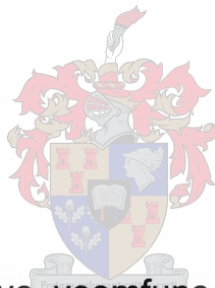


# UKUCENGA OKUJOLISWE EKWAKHENI ISIMO SOMNTU

ngu

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Ithisisi efakwe njengenxalenye yeemfuno zesidanga seMaster of Arts  
kwiDyunivesithi yaseStellenbosch

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## ISIQINISEKISO

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

## **ABSTRACT**

The focus of this study is to present an account of how Xhosa realizes premises and strategies of persuasion in authentic communication, assuming Larson's (1995) framework of Persuasion Theory, taking into account all the communicative information relating to environments. A comparison will be made between persuasion as communicative acts as represented in drama texts and persuasion in other communication data, which are concerned with interpersonal communication.

The research aims to establish how empirical data on persuasion in Xhosa confirm or challenge current accepted principles and properties of persuasion theory, or how empirical data on premises and strategies used in persuasion in Xhosa necessitate the extension of principles of persuasion theory. Thus, the research aims to contribute to the development, modification of refinement of current theoretical models of persuasion within the global research community.

The research aims to account for the social and cultural determinants that play a role in the premises and strategies used in persuasion communication in Xhosa. Thus, the research aims to make explicit the unique and distinct properties of Xhosa that need to be taken into account in initiatives relating to the advancement of Xhosa as official language.

## OPSOMMING

Die fokus van hierdie studie is die aanbieding van 'n verklaring oor hoe Xhosa premisse en strategieë vir oorreding realiseer in outentieke kommunikasie. Die raamwerk van Larson (1995) van Oorredingsteorie word aanvaar, met inagneming van al die kommunikatiewe informasie wat met omgewings verband hou. 'n Vergelyking sal gemaak word tussen oorreding as kommunikatiewe handeling soos voorgestel in drama tekste en oorreding in ander kommunikatiewe data wat verband hou met interpersoonlike kommunikasie.

Die navorsing het ten doel om te bepaal hoe empiriese data oor oorreding in Xhosa huidige aanvaarde beginsels van oorredingsteorie bevestig of weerlê. Dus beoog die navorsing om by te dra tot die ontwikkeling, wysiging en verfyning van huidige teoretiese modelle oor oorreding in die navorsingsgemeenskap.

Die navorsing het ook ten doel om 'n verklaring te gee van die bepalende faktore van 'n sosiale en kulturele aard van die premisse en strategieë van oorredingskommunikasie in Xhosa. Dus beoog die navorsing om duidelik te stel wat die unieke en onderskeidende eienskappe van Xhosa is wat in berekening geneem moet word in die ontwikkeling van 'n teoretiese basis vir die verstaan van Xhosa kommunikasie in inisiatiewe vir die ontwikkeling van dié taal in Suid-Afrika

## ISISHWANKATHELO

Ugqaliselo lolu phando lingobuchule bokucenga obusetyenziswayo kunxibelelwano kwimiba ngemiba kulwimi lwesiXhosa. Oku kuthi kuphononongwe ngokuqwalasela ubume bethiyori yokucenga kaLarson (1995). Olu phanonongo luqhutyelwa phambili ngokuthi kuthelekiswe ukucenga njengezenzo zonxibelelwano njengoko kubhentsisiwe kwincwadi echongiweyo yedrama kaMayosi ethi **Lanqum'inqatha** kunye nonxibelelwano lwemiba yasekuhlaleni. Uphando olu lolucela umngeni kwiithiyori zale mihla zokucenga ngokuthi luphande nzulu ngokuba ayikho kusini na imfuneko yokuba kwandiswe imithetho siseko yethiyori yokucenga. Ngale ndlela olu phando lujolise ekuphoseni ilitye esivivaneni ngokuphathelele kumba wophuhliso, ukuguqula kwanokuphucula iimodeli ezintsha zethiyori yokucenga kuphando lwezizwe jikelele. Olu phando lwenza amagqabaza nangendlela imveli nenkcubeko kaNtu enegalelo ngayo kwindlela ngeendlela zokucenga kunxibelelwano. Lilinge kambe elibaluleke ngokuncamisa ekukhuliseni ulwimi lwesiXhosa, njengolwimi olusesikweni

## ISINIKEZELO

Le thisisi ndiyinikezela kubazali bam abathe badlala indima enkulu ebomini bam. U-Elly Nomalanga noStephen Gladwin Mantambo. Kuni ndithi ndiyambulela uThixo ngani.

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Ndibulela kakhulu kwabo bathe bandixhasa ukushiywa kwam ngutata ondizalayo: Ndithi kuni uThixo anisikelele nenze njalo nakwabanye, umntu ngumntu ngabantu.

Ndifuna ukwenza umbulelo omkhulu kubahlohli bonke becandelo zeelwimi zase-Afrika ngentsebenziswano yabo.

Ndingathanda ukubulela uNkosikazi S.J. du Plessis ongumchwethezi kwiCandelo leeLwimi zase-Afrika, ngobubele nomdla asoloko enawo ekuncedeni abafundi ngalo lonke ixesha.

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## ISAPHLUKO 1: INTSHAYELELO KUNYE NENJONGO YESIFUNDO

### 1.1 INJONGO

Injongo yesifundo ibhekisele ekunikezeleni ngenkcazo yokuba ingaba isiXhosa sizaqwalasela njani izindululo zesiseko nobuchule bokucenga kunxibelelwano. Konke oku kuza kwenziwa ngokuqwalasela ithiyori yokucenga. Injongo yesi sifundo ikwa kukuhlola iindidi zemiyalezo yokucenga nokuqwalasela umahluko okhoyo kwindlela ekucengwa ngayo kwincwadi yedrama yesiXhosa kaMayosi ethi, **Lanqum'inqatha** kunye nakwimiba ngemiba yasekuhlaleni. Uphando lwemiba ngemiba yasekuhlaleni olufumaneka kwesi sifundo luqokelelwe ngokuthi kucelwe abantu abasixhenxe ukuba babhale ngemiba eyohlukeneyo. Kwaba bantu basixhenxe umntu ngamnye ebecelwe ukuba abhale iingxoxo ezintathu ezizezi : **umba wabazali, umba wabahlobo, umba wesikolo**. Zizonke ezi iingxoxo xa zidityanisiwe zenza iingxoxo ezingamashumi amabini ananye.

### 1.2 ISIFUNDO SICWANGCISWE NGOLU HLOBO:

Isahluko 1 Sinentshayeleyo kunye nenjongo yesifundo

Isahluko 2 Siqulathe ithiyori yentlonelo.

Isahluko 3 Ithiyori yokucenga

Isahluko 4 Siqulathe ukusetyenziswa kwethiyori yokucenga

Isahluko 5 Luhlalutyo lwemiyalezo yokucenga yencwadi yedrama (**Lanqum'inqatha**) kunye neyemiba ngemiba yasekuhlaleni.

Isahluko 6 Sisiqukumbelo sento yonke ethe yafumaneka ngomba wokucenga kulandele iingxoxo ibhibhliyografi kunye nesigama.

Esi sishwankathelo silandelayo sisishwankathelo ngomba wentlonelo siza kuchaza banzi ukuba yintoni na intlonelo. Iingcali zelwemi ezinjengo Grundy o-O'Keefe nooThomas ziza kuwuphicotha lo mcimbi wentlonelo zisichazele indlela esebenza ngayo.

## ISAHLUKO 2: INTLONELO

### 2.1 Isenzeko sentlonelo

NgokukaGrundy (2000:145) umthetho siseko uye wabonwa unamandla okucacisa banzi ngentlonelo yokusetyenziswa kolwimi, ukwabonwa njengezinto ezinkulu zokumisa isimo selingwistiki nokuba newonga jikelele. Ukwabonwa njengoqheliso lokhetho lolwimi ukwakha imeko yokufuna ukufanisa iingcinga zalowo kuthethwa naye ekubeni kungathethwa njani naye. Isenzeko sentlonelo ngumzekelo oyipharadayimu yokusetyenziswa kwepragmatiki. Isenzeko sentlonelo yimbonakalo yengqikelelo ebanzi yemimiselo yokuziphatha kumgangatho othile okanye isimilo esifanelekileyo.

### Imiphumela yentlonelo

UGrundy (2000:146) uthi ukuba kwicala lokufumana intlonelo kuchaphazela umntu ngamnye ngokwahlukeneyo kuba iintetho zentlonelo zifakwa ngokomqondiso wobudlelwane obuphakathi kwalowo uthethayo kunye nathi njengabantu ekuthethwa nabo. Sithanda ukuba umntu olingana nathi asinike intlonelo kodwa xa ingumntu omdala asikulindelanga oko. Xa iintanga zethu zithetha nathi ngqo siyacaphuka, *umzekelo umntu oze kuthenga abe nemali engonelanga yokuhlawula uza kuthi uxolo sisi ndiphethe imali engonelanga yokuhlawula, ndicela undongeze ukuba unayo*. Kanti umhlobo wam uza kuthi *khawundigcwalisele wethu ndiphethe imali engonelanga*. Intlonelo ligama nje elisetyenziswayo ukucacisa ubukhulu apho izenzo ziquka indlela izinto ezithethiweyo, ezihambelana ngayo neembono zomntu ekuthethwa naye ekubeni zingenziwa njani. Nantsi imizekelo ephuhlisa intsingiselo yegama elithi, intlonelo:

(i) *Ndicela ukubuza ukuba ndingazifumana phi iitekisi eziya eKhayelitsha.*

(ii) *Ingobani ixesha ibhasi elandelayo?*

Le mizekelo ingentla ibonisa iiyantlukwano ezibakho xa sithetha, owokuqala umzekelo ubonisa ukuba lo mntu uthethayo unentlonelo, owesibini umzekelo ubonisa ukuba lo mntu uthethayo akanantlonelo kwaphela.

### **Ukusebenzisana nezincomo**

UHolmes (1995) ocatshulwe nguGrundy (2000:152) usichazela ukuba amadoda adla ngokubona izincomo njengesoyikiso kanti abafazi bona bazibona njengendlela yokubonisa imvano. Kwakhona okunye okuqaphelekayo ngokuphathelele ekusebenziseni izincomo xa uncoma umntu ngento entle ekuye okanye ayinxibileyo usuke atsho ukungabi nambulelo akunike impendulo enxulumene nale nto uyincomayo.

Umzekelo: *Azisentle iinwele zakho: Athi kanti indlela le ezindikruqule ngayo.*

### **Ukuqubisana okungalinganiyo**

UGrundy (2000:152) uthi xa uthetha nomntu okwiwonga eliphezulu kunawe ecatshukiswa yinto ethile uye uzame ukuthetha into engaz'ukumenza acaphuke ngakumbi uzame ukuvumelana naye. Lo mzekelo ulapha ngezantsi uzama ukubonisa loo nto:

**Umzekelo:** umzali ucatshukiswa yinto yokubona abantwana besikolo edolophini ngexesha lesikolo. Uthi kuye, *mama banjalo aba bantwana beli xesha abakhathali benza nje unothanda.*

### **Ukhetho lwemvumelwano**

NgokukaGrundy (2000:153) uthi ukhetha ukuvumelana nomntu endaweni yokuxabana naye. Oku kuba yinkuthazo enkulu kutshintshiselwano lwentlonelo. Kulo mzekelo ungentla wabantwana besikolo ababonwa edolophini ngexesha lesikolo lo mzali ebecaphuka kodwa kuba ebona ukuba akaphikiswa uphela engasacaphuki.

### **Ukunciphisa ilahleko yobuso**

UGrundy (2000:154) uthi kumaxesha amaninzi sinika abo sithetha nabo into abangakhange bayifune ngokulungisa endaweni yokubaxelela ukuba asikwazi ukonelisa iimfuno zabo. Ngale ndlela sinciphisa ilahleko yobuso. Umzekelo uya kwivenkile ethengisa ifenitshala uthi kumthengisi ingaba ninaye na umabonakude *wakwaLg? Athi umthengisi hayi asinaye okhoyo ngoku ngowakwaTelefunken.* Kungabonakala kungumnqa xa unokucinga ngale nto kodwa intlonelo ivela kaninzi apho kukho ubunzima obuthile.

## IMODELI YEENKQUBO ZENTLONELO ZIKABROWN NOLEVINSON (1987)

NgokukaGrundy (2000:156) uBrown noLevinson (1987) banika ingcaciso ngendlela emisiweyo yesenzeko sentlonelo selingwistiki eyahlukeneyo esetyenziselwa ukuxhasa imodeli echazayo ekwaziyo ukucacisa nangawuphi na umzekelo. Babanga ukuba iindlela ezibanzi zelingwistiki zikhona kulwimi ngalunye kodwa kukho iyantlukwano zeendawo ezithile zenkcubeko ezichukumisa ukusetyenziswa kwazo. UBrown noLevinson basebenzisa iingcinga zikaGoffman zobuso, into wonke umntu anayo enokuthelekiswa banzi nokuzingca. Kumaxesha amaninzi ubuso bethu busengciphekweni. Ukufuna ukwazi ukuba zifumaneka phi iteksi eziya eKhayelitsha okanye ukuqonda ukuba iphi iikliniki zonke ezi ndlela zokubuza zoyikisa ubuso balo mntu kubhekiswa kuye. Xa sisenza ezi zenzo zikhatshwa lulwimi olulungisayo elakhelwe ukubuyisa isenzo esibonisa ukungakhululeki kobuso nokwanelisa iimfuno zobuso zabanxibelelanisi bethu. Ngokwengcaciso kaBrown noLevinson ubuso buziindidi ezimbini, ubuso obukhululekileyo kunye nobuso obulandulayo. NgokukaBrown noLevinson (1987:67) bathi xa kufuneka senze isenzo esibonisa ukungakhululeki kobuso kufuneka sikhethe kwezi ndlela zintathu zilandelayo.

- (i) Yenza isenzo esichaziweyo
- (ii) Yenza isenzo esingachazwanga
- (iii) Musa ukwenza isenzo

### Isenzeko sentlonelo esingesiso somthetho

NgokukaGrundy (2000:160) eyona nto ihlekisayo kwiinkqubo zikamabonakude kukusetyenziswa kweenkqubo zentlonelo ezingezizo iziphumo zobalo olulindelweyo lwamandla, umgama kunye nokuxakekisa. Umzekelo: wenze okanye uthethe into ehlekisayo nalapho kungafanelanga khona.

- (i) *Uvela esikolweni ufike kowenu kukho isonka ubuze kusisi wakho ukuba esi sonka uza kusitya ngantoni.*
- (ii) *Athi yena ngomlomo.*

## **Uphawu lwentlonelo jikelele**

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

## **Ukucacisa kwakhona igama labantu**

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

## **Intlonelo njengeyona ilungisayo**

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

## **IITHIYORI ZENTLONELO**

### **2.2 Ukumiswa komda wentlonelo**

UThomas (1986:149) uthi ukubhideka kuqala ngegama lokuqala eliyintlonelo elinjengentsebenziswano. Eli gama liye lenza ukuba kubekho ukungaqondi. Ngaphantsi kwesihloko sentlonelo abantu baye baxoxa ngeeseti ezohlukeneyo nangona zinxulumana. Ezi seti zilandelayo zezi kuye kwaxoxwa ngazo:

- (i) Intlonelo njengenjongo yelizwe

- (ii) Ngokuthobela
- (iii) Intlonelo njengento yomgangatho ophezulu
- (iv) Intlonelo njengesenzeko selokhushini (illocutionary)

### **Intlonelo njengenjongo yelizwe**

NgokukaThomas (1986:150) intlono njengenjongo yelizwe ayinayo indawo ngaphakathi kwepragmatiki. Asinako ukuba nelungelo kwimpembelelo yokwenyani yezithethi ngokuthetha ngendlela ezithi zithethe ngayo neengxoxo zokuba elinye iqela labantu linintlono kunabanye abantu. UThomas uthi bona njengeengcali zeelwimi banelungelo lento ethethwa zizithethi kunye nokwazi ukuba abo kuthethwa nabo baphendula njani.

### **Ukuthobela kuphikisana nentlonelo**

UThomas (1986) uthi ukuthobela kudibene nentlonelo kodwa sisenzo esicacileyo sisisichasi sesiqheliso. Kubhekisela kwimbeko esiyibonisa kwabanye abantu ngamandla amawonga abo aphezulu kunye nobudala babo. Ukuthobela kunye nentlonelo kungacaciswa ngesimilo sasekuhlaleni nangeendlela zelingwistiki. UThomas (1986) uhambisa athi unobangela wokuba athi ukuthobela kunento encinci yokwenza nepragmatiki yinto yokuba ngaphandle kokuba isithethi siqwenela ukuchasa isithethe sesimilo soluntu oluthile, isithethi asinalo ukhetho lokuba singasebenzisa indlela eyohlukileyo okanye hayi.

### **Irejista**

NgokukaThomas (1986:154) eli gama elithi rejista libhekisela kwiinguquko ezimiswe ngendlela ehambelana nemeko yasekuhlaleni okanye indlela esiluthetha ngayo ulwimi okanye indlela esilubhala ngayo iyohluka kuhlobo oluthile lwemeko. Njengokuthobela, irejista inento encinci yokwenza nentlonelo kunye nonxulumano oluncinci nepragmatiki. UThomas (1986) unaba athi ngalo mba wokuthobela nerejista, ukuthobela njengerejista okokuqala sisenzo sesoshiyolingwistiki, yingcaciso yeendlela zelingwistiki ezivela kwiimeko ezithile. Ukhetho lwerejista lunento encinci yokwenza yokusetyenziswa kobuchule bolwimi kwaye iba nomdla kuphela kumlandeli wepragmatizimu ukuba isithethi sisebenzisa ngabom iindlela ezingalindelekanga khon'ukuze sitshintshe imeko.



## **Intlonelo njengento yomgangatho wentetho**

UThomas (1986:155) uthi umsebenzi omninzi wokuqala kummandla wentlonelo uqwalasele intetho yomgangatho wokuqonda. UThomas uhambisa athi uvavanyo olwathi lwenziwa kwezinye iilwimi lusivumela ukuba sithelekise iindlela ezikhona zokwenza isenzo sentetho esithile kwiilwimi ezohlukeneyo. Uqhubeka athi singafumana ukuba olunye ulwimi luneendlela ezilishumi zokwenza isenzo sentetho esithile kanti kusenokuthi ezi ndlela zingqinelana nezintathu kuphela kolunye ulwimi. Ezi zifundo zikwafumanisa ukuba amalungu omzi othile abonisa umgangatho ophezulu wokuvumelana njengoko iindlela zelingwistiki zibonisa intlonelo.

## **Intlonelo njengento yepragmatiki**

NgokukaThomas (1986:157) umsebenzi wakutsha nje kwithiyori yentlonelo kaLeech (1980) (1977) (1983a) noBrown noLevinson (1987) (1978) uye waqwalasela intlonelo njengento yepragmatiki. Kule mibhalo intlonelo itolikwa njengobuchule obusetyenziswa sisithethi ukufumana iintlobo ngeentlobo zenjongo njengokuxhasa okanye ukugcina imicimbi yemvisiswano. Uqhubeka athi uThomas (1986:158) udibanise iithiyori zepragmatiki zentlonelo phantsi kwezihloko ezithathu.

- (i) Uluvo lwemakzimu yencoko
- (ii) Uluvo lokulawulwa kwenkangeleko yobuso
- (iii) Uluvo lwemvumelwano yencoko

## **Intlonelo ecaciswe ngokwemiba yemithetho siseko kunye nemakzimu**

UThomas (1986:158) uthi uLeech (1980) (1977) (1983a) uyibona intlonelo njengento ebalulekileyo ekucaciseni ukuba kutheni abantu besoloko bengathanga ngqo ekugqithiseni into abayithethayo. Uqhuba athi uLeech uvelise amagama amabini anxulumene nale ngxoxo yangoku, yokungathi ngqo xa ugqithisa into oyithethayo:

- Ubumbaxa
- Umthetho siseko wepragmatiki

## **Ubumbaxa nentlonelo**

UThomas (1986:158) uthi bezingcali babonile ukuba kunzima ukubeka into ngamazwi ngokuphucukieyo, yinto ngokwendalo enokubangela ukuba umphulaphuli akhubeke. Ngokusebenzisa intetho embaxa umntu angakwazi ukugqithisa umyalezo isithethi esinokuwufumana esingavumelani nawo ngaphandle kokubangela ukukhubeka. Amandla epragmatiki kwimeko nganye embaxa kushiywa kumfundi ukuba enze isigqibo. Kusenokubuzwa le mibuzo ilandelayo:

- Yintoni kanye amandla alo myalezo?
- Ingaba kubhekiswa kubo?

## **Umthetho siseko wepragmatiki**

UThomas (1986:159) uthi uLeech uwubona umthetho siseko wepragmatiki ukumgangatho omnye nomthetho siseko wentsebenziswano kaGrice. Unaba athi akukho bungqina bulungileyo bokuba abantu baphendula ngokuqonda kwiingcamango zentlonelo. NgokukaLeech (1983) ocatshulwe nguThomas (1986:160) iimakzimu ziyimfuno khon'ukuze zicacise ubudlelwane obuphakathi kwentsingiselo namandla kwincoko yabantu. Ezona makzimu zezi: Ubuchule, Isisa, Imvume, Ululamo, Isivumelwano, kunye noVelwano. Uthi uThomas (1986:160) iimakzimu zikaLeech njengeemakzimu zikaGrice zenziwe ngokufunekayo. Zonke iimakzimu zikaLeech zifuna ukutolikwa ngokokhanyo lobunjani bepragmatiki.

## **Imakzimu yobuchule**

NgokukaThomas (1986:161) imakzimu yobuchule ithetha, ukucutha imbonakalo yenkolo ethetha ixabiso komnye kwaye, yandisa imbonakalo yenkolo ethetha inzuzo komnye. Inkangeleko yesibini yemakzimu yobuchule yileyo yokudambisa isiphumo sesicelo ngokunikeza ukhetho. Ilungu lesithathu lemakzimu yobuchule sisikali sexabiso okanye senzuzo.

### **Imakzimu yesisa**

UThomas (1986:162) uthi imakzimu kaLeech ithetha ukucutha intetho yenzuzo kuwe, yandisa intetho yexabiso kuwe. Uthi uThomas (1986:162) njengoko uLeech esolatha ulwimi okanye inkcubeko ziyohluka kwiqondo apho ulindeleke ukuba usebenzise le makzimu. Ukuba isithethi siyisebenzisa kancinci le makzimu kuza kuthetha ukuba isithethi sikhohlakele kanti nokuyisebenzisa kakhulu kuza kubonakala kuyimpoxo. UThomas (1986) ucacisa athi uLeech walatha ukuba ezinye iinkcubeko zinamathelisa kakhulu ukubaluleka kwimakzimu yesisa kunokuba zisenza ezinye.

### **Imakzimu yemvume**

Uqhuba athi uThomas (1986:162) imakzimu yemvume ithetha ukuba cutha intetho yeenkolelo ezibonisa ukungancomi omnye, wandise intetho yenkolelo ebonisa imvume yomnye. Umsebenzi wale makzimu ucacile: Sikhetha ukuncoma abanye xa singenako ukwenza njalo ukuphepha umba, ukunika impendulo encinci. Kwakhona uluntu luza kohluka kwiqondo apho ukugxeka kwamkelekileyo. Nakoluphi na uluntu kuza kubakho amaxesha apho ukugxeka okungalunganga kuboniswa kakhulu nezinye iintlobo zomsebenzi apho ukugxeka okungenasisa nokutshabalalisayo kusisithethe.

### **Imakzimu yolulamo**

NgokukaThomas (1986:163) imakzimu yolulamo ithetha ukucutha intetho yokuzincoma, yandisa intetho yokungazincomi. Le yenye imakzimu eyohluka kakhulu ekusetyenzisweni kwayo ukusuka kwinkcubeko ukuya kwenye inkcubeko. UThomas (1986) uqhuba athi ezi makzimu kuxoxwa ngazo zintetho zelingwistiki ezithile, akukho ngcebiso yokuba elinye iqela lilulame kakhulu kunelinye.

### **Imakzimu yesivumelwano**

UThomas (1986:165) uthi imakzimu yesivumelwano ihamba ngolu hlobo: Cutha intetho yokungavumelani phakathi kwakho nabanye, wandise intetho yokuvumelana phakathi kwakho nabanye. Uthi uThomas (1986) sijonga ukuba abantu bathe ngqo xa bebonisa isivumelwano sabo kunaxa bengavumelani.

## **Umthetho siseko kaPoliyana**

NgokukaThomas (1986:166) umthetho siseko kaPoliyana usikhokelela ukuba sibeke inkcazelo kwinto esifuna ukuyithetha. Enye inkangeleko yalo mthetho onxulumana nobuleksisikali (relexicalization) bokuphinda ubuyisela igama elingamndanga ngelinye elingathi alimndanga kancinci. UThomas (1986) uthi singafumana imizekelo yomthetho siseko kaPoliyana isetyenziswa, oku akubonakali kucaciswa zezinye iimakzimu.

## **Iingxaki ngethiyori kaLeech**

UThomas (1986:167) uthi kwithiyori kaLeech yentlonelo kukho iziphako ezininzi njengoko kucaciswa liqela labantu. Kubonakala kungekho ndlela yokukhuthazeka yokuthintela inani leemakzimu. Ithiyori kaLeech isivumela ukuba sithelekise iinkcubeko ezahlukeneyo nokucacisa iyantlukwano phakathi kweendidi zeenkubeko ngokuphathelele kwimbono yentlonelo nokusetyenziswa kobugcisa bentlonelo.

## **Intlonelo kunye nokulawulwa kobuso**

UThomas (1986:168) uthi eyona thiyori yentlonelo enefuthe yayaziswe ngaphambili nguBrown noLevinson ngo(1978) yaze yaqwalaselwa kwakhona ngo(1987). Ithiyori kaBrown noLevinson yimbonakalo yobuso njengoko kucetyiswe nguGoffman (1967). Ngaphakathi kwethiyori yentlonelo ubuso buqondakala kakuhle njengembonakalo yakho, lo mfanekiso ungonakala ugcinwe okanye uphuculwe ngokunxibelelana nabanye. Ubuso buneembonakalo ezimbini ubuso obukhululekileyo nobuso obulandulayo. Ubuso bomntu ngamnye obukhululekileyo bubonakala kumnqweno wakhe wokuthandwa, wokuhlonitshwa nokuxatysiswa ngabanye. Ubuso obulandulayo bubonakala ngokunqwenela ukunganqandwa okanye ukuba nenkululeko yokwenza njengoko umntu ethanda.

## **Izenzo ezibonisa ukungakhululeki kobuso**

NgokukaBrown noLevinson abacatshulwe nguThomas (1986:169) ezinye izenzo ze-ilokhushinari zinemfanelo yokonakalisa okanye zokoyikisa ubuso bomnye umntu, izenzo ezinjalo zaziwa njengezenzo ezibonakalisa ukungakhululeki kobuso. Isenzeko se-ilokhushinari sinokuba nako ukonakalisa ubuso obukhululekileyo bomphulaphuli okanye ubuso obulandulayo bomphulaphuli.

## **Isicwangciso esiphezulu sokwenza izenzo ezibonisa ukungakhululeki kobuso**

UThomas (1986:169) ucaphule kuBrown noLevinson abathi isigqibo sokuqala emasenziwe sesokuba ingaba isenzo esibonisa ukungakhululeki kobuso masenziwe okanye singenziwa. Ukuba isithethi sifikelela kwisigqibo sokwenza isenzo kukho izinto ezine ekufanele sizenze: iiseti ezintathu zezicwangciso eziphezulu ezichaziweyo: Zezi zilandelayo

- (i) yenza isenzo esibonisa ukungakhululeki kobuso esichaziweyo ngaphandle kwesenzo sokulungisa
- (ii) yenza isenzo esibonisa ukungakhululeki kobuso usebenzisa intlonelo eqinisekileyo
- (iii) yenza isenzo esibonisa ukungakhululeki kobuso esichaziweyo usebenzisa intlonelo elandulayo kunye neseti yezicwangciso ezingachazwanga. Ukuba isithethi sifikelela kwisigqibo sokuba umgangatho wokubonisa ukungakhululeki kobuso mkhulu kakhulu sisenokugqiba ukuba siphephe isenzo sokubonisa ukungakhululeki kobuso kwaphela.

### **Ukwenza isenzo esibonisa ukungakhululeki kobuso ngaphandle kokulungisa (ngokuphimiselayo)**

NgokukaThomas (1986:170) uthi kukho amathuba apho izinto zangaphakathi zinyanzela umntu ukuba athethe ngqo. Ukuba isithethi sigqiba ekubeni bonke ubunzima besenzo sokungakhululeki kobuso sincinci kakhulu isicelo singenziwa ngokuphimiselayo. Ezinye iimeko apho kungekho kuzama kwenziwayo ukudambisa isenzo sokungakhululeki kobuso, ngokungakhathaleli ukuthelekiswa kokuxakekiswa kuyafumaneka apho umahluko wamandla umkhulu khona.

### **Ukwenziwa kwesenzo esibonisa ukungakhululeki kobuso ngokulungisa (intlonelo eqinisekileyo)**

UThomas (1986:171) uthi ngokwethiyori kaBrown noLevinson xa uthetha nomntu usenokuziqhelanisa nobuso obokhululekileyo baloo mntu obukhululekileyo nokusebenzisa intlonelo eqinisekileyo. Inani lezicwangciso zentlonelo eziqinisekileyo zikaBrown noLevinson zifumana kukho ukufana kumthetho siseko wentlonelo kaLeech: Kukho ukufana okukhoyo kumthetho siseko kaLeech noBrown noLevinson oku kufana

kubonakala kwezi zinto zilandelayo funa isivumelwano, phepha ukungavumelani, thanda okuhle nokunika uvelwano.

### **Ukwenza isenzo esibonisa ukungakhululeki kobuso ngokulungisa (intlonelo elandulayo)**

NgokukaThomas (1986:172) intlonelo elandulayo iziqhelanisa nobuso bomphulaphuli obulandulayo, obubongoza kwiminqweno yomphulaphuli ukuba anganqandwa, ayekwe enze njengoko ethanda. Intlonelo elandulayo izicacisa ekusetyenzisweni kophawu lwentlonelo oluqhelekileyo, impawu zentlonelo zokunciphisa ukuxakekisa. UThomas unaba athi ngalo mba wesenzo sokubonisa ukungakhululeki kobuso, asingobantu bodwa abasebenzisa intlonelo elandulayo kodwa nabalinganiswa bemifanekiso ehlekisayo.

### **Ukwenza isenzo esibonisa ukungakhululeki kobuso usebenzisa intlonelo engachazwanga**

NgokukaThomas (1986:173) uBrown noLevinson badwelise ezinye izicwangciso ezili-15 zokwenza intlonelo engachazwanga. Ezi ziquka ukukrobisa, ukusebenzisa izikweko, nokuntsonkotha.

### **Musa ukwenza isenzo esibonisa ukungakhululeki kobuso**

UThomas (1986:174) uthi isicwangciso sokugqibela sikaBrown noLevinson: Asenzi isenzo esibonisa ukungakhululeki kobuso sibonakala sicacile. Kukho amaxesha apho isithethi sigqiba ukuba singathethi nto kwaye ngenyani siqwenela ukuyiyeka into igqithe. Kukho imeko yesithathu apho kungekho kulindeleka okumandla bokuba into ethile iza kuthethwa, ngokuba ukungathethi nto ngokunokwako sisenzo esibonisa ukungakhululeki kobuso esikhulu.

## **2.3 ITHIYORI YENTLONELO**

### **Intlonelo: Ubukho basekuhlaleni okanye ubukho bomntu ngamnye**

NgokukaReiter (2000:2) xa umntu ethetha ngentlonelo usukuba ebhekisela ngqo okanye ngokungathanga ngqo kuluntu. Eli bango lisekelwe kwiingqokelela ezinqobo

ezisemgangathweni okanye nezithethe ezifunyenwe ngamagosa awodwa ngokuqhelekileyo ekuqaleni ebomini awo njengenkqubo yokuguqula ilizwe. Intlonelo ayilophawu lwemvelo kwisenzo ngokunokwaso kodwa imiswe lunxibelelwano lobudlelwane. Intlonelo yindlela yonxibelelwano lwasekuhlaleni, yindlela elamlayo phakathi komntu kunye nasekuhlaleni.

### **Imithetho yentlonelo kaLakoff**

ULakoff ocatshulwe nguReiter (2000:6) uthi kufuneka kuqalwe ngokuchaza eminye imithetho siseko yencoko elinqanaba lokuqala lezinye iingcaciso zesenzeko sentlonelo. Omnye weminikelo ebalulekileyo kwisifundo sepragmatiki ngulowo kaGrice (1975) womthetho siseko wentsebenziswano kunye neemakzimu zakhe zencoko ezazicaciswe ngengcinga zokuba eyona njongo yencoko lutshintshiselwano lolwazi olusebenzayo. UReiter (2000) uqhubeka athi uLakoff udibanisa iimakzimu zencoko zikaGrice kunye nemithetho yakhe yentlonelo khon'ukuze achaze ngokuba nako kwepragmatiki, ngolo hlobo ziwela ngaphakathi kommandla welingwistiki. ULakoff wafaka le mithetho yentlonelo ilandelayo.

- (i) Isithethe: zibeke kude kunabanye
- (ii) Ngokuthobela : nika ukhetho
- (iii) Ubukholwane: bonisa uvelwano

NgokukaReiter (2000:7) kungafikelelwa kwisigqibo semithetho kaLakoff ese nzantsi yokuba inokwenza nokungaphazamisi kwimihlaba yabanye abantu, iyekela lo mntu kuthethwa naye ukuba azithathele isigqibo esisesakhe nokwenza isithethi sizive mnandi, ngoko ke intlonelo ibonakala inxulumana nokuphepha ukuchasana. Intlonelo ichazwe njengesixhobo esisetyenziselwa ukucutha intswelo-mvisiswano ephakathi konxibelelwano lwabantu. UReiter uthi iimakzimu zikaGrice ziwela ngaphantsi komthetho wakhe wokuqala wepragmatiki, njengoko inyamekela ekucacisweni kwencoko. UReiter uqhubeka athi uLakoff ubonakala elinganisa isithethe nokuzibeka kude kunabanye, ubukholwane, nokubonisa uvelwano, kanti ngapahandle kwengcaciso yokuba ukuzibeka kude nabanye, intobelo, nobukholwane zisebenza njani kuluntu oluthile kuza kuba nzima ukubona ukuba intlonelo iza kuboniswa. UBrown (1976:246) ocatshulwe nguReiter uthi ingxaki ngengcalulo kaLakoff yeyokuba akaniki ithiyori edibanisayo ebeka imithetho yakhe yentlonelo kubume obucacisa isimo sayo.

## Imithetho siseko kaLeech kunye nemakzimu zonxibelelwano

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

- (i) Umthetho siseko wentsebenziswano kaGrice
- (ii) Umthetho siseko wentlonelo
- (iii) Umthetho siseko wempoxo

ULeech ocatshulwe nguReiter akathathi nje umthetho siseko wentlonelo njengonenqanaba elinye njengomthetho siseko wentsebenziswano kaGrice. Iimakzimu zikaLeech (1983) zineeseti zezikali zepragmatiki ezintlanu.

- (i) Isikali sexabiso okanye senzuzo
- (ii) Isikali sokuba nokukhethwa
- (iii) Isikali sokungathi ngqo
- (iv) Isikali somthetho
- (v) Isikali somgama wasekuhlaleni

ULeech unika umahluko ophakathi obizwa ngokuba yintlonelo ephelileyo kunye nentlonelo enxulumeneyo. UReiter uphawula ukuba ingxaki ngomsebenzi kaLeech yeyokuba ufaka iintlobo ezithile zelokhushini yentlonelo okanye ngokungenantlonelo. ULeech ushiya kukho umbuzo wokuba imithetho siseko emininzi kunye neemakzimu zingafunwa.



## Ubugcisa bentlonelo

UBrown noLevinson abacatshulwe nguReiter (2000:12) bacinga ukuba bonke abantu abadala basekuhlaleni bazikhathaza ngobuso babo. Bahlula iimbonakalo ezimbini zobuso, ubuso obulandulayo nobuso obukhululekileyo. Bacebisa ukuba ezinye izenzo ngokwemvelo zoyikisa iimfuno zobuso bavumelana ngento yokuba kukho isoyikiso kwimfuno eyodwa yobuso. UReiter uthi uBrown noLevinson njengoLeech bacebisa isikali esakhelwe ukuvavanya izinga lentlonelo elifunekayo kwimeko eyodwa. Uhlobo lokuqala lufakwa xa kungekho bungozi belahleko yobuso obunxulumeneyo. Olwesibini uhlobo nolwesithathu luquka isenzo sokulungisa: isithethi sizama ukugcina ubuso baso kangangoko sinako ngaxesha nye sizama ukudambisa isenzo esokoyikisayo. Uhlobo lwesine ludibanisa iimeko apho kungekho nto ithethiweyo yokuba ubungozi obunxulumeneyo bukhulu kakhulu.

### **ISAHLUKO 3: ITHIYORI YOKUCENGA**

#### **3.1 Inkcazo ngomba wokucenga**

NgokukaReardon (1991:3) ukucenga ngumsebenzi wokuzama ukutshintsha isimo somntu ngamnye ngonxulumano olubonakalayo. Ukucenga kwenzeka xa ungcungcutheko lubonwa kwiinjongo zomntu ngamnye. Xa intsusa kunye neqondo lwesi singcungcuthekiso lwanele ngokubalulekileyo ukugunyazisa inkcitho yeenzame ezinxulumeneyo ekucengeni. UO’Kefee (1990:17) yena uthi ukucenga yinzame enenjongo yokuphumeza ekuphemeleleni imeko yengqondo yomntu ngokunxibelelana kwimeko apho umntu okuthethwa naye enemilinganiselo yenkululeko. UReardon no-O’Kefee bayangqinelana kuba bobabini bathi ukucenga kukuzama ukutshintsha isimo somntu. NgokukaReardon (1991:2) kukho umahluko phakathi kokulukuhla nokunyanzelisa utshintsho emntwini. Ukulukuhla kohluka mpela kunokucenga kuba kona akuquki kuqiqa okuthe ngqo. Ukulukuhla kuthi kuqhathe abo bacengwayo ngokhetho abanokuba nalo ngobuchule bokubakhohlisa kunokuzama ukubakhokelela ekubeni benze ngokuthanda kwabo ngokokuthanda komcengi. Ukucenga asinto umntu omnye ayenzayo komnye umntu kodwa yinto oyenza nomnye omntu.

#### **Ukucenga oku kuthe ngqo kangakanani**

NgokukaReardon (1991:5) inyaniso yeyokuba ukucenga kuthe ngqo kunokulukuhla yaye akulawuli njengesinyanzeliso, kodwa kubalulekile ukwalatha ukuba zonke iindlela zonxibelelwano zabantu ziquka ngokwemfuneko ukungathi ngqo. Ukufihlwa kwenjongo yinto ekhoyo jikelele kwisimo sonxibelelwano ekuhlaleni. Injongo ezifihliweyo sisithethe. UReardon ucaphule kwincwadi kaGoffman (1967) apho echaza ukuba abantu bazibandakanya njani kumsebenzi wobuso ukuphepha inyaniso eninzi. Bathi basebenzisane ngonxulumano ukukhusela ubuso bomntu ngamnye kusongelo. UReardon uthi uGoffman (1967) wolatha ukuba sithambekela ekukhetheni unxibelelwano lokuziphatha kakuhle. Ubuchule bokuziphatha kakuhle malungana nomsebenzi wobuso kuxhomekeke kwisivumelwano esingathethwanga ngecebiso. Esi sisihombiso esenza ingcingane okanye isimo sibe nomtsalane kunokuba kunjalo ngokwenyaniso. Isihombisi rhoqo siquka ifuthe lenkcukumiso. Ezi zizibongozo okanye imifanekiso ekhuthaza lo mntu kuthethwa naye ukuba aphenidule ngendlela ekhethwa ngumcengi. NgokukaReardon ucacise ezona nkcukumiso zintathu ezisetyenziswa qho. Eyokuqala kukwenzelana

ngokufanayo, eyesibini kukunqaba, eyesithathu ligunya. Ukwenzelana ngokufanayo kubhekiselele kwimfanelo yokubuyisela uhlobo lwesimo ebebesinike sona. Ukunqaba kubhekiselele kuluvo lokuba into ethile incinane okanye ngesizathu esithile ayikabi kho. Igunya liquka ukuqasha ingcali njengommeli wengcingane okanye isimo esithe sonyuswa. Undoqo apha ngowokuba eyona ndlela yenqobo yokucenga yenye engangenisi zimpawu.

### **Umba wokucenga ukhuselwe njani**

NgokukaReardon (1991:10) kukho amanyathelo amathathu abalulekileyo ekufumaneni utshintsho lwexesha elide, yinkuthazo, ukuthatha inxaxheba, kunye nenzuzo. Ukukhuthaza kubhekisela ekukhuthazeni umntu ukuba amkele isimo sengqondo esinceda utshintsho. Inyathelo lesibini ekukhuseleni ukucenga kukuthatha inxaxheba. Eli nyathelo libolekwe kuphando lokucenga elibonisa ukuba eyona ndlela ingcono yokucenga kukuzicenga wena buqu. Inyathelo elilandelayo ekukhuseleni ukucenga yinzuzo. Kufuneka kuqondwe ukuba abantu abatshintshi kwakamsinyane.

## **3.2 UKUCENGA KUNYE NOMBA WOLUVO**

### **Umba woluvo**

UO'Keefe (1990:17) uthi mandulo ukusetyenziswa kweli gama lithi uluvo kwakubhekisele kwindlela othi ume ngayo okanye ukulungiswa komzimba ukusetyenziswa okunokubonwa kule mihla kwingcaciso yomdaniso. Ukuba kukho ukongama kwempatho kwindlela ocinga ngayo, nokuba, yimbono yokuba yindlela ocinga ngayo kukuxabisa umntu into jikelele. Ingcinga yoluvo njengesigwebo esixabisekileyo sento ngumxholo olula kwiingcaciso zoluvo yaye ayithandabuzi kwisithethe soluvo kubuchule bokuxabiseka. Eyokuqala yeyokuba ukuziphatha kuyafundwa yaye kumela intsalela yamava. Eyesibini ukuziphatha kuthathwa njengokuthlekisa ukunyamezela. Okwesithathu ukuziphatha kuthathwa njengokuba lifuthe lesimo.

## **UBUCHULE BOMLINGANISELO WOLUVO**

### **Ubuchule obuthe ngqo**

Uqhuba athi uO'Keefe (1990:19) ubuchule bomlinganiselo woluvo obuthe ngqo bobu bubuza lowo kuthethwa naye ngqo ngexabiso lesigwebo sento yoluvo. Zimbini iinkqubo ezithe ngqo zokuvavanya.

### **Izikali zokuvavanya umahluko wesimantiki**

UO'Keefe (1990:19) ucacisa athi ngalo mba wezikali zokuvavanya umahluko wesimantiki abo uthetha nabo bathekelela into yoluvo kwinani lesixhenxe sezikali zebhiphola (bipolar scales). Imiyalelo elandelayo icela abo kuthethwa nabo ukuba mababeke uphawu lokuphawula kwincam yesikali olubonisa kakuhle isigwebo sabo.

### **Umlinganiselo woluvo lwento eyodwa**

NgokukaO'Kefee (1990:19) enye indlela ethe ngqo yokuvavanya uluvo kukuba unike abo uthetha nabo ukuba bazalise iphepha lemibuzo lento eyodwa elifuna isigwebo esinxulumeneyo. UO'Keefe unaba banzi ngalo mba athi obu bubuchule obunomtsalane obuqondakalayo beemeko ezingophando loluvo lwabantu jikelele. Ukubuy'umva okusembindini kovavanyo lwento enye yoluvo kunokuba buthathaka ngokuthembekileyo.

### **Izimo zobuchule obuthe ngqo**

Ngokuka-O'Keffe (1990:20) umlinganiselo wobuchule woluvo oluthe ngqo unika uncedo lokuba lula nokuthi ngqo kube lula ukulawula. Olunye uncedo lobuchule lellokuba kulula ukwakha kwaye ixabiso lezikali jikelele zomahluko wesimantiki zingasetyenziswa ukuthekelela zonke iintlobo zezinto zoluvo. Isithintelo esinye esibalaseleyo sobuchule kukuba buthe ngqo buvelisa intekelelo yoluvo lwabo nabo qha.

### **Ubuchule obungathi buthe ngqo**

UO'Keefe (1990:20) uthi umlinganiselo wobuchule boluvo obungathi buthe ngqo buvavanya uluvo hayi ngokufumana ngqo isigwebo sexabiso sento yoluvo, kodwa

ngokufumana ulwazi olunxulumene noluvo nokunika isiseko esithe ngqo sokuvavanya uluvo. Inkqubo yokuthelekisa yesibini kunye nobuchule bodidi abubuzi ngqo ngovavanyo layo nanye into yoluvo, kodwa isigwebo sokulinganisa izinto eziliqela kubuchule nakuthelekiso lwesibini, abo kuthethwa nabo babuzwa nasekuhlaleni ngodidi lwabo kuthethwa nabo bohlula ingqokelela yezinto zoluvo. Ngokufanayo inkqubo yoluvo ayibuzi ngqo uvavanyo oluqulathe konke, kodwa endaweni yoko lucela abo kuthethwa nabo ukuba bakhombe ngokwahlukeneyo inqanaba lokuqiniseka, elilandulayo, noluvo olungazibophi ngento yoluvo, umphengululi uye adibanise ezi ngxelo kumlinganiselo oqulathe konke ngoluvo.

## **IZIKALI ZOLUVO LUKATHURSTONE**

UO'Keefe (1990:21) uqhubeka athi umphengululi uqala ngokuhlenganisa izinto ezilikhulu ezingengxelo yoluvo olunokukhomba into ethile ngokuziphatha komntu malungana nento phantsi kophengululo. Emva koko abantu abalikhulu nangaphezulu bacelwa ukuba basebenze njengabagwebi bezi zinto. Ngokuthe ngqo abagwebi bacelwa ukuba bahlele izinto ngokweendidi ezilishumi elinanye, zibe nesithuba ngokulandelayo ecaleni komlinganiselo wovavanyo, udidi lokuqala luqulatha iingxelo ezibonisa uluvo olulandulayo olugqithisileyo malungana nento, udidi lweshumi elinesibini lolwengxelo ebonisa uluvo lokuqiniseka olugqithisileyo malungana nento, udidi lwesithandathu lolwengxelo ebonisa uluvo olungathath'icala. Isikali sokugqibela senziwe zizinto ezingamashumi amabini phakathi kwezo ezisaseleyo kwindibanisela. Umphengululi ubala ixabiso lomndilili wesikali lwezinto eziyekileyo andule ukukhetha izinto ezimashumi mabini.

## **IZIKALI ZOLUVO ZIKALIKERT**

NgokukaO'Keefe (1990:22) uthi njengezikali sikaThurstone, ukwakha isikali sikaLikert soluvo kuqala ngokuhlenganisa inani elikhulu lezimvo ezinxulumene nengxelo njengakwindibaniso apho izinto zezikali ziza kukhethwa khona. Kodwa inkqubo kaLikert iyohluka kuleyo kaThurstone ngendlela yokukhetha izinto kwindibaniso nasekuhlaleni impendulo zabantu ebebecelwe ukuba bazinike. Umphengululi uqala ngokulahla nayiphi na ingxelo engathath'icala okanye entsonkothileyo kwinto yendibaniso yokuqala. Uthi abe novavanyo lwabaphenduli abasabela kwingxelo nganye eshiyekileyo. Olu vavanyo lwabaphenduli lucelwa ukuba lukhomba ubukhulu bokuvumelana kwabo nokungavumelani nento nganye. Uhlahlelo lwento lwamkelwa apho iimpindulo kwinto nganye zinxulumana

nokuqulathwe ngamanqaku oluvo. Izinto ezingamashumi amabini okanye amabini anesihlanu ezinonxulumano olukhulu ziyakhethwa ukuze zisetyenziswe kwisikali soluvo sokugqibela. Kwisikali sokugqibela soluvo izinto ezikhethiweyo zinikezelwa njengakuvavanyo lophando, ngesikali sencam yesihlanu sivavanya isivumelwano somphenduli ngento yoluvo oluqulathiweyo luqikelelwa ngesiphumo esingapha kwezinto.

### **Izimo zobuchule obungathi buthe ngqo**

UO'Keefe (1990:24) uthi kukho into eninzi elungileyo yokuguquguquka kwizimo zokuvavanya uluvo olungathi luthu ngqo, kodwa njengomthetho ezi nkqubo zinika ulwazi oluninzi kunomlinganiselo wobuchule boluvo. Izikali zoThurstone kunye noLikert kufuneka zakhiwe ngokutsha ukulungiselela into nganye yoluvo. Kwaye iinkqubo ezinjengokuthelekiswa kodidi nomsebenzi wodidi kunye nobuchule bunokuthatha ixesha elide ukulawulwa kunemilinganiselo yoluvo ethe ngqo.

### **Izalathiso zokusebenza kwamalungu omzimba**

UO'Keefe (1990:24) unaba athi ngalo mba wokusebenza kwamalungu omzimba elinye iqela lomlinganiselo wobuchule obungathanga ngqo buxhomekeke kwizalathiso zokusebenza kwamalungu omzimba njengezalathiso ezinokubakho zoluvo. Ezi ziquka imilinganiselo yokwandisa ukhozo lweliso nokuphikisana, nempendulo yokuvusa ulusu, izinga lentliziyo, izinga lokuphefumla, kunye nezinga lokubila. Ezi zalathiso zinokunyusa uvavanyo jikelele, kodwa azilinganiseli uluvo. Oku kungakwazi ukwahlula ukuzibandakanya ngokuqinisekileyo nokulandula kwenza ezi zalathiso zingafaneleki njengemilinganiselo yoluvo.

### **Uvavanyo lolwazi**

UO'Keefe (1990:24) uthi ngale nkqubo yovavanyo lolwazi abantu ekuthethwa nabo banikwa imibuzo apho kufuneka benze ukhetho malungana nemiba yenyano, neempendulo ezimbini ezikhoyo zombuzo ngamnye kodwa iimpendulo azilunganga. Umntu ekuthethwa naye uyanyanzeleka ukuba akhethe impendulo engalunganga ngoluvo lomntu okuthethwa naye ngokuthelekelela kwimeko yempendulo ezingalunganga. Olunye ulwazi ngovavanyo kwiindlela zokuvavanya uluvo zingabonwa njengeyantlukwano kwesi siseko senkqubo. Umntu anganika ngaphezulu kwesibini seempendulo eziphosisayo.

Umntu akanako ngokunokugwetyelwa acinge ukuba iimpendulo kumbuzo onikiweyo uza kuphenjelelwa luluvo.

### **Ubuchule beleta elahlekileyo**

UO'Keefe (1990:25) uthi ubuchule beleta elahlekileyo ziindlela ezingathanga ngqo zokuvavanya uluvo ekulahlekeni. Obu buchule buquka ukuthumela inani elikhulu lemvelophu kwimibutho emibini ebonakala inezimvo ezichaseneyo kwisihloko soluvo. Isihloko sisenokuba ngesigwebo sentambo umphandi uthumela ihafu yemvelophu kumbutho ogama lawo ubonisa ukuba umbutho lo awunakhetho. Ezi mvulophu zibekwa izitampu zisasazwe nakanjani ekuhlaleni. Umntu ofumana imvulophu uza kuyithatha njengeleta elahlekileyo ebekufanele ukuba ithunyelwe. Umbuzo ngowokuba lo mntu oyifumeneyo uza kuyithumela na, umbuzo ngowokuba abo bafumene le leta abazukuthumela iileta kwimibutho echaseneyo nezimvo zabo, kodwa baza kuthumela iileta kwimibutho enoluvo efanayo neyabo. UO'Keefe uthi ingxaki eqhelekileyo ngobu buchule yeyokuba izinga lokubuya livamisa ukusondela kumashumi amahlanu xa bohlulwe kunangaphezulu komlinganiselo othe ngqo woluvo.

### **Izimo zobuchule obungathi buthe ngqo**

UO'Keefe (1990:25) uthi ubuchule bovavanyo boluvo obuthe ngqo bohlukeni. Obunye buquka iphepha lemibuzo nephepha nepensile, kodwa obunye abunjalo, obunye bungasetyenziswa ukuvavanya uluvo lwabantu abathile. Ubuchule bokuvavanya uluvo oluthe ngqo lolona lunomdla kwimeko apho omnye enoloyiko lokuba abo baphendulayo banokujija izimvo zabo zokwenyani.

## **3.1 IITHIYORI ZOKUCENGA**

### **3.3.1 Ithiyori yesigwebo sasekuhlaleni**

NgokukaO'Keefe (1990:29) inkolo esembindini yethiyori yokugweba yasekuhlaleni yeyokuba utshintsho loluvo lulanyulwa ziinkqubo zesigwebo kunye neziphumo. Ngolo hlobo ukucenga kubonwa njengenqubo enamanyathelo amabini apho umamkeli evavanya ubume obumelwe ngumyalezo kunye nokucela kokutshintsha koluvo emva kweso sigwebo.

### **Izigwebo zobume obuchaseneyo zomba**

UO'Keefe (1990:30) uhambisa athi nakowuphi umba wokucenga kukho inani lobume obahlukeneyo okanye iimbono ezikhoyo. Umntu ufanelekile ukuba abe novavanyo lobume obahlukeneyo, umntu angafumana obunye ubume bamkelekile ezinye iimeko zinokuchaswa kwezinye akukho nanye eyamkelekileyo nengamkelekanga. Kubalulekile ukukwazi ukuvavanya isigwebo somntu seemeko ezahlukahlukeneyo nezamkelekileyo. Inkqubo yokuvavanya enikwa yithiyori yesigwebo sasekuhlaleni yaziwa njengephepha lemibuzo elinye lokucwangcisa.

### **Iphepha lemibuzo elilelinye elicwangcisiweyo**

UO'Keefe (1990:30) uthi iphepha lemibuzo elilelinye elicwangcisiweyo linika abo kuthethwa nabo iseti yeengxelo, enye imele izimvo ezahlukeneyo kumba ophononongiweyo. Ezi ngxelo zikhethwe ukuze zimele uluhlu lwemeko ezithile kumba kwaye zilungiswe ngendlela. Ekuzalisweni kweli phepha lemibuzo, abo kuthethwa nabo bacelwa ukuba bolathe ingxelo ibenye umntu ayifumana yamkeleke kakhulu. Abo baphendulayo bacelwa ukuba bolathe ezinye iingxelo ezamkelekileyo kulowo uphendulayo nengxelo ibenye enokuchaswa kakhulu kumntu ophendula ezinye iingxelo ezingavumelekanga. Uluhlu lweemeko abathi bazifumane abaphendulayo zamkelekile zenza inkululeko yokwamkela yomntu ophendulayo, iimeko abaphendulayo bezifumana zingamkelekanga zimela inkululeko yokwala, nenkululeko yokungathath'icala yenziwe ziimeko apho abaphendulayo bengamkeli kwaye bengali. Ithiyori yokugweba yasekuhlaleni iceba ukuba imvelaphi yenziwe ngendlela emisiweyo ngokuguquguquka kokubandakanyeka kwakho buqu. Njengoko umgangatho wabantu abaphendulayo wokubandakanyeka kwabo buqu ngomba usahluka ngeentlobontlobo, nokwakhiwa kwenkululeko yesigwebo iba njalo.

### **Inggikelelo yokubandakanyeka buqu**

UO'Keefe (1990:32) uthi ngalo mba wengqikelelo yokubandakanyeka buqu umntu kungathiwa uquka ukubandakanyeka buqu xa umba unentsingiselo ngaye, xa umntu eme kumba osembindini kwizivo zakhe, xa umba ubalulekile kumntu lowo, xa umntu ebamba isikhundla, xa umntu ebandakanyeka kakhulu kumba lowo. Ukuquka ukubandakanyeka



kwakho buqu ngomba othile. Umntu angabandakanyeka kakhulu komnye umba kodwa angabandakanyeki komnye. Ukubandakanyeka kwakho buqu ngokubandakanyeka kumba akuyo nto inye njengokubamba isikhundla kumba othile.

### **Ukubandakanyeka kwakho buqu nenkululeko**

NgokukaO'Keefe (1990:33) ithiyori yokugweba ngokwasekuhlaleni icebisa ukuba umgangatho womntu wokubandakanyeka buqu kumba uza kuphembelela isakhiwo senkululeko yesigwebo somntu kuloo mba. Ngokukodwa imbangi yeyokuba umgangatho womntu wokubandakanyeka buqu uyanyuka, ubungakanani benkululeko yokwala iza konyuka nayo. Ngoko ke abantu ababandakanyeka kakhulu balindeleke ukuba babe nenkululeko enkulu yokwala babe nenkululeko encinci yokwamkela nokungazibopheleli. Ngokucacileyo ukuze uqokelele ubungqina bokunxulumana kolu bango umntu kufuneka abe nenkqubo yokuvavanya ukubandakanyeka buqu.

### **IMILINGANISELO YOKUBANDAKANYEKA KWAKHO BUQU**

#### **Ubungakanani bokumiswa ngendlela kwenkululeko yokwala**

NgokukaO'Keefe (1990:34) abantu abakwiqela elingathi libandakanyeka kakhulu banenkululeko enkulu yokwala kunabo abangathi bathatha inxaxheba babandakanyeka kancinci. Kwisiseko seziphumo ezinjalo ubungakanani benkululeko yokwala kudidi lwephepha lemibuzo liye labonwa njengomlinganiselo wokubandakanyeka buqu.

#### **Iindidi zenkqubo yakho**

Uthi uO'Keefe (1990:34) abathatha inxaxheba banikwa inani leengxelo kwisihloko esinomdla bacelewe ukuba bahlele ezi ngxelo nokuba kungeendidi ezingaphi na abacinga ukuba ziyafuneka ukumela uluhlu lweemeko kumba othile. Abo bebethatha inxaxheba bengathi babandakanyeka kakhulu benza iindidi ezimbalwa kunabo bambalwa abathatha inxaxheba. Iziphumo ezinjengezi zithi zicebise ukusetyenziswa kwenkqubo yeendidi zakho njengesalathiso sokunxulumana nokubandakanyeka buqu.

## **IIMPENDULO KUNXIBELELWANO**

NgokukaO'Keefe (1990:35) ithiyori yokugweba ngokwasekuhlaleni ikholwa ukuba iimpendulo zomamkeli kunxibelelwano lokucenga zixhomekeke ekubeni umntu uluvavanya njani uluvo alumeleyo.

### **Ukwamkelwa nokuthelekiswa kweziphumo**

UO'Keefe (1990:35) uthi isiphumo sokwamkela senzeka xa umamkeli ebona umyalezo. Umamkeli umela imeko esondelene naye, isiphumo sesamkelo siquka umamkeli esenza ncinane umahluko phakathi kobume bomyalezo kunye nemeko yomamkeli. Isiphumo esichasanayo sivela xa umamkeli ebona umyalezo umela imeko ekude nemeko yakhe, ngoko ke isiphumo esichasayo siquka ukwandisa komamkeli umahluko phakathi kwemeko yomyalezo kunye nemeko yomamkeli. Ngokuthetha banzi ukunxibelelana okumela imeko ewela kwinkululeko yomamkeli yokwamkelwa iye ithande ukulinganiswa nonxibelelwano olumele imeko yenkululeko yokwala mhlawumbi luza kuchasana.

### **Iziphumo zokutshintsha koluvo**

UO'Keefe (1990:36) uhlomla athi xa ethetha ngeziphumo zokutshintsha koluvo, isiseko senkqubo esinikwe yithiyori yesigwebo sasekuhlaleni, unxibelelwano olubonwa lumela imeko ewela kwinkululeko yokwamkela okanye inkululeko yokungazibopheleli iza kuvelisa utshintsho loluvo kwicala elimelweyo, kodwa unxibelelwano olubonwa lumele imeko ewela kwinkululeko yokwala ayisayi kuvelisa tshintsho loluvo. Le nkqubo inezinto ezirheshiweyo ezibaluleke kakhulu zombuzo weziphumo zokungangqinelani kutshintsho loluva. Umcengi angamela imeko eyohluka kakhulu kunembono yomamkeli, ngoko ke ukucela into eninzi yotshintsho yoluvo, okanye umcengi angamela imeko enomahluko kancinci kunaleyo yomamkeli yokufuna utshintsho oluncinci. Ukunyusa ukungangqinelani kotshintsho loluvo oluninzi luza kuvela kude kufikelele kwinqanaba lenkululeko yokwala. Njengoko abamkeli bezibandakanya ngakumbi kumba inkululeko yabo yokwala ithi ikhule kakhulu.

### **3.3.2 Umfuziselo wokungathi unaba banzi**

#### **Ukuguquguquka kweqondo lokucacisa: okusembindini kuphikisana neendlela zomda kucengo**

##### **Uhlobo lokunaba**

NgokukaO'Keefe (1990:96) indlela yokunaba isekelwe kwimbono yokuba phantsi kweemeko ezohlukileyo abamkeli baza kwahluka kwindlela abanaba ngayo kwimiba yokucenga. Ngoko ke ngamanye amaxesha abamkeli baza kuzibophelela kakhulu kumba onxulumene nokucinga. Kodwa ngamanye amaxesha abamkeli abaz'ukwamkela kangako umba onxulumene nokucinga. Umzekelo: umba wokumitha kwabantwana kwizikolo zemfundo ephakamileyo. Inqununu yesikolo ithi ibize intlanganiso yabazali kuba ifuna ukuva ezabo izimvo ngalo mba. Yona inqununu sele inaso isigqibo ngabo bantwana banzima qha ayifuni ukusuka yenze ingaqalanga kubazali babantwana. Abo bazali banxulumanayo kulo mba abanabantwana abanzima bafuna bayekwe abantwana babo baqhubeke nesikolo kuze kuthi abo banabantwana abangamakhwenkwe okanye abaneentombi ezingekho nzima banyanzelise ukuba bagxothwe. Ubuchule bokudwelisa ingcinga: Ngokukhawuleza ngokulandela ukufunyanwa komyalezo wokucenga abamkeli bacelwa ukuba badwelise iingcinga ezithe zavela ngeli xesha lonxibelelwano. Phakathi kwaba bazali iingcinga aziz'ukufana kuba abanye baza kukhuthaza ukuba abantwana bayekwe baqhubeke nezifundo zabo abanye baza kuyikhaba mpela le ngcinga. Iqondo apho abamkeli bezibophelela kumba onxulumana nokucinga uthi wenze ikhontinam, ukusukela kwiimeko eziphezulu zokunaba ukuya kwiimeko ezincinane okanye apho kungekho kunaba.

##### **Iindlela ezingundoqo nezomda wokucenga**

UO'Keefe (1990:97) unaba athi ngomba wokucenga indlela engundoqo yokucenga imela iindlela zokucenga ezibandakanyekayo xa ukunaba kungathi kuphezulu. Ukucenga kuthi kufunyanwe ngokuthi kukhunjulwe ezi ngcinga zabantu abathi mabangagxothwa abantwana abanzima nezo zabo bathi mabagxothwe. Indlela yomda imela iindlela zokucenga ezibandakanyekayo xa ukunaba kungathi akukho kuninzi. Kulapho kungafuneki kunaba kakhulu ngomba lowo apho undoqo ingowokuba umntwana othe waba nzima makagxothwe qha. Iindlela ezingundoqo nezomda kucengo ayizondidi

ezigqibeleleyo ngokufayo ngokukodwa okanye iindidi zokucenga zimela nje ukunaba okuphezulu nokuphantsi. Kolu phando iqondo lokuzibandakanya nomyalelo wesihloko uyohluka ngokuba abanye abamkeli bebandakanyeka ngomba obhekiselele kubo, abo bazali abanabantwana abanzima njengokuba abanye abamkeli bengabandekanyeki ngabo bazali banabantwana abangekho nzima nabantwana abangamakhwenkwe. Abamkeli ababandakanyeka kakhulu bayachaphazeleka kwimpikiswano kodwa abakhange babe nakuphenjelelwa liqondo lengcali yesithethi.

### **Iimeko ezichukumisa iqondo lokunaba**

Zimbini ezi meko zokuphembelela iqondo lokunaba umamkeli anokuzithatha nakweyiphi na imeko. Ezi meko yimpembelelo nokuba nako.

### **Iimeko ezichaphazela impembelelo yokunaba**

UO'Keefe (1990:99) uthi phantsi kwale meko kukho iimpembelelo ezintathu esithi sizifumane, zezi zilandelayo: ukubandakanyeka komamkeli, abantu abaninzi ngeengxoxo ezininzi, kunye nemfuneko yokuqonda.

### **Ukubandakanyeka komamkeli**

NgokukaO'Keefe (1990:99) ifuthe elithe laqwalaselwa kakhulu kwimpembelelo yomamkeli ekuzibopheleleni kumba onxulumene nokucinga liqondo lomamkelo lokubandakanyeka kumba apho ukubandakanyeka kuqondwa njengesihloko esinxulumanayo ngokubhekiselele kumamkeli. Xa umba lowo kuthethwa ngawo uya ukhula ngokunxulumana okujoliswe kumamkeli, ukukhuthazwa komamkeli ukuze azibophelele ekucingeni ngokunenkathalo ngalo mba kuyakhula.

### **Abantu abaninzi ngemiba emininzi**

UO'Keefe (1990:100) uthi xa iingxoxo ezininzi zimelwe ngabantu abaninzi kuye kubekho ukwanda kwindlela yokukhuthaza ukunaba. Xa iingxoxo ezintathu zimelwe zizithethi ezintathu ezohlukeneyo ezo ngxoxo ziphicothwa banzi kunokuba ezi ngxoxo zintathu bezimelwe sisithethi esinye.

## **Imfuno yokuqonda**

UO'Keefe (1990:100) unaba athi imfuno yokuqonda ithetha ukuba umntu uye athande ukuzibophelela kwaye athande ukucinga. Abantu abanemfuno eninzi yokuqonda bathanda ukuvumelana neengxelo ezinjengokuthi: ndiyawonwabela umsebenzi oquka ukuza nezisombululo ezitsha kwiingxaki, kwaye ndiyathanda ukuba noxanduva lokuphatha imeko efuna ukucingwa okuninzi. Kubonakala ingathi abantu abanemfuno encinci yokuqonda baphenjelelwa ngumda wokucengwa kunabo abanemfuno eninzi.

## **IZINTO EZICHAPHAZELA UKUBA NAKO KOKUCACISA**

NgokukaO'Keefe (1990:101) zimbini ezi zinto ezichaphazela ukuba nako kokucacisa, ukubakho kokuphazamiseka kwisakhelo sokucenga, kunye nolwazo lokuqonda kwangaphambili ngomba wokucenga.

## **Ukuphazamisa**

NgokukaO'Keefe (1990:101) ukuphazamisa kubhekisela kubukho besivuseleli sesiphazamiso okanye umsebenzi okhapha umyalezo wokucenga. Uphando olumayelana neziphumo zezo ziphazamiso lusebenzise iindlela ezininzi zeziphazamiso eziquka ukukhala kwemfonomfono, ukuwa kwento eyophukayo, imoto edumayo. Phantsi kweemeko ezifuna ukunaba okuninzi iziphazamisi zingaphazamisa nalo mba onxulumanisa ukucinga. Iziphazamiso ezinjalo zingongeza ukucenga kwezinye iimeko zicuthe kwezinye.

## **Ulwazi lokuqala**

NgokukaO'Keefe (1990:101) ulwazi lokuqala lulwazi umamkeli aba nalo ngesihloko eso aza kucengwa ngaso. Xa lowo oza kucengwa enolwazi ngesihloko utsho abe nako ukucinga ngomba onxulumene nale nto aza kucengwa ngayo. Xa kusondele ixesha lokuvota uMongameli abe eza kuza kwenye yeelokishi zabantu, umzekelo iKhayamandi eStellenbosch, abantu bakhona baba nolwazi ngento eza kuthethwa batsho bazilungiselele imibuzwana abafuna ukuyibuza kuMongameli.

## **Ezinye iimpembelelo zokuba nako ukunaba**

UO'Keefe (1990:102) uthi iimpembelelo zokunaba nako ukunaba kuhko olunye uphondo olumalungana nempembelelo kuphindaphindo lomialezo wokunaba ngendlela yokuma kumphulaphuli. Ezi zifundo ziluncedo njengeziboniso zokuba izinto ezinjalo zingaphembelela ukuba nako kokunaba.

## **AMANDLA EZIPHUMO ZOKUCENGA PHANTSI KWEEMKO EZIPHEZULU ZOKUNABA**

### **Indima enzima yokulawulwa kokunaba banzi**

UO'Keefe (1990:103) uthi phantsi kweemko eziphezulu zokunaba banzi iziphumo zeenzame zokucenga ziza kuxhomekeka kakhulu kwiziphumo zeengcinga zomphulaphuli zomba wokunxulumana kwingxoxo.

### **Umyalezo ohambiselana nesimilo kunye nomyalezo wokungavumelani nesimilo**

NgokukaO'Keefe (1990:103) uluvo lomphulaphuli nokumelwa kobume bomialezo ngokucingela ngokudibeneyo luza kuphembelela ubume bokunaba banzi. Xa ubume obumelwe obumalungana nomphulaphuli sele bunyukile umphulaphuli uthambekela ukuba neengcinga ezamkelekileyo ngobume obumelweyo. Ngokuchasenayo xa umyalezo umela ubume bemialezo ehambisana nesimilo umphulaphuli uza kuthambekela ukuba abe neengcinga ezingomkelekanga ngembono ezimelweyo.

### **Amandla engxoxo**

UO'Keefe (1990:104) uthi xa umyalezo wengxoxo uphononongwa ngumphulaphuli ubonisa iingxoxo ezitshiphu nobungqina obubi, umntu ulindela ukucengwa okuncinci, kodwa isiphumo esinomahluko siza kulindelwa ukuba umyalezo uqulathe iingxoxo ezinamandla.

## **Ezinye iimpembelelo zokulawulwa kokunaba**

NgokukaO'Keefe (1990:105) uthi nangona amandla engxoxo ingawona aqwalaselwe banzi kulawulo lokunaba, bekukho nezinye izifundo kwezinye ingxoxo ngolawulo lokunaba okuphezulu abamkeli abalumkisayo kwimiyalezo yokungavumelani nesimilo esiqhubekayo kubakhuthaza ukuba babe nengcinga ezingomkelekanga ngobume obumelweyo kunokuba bebenako.

## **IMPEMBELELO KWIZIPHUMO ZOKUCENGA PHANTSI KWEEMEKO ZOKUCENGA EZIPHANTSI: IINDLELA EZINGUNDOQO ZOKUCENGA**

### **Indima enzima yomthetho siseko wendlela yokucombulula iqhina**

UO'Keefe (1990:105) uthi iziphumo zeenzame zokucenga aziz'ukujika kwiziphumo zeengcinga zomamkeli ngokucingela umyalezo wengxoxo okanye omnye umba onxulumana nolwazi. Endaweni yoko iziphumo zokucenga ziza kuphenjelelwa ngakumbi ngokusetyenziswa komthetho wesigqibo esilula ngumphulaphuli.

## **IINTLOBO NTLOBO ZEMITHETHO SISEKO ZEENDLELA ZOKUCOMBULULA IQHINA**

### **Ukukholisa indlela yokucombulula iqhina**

NgokukaO'Keefe (1990:106) omnye umthetho siseko wokucombulula usekelwe ekukholiseni kwesithethi nokukholelwa okuninzi kwengxelo ebonisa ukuba njengokuba ukunxulumana komphulaphuli kumba kusanda ukuthabathekisa ngokukholisa kuyancipha.

### **Ukuthanda indlela yokucombulula**

UO'Keefe (1990:106) uthi olu hlobo lokuthanda ukucombulula iqhina kubhekiselele ekubeni umphulaphuli usithanda kangakanani na isithethi. Kukho inkolo yokuba abantu bangavumelana nangantoni na nabantu ababathandayo. Apho le ndlela yokuconjululwa kweqhina ikhungwa ngabantu abathandwayo bangazibonakalisa becenga ngakumbi kunabo abangathandwayo. Njengoko kungathi ukucacisa kuyaphela okanye ukubalisela kuyanyuka iimpembelelo yokuthanda ekucengeni iyanyuka.

## **Imvumelwano yendlela yokucombulula**

NgokukaO'Keefe (1990:107) indlela yesithathu yomthetho siseko wendlela yokucombulula ubhekiselele kwiimpendulo zabanye abantu kumyalezo, kwaye kungacaciswa njengenkolo yokuba xa abanye abantu bekhulwa makube ngenene yinyaniso. Uphando lufumanise ukuba abomkeli bacengeka kancinci xa beva abaphulaphuli bechaza ukungavumelani nomyalezo wesithethi.

### **3.4 IZINDULULO ZOKUCENGA**

#### **3.4.1 Izindululo ezikwisiseko sengxoxo**

ULarson (1995:160) kwesi sahluko uphonononga izibongozo ezithi zirhwebeshe kwiinkqubo zemeko zengqondo ezisebenza kumcengi ezithi zixhomekeke kuvakalelo lomntu, okanye ithuku lemvelo. Ezi zibongozo zibizwa ngokuba ziinkqubo zesiseko sengxoxo kuba zijolisa kwinkqubo yemeko yengqondo ebonakala isebenza kubantu abaninzi. Uninzi lwethu lunoloyiko oluthile kwaye singathatha isenzo esithile ukugxotha olo loyiko.

#### **INKQUBO YOKUQALA YESISEKO SENGXOXO:IIMFUNO**

ULarson (1995:161) uthi umntu ngamnye uneentlobo zeemfuno anazo. Ezinye zazo kunzima ukuba singahlala ngaphandle kwazo, ezinye azikho nzima singahlala ngaphandle kwazo. Ukwazi ukuba abaphulaphuli banemfuno yokuqonda umcengi angakha isibongozo kule mfuno xa ethengisa iimveliso ezinjengempahla enxitywayo. Abacengi abasebenza ngempumelelo bamisa iimfuno zabaphulaphuli babo. Ngokucacileyo inzululwazi ngengqondo ingenile kwiziko lentengiso.

#### **Iimfuno ezifihliweyo ezisibhozo zikaPackard**

UPackard (1957:72) kuphando lwakhe uye wafumanisa ukuba kukho iimfuno ezisibhozo ezisetyenziswayo ekuthengiseni iimveliso ngendlela edlula ekuphemeleleni indlela yophando.



### **Imfuno yokhuseleko ngokwasemphefumleni**

NgokukaPackard (1957:72) sihlala kwezona ndawo ezingakhuselekanga kwimbali yethu. Ilizwe lethu lelona elingakhuselekanga umzekelo: Kumaxesha amaninzi xa sifuna isigxina sijongana notshintsho olungenakuxelwa kwangaphambili, kwaye oko kusenza sibe nokwenzakala kucengo olujoliswe ekusiqinisekiseni.

### **Imfuno yesiqinisekiso sokuxabiseka**

UPackard (1957:72) uye waqonda ukuba abantu bafuna ukuziva bexabisekile ngento abayenzayo. Abantu abancedisa kumakhaya abantu abadala bengalindele ntlawulo bafuna ukuziva ukuba baphumeza into enexabiso kwaye bazive bexatyisiwe. Ngamanye amagama abantu bafuna ukuziva ukuba benza umahluko. Kwintlanganiso ethi ibizwa yabahlali apho abantu baye bacelwe ukuba bathathe inxaxheba ekupheliseni umkhwa ombi wokubiwa kwempahla emizini ze ithengiswe kwalapha ekuhlaleni. Kule ntlanganiso kuye kubongozwe kubantu kuthiwe ngaphandle kwenu obu busela abusoze buphele, ngokwenza njalo baza kutsho abahlali bazive bexatyisiwe.

### **Imfuno yokwaneliseka buqu**

UPackard (1957:72) unaba athi ngale mfuno, le mfuno yokwaneliseka buqu ingavela kwizinto ezininzi ingaba ngabahlobo, abantu ofunda nabo, amaqela, abamelwane nathi ngokubalulekileyo. Imfuno yakho buqu ibhekiselele kwindlela zomntu ezibongoza ekuqondeni komntu ngamnye.

### **Imfuno yokwazi ukwakha into ethile**

UPackard (1957:73) walathe imfuno yendlela yokuzichaza komntu ngendlela zokwakha, ukuba yinkcutshe ekuphekeni, ekwenzeni inwele, nokuthunga.

### **Imfuno yothando lwezinto**

NgokukaPackard (1957:73) abantu abanabantwana abadala abasele benemizi yabo baye bafune nje into enokuthi ivale esaa sithuba sabantwana. Abanye baye babenekati okanye

inja njengezinto abanokuzithanda. Abanye bade bathathe abantwana abangengobabo babakhulise kuba nje befuna ukuba nomntu abamthandayo ebomini babo.

### **Imfuno yokuziva unamandla**

UPackard (1957:73) uthi kule mfuno kuxa umntu othile eziva okanye ezibona enamandla. Abophuli mthetho baye bazive benamandla xa bekuxhomisa befuna izinto zakho ngenkani. Kanti nabazali baye bazive benamandla xa befuna wenze intando yabo.

### **Imfuno yemvelaphi yakho**

NgokukaPackard (1957:74) kule mfuno kuye kufuneke xa utshintshwa emsebenzi okanye utshintsha indawo usiya kwenye uthathe izinto ezibonisa imvelaphi yakho. Izinto ezinjengengqayi iselwa nonopotyi, zizinto ezithi zikuchaze imvelaphi yakho.

### **Imfuno yokungabi nasiphelo**

UPackard 1957:75) uthi sithanda ukucinga ukuba ubomi buza kuqhubeka oko njengangoku siphila. UPackard ucebisa ukuba uloyiko lokufa nemfuno yokukholelwa kwimpembelelo eqhubekayo kubomi babanye isekela iintlobo ezininzi zezibongozo zengqondo. Abefundisi bezakwalizwi bathi basebenzise le mfuno ukucenga abantu ukuba baguquke khon'ukuze bazokuba nobomi obungonaphakade emva kokuba bebhuhile, batsho babe nela themba lokuba baza kuphinda bavuke ekufeni.

### **IPIRAMIDI YEEMFUNO ZIKAMASLOW**

ULarson (1995:170) ucaphula kumava kaMaslow owaqwalasela ukuba abantu baneentlobo ezohlukeneyo zemfuno ezivelayo zitshone ziphinde zivele kwakhona. Yena ke uvele neemfuno ezithathu esingenako ukuhlala okanye ukuphila ngaphandle kwazo kwipiramidi yakhe yeemfuno kunye nemiqathango ephezulu emele iimfuno ezibuthathaka.

### **Iimfuno ezisisiseko**

NgokukaMaslow ocatshulwe nguLarson (1995:171) umgangatho osezantsi kwipiramidi yemfuno iqulathe iimfuno ezingamandla esinazo. Ezi zimfuno zokusebenza kwamalungu

omzimba indlela yokufumana ukutya, amanzi, ukulala, ukwabelana ngesondo, nokuchitha amanzi. De ezi mfuno zifezekiswe asinako ukuzikhathaza ngezinye iimfuno. Ezi mfuno zibaluleke kakhulu ebomini bethu ukuba singazilibala ngokukholisa ezinye iimfuno.

### **Iimfuno zokhuseleko**

NgokukaLarson (1995:171) ocaphule kwiimfuno zikaMaslow umgangatho wesibini kwipiramidi kaMaslow ungeemfuno zethu zokhuseleko. Zininzi iindlela esingajongana ngazo nezi mfuno. Xa sicinga ukuba imisebenzi yethu isengciphekweni yokuphela siba nemfuno enkulu yokufuna ukhuseleko lwengeniso. Siye sifune ukuzigcinela imali silungiselela iimini ezinzima. Sisenako nokuziva singakhuselekanga ngenxa yezinga elinyukileyo lobundlobongela kwiindawo esihlala kuzo. Nokuba singaziva sikhuselekile ngamakhaya ethu sisaziva singakhuselekanga ngezopolitiko elizweni. Ngamanye amaxesha umntu usenako ukungaziva ekhuselekile ngenxa yaloo nto achithe imali eninzi ezilungisa.

### **Iimfuno zobumnini nezothando**

NgokukaMaslow ocatshulwe nguLarson (1995:173) xa iimfuno zethu zokhuseleko zifezekisiwe siye siqonde iimfuno ezikumgangatho wesithathu. Kukho abantu abanganxulumani naqela ngaphandle kwabantu abasebenza nabo okanye kwiintsapho zabo. Abantu bafuna amaqela anokufezekisa ezi mfuno. Amalungu emigulukudu afuna ukuba seqeleni kuba enalaa mfuno yokufuna ukuba seqeleni nokuthandwa zezo nkokheli zemigulukudu.

### **Iimfuno zokuzingca**

ULarson (1995:173) ucaphule kuMaslow othi xa siyinxenye yeqela sifuna ukuba iqela esikulo lisixabise njengoko sililungu. Sifuna ukuziva sifunwa sixabisekile njengabantu. Xa sifumanisa ukuba siyafuneka sinikwa isidima lusapho lwethu imfuno yethu yesidima ayipheli. Sifuna ngoku ukuziva sifunwa ngabo sisebenza nabo abaqeshi bethu nabahlobo bethu. Intsingiselo yesiko nayo ithi iphembelele iimfuno zokuzingca kwethu.

## **Imfuno zokuzazi ngokwenene**

NgokukaMaslow ocatshulwe nguLarson (1995:175) nangona ebeka ukuziqonda ekuqaleni kwipiramidi yakhe ngalo nto uthetha ukuba kuza kuthanda ukungaveli. Ekuhambeni kwexesha uye wakholelwa ukuba imfuno yokuhlala kwindawo umntu athanda ukuhlala kuyo kuyinto efunekayo kubomi bomntu. Uye wabona ukuziqonda kuvela kwinto ayibiza ngokuba yincam yamava, izehlo apho abantu benokuzonwabisa, bafunde ngabo okanye babe nethuba lokuva izinto ababephupha ngazo ngaphambili.

## **INKQUBO YESIBINI YESINDULULO: ULUVO**

NgokukaLarson (1995:176) ingcali zezifundo zengqondo uAlice noShalley Chaiken (1993) bacacisa uluvo njengotyekelelo lwengqondo olucaciswa ngokufuna into ethile ekhoyo ngeqondo elithile lokuthanda nokungathandi. Igama elibalulekileyo kwinkcazelo yabo lutyekelelo, ngaloo nto bathetha imeko yangaphakathi eyexeshana elifutshane. Kuba iyinto engaphakathi ayinako ukubonwa ngqo ithi ivavanywe ngeempendulo, ezi mpendulo ziquka ukucacisa, ukuvuma okanye ukungavumi, ukuthanda okanye ukungathandi, umtsalane okanye ityheneba. Izinto zoluvo zifumaneka kwizicelo zomcengi zesenzo okanye ukunikezelwa kweemveliso.

### **Uluvo neembono**

NgokukaLarson (1995:177) zombini ezi ndidi zoluvo zingasithambekela kwisenzo kodwa zingasibhida ngakumbi xa ziphikisana. Uluvo lufana neenkolo kodwa ziyaguquguquka njengokuba uphando loluvo lwabantu lubonisa uluvo lutshintsha kaninzi kwaye qho ngedlela ebaxekileyo.

### **Imisebenzi yoluvo**

ULarson (1995:178) uthi uluvo lunomsebenzi wokuqonda luyafundwa lube yinxenye yolwazi apho sithatha khona isenzo. Uluvo lukwanomsebenzi wokuchukumisa: luchukumisa imvakalelo zethu kunye nendlela esiziva ngayo. Okubalulekileyo uluvo lunomsebenzi wesimilo lusithambekela ukuba sithathe izenzo ezithile.

## **Uluvo nenjongo**

ULarson (1995:178) uqhuba athi ngomba woluvo injongo zesimilo zinxulumana nento umntu afuna ukuyenza ngomba ngokungakhathaleli isenzo umntu athi asithathe ekugqibeleni. Utshintsho loluvo lubonakala lukhokela into abantu abathi bafuna ukuyenza ngobume bemeko yendawo. Kodwa xa abantu becacisa into abafuna ukuyenza sele ngokuzekelisayo benesimo sokuzimisela.

## **Uluvo nonxibelelwano phakathi kwabantu ababini nangaphezulu**

NgokukaLarson (1995:179) kukho eminye imilinganiselo kutshintsho loluvo kunye nenkohla elandela isimilo. Omnye wale milinganiselo kwiqondo apho uluvo lusebenza njengesixhobo sokunxibelelana kwababini nangaphezulu. Ngamanye amazwi sicacisa uluvo ngeendlela ezisinceda sivane nabo ababalulekileyo kuthi.

## **Uluvo nokugqithisela ulwazi**

ULarson (1995:179) uthi kukho ingqwalasela enkulu kwindlela ulwazi olugqithiselwa ngalo emntwini. Impikiswano ekhoyo yeyokuba awunako ukujonga uluvo nesimilo ngaphandle kokujonga ukuba loluphi ulwazi kumyalezo wokucenga olugqithiswa ngabaphulaphuli, lubekwe njani kwaye lubuyiselwa njani. Xa uzama ukujonga le nkqubo umbuzo omnye okufanele uzibuze wona ngowokuba ingaba abaphulaphuli bayawuqonda lo myalezo? Xa lo mbuzo uphendulwe ngeendlela yodliwanondlebe inyathelo lesibini lelokubona ukuba lo myalezo ugcinwe njani kwinkumbulo zabaphulaphuli.

## **INKQUBO YESITHATHU YESISEKO SENGXOXO: UKUNGAGUQUGUQUKI**

ULarson (1995:182) uthi ezi thiyori zithi abantu baziva mnandi xa ilizwe lisebenza ngokuvumelana nabo nokubona izehlo ngohlobo nabo abazibona ngalo. Xa oku kungaguquguquki kungacacanga abantu bathambekela ekuzitshintsheni okanye indlela abatolika ngayo izenzo ukuzisa ilizwe kwimeko ezinzileyo. Ukwazi ukuba phi nini abaphulaphuli bathanda ukubona ukungangqinelani, abacengi badibanisa imiyalezo yabo ukunika indlela yokubuyela ekungaguquguqukini kwaye nokukhululeka. Intsusa yokungqinelana inzima xa abacengi befuna ukutshintsha uluvo. Intsusa zemvumelwano zibalulekile xa abacengi befuna ukomeleza okanye ukomeleza uluvo osele lukho.

## **Ukuziva ungazinzanga**

ULarson (1995:185) uyabuza ukuba zeziphi iintlobo zeemeko okanye izehlo ezikwenza uzive uzinzile? Ezinye zazo zizodwa kuwe kodwa ezininzi zazo ziyelelene okanye ziyafana kanye nezabanye abantu abaninzi.

## **Ilahleko yesidima seqela**

NgokukaLarson (1995:185) enye indlela yabacengi yokusenza sive ubunzima kukusenza sibone silahlekelwa sisidima seqela. **Umzekelo** umfundisi webandla elithile atye imali yecawe amarhamente afune ukuqonda kunongxowa ukuba iphi imali, unongxowa uza kukuziva ethobeka isidima akubuzwa ngemali angayityanga etyiwe ngumfundisi, nomfundisi uza kuthobeka isidima oku kwakhe kanti nebandla liza kulahlekelwa sisidima kuba liza kuduma kakubi. Ilahleko yesidima seqela ingabhekiselela kumaqela amancinci namakhulu ngokufanayo.

## **Ilahleko yezoqoqosho**

ULarson (1995:186) uthi xa sibona ukuba ixabiso lezoqoqosho lusengozini yokuhla siva ukungangqinelani okungapha kwengqondo nokungakhuseleki. Xa ungenamali uziva ungazinzi utsho ufune ukungenela oomasingcwabane ukuze ukhuseleke.

## **Ilahleko yesidima ngokubhekiselele kuwe**

ULarson (1995:186) uqhuba enjenje ngalo mba welahleko yesidima, naninina sibona ukuba silahlekelwa sisidima sabanye abantu siziva singenancedo lakwenza nto ngaloo nto ukungangqinelani kumele ukuvela ngaphandle kwemeko esiva sithembekile kuyo. Le ndlela yokungangqinelani isetyenziswa ukubongoza kubazali abanabantwana abangakwazi ukufumana ngokuba nako kwabo.

## **Ukungqinelana kokuxela ngaphambili**

Uthi uLarson (1995:187) asiva bunzima xa singakwazi ukuxela ngaphambili isimilo somntu okanye indlela yesenzo ngeqondo lokuqiniseka. Sifumana impendulo efanayo naninina xa

sitshintsha ubume bemeko yendawo yethu. Xa sitshintsha indawo zokuhlala, izikolo, nomsebenzi.

### **Ukuziva unesazela**

ULarson (1995:187) uthi indlela yokugqibela yokungangqinelani kukuba nesazela ngokunxulumene noloyiko lwethu lwelahleko yesidima okanye iwonga, isazela sivela kwizigwebo zezinto ezibonakalayo ezingavumelani zangaphandle kwethu ezinjengezithixo, abazali bethu, abahlobo okanye uluvo lwelizwe.

### **Imvumelwano**

NgokukaLarson (1995:189) imvumelwano evelisa isibongozo isetyenziswa ukomeleza iinkolo esele zikho, izimvo, okanye izimilo kwaye nokwenza qho abaphulaphuli basebenze.

### **Isiqinisekiso sokhuseleko**

ULarson (1995:189) uthi indlela abacengi abathi babongoze ngayo kwimfuno yethu yozinzo kukusiqinisekisa ukuba sikhuselekile. **Umzekelo:** Xa amapolisa efuna uncedo lwabahlali aye aqinisekise ukuba ukhuseleko lwabo lusezandleni zawo kwaye aza kwenza nantoni na ukukhusela abahlali.

### **Ukusetyenziswa kwenzuzo**

NgokukaLarson (1995:191) imvumelwano yesithathu evelisa ubuchule kukusetyenziswa kwenzuzo okanye ukomeleza okuqinisekileyo. Abacengi basebenzisa iingxelo zesincomo eziqinisekileyo ukuncoma okanye ukuvuyisa abaphulaphuli babo ngaloo ndlela bomeleza isimilo ngokubancoma.

## **3.4.2 ISIQULATHO SEZINDULULO ZESISEKO SENGXOXO**

NgokukaLarson (1995:194) olunye uhlobo lwesindululo sesiseko sengxoxo esisebenzayo sisekelwe ekwazini kwabantu ukucinga ngendlela yokuqiniseka okanye ngengqiqo. Izindululo zesiseko sengxoxo ezixhomekeke ekukwazini ukuhlahlela ngobuchule bokuqiniseka zibizwa ukuba ziziqulatho zesindululo zesiseko sengxoxo. Ezinye iithiyori

zokucenga zizibiza ezi zindululo zesiseko sengxoxo ngokuba ziimpikiswano okanye iingxaki ezinikwa ukuba zamkelwe ngabaphulaphuli. Esi sahluko siphonononga ukucenga okusebenza ngokusebenzisa ubuchule bokuqiqisa ukuqiqa nokuba nako ngengqondo. Ukuphumelela nokungaphumeleli kwezi mpikiswano imbango okanye iingxaki zixhomekeke kwezi zindululo zesiseko sengxoxo ezikholelwa ngabaphulaphuli. Uninzi lwethu lukholelwa ekubeni izehlo zizonobangela kwaye xa izinto ezithile zisenzeka ezinye izinto ziyalandela ngokungaguququkiyo. Iingxaki zizonobangela kwaye xa onobangela besusiwe ingxaki ibonakala ishenxisiwe. Le ndlela yokuqiqa ngengqondo ebizwa ngokuba sisizathu sesiphumo sokuqiqa sesona sindululo zesiseko sengxoxo sokuqala esinamandla esisoloko sisetyenziswa ekucengeni. Uqhubekeka athi uLarson le ndlela luhlobo lwesiqulatho sesindululo esisiseko sengxoxo esisetyenziswa qho ngabezepolitiki amagosa karhulumente nasezinkundleni zamatyala.

## **YINTONI UBUNGGQINA OBUBONAKALAYO**

ULarson (1995:195) uthi ubungqina buyohluka kwiimeko ngeemeko, kanti buyohluka nakubantu ngabantu, nakumaqela ngamaqela. Singathi ubungqina benziwa bubungqina obaneleyo obunokudityaniswa ngokuqiqa ukukhokhela abaphulaphuli ukuba bathathe icebo lomcengi okanye bakholelwe into ayithethayo. Ngamanye amaxesha isihloko sisenokuba luhlobo lomzekelo abaphulaphuli abawuqonda njengendlela izinto ebezisoloko zisenziwa ngalo. Iingcali zivumelana ngokuba ubungqina obubonakalayo benziwa zizinto ezimbini ukuqiqa kunye nobungqina.

## **IINTLOBO ZOBUNGGQINA**

### **Ubungqina obuvusa umxhelo**

ULarson (1995:197) uthi phantsi kwale meko siza kuqwalasela iintlobo ezithile zobungqina obuvusa umxhelo kuquka amabali, imbali emfutshane enoburharha nokuthatha inxaxheba okanye ukubonisa.

### **Amabali**

NgokukaLarson (1995:197) mandulo abantu babethabathekiswa ziintsomi, inkcazelo, kunye nomculo wembali othwalwa ngomlomo namasiko nezithethe. Ekuhambeni



kwexesha kwavela ezinye iindlela zamabali ezinjengemidlalo, izibongo kunye namabalana amafutshane. Ulwazi ngobugcisa jikelele busizisele ezinye iindlela eziquka iinkqubo zikanomathotholo, umfanekiso ngqondweni, iindaba zangokuhlwa kunye namabali amatsha. Umcengi ubalisa imeko ebuhlungu kubaphulaphuli abacele ukuba bathathe inxaxheba ngokuba nomfanekiso ngqondweni wokuba ngabadlali. Olu hlobo lobungqina lukhuthaza abacengwa ukuba bakhe ubungqina obubonakalayo nomcengi. Abashumayeli abaninzi bangabona bantu abakhe basebenzisa ukubalisa ukutsala umdla wabaphulaphuli abazise kwisihloko.

### **Ubungqina**

ULarson (1995:199) uthi apha umcengi usenokufunda ingxelo yengqina ngokuvakalayo okanye abale kwakhona amava abhekiselele kuye. Ukuba umba oxoxwayo kukungabi namsebenzi abantu okuthethwa nabo basenokulawulwa kuba beva kwabo abaphuma emsebenzini. Nangona ingxelo yengqina eliziboneleyo inamandla izifundo ziye zabonisa ukuba isoloko ingathembekanga kwaye iphosisekile. Amangqina aziboneleyo qho abona eve le nto afuna ukuyibona nokuyiva banike ingxelo ngolwabo uhlobo. Njengabamkeli sifanele ukuphonononga ubungqina obusetyenziselwe ukucenga.

### **Imbali emfutshane enoburharha**

Unaba ngolu hlobo uLarson (1995:200) ngomba wembali emfutshane eli bali libalana elifutshane elenza into ibonakale ngokukhawuleza mhlawumbi iba ngumgca nje omnye okanye emibini. La mabali ayahlekisa kwaye ohlukile kobona bungqina. Oyena ndoqo ngala mabalana ngowokuba njengobungqina siwathatha ngokunqabileyo njengenyaniso.

### **Ukuthatha inxaxheba nokubonisa**

ULarson (1995:200) uphawula athi kwintetho yabantu abangatshayi izixhobo ezivakalisayo nezibonakalisayo ezincedisa ekufundiseni zingabonisa umhlaza okwiphaphu. Abatshayayo bangathatha inxaxheba ngokuphefumlela ngaphandle umsi wecuba kwiphepaha eliyacuyacu nokuqwalasela ibala elishiyeka ngasemva lesiyobisi esifumaneka ecubeni. Ngamanye amaxesha abacengi baguqula into ibe ngumdlalo ngokusebenzisa into ebonakalayo ukubonisa ingxaki kunye nesisombululo.

## Ubungqina obunengqiqo

ULarson (1995:202) uthi ngamanye amaxesha ubungqina bubongoza kwinkqubo yethu yobuchule bokuqiqa obungenabaxo ngendlela enengqondo. Kumaphephandaba kusetyenziswa ubungqina obubongoza kwiinkqubo zobuchule bokuqiqa bomfundi. Umbhali uyazi ukuba abomkeli banesindululo sesiseko sengxoxo esikhulu ezingqondweni zabo ngexabiso kuphikisana noncedo. Sinqwenela ukuba nayiphina imbono, imveliso, okanye inkqubo ibe noncedo lokugwebela ixabiso. Ukwazi ukuba sinesi sindululo sesiseko sengxoxo esingaphakathi umbhali wenza amabango anoncedo olukhulu ngembono zamabango aphantsi.

## IINTLOBO ZOKUQIQA

NgokukaLarson (1995:203) ubungqina obaneleyo budityaniswe nokuqiqa ukukhokela abaphulaphuli ukuba bakholelwe okanye benze ngokwecebiso lomcengi. Siza kuhlola inyathelo lesibini kwinkqubo yokucenga ngokuqiqa: Ukudibanisa amaqhekeza obungqina ngokuqiqa. Sikholelwa senze kwinto esiyibona iyimpikiswano eqiqileyo enikezelwe kuthi ngumcengi.

## Unobangela oya kwisiphumo

ULarson (1995:206) uthi qho abacengi basebenzisa unobangela oya kwisiphumo ukwalatha izehlo, okanye izinto eziyinyaniso ezenza iziphumo ezithile. Basixelela ukuba unobangela ukhona singalindela iziphumo ezithile eziza kulandela. Xa iziphumo zimbi sifuna ukwenza into ethile ngalo nto sizama ukuyisusa.

## Isiphumo esiya kunobangela

NgokukaLarson (1995:206) olunye uhlobo lokuqiqa olusetyenziswa kancinci sisiphumo esiya kunobangela. Apha umcengi wayamisa iziphumo ezaziwayo azame ukubonisa unobangela. **Umzekelo** kuthethwa nabantu abachatshazelwa sisifo sentliziyo kuchazwe unobangela wentliziyo, unobangela kukungasebenzi kakuhle kwemithambo empompa igazi.

## **Ukuqiqa kwimpawu**

ULarson (1995:206) uthi abacengi ngamanye amaxesha bolatha iimpawu ezininzi bazame ukuquka into ethile kuzo. Isekela lenqununu libona indlela inqununu engawenzi kakuhle ngayo umsebenzi wesikolo.

## **Izicwangciso ekusebenziseni ingqiqo**

NgokukaLarson (1995:207) ngamanye amaxesha abacengi bamisa okubonakala ingathi yiseti efanelekileyo yendlela yokuthenga imveliso okanye ukuxhasa injongo nokunikezela imveliso zabo.

## **Ukuqiqa kuthelekiso okanye kufaniso**

ULarson (1995:207) uhambisa enjenje ngokuqiqa ngamanye amaxesha abacengi basebenzisa ukuthelekisa njengokuqiqa kwengqondo yabo ngesiphelo esithile. Kolu hlobo lokuqiqa umzekelo uyacalulwa ucaciswe iziphelo zithatyathwe ngomzekelo okanye imeko. Umcengi uthelekisa umzekelo ngenye imeko olathe ukuyelelana kwezi meko nezizathu zokuba kutheni iziphelo ngomzekelo zingena kwimeko ekuxoxwangayo. Kwimeko yokuqiqa ngokufanisa kusetyenziswa into eqhelekileyo ukubonisa into engaqhelekanga.

## **Ukuqiqa ngokusebenzisa imithetho eqhelekileyo**

ULarson (1995:208) uthi inye ingxaki ekhoyo ngale ndlela yokusebenzisa le mithetho eqhelekileyo yeyokuba abaphulaphuli abaziva bengawuthandi umba womcengi jikelele bangaphelelwa ngumdla bangathathelingqalelo kumba ongundoqo.

## **UVAVANYO LOKUQIQA NOBUNGGINA**

NgokukaLarson (1995:209) ubuchule bokuqiqa kucengo bungazisebenzisela ngokusebenzisa kakubi ngabom ubungqina okanye ukuqiqa okanye mhlawumbi ngokusebenzisa kakubi zombini ezi meko ubungqina nokuqiqa.

## Ukusetyenziswa kwamanani

ULarson (1995:209) uthi ukusetyenziswa kwamanani ikwayenye indlela yobuchule bokuqqa yokucenga. Sithanda ukukholelwa amanani ngaphandle kokufuna ukuqonda ubunyani nangaphandle kwemibuzo. Kodwa imibuzo embalwa inokubuzwa xa kunikwa ubungqina bamanani. Buza kuqala ukuba ingaba isampuli apho amanani atsalwe khona ingabameli na? Sifuna ukwazi ukuba ingaba amanani esampuli angabameli abathembekileyo abokwenyani? Okunye ukusebenzisa kakubi ubungqina bamanani kukusebenzisa imeko enye njengomzekelo wazo zonke iimeko nokuqal'ugwebe.

## Ukusetyenziswa kobungqina

ULarson (1995:210) uthi kumaxesha amaninzi asinalo ithuba lokugocagoca umntu onika ubungqina. **Umzekelo** womntu othi wayeligqwirha waze wayeka asikwazi ukumbuza ukuba kwasuka kwathini ukuze ayeke okanye wayethakathela ntoni. Eminye imibuzo okufuneka uzibuze yona engqondweni yakho xa ubungqina busetyenziswa ukukucenga yile: Ingaba lo mntu onika ubungqina uthembakele kangakanani? Ingaba lo mntu onika ubungqina ebekufuphi ukuze akwazi ukunika ubungqina obu abungqinayo? Ingaba kufanelekile ukuba lo mntu onika ubungqina aqal'agwebe ngesizathu esithile?

## Ukusetyenziswa kokuthelekiswa nokufaniswa

NgokukaLarson (1995:211) ukusetyenziswa kakubi kokuthelekiswa nokufaniswa kuqhelekile kwintengiso yemveliso. Ngamanye amaxesha kusetyenziswa izifaniso ezingezizo. Ukufanisa ngezafobe nako kungabhida. Kucacile ukuba abacengi kufuneka baphonononge ukuthelekisa nokufanisa ukubona ukuba ngenene kukhokela kwizigqibo ezithile, okanye kukhona ukuthelekisa okungalunganga okusetyenzisiweyo okanye ukufanisa okusetyenzisiweyo.

## Amampunge aqhelekileyo asetyenzisiweyo ekucengeni

ULarson (1995:211) uthi idikshinari kaWebser iwacacisa amampunge njengembonakalo yokukhohlisa imbono engenyaniso okanye eyimpazamo impikiswano eqondakalayo esebenzisa intekelelo engeyonyaniso. Thina siqwalasela le nkcaciso yokugqibela: Kholelwa kwimpikiswano okanye kwisindululo sesiseko sengxoxo esisekelwe kwingqiqo

elambathayo. Xa kuqhathwa umntwana kwintengiso yeTastic kuthiwe ukuba ukutye wakugqibaukutya kwakhe uza kukhula abe namandla njengomkhuluwa wakhe.

### **IPost Hoc Ergo Propter Hoc**

NgokukaLarson (1995:212) apha kuxa kusenzeka into ngenxa yento ethile. Kuba isenzo esinye silandela esinye isenzo sokuqala sicingelwa ukuba singunobangela wesibini. **Umzekelo** abantwana besikolo samabanga aphantsi i-Andile batshone iimviwo zabo zokuphela konyaka ngenxa yokungafundiswa ziititshala zabo.

### **I-Ad Hominem**

ULarson (1995:212) uthi I-ad hominem ithetha nakuphi na ukuhlasela omnye umntu ngento ayithethayo endaweni yokuba uphikise le nto ayithethayo. **Umzekelo** *uthi yhu abantwana baseKhayamnandi ngamasela lo mntu uncokola naye asuke atsho ukuhlasela wena ayeke ukuphikisa le nto uyithethayo.* Oku kuhlasela kusetyenziswa kwinzululwazi ngeengcinga zokucenga apho enye inkokheli ihlasela enye. Naninina ukuhlasela kusetyenziswa kwisimilo somntu endaweni yokuba kuhlaselwe imeko leyo ayimeleyo ubokuqonda ukuba amampunge iad hominem isemsebenzini.

### **I-Ad populum**

NgokukaLarson (1995:213) njengoko igama lisitsho amampunge e-ad populum axhomekeke nakwintoni na eyenzekayo ukuba idume ngeloo xesha. Izibongozo ezisebenzisa i-ad populum ziba ninzi kwilizwe lefashoni, kwintengiso eziba nesiphumo sokucengwa kwabantu abaninzi. **Umzekelo** uthi kumntu makanxibe impahla ezimfutshane wonke umntu uyazinxiba.

### **Iphakathi elingasasazwanga**

Uthi uLarson (1995:213) amampunge aphakathi angasasazwanga avela kumaxesha amaninzi esiwabiza ngokuba kukuba netyala ngenxa yobuhlobo, apho umcengi ephikisa kuba ngenxa yokuba umntu okanye iqela lisabelana ngazo zonke izinto. Amampunge alele ngasemva kwaso nasiphi isibongozo esicebisa ukuba ukuthenga nokusebenzisa imveliso ethile kuza kukwenza njengabanye abantu abayithengayo le mveliso nabayisebenzisayo.

## **Ingxoxo ye-Straw man**

Uqhuba athi uLarson (1995:213) abacengi babeka imeko ezibuthathaka abazaziyo ukuba bangazoyisa lula. Banika le meko njengobume belinye icala lengxoxo. Okokugqibela bazisa undoqo wobungqina babo nokuqiqa boyise imeko ekhohlisayo ecaleni kwenkcaso.

## **Amanye amampunge aqhelekileyo**

NgokukaLarson (1995:214) ezinye iintlobo zamampunge okuqiqa ziquka ukusebenzisa inxalenye okanye inyaniso ejjiweyo ngokubambela ukuhlelisa okanye ukuhlelisa endaweni yengxabano. Ukubongozela uvakalelo usebenzisa ukuqal'ugwebe okanye intetho okanye ingcinga esoloko isetyenziswa qho. Ukubongoza kwisithethe ukuthatha njengenyaniso umbuzo okanye ubaleke umba usebenzisa ingxaki engeyonyaniso.

## **Ubuchule bokuqiqa ngeesyllogisms**

ULarson (1995:215) uthi zintathu iintlobo zokuqiqa zendlela yokuthekelela ukuze ufumane isigqibo esenza iziseko zeziqulatho zezindululo zesiseko sengxoxo yindlela exhomekeke ekuthekeleleni izigqibo ezohlukeneyo nezingathandabuziyo.

### **Ukulawula ngeesyllogisms**

Uthi uLarson (1995:215) iindlela zokuthekelela njengezinye zinezindululo zesiseko sengxoxo esikhulu, isindululo zesiseko sengxoxo esincinci kunye nesiphelo. Isindululo zesiseko sengxoxo esikhulu sazisa imeko okanye ubuhlobo obungathi buza kubakhona elizweni. Abomkeli bacengelwa ukuba bamkele ubukho bemeko okanye ubuhlobo kumaxesha amaninzi. **Umzekelo** xa usiba evenkileni uza kubanjwa kulo mzekelo le ndawo ethi xa usiba evenkileni ibizwa ngokuba sisandulelo, indawo yesibini ethi uza kubanjwa ibizwe ngokuba yinto elandelayo. Ekugqibeleni isandulelo sokuba uza kuvalelwa singachaza isigqibo esinyanisekileyo sokuba uza kuvalelwa. Wenza umahluko phakathi kwenyaniso kunye nokunyaniseka. Indlela yokuthekelela inyanisekile kodwa izindululo zesiseko zengxoxo aziyonyani. Ukunyaniseka kuxhomekeke kwimithetho nje yokuqiqa hayi kwinyaniso yezindululo zesiseko sengxoxo.

## Ukwahlukanisa ngeesyllogisms

NgokukaLarson (1995:216) esi sisindululo sesiseko sengxoxo esikhulu sendlela yokuthekelela eyohlukanisayo ikhatshwa zezinye iindlela zobungqina obucebisa ubukho buka-A okanye u-B obulindelweyo okanye ukungabikho kwazo zombini. Ngokoke ezi ndlela zingavelisa iziqhamo ezingalindelwanga kuba kubonakala kususongelo. Isylogisms ezinzi ezohlukanisayo zinobunye ubuthathaka. limeko ezimbalwa zinika isehlo esicacileyo okanye esilinganayo sobomi okanye sokufa.

## Isylogisms ezingathandabuziyo

ULarson (1995:217) uthi zombini iziseko zengxoxo ezinkulu nezincinci ziphatha ngobulungu okanye hayi ngobulungu kwindidi enye kwezimbini okanye izihloko. Isiphelo sinxulumanisa izihloko zazo zombini izindululo zesiseko sengxoxo kwiziphumo ezintsha ezifunyenweyo. **Umzekelo:***Bonke abafazi ngamagqwirha.*(isindululo sesiseko sengxoxo esincinci) *uZoleka ngumfazi* ( isindululo sesiseko sengxoxo esincinci)

*Ngoko ke uZoleka ligqwirha. ( isiphelo )*

Kuba ulilungu leqela elithile kuyacingelwa ukuba kufanele ube lilungu lelinye.

## INDLELA KA-TOULMIN

NgokukaToulmin (1964) ocatshulwe nguLarson (1995:217) wavelisa umfuziselo ochonga intlobo yokulawula yokucenga esiyifumana yonke imihla kwizehlo. NgokukaToulmin (1964) nayiphina ingxoxo ejoliswe kubuchule benkqubo yethu yokuqiqa yohlulwe yaba ziintlobo zesiseko ezintathu: ubango, ulwazi, nesiqinisekiso.

## Isiseko esingundoqo

ULarson (1995:218) ucaphule kumava kaToulmin othi umfuziselo wokuqala lubango lomnqophiso wokuba umcengi enqwenela ukuba akholelwe amkelwe okanye alandelwe. Amabango afuna ukuxhaswa bubungqina okanye ulwazi, uhlobo lwesibini lomfuziselo. Ulwazi luthi lunike umamkeli izizathu zokulandela icebo lebango. Ngoko ke ngamaxesha amaninzi ubudlelwane phakathi kobango nolwazi alucacanga, umcengi unika ingcaciso yobudlelwane. Oku uToulmin ukubiza ngokuba sisiqinisekiso. Indlela yenkqubo yokususa ubuchule bokuqiqa bengxoxo ukusuka kubango ukuya kulwazi ukuya kwisiqinisekiso

kunye neentlobo zeempendulo ezintathu ezivelayo yindlela yokuqqa yengxoxo yemihla ngemihla kwizimvo zemarike.

### **Izenzo ezingqinela into ekhoyo**

NgokukaToulmin ocatshulwe nguLarson (1995:219) uthi indlela emisiweyo inezigqibo eziliqela. Ubango lungachazwa ngokubizwa ngokuba sisichazi. Imvumelwano ilungela okanye ilinganisela ubango. Ungacela umcengi ukuba alungele ubango ngokwalatha ngokuphandle imida engaphaya apho ubango lungasebenzi khona. Elinye igama kumfuziselo kaToulmin kukugcina ingxelo enamatheliswe kwisiqinisekiso esixela iimeko apho isiqinisekiso silungile. Zidityaniswe nesichazi ukugcinwa ukuvumela ububhetyebhetye obukhulu kucengo kuba zombini izigqibo zivumela intetho yababini. Zombini zinika umcengwa ithuba lokuchasa okanye lokuvuma ukwahlula kodwa hayi konke okokucenga. Umcengwa kufanele aqonde iingxaki ezimbini ezidibene nezichazi okanye ukugcina. Okokuqala ukubakho kwazo okunokusivalela kwisenzo esinye okanye inkolo. Esinye kukungacaci kwesichazi esinokuvumela abacengi ukuba bajubalaze nakokuphi ukuzibophelela kwimveliso, kwisenzo kumntu nakwimbono. Isenzo sokugqibela sendlela emisiweyo kaToulmin sokubonisa ubuchule bengxoxo yinkxaso yesiqinisekiso. Abacengi abaninzi benza amabango abacengwa abanokuwasabela ngokuwamkela ngokuphandle kungabikho mibuzo ibuzwayo, bawale ngokuphandle bafune ubungqina. Xa abacengwa befuna ukuqonda ngakumbi umcengi unika isiqinisekiso okanye isizathu, sobungqina obuthandwayo.



## **ISAHLUKO 4 : UKUSETYENZISWA KOKUCENGA**

### **4.1 UKUBA NGUMCENGI**

#### **Ukwazi abaphulaphuli bakho**

NgokukaLarson (1995:314) eyona ndlela ingcono yokukwazi ukucenga abaphulaphuli bakho kukumamela kubo xa becenga. Xa becenga basebenzisa indlela ethile enokwenza nawe uzive ucengeka, xa siqwalasela ingxaki yomphulaphuli owayeka esikolweni esemncinci, ze uthi wakuyiva le ngxaki uqale uqonde ukuba bekungelula kulo mntu ukuba angaqhubeka neso sikolo, okanye omnye akunike unobangela wokutshaya kwakhe, abe esitsho ukuba yayingezonjongo zakhe, aba baphulaphuli ke bathi basebenzise izinto abazithandayo bezama mhlawumbi ukuzikhusela.

#### **Idemografiki kunye nokwahlula abaphulaphuli**

ULarson (1995:315) ucacisa athi, xa ukucenga oku kujoliswe kubaphulaphuli abaninzi, abacengi bangasebenzisa idemografiki ukuzama ukucacisa abaphulaphuli. Kwidemografiki abantu bohlulwe ngokweempawu abathi bobelane ngazo, izinto abazithandayo nezo bangazithandiyo, amasiko kunye nezithethe.

#### **Iintlobo zedemografiki**

- Umrhumo
- Umanyano
- Ubalo
- Iziko loburhulumente
- Inkcazo ngezinqinisekiso ezibuyayo

#### **Yeyiphi imiba enokulungelana nabaphulaphuli bakho?**

NgokukaLarson (1995:315) inyathelo lokuqala, kukuthatha isigqibo esinokulungelana nabaphulaphuli bakho. Imisebenzi yabaphulaphuli eyenza ubunzima obukhulu yohluka kwinqanaba lomcengi.

- Iminyaka
- Ingeniso
- Isini
- Inkolo
- Inani lamalungu osapho
- Umbutho wezopolitiki
- Uhlobo lomsebenzi

## **Ukumisa iimfuno zabaphulaphuli**

NgokukaLarson (1995:316) bonke abaphulaphuli banamava abobelana ngawo, amava ezinto abanokuzikhumbula, umzekelo ucinge ngomhla wokusweleka kukaChris Hani. Kumba wokucalula abaphulaphuli, singamisa amava angundoqo ahambelana neenjongo zethu. UTony Schwartz (1973:316) ocatshulwe nguLarson ucacisa athi kukho imiyalezo eyakhelwe ixesha kunye nendawo, naphi kwaye naninina apho inokuvakala khona. Le miyalezo uSchwartz uyibiza ngokuthi yindlela yokuziqhelanisa nokusebenza.

## **IMIBA YOLUNGISELELO**

### **Ulungiselelo ngesihloko**

NgokukaLarson (1995:317) isihloko esingundaba mlonyeni siluncedo kakhulu xa ngaba umyalezo ofuna ukuwugqithisa uquka imiba eyahlukeneyo. Umzekelo uthethe ngokuvalelwa kuMandela entolongweni, nangovoto luka 1994, ube ngelo xesha linye uzigayela ivoti kuba ufuna ukuvotelwa.

### **Ulungiselelo ngesithuba**

ULarson (1995:318) ucacisa athi ngalo mba, isihloko esingundaba mlonyeni sesona sihloko xa sifuna ukuthlekisa isihloko sethu kumbono omkhulu. Umzekelo apho sinokuthi sithlekise isihloko salapha eMzantsi Afrika esingundaba mlonyeni neselinye ilizwe laphesheya, isiganeko saseEllis Park kwakunye nesiganeko saseAmerica–World Trade Centre, kwakunye nemfazwe yaseIraq.

### **Ulungiselelo ngokulandelelana**

ULarson (1995:318) unaba athi ngalo mba, ngamanye amaxesha umyalezo ofanelekileyo kunxibelelwano lokucenga wondleka kakuhle kubaphulaphuli ngokuthi ubathathele kwimiba engezembali ngokulandelelana kwayo. Umzekelo, iBophuthatswane yayifumana kuqala inkululeko kuzimele geqe, yaza yalandelwa yiVenda ngonyaka ka 1979.

### **Ulungiselelo ngemiba yestock**

NgokukaLarson (1995:318) imiba emininzi yokulungiselela ibonakala rhoqo kwizehlo apho utshintsho olukhulu lwenkqubo engundoqo luqwalaselwa khona. Xa ujongana nokucenga okunenqubo ethile yotshintsho kufuneka uzibuze ukuba ngubani onobungqina obupheleleyo. Abo banobungqina obuzeleyo kufuneka babonise icebo lesenzo eso ukuba ngaba lifanelekile na. Umba wesithathu licebo elihlanganisa iimfuno, eli cebo linokujongeka njengelo lingenakuza nangxaki. Xa ulixhoba lokucengwa elijoliswe kutshintsho lwenkqubo kufuneka uqwalasele amacala acinga ngotshintsho kwakunye necala elixhasa imeko yelo xesha.

### **Ulungiselelo ngempembelelo yokulandelelana**

ULarson (1995:320) ucaphule kwiingcali zonxibelelwano uAlan Monroe, Douglas Ehninger kunye noBruce Gronbeck (1982) abathi le ndlela yavela ibandakanya amanyathelo amahlanu. Inyathelo lokuqala:

- i. Ukutsala umdla wabaphulaphuli—oku usenokukwenza ngokuthi uqale umyalezo usebenzisa ubalo, ibali elinxulumene nawe, umyalezo obalulekileyo, ibali, izinto ezibonakalayo.
- ii. Inyathelo lemfuno—abaphulaphuli kufanele ubaxelele ukuba kukhona okuthile abakulahlayo okanye abaza kuphulukana nako okanye bekufanele bafumane okuthile kodwa abakwazi.
- iii. Inyathelo lokwanela – umcengi uthi anike imizekelo, ulwazi, ubungqina nezinye iintlobo zobungqina ukucutha abaphulaphuli ukuze babone ukuba ingaba ubomi bunganjani kubo xa benokulandela amacebiso abacengi okanye bunganjani xa benokungawalandeli.

- iv. Inyathelo leembono - ngokulandela eli nyathelo leembono, umcengi anganikezela ngendlela ethile ukwanelisa iimfuno ezilungileyo nokwala iimfuno ezingezizo.
- v. Inyathelo lesenzo - kungcono ukuba abaphulaphuli banikwe izinto ezibonakalayo ezingundoqo, kufanele abaphulaphuli banikwe izinto ezikhethekileyo amabazilumkele.

### **Amanyathelo endlela ye AIDA**

NgokukaLarson (1995:321) ukutsala umdla wabaphulaphuli - ngokusebenzisa izinto ezihlekisayo, kwintengiso yepolishi enguMr Muscle,inja ikhonkotha into engabonwayo, ze xa ebuzwa umnini-nja ngummelwane ukuba ngaba inja le ikhonkotha ntoni, athi umnini nja ikhonkotha isithunzi sayo kuba umgangatho wakhe ewuqabe ngoMr Muscle ngoko ukumenyezela komgangatho kwenza inja ibone isithunzi sayo.

Ukukhulisa umdla wabaphulaphuli—oku usenokukwenza ngokuthi usebenzise izinto ezibonakalayo, ooMagubane eMzini wezintsizwa basebenzisa ipolishi yomgangatho engu Mr Muscle, kwaye bayaziwa ngabantu abaninzi, kwaye baninzi nabantu abayisebenzisayo le polishi kuba bethembe ooMagubane abo.

Yakha umnqweno— oku usenokukwenza ukuze umphulaphuli athenge loo nto, akuvotele, okanye alandele ingcebiso zomcengi. Zininzi iindlela zokwakha umnqweno:

- Inzuzo ngemveliso: umzekelo weyeza lesifuba iLCC, iDisprin esebenza ngamandla.
- Iprofesa yonxibelwano, uHugh Rank (1982) ocatshulwe nguLarson (1995:322) yanikeza ngendlela elula yokwakha umnqweno. Abacengi bangasebenzisa iintlobo ezine zeminqweno ezinyusa ubuchule ngale ndlela. Okokuqala bangathembisa abaphulaphuli ukhuseleko ngokubonisa ukuba iingcebiso zabo zingenza abaphulaphuli bazive ngcono kodwa basenokuba sengozini yokuphulukana noko bebesele bekufumene. Olwesibini uhlobo lubhekisele kwiziphumo ezimbi nezingonwabisiyo.

### **IINDLELA ZOBUNGQINA**

NgokukaLarson (1995:323) abantu baye bafune izizathu ezibalulekileyo ukutshintsha iimeko zokucinga.

### **Ubungqina bengqokelela yamanani ento ethile**

ULarson (1995:322) ucacisa athi, ngamanye amaxesha inkxaso efanelekileyo kukusetyenziswa kwamanani, umzekelo uve ngamanani abantu abaphumelele iLotto nawe utsho uqinisekise ngokuthi ubabone aba bantu kumabonakude okanye kumaphephandaba.

### **Ibali eliqwetyiweyo kunye nebali elinxulumene nawe**

Uthi uLarson (1995:223) amabali aqwetyiweyo abaliswayo athi enze kubelula ukuwakhumbula kwaye kubelula nokuwanxulumanisa nesiganeko esithile.

### **Ubungqina**

NgokukaLarson (1995:323) siye sikholelwe ekubeni abantu abakwazi ukucenga kakhulu ngabo bathi basebenzise ubungqina obusuka kubo nemvakalelo zabo ngezinto ezinxulumene nabo.

### **Ubungqina obubonakalayo**

ULarson (1995:323) uthi ubungqina obubonakalayo bobona buthi bucenge ngamandla. Umzekelo uye kwivenkile ethengisa izinto zokunciphisa umzimba ze uboniswe umntu othile mhlawumbi owayemkhulu waze wasebenzisa ezo pilisi okanye loo mayeza okunciphisa ngoku nawe uzive unqwenela ukutya ezo pilisi ukuba phofu uxakwe sisiqu sakho.

### **Ukuthelakiswa kunye nokuchasana**

NgokukaLarson (1995:323) ngamanye amaxesha kuthi kubenzima ukubona iingxaki kwiimbono ezithile. Siye sibone umba kwiimbono ezithile kwaye singakwazi ukuzigweba kakuhle, *umzekelo weShield kaLoyiso nenye iRoll-on engenagama yomnye umfo indlela eziwenza ngawo umahluko.*

## **Ufaniso**

ULarson (1995:324) uthi ufaniso olu yenye indlela yobungqina ebonakalayo, kwaye enempumelelo, nobungozi bungakhona xa usebenzisa obu bungqina bulufaniso. Ufaniso olu lufanele ukukhethwa kakuhle.

## **UKWAKHA UKUTHEMBEKA**

### **Intembeko**

ULarson (1995:325) ucebisa athi, abantu baye bathenjwe ngokwezizathu ezininzi, abantu bathenjwa kuba bebonakalise ukuthembeka kwangaphambili, kuba bekwazi ukujongana nabantu, kuba benamazwi aphilileyo angekho ngqwabalala. Iinkokheli zepolitiki ziye zibonakale zinokuthembeka kwimikhankaso yazo. Abefundisi bakwaLizwi nabo bayathenjwa ngamarhamente abo kanti neetitshala ezikolweni zingamathemba kubafundi ngokunjalo.

### **Iincutshe**

NgokukaLarson (1995:325) kumaxesha amaninzi siye sijonge kwimpumelelo ezigqithileyo zomsebenzi othile. Naxa singenabuchule bugqithileyo ngomba othile siye singqinise kwimizekelo yethu ngokuchaphazela imiba ethile eyenziwa yingcaphephe ethile eyaziwayo, umzekelo uthethe ngomnumzana uRholihlahla Mandela ngempumelelo awaza nayo kwisizwe esimnyama.

### **Intshukumo**

ULarson (1995:326) uthi intshukumo zibenza abantu batsale umdla ngakumbi, umntu onesiphiwo sengqondo uthetha enegunya, usebenzisa ilizwi lakhe elivakalayo nesandi selizwi esilinganayo. Umntu onesiphiwo sengqondo uye akhethe amagama aqinisekisiyo. Indlela yokuma nenkangeleko zezona mpawu zomntu onesi siphwi, imeko yobuso nokungqamana ngamehlo.

## **IZIMBO KWIMIYALEZO**

### **Intlaninge yokhetho lwamagama**

ULarson (1995:326) uthi uninzi lwethu lufanele luphucule uluhlu lwamagama. Usenokubhala intetho yakho ngokutsha usebenzisa iintlobo zamagama ukuze zihlekise, zinike umdla, kwaye zithandeke. Loo nto ithi incede ukukhulisa umdla kwimidlalo engamagama nethi ikuncede ekubeni utsale umdla nobuhlobo kubaphulaphuli bakho.

### **Izafobe**

NgokukaLarson (1995:326) izafobe zingaluncedo kubaphulaphuli ukuze bakwazi ukukhumbula ngento leyo. Uphinda-phindo lwamagama nalo lunokwenza kubelula ukukhumbula ngomba othile owawuthethwe kubaphulaphuli.

### **Ubufutshane**

ULarson (1995:327) uthi ingcaciso kufuneka ibemfutshane kwaye icace, intetho ethe ngqo yeyona ilungileyo xa usenza intetho yakho. Akunyanzelekanga ukuba uthethe yonke into kwisivakalisi esinye. Intetho engundoqo mayibe mfutshane kwaye ucacise ngayo.

### **Imeko efanayo**

NgokukaLarson (1995:327) le ndlela ithi isebenzise izivakalisi ezifanayo kwakunye nezo zahlukeneyo. Ngamanye amaxesha usenokusebenzisa ezi zivakalisi zahlukeneyo kodwa ube wona umba othetha ngawo umnye.

### **Ukusetyenziswa kwezikweko okanye isifanekiso zwi**

ULarson (1995:327) uthi usetyenziso lwezikweko okanye isifanekiso zwi luthi lubongoze kwimizwa yethu, amava, kwakunye nembonakalo yokuqala. Mhlawumbi abacengi abangebinako ukubonisa zonke iindidi zemizwa kubaphulaphuli.

## **Izinto ezihlekisayo**

NgokukaLarson (1995:327) umcengi angazisebenzisa izinto ezihlekisayo kwibali ngokuthi abalise ibali elinxulumene naye, uthlekiso lwemiba, namabali. Abantu abanobuchule kwintetho ezihlekisayo ngabo baqhele ukuthetha esidlangalaleni, umzekelo abasasazi kunye nabefundisi.

## **UKUGQITHISA UMYALEZO WAKHO**

### **Imiba ebandakanya ukugqithiswa komyalezo**

#### **Umcengi**

NgokukaLarson (1995:328) phakathi kwemiba abacengi abathi bayicuthe kwangoko nangexesha lokudluliswa kwentetho yindlela yokuma, ukungqamana kwamehlo, iintshukumo zomzimba kwakunye nendlela yokubiza amagama.

#### **Indlela yokuma**

ULarson (1995:328) uthi abanye abacengi baye babenengxaki ngeentetho zabo abaza kuzigqithisa ebantwini, kwaye basoloko bengenakuzithemba ngamanye amaxesha babonakalise ububhetyebhetye sele umntu eme phaya ngaphambili. Abanye baye babonakale ukuba bakhululekile kwaye abanamdla ungako ngentetho yabo, ufike abanye bengqiyame kwiqonga.

#### **Ukungqamana kwamehlo**

ULarson (1995:329) ucacisa athi ngalo mba abantu abaninzi bakholelwa ekubeni umntu akanako ukuxoka xa ekujonge ntshoo emehlweni. Abantu baye bakukholelwe ngamandla xa ngaba ungqamana nabo ngamehlo.

#### **Iintshukumo zomzimba**

NgokukaLarson (1995:328) iintshukumo zomzimba zithi zenze intetho leyo itsale umdla kubaphulaphuli kwaye ingalibaleki. Ezi ntshukumo zomzimba zithi zinike umyalezo



owongezelekileyo kwintetho yakho, naxa ufuna ukuba abaphulaphuli bakho bahleke kwintetho leyo yakho usenokukwenza oko ngokuncuma xa kufanelekile.

### **Indlela yokubiza amagama kwakunye nelizwi**

ULarson (1995:329) uqhuba athi ngalo mba wokubiza amagama, wonke umntu ukhe ave ngabantu ababiza amagama ngendlela engeyiyo, ngenxa yaloo nto ke abaphulaphuli nabo baye baqwalasele ngamandla kwezi ndawo kubhudwa kuzo. Abacengi abagqibeleleyo baye bazimamele kwaye baqwalasele nendlela abawabiza ngayo amagama.

### **Abaphulaphuli**

NgokukaLarson (1995:329) abacengi bathi bayithakazelele inxaxheba ethathwa ngabaphulaphuli neye inyuse amandla abaphulaphuli kwakunye nomdla. Kubalulekile ukuba abaphulaphuli bakho banxulumane nentetho yakho ngokuthi ubabuze imibuzo ethe ngqo okanye ubabize ngamagama xa kufanelekile. Kanti usenokuwutsala umdla wabo ngokuthi xa wenza loo ntetho umana ushiya izikhewu ze bona bagqibezele ngemizekelo khona uza kubona ukuba bayalandela.

### **EZINYE IINDLELA EZILULA ZOKUCENGA**

#### **Ubuchule bokuvuma**

ULarson (1995:330) uthi indlela eqhelekileyo kubongozo lokucenga kukuvuma. Apha kuye kufuneke umcengwa evumile kwizibongozo ezithile kwaye esoloko engalibalanga kwanokusebenzisa ukucela. Emva kokuba evumile kwizibongozo, umcengwa uye athande ukuvuma kumba nakwisicelo sokugqibela.

#### **Sukubuza ukuba kunganjani buza ukuba yeyiphi**

NgokukaLarson (1995:330) abacengi apha bafanele basebenzise ukhetho kubacengwa, kodwa noxa olu setyenziso lolu khetho lungenako ukulukuhla, lukwanalo nexabiso lokunyanzela xa abathengi okanye abavoti bengabantu abangontamo lukhuni kwaye bengafuni ukuthatha isigqibo.

### **Ukuphendula umbuzo ngomnye**

ULarson (1995:331) uthi le ndlela ithi ikunike wena mcengwa ithuba lokucinga, kwaye ukuphendula umbuzo ngombuzo kubalulekile. Nokucela abantu ukuba baphinde kwintetho zabo okanye bacacise kunokuba nemiphumela.

### **Ukufumana imbophelelo eziyinxalenye**

NgokukaLarson (1995:331) kulo mba uthi usebenzise amagama abhaliweyo kunokuvuma ngomlomo, *xa usecaweni athi umfundisi bonke abamamkelayo uYesu mabeme ngeenyawo okanye baphakamise izandla, naxa kuvotwa awutsho ngomlomo ukuba uvotela bani ubhala phantsi kuphela.*

### **Funa kakhulu, ukuze bahlalele okuncinci**

ULarson (1995:331) uhambisa athi, lo mba uthi ubandakanye ukubekwa kwexabiso okanye inqanaba lokuzibandakanya kwingqondo zabantu eziphezulu kunezinto abebenomdla wokuzithenga. Abathengisi baye balitshintsha-tshintshe ixabiso le nto phofu ngoku nawe wena mthengi ukhoyo kuba befuna uthenge.

### **Utyalo**

NgokukaLarson (1995:332) le ndlela ilutyalo ithi isebenzise enye yeendlela ezintlanu zesivo ukuvula ingqondo yabaphulaphuli nokubuyisa iinkumbulo. Oku kuye kwenziwe ngokuphindwa kwemveliso ethile abantu batsho bazive benomdla ngale intsha. Kufuneka izicengo zibopheleleke kwenye yezi zivo zintlanu, kwaye usengafumanisa ukuba abaphulaphuli bakhumbula bhetele kakhulu kwimiyalezo yakho.

### **Ukufumana i IOU**

ULarson (1995:332) uthi abaphulaphuli baye bazifumane bengathi bakutyala nto njengomcengi. Oku kuye kwenzeke xa ngaba umntu othile ethengisa into ethile ngoku ubonayo ukuba awufikeleli kuyo ngexabiso uyithathe kuba usithi wonqena ukumphoxa, kwaye ube umcingela naloo mntu.

## **4.2 UNXIBELELWANO LWABANTU ABABINI KUCENGO**

NgokukaReardon (1991:112) oku kucenga kuthi kwenzeka xa abantu ababini okanye abambalwa behlanganiswe yinto enxulumene nesimo sentetho yomlomo nesingenantetho okanye esingenalizwi bengenanjongo zakutshintsha lizwi. Umcengi wababantu akazilungiseleli ngezinto eziza kwenzeka ngexesha lentsebenziswano. Ukucenga kwababini kuntsokothile ngenxa yemfuno yokujonga unxibelelwano ngezenzo ezinentetho nezo zingenalizwi zabanye. Akwamkelekanga ukwakha ubuhlobo ngezi ntetho. Oko akuthethi ukuthi abantu mabaphumelele, koko, kuthetha ukuthi ukwazi ukwenza izinto ezinje ngokufunda imiyalezo yomlomo nengenalizwi wakhe kwaye ugqithise iimpendulo ezifanelekileyo, uchonge kwaye uchaze izisombululo ezamkelekileyo kumphulaphuli, ze kukhuthazwe ukuba umphulaphuli atshintshe.

### **IMIPHUMELA YONXULUMANO**

#### **Inqanaba lokuthandana**

NgokukaReardon (1991:114) uphando lubonisa ukuthi nakobuphi na ubuhlobo ukuthandana kuthi kube nefuthe kukhetho olukhoyo kumcengi njengoko esakha ngendlela ezithile. Ukwazi umntu kuqala yeyona ndlela ingcono ezokwenza ukwazi ukukhetha indlela ezithile zokucenga ezinokusebenza ngokuthi wazi izinto azithandayo.

### **UNXIBELELWANO LWABABINI KUCENGO: INDLELA YEMITHETHO**

URearon (1991:115) uwuchaza ngolu hlobo lombalwa wonxibelelwano yimigaqo yonxulumano ethi ibancede baqonde abanokukhetha okanye oko umntu anokukwenza kunxibelelwano olo. Ukhetho lwabo luxhomekeke kwiimbono zemithetho yemvelo nakwimithetho yangaphandle ehambisana nombala othile. Imithetho engenamsebenzi ixhomekeke kwimiba elindelekileyo. Umzekelo kulindelekile okokuba umntu oyindoda ibe nguye okhupha imali athenge xa ekukhuphile.

### **IINDLELA EZITHILE ZOKUCENGA PHAKATHI KWABABINI**

URearon (1991:118) ucaphule kwiingcali zonxibelelwano uMarwell noSchmitt (1967) abaqwalasela kubukho beziqinisekileyo neemvume ezilandulayo, ibe nokwahlulwa

njengezinto ezamkelekileyo nezingamkelekanga. Kubuchule ababufumanayo, ubuchule 9-13 bubhekisele ekungaguqukini kwakho nanjengoko intsalela zibongoza kwiimfuno zomntu zokucenga (1,2,5,7,8,kunye no9). UMiller et al.(1977) okwacatshulwe nguReardon (1991:118) waye wongeza lo msebenzi kaMarwell noSchmitt ngokuveza iindlela ezithile zokulawula ezinokusetyenziswa kucengo oluphakathi kwababini nakuwe uwedwa. Ezi ndlela zinokusetyenziswa xa ngaba kufunwa umntu othile ayeke loo mkhwa okanye loo nto ayenzayo aziqhelise yona, umzekelo kuthiwe ootitshala mabayeke ukukhupha intluba kubantwana abenza ibanga leshumi ngoba bayababulala ingakumbi xa sele umntu eseYunivesithi ufike engazi kwanto kodwa ibanga leshumi uliphumelele emagqabini. Ezi ndlela zikaMarwell noSchmitt baye baziphungula zantlanu:

- i. Umsebenzi wenzuzo
- ii. Umsebenzi wesohlwayo
- iv. Ingcaphephe
- v. Ukwenza izibophelelo ezingabhekisele mntwini zisebenze
- vi. Ukwenza izibophelelo ezibhekisele emntwini zisebenze.

UWitteman kunye noFitzpatrick (1986) abacatshulwe nguReardon (1991:121) basebenzisa, kwaye benza uyilo lwentetho enelizwi enxulumanisa ukuzuzisa ukuthobela. Ngokwezi ngcali imiyalezo isenokucutha ukuthanda ukuthobela ngeendlela ezininzi. Imiyalezo esebenzayo ithi itsale imiphumela eqinisekileyo nelandulayo umntu anokuyilindela ngokuzifaka kwimiba ekhethekileyo. Imiyalezo enamandla ithi igxininise iziphumo icacisa imisebenzi yokuthobela nokungathobeli.

UWitteman ekunye noFitzpatrick basebenzisa olu yilo lwentetho enelizwi elunxulumanisa ukuzuzisa ukuthobela ukuzama ukuhlola ukuba ingaba le mo yokuthobela iyohluka phakathi kweentlobo zemitshato. UFitzpatrick wachonga iintlobo ezintathu zonxulumano

- i. Amasiko
- ii. Abohlukeneyo
- iii. Abazimeleyo

Amasiko anezithethe zawo eziqhelekileyo, amasiko athi abonise ukuxhomekeka ngokwengqondo nomzimba. Abohlukeneyo baneembono ezingenyanga ezimalunga nonxulumano, banokuxhomekelelana okuncinci kwaye bayayiphepha into enokuza nengxaki. Abazimeleyo banezinto ezingaqhelekanga kwaye bayakholwa yimiba

yengxwabangxwaba. UWitteman noFitzpatrick bahlola isibini esitshatileyo, beqonda ukuba bazikhetha njani indlela zokufumana ukuthobelana kwiintlobo zonxulumano. Bafumanisa ukuba esi sibini sisebenzisa okulindelekileyo kwinzame zabo zokuthobela. Abohlukeneyo bazibopha kwinzame ezicacileyo ukuze banyanzele izimo zamaqabane abo. Abazimeleyo basebenzisa iindidi ezininzi zemiyalezo kwaye baphikisane neembono noko bekulindelwe ngabaphandi bebongoza izithethe neemfanelo.

### **Ukuthobela -ukwala**

NgokukaReardon (1991:122) ezinye iingcali zafunda ngeendlela zokuthobela kwingqondo zabantwana zafumana iyantlukwano kwimicimbi esetyenziswayo yemiba yengqondo njengomsebenzi weminyaka, indlela ethile yokucela nobuni bomcimbi, iingcali ezinjengo McLaughlin, Cody kunye noO'Hair (1983) ezicatshlwe nguReardon (1991:122) zalawula uphondo kwingcaciso. Bazicacisa ingcaciso njengendlela apho izehlo ezingaphumelelanga zithi zilawule unxulumano lokuhlala. Ezi ngcali zafumanisa ukuba indalo yale ngcaciso iyadambisa okanye iyaphembelela.

### **4.3 UKUSETYENZISWA KWEZINDULULO EZISISEKO SENGXOXO KWINTENGISO**

NgokukaLarson (1991:387) ezona ndlela zilawulayo nezamkelekileyo zocengo kukwazisa intengiso, ukuze abantu bazi banzi ngemveliso leyo, kwakheke uluvo ngemveliso, ze kubekho notshintsho kwizithethe nendlela esiphila ngayo.

### **INTENGISO KUNYE NENKCUBEKO**

#### **Intengiso, ukunyuswa kwamaxabiso kwakunye nendlela yokubeka**

#### **Igama lophawu**

ULarson (1995:388) uthi oku kungawenza umahluko kwiingqondo zabathengi koko bebekucinga. Oku kusenokwenziwa khon'ukuze kugxininiswe le mveliso intsha phakathi kwezinye iimveliso ebezikhona.

## Ukupakisha kunye nendawo yokuthenga

NgokukaLarson (1995: 389) oku kupakisha kuthi kucenge kwaye komeleze ngakumbi eli gama lisetyenzisiweyo lophawu. Lo mqulu awukhuseli mveliso kuphela, uthi wenze umdla kwigama elo laloo mveliso, kwaye kubelula ukuyibona, kubelula nokuyigcina nokuyibeka. Indawo yokuthenga ithi ipapashe iimpawu ezisixelela ngemveliso ekhoyo kwindawo ethile nangokupapasha amaxabiso ahileyo kwindawo ezithile.

## Unyuso lwamaxabiso

NgokukaLarson (1995:390) unyuso lwamaxabiso linokucutha okungagqibelelanga, ukuzama ukukhuthaza izigqibo zentengo ekhawulezileyo. Amaxabiso ayehla, abathengisi bakholisa ukubhala emaphepheni baxhome ezifestileni xa kukho izinto ezithotyweyo. Abathengi abajoliswe kunyuso lwexabiso oluquka ukuthotywa kwamaxabiso, **umzekelo kwaMr Price kuthiwe zimbini ngemali ethile.**

## Ukubekwa

ULarson (1995:391) uthi ngalo mba wokubekwa, abathengisi bakholelwa ekubeni imveliso nganye kufanele ibekuhlobo oluthile engqondweni yomthengi. Uphando lubonisa ukuthi sisonke sinako ukukhumbula uninzi lwamaga emveliso nganye. Ingcali ezininzi zentengiso ziyavumelana ukuthi intengiso sisixhobo sokurhweba. Umthengisi ogqibeleleyo uqala ngengqondo zabathengi azame ukuchonga iimfuno ezingakhange zibe zifezekisiwe.

## Ukulungiselela abathengi

ULarson (1995:392) uthi oku kwenzelwa ukuze abathengi bathenge, oku usenokukwenza ngokuthi usebenzise uphindaphindo lwamagama xa kuthengiswa. Okunye osenokukwenza kukuphucula umfanekiso wemveliso leyo ngokuthi ifakelwe izinto eziza kutsala umdla kubathengi. Ukunika abathengi ithuba lokuthi bathenge okanye babenomdla wokuthenga ngokuthi batsalwe kuphela ngumhandle waloo nto.

## **Ingxaki zengingqi enonxibelelwano oluninzi**

NgokukaLarson (1995:392) abathengi bathi baveze ingcinga engahoyi lwazi olujoliswe kubo. Abantu abaninzi bakhetha iimveliso abacinga ukuba zifanelekile kwinjongo zabo ze banamathele kuzo.

## **Intembeko yophawu kunye nodubulo lwemveliso**

ULarson (1995:393) uqhuba athi abathengisi bafanele bafune into esele izezingqondweni zabaphulaphuli, ze baqinise kwakhona intambo kwimveliso yabo. Umzekelo ukuba abantu bebhala bexelelwa nge Sunlight entsha baye bazi loo nto qha hayi iSkip kungoko abathengisi kufuneka bazibethelele ngakumbi ezi ntengiso zabo. Imveliso ezininzi ezifikayo emarikenzi ziye zithengiswe kakhulu.

## **Ukugqobhozela kubhidaniso**

ULarson (1995:393) uthi oku kugqobhozela kubhidaniso kukuba imveliso ibe yeyokuqala. Imveliso kufuneka zizimele emarikenzi. Umbongo wemveliso okanye umfanekiso wemveliso awubonakali unokusebenza. Inye indlela imveliso enokuyenza ukuze yohlukane nokubhidanisa kukuxelela abathengi ukuba yeyiphi esebenza ngamandla kunenye. Enye indlela kukuthatha uncedo lomfanekiso okhoyo okanye udumo. Imveliso ethile ithi yenze imisebenzi emibini eyahlukeneyo. Ixabiso nalo linokulwahlula olu bhidaniso. Abathengisi bangagqobhozela kolu bhidaniso ngokuthi bamise kwakhona imveliso esele ikhona.

## **UKUFIKELELA KWIINTLOKO ZABATHENGI**

### **Uphando ngentengiso**

NgokukaLarson (1995:398) olu phando luneendlela ezintathu zokuthengisa, zezi zilandelayo.

- i. Ukusetyenziswa kwedemografiki
- ii. Ukusetyenziswa kwesayikhografiki
- iii. Ukusetyenziswa kwesoshiyografiki

ULarson (1995:398) uwucacisa ngolu hlobo umcimbi wedemografiki uthi zisetyenziswa kufundo lwamaqela abathengi okanye iziqingatha zemarike, kumbindi weyantlukwano eziquka umvuzo wonyaka, umanyano lweenkonzo, ezopolitiko, iminyaka, kunye nesini.

### **Isayikhografiki**

Uthi uLarson (1995:401) isayikhografiki lufundo ngendlela zabathengi, inikela ngolwazi oluninzi lokuthi abathengi balichitha njani ixesha labo, zeziphi izinto abathi babandakanyeke kuzo, zeziphi izinto abanomdla kuzo, zithini imbono okanye izimvo zabo ngemiba enxulumene nemveliso. Uphando lubonisa ukuthi le sayikhografiki isebenzisa imisebenzi, umdla, kwakunye neembono. Umdla wona uthi ubandakanye usapho nekhaya ifashoni, ukutya, usasazo, ubugcisa. Imbono zithi zibandakanye isiqu sakho, ubuhlobo, imiba yopolitiko, ezoqoqosho, inkolo, inkcubeko imfundo kunye nekamva.

### **Abathengi abaqhutywa yimfuno**

NgokukaLarson (1995:402) aba bathengi bahlala kwisiphetho okanye phakathi ebuhlwempini. Bamele umyinge we-11%, nabathengisi abazibeki mehlweni ngoba iimfuno zokuqhutywa kwabathengi zinezuzo encinci. Iindidi zabathengi abaqhutywa luluvo. Ukusinda kunomyingwe we-4%, abantu abasindayo basokola ukunikeza izinto zobomi zemihla ngemihla, ukungathembi abantu kunye nemveliso. Abagcini bangabantu abanezinto zabo. Basoloko bezikhathaza ngokhuseleko. Banemvelaphi encinci kwimfundo, nemivuzo ephantsi.

### **Umthengi oqhutywa zizinto zangaphandle**

ULarson (1995:402) uthi aba bathengi bohlulwe babaziindidi ezintathu: amalungu, abalinganisi kunye nabafezekisi. Amalungu –anomyingwe oyi-35% kwaye aqhelekile anezithethe. Awasoloko eziqwalasela iimveliso ezintsha, aqwalasela imveliso ezicelwayo zekhaya. Aba bantu ngabona bakhumbula izinto zakudala kwaye baqwalasela ngakumbi kwizinto ezijoliswe kubo zentengiso ezikumabonakude kwaye babandakanyeka kwimfeketho. Abalinganisi–aba bantu bakumyingwe we-10%, banemivuzo emihle, bancinci, bahlala ezidolophini. Babangamadoda ixesha elininzi, bakhumshile. Abafezekisi bakumyingwe we-22%, banomdla kwimpumelelo, ubunkokheli, ukuphumeza, kunye



nenkqubela. Banemivuzo emihle nomgangatho ophakamileyo kwimfundo bahlala ezidolophini.

### **Abathengi abaqhutywa zizinto zangaphakathi**

NgokukaLarson (1995:405) aba bathengi bamele icala elincinci kwimarike, kwaye bakumyinge we-22% kwaye bohlulwe bazizigaba ezine.

- a. Abathengi abangabo ndinguye umthengi endinguye- aba ke bakumyinge we-5% aba bathanda ukuba bodwa, kwaye bayazikhaba izithethe okanye indlela zesimo. Uninzi kubo ibangabafundi, izinto abazithengayo zinxulumene nesongo kunexabiso lazo eliphakamileyo.
- b. Abona bathengi banamava kakhulu- bathatha inxaxheba kwimiba emininzi, bathanda ukuzimamela. Banemivuzo ephantsi nephezulu exhomekeke kwizigqibo zabo. Baneemfuno eziphakamileyo banosapho kwaye bangaphantsi kweminyaka engama-40.
- c. Abathengi abaqonda ngengingqi- aba baqwalasela imiba yendalo, uninzi ngabantu abamhlophe, abahlala ezidolophini.
- d. Abathengi abafezekisayo – baziva bhetele ngeziqo zabo namagolonxa akubomi babo, banonyamezelo kwaye baziva benengqondo yobudala. Banemivuzo encumisayo, bafuna ukuzibonakalisa banzi kwizinto abazithengayo, beqwalasela kubunye bemveliso apho emarikeneni.

### **Iisoshiyografiki**

NgokukaLarson (1995:407) isoshiyografiki lufundo lokuba abantu aba badibana njani, phi, nini. Abantu bakhetha ukuhlala nabanye okanye kufutshane nabantu abafana nabo. Umzekelo abantu abamnyama bayakuthanda ukuhlala bodwa ufike kukho iilokishi zabantu abamnyama bodwa okanye ezamaLawu odwa. Umzekelo intlanganisela yabahlali abangabamelwane ibonisa indlela ezingama-44 ezahlukeneyo ize iphinde izicalule. Ziphinda zikwabonisa ukusetyenziswa kwamajelo osasazo. Lonke olu lwazi luwela kumba wokwenza iintengiso kusetyenziswa ubuchule bophando.

## KUPHANDO UKUYA KUKHUPHELO: IILWIMI ZENTENGISO

NgokukaLarson (1995:408) lakuba icandelo lezophando lenze umsebenzi walo, iziphumo ziziswa kubasebenzi beshishini ukuze ziguqulwe zibe zezitsala umdla zibe zintengiso ezinokukhumbuleka. Zingakholeleki kuphela koko zithengise imveliso kwinzonzobila yolwandle yezinye iintengiso ezixinanisa ushicilelo namaza omoya.

### Ukusetyenziswa kweelwimi kwintengiso: indlela kaWrighter

ULarson (1995:410) uqwalasela kumagama angundoqo acinga ukuba, ukuba asetyenziswa kuthi ukuzama ukusiqhatha la magama ke wawabiza ngokuba ziwease/ ngoba avumela abacengi ukuze babonakale bethetha nto noxa bengatsho nto. La magama ke abonakala kakhulu kushicilelo njengoko kuphikisana nosasazo ngokocingo.

### Uncedo

NgokukaLarson (1995:410) igama elithi nceda lelona libhadlileyo. Olu ncedo lubonakala lunikeza unyango. Umzekelo *iSpeed stick* sesona siluncedo xa ngaba ungumntu oyimbaleki ungabili kwangoko, *iHead and Shoulders* iluncedo xa ngaba ungumntu onenkwehu.

### Ukufana

ULarson (1995:410) uthi elinye lala magama asetyenziswa kakhulu kwintengiso lufaniso. Umzekelo, kwintengiso ye-*Omo* entsha kuthiwa 'impahla zibangathi zezintsha ngulo mgubo unamandla angagqweswayo, nale *jik* intsha eyempahla ezimbala umnyama izenza zihlale zibonakala ingathi zintsha.

### Ngenyaniso

NgokukaLarson (1995:411) la magama ayafana nafanisayo kuphela apha abonakala ethembisa kakhulu. Umzekelo, kwintengiso yesibulali zinambuzane esiyi *Doom*, ngoba sona sizibulala zithi nya izinambuzane.

## AMABANGO AKHOHLISAYO KWINTENGISO

ULarson (1995:411) uthi olunye uhlobo lokukhohlisa esilufumana kule ntengiso lufumaneka kubango. Abantu abakrelekrele basebenzisa ubango ukuzama ukutsala umdla wabantu nokubaqhubela ekubeni bathenge.

### Ubango olungekho mxholweni

NgokukaLarson (1995:411) abanye abacengi basebenzisa imiyalezo yentengiso ukwenza ubango oluvakala luthabathekisa kodwa lube lungayeelani kuloo nto xa uluqwasela kufutshane. Eyona nto ingundoqo kukwenza ubango oluthembekileyo olunento yokwenza encinci nomsebenzi wemveliso, icebo lokutshintsha, okanye imbono. Ngoko ke olu bango ke luye lubaxeke kangangokuba abantu balwayamanisa nobango nemveliso, umntu okanye intshukumo.

### Ubango lombuzo

ULarson (1995:411) uluqwalasele olo bango silubona lingumtha kusasazo: ubango olufihliweyo ngumbuzo. Kwintengiso ye*Cerelac* yakwa*Nestle* leyo ke kuthiwa ngumanqanqa ayikho eyodlula leyo ekondleni intsana kwaye izitsho ezi ntsana zibe ngongqondo ziphala emafini.

### Ubango loncedo

ULarson (1995:412) uqwalasele olu hlobo lobango olubonakala lunika uncedo kwimveliso okanye imbono. Oku singakwayamanisa nentengiso ye*Aquafresh* ewenza umlomo uhlale unuka kamnandi wenze amazinyo omelele abe mhlophe qhwa.

### Ubango olungacacanga

NgokukaLarson (1995:412) olu bango luyambhidisa umthengi. Xa abacengi bathe bakubhidisa uye ubalandele kwingcebiso zabo ukuze ube kwicala elikhuselekileyo. Umzekelo kwintengiso ye-*Jungle Oats* apho amakhwenkwana abangamadoda awomeleleyo, ngoko ke umntu uye azive enokuyithenga ukuze naye azibone eyiloo ndoda ke.

## Ubango lweempawu zobugqi

ULarson (1995:413) uthi olu bango ulubiza ngokuthi lolufihlakeleyo elenza imveliso engcono. Ezinye iintlobo zobango zenzeka kusasazo.

## UVAVANYO OLUQUBULISAYO LUKARANKS LWEMIZUZWANA ENGAMA-30

URank (1982) ocatshulwe nguLarson (1995:413) wabonakalisa indlela elula yokwenza umdlalo wokubeka imibuzo engundoqo yokubuzwa ngezibongozo zabathengisi. URank waqala ngokucacisa ukuthi naziphi intengiso ingakumbi ezo zika mabonakude zingumdibaniso wemiba entsokothileyo. URank ucebise ngokuqwalasela unxulumano lwabaphulaphuli kumba lowo. Zeziphi iimfuno esizifunayo, kwaye zeziphi iimfuno esizithenjiswa luphawu? URank lo waveza imbono ebuza imibuzo emihlanu engundoqo ehlahlelayo.

1. Bobuphi ubuchule obutsala umdla obusetyenziswayo? Uninzi lwentengiso lubongoza kwisivo esinye okanye kwizivo ezintlanu, olunye lubongoza kwimvakalelo zethu kwaye lungasebenzisa okungalindelekanga, okunomdla, noko kunomqwalasela ukuzama ukutsala umdla wabathengi.
2. Bobuphi ubuchule bokwakha ukuzingca obusetyenziswayo ukuzama ukuqhatha abathengi ukuze bakholelwe lolo phawu? Ukusetyenziswa kwegunya, uphindaphindo, ukwayamanisa nobungakanani bexesha olu phawu lukwimpumelelo, lubongoza intembeko nokunyaniseka, nokusetyenziswa kwencutshe kubungqina mhlawumbi oogqirha.
3. Bobuphi ubuchule obukhuthaza umnqweno obusetyenziswayo ukukhuthaza abathengi ukuzama loo mveliso? URank ucebise ngokuchonga iimfuno esele zinikezelwe yeyona ndlela ilungileyo ukumelana nobu buchule.
4. Bobuphi ubuchule obukhuthaza ingcaciso obusetyenziswayo ukufumana umthengi ukuze enze ngoku?
5. Bobuphi ubuchule obufuna impendulo obusetyenziswayo ukuxelela umthengi ukuba loluphi uhlobo lwesenzo olulungileyo.

## UTSHINTSHO KWIHLABATHI LETHU: UKOSULELA KWENTENGISO

### Ingcaciso yengqiqo kuphela yentengiso

ULarson (1995:416) ucaphule kwiingcali zentengiso uVestergaard kunye noSchroder (1985) baqwalasela ukubhekela kwezizwe ezimanyeneyo kwinkcubeko yemveliso ukuya kwinkcubeko yokusetyenziswa kwakunye neyokurhweba iimpahla ezo abantu abangazifuniyo. Baqwalasela ukuba iimfuno eziphathekayo kunye newonga lasekuhlaleni zinxibelelana ngokwemiba yosebenzo. UVestergaard noSchroder baye baqhubekeka nokucacisa ukuthengisa njengencwadi yesikhokelo eyenzelwe ukuba ifundwe kuzo zonke iilwimi zentetho nezo zingenalizwi. Obunye ubuchule obunokunika ukwakhiwa kwentengiso ngumdlalo oqukiweyo. Baqhubekeka nokuveza umsebenzi wesithethe sentengiso njengesinamanyathelo amahlanu:

1. Ukutsala umdla
2. Ukuvusa umdla
3. Ukuvusa umnqweno
4. Ukwakha ukuqinisekisa
5. Ukufumana isenzo

Ukutsala umdla-yeyona ndlela ilula yokutsala umdla kukubeka igama lemveliso kufutshane nemveliso ebonakalayo. Ukwakha umnqweno, umdla, kwakunye nokuqinisekisa-uVestergaad noSchroder baveza indlela engcono yokutsala umdla wabaphulaphuli engokubuza umbuzo umfundi angenako ukuwuphendula. Le ke into ithi ibangele ukufuna ukwazi kwaye ikhokelela ekubeni abaphulaphuli banxibelelane ngentengiso ngendlela ethile. Ukufumana isenzo-Ukusetyenziswa kweli gama lithi thenga ngoku kubonakala kuyindlela ethe ngqo yokubiza isenzo. Ezi ngcali zavelisa iilwimi ezithe ngqo, ezi lwimi ke zahlulwe zantathu.

1. Isiqendu esinyanzelekileyo esinika ucwangco.
2. Ezinye indlela ezithe ngqo kancinci nezona zicetywayo iilwimi ukuzama ukukhuthaza umfundi okanye umvavanywa ukuze athenge.
3. Ulwimi oluthe ngqo olumema umfundi ukuba athumele imiba, asebenzise imizekelo ecikidayo.

### **Isini kunye neminyaka kwikopi yentengiso**

NgokukaLarson (1995:420) uVestergaard noSchroeder baqwalasela ukuba imiba yorhwebo ingajoliswa zilwimi ezinelizwi kwakunye nezo zingenalizwi. Esi sibini saqwalasela ukuthi isini sisetyenziswa kwintengiso njengobuxoki bendlela ekucingwa ngayo ukucacisa ukuba yeyiphi indoda okanye umfazi okhoyo kwindlela enye okanye ezimbini zesikhomokazi okanye ezesini. Abafundi abangabafazi bafumana umfanekiso wendima yabafazi njengomntu ohlala ekhaya ofanele ukujongana nokupheka, izinto zekhaya. Amadoda wona ajongene nendlela abukeka ngayo, kodwa imveliso azisebenzisayo zezokuphucula inkangeleko yabo, nanjengoko abafazi beyisusa imiba yendalo yemizimba yabafazi. Umfazi yinto enokubukwa ngamadoda.

### **Umsalane kubantu besinye isini kunye nezicengo ezingaqondakaliyo kwintengiso**

ULarson (1995:422) uthi imiba yezicelo kwisini nakwintengiso ezingaqondakaliyo iba yimiba engenakuphikiswa. Ugxeko luye lubonakale kwimigaqo eyohlukeneyo. Abanye bayazi ngokunyuka kwezinga lezifo ezosulela ngokwabelana ngesondo, izinga eliphezulu lokumitha kwabantwana, kwanokunyuka kokungabinaqabane linye kumba wendlela zonke zengingqi. Kwaye nabanye babuza ngemikhwa esesikweni engezibongozo ezingaqondakaliyo bagcina ezo zicelo zinjalo ukuze zaphule ilungelo lomntu ukuze azi ngemiyalezo ejoliswe kuye.

### **Umsalane ocacileyo kubantu besinye isini**

NgokukaLarson (1995:423) kusetyenziso lwezicelo ezicacileyo zesini kwintengiso, umthengisi usoloko ethembisa ngempumelelo okanye ukwaneliseka kuloo mntu usebenzisa le mveliso. Esi sithembiso ke siye sifumaneka kwintetho enelizwi nakuleyo ingenalizwi.

### **Umsalane onobunkunkqele kubantu besinye isini**

ULarson (1995:423) ucacisa athi ngalo mba, umthengisi ubonakala ecebisa kuphela ukuthi imveliso le ingadala ukwaneliseka ngokwesondo endaweni yokuthembisa impumelelo ngesondo. Ezi zicelo zisenokuba nembonakalo encinci ebonisa amandla anempumelelo ezesondo.

#### **4.4 AMAJELO OKUSASAZA ANAMHLANJE KUNYE NOKUCENGA**

##### **Amajelo osasazo amatsha**

NgokukaLarson (1995:334) amajelo osasazo amatsha ngamagama athethwayo, amagama abhaliweyo, amagama ashicilelweyo, kwakunye namagama asebenza njengezixhobo zikanomathotholo okanye imfonomfono.

##### **Igama elithethwayo**

ULarson (1995:334) ucacisa athi ngalo mba ngokuya sasizizidalwa ezingabantu sasisebenzisa imigqumo nezandi; kunye nezandla ukuze sinxibelelane. Kubomi bethu uluvo ngenkolo kumazwi athethwayo lusaqhubekeka. Siyathetha xa sisezinkundleni, sinike nobungqina, xa umntwana ebhaptizwa igama lakhe liyabizwa naxa kufiwe kuyathethwa kuthuthuzelwe. Igama elithethwayo livumela abantu babenobuhlobo nezilwanyana batsho bakwazi ukusebenzisana kunye ngokukholisayo.

##### **Igama elibhaliweyo**

NgokukaLarson (1995:334) ukuvela kwefonetiki, ngenxa yoluhlu loonobumba umntu anganako ukuqokelela ulwazi alugcine. Okubhaliweyo kungasivumela ukuba sakhe izinto ezintsokothileyo ezisemthethweni nokunika nezinye izinto. Oko kwabanga ukubekwa embindini kwamandla. Ulwazi lwalungamandla lufunyenwe kuphela ngabo balawula okubhaliweyo.

##### **Igama elishicilelweyo**

ULarson (1995:336) uthi uGutenberg wavelisa umatshini wokushicilela esebenzisa intshukumo ngo1400. Ubugcisa bavela ngokukhawuleza, ulwazi lwalungaphelelanga kwabo baphucukileyo, nangona inkolo yayichaphazeleka kolu shicilelo. Phambi kokuba kubekho olu shicilelo, abantu abambalwa ngaphandle ezinkonzweni babenako ukufunda okanye babhale. Ulwazi lwalungamandla, kwaye lwalusenzeka ezinkonzweni.

## **Amagama asebenza njengezixhobo zikanomathotholo okanye ucingo**

NgokukaLarson (1995:337) la magama avela ngo-1844 njengomboniso wocingo. Ucingo lwasebenzisa izixhobo zombane ezazivulwa ziphinde zivalwe. Ngo-1876, ucingo lwavela lwaguqula amagama athethwayo angamagama anokusetyenziswa emoyeni. Emva koko kwavela unomathotholo owaguqula amagama athethwayo azizandi ezithethwa kumaza omoya.

## **IIMBONO ZIKASCHWARTZ NGOKUSETYENZISWA KOSASAZO**

ULarson (1995:341) ucaphule kuShwartz (1973) owanika indlela ezimbini ezikhuphisanayo ukuze zichaze ngendlela zocengo kumsebenzi wosasazo: ukuvusa inkumbulo, okanye indlela yentlokoma kunye nokuthuthwa. Ukuvusa inkumbulo kwema kumba wokuba kungcono sifumane umyalezo ngaphandle kwabaphulaphuli kunokuzama ukubeka omnye kuwo. Ngamanye amazwi ibhekisele kwiindidi zamava nengcinga okanye inkumbulo zokuba abantu begcina ngaphakathi kubo. Eyona nto ifanelekileyo yokuxelisa olu vakalelo kukwenza ibali: umntu lowo uthi akhuphe ngaphandle olo vakalelo engqondweni yomphulaphuli.

### **Umbhalo othethwayo**

ULarson (1995:342) ucacisa athi izimvo zikaSchwartz zabonisa ngamandla kwithiyori yokucenga ebonisa ukucacisa ubuchule nobukrelekrele ngamagama. Le mbono iqwalasele okubhaliweyo okungumyalezo. Xa abathengisi bevavanya intengiso benza njalo. *Umzekelo ukuba kwenziwa intengiso yebhiya abathengisi bayaboniswa beyisela, ukuba zimpahla ziboniswa ngokunxitywa utsho nawe ubone umfaneleko.*

### **Umbhalo wosasazo kunye nombhalo wokubona**

NgokukaLarson (1995:344) kumba wosasazo umabonakude uquka izinto ezininzi ezithethwayo zibhaliwe ngamanye amaxesha usenokuziva izinto zingabhalwanga. Lo mbhalo ke unesandi –izinto onokuziva ezingengomagama lulwimi lwesandi nalo linganenqaku enamandla enemvakalelo. Olu hlobo lombhalo lunganyuswa ngomculo nalifuthe lesandi kwaye lingakhokelela kwimvakalelo. Umbhalo wokubona yenye indlela



ebalulekileyo yemiba yenquku. Enye indlela yawo yikhamera. Ezinye indlela zale mbono kukuqhubeka nomsebenzi wokutsala imiyalezo ngaphandle kuthi.

## **IIMBONO ZIKAMCLUHAN KUSETYENZISO LOSASAZO**

UMcluhan (1963) ocatshulwe nguLarson (1995:352) yenye ingcali eyafunda ngemisebenzi yosasazo. Wakholelwa ekubeni sinxulumana nosasazo ngeendlela ezimbini: lonke usasazo kukwanda kwezinye zezimvo zethu okanye amalungu omzimba. Okwesibini usasazo lungayitshintsha indlela esicinga ngayo ngehlabathi, njengaxa ucingo lunika uluvo lokuba abantu bangaxibelelana ngokukhawuleza bengaphaya kwemida ekude. Unomathotholo weza neendaba naye wanceda ekubumbeni inkcubeko eyaziwa kulo lonke. Umabonakude uyitshintshile wayandisa inkcubeko ngendlela ezicacileyo endaweni yokufunda iphepha okanye uphulaphule unomathotholo echaza indaba, sive namabali ayinyani aqhubeka jikelele ehlabathini. Uhlobo lwentatheli nalo lwakutshintsha obekuxabisekile kufundo lwendaba .

### **Usasazo olushushu**

ULarson (1995:352) ucaphule kuMacluhan (1963) osebenzisa ubushushu ukubhekisela kusasazo nemiyalezo enentsingiselo ephezulu nekulula ukuyigcina. Imiyalezo iyagcineka kwaye iyakhumbuleka.

### **Usasazo olupholileyo**

NgokukaLarson (1995:353) usasazo olupholileyo lunokuthembeka okuphantsi, kufuneka kusetyenziwe ukugqithiswa le miyalezo. Olu sasazo lunokuthembeka okuphantsi nabaphulaphuli abaninzi abathatha inxaxheba. Uthathonxaxheba lwasoloko ilolomzimba.

## **ULUHLU LWEMICIMBI EFUNA UKULUNGISWA LUSASAZO**

Unaba athi uLarson (1995:354) inkcazelo enye ngendlela usasazo lukawonke wonke olucenga ngayo lubizwa ngokuba ngumsebenzi wokulungisa iajenda kusasazo lukawonke-wonke. Ngokwale thiyori iindidi zemiba abantu abazixoxayo, abazicingayo, nabazixhalelayo ibonakaliswe ngamandla kwaye ijoliswe koko usasazo lukawonke-wonke

Iweendaba olukukhethayo ukuze likusasaze. Njengoko iingcali ziyibeka, usasazo lukawonke-wonke alusixeleli emasikucinge, lusixelela into emasicinge ngayo.

### **Ukugxininisa kunye nokhetho**

ULarson (1995:355) uwucacisa lo mba ngokuthi ngosuku ngalunye uluhlu oluninzi lweendaba ezinokushicilelwa okanye zisasazwe, luza nosasazo lukanomathotholo, lusuka kubasasazi, kubakhuphi bamaphepha ndaba nabanye. Ezinye zezi zinto zikhethelwa ukupapashwa, nokusasazwa, kwaye olu khetho lwenza iajenda kawonke-wonke. Ezinye iingcali zenze ingxoxo, kodwa umba kwimbono elungiselelweyo ye-ajenda ithi ukuboniswa kobundlobongela kakhulu kwenza abantu basoloko bethetha bekwacinga ngobugebenga noxa bengazange babone nto iyelene nayo.

### **Umgcini-sango**

NgokukaLarson (1995:355) umba womgcini masango uyanxulumana nethiyori yomsebenzi wokulungisa iajenda, umntu othatha isigqibo okhetha ibali elithile anokulifaka kwindaba zangokuhlwa zikamabonakude okanye kwiphephandaba. Umgcini-sango ubambe amandla amakhulu ekumisweni kolwazi lukawonke-wonke, nezigqibo zabo zineziphumo ezihlekisayo. Umgcini-sango usenokuzicwangcisa izigqibo zakhe ngokuthi abumbe inkqubo ethanda ukungabukelwa, kuneenkqubo ababukeli abathanda ukuzibukela, ukubunjwa koqoqosho kusasazo lukamabonakude oluthengisa ababukeli kubathengisi.

### **UMFUZISELO WENDIMA KUNYE NOSASAZO**

NgokukaLarson (1995:358) abantu bathi bamkele ezi ndima ngendlela ezimbini. Ngamanye amaxesha siye sithathe indima ethile kuba umdlalo okanye indawo yebali ibanga oko kuthi. Umzekelo, abantu baneendima abazijongileyo kwizingcwabo okanye emitshatweni. Ezi ndima ke kuthiwa ziindima ezabelweyo-ngoko ke xa ungumntu osemaqhwini abantu abakujongelanga ukuba ukukhathazeka kwakho ungakubonakalisa esidlangalaleni kufuneka kaloku kubo uhlale uhlekile. Indima ethathwa njengeyinyani ithathwa kwizifungo zomlinganiswa ze zibale kwizibango zomdlalo.

## **Ukulukuhlwa kweendaba kunye nokucenga**

URobert Cirino (1971) ocatshulwe nguLarson (1995:359) wabona ukuba indima yeziko leendaba kukwenza umsebenzi ngomsebenzi. Emva koko, usasazo lumela ukuzuza kwinkqubela yabathengi nabaxhasi balo. Indaba zikhethwe, zabunjwa, zaphululwa ukuze zilukuhle, zitsale ulwabelwano olukhulu lwababukeli, kwanokucenga abaphulaphuli abaninzi nokucaphukisa abambalwa.

## **Ukuthanda umxhasi**

ULarson (1995:360) uhambisa athi ngalo mba wokuthanda umxhasi, sonke isaziso ngenkqubo yeendaba sinomxhasi, kufanelekile ukuba abafundi beendaba nabahleli babenenyathelo elithambileyo kwiindaba ezilandulayo ngaba baxhasi.

## **Isehlo sobuxoki**

NgokukaLarson (1995:360) nanjengoko kuthi kubekho ubuninzi obungaphezulu beendaba yonke imihla, ayizizo zonke eziye zinike umdla okanye ziyolise, ngoko ke abacholi beendaba bangatsalelwa kwizehlo ezinkulu ezibalisayo okanye kwizehlo ezingaqhelekanga.

## **Ukuthatha icala: Intetho enelizwi nentetho enganalizwi**

ULarson (1995:360) unaba athi ngalo mba, umvavanyi onamava angenza umvavanywa abonakale ohlukile kwisiqu sakhe sokwenyani. Oku kucaciswa kukuba ukuhlelwa okuqhubekayo kuyakukhulisa oku kuthath'icala. Okokugqibela, iindaba zingalithatha icala ngokuthatha izinto ezingekho mxholweni okanye ukucaphula ngendlela engeyiyo.

## **4.5 UKUCENGA KUNYE NAMAJELO OSASAZO**

URearson (1991:167) ucaphule kuNewcomb (1979) ocebise ukuba olu landulo kumabonakude lukuthintele ukwanda kobunzima bemozulu. Kwaye isiphumo solandulo esingabuzwanga noloyiko, ngabaphulaphuli abayinkitha, abanentlonipho encinci kamabonakude. Abaphulaphuli abaninzi bakamabonakude bangababukeli

abangenabunzima. Kuzo zonke izilandulo umabonakude ube yeyona ndlela yonxibelelwano ethandwa kakhulu ngabantu neyakhya yaviwa kwinkcubeko yethu.

### **Abaphulaphuli abayinkitha**

NgokukaReardon (1991:168) uthi iimfuno ezithi zibekwe ngabosasazo kuthi zikufuphi kancinane kuneendlela zonxibelelwano phakathi kwababini nesininzi. Kulo mba kukho ukhetho oluninzi olubandakanyeka kunxulumano lwethu nosasazo kuna kunxulumano lwesibini. Kubonakala ngathi isininzi sethu sikhetha ukuhlala kolo nxulumano.

### **Ucelomngeni kwinkitha yonxibelelwano**

UReardon (1991:170) uthi amajelo osasazo kunye nomabonakude ngawona mashishini enza imali ekuthengiseni into efunwa ngabantu. Le mbono icacisa ukuba usasazo lusisiqingatha sezizathu sazo naziphina iingxaki ezibonakala zisakhekha. Abaphulaphuli abathengayo okanye abaphononongayo nabo basisiqingatha.

### **Iindlela zefuthe likamabonakude**

UMacQuail (1979) ocatshulwe nguReardon (1991:172) ubeka ingqwalasela yokugxininisa kumbandela wamandla kunxulumano phakathi kwesithethi nomphulaphuli. Oku kucaciswa kabanzi yenye ingcali uKelman (1961) okwacatshulwe nguReardon othi impembelelo yembono yasekuhlaleni yanika ukuqiqa kunxulumano lwabaphulaphuli nosasazo. UKelman ucebise ukuba zintathu iinkqubo ezingundoqo zempembelelo:

- Ukuthobela
- Ukuchonga
- Kwakunye nokubeka ngaphandle

Ukuthobela kwenzeka xa umntu amkele impembelelo komnye umntu okanye iqela, kuba enethemba lokufumana impendulo ethandwayo komnye. Ukuchonga kwenzeka xa umntu esamkela isimo esithile kuba simanyana nonxulumano olwanelisayo oluchaza isiqu komnye umntu. Ukubeka ngaphandle kwenzeka xa umntu amkela impembelelo kuba isimo silungelana nexabiso lakhe lendlela emisiweyo. Enye ingcali enguCartwright (1971) ecatshulwe nguReardon (1991:176) icacisa olu nxulumano phakathi kweenjongo nesimo,

njengeyona ndlela amajelo osasazo anokuyisebenzisa kucengo ukubonakalisa ukuba isimo singazisa iinjongo eziyimfuno. Kwaye indima yamajelo osasazo yenye yeemfuno ezakhayo kwakunye nezinikela iinjongo ezinokuba nempumelelo. Ukanti yena uDeFleur ekunye noBall-Rokeach (1982) abacatshulwe nguReardon (1991:178) bathi abantu ngabasombululi bengxaki abafuna ulwazi ukuphumeza iinjongo ezithile zomntu. Basengalufuna ulwazi ukubanceda bajongane neengxaki zemihla ngemihla ezinje ngezigulo eziqinisekileyo.

### **Intengiso : ukucenga okucacileyo**

NgokukaReardon (1991:179) abathengisi bafunda imigaqo yethu ze bakhe imiyalezo enokusiqinisekisa ukuba esikunqwenelayo singakufumana ukuba sithenga iimveliso abazithengisayo. Abathengisi bangaqinisekisa ngokuthi isimo esithile sixatyswe yingingqi kuba sibonakaliswe ngokuphindeneyo kuyo. Abathengisi bayakwazi oku kwaye bayaluqonda umanyano phakathi kwemveliso nendlela ethile yayo kwiingqondo zabaphulaphuli. Oku kungacaciswa banzi kumba wokuba xa uthenga ze ubone into ikwixabiso eliphezulu uye uzixelele ukuba ngokuqinisekileyo loo nto yomelele okanye ingahlala ithuba elide phambi kokuba yonakale.

### **Intengiso kunye nokubonisa okumbalwa**

UReardon (1991:186) unaba ngolu hlobo ngalo mba wentengiso iingcaphephe ezimbalwa zisenokungayivumi imeko yokuba umabonakude abe nefuthe kwizithethe zeli lizwe. Abantu abaninzi bayakuqonda ukuba ubumbaxa obuchazwe nguLarson (1991:186) bucacile kwimiba yesini esetyenziswa njalo. Umyalezo wokuqala ngowokuba abafazi ababalulekanga ehlabathi njengamadoda.

## **4.6 UKUCENGA NGOKWEPOLITIKI**

### **Ithiyori yokuqonda ukungaguququki**

UReardon (1991:197) uthi le thiyori icacisa ukuba abantu bazama ukunqanda ukungalingani kwizigwebo zabantu nezinto. Kwimiba yokhetho, abantu bafumana ukungaguququki okungonwabisiyo phakathi kwezenzo zabo zakuqala nezezimini. Xa oku kungaguququki kusenzeka abavoti bayakhuthazwa ukuba batshintshe. Ithiyori

yokuqonda ukungaguququki ichaza ukuba kutheni kunzima kubavoti ukutshintsha amaqela abo athembekileyo.

### **Indlela yokhetho olunengqondo**

URearson (1991:197) ucacisa athi le ndlela ibacacisa abantu njengabathatha isigqibo kwiziseko ezinengqiqo. Abantu babonakala beziphethe ngokwendlela abalubalela ngayo unxulumano phakathi kwesiseko.

### **Imbono yokwazi ngokuqonda**

NgokukaReardon (1991:198) abantu basebenzisa imbono yokwazi ngengqondo ukwenza izigqibo zepolitiki. Inggqondo yimeko yolwazi esuka kumava alungiselela imbono yomntu yehlabathi. URearson (1991:198) ngokuthi ingqondo yepolitiki uquka nenye intlanganisela yemiba, imisebenzi yeqela, ukuchongwa kweqela nezinto zomgqatswa buqu.

### **Ukusetyenziswa kwemodeli ye-ace kuyilo lwepolitiki**

NgokukaReardon (1991:199) le modeli ye-ACE yacela ukuba abantu balungiselele ingcinga zabo phakathi kwemiba emithathu:

- Ukufaneleka
- Ukungaguququki
- Ukuthabathekisa

Le modeli iyi-ACE isenokusetyenziswa ukucacisa indlela ezithile zoyilo. Umzekelo obonakaliswe nguCanover ekunye noFieldman (1986) abacatshulwe nguReardon (1991:199) bacacisa ukuba uyilo lwamaqela obuhlobo athanda ukudlala indima enentsingiselo ekukhokeleni kuqikelelo lwabavoti abenziwe ngabagqatswa. Olu yilo lulingana nomfaneleko wemodeli ye-ACE.

### **Ukuthembeka**

NgokukaReardon (1991:200) phakathi koyilo oluninzi olukhoyo kubantu xa becinga ukuba ngowuphi umgqatswa amabamthande okanye amabamkhethe, inani elikhulu lelo

liphathelene neempawu zokuthembeka komgqatswa. Umzekelo kubonakala ukuthi ukuthembeka kubachaphazela kakhulu abantu abangathathi nxaxheba. Abantu abathatha inxaxheba kumba lowo baye bamamele kakhulu kumyalezo ogqithiswayo kunomntu okunxibelelwano. Uphando kubunkokheli ngezenzo ezithile lubonisa ukuba ukuthandwa ngezenzo ezithile kuye kuphele xa inkokheli leyo ifumene isihlalo. Inkcazelo enkulu ngalo mba isekubeni kuye kubekho umahluko omkhulu kwizithembiso zenkokheli nezenzo.

## **UKUCENGA NEMIBA YEPOLITIKI**

NgokukaReardon (1991:204) enye indawo ebalulekileyo yokucenga ngokwepolitiki ibandakanya uwonke-wonke ukuze amkele iimbono ezithile zepolitiki. Umba wepolitiki ungangumba owenza impixano phakathi kwabantu abamanyeneyo ngokwefashoni ethile. Ukuba aba bantu banolu manyano luqhelekileyo babenezimvo ezohlukeneyo ezibhekisele kwiicebo lesenzo eso sinxulumene nokuhlala, icebo lesenzo lingangumba wepolitiki. Imiba yepolitiki imalunga nemisebenzi yokuqonda ngemiba yabo bazibophelele kwingxoxo.

## **Ukulungiselela i-ajenda yepolitiki**

UReardon (1991:205) ucacisa athi ngokolungiselelo lwe-ajenda, iingxaki ezifumana ingqwalasela enkulu kwiindaba zikazwelonke ziba ziingxaki, ezikhangela inkathalo kawonke-wonke njengezona zibaluleke kakhulu ehlabathini. Ngokuya ixesha linikezwa kakhulu kwibali, nokubaluleka kulo kuye kubonakale ngamandla. Iindaba zikamabonakude zineziphumo ezingundoqo kwiimbono zepolitiki.

## **Ukuxhobisa**

NgokukaReardon (1991:207) ukuxhobisa kwenzeka xa iindaba zikamabonakude zithe zatsala umdla kwezinye izinto nangona zingahoyi kwezinye. Kwimbono yokuxhobisa, into eyenza umgqatswa athandeke ixhomekeka ekuxhotyisweni kwabavoti ukuze bacingelane xa begweba lowo. Iziphumo zovoto zisebenza njengemiba yokuxhotyiswa nokwakha imigangatho. Ingxelo kabani ophambili kuvoto ingaqinisekisa abalandeli bomgqatswa ongaphumelelanga ngokuba athi ugqatso sele lugqityiwe phambi kokuba kube kunjalo ngokwenene.





## ISAHLUKO 5: UHLALUTYO LWEMIVALEZO YOKUCENGA

### 5.1 INJONGO

Injongo yesifundo kukuqwalasela umahluko ofumaneka kwincwadi yedrama kaMayosi nakwimiba ngemiba yasekuhlaleni, nokuhlola ukuba ingaba abalinganiswa basencwadini bacenga ngokwahlukileyo na kunabo bantu basekuhlaleni? Esi sifundo siza kujonga ukuba zeziphi izinto okanye ubuchule obusetyenziswayo ukuze ukucenga kube yimpumelelo. Siphinde siqwalasele ukuba ingaba umcengi wasencwadini nowasekuhlaleni xa becenga bakufumana kwangoku oko bakufunayo okanye kubathatha ixesha elide. Kwincwadi yedrama echongiweyo ingaba intetho yabalinganiswa iyalungiswa kunaleyo yabantu basekuhlaleni?

### 5.2 Uhlalutyo lwemivalezo yokucenga kuncwadi: Idrama

#### 5.2.1 Lanqum'inqatha (N Mayosi 1997)

Umongo wale ncwadi ethi **Lanqum'inqatha** ingoSivuyile othe wafunda wafumana isidanga sobugqirha othe phithi ngumongikazi ocekiswayo ngabazali kuba besithi akakho kumgangatho wonyana wabo. Bazama ngandlela zonke ukonyelisa le ntombi kuba befuna ukumtshintsha ingqondo khon'ukuze atshate intombi engugqirha kuba besithi yiyo ekumgangatho wakhe. Abazali bakhe uGabula noMamTolo bacenga uSivuyile kodwa uphela etshata le ntombi ithandwa nguye.

Kwindima yokuqala sifumana ingxoxo ephakathi kukaGabula noMamTolo bencokola ngempumelelo kaSivuyile bevuyisana naye kuba efumene isidanga sakhe sobugqirha, nangona engenzanga ngokweminqweno yabo yokuba afundele ukuba ngusomashishini.

#### Umyalezo wokucenga

UMamTolo uthetha noGabula embiza ngesiduko enochulumanco ngento ebisenzeka kuthweso zidanga.

MamTolo: Bhele! Yiyeke into! Kusuke kwathi mandihlahlambe kulaa holo ndimthuthe ndimtyibele. Xa ingoSivuyile lo wam ngoku ongugqirha.

Indima 1 Umboniso 1:1

UMamTolo njengoko ebiza uGabula ngesiduko ufuna abone ukuba ngenene uyavuya kuba unyana wabo ephumelele nakhona ephumelele emagqabini kwaye ekwafuna uGabula azive eza kuxatyiswa ngabantu ngenxa yempumelelo yonyana wabo.

### **Imfuno yokuzingca**

La mazwi athethwa nguMamTolo abonisa ukuba uyazingca ngokuba eza kubizwa ngokuba ungumama kagqirha.

MamTolo: Ingaba ngokwenene ndim lo oza kubizwa ngokuba ngumama kagqirha? Ndisuke ndaziva ndilunywa ndingasaboni mntu phambi kwam. Ndifuna ukunyuka iqonga ndiye kumntwana wam qha.

Indima 1 Umboniso 1:1

Ngokweemfuno zikaPackard ocatshulwe nguLarson (1995:163) oqwalasele ukuba abantu bafuna ukuziva bexatyisiwe ngento abayenzayo. UmamTolo uziva exabisekile kuba kaloku uSivuyile ufumene le mfundo ngenxa yakhe.

### **Isiphumo esiya kunobangela**

Isiphumo sesokuba abazali bakaSivuyile bonwabile. Unobangela wolonwabo lwabo kukuba unyana wabo ebethweswa isidanga sobugqirha.

Gabula: Uthi umbone kakuhle nje MamTolo unyana wam xa ebenyuka iqonga esiya kuvova phambi kwetshantsela.

Indima 1 Umboniso 1:1

NgokukaLarson (1995:206) lowo ucengayo uzama ukoyamisa iziphumo ezaziwayo kwaye azame ukubuyela kunobangela.

### **Ukuthobela**

UGabula uyayithobela le nto ithethwa nguMamTolo yokuba ngenene uSivuyile ubenzele igama ngokuphumelela emagqabini izifundo zakhe zobugqirha.

Gabula: Mfazi! Inene usenzele igama uSivuyile. Kuthe kwakuthiwa kukho izifundo aziphumelele emagqabini, ndazikisa ukucinga ndikhumbula ukuba kanene ndandigqutha ngumsindo yakuba le nkwenkwe ithathe izifundo zobugqirha ayahamba ngokomnqweno wam.

Indima 1 Umboniso 1:2

### **Umyalezo wokucenga**

UMamTolo uzama ukubonisa uGabula ukuba wenza into entle ngokungamkhuphi uSivuyile esikolweni umbiza ngeziduko zakhe oko kubonisa ukuba uyamcenga azibone uGabula ukuba wenza okufanelekileyo ngokumyeka unyana wakhe enze le nto ayifunayo.

MamTolo: Ndisa khumbula kakuhle Khuboni. Indim nje owayenqanda amahayi-hayi sele ufuna ukumkhupha nakuloo yunivesithi. Wanceda Dlambulo umeke kuba wawuya kumphosanisa nobizo lwakhe.

Indima 1 Umboniso 1:2

UMamTolo uthi abize uGabula ngeziduko kuba efuna abone ukubaluleka kokuba amyeke unyana wabo enze ezi zifundo azithandayo. Kwantu isiduko sibaluleke kakhulu kuba sitsho simthi gco emxhelelweni lowo ubizwa ngaso azive enelunda exabisekile.

### **Imfuno yokuzingca**

UGabula usebenzisa imfuno yokuzingca xa ethetha noMamTolo kuba uyazingca ngendlela awayeqhuba kakuhle ngayo ezifundweni zakhe.

Gabula: Kaloku mfazi xa ndikuxelela inyaniso le nkwenkwe ifuze mna nangengqondo le. Ndandichebelezela ezifundweni.

Indima 1 Umboniso 1:2

### **Unobangela oya kwisiphumo**

Unobangela ngowokuba uGabula uthethe akubona uSivuyile ethweswa isidanga sobugqirha watsho waziva evuseleleka kumaphupha awayenawo. Isiphumo sesokuba umnqweno wakhe yayingowokuba uSivuyile enze izifundo zoshishino.

Gabula: Ndithe ndakubona umfo wam ndatsho ndahlongozeka ndaziva ndivuseleleka mpela kumaphupha endandinawo ngalo mntwana.

Indima 1 Umboniso 1:2

ULarson (1995:195) ucacisa athi uninzi lwethu lukholelwa ekubeni izehlo zizonobangela kwaye xa ezinye izinto ezithile zivela ezinye izinto ziyalandela ngokungaguququkiyo. Iingxaki nazo zizonobangela, xa lo nobangela esusiwe ingxaki ibonakala isukile. Unobangela oya kwisiphumo sesona sindululo sesiseko sengxoxo esinamandla esisetyenziswayo xa kucengwa.

### **Ukuthobela**

UGabula uyavuma ukuba uSivuyile ubazele nodumo kodwa uthi olu dumo lunxamnye namaphupha akhe.

Indima 1 Umboniso 1:3

### **Umyalezo wokucenga**

Ukucenga uMamTolo uyakusebenzisa kuba efuna uGabula aphinde athethe noSivuyile amcacisele ngeenjongo zakhe.

MamTolo: Kungani ungakhe uthethe naye uSivuyile umcacisele ngeenjongo zakho kunye neminqweno yakho?

Indima 1 Umboniso 1:3

### **Uluvo lokungathandi**

Uluvo lokungathandi uyalusebenzisa uGabula kuba wayezama ukunyanzela uSivuyile ukuba enze ezi zifundo zoshishino. Into emenza abe nolu luvo lokungathandi yinto yokuba uSivuyile wenza ingathi uza kwenza le nto ifunwa nguGabula kanti uza kuthi akufika eyunivesithi enze ezifunwa nguye.

Gabula: Ndandisele ndimnyanzela wandiyeka kanti uyazi ukuba uza kuthi akufika eyunivesithi alandele le ithandwa nguye.

Indima 1 Umboniso 1:3

NgokukaLarson (1995:176) uluvo lucaciswa ngokuhlola inqanaba elithile lokuthanda nokungathandi. Olu luvo asikwazi ukulubona ngqo ngoko ke sizama ukulujonga ngeempendulo zokuhlola.

### **Unobangela oya kwisiphumo**

Unobangela wokuba uGabula angafuni ukuphinda athethe noSivuyile ngowokuba wayekhe wathetha naye ngethuba esenza ibanga leshumi. Isiphumo sesokuba uSivuyile wala wabhebhetha esithi ufuna ukuba ngugqirha.

Gabula: Ukuba usakhumbula ndandikwenzile oko kwamhlamnene ngethuba uSivuyile ekwibanga leshumi. Wazivela nawe wala wabhebhetha esithi ufuna ukuba ngugqirha.

Indima 1 Umboniso 1:3

### **Ukwala**

Uyala uGabula ukuphinda athethe noSivuyile kuba uthi wayethethile naye waze uSivuyile wamyeke kanti uza kuthi akufika eyunivesithi enze izifundo zobugqirha.

### **Umyalezo wokucenga**

La mazwi kaMamTolo abonisa ukuba ucenga uGabula ukuba makaphinde athethe nonyana wakhe.

MamTolo: Phinda uthethe naye Khuboni ungadinwa. Wayeselula noko ngoko. Ukhulile ngoku ndiqinisekile uza kuqonda bhetele.

Indima 1 Umboniso 1:4

Ngolu hlobo athetha ngalo uMamTolo kubonakala ingathi akathandi ukuba imfuno zomyeni wakhe zingafezekiswa, kuba ukuba bekusiya ngaye ngejika ingqondo kaSivuyile khona ezokwenza le nto ifunwa nguGabula.

## **Imfuno yesiqinisekiso sokuxabiseka**

UGabula usebenzisa imfuno yesiqinisekiso sokuxabiseka xa ethetha ngoSivuyile kuMamTolo kuba efuna ukuba abone ukubaluleka nokuxabiseka konyana wakhe kuye.

Gabula: Kaloku uSivuyile njengokuphela konyana wam nguye ixhadi lam kwaye hlala usazi ukuba xa ndinokusithela imeko isenjengokuba injalo ngoku ndakufa ndinesingqala.

Indima 1 Umboniso 1:4

UPackard ocatshulwe nguLarson (1995:163) uqwalasela ukuba abantu bafuna ukuziva bexabisekile ngento abayenzayo, bafuna ukuziva befunwa ziintsapho zabo. Ngamanye amazwi abantu bafuna ukuziva okanye baziqonde ukuba benza umahluko.

## **Unobangela oya kwisiphumo**

Kule ntetho ephakathi kukaGabula noMamTolo kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uGabula ukhe wancokola noSivuyile ezama ukumjonga ukuba ingaba akakalujika na uluvo lwakhe. Isiphumo sesokuba uSivuyile umxelele ukuba usafuna ukuqhubela phambili nezifundo zakhe.

Gabula: Ndikhe ndancokola nayo kwezi veki zidlulileyo ndisithi ndizama ukuyivavanya uluvo malunga noku. Intoni! Ayikajiki tu! Indixelele enye into ngoku. Ithi ufuna ukuqhubela phambili nezifundo zayo.

Indima 1 Umboniso 1:4

## **Ukwala**

UGabula uyala akavumelani noMamTolo kwinto yokuba esithi makafe namthanyana ayeke uSivuyile alandele ubizo lwakhe.

Gabula: Akulula MamTolo ukwenza njalo.

Indima 1 Umboniso 1:4

Akulula kuGabula ukuba makayeke unyana wakhe kuba akanaye omnye onokumnceda kweli shishini lakhe, yiyo loo nto engayivumi ncam le nto.

## Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa nguMamTolo ucenga uGabula ukuba makathathe uThembisa ibenguye omncedisayo.

MamTolo: Nanku nje uThembisa sele ekuncedisa phaya evenkileni Dlambulo. Ndithi mna faka yena ibe nguye oqhuba nawe ngokupheleleyo.

Indima 1 Umboniso 1:5

UMamTolo yena akakayiqondi kakuhle into ebangela ukuba uGabula afune ibe nguSivuyile oncedisana naye kuba uyabona ukuba uSivuyile akayingeni kwaphela le nto. KuMamTolo kuba uThembisa sele encedisa ubona kungabhetele isase iba nguye oqhubayo ngokupheleleyo.

## Uluvo lokungathandi

Uluvo lokungathandi uyalusebenzisa uGabula kule nto yokuba makube nguThembisa ofakwa evenkileni.

Gabula: Lakuvuthuluka liphele tu eli shishini kwakungabikho mntu oyindoda.

Indima 1 Umboniso 1:5

La mazwi kaGabula abonisa ukuba nokuba nje uThembisa encedisa evenkileni akanako ukulunga ukuba angaphatha ishishini kuba engumntwana oyintombazana.

## Unobangela oya kwisiphumo

Unobangela wale ngxoxo kaGabula noMamTolo ngowokuba umntwana oyintombazana akanako ukumelana nobunzima bokuqhuba ishishini. Isiphumo sesokuba kufuneka umntu oyindoda oza kukwazi ukumelana neshishini.

Gabula: Ishishini lifuna isandla sendoda kuba asiyondlawana iyanetha ukuliqhuba. Umntwana oyintombazana akanakwazi ukumelana nobunzima bokuqhuba ishishini.

Indima 1 Umboniso 1:5

## Ukuthobela

Uyavumelana nale nto ithethwa nguGabula uMamTolo yokuba umntwana oyintombazana akanako ukulunga ukuphatha ishishini.

MamTolo: Ayavakala amazwi akho Mnomane kwaye ayinene. Kucacile ukuba akunakulunga konke xa engakuncedisi uSivuyile kwaye awukaxoli yinto awayenzayo.

Indima 1 Umboniso 1:5

## Umyalezo wokucenga

UGabula uxelela uMamTolo ukuba akaxolanga kuba kungekho mntu oza kuqhuba ishishini lakhe xa selegugile.

Gabula: Ndingaxola njani MamTolo xa kungekho mntu wokuliqhuba eli shishini ndakuphelelwa ngamandla?

Indima 1 Umboniso 1:6

Into enokumxolisa uGabula kukuba uSivuyile avume ukuncedisana naye qha.

## Imfuno yesiqinisekiso sokuxabiseka

Usebenzisa imfuno yesiqinisekiso sokuxabiseka uGabula xa ethetha ngoSivuyile ezama ukuvakalisa indlela axabiseke ngayo kweli khaya.

Gabula: Njengokuphela konyana wam nguye intonga yam ekumelwe ndixhathise ngayo ndakuphelelwa ngamandla.

Indima 1 Umboniso 1:6

Xa esithi uGabula uSivuyile yintonga yakhe uthetha ukuba umngumntu anokuxhomekeka kuye nanokoyama kuye.



## Unobangela oya kwisiphumo

Unobangela wokuba uGabula angaxoli yinto yokuba ubona intsebenzo yakhe iza kuphelela emoyeni. Isiphumo sesokuba ukuze oko kungenzeki kufuneka uSivuyile aqhube ishishini.

Gabula: Ubomi bulihamte lingekho ihlumelo. Intsebenzo yam yeminyaka iya kuba iwele phantsi yaza yaphalala. Izithukuthuku zebunzi lam zakuba ziphelele eluhayeni. Ngaba ibiyintoni injongo yokudla isonka sembulaleko iminyaka emingaka?

Indima 1 Umboniso 1:6

## Ukuthobela

Ukhathazeke kakhulu uGabula yinto kaSivuyile sefuna naliphi na icebo anokulifumana elinokwenza uSivuyile avume ukuncedisana naye.

Gabula: Nokuba liliphi na icebo ongeza nalo mfazi wakowethu ndakulamkela ukuba lingakhokelela ekubeni uSivuyile andincedise.

Indima 1 Umboniso 1:6

## Umyalezo wokucenga

UMamTolo uqala ngokuncoma umsebenzi omhle obuqhutywa eUNITRA atsho amxelele nokuba uye wamhle ngakumbi wakufika kuye. Ngolu hlobo athetha ngalo ufuna uSivuyile azokumamela le nto ambizela yona utsho embiza nangesiduko.

MamTolo: Kunjalo mntanam kunjalo Mnomane. Besisa nambitha ezothweso zidanga noyihlo. Ndifuna ukuthi kuwe ibintle into ebiphaya eUNITRA yagqibelela khona yakufika kuwe.

Indima 1 Umboniso 1:7

La mazwi kaMamTolo ahlakulela le nto afuna ukuyithetha noSivuyile.

## **Imfuno yokuzingca**

UMamTolo usebenzisa imfuno yokuzingca xa ethetha noSivuyile ufuna azingce azi ukuba banebhongo ngaye nangomsebenzi wakhe omhle.

MamTolo: Iyancomeka kakhulu indima yakho. Usebenze ngokwenene Dlambulo kwaye ibhongo analo uyihlo ngawe lelingathethekiyo. Mandithi sisonke nje silolu sapho siyaziqhayisa mpela ngawe ngokusizela nolungaka lona udumo.

Indima 1 Umboniso 1:7

## **Unobangela oya kwisiphumo**

Kule ngxoxo kaSivuyile noMamTolo kusetyenziswe unobangela oya kwisiphmo. Unobangela ngowokuba uMamTolo uyabona ukuba icebo lakhe alisebenzi ngoba uSivuyile usafuna ukuqhuba nezifundo zakhe. Isiphumo sesokuba uMamTolo makeze nelinye icebo kuba elo lokuqala alisayi kusebenza.

Sivuyile: Ndiyabulela Tolokazi ngamazwi amnandi kangaka kodwa ndakuxola mhla ndaphumelela ezi zifundo ndisajonge ukuzenza.

MamTolo: Umntwan'aseMaTolweni! Utheth'ukuba awukagqibi ukufunda nangoku sele ungugqirha?

Indima 1 Umboniso 1:7

Indlela abuza ngayo uMamTolo ibonisa ukuba akakholelwa ukuba uSivuyile usafuna ukuqhubeka nokufunda kuba yena ebecinga ukuba ugqibile.

## **Ukuthobela**

USivuyile uyavuma ukuba usafuna ukuqhuba nezifundo zakhe esitsho nokuba mininzi imiba anokuyilandela kwezonyango.

Sivuyile: Ndisekude nokugqiba Tolokazi. Mininzi imiba enokulandelwa kwezonyango. Into endiyifunayo ngoku kukuya eKapa ndiqhubele phambili.

Indima 1 Umboniso 1:7

## Umyalezo wokucenga

UGabula usebenzisa iziduko xa ethetha noMamTolo kuba efuna aze necebo ebemthembise ngalo.

Gabula: Khawutsho Dlangamandla, Ngwenyankomo, Mchenge cebo lini oza nalo? Ubundithembisile kaloku Zulu wathi kukho nto usayisompayo.

Indima 1 Umboniso V:25

Ngokumbiza ngeziduko ufuna umfazi wakhe azive icebo lakhe lifuneka kwaye lixatyisiwe njengoko isiduko sibaluleke kakhulu kwantu kuba simthi gco emxhelweni lowo ubizwa ngaso azive enelunda exatyisiwe.

## Imfuno yobumnini

Imfuno yobumnini uyayisebenzisa uGabula kuba amazwi akhe abonisa ukuba uthetha nomfazi wakhe akathethi nomfazi wenye indoda. Oko kubonakala ngegama elingu(*nale yam*).

Gabula: Kaloku Hlombe, Hlalukana ukuze imazi yehlise kufuneka uyintyontyele. Ndenzela nale yam eyintombi yasemaTolweni ize necebo eliphilileyo.

Indima 1 Umboniso V: 25

Le ntetho yale mazi ithetha ukuba xa ufuna umntu akwenzele into ethile okanye ufuna akucebise kwinto ethile uthi umncome umbonge khon'ukuze naye abone ukuba icebo lakhe ulifuna ngenene kwaye liza kuba luncedo.

## Unobangela oya kwisiphumo

Unobangela ngowokuba uSivuyile usafuna ukuqhubela phambili izifundo zakhe. Isiphumo sesokuba ngoku uSivuyile kufuneka athathe umfazi khona eza kuba nento engenye aza kujongana nayo apha endlwini.

MamTolo: Ndikhe ndathetha nonyana wakho kodwa into esengqondweni yakhe kukuqhubela phambili izifundo zakhe. Into efunekayo ngoku kukuba athathe umfazi khona aza kuxakekiswa lusapho.

Indima 1 Umboniso V:25

### **Ukwala**

UGabula akayivumi ncam into yokuba ukuthatha umfazi kukaSivuyile kuza kuba luncedo ekwanawo nomdla wokuva impendulo kaMamTolo.

Gabula: Ukuthatha kwakhe umfazi kuza kwenza kanjani ukuba andincedise?

Indima 1 Umboniso :25

### **Umyalezo wokucenga**

Umyalezo kaMamTolo uzama ukucenga uGabula ukuba abone ukuba xa uSivuyile engathatha umfazi bangavula isejari kwalapha eyadini yevenkile. Ngaloo ndlela kungalula ukuba ancedise evenkileni.

MamTolo: Baza kuvula isejari yabo kwakulaa yadi yevenkile kuba mkhulu laa mhlaba. Ndiqinisekile uya kuyivuyela kakhulu into yokufumana indawo yesejari kwaphaya kulaa yadi. Indawo endiza kuyo yile uza kusebenza kunye nenkosikazi yakhe esejari. Baya kubona ukuba bangalihlela njani na ixesha labo. Mhlawumbi angaqala esejari ngethuba lakusasa kuze kuthi emva kwemini ashiye inkosikazi yakhe iqhuba yodwa yena abe phaya evenkileni ancedisane nawe noThembisa. Ndiyamazi uSivuyile ngumntwana onovelwano. Uya kuzama ngako konke anako ukuba akuncedise ingakumbi khona xa ekufutshane kangako.

Indima 1 Umboniso V:26

### **Uluvo lokungathandi**

Uthi abe noluvo lokungathandi uMamTolo xa uGabula esithi uya kuthini ukuba intombi eza kutshatwa nguSivuyile ayingogqirha.

MamTolo: Hayi kaloku ayinakwenzeka leyo. USivuyile makatshate nogqirha, umntu womgangatho wakhe nozakukwazi ukuncedisana naye.

Indima 1 Umboniso V:26

Indlela athetha ngayo uMamTolo ibonisa ukuba akanakuyamkela intombi enokutshatwa nguSivuyile ukuba ayingogqirha.

### **Ukuthobela**

Uyathobela uGabula kwinto yokuba uSivuyile angamana encedisa evenkileni kodwa akoneliseki kwaphela yindlela izinto zenzeka ngayo.

Gabula: Ndiyakuva Dlangamandla kodwa andikaneli ncam kuba ndifuna angene ngokupheleleyo kweli cala lezoshishino ukuze ndanele.

Indima 1 Umboniso V:26

Amazwi kaGabula abonisa ukungoneliseki kuba yena akafuni uSivuyile amane encedisa umfuna pha ngalo lonke ixesha. UMamTolo yena akafuni ukuba bamnyanzele ufuna azenze zombini ezi zinto

MamTolo: Kufuneka kaloku Dlambulo singamqweqwedisi. Masimyeke nakweli cala athi uyalithanda kodwa azame ukuzidibanisa zombini ezi zinto. Asazi mhlawumbi angathi kamva abone ukuba makayiyekele kwinkosikazi isejari yena angene ngokupheleleyo kwishishini. Into endiqiniseke ngayo soze angakuncedisi elapha kufutshane. Ngako oko elam icebo leli lokuba uthethe nonyana wakho athathe umfazi.

Indima 1 Umboniso V:26

## **INDIMA 2**

### **UMBONISO 1**

Kwindima yesibini sifumana ingxoxo ephakathi kukaSivuyile noGabula engokuba uSivuyile athathe umfazi.

## Umyalezo wokucenga

UGabula uxelela uSivuyile ukuba kunombandela afuna bathethe ngawo. Indlela athetha ngayo uGabula ibonisa ukucenga.

Gabula: Sivuyile mfo wam kukho umbandela endinqwenela sikhe sibonisane ngawo.

Indima 2 Umboniso 1:27

## Imfuno yobumnini

Le mfuno uGabula uyisebenzisa kuba efuna unyana lo wakhe aziqonde ukuba akangonyana womnye umntu koko ungokaGabula ngqo. Eli gama elingu- (*wam*) libonisa ukuba uthetha nonyana wakhe.

Gabula: Sivuyile mfo wam kukho umbandela endinqwenela sikhe sibonisane ngawo.

Indima 2 Umboniso 1:27

Ngokwepiramidi yeemfuno zikaMaslow (1954) ocatshulwe nguLarson (1995:173) uthi xa imfuno yethu yokhuseleko ihlangatyeziwe siye siqonde ngemfuno ekumgangatho wesithathu, eyimfuno yobumnini okanye ungoweqela elithile. Imfuno zethu zobumnini ziyohluka kumaxesha amaninzi.

## Unobangela oya kwisiphumo

Unobangela wokuba uGabula afune ukuthetha noSivuyile ngowokuba ufuna ukumxelela ukuba ubomi bomntu bahlulwe bazizigaba ezithile ekulindeleke ukuba kwisigaba ngasinye enze okuthile. Isiphumo sesokuba kwesi sigaba akuso uSivuyile kufanele athathe umfazi.

Gabula: Nyana ubomi bomntu bahlulwe bazizigaba ezithile ekulindeleke ukuba kwisigaba ngasinye enze okuthile. Kwesi sigaba ukuso ngoku kufanelekile ukuba uthathe umfazi. Ndiyavakala mfo wam?

Indima 2 Umboniso 1:27

## Ukuthobela

USivuyile uyayivuma le nto ithethwa nguGabula akananto ayiphikaisayo.

## Umyalezo wokucenga

Kulo myalezo uGabula uyacenga efuna uSivuyile aqonde ukuba kufuneka athethe kwangoku ngendaba yomfazi khona eza kumphathela wonke loo mcimbi.

Gabula: Kaloku nyana kufuneka kuthi ngoku ndisekho, ndisadla amazimba ndikwazi ukukusingathela inyewe elolo hlobo. Uthini malunga noku?

Indima 2 Umboniso 1:27

Xa ethetha ngolu hlobo uGabula ufuna uSivuyile abone ukuba ukuthatha umfazi akusayi kuba luxanduva lwakhe kuba utata wakhe uza kuwusingatha ngokwakhe lo mcimbi.

## Imfuno yokhuseleko

Akubona uGabula ukuba uSivuyile ingathi akazimisela kule nto ukhawuleza asebenzise imfuno yokhuseleko kuba ecinga ukuba unyana wakhe unexhala ngendaba yelobola.

Gabula: Ungabi nexhala malunga nelobolo ndikho. Noko andinakude ndoyiswe kukulobolela mntwana wam. Uthini ke?

Indima 2 Umboniso 1:27

NgokukaLarson (1995:170) ocaphule kwiimfuno zikaMaslow (1954) othi kukho iindlela ezininzi esinokujonga ngazo ezi mfuno sisenokufuna ukuziva sikhuselekile ekukwazini kwethu ukwanelisa iimfuno ezisiseko.

## Unobangela oya kwisiphumo

Unobangela wokuba uGabula athethe noSivuyile ngowokuba kweli bakala akulo isikolo asihlabani nomfazi. Isiphumo sesokuba uza kuhlala nabo umolokazana.

Gabula: Mfo wam kweli bakala ukulo isikolo asihlabani nomfazi. Lo gama usesikolweni uza kuhlala nathi umolokazana. Asisayi kuba nangxaki ngobukho bakhe.

Indima 2 Umboniso 1:27

UGabula uzama ukuqinisekisa uSivuyile khona ezokwazi ukuba umfazi wakhe akayi kuhlala yedwa uya kuba selugcinweni lwabazali bakhe.

### **Ukwala**

Akayivumi uSivuyile le nto ithethwa ngutata wakhe kuba yena ebengekayifaki engqondweni into yokuthatha umfazi.

Sivuyile: Njengoko ndikhe ndatsho tata, asinto leyo endikhe ndiyicinge nzulu kodwa ingathethi ukuba ayikho intombi endicinga ukuyithatha ethubeni.

Gabula: Oko kuthi ikho intombi ekhoyo.

Sivuyile: Ewe tata.

Indima 2 Umboniso 1: 28

### **Ukuthobela**

Uyavuma uSivuyile ukuba unayo intombi anayo.

### **Umyalezo wokucenga**

Le ntetho kaGabula ibonisa ukuba uyayithakazelela into yokuba unyana wakhe enayo intombi anokuyithatha. Uyamcenga embuza ukuba kutheni bengaqalisi ngamalungiselelo alo mcimbi.

Gabula: Xa kunjalo ke mfo wam ngani ukuba singaqalisi kwangoku silungiselele inyewe leyo? Enye into ekufuneka singayilibali yeyokuba inyewe elolu hlobo ithatha ithuba phambi kokuba ide iqosheliswe. Yiloo nto kufuneka sihlabele mgama kwangoku.

Indima 2 Umboniso 1:28

### **Ukuthobela**

Akuphawula uSivuyile ukuba utata wakhe akabuyi ngamva kule nyewe uthi avume ukuba uza kuthetha nentombi ayicele ukuba mabatshate.



Sivuyile: Kulungile tata xa usitsho kodwa kwakufuneka ndikhe ndithethe nayo intombi le ndiyicele umtshato.

Indima 2 Umboniso 1:28

### **Umyalezo wokucenga**

UGabula ucenga unyana wakhe efuna akhululeke azi ukuba inye into ekufuneka ayenze kukuthetha nentombi leyo aze enye nenye ayiyekele kuye.

Gabula: Uthetha kakuhle ke ngoku mfo wam. Wakuba uvene nentombi leyo uya kuyiyekela kum yonke enye into ibe ndim oyisingathayo. Khawuhlebe kaloku nyana yintombi yaphi leyo? Kwabani?

Indima 2 Umboniso 1:28

### **Uluvo lokungathandi**

Uluvo lokungathandi uthi abenalo uGabula akuva ukuba le ntombi ihlala eNgangelizwe. Lonto uyibonisa ngokuphinda le nto ithethwa nguSivuyile ngelizwi elitshintshileyo. INgangelizwe kuye yindawo ephantsi kakhulu.

Gabula: Elokishini eNgangelizwe! Yenza ntoni ngokomsebenzi?

Sivuyile: Ingumongikazi apha esibhedlela saseMtata.

Indima 2 Umboniso 1:28

Uluvo lokungathandi luya lukhula ngakumbi kuGabula akuva ukuba le ntombi ingumongikazi. Uphawu lokhuzo nethoni yentetho kaGabula iya kubhentsisa oko.

### **Umyalezo wokucenga**

UGabula uzama ukucenga uSivuyila embonisa ukuba zintoni emakazijonge xa ethatha umfazi.

Gabula: Phulaphula kaloku nyana, xa uthatha umfazi kufuneka ube nezinto ezithile ozikhangelayo.

Indima 2 Umboniso 1:29

## Uluvo lokuthanda

USivuyile akuphawula ukuba utata wakhe ujonge ubutyebi nekhaya lentombi ukuba lifume kangakanani aqonde ukuba makamxelele izinto yena azijongayo nacinga ukuba zezona zibalulekileyo.

Sivuyile: Ndikwenzile konke oko tata. Into enditsalayo kule ntombi ingumntu onesimilo ongekho phandle apha kwaye inesidima ikwathembekile. Ndiqinisekile iya kuba yinkosikazi endilisekileyo nawe oya kuyithanda. Sekulithuba ndisazana nayo kwaye ngalo lonke eli xesha ndiyifunda ingqondo.

Indima 2 Umboniso 1:29

## Ukuthobela

Uyayithobela uGabula le nto ithethwa nguSivuyile kodwa usafuna ukuba bathethathethane ngale ntombi.

Gabula: Ewe ndiyakuva nyana kodwa ke zikho ezinye izinto ekufuneka uzijonge ukongeza kwezi ugqiba ukuzixela.

Indima 2 Umboniso 1:29

## Umyalezo wokucenga

Utata kaSivuyile uthi akuphawula ukuba unyana wakhe unomdla kwinto yokuqonda ukuba zeziphi izinto ezingezinye anokuzijonga xa ethatha umfazi. Xa ecenga uGabula usebenzisa u(*kaloku*) obonisa ukuba uyacega.

Gabula: Kufuneka kaloku uthathe umntu womgangatho wakho oza kukwazi ukuncedisana nawe xa sele uvule isejari yakho.

Indima 2 Umboniso 1:29

## Imfuno yokhuseleko

USivuyile usebenzisa le mfuno yokhuseleko khona utata wakhe eza kuthoba uvala azi ukuba nomongikazi unolwazi ngezempilo kwaye uza kuba luncedo.

Sivuyile: Kwelo cala tata ungabi nexhala. Njengoko le ntombi ingumongikazi, ndakuvula isejari yam siza kusebenza kunye.

Indima 2 Umboniso 1:29

### **Uluvo lokungathandi**

Usalubonisa uGabula uluvo lokungathandi ngakule ntombi kuba yena ebelindele ukuba uSivuyile uza kuthi le ntombi ingugqirha nayo.

Gabula: Bendiba mna uza kuthi le ntombi ikwangugqirha kuba ngulowo umntu womgangatho wakho. Ukongeza kule yomgangatho kufuneka ujonge ukuba bangabantu abame kanjani na kowabo malunga necala lokuba nezinto.

Indima 2 Umboniso 1:30

### **Imfuno yesiqinisekiso sokuxabiseka**

Ngala mazwi akulo myalezo ungezantsi uGabula uzama ukubonisa uSivuyile ukuba uxabisekile kuye kuba uza kuzishiya kuye zonke izinto zakhe.

Gabula: Sivuyile nguwe kuphela unyana wam nentonga yam esekhosi endiza kuzishiya kuye zonke izinto ukuze usale ujone olu sapho, unyoko noodadewenu.

Indima 2 Umboniso 1:30

### **Isiqinisekiso sokhuseleko**

UGabula usebenzisa isiqinisekiso sokhuseleko kuba ufuna uSivuyile aqiniseke ngokuba lo mzi wakowabo uza kuba ngowakhe.

Gabula: Ngokuqinisekileyo lo umzi uza kuba ngowakho sakuba singasekho thina nonyoko. Akukho nomntu oza kubangisana nawe ngawo.

Indima 2 Umboniso 1:30

NgokukaLarson (1995:189) ucacisa banzi ngesiqinisekiso sokhuseleko uthi enye yeendlela abacengi ababongoza ngayo kwiimfuno zethu zozinzo kukusiqinisekisa ukuba

sikhuselekile. UGabula naye ungomnye wabacengi wenza kanye le nto ichazwa nguLarson.

### **Ukuziva unamandla**

UGabula uziva enamandla kuba emdala ecinga ukuba ukuze ube uyatshata nentombi kufuneka ukuba ujonge ukuba abantu bakulo ntombi bafume kangakanani na.

Gabula: Sivuyile mfo wam, xa uthatha umfazi kufuneka uhlab'ukhangele. Yifundisise imeko yakhe ujonge ukuba ngaba bafume kangakanani kowabo.

Indima 2 Umboniso 1: 30

### **Ukwala**

USivuyile uyayala into yokujonga intombi ngolu hlobo luka tata wakhe kwaye yena ujonge ezi zinto acinga ukuba zibalulekile kuye.

Sivuyile: Tata khange ndiwuvelele ngolu hlobo uthetha ngalo lo mcimbi. Mna ndijonge intombi endiyithandayo nenesimilo eza kukwazi ukungqinelana nengqondo yam. Yiyo intombi endizimisele ukuchitha ubomi bam nayo kuba ndiyithanda ndingajonge nzuzo eza kuza nayo kowayo.

Indima 2 Umboniso 1:31

### **Uluvo lokungathandi**

UGabula unoluvo lokungathandi le ntombi kuba ingumongikazi kwezakhe iingqondo umongikazi akanako ukutshata nogqirha kuba akakho kumgangatho omnye nogqirha.

Gabula: Ukuba loo ntombi othetha ngayo yinesi nje eziphangelelayo ayikabi yeyomgangatho wakho leyo. Kule mfundo unayo inesi ngumqeshwa wakho ongathi xa uvula isejari yakho umqeshe. Hayi mfo wam awukaboni ntombi ukuba uphelele kule uyithethayo. Ndithi kuwe khangel'intombi yomgangatho wakho nekufaneleyo uze nayo ndikho ndiza kukulobolela. Ubusithi yeyakwabani kanene le uthetha ngayo?

Indima 2 Umboniso 1:31

## Uluvo lokungathandi

Uthi akuva uGabula ukuba le ntombi yile kaMaDlamini abonakalise uluvo lokungathandi mpela kuba esithi abantu bakulo ntombi ngamahlwempu bangabantu abangathathi ntweni. Oko ukubonisa ngegama alisebenzisayo (*Yimipha echutywe yalahlwa*).

Gabula: Hayi Sivuyile mntwana wam ubhidekile. Ndiyabazi abo bantu. Yimipha echutywe yalahla leyo. Mfo wam khangel'intombi eza kufanela lo mzi wasemaBheleni uze nayo ndikulobolele.

Indima 2 Umboniso 1:31.

## INKQUBO ZESINDULULO SESISEKO

### A. IIMFUNO

Imfuno		Xa zizonke
Imfuno yokuzingca	3	3
Imfuno yesiqinisekiso sokuxabiseka	3	3
Imfuno yobumnini	2	2
Imfuno yokhuseleko	2	2
Ukuziva unamandla	1	1
<b>Xa zizonke</b>	<b>11</b>	<b>11</b>

### B. ULUVO

Uluvo		Xa lulonke
Lokungathandi	7	7
lokuthanda	1	1
<b>Xa lulonke</b>	<b>8</b>	<b>8</b>

### C. UKUNGAGUQUGUQUKI

<b>Ukungaguquguquki:</b>		<b>Xa kukonke</b>
Ukungaguquguquki: isiqinisekiso sokuxabiseka	1	1
<b>Xa kukonke</b>	<b>1</b>	<b>1</b>

### II. ISIQULATHO SEZINDULULO SESISEKO

<b>Isiqulatho</b>		<b>Xa sisonke</b>
Unobangela oya kwisiphumo	9	9
Isiphumo esiya kunobangela	1	1
<b>Xa sisonke</b>	<b>10</b>	<b>10</b>

### III. UKUTHOBELA

<b>Ukuthobela</b>		<b>Xa kukonke</b>
Ukuthobela	10	10
Ukwala	5	5
<b>Xa kukonke</b>	<b>15</b>	<b>15</b>

### INGCACISO YENKQUBO ZESINDULULO SESISEKO (Incwadi kaMayosi)

#### limfuno

Kwitafle yokuqala eyitafle yeemfuno sifumanise ukuba imfuno yokuzingca yeyona isetyenziswe kakhulu kuba isetyenziswe izihlandlo eziyi-3. Le mfuno isetyenziswa xa ufuna lo mntu umcengayo azibone exabisekile kuwe. Imfuno yesiqinisekiso sokuxabiseka isetyenziswe izihlandlo ezi-3 kuba ufuna umcengwa aqiniseke ukuba uxabisekile. Imfuno yombumnini neyokhuseleko zisetyenziswe ngokulinganayo kuba xa ucenga kufanele umenze umcengwa azive ekhuselekile ngalo lonke ixesha. Ukuziva unamandla kusetyenziswe kanye kuba umcengi unamandla okwenza yonke into ibe yimpumelelo. Xa zizonke ezi mfuno zenza inani elinga-11.

## Uluvo

Itafile yesibini yitafile yoluvo. Apha kule tafile sifumanisa ukuba uluvo lokungathandi lusetyenziswe izihlandlo ezi-7 kuba xa kucengwa umcengi usenokubonisa izinto angazithandiyo ezimbangela ukuba afune umcengi ajike ingqondo. Nomcengwa naye usenokuba nezakhe izizathu ezibangela ukub angavumi ukutshintsha ingqondo. Uluvo lokuthanda lusetyenziswe kanye kuphela. Uluvo xa ludityanisiwe lwenza –8.

## Ukungaguquguquki

Kwitafile yesithathu eyitafile yokungaguquguquki sifumanise ukuba isiqinisekiso sokuxabiseka sisetyenziswe kanye. Oku kwenzeka xa ufuna lo mntu umcengayo aqiniseke ngokuba uluncedokuwe kwaye umxabisile.

## Isiqulatho sezindululo sesiseko

Kwitafile yesine yesiqulatho sifumanise ukuba unobangela oya kwisiphumo usetyenziswe izihlandlo ezi-9. Xa kucengwa aba bantu babini bathethayo ingulowo unaye unobangela wokuba angavumi le nto ayixelelwayo. Isiphumo esiya kunobangela sisetyenziswe kanye. Xa isiqulatho sidityanisiwe senza 10.

## Ukuthobela

Kwitafile yesihlanu eyitafile yokuthobela sifumanise ukub aukuthobela kusetyenziswe izihlandlo ezili-10. Ukuthobela kubonaka xa umntu lowo ubumcenga evumelana nawe kule nto benithetha ngayo. Ukwala kusetyenziswe izihlandlo ezi-5 kona kubonisa ukungavumelani nale nto kuthethwa ngayo. Kukonke ukuthobela kwenza 15.

Olu lundaleyo luhlalutyo lweengxoxo zabantu abasixhenxe abaye bacelwe ukuba babhale ngale miba ilandelayo **umba wabazali, umba wabahlobo, nombamba wesikolo.**

## **IMIBA NGEMIBA YASEKUHLALENI**

### **UMBA WABAZALI**

Umyalezo wokucenga kulo mba umalunga nabazali bakaBuhle abangafuni ukumphindisela esikolweni. UBuhle uzama ngandlela zonke ukucenga abazali bakhe ukuba bade babone izinto ngale ndlela yakhe.

### **IZIQWENGA ZEDISKHOSI**

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe nguBuhle le ntetho yabo ingohlulwa ibe ziziqwenga zediskhosi ezine.

### **ISIQWENGA SEDISKHOSI YOKUQALA**

#### **❖ Umyalezo wokucenga**

Kulo myalezo wokucenga uBuhle uxelela umama wakhe ukuba ufuna ukuqhubeka nezifundo zakhe kulo nyaka uzayo.

#### **❖ Inkqubo yesindululo sesiseko**

Isindululo sesiseko esisetyenziswe apha yimfuno yokuzingca uBuhle usebenzisa le mfuno kuba efuna ukuba umama wakhe azive exabisekile kwaye azi ukuba kufuneka ibe nguye yena mama omakathethe notata wakhe.

#### **❖ Isiqulatho sesindululo sesiseko**

UBuhle usebenzisa unobangela oya kwisiphumo. Unobangela wokuba uBuhle angamxeleli ngokwakhe utata wakhe ngokuphindela esikolweni kungokuba uBuhle uyazi ukuba utata wakhe akazufuna ukuba abuyele esikolweni kwaye uyamoyika. Isiphumo sesokuba kufuneka ibe ngumama wakhe oxelela utata wakhe ngokuphindela kwakhe esikolweni.



### ❖ Ukwala

Umama kaBuhle akavumelani noBuhle kulo mba kuba yena uthi akanamali kwaye uyayala mpela into yokufunda kwabantwana kude namakhaya kuba esithi bafuna ukuziphatha.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa nguBuhle kubazali bakhe ubonisa ngokuphandle ukuba uyabacenga ezimisele kule nto ayifunayo. Uthi tata nomama ndinesicelo endifuna ukusenza kuni ndizimisele ukuqhubeka nezifundo zam kulo nyaka uzayo.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi uyalusebenzisa utata kaBuhle xa esithi: Khohlwa ngayo loo mfundwana yakho inomsila.

### ❖ Isiqulatho sesindululo sesiseko

UBuhle usebenzisa isindululo sesiseko esingunobangela oya kwisiphumo. Unobangela ngowokuba uBuhle ufuna ukuqhubeka nezifundo zakhe emva kwebanga leshumi. Isiphumo sesokuba ufuna ukuba nemfundo enomsila.

### ❖ Ukwala

Utata kaBuhle uyayala into yokufunda kukaBuhle kwaye akafuni nokuba kubekho uthethathethwano ngalo mba.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Ukusetyenziswa kwesiduko nguBuhle kubonisa ukuba ucenga utata wakhe kuba efuna ukuba amnike ilifa eliyimfundo. Ngokusebenzisa isiduko ufuna utata wakhe athambe ajike

ingqondo yakhe nokuba ebesele engazimisela ukumnceda, utata wakhe akumva embiza ngesiduko uza kuziva ehloniphekile.

#### ❖ Inkqubo yesindululo sesiseko

UBuhle uziva engazinzanga xa ebona ukuba utata wakhe akafuni ukumnika le mfundo.

#### ❖ Isiqulatho sesindululo sesiseko

Isiphumo esiya kunobangela sisetyenzisiwe nguBuhle. Isiphumo sesokuba uBuhle ufuna ukuzibona ethweswa isidanga. Unobangela ngowokuba uliphumelele emagqabini ibanga leshumi.

#### ❖ Ukwala

Amazwi athi: Uthweswe isidanga namhlanje ngomso undixelele ukuba nako uboniwe ngumfana othile uyatshata wena abonisa ukuba utata kaBuhle uyayala le nto yemfundo ifunwa yintombi yakhe.

### ISIQWENGA SEDISKHOSI YESINE

#### ❖ Umyalezo wokucenga

UBuhle usebenzisa umyalezo wokucenga khona utata wakhe eza kuqonda ukuba into yokumfundisa asinto ayenzela abanye abantu kodwa yinto ayenzela yena.

#### ❖ Inkqubo yesindululo sesiseko

Imfuno yesiqinisekiso sokuxabiseka isetyenzisiwe nguBuhle kuba efuna ukuba abazali bakhe babone ukuba akanako ukufumana le mfundo ayifunayo ngaphandle kwabo.

### ❖ Isiqulatho sesindululo sesiseko

Kwesi siqwenga sediskhosi yesine kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uBuhle ufuna abazali bakhe bamxhobise ngemfundo. Isiphumo sesokuba uBuhle akafuni ukuhlupheka atsale nzima sele abazali bengasakwazi ukumenzela nto.

### ❖ Ukuthobela

Utata kaBuhle uyavumelana noBuhle kwinto yokuba makaqhubeke nemfundo yakhe kunyaka ozayo.

### ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
3	Ukungaguquguquki: ukuzi va ungazinzanga	Isiphumo esiya kunobangela	Ukwala
4	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukuthobela

### UMBA WABAHLOBO

Kulo mba wabahlobo umyalezo wokucenga umalunga nabahlobo bakaVovo uYolanda noZimkhitha abangafuni ukuba uBusisiwe abe ngumhlobo wabo. UVovo ucenga abahlobo bakhe kuba ufuna bade bamkele uBusisiwe njengomnye wabahlobo babo.

### IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe nguVovo kulo mba wabahlobo singafumana iziqwenga zediskhosi ezintandathu.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

UVovo kumyalezo wakhe wokucenga ufuna abahlobo bakhe bamxelele ukuba wayebenze ntoni uBusisiwe le nto bengamfuni kangaka.

### ❖ Inkqubo yesindululo sesiseko

Kusetyenziswe isindululo sesiseko esiluluvo lokungathandi uBusisiwe nguZimkhitha. Olu luvo ulubonisa ngokuthi athi: Andimphiwanga uBusisiwe uyayazi loo nto.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela wokuba uBusisiwe angafunwa uyipikoko. Isiphumo sesokuba akafunwa ngumntu wonke elokishini.

### ❖ Ukwala

Abahlobo bakaVovo uYolanda noZimkhitha abamfuni kuphela ke uBusisiwe abafuni nokuthethathethana oku ngale nto.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswe ngabahlobo bakaVovo ufuna ukwazi ukuba ufuna ntoni kubo uBusisiwe.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi lusetyenzisiwe nguZimkhitha ongumhlobo kaBuhle. Loo nto siyiva kumazwi akhe athi: Mna indlela ayiyo andiyithandi, ehleli nje uziphakamisile akabulisi kwaye uzicingela ngcono.

### ❖ Isiqulatho sesindululo sesiseko

UYolanda okwangumhlobo kaVovo usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba uBusisiwe usoloko ehleli endlini ngoku xa ehambile kowabo umama wakhe usoloko esenza umzekelo ngomntwana wasebumelwaneni othuleyo ongasoze umbone emizini. Isiphumo sesokuba uYolanda akamthandi uBusisiwe.

### ❖ Ukwala

UYolanda naye uyayala into yokuba uBusisiwe abe ngumhlobo wabo kwaye akazimisela ukuba kube nothethathethwano kulo mba walo mhlobo umtsha.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Umyalezo uVovo awusebenzisayo ucenga abahlobo bakhe ukuba bammamele khona beza kubona ukuba naye wayenayo laa ngqondo yokungamthandi uBusisiwe.

### Inkqubo yesindululo sesiseko

Omnye wabahlobo bakaVovo uZimkhitha usebenzisa uluvo lokungathandi uBusisiwe ngokuthi xa esiva uVovo esithi uBusisiwe uyabathanda. Uthi :Hayi suka usithanda ntoni laa nto inyabileyo nokunyaba. La mazwi akhe abonisa ngokuphandle ukuba akamthandi uBusisiwe.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho kusetyenziswa unobangela oya kwisiphumo. Unobangela ngowokuba uBusisiwe unyabile. Isiphumo sesokuba ukuba uBusisiwe uza kuba ngumhlobo wabo uZimkhitha noYolanda baza kuzihambela bodwa.

### ❖ Ukwala

UZimkhitha akayivumi mpela into yokuba nobuhlobo noBusisiwe akafuni kubekho uthethathethwano uxolele ukuba bazihambele bodwa noYolanda.

## ISIQWENQA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

UVovo ucenga abahlobo bakhe ukuba bake bazame ukuba nobuhlobo noBusisiwe kuba naye ubemjonga ngolu hlobo bamjonga ngalo wade wambona ukuba ungumntu onjani.

### ❖ Inkqubo yesindululo sesiseko

Inkqubo yesindululo sesiseko esisetyenziswe nguVovo luluvo lokuthanda, kuba naye uBusisiwe wayemthatha njengomntu ombi wamthanda akumbona ukuba akho kwanto egwenxa ngoBusisiwe.

### ❖ Isiqulatho sesindululo sesiseko

Kulo mba wabahlobo kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uBusisiwe ungumntu ochubekileyo kwaye bangazuza lukhulu kuye kwaye ukwathanda nezinto abazithandayo nabo. Isiphumo sesokuba yena Vovo uyamthanda uBusisiwe.

### ❖ Ukwala

UYolanda uyakusebenzisa ukwala kuba esithi mabangamvumeli uBusisiwe abe ngumhlobo wabo kuba ayingabo bodwa abangamthandiyo nabanye abantwana abamfuni.

## ISIQWENGA SEDISKHOSI YESIHLANU

### ❖ Umyalezo wokucenga

UVovo ucenga abahlobo bakhe efuna ukubabonisa ukuba abantu abamthandi umntu owenza izinto ezintle, ufuna bazi ukuba nabo abathandwa kuthethwa izinto ezimbi ngabo.

### ❖ Inkqubo yesindululo sesiseko

UVovo uthi asebenzise ilahleko yesidima apho axelela khona abahlobo bakhe ukuba nabo abathandwa ngabantu kuthethwa izinto ezimbi ngabo, ngokwenza ngolu hlobo ufuna bazi ukuba balahlekelwe sisidima oku kwabo ngenxa yezi ntetho zimbi.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kulo mba wabahlobo. Unobangela ngowokuba xa usenza izinto ezintle ungoni mntu uzihoyile awuthandwa. Isiphumo sesokuba awufunwa ngabantu.

### ❖ Ukwala

Intetho kaZimkhitha ethi : Uthetha ukuba akaboni abanye abantu anokuba nobuhlobo nabo ngaphandle kwethu, ibonisa ukuba uyayala into yokuba uBusisiwe abe ngumhlobo wabo.

## ISIQWENGA SEDISKHOSI YESITHANDATHU

### ❖ Umyalezo wokucenga

UVovo usebenzisa umyalezo wokucenga kuba ufuna abahlobo bakhe bazame ukwakha ubuhlobo noBusisiwe.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko isetyenzisiwe nguVovo kuba ufuna abahlobo bakhe bazive bekhuselekile bazi ukuba xa obu buhlobo bungalungi uza kumxelela ngokwakhe uBusisiwe.

### ❖ Isiqulatho sesindululo sesiseko

UYolanda usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba xa umama kaYolanda ebona uYolanda ehamba noBusisiwe uza kuqonda ukuba intombi yakhe ihamba ekhondweni elililo. Isiphumo sesokuba uBusisiwe omkelwe kwiqela loo Vovo.

### ❖ Ukuthobela

Abahlobo bakaVovo bayavumelana kwinto yokuba uBusisiwe abe ngumhlobo wabo.

### ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokuthanda	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
3	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
4	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
5	Ukungaguquguquki: Ilahleko yesidima	Unobangela oya kwisiphumo	Ukwala
6	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

### UMBA WESIKOLO

Kulo mba wesikolo umyalezo wokucenga umalunga notshintsho lwezifundo oluza kwenziwa nguNolitha. UNolitha uzama ukucenga utitshala wakhe ukuba amvumele enze utshintsho kwimpazamo awayenzayo mhla wayesenza ukhetho lwezifundo.



## **IZIQWENGA ZEDISKHOSI**

Kulo mba wesikolo sifumanisa ukuba uNolitha usebenzise imiyalezo yokucenga engohlulwa ibe ziziqwenga ezintathu.

## **ISIQWENGA SEDISKHOSI YOKUQALA**

### **❖ Umyalezo wokucenga**

Kulo mba wokucenga uNolitha uze kucela uncedo kutitshala ngoba ufumanise ukuba izifundo azikhethileyo ayizizo ezo zezifundo afuna ukuzifundela.

### **❖ Inkqubo yesindululo sesiseko**

Ngokusebenzisa imfuno yokuzingca uNolitha ufuna utitshala wakhe azive exabisekile kuba uze kuye mayelana nale ngxaki ukuba bekungenjalo ngeye komnye umntu. Oko sikubona ngala mazwi athi: Titshala ndizokucela uncedo apha kuwe ngoba kukho into engandonwabisiyo kwaphela.

### **❖ Isiqulatho sesindululo sesiseko**

UNolitha usebenzise isindululo sesiseko esingunobangela oya kwisiphumo. Unobangela ngowokuba uNolitha ubone incwadi yezifundo zomgangatho ophezulu wabona ukuba ezo zakhe ayizizo ezo afuna ukuzifundela. Isiphumo sesokuba akubona le ngxaki uye kutitshala wakhe.

### **❖ Ukwala**

Utitshala akuva ukuba uNolitha wenze impazamo uthi angavumelani nale nto yokuba ufuna ukwenza utshintsho. Ngokuthetha ngolu hlobo: Khona kuxesha ni enyakeni ngoku xa uza kuthetha intsomi enjalo ubonisa ukuba utitshala akahambisani nale mbono. Akafuni luthethathethwano.

## **ISIQWENGA SEDISKHOSI YESIBINI**

### **❖ Umyalezo wokucenga**

Umyalezo wokucenga osetyenziswa nguNolitha ngowokucenga utitshala wakhe ukuba amkhuphe kule ngxaki akuyo yokwenza impazamo mhla wayekhetha izifundo.

### **❖ Inkqubo yesindululo sesiseko**

Inkqubo yesindululo sesiseko esetyenziswe apha nguNolitha yimfuno yokuzingca. La mazwi kaNolitha abonisa loo nto. Ndize kuwe kuba ndikuthembile ukuba uza kundinceda kule ngxaki.

### **❖ Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe kwesi siqwenga. Unobangela ngowokuba ngoku zonke izifundo seziphakathi. Isiphumo sesokuba uNolitha makaluyeke olu tshintsho alwenze kulo nyaka uzayo.

### **❖ Ukwala**

Utitshala akavumelani noNolitha ukuba atshintshe izifundo kuba zonke iinkcukacha zabafundi zemka kudala ukuya kwicandelo lezemfundo.

## **ISIQWENGA SEDISKHOSI YESITHATHU**

### **❖ Umyalezo wokucenga**

Ukucenga kuyasetyenziswa nguNolitha kuba ufuna utitshala wakhe abone ukuba akamdeli kwaye naye zonke ezi nkalo athetha ngazo uzivelele.

### **❖ Inkqubo yesindululo sesiseko**

UNolitha ngokuvakalisa into yokuba yena ufunda ngemali yenkam nkam ufuna utitshala azive enesazela sokungavumi ukumnceda esengxakini.

### ❖ Isiqulatho sesindululo sesiseko

Apha kule ntetho kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba isigqibo asithathayo siza kuchaphazela ubomi bakhe bonke aphele esenza umsebenzi angawuthandiyo. Isiphumo sesokuba akayi kuba nagalelo nakonwaba abe yinto engena iphuma emisebenzini.

### ❖ Ukuthobela

Utitshala uyabona ukuba uNolitha unezizathu ezibambekayo ezibangela ukuba afune ukutshintsha ezi zifundo. Uyathembisa ukuba uza kwenza iinzame zokuba athethathethane nabecandelo lezemfuno ngalo mba.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
2	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
3	Ukungaguquguquki: Ukuziva unesazela	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAZALI

Kule ntetho kaPhumla nomaTshezi umyalezo wokucenga umalunga nomama kaPhumla ongafuni ukuba uPhumla abuyele esikolweni kuba esithi akanamali yakumfundisa. UPhumla uyamcenga umama wakhe ukuba makamvumele ukuba afunde kuba utitshala omkhulu uthembise ngokuba angafumana imali yoncedo kulo nyaka uzayo.

## IZIQWENGA ZEDISKHOSI

Imiyalezo yokucenga esetyenziswe nguPhumla ingohlulwa ibe ziziqwenga zediskhosi ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Ukucenga uPhumla uyakusebenzisa kuba ufuna umama wakhe angene khon'ukuze amenzela into ephungwayo.

### ❖ Inkqubo yesindululo sesiseko

Umama kaPhumla usebenzisa imfuno yesiqinisekiso sokuxabiseka kuba efuna ukuba intombi yakhe izazi ukuba ixatyisiwe ngumama wayo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho kaPhumla nomaTshezi. Unobangela ngowokuba uPhumla nguye yedwa oyintombi yeli khaya. Isiphumo sesokuba uPhumla uyamazi umama wakhe ukuba uyayithanda iti.

### ❖ Ukuthobela

UPhumla uyayithobela le nto ithethwa ngumama wakhe kuba umbonile umama wakhe ukuba udiniwe.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umama kaPhumla ufuna ukwazi kuPhumla into emchulumancisileyo.

### ❖ Inkqubo yesindululo sesiseko

Akuqonda uPhumla ukuba umama wakhe akayiqondi le nto yokonwaba kwakhe usebenzisa imfuno yokuzingca kuba ephumelele emagqabini wazuza iimbasa ezintathu.

### ❖ Isiqulatho sesindululo sesiseko

UPhumla usebenzisa unobangela oya kwisiphumo. Unobangela wolonwabo lwakhe ngowokuba uzuze iimbasa ezintathu zokuphumelela emagqabini kwizifundo zakhe. Isiphumo sesokuba wonwabile.

### ❖ Ukwala

Umama kaPhumla akavumelani naye kule nto ayithethayo yesikolo kuba uthi akazukuya esikolweni uPhumla kulo nyaka uzayo.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Uyayiqonda uPhumla into yokuba akukho mali kokwabo kodwa uzama ukucenga umama wakhe emxelela ukuba uThixo ukhona akayi koyiswa nto.

### ❖ Inkqubo yesindululo sesiseko

Ngokuthembela kuThixo uPhumla usebenzisa uThixo njengokhuseleko njengomntu oza kuvela necebo lokuba izinto zilunge.

### ❖ Isiqulatho sesindululo sesiseko

Isiphumo esiya kunobangela sisetyenzisiwe nguPhumla. Isiphumo sesokuba umama wakhe amvumele ukuba agqibezele izifundo zakhe. Unobangela ngowokuba awukho umsebenzi anokuwufumana ngebanga lethoba.

### ❖ Ukuthobela

Umama kaPhumla uyafuna ukuba kuthethathethwane ngalo mba kuba utata kaPhumla akaz'ukuyingena le yokuba uPhumla aphindele esikolweni.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswe nguPhumla ngowokucenga umama wakhe ukuba azame ukuthetha notata wakhe ngalo mba.

### ❖ Inkqubo yesindululo sesiseko

UPhumla uyazingca ngomama wakhe kwaye umthembile ubomi bakhe ububeka ezandleni zikamama wakhe kuba esazi ukuba uza kumlungiselela athethe notata wakhe.

### ❖ Isiqulatho sesindululo sesiseko

Kusetyenziswe unobangela oya kwisiphumo kulo mba kaPhumla nomama wakhe. Unobangela ngowokuba utata kaPhumla uza kumamela xa ingumama kaPhumla othetha naye. Isiphumo sesokuba kufuneka ibe ngumama wakhe othetha notata wakhe.

### ❖ Ukuthobela

Umama kaPhumla uyavuma ukuba uza kuthetha notata kaPhumla.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukuthobela
2	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
3	Imfuno yokhuseleko	Isiphumo esiya kunobangela	Ukuthobela
4	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAHLOBO

Umyalezo wokucenga kulo mba wesikolo ungabahlobo bakaPhumla abangafuni ukwamkela uTaniah abe ngumhlobo wabo. UPhumla uyabacenga ukuba mabade bamkele uTaniah kuba uyafika apha kwesi sikolo sabo.

### IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe kulo mba wabahlobo zingohlulwa zibe ziziqwenga zediskhosi ezintlanu.

### ISIQWENGA SEDIKHOSI YOKUQALA

#### ❖ Umyalezo wokucenga

UPhumla ubuza ukuba angahlala na nooPholisa kule ndawo bahleli kuyo.

#### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi luyasetyenziswa nguPholisa xa ebona uPhumla ehamba nomntu angamaziyo uthi: Suka hlala yintoni ebangela ukuba ude ubuze?

#### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uPhumla ubona ukuba oPholisa bamjonga kakubi lo mntwana ahamba naye. Isiphumo sesokuna uyababuza ukuba kutheni.

#### ❖ Ukwala

OPholisa babonisa ngokumjonga kakubi lo mhlobo ohamba noPhumla ukuba abamfuni.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Abahlobo bakaPhumla bafuna ukuqonda ukuba ngubani lo ahamba naye uPhumla ungowaphi.

### ❖ Inkqubo yesindululo sesiseko

Indlela abathetha ngayo abahlobo bakaPhumla ibonisa ukuba banoluvo lokungamthandi lo mhlobo. Bathi: Asimcacelanga indlela akhangeleka ngayo ibonisa ukuba ungunolokishi ungamxelelwanga.

### ❖ Isiqulatho sesindululo sesiseko

Abahlobo bakaPhumla basebenzisa unobangela oya kwisiphumo. Unobangela wokuba angafunwa lo mhlobo ngowokuba unxiba izijunqe zeelokhwe eziveza iimpundu phandle. Isiphumo sesokuba abanako ukuhamba nomntu onjalo.

### ❖ Ukwala

Lo mhlobo uze noPhumla akafunwa ngabahlobo bakhe kwaye abafuni nokuba kube kuthethathethwana ngento edibene naye.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UPhumla ucenga abahlobo bakhe kuba efuna babone ukuba asingoTaniah yedwa onxiba iilokhwe ezimfutshane nabanye apha esikolweni banxiba ngolu hlobo lwakhe ngoku ke uyabacenga ukuba bamamkele abe ngumhlobo wabo.



### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi uTaniah lusetyenzisiwe ngabahlobo bakaPhumla kuba bathi abafuni ukuba nobuhlobo nabantwana basezidolophini loo nto ibonisa ukuba abamthandi kuba ephuma edolophini.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe ngabahlobo bakaPhumla. Unobangela wokuba angafunwa uTaniah ngowokuba ungowasedolophini. Isiphumo sesokuba abanako ukuba nobuhlobo nomntwana wasedolophini.

### ❖ Ukwala

La mazwi athethwa ngabahlobo bakaPhumla athi abafuni ukuzibona sele bezindlavini zabumini, abonisa ukuba abamfuni lo mhlobo kuba bacinga ukuba xa benokuba nobuhlobo naye baza kujika babezindlavini.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

UPhumla usebenzisa umyalezo wokucenga kuba ufuna abahlobo bakhe bamkele uTaniah njengomhlobo wabo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uPhumla uyayisebenzisa kuba ufuna abahlobo bakhe babone ukuba uyazingca ngobuhlobo babo kuba uthi bavela kude nobu buhlobo babo abanako'hlulwa nto.

### ❖ **Isiqulatho sesindululo sesiseko**

OoPholisa basebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba abahlobo bakaPhumla babone uPhumla ehamba noTaniah. Isiphumo sesokuba bacinga ukuba ngumhlobo wakhe.

### ❖ **Ukwala**

Akafunwa uTaniah ngabahlobo bakaPhumla kuba engowasedolophini abanawo nomdla lo wokuba kuthethathethwane.

## **ISIQWENGA SEDISKHOSI YESIHLANU**

### ❖ **Umyalezo wokucenga**

Uyabacenga uPhumla abahlobo bakhe kuba ufuna bazi ukuba akanako ukohlukana nabo uyabathanda.

### ❖ **Inkqubo yesindululo sesiseko**

UPhumla uthi kubahlobo bakhe mabathobe uvalo uTaniah akazanga kuzokubohlula ngokutsho njalo ufuna bazive bekhuselekile.

### ❖ **Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo uyasetyenziswa nguPhumla. Unobangela ngowokuba uTaniah akazanga kuzokuchitha ubuhlobo babo. Isiphumo sesokuba kufanele bamamkele njengomhlobo wabo.

### ❖ **Ukuthobela**

UPholisa uyayivuma into yokuba uTaniah abe ngumhlobo wabo kuba baza kutsho bambonise ukuba baziphethe njani bona zintombi zasezilalini.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
3	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
4	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
5	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WESIKOLO

Le ntetho ingoPhumla ofuna ukutshintsha izifundo zakhe kuba uzikhethela ukuba abeyimofi ngoku uphethwe kakubi ngabanye abafundi. Ucenga inqununu yakhe ukuba mayimvumele atshintshe isifundo somthungo enze ezolimo.

## IZIQWENGA ZEDISKHOSI

Le ntetho kaPhumla nenqununu inemiyalezo yokucenga engohlulwa ibe ziziqwenga zediskhosi ezithathu.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Umyalezo wokucenga uPhumla awusebenzisayo ucenga inqununu yakhe ukuba imvumele ukuba atshintshe isifundo somthungo enze ezolimo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uPhumla uyayisebenzisa kuba ezingca ngale nto yokuba eyimofi uthi: njengoko ndiyindoda kufuneka ndibe ngumlimi umthungo awusayi kundenzela nto.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho. Unobangela ngowokuba izinto ezenziwa ngamantombazana akazithandi ukholwa kukwenza ezenziwa ngamadoda. Isiphumo sesokuba uyimofi.

### ❖ Ukwala

Inqununu iyayala le nto kuba ithi bakwikota yesibini ngoku kwaye ayivumi ukuba atshintshe.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

UPhumla ucenga inqununu ukuba imncede kwaye ufuna iqonde ukuba akafuni ukutshintsha kuba nje etshintshe indlela yokuphila, ubomi bakhe busengozini.

### ❖ Inkqubo yesindululo sesiseko

Inkqubo esetyenziswe kule ntetho yimfuno yokuzingca. UPhumla usebenzisa le mfuno kuba efuna inqununu izive ixatyisiwe uthi: Hayi kaloku mfundisi akakho umntu olunge nonobuntu njengawe kwesi sikolo.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho kusetyenziswe unobangela oya kwisiphumo. Unobangela wokuba uPhumla afune ukutshintsha ngowokuba uve abanye abafundi besithi baza kumvalela endlwini yangasese. Isiphumo sesokuba uyoyika ngoku.

### ❖ Ukwala

Inqununu ayivumi ukuba uPhumla atshintshe izifundo kuba ithi uzifake ngokwakhe kule ngxaki.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UPhumla usacenga inqununu ukuba mayimncede kuba uxhomekeke kuyo akanako ukuqhubeka nomthungo kuba baza kumfumana lula aba bafundi abafuna ukumonzakalisa.

### ❖ Inkqubo yesindululo sesiseko

Isiqinisekiso sokhuseleko iyasisebenzisa inqununu kuba ithi makangabi nexhala uPhumla, iza kuthetha nabafundi ngale nto.

### ❖ Isiqulatho sesindululo sesiseko

Kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uPhumla ukwiklasi enye naba bafundi abathi baza kumvalela endlwini yangasese. Isiphumo sesokuba makatshintshe umthungo enze ezolimo.

### ❖ Ukuthobela

Inqununu iyavuma ukuba makatshintshe uPhumla enze isifundo sezolimo.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
2	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
3	Ukungaguquguquki: isiqinisekiso sokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAZALI

Kulo mba umyalezo wokucenga umalunga nabazali bakaMzukisi abangafuni ukumphindisela esikolweni kuba besithi akafuni ukwenza le nto ifunwa ngabo ubutitshala.

UMzukisi uyabacenga abazali bakhe ebabonisa ukuba asibobutitshala bodwa obenza umntu ahlonitshwe nokuba umntu ufundele ukuba yenye into usenako ukuhlonitshwa.

### **IZIQWENGA ZEDISKHOSI**

UMzukisi usebenzisa iindidi zemiyalezo yokucenga kule ntetho yakhe notata wakhe ezingohlulwa zibe ziziqwenga zediskhosi ezithathu.

### **ISIQWENGA SEDISKHOSI YOKUQALA**

#### **❖ Umyalezo wokucenga**

UMajola ongutata kaMzukisi ucenga uMzukisi ukuba makakhe ahlale phantsi kuba benomama wakhe bafuna ukuthetha naye ngale nto yesikolo.

#### **❖ Inkqubo yesindululo sesiseko**

Utata kaMzukisi uziva enamandla kuba ufuna uMzukisi enze le nto ifunwa nguye ukuba akunjalo uza kumkhupha esikolweni.

#### **❖ Isiqulatho sesindululo sesiseko**

Kule ntetho kusetyenziswe isiphumo esiya kunobangela. Isiphumo sesokuba uMzukisi ayeke isikolo. Unobangela ngowokuba akafuni ukwenza ubutitshala.

#### **❖ Ukuthobela**

UMzukisi uyamthobela utata wakhe xa esithi makahlale phantsi bafuna ukuthetha naye.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Kulo myalezo wokucenga uMzukisi uxelela utata wakhe ukuba asikuko ukuba akafuni ukwenza intando yabo kodwa wenza izifundo eziza kumenza afumane umsebenzi kwakamsinya.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yesiqinisekiso sokuxabiseka uthi ayisebenzise utata kaMzukisi kuba efuna ukuba uMzukisi aqonde ukuba xa enokuba yititshala uza kuxabiseka ekuhlaleni.

### ❖ Isiqulatho sesindululo sesiseko

Isindululo sesiseko esisetyenziswe apha kulo mba ngunobangela oya kwisiphumo. Unobangela ngowokuba uMzukisi angawufumana umsebenzi egqiba nje ukufunda. Isiphumo sesokuba uMzukisi angamkela imali eninzi kwaye ahlonitshwe ekuhlaleni.

### ❖ Ukwala

Ukwala kuyasetyenziswa nguMzukisi kuba akavumelani notata wakhe kwinto yokuba ukuze abe nokuhlonitshwa kufuneka abe ngutitshala.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Umyalezo osetyenziswa ngutata kaMzukisi ngowokucenga unyana wakhe ukuba enze ubutitshala obu bufunwa ngabo.

### ❖ Inkqubo yesindululo sesiseko

UMzukisi akuqwalasela ukuba abazali bakhe abanalwazi ngesi sifundo kwaye banoloyiko uthi asebenzise imfuno yokhuseleko. La mazwi abonisa oko: Sanukuba noloyiko ndikhululeni ndenze ezi zifundo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho. Unobangela ngowokuba esi sifundo sinamathuba amahle emisebenzi. Isiphumo sesokuba sisifundo esenziwa ngabelungu.

### ❖ Ukwala

Utata kaMzukisi uyavuma ukuba uMzukisi enze ezi zifundo aqonda ukuba ziza kumenzela namathuba amahle omsebenzi.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuziva unamandla	Isiphumo esiya kunobangela	Ukuthobela
2	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukwala
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAHLOBO

Kulo mba wabahlobo umyalezo wokucenga umalunga nabahlobo bakaMzukisi abangafuni ukwamkela uGudieso waseGabon abe ngumhlobo wabo omtsha kuba besithi ulikwerekwere. Ukucenga uMzukisi uyakusebenzisa kuba efuna abahlobo bakhe bamkele lo mfana waseGabon uthi ababonise ukubaluleka kokuba uGudieso abe ngumhlobo wabo.



## **IZIQWENGA ZEDISKHOSI**

Iindidi zemiyalezo yokucenga ezisetyenziswe kule ntetho kaMzukisi noSiyabulela zingohlulwa ibe ziziqwenga zediskhosi ezine.

### **ISIQWENGA SEDISKHOSI YOKUQALA**

#### **❖ Umyalezo wokucenga**

Umyalezo wokucenga osetyenziswe nguMzukisi ngowokwenza uSiyabulela ukuba azi ukuba basuka kude nobu buhlobo babo kwaye abanako ukohlulwa yinto yokuba uGudieso efuna ukuba ngumhlobo wabo.

#### **❖ Inkqubo yesindululo sesiseko**

Uluvo lokungathandi uGudieso uSiyabulela uyalusebenzisa. Loo nto siyibona kumazwi athi: Ndidikwa yile nto yokuba usiqhelisa kakubi ngamakwerekwere.

#### **❖ Isiqulatho sesindululo sesiseko**

Kulo maba wabahlobo kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba ixesha eli kufuneka babe bethetha isiNgesi. Isiphumo sesokuba uGudieso makaye kwamanye amakwerekwere.

#### **❖ Ukwala**

USiyabulela akamfuni kwaphela uGudieso ukuba abe ngumhlobo wabo.

### **ISIQWENGA SEDISKHOSI YESIBINI**

#### **❖ Umyalezo wokucenga**

UMzukisi usebenzisa umyalezo wokucenga xa ethetha nomhlobo wakhe uSiyabulela usebenzisa isiduko ukubonisa ukuba ngenene uyacenga. Isiduko siza kumenza azive

exabisekile abone ukuba umhlobo wakhe uyamhlonipha. Uthi: Tyhopho ndiya kucela mfo wethu yenzela mna inceba la mfo ufuna abahlobo abangabafana.

#### ❖ Inkqubo yesindululo sesiseko

UMzukisi usebenzisa izincomo kuba efuna ukufumana imvume kuSiyabulela yokuba uGudieso abe ngumhlobo wabo. Umncoma ngento yokuba uyasazi kakhulu isiNgesi uSiyabulela akanako ukudinwa siso.

#### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe nguMzukisi. Unobangela ngowokuba abekho abangabafana abasuka kwilizwe likaGudieso abakhoyo ngoku ngamantombazana. Isiphumo sesokuba makamkelwe abe ngumhlobo wabo.

#### ❖ Ukuthobela

Yena uMzukisi akaboni kukho ingxaki kwinto yokuba abe ngumhlobo wabo uGudieso.

### ISIQWENGA SEDISKHOSI YESITHATHU

#### ❖ Umyalezo wokucenga

Umhlobo kaMzukisi ucenga uMzukisi ukuba makangayivumeli into yokuba nobuhlobo nalo mfo waseGabon.

#### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi uyalusebenzisa uSiyabulela ngakuGudieso kuba esithi abantu babajonga kakubi ngenxa yakhe.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela ngowokuba abantu bacinga ukuba uGudieso ungomnye wale miguvela iba iimoto zabantu. Isiphumo sesokuba uSiyabulela akafuni ukuba uGudieso abe ngumhlobo wabo.

### ❖ Ukwala

Indlela athetha ngayo uSiyabulela ibonisa ngokuphandle ukuba akamfuni uGudieso abe ngumhlobo wabo uthi: Mfondini andiyiboni kakuhle le nto yeli kwerekwere lakho.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Umyalezo osetyenziswa nguMzukisi ngowokucenga uSiyabulela ukuba makaqonde ukuba uGudieso akabi zimoto zabantu.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yesiqinisekiso sokuxabiseka isetyenzisiwe nguMzukisi ngoGudieso kuba efuna ukuba uSiyabulela azi ukuba uGudieso angaluncedo kubo kakhulu.

### ❖ Isiqulatho sesindululo sesiseko

UMzukisi usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba uGudieso unobuchule. Isiphumo sesokuba uza kubafundisa yonke into ayaziyo.

### ❖ Ukuthobela

USiyabulela uyamthobela uMzukisi kule nto ayithethayo uyavumelana naye kwinto yokuba abantu basoloko bethetha nokuba sele kungasekho sizathu. Uyavuma ukuba uGudieso abe ngumhlobo wabo.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Ukungaguquguquki: ukusetyenziswa kwezincomo	Unobangela oya kwisiphumo	Ukuthobela
3	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
4	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WESIKOLO

Umyalezo wokucenga kulo mba wesikolo umalunga noMzukisi ofuna ukutshintsha izifundo kuba enengxaki noNjingalwazi uVuthuza. Uzama ngandlela zonke ukucenga uMnumzana Hlahla ukuba amphe ithuba lokuba atshintshe ezi zifundo.

## IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenzise apha nguMzukisi le ntetho yakhe noMnumzana Hlahla ingohlulwa ibe ziziqwenga zediskhosi ezithathu.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

UMnumzana Hlahla akubona ukuba uMzukisi engena eofisini yakhe kwasekuseni uthi asebenzise umyalezo wokucenga khona eza kuva isizathu sokuba uMzukisi avukele kangaka. Hlahla: Yintoni mfo wam wandihambela ngentseni awuleqwa?

### ❖ Inkqubo yesindululo sesiseko

Imfuno yobumnini uthi ayisebenzise uMnumzana Hlahla ngokuthi mfo wam. U-(wam) ubonisa imfuno yobumnini echaza ukuba uyambanga uMzukisi kuba engumfundi kwesi sikolo sakhe.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho yaba babini kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uMzukisi unengxaki noNjingalwazi Vuthuza. Isiphumo sesokuba aye kuMnumzana Hlahla ngentseni.

### ❖ Ukuthobela

UMzukisi uyavumelana noMnumzana Hlahla ukuba uyaleqwa kwaye ufuna bathethathethane ngale nto anengxaki ngayo.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

UMnumzana Hlahla uthi asebenzise umyalezo wokucenga ukuzama ukufumana ukuba kutheni uMzukisi engakhange ayixele le nto kwa ukuqala

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko uyayisebenzisa uMnumzana Hlahla akubona ukuba kudala noko le nto iqhubeka kuMzukisi uthi: Ndiza kuthetha naye uNjingalwazi Vuthuza iza kuphela yonke le nto yokuphatheka kwakho kakubi apha esikolweni.

### ❖ Isiqulatho sesindululo sesiseko

Kusetyenziswe unobangela oya kwisiphumo apha kule ntetho. Unobangela ngowokuba uMzukisi akanako ukuphinda akwazi ukumelana noNjingalwazi Vuthuza emva kwento amenze yona. Isiphumo sesokuba atshintshe esi sifundo sezibalo.

### ❖ Ukwala

UMnumzana Hlahla uyayala into yokuba uMzukisi afune ukutshintsha izifundo.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Ukucenga kuyasetyenziswa nguMzukisi kuba efuna ukuba uMnumzana Hlahla amncede kule ngxaki anayo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uyayisebenzisa uMzukisi kuba indlela athetha ngayo iza kumenza uMnumzana Hlahla azingce ngomsebenzi wakhe uthi: Ndancede Mnumzana Hlahla akekho umntu onokundanceda ngaphandle kwakho.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kulo mba. Unobangela ngowokuba uMnumzana Hlahla akanakuthanda ukubona uMzukisi etshona izifundo zakhe. Isiphumo sesokuba amvumele atshintshe.

### ❖ Ukuthobela

Akubona uMnumzana Hlahla into yokuba uMzukisi uselungciphekweni lokutshona izifundo zakhe ngenxa yempathombi uphela semvumela ukuba alwenze utshintsho.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yobumnini	Unobangela oya kwisiphumo	Uuthethathethwano
2	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukwala
3	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAZALI

Kulo mba umyalezo wokucenga ungomaDlamini umama kaWeziwe ofuna uWeziwe angaphindeli esikolweni kuba eye wakhulelwa. UWeziwe ufuna ukucenga abazali bakhe ukuba bamphindisele esikolweni.

## IZIQWENGA ZEDISKHOSI

Ngokwemyalezo yokucenga esetyenziswe apha kule ntetho kaWeziwe nomama wakhe intetho yabo ingohlulwa ibe ziziqwenga zediskhosi ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Kulo myalezo wokucenga umaDlamini uxelela uWeziwe ukuba ubahlazisile ngokukhulelwa esikolweni baze ke benotata kaWeziwe bafikelela kwisigqibo sokuba angabuyeli esikolweni.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yobumnini umama kaWeziwe uyayisebenzisa ngokuthi mntwana wam eligama lithi (*wam*) libonisa ukuba uWeziwe ngumntwana wakhe akangowomnye umntu.

### ❖ Isiqulatho sesindululo sesiseko

UmaDlamini usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba uWeziwe uye wakhulelwa esikolweni. Isiphumo sesokuba akazuphindela esikolweni.

### ❖ Ukuthobela

Uyaziqonda uWeziwe ukuba wonile ngokukhulelwa uyathobela esivuma isono sakhe, kwaye ufuna kubekho uthethathethwano ngalo mba wakhe wesikolo.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umama kaWeziwe uxelela uWeziwe ukuba akanako ukuphindela esikolweni kuba enomntwana.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi umama kaWeziwe uyalusebenzisa ngakuWeziwe uthi : Kaloku wena uzikhethele ukuba ngumama ngoko ke kufuneka uzikhulisele umntwana wakho khona uza kuva ukuba kunjani.

### ❖ Isiqulatho sesindululo sesiseko

Umama kaWeziwe usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba uWeziwe unomntwana. Isiphumo sesokuba angaphindeli esikolweni.

### ❖ Ukwala

Kuba engazi umama kaWeziwe ngento yokuba umntu uyavunyelwa ukuba afunde uthi afune ukuqonda ukuba uza kumthini umntwana kwaye akafuni kuba nathethathethwano.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UmaDlamini unomdla wokwazi ukuba ngubani oza kuhlawula imali yendawo egcina abantwana kuba bona abanayo imali.

### ❖ Inkqubo yesindululo sesiseko

UWeziwe usebenzisa imfuno yokhuseleko kuba uyabona ukuba umama wakhe unexhala lokuhlawula imali yendawo yokugcina abantwana. Uthi thoba uvalo mama uBhiza uza kuyihlawula imali yendawo yokugcina abantwana nazo zonke iimfanelo zomntwana.



### ❖ Isiqulatho sesindululo sesiseko

Umama kaWeziwe usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba abanayo imali yokuhlawula indawo egcina abantwana. Isiphumo sesokuba uWeziwe ahlale ekhaya agcine umntwana wakhe.

### ❖ Ukuthobela

Uyayithobela umama kaWeziwe into yokuba umntwana eza kusiwa kwindawo egcina abantwana.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

UWeziwe uzama ukucacisela umama wakhe ukuba uza kufumana uncedo kubazali bakaBhiza kwiimfuno zomntwana.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uWeziwe uyayisebenzisa kuba uyazingca ngabazali bakaBhiza ufuna umama wakhe abone ukuba ngumzi wabantu abanezinto zabo lo athe wenziwa nzima kuwo.

### ❖ Isiqulatho sesindululo sesiseko

Isiphumo esiya kunobangela sisetyenzisiwe kule ntetho. Isiphumo sesokuba akanakuhlala ekhaya uWeziwe. Unobangela ngowokuba abazali bakhe bamlungiselela kudala imali yokufunda.

### ❖ Ukuthobela

Umama kaWeziwe uyavuma ukuba aphindele esikolwe.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yobumnini	Unobangela oya kwisiphumo	Uthethathethwano
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela
4	Imfuno yokuzingca	Isiphumo esiya kunobangela	Ukuthobela

## UMBA WABAHLOBO

Kulo mba wabahlobo umyalezo wokucenga ungoMandisa ongumhlobo kaThulethu ongafuni ukuba uNokubonga abe ngumhlobo wabo. UThulethu uzama ukucenga uMandisa ukuba makade avume ukuba uNokubonga abe ngumhlobo wabo.

## IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe kulo mba wabahlobo zingohlulwa zibe ziziqwenga zediskhosi ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

UMandisa usebenzisa umyalezo wokucenga uThulethu ukuba makohlukane noNokubonga ukuba usafuna ukuba ngumhlobo wabo.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi luyasetyenziswa nguMandisa xa ethetha noThulethu kuba la mazwi akhe athi: wethu utsho ukuba awuboni ukuba akakho kweli zinga lethu, abonisa ukuba akamthandi lo mhlobo.

### ❖ Isiqulatho sesindululo sesiseko

Isindululo sesiseko esisetyenzisiweyo ngunobangela oya kwisiphumo. Unobangela ngowokuba uNokubonga akakho kweli zinga labo. Isiphumo sesokuba akanako ukuba ngumhlobo wabo.

### ❖ Ukwala

UTHulethu akaliqondi eli zinga labo kuthethwa ngalo nguMandisa kungoko ke engavumelani noMandisa.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswe nguMandisa ngowokwenza uThulethu abone umahluko phakathi kwabo noNokubonga.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzazi ngokwenene iyasetyenziswa nguMandisa xa ethetha noThulethu kuba la mazwi akhe athi: Thina ke ntombi zooMpinga asihambi namahlwempu abonisa ukuba uyazazi ngokwenene kwaye uyazidla ngokuba engumntwana wesityebi.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho kaMandisa noThulethu. Unobangela ngowokuba uNokubonga ubabizela amehlo abantu ngesinxibo sakhe. Isiphumo sesokuba makahambe nabantu abanxiba njengaye.

### ❖ Ukwala

UMandisa uyayala into yokuba nobuhlobo nomntwana wehlempu kwaye akafuni nokuba kubekho uthethathethwano ngalo mba.

## **ISIQWENGA SEDISKHOSI YESITHATHU**

### **❖ Umyalezo wokucenga**

Umyalezo wokucenga osetyenziswa nguThulethu ngowokwenza ukuba uMandisa aqonde ukuba naye Thulethu waqala kulaa ndawo akuyo uNokubonga.

### **❖ Inkqubo yesindululo sesiseko**

Ngolu hlobo athetha ngalo uThulethu ufuna uMandisa azive enesazela uthi: Mna ke mntu ukwaziyo ukusokola ekhaya asizange sisuke sibe zizityebi.

### **❖ Isiqulatho sesindululo sesiseko**

Isiqulatho sesindululo sesiseko esisetyenzisiweyo ngunobangela oya kwisiphumo. Unobangela ngowokuba abazali bakaThulethu baqala nabo basokola njengabazli bakaNokubonga. Isiphumo sesokuba kulula kuThulethu ukumamkela uNokubonga.

### **❖ Ukuthobela**

UThulethu ufuna kubekho uthethathethwano ngalo mba kaNokubonga.

## **ISIQWENGA SEDISKHOSI YESINE**

### **❖ Umyalezo wokucenga**

UMandisa ucenga uThulethu ukuba makamxolele kuba ebengazi ukuba kokwabo babesokola phambi kokuba babe zezi zityebi bazizo ngoku.

### **❖ Inkqubo yesindululo sesiseko**

UMandisa uziva enesazela kuba ebengazi ukuba uThulethu naye wayesokola njengoNokubonga. Into emgqibayo yile yokuba ebehlekisa ngokusokola kukaNokubonga engazi ukuba umntu uqala ngentsokolo ade ekugqibeleni afane nabanye abantu.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo uyasetyenziswa nguMandisa. Unobangela ngowokuba uMandisa wadibana noThulethu sele engasasokoli. Isiphumo sesokuba wacinga ukuba oko babazizityebi abazange basokola.

### ❖ Ukuthobela

UMandisa uyamamkela uNokubonga ukuba abe ngumhlobo wabo.

### ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Imfuno yokuzazi ngokwenene	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
3	Ukungaguquguquki: ukuziva unesazela	Unobangela oya kwisiphumo	Uthethathethwano
4	Ukungaguquguquki: ukuziva unesazela	Unobangela oya kwisiphumo	Ukuthobela

### UMBA WESIKOLO

Kulo mba wesikolo umyalezo wokucenga umalunga noZanele ofuna ukutshintsha isifundo seBhayoloji enze eseSayikholoji kuba eye wadlwengulwa yititshala yakhe. UZanele ucenga kangangoko enako ukuba avunyelwe enze utshintsho.

### IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga esetyenziswe nguZanele kulo mba iziqwenga zawo zediskhosi zingohlulwa zibe zine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Inqununu icenga uZanele ukuba ayixelele unobangela wokuba inkqubo yakhe ingaxolisi kwizifundo zakhe.

### ❖ Inkqubo yesindululo sesiseko

Inkqubo uZanele ayisebenzisayo yeyokuziva engazinzanga kuba ethe wabonwa yinqununu ukuba kukho utshintsho kwindlela ebeqhuba ngayo kwizifundo zakhe.

### ❖ Isiqulatho sesindululo sesiseko

Kulo mba kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba inqununu iphawule ukuba kukho utshintsho kumsebenzi kaZanele. Isiphumo sesokuba imbuzo ukuba kuqhubeka ntoni.

### ❖ Ukwala

UZanele akafuni ukuba inqununu iyokubuza ukuba kuqhubeka ntoni kutitshala weklasi yakhe, kodwa uyafuna ukuthetha nenqununu ngento eqhubekayo ngaye.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa yinqununu ngowokwenza uZanele azi ukuba inqununu ayizukumbuza utitshala wakhe ngenkqubo yakhe.

### ❖ Inkqubo yesindululo sesiseko

UZanele usebenzisa imfuno yokuzingca kuba xa esithi: Ndixelela wena mfundisi into eqhubekayo kuba ndikuthembile kwaye ndiyazi ukuba awusokuze uyithethe nakubani na

le nto. uZanele le mfundo uyisebenzisa kuba efuna ukuba inqununu yazi ukuba ufuna uncedo lwayo kwaye ixabisekile kuye.

#### ❖ **Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela ngowokuba uZanele wandlwengulwa. Isiphumo sesokuba umsebenzi wakhe awufani nakuqala.

#### ❖ **Ukuthobela**

Inqununu iyavumelana noZanele kwinto yokuba le nto emehleleyo yiyo ebangela ukuba angaqhubi kakuhle kumsebenzi wakhe wesikolo.

### **ISIQWENGA SEDISKHOSI YESITHATHU**

#### ❖ **Umyalezo wokucenga**

Inqununu icenga uZanele kuba ifuna ukuba azi ukuba lo mcimbi iza kuwuthathela amanyathelo angqongqo.

#### ❖ **Inkqubo yesindululo sesiseko**

Imfundo yokhuseleko isetyenzisiwe yinqununu kuba iyaqonda ukuba uZanele unoloyiko lokuba le nto yaziwe ngumntu wonke. Ithi: ungaxhali wena akukho mntu uza kuyazi into eyakwehlelayo ndiza kuyilungisa yonke le nto.

#### ❖ **Isiqulatho sesindululo sesiseko**

Kulo mba kaZanele wesikolo kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uyoyika ukuxelela umama wakhe. Isiphumo sesokuba ibe yinqununu emxelelayo.

### ❖ Ukwala

Inqununu iyala ukuba ibe yiyo exelela umama kaZanele ngale nto kuba ingazi ukubaiza kuyiqala ngaphi.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Lo myalezo usetyenziswe yinqununu ngowokucenga uZanele imbonisa ukuba, ukuba wayemxelele kwangoko umama wakhe ngokudlwengulwa ngekudala yasonjululwa le nto.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uyayisebenzisa uZanele xa esithi kwinqununu uyazazi kwaye uzethembile ukuba angenza ngcono kunokuba esenza xa enokunikwa ithuba lokutshintsha.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho kaZanele nenqununu kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uZanele uzimisele ukuba ngugqirha wengqondo. Isiphumo sesokuba uZanele kufuneka avunyelwe enze isifundo seSayikholoji.

### ❖ Ukuthobela

Kuba ileli xesha enyakeni inqununu inekhala ngolu tshintsho olufuna ukwenziwa nguZanele kodwa inomdla wokuba kubekho uthethathethwano kwaye iyavuma ukuba atshintshe.



## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Ukungaguquguquki: ukuziva ungazinzanga	Unobangela oya kwisiphumo	Ukwala
2	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukuthobela
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukwala
4	Imfuno yokuzingca	Unobangela oya kwisiphumo	Uthethathethwano

### UMBA WABAZALI

Kulo mba wabazali umyalezo wokucenga umalunga nabazali bakaSimphiwe abangafuni ukuba abuyele esikolweni. Ukucenga uSimphiwe uyakusebenzisa kuba ufuna abazali bakhe baqonde ukuba ukusweleka kukadadewabo akuthethi ukuba mabangaqhubeki nobomi.

### IZIQWENGA ZEDISKHOSI

Kulo mba wabazali bakaSimphiwe sifumanisa ukuba uSimphiwe usebenzise imiyalezo yokucenga engohlulwa ibe ziziqwenga zediskhosi ezine.

### ISIQWENGA SEDISKHOSI YOKUQALA

#### ❖ Umyalezo wokucenga

USimphiwe ucenga abazali bakhe kuba ufuna bazi ukuba isehlo sokusweleka kukadadewabo asibanqandi ukuba baqhubeke nobomi nezinto ebebezenza.

#### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko isetyenzisiwe nguSimphiwe xa ebona ukuba abazali bakhe banoloyiko lokuba baza kusokola kuba kusweleke umntu obebanceda ngemali. Le mfuno yokhuseleko uyisebenzisa kuba efuna bazi ukuba uza kuzifundisa ngokwakhe ade agqibe kwaye nabo uza kubancedisa.

### ❖ **Isiqulatho sesindululo sesiseko**

Kule ntetho kaSimphiwe nabazali bakhe kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba abazali bakaSimphiwe abanakuphinda babe nomntu obathumelela imali ekupheleni kwenyanga. Isiphumo sesokuba uSimphiwe akanako ukubuyiselwa esikolweni.

### ❖ **Ukwala**

Utata kaSimphiwe uyayala into yokuba uSimphiwe abuyele esikolweni kuba esithi abanamntu oza kubanceda ngemali akafuni nokuba kubekho uthethathethwano.

## **ISIQWENGA SEDISKHOSI YESIBINI**

### ❖ **Umyalezo wokucenga**

USimphiwe kulo myalezo wokucenga uzama ukubonisa abazali bakhe ukuba bakwenzile abanako ukukwenza bamfundisa wade wafikelela kwibanga lethoba.

### ❖ **Inkqubo yesindululo sesiseko**

Ngokuthi uSimphiwe kubazali bakhe mabangaxhali kuba ufumene isingxungxo usebenzisa imfuno yokhuseleko eza kubenza baqonde ukuba uza kukwazi ukuzifundisa .

### ❖ **Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe kulo mba wabazali. Unobangela ngowokuba uSimphiwe afune ukuphindela esikolweni yinto yokuba ufumene isingxungxo. Isiphumo sesokuba uza kukwazi ukuncedakala kwimfuno zakhe zesikolo.

### ❖ **Ukwala**

Utata kaSimphiwe akayivumi into yokuba asebenze aphinde afunde ngaxesha nye.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

USimphiwe ucenga utata wakhe kuba efuna ukufunda emini aze xa ephuma esikolweni aye emsebenzini.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokuzingca uSimphiwe uyayisebenzisa kuba ufuna abazali bakhe bazi ukuba bangaxhomekeka kuye uza kubanceda.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho yaba babini kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba utata kaSimphiwe uthi le nto ifuna ukwenziwa nguSimphiwe iza kubanzima. Isiphumo sesokuba makayeke isikolo asebenze kuphela.

### ❖ Ukwala

Utata kaSimphiwe akayivumi into yokuba uSimphiwe aziqhube zombini ezi zinto uthi makayeke isikolo.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Ukucenga uyakusebenzisa uSimphiwe kuba ufuna abazali bakhe bazi ukuba uyazifuna zombini ezi zinto imfuno nomsebenzi.

### ❖ Inkqubo yesindululo sesiseko

USimphiwe uthi akubona ukuba utata wakhe ufuna abe nento enye ayikhethayo phakathi kwesikolo nomsebenzi asebenzise imfuno yokhuseleko uthi: Khululeka tata ndimdala xa ndingaka.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho ephakathi kukaSimphiwe notata wakhe kusetyenziswe unobangela oya kwisiphumo. Unobangela wokuba uSimphiwe afune ukufunda nokusebenza ngaxesha nye ngowokuba baninzi abantu abenza ngolu hlobo. Isiphumo sesokuba aba bantu bayaphumelela abanangxaki.

### ❖ Ukuthobela

Akubona utata kaSimphiwe ukuba uSimphiwe uzimisele ukuqhuba nesikolo nomsebenzi uthi athobele le nto ithethwa nguSimphiwe.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokhuseleko	Unobangela oya kwisiphumo	ukwala
2	Imfuno yokhuseleko	Unobangela oya kwisiphumo	ukwala
3	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
4	Imfuno yokhuseleko	Unobangela oya kwisiphumo	ukuthobela

## UMBA WABAHLOBO

Umyalezo wokucenga kule ntetho yabahlobo umalunga nokwamkelwa komhlobo omtsha kwiqela likaSimphiwe. UNhlanhla ongumhlobo kaSimphiwe akamfuni lo mhlobo omtsha. Uzama ngandlela zonke uSimphiwe ukucenga abahlobo bakhe ukuba bamkele lo mhlobo aze naye.

## IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe nguSimphiwe kule ntetho yakhe noNhlanhla ingohlulwa ibe ziziqwenga zediskhosi ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Umhlobo kaSimphiwe uNhlanhla usebenzisa umyalezo wokucenga kuba efuna ukuva isizathu sokuba le ntwana yelawu ifuna ntoni kubo.

### ❖ Inkqubo yesindululo sesiseko

Isindululo sesiseko esisetyenziswe nguNhlanhla luluvo lokungathandi, akabathandi abantu bebala kuba uthi xa ethetha ngoShawn athi lilawu.

### ❖ Isiqulatho sesindululo sesiseko

UNhlanhla usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba uninzi lwabafana bebala bakumaqela emigulukudu. Isiphumo sesokuba baza kuzibona sele betyholwa ngezinto abangazenzanga kuba nje lo mhlobo ekwiqela lemigulukudu.

### ❖ Ukwala

Umhlobo kaSimphiwe uyala ukuba nobuhlobo nomntu webala ngenxa yesimilo sabo esigwenxa.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

USimphiwe uzama ukucenga uNhlanhla kuba efuna ukuba angathethi kakubi ngalo mfo ofuna ukuba ngumhlobo wabo kuba akanabo ubungqina ngezo zinto.

### ❖ Inkqubo yesindululo sesiseko

USimphiwe uziva engenako ukuthula ayeke uNhlanhla athethe kakubi ngomhlobo wakhe omtsha, uthi asebenzise uluvo lokuthanda kuba yena akazange eve nto imbi ngalo mhlobo okanye wambona ehamba nemigulukudu uthi izihlalela kowabo.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho yabahlobo kusetyenziswe isiqulatho sesindululo esingunobangela oya kwisiphumo. Unobangela ngowokuba le ntwana ithanda umculo wevangeli. Isiphumo sesokuba ifuna ukuba nobuhlobo noSimphiwe nabahlobo bakhe.

### ❖ Ukwala

UNhlanhla uyala ukuba lo mfana abe ngumhlobo wabo.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Kulo myalezo wokucenga uSimphiwe ubonisa uNhlanhla ukuba into yokuba lo mfana engumntu webala ayithethi nto kuba bona njengabantu abacula umculo wevangeli abafanelanga babenocalucalulo ebantwini nokuba baloluphi na uhlanga.

### ❖ Inkqubo yesindululo sesiseko

USimphiwe usebenzisa ilahleko yesidima kuba ukuba bona njengeqela elicula umculo wevangeli bangangamankeli lo mfo, baza kulahlekelwa sisidima sabantu abathanda umculo wabo kuba baza kuthi abayiphili le nto bayiculayo nentshumayelo yabo asiyiyo inyani.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho yaba babini. Unobangela ngowokuba lo mfana ofuna ukuba nobuhlobo nabo waguqulwa ngumculo eyawuva uculwa ngooSimphiwe. Isiphumo sesokuba ifuna ukuba nobuhlobo nabo kuba bephilela INKOSI.

### ❖ Ukuthobela

Uyathobela uNhlanhla kuba uyavumelana noSimpfiwe kwinto yokuba abafanelanga ukuba babenocalucalulo kuba bahambisa iindaba ezilungileyo ngomculo wabo wevangeli. Uyavuma ukuba uShawn abe ngumhlobo wabo.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa nguSimpfiwe ngowokuba ufuna abahlobo bakhe bazi ukuba into abayenzayo yenza umahluko kubantu abaninzi nendlela abaziphethe ngayo yenza umdla nakolunye ulutsha.

### ❖ Inkqubo yesindululo sesiseko

USimpfiwe usebenzisa isiqinisekiso sokuxabiseka kuba bona baxabisekile kuShawn kuba ukuba bekungenjalo ngengakhange afune ukuzibandakanya nabo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe njengesindululo sesiseko kule ntetho. Unobangela ngowokuba uShawn ubonile ukuba elona qela linokumzela nobomi obude leli loSimpfiwe. Isiphumo sesokuba abengumhlobo woSimpfiwe.

### ❖ Ukuthobela

UNhlanhla ude wabe uyamamkela ngokupheleleyo uShawn kwiqela labo laMajoni Omnqalezo Obomvu.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokuthanda	Unobangela oya kwisiphumo	Ukwala
3	Ukungaguquguquki: ilahleko yesidima	Unobangela oya kwisiphumo	Ukuthobela
4	Ukungaguquguquki: isiqinisekiso sokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WESIKOLO

Umyalezo wokucenga kule ntetho yaba babini umalunga noSimpfiwe ofuna ukutshintsha izifundo zakhe aye kwelinye iziko lemfundo kuba kweli akulo akukho zimali zebhasari. USimpfiwe ucenga uNjingalwazi ukuba amvumele ukuba atshintshe aye kwelinye iziko lemfundo.

## IZIQWENGA ZEDISKHOSI

Iziqwenga zediskhosi ezifumanekayo kule miyalezo yokucenga kaSimpfiwe zine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

Lo myalezo usetyenziswe nguSimpfiwe ubonisa ukuba ufuna uNjingalwazi amvumele ukuba atshintshe izifundo zakhe, uthi: Njingalwazi ndize kuwe ndizokucela ukutshintsha izifundo zam ndiye kuzenza kwelinye iziko lemfundo.

### ❖ Inkqubo yesindululo sesiseko

UNjingalwazi uziva engazinzanga kuba ebecinga ukuba eli ziko lemfundo lelona lihamba phambili uyothuka xa kanti kukho umfundi ongonelisekiyo yindlela ezenzeka ngayo izinto.



### ❖ **Isiqulatho sesindululo sesiseko**

Kule ntetho kaNjingalwazi noSimpfiwe kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uSimpfiwe akoneliseki yindlela eziqhubeka ngayo izinto kweli ziko. Isiphumo sesokuba atshintshe izifundo zakhe aye kuzenza kwelinye iziko.

### ❖ **Ukuthobela**

UNjingalwazi ufuna ukuqonda ukuba kutheni ngoku efuna ukutshintsha ufuna bathethathethane ngalo mba.

## **ISIQWENGA SEDISKHOSI YESIBINI**

### ❖ **Umyalezo wokucenga**

Umyalezo wokucenga uNjingalwazi uyawusebenzisa kuba efuna ukuqonda ukuba yintoni ingxaki ngeli ziko labo lemfundo.

### ❖ **Inkqubo yesindululo sesiseko**

UNjingalwazi usebenzisa imfuno yokuzingca kuba uyazingca ngeli ziko lakhe lemfundo kuba uthi lelona lihamba phambili.

### ❖ **Isiqulatho sesindululo sesiseko**

Kusetyenziswe unobangela oya kwisiphumo apha. Unobangela ngowokuba akukho zibhasari kweli ziko lemfundo. Isiphumo sesokuba kufuneka uSimpfiwe azifake ematyaleni ukuze afunde.

### ❖ **Ukwala**

UNjingalwazi uyayala into yokuba uSimpfiwe afune ukutshintsha izifundo zakhe ngeli xesha enyakeni.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa nguSimphiwe ubonisa ukuba ufuna uNjingalwazi amncede kuba sele ethathiwe eDyunivesithi yaseStellenbosch.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yesiqinisekiso sokuxabiseka uNjingalwazi uyayisebenzisa xa esithi uSimphiwe uyintshantsheli kwezemidlalo eli ziko lixhomekeke kuye ukuze liphumelele. Ufuna ukumqinisekisa ukuba uxabisekile ngenene kweli ziko.

### ❖ Isiqulatho sesindululo sesiseko

Kwintetho kaSimphiwe noNjingalwazi kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba uSimphiwe sele esenzile isicelo sokuba afunde kwiDyunivesithi yaseStellenbosch nesicelo sebhassari sezibuyile impendulo zezo zicelo wamkelwe. Isiphumo sesokuba makenzelwe impepha mvume khona ezokwazi ukuqhubeka nezifundo zakhe.

### ❖ Ukwala

Uyayala uNjingalwazi into yokuba uSimphiwe eza kutshintsha eli ziko uthi: Andingethandi ukukubona uhamba kuba uyintshantsheli kwezemidlalo esi sikolo sixhomekeke kuwe ukuze siphumelele.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

USimphiwe ucenga uNjingalwazi ukuba amenzele iphepha mvume ukuze akwazi ukuhamba aye eDyunivesithi yaseStellenbosch.

### ❖ Inkqubo yesindululo yesiseko

Imfuno yokuzingca uyayisebenzisa uSimphele xa esithi uthembe uNjingalwazi kuba nguye oyaziyo imeko yakokwabo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe nguSimphele. Unobangela ngowokuba sekuyiminyaka emibini efunda kweli ziko engafumani mali yabhasari. Isiphumo sesokuba uNjingalwazi amvumele uSimphele aye eStellenbosch.

### ❖ Ukuthobela

UNjingalwazi uyabona ukuba akanako ukumnceda uSimphele ngemali uyavuma ukuba angahamba aye kweli ziko laseStellenbosch elinako ukumbonelela ngemali.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuzingca	Unobangela oya kwisiphumo	Uthethathethwano
2	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
3	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukwala
4	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAZALI

Umyalezo wokucenga ungomama kaVeli ongafuni ukuba uVeli aphindele esikolweni kuba kungekho mali yakufunda. UVeli ukucenga uyakusebenzisa kuba ufuna umama wakhe abone ukuba akukho msebenzi anokuwufumana engenalo ibanga leshumi.

## IZIQWENGA ZEDISKHOSI

Imiyalezo yokucenga esetyenziswe apha kulo mba ingohlulwa ibe ziziqwenga zediskhosi ezine.

### ISIQWENGA SEDISKHOSI YOKUQALA

#### ❖ Umyalezo wokucenga

Umama kaVeli ucenga unyana wakhe emxelela ukuba akanako ukuhlawula imali yesikolo ngenxa yentsokolo abanayo kweli khaya.

#### ❖ Inkqubo yesindululo sesieko

Uveli unoloyiko lokulahlekelwa sisidima sabahlobo bakhe xa enokungaphindeli esikolweni kuba benezigqibo abanazo beliqela abaza kuzifizekisa bakugqiba ibanga leshumi.

#### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo uyasetyenziswa nguVeli. Unobangela ngowokuba benabahlobo bakhe bebezixelele ukuba bakugqiba ibanga leshumi baza kuya ebupoliseni. Isiphumo sesokuba makavunyelwe ayokugqibezela ibanga leshumi.

#### ❖ Ukwala

UVeli akayivumi into yokuba ahlale ekhaya engaliphumelelanga ibanga leshumi.

### ISIQWENGA SEDISKHOSI YESIBINI

#### ❖ Umyalezo wokucenga

Umyalezo kamama kaVeli ngowokuxelela uVeli ukuba akanako ukumsa esikolweni kulo nyaka.

### ❖ Inkqubo yesindululo sesiseko

Uziva engazinzanga umama kaVeli kuba akaqinisekanga ukuba uza kukwazi ukumelana nomsebenzi omkhulu kangaka wokujongana nento yonke yendlu kunye namatyala nempahla yabantwana.

### ❖ Isiqulatho sesindululo sesiseko

Umama kaVeli usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba utata kaVeli wapheliswa ngumsebenzi. Isiphumo sesokuba zonke iingxaki zalo mzi zijonge umama kaVeli.

### ❖ Ukuthobela

UVeli uyabubona ubunzima umama wakhe ajongene nabo kodwa uyafuna ukuba bathethathethane nomama wakhe.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Uyacenga umama kaVeli xa ethetha noVeli kuba nguye owayethe imfundo ibalulekile ngoku uyabona ukuba akakwazi ukumphindisela esikolweni. Uthi amcenge khona eza kuhlala eyazi ukuba imfundo isabalulekile qha nje okwangoku kufuneka enezinto azirhoxisayo ukuze bakwazi ukuphila.

### ❖ Inkqubo yesindululo sesiseko

Inkqubo esetyenziswe apha kule ntetho kaVeli nomama wakhe yimfuno yokhuseleko kuba umama kaVeli ufuna uVeli azi ukuba xa efumana umsebenzi utata wakhe uza kubuyela esikolweni.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kulo mba. Unobangela ngowokuba akukho ndawo enokumqesha uVeli ngaphandle kwebanga leshumi. Isiphumo sesokuba makayokugqibezela ibanga leshumi.

### ❖ Ukuthobela

Umama kaVeli uyavumelana noVeli kule nto yokuba akanako ukufumana umsebenzi ngaphandle kwebanga leshumi ekwafuna bathethathethane ngalo mba.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Umyalezo wokucenga osetyenziswa nguVeli ngowokwenza ukuba umama wakhe azi ukuba ukuhlala ekhaya ungafundi kuneziphumo ezimbi.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko uyayisebenzisa umama kaVeli xa esithi akanako ukoyiswa ngunyaka omnye.

### ❖ Isiqulatho sesindululo sesiseko

Kusetyenziswe unobangela oya kwisiphumo kule ntetho kaVeli nomama wakhe. Unobangela ngowokuba umama kaVeli akafuni ukubona uVeli engenwa bubutsotsi. Isiphumo sesokuba uza kumphindisela esikolweni.

### ❖ Ukuthobela

Umama kaVeli uyavuma ukuba makaphindele esikolweni unyana wakhe aze akuphumelela ibanga leshumi enze njengoko bebethembisene nabahlobo bakhe.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Ukungaguquguquki: ilahleko yesidima seqela	Unobangela oya kwisiphumo	Ukwala
2	Ukungaguquguquki: ukuziva ungazinzanga	Unobangela oya kwisiphumo	Ukuthobela
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Uthethathethwano
4	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAHLOBO

Umyalezo wokucenga umalunga nabahlobo bakaFezile abangafuni ukwamkela umfana omncinci kunabo ukuba abe ngumhlobo wabo. UFezile uyabacenga ebonisa ukuba ukubancinci kwakhe akunamsebenzi okubalulekileyo yingqondo ekhawulezyo.

## IZIQWENGA ZEDISKHOSI

Kulo mba kaFezile nabahlobo bakhe kusetyenziswe imiyalezo yokucenga engohlulwa ibe ziziqwenga zediskhosi ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

ULundi ongumhlobo kaFezile ucenga uFezile kuba efuna ukuba ayazi into yokuba abanako ukuba nobuhlobo nalo mfana kuba usemncinci kakhulu kunabo.

### ❖ Inkqubo yesindululo sesiseko

UFezile usebenzisa isiqinisekiso sokhuseleko khona uLundi eza kuqonda ukuba lo mfana akazukuba yingxaki.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kulo mba. Unobangela ngowokuba lo mfana unengqondo ekhawulezayo. Isiphumo sesokuba uFezile uyamthanda lo mfana.

### ❖ Ukuthobela

UFezile uyayivuma le yokuba lo mfana umncinci kunabo kodwa unawo umdla wokuba kuthethathethwane leli qela ngalo mba walo mfana.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Ukucenga uLundi yakusebenzisa xa ethetha noFezile kuba efuna ukuba abone ukuba akuzulunga ukuba bathi bebadala babenobuhlobo nomntu omncinci kunabo.

### ❖ Inkqubo yesindululo sesiseko

UFezile usebenzisa imfuno yokhuseleko kuba ufuna uLundi amthembe kuba yena uyamazazi lo mfana kwaye uyayazi nendlela aziphethe kakuhle ngayo.

### ❖ Isiqulatho sesindululo sesiseko

Kulo mba kaFezile nabahlobo bakhe uLundi usebenzise unobangela oya kwisiphumo. Unobangela wokuba uLundi angamfuni lo mfana ngowokuba abakwazi ukuziphatha abafanyana abangakangaye ekuhambeni kwethuba babuye babadelele. Isiphumo sesokuba makangavunyelwa lo mfana abe ngumhlobo wabo.

### ❖ Ukwala

ULundi akafuni nokuyiva le yokuba nomhlobo omncinci kangaka kwaye akafuni nokuba kuthethathethwane.



## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

ULundi usebenzisa umyalezo wokucenga efuna ukuba abahlobo bakhe bazi ukuba abantu babazi njengabantu abanesimilo kwaye bangayivuyela into yokuba basondeze abo bancinci kunabo khona beza kubabonisa indlela yokuziphatha.

### ❖ Inkqubo yesindululo sesiseko

Ukwimeko yokuziva engazinzanga uLundi kuba akaziboni edlala indima yobuzali kulo mfana kuba uninzi lwabo bancanywa ngabazali babo ngenxa yokungeva.

### ❖ Isiqulatho sesindululo sesiseko

UFezile usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba baziwa nje ngabantu abanesimilo nabaziphethe kakuhle. Isiphumo sesokuba iza kuba yinto entle le yokuba basondeze abo bancinci kunabo.

### ❖ Ukwala

Akayivumi kwaphela uLundi eyobu buhlobo nalo mfana.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Umyalezo wokucenga uFezile uyawusebenzisa kuba efuna ukwenza abahlobo bakhe bazi into yokuba umama walo mfana uyayithanda into yokuba umntwana wakhe abe nobuhlobo nabo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yesiqinisekiso sokuxabiseka uFezile uyasisebenzisa kuba esiva ukuba umama walo mfana uyabathanda uxelela abahlobo bakhe khona beza kuziva bexabisekile kulo mzali.

### ❖ Isiqulatho sesindululo sesiseko

Kulo mba kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba umama walo mfana uyabazi ukuba oFezile ngabantu abanjani. Isiphumo sesokuba ufuna umntwana wakhe avane nabo.

### ❖ Ukuthobela

ULundi uyavuma ukuba lo mfana abe ngumhlobo wabo.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Ukungaguquguquki: isiqinisekiso sokhuseleko	Unobangela oya kwisiphumo	Ukuthobela
2	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukwala
3	Ukungaguquguquki: ukuziva ungazinzanga	Unobangela oya kwisiphumo	Ukwala
4	Imfuno yesiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WESIKOLO

Umyalezo wokucenga kulo mba wesikolo ungoVeli ofuna ukutshintsha izifundo zakhe zobugqirha kuba abazali bakhe befuna enze ezobugqwetha. UVeli ucenga umphathi weDyunivesithi ukuba amnike ithuba lokutshintsha ezi zifundo.

## **IZIQWENGA ZEDISKHOSI**

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe kule ntetho yaba babini zingohlulwa zibe ziziqwenga zediskhosi ezine.

### **ISIQWENGA SEDISKHOSI YOKUQALA**

#### **❖ Umyalezo wokucenga**

UVeli usebenzisa umyalezo wokucenga ecenga umphathi weDyunivesithi ukuba amncede kule mpazamo ayenze ekuqaleni konyaka.

#### **❖ Inkqubo yesindululo sesiseko**

Imfuno yokuzingca isetyenzisiwe nguVeli esithi uze kucela uncedo lukamphathi into ebonisa ukuba kubo bonke abantu abalapha kule Dyunivesithi onako ukumnceda ngumphathi kuphela.

#### **❖ Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe nguVeli. Unobangela ngowokuba abazali bakhe bafuna enze izifundo zobugqirha. Isiphumo sesokuba atshintshe ezo ebezenza enze ezo zifunwa ngabazali.

#### **❖ Ukwala**

Umphathi uyayala into yokuba uVeli afune ukutshintsha akugqiba ukuthi akukho nto imbidileyo kukhetho lwakhe lwezifundo.

### **ISIQWENGA SEDISKHOSI YESIBINI**

#### **❖ Umyalezo wokucenga**

Umyalezo kaVeli ngowokucenga umphathi kuba efuna ukumxelela ukuba akalwenzi olu tshintsho kuba ethanda unyanzelwa ngabazali.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi uVeli uyalusebenzisa ngakule nto ifunwa ngabazali bakhe uthi: Abazali bam bathi mandenze obu bugqwetha ndini ukuba ndisafuna uncedo lwabo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho. Unobangela ngowokuba uVeli uqhuba kakuhle kwizifundo zakhe zobugqirha. Isiphumo sesokuba umphathi akamvumeli ukuba atshintshe.

### ❖ Ukuthobela

Uyayithobela uVeli le nto yokuba uqhuba kakuhle kwizifundo zakhe kwaye nabazali bakhe bayayiqonda loo nto kuba uyababonisa amanqaku awafumanayo xa kubhalwa iimviwo.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

Umphathi ucenga uVeli ukuba makathethe nabazali bakhe ababonise iingozi zokumnyanzela ekubeni enze into angayithandiyo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko umphathi uyayisebenzisa xa esiva uVeli esithi abazali bakhe baza kumyekisa isikolo ukuba akenzi le ifunwa ngabo. Uthi: Musa ukuzihlupha ngale yokuba bathi abazukukuhlawulela imali yesikolo kuba indlela oqhuba ngayo izokwenza ufumane ibhasari.

### ❖ **Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe nguVeli. Unobangela ngowokuba kudala ethetha nabo. Isiphumo sokuthetha bano sesokuba bathi baza kumyekisa isikolo kuba ngabo abamhlawulelayo.

### ❖ **Ukwala**

UVeli uyayala into yokuphinda athethe nabazali bakhe kuba unoloyiko lokuyekiswa isikolo.

## **ISIQWENGA SEDISKHOSI YESINE**

### ❖ **Umyalezo wokucenga**

Ukucenga uVeli uyakusebenzisa kuba ufuna umphathi azi xa enokuqhubeka enze le ifunwa nguye uyakube akabahloneli abazali abakhe.

### ❖ **Inkqubo yesindululo sesiseko**

Isiqinisekiso sokhuseleko uyasisebenzisa uVeli kuba ufuna umphathi azi ukuba olu tshintsho aluyi kuphazamisana nezifundo zakhe. Uthi: Ndithembe mphathi ndiza kulunga ndiza kusebenza kangangoko ndinako ukuze umsebenzi wam ungaphazamiseki.

### ❖ **Isiqulatho sesindululo sesiseko**

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela ngowokuba uVeli akafuni ukuba bathi abazali bakhe akabamameli. Isiphumo sesokuba uza kwenza le nto ifunwa ngabazali bakhe.

### ❖ **Ukuthobela**

Umphathi uyayivuma into yokuba atshintshe kwaye umthembile uVeli ukuba uza kulunga kuba uyazithanda iincwadi zakhe.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokuzingca	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukuthobela
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukwala
4	Ukungaguquguquki: isiqinisekiso sokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAZALI

Umyalezo wokucenga kulo mba wabazali ungotata kaNozuko ongafuni ukuba aqhubeke nezifundo zakhe kuba esithi yinkcitha xesha into yokufundisa intombi. UNozuko uzama ukumbonisa indlela ebaluleke ngayo imfundo kubantu abatsha.

## IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe nguNozuko kule ntetho yakhe notata wakhe ingohlulwa ibe ziziqwenga ezine.

## ISIQWENGA SEDISKHOSI YOKUQALA

### ❖ Umyalezo wokucenga

UNozuko ucenga utata wakhe kuba ebona ukuba utata wakhe akayiboni ukuba imfundo ibalulekile umxelela ukuba isisixhobo sokuvula amasango avaliweyo.

### ❖ Inkqubo yesindululo sesiseko

Imfuno yokhuseleko lwemvakalelo uyayisebenzisa uNozuko kuba imfundo kuye ingalilifa langonaphakade.

### ❖ Isiqulatho sesindululo sesiseko

Usebenzisa unobangela oya kwisiphumo uNozuko. Unobangela wokuba afune imfundo ngowokuba imfundo ililifa langonaphakade ikwasisixhobo sokuvula amasango amaninzi avaliweyo ebomini bomntu. Isiphumo sesokuba kufuneka ayifumane imfundo.

### ❖ Ukuthobela

Uyavuma uNozuko ukuba imfundo yabaphosa abazali bakhe. Ufuna babenothethathethwano ukuze bamvumele aye esikolweni khon' ukuze kungaphindi kwenzeke into eyenzeka kubazali bakhe kuba babetsala nzima ngenxa yokungabinamfundo.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Utata kaNozuko ucenga uNozuko emxelela ukuba ikhaya le ntombi lisezinyanzane ufuna aphelelwe ngumdla kwinto yesikolo.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi luyasetyenziswa ngutata kaNozuko ngakwimfundo kuba uthi yinkcitha xesha nemali.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kulo mba. Unobangela wokuba utata kaNozuko angayifuni imfundo yinto yokuba uyibona iyinkcitha xesha ikwazindleko. Isiphumo sesokuba akanako ukufundisa intombazana.

### ❖ Ukwala

Utata kaNozuko akayifuni tu into yokufundisa intombazana kwaye akafuni nokuba kubekho uthethathethwano ngale nto.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UNozuko ucenga utata wakhe kuba efuna ukuba abone ukuba kula maxesha baphila kuwo akukho soka lifuna ukutshata umfazi ongafundanga.

### ❖ Inkqubo yesindululo sesiseko

Utata kaNozuko usebenzisa imfuno yokhuseleko kuba ufuna uNozuko azi ukuba ukhuselekile nokuba akafundanga uza kuyifumana indoda, kuba naku nomama wakhe akazange wafunda kodwa watshatwa.

### ❖ Isiqulatho sesindululo sesiseko

Kule ntetho uNozuko usebenzise unobangela oya kwisiphumo. Unobangela ngowokuba xa engafundanga uNozuko umyeni azokube etshate naye uza kuthi akubona iintombi ezifundileyo amshiye aye kwezo ntombi. Isiphumo makafunde kwangoku ukuze angaziboni sele ekuloo ngxaki.

### ❖ Ukwala

Akayivumi kwaphela uNozuko into yokuba makangafundi ufuna kuthethwe ngale nto khona utata wakhe eza kude abone ukuba imfundo ibalulekile.

## ISIQWENGA SEDISKHOSI YESINE

### ❖ Umyalezo wokucenga

Utata kaNozuko uxelela uNozuko ukuba into enexabiso emntwini yindlela aziphethe ngayo nezinto ezintle azenzayo hayi imfundo.



### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi imfundo utata kaNozuko uyalusebenzisa kuba indlela athetha ngayo ngemfundo ingamenza uNozuko angayithandi naye.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe apha kule ntetho. Unobangela ngowokuba uNozuko uyibona imfundo njengesixhobo esinokubangela ukuba amasiko nezithethe alandelwe ngendlela eyiyo. Isiphumo sesokuba uza kukwazi ukuzimela ebomini xa enemfundo.

### ❖ Ukuthobela

Utata kaNozuko uyabona ukuba baza kube benze into elungileyo ngokumfundisa uNozuko kuba kuyabonakala ukuba kukhulu abanokukufumana kuye xa bemphindisela esikolweni.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Imfuno yokhuseleko lwemvakalelo	Unobangela oya kwisiphumo	Ukuthobela
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
3	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukwala
4	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukuthobela

## UMBA WABAHLOBO

Umyalezo wokucenga umalunga nabahlobo bakaNozuko abangafuni ukuba nobudlewane nomhlobo oze noNozuko. Uyabacenga uNozuko aba bahlobo ebaxelela into ebangela ukuba amthande yena nento ebangela ukuba afune ukuba abengumhlobo wabo.

## IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe nguNozuko zingohlulwa zibe ziziqwenga zediskhosi ezine.

### ISIQWENGA SEDISKHOSI YOKUQALA

#### ❖ Umyalezo wokucenga

UNosipho umhlobo kaNozuko uxelela uNozuko ukuba abakwazi ukuba nobuhlobo nale ntombi aze nayo.

#### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi lo mhlobo umtsha uNosipho uyalusebenzisa kuba esithi uyazidla kwaye uzicingela ukuba ungumntu yedwa.

#### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela ngowokuba lo mhlobo umtsha uncokola izinto ezipholileyo kwaye usoloko encokola ngecawe nangeBhayibhile. Isiphumo sesokuba akanako ukuba ngumhlobo wabo.

#### ❖ Ukwala

Akafunwa lo mhlobo umtsha ngabahlobo bakaNozuko kwaye abazimiselanga ukuba nothethathethwano.

### ISIQWENGA SEDISKHOSI YESIBINI

#### ❖ Umyalezo wokucenga

UNozuko usebenzisa ukucenga xa ethetha noNosipho kuba ufuna uNosipho azi ukuba into yokusela komyeni walo mhlobo wakhe asinto yokuhlekisa.

### ❖ Inkqubo yesindululo sesiseko

UNozuko usebenzisa uluvo lokungathandi xa esiva ukuba uNosipho uyenza into yokuhlekisa into yokuba indoda yomhlobokazi wakhe iyasela kuba uyamnqanda ukuba makangahlekisi ngalo nto kufanele bamncede.

### ❖ Isiqulatho sesindululo sesiseko

Kusetyenziswe unobangela oya kwisiphumo kule ntetho. Unobangela ngowokuba lo mhlobo angathandwa ngowokuba akancokoli ngezinyolo nangezinto ezimnandi. Isiphumo sesokuba angamkelwa leli qela.

### ❖ Ukwala

Into yokuba lo mhlobo ahlale encokola ngeBhayibhile imenza angafunwa kwaye uNosipho akafuni kuthethathethana ngale nto.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UNozuko usebenzisa umyalezo wokucenga ecenga abahlobo bakhe kuba ufuna bazi ukuba kubalulekile ebomini ukuba nomntu obona izinto ngolunye uhlobo.

### ❖ Inkqubo yesindululo sesiseko

Isiqinisekiso sokuxabiseka uyasisebenzisa uNozuko efuna ukubonisa abahlobo bakhe ukuba lo mhlobo uyafuneka kubo kuba unomahluko uncokola izinto ezakhayo.

### ❖ Isiqulatho sesindululo sesiseko

Kulo mba wabahlobo bakaNozuko kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba lo mhlobo uyazithanda akatyi nokuba yintoni na. Isiphumo sesokuba uNozuko uyamthanda kwaye ufuna amkelwe kuba uza kuza notshintsho.

## ❖ Ukuthobela

UNosipho uyafuna ukuba amkelwe lo mhlobo kwaye uzimisele ekubeni kubekho uthethathethwano ngobu buhlobo.

### ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukungabikho kothethathethwano
3	Imfuno isiqinisekiso sokuxabiseka	Unobangela oya kwisiphumo	Ukuthobela

### UMBA WESIKOLO

Umyalezo wokucenga kulo mba wesikolo ungoZola ofuna ukutshintsha izifundo athe wazikhetha ngempazamo. Uthi acenge utitshala wesikolo afunda kuso ukuba amncede ukuze akwazi ukutshintsha ezi zifundo.

### IZIQWENGA ZEDISKHOSI

Ngokweendidi zemiyalezo yokucenga ezisetyenziswe kulo mba kaZola ingohlulwa ibe ziziqwenga zediskhosi ezine.

### ISIQWENGA SEDISKHOSI YOKUQALA

#### ❖ Umyalezo wokucenga

Umfundi onguZola ucenga utitshala wakhe ukuba makamncede atshintshe izifundo azikhethe ngempazamo.

### ❖ Inkqubo yesindululo sesiseko

Indlela aphenhla ngayo umfundisi ibonisa ukuba akayithandi kwa into yokuba kube khona umntu owenza impazamo ngoku ewuqonda umgaqo wesikolo.

### ❖ Isiqulatho sesisndululo sesiseko

Kulo mba kusetyenziswe unobangela oya kwisiphumo. Unobangela ngowokuba umgaqo wesikolo uthi wonke umntu makenze utshintsho phambi kokuba iphele ikota yokuqala. Isiphumo sesokuba wonke umntu othe wenza impazamo makangavunyelwa ukuba atshintshe emva kwekota yesibini.

### ❖ Ukwala

Utishala akanako ukumnceda uZola kuba sekuyikota yesibini ngolo hlobo uyayala le nto yokutshintsha izifundo.

## ISIQWENGA SEDISKHOSI YESIBINI

### ❖ Umyalezo wokucenga

Ukucenga uyakusebenzisa uZola ezama ukuchaza ngempazamo ayenzileyo ezicelela uxolo kuba ethe wenza impazamo mhla esenza ukhetho lwezifundo.

### ❖ Inkqubo yesindululo sesiseko

UZola uziva engazinzanga ngale nto yokuba ethe wenza impazamo kuba bekufanele eqwalasele yonke into phambi kokuba abhalise kuba ngokungaqwalaseli uzifumana sele usengxakini elolu hlobo.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe kule ntetho. Unobangela ngowokuba ngexesha lobhaliso kugcwala kakhulu ingqondo ixinane. Isiphumo sesokuba kwenzeka impazamo efana nale eyenzeke kuZola.

### ❖ Ukwala

Utitshala uyayala into yokuba uZola afune ukutshintsha izifundo ngeli xesha.

## ISIQWENGA SEDISKHOSI YESITHATHU

### ❖ Umyalezo wokucenga

UZola usebenzisa umyalezo wokucenga utitshala mayelana nento yezifundo.

### ❖ Inkqubo yesindululo sesiseko

Uluvo lokungathandi uyalusebenzisa utitshala xa esiva uZola esithi unengcebiso anayo uthi: Khawuze nayo leyo ngcebiso yakho kodwa andiqondi ukuba iya kukunceda kuba sele ndikuxelele yonke into.

### ❖ Isiqulatho sesindululo sesiseko

UZola usebenzisa unobangela oya kwisiphumo. Unobangela ngowokuba icandelo lemali elimncedayo alisayi kumnceda kunyaka ozayo kuba ixesha lakhe seliphelile. Isiphumo sesokuba makavunyelwe alwenze utshintsho.

### ❖ Ukuthobela

Uyaziqonda uZola ukuba wenze impazamo kwaye akasayi kuphinda ayenze impazamo elolu hlobo.

## ISIQWENGA SEDIKHOSI YESINE

### ❖ Umyalezo wokucenga

Utitshala kaZola uyamxelela ukuba uyayiqonda ingxaki akuyo kwaye uyavelana naye.

### ❖ Inkqubo yesindululo sesiseko

UZola akuba ukuba utitshala unoloyiko lokumnceda kuba esithi iza kuvakala kwabanye abafundi usebenzisa imfuno yokhuseleko esithi ayinakwaziwa mntu into yokuba uncedwe ngutitshala.

### ❖ Isiqulatho sesindululo sesiseko

Unobangela oya kwisiphumo usetyenzisiwe. Unobangela ngowokuba utitshala woyika ukwenzela uZola umnyenyevu kuba iza kuvakala kwabanye abafundi. Isiphumo sesokuba baza kuba baninzi abafuna ukwenzelwa inceba nabo.

### ❖ Ukuthobela

UZola akuthembisa ukuba akanakuxelela mntu utitshala utsho avume ukuba uza kuthetha nabamphetheyo eve ukuba bathini.

## ISISHWANKATHELO

Isiqwenga	Inkqubo	Isiqulatho	Ukuthobela
1	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukwala
2	Ukungaguququkuki: ukuziva ungazinzanga	Unobangela oya kwisiphumo	Ukwala
3	Uluvo lokungathandi	Unobangela oya kwisiphumo	Ukuthobela
4	Imfuno yokhuseleko	Unobangela oya kwisiphumo	Ukuthobela

**INKQUBO ZESINDULULO SESISEKO****A.IIMFUNO**

<b>Imfuno</b>	<b>Abazali</b>	<b>Abahlobo</b>	<b>Isikolo</b>	<b>Xa zizonke</b>
Imfuno yokuzingca	5	2	11	18
Imfuno yokhuseleko	8	3	4	15
Imfuno yobumnini	1	0	1	2
Isiqinisekiso sokuxabiseka	3	3	1	7
Imfuno yokuzazi ngokwenene	0	1	0	1
Ukuziva unamandla	1	0	0	1
Imfuno yokhuseleko lwemvakalelo	1	0	0	1
<b>Xa zizonke</b>	<b>19</b>	<b>9</b>	<b>17</b>	<b>45</b>

**B.ULUVO**

<b>Uluvo</b>	<b>Abazali</b>	<b>Abahlobo</b>	<b>Isikolo</b>	<b>Xa lulonke</b>
Lokuthanda	0	2	0	2
Lokungathandi	4	12	3	19
<b>Xa lulonke</b>	<b>4</b>	<b>14</b>	<b>3</b>	<b>21</b>

**C.UKUNGAGUQUGUQUKI**

<b>Ukungaguquguquki</b>	<b>Abazali</b>	<b>Abahlobo</b>	<b>Isikolo</b>	<b>Xa kukonke</b>
Ukungaguquguquki: ilahleko yesidima seqela	1	0	0	1
Ukungaguquguquki: ukuziva ungazinzanga	2	1	2	5
Ukungaguquguquki: isiqinisekisi sokhuseleko	0	2	2	4
Ukungaguquguquki: ilahleko yesidima	1	2	0	3
Ukungaguquguquki: ukuziva unesazela	0	2	1	3
Ukungaguquguquki: ukusetyenziswa kwezincomo	0	1	0	1
<b>Xa kukonke</b>	<b>4</b>	<b>8</b>	<b>5</b>	<b>17</b>

**TOTAL**

<b>Xa zizonke</b>	<b>A</b>	<b>B</b>	<b>C</b>
	45	21	17



## II. ISIQULATHO SESINDULULO SESISEKO

Isiqulatho	Abazali	Abahlobo	Isikolo	Xa sisonke
Unobangela oya kwisiphumo	22	29	25	76
Isiphumo esiya kunobangela	4	0	0	4
<b>Xa sisonke</b>	<b>26</b>	<b>29</b>	<b>25</b>	<b>80</b>

## III.UKUTHOBELA

Ukuthobela	Abazali	Abahlobo	Isikolo	Xa kukonke
Ukuthobela	12	10	9	31
Ukwala	9	15	13	37
Ukuthethathethana	2	1	3	6
Ukungabikho kothethathethwano	3	6	0	9
<b>Xa kukonke</b>	<b>26</b>	<b>32</b>	<b>25</b>	<b>83</b>

## INGCACISO YENKQUBO ZESINDULULO SESISEKO

### limfuno

Kwitafle yokuqala yeemfuno sifumanise ukuba imfuno yokuzingca isetyenziswe izihlandlo ezingama-18 kuba abantu abacengwayo bafuna ukuziva nokuzibona befunwa luluntu bexabisekile ngalo lonke ixesha. Ukuze lo mntu umcengayo ajike msinya ingqondo kufanele umbonise ukuba uza kuhlala ekhuselekile yiyo loo nto le mfuno isetyenziswe izihlandlo ezingama-15. Le mfuno yobumnini ayibonakali kakhulu kuba akukho kubanga kuninzi isetyenziswe ka-2 kuphela. Ngokwencubeko yethu kufuneka sisoloko sinombululelo kwabo benza umahluko ebomini nalapha xa kucengwa abo bacengayo baye basebenzisa imfuno yesiqinisekiso sokuxabiseka kuba befunwa ukuba abacengwa babe nesiqinisekiso sokuba baxabisekile. Ezi mfuno zilandelayo azisetyenziswanga kakhulu kuba zivela kancinci: imfuno yokuzazi ngokwenene, imfuno yoziva unamandla kunye nemfuno yokhuseleko lwemvakalelo. Ezi mfuno zisetyenziswe ngabacengi kuba besazi ukuba asinako ukuphila ngaphandle kwezi mfuno. limfuno xa zidityanisiwe zenza-45.

## **Uluvo**

Kwitafile yesibini eyitafile yoluvo sifumene uluvo lokungathandi lusetyenziswe kangangezihlandlo ezingama-19 ngaba bacengwayo kuba oku baye bakubonise ngendlela abathetha ngayo ukuba abayithandi into ethileokanye abavumelani naloo mbono. Uluvo lokuthanda lona lusetyenziswe kancinci kuba ngulowo obecenga othe walusebenzisa kuba ebezama ukubonisa ukuba yena uyayithanda into ethile. Kwitafile yoluvo sifumana ukuba xa ludityanisiwe uluvo lwenza inani elingama-21.

## **Ukungaguquguquki**

Itafile yesithathu yeyokungaguquguquki kule tafile ukuziva ungazinzanga kufumaneka kusetyenziswe ka-5 kuba abacengwa baziva bengazinzanga mgomba lowo bawucengelwayo. Isiqinisekiso sokhuseleko sisetyenziswe ka-4 kuba abacengi bafuna abacengwa baqiniseke ngokhuseleko lwabo. Ilahleko yesidima kunye nokuziva unesazela kusetyenziswe ka-3 kuba kumaxesha amaninzi xa into ethile ingaphumeleli okanye usoyisakala ukuyenza uye uzive ingathi uza kulahlekelwa sisidima. Ilahleko yesidima seqela kunye nokusetyenziswa kwezincomo kubonakala kusetyenziswe kancinci kuba abanye abacengi abakuboni kuyimfuneko ukusebenzisa izincomo ukuze bafumane oko bakufunayo. Kukonke ukungaguquguquki xa kudityanisiwe sifumana inani elingama-17.

## **Isiqulatho sesindululo sesiseko**

Kwifatile yesihlanu eyitafile yesiqulatho sifumanise ukuba unobangela oya kwisiphumo usetyenziswe izihlandlo ezingama-76 kuba xa kucengwa umcengi uye abonise unobangela wokuba kutheni efuna umcengwa ajike ingqondo kanti nomcengwa wenza kwangoluhlobo lunye. Isiphumo esiya kunobangela sisetyenziswe ka-4. Isiqulatho sesindululo sesiseko xa sidityanisiwe senza inani elingama-80.

## **Ukuthobela**

Kwitafile yesithandathu eyitafile yokuthobela sifumanise ukuba ukwala kusetyenziswe izihlandlo ezingama-37 kuba kumaxesha amaninzi abantu abasebenzisa ukwala ngabantu abacengwayo kuba bengafuni ukujika kule nto bayicengelwayo. Ukuthobela kusetyenziswe izihlandlo ezingama-31 kuba kusuke kubonisa ukuba umntu uyavumelana

nawe. Ukungabikho kothethathethwano kusetyenziswe amaxesha ama-9 kuba lowo kuthethwa naye usuke engazimiselanga ukuba nathethathethwano kuba sele ethathe isigqibo. Uthethathethwano lubonakala lusetyenziswe izihlandlo ezi-6 kuba aba bacengwayo basuke benawo umdla wokuphulaphula le nto kuxoxwa ngayo. Ukuthobela xa kudityanisiwe kwenza inani elingama-83.

## ISAHLUKO 6: ISIQUKUMBELO

Ngokuqwalasela ithiyori yokucenga isifundo sifumanise ukuba ulwimi lwesiXhosa luyazisebenzisa izindululo zesiseko kunye nobuchule bokucenga kunxibelelwano yemiba yasekuhlaleni kunye nakwincwadi. Iinkqubo zezindululo zesiseko eziqwalaselweyo zezi zintathu iimfuno, uluvo, ukungaguquguquki kunye nesiqulatho sesindululo zesiseko. Kwiimfuno kugxininiswe ngakumbi kwimfuno yokhuseleko kunye nemfuno yokuzingca. Le mfuno yokhuseleko isetyenziswe kakhulu kuba lowo ucengayo ufuna ukuba lo mntu amcengayo azibone ekhuselekile xa enokuvuma le nto amcengela yona. Imfuno yokhuseleko ibonakala isetyenziswe kakhulu kwimiba yasekuhlaleni kunasencwadini. Imfuno yokuzingca isetyenziswe kakhulu ngaba bantu bacengayo nabo bacengwayo kuba beqinisekile ngezi zinto bazithethayo. Kuluvo kugxininiswe kuluvo lokungathandi. Uluvo lokungathandi luye lusebenziseke kakhulu ngakumbi xa umntu ocengwayo engazimisela ukutshintsha kule nto kuthethwa ngayo atsho abonise izinto ezibangela angayithandi le nto ayicengelwayo. Ukungaguquguquki kusetyenziswe kakhulu ingakumbi ukuziva ungazinzanga. Kumaxesha amaninzi kufumaniseka ukuba aba bantu bacengwayo baye bazive bengazinzanga ngemeko ethile ide ibangele ukuba bagafuni ukujika iingqondo zabo. Uthelekiso olwenziwe sisifundo sifumanise ukuba ukho umahluko kwindlela ekucengwa ngayo kwincwadi nakwimiba yasekuhlaleni. Kanti kukho nokufana kwindlela ekucengwa ngayo. Ukufana sikufumana pha kusetyenziso lweziduko xa kucengwa lo nto iyafumaneka kwincwadi nakwimiba ngemiba yasekuhlaleni. Kwincwadi yedrama kaMayosi isifundo sifumanise ukuba xa kucengwa iziphumo zithatha ithuba ukubonakala kuba kuye kufumaniseke ukuba ibali liyaqhuba lowo ucengwayo angade ajike ingqondo kulo nto ayicengelwayo. Kanti kwimiba yasekuhlaleni lowo ucengayo uye afumane iziphumo ezikhawulezileyo. Intetho yasencwadini ilungisiwe ngumbhali ngendlela afuna abalinganiswa bathethe ngayo. Kwimiba yasekuhlaleni intetho ayiqali ilungiswe kuyathethwa qha, kwaye aba bantu bathetha bejongene ubuso ngobuso intetho yabo abaqalanga bayibhala emaphepheni. Ukufana kubonakala phaya kwindlela ezisetyenziwe ngayo izindululo nobuchule bokucenga kuba zisetyenziswe ngokufanayo.

## UHLATUTYO LWEMIBA NGEMIBA YASEKUHLALENI

### IMIBA NGEMIBA YASEKUHLALENI

Le ilandelayo yimiba ebhalwe ngabantu abasixhenxe abaye bacelwa ukuba babhale ngale miba elandelayo: **umba wabazali, umba wabahlobo, nomba wesikolo.**

#### UMBA WABAZALI

Buhle : Mama ndicela undimamele kakuhle Tshawekazi. Ndifuna ukuqhubeka nezifundo zam kulo nyaka andikamxeleli utata kuba ndiyazi uza kuzalela entla kulo mba nanko sele esiza.

Mama : Andinanto ndiza kuyithetha mna kulo nto kuba andinamali kwaye abantwana baya kwezi zikolo zikude kumakhaya kuba befuna ukuziphatha. Tata kaBuhle lo mntwana unento afuna ukuyithetha. Thetha simamele.

Tata : Yintoni mntwana wam kwenzeke ntoni thetha siphulaphule nonyoko.

Buhle : Tata ndinesicelo endifuna ukusenza kuwe nomama ndizimisele ukuqhubeka nezifundo zam kulo nyaka kuba ndifuna ukuba nemfundo enomsila.

Tata : Unotshe mntwana wam! Khohlwa ngayo loo mfundwana yakho inomsila. Nina into eniyifunayo kukuhla ninyuka nala makhwenkwe kwezi zikolo umve umntwana esithi kufunwa le naleya ukusuka apho afike ephethe usana ibe lolu sana ngoku imfundo enomsila. Khona mntwana wam kukuthini ukufundisa umntwana oyintombi ngomso uza kuxelela ukuba ubonwe emathileni ibe yonke loo mali yakho itshone emgqomeni.

Buhle : Tata ndiyakucela Zondi usive isicelo sam. Andifuni elinye ilifa kuwe ngaphandle kwemfundo. Ndiyayazi unalo ibhongo ngam uvuye kakhulu xa bendiphumelele ibanga leshumi emagqabini awurhaleli na ukundibona ndithweswa isidanga?

Tata : Uthwese isidanga namhlanje ngomso undixelele ukuba nako ubonwe ngumfana othile uyatshata wena awusathethi ke ngoku ngemali yam.

Buhle : Tata ndikucelile kwakuqala ndicela le nto siyithethe ngohlobo lokuba uyenzela mna hayi abanye abantu. Ikamva lam lixhomekeke kum nokuba ndithi xa ndigqibile ukufunda ndinganifuni lo nto iya kube yenziwa ndim ngokuthi ndingabinaso isazela ndicinge apho nisuka khona nam. Tata ndicela undimamele kakuhle mna ndinomnqweno ebomini bam ukuba ndingahlupheki ndinitsalise nzima sendingasakwazi ukundenzela izinto. Ndicela kuni nindixhobise ngoku nisenzela ingomso nokuba ndingaya emzini kodwa nani niyakuphumla kuba nisazi ukuba imfundo endinayo iyinto yonke kum.

Tata : Hayi ke mntwana wam uyandohlula ke ngoku ngoba okunene kuyinyani oku ukuthethayo, kodwa uze ukhumbule into enye thina nomama wakho sakuhlala singabazali bakho nokuba ungafunda kangakanani na.

Buhle : Ingaba loo nto ithetha ukuba ndiza kuphindela esikolweni.

Tata : Ewe Buhle.

## UMBA WABAHLOBO

Zimkhitha : Khawukhe utsho Vovo ufuna ntoni kuthi uBusisiwe ngoba mna indlela ayiyo andiyithandi, ehleli nje uziphakamisile akabulisi uzicingela ngcono.

Yolanda : Mna into andidina ngayo yile nto wasoloko ehleli endlini kwaye ngoku nokuba sendihambile ekhaya umama usoloko esenza umzekelo ngalo mntwana wasebumelwaneni othuleyo ongasoze umbone emizini. Siza kuyithini sana into enjalo isithukuthezi nje somntu osoloko ezilungisile soze umbone enxibe nje.

Vovo : Khanindixelele wayenze ntoni uBusisiwe le nto ningamthandi kangaka nina nobabini?

Zimkhitha : Sana akazange andenze nto mna qha andimphiwanga uyayazi loo nto futhi nasebokishini akakho umntu omthandayo ngoba uyila pikoko ayiyo.

Yolanda : Khawufane ucinge nje xa sesihamba nomntu onjengaye baza kuthini abantu.

Vovo : Mamelani bahlobo bam nam bendinayo loo ngqondo ngaye uBusisiwe, wada wabe uyathetha nam ngomnye umhla sibuya evenkileni ukuba ningeva indlela asithanda ngayo thina sobathathu ningothuka.

Zimkhitha : Hayi suka! usithanda ntoni laa nto inyabileyo nokunyaba futhi mna andisoze ndivane naye ukuba kunjalo wena Vovo hamba naye thina siza kuzihambela noYolanda.

Yolanda : Nam mhlobo wam ndikwelo lakho.

Vovo : Bahlobo bam ndiyanicela sike simzame uBusisiwe nam bendimjonga ngeli mehlo nimjonga ngalo wada wabe umane encokola nam ndade ndamqhela, ungumntu ochubekileyo kwaye singazuza lukhulu kuye. Uthanda ezi zinto sizithandayo nathi ezifana nokuphuma nabahlobo wazi neendawo ezininzi esingazaziyo thina.

Yolanda : Mna ndithi masingamvumeli ngoba ayisithi sodwa abantu abangamthandiyo nabanye abantwana abamfuni.

Vovo : Kodwa nani niyatsho ukuba isizathu aninaso ndiyanicela nani niyayazi ukuba abantu abamthandi umntu owenza izinto ezintle. Nathi abantu bathetha izinto ezimbi ngathi kodwa abasazi singcono thina sibathathu nithini ngalo ulwa idabi eyedwa jwi. Zicingeleni nani ukuba benikule meko akuyo nenziwe ikheswa nje ngabom abantu bangakuthandi kuba usenza izinto ezintle ngoba uBusisiwe akonanga mntu qha akathandwa kuba ezihoyile nathi singafunda lukhulu xa enokuba ngumhlobo wethu.

Zimkhitha : Uthetha ukuba akaboni abanye abantu anokuhlobana nabo ngaphandle kwethu?

Yolanda : Uza kuyiyeka ke impakamo le ingaka xa ehamba nathi.

Vovo Ndiyacela sike sibuzame obo buhlobo ukuba abulungi ndiyathembisa ukuba ndakumxelela ngokwam.

Zimkhitha : Kulungile ke Vovo xa uyibeka ngolo hlobo uthini wena Yolanda?

Yolanda : Nam kaloku ndikwelo nikulo mhlawumbi umama xa endibona ndihamba naye uBusisiwe uya kuqonda ukuba ndihamba ekhondweni elililo.

Vovo : Ndiyabulela ke bahlobo bam ngethuba enimpha lona uBusisiwe mandingaphozizi maseko mandiye kumxelela ngoku ezi ndaba zimnandi kangaka.

## **UMBA WESIKOLO**

Nolitha : Titshala ndizokucela uncedo apha kuwe ngoba kukho into engandonwabisiyo kwaphela. Ndiqaphele apha ezintsukwini ukuba ezi zifundo ndizikhethileyo ayizizo ezi ndifuna ukuzifundela, ndithe xa bendijonga incwadi yezifundo ezikumgangatho ophezulu ndafumanisa ukuba ndenze impazamo enkulu.

Titshala : Uthi kutheni ngoku apha kum Litha? Zama ucacise le nto oyithethayo ndikuva kakuhle xa usithi ufuna ukutshintsha izifundo zakho? Khona kuxesha ni enyakeni ngoku xa uza kuthetha intsomi enjalo?

Nolitha : Titshala ndiyaqonda ukuba ndikufaka engxakini ngale nto kodwa ndiza kuwe kuba ndithemba ukuba uza kundikhupha kule ngxaki.

Titshala : Kodwa ke ntomb'am uyaqonda ukuba zonke izinto zemkayo ukuya kwicandelo lezeMfundo zonke eza nkcukacha zenu zazifuniwe kwakusenzelwa ukuba zidluliselwe phambili kwaye zapheliswa kudala lixesha. Zonke izifundo seziphakathi ngoku wena uzokwenza njani? Ungasale uyiyeka nje le nto njengoko injalo siyibone kunyaka ozayo.

Nolitha : Imbangi yokuba ndize apha kuwe titshala asikuko nokuba ndiyakudela okanye ezi nkalo uthetha ngazo andikhange ndizivelele, kodwa inye le nto eyeyandihlala yeyokuba mna ndifunda ngemali yenkam nkam ukuba ndiphinda ndibuye kulo nyaka uzayo loo nto iya kuthetha ukuba ndidlale ngayo yonke imali kamama.

Titshala : Ndifanele kaloku ukuthi yilungise kunyaka ozayo le ngxaki kuba ndibona ukuba ayikho into enokwenziwa ngoku.

Nolitha : Titshala enye into yile yokuba isigqibo endisithathayo ngoku siya kundichaphazela ubomi bam bonke ndiphele ndisenza umsebenzi endingawuthandi ubomi bam bonke. Into enjalo iya kubangela ukuba ndingonwabi ndingabi nalo igalelo emsebenzini wam ndibe yinto ephuma ingena emisebenzini kuba kaloku ndenze into endingayithandiyo kwasekuqaleni.

Titshala : Uyandoyisa ke ngoku ntombi kuba yonke le miba uyibekayo ibaluleke kakhulu ndiphe ithuba ndiza kutsalela iCandelo leMfundo ndithethe nabo ndiyathemba baza kusamkela isicelo sakho xa ndibeka ezi zizathu uzibekayo. Andiqondi ukuba baza kwala kuba nakwezi zifundo obusele uzenzile uqhube kakuhle kakhulu.

Nolitha : Ndibamba ngazo zombini titshala kwaye bendinethemba lokuba uza kundinceda kulo mba enkosi kakhulu.

## **UMBA WABAZALI**

Phumla : Tshezi ndicela ungene khe ufumane into ephungwayo likutshisile eli langa kule gadi.

Matshezi: Oh! kunje ukuzala intombazana ingathi undibonile ukunxanwa kwam.

Phumla : Kaloku ndim ndedwa intombi yakho kanjalo ndiyakwazi ukuba uyayithanda iti ingakumbi xa udiniwe.

Matshezi : Hee he ntombi khawutsho uchulumanciswe yintoni? Kukho soka lithile?



Phumla : Ee suka umama usuke ube nje ke wena.

Matshezi : Ndithini na usuke wandixaka nje namhlanje.

Phumla : Kaloku ndizuze iindebe ezintathu zokuphuma emagqabini kwizifundo zezibalo, nezobugcisa kwaye utitshala omkhulu uthembisile ngokuba ndingafumana imali yoncedo kulo nyaka xa ndiqhuba ngale ndlela.

Matshezi : Kodwa ke mntwana wam ungayi sikolweni nje kunyaka ozayo.

Phumla : Ewe Tshezi ndiyaqonda ukuba isizathu kukuba akukho mali kwaye oko ubhuti wakhwelayo akathumeli nesenti, kodwa ke Ntenza uThixo ukhona sibadala sinjenje sikhula ngamabona ndenzile. Ukuba ningandivumela nje lo nyaka uzayo ndigqibezele kaloku awusekho umsebenzi endingawufumana ngebanga lethoba, nditsho nasemakhitshini kufunwa ibanga leshumi. Khawundenzele inceba uthethe notata noko utitshala omkhulu uthembisile ngokundizamela ubumalana xa ndiqhuba kakuhle kwaye ndiyathembisa andiyi kuniphoxa.

Matshezi : Iyandixaka ke ngoku le nto Phumla. Uyamazi utata wakho ukuba akaz'kuyingena ke leyo. Yintoni mntwana wam le undenza yona?

Phumla : Kodwa mama ndiyakucela Ntenza ukhe uzame. Utata ndiyakholwa uyakuva xa kuthetha wena, ubomi bam buxhomekeke ezandleni zakho. Awam amathemba aphelile angadana notitshala omkhulu xa enokuva ukuba andibuyeli esikolweni kulo nyaka uzayo.

Matshezi : Ndiza kuthetha notata wakho ndimbonise ukubaluleka kokubuyela kwakho esikolweni. Nam ndiyayibona ibalulekile ebomini bakho. Thina kaloku siyalibala ukuba ngamanye amaxesha la.

Phumla : Ndiyakwazi ke wena mama wam xa umcimbi usezandleni uza kulunga ndiyinikela kuwe yonke into.

Matshezi : Kulungile sana lwam ndiza kuzama kangangoko ndinako.

## **UMBA WABAHLOBO**

Phumla : Molweni Pholisa ntombi anisaphole kamnandi nje ndingahlala nani, phofu andiniphazamisi?

Pholisa : Hayi suka hlala yintoni ebangela ukuba ude ubuze? Akukho nto ibitheni sizihlalele nje.

Phumla : Yintoni wethu namjonga kakubi kangaka umntwana wabantu watsho akafuna nokuhlala kwenzeka ntoni?

Pholisa : Khona ungubani waphi asimcacelanga indlela akhangeleka ngayo ibonisa ukuba ungunolokishi ungamxelelwanga ndibona nje ngesijunqe selokhwe yakhe esiveza iimpundu ngaphandle, khona ngubani omxelele ukuba akunxitywa esikolweni.

Phumla : Bahlobo bam khanehlise umoya asinguye yedwa nje onxiba ngolu hlobo nabanye apha esikolweni banxiba ngolu hlobo. Igama lakhe nguTaniah waseSoweto uza kufunda apha esikolweni, umakazi wakhe umyaleze apha kum kuba ehlala ngasekhaya ndicela nimamkele njengomnye umhlobo wethu.

Pholisa : Siqale nini kanene ukuba nobuhlobo nabantwana basedolophini. Inokuba uza kumamkela wedwa ke sana thina asifuni kuzibona sele siziindlavini zabumini.

Phumla : Oh bahlobo bam ndiyanicela ukuba nimamkele ningathini ukusuka nindilahle kanjalo kaloku sivela kude nobu buhlobo bethu asinakohlulwa mntu.

Pholisa : Kaloku thina sikubona sele ungu dludla nazo sacinga ukuba ufuna ukuba ngowase dolophini nawe awusasifuni thina bonolali sibe ngabahlobo bakho.

Phumla : Ndingayenza njani into enjalo niyayazi indlela endinibuka ngayo nendinithanda ngayo thobani uvalo uTaniah akazanga kusahlula. Thina njengabahlobo kumele simamkele simbonise ukuba thina zintombi zasezilalini siziphethe njani. Xa simanyene singamenza abenjengathi aziphathe ngolu hlobo siziphethe ngalo.

Pholisa : Tyhini ntombi kodwa unyanisile nathi ayikho le nto siyenzayo siyaxolisa ngendlela esimenze uTaniah waziva ngayo besingaqondi. Siyamamkela uTaniah andazi nokuba besingenwe yintoni naye akazange azikhethela ukuba ngumntwana wasedolophini siyaqonda uyakukonwabela ukuba ngumhlobo wethu.

Phumla : Bendisazi ukuba beningasoze nindiphoxe ngomzuzu wokugqibela phofu abahlobo bokwenene bayaxabana baphinde baxolelane bazibone iziphoso zabo baqhubeke nobomi babo.

## **UMBA WESIKOLO**

Phumla : Mfundisi ndize kucela ukutshintsha isifundo somthungo ndenze ezolimo.

Inqununu : Phumla bendiba nje uyawuthanda umthungo kuphinde kwathini kuba notitshalakazi wakho uyawuncoma umsebenzi wakho?

Phumla : Bendiwuthanda wona kakhulu kodwa ngoku andisawufuni kuba kule ndlela ndizimisele ukuphila ngayo awusayi kuba luncedo.

Inqununu : Yeyiphi le ndlela uzikhethela ukuphila ngayo?

Phumla : Ndizikhethela ukuba yimofi. Ndinento endixelela ukuba ndiyindoda. Zonke izinto ezenziwe ngamantombazana andizithandi ndikholwa kukwenza ezenziwa ngamadoda.

Inqununu : Xa uyimofi yintoni ingxaki nesi sifundo ubusenza?

Phumla : Sona asiyongxaki qha ndiye ndabona ukuba ndiyindoda kufuneka ndibe ngumlimi, umthungo awuyi kundenzela nto.

Inqununu : Ingxaki endinayo yile yokuba ngoku sikwikota yesibini kwaye andinako ukukuvumela utsintshe kuba nje utshintshe indlela yokuphila thetha enye into evakalayo hayi le.

Phumla : Mfundisi ndinceda asinto yokuba ndifuna ukutshintsha kuba nditshintshe indlela yokuphila ndiphatheke kakubi kwiklasi endikuyo ngenxa yokuba ndiyimofi.

Inqununu : Uphatheke kakubi oluphi uhlobo? Nokuba kunjalo ngewungakhange uzichaze into oyiyi kuba loo nto ayifuni mntu yeyakho eyokuba ufuna ukuphila njani.

Phumla : Ubomi bam busesichengeni ndive abanye abafundi besithi baza kundibamba bandivalele endlini yangasese ndinoloyiko lwento abaza kundenza yona kuloo ndlu. Kaloku mfundisi akakho umntu olunge nonobuntu njengawe apha kwesi isikolo yiyo le nto ndiqonde ukuba mandize kuwe kuba ungandinceda.

Inqununu : Yinto eza kuthiwani le kuba uzifake ngokwakho kule ngxaki ngokuzichaza mna andiqondi ukuba baza kude bayenze loo nto bayakoyikisa nje bafuna uyeke le nto.

Phumla : Mfundisi ndinceda ndixhomekeke kuwe kuba ukuba ndiyaqhubeka nomthungo baza kundifumana lula kuba sikwiklasi enye kanti ukuba ndingenza ezolimo abayi kundifumana lula.

Inqununu : Ungabi nexhala Phumla esi sikolo asidumanga ngabantwana abanoburhalarhume ndiza kuthetha nabo bonke abantwana kusasa kuba akakho umntu onelungelo lokukujika kwinto oyifunayo.

Phumla : Ndiyabulele mfundisi bendiza kuba yintoni ngaphandle kwakho ingaba ndivumelekile ukuba nditshintshe umthungo ndenze ezolimo?

Inqununu : Kulungile ungatshintsha ndiza kulungiselela ndikudibanise noMnumzana Sibiya akulungiselele yonke into.

## UMBA WABAZALI

Majola : Nyana khawuchophe. Sinonyoko sifuna ukukuxelela into ngale nto yakho yesikolo.

Mzukisi : Ndimamele tata.

Majola : Nyana sinonyoko sibona ukuba uyeke isikolo kuba awufuni ukwenza le nto ifunwa sithi kungoko ke sisithi hlala phantsi.

Mzukisi : Tata asinto yokuba andifuni ukwenza into efunwa nini, qha ndenza izifundo endinokufumana ngazo umsebenzi kwakamsinya nendizithandayo.

Majola : Thina siyayazi le nto sithetha ngayo. Unyana kaDlangamandla uyititshala kwalapha ekuhlaleni, nawe uyawubona umzi wakowabo oko waphangela, into ebonisa ukuba wamkela imali kulo msebenzi wakhe kwaye umsebenzi ungawufumana kuba saziwa kakhulu apha.

Mzukisi : Ewe tata ndiyavuma wona ndingawufumana kuba nisaziwa kodwa ziseninzi iititshala ezingasebenzi ezisakhangelwa umsebenzi. Oko zagqiba esikolweni azizange zawubona. Ndinoloyiko lwaloo nto ke nam.

Majola : Mzukisi xa ungutitshala uyahlonitshwa ekuhlaleni kwaye uluncedo kwabo bangafundanga.

Mzukisi : Jolinkomo, naxa ndiyinzululwazi ngamachiza ndingahlonitshwa ekuhlaleni ndamkele nemali enjengemali. Nomsebenzi ndingawufumana ndigqiba nje ukufunda akuyi kufana naxa ndiyititshala.

Majola : He Mzukisi mntwana wam yintoni yona loo nto inzululwazi ngamachiza usifundekela ngayo. Yinto owawuyiva phi khona leyo? Ufuna ukuba lixhwele? Kha usincede wenze le siyifunayo ube yititshala.

Mzukisi : Tata wam ndincedeni ndikhululeni ndenze esi sifundo kwaye sisifundo esenziwa ngabelungu kuba beyiqonda ukuba sinamathuba amahle emisebenzi.

Majola : Nyana ingathi ungxamele ukundibhida. Thina kaloku sinonyoko sazi into yokuba oyena mntu ufundileyo yititshala qha, kwaye yeyona yamkela imali eninzi, ukuba uyabona ukuba le nto iza kukuvulela amathuba omsebenzi nemali entle kulungile qhuba uyenze thina sakuvuyiswa yimpumelelo yakho.

Mzukisi : Ndiyabulela Jolinkomo Majola andinako ukunihathisa ngalo msebenzi ndiyayazi ukuba ndiza kuba luncedo kweli khaya nemali iza kuthi tata apha kum.

## UMBA WABAHLOBO

Mzukisi : Siya mfo wethu sikhula kunye singabaselalini enye kwaye sivana kakhulu masingohlulwa yinto yalo mfo waseGabon uGudieso.

Siyabulela : Mzu ndiyayazi yonke le nto uyithethayo qha nje ndidikwa yile yokuba usiqhelisa kakubi ngamakwerekwere sihleli nje kufuneka sibe sithetha isiNgesi, makaye kwamanye amakwerekwere maan.

Mzukisi : Tyhopho ndiyakucela mfo wethu yenzela mna inceba. La mntu ufuna abahlobo abangabafana, abalapha ngoku ngamantombazana. Awunako ukudikwa sisiNgesi ndiyakwazi uyasazi gqitha kwaye uyakholwa siso.

Siyabulela : Mfondini andiyiboni kakuhle le nto yalo mfo kuba abanye abantu basijonga kakubi ngenxa yakhe siyakhumsha imini ezi bacinga ukuba ungomnye waba tsotsi baba iimoto zabantu.

Mzukisi : Siya uyazi nje nawe ukuba akalosela lamoto nje sihamba sonke isikolo, khawuyeke ukucinga ukuba abantu bajongene nathi masifake lo mfo kuthi kuninzi angasifundisa kona unobuchule nawe uyambona.

Siyabulela : Ukuba lo mntu angenza into embi apha mna ndiza kubhidana nawe.

Mzukisi : Akukho nto embi anokuyenza uGudieso uzilungele nawe uyambona uyandiva phofu ukuba ndithi unobuchule ukuba asimthathi uya kuhamba aye kuzifunela abanye siphulukwe lithuba lokufunda izinto ezininzi.

Siyabulela : Khona ungatshongo lichule la mfo ndambona elungisa umabonakude owayengasahlali wamtsho wadlala, singatsho sifunde ukulungisa izinto singamane sisokola sisisa izinto ebantwini bajike basibize imali eninzi.

Mzukisi : Uyabona ke ukuba umntu onjengaye uyafuneka apha kuthi yena inye nje into ayifunayo bubuhlobo bethu qha. Thina siza kufumana ubuhlobo nobuchule.

Siyabulela : Ndiyakuva Mzu ukuba singaphika nabantu abasoloko bethetha nokuba sekungasekho sizathu asinakuba nabuhlobo nabanye abantu bamanye amazwe, makeze uGudieso ukusukela ngoku uza kuba ngumhlobo wethu kude kufikelele ixesha lokuba abuyele elizweni lakhe.

Mzukisi : Tyhopho ndiyayivuyela into oyenzileyo kuba nathi ngenye imini singaze sizibone sele siseGabon sancedwe kwangulo Gudieso uyaqonda ke.

## UMBA WESIKOLO

Mnu Hlahla : Yintoni mfo kaBhaduza wandihambela ngentseni awuleqwa kodwa?

Mzukisi : Mfundisi ndingatsho ndithi ndiyaleqwa kuba ndine ngxaki noNjingalwazi uVuthuza.

Mnu Hlahla : Yingxaki yantoni leyo Mzukisi?

Mzukisi : Oko unyaka uqalile uNjingalwazi Vuthuza undiphethe kakubi uyandonyelisa eklasini kwaye usoloko endinyikilela amanqaku.

Mnu Hlahla : Mzukisi kutheni ungakhange uze kuyixela lo nto kwa ukuqala kwayo kuba yinto engalunganga leyo ekungafuneki ukuba yenzeke nakomphi na umntwana. Ndiza kuthetha naye uNjingalwazi ingaba ikho enye into ongathanda ukuba ndikwenzele yona.

Mzukisi : Ewe Mfundisi andinako ukukwazi ukumelana noNjingalwazi Vuthuza emva kwento andenza yona ndinceda Mfundisi ndifuna ukutshintsha esi sifundo sezibalo.

Mnu Hlahla : Mfo wam yingxaki ke le kuba kaloku apha esikolweni siye sithande ukuba umntu aqhube nezo zifundo azikhethayo kude kube sekupheleni konyaka neengxaki eziba khona siye sizisombulule nale yakho siza kuyisombulula.

Mzukisi : Mfundisi ndiyayiqonda into yokuba ndikufaka engxakini kodwa ndinceda kungenjalo ndakutsho ekuphele konyaka. Ndinceda Mnumzana Hlahla akekho umntu onokundinceda ngaphandle kwakho.

Mnu Hlahla : Ndibuhlungu ngale nto ikwehleleyo mfo wam andingethandi ukukubona utshona kuba ndiyakwazi indlela ozimisela ngayo emsebenzini wakho kulungile nyana ungatshintsha.

Mzukisi : Mfundisi awuyazi indlela endivuya ngayo ngale nto undenzele yona ndiyabulela kakhulu ndakutsho ndonwabe ndiwenze ndikhululekile umsebenzi wam.

## UMBA WABAZALI

MaDlamini : Weziwe usihlaziisile mntwana wam ngokuthi thina sikuthumele esikolweni usuke wena ukhulelwe sibone ukuba ungaphindeli esikolweni ngenxa yesi senzo.

Weziwe : Dlamini ndiyaziqonda ndonile ndilahlaziisile ikhaya lam ndincedeni ndipheni ithuba ndigqibezele izifundo zam zebanga leshumi.

MaDlamini : Into ebangela ukuba sithi musa ukuphindela esikolweni yinto yokuba xa unomntwana kuba kaloku wena uzikhethela ukuba ngumama ngoko ke kufuneka uhlale ekhaya ukhulise umntwana wakho.

Weziwe : Mama yaphela loo nto yokuba xa intombazana ifumene umntwana ingavunyelwa ukuba ibuyele esikolweni, ayavunyelwa ngoku ukuba aqhubeke nezifundo zawo.

MaDlamini : Kwaba njalo na ngoku, nokuba ke kunjalo ngubani oza kujongana nalo mntwana wakho?

Weziwe : Umntwana akazukuba yingxaki kuba zikhona iindawo ezigcina abantwana ndiza kumsa khona qho kusasa xa ndisiya esikolweni ndimlande xa ndibuya.

MaDlamini : Umtaka'Dlamini wazimisela ngale nto yendawo yokugcina abantwana iza kuhlawulwa ngubani imali yayo kuba ndiyaqonda ziyahlawulwa, kuba thina noyihlo asinamali ebesinayo yeyokuba ufunde hayi ukusizela nomntwana.

Weziwe : Thoba uvalo Zizi uBhiza uza kuyihlawula imali yendawo yokugcina abantwana nazo zonke iimfanelo zomntwana.

MaDlamini : Oh yiloo nto sele uthe nta imixhadi kuba unethemba lale nkwenkwe khona uve ngabani ukuba ayizukuphoxa kuba anjalo la makhwenkwe wakukhulelwa akutyala kwesinomhlwa.

Weziwe : Ndimthembile mama uBhiza kuba nabazali bakhe uthe akubaxelela ngale nto bathembisa ngokusixhasa ngento yonke kuba le nto yomntwana ibe yimpazamo besingazimisela ngokuhlazisa amakhaya ethu.

MaDlamini : Hayi ke ukuba kunjalo asinako ukukunqanda uza kubuyela esikolweni kuba imali yokuba ufunde sakulungiselela kudala uyihlo esaphangela. Inye qha into elindeleke kuwe kukuba ufunde ube yile nto sifuna ube yiyo uyandiva ke sana lwam.

Weziwe : Ewe mama ndiyabulela andinakunidanisa.

## **UMBA WABAHLOBO**

Weziwe : Thulethu ukuba usafuna ukuba ngumhlobo wethu yahlukana noNokubonga.

Thulethu : Hayi bo ngoba kutheni?

Weziwe : Wethu utsho ukuba awumboni ukuba akekho kweli zinga lethu.

Thulethu : Weziwe leliphi eli zinga uthetha ngalo kuba mna andiboni mahluko phakathi kwethu naye.

Weziwe : Andazi nokuba uyimfama na okanye uyazimfamekisa uyambona nje ukuba akaphumi kwikhaya elifumileyo thina ke asivani namahlwempu. Kwa indlela le anxiba ngayo yenza abantu basijongele phantsi kanti thina sizintombi zooMpinga izinana ezaziwayo.

Thulethu : Yintoni le imbi kangaka Weziwe mhlobo wam uyithethayo uNokubonga akazikhethelanga ukuba abe lihlwempu abazali bakhe bayazama kuba nabo bayafuna ukuba ngabantu abanezinto zabo.

Weziwe : Nokuba ke kunjalo usibizela amehlo abantu baza kuthini abantu xa besijongile yhu sana uyawuthoba umgangatho wethu.

Thulethu : Mamela ke ndikuxelele nathi ekhaya asizange sisuke sibe zizityebi. Abazali bam babesokola njengabazali bakaNokubonga bazama bade ekugqibeleni baba zezi zityebi nibabona bezizo, yiyo loo nto kulula kum ukumamkela umntu osokolayo kuba nam ndiyakwazi ukusokola ndiyanicela ukuba nani nimamkele. Akumnandanga ukusokola yaye akukho mntu onqwenela ukuba lihlwempu ubomi bakhe bonke.

Weziwe : Uxolo Lethu mhlobo wam bendingazi ukuba kanti nawe waqala wasokola mna ndibona umzi wakowenu ingumzi onento yonke, ndixolele ngokuba ndizicinge ngcono kunabanye.

Thulethu : Ndikuxolele Wezi ndiyazi ukuba umntu ojonge ikhaya lam akengecingi ukuba saqala sasokola nathi kodwa ekugqibeleni sade saphumelela kuba kaloku akakho umntu odalelwe ukusokola ubomi bakhe bonke. Masiyiyeke leyo uthini ngale nto kaNokubonga wamkelekile?

Weziwe : Ewe Lethu ndiyamamkela sendilusizi nangendlela le ebendimphethe ngayo xa ephakathi kwethu. Ndiza kumjongele iimpahla zam ezincinci ndiyaqonda ziza kumlingana kuba umncinci noko ngomzimba. Ndiza kwenza konke endinako ukumenza azive amkelekile.

Thulethu : Yantle ke le mbono yakho bendikwazi ukuba awungomntu onentliziyo elukhuni uhlohlwa nje ngabantu umoya omdaka. UNokubonga uza kuluvuyela naluphi na uncedo alufumanayo kakade kuncedwana kulo mhlaba umntu ngumntu ngabantu.



**UMBA WESIKOLO**

Inqununu : Zanele umsebenzi wakho wesikolo awundixolisi kuqhubeka ntoni?

Zanele : Hayi Mfundisi akukho nto imbi ndiyazama ukuba umsebenzi wam ube mhle.

Inqununu : Ntomb'am ndiyakwazi owakho umsebenzi awuzange ube nje ndixelele ingaba yonke into ihamba kakuhle ekhaya?

Zanele : Ewe Mfundisi yonke into isahamba kakuhle.

Inqununu : Xa ke kungekho nto engahambi kakuhle ekhaya kufanele ndibuze kutitshala weli banga ukulo ukuba kuqhubeka ntoni kanye apha kuwe.

Zanele : Hayi Mfundisi ndiyakucela ungayenzi loo nto ndiza kuxelela yonke into.

Inqununu : Kulungile ke andiz'ukumbuza thetha kwenzeka ntoni?

Zanele : Mfundisi ndithembise ukuba awusayi kuyithetha nakubani na le nto ndiza kukuxelela yona.

Inqununu : Ndiya kuthembisa ntomb'am iya kuhla phakathi kwethu sobabini.

Zanele : Ekupheleni kwikota yokuqala uMnumzana Zondi ebemana endicela ukuba ndiye kumcocela endlwini yakhe, kwathi ngenye imini ndambona engena esithi ugqibe kwangethuba into ebeyenza esikolweni waze ke wabuya. Wacela ukuba ndimenzele into ephungwayo ndiyise kwigumbi lakhe lokulala ndathi xa ndimzisela le ti xa ndiguquka ndigqiba ukubeka loo ti wandiqukula wandijula phantsi wandidlwengula. Oko ndehlelwa yile nto andizange ndiphinde ndifane nakuqala.

Inqununu : Ndatsho ndayibona into eyenza ukuba ungaqhubi kakuhle xa uhlelwe yinto enje awusoze ukwazi ukucinga kakuhle. Kwathini ungayithethi into enkulu kangaka?

Zanele : Wathi ndingaze ndiyithethe kuba uza kunditshonisa.

Inqununu : Kulungile yiyekele kum ngoku sele ilungele mna ndiza kuyithathela amanyathelo angqongqo lityala elikhulu eli. Umama wakho uyayazi le nto?

Zanele : Hayi Mfundisi akayazi ndiyoyika ukumxelela naye waphawula ukuba kukho utshintsho kumsebenzi wam. Ndicela umxelele ngokwakho.

Inqununu : Ndiza kuyiqala ngaphi ukumxelele umama wakho into elolu hlobo. Phofu andisayi kuxakwa kuba kufanele exelelwe.

Zanele : Nam andikhange ndikwazi ukumxelela umama kuba bendingazi ukuba ndiza kuyiqala ngaphi.

Inqununu : Ntomb'am uyaqonda phofu ukuba xa ubumxelele umama wakho kwangoko ngekudala yasonjululwa le nto.

Zanele : Mna ndicela ukutshintsha esi sifundo seBhayoloji ndenze eseSayikholoji ndiyazi ndingenza ngcono kunokuba ndisenza, xa ndinokunikwa ithuba lokutshintsha kuba kakade ndizimisele ukuba ngugqirha wengqondo ukuze ke ndikwazi ukuba nguye kufanele ndenze isifundo seSayikholoji.

Inqununu : Ndinoloyiko kuba sikwikota yesibini yonke le nto iza kuwuphazamisa wonke umsebenzi wakho. Andiyiboni iyinto elungileyo le yokufuna ukutshintsha ngeli xesha enyakeni nyamezela yonke into iza kulunga.

Zanele : Andinako Mfundisi ayinyamezeleki ndincede.

Inqununu : Ndiyayiqonda ntomb'am intlungu okuyo kulungile tshintsha.

## **UMBA WABAZALI**

Simphiwe : Tata ukushiya kwethu ngudadewethu yinto ebuhlungu kuba ibinguye obejongene neli khaya kodwa esi sehlo asisinqandi ekubeni siqhubeke nezinto ebesizenza.

Nyawuza : Ndilusizi nyana kuba ukuhamba kukaDeliwe kuyitshintshe yonke into ukususela ngoku asinakuphinda sibe nomntu osithumelela imali ekupheleni kwenyanga ngaphandle kwale mali yenkam nkam, nayo incinci kungoko ke singenako ukukubuyisela esikolweni.

Simphiwe : Ewe tata yona imali yenkam nkam incinci kakhulu kodwa andinazinto zingako ndizifunayo ezinokufuna imali.

Nyawuza : Mfo wam sicingele asinako ukwenza ngakumbi iimeki azisivumeli ukuba sikufundise noko unalo ukhanyo awufani nabanye abangazange bawubona umnyango wesikolo.

Simphiwe : Tata ndiyavuma nizamile kangangoko ninako ndade ndafikelela kwibanga lethoba beningenako ukundiqhuba ndide ndifike kwibanga leshumi?

Nyawuza : Mfo wam thina besinawo umnqweno wokuba ufikelele kwibanga leshumi kodwa siyabethakala kuba kaloku asithathi ntweni nawe uyayazi loo nto.

Simphiwe : Tata kuza kuba nzima ndiyaqonda kodwa ningaxhali ndinendawo endithenjiswa kuyo ingathi ndiza kufumana isingxungxo lo msebenzi uza kundinceda kwizinto zam zesikolo nalapha ekhaya ndiza kuncedisa.

Nyawuza : Uza kuyenza njani ke leyo eyokufunda usebenze ngaxesha nye.

Simphiwe :Tata ndiza kufunda emini xa ndiphuma esikolweni ndiye emsebenzini.

Nyawuza : Nyana lo msebenzi uza kuba nzima yeka isikolo usebenze kube kanye.

Simphiwe : Isikolo ndiyasifuna nomsebenzi nawo ndiyawufuna ndiza kuzenza zombini ezi zinto kuba baninzi abantu abenza ngolu hlobo kwaye baphumelele abazange babe nangxaki khululeka tata ndimdala xa ndingaka.

Nyawuza : Nyana xa uthetha ngolu hlobo undenza ndizive ndingenako ukukunqanda kwinto yesikolo, ndiyavuyisana nawe ngomsebenzi lo owufumeneyo ndikwavuyiswa yinto yokuba uza kusinceda.

## **UMBA WABAHLOBO**

Nhlanhla : Mfondini laa ntwana yelawu ikutyele ntoni kanye kuba qho xa usiza kuthi uza nayo uyisaphi maan.

Simphiwe : La ntwana ifuna nje ukuba ngumhlobo wethu ayikho enye into kwaye ayindityelanga kwanto.

Nhlanhla : Ayinako kaloku ukuba ngumhlobo wethu.

Simphiwe : Ngoba kuba mna andiboni nto ingalunganga kule nto yokuba ifuna ukuba ngumhlobo wethu.

Nhlanhla : Uyawazi nawe amalawu ukuba anjani siza kuvumela lo abe ngumhlobo wethu sisuke sibone sele kusiza amaninzi nawo efuna ukuba ngabahlobo bethu kwaye uninzi lwamalawu akumaqela emigulukudu.

Simphiwe : Mfondini awunabo ubungqina bale nto uyithethayo le ntwana oko mna ndayibona andizange ndeva nto imbi ngayo okanye ndayibona ihamba nemigulukudu, yona izihlalela kowayo. Ndithe ndakuyibuza ukuba kutheni ifuna ukuba ngumhlobo wethu yathi yasibona sicula yaba nomdla kuba iyawuthanda umculo wevangeli yazixelela ukuba ifuna ukuba nobudlelawane nathi.

Nhlanhla : Oh! into yokuba ithanda umculo wevangeli ayithethi ukuba ingangumhlobo wethu thina singamaXhosa yona ililawu ayikho nje into enokusidibanisa nayo.

Simphiwe : Mhlobo wam into yokuba ililawu ayithethi nto kuba thina njengabantu abazibiza ngokuba singamaKrestu asifanelanga ukucalula kwaye sicula umculo wokholo sihambisa iindaba ezilungileyo wonke umntu uyafana nathi. Masazi ukuba phambi koThixo siyafana

kwaye usithanda ngokulinganayo nezibhalo ezingcwele zitsho zithi mthande ummelwane wakho njengoko uzithanda nawe ke yintoni enokusibangela ukuba singayithandi le ntwana?

Nhlanhla : Mna kaloku ndazi imikhuba yala malawu yiloo nto ndingathandi ukuzidibanisa nawo kwaye anobungozi gqitha.

Simphiwe : Kakade izinto esiziva zisenziwa ngawo zimbi kakhulu kodwa lo nto ayithethi ukuba wonke anjalo makhe siyithathe le sibone ukuba iza kuziphatha njani kuba ukuba asiyithathi siza kuba siyacalula into ke leyo ekungafanelanga siyenze.

Nhlanhla : Mfondini unyanisile xa usithi thina asifanelanga ukucalula kuba singamakrestu kwaye nomculo wethu ushumayeza abantu, abanye babo bade baguquke kwezo ndlela zabo zigwenxa. Yinto entle le yokuba le ntwana ifune ukuba nobuhlobo nathi lo nto ithetha ukuba yaguqulwa ngumculo esiwuculayo yathabatha isigqibo sokuba ihambe nathi kuba siphilela INKOSI.

Simphiwe : Ewe yiloo nto kanye senza umahluko kubantu abaninzi nendlela le esiziphethe ngayo yenza umdla nakolunye ulutsha kufuneka simdanise uSathana sibe nobuhlobo noShawn.

Nhlanhla : Unyanisile mhlobo wam ukuba asinako ukumthatha singaba senza impazamo enkulu kuba uShawn ubonile ukuba elona qela linokumzela nobomi obude leli lethu. Wamkelekile uShawn kwiqela laMajoni Omnqamlezo Obomvu.

## **UMBA WESIKOLO**

Simphiwe : Njingalwazi ndicela uxolo ngokuza kukuphazamisa emsebenzini wakho kodwa ndicela nje undiphe imizuzu embalwa kwixesha lakho.

Nduna : Kulungile Simphiwe ndikunika imizuzu elishumi kupela.

Simphiwe : Njingalwazi ndize kuwe ndizokucela ukutshintsha izifundo zam ndiye kuzenza kwelinye iziko lemfundo.

Nduna : Leliphi eli ziko ufuna ukutsintshela kulo?

Simphiwe : YiDyunivesithi yaseStellenbosch.

Nduna : Kutheni ngoku mfo wam wafuna ukutshintsha?

Simphiwe : Andoniseki yindlela izinto ezenzeka ngayo.

Nduna : Ndiyabona ukuba yintoni ingxaki ngeli ziko lemfundo kuba ndiba lelona lihamba phambili nje.

Simphiwe : Eli ziko lona lihamba phambili ngezifundo kodwa ingxaki yimali akukho zibhasari kufuneka ndizifake ematyaleni ukuze ndifunde kanti eStellenbosch zikhona izibonelelo zemali.

Nduna : Ndiyayiqonda into yemali ngumcumbi onzima kakhulu kodwa sisazama ukufumana izimali kubanikeli. Hlala ulinde wena izinto ziza kulunga.

Simphiwe : Njingalawazi ndincede andinako sele ndenze nesicelo sokuba ndifunde khona nesicelo sebhasari zombini ke ezi zicelo ziphendule ndamkelwe.

Nduna : Mfo wam njengokuba iyikota yesibini nje uza kutshintsha njani, kwaye andingethandi ukukubona uhamba kuba uyintshatsheli kwezemidlalo esi sikolo sixhomekeke kuwe ukuze siphumelele.

Simphiwe : Ndiyayiqonda into yokuba yikota yesibini kodwa iDyunivesithi yase Stellenbosch ayikhange ibe nangxaki indamkele ngoku iyikota yesibini. Okwangoku inye into endicela undenzele yona kukundenzela iphepha mvume ukuze ndiye eStellenbosch. Sekuyiminyaka emibini ndilapha kweli ziko ndingafumani zibonelelo zamali, ndize kuwe kuba ndinethemba lokuba uyayazi imeko yam yasekhaya.

Nduna : Phofu mfo wam unyanisile ndiyayazi indlela otsala ndzima ngayo mandingakumunyeli xa ithuba lokufumana imali likhona hamba ndiza kukulungiselela impepha zakho ndikunqwenelela impumelelo.

Simphiwe : Enkosi Njingalwazi ndize kuwe kuba ndisazi ukuba ungoyena mntu uyaziyo imeko yam nale nto yokufuna ukuya eStellenbosch ndiyenziswe zimeko ezo. Enkosi kwakhona.

## **UMBA WABAZALI**

Mama : Ngenene Veli andingekwazi ukuhlawula imali engaka uyazi nawe kunyaka ophelileyo ukuba sisokole kangakanani apha endlwini.

Veli : Mama ngunyaka wokugqibela noko lo andingethini ukuyeka ndingagqibanga, baza kuthini abahlobo bam xa ndingafundi kuba besizixelele ukuba siza kuthi sakugqiba ibanga leshumi siye ebupoliseni.

Mama : Veli ndithi kuwe andikwazi ukukusa esikolweni uyayazi nawe ukuba uyihlo waphelwa ngumsebenzi ngoku ndim ofanele enze yonke into kule ndlu, ngaphezu koko ndinamatyala nani nifuna impahla yokunxiba uthi mandiyithathephi imali engaka?

Veli : Ndiyabubona ubunzima okubo mama, wawuthe imfundo ibalulekile yiyo le nto ndikubuza. Ingaba ke ngoku ayisabalulekanga kuba kungekho mali yakufunda?

Mama : Hayi mntwana wam akunjalo isabalulekile kodwa phantsi kwale meko sikuyo kufuneka ndizame ukurhoxisa izinto ezithile. Utata wakho uza kuthi akufumana omnye umsebezi ubuyele esikolweni.

Veli : Andali nto mama kodwa ndiza kube ndisenza ntoni lo nyaka uzayo wonke kuba akukho nendawo le engandiqesha kunzima ukufumana nomsebenzi lo wokuba ngumantshingilane ngaphandle kwebanga leshumi.

Mama : Ndikhe ndawuvelela loo mba nyana ingxaki inye sime kakubi kulo nyaka ngokwasezimalini andinako ukwenza ngakumbi ndicela undimele ziza kuthi zakulunga izinto ubuyele esikolweni.

Veli : Mama uyayazi ukuba ukuhlala elokishini kunaziphi iziphumo? Abantu abaninzi bathi bakubona ukuba umsebenzi abawufumani babhenela kubutsotsi kuba befuna ukuba nemali nempahla yexabiso. Ukufunda kungandenza ndingachaphazeleki kobu bubi buqhubeka apha elokishini ndingasinda kwizinto ezininzi.

Mama : Mtwana wam ndiyabazi obo bugebenga uthetha ngabo nam ngokwam andinqweneli ukukubona ungena kwezo zinto, masizibophe ugqibezele ibanga leshumi noko asinako ukoyiswa ngunyaka omnye. Ndithembise ke nyana wam ukuba wakuphumelela eli banga leshumi uza kwenza njengoko wena nabahlobo bakho benithembisile.

Veli : Mama ndiyabulela ngokuba undinike ithuba lokugqiba izifundo zam ndiya kuthembisa siza kwenza njalo.

## **UMBA WABAHLOBO**

Lundi : Fezile kudala sikuxelela ukuba asikwazi ukuhlobana nale ntwana kuba isencinci baza kuthini abantu xa sihamba nayo.

Fezile : Ndiyavuma mhlobo wam le ntwana incinci yona ngeminyaka kodwa ingqondo yayo iyakhawuleza ayisoze ibe yingxaki.

Lundi : Fez zininzi izinto ezibangela ukuba singakwazi ukuhlobana nale ntwana. Ezi ntwana azikwazi ukuziphatha ekuhambeni kwethuba zibuye zisidelele nawe uyazi kakuhle loo nto.

Fezile : Ngenene mhlobo wam unyanisile kodwa ndiyayazi le intwana isihloniphile thina. Iyakwazi ukuziphatha ukuba ibingenjalo ngendikhange ndize nokuza nayo apha kuni ndithembeni.

Lundi : Mfondini uza kuthini ukuba le ntwana ingenza into embi ibe isaziwa ukuba ihlobene nathi akuzuthiwa sithi aba abayifundise imikhuba kuba sibadala kunayo?

Fezile : Andiqondi ukuba kungathiwa sithi abayifundise loo mikhuba kuba abantu abaninzi bayasazi indlela esiziphethe ngayo.

Lundi : Mandikuxelele kwangoku ukuba loo ntwana ingaphulukwa sisimilo ihlobene nathi thina sakuyiqeqesha ngoku kwethu kuba iza kusihlaza ingcolise igama lethu.

Fezile : Akuyi kubakho mfuneko yaloo nto kuba kaloku saziwa njengabantu abanesimilo, abantu baza kuyibona iyinto entle le yokuba sisondeze umfanyana omncinci kunathi khon' ukuze simbonise indlela yokuziphatha.

Lundi : He! Fez njengokuba ezi ntwana zancanywa nase makwazo nje uza kuthini nabazali bazo bancama singobani ke thina ukuba singadlala indima yobuzali?

Fezile : Awuzundikholelwa xa ndisithi kuwe umama wale ntwana uyithandile into yokuba le ntwana ihlobane nathi, kuba xa sisonke uyasazi indlela esiyiyo. Ukuba aniyamkeli umama wayo angadana kakhulu kuba ebesezivuyela into yokuyibona imana isiza apha kuthi. Ndiyanibongoza yamkeleni yenzelani mna nomama wayo.

Lundi : Xa uthetha ngolu hlobo Fezile ndiyabhideka kuba bendingazi ukuba kanti umama wale ntwana usixabise kangaka kulungile ke ingahlobana nathi.

## **UMBA WESIKOLO**

Veli : Mphathi ndicela uncedo lwakho kule mpazamo endayenzayo mhla ndandisenza ukhetho kwizifundo zam.

Umphathi : Veli ndiba wonke umntu xa esenza ukhetho lwezifundo ukhetha izifundo zale nto afuna akuyifundela. Wena ubhidwe yintoni kuloo nto.

Veli : Akukho nto indibhidileyo Mphathi qha ingxaki abazali bam bafuna ndifundele ubugqwetha mna ndifuna ukuba ngugqirha.

Umpathi : Ke xa kunjalo utshintsho ulufunela ntoni kuba wenza izifundo zale nto uyifunayo?

Veli : Mphathi ingxaki endinayo yeyokuba abazali bam bathi manditshintshe ndenze obu bugqwetha ndini ukuba ndisafuna uncedo lwabo.

Umpathi : Bayayiqonda phofu abazali bakho ukuba uqhuba kakuhle njani kwizifundo zakho zobugqirha? Andiyivumi le yokuba bathi tshintsha wenze ubugqwetha.

Veli : Ewe bayayiqonda kuba ndiya babonisa qho amanqaku endiwafumanayo xa kubhalwa iimviwo kodwa abanaxesha layo yonke loo nto.

Umpathi : Mfo wam khawuke uzame ukuthetha nabo ubabonise iingozi zokukunyanzela ekubeni wenze into ongayithandiyo ubacacisele iziphumo ezinokuvela xa bekunyanzela.

Veli : Kudala ndizama ukuthetha nabo kodwa bamile kwinto yokuba baza kundiyekisa nesi sikolo kuba ndihlawulwelwa ngabo.

Umpathi : Musa ukuzihlupha ngaleyo yokuba bathi abazukhlawulela imali yesikolo kuba indlela oqhuba kakuhle ngayo izokwenza ufumane ibhasari.

Veli : Ndiyayiqonda Mphathi into yokuba ndingayifumana ibhasari enokundihlawulela izifundo zam kodwa ukuba ndingaqhuba ndenze le ifunwa ndim ndakuba andibathobeli abazali bam.

Umpathi : Veli uyayiqonda nje ukuba sikwikota yesibini ngoku iza kuphazamiseka yonke inkqubo yakho xa usenza olu tshintsho.

Veli : Ndithembe Mphathi ndiza kulunga ndiza kusebenza kangangoko ndinako ukuze umsebenzi wam ungabinako ukuphazamiseka, kuba andifuni ukuba abazali bam bathi andibamameli.

Mphathi : Noko kwelo ke icala ndikuthembile ukuba uza kulunga kuba ndiyakwazi uyazithanda iincwadi zakho, nam andingethandi ukukubona ungavani nabazali bakho.

## **UMBA WABAZALI**

Nozuko : Tata ikwisazela sakhe nawuphi umntu omtsha into yokuba imfundo ibalulekile kule mihla siphila kuyo, lilifa elingenako ukoxuthwa mntu lilifa langonaphakade. Imfundo isisixhobo sokuvula amasango avaliweyo amaninzi ebomini bomntu, xa yayiphose abazali bam kuyimfuneko ukuba mna ndiyifumane ukuze ndingatsali nzima njengabo. Ngezi



zizathu ndiyacela ndibongoza ukuba nindivumele ndiqhube izifundo zam kulo nyaka uzayo.

Tata : Hayi ntomb'am yintshwaqane nembudane le uyenza ubuciko wakhe wayibona phi intombi egugela ekhaya? Ikamva nelifa le ntombi lisemzini ucinga ukuba ndiza kuchitha ixesha lam nendleko zam ngomntwana oyintombazana endiza kuthi xa ndigqiba ukumfundisa abe exhutshulwa lisoka. Loo nto iza kuthetha ukuba umntwana wam bendimfundisela elo soka ndicinga ukuba ibanga eli leshumi likwanele uza kukwazi ukufuna umsebenzi uze ufundise emva koko.

Nozuko : Tata wam kula maxesha siphila kuwo leliphi isoka elinokutshata umfazi ongafundanga ukungafundi yenye yezinto ezibangela ukungaxabiseki komfazi endodeni yakhe.

Tata : Nanku nje umama wakho akafundanga kodwa ndimxabisile mna kwaye ndiyamthanda.

Nozuko : Ndlangisa kwakungoko kule mihla siphila kuyo akukho ndoda ifuna umfazi ongenamfundo khona ngabaphi abantwana abazoba nomama ongafundanga, nomyeni lo uthetha ngaye xa ebona iintombi ezifundileyo uza kundishiya kwesinomhlwa ahambe nezo ntombi. Ncedani bazali bam ndiyanicela ndinibongoza ukuba nindivumele ndiqhube nezifundo zam. Xa ufundisa umntwana awumfundiseli ukuba aze asebenzele wena wenzela ukuba abenekamva eliqaqambileyo. Andininyanzeli xa ndithetha ngolu hlobo ndiyanibonisa bangaphi kulo mzi wasemaVundleni abantu abanemfundo ephakamileyo? Ngokundivumela ndifunde ndakuba ngowokuqala bonke abalandelayo baya kuzeka mzekweni athi amaxhosa ukwanda kwaliwa ngumthakathi. Le nto intle kangaka iyakuseka umzila oyakulandelwa sisizukulwana sesizukulwa into eyakubangela lingaze liphele igama lakwaNdlangisa.

Tata : Ntombi yam into enxabiso emntwini asiyo mfundo yakhe yindlela aziphethe ngayo nezinto ezintle azenzayo.

Nozuko : Tata imfundo sesinye sezixhobo ezibangela ukuba kulandelwe amasiko nezithethe ngendlela eyiyo. Isisibane esikhanyisa ngonaphakade ililitha elilihlumelo yinto ebangela ukwazi ukuzimela apha ebomini unomyeni ungenaye. Le nto nifuna ukuyenza ifana nokundirhalisa ngentlaka ndithi xa ndizama ukuyithabatha niyigibisele enzonzobileni apho ndinokuthi xa ndizama ukuyithabatha imizamo yam iwe phantsi.

Tata : Hayi ntomb'am uthethe kwavokotheka ongalithethanga lolilibeleyo bendingazi ukuba unengqondo kangaka loo, nto iyabonakala indima yale ntwana yemfundo osele unayo ndiva ukubetha kolwimi ukuba uvuthiwe. Kukhulu esinokufumana xa sinokukuvumela kule mfundo uyifunayo ezi zinto uzithethayo andizange ndizazi ndingakangawe ngamafutshane ke ntomb'am ndiya kukhulula ngokungathandabuziyo.

## UMBA WABAHLBO

Nosipho : Nosipho sikuxelele ukuba asikwazi ukuba nobuhlobo nalo usiphathele yena, okokuqala uyazidla kwaye uzicingela gqitha ucinga ukuba umntu nguyeyedwa uyofika xa ehleli phakathi kwethu entshingintshingi engathethi.

Nozuko : Nike nimthethise phofu okanye niyamsukela nje umntwana wabantu.

Nosipho : Sike sizame ufike incoko yakhe ipholile usoloko encokola ngecawe neBhayibhile uzenza umntu ogqibeleleyo. Phofu uyayazi ukuba akukho nzwana ingenasiphako indoda yakhe isela ngamandla inyembezi zikavitholiya.

Nozuko : Uyabona ke mhlobo wam le yokuba umyeni wakhe uyasela asinto yokuhlekisa kulapho kanye kufuneka simncede kuba akulula ukuhlala nomntu oselayo.

Nosipho : Ubona nje uyandichakra umntu ongasoze umve encokola ngezinyolo izinto ezimnandi zasekuhlaleni kanti iBhayibhile le adlisela ngayo iyayingqina into yokuba apha emhlabeni sasize konwaba.

Nozuko : Mamela ke mhlobo wam apha ebomini kubalulekile ukuba kukhe kungenelele umntu obona izinto ngolunye uhlobo, nithi yiyo le yokuba sithi sihleli nje incoko yethu ingezinyolo namadoda nemali.

Nosipho : Yhu kanti ufuna sincokole ngantoni kuba ezi zinto sincokola ngazo zenza umdla.

Nozuko : Ngamanye amaxesha kuyafuneka sincokole izinto ezakhayo ezohlukileyo kwezo siqhele ukuncokola ngazo ubomi bethu abusekelwanga kwizinyolo nemali kuphela, ilizwi likaThixo liyafuneka. Uthi yiyo le yethu asikwazi nokuthandaza oku kanti ukuba singanomhlobo onjengoZodwa angabutshintsha ubomi bethu kufuneka uThixo simdumise ngamaxesha onke kuba kaloku sigaxeleka kwizinto ngezinto sisinda ezingozini nasezintshabeni ngenxa yakhe.

Nosipho : Hi wethu ungakhe ulinge, uthi utheni na sele ekutshintshe ingqondo ngoku uZodwa wasuka watsho ukuba ngcwele ngomzuzu.

Nozuko : Hayi undenze ndabona izinto ngenye indlela undenze ndabona ukuba xa ungumntu kufuneka uzithande ungatyi nokuba yintoni na ungangeni nokuba kuphi na ubalumkele abahlobo abangakufaka engozini. Kuyinto entle ukuzingca komntu kumnika isidima ukumamkela kwethu sakube samkela iingcinga ezintsha sandise nolwazi lwethu.

Nosipho : Uthetha ke ukuba thina asingobahlobo balungileyo le nto uthetha ngolu hlobo?

Nozuko : Hayi mhlobo wam ungandiva kakubi anditsho ukuba anilunganga qha ndikuxelela endikufunde kuZodwa.

Nosipho : Nozuko mhlobo wam uzibonakalisile ukuba ungumhlobo wokwenene kuba ufuna nathi sitshintshe kule ndlela siphila ngayo usizele nomntu oza kusifundisa indlela eyiyo yokuziphatha enkosi wamkelekile uZodwa.

## **UMBA WESIKOLO**

Zola : Mfundisi ndenze impazamo kukhetho lwam lwezifundo ndithathe izifundo ezingezizo ngoku ndicela ukutshintsha ezi zifundo.

Titshala : Ngummiselo nomgaqo wesikolo ukuba wonke umntu enze utshintsho phambi kokuba iphele ikota yokuqala othe wenza impazamo kukhetho lwezifundo akasayi kuvumeleka atshintshe xa sele kudlule elo xesha. Ngeli xesha ayikho into endinokuyenza ukukunceda.

Zola : Mfundisi ndiyaxolisa ngokungazenzisiyo ngale mpazamo endiyenzileyo ndidibanise istatistiki nenzululwazi ngezekhompuyutha. Ndiye ndaqaphela ukuba la maphepha abhalwa ngemini enye ngaxesha nye ndicela uvelane nam le mpazamo andiyenziswanga kukungakhathali ndenziswe kukungaqapheli umhla namaxesha. Ngaxesha lobhaliso kuyagcwala kakhulu ingqondo iyaxinana ngolo hlobo ke kulula ukuba umntu enze impazamo efana nale ndiyenzileyo ndixolele ndakwamkela isohlwayo semali kunokuba ndiqhubeke nale ngxaki.

Titshala : Akukho sohlwayo esiyimali ayikho into endingayenza ngaphandle kokuba unceme esinye sezi zifundo wazi mhlophe ukuba kuza kunyanzeleka uyihlawule le mali yesi sifundo nokuba awusenzanga.

Zola : Mfundisi ndinengcebiso endinayo mayelana nale nto ugqiba ukuyithetha kuba ndinengxaki ngayo.

Titshala : Khawuze nayo loo ngecebiso yakho kodwa andiqondi iya kukunceda kuba sele ndikuxelele yonke into.

Zola : Kunganjani xa ndinokubhala iimviwo zesinye sezifundo ngoJuni xa kubhalwa imviwo zekota yesibini, ndiyayazi ukuba asinto iqhele ukwenziwa ndiyakucela undincede. Liphandlwa kube kanye libone andisayi kuphinda ndiyenze impazamo elolu hlobo, kuphela kwezifundo endizifunayo ukuze ndiqukumbele isidanga sam kulo nyaka. Icandelo lemali sele lindiqinisekisile ukuba akukho mali ndiza kuphinda ndiyifumane kulo nyaka uzayo ngoba ixesha lam liphelile.

Titshala : Zola ndiyayiva ingxaki yakho kwaye ndinovelwano kakhulu ngale nto ndiyafuna ukukunceda qha ndinoloyiko, kuba ndingathi xa ndikwenzela umnyenyevu ivakale le nto kwabanye abafundi babebaninzi abafuna ukwenzelwa inceba nabo. Uyabona ukuba undifaka engxakini engakanani?

Zola : Ayinakwaziwa mntu andisoze ndixelele mntu ngale nto ndiyathembisa .

Titshala : Xa usitsho ndiza kuzama ukuthetha nabandiphetheyo ndive ukuba bathini.

Zola : Ndiyabulela mfundisi ngokungazenzisiyo ngesigqibo osithathileyo ngokuphathelele nale ngxaki ndinayo.

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## ISIGAMA

### SPEECH ACTS- IZENZO ZENTETHO

ability	- ukuba nakho
action	- isenzeko
activity	- okuqhubekayo
advantage	- uncedo
analysis	- uhlalutyo
assertion	- intetho evumayo
authoritative	- gunyaziswa
belief	- inkolo
categorization	- ukuhlela
classification	- uhlelo
collaborative performatives	- iphefometivi yentsebenziswano
commissive	- isibopheleli
communicative aspect	- umba wonxibelelwano
communicative function	- umsebenzi wonxibelelwano
community	- uluntu
confusion	- isiphithiphithi
consecutive perlocutionary consequences	- iziphumo zepelokhushini ngokulandelelana
constitutive rule	- umthetho owakhayo
content conditions	- imiqathango equlathileyo
content	- isiqulatho
contextual condition	- umqathango malunga nemeko
cooperative	- nentsebenziswano
counter-suggestion	- ingcebiso ephikisayo
criterion	- isicwangciso
de rigueur	- into efunekayo yala maxesha
declaration	- isibhengezo
decomposition of a speech act	- uchithachitho lwesenzo sentetho
deny	- ala
descriptive framework	- isiseko senkcaza
device	- isixhobo
direct speech act	- isenzo sentetho esingqalileyo
direction of fit	- icala lolingano
directive	- umgaqo
discovery	- ubhaqo
drawback	- ingxaki
effect	- ifuthe
embodiment	- ukuqulathwa
environment	- okusingqongileyo
essential condition	- umqathango ongundoqo
existence	- ubukho
explicit performative	- iphefometivi ecacileyo
expressive	- isivakalisi
fallacy	- impazamo
false	- asiyonyaniso
falsity	- isiphosiso
felicity (happiness)	- ifelisiti (ulonwabo)
felicity condition	- umqathango wefelisiti
force	- amandla
fossilized	- ukuba litye
framework	- isiseko
general conditions	- imiqathango jikelele
group performative	- iphefometivi yeqela

group	- iqela
hypothesis	- i-hayipotesisi
illocution	- i-ilokhushini
illocutionary act	- isenzo se-ilokhushini
illocutionary force indicating device (IFID)	- isixhobo esibonakalisa amandla e-ilokhushini
illocutionary force	- amandla e-ilokhushini
imperative	- uhlobo lokuyalela
implicit performative	- iphefometivi efihlakeleyo
incongruity	- ukunganqinelani
indirect speech act	- isenzo sentetho esingangqalanga
inherent perlocutionary effect	- isiphumo sepelokhushini yemvela
institutional	- eziko
intention	- injongo
intentionality	- injongo
interactional	- enentsebenziswano
interlocutor	- umntu othatha inxaxheba kwiingxoxo
literal meaning	- intsingiselo yegama njengoko linjalo
locution	- ilokhushini
locutionary act	- isenzo selokhushini
logic	- ingqiqo
logical positivism	- iphozitivizimu yengqiqo
maxim	- imakzimu
metalinguistic performative	- iphefomethivi yemetalingwistiki
metalinguistic	- i-methalingwistiki
minimal effect	- ifuthe elincinane
misunderstanding	- ukungaqondi
model	- imodeli
negate	- khanyela
negotiate	- thethathethana
negotiation	- uthethathethwano
notion	- ingcamango
objective (adj)	- ngathathi cala
objective (n)	- injongo
obligation	- imfanelo
offer	- nika
optimal effect	- ifuthe elikhulu
order	- yalela
ordinary language philosophy	- ifilosofi yolwimi oluqhelekileyo
paradigm	- ipharadayimu
participant	- umthathi-nxaxheba
perform	- enza
performative hypothesis	- ihayipotesisi yephefomethivi
performative verb	- isenzi sephefomethivi
performative	- iphefomethivi
perlocution	- ipelokhushini
perlocutionary act	- isenzo sepelokhushini
perlocutionary effect	- ifuthe lepelokhushini
physiognomy	- ifisiyognomi
point	- inqaku
politeness	- intlanelo
pragmatic force	- amandla epragmatiki
pragmatic theory	- ithiyori yepagmatiki
pragmatics	- ipragmatiki
predictable	- inokuqikelelwa
preparatory condition	- umqathango olungiselelayo
presupposition	- ukucingela
primary performative	- iphefomethivi yokuqala
principle	- umthetho siseko

promise	- isithembiso
promisee	- umthenjiswa
promiser	- umthembisi
proposal	- isiphakamiso
proposer	- umphakamisi
proposition	- isiphakamiso
propositional act	- isenzo sesiphakamiso
propositional content	- isiqulatho esiphakanyisiweyo
purpose	- injongo
realization	- ukuqonda
reasoning	- ukuqiza
reference	- igunva
reflexive pronoun	- isimelabizo sobuyiso
regulative rule	- umthetho olawulayo
reject	- lahla
rejecter	- umlahli
relevance	- ukuphathelela
remark	- thetha ngento
representative	- isenzo sentetho esimele enye into
ritual performative	- iphefomethivu yenkcubeko
rule-governed approach	- umgaqo olawulwa ngumthetho
sincerity condition	- umqathango onobunyani
situation speech	- intetho yemeko
situation	- imeko
societal framework	- isiseko soluntu
society	- uluntu
speech act	- isenzo sentetho
speech event	- isiganeko sentetho
state of mind	- imeko yengqondo
state	- imeko
statement	- ingxelo
status	- iwonga
subjective	- ngoluvo lwam
suggestion	- ingcebiso
symbol	- umqondiso
taxonomy	- itaksonomi
theory	- ithiyori
threat	- isoyikiso
true	- yinyaniso
truth conditional semantics	- isemantiki yemiqathango enobunyani
truth functional semantics	- isemantiki yomsebenzi onobunyani
truth	- inyaniso
value	- ixabiso
willingness	- intumeleko
wish	- umnqweno



## POLITENESS

absolute politeness	- intlonelo epheleleyo
absolute ranking	- ukuhlela okupheleleyo
act	- isenzo
adaptation of the model	- ukulungiselelwa kwemodeli
addressee	- umntu ekuthethwa naye
agreement maxim	- imakzimu yovumelwano
agreement	- isivumelwano
aloofness	- ukuzibeka kude kunabanye
ambiguous	- entsingiselo-mbini/mbaxa
ambivalence	- ubumbaxa
apology	- isingxengxezo
approach	- ithiyori
approbation maxim	- imakzimu yemvume
approbation	- imvume
appropriate behaviour	- isimilo esifanelekileyo
approval	- imvume
approval	- imvume
authority	- igunya
avoidance	- ukuphepha
baldly	- ngokuphimiselayo
bald-on-record	- ngokuphimiselayo
basic wants	- iimfuno zesiseko
benefit	- inzuzo
calculate	- bala
camaraderie	- ubukholwane
clarity	- ukucaca
coding time	- ixesha lokukhoda
collaborative function	- umsebenzi wentsebenziswano
common ground	- isivumelwano
competitive function	- umsebenzi wokhuphiswano
compliment	- isincomo
comprehensive	- -quka konke
conflict	- ukuchasana
conflictive function	- umsebenzi wembambano
construct	- akha
context	- imeko
conventional politeness marker	- uphawu lwentlonelo oluqhelekileyo
conventional	- eqhelekileyo
conversation	- incoko
conversational contract	- imvumelwano yencoko
conversational maxim	- imakzimu yencoko
convivial function	- umsebenzi wolonwabo
cooperative principle	- umthetho siseko wentsebenziswano
cost	- ixabisa
cross-cultural pragmatics	- ipragmatiki yenkcubeko eyahlukeneyo
cross-purpose	- injongo eyahlukeneyo
cultural specificity	- ukubalulwa kwencubeko
culturally biased	- ukucalulwa kwencubeko
deference markers	- iimpawu zentobelo
deference	- intobelo
deference	- ngokuthobela
degree of imposition	- iqondo lokuxakekisa
demur	- ukunkuntuzi
determinant	- into emisayo
diminutive	- isinciphiso
disagreement	- ukungavumelani

discourse model	- imodeli yentetho
distance differential	- umahluko womgama
economy	- uqoqosho
educational discourse	- intetho efundisayo
encode	- faka ngokomqondiso
etiquette	- intlonelo
euphemistid	- hlonipha
exaggerate	- gqithisa
exchange	- utshintshiselwano
expression	- imbonakalo
face and rationality	- ubuso nengqiqo
face loss	- ubuso obungakhululekanga / ukungakhululeki kobuso
face management	- ukulawula ubuso
face work	- umsebenzi wobuso
Face	- ubuso
face-threatening act	- lsenzo esibonisa ukungakhululeki kobuso
face-wants	- iimfuno zobuso
formal linguistic form	- imo yelingwistiki ngokusemthethweni
formality	- isithethe
formality	- isithethe
generosity maxim	- imakzimu yobubele
generosity	- isisa
Grice's maxim of conversation	- imakzimu kaGrice yencoko
hearer	- umphulaphuli
hedge	- isikhuseli
hint	- krobisa
honorific	- ihonorifiki
identity marker	- umqondiso wokufana nenye
imperative	- uhlobo lokuyalela
impersonalise	- ngokungabhekisi mntwini
implicature	- usulelo ngetyala
impolite	- ngokungenantlonelo
imposition	- ukuxakekisa
imposition	- ukuxakekisa
impositive	- isiphembeleli
indexicality	- nesiqulatho
indirectly	- enganqalanga
indirectness	- ukungathi-ngqo
inference	- intelekelelo
inferior person	- umntu wodidi oluphantsi
interactants	- abanxibelelanayo
interaction	- unxibelelwano
interactive structure	- ulwakheko lonxibelelwano
interdependence	- ukuxhomekelelana
interest	- tsala umdla
interlocutor	- umnxibelelanisi
interpersonal aspect	- umba ophakathi kwabantu
interpersonal pragmatics	- ipragmatiki ephakathi kwabantu
interpersonal rhetoric	- ubuciko phakathi kwabantu
irony	- impoxo
linguistic description	- inkcazo yelingwistiki
linguistic expression	- intetho yelingwistiki
linguistic unit	- isuntswana le-lingwistiki
linguistics	- ilingwistiki
losing face	- ukungakhululeki kobuso
maxim of manner	- imakzimu yemo yohlobo
maxim of modesty	- imakzimu yolulamo

maxim of quality	- imakzimu yokulunga
maxim of quantity	- imakzimu yobuninzi
maxim of relation	- imakzimu yonxulumano
maximize	- andisa
maxims of sympathy	- imakzimu yovelwano
minimize	- nciphisa
minimize	- ukunciphisa
mitigation principle	- isiseko sokudambisa
model person	- umntu ongumfuziselo
modesty	- ululamo
move	- susa
mutual vulnerability	- umncipheko macala
mutually exclusive	- ngaphandle kokubandakanya
mutually exclusive	- ukungabandakanyi macala
negative politeness	- intlonelo elandulayo
nominalize	- ukwenza igama
non polite	- ukungabinantlonelo
non-canonical	- ukungabi ngokomthetho
non-deferential relationship	- ubudlelwane obungenantobelo
non-educational discourse	- intetho engenamfundiso
non-polite acts	- izenzo ezingezozentlonelo
notion of face	- imbono yobuso
notion of face	- ingcinga yobuso
notion	- ingqiqo
obligatory	- bophelela
off-record politeness	- intlonelo engachazwanga
off-record	- engachazwanga
on-record	- echaziweyo
optimistic	- thanda okuhle
optional	- nganyanzelisiyo
over-class	- udidi oluphezulu
paradigms	- ipharadayimu
perception	- imbono
pervasiveness	- ukutyhutyha
pessimistix	- thanda okubi
phenomenon	- isenzeko
politeness principle	- umthetho siseko wentlonelo
politeness	- intlonelo
pollyana principle	- umthetho siseko kaPoliyana
positive face	- ubuso obukhululekileyo
positive politeness	- intlonelo eqinisekileyo
power differential	- umahluko wamandla
pragmatic force	- amandla epragmatiki
pragmatic mechanism	- isixhobo sepragmatiki
pragmatic phenomenon	- into yepragmatiki
pragmatic principle	- umthetho siseko wepragmatiki
pragmatic scale	- isikali sepragmatiki
pragmatic theory	- ithiyori yepragmatiki
preference	- ikhetho
presentation	- ukunikezwa
principal theories	- iithiyori ezingundoqo
principle of relevance	- umthetho siseko wonxulumano
psychological disposition	- imilo yengqondo
rank	- iwonga
rational agent	- umenzi wengqiqo
rationalistic	- landela ingqondo yodwa
real-world goal	- injongo yelizwe
reciprocity	- ukwenzelana ngokufanayo

redress	- lungisa
redress	- lungisa
redressive action	- isenzeko esilungisayo
redressive language	- ulwimi olulungisayo
register	- irejista
relative politeness	- intlonelo enxulumeneyo
relative power	- amandla anxulumeneyo
relevance theory	- ithiyori yokuphathelele
relexicalization	- ubulekisikali bokuphinda
self-effacement	- ululamo
sense	- intsingiselo
sequence	- ulandelelwano
smooth communication	- unxibelelwano olusulungekileyo
social distance	- umgama wasekuhlaleni
social distance	- umgama wasekuhlaleni
social process	- inkqubo yokuthanda ukuhlala nabanye
solidarity	- imbumba yamanyama
solidarity	- imbumba yamanyama
standardized	- esemgangathweni
strategy	- ubugcisa
sub-discipline	- ithiyori esezantsi
sub-maxim	- imakzimu esezantsi
sub-transaction	- intengiselwano esezantsi
superior person	- umntu wodidi oluphezulu
superordinate maxims	- iimakzimu eziphezulu
superstrategy	- isicwangciso esiphezulu
surface level phenomenon	- into yomgangatho ophezulu
sympathy	- uvelwano
systematic variation	- inguquko ezimiswe ngendlela
tact	- ubuchule
teleological	- neteleyolojika
temporal and personal deixis	- ideyikisisi exesha nomntu
terminology	- isigama
textual rhetoric	- ubuciko bombhalo
theories of politeness	- iithiyori zentlonelo
theories of politeness	- ithiyori zokuchubeke
theory of linguistic politeness	- ithiyori yentlonelo yelingwistiki
transaction	- intengiselwano
uncooperativeness	- ukungasebenzisani
under-class	- udidi olusezantsi
universality	- jikelele
utterance level phenomenon	- into yomgangatho wentetho
veracity	- ukuba nenyani
verbal interaction	- ukunxibelelana ngentetho
verbal politeness	- intlonelo yentetho
verbal strategies	- izicwangciso zezenzi
view	- limbono

## PERSUASION - UKUCENGA

academic	- imfundo ephakamileyo
acceptance	- ulwamkelo
accomplish	phumeza
accounts	- ingcaciso
accoutns	- iingcaciso
ACE model	- imodeli ye-ACE
actuating	- qhubekisa
Ad Hominem	- iAd Hominem
Ad Populum	- iAd Populum
adoption	- ukwamkela
advantage claim	- ubango loncedo
advertising explosion	- udubulo lwemveliso
advertising	- thengisa
agenda-setting function	- umsebenzi wokulungisa i-ajenda
aggravating	- phembelela
aggrivating	- phembelela
AIDA approach	- indlela ye AIDA
alternative	- ahlukeneyo
analogy	- imfaniso
analysis	- uhlalutyo
analysis	- uhlalutyo
antagonistic	- chasene
anticipate	- cingela
appeal	- isibheni
application	- ukusebenzisa
approach	- indlela
appropriateness	- imfaneleko
argument	- ingxoxo
assessment	- ukujonga
assigned role	- indima ebekiweyo
assimilation	- udibaniso
association	- ubudlelane
assumed role	- indima ecingelwayo
attitude objects	- izinto zesimilo
attitude	- uluvo
audience	- abaphulaphuli
auditory	- -viwa
authority	- igunya
basic	- isiseko
behavioral function	- umsebenzi othile wokuziphatha
behaviour	- ukuziphatha
belongingness	- ubumnini
bewildered	- dedikile
bias	- ukuthatha icala
blatant	- ngokucacileyo
brand loyalty	- itembeko yophawu
brand name	- igama lphawu
brand	- uphawu
broadcast	- sasaza
candidate	- umgqatswa
capacity	- amandla
categorize	- hlela
cause-to-effect	- unobangela oya kwisiphumo
central route	- indlela engundoqo
challenge	ukucela umngeni
change	- utshintsho

characteristics	- iimpawu
chronology	- ukulandelelana ngokwamaxesha
climate	- imozulu
clutter	- ukubhidisa
coercion	- isinyanzeliso
coercion	- ukunyanzeliswa
coercive	- nyanzeliswa
cognitive consistency theory	- ithiyori kungaguquki komqondo
commentary	- ukcazo
commercial	- ngorhwebo
communication	- unxibelelwano
communication	- unxibelelwano
compliance	- ukuthobela
concept	- ingqiqo
conciseness	- ubufutshane
conference	- ingqungquthela
conform	- hambisana
congruent	- vumelelana
consensus Heuristic (rule of consensus)	- umthetho wemvumelwano
consistency	- ukungaguququki
consonance	- imvumelwano
consumer	- umthengi
contemplative	- cingwa
content	- isiqulatho
content	- isiqulatho
contention	- imbambano
contrast	- umahluko
co-operate	- ukusebenzisana
counterargument	- ingxoxo echaseneyo
counterattitudinal message	- umyalezo wokungavumelani nesimilo
create	- bumba
credibility heuristic (rule of credibility)	- umthetho wokukholelekayo
credibility	- ukukholeleka
credibility	- ukukholelwa
criteria-to-application	- izicwangciso ukuya ekusebenziseni
criticism	- ugxeke
debunking	- ukutyhila inyani
deceptive	- khohlisa
declaration	- isibhengezo
deductive	- ukusebenzisa imithetho eqhelekileyo
degree	- ubungakanani
demand	- ubango
demographics	- idemografiki
demographics	- iidemografiki
demography	- idemografi
demonstration	- ukubonakalisa
dependency	- ukuxhomekeka umxhomekeko
develop	- qhubela phambili
development	- inkqubela
differential	- aklukana
direct techniques	- ubugcisa obuthe ngqo
discourse	- idiskhosi
disguising	- ukufihla
dissect	- qhaqha
dissonance	- ukuziva ungazinzanga
dramatic	- -nomdlalo
direct persuasion	- ukucenga okuthe ngqo
dynamism	- intshukumo

effect to cause reasoning	- isiphumo esiya kungobangela
effectiveness	- ifuthe
effects of the change of attitude	- ifuthe lokutshintsha koluvo
effects	- iziphumo
ego	- umna buqu
ego-involvement	- ukubandakanyeka kwam buqu
elaboration	- utyatyadulo
emotional security	- ukhuseleko lwemvakalelo
emotional	- uvakalelo
emphasis	- ugxininiso
eradicate	- phelisa
esteem needs	- imfuno yokuzingca
esteem	- ukuzingca
ethics	- imithetho ngokusesikweni
evaluate	- hlola
evaluative response	- impendulo zokuhlola
evidence	- ubungqina
evolution	- ukwanda
extensive issue-relevant	- umcimbi obanzi yengcinga
extrinsic rule	- umgaqo wangaphandle
face work	- umsebenzi wobuso
fact	- inyani
Fallacy	- impazamo
favour	- thanda
features	- iimpawu
format	- indlela
gaining scheme	- isicwangciso sokuzuza
gatekeeper	- umgcinisango
gauche	- ukungakwazi ukuziphatha phakathi kwabantu
general things	- izinto ezijikelele
generate	- enza
gratification	- ukwaneliseka
gratification	- ulwaneliseko
hazy claim	- ubango olungacacanga
heuristic principles	- imigaqo yokufumanisa
hierarchy	- uluhlu lwemigangatho
idea	- uluvo
identification	- ukuchonga
ignoring, ignore	- ukungahoyi
immortality	- ukuphila naphakade
impasses	- imgxaki engenakusonjululwa
impasses	- ingxabi engenakusonjululwa
impression	- uluvo
improvement	- impucuko / ukuphucuka
incremental	- andisa
incremental	- ukwandiseka
indices	- izalathiso
indirect persuasion	- ukucongca okungathangangqo
inductive	- ukuqqa ngaphakathi
inference	- intelekelelo
influence	- impembelelo
information	- ulwazi
informed	- azisa
innovations	- izinto ezintsha
inoculation	- ukutofwa
intention	- injongo
interactive	- ukunxulumanisa
internalization	- izinto ezenzeka ngaphakathi

interpersonal persuasion	- unxibelelwano lwababini kulukuhlo lokucenga
intrinsic rule	- umgaqo wangaphakathi
intruder	- umphazamisi
intter-directed	- qhutywa zizinto zangaphakathi
involvement	- ubandakanyeko
irrelevant claim	- ubango olungekhomxholweni
issue	- umba
judgement	- isigwebo
judgement	- isigwebo
latitude of noncommitment	- ubungakanani bokungazibopheleli
latitude	- ubungakanani
legacy	- ilifa
likelihood	- okunokwenzeka
liking Heuristic (rule of liking)	- umthetho wokuthanda
logical	- -nengqiqo
loss of group prestige	- ilahleko yesidima seqela
lost-letter technique	- ubugcisa bencwadi elahlekileyo
lost-letter	- ileta elahlekileyo
love object	- into yokuthanda
magic-ingredient claim	- ubango lwempawu zobugqi
mandated	- gunyaziswa
manifesto	- upapasho-nkqubo
manipulation	- ukwenza ngobuqhetseba / ulukuhlo
manipulation	- ukwenza ngobuqhetseba
Manipulation	- ulukuhlo
market	- imariki
marketing	- ukurhweba
mass audience	- abaphulaphuli abayinkitha
meander	- ukujikajika
measure of ego-involvement	- umlinganiselo
measurement	- umlinganiselo
media relationship	- ubudlelwana bamajelo eendaba
message	- umyalezo
minority	- igcuntswana
mitigaqting	- dambisa
mitigating	- dambisa
model	- umfuziselo
modern media	- amajelo okusasaza anamhlanje
modify	- tshintsha
money-making enterprise	- isicwangciso sokwenza imali
myths	- iintsomi
need for roots	- imfuno yemveli
need	- imfuno
need-driven consumers	- abathengi abaqhutywa yimfuno
negativism	- ukungavumi
noncommitment	- ukungazi bopheleli
non-verbal behaviour	- ukuziphatha ngokungathethi
nurturing	- khulisa
opinion	- uluvo
organization by chronology	- ukulungiselela ngokoluhlu lokulandelelana
organization by space	- ukulungiselela ngokwesithuba
organization by stock issues	- ukulungiselela ngokwemicimbi yezinto ezininzi
organization by the motivated sequence	- ukulungiselela ngokweziganeko ezikhuthaziweyo
organization by topic	- ukulungiselela ngekwesihloko
organization	- ukulungiselela
outer-directed consumers	- umthengi oqhutywa zizinto zangaphandle
outlet	- isiphumo
P.O.P (point-of-purchase)	- indawo yokuthenga



packaging	- ukupakisha
panicked	- phaphazelwa
peripheral route	- indlela ephume ngaphandle
persist	- zingisa
personal feedback	- imbuyekezo yengxelo yomntu
personality	- ubuqu bomntu
perspective	- imbono
perspective	- umbono
persuader	- umcengi
persuasion	- ukucenga
physiological indicex	- ngokwamalungu omzimba
planned news	- iindaba ezicwangisiweyo
policy	- inkqubo
population	- abemi
portrayal	- ukubonisa
Post Hoc Ergo Propter Hoc	- iPost Hoc Ergo Propter Hoc
predisposition	- ukuthambekela
premise	- isindululo sesiseko
premises	- isindululo esisiseko sengxoxo
priming	- ukuxhobisa
proattitudinal message	- umyalezo ohambiselana nesimilo
problem solver	- umsombululi wengxala
procedure	- inkqubo
process	- inkqubo
product explosion	- udubulo lwemveliso
product image or personality	- umfanekiso wemveliso
proof	- isiqinisekiso
proposition	- umqondiso
pseudo-event	- isiganeko esingehlanga
psychographics	- iisayikhografiki
pyramid	- ipiramidi
quasi-direct technique	- ubugcisa obungathi buthe ngqo
question claim	- ubango lombuzo
questionnaire	- uluhlu lwemibuzo
racial	- ukwahluka ngobuhlanga
rational choice approach	- indlela yokhetho olunengqondo
reaction	- impindiso
reasoning	- ingqiqo
reasoning	- qiqa
reciprocity	- imbuyekezo
reflect	- bonakalisa
rejection	- ukwala
relationship	- ubudlelwana
relationship	- ubudlelwane
revolutionized	- -guqukisiwe
reward	- intlawulo
role modeling	- umfuziselo wendima
role	- indima
rules of interaction	- imigaqo yentsebenziswano
scales	- izikali
scarcity	- ukunqaba
script	- imbalo
selection	- ukhetho
self-actualisation	- ukuzazi ngokwenene
self-actualization need	- imfuno yokuzazi
semantic differential evaluative scale	- isikali sokufuna ixabiso lento
semantic	- isemantiki
semantics	- isemantiki

single-item attitude measures	- imilinganiselo yesimilo sento enye
social judgement theory	- ithiyori yesigwebo sasekuhlaleni
social	- ekuhlaleni
sociographics	- ii-soshiyografiki
specific things	- into ebonakalayo
sponsor	- umxhasi
statistical	- ingqokelela yamanani ento ethile
statistics	- ingqokelela yamanani ento ethile
stereotype	- into engaguqukiyo
stereotype	- umzekelo jikelele
stick issue	- umba oncamatheleyo
stylistically	- ngesimbo
subliminal	- ngokungaqonolakaliyo
Syllogisms	- isyllogisms
symptoms	- iimpawu
system	- indlela emisiweyo
target	- into ekujoliswe kuyo
task oriented approach	- indlela yokuziqhelanisa nokusebenza
taxonomies	- iteksonomi
technique	- ubugcisa
techniques	- ubugcisa
testimony	- ingxele
testimony	- ubungqina
the elaboration likelihood model	- imodeli enika ingcaciso nokunokwenzeka
the features of persuasion	- impawu zokucenga
the nature of elaboration	- indlela yokutyatyadula
the peripheral route	- indlela ephuma engaphandle
The Straw Man Argument	- Ingxoxo ye-Straw Man
theory	- ithiyori
thinking	- ingcingane
thought-listing technique	- ubugcisa obubandakanya ingcinga
tools of motivation	- izixhobo zokukhuthaza
trigger	- ukungabinangcebiso
triggers of influence	- ukuchukumisa impembelelo
uncertainty of prediction	- ukungaqiniseki koqikelelo
uncritical audience	- abaphulaphuli abangenagxeko
value	- ixabiso
verbal behaviour	- ukuziphatha ngokwentetho
verbal interaction compliance	- iverbal interaction compliance
visualise	- icingela
worth	- ixabiso
worth	- ukuxabiseka