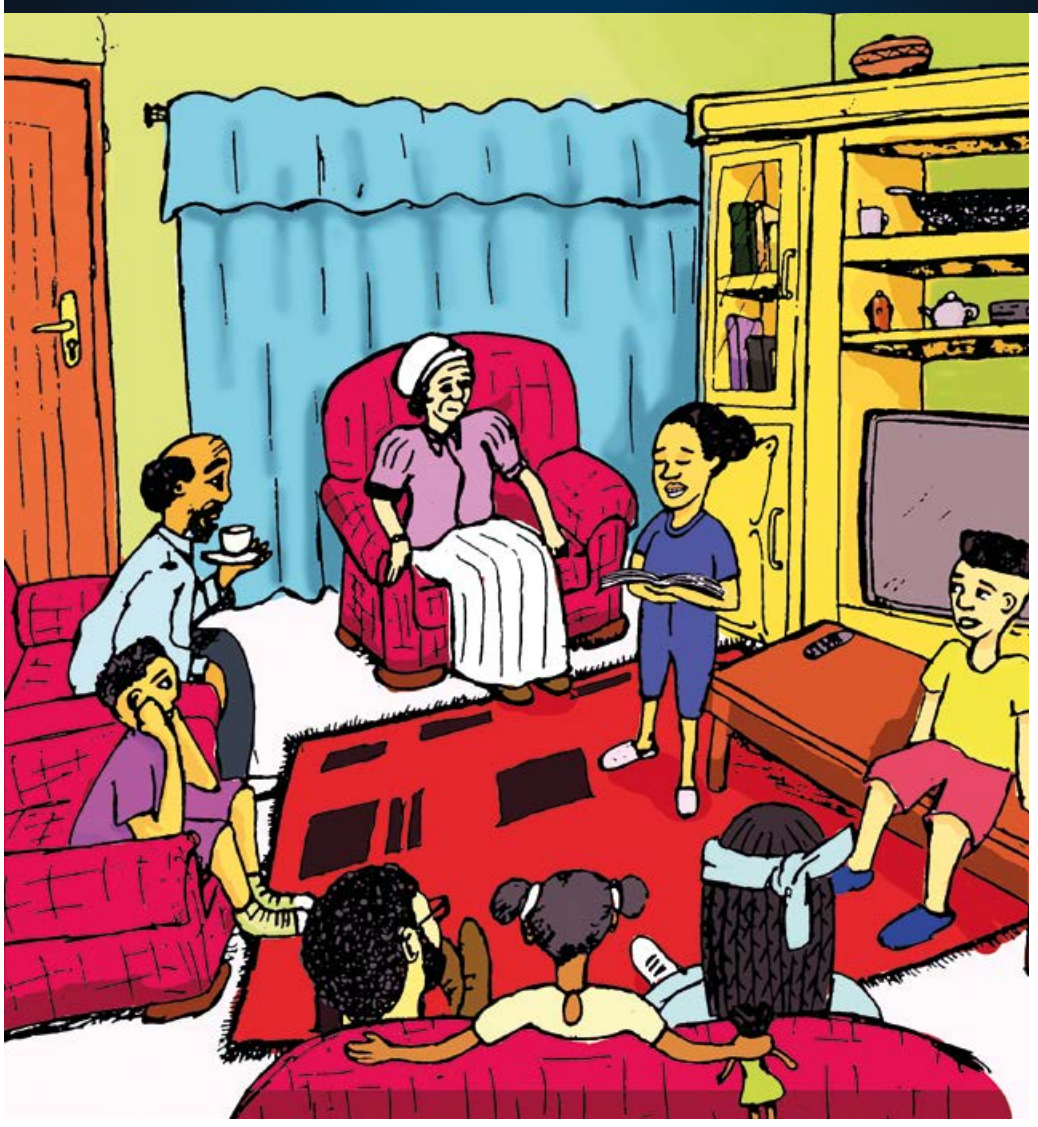
Rapid Response to Covid-19
STORY TELLING PROJECT

NELSON MANDELA UNIVERSITY
Faculty of Education



USING STORYTELLING AS EDUCATIONAL RAPID RESPONSE TO COVID19

Prof N.N. Mdzanga

When a call on Rapid Response Research and Innovation measures against the COVID19 pandemic came out in April 2020, I thought it was an opportunity not be missed. Universities had been requested to respond to this call in order to rapidly provide assistance to the public against the COVID 19 pandemic. As response to this call, a few colleagues and I thought about putting together a project to respond to the theme on 'public understanding and awareness'. After a few brainstorming sessions, we agreed on a project that will provide an educational response to COVID19-and what better way than writing stories that could inform families on COVID19. Through these stories we aim to educate and raise awareness about issues such as the importance of staying at home during lockdown, how mathematical patterns can be used to show how the CORONA virus can spread and so forth. We hope that these stories would inspire, motivate, entertain, educate and influence what families do during this time. We plan to disseminate the stories as follows: uploading stories online and link will be distributed to a network of educators and student teachers as a reading resource; donate stories to orphanages, reading clubs and schools; read stories in local radio stations, avail them as supplements in the local newspapers as well as converting them into braille and donate to families and schools for children who are blind. Contributors are: Prof's du Plessis, Khau, Mdzanga, Pillay; Drs Sathorar, Geduld, Childs, Moeng & community members: Ms Gedze, Mntwini & Chizu.

This story book is made possible by the research grant from the Department of Research Support and Management at Nelson Mandela University.

Short Bio & Summary of stories

Andre du Plessis is an Associate Professor in the Faculty of Education.

The story tries to portray a snap shot of how learners engage with one another and their teacher. It also highlights that teachers are concerned and care about their learners, which is highlighted by the fact that their teacher wonders who will be returning and who not to school. The main message conveys how easily the CORONA virus can spread by using basic mathematical patterns to emulate the spreading, while this model is very simplistic.

Shervani Pillay is an Associate Professor in the Faculty of Education.

Gift to the World is a lovely little story of a little girl called Thandi who is being faced with the moral challenges of COVID 19. In this story COVID 19 is portrayed as a monster who is trying to influence little Thandi to be irresponsible and not practice social distancing. A little fairy called Siphokazi, tries to guide Thandi to be more responsible to those around her. The story centres around little Thandi's dilemma of making the right and most responsible choice.

Margie Childs is a Senior lecturer in the Faculty of Education.

The intention of Story Time with Thabisa and Kholisa is to entertain, intrigue and inform. We glimpse into the world of a little girl, Thabisa, during lockdown. She is bored and her big sister Kholisa finds her a story on the internet. We peep over their shoulders as they look at the story on the laptop screen. They have found a special kind of story – a wordless picture book! As the girls explore this book, we discover how to interpret wordless books. We are entertained by the silly story of a dog, a cat, and a big mess of spilt paint. We are intrigued by a story within a story and we learn how to share and enjoy wordless picture books.

Nokhanyo Mdzanga is an Associate Professor and Deputy Dean in the Faculty of Education.

This is a story of a grandmother in a rural context who took care of a child with Autism. It outlines how she grappled with the condition, steps she took to understand his grandson, her advocacy work in educating the community about signs of autism and strategies she used to support her grandchild during the COVID 19 period.

Mathabo Khau is an Associate professor in the Faculty of Education.

She describes her story as follows: People are social animals and need to feel needed, appreciated and to belong. If people feel unappreciated or not needed, they can express their frustrations in different ways such as emotional outbursts or violence. This story shows how the father felt unappreciated by his family during the lockdown. He was staying at home and not feeling useful. Thus, he became frustrated and expressed his frustration through a violent outburst against the mother. His family made him realise that he was still needed and useful in chopping firewood, washing dishes and reading for the children.

Muki Moeng is a Dean of the Faculty of Education.

Her uplifting story is about a little girl named Nomalanga, who is very imaginative. She looked up to her kind and loving mother as role model. After her mother's sudden and sad passing, she struggles to follow her grandmother's house rules. She eventually comes around and realizes that she must respect her grandmother because she wanted to see the smile that reflected her mother's. She starts to follow in her mother's footsteps of helping and caring for her community by spreading love and kindness. She became happy and also reflected the beautiful smile that she loved to see on her mother's face.

Deidre Geduld is a Senior lecturer in the Faculty of Education.

Ava is a young girl who has just started Grade 1. She enjoys being with her friends and teacher. She loves her school and cannot understand why school has closed when it only just started and why she cannot play with her friends in her community. A special discussion plays off between Ava and her mom on the challenges of the COVID19 virus; where it comes from and the many challenges it holds for young and old. From her friend Kara Ava learns that the COVID19 virus not only impacts on people's health but have financially challenges as well since Kara's parents are not working currently, there is not money to buy bread and food for Kara's family. Ava gladly shares her sandwiches with her friend.

N. Gedze, N. Mntwini, T. Chizu are part of an organisation called Intsika Yokwabelana Ngolwazi, aimed at Restoring the FUN in Learning.

These are stories collected by three community members, on how our communities are surviving inspite of the challenges presented by their socio-economic context and the pandemic. 3 high school learners meet up at a Study camp and are grouped together for the camp's activities, one of them being about the Covid-19 Pandemic. From their discussions they pick up a lot about the *Contextual differences* as well as how *people in their communities* are *not well informed* about it.

Heloise Sathorar is a Senior lecturer in the Faculty of Education.

This prose reflects on the impact of COVID 19 on the lives of learners – especially Grade 7 and Grade 12 learners who had so much dreams, goals and plans for their final year at primary and secondary school respectively. Lockdown restrictions required everyone to think differently and to do things differently – including how learners do their school work. The prose motivates learners to take responsibility for their own learning and to support each other to achieve their goals. Most of all learners were encouraged to stay focused and to hold on to their dreams.

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IT IS IN YOUR HANDS the fight against COVID-19

GIFT TO THE WORLD

Shervani Pillay
Illustrated by Ronsley Le Roux

Siphokazi flies down a dark street. The wind is icy and whips her purple dress around her ankles. Her wings flutter because of the cold. There is no one else outside on the street. Suddenly, she feels something evil and scary coming from one of the houses on the street. She flies in that direction and finds Thandi and Mr 19 sitting in a room.Thandi notices her and asks her who she is. "*I am a gift to the world,* you can call me Siphokazi", says Siphokazi. "Who are you?" she asks them. Thandi answers, "I am Thandi, I am love."

Siphokazi smiles kindly at her. She turns to the corner, "And who are you", she asks the tall creature. She has never seen anything that looks like that. The creature ignores Siphokazi which is very rude.

Thandi comes to the rescue, "He is Mr 19. He is my friend. Mr 19 and I are talking. I am not happy that I have to stay inside and not play with my friends. Mr 19 agrees with me!"

Siphokazi looks at both of them. She has a worried look on her face. *This Mr 19 is a trouble-maker! He has been visiting everyone, convincing them to be bad to each other during this time of the Covid 19 virus.*

Thandi doesn't know why she should stay inside during Lockdown. She just wants to visit her friend Asha who lives next door.

Mr 19 looks at Siphokazi angrily, "Who do you think you are with your silver wings and white face mask? Why are you saying we are wrong? You don't know anything!"Thandi nods eagerly. Siphokazi listens carefully, then she says, "If you go to visit Asha you can infect her with the virus. And she can then infect other people in her house. Because we do not know if she has been exposed the virus. Or on your way -"

Before she has a chance to finish her sentence, Mr 19 interrupts her, and keeps talking to Thandi. Siphokazi realises that she is not winning and has to try a different tactic. She asks Thandi, "Doesn't Asha have a grandmother?"

"Oh yes cries Thandi," full of excitement. "Yes, she is from Uganda and makes the best Posho!"

Thandi's mouth is watering even as she thinks about the delicious Posho that Asha's grandmother always gives her to eat.

Mr 19 Frowns. He looks confused.

Siphokazi looks at Thandi, "Is Asha's grandmother old?"

Thandi replies, "Yes she is super old! Like a hundred years old. She has so many wrinkles, and her back is bent."

"Do you know that you can spread the Covid 19 virus to other people Thandi?" she asks. Thandi looks angry, "But why is that my problem?"

"Because you can spread the disease to Asha's grandmother," says Siphokazi gently.

Mr 19 chimes in, "Oh she is so old, and she is not even South African, so why should Thandi care?"

Thandi looks confused, "Yes, why?"

Siphokazi, sits on the bed, she looks really sad. She asks softly, "Don't you care about Asha's grandmother?" Thandi nods, "Yes, I do".

Mr 19 looks scared. He seems to be slightly smaller. He says to Thandi, "Stop listening to her!"

Thandi looks confused, but Siphokazi seems very nice. So maybe she will give Siphokazi a chance to speak.

Siphokazi explains, "Asha loves her grandmother. And even if Asha's grandmother is from Uganda doesn't she still love both of you.

Thandi replies, "Yes she does. She gives me Posho when I am hungry and my Mother is at work.

Mr 19 does not like the way this conversation is going. He thinks that Siphokazi is a busy body. He yells, "Don't listen to her!"

Thandi looks at him differently, as if she is seeing him for the first time. It is obvious that he is smaller than he was before. Mr 19 is shrinking before her eyes.

Siphokazi explains to Thandi, "Asha's grandmother is very old and if you go and see her you could infect her. Make her sick."

Thandi looks very scared. She is almost crying. I do not want her to get sick, she is very nice to me. I care about her. And if she gets sick who will look after Asha? Her mother is a nurse who works at the big hospital where many people are sick with the virus. She goes to work every day now, even though my parents are staying at home. She is very brave."

Mr19 is now very tiny. He screams in a high pitched voice, "She's lying to you!

Thandi looks at him, and says: You are wrong! You just want to hurt people. I will not go outside because no one deserves to get sick! Asha's mother looks after everyone. She is very brave!

Mr19 disappears!

Siphokazi says, "Well done Thandi! You have done a very good thing. Every person in this world, no matter how old they are, how sick they are, how they look or where they are from deserve a right to live. Everyone deserves to feel safe in this world. Deserve an equal opportunity to live and be healthy!"

Thandi looks very sleepy. She says, "Thank you!"

She blinks. When she opens her eyes Siphokazi is gone!

What have you learned from this story?
How do you think Mr 19 looks? Draw a picture of him.

GESKENK AAN DIE WÉRELD

Shervani Pillay
Geïllustreerd deur Ronsley Le Roux

Siphokazi vlieg in 'n donker straat af. Die wind is ysig en sy vou haar pers rok om haar enkels. Haar vlerke fladder weens die koue. Daar is niemand anders buite op straat nie. Skielik voel sy iets boos en skrikwekkend kom uit een van die huise op straat. Sy vlieg in daardie rigting en vind Thandi en mnr. 19 in 'n kamer sit. Thandi merk haar op en vra haar wie sy is. *"Ek is 'n geskenk vir die wêreld,* jy kan my Siphokazi noem", sê Siphokazi. "Wie is julle?" vra sy hulle Thandi antwoord, "Ek is Thandi, ek is liefde."

Siphokazi glimlag vriendelik na haar. Sy draai na die hoek, "En wie is jy?", vra sy vir die lang wese. Sy het nog nooit iets gesien wat so lyk nie. Die wese ignoreer Siphokazi, wat baie onbeskof is.

Thandi kom tot die redding: "Hy is mnr. 19. Hy is my vriend. Mnr 19 en ek praat. Ek is nie gelukkig dat ek binne moet bly en nie met my vriende moet speel nie. Mnr. 19 stem saam met my!" Siphokazi kyk na albei van hulle. Sy het 'n bekommerde uitdrukking op haar gesig. *Hierdie mnr. 19 is 'n probleemmaker! Hy het almal besoek en oortuig om lelik met mekaar te wees gedurende hierdie tyd van die Covid 19-virus.*

Thandi weet nie hoekom sy binne moet bly tydens grendeltyd nie. Sy wil net haar vriendin, Asha, besoek wat langsaan woon.

Mnr. 19 kyk Siphokazi kwaai aan: "Wie dink jy is jy met jou silwer vlerke en 'n wit gesigsmasker? Waarom sê jy dat ons verkeerd is? Jy weet niks! " Thandi knik gretig. Siphokazi luister aandagtig, dan sê sy: "As jy Asha besoek, kan jy haar met die virus besmet. En sy kan dan ander mense in haar huis besmet. Omdat ons nie weet of sy aan die virus blootgestel is nie. Of op pad - "

Voordat sy die kans kry om haar sin te voltooi, onderbreek mnr. 19 haar en hou aan praat met Thandi. Siphokazi besef dat sy nie wen nie en 'n ander taktiek moet probeer. Sy vra Thandi: "Het Asha nie 'n ouma nie?"

"O ja!" roep Thandi opgewonde uit. "Ja, sy kom van Uganda en maak die beste Posho!"

Thandi se mond water terwyl sy dink aan die heerlike Posho wat Asha se ouma haar altyd gee om te eet.

Mnr. 19 frons. Hy lyk verward.

Siphokazi kyk na Thandi: "Is Asha se ouma oud?"

Thandi antwoord: "Ja, sy is super oud! Soos honderd jaar oud. Sy het soveel plooie, en haar rug is krom."

"Thandi, weet jy dat jy die Covid 19-virus na ander kan versprei?" vra sy.

Thandi lyk kwaad: "Maar hoekom is dit my probleem?"

"Omdat jy die siekte na Asha se ouma kan versprei," sê Siphokazi saggies.

Mnr. 19 lui: "Ag, sy is so oud en sy is nie eens Suid-Afrikaans nie, so hoekom moet Thandi omgee?"

Thandi lyk verward, "Ja, hoekom?"

Siphokazi, gaan sit op die bed, sy lyk regtig hartseer. Sy vra saggies: "Gee u nie om vir Asha se ouma nie?"

Mnr. 19 onderbeek hulle: "Ag, sy is so oud en sy is nie eens Suid-Afrikaans nie, so hoekom moet Thandi omgee?'

Thandi knik. "Ja, ek doen".

Mnr. 19 lyk bang. Dit lyk asof hy effens kleiner is. Hy sê vir Thandi: "Hou op om na haar te luister!"

Thandi lyk verward, maar Siphokazi lyk baie mooi. So miskien sal sy Siphokazi die kans gee om te praat.

Siphokazi verduidelik: "Asha is lief vir haar ouma. En selfs al is Asha se ouma afkomstig van Uganda, is sy nie nogsteeds lief vir julle twee nie?"

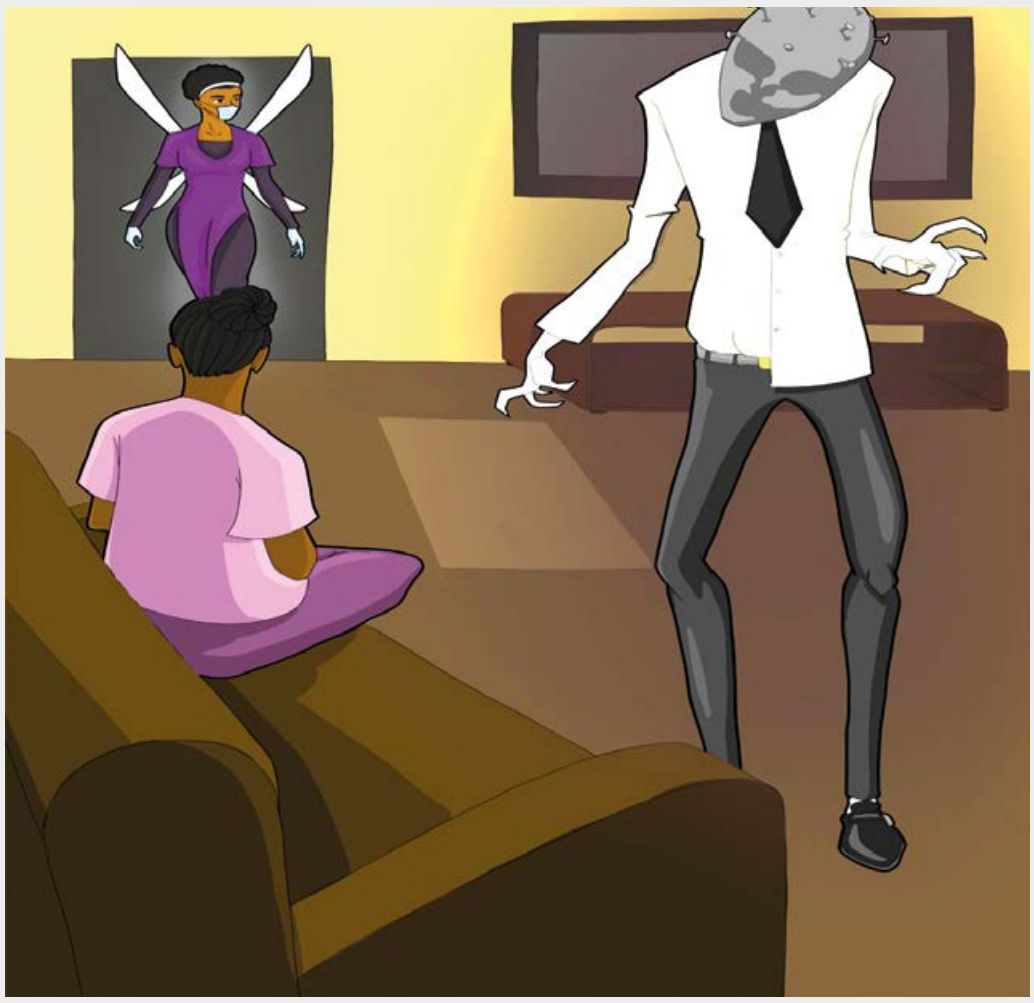
Thandi antwoord: "Ja, sy is. Sy gee my Posho as ek honger is en my ma by die werk is."

Mnr. 19 hou nie van hoe hierdie gesprek verloop nie. Hy dink dat Siphokazi inmeng. Hy skree: "Moenie na haar luister nie!"

Thandi kyk anders na hom, asof sy hom vir die eerste keer sien. Dit is duidelik dat hy kleiner is as wat hy voorheen was. Mnr. 19 krimp voor haar oë.

Siphokazi verduidelik aan Thandi: "Die Asha se ouma is baie oud en as jy haar gaan besoek, kan jy haar besmet. Haar siek maak."

Thandi lyk baie bang. Sy huil amper. "Ek wil nie hê dat sy siek moet word nie, sy is baie lief vir my. Ek gee om vir haar. En as sy siek word, wie sal vir Asha versorg? Haar ma is 'n verpleegster wat in die groot hospitaal werk waar



baie mense siek is met die virus. Sy gaan nou elke dag werk, al bly my ouers tuis. Sy is baie dapper."

Mnr. 19 is nou baie klein. Hy skree met 'n hoë stemmetjie: "Sy lieg vir jou!"

Thandi kyk na hom en sê: "Jy is verkeerd! Jy wil net mense seermaak. Ek sal nie buitentoe gaan nie, want niemand verdien om siek te word nie! Asha se ma sorg vir almal. Sy is baie dapper!"

Mnr. 19 verdwyn!

Siphokazi sê: "Welgedaan Thandi! Jy het 'n baie goeie ding gedoen. Elke persoon in hierdie wêreld maak nie saak hoe oud hulle is nie, hoe siek hulle is nie, hoe hulle lyk of waar hulle is nie, verdien die reg om te lewe. Almal verdien om veilig te voel in hierdie wêreld. Hulle verdien 'n gelyke kans om gesond te leef en gesond te wees! "

Thandi lyk baie slaperig. Sy sê: "Dankie!"

Sy knip haar oë. Toe sy hulle oopmaak, is Siphokazi weg!

Wat het jy uit die storie geleer?
Hoe dink jy lyk Mnr 19? Teken 'n prentjie van hom.

ISIHLOKO: ISIPHO ELIZWENI

Shervani Pillay
Imizobo nguRonsley Le Roux

USiphokazi uyabhahazela uhla ngesitalato esimnyama. Umoya ungumkhenkce oyitsho ilokhwe yakhe emfusa imbhijele emaqatheni. Amaphiko akhe ayaphephezela ngenxa yengqele. Akubonakali mntu wumbi ongaphandle esitalatweni.

Ngesaquphe, uva into embi neyoyikekayo ephuma kwenye yezindlu ezikwesi sitalato. Uyabhabhazela ukuya kwelo cala apho afumana uThandi no Mnu.19 behleli egumbini.

UThandi uyamqaphela aze ambuze ukuba ungubani na.

"*Ndisisipho* kwilizwe, ungandibiza ngoSiphokazi", atsho uSiphokazi. "Ningoobani? uyababuza.

UThandi uyaphendula. " NdinguThandi, *ndiluthando*."

USiphokazi umncumela ngobubele. Ujikela ekoneni, "Wena ke ungubani?" ubuza esi sidalwa side.

Akazange ayibone into enjengale. Isidalwa asimhoyi uSiphokazi nto leyo ikrwada kakhulu.

UThandi ulungisa imeko, "UnguCovid 19. Uhambela wonke umntu, utsho. UCovid 19 nam siyathetha. Ayindonwabisanga into yokuba ndihlale ngaphakathi ndingadlali nabahlobo bam. UCovid 19 uyandingqinela!"

USiphokazi uyabajonga bobabini. Ubonakala ekhathazekile ebusweni. *Ingaba lo Covid 19* ngumenzi wenkathazo? Uyazibuza uSiphokazi.

UThandi akazi ukuba kutheni le nto kufuneka ehleli ngaphakathi ngexesha loMakungaphumi mntu phandle. Ufuna nje ukuhambela umhlobo wakhe uAsha ohlala kwindlu ekufutshane.

UMnu 19 ujonga uSiphokazi esemsindweni, "Ucinga ukuba ungubani utsho ngamaphiko asilivere nemaski yobuso emhlophe? Kutheni usithi siyaphosisa? Akukho nto uyaziyo!"

UThandi unqwala ngomdla.

USiphokazi uphulaphula kakuhle, aze athi, " Ukuba uhambela uAsha unokumosulela ngale vayirasi. Unokuphinda osulele abanye ekhayeni lakhe. Kuba asazi ukuba akakosuleleki na yile vayirasi. Okanye usendleleni…"

Engekalifumani ithuba lokuyigqiba intetho yakhe, uMnu 19 uyamphazamisa, aqhubeke ethetha noThandi.

USiphokazi uyaqonda ukuba akaphumeleli, kufuneka azame cebo limbi. Ubuza uThandi, " Ngaba uAsha akanaye umakhulu?"

"Owu ewe" watsholo phezulu uThandi, ezele luchwayito. "Ewe usuka eUganda waye wenza eyona *Posho* imnandi."

UThandi uvuzisa izinkcwe njengoko ecinga nge*Posho* emnandi umakhulu kaAsha asoloko wampha yona ukuba ayitye.

UMnu 19 ufinga iintshiyi. Ubonakala ebhidekile.

USiphokazi ujonga kuThandi, "Umakhulu kaAsha mdala?"

UThandi uyaphendula, "Ewe mdala kakhulu! Ukwikhulu leminyaka ubudala. Unemininzi imibimbi, kwaye umqolo wakhe …

"Uyazi ukuba ungayisasazela kwabanye abantu, ivayirasi yeCorona Covid 19, Thandi?" uyabuza.

UThandi ubonakala enomsindo, "Kodwa kutheni iyingxaki yam leyo?"

"Kungokuba ungasisasazela esi sifo kumakhulu kaAsha, "atsho uSiphokazi ngokuzolileyo.

UMnu 19 uyangenelela, "Owu mdala kakhulu, kwaye akanguye nommi wase Mzantsi Afrika, ngoko kutheni uThandi kufuneka ekhathele?"

UThandi ubonakala ebhidekile, "Ewe, ngoba? " USphokazi uhlala phezu kwebhedi, ubonakala elusizi kakhulu. Uyabuza ngelizwi eliphantsi, "Awukhathali ngomakhulu kaAsha?" UThandi uyanqwala, "Ewe, ndiyakhathala."

UMnu 19 ubonakala esoyika. Ubonakala ebucutheka. Uthi kuThandi, "Musa ukumphulaphula!"

UThandi ubonakala ebhidekile, kodwa uSiphokazi ubonakala enobubele kakhulu. Mhlawumbi uza kumnika ithuba lokuthetha uSiphokazi.

USiphokazi: UAsha uyamthanda umakhulu wakhe. Ngaphezu koko, nokuba umakhulu kaAsha uvela eUganda, ngaba akanithandi nobabini?

UThandi: Ewe uyasithanda. Undipha i*Posho* xa ndilambile, naxa uMama esemsebenzini.

UMnu 19 akayithandi le ndlela ihamba ngayo le ncoko. Ucinga ukuba uSiphokazi ngugqada-mbekweni. Uyakhwaza, "Musa ukumphulaphula!"

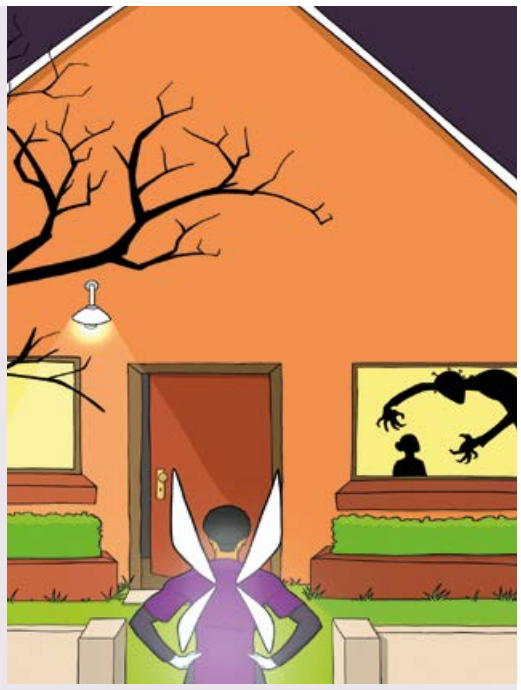
UThandi umbona ngenye indlela, ngokungathi uyaqala ukumbona. Kucacile ukuba mncinane kunento ebeyiyo kuqala. UMnu 19 uyashwabana phambi kwamehlo akhe.

USiphokazi ucacisela uThandi, "Umakhulu kaAsha mdala kakhulu, kwaye ukuba unokuya kumbona, ungamosulela. Umenze agule."

UThandi ubonakala esoyika kakhulu. Usondele ekulileni. Andifuni ukuba agule, undiphethe kakuhle. Ndiyakhathala ngaye. Kwaye ukuba angagula ngubani oya kugcina uAsha? Umama wakhe ngumongikazi osebenza kwisibhedlele esikhulu apho kukho abantu abaninzi abagula yile vayirasi. Uya emsebenzini ntsuku zonke ngoku, nangona abazali bam behleli ekhaya. Akoyiki.

UMnu 19 ngoku sele enciphe kakhulu. Utswina ngelizwi eliphezulu, "Uyakuxokisa!"

"Uyaphazama! Ufuna nje ukonzakalisa abantu. Andizukuphuma kuba akukho mntu ufanela ukuba



agule." Umama kaAsha ujonga wonke umntu. Akoyiki.

UMnu 19 uphel'emehlweni!

USiphokazi uthi, "Wenze kakuhle Thandi! Wenze into entle kakhulu. Wonke umntu kweli lizwe, nokuba mdala kangakanani na, ugula kangakanani na, ukhangeleka njani na, okanye uvela phi na, unelungelo lokuphila. Wonke umntu ufanele ukuziva ekhuselekile kweli lizwe. Ufanele ukuba namathuba alinganayo okuphila nokuba sempilweni."

UThandi ubonakala ngathi uyozela. Uthi, "Enkosi!"

Uyaqhwanyaza. Akuvula amehlo, uSiphokazi umkile!

Ufunde ntoni kweli bali? Ucinga ukuba uMnu 19 ukhangeleka njani? Zoba umfanekiso wakhe.

MPHO EA LEFATS'E

Shervani Pillay
e ts'oants'isitsoe ke Ronsley Le Roux

Mpho u fofela faats'e tseleng e lefifi. Ho foka moea o batang 'me liaparo tsa hae lia fefoha maqaqailaneng. Mapheo a hae a sitoa ho fofa hantle ka lebaka la serame. Hahona motho e mong ea tsamaeang tseleng ena.

Hanghang Mpho a utloa moea o lits'ila o hlaha ho eng'oe ea matlo a tseleng ea hae. Keha a fofela nqeng ea ntlo eo, 'me a fumana Lerato le Monghali 19 ka tlung.

Lerato a hlokomela boteng ba motho e mong ka tlung 'me a botsa hore na ke mang!

"Ke Mpho ea lefats'e. Ok'a mpitsa Mpho", hocho Mpho. "Lona le bomang?" a botsa.

Lerato a arabela, "Ke 'na Lerato."

Mpho a bobotheha ka mahlo a mofuthu a sheba karolong eng'oe ea ntlo a botsa motho enoa ea nang le Lerato ka tlung "O mang?"

Mpho u qala ho bona motho ea tsoanang le enoa. Empa motho enoa ha a arabele potso ea hae.

Lerato a arabela are, "Ke motsoalle oaka. Lebitso la hae ke Monghali 19. Re ntse re qoqa le eena ka hore ha kea thabela hore ke tlameha ho lula katlung keseke ka bapala le metsoalle eaka. Monghali 19 u lumellana le 'na!"

Mpho a sheba batho bana ba babeli a ts'oenyehile. Ho bonahala eka Monghali 19 hase motho ea lokileng! Sepheo sa hae ke ho qabanya batho hoohle moo a fetileng teng hore base utloane nakong ena ea kokoana-hloko ea COVID 19.

Lerato ha a utloisise hore na hobaneng a ts'oanela ho lula katlung. Ntho eo a e batlang ke ho chakela mokhotsi oa hae Asha ea lulang pel'a habo.

Monghali 19 u koatetse Mpho haholo, "O nahana o mang oena a mapheo a benyang, a ipatileng sefahleho ka lesela le lesoeu? Ha o tsebe letho. Hobaneng ore re fositse?"

Lerato a tsitsinya hlooho ho lumellana le Monghali 19.

Mpho a mamela ka hloko 'me are, "Ha le chakela Asha letla mo ts'oaetsa kokoana-hloko. Eena utla ts'oaetsa batho ba bang habo, hobane ha re tsebe na kokoana hloko ese e mo fihletse kapa lona le tla kopana le eona tseleng."

Pele Mpho aka qetelisa polelo ea hae eaba Monghali 19 le Lerato haba monatse ba itsoella pele ho qoqa.

Mpho keha a hlokomela hore ha ana ho atleha 'me a tlameha ho fetola leqheka. "Hana Asha u lula le nkhono ua hae?"

"Ho joalo" ho bua Lerato ka ho ferekana. "Batsoa Uganda 'me nkono u pheha Posho e monate." Lerato a lutla mathe ha a nahana Posho ea nkhon'oa Asha.

Mognhali 19 a sulafalloa, 'me a shebahala a ferekane.

Mpho a botsa Lerato "Nkhono oa Asha ha a ea tsofala?"

Lerato a arabela ka hore, "Ehlile nkhono oa Asha u tsofetse haholo. Sefahleho sa hae se sosobane le mokokotlo ua hae u kobehile."

"Lerato, na oa tseba hore o ka ts'oaetsa batho ba bang kokoana-hloko ea COVID 19?" ho botsa Mpho.

Lerato a mo sheba a koatile haholo, "Ke bothata baka hobaneng?"

"Hobane o ka ts'oaetsa nkhono ua Asha habonolo" ho bua Mpho a hauhile.

Monghali 19 a ba kena hanong, "le tsofetse leqhekoana leno ebile hase motho oa Afrika Boroa, hobaneng Lerato a ts'oanela ho mo tsotella?"

Lerato le eena a botsa, "Hobaneng?"

Mpho a lula holim'a liphate ka pelo e bohloko a botsa ka lentsoe le bonolo "Na o tsotella nkhon'oa Asha?"

"Kea mo tsotella" ho bua Lerato.

Monghali 19 a bonahala a ts'ohile 'me a fokotseha seemo. A re ho Lerato "tlohella ho mamela motho enoa."

Lerato ua ferekana joale. Empa Mpho ke motho ea shebehang a lokile. Mohlomong ke hore ke mofe monyetla o mong ho bua, ho nahana Lerato.

Mpho a ba hlalosetsa "Asha u rata nkhono ua hae haholo. Leha eba nkhon'oa Asha u tsoa Uganda u le rata le le babeli."

"Ho joalo. Ha 'Me oaka ale mosebetsing eba ke lapile, nkhon'oa Asha u mpha Posho."

Monghali 19 ha a rate puisano ena 'me u nahana hore Mpho ke nts'unyekhare. "Seka mo mamela" ho bua Monghali 19.

Lerato a sheba Monghali 19 joale kaha eka u qala ho mo bona. Ho hlakile joale hore Monghali 19 seemo sa hae se fokotsehile. Monghali 19 u fokotseha kapel'a mahlo a hae.

"Kaha nkhon'oa Asha u tsofetse, aka tsoaetseha ha bonolo ha o ka mo chakela. A ka kula haholo!"

Lerato a ts'oha hahola a qalella ho lla. "Ha ke batle ha aka kula. Ke motho ea lokileng haholo ho 'na. Kea mo tsotella. Ha aka kula, ke mang eatla hlokomela Asha? 'Me ua Asha ke mooki sepetleleng se seholo. U hlokomela batho ba bangata banang le kokoana-hloko ea COVID 19. Leha batsoali baka ba lutse hae, 'Me ua Asha u ea mosebetsing tsatsi le leng le le leng. Ke motho ea sebete!"

Monghali 19 u se ale monyenyane haholo joale. A hooa ke lentsoe le phefa are, "Ua o thetsa!"

"Ha o buoe 'nete. O batla ho utloisa batho bohloko feela. Ha kena hoea kantle hobane hahona motho ea lokeloang ke ho kula! Nkhon'oa Asha u hlokomela motho e mong le e mong. Ke motho ea sebete!"

Monghali 19 a nyamela!

"O sebelitse Lerato! Ke ntho e ntle eo o e entseng. Motho e mong le emong u na le tokelo ea ho phela hosa tsotellehe hore na u tsoa kae. Batho bohle bana le tokelo ea ho ts'ireletseha lefats'eng mona ho sa tsotellehe hore na ba tsofetse, ba ea kula, kapa ba shebeha joang" ho bua Mpho.

"Kea leboha!" ho bua Lerato ka lentsoe le ts'oeroeng ke boroko. Ka mor'a hore a panye hangoe a fumana Mpho ase a tsamaile!

O ithutile eng paleng ee? O bona eka Monghali 19 u shebahala joang? Taka sets'oants'o sa hae.

Thabisa was sitting at home with nothing to do! It was a time of lockdown. Everyone had to stay at home. Thabisa, a lively eight year old, loved to play outside with her friends. It was very difficult for her to stay inside, day in and day out. She had helped Mama wash the clothes and make the beds. She had packed the dishes away and wiped the kitchen table. Thabisa felt sad and grumpy. She wished she could go outside to play. She was tired of listening to stories on the radio. She wanted to talk to her friends and play skipping games with them. Thabisa asked her family what she should do.

Gogo said she should read her bible. Tata said she should feed the dog. Her brother Simphiwe said she should draw a picture. Thabisa shook her head. She didn't want to read her bible. She didn't want to feed the dog. She didn't want to draw a picture. Kholisa, Thabisa's big sister, had come home from the university. She was sitting in the bedroom they shared, working on an assignment. Thabisa told her that she was bored because she had nothing to do.

At first Kholisa carried on working on her laptop. Thabisa said that she wished she had a computer. She said that if she couldn't have a computer, then she would like a book. She wanted a storybook. Her teacher sometimes read stories to the class when they had finished their work.

Kholisa looked up from her work. She listened to her little sister. Thabisa said that she was bored and sad and that her tummy was beginning to ache. Slowly Kholisa started to smile. She explained to Thabisa that she could find her a story, by searching on the internet. At the university, Kholisa had learnt about wordless picture books. These books were very special. Because they had no words, children could look at the pictures and make up their own stories. Kholisa wondered if her sister would enjoy a book without words. She found a book called "Bow Meow Wow". It looked like the kind of book that would help Thabisa to feel better.

Thabisa and Kholisa sat together on the bed. At first Kholisa read the title of the book. Thabisa thought it sounded very funny. Then they looked at the cover page. All they could see was a paintbrush and two tails. Kholisa asked Thabisa to guess who the characters in the story would be. Thabisa thought for a while and then said that perhaps there would be a dog and a cat in the story. Maybe dog would say "bow -wow" and the cat would say "meow". The sisters looked at the pictures. As Kholisa clicked through the story, Thabisa explained what was happening. A silly little dog barked at a tin of paint. He bumped tHe made a big, yellow mess as he ran this way and that. He stopped in front of a sleepy cat. The cat woke with a terrible fright and knocked over three tins of red paint. What a mess! The cat was very angry. She leapt into the air and began to chase the dog.

The dog was covered in yellow paint and the cat was covered in red paint. The dog and the cat tumbled around in the slippery paint. The yellow and red paint mixed together.

Soon the dog and the cat were covered in bright orange paint. Now the dog was chasing the cat. They dashed into a house where a famous artist lived. She was getting ready to paint a picture. The dog and the cat raced around her. The black paint went flying! The artist watched as the animals chased each other wildly. What a mess!

Eventually the dog and the cat fell over, exhausted. The artist was delighted. What a lovely swirly picture of yellow, red, orange and black. "Wow"! It was the best picture they had ever seen. The artist helped the dog and the cat to clean themselves.

She made herself a cup of tea and sat down to look at the wonderful work of art. The artist gave the dog and the cat each a biscuit and thanked them for helping her create such a lovely picture.

Thabisa hugged Kholisa. She thanked her for finding the story. Thabisa ran to tell Mama, Tata, Gogo and Simphiwe about "Bow Meow Wow". Being locked down at home wasn't so bad after all!

After enjoying the story together, draw a picture of your favourite part of the story.
The story can be accessed as follows:
https://freekidsbooks.org/wp-content/uploads/2020/01/FKB-Stories-bow-meow-wow.pdf

Storietyd met Thabisa en Kholisa

Margie Childs
Geïllustreerd deur Anesu Nabira

Thabisa het tuis gesit met niks om te doen nie. Dit was 'n tyd van inperking. Almal moes tuisbly. Thabisa, 'n lewendige agtjarige, hou daarvan om buite met haar vriende te speel. Dit was vir haar baie moeilik om dag en nag binne te bly. Sy het Mamma gehelp om die klere te was en die beddens op te maak. Sy het die skottelgoed weggepak en die kombuistafel afgevee. Thabisa voel hartseer en knorrig. Sy wens dat sy buite kon gaan speel. Sy was moeg om na die stories op die radio te luister. Sy wou met haar vriende praat en saam met hulle touspring-speletjies speel. Thabisa het haar familie gevra wat sy moet doen.

Gogo het gesê dat sy haar Bybel moet lees. Tata het gesê dat sy die hond moet voer. Haar broer, Simphiwe, het gesê dat sy 'n prentjie moet teken. Thabisa skud haar kop. Sy wou nie haar Bybel lees nie. Sy wou nie die hond voer nie. Sy wou nie 'n prentjie teken nie. Kholisa, Thabisa se ouer suster, het van die universiteit af teruggekom. Sy het in die slaapkamer gesit wat hulle gedeel het en aan 'n opdrag gewerk. Thabisa het haar vertel dat sy verveeld is omdat sy niks gehad het om te doen nie. Aanvanklik het Kholisa op haar skootrekenaar gewerk. Thabisa het gesê dat sy wens sy het 'n rekenaar gehad. Sy het gesê dat as sy nie 'n rekenaar gehad het nie, sy 'n boek sou wou hê. Sy wou 'n storieboek hê. Haar onderwyser lees soms stories vir die klas wanneer hulle klaar was met hul werk.

Kholisa het opgekyk van haar werk. Sy luister na haar kleinsus. Thabisa het gesê dat sy verveeld en hartseer is en dat haar maag begin pyn het. Kholisa begin stadig glimlag. Sy het aan Thabisa verduidelik dat sy vir haar 'n storie kan vind deur op die internet te soek. Op universiteit het Kholisa geleer oor woordelose prenteboeke. Hierdie boeke was baie spesiaal. Omdat hulle geen woorde gehad het nie, kon kinders na die prente kyk en hul eie verhale opmaak. Kholisa wonder of haar suster 'n boek sonder woorde sou geniet. Sy het 'n boek met die naam "Bow Meow Wow" gevind. Dit het gelyk soos die soort boek wat Thabisa sou help om beter te voel.

Thabisa en Kholisa het saam op die bed gesit. Aanvanklik het Kholisa die titel van die boek gelees. Thabisa het gedink dit klink baie snaaks. Toe kyk hulle na die voorblad. Al wat hulle kon sien, was 'n verfkwas en twee sterte. Kholisa het Thabisa gevra om te raai wie die karakters in die verhaal sou wees. Thabisa het 'n rukkie nagedink en sê toe dat daar miskien 'n hond en 'n kat in die verhaal sou wees. Miskien sou die hond "bow-wow" sê, en die kat sou "meow" sê. Die susters het na die foto's gekyk. Toe Kholisa deur die verhaal klik, verduidelik Thabisa wat aangaan. 'n Dom hondjie blaf vir 'n blikkie verf. Hy stamp die blik en die deksel af. Geel verf spat uit en drup op die vloer. Die klein hondjie hardloop rond. Hy het 'n groot, geel gemors gemaak toe hy soontoe gehardloop het. Hy stop voor 'n slaperige kat. Die kat het wakker geskrik en drie blikkies rooi verf omgestamp. Wat 'n gemors! Die kat was baie kwaad. Sy spring in die lug en begin die hond agtervolg.

Die hond was met geel verf bedek en die kat was met rooi verf bedek. Die hond en die kat tuimel rond in die gladde verf. Die geel en rooi verf is gemeng.

Kort voor lank was die hond en die kat bedek met helder oranje verf. Nou jaag die hond die kat. Hulle gaan 'n huis binne waar 'n beroemde kunstenaar gewoon het. Sy maak gereed om 'n foto te skilder. Die hond en die kat het om haar gehardloop. Die swart verf het gevlieg! Die kunstenaar kyk hoe die diere mekaar wild jaag. Wat 'n gemors!

Uiteindelik val die hond en die kat uitgeput om. Die kunstenaar was verheug. Wat 'n lieflike prentjie van geel, rooi, oranje en swart. "Sjoe!" Dit was die beste prentjie wat hulle nog ooit gesien het. Die kunstenaar het die hond en die kat gehelp om hulself skoon te maak.

Sy maak vir haar 'n koppie tee en gaan sit om na die wonderlike kunswerk te kyk. Die kunstenaar het die hond en die kat elkeen 'n beskuitjie gegee en hulle bedank dat hulle haar gehelp het om so 'n pragtige prentjie te maak.

Thabisa het Kholisa omhels. Sy bedank haar dat sy die storie. Thabisa hardloop om vir Mama, Tata, Gogo en Simphiwe te vertel oor "Bow Meow Wow". Word toegesluit by die huis was darem nie so erg nie!

Nadat julle die storie saam gelees het, teken 'n prentjie van jou gunsteling deel van die storie.
Die storie kan hier gekry word:
https://freekidsbooks.org/wp-content/uploads/2020/01/FKB-Stories-bow-meow-wow.pdf

Ixesha lebali noThabisa noKholisa

Margie Childs
Imizobo nguAnesu Nabira

UThabisa wayehleli ekhaya engenanto yokwenza! Yayilixesha lokuba wonke umntu ahlale endlwini angaphumi. Wonke umntu kwakufuneka ahlale ekhaya. UThabisa odlamkileyo oneminyaka esibhozo, wayekuthanda ukudlala phandle nabahlobo bakhe. Kwakunzima kakhulu kuye ukuhlala endlwini, umhla nezolo. Wayencedisa uMama ukuhlamba iimpahla nokondlula iibhedi. Wayepakishe izitya ezikhabhathini wosula netafile yasekhitshini. UThabisa waziva elusizi ekhathazekile. Wayenqwenela ukuya phandle aye kudlala. Wayekruqukile kukuphulaphula amabali kunomathotholo. Wayefuna ukuthetha nabahlobo bakhe adlale nabo imidlalo yokutsibatsiba. UThabisa wabuza usapho lwakhe ukuba enze ntoni na.

UGogo wathi makafunde iBhayibhile yakhe. UTata wathi makaphe inja ukutya. Ubhuti wakhe uSimphiwe wathi makazobe umfanekiso. UThabisa wanikina intloko. Wayengafuni ukufunda iBhayibhile yakhe. Wayengafuni ukupha inja ukutya. Wayengafuni ukuzoba umfanekiso. UKholisa udadeboThabisa, wayebuyile eYunivesithi. Wayehleli kwigumbi labo lokulala, esenza i-asayinmenti. UThabisa wamxelela ukuba ukruqukile kuba akananto yokwenza. Ekuqaleni uKholisa waqhubeka wasebenza kwikhompyutha yakhe. UThabisa wathi unqwenela ukunga anganekhompyutha. Wathi ukuba akangebi nayo ikhompyutha angathanda ukuba nencwadi. Wayefuna incwadi yamabali. UTitshala wakhe ngamanye amaxesha wayefundela iklasi amabali xa begqibile ukwenza umsebenzi wabo.

UKholisa waphakamisa amehlo. Waphulaphula umsakwabo. UThabisa wathi ukruqukile waye ulusizi saye nesisu sakhe sasiqalisa ukuluma. UKholisa waqalisa ukuncuma. Wamcacisela uThabisa ukuba wayenokumfumanela ibali, ngokulikhangela kwi-intanethi. EYunivesithi, uKholisa wayefunde ngeencwadi zemifanekiso ezingenamagama. Ezi ncwadi zazikhethekile kakhulu. Kuba zazingenamagama, abantwana babenokujonga imifanekiso, baze bazenzele awabo amabali. UKholisa wayengaqinisekanga ukuba umsakwabo wayengayonwabela na incwadi engenamagama. Wafumana incwadi ebizwa ngokuba ngu "Bow Meow Wow." Yakhangeleka njengohlobo lwencwadi eyayinokumenza uThabisa azive engcono.

UThabisa noKholisa bahlala kunye phezu kwebhedi. Ekuqaleni uKholisa wafunda isihloko sencwadi. UThabisa wacinga ukuba yayivakala ngathi iyahlekisa kakhulu. Baza bajonga uqweqwe lwangaphandle. Into ababenokuyibona kuphela yibrashi yokupeyinta nemisila emibini. UKholisa wacela uThabisa ukuba makathelekelele ukuba abalinganiswa ebalini yayiza kuba ngoobani na. UThabisa wacinga umzuzwana wathi mhlawumbi kwakuza kuba kho inja nekati ebalini.

Mhlawumbi inja yayiza kuthi "Bow—wow" ize ikati ithi "miyawu". Oodade bayijonga imifanekiso. Njengoko uKholisa wayecofa ikhompyutha ukuze alandele ibali, uThabisa wayechaza oko kwakusenzeka. Injana enemfeketho yakhonkotha itoti yepeyinti. Yagila itoti saza isiciko sapoqa lpeyinti etyheli yachitheka yavuzela emgangathweni. Injana yajikeleza njengoko yayibaleka ibheka ngapha nangapha. Yema phambi kwekati eleleyo. Ikati yavuka ngokoyika okukhulu yaza yagila iitoti ezintathu zepeyinti ebomvu. Umbhodamo ongako!

Ikati yaba nomsindo kakhulu. Yatsibela emoyeni yaza yaqalisa ukuleqa inja. Inja yayigqunywe yipeyinti etyheli, ikati yona igqunywe yipeyinti ebomvu. Inja nekati zabhuqabhuqana kwipeyinti etyibilikisayo. Ipeyinti etyheli nebomvu zaxubana. Kungekudala inja nekati zazigqunywe yipeyinti emthubi eqaqambileyo. Ngoku inja yayileqa ikati. Zambonzeleka endlwini apho kwakuhlala umzobi odumileyo. Wayelungiselela ukupeyinta umfanekiso. Inja nekati zabaleka zamjikeleza. Ipeyinti emnyama yachitheka. Umzobi wazibukela ezi zilwanyana njengoko zazileqana ngobundlobongela. Ongako umbhodamo!

Ekugqibeleni inja nekati zawa zabhukuqeka, zidiniwe. Umzobi wayenemincili. Onjalo ukuba mhle noxubeneyo umfanekiso otyheli, nabomvu, namthubi namnyama. "Kwowu!" yayingowona mfanekiso ugqwesileyo ababekhe bawubona. Umzobi wancedisa inja nekati ukuzicoca. Wazenzela ikomityi yeti waza wahlala phantsi ukuba ajonge umsebenzi omhle wokuzoba. Umzobi wanika inja nekati ibhisikithi waza wazibulela ngokumnceda azobe umfanekiso omhle ngolo hlobo.

Nisakuba nilonwabele kunye ibali, zobani umfanekiso weyona ndawo niyithandileyo ebalini.
https://freekidsbooks.org/wp-content/uploads/2020/01/FKB-Stories-bow-meow-wow.pdf

Nako ea pale: Nthabiseng le Katleho

Margie Childs
e ts'oants'isitsoe ke Anesu Nabira

Nthabiseng u ne a lutse lapeng a hloka seo aka se etsang! E ne ele nako eo naha eohle e koetsoeng, joale batho boohle ba ts'oanela ho lula malapeng. Nthabiseng u ne a ena le lilemo tse robeli, e le mosetsana ea matjato, ea thabelang ho bapala le metsoalle ea hae kantle. Ho ne ho le boima ho lula ka tlung letsatsi le leng le le leng. U ile a thusa 'me` ho hlatsoa liaparo le ho lokisa liphate. A boela a beha lijana moo li lulang eaba u hlakola metsi tafoleng ea ntlo ea ho apeha. Nthabiseng u ne a utloile bohloko, a khalla ho bapalla kantle. Nthabiseng u ne a khathetse ke ho mamela lipale tsa seea-le-moea. U ne a batla ho qoqa le metsoalle ea hae, a bapale lipapali tsa ho tlolaka kantle. Ke ha a botsa ba lelapa la habo hore na aka itlosa bolutu joang.

Nkhono ke ha a re Nthabiseng a bale *bebele*; ntate a kopa Nthabiseng ho fepa ntja; ha khaitseli ea hae Refiloe eena a re Nthabiseng a take lits'oants'o. Nthabiseng u ne a sa batle ho bala *bebele*, a sa batle ho fepa ntja, hape u ne a sa batle ho taka lits'oants'o. Ausi oa Nthabiseng, Katleho, u ne a le lapeng hotsoa sekolong se seholo sa sechaba. U ne a lutse ka ntlong ea ho robala eo ba e arolelanang le Nthabiseng, a ntse a phetha mosebetsi oa sekolo. Nthabiseng ke ha a hlalosetsa ausi oa hae hore u ts'oeroe ke bolutu hobane ha hona seo a ka se etsang. Qalong, Katleho u ile a itsoella pele ka mosebetsi oa hae a sebelisa *komphutha*. Nthabiseng u ne a khalla hore le eena aka be a ena le *kompthutha*. A bolella ausi oa hae hore kaha ha a na eona, bonyane a ka thabela buka ea lipale. Mosuoetsana oa hae u ne a ba balla lipale sehlopheng sa bona ha ba qetile ho phetha mosebetsi oa sekolo.

Katleho a phahamisa mahlo, a mamela moena oa hae. Nthabiseng a re ho ausi oa hae u qetoa ke bolutu hape u jeoa ke mala. Butle-butle, Katleho a bobotheha. A hlalosetsa Nthabiseng hore a ka mo fumanela pale ka *komphutha*. Katleho u ne a ile a ithuta sekolong sa hae ka *libuka* tsa lipale tse hlokang mantsoe, *libuka* tsa mohlolo.

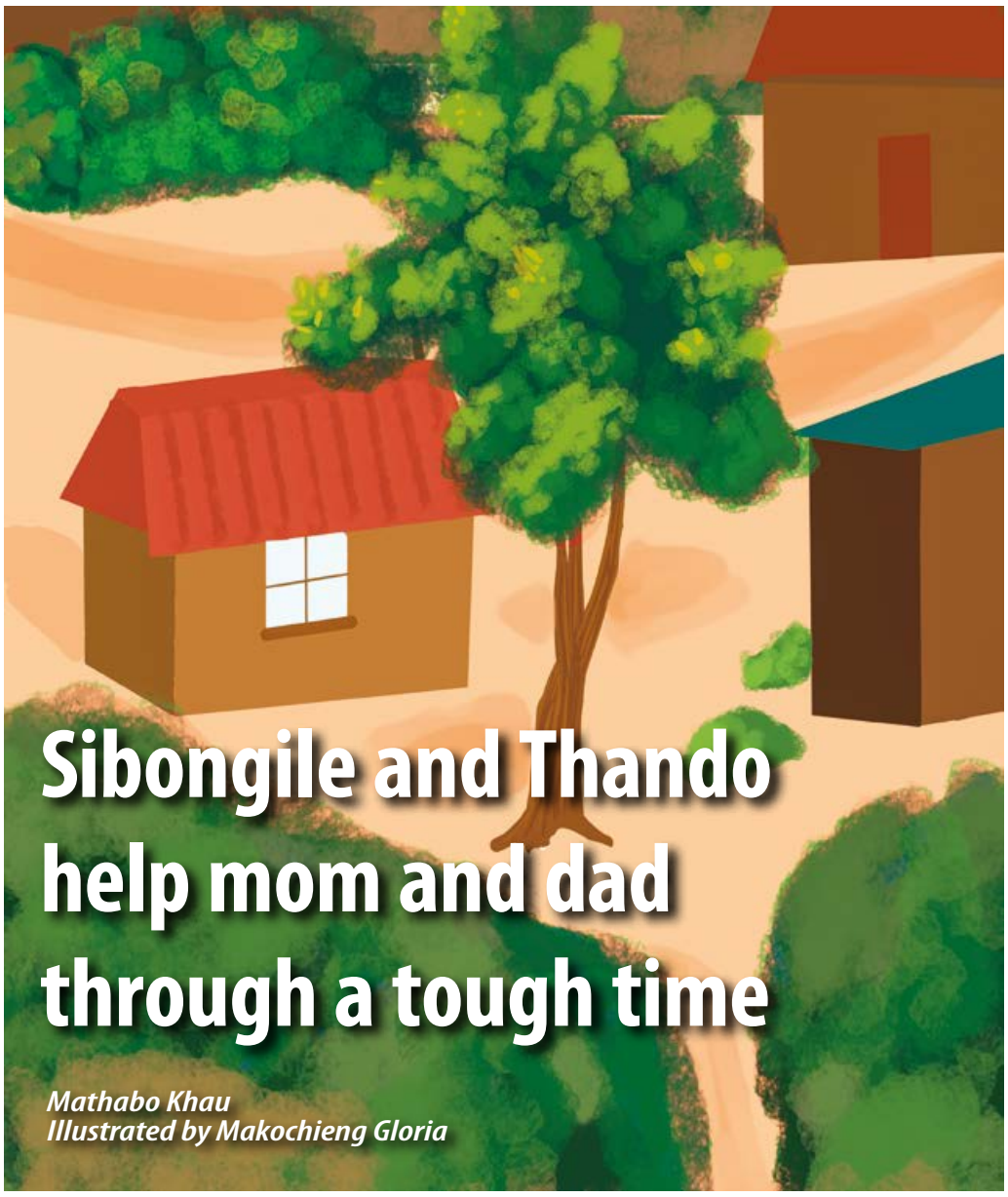
Kaha *libuka* tsena ha li na mantsoe, baithuti ba ka sheba lits'oants'o, e be ba iketsetsa lipale tsa bona. Katleho u ile a ipotsa hore na ebe Nthabiseng aka natefeloa ke buka e hlokang mantsoe. U ile a fumana *buka* e bitsoang *"Bow Meow Wow"*. E ne e shebeha joale ka *buka* eo Nthabiseng a ka natefelong ke eona.

Nthabiseng le Katleho ba lula 'moho liphateng, eaba Katleho u bala sehlooho sa *buka*. Nthabiseng u ile a nahana hore ke buka a qabolang. Eaba ba sheba leqephe la ho qala, ba bona sets'oants'o sa mehatla e 'meli. Katleho a botsa Nthabiseng hore a lepe na ke bo mang libapali tsa pale ena. Nthabiseng a inahana ka thata eaba u re mohlomong ekaba ntja le katse paleng ena. Mohlomong ntja e ka re *"bow-wow"* e be katse eona e re *"meow"*. Ba tsoela pele ho sheba lits'oants'o, eaba Katleho u supa holim'a lits'oants'o hore Nthabiseng a tsebe ho hlalosa na ho etsahala eng. Ntja e nyenyane ea bohola nkho ea 'mala, ea thula nkho eaba sekoahelo sa nkho se ea koaholloha. 'Mala o mosehla oa qhalana faats'e. Ntjanyana ea matha ho potoloha le moo 'mala u qhalaneng teng, ea etsa 'mala o mosehla o tlalatlale le ntlo. Ntjanyana ea emisa ka pel'a katse e ts'oeroeng ke boroko. Katse e ile ea tsoha e ts'ohile haholo ea thula linkho tse tharo tsa 'mala o mo khubelu. Lits'ila tse joalo!

Katse e ne e koatile haholo. Ea qhomela moeeng ea lelekisa ntjanyana. Ntjanyana e ne e tlotsitsoe ke 'mala o mosehla, ha katse eona e ne e tlotsitsoe ke 'mala o mokhubelu. Ntjanyana le katse tsa pitikisana holima mebala e qhalanetseng fats'e. 'Mala o mosehla oa kopana le o mokhubelu hoa hlaha 'mala oa *lamunu* oa tlotsa ntjanyana le katse. Ntjanyana ea qalella ho lelekisa katse, tsa kena ntlong ea motho ea tummeng ka ho taka lits'oants'o. U ne a itokisetsa ho taka sets'oants'o. Ntjanyana le katse tsa mo pota-pota. Nkho ea 'mala o mots'o ea qhalana! Setaki sa lits'oants'o sa shebella ha liphoofolo tsena li lelekisana li etsa bohlasoa!

Qetellong, ntjanyana le katse tsa oela fats'e li khathetse. Setaki sa lits'oants'o se ne se thabile haholo. Hoa hlaha sets'oants'o sa 'mala o mosehla, bokhubelu, le bots'o. "Khele!" E ne e le sets'oants'o se botle bo makatsang. Setaki sa lits'oants'o sa thusa ntjanyana le katse ho hlatsoa mebala e li tlotsitseng. A lula fats'e a noa *tee* a bohile botle ba sets'oatso sena! Setaki sa lits'oants'o se ile sa ngoathela ntjanyana le katse bohojoana, a li leboha ka ho se thusa ho taka sets'oants'o se setlehali!

Kamor'a ho natefeloa ke pale 'moho, taka sets'oants'o sa karolo eo o e ratileng ho feta tse ling paleng ena.
https://freekidsbooks.org/wp-content/uploads/2020/01/FKB-Stories-bow-meow-wow.pdf



Sibongile and Thando help mom and dad through a tough time

Mathabo Khau
Illustrated by Makochieng Gloria

Thando and Sibongile lived with their parents in a small house in a rural village. Thando and Sibongile shared a room, and mom and dad had their own room. They were very happy in their family because mom and dad made sure that the children had all their basic needs. Dad worked in mine in the city near the village. Mom was a teacher in the village primary school where Thando and Sibongile were learners. Thando was very protective of his little sister Sibongile and made sure that they walked together to and from school daily.

However, it happened one day that the country was shut down. Schools, shops and many places of work were closed, and people were told to stay at home where they could be safe from a dangerous virus.

"Why are you sad my dear sister?" asked Thando. "Don't you like my jokes anymore?"

"I am sad because I am missing my school friends. Why can't I visit them?" replied Sibongile.

"We have to respect the president my sister. Staying at home protects everybody so that we do not get sick" said Thando to Sibongile.

The children were playing with a puzzle in their room one day when they heard raised voices from their parents' room. They kept quiet and listened to dad and mom talking with loud voices.

"I am tired of sitting around and being useless in my own house. I feel like no one needs me in this house. It is always you and your children busy with books and I can't do anything but watch" said dad throwing a book at mom. The children heard a loud thud on the wall and ran to their parents' room.

Mom was kneeling in a corner where the book had fallen and was picking up the torn pages, with tears running down her cheeks. Mom had a bruise on her face where the book had hit her. Thando and Sibongile were very sad.

"Mom, are you hurt? Dad, did you hurt mom?" the children said in a chorus.

Dad just walked out of the house and sat on a chair outside. Mom told the children that she was fine, but her favourite book was torn to pieces. Sibongile started crying and saying it is all her fault that her dad is angry. Thando and mom tried very hard to convince Sibongile that it was not her fault.

Finally, Thando asked Sibongile to go with him to their room to look at something interesting. When they got their room, Thando took out one of mom's magazines and they both lay on the bed and looked at the pictures. There were recipes and pictures of delicious food.

There were also pictures of people doing different jobs. Sibongile was eventually happy looking at the magazine with her brother and they competed on who chose the most delicious foods. Thando said to his sister "I have an idea to help mom and dad. Are you in?""Yes, of course" said Sibongile happily.

"Okay. Here is the plan; we can cook supper for mom and dad to show them that we love and need them even if they are not going to work. Do you remember their favourite dish?"

"Yes. It is bean stew cooked with bones. We have beans in the cupboard and mom bought bones at the butchery last week" said Sibongile to her brother. "Who will chop the wood for the stove? We are not strong enough."

"You can talk to dad to help us with chopping the wood. You know you are very clever when it comes to talking to him. He always listens to you. I will talk to mom and ask her how she cooks bean stew" said Thando.

Sibongile and Thando were very happy with their plan. They each went to talk to their parents to ask for help. Mom was happy to tell Thando how she prepares her bean stew. She even helped him write down all the steps to follow. Sibongile took the axe from the woodshed and placed some wood on the chopping stone.

Dad watched as Sibongile struggled with the axe. He came to her and asked, "What are you doing baby?"

Sibongile looked at dad with sad eyes and said "I am not as strong as you dad. I want to chop some wood for the stove so that Thando and I can cook for you and mom."

Dad smiled at Sibongile and said, "I'll help you my princess."

Dad took the axe from Sibongile and started chopping the wood and helped with bringing some coal into the kitchen.

"Mom, you can go and rest. We will do the cooking today" said the children. Finally, the stew was cooked, and the kitchen was smelling good. Dad came into the house and asked the children what was cooking. They told him that it is a surprise.

"Dad, can you help us lay the table please?" Sibongile pleaded with her dad. Dad was very hungry and hurried to set the table. Thando called mom to the kitchen. When all were seated at the table, Thando and Sibongile said grace and opened the pot.

"Wow! It really smells great" said mom and dad at the same time. They all looked at each other and laughed. Mom dished for everyone and the family had a lovely meal.

When they finished eating dad asked mom to help him wash the dishes. As they were washing the dishes, dad apologised to mom for what he did. "I had no right to take out my frustrations on you my love. Can you forgive me please?" Dad said to mom. Mom told dad that she had forgiven him a long time ago. Mom and dad were happy and finished washing the dishes while they were both singing their favourite hymn.

That night Thando and Sibongile asked mom and dad to read them their favourite story of a prince and a princess who overcome many challenges, got married and lived happily ever after. As the children became sleepy, they both said, "We wish mom and dad can also live happily ever after!"

How can you help your family with chores in the house to ensure that everyone feels useful and wanted? Think of what your family members enjoy doing and think of activities that can be done to include these.

Sibongile en Thando help Ma en Pa deur 'n moeilike tyd

Mathabo Khau
Geïllustreerd deur Makochieng Gloria

Thando en Sibongile het saam met hul ouers in 'n klein huisie op 'n plattelandse dorpie gewoon. Thando en Sibongile het 'n kamer gedeel, en Ma en Pa het hul eie kamer gehad. Hulle was baie gelukkig as gesin, want Ma en Pa het gesorg dat die kinders se basiese behoeftes nagekom word. Pa het op die myne in die stad naby die dorp gewerk. Ma was 'n onderwyseres by die dorp se laerskool waar Thando en Sibongile leerders was. Thando was baie beskermend teenoor sy klein sussie Sibongile en het gesorg dat hulle daagliks saam na en van die skool stap.

Dit het egter eendag gebeur dat die land gesluit is. Skole, winkels en baie werkplekke is gesluit, en mense is aangesê om tuis te bly waar hulle veilig sou wees teen 'n gevaarlike virus.

"Waarom is jy hartseer, my liewe suster?" het Thando gevra . "Hou jy nie meer van my grappies nie?"

"Ek is hartseer omdat ek my skoolvriende mis. Waarom kan ek hulle nie besoek nie?" antwoord Sibongile.

"My suster, ons moet die President respekteer. Tuis bly en almal beskerm sodat ons nie siek word nie," het Thando aan Sibongile gesê.

Die kinders het eendag met 'n legkaart in hul kamer gespeel toe hulle stemme uit hul ouers se kamer hoor. Hulle het stilgebly en geluister na Pa en Ma wat met harde stemme praat.

"Ek is moeg om in my eie huis rond te sit en nutteloos te wees. Ek voel asof niemand my in hierdie huis nodig het nie. Dit is altyd jy en jou kinders wat besig is met boeke en ek kan niks anders doen as om te kyk nie," het Pa gesê en 'n boek na Ma gegooi. Die kinders het 'n harde stamp teen die muur gehoor en gehardloop na hul ouers se kamer.

Ma het in 'n hoek gekniel waar die boek geval het en die geskeurde bladsye opgetel, met trane op haar wange. Ma het 'n kneusplek op haar gesig gehad waar die boek haar getref het. Thando en Sibongile was baie hartseer.

"Ma, het jy seer?""Pappa, het jy Ma seergemaak?" het die kinders in 'n koor gesê.

Pa het net uit die huis gestap en buite op 'n stoel gaan sit. Ma het vir die kinders gesê dat sy reg is, maar haar gunsteling boek was in stukke geskeur. Sibongile het begin huil en gesê dat dit haar skuld was dat haar pa kwaad is. Thando en Ma het baie hard probeer om Sibongile te oortuig dat dit nie haar skuld was nie.

Uiteindelik het Thando Sibongile gevra om saam met hom na hul kamer te gaan om na iets interessants te gaan kyk. Toe hulle by hul kamer kom, haal Thando een van Ma se tydskrifte uit en lê hulle albei op die bed en kyk na die foto's. Daar was resepte en foto's van heerlike kos.

Daar was ook foto's van mense wat verskillende werk verrig. Sibongile was uiteindelik gelukkig om saam met haar broer na die tydskrif te kyk en hulle het meegeding oor wie die lekkerste kos gekies het.

Thando het vir sy suster gesê: "Ek het 'n idee om Ma en Pa te help. Is jy in?""Ja, natuurlik," sê Sibongile gelukkig.

"Goed. Hier is die plan; ons kan vir Ma en Pa kook om vir hulle te wys dat ons hulle liefhet en nodig het, selfs al gaan hulle nie werk toe nie. Onthou jy hul gunsteling gereg?"

"Ja. Dit is boontjiebredie gekook met bene. Ons het boontjies in die kas en ma het verlede week bene by die slaghuis gekoop," het Sibongile aan haar broer gesê. "Wie sal die hout vir die stoof kap? Ons is nie sterk genoeg nie."

"Jy kan met pa praat om ons te help om die hout te kap. Jy weet jy is baie slim as jy met hom moet praat. Hy luister altyd na jou. Ek sal met Ma praat en haar vra hoe sy boontjiebredie kook," sê Thando.

Sibongile en Thando was baie tevrede met hul plan. Hulle het elkeen met hul ouers gaan praat om hulp te vra. Ma vertel Thando graag hoe sy haar boontjiebredie voorberei. Sy het hom selfs gehelp om al die stappe neer te skryf. Sibongile haal die byl van die houtskuur af en plaas hout op die kapsteen.

Pa kyk hoe Sibongile met die byl sukkel. Hy het na haar toe gekom en gevra: "Wat doen jy, baba?"

Sibongile het met hartseer oë na pa gekyk en gesê: "Ek is nie so sterk soos Pa nie. Ek wil hout vir die stoof kap sodat ek en Thando vir jou en Ma kan kook."

Pa glimlag vir Sibongile en sê: "Ek sal jou help, my prinses."

Pa het die byl by Sibongile gevat en die hout begin kap en gehelp om 'n paar kole kombuis toe te bring.

"Ma, jy kan gaan rus. Ons gaan vandag kook," sê die kinders. Uiteindelik was die bredie gaar, en die kombuis het lekker geruik. Pa het die huis binnegekom en die kinders gevra wat kook. Hulle het vir hom gesê dat dit 'n verrassing is.

"Pa, kan jy ons help om die tafel te dek?", het Sibongile by haar pa gepleit. Pa was baie honger en haas hom om die tafel te dek. Thando het Ma na die kombuis geroep. Toe almal aan tafel sit, sê Thando en Sibongile 'n gebed en maak die pot oop.

"Sjoe! Dit ruik regtig lekker,"sê Ma en Pa terselfdertyd. Almal kyk na mekaar en lag. Ma het vir almal geskep en die gesin het 'n heerlike maaltyd geniet. Toe hulle klaar geëet het, het Pa vir Ma gevra om hom te help opwas. Terwyl hulle die skottelgoed was, het Pa vir Ma om verskoning gevra vir wat hy gedoen het. "Ek het geen reg gehad om my frustrasies op jou uit te haal nie, my liefde. Kan jy my asseblief vergewe?" het Pa vir Ma gesê. Ma het vir Pa gesê dat sy hom lankal vergewe het. Ma en Pa was gelukkig en het die skottelgoed gewas terwyl hulle albei hul gunsteling lied gesing het.

Daardie aand het Thando en Sibongile vir Ma en Pa gevra om hul gunsteling verhaal van 'n prins en 'n prinses te lees wat baie uitdagings oorkom, getroud is en 'n gelukkige lewe gelei het. Toe die kinders slaperig word, het hulle albei gesê: "Ons wens dat Ma en Pa ook altyd gelukkig sal wees!"

Hoe kan jy jou gesin help met take in die huis om te verseker dat almal nuttig en gewaardeerd voel? Dink aan wat jou gesinslede geniet om te doen en dink aan aktiwiteite wat julle kan doen om dit in te sluit.

USibongile noThando banceda abazali babo kwixesha elinzima

Mathabo Khau
Imizobo nguMakochieng Gloria

UThando noSibongile babehlala nabazali babo kwindlu encinci emaphandleni. UThando noSibongile babesabelana ngegumbi, abazali babo benelabo igumbi. Babonwabe kakhulu ekhayeni labo kuba abazali babeqinisekisa ukuba abantwana babenazo zonke iimfuno ezisisiseko. UTata wayesebenza emgodini esixekweni kufutshane nelali. UMama wayefundisa kwisikolo seprayimari esikwalapho elalini apho uThando noSibongile babefunda khona. UThando wayemkhusele kakhulu umtakwabo uSibongile aqinisekise ukuba bahamba kunye ukuya nokubuya esikolweni yonke imihla.

Noko kunjalo, kwenzeka ngenye imini ukuba ilizwe linqumamise yonke into. Izikolo, iivenkile neendawo ezininzi zemisebenzi zavalwa, baza abantu baxelelwa ukuba mabahlale emakhaya apho babeza kukhuseleka kwintsholongwane enobungozi kakhulu. Ezitratweni kwakubonakala amapolisa namajoni eqinisekisa ukuba abantu bahleli emakhaya. USibongile wayelusizi kakhulu. UThando wazama ukumhlekisa umsakwabo kodwa wayelusizi kakhulu ukuba angahleka.

"Kutheni ulusizi nje dade wethu endimthandayo?" wabuza uThando. Awusakonwabeli ukuqhula kwam?"

"Ndilusizi kuba ndikhumbula iitshomi zam zasesikolweni. Kutheni ndingenakuzityelela nje?" waphendula uSibongile. " Kufuneka sihloniphe uPrezidanti, dade wethu. Ukuhlala ekhaya kukhusela wonke umntu ukuze singaguli," watsho uThando kuSibongile.

Abantwana babedlala iphazile egumbini labo ngenye imini xa beva amazwi atsholo phezulu evela kwigumbi labazali. Bathi cwaka baza baphulaphula abazali babo bethethela phezulu. "Ndidiniwe kukusoloko ndihleli nje ndingenanto ndiyenzayo eluncedo endlwini yam."

"Ndiziva ngathi andifuneki nganto kule ndlu. Kusoloko inguwe nabantwana bakho nixakeke ngeencwadi, andikwazi ukwenza ngakumbi ngaphandle kokubukela," watsho uTata egibisela incwadi kuMama. Abantwana beva isandi esikhulu eludongeni baze babaleka baya kwindlu yabazali. UMama wayeguqe ekoneni apho incwadi yayiwele khona, echola amaphepha akrazukileyo, iinyembezi zisihla ngezidlele. UMama wayenendawo egruzukileyo ebusweni apho incwadi yayimbethe khona. UThando noSibongile babelusizi.

"Mama, ulimele? Tata, umlimazile uMama? Batsho kunye abantwana.

UTata wasuka waphuma endlwini waya kuhlala phandle esitulweni. UMama wabaxelela abantwana ukuba akanangxaki, kodwa incwadi yakhe ayithandayo ikrazuke yaba zizijungqwana. USibongile waqalisa ukulila esithi nguye unobangela wokuba uyise abe nomsindo. UThando noMama bazama kangangoko ukumbonisa uSibongile ukuba asilotyala lakhe. Ekugqibeleni, uThando wacela uSibongile ukuba bahambe kunye baye endlwini yabo bakhangele into enomdla. Bakufika endlwini yabo, uThando wathatha enye yeemagazini zikaMama baza bobabini bangqengqa ebhedini babuka imifanekiso. Kwakukho iindlela zokwenza ukutya nemifanekiso yokutya okumnandi. Kwakukho nemifanekiso yabantu besenza imisebenzi eyahlukeneyo. USibongile waphetha onwabile xa wayebuka imagazini nomtakwabo baza bakhuphisana ngokuba ngowuphi kubo okhethe ezona zidlo zimnandi.

UThando wathi kudade wabo "Ndinalo icebo lokunceda uMama noTata. Ungandijoyina?" "Ewe, tyhini" watsho uSibongile onwabile.

"Kulungile ke. Nali icebo, singaphekela uMama noTata isopholo ukubabonisa ukuba siyabathanda kwaye siyabadinga nangona bengaphangeli. Uyakukhumbula okona kutya bakuthandayo?"

"Ewe ziimbotyi eziphekwe namathambo. Sinazo iimbotyi ekhabhathini, kwaye uMama uthenge amathambo esilarheni kule veki iphelileyo, watsho uSibongile kumntakwabo. "Ngubani oya kucanda iinkuni zesitovu? Asomelelanga ngokwaneleyo."

"Ungathetha noTata asincede ngokusicandela iinkuni. Uyazazi ukrelekrele kakhulu xa kufuneka kuthehwe naye. Usoloko wakuphula-phula. Ndiza kuthetha noMama ndimbuze ukuba usipheka njani isityu seembotyi," watsho uThando.

USibongile noThando balonwabela kakhulu icebo labo. Baya kuthetha nabazali babo bacela uncedo. UMama wamxelela ngovuyo uThando indlela asenza ngayo isityu sakhe seembotyi. Wada wamncedisa ukubhala onke amanyathelo okusenza. USibongile wathatha izembe eshedini yeenkuni waza wabeka iinkuni kwilityelokucandela. UTata wabukela xa uSibongile wayezama nzima ukucanda ngezembe. Weza kuye wabuza, "Wenzani sana?" USibongile wamjonga uyise ngamehlo alusizi wathi, " andomelelanga njengawe Tata. Ndifuna ukucanda iinkuni zesitovu ukwenzela ukuba uThando nam siphekele wena noMama."

UTata wamncumela uSibongile wathi, "Ndiza kukunceda nkosazana yam "

UTata walithatha izembe kuSibongile waqalisa ukucanda iinkuni waza wanceda ukungenisa amalahle ekhitshini. UThando noSibongile bamanga uyise, bambulela ngoncedo lwakhe. UTata wabuyela kwisitulo sakhe phandle, ecinga ngento awayeyenze kwinkosikazi yakhe, waziva elusizi. UThando noSibongile babasa umlilo esitovini, waza uThando walandela amanyathelo kamama okwenza isityu seembotyi. Ngeli xesha zisaphekiweyo iimbotyi, uMama wancedisa abantwana kumsebenzi wesikolo. Ekubeni begqibile, uThando noSibongile bajonga uMama baqaphela ukuba ubonakala ediniwe.

"Mama, ungahamba uyokuphumla. Kuza kupheka thina namhlanje," batsho abantwana. Sada sabe siyavuthwa isityu, nekhitshi lalinuka kamnandi. UTata wangena ekhitshini, wabuza abantwana ukuba kuphekwe ntoni na. Bamxelela ukuba lihlebo.

"Tata, ungasincedisa ekudekeni itafile?" uSibongile wacenga uyise. UTata wayelambe kakhulu waza wakhawulezisa ukudeka itafile. UThando wabizela uMama ekhitshini. Bathi bakube behleli bonke etafileni, uThando noSibongile, bavula imbiza.

"Kwowu! Kunuka kamnandi, batsho uMama noTata ngexesha elinye. Bonke bajongana bahleka. UMama waphakela umntu wonke, usapho lwatya kamnandi. Bathi bakugqiba ukutya, uTata wacela uMama ukuba amncedise ukuhlamba izitya. Njengoko babehlamba izitya, uTata wacela uxolo kuMama ngento awayeyenzile. "Bendingenalungelo lokuzibeka kuwe iingxaki zam sithandwa sam. Ungandixolela na? Ndiyakucela. Watsho uTata kuMama. UMama wamxelela uTata ukuba kudala emxolele. UMama noTata bonwaba, baza bagqibezela ukuhlamba izitya becula bobabini iculo abalithandayo.

Ngobo busuku uThando noSibongile bacela uMama noTata ukuba babafundele ibali labo abalithandayo lenkosana nenkosazana aboyisa imiceli-mingeni emininzi baza batshata, bahlala ngokonwaba ngonaphakade. Njengoko abantwana babeziva besozela, bathi, "Sinqwenela ukuba uMama noTata nabo bangahlala ngokonwaba ngonaphakade!"

Ungalunceda njani usapho lwakho ngemisebenzi yasendlwini ukuqinisekisa ukuba wonke umntu uziva enenxaxheba kwaye efuneka? Cinga ngezinto usapho olukonwabelayo ukuzenza, nize nicinge ngemisebenzi enokwenziwa ukuquka ezi zinto.

Relebohile le Lerato ba thusa 'Me` le Ntate nakong e boima

e ts'oants'isitsoe ke Makochieng Gloria

Lerato le Relebohile bane ba lula le batsoali ba bona ntlong e nyenyane, motsaneng o hojana le teropo. Lerato le Relebohile bane ba arolelana ntlo ea boroko. 'Me le ntate le bona bana le ntlo ea bona ea boroko. Lelapa lena lene le lula le thabile hobane batsoali bane ba etsa bonnete ba hore Lerato le Relebohile bana le tsohle tseo ba li hlokang. Ntate une a sebetsa morafong o terotsoaneng e haufi le motsana oa bona. 'Me` eena ene ele mosuoetsana sekolong sa mathomo seo Lerato le Relebohile baneng ba kena ho sona. Lerato une a hlokomela khaitseli ea hae haholo, a etsa bonnete ba hore ba tsamaea 'moho ho ea sekolong le ho khutla.

Ka letsatsi le leng hoile hoa etsahala hore naha ea habo bona e koaloe. Likolo, libaka tsa ts'ebetso le tsa thekiso ea thepa li ile tsa koaloa, batho ba bolelloa hore ba lule hae moo batlang ho ts'irelletseha. Sepolesa le sesole sa naha tsa laeloa ho etsa bonnete ba hore batho ba lula malapeng, haba tsamaee litseleng hosa hlokahale. Taba ena ene e utloisitse Relebohile bohloko haholo. Lerato a leka ho mo ts'ehisa empa a hloleha.

"Hobaneng o utloile bohloko khaitseli eaka?" ho botsa Lerato. "Ha osa natefeloa ke meqoqo eaka?"

"Ke utloisitsoe bohloko ke hore ke hlolohetsoe metsoalle eaka ea sekolong. Hobaneng kesa ts'oanela ho ba chakela?" ho araba Relebohile.

"Re ts'oanetse ho hlonepha mookameli oa naha khaitseli eaka. Ho lula hae ho ts'irelletsa batho boohle ele hore ho sebe le motho ea kulang" ho bua Lerato ho Relebohile.

Ha ba ntse ba bapala morabaraba ntlong ea bona ea boroko ba utloa mantsoe a phameng hotsoa ntlong ea batsoali ba bona ea boroko. Ba thola, ba mamela ha 'me` le ntate ba bua ka mantsoe a phahameng.

"Ke khathetse ke ho lula ke sa etse letho, ke sena thuso ka haka. Ke iphumana eka hahona motho ea ntlhokang ka hare ho ntlo ena. O lula o phathahane le bana ba hao ka libuka ebe 'na hahona seo nka se etsang ntle le ho le shebella" ho bua ntate a akhela buka ho 'me`. Bana ba utloa molumo o phahameng leboteng eaba ba phallela ntlong ea batsoali ba bona. 'Me` une a khumame ntlheng ea ntlo moo buka e oetseng teng a phahamisa hong sa hae. 'Me` une a ena le motopa sefahlehong moo buka e mo otlileng teng. Lerato le Relebohile ba utloa bohloko haholo.

"O utloile bohloko 'me`? Ntate, o utloisitse 'me` bohloko?" ho bua bana ka bobeli.

Ntate a tsoela kantle ho ntlo ho ea lula setulong se kantle. 'Me` a bolella bana ba hae hore ha a ea tsoa kotsi, empa buka ea hae ea thatohatsi e tabohile. Relebohile a lla habohloko a bolela hore ke molato ua hae hore ebe ntate u halefile. Lerato le 'me` ba leka ho bonts'a Relebohile hore ha ana molato. Qetellong, Lerato a kopa Relebohile hore ba ea ntlong ea bona ea boroko ho ea sheba semaka. Ha ba fihla ka moo, Lerato a nts'a buka ea lits'oants'o eo 'me` a neng a e rekile. Ke ha ba paqama liphateng tsa bona ho shebisana lits'oants'o tse ka bukeng ena. Ho ne ho ena le mekhoa ea ho apeha le lits'oants'o tsa lijo the mathe-maloli. Hape ho ne ho ena le lits'oants'o tsa batho ba etsang mesebetsi e fapakaneng. Relebohile a bonts'a ho thaba ha a shebile lits'oants'o le khaitseli ea hae, ba hlolisana ka hore na ke mang ea khethileng lijo tse lutlisang mathe ho feta tsa e mong.

Lerato a re ho khaitseli ea hae, "Ke na le leqheka ho thusa 'me` le ntate. O tla nthusa?"

"Ehlile" ho bua Relebohile a thabo e kholo.

"Ho lokile. Leqheka ke lena; re tla apeha lijo tsa mantsiboea bakeng sa batsoali ba rona ho ba bonts'a hore rea ba rata ebile rea ba hloka le ha ba sa ee mosebetsing. Oa hopola hore na lijo tseo ba li ratang haholo ke life?"

"Ehlile. Ke likhobe tsa linaoa tse apehiloeng ka masapo. Re na le linaoa ka ntlong ea ho phehela, hape 'me` u rekile masapo bekeng e felileng selakheng" ho bua Relebohile ho khaitseli ea hae. "Ke mang ea tla re rathela patsi bakeng sa ho apeha? Ha re na matla a lekaneng."

"Bua le ntate hore a re thuse ka patsi. O bohlale hampe oena, o tseba ho bua le eena. U mamela soohle seo o se buang. 'Na ke tla bua le 'me` ho botsa hore na u apeha likhobe tsa linaoa joang" ho bua Lerato.

Relebohile le Lerato ba ne ba thabile ka leqheka la bona. E mong le e mong a ea ho bua le batsoali ho kopa thuso. 'Me` u ne a thabile ho qoqela Lerato hore na u apeha likhobe tsa linaoa joang. U bile a mo thusa ho ngola mekhahlelo e ts'oanelang ho lateloa. Relebohile le eena a nka selepe le patsi ntloaneng ea patsi kantle, a leka ho ratha patsi empa a hloleha. Ntate u ne a shebelletse, a botsa "O etsa eng na morali?" Relebohile a sheba ntate ka mahlo a utloileng bohloko a re "Ha ke na matla a ts'oanang le a hao ntate. Ke batla ho ratha patsi hore 'na le Lerato re apehele oena le 'me`."

Ntate a bobotheha a re "Ke tla o thusa khosatsana eaka."

Ntate a nka selepe ho Relebohile a qalella ho ratha patsi, eaba u thusa le ho tlisa mashala ka tlung ea ho apeha. Lerato le Relebohile ba its'oarella ka ntate ba thabile haholo ba mo leboha ka thuso ea hae. Ntate a boela a tsoela ka ntle a lula setulong sa hae a nahanisisa ka seo a se entseng ho mofumahali ua hae, a ikutloa a soabile haholo. Lerato le Relebohile ba besa mollo eaba ba latella mekhahlelo eo 'me` a ba fileng eona ho apeha likhobe. Ha linaoa li ntse li sutsa mollong, 'me` a thusa bana ka mosebetsi oa bona oa sekolo. Ha ba qetile, Lerato le Relebohile ba hlokomela hore 'me` oa bona u khathetse.

"'Me`, tsamaea o ee ho phomola. Re tla apeha kajeno" ho bua bana ka bobeli. Qetellong, likhobe li ile tsa butsoa, hoa nkha masutsa ka ntlong ea ho apeha. Ntate a kena ka tlung a botsa bana hore ke eng e apehiloeng. Ba mo bolella hore ke lekunutu.

"Ntate, re kopa o re thuse ho beha lisebelisoa tafoleng" Relebohile a kopa ntate. Ntate u ne a ts'oeroe ke tlala eaba u potlaka a beha lisebelisoa tafoleng. Lerato a bitsa 'me` ho tla ja. Ha boohle ba lutse tafoleng, Lerato le Relebohile ba rapella lijo eaba ba koaholla pitsa.

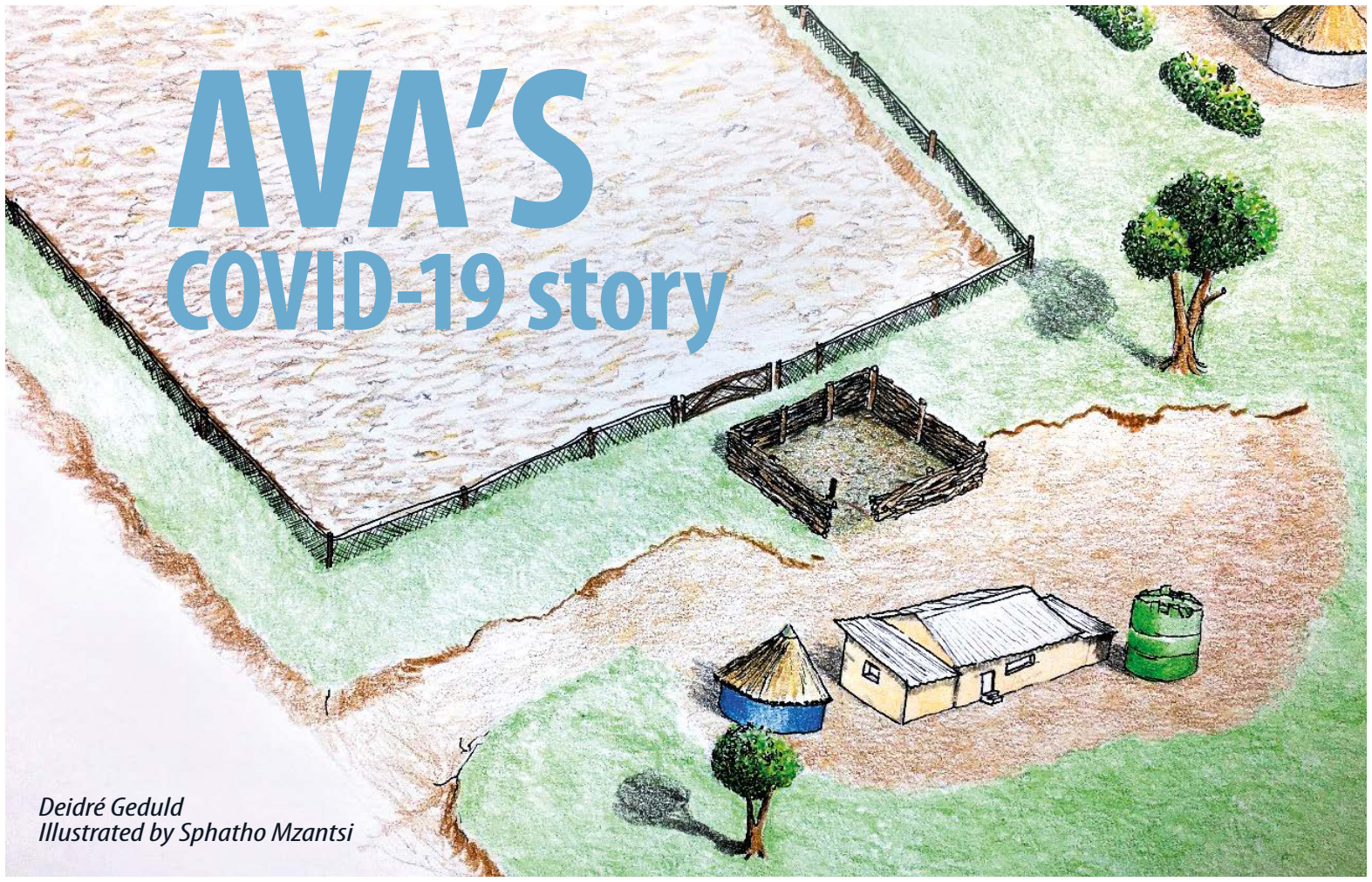
"Joo! Li nkha ha monate ho joang!" ho bua 'me` le ntate ka nako e ts'oanang. Ba shebana ba iqabola. 'Me` a ts'olela boohle eaba lelapa le ja lijo tse masutsa. Ha ba qetile ho ja, ntate a kopa 'me` ho mo thusa ho hlatsoa lisebelisoa. Ha ba ntse ba hlatsoa, ntate a kopa ts'oarelo ho 'me` ka seo a se entseng. "Ke ne ke sena tokelo ea ho nts'etsa ho hlopheha haka holim'a hao. Ke kopa o nts'oarele!" Ho bua ntate. 'Me` a bolella ntate hore khale a ile a mo ts'oarela. Joale 'me` le ntate ba thabile, ba qetelisa ho hlatsoa lisebelisoa ba ntse ba bina sefela seo ba se ratang haholo.

Bosiung boo, Lerato le Relebohile ba kopa ntate le 'me` ho ba balla pale eo ba e ratang haholo e buang ka khosana le khosatsana tse ileng tsa hlola mathata a mangata ba qetella ba phela ha monate ka lits'iu tsoohle tsa ho phela ha bona. Lerato le Relebohile ba ne ba se ba ts'oeroe ke boroko haholo, ba re "Re lakatsa hore 'me` le ntate le bona ba ka phela ha monate lits'iu tsoohle tsa ho phela ha bona!"

O ka thusa lelapa la heno ka mesebetsi e feng ho etsa bonnete ba hore motho e mong le e mong u ikutloa a hlokeha abile a amohelehile?

Nahana ka tsoohle tseo ba lelapa la heno ba thabelang ho li etsa ebe o nahana mesebetsi a emanang le tsena.

AVA'S
COVID-19 story



Deidré Geduld
Illustrated by Sphatho Mzantsi

In a small rural town lived a Mommy and her little girl, Ava. Very few people in the town had televisions, radios or telephones. Suddenly a deadly virus invaded the village.

Then Ava asked her mother, "Mommy, what is this COVID-19? Mommy replied, "Well, Ava, Covid-19 is a deadly disease that is spread by the Corona virus. Right now, the virus is spreading in countries around the world, killing hundreds, even thousands, of people around the world every day.

"But Mommy, what does this have to do with us here in South Africa?" Well, if we don't do what we should, the virus can affect us as well and even lead to death. That is precisely why everyone in our country is now obliged to stay in our homes until the end of April. No one is allowed to move outside unnecessarily. "

"It's not nice at home, Mommy. Why can't we go to school? I can't visit friends or play with my friends. Why are the shops, movies and restaurants all closed? Why would it be wrong if I go to the shops or visit my friends?"

Then Mommy replied, "The answer is simple. The less you interact with many people, the less likely you are to become ill and possibly infect me and other family members or friends. That way we all stay safe. "

"Now how does one become infected with the virus?", Ava asked her Mommy. "The virus is spread through droplets when an infected person coughs or sneezes. This is why we are warned to bend our elbow and cough or sneeze into it. Also to use a tissue and immediately throw it in a garbage bin after coughing or sneezing to prevent the virus from spreading.", answered Mommy.

"It is also very important that you wash your hands regularly with water and soap for about 20 seconds or use a disinfectant that kills the germs. We also have to disinfect all areas regularly where we work, as the virus lands on surfaces and then spreads.

If it is imperative for me to leave home to go and buy necessities, I must protect myself by wearing a mask and gloves. This will prevent me from being exposed to the virus."

"My child, do you understand now that the virus spreads more easily when a lot of people are together and that is why we should rather stay home? Do you realise the importance of trying to protect ourselves and our family?", Mommy asked, as she softly stroked Ava's hair.

"However, if you have a dry cough, feel tired or have difficulty breathing, you should tell me immediately so we can call our GP. We also need to share the emergency numbers that appear on TV with our neighbours and friends. Most importantly, staying indoors, washing your hands regularly, covering your mouth when coughing or sneezing and doing everything possible to protect yourself and your family from the virus."

"Mommy, yesterday when I was playing by the big tree at the back, Kara asked me for a piece of bread. Mommy was busy and I gave her one of my sandwiches. Mommy, she never asks me for bread, do you think they don't have bread?"

"These are very difficult times for children and their parents. Many parents cannot go to their workplaces, so they cannot buy food for their families. It was a good deed you did to share with her. I'll also share some of our groceries with her mom later. Fortunately, Grandpa made enough provision for us."

The Corona virus is not a story - it is a reality. You can choose whether you are going to do the right thing and try to protect yourself and your family, or are you going to defy fate and run the risk of becoming infected and perhaps becoming deadly ill or even die. The choice lies with us. Stay safe. Stay inside. Wash your hands regularly. Cough or sneeze in the curve of your elbow. Wear a mask.

Role-play the following scenario:
Your neighbours want you to come and visit them during lock-down. Every day you hear that your neighbour has a nasty cough and sneezes. How do you decline the invitation without offending them?
Discuss it as a family and decide how you will handle it. Role play your reactions during the discussion.

AVA SE
COVID-19 storie

Deidré Geduld
Geïllustreerd deurSphatho Mzantsi

In 'n klein plattelandse dorpie het 'n Mamma en haar dogtertjie Ava gewoon. Baie min mense het in die dorpie het televisie, radio's of telefone gehad. Ewe skielik het 'n dodelike virus die dorpie oorval.

Toe vra Ava aan haar ma: "Mamma, wat vir 'n ding is die COVID-19? Mamma antwoord toe: "Wel Ava, Covid-19 is 'n dodelike siekte wat deur die Koronavirus versprei word. Op die oomblik versprei die virus in lande regoor die wereld en sterf daar elke dag honderde, selfs duisende mense wêreldwyd.

"Maar Mamma, wat het dit met ons hier in Suid Afrika te doen?" Wel, as ons nie doen wat ons moet nie, kan die virus ook ons raak en selfs lei tot die dood. Dit is juis die rede waarom almal in ons land nou verplig is om in ons huise te bly tot die einde van April. Niemand mag onnodig buite rond beweeg nie."

"Dit is nie lekker by die huis nie Mamma. Hoekom kan ons nie skool toe gaan nie? Ek kan nie by vriende gaan kuier of by maatjies gaan speel nie. Hoekom is die winkels, flieks en restaurante almal toe? Hoe sal dit nou verkeerd wees as ek winkels toe gaan of by my maatjies gaan kuier?"

Toe antwoord Mamma: "Die antwoord is eenvoudig. Hoe minder jy met baie mense in aanraking kom, hoe skraler is die kans dat jy ook siek kan raak en dalk ook my en ander familielede of maatjies besmet. Sodoende bly ons almal veilig."

"Nou hoe word 'n mens besmet met die virus?" vra Ava haar mammie. "Die virus word deur middel van druppels versprei wanneer 'n besmette persoon hoes of nies. Dit is die rede dat ons gewaarsku word om ons elmboog te buig en daarin te hoes of nies. Ook om 'n sneesdoekie te gebruik en dit onmddellik in 'n vullisblik te gooi nadat ek gehoes of genies het om te keer dat die virus versprei word" antwoord Mammie.

"Dit is ook baie belangrik dat jy gereeld jou hande met water en seep was vir ongeveer 20 sekondes of 'n ontsmetmiddel wat die kieme doodmaak, gebruik. Ons moet ook gereeld alle areas waarop ons werk ontsmet, aangesien die virus op oppervlaktes beland en dan sodoende versprei word.

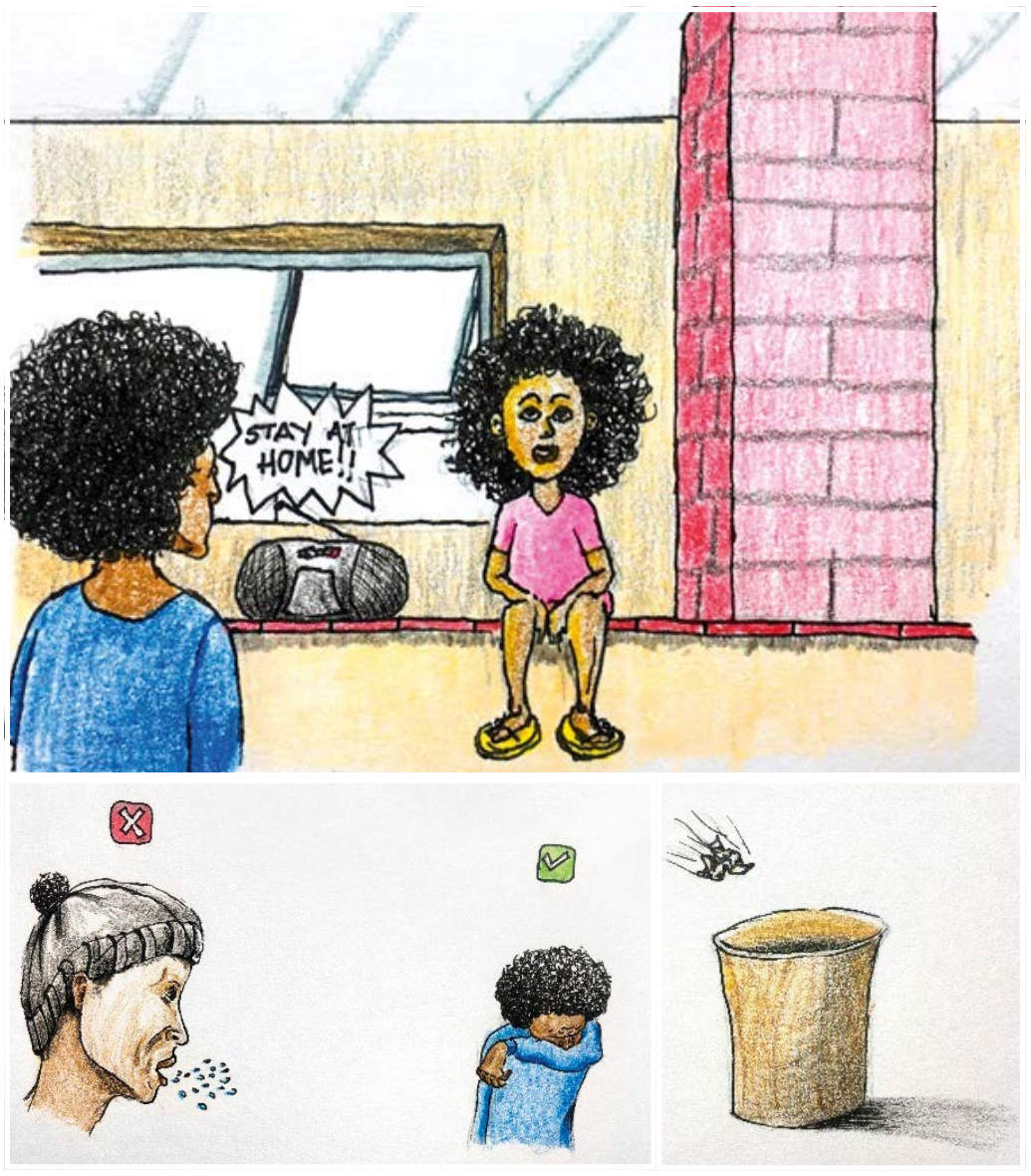
Indien dit uiters noodsaaklik is vir my om die huis te verlaat om noodsaaklikhede te gaan koop, moet ek myself beskerm deur 'n masker en handskoene te dra. Dit sal verhoed dat ek aan die virus blootgestel word."

"Verstaan jy nou my kind dat die virus makliker versprei as 'n klomp mense bymekaar is en dit is waarom ons eerder moet by die huis bly. Besef jy hoe belangrik dit is om onsself en ons familie te probeer beskerm?" vra Mammie, terwyl sy saggies oor Ava se hare streel.

"As jy egter n droë hoesie het, moeg voel of moeilik asemhaal, moet jy my onmiddellik vertel sodat ons ons huisdokter kan bel. Ons moet ook die noodnommers wat op TV verskyn met ons bure en maatjies deel. Die belangrikste van alles is om binnenshuis te bly, gereeld hande te was, jou mond te bedek as jy hoes of nies en alles moontlik te doen om jouself en jou familie teen die virus te beskerm."

"Mamma, gister toe ek by die groot boom agter speel het Kara by my 'n stukkie brood gevra. Mamma was besig en ek het haar een van my toebroodjies gegee. Mamma sy vra nooit by my brood nie, dink Mamma hulle het nie brood nie?"

"Hierdie is baie moeilike tye vir kinders en hul ouers. Baie ouers kom nie by hul werksplekke uit nie dus kan hulle nie kos vir hul gesinne koop nie. Dit was n goeie daad wat jy gedoen het om met haar te deel. Ek sal ook later van ons kruidenierswaare met haar mamma deel. Gelukkig het Oupa vir ons baie goed voorsiening gemaak."



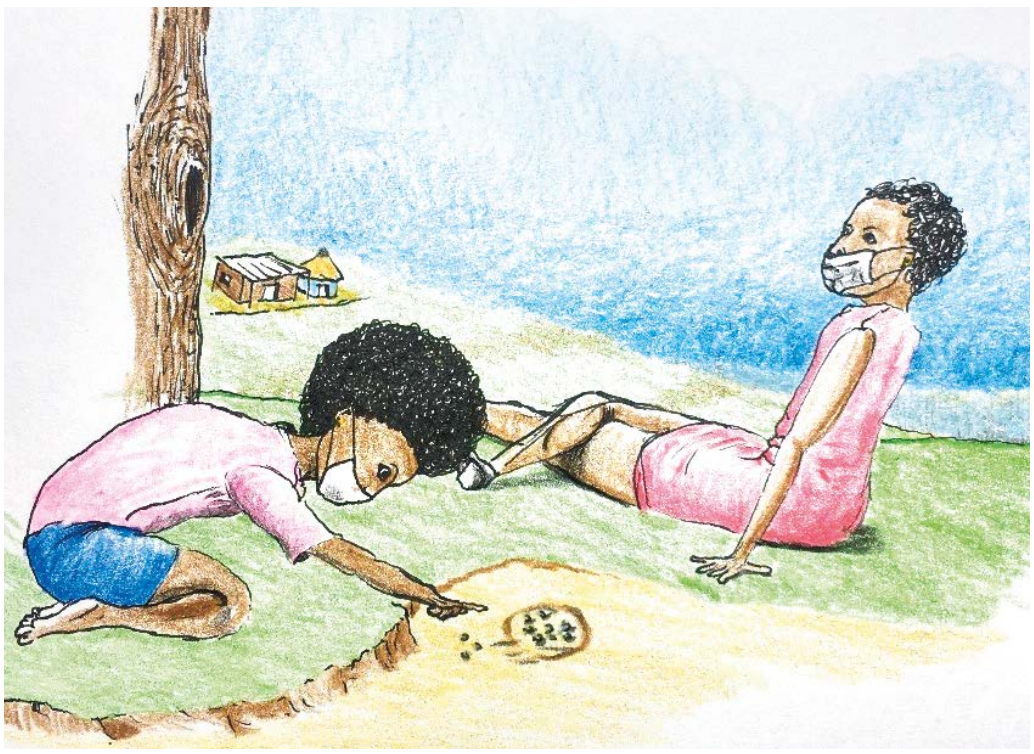
Die Koronavirus is nie net 'n storie nie – dit is n'n werlikheid. Jy kan kies - gaan jy die regte ding doen en jouself en jou familie probeer beskerm, of gaan jy die noodlot uittart en die gevaar loop om besmet te word en dalk dodelik siek te word of selfs sterf. Die keuse lê by ons. Bly veilig. Bly binne. Was jou hande gereeld. Hoes of nies in die krom van jou elmboog. Dra 'n masker.

Rolspeel die volgende scenario:
Julle bure wil hê dat julle by hulle moet kom kuier tydens die inperking. Julle hoor elke dag hoe lelik julle buurman hoes en nies. Hoe gemaak om die uitnodiging van die hand te wys sonder dat hulle aanstoot neem?
As gesin bespreek julle dit en besluit hoe julle dit gaan hanteer. Rolspeel julle reaksies tydens die bespreking.

Ibali lika-Ava leCOVID-19

Deidré Geduld
Imizobo nguSphatho Mzantsi

Kwidolophana esemaphandleni, kwakuhlala UMama nentombi yakhe encinane, u-Ava. Babembalwa kakhulu abantu ababenoomabonakude, oonomathotholo okanye iimfono-mfono kule dolophana. Ngesiquphe intsholongwane ebulalayo yahlasela esixekweni.



Waza u-Ava wabuza umama wakhe, "Mama, yintoni le COVID-19? UMama waphendula, "E-e-e, Ava, iCovid-19 sisifo esibulalayo esisasazwa yivayirasi iCorona. Njengangoku, ivayirasi isasazeka kumazwe kwihlabathi lonke, ibulala amakhulu-khulu abantu, kanti namawaka-waka yonke imihla."

"Kodwa Mama, isichaphazela njani thina le nto apha eMzantsi Afrika?" "Kaloku, ukuba asikwenzi oko simelwe kukuba sikwenze, ivayirasi ingasichaphazela nathi ngokunjalo, ikhokelele nasekufeni. Kungeso sizathu kanye kwilizwe lethu sinyanzeleke ukuba sihlale emakhaya silinde side sikhululwe nguPrezidenti. Akukho mntu uvumelekileyo ukuba aphumele ngaphandle kungekho mfuneko."

"Akumnandanga ekhaya, Mama. Kutheni singenakuya esikolweni? Andikwazi ukutyelela abahlobo bam okanye ndidlale nabo. Kutheni iivenkile, iindawo zebhayaskophu neendawo zokutya zivalwe zonke? Ingaba andilungisi njani xa ndisiya ezivenkileni okanye ndityelela abahlobo bam?"

Waza uMama waphendula, "Ilula impendulo. Ngokuya ungadibani nabantu abaninzi, kokukhona ungazi kufane ugule mhlawumbi nokundosulela nabanye abantu bosapho nabahlobo. Ngolo hlobo, sonke sikhuselekile."

"Ngoku ke umntu wosuleleka njani yivayirasi?" uAva wabuza umama wakhe. "Ivayirasi isasazeka ngamaqabazana aphuma xa umntu osele osulelekile ekhohlela okanye ethimla. Kungeso sizathu silunyukiswa ukuba sigobe ingqiniba yethu sikhohlelele okanye sithimlele kuyo. Ngokunjalo sisebenzise ithishu size sikhawuleze siyilahle emgqomeni emva kokukhohlela okanye ukuthimla ukunqanda ukusasazeka kwentsholongwane." Waphendula uMama.

"Kubaluleke kakhulu ukuba uhlambe izandla rhoqo ngamanzi nesepha imizuzwana engama-20 okanye usebenzise izibulala ntsholongwane. Kwakhona kufuneka rhoqo sigcine zonke iindawo esisebenzela kuzo zikhuselekile kwintsholongwane njengoko intsholongwane ihlala kwezi ndawo isasazeke.

Ukuba kunyanzelekile ukuba ndihambe ekhaya ndiyokuthenga izinto ezifunekayo, kufuneka ndizikhusele ngokunxiba imaski nezingxobo zezandla. Kuza kundikhusela ukuba ndingabi lixhoba levayirasi

"Mntwana wam, uyaqonda ke ngoku ukuba ivayirasi isasazeka ngokulula xa abantu abaninzi bekunye ngoko ke kungeso sizathu kufanele ukuba sihlale ekhaya? Uyakuqonda ukubaluleka kokuzama ukuzikhusela nosapho lwethu?" uMama wabuza, njengoko wayephulula iinwele zika-Ava.

"Kananjalo ukuba unokhohlokhohlo olomileyo, uziva udiniwe okanye kunzima ukuphefumla, kufuneka undixelele ngokukhawuleza ukuze sibize ugqirha wethu. Kufuneka sabelane nabamelwane bethu nabahlobo ngeenombolo zikaxakeka eziboniswa kumabonakude. Okubaluleke kakhulu, kukuhlala endlwini, ukuhlamba izandla rhoqo, ukugquma umlomo xa ukhohlela okanye uthimla nokwenza konke okunokwenzeka ukuzikhusela nokukhusela usapho lwakho kwivayirasi."

"Mama, izolo ngoku bendidlala ngakulaa mthi mkhulu ungasemva, uKara uye wandicela iqhekeza lesonka. UMama ubexakekile ndaza ndamabela kwisonka sam esihlohliweyo. Mama, akaze andicele sonka, ucinga ukuba abanaso isonka?"

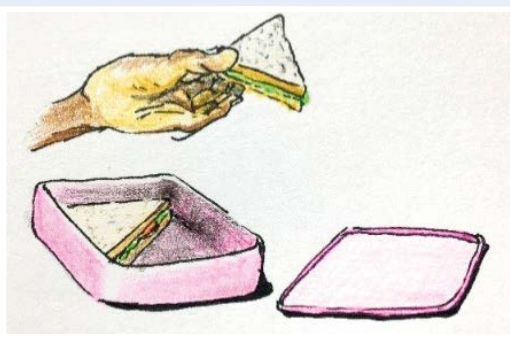
"La ngamaxesha anzima kubantwana nabazali babo. Abazali abaninzi abakwazi ukuya emisebenzini yabo, ngoko ke abakwazi ukuthengela iintsapho zabo ukutya. Ibisisenzo esihle osenzileyo ukwabelana naye. Nam ndiza kuphinda ndabelane nomama wakhe ngokutya. Ngethamsanqa uTatomkhulu wasilungiselela ngokwaneleyo."

Ivayirasi yeCorona ayilobali nje – yinto ekhoyo. Ungakhetha ukuba uza kwenza into efanelekileyo uzame ukuzikhusela wena nosapho lwakho, okanye uza kudelela ukufa uze uzifake kumngcipheko wokosuleleka uze mhlawumbi ugule kakhulu okanye ude ufe. Kuxhomekeke kuthi. Hlala ukhuselekile. Hlala endlwini. Hlamba izandla zakho rhoqo. Khohlelela okanye uthimlele engqinibeni egotyiweyo. Nxiba imaski.

Linganisani lo mboniso ulandelayo:
Abamelwane benu bafuna ukuba nibatyelele ngexesha lokuvaleleka ezindlwini kungaphunywa. Yonke imihla niva ukuba ummelwane wenu uyakhohlela, uyathimla. Nala njani ukubatyelela ngaphandle kokubavisa kakubi?
Yixoxeni nilusapho nize nithathe isigqibo ukuba niza kuphendula njani. Elowo makalinganise indima yakhe ngexesha lengxoxo.

Pale ea Ava ea COVID-19

Deidré Geduld
e ts'oants'isitsoe ke Sphatho Mzantsi



Motsananeng oa mahaeng ho ne ho lula 'me` le morali oa hae ea bitsoang Ava. E ne e le batho ba fokolang motseng ona ba nang li liea-le-moea, kapa libapalisa papali tsa kalaneng. Hang-hang hoa fihla kokoana-hloko e ileng ea kena har'a motse.

"Ke eng COVID-19 'me`?" ho botsa Ava.

"COVID-19 ke lefu le kotsi haholo le bakoang ke kokoana-hloko ea Corona. Ha joale, kokoana-hloko ena e atile lefats'eng ka bophara, e bolaea batho ka makholo-kholo, le likete letsatsi le leng le le leng." Ho arabela 'me` oa Ava.

"Lefu lee le batlang moo Afrika Boroa 'me`?" Ava a botsa.

"Ha re sa latele melao ea ho ipaballa, kokoana-hloko ena eka re ts'oaetsa kaofela le ho re bolaea. Ke lebaka leo naha eohle e tlamehang ho lula malapeng hofihlela qetellong ea 'Mesa. Ha ho motho ea lumelletsoeng ho tsamaea kantle feela tjee."'Me` oa Ava a arabela.

"Ho hobe ho lula lapeng 'me`. Hobaneng re sa ts'oanela ho ea sekolong? Ke sitoa ho etela metsoalle kapa ho bapala le bona. Mabenkele a koetsoe hobaneng le matlo a boithabiso? Ke eng e kotsi ha nk'a etela metsoalle eaka?"

'Me` u ile a arabela ka hore "Ho bonolo. Ho fokotseha hoa batho bao re teanang le bona ho thusa hore re seke ra kula kapa ho ts'oaetsana ka mona ka tlung kapa ho ts'oaetsa metsoalle. Ka tsela ena re bolokeha boohle."

"Motho u ts'oaetseha joang ke kokoana-hloko ee?" Ava a botsa 'me`. "Kokoana-hloko ena e ts'oaetsanoa ka marotholi a tsoang mothong ea nang le ts'oaetso nakong eo a khohlelang kapa ho thimola. Ke lebaka leo re eletsoang hore re khohlelle kapa ho thimolela ka hare ho setsu se kobiloeng. Hape re eletsoa ho sebelisa semamina sa *pampiri* re se lahle hang hang ha re qeta ho se sebelisa ele ho thibela kokoana-hloko ena ho ata." Ho araba 'me`.

"Hape ho bohlokoa ho hlapa matsoho khafetsa ka metsi le sesepa metsotsoana e mashome a mabeli, kapa re sebelise lihlatsoa matsoho tse bolaeang likokoana-hloko. Hape re ts'oanela ho hloekisa libaka tsoohle tseo re li sebelisang kamehla ho thibela kokoana-hloko ho ata. Ha ke tlameha ho ea reka lijo le lisebelisoa tse ling *mabenkeleng*, ke ts'oanela ho its'irelletsa ka ho koahela nko le molomo ka lesela, ebe ke roala liatlana tsa matsoho. Sena se ka thusa hore ke seke ka fumana ts'oaetso ea kokoana-hloko. Ngoan'aka, na o utloisisa seo ke se bolelang ka hore kokoana-hloko ee e ts'oaetsana ha bonolo moo batho ba kopaneng bale bangata, le hore na hobaneng re ts'oanela ho lula malapeng? O hlokomela hore na hobaneng ho le bohlokoa ho its'irelletsa le malapa a rona?" ho botsa 'me`, antse a pholla moriri oa Ava.

"Le ha ho le joalo, ha o iphumana o ts'oeroe ke sefuba ebile o khohlela, o khathala kapele kapa ho thatafalloa ke ho hema, o mpolelle hanghang ele hore ke letsetse ngaka ea rona. Hape re ts'oanela ho arolelana *linomoro* tsa mohala tsa bohlokoa le baahisani ba rona le metsoalle. Hoa bohlokoa ka ho fetisisa ke ho lula ka matlung, re hlape matsoho khafetsa, ho koahela molomo ha o khohlela kapa ho thimola, hape re etse tsohle tse matleng a rona ho its'irelletsa le ba malapa a rona ho kokoana-hloko ena."

"Maobane ha ke ntse ke bapala kantle pel'a sefate, Kara u nkopile bohobe. Oena o ne o phathahane, kahona ke ile ka mofa karoloana ea bohobe baka. Ha hona mohla a nkopang lijo 'me`. Na ebe o nahana ha bana lijo?" ho bua Ava.

"Nako ena e mahlonoko haholo baneng le batsoali ba bona. Batsoali ba bangata ba sitoa ho ea mesebetsing, kahona ba hloloa ho reka lijo sebakeng sa malapa a bona. Ke ntho e ntle eo o e entseng ho arolelana lijo le Kara. Ke tla arola lijo tsa rona le 'me` oa hae hamorao. Ka lehlohonolo, ntate' moholo u re sihetse *chelete* e lekaneng hore re ka iphilisa hara mathata ana."

Kokoana-hloko ea Corona ha se pale- ke taba ea nnete. O ka khetha hore na o etsa lintho tse nepahetseng o its'irelletse le ba lelapa la heno kapa ho se mamele melao e be o ea ts'oaetseha, o kule kapa hona ho felloa ke bophelo. Khetho ke ea rona. Lulang ka matlung, hlapang matsoho khafetsa, khohlela kapa ho thimola ka har'a setsu, hape re koaheleng linko le melomo ka masela.

Lelapa loohle le ka nka karolo.
Bapala pale e latelang:
Baahisani ba hao ba batla hore o ba etele nakong eo naha e koetsoeng. Letsatsi le leng le le leng o utloa mohaisani oa hao a khohlela habohloko a bile a thimola. O ka hanyetsa memo ea hae joang ea ho mo etela ka tsela e se nang ho mo utloisa bohloko? Buisanang le le lelapa le nke qeto ea hore na le ka etsa joang boemong bona. Bapatsang qeto ea lona.

Touching and hugging spread coronavirus fast

André du Plessis
Illustrated by Bulelani Booi

The bell for break rang, "Clingeling, clingeling, clingeling." The learners took out their lunchboxes. Some had a second lunchbox that they brought to school to share with those in need. Every week, one learner who could bring an extra lunchbox for a specific learner in need and for the next week was allocated. In this middle-class community school sharing and caring for one another is important without labelling those in need as poor or lazy.

As the learners rushed out onto the grass patches surrounded by dry soil patches on the playground, Peter's voice silenced all those around him when he exclaimed "Have you heard, have you heard!! We cannot go to school anymore!!"

"That sounds great to me" John commented in a happy voice and many other learners nodded with a smile on their faces.

"Come on, what is so wonderful about missing school? I love learning and being with my teachers and the learners" Nomsa commented with a look of unbelief on her face.

Nomsa could see from the corner of her eye how some of her other classmates were in disbelief and did she perhaps also notice a few teary eyes? More learners were drawn to the circle.

"What did you say Peter? We could not hear what you were shouting" Themba asked.

"There is a thing. A thing in the air or I don't know where else, but it is in other places too ... This thing makes you very sick" Peter tried to explain, "But I am not sure what it is. I heard the principal speaking to our teacher in the passage about it. They used a difficult word "con ..." something. The principal said that everyone can spread it."

"It is contagious, Peter, that is the word that you were looking for" said Nomsa with a clever look on her face. She was one of the top English learners and she came from the township adjacent to the suburb in which the school resided.

"This sounds very serious" Vuyani added.

"It is serious, because if it is contagious, it means people can get infected easily" added Sandra.

"Oh, my goodness, that is why they don't want us to come to school" said Nomsa in a crying voice.

The learners continued talking, some kicking soccer balls, some playing touching, other marbles. The bell rang to indicate that break was over, and the learners lined up on the sandy soil and scattered grass patches. "Please lead off in an orderly manner to your classrooms and be quiet" ordered Ms Marais.

Mr Grootboom entered the multigrade class, a class in which there are more than one grade, with a worried, yet calm face. "Grade 4 and Grade 5, I have something very important to share with you. Sorry ... eh ... it is not just very important eh hm ... it is of the utmost importance. That means eh that it is something that we must be eh very serious about." Gavin was putting up his hand and flicking his fingers click-click "Sir, sir, sir... I know ..." he exclaimed. "Thank you, Gavin, but please give me a moment now."

"I want you all to take out your pencils and erasers, please" Mr Grootboom instructed. "I am also giving each group an A4 page for each group member" he added.

"Dolphins, Cats, Eagles, Cheetahs and Kudus, do you all have one extra page now." The learners nodded.

"Often children ask why they have to do Maths. Today I will show you how important Maths are in our daily lives to make calculations and predictions. What is a prediction? Discuss this in your groups, you have 60 seconds".

The groups buzzed and after 60 seconds Mr Grootboom asked each group to respond. Mr Grootboom was proud with the manner his groups replied.

"Children, there is something very dangerous in our country." Hands went up, but Mr Grootboom ignored them and continued "This dangerous thing is a virus that not only can make one very ill, but it can let one die." The class was silent, full of shock. "This is called COVID-19 or the CORONA virus and is very contagious which means we as people spread it by touching and sneezing when we are infected with the virus" the teacher continued. "I want you to work out the following for me in and I hope you will now see why Maths is so important.

Let us assume that I, Mr Grootboom, is infected with the virus. I come into the class, scratch my eye and congratulate Veli with a handshake on his great soccer goal that he scored yesterday. How many people could now be infected?" The hands were immediately up "Two sir" the learners echoed.

"You are correct. Now let us assume that the two of us, Veli and Mr Grootboom, who are now infected each spread the virus to one new person who is not yet infected with the virus, how many persons could be infected with the virus now?" This time it took slightly longer to respond, but the hands went up and the learners exclaimed "Four people sir." Mr Grootboom smiled, "And how many people could become infected if each of the four infected persons spread the virus to one new non- infected person each?" This time is was lightning quick "Eight, eight."

"And how many people could become infected if each of the eight infected persons spread the virus to one new non-infected person each?" They responded, "Sixteen sir!"

"Class, in your groups, I want you to use the A4 piece of paper that I have given you. Fold it in half. Please write in the one half a warning that you can take home to show if four infected persons come into contact with one non-infected person each and on the other half when eight infected persons come into contact with one non-infected person each." After they all wrote their warnings, Mr Grootboom said to the class: "This is a very simple manner to show the spreading of the Corona virus, but do not tell the full story. The spread of the virus can be much faster."

The class listened in silence, shocked.

Mr Grootboom continued: "I want to show you how many times the Corona virus can easily spread at a wedding, birthday or funeral if one hugs or shakes hands. Maybe I should say how many times the virus could 'jump' or 'move' between persons. Now, remember that each time a person hugs another person, the virus could spread."

"Let us assume that there are four people at a funeral and each person is allowed to hug each other only once to greet. The person who starts the hugging is infected with the virus and hugs each other person first. Then the next person hugs the other persons which he or she did not hug yet, once. How many hugs will there be if four persons hug one another? This will also be the number of times the virus could 'jump' or 'move' between the persons who are hugging."

The groups started working, some acting it out, which could start the spread of the virus if anyone of them was infected.

"What is the answer class?" Mr Grootboom asked. "Six sir" the group replied.

"If the same process is followed, but there are five persons, one is infected and four are uninfected. The infected person starts to hug each other person and then the other persons start hugging one another. How many times could the virus 'jump' or 'move' between them?" The learners acted it out and replied softly "Ten sir".

"If the same process is followed, but there are six persons, one is infected and five are uninfected. The infected person starts to hug each other person and then the other persons start hugging one another. How many times could the virus 'jump' or 'move' between them?" The learners again acted it out and replied even more softly "Fifteen sir".

"If the same process is followed, but there are seven persons, one is infected and six are uninfected. The infected person starts to hug each other person and then the other persons start hugging one another. How many times could the virus 'jump' or 'move' between them?" The learners again acted it out and replied softly in a very worried voice "Twenty-one sir".

Mr Grootboom drew the following table:

"Class, can you see now that if there are 7 people as in our hugging problem, there is a chance that the virus could 'jump' or 'move' 21 times between them."

Mr Grootboom asked: "What if there are 20 people that will going to hug, and the same process is followed?"

The bell would ring soon to indicate the end of the day.

Mr Grootboom continued "You have to pack up and leave within five minutes class, but before you pack up, there is a mathematical formula that you can use. See if you can use n*(n - 1)÷2 where n is the number of persons. You can do this at home with your family" Mr Grootboom said.

"The formula works sir" Zandile said. "I used it. I used BODMAS. If I put 6 in the place of n in n*(n - 1) ÷2, I do the brackets first, 6 subtract 1 is 5. Then the BODMAS rule, 6 I put in the place of the first n and 6 multiplied with 5 is 30. Then I divide 30 with 2 and I get 15."

Mr Grootboom felt good, "Wonderful Zandile."

Mr Grootboom explained to the class: "The solution to not get the virus is to stay away at least 2 meters from anyone, wear a an approved mask, wash the surfaces in your home with soap or sanitiser and most important of all and wash your hands with soap for 20 seconds or use the approved sanitiser."

"Schools will be closed from tomorrow until further notice from the government." The bell rang and the learners were dismissed. Mr Grootboom hoped that his dearly loved children will share the information with their parents and will return safely when the schools re-open, else ... the result might be ... He shivered.

As you read the story, look at Mr Grootboom's Table and follow instructions.

Aanraking en drukkies versprei KORONAVIRUS vinnig

André du Plessis
Illustrated by Bulelani Booi

Die klok vir pouse het gelui: "Klingelingeling." Die leerders het hul kosblikke uitgehaal. Sommige het 'n tweede kosblik wat hulle skool toe gebring het om dit met diegene in nood te deel. Elke week word een leerder aangewys wat 'n ekstra kosblik vir 'n spesifieke behoeftige leerder vir die volgende week kon bring. In hierdie middelklas-gemeenskapskool is deel en omgee vir mekaar belangrik sonder om diegene in nood as arm of lui te sien. Soos die leerders na die stukkies gras omring deur droë stukke grond op die speelgrond gehaas het, het die stem van Peter diegene rondom hom stilgemaak toe hy uitroep: "Het julle gehoor, het julle gehoor! Ons kan nie meer skoolgaan nie!"

"Dit klink vir my goed", sê John in 'n gelukkige stem, en baie ander leerders knik instemmend met 'n glimlag op hul gesigte.

"Komaan, wat is so wonderlik daaraan om skool te mis? Ek hou van leer en om saam met my onderwysers en die leerders te wees" merk Nomsa op met ongeloof op haar gesig.

Nomsa kon uit die hoek van haar oog sien hoe sommige van haar ander klasmaats in ongeloof verkeer. Het sy miskien ook 'n paar tranerige oë opgemerk? Meer leerders het by die sirkel aangesluit.

"Wat het jy gesê, Petrus? Ons kon nie hoor wat jy skree nie," het Themba gevra.

"Daar is 'n ding. 'n Ding in die lug, of ek weet nie waar nog nie, maar dit is ook op ander plekke ... Hierdie ding maak jou baie siek." Peter het probeer verduidelik: "Maar ek weet nie wat dit is nie. Ek het die skoolhoof daaroor met ons onderwyser hoor praat. Hulle het 'n moeilike woord "con…" iets gebruik. Die skoolhoof het gesê dat almal dit kan versprei."

"Dit is aansteeklik, Peter, dit is die woord waarna jy gesoek het." sê Nomsa met 'n slim kyk op haar gesig. Sy was een van die beste leerders in Engels en kom uit die informele nedersetting langs die voorstad waarin die skool geleë is.

"Dit klink baie ernstig," het Vuyani bygevoeg.

"Dit is ernstig, want as dit aansteeklik is, beteken dit dat mense maklik besmet kan raak," voeg Sandra by.

"Ag my genade, dit is die rede waarom hulle nie wil hê dat ons skool toe moet kom nie", het Nomsa huilend gesê.

Die leerders het aanhou praat, sommige het sokkerballe geskop, ander het aan-aan gespeel, ander albasters. Die klok het gelui om aan te dui dat die pouse verby was en die leerders het op die sanderige grond en stukke gras gestaan. "Loop asseblief ordelik na julle klaskamers en bly stil," beveel me. Marais.

Mnr. Grootboom het die multi-graadklas binnegekom, 'n klas waarin daar meer as een graad is, met 'n bekommerde, dog rustige gesig. "Graad 4 en graad 5, ek het iets baie belangrik om met julle te deel. Jammer… eh… dit is nie net baie belangrik nie eh hm… dit is van die allergrootste belang. Dit beteken dat dit iets is waaroor ons baie ernstig moet wees." Gavin steek sy hand op en flikker met sy vingers en klik: "Meneer, meneer, meneer ... ek weet ..." roep hy uit. "Dankie Gavin, maar gee my asseblief 'n oomblik."

"Ek wil hê dat julle almal jul potlode en uitveërs moet uithaal," het mnr. Grootboom opdrag gegee. "Ek gee ook elke groep 'n A4-bladsy vir elke groeplid," voeg hy by.

"Dolfyne, Katte, Arende, Jagluiperds en Koedoes, het julle almal nou een ekstra bladsy?" Die leerders knik.

"Kinders vra gereeld waarom hulle Wiskunde moet doen. Vandag sal ek julle wys hoe belangrik wiskunde in ons daaglikse lewe is om berekeninge en voorspellings te maak. Wat is 'n voorspelling? Bespreek dit in jul groepe, julle het 60 sekondes. "

Die groepe gons en na 60 sekondes het mnr. Grootboom elke groep gevra om te reageer. Mnr. Grootboom was trots op die manier waarop sy groepe geantwoord het.

"Kinders, daar is iets baie gevaarliks in ons land." Hande het opgegaan, maar mnr. Grootboom het hulle geïgnoreer en voortgegaan: "Hierdie gevaarlike ding is 'n virus wat nie net 'n mens baie siek kan maak nie, maar ook kan laat sterf." Die klas was stil, geskok. "Dit word Covid-19 of die Koronavirus genoem en is baie aansteeklik, wat beteken dat ons as mense dit versprei deur aan-

IT IS IN YOUR HANDS the fight against COVID-19

raking en om te nies as ons met die virus besmet is," het die onderwyser gesê. "Ek wil hê dat julle die volgende vir my uitwerk en ek hoop dat julle nou sal sien waarom Wiskunde so belangrik is.

"Kom ons sê dat ek, mnr. Grootboom, met die virus besmet is. Ek kom in die klas, vryf my oog en wens Veli met 'n handdruk geluk met sy puik sokkerdoel wat hy gister behaal het. Hoeveel mense kan nou besmet wees? " Die hande was dadelik op. "Twee meneer" eggo die leerders.

"Jy is korrek. Laat ons nou aanneem dat die twee van ons, Veli en mnr. Grootboom, wat nou besmet is, die virus versprei na een nuwe persoon wat nog nie met die virus besmet is nie, hoeveel mense kan nou met die virus besmet wees?" Dit het 'n bietjie langer geduur om te reageer, maar die hande het opgegaan en die leerders het uitgeroep: "Vier mense , meneer." Meneer Grootboom glimlag, "En hoeveel mense kan besmet raak as elkeen van die vier besmette persone die virus na een nuwe persoon wat nie besmet is nie, versprei?" Hierdie keer is die leerders blitsvinnig "Agt, agt."

"En hoeveel mense kan besmet raak as elkeen van die agt besmette persone die virus versprei na een nuwe persoon wat nie besmet is nie?" Hulle antwoord: "Sestien meneer!"

"Ek wil hê dat jy in jou groep die A4-papier wat ek aan julle gegee het, moet gebruik. Vou dit in die helfte. Skryf asseblief in die een helfte 'n waarskuwing wat jy huis toe kan neem om te wys of vier besmette persone in kontak kom met een nie-besmette persoon en aan die ander helfte as agt besmette persone in kontak kom met een nie-besmette persoon elk." Nadat hulle almal hul waarskuwings geskryf het, het die mnr. Grootboom aan die klas gesê: "Dit is 'n baie eenvoudige manier om die verspreiding van die Koronavirus aan te toon, maar vertel nie die volle verhaal nie. Die verspreiding van die virus kan baie vinniger wees."

Die klas het geskok geluister.

Mnr. Grootboom het voortgegaan: "Ek wil jou wys hoeveel keer die Koronavirus maklik tydens 'n troue, verjaarsdag of begrafnis kan versprei as 'n mens 'n drukkie gee of hand skud. Miskien moet ek sê hoeveel keer die virus tussen mense kan 'spring' of 'kan beweeg'. Onthou nou dat die virus kan versprei elke keer as iemand 'n ander persoon omhels."

"Laat ons aanneem dat daar vier mense by 'n begrafnis is en dat elkeen toegelaat word om mekaar net een keer te omhels om te groet. Die persoon wat die omhelsing begin, is besmet met die virus en omhels mekaar eerste. Dan druk die volgende persoon die ander persone wat hy of sy nog nie een keer omhels het nie. Hoeveel drukkies sal daar wees as vier persone mekaar omhels? Dit is ook die aantal kere dat die virus 'kan spring' of 'kan beweeg' tussen persone wat omhels."

Die groepe het begin werk, sommige het dit uitgevoer, wat die verspreiding van die virus kon begin as iemand van hulle besmet was. "Wat is die antwoord, klas?" het mnr. Grootboom gevra. "Ses, meneer" het die groep geantwoord. "As dieselfde proses gevolg word, maar daar is vyf persone, is een besmet en vier onbesmet. Die besmette persoon begin drukkies gee en dan begin die ander mense mekaar omhels. Hoeveel keer kon die virus 'spring' of 'beweeg' tussen hulle?" Die leerders het dit uitgevoer en saggies geantwoord "Tien, meneer". "As dieselfde proses gevolg word, maar daar is ses persone, is een besmet en vyf word onbesmet. Die besmette persoon begin drukkies gee en dan begin die ander mense mekaar omhels. Hoeveel keer kon die virus 'spring' of 'beweeg' tussen hulle?" Die leerders het dit weer uitgevoer en nog sagter geantwoord: "Vyftien, meneer".

"As dieselfde proses gevolg word, maar daar is sewe persone, is een besmet en ses word onbesmet. Die besmette persoon begin mekaar omhels en dan begin die ander mense mekaar omhels. Hoeveel keer kon die virus 'spring' of 'beweeg' tussen hulle?" Die leerders het dit weer uitgevoer en saggies geantwoord in 'n baie bekommerde stem: "Een en twintig, meneer".

Mnr. Grootboom teken die volgende tabel:

Getal mense wat groet	1	2	3	4	5	6	7
Totale getal kere wat gegroet word EN totale kere wat die virus 'spring'	0	1	3	6	10	15	21

"Klas, kan julle nou sien dat as daar 7 mense is soos in ons probleem met drukkies, die kans bestaan dat die

virus 21 keer tussen hulle kan 'spring' of 'beweeg'?"

Mnr. Grootboom het gevra: "Wat as daar 20 mense is wat gaan omhels en dieselfde proses volg?"

Die klok gaan binnekort lui om die einde van die dag aan te dui.

Mnr. Grootboom vervolg: "Julle moet binne vyf minute op pak en huis toe gaan, maar voordat jy inpak, is daar 'n wiskundige formule wat julle kan gebruik. Kyk of julle n*(n - 1) kan gebruik ÷ 2 waar n die aantal persone is. Jy kan dit tuis saam met jou gesin doen," het mnr. Grootboom gesê.

"Die formule werk, meneer," het Zandile gesê. "Ek het dit gebruik. Ek het BODMAS gebruik. As ek 6 in die plek van n in n*(n - 1) sit ÷ 2, dan doen ek eers die hakies, 6 minus 1 is 5. Dan is die BODMAS-reël, 6 plaas ek in die plek van die eerste n en 6 vermenigvuldig met 5 is 30. Dan deel ek 30 met 2 en kry ek 15."

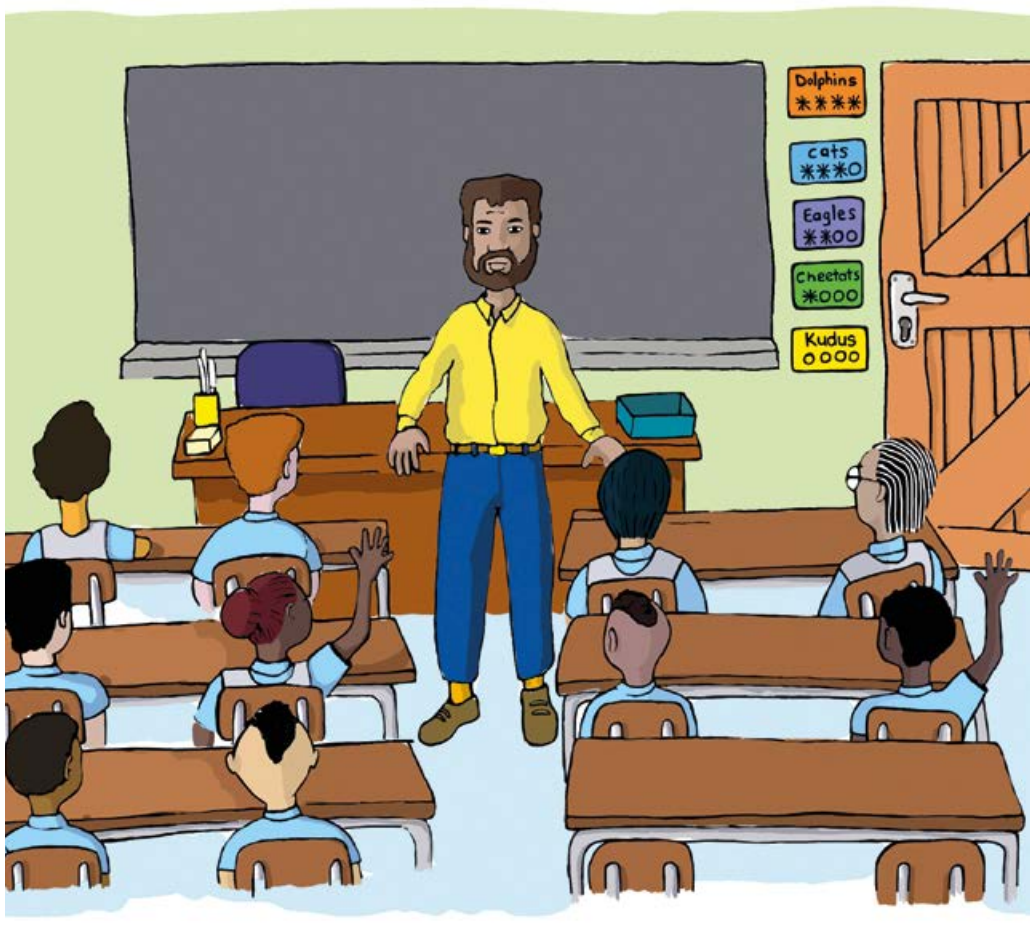
Mnr. Grootboom voel goed, "Wonderlike Zandile."

Mnr. Grootboom het aan die klas verduidelik: "Die oplossing om nie die virus op te doen nie, is om minstens 2 meter van iemand af weg te bly, 'n goedgekeurde masker te dra, die oppervlaktes in jou huis met seep of ontsmettingsmiddel te was, en die belangrikste van alles, was jou hande met seep vir 20 sekondes of gebruik die goedgekeurde sanitiseerder."

"Skole sal van môre gesluit wees tot verdere kennisgewing deur die regering." Die klok lui en die leerders is huis toe. Mnr. Grootboom het gehoop dat sy geliefde kinders die inligting met hul ouers sou deel en veilig sou terugkeer wanneer die skole weer oopmaak, anders kan die resultaat dalk wees ... Hy bewe.

Terwyl jy die storie lees, kyk na mnr. Grootboom se tabel en volg die instruksies.

Ukubamba nokwanga kusasaza iCORONA ngokukhawuleza



André du Plessis
Illustrated by Bulelani Booi

Intsimbi yekhefu yakhala, "nkqe, nkqe, nkqe." Abafundi bakhupha iibhokisi zabo zelantshi. Abanye babeze nebhokisi yesibini ukuze babelane nabo banentswelo. Ngeveki nganye, kwakukhethwa umfundi abe mnye onokuza nebhokisi yesibini kwiveki elandelayo ukuze kuncedakale umfundi obonakala enentswelo. Kwesi sikolo sabantu abakwimeko yoqoqosho ephakathi naphakathi, ukwabelana nokubonelelana nabanye kubalulekile, bangabonwa abo banentswelo ngokungathi bangamahlwempu okanye amavila. Njengoko abafundi babeleqeka ukuya kuhlala kwiziqithana zengca ezisembindini womhlaba owomileyo kwibala lokudlala, ilizwi likaPeter latsho bathi cwaka bonke ababemngqongile xa wayenxakama esithi "Nivile, nivile!! Asinakuphinda sikwazi ukuza esikolweni!"

"Ivakala mnandi kum loo nto" watsho ngelizwi elichwayitileyo uJohn, nabanye abafundi banqwala benoncumo.

"Sukani bo, yintoni emnandi xa kungeziwa esikolweni? Mna ndiyakuthanda ukufunda nokuba nootitshala bam kunye nabafundi," wavakala esitsho uNomsa ebonakala ebusweni ukuba akakholelwa yile nto.

UNomsa wayebona ngantlanye ukuba abanye babafundi abakunye naye eklasini babengakholelwa kwaye ngaba mhlawumbi waqaphela abaneenyembezana emehlweni? Kwasondela abanye abafundi esangqeni.

"Ubusithini Peter" Asiyivanga laa nto ubuyikhwaza." watsho uThemba.

"Kukho into. Yinto esemoyeni okanye andazi nokuba nakweyiphi na enye indawo, kodwa ikho nakwezinye iindawo… Le nto ikwenza ugule kakhulu," wazama ukucacisa uPeter, "Kodwa andiqinisekanga ukuba yintoni. Ndiyivile inqununu ithetha notitshala wethu ngayo ephasejini. Basebenzise igama elinzima "con…nto." Ithe inqununu wonke umntu unokuyisasaza."

"Iyosulela, Peter, ligama obulifuna elo, watsho uNomsa ebonakala engolumkileyo ebusweni. Waye engomnye wabafundi ababalaseleyo, kwaye wayevela kwilokishi eyayimelene nedolophana ekwakumi kuyo isikolo eso.

"Yavakala imbi le nto" wongeza uVuyani.

"Imbi kuba iyosulela, ithetha ukuthi abantu bangosuleleka ngokulula," wongeza uSandra.

"O bethuna, yiloo nto bengafuni size esikolweni," watsho uNomsa ngelizwi elinkenenkene. Abafundi baqhubeka bethetha, abanye bekhaba ibhola, abanye bedlala icekwa, abanye iimabhile. Yakhala intsimbi ibonisa ukuba ikhefu liphelile, baze abafundi bema ngemigca kulo mhlaba wesanti noneziqithana zengca ezithe saa. "Ncedani nihambe ngocwangco niye kwiiklasi zenu nize nithi cwaka," wayalela uNksz Marais.

UMnu Grootboom wangena kule klasi yamabanga adityanisiweyo, iklasi apho kukho amabanga angaphezu kwebanga elinye, ebonakala exhalabile, kodwa ezolile ebusweni. "Bantwana beBakala-4 nabeBakala-5, ndinento ebaluleke kakhulu endifuna ukwabelana ngayo nani. Uxolo…eh….ayibalulekanga kakhulu nje i… ibaluleke ngeyona ndlela inkulu. Le nto ithetha ukuba ee … yinto emasizikhathaze kakhulu ngayo." UGavin waphakamisa isandla enqakraza iminwe yakhe nqo nqo "Mhlekazi, Mhlekazi, Mhlekazi… ndiyazi…"wanxakama. "Enkosi Gavin, kodwa khawundinike umzuzu ngoku.

"Ndifuna ukuba nonke nincede nikhuphe iipensile neerabha zenu" wayalela uMnu Grootboom. Kwakhona ndinika umntu ngamnye neqela lakhe nephepha elongezelelweyo elibukhulu buyi-A4," wongeza.

"Dolphins, Cats, Eagles neeKudus, ninalo nonke iphepha elongezelelweyo ngoku." Banqwala abafundi.

"Abantwana bakholisa ukubuza ukuba kutheni kufuneka benze iMathematikhi. Namhlanje ndiza kunibonisa ukuba ibaluleke kangakanani na ebomini bethu bemihla ngemihla ekwenzeni izibalo nasekuxeleni izinto kwangaphambili. Kuthetha ukuthini ukuxela kwangaphambili? Xoxani ngale nto ngokwamaqela enu, ninemizuzwana engama- 60."

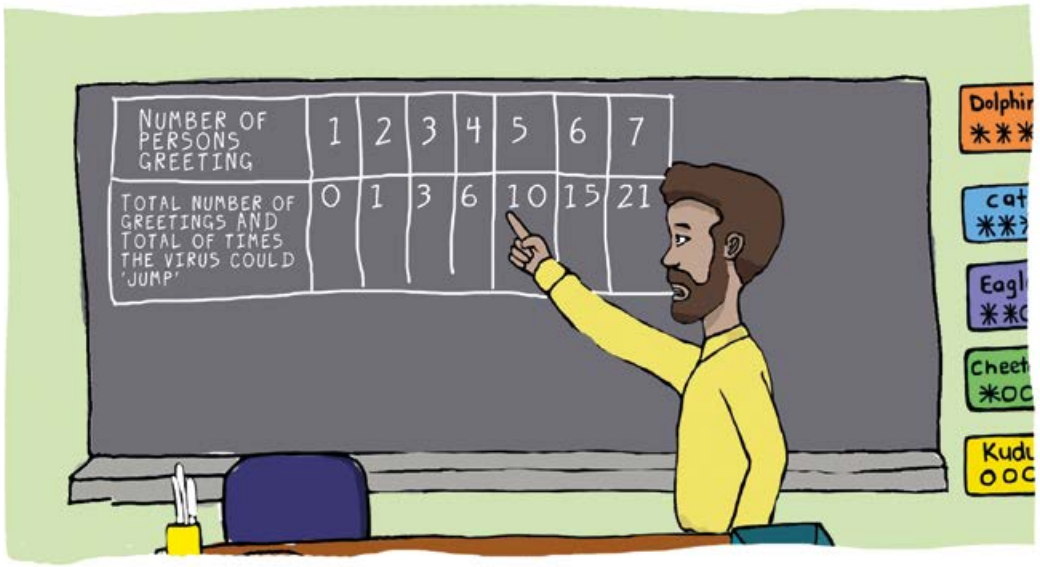
Amaqela athi bhu, waze emva kwemizuzwana engama- 60 uMnu Grootboom wacela iqela ngalinye ukuba liphendule. UMnu Grootboom waba nebhongo

ngendlela amaqela akhe awaphendula ngayo.

"Bantwana, kukho into enobungozi kwilizwe lethu." Zaphakama izandla, kodwa uMnu Grootboom akabahoya, waqhubeka. "Le nto inobungozi yivayirasi engenakusenza sigule kakhulu kuphela, kodwa ingambulala umntu." Iklasi yathi cwaka, yothukile. "Le vayirasi kuthiwa yiCOVID 19 okanye iCORONA kwaye iyosulela, into ethetha ukuba thina bantu siyisasaza ngokubamba nokuthimla xa sisele sosulelekile yile vayirasi, " yaqhuba ititshala. "Ndifuna nindibalele oku kulandelayo ngethemba lokuba niya kubona ngoku ukuba kutheni iMathematikhi ibaluleke kangaka nje. " Masithathe ngokuba mna, Mnu Grootboom, ndosulelekile yivayirasi. Ndiza eklasini, ndityikitye iliso lam ndize ndivuyisane noVeli ngokumxhawula ngenxa yebhola yesoka ayibethe yangena izolo. UVelile uphatha ukutya kwakhe ngexesha lekhefu, kunye nempumlo neendlebe. Bangaphi ngoku abantu abosulelekileyo?" Zakhawuleza zaphakama izandla, "Babini Titshala," bahlokoma bonke abafundi.

"Nichanile. Ngoku ke masithi thina sobabini siphatha omnye wenu xa sidlala ngexesha lekhefu, xa sisabelana ngokutya okanye iilekese okanye xa sithimla sisondelelene, bangaphi abosulelekileyo ngoku?" Ngeli ixesha bathatha ithuba elidana, kodwa zenyuka izandla baze abafundi banxakama "Ngabantu abane Titshala." UMnu Grootboom wathi, "Kwakhona bangaphi abantu abanokosuleleka xa omnye kuthi sobane sinokuphatha omnye umntu?" Ngeli xesha yaba ngumbane ukukhawuleza impendulo, "Basibhozo , basibhozo."

"Kwakhona bangaphi abantu abanokosuleleka ukuba umntu ngamnye kwaba bantu bosulelekileyo uyigqithisele ivayirasi komnye umntu omtsha ongeko-



suleleki?"Baphendula"Lishumi elinesithandathu Titshala!"

Bantwana, kumaqela enu, ndifuna nisebenzise esaa siqwengana sephepha endininike sona esiyiA4. Lisongeni kabini. Ncedani nibhale kwelinye iphepha isilumkiso eninokugoduka naso ukuze nibonise xa kunokuthi ngamnye kubantu abane abosulelekileyo badibana nomntu omnye ongosulelekanga nize kwelinye icala xa ngamnye kubantu abasibhozo abosulelekileyo bedibnana nomntu omnye ongosulelekanga." Emva kokuba bonke bezibhalile izilumkiso, uMnu Grootboom wathi kubantwana "Le yindlela elula yokubonisa ukusasazeka kweCorona vayirasi, kodwa ayichazi bali lipheleleyo. Ukusasazeka kwevayirasi kunokwenzeka ngokukhaweza nangaphezulu."

Abantwana baphulaphula bethe cwaka, bothukile.

Waqhubeka uMnu Grootboom: Ndifuna ukunibonisa indlela enokusasazeka ngayo lula emtshatweni, kwitheko lokuzalwa okanye emngcwabeni xa ethe ubani wanga okanye waxhawula omnye. Mhlawumbi mandithi kungakangaphi ivayirasi inoku "tsiba" okanye i "hambe" phakathi kwabantu. Khumbulani ke ngoku ngalo lonke ixesha athe umnyu wanga omnye umntu, ivayirasi inganwenwa."

Masithi kukho abantu abane esingcwabeni, ize umntu ngamnye avumeleke ukuba ange umntu omnye kube kanye kuphela ebulisa. Lo mntu uqale ukwanga wosulelekile yivayirasi aze aqale ukwanga omnye. Aze olandelayo ange omnye umntu obengekamangi, kube kanye. Kungabe kwangwene kangaphi xa abantu abane besangana? Le iya kuba linani lamaxesha eya kuthi i"tsibe" okanye i"hambe" ivayirasi phakathi kwabo bantu banganayo."

Amaqela aqalisa ukusebenza, abanye beyibonisa ngokubambana, nto leyo eyayinokuyisasazaza ivayirasi xa kunokuthi kanti ukho omnye kubo owosulelekileyo.

"Ithini impendulo bantwana?"Wabuza uMnu Grootboom. " Sisithandathu Titshala"laphendula iqela.

"Ukuba le nkqubo iyaphindwa, kodwa kukho abantu abahlanu, mnye owosulelekileyo ange abangosulelekanga. Lo mntu wosulelekileyo uqalisa ukwanga omne umntu, aze lowo ange omnye. Amaxexesha mangaphi enokuthi ivayirasi itsibe okanye ihambe phakathi kwabo?" Abafundi bayilinganisa baze paphendula ngelizwi eliphantsi "Lishumi Titshala."

"Ukuba kwale nkqubo iyalandelwa, kodwa abantu bathandathu, mnye owosulelekileyo, abahlanu abosulelekanga. Lo wosulelekileyo uqalisa ukwanga umntu ngamnye baze abo bangiweyo baqalise bange abanye. Inga"tsiba" okanye i "hambe" amaxesha amangaphi phakathi kwabo?"Abantwana bayibala baze baphendula ngamazwi aphantsi "Lishumi elinesihlanu titshala."

Ukuba kwale nkqubo iyalandelwa, kodwa kubekho abantu abasixhenxe, omnye wosulelekile abathandathu abosulelekanga. Lo wosulelekileyo uqalisa ukwanga umntu ngamnye baze nabo baqalise ukwangana. Angamangaphi amaxesha enoku"tsiba" okanye i"hambe" phakathi kwabo? Abafundi bayibala kwakhona baze baphendula ngeliphantsi llizwi "Amashumi amabini anomvo titshala."

UMnu Grootboom wazoba le theyibhile ilandelayo:

Inani labantu ababulisayo	1	2	3	4	5	6	7
INani lonke lemibuliso kunye nenani lonke ivayirasi inoku"tsiba"	0	1	3	6	10	15	21

"Bantwana, niyabona ukuba xa kunabantu abasixhenxe njengakule ngxaki yethu yokwangana, kukho ithuba lokuba ivayirasi inga"tsiba" okanye i"hambe" amaxesha aphindwe ka-21 phakathi kwabo?"

UMnu Grootboom wabuza: "Kungenzekani xa kungabantu abangama 20 abaza kwangana kuze kulandelwe kwale nkqubo?"

Yakhala intsimbi ukubonisa ukuphela kwemini. Waqhubeka uMnu Grootboom "kufuneka nipakishe nihambe kule mizuzu mihlanu bantwana, kodwa phambi kokuba nipakishe, ikhona ifomula yeMathemathika eninokuyisebenzisa. Bonani ukuba ningasebenzisa u n*(n-1)/2 apho u n emele amanani abantu . Ningayenzela ekhaya nabantu bekhaya," watsho uMnu Grootboom.

"Iyasebenza Titshala ifomula, watsho uZandile. Ndiyisebenzisile. Ndisebenzise u BODMAS. Xa ndibeka u 6 endaweni ka n ku n*(n-1)/2, ndiqala ndisuse izibiyeli, u 6 ndisuse u 1 kusale 5. Kulandele umthetho kaBODMAS, 6 ndifaka endaweni ka n wokuqala ndize ndimphindaphinde ka 5 kuphume 30. Ndize ndahlulahlule u-30 ngo-2 ndize ndifumane 15."

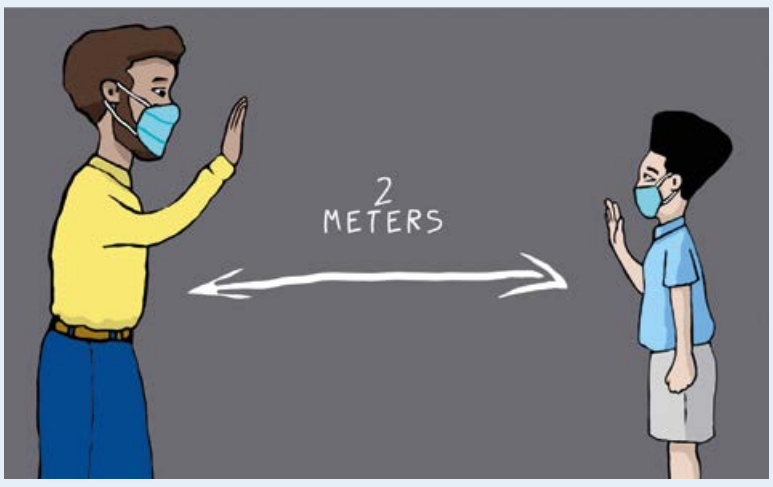
Weva kamnandi uMnu Grootboom, "Wenze kakuhle Zandile."

UMnu Grootboom wacacisela abantwana: Isisombululo sokungayifumani ivayirasi kukuqaqelana ubuncinane iimitha ezimbini nomnye umntu, unxibe imaski egunyazisiweyo, uhlambe imiphezulu yezinto ekhaya ngesepha okanye isanithayiza, ngaphezu kwayo yonke into, uhlambe izandla zakho ngesepha imizuzwana engama-20 okanye usebenzise isanithayiza egunyazisiweyo."

"Izikolo ziza kuvalwa ukususela ngomso de sibuye sive kuRhulumente." Yakhala intsimbi baze bakhululwa abantwana. UMnu Grootboom wathemba ukuba abantwana bakhe abathandayo baza kwabelana ngalo olu lwazi nabazali babo, baye beya kubuya bephephile xa kuvulwa izikolo, okanye …isiphumo sawuba… Wangcangcazela.

Njengoko ufunda ibali, khangela itheyibhile kaMnu. Grootboom uze ulandele imiyalelo.

Ho ts'oarana le akana ho fetisa CORONA kapele



André du Plessis
Illustrated by Bulelani Booi

Ts'epe ea phomolo ea lla, "Clingeling, clingeling, clingeling." Baithuti ba nts'a lijo tsa bona. Baithuti ba bang ba ne ba tlile le lijo tse ling ho arolelana le bana ba hlokang. Beke e 'ngoe le e 'ngoe baithuti ba ne ba tlela baithuti ba hlokang lijo. Sechabeng sa sekolo sena ho arolelana le ho tsotellana e ne ele lelomolo. Ha baithuti ba mathela mohloeng ho ea bapala, Thuso a hoeletsa "Na le utloile! Na le utloile! Ha re sa tlo kena sekolo ho tloha hajoale!"

"Ke litaba tse monate tseo" ho bolela Thabiso a thabile haholo. Baithuti ba bang ba lumellana le eena ba bobotheha.

"Ke eng e thabisang ka ho se kene sekolo? Ke rata ho ithuta le ho ba le mesuoe eaka hammoho le metsoalle eaka" ho bua 'Mamosa a ts'oenyehile haholo.

'Mamosa a hlokomela hore baithuti ba bang ha ba ea thabela seo a se buang, ba bang ba batla ho its'ela ka likhapha. Baithuti ba bokana ho buisana ka taba ena.

"O re eng Thuso? Ha rea utloa na u ntse u re eng" ho botsa Ts'epo.

"Ho na le ntho e 'ngoe. Ntho ena e teng moeeng, ha ke tsebe na e hokae hape empa e teng libakeng tse ling... ntho ena e kulisa batho" ho hlalosa Thuso. "Empa ha ke na bonnete ba hore na ke eng. Ke utloile mosuoe-hlooho a bua le mosuoe ka eona. Ba sebelisitse lentsoe le thata "con..." ha kea utloa hantle. Mosuoe-hlooho u itse motho e momg le emong a ka ts'oaetsa ba bang."

"Ke lefu le ts'oaetsanang, Thuso" ho bua 'Mamosa ka bohlale. 'Mamosa u ne a tseba senyesemane haholo a bile a hlolisa baithuti ba bang kaofela. U ne a etsoa motsaneng haufi le teropo eo sekolo sa bona se leng ho eona.

"E utloahala e le kotsi" ho bua Thabang.

"Ehlile e kotsi hobane e ea ts'oaetsanoa. Ho bolela hore batho ba ka ts'oaetseha habonolo" ho tlatsetsa Ntsoaki.

"Ao! Ke lebaka leo ho thoeng re se tle sekolong!" ho bua 'Mamosa ka lentsoe le thothomelang.

Baithuti ba tsoela pele ho qoqa, ba bang ba bapala bolo ea maoto, ba bang ba lelekisana, ba bang ba bapala mapei. Ts'epe ea lla hape ho bonts'a hore nako ea papali e felile, eaba baithuti ba etsa mekoloko ho khutlela lihlopheng tsa bona. "Le tsamaee ka hloko ho ea lihlopheng tsa lona, le se etse lerata" ho bua mofumahatsana Mohale.

Monghali Sefate a kena ka sehlopheng se ho nang le bana ba lihlopha tse fapakaneng a ts'oenyehile haholo. "Baithuti ba sehlopha sa bone le sa bohlano, ke na le molaetsa oa lona. Ke masoabi empa ke taba ea bohlokoa haholo. Ke taba eo re ts'oanelang ho ba hlokolosi ka eona" Khathatso u ne a phahamisitse letsoho a batla ho bua "Mosuoe, mosuoe...kea tseba" a hoeletsa. "Kea leboha Khathatso, empa mphe monyetla oa ho bua joale."

"Ke batla kaofela ha lona le nts'e lipene tsa lona le lisebelisao tsa ho hlakola. Ke tla fa sehlopha se seng le se seng leqephe"

"Litlhapi, Likatse, Lintsu, Mangau le Matsa, na le na le maqephe?" baithuti ba lumela.

"Hangata le botsa ho re na hobaneng le ts'oanela ho ithuta lipalo. Kajeno ke tla le bonts'a hore na lipalo li bohlokoa ha kae maphelong a rona ho lepa lintho. Ho lepa ke eng? Hlalosetsanang lihlopheng tsa lona. Le na le metsotsoana e mashome a ts'eletseng."

Lihlopha tsa qalella ho buisana, ka morao ho metsotsoana e mashome a ts'eletseng Monghali Sefate a botsa sehlopha ka seng. U ile a thabela likarabo tsa bona.

"Baithuti, ho na le ntho e kotsi ka hare ho naha ea rona." Baithuti ba phahamisa matsoho, empa monghali Sefate a se ke a ba natsa "Ntho e kotsi ena ke kokoana-hloko e sa kuliseng feela, e bile e ea bolaea." Baithuti ba khutsa kaofela. "E bitsoa COVID-19 kapa kokoana-hloko ea CORONA, e ea ts'oaetsana ka hoo ho bolela hore re le batho re ka t'oaetsana ka ho ts'oarana le ho thimola haeba re ena le kokoana-hloko ena" mosuoe a tsoela pele. "Ke batla hore le sebetse se latelang le tsebe ho bona hore lipalo li bohloka hakae bophelong.

Ha re akanyeng hore 'na monghali Sefate ke na le kokoana-hloko ea CORONA. Ke kena ka sehlopheng ke ikhoatha sefahleho, ebe ke babatsa Pheello ka ho mo ts'oara ka letsoho hobane a bapatse bolo ea maoto hantle maobane. Ke batho ba bakae ba ka ts'oaetsehang?" Matsoho a phahama hanghang. "Ke ba bebeli mosuoe" ho araba baithuti.

"Le nepile. Joale ha re akanyeng hore bobeli ba rona 'na monghali Sefate le Pheello, re na le kokoana-hloko ebe e mong le e mong o fetisetsa mothong a le mong ea senang eona. Ke batho ba bakae ba nang le ts'oaetso joale?" Baithuti ba ile ba nka nako e sa iseng kae ba phahamisa matsoho "Ke batho ba bane mosuoe." Monghali Sefate a bobotheha, "Ke batho ba bakae ba ka ts'oaetsoang ke batho ba bane?" Lekhetlong lena matsoho a phahama ka potlako "Ba robeli mosuoe."

"Ha e mong le mong oa batho ba robeli ba ts'oaetsa motho a le mong, ke batho ba ba kae ba seng ba ena le ts'oaetso?" Baithuti ba arabela "Leshome le metso e ts'eletseng mosuoe."

"Lihlopheng tsa lona ke batla hore le mene leqephe la lona habeli ka holekana. Le ngole karolong e le 'ngoe molaetsa oa tlhokomeliso ho re na ke batho ba bakae ba ka ts'oaetsoang ke batho ba bane. Lehlakoreng le leng le ngole hore na ke batho ba bakae ba ka ts'oaetsoang ke batho ba robeli." Ha baithuti ba phethile mosebetsi oa bona monghali Sefate a bua le bona "Ke tsela e bonolo ea ho bonts'a hore na kokoana-hloko ea CORONA eka ts'oaetsanoa ha bobebe joang. Empa kokoano-hloko ena e potlaka ho feta mona."

Baithuti ba mamela ka ho makala.

Monghali Sefate a tsoela pele "Ke rata ho le bonts'a ho re na kokoana-hloko ena e ka ata kapale hakae lenyalong kapa lefung ha re lumelisana ka matsoho kapa re akana. Mohlomong ke hore ke bue ka ho re na kokoana-hloko ena e ka qhoma lipakeng tsa batho ka pele hakae. Hopolang hore ha motho ea nang le kokoana-hloko a ts'oara kapa ho aka motho e mong, aka mo ts'oaetsa."

"Ha re akanyeng hore lefung ho na le batho ba bane. E mong le e mong u lumelletsoe ho aka motho a le mong hang. Motho ea qalang ho aka ba bang u na le ts'oaetso. Motho ea latelang u aka ea latelang, joalo joalo. Ke makhetlo a makae ao kokoana-hloko e ka fetang lipakeng tsa batho baa?"

Baithuti ba qalella ho sebetsa lipalo, ba bang ba qala ho akana.

"Karabo ea lona ke efe?" Monghali Sefate a botsa. "Ts'elela mosuoe"

"Ha re latela methati e ts'oanang ka batho ba bahlano, ho ena le ale mong ea nang le ts'oaetso; ke batho ba bakae ba tla qetella ba ena le ts'oaetso ka mor'a ho akana?" Baithuti ba qalella hape ho akana eaba ba arabela "Leshome mosuoe."

"Ha re tsoeleng pele ka methati e ts'oanang ka batho ba ts'eletseng, a le mong a ena le ts'oaetso. Ke batho ba bakae ba tla ts'oaetsoa qetellong ea ho akana?" Baithuti ba arabela "Leshome le metso e mehlano mosuoe."

Ho lokile. Ha re tsoeleng pele hape ka methati ena, ka batho ba supileng. Ke batho ba bakae ba tla ts'oaetsoa ha ba qeta ho akana?" Baithuti ba boela ba akana hape eaba ba arabela mosuoe "Mashome a mabeli le motso ole mong"

Monghali Sefate a taka tafolana e latelang leboteng la sehlopha:

Palo ea batho ba lumelisanang	1	2	3	4	5	6	7
Palo ea litumeliso le batho ba ts'oaelitsoeng ke kokoana-hloko	0	1	3	6	10	15	21

"Baithuti, le a hlokomela hore na kokoana-hloko ee e qhoma joang? Bathong ba supile e ts'oaetsa batho ba mashome a mabeli le motso o le mong. Ha ene ele batho ba mashome a mabeli teng ho ne ho tla ts'oaetsoa ba bakae?"

Ts'epe ea sekolo e tla lla haufinyane ho supa hore sekolo se tsoile.

Monghali Sefate a tsoela pele "Le ts'oanela ho nka soohle sa lona. Ha metsotso e mahlano e feta, le be le tsoile ka ntlong ena. Pele le tsamaea le hopole hore le ka sebelisa mohlala o latelang: n*(n - 1)÷2 moo n e leng palo ea batho. Le ka etsa sena malapeng" ho bua monghali Sefate.

"Mohlala oa hau o sebetsa hantle mosuoe. Ke sebelisitse BODMAS. Ha ke beha ts'elela sebakeng sa n, ke qala ka masakana pele, ts'elela ha u tlosa 'ngoe ho sala hlano. Joale BODMAS ere ts'elela ha ke e phetahanya ka hlano ke mashome a mararo. Mashome a mararo ha ke a arola habeli ke fumana leshome le metso e mehlano."

Monghali Sefate u thabile haholo, "O nepile Thabelo."

Monghali Sefate a hlalosetsa sehlopha: "Tsela ea hore le seke la ts'oaetsoa ke hore le be hole le batho ba bang, le koahele lifahleho ka lesela la ts'irelletso, le hlape matsoho metsotsoana e mashome a mabeli kapa le sebelise sehlapa matsoho se lumelletsoeng."

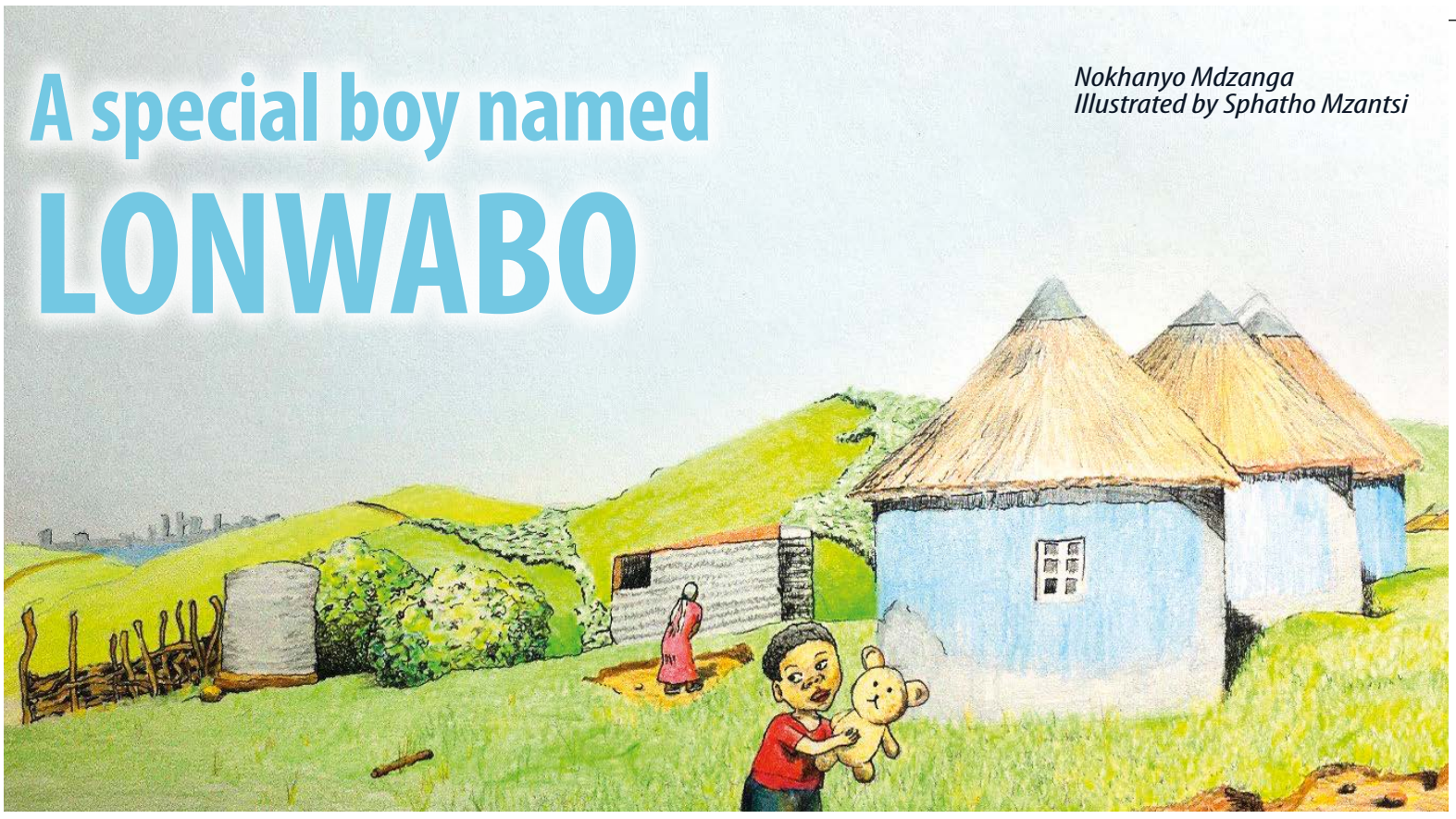
"Likolo li tlo koaloa ho tloha hosane ho fihlela 'muso o re bolella na re etseng joang." Ts'epe ea sekolo ea lla eaba baithuti ba lokolloa ho ea malapeng. Monghali Sefate u ne a ena le ts'epo ea hore baithuti ba hae bao a ba ratang ba tla fetisetsa molaetsa ho ba malapa a habo bona, kahona ba khutle ba bolokehile ha likolo li buloa. Ntle ho moo...Ke mathata feela!

Ha o ntse o bala pale ena, sheba tafole e takiloeng ke monghali Sefate, o e sebelise ho araba lipotso.

IT IS IN YOUR HANDS the fight against COVID-19

A special boy named LONWABO

Nokhanyo Mdzanga
Illustrated by Sphatho Mzantsi



There was once a boy named Lonwabo. He stayed with his grandmother, Gogo Mantle, because his parents worked out of town. They often visited him at the end of each month. Lonwabo's grandmother always tells his neighbours about the day his grandson was born. She was so excited, as a result, she named him Lonwabo- which means 'the one who brings happiness'.

However, Lonwabo was different to other children. His granny couldn't put her finger on it, but little things about his development bothered her. Everytime Lonwabo's parents came home, she would tell them about her concerns. Gogo Mantle had raised other grandchildren before including children from her neighbourhood. She knew about the stages of child development, but Lonwabo was different. Gogo noticed that Lonwabo was not crawling well, babbling, climbing stairs, jumping, kicking or throwing things. But she kept on telling herself that he was just delayed.

When Lonwabo was a year old, he still could not walk. One day, Gogo Mantle took him to see a paediatrician who later referred her to a clinical psychologist. The problem was that the hospital was far away, therefore Gogo had to wait for Lonwabo's parents to return home so that they could take him to a psychologist. Gogo was hopeful that his grandson was just delayed.

When Lonwabo's parents returned from the doctor, Gogo noticed that they were sad. Upon enquiry, they eventually told Gogo that Lonwabo was born with a condition called Autism. Gogo did not know what the condition was in her home language. As they were explaining based on Gogo's observations of Lonwabo's behaviour and milestones, she could understand.

Many people in the neighbourhood always wanted to know what Lonwabo was suffering from. Gogo decided to approach the chief in the village to ask him to call Imbizo so that she could educate the villagers about signs of Autism.

At this stage she had observed Lonwabo's behaviour and has also been educated about Autism by a social worker who consistently visited Gogo and Lonwabo. She was so thrilled to learn that the chief has agreed to her request. On a particular Saturday, Gogo left to the chief's homestead. Many people, young and old came. Most of them were women who stayed with children.

Gogo explained the signs of Autism in children as follows:

- Ukungayiqapheli ingozi (unaware of danger)
- Ukubuva kakhulu/kancinci ubuhlungu (over/under sensitive to pain)
- Usenokungafuni ukujongana ngqo emehlweni nabanye (avoid eye contact)
- Usenokukhetha ukuba yedwa (prefer to be alone)
- Ukungafuni ukwahlukana nezinto (attachment to objects)
- Iintshukumo eziphindaphindwayo (repetitive movements)
- Usenokunyanzelisa inkqubo yesiqhelo (insists on routines)
- UkuPhazamiseka kweNkqubo yemizwa (sensory processing disorder)
- Usenokuphelelwa ngamandla engqondo ngenxa yokuxinana kokufundwe ngaxeshanye (meltdowns due to sensory overload)
- Ubunzima ukuqonda izikhokelo ezisetyenziswayo ngabanye (sometimes, doesn't follow instructions)
- Usenokungathandi ukuphathwa okanye ukwangiwa (doesn't like to be touched or hugged)
- Usenokuba nomdla kwizinto ezikhethekileyo. (has certain preferences or interests)

Some of the people who attended Imbizo heard about Autism for the first time but could identify with the signs that Gogo was referring to. She advised them to see a paediatrician. From that day onwards, Gogo learnt more about Lonwabo's strengths and the social worker also provided her with more information. Gogo also noticed that Lonwabo was non- verbal but soon they developed their own language. Lonwabo's parents were jealous because they could not communicate with their son.

Whilst Gogo was still at home, she learnt that there is a virus that makes people sick. As a result, schools, businesses, infact the whole country was not operating. She found solace in the fact that radio and TV were operational. Gogo was made aware that staying at home, keeping a distance between people, washing hands with soap and water would keep every safe and healthy against the virus. Lonwabo's parents could not travel to their home as transport was not operating, so Gogo stayed alone with Lonwabo. Since Lonwabo was non- verbal, Gogo used pictures and other visuals to communicate with him. She knew that she would have to be creative in order to inform his grandson about the virus and also adhering to precautionary measures.

Lonwabo did not like confined spaces. He enjoyed walking with his granny to the shop. Gogo was worried that because of the lockdown, they would not be able to walk to their favourite shop. Gogo decided to teach Lonwabo a game that will force him to walk around the house. Gogo would hide Lonwabo's favourite toy somewhere in the house, sometimes, behind the house. Together, they would look for this toy. In that way, Lonwabo was not stifled in one place. He enjoyed the moments when they looked for the toy outside the house because that gave him opportunity to smell the air and walk around outside of the house.

Lonwabo enjoyed washing hands even before the Corona virus. Gogo had taught him to scoop water from the bucket using his favourite mug, get a soap from the cupboard and pouring water in a washing basin. He enjoyed making bubbles so it was not difficult to continue with washing hands. Everytime they washed hands Gogo would be singing to him. He always giggled at Gogo's songs. Gogo was sad that she did not have pictures of children washing hands because Lonwabo's parents would have brought such pictures.

Gogo was not worried about social distancing because Lonwabo preferred to stay alone in any case. He did not like to be touched or hugged. He preferred to play alone and was not good with games that required joint attention. Lonwabo's mother had tried to play'touch' game with him. Lonwabo wanted her mom to run after him and not the other way round.

Gogo really struggled with teaching Lonwabo how to put on a mask. After 21 days the social worker came to visit Gogo and Lonwabo. His parents also could come home as there was a window period for them to travel. They brought along some masks for Gogo and Lonwabo. They also brought along some newspapers showing people wearing masks. Lonwabo did not like wearing shoes or tight fitting pants, so Gogo was wondering how he would get him to wear a face mask.

Lonwabo's mum suggested to Gogo that they should create a game where all adults would be wearing masks for a certain period during the day. His mom thought that by becoming familiar with the habit, he might be curious to do the same. Gogo also thought that when walking to the shop with him, she must insist on wearing the mask.

This has been difficult for Lonwabo to do. Gogo is now putting the mask over Lonwabo's favourite teddy bear's mouth so that Lonwabo could realise that he is the only one in the house who is not wearing a mask. Gogo has now decided that he will not walk to the shop with Lonwabo until he is familiar with wearing the mask.

When Gogo is alone, she is thinking of the other parents who are raising children like Lonwabo. She then asks her daughter to communicate via WhatsApp or sms to other parents. She shares instructions about games that parents could play with their children, advise them to use pictures or visuals and clear language to communicate about COVID 19 and what needs to be done; and follow the child's lead with regard to their routines and speak to other parents who are raising children with Autism. Right now, Lonwabo is happy to see his parents, but Gogo feels that he might be wondering why everybody is at home and that he cannot walk with Gogo to his favourite shop. Gogo encourages all parents with children with Autism to make visuals that will communicate information about COVID19.

Design pictures/visuals that can help a child like Lonwabo to learn about COVID-19.

'n Spesiale seun genaamd LONWABO

Nokhanyo Mdzanga
Geïllustreerd deur Sphatho Mzantsi

Eendag was daar 'n seun genaamd Lonwabo. Hy het by sy Ouma, Gogo Mantie, gewoon omdat sy ouers in die stad gewerk het. Hulle het hom gereeld aan die einde van die maand besoek. Lonwabo se Ouma vertel altyd vir die bure van die dag toe haar kleinseun gebore is. Sy was so opgewonde en gevolglik het sy hom Lonwabo genoem, wat 'die een wat geluk bring' beteken. Lonwabo was egter anders as ander kinders. Sy Ouma kon nie vas stel wat presies anders aan hom was nie, maar daar was klein dingetjies van sy ontwikkeling wat haar gepla het. Elke keer wanneer Lonwabo se ouers huis toe gekom het, het sy haar bekommernis met hulle gedeel. Gogo Mantie het vantevore ander klein kindertjies, insluitend kinders van haar buurt, help grootmaak. Sy was bewus van die ontwikkelingsfases van 'n kind, maar Lonwabo was anders. Gogo het opgelet dat Lonwabo nie reg kruip nie, babbel, trappe klim, spring en het objekte geskop of gegooi. Maar sy het aangehou om vir haarself te sê dat sy ontwikkeling net vertraag is. Toe Lonwabo een jaar oud was, kon hy steeds nie loop nie.

Eendag het Gogo Mantie hom na 'n kinderarts geneem wat hom na 'n sielkundige verwys het. Die probleem was egter dat die hospitaal ver van die huis af was en dat Gogo vir Lonwabo se ouers moes wag om huis toe te kom sodat hulle hom na die sielkundige kan neem. Gogo was hoopvol dat haar kleinseun se ontwikkeling net vertraag was.

Toe Lonwabo se ouers van die sielkundige teruggekeer het, het sy opgelet dat hulle hartseer was. Nadat sy uitgevra het, het hulle haar vertel dat Lonwabo met 'n toestand gebore is naamlik outisme. Gogo het nie geweet wat die toestand in haar huistaal genoem word nie. Soos hulle verduidelik het, gebaseer op Gogo se waarnemings van Lonwabo se ontwikkelingsmylpale, het sy verstaan. Baie mense in die buurt wou altyd weet waaraan Lonwabo gely het. Gogo het besluit om die Hoofman in die dorpie te nader en hom gevra om 'n Imbizo byeen te roep sodat sy die dorpenaars oor kenmerke en tekens van outisme kon opvoed. Teen hierdie tyd het sy Lonwabo se gedrag waargeneem en is ook oor outisme opgevoed deur 'n maatskaplike werker wat gereeld vir haar en Lonwabo besoek het. Sy was ekstaties om te hoor dat die Hoofman haar versoek toegestaan het. Op 'n spesifieke Saterdag het Gogo die Hoofman se kraal besoek. Baie mense, jonk en oud, het opgedaag. Gogo het die tekens van outisme by kinders soos volg verduidelik:

- Onbewus van gevaar
- Oor- of ondersensitief vir pyn
- Vermy oogkontak
- Verkies om alleen te wees
- Raak geheg aan voorwerpe
- Herhalende bewegings
- Dring aan op roetine
- Sensoriese prossessering is problematies
- Kan oorweldig word deur sensoriese oorstimulering
- Volg somtyds nie instruksies nie
- Hou nie daarvan om aangeraak of gedruk te word nie
- Het sekere voorkeure of belangstellings

Sommige van die mense wat die Imbizo bygewoon het, het vir die eerste keer van outisme gehoor en kon nie van die tekens waarna Gogo verwys het, identifiseer

nie. Sy het hulle aangeraai om 'n kinderarts te raadpleeg. Vanaf daardie dag het Gogo oor Lonwabo se sterkpunte geleer en die maatskaplike werker het haar ook van meer inligting voorsien. Gogo het ook waargeneem dat Lonwabo nie-verbaal is, maar blitsvinnig het hulle hul eie taal ontwikkel. Lonwabo se ouers was jaloers aangesien hulle nie met hulle seun kon kommunikeer nie.

Terwyl Gogo by die huis was, het sy geleer dat daar 'n virus is wat mense siek maak. Gevolglik het skole, besighede en die hele land nie gefunksioneer nie. Sy het troos gevind in die feit dat die radio en televisie operasioneel was. Gogo was bewus gemaak dat deur tuis te bly, 'n afstand tussen mense te handhaaf en deur hande met water en seep te was, almal veilig en gesond sal hou en teen die virus sal beskerm. Lonwabo se ouers kon nie na hul huis reis nie aangesien die vervoerdienste nie operasioneel was nie en gevolglik het Gogo alleen by Lonwabo gebly. Aangesien Lonwabo nie-verbaal was, het Gogo prentjies en ander visuele materiaal gebruik om met hom te kommunikeer. Sy het geweet dat sy kreatief te werk sal moes gaan om haar kleinseun oor die virus in te lig en aan die voorkomingsmaatreëls te voldoen.

Lonwabo het nie van ingeperkte spasies gehou nie. Hy het dit geniet om saam met sy ouma na die winkel te stap. Gogo was bekommerd dat hulle weens die inperking nie na hul gunsteling winkel sou kon stap nie. Gogo het besluit om vir Lonwabo 'n nuwe speletjie te leer wat hom sal dwing om in die huis rond te loop. Gogo sou Lonwabo se gunsteling speelding iewers in die huis, soms selfs agter die huis, wegsteek. Saam sou hul dan na sy speeding soek. Op hierdie wyse is Lonwabo nie op een plek vasgevang nie. Hy het die tye waartydens hulle buite die huis na sy speeding sou soek geniet aangesien dit aan hom die geleentheid gebied het om die vars lug te ruik en om buite die huis rond te loop.

Lonwabo het dit selfs voor die Koronavirus geniet om sy hande te was. Gogo het hom geleer om water uit die emmer met sy gunsteling beker te skep, seep uit die kas te haal en die water in 'n wasbak te gooi. Hy het dit geniet om borrels te maak en dit was dus nie moeilik vir hom om aan te hou om sy hande te was nie. Elke keer wanneer hulle hande gewas het, het Gogo vir hulle gesing. Hy het altyd vir Gogo se liedjies gegiggel. Gogo was hartseer dat sy nie prentjies gehad het van kinders wat hulle hande was nie aangesien Lonwabo se ouers sulke prentjies sou bring.

Gogo was nie bekommerd oor sosiale distansiëring nie aangesien Lonwabo verkies het om alleen te wees. Hy het nie daarvan gehou om aangeraak of gedruk te word nie. Hy het verkies om alleen te speel en was nie goed met speletjies wat gesamentlike aandag geverg het nie. Lonwabo se ma het probeer om 'n 'raak'-speletjie met hom te speel. Lonwabo wou egter gehad het dat sy ma agter hom moes aanhardloop en nie andersom nie.

Gogo het gesukkel om Lonwabo te leer hoe om 'n gesigmasker op te sit. Na 21 dae het die maatskaplike werker Lonwabo en sy ouma besoek. Sy ouers kon ook huis toe kom aangesien daar 'n vensterperiode was waartydens reise onderneem kon word. Hulle het 'n paar maskers vir Gogo en Lonwabo saamgebring. Hulle het ook 'n paar koerante saamgebring wat wys hoe mense maskers dra. Lonwabo het nie daarvan gehou om skoene of noupassende broeke te dra nie so Gogo het gewonder hoe sy hom sover kon kry om 'n masker te dra. Lonwabo se ma het aan Gogo voorgestel dat hulle 'n speletjie speel waartydens almal tydens 'n sekere deel van die dag gesigmaskers dra. Sy ma was van mening dat deur 'n gewoonte te skep, hy nuuskierig oor die idee sou raak. Gogo het ook gedink dat wanneer hulle saam na die winkel stap, sy moet aandring dat hy die masker dra. Dit was moeilik vir Lonwabo om te doen. Gogo het nou die gesigmasker oor Lonwabo se gunsteling teddiebeer se gesig gesit sodat hy kon sien dat hy die enigste een in die huis was wat nie 'n masker dra nie. Gogo het toe besluit dat sy nie saam met Lonwabo na die winkel sou stap totdat hy gewoond is om 'n masker te dra nie.

Wanneer Gogo alleen is, dink sy aan ander ouers wat kinders soos Lonwabo grootmaak. Dan vra sy haar dogter om via WhatsApp of SMS met ander ouers te kommunikeer. Sy deel instruksies oor speletjies wat ouers met hulle kinders kan speel, gee raad oor die wyse waarop prente en visuele materiaal vir kommunikasiedoeleindes oor Covid-19 gebruik kan word en wat gedoen moet word asook om die kind toe te laat om 'n roetine te volg en met ander ouers wat outistiese kinders grootmaak te gesels. Op die oomblik is Lonwabo gelukkig om sy ouers te sien, maar Gogo is van mening dat hy dalk mag wonder waarom almal tuis is en waarom hy nie saam met haar na sy gunsteling winkel mag stap nie. Gogo raai alle ouers met outistiese kinders aan om visuele materiaal te gebruik om inligting rondom Covid-19 aan hulle oor te dra.

Ontwerp prentjies/visuele prente wat 'n kind soos Lonwabo kan help om oor COVID-19 te leer.

Inkwenkwe ekhethekileyo egama linguLonwabo

Nokhanyo Mdzanga
Imizobo nguSphatho Mzantsi

Kwakhe kwakho inkwenkwe egama layo yayinguLonwabo. Yayihlala nomakhulu wayo, uGogo Mantle, ngenxa yokuba abazali bayo babesebenza ngaphandle kwedolophu. Babedla ngokuyihambela rhoqo ngeempela nyanga. Umakhulu kaLonwabo wayesoloko wabalisela abamelwane bakhe ngemini awathi wazalwa ngayo uLonwabo. Kangangemincili awayenayo, wathiywa igama lokuba nguLonwabo – elithetha 'lowo uzisa ulonwabo'. Kodwa ke, uLonwabo wayohlukile kwabanye abantwana. Umakhulu wakhe wayengakwazi ukubona ukuba kanye kanye yintoni ingxaki, kodwa kwakukho izinto ezincinane ekukhuleni ezazimkhathaza. Ngamaxesha onke xa abazali bakhe befika ekhaya, wayebaxelela ngenkxalabo yakhe. UGogo Mantle wayekhulise abantwana ngaphambili abaquka nabasebumelwaneni. Wayesazi ngamabakala okukhula komntwana, kodwa uLonwabo wayohlukile. UGogo waqaphela ukuba uLonwabo, ngokwamabakala okukhula komntwana, wayohlukile. UGogo waqaphela ukuba uLonwabo wayengagaqi kakuhle, engabhibhidli, enganambeli izitepsi, engaxhuma-xhumi, engakhabi okanye ajule izinto. Kodwa wahlala ezixelela ukuba yayikukulibaziseka nje. Xa uLonwabo wayenonyaka ubudala, wayengekakwazi ukuhamba. Ngenye imini umakhulu wakhe wamsa kugqirha wabantwana, owathi emva kwethuba wamdlulisela kugqirha wonyango lwengqondo. Ingxaki yayiyeyokuba isibhedlela sasikude, ngoko ke kwakufuneka alinde abazali bakaLonwabo babuye ukuze bamse kugqirha wengqondo. UGogo wayenethemba lokuba umzukulwana wakhe wayelibaziseke nje okwethutyana.

Ekubuyeni kwabazali bakaLonwabo kwagqirha, UGogo waqaphela ukuba balusizi. Ekubeni ebuzile, bamxelela ukuba uLonwabo wazalwa nemeko ekuthiwa yi-Autism. UGogo wayengayazi ukuba le meko kuthiwa yintoni ngolwakhe ulwimi. Njengoko babecacisa besusela kwinkcaza kamakhulu malunga nesimo sikaLonwabo kunye nemigomo yakhe, waba nokuqonda. Abantu abaninzi ebumelwaneni babesoloko befuna ukuqonda ukuba uLonwabo wayegula yintoni na. UGogo wagqiba kwelokuba makaye enkosini yelali ayicele ibize imbizo ukuze afundise abantu belali ngeempawu zeAutism. Kwesi sithuba wayesele esiqaphele isimo sikaLonwabo kwaye efundisiwe ngeAutism nguNontlalontle owayethe rhoqo ebavelela uGogo noLonwabo. Waba nemikhulu imincili akuva ukuba inkosi yayisamkele isicelo sakhe. NgaMgqibelo uthile, uGogo wanduluka ukuya komkhulu. Abantu abaninzi, abancinane nabadala bagaleleka. Inkoliso yabo yayingoomama abahlala nabantwana. UGogo wachaza iimpawu zeAutsm ebantwaneni ngale ndlela ilandelayo:

- Ukungayiqapheli ingozi (unaware of danger)
- Ukubuva kakhulu/kancinci ubuhlungu (over/under sensitive to pain)
- Usenokungafuni ukujongana ngqo emehlweni nabanye (avoid eye contact)
- Usenokukhetha ukuba yedwa (prefer to be alone)
- Ukungafuni ukwahlukana nezinto (attachment to objects)
- Iintshukumo eziphindaphindwayo (repetitive movements)
- Usenokunyanzelisa inkqubo yesiqhelo (insists on routines)
- UkuPhazamiseka kweNkqubo yemizwa (sensory processing disorder)
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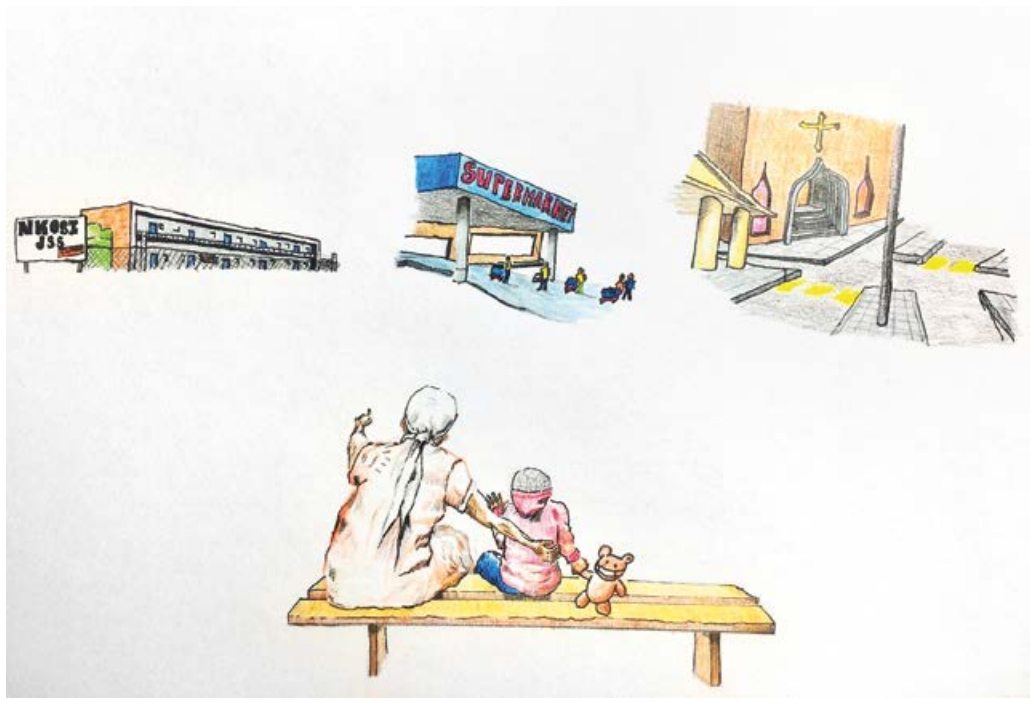
- Usenokuba nomdla kwizinto ezikhethekileyo.(has certain preferences or interests)



Abanye babantu ababeye embizweni babesiva okokuqala nge-Autism kodwa babeziqonda ezi mpawu uGogo wayethetha ngazo. Wabacebisa ukuba mababonane nogqirha wabantwana. Ukusukela ngaloo mini ukubheka phambili, uGogo wafunda nangaphezulu ngemiba yokomelela kukaLonwabo yaye noNontlalontle wamnika ulwazi olungaphezulu. UGogo wahle waqaphela ukuba uLonwabo wayengakwazi ukuthetha kodwa bakhawuleza bafumana eyabo indlela yokuthetha. Abazali bakaLonwabo babenomona kuba babengakwazi ukuqhagamshelana nonyana wabo.

Ngexesha uGogo wayesekhaya, weva ukuba kukho ivayirasi eyenza abantu bagule. Loo nto yenza ukuba izikolo, amashishini, eneneni ilizwe lonke lingasebenzi. Wafumana intuthuzelo xa unomathotholo nomabonakude babesebenza. UGogo waziswa ukuba ukuhlala ekhaya, ukugcina umgama phakathi kwabantu, ukuhlamba izandla ngesephu nangamanzi kwakunokubagcina abantu bekhuselekile kule vayirasi, besempilweni. Abazali bakaLonwabo zange bakwazi ukugoduka kuba izithuthi zazingasebenzi, ngoko ke uGogo wahlala yedwa ekhaya noLonwabo. Ngenxa yokuba uLonwabo wayengakwazi ukuthetha, uGogo wasebenzisa imifanekiso nezinye izinto ezibonakalayo ukuqhagamshelana naye. Wayesazi ukuba kuza kufuneka ecinge amacebo amatsha ukuze akwazi ukumazisa umzukulwamna wakhe ngale vayirasi nokulandela iindlela zokuthintela.

ULonwabo wayengazithandi iindawo ezivalelekileyo. Wayethanda ukuhamba nomakhulu wakhe ukuya evenkileni. UGogo wayenexhala lokuba ngenxa kamakungaphunywa, babengazi kukwazi ukuhamba baye kwivenkile abayithandayo. UGogo wagqiba ukuba amfundise uLonwabo umdlalo oya kumnyanzela ukuba ahamba-hambe apha endlwini. UGogo wayefihla ithoyi kaLonwabo ayithandayo ndaweni ithile apha endlwini, ngamanye amaxesha, emva kwendlu. Bekunye, babeyikhangela le thoyi kuba oko kwakumnika ithuba lokusezela umoya ahambe ajikeleze indlu.

ULonwabo wayekuthanda ukuhlamba izandla nangaphambi kokuba kufike ivayirasi yeCorona. UGogo wayemfundise ukukha amanzi e-emeleni esebenzisa

IT IS IN YOUR HANDS the fight against COVID-19

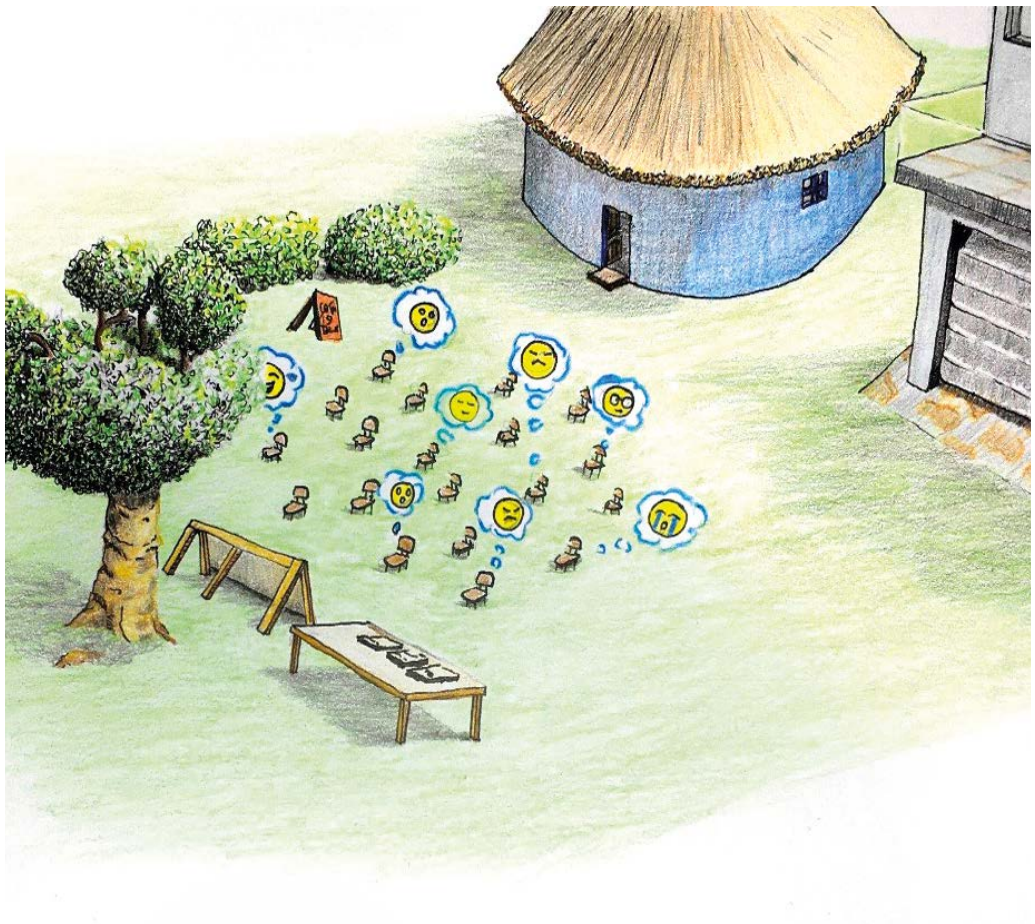
imaga yakhe ayithandayo, athathe isepha ekhabhathini aze agalele amanzi kwisitya sokuhlambela. Wayethanda ukwenza amaqham, ngoko ke kwakungenzimanga ukuqhubeka kuhlanjwa izandla. Ngalo lonke ixesha behlamba izandla uGogo wayemculela. Wayesoloko wawahleka amaculo kaGogo. UGogo waba lusizi xa wayengenayo imifanekiso yabantwana behlamba izandla kuba abazali bakaLonwabo ngebabeze nayo loo mifanekiso.

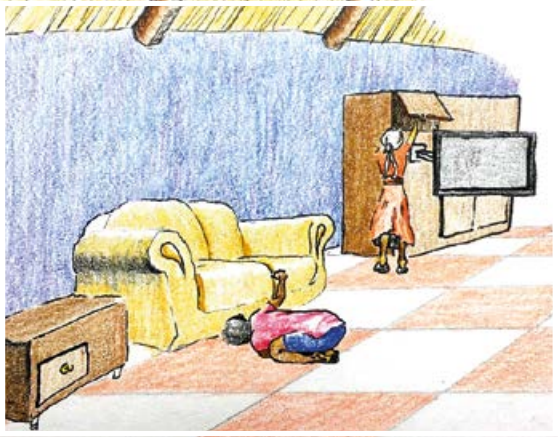
UGogo wayengazikhathazi ngokugcina umgama kuba uLonwabo eneneni wayekhetha ukuhlala yedwa. Wayengathandi ukuphathwa okanye ukwangiwa. Wayekhetha ukudlala yedwa waye wayengalungi kwimidlalo efuna kuhlanganwe. Umama kaLonwabo wazama ukwenza umdlalo wecekwa naye. ULonwabo wayefuna ibe ngumama wakhe oleqa yena, ingabi nguye oleqa umama wakhe.

UGogo wafumana kunzima ukufundisa uLonwabo indlela yokunxiba imaski. Emva kweentsuku ezingama-21, uNontlalontle wafika ehambele uGogo noLonwabo. Abazali bakhe nabo babengagoduka kuba kwakukho umtyhi wokuba bangahamba. Baphathela uGogo noLonwabo iimaski. Beza namaphephandaba ebonisa abantu abanxibe iimaski. ULonwabo wayengathandi ukunxiba izihlangu okanye iibhulukhwe ezimbambayo, ngoko ke uGogo wayexakiwe ukuba angamenza njani ukuze anxibe imaski. Umama kaLonwabo wacebisa uGogo ukuba mabayile umdlalo apho bonke abantu abadala benxiba iimaski ngethuba elithile ebudeni bemini. Umama wayecinga ukuba ngokuthi aqhelane neli kakade, wayeza kuba nomdla wokulinganisa. UGogo wayecinga ukuba xa esiya evenkileni naye, makaqiniseke ukuba uyinxibile imaski. Le nto ibe nzima kuLobwabo ukuba ayenze. UGogo ngoku imaski wogquma ngayo umlomo wethedi bhere ethandwa nguLonwabo ukwenzela ukuba uLonwabo abone ukuba nguye yedwa endlwini ongayinxibanga imaski. UGogo ugqibe kwelokuba akasayi kuhamba noLonwabo ukuya evenkileni de abe uqhelene nokunxiba imaski.

Xa uGogo eyedwa, ucinga ngabanye abazali abakhulisa abantwana abanjengoLonwabo. Uthi ke acele intombi yakhe ukuba iqhagamshelane nabanye abazali ngeWhatsApp okanye i-sms. Wabelana nabanye abazali ngendlela abanokudlala ngayo nabantwana babo, abacebise basebenzise imifanekiso okanye izinto zokufundisa ezibonakalayo, nentetho ecacileyo ukuqhagamshelana nge-COVID 19, nokufuneka kwenziwe; ukuze bakhokelwe ziimfuno zomntwana ngento emayenziwe, kuze kuthethwe nabanye abazali abakhulisa abantwana abane-Autism. Ngoku nje, uLonwanbo uyavuya ukubona abazali bakhe, kodwa uGogo ucinga ukuba umelwe ukuba uyamangala ukuba kutheni wonke umntu esekhaya nje, nokuthi akanakuhamba noGogo ukuya kwivenkile ayithandayo. UGogo ukhuthaza bonke abazali abanabantwana abane-Autism ukuba benze izinto ezibonakalayo zokufundisa eziya kuhambisa ulwazi nge-COVID 19.

Yenzani imifanekiso enokunceda umntwana ofana noLonwabo ukufunda nge-COVID 19.





Moshanyana ea khethehileng ea bitsoang Thabo

Nokhanyo Mdzanga
e ts'oants'isitsoe ke Sphatho Mzantsi

Ho ne ho ena le moshanyana ea bitsoang Thabo. U ne a lula le nkhono oa hae, Mantle, hobane batsoali ba hae ba sebetsa hole le hae. Ba ne ba etela Thabo ha ele mafelo a khoeli. Nkhon'oa Thabo u lula a bolella baahisani ka letsatsi leo Thabo a ileng a tsoaloa ka lona. U ne a thabile, kahona a mo reha Thabo hobane a tlisitse thabo lelapeng la habo. Thabo u ne a khethehile baneng ba bang. Nkhon'oa Thabo u ne a sitoa ho fumana hore na ebe Thabo u ts'oeroe ke eng, empa tsela eo Thabo a neng a hola ka eona ene e sa mo khotsofatse. Nako eohle ha batsoali ba Thabo ba tlile hae, u ne a ba bolella pelaelo tsa hae. Nkhono Mantle u holisitse litloholo tse ngata hammoho le bana ba baahisani. U ne a tseba hore na kholo ea lesea e tsamaea joang, empa Thabo u ne a sa ts'oane le bona. Nkhono a hlokomela hore Thabo ha a khase hantle, ho hloella lintho le ho bua kapa ho qhomaka. Nkono u ile a ipolella hore Thabo u mpa a liehile u tla loka. Ha Thabo a phetha selemo, u ne a eso ho tsebe ho tsamaea. Ka letsatsi le leng, nkhono Mantle a isa Thabo ngakeng ea masea; eona ea mo fetisetsa ngakeng ea hlooho. Bothata e bile hore ntlo ea bookelo ene e le hojana le hae. Kahona nkhono a emela hore batsoali ba Thabo ba fihle hae ele hore etle ebe bona ba mo isang ngakeng ea hlooho. Nkhono u ne a ena le ts'epo ea hore setloholo sa hae se mpa se liehile ho tsamaea.

Ha batsoali ba Thabo ba khutla ngakeng, nkhono a hlokomela hore ba hlokofetse. Ha a botsa, ba ile ba mo bolella hore Thabo u hlahile a ena le lefu le bitsoang Autism. Nkhono u ne a sa tsebe hore lefu lena le bitsoa eng ka puo ea hae. Ha ba mo hlalosetsa, le ho latela hore na nkhono u ne a hlokometse eng ka kholo ea Thabo, u ile a qalella ho utloisisa. Batho ba bangata motseng ba ne ba rata ho tseba hore na Thabo u ts'oeroe ke eng. Nkhono u ile a etsa qeto ea hore a kope morena oa motse hore a epe pitso ele hore a hlalosetse batho ka lefu lena le mats'oao a lona. Boemong bona, nkhono u ne a ithutile ka bophelo ba Thabo, a bile a fumane tlhalosetso hotsoa ho mosebelletsi oa tlhabollo ea neng a lula a etela Thabo le nkhono. Morena u ile a lumela ho epa pitso. Ka moqebelo o mong, nkhono a ea lelapeng la borena. Ho ne ho bokane batho ba bangata, ba baholo le ba banyenyane. Boholo ba bona ene e le bo 'me` ba salang le bana. Nkhono a hlalosa mats'oao a Autism baneng ka tsela e latelang:

- Ha ba hlokomele kotsi
- Ha ba utloe bohloko habonolo/ kapa ba utloa bohloko bo fetang tekanyo
- Ba qoba ho sheba batho mahlong
- Ba khetha ho lula ba le bang
- Ba its'oarella ka lintho tseo ba li ratang
- Ba pheta-pheta merethetho
- Ba rata ho pheta merethetho ea bophelo eo ba e tloahetseng
- Ba na le bothata ba ho elelloa lintho habonolo
- Ba imeloa ha bobebe ke ha litho tsa 'mele li imeloa ke tlhokomelo ea lintho
- Ka nako e 'ngoe ba sitoa ho latella litaelo
- Ha ba thabele ho ts'oaroa kapa ho thetsoa ke batho
- Ba thabela lintho tse itseng tse ikhethileng

Batho ba neng ba tlile pitsong ba ne ba qala ho utloa ka lefu la Autism, le ha hole joalo ba ne ba utloisisa mats'oao ao nkhono a ba hlalosetsang ka ona. Nkhono u ile a khothalletsa batho ho bua le lingaka tsa masea ho utloisisa haholoanyane ka lefu lena. Nkhono u ile a tsoela pele ho ithuta ka lefu lena le hore Thabo u thabela eng. Mosebelletsi oa tlhabollo u ne a thusa nkhono ka malebela a hore na aka thusa Thabo joang. Nkhono u ile a hlokomela hore Thabo ha a bue ho hang, empa qetellong ba ile ba iketsetsa tsela ea ho buisana ea bona ba le babeli. Batsoali ba Thabo ba ne ba ena le mona hobane ba sitoa ho buisana le mor'a bona.

Ha nkhono antse a le hae, u ile a ithuta hore ho na le lefu le kulisang batho. Ka lebaka la lefu lena, likolo, likhoebo, le naha kaofela e ile ea koaloa. Nkhono u ile a itlosa bolutu ka ho mamela seea-le-moea le ho shebella lipapali tsa kalaneng. Nkhono u ile a hlokomelisoa hore ho lula malapeng ene e le hore batho ba seke ba khobokana, ba hlape matsoho, kahona ba bolokehe khahlanong le kokoana-hloko ena. Batsoali ba Thabo ba ile ba sitoa ho etela ha nkhono kaha makoloi a baeti a le sieo. Nkhono u ile a lula lapeng le Thabo. Kaha Thabo u

ne asa bue, nkhono u ne a sebelisa lits'oants'o le lisebelisoa tse ling ho buisana le Thabo. U ile a hlokomela hore u tlameha ho etsa ka hoohle hore setloholo sa hae se tsebe ka kokoana-hloko ena le hore na a itlhokomela joang.

Thabo ha aka a thabela ho koalloa ka tlung. U ne a natefeloa ho tsamaea kantle le nkhono ho ea mabenkeleng. Nkhono u ile a ruta Thabo papali e ileng ea etsa hore Thabo a ithute ho tsamaea kahare ho ntlo. Nkhono u ne a pata libapalisoa tseo Thabo a li ratang ka tlung kapa ka mor'a ntlo. 'Moho ba ne ba leka ho fumana libapalisoa tsena katlung le ka ntle ebe ba khona ho hema moea o pholileng.

Thabo u ne a rata ho hlapa matsoho le pele kokoana-hloko ena e fihla. Nkhono u ne a mo rutile ho kha metsi ka mohope oa hae oa thatohatsi, ebe u hlapa matsoho ka sesepa, ebe u hlapa matsoho ka har'a lefisoana. Thabo u ne a rata ho etsa makoeba a sesepa, kahona u ne thaba hoholo ha a hlapa matsoho.

Nako eohle ha ba hlapa matsoho, nkhono u ne a mo binela. Thabo u ne a ts'eha lipina tsa nkhono. Nkhono u ne a sa thabele hore ha ana lits'oants'o tsa bana ba hlapang matsoho.

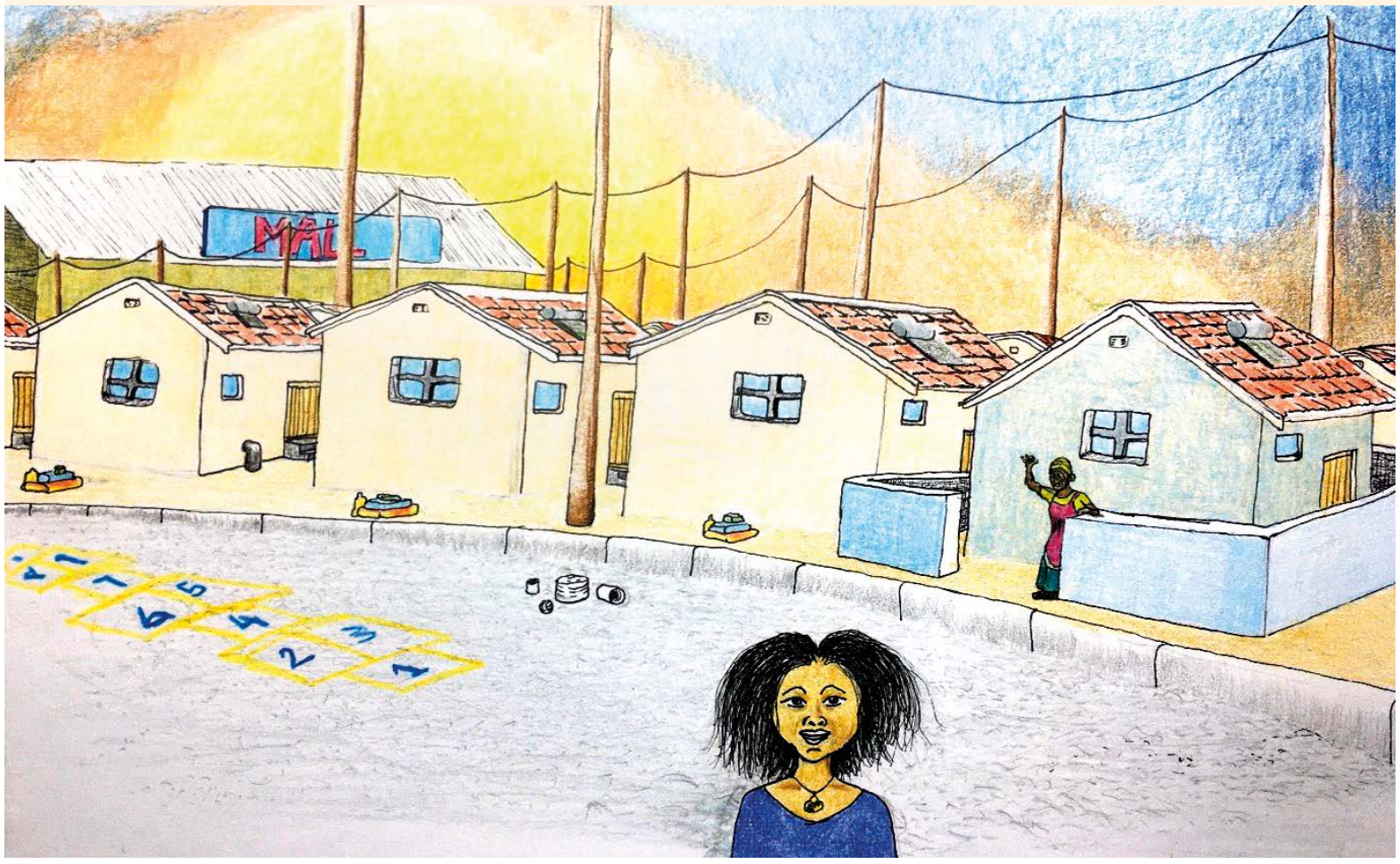
Nkhono u ne asa ts'oenyeha ka hoba hole le batho hobane Thabo a ne asa thabele hoba le batho ba bang. U ne a sa rate ho thetsoa le ho ts'oaroa. U ne a ithatela ho bapala a le mong kaha ane a hloka mamello ea lipapali tse kopanetsoeng. 'Me` oa Thabo u ile a leka ho bapala papali ea ho ts'oarana le Thabo, empa Thabo u ne a ipatlela feela hore 'me` oa hae a mo lelekise a seke a mo ts'oara.

Nkhono u ile a khathatseha haholo ke ho ruta Thabo ho ikoahela nko le molomo ka lesela. Mosebelletsi oa tlhabollo u ile a etela Thabo le nkhono. Batsoali ba Thabo le bona ba ile ba atleha ho etela Thabo. Ba fihlile ba nkile masela a koahelang linko le melomo bakeng sa Thabo le nkhono. Ba ne ba tlile le lits'oants'o tsa batho ba koahetseng linko le melomo. Thabo u ne a sa thabele liaparo tse mo tiisang. Kahona, nkhono u ile a ipotsa na u tla khona joang ho ruta Thabo ho koaela nko le molomo ka lesela. 'Me oa Thabo u ile a khothalletsa nkhono ha etsa papali eo ho eona batho ba baholo ba koahelang linko le memolo nako e itseng ea lets'ehare. U ne a nahana hore Thabo u tla ba le thahasello ea ho etsisa sena. Nkhono u ne a etsa bonnete ba hore u koahela nko le molomo ha ba etela *lebenkeleng* le Thabo. Empa Thabo u ne a sitoa ho ikoahela. Nkhono a nka lesela la Thabo a le roesa sebapalisoa se seng sa Thabo hore Thabo a hlokomele hore ke eena feela ea sa ikoahelang. Nkhono u ile a etsa qeto ea hore ha ana ho etela *lebenkeleng* le Thabo ho fihlella a tseba ho koahela nko le molomo.

Ha nkhono a lutse a le mong, u ne a ipotsa na batsoali ba bang ba holisang bana ba ts'oanang le Thabo ba etsa joang. U ile a kopa morali oa hae ho qoqa le batsoali ba bang ka marang-rang hore a ba tsebise ka tlhokomelo ea bana ba ts'oanang le Thabo. U arolelana malebela a lipapali le lisebelisoa tse ka sebelisoang ho buisana ka COVID-19 le hore na ke eng eka etsoang. U ile a ruta batsoali ba bang hore ba latele tse etsoang ke bana ba bona ba ts'oeroeng ke Autism. Ha joale, Thabo u thabetse ho bona batsoali ba hae, empa nkhono u nahana hore Thabo a ka ipotsa na hobaneng batho boohle ba le lapeng le hore na hobaneng a sitoa ho ea *lebenkeleng* le nkhono. Nkhono u khothalletsa batsoali boohle ba bana ba ts'oeroeng ke Autism ho sebelisa lits'oants'o tse thusang ho ba ruta ka COVID-19.

Taka lits'oants'o tse ka thusang ngoana ea ts'oanang le Thabo ho ithuta ka COVID 19.

Forever my role model



Muki Moeng
Illustrated by Sphatho Mzantsi

"Nomalanga, weeeee Nomalanga! Akuva ndiyakubiza?"

Nomalanga's grandmother always called her before sunset, while she was still playing with her friends. She used to get very upset because the games were at their best just when she had to go home.

Nomalanga was a bubbly little girl who lived with her grandmother. She always played with other children in her neighborhood. Her mother died two years ago in a car accident on her way back from work. She was a social worker who liked to help people who did not have enough food or clothes. Nomalanga used to enjoy their monthly trips to the township where they would go to a few houses to drop off food and sometimes clothes. She remembers how she used to ask her mother many questions, like why she was doing this. She cannot remember what she said, but she can clearly remember how her mother felt after every trip. She would be singing and cooking and be very friendly.

"Nomalanga, weeeee Nomalanga! Akuva ndiyakubiza?"

"Makhulu!" Nomalanga eventually responds. *"Kutheni uthanda ukundikwaza nje Makhulu?"* Her grandmother gave her a mouthful about how she must listen to her because she is trying to raise her well. Her grandmother further explained that she has chores that she must do before sunset, like closing the windows, drawing the curtains, switching on the lights and doing your homework. She said, "These are your responsibilities in this house. None else is going to do them for you. Your older brother and sister make sure that the house is clean and that there is water in the house. When I get back from work, I want to rest before I cook for you and check your homework." After hearing this, Nomalanga felt very sad because she could see how upset her grandmother was. Makhulu does not usually get upset. She is very loving and caring.

See, school holidays were especially exciting because she would visit Makhulu in the township. There, life was vibrant and children played in the streets. Unlike in the suburbs where she used to stay. In the suburbs, she was often bored because they were not allowed to play in the street. Every child in her block played in their own yard and never outside. Her siblings did not always want to play with her because they were older. She resorted to playing with her dolls, watched TV and played games on her phone.

However, today her grandmother is very upset with her and that makes her upset too. When she gets upset, she remembers the day when her mother's brother, *umalume,* came to their house. His face was very sad. Until this day, Nomalanga cannot forget that image. She remembers how she felt about the news that her mother was killed in a car accident. Usually, when *umalume* came to visit, it was a joyous occasion because he brought sweets, cake, cool drink and everything that was nice. This time around, it was different. I was a sad day for everyone. After hearing the news, Nomalanga felt numb and the world stopped for a moment. Her uncle tried to be brave but his eyes told a different story filled with pain. Her brother and sister could not stop crying. She pulled herself together and told her grandmother that she was sorry.

From then on, she did all her chores. She closed the windows, drew the curtains, switched on the lights and did her homework before sunset. Because she wanted Makhulu to be as happy as her mother, she decided to save her monthly pocket money so that she could give food to the needy. She took good care of her clothes so that when they were small she could give them to someone else who needed them.

What lessons have you learnt from this story?
What would you do to try to help in your community?

Vir ewig my rolmodel

Muki Moeng
Illustrated by Sphatho Mzantsi

"Nomalanga, weeeee Nomalanga! Akuva ndiyakubiza?"

Nomalanga se ouma het haar altyd voor sononder gebel terwyl sy nog met haar vriende gespeel het. Sy het altyd baie ontsteld geraak, want die speletjies was op hul lekkerste net toe sy moes huis toe gaan.

Nomalanga was 'n borrelende dogtertjie wat by haar ouma gewoon het. Sy het altyd met ander kinders in haar omgewing gespeel. Haar ma is twee jaar gelede dood in 'n motorongeluk op pad terug van die werk af. Sy was 'n maatskaplike werker wat graag mense help wat nie genoeg kos of klere gehad het nie. Nomalanga het altyd hul maandelikse reise na die informele nedersetting geniet waar hulle na 'n paar huise sou gaan om kos en soms klere af te gee. Sy onthou hoe sy haar ma baie vrae gevra het, soos waarom sy dit gedoen het. Sy kan nie onthou wat sy gesê het nie, maar sy kan duidelik onthou hoe haar ma na elke reis gevoel het. Sy sou sing en kook en baie vriendelik wees.

"Nomalanga, weeeee Nomalanga! Akuva ndiyakubiza?"

"Makhulu!" sou Nomalanga uiteindelik reageer. *"Kutheni uthanda ukundikwaza nje Makhulu?"* Haar ouma sou haar 'n mond vol gee oor hoe sy na haar moet luister, want sy het haar goed probeer grootmaak. Haar ouma het verder verduidelik dat sy take het wat sy voor sononder moes doen, soos om die vensters toe te maak, die gordyne toe te maak, die ligte aan te skakel en jou huiswerk te doen. Sy het gesê: "Dit is jou verantwoordelikhede in hierdie huis. Niemand anders sal dit vir jou doen nie. Jou ouer broer en suster sorg dat die huis skoon is en dat daar water in die huis is. As ek terugkom van die werk af, wil ek rus voordat ek vir jou kook en jou huiswerk nagaan." Nadat sy dit gehoor het, het Nomalanga baie hartseer gevoel omdat sy kon sien hoe ontsteld haar ouma was. Makhulu raak nie gewoonlik ontsteld nie. Sy is baie liefdevol en gee om.

Kyk, die skoolvakansies was veral opwindend omdat sy Makhulu in die informele nedersetting sou besoek. Daar was die lewe lewendig en het kinders in die strate gespeel. Anders as in die voorstede waar sy gewoon het. In die voorstede was sy dikwels verveeld omdat hulle nie toegelaat is om in die straat te speel nie. Elke kind in haar blok speel in hul eie tuin en nooit buite nie. Haar broers en susters wou nie altyd met haar speel nie omdat hulle ouer was. Sy het met haar poppe gespeel, TV gekyk en speletjies op haar foon gespeel.

Haar ouma is vandag baie ontsteld oor haar en dit maak haar ook ontsteld. As sy ontsteld raak, onthou sy die dag toe haar ma se broer, *umalume*, na hul huis gekom het. Sy gesig was baie hartseer. Tot vandag toe kan Nomalanga nie die beeld vergeet nie. Sy onthou hoe sy gevoel het oor die nuus dat haar ma in 'n motorongeluk dood is. Gewoonlik, toe *umalume* kom kuier het, was dit 'n vreugdevolle geleentheid, want hy het lekkers, koek, koeldrank en alles wat lekker was, saamgebring. Hierdie keer was dit anders. Dit was 'n hartseer dag vir almal. Nadat sy die nuus gehoor het, het Nomalanga geen emosie gevoel nie en die wêreld het 'n oomblik gestop. Sy het probeer om dapper te wees, maar haar oë het 'n ander storie gevul met pyn vertel. Haar broer en suster kon nie ophou huil nie.

Sy het haarself reggeruk en vir haar ouma gesê dat sy jammer is.

Van toe af het sy al haar take gedoen. Sy maak die vensters toe, trek die gordyne toe, skakel die ligte aan en doen haar huiswerk voor sononder. Omdat sy wou hê dat Makhulu net so gelukkig soos haar ma moet wees, het sy besluit om haar maandelikse sakgeld te spaar sodat sy kos aan behoeftiges kan gee. Sy het haar klere goed versorg sodat hulle dit, wanneer dit te klein raak, aan iemand anders kon gee wat dit nodig gehad het.

Watter lesse het jy uit die storie geleer?
Wat sal jy doen om in jou gemeenskap te help?

Isibonelo sam sanaphakade

Muki Moeng
Imizobo nguSphatho Mzantsi

"Nomalanga, w-e-e-e-e-e Nomalanga! Makhulu! Akuva ndiyakubiza?"

Umakhulu kaNomalanga wayesoloko wambiza phambi kokutshona kwelanga, esadlala nabahlobo bakhe. Wayedla ngokukhathazeka kakhulu kuba imidlalo yayiba mnandi ngakumbi xa kanye kufuneka egodukile.

UNomalanga wayeyintombazanana edlamkileyo eyayihlala nomakhulu wayo. Wayesoloko wadlala nabanye abantwana basebumelwaneni. Umama wakhe wayesweleke kwiminyaka emibini eyadlulayo ngengozi yemoto xa wayevela emsebenzini. Waye engunontlalo-ntle owayethanda ukunceda abantu ababengenakutya kwaneleyo okanye impahla. UNomalanga wayedla ngokuzonwabela iihambo zabo eziya elokishini abezenza ngenyanga apho babedlulisa kwizindlu ezimbalwa ukutya okanye iimpahla. Uyakhumbula ukuba wayethanda ukubuza imibuzo emininzi, enjengokuba wayeyenzela ntoni le nto. Akakhumbuli ukuba wayesithini ukuphendula, kodwa uyakhumbula kakuhle indlela awayeziva ngayo emva kwazo zonke iihambo. Wayedla ngokucula, apheke, abe nobubele kakhulu.

"Makhulu!" UNomalanga wasabela ekugqibeleni."

"Makhulu! Kutheni uthanda ukundikwaza nje Makhulu?"

UMakhulu wakhe wamgxolisa esithi makamphula-phule kuba uzama ukumkhulisa kakuhle. Umakhulu wakhe waqhuba emcacisela ngemisebenzi ekufuneka eyenzile phambi kokutshona kwelanga, enjengokuvala iifestile, ukuvala amalaphu eefestile, ukukhanyisa izibane nokwenza umsebenzi wakhe wesikolo. Wathi, "Luxanduva lwakho olu apha endlwini. Akukho mntu wumbi uza kukwenzela. Ubhuti wakho omdala nodade wenu bayaqinisekisa ukuba indlu icocekile nokuba kukho amanzi endlwini. Xa ndibuya emsebenzini, ndifuna ukuphumla phambi kokuba ndiniphekele, ndijonge nomsebenzi wenu wesikolo." Emva kokuba eve le nto, uNomalanga waziva elusizi kakhulu kuba wayeyibona indlela umakhulu wakhe awayekhathazeke ngayo. Umakhulu akakholisi kukhathazeka. Unothando kakhulu kwaye unenkathalo.

Uyabona, iiholide zesikolo zazichulumancisa ngakumbi kuba wayehambela umakhulu elokishini. Apho, ubomi babunomdla abantwana bedllala ezitalatweni. Kwakungafani nasezindaweni ezimelene nedolophu apho wayehlala khona ngaphambili. Kwiindawo ezimelene nedolophu, wayedla ngokuba nesithukuthezi kuba babengavumelekanga ukuba badlale esitalatweni. Wonke umntwana kwibloko yakhe wayedlala eyadini yakhe, engasoze adlale ngaphandle. Abantwana bakowabo babengafuni ukusoloko bedlala naye kuba babebadala kunaye. Wayencamele ekudlaleni ngoonodoli, abukele umabonakude, adlale nemidlalo efowunini.

Kodwa ke, namhlanje umakhulu wakhe ukhathazeke kakhulu ngenxa yakhe, kwaye loo nto iyamkhathaza naye. Xa ekhathazekile, ukhumbula imini apho *umalume* wakhe wayefike endlwini kokwabo. Ubuso bakhe babulusizi kakhulu. Kude kube namhla, uNomalanga akakwazi ukuwulibala loo mfanekiso. Uyakhumbula indlela awayeziva ngayo iindaba zokuba umama wakhe wasweleka kwingozi yemoto. Njalo, xa *umalume* ehambele, kwakuba lixesha elimnandi kuba wayesazi ukuba ubaphathele iilekese, ikeyiki, isiselo nayo yonke into emnandi. Ngoku ke, kwakwahlukile. Yaye iyimini elusizi kumntu wonke. Emva kokuba eve ezi ndaba, uNomalanga waziva etyhafile nelizwe limi nzu okwexeshana. Umalume wakhe wazama ukomelela kodwa amehlo akhe ayebalisa bali limbi elizele yintlungu. Umntakwabo nodade wabo babengaphezi ukulila.

Waziqokelela waza wamxelala umakhulu wakhe ukuba uva kabuhlungu.

Ukusukela ngoko, wayenza yonke imisebenzi, wawenza umsebenzi wesikolo phambi kokutshona kwelanga. Kuba wayefuna umakhulu onwabe njengomama wakhe, wagqiba kwelokuba ayigcine imali yakhe ayiphiwayo ukuze akwazi ukupha abantu abanentswelo ukutya. Wazikhathalela iimpahla zakhe ukuze xa sezimphumile, akwazi ukupha lowo uzidingayo.

Ufumene zimfundiso zini kweli bali?
Yintoni onokuyenza ukuzama ukunceda abantu ekuhlaleni?

IT IS IN YOUR HANDS the fight against COVID-19

Motataisi oa kamehla

Muki Moeng
e ts'oants'isitsoe ke Sphatho Mzantsi

"Maletsatsi oe, Maletsatsi! Ha o utloe kea o bitsa?"

Nkhon'oa 'Maletsatsi u mo bitsa kamehla pele letsatsi le likela, nakong eo a ntseng a bapala le metsoalle ea hae. Lipapali li ne li eba monate haholo nakong eo 'Maletsatsi a lokelang ho ea lapeng.

'Maletsatsi ene ele mosetsana ea lulang le nkhono. U ne a rata ho bapala le metsoalle ea hae e lulang pel'a habo. 'Me` ua 'Maletsatsi u ile a hlokahala liilemo tse peli tse fetileng kotsing ea koloi a etsoa mosebetsing. E ne ele mosebelletsi oa tlhabollo ea sechaba, a rata ho thusa batho ha hlokang ka lijo le liaparo. 'Maletsatsi u ne a natefeloa ke ho etela malapa a hlokang le 'me` oa hae khoeli e 'ngoe le e 'ngoe ho ba isetsa lijo le liaparo. U hopola ka mokhoa oo a neng a rata ho botsa 'me` oa hae lipotso tse ngata, joale ka hore na hobaneng a thusa batho ba hlokang. Ha asa hopola hantle hore na 'me` ua hae karabo ea hae e ne ele efe, empa u hopola ka ho hlaka tsela eo 'me` ua hae a neng a ikutloa kateng leetong le leng le le leng. 'Me` u ne a bina abile a apeha a khotsofetse.

"Nkhono!" ho araba 'Maletsatsi. "Hobaneng u rata ho mpitsa tje Nkhono?" Nkhon'oa 'Maletsatsi a mo kharumela a mo bolella hore u leka ho mo holisa hantle, kahona u ts'oanela ho mo mamela. Nkhono a boela a hlalosa hore ho na le mesebetsi eo 'Maletsatsi a ts'oanelang ho e phetha pele letsatsi le likela, joale ka ho koala *lifenstere le likharatene,* a khants'e mabone le ho phetha mosebetsi oa sekolo. "Ke mesebetsi ea hao ena lelapeng lena. Ha hona motho e mong eaka e phethang ntle le oena. Baholoane ba hao ba etsa bonnete ba hore ho hloekile ka tlung le hore hona le metsi. Ha ke etsoa mosebetsing ke hloka ho phomola pele nka apeha le ho sheba na o phethile mosebetsi oa sekolo ka makhethe."

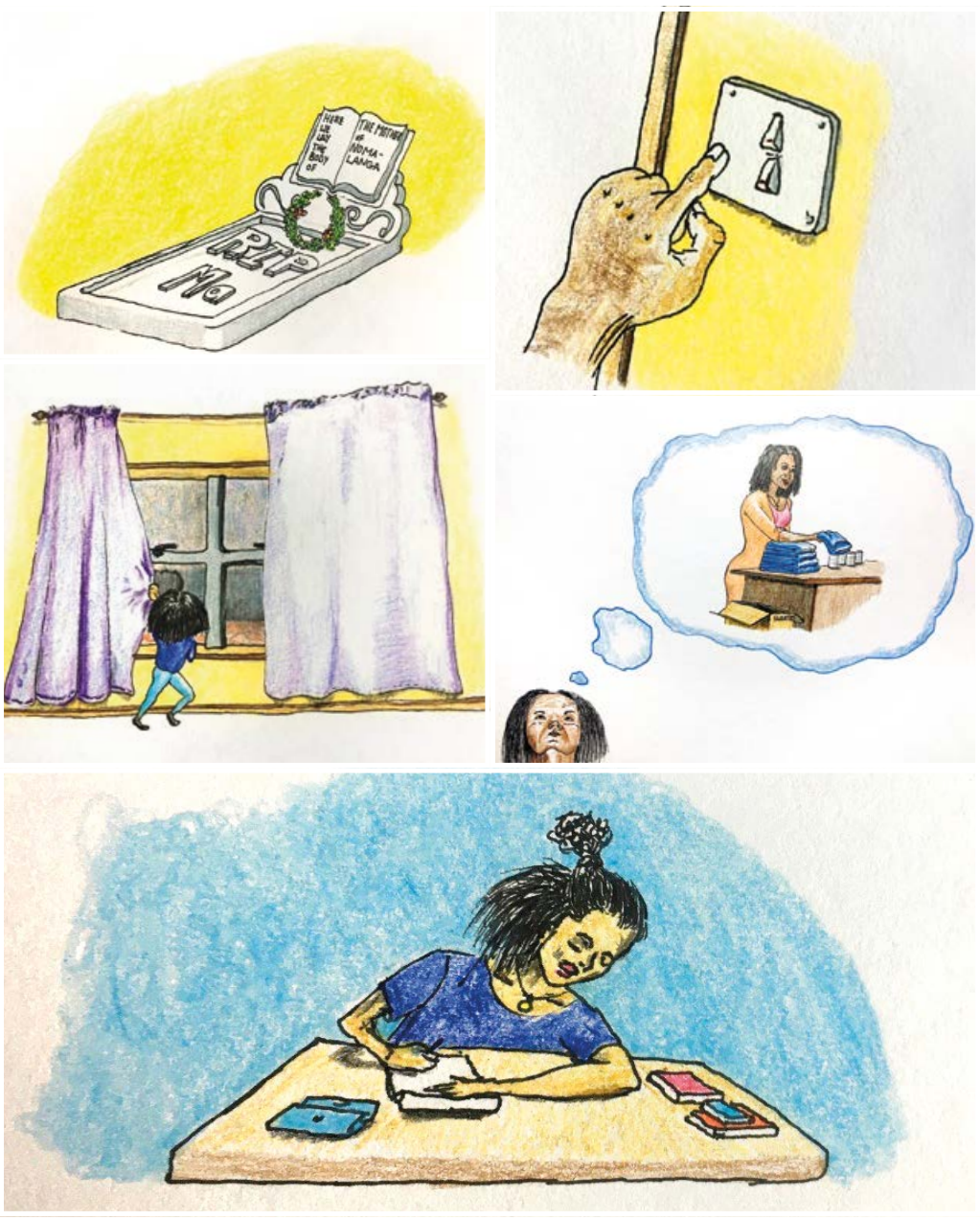
'Maletsatsi u ile a utloa bohloko ha a utloa tsena hobane a hlokometse hore nkhono ha a ea thaba. Nkhono ha a koate habonolo. Ke motho ea lerato, ea tsotellang batho ba bang. Ha likolo li koetsoe, 'Maletsatsi u ne a rata ho chakela ha nkhono hobane teng metsoalle ea hae e bolokollohing ba ho bapala tseleng kantle. Ha ho ts'oane le teropong moo 'Maletsatsi a neng a lula teng. Metseng ea literopo, ho bapalla tseleng kantle ha ho ea lumelleha. Ngoana e mong le e mong u bapalla jareteng ea habo eseng kantle ho eona. Baholoane ba hae ha ba thabele ho bapala le eena hobane ba baholoanyane. Kahona, 'Maletsatsi u ne a bapala ka lipopi tsa hae, a shebella lipale tsa kalaneng kapa a bapala ka *fono* ea hae.

Empa kajeno, nkhono u koatile haholo. Sena se utloisa 'Maletsatsi bohloko. Ha a utloile bohloko, 'Maletsatsi u hopola letsatsi leo malome oa hae a ileng a fihla ntlong ea habo a utloile bohloko. Ho thata ho lebala letsatsi leo. 'Maletsatsi u sitoa ho lebala tsela eo a ileng a ikutloa ka eona ha a utloa hore 'me` oa hae o hlokahetse kotsing ea koloi. Hangata ha malome a chakile, ho ne ho eba monate hobane u ne a etla le lipompong, likuku, le senoa-mapholi. Khetlong leno, ho ne ho fetohile. E bile letsatsi le bohloko ho boohle. Ka mor'a ho utloa litaba tsa lefu la 'me` oa hae, 'Maletsatsi u ile a utloa eka nako le lefats'e li emisitse. Malome u ile a leka ho ba sebete empa mahlo a hae a ne a tletse bohloko. Baholoane ba 'Maletsatsi ba ne ba sitoa ho thiba sello sa bona.

'Maletsatsi u ile a bolella nkhono hore u masoabi ka seo a se entseng. Ho tloha nakong eo, a phetha mesebetsi eohle ea hae ka nako e ts'oanetseng pele letsatsi le likela.

Kaha 'Maletsatsi a ne a rata hore nkhono a thabe joale ka 'me` oa hae, a itjoetsa hore u tla boloka chelete eo nkhono a mo fang eona hore a tle a tsebe ho rekela bahloki lijo. 'Maletsatsi u ile a hlokomela liaparo tsa hae ho etsa bonnete ba hore ha li se li le nyenyane a tle a fane ka tsona ho batho ba li hlokang.

O ithutile eng paleng ee?
Ke eng eo o ka e etsang ho thusa batho ba motse oa haeno?



SURVIVAL OF COMMUNITIES DURING THE PANDEMIC

N. Gedze, N. Mntwini, T. Chizu
Illustrated by Sanelisiwe Singaphi

1ST LEARNER

I am Onako, a girl living in 5 Ways Port Elizabeth with my big sister and her 1-year-old baby. My big sister is an Intern at a Bookkeeping company that is BBEE owned. Our parents are both in a small rural village in Sterkspruit. My big sister is the breadwinner, she fends for us in Port Elizabeth, our parents in Sterkspruit, as well as our drug addict brother who is currently living with our parents.

Towards the end of February, I was on a platform just browsing and having a good laugh at the memes and people were posting, until a video popped up on my timeline on how people overseas were dying of a Respiratory illness. I then watched it and in panic mode I showed my big sister, who just *laughed and joked about how it would not reach South Africa.*

As days turned into weeks, more and more information popped up about the illness, and I picked up two words *'COVID-19'* and *'Coronavirus'* these seemed to have been the names of the illness – *I do not know.* I did try looking it up and GOSH! It was just too much for me to understand.

As if that was not enough, a cloud of panic was hovering around social media, *"wear gloves and masks, use hand sanitisers that are alcohol based"* my word!? What does that even mean? Who should wear the masks and gloves? Why should they wear them and for how long? How often should one sanitize their hands? What about those who cannot afford the sanitisers? Oh, wait a minute where does one even buy the proper hand sanitisers? Do babies also have to wear masks and gloves? Do they also have to have their tiny hands sanitised? Confused was my middle name.

Rumours about the illness landing on South African ground started making rounds, and it was confirmed - it had officially admitted itself admission into South Africa silently. Are we all going to die? What is this COVID-19? Is it the same as Coronavirus? Does it have a cure? How will I know if I have contracted the virus? Questions were flying around! We did not know what we were up against. Then the President announced the official 21 Day Lock-down, and the country stood still for a minute. What is a lockdown? What does it mean for us school children? What about the working class? The informal traders, vendors? What are we going to eat? What are we going to do with all this time on our hands? These are some of the Million and One question people were asking each other.

The lockdown started on the 26th of March 2020, what about grocery shopping for us households whose breadwinners get paid on the last day of the month, which in this case was the 31st of March. I don't know. However, grocery stores were exempted from closing during the lockdown, as they sell essential goods. that was a relief! Regardless of the exclusion people went on a panic shopping spree, clearing shelves, taking more than they needed.

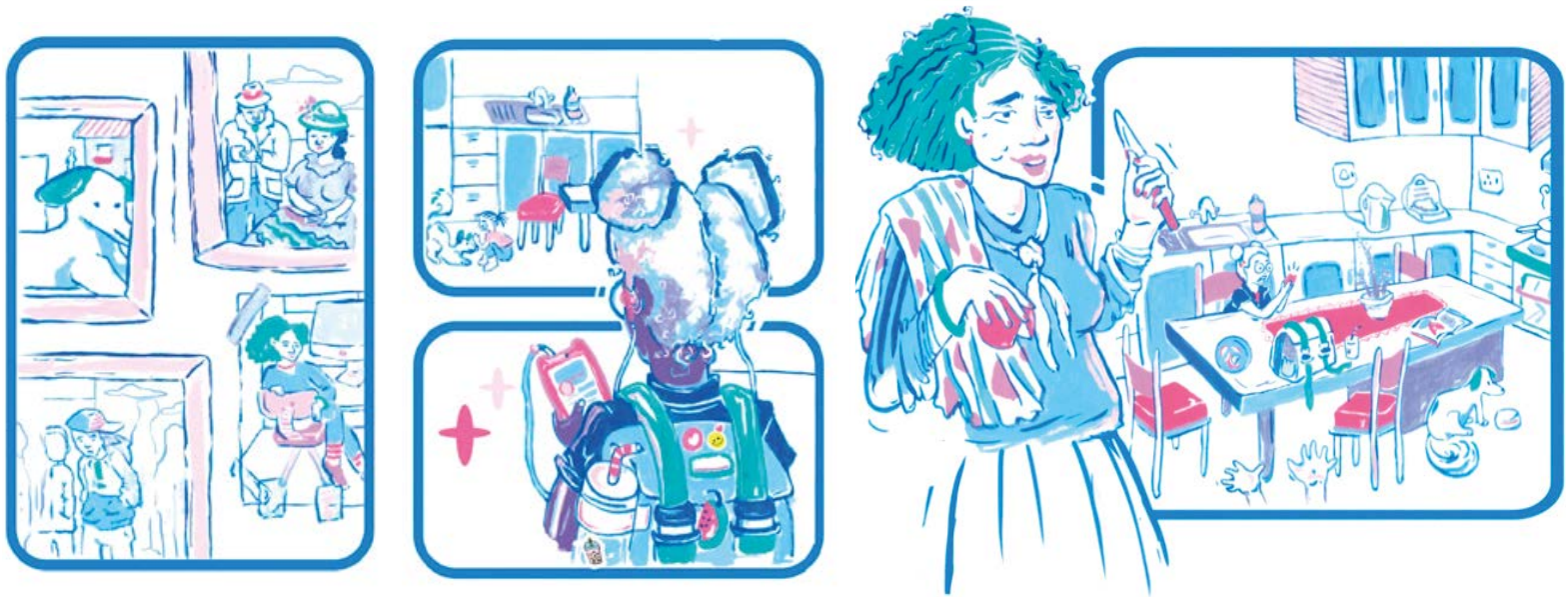
Working for a BBEE – my sister has a horrible day when payday comes. "You get paid on the last day of the month! That means between 00:00 of the 31st of march till 23:59! So, you will be paid anytime on that day." Is the answer she gets from her employer when she asks about the delay on her salary – of which on this particular day she asked about it at 14:37. The frustration, anger and stress was written all over her face – being the breadwinner she has to pay rent for the flat we are living in, she has to buy us food, pay our parents' helper, send our parents money to get groceries, buy her daughter's monthly needs. Buy electricity, pay my school fees, pay her debts and pay her monthly policy payments – the list goes on. All this was held up because she had not yet received her March salary.

When it finally came through it was too late to get anything done - 20:19. When morning came, she left very early in the morning to get things done. With no taxis or buses on the road, she had to walk to town. Along the way she was confronted by 'amaphara' – homeless drug addicts, who searched her and took a R50 note she had and insulted her for walking around with nothing but a "stupid R50". That incident on its own made me ask questions like: Are we safe during this lockdown? What happens to 'amaphara' during this lockdown?

As if that was not enough, my school sent an email telling her as my guardian to create a 'Zoom' account for my tuition. That meant we had to have a laptop with a proper webcam, enough data for the online class – that on a good day, with a good internet connection and speed would chow 1G per Hour. 1G costs R125 on the cell phone networks we both use. STRESS! Food in stores is now ridiculously expensive; R20 for a head of cabbage, R35 for a 2.5kg bag of Maize Meal. A pack of nappies costs R229, a tin of Formula costs R175 – cheapest, and now we must have data for my Zoom lessons. I do 7 subjects at school each teacher wants +60minutes for a lesson. All this and yet the government said, "We are ready and prepared for this Pandemic". Again, a new word: PANDEMIC!

Relief funds for some and not for everyone. Yesterday morning as we were packing my stuff for camp, my big sister received an email from her employer who was telling her that the company will not be able to pay all its employees a 100% of their salaries but 50% of it on the 15th of every month till July 2020. What does that mean for us? What will we eat? We live on hand to mouth. Where will we stay? We won't be able to pay rent! What about our parents? Their grant money barely is enough for each of them. My school is requesting that my school fees be paid in full, with what? I will not be able to attend any Zoom lessons; my sister's daughter won't have nappies or formula.

Even coming to this camp – she had to go lend money from a loan shark, just so that I can come here and study. I read somewhere on a social media platform: "Discipline saved China, Ill-discipline drowned Europe, Ignorance will kill Africa" – are we really ignorant or we were never taught about this 'thing' properly?!



2ND LEARNER

My name is Xolisa, I'm a 16-year-old living in KwaZakhele – eSeyisi. Currently I am on holiday at my grandmother's house, this means that I am staying with my 2 aunts, my cousin, my brother both 15-year olds, and my 10-year-old sister. Both my aunts are not permanently employed, one is an Intern and the other recently lost her job. My grandparents are both late, this then means that my aunts are responsible for everything in and around the home. My parents live in New Brighton, and they do help my aunts wherever they can.

This year (2020), I am doing Grade 11 and I was really looking forward to my year as a Pre-Matriculant. My first term results were quite good, and I was really looking forward to doing even better in the 2nd term. That goal became unattainable when we were told at school that schools were closing earlier than expected and our much anticipated 'Annual Stay Awake' was cancelled. What a bummer! Luckily this announcement was made after we had finished writing our March Exams and we received our end of term reports. I must admit, I never pay attention to the news, and because I was busy studying for the exams – I did not even log on to any of my social networks. It was only when schools closed that I realised that people were panicking about a 'Coronavirus' that had taken over China and killed thousands of people. This Virus then quickly moved to other countries such as Italy and Spain, by then it

was all over the news and social media, and in all honesty, I was not even worried about it, I did not even think that it would reach South Africa.

Of course, we made jokes about the virus, whenever someone coughed or sneezed, but we did not think to protect ourselves. A couple of days after schools had officially closed, I am not really sure of when exactly, the President announced a National Lockdown, together with the announcement that a couple of people had contracted the virus, mainly a couple residing in KwaZulu Natal.

The Lockdown did not really affect me negatively, I still got to see my friends, go to the park, play with my friends, go to the spaza shops. Besides schools closing, shops at the mall being closed, and my favourite food outlets closed; I really did not feel the pinch of being locked down or the negative impact the Coronavirus has. Reality struck when my aunt insisted that we stay indoors and a friend of ours had to move in with us because at his home the term 'NO WORK, NO PAY', is a harsh reality. There was no food at his home so he would spend so much of his time at our home. Until my aunts decided that for our safety and that of himself, he should rather move in and stay with us.

The fact that my friend had no food at home, because his uncle is a self-employed Plumber, Builder and Mechanic, the lockdown meant that he could not find work. This raised so many questions in my head; What is this Coronavirus and what is COVID-19? - because all that my friends and I know about it is that it is a virus that can be transmitted when an infected person coughs or sneezes. We have no idea what this COVID-19 is. Also, is there a treatment or a cure for this Virus? I really don't know. Why are people that are unable to work not being given food? - As in the case of my friend, whose family is suffering. We were told that our families must register for Food Parcels by the Councillor's office, but I know of no-one that has received those parcels in our community – none of our neighbours got them.

With these and many more questions running through my head, I came to this realisation, much more interventions need to be made by the government about the Coronavirus – people need to be taught about the virus and the testing systems, as many of my neighbours have stated that they would not willingly test for the virus because of how they think it is tested. People in my community are roaming around the streets not because they are not fearful of the virus but because they cannot just stay at home while they have no food to eat.

With the many break-ins at major liquor stores in and around KwaZakhele, I realised that some people are willing to risk their lives and those of their families just to be able to drink alcohol. Could this be because drinking alcohol is their coping mechanism? What does this mean for my Academic year? I mean so much uncertainty over when we will beat the Coronavirus, there is no clear indication of when schools will reopen. My fear is repeating Grade 11 again next year, but at the very same time I do not want to proceed to Grade 12 unprepared.

People in my community share so much misinformation about the Coronavirus, that we have now stigmatised people affected and infected by the virus. It is a constant battle to get the people of KwaZakhele to adhere to the new Lockdown Funeral Regulated number of attendance and the cancellation of traditional ceremonies. Social distancing doesn't exist in my community especially at our shopping centres, it is only when people see police vans then they run to their homes, otherwise they roam in the streets freely more especially the children. I became so jealous when I look through my window only to find other kids playing outside whilst I am being told to stay at home.

The People of KwaZakhele have lost faith in our government because of the corruption, even with the recent announcements by the president, people still do not believe that they will benefit from the relief funds offered. There is so much uncertainty as to what the future holds and more and more people are getting infected.

3RD LEARNER

My name is Lingomso, a 16-year-old who lives in a small village in Ngqushwa or as some people know it - Peddie. I live with my grandmother and my 10-year-old nephew. I am currently doing my Grade 11, and I always try to do my utmost best at school. In March, while we were at school our teacher told us about a Virus that had apparently been going around called Coronavirus. She did not explain much about it, so we made sure to watch the news daily just so that we could absorb as much information as we could about this Coronavirus. My grandmother would sometimes ask me about the virus, and I would explain from my own understanding – because in all honesty the news would just confuse us when they start mentioning COVID-19 while talking about this Coronavirus.

I entered a competition at school to attend a Camp, the competition was for those who really needed to go but could not afford the Camp fees and everything else in between. Lucky enough I made it! I was so excited because never have I in my life travelled to the big cities. My mother left Ngqushwa many years ago, on a quest to get a job – and she never returned. We don't know what happened to her, this instilled some fear of the unknown on me, because I always thought something bad happened to her, now with me leaving for the City, what if I don't come back? What if that bad thing that could have taken my mother away from us, takes me? Nevertheless, my grandmother kept on reassuring me that everything was going to be ok.

Camp Day came! I was so excited. We left Ngqushwa and arrived at our campsite safely, we were introduced to each other and grouped in 3s. I was grouped with Onako from 5ways, Port Elizabeth and Xolisa from KwaZakhele, Port Elizabeth. I must say it was kind of a culture shock for me to be grouped by people who live in the city, but they did not make me feel like a misfit! We were tasked with a 'Research on the Coronavirus' with the main focus being to speak out about what we knew and understood about it, as well as our views based on the communities that we were coming from.

Back in Ngqushwa, we have lots of Old people who do not understand this virus. They only understand that they must wash their hands with soap and water. We do not stay indoors or stay at home, we visit and socialise with other people, also the shops are very far we have no choice but to go out to the shops – also because of one's safety we go in pairs, the more people who accompany me to the shop - the safer. We cannot be indoors or stay at home because we must go to the forest to fetch firewood, we do have electricity, but we eat food that takes a long time to get ready and it ends up wasting the electricity units. Things like Soup, that has lots of different types of Legumes and Mealies, uMfino – Pap with different edible healthy wild veggies or just regular green vegetables in your garden.

In terms of the cancellations of all Traditional ceremonies – sinamatyala kwizinyanya zethu ekufuneka sizisilele (We have 'debts' to our ancestors that need to be honoured by means of Traditional Beer) and Funerals restricted to only family members not more than 50 – people in the village are struggling, because in the spirit of UBUNTU and in the spirit of Empathising, people would gather up at the home of the deceased for a night vigil. We also see Soldiers who are said to be patrolling on the news, but we have never seen them in our village and that is why people do not take the lockdown seriously.

As a young person from Ngqushwa, I feel that the government has failed us in so many ways, we are not educated about the virus, no testing is done in the village, the nurses at the clinics did not attend any trainings about the virus. The municipality not coming to check if we still have enough water, at the very same time no one has received food parcels.

Despite Traditional Ceremonies being cancelled, schools being closed, and Funerals now restricted to only the family members not exceeding a total of 50 persons, life in Ngqushwa is close to normal. We are still facing our very same daily challenges, oh except the fear of the unknown Coronavirus to the people of Ngqushwa.

- ***Ask your Elders to teach you life skills; Indigenous education has been side-lined somewhat by technology, you could use this time to learn how to sew, knit, cook, make fire or even cook on a fire.***
- ***Carve out family time – play games as a family, have debate sessions on the current situation that we find ourselves in. create customised 30 Seconds or Charades and play it together this helps with getting to know each other as well as general knowledge.***
- ***Chat to friends, if you have internet access chat with your friends, just a break from the reality helps.***
- ***Watch good movies as a family, a good laugh helps.***
- ***Share responsibilities chores, this helps lift the strain on each one of you.***
- ***Story telling – lintsomi.***
- ***Artwork, this can be tons of fun, you could decide on a theme maybe 'Art using Recyclable materials', old clothes, leaves.***
- ***Studying or revising the work you did at school.***
- ***You could also create a Game where you talk everything 'Coronavirus', myths, statistics, challenges, etc.***

OORLEWING VAN GEMEENSKAPPE TYDENS DIE PANDEMIE

N. Gedze, N. Mntwini, T. Chizu
Geïllustreerd deur Sanelisiwe Singaphi

1STE LEERDER

Ek is Onako, 'n meisie wat in 5 Ways, Port Elizabeth woon saam met my ouer suster en haar 1-jarige baba. My ouer suster is 'n intern by 'n Boekhou-maatskappy wat in BBESEB-besit is. Ons ouers is albei in 'n klein landelike dorpie in Sterkspruit. My ouer suster is die broodwinner, sy sorg vir ons in Port Elizabeth, ons ouers in Sterkspruit, asook ons dwelmverslaafde broer wat tans by ons ouers woon.

Aan die einde van Februarie was ek op 'n internetplatform en het net rondgekyk en lekker gelag oor die 'memes' en mense wat goed plaas, tot 'n video op my tydlyn opgeduik het oor hoe mense oorsee besig was om dood te gaan weens 'n virus. Ek het daarna gekyk en paniekbevange my suster gewys, wat net *gelag het en grappies gemaak het dat dit nooit Suid-Afrika sou bereik nie.*

Soos wat die dae in weke verander het, het meer en meer inligting opgekom oor die siekte, en het ek twee woorde geleer, *'COVID-19'* en *'Koronavirus'.* Dit het geblyk om die name van die siekte te wees - ek weet nie. Ek het daaroor opgelees en sjoe, dit was net te veel vir my om te verstaan.

Asof dit nie genoeg was nie, het 'n wolk van paniek gehang oor sosiale media: *"dra handskoene en maskers, gebruik handsaniteerders met 'n alkohol-basis".* My genade! Wat beteken dit ooit? Wie moet die maskers en handskoene dra? Waarom moet hulle dit dra en vir hoe lank? Hoe gereeld moet 'n mens hul hande ontsmet? Wat van diegene wat nie saniteerders kan bekostig nie? Ag, wag 'n oomblik, waar koop 'n mens selfs die regte handsaniteerders? Moet babas ook maskers en handskoene dra? Moet hulle ook hul klein handjies laat ontsmet? Verward was my middelnaam.

Gerugte oor die siekte wat op Suid-Afrikaanse bodem beland het, het die rondte begin doen, en dit is bevestig - dit het homself amptelik stilweg in Suid-Afrika toegelaat. Gaan ons almal sterf? Wat is hierdie COVID-19? Is dit dieselfde as Koronavirus? Het dit 'n kuur? Hoe sal ek weet of ek die virus opgedoen het? Vrae het rondgevlieg! Ons het nie geweet waarteen ons te staan kom nie. Toe het die president die amptelike 21-dae-inperking aangekondig, en die land het 'n oomblik gaan stil staan. Wat is 'n inperking? Wat beteken dit vir ons skoolkinders? Wat van die werkersklas? Die informele handelaars, verkopers? Wat gaan ons eet? Wat gaan ons doen met hierdie tyd op ons hande? Dit is enkele van die miljoene vrae wat mense mekaar gevra het.

Die inperking het op 26 Maart 2020 begin - wat van inkopies vir ons huishoudings wie se broodwinners op die laaste dag van die maand, wat in hierdie geval op 31 Maart was, betaal sou word? Ek weet nie. Kruidenierswinkels is egter vrygestel van inperking tydens die sluiting, omdat hulle noodsaaklike goedere verkoop. Dit was 'n verligting! Ongeag die uitsluiting het mense in 'n paniek gegaan en rakke leeg gemaak en meer gekoop as wat hulle nodig gehad het.

Om vir 'n BBSEM te werk was vir my suster 'n aaklige dag toe betaaldag aangebreek het. "Jy word betaal op die laaste dag van die maand! Dit beteken tussen 00:00 van 31 Maart tot 23:59! Jy sal dus enige tyd op daardie dag betaal word.", was die antwoord van haar werkgewer toe sy vra oor die oponthoud met haar salaris - waarvan sy op hierdie spesifieke dag om 14:37 daaroor gevra het. Die frustrasie, woede en spanning was oor haar hele gesig geskryf - omdat sy die broodwinner is moet sy die huur betaal vir die woonstel waarin ons woon, moes sy vir ons kos koop, ons ouers se helpers betaal, vir ons ouers geld stuur om kruidenierswaare te kry en aan haar dogter se maandelikse behoeftes voorsien. Elektrisiteit koop, my skoolgeld betaal, haar skuld betaal en haar maandelikse polispaaiemente betaal - die lys gaan aan. Dit alles is opgehou omdat sy nog nie haar Maart-salaris ontvang het nie. Toe dit uiteindelik deurkom, was dit te laat om iets gedoen te kry - 20:19. Toe die oggend aanbreek het sy baie vroeg die oggend vertrek om dinge gedoen te kry. Met geen taxi's of busse op die pad nie, moes sy dorp toe stap. Langs die pad is sy gekonfronteer deur 'amaphara' - hawelose dwelmverslaafdes, wat haar deursoek het en 'n R50-noot geneem het wat sy gehad het en haar beledig het omdat sy met niks anders as 'n 'dom R50' rondgeloop het nie. Daardie voorval het my op sigself vrae laat vra, soos: Is ons veilig tydens hierdie inperking? Wat gebeur met 'amaphara' tydens hierdie inperking?

Asof dit nie genoeg was nie, het my skool 'n e-pos gestuur waarin sy as my voog gevra is om 'n 'Zoom'-rekening vir my onderrig te skep. Dit beteken dat ons 'n skootrekenaar met 'n regte webkamera moes hê, genoeg data vir die aanlynklas - wat op 'n goeie dag, met 'n goeie internetverbinding en spoed 1G per uur sou kos. 1G kos R125 op die selfoonnetwerke wat ons albei gebruik. SPANNING! Kos in die winkels is nou belaglik duur; R20 vir

'n kopkool, R35 vir 'n 2,5 kg-sak mieliemeel. 'n Pak doeke kos R229, 'n blikkie formule kos R175 - goedkoopste, en nou moet ons data hê vir my Zoom-lesse. Ek doen 7 vakke op skool. Elke onderwyser wil + 60 minute vir 'n les hê. Dit alles en tog het die regering gesê: "Ons is gereed en voorbereid op hierdie pandemie." Weereens 'n nuwe woord: PANDEMIE!

Onthullingsfondse vir sommige en nie vir almal nie. Gisteroggend terwyl ons my goed vir die kamp inpak, het my groot suster 'n e-pos van haar werkgewer ontvang wat aan haar gesê het dat die maatskappy nie al sy werknemers 100% van hul salarisse kan betaal nie, maar 50% daarvan op die 15de van elke maand tot Julie 2020. Wat beteken dit vir ons? Wat sal ons eet? Ons leef van hand tot mond. Waar sal ons bly? Ons kan nie huur betaal nie! Wat van ons ouers? Hul toelaaggeld is skaars genoeg vir elkeen. My skool vra dat my skoolgeld ten volle betaal moet word, met wat? Ek sal geen Zoom-lesse kan bywoon nie; my suster se dogter sal nie doeke of formularium hê nie.

Al het sy na hierdie kamp gekom - moes sy geld leen by 'n geldskieter, net sodat ek hierheen kan kom studeer. Ek het êrens op 'n sosialemediaplatform gelees: 'Dissipline het Sjina gered, 'n siekte het Europa verdrink, onkunde sal Afrika doodmaak' - is ons regtig onkundig of is ons nooit behoorlik oor hierdie 'ding' geleer nie ?!

2DE LEERDER

My naam is Xolisa, ek is 'n 16-jarige in KwaZakhele - eSeyisi. Tans is ek met vakansie by my ouma se huis en dit beteken dat ek by my 2 tantes, my neef, my broer (albei 15-jariges) en my 10-jarige suster bly. Albei my tantes is nie permanent in diens nie, die een is 'n intern en die ander het onlangs haar werk verloor. My grootouers is albei dood, dit beteken dan dat my tantes verantwoordelik is vir alles in en om die huis. My ouers woon in New Brighton, en hulle help my tantes waar hulle kan.

Hierdie jaar (2020) is ek in graad 11 en sien ek baie uit na my jaar as 'n voor-matrikulant. My eerste kwartaaluitslae was redelik goed en ek het regtig daarna uitgesien om nog beter te vaar in die tweede kwartaal. Daardie doelwit het onbereikbaar geword toe ons by die skool meegedeel is dat skole vroeër sou sluit en dat ons 'verwagte' jaarlikse 'Wakker Bly' gekanselleer is. Wat 'n telleurstelling! Gelukkig is hierdie aankondiging gemaak nadat ons die Maart-eksamen afgelê het en ons ons rapporte ontvang het. Ek moet erken dat ek nooit aan die nuus aandag gee nie, en omdat ek besig was om vir die eksamen te studeer - het ek nie eers op een van my sosiale netwerke aangemeld nie. Dit was eers toe skole sluit dat ek besef het dat mense paniekerig raak oor 'n 'Koronavirus' wat Sjina oorgeneem het en duisende mense doodgemaak het. Hierdie virus het toe vinnig na ander lande soos Italië en Spanje versprei; dit was toe op al die nuus en sosiale media, en in alle eerlikheid was ek nie eens daaroor bekommerd nie; ek het nie eens gedink dat dit Suid-Afrika sou bereik nie.

Natuurlik het ons grappies gemaak oor die virus, wanneer iemand hoes of nies, maar ons het nie gedink om onsself te beskerm nie. 'n Paar dae nadat skole amptelik gesluit het, ek is nie heeltemal seker van die datum nie, het die president 'n nasionale inperking aangekondig, tesame met die aankondiging dat 'n paar mense die virus opgedoen het, hoofsaaklik 'n egpaar wat in KwaZulu-Natal woon.

Die Inperking het my nie regtig negatief beïnvloed nie, ek het nog steeds my vriende gesien, na die park gegaan, met my vriende gespeel, na die spazawinkels gegaan. Behalwe dat skole gesluit was, winkels in die winkelsentrum gesluit is, en my gunsteling kosplekke toe was, het ek nie regtig gevoel asof ek 'n inperking beleef of die negatiewe impak van die Koronavirus gevoel nie. Die werklikheid het ingeskop toe my tante daarop aangedring het dat ons binnenshuis moet bly en 'n vriend van ons by ons moes intrek, want die term 'GEEN WERK, GEEN BETALING' by sy huis was 'n harde werklikheid. Daar was nie kos by sy huis nie, so hy sou soveel van sy tyd by ons moes deurbring. Totdat my tantes besluit het dat hy eerder vir ons en sy eie veiligheid by ons moes kom bly.

Die feit dat my vriend nie tuis kos gehad het nie, omdat sy oom 'n onafhanklike loodgieter, bouer en werktuigkundige is, beteken dat hy nie werk kon kry nie. Dit het soveel vrae in my kop laat ontstaan: Wat is hierdie Koronavirus en wat is COVID-19? - want al wat my vriende en ek daarvan weet, is dat dit 'n virus is wat oorgedra kan word as 'n besmette persoon hoes of nies. Ons weet nie wat hierdie COVID-19 is nie. Is daar 'n behandeling of genesing vir hierdie virus? Ek weet regtig nie. Waarom kry mense wat nie kan werk nie, nie kos nie? Soos in die geval van my vriend wie se familie swaarkry. Ons is meegedeel dat ons gesinne by die Raadslid se kantoor vir kospakkies moet registreer, maar ek weet van niemand wat die pakkies in ons gemeenskap ontvang het nie - niemand van ons bure het dit gekry nie.

Met hierdie en nóg meer vrae wat in my kop maal, het ek tot die besef gekom dat baie meer ingrypings deur die regering gedoen moet word oor die Koronavirus - mense moet geleer word oor die virus en die toetsstelsels, aangesien baie van my bure verklaar het dat hulle nie gewillig sou wees om vir die virus te toets nie, oor die manier waarop hulle dink die toetse gedoen sal word. Mense in my gemeenskap dwaal rond in die strate, nie omdat hulle nie bang is vir die virus nie, maar omdat hulle nie net tuis kan bly terwyl hulle nie eet nie.

Met die vele inbrake by groot drankwinkels in en om KwaZakhele, het ek besef dat sommige mense bereid is om hul lewens en die van hul families te waag net om alkohol te kan drink. Kan dit wees omdat alkohol die manier is waarop hulle probeer kop hou? Wat beteken dit vir my akademiese jaar? Ek bedoel, daar is soveel onsekerheid oor wanneer ons die Koronavirus sal verslaan, daar is geen duidelike aanduiding van wanneer skole weer sal heropen nie. My vrees is om graad 11 volgende jaar weer te herhaal, maar terselfdertyd wil ek nie graad 12 onvoorbereid betree nie.

Mense in my gemeenskap deel soveel verkeerde inligting oor die Koronavirus dat ons mense wat tans deur die virus geraak is, gestigmatiseer is. Dit is 'n voortdurende stryd om die inwoners van KwaZakhele te laat hou by die nuwe inperkingsregulasies betreffende begrafnisse en die kansellasie van tradisionele seremonies. Sosiale distansiëring bestaan nie in my gemeenskap nie, veral nie in ons winkelsentrums nie. Slegs wanneer mense polisievoertuie sien, dan hardloop hulle na hul huise toe, andersins loop hulle vrylik op straat rond, veral die kinders. Ek het so jaloers geword as ek deur my venster kyk om ander kinders buite te sien speel terwyl ek aangesê word om tuis te bly.

Die mense van KwaZakhele het hul vertroue in ons regering verloor weens die korrupsie. Selfs met die onlangse aankondigings deur die president, glo mense steeds nie dat hulle voordeel sal trek uit die hulpfondse wat aangebied word nie. Daar is soveel onsekerheid oor wat die toekoms inhou en al hoe meer mense raak besmet.

3DE LEERDER

My naam is Lingomso, 'n 16-jarige wat in 'n klein dorpie in Ngqushwa woon, of soos sommige mense dit ken - Peddie. Ek woon by my ouma en my tienjarige neef. Ek is tans in graad 11, en probeer altyd my bes doen op skool. In Maart, terwyl ons op skool was, het ons onderwyser ons vertel van 'n virus, die Koronavirus. Sy het nie veel daaroor uitgebrei nie, so ons het ook die nuus daagliks dopgehou om soveel inligting oor hierdie Koronavirus te wete te kom. My ouma het my soms oor die virus uitgevra en ek verduidelik soos ek dit verstaan het - want in alle eerlikheid het die nuus ons net verwar as hulle KOVID-19 noem terwyl hulle oor hierdie Koronavirus praat.

Ek het deelgeneem aan 'n kompetisie by die skool om aan 'n kamp deel te neem. Die kompetisie was vir diegene wat rerig moes gaan, maar nie die kampfooie en al die ander dinge kon bekostig nie. Gelukkig genoeg het ek dit gemaak! Ek was so opgewonde, want ek het nog nooit in my lewe na die groot stede gereis nie. My ma het baie jare gelede Ngqushwa verlaat op soek na werk - en sy het nooit weer teruggekeer nie. Ons weet nie wat met haar gebeur het nie, dit het 'n vrees vir die onbekende by my ingeboesem, want ek het altyd gedink dat iets sleg met haar gebeur het, so as ek na die stad sou vertrek, wat as ek nie sou terugkom nie? Wat as die slegte ding wat my ma van ons kon weggevat het, my sou neem? Nietemin het my ouma my aanhoudend gerusgestel dat alles goed sou gaan.

Kampdag het aangebreek! Ek was so opgewonde. Ons het Ngqushwa verlaat en veilig op ons kampterrein aangekom. Ons is aan mekaar voorgestel en in 3's gegroepeer. Ek is saam met Onako van 5 Ways, Port Elizabeth en Xolisa van KwaZakhele, Port Elizabeth, gegroepeer. Ek moet sê, dit was vir my 'n kultuurskok om gegroepeer te word saam met mense wat in die stad woon, maar dit het my nie uit laat voel nie. Ons het navorsing oor die Koronavirus gedoen, met die fokus daarop om te praat oor wat ons daarvan geweet en verstaan het, asook ons sienings gebaseer op die gemeenskappe waarvandaan ons kom.

Terug in Ngqushwa het ons baie ou mense wat hierdie virus nie verstaan nie. Hulle verstaan net dat hulle hul hande met seep en water moet was. Ons bly nie binnenshuis of tuis nie, ons kuier by ander mense. Die winkels is ook baie ver en ons het geen ander keuse as om na die winkels te gaan nie - ook as gevolg van veiligheid, gaan ons in pare, hoe meer mense my na die winkel vergesel, hoe veiliger. Ons kan nie binnenshuis wees of tuis bly nie, want ons moet bos toe gaan om vuurmaakhout te gaan haal. Ons het wel elektrisiteit, maar ons eet kos wat lank duur om te kook, en dit sal die elektrisiteitseenhede mors. Dinge soos sop, wat baie verskillende soorte peulgewasse en mielies bevat, uMfino - pap met verskillende eetbare gesonde wilde groente of net gewone groen groente in jou tuin.

Ingevolge die kansellasies van alle tradisionele seremonies - sinamatyala kwizinyanya zethu ekufuneka sizisilele (Ons het 'skuld' aan ons voorouers wat deur Tradisionele Bier vereer moet word) en begrafnisse beperk tot slegs familielede van nie meer as 50 mense in die dorpe is moeilik, want in die gees van Ubuntu en in die gees van empatie, sou mense by die huis van die oorledene bymekaarkom vir 'n nagwaak. Ons sien ook dat soldate op die nuus patrolleer, maar ons het dit nog nooit in ons dorp gesien nie, en daarom neem mense nie die inperking ernstig op nie.

As 'n jong persoon uit Ngqushwa voel ek dat die regering ons op soveel maniere gefaal het, ons is nie ingelig oor die virus nie, en daar word nie in die dorp getoets nie, en die verpleegkundiges in die klinieke het geen opleiding oor die virus bygewoon nie. Die munisipaliteit gaan nie kyk of ons nog genoeg water het nie, en niemand het kospakkies ontvang nie.

Ondanks die feit dat tradisionele seremonies gekanselleer word, skole gesluit is en begrafnisse nou slegs tot familielede beperk word wat nie meer as 50 persone oorskry nie, is die lewe in Ngqushwa min of meer normaal. Ons kom nog steeds daaglikse uitdagings teë, behalwe die vrees vir die onbekende Koronavirus vir die mense van Ngqushwa.

- ***Vra die ouer mense om jou 'n lewensvaardigheid te leer. Inheemse ondrrig is ietwat na die kantlyn geskuif deur tegnologie. Jy kan hierdie tyd gebruik om te leer hoe om te stik, brei, kos te kook, vuur te maak of selfs op 'n vuur te kook.***
- ***Maak tyd vir familietyd – speel speletjies as 'n gesin, voer debat oor die huidige situasie waarin ons tans bevind. Gebruik unieke 30 Seconds of Cherades en speel dit saam. Dit help om mekaar te leer ken en jou algemene kennis te verbreed.***
- ***Gesels met vriende. Indien jy toegang tot die internet het, gesels met jou vriende. Net 'n breek van realiteit help.***
- ***Kyk goeie films as 'n gesin. Dit help om lekker te lag.***
- ***Deel verantwoordelikhede soos take. Dit help om die las vir elkeen minder te maak.***
- ***Vertel stories – lintsomi.***
- ***Kunswerke. Dit kan baie pret wees. Julle kan besluit op 'n tema, byvoorbeeld 'Kuns met die gebruik van herwonne materiaal', ou klere, blare.***
- ***Studeer of hersien die werk wat jy op skool gedoen het.***
- ***Jy kan ook 'n speletjie skep waar jy oor alles van die Koronavirus praat, soos mites, statistieke, uitdagings, ens.***

Imbali ngendlela oluthi uluntu lwethu lusinde ngayo noxa lujongene nemiceli-mingeni eziswa yimeko yalo yeNtlalo-Qoqosho kunye noBhubhani.

N. Gedze, N. Mntwini, T. Chizu
Imizobo nguSanelisiwe Singaphi

UMFUNDI WOKU-1

NdinguOnako, intombi ehlala e- 5 Ways eBhayi kunye nodade wethu omdala nomntwana wakhe ononyaka ubudala. Udade wethu omdala ungumfundi osaqeqeshwayo kwinkampani yoGcino- zincwadi ephantsi kweBBEE. Abazali bethu bababini bahlala kwisixekwana esisemaphandleni eSterkspruit. Sonke sixhomekeke kuye, sixhaswe nguye eBhayi, nabazali bethu eSterkspruit, kunye nomntakwethu oyingedle yeziyobisi ohlala nabazali bethu.

Ekuyeni ekupheleni kwenyanga yoMdumba, ndandichophe eqongeni ndizifundela nje, ndihleka kamnandi iincoko ezibhalwe ngabantu, suka kwathi gqi ividiyo … kwixesha lam lokubukela eyaybonisa indlela ababebulawa ngayo abantu sisifo sokuPhefumla. Ndayibukela, ndaza ndothukile, ndayibonisa udade wethu omdala, owasuke wahleka waqhula esithi soze ifike eMzantsi Afrika.

Njengoko iintsuku zaziguquka ziba ziiveki, kwaye kuvela iinkcukacha ezingaphezulu ngesi sigulo, ndaze ndaqaphela amagama amabini *'COVID-19'* no *'Corona virus,'* kwabonakala ukuba la yayingamagama esi sigulo – andazi. Ndakhe ndazama ukufunda ngaso, kodwa kwowu! Kwaba nzima kakhulu ukusiqonda.

Ngokunga akwenelanga oku, kwakujinga ilifu lomothuko kumaqonga okuncokola, *"nxibani izingxobo zezandla neemaski, sebenzisani izibulala-intsholomgwane ezine alkhoholi."* Umhlola! Yona loo nto ithetha ukuthini? Ngubani omakanxibe iimaski nezingxobo zezandla? Baza kuzinxibelani, kwaye ixesha elingakanani? Umntu makazihlambe kangaphi izandla ngesibulala-ntsholongwane? Kuthiweni ngabo bangenamali yokuthenga izibulala-ntsholongwane? Owu khawume umntu usithenga phi isibulala-ntsholongwane eso? Abantwana bona kufuneka benxibe iimaski nezingxobo zezandla? Nabo kufuneka bahlambe izandla ngesibulala-ntsholomgwane? UNdixakiwe yaba ligama lam lesibini.

Avakala amarhe okuba esi sigulo sifikile kumhlaba waseMzantsi Afrika, kwaza kwaqinisekiswa - sasizingenisile eMzantsi Afrika ngokuthe cwaka. Ngaba siza kufa sonke? Yintoni le-COVID-19? Yinto enye neCorona vayirasi? Inalo iyeza? Ndokwazi njani ukuba ndosulelekile yile vayirasi? Le iyimibuzo eyayibuzwa ndawo zonke! Sasingazi ukuba siqubisana nantoni. Waza uPrezidanti wabhengeza uMakumiwe-ngxi weentsuku ezingma 21, laza lizwe lema ngxi okomzuzu. Yintoni Ukuma-ngxi? Ithetha ukuthini kuthi bantwana besikolo? Abasebenzi bona? Abarhwebi abazimeleyo, abathengisi ? Siza kutya ntoni? Siza kuwenzani ngeli xesha lingaka lisezandleni zethu? Le yeminye yezigidi zemibuzo abantu ababebuzana yona.

Ukuma ngxi kwentsukumo kwaqala ngomhla wqma- 26 kuMatshi 2020. Kuza kwenzekani ngokuthenga ezivenkileni zokutya kuthi thina sinamakhaya anabantu esixhomekeke kubo abamkela kusuku lokugqibela enyangeni, eyayingomhla wama-31 kaMatshi? Andazi. Kodwa ke iivenkile ezithengisa ukutya zaxolelwa ekuvaleni ngexesha lalo makungaphunywa, ngenxa yokuba zithengisa izinto ezifuneka kakhulu. Yanika umtyhi loo nto! Nangona lo mnyinyiva wawunikiwe, abantu baphaphazela ukuya kuthenga, betshayela iishelufa, bethatha ngaphezu kweemfuno zabo.

Njengomntu osebenzela i-BBEE - udade wethu ufumana ixesha elibuhlungu ngemini yokwamkela. "Ubhatalwa ngemini yokugqibela enyangeni ! Loo nto ithi phakathi kwentsimbi yama-23:59 ne-24:00 kuMatshi! Ngoko ke uya kubhatalwa nangaliphi na ixesha ngaloo mini."Yimpendulo ayifumanayo leyo kumqeshi wakhe xa ebuza ngokulibaziseka komvuzo wakhe – awathi ngale mini wabuza ngawo nge 14:37. Ukudideka, umsindo nocinezeleko, konke oku kwakubhalwe ebusweni bakhe – njegomntu oxhase ikhaya, kufuneka ebhatale irenti yale flethi sihlala kuyo, kufuneka asithengele ukutya, abhatale umncedisi wabazali bethu, athumelele abazali bethu imali yokuthenga ukutya, athenge izinto ezidingwa ngumntwana wakhe nyanga zonke. Athenge umbane, andibhatalele imali yesikiolo, abhatale amatyala akhe, abhatale nemali yepolisi yakhe nyanga zonke – uluhlu alupheli. Zonke ezi zinto zabambezeleka kuba wayengawufumananga umvuzo wakhe kaMatshi.

Yathi ifika ekugqibeleni, labe ixesha lidlule ukwenza nayiphi na into – 20:19. Kwakufika ukusa, wahamba ekuseni kakhulu ukuya kwenza izinto. Kuba kwakungekho ziteksi nazibhasi endleleni, kwanyanzeleka ukuba ahambe ngeenyawo ukuya edolophini. Endleleni wadibana'namaphara' - abantu abangenamakhaya nabangamakhoboka eziyobisi, abamsetshayo baza bathatha ama-R50 awayenayo baze bamthuka ngokuhamba – hamba engaphathanga nto ngaphandle kwama-" R50 esisidenge."Eso sehlo sisodwa sandenza ndabuza imibuzo enje ngale: Ngaba sikhuselekile kulo makungaphunywa? Kwenzeka ntoni 'ngamaphara' kweli xesha lalo makungaphunywa?

Ngokunga akonelanga oku, isikolo sam sathumela i-imeyile imxelela ukuba njengomgcini wam, makavule i-akhawunti ye-'Zoom' yokufundiswa kwam. Loo nto yathetha ukuthi kufuneka sibe ne- laptop ene-webcam efanelekileyo, -idata eyonele iklasi yam ye-online - eyayinokuthi ngemini entle, xa inoqhagamshwelano oluhle ne-intanethi enesantya, yayinokuginya i-lG ngeyure. I-1G Ibiza i-R125 kule network yeselfowuni esiyisebenzisa sobabini. UCINEZELEKO! Ukutya ezivenkileni ngoku kubiza imali enkulu ngeyona ndlela imangalisayo; ama-R20 ngegaqa lekhaphetshu, ama-R35 e- 2,5 kg yengxowa yomgubo wombona. Ipakethe yenapukeni Ibiza ama-R229, isipoponi sobisi lomntwana sibiza

i-R175 olona lutshiphu, ke ngoku kufuneka sibe nedata yezifundo zam ze-Zoom. Ndenza izifundo ezisixhenxe esikolweni, ititshala nganye imizuzu engamai+60 ngesifundo. Yonke le nto, nangona uRhulumente wathi "Sizimisele saye simlungele loBHUBHANI!"Kwakhona igama elitsha: UBHUBHANI!

Uncedo-mali kwabanye kodwa hayi umntu wonke. Kusasa izolo xa besipakisha izinto zam zokuya enkampini, udade wethu omdala ufumene i-imeyile evela kumqeshi wakhe emxelela ukuba inkampani ayizukubanako ukubahlawula bonke abasebenzi bayo imivuzo epheleleyo kodwa isiqingatha sayo ngomhla we-15 yenyanga nganye ukuya kuphela ngo Julayi 2020. Ithetha ukuthini loo nto kuthi? Siza kutya ntoni? Siphila ngocimi-cimi. Siya kuhlala phi? Asiyi kuba nako ukuhlawula irenti! Ithini into malunga nabazali? Imali yabo kadanke iphantse ingaboneli bobabini. Isikolo sam sicela ukuba iimali zam zesikoklo mazibhatalwe ngokupheleleyo, ngantoni? Andiyi kuba nako ukuya kwizifundo zam ze-zoom; umntwana kadadewethu akasayi kuba nazo iinapkeni nobisi.

Nangoku bendisiza kule nkampu – kuye kwafuneka eboleke imali kumatshonisa, ukwenzela ukuba ndikwazi oku kokuza kufunda. Ndike ndafunda kwenye indawo kwiqonga lokuncokola: "Ucwangco lwayisindisa i-China, ukungabina cwangco lwayeyelisela "i-Yurophu, ukungazi kuya kuyibulala iAfrika." – Ngaba ngenene asazi nto okanye zange safundiswa kakuhle ngale 'nto?"

UMFUNDI WESI- 2

Igama lam ndinguXolisa. Ndineminyaka eli-16 ubudala ndaye ndihlala KwaZakhele – eSeyisi. Njengangoku ndise holideyini endlwini kamakhulu, loo nto ithethe ukuba ndihlala noomakazi bam ababini, umzala wam, abantakwethu ababini abaneminyaka eli -15 ubudala, nodade wethu oneminyaka eli-10. Bobabini oomakazi bam abanamisebenzi isisigxina , omnye ngumfundi ophantsi koqeqesho, omnye usandul'ukulahlekwa ngumsebenzi. Umakhulu notatomkhulu basekho, le nto ke ithetha ukuba oomakazi bam ngabo abanoxanduva layo yonke into apha ekhaya. Abazali bam bahlala eNew Brighton, baye bayabancedisa oomakazi bam xa benako.

Kulo nyaka (2020), ndenza ibakala –le-11 kwaye bendinethemba lokuba ndiza kuba yi*prematriculant*. Iziphumo zam zekota yokuqala bezincumisa ndaye bendijonge ukuba ndiza kwenza nangaphezulu kwikota yesibini. Loo mbono uye wangazaliseki xa sathi saxelelwa esikoleweni ukuba izikolo zaziza kuvalwa ngaphambili kwesiqhelo , yaza i- *Annual Stay Awake* esasiyijonge kakhulu yayekiswa. Okunjalo ukuphoxeka! Ngethamsanqa esi sazizso senziwa sesigqibile ukubhala iimviwo zethu zikaMatshi, sizifumene iingxelo zethu zokuphela kwekota. Mandivume, azange ndiziqaphele iindaba, kuba ndandixakekile ndifundela iimviwo – Zange ndingene nakumaqonga okuncokola. Kwaba kuxa kwakuvalwa izikolo apho ndaqonda khona ukuba abantu baxhalabile malunga neCorona vayirasi eyayihlasele iChina yabulala amawaka abantu. Le vayirasi yakhawuleza yanwenwela kumazwe anjenge-Italy neSpain, ngelo xesha yayigcwele ezindabeni nakumaqonga okuncokola, kwaye eneneni zange ndixhalabe konke , Zange ndicinge nokuba iza kufika eMzantsi Afrika.

Eneneni sasisenza iziqhulo ngale vayirasi, xa umntu ekhohlela okanye ethimla, sasingacingi ukuzikhusela. Iintsukwana nje ezimbalwa emva kokuba sasivaliwe isikolo, andiqinisekanga ncam ukuba nini, uPrezidanti wabhengeza ukuba yonke into mayime ngxi kwilizwe lonke, kunye nesaziso sokuba kukho abantu ababesele bosulelekile yivayirasi, ikakhulu umfazi nendoda ababehlala kwaZulu-Natala.

Umakungaphunywa zange andichaphazele kakubi, ndandisiya kubona iitshomi zam, ndiye epakini, ndidlale nabahlobo bam, ndiye nasezivenkileni. Ngaphandle kokuba izikolo zazivaliwe, iivenkile kuthotho lweevenkile luvalile, neendawo zam endizithandayo zokutya zivalile, andizange ndiluve ulwamvila lukamakungaphunywa okanye ifuthe enalo ivayirasi. Yabuya ingqondo xa umakazi wam enyanzelisa ukuba masingaphumi endlwini yaye umhlobo wethu kwanyanzeleka ukuba azokuhlala nathi kuba kokwabo igama elithi **"UKUBA AWUSEBENZANGA, AWUHLAWULWA"** yinto ebuhlungu eyenzekayo. Kwakungekho kutya kokwabo ngoko ke wayechitha ixesha elide nathi ekhaya. Kwada ekugqibeleni oomakazi bam bagqiba ekubeni ngenxa yokhuseleko lwethu, naye, kungcono asuke aze kuhlala nathi.

Into yokuba umhlobo wam wayengenakutya kokwabo, kuba umalume wakhe engumntu ozisebenzelayo, i*Plumber*, uMakhi noMkhandi-zimoto, umakungaphunywa wayethetha ukuba wayengena kufumana msebenzi. Oku kwandenza ndanemibuzo emininzi: yintoni le corona vayirasi yaye iyintoni iCovid-19? - kuba into esasiyazi mna nabahlobo bam ngale nto kukuba yivayirasi enokusasazeka xa umntu owosulelekileyo ekhohlela okanye ethimla. Asazi nto tu ukuba yintoni leCovod-19. Ngokunjalo, likhona ichiza okanye unyango lwale vayirasi? Ngokwenene andazi. Kungani ukuba abantu abangenakusebenza benganikwa kutya? Njengoko kunjalo kumhlobo wam, onosapho olusokolayo. Saxelelwa ukuba iintsapho zethu mazibhalisele iipasele zokutya kwi-0fisi kaCeba, kodwa andazi mntu osele ekhe wazifumana ezo pasele ekuhlaleni – akukho namnye ummelwane wethu owazifumanayo.

Ngaloo mibuzo neminye emininzi endinayo, ndafikelela kule ngqiqo, uRhulumente kufuneka angenelele ngakumbi nge corona vayirasi – abantu kudingeka ukuba bafundiswe ngale vayirasi neendlela zokuyixilongela, njengoko abamelwane bam abaninzi beyithetha eyokuba abanakuyixilongela ngokuzithandela ivayirasi kuba becinga ngendlela abacinga ukuba ixilongelwa ngayo. Abantu ekuhlaleni bayazidwakasela nje ezitratweni ingekuba abayoyiki ivayirasi kodwa kuba abanakuvele nje bahlale ekhaya bengenakutya.

Kuqhekezo oluninzi lweevenkile ezinkulu zotywala KwaZakhele neendawo ezikufutshane ndaqonda ukuba abanye abantu bakuvumele ukubeka ubomi babo nobosapho lwabo emngciphekweni nje ukuba babe nako ukuba basele utywala. Ingaba yinto yokuba ukusela utywala yindlela abamelana ngayo nemeko? Kuthetha ukuthini oku ngonyaka wam wokufunda?Nditsho kukungabikho kokuqiniseka ukuba siya kuyoyisa nini icorona vayirasi. Akukho kwazi ukuba isikolo sakuvulwa nini. Uloyiko lwam kukuphinda ibakala –le-11 kwakhona kunyaka ozayo, kodwa ngaxeshanye andifuni ukugqithela kwibakala le-12 ndingazilungiselelanga.

Abantu ekuhlaleni bayaxokisana ngecorona vayirasi, kangangokuba ngoku siyababukula abantu abosulelekileyo nabachaphazelekileyo yivayirasi. Lidabi elingapheliyo ukwenza abantu bakwaZakhele ukuba bathobele imiqathango emitsha kamakungaphunywa yenani eliqingqiweyo emingcwabeni nokuyeka imisitho yesiko. Ukuqaqelana akuyonto ikhoyo ekuhlaleni ngakumbi kwiindawo ezineevenkile. Kuxa kuphela abantu bebona iiveni zamapolisa ukuze babaleke bagoduke, kungenjalo badwakasa ezitratweni ngokukhululekileyo ngakumbi abantwana. Ndiba nekhwele kakhulu xa ndikrobe ngefestile ndifumanise abanye abantwana bedlala phandle logama mna ndixelelwa ukuba mandihlale ekhaya.

Abantu bakwaZakhele baphelelwe lukholo kuRhulumente wethu ngenxa yorhwaphilizo. Nangesibhengezo esisandula kwenziwa nguPrezidanti, abantu abakakholelwa ukuba baza kuzuza kwiimali zesibonelelo eziza kunikezelwa. Kuninzi ukungaqiniseki ukuba ikamva lisiphathele ntoni yaye abantu abongezelelekileyo baya besosuleleka.

UMFUNDI WESI-3

Igama lam nguLingomso, oneminyaka eli-16 nohlala kwisixekwana iNgqushwa okanye abanye abantu abayazi ngokuba yiPeddie. Ndihlala nomakhulu wam nomtshana wam oneminyaka eli-10. Ngoku ndenza iBakala-11, ndaye ndisoloko ndizama ukwenza kakuhle kakhulu esikolweni. NgoMatshi, xa sasisesikolweni, utitshala wethu wasixelela ngevayirasi ekubonakala ukuba yayijikeleza nekuthiwa yiCorona vayirasi. Zange achaze kakhulu ngayo, ngoko ke saqinisekisa ukuba sibukela iindaba yonke imihla ukuze sifunxe ulwazi kangangoko ngale corona vayirasi. Umakhulu wayemana ngamanye amaxesha endibuza ngale vayirasi ndize ndimchazele ngendlela endiyiqonda ngayo – kuba eneneni iindaba zazisuke zisibhidise xa ziqala ukukhankanya iCovid-19 logama zithetha ngale Corona vayirasi?

Ndangenela ukhuphiswano esikolweni lokuba ndize kuya enkampini. Ukhuphiswano lwalulolwabo babefuna ngokwenene ukuya kodwa bengenamali zenkampu nezinye izinto ezaziza kufuneka. Ngethamsanqa ndaphumelela! Ndandinemincili kakhulu kuba ebomini bam ndandingazange ndikhe ndityelele izixeko ezikhulu. Umama wam wayishiya iNgqushwa iminyaka emininzi eyadlulayo, ngenjongo yokuya kufuna umsebenzi – yaye zange aphinde abuye. Asazi ukuba wehlelwa yintoni , ngoku xa nam ndisiya kwisixeko esikhulu, kungathini ukuba andibuyi? Kwakuza kuthini ukuba laa nto imbi yathatha umama wethu kuthi, ithatha mna? Noko kunjalo umakhulu waqhubeka wandiqinisekisa ukuba yonke into yayiza kulunga.

Lwagaleleka usuku lwenkampu! Ndandingasenamincili nje. Salishiya iNgqushwa safika kwindawo yenkampu sikhuselekile. Saziswa omnye komnye saza sangamaqela azizithathu. Ndaba kwiqela elinye noOnako owayevela e-5Ways, eBhayi noXolisa owayesuka kwaZakhele, eBhayi. Manditsho ukuba yayingumnqa kum into yokuba ndibe seqeleni elinye nabantu abahlala esixekweni, kodwa zange bandenze ndizive ndingamkelekanga. Sanikwa umsebenzi wophando ngecorona vayirasi eyona njongo iphambili ikukuthetha ngokungafihlisiyo ngesikwaziyo nesikuqondayo ngayo, ngokunjalo neembono zethu ezisekelwe kwiindawo esasivela kuzo.

Ekhaya eNgqushwa, sinabantu abaninzi abadala abangayiqondiyo ivayirasi. Baqonda nje kuphela ukuba kufuneka bahlambe izandla zabo ngesepha namanzi. Asihlali endlwini okanye sihlale ekhaya; siyatyelela sinxibelelane nabanye abantu, ngokunjalo iivenkile zikude kakhulu asinayo enye indlela kodwa kufuneka siye ezivenkileni –kananjalo ngenxa yokhuseleko sihamba ngababini, ngokuya beba baninzi abantu abandikhaphayo ukuya evenileni kokona ndikhuseleke ngakumbi. Asinakuhlala endlwini okanye ekhaya kuba kufuneka siye ehlathini siye kutheza iinkuni. Sinawo umbane kodwa sitya ukutya okuthatha ixesha ukuvuthwa kugqibele ngokumosha iiyunithi ezininzi zombane okanye nje imifuno eqhelekileyo esegadini.. Izinto ezifana nesophu eneembotyi ezininzi nombona , umfino – ipapa nemifuno emininzi eyahlukeneyo okanye nje imifuno eqhelekileyo yasegadini.

Malunga nokuyekiswa kwemisitho yesiko - sinamatyala kwizinyanya zethu ekufuneka sizisilele yaye imingcwabo enokuzinyaswa ngamalungu osapho kuphela angekho ngaphezulu kwama-50 - abantu ezilalini bayasokola, kuba kumoya wobuntu nomoya wokukhungana, abantu bahlanganisana emlindweni ekhayeni lalowo usishiyileyo. Sibona ezindabeni namajoni ekuthiwa ayapatrola kodwa zange sikhe siwabone kweyethu ilali yaye kungeso sizathu abantu bengayithatheli ngqalelo into kamakungaphunywa.

Njengomntu omtsha osuka eNgqushwa, ndicinga ukuba uRhulmente woyisakele ngeendlela ezininzi, asifundiswanga ngevayirasi, akukho kuxilongwa kwenziwayo ezilalini, oonesi baseklinikhi ababambi luqeqesho ngevayirasi. Umasipala akezi kujonga ukuba sisenawo na amanzi aneleyo, ngaxeshanye akukho mntu ukhe wafumana iipasele zokutya.

Ngaphandle kokuyekiswa kwemisitho yesiko, izikolo zivaliwe nemingcwabo ngoku ivumeleke kuphela kumalungu osapho angadlulanga kwinani labantu abangama -50. Ubomi eNgqushwa busondele esiqhelweni. Imihla ngemihla sisajongene nemiceli-mingeni efanayo, ngaphandle koloyiko lwevayirasi engaziwayo kubantu baseNgqushwa.

- ***Cela abaDala bakufundise iSakhono soBomi. Ulwazi lwemveli luye ngandlela ithile lwabekelwa bucala yitekhinoloji. Ungasebenzisa eli xesha ukufunda ukuthunga, ukunitha, ukupheka, ukubasa umlilo nokupheka emlilweni.***
- ***Yibani nexesha losapho – nidlale imidlalo nilusapho, nibe namaxesha engxoxo-mpikiswano ngemeko egqubayo. Yenzani ixesha eliqingqiweyo lemizuzu engama -30 okanye nidlale kunye umdlalo apho ababukeleyo baqasha igama ngezenzo ezidlalwayo. Oku kunceda ukuba nazane kwangokunjalo nizuze ulwazi ngezinto gabalala. Ncokolani nabahlobo, ukuba niyakwazi ukungena kwi-intanethi, ncokolani nabahlobo benu. Kuyanceda ukukhe ulibale ngoku kwenzekayo***
- ***Bukelani kunye nilusapho ibhayaskophu ehlekisayo. Ukuhleka kamnandi kuyanceda.***
- ***Ncedisanani ngemisebenzi noxanduva. Oku kwehlisa uxinzelelo kuye ngamnye kuni.***
- ***Baliselanani amabali neentsomi***
- ***Imisebenzi yobugcisa inganonwabisa kakhulu. Ningathatha isigqibo ngethimu mhlawumbi 'Ubugcisa usebenzisa izinto ezilahliweyo' iimpahla ezindala, amagqabi.***
- ***Ukufunda okanye ukuhlaziya umsebenzi obusele wenziwe esikolweni***
- ***Ningenza nomdlalo apho nithetha nangayo nantoni na enokwenza ne'Corona vayirasi', iintsomi, ingxelo-manani, imingeni, njl njl.***

Pale e hlalosang hore na sechaba sa rona se tsoela-pele joang kahar'a mathata a bakiloeng ke kokoana-hloko EA CORONA LE MAEMO A MORUO.

N. Gedze, N. Mntwini, T. Chizu
e ts'oants'isitsoe ke Sanelisiwe Singaphi

MORUTOANA OA PELE

Lebitso laka ke 'Manako, mosetsana a lulang 5 Ways Port Elizabeth le ausi oaka e moholo, hammoho le lesea la hae le nang le selemo. Ausi oaka u ithutela ho boloka libuka tsa khoebo, joale u sebetsa setsing seo beng ba sona e leng BBBE. Batsoali ba rona ba lula motsaneng o haufi le Sterkspruit. Ausi oaka ke eena feela ea sebetsang. U hlokomela rona hammoho le batsoali ba rona le khaitseli ea rona eo e leng lekhoba la lithethefatsi.

Ha khoeli ea Hlakola e fihla, ke ne ke shebile liqabolane tseo batho ba li arolelanang marang-rang, hore na batho ba mose-ho-maoatle ba bolaoa ke lefu la mats'oafo ka sekhahla se joang. Ke ile ka shebella, ka ts'oha haholo, eaba ke bonts'a ausi oaka. Eena u ile a iqabola a etsa metlae ka hore lefu leo ha lena ho fihla Afrika Boroa.

Ha matsatsi a ntse a tsamaea, ho ile ha hlahella litaba tse ngata ka lefu lena le bitsoang COVID-19 kapa Corona Virus. Mantsoe ana a ne a sebelisoa ho hlalosa lefu lena leo ke sa le utloisising. Ke lekile ho fumana tlhalosetso ka lona empa ke ile ka sitoa ho utloisisa. Litabeng tsa marang-rang, ho ne ho ipetsa litaba tse ngata tse ts'osang le ho beha batho tsietsing. "Roala liatlana, koahela sefahleho ka lesela, sebelisa lihlapa-matsoho tse bolaeang likokoana-hloko!" Khele! Ho boleloa eng? Ke mang ea ts'oanelang ho roala liatlana le ho koahela sefahleho? Hobaneng ba ts'oanela ho li roala, nako e kae? Motho u ts'oanela ho hlapa matsoho makhetlo a makae? Batho ba fumanehileng bona ba tla fumana lihlapa-matsoho tsee hokae, hona li rekisoa hokae? Na masea a ts'oanela ho koahela lifahleho ka masela ba roale liatlana? Na le bona ba ts'oanela ho hlapa matsohonyana a bona? Ke ferekane haholo!

Mabarebare a ile a qalella ho ipetsa har'a batho hore Afrika Boroa e se e ena le lefu lena. Le kene ka hare ho naha ntle le tumello. Na ebe re tlong ho shoa kaofela ha rona? Ke eng eona COVID-19 ee? Na e ts'oana le Corona Virus? Na pheko e teng bakeng sa lona? Ke tla tseba joang ha ke ena le ts'oaetso? Ke ile ka ipotsa lipotso tse ngata! Re ne re sa tsebe hore na re loants'ana le eng. Moetelli-pele oa naha u ile a etsa phatlallatso ea hore naha ea Afrika Boroa e tla koaloa matsatsi a mashome a mabeli le motso o le mong. Naha e ile ea ema tsii! Ho boleloang ka hore naha e koetsoe? Ho koaloa hoa naha ho ama baithutoana ba likolo joang? Basebetsi bona ba ameha joang? Batho ba rekisang litseleng bona? Re tlile ho ja eng? Re tla lula re etsa eng nakong eo kaofela? Khele! Re ne re ipotsa lipotso ha li fele!

Naha e ile ea qala ho koaloa ha Tlhakubele e ena le matsatsi a mashome a mabeli le metso e ts'eletseng, selemong sa 2020. Ho tla etsahalang ka batho ba pataloang mefelong a khoeli? Ba tla reka lijo le lisebelisoa joang, kae? Le ha hole joalo, libaka tsa thekiso ea lijo li ile tsa lumelloa ho lula li butsoe hore batho ba tle ba fumane litlhoko tsa bona. Sena se ile sa re thoba mats'oafo. Leha ho le joalo, batho ba ile ba qalella ho reka lintho tse ngata ho feta tseo ba li hlokang hobane ba ts'ohile.

Ausi oaka u ne a pataloa letsatsing la ho qetela la khoeli. U ile a bolelloa hore "U tla pataloa letsatsing la ho qetela la khoeli ka khitla *horeng* ea leshome le metso e 'meli." Baokameli ba hae ba mo bolella. U ile a utloa bohloko, a koata haholo hobane ho ne ho se motho e mong ea ka hlokomelang litlhoko tsa lelapa ntle le eena. Ke mang ea tla reka lijo, a patale ntlo eo re lulang ho eona, a patale mothusi oa batsoali ba rona motseng le ho ba romella chelete bakeng sa litlhoko tsa bona? Ke mang ea tla reka lijo bakeng sa lesea la hae le ho patala motlakase? Ke mang ea tla patalla sekolo saka le likoloto tsa hae? Tsena tsohle li ile tsa emisa hobane ausi a sa fumana moputso oa hae oa khoeli ea Tlhakola.

Ausi u ile a fumana moputso oa hae ka hora ea borobeli bosiung ba mafelo a khoeli. Ka meso, ke ha a tsamaea ho phetha mabaka a hae. Ho ne ho se makoloi a tsamaisang baeti tseleng. U ile a tlameha ho tsamamea ka maoto ho ea fihla teropong. Ha a le tseleng, u ile a kopana le makhoba a lithethefatsi, ba bo amoha chelete a mashome a mahlano a *liranta* ba boela ba mo hlapaolela hore na hobaneng a ena le chelete a nyane hakalo. Ketsahalo ena e ile ea etsa hore ke ipotse hore na ebe re ts'irelletsehile nakong ena eo naha e koetsoeng ka eona. Makhoba a lithethefatsi a lulang litseleng bona ho tlile ho etsahala eng ka bona?

Joale ka ha eka mathata ana ha a ea lekana, sekolo saka sa romella ausi molaetsa oa hore re tlile ho sebelisa 'Zoom' ho etsa mosebetsi oa sekolo. Hona ho ne ho bolela hore re ts'oanela hoba le *komphutha* hore re tsebe ho kena marang-rang ho ithuta. Ho kena marang-rang nako ea hora feela ho hloka chelete e fetang *liranta* tse lekholo, mashome a mebeli le metso e mehlano ho kena ka *fono*-ea-letheka eo re e sebelisang. Pherekano feela! Theko ea lijo le eona e nyolohile. Kotola ea moroho oa *kh'abeche* ke mashome a mabeli a *liranta*, ha phofo ea papa ea boima ba 2.5kg ele mashome a mararo le metso e mahlano. Maleiri ke makholo a mabeli, mashome a mabeli le metso e robong, ha lebese la masea ele lekholo le mashome a supileng le metso e mehlano. Kakaretso ea lithuto tseo ke li etsang sekolong ke supa. Haeba mosuoe e mong le e mong a batla ke ithute ka marang-rang nako ea metsotso e mashome a ts'eletseng, ke mathata feela. Leha ho le joalo, puso ea rona ere "Re itukiselitse ho sebetsa le ha kokoana-hloko ena ea seoa e le teng." Ke ne ne qala ho utloa lentsoe lena 'seoa'!

'Muso o phatlallalitse hore batho ba tla phalleloa ke lichelete le lijo, empa ha se batho bohle ba tlang ho li fumana. Maobane ha re lokisa thoto eaka ea ho tla koano, ausi oaka u ile a fumana molaetsa o tsoang ho mong'a hae o bolelang hore ha ana ho lefuoa moputso o felletseng oa khoeli. U tla fumana karoloana ea moputso oa hae ha khoeli e etsa matsatsi a leshome le metso e mehlano, ho fihlella ka khoeli ea Phupu 2020. Litaba tsee li bolela eng bakeng sa rona? Re tla ja eng? Re se rentse re phela ka thata ha joale. Re tlile ho lula hokae hobane ha rena ho tseba ho lefella ntlo eo re lulang ho eona. Batsoali ba rona bona ba tla phela joang ha ausi a sa fumane moputso o felletseng? Liphallelo tsa 'muso tseo ba li fumanang ha li lekane litlhoko tsa bona. Sekolo saka se hloka hore ke lefelle lithuto tsaka kaofela. Ke tla lefa ka eng? Ke tla sitoa ho ithuta ka marang-rang, le lesea la ausi ha lena ho fumana lebese le maleiri.

Le hore ebe ke tsebile hotla koano, ausi u ile a alima chelete e tsoalang, hore ke tsebe ho tla ithuta. Ke balile kaekae hore "Boits'oaro bo botle bo pholositse China, boits'oaro bo bobe bo tetebelitse Europe, ho hloka tsebo ho tlile ho bolaea Afrika". Na ebe ke 'nete hore re hloka tsebo, kapa ke hobane re sa rutoa hantle ka kokoana-hloko ee?

MORUTOANA OA BOBELI

Lebitso laka ke Khauhelo, ke lilemo tse leshome le metso e ts'eletseng. Ke lula Seyisi, Kwa-Zakhele. Hajoale ke matsatsing a phomolo ha nkono. Hona ho bolela hore ke lula le bo 'mangoane ba babeli, motsoala le abuti oaka, ba lilemo li leshome le metso e mehlano, le ngoan'a ho fela ea lilemo li leshome. Bo 'mangoane ha ba sebetse ba le babeli, e mong ke moithuti ha e mong a satsoa lahleheloa ke mosebetsi. Nkhono le ntate moholo ba se ba ile boea-batho. Bo 'mangoane ke bona ba phethang tsohle tse hlokahalang lapeng. Batsoali baka ba lula New Brighton, ba thusetsa moo ba ka khonang.

Lemong sena 2020, ke etsa sehlopha sa leshome le motso o le mong. Ke ne ke thabetse selemo sena hobane ke shebile ka mahlo a nchocho sehlopha sa ho qetela sekolong se phahameng selemong se tlang. Liphetho tsaka li ne li le ntle haholo qalong ea selemo. Ke ne ke itjoetsitse hore ke tlile ho sebetsa ka thata hore liphetho tsaka li ntlafale mahareng a selemo. Toro ena ha ena ho phethahala hobane re ile ra bolelloa hore likolo li tlile ho koaloa pele ho nako. Ka lehlohonolo, khaso ena e entsoe re se re qetile ho ngola lihlahlobo tsa qalong ea selemo re se re bile re fumane litlaleho tsa liphetho. Ke ile ka seke ka natsa khaso ena ea litaba hobane ke ne ke balla lihlahlobo. Ke ile ka qala ho phahamisa mahlo ha likolo li koaloa hore ehlile batho ba ts'ohile haholo ke seoa sena sa kokoana-hloko ea Corona Virus e bolaileng likete tsa batho China. Ho boleloa hore kokoana-hloko ena e ts'oaetsanoa kapele, e se e bile e fetetse linaheng tse kang Italy le Spain. Litaba tsena li ne li tletse hohle. Ha ele kannete, ke ne ke sa ts'oenyeha hohang ka eona. Ke ne ke sa nahane hore e tla fihla Afrika Boroa.

Re ne re etsa metlae ka kokoana-hloko ena. Ha motho a qala a thimola le ho khohlela re ne re iqabola haholo re sa nahane ho its'irelletsa. Matsatsinyana ka mor'a hore likolo li koaloe, bookameli ba naha bo ile ba etsa phatlallatso ea hore naha e koetsoe, hammoho le hore ho se ho ena le batho ba ts'oaelitsoeng ke kokoana-hloko ena ba lulang Kwa-Zulu Natal.

Ho koaloa ha naha ha hokaba ha nts'oara hampe. Ke ne ke ntse ke bonana le metsoalle eaka, ke ea hohle moo ke ratang, ha 'moho le *mabenkeleng*. Ka ntle le hore likolo li koetsoe, mabenkele a maholo le matlo a ho jela a rekisang lijo, ke ne ke sena taba le hore naha e koetsoe. Ke ile ka qala ho tsotella ha 'mangoane a re qobella ho lula ka tlung. Motsoalle e mong oaka u ile a tlameha ho lula le rona hobane lapeng la habo ho ne ho se chelete hobane ho sena motho ea sebetsang. Ho ne ho sena lijo habo, kahona u ne a qeta boholo ba nako le rona ho fihlela bo 'mangoane ba etsa qeto ea hore a lule le rona hore kaofela ha rona retle re ts'irelletsehe.

Rangoane oa motsoalle oaka e ne ele sehahi se its'ebetsang, hape a lokisa makoloi. Ho koaloa ha naha ho bolela hore ho bile boima hore a fumane mosebetsi. Kahona u ne a sitoa ho reka lijo. Sena se ile sa etsa ke ipotse lipotso tse ngata. Ke eng eona Corona Virus ee, kapa COVID-19? Seo 'na le metsoalle eaka re neng re se tseba ke hore kokoana-hloko ena e ts'oaetsana ha motho ea nang le eona a khohlela kapa a thimola. Re ne re sa tsebe hore na haela hantle COVID-19 ke eng. Hape, na pheko e teng bakeng sa kokoana-hloko ee? 'Na kannetse ha ke tsebe. Hobaneng batho ba sa khoneng ho sebetsa ba sa fuoe lijo? Joale ka motsoalle oaka, eo lelapa la habo le sotlehileng! Re ile ra bolelloa hore batho ba ka ingolisa ho fumants'oa lijo tsa liphallelo ha moetapele oa motse. Le ha hole joale ha hona motho le ha ele a le mong ea kileng a li fumana lijo tseo motseng oa rona.

Lipotso tsena le tse ling tse ngata ke ne ke ipotsa tsona, ka ba ka hlokomela hore ho hlokeha hore 'muso o etse ho feta ka mokhoa oo ba etsang ka teng ho thusa batho khahlanong le Corona Virus. Batho ba hloka ho rutoa ka kokoana-hloko le hore na e hlahlojoa joang kaha bahaisani ba ne ba le khahlanong le ho itsa liteko hobane ba sa tsebe na litlhahlobo li etsoa joang. Batho ba motseng oa rona ba itsamaela ka bolokollohi kantle ho tsoma se jeoang, e seng hobane ha ba ts'abe kokoana-hloko empa e le hobane ba lapile.

Matlo a rekisang joala a ile a futuheloa ka bongata motseng oa KwaZakhele. Sena se ile sa mponts'a hore batho ba bang baka beha maphelo a bona tsietsing hammoho le malapa a bona sebakeng sa joala. Ebe botahoa ke tsela ea ho itebatsa mathata? Boemo boo bo bolelang sebakeng sa selemo sa lithuto? Ke lintho tse ngata tseo ho se nang motho ea nang le likarabo tsa tsona mabapi le hore na re tla e hlola kokona-hloko ena. Likolo tsona li tla buloa neng? Na ke tla tlameha ho pheta sehlopha see selemong se tlang? Ha ke batle ho fetela sehlopheng sa ho qetela ke sa itokisetsa.

Batho ba motseng oa rona ba arolelana melaetsa e seng ea 'nete ka Corona Virus, hoo re seng re ts'aba batho bao ho thoeng ba ts'oaelitsoe. Ke ntoa letsatsi le letsatsi hore batho ba KwaZakhele ba mamele melao ea ho lula malapeng, le hore ba latele lipalo tsa batho ba lumelletsoeng ho ea mafung kapa meketeng ea meetlo. Batho ba mamela melao ha feela ba bona *masole* le *mapolesa*. Ho seng joalo ba itsamaela fela litseleng joale kaha eka ha ho ea etsahala letho, haholo bana ba banyenyane. Ke lula ke ba khalla ha ke ba bona ba bapalla kantle empa 'na ke lutse ka tlung.

Batho ba KwaZakhele ba lahlehetsoe ke ts'epo ho 'muso ka lebaka la hore basebelletsi ba 'muso ba itjella lichelete tsa sechaba. Le ha 'muso o phatlallalitse hore o tla fa batho lithuso, ts'epo e felile bathong. Hore na bokamoso e tla ba bo joang, ha ho mang ea tsebang, haholo ha batho ba ts'oaelitsoeng ba ntse ba eketseha.

MURUTOANA OA BORARO

Lebitso laka ke Bokamoso, ke lilemo li leshome le metso e ts'eletseng. Ke lula motsaneng o bitsoang Ngqushwa, kapa Peddie ho ea ka batho ba bang. Ke lula le nkhono le mochana ea lilemo li leshome. Selemong sena ke sehlopheng sa leshome le motso o le mong, ebile ke rata lithuto le ho atleha lithutong tsaka. Ka Tlhakubele, mosuoetsana oa rona u ile a re bolella re le sekolong hore ho na le kokoana-hloko e ntseng e potolloha e bitsoang Corona Virus. Ha akaba a re hlalosetsa haholo ka eona, kahoo re ile ra etsa bonnete ba hore re shebella litaba letsatsi le letsatsi hore re tsebe ho utloa haholoanyane ka kokoana-hloko ena ea Corona. Nkhono u ne a mpotsa ka matsatsi a mang hore na kokoana-hloko ena ke eng. Ke ne ke mo hlalosetsa hoea ka mokhoa oo ke utloisisang kateng hobane litabeng re ne re ferekangoa ho feta ha ho qoqoa ka kokoana-hloko ena.

Ke ile ka kenela tlholisano ea sekolong ea ho nka leeto la boithuto bakeng sa barutoana ba kojoana li mahetleng. Ka lehlohonolo, ke ile ka atleha. Ke ne ke ferekane haholo hobane ha ke eso etele metseng e meholo ea literopo esale kele motho. 'Me` oaka esale a re siea motseng oa Ngqushwa lilemo tse ngata tse fetileng a ile ho batla mosebetsi, ha a eso ho khutle. Ha re tsebe hore na ho etsahetse eng ka eena. Sena se ile sa etsa hore ke tlaloe ke ts'abo ea metse e meholo ea literopo. Na ebe ha ele moo ke tlile ho ea motseng o moholo oa teropo na ketla khutla? Ke tla etsa joang haeba ntho e jeleng 'me` oaka e tla ja le nna? Le ha hole joalo, nkhono u ile a nkhothatsa hore ha ho se tla ntlhahela.

Letsatsi la leeto le ile la fihla! Ke ne ke ferekane hoo!

Re tlohile Ngqushwa ra fihla teropong re bolokehile. Re ile ra tsebisoa barutoana ba bang eaba re aroloa ka mekhahlelo ea boraro. Ke ne ke ena le 'Manako ea lulang 5 Ways, Port Elizabeth le Khauhelo ea lulang KwaZakhele, Port Elizabeth. Ke ne ke qala ho bona batho ba lulang teropong. Le ha hole joalo, ba ile ba nkamohela ka liatla tse ts'oeu. Re ile re fuoa mosebetsi oa ho batlisisa ka kokoana-hloko ea Corona, le hore re hlalose hore na re tseba eng ka eona le hore re utloisisa eng ka eona. Re ne re ts'oanela ho etsa sena re ipapisitse le metse eo re tsoang ho eona.

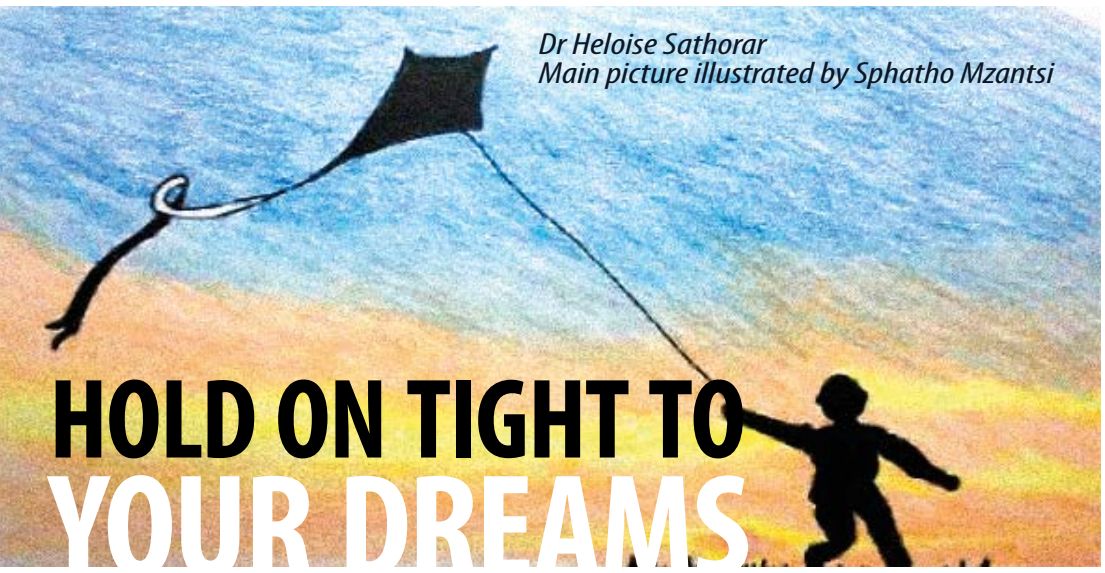
Motseng oa Ngqushwa, ho lula batho ba bangata ba metsofe ba sa utloisiseng letho ka kokoana-hloko ena. Ba ne ba tseba hore ba ts'oanela ho hlapa matsoho ka *sesepa* le metsi. Ha re lule malapeng kapa ka matlung; re etela metsoalle ea rona ho be monate. Re ea *mabenkeleng* a hole le moo re lulang hobane ha hona *mabenkele* haufinyane. Re tsamaea ka bobeli hore re ts'irelletsehe tseleng; ha re le bangata, re ts'irelletseha haholo. Re sitoa ho lula malapeng hobane re ts'oanela ho ea morung ho ea batlana le patsi kaha motlakase hase ntho e teng. Kahona ho apeha ho nka nako e telele. Lijo tseo re lijang ke *sopho* e kopantseng lijo-thollo tse ngata joale ka linaoa, lierekisi, le poone, umfino, *papa* e jelelloang ka meroho e hla`ha ea naha kapa meroho e metala e tsoang lirapeng.

Ho emisoa ha mekete ea moetlo e re kentse mathateng! Re na li likoloto ka balimong tse ts'oaneloang ke ho pataloa ka joala ba moetlo! Mafung ho lokela ho ea batho ba lelapa feela, hape ho lumelletsoe palo e sa feteng mashome a mahlano. Batho ba motseng ba ea hloleha ho etsa sena hobane ka botho le ho utloelana bohloko batho ba ea thusana ha ho hlahile lefu; ba etsa tebelo ea mofu bosiu. 'Muso o itse *masole* le *mapolesa* a tla thusa ho etsa hore batho ba lule malapeng, empa ha re eso ho ba bone motseng oa rona. Mohlomong ke lona lebaka le etsang hore batho ba seke ba natsa taba ena ea ho lula malapeng.

Joale ka mocha ea tsoang Ngqushwa, ke ikutloa eka 'muso ha o ea khona ho re thusa mekhahlelong e mengata. Ha rea rutoa ka kokoana-hloko ena, ha re eso ho bone batho ba hlahlobang batho motseng, basebelletsi ba tsa bophelo sepetleleng se haufi ha ba ea koetlisetsoa lefu lena. Bookameli ba motseng oa rona ha bo tsotelle hore na re na le metsi a lekaneng kapa chehe! Hape, ha hona motho ea seng a fumane lijo tsa liphallelo.

Kantle le hore mekete ea moetlo e emisitse, likolo li koetsoe, le hore lits'ebelletso tsa lefu li etsoa ke batho ba sa feteng mashome a mahlano, bophelo bo itsoella pele joale kaha eka ha ho ea etsahala letho. Re ntse re shebane le lits'otleho tsa mehla tseo re li tloaetseng, ntle le letsoalo la ho se tsebe letho ka kokoana-hloko ea Corona bathong ba Ngqushwa.

- ***Kopa baholoane ho u ruta tsa bophelo, thuto tsa moetlo, ho roka, ho loha, ho besa mollo le ho apeha mollong***
- ***Etsa nako e ikhethileng ea lelapa- bapala lipapali le ba lelapa, hlolisanang ka likhang tsa maemo ao re iphumanang ho oona kajeno, ho bapala mmoho ho thusa ho bopa maqhama lipakeng tsa litho tsa lelapa.***
- ***Iphe nako ea ho qoqa le metsoalle ea hao***
- ***Shebella liqabolane le ba lelapa la heno***
- ***Thusetsa ka mesebetsi ea lelapa, sena se thusa ho fokotsa boima ba mosebetsi***
- ***Etsa nako ea lits'omo***
- ***Etsa lisebelisoa ka lintho tsa khale***
- ***Shebana le mosebetsi oa sekolo o fetileng***
- ***Qapa papali ka Corona ebe papali e shebanang le linnet, mathetsi, le mehlolo ea kokoana-hloko ena.***



HOLD ON TIGHT TO YOUR DREAMS

Dr Heloise Sathorar
Main picture illustrated by Sphatho Mzantsi

Have you ever had a dream? A dream to see something, a dream to do something, a dream to…

Dreams are the vehicles that propel us forward… It is the wind that allows us to fly…It makes us smile…It makes us believe in a better tomorrow…It gives us a reason to live…

So many great things have been achieved that started out as a dream. Martin Luther King led his fight for the liberation of the African-American people in the United States with his great speech starting with the words: "I had a dream…."

Our own Tata Nelson Mandela believed in the power of dreams when he said: It always seems impossible until it is done". He went on to say: "A winner is a dreamer who never gives up."

We find ourselves in such a challenging time that we easily forget about our dreams. We get caught up in the day-to-day activities of surviving that we abandon our dreams. We are consumed by negativity that we forget to dream and to work on our dreams.

Do you have a dream? What is your dream?

- Read the suggestions provided on how to stand strong and reflect on them.
- List some of the resources available to you to help you achieve your dream. Then draw a mind map of how you can use these resources to achieve your dream.
- Identify things that will deter you from pursuing your dream. Indicate your response below.
- How can you avoid these things that will deter you? Indicate your response below
- Identify things that motivates you and list them in the table below.
- How can you embrace these motivational factors in your life? Indicate your response in a table below.

Reflective Activity 1:……
I am (Name): ……
Age: …… Year: ……
My dream is:
……
……
……
……

Dreams can remain wonderful ideas in your mind….
But reward comes from chasing your dreams and actualising your ideas.
Dreams are fulfilled through Dedication, Responsibility, Education, the right Attitude and Motivation.

DEDICATION

You need to believe in your dream. You need to own it and commit all your effort to achieving it. Identify what and who can help you to achieve your dream. Develop a plan in which you draw on the resources available to you to work towards your dream. Are you dedicated to your dream?

Reflective Activity 2:
List some of the resources available to you to help you achieve your dream. Then draw a mind map of how you can use these resources to achieve your dream.
……
……
……
……

RESPONSIBILITY

To achieve your dream, you need to be responsible. Once you have identified resources that will help you achieve your dream and you have a plan on how to utilise these resources then you should pursue your plan. It is important to talk about your plan with your loved ones and with those you respect and trust to help you. Stay clear from those who might mislead you and refrain from engaging in activities that will deter you from achieving your dream.

Reflective Activity 3:
Identify things that will deter you from pursuing your dream. Indicate your response below.
How can you avoid these things that will deter you? Indicate your response below.
……
……
……
……

EDUCATION

E is the middle letter of the word dream and it symbolises that Education forms the core of all dreams. It is central to achieving your dream. From an educational perspective, do you know what is required to achieve your dream? If not, do you know where to get information about what is required to achieve your dream? Once you know what is required to achieve you dream prepare a detailed plan that will help you work towards achieving your dream.

ATTITUDE

The saying: "Your attitude determines your altitude" applies here. The way you feel and think about something and how you interact with people as well as your general approach to life will determine how far you get in life and also how easily you will be able to attain your dreams. An attitude of gratitude also goes a long way in assisting you to achieve your dreams. Acknowledge those who help you and always be humble. But, most of all, believe in your abilities to achieve your dream. Ask yourself: If others before you could do it, why not you? If you are the first one to do something in your family, the motivation should be even greater to achieve the dream.

MOTIVATION

Reflective Activity 4:
Identify things that motivates you and list them in the table below.
How can you embrace these motivational factors in your life? Indicate your response in the table below.

Motivates	Responses

Having a dream is important. Working toward achieving that dream is even more important. What is most important is that in times of challenge, and when you are faced with adversity, that you hold on tightly to your dreams. Stand firm and do not succumb to negativity. Continue to work tirelessly on your dreams, because as certain as the sun rises these challenging times will pass.

All of us started this year with many dreams. Some dreamed of passing their grade and moving to the next grade; Grade 7's dreamt of completing Primary School and moving on to Secondary School. Grade 12 learners looked forward to a matric farewell and moving on to University. Final year university students dreamt about their graduation and their future career….but all of our lives have been thrown off balance by a speed bump called Coronavirus or COVID 19.

Schools, colleges and universities are closed. Teachers are struggling to get work to learners, university lecturers and students are confronted with the challenges of online learning, and there are talks of the academic year spilling over into next year. This is all cause for anxiety and uncertainty. However, it is in these times of adversity that we have to stand strong and hold on to our dreams. We have to stay positive and continue to work on our dreams.

Humanity has faced several challenges similar to COVID 19 in the past and has overcome it. Thus, nothing prevents us from overcoming this challenge too; and when we do, you need to be ready to fulfil your dreams. In the 1970's and 1980's our country found itself in a state of political turmoil; and during these years of struggle for political freedom, many learners had to go without school for months…but, this did not deter them…they stood strong and:

- Formed groups and taught each other;
- They shared material and their knowledge with their peers;
- They revised the work that was already done, believing that practice makes perfect, and also ensuring that they at least knew that part of the work well;
- They looked at the untaught content and taught themselves by following examples and doing the exercises linked to the content;
- They asked for help from teachers and other experts who willingly explained content to them over phones and after hours in homes and churches;
- They had set times to study and work on their school work;

and when the time came for them to write their exams they were ready. Many of these people are currently leading our country. If they could do it, you can too! Learners and students in South Africa can draw strength from these examples. Continue to work on your dream:

- Have a set timetable to focus on your school work;
- Create a WhatsApp group with your peers and talk to them about your school work, explain the work to each other, test each other;
- Continue to practise and revise the work that has been covered;
- Look at the new content, try and teach yourself, work through examples, and try the activities on the new content; and
- Ask your teacher, older siblings and friends for help.

Stand strong and hold on to your dreams, because when this is over, and it will be over, you need to be able to pursue your dream. When this valley of despair passes, you must be ready to rise like the eagle. Everything of the best!We shall recover! We shall overcome, and we shall prosper again! God Bless South Africa and her citizens.

STILL I RISE - By Maya Angelou

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I've Got oil wells
Pumping in my living room.

Just like moons and like suns,
With the certainty of tides,
Just Like hope springs high,
Still I'll rise.

HOU STYF VAS AAN JOU DROME

Dr Heloise Sathorar
Hoof kunswerk geïllustreerd deur
Sphatho Mzantsi

Het jy al ooit 'n droom gehad? 'n Droom om iets te sien, 'n droom om iets te doen, 'n droom om…

Drome is die voertuie wat ons vorentoe dryf … Dit is die wind wat ons laat vlieg … Dit laat ons glimlag … Dit laat ons glo in 'n beter môre … Dit gee ons 'n rede om te lewe …

Daar is soveel wonderlike dinge bereik wat as 'n droom begin het. Martin Luther King het sy stryd om die bevryding van die Afro-Amerikaanse bevolking in die Verenigde State gelei met sy wonderlike toespraak wat begin het met die woorde: "Ek het 'n droom ..."

Ons eie Tata Nelson Mandela het in die krag van drome geglo toe hy sê: "Dit lyk altyd onmoontlik totdat dit gedoen is". Hy het verder gesê: "n Wenner is 'n dromer wat nooit opgee nie."

Ons bevind ons in so 'n uitdagende tyd dat ons maklik van ons drome vergeet. Ons raak so vasgevang in die daaglikse aktiwiteite om te oorleef dat ons ons drome laat vaar. Ons word so verteer deur negatiwiteit dat ons vergeet om te droom en om aan ons drome te werk.

Het jy 'n droom? Wat is jou droom?

Lees die volgende voorstelle oor hoe om sterk te bly en besin daaroor.

- Sit sommige van die hulpbronne uiteen wat jou kan help om jou drome te bereik. Teken dan 'n breinkaart oor hoe jy hierdie hulpbronne kan gebruik om jou droom te bereik.
- Identifiseer dinge wat jou sal verhinder om jou droom na te jaag. Dui jou antwoord hier onder aan.
- Hoe kan jy hierdie dinge vermy wat jou sal verhinder? Dui jou antwoord hier onder aan.
- Identifiseer dinge wat jou motiveer en sit hulle in die tabel hier onder uiteen.
- Hoe kan jy hierdie motiverende faktore in jou lewe omarm? Dui jou reaksie in 'n tabel hier onder aan.

Reflektiewe aktiwiteit 1:
Ek is (Naam): ……
Oouderdom: …… Yaar: ……
My droom is:
……
……
……
……

Drome kan wonderlike idees in jou kop bly…
Maar beloning kom uit die najaging van jou drome en die realisering van jou idees.

Drome word vervul deur Toewyding, Verantwoordelikheid, Opvoeding, die regte Gesindheid en Motivering.

TOEWYDING

Jy moet in jou droom glo. Jy moet dit jou eie maak en alles inspan om dit te bereik. Identifiseer wie en wat jou kan help om jou droom te verwesenlik. Stel 'n plan op waarin jy die beskikbare bronne gebruik om jou droom na te streef. Is jy toegewyd tot jou droom?

Reflektiewe Aktiwiteit 2 :
Lys 'n paar bronne wat u kan help jy bereik jou droom. Teken dan 'n breinkaart van hoe u hierdie bronne kan gebruik om te bereik jou droom.

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VERANTWOORDELIKHEID

Om jou droom te verwesenlik, moet jy verantwoordelik wees. Nadat jy bronne geïdentifiseer het wat jou sal help om jou droom te verwesenlik en jy 'n plan het om hierdie hulpbronne te benut, moet jy jou plan najaag. Dit is belangrik om met jou geliefdes oor jou plan te praat en met diegene wat jou respekteer en vertrou om jou te help. Bly vry van diegene wat jou kan mislei en weerhou jou van aktiwiteite wat jou daarvan sal weerhou om jou droom te verwesenlik.

Reflektiewe Aktiwiteit 3:
Identifiseer dinge wat u sal weerhou om na te streef jou droom. Dui u antwoord hieronder aan. Hoe kan u hierdie dinge vermy wat sal afskrik? jy? Dui u antwoord hieronder aan.

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OPVOEDING

"O" is die middelste letter van die woord droom en dit simboliseer dat opvoeding die kern van alle drome vorm. Dit is sentraal om jou droom te verwesenlik. Weet jy uit 'n opvoedkundige perspektief wat nodig is om jou droom te verwesenlik? Indien nie, weet jy waar jy inligting moet kry oor wat jy benodig om jou droom te verwesenlik? Sodra jy weet wat nodig is om jou droom te bereik, moet jy 'n gedetailleerde plan voorberei wat jou sal help om jou droom te verwesenlik.

GESINDHEID

Die gesegde: "Jou houding bepaal jou hoogte" is hier van toepassing. Die manier waarop jy oor iets voel en nadink en hoe jy met mense omgaan, asook jou algemene lewensbenadering, sal bepaal hoe ver jy in die lewe kom, en ook hoe maklik jy jou drome kan bereik. 'n Houding van dankbaarheid help jou ook om jou drome te verwesenlik. Erken diegene wat jou help en wees altyd nederig. Maar glo meestal in jou vermoëns om jou droom te verwesenlik. Vra jouself af: As ander voor jou dit kon doen, waarom nie? As jy die eerste een is wat iets in jou gesin doen, moet die motivering nog groter wees om die droom te verwesenlik.

MOTIVERING

Reflektiewe Aktiwiteit 4:
Identifiseer dinge wat u motiveer en lys dit in die onderstaande tabel. Hoe kan u hierdie motiveringsfaktore aanvaar jou lewe? Dui u antwoord aan in die onderstaande tabel.

Motiveer	Reaksie

Bly gemotiveerd. Identifiseer wat jou motiveer en probeer om jouself by hierdie dinge te betrek. Probeer verstaan waarom dinge jou nie motiveer nie en probeer om nie by hierdie sake betrokke te raak nie. Dit is nie altyd maklik nie, want die lewe kan jou 'n draaie laat loop, maar bly gefokus en bly positief.

Om 'n droom te hê is belangrik. Om die droom te verwesenlik, is nog belangriker. Wat die belangrikste is, is dat jy in uitdagende tye, en in teenspoed, vas hou aan jou drome. Staan ferm en moenie swig voor negatiwiteit nie. Hou aan om onvermoeid aan jou drome te werk, want so seker as die son opkom, sal hierdie uitdagende tye verbygaan.

Almal van ons het hierdie jaar met baie drome begin. Sommige droom daarvan om hul graad te slaag en na die volgende graad oor te gaan; graad 7's droom daarvan om laerskool te voltooi en na die sekondêre skool te gaan. Graad 12-leerders sien uit na 'n matriekafskeid en om universiteit toe te gaan. Finale jaar universiteitstudente het gedroom oor hul gradeplegtigheid en hul toekomstige loopbaan, maar ons hele lewe is deur 'n spoedhobbel genaamd Koronavirus of COVID-19 in die wiele gery.

Skole, kolleges en universiteite is gesluit. Onderwysers sukkel om werk by leerders uit te kry, universiteitsdosente en studente word gekonfronteer met die uitdagings van aanlynleer, en daar is gesprekke oor die akademiese jaar wat na volgende jaar moet oorstaan. Dit is alles rede tot angs en onsekerheid. Dit is egter in hierdie tye van teëspoed dat ons sterk moet staan en vas moet hou aan ons drome. Ons moet positief bly en aanhou om aan ons drome te werk.

Die mensdom het in die verlede verskeie uitdagings in die gesig gestaar soos COVID-19, en het dit oorkom. Niks verhinder ons om ook hierdie uitdaging te oorkom nie; en wanneer ons dit doen, moet jy gereed wees om jou drome te verwesenlik. In die 1970's en 1980's het ons land hom bevind in politieke onrus; en gedurende hierdie jare van die stryd om politieke vryheid, moes baie leerders maande lank sonder skool klaarkom, maar dit het hulle nie afgeskrik nie ... hulle het sterk gestaan en:

- Groepe gevorm en mekaar geleer;
- Hulle het materiaal en hul kennis met hul maats gedeel;
- Hulle het die werk wat reeds gedoen is, hersien en geglo dat oefening tot perfeksie sal lei, en ook verseker dat hulle ten minste daardie deel van die werk goed ken;
- Hulle het na die inhoud gekyk wat hulle nog nie geleer het nie en hulself geleer deur voorbeelde te volg en die oefeninge wat met die inhoud verband hou, te doen;
- Hulle het hulp gevra van onderwysers en ander kundiges wat gewillig was om die inhoud daarvan per telefoon en na-ure in huise en kerke aan hulle verduidelik het;
- Hulle het tye vasgestel om aan hul skoolwerk te werk;

en toe dit tyd geword het om hul eksamens af te lê, was hulle gereed. Baie van hierdie mense lei tans ons land. As hulle dit sou kon doen, kan jy ook! Leerders en studente in Suid-Afrika kan krag trek uit hierdie voorbeelde. Hou aan om aan jou droom te werk:

- Stel 'n vasgestelde rooster op om op jou skoolwerk te fokus;
- Skep 'n WhatsApp-groep met jou maats en praat met hulle oor jou skoolwerk, verduidelik die werk aan mekaar, toets mekaar;
- Gaan voort om die werk wat gedek is, te oefen en te hersien;
- Kyk na die nuwe inhoud, probeer jouself leer, werk voorbeelde uit en probeer die aktiwiteite oor die nuwe inhoud; en
- Vra jou onderwyser, ouer broers en susters en vriende om hulp.

Staan sterk en hou vas aan jou drome, want as dit verby is, moet jy jou droom kan najaag. As hierdie vallei van wanhoop verbygaan, moet jy gereed wees om op te staan soos die arend. Alles van die beste! Ons sal herstel! Ons sal oorkom en weer voorspoedig wees! God seën Suid-Afrika en haar burgers (President Ramaphosa, 2020).

STILL I RISE - By Maya Angelou

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I've Got oil wells
Pumping in my living room.

Just like moons and like suns,
With the certainty of tides,
Just Like hope springs high,
Still I'll rise.

BAMBELELA NKQI KUMAPHUPHA AKHO

Dr Heloise Sathorar
Imizobo nguSphatho Mzantsi

Wakha wanalo iphupha? Iphupha lokubona into, iphupha lokwenza into, iphupha lok…
Amaphupha ziinqwelo ezisiqhubela phambili… Ngumoyo osivumela ukuba sibhabhe … Usenza sincume…Usenza sikholelwe kwingomso elingcono…Usinika isizathu sokuphila…

Zininzi izinto ezinkulu ezifezekileyo ezaziqale zingamaphupha. UMartin Luther walikhokela idabi lakhe lenkululeko yamaAfrika angamaMerika e-United States ngentetho yakhe eyaqala ngamazwi athi: "Ndandinephupha…"

UTata wethu uMandela wayekholelwa kumandla amaphupha xa wathi: "Ibonakala ingenakwenzeka de ibe yenzekile." Waqhuba wathi: "Ophumeleleyo ngumphuphi ongancamiyo."

Sizifumana sikwixesha elicela umngeni ngokokude silibale ngokulula ngamaphupha ethu. Sibambeka kwiinzame zethu zemihla ngemihla zokuziphilisa sitsho siwalahle amaphupha ethu. Sigutyungelwa kokubi side silibale ukuphupha siwaphumeze amaphupha ethu.

Unalo iphupha? Lithini iphupha lakho?

Funda ngeengcebiso ozinikiweyo ngendlela yokuma womelele ucingisise ngazo.

- Dwelisa ezinye zezixhobo ezifumanekayo ukukuncedisa ukuzalisekisa amaphupha akho. Uze uzobe imephu yengqondo ngendlela onokuzisebenzisa ngayo ezi zixhobo ukuzalisekisa amaphupha akho.
- Chonga izinto ezinokukunqanda ukuba ungawazalisekisi amaphupha akho. Bonisa impendulo yakho apha ngezantsi.
- Ungaziphepha njani ezi zithintelo? Bonisa impendulo yakho apha ngezantsi.
- Chonga izinto ezikukhuthazayo uze uzidwelise kwitheyibhile engaphantsi.
- Ungazamkela njani ezi zinto zikukhuthazayo ebomini bakho? Bonisa impendulo yakho kwitheyibhile engaphantsi.

UmSebenzi wokuCinga 1:
Ndingu (igama): .....
Ubudala: ..... Unyaka: .....
Iphupha lam lithi:

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Amaphupha angahlala eyimibono emihle engqondweni yakho…Kodwa umvuzo ufumaneka xa uthe wawalandela amaphupha akho uze uwazalisekise.

Amaphupha azalisekiswa kukuzinikela, nokuthath'uxanduva, Imfundo, iSimo esilungileyo sengqondo, neNkuthazeko.

UKUZINIKELA

Kufuneka ukholelwe kwiphupha lakho. Kufuneka ulenze libe lelakho, uze uzimisele ngamandla akho onke ekulizalisekiseni. Fumana ukuba yintoni na, nokuba ngubani onokukunceda uzalisekise iphupha lakho. Yenza izicwangciso apho usebenzisa izixhobo eziza kukuncedisa ukuzalisekisa iphupha lakho.

UMsebenzi wokuCinga 2:
Dwelisa ezinye zezixhobo ezifumanekayo ukukunceda uzalisekise iphupha lakho. Uze uzobe imephu yengqondo ebonisa indlela onokuzisebenzisa ngayo ekuzalisekeni iphupha lakho.

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UKUTHATH'UXANDUVA

Ukuze ulizalisekise iphupha lakho, kufuneka uthathe uxanduva. Xa sele uzichongile izixhobo eziza kukunceda uzalisekise iphupha lakho, unaso nesicwangciso sokuzisebenzisa ezi zixhobo, kufuneka kananjalo usilandele isicwangciso sakho. Kubalulekile ukuthetha ngesicwangciso sakho nabasondele kuwe, nabo ubahloniphayo nobathembayo ukuba bangakunceda. Ungasondeli kwabo banokukulahlekisa, ungangeni kwizinto ezinokukuphazanmisa ungaliphumezi iphupha lakho.

UMsebenzi wokuCinga 3:
Qaphela izinto ezinokukuthintela ekuphumeleleni iphupha lakho. Bonisa imbono yakho apha ngezantsi. Ungaziphepha njani ezi zinto ezinokukuthintela? Bonisa impendulo yakho apha ngezantsi.

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IMFUNDO

U –E liceba eliphakathi kwigama elithi *dream* kwaye libonisa ukuthi iMfundo ingundoqo wawo onke amaphupha. Iphakathi ekufezekiseni amaphupha akho. Ngokwasemfundweni, ungaba uyakwazi okufunekayo ukuzalisekisa amaphupha akho? Ukuba hayi, uyazi apho unokufumana khona ulwazi ngokufunekayo ukuzalisekisa amaphupha akho? Wakube uyazile into efunekayo, ekufezekiseni amaphupha akho, yenza isicwangciso esipheleleyo esiya kukunceda usebenzele ukuzalisekisa iphupha lakho.

ISIMO SENGQONDO

Intetho ethi: "Isimo sengqondo yakho siqingqa ukunyuka kwakho" iyangena apha. Indlela ovakalelwa nocinga ngayo ngento nendlela ophefumlelana ngayo nabantu nendlela obubona ngayo ubomi iya kuqingqa umgama oya kuwuhamba ebomini nokuba kulula kangakanai na ukuwafeza amaphupha akho. Isimo sengqondo esinombulelo naso sihamba indlela ende ekukuncediseni uzalisekise amaphupha akho. Bavume abo bakuncedayo, usoloko uzithoba. Kodwa, ngaphezu kweento zonke, kholelwa kumandla akho okukwazi ukufeza iphupha lakho. Zibuze: Ukuba abanye ababephambi kwakho bakwazi, kungoba kutheni wena ungenako? Ukuba ungowokuqala ukwenza into ekhayeni lakho, imelwe ukuba inkuthazeko ibe nkulu nangakumbi ukuphumelelisa iphupha akho.

INKUTHAZEKO

UMsebenzi wokuCinga 4:

Chonga izinto ezikukhuthazayo uze uzidwelise kule theyibhile ingezantsi:	Ungazifaka njani ezi zikhuthazo ebomini bakho? Bonisa impendulo yakho kule theyibhile ingezantsi:

Hlala ukhuthazekile. Bona izinto ezikukhuthazayo uze uzame uzayamanise nezo zinto. Zama ukuqonda ukuba kutheni ezinye izinto zikutyhafisa nje uze uzame ukungasondeli kwezo zinto. Akululanga, njengokuba ubomi bungakuphoxa, kodwa hlala uqaphele uzimisele.

Ukuba nephupha kubalulekile. Ukusebenzela ukulifezekisa iphupha lakho kubaluleke nangaphezulu. Eyona nto ibaluleke nangaphezulu yeyokuba ngamaxesha omceli-mngeni, naxa ujongene neengxaki, kukuba ubambelele nkqi kumaphupha akho. Yima uthi ndzu, ungohlulwa zingcinga ezimbi. Qhubeka uwasebenza

ungadinwa amaphupha akho, ungadinwa kuba njengokuba ilanga liqinisekile ukuphuma la maxesha emiceli-mngeni aza kudlula.

Sonke siwuqale lo nyaka sinamaphupha amaninzi. Abanye baphupha ukupasa ibakala labo badlulele kwelilandelayo; abeBakala-7 baphupha ukugqiba isikolo saseprayimari badlulele kwiSikolo seMfundo ePhakamileyo. Abafundi beBakala -12 babejonge phambili kwitheko lematriki lokuthi ndlela-ntle baze baye eyunivesithi. Abafundi abagqibezela imfundo yabo enomsila babecinga ngothweso- zidanga neenjongo zabo emsebenzini… kodwa bonke ubomi bethu buphoswe phantsi nguthobisantya ekuthiwa yi Corona vayirasi okanye COVID-19.

Izikolo, iikholeji neeyunivesithi zivaliwe. Zizama nzima iitisthala ukunika umsebenzi ebantwaneni, abafundisi baseziyunuvesithi nabafundi bajongene nemiceli-mingeni yokufunda ngekhompyutha, kwaye kukho nentetho ethi umsebenzi walo nyaka unokuwelela kunyaka ozayo. Yonke le nto ibangela inkxalabo nokungaqiniseki. Kodwa, kungala maxesha engxaki ekufuneka sime somelele sibambelele kumaphupha ethu.

Abantu sebeke bajongana nemiceli-mingeni emininzi efana neCOVID-19 kumaxesha angaphambili kwaye bayoyisa. Ngoko ke akukho nto esithintelayo ekubeni asingewoyisi nalo umceli mngeni; kwaye xa sithe senjenjalo, kufuneka ukuba usele ukulungele ukuzalisekisa amaphupha akho. Kwiminyaka yoo-1970 noo-1980 ilizwe lethu lazifumana lisemekweni yeziphithiphithi zepolitiki; kwaye ngale minyaka yomzabalazo yenkululeko yezopolitiko, abafundi abaninzi baphoswa sisikolo iinyanaga ezininzi … kodwa le nto zange ibatyhafise… bema bomelela baza:

- Benza amaqela bafundisana;
- Babelana nabanye ngezinto zokufunda nangolwazi:
- Bahlaziya umsebenzi owawusele wenziwe, bekholelwa ekubeni ukumana uwuphinda-phinda umsebenzi kuza nempumelelo, kwaye kuqinisekisa ukuba ebuncinaneni bayayazi kakuhle inxalenye yomsebenzi;
- Bajonga kulo msebenzi ungekafundiswa baza bazifundisa ngokulandela imizekelo besenza nemisebenzi ehamba nezifundo
- Bacela uncedo kootitshala nezinye iingcali abathi babacacisela umsebenzi ngovuyo besebenzisa iifowuni nasemva komsebenzi besemakhaya nasezinkonzweni;
- Baba namaxesha abekiweyo okufunda nokwenza umzesebenzi wabo wesikolo.

Kwathi lakufika ixesha lokubhala iimviwo zabo babe belungile. Abaninzi baba bantu ngoku baziinkokeli zelizwe lethu. Ukuba babenako ukwenza njalo, nawe ungenza! Abantwana besikolo nabafundi eMzantsi Afrika bangafumana amandla kule mizekelo. Qhubeka ulisebenza iphupha lakho:

- Yiba nethayimtheyibhile eqinisekileyo ulandele umsenbenzi wakho wesikolo;
- Yenza iqela leWhatsApp noontanga bakho nithethe ngomsebenzi wenu wesikolo, nicaciselane ngomsebenzi wesikolo, nizivavanye;
- Qhubekani nisebenza nihlaziya umsebenzi osele wenziwe ;
- Jonga umsebenzi omtsha, zama uzifundise, sebenza ngemizekelo, uzame imisebenzi yezifundo ezitsha, uze ubuze utitshala wakho, abantakwenu abadala, ucele uncedo nakubabahlobo;
- Yima womelele ubambelele kumaphupha akho, kuba xa konke sekudlule, kufuneka ukwazi ukuqhubeka nephupha lakho. Xa le ntlambo yokuncama idlule, kufuneka ulungele ukunyuka njengokhozi. Iminqweno emihle!

"Siza kuvuka! Siza koyisa, kwaye siza kuchuma kwakhona! UThixio asikelele uMzantsi Afrika nabemi bawo." (Ngu Prezidanti Ramaphosa, 2020).

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With your bitter, twisted lies,
You may trod me in the very dirt
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With the certainty of tides,
Just Like hope springs high,
Still I'll rise.

ITS'OARELLE LITORONG TSA HAO

Dr Heloise Sathorar
e ts'oants'isitsoe ke Sphatho Mzantsi

Na o kile oa ba le toro? Toro ea ho bona ntho e 'ngoe kapa ho etsa se seng?

Litoro ke tsela ea hore re tsoele pele. Li etsa hore re khone ho fofa le ho bososela. Li etsa hore re lumele hore bokamoso bo ka ba hantle ho feta kajeno. Li re fa lebaka la ho phela.

Lintho tse ngata tsa bohlokoa li fihletose ka lebaka la litoro. Martin Luther King u ile a loana ntoa ea tokolloho ea batho ba bats'o ba Afrika-Amerika naheng ea Amerika ka puo ea hae e neng e qala ka mantsoe a latelang "Ke na le toro..."

Ntate Nelson Mandela u ne a lumela matleng a litoro ha a re "Lintho li shebahala li le boima ho fihlela o nkile mohato oa pele ho li phetha." U ile a boela a re "Motho ea qetellang a phethile tseo a li batlang, ke motho ea sa ineheleng ka litoro tsa hae."

Re iphumana nakong e mahlonoko e etsang hore re lebale litoro tsa rona. Re phathahantsoe ke bophelo le lietsahahala hoo re qetellang re nyahlalitse litoro tsa rona. Re qetoa ke menahano e fosahetseng hoo re lebalang litoro tsa rona le ho sebelletsa hore litoro tsa rona li phethahale.

Na o na le toro? Ke eng toro ea hao?

Bala mehlala e latelang e bonts'ang hore na u ka iphumana u le matla joang

- Etsa lenane la lisebelisoa tseo o ka li sebelisang ho o thusa ho atleha litorong tsa hao. Taka sets'oants'o se bonts'ang hore na oka latela mehlala efe ho atleha.
- Ke litho life tse ka o sitisang ho atleha litorong tsa hao?
- O ka qoba lintho tse ka o sitisang ho atleha joang?
- Ke lintho life tse o khothatsang mabapi le litoro tsa hao?
- O ka sebelisa lintho tse o khothatsang joang bophelong ba hao ho thusa ho atleha litorong tsa hao?

Ketsahalo e bonts'ang 1:.....

Lebitso: .....

Lilemo: ..... Selemo: .....

Toro ea ka ke:

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Litoro li lula e le menahano e metle...empa moputso o hlahella ha re phethahatsa litoro tsa rona ka ho latella menahano ea rona.

Litoro li phethahala ka tsitlallelo le boikarabello, thuto menahano e nepahetseng le chebelo-pele.

TSITLALLELO

O ts'oanela ho lumela torong ea hao. O ts'oanela hore e be ea hao, u tsitlalle ho eona ka soohle seo o enang le sona ho e phethahatsa. Fuputsa hore na ke mang ea ka o thusang ho phethahatsa toro ea hao. Etsa meralo ea lisebelisoa tse ka o thusang ho phethisa toro ea hao. A na o ikemiselitse ho phethisa toro ea hao?

Ketsahalo e bonts'ang 2:

Thathamisa tse ling tsa lisebelisoa tse fumanehang ho uena ho thusa u fihlela toro ea hau. Ebe u taka 'mapa oa likelello ea hore na u ka sebelisa lisebelisoa tsena joang ho fihlela toro ea hau.

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BOIKARABELLO

Ho fihlella litoro tsa hao, o hloka ho ba le boikarabello. Hang ha o fumane lisebelisoa tse ka o thusang ho phethisa toro ea hao, hape o ena le meralo ea ho e phethahatsa, o ts'oanela ho e lelekisa.

Ketsahalo e bonts'ang 3:

Khetholla lintho tse tla u thibela ho phehella toro ea hau. Bontša karabo ea hau ka tlase.

U ka qoba joang lintho tse tla u thibela uena? Bontša karabo ea hau ka tlase.

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THUTO

Thuto e bohlokoa ho phethahatsa litoro. Na o tseba hore na ke eng eo o hlokang ho ithuta eona ho phetha litoro tsa hau? Ha eba ha ho joalo, na o tseba moo o ka fumanang tlhalosetso ea hore ho hlokeha eng ho phethahatsa toro eo? Ha o tseba tse hlokehang ho phetha toro ea hao, etsa moralo o nang le mekhahlelo e tlang ho thusa hore o sebeletse ho phetha toro ea hao.

BOTHO

Polelo e reng "Botho ba hao ke bona bo lekanyang seo o ka se fihlelang" ke ea bohlokoa. Tsela eo o ikutloang ka eona le ho nahana ka bophelo, le hore na o ikamahanya joang le batho ba bang hammoho le chebelo ea hao bophelong li lekanya hore na oka fihlela eng ka bophelo le hore na ekaba ha bobebe hakae ho phetha litoro tsa hao. Teboho e matla haholo ho o thusa ho phetha litoro. Leboha batho ba o thusang, o ikokobetse kamehla. Lumela boiphihlelong ba hao ho phetha toro ea hao. Ipotse potso ena: Ha ho ena le ba bang pele ho oena ba kileng ba atleha, hobaneng oena o keke oa atleha? Haeba ke oena motho oa pele ho phetha se seng lelapeng la heno, hona ke lebaka la bohlokoa le ka khothalletsang hore o atlehe litorong tsa hao.

KHOTHATSO

Ketsahalo e bonts'ang 4:

Khetholla lintho tse u susumetsang 'me u li thathamise tafoleng e ka tlase.

U ka amohela lintlha tse khothatsang joang ho bophelo ba hau? Bontša karabelo ea hau tafoleng e ka tlase

Ho susumetsa	Likarabo

Lula o khothalla tsoelopele, fumana hore na ke eng e o khothatsang ebe o ikamahanya le tsena. Utloisisa hore ho ka ba le lintho tse ka fokotsang ho khothala hoa hao. Seke oa ikamahanya le lintho tse fokotsang khothalo ea hao. Ha ho bonolo hobane li ka akhela bophelo ha hao hojana le litoro tsa hao, empa lula o ena le ts'epo ea hore o tla atleha.

Boholo ba rona re qalile selemo sena ka litoro. Ba bang ba ratile ho atleha lithutong tsa bona ba fetele lihlopheng tse latelang, joale ka sehlopha sa bosupa ho fetela sekolong se phahameng; baithuti ba sehlopha sa leshome le metso e mmeli ba ne ba shebile ho atleha ba fetele sekolong se seholo sa sechaba. Baithuti ba sehlopha sa maphomelo sekolong se seholo ba ne ba shebile ho qeta lithuto tsa bona ba tsebe ho ea mesebetsing... empa tsena tsoohle li emisitse ka lebaka la kokoana-hloko ea Corona kapa COVID-19.

Likolo ka mekhahlelo ea tsona li koetsoe kaofela. Meuoe ea phathahana ho thusa bana ba sekolo ba ntse ba le malapeng hore ba ithute ka marang-rang; ba ferekantsoe ke hore selemo sena sa lithuto seka fetela selemong se tlang. Tsena li bakile pherekano le ho hloka botsitso. Leha ho le joalo, ke linakong tse mahlonoko moo re ts'oanelang ho ema re tsitse, re be matla le ho its'oarella ka litoro tsa rona.

Batho ba shebane le mathata a mangata a ts'oanang le COVID-19 mehleng ea khale, eaba ba ea atleha. Kahona, ha hona se ka re thibelang ho atleha nakong ena le rona, re tla phetha litoro tsa rona. Lilemong tsa 1970 le 1980, naha ea rona e bile le mathata a mangata a puso, batho ba ile ba loanela tokolloho le thuto likhoeli tse ngata, empa ha baka ba lahla ts'epo, ba ile ba tsoela pele ka ntoa ea bona ka ho:

- etsa mekhatlo ea ho rutana;
- ho arolelana lisebelisoa le litsebo le bo mphato oa bona;
- ba thusana ka mesebetsi e fetileng, ba ikoetlisa kamehla ba bile ba etsa bonnete ba hore ba tseba mesebetsi ea bona;
- ba ithuta tse esong ho rutoe ka ho latela mehlala;
- ba kopa thuso ho matichere le batho ba bang ba nang le tsebo hore ba ba hlalosetse thuto tsa bona malapeng le matlong a thapelo.
- ba ipha nako ea ho etsa mesebetsi ea bona ea sekolo;
- Hape ha nako ea ho ngola lihlahlobo e fihla ba ne ba itokisitse. Boholo ba batho bana ke baetapele ba naha hona joale. Ha eba ba ile ba atleha, le rona re ka atleha. Batihuti le barutoana ba Afirka Boroa ba ka nka matla mehlaleng ena. Tsoelang pele ho sebelletsa litoro tsa lona:
- eba le nako e ikhethileng eo o etsang mosebetsi oa sekolo ka eona;
- buisana la bomphato ba hao ka marang rang le thusane ka mosebetsi oa sekolo
- tsoela pele ho ikoetlisa ka mosebetsi o seng o rutiloe;
- sheba mosebetsi o mocha, leka ho ithuta ona, sebetsa mehlala o leke le ho sebetsa lipotso tse botsitsoeng; hape
- botsa mosuoe kapa moholoane oa hao hore a o thuse.

Boikutlo bo nyane ntho e etsang phapang e kholo.

Its'oarelle ka litoro tsa hao hobane ha tsena tsoohle li felile, o tla hloka ho tsoela pele ka bophelo. Khohloana ena ea litsietsi e tlile ho feta, ka hona o tla lokela ho phahama o fofe joale ka ntsu. Katleho!

STILL I RISE - By Maya Angelou

You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll rise.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I've Got oil wells
Pumping in my living room.

Just like moons and like suns,
With the certainty of tides,
Just Like hope springs high,
Still I'll rise.