



**UNIVERSITY OF TM
KWAZULU-NATAL**

**INYUVESI
YAKWAZULU-NATALI**

Indima Edlalwa Ezobuchwepheshe Ukuqhakambisa Iqhaza Lobuciko Bomlomo
Ezimpilweni Zabantu

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Thesis submitted in fulfilment of the requirements for the degree of

Master of Arts

In the

Discipline of African Language

School of Arts, College of Humanities, University of KwaZulu-Natal, Durban,
South Africa.

February 2025

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ISIFUNGO

Mina Lucy Mbali 9217058510), ngiyafunga ngiyagomela, ngithi: lo msebenzi osihloko sithi “Indima Edlalwa Ezobuchwepheshe Ukuqhakambisa Iqhaza Lobuciko Bomlomo Ezimpilweni Zabantu” ungumsebenzi wami kusuka ekuqaleni kuze kube sekupheleni kwawo.

Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono engaqubuka ngawo. Lona ngumsebenzi ocwaningwe yimina mathupha ngokusebenzisa imithombo yolwazi ehlukehlukehene. Ngियाqinisa futhi ngithi lo mqulu awukaze wethulwe kwesinye isikhungo ngenhloso yokuthola iziqu.

Imithombo yolwazi esetshenzisiwe kulolu cwaningo ikhonjisiwe futhi yahlonishwa ngendlela efanele.



L. Mbali

.....

Usuku

AMAZWI OKUBONGA

Ngithanda ukuqala ngokubonga uNkulunkulu ngakho konke okuhle angenzele khona nangokungigcina ngize ngibone umsebenzi wami sengiwuphothulile. Ngibonge ukungethwalala nokungipha amandla okuphokophela phambili, ngaso sonke isikhathi! Ukube ebengenami ngabe angifikanga lana.

Ngiphinde ngidlulise ukubonga okukhulu kumeluleki wami esiqale naye lolu hambo uDkt D.E Khumalo. Uphile nje Mzilikazi kaMashobane!

Ngiphinde ngibonge umeluleki engiphothule naye lo msebenzi uDkt B.G. Nene. Ngiyazi ukuthi akuyona into elula ukuthatha umsebenzi osuvele uqaliwe uwufezekise kodwa ukwenze ngesineke nokuzinikezela okukhulu lokho. Ngiyabonga kakhulu, uNkulunkulu akugcine!

Ngingeke ngakhohlwa yintombi engizalayo, uMaNdzimakhwe. Ngiyabonga mama ngokuhlezi ungeseka ngaso sonke isikhathi ngisho ungasaqondi ukuthi ngenzani. Ngeke ngakhohlwa ulwazi obungicobelela ngalo mayelana nobuciko bomlomo, njengoba nawe ungomunye wezintombi ezakhula ngesikhathi sezinganekwane umhlaba usemuhle ungakafiki umabonakude. Kuyisifiso sami ukuthi uphile ngize ngilugede lolu hambo!

Ngingabashiya kanjani abangani bami beqiniso uNomaledi Sapho, Sandile Dlamini no Sibonisiwe Shange? Ngiyabonga kakhulu bangani bami ngokungibekezelela. Ngenxa yokumpintshwa yilolu cwaningo, bengibuye ngingabi naso isikhathi sokuninaka kodwa anikaze nje nangiduba. Nihlezi nivul' izandla nezinhliziyi njalo mangidinga usizo. Ngithi nje kwande bantakwethu!

Ngokukhethekile ngithanda ukubonga uSisanda Bebula, Nqobile Magwaza, Athenkosi Mazongolo noMusawenkosi Nyandeni ngokungeseka okungummangaliso kwabo, akukho la ebengithi mangikhala khona kuni ningangisizi. Ukuncama kwenu izinto zenu nezezingane zenu nenzela mina ukuze ngibe namandla nezinto ezanele ukuthi ngifunde. Ngiswele imilomo eyizinkulungwane yokunibonga, uNkulunkulu anigcine!

Ngingamkhohlwa kanjani kodwa uSimangaliso Ntshangase noSindiswa Zulu ngokungicobelela ngolwazi nokungisiza ngamagama athile olimi lwesiZulu njengoba ngiphinde ngisale lapha nalaphaya. Ningithwalile bozakwethu kulolu hambo lwami futhi

kuyisifiso sam ukuthi nabanye nibacobebele ngolwazi eninalo. UNkulunkulu womusa anihambele ezidingweni zenu.

Ngidlulise okukhulu ukubonga emndenini wami ngokubambisana nami, ngakha ikusasa lami. Ngibala abafowethu bami uThobile, Ayanda, Sipehelele noSindile, odadewethu uFeziwe, Zoliswa, Zoliwe, Nowandile, Lichume noNompumezo, izingane zasekhaya uYamkela, Pelokazi, Phuthumani, Asavela, Ncebakazi, Mazwi, Asonele, Nangamso, Qiniso, Zizo, Esihle, Mlamuli, Luhle, Abongiwe, Sinqobile, Mluleki, Iminathi, Okuhle, Athembele no-Othalive.

Ngiyabonga kubaba umpostoli nomama umpostoli uMsuthu okungabazali bami bakwamoya, ubaba nomama uMadondo nebendla lonke laseHOL ngokungeseka kwabo empilweni nakulolu hambo lwemfundo, ngingekukhohlwe ukunginxusela kwabo eNkosini ukuthi ibe nami kulolu hambo.

IQQQA

Izinhlobo ezehlukene zobuciko bomlomo zinesasasa elikhulu kakhulu ezweni laseNingizimu-Afrika, khona kunjalo kuyiqiniso elingephikwe ukuthi akuzona zonke izinhlobo zobuciko bomlomo ezinale nhlanhla yokuthakaselwa yisizwe ngoba ezinye nje zagcina ukunakwa ngesikhathi sasendulo lapho umhlaba usamuhle. Izinkondlo nomculo-ke zingezinye zalezi zinhlobo ezithakaselwa kakhulu ngabantu okwenza ukuthi zingagcini nje ngokuba yinto yasezindaweni ezisemakhaya kodwa zitholakale ngisho nasemadolobheni ngenxa yokusatshalaliswa ezobuchwepheshe esezingenisile emiphakathini esiphila kuyo. Lolucwaningo luphenya kabanzi ngendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni yabantu. Kulolu ucwaningo kugxilwe ekuthungathweni kolwazi mayelana nomlando kanye nemisebenzi yobuciko bomlomo emiphakathini, umthelelela wobuchwepheshe ebucikweni bomlomo nasolimini olusetshenziswa ebucikweni bomlomo nolimi jikelele. Ucwaningo lusebenzise indlela yekhwalthethivu ukuqhuba izingxoxo, ukulalela amarekhodi aqoshiwe ehlukene, kanye nokuthungatha imibono nolwazi ngalokho okuphathelene nesihloko esicwaningwayo. Kusetshenziswe injulalwazi ye-*Cycle of Socialization* nenjulalwazi i-*Hermeneutics* ukuhlaziya ulwazi ngemibono eyethulwa ngomomthelela wezobuchwepheshe ebucikweni bomlomo obucwaningwayo. Lezi yizinjulalwazi umcwaningi abone zizomelekelela kangcono ekuhlaziyeni imibhalo. Imiphumela yalolu cwaningo ihlonze ukuthi ubuchwephesha bunemithelela emihle nengemihle ebucikweni bomlomo, lapho kuvele khona ukuthi buyasiza ukusabalalisa izindlela ezithile zobuciko bomlomo ukuze zifinyelele kalula kuye wonke umuntu. Kolunye uhlangothi bunonomthelela omubi ngokuthi bukhipele ngaphandle eminye imisebenzi yobuciko bomlomo okungabalwa kuyo ukugcinwa kwagugu namasiko akwaZulu nokugcinwa kolimi.

ABSTRACT

Oral literature, particularly poetry and music, has long been an integral part of South African culture, with significant roots in both rural and urban communities. This study explores the role of technology in promoting and influencing oral literature, specifically in the context of preserving and transmitting cultural and linguistic heritage. Using a qualitative research approach, the study examines the history and evolution of oral literature in South Africa, with a particular focus on how technology has impacted the accessibility and dissemination of these literary forms. Data was collected through interviews, analysis of recorded oral literature, and review of relevant literature. The Cycle of Socialization database and Hermeneutics were employed to analyze the collected information. The findings suggest that while technological advancements have played a significant role in expanding the reach of oral literature, they have also introduced challenges, particularly in terms of preserving traditional forms of oral expression. The study highlights both the positive effects, such as increased accessibility and global reach, and the negative consequences, including the marginalization of certain oral traditions and the potential erosion of cultural heritage. The research emphasizes the need for a balanced approach to integrating technology while safeguarding the authenticity and preservation of Zulu heritage and language.

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ISAPHLUKO SOKUQALA

ISETHULO SOCWANINGO

1.1. Isingeniso

Izinhlobo ezehlukene zobuciko bomlomo zinesasasa elikhulu kakhulu ezweni laseNingizimu-Afrika, khona kunjalo kuyiqiniso elingephikwe ukuthi akuzona zonke izinhlobo zobuciko bomlomo ezinale nhlanhla yokuthakaselwa yisizwe ngoba ezinye nje zagcina ukunakwa ngesikhathi sasendulo. Izinkondlo nomculo ke zingezinye zalezi zinhlobo ezithakaselwa kakhulu ngabantu okwenza ukuthi zingagcini nje ngokuba yinto yasezindaweni ezisemakhaya kodwa zitholakale ngisho nasemadolobheni ngenxa yokusatshalaliswa ezobuchwepheshe esezingenisile emiphakathini esiphila kuyo. Ngaphambi kokwethula nokuchaza kabanzi ngezinto eziningi lolu cwaningo luzobheka ukuthi buyini ubuciko bomlomo lobu ekukhuunywa ngabo.

Ubuciko bomlomo buchazwa ngokuvumelana kwemibono ka-Okpewho (1992) noNtuli noMakhambeni (1998) uma bebeka ngokuthi, buyinkulumo enobuchule nobunyoinco noma eyingxoxo edluliswa ngomlomo ezizukulwaneni ngezizukulwane. Kungashiwo nokuthi bungumcebo wokhokho owawudluliselwa ezizukulwaneni okuyinto eyasungulwa ngesikhathi sasemandulo. UNtuli noMakhambeni (1998) lapho becaphunwe nguKhathi (2002) bathi ubuciko bomlomo buyinto esuselwa ekhanda iqanjwe yase iphinyiswa ngomlomo ukudluliselwa ezizukulwaneni ngezizukulwane ngenhloso yokufundisa, ukukhulisa kanye nokuxwayisa abantwana ngezinto ezithile. UNtuli noMakhambeni (1998) baphinde baveze ukuthi ubuciko bomlomo buhlukene kabili, kukhona ubuciko bomlomo obuyiphrozi yomdabu kanye nobunkondlo.

Uma benaba nalolu daba oNtuli noMakhambeni (1998) baveza ukuthi nayo iphrozi yehlukene kabili, kunephrozi eyingxoxo kanye nephrozi ewubuciko. Ngaphansi kwephrozi eyingxoxo kutholakala izinganekwane, kanti ngaphansi kwephrozi yobuciko kutholakala izisho, izaga neziphicaphicwano. UNtuli noMakhambeni (1998) bathi ngaphansi kobunkondlo sithola imilolozelo, izilandelo, izihasho, iziqubulo, amahubo(amaculo), imilozi, izangelo, izithakazelo nezibongo ezinhlobonhlobo. Ubuciko bomlomo buyingxanye ebanzi ebucikweni besizwe, ikakhulukazi esizweni samaZulu. Kusukela esikhathi sasendulo ke izwi belineqhaza elibanzi elilithathayo empilweni yomuntu ngoba lenza umuntu ukuthi akwazi ukuxhamana nayo yonke

into emzungezile, kusukela ezilwaneni kuyoma ezihlahleni zonke zelizwe futhi ilona akwazi ukudala ngalo. Lo mbono ongenhla ungenye yezinkolelo zabantu abangamaKrestu. Ukufakazela lo mbono uKhathi (2002) ugcizelela ukuthi inkulumo ephuma emlonyeni womuntu yiyo eyakha ubuciko bomlomo, obuyingxoxo evela kumuntu ngokucikozisa ngomlomo bese buthungeleka ngenzwa yokulalela buze bufike engqondweni, lapho bufike bakhe izithombemqondo ezithile. Kanti lokhu kunikeza isithombe sokuthi ubuciko bomlomo buyinkulumo ethungwe ngobugagu nangendlela ethile esabalalisa umqondo umuntu acabange ajule.

Ulwazi olwethulwa UNtombela, uMothibe, uKhuboni noMagwaza (2013) luveza ukuthi ubuciko bomlomo behlukene futhi benzeka ngaphansi kwezimo ezehlukene lapho ekungabalwa khona ukugcagca/ukwenda, imikhosi yesizwe, amasiko kanye nemidlalo. Lokhu kuyinto evela njalo emiphakathini yabantu abamnyama uma benza imicimbi yokuziphilisa lapho besebenzisa ubuciko obehlukene kuleyo micimbi okuyinto esivela nasezindaweni zobuchwepheshe ezithile. Muva nje, kunezinhlelo ezahlukene kumabonakude nakwezinye izinkundla zokwexhumana ezibonakala zisebenzisa ubuciko bomlomo kanye namaciko athile ukuqinisekisa ukunxenxa ababukeli njengoba ubuciko bomlomo bunezinga elikhula ngesivini ngabalandeli esikhathini samanje. Okusiholela ngqo esihlokweni salolu cwaningo esithi iqhaza elibanjwa ubuciko bomlomo empilweni yabantu nomthelela wobuchwepheshe kulona. Lokhu kuyinhloso yokubheka ukuthi ubuchwepheshe lobu bububeka kephi ubuciko bomlomo kanye nemisebenzi yabo ebantwini. Okunye okuvezwa nguNtombela nabanye (2013) kufakazela umbono kaKhathi (2002) oveza ukuthi ubuciko bomlomo buyizinhlobonhlobo zobuciko bokukhuluma noma bengxoxo yesidalwa esingumuntu futhi buyinto ethungeleka ngenzwa yokulalela buyozinza engqondweni, bese bakhe khona izithombemqondo ezithile. Lokhu kuveza ukuthi ubuciko bomlomo akuyona nje inkulumo oyizwa bese kuphela kanjalo kodwa inendlela yobugagu ekuthungeleka ngayo ize iyozinza emqondweni womlaleli lapho efika igqugquzele khona ukujula ngokwemicabango ukuze umlaleli akwazi ukuhlaziya lokhu ekade ekulalele.

Uma bephawula ngobuciko bomlomo uThompson noSmith (2016) bathi esikhathini sasendulo emasikweni ase-Afrika kwabe kungumsebenzi wabazali ukukhulisa abantwana lapho babembaba iqhaza elikhulu ekunikezeni ulwazi oluthinta ubunjalo bokwakhiwa komntwana. Lolu lwazi-ke lwabe ludluliswa ngabo ubuciko bomlomo obehlukene lapho abazali babebamba iqhaza ekuxoxeleni abantwana babo izinganekwane, iziphicaphicwano, kanye nobunye ubuciko bomlomo. Lokhu kunikeza isithombe noma incazelo yokuthi ubuciko bomlomo

bungumhlahlandlela wokukhuliswa kwabantwana nokudluliswa kolwazi olungumcebo wekusasa labantwana kanye nesizukulwana esizayo. Okunye okubalulwa uThompson noSmith (2016) ukuthi esikhathini sasendulo kwakuwumsebenzi wabazali bonke ukubamba iqhaza ekuthandeni nokugqugquzela inhlalakahle yabantwana ngaphansi kweso elinokuhlonipha nokuqaphela amasiko besebenzisa ubuciko bomlomo. Lezi izimfundiso ezabe zenzeka nsuku zonke ngemuva kokuthi imisebenzi yasekhaya isiyenziwe, umndeni wawuhlala uzungeze iziko ngesikhathi sakusihlwa kudluliswe izimfundiso ebantwaneni ngomlomo. Abantu abadala yibona ababembamba iqhaza lokuxoxela izingane lokho okwakumele zikufunde bese izingane njengabalaleli zizibandakanye ngokubatsheleka izindlebe ziphinde zicule izingoma zezingane kwane zishaye ihlombe ziphinde zisine uma kunesidingo esiqhamukayo. Izingxoxo zonke zabe zenziwa ngolimi lwebele okwakwenza kubelula ukuba izingane zibambe lokho okwakufundiswa ngokushesha. Lolu lwazi olungenhla luveza ngokusobala ukuthi ubuciko bomlomo kwabe kungeyona into yokuzijabulisa nje kuphela kodwa babuyindlela yokubumba ubunjalo bezingane, indlela ethize yokugcina amasiko nokudlulisela ulwazi ezizukulwaneni ngezizukulwane. Kanti futhi kungashiwo nokuthi ubuciko bomlomo buyindlela yokugcina nokulondoloza ulimi ngoba kuyaqama ukuthi esikhathini sasendulo kwakusetshenziswa ulimi lwebele ukudlulisa ulwazi oluthile ezinganeni, okuyinto eyayenza ukuthi izingane zikubambe lokho ezikutsheliswe bese zidlulisela abanye ngalo ulimi lwazo lwebele.

Incazeko kaZwane (2019) iveza ukuthi ubuciko bomlomo buyinkulumo eyethulwa ngomlomo kepha esikhathini samanje sekuyindida ngoba sibuthola seubhalwe phansi buphinde bufundwe kusetshenziswa amehlo okwenza ukuthi kungasabi lula ukulandela inhloso yokwethiwa kwalolu hlobo lobuciko. Ngoba uma kuthiwa ngubuciko bomlomo kusuke kuhloswe ukuvezwa ukuthi kunomxoxi oxoxa okuthile esebenzisa izwi nesitho somzimba okungumlomo kanye nezinye izitho zomzimba uma kunomnyakazo okumele wenziwe. Ngakolunye uhlangothi kunabalaleli ekulindeleke ukuthi bavule izindlebe balalele yize-ke namehlo kuyaye kubenezikhathi zokuwasebenzisa lokho okungatheni ngoba kufanele bayibone iminyakazo eyenziwa ngumxoxi. Uma kuhlaziywa leliphuze elingenhla ngokwesihloko socwaningo kungashiwo ukuthi yize kuyindida ukuthi ubuciko bomlomo butholakale seubhalwe phansi kodwa lokho kuyingxanye yemithelela elethwe ezobuchwepheshe ebucikweni bomlomo, futhi kuyindlela enhle yokulondoloza izinhlobo ezithile zobuciko bomlomo njengoba ezinye zazo zingasanakiwe nje. Lokhu kungasiza izizukulwana eziningi ezizayo ukuthi zazi ngalezo zinhlobo zobuciko bomlomo ezabe zikhona ngaphambi kokuthi zizalwe zona. Uma eqhubeka uZwane (2019) wethula ukuthi ubunjalo

bobuciko bomlomo babugcinwa ezilimini zabantu abamnyama bese budluliselwa ezizukulwaneni ngomlomo. Lokhu kuphinde kufakazele umbono kaThompson noSmith (2016) oveza ukuthi ubuciko bomlomo buyindlela yokugcina nokulondoloza izilimi zabantu abamnyama. Okunye okugqamayo wukuthi ubuciko bomlomo buthinta abantu noma abalingiswa ababili, okungumxoxi kanye nabalaleli okuveza ngokusobala ukuthi ubuciko bomlomo buyindlela yokuxhumana kwabantu abahlukene ngenhloso yokufundisana nokucobelelana ngolwazi oluthile. Okunye okuvezwa ulwazi olwethulwe ngenhla ukuthi ubuciko bomlomo busebenzisa izinzwa eziningi uma buqhathaniswa nobuciko obubhaliwe ngenxa yokuthi bufaka umxoxi nabalaleli abaye babe yingxanye emqoka lapho kudluliswa ubuciko bomlomo okuyilapho sithola izinzwa ezehlukene ekufaka neyokuzwa ekuyiyona egqama kakhulu ngoba ivela njalo uma kukhulunywa ngabalaleli bobuciko bomlomo.

UFinnegan (2016) ubeka ngokuthi amazwi wodwa awethuli umlayezo uma kukhulunywa ngobuciko bomlomo okusho ukuthi inkulumo yodwa ayanele ebucikweni bomlomo kodwa kumele kube nesifundo esithile esethulwa ngobugagu kanye nobuchwepheshe bokukhuluma. Lokhu kusho ukuthi wonke umuntu angayethula inkulumo yakhe futhi ibenesifundo kodwa ingabi uwubuciko bomlomo ngenxa yokuthi kunezimpawu ezithile ezibhekwayo uma kubhekwa ubuciko bomlomo. Incazelo kaBascom (1965) ngobuciko bomlomo lapho ecaphunwe nguFinnegan (2016) iveza ukuthi lolu uhlobo lobuciko oluyisifundo esiqondene nezinganekwane, iziphicaphicwana, izaga, izisho kanye nezinkondlo zomdabu. Ukufakazela lo mbono uFoster (2002) uthi ubuciko bomlomo yimilando nazo zonke ezinye izinkulumo zobuciko zabantu abathile bafundile noma abangafundile futhi ezingabhaliwe phansi, okufaka phakathi izinkondlo nezinganekwane. Lokhu kuchaza ukuthi ngaphandle nje kokukuthi ubuciko bomlomo buyindlela yokudlulisa ulwazi ezizukulwaneni ngezizukulwane buphinde kube yindlela yokugcina imilando yezizwe ezehlukene. UKhumalo (2008) uphawula ngokuthi ubuciko bomlomo yinkulumo eyingxoxo ekwaziyo futhi ukuzimela ngayodwana ingafaki zingxoxo, njengezaga, iziphicwaphiwano kanye nezisho. Lezi izinkulumo ezingayona ingxoxo kepha zingena ngaphansi kwabo ubuciko bomlomo. Lokhu kufakazela umbono ka Finnegan (2016) lapho ethi ubuciko bomlomo akuwona nje amazwi wodwa kepha yinkulumo enobugagu nobuchwepheshe edlulisa umlayezo othile kulowo olalele.

UMsimang (1994) lapho ecaphunwe nguMkhize (2022) uphawula ngokuthi ubuciko bomlomo buyinkulumo eyingxoxo noma enobuchwepheshe eyedluliselwa ezizukulwaneni ngezizukulwane kanti futhi akekho onolwazi ukuthi lezi zingxoxo nobuchwepheshe zasuselwaphi ngoba abadala nabo bathi bezwa ngabadala babo. Uma enaba ngale ndaba

uMsimang (1994) uveza ukuthi uma kukhulunywa ngenkulumo eyingxoxo kubalwa izinganekwane ngezinhlobo zazo ezehlukene kanti uma kukhulunywa ngenkulumo enobuchwepheshe kubalwa iziphicaphicwano, izaga, izisho kanye nezinkondlo. Lolu lwazi lwethula ubuciko bomlomo njengenkulumo endala eyabe idluliselwa ezizukulwaneni ngezizukulwana kungekho owaziyo ukuthi yasuselwaphi ngasiphi isizathu. Okunye okugqamayo ukuthi le nkulumo inemikhakha emibili okuyingxoxo kanye nobuchwepheshe okusho ukuthi kuya ngokomqambi ukuthi ufuna ukusebenzisa muphi umkhakha wobuciko bomlomo uma ethula inkulumo yakhe.

Uma echaza ngobuciko bomlomo uCanver (2017) ubeka ngokuthi:

Orality is the quality of being oral or orally communicated or as a preference for or a tendency to use spoken forms of language. Means through which we exchange information.

Lokhu kuhunyushwa ngokuthi ubuciko bomlomo buyikhwalthi yokushiwo ngomlomo noma yokuxhumana kusetshenziswe umlomo noma ukukhetha ukusebenzisa ulimi olukhulunywe ngomlomo. Kanti futhi buyindlela ethize yokuhwebelana ngolwazi. La mazwi agcizelela ukuthi ubuciko bomlomo buyindlela yokuxhumana kwabantu lapho kusetshenziswa khona ingxoxo ekhulunywa ngomlomo. Okunye okungabalulwa ukuthi ubuciko bomlomo buyithuluzi lokuthuthukisa amakhona athile ebantwini ngoba uma kwethulwa ubuciko bomlomo kuyaxoxwa okwenza ukuthi kukhule ikhono lokuxoxa kulowo ongumxoxi. Ngakolunye uhlangothi kunomlaleli osizakala ngokuthi ikhono lakhe lokulalela licijike njalo uma elalela umxoxi noma umethuli wobuciko bomlomo, ukukwazi ukuxhumana nabantu nokucobelelana kambe ukuhwebelana ngolwazi ngamanye amakhono angabalulwa uma kubhekwa amakhono athuthukiswa ubuciko bomlomo.

UMbathu (2019) uthi yize ubuciko bomlomo babungeyona into eyayibhalwe phansi ngesikhathi sasemandulo kodwa esikhathini samanje bubhalwa phansi ngenhloso yokugcina umlando nokwenza ukuthi kubelula ukubudlulisela noma yikubani onothando lokufunda ngabo noma yingasiphi isikhathi njengoba ubuciko bomlomo buyinto ephilayo futhi eyigugu esizweni esimnyama jikelele. Lokhu kuvame kakhulu ezinkondlweni nasezithakazelweni esikhathini samanje, kuyimvelakancane ukuthola izithakazelo ezingabhaliwe phansi njengoba ubuchwepheshe sebuzibeke ezingeni lapho sezibhalwa nasezimpahleni zokugqoka. Kanti futhi nazo izinkondlo sekuyinto evamile ukuthola izimbongi zesikhathi samanje zithengisa izimpahla zokugqoka ezibhalwe imigqa noma izitanza ezithile ezicashunwe ezinkondlweni

zazo ngenhloso yokusabalalisa ulwazi olwethulwa yileyo nkondlo esuke icashuniwe. Isibonelo salokhu izintokazi ezimbili esezizakhele udumo emkhakheni wezinkondlo zesikhathi samanje uLuyanda EM noMbali Malimela. Lezi zintokazi zinezimpahla zokugqoka ezibhalwe imigqa ethile yezinkondlo zazo lapho umuntu afike akhethe khona umugqa awuzwa ngaphakathi bese ethenga leyo nto yokugqoka enalowo mbhalo. Lona ngomunye wemithelela emihle elethwe ezobuchwepheshe ebucikweni bomlomo ngoba uyindlela yokudlulisa ulwazi ngenkondlo esuke iqanjiwe uphinde ubuyindlela yokuthengisa nokukhangisa umsebenzi womqambi wobuciko lobo okwenza ukuthi naye akwazi ukuziphilisa ngobuciko bakhe.

Uma ephawula ngobuciko bomlomo uMakhoba (2014) udalula ukuthi injongo yobuciko bomlomo kwabe kuwukudlulisa usikompilo, izinkolelo kanye nomlando wesizwe ezizukulwaneni ezisakhula ukuze zikhule zinolwazi ezizocobelelana ngalo ngisho sebengasekho abantu abadala okuyibona abaqhamuka nalolo lwazi. Lokhu kuveza ubuciko bomlomo njengonto ewumcebo ogcinwa ezizukulwaneni ezehlukene ngenhloso yokuwudlulisela nakulezo eziyofika sebengasekho abantu ababuqamba lobo buciko. Esikhathini sasendulo izinhlobo zobuciko bomlomo zazingabhaliwe phansi ngenxa yokuthi isiko lokulondoloza ngokubhala phansi lalingakafiki konke kwakugcinwa ngokuxoxelwa labo abasakhulayo ngenhloso yokuthi nabo badlulisele abalandelayo. Ukundlondlobala kwezobuchwepheshe sekusithathe kwasibeka esikhathini lapho ubuciko bomlomo obuningi sebubhalwe phansi okwenza ukuthi abazali bangabi sakukhuthalela ukugcina usiko lokufundisa abantwana ngokuxoxa ukugququzela ikhona lokuxoxa, ubumbano nokuxhumana nabantu ebantwaneni.

Kuyiqiniso elingephikwe ukuthi ukusabalala kwezinhlobo ezahlukene zobuciko bomlomo esizweni samaNguni kanye nakwezinye izinhlanga kungenye yezinhlaka eziluveza ngokusobala ubumbano olulethwa ubuciko bomlomo ezizweni ezehlukene. Kulesi sikhathi esiphila kuso kuyinto evamile ukubona ngisho abantu bebala elimhlophe beba yingxenye yabuciko babantu abamnyama nokwenza sibonakale ngokusobala isthombemqondo sebanga eselihanjwe ubuciko bomlomo esizweni samaNguni. Lokhu kuvame ukubonakala kakhulu emculweni kamaskandi ovezwa ezinkundleni zokuxhumana ezehlukene futhi kushiya imibuzo eminingi mayelana nebanga elifishane elibonakala lihanjiwe ngasohlangothini lokucwaningwa ngeqhaza lezobuchwepheshe ebucikweni bomlomo.

Uma kubuyekezwa imibhalo kuyavela ukuthi eminyakeni eyedlule, baningi abacwaningi abaphose itshe esivivaneni ngobuciko bomlomo kubalwa ngisho nababhali bezincwadi.

Okugqamayo ukuthi kulona lonke ucwaningo oseluke lwethulwa ngaphambilini, ingxenye eyethula iqhaza elibanjwa ubuchwepheshe ebucikweni bomlomo ayikaze yalithola ithuba elanele. Lokhu kwenza ukuthi luntule ulwazi olusivezela ngalolu hlangothi okudala izinkinga emkhakheni wezobuciko bomlomo kanye nasolimini olusetshenziswa amaciko kulesi sikhathi sokundlondlobala kwezobuchwepheshe.

Kulolu cwawingo kuchazwe kabanzi ngendima edlalwa ubuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu. Kucutshungulwe izinhlobo ezahlukene zobuciko bomlomo, lapho kube sekugxilwa khona kakhulu emisebenzini yazo nendlela ezidluliswa ngayo ezosivezela kabanzi ngeqhaza elibanjwa noma elalibanjwa ubuciko bomlomo ngaphambi kokuthi kufike ubuchwepheshe nasemuva kokufika kobuchwepheshe. Ucwaningo lugxile ekucubunguleni izinganekwane, izinkondlo, imilolozelo kanye nomculo lapho lubheka zonke lezi zinhlobo zobuciko bomlomo emazweni aseNtshonalanga, e-Afrika kanye naseNingizimi Afrika. Kunezizathu ezehlukene ezenze ukuthi kwenziwe ucwaningo ngendima edlalwa ubuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu. Kulezi zizathu kungabalwa ukundlondlobala kwezobuchwepheshe okwenza siphile ngendlela ehlukele futhi esikhathini esehlukile, ukuqashelwa kokusetshenziswa kolimi ngendlela ehlukele ezinkundleni ezehlukene zezobuchwepheshe, izingxenye zesiko ezithinta indlela yokuziphatha, ukugqoka kanye neso lokubuka izimo zempilo yansuku zonke yemiphakathi esiphila kuyo okugcina kunikeza abamaciko amanye amasu okuqamba angafani nawesikhathi sasendulo.

Njengoba kugqama ukuthi ubuciko bomlomo buyingxenye yempilo kanye nendabuko yabantu ezizweni eziningi, abantu babusebenzisa kakhulu ukwethula ulwazi, ukuyala, ukudlulisa imibono kanye nokuzwakalisa indlela abazizwa ngayo emiphakathini yabo. Ukusetshenziswa kobuciko bomlomo ukukhuza imishophi eyehlukene, ukwelapha kanye nokufundisa kubonakala kuvuna izithelo ezahlukene ebantwini abahlukene emiphakathini yabo. Lokhu kufaka phakathi ikhono lokuthuthukisa ukulandelwa nokuthengwa kwezinhlobo ezehlukene zobuciko bomlomo kanye nokuba yisikhali esisetshenziswa ngamaciko ukudlulisa imizwa eyahlukene. Kuphinde kuveze nohlangothi lokubhekana ngeziqo zamehlo phakathi kwabalandeli kanye namaciko. Lokhu kungenye yezingxenye ezisemqoka ezinikeze ugqozi ngokuthungathwa kolwazi olusibeka esithombeni sokuthi ubuchwepheshe bubamba liphi iqhaza kulokhu.

1.2. Izinhliso zocwaningo

Lolu cwaningo luhlose:

1. Ukucubungula kabanzi ngobuciko bomlomo kanye nemvelaphi yabo.
2. Ukucwaninga bese lethula iqhaza noma ukubaluleka kobuciko bomlomo ezimpilweni zabantu.
3. Ukuphenya indlela ubuchwepheshe obuthinta ngayo ubuciko bomlomo kanye nokwethulwa kwabo.
4. Ukuthola umthelela wobuchwepheshe olimini olusetshenziswa ebucikweni bomlomo.

1.3. Imibuzo ezophendulwa ucwaningo

- 1) Buyini ubuciko bomlomo futhi bususelwa kuphi?
- 2) Kungani ubuciko bomlomo buyinto ebalulekile ezimpilweni zabantu?
- 3) Ubuchwepheshe bulithinta kanjani iqhaza lobuciko bomlomo ezimpilweni zabantu kanye nendlela obethulwa ngayo?
- 4) Yimuphi umthelela wobuchwepheshe olimini olusetshenziswa ebucikweni bomlomo nasolimini jikelele?

1.4. Umbono ongakafakazelwa

Ubuciko bomlomo buvezwa njengento eyayisetshenziswa ngenhloso yokuzijabulisa esikhathini sasemandulo lapho abantu abadala babekhulisa baphinde bayale izingane besebenzisa ubuciko bomlomo. Kungashiwo ngokuphelele ukuthi buyindlela yase-Afrika eyayisetshenziswa ngesikhathi sasendulo ukudlulisa ulwazi kwizizukulwana ngezizukulwana, Ukufakazela lokhu uMasuku (2017) uveza ukuthi ngesikhathi sasendulo e-Afrika kwakuyisibopho sabazali ukufundisa izingane zabo lapho ababebamba khona iqhaza elikhulukazi ekudluliseni lonke ulwazi oluthinta umntwana. Abantwana abancane babefundiswa zonke izinto ezijulile ngendlela yokuphila ukuze nabo bakwazi ukudlulisela zonke lezo zindlela ezizukulwaneni zabo. Konke lokhu kwakudluliswa ngokuphinyiswa ngomlomo noma ukukhuluma, ukuhlatshelelwa, nokulanda okwakuthi ukuqanjwa kwakhona noma ukwenziwa kuveze izimpawu zobuciko zokucabanga ngomqondo ngendlela ehlukelele nokwenza okunobuchule.

Uma kubukwa lezi zinto ezibalulwe ngenhla kungashiwo ukuthi ubuciko bomlomo buyindlela yama-Afrika yokugcina amasiko kanye nokwedlulisa ubuhlakani obuthile kwizizukulwana

ngezizukulwana. Kuphinde buvezwe njengendlela yokugcina ulimi nokufundisa ukwakha nokugcina ubudlelwane phakathi kwabantu abadala nabantwana ngoba konke lokhu kuvela ukuthi kwakufundiswa ngolwimi lwebele okuyilapho izingane zazifunda ukusho okulungileyo ziphinde zazi nokungalungile. Esikhathi sasemandulo ubuciko bomlomo babuyindlela yokuphilisana kwabantu nokwakha imiqondo yempilo. Lo mbono ufakazelwa ulwazi olwethulwa nguNtuli noMakhambeni (1998) lapho beveza ukuthi ngesikhathi sasendulo abadala babedlulisa umcebo nobuqhawe besizwe samaZulu ngokuthi baqoqele abantwana abancane endaweni eyodwa babaxoxele ngomlando wamakhosi oselwa baze bahaye nezibongo zawo, kuhaywe izingoma ezinhlobonhlobo ezinezinkondlo kuphinde kuxoxwe nezinganekwane. Ngakolunye uhlangothi, izinsizwa namaqhikiza ayenezingoma zawo ezihambiselana nemicimbi ethile ukwakha ubudlelwane noma ukuxhumana phakathi kwabantu. Konke lokhu kwakwenziwa ngenhloso yokufundisa abantwana, ukubakhulisa kanye nokuzijabulisa. Abacwaningi bemibhalo bazithintile izinto eziningi eziqondene nobuciko bomlomo nokuchazwa kwabo kodwa okugqamayo ngokuthi luyindlala kakhulu ucwaningo oluphathelele nokuvezwa komthelelo wobuchwepheshe eqhazeni elibanjwa ubuciko bomlomo ezimpilweni zabantu. Nakuba ubuchwepheshe bukhulisa ukufinyeleleka kobuciko bomlomo, bungase bube nomthelela ekulahlekeni kwezinto eziyinqikithi yobuciko bomlomo nokusatshalaliswa kwemilayezo elulaza isithunzi semiphakathi yabantu. Ukufakazela lo mbono umcwaningi uphendule le mibuzo elandelayo ukwenza ucwaningo lwakhe ngale ndikimba:

1.5. Isidingo socwaningo

Umkhakha wezobuciko bomlomo ikakhulukazi ubuciko bendabuko sebube nabacwaningi abaningi abaphose itshe esivivaneni lapho becwaninge ngezinhlobo ezahlukene ezibandakanya ukuvezwa kwemisebenzi yobuciko bomlomo. Lolu cwano lusesidingo esikhulu njengoba luthungatha ulwazi ngomthelela wezobuchwepheshe ebucikweni bomlomo. Lapha kuzodingidwa kabanzi ngezingxenye zobuciko bomlomo ezisetshenziswa ngamaciko ehlukeni emkhakheni wezobuciko bomlomo, imisebenzi yalezi ngxenye empilweni yabantu, umthelela wobuchwepheshe kuleyo misebenzi kanye nomthelela oba khona olimini olusetshenziswa ebucikweni obehlukene. Ukuvezwa komthelela wezobuchwepheshe emisebenzini yobuciko bomlomo nakubo ubuciko bomlomo jikelele kungaba nomthelela omuhle ekulekeleleni ekwakheni ubudlelwano phakathi kwabaqambi bobuciko banamuhla nalabo besikhathi sasendulo ngokuthi kuveze ukuthi izikhathi zokuphila zasendulo kazifani nezamanje ngenxa yalokho nezindlela zokuqamba kambe zokubhala angeke zafana. Lokhu kungasiza ukuthi

kuxazululeke nale nkinga yokudonsisana kwemibono ekhona emkhakheni wezobuciko bomlomo. Iqiniso wukuthi ubuciko bomlomo buyingxenye enkulu ekubumbeni umphakathi waseNingizimu-Afrika. Umcwaningi ubone kunesidingo esikhulu sokwenza lolu cwaningo njengoba luzothungatha ulwazi nemibono yabantu abehlukene ngendlela ubuciko bomlomo obubamba ngayo iqhaza ezimpilweni zabantu kanye nezinguquko ezilethwa ukufika kwezobuchwepheshe kulo mkhakha luphinde luqhamuke nekhambi noma amasu okunxenxa ubudlelwano obusha nobunokuthembeka nezithelo ezinhle phakathi kwamaciko kanye nabalandeli kambe abalaleli. Lolu cwaningo luzophinde luphose itshe esivivaneni mayelana namasu ehlukeno okuhlaziya ubuciko bomlomo esingafaka kuwo ukubhekwa kokusetshenziswa kolimi ngezinhloso ezehlukene ezilethwe ezobuchwepheshe. Ngale ndlela kungashiwo ukuthi lolu cwaningo lunesidingo esisemqoka njengoba luzobe luhlanganisa imikhakha eyehlukene nevulelekile yezokucwaninga luphinde lwethule nezingxenye zobuciko bomlomo ezingazange zacwaningwa phambilini.

1.6. Inkuthazo yocwaningo

Isisusa esikhulu sokwenza lolu cwaningo kube ukuqaphela ukuthi emphakathini esiphila kuwo kunezinhlobo zobuciko bomlomo ezinesasa elikhuu kanti ezinye izinhlobo azisanakiwe noma azisaqhakambiswa njengasendulo. Kunezinhlobo zobuciko bomlomo ezigcina ngokufundwa ezikoleni bese kuphele kanjalo ngazo ngisho intsha isizama ukuzibuyisa kodwa iningi labantu alizinaki ngenxa yokuthi alizazi. Kuqasheliwe ukuthi lokhu kubangwa ukwehluka kwezikhathi zokuzalwa noma zokukhula kwabantu, intsha yazi ezobuchwepheshe kanti abantu abadala bazi izindlela zasendulo. Lokhu kudala ukwahlukana kwemibono ngisho nakumaciko noma abadlulisi bobuciko bomlomo okugcina sekunokudonsisana ngemibono phakathi kwabo. Lokhu kushayisana kwemibono kuqhashelwe kakhulu ezinkondlweni lapho kunokuphikisana okuningi ngendlela osonkondlo abenza ngayo manje lapho abanye beveza ukuthi osonkondlo besimanje abasazisebenzisi izindlela noma amasu okubhalwa kwezinkondlo esikhathi sasendulo. Kanti futhi nendlela yokusetshenziswa kolimi kuvezwa ukuthi akuseyona leyo eyabe isetshenziswa esikhathini sasendulo okwenza ukuthi kubenokudonsisana ngemibono phakathi kwabaqambi bobuciko besikhathi samanje nesikhathi sasendulo. Lokhu kuholele ekutheni kubhekwe ukuthi lokhu kufika kwesikhathi sobuchwepheshe kunawo yini umthelela kule nkinga yokudonsisana ngemibono. Umcwaningi uthathe isinqumo sokucwaninga ngeqhaza elibanjwa ubuciko bomlomo empilweni yabantu nomthelela wobuchwepheshe kulona ngenhloso yokudlulisa ulwazi oluzosiza ekuqondeni

izinguquko ezikhona ngenxa yobuchwepheshe nokuthi lokho kunamthelela muni olimini jikelele.

1.7. Izindlela zokwenza ucwaningo

Umcwaningi uqoke ukuba asebenzise noma alandele uhlobo lwendlela yokwenza ucwaningo okuthiwa ikhwalithethivu kulolu cwaningo lapho esebenzisa inhlolelwazi esakuhleleka (Semi-structured Interview). Incazelo kaFlick (2019) ngekhwalithethivu ithi ikhwalithethivu yindlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lwakhe. Inhloso yocwaningo ukuthola ulwazi mayelana nemisebenzi yobuciko bomlomo, indlela obudluliswa ngayo kanye nomthelela wobuchwepheshe kulokho. Le ndlela (ikhwalithethivu) ibonakala kuyiyona ezosiza umcwaningi ukuba afinyelele lapho ahlose ukuya khona ngocwaningo lwakhe ngenxa yokuthi angeke ethule umbiko wocwaningo ngamanani kepha uzosebenzisa amagama ukwethula umbiko lokhu kufakazelwa nguNiewenhuis (2015) lapho echaza ikhwalithethivu ngokuthi iyindlela yokwenza ucwaningo enganikezi umbiko ngezombolo ekupheleni kocwaningo kepha eveza imiphumela ngamagama.

Kulolu cwaningo akuhlosiwe ukuba kukhiqizwe izinombolo kodwa umcwaningi ufuna ulwazi oluthe xaxa olunikeza izimpendulo ezigculisayo ukuze enze ucwaningo lwakhe ngendlela emsizayo. Ukwenza lokho kuncike ekuqoqeni ulwazi oluningi naye azokwazi ukuthi uma eseluhlaziya kahle kube wulwazi azokwazi ukuthi aluhlukanise ngokwezindikimba ukuze kuphenduleke izinhloso kanye nemibuzo yocwaningo. Kulolu cwaningo kuzosetshenziswa imibhalo yobuciko besiZulu ephathelene nendikimba yobuciko bomlomo, okusho ukuthi indlela yekhwalithethivu yiyona elufanele kahle lolu cwaningo.

1.8. Izinjulalwazi zocwaningo

Injulalwazi ingachazwa njengensika noma umgogodla wocwaningo oluthile olwenziwayo. UNdimande-Hlongwa (2001) uthi injulalwazi zingachazwa njengemibono yomuntu engathathwa isetshenziswe ocwaningweni ukuze kwesekelwe ubuqiniso nolwazi olwethulwayo ngocwaningo. Kulolu cwaningo umcwaningi uqoke ukuba asebenzise injulalwazi ezimbili ukwenza ucwaningo lwakhe. Izinjulalwazi esizibona zingena khaxa kulolu cwaningo yilezi: *i-Cycle of Socialization* nenjulalwazi yokuhumusha imibhalo (*Hermeneutics*). *I-Cycle of Socialization* yinjulalwazi efundisa kabanzi ngendlela yokuphilisana kwabantu, lapho ibheka ukuthi abantu bathinteka kanjani izimo ezithile okungaba amasiko noma inkolo. Le njulalwazi izosiza ekuqondeni kabanzi indlela obubathinta

ngayo ubuciko bomlomo abantu nendlela ababuthola ngayo uma bebudinga. Ngale njulalwazi okuyiyona emqoka umcwaningi uzoqonda ukuthi yiziphi lezi zinguquko ezifike nobuchwepheshe ezenze utshinsho emsebenzini wobuciko bomlomo ezimpilweni zabo. Kuzophinde kubhekwe nokuthi lezi zinguquko zibathinta kanjani bona noma zibasusa kanjani kulokhu abakholelwa ukuthi ubuciko bomlomo buyibo.

Injulalwazi yesibili i-*Hermeneutics* yinjulalwazi yokuhumusha imibhalo ebhaliwe, echazwe ngezindlela eziningi ezahlukene ngongoti abaningi abehlukene. U-Alexander (2000), uGriffin (2006) kanye noThouard (2002) bayichaza njengohlobo lwenjulalwazi oluyindlela engubuchwepheshe noma engubusayensi kumbe umgomo wokuhumusha imibhalo ebhaliwe. U-Alexander (2000), uGriffin (2006) kanye noThouard (2002) baphinde baveze uhlangothi lapho bechaza i-*Hermeneutics* njengenjulalwazi eyasungulwa ngongoti bezokucwaninga ngenhloso yokucubungula imibhalo yenkolo. Le njulalwazi ikholelwa ekutheni umbhalo ngumphumela wezinhlalo zombhali lapho ehlose ukukhuluma nabantu ngawo lowo umbhalo. Lolu ucwaningo olugxile kakhulu ekucubunguleni imibhalo yobuciko besiZulu eyahlukene ekhuluma noma ethinta ubuciko bomlomo. Umcwaningi uzolandela imigomo yenjulalwazi yokuhumusha imibhalo ukuthola ulwazi olwanele lokuqhuba ucwaningo lwakhe.

1.9. Umklamo wocwaningo

Kulolu cwano kuzogxilwa emibhalweni yobuciko ephathelene nobuciko bomlomo. Imibhalo yobuciko bomlomo ezosetshenziswa kulolu cwano yimibhalo eyizincwadi kunye nama-athikili. Le mibhalo ezosetshenzisiwa ixubile ngokweminyaka nangokwababhali bayo. Ucwaningo luphinde luhlaziye ama-albham athile ezinhlobo zobuciko bomlomo, inhlelo ezithile ezethula ubuciko bomlomo kanye nezingxoxo nababambiqhaza. Lolu cwano aluzihlaziyi zonke izinhlobo zobuciko bomlomo kepha licaphuna izinhlobo ezithile ngaphansi kwephrozi yomdabu eyingxoxo ekuyizinganekwane. Ngaphansi kobunkondlo lucubungula imilolozelo, izinkondlo, kanye namaculo.

1.10. Umklamo wezahluko zocwaningo

Umcwaningi uzoehlukanisa kanje izahluko zakhe:

Isahluko sokuqala

Lesi yisahluko esiyisethulo socwaningo olwenziwayo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Kulesi sahluko kuvezwa izinhloso zocwaningo kanye nemibuzo eqavile eyisisekelo socwaningo. Kuvezwa injulalwazi zocwaningo, indlela yokwenza ucwaningo nomklamo wocwaningo.

Isahluko sesibili

Kulesi sahluko kubuyezwa imibhalo esibhaliwe mayelana nobuciko bomlomo. Kulesi sahluko kuzobhekwa imibhalo ebhalwe ababhali abahlukene ngezinhlobo ezikhethiwe zobuciko bomlomo

Isahluko sesithathu

Kulesi sahluko kuzovezwa ngokuphelele izinjulalwazi eziqokiwe bese kuvezwa ukuthi zixhumana kanjani nocwaningo. Inxenye yesibili izogxila kakhulu ekuchazeni izindlela zokwenza ucwaningo eziqokiwe ukuthi zixhumana kanjani nocwaningo olwenziwayo.

Isahluko sesine

Lesi sahluko sizodingida ngolwazi olutholakele. Ulwazi luzokwehlukaniswa ngokwezindikimba lapho kubhekwa umthelela wobuchwepheshe kwizinhlobo ezehlukene zobuciko bomlomo, umthelela wobuchwepheshe olimini olusetshenziswa ebucikweni bomlomo ngokubheka izinhlobo zobuciko bomlomo ezitholakala ezindaweni zobuchwepheshe ezahlukene, bese kuphethwa ucwaningo.

Isahluko sesihlanu

Lesi sahluko sizokwethula isiphetho socwaningo lapho kubyekwezwa konke obekwethulwa ezehlukweni bese kwethulwa imiphumela nezincomo zocwaningo.

1.11. Isiphetho

Lesi sahluko besiyisendlalelo socwaningo. Kulesi sahluko kuyavela ukuthi ukuze umcwaningi enze ucwaningo lwakhe lube impumelelo kuningi okumele akwazi. Lesi sahluko besethula ucwaningo oluzokwenziwa ngumcwaningi. Lapho bekwethulwa khona izinhloso nemibuzo yocwaningo eqavile, izinjulalwazi ezizosetshenziswa ocwaningweni nezindlela zokwenza ucwaningo. Kubuye kwavezwa umklamo wocwaningo lonke nokuhleleka kwezahluko zocwaningo lapho kuvezwa khona ukuthi ikuphi okuqukethwe yisahluko ngasinye. Kuphinde kwadingidwa ngenkuthazo yokwenza lolu cwaningo, umbono ongakafakazelwa kanye nesidingo socwaningo.

Isihloko esilandelayo sizokwethula ulwazi mayelana nemibhalo efundiwe ephathelene nocwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1. Isingeniso

Ukubuyekezwa kwemibhalo yingxenye ebalulekile ekwenzeni ucwaningo. Lena yingxenye ehlahlela umcwaningi indlela yokwenza ucwaningo lwakhe. Uma echaza ukubuyekezwa kwemibhalo uDavid (2012) uthi kulesi sahluko yilapho khona umcwaningi kumele akhombise ukuqonda isimo solwazi olukhona, aqhathanise ucwaningo oluhlukene nezinjulalwazi, aphinde akwazi ukuveza igebe elikhona emibhalweni esishicilelwe. Kulesi sahluko yilapho kubhekwa khona eminye imibhalo noma ucwaningo oselwenziwe mayelana nesihloko esifanayo ngaphambilini. Lesi sahluko ilapho kuhloswe khona ukuvezwa isithombe esicacile ngeqhaza lobuciko bomlomo ezimpilweni zabantu nokuthi ezobuchwepheshe zidlala yiphi indima.

Ngokolwazi olwethulwa uNtombela, uMathenjwa noDonda (1997) izwi lineqhaza elibanzi elilithathayo empilweni yomuntu ongumZulu ngoba lenza umuntu akwazi ukuxhamana nayo yonke into emzungezile, kusukela ezilwaneni kuyoma ezihlahleni zonke zelizwe. Inkulumbo ephuma emlonyeni womuntu yiyo eyakha ubuciko bomlomo obuyingxoxo evela kumuntu ngokucikozwa ngomlomo bese buthungeleka ngenzwa yokulalela buze bufike engqondweni, lapho bufike bakhe izifanekisomqondo ezithile. Ubuciko bomlomo bungachazwa ngokuthi buyinkulumbo ethungwe ngobuyoninco nangendlela ethile esabalalisa umqondo umuntu acabange ajule. Okunye okuvezwa uNtombela nabanye (1997) ukuthi ubuciko bomlomo behlukene futhi benzeka ngaphansi kwezimo ezehlukene lapho ekungabalwa khona ukugcagca/ukwenda, imikhosi yesizwe, amasiko kanye nemidlalo. Esikhthini samanje ubuciko bomlomo abusagcini ngokusebenza kulezi zimo ezibalulwe ngenhla kuphela kepha sebuyindlela yokulwa nengcindezi nokunandisa ezindaweni ezehlukene. Lokhu kufaka izinhlelo zokwethulwa kwezifundo ezithile ezikhungweni zemfundo ephakeme, imicimbi yokubungaza usuku lwabesifazane nolwamasiko, kanti futhi sekunemicimbi lapho kuhlanganwa khona ngenhloso yokubungaza nje ubuciko bomlomo obuthile. Iyindlala kakhulu imibhalo yesiZulu eveza ucwaningo olwenziwa mayelana nendikimba yobuciko bomlomo kube kubhekwa umthelela wezobuchwepheshe ngaphambilini kepha ikhona eminye imibhalo ekhuluma ngemisebenzi yobuciko bomlomo obehlukene, leyo mibhalo izosiza kakhulu ekutholeni ulwazi oludingwa ucwaningo ukufeza izinhloso zocwaningo.

2.2. Ubuciko bomlomo basemazweni aseNtshonalanga

2.2.1. Izinganekwane zaseNtshonalanga

Okuphawulekayo ngezinganekwane zaseNtshonalanga ukuthi ziyubuciko bomlomo obuqethe izindikimba eziningi futhi zixoxa kakhulu ngamasiko ezizwe zakhona. NgokukaDundes (1966) akuwona umqondo ophusile ukukhuluma ngendikimba yezinganekwane zaseMelika okungathi yayiyodwa kuphela. Lolu lwazi lukaDundes (1966) luveza ukuthi kuke kwaba nokungezwani noma ukushayisana kwemibono okukhulu phakathi kwezazi zezinganekwane mayelana nemvelo yezinganekwane esikhathini esedlule ekuyinto esalokhu ikhona namanje. Njengoba bekunzazi zezinganekwane eziningi eMelika kungashiwo ukuthi nezindikimba zezinganekwane zakhona zaziningi. Ngakho indikimba yezinganekwane zaseMelika ingaxoxwa ngokthi kuthiwe “ezinye izinganekwane zaseMelika” kungafakwa zonke ngoba zine zindikimba eziningi futhi ezehlukene. Umphakathi wonkana uvame ukucabanga ngezinganekwane njengento efanayo nephutha, amanga kanye nomlando ongelona iqiniso. Isibonelo uma kukhona osho inkulumo ethile engamanga uzwa umuntu esithi ‘yinganekwane leyo’ okusho ukuthi amampunge lawo noma akulona iqiniso lokhu akusizi ekunikezeni isithombe esivezwa ochwepheshe bezinganekwane baseMelika uma bechaza ukuthi ziyini izinganekwane. Inkinga eyaye ivele uma kucutshungulwa izindikimba zezinganekwane zaseMelika ukuthi igama elithi “inganekwane” lisetshenziswa ukuchaza izinto eziningi ezehlukene, isibonelo lingasho izinganekwane (folktales) noma izingoma (folksong). Ngenxa yalokho izindikimba zezinganekwane zaseMelika zingase zihlanganise izincazelo zezinganekwane ezethulwa umbhali othile wenganekwane kanye nemibono yakhe ngezinkolelo nezinsizakuhlaziya ezithile zomkhakha wezinganekwane. Ngakho ke akusibona bonke ababhali bezinganekwane baseMelika abaphila ngesikhathi esifanayo futhi abanezincazelo ezifanayo zezinganekwane. Lokhu kugqamisa ukuthi incazelo yenganekwane incike kumbhali wayo nesikhathi aphila ngaso.

UDundes (1966) uqhubeka athi izazi zezinganekwane zaseMelika azijabuleli nje ukufunda ngosiko kodwa nazo ziphila ngaphansi kosiko. Njengoba izinganekwane zidluliswa kusuka kwesinye isizukulwana kuye kwesinye kanjalo nezinkolelo, usiko, izinsizakuhlaziya kanye namasu okubhala izinganekwane zidluliselwa ezizukulwaneni ezehlukeneyo. Yingakho uthola ukuthi izinganekwane zaseMelika ezabhalwa emakhulwini eminyaka eyishumi nesishiyagalolunye ziwumqondo ocashile wezinganekwane ezabhalwa emakhulwini eminyaka engamashumi amabili. Okugqamayo lapha kule nkulumo ukuthi izinganekwane zazibhalwa phansi eMelika, lokhu kuveza ukuthi umthelela wezobuchwepheshe mdala ezinganekwaneni

zaseMelika. Okunye okuvezwa uDundes (1966) ukuthi uNewell owayeyiNdiya laseMelika wachaza izinganekwane njengomlando wamasiko amazwe athuthukile ongabhaliwe phansi. Ngezinganekwane kufanele kuqondwe isiko elidluliselwa ngomlomo, ulwazi nenkolelo edluliselwa ezizukulwaneni ngezizukulwane ngaphandle kokubhalwa phansi. Omunye umbono ovezwa uDundes (1966) ukuthi uNowell wabe esephawula ngokuthi njengoba amasiko aseYurophu adluliselwa ngomlomo ayehlobene namasiko atholakala phakathi kwezizwe ezinonya, kudingakala ukuba kunwetshwe umqondo wegama elithi inganekwane ukuze lihlanganise zonke lezi zincazelo. Omunye umbono ovezwa nguDundes (1966) ukuthi esikhathini sasemandulo izinganekwane bezisentshenziselwa ukuhlanganisa izindaba, izinkolelo kanye nemikhuba yabantu baseYurophu abangafundile. Izinganekwane beziyingxenye yesayensi yabantu ngakho ke bekusetshenziswa zona ukufundisa abantu ukuhlonipha usiko kanye nemikhuba yomphakathi waseMelika ngakumbi labo ababengakaphucuzeki.

NgokukaBen-Amos (1973:113) izimpande zezinganekwane zitholakala emhlabathini ovundile wasemakhulwini eminyaka eyishumi nesikhombisa nasekuqaleni kwenkathi yamakhulu eminyaka eyishumi nesishiyagalombili edlule lapho beziwumcabango nobuciko obuphinyiswa ngomlomo; ezinye ke zingavela uma kubuyelwa emuva kakhulu. Lo mbono kaBen-Amos uyavumela nombono kaNowell owethulwa nguDundes (1966) lapho echaza izinganekwane njengokuqondwa kosiko, ulwazi kanye nenkolelo eyedluliselwa kwizizukulwane ngezizukulwane ngomlomo. Laba bacwanaingi bayavumela ngokuthi izinganekwane ziyubuciko obudluliswa ngokukhuluma noma ngokuxoxa. UBen-Amos (1973) uthi inhlangano yobuciko ebizwa nge*Romanticism*, kanye nezinhlangano zemibhalo nezombusazwe ezivame ukuhlotshaniswa nazo izinganekwane zaba yizigaba zokugcina zokubhalwa kwezinganekwane. UBen-Amos (1973) uphinde aveze ukuthi umbhali wezinganekwane osemthethweni waseRussia uMikhail Bakhtin uphawula ngelithi ubulingiswa obudumile ezinganekwaneni bavela enkathini yangaphambi kwe*Romantics* base bupheleliswa ngu-von Herder kanye ne-*Romantics* ngo1798 ukuya ngo1837. Uma eqhubeka uBen-Amos (1973) uveza ukuthi nakuba izisombululo eziqagelwa zingadingi ukuvuselelwa okwamanje, imibuzo ababeyibuza mayelana nesimo senkolo, umlando, ulimi kanye nomcabango womuntu ngemvelo nomphakathi, ibalulekile ocwaningweni olwenziwa ezikhathini zamanje ngezinganekwane. Inselelo abayinikezayo ababhali ezifundweni zezinganekwane kufanele ihlangatshezwe ngemiqondo kanye nezinsizakuhlaziya zesimanje. Ukuze kutholwe ngomlando wezinganekwane ezweni lase*France* nase*Britain* kumele

kuqondwe le mibono yalezi zazi bese icutshungulwa kahle ngokusetshenziswa kwemiqondo nezinsizakuhlaziya zesimanje. Lokhu kugqamisa ukuthi akekho onolwazi olujulile ngomlando wezinganekwane zase*Britain* nase*France*, kunalokho kunomkhombandlela wokuthi kungacwaningwa kanjani ngawo. uBen-Amos (1973) ubalula ukuthi abafundi bezinganekwane zesikhathi se*Romantics* babenemibono kanye nezinkolelo zabo, kodwa kwagcizelelwa umfundaze ukuze kuveliswe amathuluzi angabasiza ekuqondeni izinganekwane. Izingane eziningi zangaleso sikhathi zazingenakho ukuyiqonda konguphelele ukuthi iyini inganekwane yingakho umlando wezinganekwane ezweni lase*France* kungelula ukuwuthola. Lokhu kwakubangwa ukuthi kwakunemikhakha eminingi eyehlukene kanye nezinhlangano eziningi zepolitiki ezehlukene okwagcina sekwenza abafundi bezinganekwane beba nokudideka ngenxa yokuthi izingcindezi zezopolitiko zazibaqeda ukucabanga nokuhlaziya okujulile. Lokhu kwaholela ekutheni izinganekwane bazithathe njengazo zonke izindaba ezixoxwayo.

UBauman (1975) ufakazela umbono kaBen-Amos (1973) wokuthi izinganekwane ziwubuciko obuphinyiswa ngomlomo lapho ethi ziningi izinto ezicutshungulwe ngaphansi kwegama lezinganekwane, kodwa ubuciko bokukhuluma bebulokhu buyingxenye ebalulekile futhi yibona obunikeza isisekelo sezinganekwane ebabhalini bezinganekwane zemiphakathi, amasiko nokuthuthuka kwawo kanye nababhali bezinganekwane zezinye izinkolelo. Ubuciko bomlomo buwukuqonda kokulandisa kwenganekwane kanye nenkulumo elindeleke kumalungu athile omphakathi noma nini lapho evula imilomo yawo, futhi buwumdlalo ohlanganisa ndawonye amalungu omphakathi ngezindlela ezithile eziqondene namasiko omphakathi lowo, izinhlobonhlobo zezinhlanga ezitholaka phakathi kwamasiko nomphakathi ngamunye. Lo mbono uvumelana nombono kaDundes (1966) kanye noBen-Amos (1973) lapho bevumelana ngokuthi izinganekwane ziwubuciko bomlomo, okunye abavumelana ngakho ukuthi izinganekwane zifaka amasiko abantu. Umcwaningi uyavumelana nalokhu kuphawula kwalaba bacwaningi ngenxa yokuthi enye yezinhloso zokuxoxwa kwezinganekwane ukudlulisa usiko kusuka kwesinye isizukulwana kuye kwesinye isizukulwana. Uma eqhubeka uBauman (1975) uthi umkhakha wezinganekwane emazweni aseNtshonalanga uzakhele umlando ngokuzichaza ngokwemigomo egxile kakhulu kwizinsalela zosikompilo lwezikhathi ezingaphambilini. Omunye umbono ovezwa uBauman (1975) ukuthi kuze kube manje izinganekwane ziwucwaningo lwalokho uRaymond Williams (1989) ayekubiza ngokuthi “usikompilo oluyinsalela” lapho ebala khona izipiliyoni, izincazelo kanye nezimiso ezingenakuqinisekiswa noma ezingenakuvezwa ngokwesiko elibusayo, kodwa

eziphilwayo futhi zenziwe njengendlela ethile yokuphila yangaphambilini. Uma ke umkhakha wezinganekwane emazweni aseNtshonalanga ukhawulelwa kwizinsalela zosikompilo langaphambilini noma enkathini ethile yomlando kusho ukuthi inganekwane izohamba ihambe ishabalale lapho amasiko noma usikompilo lolo selungasekho.

Uma ephawula ngemvelaphi yezinganekwanene zaseNtshonalanga Sullivan (2001) uveza ukuthi esikhathini esedlule ezweni laseMelika kwabe kunezazi eziningi futhi zazinomdlandla wokuxoxa ngomlando wamazwe ahlukene ayephila ezweni laseMelika ngalezo zikhathi. Zonke lezi zazi bezininto eyodwa efanayo ekwabe kungumdlandla wokufunda amabhaladi namaculo esintu saseMelika. Kwathi uma sekuhlanganiswa konke lokhu kwabanezimpawu zenganekwane okwagqugquzela ukuhlanganiswa kwaleyo mibhalo endaweni eyodwa kwase kuba nezingxenye ezehlukene zezinganekwane ezilandisayo kuwo wonke umhlaba. Okunye okuvezwa nguSullivan (2001) ukuthi ngesikhathi sokungena kwempucuzeko eNtshonalanga izinhlobo zezinganekwane eziningi zaye zakhiqizwa khakhulu. Lokhu kwakuyindlela yokudlulisa imiyalezo kanye nezimfundiso ezinganeni ezizalwe ngaleso sikhathi sempucuzeko zibekwe esithombeni ngokwenzeka zingekazalwa. Lolu lwazi olungenhla luqhakambisa ukuthi umlando wezinganekwane eMelika akusiyo into eyagcina ngesikhathi sasendulo kepha uyinto eqhubekayo futhi luveza ukuthi inganekwane iyithuluzi lokwedlulisela ulwazi kwizizukulwana ngezizukulwana. Lo mbono kaSullivan unako ukuvumelana nombono owethulwe nguDundes (1966) lapho ebalula ukuthi ezweni laseMelika kwabe kunezazi zezinganekwane eziningi okwagcina kwenza ukuthi izinganekwane zibe nezindikimba eziningi.

Uma bephawula ngezinganekwane zaseNtshonalanga uThompson noSmith (2016) bathi emazweni aseNtshonalanga kunohla lwezinto ezithize ezithakaselwayo enganekwaneni okungaba ubudlelwane, ubulungiswa bezenhlalakahle, izimpi zomhlaba nokunye okuningi. uThompson noSmith (2016) bafakazela uSullivan (2001) lapho bephawula ngokuthi ababhali bangaphambilini abafana noThompson (1940) baphawula ngokuthi igama lenganekwane lalingekho eminyakeni eyikhulu edlule kodwa isidingo salo sasibonakala kakhulu. Lesi sidingo sasivezwa ukuthi kwabe kunabafundi bebhala (ballad) yezinto zakudala ezidumile, nezinkolelo-ze abaqaphela ukuthi banokuthile abafana ngakho, futhi bazihlaziya ngokwanele izinto ababefana ngazo bese behlongoza igama elithi inganekwane ukuhlanganisa konke lokhu ebabefana ngakho. UThompson noSmith (2016) bathi kwathi ngemuva kokuba lihlangoziwe leli gama ngawo-1840 lamukelwa hhayi nje umphakathi okhuluma isiNgisi, kodwa emhlabeni wonke. Manje inganekwane isitholakala yonke indawo njengemoto yakwaFord futhi

iyahululeka emibhalweni yese*Russia* noma yese*Hungary*, ingasaphathwa ke eyezincwadi ezijwayelekile njengezase*France* noma e*Germany*. Umlando wemibhalo kaThompson (1940) ngokusho kukaThompson noSmith (2016) iveza ukuthi sekuyiminyaka engamashumi ayisishiyagalolunye leli gama lilokhu lisabalele nje emhlabeni wonke futhi selinwebe umqondo walo kwaze kwafika esigabeni lapho kungenamuntu unokuqonda zonke izinganekwane zesifundazwe sakhe kule mihla. Lolu lwazi luveza ukuthi umkhakha wezinganekwane emazweni aseNtshonalanga ungumkhakha omkhulu kakhulu kunoma ubani ozimisele ukuwuqonda kabanzi. Izinganekwane zivela ezinhlotsheni zobuciko ezehlukene lapho ekungabalwa khona amaculo, umdlalo kanye nomdanso kanti futhi zigcizelela umoya wenkolo kanye nomkhuleko empilweni yabantu. Lokhu kufakazelwa nguThompson noSmith (2016) lapho bebalula ukuthi ikhono lezinganekwane lokuba umlomo wabantu aligcini kuphela ekugxileni esigabeni esithile samasiko abantu kepha lidlulela esigabeni lapho lixoxa nomlando walabo abaziwa njengabaphucuzekile. Okugqamayo ukuthi yize noma uThompson noSmith (2016) beqhamuka nombono ohlukile ngemvelaphi noma umlando wezinganekwane eNtshonalanga kukhona abavumelana ngakho nabacwaningi abethulwe ngenhla. Lokhu kuwukuthi izinganekwane ziyimvelo yobuciko bokukhuluma futhi ziwumlomo wabantu abadlulisa ngawo amasiko abo.

2.2.2. Imilolozelo yaseNtshonalanga

Umbono kaBaker noMackinlay (2006) ngemilolozelo yaseNtshonalanga uthi ngokosikompilo lwase*Spain* imilolozelo yendabuko (okuyimilolozelo eqanjwa ngokosiko lwase*Spain*) iyinsika yezinkulumo ezimayelana namasiko kakhulukazi njengoba iyiphimbo labesifazane, idlulisela usiko lwemindeni eyehlukene ezinganeni. Esikhathini isiningi imilolozelo ithathwa njengento esiza kuphela ingane leyo eculelwayo kanti ingaba yikhambi ngisho nakulowo oculayo. Imilolozelo iyinkundla ephephile yokuveza imizwa yomzanyana noma umama wengane, inikeza ithuba elihle lokukhipha okusenzizweni kungekho muntu onakile. Lokhu kuchaza ngokusobala ukuthi kungani imilolozelo eminingi inezindikimba zokusaba, usizi, kanye nokufa. Okunye okugqanyiswa ilolu lwazi okungenhla ukuthi imilolozelo iyinkundla ephephile lapho abesifazane bezwakalisa khona iphimbo labo ngenhloso yokuziduduza ebuhlungwini abadlula kubo. Okunye okugqanyiswa ulwazi olungenhla ukuthi imilolozelo iyindlela yokugcina umlando wondeni othile lapho iwugcina ngokuthi udluliselwe ezizukulwaneni ezehlukene. Omunye umbono kaBaker noMackinlay (2006) uveze ukuthi imilolozelo yaseMelika eyaqanjwa nguGladys Rich ngo-1928, iyisibonelo sokusetshenziswa kokuhambisana kwamasiko nezindikimba ezithile njengengxenye yezingoma ezinesigqi

zohlobo oluthile lobuciko. Imilolozelo iyithuluzi lokwelapha elinamandla kakhulu elasungulwa abantu ngenhloso yokusondelana, ukuziduduza kanye nokududuza abanye. Lokhu kuveza ngokusobala ukuthi imilolozelo iwukubonakaliswa kwesifiso sokuhlenganisa umculo kanye nendlela yokuphilisana kwabantu, ukuphila ngokomqondo, imizwa kanye nomzimba. Nakuba imilolozelo inezindikimba eziningi, ihlanganiswe ngekhono eliyinqayizivele lokuletha induduzo nokuthula kunoma ubani ozimisele ukuthi iphimbo lakhe lizwakale, ngisho noma lizwakala kuye kuphela.

Ngokusho kukaTrehub (2010) akukacaci ukuthi ingqikithi yemilolozelo itholakala emagameni, emculweni, endleleni yokucula, noma ekuhlanganisweni kwakho konke. Abantu abadala base*Turkiye* abangaqeqeshiwe emculweni banekhono lokuhlukanisa kalula imilolozelo yakwamanye amazwe kanye nemilolozelo ehunyushiwe ukuze ifaniswe nesiko lendabuko lase*Turkiye*. Lokhu bakwenza ngokuhlonza izimpawu ezithile zokukhuluma okuyinto engeke inakeke kakhulu kwabanye abantu. Abantu abadala baphinde bahlule imilolozelo yakwamanye amazwe edidiyelwe yabalula kunaleyo yelizwe lase*Turkiye* okusho ukuthi imilolozelo yamanye amazwe edumile inezimpawu ezihlukile. Kodwa kuze kube manje imizamo yabo yokuthola ukuthi kahle kahle iziphi lezo zimpawu ayikaphumeleli. UTrehub (2010) uqhubeka athi omama base*Turkiye* babengakwazi ukucula imilolozelo uma kungesona isikhathi esifanele sokuba izingane zabo zilale. Ngalezo zikhathi, umama wayehlala phansi bese elalisa usana emilenzeni yakhe elulekile. Ngemuva kokumboza ubuso bosana ngesikhafu esincane, wayeqala ukunyakazisa imilenze yakhe ngapha nangapha futhi ecula umlolozelo. Ngemizuzwana embalwa, umama wayephakamisa ikhona lesikhafu ukuze abheke ukuthi usana selulele yini bese eyayeka ukucula uma lulele okanye aqhubeke uma lungekalali. Lokhu kuveza ukuthi ezweni lase*Turkiye* imilolozelo yayisetshenziswa kuphela uma kulaliswa ingane futhi yayibamba iqhaza elikhulu ekusizeni omama kanye nazanyana ukuthuthuzeleni izingane ukuba zilale uma sekufike isikhathi sokulala.

NgokukaGómez-Castellano (2013) imilolozelo idume ngesigqi sayo esizothile, nobumnandi obumnene kodwa iningi layo iqukethe imbewu yodlame olufihlwe njengesikhumbuzo semizwa yomzanyana ecashile kanye nempatho engeyinhle etholakala ezingalweni zikamama. Kodwa imilolozelo yendabuko yelizwe lase*Spain* yona yayingenawo amazwi anodlame. UGómez-Castellano (2013) uthi inhlangothi yemilolozelo yaseMelika I-*Anglo-American Rock-a-bye Baby* iyona eyavela nale ncazelo yomlolozelo eyabe isihunyushwa ezinye izazi zesayensi yabantu njengencazelo yezombusazwe ephikisana nomsindo womlolozelo opholile. Imilolozelo ingachazwa njengendlela yokwelapha umqondo wengane kanti inako ukulwa

namadimoni angabonwayo ahlasele umzanyana noma umama wengane. Lokhu kungaba isimo esinzima ahlangebezane naso umama noma umzanyana kodwa ke imilolozelo inayo neminye imisebenzi ebalulekile. Uma ephawula ngalokhu uGómez-Castellano (2013) uthi imilolozelo iyindlela yokumelana nesimo somqondo sengane kanti ingaba yindlela yokwelapha ukuthikamezeka komqondo okubangwa ulaka lwengane kunina wengane noma umzanyane. Lo mcwaningi uyavumelana nombono kaBacker noMackInlay (2006) lapho bethula imilolozelo ayigcini ngokuba izingoma zezingane kuphela kepha inekhono lokulapha ngisho lowo oyihubayo, futhi iyiphimbo kanye nenkundla yabesifazane lapho bekipha okungaphakathi kubo. Okunye akubalulwa nguGómez-Castellano (2013) ngencazelo yomlolozele waseNtshonalanga ukuthi uyisiqalo sokukhuliswa kwekhono lomntwana ekubizeni nasekusebenziseni amagama, ukucija imicabango yengane, ingase inikeze umama noma umzanyana isikhathi sokuveza imizwa, ukukhathazeka, izifiso kanye nemibono yakhe ngomhlaba jikelele. UGómez-Castellano (2013) uqhubeka athi imilolozelo iyisiqalo sobunkondlo empilweni yomuntu ngamunye nasemlandweni walowo muntu, futhi umlolozele uyaphumelela emlingweni wawo wokudonsela abantu emhlabeni wezipoki zakudala. Lokhu kwenzeka lapho umama noma umzanyana ehuba umlolozele ongesipoki. Isibonelo salokhu umlolozele weSpanishi othi: *Duérmete niño, duérmete ya, que viene el Coco / el lobo y te comerá* okusho ukuthi lala mntanami, lala manje impisi iyeza izokudla, unganikeza ingane isithombe mqondo sempisi enobungozi ezomudla bese ilala ngokushesha. Lolu lwazi luveza ukuthi imilolozelo iyisithombemqondo kanye nekhono lokhukhumbula, ukuvuselela kanye nokuthothisa izinhlungu zezipiliyoni zabantu. Okunye okugqanyiswa ilolu lwazi ukuthi umlolozele unekhono lokukudwebela isithombe sengozi ongase uhlangane nayo uma ungathathi isinqumo esithize.

NgokukaSarv (2013) ukulalisa izingane ngokuziculela kuwumkhuba owaziwa kuwo wonke amasiko ahlukahlukene. Lezi zingoma zinokuthile ezifana ngako, kodwa futhi zinezimpawu ezithile ezihluke ngazo, izimpawu ezikhethekile okungaba ulimi noma amasiko. Imilolozelo yomdabu yase-*Estonia* iyingxenye enkulu yamaculo endabuko yase-*Estonia*. Imilolozelo yase-*Estonia* yakha ingxenye yesiko elibanzi lendabuko yemiphakathi yase-*Baltic-Finnic*, izimpawu ezivamile ezitholakala nakwezinye zezinhlobo zezingane kwane zase-*Estonia*, njengoba zitholakala ezinhlobeni ehlukene kusukela ezingomeni kuyoma kwizaga. Ulwazi olwethulwa uSarv (2013) luveza ukuthi imilolozelo yase-Estoniya isekelwe kakhulu ekusetshenzisweni komqondofana, ukudidiyelwa kwemisho kanye nokuhambisana kwenkulumo, okubonakala kahle emavesini ayo anemvumelwano. Indlela esankondlo yale

milolozelo igqame kakhulu futhi ihlobene nengqikithi yolimi kangokuthi iholela ekucabangeni ukuthi alikho elinye isiko noma ulimi olungaba nento efanayo. Kodwa imilolozelo yezizwe ezingomakhelwane base-*Estonia* iyafana neyase-*Estonia*, yize noma iqukethe ukuhlakanipha okujulile yona. Ulwazi olwethulwa nguSarv (2013) luveza ukuthi uyavumelana nombono kaBaker noMackInlay (2006) wokuthi imilolozelo iyinsika yezinkulumo ezimayelana nosiko, yize bekhuluma ngamazwe angafani aseNtshonalanga. Omunye umbono ovezwa nguSarv (2013) ukuthi umlando wokuqala wemilolozelo ungatholakala emibhalweni yezingcithabuchopho ezimbalwa ezifundile futhi ezazithanda isiko lama-*Estonia*. Lokhu okubalulwe ngenhla kwethula ukuthi imilolozelo iyinto ekade yabakhona ezweni lase-*Estonia* yize kungaveli ukuthi yaqanjwa ngubani kodwa inesisekelo sayo esehlukile kuneyezinye izizwe zaseNtshonalanga. Umlolozelo ungachazwa njengento yokuheha ingane ukuthi ikhohlwe yikho konke okwenzakalayo egxile ekulaleni. Ukufakazela lokhu uSarv (2013) uthi umlolozelo uqala ngokuheha ngendlela yendabuko noma ukubiza ubuthongo ukuthi busondele eduze. Imilolozelo ihlanganisa izinsusa ezehlukahlukene futhi ezivela ezingomeni ezehlukene okungaba izingoma ezinezihloko ezejwayelekile futhi ezinomqondo ofanayo. Imilolozelo ithuthukisa kakhulu ikhono lokuqamba nokusebenzisa amagama yize noma ingabhaliwe phansi.

Ngokuka-Evered (2020) imilolozelo itholakala cishe kuwo wonke amasiko emhlabeni. Insizakuhlaziya ehlotshaniswa nemvelaphi yemilolozelo yomhlaba wonke itholakala ezinganekwaneni zamaHebheru. UNandakumara (2021) uthi kwenye yezinganekwane zesiHebheru kwakunomlingiswa owaziwa ngoLilith futhi edume ngokutshontsha izingane ebusuku, okulapho kwavela khona umlolozelo wokulalisa izingane ngokuthi bazisabise ngalowo mlingiswa ukuze zisheshe zilale base baqala lapho ke ukwenza umlolozelo othi “Lilith-Abi” okusho ukuthi Lilith hamba. Imilolozelo inokuxhumana nomculo ngenxa yokuthi nayo inesigqi ngokufanayo nezinhlalo ezehlukene zomculo. Uma echaza ngemvelaphi yemilolozelo yaseNtshonalanga u-Evered (2020) ubalula ukuthi imilolozelo yokuqala elotshiwe yatholakala iqoshwe ocezweni lobumba lwaseBhabhiloni futhi kwatholakala ukuthi yabhalwa kusukela ngo-2000 BC. Le milolozelo yayibhalwe ngesiHeberu manje isibizwa ngokuthi i-Iraq, ixoxwa umzanyana futhi ichaza indawo lapho uNkulunkulu ethukuthele futhi esongela ingane ngokuvusa abantu ngokukhala emhlabeni. Lokhu kwenza ukuthi umlolozelo ube nomnyakazo osheshayo ekuthuliseni ingane ngoba isuke inokusaba ukuthi uNkulunkulu uzothukuthela. Okunye okuvelayo kulolu lwazi ukuthi imilolozelo yabe ibhalwa phansi okusho

ukuthi kwabe kunobuchwepheshe bokubhala emazweni aseNtshonalanga yize kwakungabhalwa ezincwadini.

Uma ephawula ngokubaluleka kwemilolozelo emiphakathi yaseNtshonalanga u-Evered (2020) uthi umlolozelo wase-*Oltenia* esinfundeni saseningizimu yaseRoma othi “Muhle, Muhle (Nani, Nani)” uvamise ukukulwa uma kufundiswa umntwana ukuzethemba nokuzithanda. Lokhu kugqamisa ukuthi umlolozelo wabe uyindlela yokugqugquzela ikhono lokuzithanda nokuzethemba ezinganeni. U-Evered (2020) uphinde aveze ukuthi indlela yokuhuba umlolozelo ayinakiwe kakhulu eNtshonalanga into ebalulekile ukuthi kube nesigqi esivusa lowo muzwa osuke ulindelwe enganeni. Umlolozelo ungavusa imizwa yokuzola, injabulo, usizi, noma ukuthula. Le mizwa ayivezwa ngamazwi kuphela, kodwa nangamandla umuntu acula ngawo umlolozelo lowo.

Incazelo kaCalderón noVillar (2021) ngemilolozelo izeza ukuthi imilolozelo iyihubo lezingane elinekhono lokududuza ngisho abalaleli abangenalo uzwelo, ngenxa yokuthi inekhono lokubuyisela umuntu ebuntwaneni bakhe. UCalderón noVillar (2021) badalula ukuthi ngenkathi yempi yase*Spain* yokucindezelwa kuka*Franco*, izimbongi eziningana ezaziboshiwe zasebenzi amasu kanye nobuciko bemilolozelo ukudlulisa imiyalezo ebhekiswe kwesinye isiboshwa noma enganeni engaphandle kwejele. Lokhu kwabe kwenzelwa ukugcizelela umehluko phakathi kokucatshangwa ukuthi umsulwa nalowo ubhekene nodlame lwasejele, iphinde iveze ukuntuleka kwethemba eziboshweni zezombusazwe kanye nemindeneni yazo ngeminyaka yawo-1940 kanye nawo-1950 e*Spain*. Ngalezo zikhathi umlolozelo wawungeyona nje into yokuthulisa noma ukududuza lowo oboshiwe kepha wawufana nenqola yamazwi omphenyi noma umhlukumezi yize noma wawuphinde ube yinqola yokudlulisa ubuhlungu beziboshwa kanye nokuzwelana nazo. Lolu lwazi olwethulwe ngenhla luveza uhlangothi lapho umlolozelo usetshenziswa njengethuluzi lokwethula imziwa yabaphenyi kanye nabahlukumezi babantu base*Spain*, uphinde ube yindlela yokududuza nokubuyisa ithemba kulabo ababeboshiwe nezihlobo zabo. Lokhu kuqhakambisa ukubaluleka kwemilolozelo emiphakathini yase*Spain* ngaleso sikhathi nokuyinto eyabe idingeka esimweni sabantu ababebhekene nezinkinga ngaleso sikhathi. Okuphawulekayo ngalolu lwazi olwethulwe ngenhla ukuthi uCalderón noVillar (2021) bayavumelana noBacker noMackInlay (2006) kanye noGómez-Castellano (2013) lapho bethula ukuthi imilolozelo ayigcini ngokuba izingoma zezingane kuphela kepha isiza wonke umuntu osuke edinga usizo oluthile ngaleso sikhathi. Okunye okuphawulekayo ukuthi bonke laba bacwaningi abangenhla bavumelana ngokuthi imilolozelo iyizingoma zokulalisa izingane.

2.2.3. Izinkondlo zaseNtshonalanga

NgokukaKempfer (2003) ikhono lezinkondlo lokuvusa imizwa ejulile futhi lichaze kabanzi izinto ezithile liphinde lihlanganise izimo lingelinye lezimpawu zayo ezimbalwa ezaziwa njengethuluzi elisebenzayo lokwelapha umqondo. Ngaphezu kwalokho izinkondlo zinekhwalithi eyingqayizivele uma ziqathaniswa nezinye izinhlobo zobuciko bokwelapha ingqondo. UKempfer (2003) uphakamisa ukuthi ukusetshenziswa kwezinkondlo ekwelapheni kungase kusize iziguli ekutheni zibe nezwi engxoxweni yokweluleka ngezomqondo. Ukusetshenziswa kwezinkondlo enqubweni yokweluleka ngezomqondo kuwela ngaphansi kwesigaba esivamile sobuciko olubizwa ngokuthi yizindlela zokwelapha zobuciko. Lezi zindlela ezisebenzisa izinto ezinjengobuciko bokudweba, izinkondlo, umculo nokunyakaza ziye zaphuza ukukhula nokwamukelwa ngokwesiko emkhakheni wezokwelapha ngomqondo. Ukusetshenziswa ngokukhethekile kwezinkondlo ohlelweni lokwelapha kuye kwathatha isikhathi eside ukwamukeleka nokuqashelwa njengobuciko obunamandla obukhulisa umuntu ngokomqondo. UKempfer (2003) uthi lokhu mhlawumbe kuyisibonakaliso sokungabi nantshisekelo semiphakathi yamazwe aseNtshonalanga kanye nokungaqhakambisi izinkondlo ngokwanele uma kuqathaniswa nobunye ubuciko obufana nokudweba, umdlalo nomculo. Lokhu kuntula koxhaso lwezinkondlo kuboniswa ngokubayimvela kancane kwezinkondlo ezinhlelweni zesikole nezomphakathi kanye nokungavezwa kwezinkondlo emithonjeni yezindaba edumile futhi konke lokhu kwathonywa kakhulu ukuhlanganiswa kwezohwebo kanye nezobuciko emashumini eminyaka edlule. Abakhangisi abaphumelele ikakhulukazi emikhiqizweni babamba iqhaza lokusebenzisa ubuciko ukuthuthukisa nokukhangisa imikhiqizo yabo. Umphumela walokhu kwaba ukwamukeleka kwezinhlobo zobuciko ekwakukhangiswa ngazo kwezenhlalo nakwezokuhweba ngeshwa kwaba ukwehla kwentshisekelo nezinga lokunakwa kwalobo buciko obabungasetshenziswa kwezohwebelwano. Yingakho ke izinkondlo zisamile namuhla njengenye yezindlela ezaziwa kancane nezingekho semthethweni wobuciko eNtshonalanga. Uma eqhubeka uKempfer (2003) uthi njengokubonakaliswa okujwayelekile kwamagugu emiphakathi kuyaqondakala ukuthi izinkondlo zinakho futhi ziyindlela yobuciko ethathe isikhathi ukwamukelwa emkhakheni wezokwelapha ngomqondo. Ngaphandle kwalezi zici amandla ezinkondlo okushintsha impilo yomuntu buqu alotshiwe kuze kube manje kusukela eminyakeni eyizinkulungwane ezine zeBC (fourth millennium BC). Izinkondlo zivezwe njengohlobo lobuciko olunezimpawu eziningi ezenza ukuthi zibewusizo ekwelapheni nasekukhuliseni umqondo ukuze umlaleli wazo akwazi ukufinyelela ezingeni lokucabanga okujulile nokuqonda umyalezo oqukethwe izithombe kanye

nokuguquguquka kwamathuluzi asetshenziswa emtholampilo. Kuyavela nokuthi izinkondlo ziwusizo olukhulu ekuthuthukiseni izwi lomuntu.

Uma esika kwelijikayo ngezinkondlo zaseNtshonalanga uSchreiber (2006) uvumelana nombono owethulwe nguKempfer (2003) ngenhla lapho ebalula ukuthi ngezikhathi zenhlekele, zokulahlekelwa, noma ngezikhathi zenjabulo izinkondlo zinganikeza induduzo noma indlela ewujuqu yokulungisa isimo asuke ebhekene naso umlaleli futhi zingasebenza njengenqola yokuzindla. Ngamandla azo okuhlala engqondweni isikhathi eside izinkondlo zinganikeza ukwelapheka engqondweni kanye nesiqiniseko sokukhula ngokwemizwa iminyaka eminingi kususela ngelanga owayizwa ngayo umlaleli. USchreiber (2006) uqhubeka athi izinkondlo zaseNtshonalanga zesimanje zinezihloko ezijwayelekile nezitayela ezithandwayo futhi zingasebenza njengophawu lokuthandwa kwenkathi yazo. Empeleni nganoma isiphi isikhathi emlandweni izinkondlo ezithile kanye nezimpendulo zomphakathi ezitholakala kuzo zingathathwa njengencazelo yenhlalo yomuntu ophile saka nonesimo sengqondo esigculisayo ngokwesipiliyoni sakhe. Ngaphezu kwalokho, imisebenzi yezinkondlo iyashintsha, kuyangokuthi obani abalaleli noma abafundi bezinkondlo nokuthi eziphi izikhathi ezethulwa ngazo. Okunye okuvezwa uSchreiber (2006) ukuthi izinkondlo zomhlaba zeminyaka yekhulu leshumi nesishiyagalombili (eighteenth century) zazivame ukuba yizingqomo zomphakathi kanye nokubhuqa kwezombusazwe kanti namuhla lowo msebenzi awuvamile kakhulu. Esikhathini samanje abantu babheka inkondlo njengesiqephu sokulingisa kanye nombhalo wokumemezela futhi ovusa izintshisekelo ezingadala ukuthi ngisho usolwazi wezincwadi, ehlezi yedwa ngaphansi kwesibani sakhe sokufunda apheqe ikhasi ngokushesha. Lokhu kuveza ukushelela kanye nobumtoto bezinkondlo njengento ewumhlahlandlela wenjabulo yomuntu lapho kunzima nokunyakaza ngenxa yokuthi umuntu engafuni lutho olungakaphazamisa ukulalela kwakhe. Kanti uma ezifunda phansi akangethandi ngisho nempukane endizela ngasencwadini yakhe ngoba izomphazamisa. Izinkondlo zesimanje zigxile kakhulu ekusizeni abantu ezinkingeni ababhekene nazo kakhulukazi ingcindezi ehlasela imiphefumulo kanye nedimoni lokufuna ukuzibulala.

NgokukaGolden (2015) umlando wezinkondlo akuyona into ekulula ukuyithola lapho isuselwe khona ngoba yize noma sezibhaliwe phansi esikhathini samanje kepha azifani nezinye izinhlobo zemibhalo enembayo kodwa sezinezinkulungwane zeminyaka zikhona. Uthi kungase kucatshangwe i-epihiki njengenkonkondo eyingqophamlando ezinkondlweni zikazwelonke eyavela ekuqaleni kwekhulu leminyaka engamashumi amabini yeB.C. Okunye okuvezwa uGolden (2015) ukuthi uma kubuyezwa emakhulwini eminyaka engaphambili

kuyavela ukuthi isonethi yaqala ukuvela emakhulwini eminyaka eyishumi nantathu (13th century). Ngaphambi kokudlulela ezinhlotsheni zezinkondlo zesimanje kubalulekile ukucabanga izinkondlo zamakhulu eminyaka eyishumi nesikhombisa ekutholakala kuzo amavesi kaJohn Dryden no-Alexander Pope. UGolden (2015) uthi uma iningi licabanga ngomlando wezinkondlo lidonseleka emsebenzini wezimbongi zaseRoma noma izimbongi zaseMelika ezazibhala izinkondlo eziphendula umsebenzi wababhali base*Britain*, zisebenzisa indlela yokubhala endala kanye nendlela entsha. Okunye okuvezwa uGolden (2015) ukuthi emakhulwini eminyaka engamashumi amabili nengamashumi amabili nanye uhlelo lwesimanjemanje (modernism) kanye nezinguquko ezaletwa yimpi yomhlaba yokuqala zaba nomthelela ezinkondlweni. Lokhu kwenza ukuthi kuvuleke ithuba lokuthi kube nemisebenzi yezimbongi ezinamazwi ahlukehlukene ezazibhala ziphinde zihaye izinkondlo ngenhloso yokujabulisa kanye nokuzifunela nje ukuthi umsebenzi wazo usabalale ezweni lonke. Incwadi yama-epihikhi kaGilgamesh kanye nezibhebhe (tablets) zaseBhabhiloni ezatholakala emnyuziyamu (museum) ezinezinkondlo zase*Samaria* zivame ukuvezwa njengezinye zezicwadi zezinkondlo zokuqala ezidumile, ezazikhona uma kubukwa emuva emakhulwini eminyaka elishumi nesishagalombili yeB.C. UGolden (2015) uma eqhubeka uthi ezinye izibonelo zezinkondlo zakudala zingafaka iMahabarata kanye neRamayana ekuyizindaba ezibalulekile ezinkondlweni zamaHindu namaBuddha kuzo zonke izifunda zase-*Asia*. Lokhu kuveza ukuthi yize noma kungekho isiqiniseko sokuthi izinkondlo zomhlaba wonke zasuselwa kuphi kodwa ikhona inhlansana ekhona ngokuvela kwazo emibhalweni yasendulo eyehlukeneyo. Ngenxa yalokhu akekho ongaphumela obala achaze ngomlando noma ngemvelaphi yezinkondlo.

Uma ephawula ngezinkondlo zaseNtshonalanga uGray (2015) uthi izinkondlo zaseMelika zingabonakala ngokwehlukahlukana kokunkondloza, iphimbo kanye nokuvela kwamasiko asemazweni aseMelika ngokokwehluka kwezindawo kanye nesikhathi sezinkondlo. Lokhu kugqamisa ukuthi incazelo yezinkondlo zaseMelika incike emasikweni ezindawo ezehlukeneyo kanye nesikhathi sezinkondlo. UGray (2015) uthi osolwazi babeka izinkondlo zaseMelika ezigabeni eziyinkimbinkimbi ukuveza ubuzwe obuningi obehlukahlukene kanye nezilimi eziningi ezivela kanyekanye ezinkondlweni zaseMelika zanoma yisiphi isikhathi somlando esibekiwe. Ukugxila kosopolitiki base-*Anglo* ezinkondlweni zamakoloni kanye nesikhungo sayo sase-*New England* kunwetshwe kakhulu ngokuhlola ukusetshenziswa kwezilimi zomdabu kanye nemiphakathi eminingi yamakoloni amabini enkungawase-*Mid-Atlantic* naseNingizimu.yaseMelika. Uma eqhubeka uGray (2015) uthi izinkondlo zibonakala

zingeyona into ecokeme futhi ziwumkhuba wamasiko, aziyona into etholakala kuphela kumamagazini amancane esimanjemanje kodwa zitholakala ezindaweni ezehlukahlukene eziveza ukuzibandakanya kwezimbongi ezindabeni zezwe ezehlukene okungabalwa kuzo: ivesi elibhalwe emakhadini okubingelela, izikhangiso, amagama ezingoma, kanye nama-*scrapbook*. Omunye umbono kaGray (2015) wukuthi nakuba izinkondlo zaseMelika zanamuhla zivame ukuhlotschaniswa nomnyakazo othize osukela ezinkondlweni zokhuba kuya ezinkondlweni zolimi lesiNgisi kanye nezinkondlo ezintsha zezimbongi ezingama*Latin* aseMelika, ama-Afrika aseMelika, kanye nama-*Asia* aseMelika. Lezi zinkondlo zathola into entsha emiphakathini eyehlukene yezinkondlo zezemfundo nezingezona ezezemfundo kanye namaphrojekthi azo obuciko. Njengoba izinkondlo zihlala zingumkhakha oyincazelo yamasiko, kuyadingeka ukuvezwa kohlangothi olusha kumaqoqo ezinkondlo futhi zithole ukubhalwa kabusha njengengxenye yezepolitiki nezenhlalo zaseMelika. Umlando wezinkondlo zaseMelika ugqizelela ukuthi ukuthuthukiswa kwezinkondlo zaseMelika kuqondwe kangcono njengomphumela wokukhethwa kobuhle bobuciko, ulimi, ukukhuluma kanye nokuphawula ngezimo ezithile zomlando, nokuveza imibono yabantu.

Izinkondlo ziyinkulumo ekhuluma nengaphakathi lomuntu okwenza ukuthi kube lula ukugxilisa umqondo, zixhumanisa imicabango eyejwayelekile nengajwayelekile nezigaba zokukhula kwemiphefumulo yabantu futhi ziguqula umzimba, ingqondo nomoya. Uma ephawula ngalokhu uKyriazoglou (2021) ufakazela umbono owethulwa nguKempler (2003) noSchreiber (2006) lapho ethi izinkondlo zivusa imizwa yabantu ejulile, imizwa yokusebenzisana, imicabango emayelana nezindaba zomuntu siqu, umphakathi kanye nempilo. UKyriazoglou (2021) uchaza izinkondlo njengendlela yokulingisa ukusebenza kolimi, isigqi, nokuvumelana lapho zisebenza ndawonye noma ngokwehlukana. Ngokwemvelo abantu bathanda kakahulu ukulingisa, ngakhoke izinkondlo zibadonsela kakhulu kulowo muzwa wokulingisa. Izinkondlo ziyindlela yokwethula imibono ngezinto kanye nezigameko ezehlukahlukene ezenzeka ezweni lonke. UKyriazoglou (2021) uqhubeka athi izinkondlo zingasetshenziswa njengethuluzi elihle kakhulu lokufundisa futhi zikwazi ukusivezela ngokuphelele ukulingiswa kwezinto ezifana nezidumbu kanye nezilwane ezinyanyisayo lapho izimbongi zisidwebela into noma umuntu othile zimfanisa nalezi zinto. UKyriazoglou (2021) uthi izinkondlo nezimbongi eziningi kumazwe engaphandle kwe-Afrika zithola udumo ngenxa yekhono lazo lokukhuthaza abantu. Izinkondlo ezinjalo zinika abantu amandla abawadingayo ukunqoba izinkinga, ukufeza amaphupho abo futhi ziyabakhulula emzweni wolaka nokungaxoleli. Lokhu kugqamisa ukuthi izinkondlo ziyakwazi ukuba yithuluzi elisetshenziswa

abantu ukubhekana nezimo ezehlukene. Uma eqhubeka Kyriazoglou (2021) uthi izinkondlo zasemazweni aseNtshonalanga ngokufanayo nezase-Afrika zingakwazi ngisho nokugqugquzela abantu ukuthi babenezinhloso ezithile ngemisebenzi abayenzayo ukuze ngelinye ilanga babe abantu abangcono noma abaphumelele empilweni. Izinkondlo zibaluleke kakhulu ngoba zisiza ukuthi abantu baqonde futhi bazise izwe elibazungezile. Kuyinto engabuzwa ukuthi amandla ezinkondlo alele ekhonweni lazo lokukhanyisela umhlaba ngeqiniso futhi zifundisa indlela yokuphila.

Izinkondlo ziyindlela esheshayo yokwenza abantu babengcono ngokwesimomqondo futhi ziletha ushintsho ezintweni ezihlupha abantu emhlabeni abaphila kuwo. Zenza umhlaba ukuthi ubeyindawo ephephile futhi ubeyikhaya lokuphilelana kungabikho ukuklwebhana nokucekelana phansi kodwa kwande ukusizana, ukuxolelana nobumbano kubantu. Ziyithuluzi lokukhumbuza abantu ukuthi nakuba behlukile kodwa ababodwa osizini, obuhlungwini nasenjambulweni abanayo kepha umhlaba wonkana ume nabo. Uma efakaza ngalokhu uKyriazoglou (2021) uthi izinkondlo zamazwe aseNtshonalanga zibonisa ubuthakathaka babantu ukuze bonke baphathane kangcono futhi banakekelane kanti futhi ziwumlomo wokukhulumela abangakwazi ukuzikhulumela ngokwabo. UKyriazoglou (2021) uma eqhubeka uveza ukuthi ezikhathini zasendulo abantu babegxisha ekhanda futhi basho amazwi acashuniwe okuyizisho nezinkondlo. Ngaphambi kokusungulwa kwesu lokubhala, yayiyodwa indlela yokwenza izinkondlo lapho umqambi wenkondlo kwakumele ayiqambe bese eyihuba ngokuyiphinda eyilandeletanisa ngendlela enesigqi ize ibe iyahlala ekhanda angaphinde ayikhohlwe. Ngalezzi zikhathi izinkondlo bekungeyona nje into efundwa ngomqondo kodwa bekuyinto encike kakhulu enhlizweni futhi inkondlo esehlizeni yomuntu yayiba ngumthombo ompompoza ukuphila njalo ihlale ikulungele nokulwa nomuzwa wokukhungatheka. Lolu hlobo lwezinkondlo belusebenza kakhulu ngesikhathi sezimpi zomhlaba lapho bekumele zibe wukuphila kulabo abavalelwe ejele. Ubungekho umphakathi ngaphandle kwezimbongi ngoba bekuyizona ezinikeza ithemba namazwi enkuthazo kubantu ngezikhathi zobunzima. Omunye umbono kaKyriazoglou (2021) ngezinkondlo ugcizelela ukuthi izazi zefilosofi zaseGreek mandulo zaqaphela ukuthi ukuhutshwa noma ukuhaywa kwezinkondlo kwakubalulekile ekulolongeni izingqondo zamadoda angamaGreek kakhulukazi lawo ayekade eyingxenyeyezimpi ezazikhona. Izinkondlo njenganoma yiluphi olunye uhlobo lobuciko zingenyeyezinsika zesintu ezweni lonke. Izinkondlo zidlulisa ulwazi kanye nobuntu ngokulandela izindlela zemizwa, ukuzwela kanye nemicabango futhi zilolonga umqondo, umzimba nomphefumulo womuntu. Lokhu kuveza izinkondlo njengenxenyeyezimpilo zabantu

nekhambi abalisebenzisa ukuzilapha izinhlobonhlobo zobuhlungu abadlula kubo. Kanti futhi abanye bazisebenzisa njengesikhuthazi esihlala sibagquguzela ukuba benze kangcono empilweni ukuze babe nekusasa eliqhakazile. Lolu lwazi olwethulwa nguKyriazoglou (2021) lugqamisa ukuthi izinkondlo azigcini nje ngokuba wumkhuba wamasiko noma indlela yokugcina amasiko njengokusho kukaGray (2015), kepha ziqukethe izimfundiso eziningi ngendlela yokuphila kwabantu.

NgokukaRamazani (2020) izinkondlo zase*New York* zigxile kwimininingwane yezigameko zezindawo ezenza izindaba edolobheni lase*New York* kanye nemindeni yezimbongi eziqamba lezo zinkondlo. Lezi zinkondlo zibeka izethameli noma abalaleli emlandweni wodlame lobuhlanga laseMelika, ubuhlanya, kanye noshayabhuqe. Izimbongi zazicabanga ngokusobala futhi zibona ngeso lengqondo ukuthi ukuhwebelana kwembulunga yonke (globalization) akuyona nje inqubo yezinto ezibonakalayo kuphela kodwa futhi kuwukuqonda okuthuthukile komhlaba wonke. Lokhu kuveza ukuthi izinkondlo zingasiza ukuthi kubonakale umsebenzi obalulekile wemicabango ebandakanyeka ekuqondeni ingqikithi yomhlaba ngokuphelele kanye nesikhundla somuntu ngamunye emphakathini akuwona. URamazani (2020) uthi izinkondlo eziqanjwe ngaphambi kohlelo lwesimanjemanje nakwezinye izindawo ekungazona ezase*Ntshonalanga* zigcizelela ingqikithi yokuthembela komuntu emasikweni, kwezombusazwe, kanye nezindawo aphila kuzo. Isibonelo *i-cosmopolitan humanism* ezinkondlweni zase*Persia* iwusiko elithandekayo kubafundi bamabanga aphezulu. Izinkondlo zikhetha izimpawu eziwayelekile ezishintshashintshayo ukuze zinakwe futhi zifihle izinguquko zomlando wezinkondlo. Okunye okushiwo uRamazani (2020) ukuthi ezinye izimbongi zempi yomhlaba yokuqala zathuthukisa amandla *e-cosmopolitan* yezinkondlo. Izinkondlo zabo zazikhanyisa isisekelo esizwakalayo noma sesipiliyoni esitholwa kwezinye izinhlobo eziningi ezingabonakali ze-*cosmopolitanism*. Lezi zinkondlo ziveza ukuthi njengoba impi iphazamisa ukuxhumana kwamazwe ngamazwe ingaphinde igqugquzele noma ibe isu lokuhlangana kwamasiko ahlukehlukene kanye nokuzindla. Nakuba ulimi lwaluwumgogodla wase*Britain*, *eGermany*, *eFrench*, namanye amazwe aseYurophu, ezinye izinkondlo zempi yomhlaba yokuqala ezigqamisa izilimi ezehlukahlukene zakhishelwa ngaphandle. Kulezi zinkondlo kwabe kunezimpawu zolimi ezingezona ezamazwe abaluliwe noma ezifaka usiko lamazwe amabili ndawonye kodwa okumele ligcinwe. Lokhu kuveza ukuthi izinkondlo zempi yomhlaba yokuqala kwakungamele zihlanganise izilimi noma amasiko ezinye izizwe ezingazona ezase*Britain* ngoba kwakwenza ukuthi imisebenzi yazo ingafinyeleli kubantu ngenxa yokuthi zazishaywa indiva. URamazani (2020) uyawufakazela umbono owethulwe

nguGray (2015) wokuthi izinkondlo zaseNtshonalanga ziwumkhuba wamasiko, okusho ukuthi ziqhakambisa usiko.

2.2.4. Umculo waseNtshonalanga

Umculo ungachazwa njengenye yezinhlobo zobuciko bomlomo ezinezinhloso eziningi ezimpilweni zabantu emhlabeni jikelele. Uma ephawula ngalokhu uGoebel (2002) uthi ngokungafani nezinkondlo ohlwini lwezincwadi oluvamile lwamazwe aseNtshonalanga, izingoma zakuqala zomdabu eMelika zazinezinhloso ezithile. Iningi labaculi bomdabu lalikholelwa ukuthi izingoma ziwuhlobo lwamandla anikezwe umnikazi wengoma noma isizwe. Lezi zingoma zazihloselwe ukwenza uhlobo oluthile lomsebenzi wamasiko noma womphakathi. Ngokwesibonelo, izingoma eziningi zempi zazihloselwe ukuvusa isibindi futhi zilungiselele umuntu ithuba lokufa. Izingoma zemithi zazisetshenziselwa ukwelapha, izingoma zokuzingela zenziwa ukuze kuthuthukiswe amathuba okubamba izilwane kanye nokugcina ubudlelwano phakathi kwesizwe nezilwane. Okunye okuvezwa uGoebel (2002) ukuthi njengenkondlo ingoma ingaba ibhuloho lokuwela umyalezo usuka kumuntu uye komunye ngokwehlukana kwamasiko nezopolitiko zalabo bantu. Kumculi ngamunye ukuqanjwa kwengoma kusekelwe kwisipiliyoni sakhe ngendawo akhulele kuyo noma izimo abhekane nazo kwasebuntwaneni kuze kudlulele esimweni nase sikhathini aphila kuso. Lokhu kuveza ukuthi umculo wawungeyona nje into yokuzijabulisa ezweni laseMelika kodwa wawuyisu lokusizana nemiphakathi ezintweni eziningi ekungabalwa kuyo amasiko, ukulwa kanye nokuzingela. Umculo wawuphinde ube amandla anikezwa umqambi noma umphakathi ukuze akwazi ukubhekana nezimo ezithile empilweni. Kanti futhi izimo noma izehlakalo zasebunganeni, indawo nesikhathi umculi noma umqambi wengoma akhule ngazo zingaba nomthelela emculweni awuqambayo kanye nemiyalezo ayidlulisayo.

Ngokusho kukaCoffman (2008) umculo unomlando omude kakhulu ezweni laseMelika futhi okungathatha isikhathi eside uma uxoxwa. UCoffman (2008) uthi umlayezo kaWesley wobungwele bomphakathi wasakazwa kulo lonke elaseMelika kuqala ngabashumayeli ababegibele amahhashi, abaziwa ngokuthi abagibeli besifunda. Laba bashumayeli abahambahambayo bahola inhlangotho yokuvuselela inkolo eyahlanganisa izifunda zaseNyakatho-Mpumalanga maphakathi ngawo-1800. Ingxenye eyabe ibalulekile eMethodist kwakuwukucula kwebandla okuyilapho kwavela khona umculo waseWeseli uqanjwa uCharles Wesley. Kanti e*Britain* amasonto aseWeseli ayecula lezi zihlabelelo zikaCharles Wesley

umfowabo omncane kaJohn ngo1707 ukuya ku1788. Lezi zihlabelelo zesitayela esivamile esiwumbhalo onemvumelwano zamukelwa amasonto aseMelika, futhi zabuye zanezelwa ngesitayela esisha sengoma yevangeli, amakhorasi anomlando anemibhalo egcizelela ukuphila okuphakade ezulwini. Emhlanganweni we-*Ocean Grove Camp* owabe ubanjwe nguCharles Wesley nebandla, inkonzo emnandi yokucula kwebandla yandulela inkonzo yesonto njengoba ababehlangene bezokhonza baqala umkhankaso wokuqamba nokufunda amahubo amasha evangeli ngaphansi kokuqondisa komholi wengoma oqokiwe. Omunye umbono kaCoffman (2008) uma ephawula ngomculo waseMelika ukuthi ngowama-1875 uJohn Sweeney oseedume njengomholi wezingoma esikhathini samanje wafika ezohola ibandla emculweni nasekuqambeni izingoma ezintsha. Into eyakhulisa umculo noma ingoma kwabayikhwaya, iqoqo labantu ababethi uma sebezibambile izingoma ezintsha zosuku bakwazi ukusiza umholi wengoma ekucijeni labo abasalele ngemuva. Ngokushesha, amabhuku ezingoma anamakhorasi ayintandokazi namaculo akhiqizwa ngokukhethekile ukuze asetshenziswe emhlanganweni wekhempu, umkhuba owaqhubeka kwaze kwafika unyaka ka2000 lapho okwaphuma khona ibhukwana lokugcina elibizwa ngokuthi amaculo aseWesile. UCoffman (2008) uqhubeka athi abaculi abaningi baseMelika bakwazi ukuthi baqeqeshelwe umculo, njengoba izikole zazifundisa isifundo somculo oyisisekelo zisebenzisa zincwadi zezingoma zaseWeseli. Bakwazi ukufunda kubantu abanezizinda zomculo futhi bazakhela amaqembu omculo ahlala isikhathi eside.

Nakuba umculo uyingxenywe yamasiko ngokusobala, uphinde ubambe iqhaza elibalulekile ekudluliseleni ifilosofi, amagugu, umlando, nezinkumbulo ekwakheni umhlahlandlela wamasiko. UCoffman (2008) ufakazela lokhu ngokuthi umculo ungumthombo wesintu ocebile okungafundwa kuwo okuningi mayelana nokuphila kanye nezimiso ezibalulekile zokuphila komuntu, njengobumbano, ukulingana, ukuhlonipha, ukwabelana, ukuhlonipha imvelo, ukubambisana, ubuntu, izimfundiso zokuthi ukuhlakanipha kwabantu kuye kwatshalwa, kwalondolozwa, futhi kwadluliselwa ezizukulwaneni ngezizukulwane kuwo wonke umlando wezwe laseMelika. Lokhu kucacisa ngokusobala ukuthi umculo ezweni laseMelika usebenza ngezindlela ezehlukene ngenxa yokuhluka kwezinkolo zabantu kanye namasiko noma izimiso abaphila ngaphansi kwazo. Kodwa ngaphezu kwakho konke uyithuluzi elihle lokudlulisa imibono yabantu ngezimo ezithile, ukudumisa kanye nokufundisa izingane ezisakhulayo ngezimo zempilo.

Uma bephawula ngomlando womculo uLadeluca noSangiorgio (2009) bathi umculo wethulwa okokuqala emiphakathini yaseRoma ngo-1998 lapho amaciko kwakufanele acabange

ngendawo lapho izingane ezimpofo noma ezibhekene nezimo ezinzima zizokwazi ukwenza umculo ngaphandle kokukhokha futhi zisebenzise umculo ukukhipha okungaphakathi kuzo, ukudala ngomlomo, ukuxhumana nabanye, ukufunda ukudlala, nokubambisana kwalabo abanengenjongo efanayo. Lesi kwakuyisikhathi lapho izingane nabazali, ogogo, omkhulu nabazukulu babengahlanganela khona badlale noma badanse ndawonye. ULadeluca noSangiorgio (2009) bathi ekwakucatshangwa abaculi baleso sikhathi kwakuyisipiliyoni somculo womphakathi, ngaphandle kokwazi amandla kanye nomqondo ojulile wento ababeyenza. Inhloso enkulu kwakuwukukhuthaza ukuphila kahle kanye nokubaluleka kokugcina isikhathi sezingane ezincane kanye nokweseka abazali bazo ezintweni ezifundisayo, ezithinta imizwa nezobudlelwane. Uphawu oluvelele lwalesi sikhungo saseRoma kwabe kuyisipiliyoni sokwenza umculo ngamaqembu njengendlela yokuthuthukisa ubudlelwano phakathi kwezingane nabantu abadala, kanye nezingane ngokwazo. Ukwenza umculo ngokuvamile kuwumsebenzi wokuxhumana nabantu nakuba kunezinzuzo zomphakathi nezokukhula komqondo zokudlalela abantu abadala izinsimbi zomculo wabo wakudala. Lokhu kuveza ukuthi emiphakathini yaseRoma umculo ubungenziwa nje uma kudluliswa umyalezo nokuzijabulisa kodwa ububamba iqhaza elikhulu ekukhuliseni izingane, ekugqugquzeleni ubumbano kanye nokuxhumana phakathi kwabadala nabancane.

Umculo ungathathwa ngengethuluzi elinamandla lokuxhumanisa abantu bezizwe ezehlukene ngisho benezilimi ezingafani. Lokhu kungenxa yokuthi izingoma zinekhono lokuxhumana nomuntu ngisho engayazi incazelo yamagama asengomeni leyo. UMoon, uBarnett noLim (2010) bathi izazi eziningi kanye nabaculi bahlongoza ukuthi umculo ungezinye zezindlela zokuxhumana kwezizwe jikelele ukunqamula izithiyo ezibangwa ulimi kanye namasiko. Mayelana nohwebo lomculo lwamazwe ngamazwe, amazwe anezimakethe zasekhaya ezinkulu nezicebile zemikhiqizo yomculo anenzuzo enkulu ayithola ngokuthumela umculo kwamanye amazwe. La mazwe afaka kakhulu amazwe aseMelika. Umculo ungathathwa njengeminye yemikhiqizo ethuthukisa umnotho emazweni aseNtshonalanga. Eminyakeni yamuva nje, ukuthuthukiswa kobuchwepheshe obusha bezokuxhumana kuye kwashintsha imboni yomculo, okuhlanganisa ukukhiqizwa, ukusatshalaliswa kanye nokusetshenziswa komculo. Lokhu kuveza ukuthi umculo awusagcini nje ngokujabulisa abantu emazweni aseNtshonalanga kodwa uphinde uthuthukise umhwebo wandise namathuba emisebenzi kakhulukazi ngalesi sikhathi sezobuchwepheshe. Isibonelo, ezokuxhumana zesimanjemanje ezifana ne-intanethi zinikeza ikhono kubantu ngabanye, izinhlangano kanye namazwe ukuba ashintshelane futhi asabalalisa

ulwazi ngokususa imingcele kazwelonke kanye nokuhlukaniswa ngokwezindawo. Lokhu kuveza umthelela omuhle oledhwe ezobuchwepheshe embonini yomculo.

2.3. Ubuciko bomlomo base-Afrika

2.3.1. Izinganekwane zase-Afrika

NgokukaSchmidt (1977) inganekwane ichaza ukufunda kwabantu; iwukuqondwa kwalo lonke ulwazi oludluliswa ngomlomo kanye nayo yonke imisebenzi yezandla kanye namasu afundwa ngokulingisa izinto ngomlomo. Izinganekwane zifaka phakathi ubuciko, isintu, imvunulo yabantu, usiko lesintu, imithi yesintu, izinkolelo zabantu, imikhuba yabantu kanye nendabuko yabantu futhi zichazwa njengenye yezingxenywe zobuciko ezidluliswa ngomlomo. Ngokusho kukaSchmidt (1977) izinganekwane zama-Afrika ngokuvamile zihlanganisa izingoma (ezibhalwe njengezinkondlo), izaga (eziveziwe kuzo zombili izisho zase-Afrika nezaseYurophu), futhi ngezinye izikhathi zifaka kakhulu izenzakuthi nezimfombe kunezinganekwane ezibhalwe ngabaseYurophu. Iningi lezinganekwane ezixoxelwa izingane e-Africa zixoxa ngezilwane isikhathi esiningi lapho izilwane zisenza samuntu yize noma zikhona izikhathi lapho izilwane zivela zinjalo zenzisa okwezilwane. USchmidt (1977) uthi njalo uma kuxoxwa inganekwane ngomuntu e-Afrika isithombe mqondo esivezwayo esomuntu oNsundu noma uhlobo oluthile lohlanga lwase-Afrika, futhi kuyaqinisekiswa ukuthi lowo muntu ungumuntu ofanayo nomuntu ophila kuleso sigodi inganekwane exoxwa kuso. Lokho kwenza ukuthi kubelula ukudlulisa umyalezo noma isifundo esithile kulabo abayizethameli. Ulwazi olwethulwa nguSchmidt (1977) luveza inganekwane njengengxenywe yesintu sabantu kanye nempilo jikelele yabantu base-Afrika. Lokhu kuveza ngokusobala ukuthi inganekwane ibingayona nje into exoxelwa ukuzijabulisa kuphela e-Afrika kepha ibiyingxenywe yosikompilo lwakhona futhi isetshenziswa ukufundisa izingane ngalo lolo sikompilo.

UBauman (2008) inganekwane iwukuvezwa kwamasiko ezizwe ngezizwe zabantu. Lokhu kuhlanganisa bonke ubuciko obudluliswa ngomlomo njengamahlanya, izinganekwane nezaga. Kuyaphawuleka futhi ukuthi lezi zinganekwane ngokuvamile azifundiswa futhi azifakwa kwikharikhulamu yesikole esemthethweni kodwa kunalokho zidluliswa ngokungahlelekile zisuka komunye umuntu ziye komunye ngomlomo noma ngokusebenzisa izitho ezithile zomzimba. UBauman (2008) uthi abantu base-Afrika baziwa ngekho labo kanye nobuciko babo bokuxoxa ngomlomo izindaba zakusihlwa ezihlanganisa nezinganekwane lapho bexoxa ngemisebenzi edlule, yamanje neyesikhathi esizayo ewusizo ekudluliseni ulwazi. Izinganekwane ke zingobunye balobo buciko obudluliswa ngomlomo ngenhloso yokuveza ukuhlakanipha kwezizwe kanye nokuzijabulisa futhi zinesisekelo esijulile okuyizakhiwo

ezizenza zibe wusizo ekusetshenzisweni ekuxazululeni izinkinga zempilo. UBauman (2008) uqhubeka athi ikhono lokuxoxa ngomlomo livezwa njengento eyisisekelo senganekwane kusukela ekuqaleni. Okunye okuvezwa nguBauman (2008) ngukuthi kukhona isayensi yezenhlalo yokukhiqizwa kwemibhalo, ukusakazwa, kanye nokwamukela kunoma yisiphi isizwe nomlando waso. Le sayensi ifakaza ukuthi isisekelo senganekwane yanoma yisiphi isizwe ukuxoxwa kwendaba ngomlomo lapho kudluliswa izifundo ezehlukene ngomlomo zisuka kwesinye isizukulwana zisiya kwesinye. Lokhu kuqhubeka kuveze izinganekwane njengomcebo wabantu base-Afrika ngoba izona abazisebenzisa ukudlulisa umlando kanye nolwazi ezizukulwaneni ngezizukulwana.

UWu (2008) uthi izinganekwane ziyathuthuka njengoba nezobuchwepheshe zithuthuka, uthi abafundi abakhuluma ulimi lesiTaiwan bafunda ulimi lwesiNgisi ngokusebenzisa ukuphindaphinda okusezinganekwaneni zesiNgisi, uthi indlela yokusebenzisa ukuphindaphindwa kwamagama noma imisho ezinganekwaneni inomthelela omuhle kubafundi abasuke befunda ulimi okungesilo olwebele. Lokhu kugqamisa ukuthi noma emakhaya abazali bengasitholi isikhathi sokuxoxela abantwana izinganekwane ngenxa yezizathu ezithize kodwa esikoleni othisha bazixoxela abafundi ngenhloso yokufundisa abantwana. Lokhu kuchaza ukuthi izinganekwane nasemini sezixoxwa okuyinto eyayingenzeki emandulo ngenxa yokuthi kwabe kunenkolelo yokuthi uzomila izimpondo uma uxoxa inganekwane emini. UWu (2008) uthi lokhu kwabe kungelinye lamakhono kanye nobuchule babantu abadala base-Afrika lokugqugquzela nokufundisa izingane ukuba zihambele kude nobuvila, ngoba emini kwabe kuyisikhathi sokusebenza kanti inganekwane ifuna uhlale phansi uma uyixoxa noma uyilalele. Lokhu kwakugqugquzela izingane ukuba zisebenze ngokuzikhandla ukuze zisheshe ziqede umsebenzi wosuku. Kuyiqiniso elingephikwe ukuthi ukundlondlobala kwezobuchwepheshe kunezinguquko okuzilethile ezinganekwaneni. Esikhathini samanje izinganekwane sezisetshenziswa njengethuluzi lokufundisa abantwana nasesikoleni emagunjini okufunda yize esikoleni othisha bezixoxa befunda phansi encwandini ngoba sezabhalwa ezincwadini. UWu (2008) ufakazela lokhu ngokudalula ukuthi abafundi befundelwa inganekwane ekilasini endaweni ehlelekile enezitulo namatafula lapho abafundi behlala khona besendaweni esendlini. Esikhathini sasemandulo izinganekwane zazixoxwa phandle noma kuguqasithandaze okwakwenza abantwana bazizwe bekhululekile ngoba phela kuyaziwa ukuthi indawo eyindlu ehlelekile iba nemithetho efana nokuthi akumiwa endlini, awukhulumi umuntu omdala uma esakhuluma noma awushayi ikhwela endlini njalonzalo. Konke lokhu okubaliwe ilokhu okwenzeka ngezikhathi zokuxoxwa

kwezinganekwane, ingakho kwezinye izikhathi izinganekwane zazixoxelwa ezindaweni ezivulelekile lapho abantwana babekhululeka khona. Lokhu kwakungenye yezindlela yokufundisa abantwana inhlonipho.

Ulwazi olwethulwa ngu-Ajayi (2019) lapho ecubungula khona umsebenzi wenganekwane ekufundiseni abantu abadala ezikoleni zaseNigeria, luveza ukuthi igama elithi inganekwane linezincazelo ezehlukahlukene ngokusekelwe emsebenzini walo emphakathini. Inganekwane ingachazwa njengokuvezwa kwezinkolelo ezihlanganyelwa iqembu labantu. Omunye umbono owethulwa ngu-Ajayi (2019) uthi inganekwane yiqoqo lesayensi yokuthuthukisa ukucabanga, izingoma, izindaba, izimfumbe ezixubile nezingoma ezithathwe kuzo izinganekwane, izinganeko, izaga, kanye nezithiyo zeqembu labantu. Wonke umphakathi unamasiko nezinganekwane zawo zendabuko. Inganekwane ithathwa njengenye yezindlela zakudala nezesimanje zokudlulisa imibono futhi yakha ingxenye ebalulekile emfundweni yendabuko. Inganekwane isetshenziswa ngendlela ehluke ekudluliseni ulwazi ngemfundo. Isibonelo, izingoma/umculo womdabu okuyingxenye yezinganekwane zinawo amandla okuthinta wonke umuntu kungakhathaliseki ukuthi ulutholile yini uqeqesho lomculo. Lokhu kungabonakala ngisho nasezinganeni ezincane lapho zinyakaza njalo uma kukhala umculo. U-Ajayi (2019) uphinde abalule ukuthi inganekwane ebekwe emculweni ikhumbuleka kalula, okusho ukuthi ukuhlenganiswa kwezinganekwane nomculo kusiza ukuthi kugcinwe ulwazi ukuze lukhunjulwe kalula uma seludingeka. Inganekwane yomdabu ivamisile ukudlulisa imizwa ethile ehluke futhi iyafundisa, okuyenza ibe yindlela enhle yokudlulisa imiyalezo ebafundini abadala. Ukufakazela lokhu u-Ajayi (2019) uthi ngamanye amazwi inganekwane yomdabu iyindlela yokufunda yabantu abadala ngoba: (1) ifaka amakhodi esemantikhini futhi inikeza iziqondiso/izindlela zokuphila; (2) inikeza imibono emisha mayelana nezimo ezingaphezu kwezijwayelekile; (3) ivusa imizwa eyehlukene; (4) yenza lula ingxoxo kanye nokuxhumana; (5) isiza ukuzindla ngemibono; futhi (6) yethula izindaba sakudlala. Inhlenganisela yazo zonke lezi zimpawu yenza inganekwane yendabuko ibe wusizo ekuxazululeni izinkinga zomuntu buqu kanye nezinkinga zomphakathi. Lokhu kungenxa yokuthi inganekwane imvamisa ihlenganisa umyalezo kanye nokuziphatha ukubhekana nezinsalelo. Iphinde igququzele ikhono lokucabanga kubafundi, futhi yenza ukufunda kukhumbuleke, kubenomdlandla, umongo kanye nokubaluleka. Ulwazi olwethulwe ngenhla luveza ngokusobala ukuthi inganekwane ivuselela ingqondo, inhlalakahle kanye nokukhula ngokomcabango. Izinganekwane eziyingxenye yohlobo olulodwa lezinganekwane zisiza abafundi ukuthi

babenemibono futhi zenza bavuleke nasemqondweni. Ziphinde zinikeze ithuluzi elingase lisetshenziswe abafundi abadala ukufundisa abanye.

ULe Roux, uMafela, uMojapelo noMasubelele (2009) beveza ukuthi igama elithi inganekwane lisho inhlanganisela yezindaba zasendulo noma izinsumansumane. Lezi yizindaba ezinemvelaphi engavamile ukwaziwa kodwa zedluliselwa ezizukulwaneni ezehlukeneyo ngabantu abadala ngenhloso yokugcina umcebo wolwazi lwama-Afrika. Okuvezwa uLe Roux nabanye (2009) ukuthi izinganekwane ziyingxenye yokuphilisana kwabantu lapho zivame ukuguquka nezikhathi noma ngokwesitayela somxoxi kodwa ingqikithi okubhekiswe kuyo ihlala injalo. ULe Roux nabanye (2009) babeke ngokusobala ukuthi izinganekwane ziyiqoqa lomlando; ngakho akekho umuntu ongathi ungumnini noma unamalungelo azo. Zihlanganisa izingqikithi ezibanzi ezifaka ukwethembeka, ukubambisana, ubumnene, ukuba wusizo nokwexwayisa ngomhobholo, umona, inzondo kanye nesihluku.

Uma beqhubeka uLe Roux nabanye (2009) bagcizelela ngokuthi izinganekwane zisiza kakhulu ekufundesini izingane ukukhuluma ngendlela ulimi lwebele ngoba zixoxwa ngolimi lwebele kusuka ziqala zize ziphele. Lokhu kuveza ngokusobala ukuthi izinganekwane azigcini ngokufundisa izingane ukukhuluma kuphela, kodwa ziphinde zifundise nekhono lokulalela. Lokhu kwenzeka ngoba ngesikhathi umuntu omdala exoxa inganekwane zonke izingane zisuke zithule zilalele kukhuluma umxoxi kuphela nokusuke kungu muntu omdala kuphela. Ziphinde zifundise izingane ukuba nemiqondo evulelekile zikwazi ukucabanga ziqhamuke nezimpendulo, ngoba kuyaye kwenzeka oxoxayo ajiyise amagama noma axoxe inganekwane ephela kusakhuphuke ilukululuku. Lapho-ke uke abuze ukuthi izingane ukuthi zazizokwenza kanjani ukube zaziylona okuxoxwa ngaye. Kungaleso sikhathi lapho izingane zibe sezifunda ukusabalalisa umqondo zicabange zijule ukuze ziqhamuke nezimpendulo ezinembayo.

Ngokufanayo naseNingizimu Afrika ezweni laseNigeria izinganekwane zichazwa njengezingxoxo ezivamise ukuxoxwa ngabantu abadala, ngoba kuthathwa ngokuthi basuke benolwazi oluningi ngempilo njengoba sebeyiphile isikhathi eside. Ukufakazela lokhu uKehinde (2010) uthi abaxoxi abadume kakhulu ekuxoxeni izinganekwane ngabantu asebekhulile (ogogo nomkhulu) kodwa ugogo nguyey ohamba phambili ekuxoxeni izinganekwane eNigeria. Ngamanye amazwi ukuxoxwa kwezinganekwane ngogogo akusikho ukuthi kwenzeka esizweni samaZulu noma ezweni laseNingizimu Afrika kuphela kodwa kuyenzeka nakwamanye amazwe. UKehinde (2010) uthi izinganekwane ziyinqwelo yokudlulisela amasiko ezizukulwaneni ngezizukulwana lokho kubeka ogogo phambili

njengabantu abanolwazi olunzulu lwamasiko. Nokho lokho akusho ukuthi ogogo banolwazi olungaphezu kwelabantu besilisa. Abantu besilisa kuyaziwa ukuthi bahlala bebhekene nemisebenzi eminingi futhi bamatasatasa basebenzela imindeni yabo. Okunye okuvezwa nguKahinde (2010) ukuthi ukuxoxwa kwezinganekwane kwenzeka ebusuku, ngesikhathi sokulala noma ilanga seliyozilahla kunina. Lokhu kufakazela umbono kaWu (2008) lapho ethula ukuthi izinganekwane zabe zingaxoxwa emini e-Afrika ngenxa yokwesaba ukumila izimpondo. Eqinisweni, kungumkhuba ongemukelekile ukuxoxwa kwenganekwane emini.

UKahinde (2010) uthi eNigeria kunenkolelo yokuthi umxoxi wenganekwane uzogquka abe inkukhu uma eyixoxa emini ka bha. Isikhathi sasebusuku siqokwe ngenxa yokuthula okuba khona ebusuku futhi ilapho yonke imisebenzi okungaba eyasendlini noma yangaphandle isuke isiphothuliwe. Yize izinganekwane zaziba ithuluzi lokufundisa abantwana abancane kodwa kubonakala ngathi zazixoxeka kahle sekusondele isikhathi sokulala lapho wonke umuntu esuke eseqede wonke umsebenzi wosuku, kwazise izinganekwane zixoxwa abantu abadala abasuke benemisebenzi eminingi kanti futhi abantwana basuke befuna nokudlala emini. Esikhathini samanje kuyinto evamile ukuthola izinganekwane sezixoxwa emini okwakuyinto eyayingenziwa kudala ngaphambi kokufika kwezikole osekuyizo esezibambe iqhaza elikhulu ekufundiseni abantwana ngempilo nolwazi nokunye okuningi, nokuthi bakwazi ukuphilisana nabantu emphakathini kwazise phambilini zazingekho izikole. Ukufakazela lokhu uWardani (2019) uthi ekilasini abafundi bezinganekwane bayazilalela, bazifundele bona ezincwadini, bakhulume ngazo nabafundi abahlala nabo ematafuleni kanti futhi ziphinde zibalekelele ekuthuthukiseni amakhono abo okubhala. Lokhu kuchaza ukuthi izinganekwane sezifundwa emini kwabha, obekwaziwa njengomkhuba omubi, ngoba izikole zingena emini. Lokhu kungomunye womthelela wokufika kwezobuchwepheshe nokushintsha kwezikhathi.

Ngokuka-USman noCrous (2018) inganekwane yase-Afrika ibukwa njengento eqhakambisa usiko futhi enomthelela omkhulu ekukhuleni nasekuthuthukisweni kwemibhalo yase-Afrika. Inganekwane iwuhlobo olwaziwa kakhulu kunazo zonke izinhlobo zobuciko bomlomo base-Afrika emazweni angaphandle lapho singabala inganeko(legend), insumo(myth) kanye nemizekeliso(proverbs). Nhlangothi zonke izinganeko zihlanganisa izindaba ezixoxa ngokudaleka kwezinto. U-USman benoCrous (2018) bachaza izinhlobo zezinganekwane ngezindlela ezehlukene lapho bedalula nemisebenzi yazo ehlukene. Inganeko bayichaza njengenganekwane ebuye ichaze imisebenzi yonkulunkulu ekuqaleni kwendalo, inhloso yazo zonke izidalwa kanye nohlobo lobudlelwano bazo. Uma bephawula ngensumo u-USman benoCrous (2018) baveza ukuthi ixoxa kabanzi ngezimo ezithile ezinikeza isifundo noma

eziidlulisa umlayezo ngezenzo ezingezinhle ezifana nezenzo zobuqili. Imizekeliso ichazwa ngu-USman benoCrous (2018) njengezinganekwane ezixoxa ngomlando noma ngezinto ezingumlando ezenzeka ngaphambilini, izehlakalo ezenzeka ngemuva kweminyaka yonkulunkulu kanye nezenzo zobuqhawe ezenziwe umuntu ezifana nokuvimbela inhlekelele emphakathini. Imizekeliso yase-Afrika igxile kakhulu ezenzweni zobuqhawe ngokufanayo ne-nephiki yize noma yona iveza ubuqhawe bansuku zonke ngomuntu futhi ixoxwa nsuku zonke.

Okunye okuvezwa u-USman benoCrous (2018) ukuthi inganekwane iyinto evamile e-Afrika futhi exoxwa ebusuku ngenhloso yokuzijabulisa nokunika isifundo esithile ezinganeni. Ingingi lazo ziyizindaba eziqanjwe ezixoxa ngezilwane, abantu kanye nonkulunkulu babantu futhi akekho onesiqinisekiso ukuthi zake zenzeka ngampela. Lo mbono uyavumelana nombono owethulwa nguSchmidt (1977) lapho ebalula ukuthi iznganekwane esikhathini esiningi zixoxa ngezilwane. U-USman benoCrous (2018) bathi kwesinye isikhathi lezi zindaba zibhanqa izilwane nabantu ndawonye kanti kwesinye ziyakuhlukanisa kubenenganekwane exoxa ngabantu nje kuphela noma ngezilwane kuphela. Izinganekwane kwesinye isikhathi zenzelwe iziyalo ngendlela yokuziphatha, ukuphawula ngezenhlalo namasiko futhi zisetshenziselwe ukugcizelela umthethosisekelo weqembu elithile kanye nokufundisa ngokuziphatha okungekuhle emphakathini. Omunye umbono ovezwa u-USman benoCrous (2018) lapho bechaza ngomlando wezinganekwane ukuthi e-Afrika noma eNigeria izinganekwane ezidumile (flying carpet or the trick star) ziveza izilwane ezinobuqili kanye nekhono lazo lokuzivikele noma lokugwema izilwane zasendle kanye nezilwane ezinkulu kunazo. Amasiko amaningi ase-Afrika asebenzisa iqoqo elicebile lamahlaya nezinganekwane elihlanganisa izimfombe nezaga. Kuvamile emphakathini wase-Afrika ukuba nenkulumo enhle futhi eqephezayo uma unolwazi lwezaga. Kunenkolelo yokuthi izaga ziveza ubuhlakani beminyaka enganekwaneni futhi zibuye zisetshenziswe uma kune ngxoxo mpikiswano yasekilasini lezingane. Izimfombe zihlobene kakhulu nezinganekwane ngokufanayo nezaga. Lokhu kudinga ukuthi abalaleli benganekwane bakwazi ukujula ukuze baqonde noma bathole incazelo ehlosiwe.

Kusukela ekuqaleni i-Afrika yaziwa njengomphakathi wobuciko bomlomo obugxile ezilimini ezahlukene, indabuko namasiko abantu. U-USman noCrous (2018) babuka izinganekwane zase-Afrika njengawo wonke umkhuba womlomo wabantu base-Afrika noma yonke inkulumo yomlomo ethinta izindikimba eziningi njengakuzo zonke izinhlobo zokukhuluma eziqanjwa abantu bozalo lwase-Afrika. Izinganekwane zesi-Igbo zisebenza njengethuluzi elibalulekile lababhali be-phrozi yesi-Igbo. Imibhalo eminingi yesimanje yephrozi yesi-Igbo icaphuna

okuningi ezinganekwaneni zesi-Igbo, kwezinye izikhathi ifaka izimpawu zesiko ezidlulisewa ngomlomo. Lokhu kuveza ukuthi ubuciko bomlomo base-Afrika buyinto esabalele kakhulu futhi buyaxhumana alukho uhlobo oluzimele ngalodwana, ngoba uma ubuka umculo uyayithola inganekwane noma ubuka inganekwane uyazithola izaga kanye nomculo.

Inganekwane ingachazwa njengolwazi lwendabuko olwethula ngomlomo futhi olulondoloze amagugu lidluliswa ukusuka kwesinye isizukulwane kuye kwesinye. Ukufakazela lokhu u-Aanuoluwapo-Ajayi no-Olatumil (2018) bathi izinganekwane zingachazwa njengesiko elidluliselwa ezizukulwaneni ngomlomo elibuye lisebenze njengenqola enkulu yokukhuluma kanye nendlela elungileyo yokudlulisa ulwazi, isimilo, amagugu nezinkambiso kusuka kwesinye isizukulwane kuya kwesinye. Lokhu kuveza ukuthi inganekwane isebenza njengenqola yokudlulisa amasiko, ukugcina amagugu ase-Afrika egcinelwa izizukulwana ngezizukulwana ezizayo. Okunye okuvezwa ngu-Aanuoluwapo-Ajayi no-Olatumil (2018) ukuthi izinganekwane ziveza usiko, ukuhlakanipha kwemvelo yonke nokukuzijabulisa futhi zinezakhiwo ezijulile ezinezisekelo ezenza zibe wusizo ekuxoxweni kwezindaba zempilo. Okunye okuphawulekayo ngezinganekwane ukuthi ziyinqubo yendabuko eyasungulwa ngesikhathi sasendulo nephinde isebenze njengendlela enamandla yokufunda ngoba zifaka wonke umuntu kungakhathalekile ukuthi mingaki iminyaka yakhe noma sithini isimo sakhe semfundo. Izinganekwane zihlanganisa izifengo ukudlulisa ukuhlakanipha, iqiniso, ukuziphatha, nemibono yendabuko ngezingathekiso ezisetshenziswa abantu. E-Afrika kukholakala ukuthi abesifazane asebekhulile kube yibona abakhulisa izizukulwane futhi banalo lonke ulwazi lwesayensi yendabuko (olwazuzwa ezizukulwaneni ezedlule) yemithombo yabo yemvelo yingakho izinganekwane zixoxwa ogogo. U-Aanuoluwapo-Ajayi no-Olatumil (2018) bayawufakazela umbono owethulwe nguLe Roux nabanye (2009) no Kahinde (2010) lapho bedalula ukuthi abaxoxi bezinganekwane kuvamise ukuba abantu abadala lapho ugogo esuke ehamba phambili esikhathini esiningi bese kuthi abalaleli babe yizingane, noma izizukulu zakhe. Uma esexoxa umxoxi izingane zifunda ngemvelaphi yazo nokuthi isizwe sabo, kanye nomphakathi ezihlala kuwo umayelana nani; yini okumele ziyixwaye nokuthi yini okumele ziyigcine ukuze zazi ukuthi zingobani. Okunye abavumelana ngakho laba bacwaningi ngezinganekwane ukuthi ziyinqola yokudlulisa ulwazi lusuka ebantwini abadala lusiya kwizizukulwane.

Kuyaphawuleka ukuthi abantu besifazane asebekhulile bangabagcini bolwazi ngokuqaphela kwabo izindlela zomdabu kanye nezinqubo zokugcina ukukhiqizwa kwezinto zendabuko. Lokhu kufakazelwa ukuthi izinganekwane zixoxwa owogogo kuyona yonke imizi

yasemiphakathini yaseNingizimu Afrika, kuyimvela kancane ukuthola umkhulu exoxa inganekwane. Ukufakazela lo mbono u-Aanuoluwapo-Ajayi no-Olatumil (2018) bathi ogoro bangabona bantu bomdabu abanikwa amandla ngezimiso kanye nokuphathwa kwemvelo okungokwesiko lase-Afrika kanye nolwazi lokuthuthukisa ukusimama kwemiphakathi. Lezi zimpawu zibenza babe ngcono ekwalulekeni ngokuhlakanipha, ukuvikela amagugu, ukufundisa amasiko, kanye nokuba ngabagcini bamasiko, okuyizinto ezifundisa ngemvelo yom-Afrika. Elinye lalawo masiko abalulekile ekuthuthukiseni imiphakathi yase-Afrika ngokusimama kwemvelo yizo izinganekwane zomdabu ekuyinto abayisebenzisa njalo abesifazane.

U-Aanuoluwapo-Ajayi no-Olatumil (2018) baqhubeka bathi esifundazweni sase-Ondo, kanye nakwamanye amazwe aseYoruba isiko lezinganekwane lihlotshaniswa nezinkolelo futhi lisebenza njengomthombo wezokungcebeleka, ukukhanyiseleka mayelana namasiko abantu futhi lifundisa abasha mayelana nezimpawu ezihlukahlukene zomiphakathi. Lolu lwazi olwethulwe ngenhla luveza ukuthi izinganekwane zakha amathuba okuba abancane nabadala baxhumane, kuyilapho abasha befunda ezigamekweni ezivezwa izinganekwane. Amagama atholakala ezinganekwaneni ngokuvamile anikeza ukuqonda ngemvelaphi yazo futhi ahlezi ebonisa isifiso sokushintsha isimo sengqondo, hhayi nje ukuzijabulisa kuphela. Ngokusetshenziswa kwezinganekwane izakhamizi zingaqondiswa unembeza ukuze zihlonze izimfanelo zazo zemvelo futhi zilethe noshintsho esimweni sengqondo maqondana nemvelo. Lokhu kungazuzwa uma kukhulunywa ngezinganekwane eziqondiswe ekuthuthukiseni ulwazi lwezemvelo leminyaka edlule, ukuvezwa kwezimo zezemvelo zamanje, ukuthuthukiswa kohlelo lokwenza ngcono izifundo zokufundisa ngokuthuthukiswa ngokusimama kwemvelo. Okunye okugqanyiswa ilolu lwazi ukuthi izinganekwane zingasetshenziswa ukufaka umuzwa wokuhlobana kanye nokuxhumana kwabantu nemvelo ziphinde ziqwashise abantu ngayo imvelo.

2.3.2. Imilolozelo yase-Afrika

Imilolozelo ingachazwa njengethuluzi lokufundisa izingane izinto ezehlukene ezithinta impilo. NgokukaCooper (1983) imfundo yezingane ezincane zase-Afrika isezandleni zomama nabazanyana futhi iqhutshwa ngemilolozelo. Imilolozelo iculwa nsuku zonke futhi iqukethe umlando nesiko lemindeni ehlukehlukehene. Izingane sisamkela kalula futhi ngaphandle kokuzabalaza lesi sizinda somlando. Uma izingane zifika ezingeni lokufunda ukukhuluma omama bazo bazifundisa amagama awo wonke umuntu emndenini ngokucophelela kusukela kulaba abodlula emhlabeni kuze kufika kwabasaphilayo. Lokhu kwenziwa ngemilolozelo

ehlelelwe ukujabulisa ukuze kubelula ukuthi izingane zifunde. UCooper (1983) uthi awukho umlolozelo ophoqhelwa enganeni kodwa kuba yiyona ezikhethela lowo iwuthandayo uma umama ehuba. Umlolozelo uthuthukisa ukwazisa isigqi nomculo ezinganeni ezincane. Imilolozelo iyasetshenziswa emiphakathini yase-Afrika ngezindlela ezifanayo nakweminye imiphakathi yamanye amazwe njengendlela yokududuza ingane kanye nokukhombisa injabulo enganeni. Omnye umbono kaCooper (1983) ukuthi le milolozelo ingathathwa njengendlela yokufundisa izingane ezincane kakhulu nokuzazisa ukuthi zinendawo ebalulekile futhi ziyathandwa njengengxenye yomndeni loyo. Kanti futhi ingasetshenziswa njengendlela yokufundisa nokugqugquzela indlela yokuziphatha ezinganeni. Isibonelo, lapho umama ehuba umlolozelo ukuze avimbe ingane yakhe ukuba ingakhali uma kunento eyifunayo, lapho usuke efundisa ingane ukuthi ibenendlela yokufuna lokho ekufunayo ngaphandle kokukhala. Isigqi nomsindo ngokuvamile kuba yizona zinto ezinomthelala ekuthuliseni ingane. Isibonelo kulesi siqephu sengoma yesiSwahili: "Lululu mwana (wa) kanda!" Ngisho nomuntu ongalwazi ulimi angabona ngokuhlelwa kwamagama ukuthi kukhona isigqi kulo mlolozelo esenziwe umsindo ka "L". UCooper (1983) uphinde athi ukusetshenziswa kwemilolozelo kwandile emiphakathini asalandela usiko lawo yize kukhona ukuhluka okuthile. Lokhu kungabangwa ukuthi imilolozelo iyindlela yokukhulisa izingane ngomlando kanye namasiko emindeni.

Uma bephawula ngemilolozelo yase-Afrika uCooper noSixsmith (2003) bathi ithemba elikhulu labazanyana noma onina babantwana ukubathunduzela, ukubathulisa nokubaduduza uma kukhona okungahambi ngendlela lokhu bakwenza ngokusebenzisa umculo wezingane obizwa ngemilolozelo. Ngenxa yalokhu imololozelo ingachazwa njengamaculo aculelwa umntwana etetiwe, egoniwe noma esingethwe ngezandla ezinothando zabanakekeli. Imilolozelo ingaphinde ichazwe ngokuthi iyizinkondlo zothando eziletha injabulo ezindlebeni zomlaleli. Lokhu kungenxa yokuthi imilolozelo iyethabisa, iyakitaza, iyaduduza, yezelise ibuye ilalise ngokuthula. Izizwe ngezizwe zinemilolozelo yazo kanjalo nama-Afrika anokwawo ukucula okwethabisa inhliziyo. Okunye okudalulwa nguCooper noSixsmith (2003) ukuthi lolu hlobo lomculo lunokuphindaphinda izinhlamvu ngomgqumo nangesigqi sase-Afrika, futhi ushiwo umzanyana eya lena abuye aye nalena. Lokhu kuyavumelana nombono kaCooper (1983) wokuthi isigqi somlolozelo singenye yezinto ezinomthelela ekuthuliseni ingane. Uma umzanyana noma unina wengane ecula uyalithobisa izwi lakhe ligcwale uthando. Uhlabelela njalo noma umntwana ekhala kuba sengathi akamnakile kanti cha, wethembe wona umlolozelo. Noma ngabe lowo mntwana waziwa ngokukhala okungakanani kodwa umlolozelo uyamthobezela, umbonise izwe lamathongo aphelelwe amandla okubona athobe acimeze

amehlo alale. Umlolozelo lona uletha umqondo ophelele kubalaleli bawo ababandakanya naye umntwana lo. Injongo yomlolozelelo ukuthulisa nokududuza umntwana yingakho kuvama amagama athi “thula.” Omunye umbono kaCooper noSixsmith (2003) uthi ukuphindaphinda okutholakala emlolozelelweni kwenza isigqi nomgqumo omtoti ojabulisayo. Lokhu kwenza ukuthi noma ingane ikhale kangakanani igcine seyiphopheleka ukuthi ithule ilalele le nto emnandi kangaka.

Ngokuka-Iwokedok (2009) imilolozelelo yase-Afrika ivamise ukuhutshwa noma iculwe abazanyana futhi eNigeria ibizwa ngokuthi yi-*ikuö edepeyin* okusho ukuthi ingoma yabazanyana. Ngalezi zingoma abazanyana abaningi bakhala ngezimo zabo ekuphileni, amathemba abo, ukwesaba nezidingo zabo empilweni. Ngezinye izikhathi basebenzisa imilolozelelo ukuxoxa ngamakhosikazi angabaphathi bawo angathembekile noma angabaphethe kahle. U-Iwokedok (2009) uqhubeka athi imilolezelelo yesi-Igbo esifundeni sase-Imo iveza usizi lwabazanyana abadla ngemuva kwawo wonke umuntu kuhlanganisa nengane imbala esuke isidle yaze yalala nokulala. Kwesinye isikhathi imilolozelelo iyisicelo esiveza isifiso sokuthi izidingo zabazanyana zifezekiswe. Banxusa omama ukuthi baqeqeshe izingane zabo ngendlela efanele ukuze zikwazi ukuthola uthando nokunakekelwa okuyikonakona lapho sezikhulile. Omunye umbono ovezwa u-Iwokedok (2009) ukuthi kwezinye izimo abazanyana basebenzisa imilolozelelo njengendlela yokukhipha intukuthelo noma umhawu abanawo ngabantu noma izinkinga ezithile ababhekene nazo. Umlolozelo uyisicelo sokunakekelwa nokwazisa, lapho umzanyana encenga ingane noma umama wayo ngokuthi aqambe umlolozelelo othile azowuculela ingane ngesikhathi sakusihlwa. Kwesinye isikhathi umlolozelelo uyisifinyezo sokujulile kanye nosizi olubangelwa amashwa umama noma umzanyana abhekana nawo empilweni.

U-Iwokedok (2009) uqhubeka aveze ukuthi imilolozelelo yakha kakhulu isingeniso esibalulekile emfundweni yamasiko nokuziphatha kwengane. Uma ingane izibandakanya kulezi zingoma ezijabulisayo ifunda ukuveza imibono yayo ngezimo ezithile. Ithuthukisa umuzwa wayo wesigqi njengoba ifunda nokuba nesikhathi nawo wonke umculo nezinkondlo zabantu abadala. Lolu lwazi olwethulwa u-Iwokedok luveza ukuthi imilolozelelo isetshenziselwa ukunikeza isithombe esiphelele ngempatho omama babantwana abayinikeza abazanyana bezingane bazo, iphinde igxeke ububi obutholakala ngaleyo mpatho. Okunye okugqamayo kulolulwazi ukufakazeleka kombono owethulwe nguCooper (1983) kanye noCooper noSixsmith (2003) mayelana nesigqi esiyingxenywe yemilolozelelo yase-Afrika. Omunye umbono ovezwa ngu-Iwokedok (2009) ukuthi imilolozelelo yaseNigeria icacisa ngokusobala ukuthi abantu

bawuqonda kanjani umhlaba wabo kungakhathaliseki ukuthi yiziphi izinselelo ababhekana nazo nsukuzonke. Kule milolozelo kunengxenywe efakiwe eyizimpawu zemvelo okuyinto amaciko ayaye ayisebenzise ukuchaza izimo zawo ezihlukahlukene empilweni. Imilolozelo yaseNigeria inikeza amaciko ithuba lokuthi akhuphe okungaphakathi ngamasiko, amagugu nezilimi zaseNigeria. Lokhu kuveza ukuthi imilolozelo akuzona nje izingoma zezingane nabazanyana kuphela kodwa ziphinde zibe wusizo nasempakathini, futhi zingasetshenziswa njengethuluzi lokuziphilisa kulabo abafuna ukukhipha okusezinhlizweni zabo. Imilolozelo eNigeria iphinde ibeyindlela yokugcina izilimi zendabuko.

Ulwazi olwethulwa ngu-Ibekwe no-Umezinwa (2017) luveza ukuthi imilolozelo izingoma ezipholile eziculelwa ingane engakayifinyeleli eminyakeni yokuzicabangela ngokwayo. Ngalesi sikhathi, umama kanye nomzanyana basebenzisa imilolozelo njengendlela yokuhlangabezana nezidingo zomntwana, noma indlela yokuthokomalisa/ukuthulisa ingane ekhalayo noma ukunxusa le ethule ukuthi ilale. Into ethokozisa kakhulu enganeni kule milolozelo ukuvumelanisa ingoma nesigqi esikhonjiswa ngokugida ngezinyawo phansi noma ngokutshaya ngeminwe kancane emzimbeni wengane. Kuyinto enhle nemtoti ukulalela ukuhambisana kwengoma nesigqi futhi kuba nomphumela omuhle enganeni. Nakuba ingane ingase ithathwe njengomlaleli ozinikezele noma onothando nokho ukusabela noma ukuphendula kwayo ezenzweni zomzanyana noma umama ohuba umlolozelo kubonwa ngokujabula, ukulala noma ukuyeka ukukhala ukugcizelela ukubaluleka kanye nomthelela wemilolozelo enganeni. U-Ibekwe no-Umezinwa (2017) baqhubeka bathi kwezinye izikhathi ukwaziswa kobuhle bemilolozelo yesiko lesi-Igbo kungase kuhlanganise ukuhambisana phakathi komculo nokugeleza okulandelanayo kwesigqi okuhlala kwenza isimo esenza ingane iphendule kahle kumyalezo noma isenzo esenziwa umuntu ohuba umlolozelo, njengokushaya ngeminwe kancane emzimbeni wengane, noma ukugida. Ukushaya umzimba wengane kuyasiza ukulawula isivinini noma isigqi somlolozelo. Umlolozelo uhlokelwe ukuthobisa, ukuzolisa noma ukuthulisa ingane hhayi ukucasula, ukuphazamisa noma ukudala isiyaluyalu ngenxa yalokho ukusetshenziswa kwesigqi esingeyona inkimbinkimbi (complex) kuyabhekwa. Iqiniso ukuthi imilolozelo ihlala yenziwa ngendlela efanele ukuze ihlangabezane nezimfuno zamasiko abantu okwenza ukuthi ihlonishwe futhi ithandwe ngisho ingasenaso nesigqi esiyinkimbinkimbi. Ngamanye amazwi ukungabibikho kwalolu hlobo lwesigqi akusho ukuntuleka kokuphumelela ekusebenzeni kwezinye izinhlobo zemilolozelo yase-Igbo noma yase-Afrika. Imilolozelo yase-Afrika ayidingi isigqi esifaka izinto eziningi ukuze ikwazi ukusebenza noma ukwenza umsebenzi enganeni.

2.3.3. Izinkondlo zase-Afrika

Ngokuka-Okon (2013) ngokufanayo nezinkondlo zezinye izizwe izinkondlo zesimanje zase-Afrika zabe zisetshenziselwa ukuveza imizwa nezindikimba ezehlukahlukene okungabalwa kuzo uthando, ukufa, ithemba, inkolo, imvelo kanye nezombusazwe. Kungashiwo ukuthi izinkondlo zesimanje zase-Afrika zabe ziyisu elisetshenziselwa ukuveza izinkinga, izici ezingavamile kanye namathemba ezombusazwe emazweni ase-Afrika ekhulwini lamashumi amabili nangale kwalokho. U-Okon (2013) uthi umlando wezinkondlo zase-Afrika ungaqikelelwa esikathini sokugqilazwa kwabantu base-Afrika ngamakoloni. Kulesi sikhathi izimbongi ezininzi zabe zinentshisakalo yokubhala ngesimo sobugqila nokucwaswa ngokobuhlanga. Izinkondlo zangalesi sikhathi zinezimpawu eziveza ukuthi izimbongi zabe zinengcindezi yokukhetha phakathi kokumela amazwe azo nokumela izizwe zamakoloni lawo. Lokhu kwenza ukuthi ziqambe izinkondlo ezinezimpawu zaseYurophu. Lokhu kuveza ukuthi izimbongi zazingenako ukukhululeka uma ziqamba izinkondlo zazo ngenxa yesimo sokugqilazwa esabe sibhekene nezizwe zase-Afrika.

Ukufakazela umbono ka-Okon (2013) uMuvindi (2014) uthi izinkondlo zase-Afrika zaqala ngokukhuluma ngokubhikisha nomzabalazo wokulwela ubulungiswa. Izimbongi eziningi zabe zigxile esikhathini sobukoloni lapho abantu abamnyama babecindezelwa, behashazwa futhi becwaswa izifiki ezimhlophe. Lezi zimbongi zazixoxa ngezimo ezidabukisayo zokusebenza nezindlu ezingekho esimweni njengembangela yemibhikisho. Lokhu kwaqhubekela phambili emzabalazweni wangempela, lapho kwasenokungqubuzana ngokomzimba um-Afrika alwela ukuzikhulula. Phakathi kwalezi zinkondlo kwakukhona iNegritude egcizelela kakhulu ukwazi ngabantu abamnyama, ubuhle kanye nobu-Afrika bomuntu omnyama, obugxile esikweni lakhe. UMuvindi (2014) uthi emuva kwalokho izimbongi zase-Afrika zaqhubekela phambili nokuphawula ngesimo sangemuva kwenkululeko, zichaza ukukhungatheka nokudumala kwazo njengoba kungekho okushintshile ngempela. Lolu lwazi olwethulwe ngenhla luveza izinkondlo zase-Afrika njengobuciko bomlomo obethulwa noma obavela ngesikhathi sokufika kwamakoloni.

U-Onarinde (2014) uyaphikisana nombono ka-Okon (2013) noMuvindi (2014) uthi ngokungafani nephrozi izinkondlo azizange zethulwe ngamakoloni e-Afrika. Imvelaphi yezinkondlo zase-Afrika ayikaze ibe ngaphansi kwempikiswano ebucayi ngoba ziyinto endala kakhulu, akekho onolwazi lokuthi zaqala nini. U-Onarinde (2014) uthi e-Afrika kunobuciko bomlomo obuningi obungahlukaniswa kabanzi noma bubhalwe njengezinkondlo ezincwadini zase-Afrika. Lokhu kufaka phakathi izingoma zokuzingela, izingoma zomsebenzi, izingoma

zempi nokunye okuningi. Igama elithi 'izinkondlo zesimanje zase-Afrika' lichaza inguquko yeparadigm ezinhlotsheni ezibalulwe ngenhla zezinkondlo. Izinkondlo zesimanje zase-Afrika zichazwa maqondana namasiko emibhalo yaseYurophu, ahlinzeka ngemibono, izimiso kanye nezimiso ezibucayi ezinganakwa uma kuchazwa ngobunjalo bemibhalo emisha. U-Onarinde (2014) uqhubeka athi isizukulwane samavulandlela ezimbongi zase-Afrika sahlanganyela emkhubeni wokuthanda izincwadi ezilandela amasu aseNtshonalanga. Iningi lezinkondlo zabo azinabo ubuhle base-Afrika zivame ukuthanda isiko laseYurophu. Umkhuba wokuthanda izincwadi zaseNtshonalanga ungabukwa njengokushiya inqubo yendabuko ulandele eyesimanje. Lokhu sekuholele ekutheni abantu abaningi basole ukuthi ukufika kwezinkondlo zesimanje e-Afrika kwaqala ngesizukulwane samavulandlela ezimbongi zase-Afrika ezabe zilingisa izitayela nendlela yokwenza yaseYurophu. Izinkondlo zanamuhla zase-Afrika ziqukethe imiqondo eminingi engafani okuyinto evela kuzona zonke izimbongi zesimanje. Ngenxa yalokhu imvelaphi yezinkondlo zesimanje e-Afrika ingabukwa noma ichazwe ngento eyaqhamuka namavulandlela ezinkondlo zase-Afrika. Okunye okumele kuqashelwe ukuthi lezi zimbongi azililahlanga isiko lokudlulisa izinkondlo ngomlomo ngoba iyona nto eyimpande yobunkondlo base-Afrika.

Uma ephawula ngezinkondlo zase-Afrika uFinnegan (2016) uthi emibusweni yendabuko yase-Afrika nezinkantolo zakhona zasebukhosini izinkondlo zabe zisetshenziswa njengenye yezinto eziwumcebo wesizwe. Lokhu kwakubangwa ukuthi zaziqukethe umlando wamakhosi ase-Afrika ahlukene futhi zibungazwa emiphakathini eyehlukene. Izimbongi zaziyingxenyeye yezinhlelo zasenkantolo nezinhlelo zamakhosi futhi zazihlonishwa yiwo wonke umuntu. Nakuba kunjalo kwabe kunomehluko phakathi kwezimbongi zamakhosi nezimbongi zasenkantolo lokhu kwakuphawuleka ngohlobo lwezinkondlo abazihayayo kanye nezindikimba zazo. Okunye okwakuvamile ukuthi izimbongi zamakhosi kwakumele zihlezi zikhona eduze namakhosi kanti izimbongi zasenkantolo zona zazikwazi ukwenza eminye imisebenzi ngoba kwakungayiwa njalo enkantolo. Umsebenzi wezimbongi zamakhosi kwakuwukuqopha nokuhaya izibongo zenkosi, iphinde iqinisekise ukuvela komlando wokhokho benkosi kulezo zibongo ukuze kube yinto ethokozisayo nevusa usinga uma izihaya. Okunye okwakumele kuvele kwawukunqoba kwenkosi nezinto ezinhle esizenzile emiphakathini. Ngalesi sikhathi izinkondlo kwakuyinto yasebukhosini nasenkantolo kuphela. Wawungayitholi inkondlo ihaywa emcimbini njengase sikhathini samanje. Uma eqhubeka uFinnegan (2016) udalula ukuthi inkondlo ingenye indlela yokusebenzisa ulimi futhi iyisikhali sokusombulula okusezibilinini zabantu. Lokhu kungenxa yokuthi ubunkondlo busolimini

esilukhuluma nsuku zonke. Ubunkondlo abukho endleleni ehleleke ngayo inkondlo kepha busengqikithini ecashile. Lokhu kuveza ukuthi okubalulekile enkondlweni kuwukwethulwa komqondo ojiyile futhi inkondlo isingethwe ukunkondlaza kwayo.

UBello (2017) ubalula ukuthi umkhakha wezinkondlo ngumkhakha omdala kuneminye imikhakha yobuciko bomlomo eyayikade ikhona ngesikhathi sasendulo. Inkondlo inemisebenzi eminingi eyenzayo emasikweni abantu base-Afrika ekungabalwa kuyo nokuzijabulisa emicimbini yamasiko abantu base-Afrika okanye emikhosini yesintu. Uthi ngaphandle kokuthi inkondlo inomlando omude futhi kade yasetshenziswa inencazelo ehlukile kuye wonke umuntu oyichazayo ngenxa yokuthi inendlela efika noma ezwakala ngayo kumuntu ngamunye oyilalelayo noma oyifundayo ngisho noyibhalayo imbala. Okunye okushiwo uBello (2017) ukuthi umkhakha wezinkondlo zase-Afrika ungumkhakha ovulekile kakhulu ngoba i-Africa inamazwe amaningi kanjalo nezilimi zakhona ziningi. Isigodi nesigodi siphinde sibe nolimi lwaso esilusebenzisayo, lokho kwenza ukuthi umuntu asebenzise noma oluphi ulimi afuna ukulusebenzisa ukuqamba noma ukubhala inkondlo. Ukugqilazwa kanye nobukoloni bafika nokubulaleka okunomthelela ongemuhle ezilimini zabantu base-Afrika zaze zaholela olimini lesiNgesi, isiPutukezi, nesiFrench ngokunjalo ne-pidgin zalezi zilimi zaseYurophu ezikhulunywa futhi zibhalwe abantu base-Afrika kulo lonke izwekazi. Lolu lwazi olwethu nguBello (2017) luveza umqondo wokuthi izinkondlo zase-Afrika aziqalanga ngesikhathi sobukoloni njengokusho kuka-Okon (2013) noMuvindi (2014), kepha zazivele zikhona ngaphambi kokufika kobukoloni. UBello (2017) uphinde aveze ukuthi izinkondlo zase-Afrika zinezincazelo ezehlukene ngenxa yezikhathi ezaqanjwa ngazo. Izinkondlo zase-Afrika ngaphambi kokufika kobukoloni zingachazwa ngokuthi ziyobuciko obudluliswa ngumlomo lapho izinto eziyingqikithi kanye nobuhlakani bama-Afrika bezedluliselwa wonke amalungu omphakathi asakhulayo ngomlomo. Ngamanye amazwi izinkondlo zase-Afrika ngaphambi kobukoloni zingachazwa njengezihumusho zomlomo lapho izinhlelo zezinkolelo, izindlela zokuziphatha, izindlela zokukhuleka, amasiko, imikhuba yemiphakathi nemindeni idluliswa ngomlomo ngezindlela ezithile zobuciko bendabuko. Indikimba yezinkondlo zase-Afrika ngaphambi kokufika kobukoloni kwakuwuthando; ngenxa yokuthi injongo yenkondlo kwabe kuwukujabulisa, ukufundisa, ukugubha noma ukudumisa onkulunkulu babantu.

UBello (2017) ugcizelela ukuthi kufanele kuqashelwe ukuthi izinkondlo zase-Afrika ngalesi sikhathi zazingabhalwanga phansi futhi zaziqanjwa abantu abangafundile. Izimbongi zendabuko zaziqamba izinkondlo ngezilimi zazo zendabuko ziphinde zizethule kubantu ngomlomo. UBello (2017) uqhubeka athi izinkondlo zase-Afrika ngesikhathi sobukoloni

zingachazwa njengezinkondlo ezazibhalwa ama-Afrika lapho izindikimba, imizwa, iphimbo, imibono, namafilosofi ababewasebenzisa ababhali ayengafuni ukwamukela imibono noma imithelela yobukoloni. Ngamanye amazwi izinkondlo zase-Afrika ngesikhathi sobukoloni zingachazwa ngokuthi ziyubuciko bokuqamba bemvelo yabantu base-Afrika belanda ngemibono yabo ngezenhlalo, amasiko, ezombusazwe, ezenkolo, ezomnotho nezomlando ngesikhathi nezindawo ezithile abaziqamba ngazo futhi zazethulwa ngendlela enesigqi yokukhuluma. Ukufakazela lo mbono uBello (2017) uthi izindikimba zezinkondlo zase-Afrika ngalesi sikhathi kwabe kuwukukhungatheka, ukubhikisha okuchasene nezinhlelo zobukoloni kanye nokudumazeka kanti imizwa yakhona bewukudabuka, ukungaqiniseki kanye nobunhlungu. Nangona izimbongi zase-Afrika zalesi sikhathi zazifundile futhi zibhala ngobuciko kodwa ukubhala kwazo bekungakaze kuhambisane nokuyisisekelo mthetho sokubhalwa kwezinkondlo. Ngokusho kukaBello (2017) kulesi sikhathi wawungekaveli noma wawungekabibikho umqondo wokuthi izimbongi zingabhala ngesiNgisi njengoba zenza ezamanje. Izimbongi ezingamavulandlela zabe zibhala izinkondlo ngendlela elula futhi eqondile okuyinto engagququzelwa esikhathini samanje. Omunye umbono ovezwa nguBello (2017) ukuthi izinkondlo zase-Afrika ngemuva kobukoloni zingachazwa njengezinkondlo ezazibhalwa iqembu lezimbongi zase-Afrika ezifundile lapho izindikimba zakhona zigqamisa imiphumela yobukoloni engemihle. Izinkondlo zase-Afrika ngemuva kobukoloni zazihlose ukuveza ngokusobala ububi babaholi base-Afrika, ubukoloni kanye nokucwasa ngokwebala. Ngaphambi kokufika kobukoloni njengentethe engcwele kaSathane eyakhukhula amasiko abantu i-Afrika ibinothile ngezinkondlo ezinoju ekungabalwa kuzo izinkondlo zenkolo; izinkondlo ezingajwayelekile, izibingelelo noma izinkondlo zokudumisa, izinkondlo zomngcwabo, izinkondlo zomsebenzi, izinkondlo zamaqhawe nezinye nezinye.

Ngokuka-Ajibade no-Adetomi (2018) izinkondlo akuzona ezokuveza isithunzi kodwa ezokubalekela ukuveza ubunjalo bombhali nesithunzi sakhe ezinkondlweni zakhe. Isikhathi esiningi ababhali babhala ngolwazi abaluthola phambilini kanye nesipiliyoni sabo ngempilo, baphinde babone ngeso lengqondo izinkinga zomphakathi besebenzisa izimpawu ezithile ezinkondlweni zabo banikeze izixazululo ezijulile ezinkingeni ezikhungethe umphakathi. Izinkondlo zase-Afrika ziveza imizwa nezindikimba eziningi ezithinta abantu okuyinto ezenza zihluke futhi zigxile ekuqondeni izimiso namasiko ase-Afrika. Lezi zinkondlo ziqhakambisa isipiliyoni somhlaba wase-Afrika wesimanjemanje kanye nomlando wemvelo yase-Afrika. Okunye okwethulwa ngu-Ajibade no-Adetomi (2018) ukuthi inkondlo ibonakala njengethuluzi lokuhlasela nokumelana nabantu ababi kanye nokunciphisa amandla anoma ubani

onemicabango yokuziphatha okubi emqondweni wakhe. Izinkondlo zase-Afrika zinomsuka ezindikimbeni ezahlukene, ezinye ziqhamuka endikimbeni yokuhlupheka, ezinye zivela endikimbeni yokugqilazeka, ezinye zivela endikimbeni yokunganakwa, ezinye zilethwa yindikimba ethile yezethembiso ezingafezwanga, ezinye zilethwa indikimba yobuholi obubi, indikimba yokuhlukunyezwa ngokobuhlanga nokunye okuningi. U-Ajibade no-Adetomi (2018) baqhubeka bathi ababhali bezinkondlo bahlale bebhala ngamagama afihlakele ukuqinisekise ukuthi izingqikithi zabo zinamandla. Izinkondlo zingenye yezinhlobo zobuciko bomlomo ezinzima kakhulu ukuziqonda ngenxa yokusetshenziswa kwezimpawu ezithile zokuloba. Ezinye izinkondlo zase-Afrika zihlola ukuntula kwethemba kumuntu lapho ebhekene nezimo ezinzima ezingalawuleki.

U-Ajibade no-Adetomi (2018) baveza ukuthi izinkondlo zikaLeopold Senghor ziyizibonelo ezijwayelekile zezinkondlo eziqhakambisa ubunjalo bomuntu, ubuntu, ukuzazi kanye nonembeza womuntu. Laba bacwaningi baveza ukuthi izinkondlo zase-Afrika zihlanganisa amasiko ahluhahlukene avela emazweni angu-55 ase-Afrika. U-Ajibade no-Adetomi (2018) bayawufakazela umbono kaBello (2017) othi izinkondlo ziwumkhakha omkhulukazi e-Afrika futhi zinezindikimba eziningi ezehlukene ngenxa yokuhlukahlukana kwezilimi zase-Afrika, kodwa iqiniso lithi lokhu kungenxa yomphumela omubi wobugqila nobukoloni okwagcina kubeka i-Afrika esiNgisini, isiPutukezi nesiFrench. Izinkondlo njengendlela yobuciko zenze izigaba eziningana zokuziphendukela kwemvelo kusukela ngaphambi kobukoloni kuya esikhathini sobukoloni bese kuba ngemuva kwesikhathi sokubusa kwamakoloni emazweni amaningi ase-Afrika. Izimbongi zase-Afrika zabhekana nezinkinga eziningi ezingagcini nje ngokuchaza ukuthi amasiko omdabu athathwa kanjani ngabaseNtshonalanga kodwa ziveze ngokusobala ukuthi ubaholi baleso sikhathi babacindezela kangakanani. Kuyinto eyichilo ukuthola izinkondlo ezixile ekuphiliseni nokuhlazwa kwezwe kanye nemindeni zibusu umhlaba wase-Afrika esikhathini samanje. Lokhu kuveza ngokusobala ukuthi yize izimbongi zase-Afrika zike zaba yizigqila zamazwe aseNtshonalanga azizange zivume ukuthi zilahlekelwe ubuciko bazo okuyinto engumcebo kuzo, kepha zasebenzisa izinkondlo ukuzwakalisa imizwa yazo ngalezo zinkinga zokugqilazwa. Kuyinto engephikwe futhi engenakubalekelwa ukuthi ubukoloni bubambe iqhaza ekushintsheni izinto eziningi ngobuciko bomlomo bama-Afrika kodwa noma kunjalo buyinto engavimbeki ngoba yibona obasebenza nangaleso sikhathi ukusiza abantu ukuthi baqhubeke nokuphila baphinde benzelane umusa.

2.3.4. Umculo wase-Afrika

Umculo wase-Afrika ungachazwa njengento eyindlela yokuphilisana kanye nokuxhumana kwabantu bemiphakathi eyehlukene. Incazelo kaChernoff (1979) ngomculo wase-Afrika yethula ukuthi umculo wase-Afrika uyinto ephathelene nesiko neyethula iqembu elithile labantu ababambe iqhaza ekwakheni ubudlelwano emphakathini abaphila kuwo. Ngale ncazelo uChernoff (1979) uveza umculo kubantu base-Afrika njengengxenye ebalulekile endleleni yokuphila nephinde ibe nezisekelo ekukhuthazeni ubunye. Umbono kaChernoff (1979) ngencazelo yomculo wendabuko yethula ulwazi olusemqoka kodwa ivalela ngaphandle izindlela zomculo osuke wenziwa noma wethulwa ngumuntu oyedwa. UMthethwa (1979) uchaza umculo njengendlela yokuphila ngenxa yokusetshenziswa kwawo kuyona yonke imibungazo okungaba yimingcwabo, imicimbi ngisho nokuxoxwa kwezinganekwane. Izincazelo ezingenhla zethula umculo njengengxenye ebalulekile nelawula ukwenzeka kwezinto eehlukene kuma-Afrika.

USadoh (2009) uphawula ngokuthi umculo waseNigeria wesimanje ubonakala unenhloso kanye nezimpawu zamazwe aphesheya. Lokhu kudalwa wukuthi iningi lamazwe ase-Afrika ayengaphansi kombuso wengcindezelo nokwaholela ekutheni izimpawu eziningi zobuciko bomlomo kulawo mazwe zigcine zinobudlelwano namazwe aseYurophu nokuyiwona mazwe ayekade enamandla phezu kwalawo ase-Afrika. Ulwazi olwethulwe ngenhla lugcizelela indlela umculo wamazweni ase-Afrika okwazi ukwamukeleka ngayo emazweni omhlaba jikelele njengoba usuke wethula inhlanganisela yesigqi sase-Afrika kanye nesamazwe omhlaba. Lokhu kubeka umculo wase-Afrika ethubeni lokuncintisana nobunye ubuciko bomlomo emazweni omhlaba kuphinde kwandise namathuba okuphilisana phakathi kwabantu abavela emazweni ehlukene.

U-Onwuekwe (2009) uthi umculo wase-Afrika yilowo ondabuko yawo ingeyase-Afrika lapho ufaka phakathi amasiko, kanye namagugu omphakathi. Izilimi ezikhulunywa e-Afrika zinezimpawu zemisindo esamculo ovela ngokuthobela ukukhuphuka kwemisindo yamagama. Okuphawulekayo kulolu lwazi olwethulwe ngenhla wukuthi umculo unobudlelwano nempilo yabantu yansuku zonke futhi abantu banendlela abasebenzisa ngayo umculo ukufezekisa imicimbi ebalulekile yansuku zonke. Lokhu kufakazela umbono kaMthethwa (1979) wokuthi umculo uyindlela yokuphila kwabantu ngenxa yokusetshenziswa kwawo emicimbi eyehlukene. Lokhu kunikeza isithombe sokuthi abantu abangama-Afrika basondelene kakhulu nomculo. Kungalesi sizathu umculo ubamba iqhaza elikhulu ekudluliseni imiyalezo yabantu

uphinde ube yindlela yokuchaza ngezimo abantu abasuke bephila ngaphansi kwazo okungaba yilezo abanesifiso zokuzibona ziguquka kuya kulezo abasuke bethokoza ngazo.

USalifu (2014) ufakazela umbono ka-Onwuekwe wokuthi umculo uyimpilo yabantu base-Afrika yansuku zonke lapho ethi olunye lwezimpawu eziyisisekelo emculweni wase-Afrika kanye nomculo nje jikelele ukuthi ungumhlahlandlela wempilo. Umculo wase-Afrika uysisibuko esiveza okwenzeka emiphakathini, uhlobo kanye nobungakanani bemiphakathi esiphila kuyo ngeso lomqambi womculo lowo. Iciko ezikhathini eziningi lisebenzisa ubuciko balo ukuzikhethela ubuzwe obuthile elifisa ukuhlotshaniwa nabo ngomculo walo. Lombono owethulwe ngenhla uveza ngokusobala ukuthi uma ungumculi noma iciko uyakwazi ukuzikhethela umunxa wobuciko ozowusebenzisa ukudlulisa umyalezo wakho emphakathini. USalifu (2014) uveza ukuthi kuningi ukuthuthuka okukhona emculweni wesintu sama-Afrika uma kuqhathaniswa nesikhathi sasendulo lapho ama-Afrika esaphila phansi kobukoloni. Okunye okugqamayo ngomculo wase-Afrika ukuthi ama-Afrika asabugcinile ubuntu kanye nobu-Afrika bawo emculweni yize noma ziziningi izingqinanmba abhekana nazo ngesikhathi sobukoloni. Kanti futhi nangaso isikhathi sobukoloni umculo ubuyinto ehamba phambile e-Afrika ezinhlenganweni zomzabalazo noma kunemibhikisho ekhona bekukulwa ingoma, kuyiyona nto abagcina ngayo ubunye phakathi kwabo. Lolu lwazi olwethulwe ngenhla luveza ngokusobala ukuthi umculo ubungenye yezindlela ezabe zisiza abantu e-Afrika ukuthi bakwazi ukuphila ngesikhathi sobukoloni, okuveza ukuthi ngaphandle kokujabulisa umculo uyakwazi ukusiza abantu ezimweni ezinzima ababhekene nazo. Okunye okubalulwa uSalifu (2014) ukuthi umculo usebenza njengozibuthe odonsa bonke abantu emicimbini eyehlukene ekungaba yimicimbi eyimfihlo, esesidlangalaleni, emasontweni noma eyasebukhosini futhi wenza ukuxhumana komphakathi. Ngalesi sizathu umculo wase-Afrika uvamise ukuba yingqikithi futhi uhlenganisa izimpawu ezintathu zobuciko beshashalazi umculo, umdlalo, nomdanso. Uma eqhubeka uSalifu (2014) uthi ingoma ngayinye eqanjwa e-Afrika ibungaza ingxenye ethile yomphakathi: amasiko, impumelelo, ukugqugquzela amalungu ekunqobeni, ukucula indumiso, noma ukudumisa uMama-Afrika ngokwakhe. USalifu (2014) uthi izingoma zesimanje ziyubuciko obebulokhu buvela ezingxoxweni zomculo wansuku zonke futhi ziyubuciko obabuvame ukusetshenziswa ezingomeni zothando, ezingomeni zomsebenzi, ezingomeni zomzabalazo futhi abantu babezicula kusukela kudala.

Umculo yenye yento eyigugu kubantu base-Afrika ngoba iyimvelo futhi iyikhono elingeke liphucwe muntu kubona, abazolidlulisela kwizizukulwana ngezizukulwana njengento engumcebo kubona. Ukufakazela lo mbono uMbaegbu (2015) wethula ukuthi abantu

besezwenikazi i-Afrika bayawuthanda kakhulu umculo kanti futhi umculo unezimpawu ezithatheka kalula neziyisisekelo endleleni abantu abaziphatha ngayo, kungakhathaleki ukuthi umuntu ungakanani.

NgokukaCanver (2017) umculo wase-Afrika uyinhlanganisela yezinto ezechukene ekufaka phakathi izinkinga zentuthuko, amalungelo ezimo zengqondo, intando yeningi, ukuthuthuka kwezomnotho, ukucwaninga, abezindaba, isiko, ukuhwebelana kwembulunga yonke, kanye nemfundo. Umculo nesigqi sase-Afrika zichazwa njengendlela yokuxhumana yangempela ezweni lase-Afrika, izingoma nesigqi kusetshenziselwa ukuxoxa ngezimo ezechukene asuke edlule kuzo umuntu. Lokhu akubuyisi nje kuphela ithemba kubantu abasuke belalele kodwa kuphinde kunikeze nomkhombandlela

Ngokusho kukaMbede (2018) umculo uyindlela enamandla yokusabalalisa ulwazi kungaba yimiyalezo emihle noma emibi. Lo mbono owethulwa nguMbede ufakazela umbono ka-Onwuekwe (2009) wokuthi umculo ubamba iqhaza elikhulu ekudluliseni imiyalezo yabantu uphinde ube yindlela yokuchaza ngezimo abantu abasuke bephila ngaphansi kwazo. Emiphakathini yase-Afrika umculo ubuyingxenye futhi usayingxenye yempilo yansuku zonke. Abantu base Afrika bebethi uma besebenza emcimbini bavume ingoma bacule ukuze bajabule emicimbini lowo, kanti futhi nasemingcwabeni ubathola behlabelela lapho bedumisa onkulunkulu babo, futhi uma kunezinhlango zepolitiki uzobezwa beqhuma phezulu ngengoma beculela abaholi babo kulelo qembu abakulo. Imiphakathi yase Afrika yimiphakathi ekhonze ukulima kakhulu umculo ke bebebuye bawusebenzise nasemasimini bacule uma behlwanyela imbewu, behlakula futhi noma sebevuna. Lokhu okushiwo uMbede (2018) kuveza ukuthi imiphakathi yase-Afrika yimiphakathi yomculo ngoba icula phezu kwakho konke ekwenzayo. Umculo ubonakala ushukumisa wonke umuntu futhi umenza apha emaqinisweni avezwa emculweni. Le ncazela eyethulwa uMbede (2018) iveza ngokusobala ukuthi umculo uwubuciko bokuhlanganisa imisindo ngokulandelana okuthile ukuze uthole umphumela wobuciko owuju futhi othokozisayo. Kanti futhi kungashiwo ukuthi umculo uwubuciko nesayensi yokuhlanganisa imisindo yezwi, yezinsimbi noma amathoni emculweni, ukuvumelana, isigqi ukwakha izingoma eziphelele ukuveza imizwa yomqambi weculo lelo.

Okunye okugcizelelwa uMbede (2018) ukuthi umqondo noma umlayezo oqukethwe umculo wase-Afrika uhluke kakhulu emqondweni waseNtshonalanga ngoba inhloso ngqangi yomculo waseNtshonalanga ukuba nomsindo ojabulisa izindlebe. Lokhu kusho ukuthi inhloso yabo enkulu uma beqamba izingoma babeka phambile ukuzwakala kamnandi kwayo ezindlebeni

zomlaleli. Abantu baseNtshonalanga bakholelwa ukuthi inhloso enkulu yomculo ukuveza injabulo bese kuba nengcosana yezingoma ke ezenzelwe ukudlulisa usizi. Nokho akunjalo ngomculo wase-Afrika ngoba awuhloselwe ukujabulisa izindlebe ngaso sonke isikhathi. Omunye umculo wase-Afrika unyakazisa indlebe esikhundleni sokunikeza umsindo opholile ojabulisa izindlebe lapho owulalele agcina esezwa iphimbo elizwakala ngale kwephimbo lomculi, limfundisa noma limeluleka ngezimo ezithile empilweni. Le ncazelo kaMbede (2018) iveza ukuthi inhloso yababaculi base-Afrika ukuveza ukuphila ngomculo ngakho ke abafuni ukuhlanganisa imisindo ngendlela ejabulisa izindlebe kuphela kungenamyalezo. Umculo wase-Afrika uhlukenene njengabantu bakhona abanezinkolo eziningi ezingafani. Wonke umphakathi unezindlela zawo zokwenza umculo nakuba kukhona okuyisisekelo sokwenza umculo. Ezwenikazi lase-Afrika umculo uyinto eyenza imisebenzi eyisimanga kakhulu lapho uhlanganisa ukucula, ukudansa, ukukikiza, ukushaywa nokudlalwa kwezinsimbi ngokwamasiko omculo owenziwayo. Wonke umphakathi unesitayela sawo sokucula nokwenza umculo wawo wehluke. Abanye bebecula izingoma ezinde ngabodwana kuyilapho abanye behlanganyela ndawonye babeyikhwaya lapho oyedwa eholo ingxenye enkulu. Ngokungafani nezingoma zaseNtshonalanga i-Afrika icula ngesigubhu kanti ukushaywa kwesigubhu kumema ukuvezwa komdanso, ukukikiza, kanye nokucula. Abaculi base-Afrika bavamise ukuhlanganisa umculo kanye nezisho ezehlukahlukenene ukudlulisa umlayezo othile. Lokhu okubalulwe ngenhla kuveza ukuthi abantu base-Afrika abagcini nje ngokwenza umculo ojabulisa abantu kodwa benza isiqiniseko sokuthi umculo wabo unomyalezo noma isifundo esithile osidlulisa kulabo abangabalaleli bomculo. Kanti futhi zonke izinhlobo zomculo zase-Afrika zinesigqi esisiza umuntu ukuthi akwazi ukubhekana nesimo asuke ekuso ngaleso sikhathi.

2.4. Ubuciko bomlomo baseNingizimu Afrika

2.4.1. Izinganekwane zaseNingizimu Afrika

Ngokufanayo nencazelo kaBascom (1965) izinganekwane zingachazwa njengezingxoxo ezazixoxelwa abantwana ogogo ngesikhathi sasemandulo ngenhloso yokubaxwayisa, ukubayala kanye nokubafundisa ngezimo ezithize ezithinta izimpilo zabo. Asikho isiqiniseko sokuthi lezi zinganekwane zake zenzeka. Ngokusho kukaBascom (1965) izinganekwane ziyizinhlobo ezehlukene ezanikezwa amagama ngokwahlukana kwazo ngabacwaningi abehlukene njenge zinganeko, imizekeliso, insumansumane, insumo kanye nezinganeko zilwane. Izinganekwane zihlukene kathathu, okuyizinganeko, imizekeliso kanye nezinsumansumane. Izinganeko (*Myth*) zichazwa nguBascom (1965) njengezinganekwane

ezixoxa kabanzi ngokudabuka kwezinto ezithi izincike enkolweni. Uma echaza umzekeliso (*Legend*) uBascom (1965) uthi yinganekwane edalula kabanzi ngamaqiniso omlando kanti insumansumane (*folktale*) yona yinganekwane efaka zonke izinganekwane ezinezimpawu ezingagqamile ezikhuluma ngabantu nezilwane. Lolu lwazi olwethulwe ngenhla luveza ukuthi izinganekwane zifundisa ngezimo eziningi ezizungeze impilo yabantu, umhlaba abaphila kuwo kanye nendalo ebangqongile kanti futhi zifundisa abantu amasu ahlukahlukene okuxazulula izinkinga abahlangabezana nazo empilweni.

Umbono kaMsimang (1987) lapho efakazela uBascom (1965) uveza ukuthi izinganekwane njengezindatshana ezikhombisa injulalwazi yokhokho ziphinde zibe yindlela engummangaliso yokufundisa abadala nabancane ngempilo esiyiphilayo, abantu esiphila nabo kanye nomhlaba esiphila kuwo. UMsimang (1987) uqhubeka athi okungaphezu kwakho konke izinganekwane zifundisa ngoMdali nokuthi wonke umuntu ophilayo ungowakhe akekho umuntu ongcono kunomunye ngakho abantu kumele baphilisane. Lokhu kuyingxenye yokugqugquzela abantu ukuthi bazwane futhi bahloniphane ngaphandle kokwazi ukuthi ubani unani ukuze angabikho ozibona engcono kunabanye. Lolu lwazi luphinde lusinike isithombe lapho izinganekwane zisebenza njengegqumulezi lokuhlenganisa noma ukunxenxa ubumbano nokuhloniphana ebantwini lapho bephilelana engekho ophakamela omunye. Uma eqhubeka uMsimang (1987) ugcizelela ukuthi izinganekwane zifundisa ngenkolelo yomuntu wakwaZulu, indlela acabanga ngayo ngekusasa legama lakhe nokugcina izethembiso azenzile. Le ncazelo engenhla iveza ukuthi izinganekwane ziyakwazi ukukufundisa ukuthi uma ungumuntu kuhle ukuthi wazi ngemvelaphi noma inkolo yakho futhi ubenemicabango ngekusasa lakho nezinqumo ozithathayo ukwazi ukuzimela. Ngakho ke izinganekwane ezweni laseNingizimu Afrika azingebukwa ngohlangothi lokuthi ziyizindaba ezixoxelwa abantwana kuphela kepha zineqhaza ezilibambayo nasekubumbeni umuntu omdala. Okunye okuvezwa uMsimang (1987) ukuthi inganekwane ingathathwa njengomuntu ngoba nayo inezinyawo njengomuntu, lokhu ukushiso wukuthi yize noma zikhona izinganekwane zomdabu kodwa ezinye zazo zifike ngokufika kwenkolo ziqhamuka nokuthile okusha. Inganekwane ayipheleli KwaZulu noma e-Afrika kuphela kepha ikhona naseNgilandi kodwa kumele ixoxwe ngesimo esenzeka kuleyo ndawo. Lokhu kuveza ukuthi izinganekwane azinalo uhlanga oluthile ezivela kulo kepha zingena kuzo zonke izinhlanga inqobo nje ukuthi ixoxwe ngezimo nangezilimi zalolo hlanga futhi nesizinda sokuxoxwa kwazo sifuze esalolo hlanga kuxoxwa ngalo. Omunye umbono kaMsimang (1987) wukuthi inganekwane ngesikhathi sasendulo bekuyinganekwane nje zingehlukaniswa izinhlobo ngezinhlobo. Lokhu kwehlukaniswa kwazo izinhlobo ngezinhlobo

kusha futhi amagama anikeziwe akamukelekile kodwa ayasetshenziswa ngenxa yokweswela angcono kunawo.

UMsimang (1987) ugcizelela ukuthi izinganekwane zibaluleke ngokuthi ziyakwazi ukuthi zilondoloze ulimi ngenxa yendlela ezixoxwa ngayo ngoba abantwana abancane noma izingane ezincane uma zixoxelwa ngolimi lwazo zifunda ukusebenzisa ulimi lwazo ukuthi zixoxe ngokwenzeka enganekwaneni uma sezixoxela abanye. Uma abantu abadala bexoxela izingane ezincane izinganekwane ziyakwazi ukuthi nazo ziqhubekele phambili nokuthi zikhuluma ulimi lwazo noma zikuphi zixoxela abanye. Le ncazelo iveza ukukhula nokunwenwa kolwazi oludluliswa ngezinganekwane uma izingane zifundiseke kahle kuzobalula ukuthi isizukulwana esizayo sazi ngezinganekwane kanye nomlando eziwuqukethe ngenxa yokuxoxelwa yilabo abaphila nogogo ababephila ngenganekwane phambilini. Ukufakazela lo mbono uMsimang (1987) uveza ukuthi izinganekwane ziphinde zisebenze njengethuluzi elihle emphakathini ngoba izingane ezincane njalo zifunda amagama amasha bese ziyakwazi nokuthi zifunde izinto ezintsha. Lokhu kuveza ukuthi ukuxoxa izinganekwane kunika abantwana okuningi okungabanzima ukukuthola uma befunda phansi. Lolu lwazi olwethulwe ngenhla luphinde lugqamise ukuthi okubalulekile ukuthi abantwana baxoxelwe ngolimi lwabele khona bezokwazi ukuthi nabo bakwazi ukuthi uma sebexoxela abanye boxoxe ngolimi lwabo ngalokho ulimi luyalondolezeka. Kungashiwo ukuthi kubalulekile ukusebenzisa izinganekwane njengethuluzi lokufundisa izingane ezincane ngalokho izinganekwane ziyohlala ingunaphakade uma ziqhubeka zisetshenziswa njalo ezinganeni ezincane.

Ngokolwazi olwethulwa ngu-Inggs (2004) iyoqo lokuqala lezinganekwane eNingizimu Afrika labe libhalwe nguDianne Stewart ngo1994 futhi kwakuyizinganekwane zabadala kuphela. Okunye okudalulwa ngu-Inngs (2004) ukuthi eNingizimu Afrika inganekwane kwabe kuyindlela yokufundisa izingane kanye nabo bonke abalaleli bezinganekwane ukuhleleka nokubekezela. Lokhu kwakwenziwa ngokuthi kwaziswe onke amasu okuxoxwa kwenganekwane. U-Inggs (2004) uyawufakazela umbono kaMsimang (1987) noBascom (1965) lapho bethula ukuthi izinganekwane zifundisa izingane nabadala, yize esebenzise igama elithi bonke ebalaleli. Kudala izinganekwane zazaziwa ngokuthi kuba nesu lokungenisa inganekwane kanye nesu lokuyiphetha okwakwenza ukuthi uma isiqaliwe ingaphazamiseki umxoxi ayixoxe ize iyophela. Lokho kwakwenza ukuthi uma abantwana belalele bangabe besanyakaza kodwa balalele ngokunaka ukuze konke okushiwo ngumxoxi kungabaphutheli futhi kungabadidi, baphinde bagququzeleke ukuthi bahleleke bangajahi izinto.

ULe Roux, uMafela, uMojapelo noMasubelele (2009) baveza ukuthi izinganekwane bekuyizo ebezingumgogodla ekulondolozeni ulimi lwesiZulu kuqala futhi bezixoxwa sekulalwa lapho khona bonke abantu abadala nabancane bebesalala ndawonye. Lokhu kuveza izinganekwane njengezingxoxo ezibamba iqhaza elikhulu ekuhlalisaneni nasekuziphatheni kwabantu baseNingizimu Afrika. Kucace ngokusobala ukuthi izinganekwane ngenye yezinhlobo zobuciko bomlomo eziqinisekisa ziphinde zigcine ukugcincwa kwekhono lokuxoxwa kwendaba kanye nokudluliswa kolwazi ezizukulwaneni ngezizukulwane zaseNingizimu Afrika, zidlulele nasekugcineni abantu behlangene futhi bezwana.

ULwin (2009) uchaza izinganekwane njengezingxoxo ezimayelana namasiko adluliswa ngomlomo. Lokhu kuchaza ukuthi kukhona okunganakekile kangako eningini labantu izingane ezingahlomula ngako ezinganekwaneni okungaba amagugu esizwe kanye nempilo jikelele. Izinganekwane zithi zihlekisa zibe zifundisa okuningi ngempilo yize abazilalele noma abazifundayo besuke bengaqondi ukuthi bafunda kabanzi ngempilo jikelele. Uma eqhubeka Lwin (2009) uthi imvamisa izinganekwane zigcinwa njengengxenywe yesiko lendabuko elibonisa amahlaya, uthando, amakhono kanye nobuciko babantu ngamasiko abo. Ngamanye amazwi izinganekwane ziwubuciko obugciniwe ngenxa yeqhaza ezilibamba ebantwini, ikakhulukazi ezinganeni. Izingane uma zilalela izinganekwane ziyajabula, zihleke, zifunde ngamasiko nangezindlela okuphilwa ngazo nabanye abantu. Izinganekwane zingaphinde zichazwe njengomlando wendlela yokuziphatha kwalabo ababephila phambilini. Lokhu kufakazelwa uJenkins (2002) lapho ethi izinganekwane ziveza izindlela abantu bakudala ababephila ngazo. UNtuli noMakhambeni (1998) lapho becaphunwe nguLwin (2009) bachaza izinganekwane njengezindatshana ezidabuka isizwe nesizwe, okudibanisa izizwe zezinye izinhlanga futhi zithathwa njengengxenywe yomnotho waleso sizwe. Izinganekwane ziyizindatshana ezaqanjwa endulo, ezibonisa inzululwazi yawokhulukhulwane yokudabuka kwesizwe, isiko elithile, izilwane ezithile, amandla athile okwelapha noma okubulala, kokunye nezenzo ezithile zabantu. Okunye okuthintekayo uma kuxoxwa ngezinganekwane umsebenzi wazo wokufundisa indlela yokuziphatha emphakathini, ukukhulisa abantwana, kanti zibuye zisetshenziselwe nokuchitha isizungu.

Uma eqhubeka uLwin (2009) lapho ecaphuna uNtuli noMakhambeni (1998) uthi kunezinhlobo zezinganekwane ezehlukene ezenza imisebenzi eyehlukene ezimpilweni zabantu okuyilezi: inganeko, umzekeliso nensumansumane. Inganeko uyichaza ngokuthi iyindatshana exoxa

noma echaza ukudabuka, ukwenzeka noma ukudalwa kwento ethile evamise ukuthinta abantu nendlela abaphila ngayo, kungasshiwo nje ukuthi inenkolelo kokuthile. Uma ixoxwa kufanele kwethulwe uMvelinqangi lona onguMdali wabantu bonke enza okuthile. Kuyenzeka futhi ukuthi kutholwe isifundo esithile kuyona le ndatshana. Indatshana eqhamuka kakhulu esizweni samaZulu. Le nganekwane iphendula umbuzo wokuthi kwavelaphi ukufa. Indlela okuxoxwa ngayo ingase yehluka nngoba kuya ngobugagu nekhono lomxoxi. Uma echaza umzekeliso uLwin (2009) uthi yindatshana esamlendo wesizwe esithile ngoba ixoxa ngabantu abake baphila, nesigameko esenzeka ngempela. Ubunganekwane buqhamuka lapho isixoxa ngezinto ezingeke zenzeke ngakho-ke zingakholeki kwabalalele indaba leyo. Kanti insumansumane yona ichazwa njengenganekwane exoxa izindatshana nagabantu kanye nezilwane noma esomaqhingana kokunye ezamazimu nezimilamongo. Insumansumane igxile ekudabukeni nasemsukeni wento ethile njengezici kanye nezenzo ezingatholwa ezilwaneni. Nakhona lapha zike ziqhamuke izifundo ezithile kodwa okukhulu ubunjalo besilwane leso. UMvelinqangi akavamile neze ukuvela. Kodwa kuyaqhamuka okuthile ngomsuka wokuthile esilwaneni.

UNTombela, uMothibe, uKhuboni noMagwaza (2013) bathi inganekwane yindaba yasemandulo eqondene ngqo nezingane. Lokhu kuchaza ukuthi njengoba izinganekwane zibamba iqhaza elikhulu ekufundiseni, ekuthokoziseni nasekuchitheni isizungu abantu abahlomula kakhulu ezinganekwaneni kunabanye yizingane. UNTombela nabanye (2013) bathi kulolu hlobo lwendaba kunabalingiswa abayizilwane, abantu, amazimuzimu, izinto ezingenamphfumulo, nokunye. Okugqamile ngabalingiswa benganekwane ukuthi abakholakali ukuthi babengaphila ngempela. Uthola izilwane zikhuluma, abantu bephendulana nezilwane, abantu befa babuye bavuke, izilwane zigwinya abantu nezinye izilwane, abantu bephila eziswini zezilwane, nokunye okuningi okungakholakali. UNTombela nabanye (2013) badalula ukuthi izinganekwane azaziwa imvelaphi yazo kodwa ziyinto eyedluliselwa esizukulwaneni ngesizukulwane kuhlehle njalo kuze kuyofika kulaba abambona ngamehlo enyama uMvelinqangi lapho itshe lisancizwa ngozipho likhale. Laba babhali baveza ukuthi lezi izindaba ezaqanjwa noma ezesukelwa umuntu onekhono lokuqamba. Yingako umxoxi wenganekwane eyiqala ngokuthi kwasuka sukela. Lokhu kusho ukuthi kwathi kungezelele, mahlayeni nje kwasuka noma kwenzeka into ethize. Abalaleli bona kumele bathi cosu, ngokuthi cosu basuke becela lo owetha indaba ukuthi abahlephulele kancane ngoba phela lezi zindaba zazingapheli kwakucosulwa kancane nje.

Uma beqhubeka uNtombela nabanye (2013) baveza ukuthi uma inganekwane yethiwa emini abayilalele bazomila izimpondo. Lokhu kuyinto engamapunge kepha ayeyenzelwa ukunqanda umkhuba wokuthi abantu babengamavila. Le ncazelo engenhla iveza ngokusobala ukuthi izinganekwane bekuyizingxoxo ezixoxwa ngezinhloso eziningi ezehlukene emiphakathini yaseNingizimu Afrika lapho okungabalwa khona ukuzijabulisa kwabantu, ukugquguzela indlela yokuziphatha komuntu kanye nokuyala. Okunye okuvezwa uNtombela nabanye (2013) ukuthi inganekwane inemisebenzi eminingi ehlukeni empilweni yabantu abangama-Afrika esingabala kuyo le elandelayo: Ukuqoqa intsha ingabi wuvanzi, ukuzithokozisa/ukuqeda isizungu, ukufundisa usikompilo kanye namasiko, ukufundisa ngenkolo yabaphansi nenkolo yobuKrestu, kanye nokuveza imvelaphi noma indabuko yezinto ezithize. Omunye umbono ovezwa uNtombela nabanye (2013) uma bephawula ngezinganekwane ukuthi uma inganekwane inamagama ayinhlamba umxoxi uthimisela amathe emlilweni uma eseqeda ukuxoxa, ukuhlambulula amazwi amabi. Lokhu kwakwenzelwa ukufundisa abantwana ukungajwayeli ukusebenzisa amagama ayinhlamba. Izinganekwane ziveza ukuthi amasiko awumgogodla wesizwe, kufanele ahlonishwe nokuthi uma ungawahloniphi ungahlomula ini empilweni.

ULwin (2018) udalula ukuthi ukubaluleka kwezinganekwane emiphakathini yaseNingizimu Afrika sekuyinto ekhulile kakhulu ngoba akusagcini ekhaya kepha kusabalele kakhulu ezikoleni. eNingizimu Afrika esikhathini samanje othisha yibo asebebamba iqhaza elikhulu ekuxoxeni izinganekwane. Lokhu kwenziwa wukuthi izinganekwane sezifundwa ezikoleni, othisha sekuyibo abantu abahlala nezingane esikoleni lokho kwenza ukuthi bahambe phambili ekuxoxeni izinganekwane esikhathini samanje. uLwin (2018) ukholelwa ukuthi nakuba ukufundisa abantwana ulimi abangalwazi kungelula, kodwa kuba ngcono lapho othisha besebenzisa izinganekwane. Lokhu kusho ukuthi uma uthisha efuna ukufundisa amagama ezenzo ngesiNgisi kumele abheke inganekwane yesiNgisi egcwele izenzo. Ngokwenzajalo abafundi bathola ukwazi amagama ezenzo ngendlela ehlekisayo. Othisha bayakwazi ukuthi lawo magama bawasho ezinganekwaneni, bawabhale ebhodini, bese bethi abantwana abenze okuchazwa yilawo magama. Isibonelo, uthisha angathi unogwaja wagxumagxuma, alibhale lelo gama abafundi balibone ebese ethi nabo abagxume njengonogwaja. Abafundi bona basuke bengazi ukuthi uthisha uhlose ukubafundisa amagama ezenzo, bona basuke bejabulela ukwenza lokhu okushiwo enganekwaneni.

UMkhize (2022) uthi izinganekwane zifana nemizwilili ezindlebeni zabantwana ngoba ziyabathokozisa, zibenza bakhohlwe nayizinsizi ababhekane nazo ngaleso sikhathi futhi zibachithisa isizungu kodwa konke lokhu kudinga umuntu onekhono lokukwenza. Isibonelo, amazwi aseculweni abaxoxi bawacula ngezindlela ezehlukene, umxoxi ngamunye uveza ikhono lakhe lokucula, kube mnandi kwalokho kuzwa iculo elilodwa liculwa ngezindlela ezehlukene. Kanjalo nezinganekwane zidinga umuntu ozixoxayo abe nobuciko obuthile bokuxoxa, adlalise amagama, ashintshe izwi aze asebenzise nomzimba ukuze inganekwane ibajabulise abantwana kwazise bayifunda kalula into uma beyifunda behleka futhi bengakulungiselele ukufunda. Uma ephawula ngalo mbono owethulwe nguNtombela nabanye(2013) ngabalingiswa bezinganekwane ababayizilwane uMkhize (2022) uthi ukuba khona kwabalingiswa abayizilwane, abafa baphinde bavuke ngezinye zezinto ezenza izingane zizithokozele izinganekwane. Yingakho uCanonic (1995) ecashunwe nguMkhize (2022) ethi izinganekwane uzifanisa nenqolobane yolwazi egcine izindlela abantu bakudala ababephila ngazo. Okuhle ngolwazi olugcinwe ezinganekwaneni ukuthi lufundisa abantwana ngezinto ezinhle bese lubagqugquzela ukuthi bazenze. Alugcini lapho, luphinde lubafundise ngezinto ezimbi bese lubexwayisa ngokuthi bangavelelwa yizinto ezimbi uma bezimbandakanya ezintweni ezimbi. Ezinye izinganekwane zisabalalisa umlayezo wokuthi izinto ezimbi zivama ukunqontshwa yizinto ezinhle. Ulwazi olwethulwa nguMkhize (2022) luqhubeka luveze ukuthi izinganekwane ziyehlukana ngoba ngaphandle kokuthi kukhona ezinabalingiswa abayizilwane kuphela noma abangabantu noma abayimvelo, uma ungazilalela noma uzifunde zonke ungakwazi ukuzehlukanisa ngandlela thile.

UTurner (1992) ecashunwe nguMkhize (2022) udalula ukuthi izinganekwane ziyizingxoxo ezazixoxwa ngomlomo endaweni eyahluke kakhulu kunaleyo yesimanjemanje eyasemadolobheni, engafani nhlobo naleyo yasemakhaya. Ezobuchwepheshe ziyinto enhle futhi neletha usizo olwenza impilo ibelula kodwa kolunye uhlangothi zisephuca ubumtoti bempilo yasendulo. Empilweni yakudala amaZulu ayengenawo ugesi kodwa kwakukhanyiswa ngomlilo ebusuku. Ngalesi sikhathi yabe ingekho impilo ewubukhazikhazi enezitulo zokuhlala, imibhede yokulala, nemiqamelo nezibani esezikhanyisa endlini kodwa ngenxa yokufika kwabelungu abafike baguqula isimo sempilo nezinto zabo ezilahlisana amasiko, zaphazamisa zagcina ziholele ekutheni indawo okuxoxwa kuyo izinganekwane iguquke. Endulo izinganekwane zazixoxelwa phandle futhi zixoxwa ebusuku abantu behlezi emlilweni botha umlilo. Ngokuguquka kwendlela yokuphila esinogesi futhi engasaphephile emnyango

ebusuku ngenxa yezigebengu, izinganekwane sezifundelwa endlini, kokunye kulelwe emibhedeni.

2.4.2. Imilolozelo yaseNingizimu Afrika

UFraser (1996) uthi imilolozelo yizinkondlo zezingane futhi iqukethe okuvela empilweni yengane nendawo ehlala kuyo. Lokhu kwenza indlela ingane eyenzangayo ibe nokuxhumana nayo kanye nomphakathi lapho ikhula khona. Izingoma zendabuko zezingane zesiZulu zihlukaniswe ngezigaba ezimbili: imilolozelo kanye nezilandelo. Ukufakazela lokhu uFraser (1996) uveza ukuthi lolu uhlobo lwezingoma olusetshenziselwa ukudlalisa abantwana futhi oluvame ukushiwo ngunina wengane. UMsimg (1987) lapho echaphunwe nguFraser (1996) uchaza imilolozelo njengenkondlo noma ingoma emfushane esetshenziselwa ukushushuzela ingane ukuba ilale. Ekuchazeni kwakhe umlolozelo, uMsimg (1987) uveza ukuthi umlolozelo ufana nesilandelo kanti iningi layo lisetshenziselwa ukusiza izingane ukuba zilale kanti futhi imilolozelo iyingxenye yefa lamaZulu. Umlolozelo, futhi ubizwa ngokuthi isidunduzelo noma isithunduzelo okusho ukuthi “thunduzela noma lolozelela ukulalisa”. Le ncazelo iveza ukuthi umlolozelo uhleleka njengenkondlo noma isizosha, kepha ulandwa ngezwi elisamculo. UFraser (1996) ugcizelela ukuthi ngesikhathi sasemandulo umzanyana noma unina wengane wayehuba imilolozelo sankondlo, elandela umgqumo othize wokwehla nokwenyuka okuyikhona okuheha ingane ngesalamuzi ithule, ize igcine isizumekile. Ngalesi sizathu kungashiwo ukuthi umlolozelo lona wakha intanjana yosinga engabonakali exhumanisa unina wengane noma umzanyana kanye nengane leyo esuke iculelwa lowo mlolozelo. Lokhu kuveza ukuthi imilolozelo ngaphandle kokuhlanganisa nje amagama amtoti adle ngokuthandana, iyaye ibe nezigaba ezisamcudlwana lapho umzanyana afike acule khona. Eminye imilolozelo ihamba ihambe, ibe seyiphakama iphakanyiswe ukufakwa kwezimpendulo phakathi kwababili.

UKhumalo (1993) uthi imilolozelo yeminye yemidlalo yasebuNguni eyakhelwe ukuthunduzela, ukudlalisa kanye nokukhulisa abantwana. Uthi kwenye inkathi lo mdlalo ugcina uyisiga esishiwo endaweni, emphakathini, ezweni kanye nasemigcagcweni yalabo abayiqanjelwe. Lokhu kuveza ukuthi umlolozelo awuvele uqanjwe nje engekho umuntu oqanjelwa wona. Uma eqhubeka uKhumalo (1993) uveza ukuthi ukuqanjwa komlolozelo esikhathini esiningi kuzinza ezicini noma izimpawu ezingaba sebazalini noma emntwaneni wabo. Kanti futhi kuyenzeka usekeleke ezehlakalweni ezehlele abazali, umndeni okanye umntwana uqobo okungaba isekuzalweni kwakhe noma ekukhuleni kwakhe. Omunye umbono

ovezwa nguKhumalo (1993) ukuthi umlolozelo ungabizwa ngenkondlwana ngoba uhlobe ngazo zonke izimpawu zobunkondlo nezibongo zomdabu futhi uhaywa ngezwi elisamculo. Amanye amagama ekungabizwa ngawo umlolozelo ilawa: isibhibhizelo, isiduduzelo, isiduduzo noma isithunduzelo. Incazelo kaKhumalo (1993) iphinde iveze ukuthi umlolozelo ihlukaniswa ngokwamazinga okukhula komntwana nangemisebenzi yayo empilweni yomntwana lapho ingahlukaniswa ngezigtshana ezinhlanu okungabalwa khona umlolozelo buthule/mvunge, umlolozelo wokuthulisa/wokulalisa, umlolozelo wokudlalisa, umlolozelo wokugqugquzela, kanye nomlolozelo wokukhulisa. Uma esechaza uKhumalo (1993) uthi umlolozelo buthule/mvunge ngumlolozelo osebenza uma ingane isiqalile ukubona ngamehlo emva kokuba izelwe ukuveza ubudlelwane enabo nonina obaqala lapho ingane isesesiswini sikanina bexoxa, bedushuzana, bekhalelana, beduduzana baphinde balalisane. Lokhu kuveza ukuthi umlolozelo yingoma yokuthulisa umntwana engakafiki noma esefikile emhlabeni. UKhumalo (1993) uchaza umlolozelo wokuthulisa/wokulalisa njengomlolozelo oveza imvelaphi yegama elithi "umlolozelo" elisuselwa kumlolozelo othi "Lolo malolo" lapho kuthiwa umntwana uyazilolozela uma ewuhuba. Lo mlolozelo usebenzisa ongwaqa abathambile nonkamisa abade ukuze uthole indawo emizweni yengane ithundezeleke ize ithi lelele, yothololo-jah, iphumule ngentokozo nentokomalo. Umlolozelo wokudlalisa wona uchazwa nguKhumalo (1993) njengomlolozelo osebenzisa ongwaqa nonkamisa abaqinile nabahlabayo ukukhonga amehlo, ingqondo, kanye nemizwa yengane. Uma kuhaywa lolu hlobo lomlolozelo ingane uyithola isijabula, ihleka, igxumagxuma kanti uma isencane igcina ngokugxuma ngenhliziyo. Umlolozelo wokugqugquzela uKhumalo (1993) uwuchaza ngokuthi ngumlolozelo ohlukene ngokwamazinga okukhula komntwana lapho kukhona owokuhlala, owokugaqqa, owokuma nowokungcathuza lapho umndeni noma unina womntwana esebenzisa isigqi esithile ukugqugquzela umntwana kuleso sigaba sokukhula asuke ekuso. Isigqi abamhayela sona sisuke sihambisana ngqo nesigaba sokukhula ukunikeza umntwana umndladla wokulinga ukwenza lokho esuke esekuqakile siphinde simsize ekuxhumaniseni isigaba lesa kanye nengqondo ekugcina esekwenzisisa lokho akwenzayo. Uma echaza umlolozelo wokukhulisa uKhumalo (1993) uthi wuhlobo lomlolozelo eluthatheka njengolokugcina empilweni yomntwana nobuntwana bakhe futhi lukhulisa ngendlela ningi ngoba lukhulisa ulimi lomntwana osuke eseqala ukukhuluma, lukhulise ingqondo ngoba sekuthinta inqubo yomndeni nesizwe, amasiko kanye nosikompilo. Okunye akuveza ngalo mlolozelo uKhumalo (1993) ukuthi uwuhlobo olubuye lukhulise nomzimba ngoba eminye yemilolozelo yalo ifaka ukulingisa, ukugiya, ukusina nokukikizela. Kulesi sigaba umntwana usuke esethathwa njengelungu lomndeni eligcwele, ngakho-ke usethulwa ngobuciko nobunono

kwasebuncaneni bakhe. Lolu lwazi olwethulwe ngenhla luveza ukuthi umlolozelo ezweni laseNingizimu Afrika uyinto esabalele futhi enezimfundiso nezinhliso ezehlukene ezingagcini nje ngokusiza umntwana kodwa ezikhulisa nomuntu omdala.

UMhlanga (1994) uveza ukuthi imilolozelo iyingxenye yobuciko obuhaywa nje ngomlomo bungabhaliwe phansi. Izizwe ezehlukene zaseNingizimu Afrika zinemilolozelo yazo eyaye ihutshwe ngumzanyana womntwana ukuze umntwana athule angabe esakhala noma emthuthuzela ukuthi alale. UMhlanga (1994) uqhubeka achaze ukuthi uma umzanyana womntwana elolozela umntwana ubedlalisa unwele lwakhe, aluthinte alulalise aphinde aluvuse kuze kufike la azunywa khona ubuthongo umntwane alale. Kwesinye isikhathi imilolozelo ingumdlalo osamahubo odlalwa ngisho umntwana engakhali ngenhloso yokuhlahlamelisa umoya wokuxhumana phakathi komntwana nomzanyana wakhe. Kwesinye isikhathi lokhu bekwenzelwa ukuvusa umoya wenjabulo nentokomalo emntwaneni. Ingane yomNguni ibikhuliswa ngemilolozelo esikhathini sasendulo ukuze ikwazi ukuphatha futhi ikhulise izingane zayo ngendlela efanele uma isifika esigabeni sokuba ngumzali. Okunye okuvezwa Uma eqhubeka uMhlanga (1994) ugcizelela ukuthi imilolozelo ibiphinde ibesamdalo lapho bekuba nokwamukelana nokuphendulana kwabantu abathile ababandakanyeka emdlalweni lowo. Kwesinye isikhathi umlolozelo ububa yiculo elivunywa yibona bonke abantu abakuleyo ndawo ekuhutshwa kuyo umlolozelo. Inhloso enkulu bekuwukwakha ukuxhumana phakathi kwabantu kanye nokukhuthaza umoya wokuphilelana kwabantu baseNingizimu Afrika. Lolu lwazi luveza ukuthi umlolozelo ubungeyona nje into yokuthulisa noma ukuthuthuzela ingane kodwa ubuphinde usebenze njengethuluzi lokukhuthaza ukuzwana nokuxhumana kwabantu, okuyinto eyigugu kakhulu emiphakathini yaseNingizimu Afrika.

Ngokolwazi olwethulwa nguBaker noMackinlay (2006) umlolozelo uyindlela yokuqonda izidingo zengane ngokujulile, ngoba uma umama noma umzanyana womntwana ehuba umlolozelo uyaye aqaphe indlela ingane ephendula ngayo kulowo mlolozelo, lokhu kwenza akwazi ukubona ukuthi ingane ithandani. Yize kungeyona into elula ukuthi ingane iqonde igama negama eliyingxenye yomlolozelo kodwa iyakwazi ukuzwa ukuthi umlolozelo umayelana nani ngokubuka ubuso balowo osuke ehuba. UBaker noMackinlay (2006) bathi yize umlolozelo uqukethe ubunkondlo kodwa ubunkodlo bawo akusibona lobu obujulile futhi udle ngokuphindaphinda amagama asankulamo mpendulwano. Umlolozelo unemifanekiso mqondo esobala kakhula. Lokhu kusho ukuthi yize noma umlolozelo unokujula okuthize kodwa kulula ukuwuqonda. Okunye okugqanyiswa nguBaker noMackinlay (2006) ukuthi umlolozelo uyingxenye yamathuluzi okumelana nesimo sokuba umama okokuqala asetshenziswa omama

baseNingizimu Afrika ukukhulisa izingane zabo. Lokhu kudalwa ukuthi imilolozelo isetshenziselwa ukuthulisa nokulalisa umntwana ngakho ke kumele ithuthuzele umntwana uma ihaywa ingamsabisi. Uma eselele umntwana yilapho umama athola khona ithuba lokuphuma noma lokwenza okuthize okungelula ukukwenza uma ingane ingalele. Inhloso ngqangi yemnilolozelo kulesi simo ukwethula imizwa yonina womntwana nokugqugquzela ukulala komntwana ngakho ke akumele kube namagama asabisayo.

Lolu lwazi olwethulwa nguBaker noMackinlay (2006) luveza ukuthi imilolozelo ayidingi kujula okuningi ukuze uqonde incazelo yayo ngoba yonke into isuke isobala. Imilolozelo ke ingaphinde isetshenziswe njengendlela yokugonyuluka noma ukukhipha okungaphakathi kumzanyana noma unina wontwana. Ukufakazela lo mbono uBaker noMackinlay (2006) baveza ukuthi imilolozelo yayibuye isetshenziswe ngonina babantwana njengendlela yokukhononda lapho bekhupha okubaphethe kabi emsebenzini noma kumyeni. Lolu hlobo lokukhononda lwabe lubizwa ngesangelo. Lolu lwazi olwethulwe ngenhla lugqamisa ukuthi umlolozelo akusiyo into yezingane kuphela kepha uthinta unina wengane kanye nomzanyane wengane ngisho noyise wengane imbala. Okunye okugqamayo ukuthi umlolozelo ubuye usebenze njengethuluzi lokudlulisa umlayezo wokungaphatheki kahle koyise babantwana lapho umama eqamba umlolozelo ngesimo esingaphethe kahle.

Ngokufanayo nombono kaNtuli (2013) umlolozelo ungachazwa njenge sisho sokuthunduzela umntwana uma ekhala ukuthi athule noma kufunwa ukuthi alale. Ngakho sivamise ukuba sifushanyana, siphindaphinde amagama noma izinhlamvu ezithile okuletha umgqumo wobunkondlo omnandi. UNtuli (2013) uphinde abalule ukuthi lezi izinkondlo ezisamculo lapho umculo uvezwa yiphimbo, ukuphindaphinda, isigqi nemfanamsindo. Imilolozelo ivama ukusebenzisa amagama azwakala kamnandi ezindlebeni zolalele. La magama kwenye inkathi akabi nayo incazelo etheni aqanjwa nje ngenhloso yokuthokozisa. Okunye okwethulwa uNtuli (2013) ukuthi mithathu imikhakha yokuhlunga imilolozelo ebalulekile. Kukhona eyokuthulisa izingane lapho kuhayelwa ingane ukuthi ithule iyeke ukukhala, kubekhona eyokudlalisa izingane lapho unina womntwana esho amagama athile ahlekisayo ngenhloso yokuhlekisa umntwana, bese kubakhona esetshenziswa yizingane uqobo engachazwa njengezilanelo ezishiwo yizingane uma zidlala.

Ulwazi olwethulwa ngu Finnegan (2016) luchaza imilolozelo njengehubo lezingane eliculwa abantu besifazane kuphela emiphakathini yaseNingizimu Afrika, lokhu kuyindlela yokwakha indlela yokuxhumana phakathi komama nomntwana. UFinnegan (2016) uthi umkhuba

wansuku zonke wokuhutshwa kwemilolozelo ezindaweni zasekhaya nasemadolobheni aseniNgizimu Afrika uyehla kancane kancane ngoba uthathelwa indawo imilolozelo eyizingoma eziqoshiwe. Lokhu kwenziwa wukuthi kulula ukuzisebenzisa lezi zingoma futhi umzali wesimanje omatasa uthola ithuba lokwenza okunye okuthile ngesikhathi ingane ilalele. Ukukhula kothando lokusebenzisa lolu hlobo lwemilolozelo komama besimanje kubhebhethekiswa ukusabalala kwayo ezinkundleni zomculo zesimanjemanje lapho ikhuthazwa noma ivezwa njengefanele izingane zesimanje. Abakhiqizi abafana ne-*Music for Dreaming, Bedtime with the Beatles, Baby Mozart* kanye ne-*Bach for Babies* bangezinye zezinkampani ezithengisa kakhulu lolu hlobo lwemilolozelo. Lokhu kuyinto enhle uma ukubuka ngohlangothi lokonga isikhathi somama kanye nokukhulisa umnotho emkhakheni wezomculo. Kepha kuyinto engayinhle uma kubukwa uhlangothi lokugcinwa kobuciko bemiphakathi yaseNingizimi Afrika. Omunye umbono owethulwa nguFinnegan (2016) ukuthi okunye okungabalwa njengento engeyinhle ukuvula igebe phakathi konina nomntwana ngenxa yokuthi asisekho isikhathi sokuhlala nangane phansi noma uyitete bese uyihubela umlolozelo osuka ekujuleni kwenhliziyo. Lokhu kugqamisa ukuthi yize kuyinto enhle ukubakhona kwezobuchwepheshe kodwa kunohlangothi elingekho lihle ngabo futhi elisephuca izinto ezingamagugu emiphakathini yethu.

Ulwazi olwethulwe nguBaker noMackinlay (2006) ngenhla luveza imilolozelo njengento engaphinde isetshenziswe njengendlela yokugonyuluka noma ukukhipha okungaphakathi kumzanyana noma unina wontwana. Ithuba lokugonyuluka konina babantwana uma bephatheke kambi kungenye yezinto ezingabalwa njengezinto esephuca yona lemilolozelo eqoshiwe, okungenzeka ukuthi abanye bomama babanenkinga yokugcina belimaza izingane ngenxa yokuthi alisekho lelothuba. Okunye okungabalwa ukulahleka kolimi ngenxa yokuthi iningi lale milolozelo iwulimi lwesiNgisi futhi igqamisa amasiko nendlela yokwenza kwamaNgesi. Lokhu kugcina sekwenza ukuthi ingane ibambe kahulu ulimi lwesiNgisi. Ufakazela lokhu unguFinnegan (2016) uthi ulimi olusetshenziswa emlolozelweni aluvamile ukuba nobunkondlo obujiyile ngoba kusuke kulungiselelwa izingane ukuba ziqonde ulimi kancono futhi zijabule. Lokhu kuveza ukuthi ngaphandle kokuthi imilolozelo ibiyinto yokuthuzela abantwana ibiphinde ibeyindlela yokuzijabulisa kanye nokufundisa ulimi.

Uma ephawula ngemilolozelo yaseNingizimu Afrika Nandakumara (2021) ufakazela umbono kaNtuli (2013) lapho echaza imilolozelo ngamahubo ezingane adle ngokubamamfushane kakhulu futhi abe lula kodwa ingabhekwa njengomthombo wokuxhumana. Imilolozelo inomsebenzi obalulekile wokuba yindlela yokuxhumana nokudlulisa imilayezo, ngokuqondile

noma ngokungaqondile. Uma kuhutshwa imilozelo, kuba nokuphindaphinda kwamagama nesigqi esihambisana nokuthinta nomdanso, futhi konke lokhu kunomphumela othile ezinganeni. Omunye umbono kaNandakumara (2021) uthi imvelo yokusebenza kwemilozelo ingafaniswa nesikole esingakahleleki lapho ingane ithola ukuqonda umhlaba ephila kuwo kanye nezinye izinto eziyingxenywe yempilo yayo kusukela ebuntwaneni. Emiphakathini yaseNingizimu Afrika izingane zazifundiswa ngabantu, izinto kanye nemvelo ebazungezile: izinyoni nezilwane, ulimi, amakhono okuxhumana, njalonjalo. Imilozelo yabe iyingxenywe yezindlela zokufundisa izingane ikhono lokukhumbula ezikufundisiwe ziphinde zikudlulisele ezizukulwaneni ezilandelayo. Okunye okuvezwa uNandakumara (2021) ukuthi umlozelo owabe uculwa ngugogo kwakuvamile ukuwuthola usuculwa abazukulu bakhe. Imilozelo yayidlala indima ebalulekile ekukhuliseni nasekufundiseni izingane. Lokhu okwethulwe ngenhla kugqamisa ukuthi okuqukethwe yimilozelo ngokuvamile kuhlobene nezwe lengane kanye nezidingo zayo ezithile. Eminye imilozelo ibonakala ingenangqondo kodwa iyindlela yokufundisa izingane ngomhlaba eziphila kuwo futhi ilondoloza ulimi.

UNandakumara (2021) uthi ngokufanayo nayo yonke imilozelo yase-Afrika imilozelo yesiZulu yayingabhaliwe phansi kepha yayiqanjwa ngenhloso yokuthi ilalelwe noma izwakale emadlebeni bese umnyakazo ewulethayo ubonwe ngamehlo. Ikhono lokuwuhuba ngomlomo labo ligxile ekuzwakaliseni umsindo okuyinto engazwakali uma ubhalwe phansi umlozelo. Imilozelo yabe ihlukaniswe yingoma ezinkondlweni ngenxa yokuthi nayo yayinokuphindaphinda amagama futhi ifaka izenzo zokunyakaza komzimba. Indawo yokufundisa nokukufunda imilozelo kwakuyikhaya futhi kwenziwa ngendlela engahlelekile kodwa ethokozisayo. Njengakuzo zonke izinhlobo zobuciko bomlomo uma kuhutshwa umlozelo kubakhona umculi okuba umzanyana kanye nezethameli okuvamise ukuba yizingane. Umculi usebenzisa amaqhinga athile afana nomsindo, ingoma, ukunyakaza nesigqi. Lokhu kwenzelwa ukujabulisa, ukuthulisa nokuheha ingane ukuba ilale kanye nokudlulisa uhlobo oluthile lolwazi olufanele ingane. Ngakolunye uhlangothi izingane ziba yizethameli ezitshengisa ukuthokozela ihubo lelo lokho zikubonisa ngokuhleka, ukulala noma ukuthula uma kade zikhala. Izinhlobo ezehlukene zezimpendulo ezinekezwa yizingane uma kuhutshwa umlozelo zincike kakhulu esigabeni sokukhula kwengane. Izingane zamaNguni zikhuliswa ngobunkondlo kanye nesigqi esitholakala emilozelweni lapho omama noma abazanyana bezihubela. Lokhu kugqamisa ukuthi imilozelo yabe ihutshwa ngokubambisana kwezingane nomama okuyinto egqumazela ukuxhumana phakathi kwezingane nomama bazo. Okunye

okugqamayo okuthi ngokufanayo nazo zonke izinhlobo zobuciko bomlomo imilolozelo yabe ingumcebo ogcinwa ogo bewugcinela izizukulwana ezilandelayo.

2.4.3. Izinkondlo zaseNingizimu Afrika

UBrooks benoWarrens (1950) baveza ukuthi inkondlo yaseNingizimu Afrika iyisibuko somhlaba wakhona njengoba unjalo uma ubuka abantu abakuwona. Le ncazelo igcizelela ukuthi inkondlo iveza ubunjalo bomhlaba uma abantu bewubuka futhi besebenzisa nemizwa yabo ngawo. Inkondlo ingadlulisa umlayezo othile ngaleso sizwe, futhi ingasebenza ukwethula noma ukubheka izinto ezisuke zenzeka ngaleso sikhathi. Lokhu kuchaza ukuthi inkondlo inakho ukubuka umhlaba ngeso elehlukile bese inikeza isithombe esethula izinto ebezingakaze zicatshangwe muntu ukudlulisa umyalezo othile. Kafushane nje ubunkondlo yisakhiwo kanye nolimi olucebe ngezifengqo, olusebenza ezinkondlweni zomdabu.

Uma bephawula ngezinkondlo uNtuli noMakhambini (1989) bathi ulimi lobunkondlo ukusetshenziswa kwamagama ngendlela engajwayelekile, kodwa ibe inemba ngokobunkondlo. Lokho kuye kuphumelele ngokuthi imbongi isebenzise izifengqo ezithile ukubeka umbono nomqondo wayo ngolimi lwezimbongi. Ababhali abansundu babhala ngezinkinga ezikhungethe umphakathi ukuze kuthuthuke wona umphakathi. Incazelo kaNtuli noMakhambini (1989) ichaza imisebenzi yezinkondlo emphakathini njengomzamo wokuthuthukisa imibhalo yobuciko ukuze amaphupho omphakathi lowo. Lokhu kuchaza ukuthi izinkondlo ziqukethe umcebo wemiphakathi yaleso sizwe kanye nomlando wabantu bonke baleso sizwe. Lokhu kusivezela ngokusobala ukuthi ukusetshenziswa kwezinkondlo olimini lwesiZulu noma lalowo mphakathi thizeni kungaba ithuluzi elihle lokulondoloza amagugu namasiko nokufundisa izizukulwane esizayo ngolimi lwaso lesizwe. Izinkondlo lezi zingaphinde zifundise abafundi amakhono okuhaya nokubhala lobu buciko.

Ngokolwazi olwethulwa nguNgara (1990) umsebenzi wenkondlo ukudlulisa umlayezo othile kubantu abasuke beyilalele futhi inkondlo iqukethe imizwa yembongi; yingakho izwakala kahle uma ihaywa. Incazelo kaNgara (1990) iqhakambisa ukuthi ukuze umlayezo nendikimba yenkondlo yaseNingizimu Afrika izwakale kahle kumele ifundelwe phezulu uma ifundwa futhi oyifundayo akwazi ukulandela isigqi senkondlo. Lokhu kuveza ukuthi noma ngabe umuntu oyilalele inkondlo akayiqondi ingqikithi yayo noma okushiwo yiyo kepha isigqi nolimi olusetshenziswe enkondlweni kumele lumenze akuthakasele ukulalela inkondlo, ngoba nayo iyafana nomculo ngoba izinsimbi zomculo zingakwenza uwuthakasele umculo kodwa ungezwa ukuthi iculo lithini.

Ngokufanayo nombono kaMaphumulo (2012) inkondlo ingachazwa njengombhalo omfushane noma omude lapho imbongi isuke ineka khona imizwa noma imicabango yayo ngento, umuntu, indawo, inkolo, amasiko noma isimo esithile isebenzisa ulimi lobunkondlo olugigiyelayo noma olungagaguli. Inkondlo iyindlela yokwethula imicabango ngokusebenzisa izindima. Incazelo kaMaphumulo (2012) ngenkondlo iveza ukuthi lona ngumbhalo lapho kudingeka ukuba umfundi ahlaziye imicabango ukuze afinyelele empendulweni yayo ecashile. Impendulo ecashile angazitholela yona umfundi kumele icishe ifane naleyo engashiwo yimbongi uma beyibuza ukuthi yini eyayisusa phansi ukuba ibhale inkondlo. Kwesinye isikhathi kumele ibengaphezulu kwalokho okwakucatshangwe imbongi. Lolu lwazi lugcizelela ukuthi uma kuchazwa inkondlo kudingeka ukuba umfundi kambe umlaleli acabange ajule. Enye incazelo eyethulwa nguMaphumulo (2012) ngenkondlo ukuthi inemikhakha eyehlukene yezincazelo, kukhona umkhakha wokuqala lapho inkondlo ichazwa njengoba injalo bese kubakhona nomkhakha wesibili lapho okudingeka ukuba kutholwe khona incazelo yenkondlo efihlekile. Lokhu okuvezwa nguMaphumulo (2012) kufakazela ukuthi inkondlo ingumsebenzi oqanjiwe okumele ubenobuciko futhi uthandanise ubuye ulumbanise amagama ngobungcweti obuhambisana nomgqumo ongatholakali kweminye imibhalo. Iyisithombe sempilo esibekwe ngobuqiniso bangunaphakade. Inkondlo ingukuphelela okudidayo, okwenziwe izingxenyana ezahlukene kepha ezinobudlelwano. Ukufakazela le mibono engehla uMzizi (2005) uthi izinkondlo zazisetshenziswa ukudlulisa umyalezo othile kubantu abathile, ingakho isikhathi esiningi ziba nezindikimba ezingafani ngoba zisuke ziqukethe umyalezo ongafani. Izinkondlo zingakhombisa imizwa ethile kulowo osuke eyibhala. Ngokufunda inkondlo uyakwazi ukubona ukuthi ngesikhathi umbhali eyibhala wayekusiphi isimo, ingabe wayejabule noma ephatheke kabi. Lolu lwazi olwethuliwe luveza ukuthi inkondlo isebenza njengethuluzi lokudlulisa imizwa yombhali lapho eyithumela kubona bonke abangabalaleli noma abafundi bayo inkondlo leyo.

UMsomi (2015) uveza ukuthi abantu bonke banobunkondlo obuhlukahlukene futhi ubalula ukuthi ubunkondlo lobu buyisipho esivela kuMdali, akwenziwa nje umuntu noma imbongi ngokuthanda kwayo. Le nkulumo iveza ukuthi akusiye wonke umuntu onesiphiwo sokuhaya noma ukuqamba izinkondlo ngenxa yokuthi akusiye wonke umuntu ophiwe ubuciko bokunandisa inkondlo izwakale kahle, ngoba ubunkondlo buyisipho esijulile futhi esivela kuMdali. Le mibono ikubeka kucace ukuthi ubunkondlo buyinto ejule kakhulu enemfihlakalo futhi engacacele noma ubani. Uma imbongi ihaya inkondlo kukhona amagama angazwakali

ukuthi athini ngenxa yokucikoza kanye nokunkondloza kwembongi okwenza ukuthi olalele agcine esefunisela, acabange futhi ajule ukuze akwazi ukuzwa okuqondwe yimbongi.

Uma ephawula ngomlando wenkondlo eNingizimu Afrika uFinnegan (2016) uthi ababhali baseNingizimu Afrika babhala izinkondlo zabo ngoba intshisikelo yokubhala bebeyithathe emazweni angaphandle. Ukufika kwezimishini lapha ezweni laseNingizimu Afrika kufike nezinguquko eziningi ngoba inhloso yabo bekuwukushintsha umuntu omnyama abe mhlophe. Lokho bebekwenza befuna ukushintsha indlela acabangaya ngayo, akhuluma ngayo kanye nagqoka ngayo; konke lokhu kwenze ababhali bashintsha indlela abacabanga ngayo bathi noma sebeqala ukubhala izinkondlo zabo bafuna ukuzibhala ngolimi lwesiNgesi ukuze zithole udumo emazweni omhlaba. Uma eqhubeka uFinnegan (2016) ubalula ukuthi uma ubheka izinkondlo eziningi ezaduma nezathathwa njengezivelele ilezi ezabe zibhalwe ngolimi lwesiNgesi, kepha uyakuchaza ukuthi konke lokho ingenxa yesimo sangaleso sikhathi. Izinkondlo kwakungeyona into ejwayelekile kubantu abansundu nakuba zazikhona. Izimbongi zazikhonzwe ngamakhosi ngoba zazibongela zinandisa nasemicimbini yesizwe. Ngaleyo ndlela izimbongi zazilekelela ekulondolozeni umlando waleso naleso sizwe. Ubuciko obusezinkondlweni buhlelwe ngobuciko nobuchwepheshe obusezingeni eliphezulu futhi indlela okusetshenziswa ngayo amagama kwenza olalele ajule impela. Omunye umbono kaFinnegan (2016) ukuthi kuyinto engephikwe ukuthi ubunkondlo lobu buqhamuka ngaphakathi kumZulu futhi busemizweni lapho buhambisana nomgqumo othile uma imbongi isihaya.

NgokukaFoley (2016) amaqoqo okuqala ezinkondlo zaseNingizimu Afrika avela phakathi neminyaka eyishumi yokufika kwezifiki zango-1820, ekungabalwa kuwo iqoqo likaStapleton elithi *“Poetry of the Cape of Good Hope”* lango-1828. Lokhu kwalandelwa amanye amaqoqo ajwayelekile futhi abalulekile, okuhlanganisa nelika-Alexander Wilmot elithi *“The poetry of South Africa”* lango-1887. Izinkondlo ekuqaleni zazihloselwe ukuhaywa bukhoma, kodwa zagcina ziyimibhalo ebhalwe phansi. Kube nokwanda okuphawulekayo kwenani lezimbongi ezihayayo kanye nohlu lwemikhosi yezinkondlo ebukhoma, kangangokuthi sekuyinto eyisidingo ukuqaphela ubuhle balo mkhuba omuhle kangaka wokuthuthukisa izinkondlo eNingizimu Afrika. Kuze kube ngawo-1980 amaqoqo ezinkondlo zaseNingizimu Afrika ayevame ukufaka izimbongi ezingabelungu kuphela. UFoley (2016) uchaza izinkondlo njengamagugu akhonzwe kakhulu esizweni sakwaZulu angayona nje into yokuzithokozisa nje kuphela kepha kwabe kukhonjwa ngawo ukudabuka kanye nokukhathazeka kwesizwe sonkana. UFoley (2016) uqhubeka athi inkondlo yabe kuyiyona yodwa ekwabe kukhulunywa ngayo nalabo ababengaphikiswa lapho umuntu wawukwazi ukumtshela lokhu osaba

ukumtshela khona ngenkondlo. Isibonelo wawungeke usuke udumele isilo usitshele ukuthi “wena awuzwani nokutshelwa ngabanye abantu” kepha ngenkondlo wawukwazi ukukusho konke lokho. Le ncazelo kaFoley (2016) iveza ukuthi inkondlo yabe iyinkulumo ecashile yokudlulisa umyalezo kumuntu futhi imtshela konke lokhu angethande ukukuzwa uma ekutshelwa ngendlela eqondile. Okunye okugqamayo olwazini olwethulwa nguFoley (2016) ukuthi izinkondlo zingubuchule bokusebenzisa ulimi lobuciko ngendlela ehlukile ukudlulisa umyalezo othile. Inkondlo isetshenziswa uma umuntu esosizini, esenjabulweni, edlulisa umyalezo othile noma ingonyuluka nelukuluku asuke elizwa liqubuka ngaphakathi kuyena. Lokhu kuveza ukuthi izinkondlo ziyinto endala njengabo abantu ngoba zonke lezinto ezibalwa lana yizinto ezenzeka kumuntu nsuku zonke. Okunye okungashiwo ukuthi inkondlo isibuko sempilo yombhali ngoba ilapho esithola khona ukuthi wayekwesiphi isimo ngesikhathi ebhala inkondlo yakhe kanti futhi iyithuluzi lokusiza umlaleli ukuthi akwazi ukubhekana nesimo adlula kuso ngaleso sikhathi.

2.4.4. Umculo waseNingizimu Afrika

Ngokufanayo nombono kaNtuli noMakhambeni (1989) umculo ungachazwa njengento eqanjwa ngabanekhono lokuqamba ngenhloso yokudlulisa umyalezo othile noma yokuchaza ngesimo esithile umnikazi weculo asuke edlula kuso noma ebhekane naso empilweni. Umculo ngenye yezinto eziyigugu kakhulu kubantu baseNingizimu Afrika ngoba ngisho imisebenzi yabo abayenzayo bayenza ilekelelwe ngumculo othile. Kungashiwo ukuthi umculo ungumdlalo othile ngoba kuyaye kube nesikhathi sokubakhona kwamakhwaya athile aqhudelanayo kuze kuthi labo baphume phambili banikezwe umklomelo othile. Incazelo kaNtuli noMakhambeni (1989) ngamaculo iveza ukuthi esikhathini esiningi amaculo abonakala njengendlela yokuxhumana kwabantu ngoba kweminye imiphakathi kusetshenziswa amaculo uma kunemicimbi ethile njengomshado kanye nomngcwabo. Amaculo ayizinhlobonhlo ezahlukeni esingathola ngaphansi kwawo amahubo. Amahubo achazwa nguNtuli noMakhambeni (1989) njengohlobo lomculo oluhayelwa ukuvusa usinga namadlingozi ahlukeni. Kukhona amahubo emindeni, amahubo empi yezizwe aculwa lapho kuphakwa impi iyohlasela, kukhona awokuphuma inqina kanti amanye awemicimbi ethile yesizwe efanayo noNomkhubulwane, kanye namahubo amakhosi. Lolu lwazi olwethulwe ngenhla luveza ngokusobala ukuthi kukhona izinhlobonhlobo zomculo womdabu okungaxoxwa ngawo ngaphansi kobuciko bomlomo. Amanye amahubo adume ngoba ahambelana namakhosi oselwa athile. Emiphakathini eminingi eNingizimu Afrika amahubo

noma amaculo aphelezelwa yizigubhu noma izinsimbi ezithile, konke lokhu kuvusa imizwa yobunye ebantwini.

Ulwazi olwethulwa nguMhlongo (1987) luveza ukuthi amaculo asuselwe emlolozelweni kanye nasezinganekwaneni futhi kunezinhlobo ezimbili zomculo okuMvumo noMchwayo. Lokhu kuveza ukuthi amanye amaculo aqanjwe ngezinganekwane futhi akhuthaza ubuhlakani kanye namasu okwenza izinto ziphumelele ngisho ithemba lokuphumelela lingekho. Uma eqhubeka uMhlongo (1987) uveza ukuthi kunamahubo asempini lapho kuthi uma amabutho esehuba anikeze inkosi ithemba lokunqoba kuleyo mpi ngisho kade ingenalo, ngoba athi uma esehuba kugijime igazi kubuye yonke imicabango nemihuzuko isizwe esike sahlangabezana nayo ngaphambilini. Lokhu kuveza amaculo njengomgogodla wamahubo ahlukene.

Uma ephawula ngomlando womculo waseNingizimu Afrika uRobertson (2004) uthi umculo uyinto edumile eNingizimu Afrika futhi waqala ukusetshenziswa abantu abamhlophe abakhuluma isiNgisi ukuze baziqhelelanise nezinto ezazenziwa emiphakathini yaseNingizimu Afrika, futhi bagweme ukubhekana namaqiniso ezombusazwe ngokuthi bazihlanganise nelinye iqembu alabe liyimicabango yomphakathi wamazwe ngamazwe akhuluma isiNgisi ezweni lase*Britain*. Izimpawu ezithile zomculo waseNingizimu Afrika ngaleso sikhathi zawenza waba indlela efanelekile yokuchaza izizwe zaseNtshonalanga. Kulezo zimpawu ngungabalwa iqiniso lokuthi izingoma zaziculwa ngezitayela zaseMelika noma zase*Britain*, ukungabikho kwamagama aseNingizimu Afrika ezingomeni, kanye nokungabi bikho kwezimpawu ezihlukile zaseNingizimu Afrika emisindweni yomculo. Ukuba khona kwalezi zimpawu kwaba nomthelela ekuqanjweni komculo owawungahlukile nhlobo emculweni we-pop owawukhiqizwa eMelika noma e*Britain* ngaleso sikhathi. Ezingxoxweni zabezindaba ngalo mculo iyodwa into eyabe iwuchaza njengomculo waseNingizimu Afrika, kwabe kuwukuthi uculwa ngabantu abahlala eNingizimu Afrika, ngenxa yokuzalwa, noma abasanda kufudukela khona. Lokhu kwabanomthelela endleleni abantu abamhlophe baseNingizimu Afrika ababezibona ngayo kunabanye, baqala bachaza umculo waseNingizimu Afrika njengomculo odlalwa izakhamuzi zaseNingizimu Afrika kodwa zonke izimpawu zawo zilingisa umculo wase*Britain* nowaseMelika lapho abalaleli bekhuluma isiNgisi. Lokhu kwabenza bazibona beyizakhamuzi ezibalulekile eNingizimu Afrika ngenxa yokuthi umculo wangaleso sikhathi wabe uqhakambisa amasiko kanye nezindlela zabo zokuphila. Lokhu kwenza ukuthi nabantu abamnyama baseNingizimu Afrika bagcine sebebhala umculo we*Hip-hop* ogxile kakhulu olimini lwesiNgisi futhi ukhuluma ngempilo ephilwa emazweni aseNtshonalanga.

URobertson (2004) uqhubeka athi nakuba abalaleli baseNingizimu Afrika babengakwazi ukubonana nabanye abantu abalalela lolu hlobo lomculo kwamanye amazwe babekwazi ukuthola ngemikhuba yabo ngenxa yekhono labo lokukwazi ukulalela abantu abakhuluma isiNgisi. Babephinde bafunde ngokwenzeka emkhakheni wezomculo emhlabeni wonke kumaphephandaba athile eshicilelwe eNingizimu Afrika ngezomculo. Lokhu kwakwenza ukuthi izakhamuzi zaseNingizimu Afrika zikwazi ukuzakhela isithombemqondo sohlobo lomculo owabe uculwa e*Britain* kanye nempilo eyabe iphilwa khona, nokuthi bakwazi ukuzenzela uhlobo lomphakathi owabe ubumbene ngenxa yokulalela uhlobo oluthile lomculo. Yize lokhu kungavela njengento engeyinhle uma uyibuka ngohlangothi lokulahleka kwamasiko aseNingizimu Afrika emculweni wangaleso sikhathi, kepha kwabe kuyinto enhle nebalulekile ukuthi kube nokubumbana komphakathi ekwabe kudalwa ukulalela lolu hlobo lomculo. Okunye ubuhle bokuthi lolu hlobo lomculo lwalugququzela ukuthi abantu bazibone bephila impilo eyabe ingconywa kunaleyo ababeyiphila okuyinto enikeza ithemba nogqozi lokuphokophela empilweni. Futhi kungashiwo nokuthi ukulalela lolu hlobo lomculo kwabe kuyindlela thizeni yokuvimba ingcindezi ukuthi ingayitholi indawo. Uma efakazela lokhu uRobertson (2004) uthi umculo ungathathwa njengendlela ethile yokudlulisa imicabango kanye nezithombemqondo zomuntu othize ngoba uyakwazi ukuqwashisa ngezimo ezithile uphinde uhlanganise abantu abaqhelelene nabangakaze babonane futhi. Umculo uphinde ubeyindlela yokuzeluleka ngokomqondo uma unengcindezi ethile ukwenza uzwizwe welapheka.

URobertson (2004) uthi ukwantuleka kwezincazelo zamagama aqondile asetshenziswa emculweni kwenza ukuthi umculo usebenze njengendlela yokucabanga evumelana nezimo ezehlukahlukene. Njengoba okucatshangwa ngumlaleli ngaleso sikhathi asuke ezwa ngaso ingoma akugcini lapho noma akuvimbi izincazelo omunye umlaleli angaqhamuka nazo uma ehlaziya ngokwakhe. Lokhu kuveza ukuthi ukulalela umculo waseNingizimu Afrika kufana nenqola yemicabango enikezwe imiphakathi ethile. Lapho umuntu ezikhethela okuqondene naye. Ukulalela umculo nokuhumusha izincazelo zawo kuyingxenye ebalulekile yokwenza lokho kukhetha, njengoba umculo usetshenziselwa ukwakha isithombe esiqondene nomuntu ngamunye ngokwemicabango yakhe. Lokhu kuveza ikhono lokukwazi ukubhekelela izimo ezehlukene ngesikhathi esisodwa eliqukethwe umculo waseNingizimu Afrika okwenza ukuthi umlaleli akwazi ukuzitholela umphakathi angaphilisana nawo nokuzichaza ngokuhlukile kulabo abaseduze naye ngokwezisusa zakhe zokulalela umculo.

Uma esika kwelijikayo ngomculo uMzizi (2005) uthi ngaphandle nje kokuthi umculo ungaze ukhokhele futhi ube yisinkwa kumuntu umculo wamakhwaya uyafana nomdlalo ngoba isikhathi esiningi kuba nemiqhudelwano lapho abaculi bethola imiklomelo lapho bephume phambili. UMzizi (2005) uveza ukuthi iculo alivele lisuke emoyeni nje kepha umuntu osuke eqambe iculo usuke kumele abe nekhono elithile lokuqamba iculo. Lokhu kuveza ukuthi akusiye noma ubani ongaqamba iculo kodwa lowo onekhono nobuciko bokuqamba abuphiwe nguMdali futhi kufakazela ukuthi ubuciko bomlomo buyisphiwo esivela kuMdali uqobo lwakhe.

UNTombela (2011) uveza ukuthi kunobudlelwano phakathi kwesimo kanye nomculo ngoba ubunjalo bomnikazi weculo buvezwa uhlobo lomculo aluculayo, ubalula ukuthi umculo ungathathwa njengendlela yokuxhumana ngenxa yokuthi uba nomyalezo owuqukethe. UNTombela (2011) uqhubeka aveze ukuthi ukubaluleka komculo kubonakala kakhulu emphakathini ngoba ngaso sonke isikhathi uma kukhona umcimbi emphakathini kuba nomculo oculwayo kulowo mcimbi, kungaba umshado, umngcwabo kanye nasesontweni. Uma kukhala umculo awuthandayo umuntu umbona esenyakaza kancane kubone noma engabe ubani ukuthi lowo muntu uthanda luphi uhlobo lomculo. Abanye kuthi kungakhala umculo ubabone sebethule; lokho kungasho ukuthi lowo mculo unezikhumbuzo kubona. Lolu lwazi luveza ukuthi umculo uyakwazi ukukubeka emzweni wenjabulo kanti uyakwazi ukukulethela umnyu okusho ukuthi uwuhlobo lobuciko olunemisebenzi eminingi eyehlukene kanti futhi unekhono lokukuthatha ukubuyisele ezikhathini esezadlula.

Uma bechaza ngomculo uMunyaradzi noZimidzi (2012) bathi isizwe saseNingizimu Afrika saziwa umhlaba wonke ngokuvelela emculweni, ekuhlabeleleni, ekuhayeni nasekusineni. Lobu buhle isizwe saseNingizimu Afrika sesize sakuthelela nezinye izizwe ezinsundu zase-Afrika. Ama-Afrika asethandwa nabezinye izizwe ukuthi zizo wadlalela umculo. Sinabaculi abafunwa umhlaba wonke ukuthi bazobukisa ngomculo. Okunye okwethulwa nguMunyaradzi noZimidzi (2012) ngomculo waseNingizimu Afrika ukuthi uwuhlobo lobuciko olunamandla okuthatha umlaleli limbeke emqondweni womuntu ngamunye ongumculi athole imicabango yakhe ngokulalela nje ingoma. Lolu hlobo lobuciko lwethula umyalezo ngokugigiyela noma ngokusobala ukuze umlaleli ahlabeke ezwe ukuthi lona oculayo ufuna kwenziweni. Lokhu kubandakanya umqondo ojulile wamasiko namagugu njengoba kuhleli inqwaba yamasiko, izinhlanga, izilimi kanye nezinhlelo zenkolo kulesi sizwe saseNingizimu Afrika. Lolu lwazi luchaza umculo njengento ehlala iyingxenye ebalulekile yomphakathi.

UNtombela, uMathibe, uKhuboni noMagwaza (2013) bachaza umculo njengobugagu bukaZulu owazalwa nabo obuthungwa ngentambo busuka endulweni bubabele engomusweni. Lobu bugagu buyizinhlamvu ezingahambi zodwa kepha eziqukethe umlayezo zibe zibambisene nomnyakazo olethwa yisigqi sobugagu. Uma beqhubeka uNtombela nabanye (2013) bathi umsebenzi wobugagu ukusivezela ngokusobala injabulo kanye nokudumala kukaZulu futhi uma bungadudelwe kahle buvele bubonakale ngombala busaqalwa. Lokhu kufakazelwa ukuthi emiphakathini yakwaZulu izintombi uma zaliwe amasoka nazo zivela ngomunyu osuke umumethwe umculo eziwuculayo ngephimbo eliphansi, elidangele futhi elimithi usizi. Lokhu kuveza ngokusobala ukuthi usizi nenjabo kuthwala yiwo umculo nephimbo oculwa ngalo ukuthunyelwa ezindlebeni zomlaleli. UNtombela nabanye (2013) bathi umculo womdabu usuka kumsunguli ongumculi wawo ngenhloso yokuthi kube nomyalezo othile awushiyela labo abawulalele, nakuba eminye imiculo ingeyokuzithokozisa nokuchitha isizungu inhlosongqangi ukudlulisa umyalezo. Okunye okuvezwa UNtombela nabanye (2013) ukuthi izinhlobo zomculo zilishumi elinanye lapho bebala khona umvumo, umculo wamabutho, umculo wezangoma, umculo wokukhonza, isicathamiya, omaskandi, amaculo emishado, amaculo ezombusazwe, umculo wabafana ekwaluseni, umculo webandla, umculo wamantombazana kanye namahubo. Lokhu kuveza ukuthi amaculo awukhalo olwenabe kakhulu futhi ayinto ebalulekile, enomlando nengumgogodla wesizwe.

UMakhoba (2014) uthi umculo waseNingizimu Afrika akuwona owokuzijabulisa nje kuphela kepha uphinde ubenomcebo ogcinelwe izizukulwana. Lokhu kungenxa yokuthi umculo uyingxenywe ebaluleke kakhulu ezizweni zaseNingizimu Afrika ngoba ufaka amahubo aqukethe umlando ongumgogodla wesizwe. Lokhu kuyindlela yokugcina umcebo womlando wezizwe zomdabu ukuze izizukulwane ezizayo zingasweli umfula ezizophuza kuwo ngomlando. Okunye okuvezwa uMakhoba (2014) ukuthi imichwayo olunye uhlobo lomculo oluthi alubelethe kuwo amahubo nakuba ilula yona yona kunawo. Imichwayo ihutshwa noma ihaywa emicimbini eyehlukene njengasemigidini, emajadwini, ememulweni, ezindwendweni noma kweminye imicimbi yokuzijabulisa. Lokhu kuveza ukuthi ezizweni zaseNingizimu Afrika kunomculo noma izingoma zalo lonke uhlobo lomcimbi olwenziwayo kakhulukazi ezindaweni zasemakhaya kuhlezi kunengoma ehutshwayo uma kunomcimbi owenziwayo.

UNtombela (2016) uveza ukuthi umculo womdabu waseNingizimu Afrika ugqame ngokwelekelela abaculi ngezinto zendabuko lapho besebenzisa amazwi abo ukwedlulisa imiyalezo ethile eyehlukene. Lokhu kugcizelela ukuthi emaculweni omdabu kumele kube nezinto ezifana nomakhweyana, imifece, izigubhu, izimpondo nokunye, futhi kumele izinto

abacula ngazo abaculi kube yizinto ezenzeka emiphakathini abahlala kuyo. UNtombela (2016) uthi ulimi abalusebenzisayo abaculi kumele kube yilo kanye olusetshenziswa emiphakathini yabo, ulimi oluqukethe amasiko nemikhuba yemiphakathi yaseNingizimu Afrika. Amaculo ayeculwa abaculi baseNingizimu Afrika esikhathini sasendulo kwakuvame ukuba yilawo abakhule eculwa emiphakathini yabo futhi nezinto ezisetshenziswayo kwabe kuyilezo abakhule bezibona zisetshenziswa. Kodwa akusho ukuthi kwasekumele bangachezuki nhlobo ezintweni abakhule zisetshenziswa. Omunye umbono kaNtombela (2016) ukuthi esikhathini samanje noma ngabe bafisa kangakanani ukugxila ezintweni ezisetshenziswa ngaleso sikhathi akulula ngoba umculo uyaguquka ukuhambisana nezikhathi. Ngaleyo ndlela ngisho kungasabanga yiwo uqobo amaculo abakhule eculwa, kuyaye kuvele okuthile okucaphunwe emaculweni omdabu. Lokhu kuveza ukuthi indlela abakhula ngayo abantu nezinto abakhula bezenza zinomthelela omkhulu uma sekuqanjwa amaculo njengohlobo lobuciko obuphilisa abantu. Uma kubhekwa abaculi bomculo womaskandi bacula ngazo zonke izinto ezenzeka emiphakathini kanye nalezo ezigqogquzela ulimi namasiko ngenhloso yokuzidlulisela ezizukulwaneni ezizayo lapho beqhakambisa khona amasiko, ulimi nenkolo yomdabu ngenhloso yokuzidlulisela ezizukulwaneni ezizayo. Okuphawulekayo ukuthi bonke laba bacwaningi abethulwe ngenhla bavumelana ngokuthi umculo uyindlela yokudlulisa ulwazi oluthile futhi uqukethe umlando namasiko ezizwe.

2.5. Ubuchwepheshe

Uma bephawula ngobuchwepheshe bezilimi zabantu u-Oviatt, uCohen noWang (1994) baveza ukuthi kuningi okuzodingeka ukuze ubuchwepheshe bolimi lwabantu besizukulwane esilandelayo busebenze ngempumelelo ezimeni zomhlaba. Lokhu kufaka amasu okuxhumana azodingeka ukusiza abasebenzisi ukuze baqondanise ulimi lwabo namandla esistimu. Kuzodingakala ukuqonda amaphethini olimi akhona, ikakhulukazi uma abantu besebenza ngamakhompyutha, kanye nokuklama izixhumanisi ezingasebenzisa lawa maphethini ngobuchule. Omunye umbono ovezwa ngu-Oviatt nabanye (1994) bathi izimpawu eziningi zokukhiqizwa kolimi, njengokuphazamiseka kokukhulunyiwe kanye ne-*prosody*, azilawulwa futhi zizenzakalela ezindaweni ezithile zobuchopho. Akusiwo umqondo ophusile ukulindela ukuthi abantu balungise zonke izimpawu zolimi lwabo ukuze bahlangabezane nemikhawulo yesistimu. Ngakho-ke, ukubakhona kokuxhumana okungajwayela futhi kuqondise ukufakwa kolimi kwisistimu ukuze isebenze kahle kuzobaluleka. Okunye okuqaphelekayo ukuthi noma sesikhona leso sixhumanisi kumele kube nethuluzi lokuhumusha nokutolika izilimi zabantu ukuze bakwazi ukhukhuluma ngezilimi zabo ngaphandle kokusebenzisa ulimi lwesiNgisi.

Ulwazi olwethulwe ngenhla lugqamisa ukuthi yize noma kuyinto enhle ukubakhona kobuchwepheshe bokukhuluma namakhompyutha kodwa kunezigaba obungafinyeleli kuzo ekufezeni izidingo zabantu. Isibonelo salokhu ukwehluleka kwamakhompyutha ukuhumusha noma ukutolika izilimu zomdabu zase-Afrika ngenxa yokuthi isistimu yawo yazi ulimi lwesiNgisi kakhulu. Lokhu ke kuvalela ngaphandle iningi labantu abangakwazi ukukhuluma ulimi lwesiNgisi. Okunye okuyinkinga ukuthi lezi zinhlelo zikunikeza lokho okusuke kufakiwe kuzo ukuze zikudlulisele ebantwini mayelana nezindlela noma izinto ezithile, awukwazi ukuqhamuka nento ensha bese zikunikeza impendulo eqondile.

Ubuchwepheshe buyingxenye yempilo yabantu yansuku zonke futhi izinqubo zobuchwepheshe zigcwele kuzona zonke izikhungo zabantu ngoba sekuyiyona ndlela ekumele kuphilwe ngayo kulesi sikhathi. Yingakho sekukhona izinhlobonhlobo zobuchwepheshe ezitholakala ezikhungweni ezehlukene, okungaba ubuchwepheshe bezesayensi, ubuchwepheshe bezolimi nezinye izinhlobo. Ubuchwepheshe bolimi sebuhambe ibanga elide! Sekube namathuluzi ayisisekelo afana nokuhlola ukupela nokuhlola uhlelo lolimi isikhashana eside manje. Izinhlelo eziningi ziyathuthukiswa nsuku zonke ukuze zisize abantu namabhizinisi ngezindlela eziningi ezehlukene. Uma ephawula ngalokhu uFeenberg (2006) uthi ubuchwepheshe bunesikhundla esiphansi emazweni aqhakambisa usiko lapho abantu bethathela phezulu amasiko emiphakathi yabo, kodwa iqiniso lithi noma kunjalo ubuchwepheshe babukhona ngaphambi kokuthi kube namasiko aleyo miphakathi. Uma eqhubeka uFeenberg (2006) uveza ukuthi emiphakathini yanamuhla yase *Japan* ubuchwepheshe buthathwa kalula njengoba kwakunjalo nasemasikweni kanye nezinganekwane zomphakathi wendabuko wangaphambili. Lokhu kuveza ukuthi ubuchwepheshe buyinto ongeke ukwazi ukuyibalekela nokuyivimba ngoba sebuyingxenye yempilo yanoma imuphi umuntu futhi abunandaba nokuthi ukholelwa kanjani eqinisweni lakho kepha bubawusizo kulabo abadinga usizo

UCole (2010) uthi ubuchwepheshe bolimi buya ngokuba ngcono futhi buvumela abantu ukuthi benze imisebenzi enzima kakhulu. Kanti futhi busiza abantu ukuthi baxhumane kangcono, bafinyelele olwazini kalula futhi babelane ngolwazi ngempumelelo ngaphandle kwezingqinamba. Izinhlelo ezintsha zokusebenza nezithuthukile ziyakhiqizwa ngaso sonke isikhathi, njengamasistimu olwazi alawulwa ngezwi. Okunye okushiwo nguCole (2010) ukuphawula ngombono ka-Oviatt nabanye (1994) ukuthi ukukhuluma namakhompyutha kwaba yisihloko esaheha futhi sathakazelelwa ngokufanayo ngonjiniyela nososayensi bezinkulumo iminyaka engaphezu kwamashumi amahlanu. Abaningi balabo njiniyela

nososayensi badalula ukuthi ukwentuleka kwekhono lokuxoxa ngokukhululeka nomshini kuyinkinga edinga ukuqonda okujulile kokuthi abantu baxhumana kanjani. Ngaphezu kokuba yisihloko esihehayo nesinika umdlandla ukukhuluma namakhompyutha kuye ngokuba yisidingo ngokushesha futhi esikhathini esifishane esizayo izindlela zokuxhumana zesimanje ezisebenzisanayo zizoguqula indlela esifinyelela ngayo olwazini. Lezi zindlela zokuxhumana zizoba wumcebo wolwazi, kanye nezinqubo ezingumgogodla wokusebenza kwabantu ezindaweni ezehlukene kanye nendlela abaphila ngayo impilo yabo yansuku zonke. Lokhu kufakazelwa yindlela esebungenise ngayo ubuchwepheshe empilweni yabantu yansuku zonke esikhathini samanje amakhompyutha, izimoto nomakhalekhukhwini banezinhlelo lapho okwazi ukukhuluma khona bese bekunikeza impendulo noma benze lokho osuke ukuyalela. Uma eqhubeka uCole (2010) uveza ukuthi okwamanje lezi zinhlelo zilinganiselwe kulabo abakwazi ukufunda baphinde bakwazi ukufinyelela kumakhompyutha okuyinto evalela ngaphandle labo abangenalwazi lokufunda baphinde bangabi nawo amakhompyutha kakhulukazi labo abahlala ezindaweni zasemakhaya. Lokhu kuphosa inselela yokuthi ukuthuthukiswa kobuchwepheshe bezilimi zabantu kuyinto edingakalayo ikakhulukazi emiphakathini yezindawo zasemakhaya nasemalokishini. Uma lokhu kuthuthukiswa kuthathwa kancane kuzodala ukuthi kube nengxenywe yabantu esalela ngemuva ingakwazi ukuhlanganyela enkathini yolwazi okungaholela ekwandeni kokuhlukana komphakathi nokulahlekelwa amandla omuntu. Lokhu kungadala igebe elikhulu kunanoma uluphi ulwazi oluthile oludluliswa ngezinhlelo zobuchwepheshe ngenxa yokuthi kunengxenywe ethile emiphakathini engakwazi ukusebenzisa ubuchwepheshe. Ukungaqondi izinhlelo zobuchwepheshe kungaphinde kudale izinkinga ngisho nakumaciko ngenxa yokuthi kunezigaba la abanye babo abangakwazi okufinyelela kuzo ngoba zazingekho ngesikhathi sabo.

Ulwazi olwethulwa nguKaschula noMostert (2011) ludalula ukuthi sekuyisikhathi eside ubuciko bomlomo bunemandla ekuxhumaneni kwabantu, nokho ukucela kobuchwepheshe kunethonya elikhulu egameni elibhaliwe kanye nasebucikweni bokubhala futhi batshintsha inkambo yekhono lokudala. Ngaphezu kokuthi ubuchwepheshe bunamandla futhi bubanzi bubambe iqhaza elikhulu ekuthuthukiseni igama elibhaliwe okwaholela ekutheni kube nokwehlukana okucashile. Lokhu kukwehluka okucashile kungaba yindlela eseyikhona esikhathini samanje eyenza umehluko phakathi kobuciko obubhaliwe nalobo obudluliswa ngomlomo. Lapho abantu bakholelwa ukuthi ubuciko okumele bujule ilobu obubhalwe phansi kunalobu obudluliswa ngomlomo ukuze abantu abalelele basheshe baqonde okushiwoyo.

Uma beqhubeka uKaschula noMostert (2011) baveza ukuthi ukuthuthuka kobuciko obubhaliwe ngenxa yezobuchwepheshe kwenza ukuthi kube nokwehla kwezinga lobuciko obudluliswa ngomlomo noma ubuciko bokukhuluma futhi babayinto ethathelwa phansi ikakhulukazi e-Afrika. Lapho izinkinga mayelana nokusetshenziswa kwezilimi zomdabu zisaqhubeka nanamuhla, nalapho kusenesidingo esikhulu sokukhuthaza umuzwa wokuzigqaja ngendlela yokukhuluma yomdabu. Igama elilotshiwe alilutho ngaphandle komlomo. Lokhu kuchaza ukuthi ngaphandle kokuqamba nokuphimisa ngomlomo igama elibhaliwe alinakwenza mqondo. Ubuciko bokukhuluma bunesisindo esikhulu empilweni yabantu futhi buyinsika yokuhlangana komphakathi.

Ulwazi olwethulwa nguKaschula noMostert (2011) luqhubeka luveze ukuthi kunenkolelo ekhulayo yokuthi naphezu kwezinzuzo ezisobala zobuchwepheshe eziye zaphuma egameni elilotshiwe. Ukubukelwa phansi kolwazi olusekelwe ngomlomo emiphakathini kuye kwaba nomthelela omkhulu ekudicileleni phansi isintu sanamuhla, kungakhathaliseki ukuthi sibhaliwe noma sidluliselwa ngomlomo, okuyinto enzima imiphakathi esabhekene nayo nangalesi sikhathi. Ulwazi olwethulwe ngenhla luveza ukuthi omunye wemiphumela engemihle yokubhalwa phansi kobuciko bomlomo kwaba ukugxila ezinhlelweni nasezimisweni zobuciko bomlomo nesiko lokuhaya ngomlomo. Nakuba kwakubalulekile ukushicilelwa phansi kobuciko bomlomo, kwakumele ukuthi kugxilwe kakhulu ezindleleni zokweseka nokugcina ubuciko obudluliswa ngomlomo, kanye nokubaluleka kwabo okungokwemvelo emiphakathini wesintu lapho intuthuko yezobuchwepheshe isidlangile. Sekukhulunyiwe konke ke lokhu, kuyindida ukuthi ubuchwepheshe buqhubeka budale indawo evundile yokuzaleka kabusha kobuciko bomlomo noma ubuciko bokukhuluma. Ngokusetshenziswa kwezindlela zokuxhumana ze*web*, i-intanethi nezinkundla zokuxhumana ezehlukene, amaciko manje asebebonakala emhlabeni wonke futhi ayakwazi ukumaketha amakhono awo okubhala nokuhaya kulezi zinkundla.

Umbono kaTurin (2013) ngokusthenziswa kobuchwepheshe bezilimi zabantu uveza ukuthi nakuba ukufakwa kobuciko bomlomo ezinkundleni ze-intanethi kwaziswa yimiphakathi eminingi yendabuko, kunokungavumelani kokuthi bungaphathwa futhi bulondolozwe kanjani kulawo maqoqo ngokuzibophezela ukuze amaciko akhuseleke kungabibikho ontshontsha umsebenzi wawo. Ukukhiqizwa kwezinhlobo zobuciko bomlomo ezinkundleni ze-intanethi kuyisu elihle futhi elenza kubelula ukuthi umsebenzi womuntu ufinyelele ebantwini abaningi. Kepha kunezingqinamba eziningi ezibhekana namaciko kanye nalabo abangabathandi bolimi. Okunye kwalokhu ukulahleka kwezincazelo zokuqala zamagama, ukusabalala kolwazi

olubucayi ngamasiko abantu bomdabu kanye nokutshontshwa kwamalungelo omnikazi wobuciko lobo. Uma eqhubeka uTurin (2013) uthi ubuhle bokugcinwa kobuciko bomlomo ezinkundleni ze-intanethi ukuthi kubalula ukuthi buphindwe bubuyiselwe kwamanye amafomathi afinyelelekayo njenge-*DVD*, *i-CD*, noma *i-hard disk* ukuze busetshenziswe ezinhlelweni zemfundo nezamasiko. Lokhu kuyinto enhle futhi ngoba nezingane ezisakhula emiphakathithi ziyakwamukela futhi ziyakuthokozela ukuthi izimfundiso ezithile zamasiko zidluliswa ngobuciko bomlomo obutholakala kwimidiya edijithali engasiza ukukhuthaza intshisekelo kumagugu namasiko ngoba ibonakala ikhanga futhi ingeyesimanje. Uma ukubuka ngakolunye uhlangothi lokhu kuvalela ngaphandle abantu abadala abakhule ngezikhathi zasendulo ubuchwepheshe bungekandlondlobali ngoba bona babona kuyichilo nje ukusabalala kolwazi oluthile oluthinta amasiko kwimidiya. Okunye abangenakukuqonda ngamasu kanye nezindlela ekudluliswa ngayo izinhlobo ezithile zobuciko bomlomo ezingafani nendlela abazi ngayo bona. Ulwazi olwethulwe ngenhla luveza ukuthi ubuchwepheshe yibo obudala inkinga yokudonsisana ngemibona ngezindlela zokudluliswa kobuciko bomlomo zesikhathi samanje kanye nezasendulo.

Ulwazi olwethu nguMerolla (2011) luveza ukuthi njengoba ubuciko bomlomo buyingxenye ebalulekile yefa elingaphatheki lamasiko ase-Afrika, akumangazi ukuthi isifiso sokubhala nokuqopha izinhlobo zakudala nezintsha zezinhlobo zobuciko bomlomo siye saheha abafundi bezizifundo zamasiko ase-Afrika emashumini eminyaka adlule. Nakuba ukulotshwa phansi kwalezi zinhlobo zobuciko kuhlala kuyinto ebalulekile ekuhlaziyweni kwemibhalo, izazi eziningi namuhla zibona imibhalo ye*classic* kanye nocwaningo lwezincwadi zobuciko bomlomo lunomkhawulo. Lolu lwazi olwethulwa ngu Merollam(2011) ngenhla luveza ukuthi nakuba kuyinto enhle ukuthi ubuciko bomlomo bubhalwe phansi kodwa kunezigaba obungakwazi ukufinyelela kuzo ngenxa yokuthi busuke sebufundwa phansi bungasashiwo ngomlomo. Kwesinye isikhathi buyaye bunikeze izincwadi ezingafani kulabo abasuke bebufunda kakhulukazi uma bengengabo ompetha bolimi obusuke bubhalwe ngalo. Uma eqhubeka uMerolla (2011) udalula ukuthi abacwaningi bayavuma ukuthi imibhalo eprintiwe nehunyushiwe inikeza isithombe esifiphele ngobuciko bomlomo base-Afrika, izindaba kanye nemisebenzi yemibhalo emiphakathini. Lokhu okuvezwa uMerolla lapha kungabangwa ukuthi uma ubuciko bomlomo bubhalwe phansi buyaphela ubumtoto bokuthi bungubuciko bomlomo okumele buqanjwe buphinde buphinyiswe ngomlomo, lokhu ke kusidwebela isithombe esingesihle ngendima edlalwe ubuchwepheshe ebucikweni bomlomo. Omunye umbono kaMerolla (2011) uthi ukuqoshwa kwamavidiyo amasha nezindlela zocwaningo ziyadingeka

ukuze kuthwetshulwe zonke izinto ezibandakanya ukudluliswa kobuciko bomlomo lapho buhaywa, lokhu kungafaka phakathi ukwehla nokunyuka kwephimbo, ukusetshenziswa kwezitho ezithile zomzimba kanye nokuhambisana nomculo, ukusebenzisana kwabadlali noma abedulisi bobuciko nezithameli, nezinye izinto ezivame ukunganakwa ebucikweni obubhaliwe. Ukusetshenziswa kwamafilimu, amawebhusayithi, omakhalekhukhwini, amaweblogs, namabhokisi ezingxoxo kuguqule indlela yokudluliswa kobuciko bomlomo e-Afrika. Naphezu kwalokhu kuthuthuka, izinhlobo eziningi zobuciko bomlomo base-Afrika zitholakala kakhulu ngendlela ebhaliwe.

Umbono kaMaybury (2001) ngobuchwepheshe uthi ubuchwepheshe bolimi lwabantu buhlizeka ngamathuluzi abalulekile okusebenzisa ulwazi oluningi kumadokhumenti atholakala ngeweb, futhi inqubekelaphambili enkulu yakamuva yenziwe ezindaweni ezifana nokubuyiswa kombhalo, ukuhlaziya, ukufingqa nokuhumusha. Nakuba ingxenye enkulu yalo msebenzi igxile kumadokhumenti emibhalo, izimpawu zenkulumo nevidiyo nazo ziya ngokuya zitholakala. Lezo zimpawu ezifaka phakathi ukusakazwa komabonakude nomsakazo, nokunye okurekhodiwe komsindo okhulunywayo kubizwa ngokuthi amadokhumenti okukhulunywayo. Njengoba ubuchwepheshe bokubona inkulumo(speech recognition technology) buthuthuka, kunentshisekelo ekhulayo yokubusebenzisa ukuze kuhlaziyiwe futhi kucutshungulwe umsindo wokhulunywayo. UMaybury (2001) uqhubeka athi njengoba kuthatha isikhathi eside ukulalela umsindo kunokufunda umbhalo, kusobala ukuthi amadokhumenti okukhulunywayo ayithagethi yamathuluzi azenzakalelayo njengenkomba yokukhipha ulwazi. Lolu lwazi olwethulwe ngenhla luveza ukuthi nakuba ubuchwepheshe bezilimi zabantu bubonakala bugxila kakhulu kokubhaliwe sekunezimpawu ezivelayo zokuthi nokukhulunywayo kube yingxenye yalomkhakha futhi izinkulumo izona ezibonakala zisenhlanhleni yokuthi ziqoshwe ngamathuluzi azenzakalelayo, lapho kuyoba ukuncofoza nje bese iyazidlalela ngokwayo inkulumo leyo.

Ulwazi olwethuliwe mayelana nobuchwepheshe bezilimi zabantu luveza ukuthi lolu hlobo lobuchwepheshe lugxile kakhulu ekukhulumeni nekhompyutha kanye nasemibhalweni etholakala kwi-intanethi, kumawebbsite kanye namaweblog nakuba luvela ulwazi lapho kudingidwa indaba yokusetshenziswa kobuchwepheshe ekudluliseni ubuciko bomlomo obuhaywayo kuvela kakhulu amavidiyo. Luyindlala ulwazi olwethula izitolo zomculo njengengxenye yalobu buchwepheshe, kanti futhi yizona ezibamba iqhaza elikhulu ekudluliseni nasekusabalaliseni ubuciko bomlomo.

2.6. Isiphetho

Miningi imibhalo esibhaliwe lapho abacwaningi abanengi baveza ukuthi buyini ubuciko bomlomo obehlukene futhi benza muphi umsebenzi empilweni yabantu. Ukubuyekezwa kwemibhalo kuveze ngokusobala ukuthi ubuciko bomlomo buneqhaza elikhulu empilweni yabantu bamazwe ahlukene. Inhloso yesahluko bekungukubheka ukuthi ngabe abanye abacwaningi sebecwaninge ngani mayelana nendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu. Kulesi sahluko kuvelile ukuthi lusashoda ucwaningo olumayelana nendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu lapho kubhekwa khona ukuthi ukufika kobuchwepheshe bulethe ziphi izinguquko. Yize noma bekhona abuluthintayo loludaba lapho bebhala ngobuchwepheshe bolimi lwabantu kepha bagxila ebucikweni obubhalwe phansi kakhulu luyimvela kancane ucwaningo oluthinta ubuciko bokukhuluma. Kulo lonke lolu cwaningo oselubalwe ngenhla, kuyavela ukuthi lukhona ucwaningo oselwenziwe ngabacwaningi abehlukene ngokwemikhakha kepha kunokuncane okuvelayo ngeqhaza lobuchwepheshe okuwukuthi ubuciko bomlomo endulo babungatholakali bubhalwe phansi kodwa manje sebhaliwe, baphinde baveze izinkundla ezithile ezelekelela kakhulu ukukhula kobuciko bomlomo lobo osebubhalwe phansi. Lokhu kuyafakaza ukuthi ngempela zikhona izinguquko ezilethwe ubuchwepheshe. Lolu cwaningo lwenzelwe ukuvala igebe elivela emibhalweni yobuciko ngokucwaningwa ngomthelela wobuchwepheshe ebucikweni bomlomo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO

3.1. Isingeniso

Ngaphansi kwalesi sahluko kuzokhulunywa ngezinjulalwazi ezisetshenzisiwe kulolu cwaningo kuphinde kuvezwe ukubalulelaka kanye nokuhlobana kwazo. Kuzolandeliswa ngokuchazwa kuphinde kuqagulwe ipharadaymu okuyiyona okwenziwe lolu cwaningo ngaphansi kwayo. Kuyobe sekuphethwa ngokuba kukhulunywe ngezindlela ezisetshenzisiwe ukuqoqa ulwazi, ukwenziwa kwamasampula kanye namathuluzi asetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo. Ngaphansi kwalesi sihloko itemu elithi injulalwazi lizosetshenziswa ngokufana nelithi insizakuhlaziya. Lawa ngamatemu asho into eyodwa, uma umcwaningi esebhala kukhona izikhathi lapho okuvela khona isidingo sokuthi asebenzise elinye ukwedlula elinye ngoba lelo akaliqokile usuke ebona linomnembo.

3.2. Izinjulalwazi zocwaningo

Injulalwazi ingachazwa ngokuthi iwuhlaka olunesidingo futhi oluyisisekelo olwakha isimo sokuqonda ngalokho okucwaningwayo. Ngokuka kukaSiwela (2015) ukusebenzisa injulalwazi kufana nomgomo kulowo osuke enza ucwaningo olubhekiswe emibhalweni ngoba kufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azisebenzisayo ukuhlaziya imibhalo ayikhethele ocwaningweni lwakhe. Uma esika kwelijikayo uNkosi (2014) uveza ukuthi injulalwazi ziba zinhle uma zifeza izidingo ezimbili: kumele zichaze ngendlela enembayo iqoqo elibanzi lokuhlolwayo kususelwa esibonelweni esiqukethwe yizinto ezimbalwa eziqaphelekayo, futhi kufanele zikwazi ukubikezela ngokunembayo imiphumela yokuhlolwayo. Ngempela bekubalulekile ukuthi lolu cwaningo lwesekwe yizinjulalwazi eziqukethe izenzakalo eziqaphelekayo futhi nezikwazi ukubikezela ngokunembayo imiphumela yokucwaningiwe.

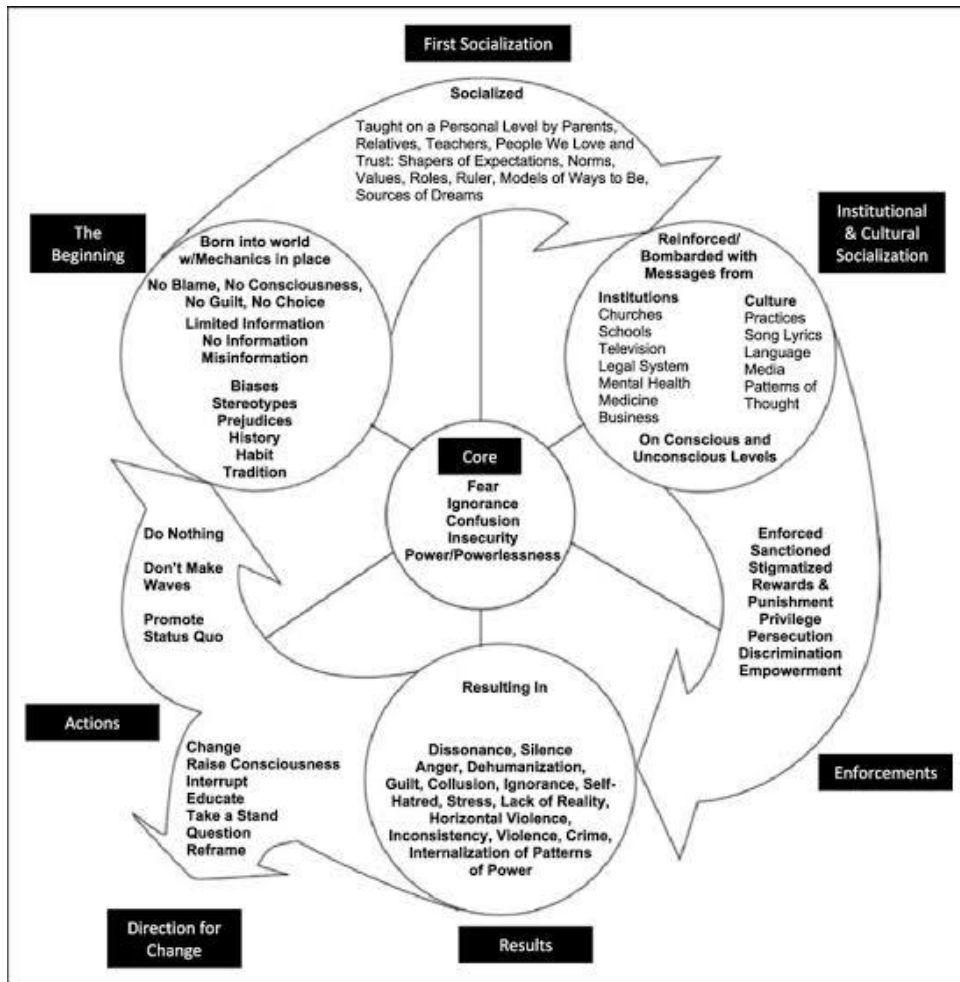
UMyeza (2018) yena uveza ukuthi ukuhlaziya imibhalo kanye nezinjulalwazi sekwasondelana kakhulu, futhi kuyiqiniso ukuthi abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. Incazelo kaNtuli (2006) ngezinjulalwazi ithi injulalwazi yizona eziwumhlahlandlela owenza ukuthi sikwazi ukwahlulela mayelana nokuchuma noma nobuntekenteke kwemibhalo esiyicwaningayo. Ngokusho kukaReeves (2008) injulalwazi zinikeza umcwaningi amehlo amasha ukuba abheke izinkinga zokuhlalisana kwabantu

emiphakathini. Kulolu cwaningo umcwaningi uqoke ukuba asebenzise injulalwazi ezimbili ukwenza ucwaningo lwakhe. Izinjulalwazi ezingena khaxa kulolu cwaningo yilezi: *i-Cycle of Socialization* nenjulalwazi yokuhumusha imibhalo (*Hermeneutics*). Lolu cwaningo lusebenzise lezi zinjulalwazi ngendlela edidiyelwe. Injulalwazi ye *Cycle of Socialisation* inikeze uhlaka lokuqonda ukuthi amaciko azifunda futhi azigcina kanjani izimiso nemithetho yomculo, izinkondlo, izinganekwane kanye nemilolozelo. Le njulalwazi iphinde yasiza ekuhloleni inqubo yokuphilisana kwabantu nokuthi ikuthonya kanjani ukudluliswa kwalezi zinhlobo zobuciko bomlomo ezibalulwe ngenhla. Ngakolunye uhlangothi injulalwazi yokuhumusha imibhalo (*Hermeneutics*) isize ekuhlaziyeni izincazelo nemiyalezo ethile eyethulwa ngamaciko emculweni, ezinkondlweni, ezinganekwaneni nasemilolozelweni. Le njulalwazi yenze kwabalula ukuqonda ingqikithi yemiyalezo yamaciko nendlela abahlaziya ngayo leyo miyalezo abantu. Ukuhlanganiswa kwalezi zinjulalwazi kwenze ukuba kubelula ukuhlola ukuthi ubuchwepheshe buyithinta kanjani impilo yokuhlalisana kwabantu, ukuhlaziya izincazelo nemiyalezo, kanye nokwethulwa kwalezi zinhlobo zobuciko bomlomo ezibalulwe ngenhla. Kuphinde kwethulwa amathuba nezinselelo ezilethwe ukuthuthuka kwezobuchwepheshe emculweni, ezinkondlweni, ezinganekwaneni nasemilolozelweni.

3.2.1. Injulalwazi i-Cycle of Socialization

I-socialization yindlela yokuxhumana, ukuziphatha kanye nenkolo yabantu emphakathini abaphila kuwo. Ukufakazela lo mbono uKirby (2000) uthi *i-socialization* indlela abantu abafunda ngayo ukuthi kumele baziphathe kanjani futhi balandele maphi amasiko emiphakathini abakhulela kuyo noma abahlala kuyo. USchafer noNavarro (2003) bathi *i-socialization* ngumgudu wokuthuthuka noma woshintsho umuntu adlula kuwona njengomphumela womthelela wezokuhlalisana. Kafushane nje *isocialization* singayichaza njengenjulalwazi yokuhlalisana kwabantu.

Uma beqhubeka USchafer noNavarro (2003) babalula ukuthi *i-Cycle of Socialization* yinjulalwazi eyakhiwe ngemicibisholo emithathu, izindilinga ezintathu, nomnyombo wenjulalwazi. Kulezi zindilinga nemicibisholo kuvezwa indlela abafundiswa ngayo abantu ukuhlalisana emiphakathini. Kuvezwa ukuthi *i-socialization* yenzeka kanjani, ivela kuyiphi imithombo, inamthelela muni empilweni yabantu futhi izibhebhethekisa kanjani izinkolelo nezimfundiso. Incazelo ka-USchafer noNavarro (2003) iqhubeka yethule ukuthi indilinga ngayinye iphinde iveza ukuthi abantu bazifunda kanjani izindlela zokuziphatha namasiko emiphakathini abahlala kuyo. Lezi zindilinga ziveza ukuthi ushintsho lwenzeka kanjani kubantu emveni kokuthola izimfundiso ezahlukene.



Lo mdwebo owaqanjwa nguHarro (2000) uveza lokhu okuchazwe ngu-USchafer noNavarro (2003). Indilinga yokuqala iveza ukuthi umntwana uzalwa enomqondo omsulwa, ongenalwazi futhi nemicabango yakhe kanye nendlela yokuziphatha ithonywa kakhulu izimfundiso zangaphandle. Kulesi sigaba ilapho khona umuntu asuke ezalelwa emndenini noma emphakathini onemithetho yakhona. Umcibisholo wokuqala uveza ukuxhumana kokuqala lapho umntwana efundiswa zonke izimiso, izinkolelo, imithetho, iqhaza okumele alibambe kanye nezinto ezilindelekile emndenini nasemphakathini. Lezi zifundo zethulwa abazali, othisha, izihlobo, okungabantu abathandayo futhi abathembayo. Indilinga yesibili yethula ukuthi ukuxhumana kuyaye kuqinise ngemiyalezo esuka emasontweni, ezikoleni, kwabezindaba, olimini, emagameni ezingoma, kosomabhizinisi, kwabezempilo yengqondo, osikweni nokunye okuningi. Umcibisholo wesibili uveza ukuthi kulesi sigaba kuyaye kuqinisewe le miyalezo ngokuthi kube nemiklomelo kanye nezijezi ezithile ezinikezwa izingane. Indilinga yesithathu yethula ukuthi iziphumo zokuphoqelelwa kwemiyalezo nezindlela ezithile zokuziphatha kungaba ulaka, umzwangedwa, ukudumala, ukuziba, inzondo,

ukungabi namandla, ingcindezi nokunye. Umcebisholo wesithathu uveza ukuthi kulesi sigaba umntwana angaqala abenemibuzo ngezinto ezithile, akhulise ukwazi kwakhe, atshintshe indlela yokwenza, aqale into entsha, futhi aqale ukuzimela. Lokhu kungadala ukwephuka komjikelezo we*Cycle of Socialisation*. Lo mdwebo uchaza uhlelo olulandelwa amaciko enza umculo, izinkondlo, izinganekwane nemilolozelo. Izinhlobo nezitayela ezithile zomculo, izinkondlo, izinganekwane kanye nemilolozelo zithonywa ngumphakathi nomdeni elikhulele kuwo iciko kanye nolwazi namasiko elikhule ngaphansi kwawo. Okulandelayo amaciko afunda esikoleni, kubeluleki, kontanga kanye nakulabo abasuke sebephumelele kuleyo ndima. Ukushintsha kwezindlela ezithile zokubhalwa noma zokwethulwa kwalezi zinhlobo zobuciko bomlomo kudalwe ukufika kwezobuchwepheshe, okwenze amaciko amaningi abanokungayilandeli imithetho eminingi kwagcina sekwephuka umjikelezo.

Le njulalwazi isiza ekuqondeni kabanzi indlela umculo, izinkondlo, imilolozelo nezinganekwane okusebenza ngayo ukuba yinqola yokudlulisa ulwazi ngamasiko nezindlela zokuziphatha zemiphakathi eyehlukene. Lezi zinhlobo zobuciko bomlomo zineqhaza lokwethula indlela yokuziphatha elindelekile emphakathini noma emndenini othile. Ngokusebenzisa le njulalwazi umcwaningi uthole ukuqonda kuthi lezi zinhlobo zobuciko bomlomo zilibamba kanjani iqhaza lokwethula amasiko nezinto ezithile ezilindelekile emphakathini. Ngale njulalwazi kuvezwe umsuka womculo, inkondlo, imilolozelo kanye nezinganekwane ngokugqamisa ukuthuthuka kwazo ekusebenzisaneni nomphakathi ukudlulisa amasiko kanye nolwazi oluthile ebantwini. Le njulalwazi iphinde yasiza ukuthi umcwaningi akwazi ukuveza uhlangothi lapho izinhlobo zobuciko bomlomo ezethulwe ngenhla ziveza ukuhlalisana okuyisisekelo ngokwethula imiyalezo yemindeni nabanakekeli, lokhu kuvame kakhulu emilolozelweni.

Ulwazi olwethule uHarro (2000) luthi ngokwale njulalwazi i-*socialization* yenzeka ngaphambi kokuthi bazalwe abantu. Abantu abakwazi ukuzikhethea ukuthi bafuna ukuba yibuphi ubulili, uluphi uhlanga nokunye. Uthi abantu bazalelwa emphakathini onezimiso nemikhuba noma izinkambiso ezimisiwe. Lezi yizinkolelo abazithola emindenini, emiphakathini nasezikhungweni zabo ezehlukene. Njengoba bekhula abantu bafunda ngobunikazi babo bomphakathi (njengohlanga, ubulili, nesigaba) nokuthi bangena kanjani emphakathini, lezi zifundo zingavela kwabezindaba, imfundo, nontanga. Umphakathi uvamise ukuqinisa lobu bunikazi ngokunikeza imiklomelo yokuvumelana kanye nezijeziso zokuchezuka kulobu bunikazi. Lokhu kungadala umuzwa wokuthi umuntu azizwe amukelekile kwabanye abantu kodwa futhi kuqhubekisele phambili imibono engaguquki nokungalingani. Ngenxa yalezi

zifundo nendlela yokuhlalisana abantu bangacina bezikhethela ukwenza ngezindlela ezisekela noma ezibekela inselele imikhuba yomphakathi. Ngokufanayo nasemculweni, ezinkondleni, ezinganekwaneni nasemilolozelweni amaciko afunda ngezindlela zokuqanjwa, ukubhalwa kanye nendlela yokwedluliswa kwalezi zindlela zobuciko emiphakathini aphila kuyo, esikoleni, kontanga nakwabezindaba. Kunabantu abathile abahlalelele ukwahlulela ngukugxeka noma bancome umsebenzi wala maciko ukuthi uyayilandela yini imithetho yalolo hlobo lobuciko bomlomo alukhethile. Lokhu kudlala indima enkulu ekutheni iciko lamunkelele noma lingamunkeleki engxenyeni yabantu abathile. Isibonelo salokhu iciko eligxile endleleni endala yokubhalwa nokuhaywa kwezinkondlo kulesi sikhathi sezobuchwepheshe ngoba lilandela imithetho eyabekwa ngokubhalwa kwezinkondlo. Lihaye izinkondlo ezinamagama ajulile angaqondwa abantu kodwa libe linenhloso yokufinyelela eningini lesikhathi samanje kodwa kungenzeki ngoba kunengxenye ingaluoqondi ulimi lolu. Lokhu kwenza ukuthi iciko lizizwe lamunkelekile kuleyo ngxenyana eluqondayo ulimi olujulile kepha livukelwe umuzwa wokuzenyeza uma sekunamaciko angayilandeli leyo mithetho bese liba nemibono emibi ngalawo maciko. Okunye okuvezwa uHarro (2000) ukuthi njengoba abantu behlangabezana nolwazi kanye nemibono emisha, banamathuba okucabanga kabusha izinkolelo nokuziphatha, okungase kwephule umjikelezo. Umjikelezo uyaqhubeka njengoba abantu bedlulisela lezi zinkolelo esizukulwaneni esilandelayo, okwenza kubaluleke ukuhlola ngokujulile nokubekela inselele inqubo yokuxhumana nabantu. Le njulalwazi iyaxhumana nocwaningo ngesizathu sokuthi izinhlobo noma imikhakha yobuciko bomlomo okukhulunywe ngayo inezimiso kanye nezinkambiso ezibekiwe. Yize noma iciko neciko lizikhethela ukuthi lifuna ukwenza luphi uhlobo lobuciko bomlomo kepha kunezimiso nemiqathango okumele liyilandele. Isibonelo iciko lingazikhethela ukuthi lifuna ukucula umculo woMaskandi kepha kunezinto ezithile okumele zivele emculweni walo ezikhomba ukuthi ngumculo okuyiwona lo eliwuculayo, isigingci ngezinye zezinto okumele zibekhona. Isigingci sakhona kumele sibenesigqi esisheshaya nomsindo ophezulu owenza uhluke esigincini somculo weJazz. Ukungavelli kwalezi zinto kugcina sekudala ukukhuluma okudalwa ukungalandeli noma ukungahloniphi izimiso nemikhuba yomculo woMaskandi. Ngokufanayo nasezinkondlweni, ezinganekwaneni, nasemilolozelweni iciko lingazikhethela ukuthi lifuna ukwenza lezi zinhlobo zobuciko bomlomo kepha kunemiqathango noma imithetho ebekiwe okumele liyilandele. Yonke le mithetho yabekwa izazi ezithile futhi ithonywa umlando, izindlela zokuziphatha, kanye nemikhuba yomphakathi. Ngakolunye uhlangothi othisha, abeluleki, namaciko anolwazi avame ukusungula imihlahlandlela noma babelane ngemikhuba ethile okumele ilandelwe emikhakheni yabo. Kwesinye isikhathi amaciko ayakwazi ukuyephula le mithetho ngokuveza

izinto ezintsha ezabe zingekho phambilini okugcina sekuveza izinhlobo zobuciko bomlomo ezingajwayelekile. Isibonelo salokhu ukuhlanganiswa komculo woKholo nomculo woMaskandi, ukuhlanganisa inkondlo nomculo, ukuhlanganisa umculo weGqom nomculo woKholo nezinye eziningi. Le mithetho yobuciko bomlomo ehluken e idluliselwa ezizukulwaneni ngezizukulwana futhi kuyaye kube nezinkulumo eziningi uma iciko elithile lingayilandeli. Le njulalwazi isize ekutheni umcwaningi abheke ukuthi ingabe azikho yini izinto esenzakalile ezigcine sezenza ukuthi kube nokuchezuka okuthile kule mithetho yomculo, izinkondlo, imilolozelo nezinganekwane. Lokhu kusize ekutheni kutholakale ukuthi inkinga yocwaningo ewukudonsisana kwemibono phakathi kwamaciko esikhathi samanje nalawo esikhathi sasendulo iqale kuphi futhi ibangwa yini.

UJankoski (2010-2011) uma esika kwelijikayo uthi le njulalwazi ithi abantu bazalelwa emhlabeni osuvele unemithetho kanye nezindima okufanele baziklame futhi konke lokhu kusuke sekusebenza. Abantwana bathi bezalwa nje, bafice imithetho, amaqhaza okufanele bawabambe empilweni nasekukhuleni kwabo futhi konke lokhu kuvezwa izinhlobo zobuciko bomlomo ezehlukene. Amaciko emikhakheni eyethuliwe kulolu cwanningo aneqhaza okumele alidlale elisuke libekelwe lowo mkhakha wobuciko bomlomo futhi lelo qhaza balifika livele likhona kulowomkhakha liyindlela yokwenza yakhona. Isibonelo umculo wokholo uneqhaza elikhulu lokudumisa nokukhonza uNkulunkulu, wonke umuntu oyiciko elingena kulo mkhakha kumele abe nentshisekelo yokudumisa uNkulunkulu ukuze ezogcina isithunzi kanye nokwehluka kwalo mculo. Le njulalwazi isize umcwaningi ukubheka nokucubungula iqhaza lezinhlobo ezehlukene zobuciko bomlomo acwaninga ngazo nokubheka ukuthi ingabe amaciko ayazifeza yini lezi zinhloso emisebenzini yobuciko ayethulayo. Uma eqhubeka uJankoski (2010-2011) ubalula ukuthi injulalwazi ye*Cycle of Socialization* igcizelela inqubo lapho abantu befunda izinkambiso, izindlela zokuziphatha, izinkolelo, amagugu namasiko emphakathini wabo, okugqamisa indlela yokuhlalisana nokuxhumana kwabantu okwenzeka ngokomjikelezo oqhubekayo. Lokhu kugqamisa ukubaluleka komphakathi ekubumbeni umuntu ngamunye kanye neqhaza lokuxhumana kwabantu ekudluliseni amasiko namagugu. Umbono kaZwane (2019) ngobuciko bomlomo uveza ukuthi buyithululuzi lokudlulisela ulwazi lusuka kwesinye isizukulwane luya kwesinye isizukulwane lapho abadala bexoxa izinganekwane noma behuba imilolozelo ngenhloso yokudlulisela ulwazi kulabo abasebancane. Amaciko amaningi ayakwazi ukusebenzisa ubuciko bawo ukugqugquzela ukuxhumana nokubumbana kwabantu emphakathini eyehluken e. Yize abantu behlukile ngokwebala nangokobulili futhi kukuningi okubehlukanisayo kodwa uma sebenza imisebenzi yobuciko ndawonye iba yimpumelelo ngale

kokubheka ubuhlanga. Uma kubukwa lolu lwazi olwethulwe ngenhla ngobuciko bomlomo luveza umjikelezo wokuxhumana obalulwe nguJankoski (2010-2011) uma echaza *ngeCycle of Socialization*. Ngakho-ke le njulalwazi isize umcwaningi ukuthi ahlole ukuthi ubuchwepheshe bukuthonya kanjani ukudluliswa kwamakhono obuciko bomlomo ukusuka esizukulwaneni kuye kwesinye, buyithinta kanjani indlela yokuxhumana kwabantu nokuthi izinhloko zomphakathi ezifana nezikhungo zamasiko zikuthonya kanjani ukusetshenziswa kobuchwepheshe ebucikweni bomlomo. Ngokusebenzisa le njulalwazi umcwaningi uthole ukuthi ubuchwepheshe bulethe izinguquko eziningi endleleni yokwethulwa komculo, izinkondlo, imilolozelo nezinganekwane, okungabalwa kuzo ukusetshenziswa kwezinkundla zobuchwepheshe ezifana noYouTube, izinkundla zokuxhumana, izitolo zomculo ze-inthanethi, umabonakude nokunye. Le njulalwazi iphinde yasiza ekutholeni ukuthi ubuchwepheshe bubasize kakhulu abantu ngokusabalalisa lezi zinhlobo zobuciko bomlomo.

Le njulalwazi iyahlobana nocwaningo ngoba isiza umcwaningi ukuthi ahlole ukuthi inkinga yocwaningo ifike kanjani futhi iziphi izinguquko ezilethwe ezobuchwepheshe ezenze ukuthi amaciko esikhathi sezobuchwepheshe abenendlela thizeni engafani naleyo yamaciko esikhathi sasendulo. uHarror (2000) uphawule ngokuthi kule njulalwazi ye*Cycle of Socialisation* kuyenzeka ukuthi umjikelo ugqashuke ngenxa yokuthi omunye wabantu ufikelwe ukudumala noma ukubona iphutha endleleni ekwenzeka ngayo. Umcwaningi usebenzise le njulalwazi ukubheka ukuthi inkinga yocwaninga ayisiwo yini umthelela wokuthi okunye okwabe kudluliswa ngobuciko bomlomo mandulo kwabe kuyiphutha azama ukulilungisa la maciko alesi sikhathi sezobuchwepheshe

3.2.2. Injulalwazi yokuhumusha imibhalo (*Hermeneutics*)

Lena yinjulalwazi yokuhumusha imibhalo ebhaliwe ephinde ichazwe ngezindlela eziningi ezahlukene ngongoti abaningi abehlukene. Ngokolwazi olwethulwa uNewman (2011) le njulalwazi iyindlela enobuciko yokuqonda umbhalo obhaliwe. Kanti u-Alexander (2000), uGriffin (2006) kanye noThouard (2002) bayichaza njengohlobo lwenjulalwazi oluyindlela engubuchwepheshe noma engubusayensi kumbe umgomo wokuhumusha imibhalo ebhaliwe. U-Alexander (2000), uGriffin (2006) kanye noThouard (2002) baphinde baveze uhlangothi lapho bechaza i*Hermeneutics* njengenjulalwazi eyasungulwa ngongoti bezokucwaninga ngenhloso yokucubungula imibhalo yenkolo. Inhloso yabo kwakungukufundisa abantu indlela efanele abangayisebenzisa ukuqonda kangcono iBhayibheli. Ekuhambeni kwesikhathi ibe isisetshenziswa ekucubunguleni imibhalo eyahlukene efana nemibhalo yobuciko, imibhalo ephathelene nezemithetho, kanye nemibhalo yocwaningo.

Uma esika kwelijikayo uGardiner (2000) uchaza *iHermeneutics* njengenjulalwazi yokuhumusha emkhakheni wesifundo sezimpilo zabantu. Ngale ndlela singalindela ukuthi le njululwazi inikezele ngezincazelo emibhalweni kanye nasemibonweni ethile eyethulwa ngabantu. USchwandt (2001) uthi *iHermeneutics* isuselwa egameni lesiGreek elithi “*Hermeneutikos*” okuchaza ukuhumusha. Waqhubeka ngokuveza uhlangothi lwe*Hermeneutics* olugqugquzela abantu ukuthi bakwazi ukuqonda ngencazelo yolimi ukuze bakhulise amathuba emicabango engenamikhawulo. Lolu hlangothi lukaSchwandt (2001) luyasiza ekunikezeni abantu ithuba elivulelekile lokuveza imibono yabo uma kwenziwa ucwaningo nokungalekelela ekutholeni imiqondo esabalele futhi ejulile uma kucwaningwa. Le njulalwazi iyahlobana nocwaningo ngesizathu sokuthi ukundlondlobala kwezobuchwepheshe kunweba imiqondo yamagama nokwenza ukuthi amaciko asebenzise lawo magama. Abantu abaningi banezindlela ezehlukene abahlaziya ngazo izincazelo zamagama. Le njulalwazi isize umcwaningi ukuthi abheke ukuthi izincazelo ezithile ezisetshenziswa amaciko emculweni, ezinkondlweni, emilolozelweni nasezinganekwaneni angeke yini zibe nokuhlaziyeka ngenye indlela uma sezifika kubalaleli. Kolunye uhlangothi amaciko asebenzisa ulimi oluyi*slang* esithile okungenza ukuthi abantu abangekho kulowo mkhakha ababhala ngawo bangakwazi ukuqonda ulwazi abasuke behlose ukulwedlulisa. Ngale njulalwazi umcwaningi uhlose ukuthola ukuthi ingabe akhona yini amagama ayi*slang* futhi amaciko awasebenzisa kanjani bese eveza ukuthi izincazelo zalawo magama zicashile noma zisobala yini. Lokho kuzosiza akuthi akwazi ukubheka ukuthi umlaleli angazihlaziya kanjani futhi zingamsiza yini enkingeni asuke ebhekene nayo uma elalela uhlobo oluthile lobuciko bomlomo. Yikho ke lokhu okuholela ekutheni uKinsella (2006) ethula uhlangothi lapho echaza ngomsebenzi we*Hermeneutics* ekuqinisekiseni ukubaluleka kwamasiko nomlando ukuze abantu bakwazi ukuchaza nokunikezela ngolwazi ngezindlela abaphila ngazo.

Incazelo kaFøllesdal (2001) iveza ukuthi njengoba *iHermeneutics* yayisetshenziswa ukuhumusha ulwazi olusuka konkulunkulu luya ebantwini ukuze abantu bekwazi ukuhlaziya imibono eyethulwayo lokho kwenza ukuthi kuvaleke umngcele phakathi kwabantu kanye nemiyalezo eyahlukene eyayisuke yethulwa ngonkulunkulu esizweni samaGreek. Lokhu kuveza ukuthi *iHermeneutics* iphathelele nokuhlola ubudlelwano phakathi kwezinhlaka ezimbili okuyimibhalo kanye nemisebenzi yobuciko nokusuke kuyizinhlaka ezibalulekile ebantwini futhi abasuke benesifiso sokuqonda kabanzi ngazo. Okunye okuvezwa nguFøllesdal (2001) ukuthi injulalwazi ye*Hermeneutics* iyinjulalawazi egqamisa ukuhumusha, ukuqonda imibhalo, amasiko kanye nezincazelo zamagama. Lokhu kuveza okuthi le njulalwazi ibewusizo

olukhulu ekutheni umcwaningi aqonde indlela abantu abahlaziya ngayo ulwazi oluthile abaluthola ezinhlotsheni zobuciko bomlomo ezicwaningwayo nokuthi amaciko aziqonda kanjani izincazelo zamagama athile awasebenzisa ebucikweni bomlomo ngokosiko lwawo nagcina esesabalele ezinkundleni ezehlukene zobuchwepheshe ngenxa yokuwasebenzisa. Ukuqonda lokhu kulekelele ekutheni umcwaningi athole ukuthi ubuchwepheshe budlale yiphi indima ukushintsha indlela abantu abahlaziya ngayo ubuciko bomlomo obucwaningwayo kanye nezincazelo zamagama athile. Omunye umbono kaFøllesdal (2001) uma ephawula ngenjulalwazi ye*Hermeneutics* ukuthi iyinjulalwazi ebheka ukuqonda njengenqubo eqhubekayo neguquguqukayo okugqamisa ukuthi izincazelo ziyawebeka. Lokhu kwenzeka ngokuhamba kwesikhathi, ngenxa yokuthi otolika baletha imibono eyehlukene enqubeni yokuhumusha. Lokhu kugqamisa ukuthi indlela yokuchazwa noma yokuhlaziywa kwezincazelo zamagama angeke ihlezi ifana. Ngako-ke ukusebenzisa le njulalwazi kusize umcwaningi ukuba akwazi ukuxazulula inkinga yocwaningo lapho ebheka ukuthi ukufika kwezobuchwepheshe kulethe ziphi izinguquko ezincazelweni zamagama asetshenziswa ebucikweni bomlomo obehlukene. Nokuthi abheke ukuthi ingabe inkinga yocwaningo ayilethwanga yini ukwazi izindlela ezingafani okuchazwa ngazo amagama athile noma indlela ekuhlaziywa ngayo izinhlobo zobuciko bomlomo obucwaningwayo.

Ulwazi olwethulwa nguBryne (2001) luveza ukuthi incazelo elula ye*Hermeneutic* ingokuhlaziywa kwemibhalo noma ngamanye amagama ukuthola incazelo egameni elibhaliwe. Le ncazelo kaBryne (2001) imayelana nokuhlaziywa kwemibhalo nokugcizelela ukusetshenziswa kwe*Hermeneutics* njengenjulalwazi ephathelene nokuhlaziywa noma ukucaciswa kwemibono eyethulwa emagameni nasolwazini lwezinto ezisuke zingelula ukuqondakala ngolimi abantu abalwaziyo, noma oluyingxenye yolwazi lokuxhumana lwansuku zonke. Lokhu ngokuphelele kugcizelela uhlangothi lokuthi kubekwe amathemba emibonweni nasolwazini lwangaphandle ukuze kuvele incazelo ngezinto eziyingxenye yomphakathi noma lezo eziqhamuka njengengxenye yokuxhumana kwabantu. Yize noma ubuciko bomlomo bungafaki kakhulu ulwazi lwangaphandle kodwa ulimi olusetshenziswayo akulona ulimi oluyingxenye yempilo yabantu yansuku zonke ikakhulukazi esikhathini samanje. Le njulalwazi isize ekuhlaziyeni lolu lwazi ukuze luqondakale kalula nokubheka ukuthi ukusetshenziswa kwamagama angawona awolimi lwansuku zonke kungamchaphazela kanjani umlaleli noma umfundi womculo noma inkondlo.

UBryne (2001) uqhubeka agcizelele ukuthi ukuqagula okumbaxambili nge*Hermeneutics* ngokuthi abantu bathola ukwazi ngezinto ezenzeka emhlabeni ngolimi kanti lolu limi lwethula

izinto ezimbili okungukuqonda kanye nolwazi. Lokhu kudalula ukuthi *iHermeneutics* incike kakhulu ekunikezeleni ngolwazi nangemibono empilweni iphinde igcizelele ukuqinisekisa ukongiwa kwalolo lwazi ngenhloso yokudlulisa imibono kanye nokuqaphela ukuhlaziywa kwezincazelo ngokuphelele. Imbangela yalokhu ngokuthi *iHermeneutics* igqamisa kakhulu uhlangothi lokuthi iyindlela enobuciko yokuqonda kanye nenqubo yokudalula izincazelo ezifihliwe. Lokhu kudala ukuthi kwakheke kuphinde kube nokukhanyiseleka ngezinto okusuke kungelula ukuba abantu bekwazi ukuzichaza ngolimi noma ngenqubo eyejwayelekile yokuxhumana. Le njulalwazi isize ekutheni kube lula ukuhlaziya ulwazi olwethulwe ucwaningo lapho umcwaningi ebheka ukuthi lezi zingoma nezindaba ezithile zisho ukuthini ngempela kubantu. Isibonelo, imiphi imizwa engavuswa imilolozelo, izinkondlo, izinganekwane nomculo, noma yiziphi izifundo eziziletha ebantwini uma sezisatshalaliswe ezobuchwepheshe zagcina zifinyelela ebantwini.

3.3. Ipharadayimu ebikezelayo

U-Agamben (2002) uchaza ipharadayimu njengendlela ehlukile yokubuka nokucubungula izinto lapho egqamisa ukuthi leli gama elithi pharadayimu liqhamuka kaningi kwezemfundo, isayensi kanye nomhlaba wezamabhizinisi. U-Agamben (2002) ugcizelela ukuthi uma ushintsha ipharadayimu ushintsha indlela ocabanga ngayo ngesimo noma ngento ethile. UChiliza benoMasuku (2020) bathi ukuqokwa kwepharadayimu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. UMackenzie noKnipe (2006) bathi ocwaningweni lwezemfundo leli temu lepharadayimu lisetshenziswa ukuchaza indlela abacwaningi ababuka ngayo umhlaba. Lokhu kubukwa komhlaba kusho imibono, ukucabanga noma indlela yemicabango noma izinkolelo iningi elikholelwa kuzona, ezikhomba indlela okufanele kuhlaziywe ngayo ulwazi locwaningo. Lokhu kugcizelela ukuthi ipharadayimu iqukukethe iqoqa lezinkolelo nemigomo elungisa indlela umcwaningi abuka ngayo umhlaba nendlela ahumusha ngayo izinto emhlabeni aphila kuwo. Uma ephawula ngalokhu uSchwandt (2000) ugcizelela umbono ngaphansi kwe pharadayimu lapho ebeka ngokuthi ulwazi angeke lwaphelele ngokuxhumana komuntu nezwe lakhe kuphela kodwa futhi lwakhiwa ngokubambisana kwakhe nabanye abantu ngaphakathi kumphakathi othize. Le ncazelo iveza ukuthi ipharadayimu ibeka kakhulu ithemba layo emibonweni yabantu kanye nendlela ababuka ngayo izimo zomhlaba abaphila kuwo. UCohen, uManion noMarrison (2011) baveza ukuthi ukuze kugcinwe ubuqotho bezinto ezicutshungulwayo, kwenziwa imizamo yokuthola imvume kumuntu nokufaka ukuvinjelwa kwendlela yokubuka isimo ngeso langaphandle bese kugqugquzela umbono womuntu okucutshungulwa ngaye ukuze

kutholakale imibono esuka kuyena ngqo njengenhloko odabeni. Lokhu kuveza ngokusobala ukuthi abacwaningi uma bekhetha ipharadayimu yocwaningo lwabo baqala ngokubheka abantu bese bezama indlela yokuthola uvo nencazelo yabo ngezimo eziqhubeka emhlabeni abaphila kuwo.

Lolu cwano lalandela imigomo yepharadayimu ebikezelayo. UNueman (2000) uthi enye yezimpawu zepharadayimu ebikezelayo ngukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo, okukhulunywayo noma izithombe futhi kumele kube nombono ongakafakazelwa ukuze ucwaningo luyisebenzise. Kulolu cwano kubhekwa indlela ababhali abaveza ngayo ubuciko bomlomo emibhalweni yabo nendlela abayithinta ngayo indikimba yokubaluleka kobuciko bomlomo empilweni yabantu. Kuphinde kubhekwe nendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu. Kanti futhi ucwaningo lwethula umbono ongakafakazelwa lapho umcwaningi ebeka ukuthi nakuba ubuchwepheshe bukhulisa ukufinyeleleka kobuciko bomlomo, bungase bube nomthelela ekulahlekeni kwezinto eziyinqikithi yobuciko bomlomo nokusatshalaliswa kwemilayezo elulaza isithunzi semiphakathi ethile. Lokhu kwenza le pharadayimu kube iyona efanele ukuthi kwesekelwe kuyona ucwaningo olwenziwayo ngenxa yokuthi iyona ekwazi ukusebenza uma kunomcabango ongakafakazelwa okufanele uhlolwe ekugcineni. UCreswell (2009) uchaza ucwaningo lwendlela yepharadayimu ebikezelayo njengocwaningo lapho khona umcwaningi asuke efuna ukubheka indikimba yezinto abantu abahlangabezane nazo noma abazifundile empilweni mayelana nento ethile kanye nobuqiniso balezo zinto. UMcKenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso (ontology), ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (epistemology), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu iphinde isize ekutheni umcwaningi ahlole noma aqonde lapho esekhuluma nababambiqhaza bocwaningo ukuthi abantu bubathinta kanjani ubuciko bomlomo nokuthi yiziphi izinqunuko abazilethelwe ezobuchwepheshe ebucikweni bomlomo futhi zibathinta kanjani. Ukuthola lokho kuzosisa ekutheni kuvele iqiniso lokuthi ingabe ezobuchwepheshe zinawo ngampela umthelela ekulahlekeni kwezinto eziyinqikithi yobuciko bomlomo nokusatshalaliswa kwemilayezo elulaza isithunzi semiphakathi ethile.

3.4. Izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene

3.4.1. Izindlela zokwenza ucwaningo

Umcwaningi ngeke azikhetha zonke izindlela zokwenza ucwaningo ezivelayo zochwepheshe bezokucubungula. Kepha kumele umcwaningi aqoke ukukhetha uhlobo lwendlela yokwenza ucwaningo eyodwa. UKumar (2011) uveza ukuthi ziningi izindlela zokuqoqa ulwazi ezinye zazo ezingaba yikhwalthethivu noma yikhwantithethivu, umehluko phakathi kwalezi zindlela kuba indlela ezibuka ngayo izinto kanye nasekuqoqeni kwazo ulwazi. Okugcizelelwa nguKumar (2011) ukuthi zimbili izindlela zokuqoqa ulwazi kuya ngesidingo socwaningo noma uhlobo locwaningo olusuke luzoqhutshwa umcwaningi. Indlela esetshenziswe ngumcwaningi yilena ebizwa ngokuthi ikhwalthethivu. Isizathu esenze ukuba umcwaningi akhethe indlela yokwenza ucwaningo okuthiwa ikhwalthethivu ngokuthi yena ufuna ukuchaza kabanzi ngesihloko sakhe asiqokile esibheka indima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo empilweni yabantu.

3.4.2. Indlela yekhwantithethivu

NgokukaKumar (2011) umcwaningi osebenzisa indlela yekhwantithethivu usebenzisa amasampula ukwenza izilinganiso ngezihloko asuke ezidingida bese ethula ubudlelwano ngalezo zihlokwana ngokusebenzisa amasu ehlukeni okubala afana nokuthola inombolo ephakathi ngokulingene uma kuqhathaniswa izinombolo. Inhloso enkulu yomcwaningi olandela indlela yekhwantithethivu kusuke kuwukuhlola kabanzi imibono esuke isivele ibonakele. Lolu cwano luveza izinombolo ezithile ekugcineni noma luqoqa izinombolo ezithile okuzoba yizona ezizoveza ubufakazi noma zikhiphe amaqiniso ekugcineni kocwaningo. Ikhwantithethivu yona ibuye ihlose ukuqhathanisa njengokuthi isiphetho socwaningo siveze ukuthi iqembu A lenza kangcono keneqembu B. Yize zimbili izindlela zokuqoqa ulwazi locwaningo, kulolu cwano kulandelwa indlela yekhwalthethivu.

3.4.3. Indlela yekhwalthethivu

Umcwaningi uqoke ukuba asebenzise noma alandele uhlobo lwendlela yokwenza ucwaningo okuthiwa yikhwalthethivu kulolu cwano lapho ezobe esebenzisa inhlololwazi esakuhleleka (Semi-structured Interview). Ikhwalithethivu ichazwa nguFlick (2019) ngokuthi iyindlela yokwenza ucwaningo enikeza umcwaningi ulwazi olujulile ngalokho ahlose ukukucwaninga ocwaningweni lwakhe. Inhloso yocwaningo bekuwukuthola ulwazi mayelana nendima edlalwa

ezobuchwepheshe ekuqhakambiseni iqhaza elibanjwa ubuciko bomlomo empilweni yabantu. Le ndlela (ikhwalithethivu) ibonakale kuyiyona ezosiza umcwaningi ukuba afinyelele lapho ahlose ukuya khona ngocwaningo lwakhe.

UNiwenhuis (2008) uveza ukuthi ucwaningo lwekhwalithethivu lugxile ekuhlaziyeni ukuthi umuntu noma iqembu elithile licabanga kanjani ngesimo esicwaningwayo, futhi alunikezi umbiko ngezombolo ekupheleni kocwaningo kepha luveza imiphumela ngamagama. Incazelo kaTracy (2013) ngekhwalithethivu iveza ukuthi ikhwalithethivu yasungulelwa emkhakheni wesayensi yezokuhlalisana, inhloso kwawukunikeza amandla abacwaningi ukufunda kabanzi ngezimanga ezivelayo eziphathele nezokuhlalisana kwabantu emiphakathini namasiko emiphakathi. Lokhu kugqamisa ukuthi ucwaningo lwekhwalithethivu ucwaningo lwemvelo oluhlose ukufunda ngempilo yemihla ngemihla yamaqoqo abantu abahlukene nemiphakathi eyahlukene ezizindenini zayo zemvelo futhi ikhwalithethivu isetshenziselwa ukuqonda kabanzi imicabango nezipiliyoni zabantu empilweni. Lolu hlobo luhlose ukuhumusha incazelo equkethwe ulwazi ukuze ukuqondwe impilo yokuhlalisana yalelo qoqo elihlosiwe. UKumar (2011) uveza ukuthi ikhwalithethivu isho ukuqonda ngento ethile, kungaba uhlobo lwabantu abathile lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile. Kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto.

UDenzin (2011) uthi ucwaningo lwekhwalithethivu lutholakala lapho umcwaningi ebuka umhlaba. Lapha umcwaningi angabuka izinto eziningi ezifana nezincwadi noma abuke indlela abantu abaphila ngayo kanye nezimo abahlangabezana nazo empilweni. Ikhwalithethivu iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, kungaba uhlobo lwabantu abazoba yingxenywe yocwaningo, imibhalo ezocutshungulwa kanye nokunye okuhlobene nalokho. Kulolu cwaningo bekungahlosiwe ukuba kukhiqizwe izinombolo kodwa umcwaningi ubefuna ulwazi oluthe xaxa olunikeza izimpendulo ezigculisayo ukuze enze ucwaningo lwakhe ngendlela emsizayo. Ukwenza lokho bekuncike ekuqoqeni ulwazi oluningi naye azokwazi ukuthi uma eseluhlaziya kahle kube ulwazi azokwazi ukuthi aluhlukanise ngokwezindikimba ukuze kuphenduleke izinhloso kanye nemibuzo yocwaningo. Kulolu cwaningo kusetshenziswe imibhalo yobuciko besiZulu ephathelene nobuciko bomlomo.

3.5. Umehluko phakathi kweKhwalthethivu neKhwantithethivu

UTracy (2013) uthi zintathu izinto ezingumehluko phakathi kwekhwalithethivu nekwantithethivu lapho ebalula umehluko phakathi kokunikeza ngezincazelo kanye

nokuqonda ngezizathu zokuthungathwa kolwazi, indima edlalwa umcwaningi siqu sakhe kanye nesimo lapho engadlali ndima bese kuba ulwazi olutholakalayo kanye nalolo olwakhiwayo. Omunye umehluko phakathi kwekhwalthethivu nekhwantithethivu ukuthi ngaphansi kwendlela yekhwalthethivu ucwaningo lunethuba lokukhula ngenxa yemibono evulelekile etholakalayo ngesikhathi socwaningo, kanti ocwaningweni lwekhwantithethivu imibono ivalelekile nokwenza ababambiqhaza balindeleke ukuthi bephendule lokho okubuzwayo ngaphandle kokwethula uvo lwabo ngesimo esicwaningwayo. UNiwenhuis (2008) uveza ukuthi ocwaningweni lwekhwalthethivu umcwaningi akazibandakanyi kokwenzeka ocwaningweni kodwa uba yisethameli esingenamandla okulawula imiphumela, kanti ocwaningweni lwekhwantithethivu umcwaningi ubamba iqhaza azibandakanye ezimpilweni zabantu acwaninga ngabo. Lolu cwaningo lusebenzise indlela yekhwalthethivu ekuthungatheni ulwazi ngemibono eyehlukene yabantu ababambe iqhaza nabasondelene nocwaningo. Ukusetshenziswa kwendlela yekhwalthethivu ocwaningweni kulandele isizathu sale ndlela sokunikeza umcwaningi ithuba lokuthola ulwazi olunzulu, ukujula kwezinto nokuvuleleka kwazo kanye nokubeka umcwaningi njengenhloko ekuthungathweni kwamaqiniso ezimpilweni zabantu. Umcwaningi usebenzise le ndlela ukuthola imibono eminingi yababambiqhaza bocwaningo ngendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu.

3.6. Amathuluzi asetshenziwe ukuqoka ulwazi

3.6.1. Ukulalelwa kwamarekhodi aqoshiwe

Umcwaningi usebenzise ukulalelwa kwamarekhodi ehlukeni ezingoma, izinkondlo, imililozelelo kanye nezinganekwane zamaciko ehlukeni njengomgogodla wocwaningo futhi oqukethe ulwazi lokuqala oluphathelene nocwaningo olusezithebeni. Kuzoqapheleka ukuthi lamarekhodi yiwona aqukethe ulwazi olwehlukene lapho amaciko asebenzisa ezobuchwepheshe ukudlulise imibono yawo ngobuciko bomlomo obehlukene.

3.6.2. Ukuxoxisana nababambiqhaza

Umcwaningi usebenzise imigudu emibili ukubuza imibuzo kubantu ababambe iqhaza kulolu cwaningo. Le migudu ifaka phakathi ukuxoxisana nabafundi abakhuluma ulimi lwesiZulu abenza izifundo zeDrama kanye nohlangothi lokuxoxisana nokulalela imibono evela kubafundisi bolimi lwesiZulu abafundisa noma abake bafundisa ubuciko bomlomo.

3.6.3. Imibhalo eshicilelwe

Umcwaningi uphinde wasebenzise imiqulu eshicilelwe etholakala emtaphweni wolwazi nakwi inthanethi. Lokhu kusize ukuthi umcwaningi akwazi ukuqhathanisa ulwazi olutholakele nolwazi olusemiqulwini eyehlukene ukuze kubhekwe ukuhlobana nokushayisana kwemibono kanye nobufakazi ngezinkinga eziyisisusa socwaningo. Imiqulu eyahlukene iphinde yandisa intshisekelo mayelana nesihloko esisezithebeni ngoba ikwazile ukuvezela umcwaningi uhlangothi mayelana nolwazi olungazange lwacwaningwa phambilini endimeni yobuciko bomlomo nokuholele ekutheni umcwaningi athathe inselelo yokuqhamuka nolwazi olusha olungazange lwashicilelwa phambilini.

3.6.4. Umabonakude

Umabonakude unohlelo lwezingane olubizwa ngeTakalene Sesame oludlala kuSABC 1. Lolu hlelo lufundisa izingane ngezimo zempilo ezehlukene luphinde lwethule nezingoma zezingane noma imilolozelo ngezilimi ezehlukene zaseNingizimu Afrika. Lokhu kuyindlela yokukhuthaza izingane ukuthi zifunde ulimi ziphinde zazi ngemvelaphi yazo. Indlela yokukwazi ukuthola izinhlelo eziqoshiwe zalolu hlelo nokuphindwa kwazo ezinsukwini ezahlukene kwenze kwaba lula ukuthola ithuba elanele lokubuyela emuva ukuze kutholwe imilolozelo nezingxoxo ezahlukene ezabe zethulwa ezikhathini ezedlule.

Kuphinde kwalandelwa iziteshi zikamabonakude ezifana ne1-KZN TV eyethula uhlelo lwezinkondlo zesiZulu olubizwa ngokuthi Yakhuleka inkondlo noludlala njalo ngoMsombuluko kuya kuLwesine ngehora leshumi ebusuku ukuya ehoreni leshumi nanye. Kanye nohlelo oluthi Ugubhu lwami olwethulwa kuso lesi siteshi sikamabonakude i1-KZN TV okuwuhlelo lomculo wesintu oludlala njalo ngomsobuluko ukuya ngesonto ngehora lesithupha kusihlwa ukuya kwelesikhombisa.

3.6.5. Izinkundla zokuxhumana ezehlukene

Umcwaningi usebenzise izinkundla zokuxhumana ezehlukene lapho amaciko amaningi ezinhlobo zobuciko bomlomo ethula imisebenzi yawo engamavidiyo khona ngenhloso yokuzithengisa kumaqoqo abalandeli ahlukene. Ngale ndlela umcwaningi ube nethuba lokukwazi ukufinyelela ezinhlobeni zobuciko bomlomo kanye nezinhlelo zobuciko bomlomo ezethulwa abaphathi bezinkundla zobuciko ezehlukene ngesikhathi esifushane waphinde wakwazi ukuthola nemibono eyahlukene yabantu. Izinkundla zokuxhumana zifaka phakathi inkundla kaFacebook, u-Instagram, uTik-Tok kanye nenkundla kaYouTube.

3.7. Ukuqokwa kwamasampula

UFischer (2001) uthi umcwaningi olandela indlela yokwenza ucwaningo lwekhwalithethivu angakhetha ukusebenzisa izindlela eziningi ukukhetha isampula yakhe azoyisebenzisa ocwaningweni lwakhe. Ngokwale ndlela yokwenza ucwaningo ikhwalithethivu, kukhona izinhlobo zamasampula ezahlukene kungaba i-*purposive sample*, i-*snow-ball sample* ne-*convenience sample*. USilverman (2000) uthi ukuqoka ngenhloso (*purposive sample*) yingendlela yokukhetha lapho umcwaningi esebenzisa izinto ezimbalwa ezifanele ucwaningo ngenhloso yokufeza izidingo zocwaningo. Lolu cwaningo lusebenzise ukuqoka ngenhloso (*purposive sampling*) ukuqoka abazobamba iqhaza ocwaningweni noma abanhlanyeli bocwaningo. Ngokolwazi olwethulwa nguBernard (2002) uhlobo lokuqoka lapho umcwaningi ekhetha abazobamba iqhaza abasuke beyingxenye yokucwaningwayo futhi benolwazi ngakho. Isizathu esenze ukuthi kusetshenziswe i-*purposive sampling* ukuthi maningi amakhempasi aseNyuvesi yaKwaZulu-Natal anabafundi nabafundisi abenza izifundo ezehlukene kodwa lolu cwaningo lugxile kulabo abenza i-*Drama* lugxile ohlangothini lobuciko bomlomo ngesizathu sokuthi banazo izimpendulo ezabe zidingwa wucwaningo futhi besendaweni efanelekile lapho ucwaningo beluhlose ukugxila khona ngoba bekwenziwa ngesiZulu. Abanhlanyeli bocwaningo baqokwa ngokwenhloso ngoba kwakumele kube abafundi nabafundisi abasiqondayo nabasikhulumayo isiZulu.

3.8. Ukuhlaziyo kokuqokethwe

Lolu cwaningo aluzange lugxile ekuhlaziyeni nasekuthembelani olwazini lwezingxoxo nababambiqhaza kuphela, luphinde lwalandelwa nendlela yohlaziyo lokuqokethwe ukuthola amaqiniso nemibono ehambisana nocwaningo. Ulwazi olwethulwa nguSchreier (2012) lwethula ukuthi lena ngenye yezindlela ezingatholakala ngaphansi kocwaningo lwekhwalithethivu nesetshenziselwa ukucubungula ulwazi iphinde inikezele ngezincazelo ngalolo lwazi olucutshunguliwe. NgokukaBryman (2011) uhlaziyo lokuqokethwe luyindlela yokucwaninga ngemibhalo nezinto zokuxhumana, okungaba yimibhalo yezakhiwo ezahlukahlukene, izithombe, imisindo noma ividiyo. UBryman (2011) uqhubeka ngokugcizelela mayelana nendlela abacwaningi ngaphansi kwezifundo ezihambisana nempilo yabantu abasebenzisa ngayo uhlaziyo lokuqokethwe ukuhlola amaphethini ezinhlakeni zokuxhumana kwabantu kanye nezindlela ezihlelekile ezilokhu ziqhamuka ngokwezikhawu ezahlukene uma kucwaningwa.

Ukulandelwa kwendlela yohlaziyo lokuqukethwe kulolu cwaningo kunikeze ithuba lokuthi umcwaningi akwazi ukuhlolisisa izinhlaka ezahlukene eziqukethe ulwazi ngenhloso yokuthungatha nokuthola imibono eyethulwa ngamaciko ahlukene emisebenzini yawo yobuciko. Lokhu kungenxa yokuthi ucwaningo olusebenzisa indlela yohlaziyo olokuqukethwe lwezimpawu zobuhle nezifaka phakathi uphawu lokukwazi ukuqoqa ulwazi kalula njengoba kuyinto elula ukuthola ulwazi ezizindeni eziningi zobuciko futhi kushibhile kunokuthembela ezibalweni kanye namaformula ehluahlukene okuhlela nokuhlaziya ulwazi.

3.9. Inkambiso yocwaningo elungile

Ngokolwazi olwethulwa nguBoucher (2021) kunoma yiluphi uhlobo locwaningo olwenziwayo inkambiso elungile yocwaningo ibalulekile ngoba ababambiqhaza bocwaningo badinga ukuba bavikeleke. Isizathu salokhu kuvikeleka ukuthi akufanele ababambiqhaza bocwaningo bazithole sebesenkingeni ngenxa yokunikezela ngolwazi ocwaningweni oluthile, behliswe nesithunzi futhi bazizwe bengaphephile. Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kufanele kube nemvume yababambiqhaza, baziswe ngamalungelo abo, babe nesithombe ngokuzokwenzeka. Bangaphoqwa ngenkani uma bengathandi ukuba ngababambiqhaza bokuphendula imibuzo. Ngaphambi kokuba umcwaningi aqale ukwenza lolu cwaningo wabhala incwadi yokucela imvume ebhalela abafundi kanye nabafundisi baseNyuvesi ekwaZulu-Natali. Kuleyo ncwadi kwakubekwe ngokusobala amalungelo ababambiqhaza, kuchazwa futhi ukuthi abaphoqelekile ukuba babambe iqhaza, kwacaciswa nokuthi uma bengasathandi ukuqhubeka bangashiya noma yinini. Umcwaningi waphinde wachaza ukuthi amagama abo akazuwadalula kodwa ayoba yimfihlo, wachaza nokuthi ukuba ngumbambiqhaza wocwaningo kwakungeke kube nomthelela omubi emsebenzini wabo labo abangabafundisi noma lapho befundisa khona, nalapho befunda khona labo abangabafundi.

Umcwaningi wachaza nokuthi wayezobagcwalisisa ifomu lezimpendulo zemibuzo kodwa wakuveza ukuthi banalo ilungelo lokwenqaba ukuphendula, nokuthi bangayeka uma sebezizwa bengakhululekile. Waphinde wabaqinisekisa ukuthi ulwazi aluthole kubo wayezolugcina aze aludalule uma seqede ucwaningo futhi babezolukhonjiswa, banikwe nethuba lokuluqinisekisa, futhi amagama abo ayengeke adalulwe, nawenyuvesi yabo. Bachazelwa ababambiqhaza ukuthi babengeke bakuthole ukulimala ngokomqondo kanye nangokomzimba babezovikeleka. Akukho ukungqubuzana ngokwemibono okwakuzoba khona phakathi kwabo. Kwakumele umcwaningi abhale izincwadi ezimbili; eyomphathi, neyabahlanganyeli. Wabhala incwadi wayithumela ehhovisi lokubhalisa eNyuvesi yaKwaZulu-Natali. Le ncwadi yabe yenza isicelo sokuthi athole abafundi abathathu kanye nabafundisi abathathu ababezokuba yingxeny

yocwaningo. Kule ncwadi wabachazela ukuthi zonke izimpendulo abazoziphendula kuzoba khona ukuvikeleka. Kwakukhona imfihlo phakathi komcwaningi kanye nabo ngeke kube khona ukugagulwa kwamagama abo, kwakuzosetshenziswa izinombolo.

Incwadi yababambiqhaza yayigcizelela ukuthi bazogcwalisa ifomu ngenkathi kunezingxoxo futhi iveza ukuthi akuzuphazamiseka isikhathi sabo sokufunda nesikhathi sokufundisa. Umcwaningi waphinde wabachazela nokuthi uma sebezizwa bengasathandi ukuba yingxenyeye yokubamba iqhaza babengahoxa. Kwakungezokuba bikho ukuphoqelelwa ukuphendula imibuzo ngakho zonke izimpendulo ababezobe bemunikeza zona zazizoba yimfihlo ukuze kuvikeleke isithunzi sabo. Wabachazela ukuthi kulolu cwaningo kwakungeke kube khona ukucwasana ngokobulili kanye nangobuhlanga. Ababezophendula imibuzo wabachazela ukuthi babengasho noma yini abathanda ukuyisho futhi babengabuza nalapho bengezwisisi kahle. Lolu cwaningo lwaba ngoluvulelekile.

3.10. Isiphetho

Kulesi sahluko kwethulwe ulwazi mayelana nezindlela zokwenza ucwaningo, ipharadyamu kanye nezinjulwazi ezisetshenziswe ocwaningweni olusezithebeni. Isahluko esilandelayo sizogxila okwethuleni ulwazi olutholakele nolumayelana nendima edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu.

IS AHLUKO SESINE

UKUHLAZIYWA KOLWAZI OLUTHOLAKELE

4.1. Isingeniso

Lesi sahluko sizodingida ngolwazi olutholakele. Ulwazi luzokwehlukaniswa ngokwezindikimba lapho kubhekwa umthelela wobuchwepheshe ezinhlobeni ezehlukene zobuciko bomlomo. Kuzophinde kuhlaziye ulwazi olutholakale ezingxoxweni ezibanjwe nababambiqhaza lapho bebeka imizwa nolwazi lwabo ngobuciko bomlomo.

4.2. Incazelo nemvelaphi yobuciko bomlomo

4.2.1. Incazelo nemvelaphi yezingane kwane

Ulwazi olwethulwe esahlukweni sokubuyekeza kwemibhalo luchaza izingane kwane njengenghlanganisela yezindaba ezabe zixoxwa esikhathini sasendulo noma izinsumansumane. Lezi yizindaba ezidluliselwa ezizukulwaneni ezehlukene ngabantu abadala ngenhloso yokugcina umcebo wolwazi lwezizwe ezehlukene. Izingane kwane ziyingxenye yokuphilisana kwabantu lapho zivame ukuguquka nezikhathi noma ngokwesitayela somxoxi kodwa ingqikithi okubhekiswe kuyo ihlala injalo. Abacwaningi abaningi abafaka phakathi uSullivan (2001), uThompson noSmith (2016), u-Ajayi (2019), uMkhize (2022) kanye nabanye abacwaningi bachaza izingane kwane njengezingxoxo ezivamise ukuxoxwa ngabantu abadala, ngoba kuthathwa ngokuthi basuke benolwazi oluningi ngempilo njengoba sebeyiphile isikhathi eside. Umbambiqhaza wokuqala uchaze izingane kwane njengebhuloho lokudlulisela amasiko ezizukulwaneni ngezizukulwana ngemilomo yogogo ngenxa yokuthi bangabantu abanamava nolwazi olunzulu lwamasiko. Izingane kwane ziwukuqondwa kosiko, ulwazi kanye nenkolelo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Umbambiqhaza wesibili yena uchaze ingane kwane njengekhono lokuxoxa indaba ngokusebenzisa amagama ngokucikoza ngenhloso yokudlulisa isifundo noma iseluleko ezinganeni. Okunye okuvelayo ukuthi akekho onesiqinisekiso sokuthi lezi zindaba zasendulo zavela nini zivela nobani. Ngenxa yalokho kungachazwa kuthiwe ayaziwa imvelaphi yezingane kwane. Uma ephawula ngemvelaphi yezingane kwane umbambiqhaza wesithathu uthe ziyizindaba ezaqanjwa yilabo ababenekhono lokucikoza nokuqamba ngesikhathi sasendulo, akekho onolwazi ukuthi kwabe kungobani amagama abo.

4.2.2. Incazelo nemvelaphi yemilolozelo

Imilolozelo iyinsika yezinkulumo ezimayelana namasiko futhi iyiphimbo labesifazane. Ingaphinde ichazwe njengenqola yokudlulisela usiko lwemindeni eyehlukene ezinganeni. Imilolozelo ayigcini ngokusiza ingane eculelwayo ingaba yikhambi ngisho nakulowo oculayo. Lokhu kugqamisa ukuthi imilolozelo iyikhambi lokwelapha umethuli kanye nomthameli noma umlaleli wayo. Okunye okuvelayo ngemilolozelo ukuthi iyinkundla yokuphephela komama nabazanyane lapho bekipha okungaphakathi ezinhlizweni zabo. Lokhu kugqamisa imilolozelo njengendlela yokudlulisa imibono yabazanyana nomama bezingane lapho bethula konke okusezinhlizweni zabo kungekho muntu onakile nongase abuze imibuzo. Imilolozelo ichazwa njengethuluzi lokwelapha elasungulwa abantu ngenhloso yokusondelana, ukuziduduza kanye nokududuza abanye. Umbambiqhaza wesine uthe:

Imilolozelo iyindlela yokugcina umlando wemindeni eminingi ehlukene lapho ugcinwa njengehubo lezingane. Leli hubo liyaye lisetshenziselwe ukuthulisa izingane, lokhu kungenxa yokuthi wonke umuntu uyakujabulela ukubizwa ngezithakazelo zakhe. Kuyaye kulethe intokozo nasenganeni ukuhutshelwa leli culo ngenxa yokuzwa amagama emindeni noma izithakazelo zayo ngisho ingaqondi ukuthi kukhulunywa ngani.

Umbambiqhaza wesihlanu uchaze imilolozelo njengezingoma zezingane ezinesigqi nesizotha ezihutshelwa ingane ukuze ilale, iyeke ukukhala noma ijabule. Uphinde waphawula ngokuthi:

Imilolozelo yizingoma ezisetshenziswa omama bezingane uma benesifiso sokukhipha ulaka olusenzihlizweni, uma nje umama wengane ezwa into emcasulayo kuvamile ukuthi aqambe umlolozelo ngaleyo nto engamphathi kahle.

Lokhu kwethula uhlangothi lapho umlolozelo usebenza njengethuluzi lokwedlulisa noma ukwethula imizwa yomama bezingane. Umbambiqhaza wesithupha uthe “kulesi sikhathi samanje imilolozelo ingachazwa njengesu noma ikhambi thizeni lokwelapha umqondo wengane ezimweni ezithile eziphazamisa umqondo wayo, lokhu kungaba imimoya emibi ehlasela ingane noma izimo ezesabisayo ebhekane nazo.” Okunye akuvezile wukuthi esikhathini samanje omama noma abazanyane babantwana sebesebenzisa imilolozelo

eqoshiwe abayaye bayilalelise izingane bese beqhubeka nokwenza okuthile beshiya izingane zodwa zilalele imilolozelo leyo. Uqhubeke wathi:

Kungalesi sikhathi lapho ingane ithola khona ithuba lokusebenzisa umlolozelo njengento yokugxilisa umqondo wayo ukuze ingabi nokwesaba. Lokhu kuheha ingane ukuthi ikhohlwe yikho konke okwenzakalayo igxile ekulaleni. Okubaluleke kakhulu ke kulolu lwazi olwethulwa lapha ukuthi imilolozelo iyizingoma zezingane ezihutshwa ngenhloso yokuthulisa, ukuthuthuzela nokujabulisa izingane.

Ngokufanayo nezinganekwane alukho ulwazi olugqamisa ngokusobala umlando wemilolozelo. Ulwazi olutholakele luveza ukuthi imilolozelo yaqanjwa yizingcithabuchopho ezimbalwa ezazithanda usiko. Uma ephawula ngemvelaphi yemilolozelo umbambiqhaza wesibili uthe, “imilolozelo yasuselwa ezinkondlweni kepha yona ihluke ngokuthi isebenzisa ulimi olwejwayelekile futhi inezihloko ezejwayelekile ngenxa yokuthi yenzelwe izingane”. Okunye okuvezwa ulwazi olwethuliwe ukuthi imilolozelo isuselwa ezinganekwaneni.

4.2.3. Incazelo nemvelaphi yezinkondlo

Uma echaza inkondlo umbambiqhaza wokuqala uthe, “inkondlo singayichaza ngokuthi iyikhono lokucikozisa kwembongi lapho isebenzisa ulimi olujulile ukudlulisa umyalezo noma ukusho into ngendlela engajwayelekile. Leli gama elithi ‘nkondlo’ lisho ukudala into entsha, lokhu kwenziwa ngokusebenzisa amagama ngendlela ehlukile”. Umbambiqhaza wesithathu uchaze inkondlo njengento eyinjulamqondo futhi efuna ukulalelwa noma ukufundwa ngomqondo ojulile. Okunye akuvezile ukuthi inkondlo igxila emcabangweni kanye nolwazi umuntu analo ngento ethile. Uthe “isikhathi esiningi inkondlo igxila ezinwtweni ezaziwayo, eziphilayo nezicatshangwayo”. Kulolu lwazi izinkondlo zivezwe njengohlobo lobuciko olunezim pawu eziningi ezenza ukuthi zibewusizo ekwelapheni nasekukhuliseni umqondo. Lokhu kwenza ukuthi umlaleli wazo akwazi ukufinyelela ezingeni lokucabanga okujulile nokuqonda umyalezo oqukethwe izithombe ezilethwa amagma asetshenziswe enkondlweni. Umbambiqhaza wesine wethule ukuthi inkondlo ingubumtoti bokudlalisa amagama ngenhloso yokusiza abantu ezingeni ababhekene nazo kakhulukazi ingcindezi ehlasela imiphefumulo kanye nedimoni lokufuna ukuzibulala. Uphinde wathi “izinkondlo ziyinkulamo ekhuluma nengaphakathi lomuntu okwenza ukuthi kube lula ukugxilisa umqondo, zixhumanisa imicabango eyejwayelekile nengajwayelekile nezigaba zokukhula kwemiphefumulo yabantu futhi ziguqula umzimba, ingqondo nomoya”. Umbambiqhaza wesihlanu uthe:

Inkondlo iwubuciko bokwethula imibono ngezinto kanye nezigameko ezehlukahlukene ezenzeka emiphakathini ezweni jikelele. Lokhu kuveza njengento eyingxenywe yezimpilo zabantu nephinde ibeyithuluzi lokudlulisa imiyalezo ngemiphakathi yabo.

Lolu lwazi olwethulwe ngenhla luveza ukuthi inkondlo ayigcini nje ngokuba yinkulumo kepha kunezinto okumele zivele kuleyo nkulumo ukuze izobizwa ngenkondlo, lokho kufaka ukukhethwa kawamagama, umqondo ojulile, kanye nokusiza abantu ukuxazulula izinkinga ezithile

“Umlando wezinkondlo akuyona into okulula ukuyithola lapho isuselwe khona ngoba yize noma sezibhalwe phansi esikhathi samanje kepha azifani nezinye izinhlobo zemibhalo enembayo kodwa sezinezinkulungwane zeminyaka zikhona”. Lolu lwazi olungenhla lwethulwe ngumbambiqhaza wesibili lapho ephawula ngomlando wezinkondlo. Ulwazi olwethulwe esahlukweni sokubuyekezwa kwemibhalo luveza ukuthi umlando wezinkondlo ungaqikelelwa esikhathini sokugqilazwa kwabantu base-Afrika ngamakoloni. Olunye uhlangothi luveza ukuthi izinkondlo ziyinto endala e-Afrika futhi akekho onolwazi ukuthi zaqanjwa nini. Umbambiqhaza wesine uphawule ngokuthi, “inkondlo iyaye iqanjwe yilowo muntu osuke enekhono lokuqamba bese eyidlulisela kubalaleli ngomlomo, kepha akekho ongaphumela obala ngokuthi ngubani owayisungula”. Uphinde waveza ukuthi uma kukhulunywa ngomlando wenkondlo noma ubuciko bomlomo bubonke kungathiwa buyinto evela ekunotheni kolimi nasekucikozeni ngokuveza into ethile ngendlela engajwayelekile njengenhlayenza. Lokhu kufakazela umbono kaMsimang (1987) lapho ethi ubuciko bomlomo akekho onolwazi ukuthi bususelwaphi ngoba nogogo uma bebethula bathi bezwa ngogogo babo. Lo mbono uyaxhumana nombono owethulwe yinjulalwazi ye*Cycle of Socialisation* okuyinjulalwazi esetshenziswe ucwaningo. Le njulalwazi yethula ukuthi abantwana uma bezalwa bafundiswa izimiso, imikhuba noma izinkambiso ezithile emndenini noma emiphakathini abazalelwe kuwo, lezi zinkolelo bazithola ebantwini abadala abasuke nabo bezidluliselwe ilabo abebekhona ngaphambilini. Le njulalwazi iveza ukuthi kuyaye kubenzima ukugqashula kule ndilinga ngenxa yokuthi abanye abantu basuke besaba ukuqala into entsha. Ngokufanayo uma kubhekwa umlando wezinkondlo akekho okwazi ukuqhamuka nento ehluke ngomlando wazo ngenxa yokuthi nabantu abazifunda kubona abazange bethule ulwazi oluqondile ngalokho.

4.2.4. Incazelo nemvelaphi yomculo

Umbambiqhaza wesithathu uthe:

Umculo ungachazwa njengendlela yokuphilisana nokuxhumana kwabantu bemiphakathi eyehlukene. Izingoma zingamandla anikezwe umnikazi wengoma noma isizwe. Lezi zingoma zazihlose ukwenza uhlobo oluthile lomsebenzi wamasiko noma womphakathi. Ngokwesibonelo, izingoma eziningi zempi zazihlose ukuvusa isibindi futhi zilungiselele umuntu ithuba lokufa.

Uphinde waveza ukuthi kumculi ngamunye ukuqanjwa kwengoma kusekelwe kwisipiliyoni sakhe ngendawo akhulele kuyo noma izimo abhekane nazo kwasebuntwaneni kuze kudlulele ezimweni nasesikhathini akaphila kuso. Umbambiqhaza wesine uphawule ngokuthi, “umculo ngiwuthatha njengesibuko esisivezela konke okwenzeka emiphakathini, uhlobo kanye nobungako bemiphakathi esiphila kuyo ngeso leciko elithile elisuke liqamba lelo culo”. Uphinde waveza ukuthi umculo uyinhlanganisela yezinto ezehlukene okufaka phakathi izinkinga zentuthuko, ukunakekelwa kwezempilo yengqondo, intandoyeningi, ukuthuthuka kwezomnotho, ukucwaninga, abezindaba, isiko, ukuhwebelana komhlaba wonke, kanye nemfundo. Umbambiqhaza wesihlanu uthe:

umculo uwukuhlanganisa amagama ngobuciko okwenziwa ngabanekhono lokuqamba ngenhloso yokudlulisa umyalezo othile noma yokuchaza ngesimo esithile umqambi weculo asuke edlula kuso noma ebhekane naso empilweni. Kungashiwo ukuthi umculo ungumdlalo othile ngoba kuyaye kube nesikhathi sokubakhona kwamakhwaya athile aqhudelanayo kuze kuthi labo abaphume phambili banikezwe umklomelo othile.

Uphinde waveza ukuthi umculo uwubuciko bokuhlanganisa imisindo ngokulandelana okuthile ukuze uthole umphumela owuju futhi othokozisayo. Kanti futhi kungashiwo ukuthi umculo uwubuciko nesayensi yokuhlanganisa imisindo yezwi, izinsimbi noma amathoni emculweni, ukuvumelana, isigqi ukwakha izingoma eziphelele ukuveza imizwa yomqambi weculo lelo

Ngokufanayo nezinye izinhlobo zobuciko bomlomo ezethulwe ngenhla alukho ulwazi oluqinisekisa imvelaphi yomculo. Umbambiqhaza wesithupha uthe:

Empeleni imvelaphi yomculo esizweni samaZulu ingabukwa ngeso labantu abadala ababephila esikhathini sasendulo. Lokhu kungenxa yokuthi izingoma babeziqamba ngenxa yesimo noma isenzo esithile esenzeka ngaleso sikhathi futhi ukholelwa ukuthi namaciko alesi sikhathi asalandela yona leyo ndlela.

Umbambiqhaza wokuqala wethule uhlangothi oluxhumana nenjulalwazi yocwaningo yokuqala okuyi*Cycle of Socialization* lapho ethi, “umculo kusukela emandulo, wawusetshenziswa abantu abadala ukudlulisa umyalezo kanye nezifundo zempilo kubantwana abasakhula emakhaya.” Injulalwazi yethule ukuthi esikhathini sasendulo ulwazi lwabe ludluliswa ngabantu abadala bedlulisela izizukulwane ngezizukulwane. Incazelo yombambiqhaza wokuqala ngomlando womculo iyaxhumana nale ngxenye yenjulalwazi ngenxa yokuthi umculo ungenye yezindlela ezabe zisetshenziswa abantu abadala ukufundisa, ukuyala nokwethula ulwazi ezinganeni esikhathini sasendulo. URobertson (2004) wethule ukuthi eNingizimu Afrika umculo waqala ukusetshenziswa abantu abamhlophe abakhuluma isiNgisi ngenhloso yokuziqhelelanisa nezinto ezazenziwa emiphakathini yaseNingizimu Afrika. Lolu lwazi olwethulwe ilo mcwaningi alinabuqiniso ngoba umculo uyinto eyabe ikhona eNingizimu Afrika ngaphambi kokufika kwabantu abamhlophe. Olunye ulwazi luveza ukuthi amaculo asuselwe emlolozelweni kanye nasezinganekwaneni futhi kunezinhlobo ezimbili zomculo okunguMvumo noMchwayo. Lokhu kuveza ukuthi amanye amaculo aqanjwe ngezinganekwane.

4.3. Ukubaluleka kobuciko bomlomo emiphakathini

4.3.1. Ukubaluleka kwezinganekwane emiphakathini

Izinganekwane zigcinwa njengengxenye yesiko lendabuko elibonisa amahlanya, uthando, amakhono kanye nobuciko babantu ngamasiko abo. Ngamanye amazwi izinganekwane ziyabuciko obugciniwe ngenxa yeqhaza ezilibamba ebantwini, ikakhulukazi ezinganeni. Izingane uma zilalela izinganekwane ziyajabula, zihleke, zifunde ngamasiko nangezindlela okuphilwa ngazo nabanye abantu. Izinganekwane ziphinde ziveze izindlela abantu bakudala ababephila ngazo lokhu kusebenza njengomhlahlandela ezinganeni nakulabo abasuke bezifundisa. Umbambiqhaza wokuqala uthi:

Okuthinteka kakhulu uma kuxoxwa ngokubaluleka kwezinganekwane umsebenzi wazo wokufundisa indlela yokuziphatha emiphakathini,

ukukhulisa abantwana, kanti zibuye zisetshenziselwe nokuchitha isizungu. Okunye okungabukwa ukuthi izinganekwane ziyasiza kakhulu ukufundisa abantwana ulimi ngisho nolimi abangalwazi luba lula lapho kusetshenziswa izinganekwane ukubafundisa. Omunye umsebenzi wezinganekwane ukuthi zifundisa abantwana ngezinto ezinhle bese zibagqugquzela ukuthi bazenze. Azigcini lapho, ziphinde zibafundise ngezinto ezimbi bese zibaxwayisa ngokuthi bangavelelwa yizimo eziyingozi uma bezimbandakanya ezintweni ezimbi. Ezinye izinganekwane zisabalalisa umlayezo wokuthi izinto ezimbi zivama ukunqontshwa yizinto ezinhle.

Lokhu okwethulwe umbambiqhaza kuxhumana nengxenye eyethulwa yinjulalwazi lapho ibalula ukuthi umphakathi uvamise ukuqinisa ubunikazi ngokunikeza imiklomelo yokuvumelana kanye nezijeziso zokuchezuka kubona. Lokhu kungadala umuzwa wokuthi umuntu azizwe amukelekile kwabanye abantu kodwa futhi kuqhubekisele phambili imibono engaguquki nokungalingani. Ngenxa yalezi zifundo nendlela yokuhlalisana abantu bangacina bezikhethelela ukwenza ngezindlela ezisekela noma ezibekela inselelo imikhuba yomphakathi. Umphakathi usebenzisa izinganekwane njengendlela yokwethula izinkolelo zawo nezithathwa njengezinto ezilungile nokumele bazenze abantwana. Kodwa kolunye uhlangothi kunezeluleko zokubasabisa ngokwehlelwa yizimo eziyingozi uma bengakulandeli lokhu okuhle. Uma izingane zifunda futhi zigcina lezi zimfundiso zakha uhlaka lokuziphatha oluqondisa izinqumo kanye nendlela yokuziphatha ethile. Uma sekwenzekile zashelela noma zangena kulezi zimo ezibukwa ngeso lobungozi zibe sezizibona zingamukelekile emphakathini noma emndenini ngenxa yokwephula umthetho. Omunye umbono owethulwe ngumbambiqhaza wokuqala ukuthi esikhathini samanje izinganekwane ziyindlela yokukhuthaza nokubuyisa ithemba kulabo abaphelelwa yithemba ngempilo. Futhi zinesisekelo esijulile okuyizakhiwo ezizenza zibe wusizo ekusetshenzisweni kanye nasekuxazululeni izinkinga zempilo. Okunye okuphawulekayo ukuthi izinganekwane ziyindlela yokugcina umcebo wemiphakathi ehlukeni okungaba amasiko, ulimi, kanye nezindlela zokuziphatha ezithile, lapho ugcinwa ngokudluliselwa ezizukulwaneni ezehlukene.

4.3.2. Ukubaluleka kwemilolozelo emiphakathini

Imilolozelo iyithuluzi lokufundisa izingane izinto ezehlukene ezithinta impilo futhi isiza ukufundisa izingane ukukhuluma uma sezifikele ezingeni lokukhuluma. Iyindlela yokudlulisa usiko lwemimdeni eyehlukene kanye nemizwa yabazanyana nomama babantwana. Ngokufanyo nezinganekwane nayo iyindlela yokujabulisa izingane. Umsebenzi omkhulu

wemilolozelo ukuthuthuzela nokuthulisa izingane, lokhu kwenziwa ngenhloso yokuheha ingane ukuba ilale noma iyeke ukukhala. Imilolozelo ingathathwa njengendlela yokufundisa izingane ezincane kakhulu nokuzazisa ukuthi zinendawo ebalulekile futhi ziyathandwa njengengxenye yomndeni lowo. Kanti futhi ingasetshenziswa njengendlela yokufundisa nokugqugquzela indlela yokuziphatha ezinganeni. Isibonelo, lapho umama ehuba umlolozelo ukuze avimbe ingane yakhe ukuba ingakhali uma kunento eyifunayo, lapho usuke efundisa ingane ukuthi ibenendlela yokufuna lokho ekufunayo ngaphandle kokukhala. Umbambiqhaza wesibili wethule ukuthi, “umsebenzi wemilolozelo ongavamile ukunakwa esikhathini samanje ukwelekelela omama emisebenzi yabo yasendlini”. Lokhu kwenziwa ukuthi imilolozelo isiqoshiwe okwenza kubelula ukuthi umama athathe umakhalekhukhwini adlale umlolozelo bese ewubeka eduze kwengane enze imisebenzi yakhe yesendlini.

4.3.3. Ukubaluleka kwezinkondlo emiphakathini

Umbambiqhaza wesithathu uthe, “inkodlo isiyinto ebaluleke kakhulu esikhathini samanje kunaleso sasendulo. Lokhu kungenxa yokuthi inkondlo isinamandla okusiza umuntu obesethathe ngisho isinqumo sokuzibulala, imnikeze ithemba lokuphila nokushintsha kwempilo”. Izinkondlo sezikwazi nokugqugquzela abantu ukuba baxhasane futhi baqale namabhizinisi ukuze bakwazi ukuziphilisa. Okunye okwenziwa yinkondlo ukuletha ukudla etafuleni njengoba isiyibhizinisi iyodwa nje ingaxutshwe nalutho. Umbambiqhaza wesihlanu wethule ukuthi izinkondlo zisiza ngisho osomabhizinisi abafuna ukuthengisa nokukhangisa imikhiqizo yabo, lokho sebekwenza lula ngezinkondlo esikhathini samanje. Lokhu kuveza ukuthi inkondlo isibamba iqhaza ekuthuthukiseni umnotho wemiphakathi yakithi. Izinkondlo ziphinde zibeyindlela yokwethula imizwa yezimbongi ngezinto ezithile ezithinta imiphakathi. Ngokufanayo nezinhlabo zobuciko bomlomo ezethulwe ngenhla izinkondlo ziyindlela yokugcina umlando kanye namasiko ezizwe ezechukene. Izinkondlo zethula izinkolelo, izindlela zokuziphatha, izindlela zokukhuleka, amasiko, imikhuba yemiphakathi nemindeni zidluliselwa ngomlomo ngezindlela ezithile zobuciko bendabuko. Ziphinde zibe yindlela yokulondoloza ulimi. Eminye imisebenzi yezinkondlo emiphakathini ukuba ngumzamo wokuthuthukisa imibhalo yobuciko ukufeza amaphupho omphakathi lowo. Lokhu kuchaza ukuthi izinkondlo ziqukethe umcebo wemiphakathi yaleso sizwe kanye nomlando wabantu bonke baleso sizwe. Lokhu kusivezela ngokusobala ukuthi ukusetshenziswa kwezinkondlo olimini lwesiZulu noma lalowo mphakathi thizeni kungaba ithuluzi elihle lokulondoloza

amagugu namasiko nokufundisa isizukulwane esizayo ngolimi lwaso lesi sizwe. Izinkondlo zingaphinde zifundise abafundi amakhono okuhaya nokubhala.

4.3.4. Ukubaluleka komculo emiphakathini

Ngaphezu kokuthi umculo uyingxenywe yamasiko ngokusobala, uphinde ubambe iqhaza elibalulekile ekudluliseleni ifilosofi, amagugu, umlando, nezinkumbulo ekwakheni umhlahlandlela wamasiko. Umbambiqhaza wesine uthe, “ngokufanayo nezinkondlo umculo uyinto engenisile kakhulu ekuthuthukiseni umnotho wamazwe ahlukeni futhi uyindlela yokwelekelela abantu ekuphileni impilo eletha ithemba. Umculo uyingxenywe ebalulekile endleleni yokuphila nephinde ibe nezisekelo ekukhuthazeni ubunye”. Okuphawulekayo kulolu lwazi olwethulwe ngenhla wukuthi umculo unobudlelwano nempilo yabantu yansuku zonke futhi abantu banendlela abasebenzisa ngayo umculo ukufezekisa imicimbi ebalulekile yansuku zonke. Kungalesi sizathu umculo ubamba iqhaza elikhulu ekudluliseni imiyalezo yabantu uphinde ube yindlela yokuchaza ngezimo abantu abasuke bephila ngaphansi kwazo okungaba yilezo abanesifiso sokuzibona ziguquka kuya kulezo abasuke bethokoza ngazo. Umculo uyindlela enamandla yokusabalalisa ulwazi kungaba yimiyalezo emihle noma emibi. Abantu base-Afrika basebenzisa umculo uma basebenza emcimbini lapho bevuma ingoma bacule ukuze bajabule emcimbini lowo, kanti futhi nasemingcwabeni ubathola behlabelela lapho bedumisa onkulunkulu babo, futhi uma kunezinhlango zepolitiki uzobezwa beqhuma phezu ngengoma beculela abaholi babo kulelo qembu abakulo. Imiphakathi yase-Afrika yimiphakathi ekhonze ukulima kakhulu, umculo ke babebuye bawusebenzise nasemasimini bacule uma behlwanyela imbewu, behlakula futhi noma sebevuna. Kuvamile ukubathola becula ngisho nakuwuphi umcimbi lapho bebona ukuthi umphathihlelo usanokuphazamiseka okuthile, lokhu kuyindlela yokugwema ukuvela kokungahleleki komcimbi lowo. Umbambiqhaza wesihlanu uphawule ngokuthi:

Umculo ukhuthaza ubuhlakani kanye namasu okwenza izinto ziphumelele ngisho ithemba lokuphumelela lingekho. Isibonelo salokhu amahubo asempini lapho kuthi uma amabutho esehuba anikeze inkosi ithemba lokunqoba kuleyo mpi ngisho kade ingenalo, ngoba athi uma esehuba kugijime igazi kubuye yonke imicabango nemihuzuko isizwe esike sahlangebezana nayo ngaphambilini.

Ngokufanayo nezinkondlo umculo uyibhizinisi eselithuthuke kakhulu futhi uletha isinkwa etafileni emizini eminingi esikhathini samanje. Umculo uyindlela yokukhulumela labo

abangenaphimbo lokuzikhulumela ngokwabo. Abaculi abantu abangakhethwa ngokomthethosisekelo ngebhokisi lokuvota ukuthi bamele imiphakathi yangakubo ephalamende kodwa bagcina sebephenduke izwi lalabo abangenazwi ngomculo wabo. Emculweni wabo bazwakalisa imibono yabantu, imizwa, izimo zengqondo kanye nezifiso zalabo abangekho esimweni sokuzenza ngenxa yokuswela amandla, ubumpofu, ukungazi ngezinhlobo ezibusayo, ukuhlukaniswa nesihlalo samandla nohulumeni, kanye nokuntuleka kokufinyelela endleleni ebusayo yokuxhumana - ukufunda nokubhala.

4.4. Umthelela wobuchwepheshe ebucikweni bomlomo

Ulwazi olutholakele luveza ukuthi mningi kakhulu umthelele oledwe ubuchwepheshe ezinhlobeni ezehlukene zobuciko bomlomo. Lokhu kufaka phakathi ukusabalala kwemiyalezo ethile eletha izinguquko ezimpilweni zabantu okungaba ukubafundisa ngezimo ezithile, ukubagqunguzela kanye nokubaxwayisa ngezigameko ezehlukene. Okunye okuvelayo ukuthi ubuchwepheshe bunomthelela wokusabalalisa ubuciko bomlomo obunemiyalezo edicilela phansi izithunzi zabantu abathile okungabalwa kuzo izithunzi zabantu abakhubazekile lapho kuyaye kutholakale amaciko athile edlulisa umlayezo odicilela phansi indlela yokuphila yabantu abakhubazekile, ngokuthi agxeke izenzo ezithile abazenzayo.

4.4.1. Umthelela wezobuchwepheshe ezinganekwaneni

Izinganekwane kungashiwo ukuthi ziwumcebo wama-Afrika lapho imiphakathi yase-Afrika iqinisekisa ukuziphatha nokuzazi ukuthi ingama-Afrika. Esikhathini sasendulo izinganekwane zabe zixoxwa ogo bexoxela abazululu ngenhloso yokubafundisa izinto ezabe ziyigugu kubona. Ubuchwepheshe bufike baphuca izingane lelo thuba lokuhlala phansi zilalele ogo bezicobelela ngolwazi. Esikhathini samanje sezibhalwe phansi izinganekwane futhi zifundwa ezikoleni. Lokhu kudale ukulahleka kokuxhumana ebekukhona phakathi kwabantu abadala nezingane ezincane nokuyilapho abantu abadala bebethola ithuba lokucobelelana ngolwazi nabantwana ngenhloso yokubakhulisa nokubafundisa. Esikhathini sanamuhla akuvamile ukuthola umuntu omusha ezigqaja ngobu-Afrika bakhe lapho eqhakambisa ulimi lwakhe. Kungashiwo ukuthi lokhu kudalwa ukuyekwa kokuxoxwa kwezinganekwane ebezigqunguzela ukuzazi ebantwaneni abancane. Ukubhalwa kwezinganekwane phansi kwenza ukuthi bangabe besazithola kalula abantwana ngenxa yokuthi intsha yanamuhla isinake kakhulu isiNgisi kunezilimi zesintu. Ulwazi olwethuliwe luveza ukuthi izinganekwane yizindaba ezinemvelaphi engavamile ukwaziwa kodwa zedluliselwa ezizukulwaneni ezehlukene ngabantu abadala

ngenhloso yokugcina umcebo wolwazi lwama-Afrika. Ukuduka noma ukulahleka kwezinganekwane emindenini kuchaza ukulahleka komcebo wolwazi lwama-Afrika. Uma ephawula ngenjulalwazi ye*Cycle of Socialization* uHarro (2000) uthi njengoba abantu behlangabezana nolwazi kanye nemibono emisha, banamathuba okucabanga kabusha izinkolelo nokuziphatha, okungase kwephule umjikelezo. Umjikelezo uyaqhubeka njengoba abantu bedlulisela lezi zinkolelo esizukulwaneni esilandelayo, okwenza kubaluleke ukuhlola ngokujulile nokubekela inselelo inqubo yokuxhumana nabantu. Uma ubuka lapha umjikelezo ugqashukile ngenxa yokufika kwezobuchwepheshe obenze ukuthi izinganekwane zigcine sezifundwa phansi noma zilalelwe njengento eqoshiwe. Leli phuzu lale njulalwazi liyaxhumana nocwaningo ngesizathu sokuthi izinganekwane zinezimiso kanye nezinkambiso ezibekiwe kodwa seziqgashukile ngenxa yezobuchwepheshe.

Ngaphambi kokufika kwezobuchwepheshe bokubhalwa kwezinganekwane ezincwadini imindenini noma imiphakathi yase-Afrika ibidlulisa ulwazi ezinganeni ngokuxoxa izinganekwane. Lokhu bekwenzelwa ukuthi izingane zikhule zinolwazi ngesizwe sazo kanye nemiphakathi ezikhulele kuyo. Ukuxoxwa kwenganekwane bekuyithuluzi elihle lokuqoqa izingane liphinde lizifundise ubumbano nokulalela umuntu omdala. Iningi lezingane zanamuhla aziqoqekile futhi kuvamile nje ukuthola imindenini ingazwani lapho izingane zinemibuzo ngezinto ezithile ezenziwa kulowo mndenini. Lokhu kungadalwa ukweswela ulwazi olwabe ludluliswa ngezinganekwane. Nothisha ezikoleni abasanaso isikhathi esanele sokufundisa izinganekwane ngenxa yobuningi bezinto ekumele bazifundise ezinganeni nokuthathelwa phezulu kwezilimi ezithize ezikoleni.

Ulwazi olwethulwa nguJankosi (2010-2011) uma echaza nge*Cycle of Socialization* luveza ukuthi emveni kokuthi abantu bezelwe bafundiswa ngabantu ababathandayo nabantu ababethemba kakhulu. Imvamisa kuba abantu abadala emindenini abanomsebenzi wokukhulisa abantwana. Laba bantu ababethembayo babafundisa indlela okufanele bazichaze ngayo, imithetho okufanele bayilandele, izindima okufanele baziklame empilweni, okufanele bakulindlele empilweni ezayo. Imvamisa babukela kubona laba bantu ababafundisa indlela yokuziphatha. Ukubuyekezwa kwemibhalo kuveze ukuthi abantwana babethola zonke lezi zinhlobo zokuziphathwa neziyalo uma abantu abadala bebaxoxela izinganekwane baze bakhule nasekubathembeni abantu abadala. Ukufika kobuchwepheshe kwenze ukuthi izingane zilahlekelwe yinhlanhla yokufundiswa ngaphandle kokumemezwa noma ukwahlulelwa abazali noma ogogo bazo nokuthi nazo zibethembe abazali ngezinto ezithile ezibhekana nazo. Lokhu kulahleka kwethemba ebantwaneni kwenza ukuthi kugcine sekunezinkinga ezinkulu

emiphakathini abaphila kuyo lapho uthola izingane zinezinkinga eziningi ezibhekene nazo kodwa zingakwazi ukukhuluma nabazali bazo ngenxa yokuthi zesaba ukwahlulelwa. Kwesinye isikhathi ingane ize ithathe isinqumo sokuzibulala ngenxa yomuntu othile ohlalele ukuyinukubeza ngokocansi kepha ithule ngenxa yokuthi ayikwazi kukhuluma namuntu ekhaya, kanti uma bekusahlalwa ngawonye kuxoxwe lezi zindaba bekungaba lula ukubona izimpawu zokuthi ingane kukhona okungayiphethe kahle. Lokhu kuwubufakazi bokuthi ukulahleka kwethuba elihle lokuxoxwa kwezinganekwane kwenze ukuthi kulahleke ukuxhumana nokwethembana phakathi kwabantwana nabantu abadala.

Esikhathini sasendulo ikhaya kwabe kuyindawo lapho izingane zazihlaliswa ndawonye uma zixoxelwa inganekwane futhi bekuba lula nokubona ingane enenkinga uma kuxoxwa inganekwane. Kanti futhi lena kwabe kungenye yezindlela zokucija amakhono abantwana lapho abantwana bebuzwa imibuzo ngeganekwane leyo bese kuvela ukuthi imuphi onekhono lokuqonda nokulalela elikhuthaza ukufunda ngokuqondisisa. Okunye okwabe kugququzelwa izinganekwane esikhathini sasendulo kwakuwukunaka izinto ezithinta impilo yasemakhaya kanye nomlamdo wasemakhaya lapho izinganekwane zazethula izifundo ezifundisa umlamdo wasendulo, owesikhathi samanje kanye nokuzayo. Lokhu kwakucija ikhono lengane ukuthi ithi noma ihamba endleleni ikwazi ukuxhumana nendalo ekade kuxoxwa ngayo inganekwane. Ukususwa kwezinganekwane emakhaya zibe yinto exoxwa noma efundiswa ezikoleni kuvalele ezinye izingane ithuba lokuthi zibonakale uma zidlula ezimweni ezithile. Lokhu kudalwa ubuningi bezingane asuke ezifundisa uthisha oyedwa ngaleso sikhathi. Isikhathi samanje sifike nobuchwepheshe obehlukene lapho kuyinto evamile ukubona izikhangiso ezingekho ezingeni leminyaka yazingane okungabalwa kuyo imifanekiso yocansi. Kuyinto elula ukuthi umzali ongafundisekile ngalezi zinto ashiye ingane nomakhalekukhwini ukuba ilalele inganekwane igcine isibona lezi zikhangiso. Lokhu kwenza ukuthi kubenezikhathi lapho izingane ezincane uzifika zinengcindezi ethile yomqondo kwesinye isikhathi zingakwazi ngisho nokukhuluma zibonakale sezinezenzo ezingaqondakali okungaba ukudlwengula.

Okunye okudalwe ukufika kweselula kanye nomabonakude ukuthi imindenini eminingi isichitha isikhathi kumakhalekukhwini nakumabonakude lapho engekho onesikhathi sokukhulumisa omunye kambe sokuxoxa inganekwane, lokhu kuholele ekutheni kwehle ngisho izinga lokuxhumana kwabantu emindenini. Ukuxoxwa kwezinganekwane esikhathini sasendulo kwabe kunikeza izingane isikhathi sokuthola ithuba lokuxoxa nabantu abadala baqonde ngisho nothando abanalo ngabo kwazise phela kuleziya zikhathi lalingekho ithuba lokuhlala phansi phakathi kwabantu abadala udle ingevu ngoba kwabe kunenkolelo yokuthi ingane ayimbuki

nhlobo umuntu omdala emehlweni futhi ayihlali phakathi kwabantu abadala. Isikhathi sokuxoxwa kwezinganekwane kwabe kuyisikhathi esihle lapho umuntu omdala nomncane bethola ithuba lokulalelana baphinde baphawule ngokuthile bese kubanesikhathi sokuxhumana kwamalungu omndeni lapho beqondana kangcono kwabona bengumndeni. Omunye umthelela wobuchwepheshe ezinganekwaneni ukulahleka komlando kanye nezifundiso ezedluliselwa ezizukulwaneni ezehlukene njengokusho kolwazi olwethulwe nguBascom (1965) lapho echaza izinganekwane njengezingxoxo ezazixoxelwa abantwana ogogo ngesikhathi sasemandulo ngenhloso yokubaxwayisa, ukubayala kanye nokubafundisa ngezimo ezithize ezithinta izimpilo zabo. Ukungaxoxwa kwezinganekwane ekhaya kwenza ukuthi isizukulwana esikhulayo singabinalo ithuba lokufunda ngalezi zinto kanti futhi nasesikoleni azisekho izinganekwane ohlelweni lwezemfundo.

Kwesinye isikhathi ingane ithi isencane abazali bayivulele i-akhawunti ezinkundleni zokuxhumana lapho efunda khona izinto ezithile ezithinta ubuchwepheshe bezinganekwane. Lokhu kunomthelela ekulahlekeni kolimi ngenxa yokuthi iningi lezinganekwane eziqoshiwe zingezesiNgisi. Mandulo izinganekwane zabe zixoxwa ngolimi lwebele okwakwenza ukuthi ingane ikhule ingumpetha ekukhulumeni ulimi lolo ngisho izifengo kwabe kuyinto elula ukuyiqonda. Kulesi sikhathi sezobuchwepheshe izingane zigcina zingalwazi ulimi ngisho sezifikile esikoleni kunamagama eziwazi ngesiNgisi kuphela engeke zakwazi ukuwahumushela olimi lwebele.

Kanti kolunye uhlangothi ukubhalwa kwezinganekwane ezincwadini nokuxoxwa kwazo emisakazweni nasezinkundleni zokuxhumana kuvule ithuba elihle kulabo abathanda ukufunda nokulalela. Bathola ithuba lokufunda izilimi ezehlukene zase-Afrika lapho umuntu eba nenkululeleko yokufunda noma alalele noma yimuphi umsakazo awuthandayo inqobo nje uma ezoluzwa ulimi olukhulunywayo. Lokhu kwenza ukuthi izinganekwane zezilimi ezehlukene zingagcini nje zifundwa noma zilalelwa ngabantu balolo limi kuphela kodwa zisabalale. Usuyakwazi ukuthola umuntu ongumXhosa efunda izinganekwane zesiZulu noma zeseSotho lokhu kwenza ukuthi ulimi lusabalale lungabi yinto yesigodi esithile. Omunye umthelela oledwa ezobuchwepheshe ezinganekwaneni ukufundwa kwezinganekwane esikoleni okugcina kusetshenziswa njengendlela yokusiza izingane ukuthi zifunde kalula. Lokhu kuyinto enhle kakhulu ikakhulukazi ezinganeni ezisencane ngoba kwenza kubelula ukuthi zifunde futhi zikhumbule ezikufundile

Ukufika kwezobuchwepheshe kwenze ukuthi kube nokusabalala kolwazi ngoba uma kunomuntu othile owethula inganekwane ezinkundleni zokuxhumana bese kuba negama elithile ongaliqondisisi akalishoyo uyakwazi ukuthi umbuze ngalelo gama bese uthola incazelo esabalele ngalelo gama. Obunye ubuhle bobuchwepheshe ukuthi esikhathini esiphila kuso manje ogoro abasaphili isikhathi eside ngenxa yezifo ezithile zesikhathi samanje lokhu kwenza ukuthi kube nolwazi olungakwazi ukusabalala kanti uma izinganekwane zethulwa ezinkundleni ezehlukene zobuchwepheshe izingane zithola ithuba lokuthi zifunde ikhono lokuxoxa nazo ziphinde zithole izifundo ezehlukene ezethulwa umxoxi loyo. Esikhathini sasendulo kwabe kunenkolelo yokuthi inganekwane ayixoxwa emini ngoba uzomila izimpondo loyo ayixoxayo, lawa kwabe kungamampunge kodwa futhi kuyindlela yokukhuthaza ikhono lokukhuthala ezinganeni nokwazi ukuthi kunezinto ekungamele zezinziwe ngezikhathi ezithile empilweni. Ubuchwepheshe bufike nento ehlukele yize noma kunezinto ezinesikhathi esithile kodwa uyakwazi ukuyithola noma yingasiphi isikhathi inganekwane leyo oyifunayo. Lokhu kuyinto enhle ngoba uyakwazi ukubuyela emuva uthole ulwazi oluthile okungenzeka ukuthi lukweqile ngesikhathi belethulwa okokuqala.

Isibonelo inganekwane exoxwa uJabulile Majola ku*Tik-Tok* lapho exoxa ngensumansumane lapho kunemigqa ethi:

Insumanumane yabe iphila ebandleni lesonto nsuku zonke. Izingane zafika ngelinye ilanga zayibona zakhala, wase ephakama umfundisi wabuza ukuthi kwenzenjani? Izingane zasho ukuthi kunensumansumane endlini, zayikhomba kodwa akekho owayeyibona endlini.

Kule nganekwane uMajola uveza isifundo esithi kwezinye izikhathi siyakwazi ukuphila nabantu abangalungile kodwa bebonwa yithi sodwa.

Omunye umthelela omuhle oledwe ubuchwepheshe ikakhulukazi umabonakude ukuxoxwa kwenganekwane eyodwa ngezilimi ezehlukene lapho kulungiselwa izingane ezifunda ngezilimi ezehlukene bese kuvulela nalezi ezinye ithuba lokufunda ulimi olusha. Isibonelo uhlelo lweTakalane Sesame oludlala kumabonakude njalo ekuseni lapho kuxoxwa izinganekwane ezehlukene ezifundisa izingane ngezinto ezehlukene eziyingxenye yempilo yabantwana. Lokhu kufaka phakathi ubungozi bokuhamba ebusuku, ukwazi izitho zomzimba, ukugqugquzela ukunakekelana nokuziphatha okuhle, ukwazi izinhlobo zezilwane nemisindo yazo, ukwazi izinhlobo zezinzwa kanye nokuhlukanisa imizwa, ukwazi ukuthi abantu bahluke ngani ezilwaneni. Lezi zinganekwane zixoxwa ngezilimi ezehlukene okuyisiZulu, isiXhosa,

IsiNgisi neseSotho lokhu kugquguzela ukusabalala kolimi ezizweni nasemiphakathini eyehlukene. Olunye uhlelo olusizayo ekusabalaliseni izilimi nokugquguzela ukufunda ngendlela yokuphilisana ezinganeni nasebantwini abadala uhlelo lokuqoshwa kwenganekwane iLion King exoxwa ngesiNgisi nangesiZulu. Le nganekwane ifundisa abantwana ngamasu empilo ahlukene kanye nokubaluleka kokuthatha izinqumo eziphusile empilweni kanye nomphumela othize waleso sinqumo okumele usithathe ezingeni elithize lempilo. Nayo le ndaba isiza kakhulu ekusabalaliseni ulimi kanye nasekufundiseni izingane amagama esiZulu nawesiNgisi.

Ukufika kwezobuchwepheshe kwenza ukuthi izinganekwane ziqoshwe njengomculo lapho umuntu ekwazi ukuzilalela nanoma kungasiphi isikhathi afuna ukuzijabulisa ngaso noma ukusizakala esimweni esithile adlula kuso. Lezi zindaba sezitholakala ezinkundleni zokuxhumana ehlukene manje kanye nasezitolo zomculo ze-intanethi futhi zenza umsebenzi ohlukene empilweni yabantu abehlukene.

4.4.2. Umthelela wezobuchwepheshe emilolozelweni

Ngokolwazi olwethulwe abacwaningi nababambiqhaza ngesikhathi sasemandulo umzanyana noma unina wengane wayehaya imilolozelo sankondlo, elandela umgqumo othize wokwehla nokwenyuka okuyikhona okwakuheha ingane ngesalamuzi ithule, ize igcine isizumekile. Kungashiwo umlolozelo lona wakha intanjana yosinga engabonakali exhumanisa unina wengane noma umzanyana kanye nengane leyo esuke iculelwa lowo mlolozelo. Lokhu kuveza ukuthi imilolozelo ngaphandle kokuhlanganisa nje amagama amtoti adle ngokuthandana, yayiye ibe nezigaba ezisamcudlwana lapho umzanyana afike acule khona. Ukufika kobuchwepheshe bokubhalwa phansi kwemilolozelo kuphuce ingane ithuba lokuxhumana nonina noma umzanyana.

Kwesinye isikhathi imilolozelo itholakala ezinkundleni zokuxhumana naku-inthanethi lapho abazali bekwazi ukuthi bayifake komakhalekhukwini babo base beyilalelisa izingane zilalele ukuhutshwa kwemilolozelo nesigqi zigcine zizumekile uma kufunwa zilale noma uma idlalwa ngenhloso yokuzithulisa. Lokhu kungashiwo ukuthi kuphuca izingane ithuba lokuxhumana nabazali bazo. Uma kubukwa ngelinye iliso ukubhalwa phansi kwemilolozelo nokuqoshwa kwayo ezinkundleni zokuxhumana ehlukene naku-inthanethi kuvula ithuba elihle kwezinye izigodi noma izizwe ukuthi zikwazi ukufunda izinkolo noma izindlela zokwenza zezinye izizwe. Isizwe nesizwe sinezigodi zaso lapho abantu benza izinto ngezindlela ezingafani futhi bekhuluma ngezindlela ezingafani. Uma sibuka uhlelo lweNali Bali kunemilolozelo yezilimi

ezehlukene zaseNingizimu Afrika okuwuhlelo okwazi ukuluthola ku-intanethi, lolu hlelo lunika abazali ithuba lokuthi bafundise izingane zabo izilimi ezehlukene ngokuthi bazilalelise imilolozelo yalezi zilimi. Ukusabalala kwemilolozelo ebhalwe neqoshwe ezigodini noma ezizweni ezehlukene kwenza ukuthi abantu bezinye izizwe noma izigodi bagcine sebenolwazi ngezindlela zokwenza noma izinkolo zaleso sizwe abafunde kambe balalela imilolozelo yaso. Lokhu kuyindlela enhle futhi elula yokusabalalisa ulwazi ezindaweni eziningi ezehlukene okwenza ukuthi imiphakathi yase-Afrika ingagcini nje ngokwazi indlela ephilisana ngayo kulowo mphakathi kodwa yazi nokuthi abanye abantu beminye imiphakathi baphilisana kanjani. Kungashiwo ngokugcwele ukuthi ubuchwepheshe bunomthelelo omuhle nomubi emilolozelweni ngokufanayo nasezinganekwaneni. Isibonelo salokhu uhlelo lwe*Nal'ibali* lapho okwazi ukuthola khona imilolozelo yezilimi ezehlehlukene kufundiswa izingane emisakazweni eyehlukene. Lokhu kungaphinde kusabalalise umqondo wayo ingane uma abazali bengaqikelela ukuthi izingane ziyazilalela lezi zinhlelo. Injulalwazi ye*Cycle of Socialization* ithi njengoba bekhula abantu bafunda ngobunikazi babo bomphakathi (njengohlanga, ubulili, nesigaba) nokuthi bangena kanjani emphakathini, lezi zifundo zingavela kwabezindaba, imfundo, nontanga. Le ngxenye yenjulalwazi iyaxhumana nengxenye yocwaningo eyethulwe ngenhla ngoba izingane zikwazi ukuthola ithuba lokufunda ngobunikazi bazo bomphakathi kanye nendlela yokuphila kwabanye abantu beminye imiphakathi. Lokhu kuveza ukuthi umjikelo usaqhubeka ngoba injulawazi yethule ukuthi lo mjikelo uyakwazi ukuqhubeka ngokuthi izingane zifunde kontanga nakwabezindaba.

Ububi obulethwa ubuchwepheshe emilolozelweni ukuthi abantu abaqophayo abagxili olimi olulodwa uma beqopha bagcina behlanganisa ulimi lwesiZulu nesiNgisi emlolozelweni wesizulu. Lokhu kwenza ukuthi izingane nazo zigcine zilandela leyo ndlela zicabange ukuthi yiyona ndlela elungile yokusebenzisa ulimi futhi kungabibikho nomuntu ozokwazi ukuzilungisa ngoba nasemakhaya akekho ozixaka ngokuhamba imilolozelo noma alalele kanye nazo izingane uma zidlala izinhlelo lezo. Izingane zesikhathi samanje zigcina sezithatha nezinqumo ezingalungile ngenxa yezinhlobo zemilolozelo eziyilalelayo ezinkundleni zokuxhumana nakumabonakude lapho zibuka amakhathuni bese kuba nomlolozelu oculwayo uhambe nezenzo ezingezinhle abasuke bezibuka ezifana nokushaya.

Isibonelo umlolozelu othi:

Oho Mntwana

Umama akekho uyotheng' isinkwa

Angishaye ngaso wathi ngidl' amasi

Akadliwa yimi, adliwe yinja,inja yakagogo.

Uma bewuqopha lo mlolozelo njengevidiyo bafaka naso isenzo sokushaya ingane igcine isicabanga ukuthi kuyinto enhle ukushaya enye ingane. Kolunye uhlangothi lo mlolozelo uyayisiza ingane ukuthi ikwazi ukuphimisa amagama ngendlela efanele futhi ikwazi ukufunda nolimi iphinde yazi izinhlobo zokudla, uhlobo lwesilwane kanye namalungu omndeni abaluliwe emlolozelweni.

Umlolozelo wesiXhosa odlala kumabonakude uphinde utholakale nasezitolo zomculo kuintanethi othi:

Imvula, imvula

Capha, capha, capha

Imanzi ilokhwe yam

Gqum, gqum, gqum

Kuyaduduma.

Ufundisa abantwana indlela yokuhlukanisa imisindo ethile kanye nokubaluleka kokuphindaphindwa kwamagama ukunikeza isigqi esithile okuyinto ebalulekile emazweni ase-Afrika njengoba imiphakathi yakhona iphila ngesigqi njengokusho kukaMaphumulo noMathenjwa (1996) ukuthi imilolozelo ididiyelwe ngokufaka isigqi kanye nomgqumo waleso sizwe ukuze ingane ijabule iphinde ishushuzeleke. Okunye okutholakala kulemilolozelo ukuvela kwezincezu ezehlukene zenkulumo okuyinto enhle kakhulu ekusizeni ukuthi ingane igcine ikwazi ukwehlukanisa izigaba ezithile zongumnini lapho ihlukanisa (yami, yakho, yabo, yethu). Lokhu kusiza kakhulu ekufundiseni ingane ulimi futhi ubuchwepheshe singabushayela ihlombe elikhulu ngalo mthelela omuhle kangaka.

Omunye umthelela wobuchwepheshe emlolozelweni ukusabalala kwemilolozelo ezinkundleni zobuchwepheshe ezehlukene ekungabalwa kuzo izinkundla zokuxhumana, umabonakude, umsakazo kanye ne-intanethi. Esikhathini sasendulo imilolozelo bekuyinto egcina ngokuhutshwa unina wontwana noma umzanyane ekhaya futhi ibiqanjwa ngenhloso yokukhombisa uthando lomzanyana noma unina wengane enganeni, kodwa esikhathini samanje akekho onesiqiniseko sokuthi lezi zingoma ziqanjwa ngayiphi inhloso ngenxa yokuthi ziyizingoma ezitholakala ezinkundleni zokuxhumana. Okufanayo esikhathini samanje

nesikhathi sasendulo ukuthi umlolozelo asabugcinile ubunkondlo ngisho nasesikhathini samanje isibonelo umlolozelo wesiXhosa othi lala mntwana lapho kuvela amagama athi:

Oh! lala mntwana,

Oh! lala mntwana,

Umama ulibele ziinqoba entsimini,

Umama ulibele ziinqoba ehlathini.

Kulo lo mlolozelo ongenhla kuvela ubunkondlo ngenxa yemvumelwano siqalo kanye nemvumelwano sigcino etholakala emigqeni emibili esekuqaleni ekungaphinde kubizwe ngokuphindaphinda kwamagama noma imisho emibili esekuqaleni. Okunye ukuphindaphinda kwemisho emibili esekugcineni kanye nesigqi esivela uma uphimisa igama elithi “entsimi” nelithi “ehlathini.”

Okunye okuvezwe ulwazi olwethulwe ababambiqhaza ukuthi imilolozelo ikuqukethe okuvela empilweni yengane nendawo ehlala kuyo. Lokhu kwenza indlela ingane eyenzangayo ibe nokuxhumana nayo kanye nomphakathi lapho ikhula khona. Lolu uhlobo lwezingoma ezisetshenziselwa ukudlalisa abantwana futhi ezivame ukushiwo ngunina wengane. Yize noma ikhona imilolozelo eqoshiwe kodwa kuyimvela kancane ukuthi isilandise ngemvelaphi kanye nendawo yengane esuke ilaleliswa loyo mlolozelo. Kungashiwo ukuthi ukulahleka kwalo mlando yenye yezinto ezilahlekile emilolozelweni uma isificwa yilesi sikhathi sezobuchwepheshe. Lokhu kuveza ngokusobala ukuthi nanoma kuyinto enhle ukuthi ubuchwepheshe benze ukuthi imilolozelo isabalale ezindaweni eziningi zezobuchwepheshe kodwa kunezingxenye ezithile ezilahlekile.

Ulwazi olwethulwe abacwaningi engxenyeni yokubuyekezwa kwemibhalo luveze ukuthi imilolozelo yeminye yemidlalo yasebuNguni eyakhelwe ukushushuzela, ukudlalisa kanye nokukhulisa abantwana. Kwenye inkathi lo mdlalo ugcina uyisiga esishiwo endaweni, emphakathini, ezweni kanye nasemigcagcweni yalabo abayiqanjelwe. Lokhu kuveza ukuthi umlolozelo awuvele uqanjwe nje engekho umuntu oqanjelwa wona kodwa esikhathini samanje njengoba imilolozelo isiyinto eqoshiwe isigxile kakhulu ezinganeni kuyimvela kancane ukuthola umlolozelo oqoshelwe umuntu ongesiyo ingane kulesi sikhathi. Ukuqanjwa komlolozelo esikhathini esiningi kugxila ezicini okungaba ezabazali noma ezomntwana wabo, kanti futhi kuyenzeka ususelwe ezehlakalweni ezehlele abazali, umndeni okanye umntwana uqobo okungaba isekuzalweni kwakhe noma ekukhuleni kwakhe. Ukufika

kwezobuchwepheshe emilolozelweni kwenze ukuthi kungasabi lula ukuthola lolu lwazi noma uhlobo lwemilolozelo oluveza umlando wondeni othile noma izici zabantwana okanye ezabazali. Okunye esingakusho ukuthi ubuchwepheshe kwaphuca umzanyana noma unina wontwana ithuba lokukhipha imizwa yakhe ngesigaba sempilo asiku ekuso ngesikhathi ekhulisa ingane leyo.

Ukufika kwezobuchwepheshe kufike nokunganakwa kwemilolozelo okwenza ukuthi kube nengxenywe yokukhulisa umntwana engasenziwa esikhathini samanje okwenza ukuthi ingane ibenezigaba zokukhula engazitholi. Lokhu kuxhumana komntwana nonina obekulethwa ngumlozelo bekuyinto enhle esikhathini sasendulo ngoba bekungelula ukuthi ingane imkhohlwe unina noma umzanyane lowo okuthi noma eseshonile okanye ehambe isikhathi eside ingane ibenento eyigugu ezomkhumbula ngayo unina noma umzanyane. Ingane yomNguni ibikhuliswa ngemilolozelo esikhathini sasendulo ukuze ikwazi ukuphatha futhi ikhulise izingane zayo ngendlela efanele uma isifika esigabeni sokuba ngumzali. Lokhu bekuyinto eyigugugu kakhulu ezinganeni ngoba bekuyinto eziyidlulisela ngisho nasezinganeni zazo bese kuyasabalala kungene ezizukulwaneni ezininzi ezizayo. Okunye okungashiwo ukuthi ukufika kwezobuchwepheshe kuncishe izizukulwane ezizayo isikhathi esimtoti sokuphila ngemilolozelo lapho bezizophuza emthonjeni wokhokho zizwe ubumtoti bephimbo elabe lihuba umlozelo emilonyeni yonina.

4.4.3. Umthelela wezobuchwepheshe ezinkondlweni

Izinkondlo zingachazwa njengohlobo lobuciko bomlomo olusabalele kakhulu ngenxa yobuchwepheshe. Nakuzona izinkondlo kunobubi nobuhle bomthelela wobuchwepheshe. Uma kubhekwa ulwazi olwethulwa uma kubuyekezwa imibhalo kuvela ukuthi ubunkondlo buyinto ejule kakhulu nenemfihlakalo futhi engacacele noma ubani. Uma imbongi ihaya inkondlo kukhona amagama angazwakali ukuthi athini ngenxa yokucikozisa kanye nokunkondloza kwembongi okwenza ukuthi olalele agcine esefunisela, acabange futhi ajule ukuze akwazi ukuzwa okuqondwe yimbongi. Ukufika kobuchwepheshe ezinkondlweni kunawo umthelela wokulahleka kolimi olunothile. Uma ulalela izinkondlo zesimanje eziqoshwe ezinkundleni zokuxhumana uthola ukuthi izimbongi yonke into ziyibeka obala. Ngesikhathi sasemandulo izimbongi zazisebenzisa ulimi olunothle ngezifeno lapho kwakungelula nokuthi imbongi izwakale uma ithuka umuntu ngenxa yolimi olujiyile kodwa ezinkondlweni zamanje konke lokho sekuyimvela kancane. Lokhu kungabangwa ukuthi izinkondlo abazibhala esikhathini samanje bazibhalela abantu abangenasikhathi sokufunda ulimi futhi kuyinto embi ngoba

kugqugquzela izimbongi ukuthi zibe ngamavila kakhulu zinqene nokufunda ulimi. Kodwa futhi lokhu kungasebenza njengento enhle uma ukubuka ngohlangothi lwabantu ekumele bezwe leyo nto ekukhulunywa ngayo ngaleso sikhathi nabangalwazi ulimi lesiZulu olujiyile. Isibonelo enkondlweni ka E.S.Q Zulu ethi “Lo xamu” kunamagama athi:

Ngikinatelwe ngesinqalanqala senxozo,

Kuwe mbalakaxa yexamba likaxamu.

Ngiyisinkinyankinya,

Nginkululeko inkinkelw’ esikhonkwaneni,

Isikhonkwane senkululeko kaxamu.

Le migqa engenhla uma uyifunda uthola ukuthi ikhuluma ngesilwane okunguXamu kanye nokukhulekwa komuntu. Uma usuyibuka ngeso elijulile lobunkondlo uyathola ukuthi imbongi isebenzise isifenqo okuyisingathekiso. Lo xamu okukhulunywa ngaye akusona isilwane kepha umzimba womuntu owenza ububi emhlabeni yingakho imbongi ithi ‘mbalakaxa yexamba likaxamu’ ukuveza ukungcola. Imbongi isebenzise isivumelwano u ‘ngi’ okuwumuntu wokuqala okuwuyena osuke ethula inkulumo, lo ‘ngi’ umele umoya noma umphefumulo womuntu okuyiwona okhononda ngezenzo ezimbi ezingahambisani noNkulunkulu ezenziwa umzimba emhlabeni. Amagama ‘ngikinatelwe’ nelithi ‘ngiyisinkinyankinya’ achaza ukuthi umphefumulo womuntu uboshelwe emzimbeni wakhe awukwazi ukukhululeka uma umuntu esaphila kepha uyokhululeka mzuwane umuntu washona bese wona uyahamba uya ekhaya eZulwini. Lokhu kukhombisa ulimi olunothile lobunkondlo kanye nokujiya kolimi lwembongi. Akulula ukuthi umuntu ongazazi izifenqo kanye nolimi nje lwasizulu ayiqondisise le nkondlo. Le nkondlo kaZulu idinga ukuthi umfundi ajule athole izincazelo zamagama athile njengokuthi kuyini ukunkinanelwa, yini isinqalanqala senxozo umuntu oyilalele le nkondlo ngenhloso yokuzilapha esimweni esithize angeke kube lula ukuthi aqhubeke nayo esikhathini samanje. Uma ubuka inkondlo kaLuyanda Em ethi “Uhambeleni ungashongo” kunamagama athi:

Ubungasazithumeli nezimpawu hleze inkukhu iwusole umgqakazo ,

Ubungasangixwayisingani ngifingqe

Ngilungiselele bonke lobu buhlungu engibuzwayo?

Uhambeleni ungashongo?

Ungishiyeleni ungangitshelanga,

Ngoba besizwana noma singakhulumanga,

Ubuyingxenye yempilo yami ungafikanga,

Kutheni waphind' emuva singahlangananga.

Le nkondlo inazo izimpawu zokubhalwa kwenkondlo kodwa yehluka ngokuthi isebenzisa ulimi olwejwayelekile futhi okulula ukuluqonda. Kungaba ilawo maganyana nje adida umlaleli kodwa angeke amvimbe ukuthi athole umlayezo noma asizakale kuleso simo asuke efuna ukusizakala kuso uma elalele le nkondlo. Lokhu kwehluka kwalenkondlo kunenkondlo engenhla kungumthelela wezobuchwepheshe obenza ukuthi abantu bafune izinto ezisobala ezingadingi ukuthi basebenzise umqondo kakhulu. Okunye wukuthi esikhathini samanje abantu izinkondlo bazisebenzisela ukulwa nengcindezi ababhekene nayo ngenxa yalokho abafuni lutho ezophazamisa umqondo wabo abazama ukuwupholisa ngokulalela izinkondlo. Le nkondlo isebenzise ulimi olujwayelekile okuyilona oselusetshenziswa izimbongi enkathini yamanje. Imbongi into ekhuluma ngayo isimane nje iyigagule ngegama, isibonelo uma ikhuluma ngokufa ivele ikubize ngokufa uma ikhuluma ngesifo sengculazi ivele isigagule okwenza umsebenzi wolalele noma ohluzayo ube lula. Nakuba lokhu kuyindlela enhle kubantu abafunda ulimi njengolimi lokwengeza kodwa futhi kuyalubulala ulimi kanye nekhono lobunkondlo. Uma ufunda inkondlo kumele ube nomqondo okhaliphile futhi ulindele ukucubungula amanye amagama ukuze uzokwazi ukuqonda umlayezo kanye nomqondo wenkondlo. Le ndlela yokubhala ilahlekisela ubunkondlo ithuluzi elibalulekile lokuba zisebenze njengemvusamqondo kubantu. Uma ufuna ukulolonga umqondo ukuze uzokwazi ukumelana nezimo ezikuphosela inselelo okanye khona uzokwazi ukucubungula sonke isimo obhekana naso empilweni noma emsebenzini kwakumele ube umuntu ojwayele ukufunda lolu hlobo lwemibhalo ngoba luyayilolonga ingqondo. Manje konke lokhu akusenzeki ngoba ababhali sebekholelwa ukuthi uma kunemvumelwano kanye nesigqi lokho kusho ukuthi sebeqedile ngokubhala kwabo. Le ngxenye engenhla iyaxhuma nenjulalwazi ye *Cycle of Socialization* lapho yethula ukuthi njengoba abantu behlangabezana nolwazi kanye nemibono emisha, banamathuba okucabanga kabusha izinkolelo zabo nokuziphatha, okungase kwephule umjikelezo. Kule ngxenye yolwazi eyethulwe ngenhla amaciko aqhamuke nemibono emisha kanye nezinkolelo zawo ezintsha zokwenza izinkondlo ezabe zingekho esikhathini sasendulo. Lokhu kwenza ukuthi kube nezinto ezithile ezilahlekayo ezabe zaziwa njengengqikithi yobunkondlo okwenza ukuthi umjikelelo ugqashuke. Injulalwazi iphinde ibalule ukuthi

umjikelezo uyaqhubeka njengoba abantu bedlulisela lezi zinkolelo esizukulwaneni esilandelayo, okwenza kubaluleke ukuhlola ngokujulile nokubekela inselelo inqubo yokuxhumana nabantu. Iciko lingazikhethela ukuthi lifuna ukwenza luphi uhlobo lwezinkondlo kepha kunemiqathango noma imithetho ebekiwe ekumele liyilandele. Yonke le mithetho yabekwa izazi ezithile futhi ithonywa umlando, izinkambiso, kanye nemikhuba yomphakathi othile. Lokhu kufakazela ukuthi ukufika kwezobuchwepheshe kugqashule imithetho ethile eyabe ibekiwe ngezinkondlo.

Okunye okulethwe ubuchwepheshe ezinkondlweni ukufika kwamagama esimanje okubiza izinto ezehlukene lokhu kwenze ukuthi izimbongi zingabe zisawanaka amagama amadala ayesetshenziswa ukubiza lezo zinto ezithile, okuthi uma sezibhala kambe zihaya izinkondlo zazo kuvuke ukungaboni ngeso elinye phakathi kwezimbongi ezindala nezincane. Isibonelo engosini ethi cikoza ngosiba eyabe yenziwa nguMavundla ohlelweni oluthi ubusuku obuhle emsakazweni *Ukhozi FM* kuke kwanenkulumompendulwano, lapho Indlandlalazi noMavundla bedingida lona lolu daba. Indlandlalazi yaveza ukuthi izimbongi zamanje zidlala ngolimi futhi zinqena ukufunda lokhu kuchaza ukungaluthandi nokungaluhloniphi ulimi. Umbambiqhaza wokuqala uphawule ngokuthi:

Ngaphambi kokuthwesa izimbongi zesimanje icala lokungahloniphi ulimi kumele kubhekwe ukuthi siphila esikhathini sezobuchwepheshe lapho abantu bengenaso nesikhathi sokuyofuna izincazelo zamagama athile. Lokhu kubangela ukuthi uma usebenzisa ulimi olujiyile bangabi nje nasikhathi sakho futhi bakutshela ukuthi abakuzwa bona. Kuphinde kubhekwe ukuthi izinhloso zamaciko ezinkondlo zangaphambilini azifani nezinhlalo zamaciko amanje.

Uqhubeke waveza ukuthi amaciko amanje abhala izinkondlo ezelekelela umphakathi ukuba ukwazi ukubhekana nezimo ezithile futhi kunenzuzo abayibhekile ukuze bakwazi ukondla imindeni yabo. Uma bebhala noma behaya izinkondlo ezingazwiwa muntu abangeke baqashwe muntu futhi bazolamba.

Omunye umthelela wezobuchwepheshe ukuthi esikhathini sasendulo izinkondlo bezisetshenziselwa ukulondoloza amagugu namasiko nokufundisa isizukulwane esizayo ngolimi lwesiZulu. Esikhathini sanamuhla izinkondlo zinomsebenzi omningi owehlukene okungaba ukufundisa nokuyala ziphinde zikhuze ukubhebhethaka kwezimo ezithile ezifana nokubulawa kwabesifazane nezingane, ukucwasana, kanye nokuphathwa ngokungalingani kwabantu. Kanti zihayelwa abantu abangenaso isikhathi sokuhlaziya abasuke befuna nje

ukuzwa lokho abafuna ukukuzwa ngaleso sikhathi ukuze umqondo wabo uzoguquka ushiye imicabango emibi. Lokhu kudala ukuthi kube khona ushintsho olimini olusetshenziswayo uma kuhaywa futhi inkondlo ililungele izinga lokuqoshwa kulolo hlobo lwezinkundla zokuxhumana ezoqoshwa kulo. Isibonelo uma kubhekwa okucaphunwe ezinkondlweni ezingenhla imigqa ecaphunwe enkondlweni kaLuyanda Em iyaveza ukuthi inhloso ukududuza umlaleli odlula esimweni sokuphuphunyelwa isisu ukuthi aphole nokuthi azi ukuthi akusiyena yedwa odlula kuleso simo. Inkondlo imdwebela isithombe sobuhlungu bokuba yingxenye yempilo ongeke ufike kuyona. Lokhu kunikeza umlaleli umuzwa wosizi khona ezokwazi ukuthi abe kuleso simo akhale uma kumele khona ezokwazi ukudedela ubuhlungu obungaphakathi kuye. Imbongi lana isebenzise amagama ajwayelekile yonke into isobala yize kukhona imvumelwa ekhona kanye nezisho ezisebenzisile konke kusobala enkondlweni akudingi nokuthi uze ujule.

UFinnegan (2016) uthi izinkondlo kwakungeyona into ejwayelekile kubantu abansundu nakuba zazikhona. Izimbongi zazikhonzwe ngamakhosi ngoba zazibongela zinandisa nasemicimbini yesizwe. Ngaleyo ndlela izimbongi zazilekelela ekulondolozeni umlando waleso naleso sizwe. Ukufika kobuchwepheshe kwenze ukuthi izimbongi zibe ngabantu abajwayelekile nje ukubabona nokuzwa izinkondlo kube yinto yansuku zonke. Kwaqala ngokuthi izinkondlo zifundiswe ezikoleni lapho zikhuthaza ikhono lokucabanga ngokujulile ezinganeni zesikole nokwazi umlando wesizwe abazalelwe kuso ngokufundiswa izibongo zamakhosi. Kusukela lapho izinkondlo zibe sezisabalala ngokudlondlobala kobuchwepheshe zaqala zazwakala nasemisakazweni yezilimi ezahlukene zaze zafinyelela nasekuqoshweni ukuthi zibe yingxenye yemidlalo kamabonakude. Lokhu kuyinto enhle uma ukubuka ngeso lokukhula nokusabalala kwezinkondlo ngoba izinkondlo zigcina ziyinto elalelwa nanoma yisiphi isizwe okuyinto ebingavamile esikhathini sasendulo. Kodwa inohlangothi olungelihle ngoba igcina isidala ukukhuluma okuningi lapho kunokudonsisana ngemibono khona. Abanye bephika ukuthi lokhu okubhalwa ngamaciko esimanje kusayizo izinkondlo. Baphawula ngokuthi lezi zinkondlo zesimanje yizona eziletha ukulahleka kolimi okungumcebo wezizwe ezehlukene kanti nohlobo lokubhalwa kwenkondlo nalo lugcina lungasalandelwa izimbongi eziningi ngenxa yokuthi umuntu ujahe ukudlulisa lokho afuna ukukudlulisa. Okunye okudala lokhu ukusetshenziswa kwezinkondlo njengendlela yokukhanda imali izimbongi zisuke zifuna abantu abazozizwa bese bethenga izinkondlo zazo uma sezizifaka ezitolo ezidijithali kwi-intanethi, abantu-ke esikhathini samanje abayithengi into ezofuna ukuthi bajule kakhulu

ukuze bayizwe. Lokhu kwenza ukuthi izimbongi zigcine sezibhala ngendlela efunwa iningi labantu ukuze zikwazi ukuthengisa zithole imali eyanele futhi.

Ngokufanayo nemilolozelo ukuqoshwa kwezinkondlo zibe yinto esabalele kuvula ithuba ukuthi izizwe zikwazi ukuphilisana nezinye izizwe. Sekuyinto evamile nje ukuthola umuntu wesinye isizwe evule umsakazo emotweni yakhe elalele inkondlo yomuntu wesinye isizwe futhi ayithakasele. Isibonelo nje kuvamile ukubona umuntu ongumZulu elalela inkondlo yomuntu ongumXhosa futhi nasemsakazweni *Ukhozi FM* uyakwazi ukuzwa usonkondlo wakwaXhosa okuyinto ebingavamile esikhathini sasendulo. Nezingane ezikoleni uma zinikwa umsebenzi othile zinako ukuya ezinkundleni zokuxhumana zithathe inkondlo yomuntu othile ezimthandayo bese zisebenzisa yona ukwenza loyo msebenzi. Lokhu kusiza ukuthi zikwazi ukufunda izilimi ezahlukeni ziphinde zibe nesithombe esicacile ngendlela abantu bezinye izizwe abaphila ngayo. Omunye umthelela wobuchwepheshe ebunkondlweni ukuthi izinkondlo zazingabhaliwe ebhukwini nazo ngokufanayo nezinganekwane nemilolozelo zazidluliswa ngomlomo. Izinkondlo esikhathini samanje seziyinto egcwele noma esabalele ngisho kwi-intanethi lapho othola khona izimbongi ezithile zibhale imibhalo yazo ngendikimba ethile ngenhloso yokusabalalisa imizwa yazo noma ukufundisa ngesimo esithile. Izibongo zamakhosi nazo kwakuyinto ehaywa izinyosi noma izimbongi emicimbini yamakhosi ethile kodwa namuhla sezikhona nasezinkundleni zokuxhumana lapho umuntu evele ahaye inkosi ayithandayo bese efaka ividiyo ezinkundleni zokuxhumana. Kwesinye isikhathi kuyaye kuthi uma inkosi ethile izalwa noma kuyinyanga yayo yokuzalwa abantu bemisakazo benze umncintiswano lapho befuna imbongi ethile engahaya izibongo zaleyo nkosi kangcono kunabanye ukuhlonipha inkosi leyo. Lowo onqobile anikezwe isamba semali ethile ukubonga umsebenzi wakhe omuhle awenzile. Lokhu kuvame ukwenzeka futhi nagesikhathi sokugubha inyanga yamasiko futhi kwenza ukuthi izibongo zamakhosi zibe yinto esabalelele njengabo bonke ubuciko bomlomo.

Kolunye uhlangothi kunezinhlelo ze-intanethi lapho kuba nemincintiswano ethile izimbongi zinikwe ithuba lokuthi zibhale izinkondlo ngezindikimba ezehlukene ukufundisa abantu bese zihola okuthile uma izinkondlo zazo zishaye emhlohlweni. Kuyaye kungagcini lapho bese zishicilelwa ku-intanethi izinkondlo zazo lapho ziphinde zihunyushelwe kwezinye izilimi ukuze zifundwe abantu abahlukeni emhlabeni jikelele. Lezo zinhlelo zilethwa ngabakwaNali Ibali kanye no-*Avbob Poetry Competitions* ezenzeka njalo ngonyaka. Lena yindlela yokusabalalisa izilimi ezehlukene emhlabeni jikelele ngoba umuntu ongumXhosa ugcina ekwazi ukuqonda inkondlo ebhalwe umZulu ngesiZulu, isiXhosa, isiNgisi nezinye izilimi

okusuke kubhalwe ngazo. Njengokusho kombambiqhaza wesine ukuthi akukho soka lingenasici lapho ephendula umbuzo othi ingabe ubuchwepheshe bunomthelela omuhle yini ezinkondlweni? Ubuchwepheche bunezinguquko obufike nazo ezingekho zinhle neze, kulezi zinguquko kungabalwa ukulahleka kolimi okubangwa ukuthi ulimi lwesiZulu alusalandelwa kakhulu ezinkundleni zokuxhumana kanye naku-intanethi kusetshenziswa kakhulu amagama omfakela lokhu kubanga ukuthi izingane eziningi zigcine zingenalo ulwazi ngolimi futhi zingawazi namasu athile okubhala izinkondlo.

Ubuchwepheshe kungashiwo ukuthi bunomthelela ongemuhle ebunkondlweni ngoba izinsizwa nezintombi azisahlangani emfuleni esikhathini samanje izinsizwa sezisebenzisa omakhelekhukhwini ukweshela izintombi. Lokhu kwenza ukuthi singabibikho isikhathi sokutusana ngezishasho noma izinkondlo ezithile phakathi kwezintombi nezinsizwa. Ukutusana sekuyimvela kancane ngoba sekutholakala kuphela kulezi zintombi ezihambela Umkhosi womhlanga kanye nezinsizwa ezizithandela isintu. Okunye okungashiwo ngobunkodlo ukuthi sekunezinhlelo zikamabonakude, u*YouTube* no*Tik tok* lapho kuchazwa khona ngezinhlobo zezinkondlo ezithile ezehlukene kanye nemvelaphi yazo lapho singabala khona uhlelo luka Kholo Khumalo, Inqaba Yembube, Impunga Yesintu, iXaba TZ, iMavundla Media, uhlelo lukamabonakude oluthi Iyakhuleka Inkondlo, Izinkondlo Ziyaphilisa okuwuhlelo olwenziwa nguNtokozi Zulu, uhlelo oluthi *Her Poetry box* olwenziwa nguCaryn Tiana, i*The Poem She Wrote* kaZion Vilakazi kanye nezinye eziningi. Konke lokhu kuvule ithuba elihle ekudluliseni ulwazi ezizweni ezehlukene ngezinkondlo zezizwe ezithile. Lokhu kuphinde kuqinisekise ukuthi izinkondlo zezizwe ezithile azigcini nje kuphela kulezo zizwe kepha ziyafinyelela nakwezinye izizwe. Lezi zinhlelo azigcini nje ngokudlulisa izinkondlo kuphela zisabalalisa imizwa kanye nezikhalo zomphakathi othize ngezimo obhekana nazo empilweni. Isibonelo uhlelo lukaZion Vilakazi lugxile kakhulu ekuzwakaliseni iphimbo lowesifazana ezinkondlweni ebekwaziwa ngokuthi akulona iphimbo ekumele lilalelwe esikhathini sasendulo, kanti uhlelo lukaCaryn Tiana lufundisa ngokusebenzisa inkondlo ukufundisa abantu ngebala lomuntu. Lezi zinhlelo zithatha lezi zifundo nezimfundiso zizisabalalise umhlaba wonke ngenkondlo bese kungagcini lapho kube nenzuzo etholwa ibona bonke osonkondlo abasuke bebambe iqhaza kulolo hlelo. Lokhu kungumsebenzi omuhle noncomekayo owenziwe ukufika kwezobuchwepheche ezinkondlweni. Esikhathini samanje kuyinto evamile ukubona umuntu ezigqokele nje izimpahla ezibhalwe imigqa ethize yamagama enkondlo ayithandayo bese kuvezwa igama lombhali wenkondlo leyo. Lokhu kukhombisa ukuthuthuka kwezinkondlo ngenxa yobuchwepheshe bokubhala izimpahla.

Lolu cwaningo lubone kunesidingo sokuthi ababhali bezinkondlo kumele bekwazi ukuzihlukanisa ngeminxa ethile, kube nababhali basezinkundleni zokuxhumana kanye nababhali abashicilela amabhuku. Ababhali basezinkundleni zokuxhumana kumele baqhubeke basebenzise ulimi ngendlela abathanda ngayo noma ngendlela ezothokozelwa izethameli zabo. Kodwa ababhali abashicilela amabhuku kumele kube nomthetho obanqandayo ukuba basebenzise ulimi budlabha. Kumele baqinisekise ukuthi izinkondlo zabo zibhalwa ngolimi olufanele futhi zinalo ulimi lobunkondlo. Lokhu kungasiza kakhulu ezikoleni ngoba manje sekungathi kuphindwa izinkondlo ezizodwa nje yingoba ababhali sebeyilahlile indlela yokubhala izinkondlo. Indlela kanye nolimi lobunkondlo kuhlukene kunolimi olukhulunywayo kepha ezinkundleni zokuxhumana imbongi ayisakuqikeleli ukukhetha amagama anembayo okuyiwona azokwenza umlaleli azizwe esesimeni esithile okuwumoya wenkondlo. Izimbongi ezinkundleni zokuxhumana zikholelwa kakhulu ephinjeni kanye nokunyakazisa umzimba ukuthi yikhona okuzodlulisa umlayezo kanye nomoya wenkondlo. Kanti uma izimbongi zibhala phansi ziyakuqikelela ukukhethwa kwamagama ngoba yikhona ukwethula umoya, isigqi kanye nephimbo lenkondlo.

4.4.4. Umthelela wobuchwepheshe emculweni

Umculo wulona hlobo lobuciko bomlomo elunomthelela omningi wobuchwepheshe ukudlula ngisho izinkondlo. Lokhu kuwukuthi umculo uhlobo lobuciko bomlomo olunezingxenye eziningi ngaphansi kwalo, okungabalwa umculo Wokholo, uMaskandi, iJazz, iHip-hop, iGqom nezinye izindlela eziningi. Loluhlobo lobuciko bomlomo olusabalele kakhulu ngenxa yabo ubuchwepheshe kusukela lusabhalwa phansi ezincwadini ezahlukene lapho kufundiswa khona izingane ezikolweni amaculo ezimpi, awamabutho nawemindeni. Ukusuka lapho amaculo ebeyinto ebifundiswa esikolweni ngenhloso yokwenza umqhudelwano wamakhwaya. Lapho kwakutholakala ukuthi kuneculo elibhalwe umuntu wesinye isizwe okumelwe liculwe izikole zonke ezingaphansi kwesekethe (circuit) ethile bese isikole esilicile ngendlela egculisayo kube yisona esidla umqhudelwano sinikezwe nomklomelo osuke uklanyiwe. Emuva kwalokho kuvele into yokuqoshwa komculo wabe usushicilelwa emapletini omculo aziwa ngokuthi amarekhodi, baphinda bathuthuka ubuchwepheshe wagcina usuqoshwa emakhasethini lapho iciko belifaka zonke izingoma zalo eliziqambile lase liziqopha ukuze likwazi ukuthengisela abantu. Lokho kwenza ukuthi kube yinto elula ukuthola amaculo kulabo abanemali yokuwuthenga futhi yabayindlela elula yokwenza imali kulabo abanekhono lokucula. Kuthe abantu sebeyijwayele le ndlela yokuthola umculo bandlondlobala futhi ubuchwepheshe bafika

namasidi (disk) nesidlali sawo (disk player) lapho abaculi besebekwazi nokuthi benze namavidiyo lapho becula khona bese beqopha bafake kuwo lamasidi ukuze abantu bakwazi ukuthenga. Lokhu kwenza nokuthi abantu bakwazi ukubuka umabonakude nanoma kungasikhathi sini kungathiwa kunohlelo oluthile abalulindile. Kwaphinde kwenza ukuthi amaculo ezinye izizwe akwazi ukusabalala aziwe nangabantu bezinye izizwe. Ukundlondlobala kobuchwepheshe bawuthatha umculo bawubeka esigabeni lapho usuyinto edlalwa kumabonakude ngokwemikhakha eyahlukene lapho othola ukuthi kunohlelo lomculo womasikandi, uhlelo lwezenkolo, uhlelo lwamapiyano neminye imiculo ngokufanayo nasemisakazweni. Kulezi zinhlelo uthola umculo wezizwe ezehlukene ngisho noma umsakazo ngowasiphi isizwe okanye uhlelo lukamabonakude lwenziwa umuntu wasiphi isizwe. Lokhu kuveza umculo njengento esabalele kakhulu ngenxa yobuchwepheshe futhi esewuhlobo lokuxhumanisa abantu bezizwe ezehlukene ngoba esikhathini samanje sekulula nje ukufunda ulimi ngokulalela iculo elithile.

Umculo uhlobene kakhulu nesiko ngoba lonke uhlobo lomculo luhlotshaniswa nesiko lomphakathi othile. Isibonelo umculo weRap eMelika wawaziwa njengomculo wabantu abamnyama, uMaskandi eNingizimu Afrika waziwa njengomculo wamaZulu. Bese kuthi ezinye izinhlobo zomculo zihlotshaniswe nezindawo okukhulele kuzo abanikazi bawo. Singabala umculo owaziwa ngokuthi iHouse Music wona kwakungwabantu abakhulele esiLungwini ezindaweni ezingamalokishi ngoba wawusungulwe usuka emculweni weKwaito okwakuyiwona owawudansisa intsha ngaphambilini. Umculo uze ube nomthelela endleleni abantu abagqoka ngayo ukuze bekwazi ukuzihlobanisa nalolo hlobo lomculo abawuthandayo. Akukhathalekile ukuba uyiciko noma ungumlandeli walowo mculo kepha uyakwazi ukugqoka lezo zimpahla. Isibonelo phambilini amaciko omculo wesintu ayegqoka imvunulo yesintu kuthi nabantu abazothamela lawo makhonsathi bevunule ngezakubo. Manje amaciko ngenxa yokushintsha kwesikhathi segqoka uhlobo oluthile lwamabhulukwe olwaziwa ngokuthi uBrentwood, leli bhulukwe selaze lahlotshaniswa nomculo kamaskandi. Umculo uyakwazi futhi ukuhlanganisa izizwe ezehlukene uma singabheka nje wona lamabhulukwe akusathiwa awaMaZulu kepha sekuthiwa awamabhinca lapho usuthola abantu bezizwe ezahlukene kanye nezinhlanga ezehlukene bezihlanganisa naleli siko lamabhinca. Lokhu kungenxa yazo ezobuchwepheshe lapho abantu sebekwazi ukubuka amavidiyo omculo bebone nendlela abantu abakhonze lowo mculo abagqoka ngayo.

Umculo uwuhlobo lobuciko bomlomo obuthandwa kakhulu eNingizimu Afrika nakwamanye amazwe. Ukwehlukana kwawo ngokwemikhakha kwenza ukuthi lungabibikhona uhlobo

lomculo oluvaleleka ngaphandle lungenamuntu oluthandayo ngaphandle malungatholakali kulezi zindawo zobuchwepheshe zokuthola umculo. Lokhu kwahlukana kwawo ngemikhakha kwenza ukuthi abantu bakwazi ukufunda izindlela ezahlukene zokuphilisana kwezizwe futhi bafunde kabanzi ngezinkolo ezehlukene. Ukubuka amavidiyo omculo ohlukene kumabonakude nasezinkundleni zokuxhumana kwenza ukuthi abantu bezindawo ezehlukene bagcine sebesebenzisa indlela yokwenza yaleso sizwe abasibone siqhakambiswa umculi thizeni. Lokhu kuveza ukuthi ubuchwepheshe budlale indima enhle ukusabalalisa ukubaluleka kokuhakambisa imvelaphi yakho ngokusebenzisa amaculo. Injulalwazi ye*Cycle of Socialization* igcizelela inqubo lapho abantu befunda izinkambiso, izinkolelo, amagugu namasiko kanye nokuziphatha emphakathini wabo, okugqamisa indlela yokuhlalisana nokuxhumana kwabantu okwenzeka ngokomjikelezo oqhubekayo. Lokhu kugqamisa ukubaluleka komphakathi ekubumbeni umuntu ngamunye kanye neqhaza lokuxhumana kwabantu ekudluliseni amasiko namagugu athile. Lolu lwazi olwethulwe ngenhla luyaxhumana nale ngxenye yenjulalwazi ngenxa yokuthi amaciko amaningi asendimeni yomculo ayakwazi ukusebenzisa ubuciko bawo ukugqugquzela ukuxhumana nokubumbana kwabantu emiphakathini eyehlukene. Yize abantu behlukile ngokwebala nangokobulili futhi kukuningi okubehlukanisayo kodwa uma sebenza noma belalela umculo ndawonye kuba yimpumelelo ngale kokubheka ubuhlanga. Uma kubukwa lolu lwazi olwethulwe ngenhla ngomculo luveza umjikelezo wokuxhumana obalulwe yinjulalwazi ye*Cycle of Socialization*.

Esikhathini samanje umculo wonke unesigqi sakhona esisetshenziswayo ukugcina abantu abathanda lolo hlobo lomculo lubumbene futhi luxhumana ngoba ithi ingakhala ingoma yabo ubabone sebesukuma benze lolo hlobo lomdanso ohambisana nesigqi sakhona. Kwezinye izikhathi uthola kunemincintiswano eyenziwa ezinkundleni zokuxhumana lapho wonke umuntu efuna ukuziveza ukuthi useyalwazi uhlobo lomdanso lomculo omusha okanye enze ividiyo eveza ukuthi useyalazi iculo elisha. Lokhu kuveza ukusabalala kwamaculo kanye nokuxhumana kwabantu okungapheli ngenxa yobuchwepheshe. Lokhu kunikeze amaciko ithuba eliyinqayizivele lokuzithengisa ebantwini. Ingoma ukuze kuthiwe ibe yimpumelelo isikalwa ngokuthi isabalele kangakanani ezinkundleni zokuxhumana, yingakho amanye amaciko esethi uma ekhipha umculo wawo uhambisane nomdanso othile noma nesiqubulo esithile okuyisona esizothandwa abantu bese belokhu beyiphindaphinda leyo ngoma.

Amaculo esikhathini samanje singasho ukuthi ayenye yezinto ezisiza umnotho wezizwe ezehlukene ngoba abaculi abaningi bayawuthengisa umculo wabo ukuze bondle imindeni yabo baphinde bakhokhe izimali zentela. Kanti futhi abanye banezinkampani ezinkulu ezisebenza

nje ngawo umculo lapho bethuthukisa khona ikhono lokucula lalabo abasafufusa. Lokhu kuyigalelo elihle kakhulu kwezomnotho. Kuyiqiniso elingephikwe ukuthi yize noma kukhona okubi okulethwe ubuchwepheshe emaculweni kodwa ziningi kakhulu izinto ezinhle ezingabalulwa kunezimbi. Lapho singabala ukuntshontshwa kwamaculo alabo abangenayo imali yokuqopha amaculo abo baphinde bawabhalise ngokusemthethweni okugcina sebethezeka amandla okuqhubeka nekhono labo lokubhala ngoba kunomuntu thizeni odumile obantshontshelayo. Lo mkhuba wenzeka uma beqopha amaculo abo bewafaka ezinkundleni zokuxhumana ngaphandle kokuwabhalisa ngokusemthethweni bese abantu abathile bawantshontshe bawenze awabo engakafinyeleli nakulabo ebebezitshela ukuthi bawabhalela bona, agcine esefika ngephimbo ekungesilona elomqambi. Esikhathini sasemandulo kwakungelula ukwenzeka lokhu ngoba yize kwakungaziwa ukuthi ubani umqambi wengoma kuleso sigodi esithize ingoma yayaziwa ukuthi eyasiphi isigodi. Okunye okwakuvimba lokhu ukuthi umculo wabe uyindlela yokuxhumana nokuzijabulisa kwabantu engekho obheke inzuzo kuwona.

Ulwazi olutholakele luveze umculo njengento enesu lokuhlanganisa abantu ndawonye ngesikhathi esisodwa futhi lokhu kuhlangana kwabantu kungasetshenziswa ukwakha isihlava esingesihle ngendlela abantu ababuka ngayo labo abakolunye uhlangothi noma elinye iqembu labantu. Lokhu kugqamisa ukuthi umculo akumele siwubuke ngeso lokuletha okuhle kuphela ngenxa yokuthi umlando womculo uyaveza ukuthi kwezinye izikhathi umculo wabe usetshenziswa ukugqugquzela izinto ezimbi ezifana nenzondo nempi. Uhlobo lomculo olugqugquzela impi kanye nenzondo luvame kakhulu kwezepolitiki lapho amaqembu esuke ehuba izingoma ukuheha abantu nokweyisa elinye iqembu lezepolitiki. Isibonelo iqembu le-EFF linengoma ethi *Uphephela* lapho leyisa khona iqembu le-ANC. Kule ngoma kunamagama athi:

Xelelani uMalema ukuthi uKhongolese ugolozile,

Hayi weJuju,

Masiyothenga amayeza sibulal' izinja,

Uyamazi u-eee

Uqhamuk' ezansi uphephela uphephela

Masiyothenga amayeza sibulal' izinja.

Mandulo umculo wabe usebenza njengesikhali sokufezekisa izinhloso zabantu abathile futhi wabe uyindlela enembayo yokukhuthaza izenzo ezithile. Isibonelo salokhu ukugqugquzeleka kwabantu okuvela kuTik-tok ekungenye yezinkundla zokuxhuma lapho abafana beGwijo Avenue bethula izingoma zabo ezingamagwijo. Uma nje ike yasho ingoma yabo wonke umuntu uvukwa uhlevane ubone esenza ividiyo yakhe naye egiya noma ehuba leyo ngoma esuke imvusele usinga, igcine isisabalala umhlaba wonke ingoma leyo ngenxa yesasa elilethwa uTik-tok. Lokhu kuwubuhle bokufika kwezobuchwepheshe endimeni yomculo ekuyinto eyandisa amanani abantu abalalela umculo walowo osuke ekhiphile ngaleso sikhathi. Kanti ukunyuka kwamanani abalaleli kusho ukungena kwemali kuloyo ongumnikazi weculo ukuze abeke isinkwa etafuleni ekhaya. Kungashiwo ukuthi omunye umthelela wezobuchwepheshe emculweni ukusiza imindeni eyehlukene ukuthi ibeke isinkwa etafuleni noma isuse ikati eziko.

Umculo unesu lokuguqula imidlinzo yabantu abayizitha ukuthi bagcine sebecabanga ngendlela eyehlukile negcizelela imibono eyehlukile kuleyo abantu abasuke benayo ngaphambi kokuzwa umculo. Isibonelo salokhu yingoma ethi *Asibaxolele* eyethulwa nguNkunj' emdaka ngesikhathi abantu baseNingizimu Afrika bevusa inxushunxushu nodlame lokushawa nokushiswa kwabokufika kuleli. Kule ngoma kunamagama athi:

Ababuya kwamanye amazwe

Ndicela sibaxolele madoda

Siyeke ukubabulala

Ngoba nabantu bethu bakwamany' amazwe

Ngeke lunge

Ngoba kubuhlungu ukufa kwabantu

Uma besonile masiye emthethweni,

Kule ngoma uNkunj'emdaka wayenxusa abantu ukuthi baxolele abantu bokufika kuleli ngokukhumbuza abantu ukuthi kunabantu basezweni lethu abakwamanye amazwe. Lokhu kwabe kuyindlela yokugqugquzela abantu ukuba bangephuli umthetho ngokudala izinxushunxushu ezingacina zibafaka ezinkingeni.

Le mibono eyethulwe ngenhla iphinde igcizelela ukusetshenziswa komculo njengendlela yokuchitha isizungu nokusungula imicabango eletha uzinzo, uzwano kanye nobumbano phakathi kwabantu. Isibonelo salokhu ukuxhumana kwabantu ezinkundleni zebhola lezinyawo

eNingizimu Afrika kanye nasemicimbi eminingi ehlelwa emiphakathini lapho kuthi kusahleliwe umuntu avume ingoma bavume abanye ngaphandle kokufuna ukwazi ukuthi ungubani loyo muntu. Okuhle ke okulethwa ezobuchwepheshe kulokhu ukuthi busabalalisa bonke lobu buhle bokuphilisana nokuzwana kwabantu bese bujikeleza umhlaba wonke ukuze nabanye abantu bafunde ukuphilisana, kwazise phela esikhathini samanje awusekho umcimbi owenziwayo kungekho muntu ozonandisa ngomculo. Ezobuchwepheshe zisize ekusabalaliseni umculo okwenza umuntu akwazi ukuvuma ingoma yangakubo nasekuhambeni bese nabanye bemvumela ngoba leyo ngoma sebeyayazi beyazela kuzo lezi zinkundla zokuxhumana. Uma sibheka nje emaqenjini ebhola lezinyawo, kunamaqembu agcina engakwazi ukudlala kahle nokuletha imiphumela emihle uma abalandeli bengekho enkundleni noma bengaculi. Lokhu kukhomba ngokusobala indlela neqhaza elibanjwa ngumculo ekuqiniseni idolu, ekulolongeni ilukuluku kanye nasekukhuthazeni abadlali.

Umculo ubamba iqhaza elikhulu ekuvezeni imvelaphi namasiko abantu abehlukene okufaka phakathi nendlela abaphilisa ngayo emiphakathini yabo kuze kufike ekuqinisekiseni ubumbano phakathi kwezizwe ezehlukene. Isibonelo salokhu ingoma kaNkunz'emdaka ethi *Empondweni* lapho kuvela amazwi athi:

Ndilapha nje ndiphum' eMpondweni

Ndilapha nje ndiphum' eMpondweni

EQawukeni, eLusikisiki kwandlunkulu

Ndilapha ndizodlal'ingoma thula mntanam uzobona

Lapha kuvela imvelaphi yesizwe samaMpondo lapho kugqama ukuthi indlunkulu yakhona iseQawukeni eLusikisiki. Okunye okuvelayo ukuthi le mvelaphi yayothulwa ebantwini abehlukene, lokhu kugqanyiswa amazwi athi *Ndilapha ndizodlal'ingoma thula mntanam uzobona*. Kolunye uhlangothi ubuchwepheshe busabalalisa izinto ezimbi nokuzondana kwabantu kakhulukazi abalandeli babaculi abathize abangazwani. Isibonelo salokhu ukusabalala kwenzondo phakathi kwabaculi bomculo kaMaskandi ababili okunguKhuzani noMthandeni lapho uke uthole abantu bechaphana ngezinhamba ezinzima ezinkundleni zokuxhumana. Ukungazwani kwabo kugcina sekwehlukana phakathi abalandeli bomculo kamaskandi futhi babenokucwasana nokuthukana ezinkundleni zokuxhumana.

Umculo uphinde usebenze njengento yokuzijabulisa ngenxa yokuthi uyinto egqugquzela umoya wenjabululo kulabo abangabalaleli. Isibonelo umculo kaKing Nuba odume

njengosomahlanya ezinkundleni zokuxhumana uhlezi uletha umuzwa wenjabulo lapho umuntu ahleka ngisho engathandi. Lo mculi unengoma ethi *Uwuphind'usuze* lapho kuvela amagama athi:

Kukhon'abantu abathanda ukusuza

Uhleli naye uzwe kuthi bhuh

Uhamba naye uzwe kuthi bhuh

Udla naye uzwe kuthi bhuh

Awuphind' usuze uzoyithol' impama

Wathi bhuh ohh kwathi bhuh

Le ngoma yenye yezingoma ezisabalaliswe ezobuchwepheshe eziletha umuzwa wenjabulo kakhulukazi ezinganeni ezincane. Uthi usahleli uzwe ngezingane sezigiya zithi kwathi bhuh, kwathi bhuh zibe sezijahana ke lapho zizijabulele zingazi noma liyashona noma liyaphuma. Kukhona lapho abathi abazali baqophe amavidiyo azo bese bewafaka ezinkundleni zokuxhumana.

Ubuchwepheshe buphinde busabalalise ukuziphatha okungekuhle ezinganeni okuyaye kwethulwe izinhlobo ezithile zomculo. Lezi zinhlobo ezifaka phakathi umculo kaMaskandi ne*Hip-Hop* zinako ukugcizelela ukusetshenziswa kwamagama athinta ezocansi abeka esidlangalaleni eminye imibono ngocansi nokuyinto umphakathi ongavamile ukukhuluma ngayo esidlangalaleni. Ukuvuleleka kwalolu hlobo lomculo kanye nemibono oluyethula ebantwaneni akungegcine nje ngokudlulisa umlayezo othile kodwa kungaphinde kube nobungozi ngoba kuleli zinga abantwana bangasebenzisa le milayezo nolwazi abalutholayo kumavido alezi zingoma ngezindlela ezahlukene futhi ezingemukelekile emiphakathini. Isibonelo engomeni yeZingane Zoma ethi *Umfazi Womuntu Enqunu* kunamagama athi:

Amahloni ngificwe yindod' emfuleni nginqunu ngigeza

Wafik' umntanomuntu wazibukela wazibukela

Ekugcineni wabamb' ongezanzi

Esinye isibonelo sezingoma ezigugquzela indikimba yezocansi yingoma kaSiphithiphithi Dlamini ethi *Imnandi lento* ngenye. Kule ngoma kunamagama athi:

Into engiyithole izolo mfethu inayinayi hayi bafethu

Kanti imnandi kanje um ' ukade wayigcina

Yaze yamnandi into yakho

Phela into emnandi iyaphindwa

Sizoyiphinda sithandwa sam

Yaze yamnandi into yakho.

Lamagama angadwebela umntwana isithombe somuntu onqunu ikakhulukazi ongumfana onentshisakalo yocansi agcine esenza isenzo esingasihle. Ngokuvamile abantu abalalela umculo ngabantu abasha abasuke sebenabalingani abezwana nabo kanye nalabo bantu abasuke bebukela kubo abangosaziwayo. Lokhu kwenza ukuthi kubelula ukuba umculo ubhebhethekise indlela yokuziphatha engeyinhle futhi ephambene nezimfundiso abasuke bezithola ebazalini emakhaya. Yingalesi sizathu imiphakathi yaseNingizimu Afrika ihlaselwe yinkinga yokukhulelwa kwezingane kanye nokudlwengulwa kwabantwana lokhu kwenziwa nawukuthi abagcini ngokucula kuphela kepha kuba namavido enziwayo kuvezwe izenzo eziholela ocansini.

Umculo we*Hip-Hop* unako ukusebenzisa amagama ayinhlamba ukuchaza abantu besifazane nokugcina kuyinto ethokozelwa kakhulu yintsha elalela lolu hlobo lomculo. Esikhathini esiningi abalaleli balomculo bakhula bengabahloniphi abantu besifazane nemizimba yabo ngenxa yokuthi umculo abawulandelayo ugcizelela ukuveza abantu besifazane njengabantu abangakufanele ukhlonishwa. Nakho lokhu kunomthelela omkhulu ekugqugquzeleni udlame lwezocansi kubalaleli bomculo. Isibonelo ingoma kaMshayi Wobhushu Visitor ethi “*Uyisikhereshe*” lapho kuvela amagama athi:

Lalela ngikutshela mama

Ngeke uwuthole umendo

Uyisifebe mama

Uyisikhebereshe

Ungumaqomaqomane

Uyabathanda abafana

Ngubani obengashada wena?

Le ntombi efeba kangaka iyokwendela kubani?

Ukusabalala kwemiyalezo efana nalena ezinkundleni zezobuchwepheshe kunyusa izinga lokungahloniswa kwabantu besifazane ngisho nasezindaweni ezisemakhaya. Okubuhlungu kulokhu ukuthi umculo walolu hlobo uma usufakwe ezinkundleni ezehlukene zobuchwepheshe akulula ukuthi ufihlwe ezinganeni. Lo mbono neminye eyethulwe ngenhla ikhombisa ngokusobala umthelela omubi o lethwa ezobuchwepheshe emculweni lokhu kugcina kuba nomthelela emphakathini nasebantwini abasuke belandela umculo. Lokhu kuhamba kuze kufike ezingeni lokunikeza amandla nemibono, imiqondosimo kanye nezinkolelo ezingagcina zidukisa ziphinde zibukele olunye uhlangothi ngeso lokweya noma lokungakhathaleli izidingo nezinga lalolo hlangothi. Injulalwazi ye*Hermeneutics* igqugquzela abantu ukuthi bakwazi ukuqonda ngencazelo yolimi ukuze bakhulise amathuba emicabango engenamkhawulo. Lolu hlangothi lwale njulalawazi luyasiza ekunikezeni abantu ithuba elivulelekile lokuveza imibono yabo nasekutholeni imiqondo esabalele futhi ejulile. Le ngxenye iyahlobana nolwazi olwethulwe ngenhla ngoba izingane zingaba nomqondo ovulelekile kakhulu ngezinto ezithinta indikimba yocansi nokungahlonishwa kwabantu besifazane uma beqhubeka nokulalela lezi zingoma. Lokhu kungenza bagcine sebezitshela ukuthi kuyinto elungile uma ukwenza.

Omunye umthelela wobuchwepheshe emculweni ukusabalalisa imiyalezo ehlukene ethinta impilo yabantu lapho iveza imizwa ethile ngezimo abaphila ngaphansi kwazo abantu. Lana kungabalwa imiyalezo elandelayo kanye neminye eminingi engabaluliwe.

4.4.4.1. Ukusabalala kwemilayezo ekhulumela abantu.

Ubuchwepheshe belekelela umculo ekutheni ube ngumlomo wokukhulumela labo abangenaphimbo lokuzikhulumela ngokwabo. Lokhu kuchaza kabanzi ngendlela ukuphawula kwabaculi okukwazi ngayo ukumelela abalandeli nabantu emphakathi, kungagcini nje ngokumelela lezo zinhlaka ezisondelene nabo njengemindeni yabo nempilo eqhubeka emakhaya. Engomeni yeqembu lomculo Izingane Zoma ethi *Msholoz*i bazwakalisa uvo noma umbono wabantu ababenesifiso sokuthi uZuma abe ngumengameli wezwe laseNingizimu Afrika kodwa bengenako ukuzwakalisa lokho ngenxa yokuthi babengenazo izikhundla ephalamende. Leli qembu likubeka ngokusobala ukuthi abantu basephalamende yibona ababelwisana nokuthi uZuma abehulumeni wezwe. Kule ngoma kunamagama athi:

Bonke abantu bathi bafun' uZuma apha the

Abenguhulumeni eSouth Afrika, abawaboni amacala agwetshelwa wona

Ephalamende abavumi ukuthi uZuma abenguhulumeni

Kanti uyoba yisekela kuze kube nini

uMadiba wathi uma kuphuma yena nguMsholozzi oyophatha

Uzoba yisekela likabani manje, khululani uZuma azophatha abenguhulumeni

Amacala anawo awesulwe uZuma abenguhulumeni

Niyomchiliza nishintshana ngaye kuze kube nini?

Indikimba equkethwe emagameni aleli culo elingenhla iveza ngokusobala imizwa yabantu mayelana nokwakwenzeka ephalamende ngodaba lukamengameli uZuma. Abaculi babeka imibono yabantu nokulangazelela kwabo ukuthi izwe liphathwe ngumengameli uZuma, baphinde baveze ngokusobala ukuthi yize noma iphalamende linenkinga nalokhu kodwa uMadiba wayekubeke kwacaca ukuthi uma ephuma esikhundleni nguZuma ozophatha. Kuphinde kuvele lapho banxusa khona ukuthi kusulwe wonke amacala ayethweswa wona owayengumongameli wezwe ukuze aphaathe izwe. Lona ngumlayezo owagcina ufinyelela ezindlebeni zabantu abaningi ngenxa yabo ubuchwepheshe bokuthengisa umculo.

4.4.4.2. Ukusabalala kwamagama alimaza nahlukumeza imizwa

Ezilimini zabantu abaNsundu noma izilimi zomdabu kunamagama alumelayo yize noma esuke engamagama alo ulimi lolo. Kwesinye isikhathi abaculi bayaye bawasebenzise lawo magama ezingomeni noma emaculweni wabo ngaphandle kokuwahloniphisa kuthi uma sebewafaka amaculo lawo ezindaweni zokuthengisa umculo zobuchwepheshe asabalale umhlaba wonke. Lokhu kwesinye isikhathi kudala izinkulumo mpikiswano phakathi kwabalaleli noma abalandeli bomculi lapho kusuke kuphikiswana ngawo lamagama ukuthi awulimi oluqondile abanye bekhuza ihlazo lokungahlonishwa kwawo. Ezinkundlenni zokuxhumana kuke kwaba nenkulumo mpikiswano lapho kubhekwa ingoma yeqembu Izingane zoma ethi “*Isifebe Sendoda*” kubangwa ukuthi basebenzise isiZulu esiqondile yini noma cha. Okwagqama kakhulu kule nkulumo kwaba ngukuthi iqembu leli lehlulekile ukucikoza esihlokweni sengoma ngenxa yokuthi esiZulwini igama elithi isifebe lisebenza kakhulu ebantwini besifazane. Lokhu kubangwa ukuthi sonke sinendlela esihlaziya ngayo izinto kanye namagama ngenxa yemiphakathi esikhulele kuyo. Yingakho namaciko esebenzisa ulimi ngezindlela ezingafani. Uma ulalela kahle ingoma kuyavela ukuthi abaculi laba banakho ukuyiveza lento yokuthi akaze kwashiwo ukuthi indoda isifebe abantu basakhalazela ukuthi leli gama bekumele ngabe

balihloniphisile ngoba liyakhubaza. Okunye okuvelayo kule ngoma ukuthi igqugquzela ukuziphatha kabi kwendoda noma umnumzana womuzi. Kule ngoma kuzwakala isikhalo sowesifazane owancama konke okwakubo wayogana kanti uzithela ngehlazo ugana umuntu ongakaziqedi izinto zomhlaba. Kule ngoma kugqama amagama athi:

Mina ngasuk' ekhaya ngithi ngizogana

Kanti ngizogan' isifebe sendoda

Akushiwo lokho, akaze ngizwe kuthiw' indoda isifebe

Yindod' enjani ebuy' ingalal' ekhaya mina ngagan' isifebe sendoda

Ngiyakukhuza akushiwo lokho indoda yisoka

Kufanele ngithini ngoba awusalali layindlini

Mawusuka kini awuzange usuke ngoba uzosiz' isishimane

Wagcina nini ukungikhulumisa uhamb' ungabuyi lay' ekhaya,

Masiqal' ukuthandana kwasekukhona abanye engithandana nabo.

Amagama avela eculweni elingenhla aveza ukuhlukumezeka kwemizwa yowesifazane ngesenzo esenziwa umyeni wakhe owamncamela konke ngisho nekhaya lakhe. Izimpendulo ezivezwa abavumayo eculweni ziveza ukungakhathazeki kanye nokungazisol komyeni wakhe ngoba akaxolisi kepha uveza ngokusobala ukuthi uphila ubusoka yena ngoba vele umfazi wafika engasona isishimane uma ezogana wamfica enezinye izintombi. Lokhu kusabalala kwezingoma ezinemiyalezo efana nalena ezindaweni zokuthengisa umculo zobuchwepheshe kugcina kuchitha imizi eminingi uma lezi zingoma sezifinyelela ezindlebeni zabantu abathile abangakhulisekanga kahle emakubo. Lokhu kungabangwa ukuthi bazitshela ukuthi ukuba yisoka kuyinto enhle nelungile ngisho usunomfazi nezingane. Lokhu kufakazelwa isasasa elibe khona emiphakathini yaseNingizimu Afrika ngeminyaka eyedlule ngemuva kokuphuma kwngoma kaKhuzani Mpungose ethi Ijele lapho kubhebhethaka indaba yokuqhubeka nokuziphatha ngendlela obuziphatha ngayo ngisho usuganiwe noma uganile. Kule ngoma kugqama amagama athi:

Ngiyobe ngingazibophi mina mangiboph' ifindo lomshado

Umshado akulona ijele

Uzungangigadi mkami angikho ejele

Umnt' ebepheka layikhaya usazoqhubeka apheke

Umnt' ebewasha layikhaya usazoqhubek' awashe

Leli culo labanesasasa elikhulu kakhulu ezinkundleni zokuxhumana kakhulukazi ebantwini besilisa. Lapha begcizelela kakhulu uhlangothi lokuthi abafazi akumele bagade amadoda abo ukuthi ayaphi futhi akumele bawabuze ngisho esebuya kunalokho kumele bajabulele ukuthi abuyile ekhaya ngoba umshado akulona ijele. Lolu hlobo lokuziphatha kwamadoda alwamukelekile ebafazini abanengi ngoba benezinkolelo zokuthi indoda uma iganwa isuke isithatha isinqumo sokukhohlwa izinto zomhlaba inakekele umndeni wayo. Ukusabalala kwemiyalezo efana nalena kungadala ukulahleka kwesimilo ebantwini abanengi abashadile kugcine kuchitheka imizi.

4.4.4.3. Ukusabalala kwemiyalezo engokuhlukumezeka kwabazali ngenzenzo zabantwana

Ukuhlukumezeka kwabazali emakhaya kuqhamuka ngezindlela ezahlukene futhi kubangwa yizimo ezehlukene ababhekana nazo empilweni. Kukhona ukuhlukumezeka lapho abazali bethola ukulimala emphefumulweni ngendlela abantwana babo abaziphatha ngayo emphakathini nokwenza isithunzi somzali sigcine silulazeka. Umculo udlala indima esemqoka ekuqinisekiseni ukuthi izwi lalabo bazali abazithola behlukumezeka liyewakala emphakathini ukuze kulawulwe indlela yokuziphatha kuphinde kukhalinywe isizwe. Ukukhulisa izingane okunemiphumela ehlukomezayo nengahambisani nalokho abazali abakulindele ebantwaneni kuvela eculweni eliculwa Izingane Zoma elithi *Ngagcina ngokumfundisa*. Kuleli culo sithola amagama omzali ebalisa ethi:

Ngagcina ngokumkhulis' umntanami

Akangazi nokuthi ngiyini

Usephalamende ukhulum' esid' isilungu

Usephalamende uhol' ishumi lamatawuzendi

Abhanqwe kathathu ngenyanga

Wanele waqed' isikole wathath' umfazi

Wangishiya kanjalo

Laba abancane sengisaba nokubas' esikoleni

Wangizwis' ubuhlung' umtanami ngabe ngonani kuye?

Jengoba ngikhala nje,

Ngokhalel' imali yami

Engangimfundisa ngayo lo guluva.

Kuleli culo kwethulwa usizi nokulimala kwabazali empilweni ngenxa yokukhula kwabantwana babo bese bengabe besabanaka yize abazali basuke bekuqinisekisile ukuthi bayabafundisa futhi babakhulisa ngendlela elungile ukuze bathole ikusasa eliqhakazile. Kunalokho, abantwana bavele bashade bese bayahamba bayohlala kude nabazali babo. Lokhu kushiya abazali osizini bengenaye umuntu ongabalekelela okugcina kuholela esinqumeni nasembonweni wokuthi ukufundisa umntwana akuyona into enhle. Elinye iculo eliveza indikimba yokuhlukumezeka kwabazali ngenxa yezenzo noma ukuziphatha okungekuhle kwabantwana iculo leThwasa Lekhansela elithi *Bantabami* kuvela amagama athi:

Bantabami weh

Ngivuka ekuseni ngovivi

Ngehla ngenyuka ngisebenzela nina bantabami

Ningiphoxelani wengane zami

Kanti nitshelwa kanjani na

Selokhu kwahamba ubaba wenu

Anifuni ukulalela bantabami

Njengoba ngithengisa amabhanana ekuseni

Ngisebenzela nina zingane zami

Yini ematshwaleni

Nabhema iwunga bantabami

Anisangithandi yini

Abantu bayakhulelwa layikhaya

Anisafuni ukuya esikoleni

Yini ningihlukumeza kangaka

Anifuni ukulalela zingane zami

Kuleli culo kugqama kakhulu ukuhlukumezeka kukamama ngenxa yokungalaleli kwezingane zakhe ngemuva kokushonelwa ngubaba wazo. Lo mama ukhala ngokusebenza kanzima nokuzikhandla kwakhe ezamela izingane zakhe ikusasa eliqhakazile kepha zona azikuboni konke lokho. Kunalokho zimthela ngehlazo lokuphuza utshwala, ukubhema iwunga kanye nokukhulelwa maqede zingafuni ngisho nesikole lesa.

4.4.4.4. Ukunxusa ukuzwana nokuxolelana

Ukuxabana kwemindeni yinto evamile kakhulu kulesi sikhathi esiphila kuso lokhu kubangwa izinto ezaqala esikhathi sakudala zayekwa zangalungiswa noma zangaxazululwa kuze kube zidala umonakalo omkhulu emndenini. Kweminye imindeni kuba ukukhula kwabantwana phambi kwabazali abahlezi belwa kodwa kungaziwa nokuthi babangani, kwesinye isikhathi umzali agcine eseyala izingane zakhe ukuthi zingakhulumisani nezingane zikamfowabo noma udade wabo osuke exabana naye ngaphandle kokuzichazela ukuthi babangani. Lokhu kugcina sekukhula nazo lezi zingane njengoba zikhula kube yinto esabalala umndeni wonke ngisho sebengasekho emhlabeni bona abaqala indaba. Umculo ke uyakwazi ukuthi uveze imizwa yomuntu obhekene nale nkinga bese ezobuchwepheshe zisize ekutheni kusabalale le mizwa yaloyo obhalile ukuze ifinyelele nakwabanye abangase babenenkinga efanayo kepha bengenayo indlela yokuzikhulumela. Engomeni kaMnqobi Yazo ethi “*Mzala*” wethula imizwa yakhe ngokuxabana kwakhe nomzala wakhe ngenxa yokungazwani kwabazali babo abangazi nokuthi impi yabo yaqala phi futhi iyophelela phi. Kule ngoma kuvela amagama athi:

Mtaka anti ngiyazi ukuthi mina nawe siyaxabana

Kodwa ungakhohlwa ukuthi wena ungowam umzala

Askhulumeni askhulumeni wena Mzala

Ei angifuni ukuqamba amanga kodwa angifuni sibuyele kulezinto zakudala

Ubaba wami nomamakho zange bazwane bona kusukela kwakudala

Inkinga zabo zidinga imbuzi khona siwumndeni sizinqala ukuthembana

Singathathi izinto zabantu abadala nathi besesiqala ukuzondana

Better do what is good noma kushikisha ufudu kuyomele sikhule

Kumele sikhule kumele sifunde njenge vovo engqondweni kuyomele sihluze

Ngoba asiyazi impi yabo isukaphi iyophelelaphi na

Ngoba asiyazi Impi isukaphi iyophelaphi na,

Yheeeeemmmh

Wololo wemama njena weeeeh

Mtaka anti ngyazi ukuthi mina nawe siyaxabana

Kodwa ungakhohlwa ukuthi wena ungowam umzala

Sondela eduze wegazi lami

Ngifuna siqede lendaba kusaneskhathi nje

Ingxabano kumele igcine ngathi

Akumele izifike ezinganeni ezincane nje

Zithethe amacala ekade sesiwathethile

Zihlabe nezimbuzi ekade sesizihlabile

Zihamba zizibuza nemibuzo ukuthi emahlabeni ingempa kanti yini inginga

Lamashwa akumele aze aqoqane ezinganeni

Lenkinga kumele siyigweme kusasekuseni

Ukuqala kwamashwa kuyodingeka izinkomo esingeke sazi-aforda asiyigweme ekuqaleni

Kuyobanzima amashwa evimbe esangweni

Kuyabanzima izono zihleli ezinganeni

Ngakhoke manje kumele siqale siyilungisi lento

Kuleli culo elingenhla kuvela indikimba yokunxusa uxolo nokuzwana emndenini lapho umbhali weculo enxusa umzala wakhe ukuthi bakhulume zonke izinkinga ababhekene nazo. Lokhu ukwenza ngoba enesifiso sokuthi bagweme ukungezwani komndeni ukuthi kungaficwa isizukulwane esilandela bona size sigcine sesinomthwalo wokuhlaba izimbuzi nezinkomo ezingeke zibe namandla okuzithenga, zithethe amacala akade babewathetha nabo zibe nokuzibuza ukuthi umhlaba ezizalelwe kuwo unjani.

4.5. Umthelela wobuchwepheshe olimi olusetshenziswa ebucikweni bomlomo nasolimini jikelele

Ngokolwazi olwethulwa nguShozi (2015) ulimi lwesiZulu njengazo zonke izilimi zomdabu ezinyamanambana ngisho kubasebenzisi bazo kubonakala sengathi liwulimi olungathathwa njengolimi olubalulekile ngabantu abaningi ngoba nabafundi uma befundiswa isifundo sesiZulu abasithathi njengesifundo esibalulekile. UNzuza (2006) uthi kuyamangaza ukuthi ngisho esikhathini samanje lapho izilimi zomdabu sezineqhaza elibonakalayo ngisho nasemfundweni ephakeme kodwa ulimi lwesiNgisi kusayilona olubonakala njengoluhamba phambili noluthandekayo kubafundi, othisha, ngisho nakubazali uqobo. Isibonelo; ezindlini zokufundela uma abafundi bethula inkulumo ngolimi lwabo lwebele ngisho noma ngabe kuyisifundo sesiZulu Ulimi Lwasekhaya, ubathola sebekhuluma bexuba nesiNgisi (code switching). Okunye okuye kuqapheleke ukuthi ubathola bekhuluma sona isiNgisi lesi ngisho bekhuluma bebodwa engekho umuntu ongasazi isiZulu, lapho bengaphandle noma ngaphakathi kwekilasi. Lokhu ke kuyinto esivamile kakhulu nakuwo umkhakha wobuciko bomlomo lapho amaciko noma abadlulisi bobuciko bomlomo ubathola bexuba isiZulu nesiNgisi lapho bethula umsebenzi wabo. Ukufika kobuchwepheshe kulo mkhakha wobuciko bomlomo busabalalise zonke lezi zinkinga ezibhekene nolimi zagcina zifinyelela ebantwini abaningi. Okuphawulekayo ukuthi kugcina kubonakala kuyinto elungile kungekho nonesikhathi sokuwalungisa lawo maphutha ngoba wonke umuntu usuke ethakasela lowo msebenzi wobuciko osuke ukhishiwe ngaleso sikhathi. Lokhu kugqame kakhulu ezinkondlweni nasemculweni kungenxa yaleso sizathu umcwaningi eqoke ukusebenzisa lezo zinhlobo zobuciko bomlomo zombili kulesi sihlokwana. Isayensi yezilimi iveza ukuthi ulimi luthonywa yindawo ethile abantu abaphila noma abahlala kuyo, isibonelo osomatekisi banolimi lwabo abalusebenzisayo olungafani nolimi olusetshenziswa ngothisha. Lokhu kuhluka kokusetshenziswa kolimi kuyavela nakubo ubuciko bomlomo okukhulunywa ngabo kulolu cwaningo ngenxa yokuthi awukho umthetho obekiwe ukuthi iciko lalezi zinhlobo zobuciko bomlomo maliphile kuyiphi indawo. Lokhu kwenza ukuthi kube nendlela yokukhuluma (code) yalowo mkhakha engekho emthethweni wolimi esetshenziswayo ukudlulisa uhlobo oluthile lobuciko bomlomo egcina isisetshenziswa abantu abaningi becabanga ukuthi iwulimi olusemthethweni. Izingane eziningi zigcina sezisebenzisa lawo magama ngisho sezibhala umsebenzi wazo wesikole ngenxa yokuthi sekuwulimi olusabalalele

ezinkundleni zokuxhumana noma ezinhlotsheni zobuciko bomlomo obutholakala ezitolo zezobuchwepheshe.

Ngokolwazi olwethulwa nguMathonsi (1994) ukuguquguquka kwencazelo yegama yingxenye lapho kusetshenziswa amagama ezimweni ezehlukahlukene yizikhulumi eziningi ezehlukahlukene. Okungenzeka ukuthi lezo zikhulumi zisuke zinenhloso yokwethula nokudlulisa incazelo eyehlukile kunaleyo eyaziwayo. Umculo nezinkondlo njengobuciko obunesasasa emphakathini, zibonakala zibambe iqhaza elikhulu ekusungulekeni kwamatemu ehlukeno nokwenza zibe nomthelela ekusetshenzisweni kolimi lwesiZulu ezindaweni ezehlukene. Ukufika kwezobuchwepheshe emculweni nasezinkondlweni kwenze ukuthi lama gama amasha asunguleka nsuku zonke ebucikweni bomlomo asabalale umhlaba wonke futhi asetshenziswe abantu abaningi ngendlela abawaqonda ngayo. Isibonelo salokhu ulimi olustshenziswa uBig Zulu ezingomeni zakhe lapho esebenzisa kakhulu amagama athize okungaba ngamagama awasusela olimini lwesiNgisi noma amagama akhona vele olimini lwesiZulu bese ewanikeza enye incazelo. Uma sibheka ingoma kaBig Zulu enesihloko esithi *Ushuni Wenkabi* lapho kuvela amagama athi:

Yey wazini

Wazini ngenkabi rap ushuni wenkabi

Kwakungekho lul' ukuhlanganisa ubrentwood nerap

Mina ngangeke ngiyeke ushuni ngihambe phezu kwembewu

Le nt' engiyiphethe you can't get bheka ngibangena.

Kule ngoma kunala matemu 'inkabi, ushuni, ngibangene.' La matemu asesabalelele kakhulu ngisho nasemiphakathini ekungayona eyakwaZulu. Uke uthole iningi labantu besilisi libizana ngezinkabi uzwe umuntu ethi "nkabi yami" lapho ebhekisa kuzakwabo wesilisa. Leli gama yigama elikhona olimini olusemthethweni kepha linencazelo engafani nalena aselinikezwe yona uBig Zulu lokhu kuwukunwebeka komqondo wegama elithi 'inkabi.' UBig Zulu kule ngoma uveza imiqondo emibili yegama 'inkabi' kunomugqa la aveza inkabi njengomuntu wesilisa bese kuba nomugqa lapho ethi " Umahlekw' abulawe indoda ayikhuzwa ungena nkabi" lapha kuvela omunye umqondo wenkabi okungasho ivolovolo noma isigebengu. Uma kubhekwa itemu elithi 'ushuni' okungelinye lamatemu asabalele kakhulu endimeni noma emkhakheni womculo womaskandi kanye nomculo we*Hip-Hop* kaBig Zulu. Leli temu lisuselwa olimini lwesiNgisi egameni elithi 'tune.'" EsiZulwini esejwayelekile lokhu kubizwa

ngokuthi ushuni okusho uchungechunge lwamanothi omculo amnandi futhi akhumbuleka kalula noma iphimbo lokucula. Kodwa uma usulibheka manje lisabalele ngomunye umqondo ngoba selibizwa ngoshuni nje. Uma ulalela le ngoma kaBig Zulu ushuni uvela njengendlela azwakala ngayo uma ehlanganisa izinsimbi namanye amathuluzi okwakha umculo wakhe okufaka nesigqi asisebenzisayo kanye nesitayela sakhe *serap* kodwa uma selifikela ngaphandle kubalaleli bengoma selinezincazelo ezehlukene. Uthola umuntu ethi “lo shuni” esikhundleni sokuthi “ le nto” lokhu nakho kuwukunwebeka komqondo walo igama ushuni. Omunye umqondo ovelayo waleli gama ukuthi liphinde lisho isitho sangasese okungaba esabantu besilisa noma abesifazane. Leli gama liphinde lisetshenziswe njengendlela yokuhloniphisa noma ukucashisa inkuluma okuyinto evame uma izinsizwa zikhuluma ngezintombi zazo. Esikhundleni sokuthi babize igama elithi intombi lapho befuna ukuncoma intombi yomunye wabo bathi “ushuni okhuphuka ngawo usunzima kakhulu manje” lokhu kwenza ukuthi umuntu ongalulandeli lolu hlobo lomculo angazi ukuthi kukhulunywa ngani. Okunye okuqaphelekayo uma kulandelwa ukusetshenziswa kwaleli gama wukuthi liyigama elejwayelekile elabe lisetshenziswa ngaphambilini. Ukwanda noma ukukhula kwebanga elisetshenziswa ngalo kwenza ligcine lifinyelela ezinhlekeni ezihlukene zolimi okungabalwa kuzo ukusetshenziswa njengolimi lwesilengi lapho abakhulumi besuke behlose ukucashisa inkulumo ethile ebantwini.

Igama elithi bangene elinye lamagama avelayo kule ngoma nokuyigama elivamile kakhulu ukusetshenziswa abantu okungachazwa ngokuthi liyigama eliyisilengi esisuselwa emagameni esiNgisi athi *let's rock it* noma *go on board* okungamagama angahunyushwa ngokuthi kwenze lokhu noma ukuvumelana nesenzo somuntu esithile. Abantu abaningi leli gama balisebenzisa ezimweni eziningi ezihlukene okwenza ukuthi libenezincazelo ezingafani. Uma ulalela ingoma kaBig Zulu leli gama linencazelo yokubonisa abantu into ehlukele nekungelula ukuyithola. Uma selifnyelela kubalaleli liqhubeka nale ncazelo eyethulwe nguBig Zulu uke uzwe umuntu ethi “vuka ugeze ube muhle ubangene laba abakubukela phansi” kule nkulumo leli gama liveza incazelo ethi babonise.

Lokhu kuyinto enhle uma kubukwa ngeso lokwandisa ulimi nokuqanjwa kwamatemu amasha olimini kepha kumele kwenziwe ngendlela esemthethweni neyamukelekile. Kanti futhi kuyinto engekho yinhle uma kubhekwa uhlangothi lokusetshenziswa kanye nokusatshalaliswa kolimi olungemukelekile noma olungekho semthethweni. Ngoba lama gama kugcina sekungawona magama asabalele emiphakathini abantu bawasebenzise kakhulu nezingane ezikhulayo zigcine zazi wona njengamagama amukelekile ziwasebenzise kanti awakaze afakwe ohlelweni lokuqanjwa kwamatemu amasha. Uma sibheka umugqa wokugcina kuleli culo elingenhla

kuyavela ukuthi uBig Zulu usebenzise ukuxutshwa kwamagama ezilimi ezimbili ezechukene (code mixing) okuyinto engenawo umthelela omuhle olimini kepha engagcina ithatheka njengento elungile ngenxa yokuthi isisabalele emhlabaeni wonke. Lokhu kungagcina kwenza ukuthi izilimi zomdabu ziphele noma zibe yizilimi ezingathandeki kahle, ukufakazela lokhu uNkosi (2014) ubika ukuthi abafundi abangamaZulu abakuthandi ukufunda ngolimi lwabo ngenxa yokuthi baye babone sengathi isiZulu sisalele emuva lapho kubhekwa izinsizakufundisa.

Omunye umthelela wobuchwepheshe olimini olusetshenziswa ebucikweni bomlomo ukusabalalisa izincazelo zamagama ezingezona, lokhu kuvela engomeni yomculi womaskandi uGatsheni lapho ethi:

Umfazi oshay' umthetho angeke agane

Ngokolimi lwesiZulu umfazi umuntu oganile noma umuntu ongaziphethe kahle abasuke bemuthuka ngokumbiza ngomfazi. Omunye angasho ukuthi kule ngoma uGatsheni usabalalisa incazelo ekungeyona uma ethi umfazi oshay' umthetho angeke agane esikhundleni sokuthi intombi eshay' umthetho angak' igane. Kolunye uhlangothi kungavela ukuthi leli gama ulisebenzise ngendlela uma kuwukuthi uchaza intombazana eziphetha kabi. Okubi kakhulu ukuthi lena yenye yezingoma ezisabalele kakhulu ezweni ngenxa yokuthi abantu bathakasela umyalezo ewulethayo wokuziphatha kahle emendweni nokuhlonipha umyeni. Lokhu kungenza ukuthi kube lula ukusabalala kwephutha elikhona kule ngoma nokungenza ukuthi izingane ezisakhula zigcine zilisebenzisa ngendlela engalungile igama elithi 'umfazi.' Lokhu kungaba nomthelela kulokhu esikubona kwenzeka ezinkundleni zokuxhumana esikhathini samanje lapho uthola abantu abangaganiwe bebiza izintombi zabo ngabafazi sekuze kukhona nowenza isithembu sezintombi angazilobolile nokuzilobola kuTik-tok futhi uzibiza ngabafazi. Abantu abangaluqondi ulimi lwesiZulu kulula ukuthi bacabange ukuthi yinto enhle neyamkelekile ukubiza intombazana engaganile ngomfazi. Lokhu kuveza ukuthi izinkinga zolimi azigcini kuphela ngokuthinta ulimi kepha zigcina ziyinto ephumela emphakathi kanye nendlela abenza ngayo izinto abantu. Ezinkundleni zokuxhumana kugcina sekukhona nokuhlambalazeka kwamasiko esintu.

Ngakolunye uhlangothi ubuchwepheshe bunomthelela omuhle kakhulu olimi olusetshenziswa ebucikweni bomlomo ngoba busabalalisa ubuhle nobumtoto balolo limi okusuke kudluliswa ngalo lowo msebenzi. Lokhu kufaka ukusabalaliswa kokukhethwa kwamagama (diction) izincezu zenkulumo (parts of speech), ukwakhiwa kwamagama alungele ukungena

kwisichazamazwi, isigqi esivezwa ukukhethwa kawamagama nokunye okuningi okuthinta ulimi. Isibonelo salokhu ubuhle bolimi olusetshenziswe engomeni kaMduduzi Ncube ethi *Isigingci* lapho kuvela amagama athi:

Gegelagege nongenankom' uyayidl' inyama

Sizala abantu kodwa siqom' izinyamazane

Ayinabhaskid' ikhuz'emakethe iyisiphalaphala

Hhawu ndon' yamanz' ang'namagama

Bathi mntan'omuntu yazi mangikubheka kuthi hhu

Nhliziy' igcwal' uthand' ivel ishaye ithi gu

Shhh ungatshel' abant' ungayithi vu

Asikhohlwe onondaba mabekhulum' akuthi shu

Ngilosi yami, hawu themba lami, bambo lwami

Mntan'omuntu, siponono sami, hawu lavi wami

Swidi wami, nhliziyo yami, hawu dali wami

Ngakubiza ngawo wonk' uthanda liphi nkanyezi yami?

Leli culo lifaka izinhlobo zobuciko bomlomo ezehlukene okuyinkondlo, izibongo kanye nawo umculo futhi liqhakambisa ukukhethwa kwamagama olimini lwesiZulu lenza ukuthi umuntu abe nomdlandlla wokulalela nokwazi ulimi ngokuthi azi izincazelo zalawa magama awezwa engomeni. Abanye baze bafune nawo amagama engoma (lyrics) ngenxa yokuthi bafuna ukucula into abayaziyo nabayiqondayo lokhu kuyinto enhle ekusabalaliseni ulimi nokugqugquzela banike ithuba izilimi zabo zomdabu. Lokhu kukhethwa kwamagama kuyinto ejabulisayo ngisho kumlaleli ongalwazi ulimi lwesiZulu ongathokozela nje ubumtoti bokushelela kolimi kulowo oculayo. Omunye umthelela omuhle wezobuchwepheshe kulokhu ukuthi ukuphuma kwezingoma ezifana nalena kudonsa abantu ukuthi banake futhi bathande izilimi zabo zomdabu kakhulukazi uma idluliswa ngomculo we*Hip-hop* ngoba wuhlobo lomculo olaziwa kakhulu ngokusebenzisa ulimi lwesiNgisi. Ukusabalala kwaleli culo kwenza ukuthi iningi labantu olusemkhakheni womculo nezinkondlo luzigqaje ngezilimi zalo zomdabu baqala babhala izingoma ngezilimi zabo. Lokho kuyindlela enhle yokugcina izilimi zethu futhi ilapho kuzovela khona nokuthuthuka kwazo izilimi.

Umculo nennkondlo ubuciko obubalulekile ekufundiseni nasekugcineni ulimi, kuyinto engeze yathusa ukubona amazwe ezwenikazi lase-Afrika ekugcizelela lokhu njengengxenywe yokuqinisa ukukhula kwezemfundo. Ingcosana yamaciko atholakala ezinkundleni zokuxhumana nasezitolo zomculo zobuchwepheshe emkhakheni wezinkondlo ayakuqinisekisa ukusetshenziswa kolimi ngendlela esemthethweni lapho besebenzisa ulimi olujulile futhi oluhloniphisayo uma bethula izinkondlo zabo. Lezi zimbongi ziwethula ngobuciko nangobuchule umsebenzi wazo lapho zethula izinkulumo ngesisoka zididiyela ngezaga nangezisho. Omunye walamaciko nguMkhuleko kaMadonsela lapho ethula inkondlo yakhe ethi “*Angiseyonyoni ngiyimpukane*” lapho kuvela khona amagama athi:

Ziyayikazela yimiyeko yobuhlalu nezinyongo

Zihize ngeminqwambiso

Zigqize ngemisece

Zethusa amagxalaba ngenkonkoni

Zichitha amathambo

Zihosha abalozi ngodlebe

Iminhlahlo iyegqibana

Kuthokoz'isalukazi engombocweni

Akwaziwa iyozala nkomoni

Ngoba akwaziwa kwakhala nyonini.

Lena ngenye yezindlela ezinhle zokugcina ulimi ngoba njengoba izingane eziningi zizalwa ngalesi sikhathi sezobuchwepheshe lapho ulimi lwesiNgesi kuyinto ethathelwa phezulu kuzoba nzinyana ukuthi zazi ngezilimi zomdabu, kodwa uma amaciko engasebenzisa bona lobu buchwepheshe ukuphosa esivivaneni ngolimi lwesiZulu izingane zizoba nayo indawo ezizothola kuyo lolu lwazi ziphinde ziluhlaziye. Omunye umthelela wezobuchwepheshe olimini ukuvula iminyango lapho ulimi lwesizulu luzohlonishwa khona njengezinye izilimi. Inkampani yeKing Korn yake yenza uhlelo lapho ibize khona omunye wosonkondlo besiZulu ngenhloso yokukhangisa nokusabalalisa igama lomkhiqizo wabo ezinkundleni zokuxhumana nakwezinye izinkundla zobuchwepheshe. UCofi njengosonkondlo owabe emenyiwe wahaya inkondlo yesiZulu eyabe yethula ukubaluleka kwalo mkhiqizo. Lokho kwenza ukuthi iningi

labantu bawuthakasele futhi bawuthande kakhulu lo mkhiqizo ngenxa yokuthi isikhangiso sabe sethulwa ngenkondlo ebhalwe ngolimi lwesiZulu. Kule nkondlo kwabe kunamagama aqhakambisa ulimi futhi aveza ubumtoti bolimi. Inkondlo ithi:

Sekukaningi sibonga abantu abaphilayo nabangasekho embhlabeni

Sakhohlwa yizinto ezisenza siphile singabantu emhlabeni

Ngiyazi uyazibuza ukuthi ngikhuluma ngani

Ngikhuluma ngomxhumanisi wabaphantsi

Into etakul' iNingizimu Afrika yonke

Ngesikhathi sobhubhane lokhuvethe

Abantu beswel' indawo yokucish' ukoma

Zasezibuyel' emasisweni bakhumbula

Ukuthi ikhon' iKing Korn.

Umshayi wezinyon' eyimbili ngetshe elilodwa

Yindlala kanye nokoma ngesikhathi esisodwa

Ngesikhathi usalind' ukuthi imile uman' uti phohlo

Udl' umcindo ushay' esentwala

Wakhiwe ngay' iKing Korn cha ngeke uyikhone

Ikwazi ukubamb' indod' ingayi ukuyobuk' ibhola

IKing Korn ikhiph' iwayini yesintu umqombothi osezingeni

Yingxenye yosiko kum-Afrika kusukela kudala

Obaba mkhulu bebephila ngayo.

Okunye okuphawulekayo ukuthi ubuchwepheshe bokuhaywa kwezinkondlo ezindaweni ezehlukene bunayo indima obuyidlalile ekutheni izilimi zomdabu zingasanakwa kakhulu. UFinnegan (2016) uveza ukuthi ukufika kwezimishini lapha ezwenikazi lase-Afrika kufike noshintsho olukhulu ngoba inhloso bekuwukushintsha umuntu omnyama abe mhlophe. Lokho bebewenza befuna ukushintsha indlela acabanga ngayo, akhuluma ngayo kanye nagqoka

ngayo; konke lokhu kwenze ababhali bashintsha indlela abacabanga ngayo bathi noma sebeqala ukubhala izinkondlo zabo bafuna ukuzibhala ngolimi lwesiNgisi ukuze zithole udumo emazweni omhlaba. Izinkondlo eziningi ezaduma nezathathwa njengezivelele ilezi ezabe zibhalwe ngolimi lwesiNgisi. Kuphindwe kufakazelwe ukuthi abantu abaningi abahaya izinkondlo ezinkundleni zokuxhumana esikhathi samanje basebenzisa ulimi lwesiNgisi kakhulu ngisho umuntu engaba umZulu noma umXhosa kuthi nalapho umuntu esemenywe kwesinye isizwe afike angaqhakambisi ulimi lwesizwe sakhe kepha aqhakambise isiNgisi. Lokhu kwenza ukuthi izilimi zomdabu ziye ngokuphela ngoba uthola ukuthi izizwe zonke zinabantu abaningi abahaya ngesiNgisi bese bebambalwa abahaya ngolimi lomdabu. Ubuchwepheshe buyinto enhle kepha ehamba nobubi ebucikweni bomlomo.

Indlela ekufundiswa ngayo abantwana emabangeni aphantsi ibonakala igxila ekusebenziseni amaculo olimi lwesiNgisi nokungelona ulimi lwebele lwabantwana. Lokhu kwenza abantwana bekhule benolwazi ngamagama esiNgisi ngaphezu kwalawo olimi lwabo lwebele nokuyinto enomthelela ongemuhle emizamweni yesizwe yokukhulisa izilimi zendabuko. Ucwangingo luhlonze ukuthi kunemiphumela emihle mayelana nokusetshenziswa komculo wendabuko ekufundiseni emabangeni aphantsi kepha ulimi olusetshenziswayo aluluhle neze ngoba akulona ulimi lwebele lwabantwana. Lokhu kugcizelela indlela umculo wendabuko ongaba nomthelela ngayo ekufundiseni nasekuqinisekiseni ukwaziswa kwezilimi zethu singama-Afrika uma kusetshenziswa izilimi zomdabu. Ukusabalala kwalokhu ezinkundleni zobuchwepheshe kunomthelela ongemuhle ezilimini zethu ngoba buyaziqeda kunokuthi buzikhulise ngenxa yakuthi izingane zizokhula zazi isiNgisi njengolona limi okumele lukhulunywe futhi luhlonishwe.

Amanye amaciko asebenzisa ulimi olunobunkondlo uma ethula umsebenzi wawo lokhu kuvame kakhulu kulabo abangabaculi lapho uthola besebenzisa izifenqo ngenhloso yokucashisa umlayezo noma incazelo ethile abasuke beyidlulisa ebantwini. Lokhu kuyasiza ezikhathini eziningi ngoba kuyindlela evikela loyo esuke ethula umlayezo ukuthi igama noma isithunzi sakhe sivikeleke uma esho into embi ngoba into uma isisabalele ezinkundleni zokuxhumana kulula ukuthi idicilele phansi isithunzi sakhe. Kolunye uhlangothi lokhu kuyindlela enhle yokugcina ubumtoti bezilimi zethu ngoba uma umuntu othile ethola ingoma noma inkondlo ezindaweni zobuchwepheshe ezwe lezi zifenqo uba nomdladla wokwazi ukuthi kuhlosweni ngalawo magama bese eyahlaziya athole incazelo esobala. Lokhu kugququzela ikhono lokuhlaziya nokufunda kabanzi ngolimi ebantwini abathanda ubuciko okugcina kuyindlela yokukhulisa ulwazi lwabo. Uma kusetshenziswa ubuciko obehlukene, abantu

bayakwazi ukukhulisa ulimi. Lokhu kwenzeka ngokusebenzisa izifengqo ezihlukene, izaga nezisho kuphinde kutholakale nezincazelo ezahlukenene. Lokhu kusebenza kwezifengqo kutholakala ezingomeni zamaciko ohlukene okungabalwa kuwo uVusi Ximba engomeni yakhe ethi “*Indoda ethanda inyama*” lapho esebenzisa uteku kanye nehaba ukudlulisa umlayezo wakhe ngendoda ethanda inyama kakhulu lapho ihambela yonke imizi enenyama. Kulengoma kuvela amagama athi:

Uhlek' azaqethuke emzin yabanyabantu

Lakuhlatshwe khona akayithand inyama go izimzim,

Kwa Dlamini ikubo kwa Njoko ikubo ka Mkhize ikubo kwa Sthole ikubo,

Ngekesazi ukuthi owakabani

Atatazele engathi uchath'uhlanaya emabhodweni kubafazi ayobamude arule ashaye imthetho,

Ikithi layikhaya ikwathuslon la bomakoti

Lenyama mele engabe kade ivuthiwe lolukhuni enilufakile lu oversize la ebhodweni that why umilo ulishintsha lethan imbaz'enkulu.

Uyolunyathel ukhuni alusakaza ngembazo azayinqamul'amazwane akezwa nom eselimele

Bamemeze omakoti balayikhaya shame bandla wemuntu wenkosi nanka amazw'anakho la kade ucandela khona namanje asanyakaza

Fokof indaba yamazwane mangibon' inyama nginesibind kabi mina ngelusa

Kodwa bekunjani simbizeleni iamhulose uyopha phela lomuntu engazebe phelerayzi Anginakulibeka lapho inyama ingaka

Umbhali waleli culo usebenzise izinhlobo zezifengqo ezehlukene ukucashisa inkulumo yakhe nokwenza ukuthi umlaleli weculo acabange ajule ukuze athole incazelo esobala yeculo lezi zifengqo uteku, ihaba kanye nokubhuqa. Okunye okugqamayo kuleli culo ukusebenza koteku kusuka liqala iculo kuze kufike ekugcineni kwayo umlaleli uyahleka yize kungesona isenzo esihle ukuthi le ndoda echazwa lana engomeni inomhobholo futhi izicabangela yona yodwa.

Omunye umthelela osabalaliswa ubuchwepheshe ukukhula kolimi okuvela ngenxa yokucikoza kwamaciko athile uma ezama ukucashisa inkulumo futhi egwema ukusebenzisa izitho ezithile

zomzimba noma amagama alumelayo noma ahlambalazayo. Lokhu kuyindlela yokukhombisa ukuhlonipha imiphakathi kanye nabantu abaphila nabo ngoba babanika umuzwa wokusebenzisa ubuciko noma ngabe umuntu ukuphi ngale kokwesabela ukubiza amagama athi uma ebizwa ezwakale enokuhlambalaza ikakhulukazi uma ebizwa kukhona izingane. Lokhu kuhlonipha kuvela engomeni kaMgqumeni ongasekho ethi *Isemlenzeni* lapho kuvela amagama athi:

BengiseGoli la bengikhona

Ngive ngendaba yakho ukuthi le ntombi yakho le eqomile

Uma ilala imisa amadolo

Le nto exabanisa abantu isemlenzeni

Lokhu kuwubuciko bokugwema ukubiza isitho sangasese sowesifazana ngoba yigama leli elingathi uma ligagulwa esidlangalaleni kwethuke abantu futhi bengabe sabanawo nomdlandla wokuthenga umculo walelo ciko. Umculi lobu buciko ubuveze ngokuthi achaze indawo lapho kutholaka khona lesi sitho. Lokhu kuyindlela enhle yokukhulisa ulimi ngenxa yokuthi umculi usuke esungule indlela entsha yokubizwa kwegama elithile. Ubuchwepheshe busiza ekutheni lamagama amasha akwazi ukufinyelela ebantwini abaningi ngesikhathi esincane okungagcina kusiza nalabo abasebenza ukuqamba amagama amasha olimini ukuthi babenomsebenzi olula lapho behlaziya amagama ekumele bawaqambe noma bawasabalalise.

Injulalwazi yeHermetics yethula ukuthi kwesinye isikhathi ukuhlaziywa kwezincazelo zamagama kuncike osikweni, emlandweni, kanye nasemiphakathini ethile. Lokhu kusho ukuthi uma abalaleli belalela ingoma noma inkondlo ethile bangaletsa ukuchema okuthile, isipiliyoni kanye nezincazelo nje abazicabangela zona okungaholela ekutheni kube nokulahleka kwemiqondo yamagama athile bagcine sebewasebenzisa ngendlela ekungeyona. Le njulalwazi iyaxhuma nale ngxenye yolwazi eyethulwe ngenhla ngenxa yokuthi abalaleli balezi zinhlobo zobuciko ezethulwe ngenhla baphinde bethonywe izinkambiso zamasiko nezenhlalo ezibazungezile. Lokhu kugcina sekuthinta indlela abaqonda ngayo umyalezo odluliswa yingoma noma inkondlo ethile. Isibonelo uma umuntu onguMxhosa elalela ingoma noma inkondlo esebenzisa igama elithi “inkabi” uzoyihlaziya ngokolwazi analo ngegama elithi “inkabi” ngokwendlela elichazwa ngayo emphakathini noma osikweni lwangakubo.

4.6. Isiphetho

Lesi sahluko besihlaziya ulwazi olutholakale saphinde sahlaziya nezingoma, izinkondlo, imilolozelo kanye nezinganekwane eziqokwe ngumcwaningi. Inhloso yalesi sahluko bekungukuthola isiphetho ngolwazi olwethuliwe nokubheka ukuthi iyasombululeka yini inkinga yocwaningo. Lesi sahluko sihlaziye incazelo nemvelaphi yezinhlobo ezehlukene zobuciko bomlomo, ukubaluleka kobuciko bomlomo empilweni yabantu, umthelela wobuchwepheshe ebucikweni bomlomo kanye nomthelela wobuchwepheshe olimini olusetshenziswa ebucikweni bomlomo. Okuvelayo kulolu lwazi olwethulwe ngenhla ukuthi ubuchwepheshe benze isizwe saseNingizimu Afrika salahlekelewa ezinye zezinto ebeziyigugu kusona okubandakanya kakhulu ukulahleka kwezilimi zesintu emiphakathini yaseNingizimu Afrika lapho izingane eziningi zisebenzisa kakhulu ulimi lwesiNgisi. Kuyavela futhi nokuthi ukuxhumana kwezingane nabantu abadala kanye nokubambisana ngezinye zezinto ezilahlekile ngokufika noma ngokundlondlobala kwezobuchwepheshe lapho kushintsha indlela yokudlulisa izinhlobo ezithile zobuciko bomlomo okungabalwa kuzo imilolozelo, izinkondlo, umculo nezinganekwane.

ISAHLUKO SESIHLANU

ISIPHETHO SOCWANINGO

5.1. Ukubuyekwezwa kokuqukethwe esahlukweni ngasinye

Isahluko sokuqala kube yisahluko ebesethula ucwaningo. Kulesi sahluko kuvezwe izinhloso zocwaningo nezifaka phakathi kwazo ulwazi ngobuciko bomlomo nomthelela wobuchwepheshe ebucikweni bomlomo. Kuphinde kwethulwa nolwazi ngesidingo zocwaningo, inkuthazo yokwenza ucwaningo, umbono ongakafakazelwa kanye nomklamo wocwaningo. Isahluko siphinde sethula ulwazi ngemibuzo ezophendulwa wucwaningo, izinjulalwazi esisetshenzisiwe nezindlela zokuqoqa ulwazi. Kube sekuphethwa ngokunikeza ngolwazi mayelana nomlando wobuciko bomlomo njengoba kuyiyona nto ucwaningo olusezithebeni olugxile kuyona.

Isahluko sesibili ukubuyekwezwa kwemibhalo efundiwe ehambelana nocwaningo olusezithebeni. Imibhalo okugxilwe kuyona kube yileyo ephathelene nezinhlobo zobuciko bomlomo ezicwaningwayo. Kube sekubhekwa nemibhalo ephathelene nomthelela wobuchwepheshe ebucikweni bomlomo nasolimini. Emibhalweni ephathelani nobuciko bomlomo kugxilwe ezinhlangothini ezintathu ezifaka phakathi kwayo imibhalo ezweni laseNingzimu-Afrika, imibhalo emazweni ase-Afrika kanye nemibhalo emazweni omhlaba nokungamazwe angaphandle kwezwekazi i-Afrika.

Isahluko sesithathu siphawule ngezinsizakuhlaziya ezisetshenzisiwe kulolu cwaningo okuyinjulalwazi ye*Cycle of Socialisation* nenjulalawazi ye*Hermeneutics* nokuyinjulalwazi ephathelene nokuhunyushwa kolwazi. Kube sekwethulwa ipharadaymu esetshenziswe kulolu cwaningo kanye nezizathu zokusetshenziswa kwayo njengengxenye yalolu cwaningo. Kubuye kwaxoxwa nangezindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingena ngaphansi kwekhwalithethivu. Kube sekwethulwa namasu okwenza ucwaningo nokungamasu okuxoxisana nabantu (izingxoxo), imiqulu ebhaliwe, ulwazi oluqoqwe kumarekhodi aqoshiwe, kumabonakude, ezinkundleni zokuxhumana kanye nohlaziyo lokuqukethwe. Kube sekwethulwa nolwazi kaye nemigomo elandeliwe ukuqinisekisa ukuhlonishwa kwenkambiso elungileyo yocwaningo.

Isahluko sesine sethule ulwazi mayelana nomlando wobuciko bomlomo, ukubaluleka kobuciko bomlomo ezimpilweni zabantu, umthelela wobuchwepheshe ebucikweni bomlomo nasolimi. Lokhu kwenziwe ngokusebenzisa izindikimba ezahlukene ngenhloso yokugcizelela indima

edlalwa ezobuchwepheshe ukuqhakambisa iqhaza lobuciko bomlomo ezimpilweni zabantu. Phakathi kwezindikimba okudingidwe ulwazi ngaphansi kwazo sibala indikimba ephathelene nomlando wobuciko bomlomo, ukubaluleka kobuciko bomlomo emphakathini, umthelela wezobuchwepheshe ezinganekwaneni, emculweni, emilolozelweni nasezinkondlweni, kanye nomthelela wezobuchwepheshe olimi.

5.2. Imiphumela Yocwaningo

Ukugcinwa nokuthuthuka kobuciko bomlomo obuhlanganisa umculo, izinkondlo, imilolozelo, kanye nezinganekwane kuye kwalolongwa kakhulu yintuthuko yezobuchwepheshe, ukuguqulwa kwendlela yokubhala, ukwethulwa nokuhlaziywa kwalezi zinhlobo zobuciko bomlomo. Njengoba indlela yokwethulwa kwalezi zinhlobo zobuciko bomlomo yathuthuka isuka ekuhlanganeni kwabantu ubuso nobuso yaya ezinkundleni zezobuchwepheshe, ubuchwepheshe buye balondoloza futhi bashintsha indlela lezi zinhlobo zobuciko bomlomo ezethulwa futhi neziqondwa ngayo. Ukusebenzisana phakathi kwenjulalwazi ye*Cycle of Socialization* kanye ne*Hermeneutic* kunikeze uhlaka lokuhlola ukuthi lezi zinguquko zikuthinta kanjani ukudluliswa kanye nokuhlaziywa kwalezi zinhlobo zobuciko bomlomo.

Ubuciko bomlomo sekuyisikhathi eside busebenza njengenqola ebalulekile yokudlulisa izindlela zokuziphatha, izinkambiso zomphakathi, kanye nemiyalezo ehlukeni ezizukulwaneni ngezizukulwane. Njengoba ubuchwepheshe buthuthuka, nendlela yokwethulwa kwalezi zinhlobo zobuciko bomlomo iyathuthuka.

Amaciko amaningi alesi sisikhathi asebenzisa ubuciko bomlomo obethulwe ngenhla njengendlela yokwenza imali futhi kunamathuba emisebenzi amaningi avulwa ila maciko. Ucwano luthole ukuthi ubuchwepheshe bunomthelela omuhle ebucikweni bomlomo okufaka phakathi ukusabalala kwemiyalezo ethile eletha izinguquko empilweni yabantu okungaba ukubafundisa ngezimo ezithile, ukubagququzela kanye nokubaxwayisa ngezigameko ezehlukene. Ulwazi olutholakele lugqamisa indlela amaciko asaqikelela ngayo ukusebenzisa amagama olimi lwesiZulu ngendlela efanele nokwenza kube nendlela elula yokulandelwa kokusetshenziswa kolimi. Kuphinde kubonakale nendlela amaciko aqikelela ngayo ukusebenzisa ulimi olujwayelekile lwesiZulu kunalolo olungachazwa njengolimi olujulile kanye nolimi lwesigodi. Lokhu kuyindlela elekelela ukuqinisekisa ukudluliselwa komlayezo ebantwini abasuke bewulindele kungabi nasidingo sokusebenzisa izichazamazwi ezithile ukuze bathole umlayezo kuphinde kuqinisekise ukufinyelela kokuhloswe ngamaciko

emphakathini wonkana ngendlela elingene. Kuphinde kwavela nohlangothi lapho ubuchwepheshe buba nesandla ekusabalaleni kwamagama amasha kanye nezincazelo zamagama ezintsha ngezinhloso ezahlukene. Lawa magama agcina esebenza njengengxenywe yolimi lwabantu lwansuku zonke nokuyinto ewumthelela ekukhuleni noma ekulahlekeni kwezimpande zolimi

Okunye okutholwe ucwaningo ukuthi ubuchwepheshe buphinde bube nomthelela ekulahlekeni kwezinto eziyinqikithi yobuciko bomlomo nokusatshalaliswa kwemilayezo elulaza isithunzi semiphakathi. Lokhu kudingidwe kakhulu esahlukweni esingenhla futhi kufakazela umbono ongakafakazelwa wocwaningo oveza ukuthi nakuba ubuchwepheshe bukhulisa ukufinyeleleka kobuciko bomlomo, bungase bube nomthelela ekulahlekeni kwezinto eziyinqikithi yobuciko bomlomo nokusatshalaliswa kwemilayezo elulaza isithunzi semiphakathi eyehlukene. Ucwaningo luthole ukuthi indlela yokufinyeleleka kobuciko bomlomo isithuthuke kakhulu kulesi sikhathi njengoba amaciko esebenzisa izinkundla zobuchwepheshe. Kolunye uhlangothi ubuchwepheshe bunomthelela ekutheni kulahleke izinto eziyinqikithi yobuciko bomlomo okungabalwa kuzo ikhono labo lokuhlenganisa imindeni nokugcinwa kwezilimi zomdabu. Amaciko esikhathi samanje akasanendaba nokusebenzisa ulimi olujijile ngesizathu sokuthi imiphakathi yethu isibuswa ulimi lwesiNgisi kanti nabantu abasenandaba nokufunda, balalela ubuciko bomlomo obuthile ngenhloso yokusizakala kokuthile. Ucwaningo luthole ukuthi amaciko anako ukwethula imilayezo elulaza isithunzi semiphakathi eyehlukene. Lokhu kuvela kakhulu emculweni lapho amaciko ecula izingoma ezingakwazi ukuhlonipha ulimi, nezihlambalaza abantu abathile okungaba ukungahloniphi abantu besifazane mhlawumbi.

5.3. Izincomo Zocwaningo

Njengoba selwethuliwe ulwazi olutholakele ocwaningweni nolubandakanya imiphumela emihle nengemihle evela ngenxa yokufika kwezobuchwepheshe, ucwaningo lukhuthaza luphinde lwethule lezi zincomo ezilandelayo: Isiphakamiso sokuqala siphathelene nokwenziwa kolunye ucwaningo lapho kuhlaziwa umthelela wezobuchwepheshe ngaphansi kolunye uhlobo lobuciko bomlomo olungekho kulolu cwaningo ukuze kubonakale umehluko noma ubudlelwane phakathi kwemibono eyethulwa yilolu cwaningo. Ukuze kulondolozwe ubuqiniso bobuciko bomlomo ezindaweni zobuchwepheshe, ucwaningo luphakamisa ukuthi izinkundla ezifana no-*YouTube* no-*Spotify* kufanele zikhuthaze ukufakwa kolwazi oluyinqikithi yalolo hlobo lobuciko bomlomo. Lokhu kungase kuhlenganise amanothi ayisendlalela, izingxoxo

namaciko, noma izixhumanisi zezimfundiso ezichaza ukubaluleka kwamasiko, umlando, noma imizwa eyethulwa ilelo ciko. Ukunikeza lolu lwazi kungaqinisekisa ukuthi abalaleli bazibandakanya nobuciko bomlomo ebehlukene ngendlela ejulile, bathole nolwazi oluthe xaxa. Ucwangingo luphakamisa nokukhuthazwa kokubuyiselwa kobuciko bomlomo obehlukene emazingeni ezemfundo aphantsi ukuze kuqinisekise ukuqondisiswa kolwazi ngezinhlobo zobuciko bomlomo ezechukene kanye nemiphumela yokusetshenziswa kwabo emphakathini. Lokhu kuzokwelekelela ekuqinisekiseni ukukhula kwamakhono okukwazi ukuxazulula nokwamukela imiphumela evela ngokusetshenziswa kobuciko bomlomo ezimweni.

Okunye okuphakanyiswa ucwangingo ukukhuthazwa kwemihlangano lapho kugququzelwa khona izindikimba ezithile ezikhethiwe zinekezwe amaciko ukuba aqambe izingoma noma izinkondlo ngazo bese eqhudelana ngaphansi kwazo. Lokhu kungalekelela ukujwayeza amaciko mayelana nokusetshenziswa kolimi njengengxenywe yokucikozisa nendlela yokuhlonipha abantu nemiphakathi yabo. Lokhu kungaphinde kusize ekuqinisekiseni ukuhlaziywa ngendlela efanele kwezingxenywe zobuciko bomlomo ezithile kuphinde kuhlonzwe nalezo zingxenywe eziyimbangela enkulu yokudaleka kokungaboni ngasolinye phakathi kamaciko bese zigwenywa. Ucwangingo luphakamisa ukukhuthazwa kokusebenzisana phakathi kwamaciko esikhathi sasendulo namaciko esikhathi samanje, kuqinisekise ukuthi imisebenzi emisha ihlonipha izimpande zamasiko ngisho noma isebenzisa izindlela zokuheha okuthandwa yisizukulwana salesi sikhathi. Ucwangingo luphinde lukhuthaze nezinhlalo zokufundiswa kwamaciko ikakhulukazi lawo enza ubuciko bomlomo bendabuko nalapho bezobe behloniyiswa khona ngamakhono empilo ukuze bekwazi ukumelana nezingqinamba zempilo abahlangabezana nazo ngokuba yingxenywe yobuciko bomlomo obehlukene. Lapha singabala amakhono ezokuxhumana, ukuphathwa kwezezimali, ukufundiswa ngobuciko bomlomo obehlukene nezimpawu zabo kanye namakhono aphaathelene nezenhlalakahle emakhaya.

Lolu cwangingo lubone kunesidingo sokuthi ababhali bezinkondlo kumele bekwazi ukuzihlukanisa ngeminxa ethile, kube nababhali basezinkundleni zokuxhumana kanye nababhali abashicilela amabhuku. Ababhali basezinkundleni zokuxhumana kumele baqhubeke basebenzise ulimi ngendlela abathanda ngayo noma ngendlela ezothokozelwa izethameli zabo. Kodwa ababhali abashicilela amabhuku kumele kube nomthetho obanqandayo ukuba basebenzise ulimi budlabha. Kumele baqinisekise ukuthi izinkondlo zabo zibhalwa ngolimi

olufanele futhi zinalo ulimi lobunkondlo. Lokhu kungasiza kakhulu ezikoleni ngoba manje sekungathi kuphindwa izinkondlo ezizodwa nje yingoba ababhali sebeyilahlile indlela yokubhala izinkondlo. Indlela kanye nolimi lobunkondlo kuhlukene kunolimi olukhulunywayo kepha ezinkundleni zokuxhumana imbongi ayisakuqikeleli ukukhetha amagama anembayo okuyiwona azokwenza umlaleli azizwe esesimeni esithile okuwumoya wenkondlo. Izimbongi ezinkundleni zokuxhumana zikholelwa kakhulu ephinjeni kanye nokunyakazisa umzimba ukuthi yikhona okuzodlulisa umlayezo kanye nomoya wenkondlo. Kanti uma izimbongi zibhala phansi ziyakuqikelela ukukhethwa kwamagama ngoba yikhona ukwethula umoya, isigqi kanye nephimbo lenkondlo.

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09 May 2024

Lucy Mbali (217058510)

School of Arts

Howard College Campus

Dear Lucy Mbali,

Protocol reference number: HSSREC/00006762/2024

Project title: Indima Edlalwa Ezobuchwepheshe Ukuqhakambisa Iqhaza Lobuciko Bomlomo Ezimpilweni Zabantu
Degree: Masters

Approval Notification — Expedited Application

This letter serves to notify you that your application received on 19 March 2024 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

Incidents of adverse events and serious adverse events (AES and SAEs) should be reported in writing to HSSREC, the study sponsors, and any regulatory authority (where appropriate), within 7 working days of the occurrence for local sites and 14 days for all other South African sites.

This approval is valid until 09 May 2025.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Health Research Ethics Council (REC-040414-040).

Yours sincerely,


Dipane Hlalete (Chair)

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28 November 2023

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Email: 217058510@stu.ukzn.ac.za

Neneb@ukzn.ac.za

Dear Miss Mbali

RE: PERMISSION TO CONDUCT RESEARCH

[REDACTED]
KwaZulu- [REDACTED]
been obtained. We note the title of your research project is:

The Role of Technology in Promoting the Role of Oral Literature in People's Lives

It is noted that you will be constituting your sample as follows:

- With a request for responses on the website. The questionnaire and/or request for responses to "interview questions" [REDACTED]
<http://notices.ukzn.ac.za> [REDACTED]
simultaneously sent to (govenderlog@ukzn.ac.za) or (ramkissoonb@ukzn.ac.za).

Please ensure that the following appears on your notice/questionnaire:

- Ethical clearance number. [REDACTED]
- [REDACTED]
- Consent form is attached to the notice/questionnaire and to be signed by user before he/she fills in questionnaire.
- gatekeepers' approval by the Registrar.

You are not authorized to contact staff and students using the 'Microsoft Outlook' address book. Identity numbers and email addresses of individuals are not a matter of public record

[REDACTED]
research purposes, the University of KwaZulu-Natal will need express consent from the [REDACTED]
anonymity.

Yours sincerely,
[REDACTED]

Mr MA TUFTS: Director Governance & Administration

Office of the Registrar

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 7971 Email: registrar@ukzn.ac.za Website: www.ukzn.ac.za

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INCWADI YESICELO SEMVUME ENOLWAZI

Sawubona mfundi/mfundisi

Ngize lapha ukukumema ukuba ubambe iqhaza ocwaningweni olunesihloko esithi, **Indima Edlalwa Ezobuchwepheshe Ukuqhakambisa Iqhaza Lobuciko Bomlomo Ezimpilweni Zabantu**. Lolu cwaningo lwenziwa nguLucy Mbali (217058510), umfundi weziqu zeMaster of Arts esikoleni sezobuciko eNyuvesi yaKwaZulu-Natal. Ungaxhumana nami ngocingo ku-██████████ noma nge-emeyili:217058510@stu.ukzn.ac.za.

Izinhlolo zalolu cwaningo zibandakanya ukucubungula kabanzi ngomthelela wezobuchwepheshe ebucikweni bomlomo, ukuphenya ngemvelaphi yobuciko bomlomo, ukucwaninga ngomsebenzi wobuciko bomlomo ezimpilwenini zabantu kanye nomthelela wezobuchwepheshe olimini.

Ukubamba kwakho iqhaza kulolu cwaningo kungukuzithandela ngokugcwele. Akukho bungozi obuhambisana nokuba yingxenywe yalolu cwaningo futhi akukho nzuzo ozoyithola ngokuba yengxenywe yalolu cwaningo. Imizamo ezokwenziwa ukugcina ulwazi lwakho luyimfihlo. Ulwazi lwakho luyohambisana nenombolo engaziwa/eyimfihlo yocwaningo, futhi lonke ulwazi locwaningo luyogcinwa luyimfihlo. Uma uzizwa ungakhululekile ungakhetha ukungalibambi iqhaza kulolu cwaningo, futhi lokho angeke kukukhinyabeze nanganoma iyiphi indlela. Ungayeka ukubamba iqhaza noma yingasiphi isikhathi ofisa ngaso ngaphandle kwezingqinamba noma imibuzo. Akudingeki ukuba uthathe isinqumo namhlanje ukuthi uyathanda noma awuthandi ukubamba iqhaza. Ngaphambi kokuthatha isinqumo ungaxoxa nanoma ubani omethembayo mayelana nocwaningo. Le ncwadi kungenzeka ibe namagama ongawaqondi. Zizwe ukhululekile ukubuza umcwaningi nganoma iyiphi incazelo.

Lolu cwaningo luye lwabuyezwa ngokwezimiso zokuziphatha futhi lwagunyazwa yi-UKZN Humanities & Social Sciences Research Ethics Committee inombolo yemvume ethi HSSREC/00006762/2024.

Ngiyabonga ngokubamba kwakho iqhaza kulolu cwaningo. Uma uba nanoma yiziphi izinkinga noma ukukhathazeka/imibuzo ungaxhumana nomeluleki wami ku-██████████ noma nge-imeyili: Neneb@ukzn.ac.za noma i-UKZN Humanities & Social Sciences Research Ethics Committee, imininingwane yokuxhumana kanje:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

INCWADI YESIVUMELWANO SOKUBAMBA IQHAZA OCWANINGWENI

Mina..... Ngiyavuma ukuthi ngichazeliwe ngocwaningo olunesihloko esithi, **Indima Edlalwa Ezobuchwepheshe Ukuqhakambisa Iqhaza Lobuciko Bomlomo Ezimpilweni Zabantu** olwenziwa nguLucy Mbali.

Ngiyaqonda ukuthi ukubamba kwami iqhaza kulolu cwaningo kusho ukuthini, futhi ngiyavuma ngokuzithandela ukubamba iqhaza kuyona yonke imicilikisho yokuqhutshwa kocwaningo.

Uma uba ngiba nenkinga noma ukukhathazeka/imibuzo ngiyazi ukuthi ngingaxhumana nomeluleki kaLucy Mbali ku-neneb@ukzn.ac.za

Uma nginemibuzo noma ukukhathazeka ngamalungelo ami ngiyazi njengombambiqhaza ngiyazi ukuthi ngingaxhuma ne:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

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Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Isayini yombambiqhaza

Usuku

Isayini yofakazi

Usuku

ILINK YEMIBUZO

NCOFOZA LE LINK UKUTHOLA IMIBUZO.

https://docs.google.com/forms/d/e/1FAIpQLSeF1KMuT1aktwgzNNIjrhwEGiGBVaUc4QJtOzl8HgTyM1DbA/viewform?usp=sf_link

Imibuzo ephathelene nocwaningo

1. Ake uchaze ukuthi asho ukuthini lagama alandelayo kuwe?
 - a. Izinganekwane

 - b. Imilolozelo

 - c. Izinkondlo

 - d. Umculo

2. Ngokolwazi lwakho lezi zinhlobo zobuciko bomlomo ezibalulwe ngenhla zizuselwaphi noma ziqhamukaphi?

3. Ungathi uyini umsebenzi wobuciko bomlomo obubalulwe ngenhla emiphakathini?

4. Ingabe zikhona izinguquko ezilethwe ubuchwepheshe kulezi zinhlobo zobuciko bomlomo ezibaluliwe? Chaza kabanzi impendulo yakho.

5. Uma zikhona, ingaba zinomthelela omuhle noma omubi? Chaza kabanzi impendulo yakho.

6. Ingaba lezo zinguquko zinamthelela muni olimini olusetshenziswa ukudlulisa ubuciko bomlomo kakhulukazi isiZulu noma izilimi zomdabu jikelele?