

**UMKHAKHA WOZOBUCIKO**

**UMNYANGO WEZILIIMI ZOMDABU NAMASIKO**

**UMKHOMBANDLELA WOMFUNDI**

**UNYAKA: 2023**

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| **Isihloko sesifundo Module Title** | **UNDERSTANDING OF DRAMA AND POETRY****UKUQONDISISA UKUHLAZIYWA KOMDLALO NEZINKONDLO** |
| **Ikhodi yesifundo Module Code** | 1ZUL342 AZUL342 |
| **Ubungako bamaphuzu esifundo**  | 100 |
| **Iqokuphelo lokufunda**  | IZINGA LESITHATHU |
| **Unyaka wokufundwa** | 2023 |
| **Amaphuzu e-SAQA Credits** | 16 |
| **Iqophelo le-NQF Level** | 07 |
| **Um-/Abafundisi Lecturer(s)** | Dkt S.L. NtuliDkt G. Myeni |



 Umnyango Wezilimi Zendabuko Namasiko

 2023

Mfundi

Siyakwemkukela esifundweni **soKUQONDISISA UKUHLAZIYWA KOMDLALO NEZINKONDLO Izinga lonyaka wesithathu**. Lesi sifundo sisho noma senza ukuthi

* Izizathu ezenza ukuba kufundiswe lesi sifundo kulolu hlelo.

Ukuba ufundiswe wazi kabanzi ngokuhluza umdlalo, nezinkondlo. Kumele ube nolwazi olunzulu lokusebenzisa izinjulalwazi (amathiyori) ezahlukene uma uhlaziya le mibhalo.

* Kungani sethulwe kuleli qophelo.

Ukwendlalela ulwazi lwamabanga alandelayo lapho uzobe usugxile ekwenzeni ucwaningo, ikakhulu njengoba usebangeni lonyaka wesithathu enyuvesi nje.

* Incazelo yolwazi lwangaphambilini noma oluyisandulela oludingekayo ngalesi sifundo.

Kubalulekile ukuba uthole zonke izincwadi ezimiselwe, uzifunde uziqede ngokushesha. Uma ungaziqedile izincwadi ngeke ukwazi ukuzibandakanya ngempumelelo ekuhlaziyeni okuzofundwa ngoba emakilasini kusuke sekuhluzwa nje kuphela, futhi sekusheshwa.

## OKULINDELWE UMFUNDISI KUBAFUNDI (LECTURER

## EXPECTATIONS)

Abafundi kulindelwe ukuba basebenze ngabanye nangamaqoqo/amaqembu kusukela ekuqaleni kwesigamu sokuqala sonyaka kuze kufike lapho abayokwethula khona umsebenzi wabo ngabanye noma ngamaqoqo, ukuze bethule umsebenzi osezingeni elemukelekayo ekupheleni kwesigamu sonyaka. Kusemqoka kakhulu ukuya emakilasini lapho okufundelwa khona lesi sifundo ukuze abafundi bakwazi ukuxhumana nomfundisi kusukela ekuqaleni, okuyokwenza bathole imiphumela emihle kakhulu. Nalokhu okulandelayo:

Ukwethamela **ZONKE** izifundo njengoba zihleliwe ngokohlelo lwesikhathi sezifundo-timetable.

 Ukubamba iqhaza ngokugcwele kuyo yonke imisebenzi oyinikwayo.

 Ubhale yonke imisebenzi futhi uyibuyise ngesikhathi esibekiwe.

##  (b) IQHAZA NENGCABHA/YI YABAFUNDI (*ROLES AND RESPONSIBILITIES OF THE LEARNER*)

* Abafundi kufanele baye emakilasini alesi sifundo, futhi bagcine isikhathi.
* Kuyoba nesibalo esithile semisebenzi esiyohlelelwa lesi sifundo, okungab ayizivivinyo noma yimisebenzi yama-asaynmenti neminye imisebenzi eyenziwa bukhoma. Le misebenzi kulindeleke ukuthi uyethule ngosuku nangesikhathi esifanele.
* Ulindeleke ukuba ukwazi ukuzenzela umsebenzi wakho ngokuzimele. Ukukopela kuyicala elibi. Kuhle uzejwayeze ukubaveza abanikazi bemisebenzi nemithombo ocaphune kuyo ulwazi. Lokho kwenziwe ngendlela efanele.
* Kumele uzimisele ukubamba iqhaza ekilansini nakulokho okwenziwyo.
* Yihloniphe imisebenzi yeqembu, nemisebenziana osuke ujutshwe ukuba uyenze yiqembu lakho.
* Zimbandakanye emsebenzini yokuvavanya umfundisi nesifundi oyaye wenziwe abafundi.
* Zimbandakanye emsebenzini wokuzilawula.
* Kuhle uzitholele wena isu lakho lokufunda.

**IZINKONDLO ZESIMANJE**

Njengoba lesi sihloko sizisho, umsebenzi wethu uzobhekana ngqo nezinkondlo zesimanje. Mhlawumbe kusemqoka ukushesha siwuphendule umbuzo ongase ube khona kwabanye babafundi ngokuthi sisho ukuthini uma sithi sizobheka izinkondlo zesimanje, yiziphi ezakudala? Ezakudala yilezo ezaziyahwa yisintu esasiphila ingakaveli imfundiso yasesikoleni, kusaphilwa futhi kufundiswana emakhaya nasemphakathini nje kuphela. Sethemba ukuthi abantu abavuleke amehlo baze bakhula baba ngangani akuzukubadida uma sikhuluma ngemfundiso yasemakhaya nasemphakathini. Yebo kuningi kabi okwakufundwa emakhaya nasemphakathini okuthi akulingane ngokohlonze nalokho izizukulwane zamanje esezikuthola ezikoleni. Izinkondlo zakudala yilezo ezazihaywa zingabhaliwe phansi, ikakhulu ngoba kwakuvele kungabhalwa ngalolu hlobo lokubhala kwamanje, kepha kwakubhalwa kakhulu emqondweni, lokho okusemqondweni bese kwedluliselwa kwabanye ngokukusho ngomlomo. Phakathi kwezinye izinhlobo zezinkondlo zakudala sithola lezi:

* Imilolozelo
* Izilandelo
* Ukulingiswa kwemisindo yezinyoni
* Izithakazelo
* Izibongo (zamaqhawe, zamakhosi, nokunye okuyigugu)
* Izihasho

Sifisa ukungena ephuzwini elithi izinkondlo ziyingxoxo. Lokho kusho ukuthi kusuke kukhona indaba ethile (abanye bangathi umlayezo othile) esuke idluliswa ngaleyo nkondlo. Umehluko okhona nje phakathi kwenkondlo neminye imibhalo yezindaba ngukuthi indaba esuke yedluliswa yinkondlo, yakheke ngolimi olungajwayelekile, ulimi olunkondlozayo, olwakhiwe ngezimo zokukhuluma nezifenqo, oludinga ungene emoyeni othile wobunkondlo ukuze uluqonde kahle. Sifisa ukukugcizelela ukuthi uma ufunda noma uhlaziya inkondlo ngomoya oqandayo akubi lula ukufinyelela kahle kulokho okuqukethwe yinkondlo. Ngakho-ke uyadinga njalo ukuzifaka emoyeni noma kuleso simo sobumbongi nobunkondlo. Lesi sifundo sihlose ukunelekelela ukuthi niluqonde kangcono ulimi lobunkondlo, ukuze nikwazi ukuhumusha lezi zindaba ezimnandi nezingamanoni eziqukethwe ezinkondlweni. ZIMNANDI IZINKONDLO. Zimnandi zefuze amaculo esimanje esikholwayo ngukuthi iningi labafundi liyathanda ukuwalalela lize likwazi nokuwalingisela ngoba enomlayezo othile, exoxa izindaba ezithinta imiphefumulo yabo. Uma senilithuthukisile izinga lokuqonda ulimi lwezinkondlo, niyozwa kuba mnandi ukuzifunda niziqonde, nize nikuzwe kumnandi futhi ukuziqambela ezenu. Niqambe ezenu ezixoxa izindaba ezimnandi ezibhekiswe kwenibakhonzile nenibathandayo, ezintweni enizikhonzile, kwazi bani, ezinye zingabhekiswa nasezintweni eningazithandi, enizikhuzayo.

UZulu nabanye (1982) bathi lezi zinkondlo esizibiza ngokuthi ngezesimanje zihambisana nobuciko bezinkondlo baphesheya kwezilwandle. Bathi lezi zinkondlo zivama ukwandelwa ngukugqanyiswa kobunikazi balowo oqambe inkondlo, obubonakala ngokusebenza kwesivumelwano sobunikazi esithi **ngi-**. KuSibiya (2017:57) kubonakala kahle lokhu lapho ethi:

Uboke ubuye phela,

U**ngi**hayele ingoma,

U**ngi**qhole ngamakha,

U**nge**sule izinyembezi!

Kanti uMaphumulo (1995) yena izinkondlo uzichaza ngokuthi ziwuchungechunge lwemicabango elakanyene eyenzelwe ukuchukuluza impendulo noma umcabango othile kumfundi. Ukuze umfundi akhe umcabango noma impendulo ethile ngalokho okusenkondlweni, umsebenzi wakhe omqoka kuba ukuzama ukufinyelela ezingeni lokucabanga lembongi eyayikulo ngenkathi iqamba leyo nkondlo.

Uma umfundi esezejwayeze ukuhluza izinkondlo, kuba lula ukwenza lokho ngoba ziba khona izinkomba eziveza ukuthi imbongi yayicabangani ngenkathi iqamba inkondlo. Kwenye inkathi kuba khona amazinga ehlukene enkondlo, okuyizinga elisobala nelicashile. Kuba ludlana kakhulu kumfundi ukuthola le ngxoxo yobunkondlo esobala, mhlawumbe kube nzinyana ukuzwa kahle leli zinga lenkondlo elicashile. Okufanele ukuthi abafundi bakuqaphele ukuthi ngisho ngabe inkondlo ikhuluma ngokusobala noma okucashile, kodwa isuke ikhuluma ngezinto ezikuwo lo mhlaba esiphila kuwo, ngakho-ke cinga mfundi, ucingisise.

**Ukuhluzwa kwezinkondlo**

Ekufundiseni izinkondlo kuhle uthisha aqale ngokucija abafundi bakhe ngobumqoka besakhiwo sazo, ukuze bakwazi ukuzehlukanisa kweminye imibhalo. Siphawulile-ke ngenhla ngobumqoka besakhiwo. Uma sekubukwe isakhiwo sekungalandela-ke nokunye okuqhakambisa ubunkondlo benkondlo. Neminye imibhalo kuyoba kuhle kuqalwe ngakho ukubuka isakhiwo maqede kulandeliswe ngokunye okusemqoka nakho.

**Isakhiwo Senkondlo**

Ingxenye edinga ukubhekisiswa ekufudisweni kwezinkondlo, yisakhiwo. Kukhona ingxenye esiyibiza ngesakhiwo sangaphandle kanye naleyo esiyibiza ngokuthi yisakhiwo sangaphakathi. Baningi abahluzi bezinkondlo zesiZulu abalandele le ndlela ekuhluzeni izinkondlo. Lapha singabala uMaphumulo (2005), Mhlanga (2004), Msimang (1988), nabanye abaningi. Ukubambelela kwababhali abaningi kule ndlela yesakhiwo, yikhona okukhomba ukuthi inomsoco ngempela.

**ISAKHIWO SANGAPHANDLE**

Kule ngxenye yesakhiwo amehlo agxila kulokho okubonakala ekwakhekeni kwemigqa, okusobala noma okungaphandle. Lokhu yilokho okubonakala kungakangenwa kugxilwe esakhiweni esithinta ukujula kwenkondlo nolimi. Yilezo zinto ezithanda ukuba sobala, nangaphandle.

**Isihloko**

Isihloko senkondlo sibonakala ngokuba sifushane. Sisuke sesiside impela uma sesinamagama eqile kwamane.

**Imigqa**

Inkondlo yakhiwa yimigqa. Nalapha kuhle sikuqaphele ukuthi ulimi lungasheleli bese sethuka sesikhuluma ngemisho. Yimigqa! Kuningi-ke okubhekwayo emigqeni yenkondlo. Imigqa yakhiwa ngamagama angavamile ukweqa emagameni ayisithupha. Uma sekweqe kuleso sibalo lowo mugqa usuke usuthanda ukweqela ezingeni lomusho. Sezivamile-ke izinkondlo ezinemisho kulezi zinsuku, ikakhulu lezo zohlobo oluhaywayo, ezingabhaliwe phansi.

**Ubuningi bemigqa**

Ekuhluzeni isakhiwo sangaphandle kuhle ihlo lihlale ekuthini inkondlo inemigqa emingaki. Kuhle leyo migqa ibalwe ifakwe nezinombolo. Futhi kuyisu elihle ukuthi imigqa ibalwe kusuka kowokuqala kuye kufike kowokugcina. Lokho kwenza kube lula ukuyisebenza inkondlo ngisho sekusesigabeni sokuyihluza ngaphakathi. Ukubala imigqa kuyelekelela nasekuboneni ukuthi inkondlo iwuhlobo luni, njengasohlotsheni lwesonethi nje. KuSibiya (2017:1) le nkondlo nje inemigqa engama-61. Ukukwazi ukuveza lokho nje sekungamamaki akho esakhiweni sangaphandle, akudingi nokuthi kuze kubuzwe, ukukusho nje usutitiliza amamaki.

**Ubuningi bamabinza**

Amabinza yilezo zigatshana okwehlukaniswe ngazo inkondlo. Abanye basebenzisa igama lezindima. Kungenye yezinto ezisemqoka-ke futhi ukuthi iso lomcwaningi lisheshe lifinyelele ekuboneni ukuthi inkondlo inamabinza amangaki, maqede bugagulwe lobo buningi. Le nkondlo ekuSibiya (2017:1) inamabinza ayisishiyagalombili. Ukukwazi ukukuveza nakho lokhu sekuba yimiklomelo yakho njalo.

**Ukuvuleka nokuvaleka kwemigqa**

Eminye imigqa yenkondlo iba nezimpawu eziyiziphumuzi ekugcineni kwayo. Leyo-ke siyibiza ngokuthi ivalekile. Kuthi eminye ingabi nazo izimpawu eziyiziphumuzi ekugcineni kwayo. Leyo-ke kuthiwa ivulekile. Ubukhona nokungabibikho kwalezi ziphumuzi kusemqoka kakhulu ngoba kwakha isici esisemqoka enkondlweni, okuyisigqi. Nokho-ke sizobuye sifinyelele kuleyo ngxenye yesigqi. Siyakuthola lokhu kuSibiya (2017:3):

Bekholwa yimbudane yombuso ongenakuwa

Ngingazi ukuthi owakuphi umbuso omubi

Owake wama phakade okwezintaba nomkhathi

Kulesi sicaphuno esingenhla yonke le migqa ivulekile ngoba ayinazo izimpawu eziyiziphumuzi ekugcineni kwayo. Kanti lapha ngezansi sibona imigqa evalekile esiyitomule kuSibiya (2017:3):

Bakhipha izinswenya zezizumbulu zezwe lami,

Balanda ombayimbayi bensimbi egqwalayo,

Balanda ontuluntulu bensimbi egqwalayo,

Babutha amabutho angangeziboya zenkabi,

Bahlomela ukuhlula ingqondo nomzimba wami.

Le misho yomihlanu ivalekile-ke ngoba yonke inezimpawu eziyiziphumuzi ekugcineni kwayo. Ukuze abafundi bakuqonde kahle lokhu kuvaleka kungabasiza ukuthi bakubuke ngokuthi ukuvaleka kusho ukuvaleka noma ukunqamuka komoya kuleyo migqa ngenkathi kufundwa ngokuphumisela leyo nkondlo. Ngumuntu ongafundi kahle kuphela ovele ahume nje, adonse intambo ashaye sengathi akukho zimpawu phakathi nasekugcineni kwemigqa. Lokho kuyayilimaza-ke nenkondlo ingabe isezwakala ngendlela efanele!

**Ubude nobufishane bemigqa**

Ubude nobufishane bemigqa busemqoka uma kuhluzwa isakhiwo sangaphandle senkondlo nesigqi sayo. Inkondlo enemigqa emifishane ivama ukumumutha isigqi esisheshayo. Lokho phela kudalwa wukuthi kuthatha isikhathi esifushane ukwedlula emgqeni ngamunye kuya kolandelayo. Ngaleyo ndlela sisheshe-ke isigqi. Kanti inkondlo enemigqa emide kuthatha isikhathi esijana ngaphambi kokuthi inkondlo ifinyelele emgqeni olandelayo. Yilokho-ke okwenza ukuthi sithi inkondlo enemigqa emide inesigqi esinensayo.

Ubude nobufishane bemigqa bubalwa ngamagama asemgqeni. Ake sibuke kuSibiya (2017:3) lapho okuthiwa:

Ngamazwi anenkani ayengavumi ukuklinyeka,

Ngamazwi anenkani ayememeza kudeme amawa,

Kulesi sicaphuno esingenhla kucaca ukuthi umugqa wokuqala mfushane kunowesibili, kanti lokho kwenziwa yisibalo samagama asemigqeni yomibili. Umugqa wokuqala unamagama amane kanti owesibili unamagama ayisihlanu. Ngokuvama umugqa onamagama asukela egameni elilodwa kugcine kwamathathu umukeleka njengomude omfushane kanti onamane kuya phezulu, mude. Awuzihlole mfundi ukuthi iyalandeleka yini le nto esiyishoyo. Yisho ukuthi yimuphi umugqa omude kunomunye kule elandelayo:

Sasibelesela sithi izwe elethu,

Ababephethe basihleke usulu,

**Injambamenti**

Injambamenti (*enjambement*) isho uhlobo lwemigqa engenaluphawu lwesiphumuzi **ekugcineni kwayo**. Lapho okuvela khona injambamenti kusuke kukhomba ukuthi umqondo walowo mugqa awunqamuki, kepha uyahululeka wedlulele emgqeni olandelayo. Uma kufundwa umugqa onenjambamenti kuhle kuqapheleke-ke ukungabi bikho kwesiphumuzi, okusho ukuthi leyo migqa kulindeleke ukuthi ifundwe ngomthamo womoya owodwa. Kuthi uma kwenzeka umoya unqanyulwa kodwa lokho kwenziwe ngendlela engezukugqama. Injambamenti lena ibamba iqhaza elibhekile ekwakhekeni kwesigqi senkondlo. Nasi isibonelo kuSibiya (2017:9):

Ekuphumeni kwelanga lembathisa umhlaba

Liza liyikizela ngemisebe yempilo

UNompilo owayembethe imisebe yempilo

Wathatha izinyawo waphumela phandle

Umuntu ofunda kahle ngokulandela izimpawu, akufanele alinqamule iphimbo uma efunda le migqa ngoba akukho okumlawula ukuthi eze kanjalo. Kepha kulindeleke ukuthi yonke le migqa ayisho ngomoya owodwa, onganqamuki ndawo. Angithi phela umuntu ofunda kahle ukwazi ukugijimisa iso phambili ukuze akwazi ukubona zonke izinkimbinkimbi zeziphumuzi ezimhlalele endleleni lapho azofunda khona.

**Isikhawu (Isizura)**

Isikhawu noma isizura kusho ukukhawuka phakathi komugqa. Lokhu kudalwa ukuba khona kophawu oluyisiphumuzi phakathi nomugqa. Imvamisa isizura yenzeka lapho imbongi igcizelela okuthile emgqeni, okwenzeka phakathi nawo. Nalapha futhi kuhlale kulindeleke ukuthi kuzwakale kahle lokhu kukhawuka ngenkathi inkondlo ifundwa, kungafundwa kushaywe sengathi akukho luphawu olukhomba ukukhawuka. Nayo isizura ibamba iqhaza elibhekile ekwakhekeni kwesigqi senkondlo, ngoba iyithuluzi elilawula isivinini inkondlo ehayeka ngaso. KuSibiya (2017:23), sithola lesi sibonelo:

 Yitatata esebuthwa, ungaz’ ufunge

Kulesi sibonelo ngifisa siqaphele izinto ezimbili. Isizura ikhona, futhi yileya eyakhiwe ngukhefana (ikhoma). Kanti lapha okuthiwa **ungaz’ ufunge** ayikho isizura ngoba lolu phawu esilubona phakathi kwala magama aluyiso isiphumuzi kahle hle, kepha lukhombisa ukweqiwa konkamisa. Ngaleyo ndlela-ke lwenza ukuthi kungabi bikho ukukhawulwa komoya, kunalokho kube khona ukushesha ngenxa yokweqiwa kukankamisa –e.

**Imvumelwano**

Amanye amagama asetshenziswa ekuhluzeni esiZulwini ayazichaza. Njengalo lona leli gama elithi imvumelwano. Imvumelwano isho khona kanye ukuvumelana kwemisindo ethile emagameni avela ezindaweni ezahlukene enkondlweni. Lokhu kuvumelana kudalwa ukuvela kwamalunga afanayo emagameni angefani asemigqeni elandelanayo. Sifisa ukukugcizelela ukuthi kwakhiwa amalunga (a/ma/lu/nga). La malunga ahlanganisa ongwaqa nonkamisa noma unkamisa ozimele kuphela uma kusekuqaleni kwamagama. Kanti akwenzeki ukuthi unkamisa akhe imvumelwano uma evela ekugcineni kwegama, ngoba unkamisa osekugcineni kwegama akazimeli yedwa abe yilungu. Ukuvumelana lokhu kwakha ukubumbana nokuhlangana kwemisindo enkondlweni. Kutholakala ezingxenyeni ezahlukene zemigqa yenkondlo, njengakuSibiya (2017:3) okuthi:

* *Imvumelwano siqalo*

**Nga**suka ngasesiphundu sayo ngaya ebusweni bayo,

**Nga**yibuka ngamehlo abheke ngasesibhakabhakeni,

**Nga**yibona ingacwayizi ngamehlo ayo axwayile,

* *Imvumelwano emaphakathi*

Balanda **o**mbayimbayi bensimbi egqwalayo,

Balanda **o**ntuluntulu bensimbi egqwalayo,

* *Imvumelwano siphetho*

Abazi ukuthi iqhawe lakithi li**phi**,

Bethi abazi ukuthi ladliwa yini, ku**phi**.

(Sibiya 2017:17)

**Ukuxhumana**

Ukuxhumana kucishe kwefane nemvumelwano. Kodwa ukuxhumana khona kwakhiwa ukuvela kwamagama afanayo ezingxenyeni ezithile zenkondlo. Lapha sibhekise emagameni aphelele, eziqwini zamagama kwenye inkathi kuye kuyothinta ngisho imisuka yamagama. Qaphela kakhulu-ke mfundi ukuthi ekuxhumaneni akubukwa wona amalunga amagama. Luyokusizsa ulwazi lwakho lokwakheka kwamagama ukuze ukusebenze kahle lokhu okuchazwa lapha. Zikhumbuze-ke ukuthi kambe yini isiqu nomsuka wegama. Ubuke nokuthi lokhu kwehluka kanjani egameni eliphelele, uzikhumbuze nangezakhi zamgama; iziqalo nezijobelelo. Akuyona-ke inkundla yokuxoxa ngalokho lena, kepha siyakhumbuzana nje. Ukuxhumana nakho-ke kuvela ezindaweni ezahlukene zemigqa yenkondlo, kuSibiya (2017:17) okuthi:

* *Ukuxhumana okusekuqaleni*

**Ngazibona** izinyembezi zamehlo akhe,

**Ngazibona** zigcwele ubuhlungu obuqaqambayo,

* *Ukuxhumana okumaphakathi*

Inhliziyo **ingikhethise** isonto,

Inhliziyo **ingikhethise** ukudla,

(Sibiya 2017:71)

* *Ukuxhumana okusekugcineni*

Iyakhetha ichithe **ekuthandayo**,

Ikhethe ihlenge **ekuthandayo**,

(Sibiya 2017:71)

* *Ukuxhumana okutshekile*

Ingikhethisa ngize **ngidideke**

**Ngididwa** ukufana kwezinto

*(lapha kufana umsuka wamagama –did-)*

* *Ukuxhumana okuyisiphambano kuMsimang (1988:15):*

Isikhaphukhaphu singamaz’ oMkhuze,

UMkhuze siwuwele siwukhaphuza.

**Impindwa**

Impindwa isho ukuvela kwamagama noma imigqa okufanayo noma okucishe kwefane ezingxenyeni ezithile zenkondlo. Lokhu kwenzelwa ukugcizelela umqondo omumethwe yilawo magama noma leyo migqa, kuSibiya (2017:63), kunesibonelo esihle kabi enkondlweni ethi: *Baphila saka*

Ungababoni bewusaka bhudu,

Bewubhuzana lovanzi saka,

Bewumhlambi kazalusile

Ungabezwa benuka phu,

**Kabaguli, baphila saka.**

Ungababoni belokhu bencele lokho,

Bencela idamu elingapheli,

Belidla nemicabango engapheli,

Kuse nge kube kungensangu,

**Kabaguli, baphila saka.**

**Ifanamsindo**

Ifanamsimdo lisho ukuphindeka kaningi komsindo othile emgqeni owodwa. Lokhu ukuphindeka kaningi kungasho ukuphindeka kwalowo msindo izikhathi ezintathu kuya phezulu. Liyizinhlobo ezimbili. Kukhona ifanamsindo nkamisa kanye nefanamsindo ngwaqa. Ifanamsindo nkamisa lisho ukuvela kukankamisa othile izikhathi ezintathu kuya phezulu, emgqeni owodwa. Kanjalo nefanangwaqa, lisho ukuvela kukangwaqa othile izikhathi ezintathu kuya phezulu emgqeni owodwa, kuSibiya (2017:63):

 B**e**nc**e**la idamu **e**lingaph**e**li

Siyalithola futhi ifanamsindo ngwaqa kuye uSibiya (2017:63):

 Unga**b**aboni **b**ewusaka **b**hudu,

**ISAKHIWO SANGAPHAKATHI SENKONDLO**

Ingaphakathi lenkondlo yileyo ngxenye esiyifumana uma inkondlo sesiyifunde sayipekequla, sayifundisisa. Ngezansi sizoveza amaphuzu ayingxenye yesakhiwo senkondlo sangaphakathi:

**Umqondo wenkondlo**

Umqondo wenkondlo yilokho okushiwo yinkondlo. Kuyibinzana lamagama amqoka okushiwoyo lapho kufundiswa isakhiwo sangaphakathi ngoba yiwona owenza kube lula ukuhlaziya zonke izingxenye zesakhiwo sangaphakathi uma kuqalwe ngawo. Mabili amazinga omqondo wenkondlo. Kukhona **umqondo osobala** kanye **nomqondo ocashile.**

Umqondo osobala yilokho okushiwo yinkondlo **okusobala**. Njengokuthi inkondlo income ubuhle bembali ethile, kube nokuvumelana kwabahlaziya inkondlo ukuthi nebala ikhuluma ngobuhle bembali. Nokho, le nkondlo kungathi uma sekubhekisiswa kuvele ukuthi kukhona omunye umqondo ojulile kunokunconywa kwale mbali obekucatshangwa. Kungaphinde kuhlaluke ukuthi le nkondlo incoma ubuhle bentokazi ethile, imbongi ekhethe ukuyifanisa nale mbali. Uma kunjalo ngempela, lokho sekungasho ukuthi umqondo wentokazi ungumqondo ocashile wembali. Ukukwazi ukubamba umqondo wenkondlo kuyisinyathelo esimqoka sokuhluza inkondlo ngoba usuke usubonile ukuthi ikhuluma ngani, okunye-ke okulandelayo kuvama ukuthi khaxa, khaxa lapho okufuneka khona. Inkondlo ethi ‘ETshwane yethu’ ibukeka iphethe umqondo wokwakwenzeka ngenkathi yomzabalazo wenkululeko yezwe. Kanti ethi ‘Kwafa ukufa okuyisibusiso’ ikhuluma ngokufa okuhle, **okuyisibusiso**. Izwakala ithinta umqondo wobumqoka bokujikajika kwesondo lempilo. Ithi okuphilayo namuhla kufanele kuthele izithelo, qede kuhambe kufe ukuze kuvundise inhlabathi, kuvundisele okuyomila ngomuso. Ake ubuke-ke mfundi ukuthi inkondlo ethi ‘Isibibithwane’ inamuphi umqondo, qede wesekele ukuthi kungani usho kanjalo. Kanti lena ethi ‘Ngelinye ilanga’ yona ikhuluma ngani?

**Indikimba yenkondlo**

Indikimba yenkondlo singathi yilokho inkondlo ephathelene nakho (*theme*). Kungagagulwa ngegama elilodwa noma amabili. Lapha singafanekisa ngokuthi ezinye izinkondlo zimayelana nendikimba yothando, imvelo, umbusazwe, inkolo, imfundo, ukufa, ubugebengu njalonjalo. Inkondlo ethi ‘Akekho onecala’ iyinkondlo ethinta indikimba yomlando. Inomoya wokukhononda. Inkondlo ethi ‘La magagasi’ izwakala ithinta indikimba ‘yezingqinamba zempilo’. Awubuke-ke mfundi ukuthi zikhona ngempela lezo zingqinamba zempilo noma uyihlo ubanjwe ukuguga nje.

**Umoya wenkondlo**

Ukuqambeka kwenkondlo kwencika kakhulu ekuthini imbongi eqambe leyo nkondlo ibikusiphi isimo somoya. Kungaba ukuthi imbongi ibiyeneme, ibidabukile, ibicasukile njalonjalo. Kule ngxenye siqaphela ukusetshenziswa kwamagama athile okuyiwona ayizinkomba zokuthi imbongi uqobo lwayo, kanjalo nenkondlo inamuphi umoya. Isibabazo esithi halala! Noma kanjani sikhomba ukwenama nokutusa okuthile. Yona le nkondlo esiyithinte ngenhla, ethi; ‘Akekho onecala’ inomoya wenkonondo nentukuthelo. Umuntu okhonondayo ngokuvama ukhononda ngoba ethukuthele.

**Umyalezo wenkondlo**

Umyalezo wenkondlo ukhomba ukuthi kuyini imbongi ebifisa ukuthi sikwemukele kube wumphako wempilo ngaleyo nkondlo. Inkondlo ethinta indikimba yobugebengu nje, ingaba nomyalezo wokuthi kuhle izigebengu zazi ukuthi ayikho impunga yehlathi. Okungukuthi ngisho zingaba amaqili kangakanani zogcina zibanjiwe kodwa. Umyalezo-ke lowo.

**Ulimi lwenkondlo**

Okugqama kakhulu olimini lwenkondlo kuba yizimo zokukhuluma. Izimo zokukhuluma phela yizaga yizisho kanye nezifengqo. Lapha amehlo agxila ekhonweni lembongi lokudlalisa ulimi, ukwenza ukuthi inkondlo izoyize. Yile ngxenye ebayinkinga kakhulu ebantwini ebangalwazi kahle ulimi, yenze uzwe isililo esithi “hhayi zilukhuni izinkondlo ngoba kuvele kungezwakali nokuthi kuthiwani njena.”

Ngeshwa elikhulu, akulula ukuhlalela phansi abafundi bafundise izimo zokukhuluma ekilasini ngendlela ezibanzi ngayo. Kodwa izimo zokukhuluma ziwulwazi oludinga ukuqongobezelwa usuku nosuku empilweni yomuntu osebenzisa ulimi, ukuze agcine esenenqolobane ebhekile njena. Ongabanga nalo ithuba lokwenza njalo, ngempela ubanenkinga kule ngxenye! Lapha ngezansi sifisa ukuveza uhla lwezinye zezifengqo:

* Ihaba, isifaniso, isingathekiso, isenzasamuntu, isenzasilwane, umbhinqo, ukubhuqa, isihlonipho, indida, uvuthondaba, ipholavuthondaba, ukuqhathanisa, yi-okzimoroni, isenzukuthi, uteku, ifanamsindo, ifuzamsindo (onomatopoeia), umbizi, umphendu. Isimeleli, isinhlanekezelo, umbuzombumbulu, ilithosisi, umfanekiso, umzekeliso nensumansumane.

Ake uzikhathaze mfundi ngokukhetha izinkondlo zibe mbili nje ubuke ukuthi yiziphi izimo zokukhuluma ezisetshenziswe khona. Noma ufuna ngikukhethele lezo zinkondlo? Nazo-ke:

* Isibibithwane
* Ngiyakholwa naningazi…

 Okunye okudinga ukubhekwa uma kubukwa ulimi lwenkondlo yimifanekiso mqondo. Lapha kusuke kubukwa amagama ukusetshenziswa kwawo okwakha izithombe ezithile emqondweni wofunda noma olalele inkondlo. Imifanekiso mqondo ihambisana kakhulu nezinzwa zomuntu. Phela lapha sibala inzwa yokubuka okungamehlo, eyokulalela okuyizindlebe, eyokunambitha okuwulimi, eyokuhogela okungamakhala kanye neyokuthinta okungaba yinoma yiziphi izitho zomzimba, kuhamba phambili izandla.

Ngamanye amagama, ukusetshenziswa kwamagama athile enkondlweni kwenza ukuthi kube sengathi umuntu useyayibona leyo nto okukhulunywa ngayo. Kuchazwe iphunga elithile ngendlela yokuthi kube sengathi useyalihogela ngempela lelo phunga eliwulozolo lembali elichazwayo.

**Izinhlobo zezinkondlo**

Kuhle siqale ngokuphawula ukuthi izinkondlo njengeminye imibhalo nazo zixoxa indaba ethile. Ngakho kuhle ukuthi abafundisi nabafundi bakwazi lokho ukuthi uma befundisa noma befunda izinkondlo kusuke kulindeleke ukuthi bahluze bahlangulule ukuthi leyo naleyo nkondlo ixoxa indaba ethini, okunye okusesakhiweni senkondlo sekungalandela-ke nje.

Ulwazimagama olubanzi luyamsiza umfundi ekuhlaziyeni inkondlo. Phela kuningi ukusetshenziswa kwamagama ngezindlela ezahlukene lapha ezinkondlweni. Ngaleyo ndlela ulwazimagama olubanzi luyamsiza umfundi ekuhlaziyeni izinkondlo. Ziyima emthumeni-ke kumfundi onolwazimagama olumbuncene noluntekenteke.

Ukufundiseka kahle kwenkondlo kuqala ngokuthi isebenzeke kahle esigabeni sokuyifunda (*reading stage*). Uma inkondlo ifundwe kahle kusuke sekuphunguleke umsebenzi omkhulu ekuyihluzeni. Izingxenye eziningi zokuyihluza, njengomoya, isigqi nomqondo, kuvele kuzihlalele obala uma inkondlo ifundwe kahle. Kanti uma ingafundekanga kahle kuningi okucashayo, kube yinkanankana ukuhluzeka kwayo. Ngaleyo ndlela-ke sigcizelela ukuthi kusemqoka ukuthi liqashelwe izinga lokufunda kokubhaliwe ngaphambi kokuthi kuqalwe isifundo sezinkondlo. Empeleni ikhono lokufunda okubhaliwe lisemqoka kuzo zonke izifundo zemibhalo. Nazi izinhlobo zezinkondlo esizozicubungula kulesi sifundo:

**Inkondlo yesililo (i-eleji)**

Inkondlo yesililo ivame ukubizwa ngokuthi yi-eleji. Le nkondlo kuthiwa eyesililo ngoba ithinta isililo ngokufa komuntu othile noma kwabantu abathile. Imvamisa kuba ukufa komuntu othile obethandwa futhi obewusizo. Kwesinye isikhathi iye ithinte khona ukufa uqobo lwakho, Maphumulo (1995). Lapha kusuke kuthintwa ubunzima nobuhlungu obulethwa wukufa esintwini. Uma sikhuluma ngendikimba yokufa ziyakhumbuleka izinkondlo ezifana nalezi ezikuSibiya (2017):

* Hamba kahle E.T.Z.
* Ekugcineni ubuzogcina lapha Gcina
* Akekho onecala (ikhasi 1), iqanjwe nguThemba Qwabe
* UMafungwase wakwethu (ikhasi 22) eqanjwe nguNakanjani Sibiya

**Inkondlo-mbhinqo (isathaya)**

Injongongqangi yalolu hlobo lwenkondlo ukugxeka nokuqondisa izenzo ezimbi zabantu nezomphakathi. Izenzo ezimbi zibekwa ngendlela eyenza zibukeke ziwubulima neyenza zihlekise. Ukufeza leyo nhloso-ke zibekwa zihlekise, zibe sambhinqo. Inhloso iwukwenza abantu noma umphakathi owenza lezo zenzo uzibone ubulima maqede ukuyeke lokho okwenzayo. Sihle nje isibonelo sesathaya kuSibiya (2017:90), esithi: **Umngcwabo omuhle***.*

**I-Ephiki**

Lolu, wuhlobo lwenkondlo ende kakhulu. Ubude bayo bungathatha ubude bebhuku lonke. Lolu hlobo lwenkondlo lulandisa ngomlando weqhawe elithile. Okuphawulekayo kodwa wukuthi kulokhu kulanda izigameko zomlando azethulwa ngokulandelana kwazo kangako. Kodwa zethulwa ngobumqoka bazo. Ngaleyo ndlela lolu hlobo lwesethulo lwenza kube nzima ukuwulandela kahle umlando walelo qhawe kulabo abangawazi kahle hle umlando walo. Iyisibonelo esicishe siyele ngakuyo impela i-ephiki inkondlo ekuSibiya (2017:), ethi: Halala D.B.Z!

**Ilirikhi**

Lolu hlobo luchazwa ngokuthi luyinkondlo eveza imizwa yembongi. Le nkondlo ingveza yonke inhlobo yemizwa ngaphandle kwemizwa yokufa nokufelwa. Ngokuvama kulolu hlobo imbongi ihaya inkondlo yayo kube sengathi ikhuluma nayo uqobo. Okwenza ukuthi kwande izivumelwano zomuntu wokuqala okhulumayo; ngi-. Awubheke kuSibiya (2017:69):

**Ngi**hlushwa ubuchopho benhliziyo,

**Ngi**thi **ngi**hlezi **ngi**be **ngi**hamba,

**Ngi**thi **ngi**lele **ngi**be **ngi**mile…

La malunga abhalwe ngokugqamile kulesi sicaphuno esingenhla akukhombisa ngokusobala ukuzimbandakanya komqambi wenkondlo kule nkondlo ayihayayo. Yebo, enkondlweni eyilirikhi kuba kuningi okunokungena shi komqambi wenkondlo kulokho akhuluma ngakho.

**Isonethi**

Isonethi ivame ukuchazwa ngobuningi bemigqa bayo. Lolu hlobo lunemigqa eyishumi nane. Ngaphezu kobuningi bemigqa nje kuphela, kuhle sazi ukuthi isonethi iphinde ivame ukuthinta indikimba yothando. Yize esiZulwini kugqanyiswa ubuningi bemigqa eyishumi nane nje kuphela kulolu hlobo lwenkondlo, ezinye izilimi le migqa ziyehlukanisa ngamaqoqwana athize. Kukhona isonethi yamaNtaliyane yona eyehlukanisa imigqa ngamaqoqwana amabili. Iqoqo lokuqala limumatha imigqa eyisishiyagalolunye kuthi elesibili limumathe imigqa eyisithupha. EyamaNgisi yona yehlukanisa imigqa ngamaqoqwana amathathu. Iqala ngamaqoqo amathathu anemigqa emine kuthi iqoqo lesine libe nemigqa emibili. Ngeshwa bengisaqalaze kangayithola inkondlo eyisonethi kuleli qoqo esilifundayo. Ikhona kodwa inkondlo eyisibonelo sesonethi eyaqanjwa nguthisha wenu ehalalisela abalingani beFaculty ababezuze iziqu zobudokotela ethi: Halala!

Halala! Kuhle kwethu!

Umndeni wezobuciko namuhla uyahalalisa,

Uhalalisa leso sineke sokuthunga,

Ukuthunga leyo mijiva emtshezi niyiphothule!

Izolo besibabaz' amabhuku,

Kuthangi sasihalalisa ngama-athikili,

Kuvembuka sahluko, kuqhasha athikili!

Nibambe namakhomishani, ubunikiniki,

Niyibambe ngakho maqhawe! Halala!

Uyiphakil' umkhuzi wamabutho wakoMasoga!

Wathi khangelani loluya ludwala nofasimba,

Kulapho noqhekez' imicabang' engakathintwa,

Kulapho nobamb' utalagu nesibhakabhaka,

Halala maqhawe akwethu!!!

NGIYABONGA! NGINIFISELA KONKE OKUHLE NENIZIFISELA KHONA!!

*Kubonga isiphithiphithi esibomvana sakwaBhekinhlahla,*

*Nanamuhla lokhu basayibhekile,*

*Bayibheke namhla beyifumbethe ngazo zombili!*

*Kubonga okaMgqibelo kaSichwe,*

*USichwe kaTheninja,*

*UTheninja kaNomangcwembe,*

*UMshay’ etshen’ angafi,*

*Kuf’ itshe,*

*UMthakathi bamhehile, bamsikela kwebomvu,*

*Kanti ebusuku uzobuya ezofuna enonile!*

## (c) IMINININGWANE YOKUXHUMANA YABAFUNDISI NEZIKHATHI ZOKUBONANA (CONTACT DETAILS AND CONSULTATION TIMES)

## (i) Imininingwane yokuxhumana nom/nabafundisi (Lecturer’s contact details)

Ucingo/Contact : 035 902 6106

Imeyili /Email : NtuliSL@unizulu.ac.za

Ihhovisi /Office : Ihhovisi/Office 511 Arts Building, KwaDlangezwa

Ucingo : 035 902 6109

Imeyili/Email : MyeniG@unizulu.ac.za

Ihhovisi : Ihhovisi/Office 510 Arts Building, KwaDlangezwa

**Izikhathi zokuxhumana (Consultation times)**

|  |  |  |
| --- | --- | --- |
| **Izinsuku zesonto (Days of the week)** | **Izikhathi (Times)** | **Izindawo (Venues)** |
| uLwesibili | 12:00 – 13:00 | 511 & 509 |
| uLwesine | 12:00 – 13:00 | 511 & 509 |

##  (iii) Unobhala womnyango (Departmental secretary)

Ucingo Contact : 6582

Imeyili E-mail : MpontshaniCT@unizulu.ac.za

**UHLU LOKUQUKETHWE**

[(a) OKULINDELWE UMFUNDISI KUBAFUNDI 1](#_Toc535922222)

[(b) IQHAZA NENGCABHA/YI YABAFUNDI 1](#_Toc535922223)

[(c) IMINININGWANE YOKUXHUMANA YABAFUNDISI NEZIKHATHI ZOKUBONANA 2](#_Toc535922224)

[(i) Imininingwane yokuxhumana nom/nabafundisi 2](#_Toc535922225)

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# 1 ISIGATSHANA SOKUFUNDA

## 1.1 Injongo yesifundo

Ukuba ufundiswe wazi kabanzi ngokuhluza nokuhlaziya umdlalo nezinkondlo. Kumele ube nolwazi olunzulu lokusebenzisa izinjulalwazi (amathiyori) ezahlukene uma uhlaziya.

## 1.2 Okusetshenziswayo

Kulesi sifundo kusetshenziswa lokhu okulandelayo:

* Amanothi ahlelwe umfundisi wesifundo
* Qaphela mfundi ukuthi zimbili izincwadi zemidlalo kuleli banga.
* Yizincwadi ezikhethwe abafundisi, phakathi kwezinye okuyilezi:
	+ **UMDLALO:** Vilakazi PB, 2015. Kawumbiwa Ndawonye. Pietermaritzburg. Shuter & Shooter.
	+ **UMDLALO:** Mngadi RM, 2014, Ababulali Benyathi. Pietermaritzburg, Nutrend.
	+ **IZINKONDLO:** Sibiya NG, 2007, Ubuhanguhangu. Pietemaritzburg, Shuter & Shooter.

## 1.3 Isahluko noma isiqeshana sokufunda.

**1.3.1 Isiqeshana sokufunda 1; Isihloko:**

* Imiphumela enembayo (Specific Outcomes)

Imiphumela yokufunda iyimibhalombiko ezofundwa ngabafundi emagunjini okufundela. Yileso naleso sifundo sinemiphumela yokufunda. Imibhalombiko igxile ekufundeni komfundi.

Le mojuli ihlanganisa izingxenye ezimbili: umdlalo nezinkondlo. Imiphumela ebhekwe kubafundi ihambisana nohlobo ngalunye lwalokho okufundwayo ngaleso sikhathi. Okubalulekile ukuba abafundi bajulise ulwazi lwabo lokuhluza nokuhlaziya uhlobo lombhalo ngalunye okumele kuhambisane nezinga abafundi asebekulo (nokuwunyaka wesithathu).

* Uhlelo lwezindlela zokuhlola. (Assessment Criteria)

**Ithebula 1. Ithempulethi Yentwesi Yokuhlola**

|  |  |  |
| --- | --- | --- |
| **Imiphumela Yokufunda** | **Intwesi Yokuhlola** | **Izindlela Zokuhlola** |
| * Ukuba nolwazingqangi ngesakhiwo, indikimba, isizinda nodweshu emibhalweni ekhethiwe
 | * Ukunikeza incazelo ngokucacile yamatemu emikhakheni eyehlukene.
 | * Ukusebenzisa imibuzo nezimpendulo ukuhlola ulwazi lwezinto ezifundiwe ngesikhathi esedlule
* Ukusebenzisa imibuzo nezimpendulo ukuhlola ukuqondisisa umsebenzi ofundiwe
* Abafundi banikwa imisebenzi ezohlola amakhono okusebenzisa ulwazi ezimweni ezifanele
* Imisebenzi ezokwenza ukuba abafundi bakwazi ukucubungula baqhephule imiqondo baveze izingcezu zayo
* Imisebenzi ezosiza abafundi bakwazi ukuhlanganisa okuwukwakha into entsha kulokho okufundiwe
* Imisebenzi ezokwenza abafundi bakwazi ukuhluza; ukuthatha izinqumo; ukusekela noma ukuchitha okuthize besebenzisa ubufakazi.
 |
| * Ukuqonda izinhlobo zezinjulalwazi ezingasetshenziswa ekuhluzeni inoveli, izindaba ezimfushane nama-eseyi.
 | * Ukubonisa ulwazingqangi ngokusetshenziswa kwezinjulalwazi ekuhluzeni imibhalo.
 |
| * Ukuba nolwazi oluyisisekelo lokubhaliwe kanye nezinhlobo zako.
 | * Ukuphendula imibuzo ngokuhluzwa kwenoveli, izindaba ezimfushane nama-eseyi.
 |
| * Ukukwazi ukuhluza nokuhlaziya okubhaliwe unikeze nobufakazi ngakho
 | * Baphendule ngokuyikho/ngqo /bashaye emhlolweni ngemibuzo yokubhaliwe.
 |
| * Ukuba nolwazingqangi lwesiko lokubhala imibhalo ezingeni lemfundo ephakeme
 | * Ukwethula ngomlomo lokho okutholakele ngenkathi befunda lesi sifundo.
 |

* Imisebenzana yokufunda ehambisana nokuqukethwe yisifundo

 **UMDLALO**

* Ngabe uyini umdlalo?
* Uhlaka lomdlalo
* Isizinda
* Abadlali (ukwehlukana kwabo; ngokwemisebenzi yabo; ukwethulwa kwabo)
* Udweshu neqhaza lodweshu ekukhuliseni umdlalo
* Ukukholeka komdlalo nabadlali
* Indikimba
* Ulimi nesu lokubhala
* Izinjulalwazi ezihambisana nomdlalo akhethiwe
* Umsebenzi wokuzivivinya

**IZINKONDLO**

* Izinhlobo zezinkondlo
* Izimpawu/izimiso zezinkondlo
* Inkondlo yesililo (elegy)
* Ilirikhi (lyric)
* I-ephiki (epic)
* Isonethi (sonnet)
* Isathaya (satire)
* Izibongo zesimanje
* Okusetshenziswayo

Kuyosetshenziswa amanothi ahlelwe umfundisi nezincwadi ezisemtatsheni wolwazi. Kodwa yilezi zincwadi okulindeleke ukuthi abafundi bzithenge, bazifunde:

Vilakazi PB, 2015. Kawumbiwa Ndawonye. Pietermaritzburg. Shuter & Shooter (UMDLALO).

Mngadi RM, 2014, Ababulali Benyathi. Pietermaritzburg, Nutrend (UMDLALO).

Sibiya NG, 2007, Ubuhanguhangu. Pietemaritzburg, Shuter & Shooter (IZINKONDLO).

* Ukuthathisela ngokwe elekthronikhi yeMoodle

Uhlelo lwe-elekthronikhi iMoodle luyakhuthazwa ukuthi abafundi bazejwayeze ukulusebenzisa nasesifundweni solimi lwesiZulu.

* Imisebenzana yokuhlola

Iqhaza nokudingekayo emisebenzini yokuhlola

* Abafundi kumele bafike emizuzwini engamashumi amabili ngaphambi kwesikhathi sokuqalwa kwesivivinyo.
* Abafundi abavumelekile ukuxoxa nokuphatha izinsiza.
* Abafundi abavunyelwe ukuphuma uma sekuqalwe isivivinyo.
* Ukuntshontsha ulwazi (plagiarism) kuyicala elikhulu, umfundi oyotholakala enze lelo cala uyoqondiswa ubugwegwe.

Imisebenzi yokuzihlola

* Ukubukeza umsebenzi ofundiwe wansuku zonke
* Ukuhambela izifundo ezengeziwe

## 1.4 Umsebenzi owenziwayo (Practical Work)

Abafundi bayonikezwa le misebenzi ukuba bayenze ngabodwana nangokwamaqembu:

Ukuba bazifundele ngokwabo zonke lezi zincwadi ukuze baziqondisise. Uma sebezifundile kuyolindeleka ukuba babambe iqhaza ekuzihluzeni ekilasini.

**1.5 Amalungiselelo okuzifundela ngayedwa (*Arrangements for self study*)**

Kulindeleke ukuthi abafundi bazifundele zonke izincwadi ngabodwa ukuze bazibeke ezongeni lokukwazi ukuhluza ngemfanelo.

**1.6 Amalungiselelo okufunda nge-elekthronikhi**

Abafundi bayonxuswa ukuba baphathe amakhompiyutha abo ukuze bafundiswe indlela yokubhalisa nokwenza imisebenzi ngohlelo iMoodle. Emva kwalokho bayothunyelelwa imisebenzana emncane ukuze bazejwayeze ukusebenzisa imisebenzi yabo ngeMoodle. Imisebenzi okulindeleke ukuthi abafundi bakwazi ukuyenza ama-asaynmenti, imibuzo emfishane nokunye.

# 2 Isigatshana sokuhlola

## 2.1 Ithebula lezikhathi zokuhlola

|  |  |  |  |
| --- | --- | --- | --- |
| Isivivinyo  | Usuku/isikhathi | Umumo | Isilabhasi/okuqukethwe  |
| 1 | 28-02 | Abasihlalele ekilasini | Isigaba 1-3 |
| 2 | 25-03 | I-Asaynmenti  | Isigaba 1-6  |
| 3 | 23-05 | Isethulo  | Isigaba 7-12  |

## 2.2 Imithetho nezidingo ngenkathi kuhlolwa

* Abafundi angeke bavunyelwe ukushiya indawo yokuhlolelwa ngenkathi kusaqhubeka ukuhlolwa.
* Ukukopela/ukuqhwagela ulwazi kuyicala elibi, futhi kuyothathwa izinyathelo zokuqondisa ubugwegwe uma betholakala benecala.
* Kuhle ukuthi abafundi bavumelane nokuhlaliswa ngendlela eyokwenza ukuthi kungabi lula ukubukelana nenkathi behlolwa. Empeleni kuhle abafundi bakuqonde ukuthi akubasizi ngalutho ukubukelana ngoba kuhamba kuhambe babonakale uma iziqu zabo bazithola ngomkhoshokhosho. .
* (uthisha usengazengezela-ke namanye amaphuzu)

## 2.3 Umsebenzi wokuzihlola

* Imibuzo yokubuyekeza
* Abafundi bayokhuthazwa ukusebenzisa amaphepha emibuzo amadala lapho abangase bakwazi ukuwathola khona.
* Kuhle futhi bayinake nendlela uthisha avame ukubuza ngayo imibuzo ekilasini. Ngokuvama indlela umfundisi abuza ngayo imibuzo emifishane, kuvame ukuba iyona okubuzwa ngayo nalapho sekuhlolwa.
* Imibiko kuzibheka
* Abafundi bayakhuthazwa ukuthi bazibheke ukuthi umsebenzi osuke wenziwe ekisani bayakwazi yini ukuwulandela singakafiki isikhathi sezivivinyo.
* Kuyancomeka ukuhlala ngokuzikhumbuza imisebenzi owenziwa ekilasini, ungalindi ize igqibelane ubusuzama ukuyidudula sekusondele isikhathi sokuhlolwa. Ngokuvama akusebenzi kahle lokho, kugcine ngokuthi uma uphumelela, uphumelele ngendlela engagculisi neze nje!

## 2.4 Imininingwane yemisebenzi namapthrojekthi

(a) Yonke imisebenzi kumele ibhalwe ngale ndlela elandelayo: *Arial to be used*.

* Sebenzisa ifonti eyi- 12 *Times New Roman*
* Izikhala phakathi nemigqa zibe yi-1.5 ,
* Umsebenzi mawube nobuningi bamakhasi.
* Usebenzise ikhava elivunywe yinyuvesi uma uhambisa ama-asaynmenti kumfundisi. Le khava itshengisa nemniningwane yakho efanele.
* Umsebenzi wakho mawube nohlu lokuqukethwe .
* Yikhombise yonke imithombo yolwazi oyisebenzisile, kuthi ekugcineni komsebenzi uveze uhla lwemithombo yolwazi oluhlelwe kahle ngononina.

##  Uhla lwamagama angajwayelekile, lwemicabango nezifinyezo.

 **INCAZELOMAGAMA (DEFINITION OF TERMS)**

**UHLAKA LWESIFUNDO:** Uhlaka lwesifundo lungumhlahlandlela phakathi komfundisi nomfundi. Luchaza ngezidingo zesifundo ngasinye, izinjongo zaso, imiphumela yokufunda, izidingo zesifundo kanye nokuvivinywa kwesifundo.

**ISIQONDISO SOMFUNDI:** Isiqondiso somfundi sisiza ekuhleleni amanothi omfundisi kanye nokusezincwadini ukuze abafundi bakhulise umthamo wolwazi lwabo. Siba nemiphumela ngqo yezihloko ezizokwenziwa, iqoqa lokuqukethwe kanye nemibuzo yokubukeza.

**UKUFUNDISA KWABASIZI BABAFUNDISI:** Ukufundisa kwabasizi babafundisi kuyindlela yokuxhumana eyenzelwe ukwedlulisa ulwazi enqubeni yokufunda. Iyisibonelo sokunikezela ngolwazi ukuze kuqedelwe umsebenzi othile.

**UKUHLOLA KWANSUKU ZONKE:** Inhloso yokuhlola kwansuku zonke ukuthuthukisa nokuqaphela ukufunda komfundi nokunikeza ibuyisambiko elingasetshenziswa ngabafundisi ukuthuthukisa ukufundisa nokufunda kwabafundi.

**UKUHLOLA OKUGOQAYO:** Inhloso yokuhlola okugoqayo ukulinganisa ulwazi lokufunda komfundi ekupheleni kwesigatshana sokufundisa ngokusiqhathanisa nezinye izilinganiso noma insuselasilinganiso.

# 3. IMIBHALO EFUNDWAYO

## 3.1 IMIBHALO EDINGEKAYO

* + Vilakazi PB, 2015. Kawumbiwa Ndawonye. Pietermaritzburg. Shuter &

Shooter.

* + Mngadi RM, 2014, Ababulali Benyathi. Pietermaritzburg, Nutrend.
	+ Sibiya NG, 2007, Ubuhanguhangu. Pietemaritzburg, Shuter & Shooter.

## 3.2 IMIBHALO ENGEZIWE

Maphumulo, A.M. 1995. Masikhe Ngenkezo. Pietermaritzburg: Reach Out

 Publishers.

Ntuli D.B.Z. noMakhambeni, M.N. Izimpande. Pretoria: University of South Africa.

# 4 IMIKHOMBANDLELA YABAFUNDI (GUIDELINES FOR STUDENTS

4.1 Lo mkhombandlela wabafundi uqukethe ulwazi olunqala oluhambisana nesifundo. Uyacelwa ukuba uwufunde ngokucophelela ukuze ube nokuqonda okulindeleke kuwe ngalesi sifundo.

4.2 Kuyokwemukelwa kuphela imisebenzi ebhalwe ngomshini. Ayikwemukelwa imisebenzi ebhalwe ngesandla. Imisebenzi yabafundi iyohlolwa ukuzimela ngohlelo i-turnitin. Awuyakwemukelwa umsebenzi obhalwe ngesandla.

4.3 Imisebenzi elethwe emva kosuku nesikhathi ayiyakwemukelwa.

4.4 Lezi zinsiza ezilandelayo kuhle nazi ukuthi zikhona naku-Moodle: ama-asaynmenti, amanothi nokunye nje okuzovama ukufakwa umfundisi wenu.

4.5 Ukubekisa izikhathi zokubonana kuyenzeka ngoMoodle.

# ANNEXURE A



**FINAL%**

**FACULTY OF …**

**DEPARTMENT OF …**

**ASSIGNMENT COVER SHEET**

|  |  |
| --- | --- |
| MODULE TITLE |  |
| MODULE CODE |  |
| ASSIGNMENT TOPIC |  |
| LECTURER NAME |  |
| DUE DATE |  |
| **NON - PLAGIARISM DECLARATION** I know that plagiarism means taking and using the ideas, writings, works or inventions of another as if they were one’s own. I know that plagiarism not only includes verbatim copying, but also the extensive use of another person’s ideas without proper acknowledgement (which includes the proper use of quotation marks). I know that plagiarism covers this sort of use of material found in textual sources and from the Internet. I acknowledge and understand that plagiarism is wrong. I understand that my research must be accurately referenced. I have followed the rules and conventions concerning referencing, citation and the use of quotations as set out in the Departmental Guide. This assignment is my own work, or my group’s own unique group assignment. I acknowledge that copying someone else’s assignment, or part of it, is wrong, and that submitting identical work to others constitutes a form of plagiarism. I have not allowed, nor will I in the future allow, anyone to copy my work with the intention of passing it off as their own work. By signing this cover sheet, I agree that I have read and understood the above. I acknowledge that should it be found to be higher than the acceptable similarity percentage, I may receive 0 (ZERO) for my assignment. |
| STUDENT NAME | STUDENT NO | SIGNATURE |
|  |  |  |
|  |  |  |
|  |  |  |
|  |  |  |
| LECTURER REMARKS |  |