

**UKUHLALUTYWA NGESIXHOSA KWAMABALI ESIXHOSA  
ANGEENKOKHELI ZOLUNTU, AFUMANEKA KWIMAGAZINI IBONA  
KUSETYENZISWA UHLOBO OLUYIJENRI**

**NGU**

**ANTOINETTE NOMVUSELELO KENENE**



Olu fundo lungeniswa njengexalenye yeemfuno zesidanga se Masters of Arts kwiDyunivesithi yaseStellenbosch.

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## ISIQINISEKISO

Mna, osayine ngezantsi ndiqinisekisa ukuba lo msebenzi luphando lwam buqu yaye andikhange ndiwungenise uwonke okanye inxalenye yawo nakweyiphi na iDyunivesithi ngenjongo yokufumana isidanga.

## ABSTRACT

This study concerns the genre analysis of five texts (articles) in isiXhosa from Bona Magazine using genre theoretic approach. They all analyse genre of social community leaders using the theory of Grabe & Kaplan. (1996) All five articles re attached as appendices at the end of this assignment.

The chapters 2 and 3 present an overview of different views expressed by different linguistics and researchers in relation to the genre theoretic approach and how these theories are applied in analyses. The views of Bhatia (1993) are also used in that he promotes the use of language in text when people communicate either in written or verbal format. Bhatia emphasizes the use of text linguistic properties and insights in the culture of participants to ensure that communication purpose is reached. Among other things, he invokes text structure, lexical choices, cohesion and coherence of text, content and theme are analyzed. This study investigates the social cognitive and linguistic choices and how they influence writing and reading. The purpose and meaning of the text is depicted as very important in the analysis of written text. (Bhatia; 1993)

The first part of chapter 4 deals with the theory of Grabe & Kaplan (1996), which emphasizes the use of ethnography of writing. The ethnography of writing according to Grabe & Kaplan (1996) entails the answers to the following basic questions: Who is writing? To whom? For what purpose? Why? When? And how? The answers to these questions are to be formed in the analysis of the articles on Grabe & Kaplan's views on the relationship between ethnography of writing and lexicon of writing skills are also analyzed.

The study also includes Halliday's (1984) views. Educating children in their home language environment makes them to learn better as they write in their own language and about the things they know. Lastly there is a short discussion about the relationship between the new genre approach and Outcomes-Based Education. (OBE) The similarities they share in connection with aims, goals and purposes as language teaching approached are touched upon.

## OPSOMMING

Hierdie studie hou verband met die genre analise van vyf tekste (artikels) in Xhosa uit die Bona tydskrif. Die analises handel oor die genre van sosiale gemeenskapsleiers binne die raamwerk van Grabe en Kaplan (1996). Al vyf die artikels is in 'n Appendix aangeheg aan die einde van hierdie werkstuk.

Hoofstukke 2 en 3 bied 'n oorsig aan van verskillende sieninge van linguïste t.o.v. die genre-teoretiese benadering en die aanwending van die teoretiese uitgangspunte in analises van tekste. Die sieninge van Bhatia (1993) word ook ingespan m.b.t. die kommunikasie tussen mense. Bhatia wend tekslinguïstiese eienskappe aan asook sosiale en kulturele insigte in die ondersoek van hoe kommunikatiewe doelstelling bereik word. Hy gebruik o.a. tekslinguïstiese kenmerke, leksikale keuses, kohesie en koherensie, en tematiese realiserings in die teks. Die doelstelling van die teks is uiters belangrik volgens die betekenis wat Bhatia in die teks ondersoek.

Die eerste gedeelte van hoofstuk 4 handel oor Grabe en Kaplan (1996) se model van tekskonstruksie en die etnografie van skryf. Die onderrig van leerders is beter as hulle in hulle huistaal skryf en leer. Die studie beskou die onderliggende uitgangspunte van Kurrikulum 2005 m.b.t. die genre benadering tot die onderrig van Xhosa

## ISICATSHULWA

Olu fundo luphanda ngohlalutyo ngohlobo lwejenri kumabali esiXhosa afumaneka kwimagazini iBona kusetyenziswa ulwimi lwesiXhosa. La ngamabali amahlanu angeenkokheli zoluntu, nazakuhlalutywa ngokweembono zikaGrabe noKaplan (1996).

Kuqalwe ngokushwankathela iinkcazo zohlobo lwejenri, neembono zabaphononongi neengcali ezahlukeneyo malunga nolu hlobo lutsha lokuhlalutywa. Kucaciswa imbono kaBhatia (1993) mlunga nokuphononongwa kwendlela yokusetyenziswa kolwimi xa kunxityelelwana, kwiitekisi ezithethwayo nezibhaliweyo. Oku kucaciswa ngokupheleleyo xa kuhlalutywa la mabali mahlanu angeenkokheli zoluntu. Phakathi kwezinto ezijongwayo xa kuhlalutywa nobhalo lwamabali; lulwakhiwo lweetekisi, ngumxholo, lukhetho lwamagama, lunamathelwano nonxulumano. Kwakhona indlela umbhali ayiphuhlisa ngayo intsingiselo yetekisi yakhe ukuze injongo yakhe izaliseke.

Indlela ezisetyenziswa ngayo iimpawu eziziparametha eziyimbono ka Grabe noKaplan (1996) xa kuhlalutywa la mabali angeenkokheli zoluntu. Xa kuthethwa ngezi mpawu, kuxelwa ukuphendulwa kwemibuzo yobhalo ethi; ngubani umbhali? Ubhala ntoni? Ubhalela bani? Yintoni injongo yakhe? Kutheni ebhala nje? Ezi mpawu azaneli knceda umbhali ukuba abhale kakuhle koko zinceda nomfundi ukuba ahlalutye kakuhle okubhaliweyo.

Kwakhona imbono kaHaliday ethi xa kusetyenziswa ulwimi makusetyenziswe izinto nemizekelo engentlalo nenkcubeko yabantu. Lilonke yena ugxininisa ukufakwa kwenkcubeko kwimfundo yabantwana. Uyixhasa lembono yakhe ngokuthi abafundi baqonda lula xa befunda ngolwimi lwabo nange nkcubeko yabo nangezinto ezibangqongileyo. Le mbono iyahambelana nokufundisa ngohlobo lwejenri yona imkhululayo umntwana ukuba azifundele ngokwengqondo angadityaniswa nomnye.

Kwakhona kolu fundo kuthelekiswe uhlobo lwejenri nohlobo olusetyenziswayo kwizikolo zethu olujonge iziphumo uhlobo lwe O. B. E. Kujongwa nendlela ezinxulumene ngayo, ngenxa yokufana kweenjongo zazo kwaneziphumo kubantwana abafundiswayo kusetyenziswa zona.

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Olu fundo ndilunikezela ngentliziyo yam yonke kunyana wam ongasekhoyo, uLUTHANDO NTSIKOHLANGA KENENE. Utata ongasekhoyo uSTANFORD NDABENI NOJAHOLO kunye nomnakwethu ongasekhoyo uPERCIVAL XOLA NOJAHOLO. Uthando lwabo nenkuthazo yabo kum ngexesha ababephila ngalo indenze ndanamandla okuba okuqhubela phambili ndibe ndikule ndawo namhlanje nemfundo yam.

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# ISAPHLUKO 1

## INTSHAYELELO

### 1.1 IINJONGO ZOLU FUNDO

Kukuhlalutywa nokuqwalaselwa nzulu kokubhaliweyo, kujongwa iindlela olusetyenziswa ngayo ulwimi ukuphuhlisa intsingiselo yeetekisi. Ukusetyenziswa kohlobo lwejenri xa kuhlalutywa iitekisi ezifumaneka kwisahluko sesine. Lo msebenzi wenziwa emva kokuba kushwankathelwe iimbono zababhali neengcali zolwimi ezizezi: OkaBhatia, okaSwales, OkaCope noKalantsis, uGrabe noKaplan, uKress, Martin, noRothery nabanye esiza kubakhankanya njengokuba siqhuba. Zonke ezi ngcali ziphande zabhala ngokusetyenziswa kolwimi negrama kulwimi olusisiNgesi.

Injongo yolu fundo kukuqwalasela imbono zababhali esesibakhankanyile kodwa zisetyenziswa kuhlalutywa lwamabali esiXhosa afumaneka kwimagazini iBona ngesiXhosa. Xa kuhlalutywa la mabali kuza kujongiswa indlela olusetyenziswa ngayo ulwimi negrama yesiXhosa ukuphuhlisa intsingiselo yebali ngalinye ukwakha iitekisi ezinentsingiselo, kwiintshukumo zabantu zemihla ngemihla abazenzayo benxibelelana.

Amaxesha amaninzi agqithileyo abaphandi, abaphononongi neengcali zolwimi bezingayiselanga so kwaphela imbono yokujonga indlela elusetyenziswa ngayo ulwimi negrama ukuphuhlisa iitekisi ezibhaliweyo nezingabhalwanga. OkaHalliday uthe akubona oku, wahlahla indlela kwisikolo sakhe iAustralia ukuba kujongwe ulwimi negrama, ulwakhiwo lweetekisi inkqubo neentshukumo ezenziwa ngabantu benxibelelana xa kuhlalutywa.

Okwesibini eyona njongo iphambili nesizathu solu fundo kukuhlalutywa kwetekisi zesiXhosa ezibhalwe kwimagazini iBona nezingenkokheli zoluntu ngesiXhosa kusetyenziswa kakhulu iimbono zeengcali zikaGrabe noKaplan (1996) nezikaBhatia (1993). Olu fundo lujolise ekubeni abafundi bowubone umsebenzi owenziwa yigrama ekuphuhliseni intsingiselo yetekisi. Kolu fundo kuhlalutywa iitekisi kujongwe ukwakhiwa kwazo nendlela ezisetyenziswa ngayo ngabantu kwiintshukumo zabo zemihla ngemihla benxibelelana.

NgokukaCope noKalantsis (1990) olu fundo ludibanisa abantu nenkcubeko yabo kuba bafunda iitekisi ezingenkubeko yabo, izithethe zabo, nangezibangqongileyo. Ngeliphandle ezi ngcali zikhuthaza ukufunda kwabantwana ngezinto ezingoluntu abalulo nentlalo yabo. Bagxininisa ekufundisweni kwezinto ezinokudala ukuba kuvele iziphumo ezinokufuna ukuphononongwa nazo kwilixa elizayo. Ukufunda nokufundiswa indlela yokuhlalutya ujonge indlela yokusetyenziswa kolwimi negrama kufumaneka kulandeleka yaye kuvula nengqondo yabafundi. Ukanti uhlobo olungaphambili kuneli nolukaChomsky lona lwalujongana namagama ngamanye nendlela akhiwa ngayo, nendlela isivakalisi ngasinye esakhiwa ngayo. Olu hlobo lubonakalise ukusilela, lwaza olu lukaHalliday lona lujonga ukusetyenziswa kwegrama lwabonakala lungcono kakhulu. NgokukaBhatia (1993 ) olu hlobo lokuhlalutya luyijenri xa lusetyenziswa phantsi kwezi mbono zilandelayo:

Ezoluntu nohlalutyo ngohlobo lwejenri.

Inkqubo zoluntu nohlalutyo ngohlobo lwejenri.

Ukusetyenziswa kwengqondo nohlalutyo ngohlobo lwejenri.

## 1.2 IIMBONO EZILANDELEKAYO

Imbono zika Halliday ( 1990 ) ngokunxulumene nokusetyenziswa kolwimi negrama ibonisa ukuthembeka nokulandeleka yaye inakho ukusetyenziswa xa kuhlalutywa amabali angolwimi lwesiXhosa. UMartin noRothery bayibona le mbono kaHalliday (1990) yokujonga indlela esetyenziswa ngayo igrama xa kuhlalutywa itekisi ezingenkqubo zabantu nenkcubeko yabo iyeyona ilungileyo. Imbono yokwakha amagama nezivakalisi nganye-nganye ibonakala iphelelwe lixesha. Kanti neembono zenkqubo ezifana netraditional neprogressivists nazo zibonise ukufundiswa kolwimi ngendlela yezikwenene apho khona umfundi alindeleke ukuba naye ayixele injalo zibonakele zingasalunganga kwaphela. Zona beziyijonga intsingiselo ngegama ngalinye nesivakalisi ngasinye. Kuhlobo lwejenri intsingiselo ijongwa ngokwetekisi.

NgokukaGrabe noKaplan (1990) ecacisa imbono kaVan de Kopple (1986) ethi indlela yokusetyenziswa kolwimi negrama ijongana nomsebenzi eziwenzayo ukuphuhlisa intsingiselo yetekisi. Kanti oku kukwaxhomekeke nakwindlela abantu abalusebenzisa ngayo ulwimi ukufikelela kwiinjongo zabo xa benxibelelana kwiintshukumo zabo zemihla

ngemihla nokuqulathwe ngumxholo wetekisi leyo. Kubalulekile oku kakhulu kumbhali kuba ukuzaliseka kwenjongo yakhe kuxhomekeke ekuvakaleni nakwintsingiselo yetekisi. Kungenxa yoku umbhali nomfundi bekwazi ukudibanisa iindawo ezingqinelanayo nezifanayo ukuze akwazi ukungqinisisa kolo lwazi alufumene kuqala xa behlalutya itekisi.

### **1.2.1 Ukuhlalutya itekisi ngohlobo lwejenri**

Kolu kuza kuhlalutya amabali amahlanu angenkokheli zabantu afumaneka kwimagazini iBona ngesiXhosa kusetyenziswa uhlobo lokuhlalutya oluyijenri. Xa kuhlalutya kuza kusetyenziswa iimbono zikaGrabe noKaplan (1996) ezingenkcazo yenzululwazi ngeelwimi. Olu hlalutyo luza kuphonononga indlela olusetyenziswe ngayo ulwimi ukuphuhlisa iinjongo zababhali. OkaHalliday uthi makujongwe indlela olusetyenziswe ngayo ulwimi ukuphuhlisa intsingiselo yetekisi nganye. Ukutolikwa kwetekisi kufuna lowo utolikayo a be nolwazi oluphangaleleyo ngokunxulumene nofundo lweejenriezi zihlalutwayo. Olu lwazi lunxulumene nentlalo yabantu, ukusetyenziswa kwengqondo nolwimi olusetyenzisiweyo. Impawu zokubhala zikaGrabe noKaplan (1996) eziziparamitha zijongene nendima edlalwa ngumbhali kunye neyomfundi kulwakhiwo lweetekisi lo gama ukusetyenziswa kolwimi kujongene nokuphuhliswa kwenjongo kunye neentlobo ezahlukeneyo zeetekisi.

### **1.2.2 Ukubaluleka kohlalutyo lweetekisi kwimfundo yanamhlanje**

Uhlalutyo lubalulekile kufundiso lolwimi kuba phakathi kwezinye izinto lukhulisa ingqondo yomfundi, ukumxhobisa ngobuchule bokubhala, bokufunda, nobokuthetha. Ngokwembono kaSwales (1991) ukufundisa uhlalutyo lukhuthaza ukufundiswa kweendidi ezininzi zeejenri apho khona babona ulwimi lusetyenziswa ukuphuhlisa iinjongo zababhali lukwanika intsingiselo ezahlukeneyo ngokwejenri abazifundayo nabazibhalayo. Kwakhona bafunda ukusebenzisa ukufunda nokubhala iijenri ezingentlalo nenkcubeko yabo. Ukufunda ngeendlela ezintsha zokuhlalutya kunceda ukuphuhlisa izakhono zokubhala nokubonga kwabo banazo. Le nkqubo yokuhlalutya yejenri iyadibana nale nkqubo intsha yokufundisa iyi O.B.E. ngeziphumo kuba umfundi ufumana ubuchule obulindelekileyo obufana nokuthanda ukufunda ukuba neliso lokuhlalutya akufundayo, ukujonga inkcubeko yakhe kwakunye nokubhala iitekisi ezinemfundiso nezisemgangathweni.

### 1.3 UKULUNGISELELA UFUNDO

Umsebenzi ucwangcwiswe ngokwezahluko ukuze ucace ubonakale waziwe ofumaneka kwisahluko ngasinye. Kwisahluko sesibini kufumaneka konke malunga nenkcazo ngohlobo oluyijenri ngokweengcali ezahlukeneyo, iimbono zohlalutyo ngohlobo lwejenri ezizakusetyenziswa kwisahluko sesine xa kuhlalutywa amabali esiXhosa afumaneka kwimagazini yeBona ngesiXhosa. Imbono kaHalliday malunga nokusetyenziswa kolwimi xa kusakhiwa iitekisi nokuphuhlisa injongo zababhali. Umahluko phakathi kwengcali zakuqala ezifana noChomsky nezi zohlobo oluyijenri, zona zazigxinisisa kulwakhiwo lwamagama nezivakalisi, kanti uHalliday ujonga ukusetyenziswa kolwimi

Imbono kaBhatia (1993) yokuhlalutya ngokohlobo lwejenri kujongwe inkcubeko nentlalo yabantu abo babandakanyekayo. Ikwanguye othi, iijenri ezi ngumsebenzi wengqondo, zinqubo zabantu ngentshukumo zabo zemihla ngemihla xa benxibelelana besebenzisa ulwimi ukwakha iitekisi abazisebenzisayo. Isahluko sesithathu sijongana nenkcazo yeenzululwazi ngeelwimi nolwakhiwo lwetekisi ezibhalwayo nezingabhalwayo, injongo zazo, nentsingiselo yazo. Kwakhona esi sahluko sijongana nonxulumano olukhoyo phakathi kweziphumo zohlalutyo lweetekisi ngohlobo lwejenri phantsi kwezi ngongoma:

- Uqondo lwesivakalisi
- Uqondo lwetekisi
- Unamathelwano nonxulumano
- Iimpawu ezingundoqo zokubhala
- Ukuhlelwa kobuchule bokubhala
- Umfuziselo wokubhala
- Iimbono yokunxibelelana kubhalo
- Ukusetyenziswa komfuziselo wokubhala

Isahluko sesine kusetyenziswa zonke iimbono ezikwisahluko sesibini nesesithathu kuhlalutywa amabali amahlanu angenkokheli zabantu afumaneka kwimagazini iBona ngesiXhosa. Onke la mabali ahlalutywa kusetyenziswa iimbono kaGrabe noKaplan (1996) ezizezi: Iimpawu ezingundoqo zohlalutyo ekuthiwa ziparametha kunye nenkcazo yenzululwazi ngeelwimi. Kwesi sahluko eyona nkcazo inde kukuhlalutywa kwamabali Kwakhona kwesi sahluko kujongwa ukunxulumana kohlalutyo nokufundisa ngohlobo lwejenri nenkqubo entsha esetyenziswa kwisebe lezefundo ukufundisa ezikolweni

jikelele oluyi-O.B.E. Isahluko sesihlanu sijongana nokushwankathela konke okuxoxwe kolu fundo kukhethwa kuphela ingongoma ezibalulekileyo.



## ISAHLUKO 2

### UHLOBO LWEJENRI NJENGENKQUBO YOKUHLALUTYA OKUBHALIWEYO

#### 2.1 INTSHAYELELO

linzululwazi zolwimi zilubona uhlalutyo lokubhaliweyo ngendlela ngendlela. Konke oku kubangelwa ngamaxesha empucuko kwabo basebenzisa olo lwimi, izinto yinto abalusebenzisela zona ulwimi, kwakunye neendlela abalusebenzisa ngazo. Kwiminyaka edlulileyo ingcali neenzululwazi zolwimi zazijongene kakhulu nemigaqo-ntetho, ulwakhiwo lwamagama nezivakalisi kwakunye nemigaqo yoko kuphela ukusetyenziswa kolwimi kona akungazange kwasiwa so kuhlalutyo lokubhaliweyo.

Kuthe ngokuhamba kwamaxesha iingcali ezifana noHalliday zabona kufanelekile ukuba kujongwe ukusetyenziswa kolwimi njengelona nqanaba libalulekileyo. Yena ubone ukusetyenziswa kwejenri zabantu ngabantu iyeyona nto inokwenza umdla incede xa kuhlalutya okubhaliweyo ngakumbi ngabafundi kwizikolo zethu.

NgokwakuMartin (1993) iijenri ezi zinkqubo zokusetyenziswa kolwimi ngabantu kwintshukumo zabo zemihla ngemihla besebenzisa ulwimi lwabo ukuphuhlisa iinjongo zabo. Oku kuthi kuqapheleke xa ubani ephakathi kwabo bangelulo uhlanga lwakhe engalwazi ulwimi oluthethwayo engayazi nenkcubeko yalo. Indlela abathi banxibelelane ngayo ithi iphuhlise ukubaluleka kolwimi xa bephumeza iinjongo nezimvo zabo ngeentetho neencoko zabo.

Kwesi sahluko sizakujongana neembono zeenzululwazi ezithe zona zakufumana uluvo luka Halliday (1984) zalubona lulungile zaza nazo zaphonononga malunga nokusetyenziswa kohlobo lwejenri xa kuhlalutya, nolwimi njengeyona nto inokujongwa xa kuhlalutya ngaphezu kwemithetho nolwakhiwo lokubhaliweyo. Ezi ngcali zilandelayo ziluchaza uhlobo lwejenri ngendlela ngedlela noxa zonke zinoluvo olunye lokujongana nolwimi njengeyona ndlela yokuphuhlisa unxibelelwano.

## 2.2 INKCAZO ZEJENRI NGOKWEZI NGCALI ZILANDELAYO

NgokukaSwales (1990) ijenri ludidi oluthile lobhalo okanye intetho noba yincoko equlathe iintlobontlobo zonxibelelwano ezithi zisetyenziswe ngabantu abaneenjongo ezithile abafuna ukuzizalisekisa. Ezi njongo ke zithi zicace kuluntu oluthile olukrelekrele nolutyhilekileyo engqondweni okanye kwabo bafundileyo kuloo ngingqi luqhubeka kuyo unxibelelwano. Ngokuka Swales (1990) le ilandelayo yimizekelo yejenri; imibongo, iileta, intshumayelo, intetho, ingxelo, imidlalo, inkqubo (yenkonziso, yokupheka, njalonjalo), intsomi, amabali, imbali, amaphepha ndaba njalonjalo. Uggqibela ngokuthi lo kaSwales (1990), yena ijenri uyibona njengohlobo oluthile lwentshukumo ezinxulumanisa uluntu nenkcubeko yalo.

OkaBhatia (1993) yena uxoxa esongezelela kwinkcazo yejenri kaSwales (1990) xa esithi; ijenri luhlobo olululo lokunxibelelwana olunenjongo ecacileyo, isiqukatho esicacileyo, uhlobo nodidi lwabantu ekunxityelelwana nabo, isakhiwo sejenri kunye nolwimi nokubaluleka kwalo ekuphuhliseni iinjongo nomyalezo wombhali. OkaBhatia (1993) uthi xa ethetha ngohlobo olunenjongo ecacileyo abonise ngimizekelo enje; ngentshumayelo yona ilungiselelwa ukuvuselela abantu ngokwasemoyeni ngokwasecaweni, kanti emingwabeni ilungiselelwa ukuthuthuzela. Injongo yentshumayelo ixhomekeka kakhulu kwimeko, indawo nabantu ekushunyayelwa kubo.

Ukanti lo kaBhatia (1993) akalibali ukubalula udidi lwabantu ekunxityelelwana nalo ngokubhekisele kwiminyaka yabo, abantwana abaselula, abafundi abasezikolweni kuwo onke amabanga, abantu abadala abafundileyo nabo bangafundanga kuyaphi. Kunyanzelekile ukuba umbhali alwazi udidi lwabafundi anxibelelwana nalo ukuze injongo yakhe iphuhle, nentsingiselo yokubhaliweyo icace ukuze umyalezo ufikelele.

NgokukaBhatia (1993) iijenri neenjongo zazo ziyahluka nangokwemisebenzi yabantu abo babhalelwayo umz. xa umbhali ebhalela abahlali bendawo ethile ubhala ngezinto ezinentsingiselo kubo. Zithi zahluke kwezibhalelwa oonesi, amagqwetha, ootitshala abafundi bebanga elithile njalo njalo kuba hleze zingabi nantsingiselo kudidi ekungabhekiswa kulo. Le nkcazo kaBhatia (1993) ibangela ukuba kube lula ukwahlula hlula iintlobo ntlobo zeejenri.

UBhatia uthi utshintsho olunokubakho kwiinjongo eziphambili zokubhaliweyo zingabangela ukutshintsha nokuguquka kwejenri ibe yeyahluke mpela kuleyo ibibhaliwe. Olu tshintsho ngokutsho kukaBhatia (1993) lunokubangwa yimo, yindawo, nomsebenzi njengoko umbhali enelungelo lokusebenzisa ulwimi ngendlela ofuna ukulusebenzisa ngalo kodwa engayityeshelanga imigaqo yaloo jenri ayibhalayo. Yiyo lo nto sikwazi ukwahlula ileta yobuhlobo neyokucela umsebenzi, iindaba zamaphepha. nemmozulu, intengiso nezimemo.

NgokukaCope noKalantzis (1993) ijenri ligama elililo elinokusetyenziswa ukubonisa ukuchaza nonxulumano oluthi lubekho phakathi kweenjongo zoluntu ngeetekisi zabo besebenzisa ulwimi. Njengentloa babona ukuba iimfundo ilula kakhulu xa isekwe phezu kwenkcubeko yabantu abo bafundayo. OkaCope noKalantzis (1993) bona bayakohlula okubhaliweyo kwincoko ngokwenjongo nangemisebenzi yako. Baqhube bathi iijenri ezi mazibe zezisekwe phezu kwenkcubeko nakwizinto ezingemo-ntlalo yabantu abo kunxityelewana nabo. Xa iijenri zingezinto ezidla uluntu ngakumbi olo kunxityelelwana nalo, babanomdla kakhulu kube lula ukufezekiswa kweenjongo zombhali.

NgokukaCope noKalantzis (1993) ukusetyenziswa kohlobo lwejenri xa kufundiswa ezikolweni kunganegalelo elikhulu kwimfundo kubafundi ngenxa yokuba ayilungiseleli nje ukuqonda oko bakufundayo lula, kuba nentsingiselo kubo. Naxa sele begqibile ukufunda babalulutho eluntwini. Ngale ndlela ulwimi, inkcubeko, amasiko nezithethe zabo zinokuhlala zibalulekile zigcinekile zikwazi ukufumaneka nakwisizukulwana esilandelayo zingangxengwanga.

OkaKress (1992) yena uyibeka icace gca into yokuba iijenri ezi ziluhlobo olululo lokufundisa nolunokwenza ukuba imfundo ibeneziqhamo ezilindelekileyo. Olu hlobo lusekelezele ekubeni ibe ngumfundi ngokwakhe ozenzelayo nayiphina into efundayo de aphume nesiqhamo abe yena utitshala emnceda ngokumbonisa xa exakiwe.

NgokukaKress (1992) konke oku kubanempumelelo xa ofundayo efunda ngolwimi lwakhe lwenkobe, ngezinto aziqhelileyo, azaziyo nezimngqongileyo intlalo nenkcubeko yakhe. Kulula kuye ukuqonda alandele kakuhle naye eyinxalenye yokusebenza ecinga ngokukhawuleza. Olu hlobo luyafana kakhulu yaye luhambelana nolu hlobo luyi O B E lusetyenziswayo xa kufundiswa kule mihla.

OkaKress (1992) uthi iijenri ezinge ntlalo nenkcubeko yabantu abo bafundayo zenza kube lula kuba fundi ukuthatha inxaxheba kangangoko benako kuba isigama banaso ngokwaneleyo. Umfundi ucinga lula ngolwimi lwakhe yaye esi sisiseko sohlalutyo lokubhaliweyo.

Ngokuka Martin, J.R. (1993) Iijenri yinkqubo yoluntu eneenjongo. Okubhaliweyo ukubona njengendibanisela yeengxelo amabali neembali kodwa eyona nto agxininisa kuyo kukubaluleka kwentsingiselo nenjongo yokubhaliweyo, inkcubeko nentlalo yoluntu mayisoloko izalisekiswa.

### 2.3 IJENRI NJENGENKQUBO YOKUFUNDISA

NgokukaHalliday (1984) inkqubo yeijenri ibonakala iyeyona ingcono xa eyithelekisa nezinye iinkqubo ebezikade zikhona zisetyenziswa xa kufundiswa kwizikolo zethu. Itraditional neprogressivist zinkqubo ezimbini ezathi zasilela ukufaka inkcubeko nentlalo yabafundi kwimfundo yabo. Utitshala ebekhuphela nje oko akwaziyo elindele umfundi enjenjalo xa embuza. Ebesuka abe yingonyama ebambe imithetho nolwazi olungenantsingiselo.

NgokukaCope noKalantzis (1993) iziphumo zabafundi ababefundiswa ngezi nkqubo ibisiba ngabafundi abambalwa kakhulu abaphumelelayo, abaninzi beyeka phakathi bengagqibanga kuba imfundo bebeyibona iyeyabantwana abathile. Kwinkqubo iprogressivist kwakulungelwa kuphela abo basuka kumakhaya afundileyo naphucukileyo, bona abasuka kumakhaya aphantsi babengahoywa noba sele bezama kangakanani na.

OkaCope noKalantzis (1993) bathi le nkqubo iyijenri ivumela umfundi azifundele ngolwimi lwakhe lwenkobe, efunda ngezinto aziqhelileyo nezifumaneka kwintlalo nenkcubeko yakhe. Utitshala yena uyamnceda kuba enolwazi kwaye engumntu ofundileyo.

OkaHalliday (1984) yena uyayimela into ethi ukufundiswa komntwana ngezinto ezingenkcubeko yakhe nangolwimi lwakhe lwenkobe kuyamkhuthaza kwaye kuba neziphumo ezihle. Xa befunda ngabakwaziyo abantwana bayakhululeka yaye kulula nokuthabatha inxaxheba. Umz. ukuba ngalo lonke ixesha kusenziwa imizekelo, ezifundweni zabo kungasetyenziswa konke abakuqhelileyo nabakubona qho ekuhlaleni

kungalula ukuqonda oko baqalayo ukukuva noko bangakwaziyo. NgokukaCope noKalantzis (1993) le nkqubo ingathenjwa phantsi kwezi zizathu zilandelayo:

Xa intlalo nenkcubeko yabantu itshintsha ngenxa yamaxesha nokuhlala ndawonye kweentlanga ezahlukeneyo, ziyatshintsha zonke izinto, indlela abantu abaphila ngayo, izinto abazithandayo nabazenzayo nenkcubeko yabo, nayo iyatshintsha. Le nkqubo ihlala ihamba nabo abo bafundiswayo kuloo nkubeko, izithethe nentlalo yabo entsha. Ulwimi ekunxityelelwana ngalo nalo luyalungiselelwa ngaphandle kweembophelelo

Ithembekile le nkqubo kuba iyajikajika ngokwemfuno zabafundi. OkaSwales (1990) yena uyakungqina oku xa ebalula izigaba ezine esinokuziphicotha xa sijonga umsebenzi wejenri kokubhaliweyo. Nazi ezi zigaba:

- i) Ijenri kufundo lweentsomi
- ii) Ijenri kufundo loncwadi
- iii) Ijenri kwinzulu-lwazi yeelwimi
- iv) Ijenri kwimfundo yobuchule nobuciko.

### 2.3.1 Ijenri kufundo lweentsomi

Ngokuka Swales (1993) ijenri inenxaxheba enkulu ethe yayithatha ekugcineni iintsomi namabali ahlale ekho enokusetyenziswa xa kufundiswa ulwimi. Amabali neentsomi yayisisixhobo sabantu bamandulo ababengakwazi ukubhala nababesisebenzisa ukugcina ulwazi lwabo ukuluthululela olo lwazi nezithethe kwizizukulwana ngezizukulwana. Ufundo ngeentsomi lwasungulwa ziingcali zamandulo ezifana noBrothers Grimm kwiinkulungwane ezimbini ezadlulayo. Ezinye iingcali ezifana noBen-Amos noLinnaeus zabona kufanelekile ukuba iintsomi ezi zijenri ezahlukeneyo ezizezi:

- i) Ezo zithetha ngamaqhawe,
- ii) iimbali ngezilwanyana ezithile,
- iii) nezo zingezinto ezithile phofu ziphendula imibuzo engezinto zendalo.

OkaSwales (1990) uthi elinye iqela labaphononongi lithe lona ezi jenri zizintsomi, **zinemo** esisigxina nebonakalayo yaye ayikabonakalisi kuguquka. Ulwimi lona lungaguquka

ngokubangelwa ziimeko ezithile ngokunjalo nendlela yokubalisa kodwa yona imo yeentsomi ihlala injalo. Oku kuquka ezo zibaliswayo kwanezo zibhaliweyo.

OkaSwales (1993) uthi yena umsebenzi wezi jenri kukufundisa, ukuqeqesha nokukhuthaza abo basakhulayo. Zhlukene iintsomi ezi ngokwemisebenzi yazo, iinjongo zazo nangabafundi ezibhalelwe bona. Zikho ezingejenri ezilungiselelwe abantwana abasebancinane besonwatyiswa ukuze balale kamnandi. Zikho nezo zilungiselelwe abo basetyabisweni lokwenda, abazingeli, iimbongi nabo balungiselelwa iimfazwe. Kwizikolo zamandulo zakwaXhosa bezifumaneka ziluncedo ezijenri bezibaliswa ezikhethiweyo ngokwemfundiso efunwayo ngamakhankatha azo.

Kwezi zanamhlanje izikolo kusetyenziswa ezo zibhaliweyo iintsomi befundiswa ukuhlalutya iijenri. kulapho khona bejonga imo yazo, isakhiwo, injongo ecacileyo nolwimi olusetyenzisiweyo. Zonke iintsomi zinesiqalo esinika umdla kubaphulaphuli esisesi, *'Kwathi ke kaloku ngantsomi'* ziphinde zibe nesiphelo esisesi, *'Phela-phela nga....tsomi'*. Okwesibini abaphulaphuli bona banayo nabo inxaxheba obayithathayo kwezi ntsomi. Akugqiba umbalisi ukuthi *'kwathi ke kaloku ngantsomi'*, bathi bona *'Chosi makhulu singaphumi impondo'* xa kusemini ukanti ebusuku bathi *'Chosi makhulu'*.

NgokukaMartin (1993) iijenri yinkqubo yoluntu enenjongo ecacileyo, yaye ezi jenri mazibe ngenkcubeko yabantu nentlalo yabo. Iintsomi ke nazo zizijenri ezingenkcubeko yabantu abo babalisayo nababaliselwayo umzekelo intsomi yeentombi ezaziyekuhlamba impahla emlanjeni, zahlwelwa kanti enye ilibele inkciyo nto ke leyo eyabangela ukuba ibe *'ngumka nja'*. Imo-ntlalo yale ntsomi yeqhelekileyo kwaXhosa, ukuhlamba emlanjeni imizimba, inkciyo bayayazi, ukuba *ngumka nja* kuthetha ukuthi ni naleyo intetho bayayazi.

Abaphononongi beentsomi nabasebenzisa zona nabo bamisa ukuxatyiswa nokutyhilwa kwenkcubeko yabantu. Ngakumbi uMalinowski (1960) xa esithi iijenri ezizintsomi mazibenegalelo ekugcineni ucwangco, ukuhlanganisa uluntu, ukugcina ubuntu bukhula ngokukhula ebantwini, intlonipho. Mazisoloko zivuselela inkcubeko kubo nezozinto zisoko zibagcina bengabantu abanye maziyivuselele nemiphefumlo yabo ukuze bahlale bengabo.

### 2.3.2 Ijenri kufundo loncwadi

NgokukaSwales (1990) ingcali ezifunde ngeentsomi njengezi zijongene nobuchule bokufunda nokubhala zixhomekeke kakhulu kulwazi olugqithileyo ukuze zikwazi ukuqhubela phambili, zikwazi nokubona izinto ezithe ngenxa yokuhamba kwamaxesha zayekwa ezinye zaguquka. Uncwadi luyatshintshwa luphuculwe apho lufanelekileyo kulungiselelwa iimfuno sabafundi belo xesha kusetyenziswa ubuchule, ubugcisa nolwazi lwabo. Olu lwazi lungemo, umxholo nendima yombhali.

Oku kungqinwa ngokaTodorov (1976) xa esithi wonke ubani uyazi ukuba uncwadi lwabakho kwakudala ngexesha apho kwakufundwa imbali ezihlekisayo nezibuhlungu, umculo wembali, izibongo, nemihobe emide nemifutshane.

NgokukaSwales (1990) imfundo inceda ngokuxhobisa abafundi ngempawu ezithile ezinokuthi zibancede ekuguquleni iijenri ezindala engamabali amagora ayegqwesile ngezinto yinto zikwazi ukulunga zitsale umdla kubafundi banamhlanje. Uthi kwakhona uSwales lo iijenri ezi azikwazi kusuka zinyamalale zibe ngathi zange zabakho ngenxa yobukho babantu bokuzigqithisa ngokubhala nokubalisela abanye ngawo onke amaxesha.

NgokukaHepburn (1983) indlela abafundi ababona ngayo okubhaliweyo kuyaxhomekeka kulwazi lwabo ngeejenri nohlobo ezilulo. Umzekelo umfundi othanda ipolitiki uyakuthanda ukufunda nokubhala iijenri ezingezopolitiko edla ngokuphelela kwicala lepolitiki. Ukanti othanda ukufunda nokwazi ngeekompyutha udla ngokulandela elo khondo.

NgokukaFowler (1982) ijenri yena uyibona iluncedo kakhulu ingakumbi kwabo bafunda ukubhala ngokuba ziyabavuselela bacinge ngokuphangaleleyo, zaye ziyabahlokoloza ukuze bakwazi ukuvela nezabo izimvo. Konke oku bakuzuza ngokufunda iintlobo ntlobo zeejenri nezibhalwa ngababhali abohlukeneyo nabo sele benamava ngokubhala.

Lo kaFowler (1982) uzibona iijenri ezi zibalulekile kunxibelelwano kuba kungazo ekuthi ababhali banxibelelane nabafundi babatyhilele konke abafuna bakwazi. Umbhali xa ebhala unomyalezo afuna ukwabelana ngawo nabafundi. Bathi bazane ke nabafundi ngolu hlobo. Uve umfundi othile xa encoma iimbalo zombhali othile nazithanda kakhulu. Oku kwenziwa kakhulu ngabahlalutyi boncwadi xa bekhangelwa oko bakufundiswayo ngoncwadi.

Umbhali naye kwelinye icala uthi alwazi uhlobo lweembalo oluthandwayo ngabafundi ngenxa yokuba zisoloko zithengwa zifunwa ngathengisi. OkaTodorow nokaSpolky (1986) bona bagqibezela ngelithi ijenri ezithandwayo ngabafundi zezo zingezinto ezirangqe bona nezo banxibelelana ngazo qho ebomini nasentlalweni yabo.

### 2.3.3 Ijenri kwimfundo engenzululwazi ngeelwimi

Ijenri yindlela yonxibelelwano esetyenziswa ngababhali nabafundi, zizithethi nabaphulaphuli. NgokukaSwales olu nxibelelwano lwenziwa luphumelele ngokusebenzisa ulwimi, igrama, amagama nezangotshe ezikhethwe ngobuchule. Uthi eyona nto ibalulekileyo kukusetyenziswa kolwimi lwabemi bengingqi leyo kunxityelelwana nabo, ukuze umyalezo wombhali uvakale kakuhle.

Oku kungqinwa ngokaGregory noCarroll (1974) kwakunye noBenson noGreaves (1981) xa besithi ukusetyenziswa kolwimi kwijenri kunendlela ethile ekufuneka ababhali bayilandele xa bakhetha amagama. Okwesibini la magama kufuneka edweliswe ngendlela evumelekileyo kwimigaqo yolwimi olo ukwenza izivakalisi ezinentsingiselo. Izivakalisi nazo kufuneka zilandelelane ngendlela ethile enika intsingiselo ukuze umyalezo ucace oko kudibanisa ukudweliswa kweziganeko ngokokuhla kwazo. Wonke lo ngumsebenzi wolwimi negrama othi wenze ukuba injongo yombhali iphuhle.

OkaHalliday (1984) uyakungqina naye xa esithi oku, kuquka ukubaluleka kweendlela ababhali abalawula ngazo iimbono zabo, iindlela abalawula ngayo nabajikajika ngayo iitekisi zabo bephuhlisa injongo zabo nendlela abaphuhlisa ngayo unxibelelwano lwabo befezekisa injongo zabo nokubaluleka kwazo kuhlalutyo loncwadi.

OkaSwales (1990) uxhasa lo kaMartin (1985) xa esithi iijenri ezi yindlela ezenziwa ngayo izinto kusetyenzoswa ulwimi negrama yalo kutyhilwa intsingiselo yokuthile. Umbhali ukhetha igama elithile alisebenzise endaweni ethile kwisivakalisi ngalo ndlela injongo yakhe yonxibelelwano iyaphuhla. Le nkcazo ithi ibonakale kwijenri ezingentlalo yabantu bengingqi leyo zenzeka kuyo nange nkubeko yabo.

OkaSwales (1990) uyicacisa enjenje le mbono kaMartin, okokuqala ukusetyenziswa kwejenri kunceda kakhulu kwindlela yokuhlela ezo zilungele udidi oluthile labafundi



okanye abaphulaphuli. Kubakho umahluko kwincoko yabantwana ngokwamanqanaba emfundo yabo ngokunjalo nakokubhaliweyo. Zibakhona iijenri ezilungiselelwe abo badala nabemfundo ephakamileyo nabasoloko besebenzisa ingqondo. Uyagxininisa kakhulu kwiyantlukwano nokungalingani kwamazinga okuqonda obo zilungiselelwa bona iijenri.

Okwesibini lo kaMartin (1985) uthetha ngomba obaluleke kakhulu wokuba iijenri ezi zingezinto ezenziwa ngabantu iintshukumo zabo, intlalo nenkcubeko yabantu yaye kusetyenziswa zona ukufezekisa iinjongo zabo. Kusetyenziswa ulwimi lwabo lwenkobe ukufezekisa ezo njongo. Kubalula ke ngale ndlela ukuzihlalutya. Kwakhona uthi zonke iijenri zinemo nesakhiwo ezohluka ngayo. umzekelo; iintsomi zinemo yazo ezibangela ukuba zahluke kwezinye iijenri. iileta nazo zahlukene ngemo zizodwa nje ziphinde zahluke nakwezinye iijenri. Imo iqulatha isiqalo esinyanzelekileyo, isiqulatho nesiphelo. Zonke ezi zinto zifezekiswa ngolwimi olusetyenzisiweyo ekwakhiweni kwezo jenri.

#### **2.3.4 Ijenri kufundo lobuciko**

NgokukaSwales (1990) ubuciko bokuthetha nokubhala yinkqubo eyaqala kudala iqalwa yingcali uAristotle. Yafundisa abafundi bayo ngokubaluleka kobuciko xa uthetha naxa ubhala kuba ubuciko buquka ukukhetha amagama athile uwasebenzise ngendlela ethile ukuze intsingiselo icace nenjongo izokuphuhla. OkaKinneavy (1971) yena wahlula okubhaliweyo ngokwendidi ezine ngolu hlobo;

- i)Iijenri ezibonisayo nezicacisayo,
- ii)Iijenri ezicengayo ziguqula umphulaphuli,
- iii)Iijenri ezingoncwadi kunye
- iv)nezinxulumanisayo

Oku ukwenza umbhali ejonge injongo yonxibelelwano. Xa injongo ingqamene naye umbhali uyayibonisa ayicacise, umzekelo wentengiso ubhala ayibonise kangangoko lo nto ayithengisayo ejonge indzuzo. Xa ingqamene nomfundi iyabonisa kangangoko ukuze aguquke atshintshe izimvo zakhe, ngokwakwintengiso ethenge. Xa ingemo yeelwimi kuthiwa luncwadi kanti xa injongo ikukutyhila idandalazise inyani malunga nehlabathi okanye ilizwe kuthiwa iyanxulumanisa.

NgokukaSwales (1990) abafundi bobuciko basebenzisa ukuthelekelela izinto besebenzisa ezobazaziyo ukuze bafikelele kwiziphumo abazifunayo ezinje ngokunika ijenri eyona ndawo ibalulekileyo nengumongo okanye umxholo kuncwadi.

OkaJamieson (1975) yena ubulanda emva ubuciko bejenri kwithuba iinkokheli zamandulo ezazingathandi ukulawula abantu bazo kokubi zazisebenzisa ubuciko xa zinxibelelana nabo. Zazisebenzisa zone ezi ndidi zejenri zikaKinneavy. OkaSwales (1990) ububona bunceda kakhulu ubuciko kuhlaluty nasekujongeni imo yejenri. Zithi zibonakale apho zifana khona nalapho zahluka khona, nalapho umbhali wejenri ezininzi emnye okanye ingababhali abohlukeneyo. Kuhlaluty kujongwa ubuciko bombhali nobunyani betekisi.

OkaMiller (1974) ungqina ukuba ukuhlalutywa kwejenri kunceda ekucaciseni nasekwahluleni uhlobo lobuciko obufumaneka kwiintlobo-ntlobo zeejenri. Umzekelo, iintetho zakudala zinembali yamandulo enobuciko nezangotshe ezazisetyenziswa ngabantu kwizinto zabo ngaloo mihla. ukuhlalutywa kwazo kudala ukugcinakala kwamagama athile anakulibaleka nganxa yokungasetyenziswa kwawo kula maxesha. Le nto yokulibaleka nokungasetyenziswa kobuciko obuthile kubangelwa kukutshintsha kwamaxesha nolwimi. Inani leejenri kubantu bendawo lixhomekeka kuphela kutshintsho nokungafani kwabantu abazisebenzisayo.

Uswales (1990) ucacisa izimvo zikaMiller ngohlaluty xa esithi, okubhaliweyo kwahlukene ngenxa yamagama asetyenzisiweyo okanye ulwimi. Oku kubangela ukuba othile akwazi ukwahlula iindidi zeeleta, zibe yileta yokucela umsebenzi eyokumema, eyokubulela, engobomi bomntu njalonzalo. Iincwadi zokusebenzisa okuthile umzekelo, umatshini.indlela yokusela amayeza, yokupheka okuthile. Iinkonzo nazo zahlukene kukho ezemingcwabo, ezokubulela nezokumisela abaphathi.

OkaSwales (1990) uthi inkcazo yejenri mayingabikho kwimo okanye kulwaxhiwo kuphela koko mayibe nakumsebenzi nenjongo yejenri. Umzekelo ingaba ijenri leyo iyathuthuzela, iyabulela, iyathengisa na. Le ngcali ibonisa igalelo noncedo lwabafundi bobuciko kuhlaluty lwejenri. Kwakhona ukubaluleka komxholo nobuciko bembali, ulwazi nokufunda ngejenri kunye nokuzazi ukuba iijenri ezi zizintshukumo zabantu besebenzisa ubuciko ngolwimi lwabo bebonisa iinjongo neminqweno yabo zizinto ezifuna ukuthathelwa ingqalelo kuhlaluty loncwadi..

## 2.4 IIBONO MALUNGA NOKUHLALUTYA NGOHLOBO LWEJENRI

OkaBhatia (1993) uthethe ngeembono ezintathu ekufuneka ziqwalaselwe xa kuhlalutywa iijenri, nazi:

### linkqubo zoluntu kunye nohlalutywo lweetekisi ngohlobo lwejenri

OkaBhatia (1993) uthetha ngohlalutywo lweetekisi kugqalwe inkcubeko yabantu, amasiko nezithethe zobo ngenxa yempembelelo ezinayo kwindlela abaqonda ngayo itekisi nganye kunye neejenri.

### Ukusetyenziswa kwengqondo xa kuhlalutywa iitekisi ngohlobo lwejenri

OkaMartin (1989) ubalula umsebenzi owenziwa yingqondo xa kusakhiwa amagama, izivakalisi neejenri. Xa obhalayo ebhala uyacinga phambi kokuba abhale ukuze konke oko akubhalayo kube nomdla nentsingiselo kulowo ufundayo. Apha kubandakanywa indlela yokusebenzisa imigaqo yolwimi.

### Ulwimi nokuhlalutywa kweetekisi ngohlobo lwejenri

OkaCope noKalantzis (1990) bona babonisa betyhila ukubaluleka kwegrama xa kusakhiwa iitekisi. Indlela yokukhetha amagama adweliswe ngayo ibaluleke kakhulu ukwahlula iintlobo-ntlobo zeetekisi kunye nokuzahlula.

### 2.4.1 Ezoluntu kunye nohlalutywo lwejenri

#### Inkqubo zoluntu

NgokukaMartin (1990) iijenri ezi ziinkqubo ezenziwa ngabantu zidalwa ngabo, bebonisa inkcubeko, intlalo yabo nempilo abayiphilayo kwiindawo abahlala kuzo. Xa benxibelelana besenza imisebenzi amasiko abo nakwimbizo nezinye iindibano basebenzisa iintlobo ntlobo zejenri. Ezi ntshukumo zibizwa ngokuba ziitekisi.

NgokukaBhatia (1993) itekisi yingqokelela yamagama adweliswe ngohlobo oluthile olunika intsingiselo eyiyo nepheleleyo. La magama adweliswa ngendlela apha ebonisa unxulumano lwegrama ngendlela eyamkelekileyo kwimigaqo yolwimi. Amagama nezivakalisi adweliswa ngendlela apha ephuhlisa umxholo nentsingiselo epheleleyo neyamkelekileyo kwabo babandakanyekayo.

OkaBhatia (1993) yena uthi iitekisi zisoloko ziyintetho epheleleyo enenjongo zaye zisahluka enye kwenye ngentsingiselo nenjongo yayo ebhekisele ebantwini. Uqhuba athi iintsukumo nenkqubo ezingabantu zimele ukutyhila konke abakunqwenelayo nokuyimfuneko kubo nokungezinto ezibalulekileyo kubo ekuhlaleni kwabo nakwinkcubeko yabo.

Yena okaGeertz (1973) ukungqina oku ngokuthi xa kuchazwa abantu kudityaniswa indlela abathetha ngayo, ulwimi lwabo, nempucuko okanye inkcubeko yabo. Ukanti okaMiller (1984) yena xa ethetha ngabantu nokubaluleka kolwimi lwabo uyibona ijenri njengentshukumo zabo.

#### Isixhobo sezopolitiko.

Abantu abahlala ndawo-nye banezinto ezibadibanisayo nabazenza kunye benyanzelwa yimithetho ethile yokuba behlala ndawonye. Zizinto ezo ezibagcina bemaneyene nezibenza abantu abanye. Umzekelo, izikolo, iinkonzo, umhlaba, amadlelo, amahlathi, amaziko empilo, iholo yoluntu, nezinye ngokwahlukana kweendawo abahlala kuzo abantu.

Oku kungqinwa nguKress, G. (1992) xa esithi ijenri ezi ziyasetyenziswa kwimfundo ukuphuhlisa ulwazi njengenjongo yemfundo neyepolitiki ukwenzela ukuba abantu bakwazi ukuxhamla ngokulinganayo kuko konke okufumanekayo nokuyingeniso yendawo abahlala kuyo.

Ipolitiki yabantu abahlala ndawonye ijongana nokulungiselelana kwabo kwiimfuno zabo. Bayafundiswa abantu ngamalungelo abo ukuze kungabikho kuhleleleka ngenxa yokungazi, isini, ibala, inkolo ubudala, intswelo, intlupheko, ukudodobala ngokwengqondo nangokomzimba nokungafundi. Konke oku bakufundiswa kusetyenziswa iijenri ezingolwimi lwabo. NgokukaKress (1992) bafundiswa ubuchule, ukwazi ukwenzela ukuze baphile ngendlela eyamkelekileyo.

OkaKress (1992) uthi kwiingingqi apho kuhlala iintlanga ezahlukeneyo, kuyanyanzeleka kwenziwe imvumelwano nesigqibo sokunyamezelana nokulungiselelana ukuze wonke ubani azuze okumfaneleyo kokufumanekayo apho. Kunyanzelekile kubekho utshintsho kwinkcubeko yengingqi leyo, ulwimi, olusetyenziswa kwindibano zabo, kwizikolo zabo nenkqubo yazo. Ngale ndlela wonke ummi kungaqinisekiswa ukuba akasoze ahleleleke.

#### **2.4.2 Uhlalutyo ngohlobo lwejenri ngumsebenzi wengqondo**

NgokukaBhatia (1993) ulwimi olusetyenziswayo xa kusakhiwa itekisi ngumsebenzi wengqondo. Ukuhlanganisa oonobumba kusakhiwa amagama, ukukhetha amagama nokuwadwelisa ngendlela evumelekileyo ngokwemigaqo yolwimi ngumsebenzi wengqondo. Ukudwelisa iziganeko ngendlela eyiyo nangokuhla kwazo nako ngumsebenzi omkhulu owenziwa yingqondo yombhali neyesithethi. Le ndibanisela yamagama inentsingiselo nenjongo kuthiwa xa ibizwa yitekisi.

Ababhali bayichaza ngokwahlukeneyo itekisi, bayibona njengengqokelela yamagama Adityaniswe ngendlela evumelekileyo enentsingiselo nomyalezo ocacileyo, oku kudibanisa intetho ebhaliweyo nethethwayo. Ukuhlalutya kona kubhekisele kwiitekisi ezibhaliweyo, yaye ezi tekisi zinolwakhiwo ulumileyo utsho okaBhatia (1993).

NgokukaKress (1985) litekisi ezi zinolwakhiwo olubalulekileyo kakhulu kwabo babandakanyekayo ngenxa yeenjongo abazisebenzisela zona kwiindawo abahlala kuzo. Ezi tekisi azifani ngolwakhiwo nemo nto ke leyo eyenza ukwahluka nakwimisebenzi yazo.

Lo kaKress (1985) wahlula intlobo zibeliqela zeetekisi ngokwemisebenzi yazo eyahlukileyo idalwa lulwakhiwo nemeko ebhekisele kuyo itekisi nganye. Ezi tekisi zibhekisele kumasiko nezithethe, imtshato, imidlalo, intlanganiso neembizo, iincoko nezinye. Zonke ezi tekisi zahlukile ngokwemisebenzi nolwakhiwo lwazo.

OkaMartin no Rothery (1986) bona bazibona iitekisi njengeengcaciso, ezisetyenziswayo ngabantu ukuchaza iinkqubo zabo, iingxelo, ingxoxo, nokunye okubhaliweyo okutyhila okuthile wabo kubhekiswa kubo. Bayibona njengenkqubo elungileyo kakhulu ekufundiseni ezikolweni kule mihla.

## Ukwakhiwa kwetekisi

litekisi zilungiselelwe unxibelelwano phakathi kombhali nomfundi. Ukuze luphuhle olu nxibelelwano kufuneka kulandelwe ulwakhiwo oluthile. Oku kungqinwa ngokaBhatia (1993) xa etyhila indlela ababhali abasebenzisa ngayo ulwimi xa bebhala begqithisa imiyalezo yabo. Bakhetha ulwimi namagama athile belungiselela abafundi abathile.

Uyazahlula-hlula iindidi zabafundi esebenzisa ubudala, imfundo nemisebenzi abayenzayo. Ubhalo olulungiselelwe ogqira noonesi ngeze lubenentsingiselo ecacileyo kumagqwetha, kwabo bangalandelanga elo khondo kwanakwabo bangafundanga kuyaphi. NgokukaBhatia konke okukwahlukanisa ezi tekisi ngumsebenzi wengqondo.

NgokukaBhatia (1993) iinjongo zombhali wetekisi zibalulekile yaye kufuneka zizalisekisiwe. Umbhali uyakwazi okulindelwe ngabafundi bakhe koko akubhalayo. Ukuze abagcine befunda iimbalo zakhe kulindeleke ukuba azizalisekise iimfuno zabo. Lo kaBhatia usinika umzekelo wombhali weendaba kwiphepha- ndaba elithile, abafundi belo phepha-ndaba bathi balithande ngenxa yohlobo abhala ngalo iindaba neyenza umdla kubo.

Uphinde athi lo kaBhatia (1993) okubhaliweyo kuyahluka kokunye ngenxa yendlela okubhalwe ngayo oko kukuthi ukukhethwa kwamagama nendlela adweliswa ngayo kuko okubangela umahluko kwiitekisi. Injongo yako konke okubhaliweyo kukunxibelelana. Umyalezo othile athi umbhali anqwenele ukwabelana nawo nomfundi. Into ethile ebhalelwe othile ihambisa umyalezo othe ngqo kulowo ubhalelwayo, umzekelo ileta okanye intetho yokucela umtshato, isamoni zedivosi, ileta yovelwano, iminqweno emihle yeemviwo njalo njalo ayinayo intsingiselo komnye umntu ongenguye lo ibhalelwe yena.

Uthi lo kaBhatia (1993) iitekisi ezahlukeneyo zithi zithathwe njengeenjinri ezahlukeneyo ngenxa yeenjongo zazo, ngolwakhiwo, imiyalezo, iinjongo neziphumo zonxibelelwano.

## Unxibelelwano

Umbhali nawuphina ubhala kuba efuna ukunxibelelana nabafundi. Ukuze kuphumelele oko kunyanzelekile anamathelanise amagama kakuhle, adale imvumelwano eyiyo

ngezivumelanisi zawo. Oku ngumsebenzi wemigaqo yolwimi ekufuneka umbhali eyigqalile xa ebhala ukuze izivakalisi zakhe zikwazi ukunika le ntsingiselo ayifunayo Umzekelo;

*Abantwana bakabawo basebenza kude kodwa bayagoduka qho ngenyaga kaDisemba ukuze bonwabe kunye.*

Esi sivakalisi sakhiwe ngamagama aliqela noxa sona sisinye. Intsingiselo yaso ivezwa lunamathelwano lwamagama lawo ngezivumelanisi zawo ezakhiwe kwisisekelo sesibizo esiyintloko; abantwana. Isisekelo eso ngu-**ba-**, nezivumelanisi zamagama lawo zingo ba-/b- ngokuxhomekeka kwimeko elikuyo igama elo lisetyenzisiweyo.

Ukanti ke iitekisi ezi azakhiwa ngamagama odwa koko nangezivakalisi ezithi nazo zibonise olwazo unamathelwano. Xa itekisi inezivakalisi ezininzi zithi nazo zidweliswe ngendlela evumelekileyo neyakuthi inike intsingiselo ephuhlisa injongo yombhali. OkaBhatia (1993) uthi oku xa ekubiza lunamathelwano olwenza ukuba intsingiselo ivakale nenjongo yetekisi iphuhle neziganeko zidweliswe ngokulandelelana kwazo. Umzekelo;

*Abantwana bakabawo basebenza kude kunekhaya labo kodwa bagoduka minyaka le. NgoDisemba ukuze bonwabe bonke. Baxhela iigusha qho bekhumbula abazali babo abangasekhoyo. bamema izihlobo zabo ngolo suku balukhethileyo. Zakuphela iintsuku zeholide babuyela emizini yabo bonwabile.*

### Unxulumano lombhali nomfundi

Umbhali ubaluleke njengalowo ufundayo, engekho omnye alunakubakho lunxibelelwano. Kubalulekile ukuba umbhali abazi abantu ababhalelayo nohlobo lokubhaliweyo abaluthandayo. Umbhali makabafake abafundi koko akubhalayo ngokusebenzisa phakathi kwezinye izinto imo-ntlalo yabo naleyo bayaziyo ukutsala umdla wabo. Umbhali kwakhona kufuneka aligqale izinga lakhe lokubhala ukuze zonke iindidi zabafundi zibe nakho ukufumana iincwadi ezibalungeleyo. Umzekelo abantwana babhalelwa iincwadi ezinamabali nolwimi olulingana nengqondo zabo nezinokubakruqula kodwa bona abadala.

Zikhona iitekisi ezibhalelwa abantu abathile, nabaziwayo ngumbhali umzekelo, ileta yobuhlobo, Inkcazo yomntu, amagqabantshintshi kwidayari wona umbhali uyazibhalela. Ezi ntlobo zetekisi omnye umfundi ezingalungiselelwanga yena akanakho ukuziqonda

ayive nentsingiselo yazo nomxholo awunakucaca kuye kuba azingabhalelwanga yena. Oku kungqinwa nguGrabe noKaplan (1996) xa esithi ngubani umbhali? Ubhalela bani? Yintoni yona le ayibhalayo? Le yimibuzo esetyenziswa nje ngesikhokelo xa kubhalwa naxa kuhlalutywa itekisi.

Isiqulatho setekisi naso siyongeza ekucaciseni uhlobo lwetekisi leyo. Isiqulatho bubungakanani nobunjani betekisi obuthi buphenjelelwe zizinto ezithile ezingaloo nto kuthethwa ngayo umzekelo, iimfuno zesikhokelo-nkqubo, izithethe nenkcubeko yabafundi nabaphulaphuli kunye nomdla wabo. Iitekisi kufuneka zifezekise ezi mfuno ngalo lonke ixesha.

### 2.4.3 Ulwimi nohlalutywo ngohlobo lwejenri

Ulwimi lubaluleke kakhulu xa kuhlalutywa kuba lulo esithi sichaze okanye sicacise ngalo oko kubhaliweyo.

OkaCope noKalantzis (1990) bathi ulwimi nabantu abaluthethayo nenkcubeko yabo abakwazi kwahlulwa. Abantu basebenzisa ulwimi ukunxibelelana kuzo zonke iintsukumo zabo. Kungenxa yokuba bevana xa bethetha benxibelelana ukuze kuthiwe luhlanga olunye oluhlala kwingingqi enye ngabantu abahlala kwingingqi enye nokuba abalulo uhlanga olunye njengoko kunjalo ezidolophini kodwa basebenzisa ulwimi olunye abavanayo ngalo.

#### Ukuhlalutwa kwetekisi kujongwa amagama nempawu zawo

NgokukaBhatia (1993) itekisi nganye ineempawu ezithile eziyahlulayo kwenye itekisi nakwezinye iijenri. Ezi zimpawu ngamagama akwizigaba zentetho ezahlukeneyo, izaci mamaqhalo athile asetyenziselwe ukuphuhlisa loo tekisi. Izenzi eziluhlobo oluthile ziyakhethwa zibe kwixesha elithile nemo ethile ukucacisa nikutyhila imeko ethile.

Uqhuba athu lokaBhatia (1993) ukwahlula uhlobo uluthile lokubhaliweyo kukhethwa amagama othile anokuthi anike le ntsingiselo ifunekayo, umz.indlela yokuselwa kwamayeza kukhethwa izenzi eziyalelayo ngolu hlobo :

**Sela** *icephe leyeza emva kokutya amaxesha amathathu*

**Sela** *ipilisi zibe mbini xa usiva iintlungu.*



### ***Qaba okanye hlikihla iyeza kule ndawo ibuhlungu***

Ithi yahluke kwimbali yobomi bongasekhoyo ngexesha ezikulo izenzi nemo yazo. Kumthandazo kusetyenziswa amagama anokuzithoba, ukuhlonipha nabonisa ukuzithoba okukhulu nokuhla kulowo kubhekiswa kuye. Lowo uhlalutyayo uthi nje akubona uhlobo lwamagama asetyenzisiweyo akwazi ukuthelekelela lowo kubhekiswa kuye okanye lowo ubhalelwayo.

#### Ukuhlalutya itekisi kujongwe ulwakhiwo

OkaBhatia (1993) ubona ulwakhiwo lunenxaxheba enkulu oluyithathayo kuhlalutyo lokubhaliweyo, ileta yobuhlobo ayifani neyoburhulumente ngolwakhiwo eyobuhlobo inedilesi enye eyoburhulumente zimbini. OkaSwales (1991) yena uphawule ukuba izifundiswa ezibhala amaphepha nabaphandi neethisisi zabo banendlela efanayo enye yokuzibhala lo nto yenza ukuba ubani athi leyo yindlela exeliweyo yokubhala oko.

NgokukaBhatia (1993) nayiphina itekisi yakhelwa ukunxibelelana kunyanzelekile ngoko ke ukuba kukhethwe izangotshe ezithile eziyakuthi zinike ijenri leyo imo nesakhiwo esinakho ukuphuhlisa okulindelekileyo kuyo. Ababhali bayohluka ngezakhono namava abo ekubhaleni lo nto idale umahluko kokubhaliweyo ngokunjalo nakubafundi.

OkaBhatia (1993) uyayigxininisa into yokuba umbhali makasoloko eluthathela ingqalelo udidi lwabafundi alubhalelayo. Abafundi basoloko bekuthanda ukufunda ulwimi olukumgangatho ophakamileyo ukwenza ukuba ingqondo zabo zisoloko zisebenza, ingakumbi abo bakudidi oluphambili kwezemfundo.

#### Umsebenzi wegrama kuhlalutyo

NgokukaCope noKalantzis (1990) igrama ibaluleke kakhulu kulwakhiwo lwetekisi. Zonke iitekisi zakhiwe ngegrama yolwimi ukwenza ukuba zibe nentsingiselo. Onke amagama anemigaqo elandelwayo xa esakhiwa, izivakalisi nazo azakhiwa nanjanina. Imihlathi nayo ngokunjalo ukuze inike kanye le ntsingiselo ifunekayo kufuneka izivakalisi zikhethwe zidweliswe ngendlela evumelekileyo. Ukuze umbhali akwazi ukufunda okubhaliweyo kufuneka ayazi igrama yolwimi olo, ngolo hlobo ke injongo yombhali iyaphuhla nomyalezo uyacaca.

lingcali ezifana Trimble (1973) nabanye ababhali abaphonononga ukunxulumana okuthi kubekhona phakathi kwegram, amagama nezangotshe, amaxesha, njalo njalo. Lolo nxulumano oluthi lube negalelo elikhulu kwintsingiselelo yokubhaliweyo nakuko konke okufundwayo ezikolweni nangaphandle xa umntu ezifundela nje.

OkaSwales (1974) yena ungqina oku ngokubonisa ukuba konke okubhaliweyo kunemisebenzi emibini eyahlukileyo omnye lulwakhiwo olululo lwamagama nezivakalisi. Okwesibini kukunika umyalezo enentsingiselo exhomekeke kakhulu kulo wokuqala. Umbhali kunyanzelekile ayilandele imithetho yegram xa ebhala ukuze umyalezo ucape..

NgokukaHalliday (1984) oku kukhethwa kwamagama nolandelelwaniso lwezivakalisi ngendlela evumelekileyo kukhokelela ekubeni itekisi kuthiwe inomxholo onguwo. Umxholo ngokukaHalliday (1984) noMatthiessen (1990) yindlela esetyenziswa ngayo igrama ukuphuhlisa umyalezo wombhali koko kubhaliweyo.

UMartin noRothery (1993) babona kufanelekile ukuba igrama ifundiswe ngokomsebenzi wayo ukuze incede lowo uyisebenzisayo ekuqondeni oko kubhaliweyo.

### Ulwimi njengesixhobo sonxibelelwano

NgokukaCope noKalantzis (1990) ulwimi yinkqubo yabantu, basebenzisa lona kuzo zonke iintshukumo zabo. Xa bedibene betshatisa, besolusa, nakwezinye izizathu nezisusa zabo, xa benxibelelana nezinyanya zabo bathetha ulwimi lwabo. Naxa bebhala basebenzisa igrama yolwimi lwabo masithathe imbongi yomthonyama uS.E.K.Mqhayi kumbongo wakhe othi ukuzika kukaMendi mhla wayebikela abantu ngamagorha awayo kunye noNtsikana mhla wayeprofeta. Xa kufundwa le mibongo isenalaa ntsingiselo yayinayo mhla yayithethwa ngenxa yamagama, ulwimi negrama esetyenzisiweyo ukuphuhlisa umyalezo.

## **2.5 INKQUBO YEJENRI KWIMFUNDO**

NgokukaCope noKalantzis (1990) inkqubo yejenri inakho ukudala utshintsho kwimfundo yanamhlanje ngenxa yendlela eyiyo enokuthi isetyenziswe ngayo. Okokuqala olu tshintsho lungadalwa kukusebenzisa ukunxulumanisa inkcubeko nolwimi lwabo bathatha

inxaxheba. Okwesibini isebenzisa amathuba angawo ukwenza umahluko phakathi kolwimi nenkcubeko njengendawo opho luqala khona.

Indawo abakhulela kuyo abafundi ininxaxheba enkulu nebalulekileyo kubo nakwimfundo yabo. Utitshala unoxanduva olukhulu kule nkqubo kuba kufuneka agcine indawo yakhe, nabafundi bambone engumncedi wabo xa befuna uncedo. Ngokolu hlobo ke bayakhululeka kubelula ukuveza izimvo zabo bathathe inxaxheba bezithembile.

Ngokuka Cope noKalantzis (1996) umfundi kule nkqubo ufunda ngezinto ezingqamene naye nezingenkcubeko yakhe nezisekwe kwimo-ntlalo yakhe. Oku kukhokelela kwiziphumo ezihle neziphucukileyo. Izinto afunda ngazo zibanentsingiselo ingakumbi xa ezifunda ngolwimi lwakhe lwenkobe. Ingqondo yakhe isebenza ngokuphangaleleyo uyacinga akaxhomekeki kutitshala yaye uyakwazi ukuthelekisa izithethe nenkcubeko yakhe nezezinye iintlanga. Ngale ndlela ulwazi luza macala umfundi ethatha inxaxheba kwimfundo yakhe.

OkaHyon (1996) uyayingqina le mbono xa naye esithi inkqubo yejenri icacisa iintshukumo ezincedisana nabafundi ukuba bazi ukuba unxibelelwano luqhubeka ngokusebenzisa ulwimi kusakhiwa iitekisi ezinentsingiselo nenjongo ekufuneka ifezekisiwe ngalo lonke ixesha. Konke oku ngumsebenzi wolwimi negrama yalo ekhethwe yaza yasetyenziswa ngobuchule kulwakhiwo lwetekisi ezifundwayo nezibhalwayo. Ngolu hlobo nabo abafundi bafunda indlela nezakhono zokubhala nokufunda.

Isikolo yindawo yokufundela, kulapho kudibana khona utitshala nomfundi. Utitshala nguye onolwazi umfundi ulufumana kuye nangokuboniswa encediswa nguye. OkaMartin (1993) ufumanise ukuba isikolo kulapho kuzalisekiswa iinjongo zoluntu equka nabafundi nezeetekisi kusetyenziswa ulwimi oluqondwayo ngabafundi. Uthe ngenxa yale mbono wayila umfuziselo nomzekelo wevili onokuba luncedo ekufundiseni ulwimi nothe wayifezekisa imbono yakhe. Ubonisa ukuba itekisi inokuhlalutywa ngolu hlobo. NgokwakuMartin (1996) eli vili njengomfuziselo wokufundiswa kwejenri linamanqanaba amathathu, inqanaba ngalinye lahlulwe ngokwemisebenzi eyenziwayo kulo. Nanga la manqanaba nenkcazo yawo;

## Ukufuzisela

Eli nqanaba lahlulwe kabini, linomxholo netekisi. Kubuzwa imibuzo ngenjongo nomsebenzi wejenri eluntwini, nomxholo wayo njengendlela yokwazisa isifundo. Umzekelo, lindaba zazisa abantu ngokuqhubekayo ehlabathini. Kwezi tekisi kusetyenziswa ulwimi. Ulwazi lwemveli lona luluncedo olukhulu kwesi sigaba

## Ingxoxo ngutitshala nabafundi

Eli linqanaba lesibini apho abafundi basebenza ngamaqela belungiselela inqanaba elizayo lokwakhiwa kweetekisi ezintsha kwangale jenri inye. Bayaqwalasela, bajongisise, bathathe amanqaku, baxoxe bephinda-phinda beziqhelanisa nomsebenzi lowo sele bewenzile bandule ukwakha iitekisi ezintsha kwakule jenri, utitshala ubancedisa kangangoko befuna emana ebahlokoloza ngemibuzo.

## Ulwakhiwo lweetekisi ngabafundi bebodwa

Bayaqingqa abufundi bakhe iitekisi ngabanye ngabanye kwakule jenri inye. Umsebenzi katitshala ngoku kukujonga abo banengxaki ababuyisele kwinqanaba elidlulileyo ukuze bakuqonda babuyele kwakhona ekwakheni iitekisi ezo. Wakugqitywa umsebenzi uyalungiswa ukuze uboniswe wonke umfundi. Ngale ndlela umfundi ufumana ithuba lokujonga imisebenzi yabanye, ukuze ayithelekise nowakhe. Umfundi ulibona ngokwakhe izinga lomsebenzi wakhe nto ke leyo enokumkhuthaza.

Lo mfuziselo wevili ngokukaMartin (1990) awunaso isiphelo, kuyaphindwa-phindwa kumana ukubuyelwa umva xa kukho imfuneko okanye kukhethwe nje lo manqanaba kufuneka kuphindwa wona de abafundi bakwazi ukuzakhela itekisi ngokwabo. Lo mfuziselo unakho ukusetyenziswa nakwezinye izifundo ezingelulo ulwimi.

Kwakhona lomfuziselo ulunga kakhulu kufundo lwengxelo nenkcazo apho khona ulwimi ludlala indima enkulu. Injongo yeli vili kukwenza ukuba abafundi bakwazi ukuyila nokudala intetho enomdla ngalo lonke ixesha bethetha nabantu, nokuphucula indlela yokucinga bakwazi ukucinga nzulu ukuze intetho icace nentsingiselo ingathandabuzeki kulowo ibhekiselwe kuye.

OkaCope nokaKalantzis (1990) Bayibona imfundo njengento emele ukuba nentsingiselo ingalawulwa ngumthetho nendlela engqongqo yokuba abantwana bacengceleze okubhaliweyo kwincwadi ngulowo wayibhalayo, ibe inengenayo tu intsingiselo kuye. Ukunkqaya ngaphandle kwentsingiselo kudala izikwenene zabafundi. Abafundi mabasoloko benikwa ithuba lokuthatha inxaxheba nokuzenzela befunda ngamava.

UCope noKalantzis (1990) babona kufanelekile ukuba ikharityhulam yezikolo ilungiselelwe umntwana ngamnye kungabikho mgaqo umileyo nonembophelelo ezithile. Kungalunga xa umfundi enokuvumeleka afunde into ayifunayo naleyo anokuthi akwazi ukuzenzela ngay. Bayakukhuthaza nokusetyenziswa kwamaphepha-ndaba, iimagazini nokunye okubhalwe ngabantu abafana nabo nobaphila njengabo xa kufundiswa ulwimi. Makusoloko kukhethwa ijenri ezinomdla kubo nezo zenza umtsalane ekuzifundeni, kuba kaloku izinto abafunda ngazo kumaphepha-ndaba zeziqhubekayo ebomini babo.

Ngokuka Hyon (1996) uhlobo lokufundisa ngeejenri luyazicacisa iintshukumo ezinokunceda abafundi bayibone injongo yonxibelelwano, ulwimi, amagama nezangotshe ezisetyenziswe kwitekisi njengezixhobo abanokuzisebenzisa nabo xa bebhala ezabo iitekisi. Naxa kufundiswa igrama yolwimi imizekelo ethathwa kwiimbalo abaziqhelileyo nabazithandayo kuba lula ukulandelwa kwesifundo eso.

Okokugqibela uthi lo kaCpe noKalantzis (1996) ukuba kwakhona ikharityhulam yezikolo inokugxininisa ekubeni ulwimi lufundiswe njengesixhobo sokuba umfundi asisebenzisele nxibelelwano olunentsingiselo kungaba kulunge kakhulu. Nto ke leyo enokudala ukuba abafundi banqwenele ukusoloko bethetha, bebhala, bethatha inxaxheba kwiingxoxo ezinemfundiso negalelo kwimfundo nasekuhlaleni kwabo. Liyaphucuka izinga labo lokufunda kuba bezondelele ukwenza ngcono qho bethatha inxaxheba nokuba bebhala okanye bexoxa.

Izakhono zabo zokufunda, zokubhala, zokuphulaphula nezokuthetha esidlangalaleni ziyaphucuka kuba kaloku bafunda ngenjongo. Oku kungqinwa nguFreeman noMedway (1997) xa esithi iijenri ezi azaneli nje ukuxhobisa abafundi ngolwazi koko ziba nika nethuba lokuthatha inxaxheba kuqulunkqo lweendlela ezizizo zokufundiswa kolwimi ukwenzela ukuba wonke umfundi alifumane ilungelo lokufunda.

## 2.6 INKQUBO YEJENRI NENKQUBO YE-O.B.E.

NgokukaCope noKalantzis (1990) ezi nkqubo zimbini ziyafana kakhulu ngenxa yeenjongo zazo ezisekelezele ekuphuhliseni abafundi. Kuzo zombini ezi nkqubo bafunda izakhono ezizizo, ukumamela, ukufunda ukuthetha, ukwakha okanye ukuyila nokwenza. Bafundiswa ukuzenzela izinto ezisetyenziswayo nezifumanekayo kwingingqi yabo, ukuzicingela nokuzibonela izinto ezilungileyo kubomi babo nokoluntu ngokubanzi. Utitshala usoloko ebakhuthaza ngokubacaphulela kulwazi namava akhe.

## 2.7 ISISHWANKATHELO

NgokukaCope noKalantzis (1990) uthi iinzulu-lwazi ngeelwimi ezifana noMartin ziyagxininisa ekufundisweni kolwimi ngenkqubo yejenri kuba yona idibanisa inkcubeko yoluntu lwengingqi kwimfundo yabantwana balo.

OkaSwales (1990) uchaza ijenri njengeetekisi ezibhaliweyo okanye ezibhaliweyo eziqulathe iinjongo zonxibelelwano nezithi zisetyenziswe ngabantu ukufezekisa iinjongo zabo. Kwimfundo yakhe ngalo mba uphonononge ukusetyenziswa kwejenri koku kulandelayo; Kufundo lweentsomi, lolwimi, kuncwadi nakubuciko. Kuphando lwakhe ubonise ukuba ilwimi negrama zibaluleke kakhulu ukuphuhlisa inkcubeko yoluntu lwengingqi abahlala kuzo. Ugxininise kakhulu ekubeni iinjongo zeejenri mazisoloko zizalisekiswa.

OkaBhatia (1993) yena uveze phakathi kwezinye izinto ukuba uhhlalutyo lwejenri lusebenza kakhulu xa kuhhlalutywa, kucaciswa, kutolikwa naxa kuchazwa iitekisi kwimfundo nakuko konke okungqamene nayo. Oku kujongwa phantsi kwezi zihloko zilandelayo:

Ezoluntu nohlalutyo lwejenri,  
Uhlalutyo lwejenri ngumsebenzi wengqondo,  
Ulwimi nohlalutyo lwejenri .

OkaBhatia (1993) ubalula iitekisi njengenkqubo neentshukumo zabantu besebenzisa iitekisi ukunxibelelana. Ezi tekisi zakhiwa zibonise intlalo yabantu nemo-ntlalo yabo. Ijenri njengesixhobo sepolitiki apha ezi jenri zisetyenziswa ekuboniseni amalungelo abantu

nako konke abamele ukukwenza kwindawo abahlala kuzo. Ezi jenri zilawula intlalo yabantu bonke zikhusela nabo bangenamandla okuzikhusela ngenxa yobuncinane, ibala, isini, ukuhleleleka ngenxa yokugula ngengqondo nolwimi olungafaniyo nolwesininzi.

NgokukaBhatia (1993) uhlalutyo lwejenri ngumsebenzi wengqondo. Apha kubalulwa umsebenzi owenziwa yingqondo xa kusakhiwa iitekisi . Umbhali usebenzisa kakhulu ingqondo xa esakha amagama, izivakalisi, naxa ekhetha lawo afanelekileyo nezingangotshe ezithile ezinakho ukusetyenziswa endaweni ethile kwisivakalisi esithile ukuze kuphuhle le ntsingiselo ayifunayo. Uhlalutyo ngokwalo ngumsebenzi wengqondo. Unamathelwano nonxulumano ngumsebenzi obalulekileyo ekuphuhliseni intsingiselo njongo yombhali.

NgokukaBhatia (1993) ulwimi nohlalutyo lwejenri, ulwimi negrama yalo zenza intsingiselo kokubhaliweyo. Ukukhetha izibizo, izenzi, izibaluli namanye amagama abalulekileyo nokusetyenziswa kwawo ngumsebenzi wegrama. Amagama asetyenzisiweyo ayawenza umahluko kwiitekisi. OkaMartin (1996) uyile umfuziselo wevili onokuncedisa xa kufundiswa ulwimi nokuhlalutya ngohlobo lwejenri. Uwabalule onke amanqanaba anokulandelwa nendlela anokulandelwa ngayo xa kusetyenziswa lo mfuziselo wevili.

OkaCope noKalantzis (1990) nabo balubona uhlalutyo ngohlobo lwejenri ilelona lungeziphumo ezihle xa kuthekiswa nezinye iinkqubo kuba lona lujongene nokufundisa iitekisi eziyilwe ngentlalo nenkcubeko yoluntu. Bagxininise kumsebenzi owenziwa yigrama yolwimi ekutyhileni injongo zombhali nasekuphuhliseni intsingiselo yetekisi. Babalula ukuba zihle kweziphumo ezivela kubafundi abahlalutya besebenzisa uhlobo lwejenri, nezithi zifane ngqo nezo zivela kubafundi abafunda ngenkqubo eyi O B E. Apho khona abafundi bafunda ukuzenzela, ukuzimela, izakhono zokubhala, zokufunda nezokuthetha.

## ISAPHLUKO 3

### IIMBONO EZIMALUNGA NOBHALO

#### 3.1 INTSHAYELELO

Kwesi sahluko siza kuphonononga iimbono zabaphandi malunga nobhalo kwincwadi kaGrabe noKaplan (1996) Xa sijonga oku siza kuphicotha uphando ngolwazi ekufuneka ubani enalo, ubugcisa obunokuphuhla kunye nobume bentlalo obunokumnceda ukuze afunde ukubhala. Ubhalo lusalambatha kuzo zontathu ezi nkalo. Xa kuxoxwa kuza kubandakanywa ulwakhiwo lokubhaliweyo, inkcazo ngobhalo, indlela acinga ngayo umbhali nomfundi ngetekisi, ulwimi olusetyenziswayo, unxulumano nonamathelwano, inkcubeko nentlalo yabantu. Ezi zinto zonke ziza kuphononongwa kugxeleshwe inzululwazi ngofundo ngeelwimi ezahlukeneyo. Le yimbono kaGrabe noKaplan (1996).

Kuzakujongwa unxulumano olukhoyo phakathi kolwimi olubhalwayo noluthethwayo . Umahluko ophawulekayo phakathi kwabo basebenzisa ulwimi lwabo lwenkobe nabo basebenzisa ulwimi abadibana nalo bumini. Oku kuphonononga ngokukaGrabe noKaplan (1996) kubandakanya nokuphendula imibuzo ethi; kutheni kubhalwa nje? kubhalwa ntoni? Zithini zona iinjongo zoko kubhaliweyo? kubhalelwa bani? engubani yena umbhali? Ukuze iphenduleke le mibuzo kufuneka kuqale kwandiswe ulwazi ngokufunda nangokubhala.

OkaGrabe noKaplan (1996) baneembono ezilandelekayo ngobhalo ezinje ngokusebenzisa intlalo yoluntu, inkcubeko yabo, ulwimi lwabantu lwenkobe ukanti nolo balufunde bumini belungiselela ukufunda ezinye izifundo ngalo. Aba babhali babini balujonga ngokwempawu ezithile ubhalo, ulwimi nempembelelo yalo kokubhaliweyo ukucinga nokuqiqa nako kunempembelelo kubhalo. Ukukhangela umfuziselo onguwo wobhalo noqulethe ulwakhiwo olululo lwetekisi, imo yayo, ulwimi negrama, unamathelwano nonxulumano kwitekisi.

#### 3.2 UBHALO

Ukugcina ulwazi ukuze lufikelele kwizizukulwana ezilandelayo lunje ngokuba lunjalo



abantu basebenzisa ukubhala . Ubhalo olu ngokuka-Arnove noGraff (1987), Graff (1987) lulandwa emva ngamaxesha ecawa apho khona kwakulungiselelwa ukubhalwa kwamagama kwabo bazakungena ebulungwini, bakwazi nokufunda ikhathikhizim neBhayibhile, nokulungiselela ukusayina kwabo bazakutshata.

NgokukaGrabe noKaplan (1996) ubhalo kukuguqula ulwazi lube yitekisi ebhaliweyo entsha. Isakhono nobuchule bokubhala akazalwa okanye asuke azibone sele enalo akanye abe ufuzile lowo ubhalayo, koko usifumana ngokusoloko ebhala eziqhelanisa. Lo nto yenziwa kumaziko emfundo apho khona kukho izinto zokufundisa ezilungele oko. Ubhalo lunendlela ethile elungiselwe lona nemayilandelwe ngulowo ubhalayo. Ukubhala sisakhono sobugcisa nobuchule esifuna ukusoloko silolongwa ngokubhala qho ade lowo ufundayo abenamava ulebela atsho okaGrabe nokaKaplan.

NgokukaGrabe noKaplan okubhaliweyo kunemo ethile ekulindeleke ukuba ilandelwe ukuze uhlobo oluthile lobhalo lwahluke kolunye, umzekelo; ileta yahlukile kumdlalo nakwisimemo ngokwemo. Okwesibini, kusetyenziswa ulwimi ukwakha okubhaliweyo. Zininzi intlobo zokubhaliweyo yaye zonke zibhalwe ngolwimi olungafaniyo, umzekelo; Izimemo, ileta, izibongo, iintengiso, uhlelo lwemali, imidlalo, iinoveli, imiyalezo, nezinye.

NgokukaGrabe noKaplan, ezi ntlobo azanele kwahlukana ngemo nangolwimi, koko zahluke nangemisebenzi ezisetyenziselwa yona ekubhaleni. Umzekelo ulwimi lwesimemo somtshato lwahlukile kolo lusetyenziswa kwileta yokubika ukuze umsebenzi nenjongo zazo zipuhle. Kwakhona isimemo somtshato sineenjongo ezimbini ukwazisa ngomtshato, nokumema lowo sibhalelwe yena. Okubhaliweyo ngokukaGrabe noKaplan (1996) kulungiselwe unxibelelwano phakathi kombhali nomfundi. Ukubhala kukuyila, ukuqamba nokwakha iitekisi usebenzisa ulwazi oluqokelelweyo injongo ikukuhambisa umyalezo nokwabelana ngawo nabafundi.

Inwadi yokuqala eyabhalwayo yibhayibhile, nekwathi kwakho imfuneko yokuba itolikwe ngazo zonke iilwimi zehlabathi. Oku kwaba negalelo elikhulu ekufundisweni kokubhala noxa igrama ingazanga yaselwa so ngokutsho kukaGraff (1987).

### **3.3 IIMFUNO ZOBHALO**

NgokukaGrabe noKaplan, kuyimfuneko enkulu ukuba wonke umntu akwazi ukufunda

nokubhala ngakumbi kweli xesha langoku. Ukwenza oku kube yimpumelelo kufuneka ubhalo lufundiswe. Into eyingxaki nesaphandwayo okwangoku yindlela eyiyo yokufundisa ukubhala nomfuziselo onguwo onokuncedisa ekufundiseni ukubhala.

NgokwakuGrabe noKaplan (1996) abaphandi ngobhalo bathe bakubona izinga elisezantsi lababhali baphanda bekhangelaba besenza imifuziselo yobhalo. Kumsebenzi wabo wokuphanda baqaphele ukuba abafundi bobhalo banegxaki enkulu ekufundeni ukubhala. Bayibona inkulu imfuneko yemifuziselo yokubhala. Babone kuyimfanelo ukukhangela uqilima lo mfuziselo oyakuthi phakathi kwezinye izinto ukhuthaze ukusetyenziswa kwenkcubeko nentlalo yoluntu.

Ngokuka Halliday (1984) xa umbhali ebhala ngezinto aziqhelileyo ucinga ngokukhawuleza yaye uba nombono onguwo ngesi hloko abhala ngaso. Abafundi nabo bathi bazibone bebandakanyekile kokubhaliweyo xa befunda ngezinto ezifumaneka kwintlalo nenkcubeko yabo. Ababhali babhala lula xa bebhala ngolwimi lwabo lwenkobe yaye nabafundi bayilandela ngokukhawuleza into ebhalwe ngolwimi lwabo lwenkobe xa befunda.

### **3.4 IIMFUNO EZIBALULEKILEYO MALUNGA NOPHONONONGO LOBHALO**

Ngokuka-Grabe noKaplan izinga lokubhala lenyuka kancinane ngenxa yeengxaki ezifunyanwa ngabafundi abafunda ukubhala, lingcali eziphonononga ngokubhala zibone kukho imfuneko yomfuziselo wokubhala ukwenzela ukutyhila konke okuyimfuneko ngenkqubo ingabi sisiqhamo. Kuyafuneka ukuba imontlalo yabafundi neyombhali nayo ithathelwe ingqalelo. Ukuze ubhalo luphucuke kufuneka kufakwe inkqubo kunye nesiqhamo.

UGrabe noKaplan (1996) babona kuyimfuneko ukuba kuxoxwe kuboniswa ngemibuzo enje ngale ilandelayo;

Yintoni itekisi?

Zibonwa njani itekisi ezisisiqhamo?

Eziyinkqubo zona zibonwa njani?

Zingaphi zona eziyinkqubo neziqhamo xa zidityanisiwe zingumfuziselo onguwo wobhalo?

Zeziphi iintlobo zeetekisi esinqwenela ukuba zibhalwe ngabafundi?

Ezi mbono zibonisa ntoni ngofundiso lobhalo eziklasini kubafundi bethu.

### 3.4.1 Inkqubo yokubhala

NgokukaGrabe noKaplan, iingcali eziphonononga ngobhalo ziyibona inkqubo yobhalo njengeseti yeengqokelela zemisebenzi eqhutywayo kubhalo. Ukubhala ngumsebenzi onenjongo ekufuneka iphunyeziwe yaye luqhutywa yiloo njongo. Ibalulekile kakhulu inkqubo yokubhala kuba inika iimbono zokwahlula phakathi kwababhali abanamava nabo basakhasayo. Ikwabonisa neendlela zokuphucula umsebenzi wokubhala. Ingcali eziphonononga ngenkqubo yokubhala zibonisa ukuba ababhali abangabo bawulungiselela ithuba elaneleyo umsebenzi wokubhala

Ngokuka-Grabe noKaplan (1996) abaphononongi bazishiyela amasolotya abanokuthi banabe kuwo xa kufanelekile. Bayawajonga jonga bawaphonononge la masolotya ngalo lonke ithuba bebhala. Abalibali ukusoloko bejonga iingxaki zokusebenzisa belunonga ulwimi ukuvuselela abo banokuthi baqalise ukubhala ingakumbi ngolwimi lwabo lwenkobe. Basoloko bekhangelela iindlela eziphucukileyo zokulungisa iingxaki abathi bahlangane nazo. Ukanti abalibali ukusoloko bebacingela nabafundi xa belungiselela ukubhala.

NgokukaGrabe noKaplan (1996) ababhali kufuneka bavelela inkalo ezininzi xa belungiselela ukubhala kuba kaloku abafundi baziindidi ngeendidi. Ngalo ndlela balungiselela wonke othanda ukufunda. Bayanxibelelana nabanye ababhali jikelele ukwenzela ukuba bangasali bodwa kwiimbono ezindala. Abaphononongi benkqubo yokubhala bayatsho ukuba le nkqubo yohlulwe yangamanqanaba amahlanu angala. Okulindeleke ukuba kwenziwe phambi kokuba kubhalwe ngokukaGrabe noKaplan (1996) koku kulandelayo:

Ukuyilwa komsebenzi.

Ukuwuqwalasela uwuphicothe kwakhona.

Ukuhlelwa.

Ukupapashwa kwawo.

Amanqanaba okuqala amathathu ngawona abalulekileyo kakhulu, anakho ukuba angaphindaphindwa nakangaphi na xa kuyimfuneko, yaye wona athathwa nje ngesiseko somsebenzi wokubhala.

### 3.4. ISIQHAMO SOKUBHALA

NgokukaGrabe noKaplan (1996) isiqhamo sokubhalo kuxa umsebenzi wokubhala sele ufikelele kwinqanaba lokupapashwa, wenziwe wonke umsebenzi omelwe ukuba wenziwe. Abanye abaphononongi bathi xa bebiza isiqhamo ngumongo wobhalo. Kusetyenziswa isiqhamo ukujonga amahluko phakathi kwababhali abanomsebenzi omhle nosemgangathweni nabo basakhasayo.

OkaGrabe noKaplan (1996) bathi isiqhamo somsebenzi obhalwe ngababhali ngolwimi lwabo lwenkobe siyahluke kwesabo basebenzisa olo badibene nolo bumini. oku kubangelwa phakathi kwezinye izinto ulwazi lwabo ngolwimi, isigama, indlela yokuphuhlisa injongo, indlela yokucwangcisa umsebenzi, ukunonga ubhalo ngezangotshe, ulandelelwaniso lweziganeko, iingingqi abasuka nabahlala kuzo kunye nenkcubeko yabo kunye nabafundi bajongwa ngokufanayo nababhali.

Kubakho umahluko ocacileyo phakathi komsebenzi obhalwe ngababhali ngolwimi lwenkobe nalowo wababhale ngolwimi abalufunde esikolweni belungiselela ukufunda ezinye izifundo ngalo. OkaSilva (1992, 1993) uyayingqina le mbono xa esithi umsebenzi obhalwe ngababhali ngolwimi lwabo lwenkobe awunakufana nolowo ubhalwe usebenzisa ulwimi adibana nalo bumini. Aqhube ebonisa esithi xa befundiswa aba bakolu didi lwesibini makugxininiswe koku:

- lindlela zokuyila umsebenzi;
- limbono ezahlukeneyo zokuvelela iingxoxo;
- limbono ezahlukeneyo zokubhala itekisi kujongwe iindlela zokwahlula nokucwangcisa umsebenzi;
- Ukuvelela zonke iinkalo xa kufundwa;
- Unxulumano nonamathelwano lwamagama nezivakalisi nokubaluleka kwazo kwintsingiselo yetekisi;
- Ubuchule nobuciko bokubhala bubalulekile.

Abaphononongi bobhalo batyhila ubuchule nendlela ababhali abanamava ababhala ngayo nendlela ekunokuphuculwa ngayo ubhalo ngokutsho kukaGrabe noKaplan (1996) Lo myalezo unenjongo ekufuneka iphunyeziwe. Ulwimi luyasetyenziswa ngababhali ukuphuhlisa injongo yombhali. Umbhali kunyanzelekile akhethe ulwimi olusulungekileyo

nolunambithekayo ukuze lowo ufundayo abenomdla ayonwabele itekisi ayifundayo. Xa umbhali ekhetha ulwimi kufuneka acingele alungiselele zonke iindidi zabafundi, ngokwengqondo zabo nangokwamabakala abo emfundo.

NgokukaGrabe noKaplan (1996) ulwakhiwo lwetekisi nalo lubaluleke kakhulu yaye kufuneka ibe lolwamkelekileyo. Ukwamkeleka kuxhomekeke ekubeni makubekho umhluzi kulo nto ibhaliweyo, isiqulatho, nomxholo ovakalayo, iziganeko zilandelelane ngendlela efanelekileyo.

### **3.5 UKUNXULUMANA KOLWIMI OLUTHETHWAYO NOLUBHALWAYO**

NgokukaGrabe noKaplan (1996) ingcali ezininzi ziwa ngokuwa malunga nonxuluma olukhoyo phakathi kolwimi oluthethwayo nolubhalwayo OkaBiber (1988, 1992, 1994, 1995) uwutyhila enjenje lo mba; Ulwimi oluthethwayo lwahlukile kolubhaliweyo ngezi mpawu zilandelayo :

Ulwakhiwo ,

Ukuyondelelana kwencoko,

Ukusetyenziswa kwezangotshe ezithile zolwimi,

Indlela ekucingwa kuthethwe ngayo,

Namagama athile athi avumeleke xa kuthethwa kodwa angavumeleki xa kubhalwa .

NgokukaBiber (1988) noHalliday (1984) ulwimi olubhalwayo lubangcono kakhulu xa lusandulelwa sisifundo esithethwayo ukuvuselela ingqondo kulowo uzakubhala akwazi ukukhumbula konke okufunekayo. Itekisi kuyaxoxwa ngayo ivelelwa kuzo zonke inkalo nto ke leyo yenza umbali akhululeke. NgokukaChafe (1985) noTannen (1982) azikwazi kufana nqwa ezi ntlobo noxa kunjalo kuba zahlukile ngemisebenzi emininzi.

Ezi ntlobo zimbini azikwazi kujongwa zibonwe ngokufanayo malunga neetekisi ekujongwa kuzo. Itekisi ezithethwayo kulula ukuziphulaphula ukuve nezikuthethayo ngenxa yeempawu zomzimba ezithi zancedise amaxesha amaninzi. Ebhaliweyo akululanga ukuyilandela ngakumbi ukuba ulwimi ekubhalwe ngalo asilo lwimi lokuqala lomfundi. Oku kudalwa sisigama esithi sisetyenziswe ngumbhali ukunonga intetho yakhe oku kungqinwa ngokaBiber (1988).

Ulwimi oluthethwayo nolubhaliweyo ngamanye amaxesha lusetyenziswa kunye ukutyila ngezithethe nenkcubeko yoluntu. Umzekelo imbongi yomthonyama yona ibonga ngelo xesha le siganeko kungabhalwa nto, kodwa kuthe ngokuhamba kwamaxesha zabhalwa ezo zibongo zazo. Iimfundiso, amasiko, izithethe nenkcubeko mandulo ibigcinwa igqithiselwe ngentetho kwisizukulwana ngesizukulwana kuba abantu bakudala babengazanga bakwazi ukubhala.

Ezi ntetho ibiba ziintsomi ezinemfundiso ethile ebeziyibethelela kulowo kubhekiswa kuye phofu isohlwayo okanye umvuzo kulowo simfaneleyo besixelwa. Lo nto ibisiba sisoyikiso umtwana azimisele ukuqaphela ngalo lonke ixesha exelelwa okuthile. Kwizikolo zabo, intonjane (esamantombazana) nesuthu (esamakhwenkwe) beculapho khona bekufundiswa khona izinto ezixatyiweyo kuluntu. Kuthe ngokuhamba kwamaxesha zonke izinto zabhalwa ukuze zibe nokufundwa sisizukulwana esilandelayo.

OkaBiber (1988) uthi kuzo zombini ezi ntlobo kulwimi oluthethwayo nolubhaliweyo, ulwimi lusetyenziswa ngokwahlukeneyo lusetyenziselwa izinto ezahlukeneyo. Umzekelo esiXhoseni izibongo ezibhaliweyo zahluke kakhulu kwezithethwayo ngemo, nangolwimi olusetyenziswayo. Kulungile ukuba ezi ntlobo zombini zijongwe macala onke.

Kwakhona imvakalozwi iyancedisa ekuqondeni intsingiselo. Oku kuyaphawuleka kumagama angoontsingiselo mbaxa abhalwa ngakufanayo nalawo abhalwa ngokufanayo kodwa ahlukile ngemvakolo zwi. Amagama anemvakalozwi eyahlukileyo kodwa ebhalwa ngokufanayo nentsingiselo yawo yahlukile acaca ngokukhawuleza xa ethethwa kunaxa ebhaliwe. Oku kuyacaca kule mizekelo; ulusu, umzi, ithanga, ngolu hlobo;

*A. **Ulusu** luhlanjwe ngamanzi amanizi ukuze buphele tu ubulongwe lwandule ukudityaniswa nenye inyama.*

*B. **Ulusu** olukhanyayo lucekeceke lutsha msinyane nalilanga kunyanzelekile onalo alunakekele ukuze lungashwabani ngakumbi ebusweni.*

Amagama abhalwa ngokufanayo kodwa enentsingiselo eyahlukileyo. Umzekelo, ibala, idolo, inkinge;

*C. **Ibala** leemidlalo lilungisiwe kuba belithe kusanda kuna kwakho umdlalo wamahashe.*

*D. **Ibala** elimnyama likhona kwiflegi yoMzantsi Afrika .*

### 3.6 ITEKISI NJENGESIXHOBO SONXIBELELWANO

NgokukaWiddowson (1980) zonke iitekisi zakhiwa ngolwimi ukunxibelelana nabafundi. Ulwimi sisixhobo sonxibelelwano phakathi kwesithethi nompulaphuli naphakathi kombhali nomfundi. Kusoloko kukho umyalezo othile umbhali afuna ukwabelana ngawo nabafundi. NgokukaGrabe noKaplan (1996) imo yolwazi olunamathelanayo nolunxulumanayo. Makungaphindwa – phindwa, ulwazi malube lolulungileyo. Umyalezo mawucace, ulungiselelwe xa ubekwa, wenze umdla, ukuze injongo iphuhle. Ulwazi olufumanekayo malube lutsha makungaphindwa okwakubhaliwe yaye olo lwazi malube nobunyani.

#### 3.6.1 Ukuhlalutywa kwetekisi

NgokukaGrabe noKaplan (1996) ukuhlalutywa kwetekisi kuphenjelelwa yintlalo yoluntu, ukusetyenziswa kwengqondo, inzulu-lwazi yolwimi xa kusetyenziswa ulwimi kusakhiwa izivakalisi, amagama nonxulumano lwawo nokunxibelelana kwezivakalisi.

Ukuhlalutywa kweetekisi kusuka emva kakhulu ngexesha apho khona okubhaliweyo ibiyibhayibhile kuphela . Ngelo thuba yonke into ebhaliweyo yayitolikwa isekelwe kwinkcazo yebhayibhile apho khona igrama yolwimi ibingaselwa so. OkaBritton\_nokaBlack (1985 a) noRabin (1956) Bathi ukutolikwa kwebhayibhile ibiyeyona nto ibalulekileyo, ukutolika ke ibikukujonga okubhaliweyo kuhlalutywe kona igrama ingahoywanga.

Kwizikolo zamaGrike apho khona ingcali enguAristotle nabafundi bamaGrike babejonge ubuciko qha xa behlalutya konke okubhaliweyo. OkaBerlin (1984, 1987) Neel (1988) Phelps (1988) Young (1987) Bona bathi iimbono zika Aristotle zabanempembelelo kakhulu kuhlalutywa lokubhaliweyo kwala maxesha.

Ababhali bale mbono yesithathu bona abakhange babeke mchankatho koko batyhile ukubaluleka kwemibuzo ngemo yetekisi. Le mibuzo kufuneka isoloko ibuzwa xa kuhlalutywa itekisi. Zontathu ezi mbono zakha uqilima lwesiseko esisetyenziswayo xa kuhlalutywa yaye zijongwa nje ngesebe elinokufundwa luphononongwe kwinzululwazi yolwimi.

NgokukaGrabe noKaplan (1996) uluvo lokuhlalutya itekisi lutyhila ukuba itekisi nokubhaliweyo konke kunokuba nentsingiselo ezininzi. Ohlalutyayo kufuneka akuthathele

ingqalelo oko yaye ubani akakwazi ukuqiniseka ngeyakhe imbono nokulunga kwayo. OkaHudson (1980:131) ungqina enjenje okubhaliweyo kuneemo ezininzi nezahlukeneyo yaye ofuna zibe mbalwa soze akwazi.

Nantsi ekaBiber (1988) imbono mlunga nokubonwa kwetekisi uthi iinzulu- lwazi zolwimi azivumelani tu nembono yokuhlalutywa kwetekisi kujongwe icala elinye. Uqhuba athi oku kuphenjelelwa zizinto ezizezi: indawo eyakhelwe kuyo itekisi, indlela eyakhiwe ngayo, noku kulandelayo; ubudala, isini, izinga lemfundo yombhali kunye neyomfundi, uhlobo lwempangelo, izihloko, injongo yetekisi, uhlobo lomyalezo, njalo-njalo.

Yonke le nkcazo ibonisa ukuba ayinakho itekisi enokuchazwa ngohlobo olunye kuba kungekho nkcazo ithe ngqo. Kuyo yonke le nkquleqhu zikho iinzulu-lwazi ezifana noHymes (1972) ezizamileyo ukunika eyazo imbono malunga nalo mba, zithi zona makujongwe intsingiselo yetekisi macala onke. UHalliday (1984) uthi yena itekisi ijongwa ngemo yayo ebandakanya oku kulandelayo: Isiqalo, nesiphelo esibonisa intsingiselo, uluntu nentlalo yalo, injongo nendlela ethi isetyenziswe ngayo .

### **3.6.2 Ingingane kunye nobhalo**

NgokukaGrabe nokaplan (1996) ubhalo olululo lwandulelwa ngumsebenzi othi wenziwe ukunxulumanisa ingcingane yokubhala kunye nokubhala. Phambi kokuba umbhali abhale nokuba uza kubhala eyona nto yakha yalula. Umzekelo, isimemo somtshato okanye ileta yomzali ecela imali, kuqala kubekho ingcingane malunga nombala lowo uza kugqithiswa. Uthi aqale ukucwangcisa\_konke afuna ukufikelela kuko nokuyakuthi kuvakale kakuhle kulowo kubhalelwa yena. Uthi andule ukubhala konke akucwangcisileyo ngendlela eyakuthi yenze umdla nentsingiselo kulowo kubhalelwa yena.

NgokukaGrabe noKaplan (1996) ootitshala abafundisa ukubhala basebenzisa iingcingane ukuxhobisa nokukhuthaza abo bafunda ukubhala ukuba bakwazi ukubeka nokucwangcisa iimbono zabo. Iingcingane zawa ngokuwa zifuna eyona ndlela iyiyo yokufundisa ukubhala, kunye nezinto ezifunekayo ukuze umbhali abhale ubhalo olunentsingiselo nolunenjongo. Zabona kufanelekile ukuba ukufundiswa kobhalo makuqulathe oku kulandelayo:

1. Itekisi kufuneka iyondelelane ibonisa ukunamathelana kwamagama nemvumelwano kwiziganeko ezithe zehla zilandelelaniswe ngokuhla kwazo.



Umsebenzi, isihloko, ijenri nabafundi bayo mabathathelwe ingqalelo, nomxholo mawusoloko ugciniwe.

2. Iinkqubo ezifunekayo zezibonisa indima yokuqhubela phambili umxholo netekisi ngendlela eyamkelekileyo ebonisa ukuhla kweziganeko ngokulandelelana kwazo .

3. Impembelelo yentlalo yoluntu, indlela abacinga ngayo, nababona ngayo izinto, mayithathelwe ingqalelo kubhalo.

4. Imbonakalo yendlela nenkqubo yokufunda ibanegalelo ekuqhubeleni phambili nasekuphuhliseni injongo yombhali nemfundiso kubalingwa.

NgokukaGrabe noKaplan (1996) ezi ziziseko ekunokugxininiswa kuzo ukuze ubhalo lukhule, xa zinokuqwalaselwa zisetyenziswe kakuhle lungakhula ubhalo. Ukanti xa abantu abafunda ukubhala bangabhala ngolwimi lwabo lwenkobe.

### **3.7 UKWAKHIWA KWETEKISI**

NgokukaGrabe noKaplan (1996) xa kusakhiwa itekisi kukho amaqondo abalulekileyo angala sisivakalisi, intsingiselo, unamathelwano, unxulumano, isichazi magama nekufuneka asoloko ejongiwe.

#### **3.7.1 Uqondo lwesivakalisi**

Ngokuka-Grabe noKaplan (1996) kweli qondo sifumana uhlobo lwezivakalisi oluthi lusetyenziswe xa kusakhiwa itekisi kunye nentsingiselo yazo ngokwendlela ezisetyenziswe ngayo. Bathi le mbono yayilwa ngokaChomsky (1950) kuye ku (1960) La malungu mabini athi aqondwe ngokwemo nengcingane yenzululwazi yolwimi. Ilungu lesivakalisi apha kweliqondo lijongana neentlobo ntlobo zamagatya, ubuciko, imibuzo, amabinzana kunye nezafobe ezithi zisetyenziswe xa kusakhiwa izivakalisi.

Ilungu lentsingiselo lona litolika intsingiselo yamagama eyezafobe, eyamabinzana, neyamagatya kwisivakalisi. Likwaqwalasela indlela anxulumana enamathelana ngayo amagama ukuphuhlisa isivakalisi esinentsingiselo. UBiber(1988) noPerera (1984) Bathi ulwakhiwo lwesivakalisi kulo umntu ujonga oku kulandelayo; intloko, isenziwa, amagatya, amabinzana akhangeleka okwesivakalisi, ubuciko, izangotshe nemibuzo.

### 3.7.2 Intsingiselo

Isivakalisi kunyanzelekile ukuba sibe nentsingiselo. Ufundo nzulu ngentsingiselo yinkqubo entsha nesaqhubekayo yaye isayilwa ayikapapashwa. Iimbono yentsingiselo bathi okaFrawley (1993) noLaduson (1988) noMartin (1992) imo yenzululwazi etolika izinto ngezinto neziganeko. Eyona nto ibalulekileyo nentsingiselo yamagama, amagatya yindlela ezithi ngayo zinike intsingiselo. Intsingiselo idibanisa nokutolikwa okuthethwa ngamagama onke afumaneka kwizivakalisi ingakumbi intlobo ntlobo zezenzi, imo namaxesha azo.

### 3.7.3 Isichazi magama

NgokukaGrabe noKaplan (1996) isichazi magama luhlu lwamagama asengqondweni yomntu. Lo ngundoqo kulwakhiwo lwezivakalisi. Xa kusakhiwa izivakalisi ezizizo nezingiselo eyiyo kukhethwa amagama afanelekileyo nazakuthi aphuhlise le ntsingiselo ilindelekileyo naleyo ifunwayo ngumbhali. Kubalulekile ukuba ababhali abasaqalayo basebenzise isigama sabo ngendlela ecacileyo, o.k.t. akhethe amagama anentsingiselo ecacileyo kunalawo antsonkothileyo.

OkaGrabe noKaplan (1996) utsho ukuthi kukwalindelekile ukuba isivakalisi sibonise kunamathelana kwamagama ngendlela evumelekileyo ngokusetyenziswa kwezivumelanisi ezifanelekileyo. Ukanti nezivakalisi ezi kufuneka zibonise unxulumano esinye nesinye ngokokulandelelana kweziganeko ukwakha uqilima lwetekisi.

### 3.7.4 Uqondo lwetekisi

NgokukaGrabe noKaplan (1996) lwahlukile kakhulu kuhlu lwamagama kuba wona amagama ayakwazi ukuthelekeleleka lawo anokulandela emva kwelo selibhaliwe xa kusakhiwa isivakalisi. Nto ke leyo engenzekiyo kwitekisi. Akukho lula ukusazi ncam isivakalisi esinokuthi silandele emva kwesinye okanye esinokufakwa phakathi naphakathi kwitekisi. Ukulandelelanisa izivakalisi kuxhomekeke ekubeni iziganeko zehla njani. ukunxulumana nokunamathelana kwezivakalisi kubonakala xa itekisi sele iphelele.

OkaGrabe noKaplan (1996) bathi ukucaca kwentsingiselo nenjongo yetekisi kuxhomekeka kunamathelwano nonxibelelwano lwamagama kwizivakalisi nezivakalisi kwi tekisi. Unamathelwano lwakhiwa ngezivumelanisi zentloko, zeenjongsenzi, ezezichazi kunye nezimelabizo

### 3.7.5 Unxulumano nonamathelwano

Unamathelwano ngokukaGrabe noKaplan (1996) unxulumano lwamagama akwisivakalisi olwenza ukuba amagama akwazi ukungqinelana nentloko yesivakalisi. Ukuze intsingiselo yesivakalisi iyondelelane kuyanyanzeleka kubekho izivumelanisi ezakhiwe kwintloko leyo yesivakalisi nezizakubangela imvano phakathi kwamagama. Lulula unamathelwano lwamagama kuba lowo ubhalayo uyalazi igama elinokulandela emva kwelinye kwisivakalisi . Olu namathelwano lwenza umfundi ayilandele ngokukhawuleza into ekuthethwa ngayo

Unxulumano ngokukaGrabe noKaplan (1996) yingqikelelo eyavunywa kudala kuphando lokufundisa ukubhala. Iinzululwazi zeelwimi nezengqondo zakha zafuna ukuqonda ngokuthi kuqhubeke kwiindlela athi umbhali asebenzise ngayo ulwimi ukugqithisa umyalezo. Oku kudibanisa indlela alubonisa ngayo olu namathelwano nendlela umfundi athi atolike ngayo itekisi .

Abafundi betekisi banenxaxheba enkulu ekuphuhliseni intsingiselo yetekisi abayifundileyo. Le ntetho ingqinwa nguGarnham (1985) noOakhill ekunye noGarnham (1988) xa besithi umfundi uba nentelekelelo athi ayakhe engqondweni yakhe ukwenza okanye ukuzama ukudibanisa umfanekiso ngqondweni nomfuziselo omele itekisi leyo ayifundileyo. Yonke le nto umfundi uyenza esebenzisa ulwimi negrama ayicingayo esebenzisa ingqondo yakhe. Kwakhona unxibelelwano lubakho ngenxa yolwazi athi umfundi abe kanti unalo ukuze akwazi ukuludibanisa nomyalezo lowo awuvayo ukwakha intsingiselo eyiyo . OkaBrown noYule (1983) bona balubona unxulumano nonamathelwano ingumsebenzi othu uqukunjelwe ngumfundi xa edibanisa umyalezo nolwazi analo ngawo ukuze akwazi ukunika intsingiselo.

Unxulumano nonamathelwano lukwaxhomekeke kwitekisi ngokwayo nanjengoko intsingiselo yetekisi ixhomekeke kwakuyo nesakhiwo sayo. Umz. ileta evela emzalini inomyalezo neendaba zomzali namntwana wakhe. Isimemo somtshato sinolwazi

olumalunga nabatshati, umhla, indawo, ixesha, nako konke okunxulumene naso.

Ulwazi olufumaneka kwitekisi lubanefuthe kwintsingiselo ngenxa yemo nolwakhiwo lwayo nokuyifunda. Le ntetho ingqinwa zezi ngcali uAnderson (1990) uBeck nabanye (1991) uBritton noGulgoz (1991) uSinger (1990) novan Dijk noKintsch (1983) xa besithi ezinye iimbono malunga netekisi zixhomekeke kulwakhiwo lwayo, ezinye zibonakala ngendlela athi umfundi ayive aze ayitolike ngayo lo tekisi .

Ngokwembono kaBeck nabanye (1991) noBritton nabanye (1993) unxulumano yingcingane yolwakhiwo lwetekisi olubhekisele kwindlela ethi iimbono zinxulumane ngayo nezithi zibenempembelelo ngayo kwitekisi leyo.

UBritton noGulgos (1991) Kaplan nabanye (1988) noSinger (1990) bona bayibona njengonxulumano lweembono ezinomxholo omnye ocacileyo. UGarnham(1985) noSinger (1990) balubona unamathelwano lwetekisi ilulwakhiwo olungqingqwa oluvumela ukuba umfundi azakhele umfanekiso ngqondweni ngalo nto ingayo itekisi.

Ukanti uMann noThompson (1988,1992) Martin (1992) nabanye balubona unxibelelwano ngokwezi mbono zilandelayo:

Kubakho umxholo.

Itekisi eyakhiwe ngeembono ezingqinelanayo nezakhiwe zangqinelana zona zodwa ngokusebenzisa amagatya, amabinzana, izivakalisi neetekisi.

Imo yolwakhiwo eyenza ukuba iimbono ezizizo zikwazi ukukhokela umfundi ukuba akwazi ukulandela umxholo oyilwe ngumbhali.

NgokukaGrabe noKaplan (1996) eyona nto ibalulekileyo ekwakhiweni konxulumano yindlela ezibekwa ngayo iziganeko nokulandelelana kokuhla kwazo ziphuhlisa intsingiselo yetekisi. Kodwa kubakho ubunzima obuthi bufunyanwe ngumbhali xa eyila unxulumano kuba akadli ngokusazi isivakalisi esinokuthi singene endaweni ethile okanye emva kwesivakalisi esithile ngamanye amaxesha.

Okokugqibela umba wonxulumano lwetekisi ngokukaGrabe noKaplan (1996) awusoloko unembono enye le ibangela ukuba itekisi ibe nale ntsingiselo ibonakalayo. Ezi iba zimbono ezithile ezingeyiyo inxalenye yetekisi nezithi zibangele ukuba umbhali nomfundi

bangakwazi ukuthabatha isigqibo malunga nendlela yokutolika intsingiselo yetekisi. Lilonke umba wonxulumano nonamathelwano ubalulekile xa sifuna ilandeleke kakuhle itekisi.

### **3.8 IIMPAWU EZINGUNDOQO ZOKUBHALA**

Zikho iimpawu ezithile nezilindelekileyo xa ubani ebhala ukuze lowo ufundayo akulandele kakuhle okubhaliweyo. Ngokwembono kaGrabe noKaplan (1996) inkcazo yenzululwazi ngeelwimi inakho ukusetyenziswa kubhalo kuba yayisetyenzisiwe kufundo lolwimi oluthethwayo yalunga. Kwimbono zikaBasso (1974) Biber (1988) noOlson (1994) ulwimi oluthethwayo lwahlukile kolubhalwayo nto ke leyo sesiyivelele kakhulu phantsi kwesihloko esithi ukunxulumana kolwimi oluthethwayo nolubhalwayo.

Ukusebenzisa iimpawu zokubhala kufuneka sizibuze imibuzo efana nale: ngubani umbhali? ubhala ntoni? ebhalela bani? iyintoni onjongo? kutheni ebhala nje? ubhala nini? Ubhala phi? ebhala njani? Okulandelayo siza kuphendula le mibuzo ingentla.

#### **3.8.1 Ngubani njengophawu**

NgokukaGrabe noKaplan (1996) olu luphawu lokuqala apho umbhali ajongwayo ukuba ungumbhali onjani na. Kujongwa ukuba ngumbhali oqalayo okanye onamava okubhala, ingaba ubhala uhlobo oluthile uyabhatalwa na ngoko akubhalayo, ukufundele na ukubhala uhlobo lweembalo abaluleke ngazo, umz. Umbhali ngumbhali wentsomi, wemibongo imidlalo, iinoveli okanye wamabali amafutshane abe kanti ke ubalasele ekulubhaleni olo hlobo. Umbhali okufundeleyo ukubhala uba ngumbhali onguye ngenxa yeempembelelo zolwimi, igrama, intlalo yakhe neyabantu obo ababhalelayo.

NgokukaGrabe noKaplan (1996) ukuhlalutya umsebenzi wombhali kwenza kube lula ukuba aziwe udidi akulo lwababhali umbhali lowo. Iimbalo ziyamtyhila zimtolike umbhali wazo, amava akhe ulwimi lwakhe lokuqala ukuba ngaba ubhala ngolwimi lwakhe lwenkobe okanye hayi.

Xa umbhali ebhala ngolwimi lwakhe lwenkobe umsebenzi wakhe uyacaca namakhwiniba ayanqaba yaye nomsebenzi wakhe uba kwizinga eliphezulu kuba ukhetha ulwimi, igrama nezafobe ezizizo ukunonga umsebenzi lowo awubhalayo. Umzekelo xa nje sinokujonga

iimbalo zikaMqhayi, S. E. K. imbongi yesizwe kwiincwadi zakhe azibhale ngolwimi lwakhe IsiXhosa okuqulatheke kuzo luncuthu MaZangwa lolwimi olunambithekayo nolusulungekileyo, ubuciko nezangotshe kambe ezikhethiweyo.

### 3.8.2 Ukubhala njengophawu

UGrabe noKaplan (1996) baluchaza oluphawu njengoluchaza inkqubo yokubhala okanye isenzo sokubhala. Liyasetyenziswa ukuxela nokuchaza uhlobo lokubhaliweyo. Naxa kujongwa ulwimi negrama esetyenzisiweyo ekwakheni itekisi.

NgokukaGrabe noKaplan (1996) iitekisi zibaluleke kakhulu kubhalo naxa ililungu elizimeleyo. Umbhali kuyanyanzeleka ukuba akhethe amagama aphucukileyo nadibanayo ukuze akhe umongo oyondeleleneyo nononxulumano nonamathelwano lwamagama olululo nezivakalisi ezilandelelanayo ngokokuhla kweziganeko. Ngale ndlela itekisi iyavakala ibenentsingiselo ecacileyo.

UGrabe noKaplan (1996) uthi inkcazo eyingcingane yolwakhiwo lwetekisi luyamnceda umbhali kuba yakha uphahla lwezangotshe zolwimi azisebenzisayo xa ebhala. Umbhali ukhetha amagama athile awasebenzise ngenyameko ukuphuhlisa umxholo wetekisi yakhe. Ulwazi analo malunga netekisi umbhali luyaxhomekeka kakhulu kulwimi negrama yalo ukuze luphuhle nomyalezo ubenokugqithiselwa kulowo ufundayo.

NgokukaGrabe noKaplan (1996) izinto ezibalulekileyo nekufuneka umbhali asoloko ezigxeleshile xa ebhala, yinjongo yakhe yena mbhali, abafundi umxholo okuqulathwe yitekisi nohlobo lwejenri ukuze akwazi ukuphucula indlela yakhe yokubhala. Umbhali kufuneka akwazi ukuqamba nokuyila itekisi. Kulindeleke ukuba akwazi ukunxulumanisa iziganeko azibhale ngokulandelelana kwazo.

OkaGrabe noKaplan (1996) bathi xa kuhlalutywa okubhaliweyo kufumaneka lukhulu, phakathi kwezinye izinto kuphawuleka indlela umbhali aqala ngayo, aqhubela phambili ngayo, indlela anxulumanisa ngayo iimbono zakhe nezabanye ababhali, ubuciko nobuchule bakhe xa equlunqa itekisi yakhe.

### 3.8.3 Uphawu yintoni (yintoni kanye le ibhaliweyo)

NgokukaGrabe noKaplan (1996) kuchazwa okuqulathwe ngumyalezo wetekisi. Xa sihlalutya itekisi sijonga isiqulatho, ijenri kunye, nerejista. Eli gama lisetyenziswa xa kubuzwa umbuzo aze akwazi lowo uzakuphendula ukuba kufunwa into ethile okanye ulwazi oluthile. Umzekelo loluphi uhlobo lwejenri olusetyenzisiweyo ngumbhali? Uthini umxholo wale jenri? Ingaba umxholo wale jenri uqhelekile na? Ingaba kucacile na okuqulathwe yitekisi leyo?

NgokukaGrabe noKaplan (1996) le mibuzo iyamnceda kakhulu umbhali kuba imvula ingqondo akwazi ukuyila nokuqamba. Uthi akwazi ukuqalisa ukubhala ngenxa yokuba ulwazi unalo. Xa umxholo nomongo usaziwa ngumbhali yaye ewuqhelile kuba lula kuye ukukhetha amagama angawo nalungele lo tekisi abhala ngayo.

NgokukaGrabe noKaplan (1996) ulwazi gabalala analo umbhali ngesihloko abhala ngaso aluncedi yena kuphela koko lunceda nabafundi bakonwabela kakhulu ukufunda iitekisi ezineemfundiso nolwazi. Umzekelo, xa umbhali ebhala ngerejista yempilo aze athethe ngezinto eziyingxaki nezihleli ziyingxaki eluntwini umz. isifo ugawulayo. Umbhali ubhala adabalale xa enolwazi yaye uyazi ukuba wonke umntu ulindele ukuva ukuba iyeza alikaveli na ukuze kuphile abo banayo.

### 3.8.4 Kubhalelwa bani njengophawu

NgokukaGrabe noKaplan (1996) abafundi boncwadi babalulekile kakhulu xa benokungabikho ababhali bangayeka ukubhala. Xa umbhali eyila itekisi yakhe, kufuneka aqiniseke ngentsingiselo. Kunyanzelekile ukuba umbhali abazi abafundi beembalo zakhe nabakuthandayo ukuze akwazi ukuzama ukubanelisa ngalo lonke ixesha ebabhalela. Umzekelo umbhali weleta uyamazi lowo ambhalelayo xa ebhala isenokuba ngumntu omnye njengomzali, umhlobo, umntwana, njalo njalo. Iintetho ezifumaneka kwezo leta zilungele abo zibhalelwe bona, oku kwenziwa ngamagama athile athi akhethwe ngumbhali alungele lo mfundi.

NgokukaGrabe noKaplan (1996) abafundi nabo bazindidi ezahlukeneyo, bahlukile ngobudala nangemfundo. Ulwimi lwembalo elungiselelwe abantwana iba yelingana nabo. Ukanti luya luqola ulwimi ngokuya bekhula abafundi kude lube loluqole kakhulu xa

abafundi izingcaphephe zezifundiswa ezizakuhlalutya oko. Ngalo lonke ixesha umbhali kufuneka akubhalayo kumenze asoloko ecinga lowo uza kufunda. Kulindeleke ukuba umfundi agxeke ancome xa efunda.

NgokukaGrabe noKaplan (1996) iregista kufuneka ibenempembelelo kakhulu xa kukhethwa itekisi, umz. xa umbhali ekhetha iintsomi, ukuchaza ngohambo, amabali, izimemo, ingxelo, njalonjalo kubakho umahluko kulwimi olusetyenziswayo kuzo zonke ezi ntlobo.

### 3.8.5 Yintoni injongo yombhali

NgokukaGrabe noKaplan (1996) injongo luphawu olubalulekileyo kakhulu kubhalo. Umbhali ngamnye ususwa yinto ethile ekuhlaleni ukuze abhale. Ubanenjongo yokutsala umdla wabafundi ukuze ibe nokulungiseka lo nto. Bathi injongo yombhali iyakwazi ukuba kukonwabisa uluntu ukanti ibayinzuzo kwabanye, umz. ababhali bamaphepha ndaba ngamanye amaxesha ziyazidibana zombini ezi injongo ukanti zikhona nezinye.

NgokukaGrabe noKaplan (1996) xa kuhlalutya okubhaliweyo kujongwa ukuba ayikho na injongo efihlakeleyo yombhali, ngamanye amaxesha zibaliqela elibonakalayo injongo ezithi zityhilwe ngabo bahlalutyayo. Okunye okuthi kubonwe ngabahlalutyi yindlela axibelelana ngayo umbhali wejenri kunye nalowo ufundayo, ingaba phofu bayibona ngeliso elinye injongo ephambili?

UGrabe noKaplan (1996) bathi injongo ephambili yombhali kukunxibelelana nabafundi, esabelana nabo ngezimvo zakhe ngomba othile omtshisayo ngokubhala iinoveli, imidlalo, amabali amafutshane, ileta, izimemo, ingxoxo, iingxelo njalo njalo. Uyakwazi ukuba umbhali ibe kwangumfundi woko akubhalileyo, umzekelo, xa ebhala amnqakwana kwidayari phantsi kwemihla. Injongo yakhe ngoko kukusoloko ezikhumbuza ngokubalulekileyo nokubhala uluhlu lwezinto azakuzenza ngemali yakhe ulungiselela kwayena ukuze akhumbule konke.

NgokukaGrabe noKaplan (1996) ulwimi olusetyenziswa ngumbhali luthi luyenze lula indaba yonxibelelwano ilandeleke kakuhle kumfundi ayifumane lula nenjongoyombhali. Umfundi njengombhali basebenzisa intelekelelo nengqikelelo yokubhaliweyo. Ukuze ke ezi ntelekelelo zibe nentsingiselo kunyanzelekile ukuba intetho ibe nokulandeleka ngokuthi



umbhali alandele ngqo imigaqo yobhalo, ulwimi negrama evumelekileyo ngokwemithetho nemigaqo yeelwimi.

NgokukaGrabe noKaplan (1996) umbhali uyakwazi ukubhala iitekisi ezimbini ezibhalela abafundi abanye ngejenri enye kodwa itekisi nganye inenjongo yayo. Umzekelo umbiko yijenri ebika ngalowo usanduleleyo, okwesibini iyamema kwabo bamele ukuba kho kuloo mfihlo.

### 3.8.6 Uphawu kutheni

NgokukaGrabe noKaplan (1996) umbhali xa ebhala sukuba kukho into emsusayo, yaye imtshisa efuna ukwabelana ngayo nabafundi. Umbhali ngamnye unendlela ekholeke kuye athi ayenze ngayo, umzekelo abanye bayancokola, abanye bathethe bephendula imbuzo koonomathotholo nomabonakude kanti ke abanye bayacula, abanye bayashumayela abanye bayabhala. Zonke ezi ndidi zisebenzisa ulwimi ubuciko nobuchule bokukhetha izangotshe namagama athe ngco kuzo ukugqithisa imiyalezo .

Umbhali okanye lowo uqala unxibelelwano unesizathu esithile esimqhubayo ukuba abhale. Xa sithatha umbhali ngokukaGrabe noKaplan (1996) uthi ayifihle injongo yakhe ngelinye ixesha efuna ukuba ibonwe ngabafundi abathile abachubekileyo kuphela. Olu didi luyaziwa ngumbhali ukuba lunakho ukuthelekelela nokuqikelela okubhaliweyo ngenxa yamava alo kuncwadi nangenxa yemfundo yalo nolwazi lwalo ngoncwadi.

NgokukaGrabe noKaplan (1996) oku kuthelekelela ke kuphemelela iitekisi ukuba zixhomekeke kakhulu kwizinyanzelo ezithile apho khona umbhali alindele ukuba lowo ufundayo ayazi into asekelezele kuyo. Lo mfundi kwakhona ulindeleke ukuba anganeli nje ukubona umyalezo, koko azi nembangqi yokunqatyiswa kwawo, nenjongo yombhali ngokunqabisa lo njongo.

NgokukaGrabe noKaplan (1996) kukho imibuzo ekufuneka ibuzwe umzekelo, Kutheni ababhali besoloko bebhala nje? Abafundi bona kutheni behleli belangazelela ukufunda nje? kutheni abafundi abathile bekhetha iimbalo zababhali abathile, bafunde zona qha? Ukuphendula oku okuqulathwe kokubhaliweyo, umxholo, umongo nolwimi olusetyenziswa ngumbhali lunempembelelo engumangaliso kubafundi yaye oko kubenza basoloko becinga beqiqa xa befunda.

OkaSwales (1990) uthi xa engqina oku olu hlobo lwembalo lubhekiswa kwabo bafundileyo kuphela baze abo bangafundanga kuyaphi bangalungi noba sekubhalwe ngolwimi lwabo lwenkobe. Athi ke yena uSteiner (1997) ngale meko; obu bunzima buyenziwa ngumbhali ngokwakhe, bubunzima betekisi buqu, yindawo akhulele kuyo umfundi eyahlukileyo kweyombhali nolwimi olusetyenzisiweyo ekubhaleni kuba zonke ezi zinto zinempembelelo kwindlela aqonda ngayo umfundi..

### **3.9 UKUHLELWA KUBUCHULE BOKUBHALA**

Le yindlela yesibini yokuhlalutya okubhaliweyo ngokukaGrabe noKaplan (1996) Ukuhlela ubuchule bokubhala kusetyenziswa kunye neempawu zenzululwazi yeelwimi, luze luthi apho khona imibuzo evezwa kukusetyenziswa kwezi mpawu luyiphendule. Olu hlelo lufakela ulwazi kwimo esele ikho ukuvala izikhewu ezivezwa lulwazi olutsha. Uhlelo lobuchule bokubhala lunceda ekutyhileni iingcingane ezingundoqo ezizezi: Imbono yokunxibelelana ngolwimi eyaphuhliswa nguCanale noSwain (1980) uCanale (1983) noHarley nabanye (1990) Nombono yenzululwazi yelwimi malunga nobhalo.

Uhlelo ngobhalo lubangwa zimeko ezithile abathi ababhali ngakumbi abantwana bezikolo abathi bajongane nazo xa bebhala. Ezi meko zinxulumene nemontlalo, uhlobo lomsebenzi obawenzayo, iitekisi nezihloko abazikhethelwayo.

#### **3.9.1 Imo-ntlalo**

NgokukaGrabe noKaplan (1996) imo-ntlalo yokubhala ibaluleke kakhulu kuba lowo ubhalayo uyaxhomekeka kuyo. Umzekelo igumbi lokufundela yindawo elungileyo apho khona umbhali anokuthi xa ebhala abe nakho ukufumana uncedo lukatitshala. Ukanti nekhaya likwalungile kuba lowo ubhalayo uyakhululeka yaye abazali nabantakwabo banakho ukumnceda xa efuna njalo. Imontlalo ikhethwa ilungele uhlobo lomsebenzi obhalwayo.

#### **3.9.2 Uhlobo lomsebenzi**

NgokukaGrabe noKaplan (1996) uhlobo lomsebenzi luxhomekeke kumsebenzi okhe wenziwa ngumfundi, msebenzi lowo wawuthe wenziwa kakuhle wagqwesa noba

ngamanye amaxesha zange ade abe ugqwesile kuwo. Uthi ubeneempembelelo ezizizo nezibanga ukuzithemba kuwo wonke umsebenzi athi awenze umfundi.

### 3.9.3 Itekisi

NgokukaGrabe noKaplan (1996) zininzi iintlobo zetekisi umz, imibongo, iinoveli, imidlalo, ileta, amabalana, izincoko, amaphephandaba njalo njalo. Iitekisi ezi azahlukanga kuyaphi ngokomsebenzi ziyafana yaye zisetyenziswa ngohlobo olunye. Ulwakhiwo lwetekisi lubaluleke kubhalo ngenxa yendima oluyidlalayo ekuyiphuhliseni yona yaye xa itekisi inokwakhiwa ngohlobo olungelulo olululindeleke kulo tekisi, unxibelelwano nentsingiselo lungaphanza.

### 3.9.4 Izihloko

NgokukaGrabe noKaplan (1996) xa kukhethwa izihloko kunyanzelekile ukuba kugqalwe izinto ezithile ezizezi; indawo eziqhelileyo ngabafundi, iimeko zokuhlala abazaziyo nezithetha ngezinto abazaziyo. Kulula kakhulu kubafundi ukucinga nokukhumbula xa bebhala ngezinto abaziqhelileyo nabazaziyo.

Oka-Grabe nokaKaplan (1996) bathi ezi mpawu ziboniswa ziinjongo zombhali, ubunjani bomsebenzi nendlela athi awulungiselele ngayo umsebenzi nolwazi lwakhe ngawo, nto ke leyo angakhethanga ukuba wayewuphumelele okanye hayi. Inkqubo yobhalo ibandakanya ubuchule bokubhala, iindlela ezizizo nezilungele ukufundiswa kobhalo. Ubhalo luxhomekekile kakhulu kubuchule bokusebenzisa ulwimi negrama yalo, ulwazi ngentlalo nenkcubeko yabantu nendlela abalusebenzisa ngayo ulwimi lwabo, izinto abalusebenzisela zona nendlela abacinga ngazo.

NgokukaGrabe noKaplan (1996) Okokuqala uhlelo lunceda ekubeni ubonwe lula umahluko phakathi kobhalo lwabafundi bodidi oluthile, abafundi bezikolo ezisezantsi nabo bakufundeleyo ukubhala, uphando olutolika iingcingane zokwenza umsebenzi nokucwangciswa kwekharityulam yobhalo. Okwesibini; uhlelo lunceda abaphandi kwizinto ezininzi ezifana nokubakhumbuza ngezinto eziluncedo kwiziqhamo zophando lwabo. Lwenza ukuba bakwazi ukulungiselela olunye uphando olunokufuneka xa kukho imibuzo enokuvela. Okwesithathu; lwenza ukuba bakwazi ukujonga indima yabo, baqiniseke ngobunyani bayo ukuze bazi apho mabalungise khona. Eyona nto

ibalulekileyo ngohlelo lwenza indlela eyiyo enokusetyenziswa ukuqonda ubhalo ogqibela ngokutsho okaGrabe noKaplan (1996).

NgokukaGrabe noKaplan (1996) uhlelo lunegalelo elikhulu kulwaxhiwo nocwangciso lwekharityulam yobhalo. Ingakhokelela ekubeni icwangciswe kakuhle yaye ikhokelele kuhlelo lobuchule bokubhala. Uhlelo alunakho ukusetyenziswa ekujongeni iimpawu zekharityulam yobhalo koko inganceda ekuqinisekiseni ukuba iinjongo zayo zezo zilindelekileyo nezifanelekileyo kwikharityulam yobhalo.

### **3.10 UMFUZISELO WOBHALO**

Umfuziselo wobhalo yindlela evunyiweyo emayilandelwe kubhalo ukuze lube lubhalo olululo nolunokusetyenziswa kunxibelelwano. NgokukaGrabe noKaplan (1996) umfuziselo onguwo kufuneka udibanise zombini ezi mbono zixoxwe ngentla uhlelo kunye nenzululwazi yeelwimi, zize zisetyenziwe kunye ukuze kuphuhle ubhalo njengomsebenzi wonxibelelwano..

NgokukaGrabe noKaplan (1996) umfuziselo odibanisa uhlelo nenzululwazi ngeelwimi nguwo onokwenza ukuba ukufundiswa kobhalo lukwazi ukuphuhlisa ubuchule bokubhala, ulwazi, inkqubo nesiqhamo isisiso. Lo mfuziselo kufuneka wenze ukuba iinjongo ibe zezokucacisa iziqhamo zophando kuzo zonke iinkalo zobhalo. Ikwazi kwakhona ngokukaGrabe noKaplan (1996) ukuvulela amathuba ezinye iimbono ekungekaqinisekwa ngazo nezivelayo ezifuna ukuphandwa.

### **3. 11 IMBONO YOKUNXIBELELANA KUBHALO**

Umfuziselo onguwo wokubhala ngokubona kukaGrabe noKaplan (1996) kufuneka ulungiselele zonke iilwimi nokuphuhliswa kwazo malungnokuthethwa, ukubhalwa, ukuphulaphulwa nokufundwa kwazo. Ukusetyenziswa kobhalo njenge ndlela yonxibelelwano kulapho khona umbhali anxibelelana khona nomfundi. NgokukaGrabe noKaplan (1996) abafundi bazindidi ezahlukeneyo ngokufanayo nababhali. Umbhali ngamnye unento emsusayo nebangela ukuba abhale okuthile enxibelelana nomfundi okanye ehambisa umyalezo noluvo oluthile.

Ngokwembono kaGrabe noKaplan (1996) umbhali uyakwazi ukuzibhalela. Umzekelo xa

ebhala uluhlu lwezinto azakuzenza ngemali okanye izinto azibhala kwidayari elungiselela ukuzikhumbuza kwixesha elizayo. Umbhali uyakwazi ukubhala okuya kwenziwa ngezinto zakhe sele engasekho yena okanye umyolelo.

NgokukaGrabe noKaplan (1996) ukubhala sisenzo sokunxibelelana apho kusetyenziswa ulwimi negrama yalo ukwakha amagama. Umzekelo izenzi ezikuhlobo oluthile ixesha nemo yazo ukunika umfanekiso wokuqhubekayo. Ubizeko lwamagama, ulwakhiwo lwezivakalisi nentsingiselo zezinye zezinto ezibalulekileyo kubhalo ukuphuhlisa injongo yombhali.

NgokukaGrabe noKaplan (1996) ubhalo olunentsingiselo nendlela yokubhala zibalulekile yaye kufuneka umfundi eyivile into ayifundayo ukuze unxibelelwano lubenentsingiselo nenjongo iphuhle. Ukunxibelelana ayikokubhala nje ingqokelela yamagama koko kukukhetha lawo anokuthi anike ngqo intsingiselo elindelekileyo. UGrabe noKaplan (1996) bathi ulwazi lobuchule bokunxibelelana nendlela intetho eyakhiwa ngayo ukuze inike umdla nenjongo izalisekise sisiseko sobhalo.

NgokukaBachman (1990) nabanye ulwimi nendlela olusetyenziswa ngayo ngowona ndoqo wonxibelelwano. Baze bona ooChapelle (1993) nabanye, uGrabe noChapelle (1995) bona babona kufanelekile ukuyila umfuziselo wokunxibelelana bagxininise ekusetyenzisweni kolwimi ukutyhila intsingiselo kumfundi. Ukucwangciswa ngendlela eyiyo kokubhaliweyo kuba negalelo elikhulu ekuphuhliseni kwenjongo zombhali.

### **3.12 UKUSETYENZISWA KOMFUZISELO WOKUBHALA**

NgokukaGrabe noKaplan (1996) umfuziselo umele ukulungiselela ukusetyenziswa kolwimi kumaziko emfundoukuphuhlisa ubuchule bokubhala, ukufunda ukuthetha nokuphulaphula. Ukubhala kuqala ngokuba umbhali azimisele afune ukubhala abe nenjongo ethile afuna ukuyiphuhlisa kulo mxholo acinga ngawo. NgokukaGrabe noKaplan (1996) xa ingumbhali ofuna ukubhala unakho ukuzibhalela njengoko esenza othile xa ebhala kwidayari yakhe izinto ezinentsingiselo kuye kuphela. Omnye ubhala isishwankathelo somebenzi obalulekileyo wejenri ozakujongwa ngumhlohli ofundileyo njengoko kusenziwa kwizincoko, imemo, imisebenzi njalonjalo.

NgokwakuGrabe noKaplan umbhali uyakwazi ukuluqala ubhalo okanye luqalwe yimeko.

Kuzo zombini ezi meko kusetyenziswa ulwimi ukuphuhlisa injongo nomxholo wokubhaliweyo. Ukusetyenziswa kolwimi kuvuselela olunye ulwazi olufunekayo ngolwimi kumsebenzi lowo ukuze umfundi wetekisi, izihloko, imo nerejista ibe yeyondeleleneyo. Ukwakha nokuyila amagama alungele ukusetyenziswa ekuphuhliseni umxholo ngumsebenzi wengqondo.

NgokukaGrabe noKaplan (1996) kulo mfuziselo umbhali okanye imeko meko leyo ivuselela injongo ethile yokubhala, kulandele umxholo, iziphumo zokubhaliweyo, umsebenzi nengxaki ezifumaneka xa kubhalwa ijenri neempawu ezilindeleke kuyo. Wonke lo msebenzi ucwangciswa yingqondo.

NgokukaGrabe noKaplan (1996) ngokwemeko yabafundi, kubalulekile ukuba laziwe izinga nemfundo yombhali nomahluko phakathi kobhali nomfundi. Umzekelo utitshala xa enika umfundi umsebenzi uyakwazi akulindeleyo. Umbhali uchitha ixesha elininzi kulo msebenzi eqokelela ulwazi nesigama ukuze ubenentsingiselo kutitshala wakhe.

### **3.12.1 Ukulungiselela ukubhala**

NgokukaGrabe noKaplan (1996) kubalulekile kakhulu ukuba eli nqanaba lithathelwe ingqalelo kuba phambi kokuba umbhali abhale makazilungiselele ukuze akwazi ukufikelela kuko konke okufunekayo nokulindelekileyo kulo msebenzi azakuwenza. Okokuqala uthi uGrabe noKaplan (1996) umbhali makabe nenjongo umxholo, isihloko, alwazi udidi lomfundi ambhalelayo oko kukuthi, ngumfundi ofundileyo, sisihlobo, ngutitshala okanye bayalingana njalonjalo. Okwesibini ulwimi alusebenzisayo maluphuhlise umxholo ukuze injongo nayo ipuhle. Okwesithathu umbhali kufuneka aqokelele ulwazi olwaneleyo. NgokukaGrabe noKaplan (1996) umbhali kunyanzelekile ahambele amaziko apho khona lunokufumaneka khona ulwazi, ukuze kwakhiwe itekisi eyondeleleneyo.

### **3.12.2 Isiphumo sobhalo**

OkaGrabe noKaplan (1996) bathi itekisi leyo ibhaliweyo ithi ijongwe phantsi kwezi nkalo; unamathelwano, unxibelelwano, ukusulungeka kolwimi, isakhiwo setekisi, injongo ingaba ikhona? iyaphuhla na? Umsebenzi wombhali uthi uthelekiswe nowabanye ababhali ukuze kubonakale ukufana kwayo nto ke leyo engavumelekanga kwaphela. NgokukaGrabe noKaplan (1996) itekisi iba yegqibeleleyo xa umxholo, injongo nazo zonke izinto

ezilindelekileyo kuyo zibonakala.

### **3.13 IINGXAKI EZIPHAWULEKAYO XA KUSETYENZISWA LO MFUZISELO**

OkaGrabe noKaplan (1996) bawubone ukuba uyafana neminye imifuziselo ngoqhagamshelwano neziphumo zokusetyenziswa kwayo ezingacaci kakuhle ngenxa yokuntsonkotha kwayo ibe nokufundiswa kwayo kungenandlela ibekiweyo yacaca. Baqaphele ukuba lo mfuziselo awulungiseleli nanye kwezi zilandelayo: umxholo ngezoluntu, ukusetyenziswa kwengqondo nesiqhamo setekisi.

NgokukaGrabe noKaplan (1996) lo mfuziselo ulungiselelwe gqitha ukusetyenziswa kolwimi xa kunxityelelwana kuneminye imifuziselo. Lo nto ithi ikhokelele ekubeni kuvunyelwe ukusetyenziswa kweendlela ezininzi ezahlukeneyo ngababhali abaninzi. Lo mfuziselo usebenzisa ukuchaza ulwazi olufumaneka kuchazo lwenzululwazi ngeelwimi nempawu zokubhala nohlelo kubuchule bokubhala, ngakumbi imeko. Lo nto ibonisa ukuba kusetyenziswa iimbono zeengcali zolwimi kunezabaphandi.

### **3.14 UKULUNGA NOKUSEBENZA KWALO MFUZISELO**

Lo mfuziselo kaChapelle (1993) ubonwe nguGrabe noKaplan (1996) ulungile ngokwezi nkalo zilandelayo:

Unakho ukwangezwa njengayo yonke imifuziselo ukuze ukwazi ukuchaza, icacise inkqubo yokuhlaziywa komsebenzi. Le mbono ingqiniwe nguHayes, nabanye (1987) xa besithi kufuneka ujonge ukusetyenziswa kolwimi nokuphuhliswa kwejongo nezinye izinto eziphembelela zinciphisa zona.

NgokukaGrabe noKaplan (1996) umfuziselo mawukulungele ukujongana nobhalo iluthathe njengonxibelelwano lwabantu, nomsebenzi nomsebenzi owenziwa ngabo, olungiswayo ngendlela ethile ukuze ufundwe uvakale kamnandi. Kufuneka kwakhona uveze olunye uqikelelo nentsingiselo eyiyenye yokufundiswa kobhalo, imixholo eyahlukeneyo, kwinkcubeko yentlanga ngentlanga, ibonise okufunekayo kwikharithyulam yobhalo.

NgokukaGrabe noKaplan (1996) injongo yomfuziselo ochazayo kukuba kuqondakale uhlobo lobhalo, ukujonga ubhalo oluqhubekayo nokucinga okunxulumene nobhalo

ngandlela zonke.

Imifuziselo efunekayo ngokukaGrabe noKaplan (1996) yileyo inakho ukutyhila ulwazi ngobhalo, ukuze kunyuke izinga lokubhala. Mayikwazi ukudibanisa ingqokelela neengcingane zophando ngobhalo ize ikuvumele ukuphononongwa nokulungiswa apho isilela khona.

### 3. 15 ISISHWANKATHELO

Kwesi sahluko okaGrabe noKaplan (1996) batyhila okubalulekileyo malunga neetekisi. Ukunxulumana kweetekisi ezibhaliweyo nezithethwayo. Ukubaluleka kobhalo nemvela phi yalo manqanaba abalulekileyo malunga nokwakhiwa kwetekisi ukuze kuzaliseke injongo yobhalo. Amanqanaba abalulekileyo malunga nokwakhiwa kwetekisi ngala landelayo:

Uqondo lwesivakalisi apho khona kuxoxwa ngeentlobo ntlobo zezivakalisi ezilungele ukusetyenziswa xa kuyilwa itekisi kunye nentsingiselo yazo. Kweli qondo kubandakanywa neentlobo ntlobo zamagatya, ubuciko, imibuzo, amabinzana, isigama, izafobe njalonjalo ezithi zisetyenziswe xa kusakhiwa izivakalisi. Ilungu elijongene nentsingiselo lona litolike intsingiselo yokubhaliweyo kwizivakalisi umzekelo izenzi imo namaxesha azo, izafobe, nazo zonke izigaba zentetho ezisetyenzisiweyo.

Isichazi magama luluhlu lwamagama oluthi lusetyenziswe ngumbhali elugcine engqondweni yakhe ukuze akwazi ukubhala izivakalisi ezizizo nezivakalayo. Izivakalisi ezizizo zezo zakhiwe kulandelwa imigaqo yentetho yolwimi olusetyenzisiweyo.

Uqondo lwetekisi kulapho khona umbhali ajongana nokwakha itekisi ngezivakalisi azilandeelanisa ngendlela apha eyakuthi yenze unamathelwano nonxulumano lweziganeko. Kubaluleke kakhulu ukunamathelana kwamagama akwizivakalisi kwaye kulula ukwenza oko. Nokulandelelana kwezivakalisi nako kubaluleke kakhulu kuba kulapho ukhoyo umxholo otyhilwa kukubhalwa kweziganeko ngokulandelana ngokokuhla kwazo.

kwakhona kwesi sahluko kuphicothwa kakhulu impawu zokubhala, apho khona kuphendulwe imibuzo ebivele kwintshayelelo. Umfuziselo wobhalo kufuneka ubonise ukusetyenziswa kweempawu zenzululwazi yeelwimi kunye nohlelo lobuchule bokubhala



ukuze itekisi ibe yeyondeleleneyo nephuhlisa umxholo, injongo nentsingiselo gca.

Uhlelo lobuchule bokubhala lutyhila lutyebisa oko kuthethwa kwiimpawu zenzululwazi yeelwimi malunga nobhalo. Ijongana nemontlalo yokubhala, uhlobo lomsebenzi, iitekisi nezihloko ezinokusetyenziswa kwimeko yokubhala kulungiselelwa iintlobo ntlobo zababhali. Iimpawu zenzululwazi yeelwimi zijongana nokutyhila ubume bombhali nentsuka phi yakhe, indlela ayiphuhlisa ngayo itekisi yakhe, iinjongo zakhe, nezoluntu ngokubhala ubunjani betekisi udidi nohlobo lwabafundi ababhalelayo.

## ISAPHLUKO 4

### UKUHLALUTYWA KWAMABALANA AKWIBONA ANGEENKOKHELI ZOLUNTU NGOHLOBO OLUYIJENRI

#### 4.1 INTSHAYELELO

Kwesi sahluko sizakujongana nokuhlalutywa kwamabalana esiXhosa afumaneka kwiBona nangenkokheli zoluntu. Xa sihlalutywa sizakujonga kakhulu kwindlela neembono zikaGrabe noKaplan (1996) ngokunxulumene nobhalo. Uneembono ezicacileyo noninzi lwazo lucacisiwe lwashwankathelwa kwisahluko sesithathu. phakathi kwezinye izinto ubalula inkcazo yenzululwazi yeelwimi ngobhalo. Kule nkcazo aba babhali babalula ezi parameta: eyokubhala, imibuzo ethi, ngubani umbhali? ubhala ntoni? Ubhalela bani? ususwa yintoni? Yonke le mibuzo yakha uqilima lwesiseko sokubhala nohlalutywo lokubhaliweyo.

Ezi zikrweqe zikaGrabe noKaplan (1996) sizakuthi sizisebenzise kakhulu xa sityhila siveza ukubaluleka kolwimi njengendlela ebalulekileyo yonxibelelwano kusetyenziswa iitekisi. Konke okubhaliweyo kuphuhliswa ngolwimi kubalulekile ke ukuba xa kuhlalutywa lujongwe kakhulu. Oku kubaluleka kolwimi kungqinwa ngokaHymes nokaFlower (1972) kuphononongo lwabo ngeenkqubo zokubhala. Bathi kukho umahluko obonakalayo phakathi kweembalolo zababhali abasaqalayo kwanabo baqhelileyo.

#### 4.2 UKUBHALA NOKUNXULUMENE NAKO

##### 4.2.1 Uphawu lokubhala

Ukubhala luphawu lokuqala olubalulekileyo kuba lusixelela ngokubaluleka kobuchule bombhali xa etyhila umyalezo wakhe kwitekisi ayibhalileyo. NgokukaGrabe noKaplan (1996) ukuze kucace okubhaliweyo kufuneka umbhali enobuchule obaneleyo bokubhala, akwazi ukucwangcisa izimvo zakhe ngokulandelelana kokuhla kweziganeko.

Olu cwangciso ulenza ngobuchule bokukhetha amagama, izangotshe ezithile enamathelisa amagama ngohlobo oluvumelekileyo kwimigaqo yolwimi, izivakalisi

nemihlathi eyakha ibali eyicwangcisa ngokokuhla kweziganeko. Konke oku ukwenza elandela kakuhle imiqathango yokubhala.

Uphawo lokubhala ngokukaGrabe noKaplan (1996) lujongana kakhulu nenkqubo yokubhala equka oku kulandelayo; ucwangciso lweezimvo nolwazi, ukhetho lwamagama, ubuciko, indlela yokubusebenzisa ukutyhila intsingiselo ulandelelwano lweziganeko, iziqalo, iziqukatho neziphelo ezizizo, usetyenziso lwamabinzana amaqhalo nezaci nokunye okubalulekileyo malunga nokubhala njengoko ukusetyenziswa kolwimi kusenza intsingiselo kwitekisi ibhaliweyo.

#### 4.2.2 Umsebenzi wezivakalisi kulwakhiwo lwetekisi

Esi sihloko sijongana nolwakhiwo lwezivakalisi nendlela oluthi luphuhlise ngayo intsingiselo yetekisi. Izivakalisi ziphuhlisa injongo yetekisi etolikeka njengonxibelelwano lombhali nomfundi. Ikwajongana nonxibelelwano olunentsingiselo phakathi kombhali nomfundi apho khona abafundi bafumana ulwazi ngezinto ezithile abangazaziyo.

OkaFirbas (1986) noVander Kopple (1986) bathi ukusetyenziswa kolwimi kulwakhiwo lweetekisi luphonononga indlela abasebenzisi bolwimi abalusebenzisa ngayo ulwimi ukuphuhlisa injongo. Oku kuthi kuphuhle kakuhle xa umbhali ekhetha amagama angawo ukucacisa umsebenzi wakhe. Umbhali uhlela ulwazi lwakhe eluhlenga-hlengisa ngokwetekisi leyo. Oku kulandelayo nako kuyaqwalaselwa

#### Amagabantshintshi ngesihloko nohlalutyo.

Phantsi kwesi sihloko kujongwa isivakalisi nentsingiselo yaso xa sihlalutywa. Umfundi ukhangela intloko yesivakalisi okanye ibinza-sibizo alikhuphe ecaleni andule ukukhupha ibinza-senzi nelenza intsingiselo yesivakalisi eso nebhekisele kwintloko. Umzekelo; **Inkwenkwana eyothukileyo yayisenza eyayikuxelelwa nguErnest kwigumbi elimnyama** ( Wide-eyed, the little boy listened to Ernest's instructions as he directed him around the dim room ) Kwesi sivakalisi, intloko okanye ibinza-sibizo yile; **inkwenkwana eyothukileyo** ( wide-eyed little boy ) yiyo eyenza isihloko sesivakalisi. Ibinza-senzi lona leli; **yayisenza eyayikuxelelwa nguErnest kwigumbi elimnyama.** (listened to Ernest's instructions as he directed him around the dim room ) eli binzana lilandela isihloko yaye liyayicacisa.

Ulwazi olunikwe kuqala kulandele olutsha

Olu lwazi olufunyanwa ngumfundi ngokuthi nje ajonge isihloko zebali. Lulo olwenza umdla kulowo ufundayo anqwenele ukuva okuqhubekayo ngokuthi afunde konke oko kubhaliweyo. Ulwazi olutsha lona lufumaneka ngokufunda oko kulandela izihloko ezo, konke oku kwenziwa kusetyenziswa ulwimi. Umzekelo: isihloko sithi; **Ukuba yingxwelerha kusengqondweni** ( It's all in the mind akugqiba ukufunda oko umfundi unyanzelekile anqwenele ukuva unobangela weso sigqibo sikwisihloko. Konke athi akuve emva koko lwazi olutsha.

Ukunxulumana komxholo nerayimu

Umxholo udla ngokuba yile nto ixelwa libinzana lokuqala, ngamanye amaxesha ubayile nto ibizwa ngokuba yintloko yesivakalisi. Umxholo ubonisa le ndawo liqala kuyo ibali ize yona irayimu iqhubekeke ukusukela kuloo ndawo umbhali ebeqale ukubhala kuyo. Ukunxulumana komxholo nerayimu kukhangeleka kufana noko kolwazi olufunyanwa kuqala nolo lutsha lulandelayo, kodwa zahlukile kuba le yokuqibela ibhekisela kakhulu kubafundi kuba ngabo abazusa ulwazi, ukanti ke ukunxulumana komxholo nerayimu kujongana kakhulu nababhali bona babhala itekisi.

Ulwakhiwo lwesivakalisi esiyintloko

Le yimbono ethi isetyenziswe ukujonga unxulumano phakathi kwezihloko zokubhaliweyo, iintloko zezivakalisi, intsingiselo yentloko kunye neempawu zesivakalisi esiqalayo. Iinjongo zabaphononongi kukukhupha ecaleni isibizo esiyintloko yesivakalisi ukuze bakwazi ukusiphonononga bajonge iinkqubo ezilandelwayo xa sisakhiwa okanye siyilwa.

OkaLautamatti (1987) uthi yena kweyakhe imbono ngokwakhiwa nokuyilwa kwezi ntloko kuluncedo kakhulu xa kuhlalutywa, kujongwa umsebenzi wabafunda ukubhala nokuqinisekisa ukuba babhala umsebenzi ofundekayo.

Ukuqhubeka kwesihloko

OkaGivon (1983, 1985) usibona intloko ikwalibinza-sibizo elisoloko elisoloko libhalwa qho kokubhaliweyo. Oku soloko kubhalwa kuxhomekeka ukuba eli binza-sibizo ligqibele ninina ukubhalwa kulo tekisi ukwenzela ukuhamba kakuhle komyalezo ungaphazanyiswa ubhekiswe kwesinye isibizo esinokubakho kwisivakalisi esithile.

OkaBiber nokaGrabe (1987) basebenze kunye behlola ubhalo okubhalwe ngabafundi bokubhala kwiziko labo lokubhala. Babone ukulunga kokulandelwa kwemigaqo yokubhala kulandelwa imigaqo yolwimi olo kubhalwa ngalo. Eyona nto bagxininise kuyo kukuhamba komyalezo ngendlela evakalayo nenentsingiselo, izihloko namabinza-zibizo agcineke. Ngale ndlela bathi kubalula ukujonga umsebenzi wabo babhalayo kube lula nokubona ubunzima obunokufunyanwa ngabafundi. Ababhali bona ibanceda ekubeni bazi ukuba mabagxininise xa kutheni na kwisihloko.

#### Ulwakhiwo lwesihloko nohlalutyo

Esi sihlokwana ngokaGrabe noKaplan (1996) sinceda xa kujongwa kuqwalaselwa umsebenzi wababhali abasafundayo ukuba ngaba ulwazi ngeetekisi ababhala ngazo lucwangcisewe ngendlela eyamkelekileyo na. Baqhubeke bajonge ukuba okubhalileyo kuyalandeleka kubafundi. Kubalulekile ukuba umfundi wetekisi awuve umyalezo wetekisi, angawuthelekeleli.

NgokukaConnor (1987) uthi naye ulwakhiwo lwesihloko kunceda ukuba kubonwe kakuhle umgangatho womsebenzi wabafunda ukubhala bakwazi ukuwahlula kulowo wabanamava okubhala. Ukanti uWitte (1983b) yena ufumanise ukuba umgangatho osezantsi womsebenzi wabafunda ukubhala ubangelwe kukuba ababhali bengakhange banikwe ulwazi ngokwaneleyo nto ke leyo ekhokelela ekubeni abafundi bathelekelele beqashisela. OkaGrabe noKaplan (1996) bagxininisa kundoqo wokudibanisa izihloko kunye nolwazi ngokucacileyo ngababhalayo, ukudala unxibelelwano olucacileyo.

### **4.2.3 Ukuyondelelana kwetekisi**

#### **4.2.3.1 Unamathelwano lwamagama**

Itekisi kufuneka ibonakale nje umfundi engakayifundi, abone amagama anamatheleneyo kusebenziswe izakhi ezizizo nezakhiwe kwisibizo esiyintloko kwisivakalisi nezibonisa imvumelwano yamagama akwesio sivakalisi. Unamathelwano lwamagama luquka oku kulandelayo; ukumelana, uphindo-phindo, ungqinisiso, uquko, ushiyo-lwamagama, izihlanganisi, izikhombisi, izichazi zothelekiso, nokuvumelana kwamagama.

#### **4.2.3.2 Unamathelwano lwezivakalisi**

Umfundi uyakwazi ukujonga indlela ezilandelelana ngayo iziganeko nendlela elakhiwengayo ibali. Kukho ezimpawu zibonakalayo; intshayelelo, ukuyondelelano

kwebali ukubekwa nokulandelelana kweziganeko, ukusonjululwa kwengxaki nesiphelo. Okwesibini umfundi ujonge unamathelwano lwezimvo, lwezivakalisi namagama ngokolwazi lwemithetho yegrama yolwimi. Kwakhona xa kuhlalutywa amabalana oku kulandelayo kuyajongwa; ukusetyenziswa kwegatya eliyintloko, nalandelayo, amabinzana akhethiweyo, amagama, izafobe nezingotshe ezizizo nendlela ezakha neziphuhlisa ngayo umxholo webali elo.

#### **4.2.4 Isigama**

Ukhetho olululo lwamagama lubalulekile kakhulu ekuphuhliseni unxibelelwano. Ulwimi olusulungekileyo olusetyenziswa ngumbhali ekwakheni itekisi lutyhila ubunjani bombhali lowo. Xa kuhlalutywa iitekisi kujongwa kakhulu amagama anje ngezenzi, izibizo, izimelabizo, izibanjalo namanye. Usetyenziso lwezivumelanisi lunceda ekunamatheliseni amagama ngendlela enokuthi ibangale izivakalisi ezinentsingiselo. Kwakhona kujongwa isivakalisi esiyintloko esiqala ibali, umsebenzi waso nendlela esakhiwe ngayo.

##### **4.2.4.1 Isivakalisi sokuqala**

Ukuhlalutywa kwetekisi kuxhomekeka kuhlalutywo lwesivakalisi sokuqala. Kubalulekile ke ngoko ukuba umbhali asebenzise zisuka amagama adala umdla kumfundi ukubhala isivakalisi sokuqala ukuze siwuxhiphule umdla neliso lomfundi. Kufuneka singemki ebalini ngokunjalo. Esi sivakalisi sidala unxulumano lombhali nomfundi kuba ngaso udala umdla kubafundi banqwenele ukufunda ibali elo. Sithi simnike umfundi ufifi lokuza kuvakala apho ebalini, uthi akwazi nokuthelekelela kuba kaloku nengqondo yakhe sele itsalwe ngamagama asetyenziswe ngumbhali.

##### **4.2.4.2 Iintlobozezenzi**

Ikwabalulekile kakhulu indlela akhetha ngayo izenzi aza kuzisebenzisa ukunika okuqhubeka ebalini kuba zizo eziza kudala umdla kubafundi. Isenzi ligama elixela okwenzekayo kwitekisi. Zininzi iindidi zezenzi anokukhetha zona umbhali nazi: iziyaleli, izikhankanyi, ezibalulayo, ezixelayo, ezokumahlobo awohlukeneyo angala; elokuqondisa, elokuqhubeka elokuqoshelisa njalo-njalo neemo namaxesha azo nezixando.

Izenzi zenza umsebenzi omkhulu wokuphuhlisa umxholo nenjongo yombhali. Umzekelo xa umbhali esebenzisa isiyaleli iyatshintsha imeko yebali ibe yentshingi-ntshingi ibonise igunya lomnye umlinganiswa komnye. Imeko phakathi kwabo iba maxongo njengoko

kunjalo kwibalana elithi, **Ukuba yingxwelerha kusengqondweni** (It's all in the mind...) phakathi kwenkwana eyayiyalelwa nguErnest naye.

#### 4.2.5 Inxaxheba yomfundi

NgokukaGrabe noKaplan (1996) ababhali abaninzi bayafaka abafundi kumabali abo ngokwenza ukuba babenovelwano. Oku kuyabonakala xa kuhlalutywa amabali abo ngenxa yamagama nezafobe ezithile ezithi zikhethwe ngumbhali azisebenzise ukudala umfanekiso-ngqondweni othile ngokuqhubeka opho ebalini. Abanye ababhali bayayichaza bayizobe ibonakale imeko, kanti ke abanye bayiyekela kubafundi beyenza lo meko ngokusebenzisa nje izafobe nezinye izangotshe zolwimi.

### 4.3 UHLALUTYO LWEBALI LOKUQALA: )

#### 4.3.1 Ukuba yingxwelerha kusengqondweni (It's all in the mind)

Olu luphawu lokuqala ekufuneka luqwalaselwe xa kuhlalutywa okubhaliweyo ukuze kuqondakale kwaziwe konke okunxulumene nombhali malunga nokubhala. Olu lolunye lweempawu eziyimbono kaGrabe noKaplan (1996) nezichazwe ngokupheleleyo kwisahluko sesithathu. Phakathi kwezinto esijongwayo ngamava ombhali, ingaba ngumbhali okufundeleyo ukubhala amabali? ingaba ngumbhali ohlawulwayo?

Umbhali weli bali **Ukuba yingxwelerha kusengqondweni** ( it's all in the mind ) ngumbhali wamabali emagazini ethengiswayo iBona. Ngokuqinisekileyo umbhali uqeshiwe yaye uhlawulwa ngokomgangatho womabali awabhalayo njengoko ubukho bemagazini buxhomekeke kwinkxaso yabathengi. Umfundi unakho ukubona ukuba lo mbhali unguHilton Hatidani obhale eli bali, ngumbhali onamava nobuchule obaneleyo okokuqala ibali lakhe alinakho ukupapashwa lingekho mgangathweni.Okwesibini ubuchule bakhe buyacaca xa sinokuqwalasela indlela akhethe wabeka ngayo izihloko nezihlokwana zebali ziphucukile kakhulu. Kwakhona akasukanga wabhala nje uphandile ngesihloko wafumana lonke ulwazi olufunekayo ukulenza libenobunyani.

Umbhali usebenzisa ulwimi olumnandi ukubhala ukuze akubhalileyo kufundeke ngaphandle kokusokola kucace kubenale ntsingiselo ayilindeleyo. Kuba lula kumbhali onamava ukukubona okuthandwa ngabafundi.Indlela asebenzisa ngayo ulwimi edwelisa iziganeko yebangela umdla mve xa ezoba okwakuqhubeka egumbini elimnyama uthi, **inkwenkwana eyothukileyo...** ( wide-eyed little boy...)ukhethe umlinganiswa omncinane ngeminyaka kuba uyazi ukuba ngokwendalo abantwana abancinane bayazoyika indawo

ezimnyama. Athi esoyika njalo oyikiswe yindlela athetha ngayo uErnest xa esithi '**Thatha zonk'iipilisi...**' ('Those pills...mix all') '**Khawulezisa kwedini**' ('Do it') nawuphina umfundi unakho ukuyithelekelela imeko ekwakuyiyo kwelo gumbi.

Kwakhona umbhali xa esombulula ingxaki kaErnest usebenzisa ezinye iingxwelerha enguFriday owayengafani ncam ngemeko yokungxwelerheka nowamnceda ngamazwi obulumko nowabona ukuba kude kwentliziyo kaErnest wamdibanisa noSimon Mckay owayenzakele njengaye. Umbhali ofundileyo uyakwazi ukusebenzisa amava akhe obomi ukufundisa abafundi xa ubani esengxakini unokuthi ancedakale xa eboniswa ngulowo unamava alo ngxaki. Lo mbhali weli bali uyabafundisa abafundi ngomyalezo webali lakhe. Ekugqibeleni umbhali uyalifezekisa iphupho likaErnest, nguye onceda obantu obasezibhedlele ngenxa yokwenzakala, nabo bazingxwelerha njengoko wazanyulela ukunceda abahlelelekileyo nje ngegorha lomzabalazo uzibona eluncedo kakhulu eluntwini njengenkokheli.

Ubuchule bokudibanisa izihloko nemifanekiso ekhethwe ngobuchule nokusebenzisa inthetho-ngqo yomlinganiswa yenye yezinto ezibonisa ubuchule bakhe nemfundo ekwizinga eliphezulu. Umfanekiso ngamnye ukhatshwa sisihlokwana esingqinelana nawo umfanekiso womongikazi omseza isiselo ibonisa ubungqina bokungakwazi kukaErnest ukusebenzisa amalungu omzimba wakhe. Umfanekiso kaErnest esebenzisa umlomo ukubhala nawo ubonisa ukusebenza koncedo awalifumana kuSimon.

Ukusebenzisa amabinzana njengenxalenye yolwimi olunandiphekayo ukuqhuba ibali lakhe imbhali eso sisixhobo esinokubangela ukufundwa liphindwa phindwe ibali lakhe. Usebenzisa umlinganiswa ongumama ukubonisa ukubaluleka kokuthembeka nenkxaso kulowo usengxakini. Okokuqala umsindise ekuzibulaleni, **Kusenjalo bothuswe kukungena kukanina, waba uyasinda ekuzibulaleni ngaloo ndlela.** (They both looked up with a start as the door opened and Ernest's mother walked in.)... **unina waya kucela uncedo kunontlalo-ntle...** (...Ernest's mother sought help from a social worker...) Uphinda asebenzise abazali nosapho ukubonisa ubaluleka kwenkxaso emntwini xa esithi, **Naye wothuka esesibhedlela saseThembisa kukho abazali bakhe ecaleni kwebedi awaye laliswe kuyo ...** (Then he opened his eyes and found his parents at his bedside at Tembisa hospital...) **Usapho lwasekhaya lwalundixhasa gqitha kodwa mna ndandifuna ukuzibulala qha.** (My family was very supportive, but I just wanted to die.)



Umbhali udandalazisa iziphumo ezibi zenkqubo karhulumente wocalulo apho ama lungelo abantu ayengaselwe so. UErnest sesidibana naye efuna ukuzibulala kungenxa yokudutyulwa ngamapolisa kuba waye litsha-ntliziyo lomzabalazo ngeminyaka yoo1980 uthi xa eyibeka intetho yakhe. chitha intlanganiso **Ubomi bakhe baguquka...amapolisa awayechitha yabahlali baseTembisa amdubula emqolo kathathu amshiya esithi ufile.**(Young and energetic,...the anti-apartheid activism in which ...Running from the police, who'd storm a political meeting in Tembisa, Ernest was short in the back three times- and left to die. )

OkaGrabe noKaplan (1996) batyhila nezinye iimpawu zobhalo ekufuneka umbhali onguye ezivezile nazi:yimibuzo ethi; phi nini njani, nethi iphenduleke apha ebalini lakhe. Umfundi kufuneka afumane konke ngebali kwalapha kulo. Lo kaHatidani ngumbhali walapha eMzantsi Afrika. Eli bali liqhubeka eTembisa ngeminyaka ye-1980. Konke okubonisa ukulandelwa kwezi mpawu ziyimibuzo kuyavela apha ebalini.Ubalula amaqela nothando lwebhola ekhatywayo ubomi obukhawulezayo, yonke leyo yimpilo yaseRawutini.

Umbhali ulihambile elaseRawutini watyelela zonke iindawo apho kuhlala khona indidi zeengxwelerha nendlela eziphila ngazo. Uyayazi imo-ntlalo yalapho, uzibonile iziqwenga zomzabalazo, uyabazi nobushushu bomzabalazo nongquzulwano lwabazabalazi namapolisa. Uziveze kwasentloko iimpendulo ezifunekayo ukuqhuba ibali.

#### 4.3.2 Ukusetyenziswa kwezivakalisi ukwaka itekisi

##### Amaggabantshintshi ngesihloko nohlalutyo

Kwesi sihloko umbhali usebenzisa izivakalisi apho khona isiqalo sesivakalisi esi sisebenza njengentloko, ibinza-sibizo okanye igatya eliyintloko. Okulandela emva kwentloko leyo ibe libinza-senzi lona lixela liveza okuqhubekayo kweso sivakalisi. Umzekelo: **Inkwenkwana eyothukileyo yayisenza eyayikuxelelwa nguErnest kwigumbi elimnyama.** (wide-eyed, the little boy listened to Ernest's instructions as he directed him around the dim room.)

**Inkwenkwana eyothukileyo** (Wide-eyed, the little boy ) yintloko yesivakalisi okanye libinza-sibizo aze amagama alandelayo aqala ngesenzi ebe libinza-senzi okanye igatya elicacisa igatya elintloko. Kwesi sivakalisi siyinxalenye yesihlokwana; **U-Ernest akakwazi ukusebenzisa amalungu omzimba ukusuka entanyeni ukuya ezantsi.** (Ernest is paralysed from the chin down.) **U-Ernest** (Ernest) yintloko yesivakalisi, **akakwazi**

**ukusebenzisa amalungu omzimba ukusuka entanyeni ukuya ezantsi.**(is paralysed from the chin down.) libinza-senzi okanye igatya elicacisa igatya eliyintloko.

Kwesi sivakalisi singentla umbhali ubonisa imeko embi kaErnest ebangela ukuxhomekeka kwakhe kwabanye abantu. Uye waxhomekeka kwabanye abantu kwinto yonke ayifunayo. Umbhali kwisivakalisi sakhe sokuqala uyibonisile le meko, ngolu hlobo **Inkwenkwana eyothukileyo yayisenza eyayikuxelelwa nguErnest...** (Wide-eyed, the little boy listened to Ernest's instructions...) Uphinda asebenzise kwa amazwi kaErnest xa esithi **...Eyona nto yayindicaphukisa kukuba ndandingenakho nokuzibulala ngokwam kuba andikwazi nokushukuma oku** (What made it even more frustrating was that I couldn't even kill myself, he says all I could do was lie in my room and sleep.)

Kwakhona umbhali ubonisa ukubaluleka kwenkxaso nothando kubantu abangenakho ukuzenzela nto nabazingxweler, uthi asebenzise la mabinza-zibizo; **Usapho lwasekhaya lwalundixhasa gqitha,kodwa mna ndandifuna ukuzibulala qha.** (My family was very supportive, but I just wanted to die) Kwesi sivakalisi; **Usapho lwasekhaya,** (My family) libinza eliyintloko okanye ibinza sibizo, **lwalundixhasa gqitha kodwa mna ndandifuna ukuzibulala,** (was very supportive, but I just wanted to die) libinza senzi elicacisa ibinza eliyintloko, **Umama wayesazi ngokuthandana kwabo ndisesesibhedlele kodwa wayengafuni ukundixelela kwangoko.** (My mother knew about the affair while I was still in hospital, but decided not to tell me as yet) Kwesi isivakalisi; **Umama** (My mother) libinza-sibizo eliyintloko yesivakalisi, **wayesazi ngokuthandana kwabo ndisesesibhedlele kodwa wayengafuni ukundixelela kwangoko** (knew about the affair, but decided not to tell me as yet.) eli libinza-senzi elicacisa ibinza eliyintloko.

#### Ulwazi olunikwe kuqala kulandele olutsha

Umbhali usebenzisa amagama amakhulu angqindilili ukubhala izihloko ukwenzela ukuba zibonakale, nomfundi akhawuleze ukujonga abone engenzanga migudu. Umdla womfundi uyalobeka atsho anqwenele ukufunda elo bali ngenxa nje yokufunda nje isihloko. Olu lwazi oluthi lufunyanwe ngumfundi ngokukhawuleza nolubizwa njengolwazi olunikwe kuqala.

Umfundi uyakwazi ukufunda akuve oko kubhaliweyo ebalini enziwe umdla kukuva akufunde okanye akubone kwisihloko. Olu lwazi olutsha athi olwengeze koluya aluve kwisihloko. Umzekelo; Ukuba yingxwelerha kusengqondweni, (It's all in the mind) sisihloko seli bali nesiloba abafundi ukuze afunde ngakumbi. Uthi akhangele izihlokwana

ezilandelayo, umzekelo; **U-Ernest Tsipa oyingxwelerha engakwazi kuzenzela nto wasinda ezama ukuzibulala, kodwa ngoku uphola ubomi obunothando yaye usebenzisa ingqondo yakhe** (From the dark despair of suicide, quadriplegic Ernest has risen to find light, life, love...and power of an active mind ) **Bendingasokuze ndonwabe ngolu hlobo xa bendikwazi ukusebenzisa iingalo neemilenze yam uErnest Tsipa uzihambela engaqhutywa mntu ngesitulo sakhe esinamavili esiqhutywa ngesilevu. oku kumenza akwazi ukunceda abantu.** (I couldn't have been happier, even if I still had the use of my arms and legs, Ernest Tsipa moves around unaided in his chin-controlled wheelchair, allowing him to continue the good work he does for others.) Ezi zihlokwana zona zimnika ulwazi olutsha ngaphezu kwesihloko.

Ulwazi olunikwa kuqala luza nombhali oko kukuthi luxanduva lombhali ukunika abafundi olu lwazi. Umfundi yena uza kuzifunela ngokwakhe ulwazi olutsha.

#### Ukunxibelelana komxholo nerayimu

Umbhali ulusebenzise kakhulu olu phawu lukubhala ebalini lakhe, apho khona umxholo usetyenziswa njengentloko yesivakalisi yona isisiqalo, ize irayimu yona ibe libinza-senzi lona liqhuba umyalezo. Umzekelo; **U-Ernest wayefanele ukuzifumana ekwesu silingo sokufuna ukuzibulala.** (No one could have blamed Ernest for feeling such despair he wanted to die.) **U-Ernest**, (Ernest) ngumxholo kwesi sivakalisi, **wayefanele ukuzifumana ekwesu silingo sokufuna ukuzibulala** (could have blamed Ernest for feeling such despair he wanted to die.) yirayimu yesivakalisi kuba uqhuba umyalezo ukusuka kwintloko okanye kwibinza sibizo. Kwesi sivakalisi umbhali usingcamlisa kwintlungu ka-Ernest nobukhulu bomenzakalo awathi wawufumana. Wayezibone engofileyo kuba kaloku amapolisa ayengamshiyi ephila lowo ambambileyo amapolisa omzabalazo. Wayezibona engasenakho ukufezekisa lominqweno yakhe yokuba yinkokheli yoluntu nje ngoko wayesele eqalile.

Masijonge esi isivakalisi; **Ubomi bakhe baguquka emva kokuba wathi ebaleka amapolisa awayechitha-chitha intlanganiso yabahlali eTembisa amdubula amshiya esithi ufile.** (Running from the police, who stormed a political meeting in Tembisa, Ernest was shot in the back three times and left for dead.) **Ubomi bakhe** (His life,) ngumxholo wesivakalisi. **baguquka emva kokuba wathi ebaleka, amapolisa awayechitha-chitha intlanganiso eTembisa** (...who stormed a political meeting in Tembisa, Ernest was shot in the back three times and left for dead.) yirayimu eqhuba isivakalisi ukusuka emxholweni.

Esi sihloko sithi, ukunxibelelana komxholo nerayimu siyafana nesi sithi, ulwazi olunikwa kuqala kulandele olutsha nayo yonke imizekelo yesi sihloko sesibini ilunga ngqo kwe siya sokuqala sokuqala. Umahluko ukwindlela ezichazwa ngayo.

Ulwakhiwo lwesivakalisi esiyintloko.

Phantsi kwesi sihloko kujongwa isivakalisi esiyintloko nentsingiselo yaso ukuze sihlelwe. Umfundi xa efunda ujonga intloko yaso ayikhuphe ecaleni intloko isoloko ilibinza-sibizo aze alandelise ngebinza-senzi lona langeza ligqibezela intsingiselo yesivakalisi. Oku kunceda ekubhaleni izivakalisi neetekisi ezifundekayo.

Umbhali kule mizekelo ilandelayo ulusebenzise ngokucacileyo olu phawu: **Inkwenkwana eyothukileyo yayisenza eyayikuxelewa ngu-Ernest kwigumbi elimnyama.** (Wide eyed, the little boy listened to Ernest's instructions as he directed him around the dim room.) Intloko libinza-sibizo elakhiwe ngesibizo esichazwa sisibaluli. Lize ibinza-senzi liqhube isivakalisi lixela okwenzekayo.

Kwesi isivakalisi, **U-Ernest Tsipa oyingxwelerha engakwazi kuzenzela nto wasinda ezama ukuzibulala, kodwa ngoku uphila ubomi obunothando yaye usebenzisa ingqondo yakhe.** (From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love...and the power of an active mind.) intloko yesisi sivakalisi nantsi, **U-Ernest Tsipa oyingxwelerha,** (From the dark despair of suicide) sisibizo nesibaluli, libinza ekubhekiswa kulo. Kulandela ibinza-senzi elileli: **engakwazi kuzenzela nto wasinda ezama ukzibulala, kodwa ngoku uphila ubomi...** (quadriplegic Ernest Tsipa has risen to...) neliqhuba licacisa intloko leya.

Ukuqhubeka kwesihloko.

Umbhali uyakwazi ukusebenzisa qho ibinza-sibizo eliyintloko ebonisa ukuqhubeka nokungqinelana kwayo nebali. Siyavela qho isihloko apha ebalini umzekelo; **U-Ernest Tsipa oyingxwelerha,** (quadriplegic Ernest Tsipa) zibhalwe amaxesha aliqela apha ebalini ukwenzela ukuba ingqondo zabafuni zisoloko zisazi okuthethwa ngako ebalini nomxholo ungabalahlaki. Elinye ibinza-sibizo asoloko elisebenzisa umbhali leli, **Ukuba yingxwelerha kusengqondweni** (it's all in the mind...) eli libinzana liyintloko yebali, kwaye libonakala gqitha kweli bali. Umbhali akalibali ukubonisa ukuba xa umntu ephilile engqondweni uphile qete yaye ayikho into anokungayenzi. Eyona nto ifunekayo kukuyisebenzisa ufumane konke okufunayo.

Umbhali usebenzise uFriday oyingxwelerha ukuxelela uErnest ngokubaluleka kokuba nengqondo nokuyisebenzisa. Lo ntetho ithethwa nguErnest ngokwakhwe xa esithi; **Wandixelela ukua ndinento enkulu umntu angaba nayo ingqondo** (He told me I have the biggest assert a man could ever need my brain) Aphinde asebenzise oyingxwelerha njengoErnest ukungqinisisa uku engqondweni yakhe onguSimon Mckay nowathi wayitshintsha tu ingqondo nobomi bukaErnest.

### Ulwakhiwo nohlalutyo lwesihloko

Ulwakhiwo lwesihloko kubalulekile kuba ibali lixhomekeke kuso. Kulindeleke ukuba sisoloko sibonakala kulo lonke ibali. Xa kujongwa isihloko, kufuneka sidale umdla kumfundi alangazelele ukulifunda ibali xa ejonge isihloko. Isihloko nezihlokwana zebali kufuneka zithungelane oko kufumaneka ngokucwangcisa phambi kokubhalwe. Sisiloko sibonakala apha ebalini ngoku liqhubayo, ngosetyenziso lwamabinzana asuka kuso. Isihloko seli bali sithi; **Ukuba yinxwelerha kusengqondweni.** (It's all in the mind...) nazi izihlokwana ezixhasa zicacisa esiya sikhulu; **U-Ernest Tsipa oyingxwelerha engakwazi kuzenzela nto wasinda ezama ukuzibulala, kodwa ngoku uphila ubomi obunothando yaye usebenzisa ingqondo yakhe.** (From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love...and power of an active mind.) **Ukuba uyakwazi ukucinga ungenza nantoni na!...** (If you can think it you can do it!...) **USani Gaeshoe ongumongikazi unceda u-Ernest ekuseleni isiselo.** **U-Ernest akakwazi ukusebenzisa amalungu omzimba ukusuka entanyeni ukuya ezantsi.** (Nurse Sani Gaeshoe helps Ernest take a drink. He's paralysed from chin down.) Zonke ezi zihlokwana zixhasa isihloko.

Izihlokwana nazo ziphuhliswa ngamabinzana akwizivakalisi asetyenziswayo ngumbhali ukubonisa okuqhubekayo apha ebalini. Ngolu hlobo ke umbhali ubonisa unxibelelwano lwesihloko nebali yaye esixhasa ngokupheleleyo. Amabinzana angala; **iingxwelerha** (quadriplegics) **ukusebenzisa ingqondo** (using brain) **ukufuna ukufa okanye ukuzama ukuzibulala.** (suicide attempts) Onke la mabinzana asetyenziswa ngumbhali ukukbonisa okuqhubeka ebalini. Ibinza- sibizo elingumlinganiswa elingaye ibali **u-Ernest Tsipa** nobizwa **ngoErnest** kuphela ngamaxesha amaninzi uboniswa ngumbhali efunyenwe yingcingane yokucinga ukuba akanakuze akwazi ukwenza nto. Uphinda umbhali ambonise ebutshintsha ngokwakhe ubomi bakhe esenzela abanye okuninzi nenxa yokusebenzisa ingqondo yakhe qha.

### 4.3.3 Ukuyondelelana kwetekisi

Umfundi xa efunda ibali kufuneka awuve umyalezo wombhali ngenxa yendlela abhale ngayo. Amagama nezivakalisi mazinike intsingiselo etolika umxholo oye ukhula ngokuhamba kwebali de kuye ekusonjululweni kwamaqhina akhoyo kwelo bali. Umfundi usoloko ethelekelela ukuza kwenzeka xa efunda de afumane impendulo. Umbhali usebenzisa ubuchule bakhe bokubhala ngokuthi aqale ibali lakhe kule ndawo iyingxaki esebenzisa iziyaleli '**Thatha zonk' iipilisi...**(take all pills..) **Khawulezisa kwedini** (Do it fast)aphinde abuyele emva mhla kwehla ingxaki le sidibana kuyo noErnest seleqweqwedisa inkwenkwana ukuba imenzele umxube wokuzibulala. Ubhala enjenje; **Ubomi bakhe baguquka emva kokuba wathi ebaleka amapolisa awayechitha-chitha intlanganiso yabahlali baseTembisa, amdubula kathathu emqolo amshiya esithi ufile.** (Running from the police, who stormed a political meeting in Tembisa Ernest was short three times in the back and left for dead.)

Umbhali usebenzisa unamathelwano lwamagama nolwezivakalisi ukwenza ukuba itekisi yakhe ibenentsingiselo nomyalezo uvakale. Amagama ayanamathelana ngokomgaqo wolwimi aze wona akhe izivakalisi ezamkelekileyo. Umbhali uthi asebenzise ezi zivakalisi ukwakha imihlathi elandelelanisa iziganeko zakhe ngokokuhla kwazo.

### 4.3.4 Unamathelwano

Itekisi kufuneka ibonakale ngekafundwa ukuba ibhalwe ngendlela eyiyo ngokubona imvumelwano yamagama asetyenzisiweyo nezivumelanisi ezizizo. Unamathelwano ke lona luquka oku kulandelayo:

#### Ukumelana kwamagama

Umbhali usebenzisa kakhulu olu phawu ukuphuhlisa itekisi yakhe. Igama **inkwenkwana** (little boy) liyamelwa leli; **Kwedini** (Little boy) ebhekisa kumlinganiswa omnye. Kwakhona igama **umama** (mother) kusetyenziswe elithi **unina** (mother) kukwabhekisa kumlinganiswa omnye.

#### Izichazi zothelekiso

Olu hlobo lonamathelwano luyasetyenziswa ngumbhali xa ebonisa imeko ka Ernest kwibali lonke. Uyisebenzisa ngokufanelekileyo kuba uyawuzoba umfanekiso wemeko awayekuyo kuqala eyithelekisa nokuyo ekupheleni kwebali. Kwezi zivakalisi nakula namabinzana

umbhali usebenzisa u-Ernest ngokwakhe xa esithi; **Andiqondi ukuba ngendonwabe kanje ukuba bendingeyongxwelerha.** (I don't think I would have been a better and happier person if I were still bodied) **Ndivuya gqitha ndifumene elinye ithuba lokuphila.** (I'm so grateful I was given another chance.) **Abanye abantu basuka bangafuni nokukujonga xa usiza ebhedini ngesitulo esinamavili.** (Some people just look away as soon as you approach their bed on a wheelchair) **Mna ndizibona ndinomahluko kunabanye abantu abazingxwelerha**

### Ungqinisiso

Kule tekisi umbhali usisebenzisile esi sixhobo ebonisa ukungqinisisa kulawo ebesele ewasebenzisile ebalini. Igama **kwedini** (small boy) **Unina** (mother) lisetyenziswa ukungqinisisa kwigama ilithi **inkwenkwana eyothukileyo.** (little boy) usetyenziselwa ukungqinisisa ku **mama** (mother)

### Izikhombisi

Umbhali uzisebenzisa kabini esi sixhobo ukunqanda ububi bokuphinda phina isibizo okanye ibinza-sibizo elinye. Ukanti kwa izikhombisi ziyasetyenziswa ukungqinisisa kumagama azizibizo asele exeliwe umzekelo amabinzana; **Loo mazwi...**(those words) eli binzana lisetyenziselwe ukubhekisa kuwzwi kaFriday mhla wayexelela uErnest ukuba uneyona nto inkulu xa enengqondo. **Kwelo ziko** (That centre) xa ebhekisa kwiFriday Mavuso center eSoweto. **Oko...** (that) usetyenziswe kakhulu ngumbhali ukubhekisa kwizinto ezahlukeneyo okokuqala, ubhekisa kumitho lwenkosikazi yakhe, kwakhona ubhekisa kukuzihambela kwakhe engancedwa mntu, aphine asetyenziswe ukubhekisa kukujonga ecaleni kwamaxhoba eengozi esibhedlela kwakhona ubhekisa koko kwakuxelelwa inkwenkwana nguErnest.

### Uchasaniso

Umbhali okufundeleyo ukubhala njengalo uyakwazi emakakwenze ukuze ibali lakhe lifundeke, nesi isixhobo siyafumaneka kweli bali. Umzekelo; **U-Ernest Tsipa oyingxwelerha...wasinda ezama ukuzibulala kodwa ngoku uphila ubomi obunothando yaye...**(From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love...and the power of an active mind.) **wasinda** (escaped) **ezama ukuzibulala** (trying to commit suicide) **Usapho lwasekhaya lwalundixhasa kodwa mna ndandifuna ukuzibulala.** (My family was very supportive, but I just wanted to die.)

usapho lwam lwalundixhasa (my family supported me) **kodwa mna ndandifuna ukufa** (but I wanted to die) **U-Ernest Wazixolisa ngokwazi ukuba ukho umkakhe owaza kumkhathalela.** (At least, Ernest thought his wife would be there for him.) **Kodwa walahleka nomza wakhe esandul'ukuphuma esibhedlele** (But she made off with his cousin not long after Ernest came out of the hospital) ezi zivakalisi zibini ziyakulubonisa uchasaniso.

### Izihlanganisi

Umbhali uzisebenzisile izihlanganisi ukubonisa okuthile umzekelo; usebenzisa isihlanganisi u **kodwa** ukubonisa iimeko ezichaseneyo ngolu hlobo **Usapho lwasekhaya lwalundixhasa, kodwa mna ndandifuna ukuzibulala qha.** (My family was very supportive, but I just wanted to die) **U-Ernest Tsipa oyingxwelerha engekwazi kuzenzela nto wasinda ezama ukuzibulala, kodwa ngoku uphila ubomi obunothando yaye usebenzisa ingqondo yakhe.** (From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love...and the power of an active mind) Ezinye izihlanganisi ezisetyenzisiweyo ngumbhali zezi; **ukuba** (if) **yaye** (and ) **ukuba, ngenxa** (because) **xa** (when) ukubonisa ukugxininisa kwimeko ethile, nokuxhomekeka kwemeko kwenye. Umzekelo: **U-Ernest akakuvumeli ukungxwelerheka kwakhe kumenze angakwazi ukuya ezindaweni ingakumbi xa ehamba efuna amalizo emali.** (Ernest certainly does not allow his disability to stop him from getting around especially when he's fundraising.)

### Uphinda-phindo

Esi sihloko sisetyenziswa ngumbhali ukubonisa ugxininiso oluthile kwimeko nakwinto ethile ukuzoba umfanekiso-ngqondweni wokuqhubekayo. Amagama **ingxwelerha, ingqondo, uthando, umama, unina, ubomi, isitulo esinamavili** nebinzana elibonisa ukonwaba kukaErnest elithi; Ukusoloko **encumile, nokuhleka** kwakhe kuyabonisa ngenene ukuba ngenene **wonwabile.** (his confidence, enthusiasm, ever smiling and glowing face confirm that, now 40, is truly a happy man.) la magama encumile, ukuhleka wonwabile asetyenziswe njengezithetha-ntonye ezibonisa imeko entle ka Ernest ekubeni esebenzise ingqondo yakhe waphumelela kwawayekulwela ukuba abe yinkokheli yenene.

#### **4.3.5 Isigama**

Isigama siquka ukheto lwezenzi, izibizo nendlela zokuqala izivakalisi.



### Ukukhetha indlela eyiyo yokuqala izivakalisi

Ukukhetha indlela eyiyo neyenza umdla kubafundi ibalulekile kakhulu kokubhaliweyo. Kaloku okubhaliweyo yindlela umbhali anxibelelana ngayo nabafundi. Kubalulekile ke ukuba abagcine benomdla de liphele ibali. Umfundi xa ebona indlela eziqala ngayo izivakalisi makakwazi ukuthelekelela okuqhubekayo ebalini. Ibinzana lokuqala kwisivakalisi sokuqala lithi, **Inkwenkwana eyothukileyo**, (Wide-eyed, the little boy) **Thatha zonk'iipilisi**, (take all pills) **Khawulezisa kwedini** (Do it) **Kusenjalo** (They both looked up with a start) Zonke ezindlela kuqalwe ngazo izivakalisi ayeneli kwenza nje umdla wokufuna ukwazi okulandelayo, koko umenza umfundi ukuba abe nomfanekiso wokwakeqhubeka kwelo gumbi limnyama. **Eyona nto** (what made it) Umbhali apha ubonisa ukungxinisisa kuluvo oluthile.

Indlela eziqala ngayo izivakalisi ibaluleke kakhulu. Sisixhobo esibaluleke kakhulu kumbhali nomfundi elulandeleni nasekuhlalutyeni okubhaliweyo.

### Ukhetho lwezenzi

Isenzi sisivisa. Kubalulekile ngoke ubuchule bokuzikhetha ukwenzela ukuba umbhali aqiniseke ukuba uthetha le nto ayithethayo. Iziyaleli, zisetyenziswe kakhulu ekuqaleni kwebali apho khona umbhali asizobela imeko emaxhongo eyayisegumbini elimnyama. Umzekelo: **Thatha** (take) **Khawulezisa** (make it snappy) ezi zenzi zimshiya umfundi enomfanekiso wokwakuqhubeka. Kwakhona umbhali usebenzise ezi zenzi; **wazixolisa** (he accepted it.) **Iwalundixhasa** (supported) **kwamphoxa** (felt betrayed) **andikwazi...**(I can't) **asathetha** (mean) ukubonisa indlela awayesiva ngayo uErnest kwimeko ezazimehlela. **wayefuna** (wanted to ...) **ezama** (trying) Ezi izenzi zibonisa imeko awayeyilangazelela ngamandla engaboni nto intle ebomini. Izikhankanyi nazo zikhona umzekelo; **ukuvuselela** (to inspire) **Ukuzibulala** (to die) **ukungxwelerheka** (to be paralysed) zibonisa okwakusenzeka kweli bali.

### Izichazi

Izichazi zinenxaxheba enkulu kokubhaliweyo kuba ukuze izinto abalinganiswa iimeko zicace kubafundi kufuneka kusetyenziswe izichazi ezizizo. Umzekelo; **oyingxwelerha** (paralysed, **eyothukileyo** (wide-eyed) **elimnyama** (dim) **abazingxwelerha** (paralysed) **omkhulu** (staunch...) Zonke ezi zichazi zichaza izibizo ezikhethiweyo nezibalulekileyo

kweli bali. Zithi incedise ekunikeni le ntsingiselo ifunekayo nacingayo umbhali ukuba ibalekile ekuzobeni izibizo.

#### 4.3.6 Inxaxheba yombhali neyomfundi

Ababhali babaluleke nje ngabafundi ukuze omnye aqhubekeke nowakhe umsebenzi kunyanzelekile nomnye abekhona. Uthi umbhali onguye amfake umfundi ebalini lakhe ukwenzela ukuba bazive beyinxalenye yokuqubeka ebalini. Uyabenza babenovelwano ngokusebenzisa amagama athile anokubenza babanomfanekiso-ngqondweni wokuqhubekayo. Izihlokwana ezihamba nemifanekiso ziyakufezekisa oku. Umzekelo: **Usani Gaeshoe ongumongikazi unceda uErnest ekuseleni isiselo. U-Ernest akakwazi ukusebenzisa amalungu omzimba ukusuka entanyeni ukuya ezantsi.** ( Nurse Sani Gaeshoe helps Ernest take a drink. He's paralysed from the chin down.) **U-Ernest wazixolisa ngokwazi ukuba ukho umkakhe owayeza kukhathalela. Kodwa walahleka nomza wakhe asandul' ukuphuma esibhedlele.** (At least Ernest thought, his wife would be there for him. But she made off with his cousin not longer after he came out of the hospital. **U-Ernest wambona umkakhe mhla wayehambe nomhlobo wakhe baya kwiivenkile ezikufuphi. Wayekhulelwe yaye oko kwamphoxa kakhulu uErnest.** (Ernest met his former sweetheart by chance when a friend took him to the nearby shops. She was pregnant. Ernest felt he'd hit rock bottom) Kunyanzelekile umfundi azive engcatshekile yile meko yalo mfazi naye azibeke kwimeko awayekuyo uErnest.

Abanye ababhali bayayicchaza ngokwabo imeko ethile oyizobe esebenzisa izafobe azikhethe ngobunono nezinye izangotshe zolwimi. **Yaqalisa ukunkwanya lo nkwenkwana xa esithi mayithathe ithumbu aza kusela ngalo loo mxube alifake emlonyeni kuye** (...the mesmerized boy, slowly reached across and put the end of the drinking tube into Ernest's mouth)

#### 4.3.7 Uphawu "yintoni "

Xa kuhlalutywa kujongwe ukuba umbhali ubhalela bani kujongwa umxholo webali, ijenri nerejista le itekisi ingayo. Umxholo weli bali lithi; **Ukuba yingxwelerha kusengqondweni** (It's all in the mind) ungo-Ernest Tsipha owayezibone engasekwenza nto exhomekeke ebantwini ukuba bamqhuba ngesitulo esinamavili de wabe ufumene uncedo kuFriday no Simon Mckay obazingxwelerha nabo ingakumbi uSimon kuba yena wayefana naye. **Ukwenzakala kwakhe kwamenza wangakwazi ukusebenzisa amalungu akhe**

**omzimba wakhe,yaba yintloko kuphela akwazi ukuyishukumisa.** (Paralysed from the neck down, he could move only his head.)

Umbhali ngesi sivakalisi uveza okubangele ukuba u-Ernest azibone ehamba ngesitulo esinamavili. Umbhali onolwazi olwaneleyo ngokwakwenzeke ngeminyaka yee1980 xa ucalucalulo lwalugquba. Uyayazi intlalo nempilo eyayiphilwa lulutsha lomzabalazo noErnest wazifumana emqolo imbumbulu. Kodwa umbhali ubonisa into yoku phila kwengqondo njengeyona nto nokuba umzimba ungangxwelerheka wona.

Uthi umbhali xa egqibezela ibali lakhe **asebenzise u-Ernest ngokwakhe xa** esithi; **Andiqondi ukuba ngendonwabe kanje ukuba bendingeyiyo ingxwelerha.** (I don't think I would have been a better and happier person if I were still able bodied. He says.)

#### 4.3.8 Uphawu “ubhalela bani”

Abafundi bokubhaliweyo ngabona babalulekileyo kwindima yokubhala kungoko ke kufuneka ukuba umbhali xa eyila itekisi aqiniseke ngentsingiselo yomyalezo wayo. Lo mbhali weli bali uqale ngesihlokwana esisivakalisi esinomdla esiveza akucingayo. Isihlokwana **U-Ernest tsipa oyingxwelerha engakwazi kuze nzela nto wasinda ezama ukuzibulala, ngoku uphila ubomi obunothando yaye usebenzisa ingqondo yakhe** (From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love... and the power of an active mind) kanti nesihloko esi sebali sithetha konke xa sisithi; **Ukuba yingxwelerha kusengqondweni** (It's all in the mind) abantu jikelele abazingxwelerha nabangezizo bacinga ukuba ubomi buyaphela xa umntu engxwelerhekile ngokwasemzimbeni noba ingqondo yona isasebenza.

Ubukhulu becala umbhali ujonge ukufundisa obo bazingxwelerha ebonisa ukuba umntu yingqondo nendlela oyisebenzisa ngayo. Usibonisile ukuba u-Ernest noxa eyingxwelerha nje ingqondo yakhe iyasebenza. Ukucinga ukuzibulala ayazi nento yokuba makasebenzise inkwenkwana kukusebenzisa ingqondo oko qha kwakufuneka afundiswe indlela eyiyo yokuyisebenzisa. Ubonisa noluntu ngokubanzi ukubaluleka konoontlalo-ntle eluntwini.

Umbhali uphandile phambi kokuba abhale yaye uyakwazi okuqhubeka eMzantsi Afrika xa kupheliswa ucalulo kwinkalo zonke wonke umntu ethathwa ngokulinganayo. Kweli xesha wonke umntu ulindeleke ukuba afumane umsebenzi ngokokusebenzisa kwakhe ingqondo hayi ngobunjani bomzimba wakhe.

#### 4.3.9 Uphawu ususwe yintoni

Olu phawu lusetyenziswa ngabahlutyi ukukhangela ukuba umbhali ufuna ukubaxelela ntoni abafundi, ingaba ukhona umyalezo koko akubhalileyo. Kule tekisi umyalezo ucacile kukukhumbuza abantu ngamalungelo abo elokuqala nelibalulekileyo lelokuphila. Umbhali enento ayifuna ukuyiphalaza eluntwini enokuba luncedo kubo nakwintlalo yabo. Uyibone iyimfuneko njengombhali ukuba athi ezuzana ngentengiso yemagazine iBona naye abenzele okukhulu abafundi.

Injongo yakhe iyacaca kwinkxaso kaErnest lusapho lwakhe kulo mgca; **Usapho lwasekhaya lwalundixhasa gqitha, kodwa mna ndandifuna ukuzibulala.** (My family was very supportive, but I just wanted to die) **Ndavuya kukuba umama wandinqanda ekuzibulaleni.** (...I thank heaven she did) Okwesibini injongo yombhala iyacaca apho khona unina ecela uncedo konontlalo ntle nabo bambonisa indlela wadibana noFriday wancedakala. Usebenzise uErnest ngokwakhe ukuthetha xa esithi; **Wandixelela ukuba ndingaya kude ebomini xa ndingafunda ukusebenzisa iingqondo zam.** (He told me if I learned to use my head, I would go far.)

#### 4.3.10 Uphawu “kutheni ”

Olu luphawu angenakuluveza ngokucacileyo umbhali nelithi libonwe kuphela ngabafundi abathile abakufundeleyo ukuhlalutya. Bona bayakwazi ukusebenzisa intelekelelo yabo besebenzisa izakhono zokuhlalutya ukubona injongo yombhali efihlakaleyo. Le njongo ithi igcine abafundi bendidi ezahlukeneyo besoloko befunda. Isihloko esisetyenzisiweyo ngumbhali esithi; **Ukuba yingxwelerha kusengqondweni** (It's all in the mind) Usenokuba umbhali ubonisa abantu ngobungxwelerha obusezingqondweni zabantu bonke nabo bangezongxwelerha, ukuze bafunde ukusebenzisa iingqondo zabo bakwazi ukuphila kweli lizwe kunqabe kuyo imisebenzi ngokuzenzela. Ingakumbi norhulumente elivulile ithuba lokuba umntu aziphuhlisa.

#### 4.4 KUHLALUTYWA KWEBALI LESIBINI: UMVUZO WOKUSEBENZA – NZIMA KWIMHALA ( HARD WORK BEARS FRUIT FOR MHALA )

##### 4.4.1 Uphawu lokuba “ngubani”

Phantsi kolu phawu kuphononongwa konke okunxulumene nombhali webali elihlalutywayo. Eli bali libhalwe nguDumisane Lubisi no Jabu Mhlabane nabangababhaleli bemagazine iBona. Bangababhali abakufundeleyo ukubhala kuba bayabhatalwa kuba le magazine iyathengiswa, yaye kunyanzelekile ukuba baqeshe ababhali abafundileyo ukugcina umgangatho wamabali abhalwe kwimagazini.

Ngababhali beli xesha ngenxa yohlobo elilulo ibali kunye nemeko ekubhalwe ngayo. Phambi kwenkululeko yeli lizwe noko abasebenzi babengadendwa kakhulu ngenxa yemithetho emva kwenkululeko abaqeshi abaninzi balishiyile eli beshiya abantu abaninzi bengena misebenzi. Urhulumente uveze icebo leprojekthi ukuphuhlisa abantu abangaphangeliyo ukuze bakwazi ukuzivulela amashishini amancinane bondle iintsapho zabo. Ezi zinto bezingavamanga kurhulumente wangaphambili.

Aba babhali bazi banzi ngokuqhubeka kula mashishini. Isihloko sebali sakhiwe ngaba babhali ngendlela apha ebangela ukuba umfundi ayibone, ayive into eyayiqhubeka apho. Isihloko sithi; **Umvuzo wokusebenza- nzima kwiMhala** ( Hard work bears fruit for Mhala ) Isihlokwana naso sibonisa ngokucacileyo ulwazi lwabo olubanzi nangokwaqhubekayo kubantu abadendwa emgodini. Isihlokwana; **Emva kokudendwa emigodini abasebenzi abaninzi babhenele ekulimeni imifuno, ekufuyeni iinkuku , nasekulimeni amaqunube emarula ukuze baziphilise neentsapho zabo.** ( After losing their jobs, retrenched mineworkers turned to vegetable, chickens and marula berries to survive and to take care of their families. ) Kanti nezihlokwana ezicacisa imifanekiso nazo zibonisa kwa olu lwazi lobhali nokuphanda akwenzileyo ngesihloko abhala ngaso. Nazi izihlokwana; **La mabhinqa aseBushbuckridge aziphilisa ngamaqunube emarula.** ( These Bushbuckridge women earn a living from marula fruit. ) **Ishishini leenkuku – uMilliin Khumalo ungomnye wamakhulu-khulu abantu abaqeqeshelwe ukufuya iinkuku eMhala** ( Development Centre. Chicken business – Million Khumalo is one of hundreds of people trained in the chicken farming at Development Mhala center. )

#### 4.4.2 Ukusebenzisa izivakalisi ukwakha itekisi

##### Amagqabantshintshi ngesihloko nohlalutyo

Xa kuhlalutywa isivakalisi kujongwa intloko yesivakalisi. Le ntloko isoloko ilibinza-sibizo elisisibizo, isimelabizo, isibizo nesichazi okanye isibizo nesimelabizo. Onke amagama akweso sivakalisi axomekeka kwintloko leyo aze avumelane nayo ngezivumelanisi zawo ezakhiwe kwisimaphambili sesibizo eso siyintloko. Umbhali xa ekhetha iintloko zezivakalisi zakhe ukhetha ezo ziphuhlisa isihloko sebali.

Intloko yesivakalisi ilandelwa libinza-senzi, lona ke liqala ngesenzi esisenokulandelwa ngamagama amaninzi kwa nelinye ibinza-sibizo, kodwa lingeyiyo intloko yesivakalisi lona. Umsebenzi webinza-senzi kukucacisa okwenziwa yintloko liqhuba isivakalisi. Kwisivakalisi; **Emva kokudendwa emigodini abasebenzi abaninzi babhenela ekulimeni imifuno, ekufuyeni iinkuku nasekulimeni amaqunube emarula ukuze baziphilise neentsapho zabo.** (After losing their jobs, retrenched mineworkers turned to vegetables, chickens and marula berries to survive and take care of their families. ) Intloko yesi sivakalisi; **Abasebenzi abaninzi** ( retrenched mineworkers ) ibinza-senzi eliqhuba ligqibezele esi sivakalisi leli; **babhenela ekulimeni imifuno, ekufuyeni, iinkuku nasekulimeni amaqunube emarula ukuze baphilise iintsapho zabo.** ( turned to vegetables, chickens and marrula berries to survive. ) Kwesi sihlokwana sicacisa umfanekiso; **La mabhinqa aseBushbuckridge aziphilisa ngamaqunube emarula.** ( These Bushbuckridge women earn a living from marula fruit. ) **La mabhinqa** aseBushbuckridge ( These women of Buskbuckridge ) yintloko yesivakalisi eyakhiwe ngebinza-sibizo elisisikhombisi isibizo nesichazi. Ibinza-senzi eliqhuba ligqibezele isivakalisi nali; **aziphilisa ngamaqunube emarula.** ( earn a living from marula fruit )

##### Ulwazi olunikwe kuqala kulandele olutsha

Umbhali ubhala isihloko sebali ngonobumba abakhulu nangqindilili sibekwe endaweni ebonakalayo ukuze sitsale umdla womfundi. Umfundi akaxhamleki usibona kwangoko asifunde. Akuva okuthethwa sisihloko uyanyanzeleka xa sinomdla afune ukuva ngaphezulu, afunde izihlokwana ngokulandelelana kwazo olo alufumana kuzo ngasinye lulwazi olutsha, kuba wongeza kwanalo. Ulwazi olufunyanwa ngumfundi kwisihloko lulwazi alufumana kuqala elunikwa ngumbhali. Olu azifunela ngokwakhe ngokufunda izihlokwana lulwazi olutsha kuba sukuba efuna ukwazi ngaphezulu kokuba exelelwe.

Isihloko sebali esilahlutyayo sithi; **Umvuzo wokusebenza nzima kwiMhala.** ( Hard work bears fruit for Mhala ) **Olu lulwazi alunikwa kuqala umfundi. Emva kokudendwa emgodini abasebenzi abaninzi babhenela ekulimeni imifuno, ekufuyeni iinkuku nasekulimeni amaqunube emarula ukuze baziphilise neentsapho zabo.** ( After losing their jobs, retrenched mineworkers turned to vegetables, chickens marula berries to survive and care for their families. ) Lulwazi olutsha olu longeza koluya umfundi alufumene kwisihloko sebali. Qho umfundi efunda eli bali ufumana ulwazi olutsha.

#### Ukunxulumana komxholo nerayimu

Umxholo uboniswa ngentloko yesivakalisi esiyintloko apho khona ibinza-senzi liqhuba liqgibezele isivakalisi libonisa okwenziwa yintloko elibinza-sibizo kweso sivakalisi. Umzekelo; Kwesi sivakalisi, **La maqunube asetyenziswa ekwenzeni ibhiya negrangqa elinqumbululu elikhrim kwaye asisiqhamo semithi ekhula emahlathini aseAfrika.** ( The fruit which looks like pale golf balls, is used to make beer or a popular liqueur and comes from the marula trees that grow in the African bushveld. ) Umxholo wesi sivakalisi libinza-sibizo u- **La maqunube** (These berries ) ikwayindawo apho khona umbhali aqala khona ukubhala esi sivakalisi enxibelelana nomfundi. Irayimu, **asetyenziswa ekwenzeni ibhiya negrangqa elinqumbululu elinekhrim kwaye sisiqhamo semithi ekhula kumahlathi aseAfrika.** ( is used to make beer or a popular liqueur and comes from the marula trees that grow in the African bushveld. ) libinza-senzi elicacisa liqhuba isivakalisi, liqala apho sipele khona isiqalo esiyintloko nengumxholo wesivakalisi eso.

#### Ulwakhiwo lwesivakalisi esiyintloko

Isivakalisi esiyintloko sibalulekile kakhulu ebalini kuba sitsala umdla womfundi afunde oko kubhaliweyo. Sibhalwa ngqindilili ngamagama amakhulu ukuze kube lula ukubona nokusifunda. Njengokuba umfundi efunda ujonga intloko yaso ayidibanise nesihloko kuba lula ukwazi into ekuthethwa ngayo kwelo bali. Umbhali weli bali lithi; **Umvuzo wokusebenza nzima kwiMhala.** ( Hard work bears fruit for Mhala. ) ugxininisa **kumvuzo** ( fruit ) wokusebenza nzima. Umfundi xa ehlalutya ukhangela lo mvuzo apha ebalini de awufumane.

Kubalulekile ukuba umbhali asakhe isivakalisi esiyintloko ngendlela apha eyenza umdla kumfundi kuba akuba esifundile isihloko sebali ulandelisa ngaso. Kuxhomekeke kuso ke

ukuba aqhubeke alifunde ibali okanye aliyeke. Isihlokwana esisivakalisi esiyintloko; **Emva kokudendwa emigodini abasebenzi babhenela ekulimneni amaqunube emarula ukuze baziphilise neentsapho zabo.** (After losing their jobs, retrenched mineworkers turned to vegetables, chickens and marula berries to survive and take care of their families.) Umbhali weli bali into ebangela ukuba akhethe esi sihloko ukuchaza okwenzeka kwaba bantu bakwaMhala. Umsebenzi abawenzayo onzima njengendlela yokuziphilisa nentsapho zabo.

#### Ukuqhubeka kwesihloko

Umbhali ukhetha isihloko esiba ngumxholo webali lakhe. Uthi asoloko engqinisisa kuso ngokusoloko esikhankanya apha ebalini lakhe de liyokuphela. Ngolu hlobo akaphumi emxholweni kuba uzijonga ngokuqhuba isihloko nangokusoloko esikhankanya.

Izihlokwana ezi zezi ziza kungqina oku; Centre. Nazi ezinye izivakalisi ezibonisa ukuqhubeka kwesihloko. Ekuqaleni babengafumani mvuzo **La mabhinqa aseBushbuckridge aziphilisa ngamaqunube emarula.** ( These women from Bushbuckridge earn a living with marula berries **Ishishini leenkukhu – uMillion Khumalo ungomnye wamakhulu-khulu abantu abaqeqeshelwe ukufuya iinkuku eMhala Development, kodwa bathi bakuqala ukufumana umvuzo bamkela iR400-00 kuphela ngenyanga.** ( Million Khumalo is one of hundreds of people trained in chicken farming at the Mhala Development Centre. ) **ULydia Zitha ongumama wabantwana abathandathu wondla usapho lwakhe ngomvuzo we R700-00 awamkela ngenyanga ngenyanga.** ( Lydia Zitha, a mother of six , supports her family on her monthly wages of R700. )

#### Ulwakhiwo nohlalutyo lwesihloko

Isihloko sebali, libali buqu, ngumxholo walo,nebali lingeso sihloko. Umbhali uthi asebenzise ibinze-sibizo eliyintloko elifumaneka kweso sihloko nelimana ukuvela qho ebalini xa isihloko lisisivakalisi eside, ukanti xa ilibinza-sibizo qha livela linjalo. Kweli bali isihloko sithi: Umvuzo wokusebenza nzima kwiMhlala.

Umbhali apha ugxininisa kumvuzo othi ufunyanwe emva komsebenzi onzima wabantu bakwaMhlala. Uthi usebenzise isihloko ukuqhuba umxholo webali lakhe. Uthi ke umbhali akhethe nezihlokwana ezinokuthi zancedise isihloko sebali ukuphuhlisa umyalezo wakhe onentsingiselo. Kulapho bathi umbhali nomfundi bavane kunxibelelwano lwabo.



Esi sihloko sibanga umdla ngokuthi athi nje umfundi esijongile anqwenele ukuva okuqhubekayo ebalini. Umbhali uthi akhethe amagama athile ebalini athi angqine isihloko, umzekelo: **Ebecula** (they were singing ) umsebenzi ebewenza wokuchuba amaqunube emarula ebesandula ukuwavuna. Abasebenzi bapahangela ukususela ngo 7.30 kusasa ukuya ngo-4 emva kwemini yaye bamkela i-R3 ngelitha nganye abayenzileyo yejusi. Into efunekayo nje kukuzinikela emsebenzini wakho.

Zonke ezi zivakalisi nezihlokwana ziphuhlisa isihloko seli bali nokubaluleka kolwakhiwo lwaso. Umbhali uyizoba kakuhle into ephuhliswa sisihloko apho khona asebenzisa amabhinqa kuzo zonke iprojekthi azibalulayo kweli bali. Ngala mabhinqa awenze umsebenzi

#### 4.4.3 Ukuyondelelana kwetekisi

Umbhali uthi xa elungiselela ukubhala athathe ithuba elaneleyo ekhetha amagama ewahlanganisa. Ekhetha izivakalisi ezizizo ezilandelelanisa ngendlela ethile enokuthi iphuhlise lo myalezo awugqithisela abafundi.

Ukuyondelelana kwetekisi kuquka phakathi nezinye izinto ukunamathelana kwamagamanokunamathelana nonxulumano lwezivakalisi zitsho ngomxholo ovuthiweyo yenze ukuba loo nto ibhaliweyo ibe mnandi, ifundeke ize ilande leyo ibe nentsingiselo kulowo ufundayo.

##### 4.4.3.1 Unamathelwano lwamagama

Isivakalisi ngasinye siba nentloko yaso esi sibizo ingakumbi eso sokuqala kuba ezilandelayo zisenokuba nesimelabizo njengentloko okanye ibe sisivumelanisi sentloko esithi simele loo ntloko ibesele ixeliwe kwisivakalisi sokuqala. Umzekelo, **La maqunbe asetyenziswa ekwenzeni ibhiya negrangqa elinqumbululu elikrim kwaye asisiqhamo semithi... Xa evuthiwe ayawa aze enze iqwele ekuthiwa ...**( The fruit, which is used to make beer or a popula creamy liquer and comes from the marula trees that grow... when ripe, the fruit falls to the ground and ferments...) Isibizo esiyintloko kwisivakalisi sokuqala; **La maqunube** ( The fruit. )

Amanye amagama athi angqinelane nayo intloko yesivakalisi ngokuthi asebenzise izivumelanis zawo ezakhiwe kwisimaphambili seso sibizo siyintloko, njengoko izivumelanisi ezidala unamathelwano lwamagama nesibizo esiyintloko kwisivakalisi esingumzekelo kwiphepha le-10 zikwelele imigca.

Unamathelwano lwamagama kwizivakalisi kuquka oku kulandelayo:

Ukumelana kwamagama

Igama liyakwazi ukumelana nelinye kwizivakalisi ezahlukeneyo kodwa wona lo magama ebhekisele entweni enye. Igama **ukufumana umvuzo** (to get a wages) kwesi sivakailisi sithi; **Ekuqaleni babengafumani mvuzo, kodwa bathi bakuqala ukufumana imali bamkela iR400-00 kuphela ngenyanga** ( at first there was no payroll and when a salary system was eventually introduced, Project members earned only R400-00 a month) liyamelana neli **imali** ( money ) Neli lithi; **iphulo** ( project ), **ishishini** ( business ), **abantwana** ( children ) **usapho** ( family ) kwezi zivakalisi. ULydia Zitha ongumama wabantwana abathandathu wondla usapho lwakhe ngomvuzo weR700-00 awamkela ngenyanga. Umbhali ubonise ubuchule bokusebenzisa olu phawu.

Izichazi zothelekiso

Umbhali usebenzisa olu phawu ukubonisa ukwahluka kwemeko ezithile nkuphucuka kwayo kunakuqala. Umzekelo, **uninzi lwabantu ababeqalise elo phulo badaniswa yimali encinane abayamkelayo baza bayeka ukusebenza kulo, baya kuzifunela umsebenzi kweny'indawo.** ( Most of the former miners were disappointed and left the project to find work elsewhere ). **Njengoko eli phulo laqaliswa eminyakeni esibhozo edlulileyo, lifundise abantu abangaphezu kwe 100 base Limpopo indlela abangaziqalela ngayo amashishini abo.** ( since the project started eight years ago, it has trained more than 100 people to start their own projects in Limpopo ).

Uphinda-phindo

Umbhali usebenzise esi sihloko ukubonisa ugxininiso oluthile ebalini lakhe. Igama elithile okanye ngamanye amaxesha asebenzise elinye igama elikwathetha kwa-into enye neliya asoloko elisebezisa. Esi sixhobo sokubhala sithi sibonise ubuchule bombhali nendlela akwazi ngayo ukuzoba umfanekiso-ngqondweni kubafundi xa befunda. La magama alandelayo asetyenziswa kakhulu kweli bali: **ambhinqa** ( women ), **usapho lwam** ( my

family ) **iphulo** ( project ), amaqunube emarula (marula fruit). Iphulo ligama ibonisa umxholo weli bali nomxholo ongamaqunube emarula. Akho amanye amaphulo kodwa la maqunube ngawona abalulekileyo eMhala. Uthi umbhali xa eyicacisa, **Amaqunube emarula ngawona ishishina ngawo iMhala Development Centre eBushbuckridge ekwidolophana ekumda osemazantsi weLimpopo** (Marula fruit is the lifeblood of the Mhala Development Centre in Bushbuckridge, a sprawling settlement on the southern border of Limpopo.) Eli gama **amabhinqa** (women) **nosapho lwam** (my family). La magama asetyenziswa kakhulu ngumbhali ukubonisa imeko yokuphila yanamhlanje. Amabhinqa ngawona maninzi yaye anentsapho ezezayokuphela. Amathuba amaninzi ngawona abambeleyo mesebenzini. **Ushishino** (business), umbhali ulisebenzisa kakhulu eli gama kuba umxholo webali eli ungoshishino. Abasebenzi base mgodini bathe bakudendwa babona ushishino njengendlela yokuphila.

### Uchasaniso

Nalo olu phawu luyasetyenziswa ngumbhali ukuphuhlisa umxholo wakhe. Ngamaxesha amaninzi sukuba ebonisa iimeko ezahlukeneyo nezingafaniyo. Umzekelo: **Ekuqaleni babengafumani mvuzo, kodwa bathi bakuqala ukufumana umvuzo bamkela i-R400 kuphela ngenyanga.** ( At first there was no payroll and when a salary system was eventually introduced, project members earned only R400 a month.) Kwesi sivakalisi umbhali uyalubonisa uchasaniso xa esithi; **asinakuphinda siye kufumana umsebenzi emgodini. Liyasiphilisa ishishini lethu laye siyalithanda.** (We'll never go back to the mine, "says Ndovu" "This is our life now and we love it. I'll never work for anyone in my life again.)

### Izikhombisi

Esi sixhobo sisetyenziswa ngumbhali ukunqanda ukuphind-phinda kwesibizo esithile. Ukanti siyasetyenziswa ukubonisa ugxininiso kwisibizo esithile sihambe phambi okanye emva kwaso. Umzekelo: **La maqunube** ( this fruit ), **eli ziko** ( this centre), **elo phulo** ( that project )

### Izihlanganisi

Umsebenzi wesihlanganisi kukudibanisa izivakalisi ezibini nangaphezulu ezingembono enye eqhubekayo, ukubonisa uchasaniso lwee mbono okanye ukugxininisa kwimeko

ezahlukeneyo, umzekelo: Isihlanganiso u **kodwa** ( but ) siyasetyenziswa kakhulu kweli bali. Umzekelo: **ekuqaleni babengafumani mvuzo, kodwa bathi bakuqala ukufumana umvuzo bamkela i-R400 kuphela ngenyanga** ( at first, there was no payroll and when a salary system was eventually introduced, Project members earned only R400 a month ) **Xa sasiqala eli phulo sasiqesha abantu ababephangela emigodini kuphela, kodwa sathi sakubona intlupheko yabantu sabona ukuba masiqeshe nabanye abantu, ingakumbi amabhinqa, utshilo uMboweni.** (When we started our projects we decided to employ ex-miners only, but as soon as we realized the scale of poverty, we decided to employ other people, especially women, says Mboweni).

#### **4.5 UKUHLALUTYWA KWEBALI LESITHATHU: ZIINGQONDI ZODWA APHO! (ONLY INTELLECTUALS THERE! )**

##### **4.5.1 Uphawu lokuba ngubani**

Olu phawu lolunye lweempawu zikaGrabe noKaplan (1996) apho khona babona kufanelekile ukuba kuchazwe umbhali ukuze kuhlalutywe kakuhle okubhalwe nguye. Xa umfundi emazi umbhali kuba lula ukuhlalutya akubhalileyo. Kujongwa amava ombhali, ukuba ubhala uhlobo olunjanina lweembalo, ingaba ukufundele na ukubhala uphangela njengombhali na. Lonke olu lulwazi olubalulekileyo kumfundi nomhlalutyi weetekisi.

Umbhali weli bali lithi; **Ziingqondi zodwa apho!** ( Only intellectuals there ) nguBongani Lukhele ongumbhali wamabali eBona eyimagazini ethengiswayo. Njengombhali wamabali emagazini kufuneka egcine izinga eliphezulu lentengiso, ukuze oko kuqhubekike kunyanzelekile iqumrhu leBona ligcine ababhali abakufundeleyo ukubhala. Nalo mbhali ukolo didi lwabakufundeleyo ukubhala yaye ubhala amabali akudidi oluphezulu kuba ibali ngalinye liqala livavanywe phambi kokuba lipapashwe.

Lo mbhali unabo ubuchule bokubhala,oko kubonakala kwiindlela akhe ngayo isihloko nezihlokwana zebali lakhe. Oku kuyangqina kuba kuyabonakala ukuba phambi kokuba abhale uzinika ithuba elaneleyo ephanda ngesihloko abhala ngaso. Unolwazi olwaneleyo athe waluqokelela ukuze ibali lakhe libe nobunyani. Isihlokwana sokuqala sithi; **Yiva indlela isikolo sobugcisa ePitoli esiye satshintsha sakhupha ezona ngqondi kweli.** (How a technical high school in Pretoria changed to produce one of the highest matric pass rates in the country. ) Isihloko sesibini, **Utshintsho olumangalisayo** ( School's amazing turnaround. )

Ulwimi olusetyenziswe ngumbhali lumnandi kakhulu, lo nto yenze akubhalileyo kufundeke ngaphandle kwentsokolo. Umfundi kufuneka akufumane akulindeleyo xa efunda, oko kuquka intsingiselo nomyalezo. Kwakhona kubalulekile ukuba umbhali asebenzise ulwimi olulula ukulandeleka. Isenzi atsala ngaso umdla kweli bali umbhali sithi, **utshintsho** ( to change ) esi senzi usisebenzise kakhulu kwizihlokwana nasebalini ngokubanzi ukubonisa ukuba umxholo webali woyme utshintsho olo.

Wonke umntu, umzali, mntwana, titshala, bonke nje balangazelela ukuzibandakanya neziko lemfundo elikumgangatho ophezulu kuba bajonge impumelelo. Umbhali uphandile wadibana nabantu abaziyo ngembali yesi sikolo ingakumbi inqununu umnumzana uPhuti Mathoba. Phambi kokuba abeyinqununu yesi sikolo wayekhe wacela umsebenzi akamkeleka. Esi sivakalisi silandelayo singqina oku; **Namhlanje uPhuti Mathopa yinqununu yeso sikolo angazange aqeshwe kuso kuba engumntu oNtsundu.** ( Today, Phuti Mathopa is a headmaster of the school that once refused to hire him as a teacher because he is black.) Esi sivakalisi sicacisa mhlophe ukuba ikho ingxaki ayibonileyo umbhali apha kwesi sikolo. Ubone ukuba makabhale isihlokwana esithi; **Utshintsho olumangalisayo esikolweni** ( School's amazing turnaround. )

#### 4.5.2 Ukusetyenziswa kwezivakakisi ukwakha itekisi

##### Amagqabantshintshi ngesihloko nohlalutyo

Isihloko seli bali sithi; **Ziingqondi zodwa apho** ( Only intellectuals there ) Zonke izivakalisi zeli bali zakhiwe zacacisa esi sihloko. Isivakalisi ngasinye esingqina siphuhlisa eli bali sakhiwe ngolu hlobo; Sinentloko elibinza-sibizo okanye igatya eliyintloko, sisiqalo saso esi. Le ntloko ilandelwa libinza-senzi elinomsebenzi wokuqhuba isivakalisi, lona liqala apho intloko iphela khona liqhubekeke side siphela. Ngumsebenzi webinza-senzi ukuxela into eyenziwa yintloko, liqala ngesenzi Umzekelo, **Imincili yabo yaba yeyexeshana kuba apho kwafika iititshala ezithetha isiNgesi saza esi sikolo sayindawo yokulahla abafundi ababonwa “bethatha kade ukucinga”** (Their joy was short lived, however only White teachers were appointed and the place quickly became a dumping ground for learners who are regarded as “slow” “Dull” or even “semi-retarded”) **imincili yabo** ( Their joy ) Yintloko yesivakalisi esisibizo nesichazi, lize ibinza-senzi ; **yaba yeyexeshana kuba apho kwafika iititshala ezithetha isiNgesi saza esi sikolo sayindawo yokulahla abafundi ababonwa “bethatha kade ukucinga”** ( was short lived however, only White teachers were appointed and the place

quickly became a dumping ground for learners who are regarded as “slow “ “dull” or even semi-retarded ) Iona liqala ngesenzi liqhuba isivakalisi. Nasi esinye isivakalisi; **Ukwakhiwa kwesi sikolo kwabonwa ngabantu njengenyathelo elothusayo likarhulumente wocalulo lokufundisa abantu abaNtsundu, kwaza kwathi kusenjalo utitshala uPhuti Mathopa wenza isicelo somsebenzi kuso.** ( The people appreciated the establishment of the school, and took it as a good move of the apartheid government to help Black people and this made Phuti Mathopa to apply for a teaching post there. ) **Abantu** ( The people ) Yintloko yesivakalisi, **bakubona ukwakhiwa kwesi sikolo njengenyathelo elothusayo likarhulumente wocalulo lokufundisa abantu abaNtsundu, kwaza kwathi kusenjalo utitshala uPhuti Mathopa wenza isicelo somsebenzi kuso.** ( took the establishment of the school as a good move of the apartheid government of educating the Black people and this made Phuti Mathopa to apply for a teaching post there. ) libinza-senzi eliqhuba isivakalisi liphinde licacise okwenziwa yintloko.

#### Ulwazi olunikwa kuqala kulandele olutsha

Izihloko nezihlokwana zeli bali zibhalwe ngobuchule kusetyenziswa oonobumba abangqindilili nabakhulu ukuze zicace, umfundi akhawuleze ukuzibona abenomdla wokuzifunda. Uthi akukuva okuthethwa sisihloko umfundi abenomdla wokuva ngaphezulu, afunde nezihlokwana, andule ukufunda ibali lonke. Isihloko sebali sithi; **Ziingqondi zodwa apho** (Only intellectuals there ) olu lwazi oluviwa ngumfundi kuqala, andule ukufuna ukuqonda ukuba kutheni kuthethwa ngolu hlobo nje. Ngolo hlobo ufuna ulwazi olutsha, noluthi azifunele ngokwakhe ngokufunda izihlokwana zebali zonke nebali ngokunjalo. Nalu olunye ulwazi olutsha azifumanela ngokwakhe kwizihlokwana zebali; **Yiva indlela isikolo semfundo ephakamileyo nesobugcisa ePitoli esiye satshintsha sakhupha ezona ngqondi kweli.** ( How a technical high school in Pretoria changed and produce one of the country’s highest matric pass. ) **lititshala zethu zisenze sazithemba, utsho uBilly Phakula ehleli nafunda naye uAli Ntombela.** ( Our teachers have made us to believe in ourselves, said Billy and his classmate Ali Ntombela. )

Lonke olu lwazi lufumaneka kwizihlokwana lwazi olutsha kuba umfundi uzifunela ngokwakhe ngenxa yomdla awufumene akuba efunde isihloko. Umbhali unoxanduva lokuba aqiniseke ukuba isihloko asakhileyo siyamnika umfundi ulwazi lokuqala olunokumenza ukuba abenomdla wokufunda ibali elo.

Ukunxulumana komxholo nerayimu

Ngokolu phawu, umxholo yintloko yesivakalisi apho khona intloko ilibinza-sibizo, ize irayimu yona ibelibinza-senzi. Umxholo yntloko edla ngokuba sisibizo, isibizo nesimelabizo, isimelabizo sodwa okanye isibizo nesichazi. Umsebenzi wayo kukuqala isivakalisi lize lona ibinza-senzi lisiqhube isivakalisi lixela okwenziwa yintloko. Umzekelo, **lititshala zethu zisenze sazithemba kwaye ngoku bonke abafundi bazimisele bafuna ukupasa.** ( Our teachers have made us to believe in ourselves and now all the pupils are taking their studies seriously and work very hard.) Umxholo wesi sivakalisi uthi; **lititshala zethu** ( Our teachers ) Irayimu yona nantsi; **zisenze sazithemba kwaye ngoku bonke abafundi bazimisele ukupasa.** ( have made us to believe in ourselves and now all the pupils are taking their studies seriously and are working very hard.) **Oku asikuphela kwento etshintshileyo.** ( This is not the only thing that has changed. ) **Oku** ( This ) ngumxholo wesi sivakalisi osisikhombisi kuphela, ize irayimu ibe yile; **asikuphela kwento etshintshileyo** ( is not the only thing that has changed.) **Baxhelelw' eXhukwane abahlali bale lokishi kuba oku kwenze banesikolo esihle kufutshane esiza kuphucula sixhobise abantwana babo.** (Local residents rejoiced because this meant a good school on their doorstep that will uplift and empower their children. ) Umxholo libinza-sibizo, elisisibizo nesichazi elithi; **Abantu bale lokishi** ( Local residents ) Ize ibinza-senzi lona libe leli; **baxhelelw' exhukwane kuba oku kwenza banesikolo esihle kufutshane nabo esiza kuphucula sixhobise abantwana babo.** ( rejoiced because this meant a good school at their doorstep one that will uplift and empower their children.) Umxholo nerayimu ziyaxibeelana zisebenzisa izivumelanisi sentloko.

Ulwakhiwo lwesivakalisi esiyintloko

Umbhali uqala ngesivakalisi aqinisekileyo ngaso, nangolwakhiwo lwaso. Oku ukwenzela ukuba athi nje umfundi egqiba ukusifunda, abe enomdla wokuqhubeka afunde lonke ibali. Kufuneka esi sivakalisi sitsale umdla womfundi ngokuthi sibhalwe ngqindilili nangobhalo olukhulu, ukuze sahlake kwezinye izivakalisi. Umfundi uqala ngokuhlalutya esi sivakalisi, ajonge intloko yaso naloo nto ibhekisa kuyo. Oku kumenza ukuba umfundi akwazi ukuthelekelela okuza kufumaneka apho ebalini kunye nomxholo walo. Isivakalisi esiyintloko kweli bali nasi; **Yiva indlela isikolo semfundo ephakamileyo nesobugcisa ePitoli esiyise satshintsha sakhupha ezona ngqondi kweli.** (How a technical high school in Pretoria changed and produce one of the country's highest matric pass rates ) sibhalwe emantla ephepha sicacile.

## Ukuqhubeka kwesihloko

### 4.5.3 Ukuyondelelana kwetekisi

U fundi uthi ayive itekisi iyondelelana idibana ngokuhamba kwebali. Lo nto idalwa ngumbhali ngokukhetha amagama athile abangela umdla womfundi uye usenyuka ngokuye ibali liqola lisiya kwimpixano. Umyalezo ngeli xesha uye ucaca konke oku kwenzeka ngenxa yamagama asetyenzisiweyo ngumbhali ukwakha izivakalisi. Ezi zivakalisi umbhali uzilandelelanisa ngohlobo olwamkelekileyo nangemigaqo yolwimi olo abhala ngayo. Olu landelelaniso ulwenza elandela ukuhla kweziganeko eqala ngesokuqala zilandelelane ngolo hlobo zidala unxulumano nonamathelwano lwezimvo zihambisa umyalezo ngokucacileyo.

#### 4.5.3.1 Unamathelwano lwamagama

Isivakalisi sokuqala siba nentloko yaso elibinza-sibizo. Eli binza-sibizo linokuba sisibizo, isimelabizo, isibizo nesimelabizo okanye isibizo nesichazi. Eli binza-sibizo liyintloko yesivakalisi alisoloko lisekuqaleni kwisivakalisi, liyafakwa nakweyiphipina indawo, kodwa xa kunjalo isivumelanisi sentloko siso esibonisa ukuba leliphipina ibinza- sibizo eliyintloko kweso sivakalisi. Umzekelo; **lititshala zethu zisenze sazithemba kwaye ngoku bonke abafundi bazimisele, bafuna ukupasa** ( Our teachers have made us to believe in ourselves, he explains, and now students are taking their studies seriously and are working very hard ) Intloko yesivakalisi ; **lititshala zethu** ( our teachers ) sisibizo nesichazi, **Zisenze sazithemba kwaye ngoku bonke abafundi bazimisele ukupasa** . U **zi- kazisenze** sisivumelanisi sentloko. Izivumelanisi zizo ezibangela unamathelwano lwamagama noluthi lubonakale kwizivakalisi ngokusebenzisa oku kulandelayo:

#### Ukumelana kwamagama

Amagama ayakwazi ukumelana namanye kwizivakalisi kodwa ebhekisa kwinto enye. Umzekelo; igama **inqununu** ( the principal ) ngamanye amaxesha xa kubhekiswa kuye kuthiwa u Phuti Mathopa, Phuti okanye Mathopa. Onke la magama abhekisa kulo mntu mnye uphethe isikolo. Kwezi zivakalisi kuyacaca oku, **Indoda exakekileyo inqununu uMathopa** ( A busy man, principal Mathopa.) **Kwakungafundiswa nabantwana bengafundi yaye bengenasimilo utshilo uPhuti.** ( There was no teaching nor Learning



and discipline was lacking says Phuti ) **Yena uMathopa weza ezimisele ukunceda abafundi bazithembe** (Mathopa' s first priority was to make the learners believe in themselves )

#### Izichazi zothelekiso

Olu phawu lusetyenziswa ukubonisa ukwahluka kwemeko enye kwenye ethe yaphucuka kweyayihle ngaphambili. Umzekelo, **Amanani abafundi abafunda kweso sikolo anyuka qho ngonyaka** ( Every year, there was a gradually rise of numbers in our school) **Ndathi ndizama ukulungisa abafundi kwelinye icala, kwelinye icala netitshala ezithile zazindikhathaza.** (While I was busy trying to maintain discipline among students, there were also some teachers challenging my authority) **Ndisebenzisa ithuba ukubonisa okona kuhle emva kokuxelela abafundi ukubaluleka kokuba nesimilo, ukuzithemba, nokuhlonipha, okulandelayo ibe kukuba neqhayiya Ngesikolo sabo. UPhuti uphucule amanani okupasa kwabafundi bematriki afikelela kuma- 92% ngo 2001.** (Phuti managed to improve matric pass rate to 92% in 2001)

#### Ungqinisiso

Umbhali ulisebenzisile olu phawu ngolu hlobo; uthi xa ebhekisa kwisikolo esiphakamileyo sobugcisa iPitoli technical high school asebenzise isikhombisi u-**apho** (there ) **Esi sikolo** ( this school ) **Kwesi sikolo** ( in this school )

#### Uphinda-phindo

Xa umbhali egxininisa kwimeko ethile usebenzisa olu phawu. Uphinda-phinda igama elithile elikwisihloko sebali ukwenzela ukucacisa imeko edla ngokuqulatha umxholo nomyalezo. Igama elithi; **Utshintsho** (change ) )liphindwe kaninzi kweli bali ukubonisa ugxininiso oluthile kumxholo webali kuba eli gama lingomxholo. Umzekelo, sithi isihlokwana ; **Yiva indlela isikolo semfundo ephakamileyo nesobugcisa ePitoli esiye satshintsha ngayo sakhupha ezona ngqondi kweli.** (How a technical high school in Pretoria beats the odds to produce one of the country's highest matric pass rates ) **Utshintsho olumangalisayo esikolweni** ( School's amazing turnaround. ) **Satshintsha le workshop sayenza igumbi lokufundela.** ( We changed a workshop into a classroom. )Kwakhona igama iingqondi liphindwa-phindwe kaninzi. Umzekelo; isihloko sebali sithi, **Ziingqondi zodwa apho** (Only intellectuals there. ) Isivakalisi sokuqala sithi; **Yiva**

**indlela isikolo semfundo ephakamileyo nesobugcisa ePitoli esiye satshintsha sakhupha ezona ngqondi kweli.** (How a technical school in changed to produce one of country's highest matric pass rates.)

### Ushiyo-magama

Umbhali ulusebenzisile olu phawu kuba kwasekuqaleni kwebali uthande ukuba abafake ebalini abafundi ngokubenza bacinge bagqibezele isivakalisi eso. Umzekelo, **Khawuzibone ukule meko...**( Imagine yourself this ... ) Umbhali ngamnye unokuzigqibezelela ngokuthanda kwakhe ejonge umxholo webali.

### Izikhombisi

Lusetyenziswe kakhulu olu phawu kweli bali ebonisa ugxininiso, okanye enqanda ukuphinda-phinda ibinza-sibizo elithile. Umzekelo, Zisetyenziswe zandulela izibizo ukubonisa ugxininiso kule mizekelo ilandelayo; **Esi sikolo** ( This school ) **Le meko** ( this instance ) Zisetyenziswa zodwa ukunqanda uphinda-phindo lwesibizo. Umzekelo, **Oku asikuphela kwento etshintshileyo.** (This is not the only thing that has changed. ) **Oku kwenza umahluko kwindlela esasijongwa ngayo esi sikolo.** ( This did wonders for the school's reputation and the perception. ) **Oku kwenza abafundi bangazimiseli ezifundweni zabo.** (This, in turn, meant a low morale and a general lack of self- esteem among the learners.)

### Uchasaniso

Olu phawu lusetyenziselwe ukuphuhlisa umxholo webali nokubonisa iimeko ezahlukeneyo nezingafaniyo. Umzekelo, **Ndathi ndizama ukulungisa abafundi kwelinye icala, kwelinye icala neetishala ezithile zandikhathaza** ( While trying to do the best for pupils, some teachers at the school also proved difficult to work with. )

### Izihlanganisi

Umsebenzi wazo kukudibanisa izivakalisi ezintanganye, ukubonisa uchasaniso lweembono ezahlukeneyo okanye ugxininiso kwiimeko ezahlukeneyo. Umzekelo weemeko ezichaseneyo, **Eli gama lithi "Bakgoni" lithetha "ubugcisa" kodwa oku asikuphela kwento eyayihoyiwe leyo ngaphambi kokuba kufike uPhuti** (The name

“Bakgoni” means “ability” but that was not the only thing that was nurtured there before Phuti took over. **Kuthathe ixesha, kodwa ethubeni babuya bazithemba, utsho uPhuti.** (It took some time, said Phuti, but gradually their self confidence returned.)

Ezinye izihlanganisi ezifumanekayo kweli bali; **xa** (when) **kuba** (because) **kanti** (while) kule mizekelo, **Ukuzimisela kweetitshala kubonakale xa ititshala yabonwa isakha udonga incediswa ngabafundi.** (commitment) and dedication of the school teachers is illustrated by a teacher we find building a wall with help of pupils, ) **Kwiminyaka eli-13 elandelayo, kwapasa abafundi abambalwa kwimatriki ukanti kwakungapasi namnye.** ( For the next 13 years, the school produced a matric pass rate of between zero and 10 percent. **Kwakulula kubafundi ukubona izinto ngaloo ndlela – ukuthi bazokufunda apho kuba bezizidenge.** ( Even the pupils saw things that way – if they were here it had to be because they were stupid. )

#### Ukumelana kwamagama

Umbhali usisebenzisile esi sixhobo sokubhala kweli bali. Umzekelo; **Babexhelelw’ eXhukwane** ( They were rejoicing. )

#### 4.5.3.2 Ukunamathelana kwezivakalisi

Izivakalisi yingqokelela yamagama akhethwe ngobuchule obukhulu adityaniswa ngendlela ethile eyenza intsingiselo efunwa ngumbhali kodwa elandela imigaqo yegramama. La magama abonisa ukunamathelana ukuze nezivakalisi zikubonise oko. Zithi zilandelelaniswa ngokokuhla kweziganeko nazo izivakalisi ezo zibonisa unamathelwano nonxibelelwano. Ngale ndlela umbhali nomfundi banxibelelana ngendlela eyiyo bevana nomyalezo uvakala ucacile. Umbhali weli bali ulubonisile kakuhle unamathelwano nonxibelelwano lwezivakalisi.

#### 4.5.4 **Isigama**

Ukuze umbhala abe kanti uyabhala sukube enothotho lwamagama neentsingiselo zawo engqondweni yakhe. Xa ebhala ukhetha kuloo magama lawo acinga ukuba akungawuphuhlisa ngqo umyalezo webali lakhe nentsingiselo yalo. Usebenzisa ulwimi olucacileyo nolulandelekayo. Umzekelo, igama ; **ukutshintsha** ( to change) lisetyenziswe

kakhulu ngumbhali kweli bali ngenxa yentsingiselo yalo. Xa kujongwa isigama kuqwalaselwa oku kulandelayo;

Isivakalisi esiqalayo,  
Izibizo,  
Izenzi  
Nezichazi

### Ukukhetha isivakalisi sokuqala

Umsebenzi wesivakalisi sokuqala kukunika intsingiselo yesihloko nokusiphuhlisa. Kubalulekile asibhale asebenzise amagama awakhethe ngobuchule ukuze sinike umdla kumfundi ukuze athi elifunda ibali abe enofifi ngokuqhubekayo. Esi sivakalisi sibhalwe ngumbhali ngendlela apha ekrobisa umfundi ebalini. Umzekelo; **Yiva indlela isikolo semfundo ephakamileyo nesobugcisa ePitoli esiye satshintsha sakhupha ezona ngqindi.** ( How a technical high school in Pretoria changed and produce one of the highest matric pass rates in the country. ) Igama elithi; ukutshintsha ( to change ) libonisa ukuguquka kwemeko ethile ibingalunganga nethe yalunga. Umbhali usebenzisa isimelabizo soqobo sokugxininisa ukubonisa impumelelo yolo tshintsho.

### Ukhetho lwezenzi

Izenzi sisivisa, kungoko ke kubalulekile ukuba umbhali akhethe ezo ziyakuthi akuzisebenzisa kuphuhle umyalezo wakhe, ivakale nentsingiselo yawo ukuze kuzaliseke iziqhamo zonxibelelwano. Isivakalisi sokuqala siqala ngesiyaleli esingu; **Yiva** ( listen ) sisetyenziswe ukubonisa okunomdla okuza kuvezwa ebalini. Kwakhona umbhali usebenzise esi senzi, **Esiye satshintsha** ( has changed ) ukubonisa umxholo kanye. Kwakhona olu hlobo lwesenzi **Baxhelelw' exhukwana.** ( very excited ) ukubonisa ubuchule bakhe bokusebenzisa ulwimi lwakhe ukunonga ibali. Ngaso umbhali uzoba indlela abathi bavuya ngayo abahlali ngolwakhiwo lwesikolo esikhulu semfundo ephakamileyo bebona ikamva labantwana babo liqhakazile. Izenzi, **Khawuzibone** ( Imagine yourself ) sisiyaleli naso, kodwa umbhali usisebenzisele ukumbandakanya nomfundi ebalini lakhe. **Uphucule** ( have improved ) Esi senzi sancedisa esingutshintsha kodwa sona sibhekisa kwicala lokulungisa lo nto sele ikho. Usebenzisa iimo ezimbini zesenzi esinye ukubonisa iimeko ebehlangu nazo kulo msebenzi wayewenza lo

kaMathopa Umzekelo, **kwakulula** ( it was easy ) **Kwakungelula** ( it was not easy ) **Kwakulula** usetyenziswe ukubonisa ukuba lula kwezinto ezingafunekiyo ukwenzeka, kanti esilandulayo sona sibonisa ubunzima obafunyanwa ngu Phuthi ukulungisa nokuguqula imeko yesikolo sobugcisa ePitoli owawusele wandele ezingqondweni zabafundi, ootitshala, noluntu ngokubanzi lwase Atteridgeville kwintshona Pitoli. Esinye isenzi asisebenzisileyo umbhali nesibe negalelo kwimeko yesi sikolo, sesi; **weza ezimisele** ( he was dedicated ) Kokuzimisela okumnike amandla nomdla wokumelana nomsebenzi wokutshintsha imeko yeso sikolo.

#### 4.5.5 Inxaxheba yombhali neyomfundi

Umbhali xa ebhala sukuba enento afuna ukunxibelelana ngayo nomfundi. Usebenzisa amagama awakhethileyo nawaziyo ukuba azakuwuhambisa lo myalezo ucacile. Kweli bali umbhali ubonisa ubungozi obenziwa ngabo bamele ukuba zinkokheli kwabo zibakhokelayo. UMathopa njengenqununu ethe yaguqula isikolo semfundo ephakamileyo sobugcisa ePitoli sabonwa ngenye indlela. Uboniswe njengenkokheli eyiyo ethe yazinikezela yalihlangula ikamva labafundi ekutshatyalalisweni ngootitshala abamhlophe ababefudula befundisa apho ngexesha localucalulo. Umbhali ukubonisa oku ngokusebenzisa lo kaMathopa njengomntu omnyama wokuqala ukucela ukufundisa kweso sikolo. **Waxelelwa nje phandle ukuba abantu abaNtsundu abaqeshwa kweso sikolo.** ( he was told that no blacks could be employed in that school. ) Eli lelinye lamalinge elalisenziwa ngaba mhlophe ukubulala ikamva labantwana babantu abamnyama . Umbhali usebenzise kwa ititshala emnyama ukuguqula imeko eyayisele imaxongo yeso sikolo. Umfundi ubaluleke njengombhali kuba xa engekho umfundi umbhali akanakukwazi ukuqhuba ebhala. Umfundi ufumana ulwazi namava ngobomi ngokufunda okubhaliweyo.

#### 4.5.6 Uphawu lokuba “Yintoni”

Umbhali lo ingaba yintoni le ayibhalayo xa ebhala? Lo ngumbuzo obonisa ukubaluleka komxholo webali umyalezo kanye. Itekisi nganye inomxholo wayo, ophuhliswa yijenri nerejista. Le tekisi ihlalutywayo inomxholo ongesikolo esithathwe njengendawo yokulahla abo bababona njengezidenge. Le yingxaki abazibone sebekuyo ootitshala nabafundi xa kufika inqununu entsha yomntu omnyama nefike yabona ngenye indlela. Yathi yatshintsha okuninzi kwesi sikolo phakathi kwezinye izinto yaphucula uqondo lwempumelelo, imbonakalo yesikolo, intsebenziswano phakathi kootitshala nabafundi.

Oku kungqinwa yile migca; **Ukwakhiwa kwesi sikolo kwabonwa njengenyathelo elothusayo likarhulumente wocalucalulo lukufundisa abaNtsundu, kwaza kusenjalo utitshala uPhuti Mathopa wenza isicelo somsebenzi. waxelelwa ukuba abaNtsundu abaqeshwa kweso sikolo.** ( Before the rot set in, when it was still possible to see the establishment of this school as a surprising move on the old government's part to begin educating our people, a teacher Phuti Mathopa applied for a post there. He was told that no Blacks were being hired. ) Le yitekisi ebhaliweyo, yirejista ebhalwe yalungiselelwa ukupapashwa ngokwemigaqo yemagazini. Ngokwejenri le tekisi libali elingezinto ezazisenzeka ezikolweni zabantu abaNtsundu, abafundi bengafundiswa bengakhathalelwanga de nabo bazibona beengonga ntweni ababasafunda.

#### **4.5.7 Uphawu “kubhalelwa bani”**

Kunyanzelekile ukuba umbhali abazi abafundi bamabali awabhalayo ukuba baludidi olunjani, iminyaka yabo nemfundo abanayo. Xa umbhali ebhala umxholo weetekisi zakhe mawulingane ufanele abafundi. Izihloko mazilingane, zifanele udidi lwabafundi alubhalelayo ukuze zenze umdla kubo. Makasebenzise ulwimi olulingana nabo.

Umbhali weli bali silihlahlutyayo ngumbhali owaziyo ngeengxaki ezikwizikolo zethu yaye uyazazi nezagaphambili ngexesha lorhulumente wocalucalulo. Uyayazi into yokuba ootitshala bafundisa abantwana babo kwezinye izikolo abazibona zilungile kunezi bafundisa kuzo. UPhato yena uqale walungisa lo nto balandela nabanye ootitshala ukuza nababo abantwana. Oku kungqinwa sesi sivakalisi; Ngonyaka we-1998 uMathopa wavumela unyana wakhe uTumisang wafunda eBokgoni. ( In 1998, Mathopa allowed his eldest son Tumisang, to attend at Bokgoni. ) Oku kwenza umahluko kwindlela esasijongwa ngayo esi sikolo. (This changed the reputation of the school and its perception as a place of slow learners and lazy ones began to vanish. )

Kweli bali umbhali ukwanceda abo bafundi kuthe kanti baneengxaki ezifana nezaseBokgoni ezinokulungiswa kwangolu hlobo lwesi. Ngolu hlobo bungaphela ubuvila intswela mbeko nolwaphulo-mthetho ezikolweni zethu.

#### 4.5.8. Uphawu lokuba “Ususwe yintoni” umbhali

Kubakho into ethile ethi ibangela ukuba umbhali abhale nayinqwenelela ukwabelana nayo nabafundi. Lo myalezo awubhalayo uba nemfundiso ethile ethi iguqule abafundi bazibone izinto ezithile ngenye indlela. Kweli bali umbhali usikhubuza ngokwakusenzeka kwesi sikolo noko kwenzeke kutsha nje ukusiguqula ukuze sikwazi ukuxilonga nezinye izikolo ukuze zilungiswe. Kwakhona umbhali ubonisa amandla entsebenziswano yabantu abasebenza kunye. Umzekelo; ngokunxulumene nezikolo intsebenziswano phakathi kootitshala abafundi nabazali ibalulekile xa befuna ukwakha ikamva labafundi. Oku kungqinwa sesi sivakalisi; Ukuzimisela kwetitshala kubonakala xa ititshala isakha udonga incediswa ngabafundi. The commitment and dedication of the school teachers is illustrated by a teacher we find building a wall with the help of a student. ) Umbhali uyayityhila into yokuba asikho isidenge esikolweni qha umfundi uboniswa ikhondo elimlungeleyo.oku kungqinwa ziziphumo zebakala le12 ngonyaka wa-2001. **Indlela esiqhube ngayo kakuhle ibonakale ngokufumana kwaso iTshwana Metropolitan Municipality Award.** ( The school's transformation was recently acknowledged with a Tshwana Metropolitan Municipality Award. )

#### 4.5.9 Uphawu “ Kutheni”

Injongo yomyalezo ayikwazi ukuba nye, ibakho le ingabonwa nangubani na isitheleyo ibonwa kuphela liqela elithile labafundi lona likufundeleyo ukuhlalutya okubhaliweyo. Umbhali uyabhala angayivezi ngabom le njongo, kanti abanye mhlawumbi abayiboni nabo, ibe ngumfundi ofunde ngohlalutyo okwaziyo ukuyichwetha aphume nayo. Obu bubuchule bokuhlalutya obufundelwayo.

Umfundi wale tekisi unokuyibona le njongo, njengeziqhamo zorhulumente wocalu-calulo apho khona babesebenzisa izikolo ukulwa idabi lebala. Abantwana abaNtsundu babulawe besebancinane ingqondo, besazi ukuba iziqhamo zoko ziyakuhlala naphakade kweso sizukulwana. Okwesibini ukudodotyaliswa kwengqondo nokubulawa kwayo ngokuxelelwa nokwenziwa izidenge nezimuncu ezingasoze zazenzele nto. Oku kungqinwa sesi sivakalisi; **lititshala zethu zisenze sazithemba kwaye ngoku bonke abafundi bazimisele bafuna ukupasa.** ( Our teachers have made us to believe in ourselves he explains, and they are all taking their studies seriously and work very hard. )

## 4.6 UKUHLALUTYWA KWEBALI LESINE IMIZI EPHISAYO ( FREE HOMES )

### 4.6.1. Uphawu lokuba “ngubani”

Umbhali weli bali nguKarena Du Plessis nongumbhali wamabali emagazini iBona. Ungubhali ohlawulwayo, ukufundele ukubhala yaye amabali awabhalayo uwabhala ngokwemiqathango ayinikiweyo ngokwemigaqo yemagazini leyo. Ngumbhali onolwazi ngezinto eziqhubekayo kweli lizwe, kuba ubhala ngezinto eziqhubekayo. Phambi kwenkululeko abantu babengakhuselekanga kwaphela ingakumbi abo bahlala ematyotyombeni. Lo rhulumente ukhoyo noko uthe wabalungiselela ngokubakhela amakhaya abizwa ngokuba zizindlu ze R.D.P. bonke abo bangakwaziyo ukuzakhela ngokunokwabo.

Isihloko seli bali sithi; **Imizi ephisayo**. ( free homes ) sicacisa phandle ukuba le mizi yeyesibonelelo akukho namnye oyihlawulelayo. Abahlali abakwaziyo nabo bayamncedisa urhulumente ukwenzela ukuba abo bahlelelekileyo bafumane amakhaya. Izihlokwana ezicacisa imifanekiso zingqinelana nesihloko esikhethwe ngumbhali xa sisithi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kodwa kufuneka wenze isithembiso.** ( This project has made it possible for the poorest of the poor town their own homes for free! But there was a catch...) Oku kubonisa ulwazi lombhali oluphangaleleyo ngesihloko abhala ngaso.

### 4.6.2 Ukusetyenziswa kwezivakalisi ukwakha itekisi

#### Amagqabantshintshi ngesihloko nohlalutyo

Xa kuhlalutywa izivakalisi kukhangelwa intloko yaso kuqala nesoloko ilibinza-sibizo. Eli binza-sibizo likholisa ukuba sisibizo, isimelabizo, isibizo okanye isimelabizo nesichazi. Onke amanye amagama akweswo sivakalisi axhomekeke kwintloko yesivakalisi ngentsingiselo nangonamathelwano oludalwa yimvumelwano yawo onke. Le mvumelwano idalwa zizivumelanisi zawo ezakhiwa kwisisekelo sesibizo esiyintloko. Umzekelo, **URachel Solomons uvuye gqitha kukufumana indlu entsha, uyakuhlala unomphelo koloo mzi xa engenzi lwaphulo mthetho.** ( Rachel Solomons is very pleased with her new house and it will remain hers as long as she does not commit any serious crimes ) **URachel Solomons** ( Rachel Solomons ) yintloko yesivakalisi. Umbhali ke usoloko



ekhetha iintloko zezivakalisi ezingesihloko nezo ziphuhlisa sona. Izivumelanisi zentloko zona zezo zikhamiso zikrwelelwe umgca ngaphantsi.

Intloko yesivakalisi ith ilandelwe libinza-senzi eliqala ngesenzi esinokulandelwa ngamagama amanizi. Umsebenzi webinza-senzi kukuqhuba isivakalisi njengoko isenzi sinika intsingiselo kwisivakalisi. Kwesi sivakalisi ibinza-senzi nali; **Uvuye gqitha kukufumana indlu entsha uyakuhlala unomphelo kuloo mzi xa engenzi ulwaphulo mthetho.** ( is very pleased with her new house and it belongs to her as long as she does not do commit serious crimes ) **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...** (This project has made it possible for the poorest of the poor to own their homes for free! But there is a catch ...) **Eli phulo** ( this project) Libinza-sibizo eliyintloko yesivakalisi elakhiwe ngesibizo esandulelwa sisikhombisi. **Lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...**( Has made it possible for the poorest of the poor to own their homes for free! But there is a catch ...) libinza-senzi eliqala ngesenzi liqhuba isivakalisi linika nentsingiselo kuso.

#### Ulwazi olunikwa kuqala kulandele olutsha

Isihloko sebali sibhalwa ngqindilili nangama amakhulu ukuze sicace sitsale iliso lomfundi. Umfundi akaxhamleki ukusikhangela nokusifunda uyiva zisuka into esiyithethayo, anqwenele ukuva okulandelayo. Olu lwazi alufumana kwisihloko lulwazi alunikwa ngumbhali, lulo ulwazi alunikwa kuqala. Umfundi uzifundela ngomdla efuna ukwazi okulandelayo, ulwazi alufumana ngolu hlobo lulwazi olutsha. Isihloko sebali sithi; **Imizi ephisayo** (Free homes ) sisihloko sebali esiqanjwe ngumbhali ukunika ulwazi lokuqala. Isihlokwana esithi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...**( This project has made it possible for the poorest of the poor to own their homes for free! But there is a catch...) Olu lulwazi olutsha olwangeza koluya alunikwe kuqala ngumbhali kwisihloko.

#### Ukunxulumana komxholo nerayimu

Umxholo wesivakalisi uboniswa ngentloko yaso ize ke yona intloko yesivakalisi esiyintloko ibonise umxholo webali. Intloko yesivakalisi libinza-sibizo elithi lilandelwe libinza-senzi eliqala ngesenzi liqhuba isivakalisi. Irayimu libinza-se-nzi, iqala apho ibinza-sibizo liphela khona igqibezela isivakalisi eso. Umzekelo, Isivakalisi; **Abantu bazakhela amatyotyombe azimeleyo naseziyadini zabantu oko kwenza uluntu lwazibona**

**lungakhuselekanga.** ( People started to build squatter shacks and also backyard structures and there was a growing sense of resentment and insecurity in the community. )  
**Abantu** (people) ngumxholo wesivakalisi ize; **bazakhela amatyotyombe azimeleyo naseziyadini zabo kwaza oko kwenza uluntu lwazibona lungakhuselekanga.** ( started to build squatter shacks and also backyard structures and there was a growing sense of resentment and insecurity in the community. ) libe yirayimu yesivakalisi kuba liyasiqhuba. Umxholo uyadibana nerayimu ngenxa yezivumelanisi ezenza imvumelwano phakathi kwentloko nerayimu yesivakalisi.

#### Ulwakhiwo lwesivakalisi esiyintloko

Isivakalisi esiyintloko sibhalwa entloko ebalini kwindawo apho iliso lofundayo liqala khona yaye sibhalwa kakhulu nangqindilili ukuze asibone zisuka asifunde. Uthi akuve okuthethwa yiyo, kuba kaloku yona iyamkrobisa ebalini ngalo ndlela ke uthi akwazi ukuthelekelela aza kuva apho ebalini.

Umbhali weli bali silihlahlutyayo nelinesihloko esithi, **Imizi ephisayo** (Free homes) uthetha ngamaphulo enziwa ngabantu benceda abantu abathile. Isivakalisi esiyintloko sithi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...**( This project has made it possible for the poorest of the poor to own homes for free! But there is a catch...) Umbhali usakhe ngenjongo yokuba esi sivakalisi simenze umfundi anganeli nje ukuba nomdla koko akuthelekelele okuqhubekayo apho ebalini. Oku ukwenze ngokukhetha amagama athile anokwenza angqiniseke oko akuve kwisihloko. Esi sivakalisi sixhasa ulwazi olufumaneka kwisihloko.

#### Ukuqhubekeka kwesihloko

Isihloko sebali singumxholo welo bali kuba ibali liphuhlisa isihloko eso sikhethwe ngumbhali. Umbhali usikhetha ngendlela ethile enokwenza ukuba akwazi ukusoloko esiveza qho ebalini njengokuba liqhuba nje. Le yenye yendlela aqinisekisa ngayo ukuba uhleli emxholweni. Uthi aqale kwalapha kwizihlokwana zebali edibanisa nezo zicacisa imifanekiso ukukhankanya isihloko. Sidla ngokukhankanywa njengoko sinjalo isihloko okanye kusetyenziswe amagama athetha into enye nalawo asetyenziswe kwisihloko. Umzekelo, isihloko seli bali sithi; **Imizi ephisayo** ( Free homes ) Izihlokwana zona zezi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa**

**kufuneka benze isithembiso...** ( This project has made it possible for the poorest of the poor to own their homes for free! But there is a catch. ) Ibinzana elikrwelelwe umgca kweli binzana elithi, **imizi yabo simahla** ( their homes for free ) liyafana nezihloko. Kwakhona siyabonakala nakwezi zivakalisi zilandelayo; **URachel Solomons uvuye gqitha kukufumana indlu entsha ayakuhlala unomphelo kuloo mzi xa engenzi lwaphulo-mthetho.** ( Rachel Solomons is very pleased with her new house and it will remain hers as long as she does not commit any serious crimes. ) La mabinzana, **ukufumana indlu entsha** ( to get a new house ) neli lithi, **kulo mzi unomphelo** ( in that home for life ) abhekisa kwisihloko sebali. Nakwesi isivakalisi, **Ndivuye gqitha kukufumana umzi wam.** ( I was very happy to have my own home. ) ibinzana **umzi wam** ( my own home ) libhekisa kwakwisihloko.

#### Ulwakhiwo nohlalutyo lwesihloko

Umbhali usebenzisa ibinza-sibizo eliyintloko elifumaneka kwisihloko sebali ukuhlalutya itekisi leyo. Besekutshiwo ukuba isihloko ngumxholo webali, ukuba ke kunjalo ukukhangela ukuba umbhali uwugcinile umxholo kunyanzelekile kuqalwe ngesihloko ukuhlalutya. Isihloko sebali sithi; **Imizi ephisayo** ( Free homes ) silibinza-sibizo elakhiwe ngesibizo nesichazi. Isivakalisi sokuqala sithi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso.** (This project made it possible for the poorest of the poor to have their own homes for free! But there is a catch. ) Intloko yesi sivakalisi ithi; **eli phulo** ( this project ) ikhethwe ngumbhali ukuze iveze le mizi iphisayo kuthethwa ngayo. Le ntloko, **eli phulo** ( this project) ivela kaninzi apha ebalini. Umzekelo, **Amatyotyombe anjengala babehlala kuwo abantu baseFranschoek ayatshabalala ngenxa yephulo elitsha lokwakhelwa izindlu.** ( (Where they use to live, these squatter shacks are fast disappearing in Franschoek, thanks to a unique new housing scheme. ) Ibinzana elithi; **ngenxa yephulo elitsha lokwakhelwa izindlu** ( its all because of a unique new housing scheme ) lingqina lisiphuhlisa isihloko sebali. Kwakhona iyabonakala kwesi sivakalisi; **eli phulo lijoliswe ekupheliseni amatyotyombe kulo mmandla ngokwakhela abantu izindlu ezisemgangathweni, linconywa kulo lonke eli.** ( This project aimed at doing away with shacks and backyard structures that surround the town while providing good quality housing to the formerly disadvantaged, is praised all over the

country. ) Ibinzana elithi; **eli phulo** ( this project ) libhekisa kule mizi iphisayo esisihloko seli bali.

### 4.6.3 Ukuyondelelana kwetekisi

Ukuyondelelana kwetekisi kubandakanya ukunamathelana nokudibana kwamagama akhethiweyo ukuphuhlisa izivakalisi ezinentsingiselo ephuhlisa umxholo webali elihlalutywayo, indlela ezithungelana ngayo izivakalisi zibonisa ukuhla kweziganeko nendlela ezilandelana ngayo ukuphuhlisa umxholo. Indlela eyakhiwa ngayo imihlathi, isiqalo nesiphelo esisiso sebali. Konke oku kuyajongwa xa kuhlalutywa ibali.

#### 4.6.3.1 Unamathelwano lwamagama

Intoko yesivakalisi iba sisibizo okanye isimelabizo aze onke amanye amagama akhiwe avumelane nayo ngezivumelanisi zawo. Ngalo ndlela abonisa unamathelwano, Umzekelo, **Kwafunyaniswa ukuba uluntu lwalo mmandla luneengxaki ezintathu, lufuna izindlu ezinamaxabiso afikelelekayo, kufuneka kusonjululwe imeko yomhlaba kuphuculwe nemeko yoqoqosho loluntu.** ( Three main problems areas were identified in the community, namely; a need for low and medium cost housing, a need to resolve outstanding land claims and the need for economic empowerment and upliftment.) **Uluntu lwalo mmandla** ( this community) yintloko yesivakalisi, isisekelo sesibizo ngu-**lu-** kulapho kwakhiwe khona izivumelanisi zamagama ngamagama akwesi sivakalisi. Xa kuthethwa ngonamathelwano kuxelwa noku kulandelayo:

#### Ukumelana kwamagama

Igama liyamelana nelinye kwizivakalisi ezahlukeneyo kodwa onke ebhekisa kwinto enye. Umzekelo, **Imizi ephisayo** ( free homes ) sisihloko seli bali limelwe lelibinza-senzi; **eli iphulo** ( This project ) kwisivakalisi sokuqala esithi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...**( This project has made it possible for the poorest of the poor to have their homes for free! But there is a catch...) Igama **iFranschoek** limelwe lelithi **kulo mmandla** ( in this community ) **Izindlu** ( houses ) limelwe leli, **imizi** okanye **amakhaya** ( homes ) Umbhali ulisebenzisile kakhulu olu phawu.

### Izichazi zothelekiso

Umbhali usisebenzisile kakhulu olu phawu ebalini lakhe ukuphuhlisa umxholo walo. Ubonisa ngalo imeko ezahlukeneyo kanti ngamanye amaxesha luyasetyenziswa nokubonisa iimo ezingalinganiyo apho enye ingaphezulu kwenye. Umzekelo; **kwesi sivakalisi, Eli phulo lenzelwe nabona bantu bangamahlwempu bafumana imizi yabo simahla!** (This project has made it possible for the poorest of the poor to have their own houses for free!) Isichazi sothelekiso **nabona** ( bantu bangamahlwempu ) Poorest (of the poor ) silo esibonisa le nto ithethwayo. **Owona ndoqo weso sivumelwano yayikukusetyenziswa ngokukuko komhlaba wale dolophu** ( the most important purpose of the business plan was to make most of the town, land's assets ) **Owona** ( the most ) ubonisa uthelekiso. **Kwiminyaka edlulileyo iFranschoek yayinemimandla emibini owabeLungu abazizityebi kunye nowamatyotyombe wabantsundu namakhaladi angamahlwempu.** ( In the past, Franschoek was really made up of two villages the wealthy white municipality and the much poorer black and coloured settlement.) Amagama abonisa izichazi zothelekiso ngala; OwabeLungu abazizityebi kunye nowamatyotyombe abaNtsundu namaKhaladi angamahlwempu **izityebi** (wealthy) **namahlwempu** ( poor ) **abeLungu** (Whites) **abaNtsundu** ( Blacks )

### Uphinda-phindo

Olu phawu lusetyenziswa ngumbhali weli bali ukubonisa ugxininiso oluthile. Igama elithile lisetyenziswe qho kungenjalo kusetyenziswe elinye elikwathetha into enye nalo. Ngokwenza njalo umbhali uzoba umfanekiso-ngqondweni ngemeko ekuyiyo. Umzekelo; **Imizi** (homes ) **Izindlu** ( houses) la ngamagama aphinda-phindiweyo apha kweli bali kuba umxholo walo ungemizi ephisayo. **Eli phulo** ( this project ) liphindwe kaninzi ngokuba kuthethwa ngephulo lokwakhela abantu imizi yasimahla. **Amahlwempu** (poorest of the poor ) **amatyotyombe** ( shacks ) **Simahla** (free of charge ) onke la ngamagama asetyenziswe kaninzi kweli bali kuba angomxholo walo.

### Uchasaniso

Olu phawu lubonisa indlela umbhali anonga ngayo ulwimi xa ebhala ukwenza ukuba umfundi ebenomdla koko akufundayo. Usebenzisa uchasaniso ukubonisa imeko

ezahlukeneyo. Umzekelo, xa esahlula imimimandla emibini yaseFranschoek uthi; **OwabeLungu abazizityebi** ( For wealthy Whites ) **nowamatyotyombe abaNtsundu namaKhaladi ahluphekileyo** ( for the much poorer, Blacks and Coloureds ) **Indlu yakhe ayifani nezindlu zeR.D.P.yona inkulu yaye ineefestile ezininzi kodwa wayifumana engahlawulanga nesenti emdaka.** ( It is not a R.D P house, and it is bigger with big windows, but Rachel did not have to pay even a brass cent for it. )

### Izikhombisi

Ukuphinda phindwa kwentloko kwizivakalisi ezilandelelanayo yinto engathandekiyo nengavumelekanga ngokwemigaqo yolwimi. Ababhali basebenzisa izikhombisi zimele ezo zibizo. Umzekelo, ezi zikhombisi zilandelayo zisetyenzisiwe kakhulu kweli bali: **Oko** ( that ) **apho** ( there ) **eli** ( this ) Umbhali ubonisa ugxininiso xa ezisebenzise zandulela izibizo kule mizekelo: **Eli phulo** ( this project ), **ezi zindlu** ( these houses ) **ezo zinto** (those things ) **eli lizwe** ( this country ) **le miqathango** (these restrictions )

### Izihlanganisi

Izihlanganisi ziyasetyenziswa ngumbhali ukudibanisa izivakalisi kanti ngamanye omaxesha ubonisa ngazo uchasano. Umzekelo, **kodwa** ( but ) usetyenziswe kwisivakalisi sokuqala ukuhlanganisa izivakalisi ezibini ngolu hlobo; **Eli phulo lenze nabona antu bangamahlwempu bafumana imizi yabo simahla! Kodwa Kufuneka benze isithembiso...**( This project has made it possible for the poorest of the poor to have their own homes for free! But there is a catch...) Isihlanganisi, **xa** ( when ) usetyenzisiwe ukudibanisa izivakalisi ezintanganye. Umz. **Kodwa ezo zinto zingenzeka xa abantu basebenzisana naye neekampani zabucala** ( But these goals will be achieved much quicker if communities work in partnership with the state and the private sector )

### Ushiyo lwamagama

Xa umbhali ebhala efuna ukugcina ingqondo yomfundi isoloko ikule nto ayifundayo, uthi ashiye amanye amagama kwisivakalisi ukuze azigqibezelele ngokwakhe. Le yindlela agcina ngayo umfundi eyinxalenye yebali. Olu phawu luboniswa ngamachaphaza amathathu ekupheni kwesivakalisi, phofu asenokuba naphina apha kwisivakalisi. Lo mbhali ulusebenzisile olu phawu kweli bali, luyabonakala kwakwisivakalisi sokuqala esisesi; **Eli phulo lenze nabona Bantu bangamahlwempu bafumana imizi yabo**

**simahla! Kodwa kufuneka benze isithembiso...**( This project has made it possible for the poorest of the poor to have their own houses for free! But there is a catch...)

### Ungqinisiso

Olu phawu lusetyenziswa ngumbhali xa sukuba ebhekisa kumxholo webali. Uthi asebenzise amagama awohlukeneyo kodwa ethetha into enye nelo kungqinisiswa kulo. Umzekelo, umxholo weli bali sisihloko salo esithi ; **Imizi ephisayo** (homes for free ) umbhali usebenzisa la magama angamanye ukungqinisisa, **izindlu** (houses) **imizi** ( homes) **iphulo**, ( project ) **imizi ephisayo** (free homes ) kanti umbhali ngamanye amaxesha uye asebenzise izivumelanisi zentloko ukungqinisisa kwintloko yesivakalisi. Uyakwazi umbhali ukusebenzisa izikhombisi ukubonisa olu phawu kwitekisi yakhe umzekelo, u-**oko** ( that ) usetyenzisiwe yedwa ebhekisa kweli binzana lithi; abantu bazakhela amatyotyombe azimeleyo eziyadini zabo ( people make backyard structures ) Kwakhona isikhombisi **eli** (this ) kweli binzana; **linconywa kulo lonke eli** (is praised righthrough the country) Nezivumelanisi zenjongosenzi nazo ziyawenza umsebenzi wokungqinisisa kwisibizo esiyinjongosenzi nokuba sikho okanye asikho. Umzekelo. U-**yi-kwesi** senzi umele injongosenzi engekho, **wayifumana nje ngokutyikitya isithembiso.** ( She got it by just signing the contract)

#### 4.6.3.2 Unamathelwano lwezivakalisi

Umbhali ukhetha amagama athile naneempawu ezithile anokuthi xa akhe ngawo izivakalisi zinike le ntsingiselo ayifunayo. Uyakulungiselela ukubhala itekisi eyondeleleneyo Oku ukwenza ngokunamathelisa nangokunxulumanisa izivakalisi ngokwemigaqo yolwimi. Uzidwelisa izivakalisi ngokokuhla kweziganeko. Imihlathi nayo ibonise ukwakhelana nokunxulumana de liyokuphela ibali. Xa imihlathi yakhiwe ngezivakalisi ezinxulumeneyo nayo iyakhelana ithungelana lo nto ke yenze umfundi akwazi ukuthelekelela okunokuqhubeka ebalini. Kweli bali; **Imizi ephisayo** ( free homes) kwasekuqaleni umbhali ubonisile ukuba, **indlu kaRachel ayifani neze R D P kuba yona inkulu yaye ineeffestile ezininzi kodwa akahlawulanga nesenti emdaka.** ( Rachel's house is big with big windows but she did not have to pay even a cent for it. ) Umfundi unokuzibuza imibuzo yokuba kutheni zingalinga nje ezi zindlu kodwa zonke ziyaphisa? limpendulo zifumaneka ebalini xa athe umfundi wafunda ngenyameko.

#### 4.6.4 Isigama

Kubalulekile ukuba xa umbhali ebhala akhethe amagama afanelekileyo nanokuphuhlisa umxholo nomyalezo webali. Umbhali weli bali ukwenzile oko, ibali lakhe licacile, linentsingiselo, liyafundeka yaye liyalandeleka. Kukho amagama aphindwe kaninzi apha ebalini kuba angomxholo webali. Umzekelo izibizo; **Iphulo**, (project ) **imizi** ( homes ) **izindlu** ( houses ) **amatyotyombe** (squatter shacks ) **isithembiso** ( an agreement ) nezi zenzi, **ukwakha** (to build ), **ukutyikitya** ( to sign )

Isigama esisetyenziswa ngumbhali siyamdiza ukuba ungumbhali onjani na. Lo nto ithi incede umfundi ukuba akhawuleze ukuyibona injongo yombhali, kube lula nokuthelekelela injongo esitheleyo yetekisi leyo ayifundayo. Igama elithi; **iphulo** (project ) ligama elisetyenziswa kakhulu kule mihla ,ukukhuthaza abantu bafunde ukusebenzisana bazenzele izinto ezinokubaphilisa. Xa bengafikeleli bona ngenxa yemali nezinye izinto bafune uncedo kurhulumente nakumashishini angaphandle ukukhawulelana norhulumente kwezinye izinto angakwaziyo ukuzigqiba ngenxa yemali. La maphulo alungiselela abantu ayabaphuhlisa nangemisebenzi kuba avula amathuba amaninzi okuphangela. Elinye igama, **imizi** (homes) okanye **izindlu** (houses ) La magama angqinelana neliya lithi iphulo kuba eli liphulo lokwakhela abantu izindlu elinjongo yalo ikukuba wonke umntu afumane indlu yakhe. Ngale ndlela kuzalisekiseka injongo karhulumente opho kuthiwa lilungelo lomntu ngamnye ukuba abenendlu yakhe njengoko esenza ngezindlu ze R D P .

Xa kuhlalutywa kujongwa amagama azizibizo, izimelabizo, izenzi, izichazi, izafobe njalo njalo. Umbhali ukhetha kula magama xa ebhala isivakalisi sokuqala esinomsebenzi obaluleke kakhulu kwitekisi ebhaliweyo wokutsala umdla womfundi.

#### Ukukhetha isivakalisi esiqalayo

Esi sivakalisi sibhalwa ngqindilili nangamagama amakhulu ukutsala amehlo omfundi ukuze abenomdla wokusifunda. Okwesibini sancedisa ekuphuhliseni umxholo webali simkrobisa nakokuqhubekayo apho ebalini. Ukuze lo msebenzi uphumelele kufuneka umbhali akhethe amagama ulungileyo akhe ngawo isivakalisi sokuqala.Umbhali weli bali ukufezekelele oku ngesi sivakalisi; **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla!Kodwa kufuneka benze isithembiso ...**( This project has made it possible for the poorest of the poor to have their own homes for free! But there is a catch ...)



### Ukuvumelana kwamagama

Kubalulekile ukuba xa umbhali ebhala alunonge ulwimi lwakhe alusebenzisayo. Kubakulula kakhulu oku xa ubhali ebhala ngolwimi lwakhe lwenkobe. Oku kuquka oku kulandelayo; amagama ahamba kunye, akho amagama athi xa esebenzise elinye ngendlela ethile kulindeleke elinye elithile. Umzekelo, **Ulwaphulo-mthetho** ( to commit serious crimes) **OwabeLungu nowabaNtsundu** ( for Blacks and Whites ) **Abazizityebi namahlwempu** ( wealthy and poor ) **nesenti emdaka** ( not a blue cent ) La magama encedisa umbhali ekuzobeni umfanekiso ngqondweni wokuqhubekayo ebalini.

### Ukhetho lwezenzi

Zonke izenzi ezisetyenziswe ngumbhali uzikhethe ngobunono obukhulu waza wazisebenzisa ngobuchule obukhulu ukuhambisa umyalezo. Isenzi **ukwakha** ( to build ) sisetyenziswe kwibali lonke kuba eli bali lingephulo lokwakhela abantu abangenanto izindlu. Oko kucaciswa sesi sivakalisi; **Ezi zindlu zakhiwe ngezitena zesamente, zinamanzi nombane** ( These houses are built of cement blocks and have running water and electricity. ) **Ukufumana** (To get ) Esi senzi sisetyenziselwe ukuzoba okwakuqhubeka eFranschoek xa abantu babevuyela ukufumana izindlu simahla. Umzekelo, esi sivakalisi siyakubonisa oko; **Ndivuyile kakhulu kukufumana umzi wam.** ( I was very happy to) get my own home ) **Ukutyikitya isithembiso** ( to sign an agreement) Esi senzi umbhali usisebenzisele ukubonisa imbophelelo yabo kwizindlu zabo, indawo yabo nakurhulumente xa bezimisele ukungenzi lwaphulo-mthetho nokugcina izindlu zabo zingamakhaya axabisekileyo.

#### **4.6.5 Inxaxheba yombhali nomfundi**

Umbhali unenxaxheba enkulu ayidlalayo ebalini alibhalileyo. Okokuqala uhambisa umyalezo afuna ukunxibelelana ngawo nabafundi. Okwesibini ubangenisa ebalini lakhe abenze bazive benenxaxheba abamele ukuyithatha kwindawo abahlala kuzo bakwazi ukunceda abo bafuna ukuncedwa. Kweli bali umbhali umenza umfundi ukuba abenovelwano ukuze aphakame asebenze. Yonke le nto uyenza esebenzisa ulwimi alukhethe ngendlela apha ehlokolozayo. Kwesi sivakalisi: **Kwagqityelwa ukwakhiwa izindlu ezinexabiso eliphantsi kule dolophu, ngeminyaka ye-1980, kwaye eminyakeni elandelayo kwacaca ukuba umasipala walapho akanakho ukumelana nenani labantu abaninzi abangenazindlu.** ( Formal, low cost housing was last built in the area in the

early 1980's, and over the years it became clear that the municipality would never be able to meet the enormous demand for houses. ) Esi sivakalisi siyayityhila injongo yombhali yokuba uluntu jikelele lunoxanduvaolukhulu, kuba urhulumente akakwazi ukwenza konke okuyimfuneko abantwini ngexesha elinye. Amaphulo afana neli kuthethwa ngalo kweli bali ayakhuthazwa yaye aluncedo kakhulu ekulungiseleleni abantu. Umbhali uliqala ngesivakalisi esisemgangathweni ophezulu ibali lakhe nesibangela umdla ngenxa yendlela esakhiwe ngayo. Usebenzise amagama athe ngqo kulo mfanekiso awuzobayo. Nasi: **Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka benze isithembiso...**(This project has made it possible for the poorest of the poor to have their own homes for free! But they have to enter into an agreement...)

Umbhali ubonisa ukuba ngabantu ngokwabo abanokuguqula iimeko zabantu kwiindawo abahlala kuzo baziphucule ngokwabo besebenzisa la maphulo, yaye norhulumente uyawakhuthaza kakhulu.

#### 4.6.6 Uphawu lokuba 'Yintoni'

Yintoni le ibhalwa ngumbhali? Lo mbuzo uyasetyenziswa ngabahlalutyi ukubonisa ukubaluleka komxholo webali. Umyalezo wombhali kufuneka ucace uvakale. Itekisi nganye inomxholo wayo, ophuhliswa yijenri nerejista leyo isetyenzisiweyo ngumbhali. Umxholo wale tekisi, **Imizi ephisayo** (Free homes). Umxholo wale tekisi ucacile yaye umbhali uyawuphuhlisa lide liphele ibali lakhe. Ude athi kulo mgca; **Abantu bazakhele amatyotyombe azimeleyo naseziyadini zabo kwaza oko kwenza uluntu lwazibona lungakhuselekanga.** (People built backyard shacks and informal settlement, and there was a sense of resentment and insecurity. )

Umxholo wale tekisi uyahambelana nemithetho yoMzantsi Afrika othi wonke umntu unelungelo lokuba nendlu ekhuselekileyo, kunye nokuba abantu bahlale bangophuli-mithetho, Oku kungqinwa kwesi sivakalisi sithi ; **Ukuze ufumane indlu yakho kwezo simahla, kufuneka usayine isivumelwano sokuba akusayi kubandakanyeka kulwaphulo-mthetho, uza kuzihlawulela iinkonzo zamanzi nombane yaye akusayi kuvuma kwakhiwe amatyotyombe eyadini yakho.** (In order to have your free house, you have to sign an agreement, in which you promise not to be involved in any criminal behavior, to pay for services, such as lights and water over and above what you receive free from the state, and to

prevent illegal or backyard squatting. ) Le yirejista elungiselelwe imagazine iBona, ngoko ke ilungelene nemithetho nemiqathango yopapasho yayo.

#### 4.6.7 Uphawu 'Kubhalelwa bani'

Umbhali makabazi abafundi ababhalelayo, kuba oko kwenza ukuba akwazi ukwakha nokuyiqhuba itekisi. Yitekisi engemizi ephisayo, umbhali wayo akabazi abantu abazakufunda amabali awabhalileyo kuba ubhalela imagazini ethengiswayo eyiBona, enabathengi abaziintlobo ezahlukeneyo zeli loMzantsi Afrika lonke. Iballi elibhalwe ngesiXhosa lifundwa ngabo bonke abantetho isisiXhosa nabo basaziyo. Umbhali ontetho isisiXhosa naye uyazazi izinto ezithandwayo nezixatyisiweyo ngamaXhosa nezo zikwinkcubeko yabo. Uyazazi izinto ezibalulekileyo neziyimfuneko kumntu ngamnye, enye yazo ngumzi okhuselekileyo anokukhulisela anonophele kuwo usapho lwakhe ngendlela eyamkelekileyo.

#### 4.6.8 Uphawu 'Ususwe yintoni'

Umbhali ngamnye unento emsusayo nebangela ukuba abhale ayiphalaze kubafundi ngokubanzi. Isoloko ikho eyona nto ibaluleke kakhulu ecaca zisuka umfundi eqala nje ukufunda ibali. Ngamanye amaxesha umbhali ukhathazwa yinto ethile aze abhale ayiphalaze ebantwini. Kule tekisi ithi; **Imizi ephisayo** (Homes for free) umsebenzi owenziwa ngugqirha Steenkamp owayengunozakuzaku ne C. E. O. yekampani exhasa iphulo lokwakha izindlu eziphisayo. Eyona nto agxininisa kuyo lo mbhali yintsebenziswano, hayi ukuxhwithana. Iyakwazi kanti itekisi ukuba neenjongo eziliqela ngenxa yokuba abahlalutyi bebona ngokubona. Eli linge lingabonakala njengelinye elibhenca urhulumente woMzantsi Afrika ngokusilela kwakhe ekwakheni izindlu, athi naxa selethe wazakha akhe izindlu ezincinci. Oko kuvela kwesi sivakalisi: **Indlu yakhe ayifani nezindlu ze R.D.P. inkulu yaye inefestile ezininzi, kodwa uRachel wayifumana engahlawulanga nacent.** (Her house was not an R. D. P. house it is bigger, with more windows, but Rachel did not have to pay a cent for it. ) Kwakhona uphinde wabonisa ukoyiswa kukarhulumente wamandulo ukwakhela abantu izindlu yaye nomasipala akakwazi ukuthwala lo msebenzi wokwakha ngenxa yobuninzi babantu abangena zindlu. Umbhali uyayingqina loo nto ngesi sivakalisi; **Kwagqityelwa ukwakhiwa izindlu ezinexabiso eliphantsi kule dolophu kwiminyaka ye1980, kwaye eminyakeni elandelayo kwacaca ukuba umasipala walapho akanakho ukumelana nenani labantu**

**abaninzi abangena zindlu.** (Formal, low cost housing was last built in the area in the early 1980's, and over the years it became clear that the municipality would never be able to meet the enormous demand for houses. )

#### **4.6.9 Uphawu ' Kutheni '**

Eyona nto lugxininise kuyo olu phawu, yinjongo yombhali efihlakeleyo. Le njongo ibonwa kuphela liqaqobana labafundi, aba bakufundeleyo ukuhlalutya itekisi. Bathi basenzise intelekelelo, ulwazi nezakhono zabo zokuhlalutya ukubona lo njongo ifihliweyo. Kweli bali; **Imizi ephisayo** (Homes for free) injongo yombhali kukwakhelwa kwabantu izindlu zasimahla kodwa ezisemgangathweni. Injongo efihlakeleyo yona isenokuba ithi urhulumente wethu uyoyiswa kukwakhela abantu izindlu ezisemgangathweni, xa ke engenakho ukuthwala olo xanduva urhulumente, abo banakho ukwenza iinzame ezithile bafana nogqirha Steenkamp zokuncedisana norhulumente bakhele abantu izindlu zasimahla mabazame, ukwenzela ukuba isidima sabantu sigcinakale.

#### **4.7 UKUHLALUTYWA KWEBALLESIHLANU: IINTAMBO EZIYINGOZI (DANGEROUS WIRES) UKUHLALUTYWA KWEBALI LESIHLANU IINTAMBO EZIYINGOZI ( WIRES OF DEATH )**

##### **4.7.1. Uphawu lokuba `Ngubani`**

Xa kuhlalutywa kujongwa umbhali ukuba ngaba ngumbhali owaziwayo na? Uluhlobo luni? Mpawu zini ezimcacisayo? Umbhali weli ibali nguSue Oosthuisen, ongumbhali wamabali emagazini iBona neyimagazini ethengiswayo eMzantsi Afrika. Njengombhali ohlawulwayo uyayilandela imigaqo yale magazini qho xa ebhala amabali. Lo mbhali ukufundele ukubhala yaye uziphumelele zonke izinto ezilindeleke kuye ukuze abhale amabali asemgangathweni ngokwemimiselo nemiqathango yemagazini iBona. Ngumbhali onamava okubhala oku kubonakala kumgangatho webali eli.

##### **4.7.2 Umsebenzi wezivakalisi kulwakhiwo lwetekisi**

Umbhali uzakhe ngendlela evumelekileyo izivakalisi zebali lakhe ziliqhuba kakuhle ukubheka phambili iziganeko zithungelana ngokokuhla kwazo. Umsebenzi wezivakalisi kukuphuhlisa injongo yebali nokulenza livakale kakuhle libenentsingiselo. Umfundi xa efunda uthi ayibone injongo yombhali ngokujonga afunde izivakalisi. Zezi zivakalisi kanye

eziphuhlisa unxibelelwano phakathi kombhali nomfundi phantsi kwezi zihlokwana zilandelayo:

### Amagabantshintshi ngesihloko nohlalutyo

Intloko yesivakalisi ibalulekile kakhulu kulwakhiwo lwesivakalisi kuba kulapho umbhali aqala khona ukubhala. Le ntloko ke iba libinza-sibizo okanye igatya eliyintloko. Ukuqhuba isivakalisi kulandela ibinza-senzi. Lona ke liqala ngesenzi. Kwisivakalisi sokuqala esisentloko ebalini esithi; **Umbane ongemthetho ubulala abantwana eCato Crest.** ( Illegal electricity is killing children of Cato Crest) **Umbane ongemthetho** ( Illegal electricity) yintloko yesivakalisi elibinza-sibizo elakhiwe ngesibizo nesichazi. Ukuqala kwisenzi, **ubulala abantwana eCato Crest** (is killing children of Cato Crest. ) libinza-senzi eliqhuba isivakalisi neliqala ngesenzi liyokuphela ekupheleni kwesivakalisi. Lidla ngokuba lelona binza lide lesivakalisi nelixela okwenziwa yintloko. Kwesi sivakalisi, **La masela ombane akabukhathalele ubomi bomntu.** (These electric thieves do not value human lives.) Kwesi sihlokwana sicacisa umfanekiso, intloko yesivakalisi, libinza-sibizo eliqala ngesikhombisi esilandelwa sisibizo nesichazi elingu; **La masela ombane** ( These electric thieves ) libinza-senzi, **akabukhathalele ubomi bomntu** (do not value human lives) liqala ngesenzi lixela okwenziwa yintloko okwesibini liqhuba isivakalisi.

### Ulwazi olunikwa kuqala kulandele olutsha

Umbhali nguye onika ulwazi lokuqala aze umfundi azifunele olutsha. Oku kwenzeka ngokuthi umbhali ayile isihloko esinomdla ukwenzela ukuba umfundi anqwenele ukuva oko kuthethwayo. Uthi ke emva kokuba efundile akwazi oko akufundileyo, lulwazi alunikwe kuqala olo. Umfundi uye anqwenele ukwazi ngokuzakuqhubeka ebalini aze afunde okulandelayo. Olu azifunela ngokwakhe umfundi lulwazi olutsha. Isihloko sebali sibhalwa kakhulu ngoonobumba abakhulu, ukuze sitsale umdla womfundi. Isihloko seli bali silihlahlutyayo nasi: **lintambo eziyingozi** ( Dangerous wires ) olu lwazi olunikwe kuqala ngumbhali kuba esi sisihloko sebali. Umfundi uye abenomdla wokufuna ukuqonda ukuba ingaba ziyingozi njani ezi ntambo, afunde ibali ukufumana impendulo ayifunayo ngolu hlobo ke ufumana ulwazi olutsha nalongeza koluya ebelinikwe kuqala.

Umbhali ubhala atyhile umyalezo afuna ukwabelana ngawo nabafundi ngale ndlela uyabafaka nabo ukuba babeyinxalenye yebali. Kweli bali kukho ingxaki yokufa kwabantwana ngenxa yokuba abantu befuna umbane. Xa aba bantu besombulula le

yabo ingxaki yokungafakelwa umbane, badala enye engaphezulu eyokubulala abantwana. Uthi xa eyibhala le nto umbhali; **iintambo zogesi ezifakwa ngabangazinto ngogesi sezibulele abantu abaninzi.** ( Illegal connections have caused many deaths. ) Lulwazi olutsha olu ngentambo eziyingozi. **Abantwana abancinane bathunywa kule misele ukuze batsale iintambo zombane zingene ngaphantsi kweendlela ziye ematyotyombeni.** (Young children are sent down the drains to pull the illegally tapped wires under the road to the shacks. ) **Amatutu ombane atyumze ibhokisi yombane aza ngokungemthetho axokomezelela iintambo zombane.** Cato Crest electric thieves have broken distribution boxes to connect their illegal cables to its terminals. ) Ingxaki yalapha uthi uMaTshezi ongumhlali apha; **Ukuba ugesi ubukho kulo mmandla ngezingekho zonke ezi ngxaki.** ( If we had proper electricity installed in our area, we would not have all these problems.) Lonke olu lulwazi olutsha olufunyanwa ngumfundi ezifunela ngokwakhe ngokufunda kuqala izihlokwana ezicacisa imifanekiso nebali ngokubanzi ezama ukuphendula umbuzo azibuze wona akuba efunde isihloko. Ngolu hlobo umfundi ebefuna ulwazi olutsha nathe walufumana akugqiba ukufunda oko.

#### Ukunxulumana komxholo nerayimu

Olu phawu lulula ukusebenziseka, yaye umbhali ulisebenzise ngokucacileyo kweli bali lihlahlutywayo, **iintambo eziyingozi** (dangerous wires). Olu phawu luyazalana noluya luthi amagqabantshintshi ngesihloko nohlalutyayo yaye zombini ezi mpawu zinemizekelo efanayo umahlukwana okhoyo ngowokuba azichazwa ngokufanayo. Xa kuchazwa olu uphawu kuthiwa; umxholo usetyenziswa njengentloko yesivakalisi yona isoloko iqala isivakalisi eso ukanti sele ingekho yona isivumelanisi sayo sibasekuqaleni. Ize irayimu yona isebenze njengebinza-senzi lona liqhuba isivakalisi. Umzekelo, **UMaTshezi uzimisele ukuba nomzi aneqhayiya ngawo uzimisele ukusebenzisa umbane obiweyo.** (MaTshezi is so determined to have a home she can be proud of, that she is prepared to use stolen electricity. Isibizo esiyintloko **uMatshezi** (MaTshezi) ngumxholo wesi sivakalisi, **uzimisele ukuba nomzi aneqhayiya ngawo, uzimisele ukusebenzisa umbane obiweyo** ( is so determined to have a home she can be proud of, but she is prepared to stolen electricity ) libinza-senzi eliqhuba isivakalisi eli, eliqhubekayo ukusuka emxholweni oyintloko yesivakalisi uMaTshezi.

Umxholo uthabatha indawo yesihloko sesivakalisi ize irayimu yona ixhomekeke apha kwesi sihloko. Umzekelo, kwesi sivakalisi silandelayo; **Ezi ntambo zombane zigqunywe**

**nge-asbestos eyaphukileyo, ukuba ubetha ngezikaTshiwo apho ungafa.** ( These live electric wires were covered only by lengths of broken asbestos, and a barefoot child could easily be killed ) **Ezi ntambo zombane** (These live electric wires ) ngumxholo wesivakalisi, irayimu yona yenza umsebenzi wokuqhuba igqibezele isivakalisi ngolu hlobo; **zigqunywe nge-asbestos eyaphukileyo, ukuba ubetha ngezikaTshiwo apho ungafa,** (were covered only by lengths of broken asbestos, and a barefoot child could easily be killed.)

#### Ulwakhiwo lwesivakalisi esiyintloko

Xa kuhlalutywa kujongwa isivakalisi esiyintloko kuhlalutywe sona kuqala. Kujongwa intloko yaso nesoloko ilibinza-sibizo kukhangelwe ukuba likhona na nebinza-senzi. Ukuba la mabinza akhona omabini isivakalisi sakhiwe ngendlela eyiyo ngokwemigaqo yolwimi. Esi sivakalisi kufuneka sinentsingiselo ecacileyo kuba kungaso ekuthi itekisi ikhawuleze ithelekeleleke kumfundi. Intelekelelo ibaluleke kakhulu kulowo ufundayo kuba kungenxa yokuthelekelela okunokuqhubeka ebalini apho khona athi umfundi abe nomdla wokufunda oko kubhaliweyo. Isivakalisi esiyintloko: **Umbane ongemthetho ubulala abantwana eCato Crest.** ( Illegal electricity is killing the children of Cato Crest) **Umbane ongemthetho** ( Illegal electricity yintloko yesivakalisi esisibizo nesichazi. Ibinza-senzi lona libe; **ubulala abantwana eCato Crest.** ( is killing the children of Cato Crest ) Nasi esinye isivakalisi; **Sekuphele unyaka iintambo zogesi ezingafihlwanga zabulala umzukulwana wakhe kodwa akukabikho nguqu kuDudu Khomo nabamelwane bakhe kumatyotyombe ase Cato Crest eThekwini.** ( It is more than a year since exposed electrical cables killed her granddaughter but nothing has changed for Dudu Khomo and her neighbours in Cato Crest informal settlement in Durban ) Esi sona isivakalisi asanele kubhalwa ngonoobumba abakhulu, nangqindilili nje koko siyamkrobisa umfundi kokuqhubekayo ebalini.

#### Ukuqhubeka kwesihloko

Umbhali usebenzisa qho isihloko sebali lakhe ukubonisa ukuqhubeka kwebali nokuzigcina esemxholweni ngalo lonke ixesha. Isihloko siba libinzana nje ekulula ukulisebenzisa nje ngeli leli bali silihlalutyayo sisetyenzisiwe ngumbhali ngokufanelekileyo. Oku sikubona ngamabinzana afumaneka kweli bali angqina ngesi sihloko esithi; **Iintambo eziyingozi** ( Dangerous wires ) angala; **umbane ongemthetho** ( illegal electricity) **iintambo zogesi ezingafihlwanga** (exposed electric cables), **amatutu ombane** (electric thieves ) **umbane**

**obiweyo** (stolen electricity) ngolu hlobo umbhali ubonisa ubuchule bokubhala itekisi eyondeleleneyo nesemxholweni.

### Ulwakhiwo nohlalutyo lwesihloko

Indlela umbhali akha okanye abumbe ngayo isihloko sebali lakhe iba nenxaxheba kakhulu ekulihlalutyeni. Ulwimi alusebenzisayo nalo lubalulekile kuba isihloko ngumxholo webali, yiyo nale nto simana ukukhankanywa qho apha ekuhambeni kwebali. Isihloko seli bali sithi; **Umbane oyingozi** (dangerous wires ) zikhona nezihlokwana ezikwabalulekile nazo ekuhlalutyweni kwebali kuba nazo zinedisa isihloko ekuphuhliseni ibali. Umzekelo, **Umbane ongemthetho ubulala abantwana eCato Crest.** (Illegal electricity is killing children at Cato Crest) Sele **kuphele unyaka iintambo zogesi ezingafihlwanga zibulele umzukulwana wakhe kodwa akukabikho nguqu kuDudu Khomo nabamelwane bakhe kumatyotyombe aseCato Crest eThekwini.** (It is more than a year since exposed electric cables killed her granddaughter but nothing has changed for Dudu Khomo and her neighbours in Cato Crest informal settlement in Durban. )

Umbhali usebenzisa ubuchule bakhe bokubhala ukunamathelisa nokunxulumanisa itekisi yakhe. Uthi asebenzise phantse kuyo yonke imihlathi okanye kuzo zonke izivakalisi igama elithi, **iintambo zombane** ( electric wires ) okanye **umbane** (electricity ). Kukwakho nesinye isibizo, **amatyotyombe** ( informal settlement ) nalo, livela njalo kulo lonke eli bali kuba ezi ntambo kuthethwa ngazo ziyingozi zifakwa kuwo. Onke la magama namabinza-sibizo asetyenziswa ukuze aphuhlise isihloko.

### **4.7.3 Ukuyondelelana kwetekisi**

#### 4.7.3.1 Ukunamathelana kwamagama

Kunyanzelekile ukuba umbhali abhale itekisi efundekayo xa efuna ukuba umyalezo wakhe ucape, uphuhle, uvakale kumfundi. Ukuze oku kwenzeke kufuneka ukuba akhethe amagama azakwenza lo nto ayifunayo, aze awanamathelanise ngendlela evumelekileyo ngokwemigaqo yolwimi. Unamathelano luquka izivumelanisi ezibonakalayo kwizivakalisi apho khona amagama athi avumelane nezibizo ezikhoyo esiyi ntloko esiyinjongosenzi ngezivumelanisi zawo. Umzekelo, **Abantu babakhuphela amehlo abantu abangabaqhelanga.** ( People get annoyed when they see strangers among them.) Amatutu atyhuthule le bhokisi yombane aza ngokungekho mthethweni axokomezela iintambo zombane. (electricity thieves have broken open this distribution box to connect



their illegal wires to its terminals.) Amagama akwezi zivakalisi ayalubonisa unamathelwano ngokucacileyo ngosetyenziso lwezivumelanisi. Ezi zilandelayo zezinye iintlobo zonamathelwano:

### Ukumelana kwamagama

Umbhali ulusebenzisile olu phawu elubonisa ngokuthi asebenzise igama elikwathetha ntonye nelo ebelisebenzise kuqala likwabhekisa kulo nto inye nalo. Umzekelo, **iintambo eziyingozi** (dangerous wires) kuthiwa ngamanye amaxesha **ngumbane ongemthetho** (illegal electricity) okanye **umbane** (electricity) **iintambo zombane** ( electric wires ) onke la magama afumaneka kwizivakalisi ezahlukeneyo kodwa ebhekisa **kwiintambo eziyingozi** ( dangerous wires )

### Izikhombisi

Umbhali uzisebenzisile kakhulu kweli bali lakhe. Okokuqala uzisebenzise zodwa ukunqanda ukuphinda phinda isibizo esinye qho. Umzekelo, **apho** ( there) usetyenziswe ukwalatha ebhekisa kwindawo ebisele ixeliwe. **Azo** ( theirs ) ubhekisele kwiintambo zombane ebesele zixeliwe. **Oko** ( that ) ubhekisa kumatyotyombe nawo ebesele exeliwe.

Okwesibini isikhombisi siyasetyenziswa sibonise ukugxininisa, sigxininisa kwisibizo esihamba naso. Umzekelo, **La masela**, ( these thieves ), **Le ntwazana** (this little girl ), **Ezi ntambo**

( these cables ) **Loo mntwana** ( that child ) . Zonke ezi zikhombisi zandulela izibizo esele kuthethiwe ngazo kakhulu apha ebalini. Ngolu hlobo ke umfuni akanakho ukufumana ingxaki yokuba afunisele ukuba kubhekiswa kwesiphi na isibizo ngesikhombisi esisetyenzisiweyo.

### Ungginisiso

Olu phawu lusetyenziswa ngumbhali xa esebenzise igama elithile, aze kwakhona asebenzise elinye phofu esabhekisa kwakula nto ebebhekisa kuyo kuqala. Ulusebenzise ngokucacileyo kweli bali umbhali olu phawu. Umzekelo, kwesi sivakalisi; **liteksi zazisathule kodwa uNomzamo yena wayengekabuyi**. (Taxis had stopped hooting, but Nomzamo still had not returned ) **Unomzamo** ( Nomzamo) ligama elibhekisa kweli lithi , **intwazana yakhe** ( her little girl ) kwisivakalisi sokuqala esithi, **...xa uDuduzile Khomo ethuma intwazana yakhe eminyaka ili13 ngeR3 ukuba iye kumthengela iswekile**

**evenkileni.** (...when Duduzile khomo sent 13 years old little girl to the shop with to buy sugar. ) **Le ntwazana ibingazi ukuba kukho iintambo eziyingozi, ezithandeleke oku kwenyoka ngaphakathi kule thoyilethi neziyingozi oku kwamabamba emamba.** ( This little girl had no way of knowing the raw ends of wire, coiled up like a snake inside the toilet.) **Le ntwazana** (this little girl ) ubhekisa engqinisisa kuNomzamo kwisivakalisi esingaphambili. **Lo mntwana** (That child ) kwesi isivakalisi; ...**kodwa ummelwane owakhawulezisa wacinga, wanqakula iplanga watyhiliza loo mntwana kude le neentambo eziyingozi,** (...but a neighbour had a presents of mind and took a piece of wood and push that child away from the live cables ) ubhekisa engqinisisa kuNkululeko Khanyile okwisivakalisi esingentla kwaso.**UCyril Gumbi ohlala eCato Crest uyayazi kakuhle le ndawo.** (Cyril Gumbi who is a Cato Crest resident knows this place.) ibinzana, **le ndawo** ( this place ) **libhekisa** kwiCato Crest. UmaTshezi yena uthi xa ethetha nge Cato Crest, **kulo mmandla** (in this area ) kwisivakalisi esithi, **ukuba ugesi ubukhona kulo mmandla ngezingekho zonke ezi ngxaki.** ( If there was proper electricity in this area there, would not be any problem.)

### Uchasaniso

Umbhali usisebenzisile esi sixhobo sokubhala kakhulu kweli bali. Umzekelo, **UMaTshezi ebetsala nzima, ngoku ufuna ukuphila ngcono emini nasebusuku.** ( MaTshezi was struggling, now she wants a better life during the day and during the night.) Umbhali usebenzisa uchasaniso ukubonisa imeko ezahlukeneyo, la maxesha achaseneyo uwasebenzisele ukubonisa ukuba kwakungekho xesha likhethiweyo kwakugqogqwa nanini na.

### Izihlanganisi

Izihlanganisi zisetyenziswe ngumbhali ukudibanisa izivakalisi, nokubonisa iimeko ezingafaniyo. Umzekelo; **Ududu akakhumbuli ukuthi bekunini, kodwa sokuze awulibale loo mhla.** (Dudu does not remember exactly the date, but she will never forget that day. ) U **kodwa** ( but ) esetyenziselwe ukudibanisa izivakalisi ezintanganye. **Akakhono owenzakalayo kodwa oko kwabacaphukisa abahlali.**

( No one was hurt but that frustrated the community. ) Ezinye izihlanganisi ezisetyenzisiweyo kweli bali zezi; **xa** ( when ) **ukuba** ( if ) **ngenxa** ( because ). Umzekelo, Ufuna ikhaya angenakuba naxhala xa kungena iindwendwe kulo. (She wants a home she can be proud of when she is expecting some visitors. ) Kwakhono **UMaTshezi uthi, ukuba**

**ugesi ubukho kulo mmandla ngezinkingho zonke ezi ngxaki.** ( MaTshezi said that if there was proper electricity in the area, there would be no problems. )

#### Uphinda-phindo

Olu phawu lusetyenzisiwe ngumbhali ebonisa ugxininiso kwiimeko ezithile. Ibinzana elithi; **iintambo eziyingozi** ( dangerous wires ) liyaphinda-phindwa ngumbhali ukubonisa ukugxininisa kumba wokuba lisisihloko sebali, kwakhona libonisa umxholo webali. **Umbane ongemthetho** ( illegal electricity ) Ngokunjalo neli ibinzana libonakala qho kule tekisi. **Ukukhatywa ngumbane** ( to be choked ) lifumaneka qho nalo kuba umbhali ufuna bucece ubungozi bombane xa iintambo zawo zingakhuselekanga. **Abantwana** ( Children ) bakhankanywa qho kuba kaloku ngabona bangamaxhoba ngenxa yokuba bengenalwazi luphangaleleyo ngeentambo eziyingozi.

#### Ukuvumelana kwamagama

Kukho amagama athi xa lisetyenzisiwe kunyanzeleke lilandelwe lelithile ukuze icace into ethethwayo nentsingiselo ibe yile ifunekayo kungenjalo ingatshintsha. Umzekelo, **Ukubetha ngezikaTshiwo** ( to walk barefooted ) **Isaphuli-mthetho** ( criminal ) **Unyawo lonwabu** ( very slow ) La kuphela kwamabinza afumanekayo kule tekisi ukubonisa ukuba umbhali uyakwazi ukulusebenzisa olu phawu yaye uyalwazi.

#### 4.7.3.2 Ukunamathela kwezivakalisi

Unamathelwano lwamagama lukhokelela kwizivakalisi ezakhiwe ngendlela evumelekileyo nezinentingiselo. Izivakalisi nazo zinomgaqo olandelwayo xa zisakhiwa nohamba ngemigaqo yolwimi. Isivakalisi ngasinye kulindeleke ukuba sibenentloko esekelwe kwisihloko sebali nebinza-sibizo eliqhuba isivakalisi. Umbhali uzidwelise kakuhle nangokolandelelana kwazo izivakalisi ejonge indlela ezehle ngayo iziganeko zebali. Kweli bali lihlahutywayo uqale ngakufa kuka Nomzamo waza ngokwenzakala kukaNkululeko de wavela unobangela wokubiwa kombane nongunozala wokungakhathalelwa kobomi nolwaphulo lomthetho.

#### 4.7.4 **Isigama**

Isigama siquka ukhetho lwezenzi, izibizo nendlela zokuqala izivakalisi.

### Ukukhetha indlela eyiyo yokuqala izivakalisi

Umbhali uzikhethela ngokwakhe indlela eyiyo anakuqala ngayo izivakalisi zakhe. Ezi zivakalisi zizo eziqulathe umyalezo nentsingiselo yawo. Ukuze uvakale umyalezo kufuneka umfundi akwazi ukuzifunda izivakalisi ezibhaliweyo. Mazi tshintshatshintshe iziqalo ukuze umfundi abe nomdla wokufunda kodwa asoloko ewugcinile umxholo. Umzekelo, **Umbane ongemthetho** ( Illegal electricity ) **Imitha yelanga** ( Sun rays ) **Sekuphele unyaka iintambo zogesi...** (Its about a year since these exposed electric wires...) **Xa ungaphangeli** ( When you are unemployed ) **Le ntwezana** ( This little girl) Zonke ezi ziindlela ezahlukeneyo ezisetyenziswe ngumbhali weli bali ukuqala inxalenye yezivakalisi zakhe.

### Ukhetho lwezenzi

Isenzi ligama elinomsebenzi obaluleke kakhulu kwisivakalisi kuba lixela isenzo esenziwa yintloko yesivakalisi. Kufuneka umbhali akhethe ezo ziyakuthi zinike le ntsingiselo ayifunayo ebalini lakhe. Kweli bali umbhali usebenzisa esi senzi, **ndikhathazekile** ( I am hurt ) ukubonisa unxunguphalo oluninzi olukhoyo lokufa kwabantwana bebulawa ziintambo zombane ezingafakwanga ngendlela eyiyo zifakwa ngabantu abangazi nto kwaphela ngombane. Ukhetho nezi, **ukubulawa, ukufa, ukusweleka** ( To die, kill ) **Ukukhatywa** ...(To be shoked ) ukubonisa intlalo embi yemihla ngemihla.

### Izichazi

Umbhali usebenzise kakhulu izichazi ukutyhila ubunjani bemeko yaseCato Crest. Nali iqela lezo azisebenzisileyo, **eziyingozi** ( dangerous ) **Ongemthetho** (Illegal)

#### **4.7.5 Inxaxheba yombhali nomfundi**

Ngelinye ixesha umbhali uthi esebenzise okuthile ukufumana oko akufunayo. Obu buchule buyabonakala kweli bali, indlela ayizoba ngayo imeko yaseCato Crest yokufa kwabantu ngenxa yentambo zombane eziyingozi. Umbhali usebenzisa iinkokheli zale ndawo ukuba ibe zizo kanye eziyixelayo imeko embi abayiphilayo kula matyotyombe bahlala kuwo kwanolwaphulo-mthetho olwenziwayo kulo ndawo. **UCyril Gumbi ohlala eCato Crest uyazi kakuhle le ndawo. Uthi, ezi ntambo zifakwe ngabangazi nto ngogesi sezibulele abantu abaninzi.** (Cyril Gumbi who is a resident at Cato Crest

knows well about it. He said that these illegal connections have caused many deaths ) **Bonke abahlali esithethe nabo bathethile ngokufa besitsho ngeengozi zokuba abantu baqhubeke befakelwa imibane ngokungemthetho.** (All the residents we spoke said some thing about deaths and that is very sad that, people are still using these illegal connections )

Okwesibini Umbhali ubabonisa abantu bale ndawo njengabantu abangakukhathalelanga ukufa kwabantwana babo, kuba bethanda isisulu. **UMaTshezi ongummelwane kaDudu owafelwa ngumzukulwana, uthi; Isizathu sokuba umthetho angawuhoyi abeke ubomi bosapho lwakhe engozini lukhuseleko ! kufuneka umbane sibe nawo.** ( But MaTshezi insists that her reason for defying the law and risking her family's lives, is safety, we must have electricity ) Esona sizathu singamandla sesi; **Noluntu kuba luzuza kulo mbane wasimahla sokuze luxele ukuba ngubani na owufakayo.** (and because the community benefits from the free supply, they would not expose those who do the connections )

Okwesithathu umbhali ubonisa imeko yabantu abahlala ematyotyombeni nendlela abaphatheka ngayo malunga neemfuno ezisisiseko. Kusoloko kugxekwa urhulumente .Oku umbhali ukuveza ngokusebenzisa iintetho zeenkokheli zabantu bale ndawo. Uthi uMaTshezi; **Ukuba umbane ubukho ngezingekho zonke ezi ngxaki.** ( If we had proper electricity in this area, we would not be having problems like these ) Omnye oilungu lekomiti uThembinkosi Mzimela uthe; **Siceliwe ukuba silawule ukubiwa kombane. Xa abantu bebenokuwuthenga umbane besingabanyanzelayo ukuba benze njalo. Kodwa abantu abangathathi ntweni ungathi mabenze ntoni?** ( A committee member Thembinkosi Mzimela agrees that they were asked to help in the controlling of illegal use of electricity and if it was possible for people to buy electricity, to pressure them to do so. But what do you tell people who have no alternative ) abombane nabo bayazikhupha xa esithi uChris Gower oyi-Energy control Officer; Central region kwezombane eThekwini, **Ngelishwa ayingomsebenzi wethu ukulungisa lo mmandla.** ( Unfortunately it is not our responsibility to formalize the area, said Chris Gower the Energy Control Officer, Central region for Thekwini Electricity.) Umbhali uyababandakanya abafundi kuphuhliso lweendawo zabantu babo ezisasokolayo nezingenazo neenkonziso ezisisiseko nokuba abo banendlela yokunceda benze njalo, ngaphezu kokuba ebazisa ngalo mba. Okwesibini ukubonisa uluntu ngeengxaki oluzifaka kuyo xa luthathela kuwo umsebenzi abangenakuwufeza kunokulinda lukhondoze ekwenzeni konke ngendlela eyiyo.

#### 4.7.6 Uphawu “Yintoni”

Umxholo weli bali lihlahlutywayo **ungeentambo eziyingozi**. ( wires of danger ) Abantwana bale ndawo abanzanga nento le qha ubomi babo bubekwa esichengeni ngabantu abophula umthetho. Esi sivakalisi silandelayo singqina oko; **Abantwana abancinci bathunywa kule misele ukuba batsale iintambo zombane zingene ngaphantsi kwendlela ziye ematyotyombeni**. ( Small children are sent down the drains to run the illegally tapped wires under the road to the sharks ) Esesibini; **La masela ombane akabukhathalele ubomi**. ( These electric thieves do not care about human lives. )

Le tekisi yijenri echaza ubunzima obufunyanwa ngabantwana abangazi nto ngokwenziwa ngabantu ngentambo eziyingozi. Umzekelo, uNkululeko Khanyile ominyaka mihlanu nohlala kufutshalne nomlambo uMkhumbane, yena wayeyokukha udongwe ukuze azenzele iinkomo zomdongwe. **Akazange akhale xa echukumisa iintambo ezigqunywe ngodongwe ngasemlanjeni**. ( He did not even scream when he touched the wires buried in the mud beside the river.) Lo mntwana uneziva ezandleni zakhe eziyakuhlala zimkhumbuza ngendlela awasinda ngayo ekufeni. Isivakalisi sokuqala naso siphuhlisa lo myalezo sithi; **umbane ongemthetho ubulala abantwana eCato Crest**. ( Illegal electricity is killing the children of Cato Crest. )

#### 4.7.7 Uphawu “Ubhalela Bani ”

Abafundi babaluleke njengokuba umbhali ebalulekile xa kusakhiwa itekisi ngumbhali. Le tekisi, **lintambo eziyingozi** ( Dangerous wires) ayilungiselelwanga mfundi utheni koko wonke umfundi wemagazini iBona. Akukho mahluko ngokweminyaka obekiweyo yaye iyimagazini ebhalwe ngeelwimi ezininzi ukuze wonke onomdla wokufunda amabali abenakho. Umbhali ujonge kwelinye icala abo bafundi banokuthi xa befunde le tekisi kubekho into abanokuyenza ukunceda abo bantu banobomi obusesichengeni ngenxa yentambo eziyingozi. Umbhali unolwazi oluphangaleleyo ngale meko yaseCato Crest nolwaphulo-mthetho oluqhubekayo apho. Uyaluphalaza ngokwaneleyo ulwazi lwakhe kubafundi kule tekisi.

#### 4.7.8 Uphawu “Ususwe yintoni ”

Umbhali ubanento emsusayo nafuna ukuyixelela okanye afundise ngayo uluntu. Lo myalezo ngumxholo webali. Kweli ibali umxholo uthi; **iintambo eziyingozi** ( Dangerous wires ) apho khona abantwana babulawayo zezi ntambo ngenxa yokungazi. Umbhali

uxelela elumkisa uluntu ngobungozi bokuphatha iintambo zombane ngumntu ongawufundelanga, kunye nolwaphulo-mthetho. Konke oku kuphuhliswa yile ntetho; **Amatutu atyumze le bhokisi yombane aza ngokungemthetho axokomezela iintambo zombane eCato Crest.** ( Cato Crest's electricity thieves have broken open this distribution box to connect their illegal wires to its terminals ) **Umbane ongemthetho ubulala abantwana eCato Crest.** (illegal electricity is killing the children of Cato Crest ) Umbhali ude asebenzise igama elifana neli; **neziva** (scars ) ezisezandleni zikaNkululeko ezakuhlala zimkhumbuza ukuba wasinda cebeshu ekufeni. Ukanti ukwadiza nenkqubo ecothayo yokulungiselela abantu zonke izinto ezisisiseko ebomini babo.

#### 4.7.9 Uphawu “ Kutheni “

Xa umbhali ebhala unayo enye injongo ngetekisi yakhe koko le uyayigusha ukuze ibonwe kuphela ngabo bafundi bakwiqondo elithile nabakufundeleyo ukubhala nokuhlalutya okubhaliweyo. Kule tekisi, **lintambo eziyingozi.** ( Dangerous wires) Umbhali ubonisa indlela abantu abathanda ngayo izisulu ,baxolele ukubeka ubomi babo esichengeni. Esi sivakalisi siyakungqina oko; **Noluntu kuba luyazuza kulo mbane wasimahla soze luxele ukuba ngubani owufakayo.** ( And because the community benefits from the free supply, they would not expose on those who make these illegal connections ) Omnye wenkokheli zabahlali uMaTshezi naye uyongeza engqina oku xa esithi, **Isizathu sokuba umthetho angawuhoyi abeke ubomi bosapho lwakhe esichengeni lukhuseleko, nokuba watsala nzima okweminyaka ngoku ufuna ukuphila ngcono.** ( But MaTshezi insists her reason for defying the law and risking her family's lives ,is safety and like any woman who has worked very hard allher life,she wants to live nice and comfortably.)

#### 4.8 1SISHWANKATHELO

Esi sahluko sijongene nokuhlalutywa kwamabali esiXhosa akwimagazini iBona ngesiXhosa, kusetyenziswa uhlobo olutsha lokuhlalutya ijenri. Onke la mabali ahlalutywayo angenkokheli zoluntu. Eyona njongo yolu hlalutyo kukujonga indlela olusetyenziswe ngayo ulwimi ngokwembono zika Grabe noKaplan (1996) kubhalo nohlalutyo lweetekisi. Xa kuhlalutywa la mabali ngokwezi mbono zohlalutyo lukaGrabe noKaplan kusetyenziswa iimpawu ekuthiwa ziiparametha neziyile mibuzo ilandelayo, Ngubani umbhali? Yintoni le ayibhalayo? Ubhalela bani? Yintoni ebangela ukuba abhale? Kutheni ukuze abhale? Ubhala phi? Nini? Ebhala njani? Zonke ezi mpawu zibalulekile

kakhulu xa kuhlalutywa ngohlobo lwejenri, kujongwa ulwimi negrama njengesixhobo sokuphuhlisa intsingiselo yetekisi.

Kuthi kube lula kumhlalutyi ukusebenzisa ezi mpawu kuba ziyathungelana yaye zimnceda ekubeni amazi umbhali nemvelaphi yakhe, uthi azazi iindidi zabafundi, iminyaka yabo nemfundo yabo, umyalezo nomxholo, indawo abhala ekuyo ixesha nohlobo lweembalo alusebenzisayo umbhali othile. Kubalula ukucalula iintlobo-ntlobo zeetekisi, iijenri nerejista, iinjongo zombhali ezicacileyo nezo zifihlakeleyo kwabanye abafundi zibonakala kuphela kwabo bakufundeleyo ukuhlalutywa. Ezi ziimpawu ezingundoqo kubhalo nezibangela ukuba umfundi akulandele lula okubhaliweyo. Zikwanceda umbhali xa esakha iitekisi, indlela amakalusebenzise ngayo ulwimi ukwakha ezo tekisi ukuze zibe zeziyondeleleneyo. Zonke ezi mpawu kufuneka zijongiwe ngumhlalutyi.

Le mbono ka Grabe noKaplan ( 1996 ) nenxulumene neempawu ezibizwa ngokuba ziiparametha, izakusetyenziswa xa kuhlalutywa amabali esiXhosa angeenkoheli zabantu nafumaneka kwimagazini iBona. Umfundi wala mabali ulindeleke ukuba ajonge indlela abhale ngayo umbhala nokuba uyazilandela na ezo mpawu kwiibali ngalinye kula alandelayo:

**Ukuba yingxwelerha kusengqondweni** ( It is all in the mind )

**Umvuzo wokusebenza nzima kwimhala** ( Hard work bears fruit for mhala)

**Zingqondi zodwa apho** ( They are all intellectuals)

**Imizi ephisayo** (Homes for free )

**Lintambo eziyingozi** ( Dangerous wires )

Ukuhlalutywa kwala mabali esiXhosa nangeenkoheli zoluntu lwenze kwacaca phandle ukuba ababhali abakufundeleyo ukubhala amabali bayayisebenzisa le mbono kaGrabe noKaplan (1996). Kubalula kulowo uphonononga ngohlalutyo ukulandela ulwakhiwo lwetekisi nendlela ulwimi olusetyenziswa ngayo ukwakha ezi tekisi. Lowo ufundayo yena ufumana ukonwabela oko kubhaliweyo, kubhalwe ngocoselelo olubonisa ubuchule bombhali.

#### **4.9 UKUNXULUMANA KOFUNDO NGOHLOBO LWEJENRI NOHLOBO LWE O.B.E. KUFUNDO LOLWIMI**

Ezi nkqubo zimbini zifana kakhulu xa kujongwa iziphumo zazo xa zisetyenziswa ngabahlohli bolwimi IsiXhosa njengolwimi lokuqala lufundiswa ngootitshala abafunde



isiXhosa njengolwimi lokuqala. Zombini ezi nkqubo zijonge ekuphuhliseni umfundi ogqibeleleyo, yaye kuzo zombini bafunda izakhono ezizizo ezizezi; ukumamela, ukuthetha beveza izimvo zabo xa bebhala naxa bethetha, ukwakha, ukuyila nokuzenzela. Bafunda ukuzenzela izinto ezinokusetyenziswa kwimfundo yabo, nasebomini babo ngokubanzi besenzisa izinto ngezinto ezifumaneka kwingingqi abahlala kuzo. Kulula ngale ndlela ukuzicingela nokuzibonela okubalulekileyo nokubalungeleyo ebomini babo nololuntu ngokubanzi.

Xa befunda abantwana, bafunda ngabakwaziyo nangezinto abaziqhelileyo xa kusetyenziswa ezi nkqubo kuba bafunda ngenkcubeko yabo nangolwimi lwabo lwenkobe. Ngale ndlela bayakhululeka kuba ulwimi balusebenzisa ngaphandle kweembophelelo yaye bayakhululeka bazithembe. Xa indawo abahlala kuyo abafundi beyitshintshile kuyanyanzeleka zitshintshe nazo ezi nkqubo ngenxa yokuba zonke izinto ezizakufumaneka kwezi ndawo zintsha nazo zezinye.

Zombini ezi nkqubo zihamba ngamaxesha ngaphandle kobunzima, yaye zihamba nabafundi zikhula nabo ngokuye ilizwe lo mfundi ngamnye likhula ngokuzibumbela nokuzakhela kwakhe. Ziyamvumela umntwana ngamnye ukuba azikhulele ngokwasengqondweni yakhe ngesantya esifanele yena ethatha ixesha lakhe. Utitshala kuzo zombini ezi nkqubo usebenza njengomncedi nomcebisi womfundi ngamnye xa befumana ingxaki. Uthi ababonise indlela yokuphuma engxakini baziphumele ngokwabo. Usoloko ebajongile ngalo lonke ixesha befunda, ebancoma, ebakhuthaza, xa besenza kakuhle.

Inkqubo yemfundo ye O.B.E. kulwimi iyazivumela iingcebiso zikatitshala ukuba zibe yileli yokunyuka umfundi ngamnye ekhula ngokwasengqondweni ngexesha elilelakhe elowo ezivavanya ngokwakhe. Umfundi uyazibona xa eqonda, aze xa engaqondi alukhangele ngokwakhe uncedo. Konke oku kuyangqinelana neembono zikaCope noKalantsis (1990) ngokunxulumene nenkqubo yejenri xa besithi, Inkqubo yejenri iyamvumela umfundi azifundele ngolwimi lwakhe lweenkobe efunda ngezinto aziqhelileyo nezifumaneka kwintlalo yakhe nangenkcubeko yakhe. Utitshala ke yena njengomntu oqeqeshiweyo, nofundileyo nonolwazi olungaphezulu kolwabafundi uyabanceda xa ebona ukuba bafuna ukuncedwa.

## ISAHLUKO 5

### 5.1 ISIPHELO

Kolu fundo kuphononongwa indlela yokuhlalutywa kwamabali esiXhosa ngohlobo olutsha ijenri. Olu luhlobo olutsha lokuhlalutywa olusetyenzisiweyo kumabali amahlanu esiXhosa akwimagazini yeBona ngesiXhosa, nabhalwe ngeenkokheli zabantu. Kwisahluko sesibini nesesithathu kushwankathelwe iimbono zeengcali ngengcali malunga nohlalutywo ngolu hlobo lutsha. Isahluko sesine sona sijongene nokuhlalutywa kwamabali amahlanu esiXhosa angenkokheli zabantu akwimagazine yeBona ngesiXhosa. Kusetyenziswa iimbono zikaGrabe noKaplan ( 1996 ) ezibalula inkcazo yenzululwazi ngeelwimi malunga nobhalo. La mabali ahlalutywa, kujongwa indlela olusetyenziswa ngayo ulwimi ukuphuhlisa iitekisi nenjongo yazo ngokwembono kaBhatia (1993). Xa kujongwa kuphononongwa ezi tekisi zihlalutywayo kugxininiswa kumxholo, umongo, irejista, nenkcubeko yabantu. Kanti umbhali akazilibali iimfuno zabafundi kunye neenjongo zokunxibelelana. Oku umbhali ukwenza ngoku esakha iitekisi yakhe.

Uhlalutywo ngohlobo lwejenri luboniswa njengeyona ndlela yohlalutywo ilungileyo kunezinye ebezikade zikho ezizezi: itraditional neprogressivist kuba lona uhlobo lwejenri luchaza banzi ngomsebenzi owenziwa lulwimi kwitekisi, lo gama ezinye ezi zigxininisa kulwakhiwo lwamagama ngamanye nezivakakisi. Inkqubo yejenri igubhulula ibonise ukulunga kohlalutywo kujongwa indlela olusetyenziswa ngayo ulwimi ukwakha iitekisi ingumsebenzi wengqondo. Kwakhona oku kujongwa kwezi tekisi kutyhila ukuba zikwayindlela abanxibelelana ngayo abantu kwiindibano zabo zemihla ngemihla ngezinto zenkcubeko yabo nangolwimi lwabo. Ulwimi luphuhlisa ulwakhiwo lwejenri zemfundo kunye neenjongo zazo yonke le nto yenzeka ngoku kunxityelelwana.

Ezi ndidi zintathu zikaBhatia (1993) ngohlalutywo zibonisa ukuba xa ulwimi lunokusilela ukuphuhlisa intsingiselo, injongo yetekisi ayinakho ukucaca kuba lulwimi oluthi lwenze intsingiselo yetekisi. OkaHart (1986) uthi yena xa ethetha ngolu hlalutywo lwejenri, alubeki migaqo yakuhlalutywa koko lubeka indlela

enokulandelwa. Konke oku kunokulandelwa xa ziphononongwa zontathu ezi ndlela zilandelayo:

- ❖ Ijenri njengomsebenzi wengqondo
- ❖ Ulwimi nokuhlalutywa kweetekisi
- ❖ Iinkqubo zoluntu nohlalutywe lwejenri

OkaSwales (1990) yena ubalula ukubaluleka kwejenri ekugcineni iintsomi, uncwadi, inzululwazi ngolwimi, ubuchule nobuciko ukuze zihlale zikho kuncwadi neembali. Le nkqubo igcina ulwimi lukho kwintlanga zonke ezizidlayo ngenkcubeko yazo. Uhlanga luhlanga ngenkcubeko yalo nolwimi lwalo.

Oka Martin noRothery(1989) bagxininisa kumsebenzi wegrama wokufaka intsingiselo kwitekisi nganye ukuze kuphuhle injongo zabhali bazo. Ngale ndlela unxibelelwano luba necala nenjongo zabo bathatha inxaxheba ziyaphumelela. Kunyanzelekile ukuba zonke itekisi zibhalwe ngolwimi olulandelekayo noluvumelekileyo ngokwemigaqo yolwimi. Ulwimi luchazwa ngendlela olusetyenziswe ngayo kulo tekisi ngelo xesha.

UMartin noRothery(1989) bagxininisa ekubeni eyona grama iyiyo yileyo iphuhlisa intsingiselo nenjongo xa isetyenzisiwe. Oku kuquka ulwakhiwo lwetekisi ngamagama akhiwe abhalwa kakuhle nezivakalisi ezakhiwe zaza zalandelelaniswa ngokokuhla kweziganeko, ukhetho lwamagama ongawo nasetyenziswayo kwingingqi leyo.

UCope noKalantsis bayibona inkqubo yejenri ibalungele kakhulu abafundi kuba umfundi ngamnye ujongwa yedwa ezikhulela ngokokuvuma kwengqondo yakhe. Le yinto edala ukuba ingqondo yomfundi ikhule iphangalale. Kwisahluko sesithathu kubalulwe ulwakhiwo lweetekisi ngokweembono zikaGrabe noKaplan (1996) noluzakujongwa kwisahluko sesine xa kuhlalutywa amabali. Phakathi kwezinye izinto kuqwalaselwa oku kulandelayo:

Uphawu lokubhala oluquka oku kulandelayo; msebenzi wesivakalisi kulwakhiwo lwetekisi nokwahlulwa ngokwala manqanaba;

- ❖ Amagqabantshintshi ngesihloko nohlaluty
- ❖ Ulwazi olunikwe kuqala kulandele olutsha
- ❖ Ukunxulumana komxholo nerayimu
- ❖ Ulwakhiwo lwesivakalisi esiyintloko
- ❖ Ukuqhubeka kwesihloko
- ❖ Ulwakhiwo lwesihloko nohlaluty

Unamathelwano nokunxulumana kwetekisi yaye kubaluleke kakhulu kuba intsingiselo ikwaxhomekekile kulo. Luqala kulwakhiwo lwezivakalisi apho khona amagama akhethwa ngendlela ethile aze adityaniswe ngokomthetho nemigaqo yolwimi. Izivakalisi zona zilandelelaniswa ngokokuhla kweziganeko ukuze intsingiselo yetekisi icace. Unamathelwano lwamagama luquka oku kulandelayo: ukumelana kwamagama, ungqinisiso, ushiyo lwamagama, izichazi zothelekiso, izihlanganisi nokuphinda-phinda.

Isigama naso sibalulekile xa kuhlalutywa, yaye sona siquka oku kulandelayo: isivakalisi sokuqala, iintlobo-ntlobo zezenzi, ubuciko nezafobe. Onke amabali akwisahluko sesine ahlalutywa kulandelwa le mbono. Kwakhona inxaxheba yombhali neyomfundi iyajongwa kuhlalutywa. Ibalulekile kuba, xa umbhali ebhala kulindeleke ukuba asebenzise amagama athile, izangotshe nezafobe ezinokudala umfanekiso-ngqondweni kwabo bafunda iitekisi azibhalileyo. Kwakhona umbhali makabafake abafundi kwitekisi azibhalayo, oko kukuthi umbhali makalwazi udidi, iminyaka yabafundi, indawo abahlala kuzo kunye nemfundo yabo. Okunye okubalulekileyo umbhali makabenze abafundi babenovelwano ngokuqhubekayo kubalinganiswa ngokusebenzisa ubuciko nobuchule bokubhala.

Iimpawu ezimbono kaGrabe noKaplan (1996) eziziparamitha ziyasetyenziswa kakhulu ukuhlalutya onke amabali akwisahluko sesine. Ezi zilandelayo zezo mpawu; Uphawu lukubhala lolona phawu lukhulu oluquka iimpawu ezininzi, uphawu lokuba Yintoni? Apho kujongwa umxholo webali, irejista nejenri zetekisi leyo. Uphawu lwesibini ubhalela bani? kunyanzelekile umbhali abazi abantu ababhalelayo ukuze akwazi ukusebenzisa isigama esifanelekileyo nomxholo obalingeneyo. Olwesithathu uphawu, ususwe yintoni ukuze abhale? Apha kuthethwa ngomyalezo afuna ukuxelela, ukulumkisa nokufundisa ngawo abafundi. Uphawu kutheni? lolwesine, umbhali anganayo injongo yesibini nefihlakeleyo apho

khona umbhali alungiselela abo bafundi bakufundeleyo ukuhlalutya bona bakwaziyo ukubona lo njongo ifihlakeleyo.

Ekupheleni kwesahluko sesine, kushwankathelwe konke ngohlalutyo lwamabali amahlanu neenkalo ezithe zavelelwa xana bekuhlalutywa. Ekugqibeleni kuphononongwe iindawo ezifana ngazo uhlobo lokufundisa ijenri nohlobo olutsha olusetyenziswayo ezikolweni oluyi O. B. E.

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**APPENDIX**



# Ukuba yingxwelerha kusengqondweni

*U-Ernest Tsipa oyingxwelerha engakwazi kuzenzela nto wasinda ezama ukuzibulala, kodwa ngoku uphila ubomi obunothando yaye usebenzisa ingqondo yakhe*

wayehambe nomhlobo wakhe baya kwiivenkile ezikufutshane. Wayekhulelwe yaye oko kwamphoxa kakhulu uErnest. "Usapho lwasekhaya lwalundixhasa gqitha kodwa mna ndandifuna ukuzibulala qha. Eyona nto yayindicaphukisa kukuba ndandingenako nokuzibulala ngokwam kuba andikwazi nokushukuma oku. Ndiyavuya kukuba umama wandinqandayo ekuzibulaleni."

Emva koko ubomi bukaErnest batshintsha yabubomi obubhetele. Kwaye baninzi abantu abavuyayo kukuba ephila ngenxa yokubavuselela kwakhe ngothando nangokubanik' ithemba.

Wathi akothuswa kukufuna ukuzibulala kukaErnest, unina waya kucela uncedo

kunontlalo-ntle, owamthatha wamsa eFriday Mavuso Centre eSoweto.

Apho wadibana noFriday Mavuso ongasekhoyo owayeliqhawe kweli lizwe labantu abaziingxwelerha.

"UFriday wandixelela amazwi asathetha lukhulu kum nanamhlanje. Wandixelela ukuba ndinento enkulu umntu angaba naye - ingqondo. Wandixelela ukuba ndingaya kude ebomini xa ndingafunda ukusebenzisa ingqondo yam.

"Xa nditheth' inyaniso, loo mazwi ayengathethi nto ingako kum ngelo xesha. Mna ndandizibona ndinomahluko kwabanye abantu abazingxwelerha kwelo ziko kuba bona babengxwelerheke ukusuka esinqeni, kanti mna ndingxwelerheke ukusuka



**EKHOHLO:**  
Ukuba uyakwazi ukucinga, ungenza nantoni na! U-Ernest Tsipa usebenzisa umlomo xa ebhala iincwadi zokucelela amalizo iTembisa Self Help Association for the Disabled.

bendikwazi ukusebenzisa iingalo neemilenze yam," uErnest Tsipa uzihambela engaqhutywa mntu ngesitulo sakhe esinamavili esiqhutywa ngesilevu. Oko kumenza akwazi ukunceda abanye abantu.

**NKWENKWANA** eyothukileyo yayisenza eyayikuxelelwa nguErnest kwigumbi elimnyama. "Thatha zonk' iipilisi ezikuloo bhotile, neziya uzidibanise nelaa yeza libomvu. Uze ugalele amanzi."

Loo nkwenkwana yakwenza oko ithandabuza, wabe uErnest esithi kuyo mayigalele nesibulalazinambuzane kuloo mxube. "Khawulezisa kwedini" watsho uErnest ebonakala ukuba akadlali. Yaqalisa ukunkwantya loo nkwenkwana xa esithi mayithathe ithumbu aza kusela ngalo loo mxube ilifake emlonyeni kuye.

Kusenjalo bothuswa kukuvuleka kocango kwangena unina, waba uyasinda ekuzibulaleni ngaloo ndlela.

**U-ERNEST** wayefanele ukuzifumana ekwesilo silingo sokufuna ukuzibulala. Kaloku wayekhule eyithanda ibhol' ekhutywayo kwaye elitsha-ntliziyo lomzabalazo wenkululeko ngeminyama yoo-1980.

Ubomi bakhe baguquka emva kokuba wathi ebaleka amapolisa awayechitha-chitha intlanganiso yabahlali baseTembisa, amdubula kathathu emqolo amshiya esithi ufile. Naye wothuka esesibhedlele baseTembisa kukho abazali bakhe ecaleni kwebhedi owayelaliswe kuyo, apho walaliswa iminyaka emibini esiqingatha.

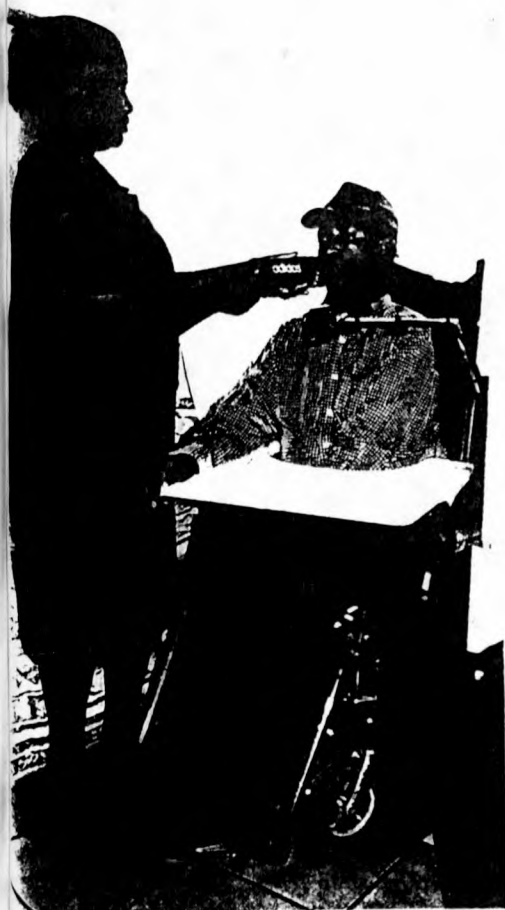
Elo xesha lifutshane xa ucinga imeko njongana nayo uErnest akuphuma esibhedlele. Ukwenzakala kwakhe wamenza wangakwazi ukusebenzisa imalungu akhe omzimba, yaba yintloko uphela akwazi ukuyishukumisa. Wakufuneka atyiswe yaye wayehamba ngesitulo esinamavili.

U-Ernest wazixolisa ngokwazi ukuba akho umkakhe owayeza umkhathalela. Kodwa walahleka nomza wakhe esandul' ukuphuma esibhedlele.

"Umza wam wamqhatha lokumxelela ukuba akanakumelana ngxwelerha endim esemncinane ngako. Umama wayesazi lokuthandana kwabo esesibhedlele kodwa wayengafuni undixelela ngoko. Wandixelela lokuphuma esibhedlele."

U-Ernest wambona umkakhe mhla





**NGASENTLA:** USani Gaeshoe ongumongikazi unceda uErnest ekuseleni isiselo. U-Ernest akakwazi ukusebenzisa amalungu omzimvba ukusuka entanyeni ukuya ezantsi.

imini yonke ndizama ukufunda ukuqhuba eso situlo, ndihamba nditshayisa ngaso. Ndavuyiswa kukubona ukuba ndingakwazi ukuhamba ndingancedwa mntu. Oko kwandenza ndazithemba kwakhona," utshilo uErnest.

Wabuya etshintshe mpela kuloo nkomfa. Wazithengela isitulo esinamavili esiqhutywa ngesilevu waza wazifundisa ukusiqhuba xa esebenzela imibutho yeengxwelerha.

Wafunda ukufuya iinkukhu waza ngo-1993 waba ngumdaka wokuqala ukufumana idiploma yezifundo zeekhompuyutha eAccess Computer College eJohannesburg. Ngoku ukwazi ukubhala amagama angama-60 ngomzuzu, santya eso sigqitha abachwethezi abasebenzis' izandla. Nguye obhala iileta zokucela amalizo emali zemibutho yeengxwelerha ayisebenzelayo.

Ungusekela-sihlalo weQuadriplegic Association of Southern Gauteng. Ukwayintloko yeTokologo Self Help Centre eseProtea Glen eSoweto. Oko wavula eli ziko ngo-1994, inani leengxwelerha eziphangela kulo linyuke ukusuka kwezintathu laya kwezisixhenxe. Uvule indawo yokuhlamb' impahla nevenkilana encinane ezisetyenziswa ziingxwelerha.

"Xa ndandiqalisa eli ziko sasingenayo nesenti, singenayo neakhawunti yebhanki le."

Iphulo lakhe elilandelayo ibe kukuvula iCentre for Self Help Association for the Disabled.

"Kweli ziko benza imisebenzi yokudibanisa izinto, bayathungwa bekwalima nezityalo."

Eminyakeni emibini edlulileyo uErnest wabona isibhengezo somsasazi wenkqubo ecebisa abantu ngokumelana nobungxwelerha babo. Waya kuvavanyelwa loo msebenzi wawufumana. Wasasaza inkqubo ethi *Siphiwe* eyaphuma kwiSABC 1 ixesha elingaphezulu konyaka.

U-Ernest unceda nasekuthomalaliseni inkxalabo kumaxhoba eengozi asesibhedlele. Uthi lo msebenzi ngowona unzima kuyo yonke imisebenzi ayenzayo.

"Abanye abantu basuka bangafuni nokukujonga xa usiza ebhedini yakhe ngesitulo esinamavili. Bakwenza oko kuba

bengafuni ukujongana nenyano – bacinga ukuba ndibaxelela ukuba abazukukwazi ukuzinceda.

"Kodwa ngoku ndiyitshintshile indlela endithetha ngayo nabo kwaye oko ngathi kuyanceda. Xa bebona izinto endizenzayo baba nomdla kwendibaxelela kona," utsho.

U-Ernest akakuvumeli ukungxwelerheka kwakhe kumenze angakwazi ukuya ezindaweni ingakumbi xa ehamba efuna amalizo emali. Xa umbutho obewubhalele ecel' imali ungaphenduli, uziyela ngokwakhe.

"Xa bendibona bayayiqonda imeko yethu."

Akagqibeli ngokujongana nemisebenzi yabantu abaziingxwelerha kuphela. Ungumlandeli ophambili weOrlando Pirates nomphathi wezothutho lwabalandeli beli qela eProtea Glen eSoweto. Nguye oqokelela iitekisi eziza kusa abalandeli bePirates emdlalweni, ukanti naye uya phantse kuyo yonke imidlalo yePirates.

"Ndingumlandeli omkhulu wePirates. Andoneli kukuyibukela kwiTV xa idlala ndifuna ukuziyela ngokwam ebaleni," utshilo eveza iimpahla eninemibala yePirates esisendlwini yakhe.

Ulonwabo lukaErnest lwandiswe nasisithandwa asifumene mvanje, kodwa uthe akathandi ukuthetha kakhulu ngaso. Uphinde waphendula nombuzo abantu abaninzi abanokuzibuza wona njengoko eyingxwelerha.

"Abantu bacinga ukuba xa uyingxwelerha njengam akunako ukuba nendibano yesondo. Kodwa mna ndifumana naliphi na ibhinqa endilifunayo kwaye elo bhinqa lifumana yonk' into," utshilo.

Ukusoloko encumile nokuhleka kwakhe kuyabonisa ukuba ngenene wonwabile.

"Ndivuya gqitha kukuba ndafumana eliny' ithuba lokuphila. Xa ndingafa namhlanje, ndiya kufa ndixolile ndisazi ukuba ndibudlile ubomi. Andiqondi ukuba njengonwabe kanje ukuba bendingeyongxwelerha. Ngoku ndinexesha lokucinga nelokucwangcisa izinto. Ngaphezu koko ndifunde izinto endandingeke ndizazi ukuba besakwazi ukuzihambela ngeenyawo zam." ■

entanyeni. Bona babekwazi ukusebenzisa izandla zabo ebuncinaneni. Mna kwakungekho nalinye ilungu lomzimba endingalisebenzisa.

"UFriday wayiqonda imeko yam waza wathi masiye naye kwinkomfa yeengxwelerha eyayiseThekwini ngo-1991."

Aphu uErnest wadibana nengxwelerha efana naye eyatshintsha ingqondo nobomi bakhe. USimon McKay owayengxwelerheke njengaye wamqinisekisa ukuba angaphila nokuba unjalo.

"Wandibonisa imisebenzi owayeyenza – endingazange ndiyikhollelwe. Wayebhala ngomlomo ngomatshini wokuchwetheza, esenza nezinye izinto ezininzi. Wandiboleka isitulo sakhe esinamavili esilawulwa ngesilevu, ndagqibela sele ndilibele ukuba bendize enkomfeni. Ndachith'

by HILTON HATIDANI  
photos by LIEZL DE JAGER

**W**IDE-EYED, the little boy listened to Ernest's instructions as he directed him around the dim room.

"Those pills – all of them – yes, the whole bottle, and those ones, too. You see that red muthi over there... yes, mix it in. Now add some water."

The boy hesitated, venturing a nervous giggle, as the man lying on the bed now told him to spray insecticide into the strange concoction. Was this some kind of joke?

But the tone of the man's voice was serious as he commanded him, "Do it!" And when Ernest asked him to put the drinking tube into his mouth so he could swallow the terrible mixture, the boy became frightened.

"Do it!" Ernest ordered quietly, locking eyes with the boy who, mesmerised, slowly reached across and put the end of the drinking tube into Ernest's mouth.

They both looked up with a start as the door opened and Ernest's mother walked in.

**N**O one could have blamed Ernest for feeling such despair he wanted to die.

Young and energetic, his passions had been soccer and the anti-apartheid activism in which so many frustrated township youths found their voice in the '80s.

Running from the police, who'd stormed a political meeting in Tembisa, Ernest was shot in the back – three times – and left for dead. Ernest thought he *had* died.

Then he opened his eyes and found his parents at his bedside in Tembisa Hospital – where he remained for the next two-and-a-half years.

That was nothing, though, compared to what Ernest had to face after being discharged.

Paralysed from the neck down, he could move only his head. He had to be fed and the only way he could go anywhere was pushed in a wheelchair.

At least, Ernest thought, his wife would be there for him. But she made off with his cousin not long after Ernest came out of hospital.

"My cousin convinced her she was still too young to live with a man who

*"I couldn't have been happier, even if I still had the use of my arms and legs." – Ernest Tsipa moves around unaided in his chin-controlled wheelchair, allowing him to continue the good work he does for others.*



# It's all in the mind...

*From the dark despair of suicide, quadriplegic Ernest Tsipa has risen to find light, life, love... and the power of an active mind*

needs help to do just about everything," Ernest recalls bitterly. "My mother knew about the affair while I was still in hospital, but decided not to tell me. She told me after I came out."

Ernest met his former sweetheart by chance, when a friend took him to the nearby shops. She was pregnant.

Ernest felt he'd hit rock bottom.

"My family was very supportive, but I just wanted to die. What made it even more frustrating was that I couldn't even kill myself," he says. "All I could do was lie in my room and sleep."

When Ernest's mom became suspicious at the smell of insecticide, walking in just in time to stop him ending his life, Ernest was upset.

"But now I thank heaven she did!"

For the second time, Ernest's life changed completely – but this time, for the better.

And there are many others today who are grateful that he's alive – people he inspires with love and hope.

Shocked and saddened by his suicide attempt, Ernest's mother sought help from a social worker, who took Ernest to Soweto's Friday Mavuso Centre.

It was there that Ernest met one of the country's biggest champions of the disabled, the late Friday Mavuso himself.

"Friday told me words that still mean a lot to me," Ernest recalls. "He told me I have the biggest asset a man could ever need – my brain. He told me if I learned to use my head, I would go far."



*LEFT: If you can think it, you can do it! Quadriplegic Ernest Tsipa uses his mouth to type fundraising proposals for the Tembisa Self Help Association for the Disabled.*



ABOVE: Nurse Sani Gaeshoe helps Ernest take a drink. He's paralysed from the chin down.

◀ "To be honest," admits Ernest, "those words didn't mean much to me at the time. I still felt I was different, because all the other disabled people at his centre were paraplegics, not quadriplegics like me.

They could at least work with their hands. I didn't fit in.

"But Friday realised this and he asked me to join him at a conference for the disabled in Durban in 1991."

There Ernest met another quadriplegic, who changed his mind – and life – forever. Simon McKay, who was also paralysed from the neck down, convinced Ernest life could – and should – go on.

"He showed me some of the work he was doing – and I couldn't believe it. He could use his mouth to type and do many other things," recalls Ernest.

"Then he lent me his chin-controlled wheelchair – and I forgot all about the conference. I spent the whole day trying to drive the

wheelchair, having endless accidents. It thrilled me just to know that I could move without help. It was a big confidence booster."

When he came back Ernest was a changed man.

He got himself a chin-controlled wheelchair and started educating himself while he worked for disabled organisations.

He studied poultry farming and in 1993 he became the first black quadriplegic to attain a diploma in computers at Access Computer College in Johannesburg. At about 60 words per minute, Ernest types faster than an average typist. He writes most of the fundraising letters for the disabled organisations that he raises funds for.

He's been the deputy chairperson for the Quadriplegic Association of Southern Gauteng. He also heads the Soweto-based Tokologo Self Help Centre for the disabled in Protea Glen. Since he started in 1994, the number of the quadriplegics has grown from just three to seven. He has established a laundry and a tuck shop, both run by the quadriplegics.

"When I started here there was just about nothing. There wasn't even a bank account," Ernest recalls.

His next project was to help establish a centre for the Self Help Association for the Disabled in Tembisa township, east of Johannesburg.

"At the centre they do assembly jobs, sewing and they also run a nursery there," he says.

Two years ago Ernest saw an advert for a television presenter for a programme about overcoming disability obstacles. He auditioned for the job and got it. The programme was *Siphiwe*, which was screened on SABC 1 for over a year.

Ernest also counsels hospital patients disabled by accidents and illness. This, he says is the most challenging of all his work.

"Some people just look away as soon as you approach their bed on a wheelchair. They don't want to face the truth – they think you're telling them they're going to be helpless," he says.

"But now I've changed my approach and it seems to work. I go

there with pictures of me at work. When they see what I'm capable of, they suddenly become interested."

Ernest certainly doesn't allow his disability to stop him from getting around – especially when he's fundraising. When organisations take too long to respond to his letters, he visits them personally.

"When they see me they realise the reality of the situation."

It's not only the disabled that Ernest gives his time and energy to, though.

A staunch supporter of Orlando Pirates, Ernest is the club's transport manager in Soweto's Protea Glen area. Every time the team plays, soccer fans wait for taxis organised by Ernest to take them to the stadium. Ernest himself attends almost every Orlando Pirates game.

"I'm a Buccaneer for life," he says showing the Pirates colours displayed in his room. "I'm never happy just watching the team on television – I have to be there."

Crowning Ernest's new-found happiness is a blooming love relationship. The photograph of a young beautiful woman hangs on the walls of his room, but Ernest says he isn't yet ready to talk about her.

"She truly loves me," he smiles. "Expect your invitation to the wedding soon," is all he'll say about their relationship.

And he goes on to answer the question many would like to know about – but are too afraid to ask.

"There's an assumption that quadriplegics can't have sex. But I can have any woman I want, anytime, like any sought-after bachelor – and she won't miss out on anything," he boasts.

And his confidence, enthusiasm, ever smiling and glowing face confirm that Ernest, now 40, is truly a happy man.

"I'm so grateful I was given another chance. If I die today, I'll die a peaceful man, knowing I've lived a life worth living.

"I don't think I would have been a better and happier person if I were still able bodied," he says. "Now I have more time to think and plan.

"Best of all, I'm aware of things I would never have noticed if I'd still been on my feet." ■

*Emva kokudendwa emigodini  
abasebenzi abaninzi  
babhenela ekulimeni imifuno,  
ekufuyeni iinkuku  
nasekulimeni amaqunube  
emarula ukuze baziphilise  
neentsapho zabo*

kubhale uDUMISANE LUBISI noJABU  
MHLABANE  
kufote uJABU MHLABANE

**L**ANGA beliqhats' ubhobhoyi kwiphondo laseLimpompo xa amabhinqa angama-27 ebehleli emthunzini everandini. Ebecula ebonakala ewonwabele umsebenzi ebewenza wokuchuba amaqunube emarula ebesandul' ukuwavuna.

La maqunube asetyenziswa ekwenzeni ibhiya negrangqa elingqumbululu elikhrim kwaye asisiqhamo semithi ekhula emahlathini aseAfrika. Xa evuthiwe ayawa aze enze iqwele ekuthiwa liyazinxilisa iindlovu neemfene xa zilityile.

# Umvuzo wokusebenza nzima kwiMhala

Iinkozo zamaqunube sele zikhanywe kwaphuma iilitha ezingama-200 zeoli ezithunyelwe kwinkampani eyenza izithambiso eKapa ukuze izivavanye.

"Sithumele ioyile yokwenene yemarula kwaye ndiqinisekile iza kupasa kuvavanyo," utshilo uGirlie Njoni ongumphathi wezemveliso.

Amaqunube emarula ngawona ishishina

ngawo iMhala Development Centre eBushbuckridge ekuyidolophana ekumda osemazantsi weLimpompo.

Eli ziko laqaliswa ngo-1992 liqela labasebenzi-mgodini abadendwa eArnot Coal Mine eMiddelburg.

"Yandikhathza gqitha into yokuxelelwa ukuba inkampani iza kusidanda kuba ndandingazi ukuba ndiza kulondla ngantoni usapho lwam," utsho umsunguli weli ziko onabantwana abali-10, uDouglas Mboweni.

INational Union of Mineworkers yathetha nenkampani yakwaAnglo American ukuba ithenge umhlaba eliza kuqhutywa kulo eli phulo. Bangaphezulu kwe-150 abantu ababephangela emigodini abaqala ukuqhuba elo shishini ngo-1993.



**EKHOHLO: Ishishini leenkuku**  
 – uMillion Khumalo  
 ungomnye wamakhulu-khulu  
 abantu abaqeqeshelwe  
 ukufuya iinkuku eMhala  
 Development Centre.

## Phumelela kukhuphiswano loosomashishini abancinane basezilalini...

Bamalunga nama-300 000 abantu abaphelelwe yimisebenzi emigodini yaye iMineworkers' Development Agency (MDA) iqalise ukhuphiswano lwelizwe lonke lokuvumbulula oosomashishini abancinane basezilalini abaphumeleleyo.

Ngokutsho kukaThandi Sokujika wabaxhasi abaphambili beli phulo bakwaHollard Insurance Community Development Trust, injongo yolu khuphiswano kukuwonga oosomashishini basezilalini "abaphumelela ebunzimeni besogqitha oosomashishini basezidolophini".

Olu khuphiswano luza kunceda nasekudibaniseni amashishini amancinane asezilalini neenkampani ezinkulu ukuze kuphuculwe ukuveliswa kweemveliso zendalo njengoko kusenzeka kwiphulo lokovelisa kweoyile yemarula.

Umntu ophumeleleyo uya kukhethwa kwabafikelele kumanqaku kumaphondo aluthoba eli kwakunye naseLusuthu. Ngomhla wama-26 kuSeptemba 2002 lowo ugqwesileyo uya kufumana ibhaso eliyimali kunye nesiqinisekiso senkxaso nokucetyiswa.

AbakwaHollard babongoza nabani na oneshishini elincinane elisezilalini asasaze iifom zokungenela olu khuphiswano, ingakumbi apho angekhoyo amaziko eMDA.

Amashishini nemibutho enqwenela ukuzibandakanya ingaqhakamshelana noThandi Sokujika kule nombolo (011) 240-6148 okanye nge-e-mail ethi thandi@hollard.co.za, uCyril Turton ku-(011) 403-0277 okanye uSharda Naidoo ku-(011) 640-5342.

Umhla wokuvalwa kokhuphiswano lweRural Achiever Award ngowe-13 kuAgasti 2002. Ezinye iinkcukacha neefom zokungenela ziyafumaneka kwiiMDA Development Centre ezifumaneka kulo lonke eli, nakwiifisi zeTeba Bank, iTriple Trust, iNicro neNtinga.

Ekuqaleni babengafumani mvuzo, kodwa bathi bakuqala ukufumana umvuzo bamkela i-R400 kuphela ngenyanga.

Uninzi lwabantu ababeqalise elo phulo badaniswa yimali encinane abayamkelayo baza bayeka ukusebenza kulo baya kuzifunela imisebenzi kweziny' iindawo.

Ngo-1995 iSebe lezaNgaphandle nelokuPhuculwa Kwamanye Amazwe laseBritani laqeqesha abaphathi beli phulo ngokuphatha nokuqhuba ishishini. Lanikela nge-R25 000 yokuqhuba umsebenzi ngo-2000.

"Xa sasiqala eli phulo sasiqesha abantu ababephangelwa emigodini kuphela, kodwa sathi sakubona intlupheko yabantu sabona ukuba masiqeshe nabanye abantu, ingakumbi amabhinqa," utshilo uMboweni.

Abasebenzi baphangelwa ukususela ngo-7.30 kusasa ukuya ngo-4 emva kwemini yaye bamkela i-R3 ngelitha nganye abayenzileyo yejusi.

ULydia Zitha ongumama wabantwana abathandathu wondla usapho lwakhe ngomvuzo we-R700 awamkela ngenyanga.

"Ngoku ndiyakwazi ukuthengela usapho lwam umgubo nenyama. Ingxaki kukuba siphangelwa ukususela ngoDisemba ukuya kuAprili kuphela xa amaqunube evuthiwe," utsho uZitha.

Eli ziko libeke ecaleni omnye umhlaba osetyenziswa ngabantu ababesebenza emgodini ekulimeni imifuno bayithengise.

Njengoko eli phulo laqaliswa eminyakeni esibhozo edlulileyo, lifundise abantu abangaphezulu kwe-100 baseLimpompo indlela abangaziqalela ngayo amashishini

**NGEZANTSI: La mabhinqa aseBushbuckridge aziphilisa ngamaqunube emarula.**





# Umvuzo wokusebenza nzima kwiMhala

abo.

"Siyaqhubeka nokubaxhasa kumaphulo abawaqhubayo ngokubanika iingcebiso," utsho uMbweni.

Babacebisa ngento abanokuyenza ukuze bafumane uncedo lwemali kwiSebe leMpilo neNtlalo-ntle, kwaEskom nakwiNational Development Agency.

"Sifuna ukufundisa abantu bakwazi ukuma ngeenyawo bazenzele ngokwabo izinto," utshilo uMbweni.

UCollin Ndlovu nabantu abathathu asebenzisana nabo bafunda ukufuya iinkuku kweli ziko yaye kungoku nje lihamba kakuhle gqitha ishishini labo.

"Asinakuphinda siye kufuna umsebenzi emgodini. Liyasiphilisa ishishini lethu yaye siyalithanda. Andikuphinda ndisebenzel' omny' umntu ebomini bam," utshilo uNdlovu.

Baqeshe amadoda amabini namabhinqa amane akhulisa amantshontsho kwishishini labo

eliseMkhuhlu eBushbuckridge kwaye ngenyanga bathengisa iinkuku eziphilayo ezingama-3 000.

Xa babeliqala eli shishini bathenga amantshontsho ali-150 bawakhulisa baza bawathengisa ezinkuku ezindala. Ukuthengwa kwezo nkuku ngokukhawuleza kwabenza bathenga amantshontsho angama-300 kwixesha elilandelayo. Bathi bebesebenzela emizini yabo babona ukuba kubhetele basebenzise ifama yeenkuku eyayingasetyenziswa kummandla owawufudula uyiGazankulu.

"Ukufuya iinkuku kuvula amathuba emisebenzi ebantwini abafuna ukuziqala amashishini abo kuba uliqalisa ngemali encinane. Emva kokuba efunde izinto ezibalulekileyo ezisisiseko umfuyi weenkuku akukho nto iya kuphinda imphezamise. Into efunekayo nje kukuzinikela emsebenzini wakho," utshilo umphathi weMhala, uThandi Hlatshwayo.

Abantu abafuna ukuqalisa amashishini eenkuku bafundisa ngokuthenga nangokukhulisa

amantshontsho anemini enye eqanduselwe, ukuqinisekisa ukuba ondiwa ngendlela nokuthi akangenwa zizifo de alungele ukuthengiswa.

UColina Nyathi (29) ufundisa abantu ngokufuya iinkuku oko waqala ukuphangela eMhala Development Centre ngo-1996.

Ufundisa abantu ngokugcina izindlu zeenkuku zicocekile, ukuthintela izifo nokubeka amaxabiso eenkuku, ekwaqinisekisa nokuba imali yezinye iindleko iyaphuma kwimali efumaneka ngokuthengisa iinkuku.

Eli phulo liyimpumelelo kangangokuba abantu abangaphangeliyo bacela iMineworkers' Development Agency ukuba ibancede baqalise awabo amaphulo.

"Siye saqonda ukuba asingobantu ababephangela emigodini kuphela abafuna olu qeqesho, koko nabani na ofuna ukuqalisa ishishini lakhe uyalufuna," utshilo uHlatshwayo. ■

*African Eye News Service*

## INTLE IYAMANGALISA

Alukho unonophelo lolusu njengeGentle Magic. Akukhathaliseki nokuba ungubani na okanye ungakanani na, ayikho into ekhusela negcina ulusu lwemveli bobuhle bolusu ngendlela eyenzangayo iGentle Magic.

iGentle Magic igcina ukubukeka, umbala omhle ngokunciphisa amfutha / (ukunyinyitheka), inciphise ukoma ithambise okanye ulusu olonakeleyo.

iGentle Magic ayinabungozi beekhemikalzi, ayiguquki, ineengqokelela ezenziwe zazezemveli ezikhuselayo, sibanonofono sibempuluswa.

Ngako oko yisebenzise iGentle Magic nawe (ngokunokwakho) kunye nabo ubathandayo ... Sisithambiso esisebenza njengomlingo.



*After losing their jobs, retrenched mineworkers turned to vegetables, chickens and marula berries to survive and take care of their families*

story by DUMISANE LUBISI and JABU MHLABANE  
photos by JABU MHLABANE

# Hard work bears fruit for Mhala

IT'S a typically hot day in Limpopo province as 27 women sit on the floor of a shady verandah. Their singing and laughter fill the place. They're busy removing pips from the sweet, ripe marula fruit they've picked.

They'll later press oil from the pips and sell it for use in cosmetics.

The fruit, which looks like pale green golf balls, is used to make beer or a popular creamy liqueur and comes from the marula trees that grow in the African bushveld. When ripe, the fruit falls to the

ground and ferments, often making the elephants and baboons that feast on them drunk.

They've already pressed more than 200 litres of oil from the caramel-coloured pips, and sent it to a cosmetic company in Cape Town for testing.

"It's pure marula oil," says production manager, Girlie Njoni, proudly.

"I'm confident it will pass their quality tests."

Marula fruit is the lifeblood of the Mhala Development Centre in Bushbuckridge, a sprawling settlement on the southern border Limpopo.

The centre was started in 1992 by a group of retrenched miners from Arnot Coal Mine in Middelburg.

"I was frustrated when I was told that the company was going to retrench us. I was worried about my family," recalls project co-founder and the father of 10 children, Douglas Mboweni.

The National Union of Mineworkers approached Anglo American, who bought a piece of





*LEFT: Chicken business – Million Khumalo is one of hundreds of people trained in chicken farming at the Mhala Development Centre.*

*BELOW: These Bushbuckridge women earn a living from marula fruit.*



land for the project. More than 150 ex-miners started their new jobs as entrepreneurs in 1993.

At first, there was no payroll and when a salary system was eventually introduced, project members earned only R400 a month.

Most of the former miners were disappointed and left the project to find work elsewhere.

But in 1995, the British Department of Foreign and International Development stepped in to offer business and management training. It donated R25 000 towards projects in 2000.

"When we started our projects we decided to employ ex-miners only, but as soon as we realised the scale of poverty, we decided to employ other people, especially women," says Mboweni.

Employees work from 7.30am to 4pm and earn R3 for a litre of juice.

Lydia Zitha, a mother of six, supports her family on her monthly salary of R700.

"I can now afford to buy mielie meal and meat for my children. The only problem is that we can work only from December to April, when the fruit is in season," says Zitha.

The centre also set aside a plot of land for the other eight ex-miners to grow and sell vegetables.

Since the project started eight years ago, it has trained more than 100 people to start their own projects in Limpopo.

"We continue supporting their projects by offering advice," says Mboweni.

## Be a rural small business winner...

About 300 000 people have lost their jobs in the mines and, in response, the Mineworkers' Development Agency (MDA) has launched a nationwide competition to discover rural small business achievers.

According to Thandi Sokujika of the main sponsor, Hollard Insurance Community Development Trust, the competition's aim is to reward rural entrepreneurs "who succeed against greater odds than their urban counterparts."

The competition will also help link rural small businesses with big companies for the development of indigenous products, as is the case in the Marula oil project.

The winner will be chosen from nine provincial finalists and one more from Lesotho. On 26 September 2002, the winner will receive a cash prize plus the assurance of support and business advice.

Hollard appeals to everyone who is involved in small rural businesses to help distribute competition forms, in particular to areas where MDA centres don't exist.

Businesses and organisations who would like to be involved can contact Thandi Sokujika at 011-240-6148 or by e-mail at [thandi@hollard.co.za](mailto:thandi@hollard.co.za), Cyril Turton on 011-403-0277 or Sharda Naidoo on 011-640-5342.

The closing date for the Rural Achiever Award competition is 13 August 2002. More information and application forms can be obtained from MDA Development Centres countrywide, as well as from offices of Teba Bank, Triple Trust, Nicro and Ntinga.

# Hard work bears fruit for Mhala

It costs R100 for groups of 14 or more to register for training, but Mhala advises people on how to apply for financial assistance from the department of health and welfare, Eskom and the National Development Agency.

"Our main aim is to teach people to stand up and do things for themselves," says Mboweni.

Collen Ndlovu and his three business partners learnt poultry farming skills at the centre and their chicken farm is thriving.

"We'll never go back to the mine," says Ndlovu. "This is our life now and we love it. I'll never work for anyone in my life again."

They employ two men and four women to raise small chicks for sale in Mkhuhlu, Bushbuckridge, and sell about 3 000 live chickens every month.

"We also sell chickens in bulk to other small entrepreneurs," says Ndlovu.

First, he and his partners bought 50 three-week-old chickens each, and raised and sold them.

Business was so good they increased the number of chickens to 100 each. They were operating from their backyards and decided to move to a disused chicken farm in the former Gazankulu homeland.

They renovated an old chicken coop for 500 chickens, sold the chickens, and with the profit, they renovated other chicken coops and expanded the business.

Today it boasts eight chicken coops.

"Chicken farming is ideal as a job creation project and for anyone wanting to start their own business, because it needs little start-up money," says Mhala manager, Thandi Hlatshwayo.

"And once a chicken farmer knows the basics of this simple business, there's nothing else to it.

"All it takes is dedication and a

good infrastructure."

Trainees are taught about buying and raising one-day-old chicks, and ensuring they're fed correctly and don't die or catch diseases until they're ready to be sold.

Colina Nyathi, 29, has taught poultry farming since she joined the Mhala Development Centre in 1996.

She teaches everything from the importance of keeping chicken coops clean, preventing disease and pricing chickens, to making sure the cost of feed, vaccines and other expenses are covered.

The project has been so successful with ex-miners that other jobless members of the community have asked the Mineworkers' Development Agency to help them start their own projects.

"We felt that not only ex-miners needed this kind of training, but everyone who wants to run his own business one day," explains Hlatshwayo. ■

*African Eye News Service*



## SO GENTLE IT'S MAGIC

There is no skincare like Gentle Magic. No matter who you are or how old you may be, nothing protects and preserves the natural beauty of your skin the way Gentle Magic does.

Gentle Magic maintains an even-toned, healthy complexion by reducing oiliness, moisturising dryness and soothing angry or damaged skin.

There are no harmful chemicals in Gentle Magic, just pure, natural ingredients that protect, soothe and moisturise.

So use Gentle Magic on yourself and your loved ones ... it's the gentle cream that works like magic.



**Yiva indlela isikolo  
semfundo  
ephakamileyo  
nesobugcisa ePitoli  
esiye satshintsha  
sakhupha ezona  
ngqondi kweli**

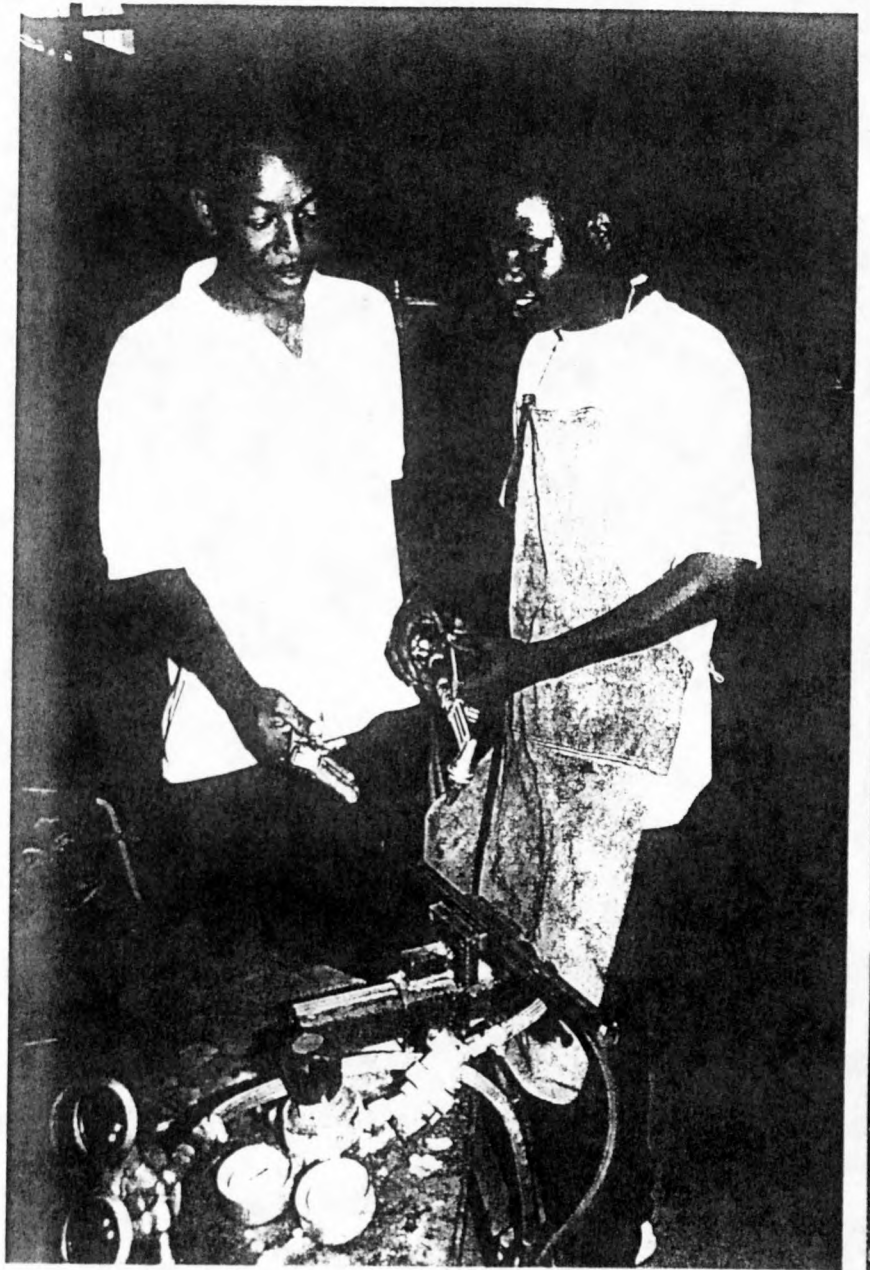
kubalisa uBONGANI KA LUKHELE  
kufote uMUSA HLABANE

**EKUNENE:** *Bejolise kwingomso –  
"iititshala zethu zisenze sazithemba,"  
utsho uBilly Phakula (ekhohlo) kunye  
nafunda naye uAli Ntombela*

**K**HAWUZIBONE ukule meko  
... Kutho ngo-1981  
kwakhiwa isikolo esitsha  
semfundo ephakamileyo  
nesobugcisa kwilokishi enkulu  
ePitoli. Baxhelelw' eXhukwane  
abahlali bale lokishi kuba oku  
kwenza banesikolo esihle  
kufutshane nabo – esiza  
kuphucula sixhobise abantwana  
babo.

Imincili yabo yaba yeyexeshana  
kuba apho kwafika iititshala  
ezithetha isiNgesi saza esi sikolo  
satshintsha sayindawo yokulahla  
abafundi ababonwa "bethatha  
kade ukucinga", njl.

Kwiminyaka eli-13 elandelayo  
kwapasa abafundi abambalwa  
kwimatriki, ukanti ngeminy'



# Ziingqondi zodwa apho!

iminyaka kwakungapasi nomnye.

Ukwakhiwa kwesi sikolo  
kwakubonwa ngabantu  
njengenyathelo elothusayo  
likarhulumente wocalucalulo  
lokufundisa abantu abantsundu,  
kwaza kusenjalo utitshala uPhuti  
Mathopa wenza isicelo  
somsebenzi kuso.

Waxelelwa ukuba abantu  
abantsundu abaqeshwa kweso  
58 BONA XHOSA — June 2002

sikolo. Waxalelwa ukuba njengoko  
ngumPedi ubugcisa nolwazi  
lwakhe angalusebenzisa ngcono  
xa enokuya eLebowa.

Namhlanje uPhuti Mathopa  
uyinqununu yeso sikolo  
angazange aqeshwe kuzo kuba  
engumntu ontsundu.

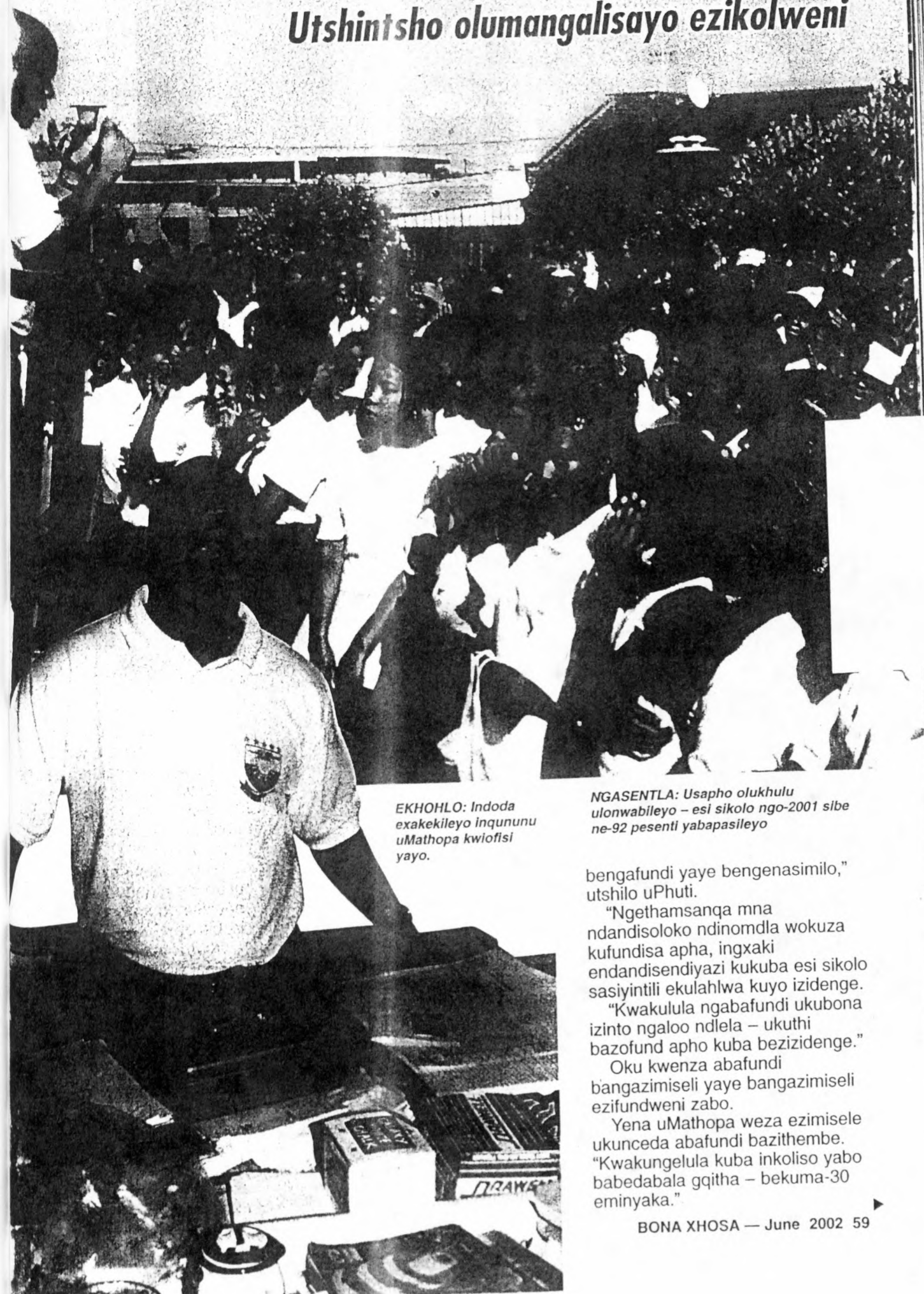
Oku asikuphela kwento  
etshintshileyo. Uthe akungena  
eBokgoni Technical School

eAtteridgeville, kwintshona  
yePitoli, uPhuti uphucule amanani  
okupasa kwabafundi bematriki  
afikelela kwi-92% ngo-2001.

Igama elithi "Bokgoni" lithetha  
"ubugcisa" kodwa oku asikuphela  
kwento eyayihoyiwe leyo  
ngaphambi kokuba kufike uPhuti.

"Ndafika kwesi sikolo ngo-1996  
yonke into ixovekile.  
Kwakungafundiswa nabafundi

# Utshintsho olumangalisayo ezikolweni



**EKHOHLO:** Indoda exakekileyo inqununu uMathopa kwiofisi yayo.

**NGASENTLA:** Usapho olukhulu ulonwabileyo – esi sikolo ngo-2001 sibe ne-92 pesenti yabapasileyo

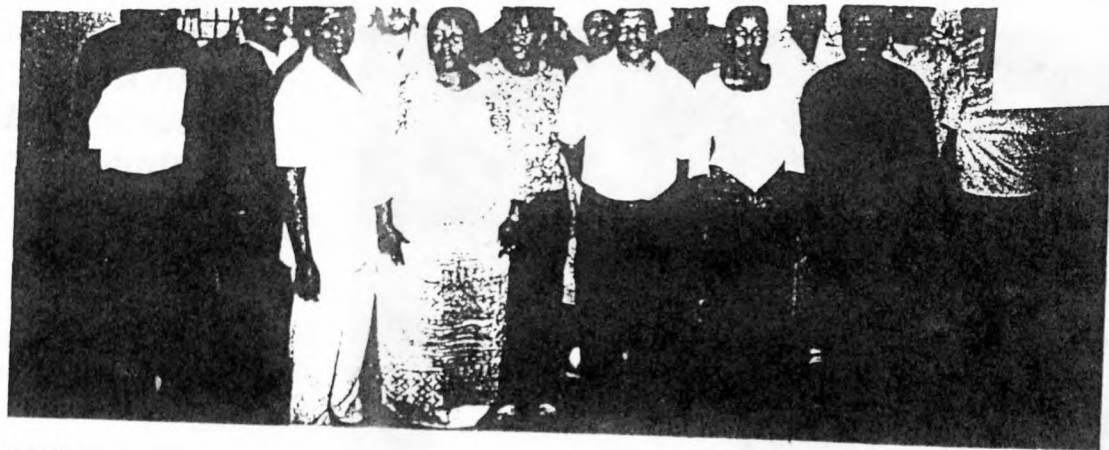
bengafundi yaye bengenasimilo," utshilo uPhuti.

"Ngethamsanqa mna ndandisoloko ndinomdla wokuza kufundisa apha, ingxaki endandisendiyazi kukuba esi sikolo sasiyintili ekulahlwa kuyo izidenge.

"Kwakulula ngabafundi ukubona izinto ngaloo ndlela – ukuthi bazofund apho kuba bezizidenge."

Oku kwenza abafundi bangazimiseli yaye bangazimiseli ezifundweni zabo.

Yena uMathopa weza ezimisele ukunceda abafundi bazithembe. "Kwakungelula kuba inkoliso yabo babedabala gqitha – bekuma-30 eminyaka."



EKHOHLO: U: olukhulu ulon esi sikolo ngo ne-92 pesenti yabapasileyo

NGEZANTSI: I - uMathopa et imbasa kusod waseTshwane Smangaliso M

# Ziingqondi zodwa apho!

Inyathelo lesibini ibe kukuchaza ukuba kubaluleke njani ukuba ngamagcisa nethamsanqa labo lokuza eBokgoni – sisikolo esinokuvelisa iinjini namagcisa angomso kweli.

“Kuthathe ixesha, kodwa ethubeni babuya bazithemba,” utsho uPhuti

Abafundi abali-131 bajika baba nesimilo baliqonda negalelo abangalenza ekuphuculeni eli lizwe.

Ngo-1997 abapase imatriki banyuka nge-57 pesenti.

“Emva kokuxelela abafundi imbaluleka yokuba nesimilo, ukuzithemba nokuzihlonipha, okulandelayo ibe kukuba neqhaya ngesikolo sabo.

“Iyunifom ebebeyinxiba babengayithandi kuba bayikhethelwa. Ndabavumela bakhetha abaza kuyithanda bayinxibe benamabhongo. Bade baziylela eyabo ibheji.

“Kwakungelula. Ndithi ndakukhumbula okwenzeke apha ndibe neqhaya ndimcume kodwa ke ndinyanisile xa ndisithi kwakungelula. Ndathi ndizama ukulungisa abafundi kwelinye icala kwelinye icala, neetitshala ezithile zandikhathaza.

“Zazisithi zineminyaka eli-13 zifundisa kweso sikolo kodwa iimeko zingaguquki.

“Nabahlobo babengaqondi nokuba ndiphilile na xa ndinokufuna isithuba kwisikolo esasigxekwa kanje.

“Ndandiziphendulela ngokuthi

andinakusonga izandla ndibukele ingomso labantwana litshatyalaliswa. Kwakufuneka ilungiswe le meko,” utshilo.

Ngo-1998 uMathopa wavumela unyana wakhe uTumisang wayofunda eBokgoni.

Leyo kwakuyenye yeendlela zokubonisa abantu ukuthi banokusithemba esi sikolo.

“Wonke umntu waqonda ukuba ndizimisele ukulungisa okonakeleyo. Ezinye iititshala ndathi mazilandele umzekelo wam zize nabantwana bazo kwesi sikolo, zaza ezimbini zenjenjalo.”

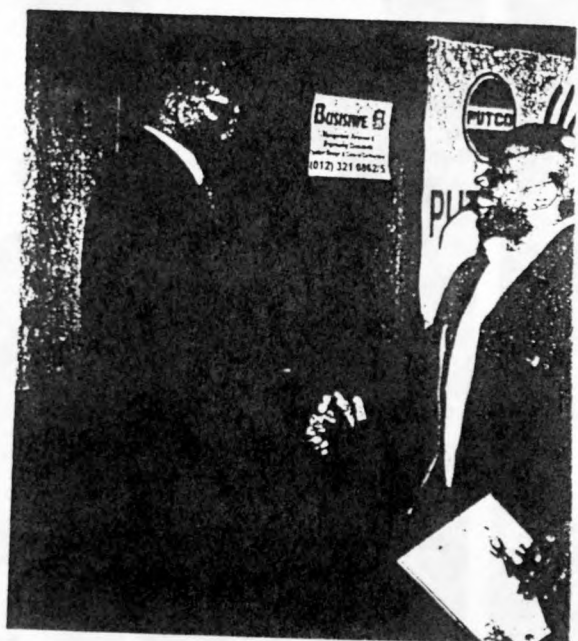
Oku kwenza umahluko kwindlela esasijongwa ngayo esi sikolo.

“Amanani abafundi abafunda kuso anyuka qho ngonyaka kangangokuba ngoku sine-1000 labafundi,” utsho uPhuti.

Indlela esiqhuba ngayo esi sikolo ibonakale nangokufumana kwaso iTshwane Metropolitan Municipality Award.

Ukuzimisela kweetsitshala kubonakale xa ititshala yafunyanwa isakha udonga incediswa ngabafundi.

“Sasitshintsha le workshop



ukuze ibe ligumbi lokufunda,” utsho utitshala ofundisa ngokwakha noku utitshala uAlbert Makwela. “Ndisebenzise ithuba lokut abafundi okona kuhle ngokwakha.

“Hayi indlela ekukuhle n ukubona uthando lwabo ngezifundo xa bebona ititshalebenza.

“Kwezi mini sichitha ixes elininzi sisebenza nabafundi kosapho. Isiphumo kukubo umdla wabo kwanentsebenziswano phakweetitshala nabafundi,” utsho uMakwela.

Umfundi ominyaka eli-16 nokuGrade 12 uBilly Phaku uyavumelana noku.

“Iititshala zethu zisenze sazithemba kwaye ngoku nabafundi bazimiselelabun’ ukupasa.”

# How a technical high school in Pretoria beat the odds to produce one of the country's highest matric pass rates

story by BONGANI KA LUKHELE  
photos by MUSA HLABANE

*RIGHT: Working toward the future – "Our teachers have made us believe in ourselves," says Billy Phakula (left), seen here with classmate, Ali Ntombela.*



**P**ICTURE this... It's 1981 and a new technical high school is built in the middle of a sprawling township just outside Pretoria. Local residents rejoice because this means a good school on their doorstep – one that will uplift and empower their children.

Their joy is short-lived, however. Only white teachers are appointed and the place quickly becomes a dumping ground for pupils who are regarded as "slow," "dull" or even "semi-retarded."

For the next 13 years, the school produces a matric pass rate of between zero and 10 percent.

Before the rot set in, when it was still possible to see the establishment of this school as a surprising move on the old

# Dull no more!

government's part to begin educating our people, a teacher called Phuti Mathopa applied for a post there.

He was told no blacks were being hired. Since he was a Mopedi, it was suggested, his skills and knowledge could be put to better use teaching in what was then the homeland of Lebowa.

Today, Phuti Mathopa is

headmaster of the school that once refused to hire him because he was black.

But that's not the only thing that's changed. Since he took over at the Bokgoni Technical High School in Atteridgeville, west of Pretoria, Phuti has achieved a matric pass rate rise of an amazing 92 percent in 2001.

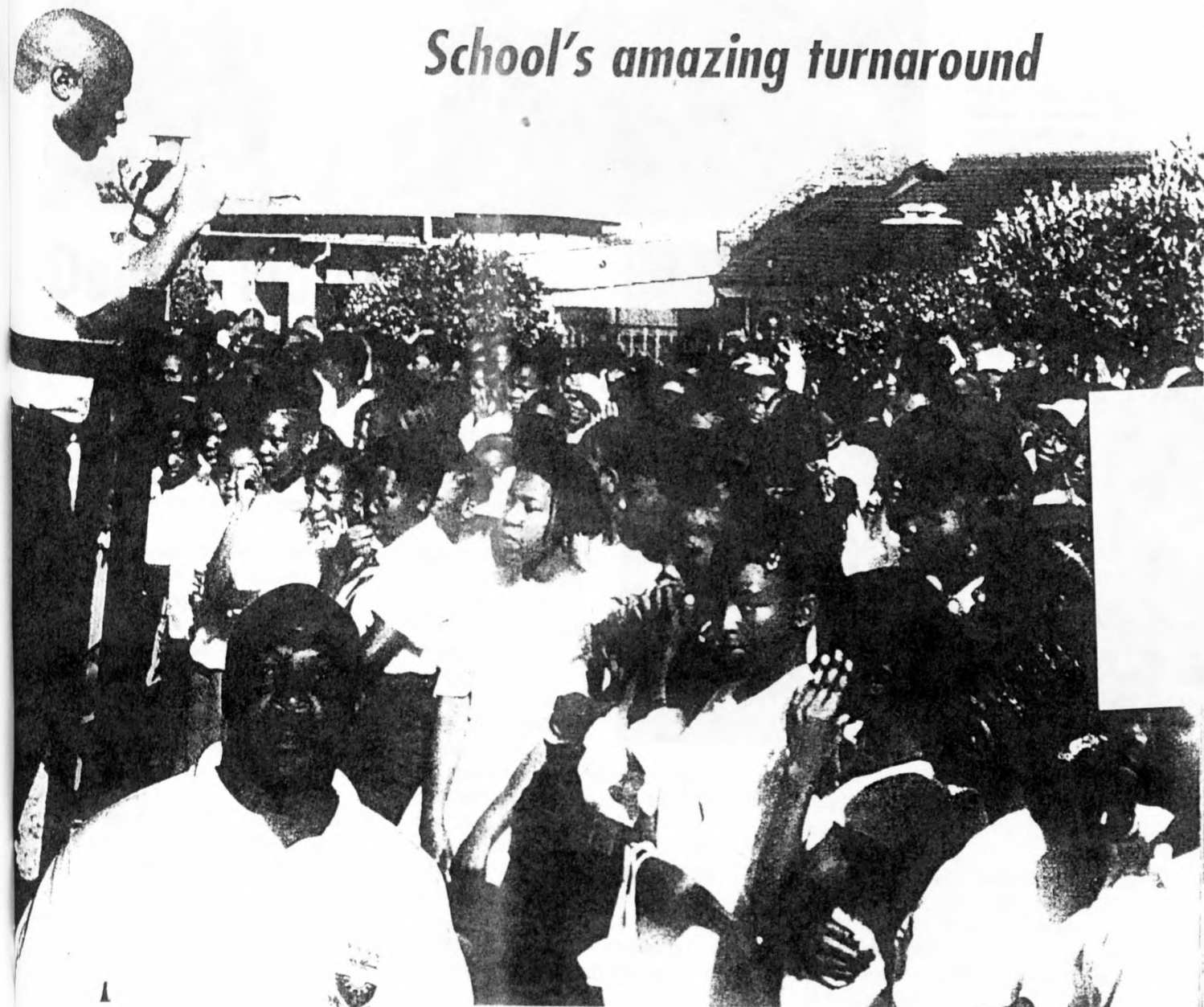
The name "Bokgoni" means "ability," but that's not what was

being nurtured here before Phuti took over. You came here to learn only artisans' skills, such as bricklaying, carpentry, plumbing and welding.

And not because these were regarded as noble professions in themselves – as they are – but because the school authorities had decided you were too stupid to be taught anything else.



## School's amazing turnaround



LEFT: A busy man – principal Mathopa in his office.

ABOVE: One big, happy family – the school's matric pass rate for 2001 was 92 percent.

And that includes reading and writing your own language!

"It was chaos when I took over here in 1996," says Phuti. "There was no teaching and learning. Discipline was zero."

So how did he set about changing things?

"Fortunately for me, as someone who had always been interested in coming to teach here, I knew the biggest problem was the reputation the school had as a dumping ground for dull pupils.

"Even the pupils saw things that way – if they were here it had to be because they were stupid."

This, in turn, meant a low morale



LEFT: All together now – principal Mathopa and his dedicated teaching staff.

BELOW: Well done – Mathopa receives the municipality award from Tshwane mayor, Father Smangaliso Mkhathshwa.

## Dull no more!

and a general lack of self-esteem among the learners.

Mathopa's first priority was to make the pupils believe in themselves. "It wasn't easy," he notes, "because most of them were above school age. The oldest was 30!"

The next step was to explain to them how important it was to acquire technical skills, and how fortunate they were to be at Bokgoni – because it was schools like Bokgoni that were producing the country's future engineers and technicians.

"It took some time," says Phuti, "but gradually their self-confidence returned."

The result was 131 disciplined pupils who understood the great contribution they were going to make in the development of their country.

By 1997, the matric pass rate had already risen to 57 percent.

"After instilling discipline, confidence and self-respect in the pupils, the next step was to ensure they were proud of their school," says Phuti.

"Take the uniforms they had to wear, for instance. These were chosen for them, and they hated wearing them. I allowed the pupils to choose the kind of uniform they could wear with pride.

"They also designed their own School badge," adds Phuti.

"It was really difficult. I look back with pride and a smile now, but believe you me, things were tough. While trying to do all this for the pupils some teachers at the school

also proved difficult to work with.

"They said they'd been at the school for 13 years and things would never get better.

"Even friends questioned my sanity in applying for a post at a school which had such a bad reputation.

"My defence was, I couldn't stand aside with my arms folded and watch our children's future go down the drain," explains Mathopa.

"Something had to be done!"

In 1998, Mathopa allowed his eldest son, Tumisang, to attend Bokgoni.

It was his way of showing everyone how much he believed in the school.

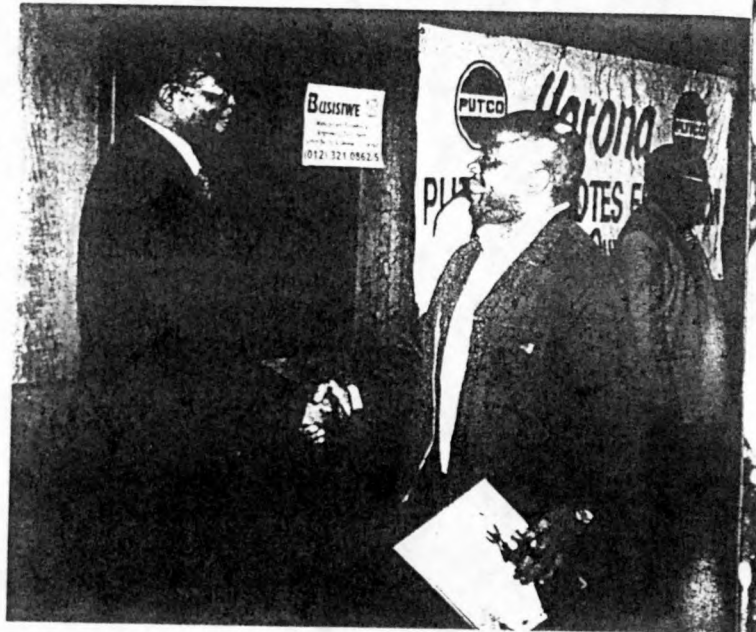
"Everybody realised I was on a serious mission to get things right. I encouraged other teachers to follow my example and send their children to the school, and two did."

This did wonders for the school's reputation and the perception of it only as a place for the slow and lazy began to vanish.

"Our numbers have increased every year and now we have about 1 000 pupils," says Phuti.

The school's transformation was recently acknowledged with a Tshwane Metropolitan Municipality Award.

The commitment and dedication



of the school's teachers is illustrated by a teacher we find building a wall with the help of pupils.

"We're converting this workshop into a classroom," says bricklaying and plastering teacher Albert Makwela. "I'm using it as a chance to show my pupils the finer points of bricklaying.

"It's amazing how motivated they get when they see their teacher rolling up his sleeves to work alongside them.

"These days," adds Makwela, "we spend more time with the kids and work together as a family. The results are a reflection of the high morale that prevails among both staff and pupils."

A 16-year-old Grade 12 pupil, Billy Phakula, agrees.

"Our teachers have made us believe in ourselves," he explains, "and now all the pupils are taking their studies seriously and work very hard." ■



*Eli phulo lenze nabona bantu bangamahlwempu bafumana imizi yabo simahla! Kodwa kufuneka wenze isithembiso...*

# Imizi ephisayo

Ubhale uKARENA DU PLESSIS  
ufote uJEREMY BROWNE

**U**RACHEL Solomons lixhegokazi elineminyaka engama-92 yaye uyaqala ebomini bakhe ukuhlala ndlwini eyakhiwe ngezitena esimenti enamanzi nombane. Indlu yakhe ayifani nezindlu eRDP – inkulu yaye ineeffestile ezininzi – kodwa uRachel ayifumana engahlawulanga esent’ emdaka.

Wayifumana nje ngokuvuma ukutyikitya isithembiso sokuba akasayi kwenza ulwaphulo-mthetho. Leyo yindlela elisebenza ngayo iphulo lokwakhelwa koluntu izindlu kwidolophu yaseFranschoek eNtshona Koloni.

Eli phulo lijoliswe ekupheliseni amatyotyombe kulo mmandla ngokwakhel’ abantu izindlu ezisemgangathweni, linconywa kulo lonke eli.

UGqr. Willem Steenkamp owayengunozaku-zaku neCEO yenkampani exhasa eli phulo uchaze indlela elaqala ngayo ngelithi:

“Kwiminyaka edlulileyo iFranschoek yayinemimandla emibini

– owabelungu abazizityebi kunye nowamatyotyombe wabantsundu namakhaladi angamahlwempu. Kwagqityelwa ukwakhiwa izindlu ezinexabiso eliphantsi kule dolophu ngeminyaka yoo-1980, kwaye eminyakeni elandelayo kwacaca ukuba umasipala walapho akanako ukumelana nenani labantu abaninzi abangenazindlu.

“Abantu bazakhela amatyotyombe azimeleyo naseziyadini zabo kwaza oko kwenza uluntu lwazibona lungakhuselekanga.

“Kuthe ngo-1997 saqonda ukuba into engasenza sikwazi ukwakhela uluntu izindlu yintsebenziswano

**EKHOHLO:** URachel Solomons uvuye ggitha kukufumn' indlu entsha - uya kuhlala unomphelo kuloo mzi xa engenzi ulwaphulo-mthetho.

**NGEZANTS:** Amatyotyombe anje ababehlala kuwo abantu baseFranschoek ayatshabalala ngenxa yephulo elitsha lokwakhelwa kwezindlu.

hayi ukuxhwithana. Sayibona ingxaki ikukunqongophala kwemali, ingekuko ukwahlukana kweenkolelo zepolitiki."

Kwafunyaniswa ukuba uluntu lwalo mmandla luneengxaki ezintathu ezingamandla - lufuna izindlu ezinamaxabiso afikelelekayo kulo, kufuneka kulungiswe umba wamabango emihlaba yaye kuphuculwe nemeko yoqoqosho yoluntu.

Kuthe ngo-1998 kwatyikitywa isivumelwano seFranschoek Social Accord esenza abahlali bale dolophu bamntu-mnye. Owona ndoqo weso sivumelwano yayikukusetyenziswa ngokukuko komhlaba wale dolophu.

Kwiinyanga ezilandelayo emva kokusayinwa kweso sivumelwano kwabakho uthetha-thethwano phakathi kweenkampani zabucala, urhulumente waseMzantsi Afrika nowaseFrance kunye neDevelopment Bank. Baqwalasela iindlela zokuqokelela imali yokwakhela izindlu iintsapho ezingaphezulu kwama-770 nokungenisela imali iinkampani ezityale imali yazo ekwaxhiweni kwezo zindlu.

Bavumelana ngokuba kuthengiswe imihlaba eyayifudula iyekamasipala, eminye yayo eyayixabisa i-R2 million. Imali eyafumaneka apho yasetyenziswa ekwakheleni uluntu izindlu ezifikelelekayo.

"Nangona ezi zindlu zingaphandle kwedolophu, zakhelwe ukuba zinike umoya wokuhlala edolophini," utsho uGqr. Steenkamp.

Ukuze ufumane indlu yakho kuzo simahla, kufuneka usayine isivumelwano sokuba akusayi kubandakanyeka kulwaphulo-mthetho, uza kuzihlawulela iinkonzō zamanzi nombane yaye akusayi kuvuma kwakhiwe amatyotyombe eyadini yakho.

"Ukunikwa koluntu izindlu ngolu hlobo kusekelwe kwiAmerican Federal Housing Scheme. Okunomdla kukuba kutshanje eUSA kukho iintsapho ezimbini ezikhutshwe emizini yazo ngenxa yobundlobongela boonyana bazo. Kuba luxanduva losapho ukuziphatha ngokufanelekileyo eluntwini kungenjalo luphulukane nomzi walo.

"Phofu ke ungandiva kakubi, le miqathango ayizange imiselwe ziinkampani ezaxhasa eli phulo, koko yamiselwa ngabahlali baseFranschoek ngokwabo. Akukho mntu ufuna ukungena emzini wakhe omtsha aze abe nommelwane onesirhoxo sotywala nekungenzeka agqibele ethengisa neziyobisi. Sifuna ukwakha ummandla ohlala abantu abaneqhayiya ngemizi yabo," utsho uGqr. Steenkamp.

Ngokutsho kwakhe intsabelo yoluntu kweli phulo iyancumisa yaye kusekho abantu abalindele ukufumana izindlu kwicandelo elilandelayo leli phulo.

"Umntu uyifumana indlu kuqala ngokuba unexesha elingakanani ehlala eFranschoek nangokuthi bangaphi abantwana onabo," uhambise watsho uSteenkamp.

URachel Solomons ungumzekelo omhle wabantu abaza kuxhamla kweli phulo.

"Ndivuye ggitha kukufumana umzi wam. Ngoku oonyana bam ababini baza kuhlala nam ukuze ndibagade," utshilo uRachel.

Ukwakhiwa kwezindlu yenye inxalenye yeli phulo. Njengoko enye inxalenye yalo ikukuphucula imeko yoqoqosho nokuvul' amathuba emisebenzi, kucetywa ukwakhiwa kwehotele nendawo yokwenza imithambo, kuza kwakhiwa neziko lemisebenzi yezandla eliya kuvula amathuba emisebenzi liqeqeshe nabantu.

"Eli phulo linomtsalane ongummangaliso kulo lonke eli lizwe. Sifanele sazi ukuba urhulumente uzama kangangoko enako ukuzalisekisa izithembiso zakhe zokwakhela abantu izindlu nokubanika iinkonzō ezisisiseko, kodwa ezo zinto angazenza ngokukhawuleza xa abantu besenzisana naye neenkampani zabucala," utsho uGqr. Steenkamp. ■



*This project has made it possible for the poorest of the poor to own their own homes – for free! But there's a catch...*

## They're giving them away

story by KARENA DU PLESSIS  
photos by JEREMY BROWNE

**H**ER NAME is Rachel Solomons, she's 92 years old and for the first time in her life she's living in a house built of bricks which has running water and electricity.

It's not an RDP house – it's bigger, with more windows – but Rachel didn't have to pay a cent for it.

It cost her nothing. All she had to

do was sign an agreement in which she promised not to become involved in serious crime.

Do crime – get found guilty of a serious offence in a court of law – and you lose your house.

That's how a community-run housing scheme in the Western Cape town of Franschoek works.

Aiming to do away with the squatter shacks that surround the town while providing good quality housing to the formerly disadvantaged, it's a scheme that has attracted praise from around the

country.

Dr Willem Steenkamp, former ambassador and CEO of the company responsible for the housing project, explains how it all came about.

"In the past, Franschoek was really made up of two villages – the wealthy white municipality and the much poorer black and coloured settlement. Formal, low-cost housing was last built in the area in the early 1980s, and over the years it became clear the municipality would never be able to meet the

*LEFT: Rachel Solomons is very pleased with her new house – as long as she doesn't commit any serious crimes it's hers to keep.*

*BELOW: How they used to live – these squatter shacks are fast disappearing in Franschoek, thanks to a unique new housing scheme.*

enormous demand for houses.

"Informal settlements and backyard structures mushroomed and there was a growing sense of resentment and insecurity in the community.

"In 1997," notes Steenkamp, "we realised that only co-operation, not confrontation, was going to build us houses.

"We started to look at the problem as essentially one of a lack of money, rather than differing political beliefs."

Three main problem areas were identified in the community – a need for low- and medium-cost housing, a need to resolve outstanding land claims and the need for economic empowerment and upliftment.

The Franschoek Social Accord was signed in 1998.

This unified the town. At its heart, was a business plan aimed at making the most of the town's land assets.

What followed were months of negotiations with the private sector, the South African and French governments and the Development Bank. They looked at creative ways of raising money to build low-cost housing for more than 770 households and at the same time providing attractive investment options for private investors.

The plan they came up with involved selling upmarket housing plots on former municipal land, some worth R2 million. The profits then went towards building low-cost houses elsewhere in the community.

"These houses aren't hidden away in a corner of the town," explains Dr Steenkamp. "They've been laid out to create a village atmosphere."

In order to have your free house, you have to sign an agreement, in

which you promise not to be involved in any criminal behaviour, to pay for services, such as lights and water, over and above what you receive free from the state, and to prevent illegal or backyard squatting.

"The idea is based on the American Federal Housing Scheme," notes Dr Steenkamp. "Interestingly, there was a case recently in the USA, where two families were forced to leave their homes because of the behaviour of their aggressive teenage sons.

"It becomes a family's choice to abide by the values of the community or not.

"Don't get me wrong," adds Dr Steenkamp, "these conditions weren't something the developers decided to apply on their own. This is what the Franschoek community, as a whole, said they wanted in the agreement. Nobody wants to move into a house and then have their neighbour start up a shebeen where they sell alcohol and possibly drugs.

"We are aiming to create a village where everyone is a proud homeowner."

According to Dr Steenkamp, the community's response to this scheme has been very positive and there's a waiting list for the next phase of building.

"Who gets a house first depends on how long you've lived in the area and how many dependents you have," he explains.

Ouma Rachel Solomons is a good example of just who will benefit.

"I'm very happy to have my own house," she smiles. "My two sons are going to live with me so that I can keep an eye on them."

But the housing scheme is just one aspect of this project. Because economic upliftment and job creation are so important, there are plans to build a hotel and spa while developing farm-style arts and crafts centres which will provide jobs and training.

"This project has generated a great deal of interest from around the country," says Dr Steenkamp. "It's important to realise that government is pulling out all the stops to deliver on its promise to provide housing and basic services to the nation, but these goals will be achieved much quicker if communities work in partnership with the state and the private sector." ■

# Umbane ongemthetho ubulala abantwana eCato Crest

# Intambo eziyingozi

*Sekuphele unyaka iintambo zogesi ezingafihlwanga zibulele umzukulwana wakhe – kodwa akukabikho nguqu kuDudu Khomo nabamelwane bakhe kumatyotyombe aseCato Crest eThekwini*

**I**MITHA yelanga ithi chapha kuphahla lwamazinki etyotyombe lakhe, neemoto ziphithizela kwiCato Manor Road ethe qelele nje nge-50 mitha emzini wakhe, xa uDuduzile Khomo ethuma intwazana yakhe eminyaka eli-10 nge-R3 ukuba iyokumthengela iswekile evenkileni.

Xa ungaphangeli unexesha elininzi. Akufuni kukhunjujwa ukuthi kukho izinto ekufuneka uzenzile – ukuhlamba ivasi, ukuvuthulula uthuli oluye luqokelelana kwiimfanta zendlu, uphekela abantwana isidudu ukwenzela isidlo sakusasa.

liteksi zisathule kodwa uNomzamo akakabuyi. UDudu uye waphuma wema endulini ephakathi kwamatyotyombe.

UDudu akakhumbuli ukuthi bekunini. Kodwa sokuze awulibale loo mhla: owe-13 kuMatshi, 2001 –

ngumhla obhalwe kwisatifikethi sokusweleka kukaNomzamo. Bamfumana uNomzamo ethe tywaa kwitoyilethi

kubalisa uSUE OOSTHUIZEN

*UDudu Khomo nobakuloNomzamo abasinda uMaxoli (ngemva) noKetane (ngaphambili). "Ndlkhathezekile. UKetane kudala ekhatywa ngumbane. La masela umbane akabakhathale ubomi."*

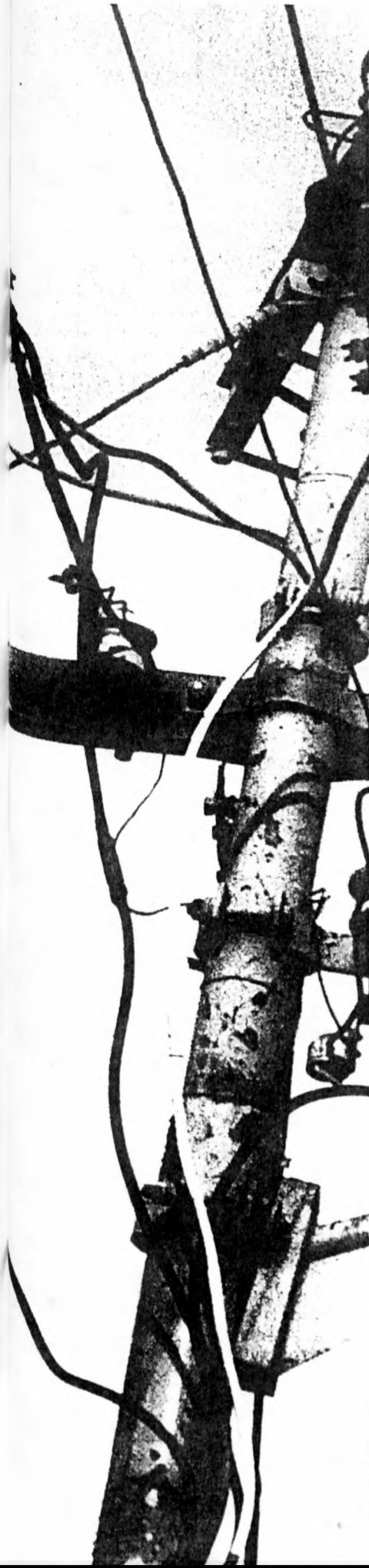
yamazinki phakathi kwamatyotyombe kuArea Three, uthatha nje imizuzu emithathu kwindlela eya evenkileni. Igazi liye lampompoza empumlweni nasemlonyeni wakhe laza laxuba nothuli olusendleleni.

Le ntwazana ibingazi ukuthi kukho iintambo eziyingozi, zithandeleke oku kwenyoka ngaphakathi kule thoyilethi ukanti ziyingozi oku kwamabamba emamba. Amandla azo aphantse awaphinde kane awesitulo sogesi esisetyenziswa ekubulaleni isaphuli-mthetho.

Kungasathethwa ke nale yokuba zibulale usana. UNkululeko Khanyile uminyaka emi-5 uhlala kufutshane nomlambo Umkhumbane, yena wayeyokuzibuthela udongwe ukuze azenzele iinkomo zodongwe. Akazange akhale akuchukumisa iintambo ezigqunywe ngodongwe ngasemlanjeni – kodwa ummelwane owakhawuleza wacinga wanqakula iplanga watyhiliza loo mntwana kude le neentambo eziyingozi.



SUE OOSTHUIZEN



UNKululeko ube nethamsanqa – wasinda nje eneziva esandleni ukumkhumbuza indlela asinda nayo ekufeni.

UCyril Gumbi\* ohlala eCato Crest uyazi kakuhle le ndawo. Uthi ezi ntambo zifakwe ngabangazi nto ngogesi sezibulele abantu abaninzi.

"Bali-16, ndiyacinga. Abali-12 kubo ngabantwana."

Saqwalasela kuloo matyotyombe aphesheya komlambo nolutsha lwasijonga lulumkile. Oonomathotholo ne-hi-fi zazisitsho ngomgqumokazi, sithe xa sidlula kwelinye ityotyombe intwazana ethile yayizama ukulungisa iskrini seTV esingacaci.

Ndajonga phezulu xa ndilapho. Iintambo ezininzi zombane ziphothene kumagqabi emithi. Xa ujonge usehla apho idlula kuphahla lwendlu nodonga lwetyotyombe ugagana nokukrokrisayo.

Abantu babakhuphela amehlo abantu abangabaqhelanga. Nesebe loMbane eThekwini lithumela oonogada abaxhobileyo kula matyotyombe ukuze kubanjwe abasebenzisa umbane ngokungemthetho kuthathwe iicables nezixhobo zombane. Uhlasele lwenzeka nanini emini okanye ebusuku.

Kodwa amasela ahlala eqaphile, athi amagosa efika apho bube ubungqina bungasekho. Noluntu kuba lizuzwa kulo mbane wasimahla sokuze luxelele ukuthi ngubani owufakayo.

"Eyona nto imnandi ebomini iza simahla – yiloo nto abakuxelela

*EKHOHLO: Uyaphila: UNkululeko ubambe intambo yomane eyaphantse yambulala emva kokuba yaqhawulwa. Ummelwane owakhawuleza wacinga usindise ubomi bakhe.*

yona," utsho uCyril.

Unezixhobo zombane ezithile emzini wakhe, kodwa ukhawuleza aphenyule ngokuthi zisebenza ngebhetri eyi-12 volt.

Ngoku andazi nokuba ndiphept iintambo zogesi okanye ucingo lokwaneka ivasi– abahlali bawuphatha nje ngokungakhathali Ndiqalise ukuzibuza ukuthi ngaba abantu emva kokusweleka kukaNomzamo nabanye basayiboi na ingozi yezi ntambo.

Bonke abahlali esithethe nabo bathethe ngokufa besitsho neengo zokuba abantu baqhubeka befakelw imibane ngokungemthetho. Kodwa nakuba bemi eminyango bethethe ngokungakholiswa kwabo yile meko uva oonomathotholo bekhala, iiketile zibilisa amanzi, iTV ikhala ngasemva kwabo.

Kufutshane nalapho uNonkululeko asinda khona kuhlala uMaShezi\*, umakhulu osefikile kuma-50 eminyaka, ufike nosapho lwakhe bevela kumantla aKwaZulu Natal kwiminyaka eli-10 egqithileyo bezokufuna ubomi obungcono. Ngenxenywe umzi wakhe ungamaplanga, ngenxenywe yiasbestos, noko mkhulu kunalowo ikufutshane nawe. Ngena egumbini lakhe lokubutha uhamba kwikhathethi entle kanti iisteps zezamaplanga.

UMaShezi ukunika isitulo esihle esigqunywe ngelaphu elivelvethi. Ngaphandle iqondo lobushushu liyi-30°C, kodwa ngaphakathi kupholile kuba usebenzisa ifen yombane. Nakuba ebengalindele zindwendwe unxibe kakuhle, uvakalise intlungu yakhe.

Ndisikholelwe isizathu asivakalisileyo kuba okweminyaka ebetsala nzima, ngoku ufuna ukuphila ngcono. Ufuna ikhaya angenakuba naxhala xa kungena iindwendwe.

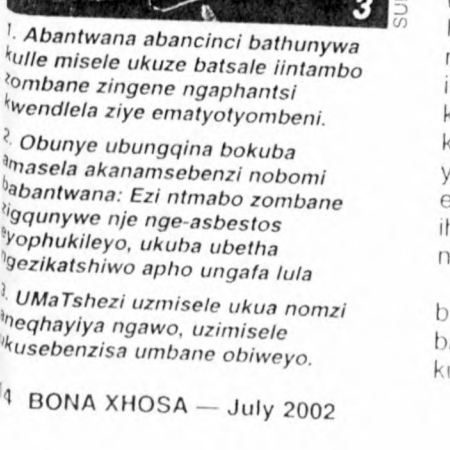
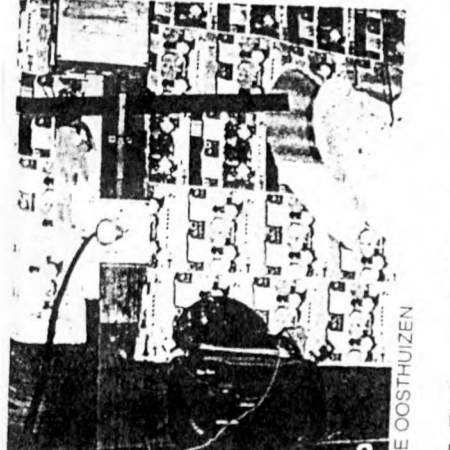
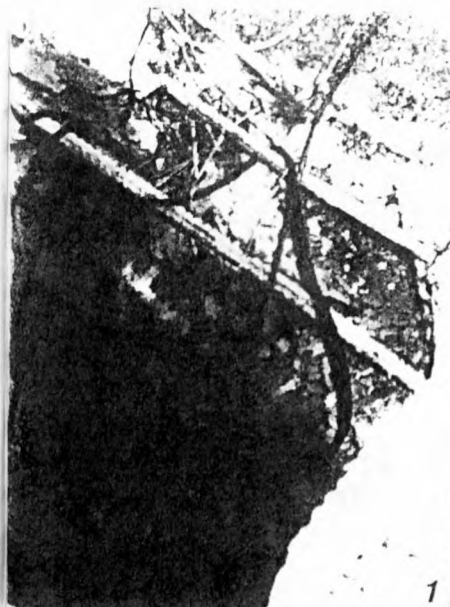
Kodwa uMashezi ugxininise isizathu sokuba umthetho angawuhoyi abeke ubomi bosapho lwakhe engozini – ukhuseleko!

"Kufuneka umbane sibe nawo. Onke la matyotyombe ngawamaplanga. Zonke iimpela-veki abantu kufuneka basele ibhiya. Bawisa amakhandlela nezitovu zabo kuze kuntumekeke umlilo!"

Ukuvakalisa ingongoma yakhe,



# Intambo eziyingozi



1 COLIN MITCHELL

2 COLIN MITCHELL

3 SUE OOSTHUIZEN

ukhombwe intili kummandla omnyama apho iintsapho ziqhubeka zisakha ngamaplanga. Iiveki ezintathu ngaphambili amatyotyombe asibhozo atsha aluthuthu elinye emva kwelinye xa uthile walala obentlombe ekhanyise ikhandlela. Akakho owenzakala – kodwa oko kwacaphukisa abahlali

“UMaShezi uthi: “Ukuba ugesi ubukho kulo mmandla ngezingekho zonke ezi ngxaki. Baxeleleni! Baxeleleni bakhawulezise ukuze abantwana bangafi kangaka!”

UThembinkosi Mzimela olilungu lekomiti yalo mmandla uyangqinelana naye. Uthe: “Siceliwe ukuba silawule ukubiwa kombane. Xa abantu

bebenokuwuthenga umbane besingabanyanzela benjenjalo. Kodwa abantu abangathathi ntweni ungathi mabenzeni?”

UChris Gower oyi-Energy Control Officer: Central Region, kwezoMbane eThekwini ungqinelana naye esithi:

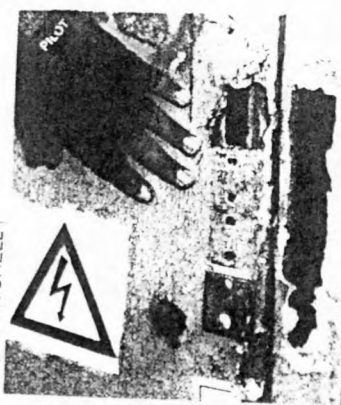
“Ndiyavuma le nkqubo ithatha ixesha. Ngelishwa

ayingomsebenzi wethu ukulungisa lo mmandla. Noko sikwazile ukuqhagamshelana neCato Manor Development Association ukuze sifakele umbane ngokusemthethweni.”

ICato Manor Development Association (CMDA) isebenzisa iimali ezivela kwiEuropean Union ukuze yakhe izindlu. Ezi zindlu ziyabukeka xa zithelekiswa namatyotyombe akwisiza esiyi-13 hektare.

UMazwi Ngcobo, umhleli wephaphandaba Izwi elishicilela iindaba zaseCato Manor uziqonda zombini ezi meko Izinto ezibalulekileyo eCato Crest njengeendlela, amanzi, imibhobho ethutha ilindle kufuneka ibe zizo ezifakelwa kuqala. Umbane yinto yokugqibela enokufakwa ezindlwini. Yonke le nkqubo ihamba okonyawu lonwabu nabantu baphelelwa lithemba”

Iindaba ezimbi kukuba abantu baseCato Crest izinto bazithathele ezandleni zabo, kuba kudala belindile.



COLIN MITCHELL

EKHOHLO: Amatutu atyhuthuze le bhokisi yombane aza ngokunge-mithetho axokomezela iintambo zombane

## Uyabulala umbane!

“Mna andisenakubulawa ngugesi ngoku: qho ndigagana nawo uyandomeleza,” utsho uLucky ongomnye wolutsha eCato Crest owakhatywa ngumbane kahlanu xa wayefaka umbane kowabo – kodwa yona inyani ayijiki. Bubuvuvu obu. Kube lithamsanqa kuba igama lam liqulethe oko!

## Kuyingozini kangakanani ukukhatywa ngumbane?

Uf' isiqaqqa, okanye ufa zisuka nje; utsha kakubi esikhumbeni, okanye umonakala ngaphakathi – iziphumo ziyahluka, kodwa akunakusoloko ilithamsanqa. Indlela umbane okwenzekalisa ngayo, kuxhomekeka ikakhulu kumandla awo, ubungakanani bawo kwanohlobo (uza kuwe ngqo okanye uphume kwezinye iintambo) lombane – kwanokuba umzimba wakho uqhagamshelana kangakanani nawo.

## Yintoni eyenzeka emzimbeni?

**Kulusu:** Ulusu ulumanzi. olucekethekileyo olucekileyo lubangela amandla ombane adlule lula. Nakuba umonakalo ungenakuba mngako, amalungu angaphakathi anokwenzakala kakubi. Ulusu olomileyo, oluqinileyo okanye olumdaka lunokubangela ukonakala kakubi kolusu kodwa lunokuthintela amandla ombane angangeni emzimbeni.

**Ubuchopho, umnqonqo nemithambo-luvo:** Inokwenzakala msinya, kuthatha iminyaka ukuze ilunge. **Intliziyo, imiphunga, nemithambo yegazi:** Umthuko unokulimaza izihlunu zokuphefumla okanye ubangele intliziyo ime. Ubushushu bomsinga wombane bunokubangela amahlwili kwimithambo yegazi. Le ibangela igazi lingahambi kakuhle kungako amalungu kufuneka ashunqulwe.

**Izihlunu namathambo:** Izihlunu zigagana namandla amaza ziyakrazuka okanye zahlukanise amathambo. Ukothuba kubangela ixhoba liqhubeke libambelele kokuthile okulothusileyo. Umthuko ulimaza imichu ekwizihlunu.

**Eminye imiphumo:** Umlanga, ukonakala kwezintso. Xa umbane uhlasela unokutshisa iimpahla okanye izinto ezikufutshane – ubangele okunye ukugsha kolusu

1. Abantwana abancinci bathunywa kulle misele ukuze batsale iintambo zombane zingene ngaphantsi kwendlela ziye ematyotyombeni.  
2. Obunye ubungqina bokuba amasela akanamsebenzi nobomi babantwana: Ezi ntabo zombane zigqunywe nje nge-asbestos ayophukileyo, ukuba ubetha ngelizakatshiwo apho ungafa lula  
3. UMaTshezi uzimisele ukua nomzi neqhayiya ngawo, uzimisele ukusebenzisa umbane obiweyo.

# Illegal electricity is killing the children of Cato Crest

**S**UNLIGHT lightly touched the corrugated iron roof of her shack, and the traffic on Cato Manor Road a mere 50 metres away was building up to its morning rush-hour roar, when Duduzile Khomo sent 10-year-old Nomzamo to the shop with R3 to buy sugar.

One thing you have plenty of when you're unemployed is time. And you don't need a clock to tell you there are things to be done – washing, sweeping up the dust blowing through the cracks in the wall, cooking pap for the grandchildren's breakfast.

The taxis had stopped hooting, but Nomzamo still hadn't returned. Dudu stepped outside and looked anxiously up the bank between the clutter of shacks.

Dudu doesn't remember exactly what time it was. But she'll never forget the date: 13 March, 2001 – it's the date written

# Wires of death

*It's more than a year since an exposed electric cable killed her granddaughter – but nothing's changed for Dudu Khomo and her neighbours in Durban's Cato Crest informal settlement*

by SUE OOSTHUIZEN

*Dudu Khomo with Nomzamo's surviving siblings, Maxoli (back) and Ketane (front). "I'm so worried," she says. "Ketane has been shocked many times. These electricity thieves don't care about lives."*



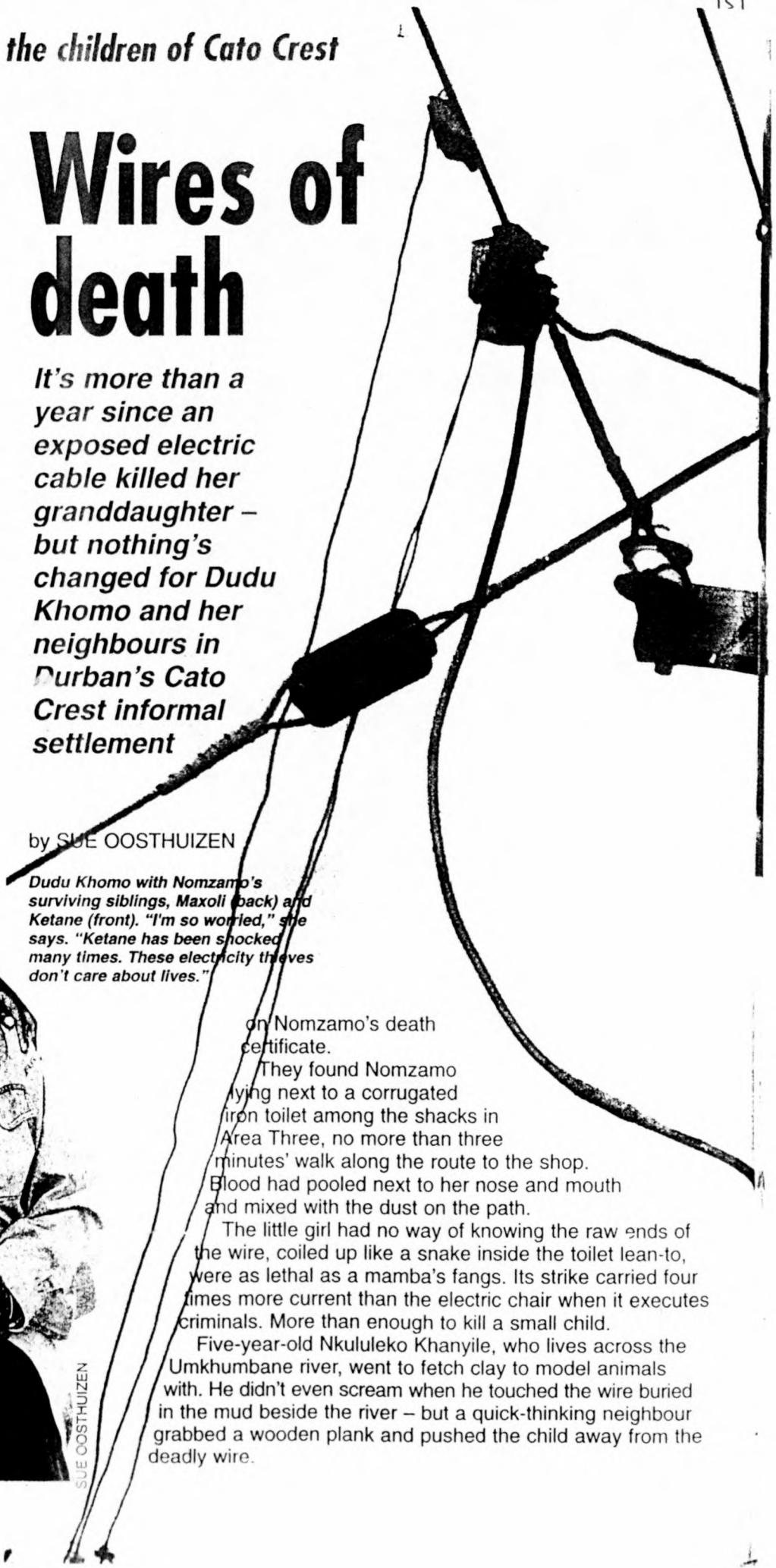
SUE OOSTHUIZEN

on Nomzamo's death certificate.

They found Nomzamo lying next to a corrugated iron toilet among the shacks in Area Three, no more than three minutes' walk along the route to the shop. Blood had pooled next to her nose and mouth and mixed with the dust on the path.

The little girl had no way of knowing the raw ends of the wire, coiled up like a snake inside the toilet lean-to, were as lethal as a mamba's fangs. Its strike carried four times more current than the electric chair when it executes criminals. More than enough to kill a small child.

Five-year-old Nkululeko Khanyile, who lives across the Umkhumbane river, went to fetch clay to model animals with. He didn't even scream when he touched the wire buried in the mud beside the river – but a quick-thinking neighbour grabbed a wooden plank and pushed the child away from the deadly wire.



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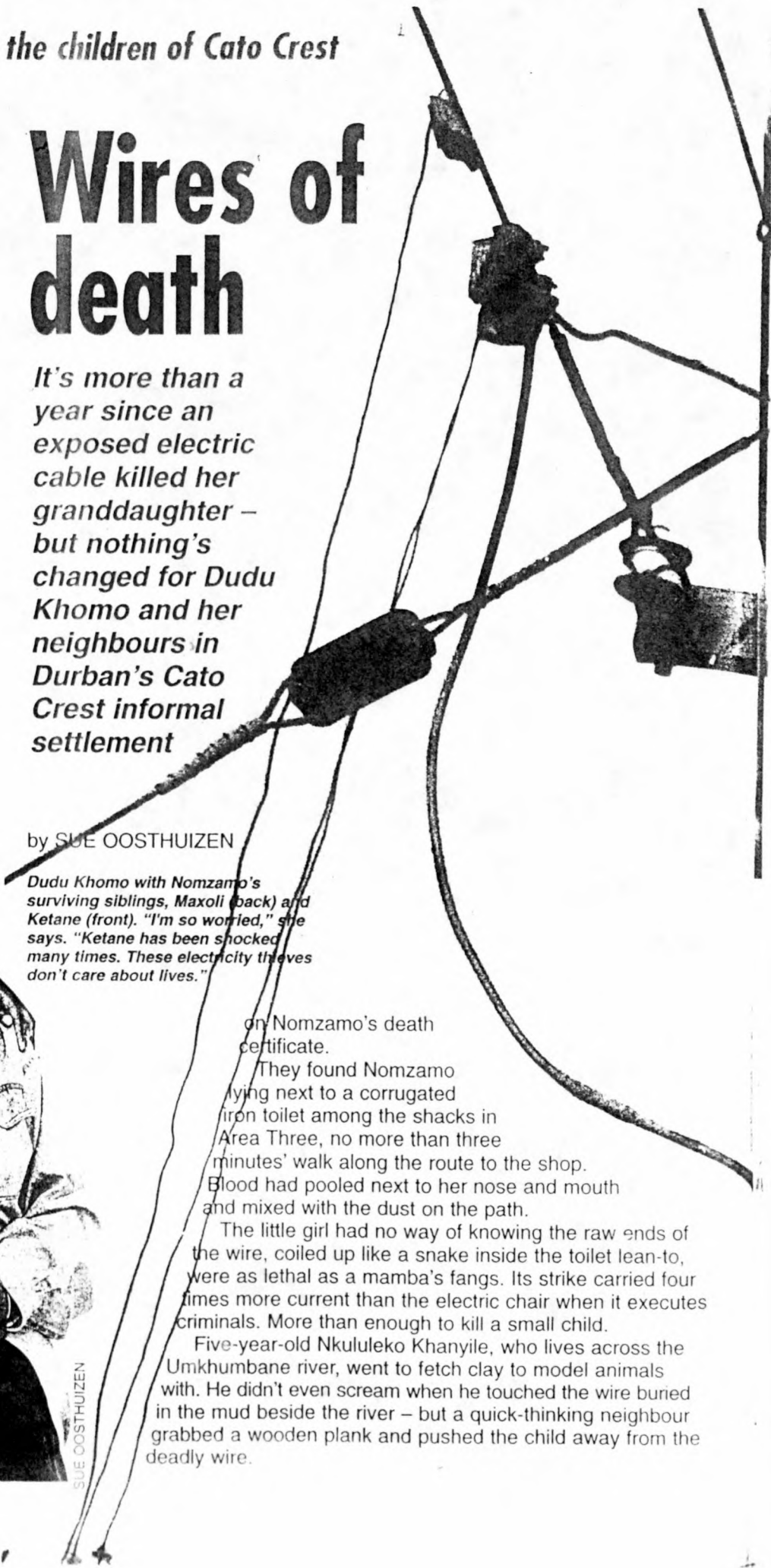
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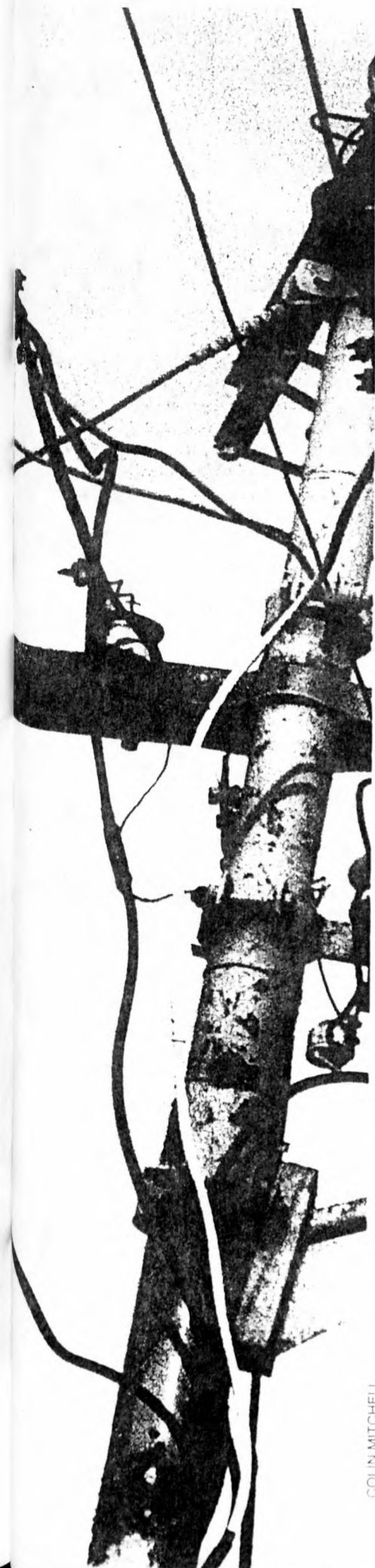
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COLIN MITCHELL



*LEFT: Survived: Nkululeko holds the cable – now disconnected – that nearly killed him. A quick-thinking neighbour saved his life.*

Nkululeko's lucky – he survived with only a scar on his hand to remind him how close he came to death.

Cato Crest resident, Cyril Gumbi\*, knows the settlement like the back of his hand. He says the illegal connections have caused many deaths.

"Sixteen, I think. About 12 of those were children."

We weave our way deeper among the shacks clustered along the river banks, and groups of youths eye us cautiously. Radios and hi-fis blare and as we pass the open door of one shack, a teenage girl stands, adjusting a snowy TV screen.

That's when I look up.

A network of electric wire glints amongst the leaves, like festive streamers. Take your eye down to its conclusion, where it passes between the roof and the wall of a shack, and you're met with a suspicious stare.

People are twitchy, wary of strangers. eThekweni Electricity has been sending armed patrols into the settlement to catch electricity thieves and confiscate cables and appliances. Raids happen any time of the day – and even at night.

But the thieves have lookouts, so by the time the officials get there, all the evidence has disappeared. And because the

community benefits from the free supply, they won't impinge on those who connect it.

"The best things in life come free! – that's what they'll tell you," says Cyril.

He has certain electrical appliances in his home, but quickly explains that they're run on 12-volt car batteries.

Now I'm no longer sure if I'm ducking electric cables or washing lines – residents treat them equally casually. I start to wonder if, despite the deaths of Nomzamo and others, people just don't know how dangerous this stuff is.

All the residents we speak to talk about the deaths and say how bad it is that people are still using these illegal connections. But, as they stand in their doorways shaking their heads in disapproval, you hear a radio playing, a kettle boiling, a television talking, behind them.

Not far from where Nkululeko lives his lucky escape, lives MaShezi\* grandmother in her late 50s, who came with her family from northern KwaZulu-Natal 10 years ago to find a better life in the city. Her home is part-wood, part asbestos sheeting, and is considerably bigger than those around it. Walk into her lounge and a plush carpet laid over planks cushions your step.

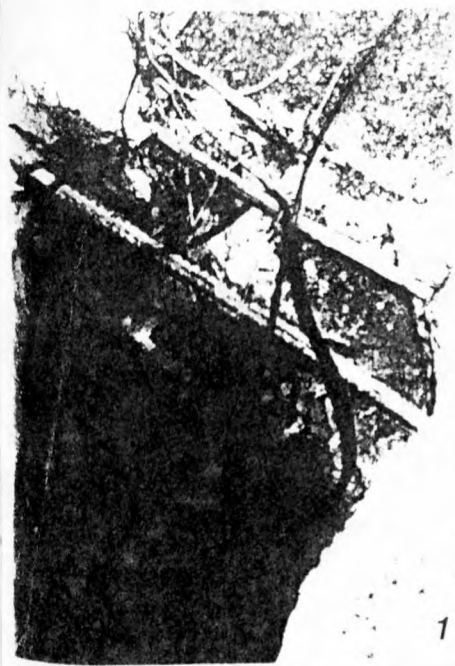
MaShezi takes pride in offering you a velveteen-covered chair that's only slightly scuffed. It's 30 degrees outside, but inside it's comfortable, thanks to an electric fan set close to take-off speed. Although she wasn't expecting visitors, MaShezi is carefully dressed: a pleated slipper-satin top complements an elegant skirt, and she smiles demurely as she speaks of her frustration.

I believe the reason she risks the illegal electricity is that, like any woman who's worked hard all her life, she wants to live nicely. She wants a home she can feel proud to invite people into. I understand that.

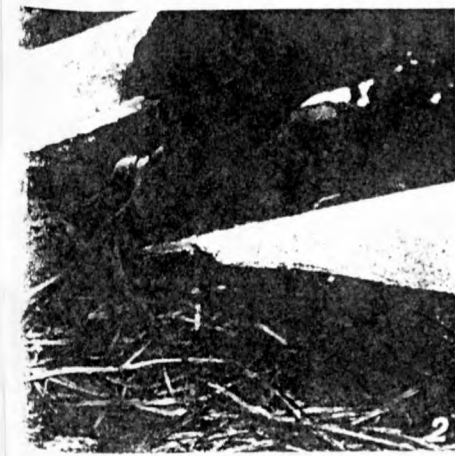
But MaShezi insists her reason for defying the law and risking her family's lives, is – safety!

"We must have ugesi (electricity)," she says. "All these shacks are made of planks. Every weekend,

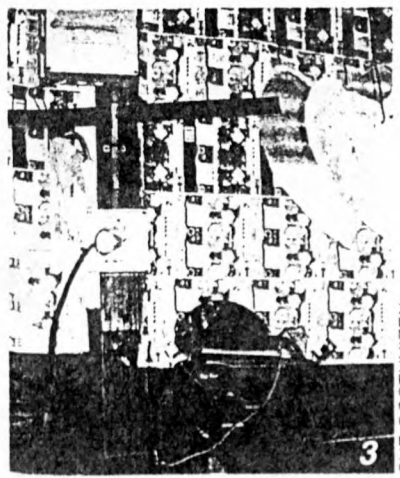
# Wires of death



1 COLIN MITCHELL



2 COLIN MITCHELL



3 SUE OOSTHUIZEN

- 1. Small children are sent down drains such as this, to run the illegally tapped wire under the road to the shacks.
- 2. More evidence of the thieves' disregard for children's lives: These live wires were covered only by lengths of broken asbestos, and a barefoot child could easily be killed.
- 3. MaShezi is so determined to have a home she can be proud of, that she's prepared to use stolen electricity.

people drink beer. They knock over their candles and primus stoves and every weekend there's a fire!"

To emphasise her point, she points up the hill to a blackened area, where families are busy building new structures with straw-yellow pallet planks. Three weeks before, eight wooden shacks had exploded into flames, one after the other, when someone fell asleep next to a burning candle. No one was hurt – but it fuelled the residents' frustration.

"If we had proper electricity in this area, we wouldn't have all these problems," MaShezi says. "Tell them! Tell them if they would only hurry up and develop this area, our children wouldn't be dying like this!"

Local area committee member, Thembinkosi Mzimela, agrees. "We've been asked to help control the electricity theft," he says. "If it were possible for people to buy electricity, we could pressure them into doing so. But what do you tell people who have absolutely no alternative?"

"I agree the process is taking far too long," says Chris Gower, Energy Control Officer: Central Region, for eThekweni Electricity. "Unfortunately, it's not our responsibility to formalise the area. We have, however, been in contact with the Cato Manor Development Association so we can start on legal, planned installations."

The Cato Manor Development Association (CMDA) is using funds from the European Union to build houses. Completed sections stand in orderly contrast to the chaos of the neighbouring 13-hectare shack settlement.

Mazwi Ngcobo, editor of Cato Manor's community newspaper, *Izwi*, understands both sides. "Cato Crest's infrastructure – roads, water, sewerage – has to be upgraded first. Electricity is



COLIN MITCHELL

LEFT: Cato Crest's electricity thieves have broken open this distribution box to connect their illegal wires to its terminals.

## Electricity can kill!

"I don't think ugesi can hurt me now: each time it just makes me stronger," says Lucky, a Cato Crest teenager who has been shocked five times through illegal connections around his home – yet lives to tell the tale. That's nonsense. Lucky's just been very... *lucky!*

### How bad is an electric shock?

A faint tingling, or instant death; terrible skin burns, or damage that's all internal – effects vary, but it's not simply luck of the draw. The way electricity injures you, and how badly, depends partly on the force (volts), amount (amperes) and type (direct or alternating) of the current – plus how long the body remains in contact with it.

### What happens to the body?

**Skin:** Wet, thin, clean skin allows current to pass through more easily. So although there may be little skin damage, internal organs and tissues may be severely burned. Dry, thick or dirty skin can produce severe skin burns, but may stop the current entering the body.

**Brain, spinal cord and nerves:** Damage may be instant, or can take years to develop.

**Heart, lungs and blood vessels:** A shock can paralyse breathing muscles or stop your heart working. The heat of the current can clot blood in veins and arteries. This stops blood-flow and is why limbs must often be amputated.

**Muscles and bones:** Muscles may contract with such sudden force that they break or dislocate bones. This spasm also forces a victim to continue holding the object that shocked them. Strong shocks destroy muscle tissue.

**Other effects:** Cataracts; kidney failure. As the current "jumps" it may set clothing or nearby objects on fire – often causing further skin-burns.