

UHLAHLELO-MHLAHLANDLELA LWEMIBHALO YEGENERI YEZEPOLITIKI EPHEPHANDABENI LESIZULU

DLEZAKHE SIMON NTSHALINTSHALI



Uncwaningo olunikezelwe njengengxenye yokugcwaliseka kwezidingo zeziqu zeMaster of Arts enyuvesi yaseStellenbosch.

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UKUZIBOPHEZELA

Mina, osayine ngezansi ngiyazibophezela ukuthi umsebenzi oqukethwe yilolucwaningo ngumsebenzi owenziwe yimi nokuthi angikaze nakancane ngaphambilini ngiwunikezele kunanoma yiyiphi inyuvesi ngenhloso yokuzuza iziqu.

OKTOBA 2003

 /Signature

ABSTRACT

The purpose of this study is to do an in-depth analysis of genre-texts of political articles in newspapers. The genre theoretical approach is employed as framework for analysing the linguistic, rhetorical and discourse properties of isiZulu texts, giving a demonstration of a more general theory of genre analysis in writing, advanced by different writers. The genre-based approach to literacy and language teaching was explored. A general overview was given of genre in folklore, genre in linguistics, genre in rhetoric and general description of genres was provided.

The parameters of writing, that is the “who writes, what, to whom, where, when, why and how”, were utilised in each text under investigation. These parameters were used to assess the communicative writing competence of the author of each text. Aspects of the text analysis such as information structuring, topic structuring, coherence and cohesion, cognitive move structure and structural description have been employed.

This study presents the findings of the analysis of the Ilanga newspaper texts by describing the critical analysis of textlinguistic aspects through the examination of genre text and outcomes-based language teaching in Curriculum 2005.

OPSOMMING

Die doel van hierdie studie is om 'n in-diepte analise te maak van genre tekste van koerantartikels in isiZulu wat handel oor politieke aangeleenthede. Die genre-teoretiese benadering is gebruik as raamwerk vir die analise van die taalkundige, retoriese en diskoerseienskappe van isiZulu tekste, en te demonstreer hoe, vir die doeleindes van teksanalise, 'n meer algemene teorie van genre analise in skryfwerk gebruik kan word. Die genre-benadering tot geletterdheid en taalonderrig is eerstens ondersoek. 'n Algemene oorsig is gegee van genre in folklore, genre in die taalkunde, genre in retoriek en 'n beskrywing van die kenmerke van genres is gedoen.

Die parameters van skryf, naamlik wie skryf wat aan wie, waar, waarom, en hoe, is gebruik om elke koerantartikel te ondersoek. Hierdie parameters is aangewend om die kommunikatiewe skryfvaardigheid van die skrywer van elke teks te assesseer. Aspekte van teksanalise, naamlik inligtingstrukturering, onderwerpstrukturering, koherensie en kohesie, kognitiewe skuifstruktuur en strukturele beskrywing is aangewend in die analise van die tekste.

Die studie bied die bevindinge van die analise van die Ilanga koerantartikels in isiZulu deur die kritiese analise te beskryf van tekslinguistiese aspekte met verwysing na genre-tekste en uitkoms-gebaseerde taalonderrig in Kurrikulum 2005.

IQOQA

Injongo yalolucwaningo bekuwukuhlahlela kanzulu umbhalo wegeneri ephathelene nepolitiki emaphephandabeni abhala nangezindaba zepolitiki. Indlela yegeneri isetshenziswe njengesakhiwo sokuhlahlelwa kwezilimi, ubuciko bokukhuluma, nenkulumo echazayo emibhalweni yesiZulu, kunikezwe isibonakaliso sokubhalwa okwejwa yelekile kokucabanga okuchazwe ababhali abehlukene. Indlela esuselwe kugeneri yokubhala nokufunda nokufundisisa ulimi nakho kuxoxiwe ngakho. Kwaphinde kwachazwa kabanzi igeneri ezinganekwaneni, ezilimini, ebucikweni bokukhuluma kanye nasekuchazweni okwejwayelekile kwamageneri.

Amapharamitha okubhala, okuwukuthi, “ipharamitha ubani, ubhala ini, kubani, kuphi, nini, ngani, kanjani”, kusetshenzisiwe embhalweni ngamunye ngaphansi kocwaningo. Indlela yokuhlolisisa ukubhala okuqhathanisekayo kokuxhumana kwawowonke umbhalo isetshenzisiwe. Kuphinde kwachazwa izingxenyana zombhalo ohlahleliwe ofana nokuhlelwa kolwazi okunjengokuhlelwa kwesihloko, ukunamathelana nokulandelana kanye nokunyakaza kwesimo, nokuchazwa kwesimo.

Lolu cwaningo lunikeza okutholwe wuhlahlelo lwemibhalo yephephandaba llanga ngokuhlaziya ngokuhlolisisa izingxenyana ezivezwe yingxoxo yombhalo wegeneri kanye nemiphumela esuselwe ekufundisweni kolimi.

ISETHULO

***Lolu cwaningo ngilwethulela ubaba ongasekho uLindifa kaSomnomo,
kaMzwazwa, kaHhiya kobanani, kaMaza'nkosi ngokuzala uZwide
noLanga, nakumama uNtombezinkulu (uMaSithole) obe umthombo
wentshisekelo ngesikhathi ngiqala lomsebenzi***

AMAZWI OKUBONGA

Izwi lokubonga lekhethelo ledluliselwa emizamweni eyenziwe abaningi. Nginokubonga okujulile kubobonke abasebenza emnyangweni wez zilimi zabomdabu, enyuvesi yaseStellenbosch ngokungemukela kwabo ngengomfundi wabo. Ngaphezu kwakho konke, ukwelekelwa okuligugu elikhulu engikwenzelwe umholi wami wocwaningo, uSolwazi MW Visser owangihola ngokungelekelela kwaze kwabasekuphezeni kwalomsebenzi ngokubekezela okukhulu, ngokungikhuthaza, ngokungigxeka ngokwakha, ngokungeluleka nokungeluleka ngokungakhathali. Ngalokhu ngithokoza ngenhliyo yami yonke nangokubonga okujulile.

Ukubonga kwekhethelo kuya ngokunjalo kuSolwazi NS Zulu ngokungihlomisa kwakhe ngekhono lokucaphuna amazwi ababhali ngaphambi kokuba ngiqale lolucwaningo ezigabeni zalo zokuqala. Ku Mnumzane uXS Mavela owangisiza kakhulu ekuchazweni nasekuchasisweni kwamagama amqoka aphathelene nalolu cwano ngokungiqondisa ekusebenziseni kwami ulimi lokwebolekwa lwesingisi, kanye naku Ms CCA Vergeer, ongumxhumanisi wohlelo lwezifundo, ngobuciko nangekhono lakhe lokubhala ngomshini lolu cwano.

Bekuyoba lukhuni kabi ukufeza iphupho lwalolu cwano kuze kube sekugcineni ngaphandle kwezosizo lwezimali oluvela enyunivesi yaseStellenbosch, ngakho-ke ngizwakalisa izwi lokubonga lekhethelo emnyangweni wezezilimi zabomdabu ngaphansi koholo luka Professor MW Visser nethimba lakhe.

Okokugcina, kunkosikazi wami uthulisiwe kundodana wami uMpilonhle, nakumadodakazi ami uNongcebo, uMonhle noPhindile, bafanelwe yizwi lokubonga nokunconywa ngokungixhasa kwabo ngokwethembeka, ngothando nangentshisekelo.

OKUQUKETHWE

| | Page |
|-----------------------|------|
| ABSTRACT | i |
| OPSOMMING | ii |
| IQOQA..... | iii |
| ISETHULO | iv |
| AMAZWI OKUBONGA | v |

Isahluko 1: Isingeniso

| | | |
|-----|---|---|
| 1.1 | Izinhloso zocwaningo..... | 1 |
| 1.2 | Isakhiwo sokuchascsa esibonwa ngokucabanga..... | 2 |
| 1.3 | Ukukhulwa kocwaningo | 2 |

Isahluko 2: Indlela esuselwe kugeneri yokubhala nokufunda nokufundiswa kolimi

| | | |
|-----|--|----|
| 2.1 | Isingeniso..... | 4 |
| 2.2 | Incazelo ngegeneri | 5 |
| 2.3 | Ingxoxo ngegeneri | 6 |
| | 2.3.1 Igeneri ekufundweni kwezinganekwane | 6 |
| | 2.3.2 Igeneri ekundweni kokusezincwadini..... | 7 |
| | 2.3.3 Igeneri kwisayensi yezilimi | 7 |
| | 2.3.4 Igeneri ebucikweni bokukhuluma | 8 |
| 2.4 | Incazelo ngamageneri | 9 |
| | 2.4.1 Igeneri iyuhlobo lwezehlakalo zokuxhumana | 9 |
| | 2.4.2 Isimo esikhulu okubonwa ngaso esiguqula iqoqo lezenzeko zokuxhumana zibe yigeneri esesimweni senjongo yokuxhumana okwabelwana ngayo..... | 10 |
| | 2.4.3 Imilinganiso noma izimo zegeneri ziyehluka ezibonelweni zoqobo ... | 11 |
| | 2.4.4 Izizathu ezimqoka zegeneri ezakha izingqinamba eminikelweni evumelekile mayelana nengqikithi, indawo nokuma..... | 11 |
| | 2.4.5 Inkulumbo esencwadini yomphakathi yohlelo lokulotshwa kwamazwi yamageneri iwumthombo obalulekile wokubona okusithekile..... | 12 |
| 2.5 | Igeneri nokufundiswa nokufundwa kolimi | 13 |
| | 2.5.1 Imibono yanamuhla ngegeneri nokukwazi ukufunda nokuloba | 13 |

| | | |
|-------|--|----|
| 2.5.2 | Umsebenzi negugu lokubhala emphakathini | 14 |
| 2.5.3 | Ukubhala njengamandla enhlalo | 15 |
| 2.5.4 | Indlela esuselwe kuyigeneri ekufundiseni ulimi | 16 |
| 2.6 | Iqoqa | 17 |

Isahluko 3: Izakhi zomqhudelwano wesayensi yezilimi kumhlahlandlela wolwazi lokubhala

| | | |
|-------|---|----|
| 3.1 | Isingeniso..... | 19 |
| 3.2 | Umhlahlandlela wolwazi lukaGrabe noKaplan ngesibonelo sokubhala | 19 |
| 3.2.1 | Mayelana nomhlahlandlela wokubhala..... | 19 |
| 3.3 | Izinhlangothi zohlahlelo-mbhalo..... | 24 |
| 3.3.1 | Ukuhlunga ulwazimagama | 24 |
| 3.3.2 | Amalungu esimo sombhalo | 26 |
| 3.3.3 | Izimo ezimqoka eziphatelene nomhlahlandlela wolwazi lokunamathelana | 26 |
| 3.3.4 | Ukuchazwa kwesimo ngokuqhela | 29 |
| 3.4 | Iqoqa | 31 |

Isahluko 4: Ukuhlahlelwa kwama-atikili eLanga

| | | |
|-------|--|----|
| 4.1 | Isingeniso..... | 33 |
| 4.2 | Ukuhlahlelwa kwegeneri yama-atikili eLanga | 33 |
| 4.2.1 | Ukuhlahlelwa kwe-atikili 1: Umlando kuhlanguana izi"gora" zepolitiki . | 33 |
| 4.2.2 | Ipharamitha "ini" | 35 |
| 4.2.3 | Ipharamitha "kubani"..... | 36 |
| 4.2.4 | Ipharamitha yayiphi injongo..... | 37 |
| 4.2.5 | Ipharamitha kungani..... | 37 |
| 4.2.6 | Ukusebenza kwesimo somusho: Isakhiwo sokwazisa..... | 38 |
| 4.2.7 | Ukunamathelana kombhalo..... | 41 |
| 4.2.8 | Ukuchasiswa kwamagama | 44 |
| 4.2.9 | Ukuqonda ngesakhiwo sokunyakaza | 45 |
| 4.3 | Ukuhlahlelwa kwe-Atikili 2 | 46 |
| 4.3.1 | Intsha ye-ANC neIFP izohlanganyela ndawonye | 46 |
| 4.3.2 | Ipharamitha "ini" | 47 |
| 4.3.3 | Ipharamitha "kubani"..... | 49 |

| | | |
|-------|--|----|
| 4.3.4 | Ipharamitha yayiphi injongo..... | 50 |
| 4.3.5 | Ipharamitha kungani..... | 50 |
| 4.3.6 | Ukusebenza kwesimo somusho: Isakhiwo sokwazisa..... | 51 |
| 4.3.7 | Ukunamathelana kombhalo..... | 53 |
| 4.3.8 | Ukuchasiswa kwamagama..... | 56 |
| 4.3.9 | Ukuqonda ngesakhiwo sokunyakaza..... | 57 |
| 4.4 | Ukuhlahlelwa kwe-Atikili 3..... | 59 |
| 4.4.1 | I-ANC ngoNkuna..... | 59 |
| 4.4.2 | Ipharamitha “ini”..... | 60 |
| 4.4.3 | Ipharamitha “kubani”..... | 61 |
| 4.4.4 | Ipharamitha yayiphi injongo..... | 62 |
| 4.4.5 | Ipharamitha kungani..... | 62 |
| 4.4.6 | Ukusebenza kwesimo somusho: Isakhiwo sokwazisa..... | 63 |
| 4.4.7 | Ukunamathelana kombhalo..... | 65 |
| 4.4.8 | Ukuchasiswa kwamagama..... | 68 |
| 4.4.9 | Ukuqonda ngesakhiwo sokunyakaza..... | 69 |
| 4.5 | Ukuhlahlelwa kwe-Atikili 4..... | 70 |
| 4.5.1 | Sishubile isimo eMkhandlwini wamaKhansela eMandeni..... | 70 |
| 4.5.2 | Ipharamitha “ini”..... | 72 |
| 4.5.3 | Ipharamitha “kubani”..... | 73 |
| 4.5.4 | Ipharamitha yayiphi injongo..... | 73 |
| 4.5.5 | Ipharamitha kungani..... | 74 |
| 4.5.6 | Ukusebenza kwesimo somusho: Isakhiwo sokwazisa..... | 74 |
| 4.5.7 | Ukunamathelana kombhalo..... | 77 |
| 4.5.8 | Ukuchasiswa kwamagama..... | 80 |
| 4.5.9 | Ukuqonda ngesakhiwo sokunyakaza..... | 81 |
| 4.6 | Ukuhlahlelwa kwe-Atikili-5..... | 82 |
| 4.6.1 | Inkatha iyawuchitha umphumela wokhetho lwaseMandeni..... | 82 |
| 4.6.2 | Ipharamitha “ini”..... | 83 |
| 4.6.3 | Ipharamitha “kubani”..... | 85 |
| 4.6.4 | Ipharamitha yayiphi injongo..... | 85 |
| 4.6.5 | Ipharamitha kungani..... | 85 |
| 4.6.6 | Ukusebenza kwesimo somusho: Isakhiwo sokwazisa..... | 86 |
| 4.6.7 | Ukunamathelana kombhalo..... | 88 |
| 4.6.8 | Ukuchasiswa kwamagama..... | 91 |

| | | |
|------------------------------------|---|-----------|
| 4.6.9 | Ukuqonda ngesakhiwo sokunyakaza | 92 |
| 4.6.10 | Iqoqa | 93 |
| 4.6.11 | Umbhalo wegeneri nokufundiswa kolimi olususelwe esisekelweni semiphumela ezuziwe | 93 |
| Isahluko 5: Isiphetho | | 98 |
| UHLELO LWEZINCWADI..... | | 99 |

ISENGEZO

ISAHLUKO 1

ISINGENISO

1.1 IZINHLOSO ZOCWANINGO

Inhloso yalolu cwaningo ukuhlalela umbhalo ophathelene nepolitiki ephephandabeni lesiZulu llanga. Amandla okulalela, okukhuluma, okufunda nokubhala isiZulu angathuthukiswa kangcono ngabafundi abaneqholo nokuzethemba. Umthwalo kathisha walolu limi ukuba kuthuthukiswe ukuzethemba neqholo labafundi okuyibona abafunda lamakhono esiZulwini. Uma uthisha ezinqinda yena ekucabangeni ukuthi indima yakhe ukufundisa nje, uyobe esenqinda okuthokozisayo ngalolucwaningo yena qobo nabafundi bakhe. Ukufundisa nokufunda kuyingxenye yento eyodwa. Uthisha ukwazi ukufunda nokufundisa. Kulokho wonke umuntu osegunjini lokufundela, ungumfundi. Abantu nothisa egunjini lokufundela bangabangani bakathisha endleleni ebheke elwazini. Angeke bame uma befundiswa kahle futhi naye ngeke ame. Lokhu yilokhu esithi uma sikhuluma sithi ""kufunda impilo yonke""Ukuqhubeka kokufunda impilo yonke kuyaqhubeka futhi badinga ukuvuselelwa impela. Uma izingxenye ezithize zolimi lweziZulu ziveza ubulukhuni, kubafundi, uthisha kudinga akhuthaze, ukusebenza ndawonye futhi ngokubambisana. Amasu anjalo anomthelela ekuthuthukiseni ukuxazululwa kwezinkinga zamakhono emalungeni amaqembu. Uma umuntu enamandla okuphatha ulimi, uthisha nabafundi abanikezwe ithuba lokuthuthukisa amandla okuxhumana ngokucacile nangempumelelo. Imivuzo yokuxhumana ngempumelelo ngokwempela nangokweqiniso iyimiphumela ezwakalayo. Ukufunda kuletha izinselelo kubafundi abaningi, ngakho-ke uthisha kudinga asebenzise isu elimiyo lokuthuthukisa amakhono abo.

Abantu abaningi badinga ukusizwa nokujwayezwa ukubhala amagama nemibhalo, kudinga sikhumbule ukuthi amakhono okubhala ngenjongo yokwenza, ayinjongo ebaluleke kakhulu kulolu cwaningo. Lolu cwaningo luhlose izinkinga ezibhekene nokufundisa okuyinpumelelo nokufunda amakhono okubhala ulimi lwesiZulu. Uhla lwezifundo luka 2005 ngakho-ke luhlose ukuthola imiphumela ethile ngokufunda kwabafundi ekufundeni ulimi ukulufunda nokulubhala nokuxhumana okutholakala ngokuhlanganiswa kwamakhono okulalela, okukhuluma, ukufunda namakhono okubhala. Ucwanningo futhi luhlose ekuhlolisiseni imiphumela yabafundi. Ukuhlolisisa kubalulekile ekunqumeni ukuqhathaniseka komfundi esifundweni esithile. Uma umfundi engakhombisi

ukuqhathaniseka emphumeleni, uthisha kudinga athole ukuthi inkinga ivelaphi. Ukuhlolisisa kudinga kususelwe emsebenzini owenziwe waqedwa ikakhulukazi egunjini lokufundela, ukuya esikoleni kumbe nokunye okuningi okubhekwa, kwenziwe ngokugcina umthetho. Ukuhlolisisa kudinga kwenziwe njalo kuqhubeka ukuze kutholakale inqubekela phambili. Ukuhlolisisa kungasiza ukukhombisa izindawo ezidinga ukunakekelwa ngakho-ke zisiza uthisha ukuba athuthukise amandla abafundi. Ukuhlolisisa futhi kulungisa umfundi ukuze abhekane nenselelo yangomuso.

1.2 ISAKHIWO SOKUCHASISA ESIBONWA NGOKUCABANGA

Lolu cwaningo lubheka kabanzi igeneri esuselwe endleleni yokucabanga ekuhlolisiseni imibhalo yesiZulu njengokuxhumana okubhaliwe. Ikakhulukazi indlela yegeneri yokucabanga izosetshenziswa njengesakhiwo sokuhlahlela izilimi, ubuciko bomlomo, nenkulumo echazayo emibhalweni yesiZulu, ngakho-ke kunikeza isibonakaliso sokuqhathaniseka kwengxenywe yolimi ekucabangeni okwejwayelekile nasekubhaleni okuchazwe uGrabe noKaplan (1996). Amapharamitha “ubani ubhala ini kubani, kuphi, nini, ngani, kanjani” kuzosetshenziswa embhalweni ngamunye ngaphansi kocwaningo. Esigabeni esandulela esokugcina indlela yokuhlolisisa ephakanyiswe uTribble (1996), izosetshenziswa ekuhlolisiseni ukubhala okuqhathanisekayo kokuxhumana kwawowonke umbhalo. Ngaphansi kuka Grabe noKaplan (1996) izingxenyana zombhalo ohlahleliwe ofana nokuhlelwa kolwazi okunjengokuhlelwa kwesihloko, ukunamathelana nokulandelana kanye nokunyakaza kwesimo, nokuchazwa kwesimo, okuxoxwe nguBatia (1993) kuzochazwa.

1.3 UKUHLELWA KOCWANINGO

Isahluko 2: Indlela esuselwe kugeneri yokubhala nokufunda nokufundiswa kolimi

Lesisahluko sizama ukuxoxa indlela esuselwe kugeneri yokubhala nokufunda nokufundisa ulimi, sichaze nokuqondiwe ngegama igeneri ngokuchaza kuka Swales noBatia. Izama futhi ukunikeza ukuchazwa kwegeneri ezinganekwaneri, ezilimini, ebucikweni bokukhuluma kanye nokuchazwa okwejwayelekile kwamageneri.

Isahluko 3: Ingxenye eqophisana ngolwazi oluphathelene nezilimi esichasisweni esibonwa ngokucabanga ekubhaleni

Isahluko sesithathu siphathelene nengxenye eqophisana ngolwazi oluphathelene nezilimi ekuchasisweni okubonwa ngokucabanga ekubhaleni. Ukuchasisa okubonwa ngokucabanga kokubhala ngokuka Grabe noKaplan kuzoxoxwa qede kunikezwe iqoqa eliyilo ngalokho kombhalo ophathelene nezilimi njengalokhu kuvezwe uGrabe noKaplan umabesebenzisa ipharamitha yokubhala yokuchaza.

Isahluko 4: Ukuhlahlelwa kombhalo wegeneri

Lesi sihloko sigxile ekuhlahlelweni kwama atikili ehlukeno ephephandabeni llanga. Ingxenye yesahluko esele inikezelwa ekuchazeni uhla lwezifundo zika 2005 (Curriculum 2005), umbhalo wegeneri nemiphumela esuselwe ekufundisweni kolimi kanye nokuhlahlelwa kwemiphumela ethile nokuhlolisisiswa kokufunda (learning outcome).

Isahluko 5: Isiphetho

Lesi sahluko siqukethe iqoqa lendikimba ehlohlisisiwe yocwaningo lonke kanye nakho konke okutholakele kulolu cwaningo. Lokho okuphathelene nohla lwezifundo zika 2005 (Curriculum 2005) nakho kuzothintwa.

ISAPHLUKO 2

INDLELA ESUSELWE KUGENERI YOKUBHALA NOKUFUNDA NOKUFUNDISWA KOLIMI

2.1 ISINGENISO

Lesisahluko sinikeza ingqikithi lapho indlela eyisisekelo segeneri ekukwazini ukufunda nokuloba nasekufundisweni kolimi kuzobhekwa. UFrances Christie (1990:2) uphakamisa ukuthi ukwazi ukufunda nokuloba, noma yini, kubaluleke kakhulu manje kunasesikhathini esedlule obekuyikho. Izikole zinomthwalo omkhulu namhlanje ekufundiseni ukwazi ukufunda nokuloba kuzozonke izindawo zohlelo lwezifundo kanye nakuwowonke amazanga okufunda. Umsa izindlela ezimbili zolimi lokukhuluma nokubhala zivele ziba lule ke ngezindlela ezehlukene, ukwazi ukufunda nokubhala kusuke kuzuze ukubaluleka okulikhethelele emasikweni afana nawethu.

Ukwazi ukufunda nokubhala esikhathini esifanayo kulomhlaba kuwukuqonda izinhla ezibanzikabi zezimo zokubhala, amazwi alotshiwe noma amageneri esiwadingayo ekufundeni nasekubhaleni okufunekayo ukuze sibambe iqhaza emphakathini. Igeneri iyothathwa njengomsebenzi ohlose ukubandakanya abantu njengamalungu osiko oluthile. Ukuze sithole ukubona izinto ngokuma kwazo ngalesisifundo kudingekile ukuba siqonde ukuthi igeneri ichaza ukuthini. Indlela eyisisekelo segeneri ekwazini ekufundiseni iyothathwa njengesibonakaliso sokufunda nokuthuthuka kwengane ngakho-ke njengendlela esimweni sokufunda.

Kusolesisahluko, kwisahlukwana 2.2; imizamo yokuchaza ukuthi igeneri izokwenziwa okokuqala njengalokhu ichazwa uSwales (1990) no Bhatia (1993). Esahlukwaneni sesahluko 2.2.1; incazelo ngegeneri ngokuka Swales izonikezwa. Isahlukwana sesahluko 2.2.2. sibhekene nencazelo yegeneri ngokukaBhatia noReid.

Isahlukwana 2.3 siqondene nengxoxo ngegeneri. Esahlukwaneni sesahluko 2.3.1 uSwales uzogxila engxoxweni ngegeneri ekufundeni izinganekwane. Isahlukwana sesahluko 2.3.2 sihlelelwe ukuxoxa ngegeneri ekufundeni izincwadi. Isahlukwana sesahluko 2.3.3 sigxile ekuxoxeni ngegeneri kwisayensi yezilimi. Isahlukwana sesahluko 2.3.4 sizoxoxa ngegeneri ebucikweni bokukhuluma.

Isahlukwana 2.4 siqondene nokuchasiswa kwmageneri, kusetshenziswa umfuzelo wenzazelo yenzazelo yegeneri esebenzayo. Isahlukwana sesahluko 2.4.1 sizobhekana nokuchasisa igeneri njengohlobo lwezehlakalo ezazisayo. Esahlukwaneni sesahluko 2.4.2 ukuchasisa kuyobasesimweni esikhulu esiguqula ingxubevange yezehlakalo ezazisayo ziguqukele kwigeneri yokucazelana okuthile kwenjongo yokwazisa. Esahlukwaneni sesahluko 2.4.3 ukuchasisa igeneri kuyogxila emfuzelweni wenzazelo okuthi imilinganiso noma izenzeko zegeneri ezehlukene ekufaneni kwazo kokuqala. Esahlukwaneni sesahluko 2.4.4 kuzogxilwa ekuzwaka leni kwegeneri okuyiyona eyakha ukucindezeleka emnikelweni ovumelekile mayelana nengqikithi, indawo nesimo. Okokugcina, isahlukwana sesahluko 2.4.5 sibhekene nemfuziselo yenzazelo yokuthi intshumayelo yomphakathi ngohlelo lokulotshwa kwamazwi ngegeneri kuwumthombo obalulekile wokubona okufihlekile.

Isahlukwana 2.5 sizobhekana nokufundiswa nokufundwa kolimi. Esahlukwaneni sesahluko 2.5.1 kuzogxilwa emibonweni yanamuhla ngegeneri nokukwazi ukufunda nokubhala. Esahlukwaneni sesahluko 2.5.2 sizogxila emsebenzini onegugu lokubhala emphakathini. Esahlukwaneni sesahluko 2.5.3 kuzobhekwa ukubhala njengamandla enhlalo. Isahlukwana sesahluko 2.5.4 sizobhekana nendlela esuselwe kwigeneri ekufundiseni ulimi. Isahlukwana sesahluko 2.5.5 sizoba neqoqo ngemibono eyehlukene.

2.2 INCAZELO NGEGENERI

USwales (1990:33) uchaza igeneri kanje:

Igeneri isethenziswa kalula impela uma ibhekiswe ohlotsheni lwenkulumo echazayo yanoma yiluphi uhlobo, olukhulunywayo noma olubhalwayo kube nolwazi noma kungabinalwazi' lokufunda nokuloba"

USwales (1990:58) uqhubeka achaze igeneri njengento ehlanganisa uhlobo lwezehlakalo ezazisayo, bese kuthi amalungu abelane ngezimiso zezinjongo zokwazisa. Lezizinjongo zibonwa ngamalungu abazali abangompetha benkulumo echazayo yomphakathi owazisayo, ngalokho-ke bese kwakheka umqondo ngegeneri. Lomqondo ubumba isimo seqhinga lentshumayelo kanye nethonya nencindezelo ekukhethweni kwendikimba yesimo sokubeka amazwi. Injongo yokwazisa iyikho kokubili, ilungelo lesici okubonwa ngaso nalelo elisetshenziswa ukugcina indawo yokwenza yegeneri njengalokhu lapha

icatshangwa njengokugxila okuncane ekulinganisweni kokusebenza kobuciko bokukhuluma.

Ukwengeza kuleyonjongo, imilinganiso yegereni iveza obala izifanekiso ezahlukene kepha ezifanayo ngokwesakhiwo, isimo sokubeka amazwi, indikimba nezethameli ezihlosiwe. Uma konke okuthenjwa nokulindelwe kakhulu ukuthi kungenzeka kuzuzwe, umlingamiso ungathathwa njengenkulumo echazayo yabazali emphakathini yokufana kokuqala izinto ezithathelwa kuyo. Amagama egeneri atholwa njengefa futhi avezwa yinkulumo yemiphakathi aphinde angenise abanye, kwakha ukusizakala kakhulu ekuxhumaneni kwezizwe zomhlaba, kepha kusadinga isiqiniseko esithe thuthu (Qhathanisa uBhatia, 1993:13), ephawula ngegeneri emuva kukaSwales (1981b, 1985, 1990), iyisisekelo solwazi esichazwe isimiso senjongo yokwazisa ebonakala futhi eqondwa omunye nomunye emalungeni omphakathi ongongcweti nezazi zemfundo emphakathini lapho okwenzeka khona ngokomthetho. Kaninginingi kuhlelwe ngendlela ephezulu kugcinwe amasiko nezingqinamba eminkelweni evumelekile mayelana nenhloso, indawo, isimo namagugu asetshenziswayo. Lezingqinamba zivame ukusetshenziswa kabi yilabomphetha benkulumo echazayo yomphakathi ukuze kuzuzwe izinhloso zangasese ngaphakathi kwesakhiwo sobudlelwano obubonakalayo.

UMartin noRothery (1981:25) becashunwe nguReid (1991:46) bachaza igeneri ikakhulukazi ekuyisebenziseleni ukuchaza noma yini ephathelene nenjongo yokwenza lapho izikhulumu zihlangana njengamalungu osiko lwethu. UMartin uqhubeka achaze igeneri njengento ephathelene nenjongo yokwenza komphakathi. Amalungu osiko oluthile abamba iqhaza ezintweni eziningi zalokhukwenza. Amageneri kuthiwa ayinqubo yomphakathi ngoba amalungu osiko ayaxhumana ukuze azuze lenqubo esuke ihlosiwe ngoba asuke efuna kwenzeke izinto ezithile, futhi aphakanyiswe ngoba ngokuvamile kuthatha ngaphezu kwegxathu elilodwa ukuba amalungu azuze lezizinjongo.

2.3 INGXOXO NGEGENERI

2.3.1 Igeneri ekufundweni kwezinganekwane

Igeneri yabe isetshenziswa ezinsukwini zakudala ekufundeni izinganekwane. UBen-Amos ecashunwe uSwales (1990:34) uqhubeka acabange izinto eziningana ngoKuma kwazo phakathi kwezinye. Okunye kwazo ukubona igeneri, ngokulandela uLinnaeus,

njengohlobo lwesahlukaniso, isibonelo nasi, indaba ingathathwa njengensumansumane, indaba yasemandula noma inganekwane. Ngokwe zazi ezithile zemilando nezinganekwane, bagcizelela amasiko emiphakathi namagugu. Ukwesekela leliphuzu, uMalinowski (1990) ecashumwe uSwales (1990:35) uqagula ukuthi amageneri anomthelela ekugcinweni nasekuphileni kwemiphakathi njengoba esebenzela ukuhlalisana nezidingo zokomoya.

2.3.2 Igeneri ekufundweni kokusezincwadini

Abazizinganekwane kwigeneri ekufundweni kokusezincwadini banezizathu zemilando ezithile zokubambelela ekungaguqulweni kwesimo. USwales (1990:36) wehluka ngokuthi uthi ukugxekwa kwemibhalo esezincwadini kanye nokuchasisa ngokubona ngengqondo kungaba nezizathu ezithile ekwehliseni ukugcizelelwa kokusimama njengoba ukusebenza kokubonisa ulwazi olukhulu olwenzelwe ukukhombisa ukuthi umbhali okhethiwe uwephula kanjeni umbuthano obunjiwe ngalokho bese akha ukubaluleka nobunjalo. Ikakhulukazi, ukwenza kwempela kwemibhalo esezincwadini kulelikhulunyaka, kuyoba sengathi ezingeni eliphansi, okuyobe sekulahlwe ubumbano lwesimo, endikimbeni yamandla okuphatha ukuze kunikezwe ngokuphelele igama igeneri uqobo lwalo. Kolunye uhlangothi, uFowler ecashunwe uSwales (1990:37) uphetha ngokuthi ekugcineni kwakho konke, ukuhlahlelwa kwegeneri kubalulekile ngoba kuchasisiwe hhayi ngoba kwehlukaniwe. Kunikeza isimo sokuxhumana, ukuze sisetshenziswe ababhali ekubhaleni, nabafundi nabagxeki ekufundeni nasekuhumusheni “Labobabhali” abayingcosana babonakala bevumelana ngokuthi empucukweni ephilayo amageneri ayaguquka ngenxa yencindezelo engaphakathi, futhi, okulandelayo, izinhlelo zokwehlukana zingumphumela wesisindo esincane sokuhlalela (Swales, 1990:130).

2.3.3 Igeneri kwisayensi yezilimi

Izazizilimi bezilokhu zibandlulula kabanzi ekubhekisiseni kwazo igama elithi generi. UHymes kuSwales (1990:38) uthi “Amageneri avamise uKuvumelana nezehlakalo zokukhuluma, kepha kudinga aphantwe ngokuzimela okwehlukile ezehlakalweni zokukhuluma. Angenzeka ngendlela efanayo noma eyehlukile yezehlakalo. Intshumayelo ngegeneri ngokoqobo ibandakanywa nendawo ethile enkonzweni yasesontweni, kepha izimpawu zayo zingaba nosizo, ekuzinikeleni kwezinye izimo zinomphumela ohlekisayo kwezinye izimo.” NgokukaSwales (1990:38) kunento ethile encane engenelisi ngezizathu

zikaHymes zokwehlukana igeneri nezehlakalo zokukhuluma ngokuncozulula. USaville-Troike ecashumwe uSwales (1990:39) uthi njengakhokonke ukuchazwa kwezizwe zomhlaba, uthatha igeneri njengento ayixhumanisa nohlobo oluthile owenzeka ekuxhumaneni qede anikeze okulandelayo njengezibonelo: amahlanya, izindaba, izifundo, izibingelelo nezingxoxo.

Ngenye ingxenye uMartin kuSwales (1990:40) wenza umehluko onxantathu olandelayo: amageneri abonakala ngezimo zephimbo, besefuthi izimo zephimbo zibonakale ngolimi. Ngokoqobo lwamageneri: “Amageneri asho ukuthi izinto zenzeka kanjani, uma ulimi lusetshenziselwa ukufeza wona. Ahlela kusukela kokulotshwe ezincwadini kuya kude nezimo zokulotshwe phansi: izinkondlo, izingxoxo, imbukiso, izifundo, imihlangano, izindlela zokwenza, izincwadi zokuchasisa, ukunqumelana usuku, ukubonanela ukusebenza, ukusakazwa kwezindaba njalonzalo.” Igama elithi generi lisetshenziswe lapha ukwemukela lokho okungokwezilimi okubonakala ngezinhlobo zokwenza okuhlanganisa ikakhulukazi usuko lwethu.

2.3.4 Igeneri ebucikweni bokukhuluma

Ngokuka Kinneavy kuSwales (1990:42) inkulumbo echazayo ingehlukaniswa ibe yuhlobo oluthile lapho khona ingxenye yenqubo yokuxhumana ithola khona amehlo athe njo. Uma amehlo noma injongo ikumthumeli, inkulumbo izoba ikhomba okuthile, uma ibheke kumemukeli, izobe incenga, uma isohlotsheni lwezilimi noma emthethweni omisiwe, izoba semibhalweni esencwadini, kanti uma injongo kuwukuveza amaqiniso omhlaba, izobe idlulisa okuthile. Ukwahluka kulokhu izazi-mfundo ngobuciko bokukhuluma lezo ezathatha kakhulukazi indlela evumisayo babukeka bethanda ukuthatha ingqikithi ngokunakekela nanokunikeza igeneri indawo ephakathi ethethuthu. Lokhu mhlawumbe kunjengokakhulukazi phakathi kwalabo abafunda ngomlando wokuthuthuka ezindaweni ezibuya ziphindelela (Swales, 1990:42).

UMiller ecashunwe uSwales (1990:43) uthi ukuhlalelwa kwamageneri oqobo kungacacisa okuthile okuyisibonakaliso sokuhlalisana nesomlando wobuciko bokukhuluma okwakungase kwesinye isikhathi kulahleke. Uqhubeka athi yena akasiyena ohambisana nezimiso zokwehlukana njengokweCampbell noJamieson okuyibona abelana nabo, ngoba amageneri awukuphila okuguqukayo, inani lamageneri kunoma yimuphi umphakathi alinqunyelwe sikhathi futhi lencike enkimbinkimbini nasekwahlukaneni komphakathi.

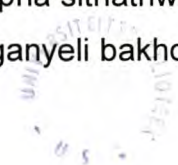
2.4 INCAZELO NGAMAGENERI

Kulesisahlukwana umbhali uzozama ukunikeza incazelo ngamageneri, kusetshenziswa isimo sencazelo esebenzayo yegeneri. Kwisahlukwana sesahluko 2.4.1 kuzobhekwa ekuchazeni igeneri njengohlobo lwezehlakalo zokuxhumana. Kwisahlukwana sesahluko 2.4.2 incazelo izoba sesimweni esikhulu okuyisona esiguqula iqoqo lezezhlakalo zokuxhumana zibe igeneri esesimweni senjongo yokuxhumana okwabelwane ngayo. Kwisahlukwana sesahluko 2.4.3 incazelo ngegeneri izobheka isimo lapho imilinganiso noma ukwehluka kwezici ezenzekayo zegeneri ezibonelweni zoqobo. Kwisahlukwana sesahluko 2.4.4 kuzobhekwa ezizathwini ezimqoka zegeneri ezakha izingqinamba eminikelweni evumelekile mayelana nengqikithi, indawo nokuma. Okokugcina isahlukwana sesahluko 2.4.5 sibhekene nesimo sokuthi inkulumo esencwadini yomphakathi yohlelo lokulotshwa kwamazwi yamageneri iwumthombo obalulekile wokubona okusithekile.

2.4.1 Igeneri iyuhlobo lwezehlakalo zokuxhumana

Isehlakalo sokuxhumana siyilokho okuthi ulimi noma ukulingana kolimi kokubili kubalulekile futhi kuneqhaza elidingekayo impela. Empeleni kunezimo eziningana lapho okungase kubelukhuni khona ukuthi ukuxhumana ngomlomo kuyingxenywe ephelele yokwenzekayo noma cha. Izenzeko lapho ukukhuluma kwenzeka ngengozi, njengalapho umuntu ezibandakanya nokuvocavoca umzimba, enza umsebenzi wasendlini, noma eshayela, ngeke lokho kwathathwa njengezenzeko zokuxhumana, noma izenzeko ezibandakanya amehlo nezindlebe lapho kungakhulunywa khona ngomlomo njengokubuka izithombe noma ukulalela umculo (Swales, 1990:45).

USwales (1990:46) uphinda abalule ukuthi izenzeko zokuxhumana zohlobo oluthile ziyokwehluka ngokwenzeka kwazo kulezo ezejwayeleke kakhulu nezinqwamana nomsebenzi, izingosi zezindaba kumaphephandeba nalapho okunezingqungquthela khona zomengameli. Ikakhulukazi izinhlobo ezimbalwa zezenzeko zidinga ukuba nodumo esikweni eliyilona ukuze lezizinhlobo zibekhona njengezinhlobo zegeneri. Umsa isenzo sokuxhumana sohlobo oluthile senzeka noma kanye ngonyaka ezidingweni ezibalulekile ekwakhiweni kohlobo: ukukhangisa ngeTV kusethenziswa inja, ngeze kwasebenza. Ekugcineni, ukuphindaphinda obekushiwo kuqala, isenzeko sokuxhumana lapha sithathwa njengesiqukethe hhayi kuphela umbhalo osencwadini qobo kanye nabahlanganyeli bakho,



kepha neqhaza lalowombhalo osencwadini kanye nendawo yawo yokukhiqiza nokwemukela, kuxuba nokuhlanganyela komlando wakho namasiko.

2.4.2 Isimo esikhulu okubonwa ngaso esiguqula iqoqo lezenzeko zokuxhumana zibe yigeneri esesimweni senjongo yokuxhumana okwabelwana ngayo

Ngokuka Swales (1990) amageneri yizinqola zokuxhumana ukuze kuzuzwe izinjongo ezithile. Amalungu omphakathi nawo angabelana ngamaqoqo athile ezinjongo zokuxhumana. Kungaphikiswa ukuthi izinjongo ziyizinto ezingekho obala futhi ziyizinto ezinokukhonjiswa kune simo ngakho-ke zisebenza kahle kancane njengesici sokubona esisemqoka. Kepha-ke ngephuzu lokuthi izinjongo zamageneri athile kungalukhuni ukuwathola kalula njengobo uqobo lwawo engawabafundi abafunda ngokuzitholela ulwazi.

USwales (1990:46) ubeka ukuthi kwesinye isikhathi umuntu angakuthola kulula ukukhomba injongo, aphinde anikeze isibonelo sokuthi: “Izindlela zokwenza zingabonakala ziqondile ziyimibhalo efundisayo ezenzelwe ukuqinisekisa ukuthi uma izenzeko ezilandelanayo ziqhutshwa ngokulandela izindlela zangokomthetho ezinikeziwe, nomphumela wolwazi oluyimphumelelo luyotholakala”. Kwenye ingxenye kwabanye, ukukhomba injongo ngeke kwabalula. Ukwesekela leliphuzu uAtkinson ecashunwe uSwales (1990:67) unikeza lesisibonelo: “Singacabanga ukuthi izinjongo zezinkulumo zamaqembu ezepolitiki ikunikeza ipolitiki yamaqembu ngendlela edelisayo engalindeleka, ukugcona izinqubo kanye nobuntu bamaqembu aphikisayo, futhi bahlanganise ukwethembeka. Kepha-ke ikakhulukazi kulezinsuku ezisebenzisa kakhulu omabonakude, izinkulumo zamaqembu ezepolitiki sezingabhalwa manje, zihlelwe futhi zihanjiswe ukuze zenze isilinganiso esipheleleyo sokwenanela.” Isibonelo sokuqala siphakamisa ukuthi ukuthola amageneri anamaqoqo izinjongo zokuxhumana akuyona into engajwayelekile. Kwenye inkathi uSwales (1990) uveza ukuthi uma izindaba zomsakazo zenziwe ngendlela engabazisayo ukuze zigcine abalaleli bazo benolwazi ngezigameko zomhlaba, kubandakanya nezigameko zokukhulunywayo, zingaba futhi nezinjongo zokwakha umbono womphakathi, kuhlelwe nokuziphatha komphakathi, njengokungazelelwe, noma ukulethwa kwabaphathi nabaholeli benhlangano yezokusakaza ngendlela etusekayo.

Ngokuka Swales (1990) kunamageneri, empeleni, asalayo anjongo yawo engakulungele okuyisici esikhulu okubonwa ngaso. Amageneri ezinkondlo ayisibonelo esisobala. Izinkondlo, namanye amageneri angaba ngathinta umuntu enhliziyweni nanikeza intokozo,

angase ahlukiseke ngokuba namaphuzu ezimo adelela ukubekwa kwezinjongo zokuxhumana. Isidingo kukho konke kepha ezimweni ezingavamile, ukubeka ilungelo lesimo senjongo sivela hhayi kuphela ukubonwa okwejwayelekile kwamandla okubumba izindaba zethu, kepha futhi yingoba inikeza indlela yokwehlukana "into yangempela" kuleyo nkulimo yokulingisa ngokubhuqa. Inkulimo yokulingisa ngokubhuqa ichaza indaba lapho isimo siguquka, umcabango bese imisho yombhali ilungiswa bese yenziwa ibukeka ihlekisa, ikakhulukazi uma isetshenziswa ezifundweni ezingalungile ezihlekisayo (Swales, 1990:47).

2.4.3 Imilinganiso noma izimo zegeneri ziyehluka ezibonelweni zoqobo

Ngaphandle kwephuzu lokuthi ubulungu begeneri bunesisekelo esisuselwe enjongweni yokuxhumana, igeneri nayo ingabanesisekelo esisuselwe endleleni eyincazelo futhi nendlela yokufuza umndeni. Ngokuka Swales (1990:49) umbono ngencazelo futhi empeleni wakheke kangcono, futhi uchaza uphinde wesekele ukwakheka nokusebenza kwezichazamazwi, uhlu lwencazelo yamagama kanye nokunakelelwa kobuchwepheshe. Iqinisa ukuthi, okungenani, kunokwenzeka ukuthi kukhiqizwe izintwana zakho ezidingwa umuntu ngamunye futhi ezanele ekuchazeni wonke amalungu futhi amalungu kuphela alesosigaba esithile kunanoma yini enye into emhlabeni. Ufuzo lomndeni lwezinto ezifanayo ezitholakala komunye umuntu zibe zikomunye umuntu nezinkinga ezinxazombili: kwesinge isikhathi zonke izinto ezifanayo, kwesinye isikhathi ukufana okunzulu. Kanjalo abanye abafundisi bangafana nabanye ezintweni ezinye kwezilandelayo: ukuhlelwa kwezimo zokukhuluma, izindlela zokuhlala, izinga lomcikilisho wolimi, ukusethenziswa kosizo lokubona, inani nendawo yezibonelo, nokusethenziswa kwenhlanganisela yemibhalo esencwadini nesimo sayo ryll (Swales, 1990). Amalungu aqavile oqobo yilawo okubonwa ngawo, isihlalo yilokho okungase kufike engqondweni uma sicabanga ngempahla eyenziwe ngokhuni kanye ne apula ngokufanayo kufika engqondweni kuyisimo sezithelo (Swales, 1990).

2.4.4 Izizathu ezimqoka zegeneri ezakha izingqinamba eminkelweni evumelekile mayelana nengqikithi, indawo nokuma

USwales (1990:52) ubeka ukuthi amalungu omphakathi, okulotshwe ezincwadini, akhiwe asebenzisa amageneri ukubona ngokuxhumana izinjongo zemiphakathi yawo. Amaqoqo okwabelanwa ngawo ezinjongo zegeneri abhekakwelinye izinga lokuhlaba umxhwele-

kwenziwa ngamalungu abazali bambhalo eyakhiwe esezincwadini emphakathini, bangacatshangwa ngokuyingxenye njengabasafunda umsebenzi, futhi kungenzeka bathathwe noma bangathathwa yilabo abangasiwo amalungu. Ukuthathwa kwezinjongo kunikeza izizathu ezimqoka, khona manjalo izizathu ezimqoka zinikeza ukuphoqeleka kwemibuthano. Imibuthano, empeleni, ihlala imile ekusombululeni futhi ingacelwa ngqo inselelo, kepha okungenani ziqhubeka zinikeze isithunzi. UBhatia (1993:14) ngokunjalo uphikelela ngokuthi amageneri ahlukene aveza izingqinamba eminikelweni evumelekile ngokwenhloso yawo, indawo, isimo negugu lokusebenza.

2.4.5 Inkulumo esencwadini yomphakathi yohlelo lokulotshwa kwamazwi yamageneri iwumthombo obalulekile wokubona okusithekile

Amalungu omphakathi emibhalo esencwadini akhuthule athanda ukuba abe negeneri enkulu enobuchule obunqala, njengalokhu sibona ukusebenzisana kwamalungu obungeweti nakubantu bonke abangamakhasimende. Umphumela owodwa owokuthi lamalungu akhuthule anikeza amageneri amagama kuze kufinyelele ezinhlotsheni zezehlakalo zokuxhumana ezibonakala njengeziletha izenzeko eziqhubekayo zobuciko bokukhuluma. Lamagama angatholakala ngokukhulayo ngokuba okukuqala ngokusebenzelana noma ngokusondelana nemibhala yemiphakathi esezincwadini bese futhi itholakale ngemiphakathi eqhelile nebanzi. Ukunakelela okuthile ngakho-ke kudinga ukunikezelwa kumageneri okulotshwa kwamazwi eyakhiwe yilabo ikakhulukazi abajwayele noma ikakhulukazi ababandakanyeka ngobungcweti kulawo mageneri (Swales, 1990:55).

Okwesibili, amagama athanda ukubekezela uma ebhekene nesizinda soguquko olunamandla enkuthalweni. Abafundisi ngeke baphinde babe abakhuluma bodwa kuhle kokuhaya izinkondlo njengoba babenza, kepha bazomema ngokukhuthala izingxoxo ezengeziwe namaqembu amancane okubonisana. Ukufundisa namuhla kungakhiwa ukuxhumana kwabafundi ngokusebenzisa ikhompiyutha noma ithephu yokuthatha inkulumo futhi kungabe kusasetshenziswa umfundisi ngokwegama lomqondo omdala. Igeneri siyithola njengefa, izingxenye zegeneri ezehliselwa kithi yizizukulwane ngezizukulwane. Empikiswaneni eqondile, amagama ethiwa ngokwegeneri ngokulinganayo angaba awezizukulwana (Swales, 1990).

2.5 IGENERI NOKUFUNDISWA NOKUFUNDWA KOLIMI

2.5.1 Imibono yanamuhla ngegeneri nokukwazi ukufunda nokuloba

Ukufundiswa kwegeneri okwamanje akugxilile kumageneri asemandulo wona ayebonakala echazwa ngamazwi aphathelene nawasebhukwini ahamba ngezikhathi ezilinganayo esimweni nasendikimbeni. UFreedman noMedway (1992:2) babeka ukuthi amageneri abonakala ewuqobo lwezindlela ezibukeka ziwubuciko bomlomo nezimo eziqhubekayo. Isibonelo yilesa sokuthi incwadi eqondene nomuntu qobo ingahlalelwa bese kuthi amazwi ayo ehlukaniswe ngokuhlelwa kwamazwi, ukuchazwa kwamagama, ukusetshenziswa kwezimpawu nesimo sazo. Ukuhlalela okunjalo nokwahlukanisa kuyilokho okuyizindlela zakudala zokubheka igeneri.

Ngokuka Freedman noMedway (1992) imicabango yamanje yegeneri ingagxila encwadini njengoqobo lokwenzeka kobuciko bomlomo obuthathelwa ezimweni zenhlalo eziqhubekayo. Amageneri asebonakala ewubuciko bokukhuluma. Abafundi sebesebenzile ukuchaza nokuzwa amageneri akhethiwe njengezenzeko zenhlalo ngaphakathi enhlalweni nasemlandweni wengqikithi. UReid (1988:35) uveza ukuthi igeneri iyuhlobo lomphakathi ngalezindlela ezimbili. Uma nje ulimi luyisenzeko somphakathi futhi liwukwenzeka kwezilimi, izimo zezilimi ziyizimo zenhlalo yomphakathi, igeneri nayo futhi iyingxenye yenhlalo yezilimi. Enhlalweni yolimi lomphakathi umuntu angeze amisa umbono owehlukaniswa ulimi enhlalweni yabantu, mhlawumbe aluhlanganise ngokuqhathanisa.

Kunezinhlalo ezahlukene zokufunda ukubhalwa kwezinhlalo ezahlukene zokubhala. UDes (1975:8, 9) ecashunwe nguLittlefair (1991:1) uthi ukufunda ukufundwa kwezinhlalo zokubhala akusiyona into entsha. UMbiko weBullock waphakamisa ukuthi “ngokubambisana bonke othisha bayowemukela umthwalo wokuthuthukisa ukufunda lapho besebenza khona nokuthi imigomo ethize babambisane ngayo ukugcwalisa lentuthuko”. Ngako-ke abaxhumanisi bolimi bagqugquzela othisha ohlwini lwezifundo ukuba babhekane nezinkinga izingane ezihlangana nazo uma zifunda ulimi lwezifundo ezahlukahlukene. Ababhali bezincwadi banezinhlalo ezahlukene zokubhala izinhloso zemibhalo ezitholakala esikoleni. ULittlefair (1991) uphakamisa ukuthi ababhali abanenhloso efanayo babhala uhlobo oluthile lwegeneri. Nasi isibonelo, ababhali bezindaba zokusesha banenhloso yokubhala izindaba zezimfihlo nokulwa nobugebengu.

Kukhona amageneri ezincwadi ezisetshenziswa ezikoleni. Njengezincwadi nje zegeneri yokufunda nokubhala ngenjongo yokuxoxa nokuchaza impilo yomuntu nokulinga kokusetshenziswa kolimi uqobo. Izincwadi zegeneri echasisayo, lapho ababhali bechaza ngenjongo, bazise, baxoxe noma babhale baphikise noma bavume. Kukhona izincwadi zegeneri zendlela yokwenzisa, lapho ababhali bebhala benikeza imiyalelo noma beveza izenzeko ezithile. Igeneri yezincwadi eziphathelele nokulandelana kolwazi lwezihloko ezithile. Kumageneri kumele sazi ukuthi ababhali banokusebenzisa ukwehlukahlukana noma iregista yolumi abacabanga ukuthi ilungile. Iregista yindlela ababhali nezikhulumi ezikhuluma ngayo. Kabanzi, iregista isho indlela ulumi olwehluka ngayo mayelana nesimo okukhulunywa noma okubhalwa ngayo. Iregista iyindlela lapho isimo sihlalelwa ukuze ikhulunywe ngolimi. Lokhu kusho ukuthi iregister iveza lokho okukhulunywa noma okubhalwa ngakho, okukhu lunywa ngaye noma obhalelwayo nokuthi umlayezo wedluliswa kunjani (Littlefair, 1991:9).

2.5.2 Umsebenzi negugu lokubhala emphakathini

Ukufundiswa kolimi negeneri egunjini lokufundela kuyinto ebaluleke kakhulu ekusebenzeni kwengqondo njengokucabanga nje, ukujula ngengqondo nokuqophisana. Lezi yizindlela umuntu acabanga ngazo, aphuphe, axoxe izifiso zakhe, achaze lokho akuzuzile, futhi abelane usizi nenjabulo yakhe nabanye. UFreedman noMedway (1992:2) babeka ukuthi amageneri ayengamazwi abhaliweyo abalulekile. I-sonethi kwabe kuyinkondlo enemigqa eyishumi nane inokuvumelana kwamaphimbo nesilinganiso ikakhulukazi kuphathelele nezothando.

Baqhubeke baphetha ngokuthi manje nje, umcabango ngegeneri usuphinde wacatshangwa. Ngesikhathi kucatshangwa ukuthi amageneri anganikezwa izikhathi ezilingeneyo ezinhlotsheni zemibhalo kanye nengqikithi, ukucabanga kwamanje kubuka lokhukuhamba ngezikhathi ezilingeneyo njengento ewumzila owehlukile ophansi kwesikhathi esilingeneyo.

Kanjalo uFreedman noMedway (1992) bephinde banike ze lesisibonelo esilandelayo esingase sichaze umehluko ekubukeni futhi esingaphakamisa izenzelelo ezinikezwa umcabango onikezwa yigeneri kothisha nakubacwaningi. Cabanga igeneri ejwayelekile yencwadi yomuntu lapho abacwaningi bengayihlalela lencwadi bayinconzulule ngalezozigaba zemibhalo eziyiveza njengencwadi yentombi esencane. Kulesisimo

isenzeko sobuciko bokukhuluma esenzekayo yilesa lapho umphakathi osondelene ugcinwa futhi uqiniswa khona engqikithini yosiko-osikweni ngaphakathi kosikolomphakathi oluthile (olunezici zobulili, usiko, ubuzwe, isimo sokuphila, nesimo somnotho). Kungamandla omphakathi, ukuphendula ingqikithi yobuntu, ukuthi imiqondo emisha ngegeneri ivezwe. Ngamanye amazwi, amageneri asethathwa njengobuciko bokukhuluma.

Umcabango ngegeneri futhi uchaza izinto ezehlukene ezibalulekile. Ngaphandle kokubheka ikakhulukazi embhalweni wokufundwa, labo ababekade befunda ngegeneri muva nje sebebheke esibonelweni sokusetshenziswa kolimi olungabhaliwe lwesici sokubonisa imibiko ngombhali wentela, ukubhala kwabafundi ezindaweni zendikimba, imibiko yezamabhizinisi, kanye neziphakamiso zikahulumeni. Phezukwalokho igalelo lokufundwa kwegeneri namhlanje bekuyilelo elichazayo kunalelo elinqumayo. Abafundi basebenze kakhulu ekuchazeni nasekuzweni amageneri athile njengezenzeko zenhlalo ngaphakathi kwenhlalo ethile nomlando wendikimba. Umcabango ube umnyakazo ezintweni eziningi zokuhlakanipha ukuze kuqondakale ulimi ngokwejoyelike kanye nokubhala, ikakhulukazi, njengenhlalo ebalulekile (Freedman and Medway, 1992:3).

Indlela yegeneri yokufunda, ukubhala nokufundiswa kolimi kuvumela ingane ukuba izuze njengalokhu lezizenzeko zenzelwe ukufundisa amakhono, anqala azodingeka ukuze ukufunda kube yilokho okuyikho emfundweni ehleliwe. URichard Coe ecashnwe uFreedman noMedway (1992:3) nabo baveza ukuthi ulimi luyinto yomphakathi ngokuthi bathi embhalweni wabo: "Igeneri ifinyeza ukubaluleka kokubhekana nokufunda nokubhala njengenqubo yomphakathi lapho abantu ngabanye bebamba iqhaza ngaphandle kokwazi ukuthi izenzeko zenzeka kanjani."

2.5.3 Ukubhala njengamandla enhlalo

Ngokuka Freedman no Medway (1992:5) abacwaningi nababoni ngengqondo bakhombe imikhawulo yomcabango yombhali onesithukuthezi ebalisa ngomsebenzi ecabanga ukuthi ukubhala impela kuyisenzo senhlalo. Isibonakaliso esikhulu esiqqamile esiyisimo senhlalo yokubhala siyisenzeko sokubambisana. Abacwaningi babone bephindelela ukuthi ababhali bayabambisana endaweni yomsebenzi futhi bayabambisana kakhulukazi bexoxisana nabanye ukuveza ukuhlola futhi babukeze imiqondo yabo, bese ekugcineni, babukeze iqhinga elingaphelele labo njengesisekelo sokulethwa kolwazi. Abafundi futhi

babonile ukuthi ukubhala kungukuhlalisana ngokuthi noma abanye bakhona noma cha, kepha umbhali njalo ususela ekuxhumaneni nabanye okungaphambili ngesikhathi beqamba okuthile.

UDeborah (1990) ecasunwe uFreedman noMedway (1992:5) bachasisile ukuthi ukubhala ngempela kuyingxoxo phakathi kwababili hhayi kuphela ngokuthi kuwukuphendula lokho obekushiwo abanye ngomlomo noma kubhaliwe kepha futhi ngokuthi kwandulela indlela abanye abangaphendula ngayo. Ukubhala uqobo lwakho kuwukuhlalisana.

2.5.4 Indlela esuselwe kuyigeneri ekufundiseni ulimi

Ukufundisa ulimi lwesiZulu, noma ngabe lufundiswa njengolimi lwesibili, njengolimi lokufika, lokhu kade kwabe kwenzeka esikhathini eside njengokukhethelwa. Lokhu kukhethelwa okwabe kwenzwa ngothisha noma izincwadi zolimi ukuqinisekiswa kwesilabhasi yokufundisa ulimi, izinto zokufundisa, nokwenzeka ezindlini zokufundisa. Kudinga ukubheka emibhalweni ethile kuxubene nencazelo igeneri echazwe ngayo esahlukwaneni sesahluko 2.2.1. Okokuqala, indlela yokukhangisa. Izinjongo-ngqo zokuxhumana zokukhangisa ukuphakamisa umkhiqizo othile noma ukuphakamisa usizo lokuthengisela amakhasimende abalulekile. Kwenye yezindlela eziqavile zokukhangisa, lokhu kwenziwa ngendlela efanele ehehayo yokuchaza lowomkhiqizo noma usizo, olukhanyayo futhi olwanelisayo. Ngezansi isibonelelo saloluhlobo lomkhiqizo oluchaziwe: “Bonke lobubuchwepheshe buhlanganiselwe ukunikeza ubuso bakho wedwa-ubuwena eduzane, obushelelelayo futhi obuntofontofo kakhulu.”

Umbhalo wesibili yilowo wobuchwepheshe bamageneri ezemfundo. Ubuchwepheshe bokubhala buveza izisho ezehlukene, ezisetshenziselwa izinjongo ezehlukene. Empeleni umshwana wamabizo yiwona oyingqikithi yokuthwala ulwazi ekubhalweni kwemfundo yobuchwepheshe. Inhlanganisela yemishwana yamabizo, ukuqamba futhi ikakhulukazi emishweni yamabizo eyinkimbinkimbi, konke lokhu kusetshenziswa ekubhaleni okuwubuchwepheshe kwemfundo. Ulimi lwamaphephandaba luwumsuka ocebile wemininingwane. Kepha-ke kunezingqinamba ezinkulu ezithile okudingeka zibhekwe ngaphambi kokuba kuthathwe izinqumo ngohlu lwezifundo.

Enye yezinto ezenza amaphephandaba akhange ekufundiseni kolomi ububanzi bezinhlobo zamageneri umuntu azithola kuwo. Lapha kukhona izihloko zodaba, imibiko

yezindaba, imibiko yezemidlalo, ezabahleli, izimo ezigqamile, izithasiselo, izincwadi eziya kumhleli, izikhangiso ezinhlobonhlobo, ukubukezwa kwezincwadi, isimo sezulu nemibiko ejwayelekile, igumbi lemfashini. Amaphephandaba aphinde anikeze ukuzethenziswa kolimi okusha, ezisematheni nezanamuhla.

Zonke izinsuku sithola iminingwane emisha ngaphansi kwezihloko ezintsha. Uma imigomo isizwakele futhi kwavunyelwana ngayo, ulimi luyathuthuka bese othisha bethola ukuveza izinto ezintsha, futhi kusetshenziswe iminingwane emisha nehlukehlukehene kepha konke lokhu kube kungaphansi kohla oluthile lwezifundo. Ake sibheke ezinkingeni eziphathelene nokufundwa kolimi kumageneri amaphephandaba. Izinhlobonhlobo ezibanzi zamageneri akumaphephandaba angakwazi ukunqinda usizo ngokuthi igeneri ethile isebenze njengenjongo yokuxhumana ecacile, ngalokho inikeze uhlobo oluthile lwesiZulu. Uma lomehluko wamageneri ungaphathwanga kahle, umfundi angathola isithombe esidukisayo sokusetshenziswa kolimi ngezinjongo ezehlukene zokuxhumana (Bhatia, 1993:147-159).

2.6 IQOQA

Kulesisahluko imizamo yenziwe yokuthola indlela yokuchaza umqondo oqukethwe yindlela esuselwa kuyigeneri ekukwazini ukufunda nokuloba kanye nokubaluleka kokukwazi ukufunda nokubhala kuzozonke izindlela zohla lwezifundo nakuwowonke amazinga okufunda. Okokuqala ukuze kuchazweleliqondo, igama igeneri lichaziwe. Okwesibili igama igeneri kuxoxiwe ngalo ekufundweni kwezinganekwane, ekufundeni izincwadi ezilimini nasebucikweni bomlomo. Ukuchazwa kwamageneri kwenziwe kusetshenziswa ukuchasiswa kwegeneri.

Njengalokhu abanye abantu bengenawo amakhono, amandla nolwazi lwamageneri okufunda nokuloba, ngalokho badinga ukuqonda nokuzuza izindlela eziningi futhi ezibanzi zokubhala, izinhlobo zemibhalo noma amageneri nathi sonke esiwadingayo ekufundeni nasekubhaleni okubalulekile ekubambeni iqhaza emphakathini. Lombono ubonakala wesekelwa nangu Swales (1990) lapho athi khona amageneri ayizinqola zokuxhumana ukuze kuzuzwe izinhloso. Ekufundisweni kwamageneri esikhathini sanamhlanje njengalokho kubalulwa uFreedman noMeday (1992), amageneri asebonakala njengociko bomlomo kunokuba abonakale njengamageneri akudala ayebonakala ngokuchazwa ngemibhalo yawo ekumeni kwawo nangendikimba. Kwakukhonjiswa futhi ukuthi ukubhala

kunegugu emphakathini nanokuthi ukubhala kungamandla okuhlalisana ngakho-ke ukufundisa isiZulu njengolimi kungenziwa kusetshenziswa izinhlobo zemibhalo emaphephandabeni, ekukhangiseni, emaphephandabeni njll., ukuze kuzuzwe amakhono okufunda nokubhala. Esahlukweni esilandelayo kuzoxoxwa kabanzi ngencazelo yokubhala, kunikezwe neqoqa ngobunjalo bemibhalo yezilimi.

ISIAHLUKO 3

IZAKHI ZOMQHUDELWANO WESAYENSI YEZILIMI KUMHLAHLANDLELA WOLWAZI LOKUBHALA

3.1 ISINGENISO

Ulimi luyisisekelo sesikhali esakhiwa abantu ukuze bakwazi ukukhulumisana nabanye abantu. Ngakho-ke injongo yokufundiswa kolimi njengolimi lwesibili ukwandisa ikhono kubantu lokusebenzisa lesisikhali. Ulimi lubakhona kuqala ngokukhulunywa bese kuthi muva lubekhona ngokubhalwa. Umzamo ofanayo awusetshenziswa ekubhaleni, ikakhulukazi ngoba abazi zilimi abaningi, kubandakanywa izazi zilimi ngezinhlobo zabantu, bahlala bekholelwa ekutheni ulimi olubhalwe lususelwa olimini olukhulunywayo (UBasso, 1994; uBiber, 1998; uOlson, 1974; becashunwe uGrabe noKaplan, 1996).

Ngokuka Cooper (1979) ecashunwe uGrabe noKaplan (1996) indlela eyodwa yezibalulekile zokuzama ukubhala ngokuchazwa kwezizwe zomhlaba, ikuba ubuze imbuzo eyisisekelo; ubani ubhala ini?; ngayiphi injongo?; ngani?; nini futhi kanjani? Ngakho-ke injongo yalesisahluko ukuqeqesha umfundi ukuba akwazi ukuveza imicabango yakhe ngokulandelana futhi ibefuphi uma ebhala, ukugqugquzela abafundi ukuba baveze imibono yabo ngokufundiwe ekubhaleni, asebenzise umcabango wakhe ngokubhala, ukunikeza iqoqo lokubalulekile embhalweni wezimo zolwazizilimi uma kwenziwa okuphathelene nesimo sokubhala ngokuchazwa kwezilimi zomhlaba, kunikezwe ingxoxo ngeziphakamiso eziphathelene nezimo sokuqhubeka/ukuchazwa kwesimo sokuqhubeka futhi kunkezwe iqoqo lokubalulekile kulesisihloko.

3.2 UMHLAHLANDLELA WOLWAZI KAGRABE NOKAPLAN NGESIBONELO SOKUBHALA

3.2.1 Mayelana nomhlanlahdlela wokubhala

Ipharamitha "ubani"

Okubalulekile kulombuzo yikuthi umuntu obhalayo usuke engumbhali osafufusa yini noma usuke eseqoqodile ekubhalweni, futhi-ke usuke esevivinyiwe yini ngokwemfundo yakhe

ekubhaleni kwakhe noma lokho akubhalayo uyakhokhelwa yini ngakho. Ukwesekela lokhu okushiwo ngenhla, uGrabe noKaplan (1996:203) babuza lemibuzo elandelayo: Ngabe umuntu ungumbhali oqalayo noma ungovuthiwe nophekekile yini? Ngabe ungovuthiwe ezinhlotsheni eziningi ezehlukene zokubhala noma uphekeke elwazini oluncane lokubhala? Ngabe umbhali ungumfundi olindele ukuhluzwa ngokokufunda kwakhe noma uyintatheli, uhola ngokubhala kwakhe?

Phela ukubhala kwencike nkomo elwazini lombhali lolimi kanye nodumo lwakhe. Ukwazi ukuthi ubani umbhali, kungaba nomthelela embhalweni ofundwayo. Isibonelo yileso sebhungu elingakabi nolwazi oluphusile ekubhaleni kepha elingabhala umbiko ngolimi lwesibili, lingabhala okwehluke kabi kumuntu omdala onolwazi lokubhala futhi ebe ebhala ngolimi lokuqala.

Ipharamitha “bhala”

Igama elithi “bhala” ngokuvanule lingasho ukwenza noma ukwenzeka okuhlola isimo sokubhala ulimi. Ngokuka Grabe noKaplan (1996) ukufundwa kwesimo sokubhala kudinga ulwazi lokubhaliwe nolwazi lokwakha umbhalo. Lapha yiziphi izinjongo zolwazi ezivezwe embhalweni? Imisho ilumbana kanyani ukuze yenze imibhalo emikhulu? Anjani amandla ombhali okuqamba? Ngabe umbhali uyawafaka amagama olimi ekhethelo? Ngabe umbhali uyabacabangela yini abalaleli nabafundi ekubhaleni kwakhe, ingqikithi negeneri ekuthuthukiseni ukubhala kwakhe?

Umhlahlandlela wolwazi lokwakha umbhalo unomthelela ozimele esimweni sokubhala ngendlela yokuthi kunikeza isakhiwo esehlukile sezikhali ezikhona zolimi. Umbhali kanye nenhlanguanisela yekhethelo eyakha ukushweza kahle kolwazi lomcabango wokunamathelana. Imisuka yolimi ekwakhiweni kombhalo nakho kuyasiza ekuchazeni amanye amaphuzu esimweni sokubhala njengokucabangela abalaleli, injongo yombhali, ingqikithi yokubhala kanye nombhalo odingwa umsebenzi wokubhala (uGrabe noKaplan, 1996).

Ipharamitha “ini”

Incazelo yalepharamitha yokuthi kubhalweni, iwumbiko othile futhi uyindikimba ethile. Ipharamitha ixoxwa ngengqikithi, igeneri nangesimo sephimbo noma irejista. Lemiqondo

iphakamisa imibuzo eminingana ngokubhala: Nhlobozini zemibhalo umbhali azibhalayo eziwukwakha? Umbhali udinga lwazi luni olujwayelekile oluyisisekelo? Ulwazi olunzulu lwerejista aludingayo ekubhaleni lungakanani? Singayichaza kanjani igeneri?

Ngokuka Swales (1990) ecashunwe uGrabe noKaplan (1996), uthi empeleni singathatha indikimba njengolwazi oluyisisekelo, isibonelo: umhlahlandlela wolwazi lwesikima. Ukwengezelela olwazini olujwayelekile oluyisisekelo, umhlahlandlela wolwazi lwesikima uphakamisa ukuthi amasethi olwazi oluthile olugcinwe luyizimo ezihlanganisiwe ezitholakala zisondelene (noma zakhiwe kabusha), futhi zisetshenziswa ekuzweni nasekukhiqizeni indikimba yolwazi indikimba futhi zinikeza izinhlaka zolwazi lwethu lwesimo esiyiso sephimbo ezingqikithini ezahlukene, nolwazi lwethu lwamageneri njengezindlela zokuhlela inkulumo yezinjongo ezithile.

Amageneri angachazwa kalula njengohlobo lwenkulumo ebonakalayo, nesakhiwo esiphelele (njengesiqalo, iphakathi nesiphetho). Igeneri iwumqondo osebenza olimini lombono nolubhalwayo, noma-ke into esemqoka, ngokwenjongo yethu, ukwenzeka kwegeneri ekubhalweni kwenkulumo (uGrabe noKaplan, 1996). Irejista, njengento ezimele futhi eyehlukile ekucatshangweni kwegeneri, ichazwa ngesihloko sokubhala, nendlela (ngasosonke isikhathi ukubhala) kanye nephimbo elisetshenzisiwe (uHalliday, 1978; uHalliday noHason, 1989; uMartin, 1992; becashunwe uGrabe noKaplan, 1996).

Ipharamitha “kubani”

Izibukeli ziyuhlangothi olubalulekile kakhulu ekubhalweni. Ziphinde zidingeke kakhulu ekwakhiweni kombhalo nasekwenzeni incazelo. Mayelana nezibukeli imibuzo elandelayo ingabuzwa: Ubani okudingeka afunde okubhaliwe? Ngabe umfundi uke alahlekelwe umqondo yini? Ngabe umfundi ukhululeke ngokulinganayo yini nombhali oqondiwe? Ngabe umfundi ungumuntu owaziwayo yini? Uma izibukeli kungezaziwayo, umfundi usondelene futhi uqhele kangakanani? Njll.

UGrabe noKaplan (1996:207-208) banalokhu abangakusho ngokuchazwa kwabantu abalindelwe ukuba bafunde: Ukubhala kunomthelela omkhulu enkulumweni echazayo embhalweni. UKirsch noKoen (1990) becashunwe uGrabe noKaplan (1996) bathi empeleni kungcono ukucabanga amapharamitha amahlanu omthelela wezibukeli kunesimo esiqondene ngqo esinqumayo ukuze kunikezwe incazelo ebanzi ecacile,

kudlalwe indima ebalulekile ekwahlukahlukaneni kwemibhalo. Ipharamitha eyodwa yomthelela kumfundi ekubhaleni, ebantwini abalindeleke ukuba bafunde umbhalo. Umbhalo oqondene nomuntu ngqo, umuntu oyedwa, idlanzana labantu iqoqo labantu abaningana, noma izibukeli nje ezijwayelikile zingaba nomthelela esimweni sombhali.

Ipharamitha yesibili yokwehlukahlukana kwezibukeli yigxathu lapho abafundi baziwa noma bengaziwa khona. Ukubhalela umuntu awaziwayo, ojwayeleke kancane, esisebenzisana nabo, noma isihambi singenza ukuthi siguqule umbhalo. Mayelana nepharamitha yesithathu, leyo yesimo somuntu ukubhala kungehluka mayelana nokuthi ngabe umfundi unesikhundla esiphezulu noma isikhundla esiphakathi nendawo noma isikhundla esiphansi kunombhali. Endikimbeni yolimi olukhulunywayo, uWolfson (1989), ecashunwe uGrabe noKaplan (1996) ubonakalise ukuthi isikhundla naso sakha ukwahlukahlukana kwenkulumo echazayo, enesikhundla esiphezulu nesiphansi etholwa abalaleli kepha kube kuncane ukuxhumana ngokubonisana. Ezingqikithini ezahlukene eziphathelele nesikhundla, ulwazi lokuthi umuntu othile, isibonelo: umfundi owaziwayo angaba umfundi, abe nomthelela ekubhaleni, noma-ke kungekho cwaningo oluqondene ngqo nokuxazulula lokhu.

Ipharamitha yesine, ububanzi bokwabelana ngesisekelo solwazi, kuyoba nomthelela ekubhaleni ezingeni elikhudlwana, yikuthi abafundi abasezingeni eliphezulu lokwabelana ngesisekelo solwazi bangaba nomthelela ekubhaleni ngandlela thize. Ukubhalela abafundi abejwayele izehlakalo zanamuhla emasikweni athile, ezindaweni ezithile angelekelela umbhali ukuba alindele ulwazi olujwayelekile ngasohlangothini lomfundi futhi abhekise ezinhlangothini zolwazi ezahlukanisa labo abaziyo kulabo abangazi.

Njengepharamitha yokugcina, ububanzi obuthile bolwazi olusematheni umfundi nombhali ababelane ngalo lungaba nomthelela ekubhalweni. Ububanzi nekhethelo elinzulu, isidingo sokuchaza imiqondo nokucatshangwayo nje, ukusebenza kokujwayelekile kubhekene namagama akhethiwe njll, konke kuyokuthinta ukubhala (uLemki, 1995; ecashunwe uGrabe noKaplan, 1996).

Ipharamitha “yayiphi injongo”

Ngabe embhalweni zikhona yini izinjongo eziningi? Injongo yona ixhumana kanjani negeneri kanye nezibukeli? Ukukhangisa kungaba enye indlela yokuxhumana nezibukeli.

Abantu babhala ukuze baxolise bameme bazise, bacele njll. Imibhalo emibili eyehlukene ingabhalelwa izibukeli ezifanayo ngegeneri efanayo kepha lemibhalo ingaba nezinjongo ezehlukene. UGrabe noKaplan (1996:210) besekela lokhu ngokuthi kubonakala sengathi injongo yokubhala kudinga yenziwe okungenani ngezindlela izimbili. Kweyokuqala ejwayelekile, injongo esobala ihlobene nomqondo wegeneri, injongo inomthelela esimweni sombhalo uqobo, iqoke izindlela zegeneri eziyizo. Kepha, ipharamitha yenjongo, njengoba isetshenzeswe lapha, isetshenziselwa ukulungisa izinto zomqondo ezizimele kulezo ezicatshangwa njengamageneri abhaliwe.

Ipharamitha “kungani”

Lapha sibheka izinto ezigqugquzela umbhali ukuba abhale nokuthi kungani abantu bebhala. Ababhali babhala ngenhloso yokufihlela umfundi okuthile, okuthi uma lowomfundi ekubona lokho okufihlekile bese aziwa njengomfundi onekhono lokufunda. Amandla omfundi okufunda aqonde lokho okubhaliwe, kwesekelwa yilamaphuzu amane: amagama amakhono, ulwazi olungatholakala kalula, amasu obulukhuni kanye nobulukhuni besayensi ephathelene nobukhona. USteiner (1978) ecashunwe uGrabe noKaplan (1996) uphakamisa ukuthi kunezigaba ezine zobulukhuni. Lendlela yobulukhuni obehlukene buvela kumbhali, embhalweni nasendaweni abakuyo njengoba kunomthelela emandleni omfundi okwazi akufundayo. Uhlobo lokuqala yilolo lobulukhuni obuncikile obuvela emfihlweni nasebuchwephesheni, kepha okungasetshenziswa esikhathini esithile ngendlela ethile. Eyesibili yileyo yesimo sobulukhuni evela ezimweni ezingachazeki ebuntwini. Eyesithathu yileyo yobulukhuni bamasu okuhambisa kahle evela esifisweni sombhali sokuba azwakale kuze kufike kuphela ezingeni elithile. Eyokugcina yileyo yobulukhuni besayensi ephathelene nezinto, evela ezingqinambeni ezivezwa ulimi uqobo lwalo.

Ipharamitha “nini futhi kuphi”

Lapho umuntu esuke ebhala ipharamithi nini nepharamitha kuphi, kokubili akubalulekile kubulukhuni besayensi ephathelene nokubhala. Lengqikithi yalapha neyamanje ayibalulekile kumhlahlandlela wokwazi ukubhala. Isikhathi sombhali sokusebenza sencike ezimweni ezehlukene; njengasekuseni, muva, ebusuku njll. Umbhali angasebenza ehhovisi, ekhaya, emtatshweni wezincwadi njll kepha umfundi akudingi ukuba azi ngendawo nesikhathi okubhalwe ngaso.

Ipharamitha “kanjani”

Lapha kudingeka ulwazi lokuthi umbhalo wabe ubhalwe futhi wakhiwa kanjani. Ukwazi ukuthi ukubhalwa kombhalo kwencike futhi kuchazwa ngomhlahlandlela wolwazi lokubhala. Umbhalo ungabhalwa ngomshini wokubhala ngempensela noma ngekhompiyutha.

3.3 IZINHLANGOTHI ZOHLAHLELO-MBHALO

3.3.1 Ukuhlunga ulwazimagama

Kunokuqonda okuningana okuxhumanayo ekuhleleni ulwazi. Lokhu kubizwa ngokuthi ukunikezwa kokuhlangana okusha, ukuhlangana kokuphawula ngesihloko, kanye nokuhlangana kwendikimba.

Ubudlelwana obusha obunikeziwe

Kuloluhlobo, umcwaningi uchaza okunikeziwe njengolwazi obeluvele selushiwo. Lapha ulimi lusetshenziswa ngendlela yokuthi umfundi akwazi ukubona ulwazi olusha olunikeziwe. Lezizibonelo ezilandelayo zicacisa lokhu okushiwo ngenhla. Intando yeningi khulula abantu baseNingizimiAfrika. Ingculaza iyabulala.

Ubudlelwano bokuphawula ngenhloso

Lapha sibheka ukuthi umusho ukhuluma ngani. Sinolwazi olusebenza njengesihloko somusho.

Ubudlelwane ngokwendikimba

Indikimba isebenza njengephuzu lokuphuma esakhiweni kanti irimi yona imele ukuqhela kwesikhulumi endaweni lapho esiqale khona. Indikimba, ngokuka Grabe noKaplan (1996) ithathwa njengebinzana lokuqala eliphawuliwe emshweni oyinhloko, ngokwejwayelekile lokhu kuvumelana nomenzi/nenhloko/nesihloko somusho. Nasi isibonele:

Indikimba: Umalaleveva yisifo esithathelwanayo.

Irimi: esibulala abantu abaningi eNingizumu Afrika

Isihloko esisematheni somusho

ULautamatti (1987) ecashunwe uGrabe noKaplan (1996) esimweni sakhe, esebenzisa uhlahlelo lokuphawulwa kwesihloko nokuhlola umbhalo obhaliwe kanye nokwenziwa lula kwenkulumo echazayo. Umhlahlandlela wolwazi lokuthuthukisa isihloko esisematheni enkulumweni echazayo, ihlola ubudlelwano phakathi kwesihloko senkulumo echazayo, isihloko senhloko esisematheni somusho, inhloko yohlelomishe, kanye nelungu lokuqala lomusho.

Ukuqhubeka kwesihloko

Ukugxila emsebenzini wokuthuthukisa isihloko enkulumweni echazayo kubandakanya umsebenzi kaGivon (1983; 1985) ecashunwe uGrabe noKaplan (1996) ekuqhubekeni kwesihloko lapho ethatha isihloko njengebinzana noma imishwana yamabizo (NP's) wona ebalulwa ngokuqhubeka enkulumweni echazayo. Akehlukanisi phakathi kobudlelwano bokuphawula nolwazi olusha olunikeziwe, ehlanganisa yombili imiqondo. Empeleni umsebenzi wakhe ikakhulukazi uhambisana nomsebenzi ohideni lokusha okunikeziwe enkulumweni echazayo ngokuthi idinga ukubalula kwangaphambili okuqonde ngqo ekubaleni okuthile njengesihloko esisahlahlelwa.

Okunikeziwe nolwazi olunikeziwe

Olunye ucwaningo ekuhlelweni kolwazi ekuhleleni yilolo oluqondene ngqo nolwazi olusha emibhalweni. Lendlela yehlukanisa ulwazi olunikeziwe esihlokweni ngesizathu sokuthi ulwazi olunikeziwe kudinga luvele ngaphambili enkulumweni echazayo kepha ulwazi olunikeziwe esihlokweni ngesizathu sokuthi ulwazi olunikeziwe kudinga luvele ngaphambili enkulumweni echazayo kepha ulwazi olunikeziwe aludingi ukuba lugcine kuphela esihlokweni senkulumo echazayo.

Ucwaningo luka Vande Kopple (1982; 1983; 1986) lucashunwe uGrabe noKaplan (1996) lusebenzisa izinhlobo ezehlukene zolwazi, lukhombisa ukuthi uma kukhulunywa, ukuhlolwa kolwazi olunikeziwe ngaphambi kolwazi olusha kwenza imibhalo ukuba ifundeke futhi igcineke emakhanda.

3.3.2 Amalungu esimo sombhalo

Ezingeni lomusho

Izinga lemisho liqukethe uhlelomisho kanye nokuchasisa amazwi njengezinhlangothi ezizwakala kahle nje kumhlahlandlela wolwazi lolimi. Bese kuthi isakhi esisezingeni lomusho sona sibheke izinhlobo ibinzana lamagama, umbekwaphambili, imibuzo eziphendulayo njll emishweni, izakhi zesanyensi lezichasiso zamazwi ezisezingeni lomusho, zihumusha incazelo yamagama, amabinzana amagama kanye nemishwana emishweni kanye nendlela lokhu okuhlangana ngayo.

Incwadi echasisa amagama

Ukuchasiswa kwamagama, okwaziwa ngokuthi uhla lwamagama engqondo noma isichazamazwi kuyuhlangothi olubaluleke kakhulu lokulandelana. Kwenza umsebenzi obalulekile ohlelwenimisho nasekuchasisweni kwamazwi. Ezingeni lohlelomisho ukuchasiswa kwamagama kunikeza okuhambelanayo kwesimo esiyusizo ngokohlelomisho njengombekwaphambili, izinto ezithile nobukhona. Isichazamazwi sengqondo yomuntu sinomsebenzi obalulekile esimweni lapho umuntu engezelela incazelo embhalweni wakhe.

Izinga lombhalo

Kungafani nasekuchasisweni kwamagama lapho khona amagama engabikezelwa ngqo njengokulandelana kwawo, ezingeni lombhalo, kulukhuni ukubikezela imisho ezoqhamuka kamuva embhalweni. Empelini ukulandelana kombhalo nokunamathelana kunganqunywa kuphela uma umbhalo usuqediwe. Uma ubheka umehluko, izinga lombhalo libandakanywe ebudlelwaneni obulinganisene lapho kubonakala ukulandelana nokunamathelana kohlelomisho olulinganisene kanye nokuchasiswa kwamagama ezingeni elikhulu kunasezingeni lemishwana. Umbhalo olandelanayo nonathelanayo ujoywayele ukuba nohlelomisho nokuchasiswa kwamagama okulungile.

3.3.3 Izimo ezimqoka eziphathelene nomhlahlandlela wolwazi lokunamathelana

Ukulandelana nokunamathelana esimweni sombhalo esivumela umfundi ukuba akhe isithombe sengqondo sokuzwisisa nokuqonda umbhalo ofundiwe. Umbhalo uhlelwe

ubudlelwano umbhali anabo nawo, emqondweni umfundi acabanga ngawo. Ngamanye amazwi, uma kukhona ukungazibandakanyi kombhali ngokuphelele embhalweni nokusebenzisa ulwazi olungaphambili lombhali embhalweni nasengqikithini eyakhiwe noma indikimba, lowo mbhalo awubinampumelelo.

Uma umbhalo wedluliswe ngendlela yokuthi ulwazi olusha luhambisane nolwazi olunikeziwe, kubalula kubafundi ukuwulandela, bawubone njengento enamathelene. Uma umfundi ephumelela ukuqagula ukulandelana kombhalo, angayithola kalula ingqikithi yawo umbiko ngaphandle kokusizwa ngumbhali. Baphinde futhi babambe iqhaza elikhulu ekuthuthukiseni ulimi lwabafundi.

Izindlela zokufundisa ukubhala

Izilinganiso zokwenziwayo uma kubhalwa

Ngokuka Tribble (1996:37) othisha ababephambili ekuthuthukisweni kwendlela yokubhala, bancoma izindlela ezigcizelela ukwakheka nokungaqageleki kokubhala. Babesizwa yithimba elithile locwaningo elahlola ukuthi kwenzekani uma ababhali bebhala, futhi benza umnikelo ekuqondeni kwethu ukuqhubeka kokubhala. Nazi izinyathelo ezathathwa emuva kwalolucwaningo:

- (a) Ukuphinda ubhale (ukuchaza umsebenzi, ukuhlelela nokufanekisa, ukuqoqa imininingwane, ukwenza amanothi).
- (b) Ukuqamba (ukusungula wandise isiqeshana esibhaliwe emqondweni)
- (c) Ukubukeza (ukuhlola kabusha, ukugudluza, ukugcizelela, ukugxila elwazini nasesimweni sokufunda kwakho).
- (d) Ukuhlelela (ukuhlola uhlelo lolimi, ukupelwa kwamagama, ukuhleka, ukucaphuna izivumelwano, izimpawu)

Ngakolunye uhlangothi uRaimes (1985:229) ecashunwe nguTribble (1996) uthi abanye ababhali bayaphikisana nokuyalelwa zincwadi eziningi ezibhalwe abanye ababhali abalandeli ukuhleleka okuhle kokulandelana, ukuhlelela okuyikho, ukubhala nokubukeza. Uma okuvezwa umbhali, ingxoxo eqediwe, indaba noma inoveli, izezwa ngemigqa, indlela evezwa ngayo ayifani neze. Esikhundleni salokho iphindiwe. Ngokuphindeka uRaimes uchaza ukuthi noma emalungiselelweni ombhalo, ababhali babheka emuva noma phambili kunoma yikuphi ukuqanjwa kombhalo ababona unosizo. Lokhu kungasho ukuthi uma

umbhali edibana nengqinamba ekuphetheni umsebenzi, bangabona kunesidingo sokuba baphindele emtatshweni wezincwadi bayoqoqa imininingwane, isidingo ebesingekho ngenkathi kuhlelwa esigabeni sokuhlela.

Umbhali angafisa ukubukeza ukuhlela impela ukuze ahlangebezane nezinguquko ezakheke empikiswaneni ezingaphambili ngaphambi kokuba aqhubeke nokubhala izingxenye zamuva zombhalo njengoba bengafisa ukutusa ubungcono ngaphambi kokuba umbhalo ufinyelele kubabukeli.

Izisekelo zezivumelwano

Lesi yisilinganiso esasungulwa sokwenzekayo ngesikhathi ababhali abaphumelelayo bebhala nalapha becwaninga ukuthi ngempela ababhali benzani ngesikhathi beqamba imibhalo. Ukusetshenziswa kwezilinganiso zezivumelwano (ukushicilela ukulalela kwababhali abazinikele ekucabangeni kakhulu ngokomqondo ngesikhathi bebhala) abacwaningi kwizenzeko zongoti nezimfundamakhwela zababhali ezindaweni zolimi olunceliwe noma lokwebolekwa, konke lokhu kwakha ukuvumelana okunqala ekutheni yini abacabanga ukuthi uyabandekanyeka ekukhiqizeni isiqeshana esiyimpumelelo sombhalo (uTribble, 1996:40).

Izinkinga zendlela yokwenza

Inkinga eyodwa yothisha abafuna ukusebenzisa indlela eyodwa yokwenza uma kubhalwa, yikulinganisa phakathi kwabacabanga ukuthi kubalulekile ekuthuthukiseni abafundi babo njengabhali, nokungaba namandla okuphikisa amandla ezinto zokufundisa abajwayele ukuzisebenzisa. Lezizinto zokufunda ezisuselwa ezindleleni zothisha zokufundisa ulimi zabe zakhelwe ukusiza abafundi bolimi okukhulunywayo, nokugcizelela izifaniso zokwenza, ukuphindaphinda, nokufundisa izimo ezithile zolimi. Lokhu kusetshenziswe isikhathi eside ikakhulukazi ezintweni zokufundisa ukubhala, futhi zingadala izingqinamba kothisha abafuna ukugudluza abagxile kukho emabangeni abo okufunda (uTribble, 1996:41).

UJohns (1990:25) ecashunwe uTribble (1996) uthi uma inkinga eyodwa yothisha abafuna ukuthola indlela yokwenza kuwukubakhona kwezincwadi, obunye bobulukhuni ukuhlola ukuthi ngabe indlela yokwenza iyasebenza yini kuzozonke izindawo lapho kufundiswa khona ukubhala.

Yini edinga ukwaziwa ababhali

Ngokuka Tribble (1996) ulwazi olwahlukahlukene oludingwa ababhali uma benza umsebenzi othile lungaqoqwa ngalendlela elandelayo:

- (a) Ulwazi lwendikimba – ulwazi lwemicabango ebandakanywe esifundweni.
- (b) Inggikithi yolwasi – ulwazi lwengqikithi lapho umbhalo uzofundwa khona
- (c) Uhlelo lolwazi-lolimi – ulwazi lwalezozingxenywe zohlelo lolimi ezidingeka ekuqedeleni umsebenzi
- (d) Ulwazi lokwenzeka kokubhala – ulwazi oluyindlela yokulungiselela umsebenzi othile wokubhala.

3.3.4 Ukuchazwa kwesimo ngokuqhela

Amasu okwehlukana, kwesinye isikhathi, avama ukwehlukana isimo segeneri ngokugqamile, ngokwejwayelekile alethe okusha noma imicabango eyengeziwe enjongweni yokuxhumana ngombhalo. Lokhu kwehluka, kwenye inkathi kusiza omunye ukuba ahlukane amageneri kumageneri amancane phakathi kwawo. Isiqeshana sombhalo wokuhlola, isiqeshana sombhalo wokubukeza, isimo sesiqeshana sombhalo wobuciko, isibonelo: Lokhu kungahlukaniswa njengamageneri amancane adume ngokwaziwa ngokuthi – isiqeshana sombhalo wocwaningo.

Ngokufanayo, umbiko ngezemidlalo uya ngokuya ukhula umehluko ekubikweni kwezindaba ezijwayelekile ngenxa yokusetshenziswa kakhulu kwencazelo ethandekayo ekubikeni izinhlobo zemidlalo. Lezizinhlobo ezimbili zemubhalo zinokuningi okufanayo kanti futhi zibonakala zisebenzisa izindlela ezehlukene ngokucacile ekubikeni ngezinhlobo ezimbili ezehlukene zemidlalo. Esimweni esifana nalesi kungcono ukuba lezizinhlobo zithathwe zombili njengamageneri amancane egenerini efanayo (uBhatia, 1993).

Incazelo yesimo

Ukuxhumana ngencwadi yokwenyusa izinga lentengiso, umbhali angasebenzisa lezinyathelo zokugudluka ezingezansi:

Izincwadi ezichaza ngomuntu

Umbhali wencwadi uqala ngokuchaza ngenkampani yakhe, esigabeni sokuqala ebhekise ezidingweni zomthengi oqavile. Unikeza inkomba enhle ngomcabango wakhe ngezidingo zemenenja ngezezimali.

Ukwazisa ngomnikelo

Umbhali lapha uqhubeka ngokwazisa ngomsebenzi awuqhubayo. Ezigabeni ezilandelayo ezine unikezela umsebenzi wakhe kumfundi, amazise ngemininingwane yebhizinisi, njengokuthi liquketheni, ibizamalini impahla, lingaba yusizo nini kumthengi.

Ukunikezela ngoku khuthazayo

Esigabeni sesithupha umbhali ube esenikezela ngento engakhuthaza umfundi, njengesaphulelo nje.

Ukufakwa kwezincwajana

Osomabhizinisi bafaka izincwajana ezichaza ngentengiso yabo ukuze umthengi akufunde eduze angahle adinge ukukuthenza.

Ukuncenga impendulo

Injongo yezincwadi zokwenyusa izinga lentengiso ziyimizamo yokwakha ubudlelwano bebhizinisi noma ukuqinisa lelo eselikhona. Ngakho-ke injongo yokuxhumana ngemizamo yokuthengisa, ukukhuthaza umfundi ukuba aqhubeka nokuxhumana nomthengisi.

Ukuphetha ngesizotha

Izincwadi zokwenyusa izinga lentengiso zivama ukuphetha ngesizotha ngoba ibhizinisi lihamba kahle kuphela uma kugcinwa ubungani, isizotha nobudlelwano obumnandi phakathi kwabathengi nabathengisi.

Ukuthamba kwesimo sokuqhubeka

Noma lezizinhlobo zokuqhubeka eziyisikhombisa zisetshenzisiwe, kepha akusona isibopho sombhali ukuthi azisebenzise zonke futhi ngokulandelana kwazo. Iziqhubeko ezintathu, izincwadi ezichaza umuntu, ukwazisa ngomnikelo nokuphetha ngesizotha, zontathu lezizinhlobo kuyisibopho ukuba zisetshenziswe. Ukunikezela ngokukhuthazayo nokufaka izincwajana khona akuzona izibopho.

Izicelo zomsebenzi

Ebusweni balezizicelo, esomsebenzi nesokuphakamisa intengiso ngezincwadi, zithathwa njengemibhalo emibili eyehlukene ibeinezintwana ezincane ezithi azifane. Kepha uma ubheka enjongweni yokuxhumana yayoyombili lemibhalo uthola ukuthi zombili zinenjongo yokuphakamisa okuthile. Mayelana nezincwadi zokuphakamisa intengiso, njengoba sibonile, umkhiqizo noma umsebenzi ophakanyiswayo, kanti umceli womsebenzi uzama ukuziphakamisa yena. Ukugcizelela ekuhlahlelweni kwamageneri ekwabelwaneri ngenjongo yokuxhumana ngasohlangothini lwabahlanganyeli kwenza lula ukuba thina sibone izincwadi zokuphakamisa intengiso nezincwadi zokucela umsebenzi izithathwa njengezinto ezisondelene.

Empeleni, isicelo somsebenzi yinto engungqo uma ubheka ingxenye enkulu yemibhalo yokuphakamisa, eminye imicabango yoqobo exuba izincwadi zokuphakamisa intengo, ukukhangisa ngezindlela ezahlukene, izincwajana ezichazayo zenkampani namakhasana amaphepha ayizinhlobonhlobo. Incwadi yesicelo somsebenzi ihlobene kakhulu nencwadi yokuphakamisa intengiso hhayi ngoba yomibili lemibhalo inhloso yayo kuwukencenga futhi yomibili yabelana ngenjongo yokuxhumana (ukuthi, ukuphakamisa umkhiqizo noma umsebenzi) kepha futhi isebenzisa ulimi olufanayo nesimo esifanayo. Umehluko okhona kuyoyombili lemibhalo yikuthi izincwadi zokuphakamisa intengiso ngokwejwayelekile azincengi kube incwadi yokucela umsebenzi isuke ibhalwe ibhikiswe esikhangisweni, noma-ke kungavamile ukuthola isicelo somsebenzi singancengi, lapho ocela umsebenzi ebhala eqondise kumqashi ethungatha amathuba okuthola umsebenzi (Bhatia, 1993:59).

3.4 IQOQA

Lesisahluke senze imizamo yokuba sisebenzise umhlahlandlela wolwazi lokukwazi ukubhala njengalokho lwezwe ababhali uGrabe noKaplan (1996) kwaphinde kwanikezwa iqoqa lemibhalo yalokho okuphathelene nesayensi yezilimi uma kuphathwa ipharamitha yokubhala yokuchazwa kobuzwe babantu ekubhaleni. Incazelo yokuthi lamapharamitha ayisishigalombili asethenziswa kanjani inikeziwe. Iziphakamiso ngezifanekiso zika Tribble zokubhala nazo kukhulunywe ngozo kulesisahluke, kubhekwa izindlela ezahlukene zokufundisa ukubhala kusetshenziswa zona lezizifanekiso.

Ulwazi lukaTribble lwezifanekiso zokubhala lungasisiza ngokusinika izisekelo zokuqhubeka nokufundisa ukubhala ezikoleni zithu. Lokhu kuyaqhubeka uma abafundi beba ngababhali abanekhono uma beqala ukubhala ngesikhathi befunda izifundo zabo. Enye incazelo ngoBhatia ngeziphakamiso zakhe ezimayelana nezimo zomqondo zokugudluka nazo kuphawuliwe ngazo. Imibhalo eyizinhlobo ezimbili ezahlukene, okuwukuthi, izicelo zomsebenzi nezicwadi zokuphakamisa intengiso isetshenzisiwe ukuphakamisa izinto ezithile.

ISAHLUKO 4

UKUHLAHLLELWA KWAMA-ATIKILI ELANGA

4.1 ISINGENISO

Mahlanu ama-atikili eLanga azohlahlelwa kusetshenziswa ipharamitha “ukubhala”, ipharamitha “ubani”, ipharamitha “nini” nepharamitha “kuphi”, ipharamitha “eqonde kubani”, ipharamitha “ini”, ipharamitha “kubani”, ipharamitha “yayiphi injongo”, nepharamitha “kungani”.

4.2 UKUHAHLLELWA KWEGENERI YAMA-ATIKILI ELANGA

4.2.1 Ukuhlahlelwa kwe-atikili 1: Umlando kuhlangana izi”gora” zepolitiki

Ipharamitha “ukubhala”

Amapharamitha okubhala kokuchazwa kobuzwe babantu, phakathi kwawo onke, okukhona amapharamitha amathathu: ipharamitha “ubani”, ipharamitha “nini” nepharamitha “kuphi”. Yonke imibhalo noma ama-atikili azohlahlelwa kulolucwaningo, azohlahlelwa kusetshenziswa lamapharamitha okuchazwa kobunye babantu abalwe ngenhla ngokufanayo.

Ipharamitha “ubani”

Kulepharamitha ukuhlahlela kususelwa ekutheni kambe umbhali ungoqalayo yini ukubhala, unekhono yini lokubhala, uyivukane yini ekubhaleni noma ungosevuthuwe ekubhaleni. Umuntu ebheka lombhalo othi: Umlando kuhlangana izi”gora” zepolitiki, umfundi angathatha ngokuthi lombhalo ubhalwe umbhali onekhono futhi osemnkantshubomvu ekubhaleni. Lokhu kufakazelwa ubungcweti bombhali ekusebenziseni ulimi, nendlela yokubhala lombhalo obhalwe ngayo. Kulombhalo, umbhali usebenzise ulimi oluqondile nje waphinde wasebenzisa ubuciko bokukhuluma ngokuba asebenzise izaga nezisho ukunikeza isithombe esihle ngokubaluleka kokuhlangana kwezimbangi ezimbili zamaqembu ezepolitiki. Encazelweni yakhe umbhali ngomhlangano njengoyingqophamlando, usebenzise lezizimo zokukhuluma. Lo mhlango okudala ubhekwe ngamehlo abomvu. Le sisisho sigcizelela isidingo somhlangano phakathi kwalamaqembu omabili ukuze alungise isimo sokungaboni ngaso

liniye kwawo. Uphinde asebenzise izimo zokukhuluma zokwehlisa imimoya kubalandeli ezithi: Umoya wokwakha nokubuyisana, ukuvulelana izifuba, ukuze umfundi abone ukuthi omabili lamaqembu ayaludinga uxolo.

Okunye okuphawulekayo okubalulekile ekusetshenzisweni kwalepharamitha, umbhali walombhalo neminye imibhalo ezolandela bayizintathatheli zephephandaba, abampilo yabo yencike kulomsebenzi wobuntatheli kwezenhlalohle yomphakathi, kwezepolitiki njengakuyo lena uqobo, ezomnotho namalungelo oluntu, konke lokhu kunomthelela esizweni sonkana saseNingizimu Afrika. Amakhono obuntatheli alabababhali abonakala ngokusetshenziswa kwezithombe, izihloko zodaba, izihlokwana ezichaza indaba ngamazwi amafishane, amazwi acashuniwe ukuphumelelisa umbhalo wabo.

Indawo lapho lemibhalo ikhiqizwa khona yileyo yalapha neyamanje. Lemibhalo ikhiqizwa yizintatheli zaseNcigizimu Afrika, ephephandabeni elasungulwa eNingizimu Afrika: "Ilanga". Zonke izihloko ezixoxwe kulemibhalo ziyiqiniso laleyompilo ephilwa eNingizimu Africa. Ukungezwani kwezinihlango zepolitiki, udlame oludalwa yindlala nokwesweleka komsebenzi, ubugebengu bokudliwa kwezimali eminyangweni ethile kahulumeni nokungalethi izidingo emphakathini ezindaweni zaseMakhaya.

Ipharamitha "nini" nepharamitha "kuphi"

Lamapharamitha amabili asetshenziswa ekuhlahleleni ama-atikili, kube kusengqondweni ukuthi ukubheka isikhathi abhalwe ngaso nokuthi umbhali wabe ekuphi ngesikhathi ewabhala. Lamapharamitha awabalulekile kumfundi noma-ke ezotholakala kuwowonke ama-atikili azohlahlelwa. Isibonelo: I-Atikile "Umlando kuhlangothi isi"gora" zepolitiki", yabhalwanini? Mhlaka 11 kuya ku 13 June 2001. Yabhalwe kuphi? Emahhovisi ephephandaba Ilanga.

Ipharamitha "eqonde kubani"

Iphuzu elibalulekile okungaxoxwa ngalo lapha yilelo lezibukeli, nokubaluleka kwazo ekwakhiweni nasekuthu thukisiweni kombhalo nakho kunendima ebaluleke kakhulu. Embhalweni othi Intsha yeANC ne IFP izohlanganyela ndawonye, umbhali akamthathi umfundi njengomuntu oyedwa, kepha usuke eqondise umbhalo wakhe kubobonke abantu baseNingizimu Afrika. Uma iphepha Ilanga elibhalwe ngesiZulu lisuke liqondiswe kunoma

ubani okwazi ukufunda, akhulume futhi ezwe ulimi lwesiZulu. Uma umfundi engowaseNingizimu Afrika, kusuke kunokusebenzisana nobudlelwano ngolwazi phakathi kwakhe nombhali. Lokho kungesizathu sokuthi abantu abaningi baseNingizimu Afrika bayalwazi usinzi lokungqubuzana phakathi kwamaqembu ezepolitiki.

4.2.2 Ipharamitha “ini”

Uma kuhlalelwa i-atikile kusetshenziswa le pharamitha, kugxilwa ikakhulukazi engqikitheni yombhalo, kugeneri nakuregista. Yini igeneri? Igeneri ithathwa njengohlobo lombhalo noma njengohlobo oluchaza izimpawu ezisemthethweni zombhalo. Yini iregista? Yigama elichaza ukwahlukana olimini olukhulunywayo nolubhalwayo, oluchaza ulumi olunenjongo nokusebenza okuthile endaweni ethile emphakathini. Ingqikithi yombhalo ngokuhlangana kwezinhlangano zepolitiki, kuwukufuna ikhambi lokuqeda ukungezwani phakathi kwalamaqembu. Okwesibili ezinye zesinhloso zalomhlangano umbhali uthi bekuwukuvulelana izifuba. Lokhu kufakazelwa yilamazwi omlobi embhalweni: Ezinye zezinhloso ezibalulekile zalo mhlango bekuwukuzovulelana izifuba phakathi kwabaholi balamaqembu. Umbhali uphinda aveze enye injongo yomhlangano emayelana nabalandeli balamaqembu: Ukwazisa abalandeli ngegxathu eselihanjiwe emizamweni yokubuyisana nokudala ukuthula. Mayelana nomhlahlandlela wolwazi lwengqikithi, umbhalo kudinga ukhombise isisekelo solwazi lomongo wendaba nosiko. Ingqikithi yalombhalo iyakugcwalisa lokhu ngendlela yokuthi lapha eNingizimu Afrika namhlanje, udlame ngenxa yokungabekezelelani kwamaqembu ezombangazwe, ubuphofu ngenxa yokwesweleka kwemisebenzi, ubugebengu obudalwa yindlala nokunye okuningi, sekuphenduke usikompilo nento osekuphilwa ngayo, futhi-ke lokhu kuyinto eyaziwayo kuwowonke umuntu waseNingizimu Afrika.

Lombhalo ukhishwe ngendlela yokubhala futhi wakhishwa ngendlela yeregista esemthethweni njengoba inhloso bekuwukuba ikhishwe ephaphandabeni lesizwe sonke. Mayelana negeneri, lombhalo uyigeneri yepolitiki njengoba ingxoxo iphakathi kwamaqembu amabili ezepolitiki i-ANC ne-IFP.

Mayelana nerejista nokusebenza kwayo kudinga sibheke lezizinto ezilandelayo ezintathu uma sichaza umbhalo esithe ngokombhali lombhalo uyirejista yezepolitiki:

- (a) indlela yokukhuluma kombhali
- (b) indawo
- (c) indikumba yenkulumo

Imibuzo okudinga sizibuze yona yilena. Kungani lombhalo wabhalwa? Uthini lombhalo kubafundi? Ubhalwe ubani?

Ku (a) umbhali uzama ukwazisa abafundi ngomhlangano ophakathi kwamaqembu amabili ezezipolitiki, ukuthi ukuhlanguka kwawo kungase kulethe umoya wokuthula nokubuyisana. Ukuze bakuzuze lokhu, umbhali uthi ekuhlanganeni kwabo bazovulelana izifuba. Bazokwazisa abalandeli babo ngegxathu eselihanjiwe emzamweni yokubuyisana nokudala ukuthula. Ku (b) mayelana nendawo lapho kuhlangukanele khona itholakala ngokusebenzisa kombhali ulwazi oluhle lwezepolitiki. Ulwazimagama: izikhondlakhondla, ingqophamlando, uchungechunge, ukushuba kwesimo sezepolitiki, umdonsiswano ngekomkhulu lesifundazwe, ukuhlelwa kwezikhumbuzo zalabo abafa ngodlame, kuwumthwalo we-ANC ne-IFP ukuba kwakhiwe uxolo, izingxoxo zokubonisana phakathi kwe-ANC ne-IFP zindala lapho kwakubuye kuhlangukanele ngisho nangaphandle kweNingizimu Afrika, umhlangano wokugcina waba ngo 1989 eLusaka. Ukulandela kwamagama okuxoxwa ngawo emhlanganweni ngokulandela kuze kufike emhlanganweni wokugcina: izikhondlakhondla, ingqophamlando uchungechunge, izingxoxo zokubonisana phakathi “kweANC ne-IFP” zindala, kwakubuye kuhlangukanele ngisho nangaphandle kweSouth Africa umhlangano wokugcina phakathi kwalamaqembu waba ngo 1989 eLusaka. Ku (c) mayelana nendikimba yenkulumo nobudlelwane nomfundi lokhu kubowakala ngamancoko phakathi kwabaholi ukudonsa amehlo abalandeli, ukwenza ukuthi ukwakha uxolo kuwumthwalo wawomabili amaqembu, ukugqugquzela ukukhankasa ngokukhululeka kuphele okalubhadwa nokuhlelwa kwezikhumbuzo zalabo abafa ngodlame. Konke lokhu kudonse amehlo omfundi kumnikeza inselelo yokucabanga kabusha.

4.2.3 Ipharamitha “kubani”

Izibukeli ziyingxenye ebalulekile ekubhaleni, zibalulekile ekwakhiweni kombhalo nasekugqamiseni incazelo yalwombhalo. Ngabe-ke yiliphi iqhaza elibanjwa yizibukeli ekwakhiweni nasekugqamiseni lombhalo? Kuyi-atikile “Umlando kuhlangukanele izigora zepolitiki”, umbhali uhlose ukwazisa izwe lonke ukuthi kunokuzwana phakathi kwe IFP ne

ANC: “Abaholi abaqavile bezikhondlakhondla zamaqembu epolitiki, bathathwe behlanganisa amakhanda ngokuthile emhlanganweni oyingqophamlando obuse DLI Hall eThekwini ngempelasonto.”

I-Atikili yephepha llanga ebhalwe ngesiZulu, ibhalelwe unoma ubani okwazi ukufunda isiZulu, ukusibhala nokusizwa. Uma umfundi engowaseNingizimu Afrika kunolwazi okwehlukiselwana ngalo phakathi kombhali nomfundi. Isizathu salokhu yingoba noma ubani ovela eNingizimu Afrika osuka enakho engqondweni ukuthi lamaqembu amabili ezepolitiki kade ebhekene ngeziqo zamehlo. Ngamanye amazwi, lombhalo uyakwazi abakwazi ukufunda isiZulu. Ngaphezu kwalokho lombhalo ubhekiswe kubobonke abantu baseNingizimu Afrika, okungaba osopolitiki, osoma bhizinisi nabantu nje abangelutho abayizakhamuzi ukuba nabo bafake isandla ekwakheni uxolo. Ngakho-ke umbhalo uhlelwa ngendlela ekhombisa izidingo kanye nokubhekela izinga lezibukeli, abafundi phela, ikakhulukazi uma umfundi ezazi kahle izibukeli zakhe.

4.2.4 Ipharamitha yayiphi injongo

Embhalweni ngokuhlangana kwezigora zepolitiki, ngabe umbhali uyayiveza yini injongo? Kukhona yini ukuxhumana kombhali nabafundi kulombhalo? Injongo enkulu yokuxhumana kulombhalo yileyo yokwazisa umfundi ngokuhlanganyela kwamaqembu ezepolitiki ekwakheni uxolo KwaZulu-Natal nakuyo yonke iNingizimu Afrika. Uma umbhali azisa umfundi ngokwakha kwabo uxolo, usebenzisa amancoko ukuze kufezeke injongo yakhe. Lokhu kubonakala kulenkulumo elandelayo embhalweni: “Lo mhlango obekugqame kuwo amancoko (jokes) ubuhanjelwe yikhabhinethi yonke yesifundazwe noNdunankulu uMnuz. Lionel Mtshali.” Eqhubeka lapha umbhali nokwazisa umfundi ngomhlangano woxolo embhalweni ubeka kabanzi ngemisho ehlukeni ngokuthi: “Uma siyisizwe kudingeka ukuba samukelane ngoba uma abantu bengavumi ukuguqula imiqondo basazophinda balwe”. Aqhubeke athi: “IKwaZulu-Natal inomthwalo wokungququzela ukuthula phakathi kwamaqembu ehlukeni.”

4.2.5 Ipharamitha kungani

Okuqondwe yingxoxo kulombhalo izinjongo ezithize ezicashile ngombhalo. Yizinjongo lezi umbhali angafuni ukuziveza zigqame njengalezo ezivezwe kuyipharamitha yayiphi injongo ngenhla. Uma umbhali ecaphuna embhalweni womhlangano wezigora zepolitiki uthi:

“uhambo olungaphumelelanga lwalowo awayenguMongameli wezwe uMnu Nelson Mandela oLundi, lwaluvele luhleliwe ngabaholi bamaqembu womabili ezingeni eliphezulu” Lapha umfundi onekhono lokubona izinto ezicashile, kudinga abone ukuthi lamaqembu kukhona ayefihlelana khona, okuwukuthi kwakuzosuka enkulu impi ukuba uhambo lwalowo owayenguMongameli wezwe lwenziwa lwaba yimpumelelo. Kulepharamitha kungani, umbhali ugqamisa ukuthi amaqembu omabili abona ukuthi kuzodaleka udlame olukhulu ukuba loluhambo lwaphumelela.

4.2.6 Ukusebenza kwesimo somusho: Isakhiwo sokwazisa

Ukuhlahlela isihloko ngokubeka amazwana

Lombhalo unikeza izimo lapho isiqalo somusho sisebenza njengesihloko somusho. Kwenye inkathi isiqalo somusho sigcwaliswa ngebizana lamagama noma ngomshwana othayisela amazwana kulowo musho. Esihlokweni lombhalo esithi. Umlando kuhlanguka izi”gora” zepolitiki, isihloko salomusho sithi umlando kuhlanguka izigora, bese kuthi ibizana eligcwalisayo ligcwalise ngokuthi ezani izigora ezihlanganayo. Ukuhlanguka kwezigora kusichazela kabonzi ngokombhali ukuthi usebenzise igama izigora ukuze kugqame ukwakhiwa koxolo ngabaholi bamaqembu avelele. Esihlokweni esichaza indaba ngamazwi amafishane abaholi abaqavile bezikhondlakhondla zamaqembu epolitiki bathathwe behlanganisa amakhonda ngokuthile emhlanganweni oyingqophamlendo. Kulomusho umshwana omelibizo bezikhondlakhondla uchaza ukuthi bangamaqembu amakhulu. Lomusho uhambisana nesihloko somusho esingenhla izigora okusho okufanayo nezikhondlakhondla. Kulomusho abaholi abaqavile bezikhondlakhondla usebenza njengesihloko somusho bese kuthi amazwana athasiselayo yilawa athi zamaqembu epolitiki. Okokugcina ngasekupheleni kombhalo, umbhali ugqizelela ukuthi uNdunankule wesifundazwe uMnu. Mtshali uthethe iKwaZulu-Natal inomthwalo wokugqugquzela ukuthula phakathi kwamaqembu ehlukeni. Ngokusebenzisa lamazwi umbhali ugqizelela ukubaluleka kokuthula okudingwa abantu bakwaZulu-Natal ngenxa yodlame olukelwabakhona. Kulomusho, umshwana othi: iKwaZulu-Natal inomthwalo, yisihloko salomusho, bese amazwana okuthasisela kube umshwana omele ibizo, wokugqugquzela ukuthula phakathi kwamaqembu ehlukeni.

Ukuqhubeka ngokulandelana kwesihloko

Ukuqhubeka ngokulandelana kwesihloko embhalweni kufezeka ngokuba ibinzana lamagama elimele ibizo okuyilona elithola ukuqhubeka okushiwo ngokuphindaphindeka embhalweni. Umbhali lapha usebenzisa ibinzana elimele ibizo alibhekise ekuhlanganeni kwabaholi bamqembu epolitiki ngezindlela ezehlukene. Ngaphandle kwegama izigora, umbhali uqhubeka asebenzise amagama athile embhalweni, anikeza umqondo ofanayo nokuhlangana kwezigora. Lamagama yilana, izikhondlakhondla, abaholi abaqavile. Igama ukubuyisana lisetshenziswe ngokuqhubeka embhalweni ukugcizelela izindlela zokuletha ukuthula ebantwini. Lezizihloko ezilandelayo, abaholi abaqavile, ukwakha nokubuyisana zisethenziswe kuphindelelwa embhalweni. Lokhu kubonakala ngokusebenzisa kombhali indlela yamandla ngokuqhubelana kusetshenziswa lamagama noma ibinzana lamagama behlanganyela namakhulu abalandeli bamaqembu, ingqophamlando njalonjalo okuwukugcizelela umqondo woxolo nokubuyisana.

Ukuhlahlela isakhiwo sesihloko

Isihloko esikhulu salombhalo sithu Umlando kuhlangana izi"gora" zepolitiki. Lesisihloko esikhulu sesekelwe izihlokwana ezincane nezihlokwana ezichaza indaba ngamazwi amafishane okutholakala embhalweni. Lokhu kubonakakaliswe emabinzeni amagama nasemishweni embhalweni njengalana. Lengqophamlando yomhlangano, ukushuba kwesimo sezepolitiki, lo mhlango bekugqame kuwo amancoko, wonke lamabinzana amagama akha ingxenye yezihloko enzichaza indaba ngamazwi amafishane embhalweni. Lamabinzana akhelwe esihlokwani esikhulu futhi anikeza umqondo ogqamile ngokwakhiwa kokuthula noxolo esifundazweni.

Cishe zonke izigaba embhalweni, ziphethe ulwazi olwelekelela umqondo wokwakha ukuthula. Ekuqaleni kombhalo, umbhali wazisa abafundi ngokuqopheka komlando kwezepolitiki KwaZulu-Natal bese kuthi ngasekugcineni umbhali aphinde azise abafundi ngokuhlelwa kwezikhumbuzo zalabo abafa ngodlame. Konke lokhu kwesekela isihloko esikhulu esiphathelene nomhlangano wokwakha ukuthula.

Ulwazi olusha olunikeziwe

Uma sibheka umbhalo singasho ukuthi kuwo kunombiko onikeziwe owaziwayo, noma umfundi asevele ewazi noma umbiko omusha sha, noma umbiko ongakasetshenziswa. Uma sibheka isimo salombhalo isihloko sawo sibhalwe ngamagama amakhulu, lokhu kwelekelela ekuhehleni umfundi ngombhalo. Yilombiko-ke onikeziwe: Umlando kuhlanguana izi"gora" zepolitiki, oheha umfundi umhehela embhalweni, umnikeza inselelo yokuba afunde umbiko omusha sha ofakazela umbiko onikeziwe embhalweni. Kulesisikhathi umfundi ucabanga engqondweni yakhe ngombiko omusha sha okuyiwona ozokwesekele lowo onikeziwe. Izinkinga nezixazululo ezibhalwe embhalweni zinikeza kabanzi incazelo kulokho umfundi asevele ekwazi Ngokujwayelekile abafundi bathokozela ukufunda umbhalo onikeza inkinga. Ngalesizathu lababafundi bathokoziswa ukuxazulula lezinkinga. Kulombhalo, inkinga yokuhlanguana kwamaqembu ezipolitiki ivezelwe umfundi esihlokweni, nezixazulula ezinikezwa umbhali ezinjenge zokuvulelana izifaba phakathi kwabaholi balamaqembu nokwazisa abalandeli ngegxathu eselihanjiwe emizamweni yokubuyisana nokudala ukuthula, konke lokhu kusebenza njengesiqondiso ekungabonini ngaso linye kwamaqembu ezipolitiki. Ngakho-ke umbiko omusha oletha isixazululo enkingeni esuke ikhona, njengoba ithintiwe embikweni onikeziwe, okuwukuhlanguana kwezi –gora zepolitiki ngenhloso yokwakha ukuthula. Uma umuntu ebuka lokhu kuhlaziya okungenhla, kungashiwo ukuthi umbhali wombhalo angathathwa njengonikeza umbiko bese kuthi umfundi yena athathwe njengomamukeli.

Ubudlelwano bendikimba neselulo sayo

Ubudlelwano bendikimba bubonakala emishweni eminingi ehlukene kulombhalo. Indikimba iyiphuzu lesiqalo somusho kanti iselulo sendikimba sichaza kabanzana ngendikimba, nganxanye siwukuqhela ephuzwini lokuqala emshweni wesikhulumi. Isibonelo sobudlelwano bendikimba sisibona esihlokweni sombhalo lapho okutholakala khona lomusho: Umlando kuhlanguana izi"gora" zepolitiki uthathwa njengeselulo (rheme) salomusho. Bese kuthi iphuzu lesiqalo kube yileli: Umlando Ngamanye amazwi umshwana othi: "kuhlanguana izigora zepolitiki" uthathwa njengokuqhela ephuzwini lombhali lokuqala umusho, elithi "umlando". Kepha-ke kubalulekile ukuthi sikuqaphele ukuthi indikimba kwesinye isikhaathi isebenza njengesihloko sengqikithi. Isibonelo: Umhlangano wangempelasonto ulandela ukuhlanguana kwabaholi abangu 10 besifundazwe eqenjini ngalinye. Indikimba noma iphuzu lesiqalo somusho lapha elithi

“umhlangano wangempelasonto”, besekuthi iselulo sichaze ngalomhlangano okuwukuthi “ulandela ukuhlangana kwabaholi abangu 10 besifundazwe eqenjini ngalinye.” Esihlokweni esichaza indaba ngamazwi amafushane kunalomusho olandelayo: Ukushuba kwesimo sezepolitiki nomdonsiswano ngekomkhatu lesifundazwe ngezinye zezinto ezibonakale zibambeza lo mhlanga no phakathi kwalamaqembu, lapha kuvezwa isimo esishubile sezepolitiki esikhombisa ukudonsisana esikhundleni sokuxazulula loludaba. Kulomusho, umshwana othi ukushuba kwesimo sezepolitiki nomdonsiswano ngekomkhulu lesifundazwe uthathwa njengendikimba bese kuthi isitatimende esithi ngezinye zezinto ezibonakale zibambeza lo mhlango phakathi kwalamaqembu, yiselulo sendikimba.

4.2.7 Ukunamathelana kombhalo

Lengxenywe izochazwa ngokubheka izici ezisiza ekulandelaneni kwamaphuzu ombhalo. Yilezi ezibalulikile ezizobhekwa ukuphathelana, izihlanganiso, izabizwana nokuphindaphinda.

Ukudlulisela / Ukuphathelana

Embhalweni wokublangana kwezi gora zepolitiki, ukudlulisela sikubona ezingxenyeni ezehlukene. Okokuqala ibinzana lamagama: lo mhlango lisetshenziswe njengesibonakaliso. Lelibinzana lihambisana nomusho oshiwo ngaphambili othi “abaholi behlanganyela namakhulu abalandeli bamaqembu abo ngenhloso yokusabalalisa umoya wokwakha nokubuyisana”. Lesisibonakaliso: lo mhlango sisetshenziswe lapha ukukhombisa ukuthi kudala wabe ulindelwe ngamehlo abomvu phakathi kwalezizihlangano. Umbhali uphinda aveze esinye isibonakaliso: Umhlangano wangempelasonto ulandela ukuhlangana kwabaholi abayishumi besifundazwe. Njengoba umbhali engafuni ukuphindaphinda ukuthi kwake kwaba nemihlangano eminingi ngaphambili yamaqembu ezepolitiki, usebenzise igama uchungechunge. Uma sibheka lezizibonakaliso ezingenhla, nokuthi zisetshenziswe kanjani, kungashiwo ukuthi umbhali usebenzise izindlela eziyizo zokunamathelana nokulandelana kwamaphuzu embhalweni okusiza ukuba umbhalo wakhe ubhalwe ngendlela efingqekile.

Izihlanganiso

Umbhali lapha usebenzise izihlanganiso kwezinye izigaba zombhalo. Isihlanganiso ukuba sisetshenziselwe ukugcizelela lengqophamlando yomhlangano ehanjelwe yizithunywa eziqhamuka emazingeni ahlukene. Ezinye izihlanganiso ziyabonakala embhalweni. Lezizihlanganiso zixuba esithi futhi esisetshenziswe kwesinye isigaba embhalweni. Sivela kulomusho: Ekhuluma lapha uMfu. Celani Mthethwa we-IFP futhi onguNgqongqoshe wezemisebenzi yomphakathi. Izihlanganiso ukuba, ngoba, uma, zisetshenziswe ekugcizeleleni ukwemukelana phakathi kwamaqembu: “Uma siyisizwe kudingeka ukuba samukelane ngoba uma abantu bengavumi ukuguqula imiqondo bazophinda balwe”.

Izabizwana

Umbhali usebenzisa izalizwana kaningana embhalweni ukuze akhe ukuhlangana kwemisho nokwakha imisho emihle embhalweni. Lezizabizwana ezilandelayo zitholakala embhalweni. Lo mhlango, eqonde umhlangano okudala wawulindelwe phakathi kwamaqembu amabili ezepolitiki, lezisabizwana silandela umshwana othi okudala ubhekwe ngamehlo abomvu. Okwesibili, le ngqophamlando isetshenziselwe ukubonisa ukuthi lomhlangano ubaluleke kakhulu kangakanani ngokusho kombhali aze aphawule, ukuthi uhanjelwe yizithunywa ezivela emazingeni ahlukene eqenjini ngalinye. Umbhali uqhubeka asebenzise isabizwana lo mhlango obekugqame kuwo amancoko ukukhombisa ukuthi ubonokuvunguza komoya wokuthula kuwo okuhloswe ngawo ukuzuza ubunye nokuzwana.

Ukuphinda

Kulombhalo, umbhali usebenzisa impinda ukugcizelela indlela okuhloswe ngayo ukwakha uxolo. Lokhu kubonakala ekubhaleni kombhali ephindaphinda ibinzana lamagama athi lo mhlango. Lelibinzana liphindwe kabile embhalweni. Igama ukubuyisana liphindwe izikhathi eziningana embhalweni ukuze umbhali agcizelele ukuthi umhlangano uhlose ukwakha ukuthula. Igama ukuthula livela kathathu kulombhalo ukuqgcizelela ukuthi lamaqembu amabili azimisele ngokwakha uxolo nokubuyisana. Uphinde asebenzise igama umthwalo ukubonisa ukuthi abaholi balamaqembu bahlalelwe umsebenzi omkhulu kangakanani.

Ukusetshenziswa kokuqondiswayo

Ukuqondisa okucindezelwa yisakhiwo sombhalo, kwenza umsebenzi omkhulu ekwakhiweni kokunamathelana. Ukuqondisa kudingeke ekuhlanganiseni umbiko omusha nalowo mbiko ovele usuwaziwa futhi usemqondweni womfundi. Embhalweni ngokuhlangana kwezigora, kunezindawo ezibonakalayo zokuqondisa ezandisa ukunamathelana kombhalo. Embhalweni umbhali uthi kuqopheke umlando kwezepolitiki. Aqhubeke athi lo mhlango ulandela uchungechunge lwemihlangano yokubuyisana. Maphakathi nombhalo umfundi waziswa ukuthi kunokushuba kwesimo sezepolitiki nomdonsiswano ngekomkhulu lesifundazwe. Ukwengeza kulokhu kuphawula umfundi uphinda atshelwe ngohambo olungaphumelelanga lwalowo owayenguMongameli wezwe uMnu Nelson Mandela oLundi ukuthi lwaluvele luhleliwe ngabaholi bamaqembu womabili ezingeni eliphezulu. Uma umuntu ebheka lokhu kuqondisa okungenhla, umbhali ubonakala ephumelele ekuhlanganiseni izigaba zombhalo kahle ebe egcina ngempumelelo indikimba yombhalo wonke. Ukuqondisa okusetshenziswe ezibonelweni zemisho ngenhla, kugcizelela indikimba ngomhlangano wokwakha uxolo. Lokhu kuqondisa futhi kunikeza umfundi isithombe esiyiso ngezifiso zokwakha ukuthula nokubuyisana.

Ubuciko bokukhuluma

Ubuciko bomlomo obusetshenziswe kulombhalo yilobo bokuxazulula izinkinga. Njengoba umfundi ebonile ukuthi umbhali uveza inkinga ngokungabekezelelani kwamaqembu ezezipolitiki ngokusetshenziswa kwamagama anjengo, ukwakha nokubuyisana, amasu okubuyisana nokudala ukuthula. Khona manjalo umbhali uveza ikhambi lokusombulula lenkinga sekuya ngasekupheleni kombhalo. Uthi uma siyisizwe kudingeka ukuba samukelane, aphinde athi iKwaZulu-Natal inomthwalo wokugqugquzela ukuthula phakathi kwamaqembu ehlukene. Aqhubeke athi isifundazwe sisahlalelwe wumthwalo wokuhlela izikhumbuzo zalabo abafa ngodlane. Lokhu kungaba isixazululo esihle ngoba uma abantu bamaqembu bebuyisana bebanoxolo, kuyophela ukubulalana.

Kulombhalo, ubuciko bokukhuluma bembangela-mphumela butholakala kulezizimo: ukushuba kwesimo sezepolitiki (imbangela), umdonsiswano (umphumela). Okwesibili umhlangano (imbangela), uxolo (umphumela). Okwesithatu ukugqugquzela ukuthula (imbangela), ukukhankasa ngokukhululeka (umphumela). Ukunamathelana okuhlelekile

kulombhala kwenze ukuba umfundi abenokuqonda ngesidingo sokwakhiwa kokuthula noxolo kulesisifundazwe.

4.2.8 Ukuchasiswa kwamagama

Ukukhethwa kwezinhlamvu zokuchasisa amagama njengesiboniso senjongo yokuxhumana

Lengxenywe yokuhlalela umbhala iqondene nokukhetha izinhlamvu zokuchasisa amagama, njengamabizo, izenzo neziqalo zemisho, ezisetshenziswa umbhali embhalweni ukuze azuze injongo ethile yokuxhumana.

Ukukhetwa kweziqalo zemisho

Ukukhethwa kweziqalo zemisho kunomnikelo ekuxhumaneni phakathi komfundi nombhali. Uma umfundi efunda indawo yokuqala emshweni wakha isithombe esithile emqondweni sokuthi umbhali uzokhuluma ngani embhalweni. Nasi isibonelo, uma umbhali eqala isihloko esichaza indaba ngamazwi amafishane ngokuthi: “Abaholi abaqavile” umfundi ube esebona ukuthi lowomusho ozolandela uzobe uveza okubalulekile okuzoshiwo umbhali. Ngenye indlela uma umbhali eqala umusho olandelayo ngokuthi bathathwe behlanganisa, umbhali ucabanga okuhle ngokuhlanganisa kwabo amakhanda bese emqondweni wakhe esebona ukuthula phakathi kwamaqembu. Umbhali uqala omunye umusho embhalweni ngomshwana othi ukushuba kwesimo ukuze agcizelele ukuthi kunokungezwani phakathi kwalamaqembu ezepolitiki. Ngenye indlela ingxenywe yombhala umbhali uyiqalisa ngokuthi: phakathi kwezinto ezidalulwe, kwenye ingxenywe athi sinomthwalo wokugquguzela ukuthula. Konke lokhu kunomnikelo okuwenzayo ekuxoxisaneni ngokuthula nokuzwana kwamaqembu. Umbhali usebenzise lemisho ngenjongo yokubonisa isidingo esikhulu sokusebenzisana phakathi kwalamaqembu. Kanjalo indlela umbhali aqala ngayo imisho, inomnikelo omuhle ekwakhiweni kombhala nasekufundeni ngokuqonda kombhali.

Ukusetshenziswa kwezinto

Embhalweni, ukusetshenziswa kwesenzo hlanyanisa kubonisa ngokusobala ukuthi abaholi bafuna ukusebenza ndawonye ukuze bazuze ukuthula, okuzoba yikho

okuzosombulula izinkinga zokungabekezelelani kwezepolitiki. Kulombhalo, umbhali usebenzisa futhi amabizosenzo amaningana ukuze aveze izinjongo zakhe noma ukuthi uqondeni ngombhalo. Nazi ezinye zezibonelo zamabizosenzo: ukusabalalisa, ukubuyisana, ukuhlangana, ukudala, onke aqonde ekugcizeleleni ukubuyisana. Ibizosenzo lokugcina yilelo elithi ukubonisana okuyilona bonke abantu abafisa ukulizua ukuze kudaleke ukuthula noxolo kulesifundazwe. Umbhali wazisa umfundi ukuthi abantu uma beyisizwe badinga ukwemukelana.

Umbhali uphinda asebenzise isenzo ubhekwe ngamehlo abomvu okuwukuthi ulindelwe yibobonke abantu abangabalandeli nabathanda uxolo. Usebenzisa futhi isenzo esithi gqama, okusho ukuthi bekuvelele amancoko okuyiwona enza abantu bahleke bakhombise ubunye nokubekezelelana. Ukusetshenziswa kwalamabizo kugcizelela khona ukuthi inkinga yodlame kulesifundazwe yinto okudingeke iphele nya phakathi kwabaholi nabalandeli balamaqembu amabili amakhulu kulesifundazwe. Umbhali uphinda asebenzise isenzo ukuvulelana izifuba ukugcizelela injongo yomhlangano ukuthi lamaqembu abezokhuluma onke amaqiniso ebuholini bawo. Aphinde asebenzise isenzo memezela lapho ebetshela khona izwe lonke ukuthi bona njengamaqembu lapha KwaZulu-Natal balindelwe umsebenzi omkhulu wokubambisana ebuholini ukuze kuphele udlame. Lokho bangakuzua uma bengenxa nezikhumbuzo zalabobalandeli babo abafa ngenxa yodlame.

4.2.9 Ukuqonda ngesakhiwo sokunyakaza

Umbhali usebenzisa izakhiwo zokunyakaza ezithile ukuze azuze injongo yakhe yokuxhumana. Kulombhalo okukhulunywa ngawo, kunezakhiwo zokunyakaza eziningana ezitholakalayo uma kuhloliswa ukuchazwa kwenkulumo kulombhalo. Isakhiwo sokunyakaza sokuqala esitholakalayo kulombhalo ukuchazwa kwendlela yokuhlangana kwabaholi bamaqembu amabili amakhulu KwaZulu-Natal. Kulombhalo umfundi waziswa ngokuthi lomhlangano walamaqembu ubeyingqophamlando okusho ukuthi ube ngobaluleke kakhulu. Lokhu kubaluleka kwalomhlangano kuchazwa ngalezizisho: Kuqopheke umlando, abamele izikhondlakhondla zamaqembu, Lo mhlango obubhekwe ngamehlo abomvu. Lezizisho ezingenhla zichaza isimo sokubaluleka komhlangano. Indlela ezisetshenziswe ngayo lezizimo zokukhuluma kulombhalo zisiza umfundi ukuba athole isithombe esigqamile ngobuhle bomhlangano ozoba nomphumela wokuqeda udlame phakathi kwamaqembu amabili.

Isakhiwo sokunyakaza sesibili umfundi angase asiqagule kulombhalo siphathelene nemihlangano yabaholi eyandulela lona obaluliwe. Embhalweni umbhali uthi umhlangano wangempelasonto ulandela ukuhlangana kwabaholi abangu 10 besifundazwe eqenjini ngalinye lapho kwakudingidwa khona amasu okubuyisana nokudala ukuthula KwaZulu-Natal. Kulomusho umbhali uveza indlela amaqembu ahlangana ngayo ukuze azuze uxolo. Lana amasu asebenza ngokumelwa kwamaqembu ngabaholi abayishumi nhlangothi zombili.

Isakhiwo sokunyakaza sesithathu kulombhalo sibonakala kahle lapho umbhali ekhombisa ukuthi amaqembu ayekhombisa ukuhleka. Umbhali ubika ukuthi: Lo mhlango obekugqame kuwo amancoko. Amancoko yiwona akhomba ukubuyisana. Ngeke umhlangano ube yimpumelelo uma amalungu awo ebambelene amagqulu. Umbhali uqhubeka azise umfundi ukuthi uma siyisizwe kudingeka ukuba samukelane ngoba uma abantu bengavumi ukuguqula imiqondo bazophinda balwe.

Ngokwenza imishwana amabinzana amagama, ukukhuthaza abalandeli bamaqembu nokunikeza iziphakamiso umbhali utshela imiphakathi yonkana ukuthi mayihlangane, ibambisane uma iqhubeka nokwenza amasu okuqeda nya izinkinga ezidala udlame.

4.3 UKULAHLELWA KWE-ATIKILI 2 :

4.3.1 Intsha ye-ANC ne-IFP izohlanganyela ndawonye

Ipharamitha “ubani”

Ipharamitha ubani iqondene nokubheka umbhali ukuthi kambe ungovuthiwe yini noma useyithwasa. Embhalweni othi “Intsha ye-ANC ne-IFP izohlanganyela ndawonye”, umfundi angasho ukuthi lamazwi avela kumbhali ovuthiwe ngoba akushoyo kuveza ukubambisana kwentsha yezepolitiki futhike kubekwe ngolimi oluyilo. Nendlela okubhalwe ngayo ikhombisa ukubanolwazi kwezokubhala. Umbhali usebenzise ulimi olunobuciko bokukhuluma ngoba emshweni wokuqala esigabeni sokuqala uthi: “Intsha yezikhondlakhondla zamaqembu” okuyulimi alusebenzise kwi atikili yokuqala.

Umbhali uphinda azcizelele ukuthi lokhu kuhlanganyela kubaluleke kangakanani uma ethi: Le ntsha ye-ANC neye IFP kanye neyamanye amaqembu ezombusazwe kulesi sifundazwe izogubha lolu suku emcimbini oyingqophamlando. Lapha uveza ukuthi

ukusebenzisana kuyozuzwa kuphela uma onke amaqembu entsha ehlanganyela ndawonye. Okudinga sikubukisise yilokhu kokuthi umbhali uyintatheli yephephandaba okuyilona elenza impilo yakhe ibekhona. Ulwazi lwalezintatheli sibubona kalula ngokusebenzisa kombhali ubuciko bomlomo balamagama: izikhondlakhondla, ingqophamlando.

Umbhali ngokwe-regista yombhalo, lombhalo uwubhekise kubafundi ukuze bazi ngokubaluleka kokuhlanganyela ndawonye kwamaqembu, ngalokho wakha ubudlelwano phakathi kwegeneri nombhali kanye nomfundi.

Ipharamitha “nini” nepharamitha “kuphi”

Ama-atikili ahlahlelwa kusetshenziswa lamapharamitha amabili kepha kubasemqondweni ukubheka isikhathi abhalwe ngaso nokubheka indawo lapho umbhali wabe ekuyo ngesikhathi ewabhala. Lamapharamitha awabalulekile kangako kumfundi nanxa ezosetshenziswa kuwowonke ama-atikili azohlalelwa. Nasi isibonelo: Le atikili ethi “Intsha ye-ANC ne-IFP izohlanganyela ndawonye” ngabe yabhalwa nini? Kwabe kungu Juni 14 kuya ku 16, 2001. Lapho eyabhalelwa khona kwabe kukuphi? Yabhalelwa emahhovisi ephephandaba Ilanga.

Ipharamitha “eqonde kubani”

Lapha kungaxoxwa ngephuzu elibalulekile lezibukeli, nokubaluleka kwazo ekwakhiweni nasekuthuthukisweni kombhalo nakho kusenqoka. Embhalweni othi Intsha ye-ANC ne-IFP izohlanganyela ndawonye, umbhali akamazi umfundi njengomuntu oyedwa, kepha umbhali usuke eqondise kubobonke abafundi base ningizimu Afrika. Ilanga njengephepha elibhalwe ngesiZulu lisike liqondiswe kubobonke abafundi abakwazi ukufunda, ukubhala nokuzwa ulimi lweziZulu. Uma umfundi engowase Ningizinu Afrika lokho kumenza ukuba ahlephulelane ulwazi nombhali. Lokhu-ke kungesizathu sokuthi abantu bayazi ukuthi intsha yamaqembu namaqembu uqobo anombango phakathi kwawo.

4.3.2 Ipharamitha “ini”

Uma kuhlalelwa I-atikili kusetshenziswa le pharamitha, kugxilwa kabanzi engqikithini yombhalo, kugeneri nakurejista. Igeneri nerejista ichaziwe kwi atikili yokuqala. Ingqikithi

yombhalo ngokuhlanganyela kwentsha ye-ANC neye-IFP ndawonye, kuwukwakha ukusebenzisana okuhle phakathi kwamaqembu ukuze kuzuzwe uxolo. Enye inhloso yalokhukhlangana ukuba lentsha yamaqembu ehlukeni igubhe usuku lukaJune 16 ndawonye ezinkundleni zemidlalo oLundi: Lokhu kwesekelwa yilamazwi embhalweni: “Intsha yezikhondlakhondla zamaqembu epolitiki KwaZulu-Natal izogubha ngokuhlanganyela okokuqala ngqa usuku lukazwelonke lwentsha ngomhlaka 16 Juni ezinkundleni zemidlalo Olundi ngoMgqibelo. Umbhali uphinda aveze enye injongo yokuhlanganyela ndawonye kwentsha: “Kulo mgubho kuzogqugquzelwa ubunye phakathi kwalamaqembu.” Mayelana nolwazi lwengqithi umbhala kudinga ukhombise isisekelo solwazi lomongo wendaba nosiko. Ingqikithi yalombhalo iyakufakazela lokhu ngendlela yokuthi lapha eNingizimu Afrika namhlanje, udlame seluphenduke into edala ubugebengu ukungabekezelelani kwentsha yamaqembu ehlukeni, ubuphofu, ngokungabikho kwemisebenzi. Konke lokhu sekuphenduke usikompilo lwabantu bakwaZulu-Natal neNingizimu Afrika yonkana.

Lombhalo ukhishwe ngendlela yokubhala futhi wakhishwa ngendlela yerejista esemthethweni, njengoba inhloso yokuwukhipha ephephandabeni lesizwe sonke yikuba ufinyelele kubafundi bephepha. Mayelana negeneri, lombhalo uyigeneri yepolitiki phakathi kwentsha yamaqembu ezepolitiki.

Mayelana nerejista nokusebenza kwayo kudinga sibheke okuthathu okulandelayo uma kuchazwa umbhalo esithi umbhalo wezepolitiki:

- (a) indlela yokukhuluma kombhali
- (b) indawo
- (c) indikimba yenkulumo

Imibuzo okudinga sizibuze yona yilena elandelayo: Kungani lombhalo wabhalwa? Uthini lombhalo kubafundi? Ubhalwe ubani?

Ku (a) umbhali wazisa abafundi ngokuhlanganyela ndawo kwamaqembu entsha ehlukeni, ukuthi ukugubha umkhosi ka Juni 16 kungase kulethe ukusebenzisana phakathi kwentsha. Ukuze bakuzuze lokhu umbhali uthi ekuhlanganeni kwabo bazogqoka inyumfomu yamaqembu ehlukeni ukukhombisa ukuthi kuyasetshenziswana noma kwehlukenwe ngemibala yamaqembu. Baphinda banxuse intsha ukuba ifike ngobuningi bayo

ukwesekela lomgubho. Ku (b) Mayelana nendawo lapho kuzohlanganelwa khona umbhali ukubeka ngokungananazi ukuthi kuzobe kusezinkundleni zemidlalo oLundi lapho okuyisizinda seIFP khona okukhombisayo ukuthi okalubhadwa sebephelelwe yisikhathi. Ukufeza lokhu usebenzisa lamagama amqoka: ukuthutheleka ngobuningi, ukuhlaba ikhwela, inhlabamkhosi, chithi saka. Ukubeka inkulumo ngalamagama elandelana kubonisa ukubaluleka komgubho wentsha yamaqembu ehlukeni kwipolitiki yamaqembu ehlukeni Kwa-Zulu-Natal. Ku (c) mayelana nendikimba yenkulumo nobudlelwano nomfundi, lokhu kubonakala ngezimemezelo zabaholi bamaqembu ehlukeni. “Unobhala wentsha ye-ANC uMnz. Sihle Zikalala utshele iLanga ukuthi intsha kakhongolose izothutheleka ngobuningi bayo Ondini ukuyohlanganyela nentsha yamanye amaqembu ukugubha lolusuku”. “Usihlalo woPhiko lwentsha lweIFP uMnuz M’ntomuhle Khawula wenze inhlabamkhosi wayibhekisa kuwo wonke amalungu entsha yaleliqembu ukuthi iyihambe ngobuningi bayo imigubho ethe chithi saka kuzona zonke izifundazwe zase South Africa”. Konke lokhu okuyinkulumo ephuma kubaholi bamaqembu entsha ehlukeni kukhombisa ngokusobala ukuthi uxolo nentuthuko isemizweni yentsha. Konke lokhu kudonse amehlo omfundi kuphinde kumnikeze inselelo yokucabanga kabusha.

4.3.3 Ipharamitha “kubani”

Izibukeli ziyingxenywe ebalulekile ekubhalweni. Zibalulekile ekwakhiweni kombhalo nasekugqamiseni incazelo yalowombhalo. Ngabe-ke yiliphi iqhaza elibanjwa yizibukeli ekwakhiweni nasekugqamiseni lombhalo? Kwi Atikili “Intsha ye-ANC ne-IFP izohlanganyela ndawonye” umbhali uhlose ukwazisa izwe lonke ukuthi kunokuzwana phakathi kwentsha ye-ANC ne-IFP. “Intsha yezikhondlakhondla zamaqembu epolitiki KwaZulu-Natal izogubha ngokuhlanganyela okokuqala ngqa usuku lukazwelonke lwentsha ngomhlaka 16 Juni ezinkundleni zemidlalo Olundi ngoMgqibelo.”

I-atikili yephepha llanga ebhalwe ngesiZulu, ibhalelwe noma ubani okwazi ukufunda, ukubhala nokuzwa isiZulu. Uma umfundi engowaseNingizimu Afrika, kunolwazi okwehlukaniselwana ngalo phakathi kombhali nomfundi. Isizathu salokhu yingoba noma ubani ovela eNingizimu Afrika osuka enakho engqondweni ukuthi lamaqembu amabili entsha ezipolitiki kade engezweni. Ngamanye amazwi umbhalo uyakwazi ukuheha abafundi baseNingizimu Afrika yonkana abakwazi ukufunda isiZulu. Ngaphezu kwalokho lombhalo ubhekiswe kubobonke abantu baseNingizimu Afrika, okungaba osopolitiki osomabhizinisi nabantu nje abayizakhamuzi ukuba nabo bafake isandla ekwakheni uxolo.

Ngakho-ke umbhalo uhlelwa ngendlela ekhombisa izidingo kanye nokubhekela izinga lezibukeli, abafundi phela, ikakhulukazi uma umfundi ezazi kahle izibukeli zakhe.

4.3.4 Ipharamitha yayiphi injongo

Embhalweni ngokuhlanganyela ndawonye kwentsha ye-ANC ne-IFP ngabe umbhali uyayigqamisa yini injongo? Kukhona yini ukuxhumana phakathi kombhali nabafundi kulombhalo? Injongo enkulu yokuxhumana kulombhalo yileyo yokwazisa umfundi ngokuhlanganyela ndawonye kwentsha ye-ANC ne-IFP uma kugujwa usuku luka Juni 16 okuyusuku lwentsha yonke yaseNingizumu Afrika. Uma umbhali azisa umfundi ngokuhlanganyela ndawonye kwamaqembu entsha usebenzisa igama elithi “inhlabamkhosi” elichaza ukwenza isimemo sayoyonke intsha. Uqhubeka azise umfundi ukuthi “isikhulumi sosuku ku zoba nguNdunankulu wesifundazwe uMnuz. LPHM Mtshali”. Eqhubeka lapha umbhali nokwazisa umfundi ngokuhlanganyela ndawonye kwentsha yezamaqembu epolitiki, embhalweni ubeka kabanzi ngemisho ehlukeni uthi. “Intsha kakhongolose izothutheleka ngobuningi bayo Ondini ukuyohlanganyela ndawonye nentsha yomanye amaqembu ukugubha lolusuku.” Aqhubeke athi: Usihlalo woPhiko lwentsha lwe-IFP wenze inhlabamkhosi wayibhekisa kuwo wonke amalungu entsha yaleleli qembu ukuthi iyihambele ngobuningi bayo imigubho ethe chithi saka kuzona zonke izifundazwe zaseSouth Africa.” Lezizimemezelo ezimbili ezingenhla ezivela kubaholi bentsha yamaqembu ehlukeni zifakazela ukusebenza ngokuhlanganyela ndawonye kwentsha.

4.3.5 Ipharamitha Kungani

Okuqondwe yingxoxo kulombhalo izinjongo ezithize ezicashile ngombhalo. Yizinjongo lezo umbhali angafuni ukuziveza zigqame njengalezo ezivezwe kuyipharamitha yayiphi injongo ngenhla. Uma umbhali ecaphuna embhalweni wokuhlanganyela ndawonye kwentsha ye-ANC neye-IFP uthi: “Lolusuku luzokwandulelwa wukhukhulelangoqo wemashi yentsha kaKhongolose ezosukela eCurries Fountain eThekwini ikhukhule njalo iqonde emahhovisi eDurban Chamber of Commerce kuStanger street lapho kuzofike kwethulwe izincwadi kosomabhezini ebanxusa ukuthi babambe iqhaza ekuvikeleni ukulahleka kwemisebenzi, nokwabiwa komnotho ngendlela elinganayo.” Lapha umfundi onekhono lokubona izinto ezicashile, kudinga abone ukuthi lamaqembu entsha kukhona ayefihlelana khona, okuwukuthi kwakuzobuzeka ukuthi kanti injongo yalomhlangano iyiphi uma uKhongolose esethi intsha izoba nemashi eya kuStanger Street. Yingakho kuqale

kwagqanyiswa ukuhlanganyela ndawonye kwentsha kwasekuthi maphakathi unobhala wentsha kaKhongolose wabe esekuveza muwa okwemashi. Kulepharamitha kungani, umbhali ugqamise ukuthi injongo ukuhlanganyela ndawonye kunokuba nokhukhulelangoqo wemashi yentsha ye-ANC.

4.3.6 Ukusebenza kwesimo somusho: Isakhiwo sokwazisa

Ukuhlahlela imisho ngokubeka amazwana

Lombhalo unikeza izimo lapho isiqalo somusho sisebenza njengesihloko somusho. Kwenye inkathi isiqalo somusho sigcwaliswa ngebizana lamagama noma ngomshwana othayisela amazwana kulowo musho. Esihlokweni sombhalo esithi. Intsha ye-ANC neye-IFP izohlanganyela ndawonye, isihloko salomusho sithi Intsha ye-ANC ne-IFP, bese kuthi ibizana eligcwalisayo ligcwalise ngokuthi izokwenzani lentsha. Ukuthi Intsha ye-ANC ne-IFP kusichazela kabanzi ukuthi kunokusebenzisana phakathi kwentsha yalamaqembu abevame ukungatholakali endawonye. Umusho esigabeni sokuqala uchaza indaba ngokuthi Intsha yezikhondlakhondla zamaqembu epolitiki KwaZulu-Natal izogubha ngokuhlanganyela okokuqala ngqa usuku lukazwelonke lwentsha ngomhlaka 16 Juni ezinkundleni zemidlalo Olundi ngoMgqibelo. Kulomusho, umshwana omelibizo: “yezikhondlakhondla”, uchaza ukuthi yintsha yamaqembu amakhulu. Lomusho uphinda uchaze ukuthi kuzohlanganyelwa ndawonye bese lokho kubeka ngokusobala ukuthi intsha idinga uxolo nokusebenzisana. Ngasekupheleni kwesigaba sesibili sombhalo, umbhali ugcizelela ukuthi uNdunankulu wesifundazwe nguyena ozoba isikhulumi sosuku. Ngokusebenzisa lamazwi, umbhali ugcizelela ukubaluleka kokusebenzisana kwentsha yamaqembu ehlukeni esifundeni sakwaZulu-Natal. Isikhulumi sosuku lapha, lesi yisihloko somusho, nguNdunankulu wesifundazwe uMnuz. LPHM Mtshali, umshwana omele ibizo.

Ukuqhubeka ngokulandelana kwesihloko

Ukuqhubeka ngokulandelana kwesihloko embhalweni kufezeka ngokuba ibizana lamagama elimele ibizo okuyilona elithola ukuqhubeka okushiwo ngokuphindaphindeka embhalweni. Umbhali lapha usebenzisa ibizana elimele ibizo alibhekise ekuhlanganeni kwentsha yamaqembu ezipolitiki ahlukehlukene, ngezindlela ezehlukeni. Ngaphandle kwegama “uhlabe ikhwelo, umbhali uqhubeka asebenzise amanye amagama akhombisa ukubaluleka kokusebenzisana kwamaqembu entsha ehlukeni. Lamagama yilana

izikhondlakhondla (giants), oyigqophamlando (remarkable) ukuhlaba ukhwelo nenhlabamkhosi (invitation), wukhukhulelangoqo (very big). Izikhondlakhondla, lokhu kusho amaqembu amakhulu, yingqophamlando, lokhu kusho umgubho ongasoze walibaleka, ukuhlaba ikhwelo, inhlabamkhosi, lesi yisimemo ukhukhulelangoqo, lona umgubho wabantu abaningi.

Ukuhlalela isakhiwo sesihloko

Isihloko esikhulu salombhalo sithi Intsha ye-ANC ne-IFP izohlanganyela ndawonye. Lesisihloko esikhulu sesekelwe izihlokwana ezincane nezihlokwana ezichaza indaba ngamazwi amafishane okutholakala embhalweni. Lokhu kubonakalisiwe emabizweni amagama nasemishweni embhalweni njengalana: ingqophamlando, ikhwelo, ukhukhulelangoqo, inhlabamkhosi isithabathaba, isikhungo, wonke lamagama akha ingxenye yezihloko ezichaza indaba ngamazwi amafishane embhalweni. Lamagama akhelwe esihlokwani esikhulu futhi anikeza umqondo ogqamile ngokuhlanganyela ndawonye kwentsha ukuze kwakhiwe uxolo.

Cishe zonke izigaba embhalweni, ziphethe ulwazi olwelekelela umqondo wokwakha ukuthula. Ekuqaleni kombhalo, umbhali wazisa abafundi ngokuhlangana kwentsha yamaqembu ehlukeni ezombusazwe KwaZulu-Natal bese kuthi ngasekugcineni, umbhali aphinde azise abafundi ngokugqugquzelwa kobunye phakathi kwalamaqembu.

Ulwazi olusha olunikweziwe

Uma sibheka umbhalo, singasho ukuthi kunombiko onikeziwe owaziwayo, noma umfundi asevele ewazi, noma umbiko omusha, noma umbiko ongakasetshenziswa. Uma sibheka isimo sombhalo, isihloko sawo sibhalwe ngamagama amakhulu, lokhu kwelekelela ekuheleni umfundi ngombhalo. Yilombiko-ke onikeziwe: Intsha ye-ANC ne-IFP izohlanganyela ndawonye, odonsa umfundi umdonsela embhalweni, umnikeza inselelo yokuba afunde umbiko omusha sha ofakazela umbiko onikeziwe embhalweni. Kulesisikhathi umfundi ucabanga engqondweni yakhe ngombiko omusha sha okuyiwona ozokwesekela lowo onikeziwe. Izinkinga nezixazululo ezibhalwe embhalweni zinikeza kabanzi incazelo kulokho umfundi asevele ekwazi. Ngokwejwayelekile abafundi bathokozela ukufunda umbhalo onikeza inkinga. Ngalesisizathu lababafundi bathokoziswa ukuxazulula lezinkinga. Kulombhalo inkinga "yokuhlanganyela ndawonye

kwentsha” ivezelwe abafundi esihlokweni nezixazululo ezinikezwa umbhali ezinjenge mashi eqonde emahhovisi eDurban Chamber of Commerce kuhanjiswa izikhalo ngokulahleka kwemisebenzi konke lokhu kuyaqondisa ekungabonini ngaso linye lentsha yamaqembu ezepolitiki. Ngakho-ke ukuhlanganyela ndawonye kwentsha kungayixazulula inkinga qede kwakhe ubumbano. Lapha kulokhu kuhlaziya umbhali unikeza umbiko bese kuthi umfundi emukele umbiko.

Ubudlelwano bendikimba neselulo sayo

Ubudlelwano bendikimba bubonakala emishweni eminingi ehlukeni kulombhalo. Indikimba iyiphuzu lesiqabo somusho kanti iselulo sendikimba sichaza kabanzana ngendikimba, nganxanye siwukudeda ephuzwini lokuqala emshweni wesikhulumi. Esihlokweni “Intsha ye-ANC neye-IFP izohlanganyela ndawonye” umshwana othi: “izohlanganyela ndawonye” uthathwa njengeselulo (rheme) salomusho. Bese kuthi iphuzu lesiqalo kuhe yilesi: Intsha ye-ANC neye-IFP. Ngamanye amazwi umshwana othi: “izohlanganyela ndawonye” uthathwa njengokuqhele ephuzwini lombhali lokuqala umusho, elithi: Intsha ye-ANC neye-IFP. Kepha kubalulekile ukuthi siqaphele ukuthi indikimba kwesinye isikhathi isebenza njengesihloko sengqikithi. Isibonelo: Isilo samaBandla uKing Goodwill Zwelithini bazovula ngokomthetho isithabathaba sesikhungo sentsha eMathulini. Iphuzu lesiqalo somusho lapha lithi “Isilo samaBandla” besekuthi iselulo sichaze ukuthi sizokwenzani okuwukuthi “bazovula ngokomthetho isithabathaba sesikhungo sentsha eMathulini”. Umbhali ulumbanisa ukuhlangana kwentsha nokuvulwa kwesikhungo sentsha eMathulini njengoba uJuni 16 vele kuyusuku lwentsha.

4.3.7 Ukunamathelana kombhalo

Lengxenywe izochazwa ngokubheka izici ezisiza ekulandelaneni kwamaphuzu ombhalo. Yilezi ezibalulekile ezizobhekwa: ukuphathelana, izihlanganiso, izabizwana nokuphindaphinda.

Ukudlulisela

Embhalweni wokuhlanganyela ndawonye kwentsha ye-ANC ne-IFP ukudlulisela sikubona ezingxenyeni ezehlukene. Okokuqala ibinzana lamagama: Le mashi lisetshenziswe njengesibonakaliso. Lelibinzana lihambisana nomusho oshiwo ngaphambili othi. “Lo

lusuku luzokwandulelwa wukhukhulelangoqo wemashi yentsha kaKhongolose” Lesisibonakaliso: Le mashi sisetshenziswe lapha ukukhombisa ukuthi intsha iyakubona ukuthi imisebenzi ayikho nokwabiwa komnotho kuvuna labo abangaswele. Umbhali uphinda enze esinye isibonakaliso: Le mashi kuzoshiyelana kuyo uMnuz. Dumisani Makhaye osesigungwini esiphezulu sikakhongolose noMnuz Reuben Mhlaluke oyiPhini likaMongameli wentsha kaKhongolose. Kanjalo umbhali efuna kubonakale ukuthi lolusuku lubalulekile entsheni nokuthi inelungelo lokuveza izimvo zayo ngalo. Uma sibheka lezizibonakaliso ezingenhla, nokuthi zisetshenziswe kanjani, kungashiwo ukuthi umbhali usebenzise izindlela eziyizo zokunamathelana nokulandelana kwamaphuzu embhalweni okusiza ekubeni umbhalo wakhe ubhalwe ngendlela ezingqekile.

Izihlanganiso

Umbhali lapha usebenzise izihlanganiso kwezinye izigaba zombhalo. Isihlanganiso “ukuthi” esigabeni sesithathu sisetshinziselwe ukugcizelela ukuthi intsha kaKhongolose izothuthelaka ngobuningi bayo ukuyogubha lolu suku luka Juni 16. Ezinye izihlanganiso ziyavela embhalweni. Lezizihlanganiso zixuba esithi kanti esigabeni sesikhombisa lapho kuchazwa khona ukuthi lesisikhungo sakhawe ngomxhaso “kanti” sinendawo yokuqondisa izimilo.

Izabizwana

Umbhali usebenzisa izabizwana kaningana embhalweni ukuze akhe ukuhlangana kwemisho nokwakha imisho emihle embhalweni. Lezizabizwana ezilandelayo zitholakala embhalweni. Le ntsha eqonde intsha yawawonke amaqembu Kwa-Zulu-Natal ezohlanganyela ndawonye. Umbhali uphinda asebenzise lezisabizwana esigabeni sesikhombisa lapha ethi khona le mashi kuzoshiyelana kuyo inkundla uMnuz Dumisani Makhaye. Umbhali uphinda asebenzise esinye isabizwana esigabeni sokugcina lapho ethi khona: Usihlalo weSOPA KwaZulu-Natal uMnuz Patrick Mkhize uthe kulo mgubho kuzogqugquzelwa ubunye phakathi kwala maqembu. Umbhali lapha usebenzise lezisabizwana ukugcizelela ukuhlanganyela ndawonye kwawowonke amaqembu entsha.

Ukuphinda

Kulombhalo umbhali usebenzisa impinda ukugcizelela indlela okuhloswe ngayo ukusebenzisana kwentsha yamaqembu ahlukenene. Lokhu kubonakala ekubhaleni kombhali ephindaphinda ibinzana lamagama athi esigabeni sokuqala ngokuhlanganyela. Umbhali uphinda agcizelele lokhu kusebenzisana ngokuthi “Le ntsha ye-ANC neye-IFP kanye neyamanye amaqembu ezombusazwe”. Esigabeni sesithupha umbhali uphinda agcizelele ubambiswano ngokuthi. “Nginxusa intsha yase Gauteng ukuthi iye ngobuningi baye e-Orlando ukuyohlanganyela emgubheni wentsha ngalolusuku”. Igama elithi “ngobuningi” livele kathathu kulombhalo ukubonisa ukuthi intsha iyotheleka ngobuningibayo kulomgubho.

Ukusetshenziswa kokuqondiswayo

Ukuqondisa okucindezelwa yisakhiwo sombhalo, kwenza umsebenzi omkhulu ekwakhiweni kokunamathelana. Ukuqondisa kudingeke ekuhlanganiseni umbiko omusha nalowo mbiko ovele usuwaziwa futhi osemqondweni womfundi. Embhalweni ngokuhlanganyela ndawonye kwentsha ye-ANC ne-IFP, kunezindawo ezibonakalayo zokuqondisa ukunamathelana kombhalo. Embhalweni umbhali uthi “Unobhala wentsha ye-ANC uMnuz Sihle Zikalala utshele ILANGA ukuthi intsha kaKhongolose izothutheleka ngobuningi bayo Ondini. Aqhubeke asebenzise umholi welinye iqembu athi “Usihlalo woPhiko lwentsha lwe IFP uMnuz M’tomuhle Khawula wenze inhlabamkhosi wayibhekisa kuwowonke amalungu entsha yaleliqembu ukuthi iyihambele ngobuningi bayo imigubho ethe chithi saka kuzonazonke izifundazwe zaseSouth Africa. Uma umuntu ebheka lokhu kuqondisa okungenhla, umbhali ubonakala ephumelele ekuhlanganiseni izigaba zombhalo kahle ebe egcina ngempumelelo indikimba yombhalo wonke. Ukuqondisa okusetshenziswe ezibonelweni zemisho ngenhla, kugcizelela indikimba ngomhlangano wokwakha uxolo. Lokhu kuqondisa futhi kunikeza umfundi isithombe esiyiso ngezifiso zokwakha ukusebenzisana nokubuyisana.

Ubuciko bokukhuluma

Ubuciko bomlomo obusetshenziswe lapha kulombhalo yilobo bokuhlanganyela ngokusebenzisana. Njengoba umfundi ebonile ukuthi umbhali uveza inkinga yokulahleka kwemisebenzi, nokwabiwa komnotho ngendlela elinganayo. Umbhali khona manjalo

uveza ikhambi lesixazululo okuyikuthi; uMnuz Zikalala uthe lolu suku luzokwandulelwa wukhukhulelangoqo wemashi yentsha kaKhongolose ezosukela eCurries Fountain eThekwini ikhukhule njalo iqonde emahhovisi eDurban Chamber of Commerce kuStanger Street lapho kuzofike kwethulwe incwadi kosomabhezini ebanxusa ukuthi babambe iqhaza ekuvikeleni ukulahleka kwemisebenzi, nokwabiwa komnotho ngendlela elinganayo. Umbhali uveza lapha ikhambi lokuxazulula ukusweleka kwemisebenzi nokwabiwa komnothi ngokungalingani.

Kulombhalo, ubuciko bokukhuluma bembangela-umphumela butholakala kulezizimo: Imashi yentsha (imbangela) ukungalahleki kwemisebenzi (umphumela). Kwethulwe incwadi (imbangela) ukwabiwa komnotho ngendlela elinganayo (umphumela). Ukunamathelana okuhlelekile kulombhalo kwenze ukuba umfundi abe nokuqonda ngesidingo sokuthi intsha yamaqembu ahlukeni ihlanganyele ndawonye.

4.3.8 Ukuchasiswa kwamagama

Ukuthethwa kwezinhlamvu zokuchasisa amagama njengesiboniso senjongo yokuxhamana

Lengxenywe yokuhlalela umbhalo iqondene nokukhetha izinhlamvu zokuchasisa amagama, njengamabizo, izingo nezinqalozemisho ezisetshenziswa umbhali embhalweni ukuze azuze injongo ethile yokuxhumana.

Ukukhethwa kweziqalozemisho

Ukuthethwa kweziqalozemisho kunomnikelo ekuxhumaneni phakathi komfundi nombhali. Uma umfundi efunda indawo yokuqala emshweni wakha isithombe esithile emqondweni sokuthi umbhali uzokhuluma ngani embhalweni. Nasi isibonelo, uma umbhali eqala umusho olandelayo ngokuthi esigabeni sesikhombisa. Usihlalo weKhomishane yeNtsha KwaZulu-Natal, uMnuz. Zenzele Phakathi uthe yonke intsha kulindeleke ukuthi itheleke ngobuningi bayo lapha kulombuthano. Uma umbhali eqala umusho ngokuthi: Usihlalo weKhomishane umfundi ube esebona ukuthi lowomusho ozolandela uzobe uveza okubalulekile okuzoshiwo umbhali. Ngenye ingxenywe, uma umbhali eqala umusho olandelayo ngokuthi uthe yonke intsha kulindeleke ukuthi itheleke ngobuningi bayo, umbhali ucabanga okuhle ngokuhlanganyela ndawonye kwentsha bese emqondweni wakhe esebona ubambiswano phakathi kwentsha yamaqembu ehlukeni. Umbhali uqala

omunye umusho embhalweni ngomshwana othi: abaholi bekhuluma nayo bechitha ububha, ubugebengu, izifo nezinye izinto ezithuntubeza ikusasa lentsha ukuze agcizelele ukuthi kunokungeneliseki ngalezi zinto ezibalwe ngenhla. Ngenye indlela ingxenye yombhalo umbhali uyiqalisa ngokuthi: Le sikhungo sakhiwe ngomxhaso wabakwa-Love Life eGoli, kanti sinendawo yokuqondisa izimilo nezinye ezahlukene, kwenye ingxenye athi: uHarry Balafonte ongumculi omdala waseMelika owayelwisana nobandlululo kuleli emkhankasweni wokulwisana nomashayabhuqe wesifo sengculazi. Umbhali usebenzise lemisho ngenjongo yokubonisa isidingo esikhulu sokusebenzisana phakathi kwamaqembu entsha, indlela umbhali aqala ngayo imisho inomnikelo omuhle ekwakhiweni kombhalo nasekufundeni ngokuqonda umbhalo.

Ukusetshenziswa kwezendo

Embhalweni, ukusetshenziswa kwesenzo “hlanganyela” kulombhalo kubonisa ngokusobala ukuthi abaholi bentsha yamaqembu ifuna ukusebenza ngokubambisana. Ekuhlahleleni kwe atikili yokuqala ukuthi abaholi bamaqembu abadala nabentsha bayakubona ukuthi kudinga ukuhlanganyela ngokusebenzisana ndawonye. Uphinda umbhali asebenzise ezinye izenzo njengalezi: gubha, thutheleka, shiyelana, gqugquzela, lwisana. Kulombhalo umbhali uphinda futhi asebenzise amabizosenzo amaningana ukuze aveze izinjongo zakhe noma ukuthi uqondeni ngombhalo. Izibonelo: ukugubha, ukulahleka, lamamabizosenzo aqonde ukucacisa ngokugujwa kosuku luka Juni 16 nokuveza uvo lwentsha ngokulahleka kwemisebenzi.

Umbhali uphinda asebenzise isenzo “ukugqugquzela ubunye” okuchaza ukuthi wonke amaqembu ezepolitiki entsha lapha KwaZulu-Natal azibophezele ekutheni kusetshenziswane, kuhlanganyelwe ndawonye ukuze kudaleke ukuthula noxolo. Umbhali uphinda asebenzise isenzo “yaba” ukugcizelela ukuthi intsha idinga ukuthi osomabhizinisi baseNingizumuAfrika bavule amathuba emisebenzi baphinde babe umnotho ngendlela elinganayo.

4.3.9 Ukuqonda ngesakhiwo sokunyakaza

Umbhali usebenzisa izakhiwo zokunyakaza ezithile ukuze azuze injongo yakhe yokuxhumana. Kulombhalo okukhulunywa ngawo, kunezakhiwo zokunyakaza eziningana ezitholakalayo uma kuhlolisiswa ukuchazwa kwenkulumo kulombhalo. Isakhiwo

sokunyakaza sokuqala esitholakalayo kulombhalo ukuchazwa kwendlela yokuhlanganyela kwentsha yamaqembu ehlukeni KwaZulu-Natal. Kulombhalo umfundi waziswa ngokuthi lomhlangano wokuhlanganyela kwentsha uzobe uyingqophamlando ngoba intsha yamaqembu ehlukeni izobe iqala ngqa ukugubha lolusuku ngokuhlanganyela. Lokhu kuhlanganyela kuchazwa ngalezizimo zokukhuluma: izikhondlakhondla zamaqembu, umcimbi oyingqophamlando, ukuthuthuleka ngobuningi, ukuhlaba ikhwelo, wukhukhulelangoqo, ukushiyelana inkundla, inhlabamkhosi, isithabathaba sesikhungo. Lezizimo zokukhuluma ezingenhla zichaza isimo sokubaluleka kokuhlanganyela ndawonye. Indlela ezisetshenziswe ngayo lezizimo zokukhuluma kulombhalo zisiza umfundi ukuba athole isithombe esigqamile ngobuhle bokuhlanganyela kwentsha okuzoba nomphumela wokuqeda udlame phakathi kwentsha yamaqembu ehlukeni.

Isakhiwo sokunyakaza sesibili umfundi angase asiqagule kulombhalo siphathelene nemihlangano yokumasha kumashelwa ukuba osomabhizinisi bavule amathuba emisebenzi baphinde babe umnotho wezwe ngokulinganayo. Embhalweni umbhali uthi: kuzofike kwethulwe izincwadi kosomabhizinisi ebanxusa ukuthi babambe iqhaza ekuvikeleni ukulahleka kwemisebenzi, nokwabiwa komnotho ngokulinganayo.

Isakhiwo sokunyakaza sesithathu kulombhalo sibonakala kahle lapho umbhali azisa khona ukuthi iSilo samaBandla sabe sizovula ngokuhlanganyela noHarry Belafonte ongumculi waseMelika isikhungo sentsha eMathulini: Mgosuku olufanyo iSilo samaBandla uKing Goodwill Zwelithini bazovula ngokomthetho isithabathaba sesikhungo sentsha eMathulini. Isilo sizokuba sihambisana noHarry Belafonte ongumculi waseMelika owayelwisana nobandlululo kuleli emkhankasweni wokulwisana nomashayabhuqe wesifo sengculazi.

Ngokwenza imishwana, amabinzana amagama, ukukhuthaza abalandeli bamaqembu nokunikeza iziphakamiso umbhali wazisa imiphakathi yonkana ukuthi mayihlangane, ihlanganyele ndawonye, ibambisane uma iqhubeka nokwenza amasu okuqeda nya izinkinga ezidala ukungaboni ngasolinye qede lokho kuholele odlameni.

4.4 UKUHLAHLLELWA KWE-ATIKILI 3

4.4.1 I-ANC ngoNkuna

Ipharamitha “ubani”

Ipharamitha ubani iqondene nokubheka umbhali ukuthi kambe ungovuthiwe yini noma useyithwasa. Embhalweni othi “I-ANC ngo Nkuna”, umfundi angasho ukuthi lamazwi avela kumbhali ovuthiwe ngoba akushoyo kuveza ukuthu umfundi azibuze ukuthi kwenzekani ngoNkuna. Lokhu kwenza umfundi alangazelele ukufunda ezwe ukuthi i-ANC yenzani ngoNkuna. Umbhali usebenzise ulimi olunobuciko bokukhuluma ngoba emshweni osesigabeni sokuqala uthi: “... ekubunjweni kophiko lwamaphoyisa oluzoshiya itshe lome inhlama ngemizamo yokubulala ufakazi wenkantolo uMnuz Clifford Nkuna.”

Umbhali uphinda agcizelele ngophenyo oludinga lwenziwe ngeqhaza lamaphoyisa okufanele avikele uMnuz Nkuna. Konke lokhu kwenza ukuthi umthetho wokuvikela ofakazi emacaleni uqine ukuze kugcineke nobufakazi ngoba uma sebubulewe ubufakazi ngeke bubekhona. Okudinga sikubhekisise yilokhu kokuthi umbhali uyintatheli yephephandaba okuyilona elenza impilo yakhe iqhubeke. Ulwazi lwalentatheli sibubona kalula ngokusebenzisa kombhali ubuciko bokukhuluma balamagama; ukushiya itshe lome inhlama, ngeqhaza lamaphoyisa. Umbhali ngokwerejista yombhalo, lombhalo uwubhekise kubafundi ukuze bazi ngokubaluleka kokunikeza ubufakazi buka Nkuna enkantolo. Ngalokho umbhali wakha ubudlelwano phakathi kwegeneri nombhali kanye nomfundi.

Ipharamitha “nini” nepharamitha “kuphi”

Ama-Atikili ahlahllelwa kusetshenziswa lamapharamitha amabili kepha kubasemqondweni ukubheka isikhathi abhalwe ngaso nokubheka indawo lapho umbhali wabe ekuyo ngesikhathi ewabhala. Lamapharamitha awabalulekile kangako kumfundi nanxa ezosetshenziswa kuwowonke ama Atikili azohlahllelwa: Isibonelo: Le-atikili ethi: “i-ANC ngoNkuna” ngabe yabhalwa nini? Kwake kungu Julayi 19-21, 2001. Lapho ayibhalela khona kwabe kukuphi? Yabhalelwa emahhovisi epephandaba llanga.

Ipharamitha “eqonde kubani”

Lapha kungaxoxwa ngephuzu elibalulekile lezibukeli, nokubaluleka kwazo ekwaxhiweni nasekuthuthukisweni kombhalo nakho kusemqoka. Embhalweni othi: “I-ANC ngoNkuna”, umbhali akamazi umfundi njengomuntu oyedwa nje phaqa, kepha umbhali usuke eqondise kubobonke abafundi base Ningizimu Afrika. Ilanga njengephepha elibhalwe ngesiZulu lisuke liqondiswe kubobonke abafundi abakwazi ukufunda, ukubhala nokuzwa ulimi lwesiZulu. Uma umfundi engowase Ningizimu Afrika, lokho kumenza ukuba ahlephulelane ulwazi nombhali. Lokhu-ke kungesizathu sokuthi abantu bayazi ukuthi intsha yamaqembu namaqembu uqobo anombango phakathi kwawo.

4.4.2 Ipharamitha “ini”

Uma kuhlalelwa i-artikili kusetshenziswa le pharamitha, kugxilwa kakhulu engqikithini yombhalo, kugeneri nakurejista. Inggikithi yombhalo ngeANC ngoNkuna, kuwusimamisa umthetho ngokunikeza ubufakazi bukaNkuna ngale kokwesatshiswa. Enye inhloso yalobubufakazi ukuveza izigilamkhuba ezeqa umthetho wezinkantolo. Lokhu kwesekelwa yilamazwi alandelayo embhalweni: “UMnuz Makhaye kulesi sitatimende uthe uNgqongqoshe kaZwelonke noKhomishana kaZwelonke wamaphoyisa kufanele benze isiqiniseko sokuthi uMnuz Nkuna uphephile.” Umbhali uphinda aveze ukuthi ukuvikeleka kobufakazi kubalulekile ngalamazwi: Ngakolunye uhlangothi iqembu leNkatha Freedom Party (IFP) seliphinde lanxusa uMqondisi wabaShushisi KwaZulu-Natal u-Advocate Mokotedi Mpshe ukuthi ukwenza ngokushesha lokho okwashiwo nguNdunankulu wakulesi sifundazwe uMnuz Lionel Mtshali kokuthi kwenziwe isiqiniseko sokuthi uMnuz Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi.” Umbhali uphinda anikeze elinye ikhambi lokufakaza ngokuphepha: “UMnuz Velaphi Ndlovu okhulumela ezokuphepha ku-IFP uthe ukwesabela impilo kaMnuz. Nkuna okwazwakaliswa nguSihlalo kaZwelonke we-IFP uMnuz Mtshali, kufakazekile ngemizamo yoku “mgodusa”, wathi yingalesi sizathu esenza ukuthi anxuse ukuthi afakwe ohlelweni lokuvikelwa kofakazi.” Inggikithi yalombhalo iyakufakazela lokhu ngendlela yokuthi lapha eNingizimu Afrika umthetho udinga ukuhlonishwa izinkantolo zini kezwe ubufakazi ngawofakazi ngale kokwesaba.

Lombhalo ukhishwe ngendlela yokubhala futhi wakhishwa ngendlela yerejista esemthethweni, njengoba inhloso yokuwukhipha ephephandabeni lesizwe sonke yikuba

ufinyelele kubafundi bephepha. Mayelana negeneri, lombhalo uyigeneri yepolitiki phakathi kwentsha yamaqembu ezepolitiki.

Mayelana nerejista nokusebenza kwayo kudinga sibheke okuthathu okulandelayo uma kuchazwa umbhalo esithi umbhalo wezepolitiki:

- (a) indlela yokukhuluma kombhali
- (b) indawo
- (c) indikimba yenkulumo

Imibuzo okudinga sizibuze yona yilena elandelayo: Kungani lombhalo wabhalwa? Uthini lombhalo kubafundi? Ubhalwe ubani? Ku(a) umbhali wazisa abafundi ngokuphepha kukaNkuna ngenkathi enikeza ubufakazi enkantolo ukuze umthetho umvikele uma enikeza ubufakazi njengofakazi wenkantolo. Ukuze bakuzuze lokhu umbhali uthi: "...anxuse ukuthi afakwe ohlelweni lokuvikelwa kofakazi" Ku (b) Mayelana nendawo lapho kuthethelwa khona amacala kunikezwe nobufakazi kusenkantolo yamacala. Ukufeza lokhu umbhali usebenzisa lamabinzana asemqoka: "bazibambebe mathupha ekubunjweni kophiko lwamaphoyisa..." Ukubeka inkulumo ngalamazwi elandelana ngokuhleleka kubonisa ukubaluleka kokunikezwa kobufakazi ezinkantolo. Ku (c) mayelana nendikimba yenkulumo nobudlelwano nomfundi, lokhu kubonakala ngezicelo zabaholi bamaqembu ahlukeni: "Iqembu lika Khongolose KwaZulu-Natal linxuse uNgqongqoshe wezama Phoyisa kuhulumeni kaZwelonke uMnuz. Steve Tshwete noKhomishana Jackie Selebi ukuthi bazibambebe mathupha ekubunjweni kophiko lwamaphoyisa..." "Esitatimendeni esithunyelelwe abezindaba nguMnuz Velaphi Ndlovu okhulumela ezokuphepha ku-IFP uthe ukwesabela impilo kaMnuz Mtshali, kufakazekile ngemizamo yoku "mgodusa", wathi yingalesi sizathu esenza ukuthi anxuse ukuthi afakwe ohlelweni lokuvikelwa kofakazi." Yonke lenkulumo ephuma kubaholi bamaqembu ehlukeni kukhombisa ngokusobala ukuthi uxolo nentuthuko kusemizweni yabalandeli. Konke lokhu kudonse amehlo omfundi kwaphinde kwanikeza inseleo yokucabanga kabusha.

4.4.3 Ipharamitha "kubani"

Izibukeli ziyingxenye ebalulekile ekubhalweni zibalulekile ekwakhweni kombhalo nasekugqamiseni incazelo yombhalo. Ngabe-ke yiliphi iqhaza elibanjwa yizibukeli ekwakhweni nasekugqamisweni kombhalo? Kwi Atikili "I-ANC ngoNkuna", umbhali

uhlose ukwazisa izwe lonke ukuthi ubufakazi bofakazi budinga buvikelwe umthetho. “...uMnuz Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi.”

I-Atikili yephepha llanga ebhalwe ngesiZulu, ibhalelwe noma ubani okwazi ukufunda, ukubhala nokuzwa isiZulu. Uma umfundi engowaseNingizimu Afrika, kunolwazi okwehlukaniselwana ngalo phakathi kombhali nomfundi. Isizathu salokhu yingoba noma ubani ovela eNingizimu Afrika osuke enakho emqondweni ukuthi lamaqembu amabili ezepolitiki kade engezvani. Ngamanye amazwi umbhalo uyakwazi ukuheha abafundi base Ningizimu Afrika yonkana abakwazi ukufunda isiZulu. Ngaphezu kwalokho lombhalo ubhekiswe kubobonke abantu base Ningizimu Afrika, okungaba osopolitiki, osomabizini nabantu nje phaqa abayizakhamuzi ukuba nabo bafake isandla ekwakhiweni koxolo. Ngakhoke umbhalo uhlelwa ngendlela ekhombisa izidingo kanye nokubhekela izinga lezibukeli, abafundi phela, ikakhulukazi uma umfundi ezazi kahle izibukeli zakhe.

4.4.4 Ipharamitha yayiphi injongo

Embalweni othi I-ANC ngoNkuna, ngabe umbhali uyayigqamisa yini injongo? Kukhona yini ukuxhumana phakathi kombhali nabafundi kulombhalo? Injongo enkulu yokuxhumana kulombhalo yileyo yokwazisa umfundi ngokunikeza ubufakazi ngokukhululeka eNkantolo. Uma umbhali azisa umfundi ngokunikeza kukaNkuna ubufakazi enkantolo usebenzisa umshwana othi “Umnuz Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi”, ogcizelela ukusebenza komthetho ovikela izakhamizi ezingofakazi baka Hulumeni. Uqhubeka azise umfundi ukuthi: “Umnuz Nkuna udutshulwe engalweni maqedane waphuthunyiswa esibhedlela saseGarankuwa lapho efike welashwa wase ededelwa”. Lesisenzo sikhombisa ukuthi kubaluleke kangakanani ukuvikelwa kofakazi. Umbhali uphinda azise umfundi ngobufakazi obethulwe ngumphenyi wecala lokubulawa kuka Mnuz Sikhonde owabe engumholi we-IFP kwaNongoma, uthi: “u-Inspector Dirk Ryneke uveze ukuthi kunolimi lomuntu olwatholakala lapho kwabulawelwa khona uMnuz Joseph Sikhonde.” Lezizimemezelo zabaholi bamaqembu amabili ziwubufakazi bokuthi ofakazi badinga kangakanani ukuvikelwa umthetho ukuze baphephe.

4.4.5 Ipharamitha kungani

Okuqondwe yingxoxo kulombhalo izinjongo ezithize ezicashile ngombhalo. Yizinjongo lezi umbhali angafuni ukuziveza zigqame njengalezo ezivezwe kuyipharamitha yayiphi injongo

ngenhla. Uma umbhali ecaphuna embalweni othi I-ANC ngoNkuna uthi: “Ukhongolose uthi lolu phiko luphenye ngeqhaza lamaphoyisa okufanele avikele uMnuz Nkuna”. Ngakolunye uhlangothi iqembu le-IFP: “Seliphinde lanxusa uMqondisi wabaShushisi KwaZulu-Natal uAdvocate Mokotedi Mpshe ukuthi ukwenza ngokushesha lokho okwashiwo nguNdunankulu wakulesisifundazwe uMnuz Lionel Mtshali kokuthi kwenziwe isiqiniseko sokulthi uMnuz. Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi.” Lapha umfundi onekhono lokubona izinto ezicashile, kudinga abone ukuthu lamaqembu kukhona ayefihlelene khona. Bonke badinga ukuba icala libavune umphenyi wecala ebufakazini bakhe uthi: “ukuhlolwa kwegazi elatholakala emgwaqeni lapho kwabulawelwa khona uMnuz Sikhonde, ngemuva kokucutshungulwa ngodokotela bathola ukuthi leligazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala.” Kulepharamitha umbhali ugqamise injongo efanayo emaqenjini ehlukeneyo yokuthi ofakazi abavikelwe kepha okuyimfihlo kulamaqembu ukuthi icala lidinga livune bani.

4.4.6 Ukukusebenza kwesimo somusho: Isakhiwo sokwazisa

Ukuhlalela imisho ngokubeka amazwana

Lombhalo unikeza izimo lapho isiqalo somusho sisebenza njengesihloko somusha. Kwenye inkathi isiqalo somusho sigcwaliswa ngebizana lamagama noma ngomshwana othayisela amazwana kulowo musho. Esihlokweni lombhalo esithi: “I-ANC ngoNkuna, isihloko salomusho sithi I-ANC ngoNkuna, kepha ibizana eligcwalisayo ngokuthi kwenzekani ngoNkuna alikho. Lapha umfundi udinga ukuzitholela yena ngesikhathi efunda ukuthi kwenzekani ngoNkuna. Esigabeni sokuqala uchaza uhlobo lwamaphoyisa okudingeka akhethwe ukuze umsebenzi uqhubeke ngoyikho ebufakazini bukaNkuna: “Iqembu likaKhongolose KwaZulu-Natal linxusa uNgqongqoshe wezamaphoyisa kuHulumeni kaZwelonke uMnuz Steve Tswete noKhomishane walombutho kuZwelonke uKhomishane Jackie Silebi ukuthi bazibambeke mathupha ekubunjweni kophika lwamaphoyisa oluzoshiya itshe lome inhlama ngemizamo yokubulala ufakazi wenkantolo uMnuz Nkuna.” Kulomusho, umshwana omele ibizo “lwamaphoyisa”, uchaza uhlobo lwamaphoyisa okudinga asebenze ekuvikeleni kofakazi. Lomusho uphinda uchaze ukuthi azokwenzani lamaphoyisa: “azoshiya itshe lome inhlama”, okuwukuthi alosebenza angashiyi lutho olungahambisani nomthetho, lomshwana ungumshwana omele ibizo.

Ukuqhubeka kokulandelana kwesihloko

Ukuqhubeka ngokulandelana kwesihloko embhalweni kufezeka ngokuba ibinzana lamagama elimele ibizo okuyilona elithola ukuqhubeka okushiwo ngokuphindaphindeka embhalweni. Umbhali lapha usebenzisa ibinzana elimele ibizo alibhekise ekuvikelweni kukafakazi wenkantolo ngezindlela ezehlukene. Ngaphandle komshwana othi: “Kufanele benze isiqiniseko sokuthi uMnuz Nkuna uphephile umbhali uqhubeka asebenzise eminye imishwana ekhombisa ukubaluleka kokuvikelwa kukafakazi wenkantolo. Lemishwana yilena iqhaza lamaphoyisa okufanele avikele uMnuz Nkuna, uMnuz Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi. Yonke lemishwana ikhombisa imizamo yokuthi ofakazi benkantolo badinga ukuvikelwa ngokubeka kombhali.

Ukuhlahlela isakhiwo sesihloko

Isihloko esikhulu salombhalo sithi: I-ANC ngoNkuna. Lesisihloko esikhulu sesekelwe yizihlokwana ezincane ezisembhalweni ezichaza indaba ngamazwi amafishane. Lokhu kubonakalisiwe emabizweni amagama nasemishweni embhalweni njengalana: itshe lome inhlama, luphenye ngeqhaza lamaphoyisa, imizamo yokumgodusa, onke lamabinzana amagama akha ingxenye yesihloko esichaza indaba ngamazwi amafishane embhalweni. Lamagama akhelwe esihlokwani esikhulu futhi anikeza umqondo ogqamile ngokuvikelwa kofakazi benkantolo.

Cishe zonke izigaba zombhalo ziphethe ulwazi olwelekelela umqondo wokuhlonipha umthetho. Ekuqaleni kombhalo, umbhali wazisa abafundi ngokubaluleka kokuvikelwa kukafakazi uMnuz Nkuna bese kuthi ngasekugcineni kombhalo umbhali azise abafundi ngokuphetha kwenkantolo ekwamukeleni nasekulaleleni ubufakazi bofakazi abehlukene.

Ulwazi olusha olunikeziwe

Uma sibheka umbhalo singasho ukuthi kunombiko onikeziwe owaziwayo, noma umfundi asevele ewazi, noma umbiko omusha noma umbiko ongakasetshenziswa. Uma sibheka isimo sombhalo, isihloko sawo sibhalwe ngamagama agqamle, lokhu kwelekelela ekuheheni umfundi ngombhalo. Yilombiko onikeziwe: I-ANC ngoNkuna, odonsa umfundi umdonsela embhalweni, umnikeza inselelo yokuba afunde umbiko omusha sha ofakazela umbiko onikeziwe embhalweni. Kulesisikhathi umfundi ucabanga emqondweni wakhe

ngombiko omusha sha okuyiwona ozokwesekela lowo onikeziwe. Izinkinga nezixazululo embhalweni zinika kabanzi incazelo kulokho umfundi asevele ekwazi: Ngokujwayelekile abafundi bathokozela ukufunda umbhalo onikeza inkinga. Ngalesisizathu laba bafundi bathokoziswa ukuxazulula lezizinkiinga. Kulombhalo, inkinga “yokungavikelwa kofakazi bakaHulumeni” wenzelwe abafundi esihlokweni nezixazululo ezinikezwa umbhali ezinjenge qhaza lamaphoyisa okufanele avikele uNkuna, isiqiniseko sokuthi uMnuz Nkuna uphephile. Konke lokhu kuyalekelela ekutheni umthetho wezwe uhlonishwe. Lapha kulokhu kuhlaziya umbhali unikeza umbiko bese kuthi umfundi emukele umbiko.

Ubudlelwano bendikumba neselulo sayo

Ubudlelwano bendikimba bubonakala emishweni eminingi ehlukeni kulombhalo. Indikimba iyiphuzu lesiqalo somusho kanti iselulo sendikimba sichaza kabanzana ngendikimba nganxanye siwukudeda ephuzwini lokuqala emshweni wesikhulumi. Esihlokweni “I-ANC ngoNkuna” ukuthi “ngoNkuna” kuthathwa njengeselulo (rheme) salesisihloko. Bese kuthi iphuzu lesiqalo kube yilesi. I-ANC “Ngamanye amazwi igama elithi ngoNkuna” lithathwa njengokuqhela ephuzwini lombhali lokuqala umusho, elithi I-ANC. Kepha kubalulekile ukuthi siqaphele ukuthi indikimba kwesinye isikhathi isebenza njengesihloko sengqikithi. Isibonelo: uMnuz Nkuna udutshulwe ngabalisa abangaziwa ephuma esitolo eyothenga umuthi wengane yakhe. Iphuzu lesiqalo somusho lapha lithi “uMnuz Nkuna” bese kuthi iselulo sichaze ukuthi kwenzekeni ngoMnuz Nkuna okuwukuthi “udutshulwe ngabalisa abangaziwa ephuma esitolo eyothenga umuthi wengane yakhe”. Umbhali ulumbanisa ukuvikelwa kukaNkuna nephuzu lokuthi udutshuliwe ngesizathu sokuthi unikeza ubufakazi enkantolo.

4.4.7 Ukunamathelana kombhalo

Lengxenywe izochazwa ngokubheka izici ezisiza ekulandelaneni kwamaphuzu ombhalo. Yileze ezibalulekile ezizobhekwa: ukuphathelana, izihlanganiso, izabizwana noku phindaphinda.

Ukudlulisela

Embhalweni othi I-ANC ngoNkuna, ukudlulisela sikubona ezingxenyeni ezihlukeni. Okokuqala ibinzana lamagama: U-Inspector Ryneke uthe,. Lisetshenziswe

njengesibonakaliso. Lelibinzana lihambisana nomusho oshiwo ngaphambili othi: “Ubufakazi obethulwe ngumpheni wecala u-Inspector Dirk Ryneke, bethuse abantu ngolimi olwatholakala lapho kwabulawelwa khona uMnu Joseph Sikhonde” Lesisibonakaliso: U-Inspector Ryneke uthi sisetshenziswe lapha ukukhombisa ukuthi abaholi bamaqembu epolitiki bayakubona ukuthi kunokungacaci kobufakazi ngokufa kukaSikhonde. Umbhali uphinda enze esinye isibonakaliso: “...watshela inkantolo ukuthi ukuhlolwa kwegazi elatholakala emgwaqweni lapho kwabulawelwa khona uMnu Sikhonde, ngemuwa kokucutshungulwa ngodokotela bathola ukutho leligazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala. “Kanjalo umbhali efuna kubonakale ukuthi ubufakazi budinga ukuvikelwa. Uma sibheka lezizibonakaliso ezingenhla, nokuthi zisetshenziswa kanjani, kungashiwo ukuthi umbhali usebenzise izindlela eziyizo okusiza ekubeni umbhalo wakhe ubhalwe ngendlela efinqinywe.

Izihlanganiso

Umbhali lapha usebenzise izihlanganiso kwezinye izigaba zombhalo. Isihlanganiso ukuthi esigabeni sesine sisetshenziselwe ukugcizelela ukuthi ufakazi uMnu Nkuna udinga ukuvikelwa. Ezinye izihlanganiso ziyavela embhalweni. Lezizihlanganiso zixuba esithi kodwa lapho umbhali echaza ngokungabinalwazi lomphenyi wecala ngolimi olwatholakala lapho okwafela khona umholi. Izihlanganiso ukuthi, ngoba zisetshenyiselwe ukugcizelela ukuhlonipha umthetho.

Isabizwana

Umbhali usebenzisa izabizwana kaningana embhalweni ukuze akhe ukuhlangana kwemisho nokwakha imisho emihle embhalweni. Lezizabizwana ezilandelayo zitholakala embhalweni: Lolu phiko luphenye ngeqhaza lamaphoyisa okufanele avikele uMnu Nkuna. Lokho okwashiwo nguNduwankulu wakulesisifundazwe uMnu Lionel Mtshali kokuthi kwenziwe isiqiniseko sokuthi uMnu Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi. Umbhali lapha usebenzise lezizabizwana ukugcizelela ukubaluleka kokuvikelwa kofakazi benkantolo.

Ukuphinda

Kulombhalo umbhali usebenzisa impinda ukugcizelela indlela okuhloswe ngayo ukuvikela ofakazi bakahulumeni. Lokhu kubonakala ekubhaleni kombhali ephindaphinda esigabeni sesibili lapho ethi khona. "...lamaphoyisa okufanele avikele uMnuz Nkuna". Esigabeni sesithathu uphinda lawomazwi okuvikela: "...Kufanele benze isiqiniseko sokuthi uMnuz Nkuna uphephile." Umbhali uphinda lawomazwi esigabeni sesine: "uMnuz Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi". Uyaphinda futhi umbhali esigabeni sesihlanu ukugcizelela lokhu kuvikelwa: "... ukuthi afakwe ohlelweni lokuvikelwa kofakazi".

Ukusetshenziswa kokuqondiswayo

Ukuqondisa okucindezelwa yisakhiwo sombhalo, kwenza umsebenzi omkhulu ekwakhiweni kokunamathelana. Ukuqondisa kudingeke ekuhlanganiseni umbiko omusha nalowo mbiko ovele usuwaziwa futhi osemqondweni womfundi. Embhalweni othi I-ANC ngoNkuna, kunezindawo ezibonakalayo zokuqondisa ukunamathelana kombhalo. Embhalweni umbhali uthi: "UMnuz Makhaye kulesi sitatimende uthe uNgqongqoshe kaZwelonke nokhomishana kaZwelonke wamaphoyisa kufanele benze isiqiniseko sokuthi uMnuz Nkuna uphephile. Uqhubeka umbhali athi: "Ngakolunye uhlangothi iqembu leNkatha Freedom Party (IFP) seliphinde lanxusa uMqondisi KwaZulu-Natal uAdvocate Mokotedi Mpshe ukuthi ukwenza ngokushesha lokho okwashiwo nguNdunankulu wakulesi sifundazwe kokuthi kwenziwe isiqiniseko sokuthi uMnuz Nkuna nabanye ofakazi bafakwe ngaphansi kohlelo lokuvikela ofakazi. Uma umuntu ebheka lokhu kuqondisa okusetshenziswe ezibonakalisweni zemusho ngenhla kugcizelela indikimba ngokuvikelwa kofakazi benkantolo. Lokhu kuqondisa futhi kunikeza umfundi isithombe esiyiso ngezifiso zokwakha ukuvikelwa kofakazi kwezomthetho.

Ubuciko bokukhuluma

Ubuciko bamlomo obusetshenziswe lapha kulombhalo yilobo bokwenza isiqiniseko ngokuvikela imizamo yokubulala ufakazi wenkantolo uMnuz Nkuna: "...kophiko lwamaphoyisa oluzoshiya itshe lome imhlama" ngemizamo yokubulala ufakazi wenkantolo uMnuz Clifford Nkuna. Umbhali lokhu ukuveze njengenkinga bese kuthi isixazululo salenkinga athi kuzoba yikuthi: "loluphiko luphenye ngeqhaza lamaphoyisa okufanele

avikele uMnuz Nkuna “Aphinde athi: uNgqongqoshe kaZwelonke nokhomishana kaZwelonke wamaphoyisa kufanele benze isiqiniseko sokuthi uMnuz Nkuna uphephile.”

Kulombhalo ubuciko bomlomo bembangela-mphumela butholakala kulezizimo: Ufakazi wenkantolo uMnuz Nkuna (imbangela) ukuvikelwa kukafakazi wenkantolo (umphumela). Ukubulawa kukaMnuz Joseph Sikhonde (imbangela) ukuphenywa kwecala (umphumela). Ukunamathelana okuhlekile kulombhalo kwenze ukuba umfundi abe nokuqonda ngesidingo sokuthi ofakazi bezinkantolo badinga ukuvikelwa.

4.4.8 Ukuchasiswa kwamagama

Ukukhethwa kwezinhlamvu zokuchasisa amagama njengesiboniso senjongo yokuxhumana

Lengxenywe yokuhlahlela umbhalo iqondene nokukhetha izinhlamvu zokuchasisa amagama, njengamabizo izenzo neziqalo zemisho ezisetshenziswa ngumbhali embalweni ukuze azuze injongo ethile yokuxhumana.

Ukukhethwa kweziqalo zemisho

Ukukhethwa kweziqalo zemisho kunomnikelo ekuxhumaneni phakathi komfundi nombhali. Uma umfundi efunda indawo yokuqala emshweni, wakha isithombe esithile emqondweni sokuthi umbhali uzokhuluma ngani embalweni. Isibonelo: Uma umbhali eqala umusho olandelayo ngokuthi: Ebufakazini bakhe uqhubeke watshela inkantolo ukuthi ukuhlolwa kwegazi elatholakala emgwaqeni lapho kwabulawelwa khona uMnuz Joseph Sikhonde, ngemuva kokucutshungulwa ngodokotela bathola ukuthi leli gazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala. Uma umbhali eqala umusho ngokuthi: Ebufakazini bakhe, umfundi ube esebona ukuthi lomusho ozolandela uzobe uveza okubalulekile okuzoshiwo umbhali. Nganxanye uma umbhali eqala umusho olandelayo ngokuthi uqhubeke watshela inkantolo ukuthi ukuhlolwa kwegazi elatholakala emgwaqeni lapho kwabulawelwa khona uMnuz Sikhonde, ngemuva kokucutshungulwa ngodokotela bathola ukuthi leli gazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala. Umbhali ubona acabange okubi ngokwephula umthetho kepha emqondweni wakhe ubona umthetho umuhle ngokuvikelwa kofakazi benkantolo. Umbhali uqala omunye umusho embalweni ngomshwana othi: UMnuz Nkuna udutshulwe ngabalisa abangaziwa ephuma esitolo

eyothenga umuthi wengane yakhe. Umbhali usebenzisa lemisho ukubonisa ukuthi umthetho kudinga uthathe indawo yawo lapha eNingizimu Afrika ukuze ofakazi benkantolo bavikelwe ngasosononke isikhathi uma benikeza ubufakazi.

Ukusetshenziswa kwezenzo

Embhalweni, ukusetshenziswa kwesenzo “vikela” kulombhalo kubonisa ngokusobala ukuthi abaholi bamaqembu ehlukenene bafuna umthetho usebenze ngokuthi ofakazi benkantolo bavikelwe. Ekuhlahleleni kwama Atikili angaphambili siyakubona lokhu kusebenzisana kwabaholi nokusebenzisana kwentsha yamaqembu ehlukenene. Umbhali usebenzisa ezinye izenzo njengalezi: nxusa, zibambeke, godusa, phuthumisa, ethula, tshela, cubungula, biza. Kulombhalo umbhali uphinda asebenzise amabizosenzo kaningana ukuze abonakalise injongo yakhe noma ukuthi uqondeni ngombhalo. Izibonelo: ukuhlolwa, ukubiza, lamabizosenzo acacisa ngokulalelwa kobufakazi benkantolo obunikezwe ofakazi bakaHulumeni.

Umbhali uphinda asebenzise isenzo: “ukubumba”, lapho agcizelela khona ukuthi kudingeke kakhulu ukubumba uphiko lwamaphoyisa elizobopha bonke abafuna ukubulala ufakazi wenkantolo uMnuz Clifford Nkuna. Umbhali uphinda asebenzise isenzo “hlola” ukucacisa ukuthi ukuze kutholakale ababulali, igazi kudingeka lihlolwe.

4.4.9 Ukuqonda ngesakhiwo sokunyakaza

Umbhali usebenzisa izakhiwo zokunyakaza ezithile ukuze azuze injongo yakhe yokuxhumana. Kulombhalo okukhulunywa ngawo, kunezakhiwo zokunyakaza eziningana ezitholakalayo uma kuhloliswa ukuchazwa kwenkulumo kulombhalo. Isakhiwo sokunyakaza sokuqala esitholakalayo kulombhalo ukunxusa kwabaholi bezepolitiki ukuthi ufakazi wenkantolo afakwe ngaphansi kohlelo lokuvikelwa kofakazi. Kulombhalo umfundi waziswa ngokuthi ufakazi unelungelo lokwethula ubufakazi ngaphandle kokweseba. Lokhu kuvikelwa kuchazwa ngalezizimo zokukhu: bazibambeke mathupha, itshe lome inhlama iqhaza lamaphoyisa, ngakolunye uhlangothi. Lezizimo zokukhuluma ezibalwe ngenhla zichaza isimo sokuvikelwa kofakazi bakahulumeni. Indlela ezisetshenziswe ngayo kulombhalo zanceda umfundi ukuba athole isithombe esigqamile ngokuhlonishwa kwemithetho yezinkantolo ezweni laseNingizimu Afrika.

Isakhiwo sokunyakaza sesibili umfundi angase asiqagule kulombhalo siphathelene nokudutshulwa kuka Mnuz Nkuna ongufakazi wenkantolo. Lokhu umbhali ukubeka kanje: uMnuz Nkuna udutshulwe ngabalisa abangaziwa ephuma esitolo eyothenga umuthi wengane yakhe. Isakhiwo sokunyakaza sesithathu kulombhalo sibonakala kahle lapho umbhali eveza ukuthi loludaba luthole ukuphenywa ngumphenyi wamacala u-Inspector Dirk Ryneke.

Ngokwenza imishwana, amabinzana amagama, ukukhuthaza abalandeli bamaqembu nokunikeza iziphakamiso, umbhali wazisa imiphakathi yonkana ukuthi umthetho udinga ukuhlonishwa njengoba amaphoyisa enxuswa ukuthi abavikele ofakazi benkantolo.

Isakhiwo sokunyakaza sesithathu kulombhalo sibonakala kahle lapho umbhali azisa khona ukuthi ukuhlolwa kwegazi elatholakala emgwaqeni lapho kwabulawela khona uMnuz Sikhonde: Ngemuva kokucutshungulwa ngodokotela batholo ukuthi leli gazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala.

4.5 UKUHLAHLELWA KWE-ATIKILI 4

4.5.1 Sishubile isimo eMkhandlwini wamaKhansela eMandeni

Ipharamitha “ubani”

Kulepharamitha ukuhlahlela kususelwa ekutheni kambe umbhali ungoqalayo yini ukubhala unekhono yini lokubhala, uyivukane yini ekubhaleni noma ungosevuthiwe yini. Umuntu ebheka lombhalo othi: Sishubile isimo eMkhandlwini wamaKhansela eMandeni, umfundi angathatha ngokuthi lombhalo ubhalwe umbhali onekhono futhi osemnkantshubomvu ekubhaleni. Lokhu kufakazelwa ubungcweti bombhali ekusebenziseni ulimi, nendlela yokubhala lombhalo obhalwe ngayo. Kulombhalo, umbhali usebenzise ulimi oluqondile nje waphinde wasebenzisa ubuciko bokukhuluma ngokuba asebenzise izimo zokukhuluma ukunikeza isithombe esihle ngokubonakala kwesimo esishubile emKhandlwini wamaKhansela eMandeni. Encazelweni yakhe umbhali ngokushuba kwesimo phakathi kwamaKhansela, usebenzise lezizimo zokukhuluma: Kulandela isinqumo esishaqisayo sokulaxaza phansi izikhundla zobukhansela eMkhandlwini. Lesisimo sokukhuluma sigcizelela ukushuba kwesimo phakathi koMkhandlu wamaKhansela odalwa ukungaboni ngaso linye. Uphinda asebenzise igama “ngodli” okuwukuthi uMnuz Sibani Mdletshe owaxoshwa kuIFP wabe efuna ngenkani isikhundla sobuMeya.

Okunye okuphawulekayo okubalulekile ekusetshenzisweni kwalepharamitha, umbhali kulombhalo nakweminye ezolandela uyintatheli yephephandaba, ompilo yakhe yencike kulomsebenzi wobuntatheli kwezenhlalohle yomphakathi, kwezepolitiki, ezemnotho namalungelo abantu, konke lokhu kunomthelela esizweni sonkana saseNingizimu Afrika. Amakhono obuntatheli alombhali abonakala ngokusetshenziswa kwezithombe, zizhloko zodaba, izihlokwana ezichaza indaba ngamazwi amafishana (captions) amazwi acashuniwe ukuphumelelisa umbhalo wakhe.

Indawo lapho lemibhalo ikhiqizwa khona eyalapha neyamanje. Ikhiqizwa zintatheli ephephandabeni elasungulwa eNingizimu Afrika. "Ilanga" Izihloko kuleliphepha ziyiqiniso laleyompilo yokungezwani kwezepolitiki, udlame, ukwesweleka kwemisebenzi.

Ipharamitha "nini" nepharamitha "kuphi"

Lamapharamitha amabili asetshenziswa ekuhlahleleni ama-atikili, kube kusemqondweni ukuthi ukubheka isikhathi abhalwe ngaso nokuthi umbhali wabe ekuphi ngesikhathi ewabhala. Lamapharamitha awabalulekile kumfundi noma-ke ezotholakala kuwo wonke ama atikili azohlalelwa. Isibonelo: I-Atikili "Sishubile isimo eMkhandlwini wamaKhansela eMandeni," yabhalwa nini? Yabhalelwa kuphi?

Ipharamitha eqonce kubani

Iphuzu elibalulekile okuxoxwa ngalo lapha yilelo lezibukeli, nokubaluleka kwazo ekwakhiweni nasekuthuthukisweni kombhalo nakho kunendima ebalulekile kakhulu. Embhalweni othi Sishubile isimo emKhandlini wamaKhansela eMandeni, umbhali akamthathi umfundi njengomuntu oyedwa, kepha usuke eqondise umbhalo wakhe kubobonke abantu baseNingizimu Afrika. Uma iphephandaba Ilanga elibhalwe ngesiZulu, lisuke liqondiswe kunoma ubani okwazi ukufunda, akhulume futhi ezwe ulimi lweseZulu. Uma umfundi engowase Ningizimu Afrika, kusuke kunokusebenzisana nobudlelwano ngolwazi phakathi kwakhe nombhali. Lokho kungesizathu sokuthi abantu abaningi base Ningizimu Afrika bayalwazi usizi lokungqubuzana phakathi kwamaqembu ezepolitiki.

4.5.2 Ipharamitha “ini”

Uma kuhlalelwa i-Atikili kusetshenziswa le pharamitha, kugxilwa ikakhulukazi engqikithini yombhalo, kugeneri nakurejista. Ingqikithi yombhalo ngokushuba kwesimo eMkhandlwini wamaKhansela eMandeni, kuwukwazisa abantu ngenkinga ekhona kepha edinga bona abepolitiki ukuba bayixazulule. Okwesibili ezinye zezimo zokushuba kwesimo eMkhandlwini umbango wezikhundla ngamaKhansela. Lokhu kufakazelwa yilamazwi omlobi embhalweni: “uMnuz Sibani Mdletshe owaxoshwa ku-IFP ngoba efuna ngo “dli” isikhundla sobu Meyu”. Umbhali uqhubeka akhombise esinye isimo ngoMkhandlu wamaKhansela: Ukushiya phansi ubuKhansela kuleliso kuka NKK. Mimi Hlatshwayo obelikhansela kuWard 5 noMnuz Mbuso Mchunu wakuWard 12, kusho ukulahlekelwa yizihlalo zabo eMkhandlwini kaMasipala waseMandeni. Mayelana nomhlahlanalela wolwazi lwengqikithi, umbhalo kudinga ukhombise isisekelo solwazi lomongo wendaba nosiko. Ingqikithi yalombhalo iyakugcwalisa lokhu ngendlela yokuthi lapha eNingizimu Afrika izimo zokwabelana ngezikhundla kudinga zenziwe ngendlela efanele, ukuze kuvikelwe udlame ngenxa yokungabekezelani kwamaqembu ezepolitiki, ubuphofu ngenxa yokwesweleka kwemisebenzi, ubugebengu obudalwa yindlala nokunye okuningi.

Lombhalo ukhishwe ngendlela yokubhala futhi wakhisha ngendlela yerejista esenthethweni, njengoba imhloso yikuba ukhishwe ephephandabeni lesinzwe sonke. Mayelana negeneri lombhalo uyigeneri yepolitiki njengoba ingxoxo iphakathi kwamaqembu abanga izikhundla idinga ukulungiswa.

Mayelana nerejista nokusebenza kwayo kudinga sibheke lezizinto ezilandelayo ezintathu uma sichaza umbhalo esithi ngokombhali lombhalo uyirejista yezepolitiki:

- (a) indlela yokukhuluma kombhali
- (b) indawo
- (c) indikimba yenkulumo

Imibuzo okudinga sizibuze yona yilena: Kungani umbhalo wabhalwa? Uthini lombhalo kubafundi? Ubhalwe ubani? Ku (a) umbhali uzama ukwazisa abafundi ngesimo esishubile eMkhandlwini wamaKhansela eMandeni, ukuthi ukwenza ukhetho kabusha yikhona okungaxazulula lesisimo esishubile. Ukuze bakuzuze lokhu umbhali uthi: uMnuz Mtholephi Mthimkhulu we-ANC, uthe lesisimo siyoxazululwa ngokuthi kuzwakale uvo

Iwabantu okuyibo abakhetha. Ku (b) mayelana nendawo lapho umbango ukhona, umbhali usebenzisa lamagama, esishaqisayo, ngo dli, Ward 12, eMandeni.

Ukulandelana kwamagama asetshenziswa kulo mbhalo ukukhombisa ukushuba kwesimo yilana: ukulaxaza, izinto azihambi kahle, ngodli. Ku (c) mayelana nendikimba yenkulumo nobudlelwano nomfundi lokhu kubonakala ngokuthi asebenzise isaga esithu: “ucu alulingani entanyeni okusho ukuthi lowomholi usehlulekile, aphinde asebenzise isaga esithi “aphume nobomvu”, okuwukuthi kwenzeke kahle ukuthi bashiye. Konke lokhu okushiwo ngenhla kudonse amehlo omfundi bese kumnikeza inselelo yokucabanga kabusha.

4.5.3 Ipharamitha “kubani”

Izibukeli ziyingxenywe ebalulekile ekubhaleni zibalulekile ekwaxhiweni kombhalo nasekugqamiseni incazelo yalowombhalo. Ngabe iliphi iqaza elibanjwa yizibukeli ekwaxhiwweni nasekugqamiseni kombhalo? Kwi Atikile ethi: “Sishubile isimo eMkhandlwini wamaKhansela eMandeni”, umbhali uhlose ukwazisa abantu bonke ukuthi kunombango wezikhundla kubantu bepolitiki eMandeni, abangamaKhansela kaMasipala “...nakuba kukhona ukungqubazana eqenjini kule ndawo, kodwa yinto yangaphakathi engalungiswa yilona iqembu ngokwalo.”

I-Atikili yephephandaba llanga ebhalwe ngesiZulu ibhalelwe unoma ubani okwazi ukufunda isiZulu, ukusibhala nokusizwa. Uma umfundi engowase Ningizimu Afrika, kunolwazi okwehlukaniselwana ngalo phakathi kombhali nomfundi. Isizathu salokhu yingoba noma ubani ovela eNingizimu Afrika usuka enakho engqondweni ukuthi lamalungu eMkhandlwini kaMasipala anokungezwani okukhona ngenxa yezikhundla. Ngamanye amazwi lombhalo uyakwazi ukuheha abafundi baseNingizimu Afrika yonkana abakwazi ukufunda isiZulu. Ngaphezu kwalokho lombhalo ubhekiswe kubobonke abantu baseNingizimu Afrika okungaba osopolitiki osomabizininisi nabantu nje abangelutho. Umbhalo uhlelwa ngendlela ebhekela izibukeli uma umfundi ezazi kahle izibukeli zakhe.

4.5.4 Ipharamitha yayiphi injongo

Embalweni ngesimo esishubile eMkhandlwini waMakhansela eMandeni ngabe umbhali uyayiveza yini injongo? Kukhona yini ukuxhumana kombhali nabafundi kulombhalo?

Injongo enkulu yokuxhumana kulombhalo yileyo yokwazisa umfundi ngokushuba kwesimo phakathi komkhandlu wamaKhansela eMandeni. Uma umbhali azisa umfundi ngokwakha kwabo indlela yokuxazulula inkinga yokuxazulula ukungezwani, usebenzisa lamazini: ukuphuma kwamakhansela amabili ezikhundleni kusho ukuthi kuzoba nokhetho lokuvala izikhundla kulawo mawadi ababengamakhansela kuwo. Eqhubeka umbhali nokwazisa umfundi ngokulungisa ukushuba kwesimo phakathi kwamaKhansela, ubeka kabanzi ngemisho ehlukeni: “uMnuz Ngcobo, ongomunye wamakhansela osebenze indima enkulu ekuvukuzeni iqembu leNkatha eMandeni ukuze kube khona ukuthula, uthi nakuba kukhona ukungqubuzana eqenjini kulendawo kodwa yinto yangaphakathi engalungiswa yilona iqembu ngokwalo.”

4.5.5 Ipharamitha kungani

Okuqondwe yingxoxo kulombhalo izinjongo ezithize ezicashile ngombhalo. Yizinjongo lezi umbhali angafuni ukuziveza zigqame njengalezo ezivezwe kuyipharamitha yayiphi injongo ngenhla. Uma umbhali ecaphuna embhalweni wokushuba kwesimo emKhandlwimi wamaKhansela eMandeni uthi: “Ukushiya phansi ubukhansela kulei sonto kuka NKK Mimi Hlatshwayo obelikhansela kuWard 5 noMnuz Mbuso Mchunu wakuWard 12, kusho ukulahlekelwa yizihlalo zabo eMkhandlwini kaMasipala waseMandeni.” Lapha umfundi onekhono lokubona izinto ezicashile kudinga abone ukuthi phakathi kwalamakhansela kukhona afihlelana khona ngokuvele ashiye aze abe mabili ngesikhathi esisodwa. Kulepharamitha kungani umbhali ugqamisa ukuthi kudingeka kukhethwe kabusha ukuze kulunge isimo kulendawo.

4.5.6 Ukusebenza kwesimo somusho: Isakhiwo sokwazisa

Ukuhlahlela isihloko ngokubeka amazwana

Lombhalo unikeza izimo lapho isiqalo somusho sisebenza njengesihloko somusho. Kwenye inkathi isiqalo somusho sigcwaliswa ngebinzana lamagama noma ngomshwana othayisela amazwana kulowo musho. Esihlokweni sombhalo esithi Sishubile isimo eMkandlwini wamaKhansela eMandeni, isihloko salomusho sithi Sisihubile isimo, bese kuthi ibinzana eligcwalisayo ligcwalise ngokuthi isimo sishule kuphi kanjani. Ukushula kwesimo kusichazela kabanzi ngombhali ukuthi usebenzise igama elithi isimo ukuze kugqame ukuthi lesisimo sishube phakathi kwamaKhansela omKhandlu kaMasipala.

Isimo sishubile eMkandlwini kaMasipala walapha kulandela isinqumo esishaqisayo sokulaxaza phansi izikhundla zobukhansela eMkhandlwini. Kulomusho umshwana omele ibizo emkhandlwini uchaza ukuthi kukhona okungahambi kahle emaKhanseleni omkhandlu. Lomusho uhambisana nesihloko esingenhla "isimo" okusho ukuthi isimo esingalungile phakathi kwalamaKhansela. Kulomusho isimo sishubile eMkhandlwini kaMasipala usebenza njengesihloko somusho bese kuthi amazwana athasiselayo athi walapha kulandela isinqumo esishaqisayo sokulaxaza phansi izikhundla zobukhansela eMkhandlwini. Ngasekupheleni kombhalo umkhulumeli weqembu le-ANC uthe lesi simo siyoxazululwa ngokuthi kuzwakale uvo lwabantu okuyibo abakhetha.

Ukuqhubeka ngokulandelana kwesihloko

Ukuqhubeka ngokulandelana kwesihloko embhalweni kufezeka ngokuba ibinzana lamagama elimele ibizo okuyilona elithola ukuqhubeka okushiwo ngokuphindaphindeka embhalweni. Umbhali lapha usebenzisa ibinzana elimele ibizo alibhekise ekushubeni kwesimo eMkhandlwini wamaKhansela. Ngaphandle kwegama isimo, umbhali uqhubeka asebenzise amagama athile embhalweni anikeza umqondo ofanayo nokushuba kwesimo. Lamagama yilana esishaqisayo, izinto azihambi kahle, ukubanga, ukungqubuzana. Lamagama asetshenziselwe ukugcizelela ukuthi kunokungezwani phakathi kwamakhansela ikakhulukazi lawo eqembu le-IFP. Lezizihlokwana embhalweni zigcizelela ukungaboni ngaso linye kumaKhansela: Isimo sishubile eMkandlwini, ukushiya phansi ubukhansela, ukuphuma kwamakhansela amabili.

Ukuhlahlela isakhiwo sesihloko

Isihloko esikhulu salombhalo sithi Sishubile isimo eMkandlwini wamaKhansela eMandeni. Lesihloko esikhulu sesekelwe izihlokwana ezincane nezihlokwana ezichaza indaba ngamazwi amafishance atholakala embhalweni. Lokhu kubonakaliswe emabizweni nasemishweni embhalweni isinqumo esishaqisayo, ukulaxaza izikhundla, owaxoshwa ku-IFP ngoba efuna ngo "dli" isikhundla sobuMeya, onke lamabinzana amagama akha ingxenye yezihloko ezichaza indaba ngamazwi amafishane embhalweni. Lamabinzana akhelwe esihlokwani esikhulu futhi anikeza umqondo ogqamile ngokwakhiwa kohlelo lokulungisa isimo esishubile lokhu okungaba yukhetho noma ukubonisana kweqembu.

Cishe zonke izigaba embhalweni ziphethe ulwazi olwelekelela umqondo wokwakha indlela yokuxazulula ukushuba kwesimo phakathi kwamaKhansela e-IFP. Ekuqaleni kombhalo, umbhali wazise abafundi ngekhansela elifuna ukuthatha isikhundla sobuMeya ngenkani bese kuthi ngasekugcineni kombhalo uMnuz Mtholephi Mthimkhulu we-ANC athi lesi simo siyoxazululwa ngokuthi kuzwakale uvo lwabantu okuyibo abakhetha.

Ulwazi olusha olunikeziwe

Uma sibheka umbhalo, singasho ukuthi kuwo kunombiko onikeziwe owaziwayo noma umfundi asevele ewazi, noma umbiko omusha ceke, noma umbiko ongakasetshenziswa. Uma sibheka isimo salombhalo, isihloko sawo sibhalwe ngamagama agqamile lokhu kwelekelela ekuheheni umfundi ngombhalo. Umbiko: Sishubile isimo emKhandlwini wamaKhansela, yilombiko oheha umfundi umhehela embhalweni, umnikeza inselelo yokuba afunde umbiko omusha ceke ofakazela umbiko onikeziwe embhalweni. Kulesisikhathi umfundi ucabanga engqondweni yakhe ngombiko omusha ceke okuyiwona ozokwesekela lowo onikeziwe. Izinkinga nezixazululo ezibhalwe embhalweni zinikeza kabanzi incazelo kulokho umfundi asevele ekwazi. Ngokujwayelekile abafundi bathokozela ukufunda umbhalo onikeza inkinga. Ngalesisizathu laba bafundi bathokoziswa ukuxazulula lezi zinkinga. Kulo mbhalo, inkinga yokushuba kwesimo eMkhandlwini ivezelwe umfundi esihlokweni nezincazelo ezinikezwa ngumbhali ezinjenge zokuzwa uvo lwabantu,, ukushiya kwala makhansela amabili ngokushesha, zonke lezizincazelo zisebenza njengesiqondiso ekuxazululeni isimo esishubile. Kulombhalo, inkinga yokubanga isikhundla sobuMeya ngokusithatha ngodli, ivezelwe umfundi esihlokweni. Ngakho-ke umbiko omusha oletha isixazululo enkingeni esuke ikhona, njengoba ithintiwe embikweni onikeziwe okuwukushuba kwesimo phakathi komkhandlu wamaKhansela. Uma umuntu ebuka lokhu kuhlaziya okungenhla, kungashiwo ukuthi umbhali wombhalo angathathwa njengonikeza umbiko bese kuthi umfundi yena athathwe njengomamukeli.

Ubudlelwano bendikimba neselulo sayo

Ubudlelwano bendikimba bubonakala emishweni eminingi ehlukene kulombhalo. Indikimba iyiphuzu lesiqalo somusho kanti iselulo sendikimba sichaza kabanzana ngendikimba, ngamanye amazwi siwukuqhela ephuzwini lokuqala emshweni wesikhulumi. Isibonelo sobudlelwano bendikimba sisibona esihlokweni sombhalo lapho okutholakala

khona lomusho. Sishubile isimo emKhandlwini wamaKhansela eMandeni. Kulomusho umshwana othi: emkhandlwini wamaKhansela, uthathwa njengeselulo (rheme) salomusho. Iphuzu lesiqalo yilesi esithi: Sishubile isimo. Ngamanye amazwi umshwana othi: Emkhandlwini wamaKhansela eMandeni “uthathwa njengokuqhula ephuzwini lombhali lokuqala umusho, elithi: “Sishubile isimo”. Kepha kubalulekile ukuthi siqaphele ukuthi indikimba kwesinye isikhati isebenza njengesihloko sengqikithi. Isibonelo: Ilanga lipotshozelwe ngabathile ukuthi vele izinto azihambi kahle eMandeni. Indikimba noma iphuzu lesiqalo somusho lithi: “Ilanga liptshozelwe ngabathile”, bese kuthi iselulo sichaze ukuthi lipotshozelwe ukuthini “ukuthi vele izinto azihambi kahle eMandeni.” Esigabeni sesithathu kunalomusho: I-IFP inezihlalo ezingu-18 kuMasipa la walapha, ilandelwe yi-ANC enezihlalo ezingu-12 kugcine i-DA enezihlalo ezimbili. Kulomusho, umshwana othi I-IFP inezihlalo ezingu-18 kuMasipala walapha uthatwa njengendikimba bese kuthi isitatimende esithi ilandelwe yi-ANC enezihlalo ezingu-12 kugcine i-DA enezihlalo ezimbili, yiselulo sendikimba.

4.5.7 Ukunamathelana kombhalo

Lengxenywe izochazwa ngokubheka izici ezisiza ekulandelaneni kwamaphuzu ombhalo. Yilezi ezibalulekile ezizobhekwa ukuphathelana, izihlanganiso, izabizwana nokuphindaphinda.

Ukudlulisela / ukuphathelana

Embhalweni wokushuba kwesimo emKhandlwini wamaKhansela, ukudlulisela sikubona ezingxenyeni ezehlukene. Okokuqala, ibinzana lamagama: “Khona manjalo elinye lamaKhansela e-IFP”, lisetshenziswe njengesibonakaliso. Lelibinzana lihambisana nomusho othi: Abantu kumele baqonde ukuthi yena uzosebenzela i-IFP nomNtwana wakwaPhindangene, hhayi ukuzobanga izikhundla. Lesisibonakaliso esithi: Khona manjalo elinye lamaKhansela e-IFP sisetshenziselwe ukuthi kunombango phakathi kwamaKhansela njengoba umbhali ekuveza ukuthi iKhansela elinguMnuz Kwazikwakhe Ngcobo. Umbhali uphinda aveze esinye isibonakaliso: Liphume nobomvu. Umbhali uvese lamazwi ngemuva kokuba amakhansela athile esulile ku-IFP. Lapha umbhali ubechaza ukuthi enze kahle lamakhansela ukuba esule. Uma sibheka lezizibonakaliso ezingenhla, nokuthi zisetshenziswe kanjani, kungashiwo ukuthi umbhali usebenzise indlela eyiyo

yokunamathelana nokulandelana kwamaphuzu embhalweni okweza ukuba umbhalo wakhe ubhalwe ngendlela efinqekile.

Izihlanganiso

Umbhali kulombhalo usebenzise izihlanganiso kwezinye izigaba zombhalo. Isihlanganiso ukuthi sisetshenziselwe ukugcizelela ukhetho oluzobakhona uma kunamakhansela esulile. Isihlanganiso esithi “futhi”, umbhali uyakugcizelela ukuthi ikha nsela uMnuz Kwazikwakhe Ngcobo uyakuphika ukuthi angomunye abashiya ubukhansela ngaphansi kwe-IFP. Ezinye izihlanganiso ziyabonakala embhalweni. Lezi zihlanganiso zixuba esithi “ngoba” sivele emshweni ogcizelela ukwethembeka kumholi wakhe othi: “...mina ngeke ngoba ngizosebenzela ukuthi abantu bathole izidingo zabo.”

Izabizwana

Umbhali usebenzisa izabizwana kaningana embhalweni ukuze akhe ukuhlanguka kwemisho nokwakha imisho emihle embhalweni. Lezizabizwana ezilandelayo zitholakala embhalweni. “Kuleli”. Ukuzhiya phansi ubukhansela “kuleli” sonto kuka NKK Mimi Hlatshwayo ku-Ward 5 noMnuz Mbuso Mchunu waku-Ward 12, kusho ukulahlekelwa yizihlalo zabo eMkhahlwini kaMasipala waseMandeni. Umbhali uphinda asebenzise esinye isabizwana “kuwo” ukuze achaze ukuthi amakhansela asulile kuzoba nokhetho ukuvala izikhundla zawo. Esigabeni sisikhombisa usebenzise isabizwana “zabo” echaza izidingo zabantu.

Ukuphinda

Kulombhalo umbhali usebenzisa impinda ukugcizelela indlela okuhloswe ngayo ukuvala izikhala zamakhansela ashiye izikhundla zawo nokuveza amagama alawo makhansela azoshiya. Lokhu kubonakala esigabeni sesibili lapho ethi khona “ukushiya phansi”, esigabeni sesithathu umbhali uthi “nokhetho lokuvala izikhundla”. Esigabeni sesihlayagombili umbhali uphinda asebenzise impinda ngokusebenzisa lamazwi “ngokushiya kwala makhansela amabili okuyikho ukugcizelela ukushiya kwamakhansela ukuze kwenziwe ukhetho kabusha lokuvala izikhundla zashiyile.

Ukusetshenziswa kokugondiswayo

Ukuqondisa okugcizelelwa yisakhiwo sombhalo, kwenza umsebenzi omkhulu ekwakhiweni kokunamathelana. Ukuqondisa kudingeke ekuhlanganiseni umbiko omusha nalowo mbiko ovele usuwaziwa futhi osemqondweni womfundi. Embhalweni othi: Sishubile isimo emKhandlwini wamaKhansela eMandeni kunezindawo ezibonakalayo zokuqondisa ukunamathelana kombhalo. Umbhali uthi: “Ukushiya phansi ubukhansela kuleli sonto kukaNKK Mimi Hlatshwayo obelikhansela ku Ward 5” aqhubeke athi: “Ukuphuma kwamaKhansela amabili ezikhundleni kusho ukuthi kuzoba nokhetho lokuvala izikhundla kulawo mawadi abengamakhansela kuwo”. Uma umunti ebheka lokhu kuqondisa okusetshenziswe ezibonakalisweni zemisho ngenhla, kugcizelela indikimba ngokushiya kwamakhansela e-IFP evula izikhandla okudinga kukhethwe ukuze zivalwe. Lokhu kuqondisa futhi kunikeza umfundi isithombe esiyiso ngezifiso zokwakha izindlela zokuvala izikhundla ezihiywe amakhansela e-IFP.

Ubuciko bokukhuluma

Ubuciko bomlomo obusetshenziswe lapha kulo mbhalo yilobo bokwenza isiqiniseko ngokuthi kube nokhetho lokuvala izikhundla emawadini angenamakhansela. “UMnuz Blessed Gwala, oyilunga lephalamende laKwaZulu-Natal elimele i-IFP, futhi okunguyena owajutshwa yiqembu ukuba asingathe izinkinga zaleli qembu eMandeni, ngesiKhathi ecelwa yiLanga ukuba aphawule ngokushiya kwala makhansela amabili, uthe liphume nobomvu ngokushiya kwawo. Umbhalo lokhu kushiya ukuveze njengenkinga bese kuthi isixazululo kube yikuthi kukhethwe amakhansela amasha.

Kulombhalo ubuciko bomlomo bembangalamphumela butholakala kulezizimo “UMnuz Blessed Gwala oyilungu lephalamende laKwaZulu-Natal (imbangela) uthe liphume nobomvu ngokushiya kwawo (umphumela). Uqhuleka athi: “Kubekuhle ukuba asheshe ashiye uma ebona ukuthi ucu alulingani entanyeni”. Kube kuhle ukuba asheshe ashiye (imbangela) uma ebona ukuthi ucu alulingani entanyeni (umphumela). Ukunamathelana okuhlelekile kulombhalo kwenze ukuba umfundi abe nokuqonda ngesidingo sokuthi zikhala zamaKhansela e-IFP zivaliwe.

4.5.8 Ukuchasiswa kwamagama

Ukukhethwa kwezinhlamvu zokuchasisa amagama njengesiboniso senjongo yokuxhumana

Lengxenywe yokuhlahlela umbhalo iqondene nokukhetha izinhlamvu zokuchasisa amagama, njengamabizo izenzo neziqalo zemisho ezisetshenziswa umbhali embhalweni ukuze azuze injongo ethile yokuxhumana.

Ukukhethwa kweziwalo zemisho

Ukukhethwa kweziqalo zemisho kunomnikelo ekuxhumaneni phakathi komfundi nombhali. Uma umfundi efunda indawo yokuqala emshweni, wakha isithombe esithile emqondweni sokuthi umbhali uzokhuluma ngani embhalweni. Isibonelo: Uma umbhali eqala umusho ngokuthi “Mabili kuphela amakhansela ashiyile ku-IFP mina ngeke ngishiye ngoba ngizosebenzela ukuthi abantu bathole izidingo zabo.” Uma umbhali eqala umusho ngokuthi “Mabili kuphela amakhansela ashiyile ku-IFP umfundi ube esebona ukuthi lomusho ozolandela uzobe uveza okubalulekile okuzoshiwo umbhali. Nganxanye uma umbhali eqala umusho olandelayo ngokuthi mina ngeke ngishiye ngoba ngizosebenzela ukuthi abantu bathole izidingo zabo, umbhali ubona, acabange okubi ngokushiya kwamakhansela izikhundla kepha umthetho umuhle ngokuhlela ukuba kwenziwe ukhetho kabusha. Umbhali upinda aqale omunye umusho embhalweni ngomshwana othi: UMnuz Ngcobo, ongomunye wamakhansela osebenze indima enkulu ekuvukuzeni iqembu leNkatha eMandeni ukuze kubekhona ukuthula. Umbhali usebenzisa lemisho ukubonisa ukuthi umthetho kudinga uthathe indima ngokuba kubenokhetho ukuze kuvalwe izikhala ezivulekile zamakhansela ashiyile e-IFP.

Ukusetshenziswa kwezenzo

Embhalweni, ukusetshenziswa kwesenzo “laxaza” kulombhalo kubonisa ngokusobala ukuthi ukushiya kwamakhansela kwabe kunesizathu esithile. Ekuhlahlalweni kwama atikili angaphambili siyakubona lokhu kusebenzisana kwamakhansela amaqembu ehlukenegede amanye elinye iqembu siwabona eshiya izikhundla zobukhansela. Umbhali uphinda asebenzise ezinye izenzo ezinjengalezi: Shiya, phuma, vala, potshozelwa, gcoba singatha. Umbhali uphinda asebenzise amabizo-senzo kaningana ukuze abonakalise

injongo yakhe nakuqondile ngombhalo. Izibonelo: ukuphuma, ukushuba, ukuchithile, lama bizosenzo acacisa ngokushiya kwamakhansela izikhundla zawo ngenxa yokungezwani kwawo ngaphakathi eqenyini le-IFP. Umbhali usebenzisa isenzo “ukuxazulula” ngamazwi kaMnuz Mthimkhulu we-ANC othe lesi simo siyoxazululwa ngokuthi kuzwakale uvo lwabantu okuyibo abakhetha.

Umbhali uqhubeka asebenzise isenzo “khethe” ukucacisa ukuthi kuzodingeka kube nokhetho lokuvala izikhundla kulawo mawadi abebengamakhansela kuwo.

4.5.9 Ukuqonda ngesakhiwo sokunyakaza

Umbhali usebenzisa izakhiwo zokunyakaza ezithile ukuze azuze injongo yakhe yokuxhumana. Kulombhalo okukhulunywa ngawo kune zakhiwo zokunyakaza eziningana ezitholakalayo kulombhalo. Isakhiwo sokunyakaza sokuqala esitholakalayo ukushiya kwamalungu amabili amakhansela ngenxa yezinto ezingahambi kahle phakathi kwawo. Kulombhalo umfundi waziswa ngokuthi isimo sishubile emuva kokugcotshwa kweMeya. Lokhu kushuba kuchazwa ngala mazwi: “...isimo siwale ukushuba emuva kokugcotshwa kweMeya uMnuz Makhosonke Ntuli.” Lesisimo sokushiya kwamakhansela siphinda sichazwe ngalezizimo zokukhuluma: “efuna ngo ‘dli’ isikhundla sobumeya, ukuchithile ukuthi ungomunye wabazoshiya hhayi ukuzobanga izikhundla”. Lezi zimo zokukhuluma ezibalwe ngenhla zichaza isimo sokushiya kwezikhundla ngamakhansela e-IFP kumawadi athile. Indlela ezisethenziswe ngayo kulombhalo zisiza umfundi ukuba athole isithombe esigqamile ngokugcina izikhundla zamakhansela zigcwalisiwe ukuze abantu benzelwe izidingo.

Isakhiwo sokunyakaza sesibili umfundi angase asiqagule kulombhalo siphathelene nokulungisa ukungqubuzana okukhona phakathi kwamakhansela e-IFP.

Ngokwenza imishwana, amabinzana amagama, ukukhuthaza abalandeli beqembu ukuba benze ukhetho, ukwenza iziphakamiso umbhali wazisa imiphakathi yonkana ukuthi izikhala zamakhansela ashiyile zidinga ukuvalwa ngokuba kwenziwe ukhetho.

Isakhiwo sokunyakaza sesithathu kulombhalo sibonakala kahle lapho umbhali azisa khona ukuthi: “...lesisimo siyoxazululwa ngokuthi kuzwakale uvo lwabantu okuyibo abakhetha”.

4.6 UKUHALELWA KWE ATIKILI 5

4.6.1 Inkatha iyawuchitha umphumela wokhetho lwaseMandeni

Ipharamitha ubani

Kulepharamitha ukuhlalela kususelwa ekutheni kambe umbhali ungoqalayo yini ukubhala, unalo yini ikhono lokubhala, ungoyivukane yini ekubhaleni noma ungoqogodile ekubhaleni. Umuntu uma ebheka lombhalo othi: Inkatha iyawuchitha umphumela wokhetho lwaseMandeni, umfundi angathatha ngokuthi lombhalo ubhalwe umbhali onekhono futhi osemnkantshubonvu ekubhaleni. Lokhu kufakazelwa ubungcweti bombhali uma esebenzisa uma esebenzisa ulimi nendlela abhale ngayo lombhalo. Kulo mbhalo umbhali usebenzise ulimi oluqondile nje waphinde wasebenzisa ubuciko bokukhuluma ngokuba asebenzise izaga nezisho ukunikeza isithombe esihle ngokubaluleka kokuchitha kwenkatha umphumela wokhetho lwaseMandeni. Encazelweni yakhe umbhali usebenzise lezizimo zokukhuluma: Emawadini amabili obekukhonya kuwo i-IFP. Lesisho esithi obekukhonya zigcizelela ukuthi obekubusa khona IFP kepha lokho isikwephucwe ngokuba yesatshiswe: Inkatha Freedom Party ithe izodlulisela enkantalo enkulu yamajaji ukungeneliseki kwayo ngemiphumela yokhetho lwangempelasonto ngoba ithi kwaba nokwesatshiswa kwabantu futhi kusetshenziswa negama leqembu (Inkatha) ukudukisa umphakathi. Umbhali uqhubeka asebenzise ezinye izimo zokukhuluma ukugcizelela loludaba: ngo "dli", ukhombisa i-ANC ngenjumbane, i-ANC ifuna ukungena ngomnyango ongemuva odabeni lokuphatha eMandeni, uMnuz Mtholephi Mthimkhulu we-ANC KwaZulu-Natal uthe uhlabekile umxhwele ngendlela ukhetho oluhambe ngayo. Onke lamazwi angenhla achaza ukungeneliseki kweqemlu le-IFP ngokhetho kube iqembu le-ANC libonga ukweneliseka ngokhetho.

Okunye okuphawulekayo okubalulekile ekusetshenzisweni kwalepharamitha, umbhali walombhalo neminye imibhalo ezolandela bayizintatheli zephepandaba baphila ngokwencika kulo msebenzi wobuntatheli kwezenhlaloni emphakathini, kwezopolitiki, ezomnotho namalungelo oluntu, konke lokhu kunomthelela esizweni sonkana saseNingizimu Afrika. Amakhono obuntatheli alabababhali abonakala ngokusetshenziswa kwamagama agqamile uma kubhalwa izihloko namazwi acashuniwe ukuphumelelisa umbhalo.

Indawo lapho lemibhalo ikhiqizwa khona yileyo yalapha neyamanje. Lemibhalo ikhiqizwa yizintatheli zaseNingizimu Afrika, ephephandabeni “Ilanga” zonke izihloko ezixoxwe kulombhalo zingamaqiniso aleyompilo okuphilwa esikhathini sayo.

Ipharamitha “nin” nepharamitha “kuphi”

Lamapharamitha amabili asetshenziswa ekuhlahleleni ama-Atikili, kube kusemqondweni ukuthi ukubheka isikhathi abhalwe ngaso nokuthi umbhali wabe ekuphi ngesikhathi ewabhala. Lamapharamitha awabalulekile kumfundi noma-ke ezotholakala kuwo wonke ama Atikili azohlahlelwa. Isibonelo: “I-Atikili ethi: Inkatha iyawuchitha umphumela wokhetho lwaseMandeni” yabhalwa nini? Mhlaka 19 – 21 July 2001. Yabhalelwa kuphi” Emahhovisi ephephandaba Ilanga.

Ipharamitha “eqonde kubani”

Iphuzu elibalulekile okungaxoxwa ngalo lapha yilelo lezibukeli, nokubaluleka kwazo ekwakhiweni nase kuthuthukisweni kombhalo nakho kunendima ebalulekile kakhulu. Embhalweni othi Inkatha iyawuchitha umphumela wokhetho lwaseMandeni, umbhali akamthathi umfundi njengomuntu oyedwa kepha usuke eqondise umbhalo wakhe kubo bonke abantu base Ningizimu Afrika. Uma iphepha Ilanga elibhalwe ngesiZulu lisuke liqondiswe kunoma ubani okwazi ukufunda akhulume futhi ezwe ulimi lwesiZulu. Uma umfundi engowase Ningizimu Afrika, kusuke kuno kusebenzisana nobudlelwano ngolwazi phakathi-kwakhe nombhali. Lokho kungesizathu sokuthi abantu abaningi baseNingizimu Afrika bayalwazi usizi lokungqubuzana phakathi kwamaqembu ezopolitiki.

4.6.2 Ipharamitha “ini

Uma kuhlalelwa i-Atikili kusetshenziswa le pharamitha, kugxilwa ikakhulukazi engqikithini yombhalo, kugeneri nakwi-rejista. Ingqikithi yombhalo ngokuchithwa komphumela wokhetho yiqembu le-IFP eMandeni, kuwu kulungisa isimo sokukhetha ngokukhululeka kungesatshiswanga muntu emaqenjini angenele ukhetho. Okwesibili izinhloso zalombiko ukulungiswa kwe simo sokuthi i-IEC ilungenelele loludaba ibambisene nenkantolo yamajaji. Lokhu kufakazelwa yila mazwi: UMnuz Blessed Gwala we-IFP uthe, “Siyayichitha imiphumela yalolu khetho futhi sizoyilwa size sifike enkantolo.” Ngakolunye uhlangothi i-ANC ilubona luhambe kahle ukhetho uma ithi: “Ukhetho luhambe

ngempumelelo futhi kugqame kakhulu umoya wobunye phakathi kwa balandeli bamaqembu ehlukeni. Mayelana nomhlahlandlela wolwazi lwengqikithi, umbhalo kudinga ukhombise isisekelo solwazi lomongo wendaba nosiko. Ingqikithi yalombhalo iyakugcwalisa lokhu ngendlela yokuthi lapha eNingizimu Afrika namhlanje, udlame ngenxa yokungabekezelelani kwamaqembu ezepolitiki, ubuphifu ngenxa yokweswelakala kwemisebenzi, ubugebengu obudalwa yindlala nokunye okuningi, sekuphenduke isikompilo nento osekuphilwa ngayo, futhi-ke lokhu kuyinto eyaziwayo kuwo wnye umuntu wase Ningizimu Afrika.

Lombhalo ukhishwe ngendlela yokubhala futhi wakhishwa ngendlela yerejista esemthethweni njengoba inhloso kwu kuba ukhishwe ephephandabeni lesizwe sonke. Mayelana negeneri, lombhalo uyigeneri yepolitiki njengoba ukuchithwa kwemiphumela yokhetho kudinga ukulungiswa amaqembu aphaathekayo epolitiki.

Mayelana nerejista nokusebenza kwayo, kudinga sibheke lezizinto ezilandelayo uma sichaza umbhalo esithi ngokombhali lombhalo uyi rejista yezepolitiki:

- (a) indlela yokukhuluma kombhali
- (b) indawo
- (c) indikimba yenkulomo

Imibuzo okudinga sizibuze yona yilena: Kungani lombhalo wabhalwa? Uthini lombhalo kubafundi? Ubhalwe ubani? Ku (a) Umbhali uzama ukwazisa abafundi ngokuchithwa komphumela wokhetho yiqembo le-IFP, ngaleso sizathu iqembu lizodlulela emajajini. Ku (b) mayelana nendawo lapho kuchithwa khona ukhetho, itholakala ngokusebenzisa lombhalo: "Sebedlulisele ku-IEC ukungeneliseki kwabo ngemiphumela yokhetho lapha". Umbhali usebenzise lamagama ukugcizelela lokhu kungeneliseki kwaleliqembu: nokusatshiswa, siyayichitha, ukungena ngomnyango wangemuva. Ukulandelana kwamagama okuxoxwa ngawo kulombhalo ngokuchithwa kokhetho kwenza umbhalo ulandeleke ngokunganazi. Ku (c) mayelana nendikimba yenkulomo nobudlelwano nomfundi lokhu kubonakala ngamazwi abaholi bamaqembu ehlukeni ngezimvo zawo ngalolundaba. Konke lokhu kudonse umfundi kwamnikeza ukucabanga kabusha.

4.6.3 Ipharamitha “kubani”

Izibukeli zizingxenywe ebalulekile ekubhaleni. Zibalulekile ekwakhiweni kombhalo nase kugqamiseni incazelo yalowo mbhalo. Ngabe yiliphi iqhaza elibanjwa yizibukeli ekwakhuweni nasekugqamisweni kombhalo? Kuyi Atikili “Inkatha iyawuchitha umphumela wokhetho lwaseMandeni”, umbhali uhlose ukwazisa izwe lonke ukuthi umphumela uchithiwe. “Siyayi chitcha imphumela yalolu khetho.”

I-Atikili yephephandaba llanga ebhalwe ngesiZulu, ibhalelwe ubani okwazi ukufunda isiZulu, ukusibhala nokusizwa. Uma umfundi engowase Ningizimu Afrika, kunolwazi okwehlukaniselwana ngalo phakathi kombhali nomfundi. Isizathu salokhu yingoba noma ubani ovela eNingizimu Afrika, osuke enakho emgqondweni ukuthi ukhetho lwaseMandeni luthathwa njengoluchithiwe iqembu le-IFP. Ngamanye amazwi lombhalo uyakwazi ukuheha abafundi baseNingizimu Afrika, okungaba osopolitiki, osomabizini nomphakathi nje ukuzebafake isandla ekulungiseni imiphumela echithiwe.

4.6.4 Ipharamitha yayiphi injongo

Embalweni ngokushuba kwesimo eMkhandlwini wamaKhansela aseMandeni ngabe umbhali uyayiveza yini injongo? Kukhona yini ukuxhumana kombhali nabafundi kulombhalo? Injongo enkulu yokuchithwa komphumela wokhetho lwaseMandeni yiqembu le-IFP. Uma umbhali azisa umfundi, isizathu sokuchithwa kokhetho uthi: “Inkatha Freedom Party (IFP) ithi izodlulisela enkantolo enkulu yamajaji ukungeneliseki kwayo ngemiphumela yokhetho lwangempelasonto emawadini amabili eMandeni”. Eqhubeka lapha umbhali nokwazisa umfundi ngesizathu sokungeneliseki uthi: “Siyayichitha imiphumela yalolu khetho futhi sizoyilwa size sifike enkantolo”.

4.6.5 Ipharamitha kungani

Okuqondwe yingxoxo kulombhalo izinjongo ezithize ezicashile ngombhalo. Yizinjongo lezi umbhali angafuni ukuziveza zigqame njengalezo ezivezwe kuyipharamitha yayiphi injongo ngenhla. Uma umbhali ecaphuna embhalweni wokuchithwa kwemiphumela yokhetho lwaseMandeni uthi: “Sebezodlulisela ku-IEC ukungeniliseki kwabo ngemiphumela yokhetho lapha eMandeni”. Lapha umfundi onekhono lokubona izinto ezicashile kudinga abone ukuthi kukhona okonakele emiphumeleni yokhetho njengoba ichithwa, okwenza

kubenokungasebenzisani kahle phakathi kwawo. Kulepharamitha kungani umbhali ugqamisa ukuthi, kudinga, abone ukuthi i-IFP iwuchithelani umphumela eMandeni. Kulepharamitha kungani, umbhali ugqamisa ukuthi i-IFP iyawuchitha umphemela wokhetho kepha i-ANC igqamisa ukuthi ukhetho lwalukhululekile.

4.6.6 Ukusebenza kwesimo somusho: Isakhiwo sokwazisa

Ukuhlhalela isihloko ngokubeka amazwana

Lombhalo unikeza izimo lapho isiqalo somusho sisebenza njengesihloko somusho. Kwenye inkathi isiqalo somusho sigcwaliswa ngebizana lamagama noma ngomshwana othayisela amazwana kulowo musho. Esihlokweni lombhalo esithi: “Inkatha iyawuchitha umphumela wokhetho lwaseMandeni”, isihloko salo musho sithi Inkatha iyawuchitha umphumela, bese kuthi ibizana eligcwalisayo ligcwalise ngokuthi owani umphumela ewuchithayo. Ukuchithwa kwemiphumela kusichazela kabanzi ngokombhali ukuthi usebenzise igama “chitha” ukukhombisa ukungeneliseki nokungawemukeli umphumela. Emishweni elandelayo umbhali uthi: “Inkatha Freedom Party (IFP) ithi izodlulisela enkantolo enkulu yamaJaji ukungeneliseki kwayo ngemiphumela yokhetho”. Kulomusho umshwana omelibizo ukungeneliseki uchaza kabanzi ukuthi bayawuchitha umphumela. Lomusho uhambisana nesihloko somusho esingenhla “iyawuchitha” okusho okufanayo nokungeneliseki. Kulo musho Inkatha iyawuchitha umphumela usebenza njengesihloko somusho bese kuthi amazwana athasiselayo kube yilawa athi wokhetho lwaseMandeni. Okokugcina ngasekupheleni kombhalo, umbhali ugcizelela ukuthi sebedlulisele ku-IEC ukungeneliseki kwabo ngemiphumela yokhetho lapha. Ngokusebenzisa lamazwi, umbhali ugcizelela ukubaluleka kokusebenzisa i-IEC nenkantolo yamajaji.

Ukuqhubeka ngokulandelana kwesihloko

Ukuqhubeka ngokulandelana kwesihloko embhalweni kufezeka ngokuba ibizana lamagama elimele ibizo okuyilona elithola ukuqhubeka okushiwo ngokuphindaphindeka embhalweni. Umbhali lapha usebenzisa ibizana elimele ibizo elibhekise ekuchithweni komphumela wokhetho lwaseMandeni ngezindlela ezehlukene. Ngaphandle kwegama iyawuchitha, umbhali uphinda asebenzise amagama athile embhalweni, anikeza umqondo ofanayo nokuchithwa. Igama ukungeneliseki lichaza khona ukungayemukeli imphumela. Igama elisebenziseke ngokuphindaphinda yilelo elithi iyawuchitha ukugcizelela

ukungemukeleki kwemphumela. Lezizihloko ezilandelayo abantu besatshiswa, futhi badidwa imiqondo. Nganxanye iqembu le-ANC lona lithi ukhetho lwahamba kahle: “bahlabeke umxhwele ngendlela ukhetho oluhambe ngayo”.

Ukuhlahlela isakhiwo sesihloko

Isihloko esikhulu salo mbhalo sithi: Inkatha iyawuchitha umphumela wokhetho lwaseMandeni. Lesi sihloko esikhulu sesekelwe izihlokwana ezincane nezihlokwana ezichaza lendaba. Lokhu kubonakaliswe emabinzeni amagama nase mishweni embhalweni njengalana: ukudukisa, ngo “dli”, chitha, satshiswa, injumbane, onke lamabinzana amagama akha ingxenye yezihlokwana ezichaza indaba embhalweni. Lamabinzana akhelwe esihlokwani esikhulu futhi anikeza umqondo ogqamile ngokuchithwa kokhetho lwaseMandeni.

Cishe zonke izigaba embhalweni, ziphethe ulwazi olwelekelela umqondo wokhwakha ukwamukeleka kwemiphumela yokhetho olukhululekile. Ekuqaleni kombhalo, umbhali wazisa abafundi ngokuchithwa kokhetho lwaseMandeni, bese kuthi ngasekugcineni umbhali uphinda azise abafundi ngokwedluliswa kwemiphumela yokhetho yedluliselwa enkantolo enkulu yamajaji naku IEC.

Ulwazi olusha olunikeziwe

Uma sibheka umbhalo, singasho ukuthi kunombiko onikeziwe owaziwayo noma umfundi asevele ewazi, noma umbiko omusha, noma ongakasetshenziswa. Uma sibheka isimo sombhalo, isihloko sawo sibhalwe ngamagama agqamile, lokhu kwelekelela ekuheheni umfundi ngombhalo. Yilo mbiko-ke onikeziwe: Inkatha iyawuchitha umphumela wokhetho lwaseMandeni, okuyiwo odonsa umfundi umdonsela embhalweni, umnikeza inselelo yokuba afunde umbiko omusha sha ofakazela umbiko onikeziwe embhalweni. Kulesi sikhathi umfundi ucabanga engqondweni yakhe ngombiko omusha sha okuyiwona ozokwesekela lowo onikeziwe. Izinkinga nezixazululo ezibhalwe embhalweni zinikeza kabanzi incazelo kulokho umfundi asevele ekwazi. Ngokujwayelekile abafundi bathokozela ukufunda umbhalo onikeza inkinga. Ngalesi sizathu laba bafundi bathokoziswa ukuxazulula lezi zinkinga. Kulo mbhalo inkinga “yokuchithwa komphumela wokhetho eMandeni” ivezelwe abafundi esihlokwani nezixazululo ezinikezwa umbhali ezinjengo kudluliselwa kwemiphumela yoketho kumajaji ne-IEC. Konke lokhu

kuyaqondisa ekungabonini ngasolinye emphumeleni yokhetho. Ngakho-ke ukuchithwa kwemiphumela yokhetho kubukeka kuyinkinga kepha engaxazululwa yi-IEC namajaji.

Ubudlelwano bendikimba neselulo sayo

Ubudlelwano bendikimba bubonakala emishweni eminingi kulo mbhalo. Indikimba iyiphuzu lesiqalo somusho kanti iselulo sendikimba sichaza kabanzana ngendikimba, nganxanye siwukudeda ephuzwini lokuqala emshweni wesikhulumi. Esihlokweni “Inkatha iyawudchitha umphumela wokhetho lwaseMandeni”, umshwana othi: “iyawuchitha umphumela” uthathwa njengeselulo (rheme) salomusho. Bese kuthi iphuzu lesiqalo kube yilesi “Inkatha”. Kepha kubalulekile ukuthi siqaphele ukuthi indikimba kwesinye isikhathi isebenza njengesihloko sengqikithi. Isibonelo: “UMnuz Mtholephi Mthimkhulu we-ANC KwaZulu-Natal uthe bahlabeke umxhwele ngendlela ukhetho oluhambe ngayo”. Iphuzu lesiqalo somusho lapha lithi. “UMnuz Mtholephi Mthimkhulu”, bese kuthi iselulo sichaze ukuthi kwenzekeni okuwukuthi “bahlabeke umxhwele ngendlela ukhetho oluhambe ngayo”. Umbhali ulumbanisa ukhetho nendlela oluhambe ngayo.

4.6.7 Ukunamathelana kombhalo

Lengxenywe izochazwa ngokubheka izici ezisisa ekulandeleni kwamaphuzu ombhalo. Yilezi ezibalulekile ezizobhekwa, ukuphathelana, izihlanganiso, izabizwana nokuphindaphinda.

Ukudlulisela / Ukuphathelana

Embhalweni othi Inkatha iyawuchitha umphumela wokhetho lwaseMandeni, ukudlulisela sikubona ezingxenyeni ezehlukene. Okokuqala, ibinzana lamagama. UMnuz Mtholephi Mthimkhulu we-ANC KwaZulu-Natal uthe bahlabeke umxhwele, lisetshenziswe njengesibonakaliso sokuthi iqembu le-ANC aliboni njengoba kubona e le-IFP ngokhetho. Leli binzana lihambisana nomusho oshiwo ngumbhali othi ngendlela ukhetho oluhambe ngayo. Lesi sibonakaliso bahlabeke umxhwele sisetshenziswe lapha ukukhombisa ukuthi abanankinga ngokhetho kubo luhambe kahle. Umbhali uphinde aveze esinye esibonakaliso: ukhetho luhambe ngempumelelo futhi kugqame kakhulu umoya wobunye phakathi kwabalandeli bamaqembu ehlukeni. Uma sibheka lezizibonakaliso ezingenhla, nokuthi zisetshenziswe kanjani kungashiwo ukuthi umbhali usebenzise izindlela eziyizo

zokunamathelana nokulandelana kwamaphuzu embhalweni okusiza ukuba umbhalo ubhalwe ngendlela efinqekile.

Izihlanganiso

Umbhali lapha asebenzise izihlanganiso kwezinye izigaba zombhalo. Isihlanganiso futhi sisetshenziselwe ukuchaza ukuthi igama leqembu lisetshenziselwe ukudukisa umphakathi: Ezinye izihlanganiso siyazithola embhalweni. Lezi zihlanganiso zixuba esithi “ukuthi” sisetshenziselwe ukuchaza ukuthi uMnuz Mdletshe waxoshwa ngoba wayefuna isikhundla sobuMeya ngenkani. “Kuzokhumbuleka ukuthi uMnuz Mdletshe waxoshwa ku-IFP ngasekuqaleni konyaka ngoba kuthiwa udelele imigomo yeqembu.”

Izabizwana

Umbhali usebenzisa izibizwana kaningana embhalweni ukuze akhe ukuhlangana kwemisho nokwakha imisho emihle embhalweni. Lezi zabizwana ezilandelayo zitholakala embhalweni “yalo lukhetho”, lapho umbhali echaza khona ukuthi imiphumela iyachithwa. Lesi sabizwana silandela umusho othi uMnuz Blessed Gwala we-IFP uthe siyayayichitha imiphumela yalolu khetho”. Okwesibili umbhali uthi ‘uMnuz Mthimkhulu uqhube wathi i-ANC iyokwenza “lokho” okushiwo ngumthetho, uma kuvotwa kabusha”. Umbhali uqhubeka asebenzise esinye isabizwana esithi “bona” ukuqizelela ukuthi bangabaqaphi bokhetho: Nokuba “bona” bebhekene ngqo nezinhlelo zokuqapha ukhetho, kodwa unalo ulwazi lokuthi i-IFP isifake isikhalo ku-IEC kuzwelonke ngemiphumela yokhetho.

Ukuphinda

Kulombhalo, umbhali usebenzisa impinda ukugcizelela indlela okuhloswe ngayo ukwakha isimo sokubonisa ukuthi imiphumela ichithiwe. Lokhu kubonakala ekubhaleni kombhali ephindaphinda amagama athi siyayichitha imiphumela, aphinde asebenzise ngokuphindaphinda igama elithi ukungeneliseki ukugcizelela indlela ukhetho olwenziwe ngayo. Esigabeni seshumi uMnuz Mthimkhulu we-ANC ugcizelele ukubambisana ngalanazwi: uMnuz Mthimkhulu uqhube wathi i-ANC iyokwenza lokho okushiwo ngumthetho, uma kuvotwa kabusha bayokwenza lokho.

Ukusetshenziswa kokuqondiswayo

Ukuqondisa okucindezelwa yisakhiwo sombhalo kwenza umsebenzi omkhulu ekwakhweni kokunamathelana. Ukuqondisa kudingeke ekuhlenganiseni umbiko omusha nalowo mbiko ovele usuwaziwa futhi osemqondweni womfundi. Embhalweni othi Inkatha iyawuchitha umphumela wokhetho lwaseMandeni, kunenzindawo ezibonakalayo zokuqondisa ukunamathelana kombhalo. Embhalweni umbhali uthi: Okhulumela i-IEC KwaZulu-Natal uMnuz Mawethu Mosery, uthi ukuvota kuhambe kahle kuzo zonke iziteshi, zivulwe ngesikhathi nesibalo sabavoti saba ngu 28%. Aqhubeke athi: uthi nakuba bona bebhekene ngqo nezinhlelo zokuqapha ukhetho kodwa unalo ulwazi lokuthi i-IFP isifake isikhalo ku-IEC kuzwelonke ngemiphumela yokhetho. Uma umuntu ebheka lokhu kuqondisa okungenhla, umbhali ubonakala ephumelele ekuhlenganiseni izigaba zombhalo kahle ebe egcina ngempumelelo indikimba yombhalo wonke. Ukuqondisa okusetshenziswe ezibonelweni zemisho ngenhla, kugcizelela indikimba ngokuchithwa kwemiphumela yokhetho. Lokhu kuqondisa futhi kunikeza umfundi isithombe esiyiso ngezifiso zokwakha ukusebenzisana nokubuyisana.

Ubuciko bokukhuluma

Ubuciko bomlomo obusetshenzisiwe lapha kulo mbhalo yilobo bokuchitha imiphumela yokhetho. Nejangoba umfundi ebonile ukuthi umbhali uveza inkinga yokwesatshiswa kwabavoti, nokusebenzisa igama leqembu (Inkatha) ukudukisa umphakathi. Umbhali khona manjalo uveza ikhambi lesixazululo okuyikuthi: uMnuz Blessed Gwala we-IFP uthi sebedlulisele ku-IEC ukungeneliseki kwabo ngemiphumela yokhetho lapha. Uthe akulona iqiniso ukuthi ukhetho lwahamba kahle ngokukhululeka eMandeni, kodwa uthi abantu besatshiswa futhi badidwa kakhulu imiqondo. Ukhombe i-ANC ngenjumbane ukuthi ifaka unyawo olunomnkenke odabeni lwaseMandeni.

Kulombhalo, ubuciko bokukhuluma bembangela-mphumela butholakala kulezi zimo: Ukuthi kwaba nokwesatshiswa kwabantu (imbangela) yisititimende nje sezopolitiki bona abangeke baphawule ngaso (umphumela). Ukunamathelana okuhlelekile kulo mbhalo kwenze ukuba umfundi abe nokuqonda ngesidingo sokuthi iqembu elingenelisiwe lingasedlulisela kuyi IEC isikhalo sayo.

4.6.8 Ukuchasiswa kwamagama

Ukukhethwa kwezinhlamvu zokuchasisa amagama nejengesiboniso senjongo yokuxhumana

Lengxenywe yokuhlahlela umbhalo iqondene nokukhetha izinhlamvu zokuchasisa amagama, njengamabizo, izenzo neziqalo zemisho ezisetshenziswa umbhali embhalweni ukuze azuze injongo ethile yokuxhumana.

Ukukhethwa kweziqalo zemisho

Ukukhethwa kweziqalo zemisho kunomnikelo ekuxhumaneni phakathi komfundi nombhali. Uma umfundi efunda indawo ethile yokuqala emshweni, wakha isithombe esithile emqondweni sokuthi umbhali uzokhuluma ngani embhalweni. Isibonelo: Uma umbhali eqala umusho olandelayo ngokuthi: Phakathi kokunye kuthiwa uMnuz. Mdletshe osazisungulela iqembu lakhe eMandeni i-Ulira Party. Uma umbhali eqala umusho ngokuthi: Phakathi kokunye, umfundi ube esebona ukuthi lowomusho ozolandela uzobe uveza okubalulekile okuzoshiwo umbhali. Ngenye indlela, uma umbhali eqala umusho olandelayo ngokuthi kuthiwa uMnuz Mdletshe osazisungulela iqembu lakhe eMandeni i-Ulira Party, umbhali ucabanga okuhle noma okubi ngokuzisungulela iqembu lezepolitiki bese emqondweni wakhe esebona ukungezwani phakathi kwamaqembu abemele ukhetho. Umbhali uqala omunye umusho embhalweni ngomshwana othi: Ngaphandle kwaseMandeni olunye ukhetho lokuvalwa kwezikhala lube khona eSiphingo okuphumelele kulo ikhansela elizimele. Ngenye indlela ingxenywe yombhalo umbhali uyiqalisa ngokuthi: Kwenye yamawadi kwaMashu kuwine uMnuz Lucky Zondo we-IFP, eHarding uMnuz Oscar Njongo we-IFP uphumelele kwenye yamawadi, kwathi uMnuz Mafika Buthelezi we-IFP Olundi wazigenqezela yedwa engenambangi. Umbhali usebenzise lemisho ngenjongo yokubonisa isidingo esikhulu sokubakhona kwamakhansela emawadini ukuze alethele umphakathi izidingo.

Ukusetshenziswa kwezenzo

Embhalweni ukusetshenziswa kwesenzo: “siyawuchitha” kulombhalo kubonisa ngokusobala ukuthi abaholi beqembu le-IFP abenelisekile ngokhetho lwaseMandeni ngakho-ke bayawuchitha umphumela walo. Uphinda umbhali, asebenzise ezinye izenzo

njengalezi: satshiswa setshenziswa, xosha, sizoyilwa, dlulisela, bahlabeke, kuyethusa. Kulombhalo umbhali uphinda futhi asebenzise amabizosenzo amaningana ukuze aveze injongo yakhe noma ukuthi uqondeni ngombhalo, Izibonelo ukungeneliseki, ukungena, ukuvota lamabizosenzo aqonde ukucacisa ukuthi ukhetho lwase Mandeni aluhambanga kahle, kepha nganxanye iqembu le-ANC ne-IEC babona ukhetho lwahamba kahle.

4.6.9 Ukuqonda ngesakhiwo sokunyakaza

Umbhali usebenzisa izakhiwo zokunyakaza ezithile ukuze azuze injongo yakhe yokuxhumana. Kulombhalo okukhulunywa ngawo kunezakhiwo zokunyakaza ezingana ezitholakala uma kuhloliswa ukuchazwa kwenkulumo kulo mbhalo. Isakhiwo sokunyakaza sokuqala esitholakala kulo mbhalo ukungeneliseki kwe-IFP ngomphumela wokhetho kwaseMandeni. Kulo mbhalo umfundi waziswa ngokuthi lolu ketho alulanelisanga iqembu le-IFP ngoba lithi kwaba nokwesatshiswa kwabantu futhi kusetshenziswa negama leqembu ukudukisa umphakathi. Lokhu kungeneliseki kwe-IFP, kuchazwa ngalezi zimo zokukhuluma: iyawuchitha, ngo “dli” , khomba ngenjumbane, unyawo olunemkenke, ngena ngomnyango ongemuva, bahlabeke umxhwele. Lezi zimo zokukhuluma ezingenhla zichaza isimo sokungeneliseki kweqembu le-IFP nokweneliseka kweqembu le-ANC nalabo abamele ukuqapha ukhetho i-IEC. Indlela ezisetshenziswe ngayo lezi zimo zokukhuluma kulombhalo zisiza umfundi ukuba athole isithombe esiqamile ngobuhle bokhetho olukhululekile nobuli bokhetho olungakhululekile.

Isimo sokunyakaza sesibili umfundi angase asiqagule kulo mbhalo siphathelene nokuhlabeka umxhwele kweqembu le-ANC lapho uMnuz Mthimkhulu we-ANC KwaZulu-Natal ethi: Sihlabeke umxhwele ngendlela ukhetho oluhambe ngayo.

Isakhiwo sokunyakaza sesithathu kulo mbhalo sibonakala kahle lapho umbhali azisa khona umfundi ukuthi obani abaphumelele ezindaweni abebengenele ukhetho kuzo: Kwenye yamawadi kwaMashu kuwine uMnuz Lucky Zondo we-IFP, eHarding uMnuz Oscar Njongo we-IFP uphumelele kwenye yamawadi kwathi uMnuz Mafika Buthelezi we-IFP Olundi wazigenqezela yedwa enganambangi.

Ngokwenza imishwana, amabinzana amagama ukukhuthaza abalandeli bamaqembu nokunikeza iziphakamiso, umbhali wazisa imiphakathi yonkana ukuthi iqembu elithile

lichithe ukhetho ngoba lithi belungakhululekile bese kuthi nganxanye elinye iqembu lilubona lukhululekile.

4.6.10 Iqoqa

Lesi sigaba sichaza kahle kamhlophe umqondo noma isakhiwo sokubhala sikaGrabe noKaplan kusetshenziswa amapharamitha okuchaza ukubhala. Izingxenye zohlahlelo mbhalo nazo zichazwe kahle. Lezi zingxenye zaziwa ngokuthi ulwazi olusha olunikeziwe, ubudlelwano bokuphawula ngenhloso ubudlelwano. Ukusebenzisa ukuhlahlela ngenhloso ngesihloko ngokwendikimba, isihloko esisematheni ukuhlolisisa umbhalo obhaliwe nenkulumo echazayo, ukuqhubeka kwesihloko, umqondo wokuthuthukisa okunikeziwe nolwazi olunikeziwe enkulumweni echazayo, nobudlelwano phakathi kwesihloko senkulumo echazayo yenhloko yomusho, isifundo sokuhlelwa kwamazwi kanye nesimo sesiqalo somusho.

Amalungu esimo sombhalo nawo achaziwe kahle kusetshenziswa isimo somusho, incwadi echasisa amagama nezinga lombhalo. Izimo ezimqoka eziphathelene nomhlahlandlela wolwazi lokunamathelana, izindlela zokufundisa ukubhala, izinkinga zendlela yokwenza. Ukulungisa lezi zinkinga kugcizelelwa okulandelayo: Yini okudinga ababhali bayenze?, ulwazi lwendikimba ulwazi lolimi nesimo salo, ulwazi lokuqhubeka nokubhala kanye nendlela eyiyo yokulungiselela umsebenzi othile.

4.6.11 Umbhalo wegeneri nokufundiswa kolimi olususelwe esisekelweni semiphumela ezuziwe

Ukufunda kubalulekile kakhulu njengoba kusiza umfundi ukuthi akwazi ukufunda futhi ukubona ulwazi nentokozo futhi aphenyule ngokuhlolisisa emaqinisweni, emasikweni nasesimweni samagugu embhalweni. Ukubhala kusiza futhi umfundi akwazi ukubhala izinhlobo ezehlukene zamaphuzu nemibhalo ayicabangayo ngezinjongo ezibanzi ezehlukene. Okwesithathu ukucabanga nokufunda kusiza umfundi ukuba akwazi ukusebenzisa ulimi, ukucabanga isizathu, afinyelele, aqhubeke futhi asebenzise ulwazi ukuze afunde. Umsebenzi ojwayelekile wokuhlolisisa (CTA) unikeza imisebenzi eminingana yokufunda nokubhala evumela abafundi ukuba bakhombise ikhono labo lolimi.

Ukufunda kuyisiqalo sokubhala futhi kuyisimiso sempilo yonke yokufunda. Abafundi kudingeka ukuba bafunde izinganekwane zaseNingizimu Afrika nezomhlaba wonke nalezo ezingesizo izinganekwane ezidingeka ekuthuthukisweni naselwazini olujwayelekile nasekuzithokoziseni kwabafundi nase kukhuleni kwabo uqobo. Ukufunda kuyisimiso somfanekiso nokufunda futhi kuyindlela yokuxhumana. Ngokwejwayelekile kuyindlela yokuhlolisisa ngakho-ke kubaluleke kakhulu ekuqhubekeni nokufunda nase kuqashweni. Amakhono amaningi athuthukisiwe okucabanga nolwazi lokufunda kuyindlela ephumelelisayo empilweni ende yokufunda nokuzuza umphumela othuthukisiwe.

Ngokuka Kirsch ecashunwe nguGrabe noKaplan (1996) ipharamitha yomfundi enomthelela ekubhalweni, iyanani labantu abalindeleke ukuba bafunde umbhalo. Umbhalo omiselwe umuntu ngamunye, umuntu oyedwa, abantu abayiqenjana abantu abaningi noma izethameli ezejwayelekile zingaba nomthelela esimweni sombhalo. Ngakho-ke ulwazi lombhalo wezilimi kanye nesimo nosikompilo ekubhaleni kwenza isisekelo esibalulekile kubo bobabili othisha nabafundi uma ukufunda nokubuka umbhalo nezizathu kuzuziwe. Othisha nabafundi kudinga bahlanganise ukufunda kuyo yonke indlela yokuxazulula izinkinga ukufuna okusho impilo yempela noma engqikithini yomhlaba. Ukulumbanisa ukufunda nesimo sempela sokuphila. Ukusebenzisa ulwazi namakhono emkhakheni owodwa ukuze ufunde komunye. Ukuhlanganisa imiphumela ukuze kwakheke izinhlelo zokufunda. Ukuhlangana phakathi kwezigaba zokufunda. Othisha nabafundi kudinga basebenzise ulwazi abanalo namakhono abanawo ngezindlela ezintsha zokuhlangabezana nezidingo baxazulule izinkinga ezingavela. Ukwenza ulwazi lokucabanga lube lucane futhi luhambisane nokugxila ekusetshenzisweni kwalo. Ukuxhumana ngaphakathi naphakati kwalezo zifundo.

UCooper (1999) ecashunwe nguGrabe noKaplan (1996) bathi indlela eyodwa yalezo ezibalulekile yokuzama ukuchazwa kokuqala kokubhala, ukubuza lemibuzo eyisisekelo: "Ubani obhala ukuthini ebhalela ubani, okwayiphi injongo, kungani, nini, kuphi futhi kanjani?"

Kungani sihlolisisa?

Ukuhlolisisa kuOBE kuyindlela yokuhlanganisa ulwazi oluyilo nolwethembekile ngokusebenza (ikakhulukazi) komfundi, ngendlela eqhubekayo (cass) kumelene nesimo sokunquma esichazwe kusetshenziswa izindlela ezehlukene, amathuluzi, namasu

ngezindlela ezehlukeneyo emibhalweni. Ukuhlolisisa kungasetshenziselwa izizathu ezahlukene ezinjengokukhula komuntu, ukuthuthuka nokuhlolisisa kungaxuba okulandelayo:

(a) Ukuhlolisisa kwesisekelo

Lokhu ukuhlolisa okujwayele ukusetshenjizwa ekuqaleni kwesimo, kwesigaba noma elwazini lokufunda ukuze kwakhiwe lokho abafundi abavele bekwazi. Kusiza uthisha ngokuhlela umsebenzi wakhe wezinhlalo zokufundisa nomsebenzi wokufunda.

(b) Ukuhlolisisa sakubhula

Ukuhlolisisa sakubhula kusetshenziswa ekutholeni isimo nokudala imigoqo kulabo abanolwazi lokufunda ngabafundi abathile. Kulandelwa ukuqondiswa, ukuxhaswa okuyikho namasu okulamula, noma okuphathelene nosizo ngasohlangothini lwabafundi abanezidingo zemfundo.

(c) Ukuhlolisisa ngokwesakhi

Ukuhlolisisa ngokwesakhi kuqaphelisa futhi kuxhase ukuqhubeka kokufunda nokufundisa. Kusetshenziselwa ukwazisa othisha nabafundi ngentuthuko yabo ukuze athuthukise ukufunda nokufundisa.

(d) Ukuhlolisisa ngokuhlanganisa

Ukuhlolisisa ngokuhlanganisa kunikeza isithombe esiphelele sokuthuthuka kwabafundi ngesikhathi esinikeziwe, isibonelo: ekupheleni kwethemu noma ekushintsheleni kwesinye isikole.

(e) Ukuhlolisisa ngokuhlela

Ukuhlolisisa ngokuhlela kuyindlela yokuqapha isimo sokuhlelwa kwezemfundo ngokuqhathanisa ukusebenza kwabafundi kulokho okuyinkomba yezwe ngokuzuza komfundi. Kubandakanya ukuqapha okutholwe umfundi ngezikhathi ezijwayelekile, kusetshenziswe. Isimo sokulinganisa siqhathaniswe, futhi kwaqoqelwa ndawonye ulwazi

ngokuphumelela komfundi ukuze kusetshenziselwe ukwelekelela ekuthuthukisweni kohla lwezifundi nase kulinganisweni kokufundisa nokufunda. Mayelana nohlelo lwezemfundo lokuqeqesha, ukuhlolisisa ngokuhlela kuyokwenziwa ezigabeni lapho umfundi edlulela phambili okusho ukuthi kusigaba 3 (Grade 3), kusigaba 6 (Grade 6) nakusigaba 9 (Grade 9).

(f) Okunye ukuhlolisisa okungenziwa

Injongo yezinye izindlela zokuhlolisisa okungenziwa ukunciphisa amandla ezidingo ezithile zabafundi ngaphezu kwezidingo zokwenza ukuhlolisisa. Impokophelo ekunikezeni okunye ukuhlolisisa okungenziwa ukubandakanya izenzo zabafundi ezehlukahlukene, ezikhona ngenxa yezidingo ezithile ezinqala.

Abafundi bangahlolisiswa kanjani?

Ukuhlolisisa kungenziwa kusetshenziswa izindlela noma izimo ezehlukene. Othisha bangatomula laba bencike enjongweni yokuhlolisisa. Lokhu kuyokwencika esifundweni esithile. Uma kukhethiwe izindlela, amathuluzi namasu kudinga kulethe amathuba ahlukahlukene abafundi, ukuze bakhombise ukuzuzwa kolwazi, amagugu, nezimo. Kubaluleke kakhulu ukuthi indlela esetshenzisiwe kudinga ibe yiyo eqondiwe noma imiphumela ehlohlisiwe. Ukuze ukuhlolisisa okuhle kuphathwe kahle, kudinga kube nenjongo echazwe kahle. Ngokuphendula lemibuzo ungathatha isinqumo sokuthi hlobo luni lomsebenzi ohambelana nokuhahlela izidingo zakho. Ngakho-ke kudinga wena uqobo uzibuze kaningana lemibuzo ebalulekile elandelayo: Umuphi umqondo, ikhono noma ulwazi engizama ukuluhlohlisisa? Yini edinga ukwaziwa abafundi bami? Nhloboni yolwazi oludinga ukuhlolisiswa? Kungaba ukucabangiziza, ukukhumbula noma ukuqhubeka? (Stiggins, 1994, *ecashunwe yi Curriculum 2005 Assessment Guidelines*).

Lemigomo yokuhlolisisa ihambisana nezingxenye zamapharamitha okuchasisa kaGrabe noKaplan (1996) okuwukuthi yindlela yosikompilo lokubhala. Iphuzu elibalulekile yikuthi othisha kudingeka baqeqeshwe emkhakheni wokubhala nase mkhakheni wamakhono afana namakhono omlomo okubhala, ikakhulukazi ingxenye yekhono lolimi yalesi silinganiso sokubhala. Lesi silinganiso sokubhala namapharamitha sosikompilo abaluvezayo luletho isisekelo somphumela 3, 4 no 5, okuyikuthi ukufunda nemiphumela yokubuka, imiphumela yokubhala kanye nemiphumela yokucabanga nokucabangisisa

ohlwini lwezifundo zika 2005 endaweni yokufunda ulimi. Ulwazi namakhono ahambisana nendlela yokubhala kaGrabe noKaplan, abaluleke kakhulu kothisha ekuqeqeshweni kwabo nasekufundiseni kwabo abafundi bokufunda nokubhala.

Ngokwe Curriculum 2005 Guidelines, ukuhloliswa komfundi olimini nasekulubhaleni nokulukhuluma, nasekuxhumaneni (LLC) kuyiCurriculum 2005, kudingeka kwenziwe ngokwesisekelo sokuqhubeka. Lokhu kuqhubeka kokuhloliswa kudinga kunikeze ulwazi olwakhayo ngokusebenza komfundi mayelana nendlela okuhloliswa ngayo imiphumela ethize. Ukuhloliswa kuleli zinga kuzosuselwa kulokho okuphathelene nesikole nalokho okungumsebenzi ojwayelekile wokuhloliswa. Umsebenzi ojwayelekile wokuhloliswa (CTA) uyithuluzi lokusetshenziswa ekuhloliseni okuvela ngaphandle ngendlela yokuthi kuhlelwe ngaphandle kepha kuhloliswa ngaphakathi njengoba ukuhloliswa kuzobe kwenzelwe ukuhlinzekela ulimi ngokwehlukana futhi luxube izindlela eziningana zokuhloliswa. I-CTA izoba ukuqhubeka kokuhloliswa kwasegunjini lokufundela (CASS) kubandakanya nokulungiswa kwemisebenzi enjengokucubungula, ingxoxo yamaxoxo, ukuvezwa kwemidlalo neminye imisebenzi yokukhuluma, elandelwa indlela yokuphatha ukuhloliswa okubhaliwe komsebenzi okuxubanisa isiqeshana sombhalo owakhayo noma ukuphendula umbhalo osuselwe emisebenzini elungisiwe. Zonke lezi zenzeko zihloliswa ngokubhekwa nje. Amakhono okufunda ulimi nokulusebenzisa yilawo okulalela, ukubuka ukukhuluma, ukusayina, ukufunda, ukubheka nokubhala. Izenzeko zincike kulamakhono.

ISIAHLUKO 5

ISIPHETHO

Lolu cwaningo lwenze imizamo yokuchaza umqondo, indlela esuselwe kwigeneri yokufunda. Kukhonjiswe ukuthi igeneri nokufundiswa kolimi nokufunda kulolu cwaningo kuzosetshenziselwa ukuchaza, ukuba namakhono olimi, amandla nolwazi olungasiza umfundi ukuba azuze kuyi generi nasekufundisweni ukubhala nokufunda nasekufundeni ukubhala nokufunda. Kuchaziwe futhi inkinga ephathelene negeneri ukuthi yabonakala ukuthi ingachazwa ngamazwi asebhukwini ahamba ngokulingeneyo esakhiweni nasengqikithini. Kwazanywa ukwakha indlela ezokwenza amageneri abonakale eyizindlela ezibandakanya ngobuciko, izimo eziqhubekayo. Kuphinde kwabalulwa ukuthi ulimi luyithuluzi olwakhiwa, lwathuthukiswa abantu ukuze basizakale ekuxhumaneni nabanye abantu abaphila nabo. Ngakho-ke umfundi kudinga aqeqeshwe ukuze akwazi ukuzicabangela ngokuyikho, futhi kafushane esimweni sokubhala. Umbhali usebenzise umqondo wokubhala futhi wanikeza iqoqa elephusile lombhalo ophathelene nezilimi uma eqondene nepharamitha yokubhala nokuchazwa kokubhala.

Ingxoxo ephathelene nokubhala ichazwe kahle kakhulu kusetshenziswa amapharamitha okubhala, “ini”, “kubani”, “siphi isizathu”, “kungani”, “kuphi”, “nanini”, “kanjani” ukuhlahlela imibhalo ephaphandabeni llanga. Ucwango luphethwe ngegxoxo ngombhalo wegeneri nemiphumela yoku fundisa ulimi nokuthi ukufunda kuyisisekelo sokubhala nendlela yokufunda impilo yonke kube ukubhala, kube indlela yokubonisa noku funda nendlela yokuxhumana. Umbuzo onqala umuntu ongawubuza yikuthi kungani kuhloliswe umfundi? Isixazululo salombuzo yikuthi ukuhlolisisa ngokuqhubeka kunganikeza ulwazi oluphusile nolwakhayo ngokusebenza komfundi ngokuphathelene nendlela yokuhlolisisa imiphumela ethile. Kuphinde kwabalulwa ukuthi umsebenzi ojwayelekile nokuhlolisisa (CTA) uyithuluzi lokusetshenziswa ekuhlolisweni okuvela ngaphandle ngokuthi kuhlelwe ngaphandle kepha kuhloliswa ngaphakathi.

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ISENGEZO

SISHUBILE ISIMO EMKHANDLWINI WAMAKHANSELA EMANDENI

Lindani Buthelezi

Ilanga, May 10-12, 2001

EMANDENI.-Isimo sishubile eMkhandlwini kaMasipala walapha kulandela isinqumo esishaqisayo sokulaxaza phansi izikhundla zokubhansela eMkhandlwini okwenziwe ngamakhansela amabili aqavile e-IFP emuva kwezinsolo eziqinile zokuthi ahambisana noMnuz. Sibani Mdletshe owaxoshwa ku-IFP ngoba efuna ngo "dli" isikhundla sobuMeya.

Ukushiya phansi ubukhansela kuleli sonto kukaNkk. Mimi Hlatshwayo obelikhansela ku-Ward 5 noMnuz. Mbuso Mchunu waku-Ward 12, kusho ukulahlekelwa yizihlalo zabo eMkhandlwini kaMasipala waseMandeni.

I-IFP inezihlalo ezingu-18 kuMasipala walapha ilandelwe yi-ANC enezihlalo ezingu-12 kugcine i-DA enezihlalo ezimbili.

Ukuphuma kwamakhansela amabili ezikhundleni kusho ukuthi kuzoba nokhetho lokuvala izikhundla kulawo mawadi abebengamakhansela kuwo.

ILANGA lipotshozelwe ngabathile ukuthi vele izinto azihambi kahle eMandeni, isimo siqale ukushuba emuva kokugcotshwa kweMeya uMnuz. Makhosonke Ntuli.

Amakhansela angu-12 e-ANC awalubhadanga kulo mcimbi owabe usehbololo lomphakathi iSibusisiwe ngenyanga edlule. Imizamo yeLANGA yokuxhumana neMeya uMnuz. Makhosonke Ntuli ayiphumelelanga.

Khona manjalo elinye lamakhansela e-IFP lapha, uMnuz. Kwazikwakhe Ngcobo, futhi onguSomlomo kuMasipala iKing Shaka owawaziwa ngeLembe phamblini, ukuchithile ukuthi ungomunye wabasohlwini lwabazoshiya phansi izikhundla zabo.

"Mabili, kuphela amakhansela ashiyile ku-IFP, mina ngeke ngishiye ngoba ngizosebenzele ukuthi abantu bathole izidingo zabo."

Uqhube wathi abantu kumele bakuqonde ukuthi yena uzosebenzela i-IFP nomNtwana wakwaPhindangene, hhayi ukuzobanga izikhundla. UMnuz. Ngcobo, ongomunye wamakhansela osebenze indima enkulu ekuvukuzeni iqembu leNkatha eMandeni ukuze kube khona ukuthula, uthi nakuba kukhona ukungqubuzana eqenjini kule ndawo, kodwa yinto yangaphakathi engalungiswa yilona iqembu ngokwalo.

UMnuz. Blessed Gwala, oyilunga lephalamende laKwaZulu-Natal elimele i-IFP, futhi okunguyena owajutshwa yiqembu ukuba aphawule ngokushiya kwala makhansela mabili, uthe liphume nobomvu ngokushiya kwawo. Uthe kube kuhle ukuba asheshe ashiye uma ebona ukuthi ucu aluhlangani entanyeni ukuze umkhandlu usebenze kahle. UMnuz. Mtholephi Mthimkhulu we-ANC, uthe lesi simo siyoxazululwa ngokuthi kuzwakale uvo lwabantu okuyibo abakhetha.

UMLANDO KUHLANGANA IZI"GORA" ZEPOLITIKI

Lindani Buthelezi

Ilanga, June 11-13, 2001

Kuqopheke umlando kwezepolitiki KwaZulu-Natal ngesikhathi abaholi abaqavile abamele izikhondlakhondla zamaqembu amakhulu behlanganyela namakhulu abalandeli bamaqembu abo ngenhloso yokusabalalisa umoya wokwakha nokubuyisana.

Lo mhlango okudala ubhekwe ngamehlo abomvu phakathi kwalezi zinhlango ubuwenzelwe eholo iDLI eThekwini ngoMgqibelo.

Le ngqophamlango yomhlango obekuhlelwe ukuba uhanjelwe yizithunyuwa eziyinkulungwane eziqhamuka emazingeni ahlukeni eqenjini ngalinye ulandela uchungechunge lwemihlango yokubuyisana phakathi kwabaholi balezi zinhlango.

Umhlango wangempelasonto ulandela ukuhlango kwabaholi abangu 10 besifundazwe eqenjini ngalinye lapho kwakudingidwa khona amasu okubuyisana nokudala ukuthula KwaZulu-Natal. Ezinye zezinhloso ezibalulekile zalo mhlango bekuwuzovulelana izifuba phakathi kwabaholi bala maqembu nokwazisa abalandeli ngegxathu eselihanjiwe emizamweni yokubuyisana nokudala ukuthula.

Ukushuba kwesimo sezepolitiki nomdonsiswano ngekomkhulu lesifundazwe ngezinye zezinto ezibonakale zibambezela lo mhlango phakathi kwala maqembu.

Phakathi kwezinto ezidalulwe ngabaholi lapha ezibonakale zishaqisa abantu abaningi abebehlobe ngemibala yamaqembu abo, wukuthi uhambo olungaphumelelanga lalowo owayenguMongameli wezwe uMnuz. Nelson Mandela oLundi, lwaluvele luheliwe ngabaholi bamaqembu womabili ezingeni eliphezulu.

Lo mhlango obekugqame kuwo amancoko ubuhanjelwe yikhabhinethi yonke yesifundazwe noNdunankulu uMnuz. Lionel Mtshali.

Ekhuluma lapha uMfu. Celani Mtetwa we-IFP futhi onguNgqongqoshe wezeMisebenzi yoMphakathi KwaZulu-Natal, uthe izingxoxo zokubonisana phakathi kwe-ANC ne-IFP zindala lapho kwakubuye kuhlangelwe ngisho nangaphandle kweSouth Africa.

“Umhlangano wokugcina owaba khona phakathi kwala maqembu waba ngo 1989 eLuzaka,” kuphawula uMfu. Mtetwa othathwa njengenjini ezingxoxweni zokudala ukuthula.

Uqube wathi: “Uma siyisizwe kudingeka ukuba samukelane ngoba uma abantu bengavumi ukuguqula imiqondo basazophinda balwe.”

UDr Zweli Mkhize oyiSekela likaSihlalo we-ANC KwaZulu-Natal futhi onguNgqongqoshe wezeMpilo lapha, uthethe kungumthwalo we-ANC ne-IFP ukuba kwakhiwe uxolo.

UNdunankulu wesifundazwe uMnuz. Mtshali uthethe, iKwaZulu-Natal inomthwalo wokugqugquzela ukuthula phakathi kwamaqembu ehlukene.

“Sinomthwalo wokugqugquzela ukuba amaqembu ezombusazwe akhankase ngokukhululeka.”

Khonamanjalo uMnuz. Mtshali ubuye wamemezela ukuthi isifundazwe sisahlalelwe wumthwalo wokuhlelwa kwesikhumbuzo salabo abafu ngodlame.

INKATHA IYAWUCHITHA UMPHUMELA WOKHETHO LWASEMANDENI

Lindani Buthelezi

Ilanga, July 19-21, 2001

INKATHA Freedom Party (IFP) ithi izodlulisela enkantolo enkulu yamaJaji ukungeneliseki kwayo ngemiphumela yokhetho lwamgempelasonto emawadini amabili eMandeni ngoba ithi kwaba nokusatshiswa kwabantu futhi kusetshenziswa negama lequmbu (Inkatha) ukudukisa umphakathi.

Emawadini amabili obekukhonya kuwo i-IFP, uwadi 5 uthathwe yikhansela elizimele uMnuz. Robert Sibani Mdletshe, kwathi uwadi 12 kwaphumelela i-ANC ebimelwe nguMnuz. Boy Shandu. Kuzokhumbuleka ukuthi uMnuz. Mdletshe waxoshwa ku-IFP ngasekuqaleni konyaka ngoba kuthiwa udelele imigomo yequmbu.

Phakathi kokunye kuthiwa uMnuz. Mdletshe osazisungulela iqembu lake eMandeni i-Ulira Party wafuna ngo “dli” isikhundla sobuMeya. UMnuz. Blessed Gwala we-IFP uthi, “Siyayichitha imiphumela yalolu kheto futhi sizoyilwa size sifike enkantolo.”

Uthe sebekudlulisele ku-IEC ukungeneliseki kwabo ngemiphumela yokhetho lapha. Uthe akulona iqiniso ukuthi ukhetho lwahamba kahlangokukhululeka eMandeni, kodwa uthi abantu basatshiswa futhi badidwa kakhulu imiqondo. Ukhombe i-ANC ngenjumbane ukuthi ifaka unyawo olunomnkeke odabeni lwaseMandeni.

“I-ANC ifuna ukungena ngomnyango wangemuva odabeni lokuphata eMandeni,” kuphawula uMnuz. Gwala obuye waveza nokuthi bazophenya ukuthi inhlangotho kaMnuz. Mdletshe ikhona yini emthethweni.

UMnuz. Mtholephi Mthimkhulu we-ANC KwaZulu-Natal uthi bahlabeke umxhwele ngendlela ukhetho oluhambe ngayo. Uthe ukhetho luhambe ngempumelelo futhi kugqame kakhulu umoya wobunye phakathi kwabalandeli bamaqembu ehlukeni. Uthe kuyethusa uma kukhona abathi kwaba khona ukwesatshiswa kwabantu.

UMnuz. Mthimkhulu uqhube wathi i-ANC iyokwenza lokho okushiwo ngumthetho, uma kuvotwa kabusha bayokwenza lokho.

Okhulumela i-IEC KwaZulu-Natal uMnuz. Mawethu Mosery, uthe ukuvota kuhambe kahle kuzo zonke iziteshi, zivulwe ngesikhathi nesibalo sabovoti saba ngu 28%,

Uthe nakuba bona bebhekene ngqo nezinhlalo zokuqapha uketho, kodwa unalo ulwazi lokuthi i-IFP isifake isikhalo ku-IEC kuzwelonke ngemiphumela yokhetho. Uthe ukuthi kwaba nokwesatshiswa kwabantu eziteshini yisititimende nje sezepolitiki bona abangeke baphawule ngaso.

Ngaphandle kwaseMandeni olunye ukuthe lokuvalwa kwezikhala lube khona eSiphingo okuphumelele kulo ikhansela elizimele uNkk. Angela Pakkiri. Kwenye yamawadi KwaMashu kuwine uMnuz. Lucky Zondo we-IFP, eHarding uMnuz. Oscar Njongo we-IFP uphumelele kwenye yamawadi kwathi uMnuz. Mafika Buthelezi we-IFP oLundi wazigengqezela yedwa engenambangi.

INTSHA YE-ANC NE-IFP IZOHLANGANYELA NDAWONYE

Linda Ntsele

Ilanga, June 14-16, 2001

INTSHA yezikhondlakhondla zamaqembu epolitiki KwaZulu-Natal izogubha ngokuhlanganyela okokuqala ngqa usuku lukazwelonke lwentsha ngomhlaka 16 Juni ezinkundleni zemidlalo Olundi ngoMgqibelo.

Le ntsha ye-ANC neye-IFP kanye neyamanye amaqembu ezombusazwe kulesi sifundazwe izogubha lolu suku emcimbini oyingqophamlando ozokuba senkundleni yemidlalo oLundi kusukela ngo 9 ekuseni. Isikhulumi sosuku lapha nguNdunankulu wesifundazwe uMnuz. LPHM Mtshali.

Unobhala weNtsha ye-ANC uMnuz. Sihle Zikalala utshele ILANGA ukuthi intsha kaKhongolose izothutholeka ngobuningi bayo Ondini ukuyohlanganyela nanye intsha yamanye amaqembu ukugubha lolu suku. Uhlabe ikhwelo walibhekisa kuyona yonke intsha yaleli qembu ukuthi ifike ngobuningi, bayo kulo mgubho.

UMnuz. Zikalala uthe lolu suku luzokwandulelwa wukhukhulelangoqo wemashi yentsha kaKhongolose ezusukela eCurries Fountain eThekwini ikhukhule njalo iqode emahhosisini eDurban Chamber of Commerce kuStanger Street lapho kuzofike kwethulwe izincwadi kosomabhizinini ebanxusa ukuthi babambe iqhaza ekuvikeleni ukulahleka kwemisebenzi, nokwabiwa komnotho ngendlela elinganayo.

Le mashi kuzoshiyelana kuyo inkundla uMnuz. Dumisani Makhaye osesigungwini esiphezulu sikaKhongolose noMnuz. Reuben Mhlaluke oyiPhini likaMongameli weNtsha kaKhongolose.

Usihlalo woPhiko lwentsha lwe-IFP uMnuz. M'ntomuhle Khawula wenze inhlabamkhosi wayibhekisa kuwo wonke amalungu entsha yaleli qembu ukuthi iyihambele ngobuningi bayo imigubho ethe chithi saka kuzona zonke izifundazwe zaseSouth Africa.

Unxuse intsha ye-IFP ukuthi idlubhe inyufomu yeqembu ngesikhathi ihambele le migubho, wathi, nomgubho ozokuba s'Ondini intsha kufanele ihlobe ngemibala yeqembu. "Nginxusa

intsha yaseGauteng ukuthi iye ngobuningi bayo e-Orlando ukuyohlanganyela emgubhweni wentsha ngalolu suku,” kunxusa uMnuz. Khawula.

Usihlalo weKhomishane yeNtsha KwaZulu-Natal uMnuz. Zenzele Phakhathi uthe yonke intsha kulindeleke ukuthi itheleke ngobuningi bayo lapha kulo mbuthano owaziwa ngokuthi yiProvincial Youth Rally, izolalela abaholi bekhuluma nayo, bechitha ububha, ubugebengu, izifo nezinye izinto ezithuntubeza ikusasa lentsha.

Ngakolunye uhlangothi uMnuz. Khawula uthe ngosuku olufanayo iSilo samaBandla uKing Goodwill Zwelithini bazovula ngokomthetho isithabathaba sesikhungo sentsha eMathulini. Lesi sikhungo sakhawe ngomxhaso wabakwaLove Life eGoli, kanti sinendawo yokuqondisa izimilo nezinye ezahlukene. ISilo sizokuba sihambisana noHarry Belafonte ongumculi omdala waseMelika owayelwisana nobandlululo kuleli emkhankasweni wokulwisana nomashayabhuqe wesifo sengculazi.

IPan Africanist Congress of Azania (PAC) neSocialist Party of Azania (SOPA) bazolugubha ngokuhlanganyela lolu suku ehholo lomphakathi waseNewlands East kusukela ngo 10 ekuseni. Usihlalo weSOPA KwaZulu-Natal uMnuz. Patrick Mkhize uthe kulo mgubho kuzogqugquzela ubunye phakathi kwala maqembu.

I-ANC NGONKUNA

Linda Ntsele noThokozani Nyandeni

Ilanga, July 19-21, 2001

Iqembu likaKhongolose KwaZulu-Natal isinxuse uNgqongqoshe wezamaPhoyisa kuHulumeni kaZwelonke uMnuz. Steve Tshwete noKhomishana walo mbutho kuZwelonke uKhomishane Jackie Selebi ukuthi bazibambele mathupha ekubunjweni kophiko lwamaphoyisa oluzoshiya itshe lome inhlama ngemizamo yokubulala ufakazi wenkantolo uMnuz. Clifford Nkuna.

Esitatimendeni esikhishwe ngomlomo wokhulumela i-ANC kulesi sifundazwe uMnuz. Dumisani Makhaye, uthi uKhongolose uthi lolu phiko luphenye ngeqhaza lamaphoyisa okufanele avikele uMnuz. Nkuna.

UMnuz. Makhaye kulesi sitatimende uthe uNgqongqoshe kaZwelonke noKhomishana kaZwelonke wamaphoyisa kufanele benze isiqiniseko sokuthi uMnuz. Nkuna uphephile.

Ngakolunye uhlangothi iqembu leNkatha Freedom Party (IFP) seliphinde lanxusa uMqondisi wabaShushisi KwaZulu-Natal uAdvocate Mokotedi Mpshe ukuthi ukwenza ngokushesha lokho okwashiwo nguNdunankulu wakulesi sifundazwe uMnuz. Lionel Mtshali kokuthi kwenziwe isiqiniseko sokuthi uMnuz. Nkuna nabanye ofakazi bafakwa ngaphansi kohlelo lokuvikela ofakazi.

Esitatimendeni esithunyelelwe abezindaba nguMnuz. Velaphi Ndlovu okhulumela ezokuphepha ku-IFP uthe ukwesabela impilo kaMnuz. Nkuna okwazwakaliswa nguSihlalo kaZwelonke we-IFP uMnuz. Mtshali, kufakazelekile ngemizamo yoku"mgodusa", wathi yingalesi sizathu esenza ukuthi anxuse ukuthi afakwe ohlelweni lokuvikelwa kofakazi.

UMnuz. Nkuna udutshulwe ngabalisa abangaziwa ephuma esitolo eyothenga umuthi wengane yakhe. Udutshulwe engalweni maqedane waphuthunyiswa esibhedlela saseGarankuwa lapho efike welashwa wase ededelwa.

Ubufakazi obethulwe ngumphenyi wecala u-Inspector Dirk Ryneke, bethuse abantu ngesikhathi eveza ukuthi kunolimi lomuntu olwatholakala lapho kwabulawelwa khona uMnuz. Joseph Sikhonde.

U-Insp. Ryneke uthe kodwa akanalo ulwazi ukuthi ngolukabani lolu limi nokuthi lwagcina luphelelephi, wathi kodwa isithombe salo esathathwa ngalelo langa usasigcinile.

Ebufakazini bakhe uqhubeke watshela inkantolo ukuthi ukuhlolwa kwegazi elatholakala emgwaqeni lapho kwabulawelwa khona uMnuz. Sikhonde, ngemuva kokucutshungulwa ngodokotela bathola ukuthi leli gazi alimataniseki nanoma yimuphi ummangalelwa kuleli cala. Inkantolo isiqedile ukubiza ofakazi bakaHulumeni kuleli cala. LIYAQHUBEKA.
