

STANDARD ISIXHOSA IN A MULTILINGUAL CLASSROOM:  
AN INTERPRETATION OF URBAN LEARNERS' LITERARY TEXTS

by

MVUYISI ISAAC SIWISA

Submitted in accordance with the requirements for the degree of

MASTER OF ARTS

in the subject

AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

PROMOTER: PROF N SAULE

JUNE 2013

## DECLARATION

I declare that STANDARD ISIXHOSA IN A MULTILINGUAL CLASSROOM: AN INTERPRETATION OF URBAN LEARNERS' LITERARY TEXTS is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of completed references.

.....

M. I. SIWISA

06/06/2013

## DEDICATION

This work is dedicated to my parents, USithembile Richard iHlubi *elikhulu* noMaDosini uLinah *nakwinkosikazi yam* uPenelope NoNayisi Gaye Tinah Siwisa, to my siblings and all my loving friends.

## ACKNOWLEDGEMENTS

I wish to acknowledge and express my sincere gratitude to Jehovah my only true God who gave me the wisdom, strength and support that I needed. I am also grateful to the following people who contributed significantly to the completion of this research study:

- My supervisor and promoter Professor Ncedile Saule, for his supervision, (*AA! Ncilashe, Msuthu Mvulane*) expertise, professional guidance and inspiration. His constructive feedback and recommendations were of great value to me.
- *Enkosi Sis' Zandi Hadebe noThelela Vika ngegalelo kuqulunqo nokhenketho lokuhlanganisa izimvo zolutsha kwi "Mibono yethu." Incwadi ethe yaba luncedo kulutsha lwasemakhaya nasezidolophini.*
- UMaMpinga Professor Rosalie Finlayson, *ndithi maz'enthole mhlobo wam ngeengcebiso zakho negalelo lakho.*
- Dr Sarah Slabbert, Joe Magwaza and Ms Dumisile Mkhize.
- My parents, who encouraged me to attend school and financed my education up to the standard they could afford,
- My dearest wife Penelope for her unstinted moral support; *enkosi MaDlamini.*
- My nephew Jerome and Thando my grandson; who were there for me during depressing times in my life. Thank you very much.
- *Bonke abantwana bakaMa, uPhathizizwe, Mhlangabezi, Bulelwa, Vuyane, Makhosandile nethunjana lakuthi uNombuso. Andimlibali uNcinci uNobongile Mateyisi noTutuse uValindaba into kaMkoko. Andinilibali nani apho eMaNdlaneni eGugulethu NY 22- 36 ngezandla zenu ezingazange zidinwe ndim.*
- The UNISA Library staff, especially Sisi Hleziphi Napaai who was really helpful.

## SUMMARY

This study is on standard isiXhosa in a multilingual classroom and includes an interpretation of both urban and rural learners' literary texts. An attempt is made to examine a selection of isiXhosa texts in order to interpret the state of affairs of the isiXhosa language in the 21<sup>st</sup> century.

### **Organization of the study**

This dissertation was organized in the following manner: Chapter one includes an introduction to the study, its aims and objectives as well as the research methodology. Since the isiXhosa language is the focal point of the study, it is discussed in some depth. In chapter two, the researcher concentrates on the Pan South African Language Board (PanSALB) "*Imibono yethu*". *Imibono yethu* is an anthology of learners' writings. The learners were invited to enter a competition by using various genres, e.g. short stories, poems, one-act dramas, rap songs, kwaito, essays, and melodic poems. The researcher wanted the learners to use whatever genre inspires them, to put it colloquially, "what turns them on!" Any aspect of the urban lifestyle could be explored within the theme of each entry and fell under the following headings:

- Standard language.
- Standard isiXhosa.

Chapter three investigates non-standard language varieties with special reference to isiXhosa and the language policy of South Africa. In this chapter, a comparison was drawn between non-standard language and standard language.

In chapter four, the researcher discusses the overall findings of the competition, comparing the results emanating from the Eastern Cape and Gauteng.

Chapter five deals with achievement of the objectives and highlights of the research.

Keywords: African languages, language attitudes, language-in-education policy, language planning agency, language policy and planning, linguistic culture, National Language Policy Framework, Pan South African Language Board.

## TABLE OF CONTENTS

	<b>Pages</b>
<b>CHAPTER 1</b>	<b>1</b>
1.1.1 Introduction	1
1.2 Major South African Languages	2
1.2.1 Origin of Languages and Speech	3
1.2.2 Aims and Objectives	5
1.2.3 IsiXhosa	6
1.2.4 Background	8
1.2.5 Research Methodology	10
1.2.6 Qualitative method versus quantitative method	11
<b>CHAPTER 2</b>	<b>17</b>
2.1 Introduction	17
2.2 The competition	17
2.2.1 Scope, extent and duration of the project plan	18
2.2.2 Budget	19
2.2.3 Planning and promotion campaign	20
2.2.4 Aim of the proposed competition	21
2.2.5 Scope of the proposed competition	22
2.2.6 Genres	22
2.2.7 Categories	23
2.2.8 Theme	23
2.2.9 Collection of entries	23
2.2.10 Target groups	24
2.2.11 Core messages	24
2.2.12 Decision to include KwaZulu-Natal (KZN)	25
2.2.13 Promotion campaign	25
2.2.14 Lapel badges	26
2.2.15 <i>Bona</i> magazine	26
2.2.16 PANSALB Newsletter and Website	27
2.2.17 Pilot research study at Minerva High School	27
2.2.18 Adjudication	22
2.2.19 Processing of entries	29

2.2.20	Criteria for adjudication	29
2.2.21	Cut-off date for entries	30
2.2.22	Who was allowed to enter	30
2.2.23	Requirements	30
2.2.24	Theme	31
2.2.25	Language	31
2.2.26	Maximum length	31
2.2.27	Other possible disqualifying factors	31
2.2.28	Adjudicator's report	31
2.2.29	General comments by the adjudicators Prof.DBZ Ntuli and Prof. N Saule	31
2.2.30	Results	32
2.3	Standard Language	34
2.4	Standard IsiXhosa (examples)	38
2.5	Conclusion	39
CHAPTER 3		40
3.1	Non-Standard language	40
3.1.1	What is non-standard language	40
3.2	Standard versus non-standard	45
3.3	South African language policy	47
3.3.1	Strategy of action elaborated	56
3.3.2	Estimation of existing resources	58
3.3.3	Authorisation by the legislature	59
3.3.4	The 44 seat in government's transformation agenda	60
3.4	Language policy incongruity and African languages in post-apartheid SA	63
3.4.1	Policy context	68
3.4.2	Policy aims	68
3.5	Home language usage in South Africa	69
3.6	Conclusion	74
CHAPTER 4		76
4.1	Introduction	76
4.2	Characteristics of a short story	76

4.2.1	Application to the IsiXhosa entries	78
4.3	Poetry	83
4.3.1	General characteristics of a poem	83
4.3.2	Application to IsiXhosa entries	86
4.4	Essays	90
4.4.1	Characteristics of essays	90
4.4.2	Application to the IsiXhosa entries	92
4.5	Drama	94
4.5.1	Characteristics of a drama	94
4.5.2	Application to the IsiXhosa entries	95
4.6	Folktales	97
4.6.1	Characteristics of Folktales	97
4.6.2	Application to the IsiXhosa entries	98
4.7	Phonological Changes	100
4.8	Syntactical changes	101
4.9	Ordering of sentence constituents	102
4.10	Variations in sentence structure	103
4.11	Specific changes	104
4.12	Lexical items	104
4.13	Dutch/Afrikaans loan	105
4.14	Conclusion	105
	 CHAPTER 5	 107
5.1	Achievement of the reseach objectives	107
5.2	Highlights of the research	109
	BIBLIOGRAPHY	111
	APPENDIX 1	127
	APPENDIX 11...	
	COMPETITION ENTRY FORM	
	BEST ISIZULU ENTRY	
	BEST ISIXHOSA ENTRY	
	RESULTS	
	POSTER	

# CHAPTER 1

## 1.1 Introduction

Effective and continuous restandardisation is a key process in language growth and also in the development of the previously disadvantaged and marginalized official languages in South Africa. Such a process in the South African context requires a greater understanding of the complex relationship between the non-standard varieties and the standard forms of African languages as well as an understanding of the historical context of the standard languages.

The focus of this study is on the isiXhosa language, its so-called standard form and the dynamic nature of the language as it adapts to modern circumstances. To this end, various texts are discussed and compared in order to arrive at some interpretation of the present situation and to consider a possible future scenario with regard to standard language. The clarity about standard and non-standard language is discussed in depth in chapter three.

According to Henry (2000:1), many people have been lured to cities by the bright lights or driven from the countryside by political and economic turmoil, population pressures, and ecological breakdown. In South Africa, economic conditions have forced rural people to find work in cities where they have come into contact with people speaking different language varieties. Today, it is common to find various language groups intermingled in metropolitan or urban areas. To some extent, this may be true in certain rural areas as well.

This mingling of people has influenced the so-called purity of the standard language. Thipa (1989:26) states that:

"there is a complication in distinguishing between urban isiXhosa and rural isiXhosa due to the fact that speakers who have been to the cities to seek employment return to the rural areas and continue using the language varieties to which they have become accustomed in the urban areas".

This results in the blurring of boundaries between rural and urban isiXhosa.

There is an assumption that some urban learners fail to meet the requirements of the standard language and that this has an impact on the Grade 12 failure rates. Another aim of this study is to determine whether this statement is true. An analysis will be made of urban learners' texts, considering the way learners use their language in written form. These learners' texts will not be analysed as "mistakes" or deviations from the standards but as possible input towards a process of modernizing the African languages for the 21<sup>st</sup> century.

The researcher was faced with the negative impact of the learners' knowledge, use of the standard African languages, negative attitudes, and the large discrepancies between the spoken language and the standard form.

## **1.2 Major South African languages**

In 1996, the Constitution of South Africa declared the following 11 major South African languages as national official languages:

Afrikaans, English, IsiNdebele, **IsiXhosa**, IsiIsiZulu, Sepedi, SeSotho, SiSwati, Setswana, TshiVenda, and XiTsonga.

### 1.3 Origin of language and speech

According to the insight on the scriptures, language is any means, vocal or other, by which feelings or thoughts are expressed or communicated. Generally, however, language means a body of words and the methods of combining these as “language” understood by a community of people. The Hebrew and Greek words for “tongue” signify language and the Hebrew term for lip is used in a similar way. Language of course, is most intimately associated with the mind, which employs the speech organs such as throat, tongue, lips, and teeth as its instruments. Thus the *Encyclopedia Britanica* (1959: 740) states:

Thinking and words go together. For thinking, to be clear, has to rely upon names [or noun] and their various associations with one another...While some minor reservations are justifiable there is an overwhelming mass of evidence...that fortifies the contention stated above – no words, no thinking.

Words are man’s principal means of receiving, storing, manipulating, and transmitting information. The speech originated when the first human, Adam was created with a vocabulary, as well as with the ability to coin new words and thus expand his vocabulary. Without a God-given vocabulary the newly created man would have been no more able to comprehend verbal instructions from his Creator than were the unreasoning animals. Koehler (1956: 11) wrote:

Human speech is a secret; it is a divine gift, a miracle. The book of Genesis in the Holy Bible explains why there are many languages and dialects: Apparently the original languages resulting from divine action at Babel in the course of time produced related dialects, and the dialects frequently developed into separate languages, their relationship to their “sister” dialects or to the “parent” language sometimes becoming almost indistinguishable. Even Shem’s descendants, who apparently did not figure among the crowd at Babel, came to speak not only Hebrew but also Aramaean, Akkadian, and Arabic. Historically, various factors have

contributed to the change in languages: separation due to distance or geographic barriers, wars and conquests, a breakdown in communications, and immigration by those of another language. Because of such factors ancient major languages have fragmented, certain tongues have partially merged with others, and some languages have disappeared completely and have been replaced by those of the invading conquerors. (New World Translation of the Holy Scriptures, Genesis 11:1–9.)

According to language academies, about 3,000 tongues are spoken today throughout the earth. Some are spoken by hundreds of millions of persons, others by fewer than a thousand. Though the ideas expressed and communicated may be basically the same, there are many ways to express them.

## 1.4 Aims and objectives

The aim of this study is to

- analyse written texts by the learners to see if it is possible to determine what encompasses the so-called "standard language"
- examine a number of modern texts that have emerged as a result of *Imibono yethu*
- investigate the learners' texts elicited from a learner competition in the book *Imibono yethu* as possible input towards a process of modernizing the African languages for the 21<sup>st</sup> century.

From the results obtained in the analysis, the researcher presented the conclusions and recommendations to consider re-standardisation possibilities.

Thipa (1989:50, 51) states that:

[t]he presence of IsiXhosa speakers in urban areas is a reality. That in some cases they tend to speak a language that is different from the normally accepted one is also reality. These are some of the realities, which have to be reckoned with in syllabus planning, in devising terminology and in examinations.

This study analyses the texts that generated *Imibono yethu*, a project that was sponsored by the Pan South African Language Board (PanSALB). The project is discussed in detail in chapter three.

## 1.5 IsiXhosa

According to Finlayson (1991:176), the most commonly spoken first home language in South Africa is isiZulu (spoken by 23% of the population), followed by IsiXhosa (spoken by 18% of the

population). Thus, IsiXhosa is regarded as the second most widely spoken language in the country.

Finlayson adds that:

South Africa is currently experiencing a process of rapid growth, especially in the urban concentrations to which people from the less developed rural areas have been flocking in search of job opportunities. This process continues to impact on the life cycles of these communities in a multitude of ways. Also the standard IsiXhosa, while being taught at schools and universities, differs from various forms of spoken IsiXhosa in both the rural and urban areas of South Africa.

(Ibid.)

It seems that the growth Finlayson mentions is evident by the increasing numbers of IsiXhosa speakers in cities and decreasing numbers in the rural areas.

**IsiXhosa is spoken in all the South African provinces**

<b>Province</b>	<b>Number of IsiXhosa speakers</b>	<b>Percentage</b>
Eastern Cape	5 250 524	83, 8%
Free State	245 101	9, 4%
Gauteng	543 698	7, 5%
KwaIsiZulu-Natal	132 223	1, 6%
Mpumalanga	36 378	1, 3%
Northern Cape	52 689	6, 3%
North West	178 931	5, 4%
Western Cape	747 977	19, 1%
Limpompo	8 597	0, 2%
South Africa	7 196 118	17, 9%

Source: Statistics South Africa (2011)

Mncube (1930:5) indicates that IsiXhosa is the vernacular of the Bantu people of the former Transkei homeland and Ciskeian regions of the Cape Province. Most of the black South Africans who are concentrated in the urban locations of the Western and Eastern Provinces also speak it. In the Witwatersrand area, it is spoken in the mines where large numbers of IsiXhosa speakers are employed. It has also found root in the urban locations where it is now used side by side with the other African languages.

According to Mncube (1974:5), the chief ethnological groups in the Cape Province who regard IsiXhosa as their mother tongue are the:

- Mpondo and the Mpondomise (Pondo)
- immigrant Thembu (Tembu)
- Mfengu (Fingo)
- Gcaleka and the Ngqika/Rharhabe (representing the IsiXhosa proper).

### **1.5.1 Background**

IsiXhosa has a very long, interesting history and is rich in oral tradition. According to Munnik (1994:17), missionaries in the Eastern Cape first developed IsiXhosa as a written language to further their evangelical work and to introduce the inhabitants to Western education, which was exclusive to converts.

The earliest Bible translation into IsiXhosa in about 1857 was mainly the work of missionaries such as William Shaw and William Boyce with the aid of Tiyo Soga, the great IsiXhosa essayist and

churchman. According to the Bible Society of South Africa, IsiXhosa was the first of the South African languages, including Afrikaans, to be transcribed and printed methodically in the 1800s ([Http: //www.biblesociety.co.za/translation-projects/xhosa-bible-translation.](http://www.biblesociety.co.za/translation-projects/xhosa-bible-translation.)).

IsiXhosa first became standardised in the Ngqika/Rharhabe dialect and became a written language when the missionaries started printing IsiXhosa in the 1800s. Written IsiXhosa is based mainly on the dialects of the Gcaleka and Rharhabe tribes.

History reveals that Gcaleka and Rharhabe were the descendants of Phalo who lived around 1700 (Laanham & Prinsloo, quoted by Nomlomo, 1998). Phalo is the main line descendant of Xhosa (who lived around 1530), the founder leader of the Xhosa people (Nyamende, 1995:1). Gcaleka and Rharhabe were the children of two different mothers. Gcaleka was the son of the great wife, and he was supposed to be his father's, Phalo, successor. Rharhabe endeavored to deprive his brother of his position as principal chief and the war that broke out between the two brothers led to the formation of two parties, one in favour of Gcaleka and the other in favour of Rharhabe.

Gcaleka's adherents occupied the east of the Kei River while Rharhabe's followers occupied the west. Because of the split between Gcaleka and Rharhabe, the dialect of the Gcaleka people developed as the standard variant for all the IsiXhosa-speaking groups in the Transkei. In similar fashion, the Rharhabe variant evolved into the standard of the IsiXhosa-speakers in the Ciskei. Thus, the main IsiXhosa-speaking people are the Ngqika of the Ciskei and the Gcaleka of the Transkei (West, 1976:12). The spread of education caused the non-standardised IsiXhosa dialects to be marginalized, as they are not accepted in formal education. Most of the non-standardised dialect

speakers tend to shift to the standardised version, which is associated with academic achievement and a better quality of life.

A comprehensive study has yet to be undertaken of the history of the standardisation process of IsiXhosa as well as all the African languages in South Africa. While the missionaries did the pioneering work in the early transcription of the African languages, they transcribed isiXhosa in the way in which they heard the language, using the Roman alphabet and the sound system of their language i.e. English. After the Nationalist government came into power in 1948, the "so-called Bantu Education" was centralized and the standardisation process became formal.

Seven departmental committees, later called the Language Boards, were instituted to standardise spelling, "the settling of still outstanding differences of orthographic opinion, and the creation of new words in an effort to modernize these languages and enable them to express the many concepts needed in the new educational syllabuses, broadcasting services and technical training" (Van Wyk, 1976:102). These Language Boards were also given the power to recommend the publication of prescribed books, acting as guardian angels over language development. As instruments of the government, they also had the power to screen any protest literature with the result that published works in the African languages were restricted to "traditional" themes.

During the apartheid era, the standardisation process lacked legitimacy. In 1963, the government amended the language clauses of the Constitution so that the newly formed self-governing states, the infamous homelands, could legislate themselves on the status of the African language of the

region thus giving the African languages the chance to gain some official status. Primarily, however, the use of the standard African languages has been restricted to the classroom, the Bible and the broadcasting services. The researcher felt that it was necessary to explore this area.

## **1.6 Research methodology**

This section of the study focuses on the research methodology. This study uses both the qualitative and quantitative approach. Merriam (1998: 21) argues as follows regarding a qualitative case study:

Qualitative inquiry is inductive – focusing on process, understanding and interpretation – rather than on deductive and experimental methods. This implies that qualitative research focuses on analysis, interpretation and the understanding of data. Research therefore is exploratory in nature. The study will provide a strong foundation for future vigorous research in these concepts.

The nature of data dictates the methodology. If the data is verbal, the methodology is qualitative. Dane (1990:54) argues that exploratory research involves an attempt to determine whether a phenomenon exists. Dane defines the purpose of exploratory research as an endeavor to gain insight into a situation, phenomenon, community or person. According to Hussey and Hussey (1997:89), exploratory research is conducted into a research problem or issue when there are very few or no earlier studies to which we can refer for information about the issue or problem. They further argue that exploratory research rarely provides conclusive answers to problems or issues, but gives guidance on what future research should be conducted.

All these authors agree that there are no techniques used in exploratory research, including case studies, observation, and historical analysis that can provide both quantitative and qualitative data. A concise comparison of qualitative and quantitative research is given in the following item.

### **1.6.1 Qualitative method versus quantitative method**

Hussey and Hussey (1997:127) regard the qualitative approach as being more subjective in nature as "it involves examining and reflecting on perception to gain an insight into social and human activities". In addition, Van Maanen (1983:33 cited in Hussey & Hussey, 1997:67) argues that qualitative methods are "an array of interpretative techniques which seek to describe, translate and otherwise come to terms with meaning, not the frequency of certain more or less naturally occurring phenomena in the social world". Merriam (1998:17) concurs with Hussey and Hussey in their definition of qualitative methods. She further highlights the following four characteristics of qualitative methods.

First, qualitative researchers are primarily concerned with process rather than outcomes or products. Second, qualitative researchers are interested in meaning – how people make sense of their lives, how they interpret these experiences, how they structure their social worlds. Third, the researcher is the primary instrument of data collection and analysis. Fourth, qualitative research usually involves fieldwork.

The above authors are unanimous in that qualitative research is subjective and relies on the active role played by the researcher in data collection and analysis.

Quantitative research on the other hand, is objective in nature and concentrates on measuring phenomena. It involves collecting and analysing numerical data and applying statistical tests (Hussey & Hussey, 1997:12). However, it is worth noting that both qualitative and quantitative methods use the same tools for data collection i.e. observation, questionnaires and interviews. Silverman (2000:2) says:

Quantitative ... objectively reports reality, whereas qualitative is influenced by the researcher's political values. Flexibility encourages qualitative researchers to be innovative (bringing in some new ideas). Others might say flexibility lacks structure. Government favors quantitative research because it mimics the research of its own agencies (duplicates, imitate, mirror). They want quick answers based on reliable variables.

The qualitative and quantitative methods can be summed up as follows:

<b>Qualitative</b>	<b>Quantitative</b>
Soft	Hard
Flexible	Fixed
Subjective	Objective
Political	Value-Free
Case study	Survey
Speculative	Hypothesis testing
Grounded	Abstract

The researcher opts to use a qualitative survey. According to Hussey and Hussey (1997:78), survey research is a methodology whereby a sample of subjects is drawn from a population and studied to make inferences about the population. Dane (1990:98) defines survey research as "a method, which involves obtaining information directly from a group of individuals". The survey method of research was preferred to other methods because it is reasonably appropriate to exploratory studies. While it may not be the best method, it is useful. Dane also raises this concern by maintaining that surveys used for exploratory research do not have any degree of efficiency because to design a good study involves too much time and effort for exploratory research purposes. In addition, the quantitative approach largely ensures that the data that has been gathered can be controlled, analysed and verified by means of statistical procedures. A disadvantage is that structural limitations are imposed on the way in which respondents can react to questions in a questionnaire and the end-results may thus not reflect reality as effectively as in the case of open-ended interviews.

Another advantage of the quantitative approach is that the quick distribution and effective gathering of completed questionnaires can involve a large number of respondents. It also ensures clear answers, whereas interviews, being the most common qualitative measuring instrument, leaves room for potential subjective interpretation, bias and personality factors that might have an influence on the results. Personal interviews are more time-consuming, especially in the training of fieldworkers, and the practical implication might be that fewer respondents can be involved in the study, especially when working within a given timeframe. By using the qualitative approach, the interviewer can gather information that is more detailed than is possible in the case of a rigidly

structured questionnaire. Numbers clearly separate data from interpretation: It is not hard to argue that published statistics have been wrongly interpreted or that a different reading is just as possible. On the other hand, it can be difficult or impossible to argue a qualitative interpretation. It is probably still true that a batch of numbers, collected in a way that has been discussed and explained, is more open to attack or defense than a proposition with its roots in an individual reading of experience – especially someone else's experience.

Hugo (1990:28) continues by saying that "if the results are open to informed criticism, it is probably safe to let numbers generate insight on a level complementary to that experience". Where the researcher's personal experience does not answer the question(s) he wants to ask, a sound numerical analysis is worth trying. Hugo concludes with the following:

In this sense, numbers may still be more objective: when experience is not enough, they can offer a new angle based on measurable external factors. Objectivity can be pursued even if it can't be captured, and where it can be legitimately claimed, precision is a virtue. Ideally, numerical studies should pretend to do less than qualitative studies – they offer less, but that less can therefore be more focused and precise. This section unveils the complex nature of the argument surrounding the choice of a research instrument. With regard to this research project, a variety of complementary data collection methods were employed in order to obtain a wide range of information that could be subjected to statistical testing.

The researcher distributed the *Imibono yethu* forms to different schools in Gauteng and the Eastern Cape where learners were given a chance to write genres in the way they speak. As the study needed direct interaction with the respondents to maximize the meaningfulness of the data

collected, the researcher was available to clarify the entry form and explain how to write the essays, dramas, short stories, etc. Thus, the active involvement of the researcher in the survey addressed the problem of a low response rate. Furthermore, the researcher considered the semi-structured interview as an appropriate method. This instrument accorded a high degree of flexibility in handling issues that needed explanation and gave the researcher an opportunity to request respondents to elaborate on vague statements or expressions.

The scope was limited to two provinces for IsiXhosa. An advertisement was placed in the *Bona* magazine, but without any guidance from teachers, only a few learners responded. The invitation was extended to schools that teach IsiXhosa as a first language or to those whose home language was IsiXhosa. Only grade 8 and 9 learners were invited to enter the competition and only those in urban schools were visited.

This research project was a team effort by researchers from the University of South Africa, Vista and the South African College for Teacher Education. All participants helped to write the *Imibono yethu* together with other members from different learning institutions. We decided to do the project as a team. Hall *et al.* (1974: 34) state that:

Teamwork provides a setting in which transferable skills can be developed. For teamwork demands a great deal of the individual, not just in terms of being able to "get on" with others. It is also about the ability to communicate well, both verbally and in writing, and to be sensitive to the feelings and needs of others: "It concerns trust and the ability to share ideas to gain kudos for the group rather than individual".

The book, *Imibono yethu* was organized and managed by a team of eight members. The *Imibono yethu* and the participation of the team will be discussed in depth in the next chapter.

## **CHAPTER 2**

### **2.1 Introduction**

This chapter deals with the PanSALB Pilot *Imibono yethu*, which focused on Grade 8 and 9 IsiXhosa and IsiIsiZulu learners in Gauteng, the Eastern Cape and KwaIsiZulu Natal. The aim of the competition was to encourage urban learners to use the languages they speak everyday on the streets and among themselves in writing and, more importantly, to use the African languages in the creation of literature.

Learners were invited to enter by using various genres, e.g. short stories, poems, one act dramas, rap songs, kwaito, essays, and melodic poems. The organisers wanted the learners to use whatever genre inspires them, to put it colloquially, what 'turns them on!'. Any aspect of the urban lifestyle could be explored within the theme of each entry.

The competition was organised and managed by Prof. Rosalie Finlayson (UNISA), Dr Sarah Slabbert (Wits), Ms Zandi Hadebe (UNISA), Mr Joseph Magwaza (UNISA), Ms Dumisile Mkhize (UNISA), Mr Mvuyisi Siwisa (SACTE), Ms Thelela Vika (Vista) and Mr du Toit of Superior Conference Management.

### **2.2 The competition**

Effective and continuous re-standardisation is one of the key processes in the development of the previously disadvantaged and marginalised official languages in South Africa. Such a process in the South African context would entail a greater understanding of the complex relationship between the

non-standard varieties and the standard forms of the African languages. The aim of the pilot research project was to contribute to the development and analysis of oral and written literary texts for urban schools. It was hoped that a short story competition that focused on the urban lifestyle and related urban language varieties would stimulate the application of learners' creative skills. Entries to the competition were used as examples of written material produced by urban learners and will form the baseline material in this study towards a comparison of the urban and standard varieties. The intention of the competition was that those entries adjudged to have particular merit would be published in the form of an anthology by Unisa Press. It was envisaged that such an anthology would further encourage and stimulate learners to engage with the texts, thereby promoting a positive attitude towards an ongoing series of anthologies comprising written versions of their own home languages. The anthology was published in 2003; this interesting book, written in both the IsiZulu and IsiXhosa Nguni languages, is available at Unisa Press.

Depending on the success of the pilot research project, which would focus on the IsiZulu and IsiXhosa languages, a further phase could be undertaken and in a broader form address the other official African languages of South Africa. As such, the programme would be in accordance with the following PanSALB priority areas: standardisation of the official languages, language and education, and language planning.

### **2.2.1 Scope, extent and duration of the project plan**

#### Phase 1. Preparation phase

- Preparation of promotional material. October 1999 until beginning of March 2000
- Organize school contact

- Travel arrangements
- Pilot briefing.

#### Phase 2. Implementation phase

- Distribution of entry forms/material. 1 April 2000 to 31 July 2000
- Briefing of learners
- Receive entries
- Adjudication process.

#### Award Phase. July to August 2000

- Inform winners
- Organise and hold awards evening.

#### Phase 4. De-briefing phase. August 2000

- Evaluation of the competition
- Final report with recommendations

#### Phase: 5. Publication Phase: September 2000 to August 2001

- Edit and publish an anthology of the top 20 winning entries in each language

### **2.2.2 Budget**

The following constitutes a breakdown of the initial project budget submitted to PanSALB:

Advertising (including resources for the promotion campaign)	R125 000
--	----------

Processing of entries	R10 000
Panel of adjudicators (R2000 x 5)	R10 000
Prizes	R10 000
Prize-giving ceremony, including travel costs	R30 000
Editing of Anthology	R10 000
Publishing of Anthology (UNISA)	R30 000
10% project management	R25 000
<b>TOTAL</b>	<b>250 000</b>

### **2.2.3 Planning the promotion campaign**

The brief for the promotion campaign of *Imibono yethu* for urban high schools.

Rationale for the *Imibono yethu*.

The 1996 Constitution of South Africa declared all 11 major South African languages as national official languages. This declaration, which was also part of the interim Constitution of 1994, has given, for the first time in the history of South Africa, national official status to the African languages as a requirement for the effective use of these languages in higher functions. Unfortunately, the status of the current standard African languages, with specific reference to the implications of the teaching of the standard forms, has been and still is eroded by the colonial and neo-colonial history of the standardisation process itself, lacking function and status of the standard languages development of high status non-varieties in the urban centres.

In fact, the standard languages have been considered "in danger of becoming not viable modes of communication" (Calteaux, 1995:99).

Negative attitudes, large discrepancies between the spoken language and the standard form, lack of knowledge and use of the standards are not the only challenges that face the teaching of the African languages. The implementation of the Outcomes-Based Education (OBE) and the development of learning material for the African languages within the new education paradigm are some of the challenges.

OBE emphasises learner-centered teaching and learning strategies. This means that the language that the learners actually use will have to be taken into consideration in the development of this material. For learners to become actively involved in the learning process of their primary languages, a satisfactory relationship between the standard and non-standard spoken varieties that include a regained sense of pride in "my language" will need to be established.

#### **2.2.4 Aim of the proposed competition**

The proposed competition aimed at addressing the above-mentioned issues by encouraging urban learners to use the languages that they speak everyday with their contemporaries on the street and between themselves in writing, and to use the African languages in the creation of literature. The intention is that those entries adjudged to have particular merit would be published in the form of an anthology by Unisa Press. This anthology should be regarded as a contribution of the development of oral and written literary texts in IsiXhosa and IsiZulu for urban schools. It envisaged that this

anthology would stimulate learners to engage and identify with the texts, thereby promoting a positive attitude towards written versions of their own primary languages.

As such, the project would be in accordance with the following PanSALB priority areas:

- Standardisation of the official languages
- Language and education
- Language planning.

### **2.2.5 Scope of the proposed competition**

The *Imibono yethu* only focused on IsiZulu and IsiXhosa, hence the term "pilot" in the title, because these two languages fell within the field of expertise of the project team.

Future projects will make provision for all the African languages. The emphasis should be on "use the language you speak". The *Imibono yethu* will focus on the *urban* lifestyle and related urban language varieties, as this will stimulate the application of learners' creative skills. We specifically do not want learners to attempt to write in the standard IsiZulu and IsiXhosa that they are taught at school.

### **2.2.6 Genres**

Learners were invited to enter various genres, e.g. short stories, poems, one-act dramas, rap songs, kwaito, essays, and melodic poems. The intention was for the learners to use whatever genre "turns them on"! Therefore, learners were encouraged to respond to this competition in a variety of

language usage that appealed to them. There were no restrictions on which genre should be used and group projects were also welcomed. The emphasis was on encouraging innovative and natural language usage through the linguistic skills of the learner.

To further encourage innovation, it was suggested that entries could be written, audiotaped or videotaped.

### **2.2.7 Categories**

- Written (maximum 3000 words)
- Oral (audio-taped or video-taped for a maximum of 30 minutes)

### **2.2.8 Theme**

As a further guideline, it was proposed that any aspect of the urban lifestyle could be explored in the theme of each entry.

### **2.2.9 Collection of entries**

Entries were to be sent directly to:

*Imibono yethu*

C/o Dept of African Languages

P.O. Box 392

UNISA 0003

Or they could be handed in to the principal/departmental head or the languages/language teacher at a school, who would need to contact one of the members of the project team.

## 2.2.10 Target groups

### *Primary target group*

All Grade 8 and 9 learners who have either IsiZulu or IsiXhosa as their primary language (mother tongue) and who attended schools in Gauteng and the **urban** areas of the Eastern Cape were targeted. For the purposes of this project, the urban areas of the Eastern Cape comprised Cradock, Port Alfred, East London-Mdantsane, Port Elizabeth-Dispatch-Uitenhage, Grahamstown, Queenstown, King William's Town-Bisho-Zwelitsha, Umtata, Ngcobo, and Butterworth.

### *Secondary target group*

All high schools in Gauteng and the **urban** areas of the Eastern Cape that offer IsiZulu and/or IsiXhosa as primary language subjects were targeted in this group.

Although the researchers believed that schools have an important role to play in spreading the news about the competition and as collection points for entries, the learners not the schools, would constitute the primary target group. Of crucial importance is that we particularly did not want schools to screen entries or to impose teachers' ideas about what is "good" language or "good" literature on the learners in any way.

## 2.2.11 Core messages

The core messages to be conveyed through this project were that:

- This competition is for you, the learner. Any Grade 8 or 9 learners can take part and any learner can win. Explore your hidden talents. Be a winner for your own creative imagination. There were wonderful prizes to be won. R10 000 was budgeted for prizes, but the project

team also intended to investigate opportunities for possible study bursaries with educational institutions in the relevant provinces.

- Use your language, i.e. the language that you use everyday amongst your friends, not the school language.
- This is your chance to make a contribution towards empowering the African languages and to join our President (Thabo Mbeki) in his appeal for an African Renaissance. Join hands in the maintenance and spread of the African languages by stimulating creative imagination.

### **2.2.12 Decision to include KwalsiZulu Natal**

In reviewing the detailed proposal submitted by Mr. du Toit, the project team decided to incorporate a number of positive recommendations aimed at enhancing the outcome of the project. One significant proposal concerned expanding the scope of the project to include urban schools in KwaIsiZulu Natal. Consequently, the budget was reviewed and amended to make provision for the inclusion of these schools. The areas around Durban-Pinetown, Pietermaritzburg and Richards Bay were identified as target areas.

### **2.2.13 Promotion campaign**

#### *Prizes and incentives*

After exploring various possibilities, it was decided that the winners would receive cash prizes: R5000 for the overall winners and R2500 each for the IsiXhosa and IsiZulu winner. The first 300 entries, as well as the winners, were to receive lapel badges. The badge was to be a miniature PanSALB drum. The schools with the three best entries were to receive a PanSALB drum floating trophy, a certificate and R1000 in cash. The three schools with the most entries were to receive a

PanSALB drum floating trophy and a certificate. Please see the design of the entry form in the appendix.

#### **2.2.14 Lapel badges**

The PanSALB drum was copied for the lapel badges. The company, Metal Badge & Button, produced the badges.

#### **2.2.15 *Bona* magazine**

Mr. Du Toit's research on the AMPS figures indicated the following readership figure: 2,895,000. Of the magazine readers researched, it appeared that 11.3% read *Bona*. From the figures of the IsiXhosa and IsiZulu readers in the 16-year-old category (which was the youngest age group researched), this magazine appeared to be the most popular, varying from 33.3% for IsiXhosa males, 37.3% for IsiZulu males, 15.8% for IsiXhosa females and 33.3% for IsiZulu females. This was based on the 1999 AMPS data. It was therefore agreed that *Bona* would be used to advertise the competition as opposed to the following other magazines/newspapers researched: *Premier, Drum, Sunday Times, You, Kickoff, Pace, Readers Digest, Soccer News, Tribute, True Love, SA Sport* and *Radio and TV Talk*.

Mr du Toit established that *Bona* could supply the Competition with a full-page advertisement for the 15 February 2000 issue at a cost of R23, 000 for colour and R16, 100 for black and white. However, since it was a competition, *Bona* had agreed that if the prize money was greater than the cost of the advertisement, the advertisement would be free. The prize money for the Competition was R13, 000, which was indeed more than the cost of advertising in black and white. It was, however,

felt that a colour advertisement would be more eye-catching and hence it was agreed that the extra cost of R7, 500 be approved for the colour advertisement. It was further suggested that coloured fliers would be used in the publication i.e. IsiXhosa in the IsiXhosa version, IsiZulu in the IsiZulu version and English in the other issues. Ms Wasserval made an extra effort to prepare the English version in keeping with the others for presentation to *Bona* by 18 January 2000, in time for the February issue.

#### **2.2.16 PanSLAB newsletter and Website**

The entry form appeared on the last page of the first issue of the PanSALB newsletter for 2000. An English explanation also appeared in the newsletter. It was agreed that R5, 000 to have the information put onto a special Web page was too expensive as it was unlikely to be accessed by the target group. The poster was therefore adjusted accordingly. Three thousand five hundred newsletters were subsequently given to the project team for distribution to learners at the schools.

#### **2.2.17 Pilot research study at the Minerva High School**

A full-scale dry run with the promotion materials was conducted at the Minerva High School in Alexandra, Gauteng, on 18 November 1999.

The team members reported on the excellent and productive meeting held at the Minerva High School where there was an overwhelmingly positive response from both the teachers and the learners. This was indeed a boost to all as it conveyed a message of enthusiasm and interest for the project.

The meeting lasted for over an hour, taking into consideration the breaks and delays; some learners were writing exams and learners were required to change classrooms etc. Mr Magwaza, as the only IsiIsiZulu presenter, was under the greatest pressure with a very full classroom of learners. It was subsequently decided to include another IsiIsiZulu helper in the project team in the person of Ms Dumi Mkhize. All the teachers and learners were most excited about the project. The learners posed many questions; in fact, they spoke more than the presenters in an informal setting, which enhanced the enthusiasm. This experience proved invaluable to the teams visiting all the provinces.

The prizes were considered a good incentive for learners and they were very happy with the monetary aspect. The lapel badge idea was also well received and it was necessary to increase the number of lapel badges. It was suggested that the class teachers of the three winners should attend the prize giving. It was further suggested that there should be some incentive for class teachers in the form of a certificate that they could hang up in the classroom. The response from the learners and the teachers was that this competition would make language learning more attractive and interesting. They also expressed the wish to upgrade and promote their languages.

Letters of appreciation were subsequently written to the principal, staff and learners at the Mirneva High School. This was the standard practice after every visit. Presenters were asked to take note of the names of all the teachers who assisted, so that they could be personally thanked and possibly receive a certificate.

The team agreed to visit Minerva High School on Friday 26 November 1999 to collect the contributions, as the learners did not have money for envelopes and postage. The learners suggested the date for collection.

The transparencies that were prepared for the pilot research project were not required in the informal atmosphere that prevailed, however Mr du Toit made provision for new ones to be made for the trip to the provinces with less information and in larger writing.

Twenty-seven entries were received: 15 IsiXhosa entries and 12 IsiZulu entries, all of which, on perusal, were of an exceedingly high standard.

### **2.2.18 Adjudication**

Adjudicators

Professor Saule was appointed as the adjudicator for the IsiXhosa entries and Professor Ntuli as the adjudicator for the IsiZulu entries. The letter to Professor Ntuli is included in the appendix at the end of this study.

### **2.2.19 Processing of entries**

A plastic folder filing system with a list of the learners' names, school and date of receipt in the front was used to accommodate all the entries.

The sorting of the entries was based on the following:

- Province

- Schools
- Language.

It was necessary to distinguish between IsiXhosa and IsiZulu within the Gauteng schools only. These processes enabled the team to relate entries more easily to the various schools and provinces.

### **2.2.20 Criteria for adjudication**

The following criteria were applied in the adjudication of entries and were consistent with those in the project proposal submitted to PanSALB as well as those contained in the brief for the promotion campaign.

### **2.2.21 Cut-off date for entries**

30 April 2000.

### **2.2.22 who was allowed to enter?**

- Grade 8 and 9 learners who had either IsiZulu or IsiXhosa as their primary language
- Registered learners at a school in Gauteng, the Eastern Cape and KwaIsiZulu Natal
- Individual as well as group entries were acceptable.
- More than one entry was acceptable.

### **2.2.23 Requirements**

- The entry had to have a school stamp.
- It had to be the original work of the person(s) whose name(s) appeared on the entry.
- Entries had to be accompanied by an entry form.

### **2.2.24 Theme**

Any aspect of the urban lifestyle

### **2.2.25 Language**

The emphasis was on "use the language you speak". Learners were encouraged to use the language that they speak everyday with their contemporaries. We specifically did not want learners to attempt to write in the standard IsiZulu and IsiXhosa that they are taught at school.

### **2.2.26 Maximum length**

- Written – max 3000 words
- Oral (audio-taped or video-taped – max. 30 minutes)

### **2.2.27 Other possible disqualifying factors**

- Illegibility
- Missing information, for example, no address and no information about the school

### **2.2.28 Adjudicator's report**

*ukhuphiswano*

*ibhaso loluncwadi lwesiXhosa nesiIsiZulu*

*lwabafundi bebanga lesi-8 nele-9*

### **2.2.29 General comments by the adjudicators Prof. D B Z Ntuli and Prof. N Saule**

The variety of topics by the competitors clearly showed that their ideas were informed by what was presently happening to them. The scourge of the HIV/Aids threat as well as crime in the country was a topic that drew particular attention.

The objectives of the competition were achieved, because whilst the competitors were creative, they were obviously not bound by the strict rules of the language. In all the essays presented, freedom of expression was apparent. One could easily identify the backgrounds from which they emerged, which were predominantly urban.

It was also interesting to note that code switching was used creatively, especially in drama. This is heartening in the sense that it could be looked at as one of the ways in which our literature could be developed. A novel or a short story that involves code switching would definitely be more accessible to urban scholars in particular.

As adjudicators, we could not help but appreciate the creativity displayed by those who took part in this competition. For most of these scholars it provided a way to channel noble ideas which otherwise would have been lost elsewhere. Competitions such as these should be held regularly if the aim is to develop language and sharpen the skills of the students.

### **2.2.30 Results**

#### *Summary of the entries*

Number of submitted entries	1,398
Spoiled entries	33
Total number of participating schools	152
Number of Eastern Cape schools	149

Number of KwaIsiZulu Natal schools	46
Number of Gauteng schools:	52
Other.	5

*Overall winner*

Ms Busiswa Jonas, Sisonke High School, kwaNobuhle, Uitenhage, Eastern Cape.

*Best IsiZulu entry*

Mr Siyabonga Samuel Sitole, Zuzulwazi Junior Secondary School, Pietermaritzburg, KwaIsiZulu-Natal.

*Best IsiXhosa entry*

Mr Thandekile Ncaphayi, Ekuphumleni High School, Whittlesea, Eastern Cape.

*The most entries submitted*

Ntsako Secondary School, Soshanguve, Gauteng	86
Raymond Mhlaba High School, Tarkastad, Eastern Cape	77
Job Rathebe Secondary School, Orlando East, Soweto	62

The IsiXhosa winning entries can be found in Appendix 3.

The aim of this competition was discussed and it was decided that it was important to look at the standard language as described by language experts.

## 2.3 Standard language

According to Van Wyk (1992:26–30) the following are the characteristics of a standard language:

- Standard languages are super ordinate varieties, co-existing with and used by speakers of various non-standard varieties.
- Standard languages are normally used for higher functions.
- Standard languages are in no sense superior to or better than non-standard varieties.
- Language varieties may have attained standard status because of various different factors, in other words the standardisation of a given variety is the result of historical accident.
- A language variety may serve as standard in written form or in spoken form or in both. Standard languages normally tend to represent the formal end of the style spectrum.
- Standard languages may be more or less uniform, but are often extremely vague and difficult to define.
- Standard languages may or may not be official languages. Although they may coincide in particular cases, it is therefore necessary to distinguish between the concepts "official language" and "standard language".
- Standard languages may or may not be based on vernacular varieties.
- Standard languages are not necessarily used by all or even by any speakers of a community.
- Standard languages may or may not have sub-varieties.
- Standard languages are not static.

Therefore, standard languages have traditionally enjoyed the highest status of all the varieties spoken by urban learners. The standard language is regarded by the older generation as the carrier

of their traditions and culture, and as such, there is a feeling that the standard language should be protected from external influence. Calteaux (1994:44) has this to say about standard language:

One of the language varieties that feature in communal repertoires of literate societies are so-called standard languages. Standard language refers to the written, formal form of the language. It is taught in the schools and used in publications and on the radio. Language varieties which are regarded as standard can and do differ in a number of ways. The only feature that seems to be shared by all standard languages is the fact that they are recognised or accepted by, prescribed for, given communities or societies as a super ordinate variety. This means that a standard language is shared by, or even required of, all members of a community, irrespective of the vernaculars that individual speakers may use at home, i.e. it transcends all the other varieties in the personal repertoires of the members of the community.

Fromkin and Rodman (1978:263) say that a standard dialect is an “idealization” only and go on to explain that a standard dialect can have a social function in providing a link between people, or providing a "common written form for multidialectal speakers".

It is unfortunate, therefore, that "standard" sometimes has the connotation of "acceptable", and "non-standard" the connotation of "sub-standard". What makes them different is that a standard dialect often develops as the result of the cultural or political importance.

The Gcaleka and the Ngqika represent "proper" IsiXhosa. Thus the written isiXhosa that is based on the Ngqika and Gcaleka dialects spread throughout the IsiXhosa-speaking area because of the

printing done by the Lovedale Public FET College (one the oldest colleges in the country, featuring strongly in the history of South African education) and the emerging literature (Finlayson, 1989:79–80).

While it is accepted that the numbers of the Gcaleka and Ngqika were sadly depleted because of the "National Suicide"<sup>1</sup>, and that the Thembu, Mpondo, Mfengu and other major IsiXhosa tribes were not as affected, the language of the Ngqika and Gcaleka persisted and even strengthened as the standard form of IsiXhosa. Famous IsiXhosa writers and poets who continued to use this standard form include Rubusana, Soga, Mqhayi and Sinxo. The Ngqika and Gcaleka are used in schools and universities, and writers and publishers recognise these dialects. Thipa (1989:27) suggests the following characteristics that can be used to distinguish between rural "standard" and urban "non-standard" varieties of IsiXhosa:

- Urban IsiXhosa shows a greater tendency to borrow from English and Afrikaans than does rural IsiXhosa.

---

<sup>1</sup> Fifteen-year-old Nongqawuse claimed that she spoke with strangers believed to be messengers from the ancestors. The messages were interpreted and supplemented by her uncle, a famous deciner Mhlakaza. Because they were polluted, the strangers ordered that all cattle be killed, that all stored grain should be destroyed, that no grain should be planted and that everyone should purge themselves of all charms and witchcraft. On the other hand, the Xhosa were to build new huts, new grain storage pits and new larger cattle enclosures. If all this were done, then at a specific date in the future, there would be a great resurrection. Not only would the dead arise, but also numberless, fat cattle would appear, the grain pits would be filled, old people and infirm people would become young and well. An entirely new existence of abundance—a millennium—would replace the impoverishment. Whites would disappear or at least the former Xhosa political and social system would be restored. An estimated 40,000 people (i.e. about 38%) died and about as many made their way into the Cape Colony, begging for food and willing to work for food only. (<http://www.saylor.org/site/wp-content/uploads/2011/12/HIST252-African-Responses-to-European-Intrusion.pdf>).

- Urban IsiXhosa tends to be more "innovative", whereas rural IsiXhosa tends to be rather "conservative".
- Urban IsiXhosa is thus subject to more rapid change than rural IsiXhosa.
- Rural IsiXhosa is characteristic of speakers who have been least exposed to Western influences and the experiences the red-blanketed IsiXhosa speakers can be taken to be representative of rural IsiXhosa speakers.

Therefore, Thipa's observations on urban IsiXhosa seem to apply equally to the nature of most "standard" African languages in urban areas. In this case, we took rural IsiXhosa as the standard language. Mathumba (1993:20) identifies the following four stages in the standardisation process:

- **Selection.** The first step that a community must take is to select from its many dialects one dialect that will be developed into a standard language for use in legal and governmental functions, in schools and in literature. Fromkin and Rodman (1978:258) say that the choice often falls on the dialect used by political leaders and the upper socio-economic classes. However, it is not necessarily only a single dialect that should be selected for this purpose; an amalgam of various varieties may serve as a standard language.
- **Codification.** Once a standard language has been chosen, its grammatical rules are fixed and systematised in grammar books and dictionaries by an academy or similar body. Members of the relevant speech community will then have to learn this language and how to use it correctly.

- **Elaboration of function.** The scope for the use of standard language is now specified. This language is used in government circles, in schools, the media, and religious activities and in literature.
- **Acceptance.** The variety selected to serve, as a standard language should enjoy general acceptance seeing that it also serves as a unifying force in the community.

In her article, Finlayson (1989:29) notes the significant date of 1824, which records the first printing of an IsiXhosa reading sheet by John Bennie who devised an orthography which was to set the basis of standard IsiXhosa and which was to open the doors to a rich isiXhosa literature. The isiXhosa spoken by the amaGcaleka and amaRharhabe, until the mid-1950s was regarded as the standard literary isiXhosa, as all the earliest academic and literary texts were produced in this dialect.

## **2.4 Standard IsiXhosa (examples)**

The book *Ingqumbo yeminyanya* by A C Jordan is regarded as being written in the standard language. In 1986, the former Transkei department of education used this novel as one of the prescribed set books for Grade 12. In the institutions such as the University of South Africa (UNISA) and the University of the Western Cape it was used in first and second year levels respectively. This book is still being used as an academic text. *Ukuqhawuka kwembeleko* by D M Jongilanga was used at Stellenbosch University at first and second year levels in the 1990s.

The language use in both the above texts is regarded as "standard" language, i.e. the language of a high status. The lovers of this language appreciate its rich vocabulary, idiomatic expressions and

proverbs. IsiXhosa has developed a complicated phonological, technological and syntactical system, and an extensive range of linguistic communication. It can express human emotions and convey thoughts and sentiments precisely and explicitly in metaphorical language that is meaningful only to those who have an intimate knowledge of this rich and tuneful tongue. All these expressions are clearly visible in these texts. In the next chapter, we shall look at both "standard" and "non-standard" language and the language policy of South Africa.

## **2.5 Conclusion**

In this chapter, the focus was on the PanSALB Pilot *Imibono yethu*, which focused on Grade 8 and 9 IsiXhosa and IsiZulu learners in Gauteng, the Eastern Cape and KwaIsiZulu Natal, hence the term "pilot" in the title. The aim of the competition was to encourage urban learners to use the languages they speak everyday on the streets and among themselves in writing; and, more importantly, to use the African languages in the creation of literature.

## CHAPTER 3

This chapter focuses on standard language and non-standard language

### 3.1 Non-Standard language

This type of language is an informal, modern language used in everyday speech when less formality is required, as in a conversation between a parent and child and between peers. Lutrin and Pincus (2011:44) state the following about non-standard language:

The vocabulary is less accurate and less sophisticated. Simple sentences are mainly used and these may contain contractions and abbreviations. The grammar may be formal. Colloquialisms and slang may be used. The tone is warm and friendly.

Swanepoel (1978:9) expresses the view of language purists when he says, "this type of language must be condemned in the strongest terms". He adds that the employment of a non-standard variety of a language is "corrupt, adulterated, unstandardised and impure linguistic behaviour" (Zungu, 1995:9).

#### 3.1.1 What is non-standard language?

A non-standard language does not conform to the "institutionalized norm". Non-standard dialects are not socially equal to the standard dialect, i.e. it lacks standards in any linguistic sense. Halliday (1978:158) says:

Typical to variation in the city, is that the various subcultures – social class generation and others mark themselves off by their patterns of selection within the range of linguistic variation. Certain general features of pronunciation or of grammar come to be associated with a particular group in the

community. People in cities tend to distinguish with some force between an approved variety, the standard and other varieties (non-standard or dialectal) of which they disapprove. Linguists have been insisting for decades that no one form of speech are intrinsically more worthy of respect than any other. Most of the time what we find are dialect hierarchies, patterns of dialectal variation in which a "standard" is opposed by "non-standard" varieties.

On the other hand Myers-Scotton (1992:6) says, "Non-standard dialects are those varieties which are not written". It is unfortunate, therefore that "standard" sometimes had the connotation of "acceptable" and "non-standard" that connotation of "sub-standard". This is the prejudice the Lyons (1984:25) warns against, since historically there is no difference between them. Given the above scenario, in IsiXhosa, the Pondo, Tembu and Fingo dialects are regarded as "non-standard" IsiXhosa.

There are languages, such as Fanakalo, which are used by certain communities that are also regarded as non-standard languages because they are not taught in schools and universities and are not part of the official languages. Fanakalo is a language variety that was specifically developed to promote communication between blacks and whites in the mines. It is typically a city phenomenon i.e. blacks learn it for the first time when coming to the cities. Foreigners who sell tablecloths, etc. also employ it in the townships.

Fanakalo is mainly used when one of the interlocutors is not proficient enough in English to be understood or to understand what is being said. Older black people, who never had the opportunity to learn English, often use it when they are speaking to their supervisors. Whites, such as Greeks and Portuguese, often use it when they have neither a good command of English nor one of the

African languages. Whites also speak Fanakalo when they are unsure if the Black person to whom they are speaking is educated or has any knowledge of English.

**Tsotsitaal** is also known as Flytaal (Flaaitaal) because the speaker of this language is thought to be so progressive that he/she can see the world and things from above. Different varieties of Tsotsitaal and Isicamtho can be distinguished, *inter alia*, slang and a common sub-variety as well as regional differentiation. Men and criminal gangs use these varieties when either socializing together or while engaged in criminal activities.

Ntshangase (1993:20) has the following to say about Tsotsitaal:

In as much as tsotsi language has its pros it also has its cons. Firstly, it spoils the language acquisition of the urban children. The child acquires a colloquial language unawares. This has adverse effects when the children are faced with the tasks and assignments where knowledge of standard language is required. This becomes evident at school where essays and letters, language usage, and general knowledge are written. The knowledge of pupils leaves much to be desired. Secondly, poor scholastic results can be attributed and ascribed to tsotsi language especially in standard ten. Finally, it poses a serious threat to the standard language, because time and again it interferes with it.

In her follow-up research, Slabbert (1994:33) found that the name "Flaaitaal" is better known in Bloemfontein, indicating that this name might not be familiar to people in other areas. She also found that a number of respondents referred to the Afrikaans-based Tsotsitaal examples as Afrikaans mixed with Tsotsitaal. Ntshangase (1995) and Ngwenya (1992) say that the 1976 Soweto uprising led to a decline in the use of Tsotsitaal because of its association with Afrikaans.

Iscamtho, on the other hand, is derived from the IsiZulu verb -qumutha "to talk volubly" or "maintain a constant flow of language". For example, tsotsi meaning "thief" or "a young street-wise man" or isijita (from umjita) meaning "young man" (Ntshangase, 1995:1).

Calteaux (1995:190) says:

Different interpretations of the relationship between Tsotsitaal and Iscamtho prevail. The research presented here, indicates that they are similar in nature, but not the same. It cannot be claimed that Iscamtho developed out of Tsotsitaal, as there are clear historical and linguistic differences between the two varieties. Linguistically, Tsotsitaal and Iscamtho are characterised by the use of codes switching (Tsotsitaal with non-standard Afrikaans as matrix language and Iscamtho with an African language as ML). These varieties feature many lexical items which are unknown to "outsiders", although such terms eventually become commonly used slang while new secret terms are created by the speakers.

**Prison/gang language *ulwimi lwezintsizwa neempatha*.** This type of language develops in prisons amongst prison gangs such as the "Big Five", "27s" and 28s".

**Slang** is an informal made-up language that is found in a particular place at a particular time. Slang is unacceptable in formal writing unless it occurs as direct speech. It has been adopted by certain subcultures within a community from the Black American English that is spoken in television and films.

**Code switching.** When two languages occur in close geographical and / or social proximity, such as IsiXhosa and IsiZulu do in South Africa, code switching may form part of the everyday process of communication. In a bilingual environment, the use of one language may be restricted to a particular domain, e.g. at home or in church, while the other language will be used only for business purposes.

Code switching takes place in less formal situations and this implies that it will most probably take place between people who know each other rather than between people who have met for the first time. Sometimes code switching is used mainly to refer to the switching from one language (or variety) to another in the course of a conversation between two bilinguals. It is also used to emphasise certain aspects of a message and used to define the degree of familiarity between speaker and hearer.

In some communities, code switching is regarded in a positive light whereas it is frowned upon in other communities. The absence of code switching in a multilingual community probably suggests underlying tensions between members of the different speech communities. Code switching is clearly a form of rule-governed behaviour; some of these rules are determined by the attitudes of the speakers, some are determined by a communicative situation and some are determined on the syntactical level. Zentella (1981:233) points out that:

Fluent code switching is not indiscriminate mixing; Code switches are subject to syntactic constraints, the rules for which are shared by all competent switchers in the speech community ... and some rules may be shared by all switchers in all bilingual situations.

The idealistic goal of South Africa's multilingual language policy in education is hard to take issue with, but difficult to achieve in practice. Outside the classroom, pupils use their linguistic resources in a flexible ways to achieve their communicative purposes. In classrooms teachers are expected to develop students' abilities in particular languages in demonstrable ways. Let us now compare standard and non standard language.

### **3.2 Standard versus non standard**

Finlayson and Slabbert (1998:70–71) highlight that code switching is included as a feature of non-standard varieties and indicate that very little attention is given to code switching between the African languages in the STANON research project. Looking at the situation as a whole, Finlayson and Slabbert add that the pure/non-standard varieties of the African languages are spoken by more affluent, modernized urban individuals and thus represent the aspiration values associated with European standard varieties. They describe the accommodation function of code switching according to the following three strategies:

- A communicator may speak the first language while another communicator speaks his/her first language.
- The use of the dominant language of the community is the structurally dominant language in code switching.
- A speaker repeats what she / he has just said in the language of the addressee to ensure that the message has been understood.

Finlayson and Slabbert (1998:72) conclude by saying:

The accommodation function of code switching that has been described ... symbolises values of democratisation: equality, coming together, mutual understanding and respect. It follows therefore that CS studies have an important contribution to make to the challenge of implementing a policy of multilingualism in SA at all levels. With 11 official languages, duplication and translation are impractical and costly options. Code switching, however, offers the possibility of creating multilingual programs, advertisements, brochures, political speeches, etc. which would enable communicators to accommodate different sectors of our multilingual society not only in terms of understanding but also in terms of solidarity in a cost effective way.

The Smuts Education Act of 1907 made the teaching of English obligatory, stipulating that every child had to learn English at school. Free English schools were established to promote an English language culture. Today, the country's democratic Constitution, which came into effect on 4 February 1997, recognizes 11 official languages.

([www.southafrica.info/about/people/language.htm#.UWcR1bIaKP8#ixzz2QBZLjjUV](http://www.southafrica.info/about/people/language.htm#.UWcR1bIaKP8#ixzz2QBZLjjUV)).

### **3.3 South African language policy**

According to the language policy and plan for South Africa, document section six of the Constitution provides the primary legal and promotion of respect and tolerance for South Africa's linguistic diversity. It establishes the following norms:

- All official languages must enjoy "parity of esteem" and be treated equitably.
- The status and use of indigenous languages must be enhanced.

- Government must take legislative and other measures to regulate and monitor the use of official languages.

Strydom (2002:184) tables the languages that community leaders should know according to their level of education. She later also researched the language that the president should use when addressing the nation.

LEVEL OF EDUCATION					
LANGUAGE	GRADES 0. 7 %	GRADES 8-12%	TERTIARY %	TOTAL (N)	TOTAL %
English	10	42	49	117	39
Northern Sotho	36	24	22	75	25
IsiZulu	17	10	8	31	10
SeTswana	12	8	5	24	8
Northern Sotho and English	0	6	4	14	5
All languages	12	2	4	11	4
Northern Sotho and other	5	3	3	9	3
Englihs and other	7	1	5	9	3
Southern Sotho	0	2	0	3	1
Thonga	2	1	1	3	1
Ndebele	0	1	0	1	0,3
Afrikaans	0	0	0	0	0
Swahili	0	0	0	0	0
Venda	0	1	0	1	0
Xhosa	0	0	0	0	0
Grand Total	100	100	100	298	100

The above table indicates the preferences of the respondents allocated to the respective levels of education with regard to the language important people in their community should know. These

results revealed that 10% of the respondents with a primary school education (representing 14% of the sample group) are in favour of English; 36% are in favour of Northern Sotho, 12% prefer that important people should be proficient in SeTswana, and 17% are predisposed towards IsiZulu.

The language policy is set to achieve the following goals.

- Facilitate individual empowerment and national development by promoting the equitable use of the official languages and thus ensuring that all South Africans have the freedom to exercise their language rights by using the official language/s of their choice in a range of contexts. This applies in particular to equality of access to government services and programmes, and to knowledge and information.
- Develop and promote the official African languages and Sign Language/s of South Africa, i.e. Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, isiNdebele, isiXhosa and isiZulu.
- Provide for a regulatory framework for the effective management of the use of the official languages in the Public Service.
- Support economic development through the promotion of multilingualism in the field of language and technology for all South African languages.
- To be consistent with the constitutional provisions on language, including those relating to language human rights that are fundamental to the management of our diverse language resources
- To achieve the government's goals for the promotion of democracy, equity and national unity

- To address the language use, needs and priorities of the people of South Africa; and to be clear about norms and guidelines for their implementation
- To support the development of human resources through the official use of all South African languages in terms of the constitutional obligation to promote multilingualism.
- Professionalism of language practitioners through legislation and other means
- Develop an efficient language industry by, among other things, using and developing appropriate technology.
- Special redress for the marginalized languages, that is, the African languages including the Khoi and San languages, as well as the sign language/s
- Support the provision for the learning and teaching of South African languages.
- Encourage the private sector to promote, support and implement a policy of multilingualism and to provide incentives.
- Provide adequate financial support for the implementation of the language policy.
- Support language technology.

In line with the topic of discussion according to Van Wyk (1992: 25) there are two aspects of standard language namely, standard languages must serve speakers of different non-standard varieties and the standard languages carry a measure of prestige and power.

Cele says, "As language policy stands right now, it creates disempowering effects on black communities, which is an unintended mission". He further states that the current language policy recognizes 11 official languages in South Africa.

Apart from political liberation, this policy intends to promote among other things: Cele says

- The creation of conditions for the development and for the promotion of the equal use of all official South African languages (multilingualism – scope undefined, infrastructure unprovided).
- The prevention of the use of any language for the purposes of exploitation, domination or division.
- The non-diminution of rights relating to language and the status of languages existing at the commencement of the Constitution.
- Secure means to provide for the right of language choice in educational institutions respectively.

The protection of the right to establish educational institutions based on common language, religion and culture. Cele (2001: 181). The insight gained through this research into the language problems faced by children in urban areas, is important to educators. This study may also pave the way for practical solutions to the problems found. This study is important to the development of an equitable language education policy especially as regards the revision of the curriculum and a re-evaluation of mother tongue as language of learning and teaching.

Fasold (1989:248) defines "standardisation" as a process which involves the acceptance of one variety as the best form of the language throughout the speech community. There are also varieties that do not conform to the norms of the standard variety. These non-standard varieties are often regarded as incorrect in terms of their phonological, morphological, lexical and syntactical patterns. They are often associated with low economic and lack of educational achievement (Appel & Muysken, 1987:59). The other non-standardised IsiXhosa speakers (Mpondo, Cele, Xesibe, and

Hlubi) were more or less negative about their chances of getting to the top. According to Nomlomo (1999:17), the Hlubi speakers remarked that there is "no life" in their variant. This remark clearly shows that the prestige language is regarded as the only means for "upward social mobility" (Bright, 1979:191). (The data and the finding of the *Imibono yethu* will be analysed in the next chapter and suggestions and recommendations are discussed in the final chapter).

This study explores some of the reasons why, in spite of the exemplary fashion in which democratic South Africa responded to the constitutional imperatives pertaining to language, policy implementation has been slow. It is argued that language policy and planning in South Africa have become trapped in a gap between "intention" and "performance".

This study investigates the performance of the PanSALB, as government's statutory language planning agency mandated to promote the use of the African languages. The study argues that language-planning agencies, such as PanSALB, are pivotal in addressing attitudinal problems regarding the role of African languages in education. Language planning, as a marketing strategy, is proposed as an integral part of reviewing and remaking policy, with a view to ensuring the ecological wellbeing of African languages; hence their future as languages of learning and teaching. "Implementation" may in fact be the Achilles heel of most language planning. (Schiffman, 1998:364)

South Africa's Constitution, which entrenches official status for 11 languages, is widely acknowledged as exemplary. In fact, its provisions on language have been rated as the most

progressive in the modern world (cf. Heugh, 2007:187). In the immediate post-1994 period, the South African government duly responded to the constitutional imperative by engaging in language policy and planning aimed at promoting language equity, supporting diversity and developing the historically marginalised African languages.

However, the government is widely accused of "procrastinating" and "prevaricating" on the implementation of "a potentially enabling language-in-education policy", resulting in the potential of many learners in the South African educational system not being realised, and literacy levels remaining unacceptably low (Heugh, 2007:188). Heugh is also of the opinion that economic and educational inequalities have not changed substantially owing to government's prevarication and its disregard for the relationship between language and literacy, and language and social and economic development:

Quite simply, those who are literate and have the highest levels of education tend to be most proficient in Afrikaans and/or English. Those who have the least experience of, and success in formal education and access to economic power or social services, continue to be speakers of African languages (ibid.).

Lafon (2008:35) states that the use of African languages as languages of learning and teaching "remains *de facto* restricted to underprivileged schools located in townships and rural areas". This state of affairs is closely linked to what Wright (2004:187) refers to as the "horrendous mismatch

between the possibilities implied in school language policy options and the current ability of schools to deliver".

In the face of mounting criticism across the board that the implementation of a commendable policy is failing, government has recently – surprisingly – conceded that there is indeed cause for concern. Significantly, in 2007, South Africa's former President and the driving force behind the African Renaissance project, Thabo Mbeki, conceded that concerns about the fate of these languages in various domains such as education, the publishing industry, the media, state institutions, and public discourse, were valid. This study as a pilot project is evidence of the concerns expressed above.

With regard to government's language-in-education policy, the then Minister of Education, Naledi Pandor (2006a), admits that "[t]he policy adopted in 1997 has not been implemented convincingly up to this point". As far as higher education was concerned, Pandor alluded to the fact that some higher education institutions had developed institutional language policies, but conceded that government's proposed "long-range plan" to implement its language-in-education policy had fallen by the wayside (Pandor, 2006b). However, announcing that her department would develop an action plan to promote its school language policy of at least six years of mother tongue education, the minister confirmed government's commitment to promoting the use of African languages in education:

Indeed, the future of South African languages as areas of academic study and research is a matter of pressing concern for all of us. The role of language and access to language skills is critical to

enabling individuals to realize their full potential to participate in and contribute to the social, cultural, and intellectual life of the South African society (ibid.).

Anne-Marie Beukes (2008:21) maintains that South Africa is "trapped ... between 'intention' and 'performance'", and that it is therefore time to review and – most likely – remake current language policies and plans comprehensively. Following that position, this study wishes to argue that the impasse may be linked to a lack of support from the very people at whom those language policies and implementation plans are aimed. Developing sound policies and devising short- and long-term implementation plans, paired with adequate infrastructure and resources is, of course, commendable, but more than one-and-a-half decades into the new democracy, it is clear that another approach to promoting the use and development of African languages will be required if the tide is to be turned.

The aim of this study is to reflect critically on the performance of government's language planning agency as far as language in education is concerned against the background of its mandate as regards the promotion of African languages.

Since decisions about language are "inextricably connected to linguistic culture" (cf. Schiffman, 2007:112), the study departs from the position that "cultural notions" about the role of African languages (ibid.) have not been adequately addressed in developing South Africa's post-apartheid language policy and implementation plans. Government's commendable policy development processes, as well as the infrastructure and resources that have been put in place, will subsequently

be presented as a backdrop to a reflection on the issue of implementation failure in the education domain in particular.

Language policy incongruity and African languages in the post-apartheid South Africa Gaullism discourse are entrenched in the language provisions of the Constitution, advocating additive bilingualism and the maintenance of the learners' home language.

The policy aims to maintain the learners' home language(s) while providing access to the acquisition of additional language(s) (i.e. additive multilingualism). It also aims to promote and develop all the official languages and to create programmes for the redress of previously disadvantaged languages. Language policy and planning in schools is regulated by norms and standards regarding language policy in public schools (RSA, 1996a) (published in terms of section 6[1] of the South African Schools Act, 1996 [RSA 1996b]); while the language dispensations in higher education institutions are regulated by the language policy for higher education (DoE, 2002).

This policy was also the result of preparatory work done by a body of experts, i.e. the Task Group on Language Policy for Higher Education, appointed by the Council on Higher Education (CHE). In July 2001, the task group delivered its Language Policy Framework for South African Higher Education to the CHE, strongly advocating the value of mother tongue education and the fostering of multilingualism. The Intention of this project is the light of the above discussions.

### **3.3.1 Strategy of action elaborated**

Following the announcement of the National Language Policy Framework (NLPF), an implementation plan was published. Recognizing that the efficient management of linguistic diversity poses many challenges, the plan envisaged building up human capacity in translation and interpreting, and phasing in its implementation "over a reasonable period" (DAC, 2003b:7). An outline of its implementation plan included that the policy would require a major shift from apartheid language practices; strategies for policy implementation; and mechanisms and structures to ensure equitable access to government services, knowledge and information for all citizens. The coordination of implementation by these structures and the utilization of mechanisms are the responsibility of government's executive arm in language policy and planning matters i.e. the Department of Arts and Culture.

South Africa boasts a wide range of language policy implementation structures. Much to the envy of many countries, its flagship structure is arguably government's dedicated statutory language planning agency for language development, the Pan South African Language Board, and its numerous substructures consisting of nine provincial language committees; 11 lexicography units; and language bodies for each official language for some of the country's "first languages" and also for the sign language. All of these have an impact with regards to the objectives of this study.

In 2007, a process was begun to establish language units in nine "key service delivery departments" to manage translation and editing services with a view to ensuring that the government departments' documents are made available in the official languages. (Downloaded By: [Victoria University] At: 08:27 6 September 2010 Anne-Marie Beukes 42)

In addition to these dedicated language structures, other statutory bodies that also deal with language rights include the:

- Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, which was established in 2002 to protect the rights of such communities
- Human Rights Commission, which also deals with language rights since language is recognised as a basic human right in the Bill of Rights.

The NLPF's implementation plan also envisages a broad range of mechanisms to support implementation, i.e. terminology development, translation and editing, language technology, a language code of conduct, a directory of language services, language audits and surveys, language awareness campaigns, the telephone interpreting service for South Africa, an information databank, the development of sign languages, language learning, and budgeting.

### **3.3.2 Estimation of existing resources**

Prior to finalising the NLPF, the broad financial implications of implementing the draft policy and plan were assessed in a study convened by the National Treasury and the Department of Arts, Culture, Science and Technology, under the guidance of the Minister's Advisory Panel on Language. The study began with an analysis of the priorities, as envisaged in the policy and planning for implementation of the use of a four-language model for official documents, and with available budgetary resources. It was clearly demonstrated that the costs of implementing the NLPF (by government departments) were sustainable and could be accommodated with minor adjustments

to planned options. The study identified various options for the implementation and phasing-in of the policy, with clear targets. The impact of implementation on all national government departments was estimated at less than 2% over ten years (cf. Emzantsi, 2001).

### **3.3.3 Authorisation by the legislature**

Concurrent with the publication of the implementation plan, the South African Languages Draft Bill (DAC, 2003c) was published for comment in April 2003. The aims of the Draft Bill are to:

- give effect to the constitutional provisions on language
- promote the equitable use of the official languages
- enable all South Africans to use the official languages of their choice as a matter of right
- ensure equal access to government services and programmes.

(<http://www.uj.ac.za/EN/CorporateServices/LanguageUnit/Policies/Documents/South%20African%20Languages%20Bill.pdf>)

The board was established just two years after democracy according to the Pan South African Language Board Act, 1995 (Act 59 of 1995), to develop and promote the use of all the languages of South Africa – including the ancient indigenous languages of South Africa's "first people", the Khoe and San. This Act remains South Africa's first (and only) piece of language legislation. Other language-related legislations are the South African Geographical Names Council Act, 1998 (Act 118 of 1998); section 6(1) of the South African Schools Act, 1996 (Act 84 of 1996) on the minister's jurisdiction to determine norms and standards for language policy in public schools; and

section 27(2) of the Higher Education Act, 1997 (Act 101 of 1997), which makes provision for the minister's jurisdiction to develop language policy for higher education institutions.

The NLPF makes provision for a statutory body, the South African Language Practitioners' Council, to be established through an act of parliament to manage the training, accreditation, and registration of translators and interpreters, to raise the status of the language profession and improve the quality of language products, and to set and maintain standards. However, the South African Language Practitioners' Council Draft Bill was published for comment in 2000, but, as indicated earlier, it has not yet been tabled in parliament. The discussion above had an impact in this study especially standardization of language.

(Downloaded By: [Victoria University] at: 08:27 6 September 2010. Anne-Marie Beukes)

### **3.3.4 The 44 seat in government's transformation agenda**

Many language stakeholders in South Africa argue that the highly acclaimed constitutional ideals, i.e. the protection of South Africa's linguistic diversity and the transformation of its historically marginalised indigenous languages, have since been sidelined. As a result, the fate of the country's indigenous languages is a matter of concern.

A report submitted in 2003 to the then Minister of Education by the Ndebele committee on the development of African languages as mediums of learning and teaching in higher education, concluded that

[t]he future of the indigenous African languages as mediums of instruction is bleak unless a long-range plan is devised that could be implemented as a concerted effort over the next two to three decades" (Ministerial Committee, 2003:4).

The report to the then Minister of Education, Kader Asmal, was that:

[t]here would have to be a coordinated, long-range national plan that would work at national, provincial and local level to provide adequate resources and support for indigenous African languages (...) language planning agencies such as the PanSALB, constitutionally mandate to develop and promote the use of these languages, and also government's executive arm in language policy and planning matters, the National Language Service (NLS) of the Department of Arts and Culture, should be consolidated further, supported, maintained and monitored with a view to providing in the developmental needs of African languages and their users (ibid., 20).

Language experts and stakeholders across the board are in agreement that the work of these structures has not been entirely credible. Criticism has been levelled against the convoluted institutional and interest arrangements between these two pivotal language policy and planning agencies, which have given rise to a plethora of contradictory and counter-productive (power) structures paralysing the delivery of language development and promotion (Beukes, 2008:22).

In the same vein, Webb (2008:19) argues that it is time that these structures are subjected to critical evaluation with a view to assessing their efficiency and the outcomes of their activities. PanSALB, in particular, has been accused of being a "docile body" (Heugh, 2003) and a "toothless watch dog" because of its inability to protect people's language rights (Webb, 2002; Perry, 2003 & 2004).

Some language experts have argued that the premise of language policy and planning in government has been informed by "a pretty comprehensively inadequate understanding of language and linguistic behaviour," consequently resulting in "people's actual communication practices" being ignored (Ridge, 2004:201). Alexander (2003:23) attributes the worrying position of the indigenous languages to the new elite, both black and white, who is prepared to do no more than lip service to the promotion of functional multilingualism. (Downloaded By: [Victoria University] At: 08:27 6 September 2010 Anne-Marie Beukes:46)

The use of English is increasing as more and more parents send their children to former Model C schools in pursuit of a better education. These schools are generally still better equipped than the township schools since they have better resources, such as physical facilities and often have better trained and more experienced teachers (Moyo, 2008). The above comment was observed in our visits to various schools.

Inextricably linked to their quest for a better education for their children is the parents' aim to maximise their exposure to and mastery of the language of social mobility, English. Murray (2002:438) cites a parent in KwaIsiZulu-Natal who argues that there is no need for a child to use isiIsiZulu as a language of learning and teaching:

By school-going age a child is already a fluent speaker of IsiZulu ... so there is no need for that child to dance on one spot ... that child must learn English and be taught in English.

In practice, the "cultural baggage" of speakers of African languages is actively defying government's commendable language-in-education policy, which supports the use of these

languages and aims to promote multilingualism in education. An English-only policy is fast becoming the *de facto* language policy in education.

The situation in higher education confirms the preference among speakers of African languages for English. Beukes and Pienaar's (2006) investigation of the values that first-year students at the University of Johannesburg attach to or associate with languages (i.e. their mother tongues, primary languages and other languages) demonstrates that some 40% of students claimed that they grew up using English as their mother tongue and 80% chose to use English on a daily basis (i.e. as their primary language). These assumptions about the usefulness and value of the African languages manifest in an increasingly growing community of language users whose linguistic repertoires and varying proficiencies should be viewed as a function of their defiance of South Africa's overt *de jure* language policy. (Downloaded By: [Victoria University] At: 08:27 6 September 2010.)

### **3.4 Language policy incongruity and African languages in post-apartheid South Africa**

Applying marketing principles could thus prove to be a solution to bridging the gap between "intention" and "performance". It is foolish to imagine that negative attitudes towards the value of the African languages, and the lack of knowledge about the value of these languages, as languages of learning and teaching, would change markedly without a dedicated plan of action and focused strategies. Giving concrete effect to government's language-in-education policy will require proper language management, of which awareness and marketing campaigns are arguably pivotal.

Given that South Africa's education consumers are not well informed about the government's language-in-education policy, delineating the "product" in accordance with policy objectives would

be the deciding factor. Incongruence between policy and practice would further jeopardise government's transformation project. Against this background, education consumers would have to be assured that the product would significantly facilitate optimal cognitive development, good academic performance, good skills in additional languages such as English, upward mobility, and material benefits (Kamwangamalu, 2004), as well as a sense of self-worth (Heugh, 2002).

Marketing language, like other forms of social marketing, is about leadership that requires planning, implementation and the control of strategies in order to find solutions for language-related problems and hence facilitate social transformation. Heugh (2002:173) warns that "the little window we have to effect change in education will close and the opportunity will be lost" if a complete change in the discourse on language in education is not brought about as a matter of urgency.

Departments of education are usually not equipped to operationalise the marketing of languages because of a lack of dedicated expertise in that area. Finding the "right product", vernacular raising the indigenous languages and supporting their empowering role in education through "correct marketing action", should therefore not be left to government departments, but must be addressed in partnership with government's dedicated language planning agency, PanSALB, and its language-in-education desk.

South Africa is unusual in having a large number of official languages: 12, including the South African Sign Language. The Constitution (RSA, 1996b), in recognizing the "historically diminished use and status of indigenous languages" in South Africa, not only protects every South African's

language rights but also stipulates that the state should take "practical and positive measures to elevate the status and advance the use of" indigenous languages". More specifically, the Constitution safeguards the right of all South African citizens to "use the language ... of their choice" and to "receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable ..."

Informed by the constitutional principle of language choice and by an awareness of the crucial role that language plays in education, the South African Schools Repeat Act (SASA) (RSA, 1996a), gives schools the right to determine their own language policies, subject to certain conditions. Language rights and the promotion of multilingualism are also addressed in a number of education bills and policies, key among them being the language-in-education policy. The central role of language development in attainment in all subjects and/or learning areas is also addressed in the National Curriculum Statement. Consider, for example, the implications of the critical outcome that learners should be able to "communicate effectively using visual, symbolic and or language skills in various modes" (DoE, 2002a:11), and the learning outcomes for the first additional language in Grades R to 9. These outcomes stipulate that all learners must be able to:

- use language to think and reason, as well as to access, process and use information for learning
- begin to understand concepts and will learn new skills and strategies for thinking and accessing information in their other learning areas (DoE, 2002b:12).

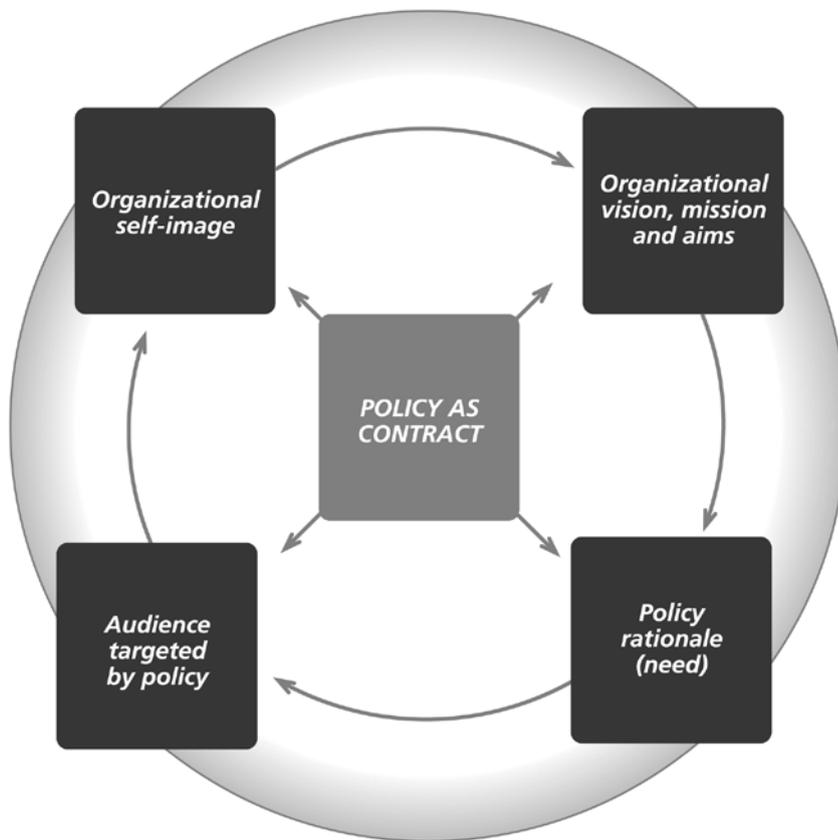
Language proficiency is also highlighted in the norms and standards for educators (DoE, 2000), which stipulates that all teacher education programmes should enable prospective teachers to:

- use the language of instruction appropriately to explain, describe and discuss key concepts in the particular learning area/subject/discipline/phase.
- use a second official language to explain, describe and discuss key concepts in a conversational style.
- understand different explanations of how language mediates learning: the principles of language in learning; language across the curriculum; language and power; and a strong emphasis on language in multi-lingual classrooms.
- make judgements on the effect that language has on learning in various situations and how to make necessary adaptations.

Moreover, all teacher graduates should, in interpreting and designing learning programmes, be able to write clearly and convincingly in the language of instruction, and use a common wordprocessing programme for developing basic materials. As scholars, researchers and lifelong learners, teachers should also be numerically, technologically and media literate; be able to read academic and professional texts critically, write the language of learning clearly and accurately, and understand current thinking about technological, numerical and media literacies with particular reference to educators in a diverse and developing country such as South Africa. In the National Framework for Teacher Education (2005:12–13), developed by the Ministerial Committee on Teacher Education, the importance of teacher development in terms of "literacy and numeracy across the whole

curriculum" is strongly emphasized, "if for no other reason than to enable teachers to continue to learn from reading".

The South African Qualifications Authority (SAQA) (Quality Management Systems for Education and Training Providers, 2001:19), informed by the definition of policy as "a document containing a contract of assurance and or insurance" suggests that a policy indicates the ways in which an organisation views itself, the aims that it sets out to achieve, whom the policy is targeting and why there is a need for such a policy (see Figure).



ie organisation locates itself  
should guide practices, and  
nent and operations of the

organisation. Judged against these criteria, a good policy is a policy that is informed by and

responsive to the context in which it is to be implemented and the changes that it is meant to effect. In reading a policy and in explaining it to others, we should therefore deal with each of these aspects separately but should also indicate how they relate to each other.

### **3.4.1 Policy context**

While many people simply take the meaning of policy for granted and/or accept policy directives as being "cast in stone", many theorists regard "policy" as a contested domain. They argue that an awareness of context is crucial to effective policy development because policy is the product of social, political and economic contexts and, as a result, is interpreted differently by those involved at each stage of its development. In this regard, it is important to acknowledge the influence of the macro contexts – the "big picture" – on policy development and or implementation. Policy makers are seldom able to control the meaning of policy texts. Parts of the text will always be rejected, selected, ignored, or deliberately misunderstood (Ball, 1992).

According to Ball (1994:14–15), policy analysts more often than not "fail to define conceptually what they mean by policy" and do not always consider policy development contexts. Moreover, they seldom, if ever, consider the influence and management of public policy debates, the production and appearance of policy documents and supporting materials, and the "arena" in which the policy will be practised and/or implemented.

### **3.4.2 Policy aims**

Each policy will have its own aims but, in the South African context, the values framework spelt out in the Constitution should inform all policies and the principles guiding their development and implementation.

The aims of the language-in-education policy follow the preamble and state what the policy hopes to achieve in the medium and/or long term. Some of these aims are to:

- promote and develop all the official languages
- support conceptual growth amongst learners
- establish additive bilingualism as an approach to language in education
- develop programmes for the redress of previously disadvantaged languages.

Aims are simply a verbalization of intentions, not indicators of the action required for achievement.

Aims tell us what the person or group hopes to achieve with the policy but they do not tell us how this is to be done. Therefore, aims alone will not be enough. Each aim will have to be attained by means of a specific strategy, activity or programme. Moreover, the anticipated impact of various actions related to the achievement of the aims should be carefully considered when formulating aims and policy statements for school's policies.

### **3.5 Home language usage in South Africa**

Data collected during the national census in 1991 indicate that IsiZulu has the largest percentage of first/home language speakers, followed closely by Xhosa and Afrikaans.

Home language usage in South Africa, 1991. Statistics South Africa (991)

IsiZulu	21,96%
Xhosa	17,03%
Afrikaans	15,03%
Northern Sotho	9,64%
English	9,01%
Tswana	8,59%
Southern Sotho	6,73%
Tsonga	4,36%
SeSwati	2,57%
TsiVenda	2,22%
Ndebele	1,55%

The Constitution not only states that South Africa has eleven official languages but also makes the point (see Section 3[1] of Constitution) that conditions and structures should be created for their development, equal use and enjoyment. Official status was given to all 11 languages because the great majority of South Africans (an estimated 98%) use one or more of these languages as their home, or first, language. The decision to give all of them equal status could, therefore, be seen as a step intended to promote inclusiveness and, hence, national unity.

More specifically, the Constitution states that each person:

- shall have the right to use the language of his/her choice (Section 31).

- has the right to equality before the law and no person shall be unfairly discriminated against, directly or indirectly, on the grounds of language (Section 8).
- has the right to instruction in the language of his or her choice where this is reasonably practicable (Section 32)
- shall, wherever practicable, have the right to insist that the state should communicate with him or her at a national level in the official language of his/her choice (Section 3[3]) and at provincial level in any provincial official language (Section 3[6]).

Notwithstanding this recognition of the linguistic diversity in the country, current language debates are as heated as the debates that took place when the Constitution first came into effect. Why is this? Why do language groups still feel threatened? Are the fears of particular groups that their languages are being sidelined simply paranoia (baseless fears), or are there grounds for their fears? What about language and education? Is it true that those who learn in their mother tongue or first language have fewer learning problems than those who do not? Are parents who choose to send their children to English-medium schools equipping them with the language knowledge and skills that they need to survive in an ever-increasing global village, or are they contributing to the erosion of their own culture?

To respond to these questions in an informed way, we need to take a somewhat closer look at the history of language rights – the promotion and repression of various languages – in South Africa. Perhaps then, we shall better understand the language choices people make for themselves and/or their offspring.

Every year, on 16 June, South Africans celebrate Youth Day. Every year on that day, we hear about the protests march against the use of Afrikaans as a medium of instruction, and every year we hear that this march and the consequent death of Hector Peterson, constituted the turning point in the struggle for liberation in South Africa. Who would have thought that "language" could have such power? The 1976 Soweto protest was, however, not the first language protest in South Africa and, if media reports regarding the dissatisfaction of Higher Education Institutions (HEIs) with the imposition of English as the only language of higher learning are to be trusted, it might not be the last either. It could be argued that if there had never been a fight for the recognition of Afrikaans, there would never have been a cultural group called "the Afrikaners". David Harrison (1987:48), in his book, *The White Tribe of Africa*, makes this point in the following extract.

With the defeat of the Boers in 1902, the Republics of the Transvaal and the Free State were no more. They had become part of the great British Empire and their new overlord was the British High Commissioner in South Africa, Baron Milner of St James and Cape Town. In war, Milner's aim had been to "knock the bottom out of the great Afrikaner nation". In peace, he intended to complete the task. Language was to be the weapon. The Boers were to be made into British subjects, speaking King's English.

Some of the strategies used by Milner, and his predecessor Somerset, to anglicize the country included:

- the issuing of a proclamation that prohibited any language other than English from being used in courts and schools, although at that time Dutch speakers far outnumbered those who spoke English
- importing English and Scottish teachers and ministers to anglicize education and religion
- humiliating learners who used any language other than English at schools by either giving them a large key, which they had to keep until they could pass it on to someone else who brought "disgrace" to themselves because they did not speak English, or by making them sit in a corner with a placard around their neck that read, "I am a donkey"
- importing large numbers of British settlers to outnumber the Boers and the indigenous peoples of South Africa.

Former South African president, John Vorster, who attended a high school in the Eastern Cape, told Harrison that, in 1924 there was one English-speaking girl in his age group and consequently "we had to take our classes, except for Afrikaans, in English, because she could not follow Afrikaans. But they never asked us whether we could follow English. They just took it for granted".

Ironically, as was the case with the imposition of Afrikaans in black schools, the imposition of English had the opposite effect to the one that was intended. The idea in both cases was that such imposition would lead to an increase in the use of the imposed language. Instead, it led to its rejection. Cosatu's 2002 protest march against the SABC's failure to broadcast programmes in Ndebele was another, more recent, example of language protest. The SABC response in this case, as reported in the *Saturday Star* of October 19, 2002, was that:

The SABC has a mandate in terms of the Broadcasting Act to broadcast in all the official languages – but this cannot be taken to mean that all must get equal time on the SABC's TV channels. This would be impractical and unaffordable. Broadcasting is not about upholding language rights, but about understandable communication with the audience in general. In line with the topic in discussion youth of 1976 blood shed to irrigate the freedom of the languages of the oppressed.

### **3.6 Conclusion**

Beukes (2008:22) argues that "several important dimensions of policy require urgent and close review", and that the overlap in the mandate and functions of the National Language Service, located within the national Department of Arts and Culture, and government's important language management agency, the PanSALB, must be addressed as a matter of urgency.

The establishment of PanSALB in 1996 was a positive response to the language provisions of section 6 in the Constitution, but at the same time, it was an act of faith in the transformation project and an investment in a peaceful, future multilingual South Africa.

However, more than a decade since its establishment, PanSALB is at a crossroads. The board is in danger of relinquishing its legitimacy and constitutional leadership role in language-in-education matters, since its performance record indicates that its understanding of the language-related problems that South Africa faces in the education domain, and the stakes involved in addressing these problems (e.g. literacy, poor scholastic performance, learners' poor language proficiency) is

restricted. Without public awareness and understanding of the importance of studying through the language one knows best, the idea will not become entrenched in the hearts and minds of people, and hence no changes in attitudes and behaviour will follow. Policymakers will have to acknowledge that language planning, as a marketing strategy, could take multilingual South Africa out of its language planning doldrums by reversing policy failure and securing the ecological wellbeing of the African languages in the education domain.

In conclusion Thipa's (1989:167) conclusion needs to re-examine the role of language varieties in everyday communication and in the teaching situation. The idea of standardising a language revolves around the functional efficiency of language, i.e. everyone should be able to understand and use the language the same way with minimum misunderstanding. Given this and the language contact situation in the urban areas of our country, the need for modernisation of the African languages becomes even more evident.

## CHAPTER 4

### 4.1 Introduction

In this section, an analysis will be undertaken of the entries submitted by Grade 8 and 9 learners of the *Imibono yethu* discussed in chapter two of this study.

The entries of the *Imibono yethu* were from Gauteng, Eastern Cape and KwaIsiZulu-Natal Provinces. There were 1,398 entries of which 589 were from IsiXhosa speakers. There were 190 IsiXhosa short stories, 145 poems, 165 essays, 65 dramas, and 23 folktales. Among the IsiXhosa entries there were also two audiocassettes. To analyse these submissions, it was necessary to have some yardstick against which to measure the merits and or demerits of the submissions.

### 4.2 Characteristics of a short story

Short stories may be varied. Many short stories depend on actions where characters are perceived to be acting while other short stories have not much action at all. In the same short stories, the characters can show a change of mind of certain individuals, while some short stories can explain the place where the story is taking place. We have short short stories, short stories and long short stories.

Firstly, short stories have physical characteristics (Poe, 1847:47). (Although Poe's book was written long ago, it has been used as a powerful instrument in modern literature.) According to Poe:

- a reader must be able to read the short story within an hour with no disturbance
- a short story must have only one theme

- the events in a short story must happen in a limited time and place
- a short story must have an introduction, a body and a conclusion
- the introduction is a crucial part of any short story.

When preparing an introduction, a writer should have the following objectives:

- attract the attention of a reader,
- clearly identify the subject and
- show why the subject is important to the readers.
- In the body, a writer discusses the subject of the theme and in the conclusion the focus is on moving the readers to take action according to the ideas conveyed in the body. Ideally, a short story should have one theme, must have few characters, be in the past tense, must show a clear conflict and the language used should be clear. Language plays a fundamental role in attracting the interest of the readers.

All these features are what could be described as the characteristics or generally accepted principles of standard IsiXhosa short stories. Bearing these characteristics in mind, the IsiXhosa submissions from the *Imibono yethu* will now be discussed.

#### **4.2.1 Application to the IsiXhosa entries**

The general characteristics discussed in 4.2 could be applied to the IsiXhosa entries of the *Imibono yethu*. In the analysis of the data mentioned above, out of 190 short stories, 41% of the learners

complied with these general rules. The short stories from the *Imibono yethu* were divided into two groups.

The first group included 59% of the short stories that were relevant to the learner's daily lives and discussed current topics. On the other hand 41% of the learners followed the school prescribed texts, such as *iTyala lamawele* by S.E.K. Mqhayi, when writing their stories. By taking one story from each group, it was anticipated that this would provide an overview of what was in the learner's mind.

One example of a short story from the *Imibono yethu*, which seemed to follow the required general characteristics, was *Umtya nethunga*. This short story was written by 14-year-old Bongiwe from a school in the Mdantsane Township in the Eastern Cape who has been exposed to both a rural and urban environment. This was evidenced by the fact that the story takes place at Tsomo, a village in the former Transkei homeland. The story concerns two girls who are very close friends but their parents are enemies. This story has only one theme, *Umtya nethunga* "friendship". Despite the enmity between their parents, the real friendship between the two girls could not be broken. The overarching theme was that a friend in need is a friend indeed. Six characters are mentioned: Andiswa and Lindiwe, who are friends, and their parents. The story is in the past tense because the opening sentence reads:

*KwelaseTranskei eTsomo kwilali yaseNgcongcolorha kwakukho abantwana ababini abangamantombazana ababevana ngeyona ndlela ...* "In Tsomo, a village in the Transkei homeland, there were two girls who were real friends ...

Another feature of a short story is a clear conflict. This is shown by the parents of Lindiwe refusing to attend the wedding ceremony of Andiswa. They gossip and shout at each other in public. All

these strong words from their parents are intended to part the two girls, but their relationship is too strong.

The language used in this short story is very clear and standard because in the second paragraph, when Lindiwe's father wants to go to a shebeen to buy *umqombothi* "traditional beer" he says "*zingenaphi iinyosi namhlanje?*" "Where is the entrance for the bees today?" i.e. where can one get traditional beer today?

This short story together with 40% of the others complied with the standard language characteristics mentioned in chapter one of this thesis. Other short stories are similar in style as they discuss *ilobola* "dowry", which is the IsiXhosa environment, traditions and customs of the past. Standard language was used, e.g.

*Phaya kufutshane naseMthwaku. Kukho ilali ekuthiwa  
yiMsobomvu ngaloo maxesha ilizwe lihle liyintombazane  
ligqityezelwe zezontabakazi ... Imfuyo yayityebe  
kunene namatutu ayezidakasela kuba lixesha lawo.*

This sentence was conveyed in metaphorical language and was meaningful to the lovers of IsiXhosa language. Here the writer likens the land to the pretty girl and beautiful mountains around them. Instead of using the known noun for a thief, *isela*, the writer preferred *itutu*, which was a beautiful language choice especially for the level of this learner.

While the remaining 59% of the short stories submitted did not comply with the rules of a standard language, as they were not written in the standard form of IsiXhosa, the learners wrote the language that they speak everyday and used code switching. What is more interesting about these learners is that they were more independent and creative. They chose topics such as HIV/Aids, the importance of education, and the importance of exhibiting morally acceptable behavior in modern society. Unlike their school's prescribed literary texts, the texts written by the learners have relevance to the lives of present day pupils and are related to the issues that affect them. The following is an example of this topic:

(1) *Isifo ugawulayo:*

*Isifo ugawulayo IHIV/AIDS ukutsho oko yintsholongwane enganyangekiyo. Ayikhethi bala lamntu, ingakhethi neage kunjalo nje. Iyabangena abadala ngenxa yokungazikhuseli okanye ngenxa yokuziphatha kakubi, kanti abanye abantwana basulelwa yiyo ngexesha bengekazalwa. Lilishwa ke ukuba abanye abantu bangakholelwa ukuba ugawulayo lo yinto ekhoyo kwaye uyabulala.*

Aids is a disease that cannot be cured. It does not discriminate between colour, age or gender. It can be transmitted if people fail to take safety precautions and have low morals. Some children can get it from their parents before they are born. It is unfortunate that some people do not believe that this killer exists.

(2) *Xa uth e ngelishwa wafunyanwa sesi sifo, musa ukucinga kakubi okanye ukucinga ngokuzibulala, kuba oko akusiso isicombululo. Zama ukuxelela umntu omthembileyo nokuba asingobazali bakho, kodwa umntu osisihlobo. Abanye abantu ongaya kubo ngoonontlalontle. Akulunganga ukuhlala nento ekupheth e kakubi entliziyweni/. Kulungile ukuba uzityande igila kumntu omthembileyo. Uncedo olufumana esibhelele ikanye ekliniki lungakunika amandla emzimbeni ukuze ukwazi ukunyusa ukwakheka komzimba.*

If you discover that you are infected by it, do not think of committing suicide because that is not a solution. You can tell someone you trust even if it is not one of your parents, but a relative. Other people or you can go to the social workers. It is not good to keep something that upsets you to yourself. You can get help from a hospital or clinic to boost your immune system.

Non-standard language is used in this story, for example, *ugawulayo akakhethi* age. Although the word is in English, it is very common for urban people to talk this way. The entries were written fairly in the way that the learners speak i.e. using non-standard language. The language is casual.

This indicates that there are certain words such as *ukuwina* instead of *ukuphumelela* and *umpristi* instead of *umbingeleli* that are found among both the rural and urban speakers of IsiXhosa. Urban speakers who have been exposed to Western concepts relayed by the above-mentioned terms can be said to use the foreign clusters to a larger degree than is the case with rural IsiXhosa speakers.

Urban speakers also tend to choose the adoptive when standard IsiXhosa terms exist, whereas rural IsiXhosa speakers tend to choose the standard IsiXhosa rather than the adopted forms. In the case of 51% of the learners from urban areas, influence and location played a major role.

Thipa (1989:93) indicates that rural people migrate to urban areas mainly in search of jobs. When they do so, they have to adapt to a lifestyle that is often fundamentally different from that of the rural areas from which they come. They also have to adjust to the linguistic diversity of the urban areas, sometimes having to learn one or more languages or language varieties in order to communicate with their neighbors, colleagues or bosses. Living in Gauteng has influenced the language of these learners.

The two chosen short stories were good, for example *Umtya nethunga* conforms to the standard form and *Isifo ugawulayo* to the non-standard form. These so-called standard and non-standard varieties were mentioned in chapters one and three of this study. Both are attached for further reference as an appendix to this study. Another category that the learners chose to write under was poetry.

### **4.3 Poetry**

There were a significant number of contributions from the learners to the *Imibono yethu* in the form of poetry. Poetry forms an important section of the learners' curriculum at school. To contextualize the contributions within the traditionally acceptable norm according to which educators work, the generally acceptable characteristics of a poem will be discussed before discussing the contributions to the *Imibono yethu*.

### 4.3.1 General characteristics of a poem

Satyo (1997:13) describes poetry as follows:

Poetry is powerful because it is a vehicle of ideas. It is very persuasive because it confronts the readers with characters in specific situations. Poets such as Mqhayi and Jolobe always demanded the highest standards in their country and accepted nothing but the best for and from their people. They always encouraged the preservation of indigenous religion among their people because it strengthens the fellowship of the people.

The writers of the *Imibono yethu* conveyed messages to their readers and wanted to correct certain matters. They addressed issues such as the political situation in our country, violence, unemployment and death. Two of these poems are discussed in detail in this section.

Before discussing these poems, the general characteristics will be looked at according to the published collection of poetry, *Izibongo zomthonyama*, by Mtuze and Kaschula (1996). Poems have stanzas, rhyme, rhythm and metre. A written poem can be a thought unit with structured paragraphs, sentences and even words. The following are the figures of speech of poetry.

Sense, intention, emotions, attitudes, thoughts and ideas, imagery, form, metaphor, simile, personification, onomatopoeia, alliteration, refrain and imagery. Simile, metaphor, personification and symbolism belong to the category of figures of speech that are associative in functions.

**Simile** draws an explicit or direct comparison between two elements that belong to usually dissimilar categories. In IsiXhosa a simile is always introduced by explanatory conjunctives such as *okwe, ngoko, and njenge*.

**Metaphor**, like simile, is based on comparison between tenor and a vehicle. The difference is that in a metaphor the comparison is not explicit and direct, but implicit and indirect; it does not liken the two elements but equates them.

**Personification.** This figure of speech is related to metaphor because it implicitly identifies or equates one object with another. Through personification, the poet attributes human traits, actions or emotions to something that is not human or even animate. The object can be addressed as if it is a human being and be made to speak.

**Symbolism.** A poet may use related images to represent similar concepts, or use an image recurrently yet in such a way that it can always be interpreted in the same way or be associated with related concepts, although it occurs in various instances and contexts. Such an image is called a symbol; related images can form a pattern that can be interpreted as symbolic.

Poetry can be divided into two or three mainstreams according to periods and manners of composition.

- Traditional poetry refers to those compositions that belong to our oral lore, consisting mainly of the praise-poems of chiefs and tribal heroes.
- Modern poetry consists of written compositions that are more individualistic and personal in nature than traditional poetry and covers a diversity of themes. It is largely influenced by Western European poetry in content and form and can be further subcategorized into forms and types found in Western poetry, mainly epic and lyric.
- Transitional/Traditional-modern poetry refers to those compositions that deal with traditional themes of praise; have formal features, which abound in traditional poetry (mainly rhythm and different forms of repetitions), as well as the use of some Western poetic devices such as rhyme and stanza forms.

In the 145 poems submitted by the learners, 40% wrote traditional-modern poetry and complied with the standard language; 5% of the learners followed the Western Europe type of poetry; and 55% of the learners could not meet the required standard of both traditional and modern poetry; while the researcher could see the physical characteristics of a poem i.e. stanzas, no other features of poetry were in place.

Repetition, personification, opening and closing formulas and formulaic expression are all features of orally produced poetry and permeate these written poems. Xozwa (1988:10) makes constant use of closing formulas characteristics of oral poetry style. Most poems focus explicitly on social issues. For example, issues such as victims of child abuse.

### 4.3.2 Application to IsiXhosa entries

Although the above discussion is complex, there were submissions in the *Imibono yethus* that had almost 80% of the characteristics of a poem. For example, one poem ended with *Ncincilili* "I disappear". Likewise 40% of the poems from *Imibono yethu* ended with traditional closing formulas such as *Vovololo*, *Nde-e-e ntshobololo* and traditional opening formulas such as *Vityo vityi vityodo* and *Aa!*.

Two poems were chosen from *Imibono yethu*, one written in the oral traditional form and the other in the form of modern poetry.

Below is an extract from 13-year-old Nkulukeko Mkhwanazi's poem, from the Nombulelo High School in Grahamstown. He is a Grade 8 learner.

1 *Mna andithethi nto,*

2 *Mna namhlanje ndamulekile,*

3 *Andazi kwabajonga ngentanyongo.*

4 *Baphin'oothambodala bathethe?*

5 *Baphin'oodizadala bahlome?*

1 *Liphumil'ikanga mzi waseRhini,*

2 *Nank' umz'omhle umi ngasempumalanga,*

3 *Usithi khawume ujonge ndithethe noQamata.*

4 *Sith' amagqirha makeze kuvumisa,*

5 *Lo mhlola uyachwayitisa.*

6 *Vulan'ingqond'ingadodobali imfund' eNombulelo.*

- 1 Today I have nothing to say,
- 2 Today I am filled with pleasure,
- 3 I am stunned with those who cannot see the future clearly.
- 4 Where are the experts to speak?
- 5 Grahamstonians here we see a bright future,
- 6 We see a beautiful institution here in the east.
- 7 The attraction that it has caused me to praise the Lord.
- 8 Let everyone come and see,
- 9 This miracle is a happy one.
- 10 You ought to be intelligent ...education never loses its, value.

The poem appropriately praises education and the Nombulelo High School.

The following extract was produced by Siphos Class:

- 1 *A! MaNdlovu..thina siyakhahlela.*
- 2 *Titshala uzubambe ngomonde olu cwambu lweAfrika,*
- 3 *Mfundi uzufund'uyahlohl'utitshal'apha.*
- 4 *Hayini kaloku ndiyekeni ndiyhloniphe le Nombulelo*
- 5 *Khawume kaloku ndenze amagqabantshintshi,*
- 6 *Khawume kaloku mfondini sithethe ngamabal'engwe,*
- 7 *Sibethe koomofu sibethe koozelekazi.*

- 8 *Sithetha ngombambo zinomongo,*
- 9 *Int' ethi yakuthetha kude kudilik' iindonga...*
- 1 *A! MaNdlovu* – we salute!
- 2 Teacher, may you educate these children of Africa with patience,
- 3 Student pay attention to your studies, this teacher is a skilled one.
- 4 Oh no, leave me so as to pay respect to Nombulelo.
- 5 Wait, so that I should mention a few points,
- 6 Wait, colleagues, so that we may talk about a few points,
- 7 Let us brief one another, let us be brief.
- 8 We talk about something interesting,
- 9 What an eloquent one when they speak ...

A praise name, *MaNdlovu*, is used in line one to refer to the school principal. She is saluted by her clan praises, a common occurrence in traditional oral poetry. The metaphor depicts Mrs Dwane as a women of strength and power, someone who is steadfast and capable, who can be relied upon. The poetry is moulded by the context i.e. the school in which it occurs, yet it remains traditional in style, embedded in orality but produced in a literate environment.

In the *Imibono yethu*, two cassettes in Kwaito (a type of music) were found among the submissions. All competitors were given a choice by the organisers of the competition to write or sing Kwaito music.

Two learners decided to record the music in a style similar to the Kwaito music of South Africa. Kwaito music became popular among the township youth in the 1990s and was well received in the African continent and even in Europe. One contribution is *Besike satsho* "we told you" written by Sivuyile, and the other one is by Vuyani Berry, *Qaphelani sizwe* "nation must take note".

Although the language is not regarded as standard language, the clear message in both songs is that many things kill us. They take note of the difficulties that we are facing at this time on our planet earth. The two cassettes were accompanied by written texts. They look like a poem with stanzas, rhyme and rhythm with a beautiful ending. *Hayi kunzima kulo mhlaba kuyafiwa* "It is difficult in this world, people are dying"; repeating the message several times. Kwaito language is another favoured language in the urban areas.

#### **4.4 Essays**

##### **4.4.1 Characteristics of essays**

Essays may be classified into a formal essay and informal essay. The formal essay is concerned mainly with facts or philosophical truth. The writer tends to be objective and the subject is developed logically. Conscious attention is given to the manner of expression. An informal essay is concerned with anything that may interest the writer at the time of writing. The essay, whether formal or informal, is characterized by the writer's role. He/she does not just entertain the reader; he/she also provides some moral lesson, or draws attention to issues that he/she thinks are pertinent.

The writer can therefore, be persuasive and subjective in his/her approach. The conventional structure of the essay consists of an introduction, body and conclusion. In the introduction, the subject is presented broadly and the attention of the reader is focused on the particular aspect or aspects the writer intends discussing. In the body, the idea that was presented in the introduction is elaborated on and developed logically and builds up in stages to the climax, which may be when a point is proved. The conclusion rounds off the subject. The purpose of the theme becomes clear. It is usually an unfolding, a challenge to the reader, or a solution to some problem.

According to Lutrin and Pincus (2006), there are persuasive essays, narrative essays, dramatic essays, meditative or poetic essays, and descriptive essays. In a persuasive essay, the writer makes a point and supports it. The narrative essay consists of narration, description, dialogue and commentary. The writer may also merely tell a story and end up by making his/her point or deduction based on the story.

The dramatic essay consists mainly of dialogue. Though this kind of essay is not strictly essayistic, literary critics maintain that a lot depends on our inference about the characters and the aim of the writer. It is designed to bring about a change in the socio-cultural outlook by concealed persuasion and has the necessary essayistic quality. In the meditative essay, the writer meditates throughout. Though he/she seems to be talking to him/herself, he/she does have contact with his/her reader. The writer makes his/her reader think along with him/her. His/her contact with the reader is, therefore, that of co-ponderer.

Formal essays follow a certain procedure that means there is a philosophical truth. Here the writer tends to use accepted behaviours by the public. Only one of the 165 learners brilliantly managed to follow this procedure. Four learners wrote persuasive essays; 11 learners wrote dramatic essays; and 49 learners wrote meditative or poetic essays. The other 111 learners wrote narrative essays. In the following section, the researcher will give an analytic example of one essay from each category.

#### **4.4.2 Application to the IsiXhosa entries**

These features could also be applicable to the IsiXhosa submissions. Under the scrutiny of the data mentioned in 4.4.1, out of 165 essays, 20% of the entries wrote persuasive and 76% wrote narrative essays. There were no dramatic essays and only 4% wrote meditative essays. One type of essay was taken from each category.

The persuasive essay that was singled out, was written by 16-year-old Rose Matyala, who is in grade 9. She resides in the Gauteng province and studies at the Tswasonogu Technical College in Cartonville. Her topic is about *Isiselo esinxilisayo* "alcohol". The majority of Gauteng learners have a tendency to code switch when they narrate the story, but this submission was different in that the learner began by writing March the month of the year in IsiXhosa as *23 EyoKwindla* 2000. Writing the month of the year using the vernacular is not common even among experienced writers. She is the only learner who used that style of writing. She opened the first paragraph by using very good language as it reads:

*Utywala sesinye seziselo esiphambili nesikhonzwe kakhulu luluntu ikakhulu ulutsha. Obu tywala buziindidi-ngeendidi. Obunye buyaqhwetha, obunye bumuncu, obunye buyakrakra kanti obunye bububusi.*

There are different types of alcohol, some types are sour in taste, some are bitter and other types are sweet like honey.

She describes alcohol as a family destroyer and supports her arguments by giving examples of many families who were killed by alcohol. At the conclusion of her essay, she discourages the use of alcohol, especially by the younger generation. Few grammatical errors were noticed, but these will be discussed at the end of this chapter. In this essay, there is an introduction, body and conclusion.

The narrative essay that was selected was written by Ndileka Sikhosana of Tarkastad, a 13-year-old Grade 8 learner who wrote about *Abahlobo abangalunganga* "good friends and bad friends" emphasising how wrong friends can ruin one's life. She explains that one can overcome loneliness by associating with older people who can give better advice and direction in life, setting goals and not allowing your friends to make all your decisions for you. She gives several examples of many friends who are jealous of the progress made by others while pretending to love them. This essay is a very important lesson to other young people.

One meditative essay was chosen about *Ukubawa* "Greed". It was written by Nokuthula who attends the Ulwazi High School in Mdantsane. This 14-year-old girl makes her point clear when she

says: "Most people are committing suicide because of greed ...". She gave an interesting example of a man who had a secondhand car and a man without a car. The one with a car had sleepless nights because of the problems the car caused. He has to deal with anxiety, insecurity and fear in his daily life while a tired man who walked a long distance everyday had a restful sleep. In this essay, the learner is meditating, taking her readers along with her. This good essay followed the features of a meditative essay.

## **4.5 Drama**

### **4.5.1 Characteristics of a drama**

As indicated in chapter one, schools, colleges and universities have for many years prescribed texts involving rural bias, witchcraft, sorcery and the power of the diviner. Others such as *Buzani Kubawo*, *UDike noCikizwa*, *Inene nasi isibhozo*, and *Imidlalwana yokulinganiswa*, to mention a few, depict the tragedy of the fathers taking upon themselves the prerogative of selecting wives for their sons and daughters with the marriage ending in disaster. In this section, another trend by writers of the *Imibono yethu* will be discussed.

A drama often consists of the tale, conflict and plot, and Boulton (1990:24) states that "the study of a play should always be closely related to the possibility of staging".

Boulton refers to three unities:

Unity of place, unity of action, and unity of time. Unity of action implies that the plot should be one solid whole. Incidents that could harm the impact of the main action should be avoided. This is a fairly logical point. It is agreed that it could cover a longer period, as long as its unity and effectiveness are not harmed (1990:12–14).

Conflict is a source of action. Conflict of ideas, views and action are created by means of a dialogue. Complication arises as each scene contributes to the enlargement of the problem. The climax is the inevitable eruption; the breakpoint; the pinnacle of tension; the phase decision. A swing/change then sets in the lives and interests of the characters and life within the drama is not the same anymore. The action is carried to its conclusion i.e. dénouement (falling action and conclusion).

Characters in the drama are protagonists furthering the main issues of the plot. Antagonists try to neutralize the issues that the protagonists try to promote. One often gets a character who at one time sides with the protagonists but also sides with the antagonists when it suits his/her own interests. This character is called a tritagonist.

There are various kinds of drama such as tragedy, melodrama, comedy and farce.

#### **4.5.2 Application to the IsiXhosa entries**

A drama by Busiswa Jonasi from the Sisonke Senior Secondary School in Port Elizabeth was selected for the *Imibono yethu*. Busiswa claimed first prize in the *Imibono yethu* because her drama had features of "write as you speak", as requested by the organisers. The theme of her drama was about Aids, as *Ugawulayo uyabulala*. In her drama, she managed to code switch from one language to another without disturbing the flow of the dialogue. This drama takes place in the Sisonke High

School, Phindezwa plays the role of a protagonist and Khuselwa plays the role of an antagonist. Phindezwa tries to alert others about this killer disease but Khuselwa does not take her warning seriously and is sarcastic about the matter. Words such as "safe sex" appear 11 times in the drama. She often uses the word "grand" for *ndiphilile* i.e. "I am fine to follow the township Tsotsi language". Instead of using the word *mhlobo* she uses "friend". Some sentences were written in English, which is the way high school girls speak to one another. This is evidenced by the statement uttered by Khuselwa on page four, "No problem to me". Here she seems disbelieving that Aids is a reality.

The content of the drama is beneficial for young people. It is also appealing to the writers to accommodate the urban learners by using the language that they may understand. This drama has the real features of a drama because there is a conflict of ideas, some characters resist going to a clinic for blood tests and using condoms but others support the idea. After a lengthy discussion, consensus was eventually reached and all agreed to go for a blood test. This type of drama is a melodrama. Another drama that was chosen was by Zimkhitha Magqaza because it is written in standard language. Her theme was *Ubumnandi basekwendeni* "the happiness of married life". She complied perfectly with the characteristics of a drama. She listed all her characters in the beginning and her introduction had these interesting opening words.

*Ndixomoloze ndaxomolozisa ndibopha amaxonya ndazama zama ndenza amatiletile olu khuphiswano ndilufumane lunzima kum kuba ndiliyilo andikwazi ukucinga into eninzi ngoku bantu basesiXhoseni ndicela niyihle amahlongwane pheIsiZulu.*

I tried my level best; to me this competition is very difficult but I hand this book to you to analyse it. This is contrary to what is in the book. Good people will never say that they are good; they always give credit to others instead of making a name for themselves. This is the type of humble attitude of this learner.

There are three clear scenes, all three types of characters are identified and there is unity in place, conflict, climax, falling pace and conclusion. The writer creates characters with words (characterization), which gives them human identity.

## **4.6 Folktales**

A folktale is a popular traditional story. Mahlasela (1982:5) says that:

Every nation or tribe has its folktales i.e. its tales which attempt to explain to the people its past through its legends, as well as its historical traditions. Every tribe has its fables for the instruction and amusement of its young as well as explanations of the natural and mythical formula.

The writers of *Imibono yethu* also showed an interest in folktales.

### **4.6.1 Characteristics of folklores**

Traditional IsiXhosa oral narratives, known as *iintsomi*, are artistic creations in their own right. Their function is to educate children about morality, the customs and traditions of the society, and witchcraft and killing. In IsiXhosa folklore, there is an introduction, body, characters and ending. The functions of folklore are recreation, background, respect and disrespect, diligence and laziness, intelligence, violence, exposing a crime, and education.

#### 4.6.2 Application to the IsiXhosa entries

All learners who chose to do folklore narrated them in a similar way. A 16-year-old learner at the Tinarha High School in grade 9, Vuyolwethu, wrote an interesting *intsomi* "folktale". He wrote about a woman and her children being terrorized in their home by some unknown, presumably evil force. Her husband is at a beer drinking ceremony and apparently does not want to come home. Throughout the tale, the plight of the woman and her frightened children is highlighted, whereas the absence of the father is lamented as he could probably have coped with the evil force and devised some plan.

When the woman falls ill, she turns to her husband's brother for help, but he also turns her away. There is great anxiety in the woman's home – the children realise they might be killed by the unknown evil who continually sings his menacing song during the night. The absence of the father is acutely experienced by one of the children: *Owu yini na tata yena engasondeli nje* "why does father not come home?" The character, Zipes, quotes Mitscherlich (1989:30): "The collapse of paternal authority automatically sets in train a search for a new father on whom to rely. Trying to substitute for him any other element in the family constellation, for instance a sibling order awakens deep anxiety".

It is clear that the tale represents an explicit protest against the hardships and plight of the woman and her children having been deserted by her husband leaving her to cope with a situation that would normally require the attention of a man. The beer drinking, an enjoyable occasion is starkly contrasted with the desperate situation of the woman.

An interesting feature of this tale is that, unlike the usual pattern of folktales, there is no resolution in the end. According to Fischer (1963), a number of writers have updated this old text. Having no conclusion is sometimes used because some tales appear to evoke unpleasant emotions of fear or sadness and offer no successful conclusion to counterbalance these.

Fischer (Op cit.) maintains that these tales may have a positive psychological effect, since once the negative emotions are overtly expressed; both their intensity and their tendency to provoke an undefined anxiety are reduced. However, he does concede that in some cases, these negative emotions may provoke more anxiety than they relieve. This tale may well fit into the last category.

Another tale that was analysed was by Mabeca Khalipha of Mdantsane who is in grade 9. This tale is about a husband and wife out hunting together when a buck appears. The husband throws his sticks at the buck but misses, while the woman kills the buck with a deadly throw and tells her husband to take the carcass home. On the way, he meets several people who would like to have a piece of the meat. He tells them that it is his wife's but still gives away portions until he has nothing left. Back home his wife cannot believe her ears and chases him away:

*Kwak! unani kakade ndoda ndini? Wathini?" Wathi: "Hamba umke esi sidenge! "Heavens! What is wrong with you, you stupid man? What have you done?" Then, she adds, "Go away, stupid fool!"* The humiliated husband, on top of everything, is subjected to further unpleasant and humiliating events that cause him great physical discomfort. Eventually he returns home, explains his difficulties to his wife which then comes up with the solution to his problem that restores harmony in their home.

The dominating role of the wife is significant. Through clever roleplay, the narrator is protesting at the traditional and stereotyped roles of women in traditional IsiXhosa society. The woman takes the initiative throughout the tale and her husband is portrayed as ineffective and not very bright. The message here is clear: women can stand on their own not depend on men if given the opportunity. The grammatical errors will now be discussed.

#### **4.7 Phonological changes**

Language contact leads to interference (Khumalo, 1995:3). IsiXhosa speakers who contributed submissions to the *Imibono yethu* and who are in contact with IsiZulu speakers tend to employ IsiZulu pronunciations and accent in their speech. This can be referred to as "phonological interference". This was the case with many learners, especially in the Gauteng region. When contact between two languages with similar phonological systems such as IsiZulu and IsiXhosa occurs there may be little or no change between the sound of the source item and that of the adopted item.

Koopman (1994:149) gives examples such as the IsiZulu words *ummbona* "maize", *umrhwebi* "trader" and *tshata* (IsiXhosa) "marry" and *shada* (IsiZulu). As the speakers become more familiar with the phonology of the contact languages, "foreign" phonemes become more common in their language. Thipa (1989) has shown, for instance, that phonemes are found more commonly in the speech of urban IsiXhosa speakers than in that of rural speakers. Phonemic adjustments in borrowed sounds are more characteristics of rural IsiXhosa. Urban IsiXhosa speakers, on the other hand, would not readily substitute the English sounds with their IsiXhosa equivalents in actual speech. Thipa (1989:60–63) gives several examples of foreign consonant clusters that occur in IsiXhosa:

<i>Itreyini</i>	"train"
<i>Iprofesa</i>	"professor"
<i>Ukudribula</i>	"to dribble"
<i>IKrismesi</i>	"Christmas"

Thipa indicates (1989:65) that these clusters were found in his corpus of data from both rural and urban speakers of IsiXhosa. The only qualification he can give is that urban speakers who have been exposed to Western concepts relayed by the above-mentioned terms, can be said to use the foreign clusters to a larger degree than is the case with rural IsiXhosa speakers. Urban speakers also tend to choose adoptives even when a standard IsiXhosa term exists, whereas rural IsiXhosa speakers tend to choose standard IsiXhosa words over the adopted forms.

#### **4.8 Syntactical changes**

The study of syntax is concerned with the structure of the sentence. Crystal (1997: 67) gives a broad theoretical definition of a sentence by saying that a sentence "is the largest structural unit in terms of which the grammar of a language is organized"

The aim of this section is to analyse syntactical changes in African languages brought about by language contact.

The structure of the sentence in IsiXhosa in terms of word order does not vary much from one African language to another. Thipa (1989:81) indicates that the characteristics of the word order of African languages are as follows:

SVO (subject, verb, object) structure an absence of prepositions. The noun precedes its qualifying adjective, genitive (possessive) and relative.

The above-mentioned SVO structure can of course be altered, as is evident in the following IsiXhosa examples

bayam <u>bona</u>	"they see him/her"	SOV
sibakhalimele	"we rebuked <u>them</u> "	SOV

#### 4.9 Ordering of sentence constituents

As mentioned above, the ordinary ordering of the constituents of a simple sentence with transitive verbs in declarative and interrogative sentences is SVO. Both urban and rural varieties of IsiXhosa display this structure. The following examples of IsiXhosa sentences illustrate this:

*Itishala ibuza umbuzo.* "The teacher is asking a question" (rural IsiXhosa)

*Itishala ibuza umbuzo?* "Is the teacher asking a question?" (rural IsiXhosa)

*USipho urejistarisha ikhosizi.* "Sipho is registering courses" (urban IsiXhosa)

*Abatshana babhukishe ikhol?* "Have the nephews booked the call?"  
(urban IsiXhosa)

Thipa (1989:85) indicates that auxiliary verbs also function similarly in rural and urban IsiXhosa, i.e. they precede the main verb regardless of whether this verb is standard IsiXhosa or an adoption, e.g.

*Sikhe sigrosare sishophishe* "We sometimes do groceries and shopping  
*nokushophisha.* as well" (urban IsiXhosa).

#### 4.10 Variations in sentence structure

There are two ways in which sentence order may be changed i.e. by the postponing of the subject, and by the proposing of the object. In both instances, there is no difference between the structures in rural and urban IsiXhosa, for example

**Postponing the subject** as happens with transitive verbs where the subject follows the object:

VOS: *Uhlafuna ukutya umntwana* "The child is chewing food" (rural  
IsiXhosa)

*Ugaranta isimodeni umdanisi* "The dancer guarantees the modern  
way of doing things' (urban IsiXhosa)

Proposing of the object

SOV: *Ummangalelwa ityala uyalivuma* "The accused admits guilt" (rural  
IsiXhosa)

OVS: *Ityala uyalivuma ummangalelwa* "The accused admits guilt"

SOV: *Imeya amabhunga oluntu* "The mayor votes for community  
*iyawavotela.* councils" (urban IsiXhosa)

OVS: *Amabhunga oluntu iyawavotela* "The mayor votes for community

*imeya*

councils" (urban IsiXhosa)

It appears, therefore, that no difference exists between rural IsiXhosa and urban IsiXhosa in the basic word order of sentences or in the ordering of sentence constituents. No difference seems to exist in the variability of the ordering of these constituents either.

#### **4.11 Specific changes**

Although clicks are borrowed for the Khoi and San languages, they fit perfectly into the phonetic table of consonants of IsiXhosa, for example:

Dental clicks	Alveolar plosive
<u>c</u> voiceless	<u>t</u> voiceless
<u>ch</u> aspirated	<u>th</u> aspirated

#### **4.12 Lexical items**

In IsiXhosa, there is much information about language change. Apart from foreign influence, there is also semantic shift. Finlayson (1992) indicates that IsiXhosa has extended the meaning of original words so as to take on new semantic aspects to account for new concepts, hence *usiba*, which originally meant "feather" now means "pen", and has recently also taken on the meaning of "secretary".

#### **4.13 Dutch/Afrikaans loan**

Finlayson further states that the Dutch missionaries made use of Khoi interpreters to communicate with the IsiXhosa. We can therefore understand how words with Khoi origin such as *icawa*

"church/Sunday" and *uThixo* "God" came into the IsiXhosa lexicon. There are many other examples of terms from Dutch and Afrikaans in IsiXhosa.

*ipeki* (Afrikaans *piek*) "pick"

*layisha* (Afrikaans *laai*) "load"

*itapile* (Afrikaans *aartappel*) "potato"

#### 4.14 Conclusion

It is unfortunate that "standard" sometimes has a connotation of "acceptable" and "non-standard" the connotation of "sub-standard". This is a prejudice that Lyons (1984:25) warns against, since historically there is no difference between them.

It is in the area of "lexical borrowing" that rural and urban IsiXhosa differ. Urban IsiXhosa shows much more adoption from English and Afrikaans than does rural IsiXhosa. The reason from this is most likely the exposure of urban speakers to Western concepts and influences.

Culture and culture change also play an important role in lexical adoption and semantic shift. Judging from the submissions to the *Imibono yethu*, writers can be divided into two groups. There are those who are creative and who followed the rules of the competition to "write as you speak" and those who write the way their teachers taught them in classrooms and who were also influenced by their prescribed textbooks.

In the *Imibono yethu*, there were learners with a rural background and urban learners who grew up in urban areas and have no idea of the rural environment. Urban learners who come from rural areas tend to use pure IsiXhosa whereas those who grew up in urban areas use code switching in their writings. Gauteng IsiXhosa learners are influenced by IsiZulu because of the many languages used in their schools, IsiZulu is dominant. There were many suggestions as to how to accommodate all languages in the country's language policy. In the next chapter, the researcher looks at the possibility of re-standardisation, the achievement of the research project and the highlights of the research.

Suggestions from several academics about standard and non-standard language will also be discussed in the following chapter, which takes us to the last section of this study and includes the recommendations and conclusion.

## CHAPTER 5

### 5.1 Achievement of the research objectives

Language is the tool of thought and communication through which cultural diversity and social relations are expressed and constructed. Learning to use language effectively enables us to think and acquire knowledge, to express identity, feelings and ideas, to interact with others, and to manage our world. The book "*Imibono yethu*" which was the compilation of work by learners is the evidence of such. In *Imibono yethu*, many learners participated. Their input to the language was clear because they wrote the correct language and the standard language. It is in the best interest of the learners to have their language put first; this is exactly the purpose of the Gorina Manifesto on linguistic rights:

PEN International brings together the writers of the world. Fifteen years ago, the Universal Declaration of Linguistic Rights was first made public in Barcelona by PEN International's Translation and Linguistic Rights Committee. That same Committee gathered together in Girona to declare a Manifesto of the Universal Declaration's 10 central principles:

1. Linguistic diversity is a world heritage that must be valued and protected.
2. Respect for all languages and cultures are fundamental to the process of constructing and maintaining dialogue and peace in the world.
3. All individuals learn to speak in the heart of a community that gives them life, language, culture and identity.

4. Different languages and different ways of speaking are not only means of communication; they are also the milieu in which humans grow and cultures are built.
5. Every linguistic community has the right for its language to be used as an official language in its territory.
6. School instruction must contribute to the prestige of the language spoken by the linguistic community of the territory.
7. It is desirable for citizens to have a general knowledge of various languages, because it favours empathy and intellectual openness, and contributes to a deeper knowledge of one's own tongue.
8. The translation of texts, especially the great works of various cultures, represents a very important element in the necessary process of greater understanding and respect among human beings
9. The media is a privileged loudspeaker for making linguistic diversity work and for competently and rigorously increasing its prestige.
10. The right to use and protect one's own language must be recognized by the United Nations as one of the fundamental human rights.

The right to use and protect one's own language must be recognized by the United Nations as one of the fundamental human rights. (Committee of Translation and Linguistic Rights of PEN International, Gorina, 13 May 2011.)

It is therefore clear according to this study that language plays a significant role in our lives.

## 5.2. Highlights of research

In chapter two, the researcher indicated that the aims of the study were to:

- analyse written texts by established authors to see if it is possible to determine what encompasses a standard language
- examine a number of modern texts, which have emerged as a result of a *Imibono yethu*
- investigate learners' texts elicited from a competition as possible input towards a process of modernizing the African languages.

As learners were invited to enter the competition using various genres, i.e. short stories, poems, one act dramas, rap songs, kwaito, essays, and melodic poems. "We wanted the learners to use whatever genre inspires them, to put it colloquially, what "turns them on!". Any aspect of the urban lifestyle could be explored within the theme of each entry. At the end of the research, we had a broader picture of both standard and non-standard language, not ignoring some aspects of the language policy in South Africa.

In conclusion, we concur with Tshinki (2000:9) that various learners show that code switching is part of a broader and more comprehensive strategy of communication and that this should be viewed as a common feature of bilinguals. Thus, code switching does not threaten the essence, character, integrity nor the uniqueness of IsiXhosa; instead it has an important role to play in the lives of AmaXhosa and in the language IsiXhosa.

It has been noticed that code switching is just a linguistic tool that could be used by speakers in their conversational situations. As the researcher indicated in chapter three, code switching is a social fact in bilingual and multilingual communities around the world and provides those communities with an additional communicative strategy that is unavailable to monolinguals. As for the standardisation in IsiXhosa in South Africa, language standardisation was usually based on one variety but there are various exceptions. Standard Xhosa is based on three very closely related dialects: Ngqika, Ndlambe and Thembu. For the standard to be accepted nationally, a powerful body such as the church or the government is usually needed. It is clear therefore that the standard language will not spread until the education system begins to implement it.

## BIBLIOGRAPHY

Alberti L. 1968 “Alberti’s Tribal Life & Customs of the Xhosa in 1807 Cape Town Original manuscript in German of The Kaffirs of the South Coast of Africa”. Cape Town.

Alexander, N. (1999). English unassailable but unattainable: The dilemma of language policy in South African education. PRAESA Occasional Papers No 3 Cape Town PAESA.

Alexander, N. 2003. The African Renaissance, African languages and African education with

Alexandra, N. 1989. *Language Policy and National Unity in South Africa/Azania*. Cape Town: Bunchu Books.

Alexandra, N. 1995. Nation Building and language in the new South Africa. In Putz, M. (ed) *Discrimination Through Language in Africa? Perspectives on the Namibian Experience*. Berlin: Mouton de Gruyter 1-22.

Alexandra, N. 2003. *Language Policy and National Unity in South Africa/Azania*. Cape Town: Bunchu Books.

Anne-Marie Beukes 38 Beukes (2008, 21)

Appel, R. and Muysken, P. 1990. *Language Contact and Bilingualism*. London: Edward Arnold.

Appel, Rene and Pieter Muysken. 1987 *Language contace and bilingualism*. New York Arnold 213 pages 0713164913. Location: Dallas SIL Library 404. 2 A6461. Interest level: Academic.

Babbie, E. 2004. *The practice of Social Research*. Chapman University., USA.

Ball, J. 1994. *What is policy? Texts, trajectories and toolboxes in education reform. A Critical and post-structural approach*. Buckingham. Open University Press. pp 14--27.

- Beukes A-M 2008. Language policy implementation in South Africa: How Kempton Park's great.
- Beukes, A-M. and M. Pienaar. 2006. Some factors influencing the use of simultaneous.
- Bill South African : Constitution of the Republic of South Africa Act 108 of 1996.
- Bright 1979 British Journal of Sociology of Education Volume 7, Issue 1, 1986.
- Burger, M. 1992. *Reference techniques*. Pretoria:Unisa.
- C.Gerber-Nel, C. D Nel D. & T. Kfficial Kotze T. 2003. *Marketing research*. New Africa Books (Pty) Ltd.
- Calteaux, K. 1995. A Sociolinguistic Analysis of Multilingual Community. Doctoral thesis, RandAfrikaans University, Johannesburg.
- Cele, N. 2001 Journal Title: South African Journal of Higher Education. Volume 18 pages 38- 56 Issue 1: 'Equity of access' and 'equity of outcomes' challenged by language policy, politics and practice in South African higher education: the myth of language equality in education: perspectives on higher education.
- Cele, N. 2001 oppressing the oppressed through language liberation: repositioning English for meaningful education: conversations about research. Perspectives in education vol1-19, issue1 p. 181- 194.
- Cele, N. 2001. Oppressing the oppressed through language liberation: repositioning English for meaningful education: conservation about research. Perspectives in Education, Vol 1-19 Issue 1 2001 p 181 – 194 *challenge for language planning*, ed. H.E. Wolff, 21–38. Münster: LIT Verlag.
- Childs, G. T. 1996. The status of Isicamtho, an Nguni-based urban variety of Soweto, in *Pidgins and Creoles: Structure and Status*, edited by A Spears, & D Winford. Amsterdam: Benjamins.

- Childs, G.T. 1997. The Status of Isicamtho, an Nguni-Based Urban Variety of Soweto, in Spears, A.K. and Winford, D. (ed.). *The Structure and Status of Pidgins and Creoles, Including Selected Papers from the Meeting of the Society for Pidgin and Creole Linguistics*, p. 341–367. Amsterdam: John Benjamins.
- Chisholm, Linda. C2005 and the Policy Process. Conference Paper. Kenton Education Association. Port Elizabeth. October 26, 2000.
- Coates, Jennifer (ed.). 1998. *Language and gender: A reader*. Oxford: Blackwell Publishers.
- Cohen B. B. 1973. *Writing about literature*. University of Missouri-St. Louis.
- Committee appointed by the Ministry of Education, September.
- Crace, John. 2002. Silence Falls. *Mail and Guardian*, November 22–28, 2002.
- Crystal, David. 1997. *The Cambridge Encyclopedia of Language*, Second Edition, CUP, p.1.
- DAC Department of Art and Culture. Annual Report
- Dane 1990 p 6 and 7 qualitative research p 18. *Research Methods* by Francis C. Dane 1990 Hard cover Publisher Brooks/Cole.
- Department of Education (DoE). 1997. Language in Education Policy. *Government Gazette*, Vol 390, No. 18546, 19 December 1997. Pretoria: Government Printer.
- Department of Education (DoE). 2002a. *Revised National Curriculum Statement Grades R-9 (Schools) Policy - Overview - English*. Pretoria: DoE.
- Department of Education (DoE). 2002b. *Revised National Curriculum Statement Grades R-9 (Schools) Policy – Languages – English – First Additional Language*. Pretoria: DoE.
- Department of Education (DoE). 2003. Religion Education Policy. *Government Gazette*, Vol. 459, No. 25459, 12 September 2003. Pretoria: Government Printer

- Department of Education (DoE). 2005. *National framework for teacher education*. Pretoria.
- Department of Education 2000. Norms and Standards for Educators. Government Gazette, Vol. 415, No. 20844, 04 February, 2000. Pretoria: Government Printer.
- Department of National Education. 1995. *South Africa's New new language policy*. Pretoria. dissertation, University of Johannesburg.
- dissertation, University of Johannesburg. *education and development. Perspectives from postcolonial countries*, ed. N. Rassool, education.gov.za (accessed 24 November 2008).
- expectations are dashed in Tshwane. *Stellenbosch Papers in Linguistics* 38: 1–26
- Fardon, R and Fumiss, G. 1994. *African Languages, Development and the State*. London: Routledge.
- Fasold, R. 1989 *The Sociolinguistics of society*. Oxford: Basil Blackwell.
- Finlayson, R & Slabbert, S. 1997. 'I'll meet you halfway with language codeswitching within a South African urban context'. In Martin Putz (ed.), *Language choices: Conditions, Constraints, and Consequences*. Amsterdam: Benjamins, pp 381-421.
- Finlayson, R. & Slabbert, S. 1995. We just mix. Code switching in South African Township. *International Journal of the Sociology of Language*.
- Finlayson, R. 1983 "Linguistic terms of respect among the Xhosa." In Raper, P.E. (ed.) 1983. *Names* 1983. Proceedings of the Second South African Names Congress, Pretoria 13 -15 September 1983: 128 – 138.
- Finlayson, R. 1991. *An introduction to Xhosa phonetics*. Publisher Houtbay: Lubbe
- Finlayson, R. 1993. *The changing face of Xhosa*. African Studies forum 2 Pretoria: Human Research Council: 175–194.

- Finlayson, R. 1993. The Changing Face of Xhosa.” In Hill, R., M. Muller & M. Trump. (eds.) 1993 African Studies Forum 11 Pretoria: Human Science Research Council: 175 – 194.
- Finlayson, R. *The changing nature of Isihlonipho Sabafazi*. African Studies 43(2):84
- Fischer, J.L. 1963. “Social influences on the choice of a linguistic variant.” *Word* 14: 47-56.
- Flick, U. 1999. *Introduction to qualitative research* . SAGE Publications. London
- for Language Teaching* 40(2): 127–139.
- Fromkin, V. and Rodman, R. 1978. *An Introduction to Languagei*. New York: The Free Press.
- Gerald, A.S. 1971. *Four African literatures*. Berkeley: University of California Press.
- Glaser C. 2005. Whistles and Sjamboks: Crime and Policing in Soweto, 1960–1976, in South African Historical Journal, n°52, p. 119–139.
- Gxilishe, D. S. 1992. Conversational code-switching. *South African Journal of African Languages*.
- Hall, B. et al 1974. African Vowels Hamony Systems From The Vantage Point Of Kalenjin Africa an Ubersee Vol 57: 241-267.
- Harrison, D. 1987. *The White Tribe of Africa*. Halfway House. Southern Book Publishers (Pty) Ltd.
- Hayakawa, SJ. Thought and Action. Cited in Higgs, ML & Webb, CM 1992. *A Book of English for Std 10*. Bloemfontein. De Jager Haum.
- Heese, M. & and Lawton, R. *The owl critic introduction to literary criticism*. Nasou Limited.
- Henry, H. 2000. *Theocratic school guide book*. Watch Tower Tract Society of Pennyslavanaia.
- Heugh, K. 2002. The case against bilingual and multilingual education in South Africa:
- Heugh, K. 2007. Language and literacy issues in South Africa. In *Global issues in language*,
- Hugo
- Hussey & Hussey, 1997 *Research Methodology* Loughborough University.

- Inglis, M. Thomson, C. & Macdonald, A. 2000. *Language in learning and teaching (LILT) – Learning Guide*. Pietermaritzburg: University of Natal Press. interpreting as an alternative to parallel-medium teaching in tertiary education. *Journal*
- Jansen, J. 2002. Political symbolism as policy craft: explaining non-reform in South African education after apartheid. *Journal of Educational Policy*, Vol 17, no.2, pp 199–215
- Jongilanga, D.M. 1982. *Ukuqhawuka kwembeleko*. Lovedale Press. Cape Province.
- Jordan, A. C. 1965. *Inqumbo yeminyanya*. Lovedale Press
- Jordan, A.C. 1973. *Towards an African literature e the emergence of literary form in Xhosa*. Berkeley: University of Carlifornia Press.
- Khumalo, M. B. 1995. A Case for the Incorporation and Use of Foreign Speech Sounds in IsiIsiZulu Discourse.’ Paper read at the ALASA regional seminar. Johannesburg: Visata University, Soweto.
- Kilfoil, W. R. & Van der Walt, C. 1991. *Learn 2 Teach*. Goodwood National Book Printers.
- Kirszner, G. & Mandell, R. 1997. *Literature: Reading, reacting, writing*. Florida Harcourt Brace College Publishers.
- Knowler, Wendy. 2006. Tucking in. In Fair Lady magazine. February 2006, pp 54–57
- Koehler, L. 1956. Human speech is a secret; it is a divine gift, a miracle.”—*Journal of Semitic Studies*, p. 11 Manchester.
- Kretzmann, Bernard. 1990. *Communicating in English*. Ndabeni. Maskew Miller Ltd.
- Lafon, M. 2008. Asikhulume! African languages for all: A powerful strategy for spearheading Language Colloquium, Cape Town, Monday, 31 July. [www.education.gov.za](http://www.education.gov.za) (accessed *Language in Society* 27(3): 359–385.

- Laying bare the myths. *Perspectives in Education* 20(1): 171–196.
- Lutrin, B. & Pincus, M. 2006. *English hand book and study guide*. Berlut Books CC.
- Macdonald, C. & Burroughs, E. 1991. *Eager to talk and learn and think – bilingual primary education in South Africa*. Cape Town: Maskew Miller Longman.
- Martin, W.J. & Willower, D.J. 1981. The managerial behaviour of high school principals. *Educational Administration Quarterly*, Vol. 17 No. 1, pp 69–90
- Mathumba, D. I. 1993. A comparative study of selected phonetic, phonological and lexical aspects of some major dialects. Unpublished thesis. University of South Africa
- McLaren, J. 1923. *A concise Xhosa-English dictionary*. Lovedale Mission Press.
- McLaren, J. 1936. *A concise Xhosa-English dictionary*. Lovedale Mission Press.
- Mda, T. 1999. Education for Diversity in *Contemporary education. Global issues and trends*, edited by E Lemmer, Sandton, Heinemann Higher and Further Education Pty (Ltd) pp. 218–238.
- mediums of instruction in higher education*. Report compiled by the Ministerial
- Merriam, S.B. 1998. *Qualitative research and case study applications in eEducation*. San Francisco: Jossey-Bass.
- Ministerial Committee. 2003. *The development of indigenous African languages as Ministry of Arts, Culture, Science and Technology 1995. The Pan South African Language Board Act. No. 59*.
- MINISTRY OF EDUCATION. 1993. Report of the National Commission on Education. South Africa: Government Printers.
- Mncube, F.S.M. 1930 Xhosa Manual 1 Edition – First published in 1930. Educum Publishers Juta South Africa English and IsiZulu.
- Molamu, L. 2003. *Tsotsitaal: A Dictionary of the Language of Sophiatown*. Pretoria: UNISA.

- Moyo, J. 2008. A study of the teaching/learning of English as a first language in a
- Mphahlele, E. 1965. *Down Second Avenue*. London. Faber & Faber.
- Msimang, C.T. 1994. Language attitudes and the harmonization of Nguni and Sotho. *The South African Journal of Linguistics*. Supplement: Language text and the Southern African context. Vol 20. 147–167.
- Mtuze, P.T. and R. H. Kaschula Izibongo Zomthonyama 1996 Oxford University Press Cape Town.
- Munnik, A. 1994. *Learn Xhosa with Anne Munnik*. Shuter & Shooter, Pietermaritzburg
- Myers-scotton, C. 1992. ‘sociolinguistics: An Overview .’ *South African Journal of African Languages*, 12 (supplement1) 1-10.
- Myers-scotton, C. 1992a ‘Comparing Codeswitching and Borrowing.’ In EASTMN (ed) *Codeswitching*. pp. 19-39
- Myers-scotton, C. 1992b. ‘Constructing Frame in intrasentential codeswitching.’ *Multilingua*, 11 (1): 101- 127.
- New World Translation of the Holy Scriptures 1984 Watch Tower Bible and Tract Society of Pennsylvania.
- Ngcangatha, L.S. 2008. *Intaba kaNdoda* in Poetry Anthology VUKANI MADODA KUSILE IZIBONGO NAMANQAKWANA ZEBANGA LE-12 IZIBONGO NAMANQAKWANA. Cape Town and Gauteng Maskew Miller Longman.
- Ngwenya, A 1992. The static and dynamic elements of tsotsi language with special reference to *IsiZulu – a sociolinguistic study*. *South African Journal of African Languages*, 12, supplement 1: 97 – 103.

- Nhlapo, J.M. 1945. *Nguni and Soth: Practical plan for the unification of the South African Bantu languages.*: Cape Town: African Bookman.
- Nomlomo V. (2003) Accommodating diversity in the isiXhosa classroom. In BrockUtne, B. Desai, Z., Qorro, M (Eds), (2003). *Language of Instruction in Tanzania and South Africa*. Dar es Sallam: E & D Ltd.
- Ntshangase, D. K. 1995 'indaba yami i-straight: language and language practices in Soweto'. In R. Mathre (ed.), *Language and Social History: Studies in South African Sociolinguistics*. Cape Town: David Philip, pp. 291-7.
- Ntshangase, D.K. 2002. "Language and Language Practices in Soweto, in Mesthrie, R. (ed.), 2002, *Language in South Africa*, Cambridge: Cambridge University Press, p. 407–418.
- Ntshinki, A. M. 2002. *Code-Switching in SeTswana in Botswana*. Unpublished Dissertation. University of Pretoria
- Nyamende, A. 1994 Regional variation in Xhosa. In: Botha, R.P., M-A. Kemp, C. leRoux and W. Winkler (eds.) 1994 *Linguistics for the language professions 2 (SPIL Plus 26)*. Stellenbosch: Department of General Linguistics, University of Stellenbosch: 202 – 217.
- Nyamende, A. 1994. Musho! IsiZulu Popular Praises. 1994. *Journal of the International African Institute*, v64 n3
- Oplan, J. 1983. *Xhosa oral poetry, aspects of a black South African tradition*. Johannesburg: Ravan Press (Pty) Ltd.
- Pahl, H.W. 1989. *The greater dictionary of Xhosa*. Volume 3 Q to Z. University of Fort Hare.
- Pan South African Language Board (PanSALB) 2000. *Language Use and Language Interaction in South Africa: A National Sociolinguistic Survey*. Pretoria PanSALB.

PAN SOUTH AFRICAN LANGUAGE BOARD. 1994 Policy Discussion Paper' March 1995.

Pandor, N. 2006a. Address by the Minister of Education, Naledi Pandor, MP,

Pandor, N. 2006b. Speaking notes, Minister of Education, Naledi Pandor, MP, at the Language

Pinker, S. 1994. *The language instinct. The new science of language and mind*. London. Penguin Books.

Pitner, N.J. & Ogawa, R.T. 1981. Organizational leadership: the case of the school superintendent. *Educational Administration Quarterly*, Vol 17 No. 2, pp 45--65

Policy Implementation in HEIs Conference, UNISA, Pretoria, 5 October. www. predominantly non-native English classroom in South Africa. Unpublished Master's Pretoria: Government Printer.

predominantly non-native English classroom in South Africa. Unpublished Master's

Republic of South Africa. 1995. *Pan South African Language Board Act, 1995 (Act 59 of*

Republic of South Africa. 1996a. *National Education Policy Act, 1996 (Act 27 of 1996)*. Pretoria: Government Printer.

Republic of South Africa. 1996b. *South African Schools Act, 1996 (Act 84 of 1996)*. Pretoria: Government Printer.

Republic of South Africa. 1997. *Higher Education Act, 1997 (Act 101 of 1997)*. Pretoria: Government printers.

Republic of South Africa. 1998. *South African Geographical Names Council Act, 1998 (Act 118 of 1998)*.

Rossouw, Deon (ed.) 2000/1. *Intellectual Tools. Skills for human sciences*. Lynnwood Ridge, Pretoria. Amabhuku Publications Pty (Ltd). Routledge.

RSA. 1996a. The South African Schools Act 1996, Act 84 of 1996. Pretoria: Government Printer.

RSA. 1996b. The Constitution of the Republic of South Africa, Act 108 of 1996. Pretoria:

Government Printer.

Rugirinza, Ephrem. 2002. There's no rivalry in Rwanda with three official languages. Saturday Star. October 19, 2002.

SABC 1994 'Final Draft Language Policy of the SABC' Johannesburg.

SAQA 2001b. Criteria and Guidelines for Providers Quality Management Systems for Education and Training Providers. Policy Document October 2001. Brooklyn, Pretoria.

SAQA. 2001a. Quality Management Systems for Education and Training Providers. Policy Document October 2001. Brooklyn, Pretoria.

Satyo, S. 1999. Eleven official languages: one plus one equals two, in *Knowledge in Black and White: the impact of apartheid on the production and reproduction of knowledge*, edited by K.K. Prah. Cape Town: Centre for Advanced Studies of African Society Book Series No.2 pp 149-158.

Satyo, S. C. 1999. Soft harmonization and cross-fertilizing vocabularies. In Prah, K.K (ed.) 1999. *Between Distinction and Extinction: the Harmonization & Standardisation of African Languages*. Johannesburg: Witwatersrand University Press: 223 -228.

Satyo, S.C. 2001. Kwaito-speak: A Language Variety Created for the Youth by the Youth, in Ridge, E.; Makoni S. & Ridge, S. (ed.). *Freedom and Discipline: Essays in Applied Linguistics from Southern Africa*, p. 139-148. New Delhi: Bahri Publications.

Schiffman, H.F. 2007. Language policy and linguistic culture. In *An introduction to language policy*:

Schiffman, H.F. 1996. *Linguistic culture and language policy*. London & New York:

Schiffman, H.F. 1998. Standardization or restandardization: The case for 'Standard' spoken Tamil.

- Selepe, Magoleng. 1992. *My Name: Nomgqibelo Ncamisile Mnqhibisa*. Staffrider. Ravan Press.
- sited in Higgs, M.L. & Webb, C.M. *A book of English for Std 10*. Bloemfontein. De Jager Haum.
- Shorter Oxford English Dictionary, 1983. Third Edition edited by Onions, C. T. USA: Book Club Associates/Guild Publishing by arrangement with OUP.
- Silverman, D. 2000. *Qualitative and Quantitative research theories*. SAGE Publication Ltd.
- Slabbert, S. 1994. 'A re-evaluation of the sociology of Tsotsitaal'. *South African Journal for Linguistics*, 12, 1: 31-41.
- Slabbert, S. and Myers-Scotton, C. 1996. The Structure of Tsotsitaal and Isicamtho: Code-Switching and In-Group Identity in South African Townships. *Linguistics* 34, p. 317–342.
- South African Institute for Distance Education (SAIDE). 1995. Teacher education offered at distance in South Africa: a report for the National Teacher Audit. Johannesburg: SAIDE.
- South African Schools Act 84 of 1996 *The Legal Framework For Education*. Pretoria Government Printers. special reference to South Africa. In *Tied tongues. The African Renaissance as a Standard and Non-Standard African Language Varieties in the Urban areas of South Africa: Main Report for the Stanon Research Programme by Karen Calteaux* (October 22, 1996) HSRC Press (October 22, 1996).
- Statistics South Africa. 2000. Stats in brief. The People of South Africa Population Census 1996, Statistics South Africa Report no 03-01-11
- Stein, P. & Janks, H. 2007. Literacy crucial to bridging the digital divide in *Education in South Africa Today*, 2007, 19–21.

Steinberg, Jonny. 2004. *The number*. Johannesburg & Cape Town. Jonathan Ball Publishers.

*Stellenbosch: SUN PRESS.*

Stevenson. 1992. Introduction to Words. Cited in Higgs, M.L. & Webb, and C.M. *A book of English for Std 10*. Bloemfontein. De Jager Haum.

Strydom, L. 2002. A Sociolinguistic Profile of Atteridgeville and Mamelodi – Local Governments' Role in The Formulation of Language Policies Aimed At Development. Unpublished thesis Faculty of Human Sciences University of Pretoria.

Taylor, N. & Vinjevold, P. (Eds). 1999. *Getting learning right: report of the President's education initiative research project*. Johannesburg: Joint Education Trust. *Theory and method*, ed. T. Ricento, 111–125. Malden: Blackwell Publishing.

The Constitution of the Republic of South Africa, 1996 Act 108 of 1996.

*The New Encyclopaedia Britannica*, 1985 (Vol. 22, p. 567) an article in *Science Illustrated* of July 1948 (p. 63) and (Vol. 5, p 740).

Thipa, H. M. 1989. *The difference between rural and urban Xhosa varieties: Sociolinguistic study*. Publisher SL: Sn

Thipha, H. 1992. 'The difference between rural and urban Xhosa varieties'. *South African Journal for African Languages*, 12, Supplement 1: 77-90.

Thom, Jaco. 1998. *The Bible herald*. Cape Town. Human & Rousseau.

transformation and improvement of the South African education system. In *The standardisation of African languages. Language political realities*, ed. M. Lafon and V.N. Webb, 34–59.

Johannesburg: IFAS Working Paper Series No. 11, August.

Tutu, Desmond. 1996. *Archbishop Tutu. Prophetic witness in South Africa*. Cape Town. Pretoria.

Johannesburg. Human & Rousseau.

Tutu, Desmond. 2004. *God has a dream. A vision of hope for our time*. London. Random House.

UNESCO. 1953. *The use of vernacular languages in education, monographs on fundamental education*. Paris: UNESCO.

Van Wyk, A.L. 1976. *Blacks – employment – South Africa – Work environment South Africa*, University of the Orange Free State.

Vapi, N. & Njaba, X. 2009. *Sonke Siyafana*: Maskew Miller Longman (Pty) Ltd.

Vorster, Jan. 1994. Conference paper. National Didactics Symposium. 29 June–1 July. University of Pretoria.

Webb, V.N. 2002. Language in South Africa. The role of language in national transformation, reconstruction and development. Amsterdam: John Benjamins.

Webb, V.N. 2004. African languages as media of instruction in South Africa. *Language Problems and Language Planning* 28(2): 147–173.

Webb, V.N. 2006. The non-use of African languages in education in Africa. In *Living through languages. An African tribute to René Dirven*, ed. C. Van der Walt, 131–145.

Webb, V.N. 2008. Overview of issues at stake. In *The standardisation of African languages. Language political realities*, ed. M. Lafon and V.N. Webb, 7–21. Johannesburg: IFAS Working Paper Series No. 11, August.

West, M. L. 1974. *Studies in Greek elegy and iambus*. Publisher Berlin, New York: de Gruyter.

Wright, L. 2004. Language and value: Towards accepting a richer linguistic ecology for South Africa. *Language Problems and Language Planning* 28(2): 175–198.

Zentella, A.C. 1981. Language variety among Puerto Ricans, in *Language in the USA*, edited by C.A. Ferguson, & S.B. Heath. Cambridge University Press: 218–238.

Zungu, P.J. 1995 'Language variation in IsiZulu: A case study of contemporary codes and registers in the greater Durban area.' D. Litt et Phil. Thesis. Durban: University of Durban Westville.

### **Internet references**

Bible Society of South Africa. 2013. Xhosa Bible translation. Available: <http://www.biblesociety.co.za/translation-projects/xhosa-bible-translation>. Accessed on 2 April 2013.

Downloaded By: [Victoria University] At: 08:27 6 September 2010. The Pan South African Language Board Act, 1995 (Act 59 of 1995) (Accessed on ?)

[Victoria University] At: 08:27 6 September 2010 Anne-Marie Beukes:46

Department of Arts , Culture, Science and Technology (DACST). 1999 Language Policy in South Africa. [Published on the Department Web-site: [http://w.w.w.dacst.gov.za/default\\_arts\\_culture.html](http://w.w.w.dacst.gov.za/default_arts_culture.html)] (Accessed on ?)

Department of Education (DOE). 1997a Language in Education Policy 14 July 1997. [Published-on-the-Departmentinternet-Web-site: <http://w.w.w.pwv.gov.za/deptinfo/Gfet/gazet6n..html>] (Accessed on ?)

Department of Education (DOE). 1997 Higher Education Bill. [Published on-the-DepartmentinternetWeb-site: <http://w.w.w.pwv.gov.za/deptinfo/Gfet/gazet6n..html>] The Language Plan Task Group

(LANGTAG). 1996 *Towards a National Language Plan for South Africa*. Cape Town: Cape and Transvaal Printers.(Accessed on ?)

The Language Plan Task Group (LANGTAG). 1996. *Towards a National Language Plan for South Africa*. Cape Town and Transvaal Printers.

# Appendix 1

## *Imibono yethu*

### IZIQULATHO

<b>Isihloko</b>	<b>Iphepha</b>
1. Ugawulayo	6
2. Ixsha	23
3. Likhona kusini na ixabiso lelobola?	26
4. Othandekayo kum	29
5. Indoda nengwaba	31
6. Ndimfuna apha owam umntwana	37
7. Amapolisa ayimfuneko kulo rhulumente wethu	37
8. Ukuxatyiswa kolwimi lweenkobe	39
9. Mhla ndacetyiswa ukululeka umfazi	41
10. Umbongo wemfundo	44
11. UMzantsi Afrika omtsha	46
12. Isifo ugawulayo	50
13. Ubundlobongela	53
14. Uthando	60
15. Iinguqu emva korhulumente omtsha	63

16.	Ithemba	65
17.	Ukubaluleka kwamasiko nezithethe kulutsha	67
18.	Masibuye isidima sethu mabhinqa	70
19.	Hlakanipha, iAids iyabulala	73
20.	UMongameli wokuqala ontsundu woMzantsi Afrika	79

# **UGAWULAYO UYABULALA**

**(Umdlalo ondimanye)**

**nguBusiswa Jona**

"Ngumdlalo ondimanye olumkisa abantu abatsha ngoGAWULAYO, kuba akukabikho mthi wokunyanga esi sifo. Eyona nto ndibalumkisa kuyo yeyokuba obona bulumko kukwenza *isafe sex*."

**Sisonke High School**

**Nyiki Street**

**PO Box 4332**

**KwaNobuhle**

**6242**

**UGAWULAYO**

**ABADLALI:**

1. Phindezwa
2. Khuselwa
3. Thandi
4. Msimelelo
5. Mncedi

[Bonke ngabafundi bebanga leshumi eSisonke High School]

### **Ugawulayo uyabulala**

[Isikolo iSisonke High School, KwaNobuhle sisandula ukuvulwa emva kweeholideyi zokuphela konyaka. Kungena uPhindezwa, uKhuselwa, kunye noThandi basendleleni eya esikolweni. Aba balingane, nabangabafundi bebanga leshumi, bayazincokolela kamnandi]

PHINDEZWA: Molo Khuselwa ntombi, unjani phofu?

KHUSELWA: *Grand* impilo Phindi, kunjani kuwe?

PHINDEZWA: *Safe* intlalo, akukabikho nto ngaphandle nje kwabafikayo eklasini namhlanje. Yho! Bahle, umona *down*, balubisi *my friend*, yiva ndikuxelela!

KHUSELWA: Yho! *My friend*, ingathi ngowungancomi ugqithise ngoba isifo esikhoyo siyabulala.

### **(Kufika uThandi)**

THANDI: Molweni wethu. Yintoni uPhindi encume kangaka ingathi umka nomsinga nje?

PHINDEZWA: Khawuve lo mntwana kamakhulu uthini *my friend*?

THANDI: Uyawathini na lo? Umakhulu uphinde wambalisela ezinye iintsomi kwakhona?

KHUSELWA (Ecaphuka) Mnxim! Hayi suka!

PHINDEZWA: Ingathi uphindile umakhulu *my friend*. Lo undixelela ngesifo esibulalayo ndakugqiba ukuncoma amaboys amahle afikayo phaya eklasini.

THANDI: Khawutsho ke sesiphi esi sifo sibulalayo sodwa ngokungathi ezinye azibulali?

KHUSELWA: Sisifo ugawulayo, esi kuthiwa yiAIDS. Iyabulala andithi Thash?

THANDI: Khanimeni bethunani. Bekutheni ukuze nithethe ngesifo esikude kangaka kuthi?

KHUSELWA: Sukubuza kum, buza kuPhindezwa lo ubone abantu abangathi lubisi.

PHINDEZWA: Thash, uyabazi aba bantwana bafike namhlanje bahle ngathi lubisi. Uyazi ukuba lo mntwana kagogo uthi baneAIDS?

KHUSELWA: Khangе nditsho mna. Ndithe qha ungancomi kakhulu kuba isifo esikhoyo siyabulala. Ndithe baneAIDS ke xa ndithethe ngolo hlobo?

THANDI: Iyafana nokungathi utshilo kuba uPhindi ebencoma bona.

KHUSELWA: Into efanayo asiyiyo.

THANDI: Khawutsho wethu Phindi, ngoobani amagama? Myeke wena lo uthetha into engekhooyo.

PHINDEZWA: *That's my friend!* Uyeke ukubalisa ngeAIDS eseMerika. *My friend*, aba ndithetha ngabo nguMncedi kunye noMsimelelo.

KHUSELWA: Besekukudala angabuzi unomakhwenkwe.

THANDI: (Ecaphuka) *Please*, besicela ukuba uhambe Khuselwa, siya kukufumana eklasini.

KHUSELWA: *No problem to me.*

THANDI: Enkosi kakhulu! Kakhulu!

**(Uyahamba uKhuselwa)**

PHINDEZWA: Besiphi kanene, *my friend*?

THANDI: Amagama kaloku.

PHINDEZWA: *Okay!* Yiva ndikuxelele, *and* omnye uhlala ecaleni kwam kwaye ndithe kuye angoyiki ukubuza nantoni na, ndikhona.

THANDI: Ngubani ke lowo, *friend*?

PHINDEZWA: NguMncedi kaloku.

THANDI: Omnye uhlala nabani?

PHINDEZWA: Uhlala ecaleni kukaKhuselwa.

THANDI: (Ekhuza) Intoni? Yithi uyadlala.

PHINDEZWA: Andidlali, ndikuxelela inyani yodwa.

THANDI: Heyi, kanene khange ndize esikolweni izolo. Ndiza kuthi kuKhuselwa makasuke ayokuhlala kulaa ndawo yam.

PHINDEZWA: Ukuba uya kuvuma. Ndakujonga ingathi bonwabile njengokuba behlala bobabini nje. Masiyokubeka iincwadi, siye emigceni.

THANDI: *OK!* Masihambe, kodwa andikayikholelwa le nto uyithethayo.

PHINDEZWA: Uza kuzibonela ngokwakho ngala wakho amehlo, *today*.

**(Bahamba bayokungena eklasini, baphume bafike belindwe nguKhuselwa)**

KHUSELWA: Khawulezani Thandi. Uyayazi ukuba nguwe ohlabelayo.

THANDI: (Ngeliphoxayo) Kungahlabeli wena nje, Msimelelo.

KHUSELWA: Owu kanene unomona. Akukho nto torho.

THANDI: Nizitshomi, uza kutsho ndiyayazi loo nto. Yitsho ke nangoku mntakamakhulu.

KHUSELWA: Unyanisile sizitshomi. Akukho nto *irongo moss*. Ikhona ke?

THANDI: Bendiyaqonda!

KHUSELWA: Ubungenakungayiqondi kuba iyaqondeka.

PHINDEZWA: (Bungxama) Masihambeni siye emigceni ixesha lisishiyile.

THANDI: *Okay, my friend.*

**(Bahamba bafike emigceni. Kwakugqitywa ukuthandazwa nokwenziwa kwezaziso zesikolo, bayakhululwa abafundi ukuba baye eziklasini. Endleleni eya eklasini uKhuselwa noThandi bahamba kunye, uPhindezwa uhamba emva kwabo kunye nabanye abafundi.)**

KHUSELWA: (Ehleka) Yintoni na Thandi ntombi, waqumba kangaka? Ubukhe wasela ikhala?

**(Bayangenelela bayahleka abanye abafundi bejonge uThandi.)**

THANDI: (Ngomsindo) Ucinga ukuba iyahlekisa le nto uyithethayo?

KHUSELWA: (Ehleka kakhulu) Ndicinga ukuba iyahlekisa kuba naba nabanye behleka.

PHINDEZWA: (Uyabanqanda) Yekani le nto niyenzayo. Aniziboni ukuba nibadala?

KHUSELWA: (Esazele yintsini) Mandihambe ndiye eklasini ndingekahleki kwakhona.

**(Ititshala ebihamba emva kwabo iyabakhalimela)**

TITSHALA: Ngenani eklasini nina. Kutheni narhuqa iinyawo?

**(Bayakhawuleza bayahamba)**

PHINDEZWA: Masihambe Thash, uMsimelelo akakwazi nokukwazi njengokuba sele uhlekwa ngenxa yakhe nje.

THANDI: Unyanisile *my friend*, masihambe siyokuhlala phantsi.

**(Bangena eklasini bahlale phantsi ngokweendawo zabo)**

[UMsimelelo noKhuselwa bahleli kunye edesikeni, bayazincokolela ngeli xesha ititshala ingekangeni]

MSIMELELO: Khuselwa, ngubani laa ntombazana ihleli yodwa phaya ngaphambili?

KHUSELWA: Yitshomi yam. Kutheni ubuza nje, ufuna ukumazi?

MSIMELELO: Ewe. Kutheni ehleli yedwa nje? Ngubani igama lakhe?

KHUSELWA: NguThandi. Kaloku kungona ezayo namhlanje esikolweni, *that's why* ehleli yedwa nje.

MSIMELELO: Ndingahlala naye?

KHUSELWA: Andiboni *problem* kuloo nto. Ndinto ethi naye ingathi uyafuna ukukwazi.

MSIMELELO: *Thanks*. Ungumhlobo olungileyo, uyayazi loo nto?

**(Uyahamba ayokuhlala ecaleni kukaThandi. Kweso sithuba kungena ititshala bathule ngoko nangoko. Bayaphakama ukuze ititshala ibabulise phambi kokuba iqhube isifundo semini)**

TITSHALA: (Emva kokugqiba isifundo) Enkosi bafundi ngexesha lenu. Siya kubonana kwixa elizayo.

**(Iyaphuma ititshala. Bayaxokozela abafundi balungiselela ukuphakama baphumele ixesha lesidlo sasemini)**

MSIMELELO: (Xa aphakamayo) Uze ungandishiyi ukuphuma kwesikolo, kulungile *neh*?

THANDI: (Buthandabuza) Hayi, ewe kulungile.

**(Bayaphuma bonke abafundi ukuya kutya)**

[Kungena uThandi ehamba noKhuselwa]

KHUSELWA: Sitye ntoni namhlanje Thandi?

PHINDEZWA: Ufuna ingxabano ngenxa yokuba uMsimelelo eye kuThandi?

THANDI: Enkosi Khuselwa ngokumvumela ahlale nam.

PHINDEZWA: Wathi enkosi ngoku bendicele ukubuza ukuba kuqhubeka ntoni apha?

THANDI: Kutsho uKhuselwa ukuba uMsimelelo angaza kuhlala nam.

PHINDEZWA: Uxolo Khuselwa ntombi bendingayazi.

KHUSELWA: Akukho ngxaki ngakum. Kodwa ke jonga Thandi nankuya uMsimelelo emi nenye intombazana.

THANDI: Uthe kum ze ndingamshiyi ukuphuma kwesikolo, kucacile ke ngoko ukuba uthanda mna.

KHUSELWA: Utshilo?

THANDI: Ewe, utshilo.

KHUSELWA: Ke, le uyithethayo uyive ngabani?

THANDI: Ndiyambona indlela andijonga ngayo. Iyayixela into yokuba uyandithanda.

**(Emva kwesidlo kuphindelwa eziklasini kwakhona)**

[Ukuphuma kwesikolo kubonwa uMsimelelo ehamba noThandi ngeli xa yena uMncedi ehamba noPhindezwa. Ngosuku olulandelayo esikolweni kungena uKhuselwa encokola noPhindezwa.]

KHUSELWA: (Bunyemba) Uyawathanda amantombazana uMsimelelo, ndimbone ehamba nomnye emva kwesikolo.

PHINDEZWA: Nam ndiyambona uyawathanda.

KHUSELWA: UMncedi yena unjani phofu? Kuqhubeka ntoni kakade apha phakathi kwenu nobabini?

PHINDEZWA: Singabahlobo qha.

KHUSELWA: Yhu! Umhlobo oyinkwenkwe? Kwenzeke njani?

PHINDEZWA: (Uyazihlekisa) He-e-e! Ayikho ke le uyithethayo.

KHUSELWA: Yiyiphi ke ekhoyo xa ingekho le ndiyithethayo?

PHINDEZWA: Yile ungayithethiyo.

KHUSELWA: (Ebhekabheka) Khawume kancinci. AyingoMsimelelo lowa umi neny intombazana phaya?

**(Bayalathisana)**

PHINDEZWA: Nguye kanye. Loo nto uyawatshintshatshintsha la mantombazana esi sikolo.

KHUSELWA: Loo nto undenza *worry* kanjani? Nangokuya bendihlala naye ebesoloko endibalisela ngamantombazana.

**(Babona uThandi esiza ngakubo)**

PHINDEZWA: Yithi cwaka, nanku uThandi esiza. Ungakhe ulinge uyithethe nokuyithetha eyokuba uMsimelelo uthanda amantombazana.

KHUSELWA: Kodwa kufuneka simlunkise umhlobo wethu, kukho isifo esiyiAIDS ubonanje.

PHINDEZWA: Uyaphambana wena. Ngubani oneAIDS?

KHUSELWA: Mhlawumbi

PHINDEZWA: (Esebeza ukuthetha) Yithi tu, nanku uThandi, sefikile.

THANDI: (Ngokuvuya) Nazi iindaba bangani bam!

KHUSELWA: Zithini? Simamele, thetha.

THANDI: UMsimelelo utshilo nyhani ukuba uyandithanda!

KHUSELWA: Uyamthanda ke wena?

THANDI: Ewe tyhini!

KHUSELWA: Ulumkele esi sifo sikhoyo, siyabulala.

THANDI: Ungandixeleli nge*AIDS* mna. Sisifo saphesheya eMerika eso.

PHINDEZWA: (Ebhekisa kuKhuselwa) Uyaphambana lo mntwana. Ngubani lo mntu une*AIDS* umaziyo apha eSouth Africa?

KHUSELWA: Baninzi abagula sesi sifo. Abanye soze ubabone kuba bafana nje nawe. Bahle bakhangeleka bephilile kanti sesigcwele emzimbeni. Uphantse usinde kuso kuphela xa usenza *isafe sex*.

PHINDEZWA: Wenza njani ke xa ufuna *isafe sex* yakho ibe *safe*?

KHUSELWA: Ngokuthi usebenzise *icondom*.

**(UPhindezwa ubizwa nguMncedi ukuba bayokuma emigceni. Bagqiba ekubeni bayokubonana eklasini)**

PHINDEZWA: Kulungile maqela siza kubonana eklasini.

[Kungena uPhindezwa noMncedi. Basendleleni eya emigceni]

MNCEDI: Benithetha ngantoni nabahlobo bakho? Khona, uThandi ucinge ntoni ukuthandana noMsimelelo owathanda kangaka amantombazana?

PHINDEZWA: Umazelaphi uMsimelelo wena?

MNCEDI: Ngumkhuluwa wam. Kanene khange ndikuchazele.

PHINDEZWA: UMsimelelo uyawathanda amantombazana ngenene. Uthi ekulo abe ekulowa. Kutheni wena ungamnqandi nje?

MNCEDI: Akanqandeki tu. Into *eworse* yeyokuba ulala nawo onke.

PHINDEZWA: Phofu, uyayisebenzisa *icondom*?

MNCEDI: Akafuni nokuyazi. Usuka akuxelele ukuba ilekese ayivakali xa uyitya inephepha.

PHINDEZWA: Yingozi yodwa leyo.

MNCEDI: Hayi masithule, kusemigceni apha.

[Emva kokuthandaza kungena uMsimelelo ehamba noThandi kuyiwa eziklasini]

MSIMELELO: Jonga Thandi, ukuphuma kwesikolo uzuye phaya ekhaya, ndiza kukulindela. Kulungile?

THANDI: *Okay*, kulungile.

**(Bayahlukana)**

[Kungena uPhindezwa, uKhuselwa noThandi. Bayancokola eklasini phambi kokuba kungene ititshala.]

PHINDEZWA: Ebesithini uMsimelelo?

THANDI: Uthi mandiye kowabo ukuphuma kwesikolo.

KHUSELWA: Wathini ke wena?

THANDI: Ikhona enye impendulo ngaphandle koewe?

**(Uyabashiya uThandi ubuyela kuMsimelelo)**

PHINDEZWA: Uya kuthini uThandi ukuba uMsimelelo ufuna ukulala naye. *Eworse* yeyokuba akazi kufuna ukusebenzisa *icondom*.

KHUSELWA: Uve ngabani ukuba akazi kufuna ukusebenzisa *icondom* uMsimelelo?

PHINDEZWA: Undixelele uMncedi ukuba uMsimelelo uyawathanda amantombazana kwaye ulala nawo engasebenzisanga *condom*.

**(Iyangena ititshala bathule. Kufundwa imini yonke de siphume isikolo.)**

[Kungena uThandi noMsimelelo. BakuloMsimelelo]

THANDI: Msimelelo, ndizokuthini ke mna apha erumini yakho?

MSIMELELO: Thandi, uyandithanda?

THANDI: Ewe ndiyakuthanda.

MSIMELELO: Apha ke erumini yam uzokundibonisa ukuba uyandithanda.

THANDI: *Okay*, unayo *icondom* kuqala?

MSIMELELO: Ngoba? Thandi kutheni undibuza loo nto nje?

THANDI: Ndenzela esi sifo sikhoyo.

MSIMELELO: (Ngomsindo) Wafuna *icondom* nje uyagula, une*AIDS*?

THANDI: Hayi, ndenziwa yinto yokuba sicetyiswa ukuba siyisebenzise, akungeyazi ukuba umntu unaso na okanye akanaso. Ukusebenzisa *icondom* kukuzikhusela ubesafe.

MSIMELELO: Uzama ukuthi ke ngoku mna ndinesifo se*AIDS*?

THANDI: Hayi khangе nditsho.

MSIMELELO: Xa kunjalo ke, ndibonise uthando lwakho kum, uyilibale enye nanye, ingakumbi engekho yo apha phambi kwethu, le undixelela ngayo ye *AIDS*.

**(Uyavalwa umkhusane)**

**[Ngenye imini kungena uThandi kunye noKhuselwa]**

KHUSELWA: Usuke wathi cwaka kwezi ntsuku ntombi, uphi umntu wakho uMsimelelo?

THANDI: Wambuza, umbona yonke le mihla apha esikolweni akunjalo?

KHUSELWA: Kodwa andisaniboni nihamba nobabini, iphelele phi into yenu?

THANDI: UMsimelelo uhambela phaya kude okoko kwangalaa mini wayendise erumini yakhe kowabo, wandenza laa nto wandenza yona.

KHUSELWA: Mna ndinexhala ingathi ngowukhe uzicenge uye ekliniki okanye kwagqirha. Khumbula kaloku zange wenze *isafe sex*.

THANDI: Uthetha ukuba ndingangenwa yiAIDS nokuba ndilele nomntu kwakanye nje, nokwenza ixesha elifutshane?

KHUSELWA: Isifo nasiphina asinaxesha lingakanani. Uze uzicenge wena ngenye imini uzise kwagqirha okanye ekliniki.

THANDI: Hayi wethu andizokwenza loo nto mna andiguli nawe uyandibona, ndisengulowa. Ndiyabulela ke kodwa ngokundicebisa.

**(Bayaphuma)**

**[Emva kweenyanga ezintathu uThandi uphethwe sisazela. UMsimelelo uhambela phaya kude akasafuni nokuva nto. Ngenye imini uyaziba aye ekliniki uThandi.]**

NESI: Ndingakunceda ngantoni ntombazana?

THANDI: Ndicela ukuza kuzixilongisa Nesi kuba ndinento endingayiqondiyo.

NESI: Ukhangeleka uphilile nje wethu, ingaba yintoni?

THANDI: Zezi zinto ziphandle apha sizoyikayo Nesi.

NESI: Ndiyakuthanda, ukhaliphile kwaye ulumkile. Akwaba bebenjengawe nabanye. Yiza ngapha ke Sisi.

THANDI: Enkosi Nesi.

**(Egumbini elilodwa)**

Eyona nto Nesi ndandikhe ndalala nesithandwa sam ngaphandle kwe*condom*. Ukusukela ngoko ndaba soloko ndinexhala.

NESI: Kulungile ke ntombi, ndiza kuthatha igazi ukuze lisiwe *for tests*. I*results* uya kuzifumana kugqirha kuloLwesihlanu uzayo. Uze wazi ke ukuba i*results* lihlebo lakho nogqirha.

THANDI: Enkosi, ndiyabulela kakhulu Nesi.

**(Uyavalwa umkhusane)**

[Emva kweveki kungena uThandi, uKhuselwa kunye noPhindezwa ukuphuma kwesikolo]

THANDI: Ndicela nindikhaphe namhlanje bethuni khe siyokugqitha ekliniki.

PHINDEZWA: Yintoni esisa ekliniki?

THANDI: Ndiyokukhangela i*results* zam ze*blood test*.

KHUSELWA: Wada waya na ngokuya wawungathi akufuni?

THANDI: Ewe. Ndada ndasifumana isibindi sokuya. Ndibona indlela le uMsimelelo angena ephuma kula

mantombazana. Kuyacaca ukuba wayengaqali ngam, sibaninzi.

KHUSELWA: Kanti uthetha loo nto nje, undipheka endophula uMsimelelo, ufuna mna ngoku.

THANDI: Ungakhe ulinge uvume nokuba sele esithi uza kusebenzisa *icondom*. UMsimelelo *is a danger to the public*. Kufuneka sicebisane ngaye nangabo bonke abafana naye.

PHINDEZWA: Kodwa ke Thandi *iresults* ilihlebo lakho nje, kutheni ufuna sikukhapse?

THANDI: Hayi wethu ndikhapheni, akukho nto iza kwenzeka. Ukuba kutheni kwathini, andizi kunixelela.

KHUSELWA: Nathi ke asizi kukubuza.

**(Bayahamba bayokufika ekliniki. UPhindezwa noKhuselwa bashiyeka ngaphandle balinde ngaphandle)**

[Kungena uThandi nogqirha egumbini likagqirha wasekliniki.]

GQIRHA: Uqinisekile ukuba uyafuna ukuziva ezi ziphumo engekho omnye umntu omkhulu wakowenu?

THANDI: Ewe, ndifuna njalo gqirha.

GQIRHA: Kaloku lilungelo lakho ukuba kubekho umzali wakho okanye wena uzithathe ziyokubonwa ngabo kuqala ukuze bakuxelele ukuba kukho into okanye ayikho. Uyandiva ke ngoku?

THANDI: Ndimdala ngokwaneleyo kaloku gqirha, kwaye ndiyayazi into yokuba eli lihlebo lethu sobabini.

GQIRHA: Hayi ke kulungile xa usitsho. Sondela ke sithethe.

**(Kuviwa ngoThandi esitsho esofelweyo isikhalo. UNesi ubaleka angene amthuthuzele. Ngaxeshanye uKhuselwa noPhindezwa bangena bembonzeleka)**

PHINDEZWA: Yintoni Nesi, utheni uThandi?

NESI: Hayi, hambani nina akukho nto ifuna nina apha.

KHUSELWA: Siya kuthini ukuhamba? UThandi ukhatshwe sithi ukuza apha.

THANDI: (Emva kokuthula kancinci) Nesi ayikho into enokufihlwa ngoku. Ngabahlobo bam aba ababendicebisile ukuba esi sifo ayisosaseMerika.

PHINDEZWA: (Ngokothuka okukhulu) Yhu! Thandi uneAIDS?

NESI: Hayi, akanayo koko uneentsholongwane ezibangela isifo seAIDS. Lilonke ke uThandi uHIV positive.

PHINDEZWA: (Ephambene kukoyika) Ithetha ukuthini ke loo nto Nesi?

KHUSELWA: Akaguli sisifo uThandi, koko igazi lakhe lityhefekile.

NESI: Unyanisile. UThandi angangaguli ixesha elide. Ukuba ulufumene unyango isifo seAIDS singangamhlaseli.

PHINDEZWA: Sobe ndiphinde ndihlale naye mna, uza kususulela.

NESI: Sukuba nexhala, soze akusulele. Uya kusifumana esi sifo ukuba ukhe walala nomntu onale ntsholongwane ungazikhuselanga nge*condom* okanye ke mhlawumbi udyobheke egazini lakhe libe nokungena kuwe.

**(Bayaphuma)**

[Emva kweeveki ezimbalwa kungena uThandi, uMsimelelo, uMncedi, uPhindezwa kunye noKhuselwa]

KHUSELWA: Msimelelo, khawume apho, uThandi kukho into afuna ukukuxelela yona.

MSIMELELO: *Okay*, khawulezani ndingxamise ndine*appointment* ebalulekileyo. Yintoni Thandi emva kwam singasathandani nokuthandana nje?

THANDI: Msimelelo, ndi*HIV positive*.

MSIMELELO: Yinto oyifumene kubani ke leyo?

THANDI: Nguwe wedwa umntu endalala naye.

MSIMELELO: Ndalala nawe kwakanye. Musa ukuza kundigezela apha. Yiya kulo mntu ukusuleleyo uyekane nam. Mna ndiphilile uyandibona andibikwa hlaba.

MNCEDI: Msimelelo mfondini, sukuyenza indlalo le nto. Hamba uyokuzixilongisa ungekenzi izigede ngokusulela abaninzi ukuba akusele wenze njalo.

MSIMELELO: Nidibene ngokuza kundigezela nina. Ndiyekeni.

PHINDEZWA: Hayi masimyeke. Uya kuva ngoBikhwe ukuba ihlobo lithwasile. Into ekufuneka siyenzile thina kukecebisabanye ukuba bahambe kude kuMsimelelo.

**(Bayaphuma)**

[Ziiholide zehlobo. Kungexesha ekuphuma ngalo iziphumo zeemviwo zebanga leshumi zokuphela konyaka. Kungena uKhuselwa, noPhindezwa emva kwethuba bengasabonani]

PHINDEZWA: (Evuya efunda iphepha) Sonke maqela sikhona ephepheni kunjalo nje *sipase kakuhle sonke*.

KHUSELWA: Khangela uThandi unee*distinctions* ezintathu! *Go girl, go girl!*

PHINDEZWA: Tyhini, yazi ndikhumbula ukuba ndafowunelwa nguMncedi esithi bebengcwaba uMsimelela *who died suddenly*.

KHUSELWA: Ungathini ukungayithethi into enkulu kangaka? Ubulawa yintoni?

PHINDEZWA: Ikhona enye? YiAIDS ndiqinisekile naxa engakhange atsho nje.

KHUSELWA: Kwasuka kwathini? *Just imagine* ukuba ndandimvumile njengokuba wayendilangazelela okweJerusalem nje.

PHINDEZWA: Uthi wasuka wangathi uneflu, wabhitya wangumcinga *within days*?

KHUSELWA: UThandi?

PHINDEZWA: *There is hope for* uThandi *because* uyalufumana uncedo kwaye abazali bakhe *are supporting her*?

KHUSELWA: YiAIDS evela phi kakade le?

**(Bayaphuma)**

## IXESHA

**nguThandekile Ncaphayi**

**Ekuphumleni High School**

**Whittlesea**

**5360**

## IXESHA

Le nto ilixesha ixabisekile. Zonke izinto zihamba ngexesha. Le nto ixesha ibalulekile. Sifunda ngexesha xa sifundayo. Kungoko kufanele ukuba izinto sizenze ngexesha lazo. Nomntu uphila ngexesha lakhe. Umntu uyaphila ngexesha. Umntu akakwazi ukuphila ngaphandle kwexesha. Masihloniphe ixesha.

Imidlalo idlalwa ngexesha. Yonke imidlalo idlala ngexesha. Uza kuya emsebenzini uxelelwe ngexesha. Izinto ezisingqongileyo zinexesha lazo. Nento oyibhalayo inexesha. Uza kuya kubantu abamhlophe uxelelwe ngexesha, uye kwabantsundu nabo ixesha baligcinile. Nasezintlanganisweni ixesha lixabisekile. Kufuneka nawe ube nalo ixesha. Kwixesha langoku sifunda ngexesha. Izinto zisilela ngokungqongophala kwexesha. Umntu xa kuphela ixesha uba nexhala kuba alilawulwa ngumntu liyazilawula. Xa ulala ulala ngexesha, naxa uvuka kukwanjalo. Masiligcine ixesha mawethu singalilahli!

Amaxesha akudala ayedala ayedala ulonwabo ebantwini nasezilwanyaneni. Ixesha liyakwazi ukuzibalula ngentlutha ebantwini, nabantu bayakwazi ukulibalula ixesha ngentlutha. Sibahle sinje lixesha. Ubuntwana besikolo bunexesha labo. Nawe ukuze ube khona emhlabeni kwafika ixesha. Ixesha lisinike imini nobusuku. Siyakhanyiselwa sibuye sifumane ubumnyama. Ixesha masingalilahli, masiligcine ngononophelo.

Masilumkeni, ixesha yinto encinane kodwa umsebenzi walo mkhulu. Loo nto uyenzayo uyenza ngemfezeko yexesha. Ukuba ixesha lisandulele laphela, siya kuxakeka. Ubomi buviwa ngenxa yexesha. Ixesha abangalihoyanga lixesha likaxakeka. Kuyaxakekwa ngeli xesha kuba alihoywanga ngabantu abatsha. Kanti nalo ixesha alihoyanga mntu mtsha kwathini koko lihoje umntu wonke. Malithi lifika eli xesha likaxakeka ube wena unalo elakho elaneleyo.

Hayi esi simanga seli xesha lethu. Kweli xesha siya zihombisa, sizenza bahle, sinazo neewotshi ezintle. Kweli xesha langoku kukho iintlanga ngeentlanga ezahlukeneyo. Lixabiseni eli xesha kwaye libuke, ulibheke, usoloko ulicinga.

Kweli xesha amantombazana anxiba iibhulukhwe. Kudala sasiphethwe kakubi ngabantu abamhlophe, ngoku siphila nabantu abamhlophe. Kamnandi siyakwazi ukuthetha iilwimi ngeelwimi ngeli xesha. Kaloku sinazo iititshala neetitshalakazi.

Masiligcineni, silixabise, silibulele. Kweli xesha siyonwaba kwiingxangxasi zeTsitsa. Siyakwazi ukuzikhupha siye emalwandle. Kumnandi ngeli xesha. Kweli xesha sifunda sifunda ngemibongo, sifunda ngazo zonke izinto eziqhubekayo emaphandleni. Kwixesha lakudala abantu babengazi nto. Kweli xesha langoku siyazazi izinto ezininzi ezibalulekileyo. Libalulekile ixesha langoku ebantwini. Kule mihla yangoku sinazo iivenkile. Hayi eli xesha langoku liyasikhupha ebuqabeni. Eli xesha langoku liyakwazi ukukuchaza ukuba ungumntu onjani na ebantwini.

Lelani na eli xesha limnandi kangaka? Eli xesha lixesha lokonwaba. Wena mntu ungenalo ixesha elimnandi kangaka, hamba uyokuzifunela. Ze ulihloniphe ungadlali ngalo. Eli xesha lisifundisa imfundo enobunIsiZulu. Izityalo nezilwanyana ziyalazi eli xesha ndithetha ngalo apha. Wena mntu ungekalazi eli xesha lifune ulifumane kuba lingakukhuthaza kwimizamo yakho yemihla ngemihla. Lingakutsho uzazi obungazazi, uziqonde ebezikusithele, likunike ulwazi kwebezikude nengqondo.

Masilixabise ixesha siligcine. Izinto xa ungazisebenzisi ngexesha lazo ziyaphelwa. Zisebenzise izinto xa kufikelele ixesha lazo. Khun' ukuze kungabikho sikhhalazo nasikrokro yonke into oyenzayo yenze ngemfezeko yexesha. Ixesha lisisikhokelo kwiimeko ezininzi, ezolonwabo nezosizi. Hayi ke khona izimanga zexesha langoku. Ixesha lingumzali wakho xa usezingxakini.

Masingalilibali eli xesha kuba lisikhuthaza ngemfundo. Ixesha bubomi. Yiyo loo nto kufuneka umntu awasebenzise amaxesha namathuba esavuma. Kaloku konke oku kulawulwa lixesha. Ukutshintsha kwamaxesha kwenza ukuba sifunde okutsha, oomabonakude beli xesha, ubuchwephetshe beli xesha, imfundo yeli xesha.

Ubomi lixesha elibalulekileyo. Obam bunexesha labo nobakho bunexesha labo. Umntu uphila ixesha lakhe, nesilwanyana nokuba sincinane kangakanani na siphila ixesha laso. Ixesha liyafika kanti ixesha liyahamba. Liyafika ixesha leendlala, ithi yakufika intlutha lihambe. Akukho mntu ungalaziyo ixesha leendlala neentshutshiso. Ukuhambisana nexesha kwenza ukuba uzazi zonke izinto.

Baluleka xesha, ungasiyeki esi sikhutha ukuso ngoku. Ngamanye amaxesha uyalahlekana nomsebenzi ngenxa yokubambi ixesha. Zinza ke ngoko uhlale phantsi ugqale amaxesha. Linzima ixesha kodwa kulula ukulifumana konyamekayo.

Ingangathi yinto engenamsebenzi ixesha, kodwa bubomi baphakade. Ixesha linezinto zalo. Kukho izifo ezitsha kuba lixesha lazo. Kaloku alitsho na elabadala ukuthi yonke into inxesha layo! Siphumla ngexesha, sithandaza ngexesha, sidlala ngexesha, sincokola ngexesha, sisebenza ngexesha, sonwaba ngexesha, silila ngexesha, yonke into inxesha layo.

Lixeshile ixesha, ngoko ke masizixheshe siphuthume ixesha kuselixesha!!

## LIKHONA KUSINI NA IXABISO LELOBOLA?

**nguLonwabo Moni**

**Koloni S.S.School**

**Zwelitsha**

**5602**

### **Likhona kusini na ixabiso lelobola?**

Ukulobola sisithethe esinenkqayi sakwaNtu. Uthi umfo athande intombi ethile, ayicele ukuba batshate. Kwakuba njalo kufuneka akhuphe iinkomo ekuthiwa likhazi xa zibizwa ayilobole. Bezikhutshwa zide zibe lishumi elinesihlanu ezi nkomo, kungekho nto yamali kwathini. Ukulobola ke ngoko bekuxatyisiwe.

Kwixesha langoku ixabiso lelobola alisafani namandulo. Abantu baqala bathandane, mhlawumbi kuphele behlala kunye bengakhange babe batshatile. Kule mihla yangoku, ilobola yinto nje kuba kwa amabhinqa, azicelela ngokwawo umtshato. Enye into ebangela ukuhla kokuxabiseka kwelobola kukuba yonke into iqhutywa isilungu. Ngoku imitshato iqhutyekwa eziofisini zoomantyi.

Imfundo esiyithathe ngeenyawo ezinodaka, siyisebenzisela ukuguqula zonke izinto zesiNtu. Simana sisithi sikwenza oko egameni lemfundo kanti akunjalo. Kuyangenjwana kwezi mini, kutshatwe emva koko ukuba kude kwatshatwa phofu. Ngenxa yoku intombazana ayikhathali nokuba ayikhutshwanga loo lobola, ivuyela nje ukuba iya kufelana nesithandwa sayo.

Le meko *iyiexplayina* kakuhle into yokuba ukutshintsha kwamaxesha kuzala ukungakhathelwa nokungalandelwa kwamasiko nezithethe. Iyaphela ke ngoko leya *relationship* iphakathi kwabazali, buyaphela obuya budlelane buthatyathwa njengezinye zezitena zokwakha ubuntu.

Abanye abafazi bayabethwa ngabayeni babo, babankankathe besazi ukuba abazikuya ndawo, ngelithi, *I paid ilobola for wena*. Le *attitude* yamadoda yokuba wakuthenga yenza ukuba uninzi lwesintombazana luyichase ilobola. Enye into yeyokuba abazali bentombazana babiza into abayithandayo ngokungathi bayathengisa. Umfana atshwezeke iimpundu ngenxa yeeworry nokokuba ngenye imini lo mfazi angasuka abaleke amshiye esezingxakini.

*These days* siphila kuzo ilobola ayisaxabisekanga kanti ke kudala yayixatyiswe kakhulu. *For instance*, umntu uyakwazi ukulobola umfazi, ajike lo mfazi asebenzele kokwabo ondle abazali bakhe endaweni yokuncedisa ekondleni

usapho lwakhe. Indoda iya kuba yiloo nto ixakene nento ithi yakuthetha ijanyelwe kakubi.

Omnye umahluko ulapha esinxibeni. Umfazi unxiba into ayithandayo athi akulungiswa yindoda axabane nayo. Ithi indoda yakumbetha abalekele kowabo ngelithi uphethwe kakubi emzini wakhe. Ityala liya kubekwa endodeni kanti asiyiyo eyaphule umthetho. Kunzima ukuba ngumendi kuba ndakubhubha abo bantwana bam baya kusokola. Isizathu kaloku sesokuba le ndoda iza kufuna omnye umfazi ongazi kubahoya nganto abam abantwana. Basuka bakhathshelwe basiwe ekhaya kuthiwe mabalande eziya nkomo ndandilotyolwe ngazo. Kanti ilobola le yinto enjani?

Ngamanye amaxesha izinto ezenza ukuba ilobola ichaswe zenziwa ngamadoda ncakasana. Indoda ikushiya endlwini isithi iya emsebenzini, ibuye ngobusuku seyisithi ayinamali, inxilile ngelo xesha. Amanye amadoda afaka omnye umfazi ngoku ekho omnye. *Wakukhopleyina* usuka uxelelwe ukuba goduka kubuyiswe iinkomo zayo.

Ilobola ibiyinto engcwele nefuna ukuba ihlonitshwe. Xa bungasahlonitshwayo obo bungcwele bayo kungcono iyekwe. Umntu ofuna ukutshata makaqale agqibe ezasesitratweni izinto, atshate akugqiba. Xa adikiwe ngumendo angasuka *adivose*. Akukho uya kukhala kuba bekungakhutshwanga lobola.

Enye into ilobola ihamba nokubonelwa umfazi okanye isoka. Yonakala le nto xa umntu azifunelayo isoka. Ukuzifunela ngokuthanda kwakho konakalisa *one of the principles of* ilobola. Xa izinto zisonakala mayiyekwe. Iya kutsho iphele nale ntetho yokuba xa kulotyolwa kuthengiswa ngentombi ngabazali bayo. Into oyithengileyo unegunya kuyo. Amadoda eli xesha acinga ukuba abathengile abafazi ngeso sizathu abaphathe ngendlela athanda ngayo. Ayayilibala into yokuba ilobola umthetho wayo wawungayivumeli indoda ukuba imphathe nanjani na umfazi.

Ingathi kungaba ngcono ukuba le lobola inikwe kwa batshati bazakhele ngayo ikamva labantwana babo. Kwezi mini intombi iyalotyolwa kodwa ingakhatshwa nezinto, isuka isiwe emzini ingaphethe nto. Yiyo loo nto kunokuthiwa ngoku ilobola ineempembelelo *zegin*.

**OTHANDEKAYO KUM**

**nguSiphamandla Vezi**

**Tswasongu High School**

**PO Box 138**

**Carltonville**

**Othandekayo kum**

Ngubani endimthandayo? Endimthandayo ngulowo wandibelekayo, intombi kaMachi. Nditsho lowo wayengalali ubusuku bonke ndigula. Nditsho lowo wayendithuthuzela xa ndilila de ndilale. Nditsho lowo wayendibamba ngezandla ezinobubele, andibeke esifubeni sakhe andijonge ngaloo mehlo agcwele uthando.

Nditsho umama wam.

Nguye othandekayo entliziyweni yam. Andiqondi ukuba ukhona na umntu ongamthandiyo umama wakhe. Ngalo lonke ixesha owam umama usoloko esecaleni kwam. Nditsho kuba nokuthetha oku ndakufundiswa nguye. Nokuhamba ndakufundiswa nguye. Wayendicathulisa andibambe ndingawi ngezo zandla zakhe zinobubele.

Naxa ndithe ndawa wayebakho andikhusele ndingenzakali. Wayendinyamezela nokuba ndikwimeko enjani na. Uncumo lwakhe, nothando lwakhe lusoloko lubhaliwe ebusweni bakhe. Awu!! Khanibone uthando umzali andinike lona!! Namhlanje ndikhulile ndihamba isikolo, ndikwibanga lesithandathu ngenxa yothando lwakhe. Into endisoloko ndizibuza yona kukuthi, ingaba ndim ndedwa na onomama othandekayo, ondifundisa intlonipho, othanda ukuba ndihloniphe amasiko njengokuba ndizihlonipha nam? Nokuba sele engekho omnye umntu ondithandayo ndiyazi ukuba olukamama luyigcwalisile intliziyo yam. Nokuba alikho igxalaba lokuthi ndikhalele kulo, elikamama lona lisoko likho. Owam umama akayi emicimbini *engavalelisanga* okanye engaxelanga ukuba uya phina. Eyakhe imicimbi uyihamba ngamaxesha afanelekileyo, akaze amshiye umntwana endlwini egula. Amakhaya amaninzi kuluntu olumnyama azifumana esezingxakini kuba abazali bobabini baxakekile, bahamba befuna imali apha esithubeni.

Yonke into ifuna imali, imfundom imoto, ukutya ndibala ntoni na. Kodwa ke lona uthando lukamama luzidlula zonke ezi zinto. Ngaphandle kwalo azinakuphumelela. Umama usithanda sonke ngokufanayo ekhaya, akakhethi. Futhi asimbhatali ngokusithanda kwakhe Usithanda ngokunyanisekileyo. Akukho nto intle njengokuthandwa ngumzali. Kuyo yonke loo nto kufuneka uhloniphe umama wakho notata wakho ukuze imihla yakho yande emhlabeni uThixo akuphe yona.

**INDODA NENGCWABA**

**nguSipho Makrune**

**Kusile Comprehensive School**

**Duncan Village**

**East London**

**Indoda nengcwaba**

Luphina kufa ulwamvila lwakho?

Luphina hadesi uloyiso lwakho?

Siyachukumiseka sonke sikhohlwe nakukulila,

Singcangcazela, siyoyik' ukujonga

Kwelo ngcwaba livulekileyo.

Umkhumbi wona mhle,

Kubekwe kwaneentyatyambo ezintle,

Kodwa kubuhlungu ukucinga,

Ukuba asisokube simbone,

Umhlobo wethu othandekayo.

Kanene ngabanye ngabanye,

Sithanda okanye singathandi,  
Iyeza imini yokuba singene  
Nathi kweli ngcwaba livulekileyo.

Kanene nithe ngubani nalo uzimele apha?  
Kanene nithe ngubani na l' ubhubhele apha?  
Kanene nithe ngubani na l' ulele apha?  
Kanene nithe ngubani na l' ufele apha?  
L' unggqengqe apha, lu' dandalaze apha?

Yindoda? Ngumfazi? Ngumntwana?  
Lixhego? Yinkwenkwe? Ngumfana?  
Lixhegokazi? Lusana bethu kusini na?  
Kanene akathethi kub' ufile,  
Kanene akabuzwa kub' ungwele.

Kodwa mna ndithi ngathi yindoda,  
Ndithi ngathi yindoda,  
Le nt' imqulu uvakalayo noko,  
Yaqungquluza, yatyindyiliza,  
Yalala yathi ncwaba - a - a - a!

Yathi cwaka ngathi inyamezel' umvambo,  
Yathula yatsho ngenzwinini yenzolo,  
Ngathi ndiyabon' amehl' wayo le ndoda,  
Ilaqaza, ixezula, igxeleshile isithi balulu -  
Ijongile, ithe nzoo ngokwamadod' onke.

## NDIMFUNA APHA OWAM UMNTWANA

**nguZintle Magqazolo**

**Moses Mabhida S.S.School**

**806 NU 16**

**Mdantsane**

**East London**

### **Ndimfuna apha owam umntwana**

"Nantsi le ndlu kaGqirha Mpofu masinkqonkqoze." Kwathi ukuba kuvulwe kwathi thu inkosikazi entle nesencinane. Ithe ukuba ithi ntle ngobuso bamadoda amathathu yaluthi mba ucango okomntu obona izikrelemnqa. Yawushiya umnyango yabuyela *esitting room*, alandela amadoda aya kuhlala phantsi.

"Sukani, mkani apha. Abantu baseMakhiwane andifuni nokubabona apha. *Just go away, hambani torho!*" Emzuzwini baphakama bahamba.

UNKosikazi Zintle Mpofu, uMaNdungwane, wayesebenza kwaFoschini eMonti. Kanye ngelo xesha wayegaqele ukufumana *ipromotion* kwisebe elaliza kuvulwa lakwaFoschini eMdantsane kunyaka olandelayo. Le nzwakazi imile okweNgesikazi, intle ngeyona ndlela, isomi ngebala, *idark beauty* yoqobo. Umyeni wayo yayinguSindile Mpofu, ityendyana elalise lize ngobuzo elizweni. Umzi wabo wawuseMdantsane kwaNU 9.

UMaNdungwane wayejonge ukuthatha iholide kaDisemba. Kaloku intokazi yayithwele iyinyanga yayo yokud*deliver* uDisemba lo. Ngokwezicwangciso zakhe wayejonge ukuba athi akugqiba ukubeleka ayokuqala emsebenzini eMdantsane. Hayi ke kwalunga, kwala ngomhla wesine kuDisemba ngorhatya waziva i*pains*. Waziva evuya kakhulu ukuba eza kufumana omnye umntwana awayethemba ukuba iza kuba yintombazana njengoko wayesele enawo amakhwenkwe amabini uDumile noDuma. Ithemba lakhe lentombazana lalibonakala kwinto yokuba athenge iimpahla e*zipinki*. Kwelinye icala umyeni wayekhulisile esithi inkosikazi yakhe uza kufumana enye inkwenkwe kangangento yokuba wada wayithiya igama lokuba nguSivuyile.

"*This is a baby girl*, kwaye iza kufuna nonina, negama nguVuyiswa," atsho uZintle xa aqinisekisa indoda yakhe. Ukuyiva kwakhe inimba wayengekho uSindile esemsebezini. Wacela uChuma *iskwiza* sakhe ukuba simse esibhedlele eMakhiwane. Esibhedlele wafikela eSide Ward ezandleni zika *Doctor* Lufefe Mtayisi.

"Ukhangeleka engathi uza kuba mkhulu lo mntwana wakho Nkosikazi Mpofu kwaye usempilweni entle." Watsho ugqirha emva kokumxilonga. Emva koku wathatyathwa wasiwa *ematernity ward*. Wafakwa *idrip* wahlala ke elindile emana ukuhanjelwa ngoogqirha kunye noonesi. U*Doctor* Mtayisi uthe emva



UZintle waphelelwa kukuthetha, zasuka zehla iinyembezi. Oogqirha basuka bathi nyubelele baphuma, washiyeka uDolly omnye umongikazi ethuthuzela. Kwafowunelwa umyeni wakhe uSindile, naye wafika waxakwa.

Wahlala usuku esibhedlele uZintle echacha, kubuhlungu kakhulu ukuba alahlekelwe lusana ngendlela engaqondakaliyo. Wayeqonda mhlophe ukuba *there was something wrong*, kodwa engakwazi ukuchana ukuba yenzeke njani na.

Zahamba iintsuku, zaqengqeleka iinyanga usapho lwakwaMpofo lumbinambineka. Kuthe kule yesibhozo inyanga abacuphi ababini uGqwidi noSalman babizwa ngomnxeba bexelewa ukuba kubhaqwe inkosikazi ematyholweni ecaleni kwendlela evela eBerlin. Bakufika bafumanisa ukuba kukho igazi elininzi ngokungathi inkosikazi ibibeleka kodwa uphi umntwana.

"Uphi umntwana sajini?" Kwabuza ugqirha owafika kwakamsinyane.

"Asikhange simbone."

"Nixelelwe ngubani nina ngale ngozi?" Wabuza kwakhona ugqirha.

"Sibizwe ngefowuni ngumntu othe ebedlula ngemoto wabona esi sidumbu."

"Niyamazi loo mntu?"

"Ewe siyamazi." Waphendula usajini ngesure(i) enkulu.

ULulama ukuhamba kwakhe wayehamba nentwana yomkhuluwa wakhe uThandolwethu. Wafumana imoto eyayiqhutywa linenekazi elihamba lodwa wamkhwelisa. UThandiwe yena akahambanga kuba wayengazi kuhamba kakade. Nguye umntu owathatha inombolo yemoto.

Emva kweentsuku ezimbini abecuphi bafike esibhedlele eMakhiwane bafuna uNkosikazi Vathiswa Penjwa. Amfikela esandula ukulala kwiward yakhe. Athetha naye ngokukhawuleza embona ukuba unayo indawo ye*surprise*.

"Mrs Penjwa sinqwenela ukwazi ukuba usebenza phi na?" Wabuza umcuphi.

"Ndisebenza apha esibhedlele," waphendula.

"Usebenza msebenzi mni?"

"Ndingumongikazi."

"Kutheni ulele ngathi uyipatient nje?"

Wathi akungaphenduli aphuma amapolisa aya kudibana nomphathi wesibhedlele.

Abuya kwakamsinya aya esigulaneni.

"Nkosikazi, unayo na imoto?"

"Ewe, ndinayo."

"NgoMgqibelo weveki ephelileyo, ubuphi?"

"Kutheni wandibuza loo nto," wabuza ebundweba.

"Laa mntu ubumkhwelise emotweni, umtheni?"

"Andikhange ndikwelise mntu mna." Waphendula emana ukulaqaza.

"Olu sana lukuzise apha esibhedlele lolukabani?"

"Awu, yintoni ke ngoku le undibuza yona? Xa ingengowam, ngokabani?"

Emva koku ibe yimpikiswano inkosikazi ingavumi nentwana nosana lwayo. Kucelwe ugqirha ngokuthi angenelele axilonge kwakhona isigulana, wafumanisa ukuba asingomdlezana. Tyhini, kanti kuhleliwe nje umntwana ngokaZintle. Wabanjwa uVathiswa Penjwa wabekwa ityala lokubulala enye inkosikazi ngendlela ekhohlakeleyo.

Esi sishiqi sasonjululwa enkundleni yamatyala. Kwafunyaniswa ukuba uVathiswa wachola uNkosikazi Velebhayi wamkhwelisa. Wathi kuba yena engenamntwana wambulala ukuze ke athathe umntwana wakhe. Engazi nje yena usana olu lubiwe nguVelebhayi esibhedlele.

**AMAPOLISA AYIMFUNENKO KULO RHULUMENTE WETHU**

**nguXolelani Kameni**

**Xolani SS School**

**PO Box 230**

**Zwelitsha**

**5608**

**Amapolisa ayimfuneko kulo rhulumente wethu**

Kwimihla esiphila kuyo unqongophalo lwemisebenzi lwandile kungoko abantu abaninzi behlei bengazi into amabayenze nto leyo ebangele ulwaphulo mthetho.

Abona bantu benza umsebenzi omkhulu nobalulekileyo ngamapolisa kuba lonke ulwaphulo mthetho olukhoyo nolungekenzeki lusonjululwa ngawo. Konke okusemandleni ukufumana izinto abangenazo nabazinqwenelayo phofu ngendlela aho engavumelekanga emthethweni. Ubupolisa abuphelelanga ekunqandeni ulwaphulo mthetho, bukwagcina ucwangco apho sikhona khona kuba abantu basela umdiliya omfaxangiweyo bengazilinganiseli nto leyo ebangela ukungaapheli, bazibone sebengena ezingozini.

Ikwagamapolisa ahamba phantse yonke indawo enqanda izinto ezenziwa ngokungekho mthethweni, abafunyenwe besaphula umthetho bafakwa etrongweni ukuze babe nengqondo.

Ubupolisa abujongi lwaphulo mthetho kuphela. Xa kukho iingozi zendalo, ukuwelwa kwabantu zizindlu ngenxa yeemvula ezinkulu nezinye iimeko ezinxulumene nendalo, abantu bokuqala ukufika ngamapolisa. Kananjalo ngumsebenzi wawo ukulwa nokuthintela ukusetyenziswa kweziyobisi. Khangela nakwinto yokuba ngamapolisa *aprotecta* izikhiwo apho ipalamente ingenela khona.

*Irate* yolwaphulo mthetho ngeyipheIsiZulu ukuba ebengekho amapolisa. Yiyo loo nto kuhlatywa ikhwelo ngelithi abantu mabancedisane nawo.

Uncedo lwamapolisa lubonakala kakhulu kwizinto ezixakileyo ekuhlaleni. Xa kukho ii*social problems* ezifana ne*domestic violence* apho kukho ii*conflicts* emakhaya kubizwa amapolisa. Omnye umbandela ofuna wona yi*crime*. Njengokuba silele nje amasela akalali ayeba. Akukho mntu wumbi ke wokuwagqogqa lipolisa.

Ngumsebenzi *ocomplicated nodifficult* kakhulu lo wobupolisa. Xa kusiliwa kubizwa wona, kwi*ifaction fights*, kwicases zecommon assault kufuneka kubizwe wona. Ukanti naxa kukho umntu okanye umntwana olahlekileyo kurepotwa kuwo. Lilonke ke *comrades* kufanele sonke ukuba sithi phambili kula magorha oMzantsi Afrika omtsha. Izibhoxi zona azisokuze ziphele ngokunjalo nabo bathanda ukucritisiz(a). Elethu linye lithi, isigilamkhuba masibanjwe, umbulali *must rot in prison*. Phantsi usizi, kakade nenkawu ityiwa ilila, imfene isinda ngokugoloza.

## **UKUXATYISWA KOLWIMI LWENKOBÉ**

**NguDumisani Njokweni**

**Nompumelelo S.S. School**

**PO Box 149**

**Whittlesea**

**5360**

### **Ukuxatyiswa kolwimi lwenkobe**

Ndingqwenela ukukhumbuza umzi wakowethu ngemfuneko ebalulekileyo yokukhuthaza ukusetyenziswa kokuthethwa nokubhalwa kwesiXhosa.

Zonke izizwe neentlanga ehlabathini zineelwimi zazo zemvelo ezizincance ebeleni koonina zaza zaqabukela kuzo. Zizibeke phambili ke ezi lwimi uhlanga ngalunye, ezezinye izizwe zilandela ngasemva.

UmXhosa makabe nebhongo neqhayiya yile nto ayiyo. Udaliwe nguThixo into ethetha ukuthi loo nto ayiyo uyiyo ke. Ewe kona kuyimfuneko ukuzifuna ezinye

iilwimi, kodwa loo nto ayithethi ukuba umntu makalahle olwakhe. Yimvelo leyo mawethu, akukho mntu makabe*ashamed* yinto ayiyo.

Inkulu kakhulu kuthi maXhosa into yokoyikisa ulwimi lwethu ngolwasemzini. Ungayibona loo nto xa sihleli sincokola singamaXhosa sodwa, sibonisana ngezinto zobomi. Le mpi ithanda ukumixer ungafika ixakekile ikhupha esiya sona isiNgesi, amaxesha amaninzi iyasibhuda nokusibhuda. Kungcono ukuba umntu abhude ulwimi lwakhe kunokuba aqhayise ngento angaqinisekanga ngayo. Ingulowo uqala athethe ngesiXhosa, athi kuba eqhele into embi yokucinga ukuba ungcono xa ethetha isiNgesi, angene ke asithethe, asityobe, simxake abuyele esiXhoseni angabi savakali ke ngoku. Ngumntu lowo oneengcinga engeba ziphucukile ke.

Mawethu *ilanguage* yethu masingayivumeli ukuba ibe ngumgqakhwe. Sesirhuqa emva nje kwizinto ezininzi kungokuba singaluxabisanga ulwimi lwethu. Luya kukhula njani ulwimi lwethu, thina siya kuxabiseka njani emehlweni ezinye izizwe xa singaxabisanga le nto isenza sibe sithi, ulwimi lwethu. IsiXhosa lulwimi oluzibetha zonke endizaziyo ngokuqhama, nangencasa ekuluthetheni nasekulubhaleni.

Masibhale iincwadi zesiXhosa, sisebenzise iziphiwo zethu, sikhulise ulwimi lwethu. Masifunde amaphepha-ndaba neencwadi zethu sityebise ulwazi lwethu, sikhuphe namava ethu sixhobise abanye ngawo.

## **MHLA NDACETYISWA ULULULEKA UMFAZI**

**NguJane Nkosazana Mhambi**

**Ebhongo SS School  
575 DiniIsiZulu Street  
PO Chiawelo  
1818**

### **Mhla ndacetyiswa ukululeka umfazi**

Into endayenziwa ngoNozici, umfazi wam yaba linxeba elinIsiZulu kakhulu. Into yokundiphoxa phakathi kwenyambalala yabantu, abafazi bomthandazo nokwenza andenze inyoluka elidla iimbiza, ibhada nesela elibulala abantwana ngendlala. Yandikhathaza kakhulu loo nto. Ngekwabe kwaphola kum ukuba ndandithe besekho abaya bantu wandiphoxa phakathi kwabo, ndalifumana ilizwi lam, ndathetha ndiziphendulela.

Kodwa kwavala ngaye. Ndahlala ke iintsuku ezininzi, ndiyinqungunqungu engathethiyo, into ehleli imana ukufutha njengerhamba. Ngokwenjenje oku ngelam ndohlwaya uNozici ukuba aphathwe sisithukuthezi, angabi nabani ancokola naye kanti andivumisanga. Yonke loo veki uNozici wasebenza ngokukhulu ukuzimisela, equeza evuma iingoma ezingavakaliyo, iingoma

ekwakucacile ukuba zigudla amadoda angalungileyo, amadoda apethe kakubi iintsapho zawo ngokubawa nobusela.

Wayesithi naxa angxolisa umntwana ndive sequka bonke abantu basemaTipheni kowethu ebalanda ngazo zonke iimistakes zabo, ngakumbi ezokuthanda ukudla nobusela. Yaba yiveki embi kakhulu leyo kum ndinkolonkoloza apho phantsi kwezo zikweko. Ngokubhuzwa sisithukuthezi ngenye imini ndaya emadodeni. Ndifike ekwaMalongo ephila. Apho nditsho kanobom ebhekileni, ndaphuma sendingamadoda alishumi. Ndiphume apho sendingasanyatheli ukusinga ekhaya. Ndidibene noZixinene kwaLandinkomo into kaKhubeni. Ndizityande igila ngendlela endiphethwe kakubi ngayo ngumfazi. Uthe ecebisa wabe eyithetha futhi into yokugeza kwabafazi, watsho esithi owakhe wambonisa indlela ngenduku. Akayishiyanga into yokuba mna nditsalwa ngempumlo ngumfazi kwaye akukho mntu ungayaziyo loo nto.

Ndithe ndingena endlwini ndathi, "apha kowethu, inkunzi inye azimbinanga. Sobe ndilawulwe libhinqa," ndatsho ndifuthela pheIsiZulu.

"Yehe! Bantu!" Ukhuze watsho uNozici.

"Nozici, ngubani lo umkhuzo ngolo hlobo? Ndiza kukulungisa!"

Ndithe ndisitsho ndabe ndikhumbula umnquma wam, kwaoko ndibuye sendiwutyityimbisa, ndibhonga, ndigquba ndikhonya ndisithi, "Apha! Apha kowethu inye inkunzi."

"Nantso k' into yakho! Eyona nto uyawoyika amanye amadoda njengokuba sowuxhoba ufohlela uqulela umfazi."

"Nozici! Nozici! Beka apha indoda endakha ndayoyika," nditsho ndifunze phambili ndifuna esiqwini kuye.

"Nawe beka apha indoda owakha wayoyisa." Uthe akutsho umfazi ndakhumbula ukuba kanene akukho nanye indoda endakha ndalwa nayo elalini apho, yini na le ukuba mandiqale ngomntwana wasemzini ukuphakamisa amakhwapha. Ndiyilahle phaya induku ndaya kuhlala phantsi ndimanzi ziintlani nodano.

"Betha kaloku yintoni? Uyiyekela ntoni ngoku ingqongqo yakho? Betha, betha kaloku!"

"Uyangxola Nozici, uyangxola akuziva?" Ndaphikela ukutsho selindikhohlile ngoku. Emva kwexesha ndimcenga, ndithembisa yonke into endinayo nendingenayo, ude wapheza ukuthetha kwashiyeka isingqala kuphela. Ndicinge ukuba ixolile intombi enkulu kanti andibonanga nto. Ngokuhlwa uwuqubule ngokwakhe umthandazo. Uzibike ubunkedama exela ngobomi bomtshato obubi kakhulu, kuba yena nabantwana bakhe baza kuphuma izifombo sisigelekeqe abahleli naso. Yaba lolo zungu lude ekhumbuza ngokuyeka kwakhe

amadoda alungileyo kanti uza kwinto eza kumtyityimbisela iminqayi. Ngelikade uyekile ukuthandaza waphakama. Wasithi tshitshilili isitya sam ngomsindo.

"Yidla, yidla kodwa uthelwe nqa ngabantu ngesi similo sakho." Ngobo busuku ndilele ukudinwa ndaya kuvuka ngosuku olulandelayo seliphumile ilanga. Ndithe ndakubhekabheka ndafika engekho uNozici. Ndabuza enkwenkweni ukuba uye phina unina yandixelela ukuba umke nayo yonke impahla.

"Umbonile kwedini xa ehamba?" Ndabuza ndiyekelele umzimba.

"Ewe, ndimbonile Tata."

"Kwathini ukuze ungandivusi."

"Ubumbethela ntoni wena?"

## **UMBONGO WEMFUNDO**

**nguMasiza Senene**

**Nompumelelo S S School**

**Box 149**

**Whittlesea**

**5360**

### **Umbongo wemfundo**

Aah! Mvuzemvuze!

Mibele ibhonxileyo yimfundo!

Wena ulikhaya leenkedama,

Wena wazi apho singaziyo.

Siyakubukela kuba ulilanga liphuma,

Uyaziphumeza izimvo zethu.

Uphuhlisa ulwazi lwethu.

Sibonana nawe sizibone sizizinto.

Nto zibalulekile, hayi imfundo.

Komdala nakomncinci,

Imfundo sisambatho sobomi.

Ntliziyo zethu zihlanjwa nguwe.

Kubazali bethu ubalulekile,  
Ukufa nokuphila komntu uyakwazi,  
Amathemba ethu akuwe onke,  
Ukukukhanya kuthi ebumnyameni.

Udume kwizwe lonke wena,  
Ukuphila sikufumana kuwe,  
Sibonga ubukho bakho thina.  
Thina sihlala ezinyaweni zakho.

**ITHEMBA**

**nguXolani Liphapang**

**TM Letlhake**

**3373 Godlo Street PO Box 316**

**Bekkersdal Location**

**Westonaria**

**1780**

**Ithemba**

Yinkosi yamakhosi,

Kuba likhonzwa nazinkosi,

Kokwazo ukulawula,

Zibeka ithemba phambili.

Ithemba alibulali,

Kananjalo alidanisi,

Konalo liyaphilisa,

Uqine umphefumlo.

Ndiyamsizela ongenalo,

Uyeka nasel' eyibambile,

Ngenxa yokungabi nathemba,  
Batsha sonke masibenethemba.

Axakekile amaKrestu,  
Alwa idabi nosathana,  
Kuba kaloku anethemba,  
Iza kubhangiswa intlungu.

Uyazingisa umfana,  
Ayiphendlaphendle intyatyambo,  
Eyesizwe yintombazana,  
Masizingise sonke sinethemba!!

**UMONGAMELI WOKUQALA ONTSUNDU WOMZANTSI AFRIKA**

**AA! RHOLIHLAHLA**

**nguZithobile Masinda**

**Healdtown High School**

**PO Healdtown**

**5780**

**Umongameli wokuqala ontsundu woMzantsi Afrika**

**Aa! Rholihlahla!**

Yinto emaxhaka ukuhamba!

Yint' ethetha kudalek' uxolo!

Uncumo ngalo lonke ixesha ebusweni,

Ngumtya nethunga noxolo,

Umnandi kwabancinci nabadala.

Aa! Madiba!

Ngumzekelo kulo lonke eleAfrika.

Ufafa olude, umzukulwana kaMadiba.

Nwele zingwevu kukubethwa ngamaqhwa,

Ubhalw' ebusweni ngomsizi woxolo,  
Igorh' eloyis' iimfazwe ngentong' omlomo,  
Dibanis' imihlamb' eyalanayo kwizizwe ngezizwe.

Aa! Madib' omde!

Yingweletshetshe kwizwe loMzantsi Afrika!  
Waya kungena kwanjaziyaluma upheth' uxolo,  
Wanyanisa kwada kwaba sekugqibeleni,  
Weza nayo inkululeko uvel' esiqithini.

Aa! Rholihlahla! Aa! Madiba!

Uwe uvuka walithal'izwe loMzantsi Afrika,  
Zanxakam' izizwe phesheya ngoMadiba,  
Uxolo nenceba ngumfaninye nawe,  
Qhayisa ngezwe nesizwe sakho,  
Umzekelo ophilayo kwiinkokeli zeAfrika,  
Ukwakha isizwe ngentonga yoxolo.  
Aa! Madiba! Aa! Madib' omhle!

## **UTHANDO**

**ngu-Unathi Tom**

**Nompumelelo S.S. School**

**PO Box 149**

**Whittlesea**

**5360**

### **Uthando**

Ngubanina ongalunqweneliyo uthando?

Ngubanina ongafuni kubizwa ngalo?

Yintonina uthando?

Yingcambu yeengcambu,

Yimbewu yeembewu,

Yintlaka yeentlaka,

Incindi yeencindi.

Sisiqalo nesiphelo uthando.

Ungenalo akuyonto.

Uthando yintembeko,

Lukwalithemba uthando.

Uthando nqwa nomhlaba,  
Zindidi ndidi imveliso,  
Ubutyebi buvela kulo,  
Bumbi buya kulo.

Uthando ngunozala nemvelaphi,  
Kwizinto zonke zomhlaba.  
Umntu onalo akabuzwa,  
Umthwalo unzima akagxadazeli.

Luvuyo olukhulu kolilayo,  
Ngamafutha asiqholo konentlungu,  
Isityebi segolide singala iphango,  
Ukubakho kwesonka kuyomeleza,  
Ngothando kukho impilo.

Uthando lucwambu, luxolo,  
Yintliziyo ezinkwenkwezini,  
Ubuqaqawuli bobomi kukuthanda,  
Ibaso egazini.

Uthando asikokuthandwa,

Kukupha, asikokuphiwa,

Asikokukhonzwa, kukukhonza,

Yintoni na le nt' uthando!

## **UMZANTSI AFRIKA OMTSHA**

**nguZanele Nkuhlu**

**Fumana Comprehensive School**

**PO Box 12003**

**Katlehong**

**1431**

### **UMzantsi Afrika Omtsha**

Mandulo intlalo yaseMzantsi Afrika yayingentle kwaphela. Abantu abantsundu bebephantsi kwengcinezelo yabamhlophe. Bekulawula kuphela imibutho yabamhlophe. Bekungekuhle, abantu abamnyama behleli ngempundu enye ngenxa ye*apartheid*.

Ngeminyaka ye*sixties* kwaqala kwaliwa, abantu abantsundu besilwela amalungelo abo, ulutsha nalo lwangenelela kwaliwa. Ukuba kuthethwa ngento eyayibangcungcuthekisa abantu kukufakwa esiseleni ngenxa yokungabi napasi. Zininzi ke nezinye izinto ezaba ngunobangela wokungonwabi komntu omnyama kwilizwe lakhe.

Abamhlophe babenochuku ngeyona ndlela, futhi benomona ngayo yonke into, bekhuthazwa kuloo mkhwa ngurhulumente wabo wocalucalulo. Umntu omhlophe

wayenelungelo kwinto yonke kodwa ontsundu yena tu. Kuqale ke ngoku kwavuka imibutho elwa *against apartheid*, eluntwini jikelele, eziyunivesithi, kubasebenzi ndibala ntoni.

Le mibutho yayingekho mthethweni kuba yayigxibha isilwa norhulumente wocalucalulo. Naxa kunjalo yaqhuba le mibutho kwada kwabanjwa amalungu athile yayo. Kuwo kungabalulwa uNelson Mandela nowada wagwetyelwa ubomi bakhe bonke etrongweni nabanye awayehamba nabo ukulwela inkululeko yomntu omnyama eMzantsi Afrika.

Bathe bakubanjwa abanye, abashiyeke ngaphandle bayiqhuba imfazwe yokulwa ucalucalulo. Eyabantwana besikolo yona yaphuma nodlolwazana, uHector Peterson waba lixhoba lokuqala ukusutywa yimbumbulu yebhulu eSoweto. Kuthe kwakuba nzima kwabanye kwafuneka beqhweshile, barhubuluza baya kwamanye amazwe.

Kuthe ngeli xesha kuphethe uFW De Klerk ibhulu, izinto zafikelela kwiclimax, yakhokela phambili iANC kuthethathethwano olwaluza kuzisa inkululeko ebantwini, aphume amabanjwa ezopolitiko ezitrongweni.

Imibutho eyayivalwe imilomo ngurhulumente wocalucalulo iqale yavulwa. Abo babeselubhacweni kwathiwa bangabuya ngaphandle kokoyika ukubanjwa. Waphuma noMandela etrongweni erhuqa amadoda amakhulu afana nooSisulu, ooKathrada, ooMbeki nooMaharaj namanye amatshantliziyo.

Kwakungathi kuyaxokwa, abantu bevuyela ukukhululeka emakhamandeleni ocalucalulo. Into eyayithethwa yayinye, makuyiwe esiguqweni sothethathethwano. Yaba yenye imfazwe naleyo. Ayesekho amaqela ayengekayeki ukuhlasela, hayi ke ngoku yayeka ukuba yeyabantu abantsundu norhulumente, yayeyamaqela abamnyama odwa. Babulalana abantu yabubutyobo nobutyadidi.

Zavela ngelo xesha neentetho ezigxeka i*Third force*. Bangathini abantu ukubambana babe*united* besilwa imfazwe yocalucalulo kwale xa besithi bayoyisile nako besilwa bodwa. Hay' bo! Zaba zizantanta iinkokeli macala onke zizama ukucima umlilo ezingaziyo ukuba uphenjwe ngubani na. Wacinywa loo mlilo sowubulele abantu abaninzi.

Yaqala indlela ebheka evotini kuza kuzalwa uMzantsi Afrika omtsha. Wabaleka phambili okamandela waluphumelela ugqatso ukuze nje abeyi*President* yokuqala emnyama yoMzantsi Afrika okhululekileyo. Emlonyeni wale ndedeba bekuphuma amazwi amanye, "lo Mzantsi Afrika ngowethu sonke, kuwo silingana sonke, ngoku sinamalungelo afanayo, akukho mntu ungaphezu komnye."

Kungoku nje intlonipho kumntu omhlophe nomnyama iyafana. Ilizwe lidala kodwa izenzo zitsha ngokuba wonke umntu ukhululekile. Izithintelo zamhlamnene zisusiwe. Ewe zisekhona iingxaki phaya naphaya, kodwa zonke ezo zinto ziyalungiswa nokuhamba kwexesha. Kungathi kuza kulunga kuba abantu bayakhuthazwa ukuba baxolelane, basebenzisane ukuphakanyiswa kwelizwe elitsha.

Ukuqhwayana kona akusoze kuphele kuba nanamhl' oku amaqela ezopolitiko akhe avungamelane ngenxa yokungaqondani kwizinto ezithile ekulawuleni. Into yonke ngoku ilawulwa ngevoti, nomthetho ongqongqo ngokwezicwangciso zomgaqo siseko welizwe *iconstitution*.

KuMzantsi Afrika omtsha kukho ubunye phakathi kwabamhlophe nabantsundu. Kaloku yonke into ngoku yenziwa ngokulinganayo. Loo nto ide yachaphazela nemfundo ezikolweni. Akukho sikolo sikabani nesikabani. Abantwana bafunda ezikolweni ezinye imfundo efanayo.

Ikhawulezile yona iminyaka, wakhawuleza nokaMandela wazibeka phantsi iintambo ngelithi yena mdala, uyintanga yomhlalaphantsi, makuphakame elinye iqqhaji eliselitsha lisithathe isibane libheke phambili. Iqashiso liwele kwigorha lomzabalazo, uThabo Mbeki.

Kuthe kwakuba nje, lathi ilizwe elibukeleyo, "ngenene *idemocracy* iyasebenza eMzantsi Afrika omtsha. Nezinye izizwe maziwulandele lo mzekelo.

Wothulelwa umnqwazi nguMzantsi Afrika uphelele uMadiba omde uRholihlahla Mandela ngokuzenza idini ahlale etrongweni iminyaka ukuze athi akuphuma akhululeke umntu omnyama. Ikhwezi livelile akukho ongalibonanga. Ulutsha maluqiqe luqonde ukuze luhlabe lukhangele.

## ISIFO UGAWULAYO

**nguBulelwa Denti**

**Landulwazi Comprehensive School**

**PO Box 88**

**Thokoza**

**1426**

### **Isifo ugawulayo**

Isifo ugawulayo *iHIV/AIDS* ukutsho oko yintsholongwane enganyangekiyo. Ayikhethi bala lamntu, ingakhethi *neage* kunjalo nje. Iyabangena abadala ngenxa yokungazikhuseli okanye ngenxa yokuziphatha kakubi, kanti abanye abantwana basulelwa yiyo ngexesha bengekazalwa. Lilishwa ke ukuba abanye abantu bangakholelwa ukuba ugawulayo lo yinto ekhoyo kwaye uyabulala.

Xa uthe ngelishwa wafunyanwa sesi sifo, musa ukucinga kakubi okanye ukucinga ngokuzibulala, kuba oko akusiso isisombululo. Zama ukuxelela umntu omthembileyo nokuba asingobazali bakho, kodwa umntu osisihlobo. Abanye abantu ongaya kubo ngoonontlalontle. Akulunganga ukuhlala nento ekuphethe kakubi entliziyweni. Kulungile ukuba uzityande igila kumntu omthembileyo. Uncedo olufumana esibhedlele okanye ekliniki lungakunika amandla emzimbeni ukuze ukwazi ukunyusa ukwakheka komzimba.

Xa sele unaso esi sifo akuthethi ukuba sowungumahlwa nofele okanye ungumntu owahlukileyo kwabanye, uyafana nje nabanye abantu. Kungathethi nokuba uya kusulela

abanye ngesi sifo ungakhange ulale nabo ngenjongo yokwabelana ngesondo, ukwenza isex ukutsho oko. Uyakwazi ukuphila ixesha elide unesi sifo ingakumbi xa uvuma entliziyweni yakho ukuba unaso. Xa ungenalo uloyiko kwaye uqonda ukuba ungathetha ngaso nabanye abantu, kulunge kanye ukuze ukwazi ukubacebisa ukuze bangasifumani.

Enye into ongayenzayo kukudibana nabantu abanolwazi ngesi sifo ukwazi ukuncedisana nabo ukuze uthethe ngaso ukwenzela ukuba nabo bangakholelwayo bakholelwe. Abanye abantu bayabahleka abo baphethwe ngugawulayo, kodwa mna ngokwam andiyikhuthazi loo nto. Yiyo loo nto abanye bahlukanayo nabahlobo babo ngenxa yokungevisisani. Wena mntu uhlekisayo, usalatha usenza zonke ezi zinto zingalunganga nezingalungisiyo futhi, akwazi ukuba iya kuba nguwe ngenye imini okanye umhlobo wakho. Umntu unesi sifo makangahlekwa, uyalulufuna uncedo ingakumbi olusuka kubahlobo bakhe. Inkungu ilala kwiintaba ngeentaba sitsho kaloku nesiXhosa. Njengokuba uhlekisa nje, mini sakufumana uya kuze ungakwazi kuxelela mntu kuba kaloku uza kube usoyikela ukuhleleka.

Ukuba uthe ngelishwa wanaso esi sifo ugawulayo nceda ungazibulali okanye usifihle. Abantu jikelele, izihlobo kunye nabazali bakho basakufuna, kwaye bajonge lukhulu kuwe. Umntu akalahlwa ngoko ke nawe soze ulahlwe ngenxa yokuba unogawulayo. Uthando othandwa ngalo ngabazali bakho alusokuze lutshitshe okanye ludambe.

Ndicela ulutsha ukuba lubaphulaphule abazali. Akukho mzali unokuze alahlekise umntwana wakhe. Masingabaleki emakhaya siyokuhlala kwantliziyi-ndise. Kaloku

ngokwenjalo sizibeka esichengeni sokonakalelwa ngokungapheIsiZulu. Khawucinge indlela eziba buhlunga ngayo iintliziyo zabazali bethu.

Ukuba ubufunda okanye usebenza, musa ukutyhafa, qhuba ngomsebenzi wakho, amandla onawo aya kwenza ukuba iinjongo zakho zifezeke. Wena mntu unesi sifo nowaziyo ukuba unaso, ungcono kunalowo ungekabi naso ungazaziyo ukuba uya kuba naso kusini na. Wena sowuyazi indlela omawuzinonophele ngayo. Musa ukuiyekelela, hlala uthembile. Kuku konke ukuthemba, themba iNkosi yakho, uThixo. Yena akasokuze akunikele umva nokuba sekumnyama entla. Ugawulayo uligqibile lonke ilizwe, uyabulala, uyatshabalalisa.

Minyaka le siyeva kumajelo eendaba ukuba inani labantu abaphethwe sesi sifo ayanyuka, kunjalo nokwanda kwabafayo. Ndiqinisekile ukuba akukho mntu ufuna ukubalwa enanini. Linye icebo lokuba kungabi njalo kuwe, kukunonophela impilo yakho. Wukhathalele umzimba wakho.

Kazi sifondini wawuvela phina?

Sifondini uxaka nabakhulu,

Akunyangeki ngokuba kutheni?

Sifondini yahlukana nabanatu,

NgabakaThixo, abangobakho,

NguYe owabadalayo, asinguwe.

URhulumente uyawenza amacebo okuba abantu bakhuseleke kwesi sifo. Ukuze ukhuseleke kufuneka usebenzise *icondom*. Kulungile ukuba ube neqabane elinye kuphela. Kubalulekile ukuba abantu abathandanayo bathembane.

Kwabasafundayo ndingacebisa ukuba ulutsha khe lume ngamaqabane, lugqibe ukufunda oku kuqala. *Icondom* asiyiyo yodwa ekhuselayo kuba zikho ezinye iindlela esifumaneka ngazo esi sifo. Into ebalulekileyo kuba ulutsha lufunde luphumelele ekunyangeni esi sifo.

Ndiyaphinda ndithi, masingahlekisi ngabantu abanesi sifo. Masivume ukuba sikho kwaye siyabulala. Lowo ungakwaziyo ukulinda de agqibe isikolo ndicebisa ukuba athi gqolo ukusebenzisa *icondom*. Oku kumnceda umntu oyintombazana kwizinto ezimbini, ekubeni angabi *pregnant*, kwaye angabinaso esi sifo. Elokugqibela ndingathi masiqapheleni ukuze silumke singafunyanwa ngul gawulayondini.

**UBUNDLOBONGELA****nguPhumla Makinana****Kusile Comprehensive School****PO Box 4033****Msimango Street****Duncan Village****East London****5201****Ubundlobongela**

Ubundlobongela sisimilo esibi esingamkelekanga ekuhlaleni. Ubundlobongela kulapho bathi abantu abadala nolutsha baphathwe kakubi ngandlela zonke ngabanye abantu ubukhulu becala ngabo bangamaxhoba eziyobisi. Obu bundlobongela buchaphazela zonke iindawo ezinjengeecawa, imisebenzi, izithuthi, izindlu zowiso-mthetho, iindawo esihlala kuzo kunye nezikolo.

**Ubundlobongela emakhaya**

Kumakhaya esihlala kuwo ubundlobongela buthabathe unyawo. Abantwana abancinane baye baphathwe kakubi ngokubethwa, ngokubotshelelwa ngeentambo ngabazali babo. Lento yenziwa ngabazali. Abanye babo bade babulale abo bantwana ngenxa yokuba behluthwe ingqondo ziziyobisi okanye iziselo ezinxilisayo.

Kanti abanye abazali bathi baphatheke kakubi ngabantwana babo. Bantwana abo ungafika befuna ngetshova imali yenkamnkam. Bakungavumi nayo bayababetha bababulale. Ngamanye amaxesha kwa aba bazali bayadlwengulwa ingakumbi amaxhegwazana.

Amaqela azibiza ngokuba zi*gangsters* ayabangcungcuthekisa abantu ekuhlaleni, uluntu nje ngokubanzi alulali buhlayo zezi zimanga. La maqela angena ngobusuku ezindlwini athathe izinto ezifana noomabonakude, izidlali-mculo, zonke iimpahla zexabiso. Ukuba ayenza loo nto kukho abantu, akunyali ukuba kwenziwe inyala lokureyipha ababhinqileyo ze abangamadoda badutyulwe babulawe. Kukodwa ukuba alwe odwa la maqela kanti kuloo mlo kuya kutshiswa izindlu zabantu abangenatyala.

### **Ubundlobongela ezikolweni**

Ezikolweni buninzi ubundlobongela kuba la maqela agquqisa ekuhlaleni akho nasezikolweni. Kaloku amalungu amanye amaqela akwalapha ezikolweni ayafunda ngabula wona. Zithi zikunqoza phakathi kwamaqela kufe abantu abaninzi abakude lee nobundlobongela. Kuya kutyoboka zifestile, kwaphuke zingcango, kutyobane zimoto, kudutyulwe abahamba ngeenyawo kuba kaloku xa sele kusiliwa akukhethwa ukuba lo ngowasiphi na.

Iitoyi-toyi ezivuka ezikolweni zisukuba zikhatshwa bubundlobongela. Kuya kutshiswa kutshatyalaliswe izikolo ezingenatyala. Akupheleli apho, iititshala ziba semngciphekweni

wokugrogriswa, zimbi zileqwe ziyokwela apho zingaziyo, ziswantsuliswa ngabantwana ezithi zona ziyabafundisa.

Aba bantwana bafundayo bayimigulukudu ngabo kanye abaphatha imipu ezikolweni kwakunye neziyobisi abazithengisela abanye ngenkani. Bathi kuzitya ezi ziyobisi, ingabikho ingqondo yokufunda, ufike bethe saa phandle abantwana bengeva kungxoliswa. Into elandeyo kukutyholwa kweetitshala ngelithi ziyeka abantwana bazule phandle kanti kuloko nazo zoyisiwe ngabantwana abahluthwe iindlebe ziziyobisi.

### **Ubundlobongela kwizithuthi**

*Iitaxi* ezizithuthi zikawonke-wonke zingumhlaba otyebileyo wobundlobongela. Ungade ucinge ukuba zonke *iitaxi* abaninizo zindlobongela. KungapheIsiZulu khona kubaqhubi ngokuba yonke into engumthetho iyaphulwa. Bonke abaqhubi be*etaxi* ingathi bazalwa ngumfazi omnye ngokungabi nambeko kokhwele *eteksini*, kohamba ngeenyawo nakohamba ngesinye isithuthi. Bathi apho balwe khona, mhlawumbi umbutho othile uxabane nomnye, kufe abakhweli. Isimanga sezimanga ukutshiselana izithuthi oonote*ksi*. Ukuba umqhubi usindile ekubulaweni ngokudutyulwa, isithuthi sakhe sona soze sisinde ekutshisweni. Bafanele ukutshiselana ngokulula kangaka kuba kwazi*teksi* ezo zibiwe. Umntu uyixabisa njani kaloku into ayifumene engakhange ayisebenzele?

Uthi umntu akubalekela *etreyinini* afike ikwayiloo nto bubundlobongela. Hayi ke apha, ootsotsi batshotsha entla, benza unothanda. Okungabafazi kuhluthelwa imali, amacici,

iiwotshi zexabiso, imisesane yokuhombisa neyemitshato, *iicellula telephones* nazo zonke ezinye izinto ezixabisekileyo nezimaxabiso apheIsiZulu.

Umcimbi waseziteksini nasezitreynini uxhomisa amehlo, kodwa hayi ukuhluthwa kwemoto yomntu ejoliswe ngompu. Le yona into ifana nje *necurse*. Uya kuthi umqhubi uyamisa ngokusemthwethweni kwi*robots* ezibomvu, vumbululu ootsotsi ngokungathi bavuka engceni imipu seyiphakanyiselwe pheIsiZulu, akhutshwe umnini moto ngenkani, imke imoto yakhe eyijongile. Kukho ukuthi umntu angene evenkile ithutyana nje, uyaphuma moto yayiphi. Kukuthini ukuthi uzihlalele endlwini yakho bangene ootsotsi sebeboleka isitshixo semoto yakho. Ukuba ukhe wathinza, umpu uyakubona. Kukuthini ukubiwa kwento enkulu kangaka, imoto? Eyona nto ikhathazayo yile yokuba nale moto isuka inyamalale ngokungathi ifakwe phantsi komhlaba.

Izithuthi ezikhulu ezithwala iimpahla zasezifemini nazo zisemgcipekweni. Umqhubi wayo ukuba usindile ekudutyulweni, uya kukhutshelwa ngaphandle ngokungekho similweni, akugqiba ukubotshelwa, ithathwe inqwelo yakhe, ukuba iya kufunyanwa ngamapolisa esigangeni ezo mpahla ibizithwele zingasabonakali ndawo.

Usuke umangaliswe ukuba amapolisa asukuba ephina xa imigulukudu ilalela idubule ibulale abaqhubi bemoto ethwala imali. Igama elithi *cash heist* ekwakudla kufundwa ngalo ezincwadini kuphela, kwezi mini liyinto esiyaziyo ukuba iyenzeka. Ihlokondiba lamadoda lisuka livulele iimbumbulu emotweni ethwele imali, lakugqiba liyithwale loo mali liphele emehlweni. Isibindi esingaka asifumana phi la maqela? Ithiwani into xa inje?

### **Ubundlobongela ezicaweni**

Icawa kwezi ntsuku zenziwa amabala okulwela izikhundla. Intsusa-mabandla kukuthi abantu abathile bazisondeze kumfundisi ngeenjongo zokuba babelwe izikhundla ezithile. Ukuba baliqela abantu abanezi njongo, soze ibandla lingahlulelani kubini ekuxhaseni umfundisi walo. Zithi zakuba nzima izinto, umlo uthathwe usiwe ecaweni, kuxoxwe kube nzima kungavanwa, kuliwe kubethwane, lithi qhusaka ibandla. Iqela eloyisileyo liyamgxotha umfundisi, abalandeli bakhe bayokukhonza caweni zimbi. Njengokuba abefundisi bengabantu boxolo nje, baya kusinda njani kwezi ngxwabangxwaba?

### **Ubundlobongela kwiinkundla zamatyala**

Khe ziqhume nakwiinkundla zamatyala. Unobangela nalapha ngamaqela emigulukudu ayithatha inkundla njengendawo ewalungeleyo ukuba acime igama abo akholelwa ukuba ayababambisa. Akunyali ukuba umntu adutyulwe exoxa emkhumbini. Eminye imigulukudu lithuba lawo lokuqhvesha eli. Hluthu umpu epoliseni, naako udubula yonke

into ekhoyo, ubaleke umke kufe abantu abangenatyala. Into eqinisekileyo inye, kolo qhwesho akusokuze kungabikho mntu ungafiyo. Tsii! Kunzima emhlabeni!

### **Ubundlobongela emapoliseni**

Amapolisa asengxakini enkulu nengathethekiyo. Izikhululo zawo ziyaxhonyiswa yimigulukudu efuna ukuba imipu eselugcinweni lwawo. Kukodwa ukuba amapoliswa ahlaselwe adutyulwe ngabantu abawazondayo. Njengokuba esebenza nzima esilwa nolwaphulo-mthetho nje, kukho abangalufuniyo mpela ucwangco. Kaloku bakho abantu abaphila ngobundlobongela. Xa kunjalo ke, ubomi bepolisa ngalinye busoloko busesichengeni. Omnye uza ngokufuna uncedo kanti hayi lisheyi nje elo, ufuna ukufumana indlela yokulalisa ingqondo yamapolisa ukuze enze ubundlobongela emapoliseni. Yintoni loo nto igama layo?

### **Ubundlobongela kumashishini**

Ushishino lunxulunyaniswa nemali ngokuqinisekileyo. Umntu oshishinayo usengxakini ke ngeso sizathu. Oosomashishini basisisulu sokuvingcelwa bagrogriswe ngemipu kufunwa imali kubo ngenkani. Kuya kuthathwa yonke imali yakhe emva kokuba kuthiwe kuye makavule *isefu*. Ukuba usindile ekudutyulweni, uya kubotshelwa izandla neenyawo ashuywe engxongxile. Ukuba buhlungu kwaloo nto! Ngelinye ingxaki ivela kubaqeshwa. Uyeva unovenkile naantso itoyi-toyi isitsho kanti kuzokutshiswa ivenkile yakhe. Shuu!

### **Ubundlobongela eburhulumenteni**

Nalapha ayikho enye ingxaki, yimali. Imihla nezolo amaxhego namaxhegwazana ayakhala kuba imali yenkamnkam isuke yanyamalala. Iphi? Ibiwe ngabasebenzi bakarhulumente. Ukuba asiyiyo leyo, kukushota kwemali. Isizathu? Kuhleliwe nje, kukho abantu abamkela imali yabantu abasweleka kudala. Uthi usajonge leyo uve kusithiwa iinkonzo zikamasipala zimisiwe kuba ingekho imali eyaneleyo yokuhlawulela ezo nkonzo. Iyephi? Akukho mntu waziyo. Basuka bagwayimbe ke abasebenzi, ibe yenye ke naleyo.

### **Ubundlobongela ezidolophini**

Igama elithi dolophu lisisithethantonye neli lithi ubundlobongela. Abathenga ezidolophini, ezinkulu nezincinci, basisisulu sobundlobongela. Abagqiba kwamkela imivuzo yabo, basemngciphekweni yokuphulukana naloo mivuzo ngokuhluthwa ngootsotsi. Umntu ukusebenza inyanga yonke kanti usebenzela omnye umntu ohleli nje.

Abanye abantu baqhathwa behleli, ithathwe imali ashiyeke yena ethe mpa isipha samaphepha amdaka, uve kuthethwa kusithiwa kukho abantu abajika imali ibe ngamaphepha, ngamasela lawo ayikho enye into. Kukho ukuba umntu achwethwelwe bucala ngumntu othi uyakwazi ukunyanga. Hayi ke uya kuyichaza ayichazayo, athi akugqiba umchazwa makaye kufumana uncedo ndaweni ithile, kodwa ashiye kumchazi yonke into yakhe. Uyabuyela kumchazi, ufika kukhala ibhungane, akukho mchazi, akukho mpahla, nya nyamalala.

Iindawo zokukhupha imali, iiATM kulapho ubundlobongela bobusela bugquba khona. Le migulukudu ima apha etyhwini kanti izungeza iqhinga lokukrobela elo khadi kukhutshwa ngalo imali. Ngendlela ethile, liyatshitshwa, uyathi ukuthi umntu wabantu sefunjathiswe elingelilo. Uyaya emtshinini, imali yakhe ikhutshwe yonke.

Ezi ndlobongela azilali zizama amacebo okufumana imali zingayisebenzelanga. Yiyo nale kwezi fowuni zikawonkewonke ungafika oorheme bekhothamile. Uthi umntu esafowuna ebeke impahla yakhe phaya phantsi, ithiwe xhwii engaboni. Uyagqiba ukufowuna akusekho mpahla kungasokuze kubekho nomntu othi hayi ithathwe ngubani. Isengcono naleyo. Kukho ukuthi ufika kwezo fowuni zibe ziqhawuke zingasebenzi.

Kaloku ezi ndlobongela zithi zakungayifumani into eziyifunayo zikhuphele umsingo ezifowunini.

### **Ubundlobongela ezibhedlele**

Izibhedlele zethu, apho uthi ukuze ufumane uncedo olukhawulezayo kube kukho umntu okwaziyo, okanye kwawena ungumntu owaziwayo, kungenjalo kwaziwa umntu othile ozalana naye. Ukuba akwaziwa kwizibhedlele zethu ungafela apho. Ukuba akungomntu unegama, hayi mntakamama ncama ukufumana uncedo olukhawulezileyo. Ndithi mna, iinesi neenesazana zisuke zijije izingq zimana ukugqitha apha kuwe, uthi wakuzibika ujongwe nje okwesitya senja.

Into exhaphakileyo ngoku ezibhedlele kukulahleka kwempahla yakhona. Kuhleliwe nje, kukho abasebenzi abazibayo ezimpahla bayokuzithengisa. Xa kufunwa ukuncedwa isigulana yinqaba kuba impahla okanye iyeza lokusinceda liphelile kungekafiki nexesha lokuba liphele. Akafani wathi omnye xa ethetha, "ukuya ezibhedlele kule mihla ugula kukuya kuzibulalisa."

### **Iziphumo zobundlobongela**

Umntwana okhe walixhoba lobundlobongela nokuba bobaluphina uhlobo, ubomi bakhe abuphinde ibe bubo. Uthatha ixesha elide phambi kokuba aphinde azinze engqondweni. Uninzi lwabantwana abakhulele kumakhaya axengaxengayo lubalekela esitratweni baphele bebizwa ngokuba *ziistreet children*. Uyabona ke esitratweni kuphila

esinamandla. Abacingi abantwana abakhulele esitratweni ukungabizizo iindlobongela. Bayeba ukuze baphile, bayalwa kuba kaloku ubomi kubo ngumzamo, batshaya iziyobisi ngelinye ixesha baziqeshise ukuba babe ngabathengisi bazo, bayabulala kuba intlalo yabo ineengozi, kungatshiwo lula nje ukuba bahlala intlalo yobulwanyana.

Kukaninzi siziva siphinde sifunde ezindabeni ngezidumbu ezihamba zicholwa apha esithubeni. Ziziphumo zobundlobongela zonke ezo. Ixabiso lobomi bomntu lihle kakhulu. Ehleli nje umntu unoloyiko ngathi kungenzeka nantoni na. Ngaphandle kwaleyo, intlonipho kumntu omdala ayisaziwa. Buphelile ubuntu mpela. Zininzi iingxwelerha apha elizweni ngenxa yobundlobongela. Abanye ziingxwelerha enyameni, abanye emphefumlweni. Ithini na ukulungiswa into enje? Inye ke indlela obunganqandwa ngayo ubundlobongela kukukhuliswa komntwana ngendlela efanelekileyo. Ukuba ukhule eqeqeshwa, naxa sele emdala uya kuba ngoqeqeshekileyo. Abazali kufuneka babambisane ngamxhelo mnye kululekwe abantwana. Makakhalinyelwe umzali ophuma emgaqweni.

Iindibano zolutsha mazisetyenziswe njengeendawo zokululeka nokubeka ulutsha emkhondweni. Umthetho obekiweyo mawunikwe imbeko yawo. Ngaloo ndlela wonke ubani uya kuyazi indawo yakhe. Aboni mabanikwe isohlwayo esibafaneleyo. Makusetyenziswane kubanjiswane ngumntu wonke, ngumbutho nombutho, ngamaqela ngamaqela, zizrhulumente nezirhulumente. Makuthethwe ngezwi elinye ukuba into imbi kuthiwe imbi ngumntu wonke.

**Iinzame zam endizenzileyo ukulwa ubundlobongela**

Ndiphuma kumbutho woomama iMosaic ndingumntwana. Kulo mbutho into ephambili ebesiyenza singabantwana kukwenza imidlalo yeqonga siyokuyibonisa ezitrongweni, ezikolweni naseluntwini jikelele. Le midlalo iphathelele ekuboniseni ukungalungi kokungena ubundlobongela, iziphumo zempatho-mbi kubantwana emakhaya, intlungu ethi yenziwe bubundlobongela.

Intliziyo yam ibiye ibe buhlungu xa emva kwale midlalo kukho abantwana abandixelela ngento eyenzekayo ebomini babo. Nabani ophatha umntwana kakubi makazi ukuba utshabalalisa ubomi bomntu, makazi ukuba ucima ikamva lomntu ongaba yinto elizweni.

**IINGUQU EZENZEKA EMVA KORHULUMENTE OMTSHA****nguWonga Sizani****Nompumelelo High School****PO Box 149****Whittlesea****5360****Iinguqu ezenzeka emva korhulumente omtsha**

Siyavuya ngokuba kude kwalunga ekugqibeleni. Urhulumente esamvotelayo emva kwalo wocalucalulo ukwazile ukuba azise inkululeko engenamkhethe eluntwini. Kwizinto zonke athe weza nazo sibalula inkcubeko namalungelo oluntu ngokupheleleyo.

Wophawula ukuba njengokuba abantu abangoomama babengahoyekanga nje kulaa rhulumente wocalucalulo, kulo ukhoyo ngoku babe ngabokuqala ukuqwalaselwa. Amalungelo abo kwakunye nempatho yabo ibe yeyona nto ingundoqo nebalulekileyo.

Lo rhulumente ukwazile ukuba nephulo lokuba kuliwe ubundlobongela nokuxhatshazwa kwabantwana abancinci apha kweli loMzantsi Afrika. Ugxininise ngakukumbi kubantu bomthetho ukuba balilwe eli dabi baloyise.

KwiPhondo ngalinye kunyulwe uMphathi namahlakani akhe ukuba ajongane nomsebenzi wokulawula, iyinto entsha ke leyo. Zikho ke kambe nezinye iinguqu ezenziweyo esimtsho lo rhulumente wahluka kowamandulo. Kuzo kungabalulwa ukunyangwa

simahla kwabantu esibhedlele. Yinto ebeluncedo kakhulu le ingakumbi xa uthelekelela indlela ebebetsala nzima ngayo abantsundu ukufumana unyango kuba imali abanayo.

Kwicala lezemidlalo iinguqu zenze iintshukumo ezinamandla. Le nto itsho eli laseMzantsi Afrika labukwa njengelizwe lokhenketho. Eyona nto ibukwa ngakumbi yile *democracy*, yona nto kwakungafunwa nevumba layo ngurhulumente wocalucalulo. Kuzo kuqwelwa xa kuthiwa imfundo mayilingane kwaye ifane kumntu wonke weli. Kaloku imfundo esisitshixo sokuphila kule mihla ibiyinto apha ekuthiwa ayibafanelanga abamnyama, koko ifanele igcudwana labamhlophe.

Urhwebo lutsho lwathabatha olunye unyawo. Amazwe angaphandle ukuba kukho into ayenzayo kukurhwelana neli ngaphandle koloyiko. Urhwaphilizo yeyona nto lo rhulumente uzimisele ukuyilwa ayikhuphe neengcambu kuloo ndawo lufumaneka kuyo. Ukhuthaze intsebenziswano kumafama. Kaloku uninzi loonofama ngaba bafu bantamo zilukhuni. Uphuhliso nemisebenzi luthathwe lwaziswa ebantwini nto leyo eyenze ukuba wonke umntu azibone ekhathalelwe.

Uluntu lweli loMzantsi Afrika luyivuyele kakhulu into yokuba lukhuthazwe lungene lube ngamaqumrhu oshishino. Ixhaswe loo nto ngokuthi urhulumente adale iminyangwana yokujongana nenkqubela-phambili yaloo mashishini asakhulayo. Kungoku nje angabalwa ade adlu kule minwe yesi sandla amaqela azinikezeleyo kweli phulo. Ukwenjenjalo ke kukuzama ukulwa nentswelo-msebenzi, indlala kwakunye nobundlobongela.

Le ndawo yokugqibela ifuna ukukhe iqwalaselwe kuba eneni ubundlobongela bufuna ukuligubungela eli. Ubundlobongela obuhambisana nobuqhophololo urhulumente ubudilizele ngomgodi. Siyabulela ukuth kanti ngokuvota sivotele into esemcimbini. Enye yezinto athe wazilungisa nebikade iyingxaki kukuvukelana kwemibutho yoonoteksi. Ukulwa kwala maqela kwenze ukuba ezindleleni kungabi kuhle. Linzima ke eli dabi liya kuthatha ixesha phambi kokuba loyiswe.

Huntshu kuwe rhulumente wabantu,

Qina kwedini womelele,

Izilingo neempikiswano ngumahlalekho.

Sithi maz' enethole rhulumentendini!

Idabi elikhulukazi olilwayo lo rhulumente lelesifo ugawulayo. Sisitshabalalisi esi esiligqibe lonke elimiweyo. Ubumnyama busagubungele kwiindawo ezininzi. Ulwazi yimfuneko ebalulekileyo. Phaya emaphandleni iinkonzo ezifana nemibane, amanzi acocekileyo kunye neendlela zezithuthi, kumaxhaphetshu ziyafakwa.

**UKUBALULEKA KWAMASIKO NEZITHETHE KULUTSHA**

**nguMarhadi Phoko**

**Nompumelelo S.S. School**

**PO Box 149**

**Whittlesea**

**5360**

**Ukubaluleka kwamasiko nezithethe kulutsha**

Ndingumntwana oneminyaka elishumi elinambini. Singabantwana abane ekhaya, sobane singamantombazana. Ababini abadala bakumabanga angentla, mna nodade wethu sifunda ibanga lesithandathu. Sizalwa ngabazali abantsundu abazidlayo ngebala labo elintsundu, kwaye baneenjongo eziphakamileyo ngathi.

Ndikhula mna ndinguntondo ekhaya ndithandwa ngumntu wonke, kodwa ingathethi loo nto ukuba andiqeqeshwa xa ndineempazamo endizenzileyo. Ndikhulela kumzi wamasiko, umzi wakwaRhadebe apho zibazelwe iliso elibukhali izinto zemvelo nekuthi xa kuthethwa ngayo sinyanzeleke simamele. Kuyaqondakala kona ukuba umahluko ukho xa uthelekisa indlela bona abazali ababekhula ngayo naleyo thina sikhuliswa ngayo. Ingqeqesho yona iqatha kuba umntwana akenzi ngokuthanda kwakhe. Into eqaqambileyo ekusiqeqesheni kwabo, luthando.

Ewe, ininzi yona into yokuba abantwana bawabaleke amakhaya kuba bengafuni ukuthethiswa kwinto *erongo* abayenzayo. Singabantwana beli xesha siyazidinga

iimfundiso zakudala naxa zikhona izinto ezintsha esizifundayo esikolweni. Inkuthazo esiyifumana kubafundisi-ntsapho bethu ibalulekile kwaye ulutho lwayo luya kubonakala kamva ebomini bethu.

Ingxaki efikileyo ngoku kukuthunyelwa kwabantwana abamnyama kwizikolo zabamhlophe okanye ezazifudula zimhlophe. Baya bebancinci aba bantwana kwezi zikolo, bafike bafundiswe ziititshala ezimhlophe. Engaziwayo ke yeyokuba lo mntwana imfundiso yakhe yobuXhosa uya kuyifumana nini na. Kaloku kwezi zikolo bafundiswa ulwimi lwasemzini kuphela, ukhula ke engakwazi nokusifunda isiXhosa sakowabo engakwazi nokusibhala njengamXhosa. Ingxaki!!

Yizani bantwana bomthonyama,  
 Bantwana bendl' entsundu yizani,  
 Yizani siphuthume ubuntu bethu,  
 Siphuthume amasiko ethu,  
 Isidima nesithozela sakwantu.

Bazali ncedani ngemfundiso yakudala,  
 Thina bantwana siyakwakha isizwe,  
 Sizingce ngesizukulwana sethu.  
 Sikhule isizwe somelele.

Ndicela ntonye ku lutsha, masimameleni abazali ukuze sivuzwe ngokuhle ngabo. Akakho umzali ongenamqweni mhle ngomntwana wakhe. Into ikuthi lutsha, masiyibekele

indlebe into ephuma emlonyeni womntu omkhulu. Imfundiso esithi zezakudala zisekho nanamhla, kwaye zisenamandla kwanjengantlandlolo. Imfundiso zitshintsha nokutshintsha kwexesha koko ziswele iindlebe. Ulutsha alumameli kuthi kwakonakala lusole abazali. Akakho umzali ongalahlekisa umntwana wakhe. Limnandi ixesha lethu kuba abantwana bakhuselekile. Umzali ononyawo lwemfene umthetho umjongile.

Khon' ukuze ikamva lomntwana ngamnye liqaqambe, afunde ayokunqandwa ziinkwenkwezi, ilizwi lomzali malikhokele phambili. Masifunde ukuba sithi, siyeke ukudludla nezinto zasemzini. Siya kuthi ukuze sizidle ngobuzwe bethu, ngobuXhosa bethu sizithande, sithande inkcubeko yethu, sixabisane. Kuya kuthi ukuze kuphele ukubulalana, ukuphathwa kakubi kwabantwana nabadala, siphuthume ubuntu bethu, sibambebele kumasiko ethu azintambo zokubophelela isizwe singarhubuluzi.

**ASIBUYE ISIDIMA SETHU MABHINQA**  
**nguNomvuzo Lorraine Fihla**

**Landulwazi Comprehensive School**  
**PO Box 88**  
**Thokoza**  
**Gauteng 1421**

**Masibuye isidima sethu mabhinqa**

Aa! MXhos' omhle kaNgqika, kaPhalo!

Sizukulwana sikaSandile, Aa! Velile!

Ndiboleken' indlebe, ndithethe,

Ndiphalaze ndide ndityekeze,

Iingcamango zam ndicamgce,

Ngoluhle lokhomokazi,

LoMzantsi Afrika omtsha.

Umhla wembali nongasokuze ulibaleke ngumhla mini wakhethwa uNelson Rholihlala Mandela njengoMongameli wethu weli loMzantsi Afrika. Ndixela mna into kaDlomo, uSopitsho, uNgqolomsila, uvela bembhentsele, undab' enyamakazi, isigcawu esimnyama esinoboya, uYem-yem, uMadiba. Aa! Madiba! Aa! Madiba!

Kwaba mnandi kwaphinda kwaba mnandi mini zafika iziphumo zizihle, zisithi iya kude idlule ibe mihlanu iminyaka ufaf' olumadolo lwaseQuntsu luphetho intonga yokulawula

kweli. Yabekwa imithetho yathiwa thaca. Ngokunjalo nalowo wamalungelo abantu. Kwakungathi kuyaxokwa xa kusithiwa iphelile loo nto yokuba kuthiwe abafazi ngasemvaamadoda phambili. Ngoku kwathiwe amalungelo ayalingana. Loo nto ilunge endodeni, ilungile nasemfazini.

Kulapho ke Ndlov'edl' igoduka ndichukumiseka khona. Kwathiwa ngalinye kuyalinganwa kodwa ndakuthi ukukhangela laamadoda ayawacinezela awabafazi. Adiweyi la malungelo ethu kunjalo nje ndiyawathanda ngokuba ndilibhinqa elizithandayo, elizixabisileyo nelifuna ukuzimela ngenkqayi elangani. Inye into ekhathazayo yeyokuba basekho abanye bethu abasibeka phantsi isidima sethu, sesilahlekile ngeliphandle, ndifuna sibuye ke ndiyasilangazelela.

Lo myalezo ndiwujolise kulutsha ngakumbi abo basengaphantsi kweminyaka engamashumi amabini ubudala, kwabo basafundayo kwizikolo eziphakamileyo neziphantsi ngamabanga, nakuye wonke olibhinqa oneendlebe zokuva. Izinto ezingabhangisa isidima sethu zininzi, ndingakhankanya ezi: ukungahloniphi; ukuthanda iibhrukhe; ukuthengisa ngomzimba; ukunxila; ukunqeqeshi nokukhulelwa kwamantombazana eselula. Kunjenjenje yimbubhane kagawulayo kungenxa yokuba asinaye uhayi, singoovumanjalo, asikwazi ukuthi emntwini oyindoda hayi xa kufanele.

Ndiyazibona zonke izinto ezisingela phantsi isidima sethu, eyokukhulelwa uyintombazana engendanga neselula izodlula zonke. Oku KUKHULELWANDINI lusidiliza di-i-i isidima somntu endinguye. Sizintombi zemizi ngemizi abazali bethu

abafani. Abanye abakwazi ukuwanyamezela amanyala alolu hlobo. Ithi yakumitha intombi ayikhuphe ngaphaya kwamasango umzali, iqale inkathazo. Mbone naanko ephaphatheka umntwana oyintombazana ejingisa isisu esinga "kundi yakuthanda" wakhe. Kuthi kanti uzibhudile izingqi, uyafika indoda imele entla ikhanyela kwa into yokuba yakha yazana naye. Siqale ke ngoku ukhula esi sidima ndisikhalelayo. Uphoxeka abe njalo, ahambe ehlala, sele wayeka nokufunda uzintloni zento exwebileyo esoloko ijingisa intloko isezingcingeni. Mayifike imini yokukhululeka, abeleke into engenaye noyise, umntwana ozalelwe intlupheko negama ibe nguNontlupheko okanye uNtlupheko.

Uya kukhula engemazi uyise nengqeqesho ingekho. Kungekudala limamkele ilizwe lezigebenga nemigulukudu, atshaye zintsangu, umbulali wenyama nomphfumlo. Umntwana sisiseko somtshato ongcwele apho abatshati bavumelana ngokuseka loo Ngelosi ngexesha elithile. Umntwana kaloku ufuna ukukhuliswa ngabantu ababini. Angafunda njani umntwana unina engafundanga? Akatsho kusini na nawo amaXhosa ukuthi ingqeqesho iqala ebeleni?

Mntu ulibhinqa msebenzise uhayi ngexesha likahayi akuyi kuzisola! Masingakhohliswa yile nkululeka sinayo yokuya felefele ezibhedlele sakukhulelwa ngelithi siyokukhupha inkathazo yesisu. Masingakhohliswa zezi zikhuseli ziyicondom zifumaneka lula ngaphandle kokuhlawulelwa. Ixabiso lomntu alinamlinganiselo. Musani ukucinga ukuba umntwana ngowendoda kuphela. Yiyo loo nto ingalunganga into yokuthi yakumkhanyela athatyathwe ayokuthiwa tyaa emnyango kowayo. Njengokuba ubuziyeka ukhulelwe ubungayazi ukuba ingenzeka into enjalo. Hayini bafazi, vulani iingqondo nivale imilenze.

Uhayi liyeza elidlula ipilisi. Uhayi liyeza elikukhupha ezintlonini. Uhayi liyeza elikunika ubomi obude nobuzele bubumnandi. Hayini bafazi ndiyaphinda ndithi hayini.

Ndibongoza ngelithi masiphakameni siphuthume isidima sethu. Akakho omnye umntu oya kusenzela loo nto. Masisebenziseni le nkululeko sinayo sibuyise isidima sokhomokazi. Lithi elam, uya kuthi ukuze ulunge lo Mzantsi Afrika, ulungiswe sithi basetyhini. Sithi indlela, sithi ubomi besi sizwe singulo Mzantsi Afrika umtsha! Ndisatshaya!

**HLAKANIPHA, I-AIDS IYABULALA**

**(Umdlalwana omfutshane)**

**nguBhelekazi Noqhakala**

**Lofentse Girls High School**

**PO Box 17**

**Orlando**

**1804**

**ABADLALI:**

1. Linda
2. Boyz
3. Mturacks

[Ngabantwana bomzi omnye, nguLinda omdala kulandele uMturacks, ibe nguBoyz igqibelo. Bobathathu bafunda esikolweni esinye]

**Hlakanipha i-Aids, iyabulala**

[Kungena uLinda, uBoyz, kunye noMturacks. Kuxa ilanga litshonayo badibana phambi kwendlu ngasegaraji, uLinda uvela kuthenga imifuno bona bayaphuma baya estratweni]

LINDA: Nina kanti niva xa kuthiwani? Nisahamba ngobusuku nangoku seniyaliwe ngutitshala ngogawulayo? Anivanga na ukuba ebesithini?

BOYZ: (Ngokudelela) I-*Aids* nokuhamba ebusuku zihlangana phi ezo zinto?

MTURACKS: Awu, akumazi na wena *sonny* uLinda lo ufuna ukusikhotrola apha edladleni.

LINDA: Zenithi ndifuna ukunikhontrola, kodwa ngenye mini niya kundikhumbula xa se nigula ngugawulayo.

MTURACKS: Mve indlela ayiteketisa ngayo le *aids* yakhe uthi ngugawulayo. Khawutsho ke tana, yagawula bani?

**(Uyahleka kancinci)**

LINDA: Ndiyacacelwa ngoku ukuba khange nive nto ngokuya besifundiswa ngogawulayo ngutitshala.

BOYZ: Hayi wena Linda xa ndithetha inyani akukho nto ndiyivileyo mna esikolweni. Kodwa ke xa umntu ezibonela abantwana, i-*aids* ifumaneka njani?

LINDA: (Ngokumangaliswa) Abantwana? Utsho amantombazana? Thula nje wena uqhube ngolu hlobo uqhuba ngalo, uza kuwuzwa umoya.

MTURACKS: Uyayibona ke Boyz laa nto bendikuxelela yona? Lo uzenza i-*oulady* apha ekhaya.

BOYZ: Khawume Mturacks. Mhlawumbi uLinda uza nendaba.

MTURACKS: *Okay*, yithi ndivaye ndikushiye umamela iintsomi ezo zikaLinda. Wena Linda ulumkele ukuphuma iimpondo. Phofu ke akukho nanto indifunayo kule

ncoko kuba kakade andihambi nabantwana. Mna ndizihlalela namajita sidle izinto zethu.

**(Uba ngathi uyahamba aphinde eme amamele)**

BOYZ: (Ecaphukela ukukwekwa) Oh! Izinto zenu, *iidrugs*?

LINDA: Kanti ngowuhlala umamele nawe lowo. Kuyacaca ukuba khange umamele esikolweni. Kaloku nabasenzisa *iidrugs* abasindi kwii*aids*.

MTURACKS: Khawuthi ndimamele ke kodwa *please make it snappy*, andinalo kaloku mna ixesha lokumamela iintsomi.

BOYZ: Vala umlomo wakho ngoku Mturacks. Qala Linda, yintoni le *AIDS* uthetha ngayo?

**(UBoyz noMturacks bema bayame ngodonga lwegaraji)**

LINDA: Sisifo esibulalayo esinganyangekiyo. Iyeza lokusiphilisa alikafumaneki.

MTURACKS: *Ubusy* usixelela loo nto nje, ufuna ukuthi sinaloo *AIDS*? Mna ke ngekhe ize kum kuba andinamantombazana.

LINDA: (Ethetha ngezandla) Hayi ungaphazami Mturacks, ayifunyanwa ngokuba namantombazana kuphela, iyafumaneka nangokwabelana nge*edrugs*. Andithi ngelinye ixesha nibolekisana ngeenaliti xa nizitofa ngezi *drugs* zenu?

BOYZ: (Engenelela) Yima *maan* Mturacks nge*edrugs*. Mna ndifuna ukuva kakuhle ngalo gawulayo kucaca ukuba iindlebe zethu azizi kuphumla kukungxolelwa yiradio noLinda lo ngayo. Ukuba asingabo yiTV, amaphephandaba,

*iimagazines* ndibala ntoni na. Yitsho Linda, yintoni khona umahluko phakathi kwe*AIDS* ne*HIV*?

LINDA: *iHIV* yintsholongwane ebangela *iAIDS*. Xa unayo le ntsholongwane kuthiwa u*HIV positive* kwaye ungaphila ixesha elide phambi kokuba ube ne*AIDS*.

MTURACKS: Andiyiva yonke le nto ithethwa nguLinda. Uthi ungaphila une*HIV*, kanti uzibona njani xa sele ijikile loo *HIV* yaba yi*AIDS*?

LINDA: Mamela ke ndikuxelele. Xa unayo, umzimba wakho uphelelwa ngamandla, ugule unganyangeki, kuthiwe ke une*AIDS*.

MTURACKS: Uyandothusa ke ngoku. Uthe kanene ingena njani le *HIV* emzimbeni womntu?

LINDA: Ngokulala nomntu obhinqileyo ingakumbi oqalayo ukudibana naye ungazikhuselanga nge*condom*. Ukuba asinguwe onayo uya kukusulela ukuba kuthe kanti ebelala nabanye bengen*acdom*. Enye indlela engena ngayo kukubolekisana ngeenaliti kwaba bantu beed*rugs*. Le ntsholongwane ihlala egazini kaloku. Yiyo loo nto nomama onayo le ntsholongwane akwaziyo ukuyidlulisela emntwaneni ongekazalwa.

MTURACKS: Uthi Linda ngokubolekisana nge*needles* ungasuleleka yile *virus*?

LINDA: Ukuba loo mntu ubolekisana naye ngenalithi unayo, nawe ke uza kuba nayo.

MTURACKS: (Ngexhala) Heyi Boyz, iyandoyikisa le ntsomi kaLinda. Ukususela ngoku ndiyahlukana namajita, andifuni kufa ndisemncinci. Isifo esinganyangekiyo, *that's bad news*.

LINDA: (Emnyonyozela) Ke wena Boyz, uthini ngabantwana?

BOYZ: Inzima le nto Linda kuba umntu udalwe kunye nomnye umntu. Yindalo ukulala nomnye obhinqileyo, andithi? Likhona icebo lokungasifumani esi sifo?

LINDA: Kunzima ukuthi likhona eliyi*hundred percent safe*. Kodwa ungazama ukuzikhusela ngokuba nentombazana enye qha, ukuba uyoyiswa kukuziphatha kufuneka usebenzise *icondom*.

BOYZ: Heyi Mturacks *broer* imbi into xa ingalunganga njengale *AIDS*. Kulungile Linda kwanele okwangoku. Enkosi ngokusivusa emaqandeni abolileyo *my sister*.

LINDA: Icebo linye *guys*, kukuziphatha kakuhle. Ekuziphatheni kukho umvuzo, litsho elabadala.

MTURACKS: Hayi suka! Umdala phi wena?

**(Batsho bahleke kakhulu uMturacks noBoyz)**

LINDA: Ningayenzi into yokuhlekisa le nto. Iyabulala i*AIDS*, ngoko ke phaphamani.

**(Bayachithakala, uLinda uhamba ayokungena endlwini ngeli xa uBoyz noMturacks hahamba bayokuma ngasegaraji kungekho uthetha nomnye)**