amathuba amaningi omsebenzi njengoba sekukhona abanamabhizinisi okufuya izinkukhu, izingulube, owokwakha nezitini kanye namanye aphehwe abantu besifazane.** Kanye nezinhlelo ezisiza abantu abanezifo ezingalapheki njengengculaza kanye nokusizwa kwalezo zingane ezishiywa abazali bazo ngenxa yengculazi ngoxhaso lwezimali. Isibonelo, kulesi sitatimente esithi, **Izinhlelo eziqondene nalabo abanegciwane lengculaza nengculaza lusiza labo asebehaqwe yilesi sifo ngomxhaso wezimali ukuze bekwazi ukubhekana nezindleko zodokotela nokuthola ukudla okunomsoco.**

Esitatimeteneni esithi, **umphakathi obulapha obunganalo lonke lolu lwazi lokuthi ungasizakala kanjani, ubuyele emakhaya ungawuvali umlomo ngokusizakala ngolwazi okuthole kuNgqongqoshe iNkosi Ngubane.** Umbhali uveze ukuthi

ukungawuvali umlomo komphakathi kungenxa yalesi senzeko esingajwayelekanga ababengathembi ukuthi bazo sizakala ngalendlela.

Esinye isenzeko esingajwayelekanga ezinhlelweni ezethuliwe yilesa sokwakhiwa kwamahhovisi angamashumi ayisikhombisa nanye kwaZulu-Natal, kulo musho othi, **Lo mnyango ukuye ube nezinhlelo eziqondene nabantu abakhubazekile, waye wandisa amahhovisi ezenhlalakahle aba ngu71 lapha kwaZulu-Natal ukuze kunciphe izinkinga ababhekana nazo abantu abakhubazekile lapho bebhalisela izimpesheni.** Ngalokhu kuthula izinhlelo ezinjenga lezi esezibaliwe lokho kuzokwenza ukuthi kusizakale umphakathi waseNkwezela kulezi zinkinga obukade unazo.

#### **4.7.3 Ubudlelwane bamandla**

Lo mbiko uphathelene nobudlelwane bamandla. Ubudlelwane bamandla buqala lapho iNkosi Ngubane ezohambela endaweni yaseNkwezela. eBulwer ukuyokwethula inkulumo yakhe mayelana nezinhlelo zomnyango wakhe Umbhali usibikela ngongqongqoshe woMnyango wezeNhlalakahle Inkosi Ngubane ukuthi ukwazile noma ukhombise ukuthi unamandla ngokukwazi ukukhetha indawo okuyiyona ezonikwa usizo okuyindawo yaseNkwezela. Bona njengamakhosi ibona abanolwazi lokuthi umphakathi udingani ukuze uzokwazi ukuthuthukiswa njengoba ethule izinhlelo zezinto umphakathi ozidingayo esitatimenteni esithi, **ungqongqoshe wethule izinhlelo eziyisikhombisa asiza ngazo umphakathi.**

Igama elithi **inkosi** nje lilodwa lisho into eningi ngoba lisho umuntu ongaphezu kwabanye, okulalelwa yena uma ekhuluma ingabe ubeke into enhle noma embi akaphikiswa. Umphakathi awuyenzi into uma inkosi ingabikelwanga. Uqala uyonxusa kuyona phambi kokuthi wenze lokho ofuna ukukwenza. Ngakho kule atikili, umbhali usikhombisa ukuthi uNgqongqoshe usebenzise amandla eMnyangweni wezinhlalakahle ukufuna ukuthi umphakathi waseNkwezela uvezelwe ngalezi zinhlelo ezizokwethulwa. Isibonelo, kulesi sitatimente esithi, **Inhloso-ngqangi yalo mcimbi wukuthi umphakathi wazi ngezinhlelo uHulumeni azenzele wona umphakathi.** Okunye okukhombisa ukuthi unamandla ilapho etshela labo abanezinkinga ukuthi uma kukhona abangakutholi kufanele kubikelwe abomnyango kulesi sitatimente, **Inkosi Ngubane ithe umphakathi unelungelo lokuthola usizo, ngakho awuye eMnyangweni wezeNhlalakahle uyocela usizo.**

#### 4.7.4 Inkambiso yokwephula umthetho

Inkambiso yokwephula umthetho kule- atikili isengenzeka uma lokho kwethula inkulumo noma lezo zithembiso zingafinyeleli ebantwini base Nkwezela. Kungenzeka ukuthi umnyango uyikhiphe yonke imali yazo zonke izinhlelo zokusiza umphakathi, inkinga bese kuba ukuthi lolo sizo luyofinyelela yini kumphakathi. Enye inkambiso yokwephula umthetho yilena ethi uma umuntu efuna usizo akaye eMnyangweni wezeNhlalakahle, kodwa uma ufika khona uthole bathi alukho usizo njengakulomusho othi, **Inkosi Ngubane ithe umphakathi unelungelo lokuthola usizo, ngakho awuye eMnyangweni wezeNhlalakahle.** Igama elithi **unelungelo** lisho ukuthi wonke umuntu uvumelekile akukhethwe bala lamuntu ukuba athole usizo eMnyangweni wezeNhlalakahle.

Kulesi sitatimente esithi, **iphethe ngokuthi labo abanezinkinga ngezimpesheni abangazi ukuthi zidalwa yini, futhi uma kukhona izisebenzi zomnyango ezithintekayo zizothathelwa izinyathelo zomthetho.** Enkulumweni yakhe ubezama ukuchazela umphakathi ukuthi abantu abaningi banenkinga yokunqanyukelwa yimpesheni bebe bengazi ukuthi kusuke kwenzenjani, kodwa izisebenzi zoMnyango zisuke zinalo ulwazi lokuthi kusuke kwenzenjani. Ngezinye izikhathi uma ingangeni imali basuke benze isikhoshosho bazisebenzisela leyomali, ingakho ethi kumele bethathelwe izinyathelo abephula umthetho.

#### 4.7.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu

Umbhali ngokubhala ngale- atikili esihloko sithi, **Inkosi Ngubane nosizo eNkwezela** lapha ubeshisekela ukuthi kubekhona ubudlelwane phakathi kwabantu baseNkwezela, umnyango wezenhlalakahle kanye namakhosi. Ngokwethula inkulumo yakhe okuyiyona ebathokozise bonke abantu, lokho kwakhe okukhulu ukuxhumana kanye nobudlelwane phakathi komphakathi waseNkwezela. Inhloso yombhali ngokubhala le- atikili ukudlulisa umbiko othile ebantwini njengakulo musho othi, **Inhloso-ngqangi yalo mcimbi wukuthi umphakathi wazi ngezinhlelo uHulumeni ezenzele wona umphakathi.**

Kuyakheka ubudlelwane phakathi kwabantu lapho umbiki esibikela ngokuthi leyonkulumo ihambe kanjani yaze yagcinelaphi, kuyabokhona ubudlelwane phakathi kombhalo nalo osuke ewufunda.



Enye into eyenze ukuba kwakheke ubudlelwane phakathi kwamakhosi nomphakathi waseNkwezela ilapho ngesikhathi kumemezela ngomhlangano bonke abantu baphumelele ukufinyelela khona ngenxa yokuthi balangazelele ukuzwa ngezinhlelo ukuthi zizoqhutshwa kanjani njengoba bebengaqondi ngalolu sizo. Esitatimetheni esithi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi.**

Kulo mbhalo umbhali usebenzise ulimi olunothile olunekhono nobuhlakani ukuze ezophumelelise inhloso yakhe ngokubhala ngemibiko yezinkulumo. Lapha umbhali usebenzise ulimi olujwayelekile okusho ukuthi usebenzise ulimi olwaziwa nguwo wonke umuntu. Ekuvulweni komusho wokuqala okuyisingeniso usebenzise **uvuleke amehlo**, kuthi emigqeni wesibili kuleso singeniso esitatimetheni esithi, **ukuqwebuka kwawo amehlo**. Lapha umbhali usebenzise amagama ahlukene kodwa anencazelo efanayo ukugcizelela ukuthi uma uqala ukulubona-ke usizo oluzayo. Nalapho umbhali ekhipha uhlelo **Iwabesifazane** usebenzise **imbokodo** ukugcizelela ukuthi kumele bezibambe ngezabo izandla. Umbhali isihloko sakhe usibeke sacaca sathi bha ukuze umfundi kuzobalula kuyena uma efunda ngoba usuke esenalo ulwazi aluthole esihlokweni.

Lo mbiko ngenkulumo yeNkosi Ngubane ubukeka njengoliqiniso wokuthi uNgqongqoshe wethule izinhlelo eziyisikhombisa azosiza ngazo umphakathi. Isiqiniseko salokho sisithola kulo musho othi, **Lo mcimbi ubuhanjelwe nangezinye izikhulu ezivela eMnyangweni kaHulumeni, amakhosi kanye namakhansela.**

Okunye okuliqiniso ngenkulumo eyethulwe inkosi Ngubane kodwa abanye bengavumelani nakho kukulo musho othi, **Umphakathi obulapha obungenalo lonke lolo lwazi lokuthi ungasizakala kanjani, ubuyele emakhaya ungawuvali umlomo ngokusizakala ngolwazi oluthole kuNgqongqoshe Inkosi Ngubane.**

### **Ukukhethwa kwamagama olimi**

Umbhali usebenzise ulimi oluphakathi nendawo kanye nobuciko bokubhala ukuze abafundi bezozwa ngayo yonke inkulumo yalelo nalelo gama elibekwayo enkulumweni. Umbhali ubuyele asebenzise ulimi olukhululekile ngombono nangemizwa ephethwe umuntu ukuze wonke umuntu engabinankinga uma efunda. Umbhali kule atikili ugcizelela izenzo njengalezi ezithi, **usizo** okuyilona olwenza umphakathi waseNkwezela ungawuvali umlomo. Igama **inkulumo** okuyilona eliyisisusa sokuthi kuhlanganwe kanye negama elithi **zinhlelo** okuyizona eziyinhloso yokuthi kwethulwe leyo nkulumo. Umbhali

ekusetshenzisweni kolimi lwamagama ubuye afake isabizwana sokukhomba nesabizwana soqobo. Isabizwana sokukhomba ilapho esebenzise **lo** mcimbi, **lesi** sifo ukugcizelela lokho ebesevele esekhulume ngakho, lapho umbhali ubalekela ukuphindaphinda amagama awodwa. Isabizwana soqobo esithi **wona** naso esisebenza ukugcizelela okuthile. Naso sibuye sisebenze ukuchaza into ebekuvele sekukhulunywe ngayo. Elinye igama elisebenza njengomnini yileli elithi **yakhe** okusho ukuthi kwethulwa inkulumo yakhe. Konke lokhu okusetshenziswe embhalweni kubeka ukuxhumana okuhle ngenhloso yenhlobo yombhali. Umbhali usebenzise izichasiselo zolimi lwamagama okuyisisusa noma umsuka wesakhiwo sokuqala sombhalo kanye nesichasiselo.

Kule- atikili umbhali akusiyena ochaza yonke into eyenzakalayo emaqondana naye kodwa usetshenziselwa ukudlulisa umbiko yokushiwoyo okusemthethweni. Umbiko okhishwayo usebenza ukumela okushiwoyo okuyiqiniso kodwa abanye abangavumelani nakho njenga sesitatimenteni esithi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi.**

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Ukuxhumana kwezehlo zezindaba imvamisa zicacisa ngezimbili izakhiwo, okuwulimi lwamagama kanye nokuqhathanisa. Umbhali usebenzise ulimi lwamagama akhethiwe ukuze ezothola ukuxhumana okuthile nenhloso ngenhlalo. Amagama asetshenziswayo olimini anezenzo, amabizo kanye nemisho ekhethiwe eyisiqalo sesisusa umbhali awasebenzisayo embhalweni ngenhloso yokuthola ukuxhumana okuthile.

Ukukhethwa kwemisho engumsuka wokuqala kunikela ekuhlanganeni phakathi komfundi kanye nombhali. Lapho umfundi esazi ngomumo wokuqala womusho, lapho usuke esezakhela umfanekiso mqondo wokuthi umbhali uzokhuluma ngani kumbhalo. Lapho umbhali eqalisa ngomusho othi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa komphakathi**, umusho wokuqala uvumelana nesihloko, **Inkosi Ngubane nosizo eNkwezela**. Okuyinhloko yomusho kulo mbhalo. Ukusebenza kwesiqalo sesisusa somusho kuhlanganisa umbhali kanye nabafundi ekwazini umbhalo. Isibonelo njengakulesi sihloko, **Inkosi Ngubane nosizo uNkwezela** lapha umfundi noma umphakathi ufisa ukwazi ukuthi yiluphi lolu sizo azoza nalo.

## Ukukhethwa kwamagama olimi

Umbhali embikweni wenkulumo kaNgqongqoshe Inkosi Ngubane usebenzise izenzo kanye namabizo. Igama elithi **usizo** liyisenzo esisuselwa embikweni wokuthi kuzosizwa umphakathi waseNkwezela. Igama elithi **inkulumo** yilona eliyisisusa sokuthi kuzovelwa nosizo olunjani, Leli gama liyisenzo esisuselwa kwigama **khuluma**. Igama **izinhlelo** liyisenzo. Yilona abantu noma umphakathi olindele ukuzwa kakhulu ngalo ngoba kulo mbiko kuthiwa uNgqongqoshe wethule izinhlelo eziyisikhombisa azosiza ngazo umphakathi. Igama **xhasa** liyisenzo esigcizelela ukuthi kuzo zonke lezi zinhlelo eziyisikhombisa, lolo nalolo hlelo luzoxhaswa ngemali.

## Ukuqhathanisa kanye nokuguqulela amagama

Ukusetshenziswa kokuqhathanisa kanye nokuphambanisa kumele ukugcizelela okuthile okushiwoyo kumbhalo njengakulo musho olandelayo, **Lo mcimbi ubuhanjelwe nangezinye izikhulu ezivela eMnyangweni kaHulumeni, Amakhosi kanye namakhansela**. Igama **nangezinye** liwukuqhathanisa okusho ukuthi Inkosi Ngubane iqhathaniswa namanye amakhosi. Kunamanye amagama umbhali awasebenzisile embikweni wakhe lawo amagama abizwa ngokwahlukile kodwa asho into efanayo kulesi sitatimente, **uvuleke amehlo** umphakathi waseNkwezela kanye nasesitatimenteni esithi, **Ukuqwebuka kwawo amehlo**, kusho ukuthi lamagama ukuvuleka nokuqwebuka asho into eyodwa. Amanye amagama asho into efanayo kodwa ahlukile uma uwabiza athi, **abesifazane**, kulesi sitatimete esithi, **Uhlelo oluqondene nabantu besifazane luvulele abesifazane amathuba amaningi omsebenzi**, naleli elithi, **imbokodo** kulo musho othi, **Lokhu kuye kwabonisa ukuthi imbokodo iyakwazi ukuzibambela yona mathupha**.

### 4.7.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu

#### 4.7.6.1 Isakhiwo sohlobo lokubhala

Lo mbhalo uhlelwe ukuze uzosikhombisa ngesakhiwo sohlobo lokubhalwa kombiko kanye nenhloso yokuxhumana kombhali nangokuqonda ngokubhala kwakhe. Umbhali ubhale lo mbiko ngokwethulwa wenkulumo yeNkosi Ngubane kubantu noma kumphakathi waseNkwezela. Inhloso yokudlulisa lombiko ukudlulisela kubafundi umsebenzi oncomekayo eMnyangweni wezeNhlalakahle noThuthukiswa koMphakathi kanye nokwazisa eminye imiphakathi ukuthi akusibo bodwa abazothola usizo nentuthuko iseza kweminye imiphakathi.

Isihloko salo mbhalo esithi, **Inkosi Ngubane nosizo eNkwezela** umbhali usethule njengombiko owethulwa ngenkulumo njengoba uNgqongqoshe ubeyothula ngezinhlelo ezizokwenziwa ukuze kuzosizakala umphakathi waseNkwezela. Umbhali udlulisele lombiko wenkulumo kubantu / kubafundi ngenhlaso yokuthi bayafisa ukwazi ngalolo sizo oluyokwenziwo oluvela eMnyangweni wezeNhlalakahle. Ngesikhathi abafundi befunda ngesihloko baye babo nentshisekelo yokufisa sengathi ngabe sebefundile ngombhalo wonke.

Inhloso yombhali ukuba asibikele ngalombiko ukufuna ukukhombisa abafundi ngesakhiwo sohlobo lokubhala kombiko ngokuxhumana kwezehlo ukuthi kuhleleka kanjani. Isibonelo, le- atikili inesihloko okuyisona esiyindawo yokuqala **Inkosi Ngubane nosizo eNkwezela** nokuvulwa komusho okuthiwa ukuhola noma isingeniso kulesi sitatimente esithi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezenhlalakahle nokuThuthukiswa koMphakathi**. Lapha kube khona ukuhlanguka phakathi kwesihloko kanye nesingeniso umehluko wukuthi isingeniso sona siyacacisa kanti isihloko sikushiya nombuzo.

Imvamisa inkulumo engumbiko iye iveze obala ukuthi ubani osuke ebika ngaleyo ndaba njengakule- atikili nguNkomo Sikwilima.

Umbhali uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo nokuhlanganisa abafundi kanye nombhalo, umbhali kanye nombhalo ngokwawo, nalezo zincazelo eziphethwe umbhalo ukwedlulisa ulwazi emhlabeni wonke. Kule- atikili umbhali usuke engekho ngesikhathi kwethulwa indaba noma inkulumo konke yena asuke ekubhala kusuke kungumbiko asuke ewutholile ngaleyo nkulumo bese kuthi yena umsebenzi wakhe kube ukubhala. Lo mbhalo ubuye ube nomzimba okuyisimo sesibili lapho othola umbhali esesibikela ngombiko awutholile ngezinhlelo azithulile uNgqongqoshe azosiza ngazo umphakathi. Sibuye sithole nesiphetho senkulumo esiphuma eNkosini Ngubane kulesi sitatimente esithi, **Iphethe ngokuthi labo abanezinkinga ngezimpesheni abangazi ukuthi izinkinga zidalwa yini, futhi uma kukhona izesebenzi zomnyango ezithintekayo zizothathelwa izinyathelo zomthetho**. Umbhali kudluliselwe lombiko kuyena ukuze naye ezodlulisela ulwazi lokuthi kwenzakalani emphakathini, enhlalweni kanye naphakathi kwabantu esitatimenteni esithi, **ubuyele emakhaya ungawuvali umlomo ngokusizakala ngolwazi aluthole kuNgqongqoshe Inkosi Ngubane**.

#### **4.7.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Le- atikili ibhalwe ngokuhlangana kwesihloko nangokuvulwa komusho okuthiwa ukuhola noma isingeniso. Kulo mbhalo isihloko sithi, **Inkosi Ngubane nosizo eNkwezela**. Lesi sihloko sivele njengombiko kulo mbhalo, kanti ukuhola khona kusho into eyodwa nesihloko, umehluko ukuthi isingeniso sona sibeka kucace ukuthi kwenzakaleni kanti isihloko sigcina sikushiye nombuzo njengakulesi esingenhla sikushiya nombuzo othi, ingabe usizo olunjani lolo ezofika nalo. Isibonelo sesingeniso kulo musho othi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi**. Esihlokweni umbhali uphinde yonke incazelo ayibikelwe, leyo ncazelo imumethe ulwazi olusesingenisweni. Lapha umbhali uzama ukucacisa ukuthi sihloko sinakho konke okusemzimbeni kanti umzimba ubuye uphinde lokho okusesihlokweni. Umbhali ubike ngalo mbhalo ngalokho okade kuxoxwa noma ngaleyo nkulumo okade yethulwa ngezinhlelo zoMnyango wezeNhlalakahle.

##### **4.7.6.2.1 Isihloko / ukuhola: Indima yobudlelwane phakathi kwabantu**

Isihloko iyona nto ebaluleke kakhulu embhalweni. Umbhali usuke enalo ulwazi lokuthi indaba noma inkulumo imayelana nani, kodwa okusuke kubaluleke kunakho konke ukuthi leyo ndaba uzoyipha isihloko esithini, bazosithanda yini abafundi lesi sihloko. Kulesi sihloko, **Inkosi Ngubane nosizo eNkwezela**, lesi sihloko sibhalwe ngendlela yokuthi umfundi abe nolwazi lokuthi sikhuluma ngani. Imvamisa yezihloko ziye zishiye umfundi enombuzo noma enokushisekela ukufisa ukwazi ukuthi indaba izoqhubeka kanjani. Njengakulesi sihloko abafundi noma umphakathi waseNkwezela unesifiso sokwazi ukuthi ingabe yiluphi-ke lolu sizo Inkosi Ngubane ezoqhamuka nalo. Ingakho siyindawo yokuqala engumbiko eyakhelwe ukuthi ihehe abafundi ukuba babe nothando lwemibhalo eyahlukahlukene esemaphephandabeni. Uma umfundi efunde ngokucacile ngesihloko kubalula ukwazi ngolwazi olumemethwe yileyo ndaba. Kodwa uma isihloko singabhalekanga kahle, akekho oba nomdlandla wokufunda ngalowo mbiko. Isihloko sibuye sihlanganise noma sihlobanise umfundi nombhalo ngokwawo ngenhloso yokuxhumanisa nangenhloso yenhlalo.

Ngaphambi kokuthi Inkosi Ngubane izokwethula inkulumo yayo bekunokugxeka okukhona emphakathini ngalolu sizo obelungaqondakali ukuthi uzolithola esitatimenteni esithi, **Uvuleke amehlo umphakathi waseNkwezela obungaluqondi usizo okumele uluthole**

**eMnyangweni wezeNhlalakahle nokuThuthukiswa koMphakathi.** Ngakho ukungaluqondi usizo.

#### **4.7.6.2.2 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo olukhulu oluncikile lwesakhiwo**

Umzimba ungukuma kwesibili kwengxoxo yenkulumo ngombiko wezindaba ezibuhlungu ngoba ulandela isihloko esiyindawo yokuqala embhalweni. Umbhali lokho asuke ekucacisa embikweni wakhe ngokusukela esihlokweni nakuba sona sikushiya nombuzo. Emzimbeni yilapho umbhali esesivezela ngosizo azoluletha kubantu baseNkwezela njengoba esho kulo musho othi, **Inhloso-ngqangi yalo mcimbi wukuthi umphakathi wazi ngezinhlelo uHulumeni azenzele wona umphakathi.** Umzimba wendaba usebenza ukusho incazelo emelwe ukuvulwa kwesihloko:

##### **4.7.6.2.2.1 Ukucubungula**

Umbhali kulombiko usicacisela ngento eyenze ukuthi umphakathi waseNkwezela ubone ukuthi Inkosi Ngubane ize naluphi usizo kulo musho othi, **Ukuqwebuka kwawo amehlo kulandele ukuhambela kukaNgqongqoshe walo Mnyango, Inkosi uNyanga Ngubane kule-ndawo yase Nkwezela eBulwer ukuyokwethula inkulumo yakhe maqondana nezinhlelo zomnyango wakhe.**

##### **4.7.6.2.2.2 Isisusa kanye nomphumela**

Isisusa salo mbhalo ukuyokwethula inkulumo yakhe emayelana nosizo kubantu baseNkwezela ukuze bezokwazi ngezinto ezizokwenzeka neziqhubekayo emphakathini, kulesi sitatimente esithi, **Inhloso-ngqangi yalo mcimbi wukuthi umphakathi wazi ngezinhlelo uHulumeni ezenzele wona umphakathi.**

Umpfumela walo mbiko wenkulumo yeNkosi Ngubane wukuthi emva kokuthi esebathulele ngezinhlelo eziyisikhombisa azosiza ngazo umphakathi lokho kwenze ukuthi umphakathi ubenethemba kanye nokujabula estatimenteni esithi, **Umphakathi obulapha obungenalo lonke lolu lwazi lokuthi ungasizakala kanjani, ubuyele emakhaya ungawuvali umlomo ngokusizakala ngolwazi oluthole kuNgqongqoshe INkosi Ngubane.**

##### **4.7.6.2.2.3 Isizathu esivumelekile sokukhishwa kwemibiko**

Ekukhishweni kwalo mbiko umbhali, ubufakazi esikutholayo okuvela kwiNkosi Ngubane lapho ethula inkulumo ukuthi kwakungasiye yedwa owayekulowo mcimbi emushweni othi,

**Lo mcimbi ubuhanjelwe nangezinye izikhulu ezivela eMinyangweni kaHulumeni, Amakhosi kanye namakhansela.**

Obunye ubufakazi sibuthola lapho esethulela izinhlelo eziyisikhombisa asiza ngazo umphakathi. Esinye isizathu sokuba kukhishwe umbiko omayelana nosizo eNkwezela kusesitatimenteni esithi, **wukuthi umphakathi wazi ngezinhlelo uHulumeni azenzele wona umphakathi.**

#### **4.7.6.2.2.4 Inggikithi yenkulumo**

Inggikithi yalendaba itholakala lapho Inkosi Ngubane yazisa ngosizo oluzoba khona endaweni yaseNkwezela kulesi sitatimente esithi, **Ukuqwebuka kwawo amehlo kulandela ukuhambela kukaNgqongqoshe walo Mnyango, Inkosi uNyanga Ngubane kule ndawo yaseNkwezela eBulwer ukuyokwethula inkulumo yakhe maqondana nezinhlelo zoMnyango wakhe.** Ibuye itholakale lapho ethula izinhlelo eziyisikhombisa asiza ngazo umphakathi njengohlelo okunakekelwa kwezingane ngokuthi uxhase izingane ezingaphansi kweminyaka eyishumi nane, ngohlelo olusiza intsha engawutholi umsebenzi njalo-njalo.

#### **4.7.6.2.2.5 Isinqumo**

Kulo mbhalo isinqumo salo mbiko ngosizo eNkwezela luthathwe INkosi Ngubane kanye noMnyango wezeNhlalakahle nokuThuthukiswa komphakathi. Isinqumo abasithathile babone ukuthi sizowunelisa umphakathi. Nokuthi bazinqumele ukuthi bazokwethula izinhlelo eziyisikhombisa abazosiza ngazo umphakathi. Esinye isinqumo abasithathile uma umphakathi ungalutholi usizo kulesi sitatimete esithi, **Iphethe ngokuthi labo abanezinkinga ngezimpesheni okungaziwa ukuthi izinkinga zidalwa yini, futhi uma kukhona izisebenzi zoMnyango ezithintekayo zizothathelwa izinyathelo zomthetho.**

#### **4.7.6.2.2.6 Ulwazi olushayo ngokuphindelela: Ukuphinda iphuzu lamandla okushayana**

Umbhali embikweni wakhe usebenzise ukuphinda-phinda ukugcizelela indikimba evezwe esihlokweni nebuye yaphindwa embhalweni. Ubuye wasebenzisa ukugcizelela isimo noma indlela yombhalo. Lokhu kuphindaphinda kusesimweni sokuthi kuphindwe igama elilodwa noma afanayo. Kulo mbhalo osihloko sithi, **INKosi Ngubane nosizo eNkwezela** umbhali usebenzise ukuphindaphinda kaningi. Usebenzise igama **–vuleke** kanye **nokuqwebuka**, lamagama ayizenzo ezisho into efanayo kodwa ahlukeno ngokubhalwa. Elinye igama

eliphindekile ileli elithi **imbokodo** nelithi **abesifazane**, lamagama achaza noma asho into eyodwa abantu besimame umehluko wawo ukuthi abizeka ngokwahlukene. Omabili lamagama angamabizo muntu. Elinye igama elithi **usizo**, leli gama yilona eliyindikimba yalombhalo ngoba yonke indaba ikhuluma ngalo. Leli gama liphindaphindeke kaningi kule- atikili futhi liyisenzo. Igama **asiza** isenzo esenkathini yamanje, lapha umbhali usibikela ukuthi zingaki izinhlelo asezethulile asiza ngazo umphakathi. Igama **luzosiza** liyisenzo esenkathini ezayo, lapho umbhali usicacisela ngezinhlelo ezizosiza leyo ntsha engasebenzi. Igama **lusiza** lisenkathini yamanje lucacisa ukuthi vele luyasiza kwakhona manje. Igama **izinhlelo** liphindaphindeke kaningi kule- atikili. Leli gama livezwe njengebizo okuyilona eligcizelela ukuthi uNgqongqoshe waya eyokwethula inkulumo yakhe ngezinhlelo eziyisikhombisa azosiza ngazo umphakathi wakhe. Lapha umbhali ubhala igama **uhlelo**, lapha usebenzise ubunye bebizo ezama ukuhlukanisa lelo nalelo hlelo njengoba ziyisikhombisa. Negama elithi **uxhaso** oluyisenzo liphindaphindeke kaningi kulo mbhalo. Igama **uxhase** ichaza ukuthi uNgqongqoshe uxhase izingane ezineminyaka emngaki wabuye waxhasa ngezindawo zokuhlala. Igama **azoxhaswa**, leligama lichaza into esazokwenzeka njengokuthi intsha enamakhono amabhizinisi ayo azoxhaswa nguMnyango wezeNhlalakahle. Igama **ngomxhaso** licacisa ngaleyo mali ephuma kuHulumeni esiza labo abahaqwe izifo ukuze bezokwazi ukubhekana nezindleko zodokotela.

#### **4.7.7 Izindaba nokulandwayo**

##### **4.7.7.1 Imithetho ngenhlalo**

Umbhali kulo mbhalo usilandisa ngombiko wezinhlelo ezizokwenziwa ukusiza umphakathi ontulayo njengowaseNkwezela ukuze nawo uzohlumula kulezi zinhlelo uHulumeni azivezile ekusizeni umphakathi. Umphakathi waseNkwezela ubuwazi ngemibiko yokuthi kuzofika uNgqongqoshe nosizo, kodwa ungazi ukuthi lolo sizo olwani kulesi sitatimente esithi, **obungaqondi usizo okumele uluthole**.

Lo mbhalo ubhalelwe ukuba udlulise ngombiko ngokubaluleka kwamakhosi. Eminye imiphakathi iyayihlonipha futhi iyayilalela imithetho yamakhosi ayo ingakho uma kuqala usizo leyo miphakathi isheshe ikhumbuleke.

Injongo yalokhu kulanda ukwazisa abafundi ngokuthi ikhona imibiko eliqiniso kanye nengasilo iqiniso ngoba kungenzeka ukuthi bekuthathe njengeqiniso okushiwoyo



okwethulwe uNgqongqoshe kodwa bebuye bethi sizobona sekwenzeka. Ngalokho kubalulekile ukuthi umbiko ube liqiniso.

Ngokombiko wombhalo uNgqongqoshe wethule zonke izihlelo ezidingwa umphakathi kakhulu ukuze ezofeza yonke imithetho edingwa uMnyango wezeNhlalakahle nokuThuthukiswa komphakathi. Umsebenzi wamakhosi iwona owokusiza umphakathi kulo musho, **Inkosi Ngubane ithe umphakathi unelungelo lokuthola usizo, ngakho awuye eMnyangweni wezeNhlalakahle uyocela usizo.**

#### **4.7.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini**

Inkosi Ngubane kanye noMnyango wezeNhlalakahle ungathathelwa izinyathelo uma ungazifezi lezizinhlelo eziyisikhombisa ezithembise ngazo umphakathi ukuthi uzowusiza. Ngalokho lesi sithembiso singababeka enkingeni esitatimenteni esithi, **uNgqongqoshe wethule izinhlelo eziyisikhombisa asiza ngazo umphakathi.**

Umphakathi nawo uma ufuna usizo ngendlela okungesiyo njengokuthi ubhalise abantwana abangekho ngenxa yokufuna isondlo esingekho emthethweni kungaba beka enkingeni. Okunye ukulanda okungafaka abasebenzi boMnyango wezeNhlalakahle yilokhu kokuchazela abantu into okungesilo iqiniso ngenhloso yokuthi bengalutholi usizo kulo musho othi, **Iphethe ngokuthi labo abanezinkiniga ngezimpesheni ezingaziwa ukuthi zidalwa yini, futhi uma kukhona izisebenzi zoMnyango ezithintekayo zizothathelwa izinyathelo zomthetho.**

Ngokwesiphetho, le- atikili iwuhlobo lombiko ophathelene nokuxhumana kwezehlo. Ibhale ngombiko ngenkulumo eyethulwe nguNgqongqoshe woMnyango wezeNhlalakahle. Iphathelene nokuxhumana nomphakathi ngokwembiko yenkulumo. Inhloso yalo mbhalo ukwazisa abantu ngenguquko ezoba khona emphakathini wabo, ikakhulu leyo nguquko ezosiza labo bantu abantulayo.

Lo mbhalo ufundisa abantu ukuthi yonke into iyahlelwa okusho ukuthi naleyo miphakathi okungakafinyeleli usizo khona nabo abalinde kusaziwa nakubona. Okusho ukuthi uhulumeni noMnyango wezeNhlalakahle usazimisele ukusiza imiphakathi.

#### 4.8 I-ATIKILI YESIKHOMBISA

Ilanga: Julayi 24, 26, 2006

Ikhasi Lesibili

#### ISIHLOKO SE- ATIKILI: SISEPHEZULU ISIBALO SEZINGANE EZIBHAJWE EMISEBENZINI ENGABULALA IKUSASA LAZO

Umbhali wale- atikili ukhiphe umbiko ovela eMnyangweni wezabasebenzi kanye nezokuthutha wawubhekisa kwinhlobo yomphakathi kanye nokungavikeleki kwamalungelo abantu okuyiwona athikameza umhlaba wonke. Ukuvezwa noma ukubhalwa kwesihloko yikhona okukhombisa ukuthi umbhali unekhono futhi unolukhulu ulwazi lokwazi ukuheha noma ukudonsa abafundi ukuba baqhubeke nokufunda umbhalo.

Lo mbhalo uwuhlobo lombiko wezindaba ezibuhlungu eziphathelele nokuxhumana kwezehlakalo ezifaka ukukhishwa kwemibiko emaphephandabeni ukuze kuzokwaziswa umhlaba wonke ngezindaba ezinzima eziwukuhlukunyezwa kwezingane okuyinto embi futhi engavumelekile njengakulesi sihloko esithi **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo**. Ukuxhumana okukhona kwezehlakalo kule atikili kumayelana nesibalo esiphezulu sokusetshenziswa kwezingane ezincane imisebenzi engaphezu kwazo kulesi sitatimente, **Zibalelwa kwezi-3 miliyoni izingane ezenza le misebenzi njengoba ezolimo kuyizo ezibamba phambili ngokusetshenziswa kwezingane**. Okunye kwesihloko ukuthi izingane zisuke zizitshela ukuthi zithole umsebenzi kanti zisuke ziqashwe ngezinye izigebengu ukwenza ukungcola kulesi sitatimente, **okunye okuvela kule ngqungquthela wukuthi izingane zibuye zisetshenziswe yizinswelaboya ukwenza ubugebengu**. Ezinye izehlakalo ezikhona ezenziwa ngabantwana ngoba kusuke kusho abantu abadala ukuthi abayenze kulesi sitatimente, **yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi**.

Okunye okuyisehlo ukusebenza kwabantwana emakhaya ngenxa yokuthi akasekho omdala okunguyena ozokwenza lowo msebenzi kulesi sitatimente, **ezindaweni zasemakhaya iningi lezingane ligcina lisebenza ngesimo sokuthi sekuyizo ezibheke amakhaya ngenxa yokuba kubi kwesimo okudalwa yisifo sengculazi**.

Kulo mbhalo umbhali ukhiphe lombiko ukuqwashisa labo abasaqasha izingane ezingaphansi kweminyaka eyishumi nanhlanu ukuthi akukho semthethweni futhi uzobekwa icala otholokala ehlukumeza amalungelo ezingane.

#### **4.8.1 Ukuhola okuphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: uhlobo lokuhlaziya kokubhala**

Kulo mbiko umbhali usebenzise ukuhola ukugcizelela lokhu okushiwo yisihloko kulo musho, **Siphezulu isibalo sezingane ezincane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emosha ikusasa lazo eNingizimu Afrika.** Ukuhola khona kuhlukile kunesihloko ngoba khona kubeka into icace kuwo wonke umfundi kanti isihloko sona sihlale sikushiye unombuzo njengakulesi sihloko, **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.** Umbhali usebenzise igama **ezibhajwe** eliyisenzo esichaza ukuthi zingene shi futhi azisakwazi nakuphuma kulo msebenzi ezikuzo. Ngalokho uma umfundi esefundile ngokuhola uba nakho ukuvuleka komqondo noma ukucaciseleka kokuthi le ndaba ixoxa ngani. Ukuhola futhi yikhona okuyisingeniso sendaba esiphethe konke lokhu okusuke kushiwo esihlokweni. Ngalokho kubalulekile ukuthi ukuhola kuhambisane kanye nesihloko.

#### **4.8.2 Isenzakalo esingajwayelekile**

Lo mbhalo ushicilelwe njengesibonelo se-atikili yesenzakalo esingajwayelekanga. Siyisenzeko esingajwayelekanga ngoba kudala ingane ibisebenza ekhaya kodwa ingenziswa izinto ezenziwa abantu abadala kulesi sitatimente, **siphezulu isibalo sezingane ezisencane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emosha ikusasa lazo eNingizimu Afrika.**

Esinye isenzakalo esingajwayelekile yilesi sokuthi abantu bakithi abahlalanga phansi bathula ngalokhu abakubona kwenzeka ezinganeni, yingakho baze bahlangana ukuze kuxoxiswane ngalokhu kunyuka kwesibalo sezingane ezisebenza zisencane esitatimenteni esithi, **Lokhu kuvele ngoLwesine engqungqutheleni ethathe izinsuku ezintathu eBoksburg eyenzelwe ukwehlisa izinga lezingane ezingabasebenzi eNingizimu Afrika, Swaziland, Lesotho, Botswana naseNamibia.** Okunye okungajwayelekile ukusebenzisa abantwana abancane ikakhulukazi laba abaneminyaka emihlanu kullesi sitatimente esithi,, **“UHulumeni wakuleli ucabangela ukuthi zingama-32.5% izingane eziphakathi kweminyaka emihlanu neli-14 ebezisebenza ngenyaka we-1999.**

Esinye isenzakaliso esingajwayelekile okutholakala engqungqutheleni kokuthi izingane zibuye zisetshenziswe yizinswelaboya ukwenza ubugebengu esitatimenteni esithi, **“kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo, yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi.** Isenzeko esingajwayelekile esimenyezelwe nguNkosazane Aiello kulo musho othi, **UNkosazane Aiello unxuse ukuba imfundo yomahhala kuzomele inikezelwe kubantwana abahlwempu ngokukhulu ukushesha.**

#### **4.8.3 Ubudlelwane bamandla**

Lo mbiko wale- atikili uphethe ubudlelwane bamandla. Ubudlelwane bamandla ukuthola lapho abantu abadala bexhaphaza abantwana abancane ngemisebenzi engaphezu kwabo kanye nokubenzisa izinto ezingalunganga ezingephezu kwabo njengakulesi sitatimente , **zibalelwa kwizi-3miliyoni izingane ezenza le misebenzi njengobo ezolimo kuyizo ezihamba phambili ngokusetshenziswa** kwezingane, lokhu kuvezwe nguMnyango wezeMisebenzi kule ngqungquthela.

Obunye ubudlelwane bamandla kutholakala lapho izingane zisetshenziswa yizinswelaboya ukwenza ubugebengu. Okusho ukuthi izingane zisuke zingenawo amandla angaphezu kwalezi zigebugu yingakho nje zivuma nokwenza into engalungile, njengakulesi sitatimente, **“Kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo, yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi.**

Ukuhlukumeza umntwana ngocansi nalapho kusuke kusetshenziswa amandla ngoba umntwana usuke engathandi kodwa njengoba esuke esekhoniwe ukuthi uzoyenza leyonto isuke ingekho into angaphinde ayenze ngoba lo osuke emphoqile ukuthi akenze leyonto kuyena kusuke kuwukungena kwemali kulesi sitatimente esishiwoyo **sokudayisa ngomzimba.**

#### **4.8.4 Inkambiso yokwephula umthetho**

Le- atikili icacisa ngohlobo lwenkambiso yokwephula umthetho. Esihlokweni sale-atikili esithi, **sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo,** lapha umbhali ucacisa ngokuthi kuwukwephula umthetho ukusebenzisa izingane umsebenzi ongaphezu kwamandla azo. Njengoba umbhali esebenzise igama ezibhajwe

uzama ukusicacisela ukuthi zingene shi kuleyo misebenzi azisakwazi nokuphuma, ingakho ethi ubulala ikusasa lazo.

Kuwukwephula umthetho ukuhlukumeza abantwana abancane ngomsebenzi ikakhulu njengoba benza imisebenzi yabantu abadala kulesi sitatimente esithi, **Zibalelwa kwizi-3miliyoni izingane ezenza le misebenzi njengoba ezolimo kuyizo ezihamba phambili ngokusetshenziswa kwezingane.** Kuwukwephula umthetho ukusebenzisa izingane eziphakathi kweminyaka emihlanu kanye neyishumi nane kulesi sitatimente esithi, **“Umthetho uthi umqashi otholakala eqashe ingane eneminyaka engaphansi kweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala enecala.**

Okunye okuyinkambiso yokwephula umthetho yilokhu kusetshenziswa kwabantwana ngendlela enobugebengu kanye nokungcola. Indlela yobugebengu njengokuthi kuntshontshiswe izingane ukuhlukunyezwa kwamalungelo abantwana njengokufundiswa ezocansi besebancane njengakulesi sitatimente, **Ukudayisa ngomzimba bekungenye yezinto eyenyuke kakhulu emakhaya ngenxa yobubha.**

Okunye okuwukwephula umthetho ilapho umzali engafuni ukuthi umntwana wakhe aye esikoleni ngoba abanye ikakhulu obaba esikhathini sakudala babengavumi ukuthi abantwana bamantombazane baye esikoleni. Babeye bathi asikho isidingo sokuthi baye esikoleni ngoba bona bazohamba bayogana, kumele benze umsebenzi wasekhaya, balime batheze izinkuni bakhe namazi. Esitatimenteni esithi, **Ngokomthetho wezemfundo lapha eNingizimu Afrika ingane eneminyaka esukela kweyisikhombisa kuya kweli-15 iphoqelekile ukuba iye esikoleni”,** kusho uNksz Aiello ophethe ngokuthi abazali basuke benza icala uma bengabavumeli abantwana baye esikoleni.

#### **4.8.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu**

Umbhali ubhale ngale- atikili ngenhloso yokushisekela ubudlelwane phakathi kwabantu. Indlela asebenzise ngayo ulimi, ulusebenzise ngendlela yokuthi kuthi nalo osuke efunda ewuzwe umsoco wamazwi umbhali awabekile. Ulimi alusebenzisile olunekhono kanye nobuhlakani olwenza ukuthi wonke umuntu efinyelele ekulufundeni. Ngokubhala isihloko esilula futhi esicacile kuwo wonke umfundi, ngalokho ubezakhela ubudlelwane nabantu kulesi sihloko, **sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.**

Umbhali lapho ebhala ngezindaba ezibuhlungu uba nesiqinisekiso sokuthi wonke umfundi uzoyizwa lento esuke eyisho, ingakho nje esebenzisa nolimi olulula lapho umfundi engeke efunise ukuthi ingabe ufuna ukukhuluma ngani, nalapho usuke ezakhela ubudlelwane kanye nokuzixhumanisa nabantu ngombhalo.

Imvamisa imibiko ekhishwayo iyiqiniso nakuba abanye basuke bengavumelani nayo. Kuyiqiniso ukuthi siphezulu isibalo senzingane ezibhajwe emisebenzini engabulala ikusasa lazo lokho sikuthola kulesi sitatimente, **lokhu kuvele ngoLwesine engqungqutheleni ethathe izinsuku ezintathu eBoksburg eyenzelwe ukwehlisa izinga lezingane ezingabasebenzi eNingizimu Afrika, Swaziland, Lesotho, Botswana naseNamibia**. Abanye abakuvumi okushiwoyo ngoba bathi abantwana kumele baqale ukufunda umsebenzi emakhaya besebancane njengakulesi sitatimente, **ezindaweni zasemakhaya iningi lezingane ligcina lisebenza ngesimo sokuthi sekuyizo ezibheke amakhaya ngenxa yokuba kubi kwesimo okudalwa yisifo sengculazi**.

### **Ukukhethwa kwamagama asetshenziswe njengolimi**

Kule- atikili umbhali usebenzise amabizo kanye nezenzo. Igama lokuqala alisebenzisile elithi **izingane**. Yonke indaba ikhuluma ngezingane. Leli gama liyibizo elisho into efana nabantwana abancane. Kulo mbhalo ingane ithathwa njengeneminyaka engaphansi kweyishumi nanhlanu. Ngakho-ke indikimba yalo mbhalo imayelana nezingane ezisebenzisa imisebenzi engaphezu kwazo. Igama **ukubhajwa** liyisenzo esisho ukungena shi entweni nokungalula ukuthi usheshe uphume kuyo. Njengakulo mbhalo uthola ukuthi abaqashi ikakhulu abezolimo kanye nalabo abaqasha abantwana ukubasebenzisela ubugebengu, ebantwaneni kuba lukhuni ukuba baphume kuleyonkinga abasuke bekuye njengakulesi sitatimente, **uMnumzane Dawie Bosch ongumcebisi ophezulu ekukhuculelweni kwezinhlobo ezingezinhle zemisebenzi eyenziwa izingane, uthe ucwaningo olwenziwe ngonyaka we-1999 luveze ukuthi i-1,7mln yezingane kuleli beyenza imisebenzi enzima, lolu cwanningo luveze ukuthi izingane zisebenza amahora angama-24 zitheza izinkuni zikha namanzi**.

Igama elithi '**bulala**' liyisenzo kule atikili elichaza ukuphelelwa ikusasa kule misebenzi eyenziwa izingane engabulala ikusasa lazo njengakulesi sitatimenten, "**kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo, ilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi**.

Igama **imisebenzi** liyibizo elisuselwa esenzweni **sebenza**. Umbhalo wonke ukhuluma ngokusetshenziswa kwabantwana abancane imisebenzi engaphezu kwabo lokho okuyinto engavumelekanga. Kulesi sitatimente esithi, **“Umthetho uthi umqashi otholakala eqashe ingane eneminyaka engaphansi kweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala enecala.**

Igama **ubugebengu** liyisenzo esisulwa ebizweni elithi **isigebengu**. Kule atikili okunye okuvele engqungqutheleni ukuthi izingane zibuye zisetshenziselwe ubugebengu ngoba beqhutshwa ngabantu abadala.

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Izehlakalo zezindaba ezibuhlungu imvamisa ngokohlobo lwazo zicazisa ngezakhiwo ezimbili, okungamagama asolimini kanye nokuqhathanisa. Umbhali usebenzise amagama akhethiwe olimi ukuze ezothola ukuxhumana okuthile kanye nenhloso ngenhlalo. Amagama asetshenziswa olimini anezenzo, amabizo kanye nesiqalo-sisusa semisho ekhethiweyo. Ukukhethwa kwemisho eyisiqalo-sisusa kusiza ekuhlanganiseni phakathi komfundi nombhali. Lapho umfundi ekhomba ukuma kokuqala komusho, lapho usuke ezakhela umfanekiso mqondo wokuthi umbhali uzokhulumma ngani embhalweni.

Umbhali kule- atikili uqalise ngesitatimenteni esithi, **Siphezulu isibalo sezingane ezincane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emosha ikusasa lazo eNingizimu Afrika.** Lo musho wokuqala uvumelana nesihloko **sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.**

Ukusebenza komusho wokuqala womsuka kuhlanganisa umbhali nabafundi ngolwazi lombhalo njengasesihlokweni umfundi ufisa ukwazi yimiphi le misebenzi ebulala ikusasa lazo.

### **Ukuqhathanisa nokuguqulela amagama**

Ukusetshenziswa kokuqhathanisa nokuphambanisa kumele ukugcizelela okuthile okushiwoyo embhalweni. Umbhali usebenzise ukuqhathanisa kulesi sitatimente, **Okunye okuvele kule ngqungquthela wukuthi izingane zibuye zisetshenziswe yizinswelaboya ukwenza ubugebengu.** Igama elithi **zibuye** yilona eliwukuqhathanisa njengoba ngasekuqaleni kombhalo kuveziwe isibalo sezingane ezenza imisebenzi enzima njengoba kushiwo ukuthi ezolimo zihamba phambili njengoba sezibuye sizetshenziselwa ubugebengu.

Ukuphambanisa kutholakala kulesi sitatimente, **uNkosazane Aiello unxuse ukuba imfundo yamahhala inikezelwe kubantwana abahlwempu ngokukhulu ukushesha.** Igama **ubuhlwempu** limele **ukuswela** okusho ukuthi kukhulunywa ngabantwana abanganalutho.

### **Ukuhlanganisa**

Umbhali usebenzise ukuhlanganisa kulo mbhalo. Usebenzise ukuhlanganisa **futhi** ukukhombisa ukuthi usaqhubeka nokulanda njengakulesi sitatimente, **sisephezulu isibalo sezingane ezincane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emosha ikusasa lazo eNingizimu Afrika.**

Umbhali ubuye wasebenzisa **futhi** ukusho ukuphindelela esitatimenteni esithi, **“kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo.** Umbhali ubuye wasebenzisa ukuhlanganisa **kodwa** ukugcizelela okushiwoyo kulesi sitatimente, **UNkz Joy Mehlomakhulu ongumgqugquzeli kwiDepartmental Child-Labour, utshele abebethamele le ngqungquthela ukuthi lokhu kuyenzeka ezindaweni ezingamadolobha kodwa kugqame kakhulu ezindaweni ezisemakhaya ngenxa yobubha.**

### **Isabizwana sokukhomba**

Umbhali usebenzise izabizwana zokukhomba ukubuyela emuva emishweni noma emagameni awasebenzisile ukuvikela ukuthi engalokhu ephindaphinda into eyodwa. Umbhali usebenzise **le** misebenzi ukugcizelela ngalokho abasekushilo okungumsebenzi omosha ikusasa lazo. Elinye igama alisebenzisile elithi **kule** ngqungquthela, lapha umbhali usilandisa ngale ngqungquthela ebise Boksburg ebiyenzelwe ukwehlisa izingane lezingane ezingabasebenzi. Ubuye wasebenzisa ukukhomba u-**lezi** zingane ukusho izingane eziphuma emakhaya anokubha. Umbhali uma esebenzisa **kuleli** usho iNingizimu Afrika ngalokho ubalekela ukuphinda into eyodwa. Uma ethi **lolu** cwaningo, lapha usho ngocwaningo olwalwenziwe ngonyaka we-1999.

## **4.8.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu**

### **4.8.6.1 Isakhiwo sohlobo lokubhala**

Umbhali ubhale lo mbhalo ukuze ezokhombisa noma eveze isakhiwo sohlobo lokubhala, inhloso yokuxhumana kombhali kanye nangokuqonda okuthile ngokubhala kwakhe.



Uhlelelwe ukuxhumanisa ngokombhalo njengoba kuwukukhishwa kwembiko, ukhishelwe ukuthi wonke umuntu azi ngalobu bunzima izingane ezihlangabezana nakho zisencane. Ubuye uhlelelwe ukuxhumanisa phakathi kwabafundi nombhalo ukuze abafundi bazoba nolwazi ngokukhishwa kwemibiko ephathelene nezindaba ezibuhlungu. Lo mbhalo ubuye wabhalelwa ukwazisa umhlaba wonke ngendlela abantwana abahlukunyezwa ngayo ngabantu abadala njengakulesi sihloko, **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo**. Ubhalele ukuthi asikhombise ukuthi ukukhishwa kwemibiko ngezindaba ezinzima akuhlukanga kweminye imibhalo okusho ukuthi nawo wakheke ngendlela efanayo neminye imibhalo.

Umbhali ubuye wakhipha lombiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala kanye nokuthi isakhiwo sokubhalwayo sokukhishwa kwemibiko yezindaba ezinzima kuhleleke kanjani. Isibonelo, Le- atikili inesihloko esiyindawo yokuqala ebalulekile esithi, **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo**, kanye nokuvulwa komusho okuyisingeniso somusho emushweni othi, **Siphezulu isibalo sezingane ezisencane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emosha ikusasa lazo eNingizimu Afrika**.

Umzimba wendaba lapha okuyikhona umbhali asilandisa ngakho okumayelana nengqungquthela abebenayo eBoksburg eyenzelwe ukwehlisa izinga lezingane ezingabasebenzi eNingizimu Afrika, Swaziland, Lesotho, Botswana naseNamibia. Kukhona nesiphetho lapho kukhulunywa ngocwaningo olwenziwe ngo-1999 kulesi sitatimente esithi, **lolu cwaningo luveze ukuthi izingane zisebenza amahora angama-24 zitheza izinkuni zikha namanzi**.

Umbhali uphumelele ukugcwalisa ulwazi kanye nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo nokuhlanganisa abafundi kanye nombhalo, umbhali kanye nombhalo ngokwawo nezincazelo eziphethwe umbhalo ukwedlulisa ulwazi emhlabeni wonke. Umbhali usebenzise ulimi oluthambile olulula nolujwayelekile ukuze wonke umfundi ezofinyelele ekulufundeni ukuze naye ezodlulisa kwabanye lokhu akufundile njengoba kuyinjongo yombhali ukudlulisa ulwazi emphakathini. Umbhali ubuye wabhala lombiko ukuze abantu bazi ukuthi kwenzekani emhlabeni noma kumphakathi wonke, enhlalweni kanye naphakathi kwabantu. Umbhali ubhalele ukuthi asizise ngesibalo sezingane ezincane ezihlukunyezwa ngabantu abadala.

#### **4.8.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Isihloko salo mbhalo kanye nokuhola okuyisingeniso noma ukuvulwa komusho kwakhiwe ngokuhlangana. Isihloko sithi **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo** siyahlangana nokuvulwa komusho othi, **sisephezulu sibalo sezingane ezisencane ezibhekene nenkinga yokuba ngabasebenzi futhi ezenza imisebenzi emasha ikusasa lazo.**

Esingenisweni umbhali uphinde yonke incazelo emumethe ulwazi lwesihloko, okusho ukuthi isihloko sinakho konke okusemzimbeni wendaba nomzimba ubuye uphinde lokho okusesihlokweni. Umehluko oba khona phakathi kwesihloko nomusho oholayo ukuthi isihloko sishiya umfundi enombuzo njengokuthi uzibuze ethi, Ingabe imuphi lowo msebenzi obulala ikusasa lezingane. Kanti ukuhola kubeka yonke into icace akudingi ukuze uzibuze umbuzo njengakulesi sitatimente, **siphezulu sisibalo sezingane ezincane ezibhekene nenkinga yokuba ngabasebenzi.**

##### **4.8.6.2.1 Isihloko / ukuhola: Indima yobudlelwane phakathi kwabantu**

Isihloko siyindawo yokuqala ebalulekile embhalweni njengalesi, **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.** Yisona esakha ubudlelwane phakathi kwabantu ikakhulukazi umbhali kanye nomfundi. Isihloko sendaba yisona esiphethe noma esimumethe yonke indaba ngoba ugqozi uluthola kusona isihloko. Umbhalo ongenasihloko usuke ungenaso isakhiwo sohlobo. Lokubhala, kwayena umbhali usuke enganalo ikhono lokubhala ngalokho umbhalo ungumbhalo ngesihloko. Uma mfundi efunde ngesihloko kubalula ukwazi ngakho konke okusemzimbeni wendaba. Umbhali ubhala ngesihloko ukuze abafundi babe nokushisekela kanye nomdlandla wokuqhubeka nokufunda indaba yonke. Isihloko sibuye sihlanganise umfundi nombhalo ngenhloso yokuxhumana nangenhloso yenhlalo. Umfundi uma efunda ngesihloko uye efise ukwazi ukuthi yimuphi lomsebenzi obulala ikusasa lezingane.

Lesi sihloko umbhali usibhale saba nokugxeka lapha umbhali egxeka ngokubhajwa kwezingane emisebenzini okusho ukuthi noma zithi zifuna ukuphuma azibe zisakwazi ngoba zihlukunyezwa ngabantu abadala. Umbhali ubuye egxeke lapha esihlokweni ngokuthi lo msebenzi ungabulala ikusasa labantwana ngoba lapho basuke bengafundi belibele yile misebenzi engeke ibasize ngalutho. Umbhali ubuye egxeke abaqashi kulesi sitatimente, **“Umthetho uthi umqashi otholakala eqashe ingane eniminyaka**

**engaphansi lweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala enecala.** Okunye ukugxeka ukusetshenziswa kwabantwana abancane esukela eminyakeni eyisikhombisa kuya kwe yishumi nanhlanu.

#### **4.8.6.2.2 Umzimba wengxoxo ngezindaba ezibuhlungu: Uhlelo oluncikile lwesakhiwo**

Umzimba wendaba umumethe yonke ingxoxo uphinde ucacise ngokusesihlokweni. Emzimbeni wendaba umbhali akavezi lutho olusha, kodwa ubuyela emuva kulokhu isihloko esisuke sikusho. Isibonelo, esitatimenteni esithi, **Zibalelwa kwizi-3 miliyoni izingane ezenza le misebenzi njengoba ezolimo kuyizo ezihamba phambili ngokusetshenziswa kwezingane lokhu kuvezwe nguMnyango wezeMisebenzi kule ngqungquthela.** Umzimba wendaba usebenza ukusho incazelo emelwe ekuvulweni kesihloko:

##### **4.8.6.2.2.1 Ukucubungula**

Ngokukhishwa kombiko ovezwe nguMnyango wezemisebenzi mayelana nesibalo sezingane ezibhajwa emisebenzini, umbiko kulesi sitatimente uthi, **Zibalelwa kwizi-3 miliyoni izingane ezenza le misebenzi njengoba ezolimo kuyizo ezihamba phambili ngokusetshenziswa kwezingane.**

Okunye okucatshangwayo ngesibalo sezingane kulesi sitatimente, **“uHulumeni wakuleli ucabangela ukuthi zingama-32.5% izingane eziphakathi kweminyaka emihlanu neli-14 ebezisebenza ngonyaka we-1999.** Okunye okushiwoyo ngesibalo esiphezulu sezingane ezenza imisebenzi zisencane yilokhu okulesi sitatimente, **Abantwana abaphakathi kwezi-248 000 nezi 3 mln benza imisebenzi elimaza ikusasa labo jengoba ibavimba ukuba bangayi esikoleni.** Okunye okuphezulu ngesibalo sezingane kuku lo musho, **UNkosazane Joy Mehlomakulu ongimqungquzeli kwiDepartmental Child-Labour, otshela ababethamele le ngqungquthela ukuthi lokhu kuyenzeka ezindaweni ezingamadolobha kodwa kugqame kakhulu ezindaweni ezisemakhaya ngenxa yobubha.**

##### **4.8.6.2.2.2 Isisusa kanye nomphumela**

Isisusa sokuba sibe phezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo yingoba bengenabo abazali abanye babo. Abanye baphuma emakhaya anokubha njenga kulesi sitatimente esithi, **ezindaweni zasemakhaya iningi lezingane ligcina**

**lisebenza ngesimo sokuthi sekuyizo ezibheke amakhaya ngenxa yokuba kubi kwesimo okudalwa yisifo sengculazi.**

Okunye okuyisisusa sokuthi sibephezulu isibalo ukuthi izingane zisuke zingazi ukuthi zizophuma kanjani kuleyo nkinga ngoba zisetshenziswe nayizinswelaboya ukwenza ukugebengu njengakulesi sitatimente, **yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala.**

Umpfumela ongemuhle wokubulala ikusasa labantwana njengokuthi umntwana akalitholi ilungelo lakhe lokuthi athole imfundo esitatimenteni esithi, **Ngokomthetho wezemfundo lapha eNingizimu Afrika ingane eneminyaka esukela kweyisikhombisa kuya kweli-15 iphoqelekile ukuba iye esikoleni, “kusho uNksz Aiello ophethe ngokuthi abazali basuke benza icala uma bengabavumeli abantwana baye esikoleni.**

Omunye umpfumela omubi owokuthi abantwana bangena ebugebengwini bengaqondile ngenxa yokuhlohlwa ngabantu abadala kulesi sitatimente esithi, **“kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo, yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi.**

#### **4.8.6.2.2.3 Isizathu esivumelekile sokukhishwa kwemibiko**

Ubufakazi noma isizathu sokuthi sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo kutholakale lapho besengqungqutheleni kulo musho othi, **Lokhu kuvele ngoLwesine engqungqutheleni ethatha izinsuku ezintathu eBoksburg eyenzelwe ukwehlisa izinga lezingane ezingabasebenzi eNingizimu Afrika, Swaziland, lesotho, Botswana naseNamibia.** Okunye ubufakazi bokuthi sisephezulu isibalo sezingane ezibhajwa emisebenzini kubonakala ocwaningweni olwenziwe kulesi sitatimente, **Umnumzane Dawie Bosch ongumcebisi ophezulu ekukhucululweni kwezinhlobo ezingezinhle zemisebenzi eyenziswa izingane, uthe icwaningo olwenziwe ngonyaka we-1999 luveze ukuthi i-1,7 mln yezingane kuleli beyenza imisebenzi enzima, lolu cwaningo luveze ukuthi izingane zisebenza amahora angama-24 zitheza izinkuni zikha namanzi.**

Isizathu senza ukuba sibe phezulu isibalo sezingane ezibhajwe emisebenzini kuku lesi sitatimente esithi, **ezindaweni zasemakhaya iningi lezingane ligcina lisebenza**

ngesimo sokuthi sekuyizo ezibheke amakhaya ngenxa yokuba kubi kwesimo okudalwa yisifo sengculazi.

#### 4.8.6.2.2.4 Ingcikithi yenkulumo

Umongo walendaba uwukuhlukunyeza kwezingane ezincane zihlukunyezwa ngabantu abadala ngokuzinikeza kumsebenzi ongaphezu kwazo nobulala ikusasa lazo njengakulesi sitatimente, **“kunemisebenzi emithathu eyenziswa abantwana futhi okuyiyo okumele kubhekwane nayo ngqo, yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi.**

#### 4.8.6.2.2.5 Isinqumo

Isinqumo ngesibalo esiphezulu sezingane ezibhajwe emisebenzini engabulala ikusasa lazo yiilesi esikulesi sitatimente **“Umthetho uthi umqashi otholakala eqashe ingane eneminyaka engaphansi lweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala encala.** Okunye okunqunyiwe engqungqutheleni ngalaba bantwana kuku lo musho othi, **Abantwana abaphakathi kweminyaka eli-15 kuya kweli-17 ngokomthetho bangaqashelwa imisebenzi elula uma nje ingabavimbeli ukuba baye esikoleni.**

#### 4.8.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphinda iphuzu lokushayana kwamandla

Umbhali usebenzise ukuphindaphinda ukugcizelela isimo noma indlela ethile kumbhalo. Umbhali uye ephinde igama elilodwa noma ephinde amagama afanayo asho igama elilodwa kule atikili **sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo** umbhali usebenzise ukuphindaphinda kaningi. Okokuqala uphinde igama **lezingane** kabili kodwa ahlukana ngokubizwa **sezingane**. La magama ayibizo elisho abantwana abancane. Omabili ayacacisa futhi abuye agcizelele ukuthi yini kabani njengokuthi izinga lezingane noma isibalo sezingane. Igama **imisebenzi** liphandaphindeke kaningi kulo mbhalo. Leli gama liyibizo elisuselwa esenzweni **–sebenza** futhi yilona eliyindikimba yombhalo ngoba kule mbhalo kukhulunywa ngokusetshenziswa kwezingane. Igama **ikusasa** liphindeke kabili futhi liyibizo elisenkathini ezayo ngoba likhuluma ngento engenzeka ezinganeni uma kuqhubeka isikhathi. Igama **imfundo** liphindeke kabili futhi liyibizo. Umbhali uma ethi wezemfundo lapho usuke efuna ukugcizelela ngempela ukuthi eyani leyo nto njengokuthi umthetho wezemfundo. Igama **ubugebengu** nalo liphindeke kabili. Leli gama liyibizo elisho ukwenza izinto ezingalunganga.

#### 4.8.7 Izindaba nokulandwayo

##### 4.8.7.1 Imithetho ngenhlalo

Umbhali uphumelele ukusikhiphela umbiko osilandisayo ngokwenzekayo emiphakathini yakithi okuwukhukumeza amalungelo ezingane nokuphula umthetho ngoba nazo izingane zinawo amalungelo azo. Umbhali usilandisa ngezinto ezenzekayo emiphakathi nase nhlalweni ukuze sizokwazi ngemithetho yonke umuntu anqunyelwe yona njengasesitatimenteni esithi: **“umthetho uthi umqashi otholakala eqashe ingane eneminyaka engaphansi kweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala enecala.**

Eminye imithetho ekhona lapha eNingizimu Afrika ikulesi sitatimente esithi, **ingane eneminyaka esukela kweyisikhombisa kuya kweli-15 iphoqelekile ukuba iye esikoleni** lokho kungumthetho wenhlalo. Omunye umthetho umbhali asilandisa ngawo okungumthetho ovumelekile okulo musho othi, **abantwana abaphakathi kweminyaka eli-15 kuya kweli-17 ngokomthetho bangaqashelwa imisebenzi elula uma nje ingabavimbeli ukuba baye esikoleni.**

##### 4.8.7.2 Izindaba kanye nokulanda kohlu lwenhlalo esengozini

Kule atikili umbhali usilandisa ngalo mbiko ngenhloso yokucacisa ngamaphuzu obukhulu ukungavikeleki. Kulo mbhalo okulandwayo okumayelana nezingane ezingavikelekile. Lokho kungavikeleki kwazi kungazibeka engozini njengokwenza umsebenzi onobungozi zenziswa abantu abadala njengakulesi sitatimente, **Okunye okuvele kule ngqungquthela wikuthi zingane zibuye zisetshenziswe yizinswelaboya ukwenza ubugebengu.** Kunemisebenzi enenziwa abantwana engabafaka engozini kulesi sitatimente esithi, **yilapho abantwana bengena ebugebengwini beqhutshwa ngabantu abadala, wukudayisa ngomzimba kanye nomsebenzi onobungozi njengokusebenza ngemishini eyingozi.**

Abanye abangaba sengozini ngabaqashi laba abahlukumeza abantwana ngokubenzisa imisebenzi engaphezu kwabo njengengalunganga njengobugebengu kanye nokudayisa umzimba njengalokhu okushiwo yilo musho **“Umthetho uthi umqashi otholakala eqashe ingane eneminyaka engaphansi lweli-15 emsebenzini onobungozi ekukhuleni kwayo uyotholakala enecala.**

Ngokwesiphetho, lo mbhalo usevezele ngokuxhumana kwezehlakalo ezifaka ukukhishwa kwembiko ephathelene nezindaba ezinzima abantu bakithi abahlangabezana nazo. Umbhali ukhiphe lombiko ngokwazisa abantu ngendlela abantwana abancane abahlukunyezwa ngayo nangokwenyuka kwesibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo. Ngokusikhiphela kwakhe lo mbiko uzama ukwehlisa noma ukunciphisa izinga lokuhlukunyezwa kwabantwana. Okunye afuna ukukudlulisa ukuthi ngisho nomntwana unamalungelo njengokuthi ilungelo elikhulu lomntwana elokuthi aye esikoleni ukuze abe nekusasa eliqhakazile. Okunye akudlulisayo ukuthi umntwana akumele enze umsebenzi ongaphezu kwakhe ngalokho akushiwo ukuthi akangafundiswa ukusebenza kepha kumele enze umsebenzi olingene yena. Ngalokho umthetho ngamalungelo abantwana kumele uqine.

#### **4.9 I-ATIKILI YESISHIYAGALOMBILI**

**Ilanga: Julayi 13-15, 2006**

**Ikhasi: Lesihlanu**

#### **ISIHLOKO: JIKELEZA AMAZWE: I-SA ESIBHICONGWENI SASE-PALESTINE NO-ISRAEL**

Umbhali ubhale lo mbiko wawubhekisa enhlalweni, kwezombusazwe kanye nakumalungelo abantu athikameza umhlaba wonke. Ikhono lakhe lokubhala libonakala ngokuvezwa kwesihloko ngokukhulu ukugqama okuyisona esimele umbhalo. Le atikili ibuye yakhiqizwa abahleli baleli-phephandaba Ilanga lase Natali elibhalwe ngolimi lesiZulu.

Le- atikili iwuhlobo lombiko wezindaba ezibuhlungu eziphathelene noma ezimayelana nokuxhumana kwezehlakalo. Lokho kuxhumana kwezehlakalo kumayelana nemibiko noma ukukhishwa kwemibiko emaphephandabeni ukuze kwaziswe imiphakathi yethu noma izwe ngokwenzekayo emhlabeni wonke. Njengoba isihloko esikhulu sizisho sithi, **Jikeleza Amazwe**, kujikelezwa amazwe ngenhloso yokuzizwela nokwazi ngokwenzekayo kwamanye amazwe ukuze kuzokwazi ukubuye kuzobikelwa abantu baseMzansi Afrika ngokwenzekalayo emazweni angaphandle. Ingakho lombiko ungoxhumanisayo ngoba uxhumanisa izinto ezenzekayo lapha ngaphakathi ezweni lethu kanye nasemazweni angaphandle. Ukuxhumana kwezehlakalo ukuthola lapho ubikelwa ngokwenzakala ePalestine nase-Israel njengoba kuchazwa kulesi sihloko esilandela esikhulu lapho kuthiwa **I-SA esibhicingweni sePalestine no-Israel**.

Ukuxhumana kwesehlo sikuthola ekuvulweni komusho wokuqala okungumusho oholayo lapho kuthiwa, **Ukushuba kodlame phakathi, kwabantu basePalestine abanye babo abathunjwe eYaza Strip kwIsrael, naleliya zwe lokwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.**

Okunye ukuxhumana kwesehlo esiphakathi kwalamazwe amabili sikuthola kulesi sitatimente, **esehlakalweni sokubhujiswa kwabantu base Palestine asebebalelwa ngaphezu kwama-30 kulelo sonto lilodwa nje njengoba kunguLwesine.**

Imvamisa ekubhalweni kombiko umbhali uye ezeze noma asikhombise ukuthi lowo mbiko usuke ubikwa ngubani. Njengakule- atikili umbhali usivezele ukuthi ubikwe nguDudu Sibiya.

#### **4.9.1 Ukuhola/ isingeniso esiphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: uhlobo lokuhlaziywa kokubhala**

Kule- atikili umbhali usebenzise ukuhola kulo mbiko ngalo mbhalo wakhe esihlokweni esithi, **Jikeleza Amazwe.** Usebenzise umusho wokuqala oholayo othi, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip Kwa-Israel, naleliyazwe lakwIsrael kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.** Lo musho oholayo utholakala ngaphansi kwalesi sihlokwana esithi **i-SA esibhcongweni sasePalestine no-Israel.** Umbhali ubhale lokhu kuhola ukuze abafundi babenokushisekela kanye nomdlandla wokubenza ukuthi bathande ukuqhubeka nokufunda ukuze bezothola ngokwabo ulwazi lokuthi kwenzekalani.

Kulezo nalezo zihlokwana umbhali azivezile zonke uzenze zaba nomusho okuvulwa ngawo okuyiwona ohambisana nesihloko noma ukuhola njengokuthi kunalesi esithi **Ngubani ozobusa iDRC?** lapha umusho aqalise ngawo nawo uyahambelana nesihloko isibonelo, **Ayikho indawo lapho ingekho khona imibango yokuphatha nokubusa.**

Okusho ukuthi umbhali usibhalele kahle ukuhola okuyikhona okuhambelanayo nezihloko.

#### **4.9.2 Isenzakalo esingajwayelekile**

Lo mbiko ushicilelwe njengesibonelo se- atikili yesenzakalo esingajwayelekanga ngokuthi ithimba laseNingizimu Afrika lingenelele ezibhcongweni zePalestine noSirayeli kulesi



sitatimente, **Ukushuba kodlame phakathi lwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliyazwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.**

Esinye isenzeko esingajwayelekile esokubulawa kwabantu base Palestine abangaphezu kwamashumi amathathu kuleli sonto. Kuyisenzeko esingajwayelekanga ngoba akuvamisekile ukuthi kufe abantu abaningi kangaka ngesonto elilodwa kulesi sitatimente esithi, **esehlakalweni sokubhujiswa kwabantu basePalestine asebebalelwa ngaphezu kwama-30 kuleli sonto lilodwa nje njengoba kunguLwesine.** Okunye okungajwayelekile okwenziwa ngamaSirayeli ukuthi engavumi ukuxoxisana namaPalestine kulesi sitatimente esithi, kodwa futhi wonke umuntu uyazi ukuthi ngama-Sirayeli angavumanga ngokuxoxa nabase Palestine kulezi zinxushunxushu njengoba kusaqhubeka ukuhlaselwa kweGaza Strip.

Okungajwayelekile okunye okushiwo ngamaSirayeli ukuthi ngeke kuphele ukubulawa kwabantu ngesihluku kulesi sitatimente esithi, **abakwa-Israel bathi ngeke kuphele ukubulawa kwabantu ngesihluku inqobo nje umalingakadedelwa leli sosha labo elingu Giladi.**

#### 4.9.3 Ubudlelwane bamandla

Kulo mbhalo ubudlelwane bamandla kuqala lapho iNingizimu Afrika ingenelela phakathi kwabantu basePalestine nabakwa Sirayeli kulesi sitatimente, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliya zwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxozulula lesi simo.** Ngokukhetha lelo thimba layo iNingizimu Afrika ibizitshela ukuthi kukhona okuzoxazululeka futhi bezitshela ukuthi kuzozwakala lokho abazokusho njengoba beseka abantu basePalestine.

Ngokubulawa kwabantu basePalestine, abakwa Sirayeli bazitshela ukuthi banamandla ngaphezu kwabantu basePalestine ngoba bakwazi ukubulala abantu abaningi esontweni elilodwa kulesi sitatimente, **esehlakalweni sokubhujiswa kwabantu basePalestine asebebalelwa ngaphezu kwama-30 kuleli sonto lilodwa nje njengoba kunguLwesine.** AmaSirayeli asasebenzisa amandla lapho ethi ngeke kuphele ukubulawa kwabantu uma kusaboshwe isotsha labo, lokho okukhombisa ukuthi nalo lelo sotsha labo linamandla ngaphezu kwamanye amasotsha kulesi sitatimente esithi, **abakwa-Israel bathi ngeke**

**kuphele ukubulawa kwabantu ngesihluku yinqobo nje uma lingakadedelwa leli sosha labo elinguGilad.**

AbaseNingizimu Afrika nePalestine kulo mhlango bebenawo basebenzise amandla ezinqumweni zabo kulo musho, Lo mhlango obuseNingizimu Afrika unqume ukuthi ufuna ukuba kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli bese kuqaliswa umkhankaso wokudutshwa nokukhishwa inyumbazane kobandlululo oludla umuntu kwaSirayeli.

#### **4.9.4 Inkambiso yokwephula umthetho**

Lo mbiko wezindaba ezibuhlungu ucacisa ngohlobo lwenkambiso yokwephula umthetho ofaka izehlakalo zodlame oluphakathi kwamaPalestine kanye namaSirayeli. Inkambiso yokwephula umthetho siyithola kulo mbiko lapha kuthiwa khona amaSirayeli athumbe abanye besizwe sasePalestine okuyinto engavumelekile futhi okuwukwephula umthetho esitatimenteni esithi, **ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliya zwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.**

USirayeli ubephula umthetho ngokubulala abantu basePalestine kulesi sitatimente esithi, **esehlakalweni sokubhujiswa kwabantu basePalestine asebebaelwa ngaphezu kwama-30 kuleli sonto lilodwa nje njengoba kunguLwesine.** Ubephula umthetho ngoba ukuziphathela umthetho ngezandla kungavumelekile kuwo wonke amazwe.

#### **4.9.5 Ukushisekela ubudlelwane phakathi kwabantu: Izwi Lombiki wezindaba ezibuhlungu**

Umbhali indlela abhale ngayo lo mbiko ubeshisekela ubudlelwane ngokusebenzisa ulimi olwaziwa nguwo wonke umuntu kanye nolulula ngendlela yokuthi wonke umfundi afinyelele ekulufundeni. Njengasesihlokweni **Jikeleza amazwe**, sibhalelwe ukusivezela okukhulunywa ngakho kodwa kuthi wena mfundi sihlale sikushiye nombuzo wokuthi yimaphi lawo mazwe ajikelezwayo futhi ajikelezwa ngoba kutheni.

Umbhali inhloso yakhe yokudlulisa lombiko ukuzakhela ubudlelwane phakathi kwabantu njengokuthi uma umfundi efunda lowo mbhalo kuye kube khona ukuxhumana okukhona nalawo mbhalo. Ikhono lakhe umbhali nendlela ahlele ngawo umbhalo wakhe lokho kuyabakha ubudlelwano kanye nokuxhumana ngolimi.

Inhloso yombhali ngokusibikela izindaba ezenzeka kwamanye amazwe ikakhulu izindaba ezibuhlungu ukufuna ukuba sibe nokuzwelana, lokho kwakha ubudlelwane obuhle namanye amazwe njengakulesi sitatimente esithi, **Leli thimba laseNingizimu Afrika belinomhlangano wokweseka abantu basePalestine obubanjelwe esitezi seshumi eCosatu House eBraamfontein kuleli ngoMsombuluko kulo leli sonto.**

Kuyenzeka umbiko odluliswayo ube iqiniso nakuba abanye bengavumelani nalokho okusuke kushiwo kulesi sitatimente esithi, **kunezinsolo zokuthi abakwa-Israel benze lokhu ngouba bebona ukuthi amehlo wonke abantu abesethe njo emidlalweni yeNdebe yoMhlaba ye-FIFA 2006.** Abangavumelani nalo mbiko oshwoyo ngeNdebe yomhlaba abakushoyo kutholakala kulesi sitatimente, **Kodwa angikholwa wukuthi lokhu kuhlange nepolitiki nezemidlalo.**

### **Ukukhethwa nokusetshenziswa kwamagama njongolimi**

Umbhali uye esebenzise amabizo kanye nezenzo embhalweni wakhe. Lapho usuke efuna ukugcizelela okwenziwayo nokuthi kwenziwa ubani. Esihlokweni salo mbiko wale atikili umbhali usebenzise isenzo **u-jikeleza** ukucacisela abafundi ukuthi wenzani kanye nebizo **amazwe** ukucacisa igama nendlela into ebizwa ngayo. Amanye amagama awasebenzisile abalulekile kulo mbhalo elinye yileli elingaphansi kwesihloko esikhulu elithi **esibhicongweni**. Leli gama **isibhicongo** liyisenzo esichaza into engeyinhle njengokuthi yilapha kubulawana khona. Igama elithi udlame liyibizo elisho ukungezwani okuze kudale ukuthi kuliwe kuze kubulawane. Elinye igama eliyibizo elithi **umhlangano** elisho ukuhlangana kwabantu ngenhloso yokuxazulula okuthile kulo musho, **Leli thimba laseNingizimu Afrika belinomhlangano wokweseka abantu basePalestine obubanjelwe esitezi seshumi eCosatu House eBraamfontein kuleli ngoMsumbuluko kulo leli sonto.** Igama **izinxushunxushu** liyisenzo esichaza ukuxabana kanye nokungezwani phakathi kwezwe lakwaSirayeli kanye nelasePalestine. Igama elithi **busa** liyisenzo esichaza ukuphatha izwe kulo musho othi, Izwe lase Congo eselisonyakeni wama-45 lazimela geqe lisuka eBelgium alikaze libe yizwe elikhululekile.

### **Ukuqhathanisa nokusetshenziswa kwamagama njengolimi**

Izehlakalo zezindaba imvamisa ngokohlobo lwazo zichaza ngezimbili izakhiwo okungamagama asolimini kanye nokuqhathanisa. Kulo mbiko umbhali usebenzise amagama akhethiwe olimi ukuze ezothola ukuxhumana okuthile kanye nenhloso ngenhlalo. Amagama asetshenziswa olimini anamabizo, izenzo kanye nemisho ekhethiwe

eyisisusa sokuqala. Ekukhethweni komusho kumsuka wokuqala, umbhali uqalise ngesihloko esithi **Jikeleza amazwe** bese kuthi ngaphansi kwaso kube nezihlokwana kulesi sihlokwana esithi **I-SA esibhcongweni sePalestine no-Israel** umusho wokuqala oyisingeniso uyavumelana nesihloko kulesi sitatimente: **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliyazwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.** Kulo musho umbhali usebenzise igama elithi udlame esikhundleni selithi isibhicongo, kanti nasesihlokwani esikhulu esithi **Jikeleza amazwe**, iNingizimu Afrika iyona ejikeleza amazwe ngokufuna ukuzibandakanya nezindaba zasePalestine noSirayeli ngemizamo yokuphelisa lokhu ukungezwani.

Lapho umfundi efunda ukuma kokuqala komusho, kubalula kuyena ukwazi ukuthi lowo mbhalo ungani noma ukhuluma ngani. Ukusetshenziswa kwesiqalo sisusa somusho lokho kuhlenganisa umbhali nomfundi, ubuye usize elwazini lomfundi ngombhalo njengakulesi sihloko **Jikeleza amazwe**, umfundi ujahe ukufisa ukwazi ukuthi yimaphi la mazwe ajikelezwayo futhi ajikelezwa uma kwenze njani.

### **Ukuqhathanisa**

Ukusetshenziswa kokuqhathanisa kumela ukugcizelela okuthile okushiwoyo embhalweni kulesi sitatimente, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliyazwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.** Igama **abanye** yilona eliyisiqhathaniso ngoba liqhathanisa abantu basePalestine abathunjwe eGaza Strip nalabo abangathunjwanga.

Ukuqhathanisa kubuye kube namagama afanayo kodwa ahlukile ngokubizwa njengelana alandelayo **dlondlobela> khula nathi isibhicongo> udlame nelithi phatha> busa** onke lamagama asho into efanayo kodwa ahluke ngokubizwa ngamagama.

### **Ukuhlenganisa**

Umbhali usebenzise ukuhlenganisa kulo mbhalo. Usebenzise **ukodwa** emva kokuphika lokho okushiwoyo kokuthi kunezinsolo zokuthi abakwa-Israel benze lokhu ngoba bebone ukuthi amehlo wonke abantu abesathe njo emidlalweni yeNdebe yoMhlaba ye-FiFA 2006. Umbhali uwusebenzise kulesi sitatimente, **kodwa angikholwa wukuthi lokhu kuhlanguke nepolitiki nezemidlalo.**

Ukuhlanganisa **futhi** kusetshenzisiwe kulesi sitatimente, kwenzeka konke lokhu nje ama-Palestine aselibeke ngembaba elikuthi izwe lakwa-Israel ngelezidlamlilo. **Ukodwa** ubuye wasetshenziswa emva kokuphika kullesi sitatimente esithi, **ayikho indawo lapho ingekho khona imibango yokuphatha nokubusa. Kodwa njalo lapho kukhona khona uNkulunkulu, kuye kubonakale nendlela ikhona.**

#### **4.9.6 Ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu**

##### **4.9.6.1 Isakhiwo sohlobo lokubhala**

Lo mbhalo uhlelelwe ukuze ukhombise isakhiwo sohlobo lokubhala kanye nenhloso yokuxhamana nombhali kanye nokuqonda ngokubhala kwakhe. Lo mbiko uhlelelwe ukuxhumanisa phakathi kwabafundi nombhalo ukuze bezoba nolwazi ngokubhalwa kwembiko yezindaba ezibuhlungu. Umbhali ubuye wabhala lombiko ukuze ezokhombisa abafundi ngesakhiwo sohlobo lokubhala ukuthi isakhiwo sokubhalwayo kwezindaba ezibuhlungu kuhlelwa kanjani. Isibonelo, kulo mbhalo kunesihloko esikhulu esithi **Jikeleza amazwe**, bese kuthi ngaphansi kwaso kube nezihlokwana okuzokhulunywa ngaphansi kwazo njegalesi esithi, **I-SA esibhcongweni sePalestine no-Israel**. Kulesi-sihlokwana kunesingeniso esihambisanayo noma esivumelanayo nesihloko njengakulesi sitatimente, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip Kwa-Israel, naleliya zwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo**. Kuleso sihlokwana uphinde uthole nomzimba wendaba okuyiwona omumethe yonke indaba. Isihlokwana sesibili esingaphansi kwesikhulu sona sithi, **Ngubani ozobusa iDRC?** sona siwumbuzo ngokwaso. Lesi sihlokwana naso siyavumelana nesingeniso kulesi sitatimente esithi, **Ayikho indawo lapho ingekho khona imibango yokuphatha nokubusa**. Naso lesi sihlokwana sinomzimba wakhona kanye nesiphetho.

Umbhali uphumelele ukugcwalisa ulwazi nencazelo yobudlelwane phakathi kwabantu okuphethwe umbhalo kanye nokuhlanganisa abafundi nombhalo, umbhali kanye nombhalo ngokwawo nalezo zincazelo eziphethwe umbhalo ukwedlulisa ulwazi emhlabeni wonke. Lo mbiko wombhali ungowokuxhumanisa amazwe ngamazwe ngethemba lokuthi kuzoba khona ukuxazululeka kwezinkinga ezikhona kula mazwe angazwani njengakulesi sihloko esithi, **I-SA esibhcongweni sePalestine no-Israel**. Lo mbiko ubhalelwe ukuthi abantu bazi ukuthi kwenzakalani emazweni angaphandle.

#### **4.9.6.2 Okubhalwayo okuncane okubalulekile okuphakathi kohlelo olukhulu: Isihloko kanye nokuhola**

Le- atikili njengoba iyi-atikili yombiko ngezindaba ezibuhlungu yakheke ngesihloko kanye nezihlokwana ezingaphansi kwalesi esikhulu. Lo mbhalo ufike unike isihloko esikhulu esithi, **Jikeleza Amazwe** bese kuthi ngaphansi kwalesi sihloko kunalesi esithi **I-SA esibhcongweni sePalestine no-Israel**. Lesi sihlokwana sona siyahambelana nokuhola okuyisingeniso noma ukuvulwa komusho okwakhiwe kwahlangana. Umusho oholayo yilona othi, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip Kwa-Israel naleliyazwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.**

Esingenisweni umbhali uphinde lonke ulwazi olumumethwe yisihloko. Lapha ethi esihlokwani I-SA esibhcongweni usho ukuthi iNingizimu Afrika nayo isingenelele odlameni lwePalestine no-Israel kodwa yona injongo yayo ukuxazulula isimo abakusona.

Ngamanye amagama umbhali usivezela ukuthi okusesihlokwani yikhona asuke aqalise ngakho nasesingenisweni umehluko kuphela ukuthi isingeniso noma ukuvulwa komusho kubeka yonke into icace kanti isihloko sona sikushiya unombuzo.

##### **4.9.6.2.1 Isihloko / Ukuhola: Indima yobudlelwane phakathi kwabantu**

Isihloko siyindawo yokuqala ebaluleke kakhulu kumbhalo ngoba uma umfundi efunde isihloko kubalula ukwazi ngakho konke okusemzimbeni wendaba umbhali ubhala isihloko ngenjongo yokuthi abafundi babenokushisekela nokuqhubeka nokufunda njengakulesi sihloko **Jikeleza Amazwe** umfundi uba nokufisa ukwazi ukuthi ngubani lo ojikeleza amazwe, uwajikeleza uma kwenzenjani. Ngakho-ke isihloko sidlala indima yobudlelwane phakathi kwabantu futhi yisona esixhumanisayo phakathi kwabantu nombhalo, umbhali kanye nabafundi kanye nabafundi nje bodwa ngokuthi uma omunye wabo esefundile ngaleso sihloko aphinde ayoxoxela omunye, naye lowo uzoba nesifiso sokuthi azifundele yena ngokwakhe. Ngokubhala kwakhe isihloko wonke umuntu unolwazi lokuthi kwenzakalani emazweni angaphandle nokuthi yiliphi izwe elinesihluku phakathi kwePalestine noSirayeli kulesi sitatimente esithi, **Okubuhlungu wukuthi kulo mhlango obukuleli eBraamfontein, abakwa-Israel bathi ngeke kuphele ukubulawa kwabantu ngesihluku yinqobo nje uma lingakadedelwa leli sosha labo elinguGilad.**

Kulesi sihlokwana esithi **I-SA esibhcongweni sePalestine no-Israel** kukhona ukugxeka umbhali akuvezile ukugxeka okukhona yilokhu kokubulawa kwamaPalestine bebulawa ngabantu bakwaSirayeli ngalokho ama-Israel agxekwa abase Ningizimu Afrika kulesi sitatimente esithi, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.** Okunye ukugxekwa yilapho kugxekwa khona amaSirayeli ngokungafuni ukuthi kuxoxwe ukuze kuzoxazululeka lesi simo kulesi sitatimente esithi, **kodwa futhi wonke umuntu uyazi ukuthi ngamaSirayeli angavumanga ngokuxoxa nabasePalestine kulezi zinxushunxushu njengoba kusaqhubeka ukuhlaselwa kweGaza Strip.** Okunye okugxekwayo ngo-Israel kukulesi sitatimente esithi, **Okubuhlungu wukuthi kulo mhlango obukuleli eBraamfontein, abakwa-Israel bathi ngeke kuphele ukubulawa kwabantu ngesihluku yinqobo nje uma lingakadedelwa leli sosha labo elinguGilad.** Okunye ukugxekwa okwePalestine lapho igxeka uSirayeli kulesi sitatimente esithi, **kwenzeka konke lokhu nje ama-Palestine aselibeke ngembaba elokuthi izwe lakwa-Israel ngelezidlamlilo futhi ibeka engcupheni umhlaba wonke.** Umbhali ubuye egxeke izwe laseCongo kulo musho othi, **Leliya zwe selashiya abantu abalinganiselwa kwabangaba yizi-3 miliyoni bekobandayo, kanti kwamanje inkohlakalo isadla umunyu.**

#### **4.9.6.2.2 Umzimba ngengxoxo yezindaba ezinzima: Uhlelo oluncikile lwesakhiwo**

Umzimba uwukuma kwesibili kwengxoxo yezindaba ezibuhlungu ngoba ulandela isihloko esiyindawo yokuqala kumbhalo. Emzimbeni wendaba akukho okusha umbhali asuke ekuveza kodwa ubuyela kulokhu isihloko esisuke sikushilo. Umzimba wendaba usebenza ukusho incazelo emelwe ekuvulweni kwesihloko:

##### **4.9.6.2.2.1 Ukucubungula**

Kulesi sihloko esithi **Jikeleza Amazwe** umbhali uzama ukusicacisela ukuthi kuze kujikelezwe amazwe ingoba iNingizimu Afrika ihlose ukungenelela esibhcongweni sePalestine no-Israel kodwa injongo yabo okuwukuxazulula ukungezwani okukhona phakathi kwalamazwe, kulesi sitatimente esithi, **Ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliya zwe lakwa-Israel kuthanda ukuqina njengoba sekungenelele nethimba lakuleli laseNingizimu Afrika ngemizamo yokuxazulula lesi simo.**

#### 4.9.6.2.2.2 **Isisusa kanye nomphumela**

Isisusa sokuthi INingizimu Afrika ingenelele esibhcongweni sePalestine no-Israel ukuthi ifuna indlela okungaxazululeka ngaso lesi simo nokuthi babe nomhlangano nalelithemba abalikhethile. Kulesi sitatimente: **Leli thimba laseNingizimu Afrika belinomhlangano wokweseka abantu basePalestine obubanjelwe esitezi seshumi eCosatu House eBraamfontein kuleli ngoMsombuluko kulo leli sonto.**

**Umpfumela wokuthi I-SA ibe sesibhcongweni sePalestine no-Israel ukuthi iNingizimu Afrika ifuna kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli kulo musho othi,** Lo mhlango obuseNingizimu Afrika unqume ukuthi ufuna ukuba kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli bese kuqaliswa umkhankaso wokudutshwa nokukhiswa inyumbazana kobandlululo oludla umunyu kwaSirayeli.

#### 4.9.6.2.2.3 **Isizathu esivumelekile sokukhiswa kombiko**

Umbiko oshwoyo ongubufakazi noma isizathu sokuthi i-SA ingenelele esibhcongweni sePalestine no-Israel utholakala kulesi sitatimente, **Leli thimba laseNingizimu Afrika belinomhlangano wokweseka abantu basePalestine obubanjelwe esitezi seshumi eCosatu House eBraamfontein kuleli ngoMsombuluko kulo leli sonto.** Okunye ubufakazi okulesi sitatimente esithi, **Lo mhlango obuseNingizimu Afrika unqume ukuthi ufuna ukuba kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli bese kuqaliswa umkhankaso wokudutshwa nokukhiswa inyumbazane kobandlululo oludla umuntu kwaSirayeli.**

#### 4.9.6.2.2.4 **Ingqikithi yenkulumo**

Ingqikithi yalendaba izehlo zokubulawa kwabantu esibhcongweni sePalestine no-Israel kulesi sitatimente esithi, **esehlakalweni sokubhujiswa kwabantu basePalestine asebebalelwa ngaphezu kwama-30 kuleli sonto lilodwa nje njengoba kunguLwesine.**

Esinye isehlo esokubulawa kwabantu basezweni laseCongo njengoba kuyizwe londlovukayiphikiswa nelikhungethwe yizimpi zemibango esitatimenteni esithi, **Leliya zwe selashiya abantu abalinganiselwa kwabangaba yizi-3 miliyoni bekobandayo, kanti kwamanje inkohlakalo isadla umunyu.**



#### 4.9.6.2.2.5 Isinqumo

Isiqumo kulo mhlango abebenawo eNingizimu Afrika kulesi sitatimente esithi, **Lo mhlango obuseNingizimu Afrika unqume ukuthi ufuna ukuba kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli bese kuqaliswa umkhankaso wokudutshwa nokukhiswa inyumbazane kobandlululo oludla umuntu kwaSirayeli.**

#### 4.9.6.2.2.6 Ulwazi olushaya ngokuphindelela: Ukuphinda iphuzu lamandla okushayana

Umbhali embikweni wakhe usebenzise ukuphindaphinda ukuze agcizelele isimo noma iyiphi indlela kumbhalo. Lokhu kuphindaphinda kusesimweni sokuphinda igama elifanayo noma ukuphinda amagama afanayo egama elilodwa. Kulo mbhalo othi “**Jikeleza amazwe**” umbhali usebenzise ukuphindaphinda izikhathi eziningi. Okokuqala uphinde igama **ithimba** kabili okuyibizo. Igama **umhlango** eliyibizo liphindeke kathathu. Elokuqala lithi kulo **mhlango**, lapha sicaciselwe ngokuthi yimuphi lowo mhlango njengoba kusetshenziswe nesabizwana sokukhomba. Elesibili lithi **belinomhlango** lapha umbhali ufuna ukusicacisela ukuthi leli thimba belinani esitatimenteni esithi, **Leli thimba laseNingizimu Afrika belinomhlango wokweseka abantu base-Palestine obubanjelwe esitezi seshumi eCosatu House eBraamfontein kuleli ngoMsombuluko kulo leli sonto.** Elesithathu elithi **lomhlango**, umbhali usebenzise isabizwana sokukhomba ukugcizelela ukuthi yimuphi lo mhlango akhuluma ngawo. Amanye amagama ephindaphindeke kabili yilawa, **yokuphatha** nelithi **kuphathe**. La magama ayisenzo esisuselwa egameni elithi **phatha**. Wona ababhalwe ngendlela yokuthi ahambisane nalokho okusuke kushiwo. Igama kuphathe likhulume ngomuntu ozophatha njengakulesi sitatimente, **inhlangano yamakholwa ebizwa ngeNetwork of Churches in Congo isizwakalise ukuthi ifuna ukuthi kuphathe uProf Bernard Suila njengaMengameli omusha wakhona.** Igama elithi **izwe** liphindaphindeke kaningi kule- atikili futhi leli gama liyibizo. Amanye awo akhiwe ngezabiswana zoqobo **leyiyazwe** elinye licacisa ukuthi izwe laseCongo liyizwe elinjani kulesi sitatimente esithi, **Ngingasho nje ngithi liyizwe elibonakala liqhekeka.** Igama **amabandla** liphindeke kaningi kule atikili. Leli gama liyibizo elisho izinhlobo ezahlukene zamasonto akhona eCongo. Igama **imithandazo** liphindeke kabili. Leli gama liyisenzo. Leli elithi **yimithandazo** ligcizelela ukuthi izinkinga ziyoxazuluwa yimithandazo. Igama **amakholwa** liphindeke kaningi kule- atikili futhi liyibizo elisho abantu abahamba isonto. Kuthiwa amakholwa yiwo aseiyithemba

ekuxazululweni kwezinxushunxushu ezahlukene ngemithandazo yawo **ukuthi ifuna ukuthi kuphathe uProf Bernard Suila njengoMengameli omusha wakhona.**

#### **4.9.7 Izindaba nokulandwayo**

##### **4.9.7.1 Imithetho ngenhlalo**

Kulo mbhalo umbhali uphumelele ukusilandisa ngokwenzekayo emazweni angaphandle njengokuthi kusanamazwe angazwani abulalana usuku nosuku ngenxa yokuthi engafuni ukulungisa izinkinga zawo noma ukuxoxisana kubuyiswane njengakulesi sitatimente esithi, **Abanye bathi amaPalestine akwenza lokhu ngoba esenoHulumeni omusha oholwa ngamaHammas, kodwa futhi wonke umuntu uyazi ukuthi ngamaSirayeli angavumanga ngokuxoxa nabasePalestine kulezi zinxushunxushu njengoba kusaqhubeka ukuhlaselwa kweGaza Strip.** Kule- atikili umbhali usilandisa ngezindaba ezinzima zokubulawa kwabantu abangenacala bebulawa abantu bakwa-Israel abanye babo abathunjwe yibona eGaza Strip esitatimenteni esithi, **esehlakalweni sokubhujiswa kwabantu basePalestine esebalebalelwa ngaphezu kwama-30 kuleli sonto lilodwa nje njengoba kungalwesine.** Lapha umbhali ubuye asilandise aphinde asibikele akutholile ngesikhathi ejikeleza amazwe kulo musho othi, **ukushuba kodlame phakathi kwabantu basePalestine abanye babo abathunjwe eGaza Strip kwa-Israel, naleliyazwe lakwa-Israel kuthanda ukuqina.**

Imithetho esinayo yenhlalo eyokuthi umuntu kumele engaziphatheli umthetho ngezandla njengoba kulo mbhalo sibikelwa ngezendo ezimbi zabantu bakwa-Israel abaziphathela umthetho ngezandla ngokuqoqosa amaPalestine futhi bebe beqhubeka nokuthi basazoqhubeka nokubabulala esitatimenteni esithi, **okubuhlungu wukuthi kulo mhlango obukuleli eBraamfontein, abakwa-Israel bathi ngeke kuphele ukubulawa kwabantu ngesihluku yinqobo nje uma lingakadedelwa leli sosha labo elinguGilad.**

##### **4.9.7.2 Izindaba kanye nokulanda kohlu-lwenhlalo esengozini**

Umbhali ulandisa ngalo mbiko ngenhloso yokucacisa ngamaphuzu obukhulu ukungavikeleki. Kulesi sihloko esithi **Jikeleza Amazwe**, ukujikeleza amazwe ngesinye isikhathi kungabeka umuntu engozini ikakhulu emazweni lapha kuliwa khona ngoba ungathola usukhuluma izindaba okungesizo kumuntu ongafanele. Ikakhulu ababhali noma ababiki bezindaba abavikelekile ngokuthi baye bebike nezinto okungesiwo amaqiniso. Okunye okungabeka iNingizimu Afrika engozini ukungenelela ezindabeni ezingahlangene nayo ezamazwe angaphandle njengoba lesi sihlokwana sithi i **U-SA esibhicongweni**

**sePalestine no-Israel.** Okunye okungabeka INingizimu Afrika engozini yilokhu komhlangano ebebenawo kulesi sitatimente esithi, **Lo mhlango obuseNingizimu Afrika unqume ukuthi ufuna ukuba kuhoxiswe iNxusa lakuleli elizinze kwaSirayeli bese kuqaliswa umkhankaso wokudutshwa nokukhishwa inyumbazane kobandlululo oludla umuntu kwaSirayeli.**

Ngokwesiphetho, le- atikili iphathelene nokuxhumana kwezehlakalo eziphathelene nokudluliswa kwemibiko ukuze wonke umuntu abe nolwazi ukuthi kwenzakalani ezweni. Kulo mbhalo iNingizimu Afrika idlala indima ebalulekile ukuzama ukuxazulula isimo esikhona kulamazwe omabili nakuba abakwa-Israel beyizidlamlilo. Nokho umbhali uzamile ukusixhumanisa namazwe angaphandle wasitshela ngokwenzekayo emazweni angaphandle.

#### **4.9.8 Okufingqiwe**

Inhloso yalesi sahluko ukuhlola ngombhalo wephephandaba lesiZulu elikhuluma ngezindaba ezinzima ezenzekayo emhlabeni wonke. Ekuhlaziyweni kwalama-atikili ayisishiyagalombili kusetshenziswe izindlela zikaWhite (1997) okuwukudluliswa kokulandwayo kudluliswa ngokombhalo.

Ayisishiyagalombili ama-atikili ahlaziywe kulesi sahluko athathwe emaphephandabeni esiZulu iLanga laseNatali. Lama-atikili ahlaziywe ngaphansi kwalezi-zihlokwana ezitholakala embhalweni kaWhite: Ukuhola okuphethe okungaphezulu kwengxoxo yezindaba ezibuhlungu: Uhlobo lokuhlaziywa kokubhala, isenzeko esingajwayelekile, ubudlelwane bamandla, inkambiso yokwephula umthetho, izinhloso nokushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezinzima, ukuhlelwa kokubhalwayo kombiko wezindaba ezinzima okunesakhiwo sohlobo lokubhala, okubhalwayo okubalulekile okuphakathi kohlelo olukhulu: isihloko nokuhola: Indima yobudlelwane phakathi kwabantu, umzimba wengxoxo ngezindaba ezinzima: Uhlelo oluncikile lwesakhiwo. Ngaphansi komzimba kunencazelo emelwe ekuvulweni kwesihloko, ukucubungula, isisusa-no-mphumela, isizathu esilungile ingqikithi yenkulumo nesinqumo, Izindaba nokulandwayo ngemithetho yenhlalo bese kuba Izindaba kanye nokulanda kohlu lwenhlalo esengozini. Okuhle ngokusebenzisa le ndlela ka White ukuthi kuhlobene nezibonakaliso okuyizona ezibalulekile ekuhlaziyweni kombhalo. Lendlela ebalela ekwazini ngosimo nangesisusa sombhali, abalaleli bakhe, inhloso kanye nezinjongo zombhalo, okuqukethwe, igenre, uhlu lohlelo lokubhalwayo, okusetshenziswe emkhqizweni kanye nendawo nesikhathi okukhiqizwe ngazo.

Kusetshenziswe lama-atikili ukuhlaziywa lemibhalo ethathwe ephaphandabeni ILanga:

- Bawotha ubomvu.
- Ubulale umkakhe wamfaka ngaphansi kombhede.
- Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli.
- Senyukile isibalo sababulewe umphezulu.
- Inkosi Ngubane nosizo eNkwezela.
- Olunye uthuthuva eMangethe
- Jikeleza amazwe
- Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.

Okokugcina ukuhlaziywa kwama-atikili esiZulu amele amakhono angakhulisa umfundi ukuba azihlaziyele yinoma uluphi ulimi lombhalo. Umfundi uzokhulisa ulwazi lwamakhono okufunda nokuzihlaziyela umbhalo ngokucophelela lokho okusho ukuthi kuzombeka empumelelweni yolwazi lombhalo.

## ISAPHLUKO SESIHLANU

### ISIPHETHO

Injongo kanye nenhloso yalesi sifundo bekuwukuhlola ngezindlela zokuhlaziywa kwemibhalo ehlaziywe ngokohlobo lombhalo wesiZulu ophathelene nemibiko yezindaba ezibuhlungu ezitholakala emaphephandabeni. Lesi sifundo besihlose ukusiphenyela ngokwenzekayo emhlabeni nasempakathini wethu okumayelana nokukhishwa kwemibiko yezindaba kanye nezinkulumo ezibhalwe emaphephandabeni. Lesi sifundo besifuna ukusiphenyela ngabasezikoleni kanye nabafundi ngezindlela okuzafundwa ngazo izinkulumo ezisemaphephandabeni. Okunye obekubhekwa indlela ulimi olusetshenziswe ngalo ezinkulumeni ezibhalwayo emaphephandabeni. Esahlukweni sesine salesi sifundo kusetshenziswe isisusa sethiyori ebonakalisiwe esahlukweni sesibili nesesithathu salesi sifundo.

Ithiyori esetshenzisiwe eka Garrett noBell (1998) kanye neka Peter White (1997). Ithiyori ka Garrett no Bell ikhuluma ngokukhishwa kwemibiko yezindaba kanye nezinkulumo ezisemaphephandabeni lapho bebeka bethi ezindaweni ezibhekiswe ekuhlalisaneni kwabantu, inkulumo ibhekiswe kabanzi ebudlelwaneni bengqikithi yenhlalo yokusetshenziswa kolimi. Babuye baphikisane nokuthi ulimi ezintweni ezisetshenziselwa ulwazi lwamanje lwezindaba ezisemaphephandabeni alubukeki ngokweqiniso lwemvelo oluphathelene nezilimi ukwehlukana phakathi kwegama inkulumo okuwulimi olukhulunywayo kanye nombhalo okuwulimi olubhalwayo. Babuye bethi umbhalo usetshenziselwa ukubhekiswa kwingaphandle ukubonakalisa ukuxhumana kwesehlo, ukusetshenziswa kwegama inkulumo eboniswa ngokushiwo nguCook (1992: 1) ngokuhlaziywa kwenkulumo: lapho ethi ayiphathelene nokusetshenziswa kolimi kuphela. Ihlobo ingqikithi yokuxhumana: ubani oxhumana nobani ngani, kuyiphi inhlobo yobudlelwane bomphakathi noma indawo, kuyiphi indlela yokuxhumana ngencazelo kanye nangezindaba kubantu, izinhlobo ezahlukene zokuxhumana zikhule kanjani kanye nangobudlelwane nabanye.

uBell uphikisana nokuthi ukuhlaziywa kwezehlo, abadlali, izikhathi kanye nendawo endabeni, zikhombisa ukungavumelani, ukungahlangani, ukushiya izikhala kanye nokufithizela phakathi endabeni, ukuxabana okunamandla phakathi kokukhiqizwa kwendaba kwezintatheli nomfanekiso- mhleli, kanye nokuzwisisa ngesiqondiso sabafundi, okusho ukuthi uma kuhlaziywa umbiko wezindaba kubhekwa isibonakaliso sezehlakalo.

uGarrett noBell babuye babhekise kuFairclough (1989) okhulise indlela yakhe kwinkulumo yezindaba ephathelene nolimi, inkulumo namandla emphakathini. Incwadi yakhe ka (1989-1992) ibhekise endaweni yolimi kanye nenkulumo kwinhlobo- yamandla osopolitiki kanye nasekuqhubekeni nokushintsha kwenhlobo, okuvamise ukusetshenziswa kumbhalo wezindaba njengezibonelo. Ngokuka Bell izindaba ziphakathi nemvelo yabantu. Izindaba abantu abasitshela zona ziphakathi nengxenywe yoqobo lwenhlobo, kanye nokwakhiwa kwempilo yendaba kubalulekile kuqobo lomuntu. Ngokwakhe izindaba ziwuhlu olukhulu lolimi, ziwuhlu ngoba zinezihloko kanye nezihlokwana. Ubuye ebeke ukuthi imibono ebalulekile enkulumeni iphethe umusho oholayo, noma 'isingeniso' sengxoxo yezindaba kanye nezindaba emaphephandabeni kanye nasesihlokwani. Isiqondiso noma ukuhola kuvala iphakathi lesehlo sendaba, mhlawumbe esisodwa noma ukweleka okungaphezu kwezehlo. Uthi umzimba wendaba ngokwawo unesisodwa noma ezingaphezulu izehlo.

Esahlukweni sesine kusetshenziswe indlela ka White (1997) ukuhlaziya ama- atikili ayisishiyangalombili, ahlaziye ngokwembiko yezindaba ezibuhlungu ezitholakala emaphephandabeni. Ngokuka White umbhalo wamaphephandaba usikhombisa kakhudlwana ngohlobo oluthile lokubhala ezingxenyeni ezithile zamaphephandaba ulimi kanye namasiko. Ubeke ukuthi umbhalo uhlolwe endaweni ebizwa ngokuthi 'umbiko wezindaba ezibuhlungu' ezihlanganiswe nokuqubuka kodlame, ukubuyiselwa emuva kwenhlanhla kanye nokwephula noma ukweqa imithetho yokulunga ebalulekile yenhlobo. Lolu hlobo lwezindaba ezibuhlungu lufake yomibili imibiko eqale ukususelwa ezehlweni ezibonakalayo njengengozi, izidumo ezijwayelekile, iziphithiphithi noma abaphoqi ngenkani nalezo ezisuselwa ezehlakalweni zokuxhumana njengenkulumo, ukuhlolwa ngemibuzo, imibiko noma ezokukhishwa kwemibiko emaphephandabeni. uWhite uveza ukuthi lesi sahluko sikhombisa isibalo semibiko yezinhlobo zozombili ezihlanganyela uhlobo lwesakhiwo, indlela umbhalo ohlelwe ngayo ofana nowamaphephandaba onika izindaba ezibuhlungu ekuqhamiseni umbhalo.

Leyo naleyo atikili esesahlukweni sesine ihlaziye ngokusebenzisa indlela kaWhite yokuhlaziya kwezinkulumo ezisemaphephandabeni esiZulu, iLanga. Lama- atikili ahlaziye abuye achazwa ngaphansi kwalezi zihlokwana: ukuhola okuphethe okungaphezulu kwezindaba ezibuhlungu: uhlobo lokuhlaziya kokubhala, isenzakalo esingajwayelakanga, ubudlelwane bamandla, inkambiso yokwephula umthetho, ukushisekela ubudlelwane phakathi kwabantu: Izwi lombiki wezindaba ezibuhlungu, ukuhlelwa kokubhalwayo kombiko wezindaba ezibuhlungu okunesakhiwo sohlobo lokubhala, okubhalwayo okubalulekile okuphakathi kohlelo olukhulu: kunesihloko /

ukuhola: Indima yobudlelwane phakathi kwabantu, umzimba wengxoxo yezindaba ezinzima: uhlelo oluncikile lwesakhiwo. Ngaphansi komzimba kunencazelo emelwe ekuvulweni kwesihloko, ukucubungula, isisusa no mphumela, isizathu esilungile, ingqikithi yenkulumo kanye nesinqumo. Izindaba nokulandwayo ngemithetho yenhlalo bese kuba izindaba kanye nokulanda kohlu lwenhlalo esengozini.

Ukusetshenziswa kwendlela kaWhite ekuhlaziyweni kombhalo kukhonjiswe ekuhlaziyweni kwalama- atikili ayisishiyagalombili alesi sifundo. Lama- atikili ahlaziywe ngokwehlukene. Kukhona amane aphaathelene nemibiko yezehlakalo lapho kusetshenziswa izinto eziphathekayo njengezibhamu, imimese njalo- njalo, kanye namanye amane asetshenziselwe ukuhlaziya imibiko ephaathelene nokuxhumana kwezehlakalo njengenkulumo, ukuhlolwa ngemibuzo, imibiko noma ezokukhishwa kwemibiko emaphephandabeni. Amane asetshenziselwe ukuhlaziya imibiko yezehlakalo zezindaba ezibuhlungu lapho kusetshenziswa izinto eziphathekayo yilana alandelayo:

- **Bawotha ubomvu**
- **'Ubulale' umkakhe wamfaka ngaphansi kombhede**
- **Ligwetshwe udilikajele iphoyisa ngokubulala umshayeli**
- **Senyukile isibalo sababulewe umphezulu**

Amanye amane amayelana nemibiko yezindaba ezibuhlungu eziphathelene nokuxhumana kwezehlakalo yilana alandelayo:

- **Inkosi Ngubane nosizo eNkwezela.**
- **Olunye uthuthuva eMangethe.**
- **Jikeleza amazwe.**
- **Sisephezulu isibalo sezingane ezibhajwe emisebenzini engabulala ikusasa lazo.**

Lesi sifundo sizame ukusisebenzisela isisusa se- thiyori okuxoxwe ngayo esahlukweni sesibili nesesithathu ekuhlaziyweni kweyisishiyagalombili imibhalo yesiZulu esesahlukweni sesine. Le thiyori ayibali kuphela ukuthi umbhalo ngesiZulu wenziwe kanjani, kodwa ibuye ihlole nangokuhlalisana kwabantu nangokuthi kwenzakalani emiqondweni yabantu (ababhali) lokho okusetshenziswa esakhiweni sombhalo.

Uma umfundi engaguqulela umbhalo ngalendlela kaWhite angaphumelela ukuba nokwazi ngomsebenzi wombhalo ohlobene nombhali, okuphatelene nesakhiwo solimi, okuqukethwe, ukuhlangana phakathi komfundi nombhali embhalweni, inhloso yokuxhumana okukhona, ababhali abanezinjongo zombhalo, indlela yokuzibonakalisa, kanye nendawo nesikhathi sokwakhiwa. Kubalulekile ukuba abafundi bevezelwe izinhlobo ezahlukene zokubhala njengezindaba, amaphephandaba, omagazini njalo- njalo uma beqhubeka nesikole. Nakuba kukholelwa ukuthi ukufundisa abafundi ukufunda izinhlobo ezahlukene zokubhala kuzokhulisa ukuba namakhono amahle okubhala nokufunda ngalokho kuzobenza ukuba bakwazi ukuphumelela ukuzikhiqizela nokuzihlaziya imibhalo ngokwabo esemaphephandabeni.



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