

ISENZO SENTETHO YOKWALA KUMAZIKO EMFUNDO ESIXHOSENI

NGU

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ISIBHENGEZO

Mna , osayine apha ngaphantsi ndibhengeza ukuba umsebenzi oqulathwe yile thisisi ngowam yaye andizange ndikhe ndiwuthumele nakweyiphi na iDyunivesithi ngaphambi koku. Ndiyaqala ukuwuthumela lo msebenzi apho eDyunivesithi yaseStellenbosch.

Intsayino-gama

Umhla

ABSTRACT

This study explores the speech act of refusal in educational contexts in isiXhosa. The speech utterance is used to accept or refuse request. The request can be made by a friend, parent, school principal etc. The authority of the one making request is very important because it makes the recipient of the request to think twice before he or she refuses. This is done by the fact that the recipient is afraid to damage the face of the requestor.

Secondly, the rights that people have make it difficult for the person in authority to use his powers in a way that is not satisfactory, because people belong to unions that protect their rights. For instance, the teacher requests leave because he wants to go and make provisions for his son who is coming from the initiation school. In this regard, the principal is unable to refuse fully although the exams are around the corner. He has to use certain strategies in convincing the teacher about the importance of the forthcoming exams.

In the Department of education there is a district director and his team, responsible for certain departments, the school inspectors, subject-advisors, school principals, teachers and students. Each and every one of the above-mentioned has a right to make request. Some of them resort into using politeness strategies when requesting or refusing to obey the request.

OPSOMMING

Hierdie studie ondersoek die spraakhandeling van weiering in opvoedkundige kontekste in isiXhosa. Die spraakuiting word gebruik om 'n versoek te aanvaar of te weier. Die versoek kan gemaak word deur 'n vriend, ouer, skoolhoof, ens. Die gesag van die persoon wat die versoek maak is baie belangrik, want dit veroorsaak dat die ontvanger van die versoek deeglik dink voordat hy/sy dit weier. Dit word veroorsaak deurdat die ontvanger van die versoek bang is om die gesig ('face') van die versoeker te beskadig.

Die regte wat mense het, maak dit moeilik vir die persoon met gesag om sy/haar magte te gebruik op 'n wyse wat onbehoorlik is, want mense behoort aan vakbonde wat hulle regte beskerm. Byvoorbeeld, 'n onderwyser versoek verlof want hy wil voorsorg gaan maak vir sy seun wat terugkeer uit die inisiasieskool. In hierdie geval is die skoolhoof nie in staat om die versoek volledig te weier nie, alhoewel die eksamens binnekort geskryf sal word. Die skoolhoof gebruik sekere strategieë om die onderwyser te oortuig van die belangrikheid van die eksamens.

In die Departement van Onderwys, is daar 'n distriksdirekteur en sy span, verantwoordelik vir sekere departemente, die skoolinspekteurs, vakadviseurs, skoolhoofde, onderwysers en leerders. Elkeen van die genoemde persone het die reg om versoeke te rig. Sommige persone maak gebruik van beleefdheidsstrategieë in die weiering of reg van 'n versoek.

ISISHWANKATHELO

Apha kuza kuqwalaselwa izezo ntetho nenkubeko esetyenziswayo kulwalo-ntobelo kwiimeko zokufundisa isiXhosa. Intetho iyasetyenziswa ukucela nokwala isicelo. Isicelo sisenokwenziwa ngumhlobo wakho, umzali, inqununu yesikolo njalo. Igunya lalowo wenza isicelo liye libaluleke kuba lidala ukuba lowo kwenziwa kuye isicelo acinge kabini phambi kokuba alandule. Oku kudalwa kukuba esoyika ukonakalisa ubuso balowo wenza isicelo.

Okwesibini amalungelo abantu abanawo adala ukuba nalowo uphetheyo angabi naso isibindi sokusebenzisa amagunya akhe ngendlela egadalala kuba elumkele ukuba abantu abaphetheyo baphantsi kwemibutho ekhusela amalungelo abo. Umzekelo: 'Utitshala ucela ukuthatha ikhefu lokuya kulungiselela umphumo wenkwenkwe yakhe.' Inqununu ayinakho ukwala ngokupheleleyo noxa iimviwo zokuphela konyaka zikufuphi.

Apha kwiSebe leMfundo ezithilini kukho umphathi wesithili, nabangaphantsi kwakhe , abaphethe amasetyana (CES) namasekela abo, abahloli, acebisi-zifundo, iinqununu zezikolo, ootitshala nabafundi. Elowo nalowo kwaba ndibabalule ngentla unalo ilungelo lokwenza isicelo. Abantu abaninzi bayoyika ukonakaliswa kobuso. Abantu baye babhenele ekusenziseni ulwimi oluchubekileyo xa besenza isicelo nokuba besala kuba bejonge ukukhusela ubuso babo.

UMBULELO

Ndiyabulela kakhulu kwinkokheli yam kwesi sifundo, uGqirha M Dlali ngokundinyamezela nokundinyamekela. Bekungelula ukuwenza lo msebenzi wale thisisi ngexesha elilindelekileyo kuba ndiphangela kodwa umhlekazi uye wandikhuthaza ukuba ndiqhubeke. Inene uGqirha uDlali ubonise uvelwano nobuntu kuko konke ebendikwenza. Uyinkokheli yenene, nangoku kude kwalapha endixhasa ngamazwi enkuthazo. Kuyabonakala ukuba umnqweno wakhe ngowokuba wonke umntu onako exhamle kule mfundo ephakamileyo. Ndimbulela ngokungazenzisiyo ngako konke ukundinyamezela kwakhe. ENKOSI MHLEKAZI.

Okwesibini ndibulela neSebe lakwa-Afrikan Languages ngokuvulela abafundi eli thuba lokuba nako ukuqhubela phambili izifundo zakho nokuba umntu ukude neziko lokufunda- iYunivesithi yaseStellenbosch.

Okokugqibela ndithabatha eli thuba ukubulela intombi yomnakwethu, uSibongile Mlandu othe wandincedisa ekuchwethezeni ithisisi yam. Ndibulela nonkosikazi Qungane nabanye abantwana endihlala nabo ngokundixhasa kuwo wonke umsebenzi wendlu ngamaxesha kaxakeka.

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ISAPHLUKO 1

1.1 INJONGO YESIFUNDO

Eyona njongo iphambili yesi sifundo kukufumana iindlela abantu abahlukileyo abathi bale ngazo okanye bangavumi ukusebenzisana kuloo nto iceliweyo. Ukwala asikokuthi 'hayi' kuphela. Zininzi iindlela umntu azisebenzisayo ukubonakalisa ukuba uyala. Zahlukile iimeko nezizathu ezikhokhelela ekubeni umntu ale ukuthobela isicelo. Uphando lwesi sifundo luza kujongana nokwala esiXhoseni kwimeko yasesikolweni. Lunqabile olu hlobo lwesifundo esiXhoseni. Ukwala kubonwa njengesenzo esibonakalisa ukuba ubani wanele yaye akazimiselanga kusebenzisana kuloo nto ayicelwayo.

Ngalo lonke ixesha ubani esala uye akulumkele ukuchitha ubuhlobo phakathi kwakhe nomceli. Okwesibini kuye kuxhomekeke ukuba uthetha nabani na: umzekelo ,umphathi emsebenzini kunye nalowo asebenza phantsi kwakhe, izihlobo, umzali okanye nabani na omdala apha ekuhlaleni nokwanegunya. Okwesithathu impendulo yokwala ngamanye amaxesha iye ilawulwe ngamasiko nezithethe zaloo ngingi uhlala kuyo. Oko kukuthi, ngendlela ubani aphenhula ngayo nendlela angavumi kusebenzisana ngayo iye ibonakalise ukuba uphuma kweyiphi na indawo ekuhlaleni. Kanti nesikolo sinegalelo kwindlela umntu aziphatha okanye athetha ngayo.

KumaXhosa imbeko ibalulekile kangangokuba umntu ude anyanzeleke ukuba aginye nokuba kukrakra kuba kufuneka engaphendulanga nakanjani na emntwini omdala. Oku akwenzeki kumaXhosa kuphela nakwezinye izizwe zikhona izithethe ezimisiweyo ukuba umntu weso sizwe asithobe. Konke oku kuza kubonakala kwizahluko ezilandelayo.

1.2. INDLELA ESICWANGCISWE NGAYO ESI SIFUNDO

Esi sifundo sinezahluko ezintandathu ezahlulwe ngolu hlobo lulandelayo:

Isahluko 1: Apha kwesi sahluko sifumana injongo zesifundo kunye nendlela isifundo esicwangcwiswe ngayo.

Isahluko 2: Kwesi sahluko singena nzulu kwizifundo zenkcubeko yokuthetha xa wenza intetho ngokubhalwa nguBrown noLevinson (1987) kunye noThomas (1995). Umsebenzi wezi ngcali zimbini ngundoqo ekuphuhliseni inkcubeko yokwenza intetho.

Isahluko 3: Kwesi sahluko sithetha ngesenzo sentetho yokwala kunye neendlela zokwala . Kukwalapha kwesi sahluko apho sifumana neendlela nalowo uthetha naye. limeko zokwala zichaziwe nazo apha.

Isahluko 4: Apha kwesi sahluko sifumana uluhlu lwezicelo ezenziwe kwiimeko ezahlukileyo esiXhoseni.

Isahluko 5: Apha kuboniswa ukwala intobelo ngokusebenzisa ubuchule bokwala ukuthobela.

Isahluko 6: Okokugqibela kwesi sahluko sifumana isishwankathelo seziphumo zesahluko sesine nesesihlanu.

ISAHLUKO 2

IZENZO ZENTETHO NETHIYORI YENKCUBEKO

2.1. IINJONGO

Apha ngaphantsi kuphuhliswa ngezenzo nemisebenzi yentetho. Kukho iibono ezahlukileyo malunga nalo mba ngokweendlela ababhali ababona ngayo, Ulwimi luyahlelwa ngokweendlela olusetyenziswa ngazo. Abanye ababhali abafana noAustin (1962), bachaza bathi amazwi athethwayo awayongxelo nje koko azizenzo, kungoko ewabiza ngokuba zizenzi zephefomethivi. Le nto ithetha ukuba le ntetho uyithethayo uyayenza.

Umzekelo: 1. Ndiqhuba imoto (apha umntu uthetha ngento ayenzayo ngomzimba wakhe)
2. Ndikhaba ibhola.

Le mizekelo ingentla apha ipuhlisa ngokuphandle ukuba intetho izizenzo,

U-Austin (1962) waba nomdla kakhulu kwizifundo zepigmatiki ngangokuba imibhalo yakhe ngalo mba yaba nendumasi ngaphezu kwezabanye ababhali, batsho ooThomas nabanye ababhali. Mane amanqaku ka-Austin abalaseleyo nabanefuthe kulwimi Imveliso zeengqokelela zamaphepha ezisihloko sazo singu-'How to do things with words.' (1962) Zaba nefuthe elikhulu kwipigmatiki.. Olu papasho lwala maphepha lwangqamana nokukhula konxunguphalo kwilingwistiki nemida ye- 'truth conditional semantics.' Okwesibini iimbalo zika- Austin zicacile kwaye ziyafikeleleka. Okwesithathu umsebenzi wakhe ulandela uluvo olunye lweengcingane zakhe. Okokugqibela ukubaluleka kweembalo zika- Austin kudalwa kukuba kuchaphazela imicimbi emininzi ebalulekileyo kwipigmatiki yanamhlanje.

U- Austin (1962) wabuya wavelisa ifilosofi yolwimi olulula apho athi ukuze uvisisise ukubaluleka kwefilosofi yolwimi njee kufuneka wazi oko kwadala ukuba Austin neqela lakhe babe nesindululo solu luvo. Isizathu sesokuba babefuna ukuqinisekisa ukuba abantu njee bayakwazi ukunxibelelana ngaphandle kwamaginxigixi nobunzima.

Ingqiqo eqinisekileyo yindlela ethi iingxelo ezineentsingiselo zezo zinokuvavanywa nzulu . Ngoko ke iifilosofa zengqiqo eqinisekileyo yolwimi zizikhathaza ngezakhi zesivakalisi ezinokuvavanywa ngokwenyaniso okanye ubuxoki. Umzekelo: 'There are seven words in this sentence.' Apha kulo mzekelo ungentla ungawabala amagama ukuze ubone ubunyani besi sivakalisi .

Ngokwalo mbono ngaphandle kokuba kuvavanywe ubunyani baloo nto kuthethwa ngayo, loo ntetha ayinantsingiselo. UThomas nabanye (1995) becaphula kwiimbono zika- Austin bathi ukuba ulwimi nje, luyakwazi ukwahlula phakathi kwala magama: 'command, ordering, request, inviting. U- Austin wayenenkolo eyondeleyo yokuba abantu abasebenzisi ntetho nje ukutsho izinto kuphela, kodwa bayisebenzisa ukwenza izinto.

Le nkolo yamkhokelela ekubeni asungule iithiyori ebizwa ngokuba ziphefomethivi , ithiyori ephuhlisa izinto ezenziwayo xa kuthethwayo, nokuba izinto ezenziwayo ziphumelela njani okanye aziphumeleli. U-J Austin (1969) wabuya wahlola izimvo zakhe ngokusungula lhayiphotesisi yephefomethivi . Zimbini izizathu ezadala ukuba kuvavanywe olu luvo lwehayiphotesisi yephefomethivi. Okokuqala ibonisa ukuba izimvo zika-Austin ziwuphuhlisa njani umahluko phakathi kwe-'a truth conditional approach to meaning,' nezimvo zika- Austin zamazwi azizenzo.

U-Austin wagqiba kwelokuba amazwi athethwayo awayongxelo koko azizenzo, waze wawabiza ngokuba zizenzi zephefomethivi, umzekelo:

(i) Ndiqhuba imoto emhlophe (I drive a white car)

(ii) Ndiyaxengxeza (I apologize)

Ezi zivakalisi zingentla ziyafana zithethwa ngumntu wokuqala, ziyabhengeza, zikuhlobo lokuqondisa, ziyenza, zikwixesha langoku ngokokwakhiwa kwazo. Xa kubhekiswa kwipragmatiki , isivakalisi sokuqala sahlukile kwesesibini ngokuba sinika ingxelo eli xa esi sesibini senza isenzo sokuxolisa. Iphefometivi u'hereby' usisihlomelo esingenakusetyenziswa kuzo zonke iimeko. Umzekelo 'I hereby drive a white car.' Esi sivakalisi asivakali kakuhle. Intsingiselo yaso ayicacanga..

Kwiphefomethivi yeMetalingwistiki : zikhona iiphefometivi ezilula nezingqalileyo ezingenabugocigoci. Umzekelo:

Ndithi (I say) Ndichasa (I object)

Ndithembisa (I promise)

Zonke iiphefometivi ziqinisekile. . Iphefometivi yephefometivi inyanisile yaye ifanelekile okanye iyaphumelela..

Imeko zolonwabo

Nazo zizintlelo ezimbini: Imeko A : Ngamanye amaxesha kwizithethe ezithile kunokubakho iindlela zokuqhuba amasiko kubantu abatshatayo. Umzekelo eBritane indoda nomfazi abangathintelwa nto ukuba batshate baya kulowo unegunya lokutshatisa kwindawo ezigunyazisiweyo ngexesha elamkelekileyo bekhatshwa ngamangqina amabini. Umtshato awunakuba semthethweni xa kungakhe kwenziwe zifungo ngamazwi athile athethwayo.

Imeko B: Apha indlela ekuqhutywa ngayo mayenziwe ngokuchanekileyo nangokupheleleyo.

Imeko C: Rhoqo abantu mababe neengcinga eziyimfuneko , imizwa, neenjongo , ze okokugqibela ukuba ukuziphatha okulandelayo kungaxelwa, aba bantu bafanelekileyo mabenze njalo.

Unxulumano lweemeko zolonwabo.

Izithethi ziyathanda ukwenza unxulumano lweziganeko zolonwabo ezidala ukuba zithethe ngohlobo oluthile. UThomas (1995) nabanye ababhali baphawula ukuba izenzo aziphumeleli ngaphandle kwentsebenziswano. Umzekelo: 'Ndidlala ndibekelana nawe ngeeponti ezintlanu.'

Iqela lezenzo

Ezinye izenzo ziveliswa ngabantu abangaphezu komntu omnye. Umzekelo: Thina sithembisa ukuzama ukufaka igama lethu ezincwadini zeembali.

Ezinye iintlelo ziyangenana

Umzekelo: 'I baptize you.', impumelelo yesi senzo ixhomeke ekubeni lowo untywiliselwayo uyavuma-kubekho intsebenziswano.

Ihayiphotesisi ka-Austin yapatyalakiswa zezi zizathu zilandelayo; akukho kwahlula zenzi kwezinye .Ubukho besenzi sokwenza akuqinisekisi ukuba eso senzo siyenziwa. Zikhona iindlela zokwenza izinto ngamazwi kodwa zingenazenzi. Amazwi azizenzo ahlulwe ngokwelokhushini, ilokhushini, pelokhushini.

Izenzo zentetha ezithetha into enye namandla e-ilokhushini, isenzo se'lokhushini nesenzo sentetho nepragmatiki.

Apha ngezantsi kuboniswa imisebenzi yentetho . Kukho iimbono ezahlukileyo malunga nalo mba, ngokwendlela ababhali ababona ngayo. Ulwimi luyahlelwa ngokweendlela olusetyenziswa ngazo.

lingcali zolwimi

Izimvo zika-Austin ngolwimi zidweliswe kuluhlu lwezifundo azinika kwiYunivesithi yase-Oxford phakathi komnyaka we-1952 nowe-1954. Akuba eswelekile u-Austin u-J.O.Urmson waqokelela iintetho zika-Austin zayincwadi egama layo lingu-"How to do things with words", le yincwadi engalandelanga migaqo. Eyona ngcali iyimbalasane neyona izimvo zitshatsheleyo ngu-Austin neqela lakhe. Xa ngoko ubani efuna ukwazi ukubaluleka kobungcali bolwimi, kufuneka azazi izinto u-Austini neqela lakhe ababezichasile.

URussell nabanye baba noluvo lokuba ulwimi lwemihla ngemihla luneziphene yaye lunqongophele luyinqwelo engacacanga lumbaxa, alungqalanga, luyaziphikisa. Iinjongo zolu bhalo kukusulungekisa ulwimi, ukususa iziphene nezinto ezingenangqiqo ze kumiselwe ulwimi oluphucukileyo. U-Austin neqela lakhe babejonge ekubeni baqwalasele ukuba ngaba abantu bangakwazi na ukuthethana ngaphandle kwengxaki.

UJohn Searle (1975), ongumfundi ka-Austin, yena kwimibhalo yakhe yabungcali, wahlula phakathi kwe-'umxholo ophakanyisiweyo' ' namandla e-ilkhushinari ('what is said and what is meant') okwesibini aphakamise ukuhlalwa kwezintlu zezenzo zentetho. Eyona nto ibaluleke ngaphezu kwezinto zonke kukuqwalaselwa kohlalutyo lwesenzo sentetho ngokwendawo yasekuhlaleni esithe savela kuyo. UThomas uthabathele ingqalelo iindlela ezimbini athe uSearle waxhasa ngazo umsebenzi wepragmatiki oyithiyori ye-senzo sengxelo-ntetho (Searle 1975) okwesibini ilinge lakhe lokumisela uluhlu lwemigaqo yezenzo zentetho (1969).

Isenzo sengxelo-ntetho

Isenzo sengxelo-ntetho ngokukaSearle seso senziwa sesinye. Umzekelo:

'This notice is displayed in the changing rooms at the swimming pool' at the university of Warwick:

Would users please refrain from spitting.

Kodwa u-'Don't spit'. Usisenzo sentetho -ngqo.U-Austin no-Grice bagqiba kwelokuba zonke izenzo zentetho zenziwa kwingxelo-ntetho.. Ezi zilandelayo ziimeko zezenzo zentetho zikaSearle..

Propositional act (Isenzo sokuphakamisa) Isithethi sixela kwangaphambili isenzo sexesha elizayo (A) sesithethi.

Imeko yokulungiselela Isithethi sinenkolo yokuba ukwenza isenzo 'A' kulungile kuye yaye u

'S' angenza u- 'A'

Imeko yokunyanisa Isithethi sizimisele ukwenza isenzo 'A'

Imeko yokuzibophelela Isithethi siyazibophelela ekwenzeni isenzo sika- 'A'

OoThomas babona kunzima ukwahlula izezenzo zentetho xa usebenzisa imigaqo kaSearle noxa izalana nje. Umzekelo, 'ask, request, order, command, suggest; wonke ke la magama ziinzame ezenziwa sisithethi kumphulaphula ukuze akwazi ukwenza isenzo eso. Amagama afana noo '-command ', 'order' akwimeko yokulungiselela Kanti kwelinye icala imigaqo kaSearle imcaba ayikwazi ukwahlula phakathi kwezenzo zentetho zaye zigubungela iimeko eziguqukayo zezenzo zentetho. USearle uyagxekwa ngokuyila imithetho yezenzo zentetho ell xa achaza iisemantiki zezenzi zezenzo-ntetho. Isenzo sentetho sokuxolisa : Isifundo (a case study)Propositional act:

NgokukaThomas nabanye umntu uyakwazi ukuxolisele omnyengokwezithethe ezininzi., okanye lowo usondeleyo kuwe ngobuhlobo. Kanti ke akunqabanga ukuba abantu baxolisele izinto ezibe ngaphezu kwamandla abo.. Uxolo luyenziwa nokuba kukwisenzo sexesha elidlulileyo, okanye sexesha langoku 'I'm sorry about the noise' okanye sexesha elizayo. 'I'm sorry but I shall have to report you.'

Preparatory condition-imeko yokulungiselela:

Umzekelo: "I have a friend from Japan who, knowing I love Japanese stationery , brings me some whenever she visits England."

Imeko yokunyaniseka

Apha abantu bayathanda ukuxolisa naxa benganyanisanga.

Imeko yokuzibophelela . Apha isithethi sizibophelele ukudala uxolo

NgokukaSearle isenzo sentetho senziwa ngesinye (1979:60) . Umzekelo ; 'Would users please refrain from spitting.' Ngokweembono zikaThomas u-'Don't spit ' ngumyalelo . USearle ukwadwelisa uludwe lweemeko zezenzo zentetho ezizezi: Propositional act, Preparatory condition, Sincerity condition, Essential condition.

Ngokweembono zikaSearle kunzima ukwahlula phakathi kwezenzo zentetho naxa ngamanye amaxesha zizalana, zona azijiki.Kuthethwa apha ngezenzi ezizalanayo ezifana nezi: 'ask, request order, command, suggest, zinento ezifana ngayo, kukuba zicela ukuba umphulaphuli enze into ethile.

Umgaqo omiselweyo kaSearle wokuhlelwa kwentetho

UThomas nabanye ababhali xa beqwalasela imizekelo ekwisiqendu sesi-3 babesele bejonga ukuba ngaba inganako na intetho ukuhlelwa njengobuxoki okanye hayi, ukuba kunjalo sisiphi isizathu esingakhokelela ekubeni kufikelelwe kweso sigqibo.. Umzekelo: u-Alice akaxoki ngokusesikweni kumyeni wakhe' oko kukuthi akathethi nto engeyonwani, Apha kule ntetho amazwi ka- Alice asebenza njengobuxoki kodwa injongo yakhe kule ntetho ikukukhohlisa umyeni wakhe; kolu hlobo lwesiganeko nakwimeko yabahlobo abasondeleleneyo nayiphi na into ngaphandle kwenyaniso, isetyenziswa njengobuxoki. Xa uThomas nabanye beqwalasela umzekelo 22 kwisahluko sesi-3, bathandabuza ukuba intetho yale nkosikazi ingathathwa njengobuxoki. Ngokwahlukileyo ku- Alice, le nkosikazi akukho nto yayiza kuyizuzwa ngokungathethi nyaniso, ngapha koko yinxalenye nje yomsebenzi wakhe wokukhusela iimfuno zeqela layo. Kumzekelo 32 kwisahluko sesi-3 ooThomas baphawula ukuba uSir Robert Armstrong babengenako ukumbalela ekubeni uyaxoka ngamazwi alahlekisayo kwinkundla yamatyala e- Australia..

UThomas uthi akulindelekanga ukuba kuthethwe inyaniso kwezinye iimeko. Imizekelo yoko: Kwiintetho ezikhwencayo, nasemingcwabeni., kanti nakwiintetho ezithile zenkcubeko akulindelwe kuthethwa kwanyaniso. Isithethi sikhe singayithethi inyaniso xa siphepha ukwenzakalisa umphulaphuli. UThomas uyaphikisana nezimvo zikaSearle zokusebenzisa intetho nale migaqo imiselweyo .

2.2.2 Mey (2000)

Intshayelelo : Kutheni - isenzo sentetho?

lingcali zolwimi zazinomdla kwintsingiselo kunesakhiwo sentetho. Umsebenzi omninzi weminyaka ye-sixties neseventies wawugxininisa kwiinkcazo zeSemantiki .

UMey (2000) uthetha ngelinye icandelo lezithethe zaseBhilitane ezilubona ulwimi njenge-Ordinary Language Philosophy emseki wayo uphambili inguJohn L Austin. Iingcinga zika- Austin zaye zaphuhliswa ngakumbi zaze zaqokelelwa yingcali yaseMelika, uJ.R. Searle owafunda phantsi kuka- Austin kwiminyaka yeefifties waze waqhubela phambili ekuyiphakamiseni nasekukhuliseni izimvo zangaphambili.

Ingxaki enkulu ipragmatiki yasendulo ejongene naye yimiqobo enyanzelwa kwiingcingane zelingwistiki yisemantiki eqamele kwiimeko zenyaniso. Iingcali ezininzi kwisithethe senyaniso zithintela ukusetyenziswa kweziphakamiso ("propositions") ezimele ihlelo elithile lezivakalisi ezibizwa ngokuba zi-"declaratives", ezithi ukuze ube unyanisile okanye uyaxoka kufuneka zibe

neziphakamisi (propositions) ezinokuvavanywa. Umzekelo: "It's cold outside", apha kungaphunyelwa phandle kuhlolwe ukuba ngaba kuyabanda okanye hayi.

Kumzekelo ka-"Happy birthday." Umntu angathetha ngobunyaniso bemizwa yakho kodwa hayi ngobunyaniso bomnqweno. Isizathu soko kukuba iminqweno ayisosindululo kodwa ngamazwi okwenza izinto, ngokufutshane la mazwi azizenzi.

Ukusetyenziswa kwentetho:

lingcali ezininzi zithi ulwimi luluhlu lwezivakalisi ezichanekileyo. Impazamo ephambili kule ngcingane kukuba kungaqwalaselwa ukuba ulwimi olusetyenziswayo luzala izenzi ezichazwa njengezakhi zonxibelelwano kwilingwistiki. (Searle 1969:16). Ngaphezu koko izenzi zidalwa ziimeko zokusetyenziswa kolwimi ngabantu abanento eqhubeka ezingqondweni. Ezi mveliso ezinjongo zichanekileyo zikwabalulekile kwingqiqo echanekileyo nenkcazo yentetho ngokuchanekileyo. Xa sibuzwa ukuba ngaba unxibelelwano oluthile lusebenza njani na kwisizwe esithile sithlekelela uvavanyo lweemeko zonxibelelwano kweso sizwe. Zonke iintetho ziqhubeka ngokweengiqi zezithethi. Nayiphi na ingxoxo emiselekileyo mayiqwalasele ubudlelane obuphakathi kwabantu abanalo mmiselo obhaliweyo, nendlela abathatha ngayo abanye njengabantu abanommmiselo kwisizwe ngokubanzi. Naxa intetho iyinto eyinxalenye yomntu nobomi basekuhlaleni, ikwayinxalenye yesizwe ngokubanzi.

Izenzo zentetho zisebenza njani:

Izenzo zentetho ngamazwi avakaliswayo elizweni liphela. Xa umntu ephimisela intetho wenza into ngamazwi, nto leyo iya kuzisa utshintsho kwiimeko zasekuhlaleni. Le ngcamango, yokuba amazwi atshintsha isimo selizwe, ibalulekile kwezenkolo kanti ikwayinxalenye yengcingane yesenzo sentetho. OoThomas bathi U-Austin (1962) uthi kukho umahluko kwiimeko zokwenza intetho. Eyokuqala imeko Yi-lokhushini, olu uhlobo lolo lusetyenziswa xa kutshiwo into. Umzekelo: "It's cold in here." (Kuyabanda apha). Kwiimeko eziqhelekileyo xa umntu ephimisela la mazwi angentla wenza ingxelo nje, Enye imeko yaziwa ngokuba yi-illokhushinari fosi ngokweembono zeengcali zepragmatiki.

Ukuba ngaba xa usithi: "It's cold in here"

umphulaphuli usabela ngokuvala ucango avule iradiyeyitha loo nto ibizwa ngokuba sisiphumo sepelokhushinari yentetho eyenziweyo. Eyona nto isoloko ingundoqo wesenzo sentetho seengcali ngamandla e-illokhushini. Umzekelo ;Le meko ithetha ukuba kumele kukhokele iziganeko ezehlayo phambi kokuba kwenziwe olu hlobo lwentetho oluzala amandla e-illokhushinari. Ezi ziganeko zisoloko zisaziwa ngokuba zimeko zefelisithi, ezi ziimbono zika-

Austin , umzekelo:

"I hereby pronounce this person dead." (Ndivakalisa ukuba lo mntu uswelekile)

Ukuze ube nako ukuvakalisa ngengqiniseko kufuneka kuqinisekisiwe ukuba lo mntu ubhengeza la mazwi unalo igunya lokwenza oko, okwesibini kufuneka ukuba eso sibhengezo senziwe endaweni ekulungeleyo oko. Oko kukuthi ngugqirha onegunya lokwenza eso sibhengezo, abe umntu esesibhedlela xa kwenziwa oko.

Izithembiso

Apha kuphawuleka ukuba ukusetyenziswa kwamagama kungakhokelela ekungavisisanini. Isithembiso siyagcinwa nokuba igama elithi " "thembisa" promise" lingakhange likhankanywe. USearle (1969:36) ubuza

ukuba yintoni enokubalwa njengesithembiso. Kukho imigaqo elawulayo ukuze intetho eyenziweyo ibhekiselele kwisithembiso. Xa ubani ephimisela la mazwi:

"There is a policeman." (Naliya ipolisa)

La mazwi angabalwa njengesilumkiso xa ethethwa kwimeko apho umntu othile eqhekeza okanye ophula umthetho. Okanye kungalapho ungafumana khona uncedo lomntu oza kukwalathisa indlela njalo njalo. Kukho iindlela ezininzi zokwenza izithembiso kwiilwimi ezahlukeyo (Searle 1969:52) umzekelo:

"I'll be there at seven." (Ndiya kuba lapho ngoseveni.)

La mazwi angabalelwa ekubeni alatha isithembiso, kuxhomekeke kubuhlobo besithethi nalowo sithetha naye.

Isenzo sentetho

Ingxaki yesenzo sentetho inento yokwenza nendlela yokusetyenziswa kweelwimi ezahlukeyo

Ingxaki yokuqala yebuza ukuba ziyintoni iimeko zesenzo sentetho ukuze yaziwe njengesithembiso. Okwesibini: yiyiphi imigaqo-siseko elawula ukusetyenziswa kwesenzo sentetho ngempumelelo. Apha ngezantsi uMey udwelise uluhlu lweemeko ezili-9 uSearle (1969:57) azibalela kwizithembiso eziyimpumelelo emva koko kulandela ukuvavanywa kwemigaqo .

Imeko 1 limeko eziqhelekileyo mazilandelwe ukuvakalisa nokwamkela isithembiso. Izithethi mazazi ukuba zingalusebenzisa njani na ulwimi lwazo nokuba makungabikho mqobo usisithintelo (ubuthulu), yaye izithethi mazingadlali ngentetho- incoko (jokes). Imeko 2: Isithembiso masibe nomxholo , oko kukuthi; "I promise I'll be there tomorrow. " (Ndiyathembisa ndakuba lapho ngomso). Umxholo ngulo wokuba "ndakuba lapho ngomso." Imeko 3 Ngeli xesha kuthethwayo , umxholo wesithembiso mawube nento yokwazi nexesha elizayo, isenzo esiya kwenzeka kwisithethi. Imeko 4 Loo nto ithenjiswa mayimlungele lowo uthenjiswa; ngapha koko isoyikiso ayisosithembiso.

Umzekelo::

"If you don't behave , I promise you there's going to be trouble" (Ziphathe kakuhle ngapha koko ndiyakuthembisa kuya kubakho inkathazo).

Imeko yesi-4 neyesi-5 maxa wambi zaziwa ngokuba ziimeko ezilungiselelayo.

Imeko yesi-6 ibhekiselele kukunganyaniseki kothembisayo ekuzaliseni isithembiso sakhe. Le imeko ibizwa ngokuba yimeko yokunganyaniseki.

Imeko yesi -7 ibonwa njengeliye lembombo lophandolwazi lwezithembiso zikaSearle. Apha lowo uthembisayo azimisela ukuzibeka phantsi kwembophelelo yokufeza isithembiso. Le meko sisiseko saso nasiphi na isithembiso. Imeko yesi-8 nesi-9; ezi ziimeko ezixininisa ukuba ulwimi olusetyenziswa xa uthembisayo malube loluqhelekileyo, oko kukuthi imigaqo yentsingiselo yolwimi, ngaphezu koko, amasiko nezithethe zokusebenzisa ulwimi mazibe zeziqhelekileyo, zibe zezichanekileyo ngokwegmatiki.

Ngoku kuqwalaselwa imigaqo elawula ezi zenzo zentetho . Phambi kokuba ooThomas nabanye baqwalasele iimeko ezithile zesenzo sentetho,uphawu njee lwezixhobe zelingwistiki ezivumela ukusetyenziswa kwezi ntetho kulungile.limeko 1,8,9 zisebenza kuzo zonke izenzo zentetho nee-IFID zazo Ukanti iimeko yesi-2 neyesi-7 zingundoqo kwizithembiso; yaye apha kuzo kuphuma le migaqo mihlanu ilandelayo elawula ukusetyenziswa kwe-IFID yezithembiso.

Umthetho woku-1 Apha usebenzisa kuphela isithembiso IFID xa umxholo wentetho walatha into eza kwenzeka kwakufitshane. Lo mthetho ubizwa ngokuba ngumthetho womxholo.

Umthetho wesi-2 Apha usebenzisa kuphela isithembiso IFID xa isithembiso sinento lowo uthenjiswa afuna yenzeke. Umthetho wesi-3 Apha usebenzisa kuphela I-IFID yokuthembisa xa umxholo wokuthembisa ungakhathazi isehlo soko simiselwe kade. Imithethi 2 no-3 yaziwa ngokuba yimithetho yokulungiselela ngokuhamelana neemeko ezilungiselelayo (4 neye-5) apha

ngentla. Umthetho wesi-4 usebenzisa I-IFID xa uzimisele ukuphumeza isithembiso sakho. Lo ngumthetho wokunyaniseka ohambelana nemeko yokunyaniseka yesi-6. Le mithetho mine iyonke yenza ulawulo lokuthembisa. Umthetho wesi-5 apha usebenzi isithembiso IFID ukuba isithembiso sithethwa sisamkelwa ukuba lowo uthembisayo uyazibophelela kulowo athembisa kuye. Lo ngumthetho ongundoqo.

Imithetho yepragmatiki

Imithetho emihlanu enikwe apha ngentla ayikho kumanqanaba alinganayo ; emine ekuqaleni kuthiwa yelawulayo ze owesihlanu ube ngowona ungundoqo udingekayo.

Apha kuqwalaselwa indlela yokusebenzisa le mithetho kwisithembiso (promise) ,kukhunjulwa umzekelo womnyeni nomtshakazi owenziwa nguSearle. Umthetho wokwakha wenzeka xa lowo uthembisayo esithetha isithembiso size samkelwe ze sidale ukuzibophelela kothembisayo kumthenjiswa. Ngakwelinye icala kunomthetho olawula ukuba singathethwa isithembiso xa isiqukatho saso sisesimiselwe ukwenziwa, (husbands are supposed to be faithful on trips). Naxa izithembiso ezikhe zenziwa zingamelwe kuvuselelwa ziyophulwa. Uluvo lwepragmatiki kwizithembiso lwamkela oku njengenyano yobomi ze lwenze ukuba siqwalasele kumthembisi nomthenjiswa ngaphezu kwesithembiso ngokwaso.

Ngokuka-Austin i-IFID yethiyori yesenzo sentetho yalatha amandla e-illokhushinari; aziwasebenzisi loo mandla.Ukuze asebenze la mandla kufuneka kushenxiswe intetho kumhlaba wenkcazo engabambekiyo isiwe kwintetho ebambekayo. Kukho noluvo oluthi umthetho olawulayo awahlukani nowokwakha. Umthetho wokulawula uchaza ukuba imithetho yesakhiwo yenzani, kanti umthetho wokwakha walatha ubunzima /amandla anikwe lo mthetho kwiinkqubo zemihla ngemihla.

Ubunzima bokwahlula phakathi komthetho wokwakha nokulawula iingcambu zabo busekubeni ithiyori yesenzo sokuthetha sifumaneka kwithiyori yobunzululwazi okanye kwizindululo. Ithiyori yesenzo sokuthetha ibhekise kwisenzo. (e.g. Austin. 1962; Searle 1969). Izenzo zentetho Ngokuchaseneyo nesicatshulwa esingentla, umbono wepragmatiki ugxininisa imo yentlalo iyahluka ngokokusetyenziswa kwelingwistiki ezahlukileyo kungaqwalaselwa kuphela ulwimi gabalala ngokunjalo kungabi kukusetyenziswa kolwimi olunye.

Izenzi zezenzo zentetho

Inani lezenzo zentetho

Zingaphi zaye zivakaliswa njani izenzo zentetho; ngumbuzo kaMey nezinye iigcali zolwimi.

USearle ophantsi kwehlelo athi uVerschueren (1979) zi'lumpers', abo baqokelela izenzo zentetho kwiintlelo ezinkulu noxa zimbalwa, ngokuchaseneyo kukho ii-^c splitters', ngabo bazahlula-hlulayo izenzo zentetho zibe ziintlelo ezininzi (500-600). Ngokweembali iilwimi ziyazikhethela imizekelo echazwe kakuhle yezenzo zentetho.

Mandulo phaya bekuqhelekile ukujonga izivakalisi zomsebenzi zelingwistiki kumahlelo 'ezenzi' ukubiza ezo zichaza izenzo zentetho njenge-'speech act verbs'. Njengoko izenzi zichaza izenzo zentetho eziyinyaniso zibonakala zisenza into kunovelisa abafundi benyaniso okanye bobuxoki., u-Austin uthi zizenzo (kwincwadi kaWilliam James yaseHarvard University in 1955; Austin 1962) Kukho ukuphikisana kwezimvo xa kujongwa ubudlelwane obuphakathi kwezenzi zezenzo zentetho nezenzo zentetho. Izenzo sentetho u-'ordering' othetha ukuyalela angavakaliswa ngeendlela ezininzi ezingangqalanga okanye ngomyalelo ongqalileyo, okanye ngesenzi esiqhelekileyo kwimo yokuyalela. Umzekelo:

'I order you to shut the door' (Ndithi vala ucango)
 'Shut the door' (vala ucango) *
 'You will shut that door' (uya kuluvala oluya cango)
 Zonke ezi ntetho zithetha into enye.

Okwesibini, ayizizo zonke izenzo zentetho ezihambelana nezenzi zezenzo zentetho. Kuqwalaselwa izenzi ezenzayo. Umzekelo, xa umntu esenza esi sivakalisi:

'I promise to come.'

Uphuhlisa imisebenzi emibini: kwelinye icala, wazisa ilizwe ukuba isithethi, T wenze into ethile ebizwa ngokuba 'a promise of coming' (isithembiso sokuza), kanti ngakwelinye siyazibophelela, (Searle's essential condition) Ngoku kuza kuqwalaselwa kwa-esi sivakalisi xa sikwixesha elidlulkileyo:

'I promised to come,

Apha umsebenzi wesibini, 'ukwenza okucacileyo,' awukho Esi sivakalisi sichaza ubume bemeko eqhubeka kwixesha eledlulayo. Ayiyontetha ithembisayo naxa igama elithi 'thembisa' likhona. Kwii -SAV ezisemgangathweni kuphawuleka izenzi ezingoo- 'to announce'; 'to declare'; to inquire njalunjalo. Xa umntu athi:

'I hereby declare this bridge to be opened.' (Ndibhengeza ukuba ibholorho ivuliwe.)
 Apha kukho iphefometivi eyenzekileyo, le 'opening the bridge.', kodwa ukuba kuthiwa :

'He declared himself to be innocent.' (Wabhengeza ukuba yena umsulwa)

Kunzima ukuqiniseka ukuba kukhona isenzi sephefometivi apha. Kwezi zivakalisi ezingentla kusoloko

kusetyenziswa isihlomelo esingu- 'I hereby njengalapha:

'I hereby declare the bridge to be opened.'

Apha kusetyenziswe ikhrayitheriyoni ,enyanisileyo. Lo 'hereby' akavakali kakuhle enganako nokusetyenziswa kwezi meko zilandelayo.

'I hereby love you.' Or 'I hereby know that the earth is flat.'

Okokugqibela kukho olunye uhlobo lwezenzi ezibonisa : ukukhanyela loo nto umntu ayenzayo, okanye enze loo nto ayikhanyela ngokucacileyo. Qwalasela oku kulandelayo:

'I don't want to bother you, but could please have a look at my program.'

Kunqabile ke noko ukuva abantu bethetha ngolu hlobo:

'I am 'hereby' bothering you.....

Ngoko ke kungagqitywa ekubeni iphefomethivi yiprophathi engabotshelelwayo kwi-SAV; kumagama kaVerschueren (1979). Ngoku xa kujongwa iphefomethivi eqhubekayo, amagama anjengoo: 'to baptize,' asebenzisa iphefomethivi kambalwa.

Njengoko ukwenza kuxhomekeke kwizenzi akukho mfuneko yazenzi zazenzo zentetho (SAV) ukwenza isenzo kanti ngamanye amaxesha kubanzima kwa-ukwenza intetho leyo imiselwe ukwenziwa ngezenzi,ubona ngolo hlobo uMey nezinye iingcali zolwimLOku kungaboniswa ngamanqaku amabini.Elokuqala libizwa ngokuba yi-'Speech Act Formulae' (SAP; Verschueren 1979). Ezi zizenzi ezingakhangeleka ngathi yi-SAV, ngaphandle nje kokuba zingezizo izenzi eziqhelekileyo, kodwa ziyajikajika ngokomxholo oqhelekileyo wesemantiki.. Umzekelo:

'I want to express my gratitude for your valuable assistance.'

Okanye 'I want to thank you for your help.'

Ngokufanayo elowo umntu uneelokhushini ezinjengokuba ' isithethi sivakalisa iinjongo zaso: ', 'silumkise','senza isigqibo ' njalo njalo, Kuxhaphakile ukuba iilwimi zabantu zibe nesemantiki efanayo kwiindlela ezahlukeyo. Imeko yesibini iyelele kweyokuqala; inento yokwenza nezivakalisi ezingenazenzi; umzekelo: 'Thanks'.

UMey uqononondisa elokuba izenzo zentetho nezenzi zezenzo zentetho zinika intsingiselo

ecacileyo xa zisetyenziswa kumxholo ochanekileyo. Isimo somphezulu sentetho yelingwistiki ethile asisoloko sithetha inyaniso ngalo nto siyenzayo.

Ingxelo yesenzo-ntetho

Ukuqaphela izenzo zentetho engangqalanga.

Ukuba kuthiwa komnye: 'Could you move over a bit

Akulindelekanga mpendulo yambuzo nga-ewe abe engashukumi nakancinane. Kanti ngakwelinye icala apho athi umntu ashukume , kodwa angawuphenduli umbuzo wesithethi,, isithethi siyavuyiswa koko kwenziweyo. Ngoku zibonwa ngantoni izivakalisi ezikwimo yengxelo. ? kubuza uMey. Nanku umzekelo ocatshulwe kuSearle (1975:61) Ukuba umntu uthetha enjenje kumhlobo wakhe:

'Let's go to the movies tonight.' Ze umhlobo wakhe aphenyule athi: 'I have to study for an exam

Umntu wazi njani ukuba le ntetho yesibini ikhaba isindululo esikwintetho eyenziwe kuqala? Esi sivakalisi sesibini asibonakali sinabudlelane nesokuqala, asichasi, ,singaphiki, okanye sikhabe ngokucacileyo okanye sichaze loo nto ilandulwayo. Zimbini iindlela zokusombulula le ngxaki: Eyokuqala yindlela yengqiqo -ntsingiselo. Eyesibini yindlela yepigmatiki-ethetha ngokwenza into ngamagama .

Amanqanaba alishumi kaSearle

USearle ubona ukwenziwa kwengxelo-ntetho kungumxube wezenzo ezimbini, isenzo esisekela ilokhushinari, umzekelo ngowokuchasa isiphakamiso eyesibini kulapho isenzo esisekelayo sisebenza yaye sisemandleni elesibini inqanaba. Ke ngoko uthi uMey (2000) bangasenza isigqibo sokuba ilokhushinari yesibini icacile eli xa isenzo se-ilokhushinari singacacanga. Ngoko umbuzo ngowokuba ngaba umphulaphuli usivisisa njani isenzo esingacacanga se-ilokhushinari yokuqala, neyesibini ecacileyo yesenzo se-ilokhushinari. (1975:62)

Ukuphendula lo mbuzo uSearle wayila amanqanaba alishumi ephiramidi yengqiqo ngolu hlobo lulandelayo:

Inqanaba 1 u-A wenze isindululo (ukuya kwimovie) ze u-B anike ingxelo emenza angaphumeleli (ukufundela iimviwo) .Le yinyaniso.

Inqanaba 2 u-A uqikelela ukuba u-B uyahlangabezana nemeko yakhe, ngokwemakzimu yolungelelwano phantsi kwe-Cooperative Principle.

i

Inqanaba 3 limpendulo ehambelana nemeko yelo xesha zifumaneka kulwamkelo, ukwaliwa,

inkcaso yesilandulo isindululo sengxoxo nezinye

Inqanaba 4 Ayikho impendulo elungeleleneyo kwinqanaba lesi-3 enokutshatiswa nempendulo enikiweyo ukuze le yokugqibela xa ithathwa njengoko injalo , kuthiwe ayiyiyo enye yezi.

Inqanaba 5 USearle (1975: 63) uthi bamele ukuqikelela ukuba u-B usingisele kwinto yahlukileyo ngokwenza le ngxelo ,kunoko kucingwa ukuba uthetha kona.

Inqanaba 7 Njengoko kucacile ukuba u-B akanako ukudibanisa izinto ezimbini- ukuya kwimuvi nokufunda, esi sisiphumo senqanaba elandulela eli.

Inqanaba 8 Ithiyori yesenzo sentetho ifundisa ukuba amalungiselelo esenzo sentetho okwenza isiphakamiso kukubanako nomnqweno wokwenza isindululo eso.

Inqanaba 9 USearle uqikelela ukuba intetho ka-B isingisele ekubeni yazise ukuba akanako ukwamkela isiphakamiso sesithethi.(inqanaba 1,7,&8).

Inqanaba 10 Ngoko uSearle (1975) uthi iinjongo zika-B zokuqala zokuxela ukuba ulungiselela iimviwo yaba yindlela yokwala isindululo sika-A.

Umbono ngokwepragmatiki

Ngokucacileyo nje kuphawuleka ukuba ingxelo yezenzo zentetho yeyona ixhaphakileyo kwiimeko ezininzi kunentetho ethe ngqo eyaziwa njengokutyhudisa kwe-illokhushinari. .Omnye angabuza ukuba akungebi bubulumko na ukunyameka kwinkangeleko zepagmatiki zolo nyanzelo kunokudala iSemantiki neSintaksi yesenzo sentetho ngasinye nesenzi sesenzo sentetho. Le ndlela ingalunga ekusondezeni kuloo nto abantu abayenzayo ngamazwi; into engabuyisa umva ingakukuba kule ndlela, ulwazi lokuqala ngezenzo zentetho zingaduka.

Lo msinandozele kuthethwa ngawo apha awuyonyaniso. Inyaniso isekunyamekeleni oko abasebenzisi bentetha bakwenzayo.Abantu ababi bodwa ekusebenziseni ulwimi, kodwa balusebenzisa njengamalungu elali ethethayo ivakalise izimvo zayo ngokubanzi: umzekelo kwiimeko zomthetho,ikomiti, ezobulungisa njalo.Kuwo onke la maqumrhu kusetyenziswa ulwimi ekuvunyelenwe ngalo nolugunyazisiweyo. Ulwimi alumiselwa mida, maxesha nalulwazi namava abantu.

Kolu nxulumano ,kubalulekile ukuqaphela ukuba ixabiso lokusetyenziswa komqondiso owakhiweyo, isiseko selingwistiki esinjengesenzi sesenzo sentetho- ukubhabhathiza-kunemida enayo.

Ukwenziwa kwesenzo -sokubhabhathiza kubophelela ukuphinyiselwa kwamazwi anxulumene

nesenzo eso: "I baptize thee". Le ntetho iqinisekisa ikwavumela umsebenzi wesenzo esithile sentetho, ingaphumelelisa isenzo ngokugunyaziswa liqumrhu elimiselweyo ukwenza imisebenzi yesizwe.

Incoko ephakathi kogqirha nomguli ingumzekelo omhle nothe waqwalaselwa kakuhle. Ababhali abaliqela abanjengoo-Lacoste (1981), Treichler et al, Beckmann (1984) noNijhof (1998), babonisa amandla olwimi kwimeko yentavu kagqirha axhomekeke kumanqaku amabini: elokuqala, amandla elowo aza nawo ngokwewonga lakhe; ugqirha okanye umguli. Okwesibini, impumelelo yengxoxo ngexesha lokuqhutywa kwentavu. Naxa la macala mabini engafani, kodwa ayafana: le nto ithetha ukuba ugqirha uxhomekeke kumguli ukuze afumane ulwazi olubalulekiyo, njengoko umguli naye kwelakhe icala exhomekeke ukuzuza unyango aludingayo kwizifo zakhe.

Kunxibelelwano oluyinyaniso, umsebenzi oyimpumelelo awudalwa kuphela ngamandla okanye ngamazwi akhe, la mandla asesizweni alawulwa exoxwa ngokusetyenziswa kwezenzo zepragmatiki, kwiqumrhu elithile lesizwe. Ukusetyenziswa kolwimi lwemihla ngemihla kudala ukuba amalungu akwimeko ethile yemibuzo -mpendulo aziva amkelekile, kulula nokunika iimpendulo ezinesidima nezichanekileyo. Xa iingcali ziqwalasela ingxelo yezenzo zentetho zigqiba ukuba ayizizozehlo zingaqhelekanga ngapha koko izehlo eziyingxaki zezo zithathwa ngokuba ziqhelekile kuba zivumelana nemigangatho emiselwe ukuthetha ngotyhudiso olululo lwe-ilokhushinari. Njengoko imeko yengxelo yesenzo-ntetho ibonakalisa 'ukuqheleka' kwentetha, ayixhomekekanga kwindlela ethile yokuthetha. Ngapha koko ingxelo -ntetho ingayeyona inempumelelo ekwenzeni isenzo kunokusebenzisa indlela eqhelekileyo. (SA) (Thomas ; 1996: 142-6)

Ukuhlelwa kwezenzo zentetho l-ilokhushinari yamampunge esenzi.

Kwimbalo yakhe (1977) 'A classification of illocutionary acts', uSearle uthi, "eyona njongo isisiseko seli phepha kukubonakalisa ukuhlelwa okuqikelelo kwezenzo ze-ilokhushinari ngokwezintlu ezingundoqo" (p.27). USearle ayimonwabisi into yokuba u-Austin angawuthabatheli ngqalelo umahluko okhoyo phakathi kwezenzo zentetho nezenzi zesenzo sentetho. Ubukho okanye ukungabikho kwe-SAV akunakuthathwa njengomlinganiselo wobukho okanye wokungabikho kwesenzo sentetho ethile. ULeech uyamgxeka u-Austin ngokwenza impazamo yokuqikelela ukuba izenzi esiNgesini ziyahambelana neendidi zesenzo sentetho, okwesibini udala isiphithiphithi phakathi kwezenzo zentetho nezenzi zesenzo sentetho. NgokukaLeech ukuhlela kuka-Austin ngokwe'Vedictives', 'Exercitives', 'Commissives', 'Behabitives', 'nee-Expositives', sesona sizathu singundoqo senza ukuba uLeech athi ziziphosiso ze-ilokhushinari. (1983:176)

Okwesibini, uSearle ulumkisa athi "umahluko okwizenzi ze-ilokhushinari ungumqondiso olungileyo, kodwa awungomqondiso uqinisekileyo wokwahlula izenzo zelokhushinari." (1977:28). USearle uqhubeka abale umlinganiso apho izenzo zentetho zinokwahluka khona onjengelokhushinari, ukulunga kwentetho elizweni, ubume bengqiqo yesithethi ,ukunyanzela kwesenzo, njalo njalo.

Ukuhlelwa kwezenzo zentetho- nguSearle

USearle uphawula iimposiso kwizenzo zentetho kuluhlu luka-Austin ngenxa yezizathu eziliqela . kwiindidi ezili-12, uSearle usebenzisa ezine kuphela ezizezi: ilokhushinari, ulawulo, izivakalisi zobume bengqiqo; umxholo.Umlinganiselo wesihlanu ungasisalathiso kuba isithethi nomphulaphuli bengabona badlali baphambili kumboniso wokuthetha. Zezi ndlela zintlanu zilandelayo zokuthetha zisekwe nguSearle.

* abameli/bangumzekelo

*icala/ulawulo

*izibophelelo

*isiboniso

*izibhengezo

Abameli

Izenzo zentetho zibizwa ngokuba zi-assertions ngokobume bezinto elizweni, zilungiselelwe ukuba ukwazi ukubona izithethe ezilungileyo , eziyinyaniso nezibubuxoki. I-Assertion amaxesha amaninzi imela ubume obungahlolwanga bengqiqo. Isithethi esimele isindululo njengesiyinyaniso ngokwempembelelo yenkolo yakhe.

Imiyalelo/Directives

Ezi zenzo zentetho zihamba neenzame zesithethi ukwenza umphulaphuli ukuba enze into ethile. Le yi-ilokhushinari ekwisiphelo selinye ihlelo . Imiyalelo iyahluka ngokwesinyanzelo ukusuka kowelulama ukuya kumyalelo womntu orhabaxa, u-Austin uzidwelisa phantsi kwe-exercites okanye behabitives.

Ukuzibophelela

Njengemiyalelo, ukuzibophelela kuyalithshintsha ilizwe ngokudala ukuzibophelela, naxa kunjalo kodwa le mbophelelo ikwisithethi,hayi kumphulaphuli.. Kwezinye iimeko kuphawuleka ukuba

kukho umahluko phakathi kwesicelo nesithembiso. Isicelo singumyalelo kanti isithembiso siyabophelela. Ngulo mahluko ubonwayo udale ukuba uSearle ale ukuba zinqunjaniswe ; isicelo nesithembiso.

Izivakalisi

Esi senzo -ntetho sivakalisa ubume bembilini yesithethi; intetho le yeyaso yaye ingaxeleli bani ngelizwe. Ukuthi 'Excuse me ' xa unyathela umnwe womnye akunanto yakwenza nesizathu okanye neziphumo zoko. Lo mbhali uthi ukuthi 'Excuse me ' akutshintshi nto apha , oko kwenzekileyo kwenzekile Eyesibini imeko yinyaniso (truth) yokuvakaliswa sisenzo-ntetho. Uthi umbhali xa ehalalisela ophumelele iimviwo, ingqikelelo yeyokuba nene nene zibekho iimviwo, yaye umntu lo uphumelele. Amazwi ovelwano avakaliswa kwimeko apho kusweleke ubani, angamazwi avakalisa usizi.

Izibhengezo

Luhlelo lwemveli luka-Austin.olu. Isenzo-ntetho ku-

'I declare this bridge to be opened' butshintsha ubume bemeko yebholorho elizweni.

Ngokufanayo nalapha:

'I declare you to be husband or wife, abo bangenela umtshato bayayeka ukuba ngabantu nje koko babangabatshatileyo.

Yonke le nquleqhu yakhokelela ekubeni u-Austin afikelele kwizenzi eziziConstative neziziperformatives. Xa kuqwalaselwa ulungelelwano phakathi kwelizwe namazwi, izibhengezo zithabathe indawo elinqatha. Isibhengezo sokuba 'ugxothiwe ' singabonwa njengesenzo se— ilokhushinari esilungileyo. Isibhengezo sineminye imiqathango esilawulayo, simelwe kukwenziwa ngumntu onegunya lokusenza.

U-Austin noSearle

UMey uthi u-Austin wafumana ukugxekwa okukhulu ngethiyori yakhe yezenzo zentetho ngakumbi ngeentlelo zakhe. Amahlelo ekuxoxwe ngawo avela kuSearle naye ezama ukungciba ubuthathaka bethiyori ka-Austin . Umbuzo ngowokuba ngaba uSearle yena uphumelele na ukuba akaphumelelanga, izizathu ziziphi? Kodwa kufuneka kungalityalwa ukuba u-Austin naye ngokwakhe ayengamonwabisanga amahlelo ezenzo zentetho ngakumbi iibehabitives, zezona zazimhlupha nyani. Naxa inkcazo ka-Austin yezenzo zentetho ngazinye yayigqibela sele ichaza isenzi somsebeni wentetho yesiNgesi, ukubaluleka kweziphumo zophengululo lwakhe; ezithi ulwimi sisixhobo sokwenza, hayi sokuthetha njee kuphela azikaphelelwa nangoku. Izimvo

zikaSearle ziphakamile kunezika-Austin . Uqala ngokuvakalisa ukuba abantu benza intetho xa besenzisa ulwimi njengoko zonke izenzo zisenza into elizweni, zinesimo se-ilokhushinari yokusetyenziswa kolwimi.

Uthi uMey xa umntu efuna ukugxeka uSearle, akanakulibala ukuba zombini ezi ngcali zineenjongo ezithile zokuchaza ulwimi noxa ngokweenjongo zelingwistiki abazange bazilungelelanise. Basebenzisa isivakalisi esinye ,umgaqo omnye, ukubonisa ithiyori yabo, basebenzisa izivakalisi ezineempawu ze-'case' ekuxoxwa ngayo, umzekelo: isenzo sentetho ethile.

Nakwimeko yezithembiso u-Austin uzibophelela kumzekelo omnye kuphela , noSearle ukwenza kwaloo nto. Uthi uMey xa beqwalasela izithembiso ngokuthe gabalala baphawula ukuba imeko esenziwa kuyo isithembiso ibalulekile ngenxa yewonga layo kuba isithembiso sidibanisa intlabazahlukane. Njengeengcali zepragmatiki ababhali bagqiba ekubeni kufuneka kuqwalaselwe iimeko apho kuchazwa khona izenzo zentetho jikelele, ukusetyenziswa kolwimi. Xa iimeko zesenzo sentetho ethile eziqwalaselwayo zingathathelwa ngqalelo, loo nto ithetha ukuba akukho senzo sentetho, nokuba yintoni na ethethwayo okanye ebhaliweyo.

2.3 ITHIYORI YENKCUBEKO

2.3.1 . GRUNDY (2000)

IIFENOMENA ZENKCUBEKO

Imigaqo yenkcubeko ibonakala njengenamandla amakhulu okuchaza ngokusetyenziswa kolwimi (Lakoff,1972,1973) ikwayimbangi ephambili yokusebenza kwelingwistiki (Leech, 1983) ikwanewonga jikelele (Brown and Levinson, (1978)1987). Iifenomena zenkcubeko zikwalatha ukuba yonke intetho izotywe ngokwahlukileyo ilungiselelwa abaphulaphuli bayo.Njengoko iluxanduva lolwimi ukuyila umxholo oza kulungelelana nendlela ekumelwe kuthethwe ngayo kubaphulaphuli, iifenomena zenkcubeko zingumzekelo wenguqulo yamagama asetyenziswa kwipragmatiki. Iifenomena zenkcubeko zizingcaciso zengqiqo ephangaleleyo yokuziphatha ngokufanelekileyo. Kwisahluko esidlulileyo siye saphawula ukuba ukucingela ngakumbi ukucingela okwepragmatiki kukhuthaza unxibelelwano oluqoqoshekileyo ngokuvumela ukwabelana ngeziphakamiso ngaphandle kokuzichaza.

Umzekelo

'Could I just borrow a tiny bit of paper'

apha ngentla amazwi awaqqoshwanga noxa efeza iminqweno yesithethi kunalapha ngezantsi

'Give me a sheet of paper.

IFUTHE LENKCUBEKO

Xa ungulowo wamkelayo okanye ungumphulaphuli , inkcubeko ikukhathaza ngeendlela ezahlukileyo kuba intetho echubekileyo iqulethe ubudlelwane obuphakathi kwesithethi nathi baphulaphuli. Ubani ohleli kufuphi nomntu angamaziyo eholweni yokufundisela angalindela ukuba athi 'Could I just borrow a tiny bit of paper' eli xa enokulindela umntu omdala kunaye ukuba athi , 'Give me a sheet of paper.Inkcubeko ligama elisetyenziswa ukuchaza ubukhulu bezenzo neentetho ezenziwayo ukuba zingqinelana kangakanani na neembono zomphulaphuli zokuba bekumelwe ukuba kwenziwe njani na.

UKWENZA IZINCOMO

Isithethi ngemva kwemini ethile sasigalela iti ekhitshini xa kwangena uPhyllis wathetha ngam komnye umntu owayekwasekhitshini esithi:

'He's a very polite-spoke man aren't you

lo kuthethwa ngaye waphendula wathi

. 'It's not what they say at home

Into edala umdla ngale mpendulo ebhekise kuPhyllis kukukhetha u-'it's' kuno-'that's'. Isithethi ngesasithe,

'That's not what they say at home.'

Lo mzekelo ungentle ubonisa inkcubeko ephephayo , nokukhetha phakathi kweentlelo

ezize ngokubhekisele kwintsingiselo ezinjenge-anaforiki, 'it' no-'that' oqhutywa yinkcubeko.

Siyawuphawula ukuba umphulaphuli usabele kwisincinane sikaPhyllis ngokunkuntuzela kunokumbulela. UHolmes (1995:125) uvakalisa ukuba amadoda azibona izincinane zisothusa eli xa abafazi bezibona njengeziphuhlisa imvano.

Ukuqubisana kwabakumanqanaba angalinganiyo

UPeter Grundy (2000) xa wayesabhale nje uhlelo lwale ncwadi, nesebe labo lisandula ukufumana ilizwi lokugqibela kwisikhutshelo esenziwe ngokufota. Xa umbhali wayedlula epasejini kwakulilixa uDean asebenzisa olu hlelo lwale ncwadi. Wabona kuchubekile ukuba achazele uDean ngale ncwadi nangalo matshini mtsha. Ingxoxo yaqhubeka ngolu hlobo:

Peter : It's brilliant this machine isn't it

Dean : Yes it has a mind of its own

Peter : That's also true

Intetho eqinisekileyo ngokweembono zelizwe efanayo: 'It's brilliant this machine' ithathwa njengebonisa imbeko kumphulaphuli, nala mazwana athi, 'isn't it', avulela olunye uluvo. UGrundy uthi yena njengomntu onewonga eliphantsi umele ukuthetha kuqala xa edibana noDean epasejini. UGu (1990) uthi abantu abamawonga aphantsi bamele ukuthetha kuqala ngokwezithethe zaseTshayina.

Ukukhetha isivumelwano.

Kumzekelo ongentla kuphawuleka ukuba uDean noPeter babenqwenela ukuphepha ukungavisisani noxa babenezimvo ezahlukileyo.

Ukunciphisa ukulahlekelwa bubuso

UGrundy uthi sisoloko sikuphepha ukungavumelani xa sithetha nabo. Sisoloko sinika abo sithetha nabo into abangayicelanga ngenjongo yokulungisa kunokubaxelela ukuba asinakubanceda kwizidingo zabo. Ngolu hlobo sinciphisa ukonakalisa ubuso. UPeter Grundy uhambisa athi xa wayengawaboni amabhanisi ebhekhoni evenkileni aqhele ukuwathenga

kuyo, wenjenje ukuthetha::

Peter : Are there any bacon buns

Assistant: Only sausage

Inkcubeko yenzeka apho kukho ubunzima obuthile. Apha umbhali wayephindisa imoto yakhe eyayingalungisekanga ngokuchanekileyo egaraji. Apha endleleni wayehamba eziqhelanisa namazwi aza kuwasebenzisa xa eshwabulela umnini-garaji. Xa efika apho, waphawula ukuba kukho phambi kwakhe abantu ababini abangxola ngokunganeliswa ngumsebenzi owenziwe yigaraji ezimotweni zabo. Kwathi kwakufikwa kuye, umanejala wawavula kakhulu amehlo akhe elusizi wathi:

I need a cup of tea after that

Umbhali waziva enosizi , umanejala wathi :

You'll need a cup of coffee after me .

Baqala bancokola kamnandi ,ze umbhali wavakalisa ukungonwabeli ukungalungiswa kwemoto yakhe kakuhle, kodwa yonke le nto eyithetha buncokola ezama ukuphepha ukonakalisa ubuso.

IMODELI YOBUCHULE BENKCUBEKO KA-BROWN no-LEVINSON

Owona msebenzi ubalaseleyo kwinkcubeko yeLingwistiki ngokaBrown noLevinson, 'Universals in Language usage': iifenomena zenkcubeko (1978), ezahlaziywa kwathiwa ziyi-Politeness: Some universals in language usage (1987). Ukusebenzisa ulwazi oluqokelelwe kwizithethi zeTamil kumzantsi India, zeTseltal eMexico , ezamaMelika namaNgesi kunika inkcazo eyondeleleneyo yelingwistiki jikelele ngokubhekiselele kwiifenomena zenkcubeko ezisetyenziswa ukucacisa ngemodeli enoxanduva lokuchaza ngenkcubeko.

UBrown noLevinson besebenzisa ingcinga kaGoffman 'yobuso', bathi ngalo lonke ixesha umntu equbisana nomnye ubuso bakhe buba semngciphekweni. Umzekelo, xa ucela umntu

ukuba akuphe iphepha elincinane okanye ubuza umbuzo njalo njalo , zonke ezi ntetho ziyaboyikisa ubuso balowo kuthethwa naye. Ngoko ke xa sisenza ezi zenzo , zisoloko zikhatshwa lulwimi oluzotywe lwalungiselelwa ukubuyekeza ukoyikiswa kobuso ze kwaneliswe iimfuno zobuso zabanxibelelanisi bethu. Okwesithathu ngokwenkcazo kaBrown noLevinson 'ubuso bahlulwe kabini ; 'ubuso obuqinisekileyo ' nobuso obungaqinisekanga. Ubuso obuqinisekileyo ngumntu onqwenela ukucingelwa kakuhle. Kanti ubuso obungaqinisekanga kulapho singafuni kucinezelwa mntu , nokuba sivunyelwe ukwenza oko sikufunayo ngaphandle kwesithintelo.

Umzekelo

Got the time mate?

Ukusetyenziswa kwala magama; 'mate', 'Got' kubonisa ukuba intetho ibhekise kubuso obuqinisekileyo bomphulaphuli. Ngoko lo ungentle ngumzekelo wenkcubeko eqinisekileyo. Kwelinye icala:

Could I just borrow a tiny bit of paper.

La magama , 'could', nezinciphisi ezingoo- 'just and a tiny bit , nesihlonipho u'borrow' , abhekise kubuso obugxekayo bomphulaphuli. Lo ke ngumzekelo wenkcubeko egxekayo. Okwesine xa sijongene nokwenza isenzo esoyikisa ubuso, 'kwimodeli kaBrown noLevinson kukho iindlela ezintathu ezibalaseleyo esinokukhetha kuzo; ezizezi: do the act on -record, do the act off-record , and don't do the act at all. Umzekelo ; UGrundy uthi kwiminyaka eyadlulayo babenommelwane owayengaphesheya komgaqo owathenga imoto endala kakhulu awayeyimisa ngaphandle kwesango labo. Le moto yayithontsiza ioli eyayingabukeki ikwanobungozi kuba kwakubonakala ukuba ichwechwela ukuya kwiimethi zabo.. Lo mbhali waye akazi ukuba umele ukuyilungisa njani le meko ngaphandle kokonakalisa ubuso. Kodwa waggqiba ukuba adibanise ubuchule obuqinisekileyo nobugxekayo ukuze kuphume ibhastile.

Umzekelo:

I'm sorry to ask, Bill ,but do you want us to have the pleasure of admiring your new car from our front room for ever? It's just that we've nowhere to park when it's outside our house.

Xa siqwalasela ezi ndlela zintlanu zobuchule , izithethi zisebenza ngomlinganiso apho umahluko womgama nomahluko wamandla naluphi na uxinzelelo luthelakelelwe.

Social Distance + Power Differential + Degree of Imposition =degree of face threat to be compensated by appropriate linguistic strategy. Kulo mzekelo ungentle njengoko uBill noGrundy bethetha akukho budlelwane bamandla phakathi kwabo kuba besebenza imisebenzi eyahlukileyo noxa iminyaka yabo ibuyelelana.

Elona nqaku libalaseleyo ngeendlela zobuchule ezintlanu zikaBrown noLevinson kukuba zihlelwe ukusuka ku-Do the act on record baldly, ukuya ku Don't do the act.

lifenomona zenkcubeko ezingezizo zamthetho.

Eyona mvelaphi yoburharha kwiTelevision kukusetyenziswa kweendlela zenkcubeko ezingezizo ziphumo zobalo olulindelekileyo lwamandla, lomgama nomthwalo.

Uphawu olungummiselo lwayo yonke inkcubeko

Xa uGrundy ehlola imvisisiso , wenza inqaku lokuba iklasi ephezulu ihambelane nomgama odibanisa iindlela zenkcubeko egxekayo neklasi ephantsi ithande imbumba yengqokelela yemithetho yeendlela zenkcubeko eqinisekileyo . Bekuye kwaphakanyiswa phaya ekuqaleni kwesi sahluko ukuba uBrown noLevinson bayakholwa ukuba iifenomona zenkcubeko zikho jikelele.Ke kuluhlu lwemigangatho yezizwe ezahlula abantu ngokweeklasi (amawonga) zabo xa kunxibelelwana. Apha kuthethwa nge-underclass ne-overclass. I-overclass iqinisekisa ukuba i-underclass isebenzisa iindlela ezininzi zenkcubeko egxekayo.

Xa bebhekisa kwabadala nabakumgangatho obhetele ngendlela yemimiselo eyingqokelela njengendlela yokugcina umgama ophakathi kwamaqela esizwe ahlelwe ngokwemigangatho athi azuze iwonga lobuso ngokuzalwa.

Kuko konke oku imodeli kaBrown noLevinson iyagxekwa kuba kusithiwa ayifumaneki kulo lonke ilizwe jikelele. UMatsumoto (1988) uxoxa athi eJapani izakhiwo ezihambelana neendlela zenkcubeko egxekayo kwimodeli kaBrown noLevinson azinawo umsebenzi wenkcubeko egxekayo kodwa zimisa ubhaliso ngokwasekuhlaleni.UGu (1990) uxoxa athi le

modeli ayikulungelanga ukusetyenziswa eTshayina apho iifnomena zenkcubeko zisabonakalisa inzululwazi ngemvelaphi yamagama (etymology) enkubeko. Ukugxeka okuninzi kukaMatsumoto kujonge kwindlela ethi yahluke ngayo imbeko enikwa amaJapani.

Abachasa izimvo zikaBrown noLevinson bacaphula imizekelo yentobelo ebubungqina bokuba ingcinga yokuhlelwa kwesizwe isekelwe kwinkubeko kunakubuso obuqinisekileyo nobugxekayo. Umzekelo kaGu (1990) ocapula kwinzululwazi kabai njengakwibaidu njengobungqina obuthi ukwazi indawo yomntu kusekwa kwinkubeko yamaTshayina.

Nokuba uBrown noLevinson baphakamise imodeli ekho kulo lonke ,leyo into inokuxoxwa; kodwa okubalulekileyo kumsebenzi wabo kukuba kuthe kwalolongwa ukuba inkubeko ayabiwanga ngokulinganayo.

Ukuchaza ukubiza kwabantu

Ngokoluvo lompragmatiki inkubeko ligama elisetyenziswa ukuchaza ubudlelwana phakathi kwendlela into ethile ethethwa ngayo kumphulaphuli nendlela umphulaphuli abona indlela ebimelwe kukuthethwa ngayo. Ngokwenkcazo ithiyori yenkcubeko inako ukucacisa ngendlela yokusetyenziswa kwepragmatiki yolwimi noxa iphazanyiswa kukumisela indlela yemimiselo yokuziphatha kwilingwistiki. Inkcazo kaGu yeendlela zokuthetha eTshayina (1990:250) apho iintetho ezingezezosapho zinesimbo so 'grandpa' okanye 'aunt' zibonisa intlonipho zichaza imimiselo kunokuchaza ukwenziwa komxholo wefenomona zenkcubeko.

Ngaba inkubeko iyalungisa?

Njengoko uKasper esithi ukuqwalasela iimakzimu zekholithi nendlela yokuyithabathele ingqalelo into yokwaneliswa kweemfuno zobuso kwintengiselwano yentetho. Uluvo lukaGrundy , luthi eli bango lilahlekwa linqaku elithi iimfuno zobuso zaneliswa kukunika ingqalelo kwiVeracity nengcaciso nakwiimeko ezithile zentengiselwano yentetho efaneka kwincwadi efanayo. Ngoko ke kwincoko engephi kuhle ukuqala ngencoko yesihloko esiphephileyo. Ngoko ke kudingeka ithiyori yenkcubeko kwilingwistiki enokuzathuzela ukuba ziziphi izinto ezinokuthethwa zanelise lowo kuthethwa naye , ukuba zimelwe kukuthethwa njani , yenye yezinto ezibalulekileyo kwithiyori yokusebenzisa ipragmatiki.

2.3.2. UTHOMAS

Kwiminyaka engama-25 edlulileyo iingcali zibonise umdla omkhulu kwipragmatiki, Kwesi siqendu uThomas ubhala echaza iithiyori ezibalulekileyo zenkcubeko ekwazama ukususa nezinye izinto ezingaqondwayo kakuhle.

Ukumisa umda wengqiqo yenkcubeko.

UThomas uthi kwiminyaka emininzi edlulileyo kubekho isiphithiphithi ,sisuka kwigama elingu- 'inkcubeko' elithe kwanjengo-'ukubambisana' ladala ukungavisisani okukhulu. Phantsi kwegama elingu-'inkcubeko', abantu baxoxe ngeeseti ezahlukileyo zefenomena naxa zibuyelela .

- Inkcubeko njengenjongo ilizwe elijonge kuyo.
- ukwahluka
- ukubhalisa
- inkcubeko njengomphezulu wenqanaba leefenomena
- inkcubeko njenge-illokhushinari yeefenomena.

Inkcubeko njengenjongo enyanisileyo yelizwe.

UThomas unenkolo ethi inkcubeko eyinjongo enyanisileyo yelizwe ayinandawo kwipragmatiki. Asinakufikelela kulwazi lokuba isithethi sithundezwa yini ukuba sithethe ngolu hlobo okanye singenako nokuxoxa ngokuba kutheni elinye iqela lithetha chubekileyo kunelinye. Thina njengabasebenzisi bolwimi sazi oko kuthethwa sisithethi nokuba kutheni umphulaphuli esabela ngohlobo enza ngalo. AmaTshayina agxininisa kwintetha ebhekise kwizidingo zeqela kunezomntu omnye.

Intlonelo ithelekiswa nenkcubeko

Intlonelo ifaniswa nenkcubeko amaxesha amaninzi ngakumbi kwiingxoxo zamaJapani. Intlonelo iyifenomenoni eyahlukileyo. Intlonelo yinto engenanto yakwenza nosapho kodwa iboniswa kubantu abakhulu ngokwamawonga okanye ngokobudala babo. Inkcubeko yona iyindlela yokubonisa inkathalo kwabanye abantu. Intlonelo nenkcubeko zibonakaliswa

ngokommiselo wabahlali baloo ngingqi. Intlonelo yakhelwe kwigrama yeelwimi ezinjengezamaKoriya namaJapani. Intlonelo ikwafumaneka kancinane kwigrama yezo lwimi ezinendlela emisiweyo kwiTV, ezinjengesifrentshi, isiJamani nesiRashiya apho kuthi kukhethwe isimelabizo somntu wesibini: tu/vous, di/Sie etc.

AmaFrentshi anyanzelekile ukuba akhethwe phakathi kwezimelabizo u-'tu' no 'vous' xa ethetha nomnye umntu. Kwigrama yesiNgesi akukho zintlobo zantlonelo ziseleyo ukususela kwiminyaka emininzi eyadlulayo. Njengoko uThomas sele etshilo akuqhelekanga ukufumana intlonelo kwigrama ngaphandle kwakwintetho. UMatsumoto (1989:209) ecacisa ukuba akunakho ngokwesiJamani ukuphepha ukubuphawula ubudlelwana phakathi kwesithethi nomphulaphuli. Njengoko u-Ide (1989:229-300) exoxa ngamanqaku abekwa nguMatsumoto; ukukhetha ukuhlonela okanye imo njee yesidibanisi akukho bani ungazikhethela, , koko iyimfanelo enyuliweyo- ibonisa iwonga umntu akulo,okanye indima ayidlalayo ngokwezivumelwano zabadlali..

Ngoko ke isizathu esenza ukuba uThomas athi intobelo ayinanto yakwenza nepragmatiki kukuba ngaphandle kokuba isithethi sinqwenele ukuchasa izithethe zabahlali abathile, isithethi asinakuzikhethela ukuba sisebenzise intobelo okanye hayi. Ukusetyenziswa kwentobelo kulawulwa zizithethe zolwimi lwabahlali.

Umzekelo

The speaker was the Academy Sergeant Major (one of the few ranks of non-commissioned officer normally addressed as 'Sir'). He was talking to a newly-arrived group of officer cadets:

'You will address me as "Sir" at all times and will also address you as "Sir". The difference is that you will mean it.'

Ukuba ukusetyenziswa kwendlela ethile yokuthetha kwimeko ethile , ngokomzekelo 2 , oko kusebenza akubalulekanga kwipragmatiki.Kubakho umdla kumapragmatiki xa ukusetyenziswa kwentlonelo okanye kokungahloneli kuvumela ukukhetha indlela yokuthetha. Iindlela zokuthetha esebenzisa u'T' okanye u'V'

zinomdla kwipragmatiki, kodwa xa kukho ubuchule bokukhetha, apho usuke ubize umntu

ngegama lakhe etc. , usenza ngabomu ujonge ukutshintsha ubudlelwana basekuhlaleni. Enye into emayiqwalaselwe kukuba intlonelo ayibonisi mbeko ngokwayo. Kulo mzekelo ungezantsi isithethi sisebenzisa indlela yokuthetha , sisebenzisa imo yokuhlonela engaqhelekanga kwinkosikazi yaso, sizama ukubonisa ukuba siqhuba ngendlela yokuzenzisa engadingekiyo.

Umzekelo

The speaker and his wife have driven a long way and are both very hungry. However, the wife keeps refusing to stop at the diners they pass, because she thinks they look too down-market.

What was the matter with the 'Elite Diner', milady?

Okokugqibela ooThomas babonisa ukuba inkcubeko nentlonelo zahlukile, noxa zibuzalana, ngokuphawula ukuba kuyenzeka ukuhlonipha ngaphandle kwenkcubeko.

Umzekelo

Brian Wilson, Labour M.P. for Cunningham, was addressing Nicholas Soames, Conservative M.P. for Crawley, during the 'poll tax' debate in 1988:

BW: Does the hounerable member for Crawley wish to intervene ?

NS: No

BW: The last time I saw a mouth like that it had a hook in it.

Isithethi sisebenzisa isimo sentlonelo, xa kwangeli xesha linye singabonisi nkcubeko xa sisingisele ekubeni umnumzana uSoames ufana nentlanzi ethile emnandi efumaneka emlanjeni.

Irejista

Ukubhalisa kujongise kwinguquko yesixokelelwano kwimeko yabahlala kunye (1977:584) okanye indlela ulwimi oluthethwa okanye olubhalwe ngayo yahlukile ngokweemeko

zasekhlaleni (Halliday 1978:32).Kwanjengtonelo , intobelo nayo ayinanto ingako iyidibanisa nenkcubeko kwanonxulumano olungephi nepragmatiki njengoko kungekho kuzikhethele nokuba umntu umele ukusebenzisa ulwimi olufomali na okanye hayi. Kwanjengtonelo nayo irejista iyifenomenoni yolwimi lwabahlali.

Inkcubeko njengefenomenoni yenqanaba lokuthetha.

UWalters (1979a and 1979b) uthi unomdla wokuphengulula ukuba ingakanani na inkcubeko engacudiswa kubuchule bokwenza intetha nje yodwa , nokuphanda ukuba ngaba izithethi eziyinzalelwana nezo zingeyiyo inzala yamaNgesi namaSipani ukuba ziyibona njani inkcubeko xa zisebenzisa umgangatho wesichazi-magama ukuze bafumane uluhlu lwenkcubeko. Kwilinge elikwafana neli uFraser (1978) wacela ukuba abazisi bahlele ngokwenkcubeko iindlela ezahlukileyo zokucela. Umzekelo: (would you X?, could you X?, can you X?, etc.)

Ngoko ke siphawula ukuba ulwimi ngalunye luneendlela ezili-10 zokwenza intetho ethile. Olu phononongo lwafumana ukuba amanye amalungu athile asekuhlaleni abonisa inqanaba eliphezulu lokuvumelana

ngokuba zeziphi iindlela zelingwistiki ezichubeke kakhulu, kwaze kwafunyanwa ukuba iindlela ezinesimo segramma nobuchule obucacileyo, inkcubeko yayo yayihlelwa njengeyona yakhe yaphezulu.

Imizekelo: I wonder if I might ask you to X? le ntetho ihlelwa njengeyona ichubekileyo kunale.

'Please X.' nayo le ntetha iphinde ihlelwe chubekileyo kunale engalungiswanga kwimo eyalelayo.

'Do X.'

Kuphando oluqhutyiweyo kuvele iimeko ezimbini. Eyokuqala iyeelele kwipragmatiki ukudwelisa izimo zelingwistiki ezinokusetyenziswa ukwenza isenzo sentetho kulwimi oluthile ,ayiyopragmatiki. Kodwa kukudwelisa onke amagama 'omntu omdala ongumfazi' kulwimi oluthile lona lufumaneka kwipragmatiki. Ezi zifenomena zesociolingwistiki. Iba yipragmatiki xa

kuqwalaselwa ukuba indlela imeko ethile kulwimi oluthile luthi lusetyenziswe ngokomphamba ukuze kuphunyezwe injongo yesithethi.

Okwesibini xa kuthe kwabekwa isenzo sentetho malunga nendawo ekubhalwe kuyo, kuyabonakala ukuba akukho sidibanisi sidingekayo phakathi kwelingwistiki nenkcubeko yesenzo sentetho. Izizathu zoko zithathu.

Umzekelo : A married couple are trying to decide on a restaurant. The husband says:

'You choose'

apha kusetyenziswe isiyaleli naxa sibonakala sichubekile.

Isizathu sesibini ikumzekelo 8

Will you be kind enough to tell me what time it is?

(And later)

'If you'll be kind enough to speed up a little.'

Ezi ntlobo zezicelo zibonakalisa inkcubeko enkulu

Isizathu sesithathu sichaza ukuba akukhuselekanga ukulinganisa ilingwistiki nenkcubeko kuba ezinye izenzo zentetho azichubekanga.

Inkcubeko eyifenomenoni yepragmatiki

Kumsebenzi wethiyori yenkcubeko, ngakumbi okaLeech (1980(1977) and 1983a) noBrown noLevinson (1987(1978) nabo baqwalasela kwinkcubeko njengefenomenoni yepragmatiki. UThomas elandela umsebenzi kaFraser (1990) waqokelela iindlela zepragmatiki kwinkcubeko phantsi kwezihloko ezithathu, 'conversational maxim' vie, the 'face –management' view, and Fraser's own 'conversational –contract view.

mu.

Inkcubeko ichazwa ngokomgaqo- mthetho neemkzi

ULeech (1980(1977) and 1983a) ubona inkcubeko njengento ebalulekile ekuchazeni ukuba kutheni abantu bengangqali ngqo xa badlulisa oko basingisele kuko. ULeech uvelisa amagama afana ; no-ubumbaxa nenkcubeko ; nemigaqo -mthetho yepragmatiki.

Ubumbaxa nenkcubeko

Xa usebenzisa amazwi angathethi nto inye kunako ukuba umphulaphuli eve imiyalezo echaseneyo noxa ingamphazamisi umphulaphuli.

Umzekelo:

Notice in the Junior Common Room , Queens College, Cambridge:

These newspapers are for all the students, not the privileged few who arrive first.

Imigaqo-ntetho

yepragmatiki

Kwisahluko 4 ,kwimigaqo-ntetho yepragmatiki yakhe, uLeech uvelisa iPoliteness Principle ehamba ngolu hlobo lulandelayo:

Inciphisa intetho ezinkolo ingachubekanga; yandise intetho yeenkolo ezichubekileyo. ULeech ubona i-PP ikwinqanaba elilingana neCooperative Principle kaGrice eyayihlangulayo ngokuchaza ukuba kutheni izithethi zingazithabatheli ngqalelo izaci zikaGrice. Kukho ubungqina obukhulu bokuba abantu bayasabela besezingqondweni kwiingqwalaselo zenkcubeko, umzekelo ngowokuba abantu basoloko bephawula ngokucacileyo into yokuba abanako ukuyigcina imithetho yenkcubeko

Umzekelo

Look, there's no polite way of putting this. Your husband and I are lovers and he's leaving you for me.

Xa beqwalasela imizekelo emithathu kwisahluko sesi-3 baphawula ukuba umzekelo ngamnye unokuchazwa kakuhle yi-PP, kuba isithethi sinciphisa intetho yenkolelo

yokungachubeki.

Example: – I don't like her boyfriend.'

– You' re not coming with us.'

- I couldn't care less about the role of women in the church.

ULeech apha uthetha ngembonakalo yokungachubeki kwenkolo. Apha akuthandabuzeki ukuba isithethi sinengcinga nemizwa engachubekanga angakhange athandabuze ekuzidluliseni ngendlela ngokungathanga ngqo. ULeech uveza izaci eziliqela apha kwisahluko sesithandathu athi ziyazalana ne –PP njengezi makzimu zikaGrice. UThomas uxoxa ngaso ngasinye isaci ngokufutshane apha ngezantsi.

Imakzimu yobuchule

Inciphisa imbonakalo yenkolo exabisayo kanti kwabanye yandisa imbonakalo yenkolo eyinzuzo kwabanye.

Imakzimu yobubele

EkaLeech inciphisa imbonakalo eyinzuzo kwinkqu, ze yongeze imbonakalo exabisayo kwinq. Njengoko uLeech esitsho ukuba iilwimi nezithethe ziyahluka ngokwamanqanaba ekulindleleke ukuba usebenzise kuwo le makzimu.

Umzekelo:

Basil fawltly to his wife.

'Have another vat of wine, dear.

ULeech uthi kwezinye izithethe kuyabaluleka ukusebenzisa imakzimu yobubele kunakwezinye. Kodwa apha kuthethwa ngokubaluleka okuyamiswe kwimbonakalo kwimbonakalo yelingwistiki yobubele.

Imakzimu yemvume.

Yona inciphisa iimbonakalo zeenkolo ezibonisa ukugxeka abanye , kwelinye icala ibonisa

ukwandiswa kwenkolo evumela omnye. Apha kule makzimu sikhetha ukubancoma abanye njengoko zonke izinto zilingana. ngapha koko siyayiphepha indaba egxekayo okanye sithule. Njengoko esitsho ULeech u'omnye' ('other') usenokungabi ngulo kuthethwa naye, kodwa ibe ngulowo ungumhlobo wakhe. Kwizizwe ezininzi

akuvumelekile ukuba uthi: 'Did you do these ghastly daubings?' njengoko kusenokubuzwa lo mbuzo: 'Are these talentless children yours.'

Imakzimu yolulamo.

Le makzimu isetyenziswa ukuze kuncitshiswe imbonakalo encomayo kwinkqu koko yandise imbonakalo egxekayo. Ikwasetyenziswa ngokwahlukileyo kwiinkqubo zezizwe ezahlukileyo.

Umzekelo

A and B were giving a series of lectures in a foreign country where decent coffee was an uncertain commodity. At the airport 'A' had bought a good supply of ground coffee and a gadget for percolating it. She makes a first attempt at using it:

A: This isn't bad, is it?

B: The coffee? It's very good.

A few hours later she makes some more:

B: This coffee's very good.

A: Not bad, is it?

Kule ngxoxo yonke kuthethwa ngembonakalo yelingwistiki yamaxabiso athile. Akukho nto iphakamisa into yokuba elinye iqela lilume ngaphezu kwelinye oko kuxhomekeke ekubeni iqela ngalinye lixabisa ntoni na.

Imakzimu yesivumelwano.

Inciphisa imbonakalo yokungavumelani phakathi kwabantu ababini ze yandise ukuvumelana phakathi komntu nomnye. OoThomas nabanye baqwalasela ukuba ezi

makzimu ziyangqala ngqo ekubonakaliseni ukuvumelana kwazo ngaphezu kokungavumelani kwazo. Bathelekisa ngoku kulandelayo:

Example .

A: ... I don't want my daughter to do CSE, I want her to do 'O' level.

B: Yes, but Mr Sharma, I thought we resolved this on your last visit.

Kule mizekelo ingentla isithethi 'B ' ngu-Mrs Green ukanti u-A nguSharma (Mr) kukho ukuxambulisana ngeekhosi ezimelwe kukwenziwa yintombi kamnu Sharma kumnyaka olandelayo. Naxa unkosikazi uGreen engavumelani nomnu .Sharma kodwa uyazithobela kakhulu iimakzimu zesivumelwano. Kuzo zonke ezi ngxoxo eyona ibalaseleyo kukuthetha ngeembonakalo zelingwistiki zeenkubeko ezithile , loo nto ayithethi ukuba elinye iqela liphucuke ngaphezu kwelinye

Umthetho-siseko wePollyana

UPollyana wayeyintshatsheli kwinoveli ka –Eleanor H Porter , umntwana oswiti ngokukhwankqisayo osoloko ejonge kwicala eliyaqambileyo lobomi. Ngoko ke umthetho-siseko kaPollyana usikhokelela ekubeni sisoloko sibeka eyona yakhe yabhetele ipeyinti kuloo nto siyithethayo., umzekelo ngulowo kubonakaliswa kuwo ukusetyenziswa kwesinciphiso esifana no-'bit', obu buchule sele bukhe basetyenziswa kwisihloko sokuphungula ubukhulu bokucinezela. Ngamanye amaxesha kubekwa amazwi angavakaliyo kamnandi. Kwezinye iintlanga kukho umthetho-siseko ongenakuchazwa ziimakzimu. UShe Jiaxuan (1994) uphawula athi kumaTshayina umtsalane ucalanye ekunikeneni intsingiselo eqinisekileyo kwintetha. EsiNgesini u'Good Luck' uthetha ukuba ndikunqwenelela amathamsanqa kanti u'Bad Luck' ubonakalisa usizi. KumaTshayina u-'you' + noun expressions uthetha ukuba; 'unewonga eliphezulu' njalo njalo.

Umzekelo : Isithethi sisandula ukulahlekelwa ziiyure ezimbini zomsebenzi ekukroziseni amagama.

;Ah well, I'll probably write it better second time around'

lingxaki zale ndlela kaLeech.

Indlela kaLeech esetyenziswe ukuzoba inkcubeko inengxaki. Baninzi ababhali abanjengooDillon et al (1985), uThomas (1986), uBrown noLevinson (1987), uFraser (1990) abakhe baxoxa ngayo . Ayinamida eqingqa inani leemakzimu. UThomas uchithe ixesha elininzi echaza yaye ezekelisa ukucacisa le ndlela kaLeech. Naxa ineengxaki kodwa iyasivume ukuthelekisa iinkcube ngokubanzi, iindlela ezahlukileyo zokubona inkcubeko nokusetyenziswa kweendlela zenkcubeko. Ubuchule bukaLeech bunganempumelelo ukuba endaweni yokuba bubonwe njengeemakzimu zikaGrice, iimakzimu zikaLeech zingabonwa njengoluhlu njengezinyanzeliso zobunzululwazi basekuhlaleni eziphembelela izinto ezikhethwayo kwiimeko ezingatshintshiyo zepragmatiki

Inkcubeko nolawulo lobuso.

Eyona thiyori ineempembelelo yeyabekwa nguBrown noLevinson (1978 waze wayihlaziya ngowe 1987) Owona mongo wale thiyori 'bubuso' ngokuphakanyiswa nguGoffman (1967).

Umzekelo

'They 've got to save face . Saving face is the strongest motive in the world.'UGoffman usityebisela ngobuso athi:

Bulixabiso labahlali kunye eliqinisekileyo ubani anako ukulibanga kakuhle ngokomgca abanye abagqiba ekubeni awulandele kunxibelelwano oluthile. Ubuso bungumfanekiso ozoba inkqu ngokweempawu ezakhelweyo ngabahlali-kunye.Kule thiyori yenkcubeko 'ubuso' baziva njengendlela umntu aziva ngayo

ukuba uxabisekile. Lo mfanekiso wenkqu usenokutshatyalaliswa okanye ugcinwe okanye ukhuthazwe ngokunxibelela nabanye . Ubuso obu bumbolombini, busenokuqiniseka okanye bungaqiniseki. Umntu ubonakalisa ubuso obuqinisekileyo xa efuna ukwamkeleka , athandwe ngabanye kanti ubuye abusebenzise obungaqinisekanga xa engafuni sithintelo endleleni yakhe yokwenza loo nto athanda ukuyenza.

Izenzo zokoyikisa ubuso.

NgokukaBrown noLevinson ezinye izenzo ze-illokhushinari zinako ukubutshabalalisa okanye ziboyikise ubuso bomnye umntu; ezo zenzo zaziwa njengezoyikisa ubuso

Izicwangciso eziphezulu zezenzo ezoyikisa ubuso.

NgokukaBrown noLevinson kufuneka kwenziwe isigqibo sokuba ngaba kungenziwa i-FTA okanye hayi.

Ukuba isithethi sigqiba ekubeni soyikise ubuso, zine izinto ezilindelekileyo: iiseti ezintathu zezicwangciso eziphezulu ezi-on-record.neseti enye yobuchule be-off-record. Ukuba isithethi sigqiba kwelokuba indlela oboyikiswa ngayo ubuso inkulu kakhulu angagqiba kwelokuba ayiphephe i-FTA

Ukwenza i-FTA ngaphandle kokulungisa.

Kukho amaxesha apho iimeko ezivela ngaphandle zithi zinyanzelise ubani ukuba athetha ngokungqalileyo, umzekelo ; kulapho kukho isimo esingxamisekileyo okanye isinyanzelo esikhulu.

Umzekelo: Isithethi sinolwazi ngebhombu emiliselwe kwizitendi zomjarho. Ngoku sicinga ukuba umtshana wakhe uzifihle apho kwizitendi.

... Tiby, get off the stands. The stands are not safe. Toby, for Christ's sake do what I say. This is not a game. Come on, you little bugger.. . for once in your life, be told.

Ukuba isithethi sigqiba ukuba ubunzima be FTA buncinane, isicelo sisenokwenziwa ngokuphimiselayo okanye ngokuphandle ,kwezinye iimeko apho amawonga engalingani kuyenzeka ukuba kungabikho zinzame zenziwayo ukudambisa i-FTA.

Umzekelo Isithethi esidala sithelekelela indawo yokubamba inqanawa. Sithetha nombanjwa okwiwonga elingaphantsi kwelakhe.

You are to stand to attention in the centre of your room etc , p.170

Ukwenza i-FTA nokulungisa (inkcubeko eqinisekileyo)

Kwalapha kwithiyori kaBrown noLevinson, xa uthetha nomnye ungaziqhelanisa nobuso obuqinisekileyo baloo mntu, nawe usebenzise inkcubeko eqinisekileyo.

Umzekelo

Umfana ongumfundi okunyaka wokuqala ebiza intombazana ekwangumfundi okwakunyaka wokuqala, bekwindawo yokusela yeKholeji yabo ngeentsuku zeFrshers'week.

'Hey blondie, what are you studying, then? French and Italian? Join the club.'

Lo mfana usebenzise iindlela ezintathu zenkcubeko eqinisekileyo zikaBrown noLevinson, usebenzise uphawu lokwahlula eqeleni (blondie) ukutsala umdla kumphulaphuli (H) (asking her what she is studying) ukubanga indawo enye (Join the club).

Ukwenza IFTA elungisayo (inkcubeko engaqinisekanga)

Inkcubeko engaqinisekanga ibhekiswa kumphulaphuli obuso obungaqinisekanga, ebhekise kumqweni womphulaphuli ongafuniyo kuthintelwa ekwenzeni oko afuna ukukwenza. Inkcubeko engaqinisekanga izibonakalisa ngokusebenzisa iimpawu zenkcubeko eqhelekileyo, iimpawu zentetho ukunciphisa unyanzelo..

Umzekelo

Izaziso ezininto eninzi efundwayo zisebenzisa inkcubeko eqinisekileyo.

Umzekelo

'Friends always share.'

Ukwenza iFTA kusetyenziswa inkcubeko ye-off-record.

UBrown noLevinson badwelisa ezinye iindlela ezili-15 zokwenza inkcubeko e-off-record kwimizekelo emithathu, owokuqala kwindlela yoku-1 (hinting) owesibini wendlela yesi-9, eyokugqibela ngowendlela ye-15. ('be incomplete', 'use ellips')

Umzekelo

Umfundi ethetha nomnye

'That is n't a crème egg I can see you eating, is it?'

UProfesa Bourbebonette akathandi kugxeke elinye ipolisa phambi kwelinye. Uzama ukuphepha ukwenza iFTA ngokungasigqibi isivakalisi, noko kunjalo ulindele ukuba liyivivise into ayithethayo.

Umzekelo: 'But I got the impression that she did n't think they'd be very helpful,'

Musa ukwenza IFTA

Indlela yokugqibela kaBrown noLevinso ethi'musa ukwenza iFTA iyazichaza. UBrown noLevinson abayichazi le ndlela kodwa uTanaka (1993) uchaza izinto ezimbini zoku, 'say nothing'. Kukho amaxesha apho isithethi sisuka sikhethe ukuthi cwaka anqwenele ukuba loo ncoko iyekwe ngamanye amaxesha

Angakhetha nokuthi cwaka kodwa anqwenele ukuba iphumelele into ebinokuphumeleliswa kukwenziwa kwentetha.UTanaka (1993:50-1) uthi ezi ndidi zimbini zobuchule : OOC genuine and OOC –strategic

OOC_genuine U-S akasenzi isenzo sentetho abe enqwenela ngokunyanisekileyo ukuba kubekwe ingca kulo mba. Akazimisele kuphumeza futhe lapelokhushinari

OOC-strategic: U-S akenzi senzo santetho ,kodwa ulindele ukuba u-A anqwenele ukuba kuphumelele ifuthe lepelokhushinari.

Kwimeko yesithathu – kulapho kuthi kubekho ithemba elomeleleyo lokuba kukho into eza kuthethwa- ukungatsho nto kuya kubanga iFTA.

Ukugxekwa kukaBrown noLevinson.

Umsebenzi woBrown noLevinson waba neempembelelo kakhulu waze waxoxwa ngokubanzi. Akumangalisi ukuba imodeli yabo yenkcubeko ibe yafumana ukugxekwa okukhulu. Inkcazo yeFTA yile yokuba isenzo siyaboyikisa ubuso , izenzo ezininzi zoyikisa ubuso besithethi nobomphulaphuli ngaxesha linye . Isingxengxezo soyikisa ubuso besithethi ngendlela ecacileyo, kodwa siyadanisa nakumphulaphuli.

Umzekelo

Umfazi ebhekise kwindoda ekhathazayo

Do me a favour- piss off.

Imodeli kaBrown noLevinson ibonakalisa intelekelelo yokuba xa ubuso busoyikiswa kakhulu , ngokunjalo liya kuphakama inqanaba lokungangqali ngqo. UBrown noLevinson baxoxa bathi izenzo zentetho ziyaboyikisa ubuso.

Inkcubeko ibonwa njengesigqibo sencoko.

UFraser (1990 uthi abantu banyanzelwa yi conversational contract ukuba banxibelelane. Ngokwembonakalo , UFraser ulandela indlela ye sociolinguistic kwinkcubeko xa kuthlekiswa noLeech okanye uBrown noLevinson. Imodeli kaFraser yenkcubeko ayigqibelelanga kunekaLeech nekaBrown noLevinson yaye kunzima nokugqiba ukuba ingasetyenziswa njani.

Inkcubeko ilinganiswa ngesikali sepragmatiki.

USpencer-Oatey (1992:30-3) uxoxa athi UBrown nLevinson (1987(1978))noLeech (1983a) bazenze iithiyori zabo zenkcubeko ukuba zibabeke esichengeni sokugxekwa kuba zithambekele kwiinkolo zabantu. Ukuze koyiswe iingxaki zenkolo zesizwe , USpencer-Oatey uphakamisa ukuba olu phando ngenkcubeko lungashwankathelwa ngokweeseti ezintathu zobukhulu.

Izikali zikaSpencer zihamba ngolu hlobo lulandelayo (1992:30) :

1. Need for Consideration	autonomy	-	imposition
2. Need to be Valued :	approbation		criticism
	Interest/concern		disinterest
3. Need for Relational Identity	inclusion		exclusion
	equality		superordination/ subordination.

2.3.3. REITER

Inkcubeko : abahlali okanye umntu ngamnye.

Ngoko ke xa umntu ethetha ngenkcubeko ubhekise ngqo okanye ngokungathanga ngqo kwisizwe ubani ahlala kuso. Naxa inkcubeko isetyenziswa ngumntu ngamnye kodwa imele isizwe ubani ahlala kuso yaye yakha indlela yonxibelelwano kwisizwe eso. Ukuze isenzo sithathwe njengokuba sichubekile kufuneka sakhiwe phezu komgangatho odlulayo kwisenzo ngokwaso kodwa umgangatho ube uyazeka kumenzi, umphulaphuli nomnye onokuba uyinxalenye yonxibelelwano olo. Umgangatho lo wakhiwa zizithethe namasiko ubani athe waziqokelelela kwasebuntwaneni bobomi bakhe njengenxalenye yenguqulelo zolawulo lwabahlali.

Inkcubeko asinto uyizuzisa ngemfuzo kodwa isekwa ngobudlelwano bonxibelelwano. Ukuchubeka yingqokelela yezithethe ezisetyenziswa ngabahlali ngokuzikhethela benenjongo yokuseka umgaqo wokunxibelelwana phakathi kwabahlali-kunye.

Imigaqo yenkcubeko kaLakoff.

Apha kuza kulandela inkcazo ngokufutshane kwemigqaliselo yothetho-thethwano phambi kokuba kuxoxwe ngethiyori yenkcubeko yelingwistiki. Eyona nkxaso ibalulekileyo kolu phengululo lwepragmatiki lwavela kuGrice (1975) ngokuvelisa iCo-operative Principle (CP) neeMakzimu zencoko , zona zaveliswa ngentekelelo yokuba eyona njongo iphambili yencoko kukutshintshiselana ngolwazi.

Okwesibini , uLakoff waba ngowokuqala ukwamkela esi sakhiwo somthetho-siseko sokuncokola sijikeleze ilizwe lonke saye senzelve ukuchaza ifenomenoni yenkcubeko. Esandisa ezi zimvo zikaGrice , uqhubeka athi iigrama mazingachazi nje kuphela ukusetyenziswa kwemithetho yegrama , mayifakelele neemeko zepragmatiki. Uphinde aqhubeke athi imithetho yepragmatiki iya kusivumela ukuba simise ukuba ziziphi iintetho ezinxahileyo nokungahoyi ngxaki yantsingiselo nasakhiwo kodwa kuqwalaselwe inkcazo yepragmatiki.

Okwesithathu uLakoff udibanisa iimakzimu zencoko nemithetho yenkcubeko kaGrice ukuze anike ingxelo ngobuchule bepragmatiki .

Ngowa-1975, uLakoff wadwelisa imithetho yenkcubeko ngokulandelayo:

1. Formality: keep aloof
2. Defence : give options

Camaraderie : show sympathy

Naxa uLakoff engachazi ukuba yintoni inkcubeko , kodwa kungaqikelewa ukuba imithetho yakhe exhasayo ithi musa ukungena izinto zabanye abantu, myeke umphulaphuli azenzele izigqibo zakhe ngokwakhe ukuze onwabe. Uthi inkcubeko inciphisa amathuba empixano .

ULakoff uthi iimakzimu zikaGrice zingaphantsi kwemigaqo yakhe yokuqala yepragmatiki njengoko zinyamekela ukucacisa incoko.Waphinda emveni koko wathi 'ingcaciso' ingaphantsi komgaqo-siseko wakhe wenkcubeko. Loo nto ithethe ukuba imithetho yokuncokola ilolunye uhlobo lwemigaqo yenkcubeko njengoko uGrice ecingela ukuba imithetho-siseko yakhe yokuncokola iyeyona ilijikeleze lonke eli. Xa uLakoff eseka imigaqo-siseko yakhe yenkcubeko ngokutsha akaniki nkcazo yamagama awasebenzisayo; ngapha koko usuke alinganise ifomalithi ne-alooofness, caramaderie.Noko kunjalo , ngaphandle kokuchaza ukuba i-alooofness, i-defence, ne-camaraderie zisebenza njani kwisizwe esithile, kunzima ukubona ukuba inkcubeko ingabonakaliswa kanjani kweso sizwe..NgokukaBrown (1976:246) ingxaki kaLakoff xa ehlahlela akaniki thiyori idibanisayo,ebeka imigaqo yakhe yenkcubeko kubume obuchaza isimo sayo ngokoxibelelwano lwabahlali nezinto ezilindelekileyo kubantu abathethanayo.UFrank (1980) ehlabha amadlala ngomgangatho wemithetho kaLakoff njengoko abeka imithetho yepragmatiki kwinqanaba elinye neyelingwistiki. Loo nto itsho isithi ulahlekelwe kukwazi umahluko ophakathi kwentsingiselo yesivakalisi nomsebenzi wokunxibelelana.

Imithetho-siseko neemakzimu zikaLeech zokunxibelelana.

ULeech (1983) njengoLakoff wamkela isakhiwo semigaqo-siseko sikaGrice sokuncokola. Uqhubeka achaze ukuba kutheni abantu bedlulisa intetho entsingiselo ingangqalanga ngqo,nokuba kutheni abantu bephambuka kwi-CP. Eyona nto ibalaseleyo apha kwithiyori kaLeech yenkcubeko ngumahluko awubekayo phakathi kwenjongo ye-ilokhushinari yesithethi neyabahlali kwisithethi. Xa echaza ubume bepragmatiki ubeka iindawo ezimbini

eziphambili; ubuciko bombhali, nobuciko bonxibelelwano, atsho esithi enye kwezi isekwe yisethi yemithetho-siseko. Inkcubeko ifumaneka kwindawo yobuciko bonxibelelwa obuneesethi ezintathu zemigaqo-siseko: I-'Co-operative Principle' (CP) kaGrice, ayamkele kunye neemakzimu zayo ezine, imithetho yakhe yenkcubeko-'politeness principle'(PP) , ne-'irony principle' (IP) eyesigqebelo.

Ngokweembono zikaLeech iPP ikwinqanaba elinye neCP kaGrice yaye ukubona oko kudalwa kukungagqali iimakzimu zikaGrice. I-PP zakhe zakhiwe ngendlela efanayo neCP yaye zihlelwe ngokweemakzimu ezizezi: ubuchule bokuziphatha kakuhle, isisa, imvume, ukululama, isivumelwano, uvelwano; zonke ziyimithetho engenamlinganiselo.

Iimakzimu zikaLeech (1983:123) zinesethi yothotho lwepragmatiki enxulumene nazo , yaye umphulaphuli uzithatha njengobuchule bokuziphatha, ububele kwimeko ethile.

1. the 'cost/benefit' scale
2. the 'optionality' scale
3. the 'indirectness' scale
4. the 'authority' scale
5. the 'social distance' scale

ULeech (1983:13) uphawula athi ayizizo zonke iimakzimu ezibalulekileyo. Uthi imakzimu yobuchule bokuziphatha inamandla kunemakzimu yobubele, nemakzimu yemvume inamandla kuneyolulamo. Le nto ithetha ukuba ithiyori yakhe yenkcubeko ibhekise kumphulaphuli kunakwisithethi Le nto ixhomekeke kwimpucuko yabantu njengoko iimpucuko ezahlukelelo zinokubeka amaxabiso aphezulu kwiimakzimu ezahlukelelo. Ngaphezu koko uLeech uthi imakzimu nganye inezixhasayo ezimbini. (a) Inciphisa ixabiso kwenye, (b) yongeze inzuzo kwenye, xa sibhekisa kwimakzimu yezandla ezishushu (a) kuncitshiswa inzuzo kwinkqu (b) kongezwa ixabiso kwinkqu. Kwalapha kwiimakzimu kuphinde kubekho , (b) ezixhasayo zibonakala ngathi azibalulekanga kunaku (a) kukho umthetho othi inkcubeko engaqinisekanga ngowona onobunzima kunenkcubeko eqinisekileyo.

ULeech uphinde anike umahluko phakathi kwenkcubeko epheleleyo inokuqiniseka nokungaqiniseki kuba ezinye izenzo zentetho ezifana neminikelo azichubekanga. Ngoko ke ubona inkcubeko eqinisekileyo yandisa inkcubeko yee-ilokhushini ezichubekileyo

nenkcubeko iyindlela yokunciphisa ukungachubeki kwii-iloqhushini ezingachubekanga. UFraser (1990) uchaza athi ingxaki yale thiyori kukuba uLeech uthi ezinye iintlobo ze-iloqhushini zichubekile eli xa ezinye zingachubekanga. Ingxaki apha kukuchaza isenzo njengesichubekileyo okanye esingachubekanga kungakhange kuqwalaselwe impucuko nendawo isenzo esiqhubeka kuyo.

Enye ingxaki kaLeech echazwa ngabafundi abaliqela (Dillons et al 1985, etc) kukungaxeli ukuba mingaphi imigaqo-siseko neemakzimu ezidingekayo ukunika ingxelo yefenomenoni yenkcubeko naxa ngokwethiyori zininzi kakhulu iimakzimu.

Ithiyori yenkcubeko kaBrown noLevinson

Inkcubeko njengethiyori yelingwistiki eyaqala yalungiswa ngendlela emisiweyo nguBrown noLevinson (1978) ngokongeza kuyo izimvo zabafundi abanjengooGrice , aba babhali bathelekisa iindlela ukuba izithethi ezithetha iilwimi ezi-3 ezingazalaniyo; isiNgesi, Tamil, Tzeltal, zizigcina njani iimakzimu zencoko ezijonge kwinkcubeko. OoBrown noLevinson baphawula ukuba ziyafana iindlela zelingwistiki ezisetyenziswe zizithethi zeelwimi ezintathu ezahlukileyo, nakwezinye iilwimi baphawula ukufana kweendlela. Baqaphela ukuba inkcubeko isetyenziswa jikelele ukulawula incoko. Okwesibini , ukuze uBrown noLevinson babe nako ukuchaza ukufana kwilingwistiki abathe bakuphawula ekusetyenzisweni kolwimi ze bavisise unxibelelwano njengesenzo esinenjongo nesinengqondo babhekisa kwimodeli Person (MP-) .I-MP inesithethi esithetha siqhabalake kulwimi lwemvelo yaye sineempawu zengqiqo , siyakwazi ukwenza unako nako wokukhusela 'ubuso'. Kaloku igama elingundoqo kwithiyori kaBrown noLevinson 'bubuso'. Aba babhali balitolika eli gama ngokwendlela kaGoffman (1967) ngegama lesiNgesi elithetha 'ngokulahla ubuso' nokubuhlangula ubuso'.

Iindlela zenkcubeko

UBrown noLevinson baqikelela ukuba bonke abantu abadala abanobuchule bayazikhathaza 'ngobuso'babo; imbonakalo abayiveza phambi kwabanye. Bayazahlula iimbonakalo ezimbini 'zobuso' abazithatha ngokuba zikhona jikelele nezijongise kwiminqweno kabani nabani kulo naluphi unxibelelwano, 'ubuso obungaqinisekanga nobuso obuqinisekileyo'. Kubuso obungaqinisekanga kulapho ubani angafuni kuthintelwa ekwenzeni loo nto athanda ukuyenza. 'Ubuso obuqinisekileyo bumiselwa yimpucuko

naliqela lesizwe avela kuso lowo uthabatha inxaxheba . Aba babhali bangentla bathi ubuso obusekelwe kwimizwa usenokulahlekelwa bubo, okanye busenokugcinakala yaye bumelwe ukuhoywa rhoqo kunxibelelwano (1978)

Abantu abadala abanobuchule bangamagosa anengqiqo. UBrown noLevinson bathi 'ubuso nesimo sengqiqo sabantu abathile xa befuna ukwanelisa iimfuno zobuso ; ziimpawu zoluntu ezifumanekayo jikelele. Naxa uLeech ephakamisa ukuba iintlobo ezithile zezenzo zencoko ngokwemvelo zichubekile okanye azichubekanga . UBrown noLevinson baphakamisa ukuba ezinye izenzo ziyaboyikisa ubuso ngokwasemvelweni. Ngamanye amagama bobabini aba babhali bayangqinelana ukuba kukho uloyiko kwizidingo 'zobuso' obuthile.

UBrown noLevinson (1987:65) bathatha izenzo zokoyikisa ubuso njengezenzo eziphikisanayo nobuso obuqinisekileyo okanye obungaqinisekanga besithethi. Izicelo, imiyalelo, iziphakamiso namacebiso yimizekelo yezenzo ezoyikisayo kubuso obungaqinisekanga njengoko isithethi sinyanzelisa lowo sithetha naye ukuba ayeke ukwenza isenzo esithile. NjengoLeech, uBrown noLevinson (1978:79) baphakamisa ukuyilwa kwesikali esenzelwe ukuvavanya ubungakanani benkcubeko edingekayo kwimeko ethile. UBrown noLevinson bathi isithethi sivavanya ubuso obudingekayo ngokweenguqu ezizimeleyo zasekuhlaleni ezimpucuko zibuthathaka, bagqiba ekubeni ziyafumaneka jikelele.

Esokuqala isikali: D : umgama ngokokuhlala, phakathi kwesithethi nomphulaphuli. Osesibini :P: Amandla anokulinganiswa phakathi kwabathatha inxaxheba. Esesithathu:R: Uluhlu olupheleleyo lokunyanzela- kwimpucuko ethile. Amaxabiso ka-D, P no-R ayadityaniswa ukuze kubonwe ixabiso lomsebenzi omelwe kukwenziwa ebusweni. Ukuba ixabiso lazo lincinane, usenokucela umphulaphuli ukuba avale ifestile.

Ukanti ukuba isithethisiphawula ukuba ixabiso lika-D,P no-R likhulu usenokuphimisela esi sivakalisi singentla ngokwa hlukileyo.

Umzekelo: 'It's gone a bit too cold, hasn't it? Would you mind closing the window , please?'

Kuba abantu zii-arhenti ezinengqiqo, ngaphandle kokumisela indili yeFTA ngokweenguqu ezingentla, kunxibelelwano bakhetha kwiiseti yeendlela ezintlanu ezinokwenza ukuba

babe nako ukuphepha okanye ezinokudambisa iFTA. Ezi ndlela zintlanu zelingwistiki zihlelwe ngokwamaqondo enkubeko asetyenzisiweyo.

Okokuqala ubuchule belingwistiki busetyenziswe apho kungekho mngcipheko wakulahlekelwa 'ubuso', abo ke bathatha inxaxheba kolu nxibelelwano abayithandabuzi injongo yesithethi, oko kutsho 'isithembiso'. Okwesibini nokwesithathu ubuchule belingwistiki busetyenziswa kwisenzo sokulungisa, apha isithethi sizama kangangoko ukubugcina 'ubuso' kanti ngokunjalo sizama ukudambisa intsongelo yesenzo esinokubakho. Okwesine ubuchule buyasetyenziswa xa umngcipheko wokulahlekelwa bubuso umkhulu, apho isenzo sonxibelelwano singacacanga. Okwesihlanu, sisehlo apho kungekho nto ithethwayo kuba kukho umngcipheko omkhulu. UBrown noLevinson indlela abahlula ngayo ukulandula nokuqiniseka kwenkubeko iyafana nekaGoffman (1967) osebenzisa inkqubo yamagama aphephayo okanye anikezayo.

Ababhali bazibona ngendlela efanayo ezi ndidi zimbini zokuvakalisa inkubeko njengeqinisekileyo iphawulwa ziintetho zokwamkela nokuncoma ubume besithethi ngokwenza ukuba sibe yinxalenye yeqela langaphakathi. Inkubeko 'egxekayo' ijolise kuphela kwezo 'mfuno zobuso' besithethi zona ziqwalasela umqweno wokuba kungekho kunyanzelwa kuphawulwa ngokucima nangokusesikweni.

UBrown noLevinson (1987:67) bathi xa umntu ecinga ngenkubeko, inkubeko egxekayo ifika ngokukhawuleza engqondweni kwanjengokuba kusithiwa yinkubekko esesikweni eqhelekileyo. Olu luvo oluvakaliswa nguLeech (1983:133) othi inkubeko egxekayo(inamandla) iyasinda kunenkubeko eqinisekileyo. Naxa uBrown noLevinson beyamkela into yokuba ezinye izizwe zinazo zombini iindidi zenkubeko, kodwa babona ukuba inkubeko egxekayo iyeyona ebalaseleyo kunenkubeko eqinisekileyo.

ISAPHLUKO 3

ISENZO SENTETHO YOKWALA

3.1 IINJONGO

Apha ngezantsi kuza kulandela inkcazo enzulu ngeempendulo ezichubekileyo. Ezi mpendulo zijoliswe kwizicelo. Ababhali abanjengoo-Herbert, Clark Dale no Schunk (1980) bathi njengoko zininzi iindlela zokwenza izicelo zikwaninzi neendlela zokusabela isicelo. U-Beebe, Takahashi no Uliiss Weltz bathi kukho utshintshelo lwepragmatiki kulwalo lwe-ESL.

U-Liao no Besnahan (1996) baphuhlisa ukuba kuma Tshayina umntu onewonga eliphezulu uphendulwa ngentlonelo. U-Ifert no Rolof (1996) bakholelwa ekubeni kufuneka kuzingiswe nokuba isicelo siyakhatywa u-Goldschmidt (1998) udwelisa ngendlela zophendula izicelo zoncedo.

U-Turnbul noSaxton (1997) uchaza banzi ngeendidi zeembonakalo yemisebenzi yobuso xa wala ukuthobela isicelo. U-Mclaughlin, u-Cody no-Robey (1980) baxoxa ngeempembelelo ezidalwa ziimeko ezithile xa kukhethwa iindlela zokuchuleza xa uchasa iinzame zokuthobela inzuzo.

U-Beebe et al (1990) ukwachaza ngotshintsho lwepragmatiki xa kulandulwayo kwi ESL uChiao-Chih Liao et al udwelisa iindlela zokwala / zokulandula kulwimi lwesiNgesi nolwesiMandarine.

3.1 ULWALO

3.2.1. Clark and Schunk (1980)

U-Clark (1979), uthi njengoko zininzi iindlela zokwenza izicelo ngokunjalo zikwaninzi iindlela zokusabela izicelo, umzekelo, isicelo sika-A, "Can you tell me the time?" u-B angasiphendula nangayiphi na kwezi ndlela zilandelayo: "six; six o'clock, it's six; it's six o'clock; yes, it's six; sure it's six; and I can it's six. Ezinye zezi mpendulo zibonakala zichubekile kunezinye. Umahluko kwezi mpendulo walatha ixabiso nenzuzo yolwazi ngenkcubeko esetyenziswe kwezi mpendulo zingentla. Oku kuthetha ukuba xa impendulo

ka-B inenzuzo okanye ihlisa indleko ku-A, ngaphakathi kwemida, u-B uphendula ngokuchubekileyo ngakumbi.

U-Clark no-Schunk baphakamisa UQIKELELO LOKUNYAMEKA: Ukuba u-B unyamekela isicelo sika-A, ngengqiqo, u-B uya kuphendula ngokuchubekileyo ngakumbi. Kwizicelo ezingathanga ngqo, zine iindlela athi u-B amphendule ngayo u-A, ukuthi gqo/ ucoselelo,- u-B kufuneka aphenndule ngokuthe ngqo. Ukucaca: u-B makasithethe ngokuthe gca isicelo sakhe. It's six o'clock, ngumzekelo ocacileyo okwesithathu, ukufezeka: u-B makayithathe ngokuzimisela njengoko injalo intsingiselo kanti naleyo ntsingiselo ingangqalanga. U "yes, it's six" uyimpendulo echubekileyo xa ithelekiswa no-'It's six". Okwesine ukungabinammiselo: u-B makenze akhululeke u-A ngokungasebenzisi mmiselo ungapha kwesicelo. Umzekelo 'Sure it's six', ubonisa inkcubeko kuno- 'Yes, it's six. Abafundi bacelwa ukuba badwelise ukulandelelana kokuchubeka kweempendulo ukusuka kweyesithathu ukuya kweyesihlanu impendulo, zijongise kwisicelo ngasinye kwezisibhozo, qwalasela kumzekelo ongentla . Kwisicelo ngasinye kukho iiseti ezimbini zeempendulo ezintathu ukuya kwezintlanu. Enye iseti ineempendulo ezithobelayo enye ibenayo iseti yeempendulo ezala ukuthobela.

U-Clark noSchunk benza amaphepha amabini emibuzo (questionnaires). Iphepha lemibuzo ngalinye lalibhalwe izicelo ezisibhozo, kuchwethezwe ezine ephepheni zingalandeliswa ngandlela imiselweyo kumatshini owenza izikhutshelo ngestensili. Kwisicelo ngasinye kudweliswe iimpndulo ezintathu ukuya kwezintlanu nakanjani na. Kwelinye iphepha le mibuzo izicelo ezine zazilandelwa ziimpndulo ezithobelayo kanti elinye, ezinye ezine zazilandelwa ziimpndulo ezingathobeliyo. Elinye iphepha lemibuzo larhoxiswa. Abafundi bakrozisa impendulo bebonisa ukuchubeka ngokubhala u-"1", ecaleni kweyona ichubeke kunene impendulo babhala u-"2", kweyona nkcubeko inkulu babhala u-"5". Elinye iphepha lemibuzo lagqitywa ngabafundi abali-15 kanti elinye lagqitywa ngabali-16.

Bonke ababephendula yayingabafundi beYunivesithi yaseStanford, befundela isidanga sokuqala, behlawulwa abanye benikwa izibonelelo. Lo msebenzi wagqitwa ngemizuzu eli-15.

Iziphumo

Ukrozo oluphakathi kwempndulo nganye lubonakalisiwe . Kwiseti nganye kudweliswe impendulo ukususela kweyona nkcubeko inkulu ukuya kweyona incinane. Kusetyenziswa

uhlalutyo luka Friedman lokwahluka ngokwewonga ukuvavanya umahluko phakathi kweseti nganye, kubhala u(Siegel, 1956). Ukuhlalutywa kwebali-16, abali-14 bafikelela kwinqanaba eli-0.001 omnye kwi-0.01. Imeko yokufezeka yaba nefuthe. Iimpendulo zikuthobela zaba ziindidi ezimbini. Eyokuqala yabizwa ngokuba yimpendulo eyongeza ulwazi (answer-plus-information) xa usabela ezi zifaka oo-“Sure or Yes, I can or certainly”, udidi lwesibini, iimpendulo zinika ulwazi kuphela. (information only). Kwi-answer-plus-information iimpendulo zenza umyinge we-1.98 irenki, kanti i-information only - yenza iimpendulo ezi-3.54 iirenki, xa kongezwa oo-“Sure or Yes, I can or certainly”, umlinganiselo uba-1.66.

Ukucaca:, ulinqaku elibalulekileyo naye. Libonakala kwiimpendulo ezinika ulwazi kuphela. Zibizwa zizivakalisi ezipheleleyo ngamanye amaxesha-umzekelo, ‘It’s Tom James’, ngelinye ixesha kwizivakalisi ezimboxo ezinjengo-‘Tom James’. Kwizicelo 1,2 and 3 apho ezi ndidi zombini zinokuthelekiswa khona, iiseti ezili-12 kwagqitywa ekubeni impendulo epheleleyo ibonisa intetho echubekileyo.

Ukungabinammiselo:- Kusetyenziswa u‘Yes’ kwiimpendulo zentobelo ngamanye amaxesha kanti kukwasetyenziswa u-“certainly” okanye u-“Sure” kwelinye ixesha; kubhala u(Clark, 1979, kuphando 2). Kulwalo, iimeko ezinjengokuxolisa neengcaciso zibe nefuthe. Kukho izibini ezintandathu zeempendulo ezahlulwa kuphela kukuba esinye sibonisa ‘uxolo’; “I’m sorry”. Kuzo zonke ezi zibini zintandathu, inkcubeko ngaphakathi kweseti kunaxa kungekho ngcaciso.

Ingxoxo

Ukuphendula ngenyameko kubonisa ukuchubeka; umzekelo; “Can you tell me what time it is?” U-B, angaphendula athi, “Six”. Ukuchubeka kubonakaliswa ngokusebenzisa inkcazo ecacileyo, umzekelo: “It’s six; okwesibini angaphendula ngokuthi “Yes”; okanye acacise ngokuthi; “Yes, I can”; okwesithathu ukuthambisa ummiselo wale mpendulo ngokusebenzisa u“Sure”. Okwesine; xa ethanda ukuphendula ngokuchubekileyo uza kuxolisa ngokusebenzisa u “I’m sorry”. Okwesihlanu, unika inkcazo xa efuna ukubonakalisa inkcubeko, usebenzisa u- “I don’t have a watch”.

3.2.2 BEEBE et al. (1990)

Njengoko u-Dulay no-Burt (1974) babhengeza izinto abazifumene kuphando lwabo oluthi utshintsho lolwimi ludala iziphosiso ezingaphantsi kwesihlanu ekhulwini xa kusetyenziswa amalungu athile abangabafundi be-ESL, kwavuka ingxoxo ngokubaluleka kokutshintsha kolwimi njengenkcazo yeziphoso ezifumaneka kulwimi lwesibini. U-Beebe uxoxa ephepheni athi, utshintsho lolwimi aluyonkqubo yenzululwazi yengqondo kodwa uphinda athi luyiyo inkqubo yenzululwazi zeelwimi zoluntu ngaphezu koko lwalatha ibango lamagunya obuni kwimpucuko yoluntu. Utshintsho lobunzululwazi zeelwimi zoluntu; okwesibini: utshintshelo lwemveli, inqanaba lwentetho, ubuchule benkcubeko yoluntu; okwesithathu: notshintsho oluphenjelelwa kukuhlala ndawonye apho ipateni eguqulweyo isenokungabi yeyobunzululwazi bolwimi, kodwa ibe itshintshwe kuba kufezekiswa umsebenzi wobunzululwazi bezoluntu oluhlala kunye.

Esi sifundo siyinxalenye yomsebenzi omkhulu wempucuko ecanda phakathi kolwalo lwemveli nolungelulo wemveli. Ngoku aba babhali abango(Beebe et al) bathelekisa imisebenzi yentetho kumaqela amahlanu abangabafundi be-ESL. : bangamaJapani, amaHebhere, amaNgesi oqobo, namaJapani namaHebhere. Kwesi sahluko kuqwalaselwe amaJapani afunda isiNgesi namaNgesi athetha isiNgesi semveli nesiJapani. Injongo ephambili kukubhentsisa ubungqina bokuba utshintshelo lwepragmatiki lukho kulandelwano, kubuninzi nasemxholweni weefomula zesemantiki.

Imethodi / Umgaqo

Esi sifundo simalungu angama-60. Ama-20 ngamaJapani athetha isiJapani; ama-20 ngamaJapani athetha isiNgesi; ama-20 ngamaMelika athetha isiNgesi. Onke amalungu ahlala eMelika.

Izinto eziphathekayo nenkqubo.

Onke la malungu acelwa ukuba agcwalise i-Discourse Completion Test eyayibhalwe imibuzo ineemeko ezi-12. Ezi meko ze DCT zahlulwe ngokweendidi ezine zestimulasi ezincina ulwalo:

Izicelo ezithathu; izimemo ezintathu; izithembiso ezintathu nezindululo ezintathu. Apha kufuneka ulwalo kumntu onewonga eliphezulu, nakomnye ophantsi ngewonga; owesithatu alingane nomceli ngewonga.

Uhlahlelo lwedata

Ulwalo lucalulwa njengolunolandelwano lwefomu lwesemantiki : umzekelo, xa owala isimemo sokuya kutya idinala endlwini yomhlobo wakhe, uthi; "I'm sorry, I have theatre tickets tonight, may be I could come by later for a drink". (apha kuboniswa ukuba lusizi). Xa intetho ingenakuma yodwa ukuphuhlisa ulwalo, kuthiwa izizihlanganisi. Amalungu asoloko ethembisa (e.g. "I'd love to.....") phambi kokuxolisa (e.g. "But I have to work late"). Ukucalulwa kokulandelelana kwefomula yeSemantiki kwimeko nganye yolwalo:kumzekelo ongentla kvakaliswe usizi kwindawo yokuqala, ukuxolisa kweyesibini nokunika iimpendulo ezichaseneyo kwindawo yesithathu.

Iziphumo

Ubungqina botshintsho olulandelayo kulwalo kuma-JE lwafunyanwa kwiindawo ezintathu ezizezi; 1.Ulandelelwano lweefomula zeSemantiki; 2.Ubuninzi beefomula zeSemantiki; 3.Umxholo weefomula zeSemantiki.

Ulandelelwano lweefomula zeSemantiki:

Uhlalutyo lolwazi luxhasa into yokuba uqikelelo luqinisekisiwe: Kukho utshintsho lwepragmatiki ukusuka kulwimi lwemveli kulandelelwano lweefomula zeSemantiki ezisityenziswa zizithethi ze-ESL.

Izicelo

Izingxengxeko ziyafumaneka kuwo onke amaqela nakuzo zonke iimeko: ukulandelelana kwesingxengxeko kwahlukile. AmaJapani athetha isiJapani nama-JE's ukuxolisa akubeka kwindawo yesibini kuzo zonke iimeko namawonga kanti ama-AE's ukuxolisa akubeka kwindawo yesithathu ngokushiyana kwamawonga. Isizathu esidala lo mahluko kukuba ama-AE's aqala ngokuba noluvo oluqinisekileyo ngesicelo kwiimeko ezinamawonga angalinganiyo. Babe sele bezisola, okwesithathu banike isizathu. Amalungu

angamaJapani aqala ngokuba nosizi, umzekelo "I'm sorry", baxolisa kwindawo yesibini xa owalayo engaphantsi ngewonga kumceli. AmaMelika wona ahlukile kumaJapani kwezinye iindawo. Xa kushwankathelwayo, ama-JE's afana nama JJ's ze ahluke kuma-AE's ngeemeko ezine zolawulo kwizicelo:

1. Banika isizathu kwindawo yesibini, hayi kweyesithathu, ngokwamawonga angalinganiyo;
2. Baxolise okanye bazisole ekuqaleni hayi kwindawo yesibini, xa bekwiwonga elingaphantsi kunomceli;
3. Bashiya uxolo okanye usizi xa iwonga lingaphezulu komceli;
4. Babonakalisa uvelwano okanye oluqinisekileyo ekuqaleni xa bekwiwonga eliphezulu kunomceli.

Izimemo

AmaJapani athetha isiNgesi abonisa inqanaba eliphezulu lokuphumelela ngokulandelanisa iifomula zeSemantiki xa belandula isicelo. Njengoko bekunjalo kwizicelo, ama-JEs nama JJs awaxolisi engazisoli xa owalayo engaphezulu ngewonga kulo omemayo. Onke amaqela xa esala isimemo aqala ngo (e.g., "Well", "thank you", and "I'd love to go"), amaMelika ayazisola kwindawo yesibini phambi kokuxolisa kuzo zonke iimeko, kanti ama-JJ's nama-JE's ayalushiya kwaphela uxolo nokuzisola apho umali ekwiwonga eliphezulu. Kwidata ye-DCT, amaMelika athi, "thank you," xa elandula kumhlobo. AmaJapani athetha isiNgesi ayafana nama-AE's ngokubulela kunama-JJ's, kodwa ama-JE's abonisa iimpembelelo zokutshintsha kwepragmatiki ukuba bebulela kwindawo yesibini.

Iminikelo

Kwi-(DCT 7 ye Table 2) inkosikazi eyaphule ivazi xa ibicoca indlu, ithembisa ukuyihlawula kumninimzi. Umninimzi uyala ukuwamkela lo mnikelo wentlawulo, abasabela kulo mnikelo bayawala ngala mazwi:

(e.g., "That's okay", "never mind"), ama-JE's nama-JJ's zongeza iifomula ezimbini zeSemantiki ngamazwi obunzululwazi angala (e.g., "Things break anyway"; "This kind of things happens"), ze kuphakanyiswa isilumkiso sexesha elizayo nokuthi, " Be careful from now on"). AmaMelika wona athi (e.g. "Don't worry, I know it was an accident").

Izindululo / iziphakamiso.

AmaJapani oqobo namaNgesi oqobo alandula ngendlela efanayo ngokokulandelelana kweefomula zeSemantiki. Umahluko ngowokuba ama-JE's ala ngokufunayo nama-AE's kunama-JJ's. Kuna ama-JJ elandula ngokufunayo nama-AE, akuzange kubekho thuba lotshintsho lungaqinisekanga.

Ubuninzi beefomula zeSemantiki

Ubuninzi beefomula zeSemantiki bunika ubungqina bokutshintsha kwepragmatiki. Obubungqina buphuhliswa kwizicelo, izimemo, iminikelo nezindululo.

Izicelo

Kwimeko apho umqeshwa alandula isicelo somphathi sokuhlala kude kuhlwe e-ofisini (DCT#2). ngangomyinge wamashumi asithoba anesihlanu ekhulwini weempendulo zama-JJ kusetyenziswa uxolo. ngangomyinge ongama-85 ekhulwini iimpendulo zama-JE zino-"I'm sorry", ngama 40 ekhulwini eempendulo zama-AE ano-"I'm sorry". Uluhlu lokwahlula ubuninzi beefomula ezisetyenziswa kubantu abanewonga eliphantsi neliphezulu luzala ubungqina bokuba lukho utshintsho kwipragmatiki. Uluhlu olubonisa umahluko wobuninzi xa ungxengxeyayo: ama-JJ angxengxeza kali-15, ama-JE kali 13, ama-AE ka 1, ama-AE's ongeza ukuzisola xa alayo kulowo ukwiwonga elinye nelabo kangamaxesha asixhenxe (11.6%) ,Xa umntu enewonga eliphantsi iimpendulo zakhe zokwala zongezwa ngesibhozo (13,3%) xa usala konewonga elingaphezulu kwelakho.

Izimemo

Ubungqina botshintsho lwepragmatiki kulwalo lwesimemo kuma-JE lufumaneka kwiimeko zovavanyo ezintathu. U-Table 4 uchaza ukuba amaMelika awaxeli meko, nazithembiso kwaphela xa ala ukunyotyelwa ukuba aye kwindawo yokutya entle kanti amaJapani enjenjalo rhoqo xa kuthelakiswa namaMelika. AmaMelika ayathanda ukuzisola. AmaMelika asoloko ebulela kaninzi kunamaJapani xa elandula isimemo sokuya epatini. AmaJapani alandula ngokwahlukileyo kubantu abanamawonga ahlukileyo, ukanti amaMelika asisabela ngokufanayo isimemo nokuba abalingani ngokomgangatho abantu. Kwiphepha lemibuzo isimemo esijongiswe kwabamgangatho ulinganayo, uxela abahlobo.

Xa isimemo sijongise kwabamawonga angalinganiyo, sijongise kwabahlukeneyo ngokomgama, (boss to employees and company salesman to president of a different company). AmaMelika athetha isiNgesi asebenzisa iifomula ezininzi xa alandula isimemo somhlobo kunaxa alandula isimemo esivela kumntu okude ngokobuhlobo. (63 to the friend, 58 to the boss and 48 to the salesman). Table 3 and 4 (page 8).

Iminikelo

Ubungqina bokutshintsha kwepragmatiki kulwalo lweminikelo yama-JE luphuhliswa bubuninzi beepateni ezidweliswe kwi-Table 5 efumaneka kwi (page 9). Ulwazi ilukwi Table 5 luphuhlisa ukuba kubekho utshintsho kubuninzi beepateni. Ngokwe Table 5 amaMelika awaphakamisi ndlela zimbi xa ala umnikelo ukanti ama-JJ nama-EJ enenjalo wona. Akukho qela liphakamisa ndlela ichaseneyo kwabalinganayo ngewonga, kodwa amaJapani enenjalo nama-ESL akumawonga angalinganiyo ngakumbi xa lo walayo engentla ngewonga kummeme.

Izindululo

U-Table 6 (page 10) ubhentsisa ubuninzi beepateni ezingaguququkiyo kutshintsho lwengcingane enjengenyano engekakinisekiswa. Izichasaniso ezivela kumali ("I'll do X instead") zibonwa ngokwahlukileyo apho ziphenjela ziipateni zamaJapani oqobo. Izichasaniso ezinikelwa nezindululo ngowalayo ukuze othatha inxaxheba kwiingxoxo aqhubeke ziqokelelwe zonke phantsi kwezindululo. Into etshatsheleyo kukuba amalungu amaJapani asebenzisa izichasaniso zazo zonke iintlobo zazo, nokthi noxa, amalungu angama-JE asebenzisa izichasaniso ezimbalwa kumaJapani kulwimi lwemveli, kodwa umyinge awusebenzise phezulu kunamaMelika emveli enza ngako xa athetha isiNgesi.

Umxholo weefomula zeSemantiki

Kukho ubungqina bokutshintsha kwepragmatiki buphuhliswa bubuninzi beziganeko kwiifomula ezahlukileyo zeSemantiki, kodwa oku kuyabonakaliswa nangumxholo weefomula weSemantiki. Ukuze kuqondakale uhlobo lolwalo olwenziwa liqela ngalinye, kubalulekile ukuba kuvavanywe isingxengxezo esisiso okanye ezinye iindlela eziphakanyiswayo. Olu hlalutyo lomxholo luyiprojekti yexesha elide, nazi iziphumo zalo zidweliswe kwi Table 7, ukwiphepha 12. Olu hlobo lweempawu zotshintsho kwipragmatiki

luyinxalenye yolwazi olubonakaliswe kubuninzi beefomula zeSemantiki. U-Beebe noTakahashi baza kuhlalutya umxholo osetyenzisiweyo ukufeza umsebenzi weefomula ezithile. Kukho utshintsho lwepragmatiki kumxholo weefomula eziliqela zeSemantiki; ezitsala umdla ezizezi: ukuxolisa, iingxelo yomgaqo-siseko, nengxelo yezimvo.

Ukuxolisa: kuludaba olubalulekileyo xa uhlalutya umxholo. Indaba yokuxolisa kwamaJapani ibonakala ingacacanga xa ithelekiswa nokuxolisa kwamaMelika, oku kubonakala kutshintshela izithethi zamaJapani kwintetho yesiNgesi. Naxa ubukhulu bolwalo lwamaqela onke kwiimeko zonke lubonakalisa ukuxolisa, kodwa kwiimeko apho amaMelika exolisa khona amaJapani wona asuke atsho ngoxolo olungacacanga. Umzekelo, ubonakalisa apho umJapani wathi wamenywa epatini khona. Waphendula wathi, "I have to go to a wedding". Okomzuzwana kwaye kwagqitywa ekubeni uqikelelo ngokungacaci kolu ngxengxezo kuma-JE lusenokungabi lulo. Emva kweeveki ezintathu kwafunyaniswa ukuba kwakutshata yena. Eminye imizekelo ethelekisa iindlela zokungxengxeza phakathi kama-JE nama-AE ifumaneka kwi-DCT data. Umzekelo esibini kulapho umthengisi ezama ukunyoba umongameli wenkampani ngokummemela kwenye yezona zindawo zamaxabiso aphezulu. Um-JE waphendula wathi "I have to go to Europe".

Iimpendulo zamaJJ zivakala ngathi zinethoni emiselekileyo kunezama - AE. Le nto idalwa kukusetyenziswa kwezenzi kwezi ziqwenga "I must refuse" or "I must excuse myself" zilandelwe kukusetyenziswa kuka - "no" kwiimeko ezimbalwa. AmaJapani ayathanda ukusebenzisa ingxelo yomgaqo-siseko noluvo kunamaMelika. AmaMelika athetha isiNgesi awazange asebenzise ingxelo yomgaqo-siseko kumntu ococayo. Ama-JJ wona ayayisebenzisa, umzekelo, "Things with shape eventually break anyway". AmaMelika wona athi "I know it was an accident" wona awabenzisi ingxelo yomgaqo-siseko, ahluke ngaloo nto kuma-JJ.

Isifundo ngokuchasaniswa kwepragmatiki kwiindlela zolwalo ngamaMelika angamaNgesi.

AmaTshayina akholelwa kubunye eli xa kumaMelika elowo nalowo ezimela ngokubhala kuka(Hofstede, 1984). Ukuba isizwe siyakholelwa kubumbano ingqiqo igqiba kwelokuba abantu baso bangethandi ukwala ukuthobela. Umzekelo ophuhlisa oku, kukuba abantu abakholelwa kubunye abakwazi ukwala isicelo selungu losapho. U-Liao no Bresnahan (1994) bathi bafumanisa ukuba amaTshayina amaninzi abubona ubudlelane babo

bubaluleke ngaphezu kokufeza ezabo izidingo. Ayakunyamezela ukuhlala neqela eliwadingayo nokuba wona awathandi. AmaMelika awanangxaki yakuthetha esidlangalaleni. Wona ayakuthanda ukunconywa nokuphakanyiswa njengabantu abanomahluko kwabanye.

Ulwalo kumaTshayina.

Kwisifundo esiqhutywayo kufunyaniswe ukuba amaTshayina njengoko ekholelwe kumaqela xa ngoku efuna ukwala, awakwazi kuvakalisa uluvo oluqinisekileyo phambi kokuba ale. Into edala oku kukuba engafuni kuzibophelela ekubeni athobele isicelo. Ukuba ungakanani na umntu othetha naye kubalulekile kumaTshayina. Xa ethetha nomhambi, athobela le migaqo –siseko ilandelayo, umama omdala ambiza ngokuthi (“madam”); xa undwendwe luyiNkwenkwe encinane, efikisayo athi, (handsome big brother) intombazana ibe ngu (younger sister at school). Kukho isifundo esinemizekelo emithandathu edwelise iimeko zokuthobela isicelo. Le mizekelo mithandathu ayinanto yakwenza nokwala kubahambi kodwa ibonisa indlela yokwala kolowo unewonga elingaphezulu okanye elingaphantsi kwelakho. Xa usala kutitshala wala kulowo elingentla kwelakho. Kanti xa usala kumfindi wala konewonga elingaphantsi kwelakho.

Yaye inxaxheba yesi sifundo kukukhanyisa kulawulo lwesizwe ukuze bavisise iindlela zonxibelelwano kumaTshayina okanye kumaMelika xa bejongise kwabangaphantsi kubo. Esi sifundo senzelve ukunceda sinciphise ukungakhululeki nemiqobo kunxibelelwano phakathi kwabantu bezithethe ezahlukeyo.

Ukuhlaziywa koluncwadi.

U-Takahashi no-Beebe (1986) bathi zininzi iindlela zokwala ahlukane ngazo amaMelika namaJapani. AmaJapani athanda ukuzisola okanye axolise rhoqo konewonga elingentla, baxolisa bazisole kambalwa konewonga elingaphantsi .AmaJapani aqala axolise alandelise ngokuchaza ezisola phambi kokuba alandule bagqibele ngokunika izizathu bexolisa. Izingxengxezo zamaJapani azingqali ngqo kunezamaMelika ukanti ulwalo lwamaJapani lunemimiselo (lubekekile).

Naxa uTakahashi nabanye befumanisa ukuba amaMelika xa esala asoloko eqala ngokuvakalisa uluvo oluqinisekiyo (“I would like to”), aze azisole, okwesithathu anike izizathu phambi kokuba ale.

U-Kumagai (1993) xa ethelekisa iindlela zokuxolisa phakathi kwamaJapani namaMelika athetha isiNgesi ufumana ukuba amaMelika ayavakalelwa xa athethayo, umzekelo (“Oh”) iindlela zokuthetha nothile (“Tom”). AmaJapani analo uxanduva lokuziphendulela, (“I was at fault”). AmaMelika asebenzisa iindlela ezininzi zokwala xa onile kakhulu. Kuyabonakala ukuba ulwalo noxolo luhamba nenkcubeko yoluntu lwaloo ndawo. Esi sifundo sibonisa ukuba amaTayiwani aneendlela ezimbalwa zokwala kunamaMelika. Kwincwadi kaLiao kushwankathelwe iindlela ezingama 24 zolwalo ngamaMandarin angamaTshayina.

NgokukaKumagai (1993) amaJapani abonisa intobelo xa athetha ngezinto ezinochuku, ukanti amaMelika achaza izizathu zokungathobeli. AmaTshayina awazithetheleli xa walayo kodwa anika izizathu ezibonakalyo. Xa ala ukubolekisa incwadi athi, (“It’s been lent to someone”) kanti amaMelika athi, (“sorry”) akuba enike izizathu zolwalo, mhlawumbi banike nekcazo yomgaqo-siseko abawusebenzisayo ukwenza izinto. AmaTshayina asebenzisa u(“sorry”) owandulela izingxengxezo okanye inkcazo edala ukungaphunyezwa kwesicelo.

Isifundo sika Clark (1980) sivakalisa uthethelelo lokuba abantu baseNtshona banyamekela ulwalo. Umcelwa (B) kuzo zonke izicelo zomceli (A) uya kuphendula ngokuchubekileyo ngakumbi umcelwa (B). Olu thelekelelo lokunyameka luvela kwiingcingane zika Brown no Levinson (1978) zokulungisa ubuso.

Xa umntu engasiphumelelisi isicelo uyaxolisa endaweni yokuqala, alandelise ngokunika inkcazo edala ukuba kwaliwe ukuthobela isicelo.

Amanye amalungu aye axakwa kukuba abhale ntoni na kweli phepha lemibuzo. Bacetyiswa ukuba bakhe beme kude kube lixesha elilungele ukuba bangaba nakho ukuliphendula. Baye bacelwa ukuba babe bephendula imibuzo esixhenxe kwi-seven-scale questions kuqala. Le mibuzo isixhenxe yeyokwenza, okokuqala, ukuba babe nakho ukuvisisa ukufana nokwahluka okuphakathi kwezithethe zamaMelika namaTshayina ase Tayiwani, okwesibini, iyasebenza njengesikhokelo kwabafundela isidanga sokuqala sokuba ubhala ntoni na kwizithuba ezishiywe zingabhalwanga.

Kwesi sifundo imethodi yokuqokelela amanani okubala esetyenzisiweyo ayiyomethodi yabuninzi obungatshantshiyo kwimeko ethile kodwa bungafani kwezinye iimeko zovavanyo nge Chi-square nolwe Fisher’s exact novavanyo lobuninzi obungatshintshiyo

kwimeko ethile kodwa bungafani kwezinye iimeko ze-ANOVA. I-ANOVA isetyenziselwa ukuthelekisa inani lomndilili wemiqondiso esetyenziswa ngamadoda nabafazi bamaMelika namaTshayina ukuze kwenziwe uthelekelelo.

3.2.3. LIAO AND BRESNAHAM (1996)

KuLiao (1994) kuchazwa ukuba xa amaTshayina ethetha nomntu okwinqanaba eliphezulu bathetha ngokungathi babhekisa kumntu wesithathu hayi owesibini u-'you'. Xa kuqwalaselwa iimpendulo ezingama-95 zamaTshayina oqobo nezingama-75 zamaMelika oqobo kwaphawulwa ukuba sisi -2.7 % qha samakhosikazi amaMelika asebenzisa u-'Mr or Mrs' ... I'm sorry but I am unable to stay after school to help with the reception because I have to go Ngokuchaseneyo ama-(34.7 %) amTshayina afundela isidanga sokuqala ajongise kumntu wesithathu xa athetha nesikhulu sawo, ('teacher') okanye ('professor') phambi kokuba achaze isizathu okanye axolise.

Apha kwi Table 1 ooLiao noBresnahan bafumanisa ukuba amadoda nabafazi amaMelika awahlukanga ekunikeneni uncedo olupheleleyo okanye oluyinxalenye kulowo ukumgangatho ongentla kunawo. U-Table 2 ubonisa ukuba amadoda nabafazi bamaTayiwani bahlukile kuba abafazi bathanda kakhulu ukunceda utitshala. U-Table 3 ubonisa ukuba xa kujongwa ubuzwe, amaMelika namaTshayina ayafana ngokunceda utitshala ngokuzelelo okanye ngokuyinxalenye. Xa kujongwa kwi-Table 4 kuphawuleka ukuba abafazi jikelele bayathanfa ukunceda lowo unewonga eliphezulu kunabo.

Kugqitywe kwelokuba amadoda nabafazi bamaMelika namaTshayina awahlukanga ekuphimiseleni amazwi achubekileyo xa esala intobelo, 'I'm sorry', 'excuse me' etc. xa kuqwalaselwa kwii-Tables ezingentla. (Table 1,2,3 & 4).

Iziphumo ezifunyenwe nguTakahashi nabanye zezokuba iifomula zamaMelika zolwalo zisoloko ziqala ngokuphimisela uluvo oluqinisekileyo njengo-("I would like to") okwesibini avakalise ukuzisola. Okwesithathu kwenziwe izingxengxezo. Ubuninzi bokuvakalisa u-("would like") ngamaMelika athetha isiNgesi namaTshayina. Kumadoda amaTshayina angama-92 nabafazi bawo angenakuthobela ngokuzelelo mathandathu abonisa umnqweno oqinisekileyo wokunceda. (Refer to Table 5).

U-Table 5 uthelekisa amalungu amaTshayina nawamaMelika abonakalisa ukuzimela ukunceda ngokuthi (“I would love to...”). Ngokwe Table 5 kuphawuleka ukuba maninzi amaMelika athi (“I’d love to help...”). KumaTshayina angama-92 namaMelika angenakuthobela isicelo setitshala, amalungu amaninzi amaTshayina anika izizathu esithile kunamaMelika angabachasi bawo. Amadoda nabafazi amaTshayina anika izizathu ezithile. Ukanti kwi Table 6 amaMelika amaninzi ngaphezu kwamaTshayina akhetha ukunika izizathu ezingacacanga.

Iitokeni zeendlela ezisetyenziswayo.

Kwi Table 8 ziziphumo ze-ANOVA ezibonisa ukuba indawo nobuni (ubuduna okanye ubukhomokazi) zizo ezidala umahluko kwinani leetokeni ezisetyenziswayo. Oko kukuthi amaMelika asebenzisa iitokeni ezininzi xa alayo kumntu onewonga eliphezulu kunaye, kanti amaTshayina asebenzisa iitokeni ezimbalwa, umthinjana usebenzisa imiqondiso emininzi xa alayo kunamadoda.

Ukwala ukubolekisa ngamanqaku eklasi.

U-Brown no-Levinson (1978, 1987) bagqiba kwelokuba kwiimeko ezimbalwa ezinxaxhileyo, iimeko zasekuhlaleni zinentsebenziswano ngoko ke wonke umntu unomnqweno wokuxhasa omnye umntu. Kwelinye icala uLiao nabanye bayavumelana nesindululo sika Craig, Tracy no Spisak (1986; 463) apho athi iimeko zasekuhlaleni zidala ukutsaleka phakathi kwentsebenziswano nenkcaso. Kulwalamano olumbalwa kukho ukuchasana okukhulu kanti nakwabo basebenzisanayo kukho iindawo ezibonisa ukungevisisisani. AmaTshayina amaninzi angabafundi ayakucaphukela ukubolekisa ngeencwadi zawo ezinamanqaku ezifundo kwabanye. Oku kuyaphikisana nenkolo yabo yokugcina ubunye phakathi kwabo. Kwakwelinye icala amaMelika awathandabuzi ukubonisa ukungayonwabeli into yokubolekisa ngamanqaku eklasi, into leyo ephuhlisa ukuba elowo nalowo uyazimela. Funda u-Table 10. Amadoda nabafazi bamaMelika nawamaTayiwani awabonisi mahluko mkhulu ekungathandini kunceda omnye umfundi afunda kunye naye, osoloko engekho eklasini rhoqo.

Kangange-15.25 % lawo onke amalungu axela ukuba kunzima ukwala ukuboleka omnye umfundi, kanti ama-84.25 % abafumani bunzima ekwaleni ukubolekisa ngamanqaku. Kwi-Table 9 kuphawuleka ukuba abafazi bamaTayiwani baxolisa ngokuchubekileyo kaninzi

kunamadoda awo. E-United States amadoda nabafazi abahlukanga ngokuxolisa ngokuchubekileyo. Xa kufundwa iimpendulo zamaMelika namaTshayina kuphawuleka ukuba amaMelika amaninzi azama ukufundisa isifundo kubafundi abantanganye nawo nabangamavila ukanti amaTshayina wona awayenzi loo nto. U-Table 10 wenzelwe ukuvavanya isimo samaMelika namaTshayina ekufundiseni oontanga babo isifundo. KumaMelika angama- 32 afundisa isifundo mathathu abolekisa ngenowutsi ,ama- 26 awavumi. Amadoda nabafazi bamaMelika bayakukhetha ukufundisa isifundo.njalo amadoda nabafazi bamaTshayina awakuthandi ukufundisa isifundo.

Emva kokubala imiqondiso yamaMelika angama-65 namaTshayina angama-85 angabolekisiyo ngamanqaku esifundo zeklasi kuntanga wawo kuye kwabalwa I (mean) ne (Standard deviation) samaqela amane: amadoda amaMelika, abafazi bamaMelika, amadoda amaTayiwani nabafazi bawo (Table 11) kwenziwe uvavanyo lwe-ANOVA ukuthelekisa amanani angumyinge (average) anokusetyenziswa kwimiqondiso. Ulwalo aluxhomekekanga kubuni nentsebenziswano yendawo nobuni ukukhupha umphakathi owahlukileyo.

Ukuchasana kwexesha lokufunda nokuncedisa ofudukayo.

Xa umntu efuna uncedo ulucela kumhlobo wakhe ngakumbi lowo ameleneyo naye ngokuhlala. Xa kuqwalaselwa iimpendulo eziqinisekileyo, kuphawuleka ukuba kunqabile ukuba abaninzi bale ukunceda abahlobo babo nokuba iimviwo zisondele.

Amadoda nabafazi bamaMelika awahlukanga ekunikeneni uncedo ngokupheleleyo, okanye ngokuyinxalenye okanye ngokungabi nako ukunceda. U-Table 12 no 13 zibonisa ukwabiwa ngokubanakho ukunceda kwabafazi namadoda amaTayiwani, namalungu amaMelika ngokuchasane namalungu amaTayiwani ngokulandelelanayo. Iziphumo zibonisa ukuba abafazi abaninzi kunamadoda amaTayiwani (57.14 % to 27.66 %, with p-value = 0.012) bayakwazi ukwala isicelo sokuncedisa ofudusayo. U-Table 13 ubonisa ukuba amaMelika ambalwa kakhulu ayasikhaba isicelo somlingane ofudukayo. (P-value \leq 0.001).

ULiao nabanye baphawula ukuba abafazi bamaTshayina babiza u "Sorry" kaninzi kunamadoda awo. Kanti amalungu amaTshayina asebenzisa u 'sorry' kakhulu kunawamaMelika. Xa ababhali bevavanya ifomula yokwala kaTakahashi nabanye

ababhali 'I would like', alandelwe kukunikwa kwezizathu nazo ziphinde zilandelwe ngu 'sorry'.

Amadoda amaMelika amane namadoda ali-9 asebenzisa u-'I would' namadoda ali-15 nabafazi angama-33 asebenzisa u-'I'll ...' kwabali -13 abanganiki ncedo nakancinane, aba-7 bathi 'I would...' aba-6 abasayisebenzisi le ndlela. Kumadoda ali-13 nabafazi bawo aba-28, bane kuphela abafazi ababonisa umnqweno wokunceda noxa bengenako ukunceda.

Kwi-Table 16 kufunyeniswe ukuba amaMelika aphantsela u-'I would' kaninzi kakhulu kunamaTshayina (p-value - 0.00197). Emva kokubala imiqondiso yamaMelika angama-74 namaTshayina angenakuvuma kwaphela ukuncedisa ekufundiseni umhlobo omdala. U-Liao nabanye ababhali basebenzisa i-SAS ukubala umphakathi ne-Standard deviation samaqela amane; amadoda nabafazi bamaTayiwani (Table 17) ze kwasetyenziswa i-ANOVA ukuthelekisa imiphakathi emine. Iziphumo ze-ANOVA zibonisa amanani ahlukileyo okusetyenziswa kwemiqondiso. Abafazi basebenzisa imiqondiso emininzi ekwaleni ukunceda umhlobo kunamadoda. Abafazi basebenzisa imiqondiso xa esala ukunceda .

Ukuboleka imoto

KumaMelika angama-54 (32 amadoda nama 22 abafazi), amadoda amane awanakwala isicelo kuye wonke umTshayina nomTshayinakazi xa avakalise ubunzima kulwalo. Kwaye kwafunyanwa ukuba amaTayiwani aphantsela imiqondiso yenkcubeko yokungxengxeza elandela okanye eyandulela ulwalo okanye isizathu solwalo. KuLiao (1994:22) naxa uTakahashi nabanye bephakamise iintetho zemigaqo yendlela zokwala zamaMelika, namaTshayina le ndlela ayisebenzisa kambalwa. Noxa kunqabile ukuyisebenzisa le ndlela kodwa amaMelika amaninzi kunamaTshayina ayayisebenzisa le ndlela.

Emva kokubala imiqondiso yamaMelika angama-50 namaTshayina angama-94 angabolekisiyo ngeemoto zawo kubahlobo bawo, kwabalwa nge-SAS i-means ne-Standard deviations zamaqela amane; amadoda amaMelika, abafazi bamaMelika, amadoda bamaTayiwani nabafazi bamaTayiwani kwaze kwasetyenziswa i-ANOVA ukuthelekisa i-means ezine. Iziphumo zibonisa ukuba indawo nobuni bomntu abunanto yakwenza nenani lemiqondiso esetyenziswe ngumntu.

AmaTshayina ayagcisa ekusebenziseni imiqondiso xa esala ukubolekisa ngemoto kumhlobo wawo kunamaMelika, jonga u-Table 19.

Ukubolekisa ngemali encinane.

Amadoda nabafazi bamaMelika awahlukanga ekwaleni ukubolekisa ngemali, kanti namaTshayina (amadoda nabafazi bawo) awahlukanga nawo.

Malunga nokusetyenziswa kophawu lwenkcubeko u-'I am sorry', awungakanani umahluko phakathi kwamadoda nabafazi bamaMelika namadoda nabafazi bamaTshayina. U-Table 21 ubonisa ukuba amaMelika amaninzi kunamaTshayina athanda ukusebenzisa u-'I would like to....' xa esala kumlingane wawo.

Ku-Table 22, iziphumo ze-ANOVA zibonisa ukuba indawo nobuhlanga ziyadlala indima enkulu kumahluko womphakathi wenani lokusetyenziswa komqondiso. Umlinganiso womqondiso osetyenziswayo ngamadoda angama-42 nabafazi abangama-54 uyi-2.167 no 2.370 ngokulandelana.

Inkutyula yemali ebolekwa lilungu losapho.

Xa ilungu losapho liboleka imali, amaTshayina amaninzi awakwazi kwala ngenxa yokomelela kwamatyathanga osapho kwisizwe sawo. Ngokucacileyo u-Table 23 ubonisa ukuba amaTshayina amaninzi kunamaMelika ayalanceda ilungu losapho xa enako. AmaMelika abuxabisile ubuhlobo kunamaTshayina. Kodwa xa kufikwa kwinto yokubolekisa ngamanqaku ezifundo nangemoto amaMelika namaTshayina ayafana ngokubanako ukwala ukubolekisa. U-Table 24 ubonisa ukuba amaTshayina amaninzi ayawushiya umqondiso obonisa inkcubeko xa esala kwilungu losapho. U-Liao no Bresnahan (1994) bafumana ukuba emva kokuba saliwe isicelo, amaTshayina abonisa umbulelo, 'Thank you', kwilungu losapho kambalwa kunamaMelika.

Mnye kuphela umfazi womTshayina osebenzisa u('I'd love'), akukho nanye indoda yomTshayina etshoyo. Ngangama-87 % amaMelika atsho u('I would like to lend....')awaniki mahluko ungakanani.

Nje ngokufutshane zombini ezi ntlanga ziyamsebenzisa u-'I'd like to...' xa imali ebolekwayo inkulu naxa lowo wenza isicelo elilungu losapho.

Iimpendulo zezi ntlanga zibonisa ukuba amaMelika xa ebuza athi 'What do you need the money for?' Ambalwa amaTshayina athetha ngolu hlobo. Ku Table 25 kubonakaliswa ukuba amaMelika amaninzi asoloko ebuza isizathu. Oku kunokubonakalisa ukuba amalungu eentsapho zamaTshayina asondelelene, yaye ayavisisana, ngoko akukho mfuneko yakubuza sizathu 'why'.

Ekubeni kubalwe imiqondiso yamaMelika angama-69 namaTshayina angama-43 angenakubolekisa ngemali enkulu kusisi omncinane, kwasetyenziswa i-SAS ukubala ii-means nee-standard deviations zamaqela amane amadoda nabafazi amaMelika namadoda nabafazi bamaTayiwani, kubuye kwasetyenziswa i-ANOVA ukuthelekisa ii-mean ezine. Iziphumo ze-ANOVA zibonisa ukuba indawo nobuni bomntu zidlala indima enkulu ekwenzeni amanani okusebenzisa imiqondiso.

Ingxoxo

Xa kuhlalutywa ulwazi olungentla lubonisa ukuba amaMelika aneendlela ezininzi ezahlukileyo zokwala ukuthobela isicelo, kanti ezamaTayiwani iindlela zibalwa. Njengoko amaTshayina esebenzisa imiqondiso embalwa kunamaMelika xa ala isicelo, ooLiao nabanye bagqiba kwelokuba baphakamisa ithiyori yenkcubeko.

U-Clark no Schunk baphakamisa uthelekelelo lokuzondelela inkcubeko yolwalo kumaMelika angamaNgesi, ethi xa umcelwa enyamekele zonke izicelo zomceli (A), uya kuchubeka ngakumbi u(B). Okokuqala u-'B' uxolisa kuba engenako ukuthobela isicelo, okwesibini u-'B' uchaza ukuba kutheni engathobeli isicelo. Ngokweembono zikaTakahashi et al, (1986) abantu bayaxolisa babe sele benika izizathu. Umzekelo: Iimpendulo ezinezizathu ezinjengezi 'I can't, I don't have a watch', zibonisa inkcubeko ngaphezu kwezingenazizathu; 'I can't'.

Xa ooLiao no Bresnahan bethelekisa inani labo bangenako ukwala kwiimeko ezi-6 (Table 27) baphawula ukuba kunzima kumaTshayina ukwala isicelo. AmaMelika anobunzima bokwala isicelo somhlobo nesosapho. Kuzo zombini iintlanga abafundi bala lula ukuthobela isicelo setitshala; kuba mhlawumbi utitshala ekude ngokobuhlobo kunelungu losapho. Utitshala ufumana iimpendulo ezichubekileyo zolwalo; kuyaxoliswa: 'I'm sorry'; 'excuse me' kuzo zombini iintlanga. AmaTshayina ala ngendlela echubekileyo xa ala

isicelo selungu losapho. AmaMelika awaphatha ngendlela efanayo amalungu osapho nezihlobo.

U-Liao noBresnahan (1983) bagqiba kwelokuba uvavanyo luka Takahashi (1986) lokuba amaJapani asebenzisa iimpendulo ezisolayo kaninzi xa athetha nomntu onewonga elingentla kwelawo, kanti kambalwa kwaba bangaphantsi ngewonga kunabo lungasetyenziswa nakumaTshayina ngakumbi kubafazi bawo.

3.2.4. IFERT NO ROLOF (1996)

Esi sifundo sivavanya indlela abantu abathi basabela ngayo xa bedibana nezicelo ezikhatyweyo. Zintathu iintlobo zemiqobo ezisetyenziswayo; ukungathandi, ukunyanzeliswa, ukungabinako, zona zixoxwa njengezilawula uzingiso.

Ngokubhala kuka-Rule, Bisanz, no-Kohn (1985), abantu babhenela kwabanye xa kukho izinto abazidingayo, kodwa izicelo zidala ingxubakaxaka kwabo bazenzayo nabo kwenziwa kubo ezo zicelo. Abo bangathandiyo ukuvakalisa izicelo zabo bahlala nezidingo ezingafezekiswanga, ukanti kwelinye icala xa ucela ujongene nokukhatywa kwaso, loo nto idala ukuba wonqene ukwenza izicelo ezifana nezo kwixesha elizayo, batsho njalo oo-Cleigh, (1989), Twentyman, Boland no-Mc Call, (1981).

Endaweni yokwamkela ulwalo, umceli uqhubeka nokuxinzelela umcelwa embeka emngciphekweni wokudala uxinzelelo lwengqiqo. (Brehm, 1996). Ukuzingisa kubonakala kwiingxelo zokuba abantu babaphembelela njani abanye (Falbo, 1997, Falbo & Peplan, 1980) kwinqanaba lokwenza abo bacelwa kubo bathobele. Kunzima ukwenza isicelo kunzima ukuzingisa. Umenzi sicelo uye azingise kuba ejonge ukuba kubekho uxinzelelo lwengqiqo (Brehm, 1966) ukze sizalekise.

Uhlobo lokuzingisa

Uzingiso luchazwa njengento ozikhethela ukuyenza ngokuzithandela kuba ufuna ukufutheka iinjongo xa ujongene nolwalo ngulowo wenza isicelo kuye. Ukuzingisa kudalwa ziimeko ezimbini ezizezi: Eyokuqala; kukulunga kwesicelo esenziwayo nesiseko solwalo lwaso. Okwesibini; ubuchule obusetyenziswa ukuthintela inkcaso yesicelo. Obu buchule bundidi mbini ezizezi: okokuqala ukuqaphela imiqobo enokuba sisiseko solwalo.

Okwesibini; umceli umele ukwazi ukwenza imiyalelo ecacileyo enokumelana nolwalo. Abantu abaqinisekileyo ukuba benza izicelo ezinyanisekileyo bamela ukuzingisa xa bebona isicelo sabo sichaswa ngokungafanele.

Uzingiso oluchazwa kwangaphambili

Uzingiso ngumsebenzi wonxibelelwano oluphakathi kwemeko ekwenziwa kuyo isicelo nemiqobo evakaliswa kulwalo. Ngamanye amaxesha abantu badla ngokubhenela kwizihlobobo ezisondeleyo xa bafuna uncedo naxa olo ncedo lunokuxabisa kakhulu. Izihlobo zilindeleke ukuba zizonophele omnye kuzo zonke imfuno zakhe, nokunika uncedo lungacelwanga. Indlela ezisabela ngayo izihlobo yahlukile kuleyo yokusabela kwabo bangezozihlebo xa basabela isicelo.

Zintathu iindithi zemiqobo ethintela ukuzuza intobeko. Okokuqala; lowo ucelwayo usenokungathandi kunceda. Okwesibini, ulwalo lusenokuzalwa ngumthwalo odalwa yintobelo. Okwesithathu, ulwalo lusenokudalwa kukuba lowo kujongwe kuye angabinako ukuthobela. (Francik & Clark, 1985; Jacobs, & Jackson, 1981).

Uthelekelelo 1

Kuya kubakho ingqokelela yamanani eqinisekisa ubudlelane obiphakathi kwenqanaba lobuhlobo obuphakathi komceli nalowo kucelwa kuye nesigqibo sokuzingisa, kodwa obubudlelane buya kuba bukhulu xa buhlangana nemiqobo ebonakalisa ukungathandi kunaxa buhlangatyezwa ngabo banomthwalo okanye abangakwazi.

Ukusebenzisa ulwimi oluphuhlisa izingiso.

Ngaphandle kobuhlobo, umceli ozingisayo ufuna ukoyisa imiqobo esekela ulwalo. Abaceli bangasebenzisa imiyalezo eveza, ihlasele isiseko solwalo. Uphengululo olujongise kwiimpendulo zolwalo lubonakalisa indlela ezintathu zelwingistiki ezibonisa izingiso. Okokuqala abaceli abakhatyiweyo baye bafune ukwazi imbangi yolwalo. Byers and Lewis (1998) bafumana ukuba abafana abangama 20% abenza amadinga baxela ukuba baye bafuna ukuqonda izizathu zokulandulwa kwezicelo zabo zokudlelana ngesondo nabo bazizinqanda-mathe zabo. Kuyabonakala ukuba abantu baya kukuphepha ukwenza izicelo kwabo bangenako ukunika uncedo.

Uthelekelelo 2

Kuya kubakho unxulumano phakathi kwesigqibo sokuzingisa nenani lemibuzo eyenziweyo emveni kokukhatywa kwesicelo. Kodwa olu nxulumano luya kuba lukhulu xa uhlangana nemiqobo ephuhlisa ukungathandi kunaxa ugagana nemiqobo evakalisa ukungabinako.

Okwesibini, abaceli baye bazame ukoyisa imiqobo ephinyiselweyo ngokuzama ukucenga umali. Ukucenga kunako ukuhlasele imiqobo ekukungathandi ukwenza into kunokuhlasele ukungakwazi ukwenza into. Ukungathandi kuthetha ukuba lowo kujoliswe kuye angathobela xa enokufumana inkuthazo eyaneleyo. Kumqobo wokungabinako, inkuthazo nokuba ikhona kodwa akungebi lula ukuba umntu athobe.

Uthelekelelo 3

Kuya kubakho unxibelelwano phakathi kwesigqibo sokuzingisa nenani lezicengo ezenziwa emva kokukhatywa kwesicelo. Kodwa olu nxibelelwano luya kuba lolubaluleke kakhulu xa lujongene nemiqobo enjengokungathandi kunaxa udibana nemiqobo ebonisa ukungabinako.

Abanye abantu bayarhoxa xa isicelo sabo singamkeleki. Umzekelo ka Byers no Lewis (1988) bafumana ukuba amadoda amaninzi aye ayekelela xa ukuncwasa kwawo kukhatywa, kanti ngaphezu koko bade baxolise. Abo benza isicelo baye bawaxolele amaxhoba abo, ubhala atsho u-Roloff et al. (1988) Ngokweembono zika (Roloff & Janiszewski, 1989) uxolo luxhomekeka kwixabiso lobuhlobo kulowo kwenziwe kuye isicelo wase walandula.

Uthelekelelo 4

Kuya kubakho unxibelelwano oluchasayo phakathi kweisigqibo sokuzingisa nenani lamaxesha oxolelo emva kolwalo lwesicelo . Kodwa unxibelelwano luya kubaluleka kakhulu xa kudityanwa nemiqobo ebonakalisa ukungathandi kunaxa uhlangana nemiqobo ebonisa ukungakwazi.

Indlela

Isakhiwo

Olu phengululo lusebenzisa isibini (ubuhlobo: umhambi okanye umhlobo) esiphindwe kathathu (umqobo: ukungathandi, umthwalo okanye ukungabinako) ngokiphindwe kabini (isicelo: ukuboleka iinowuthsi okanye ukuchwetheza iphepha).

Abathabatha inxaxheba.

Ngabafundi abafundela isidanga sokuqala abangama-257 (120 amadoda, 137 abafazi) abathabatha inxaxheba.

Umgaqo olandelayo.

Kwacelwa ukuba bathathe inxaxheba. Kungalandelwa mgaqo uthile baye banikwa omnye nomnye wabo incwadi, waze wacelwa ukuba akhethe eklasini yakhe umfundi angamqhelanga okanye umhlobo wakhe. Baye bakhuthazwa ukuba elowo makacinge ngaloo mfundi amkhethileyo xa ezalisa iphepha elinemibuzo. Bafunda imibuzo eyayibuzwe ngaphandle kokulandela imigaqo ethile. Kwakusetyenziswe iimeko ezimbini ukuvavanya uqikelelo ngokuthe gabalala. Enye imeko yayichaza ukuba umceli uboleka incwadi yenowuthsi iintsuku ezimbini, kweyesibini imeko omnye wayecele omnye ukuba amchwethezele amaphepha asibhozo ngokubhalwa (Roloff & Janiszewski (1989) .Emva kokufunda ezi meko, abafundi bacelwa ukuba babhale isicelo ngolu hlobo bebeya kusebenza ngalo. Emva koko bafunda isivakalisi esijiswe kulowo kwenziwa kuye isicelo sinamazwi angumqobo anikwe ngaphandle kokulandela imigaqo emiselweyo. Abo bakhethiweyo bazalisa amaphepha anemibuzo avavanya umnqweno wabo wokuzingisa baze babhale oko banako ukukukhetha kulowo kujoliswe kuye. Abafundi bazalisa iimeko zombini.

Umahluko waba ngowokuba udidi lomqobo owabiwe ngaphandle kokulandela imigaqo yemeko yesibini lwahlukile kwimiqobo efunyanwa kwimeko yokuqala.

linguqu

Ubuhlobo: Iimpawu zobuhlobo kwincoko ebonisa ubuhlobo obuphakathi kwalowo ucelayo nalowo kucelwa kuye zavavanywa nge eleven 5 point Lurket-type items eyilwe ngu Roloff et al (1988) isikali sabonisa ukuthembeka okungaphakathi (= .96).

Imiqobo

Ukusetyenziswa kweendidi zemiqobo ngobuchule kwadala uvavanyo lokuqala. Oo-Ifert no Roloff bagqiba ukuba basebenzise iziqwenga zentetho ezibonisa imiqobo. Kwesi sifundo kwaqokelelwa abafundi abangama-72 (29 amadoda, 43 amabhinqa). Omnye nomnye wacelwa ukuba afunde esinye sezicelo kwezibini kumyilo obhaliweyo, bona beza kunikwa ikhredithi kwizifundo. Babhala ezo ziqwenga ababecinga ukuba zinokusetyenziswa ukwala intobelo. Isivakalisi ngasinye saqokelelwa senziwa saba sesinye sale mibhalo. Ukungathandi, kulapho kukho umqobo obonakalisa ukuba lowo uthethayo akazimisele kuthobela. Umthwalo; imiqobo edalwa kukuba sithethi sichaza ukuba isicelo siya kuphazamisana nezibophelelo ezenziwe ngaphambili. Ukungabinako, apha isithethi ukuba asinabo ubugcisa bokuthobela isicelo. Funda u-Table 1.

Uzingiso

Uluhlu lwezinto ezintlanu lusebenzisa I-Lurket type scales lusuka ku 'not at all' (1) ukuya ku 'very much so' (5) lulinganisa umnqweno wokuzingisa. Imibuzo iqala ngolu hlobo: (a) Ungakwazi kangakanani na ukucela umlingane wakho ukuba athobele isicelo sakho. (b) Unganako ukufuna kuzalisekiswa isicelo. (c) Uyakholwa ukuba unganako ukuqhubeka nesicelo sakho. (d) Ukunganyamezeli ukuzama ukufumana isicelo sakho. (e) Uqiniseke kangakanani ukuba ungazama kwakhona ukuphumelelisa isicelo.

Ukusabela ulwalo

Ulwalo lungasatyelwa ngokubuza imibuzo, ukucenga, ukuxolisa nezinye iindlela jikelele.

Iziphumo

Ukuvavanya uthelekelelo

Kuya kubakho ithemba phakathi kobudlelwane lwamanani nenqanaba lobuhlobo obuphakathi komceli nalowo kucelwa kuye nesigqibo sokuzingisa, kodwa olu nxibelelwano luya kuba lukhulu xa ludibana nemiqobo evakalisa ukungathandi kunaxa ludibana nabo bavakalisa uxinzelelo okanye ukungabi nako.

Esi sifundo sibonisa indlela abantu abenza ngayo xa bejongene nemiqobo emva kokuba isicelo senziwe ngokuvavanya ifuthe lobuhlobo nodidi kumnqweno wokuzingisa nokujonga iindlela zokuphendula ulwalo jikelele. Uphando olukhe lwaqhubeka ngaphambili lubonisa ukuba bekulindeleke ukuba abahlobo baya kuthobela isicelo. Ulwalo lwaphula imithetho yobuhlobo .Ukubonisa ukungathandi ukuthobela kubonakalisa indili kakhulu kunokuphawula imiqobo yokungabinako. Abo bacelayo bakhetha ukuzingisa bajongane nolwalo, abaxoleli lula yaye baye bafune ukwazi isizathu solwalo ze bacenge bakube beve oko kudala imiqobo. Nezihlobo zisabela kulwalo ziqamele ngolwimi lomxholo wolwalo, owalayo unokuvakalisa iindidi ezithile zemiqobo ukunciphisa izingiso ukugcina izidingo zobuso.

Indlela ka-Ifert no Roloff yeyokuqwalasela unobangela odalwa bubudlelwane bokuzingisa. Naxa esi sifundo sichaza umlinganiselo wokungavani kwisimilo sokuzingisa (kususela ku 10% wokwahluka kuvavanyo lothelekelelo 4 nama-30% kuvavanyo lothelekelelo 3, uphando lunokuxabangela lo mbono ngeendlela ezimbini).

Okokuqala kusenokubakho ukwahlukana kwezimvo phakathi komntu nomntu malunga nomnqweno wokuzingisa. UKazoleas (1930) wafumana ubudlelwane obuqisekileyo phakathi kwesiqhamo sokuxambulisa nokungaxambulisa komceli ocengayo. Okwesibini ukuceba nokulungiselela kusenokuphazamisa izingiso kwiimeko ezithile, unxibelelwano luzama ukuqikelela imigushuzo yalowokujoliswe kuye (Roloff & Jordan, 1991) esenokulungisa ingxoxo eza koyisa inkcaso elindekileyo. (Statman & Newel, 1990).

Esi sifundo sinemida kuba sinabafundi abathatyathwe eYunivesithi abanako ukuyiphawula imiqobo baze benze imiyalezo enokuyisa kunokuba bekuya kuba njalo xa amalungu ebethatyathwe kubantu abahlukileyo. Okwesibini ukusetyenziswa komlinganiso kusenokunqumla uqikelelo jikelele. Okokugqibela, olu nyanzelo lunikwe izingiso oluthethwa kube kanye emva kolwalo.

3.2.5. GOLDCHMIDT (1998)

Iindlela zokuphendula izicelo zoncendo.

Impendulo eqinisekileyo.

Kudidi oluqinisekileyo lweempendulo, umphulaphuli uyavuma ukuthobela isenzo. Abantu abaninzi ngangomyinge ngama-(85%)abacelwa ukuba bancede bavuma ukuthobela isicelo esibhekiswe kubo. Impendulo evumayo ukuthobela isicelo kunqabile ibe ngu-'yes',

kodwa kusuke kusetyenziswe u-“sure”, “no problem”, or “okay”, mhlawumbi kungokuba kuphetshwa ukoyikiswa kobuso.

Abazama ukwazana (omnye nomnye).

- A. Could you do me a favor and send me paperbacks periodically, I can't get them in Portugal?
- B. No problem – just send me a list of what you want.

Ezi mpendulo (“sure, no problem”) ziphuhlisa ukuba uvumle ukuthobela isicelo sokunceda. Kwimpendulo yokuxhomekeka umphulaphuli uvuma ukusabela isicelo soncedo xa kuthe kwahlangatyezwa iimeko ezithile.

Umfundi onesidanga komnye.

- A. You're going to the publisher's exhibit tomorrow aren't you?
- B. Yes
- C. Do me a favor and see if you can get the freebie for me. They weren't in when I went.
- D. I don't know if they'll give me two, but I'll try.

Apha iimpendulo zivuma kuba kukho ukuxhomekeka kwiimeko ezithile. Umphulaphuli uvuma xa kuthe kwafezekiswa iimfuno zakhe okanye “If I can”, “if time permits”. Azininzi iimpendulo ezilolu hlobo, zingumyinge we7.5%.

Iimpendulo engaqinisekanga.

Naxa ubukhulu beendidi zeempendulo buqinisekisa intobelo kuncedo oluceliweyo kukho iimeko ezi-16 kuvimba wolwazi apho intobelo yoncedo ingenakufumaneka. Njengoko kwiimpendulo ezingaqinisekileyo, u-“yes” engasetyenziswa ngokunjalo nakwiimpendulo ezingaqinisekanga u-“no” akasetyenziswa, ngapha koko kuye kusetyenziswe iifomula.

Ukuxolisa: kuxoliswa kambalwa ngangomyingwe we 1% kwiimpendulo ezingaqinisekanga. Kolu hlobo lokusabela, lo kuthethwa naye uvakalisa ukuzisola ngokungabinako ukuzithobela isicelo sokunceda.

Umhlobo olungileyo komnye.

- A. Hi. I was wondering if I could ask you a favor? Can you take me to the airport next Thursday? I know it's your full day. If you can't, I'm sure Anette can, but I just wondered if you'd be able to.
- B. Gee, Lynn, I'm sorry, I can't cause I have to work, but maybe Bill can. I'll talk to him and let you know.

Kwelinye ixesha kunikwa isizathu sokungaqatyeliswa kwesicelo kanti ngelinye ixesha akunikwa kncazo.

Umlingane komnye umlingane.

- A. Can I ask a favor of you? At 11:30 I'm having a PREP meeting on evaluation. Can you sit with Connie and take down everything that is said at the meeting, especially from the students?
- B. Till what time is the meeting?
- C. About 2:15.
- D. I'm sorry, but I can't stay that long – I'm only working until 11:30 today. I could start the meeting but I can't stay.
- E. Oh, that's all right, I'll just get someone else.

Kwimeko nganye ulwalo lutshayelelwa ngokuxolisa ngulowo kujoliswe kuye ukubonisa ukuba ulwalo luza kulandela.

Ukuthanda kodwa.

Le mpendulo iyafana nento u-Rubin (1983:13) ayichazi njengokwamkela jikelele olunezizathu. Olu hlobo lwempendulo engaqinisekanga lubonakala ngathi luqinisekile kanti akunjalo.

Abantu abangaqhelananga (2).

- A. I've been meaning to talk to you about something. I'd like to know if you could be on the nominating committee to choose a new slate for Sisterhood. All that it would mean is coming to two meetings at Cindy's house. Just two nights is all that's involved.
- B. Well, I'll be glad to but I have to tell you that I don't live here so I only know a few of them.

- C. It probably would make a difference.

Kule mpendulo yokunceda, lowo kucelwa kuye uyakuthembisa ukuthobela isicelo sokunceda kodwa isizathu asinikayo simenza ukuba angabi nako ukunika olo ncedo lucelwayo. Ipateni enguvimba wempendulo elolu hlobo, "I'd love (like) to but....", lunazo iinguquko ezifana no-"I'd be glad to but...", "I would love to yes but..." apha kwezi ndidi zimbini zeempendulo ezingaqinisekanga zingentla ayilolwalo olu lubalulekileyo, kodwa zizizathu ezinikwayo ukuchaza unobangela wokungafezekiswa kwesicelo. Ukungathotyelwa kwesicelo kuphazamisa ubuhlobo obuphakathi kocelayo nocelwayo. Abantu babona kufanele ukuba bachaze ukungaphumelelisi sicelo, kuba becinga ukuba lowo wenza isicelo ubenalo ithemba lokuba siya kuthotyelwa.

Umlingane kumlingane e Yunivesithi

- A. Could you do me a favour? Could you cover my class for me next Thursday / I have a meeting at State College.
- B. I 'd love to because I love your modern fiction course, but I have a previous commitment.
- C. That's too bad, I really hate to have them miss a class.
- D. Can't you get someone?
- E. It'll be tough – probably not.

Ukwaliwa koncedo kubuhlungu kakhulu. Abantu bayathanda ukwanelisa iimfuno zabanye kangangokuba abaye bafune ukubadanisa. Kungoko ulwalo lunqabile nje kwimpendulo engaqinisekanga.

Impoxo

Kwelinye ixesha iimpendulo zonceda zidluliswe ngendlela ephoxayo (1.5%).

Umzali komnye umzali.

- A. Hi, this Carol again. I'm calling to get back to you about the family fun night. Priscilla and I though it would be fun since it's a Hallowee theme, to have a disgusting box for you to be in charge of where the kids put their hand in and feel really disgusting things. We thought it would be neat if mike could bring home some disgusting things from work to put in this box.

B. Like what? Animal body parts? You know, aside from the ethical factor. I don't think too many parents would particularly like their children touching bodily parts such as eyeballs. I don't think the animal rights people would find it very amusing. The idea is wonderful and could be fun but you have to be real careful about what these kids are touching.

C. Yea, I guess you're right.

Ukucela uncedo akungqalanga, ukanti ukusabela uncedo kungqalile, kuyaqinieseka, kuxhomekeke, kungaqiniseki.

3.3. URNBULL and SAXTON. (1997)

Isicatshulwa

Aba bhali bacaphula kolunye ubhalo bathi – Eyona njongo ingundoqo yonxibelelwano kukugcina okanye ukudala umfanekiso onqwenelekayo wenkqu, womnye okanye wolwalamano. Xa ubuso busoyikiswa, izithethi ziye zisebenzisane ukuzama ukudambisa uloyiko ngokwenza umsebenzi wobuso.

Intshayelelo:

Izinto ezininzi zenziwa ngamazwi. UGoffman 1967, 1972; ucacisa athi ubomi basekuhlaleni buquka uthotho lwentlaninge yezenzo eziphuhlisa iinjongo ezininzi ezahlukileyo. Luyaqhubeka uxambuliswano olukhokelela ekuthini eyona nto ingundoqo ekuphembeleleni ezasekuhlaleni yimbonakalo yobuso-kukuba ungubani ; le nto ithetha ukuba ukugcine ,ukudala umfanekiso onqwenelekayo okanye ubuhlobo.

Kanti ke oo-P. Brown noLevinson , 1987, bathi naxa abathethe-thethanayo bezama ukuphepha ukonakalisa ubuso, kodwa bona busuke bube mbonakalo yimbi ngamanye amaxesha. Xa kunjalo izithethi ziyazibophelela kwintsebenziswano yokulungisa imbonakalo yobuso. Bathetha ngokuchubekileyo bezama ukunciphisa ukoyikiswa/konakaliswa kobuso.

UCody noMcLaughlin,1988; Gonzales et al,1990; McLaughlin et al, 1983; Tedeschi et al; Turnbull, 1992;kuphando olunzulu lonxibelelwano abathe balwenza baye badwelisa iindlela zokusebenzisa : uxolo, ukuzithethelela, ukungxengeza , ukukhanyela xa kuzanywa ukulungisa ubuso. UBlum-Kulka ,1987,nabanye ababhali abaninzi bathi ayizozenzo zenziwa sisithethi ezijika imbonakalo kodwa buyalungiswa nazizakhi-lingwistiki ezisetyenziswa ukwakha iintetho..

Abaphengululi bamagama baphawule ukuba zininzi iindlela zelingwistiki ezinokusetyenziswa ukulungisa/ukusebenza ubuso, zezi zilandelayo: iziphawuli, izihlomelo, inkcubeko yokuthetha , umzekelo: (please) kubhala uBlum-Kulka et al, 1989; House and Kasper, 1981; Wood and Kroger, 1994.Kwiphepha lakamva nje uTurnbull noSaxton bavakalisa ukuba kukho uthotho lwamacebo elingwistiki anokusetyenziswa ukusebenza ubuso, ziimo zezenzi ezizezi (have to, should, can, etc).

Umgaqo-ntetho (modality)

Kukho izimvo ezikhabanayo kumazwe ngamazwe ngokweembono zikaLewis, 1969, mayela nale modalithi. Abanye abantu bangagqiba kwelokuba into ethile inokuqondwa ngokwahlukileyo kunaxa inokuba njalo xa kusetyenziswa indlela yelingwistiki. Ukusetyenziswa kwemo yesenzi kuvumela isithethi ukuba sizibophelele kuloo nto siyithethayo, ULyons, 1977, uthi izigqibo ngeendlela yokuthetha zenzeka kwiziganeko okanye kwizimvo eziphakanyiswayo, umzekelo:'John works today' , ngokwembono zesithethi ;lo mzekelo usingisele ekubeni imeko echazwayo isenokuguquka. Kanti xa isithethi sisithi 'John is at home' le meko iphuhlisa inyaniso engenakujikwa, ngokweembono zesithethi.

Lo mgaqo-ntetho (modality) usenokuphuhliswa kukusetyenziswa kwezigaba-ntetho ezizincedisi (can, could, got, need to.). Ukuxhasa uluvo lukaPerkins, (1983), uTurnbull noSaxton bongeza amanye amagama anika intsingiselo ngokubhekiselele kwilingwistiki aphuma kwezi zigaba-ntetho zilandelayo:iziphawuli, amaxesha, amanani, umzekelo (be able to, and be going to.) iimo zezenzi neziyelelani zeziphawuli nezihlomelo ezizezi (e.g. necessary,/necessarily,probable/probably, certain/certainly,advisable, perhaps, may be). Ezi zigaba-ntetho zingentla neziyelelani zazo zichaza iziganeko ezinokuba nako ukwenzeka nezindululo ezilabalabayo okanye ekungekagqitywa nto ngazo.

Izincedisi nendlela ezisetyenziswa ngayo kunxibelelwano:

Xa isithethi sisebenzisa izincedisi ezizezi zilandelayo (must, need, and have got to) siye sibe sijonge ekuzibopheleleni kuloo nto siyithethayo. Kanti olu luhlu lulandelayo lwezincedisi (will,would; be going,shall, should; etc) lubonakalisa ukuba into ethile inokwenzeka.. Ezinye iindidi zonxibelelwano eziphelekwa ngamagama anjengoo (can, could, may, might) zalatha ukuba iimeko eziyeleleyo azinakuthintela ukuhla kweziganeko ezithile okanye izindululo ezithile zisenokuba yinyani.

Ngokweembono zikaPerkins (1983) iziphawuli nezihlomelo zinentsingiselo efanayo neemo zezenzi ngokomxholo wesemantiki, umzekelo (necessary/necessarily) ufana no (must) u(probable/probably)ufana no (will) ; u (possible/possibly) ufana no (can and may). Umgaqo-ntetho (modality) ukwaphuhliswa ngokwelingwistiki zizivakalisi eziphakathi kwezinye izivakalisi (parentheticals). Umzekelo ('I know,

I 'm certain, I 'm sure, I think, I believe, and I guess,) zonke zifundwa ngendlela eyahlukileyo kwezinye.

Izivakalisi eziphakathi kwezinye (parentheticals)

Xa kusetyenziswa ezi zivakalisi zilandelayo (I know, I 'certain and I 'm sure) kuphuhliswa ukunyanzeleka. Oko kukuthi isithethi sizibophelele ekubeni sifeze loo nto kunyanzeleke ukuba siyenze ngokomthetho wengqiqo. Okwesibini ukusetyenziswa kwezi zivakalisi (I think and I believe) kubonakalisa ukuba into ethile isenokwenzeka okanye isenokungenzeki ngokuchaza ukuba umthetho wengqiqo ugqibelele kodwa awunyanzelisi, oko kukuthi isithethi sizinikele ekwenzeni izinto ezilindeleke ukuba zenziwe Okwesithathu xa kusetyenziswa u('I guess') kubonakaliswa okunokwenzeka ngokuchaza ukuba isithethi siyakholwa kukuba umthetho wengqondo awunasalelo sokuba izinto zenziwe.

Ngokufutshane le ntetho isingisele ekubeni isithethi sizibophelele ekwenzeni oko sinako ukukwenza .

Ukusetyenziswa kweendlela zokulandula nezifaniso zaso.

Ezi zivakalisi ziphakathi kwezinye umzekelo (know) ophuhlisa ukunyanzeleka unaso isilandulo esingu-('I do not know') , apha isenzo sisenokwenzeka; kanti u('can') ubonisa

okunokwenzeka kwisilandulo saso u('cannot') uchaza ukunyanzeleka. Izifaniso /iziyelani ('be going to ') nesilandulo saso u(not be going to') sixela okulindelekileyo. Iindidi ezininzi zezinto ezinako ukwenzeka ziye zaphakanyiswa. URescher, (1968) wenza isindululo sokuba kukhona iindidi ezisibhozo zeendlela ezibonisa izinto ezinokuba nako ukwenzeka, kodwa uPerkins (1983) uphakamisa iindlela ezintathu ezibonisa izinto ezinokuba nako ukwenzeka ezizezi : deontic modality; causal modality; epistemic modality. Ideontic modality-ngumgaqo obhekiselele kumthetho wendalo nengqondo. Icausal modality ibhekisa kumandla eemeko ezithile ezithi zikhokelela kwizehlo ezithile. I-epistemic modality ibhekiselele kumthetho wengqiqo nenkolo yesithethi.

Kukho ubunzima ekwahluleni indlela yokusebenzisa I (deontic, and causal modalities) umthetho wezentlalo nokuziphatha nomthetho wendalo nengqiqo; nokusebenzisa umthetho wengqiqo nenkolo. UCollins (1974) wasebenzisa umgaqo-ntetho :ingcambu (root modality) equka ideontic ne-causal modality nendlela yezomthetho wengqiqo nenkolo oyi-epistemic modality. Iindlela eziqinisekileyo zingasetyenziswa kwincambu (root) nengqiqo nenkolo (epistemic). Umzekelo ('You must be finished'). Esi sivakalisi sinentsingiselo eyalatha ingcambu (root) nomthetho wengqiqo nenkolo (epistemic) . U (must') walatha intsingiselo yengcambu. Kaloku u('must') uthetha ukuba unyanzelekile ukuba wenze loo nto uzibophelele kuyo.

Ukusombulula indlela yokuchaza ezi zivakalisi zingennntla uLeech and Coates, 1979; Perkins, 1983, Mc Callum-Bayliss, 1988 baye phakamisa iMonosemiki. Izincedisizingoo('have (got) to and be going to') xa zichazwa ngokwesemantiki zinika intsingiselo embolombini kwincambu (root) okanye I-epistemiki, kanti u(' need to, be able to') ngokwesemantiki zicacile.

Umsebenzi wobuso neendidi zabo.

Umsebenzi wokulungisa ubuso uziindidi ezininzi.. UP. Brown noLevinson (1987) baphanda ngokunzulu ngomsebenzi wokulungisa ubuso ngemodeli yenkcubeko. Kukho ababhali abanoluvo lokuba ubuso babantu buyajikajika noxa bezama ngangoko banako ukudala umfanekiso onqwenelekayo wembonakalo yobuso. Umntu ukhe abe nabo ubuso obuqinisekileyo kanti kwelinye ixesha uba nembonakalo yobuso eqinisekileyo. Kubomi basekuhlaleni iba yinjongo ephambili ukunciphise umngcipheko wokoyikisa ubuso. Indlela ekunokuzanywa ngayo ukukhusela ubuso kukusebenzisa amacebo enkubeko. Ngangoko

ubuso boyikiswa ngako kukho imfuneko ekwangako yokukhusela ubuso, loo nto ithethe ukuba makusetyenziswe inkcubeko ekwangako.

Ubuso (face) bubhekisa kukuba ngoobani bezintoni abo bathethayo. Ukwenziwa kobuso (facework) kuthetha ngonxibelelwano oluthi luphembelele imbonakalo yobuso. Unxibelelwano lunganako ukubugcina, ukulungisa, ukuvuselela, ukubonakalisa ubuso. Indlela unxibelelwano oluthi lusulele ngayo umsebenzi wobuso, kwincwadi yenkcubeko (politeness of P Brown noLevinson (1987) neendlela zonxibelelwano zifumaneka kwimizekelo yobuchule bokhuseleko ,ukuphepha ukuzibophelela (i.e avoid commitment) ukungabhekisi mntwini (impersonalise).

Ayibobuso/isidima sasithethi esi soyikiswayo , nalowo kuthethwa naye siyoyikiswa esakhe .Okwesithathu ukungaqiniseki ngesenzo esinokulimaza loo nto ayiyo umntu.UPerkins (1983) xa evelela unxibelelwano ngakwicala lelingwistiki uthelekisa iindlela zokuthetha xa umntu ezama ukukhusela imbonakalo yobuso. Izindululo zikaPerkins (1983) ziyasilela kuba eyenza lula indaba yonxibelelwano ngokuthi luyindlela yokukhusela ubume bobuso. Ngokweembono zakhe amagama afana no(certain) angasetyenziswa ukukhusela imilo eqinisekileyo ebusweni kanti kwalona eli gama lingu('certain') lisenokusetyenziselwa ukonakalisa imilo yembonakalo yobuso (e.g. 'certainly disagreed') Okwesibini uthi imbonakalo yobuso ayitshintshwa koko kwenziwa sisithethi kodwa imilo yenkangeleko yobuso iguqulwa yindlela isithethi esithetha ngayo naloo nto siyithethayo. UWood noKroger , (1994) bahlalutya iziphumo ezidalwa kukusetyenziswa keempawu zeSociopragmatiki kunxibelelwano. Bona basebenzisa iimpawu zobuso ('face markers) nezichazi (modifiers). Amagama afana no('please, thank you')-face markers, abanotshintsho alwenzayo kwimbonakalo yobuso. Izichazi (modifiers) ezizezi (' I am very disappointed in you and I'm very proud of you') ziyabutyhafisa ubuso okanye ziyivuselele imbonakalo yobuso..

UTurnbull noSaxton baphakamisa ukuba izithethi mazisebenzise iindlela zokwenza unxibelelwano ngokwamanqanaba amathathu. Baye baphakamisa ukuba isemantiki yenye yeendlela zokuthetha yaye ayijiki nokuba uchaza siphil na isenzo.Ipragmatiki ichaza ukuba isithethi senza ntoni xa siphimisela amazwi athile. I-interpersonal – ibhekise kunxibelelwano oluqhubeka phakathi kwabantu. Isemantiki: eli nqanaba libhekise kwintsingiselo yolwimi libonelela ngohlalutyo lolwimi lwengqiqi (worlds)kuqwalaselwa

iingcambu (root) okanye ngokomthetho wengqiqo nenkolo (epistemic). UKiefer, 1987; noPerkins, 1983 baphakamisa ukuba isemantiki yindlela yokuthetha, ayijikwa nazizenzo ezizichazayo. Umzekelo iparenthetiki ('I know') uphuhlisa ukunyanzeleka ngokomthetho wengqiqo nenkolo (epistemic necessity) . Okwesibini uhlaluty o lukwinqanaba lwepragmatiki olujongise kwizinto isithethi esizenzayo xa siphimisela amagama athile ngokutsho kuka-Austin, 1962; Leech, 1983. Loo magama aquka ukuvuma, ukuthembisa, ukuncoma, ukugxeka, ukumema, ukwala njalo njalo.

Ngokweli nqanaba indlela ekuthethwa ngayo nezinto ezithethwayo zibonisa ukuzibophelela (obligation) kwesithethi ekwenzeni loo nto sigqibe ukuyenza (root modality) okanye sisenokuzikhethela ukwenza izindululo ezithile (propositions) . Okwesithathu inqanaba lonxibelelwano ngokwasekuhlaleni kwingingqi ethile, iintetho ezithile ziyaboyikisa ubuso.. (The situation in which A and B are hiking up a mountain and A says to B: 'This is too tiring yo continue' , B answered and said, I have to take a break too'). U-B uyakhuthaza kwimbonakalo yobuso ngokuvumelana no-A ingakumbi ngokusebenzisa u- ('have to') ngakumbi imilo yobuso yesithethi..

Iindlela zonxibelelwano xa usala ukuthobela isicelo

Apha uTurnbull noSaxton bavavanya iindlela zokwala intobelo yesicelo kwiimeko ezoyikisa ubume besithethi, umzekelo wokwala ukuthobela isicelo (Turnbull, 1992;) kwenziwa ngokusebenzisa ("Sorry I'd love to but I'm working then so I don't think I can make it.") Ngokomzekelo ongentla ,ukwala kungenziwa ngokusebenzisa amazwi ahlukileyo aquka izingxengxezo ('Sorry') ukubonisa ukuba isicelo senziwe, (e.g. "I'd love to") uxolo okanye ukuzithethelela (e.g. "I'm working then ") aze athembise ukusiphumelelisa isicelo ngelinye ixesha ("I could do it next week") Xa usala ukuthobela isicelo kubakho igama lokwala kwalapha kwesi sivakalisi, kolu nxibelelwano utsho uBlum-Kulka et al (1989) . Ukukhaba isicelo (Levinson, 1983) ukutolika njengokwala intobelo..

Ubuchule bokwala:

UTurnbull noSaxton banomdla wokudalula iindlela ezisetyenziswayo ekwakheni iiRCPs nezizathu zokuzisebenzisa. Obu buchule bokwala benzeka xa abalayo besebenzisa indlela yengcambu enyanzelayo (root necessity) ze bakuphephe ukusebenzisa ingcambu ephuhlisa okunokuba nako ukwenzeka (root possibility) wiRCPs zabo. Ukusetyenziswa

kwamazwi anyanzelisayo ukuchaza iiRCPs ,umzekelo (“Sorry I have to work then”) kwalatha ukuba isithethi sigqibe ekubeni ukwala ukuthobela isicelo kubangwa ngumthetho wezentlalo nendalo . Xa kutolikwa lo mzekelo ngokwepigmatiki isithethi sinyanzelekile ukuba sisebenze, ke ngoko akukho ndlela angenza ngayo ngaphandle kokuba enyanzelekile ukwala ukuthobela isicelo okwelo xeshana. Enye indlela yonxibelelwano ephuhlisa ubuchule bokwala, loluqhubeka phakathi kwabantu ababini nangaphezulu (interpersonal) . Le ndlela yeRCP ikhusela lowo wenza isicelo nalowo kwenziwa kuye isicelo.. Imilo yobuso bomceli ikhuselwa kukuba kunikwe izizathu zokukhatywa kwesicelo nangokuzithethelela ngokuthi ukwala isicelo akubhekisi mntwini.

Ubuchule bokukhaba isicelo budalwa kukuba umali wesicelo esebenzisa umthetho wengqiqo nenkolo owalatha okunokuba njalo (epistemic possibility modals), aze aphephe umthetho wengqiqo nenkolo kokunyanzelekileyo (epistemic necessity modals), umzekelo ubonakala xa kusetyenziswa umthetho wengqiqo nenkolo wokunako ukwenzeka (epistemic possibility modals) umzekelo: (‘I guess not, udlulisa umyalezo wesithethi esigqiba kwelokuba imithetho yengqondo ayisithinteli isithethi ukuba samkele inyaniso yesindululo esingu(‘No’). Ngokwenqanaba lonxibelelwa oluphakathi kwababini nangaphezulu, othethayo akafuni kuzibophelela kwi-RCPs yaye uyathandabuza engathandi kwala kuba engafuni konakalisa imbonakalo/imilo yalowo wenza isicelo ekwakhusele nesakhe isidima. Ngokwenqanaba leprigmatiki kuthiwa imithetho yengqondo yokucinga inyanzelisa ukuba isithethi sale. Ukukhatywa kwesicelo kuyabudanisa ubuso.Njengoko kuchaziwe ngentla zininzi indlela zokwenza iiRCPs ezinjengokuxolisa (“I work then”) okanye uphikise isicelo (“No”).

Isifundo I

Ukuhlalutywa kwamanqaku

Xa kuhlolwa ukuba abantu bala njani ukuthobela izicelo kuye kuvavanywe iindlela ezininzi zokwala eziqokelelwe kuvavanyo lwabafundi olwenziwa ngohlobo olunyanzelisa umfundi ukuba ale ukuthobela yena engaqondi, kutsho uTurnbull, (1992). Ekuqaleni kwesimesta abancedisi abaphengulula ngezifundo zengqondo kwiYunivesithi yaseSimon Fraser baye bacela abafundi abanomdla wokungenela uphengululo ukuba babhalise amagama neenombolo zefoni kumakhadi abawanikiweyo. Baye babaxelela ukuba amavoluntiye aya kufonelwa ukulungiselela ukungenela ezo zifundo. Konyulwa abafundi aba-78

kungalandelwa ndlela imiselweyo. Xa sele befowunelwa abafundi baziswa ngomhla nexesha ekuya kuqhutywa ngalo olo phando, baye baxelelwa nokuba olu phengululo-nzulu lujongise kwindlela yokusabela izothuso ngombane. Kwaye kwanyanzeleka ukuba baphendule ngoko nangoko. Baziswa nokuba yonke incoko eqhubekileyo igcinwe kwiTape recorder. Bacelwa ukuba bavume zisetyenziswe iiTape recoder. Baye bavuma. Amagama abafundi aye acinywa.

Iincoko zabafundi aba-8 zaye zasuswa kuba zingalunganga. Aba baphengululi babini bancedisa kwi-'coding scheme' kaTurnbull noSaxton, 1994 banika i-'code yesicelo solwazi ngasinye, isizathu nesipho ngasinye. UBeebe noCummings (1985); uBlum-Kulka et al, (1989); Heritage (1984: 270-273) neseti yeeRCPs baphakamisa ukuba zintlanu iindidi zentsingiselo yeRCPs ezinikwa ngokwesemantiki. Umzekelo weRCP u('No') usetyenziswa xa kulandulwa isicelo, Olu didi lubizwa ngokuba yi-Negate request . Olwesibini yiPerformative refusal , umzekelo ("I better say no to this then") udiri lwesithathu lubizwa ngokuba yi-Indicate unwillingness umzekelo ("I really don't think I want to do that one") Indlela yesine ibizwa ngokuba yiNegated ability ,umzekelo, ("I won't be able to make it"). Okwesihlanu yile ndlela ibizwa ngokuba yi-Identify impeding event/state, umzekelo, ("I've got an exam.") U-Table 2 ubonisa ukuba imigaqo yelingwistiki iyasetynziswa ukwakha iRCPs-ukwala ukuthobela isicelo xa siqwalasela u-Table 2 siphawula ukuba ukuphikiswa kwesicelo (Negate request kwenzeka ngokomlinganiselo/umyinge osisithoba ekhulwini, umzekelo; isine sazo sibonisa i-epistemiki probabiliti yokungaqiniseki ,umzekelo (e.g." I don't think so)

I-Performative refusal yona ingumyinge osisixhenxe ekhulwini. Zonke ziphuhlisa ingcambu eyalatha imfuneko a(necessity) umzekelo (" I have to say no thank you there") okanye ebonisa ukungabanako.umzekelo ,("I think I'll pass").Okwesithathu indlela ebonisa ukungabi namnqweno apha umyinge wokwala isicelo sisixhenxe ekhulwini .Apha i-epistemiki probabiliti (ukungaqiniseki) umzekelo ("No, I'm not interested in that, I don't think so"). KwiNegated ability , ukwala ukuthobelo isicelo kungumyinge wama-44. Amashumi amabini amnye anesilandulo esino ("can") umzekelo ("I can't")

Abathathu balandula ngokusebenzisa u-("be able to") (e.g."I won't be able to do it") Kanti u-"be Possible") Omnye ulandula ngokusebenzisa u ("should") umzekelo ("I don't think I should")Amashumi amathathu kumashumi amathathu ananye asebenzisa ingcambu enesilanduli esiphuhlisa okungenako ukwenzeka (negated root possibility.)

Enye indlela (Identify impeding event/state) amashumi amabini anesine ekhulwini ibonisa ukwala ukuthobela isicelo. Isine sisebenzisa ingcambu yemfuneko-("have to ") ibonisa iroot probability."be going to" (" I' m gonna be busy that whole time for my exams"). Uhlalutyo olungentla lutyhila ukuba zintathu iindlela zokwakha izilandulo zokuthobela izicelo.Ukuchasa isicelo (Negate request) kwenziwa ngokusebenziswa kwe-epistemiki eyalatha ukubanako (Probability) kufana nokulandula isicelo nokwalatha ukungathandi kwenza sicelo (RCPs). Kwelinye icala ubukho bengcambu enyanzelisa /ukubanako kuphawuleka ngePerformative refusal, ukungabi namandla (Negated ability) nokwalatha izizathu ezithintela ukuqhubeka kweziganeko.

Okokugqibela, xa kudityaniswa kwendlela yokuthetha (modal expression) kusetyenziswa i-epistemiki yokunako ukwenzeka, ingcambu yokufunekayo(root necessity) ,umzekelo, (e.g. 'I don't think I can') kwenzeka kambalwa xa kulandulwa intobelo yesicelo kwiindidi ze-RCP zePerformative ne-Negated ability .

Ingxoxo- Isifundo I

Uvavanywa lweendlela zokubonakalisa ukwala ukuthobela isicelo kwimeko ezi- 70 kuzale iziphumo ezine.

Ngokwesithethi zintathu kuphela iindlela zokwakha izilandulo,zezi: I-epistemiki yokubanko, ngokwengcambu yokufunekayo okokugqibela kudityaniswa ezi ndlela zimbini zichaziweyo zimbini. Okwesine indlela nganye yakhiwe ngokudibanisa uluhlu ngalunye lokwala intobelo yesicelo..

Kolu phengululo lwakufuphi, ukwala ukuthobela isicelo kuyabonakalisa ubuso kakhulu.

Kuqwalaselwa iindlela yokunciphisa amathuba okonakalisa ubuso xa wala isicelo RCP).

Ukusetyenziswa kwengcambu ukubonisa ukunyanzeleka okanye ukubanako ngokwendlela yokuthetha .Olu hlobo lokwakha lusetyenziswa kwi_RCPs xa isithethi singenamandla akuthobela isicelo (e.g. 'I can't')) okanye ngokwalatha iziganeko ezithintela ukuthotyelwa kwesicelo esenziwayo (e.g. I have to work on Saturday').

Imbonakalo yobuso iyosuleleka ziindlela ezimbini ezahlukileyo ukuzama ukuphumelelisa iRCPs.nge(epistemicprobability/possibility modal expressions ne-root necessity probability modal expressions) Ukungaphunyezwa kwesicelo kudala uloyiko ebusweni (udano). Ngakumbi xa lo kwenziwa kuye isicelo engenawo amandla okusithobela isicelo. Ubuso okanye imbonakalo yobuso iyalunga, iyaxola. Ngoko ke ubuso bomceli nomcelwa buyakhuseleka.

Kule imeko isicelo sithathwa ngokuba singapha kwammandla omntu ocelwayo, umceli uyamxolele umcelwa. Naxa isithethi sinika izizathu, sixolisa, sizithethelela ngokungasiphumezi isicelo,ubuso buyaxola ,kunciphe uloyiko lokudanisa umceli ntobelo kwisicelo sakhe.Eyesine indlela kukusetyenziswa kwe-epistemiki yokubanako nengcambu ebonisa imfuneko.Olu didi lwesakhiwo lubonisa ukuba isithethi sibuthathaka ukuba singala ukuthobela isicelo (e.g."I think I'm going to have to pass on that one"). Okanye isithethi singachaza ukuba sikhona izizathu esinyanzelisa ukuba ale ukuthobela isicelo.

Apha olu didi lokwala ukuthobela isicelo lwenziwa ngokunika izizathu ezithintela ukuphunyezwa kwesicelo..Umsebenzi wokulungisa ubuso ukhuthaza ukusetyenziswa kweendidi zokwakha iRCPs Inkcazo ngobukho bezinye iindidi zezakhiwo nezo zingekhoyo idalwa kukuba izithethi zibakhathalele Aba balandula ukuthobela izicelo, bafuna ukukhusela nokulungisa ubuso babo

Isifundo 2

Amanqaku nokuhlalutywa kwawo.

Iindlela zokwala ukuthobela isicelo apha kwesi sifundo iyafana nakwisifundo sokuqala naxa lusenzeka utshintsho apha naphaya. Umphengululi oncedisayo wafowunela abafundi aba-137 kwiYunivesithi yaseSimon Fraser. Akuba ezazisile wacela ukuba abafundi bavume ukuthobela isicelo ,umzekelo ("I'm calling to see if you'd like to participate in a Psychology experiment") Indawo ekwakuza kuqhutywa kuyo olu phengululo yiYunivesithi ngoMgqibelo , ixesha;07H00 ukuya 10H30. Esi sifundo sasiza kuqhuba uvavanyo kwizibalo (Maths) nezenzululwazi (Logical ability)Ingxoxo yonke yacholwa-cholwa nge-tape recorder . Ekupheleni kolu phengululo, umfundi ubeya axelelwe ukuba bekusenziwa uphengululo nokuthi incoko igcinwe kwi-tape recorder. Babulelwa abafundi , baxelelwa

ukuba amagama abo akayi kwaziswa bantwini. Kucelwe imvume yokusebenzisa i-tape recorder leyo. Abanye baye bavuma wamnye owalayo.

Kwaye kwahlalutywa iitape-recorder ezili-101 kuphela. Iziphumo zaba ngolu hlobo lulandelayo:

Ukulandula isicelo: Isibhozo ekhulwini yeeRCPs yaba lolu hlobo . Kwakhiwe iRCP ngendlela-ye-epistemiki ebonisa okunokwenzeka umz: (e.g. "I think so") okanye kusetyenziswa isibaluli (probably) okunokwenzeka (i.e."No, probably not, no")

Iphefomethivi yokwala : ishumi elinanye ekhulwini lokwala iiRCPs zilolu hlobo. Amashumi ananye aba nendlela yokubonakalisa imodali yokuthetha. Amashumi asixhenxe anesithathu ekhulwini iluhlobo lokuthetha lwe-epistemiki (e.g "I think I'll pass this time") Ama-91% yeRCPs zale ndlela yokuthetha iyanyanzelisa kanti isenokungaqiniseki ngendlela yokuthetha. (e.g. "I'd have to decline on that"). Kuyo yonke le nto kukho intsingiselo yengcambu . Ama-73% yee-RCPs idibanise indlela yokuthetha nge-epistemiki ebonakalisa ukungaqiniseki nengcambu ephuhlisa imfuneko okanye okunako ukwenzeka. **Ukubonisa ukungathandi :** Inye kuphela iRCP yolu hlobo oluyindlela lokuthetha.**Ukungabi namandla:** Le ndlela iquka umyinge wama -43% we-101 yazo zonke izindululo zentobelo(RCP) Kolu lwazi .Ama-28% eRCP asebenzisa u-not +can (e.g. "I can 't"), ne-14% RCPs esebenzisa u- not+be able (e.g."I won't be able to make it then").

Ukwalatha umqobo okanye imeko ethintelayo.

Apha kwakhiwa iRCPs ezingama-37% .Ngaphezu koko kusetyenziswa ingcambu ebonisa imfuneko (root necessity)have to (e.g "I have to work at 8.00") okanye ingcambu ebonisa okunokwenzeka be going to (e.g. "Sunday we're having a surprise party for mom and dad and we 're gonna be doing everything all day Saturday for it") kwenzeka kwisihlanu seRCPs. Indlela yokuthetha ngokwe-epistemikiye probabiliti okanye yeposibiliti umzekelo (e.g. "I believe I'm busy on that day") yenzeka kwisithathu seRCPs , kwaye kukho isithathu seRCPs esenzeka xa kudityaniswa indlela yokuthetha ngokwe-epistemiki probabiliti/posibiliti nangokwendlela yokuthetha ngokwengcambu ebonisa imfuneko/okunokwenzeka. (e.g. "I think um like I have to go pick up my parents from the airport").

Ingxoxo- yesifundo 2

indlela zokuthetha ziphindiwe ngokulinganayo kuzo zonke iintlobo zeRCPs ngaphandle kwalapho kwalathwa iziganeko ezithintelayo (Identify impeding event/state). Kangangomyinge we-11% izithethi zisebenzisa I-epistemiki yeprobabilithi /posibilithi. Kanti ngangomyinge wama-25% wezithethi zisebenzisa ingcambu eyalatha unyanzelo/okunganako ukwenzeka (rootnecessity/probability). Izithethi ezininzi ezingangama -33% zisebenzisa indlela eyi-probabilithi/ posibilithi ye-ephimestiki. Ukuxhasa uluvo lokuba izithethi zisebenzisa iindlela ezintathu zokwakha iintetho ezilandulayo kuba zifuna ukulungisa imbonakalo yobuso.

3.4. McLAUGHLIN et al. (1980)

Aba babhali bangentla benza uphando ngokusetyenziswa kweendidi ezine zobuchule bokuchasa iinzame zokuzuzisa intobelo eziphenjelelwa zezi meko. Umzekelo:- ukulawula isimo, iingxoxo, ukuzithethelela ukungaxoxi/ukungathethathethani. Ababhali abangooMuller et al, 1977; Roloff no-Barnicott, 1978; Hunter no-Buster, 1979; nabanye abaninzi benza uphando olunzulu olujongise ekufumaneni ukuba ubuchule bungahlanganiswa njani; nokuba imeko nenkqu zingabuphemelela njani. Kude kwalapha umdla wokuphonononga ngokuzuzisa intobelo ucala-nye; oko kukuthi ubhekise kumceli kunxibelelwano oluqhubekayo; ukanti nalowo kucelwa kuye intobelo unelungelo lokwala. Kuba kukho ingxaki yokungaziwa kwendlela yokukhetha ubuchule bokuchasa iinzame zokuzuzisa intobelo, kugqitywe ekubeni kuqhutyekwe ngolu phando-nzulu. Iziphumo zibe zezi zilandelayo. Ababhali baye baphakamisa iindidi zobuchule bokuchasa iinzame zokuzuzisa intobelo. Okwesibini baye baqikelela baze bavavanya izalamane eziliqela kwiimeko ezithile neendlela zobuchule bokwala abazithandayo.

Inkcaso yemiyalezo eyenziwa ngobuchule ngeenjongo zokuzuzisa intobelo.

UKipmis uthi isicelo sentobeko sizalwa sisidingo esinokwaneliswa xa kunokubekwa indlela yokuziphatha elindelekileyo kwabanye abantu. Xa lowo kujongiswe kuye esala ukuthobela isiphumo soko kukuphazamiseka kobudlelwane babo babini (umceli nomcelwa.). Eyona njongo ingundoqo kulo lonke olu nxibelelwano kukugcina imbonakalo yomfanekiso iqinisekile naxa ngamanye amaxesha uphaphama sele iphazamisekile

imbonakalo yomfanekiso wegosa kuba lowo wenze olo lonakaliso ejonge ukuzuza ukulungelwa okukokwakhe. Noko ke kunjalo uFitzpatrick noWinkke (1979) baye baphakamisa iindidi ezintlanu zobuchule bokwala ukuthobela. Iindidi ezo zezi zilandelayo:- ukusebenzisa okanye ukwenza ubuchule; ukungafuni kungena kuthethothethwano; ukudlulisa indlela ovakalelwa ngayo; ukungamamkeli omnye umntu; imvisiswano novelwano.

UClark, (1979)kuluhlu lwakhe lomfanekiso ongaqinisekanga womcengi nokulawulwa komfanekiso oqinisekileyo womcengi kuyadibana ngokubanzi nezimvo zikaFitzpatrick noWinke zokungamamkeli umcengi . OoCody, McLaughlin, Jordan, noSchneider, Okwesibini, Ubuchule bokucela umngeni ngokovakalelo olufumaneka kuFitzpatrick noWinke buyafana ngokomxholo buyelele kwiinjongo zonxibelelwano oluphakathi kwababini ngokubhala kukaClark. Udidi lwemvisiswano lufana nodidi lotshintshiselwano,ngeengxoxo/uthethothethwano ngokubhala kukaCody, McLaughlin, Jordan noSchneider. Ukudityaniswa kophengululo looFitzpatrick and Winke; Clark no-Cody; McLaughlin; Jordan no-Schneider;kubonisa ukuba zibe ntlanu iindidi zobuchule bokwala ukuthobela. Ukungathethathethani, ukulawula isimo, ukuzithethelela, uthethathethwano, ukutarhuzisa novelwano.

Ukuphakamisa iimeko ezingummiselo bokukhetha ubuchule bokwala.

UCody noMcLaughlin, (1980) bakhethe iimeko eziliqela ezibhekise kwiindidi ezahlukileyo zokucenga kunxibelelwano oluphakathi kwababini nangaphezulu. Zezi zilandelayo: ubuqabane; iziphumo; amalungelo.Kuphando lukaFitzpatrick noWinke kwafumaneka ukuba abatshatileyo bayathanda ukusebenzisa ukucenga/ukutarhuzisa/uthando nokungazamkeli noxa kambalwa bethi basebenzise ukuncomana kakhulu okanye bangalusebenzisi uthethothethwano. OoMiller, Boster, Roloff, noSeibond bafumana ukuba ubuchule bokusebenzisana ngokuqinisekileyo buyafumaneka kunxibelelwano lwababini. Ubuhlobo ;iziphumo namalungelo okwala angalindelwa kunxibelelwano olwenziwa ngendlela enokuzala utshintsho kwinqanaba elibonakalayo lomngcipheko ohambisana nokusetyenziswa kobuchule bokwalo kwimeko ethile.Udidi lobuchule bokuthethathethana bubhentsisa ingqiqo nomnqweno omhle yaye lumele ukusetyenziswa njalo kwiimeko ezinomngcipheko ophakamileyo kunalowo ophantsi. Ubuchule bokubhenela kuluvo ,ukulawula umfanekiso wokuba ungubani, ukungathethathethani abuphuhlisi ngqiqo

namngqwenno mhle. Ezi ndlela zobuchule zenzeka njalo kwinqanaba eliphantsi leemeko zomngcipheko.

Okokugqibela: ukuzithethelela kumele ukusetyenziswa kwiimeko ezikwinqanaba eliphantsi lomngcipheko kuba ukuphikisana/ukuxambulisana kutolikwa njengendlela yokuzicingela nokungabi nantsebenziswano.

Imethodi (Indlela)

Amalungiselelo nokuvavanywa kwangaphambili kwezinto eziphathekayo nezivuselelayo..(p. 21-26)

Kuqala uphando olwenzeka apho abavavanywayo becelwa ukuba bavelise iindlela zokwala/zokukhaba iinzame zokuthobela kwimeko nganye kwezisibhozo baze bathelekelele iimeko ngokomlinganiselo owenziweyo ukulinganisa ubuhlobo, iziphumo, namalungelo ukuze kuqinisekwe ngoluhlu.

Amalungu (subjects)

Kuthatyathwe amalungu ali-108 abafundi abangenamfundo yamsila besenza izifundo zonxibelelwano kwiYunivesithi yaseTexas Tech.

Imigaqo

Amalungu acelwa ukuba agcwalise iifomi ezinemibuzo (questionnaires) ezimbini. Eyokuqala ifomu yayibuncwadirha yaye ineemeko ezisi-8 apho igosa lathi lasungula iinzame zokuzuza intobelo ezazingenakwamkelwa ngulowo kujongiswe kuye.

umzekelo Table 1 uneemeko ezisibhozo . Iimeko (G no-H zaqhelaniswa nestimulasi matiriyeli (izinto ezivuselelayo) ezisetyenziswa ngoo-Muller, Boster, Roloff no-Seibold, (1977). Iimeko A,B,C,D zibonakalisa ubuhlobo obuphakathi kowalayo nomceli, iimeko E,F,G no-H azibonakalisi budlelwane. Iimeko B,D,F,no-H zibonakalisa iziphumo zexeshana elifutshane kobo buhlobo. Iimeko C,D,G, no-H zibonisa ukuba lowo ucelwayo unawo onke amalungelo okwala. Iimeko A,B,E, no-F apha ocelwayo ambalwa amalungelo okwala xa acelwa intobelo ngokubhala kukaCody noMcLaughlin, (1980). Abavavanywa bacelwa ukuba bazalise incwadana bathelekelele ixabiso lemeke nganye ngokwe-(a set of

five step Likert-type items, ezaye zibhalelwe ukulinganisa ukuba umahluko ungakanani na ngokobuqabane.

TABLE I
Situational Stimulus Materials

Situation A (Postpone Wedding) : (Intimate, Long-term Consequences, Low Rights to Resist)

Your fiancé(e), to whom you have been engaged for six months, is having second thoughts about marriage and wants to persuade you to postpone your wedding. You don't want to.. Response: I have waited for this wedding too long now, all the preparations have been made. I beg you to reconsider your decision, otherwise I feel I cannot wait anymore.

Situation B (Roommate clean-up) : (Intimate, Short-term Consequences, Low Rights to Resist)

You have been working on your History term paper for three weeks. You need to make an "A" on it in order to pull up your grade. Your half of the dorm room is littered with your book, note cards, and research materials. Your roommate's parents are coming this weekend for their first visit in the campus, and your roommate wants to persuade you to clean up your half of the room. You don't want to disturb your books and notes until the paper is done.

Response: I am sorry, I'm very busy studying my books, therefore I cannot.

Situation C (Move Midwest): (Intimate, Long-term Consequences, High Rights to Resist)

Your boy(girl) friend, with whom you have been carrying on a close relationship for two years, has recently received two job offers, one in the immediate vicinity and one in the Midwest, over 1000 miles away. You both want to continue the relationship, but he (she) wants to take the job in the Midwest, where you currently have no job prospects. Besides, all your friends and relatives are here. He (she) wants to persuade you to move to the Midwest, but you don't want to go.

Response: Sorry, I cannot go so far away from my relatives and friends. I do not want to start a new job, thank you.

Situation D (New Suit): (Intimate, Short-term Consequences, High Rights to Resist)

You have just bought a new suit which you like and wear frequently. Your girl(boy) friend whom you have been dating for over a year, dislikes the suit and wants to persuade you not to wear it when you go out together. You want to keep on wearing it.

Response: I won't, not when I paid so much for this suit, you have no right to prescribe what I should wear.

Situation E (Stereo): (Nonintimate, Long-term Consequences, Low Rights to Resist)

You frequently have your friends over to your home for get-together. Usually, about ten-thirty or eleven, someone will turn on the stereo and people will start dancing. Your next-door neighbor, whom you don't know very well, has come over to try to persuade you not to play your stereo after ten p.m., as the noise disturbs the sleep of wife, who is an invalid. You are giving a big party in about two weeks, and do not want to go along with your neighbor's request.

Situation F (Cut Down on Smoking): (Nonintimate, Short-term Consequences, Low Rights to Resist)

The person at the desk next to you at work, whom you don't know very well, wants you to cut down on your smoking while on the job, as s(he) is bothered by the smoke. You enjoy your cigarettes, however and don't want to cut down

Situation G (Shade Tree): (Nonintimate, Long-term Consequences, High Rights to Resist)

You are planning to cut down a large shade tree at the edge of your property, near your neighbor's property, in order to construct a new two-car garage. Your neighbor, who moved next door just recently, and whom you don't know very well, wants to persuade you not to cut down the shade tree. While your tree does enhance the beauty and value of both homes, you still want to cut it down..

Response: I 'm sorry, I have made up my mind I ' m definitely going to cut it down. The leaves make my yard unbearably dirty.

Situation: H (Car Trade-in): (Nonintimate, Short-term Consequences, High Rights to Resist.)

You are a Chevrolet dealer, with whom you are only slightly acquainted, wants to trade in his current car and is interested in getting the best deal s(he) can on a new Chevrolet. S(he) wants you to give her(him) a \$1,000 trade-in on the old car.. You don't want to give her (him) that much.

Response : This is impossible , your car is very old, therefore the maximum amount I can offer is about \$580.

Ingqokelela yemithetho ecwangcisiweyo kubuchule bokuyaleza .(Coding of message strategies)

lindlela zobuchule ziqokelelwa ngokweendidi ezintlanu zemiyalezo echasa intobelo ezizezi:

ukungathethathethani; ukulawula; imbonakalo yokuba ungubani; ukuzithethela; ukuxoxa; ukubhenela kuvakalelo.limeko ezine zazingu-B (roommate clean up); D (new suit); F (cut down on smoking); G (shade tree).Umyalezo ngamnye wawukowudwa ngokodidi lwesiganeko esihlileyo kwezi ndidi zintlanu zingentla. Umzekelo ,New Suit situation, impendulo ibengu-"I can't afford to spend this much money on something and not wear it" yakowudwa ngokuba yindlela yokuzithethelela. "Umyalezo " Buy me a new suit that you and I can both like," wakowudwa njengothethathethwano Uluhlu lweendlela ezifumaneka xa kuhlalutywa ulwazi oluvela kwiimeko ezingoo-B,D,F, and G zifumaneka kwiTable. 2.

Kwiimeko ezine eziseleyo A, (postpone wedding), C (move Midwest), E (stereo), and H (car trade-in), imiyalezo yokwala ukuthobela yakowudwa okokuqala ngokweendidi ezizezi- (ukungathethathethani,ukulawula ubuwena, ukuzithethelela, ukuthethathethana, ukubhenela kuvakalelo.)

Uphando oluphambili

Kuvavanywa abantu abangama-230 abangenamfundo yamsila abafunda I-Introductory course in Interpersonal communication kwiYunivesithi yaseTexas Tech. Balandela le migaqo : abafundi bacelwa ukuba bathethekelele indlela nganye kwezingama-21 ezinikwe kwi-Table 3 ukuba banganako na ukusebenzisa indlela yobugcisa kwimeko nganye kwezisibhozo.

3.5. IIMEKO ZOLWALO

3.5.1BEEBE et al (1990)

L.M.Beebe, T.Takahashi, no-R .Uliss-Weltz bathi uhlalutyo lolwazi olungentla luye lwaqinisekisa uqikelelo oluthe lwenziwa, oluthi kukho utshintsho kwipragmatiki yolwimi lwemveli; kukulandelana kwefomula zeSemantiki ,kubasebenzisi be-ESL (kubathethi bolwimi lwesiNgesi).

Iziphumo

Ubungqina botshintsho olungaqinisekanga (negative) kwizilandulo zamaJE lufumanekakiindawo ezintathu ezizezi : ulandelelwano lweefomula zesemantiki; ubuninzi beefomula zesemantiki; umxholo weefomula zesemantiki. Apha akuxoxwa ngalutshintsho luqinisekileyo (positive) naGrama ichanekileyo. Eyona nto ingundoqo wengxoxo kukulandelelana, ubuninzi, nomxholo weefomula zesemantiki kumaJapani athetha isiNgesi.

Ukwenziwa kwezicelo

Ukuxolisa kuvamile kuwo onke amaqela kwiimeko zonke ngangomlinganiselo wama-65 ukuya kuma-90%. AmaJapani athetha isiJapani nathetha isiNgesi kuwo onke amanqanaba abantu akubeka kwindawo yesibini ukuxolisa kwawo kanti kumaMelika athetha isiNgesi uxolo luba kwindawo yesithathu Ngokwahlukana kwemigangatho yabantu. Isizathu esidala oko kukuba amaMelika aqala abe noluvo oluqinisekileyo (positive) ngesicelo esenziwa kwiimeko ezahlukileyo ngokwamanqanaba ahlukileyo abantu. AmaMelika aye azisole kwindawo yesibini ze kweyesithathu axolise. AmaJapani athetha isiJapani nalawo athetha isiNgesi aqala azisole ("I'm sorry") aze alandalise

ngokuxolisa xa olandulayo ekumgagatho ongaphantsi okanye elingana nalowo wenza isicelo.

Ukushwankathela ,amaJEs namaJJs balandula ngendlela efanayo ze ama-AEs ohluke ngeendlela ezine zokulandula izicelo; ayaxolisa kwindawo yesibini, kwindawo yesithathu kuxhomekeka ekubeni umgangatho womntu ungakanani..Ama-AEs aqala ngokungxengxeza ezisola kwindawo yokuqala, hayi kwindawo yesibini xa lowo kwenziwa kuye isicelo engaphantsi ngomgangatho kulowo wenza isicelo.Xa lowo ucelwayo ekwinqanaba elingentla lalowo ucelayo akubikho kuzisola nakungxengxeza..Aye aqale ngokubonisa uvelwano xa umceli engentla ngokomgangatho.

Izimemo

Njengoko bekunjalo kwizicelo, ama-JE nama-JJ awaqali ngakuxolisa xa olandulayo engentla ngokomgangatho kunaloo mntu umemayo.Onke amaqela athanda ukuqala ngesihlanganisi (e.g. “Well,” “Thank you”). AmaMelika athanda ukuzisola kwindawo yesibini phambi kokuba axolise kubantu bayo yonke imigangatho. Kumanqaku eDCT amaMelika avakalisa umbulelo akuba elandule isimemo somlingane ,oku akubi njalo kwabanye abantu. Nawo amaJapani athetha isiNgesi ayabulela akuba elandule isimemo, umbulelo uba kwindawo yokuqala okanye wesibini.

Umnikelo (offer)

Kwimeko (DCT #7, see table 2) yomzekelo wenkosikazi ecocayo , yaphule ivazi ze umninindlu ale xa izinekela ekubeni iyihlawule; umzekelo (e.g. “That’s okay”, “Never mind.”). Ama-JE namaJJ alandula ngokufanayo ngolu hlobo: ifomula yesemantiki (e.g. “Things break anyway”) ze alumkise ngolu hlobo: (e.g. “Be careful from now on”). AmaMelika wona anela nje ukuthi (e.g. “Don’t worry I know it was an accident) Izindululo(suggestions) AmaJapani emveli namaNgesi oqobo alandula ngendlela efanayo ngokulandelelana kwefomula yesemantiki, loo nto yenza ukuba kungabikho mathuba otshintsho olungaqinisekanga.

3.5.2. LIAO and BRESNAHAN. (1996).

ISIFUNDO

Kwesi sifundo kwenziwa iimpendulo eziphikisayo/ezilandulayo kwiimeko ezintandathu Ekwenziwa kuzo izicelo ngolwimi lwesiMandarin Chinese nolwamaMelika angamaNgesi.;olu lulwazi oluqokelelwe kwinyanga kaNovemba nekaDisemba kumnyaka we-1993.Kwaye kwacelwa abafundi abakwiYunivesithi yamaMelika namaTaiwan Umfundi ngamnye waye wacelwa ukuba agcwalise imeko ibe nye kuphela kwezintandathu, angazikhathazi. Ngakulandelelana kwazo. Ezi mpendulo zihlelwa ngokokuba inqanaba lokwala lingakanani na.

1. Utitshala wakho ucela ukuba usale ukuphuma kwesikolo ukuze uncedise xa kulungiselelwa ukwamkela abafundi abatsha. Unemicimbi emininzi omelet ukuyenza. uya kuthini?

Impendulo: Uxolo mfundisi, andinako kuba umama undicele ukuba ndibuye kwangoko ukuze ndiye kuthenga iincwadi zesikolo

2. Umfundi osoloko engekho sikolweni uboleka incwadi yamanqaku ezifundo. Awunqweneli kumboleka. Uza kuthini?

Impendulo : Uxolo, naxa bendingathanda ukwenjenjalo, awaphelelanga amanqaku am.

3. Umhlobo wakho omdala ukucela ukuba umncedise xa athuthayo. Unoviwo olubalulekileyo oza kulubhala. Uthini?

Impendulo: Uxolo, mhlobo wam , ndiyathanda ukukunceda kodwa ndixakekile ndilungiselela iimviwo.

4. Umhlobo wakho ucela umboleke imoto ufuna ukuhambela usapho lwesithandwa sakhe olukwisixeko saseTraverse. Awuthandi kubolekisa ngamoto yakho mntwini. Uya kuthini (American version).

Impendulo: Ndingathanda ukukuboleka, kodwa ndiyazisola kuba ndingenako, imoto yam inengxaki enkulu.

5. Umhlobo wakho olungileyo uboleka imoto kuba efuna ukukhupha usapho lwakhe. Awuthandi kuboleka mntwini moto yakho. Uza kuthini.

Impendulo: Ndiyazisola kuba ndingenako, uxolo imoto yam idinga amavili amatsha.

6. Uthenga iincwadi zezifundo zakho, uhamba nomhlobo wakho. Uphelwa yimali zeayiboleke ii\$25. Unexhala lokuba hleze umhlobo wakho angayibuyisi imali yakho, nawe uya kuphelwa yimali ingaphelanga inyanga. Uya kuthini ke.

Impendulo: Uxolo, andinako, imali endinayo yanele ukuba ndithenge ezam iincwadi.

7. Usisi wakho omncinane uboleka ii\$500. Uthembisa ukukuhlawula kwinyanga ezintathu. Une\$1000 ebhankini nayo loo mali uyiqokelele nzima, yaye uyigcinele ukuhlawula imali yesikolo kwisimesta elandelayo. Uya kuthini?

Impendulo: Noxa ingumnqweno wam ukuba ndikuncede, kodwa andinako, andinayo imali.

ISIPHELO :

Ndigqiba kwelokuba iyinene into yokuba isicelo esicelo esichubekileyo sikhokholela kwiimpendulo ezichubekileyo .Aba bhali badweliswe ngentla apha bayithetha phandle into yokuba iwonga nobuhlanga nazo zinegalelo kwindlela yokuphendula izicelo .

Umzekelo : Utitshala umele ukuthobela inqununu yesikolo nayo ngokunjalo inqununu imele ukuthobela umcebisi sifundo ngokwama wonga abo . AbeSuthu baluhlanga oluthobekileyo noluthetha kamnandi xa luthelakiswa namaXhosa (eMaluti \ eMatatiele)

ISAPHLUKO 4

IZICELO EZENZIWE NGESIXHOSA.

4.1 INJONGO

Injongo yam iya kuba kukwenza ezi zinto zilandelayo : ndiya kuxoxa ngeemeko zezicelo ndifake iphepha lemibuzo emveni koko ibe kukuqwalasela ukuzaliswa kwephepha lemibuzo nokuhlalutywa kwezicelo. Ndiya kwandula ndithelekise umdibaniso wamanani ewonke kwiimeko ezintandathu ndibe sendichaza nezizathu ezidala ukuba kubekho umahluko wamanani. Ndibuye ndithelekise ubugcisa bokwenza izicelo Ndakugqiba apho ndibhale uluhlu apho ndiza kunika umdibaniso wobugcisa bokwenza izicelo ze ndiphinde ndithelekise ubugcisa bezicelo ezahlukeyo. Okokugqibela ndichaze ukuba yintoni edala ukuba kubekho umahluko.

4.2 IIMEKO ZEZICELO

Eli phepha lemibuzo lineemeko ezintandathu zezicelo ezizezi ndizibalula apha ngezantsi.: Umcebisi-sifundo nenqununu yesikolo, inqununu yesikolo nomcebisi-sifundo, inqununu yesikolo notitshala, utitshala nenqununu yesikolo, umfundi notitshala, utitshala nomfundi.

1. Umcebisi-sifundo nenqununu yesikolo

Apha kule imeko isicelo senziwa ngumcebisi-sifundo efuna intobelo yenqununu. Umcebisi-sifundo umele iSebe leMfundo yaye udlulisela ipolisi kaRhulumente ezikolweni, oko kutsho unguRhulumente ngokwakhe. Yena ukuba akazidlulisi izinto amele kukuzidlulisa kuya kunyanzeleka ukuba aphenandle kwabasemagunyeni nakuzo iinqununu zezikolo.

2. Inqununu yesikolo nomcebisi -sifundo

Inqununu nayo kwelajo icala yenza uluhlu lwezicelo kunjalo nje ikwalindele intobelo yazo. I-ofisi yaseburhulumenteni ilithemba kwiinqununu zezikolo nakwisizwe sonke siphela kunjalo nje inqununu inalo igunya lokwenza izicelo kumcebisi-sifundo. ngokwezidingo zezikolo. Eneneni impumelelo yeSebe leMfundo ixhomekeke phaya kumsebenzi wezikolo. Ngoko ke unxibelelwano olukhululekileyo phakathi kwabasebenzi beSebe luyintsika yempumelelo.

Ingxaki yolu nxibelelwano kukungafumani luhoyo phaya e-ofisini kuba kaloku abantu abafani. Itsho le nto ifunise ukuba inqununu ibe ingumntu ophaphileyo nongekho bhetyebhetye ukuze iiprogramu zesikolo ziphumelele.

3. Inqununu notitshala

Inqununu yesikolo inoxanduva esikolweni sayo. Kufuneka yenze isicelo apha etitshaleni yayo naxa ingantsi kwayo ngamagunya (Social Distance). Inqununu yesikolo kufuneka ibe ngumzekelo omhle esikolweni sayo. Mayaziwe ukuba iphi xa ingekho esikolweni. Le nto itsho idale ukuba kunyanzeleke izithobe apha ezititshaleni yenze isicelo sokuncedwa. Okwesibini wonke umntu unamalungelo alingana nawomnye umntu, ngoko kuye kunyanzeleke ukuba inqununu izithobe nayo.

4. Ititshala nenqununu

Utitshala naye unelungelo lokwenza isicelo xa kukho imfuneko yoko. Zininzi iindidi zezicelo ezinokwenziwa ngutitshala Kusenokwenzeka ukuba ufuna ukuncediswa xa efundisa abafundi bakhe okanye acele ikhefu lokuya kwagqirha okanye lokuya kuphumla kuba ediniwe.. Kanti usenokucela ukuba yinxalenye yoqhankqalazo, unalo ilungelo, kaloku lixesha ledemokhrasi. Abantu banamalungelo ekufuneka eqatshelwe phambi kokuba umntu ale okanye angavunyelwa kwinto ayifunayo.

5. Umfundi notitshala

Umfundi unalo ilungelo lokwenza isicelo kwititshala yakhe ngokwezidingo zakhe. Naye uyaludinga uncedo. Kwelinye ixesha ukhe abonakale ngathi uyageza umfundi kodwa eqinisekileyo unazo iimfuno zakhe ezimelwe ukufezwa. Ukuba izicelo zomfundi zisatyelwa ngovelwano iziphumo zeso sikolo ziya kuba ntle. Umfundi uyazithembayaye oko kwenza ukuba akhuthalele ukufunda ngenyameko.

6. Utitshala nomfundi.

Ngokunjalo utitshala uyazenza izicelo kumfundi. Ezinye zezi zicelo kukucela ukuba adluliselwe imiyalezo eya ebazalini. Zikhona nezinye izicelo ekubalulekile ukuba ziphumelele. Impumelelo yazo ixhomekeke kwintsebenziswano ephakathi kwetitshala

nomfundi. Ingxaki inkulu apha kuba abafundi baphuma kumakhaya ngamakhaya yaye iingqeqesho azifani ngoko ke utitshala akanako ukuqiniseko ngendlela umfundi aza kusabela ngayo.

4.3 IPHEPHA LEMIBUZO.

4.3.1. Ndifaka ikopi yephepha lemibuzo

IPHEPHA LEMIBUZO

IZICELO NEEMPENDULO EZINGATHOBELIYO: M.N. MLANDU

13049976-98

1. Imeko :Umcebisi-wesifundo nenqununu

(a) Isimemo sokuza kwintlanganiso ye-OBE

lititshala zebanga lesihlanu zimenyelwa kuqeqesho lwe-OBE ukususela kumhla we-15 ukuya kowe-19 kwinyangakaTshazimpunzi.

Isicelo: umcebisi wesifundo ucela intobelo yenqununu kwesi sicelo.

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.....
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Intobelo: Inqununu iyala ukuthobela isicelo

.....
.....
.....

(b) **Imeko:** Ukungeniswa kwamaphepha eemviwo.

Inqununu iyacelwa ukuba ingenise amaphepha eemviwo neempendulo zawo kwangethuba.

Isicelo: Umcebisi wesifundo ucela intobelo yenqununu kwesi sicelo:

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Intobelo: Inqununu ayivumi kuthobela isicelo.

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(c) **Imeko:** Ukugcwalisa kwefomu yezemviwo.

Inqununu icelwa ukuba igcwalise ifomu yokwenza isicelo sendawo yokubhalela iimviwo zebanga lesixhenxe.

Isicelo: Umcebisi wesifundo ucela intobelo yenqununu

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Intobelo: Inqununu ayivumi kuthobela isicelo.

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(d) **Imeko:** Ukurhoxiswa kwenqununu kwisikhundla sayo.

ngenxa yolawulo olugwenxa: ukuphazamisa iziphumo zabo baphumelele udliwano-ndlebe (ugqatso lwengqesho) nokusetyenziswa kwemali yesikolo ngendlela engeyiyo inqununu iye yacelwa ukuba irhoxe esikhundleni sayo.

Isicelo: Inqununu iyacelwa ukuba ithobele icebiso lokuba irhoxe esikhundleni sayo sobunqununu.

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Intobelo: Inqununu ibetha ngenqindi phantsi ayivumi kuthobela eli cebiso.

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2. Inqununu nomcebisi wesifundo

- (a) **Imeko :** Ukufundiswa kwe-OBE kubafundi ngabaququzeli bayo (facilitators) Abafundisi abade bakwazi ukufundisa ngale OBE ngoko ke inqununu icela ukuba abaququzeli bakhe baye kuncedisa ekufundiseni abafundi.

Isicelo: Umcebisi wesifundo uyacelwa yinqununu ukuba athobele isimemo

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Intobelo: Akavumi kuthobela esi sicelo umcebisi wesifundo

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- (b) **Imeko:** Kucelwa iincwadi zesikolo.

Abafundi abakafumani zincwadi yaye ixesha lihambile ngoko ke inqununu icela iincwadi zokubhalela nezokufunda apha kumcebisi wesifundo (ISebe leMfundo) kwisithili saseMaluti.

Isicelo: Inqununu icela intobelo kumcebisi-sifundo yesicelo eso.

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Intobelo: Umcebisi-sifundo ubika imbiba abike ibuzi xa kufanele athobele isicelo seencwadi.

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- (c) **Imeko:** Indlela yokwenza ipotifoliyo .

Inqununu icela umcebisi-sifundo ukuba ayibonise indlela yokwenza ipotifoliyo yetitshala neyomfundi kuba ifuna ukulungiselela iimvavanyo zeCass (Continuous Assessment moderation).

Isicelo: Inqununu icela intobelo yomcebisi-sifundo kwesi sicelo.

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Intobelo: Umcebisi-sifundo ukhaba ngawo omane kuba engafuni kuthobela isicelo.

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(d) **Imeko:** Ukufuna uncedo e-ofisini.

Ilixa sisiqingatha emva kwentsimbi yesithandathu kusasa, inqununu ef undisa kwisikolo esikude ivukele e-ofisini ukuza kucela amaphepha eemviwo zebanga leshumi, (abhalwa ngentsimbi yethoba) kumcebisi –sifundo ohlala kufuphi ne-ofisi.

Isicelo: Inqununu icela intobelo yomcebisi-sifundo

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Intobelo: Umcebisi-sifundo akavumi kuthobela isicelo.

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3. Inqununu notitshala.

(a) **Imeko:** Isicelo esonyanzelisa ukuba bafundiswe nge-OBE.

Kuba abafundi bebanga lesixhenxe beza kuviwa nge-OBE kuzo zonke iiLeningi Eriya (Learning Areas) inqununu yenza isicelo esinyanzelisa sokuba utitshala afundise nge-OBE.

Isicelo: Inqununu icela intobelo yetitshala kwesi sicelo.

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Intobelo: Utitshala uyala ukuthobela isicelo.

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(b) **Imeko:** ukuhlala kufuphi nendawo yomsebenzi.

Inqununu icela ukuba ititshala ifune indawo yokuhlala ekufutshana nomsebenzi kuba kugqitywe ekubeni kuqhutywe iiklasi zakusasa. kundwendwela izikolo zesithili saseMaluti.

Isicelo: Inqununu icela intobelo yetitshala kwisicelo esenzileyo.

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Intobelo: Ititshala iyala ukuthobela isicelo.

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(c) **Imeko:** Ukumelwa kwintlanganiso

Inqununu icela utitshala ukuba aye kuyimela kwintlanganiso elungiselela iimviwo zebanga leshumi (Matric Intervention Programme) kuba yona inengxaki engxamisekileyo.

Isicelo: Inqununu icela intobelo yetitshala kwisicelo sayo.

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Intobelo: Ititshala iyala ukuthobela isicelo sayo.

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(d) **Imeko:** Ukufundisa ikhosi yenqununu

Inqununu icela utitshala ukuba afundise ikhosi yakhe kuba yona iza kuya kuqeqesho lwe-School Based Curriculum Management Programme eMaluti District Office.

Isicelo: Inqununu icela intobelo kwisicelo sayo.

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Intobelo: Ititshala ayivumi kuthobela isicelo senqununu.

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4. Ititshala nenqununu

(a) **Imeko:** Isiphakamiso sikaSADTU

USADTU uphakamisa ukuba kuqhutywe uqhankqalazo ngenxa yokungafiki kweencwadi kwizikolo zesithili saseMaluti, utitshala ucela ukuba yinxalenye yolo qhankqalazo

Isicelo: Utitshala ucela intobelo yesicelo sayo.

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Intobelo: Inqununu ayivumi kuthobela isicelo.

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(b) **Imeko:** Isicelo sokungabikho emsebenzini.

Utitshala ucela imvume yokungabikho emsebenzini isithuba esingangeveki kuba eya kulungiselela umphumo wenkwenkwe yakhe.

Isicelo : Utitshala ucela intobelo yesicelo sakhe.

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Intobelo: Inqununu ayivumi kuthobela, imkhulule.

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(c) **Imeko:** Ingcaciso ye-Cass

Utitshala ucela ukuba inqununu imqhubele izifundo zeCass kubafundi bebanga leshumi ngeli xa yena esaxakekiswa ngumsebenzi wezifundo zakhe zase-UNISA.

Isicelo: Utitshala ucela intobelo yesicelo sakhe.

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Intobelo: Inqununu iyala ukuthobela isicelo setitshala.

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(d) **Imeko:** Ukunyuselwa komfundi ongaphumelelanga

Lo mfundi ube eqhuba kakuhle apha enyakeni 'Uye wagula kakhulu xa kanye kuqaliswa ukubhalwa kweemviwo. Utitshala uyatarhuzisa kwinqununu ukuba lo mfundi adluliselwe kwibanga elilandelayo.

Isicelo: Utitshala ucela intobelo yesicelo sayo.

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Intobelo: Inqununu iyasikhaba esi sicelo.

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5. Umfundi notitshala

(a) **Imeko** : Ukucela uxolo.

Umfundi owonqenayo ukuhamba isikolo ufika kade esikolweni aze acele uxolo enika isizathu esingavakaliyo.

Isicelo: Umfundi ucela intobelo yesicelo sakhe.

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Intobelo: Utitshala akavumi kuthobela esi sicelo.

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(b) **Imeko:** Isicelo seencwadi zokufunda.

Sele kuyinyanga kaTshazimpunzi abafundi bengenancwadi zakufunda nakubhalela ngoko ke lo mfundi uyazicela kuba abazali bengenamali yakuzithenga.

Isicelo: Umfundi ucela intobelo yesicelo sakhe.

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Intobelo: Utitshala uyala ukuthobela isicelo sakhe.

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(c) **Imeko:** Ukundwendwela esinye isikolo.

Lo mfundi wenza isicelo egameni labafundi sokuba bavunyelwe baye kudlala ibhola yeenyawo kwesinye isikolo,utsho esithi olu hambo luya kudinga iibhasi ezimbini.

Isicelo: Umfundi ucela intobelo yesicelo sakhe.

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Intobelo: Utitshala uyala ukuthobela esi sicelo.

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(d) **Imeko:** Ukuya kudipha impahla.

Umfundi ucela ukuba agoduke kwangoko kuba esiya ediphini.

Isicelo: Umfundi ucela intobelo yesicelo sakhe.

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Intobelo: Utitshala uyala ukuthobela isicelo somfundi.

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6. Utitshala nomfundi.

(a) **Imeko:** Isimemo sabazali.

Utitshalala ucela umfundi ukuba axelele umzali ukuba eze kwintlanganiso eza kuchazela abazali ngotshintsho olukhoyo kwezemfundo (OBE)

Isicelo: Utitshala ucela ukuba umfundi athobele isicelo sakhe.

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Intobelo: Utitshala akafuni kuthobela isicelo somfundi.

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(b) **Imeko:** Inkuthazo yokunxiba iyunifomu.

Utitshala ucela ukuba umfundi akhuthalele ukunxiba iyunifomu njengabanye abafundi xa esiza esikolweni.

Isicelo: Utitshala ucela intobelo yesicelo sakhe.

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Intobelo: Umfundi akavumi kuthobela esi sicelo.

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(c) **Imeko:** liklasi zakusasa:

Utitshala ucela ukuba abafundi bafike kwakusasa isikolo singekaqali kuba efuna ukucutha umsebenzi wonyaka..

Isicelo: Utitshala ucela intobelo yesicelo sakhe.

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Intobelo : Umfundi uyala ukuthobela esi sicelo.

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(d) **Imeko:** Ukuba yinxalenye yekwayala.

Utitshala ucela ukuba umfundi abe yinxalenye yeqela lekwayala, kuba ecula kamnandi. Lo mfundi yena uthanda ukudlala umdlalo weqakamba yaye ubona iya kumvulela amathuba amahle .kwilikamva lakhe. Yaye akanakukwazi ukunyaniseka kwiqela lomculo.

Isicelo: Utitshala ucela ukuba umfundi athobele isicelo sakhe.

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Intobelo: Umfundi akafuni kuthobela isicelo sikatitshala.

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4.3.2. Ukuzaliswa kwephepha lemibuzo.

Amaphepha emibuzo azaliswa ngabacebisi –sifundo ababini abasenza kwii-ofisi zeSebe leMfundo kwisithili saseMaluti ; iinqununu ezine ezivela kwizikolo ezilandelayo: enye ivela eNcanywa JPS, eyesibini yona ivela eSt Margaret SSS, eyesithathu yeyaseBubesi JSS ze eyokugqibela ib yeyaseMngeni JSS; ngoku ndichaza imvelaphi yeetitshala: ititshala yokuqala ixelenga eMngeni JSS ,ezimbini zezaseBubesi JSS eyokugqibela yona yeyaseSt Margaret SSS ; abafundi abane bona bafunda eFocus Education omnye ufunda kwaMagadla SSS. Zonke ke ezi zikolo zikwisithili saseMaluti kummandla waseTranskei kwiphondo leMpuma-koloni ngaphandle kwesinye kuphela I Focus Education , sona sikwisithili saseMatatiele kwiphondo lakwaZulu –Natal.Ayelishumi amaphepha emibuzo asasazwayo ezikolweni kodwa yaba liqaqobana nje elingephi labantu abasisabelayo isicelo sokuphendula loo maphepha emibuzo.

4.4. Ukucalula izicelo

Ezinye izicelo zichubekile ezinye azilandelanga mpucuko yaseNtshona , oko kutsho azichubekanga . Into edala le nto lifuthe lemfundo. ISebe leMfundo elimelwe ngumcebisi-sifundo limele ukubonisa inkcubeko kwintetho yalo. Umfundi yena uthetha nje nakanjani kuba engumnwana osaqeqeshwayo. Abafundi beli xesha ngabantu abalumkele ukunyathelwa kwamalungelo abo. Bangabantwana betoyitoyi. Baye bathi naxa bathethayo kubonakale ukuba bayanyanzelisa ukuba izicelo zabo ziphumelele.Inqununu yona yenza isicelo isoyika ukungathenjwa ziititshala zayo, Abafundi nabahlali.Isoloko ifuna ukukhusela isikhundla sayo, ngoko ke bayathanda ukuba izicelo zabo ziphumelele.

4.5. UBUCHULE BOKUCELA

Ziliqela iindlela zobuchule bokwenza izicelo ekulindeleke ukuba zisetyenziswe. Kodwa kolu phando lwam ndiphawula ukuba ayingabo bonke abantu abasenzise zonke ezi ndlela

xa besenza izicelo. Ezinye iindlela zisetyenziswe kakhulu ukanti ezinye zisetyenziswe kambalwa ze ezinye zingasetyenziswa kwaphela.

4.5. UBUCHULE BOKUCELA

limeko zezicelo

1. Umcebisi –sifundo nenqununu yesikolo

- 1.1. Isimemo sentlanganiso (A)
- 1.2. Ukungeniswa kwamaphepha eemviwo (B)
- 1.3. Ukugcwaliswa kwefomu yoviwo(C)
- 1.4. Ukunqunyanyiswa kwenqununu yesikolol (D)

2. Inqununu yesikolo nomcebisi-sifundo

- 2.1 Ukufundisa ngendlela ye-OBE (A)
- 2.2 Isicelo seencwadi zesikolo(B)
- 2.3 Ukwenza ipotifoliyo (C)
- 2.4 Ukucela uncedo e-ofisini (D)

3. Inqununu netitshala

- 3.1 Isicelo sokufundisa ngendlela ye-OBE (A)
- 3.2 Ukuhlala kufuphi nesikolo (B)
- 3.3 Ukumela omnye entlanganisweni (C)
- 3.4 Ukufundisa iklasi yenqununu(D)

4. Ititshala nenqununu

- 4.1 Isicelo sikaSADTU(A)
- 4.2 Isicelo sekhefu (B)
- 4.3 ulwazi lwe-CASS(C)
- 4.4 Ukunyusela umfundi (D)

5. Umfundi netitshala

- 5.1 Ukucela uxolo(A)
- 5.2 Isicelo seencwadi (B)
- 5.3 Ukuhambela esinye isikolo (C)

5.4 Ukuditshwa kwemfuyo (D)

6. Utitshala nomfundi

6.1 Isimemo sabazali(A)

6.2 Iyunifomu yesikolo (B)

6.3 Iiklasi zakusasa (C)

6.4 Ikwayala yesikolo (D)

UBUCHULE BOKUCELA

1.1 Ukukrobisa kancinci

1.2 Ukuntluvisa kakhulu

2.1 Amandla

2.2 Ukuthanda

2.3 Imvume

3. Ukucebisa

4. Iminqweno

5.1. Iimfuno

5.2 Isidingo

6. Ukunyanzeleka

7.1 Iphefomethivi engenazincedis

7.2 Iphefomethivi enezincedis

8. Ukuyalela

Request strategies in request situation no. 1: Subject advisor and school principal:

Request Strategy	Request situation in no. 1				
	(a)	(b)	(c)	(d)	Total
1.1	-	1	-	-	1
1.2	-	-	-	-	-
2.1	-	-	-	-	-
2.2	-	-	-	-	-
2.3	2	-	-	-	2
3.	-	2	-	2	4
4.	-	-	-	-	-
5.1	-	-	-	-	-
5.2	-	-	-	-	-
6.	1	-	1	1	3
7.1	1	-	2	1	4
7.2	-	-	-	-	-
8.	-	1	2	-	3
Total	4	4	5	4	17

Request strategies in respect situation no 2. Principal and A Subject Advisor

Request Strategy	Request situation in no. 2				
	(a)	(b)	(c)	(d)	Total
1.1	-	3	2	3	8
1.2	-	-	-	-	-
2.1	2	-	2	1	5
2.2	-	-	-	-	-
-	-	-	-	-	-
3.	-	-	1	2	3
4.	-	-	-	-	-
5.1	-	-	-	-	-
5.2	-	-	1	-	1
6.	-	2	-	-	2
7.1	-	4	-	-	4
7.2	1	-	-	-	1
8.	1	-	-	-	1
Total	4	9	6	6	25

Request strategies in request situation no.3: School Principal and a Teacher:

Request Strategy	Request situation in no. 3				
	(a)	(b)	(c)	(d)	Total
1.1	3	1	-	3	7
1.2	-	-	-	-	-
2.1	-	1	1	-	2
2.2	-	-	1	3	4
2.3	-	-	1	-	1
3.	-	3	-	-	3
4.	-	-	-	-	-
5.1	-	-	-	-	-
5.2	-	-	-	-	-
6.	3	-	-	-	3
7.1	-	-	-	2	2
7.2	-	-	-	-	-
8.	1	1	-	-	2
Total	7	6	3	8	24

Request strategies in request situation No. 4 **School Teacher and Principal**

Request Strategy	Request situation in no. 4				
	(a)	(b)	(c)	(d)	Total
1.1	1	-	2	2	5
1.2	-	-	-	-	-
2.1	-	-	1	1	2
2.2	-	-	2	-	2
2.3	4	4	-	-	8
3.	-	-	-	4	4
4.	-	-	-	-	-
5.1	-	-	-	-	-
5.2	-	-	-	-	-
6.	-	-	1	1	2
7.1	-	-	-	-	-
7.2	-	-	-	-	-
8.	-	-	-	-	-
Total	5	4	6	8	23

Request strategies in request situation no. 5: Student and Teacher

Request Strategy	Request situation in no. 5				
	(a)	(b)	(c)	(d)	Total
1.1	2	-	-	-	2
1.2	-	-	-	-	-
2.1	1	2	-	-	3
2.2	-	1	1	1	3
2.3	-	-	2	4	6
3.	-	-	-	-	-
4.	-	-	-	-	-
5.1	-	1	2	-	3
5.2	-	-	2	-	2
6.	1	1	-	-	2
7.1	3	2	1	-	6
7.2	-	1	-	-	1
8.	-	-	-	-	-
Total	7	8	8	5	28

Request strategies in request situation No. 6 Teacher and Student

Request Strategy	Request situation in no. 6				
	(a)	(b)	(c)	(d)	Total
1.1	-	-	1	-	1
1.2	-	-	-	-	-
2.1	-	-	-	-	-
2.2	-	-	-	-	-
2.3	-	-	-	-	-
3.	-	2	3	2	7
4.	-	-	-	1	1
5.1	-	-	-	1	1
5.2	-	-	-	-	-
6.	-	-	-	-	-
7.1	-	-	1	1	2
7.2	-	-	-	-	-
8.	4	-	-	-	4
Total	4	2	5	5	16

4.5.1 UKUTHELEKISA IMIDIBANISO YOBUCHULE BOKUCELA KWIIMEKO EZINTANDATHU

IMEKO	UMDIBANISO
1	17
2	25
3	24
4	23
5	28
6	16

Kwezi meko zingentla siya kuphawula ukuba kukho umahluko xa kuthelekiswa imidibaniso

Izizathu ezidala ukuba kubekho umahluko kumdbaniso kula manani angentla kukuba izicelo zisenziwa ngabantu abangalinganiyo ngamava nangokufuthwa yimfundo nempucuko yaseNtshona

Phaya kwimeko yokuqala (17) umcebisi-sifundo usebenzise iindlela ezintlanu zobuchule bokucela ezinye akazisebenzisa kwaphela. Kwimeko yesibini yenqununu nomcebisi-sifundo, zibe liqela iindlela ezisetyenzisiweyo (25) zaze zantlanu kuphela ezingabanga nakusetyenziswa.. Kube njalo naphaya kwimeko yesithathu (24)

Kwimeko yesine ezingama (23) zisetyenziswe ngangenqanaba eliphezulu zaze ezi-7 iindlela zobuchule bokucela azasetyenziswa .Kwimeko yesihlanu ziyi-(28) iindlela ezisetyenziswe amaxesha aliqela yaye zisetyenziswa kwinqanaba eliphezulu ukanti phaya kwimeko yesi-6 ubuchule bokucela busetyenziswe kambalwa kakhulu (16)

Abantu abakwezi meko zi-6 basebenza esikolweni bonke .Loo nto ithethe ukuba ziyafana imeko abadibana nazo. Into ebadibanisayo bonke yimfundo yomntwana wom-Afrika.Noko ke bendaweni nye kodwa abalingani ngakukhula, amava ,ulwazi , nobulumko njalo njalo.Umcebisi –sifundo unegunya elingaphezulu kwabo bonke.Yena umele ukudlulisa ipolisi karhulumente , inqununu ijongene nolawulo lwesikolo, njalo njalo.

Umcebisi-sifundo (17) woyika ukonakalisa ubuso benqununu. Impumelelo yokudluliswa nokwenziwa kwezinto eziqulathwe ziiipolisi zikarhulumente kuxhomekeke ekubeni uthetha njani nabo baphantsi kwegunya lakhe. Inqununu, ititshala nomfundi bona babusebenzisile ubugcisa bokucela , ababonisanga dyudyu tu.Naxa nabo bengalingani nje ngamagunya kodwa angaphika oqwalasele le midibaniso yabo ibulingana. Kaloku kwaXhosa imbeko enikwa omdala ngomncinci ibalulekile. Kuyabonakala ukuba amaxesha ngamanye , lixesha leDemokhrasi ngenene. Wonke umntu uqamele ngamalungelo ake angamele kunyhashwa mntu.

4.5.2. Kuthelekiswa ubuchule bokucela kwiimeko ezi-6

Ubuchule bokwenza izicelo buyanqaphazeka phantse kubo bonke aba bantu benza izicelo apha ngentla. Benze kakuhle phaya ekucebiseni nasekuboniseni umnqweno wokwenza izicelo. Ndigqiba kwelokuba esi senzo sixhasa izimvo zikaThomas zokuba abantu boyikisela ukonakala kobuso babo. Baye babe nexhala kuba bengazi ukuba lowo kucelwa

kuye angaphendula athini na ngakumbi xa lowo kwenziwa isicelo kuye enamagunya angaphezu kowenza isicelo. Abantu abafuni kuphoxeka.

Ubuchule bokucela 1.1.

Imeko yoku-1=1; eyesi-2=8; eyesi-3=7; eyesi-4=5; eyesi-5=2; eyesi-6=1
Kwiimeko 1,5,6, ubuchule bokucela busetyenziswe kambalwa kunaxa sithelekisa nakwiimeko yesi-2,3,4. Umcebisi-sifundo notitshala babusebenzise kambalwa ubuchule bokucela ze inqununu nomfundi babusebenzise kakhulu ubuchule bokucela.

Ubuchule bokucela 1.2.

Imeko yoku-1=0 ; yesi-2=0 ; yesi-3=0; yesi-4=0; yesi-5=0; yesi-6=0

Apha akukho mntu ufuna ukubusebenzisa obu buchule , kaloku amaXhosa ngabantu abathetha utyhatyiwe futhi bethetha phandle . Abanakukwazi ukuba babe belibela kukuntluvisa mntu bona.

Ubuchule bokucela 2.1

Imeko yoku-1=0; yesi-2=5; yesi-3=2; yesi-4=2; yesi-5=3; yesi-6=0

Apha ibe yinqununu kuphela ebusebenzise kakhulu ubuchule bokucela kunaxa kuthelakiswa nabanye. Kwiimeko yoku-1 neyesi-6 abusetyenziswanga nje tu.

Ubuchule bokucela 2.2

Imeko yoku-1=0; yesi-2=0; yesi-3=4; yesi-4=2; yesi-5=3; yesi-6=0

Inqanaba lokusetyenziswa kobu buchule libe phantsi kakhulu . Phaya ku-1,2,6, abusetyenziswanga ze kwi-3 inqununu izame ukubusebenzisa naxa inqanaba lokubusebenzisa liphantsi.

Ubuchule bokucela 2.3.

Imeko yoku-1=2; yesi-2=0; yesi-3=1; yesi-4=8; yesi-5=6; yesi-6=0

Yititshala nomfundi ababe nako ukubusenzisa obu buchule (8,6) ngokulandelelanayo. Ezinye iimeko azibanga ko ukubusebenzisa obu buchule.

Ubuchule bokucela 3

Imeko yoku-1=4; yesi-2=3; yesi-3=3; yesi-4=4; yesi-5=0; yesi-6=7 Kwiimeko ezintlanu bube nako ukusetyenziswa obu buchule ngaphandle kwemeko yesi-5 kuphela apho bungasetyenziswanga khona.

Ubuchule bokucela 4

Imeko yoku-1=0; yesi-2=0; yesi-3=0; yesi-4=0; yesi-5=0; yesi-6=1

Obu buchule abubanga nakho ukusetyenziswa kuzo zonke iimeko.

Ubuchule bokucela 5.1

Imeko yoku-1=0; yesi-2=0; yesi-3=0; yesi-4=0; yesi-5=3; yesi-6=1

Abusetyenziswanga obu buchule , kwimeko 5& 6 busetyenziswe kancinane kakhulu.

Ubuchule bokucela 5.2

Imeko yoku-1=0 ; yesi-2=1; yesi-3=0; yesi-4=0; yesi-5=2; yesi-6=0

Nalapha liphantsi inqanaba kobu buchule okanye abusetyenziswanga kwaphela.

Ubuchule bokucela 6

Imeko yoku-1=3; yesi-2=2; yesi-3=3; yesi-4=3; yesi-5=2; yesi-6=0

Obu buchule busetyenziswe kwinqaba eliphantsi kuzo zonke iimeko ze abasetyenziswa kwimeko yesi-6

Ubuchule bokucela 7.1

Imeko yoku-1=4; yesi-2=4; yesi-3=2; yesi-4=0; yesi-5=6; yesi-6=2

Kule imeko busetyenziswe kakhulu ngaphandle kwakwiimeko 3,4 neyesi6

Ubuchule bokucela 7.2

Imeko yoku-1=0; yesi-2=1; yesi-3=0; yesi-4=0; yesi-5=1; yesi-6=0

Ubuchule bokucela abusetyenziswanga apha kule meko ingentla.

Ubuchule bokucela 8

Imeko-1=3; yesi-2=1; yesi-3=2; yesi-4=0; yesi-5=0; yesi-6=4

Olu hlobo lobuchule lusetyenzisiwe kwiimeko ezine lwaze alwasetyenziswa kwezimbini. Akulula ukunyanzela umntu ukuba akwenzele into. Ukunyanzela okanye ukuyalela kwenza lowo ucelwayo abe neenkani.

4.5.3 Ubuchule bokucela

UBUCHULE BOKUCELA	UMDIBANISO WAMANANI
1.1	24
1.2	00
2.1	12
2.2	09
2.3	17
3	21
4	01
5.1	04
5.2	03
6	12
7.1	18
7.2	02
8	10

Kubuchule bokucela kumdibaniso-1.1 (24) naku-3.(21) izithethi zenze kakuhle. Oku kubonisa ukuba zichubekile ekuthetheni. yaye inqanaba lokusetyenziswa kobuchule kwiimeko ezahlukileyo libe phezulu. Phaya kubuchule 2.3 (17) naphaya ku-7.1 (18) busetyenzisiwe ubuchule bokucela noxa inqanaba liphakathi njee.. Ngokolu luhlu lungentla inye indawo apho zisebenzisa iphefomethivi engenazincedisi.. Apha ke zithetha ngqo loo nto zifuna ukuyidlulisa. Bonke obunye ubuchule busetyenziswe kwinqanaba eliphantsi okany bangasetyenziswa.

ISAPHLUKO 5

INJONGO

5.1. APHA NGEZANTSI KUDWELISWE IZINTO EZIZA KWENZEKA NEZIZA KUTHETHWA

Kuza kuthelakiswa imidibaniso yamanani ekwiimeko ezintandathu, ze kuchazwe izizathu zokwahlukana kwayo. kuthelakiswe ubuchule bolwalo-ntobelo kwiimeko ezintandathu. Kuza kuchazwa izizathu zokwahlukana kwazo. kwenziwe uluhlu apho kuza kudwelisa imidibaniso yamanani yobuchule bolwalo-ntobelo, kunika izizathu zokwahlukana kwazo. Kucalulwe ubuchule bokucela, kuthelakiswe ubuchule bokwala-ntobelo

5.2. Imidibaniso yamanani obuchule yolwalo ntobelo.

Imeko yoku-1=10; eyesi-2=32; eyesi-3=6; eyesi-4=29; eyesi-5=27; eyesi-6=26

Kwimeko yokuqala (10) inqununu ayibonakalisi buchule bakuthobela eli xa umcebisi-sifundo eqhankqalaza mpela, inqanaba lokungathobeli liphezulu kakhulu.phaya kwimeko yesibini.

Kwimeko yesithathu- (6) phakathi kwenqununu netitshala, apha ititshala ibonakalisa intobelo enkulu. Oku kungadalwa ziimeko eziliqela: okokuqala ,inqununu iphethe apha esikolweni yaye inalo igunya elingaphezulu kweletitshala, okwesibini, kusenokwenzeka ukuba ititshala le ngumntu wasetyhini, ke abantu abangoomama bayoyiswa ngootata.Kulula kubo ukuthobela izicelo nemiyalelo.Ilishwa elinokuba khona kukuba kuthi kanti utitshala lo akawazi kakuhle amalungelo akhe. Loo nto ke yenze ukuba abe sisigculelo sezilumko.

Kwimeko yesine (29) ephakathi kwetitshala nenqununu yesikolo, inqununu ibonakalisa ukungathobeli ngakumbi apha kule meko (29). Inqununu ayinakuvuma zonke izinto kuba kaloku unoxanduva yaye uza kuphendula ekutshoneni kwelanga (He/she is an accounting officer at the end of the day). Inqununu imele iSebe leMfundo phaya esikolweni. Idlulisa ipoli kaRhulumente njengoko injalo kwetitshala eziphantsi kwayo. Imele ukuba ibe nomqolo ingabi bhetyebhetye.

Kwezi meko zimbini zokugqibela (27, 26) ngokulandelelana kwazo, phakathi komfundi netitshala; nephakathi kwetitshala nomfundi akukho mahluko ungakanani.. Mhlawumbi isizathu sesokuba abafundi benamalungelo abavumela ukuba bavakalise izimvo zabo ngaphandle kokoyika.

Ubuchule bokwala ukuthobela

1. Ukulandula isicelo
2. Ukulandula amandla
3. Ukwalatha ukungathandi
4. Iphefomethivi yokwala
5. Ukwalatha umqobo okanye imeko ethintelayo

Non-compliance strategies in request situation no. 1:

Non-compliance strategy	Request situation no. 1				
	1.1	1.2	1.3	1.4	Total
1.	1	-	-	-	1
2.	-	2	1	-	3
3.	1	-	-	1	2
4.	-	-	-	-	-
5.	1	1	1	1	4
Total	3	3	2	2	10

Non-compliance strategies in request situation no. 2:

Non-compliance strategy	Request situation no. 2				
	1.1	1.2	1.3	1.4	Total
1.	1	-	-	-	1
2.	2	4	2	4	12
3.	1	-	3	1	5
4.	-	-	1	-	1
5.	4	4	2	3	13
Total	8	8	8	8	32

Non-compliance strategies in request situation no. 3:

Non-compliance strategy	Request situation no. 3				
	1.1	1.2	1.3	1.4	Total
1.	1	-	-	-	1
2.	-	-	1	-	1
3.	-	1	-	1	2
4.	-	-	-	-	-
5.	1	-	-	1	2
Total	2	1	1	2	6

Non-compliance strategies in request situation no. 4:

Non-compliance strategy	Request situation no. 4				
	1.1	1.2	1.3	1.4	Total
1.	2	2	1	2	7
2.	-	1	1	-	2
3.	2	3	2	2	9
4.	2	-	1	-	3
5.	2	2	1	3	8
Total	8	8	6	7	29

Non-compliance strategies in request situation no. 5:

Non-compliance strategy	Request situation no. 5				
	1.1	1.2	1.3	1.4	Total
1.	-	-	2	2	4
2.	1	1	1	-	3
3.	4	3	1	3	11
4.	-	1	2	-	3
5.	-	1	3	2	6
Total	5	6	9	7	27

Non-compliance strategies in request situation no. 6:

Non-compliance strategy	Request situation no. 6				
	1.1	1.2	1.3	1.4	Total
1.	-	-	-	1	1
2.	1	-	2	2	5
3.	1	3	3	3	10
4.	1	-	1	-	2
5.	3	2	1	2	8
Total	6	5	7	8	26

5.2.1. Ukuthelekisa ubuchule bolwalo-ntobelo

Ubuchule bokulandula isicelo-1

Imeko yoku-1=1; eyesi-2=1; eyesi-3=1; eyesi-4=7; eyesi-5=4; eyesi-6=1 =15

Kwiimeko 1,2,3,neyesi-6 kunqabile ukusetyenziswa kobu buchulebokwala, kodwa kwimeko yesi-4 neyesi-5 busetyenziswe kambalwa.

Izizathu zomahluko obonakalayo kukulawula kwegunya kwabaphetheyo.Utitshala kwezi meko zimbini wala phandle kuba ekhusela ilungelo lakhe nokuba unegunya elingaphezulu kwelomfundi.

Ubuchule bokulandula amandla-2

Imeko yoku-1=3; eyesi-2=12; eyesi-3=1; eyesi-4=2; eyesi-5=3; eyesi-6=5 =26

Kwiimeko 1,3,4,5 obu buchule busetyenziswe nqabileyo. Le nto idalwa kukuba bengenawo amagunya apheleleyo aba bantu.

Ubuchule bokubonisa ukungathandi-3

Imeko yoku-1=2; eyesi-2=5; eyesi-3=2; eyesi-4=9; eyesi-5=11; eyesi-6=10 =39

Naxa kule meko kubonakaliswa ukungasatyelwa kwesicelo kuba ocelwayo engathandi. Le meko yokungathandi isetyenziswe kakhulu (39).Abantu endalweni abathandi kuthunywa okanye kucelwa ukuba benze into.Kuthiwe loo nto bubuvila.Umfundi notitshala

abathumani manzi ekusebenziseni obu buchule. Umfundi lo yena akahloniphi yaye ubonakalisa ubuvila.

Ubuchule bephefomethivi yokwla-4

Imeko yoku-1=0; eyesi-2=1; eyesi-3=0; eyesi-4=3; eyesi-5=3; eyesi-6=2 =09

Kuzo zonke iimeko obu buchule busetyenziswe kambalwa. Isizathu sesokuba inkcubeko yezemfundo ib nefuthe ukanti ifuthe lenkcubeko yaseNtshona alivumi ukuba abantu bale ngokuphandle. Oku kungqinwa ziimbalo zooTurnbull and Saxton noGrundy babe negalelo lokutsho phandle ukuba intetho le mayenziwe ngokuchubekileyo.

Ubuchule bokwalatha umqobo okanye imeko ethintelayo-5

Imeko yoku-1=4; eyesi-2=13; eyesi-3=2; eyesi-4=8; eyesi-5=6; eyesi-6=8 =41

Obu buchule busetyenziswe kakhulu ngakumbi kwiimeko yesi-2(13) ; yesine=8 neyesi-6=8 bunqabile phaya kwezinye iimeko (1,3,5) . EmaXhoseni ukubeka isizathu sokungaqabelisi isicelo. bobona buchule busetyenziswa rhoqo.

Ndiggqiba kwelokuba kubuchule bolwalo-ntobelo besithathu nobesihlanu kuzo zonke iimeko izithethi azizimiselanga kuthobela izicelo. Zibika imbiba zibike ibuzi, zixela izizathu ezidala ukuba bangabi nakusithobela isicelo kungenjalo zibonisa ukungabi namdla wakuthobela eso sicelo.

Kubuchule besibini ezi zithethi zibonisa ukungabi namandla okwenza okanye ukuzalisa isicelo . Okokugqibela kubuchule bokuqala nobesine izithethi ziyazithobela izicelo. Apha aziqhankqalazi kuyaphi.

5.2.2. Uluhlu lomdibaniso wamanani abonisa ubuchule bokwala.

UBUCHULE BOLWALO	UMDIBANISO WAMANANI
1	15
2	26
3	39
4	09
5	41

UTurnbull noSaxton (p.160.) banyanisile xa besithi abantu basebenzisa iindlela ezininzi xa besala ukuthobela izicelo. Ziliqela iindlela abazidwelisileyo .Apha ubonise ubuchule obusetyenziswayo xa umntu ebonisa intobelo. UPeter Grundy (2000) uthetha athi intetho echubekileyo ibonakalisa ubudlelwane phakathi kwesithethi nalo kuthethwa naye. Ngamanye amaxesha siye sithethe le ilindelekileyo kuba sizama ukunciphisa amathuba okonakalisa ubuso.

Ubuchule bokuqala (15) nobesine (09) busetyenziswa kambalwa kakhulu. Abantu bayoyika ukuthetha ngqo ngendlela ababona ngayo. Basuka bajikeleze besoyika ukonakalisa ubuso balowo bajongise kuye. Ubuchule bokwala kwindawo yesibini (26), yesithathu (39) neyesihlanu (41) busetyenziswa rhoqo. Apha kwezi ndawo kusetyenziswe inkcubeko ekudluliseni loo nto umntu afuna ukuyidlulisa.

5.3. Ukucalula ubuchule bokwala isicelo.

Kusetyenziswe obu buchule bolwalo bulandelayo:

Ukukhaba isicelo , ukungabi nako, ukungabi namandla ukubonisa ukungabi namdla ulwalo lwephefomethivi ndinike isizathu okanye ndichaze imeko.

Obu buchule bolwalo bufumaneka phaya kwincwadi kaW Turnbull, Karen L Saxton (p.1160).

5.4. Ukuthelekisa ubuchule bolwalo

Apha ngezantsi kudweliswe umdibaniso wamanani obonisa iindlela zobuchule bokwala.

Imeko yoku-1=10; eyesi-2=32; eyesi-3=06; eyesi-4=29; eyesi-5=27; eyesi-6=26

Le ingentla yimidibaniso yeendlela zobuchule bolwalo kwiimeko ezintandathu.

Kwimeko yokuqala (10) inqununu ibonakalisa ubuchule nenkcubeko enkulu yokwala ukuthobela. Isizathu kungenxa yokuba ejongene nomqeshi wakhe ngoko ke loo nto yenza ukuba ingabi namandla makhulu ngenxa yegunya lomcebisi sifundo owenza uluhlu

Iwezicelo ezine kuye ukanti phaya kwimeko yesine (29) le nqununu ibonise igunya nobuganga bokwala kwizicelo ezenziwa ngutitshala.

Umcebisi –sifundo yena kwimeko yesibini uzalela endle , akazimisele tu ukuthobela izicelo ezibhekiswa kuye yinqununu yesikolo.Kwimeko yesithathu (06) utitshala nakuba esala intobelo yesicelo kodwa noko uchubekile kuzo zonke iimeko zezicelo ezenziwayo. Utitshala usebenzisa amagunya akhe okwala izicelo zomfundi. phaya kwimeko yesi-5 (27)

Umfundi yena akathobeli nje tu kwimeko yesi-6 (26). Uyala ukuthobela izicelo zikatitshala nomfundi.Kubekho umahluko kulwalo kwezi meko zintandathu apha ngentla. Phakathi kokomfundi notitshala umahluko wokwala ukuzalisa isicelo awungakanani. Ititshalaixoziwe yaqeqeshelwa ukufundisa nendlela yokuziphatha. Imfundo yeminyaka eyadlulayo yayimenza umntu athule angabe ephendula yonke into kwelinye ixesha umntu esoloko ebuza kuthiwe uyaphapha. Oku kuthula kwala ukungaloleki kwengqondo kanti nezimvo zingaphangalali. Kwenziwa nje iititshala ezizirobhothi, zingabuzi nto, zamkela yonke into nokuba iyakrakra

Lo mfundi uphaphile yaye uyawazi amalungelo ache. Ukulumkele ukuqhathwa, ngoko ke usoloko enika le mpendulo imshiya anele, ephilile.

ISAPHLUKO 6**ISIPHHELO**

Kwisahluko sesine kuxoxwe banzi nanzulu ngazicelo ezenziwa ngesiXhosa kwiimeko ezintandathu ezahlukileyo ngenxa yamandla ,amagunya , namasiko abantu abenza ezi zicelo.Kufakwe nomzekelo wephepha lemibuzo obonisa uluhlu lwezicelo oluqhutywa kwiimeko ezintandathu, ze emva koko kwalandela inkcazo ngokuphathelele ekuzalisweni kwalo. Lonke olu phengululo luqhutywa kwiSebe lezeMfundo.Kubuye kwenziwa inkcazo ngobuchule obusetyenziswa xa kwenziwa isicelo ze kwathelekiswa iindlela obusetyenziswe ngayo kwiimeko ezintandathu.

Ushwankathelo kweziphumo ezifumaneka kwisahluko 4.

Ubugcisa bokucela	Umcebisi nenqununu	Inqununu nomcebisi	Inqununu netitshala	Ititshala nenqununu	Umfundi netitshala	Ititshala nomfundi	Itotali
Mild hints	--	8	7	5	2	1	24
Strong hints	--	--	--	--	--	--	00
Ability	--	5	3	2	3	--	13
Willingness	--	--	4	2	3	--	09
Permission	2	--	1	8	6	--	17
Suggestory formulae	4	3	3	4	--	7	21
Wishes	--	--	--	--	--	1	01
Desire	--	--	--	--	3	1	04
Need	--	1	--	--	2	--	03
Obligation	3	2	3	2	2	--	12
Unhedged performance	4	4	2	--	6	2	18
Hedged performance	--	--	--	--	1	--	01
Imperative	3	--	2	--	--	4	09

- Ubininzi bobugcisa bezicelo bufumaneka phaya kubuchule bokuntluvisa mayana (24) , iindlela zokucebisa (21) , iphefomethivi engenazincedis (18) , imvume (17)
- Ubugcisa bezicelo obusetyenziswe kwiimeko ezimbalwa : amandla (13), ukuthanda (09) ,ukunyanzeleka (12)
- Ubugcisa bezicelo obungakhange busetyenziswe kwaphela : ukuntluvisa okungamandla (00)

Apha ngentla kucacile ukuba amaXhosa ngabantu abachubekileyo ekuthetheni. Aba bantu benza ezi zicelo banawo amagunya abo kodwa abawasebenzisanga nakanjani na kuba befuna ukulungelwa. Babonisa intlonipho kwabanye abantu. Isithethe sakwaNtu sithi omncinane makahlonele omdala, oku kuyabonakala phaya ekuntluviseni okumayana. Indlela obu buchule obusetyenziswe ngayo ibonakalisa ukuba elowo nalowo ubusebenzise ngokwamandla egunya lakhe.

Kwindawo ka(b) ubuchule bamandla nokunyanzeleka busetyenziswe kakhulu xa kuthelekiswa nokusetyenziswa kobuchule bokucela ngokuthanda. Obunye ubuchule abusetyenziswanga kuyaphi ze ubuchule bokuntluvisa okungamandla kungasetyenziswa nje kwaphela.

AmaXhosa angabantu abathetha phandle kodwa kwezi meko zingentla ababonkalisanga oko. Oku kuqikelelwa ukuba unobangela ingalifuthe lemfundo nenkcubeko yaseNtshona. Eyona nto ndingathi ibalasele ekudaleni oku kukuba urhulumente unepolisi ebhaliwe ngendlela yokuziphathe kwiSebe lezeMfundo. Ngoko ke nokuba umntu uthetha ntoni na kufuneka awulumkele umqolo wakhe ungabi phandle kuba uzakuphendle ngendlela embi athi athethe ngayo. Okokugqibela nje ndifuna ukuphinda ndithi : impumelelo yokuqhutywa kweepolisi zokarhulumente kuxhomekeke ekubeni uthetha njani nabantu osebenza nabo

Kwisahluko sesihlanu kwenziwa inkcazo ngemidibaniso yamanani obuchule bokwala intobelo kwaze kwachazwa izizathu ezidala umahluko kula manani . Kubuye kwathelekiswa obu buchule bokwala intobelo. Kudweliswe imidibaniso yamanani abonisa ubuchule bokwala. Kuye kwagqityelwa ngokuhlalutya nokuthelekisa ubuchule bokwala.

Isishwankathelo seziphumo ezifumaneka kwisahluko sesihlanu .

imeko zolwalo ntobelo	Umcebisi nenqununu	Inqununu nomcebisi	Inqununu netitshala	Ititshala nenqununu	Umfundi netitshala	Ititshala nomfundi	itotali
Ukulandula isicelo	1	1	1	7	4	1	15
Ukungabi namandla	3	12	1	2	3	5	26
Ukubonisa ukungathandi	2	5	2	9	11	10	39
Iphefomethivi yokwala	--	1	--	3	3	2	09
Ukwalatha umqobo okanye imeko ethintelayo	4	13	2	8	6	8	41
itotali	10	32	06	29	27	26	

- Ubugcisa bolwalo obusetyenziswe kaninzi :ukubonisa ukungathandi (39) ,ukwalatha imiqobo okanye imeko ethintelayo (41) .
- Ubugcisa bolwalo obusetyenziswe kambalwa : ukulandula isicelo (15) iphefomethivi yokwala (09)
- Abukho ubugcisa bolwalo obungasetyenziswanga ngaphandle nje kwiimeko ezimbalwa apho busetyenziswe kambalwa.

Apha kulwalo amaXhosa athetha phandle awakwazi kujikeleza. Oku kuphuhle phaya ku(a) =(39 & 41). Xa umntu engathandi akakwazi kuba ejikeleza uxolisa ngoko nangoko ecacisa ukuba akanakuyenza loo nto . Nakwiimeko apho kukho imiqobo bayalandula lula kunjalo nje.Kule imeko imfundo nenkcubeko yaseNtshona zihoywa kancinane. Phaya ezintlanganisweni zase-ofisini abantu bakhe banyukelwe yimisindo balibale nokuba bathetha nezikhulu zabo.

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