

Inqubo Elandelawayo Ekukhulisweni Kwabantu Besilisa Esizweni SamaZulu: Kubhekiswe Endaweni YaseHarding ESantombe

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Thesis submitted in fulfilment of the requirements for the degree of

Master of Arts- IsiZulu Studies

In the

DISCIPLINE OF AFRICAN LANGUAGES

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

July 2025

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ISIFUNGO

Mina **Zusiphe Emmanuel Kheswa**, ngiyafunga ngiyaqinisa, ukuthi lo msebenzi osihloko sithi **Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu: kubhekiswe endaweni yaseHarding eSantombe** ungumsebenzi wami kusuka ekuqaleni kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono engaqubuka ngawo. Lona ngumsebenzi ocwaningwe yimina mathupha ngokusebenzisa imithombo yolwazi ehlukahlukene.

Ngiyaqinisa futhi ngithi lo mqulu awukaze wethulwe kwesinye isikhungo ngenhloso yokuthola iziqu. Imithombo yolwazi esetshenzisiwe kulolu cwaningo ikhonjisiwe futhi yahlonishwa ngendlela efanele.

[redacted]... **15/07/2025**

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Dr. N.P. Pewa

ISETHULO

Ngokukhulu ukuzithoba nentokozo ngethula lo msebenzi esalukazini sami uMaMaduna, ngithi salukazi sami lapho ulele khona vuka uphuze nali itiye lakho lemihlangemihla. Namhlanje ngiwulo Zusiphe engiwuyena ngenxa yakho. Ngithi qhubeka ungibheke ungikhanyisele lapho ukhona.

Ngiphinde ngethule lo msebenzi endodaneni yami wami uSiphakamiso Luphawu Khulu, nokunguyena oyisizathu sokuthi ngisebenze kanzima noma amandla esephela endleleni. Ngithi kuwe iyona le imiphumela yomsebenzi obuthatha sonke isikhathi sami engabe ngisichitha nawe.

AMAZWI OKUBONGA

Ngithanda ukubonga uNkulunkulu nezidalwa zakithi koNozulu ngokuthi zingigcine ziphinde futhi zingilonde kuze kufike lesi sikhathi ngisadla anhlamvana. Ngiphinde ngibonge namandla nobuhlakani abangiphe bona ukuthi ngihambe ngize ngifike kuleli zinga engikulona ngokwemfundo.

Ngokukhulu ukuzithoba nokukhethekile ngidlulisa ukubonga kwami okukhulu kumeluleki wami uDokotela Ngami Pewa. Ngithanda ukubonga isineke sakhe nobubele bakhe ngokungibekezelela kuze kube lolu cwaningo luyaphela. Kumina udlale indima enkulu kakhulu engaphezu kokuba umeluleki. Okwenze kumina Dokotela ungadinwa ukwenze nangomuso, uphinde futhi ukwenze nakwabanye. Ngingelibale uSolwazi Gugulethu Mazibuko esaluqala naye lolu cwaningo, nongasekho eNyuvesi yakwaZulu- Natali. Ngithi lapho ukhona ngiyabonga kakhulu Solwazi.

Ngingelibale ukubonga umndeni wami ngokungeseka njalo, noma sengibona ukuthi umthwalo unzima kepha bona bebelokhu benami njalo. Ngithi nje kunina mndeni wami nonke lo msebenzi ungowenu, yize izithelo zami zemfundo zingakachumi kahle ngakunina kodwa ngithi bekezelani sekuyalunga. Ikusasa liyethembisa futhi liqhakazile. Ukubekezela nokuzehlisa kuzala impumelelo.

IQOQA

Lolu cwaningo luphenya ngenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Lokhu kubhekiswe endaweni yaseHarding, eSantombe. Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu ihamba ibanga elide kakhulu. Kusukela umuntu wesilisa ezelwe emncane, ekhula eba ngumfana, engena ebunsizweni kuze kufika esigabeni sokuba indoda. Okutholakele ocwaningweni ukuthi ukukhuliswa kwabantu besilisa kungumsebenzi onzima. Kudinga isineke, ukucophelela nokubekezela. Okuqaphelekayo ukuthi inqubo yokukhuliswa kwabantu besilisa idlala indima enkulu ekwakhiweni kwabantu besilisa. Umuntu wesilisa okhule ngaphansi kwenqubo ethile ukhula abe yindoda eqotho ehlome ngolwazi namava empilo.

Kuzona zonke izimpendulo zababambiqhaza inhlonipho ibingasali. Lokhu kusho ukuthi kwaZulu inhlonipho iyisisekelo sempilo. Lokhu kwesekwa uNgwenya (2015:1) lapho ethi “inhlonipho iyona eyinsika yesizwe samaZulu. Ngaphandle kwenhlonipho isizwe samaZulu asinamuva asinaphambili. Impilo yomuntu ongumZulu yencike ekuhlonipheni. Ubuntu bomuntu wakwaZulu bakhelwe enhlonipheni, ngaphandle kwenhlonipho kungevele lutho”. Inhlonipho iyinsika esizweni samaZulu. Esinye isibaya esimqoka sokukhula komuntu wesilisa ukwelusa. Ekwaluseni ilapho umfana eqhathwa khona izingqwele, ngenhloso yokufunda amava okulwa namacebo okunqoba impilo. Ekwaluseni ilapho futhi umfana efunda khona nenhlonipho kontanga bakhe ukuze ezofunda nokuhlonipha abantu abadala.

Ucwaningo lusebenzise indlela yekhwalithethivu ukuthungatha ulwazi ngemibono eyethulwa ababambiqhaza abehlukene. Ukuqhuba lolu cwaningo umcwaningi usebenzise injululwazi ye*Modernization* nenjululwazi ye*Cultural Evolution* ukuhluza nokuthungatha imibono eyehlukene eyethulwe ngezingxoxo zababambiqhaza bocwaningo. Lezi zinjulalwazi zibheka inqubo yesimanjemanje kusuka kuguquko lwemiphakathi yendabuko. Ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Lokhu kufaka ushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi. Okutholakele ukuthi inqubo elandelwayo ekukhulisweni abantu besilisa ibaluleke kakhulu ngoba iyamakha umuntu iphinde futhi imukhalime kwizinqumo zakhe zempilo. Umuntu wesilisa okhule ngaphandle kwenqubo ethile imvamisa impilo yakhe iba nemiphumela engemihle kahle.

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ISAHLUKO SOKUQALA

1. ISETHULO SOCWANINGO

1.1. Isingeniso

Lesi sahluko siyisethulo socwaningo nokuyilapho esibikelwa khona ngakho konke okuzotholakala ocwaningweni. Lapha kuqukethwe isingeniso esinaba kabanzi ngocwaningo, isendlalelo nesisusa socwaningo esenze umcwaningi waba nogqozi yokucwaninga ngalesi sihloko. Kulesi sahluko sizobuye sithole izinhloso ezizofezwa ucwaningo, imibuzo ezophendulwa ucwaningo, isidingo sokwenziwa kwalolu cwaningo, umklamo wocwaningo, izingqinamba ezibekhona ekwenziweni kwalolu cwaningo kanye nokuhlwelwa kwezahluko ngokulandelana kwazo kulolu cwaningo.

Ingane iyisibusiso esivela kuNkulunkulu nabaphansi. Lokhu kubonakala ngentokozo enkulu eba khona ekhaya uma kunomuntu omusha ofikayo emhlabeni. Injabulo iyaye ibe nkulu kakhulu ikakhulukazi uma kuyingane yomfana le esuke izelwe. Lokhu kungenxa yokuthi kusuke kunenkolelo yokuthi iyona esiyovusa umuzi kayise, ngoba kuyaziwa ukuthi intombazane isuke isazohamba iyogana iyokwakha owayo umuzi, Mthembu (2006:4). Yehluke kakhulu indlela okuphathwa ngayo abesilisa ukunabesifazane. Abesilisa bahlale beyigugu lomuzi ngoba ukuwa nokuvuka komuzi kusuke kulele kubona. Kukhona konke okusuke kulindelekile ukuthi umuntu wesilisa akhule aganwe abe yindoda eqotho. Ukuze ezokwazi ukufeza lokho, kumele kube nenqubo ethile azokhula ngaphansi kwayo nokuyiyona esuke izomqapha imukhalime ekukhuleni kwakhe.

Emandulo kwabe kunenqubo elandelwayo yokukhuliswa kwabesilisa nabesifazane. Le nqubo yayifaka phakathi amasiko, imikhuba kanye nemidlalo ethile. Lokhu kufakazelwa uZulu (2015:1) lapho eveza ukuthi isizwe nesizwe sinemikhuba yaso kanye namasiko aso. Umuzi nomuzi nawo unayo imikhuba yawo eyenziwa kuwo. Ikhaya nekhaya linendlela elikhulisa ngayo umntwana walo ukuze akhule ngenhlonipho. Emandulo yayigcinwa yonke imidanti nemicikilisho yokukhuliswa kahle kwezingane zabafana nezamantombazane, lokhu kungenxa yokuthi babezazi izithelo zokukhuliswa kahle kwezingane esizweni. Lokhu kufakazelwa uMsimang (2003:210) lapho ethi kwakuthiwa umntwana ongakhuliswanga ngesiko ngeke ase kahle, uyokwenza okuphambene nokulunga bese kuthiwa kazithanga chi noma kaziphelelanga.

Isizwe samaZulu sisebenzisa izigaba zokukhula kwabesilisa kanye nabesifazane. Kuba namabanga athile okukhula. Ingane uma ingena ebangeni elithile, kuba khona isiko noma

umkhosi othile okumele wenziwe olisiko. Kulowo mkhosi umntwana kuba khona iziyalo nemithetho anikezwa yona eyizimfundiso zokuziphatha kwakhe uma esekulelo zinga asekulo ngaleso sikhathi. Ziningi izigaba ezilandelwayo uma kukhuliswa ingane. Lokhu kufakazelwa uZulu (2015:2) lapho ecaphuna khona uMsimang (2003:210) lapho eveza ukuthi okhokho babefanisa ukukhula komntwana nokukhula kommbila wona okhula ngamalunga. Ngokunjalo umntwana wayeba namalunga noma amabanga okukhula. Ukusuka kwelinye ibanga engena kwelinye kwakuba umkhosi obalulekile, kwenziwe isiko elithile.

Emandulo abafana babehamba baye entabeni bayosoka nokuyilapho ababefundiswa khona indlelakuziphatha efanele, ngoba babedodiswa. Emandulo umuntu wesilisa ubudoda bakhe babuphelela uma ngabe esesokile. Ingakho owesilisa ongasokile wayethathwa njengegwala, kwazise ukusoka kuveza isibindi somuntu. UMthembu (2006:31) uchaza ukusoka njengesiko elenziwa ngokuthi kusikwe ijwabu lesitho sangasese kowesilisa bese kuthi ikhanda lesitho sakhe sobudoda livele obala. Inhloso yokwenza leli siko eyokusiza owesilisa ukuthi angabi nenkinga uma esehlangana nowesifazane uma esekhulile.

Emandulo abafana babeqhathwa, bengcweka. Lokhu babengakwenzi ngoba kuliwa kodwa babekwenza ngenhloso yokuthi bakhule babe ngamadoda aqinile nakwaziyo ukubekezelela bonke ubunzima bempilo. Abafana imisebenzi yabo yasekhaya kwakuyimisebenzi yangaphandle njengokwakha isibaya, ukwelusa, ukusenga nokunye. UNyembezi noNxumalo (1982:103) babalula ukuthi umfana welusa amankonyane, noma engakayi edlelweni, abe sesibayeni lapho kusengwa. Ekwaluseni abafana babefunda amasu namaqhinga amaningi okunqoba impilo. Lokhu babekwenza ngemidlalo efana nokuqhwagela, iqanda lenjelwane, ukuciba insema nokubhukuda. Lena imidlalo eyayibacija ngamakhono okuqaphela empilweni.

Yonke inqubo yokukhuliswa kwabantu besilisa yayihamba ngokwezigaba zakhona. Njengoba kuvelile ngenhla ingane isengumfana omncane, ngemuva kwalokho yayikhula okusho ukuthi isingena esigabeni esilandelayo sokukhula. Umfana uma esengene esigabeni sokukhula wayencindiswa imithi, ahuqwe ngodaka bese uyise amhlabele inkomo. Uzobe eseyalwa ngendlela yokuziphatha efanele. Njengoba umfana esekhulile uyaphuma esigabeni sokuba ngumfana usengena ebunsizweni, ngoba usuke esekhule ngokwanele ukuthi angakhulelisa uma ehlangana nomuntu wesifazane. UZulu (2015:88) uphawula athi emandulo kwakubalulekile ukuba umfana aqale aphehlwe ngaphambu kokuba angene

esigabeni sokukhula. Ngokubeka kukaNyembezi noNxumalo (1982:105) ukuphehla kusho ukufaka uluthi lomsenge noma lomuzi ngemuva enganeni bese kuphehlwe kuze kophe kakhulu. Lokhu kwakwenzelwa ukuthi ingane ingaphaphi, ingashiselwa igazi futhi ikwazi ukuzibamba nasekuyabukeni lapho isikhulile.

Njengoba eseyinsizwa nje usuke esezobuthwa abe ingxenye yebutho. UNyembezi noNxumalo (1982:108) ngenqubo yokubuthwa baveza ukuthi bekuyaye kuthi kungaphela mhlawumbe iminyaka emibili noma emithathu abafana bakhula, baye komkhulu, beluse izinkomo zakhona, bese beda bekleza. Induna yenkosi isizobona-ke ukuthi laba bafana sebecela ibutho labo. Lapho izinsizwa sezikomkhulu kwakwakhiwa amadlangala. Inkosi izinsizwa yayizibuthela esibayeni. Ibutho lalethiwa ngegama lenduna yalo. Inqubo yokubuthwa kwezinsizwa ayikho lula neze kwazise izinsizwa zazingancengwa nhlobo zazithelwa induku kungabi ndaba zalutho, futhi zazisebenza kwakhiwa izibaya zakomkhulu, kulinywa futhi ziziphekela. Kukhona konke ukubuthwa kwakuyindawo yemfundo ngoba izinsizwa zazifundiswa ukuziphatha, ukuhlonipha kanye nobuqhawe.

Kukhona konke okusemqoka kakhulu ukuthi umuntu wesilisa aganwe avuse umuzi kayise. Lokhu kwenzeka ngokuthi insizwa ishele bese iyaqonywa. Ngemuva kwezinyanga ezintathu insizwa isiqonyiwe kwakwenziwa umcimbi wokubonga indaba. UCele (2012:465-468) ubalula ukuthi lo mcimbi wenziwa emuva kwezinyanga ezintathu intombi iqomile. Lo mcimbi unqunywa iqhikiza ngokucelwa isoka. Kuba omkhulu umkhosi lona phakathi kwentsha yakwansizwa neyakwantombi. Lo mcimbi wenzelwa endle ngakho- ke iqhikiza linquma usuku likhombe nesihlahla lapho kuyohlanganwa khona. Kuya ngokwehlukana kwezindawo. Kwezinye izindawo izinsizwa zisuke ziphethe izibondlo zentombi izinto zokwembatha nezinto ezabizwa amaqhikiza.

Ngemuva kwalokho kuxoxwa ezokuganiselana kulotsholwe kuchume ubudlelwano obuhle. Kuyothi kungaphothulwa konke bese kuyagcagcwa esigcawini. Lapho- ke insizwa iyobe isiyindoda ngokuphelele isozokwakha umuzi ngokugcwele. Uma insizwa ikhule ngaphansi kwenqubo eqinile nenohlonze iba indoda eqotho enekhaya elifudumele. Kwazise emandulo abantu besilisa babethathwa njengabavikeli bekhaya ngoba babeqeqeshwa ngolwazi oluzobenza babe zinsika eziqotho zekhaya. Ngakho- ke babekhula babe ngamadoda aqotho, avikelayo, ahloniphayo nawazisayo umndeni. Ayengalokothi ahlukumeze abantu besifazane ngoba lokho kwakuyichilo elibi.

Lolu cwaningo lubalulekile ngoba luzodingida indikimba esemqoka kakhulu emayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Luzophinde luhlomulise isizwe ngolwazi kwazise kukhona abangenalo ulwazi mayelana namazinga athile okukhuliswa kwabantu besilisa esizweni samaZulu. Ngakho-ke lolu cwaningo luzobavula ingqondo kwazise bazoba nolwazi mayelana namazinga athile okukhuliswa kwabafana aqondene nendlela yokuziphatha elindelekile kumuntu wesilisa.

1.2. Isendlalelo Nesisusa Socwaningo

1.2.1. Isendlalelo Socwaningo

Yize bekhona abanye abacwaningi abacwaninga ngenqubo yokukhuliswa kwabantu besilisa, kodwa ucwaningo lukaMthembu (2006) ludweba isithombe esicace bha ngenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Ukukhuliswa kahle kwabantu besilisa esizweni kulele ekutheni kulondolozwe kahle inqubo elandelawayo. Ukulondolozwa kwenqubo kuncike ekutheni leyo nqubo isetshenziswe ukuze ingeke ibune okunalokho izohlezi ikhona. Ukuthuthuka kwezwe nokufika kosikompilo lwaseNtshonalanga kwaguqula indlelakuphila yabantu abansundu bazikhohlwa ukuthi bangobani. Emandulo kusadliwa ngoludala okhokho babezigqaja futhi bezazisa ngobubona babo. Lokhu kufakazelwa uMthembu (2006:249) lapho ebalula ukuthi okhokho babelwazisa uhlanga abayilo. Uma bezele izinsizwa eziningi babeqonda ukuthi uhlanga lolo lokhula lube isizwe phakathi kwezizwe, wayekhalelwa ozele amantombazane wodwa kuthiwe mhla efayo igama lakhe liyocisha emhlabeni.

Lokhu okungenhla kuveza ukuthi kuyinto esomqoka kakhulu ukuzalwa kwengane yomfana emndenini, njengoba nezinga lenjabulo liba likhulu kakhulu uma ngabe kuzelwe ingane yomfana. Kwazise kusuke sekuthenjelwe kuyena njengomuntu oseyosala abheke ikhaya uma ngabe usokhaya engasekho emhlabeni. Emandulo kwakuyisifiso sawo wonke umlobokazi ukuthi abe nezingane emzini, ikakhulukazi zabafana. Kwazise njengoba esuke eganile nje usuke eyokwandisa isibongo salapho esuke eganele khona. Ikakhulukazi uma eganele esithenjini ingane yomfana iyona esuke iseqhulwini kwazise akekho umfazi ongathandi ukuzala inkosana nendlalifa.

Lokhu kugcizelelwa uMthembu (2006:5) lapho eveza ukuthi lisuke limlahlile elakubo owesifazane uma engamtholi umntwana womfana inhliziyo yakhe iba neminjunju engachazeki, nokugcina sekudala ukuthi kubekhona ukuthakathana emzini. UNyembezi noNxumalo, (1966:100) bona baveza ukuthi kwabe kuligugu kwaZulu ukuthola abantwana

njengoba kusenjalo namanje. Umakoti ongabatholi abantwana wayelashwa kucelwe nasemadlozini ukuba amsize. Wayelashwa ngamakhubalo athile ayezomenza abambe ukuze ezothola izingane. Kwakuphindwe kushwelezwe emadlozini kucelwe abaphansi behlise umoya.

Ukuba khona kwengane ekhaya kuyinto esemqoka kakhulu ngoba, kuletha imfudumalo nentokomalo emndenini. Kanti ukungatholakali kwabantwana kungagcina sekudala noqhekeko imbala emndenini. Kuyaye kube buhlungu kakhulu uma umalokazana engasabatholi abantwana ngoba ugcina esethukwa esebizwa ngamagama alumelayo afana nenyumba. UDoke noVilakazi (1972) bachaza inyumba njengomuntu wesifazane ongabatholi abantwana. Kwesinye isikhathi kuhlukana imizi uma bengatholakali abantwana. Kwenye inkathi indoda ize ithathe isithembu ngoba unkosikazi engabatholi abantwana ngoba inenkolelo yokuthi owesibili, hleze ayilamulele, Mthembu (2006:3-4). Konke lokhu kusikhombisa ukubaluleka kwengane ekhaya nasemndenini.

Kukho konke okubalulekile esizweni ukukhuliswa kahle kwengane. Lokhu kungenxa yokuthi ingane lapho isuke ihamba khona isuke imele isithunzi sekhaya nabazali bayo imbala. Ingakho uma ingane yenza izinto eziphambene nokulunga uzwe umuntu esethi “kazi le ngane iphuma ekhaya elinjani” noma athi “sengifisa ukubona abazali bakho ngane”. Ingakho uma umntwana esezelwe, abazali bakhe basuke sebesele nengcabha yokuveza umhlahlandlela abazomkhulisa ngawo nendlela abafuna aziphathe ngayo umntwana aze akhule, Mthembu (2006:7). Konke lokhu kuyizimpawu zokuthi uqeqesho lokukhuliswa kahle kwezingane kumele luqale ekhaya ngaphambu kokuba lukapakele ngaphandle esizweni sonke. Lokhu kungenxa yokuthi emandulo kwakwaziwa ukuthi ingane ikhuliswa ngumphakathi wonke, kanjalo nezingane zazibahlonipha bonke abantu abadala.

Emandulo yayigcinwa ngokulinganayo inqubo yokukhuliswa kwabesilisa nabesifazane, kodwa kuthe ngokuhamba kwesikhathi kwashintsha kwashabalala konke, ikakhulukazi mayelana nenqubo eqondene nabesilisa. Abantu besilisa abasanakiwe nhlobo uma kuqhathaniswa nabesifazane. Miningi imikhosi eyenziwa esizweni eqondene nokukhuliswa kahle kwabesifazane ukuze bezoba ngamakhosikazi akusasa aqotho, kodwa abesilisa bashaywa indiva nokudala umonakalo omkhulu emiphakathini esiphila kuyona. Hleze ukushabalala kwenqubo yokukhuliswa kwabesilisa kwenziwa intuthuko nempucuzeko yempilo yesikhathi esiphila kusona. Hleze lokhu futhi kwenziwa ukuthi

akuwona umsebenzi olula ukukhuliswa kwezingane ngendlela efanele kwazise kudinga isineke nokucophelela. Njengoba kugcizelela uMthembu (2006:8) lapho ecacisa khona ukuthi yehluke kakhulu inqubomgomo elandelwayo lapho kukhuliswa umntwana womfana kanye nowentombazane ngoba nendlela yokuziphatha nayo ngokunjalo ayifani. Kufanele kucace ukuthi ukwenza lo msebenzi kusuke kungasiniswa amahleza ngoba kudinga ubuhlakani kanye nesineke.

Abafana banamhlanje abananhlonipho abamazi nhlobo omunye umuntu, kodwa kufanele phela engani kwayibona abazazi nhlobo ukuthi bangobani. Engani kuyasho ukuthi kunezigaba ezithile zokukhula ezishodayo kubona. Lokhu kufakazelwa nanguMthembu (2006:8) lapho eveza khona ukuthi kuyacaca ukuthi enkathini yamanje inhlonipho isiyafungwa kwelikaJama ngenxa yokuthi abafana abasawazi amazinga abakuwo nendlela okufanele baziphathe ngayo kulelo nalelo zinga. Yingakho-ke nje izwe selagcwala izingane eziyimihambima ezihlala emigwaqeni. Lokhu kuyinzalo yokuziphatha nokungahloniphi amazinga abo ngenkathi bekhula. Uma umfana ekhuliswe ngendlela, uyazi ukuthi kufanele aziphathe kanjani ukuze kugwemeke lezi zingane ezingondingasithebeni ezilala emigwaqeni, emahlathini nasemapayipini. NgesiZulu kuthiwa zibanjwa zisemaphuphu. Ngakho-ke uma abazali bedembeselile ukuqeqesha izingane zisencane ngendlelakuziphatha efanele kubanzima uma sezikhulile ngoba umuntu izimfundiso ezinhle uzijwayela esasemncane.

Imqoka kakhulu inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Akungabazeki nhlobo ukuthi ukuvuselelwa kwayo ekukhulisweni kwabantu besilisa kungaba nezithelo ezithelile esizweni nasekubumbeni abantu besilisa abazokhula babe ngamadoda aqotho, kwazise bazobe becijwe ngamakhono empilo, bafundiswa ukuziphatha nenhlonipho uma ungumuntu wesilisa. Isizwe siyovuka ngoba kuyogcwala amadoda amaningi aqotho nayoba ngabavikeli.

Njengoba lolu cwaningo lucubungula kabanzi mayelana neqhaza elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu, lubalulekile ngoba luzohlomulisa isizwe ngolwazi kwazise kukhona abangenalo ulwazi mayelana namazinga athile okukhuliswa kwabantu besilisa esizweni samaZulu. Luzobavula ingqondo kwazise bazoba nolwazi mayelana namazinga athile okukhuliswa kwabantu besilisa aqondene nendlela yokuziphatha elindelekile kumuntu wesilisa. Ngakho- ke akungabazeki nhlobo ukuthi ukuvuselelwa kwalenqubo yokukhuliswa kwabantu besilisa kungaba nezithelo

esizweni nasekubumbeni abafana abazokhula babe ngamadoda aqotho emizi yabo. Lokhu kungenxa yokuthi bazobe becijwe ngamakhono empilo. Emandulo umuntu wesilisa wayethathwa njengomvikeli wekhaya kwazise emandulo abantu besilisa babeqeqeshwa ngolwazi oluzobenza babe zinsika eziqotho zekhaya. Ngakho-ke babekhula babe ngamadoda aqotho avikelayo nahloniphayo nawazisayo umndeni. Ayengalokothi ahlukumeze abantu besifazane ngoba lokho kwakuyichilo, babefundiswa ukuziphatha nenhlonipho uma ungumuntu wesilisa.

Lolu cwaningo ludingida ukuthi njengoba inqubo yokukhuliswa kwabantu besilisa esizweni samaZulu yashabalala ngabe lokho kunamuthelela muni, futhi uma kungathiwa iyavuselelwa kungabanaqhaza lini ekubuyiseni indlela yokuziphatha efanele nelindelekile kubantu besilisa. Lokhu kungenxa yokuthi kuningi okubi okwenziwa ngabantu besilisa esizweni, ngoba bashoda ngesisekelo sokukhuliswa kahle ngendlela efanele. Abantu besilisa abaningi sebaphenduka izilwane bayabulala, bayadlwengula, bayahlukumeza nokunye okuningi okubi. Lokhu kufakazelwa uZulu (2015:1) lapho ephawula ngokudlwengulwa kwezalukazi ngabafana abasebancane nokusekuyinsakavukela umchilo wesidwaba. Lokhu kukhomba uthi kunesiko lamaZulu elingasenziwa kahle. Leli yisiko lokukhulisa nokufundisa ngokuziphatha kwentsha.

Lolu cwaningo lubaluleke kakhulu ngoba baningi abazohlomula ngolwazi olunzulu, kukhona abangaphika balale ngomhlane uma bengezwa ukuthi nabafana bayahlolwa nabo. Lokhu kungenxa yokuthi kunakwe kakhulu futhi kuqhakambiswa ukuhlolwa kwamantombazane kuphela.

1.2.2. Isisusa Socwaningo

Umcwaningi unogqozi nentshisekelo enkulu yokwenziwa kwalolu cwaningo olucubungula inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Uma kubuyekezwa imibhalo ekhona ngocwaningo lwemibhalo yesiZulu, kuyavela ukuthi luningi ucwaningo oselwenziwe ngabacwaningi mayelana nezinto eziningi zesiZulu. Okugqamayo ukuthi luyindlala kakhulu ucwaningo olwenziwe oluphathelene nokukhuliswa kahle kwabantu besilisa esizweni samaZulu. Ucwaningo oluningi lugxila kakhulu kubantu besifazane nokusuke kubhekwa ukuhlukunyezwa kwabo ikakhulukazi emibhalweni.

Ugqozi lokwenza lolu cwaningo oluvuke ngemuva kokuba umcwaningi ebone indlela okunakwa ngayo abesifazane uma kuqhathaniswa nabesilisa. Lokhu kufakazelwa ukuthi

imikhosi eminingi ehambisana nenqubo yokukhuliswa kahle kwabantu besifazane isagciniwe. Amantombazane asahlolwa futhi ahamba umkhosi womhlanga, asenzelwa umhlonyane futhi asamuliswa. Noma umuntu eseyogana usazithola iziyalo zokubekezela nokuhlonipha emzini. Omama basawuhamba umkhosi wesivivane. Uma kubhekwa ohlangothini lwabantu besilisa kucwebe iziziba nokudala izinkinga eziningi uma ngabe umuntu esemdala eseyindoda enomuzi. Lokhu kuholela ekutheni akhule abenolaka nesandla esilula nokugcina sekuholele ekuhlukumezekeni kwabantu besifazane nezingane. Lokhu kudalwa ukuthi usuke engaqeqeshiwe ukubhekana nezimo ezinzima futhi usuke engadodiswanga. Inqubo yokukhuliswa kwabantu besilisa inezigaba ezihlukahlukene ezicija umuntu ukuze ezokhula kusasa abe yindoda eqotho. Ngakho-ke uma umuntu wesilisa engadlulanga kulezi zigaba uba nenkinga enkulu.

Isihlava sokuhlukunyezwa kwabantu besifazane siyinto ekhona esizweni sakithi. Lokhu kudalwa ukuthi abantu besilisa abaningi bakhule ingasekho inqubo yokukhuliswa kwabantu besilisa esizweni. Abantu besilisa abaningi bakhule ngendlela yaseNtshonalanga, nokuyindlela engenandaba nokubaluleka kwabantu besifazane. Lokhu kufakazelwa uMthembu (2006:301) lapho ethi kucace bha ukuthi ukukhuliswa komntwana womfana ongumZulu ngosikompilo lwaseNtshonalanga kumthuntubeza ngokomqondo ngoba kuyaphambana nenqubo yesiNtu futhi maningi amagxathu aweqayo abalulekile empilweni angamenza indoda eqotho nehloniphekile emphakathini. Lokhu kweqeka kwamazinga asemqoka kudala izinkinga ezinkulu ngoba kusuke kushoda indlelakuziphatha efanele kumuntu wesilisa. Umuntu wesilisa okhuliswe ngenqubo yesiNtu ngeke ahlukumeze nhlobo ngoba isiNtu sigqgugquzela ukuziphatha okuhle kubantu besilisa.

1.3. Umcabango Ongakafakazelwa

Umcabango ongakafakazelwa ilapho ekusuke kushiwo khona lokho umcwaningi acabanga ukuthi uzokuthola ekuhlaziyeni izimpendulo zocwaningo, (Nxumalo, 2021:18). Lokhu kusho ukuthi uma umcwaningi eseluphothulile ucwaningo lwakhe kuzovela ukuthi ngabe umbono ongakafakazelwa uliqiniso yini noma ungamampunge angenasisekelo seqiniso.

Ukukhuliswa kahle kwabantu besilisa nabantu besifazane kuyinto esemqoka kakhulu, okubaluleke kakhulu ukuthi kumele alingane wonke amazinga okukhuliswa kwabo. Uma kubhekwa indlela okuqhutshwa ngayo inqubo yokukhuliswa kwabantu besilisa nabesifazane, kuyaqapheleka ukuthi amazinga awalingani. Abantu besifazane kugxilwe kakhulu kubona uma kuqhathaniswa nabesilisa. Lokhu sikubona ngokuthi isagcinwe yonke

imikhosi eqondene nabantu besifazane esizweni. Mihla namalanga kuhlezi kugqugquzelwa abantu besilisa ukuthi mabaphathe kahle abantu besifazane ngoba bayizimbali zezwe futhi bayigugu likaZulu. Abesilisa bona abanakiwe ayikhulunywa nhlobo eyabo, nokudala igebe elikhulu phakathi kwabo nendlelakuziphatha efanele.

1.4. Izihloso Zocwaningo

Njengoba kubeka uHlengwa (2019:10) ukuthi ucwaningo noma ngabe yiluphi lusuke luphokophele ekufezeni izinhloso ezithile mayelana nokuhlosiwe ngocwaningo, okungaba ukulungisa noma ukwengeza osekuvele kucwaningiwe. Lolu cwaningo luhlose:

i. Ukucubungula inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu.
ii. Iqhaza elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu.
iii. Ukuhlola ukuthi ingavuselelwa kanjani inqubo elandelwayo yokukhuliswa kwabantu besilisa esizweni samaZulu.

1.5. Imibuzo Yocwaningo

Ngokubeka kukaNkosi (2020:1) ucwaningo lubalulekile kakhulu, ngakho- ke miningi imibuzo engabuzwa uma kwenziwa ucwaningo. Imibuzo yalolu cwaningo yilena elandelayo:

i. Iyiphi inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu?
ii. Qhaza lini elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu?
iii. Ingavuselelwa kanjani inqubo elandelwayo yokukhuliswa kwabantu besilisa esizweni samaZulu?

1.6. Umklamo Wocwaningo

UZondo (2021:5) ecaphuna uKhohliso (2015:58) nochaza umklamo wocwaningo njengamalungiselelo aveza ukuthi ngabe umcwaningi uluqoqa futhi aluhlele kanjani ulwazi alutholile olubalulekile ekuphenduleni imibuzo yocwaningo. Lolu cwaningo lugxile endaweni yaseHarding, eSantombe esifundazweni sakwaZulu-Natali. Ukuqhuba lolu cwaningo kusetshenziswa indlela yekhwalithethivu, kwafundwa imiqulu esibhaliwe lokhu

okubizwa ngokuthi uhlaziyomibhalo kuphindwe futhi kwaxoxiswana nabantu ukuthola ulwazi. Kusetshenziswe izinjulalwazi ezikhuluma ngokuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo.

Ekuqoqweni kolwazi umcwaningi usebenzise isampuli eqoka ngenhloso. Ngokubeka kukaJauza (2020:58) isampuli indlela okukhethwa ngayo idlanzana elizomela izinkumbi zabantu, leli dlanzana yilona elimela ababambiqhaza uma kuqhutshwa ucwaningo. Ababambiqhaza kulolu cwaningo ogogo ababili, izazimasiko ezimbili kanye nomkhulu ababili abahlala endaweni yaseHarding, eSantombe nabanolwazi ngenqubo yasemandulo eyayilandelwa ekukhulisweni kwabantu besilisa.

Umcwaningi uqoqe ulwazi ngokwenza uhla lwemibuzo ebuzwe ababambiqhaza bocwaningo. Imibuzo ihlelwe ngendlela evulelekile eyenze ukuthi ababambiqhaza bangaphenduli lokhu okubuziwe kuphela, kodwa bakhululeke baphendule ngendlela enika ulwazi olwanele. Lonke ulwazi luqoqwe ngomshini wokuqopha kamakhalekhukhwini (*cellphone voice recorder*). Lokhu kwenziwe ngemvume yababambiqhaza. Lonke ulwazi olutholakele luhlaziywe bese lwabhalwa phansi selufakwe ngokwezindikimba nokuyilapho ekuphenduleka yonke imibuzo yocwaningo.

Kubaluleke kakhulu ukuthi izindlela ezisetshenzisiwe ukuqhuba ucwaningo zibe sobala. Ukuze umuntu olufundayo ezokwazi ukuphenduleka yonke imibuzo anayo, ngaphandle kokuthi aze afise ukubona umnikazi wocwaningo siqu sakhe. Isizwe samaZulu siyisizwe esizigqajayo ngamasiko aso futhi sibunjwe ngawo. Kulolu cwaningo kucutshungulwa inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu kubhekiswe endaweni yaseHarding, eSantombe.

1.7. Isidingo Socwaningo

Lolu cwaningo lubalulekile ngoba ludingida indikimba esemqoka kakhulu emayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Emandulo izwe lisaphila kusadliwa ngoludala abantwana besilisa nabesifazane babekhuliswa ngaphansi kwenqubo ethile. Le nqubo yayibakhulisa, ibakhalima iphinde ibahlomise ngenhlonipho nolwazi ukuze bezoba ngabantu abangcono uma sebebadala. IsiZulu sithi umuthi ugotshwa usemanzi nokusho ukuthi kulula ukufundisa umntwana okuhle esesemncane kunoma esemdala. Lokhu kugcizelelwa uNgwenya (2015:63) lapho ephawula ngokuthi, esikhathini esedlule abazali bebeyikhalima ingane ngezindlela zonke. Lapho ingane inhlanhlatha endleleni yokulunga bebelusebenzisa uswazi ukuyibuyisa

emgqeni. Izingane bezikhonjiswa indlela yenhlonipho zisencane ngoba libunjwa liseva. Abazali babekuqonda ukuthi ingane iyikusasa lesizwe ngakho kuhle ukuba inakekelwe kahle ukuze nayo ikwazi ukuzinakekela.

Lolu cwaningo lucubungula kabanzi mayelana neqhaza elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu, lubalulekile ngoba luzohlomulisa isizwe ngolwazi kwazise kukhona abangenalo ulwazi mayelana namazinga athile okukhuliswa kwabafana esizweni samaZulu. Luzobavula ingqondo kwazise bazoba nolwazi mayelana namazinga athile okukhuliswa kwabafana aqondene nendlela yokuziphatha elindelekile kumuntu wesilisa.

Luningi ucwaningo olukhona oluqondene nokukhuliswa kwabesifazane kunabesilisa, lokhu kufakazelwa ucwaningo lukaKubeka-Ngobese (2004), Khuzwayo (2000), Mswane (2019), Mntambo (2020). Okuhlukile ngalolu cwaningo ukuthi lona ludingida ukuthi njengoba inqubo yokukhuliswa kwabantu besilisa yashabalala esizweni ngabe lokho kunamuthelela muni, futhi uma kungathiwa iyavuselelwa kungabanaqhaza lini ekubuyiseni indlela yokuziphatha efanele nelindelekile kumuntu wesilisa. Lokhu kungenxa yokuthi kuningi okubi okwenziwa ngabantu besilisa ngenxa yokuthi bashoda ngesisekelo sokukhuliswa kahle ngendlela efanele. Abantu besilisa sebaphenduka izilwane bayabulala, bayadlwengula, bayahlukumeza nokunye okuningi okubi.

Emandulo izigaba zokukhula komuntu wesilisa zazifaniswa nezibaya zoqeqesho. Isibaya senhlonipho ngesinye sezibaya ezisemqoka kakhulu ekukhuleni komuntu wesilisa. Lokhu kufakazelwa uNdlovu noNxumalo (1961:16) lapho bethi umfana uyaye athi uma ethunywa ngomunye umuntu omdala noma kungeyena wakubo, ahambe ayenze leyo nto ngaphandle kokubheka ukuthi ubethunywe nguyise noma ngunina. Lokhu kubonisa ubumqoka benhlonipho ekukhulisweni komuntu wesilisa. Uqeqesho nemidlalo yase kwaluseni yayinomthelela omuhle ekuhlwanyeleni inhlonipho ekukhuleni komuntu wesilisa. Ekwaluseni abafana babefunda ukuhlonipha izingqwele kanye nontanga babo. Lokhu kwenziwa ngemidlalo efana nokuqhathwa nokudla iphaphu. Umdlalo wokudla iphaphu uyisikhali esikhulu soqeqesho lwenhlonipho ngoba abafana bafunda ukuhlonipha izingqwele, Mthembu (2006:90). Lokhu kuholela ekutheni le nhlonipho igcina isiphelele nasekhaya. Umfana ukhula enenhlonipho phakathi kwekhaya, ahloniphe abazali, umuzi wakubo kanye nempahla yakubo yonke kuze kuba naye uba nowakhe umuzi.

Konke lokhu kusivezela ukuthi lolu cwaningo lubalulekile ngoba baningi abazohlomula ngolwazi olunzulu, mayelana nenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu.

1.8. Uhlaka Lwezinjulalwazi Zocwaningo

Ukuqhuba lolu cwaningo umcwaningi usebenzise izinjulalwazi ezimbili okuyi *Modernization* ne*Cultural Evolution.* Lezi zinjulalwazi zikhuluma ngokuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo. Okuqapheleka kakhulu ngenjulalwazi ye*Modernization* ilokhu okwasungulwa umcwaningi uRostow (1960). NgokukaRostow (1960) le njulalwazi yakhelwe phezu kwezigaba ezinhlanu ezaziwa ngokuthi yi- *Economic Stages of Growth* (Izigaba Zokukhula Kwezomnotho).

UJanos (1986:44) uveza ukuthi injulalwazi ye*Modernization* isetshenziswa ukuchaza inqubo yesimanjemanje phakathi kwemiphakathi. Ukwenziwa kwesimanje manje kusho inguquko eqhubekayo esuka "kweyangaphambilini " noma "yendabuko" kuya emphakathini "othuthukile". Injulalwazi yesimanjemanje iphakamisa ukuthi imiphakathi yendabuko iyathuthuka njengoba yamukela inqubo zesimanje manje. Le njulalwazi iyaxhumana nalolu cwaningo ngoba isizwe samaZulu sesiguqukile ekwenzeni izinto ngendlela yasemandulo, ngenxa yokuphucuzeka ezimpilweni. Isizwe sesithuthuke kakhulu sesilulahlile usikompilo lwaso.

UMesoudi (2012) kanti yena uphawula ukuthi injulalwazi i-*Cultural Evolution* ibalula ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Nokuwushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi okungachazwa njengenqubo eyasungulwa nguDarwin (1859). Le njulalwazi ixhumana kahle kakhulu nocwaningo ngoba lokhu ekubalulayo kuyiqiniso elimsulwa ngoba abantu abaningi basuka emakhaya bafudukele emadolobheni ngenhloso yokubheka imisebenzi. Lokhu kusho ukuthi izinto eziningi ezingamasiko neziyinqubo yokuphila ziyabuna noma zishabalale, ngoba izinto eziningi ezingamasiko zenzelwa emakhaya.

Ngakho-ke abantu uma sebehlala emadolobheni kusala kungenziwa lutho emakhaya. Ukushintsha kwesikhathi esiphila kuso kuze nemfundo. Imfundo iwaqedile amasiko amaningi ngoba abafana isikhathi basichitha ezikoleni manje akekho umfana ongaba nesikhathi sokuyokwenza okwakwenziwa emandulo. Emadolobheni akuqhathwana,

akweluswa futhi akubhukudwa. Ayenzwiwa yonke imidlalo eyenziwa emakhaya eyenza umfana akhule eqinile, ehlonipha ukuze ezoba indoda eqotho kusasa. Izwe selathuthuka kakhulu nokwenza kushabalale konke okwakwenziwa emandulo nokube nomthelela omkhulu ekushabalaleleni kwenqubo yokukhuliswa kwabantu besilisa.

1.9. Izimo Zokwethembeka

Uma kuqhutshwa ucwaningo kusuke kunezinhloso ezithile okumele zifezeke kanjalo futhi nokuphenduleka kwemibuzo yocwaningo. Ukuze konke kuzofezeka kumele kwenziwe isiqiniseko sokuthi ulwazi oluqoqiwe luyiqiniso.

UNgcobo (2022:18) ngokwethembeka kocwaningo ubeka kanje:

> *Trustworthiness refers to the level at which the study can be trusted, synonymous with standards of truth and value in the work presented.*
>
> Ukwethembeka kusho izinga lapho ucwaningo lungathenjwa khona, nokufanayo namazinga eqiniso neqophelo emsebenzini owethulwayo.

UNene (2022:18) uyahambisana nokubalulwe uNgcobo (2022:18) njengoba naye ephawula kanje:

> *Trustworthiness is considered at the data-present1ation stage, in data generation, and data analysis. This ensures that the findings of the study reflect the situation, and that readers trust the study.*
>
> Ukwethembeka kwethulwa esigabeni sokuqoqwa nokwethulwa kolwazi kanye nasekuhlaziyweni kolwazi. Lokhu kuqinisekisa ukuthi okutholwe ocwaningweni kuyasiveza isimo socwaningo, futhi abafundi bayalwethemba ucwaningo.

Konke okubalulwe ngenhla kusivezela ngokusobala ukuthi ucwaningo kumele lube seqophelweni eliphezulu, lube neqiniso kanye nokwethembeka. Uma kubhekwa iqiniso nokwethembeka okuqukethwe imiphumela yocwaningo kumele kuhambisane nendlela eyiqiniso esetshenzisiwe ukuqoqa ulwazi. Kulolu cwaningo kusetshenziswe indlela yekhalithethivu, uhlaziyombhalo kanye nohla lwemibuzo elawula izingxoxo. Imibuzo elawula izingxoxo iyona engumgogodla wocwaningo ngoba lonke ucwaningo luncike ezimpendulweni zabambiqhaza bocwaningo. Lonke ulwazi olwethulwe kulolu cwaningo luyiqiniso futhi lwethambakele. Lesi yisigaba esimqoka kakhulu ngoba sinikeza lowo

ofundayo ithuba lokuthi ahlulele ucwaningo ngokuthi ngabe luseqophelweni eliphezulu yini futhi luneqiniso nokwethembeka yini. Kanjalo namagebe ocwaningo ngabe avalekile yini ngenkathi kufezwa izinhloso zocwaningo. Zonke izimo zokwethembeka zigciniwe kulolu cwaningo. Ababambiqhaza bocwaningo bahlonishiwe futhi ucwaningo lugunyazwe iNyuvesi. Okuningi mayelana nezimo zokwethembeka kutholakala kwisahluko sesithathu kanye nakwizithasiselo zocwaningo.

1.10. Izinkinga Zocwaningo

Uma kwenziwa ucwaningo kuhlezi kuzobakhona izimo nezingqinamaba ezingase ziphazamise umcwaningi ekufezeni izinhloso zocwaningo lwakhe. Lezi zingqinamba kwesinye isikhathi ziyaye zimphazamise umcwaningi ekuqedeni ucwaningo lwakhe ngesikhathi esibekiwe.

UZondo (2021:8) ubalula ukuthi ngaso sonke isikhathi uma kwenziwa ucwaningo kuhlale kuba khona izingqinamba kanye nemingcele. USimon (2011:2), ecashunwe kuZondo (2021:8) ugcizelela ukuthi izingqinamba nemingcele yona iwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke akulawule. Kuye kube nzima kakhulu ukuqagela ushaye emhloleni ukuthi iziphi izingqinamba ozohlangabezana nazo esikhathini esizayo. Ingqikithi yalolu cwaningo yakhiwe izingxoxo zababambiqhaza bocwaningo. Zonke izingxoxo ziqoqwe ngokuthi ziqoshwe ngomakhalekhukhwini *(cellphone voice recorder)* nokungumsebenzi othathe isikhathi eside kakhulu ukususa izingxoxo kumakhalekhukhwini zibhalwa phansi.

1.11. Ukuhlelwa Kwezahluko

Wonke umsebenzi ufanele ukuba nezingxenye ezimqoka futhi ufanele ukuhlelwa ngezahluko zakhona ukuze noma umuntu efunda iqoqa lezahluko ezobe esenolwazi ukuthi isahluko ngasinye siquketheni, ngokuphelele noma ngokugcwele. Umcwaningi kulesi sihlokwana ukhanyisa uhlelo locwaningo lonke ngokucacisa okwenziwe esahlukweni ngasinye.

Isahluko sokuqala

Isahluko sokuqala siyisingeniso okanye isethulo socwaningo lonke. Ngaphansi kwesahluko sokuqala sithola isingeniso esichaza ngokuzokwenziwa kulesi sahluko. Siphinde sithole isendlalelo nesisusa socwaningo nokuyisona esiyinkuthazo yocwaningo. Umcabango ongakafakazelwa, izinhloso zocwaningo, imibuzo yocwaningo nomklamo wocwaningo

nakho sikuthola kulesi sahluko. Kuso lesi sahluko umcwaningi uphinde athule isidingo socwaningo, uhlaka lwezinjulalwazi zocwaningo, izimo zokwethembeka, izinkinga zocwaningo kanye nokuhlelwa kwezahluko.

Isahluko sesibili

Lesi sahluko siqukethe isingeniso esichaza kabanzi ngokudingidwa kulesi sahluko kanye nokubuyekezwa kwemibhalo. Kubuyekezwa imibhalo esibhaliwe ehlobene nesihloko socwaningo. Lokhu kwenziwa ngokubheka imibhalo emhlabeni jikelele, e-Afrika kanye naseNingizimu Afrika.

Isahluko sesithathu

Kulesi sahluko kubhekwa izindlela zokwenza ucwaningo kanye nezinjulalwazi ezisetshenzisiwe ukuqhuba lolu cwaningo ukuze kuzozwakala kahle okucwaningwayo.

Isahluko sesine

Kulesi sahluko kwethulwa futhi kuphinde kuhlaziywe ulwazi olutholakele.

Isahluko sesihlanu

Isahluko sesihlanu, sona singesokugcina kanti naso singenisa ngaso isingeniso esindlalela ukuthi lesi sahluko siyisiphetho socwaningo ngoba sifingqa ucwaningo lonke. Siphinde siveze iziphakamiso zocwaningo. Sibe sesivala ngesiphetho esicishe sifane nokuthi sengamele ukuphethwa kocwaningo lonke.

1.12. Isiphetho

Kulesi sahluko sokuqala umcwaningi wethule isingeniso nesethulo esikhuluma ngocwaningo lwakhe. Ube esisika kwelijikayo ngokumkhuthazile (isisusa socwaningo) ukuthi acwaninge ngalesi sihloko kanjalo nenhlosongqangi ahlose ukuyizuza ngalolu cwaningo. Kuso lesi sahluko sokuqala siphinde sithole imibuzo yocwaningo, isidingo socwaningo kanye nomklamo wocwaningo. Umcwaningi ube esephetha ngezinselelo zocwaningo, nokusuke kubhekwa izingqinamba umcwaningi ahlangabezane nazo ekuqhubeni ucwaningo lwakhe. Esahlukweni esilandelayo sethulelwa ukubuyekezwa kwemibhalo nokuyilapho ekubhekwa khona imibhalo esibhalwe emhlabeni jikelele, e-Afrika kanye naseNingizimu Afrika.

ISAHLUKO SESIBILI

2. UKUBUYEKEZWA KWEMIBHALO

2.1.Isingeniso

Esahlukweni esedlule sethulelwe isahluko sokuqala socwaningo, nokuyisingeniso nesethulo socwaningo lonkana. Kulesi sahluko sethulelwa ukubuyekezwa kwemibhalo esibhaliwe mayelana nenqubo yokukhuliswa kwabantu besilisa. Lokhu kwenziwe ngokubheka imibhalo yasemhlabeni jikelele, eyasemazweni ase-Afrika kanye nemibhalo yaseNingizimu Afrika. Umsebenzi wokucwaninga ngumsebenzi oqhubeka njalo emhlabeni jikelele. Umcwaningi uma enza ucwaningo usuke efuna ukuvala igebe elithile elikhona kulokho asuke ecwaninga ngakho. Ukuze ucwaningo luzoba impumelelo kubalulekile ukuthi umcwaningi aqale abuyekeze imibhalo ngokufunda ucwaningo oselwenziwe oluhambisana naleyo ndikimba asuke efisa ukucwaninga ngayo. Lokhu kumsiza ekutheni abone igebe elikhona nazolivala ngocwaningo lwakhe, ukugwema ukuphinda into esicwaningiwe ngaphambilini kanye nokuqhamuka neziphakamiso ezintsha zocwaningo. Lokhu kufakazelwa uXimba (2021:16) lapho ebalula ukuthi ukubuyekezwa kwemibhalo kuwumhlahlandlela wokuthi yikuphi la okumele kubhekwe khona kakhulu noma kwenziwe khona kakhulu ukuze ucwaningo olwenziwayo luzobonakala lunesidingo nalo futhi lwehlukile kulolu oselwenziwe. Lokhu okubalulwe ngenhla kuyiqiniso ngoba osekubhaliwe kusicobelela ngolwazi losekucwaningiwe.

Kulesi sahluko kwethulwa ukubuyekezwa kwemibhalo, lokhu kwenziwe ngokubheka imibhalo ekhuluma ngenqubo elandelwayo ekukhulisweni kwabantu besilisa emhlabeni wonke jikelele. Kubhekwe emazweni aphesheya kwezilwandle okubalwa kuwo amazwe anjengeGreece, izwe lase-India, izwe lase-Indonesia kanye neChina. Kuphindwe kwabhekwa ucwaningo oselubhaliwe emazweni ase-Afrika nokubalwa kuwo izwe laseSwatini, iZimbabwe, i-Ethopia kanye nezwe laseKenya. Kube sekuphethwa ngokubhekwa kwemibhalo yaseNingizimu Afrika nokufaka phakathi imibhalo yesiZulu nesiXhosa.

UDladla (2020:34) ephawula ngokubuyekezwa kwemibhalo uveza ukuthi ukubuyekezwa kwemibhalo kuyisigaba esisemqoka nesiphoqa ukuthi umcwaningi acubungule imisebenzi esikhathuliwe ngesihloko asuke egxile kuso. Uqhuba agcizelele ukuthi ukubuyekezwa kwemibhalo kungumgogodla wocwaningo ngoba ngaphambu kokusungula ucwaningo kusemqoka ukuthola uvo lwalabo abakwendulele ukuze igalelo labo livele ukuze kube nokuxhumana okuhle kocwaningo oludala nocwaningo olusha. Lesi sigaba siyisisekelo socwaningo ngoba inhloso yokucwaninga ukuqhamuka nolwazi olusha nokuthasisela phezu

kolwazi obeluvele lukhona. Lokhu kuhambisana nombono wokuthi ucwaningo olusha lwakhiwa phezu kwesisekelo solwazi olukhona ukuze kuvele ulwazi olusha. Ukubuyekezwa kwemibhalo kuyinsiza ephendula yonke imibuzo engase idinge izimpendulo ngokuqhubeka kocwaningo kuphinde kuhlomise umcwaningi ngolwazi olunzulu lwalowo mkhakha asuke ecwaninga ngawo. Lokhu kungenxa yokuthi ekubuyekezweni kwemibhalo umcwaningi uthola ulwazi aludingayo nolwenza ucwaningo lwakhe luhluke kosekucwaningiwe ngaphambilini.

NgokukaJauza (2020:16) ukubuyekezwa kwemibhalo kwelekelela kuphinde kucacisele labo abazofunda ucwaningo ngolwazi olujulile lwalowo mkhakha okucwaningwa ngawo. Le ngxenye yokuqhutshwa kocwaningo yenaba kabanzi ngokwatholwa ngabanye abacwaningi emisebenzini yabo emkhakheni ofanayo. Lesi sahluko sibaluleke kakhulu ngoba siveza osekucwaningwe ngabanye abacwaningi nokusiza umcwaningi ukuthi abone igebe elikhona nokuhlobana okukhona phakathi kwenqubo elandelwayo ekukhulisweni kwabantu besilisa emazweni aphesheya kwezilwande, amazwe ase- Afrika kanye neNingizimu Afrika.

2.2. Ucwaningo Ngenqubo Elandelwayo Ekukhulisweni Kwabantu Besilisa Emhlabeni Jikelele

2.2.1. Imibhalo Yasemhlabeni Jikelele

Ngokwasezweni laseGreece uCole (1984:233) uveza ukuthi ingane yomfana ibaluleke kakhulu, ngoba abafana babenzelwa amasiko ahambisana nokungena kwabo esigabeni esithile sokukhula. Ngalenqubo uCole (1984:233) ucacisa kanje:

> *In general, there was in ancient Greece a separation between the lives of men and the lives of women. Rituals exclusively for boys centered first around admission to their father's kin group.*
>
> Ngokuvamile, emandulo eGreece kwakukhona ukuhlukaniswa phakathi kwempilo yamadoda kanye nempilo yabesifazane. Amasiko enzelwa abafana kuphela agxile ekwamukelweni kwabo esigabeni esilingana noyise.

Ngokwasezweni laseGreece izigaba zokukhula komuntu wesilisa ziyinto esemqoka kakhulu. Lokhu kufakazelwa ukuthi abafana babenzelwa umcimbi obizwa ngokuthi *ikoureion*, nokungumcimbi osuke ukhombisa ukuthi abantwana babafana basuka kwesinye isigaba baya kwesinye. Nokuhambisana noshintsho olubakhona emzimbeni yabo njengoba sebekhula nje bengena kwesinye isigaba sempilo.

"*The koureion marked a change in biological status for boys". Cole (1984:233).*
Ikoureion ibeka uphawu loshintsho ngokuzalwa kwabafana.

Lokhu okungenhla okugcizelelwe uCole (1984:233) kuvumelana nokuthi lapho abafana bekhula bengena esigabeni esithile esilandelayo, kuba noshintsho oluthile emzimbeni yabo ngokwebhayoloji. UHillis nabanye (2020) bachaza ibhayoloji njengesifundo sesayensi yempilo, nokusho ukuthi kubhekwa zonke izinto eziphilayo nokufaka phakathi nabantu. Lokhu kusho ukuthi ukukhula kwabafana kuba noshintsho olubakhona emizimbeni yabo ikakhulukazi ezindaweni ezifudumele. Lokhu kufakazelwa nguBreehl noCaban (2018) lapho bebeka kanje:

An increase in testicular size is typically the first sign of puberty in boys. The growth of the penis occurs after testicular enlagement.

Ngokuvamile ukukhula kwezikhwama zamasende kuwuphawu lokuqala lokuthomba kubafana, nokukhula komphambili kwenzeka ngemuva kokukhula kwamasende.

Lokhu kubonisa ukuthi kubalulekile ukwenziwa kwalo mcimbi ngenhloso yokwamukela umfana esigabeni esithile sempilo. Lo mcimbi wawenziwa ngokwezigaba zemikhosi emithathu elandelanayo. Umkhosi wokuqala owokunikela nge-*meion,* umkhosi wesibili ngowokunikela nge-*koureio* kanye nomkhosi wesithathu nokungumkhosi weg*amelia.* Ukunaba kabanzi ngalomcimbi owenzelwa abantwana babafana ezweni laseGreece uCole (1984:233), ubeka kanje:

The Apatouria was celebrated annually at Athens in the local phratries. On the third day of the festival, called Koureotis, three types of ceremonie took place: 1) offering of the meion, a sacrifice presented by fathers to whom sons had been born during the previous year, ' 2) offering of the koureio a sacrifice presented by the father at the time of formal entry and enrollment of an adolescent son into the phratry, and 3) the gamelia, a sacrifice presented to his phratry members by a young man at the time of his marriage.

Umcimbi we- *apatouria* wawugujwa minyaka yonke e-*Athene* ezindaweni zemiphakathi eyakhelene enenqubo eyodwa. Ngosuku lwesithathu lomkhosi, olubizwa ngokuthi i-*Koureotis*, kwakuba nezinhlobo ezintathu zemikhosi: umkhosi wokuqala owokunikela nge-*meion,* nokungumhlatshelo owenziwe obaba ababenamadodana azalwe ngonyaka odlule. Umkhosi wesibili ngowokunikela nge-*koureio*

nokungumhlatshelo, owethulwa ubaba ngesikhathi indodana yakhe isuka ekubeni ibhobhodlwane ingena ngokusemthethweni ebunsizweni, kanye nomkhosi *wegamelia,* nokungumhlatshelo owethulwa ezinye izinsizwa ezingontanga waleyo nsizwa ngesikhathi somshado wayo.

Uma kugujwa le mikhosi yokukhuliswa kwabafana kuhlatshwa izimbuzi nezimvu, bese abafana bagunde izinwele njengophawu lokuthi basuka ekubeni ngamabhobhodlwane sebengena esigabeni sobunsizwa. Lokhu kufakazelwa uCole (1984:234) nobeka kanje:

> *The central ceremony of the day called Koureotis must have been the koureion, the sacrifice of an animal. Etymology suggest that the sacrifice accompanied the ceremonial cutting of the boys' hair, an act which symbolized the transition from childhood to adolescence.*
>
> Umkhosi oyinhloko walolo suku okuthiwa i-*Koureotis* kumelwe ukuba kwakuyi-*koureion*, umhlatshelo wesilwane. Isifundo sokwethiwa kwamagama siphakamisa ukuthi umhlatshelo uhambisane nokugundwa kwezinwele zabafana, njengesenzo esasiwuphawu lokuthi umfana usuka ebufaneni ungena ebunsizweni.

Ngokwasezweni lase- India ngaphansi kwamaHindu izingane zabafana ziyintandokazi kakhulu. Lokhu kubonakala ngokuthi uma kuzelwe ingane yomfana kuba nemikhosi yokugubha lokho, ekubeni makuzelwe ingane yentombazane kuqabukela kuba nomgubho wa lokho. Izingane zivame ukuqala ukusebenza zisencane. Abafana banakekela izilwane futhi basebenze emasimini, kanti futhi bakhuliswa ngokuyekelelwa ekubeni amantombazane ekhuliswa ngaphansi kwesandla esiqinile.

Ngemuva kokuba izingane zamaHindu sezifinyelele esigabeni sokuthomba, ziyaye zihlukaniswe ngokobulili ukuze kube nokusebenzisana okuncane phakathi kwamantombazane nabafana abasakhula. Abafana bakhula betotoswa ngonina futhi kokunye kuba ibona abashayela abazali babo imithetho nokugcina kudala inkinga phakathi kukaSokhaya nomfana. UHays (2015) uphawula ukuthi umfana uma esekhulile kulindeleke ukuba aganwe kodwa angaphumi umuzi wakhe, ngoba kumele ahlale nabazali bakhe, abondle, abheke impahla yakubo, futhi anakekele abazali lapho sebekhulile.

UHull noBudiharsana (2001) bona bakhuluma ngenqubo yokusoka ezweni lase- Indonesia. Ngokwasezweni lase- Indonesia ukusoka kuyinto endala kakhulu njengoba kubuye kugqugquzelwe kakhulu nayinkolo. Ezweni lase- Indonesia abafana basokwa ngenhloso

yenhlazeko kanye nokunyusa izinga locansi lapho umfana esekhulile. Ukukhanyisa lokhu uHull noBudiharsana (2001:61) babeka kanje:

> *Justifications for male circumcision revolve around attempts to deal with problems of penile hygiene and malformations of the genital foreskin and to enhance sexual pleasure. The origins of such practices have for the most part been forgotten. Various religious explanations link the practice to individual identity with a group, a rite of passage to adulthood, or an interpretation of appropriate gender relations.*
>
> Izizathu zokusokwa kwabesilisa zigxile emizamweni yokubhekana nezinkinga zokuhlanzeka komphambili kanye nokukhubazeka kwejwabu lesitho sangasese kanye nokuthuthukisa injabulo yocansi. Ingxenye eningi mayelana nemvelaphi yalo mkhuba isikhohlakele. Izincazelo ezihlukahlukene zenkolo zihlobanisa lo mkhuba nokuzazi komuntu neqembu, isiko lokudlulela ekubeni umuntu omdala, noma incazelo eqondile yobudlelwano bobulili obufanele

Ukusoka kuyinto esemqoka e- Indonesia ngoba umfana osokile uma esekhulile eseyindoda uyakwazi ukwenelisa umkakhe ocansini. Lokhu kuvezwa uHull noBudiharsana (2001:61) lapho beveza ukuthi miningi imibono ekhona mayelana nendikimba yokusoka njengoba kuthiwa kuyindlela yokukhulisa amandla owesilisa ukuze athokozise owesifazane futhi kwayena uqobo ajabulele impilo yocansi ethokozisayo.

UHardy, (1993) uphawula uthi eChina lapho abafana sebengene esigabeni sokuthomba benzelwa umcimbi obizwa ngokuthi i-Guan Li. UHardy (1993:75) lo mcimbi uwuchaza kanje:

> *The Guan Li is also known as the "crown ceremony". As a coming-of-age ceremony, the Guan Li ceremony marks the passage of man from childhood to adulthood. It is only after the Guan Li ceremony that a boy is considered a man and can be given adult responsibilities and rights; for example, he could become the heir of his family, get married, inherit a business, and participate in other aspects of society.*
>
> Umcimbi we*Guan Li* ubuye waziwe nangokuthi "umcimbi wokuthweswa imiqhele". Njengomcimbi ohlose ukuthi umuntu usengena esigabeni esithile seminyaka, ngakho-ke lo mcimbi we-*Guan Li* uwuphawu lokuthi umfana usuka ebufaneni ungena ebunsizweni. Kungemva komcimbi we-*Guan Li* kuphela lapho umfana ethathwa njengendoda ephelele futhi anganikezwa izimfanelo namalungelo kwabantu abadala.

Isibonelo, angaba indlalifa yomndeni wakhe, ashadelwe, azisebenze, aphinde futhi ahlanganyele nomphakathi ezintweni zomphakathi ezibalulekile.

Uma kwenziwa lo mcimbi umfana uyageza alungise nezinwele, ngemuva kwalokho ubaba wakhe athule inkulumo yosuku. Uma ubaba womfana eseqedile ukukhuluma umfana uguqa ngamadolo. Ngemuva kwalokho umphathi womsebenzi ugeza izandla zakhe, bese ebeka isigqoko ekhanda lomfana lokhu ukuphinda kuze kube ikathathu. Ngemuva kwalokho umfana usukuma abingelele zonke izivakashi ezikhona, mayeqeda lokhu usuke eseyindoda ephelele ube esenikwa igama lokuhlonipha.

Konke lokhu okwenziwa ngamazwe angaphandle okuphathelene nenqubo yokukhuliswa kwabantu besilisa kubaluleke kakhulu, ngoba kuyabacija ukuthi bakhule kahle, babe ngamadoda aqotho.

2.2.2. Imibhalo Yasemazweni ase- Afrika

Ngokwasezweni laseSwatini uFakude (2006:72) uveza ukuthi ingane yomfana iqeqeshwa isencane kakhulu. Usilandisa kabanzi lapho eveza ukuthi ngokwesiko lamaSwati abafana kuba nezigaba ezithize ezibalulekile abeqa kuzo. “Amaduna nezingane ezincane ezisanda kuzalwa, ngokwesiko lesiSwati kuba nezigaba ezithize abeqa kuzo. Kuba nezigaba ezibalulekile kakhulu esizweni sama Swati” Fakude (2006:72). Ube esecaphuna uMahlalela (1992:21) nabanye njengoba bona beveza ukuthi umntwana womfana uma ngabe enezinyanga ezintathu kuthiwa usana. Lo mntwana ugcinwa endlini, ethiwe igama lakhe akhonjiswe inyanga, uyise kanye nezihlobo, bese efakwa uqotho lwemithi yokumvikela.

Kuthi engafika eminyakeni emithathu akasabizwa ngosana kodwa kuthiwa ngumntwana, nokuyilapho efundiswa khona ukuhamba nokukhuluma kahle bese eyekiswe nebele. Ube esekhishwa uqotho agqoke ubuhlalu kuphela. Ukusukela eminyakeni emithathu kuya kweyisishiyagalombili kuthiwa ngumfana, nokuyilapho eqala khona ukwelusa amazinyane, izinkomo aphinde adlale nemidlwane. Kuso lesi sigaba ilapho esikwa khona izindlebe bese evunuliswa ngezinjobo. Ingane yomfana uma isihlanganise iminyaka eyisishiyagalombili kuya kweyishumi nesikhombisa iyaye ibizwe ngokuthi ijele. Ijele belelusa izinkomo liphinde lithunywe, ilapho futhi ebekwenziwa khona nesiko lokuthomba. Uma umfana eseneminyaka engamashumi amabili nesikhombisa kuthiwa ijaha. Ijaha umfana osekhulile osengasoma, osengazingela aphinde alwe nezimpi. Ijaha lisuke selivumelekile ukuthi selingathatha umfazi. Uma umuntu esenomfazi uyaphuma esigabeni sokuba ijaha angene kwesokuba indoda, ngoba

usuke eseganiwe esengumnumzane ngokuphelele esevumelekile nokuthi aphembe umndeni wakhe naye.

UMatumbu (2019) kucwaningo lwakhe leqhuzu lobudokotela ukhuluma ngenqubo yokusoka ezweni laseZimbabwe esizweni saseVaremba. Ngokwesizwe saseVaremba abantu besilisa basokwa uma sebeneminyaka eyisikhombisa kuya kweyishumi nanhlanu. Njengoba kubeka uMatumbu (2019:118):

> *The rightful age for the Varemba initiation ritual was from seven up to fifteen years.*
>
> Iminyaka efanelekile yokuqalwa kwesiko lokusoka ngokwesizwe samaVaremba yayisukela kweyisikhombisa kuya kweyishumi nanhlanu.

Eqhuba uMatumbu (2019:119) ubalula ukuthi leli siko lokusoka lenziwa ebusika ngoba ebusika ukudla kusuke kuyinala.

> *The Varemba circumcision and initiation ritual is performed in winter, especially June and July. Moreover, during winter, most people would have completed their harvesting and that there would be enough food for the initiates.*
>
> Ukusoka ngokwesizwe saseVaremba kwenziwa ebusika, ikakhulukazi ngoNhlangulana nangoNtulikazi. Lokhu kungenxa yokuthi ebusika, abantu abaningi bayobe sebeqedile ukuvuna, ngaleyondlela kuzoba nokudla okwanele kubasokwa.

Leli siko lokusoka libaluleke kakhulu esizweni samaVaremba ingakho lenzelwa entabeni ethathwa njengentaba engcwele kwazise kukholelwa ekutheni kuhlala imimoya yamadlozi. Lokhu kubalulwa uMatumbu (2019:121) njengoba ebeka kanje:

> *The initiation sites are places where the ancestral spirits reside, so by being at such places the initiates are well positioned within the spiritual realm of the divine.*
>
> Izindawo okusokelwa kuzo yizindawo lapho kuhlala khona imimoya yamadlozi, ngakho- ke ngokuba kulezi zindawo abasokwa basuke behlezi kahle endaweni enomoya ovela ebukhosini baphezulu.

Inhlosongqangi yokusokwa kwabafana ngokwesizwe samaVaremba ukukhipha abafana ebufaneni bangene ebudodeni, ukuhlukanisa abafana nonina ukuze bafundiswe indlelakuziphatha efanele, kanye nokuvimba ulaka phakathi kwabantu abasokile nabangasokile. Matumbu (2019:129).

The ritual marks the transition from boyhood to manhood, it bestows cultural identity, disassociating the young men from their mothers to instil discipline, to inhibit aggression between circumcised and uncircumcised individuals, to convey important life lessons.

Leli siko luwuphawu lwenguquko lapho umuntu ephuma ebufaneni eya ebudodeni, linikezela umuntu amasiko, lihlukanisa abafana nonina ukuze bafundiswe indlelakuziphatha efanele, livimba ulaka phakathi kwabantu abasokile nabangakasokile, lidlulisela izifundo ezibalulekile zempilo.

Konke lokhu kusikhombisa ukubaluleka kwaleli siko lokusoka esizweni samaVaremba. UHipple (2008) yena uveza okuhlukile ngamazwe amabili i- Ethiopia neKenya ubalula ukuthi e-Ethopia abafana bagibela izinkunzi zezinkomo ukuze baziveze ubudoda babo.

In Ethiopia, Hamar boys complete the Jumping of the Bulls, a ritual in which they must leap over the backs of 20 to 40 bulls in order to demonstrate their manhood.

Etopiya abafana bamaHamar baphothula umdlalo wokugibela izinkunzi, nokuyisiko okumele abafana bagxume phezu kwezinkunzi ezingama-20 kuya kwezinga-40 ukuze bakhombise ubudoda babo.

Uphinde abalule ukuthi ezweni laseKenya abafana kumele bazingela amabhubesi ngemikhonto ukuze bezozibonakalisa ubudoda babo.

Young Maasai warriors must prove their courage by hunting lions with only a spear.

Izinsizwa ezisencane, amaMaasai kufanele zibonise isibindi sazo ngokuzingela amabhubesi ngemikhonto kuphela.

2.2.3. Imibhalo YaseNingizimu Afrika

UZulu (2015) ocwaningweni lwakhe lweqhuzu leMasitazi olusihloko esithi "*Ingonyuluka Ngesiko Lokuphehlwa (Ukuncunca) Esizweni SamaZulu,"* ukhuluma ngesiko lokuphehlwa kwezingane esizweni samaZulu. Kulolu cwaningo ubheka ukuthi kuyini ukuphehlwa kwezingane nokufaka phakathi ukuphehlwa kwamantombazane nokuphehlwa kwabafana. Kulolu cwaningo usivezela ukubaluleka kokulondolozwa kwenqubo ethile njengoba ebalula ukuthi isizwe nesizwe sinemikhuba yaso kanye namasiko aso. Umuzi nomuzi nawo unayo imikhuba yayo eyenziwa kuyo. Ikhaya nekhaya linendlela elikhulisa ngayo umntwana walo

ukuze akhule ngenhlonipho, Zulu (2015:1). UNyembezi noNxumalo (1982:99) isiko balichaza njengomkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa kanye nomndeni wakhe, noma sonke isizwe sakhe.

Lokhu kusivezela ukubaluleka kokugcinwa kwamasiko emindenini nasesizweni sonkana, hleze ukushabalala kwenqubo yokukhuliswa kwabantwana ikhona kanye okuthukuthelise izinyanya njengoba intsha yanamuhla isiphumile esandleni. Hleze konke okwenziwa intsha yanamuhla yiwona mashwa ahliswa yizinyanya phezukwabo. Intsha yanamhlanje ayisalawuleki neze futhi nemisebenzi yentsha yanamhlanje iyamangaza. Lokhu kufakazelwa uZulu (2015:1) noveza ukuthi ukukhulelwa kwamantombazane esemancane kanye nokudlwengulwa kwezalukazi abafana abasebancane sekuyinsakavukela umchilo wesidwaba. Lokhu kukhomba ukuthi kunesiko lamaZulu elingasenziwa kahle. Leli yisiko lokukhulisa nokufundisa ngokuziphatha kwentsha kugxilwe esizweni samaZulu.

UZulu (2015:10) ukuphehla ukuchaza njengokukukhipha igazi elibi enganeni ngokugovuza ngemuva ngomuzi noma ngomsenge. Lokhu kwabe kwenziwa ngenhloso yokuphungula igazi eliningi enganeni. Isiko lokuphehla isiko elibaluleke kakhulu esizweni samaZulu, ngoba lalisiza ukuthi abantwana bekhule beziphethe kahle. Leli siko lalithiba izingane ukuthi zingashiselwa igazi bese zizibandakanya nezinto eziphambene nenqubo yokukhula kwezingane. Ukucacisa kabanzi sithola uZulu (2015:52) ecaphuna uMsimang, (2003:214) nofakaza ethi:

> Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa yayiba lumpe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana wayesukulwa kube kanye kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo.

Ukukhanyisa kabanzi lokhu okubalulwe uMsimang (2003) ngenhla, uZulu (2015:82) ucacisa ukuthi inqubo yokuphehlwa komfana nentombazane iyefana. Umehluko ukuthi umfana yena uphehlwa kube kanye kanti intombazane iphehlwa kaningi. Lokhu kungenxa yokuthi kunenkolelo yokuthi intombazane inegazi eliningi kunomfana. Abaphehli abanye bake basebenzise induku yomsenge uma bephehla umfana. Entombazaneni esikhathini esiningi kuye

kuthi umphehli asebenzise intambo ayiphothe ngomuzi. Umphehli kumele awazi umthambo wentombazane okumele afike kuwo ngoba uma engawazi kungenzeka ingozi, inqamukelwe umthambo wenzalo, ingabe isaphinde ithole abantwana ngisho emshadweni wayo.

"*Ukukhuthazwa Kolwazi Kwesintu, Amasiko, Izinkolelo Nemikhutshana Yesizwe Samazulu Neqhaza Okungalibamba Ekugwemeni Izifo Ezithathelwana Ngokocansi, Ikakhulukazi Igciwane Lesandulela Ngculazi Nengculazi Uqobo Lwayo"* lesi isihloko socwaningo lobudokotela lukaKhuzwayo (2002). Kulolu cwaningo uKhuzwayo ucwaninga kabanzi ulwazi lwesintu, amasiko, izinkolelo nemikhutshana yesizwe samaZulu neqhaza okungalibamba ekugwemeni izifo ezithathelwana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi nengculazi uqobo lwayo. Kulolu cwaningo uzama ukuthola ukuthi qhaza lini elingabanjwa umphakathi ekulweni nalesi sifo esesibhubhise izwe kangaka. Ucubungula izindlela zesintu ezazisetshenziswa ngempumelelo, esikhathini sakudala, ukunqanda izifo ezithathelwana ngokocansi. Kulolu cwaningo uzama ukuthola ukuthi lezo zindlela ngeke yini zakhuthazwa ukuba zisetshenziswe esikhathini sanamuhla njengesikhali okungaliwa ngaso nalesi sifo esesiqede isizwe.

Ukhuzwayo (2002) ubheka isiko lokusoka njengesikhali sokunciphisa ukwanda kwegciwane lesandulela ngculazi nengculazi uqobo lwayo. Ungena ajule abheke ukusoka ngokwenkolo yobuKhristu, inhloso yokusoka kwabafana, inqubo yokusoka, imfundiso etholakala esikoleni sokusoka kanye nokukhuliswa nokufundiswa kwentsha. Okuphawulekayo ukuthi isiko lokusoka laqalwa uNkulunkulu. Lokhu kuvezwe uKhuzwayo (2002:28) njengoba eveza ukuthi isiko lokusokwa laqalwa uNkulunkulu, walehlisela ku-Abraham nasesizukulwaneni sakhe ngeminyaka yawo- I91 9 B.C, unyaka ongaphambu kokuzalwa kuka-Isaac. Ukusokwa kwakuluphawu oluyisivumelwano phakathi kukaNkulunkulu no-Abraham.

Okuhlaba umxhwele kulomqulu kaKhuzwayo ukuthi uveze nokusokwa kwabantu besifazane nokuyinto engajwayelekile esizweni samaZulu. UKhuzwayo (2002:46) ngokusokwa kwabantu besifazane uthi nakuba ukusokwa kwabesimame kungesiyo into egqamile nokukhulunywa ngayo KwaZulu, amazwe amaningi asakwenza. Okuvelayo ukuthi emazweni abalelwa emashumini amabili nesithupha leli siko lisaqhutshwa khona. Lapha kubalwa amazwe afana neMpumalanga emaPhakathi, iMpumalanga eseNingizimu yeAsia, iNyakatho, iNtshonalanga ne-Afrika.

Uma kusokwa umuntu wesilisa kusikwa ijwabu bese ubuntu bakhe buhlale obala, ekubeni ukusokwa komuntu wesifazane kwehluke kakhulu kunokusokwa komuntu wesilisa. Lokhu kuphawulwe uKhuzwayo (2002:47) lapho eveza ukuthi ukusokwa kwabesifazane kusho ukusika sonke noma ukuphungula isithwana esiqhoshile esithweni sangasese somuntu wesifazane esibizwa ngokuthi-*iclitoris.* Igama lesizulu elalisetshenziswa ukubiza lesi sithwana elithi umsunu, kodwa ngokuthi abantu sebalijika balisebenzisa enhlambeni sekuye kube lukhuni ukulisebenzisa kodwa nje igama okuyilona lona lesiZulu elithi umsunu.

Lokhu okuvezwe uKhuzwayo kuyinto ehlabahlose kakhulu kwazise into engavamile kwaZulu. Kulo lolu cwaningo uKhuzwayo uphinde athinte imikhosi, izinkolelo nemikhutshana ephathelene nokukhuliswa nokuziphatha kwentsha esizweni samaZulu ngenhloso yokulwa nesifo sengculazi. Lokhu kufaka phakathi ukuhlolwa kwezintombi nezinsizwa, ukubaluleka komkhosi kaNomkhubulwane, umkhosi womhlanga, ukuthomba, ukukhula kwentombazane, ukukhula komfana, umhlonyane, umemulo, ukusoma kanye nokuyobisa.

Ukuhlolwa kwezintombi kuyinto edumile kakhulu esizweni samaZulu njengoba kukhona nomkhosi womhlanga obhekelela ukuhlolwa kwezintombi. Omunye umuntu angaphika aze alale ngomhlane uma engezwa ukuthi emandulo nabafana babehlolwa. Lokhu kuyiqiniso njengoba uKhuzwayo (2002:68) esichazela ukuthi mfana ubehlolwa ngokuthi kubhekwe isitho sangasese namadolo. Lapha esithweni sangasese kubhekwa ijwabu. Ijwabu lomuntu wesilisa ongakalali nomuntu wesifazane liyaqina, kanti uma eseke walala nomuntu wesifazane liyathamba. Okwesibili umuntu wesilisa ubebukwa ngemuva kwamadolo nowesifazane naye uyabhekwa ngemuva kwamadolo. Ngemuva kwamadolo kubhekwa iminyama. Iminyama, kungaba eyomuntu wesifazane noma wesilisa, iyaqumba, ibe mihle uma lowu muntu engakazibandakanyi kwezocansi. Okwesithathu bekubhekwa amadolo kumuntu wesilisa, bekuye kuthi lapha ngaphezu kwamadolo kufakwe iminwe. Uma iminwe ingena, kuthambile lokho kusho ukuthi lowo ohlolwayo useyalala nomuntu wesifazane. Kumele kuqine kule ndawo, iminwe ingangeni kalula.

Konke lokhu kusivezela ukujula kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu, ngoba abantu abaningi abanalo ulwazi ngokuhlolwa kwabantu besilisa. Kulo lolu cwaningo sithola kukhulunywa ngento esemqoka kakhulu ukusoma. Ukukhula kwezingane kuyinto enzima kakhulu kwazise izingane ziyahlupha. Umzali ngeke ehlezi egade ingane ukuthi yenzani ngaso sonke isikhathi. Emandulo abafana babesihlonipha isibaya soMnumzane ingakho babesoma ukugwema ukufohla esibayeni sikasokhaya. Mayelana nenqubo yokusoma

uKhuzwayo (2002:102) uthi ukusoma kusho ukulalana kwabathandanayo emathangeni ngenhloso yokugwema izifo ezithathelana ngokocansi, ukugcina ubuntombi nokukhulelisana okungenasidingo. Uma kusonywa owesilisa uthundela emathangeni owesifazane akasondeli ebuntwini bakhe.

Kwakuthi lapho kwenzekile umfana wafohla esibayeni soMnumzane awamele wonke amacala akhe alungise umonakalo awenzile emzini wendoda. Lowo monakalo wawulungiswa ngenkomo ebizwa ngokuthi umyobisi. Mayelana nokuyobisa uKhuzwayo (2002:104) uthi uma intombazane iqala ukuhlangana nomuntu wesilisa ngokocansi, lowo muntu wesilisa usuke eseyonile. Ngesikhathi abazali bentombazane bethola ukuthi intombazane seyonakele bayayiphoqa ukuthi isho ukuthi yoniwe ngubani. Ithi ingalikhipha nje izwi lokuthi ubani owenze lowo mkhuba, uyise walowo mfana noma lowo ongumbheki wayo usezoyobiswa. Ngamanye amazwi umfana ukhipha inkomo ebizwa ngokuthi umyobo. Ngamafushane nje le nkomo iyinhlawulo yokuthi lowo muntu wesilisa useqede ubuntombi baleyo ntombazane, ayisagcwele kanti futhi namalobolo ngeke esaphelela.

Konke lokhu okubalulwe uKhuzwayo (2002) ocwaningweni lwakhe kusivezela ukubaluleka nobumqoka bokugcinwa kwenqubo njengoba kwakunezithelo ezinhle emandulo. Kwazise abantu besilisa babekhula babengamadoda aqotho ngoba babekhuliswa ngaphansi kwenqubo ethile. Lokhu- ke kwakubenza bakhule bezihlonipha futhi behlonipha nemizi yamanye amadoda.

UMthembu (2006) ocwaningweni lwakhe olusihloko sithi: *Ukukhula Komfana Esizweni SamaZulu,* uhlanza ingonyuluka ngokukhula komfana kusukela ezalwa kuze kube uyaganwa. Lolu cwaningo uluhlele ngokwezahluko ezilandelana ngokwezigaba umfana adlula kuzo. Nokufaka phakathi imikhuba eyenziwa uma kuzelwe umfana, ukwelusa nemidlalo yasekwaluseni, ukuqeqeshwa kwasekhaya kanye nemikhuba ephathelene nokuqomisa. Kulolu cwaningo sithola kukhulunywa ngokuklekla nokuyisiko elalenzelwa ukuthi abantwana babafana bakhule babe ngabalalelayo.

Uma sikhuluma ngenqubo yokukhuliswa kwabantu besilisa sikhuluma ngezigaba abantwana babafana adlula kuzo ngaphambu kokuba babe ngamadoda emizi. Ukucacisa lokhu uMthembu (2006:1) uveza ukuthi ukukhula komntwana esizweni samaZulu kudlula amabanga amaningi anduba abe ngumuntu ophelele. Yilelo nalelo banga libamba iqhaza elibalulekile ekukhuliseni impilo yomntwana aze aphelele ebuntwini bakhe. Uma umuntu esewanqobe wonke la

mabanga, uye abe esethatha igxathu elibalulekile empilweni yakhe, lelo elokugana noma lokuganwa.

Ukuzwa nokulalela kuyinto esemqoka kakhulu. Yileso sizathu esasenza kube nesiko lokuklekla izindlebe, ukuze abantwana babezokhula bezwe babe ngabalalelayo. Ukuklekla kusho ukusika izindlebe. Lokhu kuvunyelwa uMthembu (2006:27) lapho ecacisa ukuthi leli siko lalingekho ngaphambu kokubusa kweSilo uShaka. Leli siko lafika naye kwaZulu ngoba enenkolelo yokuthi ingane engakleklile izokhula ingacoshi kahle ezindlebeni futhi iyophuza nokuqondisisa kahle izinto. Kungakho isiZulu sithi: uboklekla izindlebe. Nokuchaza ukuthi ubolalelisisa, uzwisise, uqondisise ukuze wenze okufanele empilweni.

Kulo lolu cwaningo uMthembu (2006) ukhuluma nangokusoka. Nakuchaza njengesiko elenziwa ngokuthi kusikwe ijwabu lesitho sangasese somfana bese kuthi ikhanda lesitho sakhe sobudoda livele obala. Inhloso yokwenza leli siko eyokusiza umfana ukuthi angabi nenkinga uma esehlangana nowesifazane uma esekhulile. Emandulo leli siko lalingenzelwa ekhaya kepha lalenzelwa entabeni. Emandulo ukusoka kwabe kuyinto esemqoka kakhulu ngoba ilapho umfana ayesuke esengena khona ebudodeni. Owesilisa ongasokwanga kwaZulu wayengathathwa njengendoda futhi wayethathwa njengegwala. Wayebizwa ngomfana noma ngabe mdala kangakanani futhi wayengadli esithebeni sinye namadoda.

Ukukhula kuyigxathu elibaluleke kakhulu empilweni yomuntu. Kuyibanga elifika ngezindlela ezahlukene phakathi kwabesilisa nabesifazane. Leli yibanga elimqoka kakhulu ngoba lisho ukuthi owesilisa usuke esengakhulelisa uma ehlangana nowesifazane. Nokuchaza ukuthi ubuntu bakhe busuke sebuphelele ngokwanele. Umuntu wesilisa ngokujwayelekile ukhula uma eseneminyaka elishumi nesithupha noma kube ngaphansana uma ngabe enokhalo olulula. Ngamagama asobala ukukhula kusho ukuthomba. UKhuzwayo (2002:76) ukuthomba ukuchaza njengezinga elithile lokukhula komuntu wesifazane nowesilisa. Izinga elikhomba ukuthi lowo osuke esengene kuleso sigaba sokukhula usengaba nomntwana uma engahlangana nowesifazane noma nowesilisa ngokocansi olungaphephile noma olunobungozi.

UMthembu (2006:34) ubalula ukuthi, ngenxa yemfundiso enohlonze etholakala ekwaluseni, luqambe lufika lolu suku, umfana abe esazi kabanzi ngalo. Uzothi umfana engavakashelwa yisalukazi ashaywe izibuko. Uyaye avuke ekuseni kakhulu kusemnyama nabafowabo bakhiphe zonke izinkomo zakubo bazise entabeni kwenye inkathi nezomakhelwane kusale amathole kuphela esibayeni. Umfana uma esethombile wenzelwa umsebenzi wokuthi usengene kwelinye igxathu lempilo.

Emandulo ukuphehlwa kwabafana kwakuyinto esemqoka kakhulu, ngoba umfana ongaphehliwe uba negazi elibi. UZulu (2015:10) uchaza ukuphehla njengokukhipha igazi elibi enganeni ngokugovuza ngemuva ngomuzi noma ngomsenge. Lokhu kwabe kwenziwa ngenhloso yokuphungula igazi eliningi enganeni. UMthembu (2006:29) uveza ukuthi abafana baphehlwa ngothi lomsenge. Ukuphehlwa kwabafana kuyinto esemqoka kakhulu ngoba umfana ongaphehlwanga uba umdlwembe kwenye inkathi abe inswelaboya uqobo lwayo. Ukuphehlwa kwabafana namantombazane akulingani nhlobo ngoba umfana uthi engopha kancane, ayekwe ngoba kukholelwa ukuthi abafana banegazi elincane kunamantombazane.

Kulolu cwaningo uMthembu (2006) uphinde wakhuluma ngokuqeqeshwa kwasekhaya komfana nokufaka phakathi ukusenga, ukuhlinza nokuhlahlela, ukudipha, ukubophela, ukusika amabheshu nezinene, ukugawula izintingo kanye nokwakha isibaya. Lapho umfana ekhula kumele aqonywe ukuze ezoganwa evuse umuzi wakubo. Ingakho uMthembu (2006) ephinde wathinta imikhuba ephathelene nokuqomisa nefaka phakathi izingqinamba eziphathelene nokuqomisa, imikhutshana ephathelene nokuqomisa, ukusebenzisa ubulawu, ukukhafula, isimonyo nesigqabo nokunye okuningi.

UMazibuko (2016) ocwaningweni lwakhe lweziqu zobudokotela olusihloko esithi: *Ucwaningo Ngokusoka Nokuqeqesha Abasokile Esizweni Samazulu.* Uhlolisisa ukusoka ngezindlela ezahlukene kanye nezimfundiso eziqhutshwa izinhlaka ezahlukene emphakathini wamaZulu neqhaza ekwehliseni izifo ezithathelana ngokocansi. Ubheka ukuthi iliphi iqhaza elingabanjwa umphakathi kanye nendlunkulu ekulweni nezifo ezithathelana ngokocansi ikakhulukazi entsheni, kanjalo nobuhle nobubi bokusoka. Konke esikuthola kulolu cwaningo lukaMazibuko kusikhombisa ukuthi lolu cwaningo lugxile kakhulu esikhathini samanje, kwazise emandulo zazingekho zonke lezi zifo ezithathelana ngokocansi. Emandulo kwakusokwa entabeni kuphela hhayi ezibhedlela njengoba sekwenziwa manje ngenxa yempucuzeko yaseNtshonalanga.

UMazibuko (2016:22) ubheka ukusoka njengomzamo wokunciphisa izifo ezithathelana ngokocansi kanye nomthelela wokunciphisa isifo sengculazi (AIDS). Nokuyilapho eveza ukuthi uma umuntu wesilisa esokile mancane amathuba okudluliseleka kwegciwane lengculazi kuyena lisuka kowesifazane uma benza ucansi. Lokhu kwesekelwa ngombono ongafakazelwe othi kuyavela ukuthi ukutheleleka ngesifo sengculazi kungena ngejwabu ngoba libutha zonke izifo. Lolu cwaningo luncoma ukuthi abantu besilisa mabasoke ukuze kuzoncipha ukuthelelena ngesifo sengculazi, Mazibuko (2016:26).

Yonke into eyenziwayo emhlabeni ihlezi izoba nezinhlangothi ezimbili nokuwuhlangothi oluhle nolubi. Kanjalo- ke nokusoka kunemiphumela emihle nemibi. Okuhle ngokusoka ukuthi isitho sangasese siyahlanzeka. Kuningi okuzuzwa umuntu wesilisa osokile ngaphandle kwenhlanzeko nokujabulela ucansi ngoba okusemqoka ukuthi ekusokeni abafana bayadodiswa ngendlelakuziphatha efanele nelindelekile kumuntu wesilisa emphakathini. Osokwayo ngenkathi esikwa ijwabu uyakhuluma noma acule, lokhu kumenza abe yindoda enesibindi. Kuyavela nokuthi kusetshenziswa amagama okuhlonipha ukuze osokwayo akwazi ukuhlonipha owesifazane azoshada naye. Ucwaningo luveza ukuthi ukusoka ngokweNdabuko kuhle ngoqeqesho olutholakala ekusokeni. Okubuhlungu ukuthi kwaZulu ukusoka ngokwendabuko sekwashabalala abantu besilisa sebesokwa ezibhedlela.

Okubi ngokusoka ukuthi kuyenzeka abanye baphelele khona uma besokeke ngendlela engafenele, okanye babulawe amakhaza njengoba kusokwa ebusika. Kuyavela futhi ukuthi ayikho inhlanzeko, bayakufihla ukuthi banazo ezinye izifo ezingadala ukuba baphangalale ngesikhathi kuqhutshwa isiko lokusoka. Babuye bakufihle nanokuthi kade benomuntu wesifazane, lokhu kudala ingozi ngenxa yokuthi igazi lisuke lehlile, okungenza ukuba osokwayo ophe kakhulu uma esesikwa ijwabu. Mazibuko, (2016:197).

Kulolu cwaningo uMazibuko uphinde abheke ukusoka njengomzamo wokunciphisa ezinye izifo ezithathelana ngokocansi njengesifo segonoriya *(gonorrhea),* ugcusula *(herpes)* umdlavuza wesitho sangasese somuntu wesilisa *(cancer of the penis)* kanye nedrophu (*drop*). Konke esikuthola kulolu cwaningo lukaMazibuko kusikhombisa ukuthi lolu cwaningo lugxile kakhulu esikhathini samanje, kwazise emandulo zazingekho zonke lezi zifo ezithathelana ngokocansi. Emandulo kwakusokwa entabeni kuphela hhayi ezibhedlela njengoba sekwenziwa manje ngenxa yempucuzeko yaseNtshonalanga.

Inqubo yokukhuliswa kwabantu besilisa ehambisana nawo wonke amazinga okukhula ayenziwa nje ngoba nakhu kusuke kuchithwa isikhathi. Kepha yenziwa ngenhloso yokuthi owesilisa akhule eqeqeshekile ehlome nangolwazi ukuze ezoba indoda eqotho kusasa uma ngabe esenomuzi wakhe. Okumqoka ngokuba nomuzi ukuthi kumele owesilisa aqale ashele, aqonywe bese eyaganwa kube yima egcagcelwa. Ngenqubo yokuqomisa uMazibuko (2016:157) uthi, owesilisa uma esengene ebubhungwini uzigeza ngobulawu engakaphumi ukuyoqomisa. Emandulo izintombi zazilindwa emfuleni noma emthonjeni lapho zikha khona amanzi ekuseni bese kuthi ntambama zilindwe lapho zitheza khona.

Okwanamhlanje sekuyadabukisa ngoba abantu besilisa banamhlanje abasakwazi ukushela futhi abakwazi ukubekezela sebeshela kabili kathathu badikile. Kanti emandulo umuntu wesilisa wayeshela ngisho iminyaka ngoba wayazi ukuthi uthando luyalindwa futhi nezintombi zazizigqaja ngobuntombi bazo ngoba kwakuthiwa intombi esheshe yadedela ucu kalula yayithathwa njengenesimilo esixegayo. Intombi eyeshelwa isikhathi eside yayenza isoka layo liziqhenye ngayo kanti esheshe yaqoma kwakuthiwa ilula, ayinasimilo.

Lapho owesilisa eseqonyiwe kumele aganwe ukuze ezophelela ngoba umuntu wesilisa ongaganiwe uthathwa njengomuntu ongaphelele empilweni. Ukugcizelela ukubaluleka kokuganwa uMazibuko (2016:161) ucaphuna UMsimang, (1975:249) noveza ukuthi, ukuganana nokuganwa kungukuphelela kwalawo mabanga okukhula. Ongaganiwe kakapheleli ebuntwini, ngesiko owesilisa waziwa ngokuthi ungumfana kungakhathaleki noma useneminyaka emingaki yobudala futhi ngeke ahlala ebandla aphendulane namadoda ngisho angaze abempunga ekhanda. Konke lokhu kusivezela ukubaluleka kokuganwa komuntu wesilisa, ngoba ngeke awuvuse yedwa umuzi ngoba udinga umlingani wakhe azobambisana naye. Kulolu cwaningo uMazibuko (2016) ubuye akhulume ngokuthomba kwabesilisa. Ubuye abheke iSilo samabandla nesizwe samaZulu nakuyamanisa nokuhlolwa kwezintombi nezinsizwa kanye nomkhosi womhlanga.

Zibanjwa Zimaphuphu KwelikaMthaniya KaNdaba lesi isihloko socwaningo lukaCele (2012) olwethulwe ngenhloso yokugcwalisa iqhuzu leziqu zobudokotela kunzululwazi. Lolu cwaningo luyimizamo nemvuselelo yamasiko okusingatha abantwana besuka ebeleni baze babe badala. Ubalula ukuthi kunezigaba eziningana umntwana edlula kuzo kulolu khalo lokukhula oluphikelele ebudaleni. Abantwana bamaZulu bakhuliswa ngenhlanganyelo kusukela konina, kubazanyana kuze kuyofika emaqhikizeni uma umntwana eyintombazane. Abafana bona bakhulela esizikithini sabanewabo okuyibona beqondisa indlela yabo ezinkomeni. UCele (2012) ubheka imidlalo yabantwana babafana yokuchitha isizungu nefaka phakathi ukweqhathana, ukudla iphaphu, iqanda lenjelwane, ukuciba insema / ukuhlaba insema, ucupha izinyoni kanye nabafana nezinyoni ekwaluseni. Ube esebheka amasiko nemikhuba yokukhulisa abantwana nokufaka phakathi ukusukula/ ukungcongca noma ukuphehla nokuthomba kwabafana.

Mayelana nokuthomba kwabafana uCele (2012:374) uveza ukuthi, ukukhula kwabafana kuhlala kubekwe esweni abantu abadala kakhulu, bahlala beqaphe izimpawu abazibona kubo

nakwabanye ababekhula nabo. Ngemuva kokuphehlwa kube sekubhekwa izimpawu ezithile eziqinisekisa ukukhula. Ugcizelela ukuthi kunezimpawu ezibakhona ezihambisana nokuthomba komfana. Lezi zimpawu zifaka phakathi izinduna. Izinduna amaqhubu noma amaqhuqhuva amila ebusweni bomuntu. Lapho umfana ethomba kubalulekile ukuthi azinakekele ngokugquma ukuze kuzosha zonke izinduna ebusweni. Emandulo kwakugqunywa ngemithi nezintelezi zokuhlanza igazi. Ukuhlanza igazi abafana babesebenzisa ubulawu nezimbiza, ubulawu ngumuthi othathwa njengomuthi wenhlanhla. Ubulawu obumhlophe bushaywa buze buphume igwebu emhlophe bese umuntu abukhe abushaqalaze aphalaze. Ubulawu buyasiza ngoba bukhipha isidina, isinyama nomuncu.

Umfana uma esewadlule wonke amazinga okukhula kumele aganwe. Ngaphambu kokuganwa kumele aqale ngokuqomisa, ukuqomisa kuhambisana nothando. Emandulo ukuze izinsizwa zizoganwa zazivuka ekuseni ziyoshela. Emandulo izinsizwa zazisebenzisa izihlanzi zegazi, izikhafulo, izimonyo kanye nezibambelelo ukushela izintombi. Lokhu kungenxa yokuthi emandulo izintombi zazinenkani zazingavele ziqome kalula nje kanjalo. Lokhu kwakuhambisana nokuziqhenya nokuzigqaja ngobuntombi bazo. Uma insizwa isiqonyiwe kwakubongwa indaba. UCele (2012:465-468) ubalula ukuthi lo mcimbi wenziwa emuva kwezinyanga ezintathu intombi iqomile. Lo mcimbi unqunywa iqhikiza ngokucelwa isoka. Kuba omkhulu umkhosi lona phakathi kwentsha yakwansizwa neyakwantombi. Iqhikiza linquma usuku likhombe nesihlahla lapho kuyohlanganwa khona, kuya ngokwehlukahlukana kwezindawo. Kwezinye izindawo izinsizwa zisuke ziphethe izibondlo zentombi, izinto zokwembatha kanye nezinto ezabizwa amaqhikiza. Kuthi ebusuku uhlakazeke umbongo, izinsizwa zibuyele kubo nezintombi ngokunjalo. Sekuyoba umsebenzi wamaqhikiza ukuhlanganisa intombi nesoka layo. Isoka liyosuka liye emaqhikizeni licele ukuyibona intombazane.

Ocwaningweni lukaMthembu (2009) lweziqu lezobudokotela olusihloko sithi: *Injula Yesiko Lokwelusa Esizweni Samazulu Kanye Nokuthuthukisa Kwalo Ulimi LwesiZulu.* Sithola injula yesiko lokwelusa esizweni sakithi kwaMthaniya nendlela elithuthukisa ngalo ulimi lwakithi. Lolu cwaningo lubheka ukubaluleka kwemfuyo ngokwezinga layo lunyuke njalo lubheke imfundiso nolwazi olutholakala lapho kanye nemidlalo etholakala khona ekwaluseni. Ngokwejwayelekile izinkomo ziluswa ngabafana ngakho- ke ekwaluseni kunemidlalo eyenziwa ngabafana nokuyimidlalo efana njengokungcweka, ukweqhathana, ukubumba izinkomo nokuziqhatha, ukuqhatha izinkunzi, ukudla iphaphu, ukuqhwagela, iqanda

lenjelwane, ukuciba insema, ukudlala emanzini, ukubhukuda, ukutshuza, ukulwa emanzini, ukuzingela kanye nomdlalo wezingwenya. Yonke le midlalo iyinqubo eqinisa abafana ukuthi bakhule babe ngamadoda.

UMthembu (2009:125) inqubo yokwelusa uyithatha njengesibaya sesibili esiqeqesha umfana mayelana nolwazi lokuzakha. Lesi sibaya sibaluleke kakhulu ngoba ukuziphatha nokuzihlonipha umfana ukuthola kuso. Inhloso yokwelusa ukuthi abafana bafundisane amakhono namava empilo. Njengoba sazi ukuthi izinkomo ziluswa ngabafana ngakho- ke ekwaluseni kunemidlalo eyenziwa ngabafana. Mayelana nalemidlalo uMthembu ukhuluma ngokungcweka nokweqhathwa. Ephawula ngalenqubo eqinisa abafana ukuthi bakhule babe ngamadoda, uveza ukuthi ukungcweka kuyindlela yokuqeqesha abafana izindlela zokulwa. Bafundiswa wonke amaqhinga okulwa, ukubanjwa kwenduku, ukuvika kanjalo nokuthi kuphoswa kanjani. Inhloso yalo mdlalo akukhona ukulwa kodwa ukufundisana amakhono ngoba basuke belwa ngomoya omuhle. Ukweqhathana ngumdlalo wabafana ekwaluseni onjongo yawu enkulu ukufundisa abafana induku ukuba bangabi amagwala.

Ukusoka kuyinto esemqoka kakhulu esizweni samaXhosa, ngokwesiXhosa kuthiwa ukoluka. Ulwaluko, lungukusoka kwendabuko kanye nokuqeqeshwa kwabakhwetha (abasokwa) besuka ekubeni ngamakhwenkwe (abafana) bengena esigabeni sobudoda. Abasokwa babizwa ngokuthi abakhwetha ngesiXhosa. Leli yisiko lasendulo lokuqeqesha abakhwethwa elalenziwa emandulo elisenziwa namanje. Leli siko kuhloswe ngalo njengesikhungo sokufundisa, ukulungiselela intsha yabesilisa indlela yokuziphatha efanele nelindelekile kwindoda.

Leli siko lenzelwa entabeni nokuyindawo ethathwa njengendawo eyimfihlo futhi engcwele ngokwezinyanya (amathonga) zamaXhosa. Lokhu kungenxa yokuthi ukoluka/ ukwaluka kwenziwa ngokudlangwa (ukusikwa kwejwabu). Lokhu kubona kungaphezu nje kokusikwa kwejwabu ngoba umkhwetha usuke exhunyaniswa nezinyanya zakubo ukuze zimbone ukuthi useyindoda ngokuphelele. UKhalema (2016:165) nabanye bagcizelela ukuthi ngokwesizwe samaXhosa usuke ungayona indoda uma ungolukanga.

> *In the context of amaXhosa, for one to be fully recognized as a complete man it is required that one undergoes the phase of ulwaluko (initiation school).*

Ngokwesizwe samaXhosa ukuze umuntu athathwe njengendoda ephelele kudingeka ukuthi adlule esigabeni solwaluko (nokuyisikole sokuqeqeshwa).

Owesilisa ongolukanga ubizwa ngokuthi inkwenkwe (umfana), kungakhathalekile ukuthi ungakanani ubudala, futhi akavumelekile ukubamba iqhaza ezintweni zabesilisa njengemihlangano yezizwe futhi akadli namadoda abuya entabeni. Entabeni abakhwetha bafundiswa indlelakuziphatha efanele nelindelekile kumuntu wesilisa.

Konke esikuthole ekubuyekwezweni kwemibhalo kubaluleke kakhulu ngoba kusikhombisa amazinga ahlukahlukene okukhula komuntu wesilisa. Kusukela ezalwa, eba ngumfana, engena esigabeni sokukhula, eba insizwa kuze kuba uyaganwa uba indoda ngokugcwele. Okuhlukile ngokucwaningiwe nokuthulwa ilolu cwaningo ukuthi kulolu cwaningo kuzobhekwa ukuthi qhaza lini elingabanjwa ukuvuselelwa kwayo yonke le nqubo okukhulunywa ngayo ekubuyekezweni kwemibhalo.

2.3. Isiphetho

Lesi sahluko silandele isethulo socwaningo, besimayelana nokubuyekezwa kwemibhalo. Kubuyekezwe imibhalo esibhalwe ngabanye abacwaningi mayelana nenqubo yokukhuliswa kwabantu besilisa. Lokhu kwenziwe ngokuthi sithulelwe isingeniso mayelana nokubuyekezwa kwemibhalo. Isingeniso senaba ngenhloso yesahluko bese kulandela ukubuyekezwa kwemibhalo. Kubhekwe ucwaningo olwethulwa emhlabeni jikelele, ucwaningo lwasemazweni ase Afrika kanye nocwaningo olwethulwa eNingizimu Afrika ngenqubo yokukhuliswa kwabantu besilisa.

Esahlukweni sesithathu esilandelayo kwethulwa uhlaka lwezinjulalwazi zocwaningo, izindlela zokuqhuba ucwaningo kanye nezindlela zokuqoqa ulwazi. Kubalulekile ukwethulwa kwezinjulalwazi zocwaningo kanye nezindlela zokuqhutshwa kocwaningo, ngoba yizo ezinikeza umhlahlandlela ngocwaningo ngokuqhutshwa kocwaningo.

ISAHLUKO SESITHATHU

3. IZINJULALWAZI ZOCWANINGO KANYE NEZINDLELA ZOKWENZA UCWANINGO

3.1. Isingeniso

Esahlukweni esedlule besibheka ukubuyekezwa kwemibhalo. Kubhekwe ababhali abahlukahlukene ukuthi bathi kuyini ukubuyekezwa kwemibhalo. Kube sekubuyekezwa imibhalo esibhalwe ngabanye abacwaningi mayelana nenqubo yokukhuliswa kwabantu besilisa. Kubhekwe ucwaningo olwethulwa emhlabeni jikelele, ucwaningo lwasemazweni ase-Afrika kanye nocwaningo olwethulwa eNingizimu Afrika ngenqubo yokukhuliswa kwabantu besilisa. Kulesi sahluko kuzobhekwa izinjulalwazi zocwaningo kanye nezindlela zokwenza ucwaningo.

Lesi sahluko sihlukene izigaba ezimbili, ingxenye yokuqala yethula izindlela zokwenza ucwaningo ezisetshenzisiwe ukwenza lolu locwaningo, ingxenye yesibili imayelana nezinjulalwazi ezisetshenzisiwe njengesisekelo salolu cwaningo. Engxenyeni yokuqala umcwaningi ubheka izindlela zokwenza ucwaningo bese eveza indlela okuyiyona akhethe ukuyisebenzisa ukuqhuba ucwaningo lwakhe nokuyindlela yekhwalithethivu. Kusemqoka ukuthi umcwaningi abe nezindlela zokwenza ucwaningo, lokhu kumsiza ekutheni ucwaningo lwakhe luhleleke ngendlela ethile.

Ingxenye yesibili yethula izinjulalwazi ezosetshenziswa ukuqhuba lolu cwaningo. Lezi zinjulalwazi zingeniswe ngokubheka umsuka wazo, ukuthi zavelaphi futhi zasungulwa ngubani. Umcwaningi ube eseveza ukuthi lezi zinjulalwazi zihlobana kanjani nalolu cwaningo futhi kungani zingena khaxa kulolu cwaningo. Izinjulalwazi zocwaningo zisemqoka kakhulu ngoba yizona eziba yisisekelo socwaningo lonke.

3.2. Izindlela zokwenza ucwaningo

Uma kubhekwa izindlela zokwenza ucwaningo kusuke kubhekwa ukuthi ucwaningo lwenziwe kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele. Ngaphambu kokuba umcwaningi aqhubeke nocwaningo lwakhe, kufanele kube khona indlela yokwenza ucwaningo ayilandelayo uma enza ucwaningo lwakhe kubeka uNkosi (2020:3). UDlamini (2015:69) naye uhambisana noNkosi (2020) njengoba ephawula ukuthi ukuze ukwazi ukwethula noma ukunikeza ulwazi oludingekayo emsebenzini wocwaningo, ukukhetha indlela yokwenza ucwaningo kusemqoka. Ukuqoqwa kolwazi kudinga amasu amaningi asebenza ngokwahlukahlukana kanti nezindlela ezisetshenziswayo zokuqoqa ulwazi ziyehlukahlukana

kuya ngokuthi hlobo luni locwaningo umcwaningi alwenzayo. Izindlela zokwenza ucwaningo ziveza ukuthi ulwazi olusetshenziswa ocwaningweni luqoqwe kanjani ukuze luhlanganiswe lukhiphe ucwaningo oluphelele. Uma kuqhutshwa ucwaningo kunezindlela ezihlukahlukene ezingalandelwa umcwaningi. Luningi ulwazi umcwaningi angaluthola kodwa lokho akusho ukuthi lonke ulwazi alutholayo luyahambisana nocwaningo (Zondo 2021:27).

Okubalulekile ukuthi umcwaningi akuqonde ukuthi akusiyona noma iyiphi indlela engalandelwa wucwaningo kodwa kuya ngokohlobo locwaningo alwenzayo. Izindlela ezivamise ukusetshenziswa ngabacwaningi besimanje manje indlela yekhwalithethivu kanye neyekhwantithethivu. Ngesinye isikhathi abanye abacwaningi bayazisebenzisa zombili lezi zindlela ocwaningweni olulodwa.

3.2.1. Uhlelomqondo (*Paradigm*)

NgokukaMthethwa (2023:45) itemu uhlelomqondo lavela egameni lesi *Greek* elithi *paradeigma* elisho iphethini. Unaba kabanzi lapho eveza ukuthi leli gama kuvela ukuthi laqala ukusetshenziswa uThomas Kuhn ngonyaka we-1962 emphakathini wososayensi ngenhloso yokuthola umhlahlandlela wokuhlaziya kanye nokuthola isisombululo sezinkinga. Okushiwo uMthethwa (2023) mayelana nohlelomqondo kuyahambisana nokushiwo uPretorius (2024) uma ehunyushelwe esiZulwini njengoba ethi, uhlelomqondo locwaningo luchaza lokho umuntu akholelwa kukho ngokuthi iqiniso liyini nokuthi ucabanga ukuthi ulwazi lungaqondwa kanjani.

UMsomi (2021:52) naye uvumelana nabacwaningi abangenhla ngokuchazwa kohlelomqondo. Lokhu sikubona lapho ecaphuna khona uWilliams (2000) nophawule ukuthi uhlelomqondo luyinto esemqoka ocwaningweni. Naye uveza ukuthi igama elithi *paradigm*, elisho ipharadayimu, liqhamuka egameni elithi '*parademia'*, elisolimini lwesiGrikhi, elisho isithombe esakheka emqondweni. Uqhubeka aphawule ukuthi uhlelomqondo lubheka ukuthi izinto zenzeka kanjani. Unaba athi wuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo.

UKuhn (1962:101) ecashunwe uJauza (2020:53) uveza ukuthi uhlelomqondo lubalulekile futhi lusiza ngezinto ezine: okokuqala, lusebenza njengomhlahlandlela olandelwa zingcweti zomkhakha njengoba lukwazi ukuveza ngokucacile izingqinamba ezibhekene nalowo mkhakha, okwesibili, luqagula umhlahlandlela ongasetshenziswa yizingcweti zomkhakha ukuxazulula izingqinamba ezibhekene nalowo mkhakha. Okwesithathu, lwakha izindlela ezilungile zokubhekana ngqo nezinkinga zomkhakha, lezo zindlela kungaba yizindlela

zokuqhuba ucwaningo kanye nezindlela zokuqoqa ulwazi. Okwesine, uhlelomqondo lunikeza ulwazi olusha olungasetshenziswa lapho kwenziwa umsebenzi ukuze kutholakale izindlela ezintsha zokwenza umsebenzi ojwayelekile.

Uhlelomqondo lunikeza uhlaka lwamagama, nohla lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. Abacwaningi abahlukahlukene bavumelana ngokuthi ngaphambu kokuba umcwaningi akhethe uhlelomqondo azolusebenzisa, kufanele ahlaziye ucwaningo lwakhe ngaphansi kwezigaba ezithile nokuyizona ezizomsiza ekutheni akwazi ukukhetha uhlelomqondo okuyilona olufanele noluhambisana nocwaningo lwakhe. Lokhu kufakazelwa abacwaningi uRehman noAlharthi (2016:51-52) lapho bethi:

> *A paradigm is a basic belief system and theoretical framework with assumptions about 1) ontology, 2) epistemology, 3) methodology and 4) methods. In other words, it is our way of understanding the reality of the world and studying it.*
>
> Uhlelomqondo uhlelo lwenkolelo kanye nohlaka lwenjulalwazi olunokucatshangwa mayelana nohlobo lwezinkolelo zethu mayelana neqiniso *1ontology),* nendlela okucwaningwa ngayo uhlobo lolwazi nenqubo ulwazi olutholwa futhi luqinisikiswe ngayo *2 pistemology*), indlela yokwenza *3methology*) kanye nezindlela zokuqoqa nokuhlaziya ulwazi *4 methods).*

Lezi zigaba ezingenhla ezibalulwe abacwaningi ababili uRehman noAlharthi (2016) izona okumele umcwaningi aziqikelele ngaphambu kokuba akhethe uhlobo lohlelomqondo azolusebenzisa ocwaningweni lwakhe. UMthethwa (2023:46-47) ecaphuna uTubey (2015) lapho ehunyushelwe khona esiZulwini uthi i-*ontology* yisifundo sobunjalo neqiniso. Uthi ukuze ubone ukuthi ingabe lukufanele na lolu hlobo kufanele uzibuze imibuzo efana nale ngaphambu kokulukhetha: ingabe kukhona iqiniso elilodwa, noma amaqiniso amaningi, noma alikho nhlobo iqiniso? Lena imibuzo injulalwazi ye-*ontology* ezama ukuyiphendula.

Lo mcwaningi uqhuba asichazele ukuthi i-*epistemology* isifundo solwazi esichaza ukuthi singalazi kanjani iqiniso. Ihlanganisa ububanzi bezindlela zokuthola ulwazi nendlela yokuqinisekisa lolo lwazi. Uma sibheka i-*methodology*, sithola ukuthi wucwaningo lwendlela umuntu ahlola ngayo imvelo futhi aqinisekisa ulwazi aluzuzile. Izama ukuphendula umbuzo othi "ungenza kanjani ukuthola impendulo/iqiniso." Ukubhekana nale nsika kuholela ezinhlelweni ezithile zokuqoqwa nokuhlaziya kwemininingo. Uma kubhekwa ama- *methods*

ilapho esibheka khona izindlela zokuqoqwa nokuhlaziywa kolwazi ekuholeleni ekutholakeleni kwempendulo neqiniso locwaningo.

Abacwaningi baveza ukuthi uma umcwaningi esekwazile ukuphendula le mibuzo ebuzwa ngenhla waqonda nokuthi olwakhe ucwaningo ludinga ukwakheka kanjani, angabe esekhetha-ke uhlelomqondo azolusebenzisa ocwaningweni lwakhe. Abacwaningi abahlukahlukene banemibono eyahlukene mayelana nenani lohlelomqondo olukhona. UKhumalo (2019:46) ecaphuna uCreswell noClark (2018:36) lapho beveza umbono wokuthi zine (4) izinhlobo zohlelomqondo ezikhona. Uhlelomqondo olubikezelayo (*positivist*), uhlelomqondo oluqondayo/oluhumushayo (*interpretive/hermeneutics*), uhlelomqondo olukhululayo (*emancipate/critical*) kanye nohlelomqondo oluhlukanisayo (*post-structural/post-colonial).*

3.2.1.1. Uhlelomqondo olubikezelayo (*Positivist*)

Mayelana nohlelomqondo olubikezelayo, uKaboub (2008:343) ubeka kanje:

> *Positivism emerged as a philosophical paradigm in the 19th century with Auguste Comte's assertion that only scientific knowledge can reveal the truth about reality.*
>
> Uhlelomqondo olubikezelayo lwavela njengohlelomqondo lwefilosi ngekhulu le-19 no-Auguste Comte ngokuqinisekisa kwakhe ukuthi ulwazi lwesayensi kuphela olungaveza iqiniso ngobunjalo bezinto.

UMthethwa (2023:48) ecaphuna uPark (2019) kanye nabanye lapho bethi lolu hlobo lohlelomqondo inhloso yalo ukuthola imiphumela ekugcineni. Alukhathazeki ngokuthi yini imbangela yaleyo miphumela, inqobo nje uma luzophuma nayo imiphumela. UMcKenna (2003) ecashunwe nguMazibuko (2008: 74) yena uchaza ngezindlela ezimbili ezibhekwa yilolu hlelomqondo okuyilezi: i-*ontology* ne-*epistemology*. Umbono kaMcKenna (2003) wenaba ngokuthi lolu hlelomqondo uma silubuka ngeso lokucatshangwayo ngeqiniso (*ontology*), luthi iqiniso likhona futhi lingabekwa esilinganisweni bese lihlungwa ngumcwaningi. Uma silubuka ngeso lolwazi lwalelo qiniso (*epistemology*), luthi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Okuphawulwe uMcKenna (2003) kuyahambisana nokushiwo uMazibuko (2008:74) lapho ethi lolu hlobo lohlelomqondo lufuna ube nomcabango ongafakazelwanga ofanele uhlolwe ekugcineni.

UKhumalo (2019:46) yena ugcizelela ukuthi esingakuqaphela ngaphansi kwalolu hlelomqondo umbono osuke umcwaningi enawo mayelana nokuthi umhlaba noma abantu basuke benesivumelwano esingaguquki ngendlela ababuka ngayo izinto kanye nemithetho lezo zinto

ezisuke zenzeka ngayo. Ngaleyo ndlela ucwaningo lusuke luhlose ukuqhamuka namaqiniso angaba wubufakazi kanye nezilinganiso ezinqala ekuletheni iqiniso ngombono womcwaningi.

3.2.1.2. Uhlelomqondo olukhululayo (*emancipatory/critical*)

Lolu hlelomqondo lwethulwa ngenhloso yokuletha uguquko nobulungiswa kwezenhlalo. Lolu hlelomqondo luletha uguquko emphakathini ngokunika amandla amaqembu acindezelwe nokuyinqubo yentandoyeningi egcizelela ukuqonda kanye nekhono lokuxoxisana ngenhloso yokukhululwa. UMsimanga noHlalele (2021:168) mayelana nohlelomqondo olukhululayo babeka kanje:

> *The critical mancipatory research paradigm abolishes social injustices, brings social change, and transforms society. It minimizes the possibility for those who participate in research to remain voiceless and recognizes the psychological, cognitive, moral, political, and social reality of all the co-researchers.*
>
> Uhlelomqondo locwaningo olukhululayo luqeda ukungabi nabulungiswa kwezenhlalo, luletha izinguquko kwinhlalo yomphakathi, futhi luphinde luguqule umphakathi. Lunciphisa amathuba okuba labo ababamba iqhaza ocwaningweni imibono yabo ingezwakali futhi lubona iqiniso lezengqondo, umqondo, isimilo, ipolitiki, nenhlalo yabo bonke ababambisene kucwaningo.

Lokhu okushiwo abacwiningi ngenhla mayelana nalolu hlelomqondo kuyahambisana nombono kaNeuman (1991) ecashunwe uKhumalo (2019:47) lapho eveza ukuthi ngezinkathi eziningi uhlelomqondo luhlose ukuthuthukisa abantu endaweni kanye nokusebenzela phezu koshintsho lwenhlalo okusemqoka. UMazibuko (2008:76) yena uphawula ukuthi lolu hlelomqondo lwehlukaniswe iminxa emithathu. Nokuyisu lokucatshangwayo ngeqiniso (*ontology*), lapho eveza ukuthi iqiniso liyakhiwa njengoba kwenza uhlelomqondo oluqondayo, kodwa lolu olukhululayo luthi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Umunxa wesibili uchaza ulwazi lweqiniso (*epistemology*), lolu hlelomqondo luchazwa njengoluzama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa futhi siqonde ulwazi lohlelomqondo olungumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Umunxa wesithathu ngokweso lezindlela zokuqoqa ulwazi lufuna usebenzise izingxoxo, uhlole. Lokhu kugcizelela ukuqinisekisa ngamaqiniso nezimvo umcwaningi asuke ezithola kubantu abahlukene ababambe iqhaza ngesikhathi socwaningo.

3.2.1.3. Uhlelomqondo oluhlukanisayo (*post-structural/post-colonial*)

Lolu hlelomqondo lwavela phakathi kweminyaka ye-1960 kuya kweye- 1970 nokwabe kuyizikhathi zezingxabano zezombusazwe. Lolu hlelomqondo lusekelwe ngaphansi kombono wokunqinda amandla, (Khumalo 2019:47). Ngokuka Andrews (2022) uhlelomqondo oluhlukanisayo lubhekisela endleleni yokucabanga negcizelela ukungaqiniseki okukhulu kolwazi. Ikakhulukazi ulwazi olimini futhi lubeka ukuthi "iqiniso" aluwona umcabango ongashintshi, kodwa kunalokho lishintsha njalo ngokusekelwe esimweni somuntu samasiko, ezombusazwe, ezenhlalakahle kanye nezomnotho emhlabeni.

Okubalulwe u-Andrews (2022) kuyahambisana nokushiwo uMorgan (2012) lapho ecashunwe khona uMthethwa (2023:49) lapho ephawula ukuthi lolu hlobo lohlelomqondo aluvumi ukuthi kukhona iqiniso elilodwa. Lubuza ukuthi sazi ngani kumbe sineqiniso kangakanani ukuthi leli yiqiniso na? Luqhuba lube nemibuzo eminingi lube seluphetha ngokuthi akekho ongaba nesiqiniseko salutho emhlabeni, ngalokho-ke, asikwazi ukufunga sigomele ukuthi ngempela lokhu kuyiqiniso noma akusilo. Lokhu kungenxa yokuthi izinto zihlale ziguquguquka ezweni.

UMazibuko (2008:76) naye uyavumelana nokuthi lolu hlelomqondo lucubungula iqiniso nokuguquguquka kwalo. Lokhu sikubona lapho ecaphuna khona uMcKenna (2003) noveza ukuthi lolu hlelomqondo uma silubuka ngeso lokucatshangwayo ngeqiniso (*ontology*), luthi iqiniso alaziwa. Luphinde lube nombuzo ohlola ngobukhona nokuphatheka kweqiniso nokuyilapho lubheka indlela iqiniso elakheka ngayo. Lolu hlelomqondo alukuvumi ukuba khona kombala, uma lungafaniswa nombala othile lwalungaba nsundu.

3.2.1.4. Uhlelomqondo oluqondayo (*interpretive*)

Uhlelomqondo oluqondayo luhlose ukuqonda kangcono lokho okusuke kucwaningwa ngakho. Lolu hlobo lokucwaninga lucubungula izincazelo nemibono mayelana nesihloko esithile okusuke kucwaningwa ngaso. Lolu hlelomqondo luthembele kakhulu kwimibono yabantu kanye nendlela abahumusha ngayo izimo zomhlaba abaphila kuwona. UMazibuko (2008:75) ugcizelela ukuthi lolu hlelomqondo luveza ukuthi kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi.

Uhlelomqondo oluqondayo lusekelwe ngokuhlolisisa nokuhumusha ulwazi. Ukuhlolisisa kusetshenziswa kakhulu ekuqoqeni ulwazi mayelana nalokho okusuke kuyisidingo socwaningo. Uma kwenziwa ucwaningo luningi kakhulu ulwazi olukhona, kodwa umcwaningi

kumele ahlolisise lolo lwazi aludingayo oluqondene nezinhloso nezidingo zocwaningo. Ukuhumusha ilapho kuhunyushwa khona ulwazi lonke ulwazi oluqoqiwe ngokwezindikimba.

UKaboub (2006) ecashunwe kuMazibuko (2008:75) uveza ukuthi lolu hlelomqondo lwavela ngasekupheleni kwekhulunyaka le-19 njengohlelomqondo oluhlukile ekukwazini ukuqonda iqiniso. Lolu hlelomqondo lugcizelela ukubaluleka kolimi ukunika izincazelo. UMazibuko (2008:75) uphawula ukuthi ngokwalolu hlelomqondo into ecwaningwayo emphakathini kumele ibe nalezi zinto ezintathu ezisemqoka kakhulu. Okokuqala kumele ibe nokuxhumana, okusho ukuthi uma leyo nto ingenayo incazelo akuyona into yokucwaningwa. Okwesibili leyo nto ecwaningwayo kumele ihlukaniseke kulokho okubonwayo. Okwesithathu lokho okucwaningwayo kumele kube okuthintene nomuntu.

Ukucacisa kabanzi ngalolu hlelomqondo sithola uMsomi (2021:53-54) ecaphuna uVan Maanen (1983) lapho eveza ukuthi uhlelomqondo oluhumushayo lufuna ukuchaza izinto ngendlela abantu ababona ngayo. Lolu hlobo lohlelomqondo lukholelwa ekusebenziseni ababambiqhaza ukuthola ulwazi. Lolu hlelomqondo luhlaziya ukuthi into ethile yenzeka kanjani, bese kufunwa incazelo yokwenzeka kwaleyo nto. UJauza (2020:54) naye uyahambisana nokushiwo ngabacwaningi njengoba eveza ukuthi lolu hlelomqondo luhambisana nenkolelo yokuthi into okuyiyona ngempela yakhiwa indlela abantu ababuka ngayo izinto. Uqhubeka athi ucwaningo lohlelomqondo oluqondayo luhlose ukubheka ukuthi abantu bawubona kanjani umhlaba, indlela abaxhumana ngayo kanye nendawo lapho kuxhunyanelwa khona. Lolu hlelomqondo lusebenzisa indlela yekhwalithethivu ngoba lukholelwa ekusebenziseni ababambiqhaza ukuthola ulwazi, (Msomi 2021:53).

3.2.1.5. Uhlelomqondo olusetshenzisiwe kulolu cwaningo

Uma kwenziwa ucwaningo kubalulekile ukuthi lube nohlaka oluthile olululandelayo. Ngemuva kwezincazelo ebekade zidingidwa emaphuzwini angenhla, lolu cwaningo luzokwenziwa kulandelwa indlela yohlelomqondo oluqondayo. Uhlelomqondo oluqondayo yilona olulungele lolu hlobo locwaningo njengoba lucubungula inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Ngokuka Msomi (2021:54) uhlelomqondo oluqondayo luthi kumele okucwaningwayo kuthintane nomuntu, kufanele kube nobudlelwano noma kuthinte inhlalo yabantu bomphakathi othile. Yonke into ekhona emhlabeni kumele ibe nencazelo. Lolu hlelomqondo lukholelwa embonweni womuntu ukuthi yena uzibona kanjani izinto ngendlela yakhe yedwa. Le ndlela iphinde ibheke ukuthi imibono yabantu ngabanye inamthelela muni enhlalweni yabo nasezinqumeni abazithathayo zemihla ngemihla. Le ndlela ithanda ukuba

abantu baveze imibono yabo ngendlela bona ababona ngayo izinto. Lokho kwenza ukuthi le ndlela abantu ababona ngayo izinto kube iyona esebenzayo ngoba iqukethe ulwazi olusha.

Uhlelomqondo oluqondayo luyahambisana nalolu cwaningo ngoba silandela izimpawu zalo zokunikeza ucwaningo indima yokufuna ulwazi ngesizathu sokwenzeka kwezinto kanye nendlela ezenzeka ngayo. Lolu hlelomqondo lunikeza ukhalo olubanzi lokuchaza ngezinto eziyimithelela yokwenzeka kwemibono esuke icwaningwa iphinde ilekelele ekuphenduleni umbuzo othi “kungani” nothi “kwenzeka kanjani” ukuthi izinto zize zifinyelele esimweni ezisuke ziyiso, (Khumalo 2019: 49). U-Andrade (2009) uthi umhlaba esiphila kuwona wakhiwa umphakathi ophila kuleyo ndawo, umcwaningi ube esesebenza njengethuluzi elihlaziya izinto ezenzeka emiphakathini yethu nokuthi kungani zenzeka ngale ndlela ezenzeka ngayo. Lokhu kuyahambisana nalolu hlelomqondo njengoba lusebenzisa indlela yekhwalithethivu ukuphendula lemibuzo ethi kungani kwenzeka izinto ngaleyondlela ezenzeka ngayo nokuthi kwenzeka kanjani ukuthi zize zifinyelele esimweni ezisuke ziyiso. Ngokubeka kuka Khumalo (2019:50) ukuze umcwaningi afinyelele esinqumweni ngendlela abantu abasuke bebuka ngayo umhlaba, kumele athole izinhlangothi ezahlukene ebantwini abahlukene ukuze kwakheke ukuthembeka kanye nesisindo esidalwa yimibono eyahlukene evela ebantwini abahlukene.

Ukwenza lolu cwaningo umcwaningi uzobuza imibuzo kubabambiqhaza bocwaningo mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Nokuyilapho naye ezothola izimvo ezinhlangothini ezahlukene ebantwini abahlukene njengoba ezobuza imibuzo kogogo nomkhulu kanye nezazimasiko ezinolwazi ngenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. UYsnow (2006) ecashunwe kuMsomi (2021:53) uthi uhlelomqondo oluhumushayo lususelwe ekuhumusheni imibhalo yomlando kanye namasiko. Uthi le ndlela iphathelene nokuqonda kabanzi indlela abantu abenza ngayo izinto kanye nokuhumusha izinto abazenzayo emiphakathini yabo. Lokhu kwenza lolu hlelomqondo lungene khaxa kulolu cwaningo ngoba nalo lugxile emasikweni futhi luzobheka ukuthi ababambiqhaza bocwaningo bazihumusha kanjani izimpendulo zemibuzo elawula izingxoxo mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu.

Uhlelomqondo oluqondayo lunezindlela eziningi zokuchaza iqiniso, lugxila ekuhumusheni, umcwaningi uba nobudlelwano nababambe iqhaza ocwaningweni futhi ucwaningo luba nobudlelwano nendawo okucwaningo kuyona (Msomi 2021:53). Lokhu kusho ngokusobala

ukuthi lolu hlelomqondo lungena khaxa kulolu cwaningo ngoba kulolu cwaningo kugxilwe ekuchazweni kweqiniso mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa. Kuzokwenziwa izingxoxo ezisakuhleka konke okuqoqwe ezingxokweni kuzohunyushwa ngokwezindikimba. Ekuqoqweni kolwazi noma ngabe iyefana imibuzo elawula izingxoxo kodwa ababambiqhaza ngeke baphendule into eyodwa bonke. Nomunye nomunye uzophendula ngeqiniso lakhe azi ngalo lokhu okubuzwayo. Ulwazi oluqoqwe kubacwaningi kumele luhunyushwe ngokwezindikimba zalo nangendlela ehambisana nezinga lokubhalwa kocwaningo. Umcwaningi kumele abe nobudlelwane nababambiqhaza bocwaningo ukuze bezovuleleka baphendule ngokukhululeka okubuzwayo. Okokugcina ucwaningo kumele lube nobudlelwano nendawo okucwaningo kuyona. Lolu cwaningo lucwaningwe endaweni yase Harding, eSantombe nokuyilapho elinobudlelwano khona ngoba konke okuphendulwe ababambiqhaza bocwaningo kuyinto eyayenzeka khona endaweni yase Santombe.

Lolu hlelomqondo lungena kahle kulolu cwaningo ngoba lapha kubhekwa kuphinde kuhunyushwe okushiwo ngababambiqhaza bocwaningo. Ababambiqhaza bahanjelwa ezindaweni abahlala kuzo ngenhloso yokuthola ulwazi. Lokho kuhanjelwa kwabantu kufunwa izimvo zabo ngenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu, kwenza lolu hlelomqondo luhambelane kahle kakhulu nalolu cwaningo. Ingakho kukhethwe ukuba kusetshenziswe lona.

3.3. Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Uma kwenziwa ucwaningo kumele ucwaningo lube nendlela ethile oluyilandelayo. Lokhu kusiza ekutheni sazi ukuthi uhlobo luni locwaningo olwenziwayo nokuthi sazi ulwazi luzoqoqwa kusetshenziswa maphi amasu. Ziningi izindlela namasu okuqoqa ulwazi uma kwenziwa ucwaningo kodwa kuye kuncike ekutheni ucwaningo luphathelene nani bese umcwaningi ekhetha leyo ndlela ezomlekelela ocwaningweni lwakhe. Umcwaningi uye abheke okudingwa ucwaningo lwakhe bese ebuka ukuthi ngabe iyiphi indlela elungele ukuqhuba ucwaningo lwakhe.

UMyers (2009) ecashunwe uKhumalo (2019:52) uchaza izindlela zokuqoqa ulwazi njengesu lokuthungatha nelelekelela ekukhulisweni kwemibono isuselwa ekuqagulweni iya ekwakhiweni kocwaningo nasekuqoqweni kolwazi. Ziningi izindlela abacwaningi abahlukahlukene abake bazisebenzise uma benza ucwaningo lwabo. Nakuba ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo kepha kuya ngezidingo zocwaningo ukuthi iyiphi okumele isebenze. Yize ziningi izindlela zokwenza ucwaningo ezikhona kepha zimbili

ezivame kakhulu, okuyindlela yekhwalithethivu kanye nendlela yekhwantithethivu, (Mthethwa 2023:50). UHlengwa (2019:11) naye uyahambisana nokushiwo ngenhla njengoba eveza ukuthi, ziningi izindlela zokuqoqa ulwazi kanti zihambisana nobunjalo bocwaningo. Kungabalwa ikhwalithethivu, ikhwantithethivu kanye nengxube.

Ngakho- ke umcwaningi ubone kungangcono ukuthi adingide noma aveze izindlela ucwaningo oluqhutshwe ngazo. Indlela yokuqoqa ulwazi ivuswa izidingongqangi zocwaningo eziphila kocwaningayo. Impumelelo yocwaningo incike ezindleleni zokuqoqa ulwazi ezihambisana namasu asetshenziswayo uma seluqoqwa ulwazi lolo. Ucwaningo kumele lubandakanye amasu aqondene nohlobo locwaningo futhi ahambisana nendlela ekhethwe umcwaningi. UJauza (2020:51) ubalula ukuthi ukuqoqwa kolwazi kuyingxenye ebaluleke kakhulu ocwaningweni. Umcwaningi kumele aqikelele kakhulu uma sekufika kulesi sigaba ngoba uma ulwazi luqoqwe budlabha lokho kungaholela ekukhiqizweni kwemiphumela engethembekile.

3.3.1. Indlela yekhwalithethivu

Indlela yekhwalithethivu, ibheka indlela abantu abaqonda ngayo izinto ezithile. Le ndlela yocwaningo idingida inhlalo yabantu, indlela ababona ngayo izinto, kanye nezimo abahlangabezana nazo kanjalo nendlela abenza ngayo izinto. UZulu (2017:15) ucaphune abacwaningi okungoHancock, Ockleford noWindridge (2007) lapho bona bethi ikhwalithethivu igxile kulokho okuyiqiniso ngento okucwaningwa ngayo. Ukucacisa kabanzi lokhu sithola abacwaningi oDenzil noLincoln (2011:8) bona le ndlela bayichaza bathi:

> *Qualitative technique stresses the socially constructed nature of reality; it focuses on the intimate relationship between what is studied, the researcher and the situational constraint that shape the inquiry.*
>
> Ikhwalithethivu ibheka indlela izinto ezenzeka ngayo empilweni yabantu, iphinde ibheke ubudlelwano phakathi kokufundwayo, umcwaningi kanye nesisusa socwaningo.

UJackson (2008:88) ecashunwe uDlamini (2015:77) yena uphawula ngokuthi ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusebenzisa izinombolo. Ulwazi lwekhwalithethivu lusebenzisa indlela yokuxoxisana nabantu, kufundwe imibhalo kanye nokubhekisisa ukuze kuqondwe lokhu okucutshungulwayo. Lokhu kuyambisana nombono kaDladla (2020:93) njengoba naye eveza ukuthi indlela yekhwalithethivu igxile kakhulu ekuhlaziyweni kwemibhalo elotshiwe engethulwa ngumcwaningi ngenhloso yokufakazela isimo asuke

ekhuluma ngaso. Le ndlela ayibandakanyi ukwethulwa kobufakazi ngezinombolo njengendlela yekhwantithethivu egxile ekuthuleni ubufakazi ngezinombolo. Indlela yekhwalithethivu idinga ukuthi umcwaningi ahlolisise isimo senhlalo kanye nezingqinamba ezithintana ngqo nabantu okucwaningwa ngabo ngesihloko okugxilwe kuso.

Ucwaningo lwekhwalithethivu lusebenzisa indlela yendalo efuna ukuqonda okuthile endaweni ethile, njengomhlaba wangempela lapho umcwaningi esuke engazami ukusebenzisa izinhloso zakhe ngalokho acwaninga ngakho, (Dlamini 2015:78). Lokhu kusivezela ukuthi le ndlela ibheka ubunjalo namaqiniso ngalokho okusuke kucwaningwa ngakho nokungamaqiniso azotholakala ngolwazimnininingo oluqoqiwe. Nokungaba uhlaziyombhalo olunemithombo enembayo ngalokho okucwaningwa ngakho noma izimpendulo zababambiqhaza bocwanigo ngokwemibono nokwazi kwabo ngemibuzo ababuzwa uyona umcwaningi. Ngokuka Hlengwa (2024:36) ucwaningo lwekhwalithethivu luvame ukusetshenziswa kwisayensi yezenhlalo lapho kusuke kuqondwa khona ukuziphatha komuntu, ulwazi, nemibono ebalulekile. Ngokuvamile le ndlela iqoqa imininingo ejulile ngezindlela ezifana nezingxoxo, amaqembu okugxilwe kuwo, ukuhlaziya umbhalo kunokucikica izibalo noma imininingo yezibalo.

Kulolu cwaningo lwekhwalithethivu umcwaningi akumele afunisele ngakubhalile ocwaningweni lwakhe. Konke akubhalile kumele kube ukuthi yikho ngqo lokho okushiwo ngababambiqhaza ngesikhathi exoxisana nabo (Mlambo 2024:72). Le ndlela yenza umcwaningi akwazi ukuthola ulwazi olwanele ngalokhu asuke ekucwaninga. Lokhu kungenxa yokuthi indlela yekhwalithethivu inikeza ababambiqhaza ithuba elanele lokuthi baxoxe indaba ngokadebona, futhi iphinde ibanikeze ithuba elanele lokuthi bachaze kabanzi ngalokhu abasuke bekwenza hhayi inzwabethi (Mlambo 2024:73). Lokhu kuyahambisana nalolu cwaningo njengoba omkhulu nesazimasiko sesilisa bebexoxa ngezinto abazaziyo ezinye zazo ababezenza. Kanjalo nogogo nesazimasiko sesifazane nabo baxoxe ngezinto ababezibona zenziwa ngabantu besilisa ababekhula nabo. UHennink (2022) ecashunwe kuMlambo (2024:74) uveza ukuthi indlela yekhwalithethivu ibalulekile ngoba umcwaningi uyakwazi ukubona ngisho indlela ababambiqhaza abaziphatha ngayo kanye nemicabango yabo ngesihloko socwaningo.

Lokhu okubalulwe ngenhla mayelana nendlela yekhwalithethivu kuyahambisana nokushiwo uKhumalo (2019:54) njengoba eveza ukuthi le ndlela ichaza ukuthi umcwaningi kumele ethembele kakhulu emibonweni eyethulwa ngababambiqhaza ukuthola izimpendulo ngezinkinga asuke ecwaninga ngazo. Izimpendulo ezivela kubabambiqhaza kunamathuba

amaningi okuthi zingaveza imibono eyahlukene neyehlukile emibonweni umcwaningi angaba nayo ngaphambu kocwaningo. Lokhu kuchaza ukuthi umcwaningi kumele akulungiselele ukuthi akusona sonke isikhathi lapho azothola izimpendulo azilindele nokumele akulungele ukuguquka kwemiphumela ema sekwethulwa ucwaningo.

Okuphawulwe abacwaningi ngenhla kuveza ukuthi le ndlela yokuqoqa ulwazi ingena ithi khaxa kulolu cwaningo ngoba umcwaningi usebenzise imibono yababambiqhaza bocwaningo ukuphendula imibuzo yocwaningo nokufeza izinhloso zocwaningo. Imibuzo yocwaningo noma ingefana kodwa izimpendulo zababambiqhaza bocwaningo zisivezela imibono eyehlukile ngenxa yokwehluka kwezimvo zabo. Umcwaningi uphume wayoqoqa ulwazi ngaphandle ngoba lesi sihloko sidinga ukuthi umcwaningi aziyele yena mathupha kubabambiqhaza ayothola ulwazi aludingayo. Izingxoxo zibambe iqhaza elikhulu ngoba umcwaningi ukwazile ukuthi abuze imibuzo futhi wazithola nezimpendulo zemibuzo yakhe. Lokhu kusho ukuthi ukuqhuba lolu cwaningo kusetshenziswe le ndlela yekhwalithethivu.

3.3.2. Indlela Yekhwantithethivu

Ngokubeka kukaZulu (2017:14) indlela yekhwantithethivu, igxile ezinombolweni. Sithola uZulu (2014:14-15), ecaphuna uKuna (2014) lapho ethi ikhwantithethivu yindlela egxile ezinombolweni esetshenziswa ngumcwaningi ekucwaningeni ngezinto ezithile. Uqhuba ngokuthi kuyalindeleka ukuba umcwaningi athole inani noma ubungako baleyo nto ethile ocwaningweni lwakhe. Ukugcizelela lokhu sithola uHlengwa (2019:12), ecaphuna uMiller (1992) lapho yena ebeka kanje: ngokwe khwantithethivu kweyame ekuchazweni noma ekucaciseni izibalo ezibonisa ukuma kwendaba (*statistics*) ngokusebenzisa amanani lokho okukhomba ukuhleleka, ukuvama kokwenzeka nesilinganiso sesimanga esenzekayo. UMiller (1992) usicobelela ngale ndlela yokuqhuba ucwaningo esebenza ocwaningweni olufaka izibalo noma izinombolo eziyisilinganiso somthamo wokufunwa umcwaningi. Lokhu kusho/ kufakazela ukuthi ucwaningo luzihlonza lona ukuthi ludinga yiphi indlela yokuluqhuba.

NgokukaMthethwa (2023:53) ngokwendlela yekhwantithethivu ucwaningo lusuke luhlose ukubheka ukuthi into ethile yenzeka kanjani noma nini noma kuphi. Inhloso yomcwaningi ngalendlela ukuveza izinombolo ezithile ekugcineni noma ukuqoqa izinombolo ezithile okuzoba yizona ezizoveza ubufakazi noma zikhiphe amaqiniso ekugcineni kocwaningo lwakhe. UKhumalo (2019:55-56) yena uveza ukuthi abacwaningi abasebenzisa indlela yekhwantithethivu basebenzisa amasampula ukwenza izilinganiso ngezihloko abasuke bezidingida. Ngemva kwalokho bese bethula ubudlelwano ngalezo zihlokwana

ngokusebenzisa amasu ahlukene okubala afana nokuthola inombolo ephakathi ngokulingene uma kuqhathaniswa izinombolo. Injongo enkulu yabacwaningi abalandela indlela yekhwantithethivu kusuke kuwukuhlola kabanzi imibono esuke isivele ibonakele.

UKhumalo (2019:56) uphinde acacise kabanzi lapho esivezela umehluko omkhulu phakathi kwendlela yekhwalithethivu nendlela yekhwantithethivu. Uveza ukuthi ngaphansi kwendlela yekhwalithethivu 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. Njengoba kubeka uDlamini (2015:82) ukuthi, ucwaningo lwekhwantithethivu lusungula izinombolo ngokusetshenziswa kocwaningo olukhulu, lusebenzisa indlela yemibuzo ebhalwe phansi noma izingxoxo ezihlelekile. Abacwaningi abasebenzisa indlela yekhwantithethivu baxuba ukusetshenziswa kwezikalo ezimile ukuze izinto abantu abazifundile empilweni yabo zizongena zithi khaxa ezinombolweni ezimbalwa.

UMbathu (2023:115) uphawula ngokuthi indlela yekhwantithethivu izama ukuhlola noma ukuchaza ngokwezinombolo kanye nemibono ngokuziphatha kwabantu. Le ndlela igxila kakhulu ekuchazeni isilinganiso esiqondile, ukuhlolwa kwemibono mayelana nesampula lemibono, kanye nokuhlowa kobuqiniso bolwazi. Ikhwantithethivu izama ukuveza ukuhlobana phakathi kwezinto ezihlukene bese kusetshenziswa ukuhlola kwezibalo ukuhlola izimo ezicutshungulwayo. Uqhuba aveze ukuthi le ndlela ingaveza iphesenti ukusekela kulokho okucwaningwayo. Lokhu kuchaza ukuthi umcwaningi uthola ulwazi ngokuqhathanisa inani labantu abathile noma izinto ezithile ukuqhuba ucwaningo. Esimeni lapho ekusetshenziswa khona inani labantu ukuqhuba ucwaningo, kuye kube khona imibuzo ethile abayinikezwayo, bese kubhekwa izimpendulo ngokuthi ziqhathaniswe bese kuphunywa nesiphetho esithile ngalokho obokucwaningwa. Le mibuzo ingaba sohlwini olubhalwe phansi noma kwenziwe i-inthavyu ukuqoqa ulwazi. Indlela yekhwantithethivu imayelana nokulinganiswa kwezinto ngokwenani. Isibonelo, ubuningi babantu emphakathini, ezomnotho njalonjalo. Lolu hlobo lokucwaninga luncike kakhulu ezindleleni zokuqoqa ulwazi ezifana nohlolocwaningo (*survey*), uhlakasikwele lwemibuzo, ama-inthavyu njalonjalo.

ULeedy no- Ormrod (2010:14) becashunwe uMbathu (2023:114-115) bachaza indlela yekhwantithevu njengendlela ejwayelekile esetshenziswa ngabacwaningi ukuqhuba ucwaningo. Bathi le ndlela isebenzisa amasu ahlose ukuthola ulwazi ngaleso sihloko

ngokwenani kumbe izinombolo. Baqhuba bathi le ndlela yokucwaninga isebenzisa imibuzo efana nalena: kangakanani *(how much)*, nini *(when)*, kanjani *(how)*, abangakanani *(how many)* njalonjalo (Leedy no- Ormrod, 2010:14).

Indlela yekhwantithevu yindlela yocwaningo ebandakanya ukuqoqwa kolwazi olungenamthelela wothile kanye nedatha ebandakanya izinombolo. Lolu hlobo lwedatha lusiza ukuchaza, ukuqagula kanye nokulawula indlela yokuqhuba ucwaningo. Inhloso yokusebenzisa le ndlela yokucwaninga ukuhlola ubuhlobo obukhona phakathi kwezinto okucwaningwa ngazo, bese kuqagulwa umphumela (Mbathu, 2023:116). U-Antonius (2003:34) ecashunwe kuMbathu (2023:116) uphawula ngokuthi le ndlela isetshenziswa ukuhlola impumelelo yenjulalwazi ukuveza nokuhluleka kwayo ukuveza imiphumela elindelekile. Le ndlela yokuqoqa ulwazi ivumela umcwaningi ukuthi akwazi ukucwaninga kabanzi ngaphandle kokubeka uvo lwakhe, kubeka uGuba noLincoln, (1994: 110) becashunwe kuMbathu (2023:116). Le ndlela yokuqoqa ulwazi nayo ibaluleke kakhulu, kodwa kulolu cwaningo ayisetshenziswa ngenxa yokuthi ikhwalithethivu inawo onke amasu angasetshenziswa ukuqoqa imininingo ezophendula imibuzo, iphinde ifeze izinhloso zalolu cwaningo.

3.3.3. Indlela Engxube

Ucwaningo lungancika endleleni eyodwa yokuqhuba ucwaningo nakuba ikhona into ekhomba ukuthi luyayithinta nenye indlela. Ukwanda kwezinhlobo zezinto ezicwaningwayo kuholela ekutheni ucwaningo lulunye luhlanganise izindlela noma ulwazi oluthinta izindlela ezimbili. Ngaleyondlela ongoti kwezocwaningo basheshe basihlelela isimo esinjalo kwazise isikhona indlela exubile yokuqhuba ucwaningo. Lapha sithulelwa indlela yokuqhuba ucwaningo exubile. Ukucacisa kabanzi le ndlela eyingxube sizobheka uHlengwa (2019:13) lapho ecaphune khona uJennings (2010:22) lapho yena eyichaza kanje:

> *A mixed method utilises aspects from both quantitative and qualitative methodologies, but there will be predominant use of one methodology over the other.*
>
> Indlela exubile isebenzisa izinto ezithinta izindlela zombili ikhwantithethivu kanye nekhwalithethivu, kodwa kuye kube nendlela esetshenziswa kakhulu kunenye.

UGeorge (2021), naye uyavumelana nokushiwo uJennings (2010:22) ngendlela eyingxube njengoba, ephawula kanje:

> *Mixed methods research combines elements of quantitative research and qualitative research in order to answer your research question.*

Ucwaningo lwendlela eyingxube luhlanganisa izici zocwaningo lwekhwantithethivu kanye nocwaningo lwekhwalithethivu ukuze luphendule umbuzo wakho wocwaningo.

Lokhu kusivezela ukuthi indima yokucwaninga ayinawo umkhawulo. Konke kulele kuhlobo locwaningo olwenziwayo ukuthi lusebenzise yiphi indlela ukufeza izinhloso nokuphendula imibuzo yocwaningo. UHlengwa (2019:13), ugcizelela ukuthi le ndlela iyanconywa ngoba yenza ucwaningo luphathe ulwazi lwekhethelo ngoba ocwaningweni akubhekiwe nje injulalwazi noma umthamo wolwazi kepha kubhekwa umqondo eliwuqukethe.

3.4 . Isampula

UPatton (2002:22) ecashunwe uJauza (2020:58) uchaza isampuli njengendlela okukhethwa ngayo idlanzana elizomela izinkumbi zabantu, leli dlanzana yilona elimela ababambiqhaza uma kuqhutshwa ucwaningo. Ngokubona kukaJauza (2020:58) okusemqoka ukuthi isampuli kumele lifake abantu umcwaningi ahlose ukuba ucwaningo lukhiphe umphumela obathinta ngqo. Lokhu kungenxa yokuthi ulwazi angeke lwaqoqwa kubona bonke abantu emphakathini. Lokhu kufakazelwa uDlamini (2015:87) njengoba ephawula ngokuthi, ocwaningweni lwekhwalithethivu isampula kuphela (okuyiqoqwana) labantu abakhethiwe noma ngasikhathisini ocwaningweni okuyibona ababa yingxenye yocwaningo kanti futhi yibona abasetshenziswa ukufunda nokuqonda lokho okusuke kuyimbangela yokwenza ucwaningo. Uqhuba aveze ukuthi noma ngabe bekungenzeka, kodwa akubalulekile ukuqoqa ulwazi kubona bonke abantu emphakathini ukuze uthole ulwazi oluyiqiniso. Izinhloso zocwaningo kanye nohlobo lwabantu okuzocwaningwa ngabo (njengesibalo, ukuhlukahlukana kwabo) yikhona okuveza ukuthi abantu okumele bakhethwe bangaki nokuthi bazokhethwa kanjani.

Ngokuka Mbathu (2023:116) amasampuli angachazwa njengeqoqo labantu, izinto ezisuselwa ebantwini abaningi kumbe ezintweni eziningi ngenhloso yokwenza ucwaningo ngokwesilinganiso. Amasampuli athathwa njengesisekelo socwaningo okungasuselwa kuso isiphetho mayelana nocwaningo olwenziwe ngesihloko esithile. Isampula yilapho umcwaningi esuke ekhetha khona imininingo okuzoba yiyona azoyisebenzisa ukuhlaziya ulwazi (Mthethwa, 2023:53). Ukusampula kuyisu elisetshenziswa ukuqhuba ucwaningo ngokuthi kuthathwe inani labantu kanye nezinto ezithile ngenhloso yokulinganisa. Ngaso sonke isikhathi amasampuli athathwa njengengxenye yezinto asuselwa kuzona. Inhloso yalokhu ukuthi umcwaningi akwazi ukuqhamuka nesiphetho esithile ngalokho acwaninga ngakho.

UKhumalo (2019:61) ugcizelela ukuthi amasampula asebenza njengesinqumo umcwaningi asithathayo mayelana nohlobo lolwazi adinga ukuluqoqa kanye nabantu azodinga ukuthi bebambe iqhaza ocwaningweni lwakhe. Njengoba kungeze kwenziwa ucwaningo ngabo bonke abantu, ukwenza amasampula kunikeza ithuba lokuthola lelo qoqwana noma idlanzana elingasebenza ukumela izimvo zomphakathi jikelele ocwaningweni lwakhe (Khumalo, 2019:61). Lokhu kusibonisa ukubaluleka kwamasampula uma kwenziwa ucwaningo, ngoba kubalulekile ukuthi umcwaningi aqoke lelo dlanzana elizomela izinkumbi zabantu ekufezeni izidingo zocwaningo.

3.4.1. Isampula ye-*probability* ne- *non-probability.*

NgokukaBabbie noMouton (2001:166) zimbili izinhlobo zesampuli. I-*propabilty sampling* (isampula eqagelekayo) kanye ne-*non-propability sampling* (isampula engaqageleki). UDlamini (2015:87) uveza ukuthi isampula ye-*probability* ixube ukukhethwa kwe‘*random sample’* ohlwini oluphethe amagama abo bonke abantu umcwaningi afisa ukucwaninga ngabo. Ekubeni isampula ye-*non-probability* uhlobo lwesampula ocwaningweni lwezenhlalo ezikhathini eziningi olwenziwa ezimweni lapho umcwaningi engeke akwazi ukukhetha uhlobo lwesampula ye-*probability* olusetshenziswe kwisaveyi evulelekile noma enkulu.

UGoodwin (2010:466), ecashunwe kuKhumalo (2019:61) uchaza isampula ye-*probability* ngokuthi yiyona eba nendima enkulu uma kuqhutshwa ucwaningo lwekhwantithethivu. Kule ndlela yokwenza ucwaningo, kwethenjelwe kakhulu emaqoqweni ezinombolo nemiphumela yazo. Ohlangothini locwaningo lwekhwalithethivu kwehlukile ngoba kubhekwa abantu noma ababambiqhaza abakulungele ukwenza ucwaningo. Kunezihlokwana eziyizindikimba ezilandelwayo nezilawula futhi zidinge ulwazi kulabo abasuke bebambe iqhaza.
Ngaphansi kwesampula eqagelekayo (*probability sampling*) sithola lokhu (Iliyasu 2021) ecashunwe kuMthethwa (2023:54):

- *Stratified random sampling* (ukusampula ngokohlelomikhakha)
- *Systematic Sampling* (ukuqoka ngendlela ehlelekile)
- *Cluster Sampling* (ukuqoka ngokweqoqo)
- *Simple random sampling* (ukuqoka ngokungakhethi okuqondile)

Ngezansi sizobe sesizichaza lezi zinhlobo zasampula ezahlukene ezibalulwe ngenhla.

3.4.1.1. Ukusampula ngokohlelomikhakha (*stratified random sampling)*

Uma sibheka ukusampula ngokohlelomikhakha (*stratified random sampling*) sithola ukuthi yilapho umcwaningi esuke ehlukanisa khona imininingo ngokufana kwayo (Mthethwa 2023:54).

3.4.1.2. Ukuqoka ngendlela ehlelekile (*systematic sampling*)

Umcwaningi u-Acharya (2013) ecashunwe, kuMthethwa(2023:54) uchaza ngokuqoka ngendlela ehlukile lapha esivezela khona ukuthi lapha umcwaningi usuke ekhetha abantu azobasebenzisa ocwaningweni ngezidingo ezithile ezahlukahlukene. Ngalokhu uthi le ndlela iyona ethatha isikhathi esincane kunazo zonke.

3.4.1.3. Ukuqoka ngokweqoqo (*cluster sampling*)

Ngokuchaza kukaKadilar (2003) ehunyushelwe esiZulwini nguMthethwa (2023:54), ukuqoka ngokweqoqo (*cluster sampling*) uthi kusebenza kakhulu kubacwaningi abasuke bezosebenza ngabantu. Kwenzeka kahle uma behlelwa ngokwezindawo abasuka kuzo noma abahlala kuzo. Bengaphinde behlelwe ngokweminyaka, ubulili, ubuzwe, ibala, njalo njalo.

3.4.1.4. Ukuqoka ngokungakhethi okuqondile (*simple random sampling*)

UKadilar (2003) ecashunwe kuMthethwa (2023:55) uqhuba aveze ukuthi ukuqoka ngokungakhethi okuqondile (*simple random sampling*) yilapho wonke umuntu oyingxenye yocwaningo enethuba elilinganayo lokuthi angakhethwa noma angekhethwe. Yilapho abantu abayingxenye yocwaningo bekhethwa ngokunganaki, hhayi ngenhloso ethile. UCreswell (2009:154) ecashunwe kuDlamini (2015:88) naye uyawufakazela lo mbono uma ethi, indlela ye-*random/probability sampling* yilapho bonke abantu benethuba elilinganayo lokukhethwa. Iqinisekisa ukuthi bonke abantu bazoba ngabamele labo bantu abaningi okuzobe kukhethwa kubo.

Ngenhla besibheka izinhlobo zokwenza ucwaningo ezingena ngaphansi kwesampula eqagelekayo (*probability sampling*). Manje sesizobheka ezingena ngaphansi kwesampula engaqageleki (*non-probability sampling*). Kulolu hlobo sithola lokhu:

• Ukuqoka ngokukuvumelayo (*Convenience sampling*)

• Ukuqoka okunikezelanayo/ okungumazibuthe (*Snowball sampling*)

• Isu lokuqoka ngokufananisa (*Quota sampling*)

• Ukuqoka ngenhloso (*Purposive sampling*)

3.4.1.5. Ukuqoka ngokukuvumelayo (*convenience sampling*)

U- Andrade (2021) isampula eqoka ngokuvumelayo uyichaza kanje:

> *A convenience sample is the one that is drawn from a source that is conveniently accessible to the researcher.*
>
> Isampula eqoka ngokuvumelayo ileyo esetshenziswa umcwaningi kulwazi akwazi ukufinyelela kulona kalula.

Lokhu kuyahambisana nokuphawulwe U-Etikan (2016) ecashunwe kuMthethwa (2023:55) njengoba naye esivezela ukuthi kulolu hlobo lwesampula umcwaningi usuke esebenzisa imininingo okuyiyona akwazi ukuyithola.

3.4.1.6 Ukuqoka okunikezelanayo/ okungumazibuthe (*snowball sampling*)

Ngokuka Simkus (2023) ukuqoka okunikezelanayo/ okungumazibuthe kuvame ukusetshenziswa ocwaningweni lwekhwalithithevu lapho isibalo sabantu abadingwa umcwaningi kunzima ukufinyelela kusona noma sifihliwe. Uqhuba uthi le ndlela yokuqoka iwusizo ikakhulukazi lapho kucwaningwa ngezihloko ezibucayi noma lapho amalungu omphakathi kunzima ukuwathola.

U-Etikan (2016) ecashunwe kuMthethwa (2023:55-56) naye uyahambisana nokushiwo ngenhla njengoba ukuqoka okunikezelanayo ekubiza ngohlobo oluvame ukusetshenziswa ngabacwaningi lapho becwaninga ngesihloko esibucayi, esifana nokuphila negciwane lesandulela ngculaza, abantwana abahlukemezekayo emakhaya, njll. Ngokuba yizinto okungelula ukukhuluma ngazo lezi, futhi abantu kungenzeka bangathandi ukuphumela obala bazidalule, umcwaningi ube esenza indlela yokuthi aluthole lolu lwazi. Lokhu angakwenza ngokuxhumana nezihlobo zabantu abadingayo ukuze akwazi ukukhuluma nabo.

3.4.1.7. Isu lokuqoka ngokufanisa (*quota sampling*)

Usimkus (2023) uchaza isu lokuqoka ngokufanisa njengesu lapho umcwaningi ekhetha khona ababambiqhaza ngokusekelwe kwizimpawu ezithile, neziqinisekisa ukuthi bamele izimfanelo ezithile ngokulingana nokusabalala kwabo emphakathini. UShively (2011) ecashunwe kuMthethwa (2023:56) uchaze isu lokuqoka ngokufanisa njengesu lapho abacwaningi besebenzisa isu lokwenza okuthile kuqala okuzoba yikona okuzoba nomthelela emphumeleni yabo.

3.4.1.8. Ukuqoka ngenhloso (*purposive sampling*)

Isampula yokuqoka ngenhloso ingezinye zezindlela ezijwayelekile zokwenza isampula, ihlanganisa ababambiqhaza ngokwendlela ekhethiwe ehambisana nemibuzo yalolo cwaningo. Ukuqoka ngenhloso kubandakanya ukukhethwa kwababambiqhaza ocwaningweni. Laba abakhethiwe kulindekele ukuthi kube ngabantu abanolwazi ngesihloko esithile noma imibono ehambisana nezinhloso zocwaningo. UMbathu (2023:120) uthi ukusampula ngenhloso noma kokwahlulela ngenhloso kuyisu lapho izimo ezithile zikhethwa ngamabomu ngenhloso yokuhlinzeka ulwazi olubalulekile olungeke lutholakale uma kusetshenziswe ezinye izinhlobo zamasampuli. Uqhuba athi, ukusampula ngenhloso kuyisu elivumela umcwaningi ukusebenzisa izimo ezinolwazi oludingakalayo oluhambisana nezinhloso zocwaningo lwakhe.

3.4.1.9. Isampula esetshenziswe wucwaningo

Ngenhla kuchazwe zonke izindlela zamasampula ezikhona kanye nokuthi zisetshenziswa kuphi, kanjani. Ziningi kakhulu izindlela zokusampula futhi ngeke zasebenza zonke ocwaningweni. Ngakho- ke kubalulekile ukuthi umcwaningi aqoke uhlobo lwesampula azolusebenzisa ocwaningweni lwakhe. Kulolu cwaningo kuzosetshenziswa indlela yokusampula ngenhloso (*purposive sampling*). UPatton (2020:230) ecashunwe kuMbathu (2023:119-120) uveza ukuthi ukusampula okuhleliwe kuyisu elisetshenziswa kabanzi ocwaningweni lwekhalithathivu ngenhloso yokukhomba nokukhetha ulwazi olunothile ngezimo ezithile, kusetshenziswa izinsiza ezilinganiselwe.

UCampbell (2020) nabanye bachaza ukusampula ngenhloso njengendlela lapho umcwaningi eziqokela yena izinhlaka noma abantu abazoba yingxenye yocwaningo esikhundleni sokufunisela. Le ndlela yokusampula ithatha idlanzana lezinhlaka noma labantu okuyibo abamele imibono yoquqaba. Le ingenye yezindlela ezijwayelekile zokusetshenziswa kwamasampuli akhethwe ngenhloso futhi isezifundweni ezibandakanya inani elincane lezindawo noma izizinda. Lolu cwaningo luzosebenzisa isampula eyinhloso. Ukwenza lolu cwaningo umcwaningi uzobuza imibuzo kubabambiqhaza bocwaningo mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Nokuyilapho naye ezothola izimvo ezinhlangothini ezahlukene ebantwini abahlukene njengoba ezobuza imibuzo kogogo nomkhulu kanye nezazimasiko ezinolwazi ngenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu.

Inhloso yokusetshenziswa kwamasampuli ahleliwe ukuthi kutholakale ulwazi olufanele futhi olunobuqiniso ngesihloko okucwaningwa ngaso (Mbathu, 2023:121). Le sampula ingena

khaxa kulolu cwaningo, ngoba abacwaningi abaningi besebenzisa le sampula uma bezoba nezingxoxo nababambiqhaza bocwaningo (Mthethwa, 2023:57). Le sampula ayigcini ezingxoxweni kuphela, uNiewenhuis (2016) uthi le sampula ifaka ngisho nezigameko nezinto eziningi okuyizona ezisiza ukuthi ucwaningo luphethe ngendlela efanele. Lolu hlobo lwesampuli luqinisekisa ukuthi abantu ababamba iqhaza yilabo abanolwazi, akukho ukuchema. Luphinde lusetshenziselwe ukwenza isiqiniseko sokuthi imiphumela iveza izimvo zalabo ababambe iqhaza ngobuningi babo (Mbathu, 2023: 121).

3.5. Amasu okuqoqa ulwazi

NgokukaDlamini (2015:92-93) ucwaningo lwekhwalithethivu luxuba ukubukela ungesiyo ingxenye ngokwenzekayo (*observation*) kanye nemibuzo engahlelekile. Ulwazi luqoqwa kungalindelekile ngendlela evulelekile. Le ndlela ayihlelekile kanti ayinakho ukulawuleka njengoba kwenzeka kwikhwantithethivu. Amasu ekhwalithethivu okuqoqa ulwazi ayingxenye esemqoka kakhulu uma kwenziwa ucwaningo. Ukuqoqa ulwazi kuwumsebenzi onzima nodinga isikhathi. Ukuqoqa ulwazi kungasuselwa ezindleleni eziningi ezahlukene okungabalwa kuzo, izingxoxo zamaqembu, izingxoxo zobuso nobuso, ingxoxo ehlelekile, ingxoxo engahlelekile, ingxoxo esakuhleleka, ingxoxo yocingo kanye nezinye. Kulesi sigatshana kuzochazwa amasu okuqoqa ulwazi kanye nokuthi asetshenziswa kanjani. Nakuba emaningi amasu okuqoqa ulwazi kulolu cwaningo kusetshenziswe amasu amathathu ukuqoqa ulwazi oludingekayo, nokungabalwa **izingxoxo zobuso nobuso** kusetshenziswa **isiqophamazwi** kanye **nokubuyekezwa kwemibalo**.

3.5.1. Izingxoxo zobuso nobuso

Le ndlela ivame kakhulu ocwaningweni lwekhwalithethivu olunababambiqhaza. Umcwaningi uhlela isikhathi sokubonana nababambiqhaza bocwaningo bese ebavakashela emakhaya. Le ndlela yinhle kakhulu ekuqoqeni ulwazi ngoba umcwaningi usuke exoxa ubuso nobuso nababambiqhaza. Kulolu cwaningo kusetshenziswe le ndlela ukuqoqa ulwazi. Ababambiqhaza bebevakashelwa emizini yabo kuxoxiswane nabo bebuzwa imibuzo ngendlela evulelekile. Ngokubeka kukaKhumalo (2019:63) lezi yizingxoxo eziyinqubo yokuqoqa ulwazi ngokusebenzisa imibuzo yomlomo ngokusebenzisa iqoqo lemibuzo esemqoka eyenziwe ngaphambilini.

UDlamini (2015:96) naye uhambisana nokushiwo uKhumalo (2019) njengoba eveza ukuthi, lena indlela yokukhuluma nomuntu ubuso nobuso kungabe umvakashele ekhaya noma nihlanganele ndawana thizeni ukuze nizoxoxa. Lena yinhle ngoba uma umuntu ukhuluma naye

umbona ubuso nobuso kulula ukuthi uthole konke okudingayo nokuthi naye athole ithuba lokuchazeleka mayelana nocwaningo, abuze imibuzo uma enesifiso sokubuza. Lapha umcwaningi usebenzise imibuzo engahlelekile (*unstructured interviews*). UMsomi (2021:63) yena uvezi ukuthi lapha umcwaningi nombambiqhaza bathola ithuba elikahle lokuxoxa ngoba basuke benesikhathi sonke futhi bengaphazanyiswa ngabanye abantu ngoba basuke bebobabili. Okunye futhi ngukuthi umbambiqhaza uthola nethula elanele lokukhuluma nelokuchazeleka kahle lapho engezwanga khona. Izingxoxo zobuso nobuso ziletha izimpendulo ezisezingeni eliphezulu.

3.5.2. Ingxoxo ehlelekile

Lolu wuhlobo lwengxoxo oluphinde lwaziwe ngemibuzo esemthethweni. NgokukaMsomi (2021:60-61) kulolu hlobo lwengxoxo ababambiqhaza babuzwa ngamunye imibuzo, kanti nomcwaningi usuke enezimpendulo ezilindelekile. Ababambiqhaza abalitholi kahle ithuba lokuxoxa ngendlela abathanda ngayo ngoba bavalelekile, umcwaningi usuke efuna baphendule balandelele le ndlela ethandwa nguye. Nendlela abaphendula ngayo iyefana kanti nendlela ababuzwe ngayo futhi iyafana. Imibuzo ebuzwa ngesikhathi sezingxoxo iqondile futhi nombuzwa uletha impendulo eqondile. Okwenza ukuthi imibuzo ihleleke ngukuthi umcwaningi ulandela uhlelo olithile lwemibuzo. Okushiwo uMsomi (2021) kuyahambisana nokushiwo uWilliman (2011:99) njengoba echaza le ngxoxo njengengxoxo lapho imibuzo ehleliwe ibuzwa ngumcwaningi ngokulandela uhlelokubuza lwengxoxo. Ngale ndlela izimpendulo zingaba ngezivaleleki. Lokhu kudalwa ukuthi lowo osuke ephendula imibuzo usuke ephendula ngokulandela imibandela noma uhlelo lwemibuzo nokungenza engabi nethuba lokunaba kabanzi ngezimpendulo azinikezayo.

3.5.3. Ingxoxo engahlelekile

Lolu hlobo lwengxoxo aluqondile kanti futhi lusebenziseka isinomakanjani, asikho isidingo sokulandela izinto ezilawula ukubuzwa kwemibuzo. Umbuzo ngamunye uhlukile. Ababambiqhaza bayagqugquzelwa ukuthi bakhulume ngokukhululeka futhi benikeze imininingwane eyanele (Dlamini 2015:104). Ngokwejwayelekile umbambiqhaza alukho uqeqesho alutholayo manyelana nokubuza imibuzo kanti futhi azikho izinto eziningi okulindeleke ukuthi azilungiselele. Abacwaningi babuza imibuzo ezokwenza ababambiqhaza bakwazi ukuveza imibono yabo, ulwazi kanti futhi babelane nomcwaningi ngezinto abazifundile empilweni (Dlamini, 2015:104). Lokhu kungadala izinkinga ngoba umcwaningi engagcina esengasazi ukuthi kumele abuke kuphi kanye nokuthi kumele ucwaningo aluthathe

ngayiphi indlela. UKhumalo (2019:66) yena ugcizelela ukuthi ukubuzwa kwemibuzo evulelekile kunikeza umbambiqhaza inkululeko yokukhuluma ngokukhululeka aphinde abe nethuba nomthelela endleleni ucwaningo olungabheka kuyo njengoba lusuke lungekho uhlaka mayelana nolwazi okusuke lulindelwe kulabo ababambe iqhaza ocwaningweni.

3.5.4. Ingxoxo esakuhleleka

NgokukaMsomi (2021:61) lolu uhlobo olucishe lukhululeke kancane ngoba ababambiqhaza abaphoqelekile ukuphendula ngendlela ehlelwe ngumcwaningi futhi ayenziwa ngenhloso yokuhlola isiphetho esithile. Umcwaningi uyabacathulisa ababambiqhaza kanti futhi angaphinda angezele imibuzo uma kunesidingo sokwenza lokho. Uqhuba athi lolu hlobo lunikeza umcwaningi ithuba lokuba abuzisise kahle uma kukhona lapho adinga ukucaciseleka khona. Okusemqoka ngale ndlela ukuthi ikhululekile yona uma iqhathaniswa nendlela ehlelekile (Msomi, 2021:61). UStuckey (2013:78) ecashunwe uMsomi (2021:62) uveza ukuthi kwingxoxo esakuhleleka umcwaningi uyasichaza isihloko kodwa izimpendulo zababambiqhaza izona ezilawula ukuthi ucwaningo luzohamba kanjani. Lokhu kujwayelekile ocwaningweni lwekhwalithethivu. Ngaphansi kwalolu hlobo lwengxoxo, akusetshenziswa imibuzo evalelekile. Lokhu kwenza umbambiqhaza abe nethuba elanele lokuchaza kabanzi ngezimpendulo azinikezayo kuphinde kuphe nomcwaningi indima ebanzi yokuhluza imibono. Ukwenza lokhu kube impumelelo, umcwaningi kumele abuze uhlu lwemibuzo olufanayo kumuntu ngamunye (Khumalo 2019:65).

3.5.5. Ingxoxo yasocingweni

Lolu uhlobo lwengxoxo lapho umcwaningi exoxa khona nababambiqhaza ngocingo. Umcwaningi kumele aqale azise ababambiqhaza ukuthi uzobashayela ucingo mayelana nocwaningo, aphinde abathumelele nohlaka locwaningo. Lokhu kusiza ekutheni uma ngabe esebashayela babe sebenolwazi ngento abazobuzwa ngayo. UKhumalo (2019:66) uyincoma kakhulu le ndlela njengoba eveza ukuthi isikhathi esiningi ibiza kangcono kunendlela yokuhlanga nabantu ngoba azikho izindleko zokuhamba ezikhona. Iphinde inikeze ithuba elingcono lokuvikela ababambiqhaza ngesizathu sokuthi umuntu usuke engabonakali lapho kwenziwa ucwaningo.

3.5.6. Isiqophamazwi

Lapha umcwaningi usuke ekhuluma nalowo afuna kuye ulwazi kodwa ingxoxo yabo usuke eyiqopha ngesiqophamazwi. Lena ngenye yezindlela ezisetshenziswe kulolu cwanigo ukuqoqa

ulwazi. Lapha umcwaningi usebenzise umakhalekhukhwini ukuqopha izingxoxo bese wazilalela maqede wazibhala phansi. Lokhu kwenziwe ngemvume yababambiqhaza bocwaningo. Le ndlela iyasiza kakhulu uma kuqhathaniswa nokubhalwa phansi kwezimpendulo, ngoba umbambiqhaza ukhuluma ngokukhululeka aze aqede. Kanti uma kubhalwa phansi kumele ubuye umphule ulimi khona uzobhala kahle lokhu akushoyo, nokungagcina esekhohlwa ukuthi ubezothini bese kulahleka ulwazi. UDlamini (2015:111) uveza ukuthi le ndlela yinhle kakhulu ngoba ayisidli isikhathi iyashesha. Kanti futhi yimbi ngoba uma kungahle kwenzeke silahleke isiqophamazwi ingakathathwa inkulumo ephakathi lokho kuyobe kusho ukuthi lulahleke lonke ulwazi, sekuyomele umcwaningi aqale phansi okuyinto engelula nengeke yenzeke ngokushesha. Iziqophamazwi zibalulekile uma uqoqa ulwazi. Emva kokuqoqa ulwazi kusetshenziswa isiqophamazwi umcwaningi kumele akubhale phansi lokhu akutholile ukuze azokwazi ukuhlela nokuhlaziya ulwazi esebenzisa indlela azikhethele yona yokuhlaziya ulwazi.

3.6. Uhlaziyombhalo

Kulolu cwaningo kuphindwe kwafundwa imibhalo esishicilelwe ngabanye abacwaningi nokubizwa ngokuthi uhlaziyombhalo. Ukufundwa kwemibhalo eshicilelwe kuphinde kulekelele ukuqinisekisa ukuthi umcwaningi akaphindi izihloko nezindikimba esezike zacwaningwa phambilini emkhakheni asuke ethungatha amaqiniso ngaphansi kwawo. “Imibhalo eshicilelwe ngeminye yemithombo ebalulekile lapho kwenziwa ucwaningo. Iyalekelela ekuthungatheni nasekunikezeni ulwazi nesiqiniseko ngamanye amaqiniso asuke enomthelela ocwaningweni” (Khumalo 2019:67). Ukuhlaziywa kombhalo kuhlukile. Lokho kubangelwa yindlela abantu abenza ngayo umqondo ngezihloko ezithile, ezimeni ezithile. Ukuhlukana kungabangelwa wukuhlukana ngokosikompilo, izimiso, izinkolelo njalo njalo. Ngokuvamile ukuhlaziywa kwemibhalo kusetshenziswa ezifundweni ezimayelana nosikompilo lwabantu ngokuhlukana kwabo. Leli su linomthelela womlando kanye nosikompilo lwabantu (McKee, 2003:73) ecashunwe uMbathu (2023:133).

3.7. Inkambiso elungileyo

Uma kwenziwa ucwaningo kumele kulandelwe izimo zokwethembeka ngeqiniso. Kumele kuhlonishwe amalungelo ababambiqhaza. Ukubamba kwabo iqhaza ocwaningweni kumele kube ukuvuma ngokuzithandela kwabo ngoba beceliwe hhayi ngoba bephoqiwe. Lolu cwaningo lwenziwe endaweni yasemakhaya nokuyindawo eyengamelwe iNkosi yesizwe. Ngakho- ke ngaphambu kokuba umcwaningi aqale ucwaningo ubedinga imvume eNkosini. Ngaleso sizathu imvume yokwenza lolu cwaningo igunyazwe iNkosi yesizwe. Umcwaningi wabuye wacela imvume kubabambiqhaza bocwaningo axoxisana nabo mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Wayeqinisekisa ukuthi ubanika incwadi yemvume, baqale bayifunde noma bafundelwe bese beyayisayina ngaphambu kokuba eqhubeka nokuxoxisana nabo. Ababambiqhaza bocwaningo kubalulekile ukuthi bazi ukuthi izimfihlo kanye nobuntu babo buyavikelwa, ukuze bezokhuluma ngokukhululeka.

Amalungelo ababambiqhaza, ukungadalulwa, izimfihlo, inhlonipho abhekwe kabanzi futhi ahlonishwa ngesikhathi kwenziwa ucwaningo. Umcwaningi unikeze ababambiqhaza incwadi yesivumelwane ngaphambu kokuba luqale ucwaningo. Ababambiqhaza kuphela abebenelungelo lokusayinda incwadi yokucela imvume. NgokukaDlamini (2015:117) uma kwenziwa ucwaningo kubuzwa imibuzo kumele kuqinisekiswe ukuthi ulwazi luzogcinwa luyifihlo. Ababambiqhaza akumele balinyazwe ucwaningo nanoma ngabe iyiphi indlela.

Izihlokwana ezingezansi zichaza kabanzi ngamasu asetshenziswe ekuqinisekisweni kokulandelwa kwenkambiso elungileyo ngesikhathi sokwenziwa kocwaningo.

i) Ukwethembeka

Umcwaningi uqinisekisile ukuthi ubambelela kuyona yonke imigomo elandelwayo ngaphansi kwenkambiso elungileyo nokusebenza njengenqubo eyejwayelekile ngoziphatha nokuthembeka kolwazi oluqoqiwe kanye nokuhluzwa kwalo.

ii) Ukubamba iqhaza ngokuzikhethela

Ababambiqhaza bacaciselwe ngocwaningo nokuthi lwenzelwe ukufeza izidingo zocwaningo emkhakheni wezemfundo ephakeme. Ukubamba kwabo iqhaza kungukuzikhethela futhi akekho ophoqelekile ekubambeni iqhaza ocwaningweni ofisa ukuhoxa angahoxa ngaphandle kokuthola isijeziso. Ngaleyondlela ayikho inzuzo ethile abazoyizuza nefana njengemihlomulo enjengemali, izipho nokunye.

3.8. Izinjulalwazi Zocwaningo

NgokukaDladla (2020:74) kusemqoka ukuthi umcwaningi athole imicabango yabanye abamendulele nezinjulalwazi ezihlobene nesenzeko umcwaningi asuke efisa ukucwaninga ngaso. Lokhu kwenza ukuthi ucwaningo olusha lube nesisekelo okwakhela kuso ucwaningo olusha. Uqhuba athi ukuthola uvo lwabakwendulele kusemqoka ngoba kwakha ukuxhumana phakathi kocwaningo oludala nocwaningo olusha. Lesi sigaba sinika ithuba kumcwaningi lokwakhela phezu kwesisekelo esizinzile nesiqinile. Umcwaningi uba nomqondo ophelele ngokwatholakala ocwaningweni oludala bese ekuyamanisa nolwazi olusha. Lesi sigaba siphinde sifundise ngolwazi olusha kubeka, uDladla (2020:74). Kubalulekile ukuba umcwaningi asebenzise injulalwazi yokuhlaziya lapho ecwaninga. Lokho kusiza umcwaningi ukuba akuqonde kahle lokho acwaninga ngakho ukuthi ukubheka kusiphi isimo (Zondo, 2021:45).

Ngokubona kukaNdimande (2001:19) ecashunwe kuHlengwa (2019:31) injulalwazi ingachazwa njengombono womuntu ongathathwa usetshenziswe ukuze kwesekwe ubuqiniso bolwazi olwethulwe ngocwaningo. UNkosi (2011) ecashunwe uMsomi (2021:83) yena uchaza injulalwazi ngokuthi yiqoqo lezitatimende, inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo. Izinjulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. UMhlongo (2017) ecashunwe kuZulu (2024:67) uthi injulalwazi isebenza njengomgogodla wocwaningo ngoba yiyona eyithuluzi lokuhlaziya nokucubungula okutholakele ocwaningweni.

UZulu (2024:66) ecaphune uNkumane (1995) uthi sekufana nempoqo kulowo osuke enza ucwaningo ukuthi abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azisebenzisayo ukuhlaziya ulwazi alutholile noma imininingo ayikhiqizile. Okubalulwe uNkumane (1995) kuyahambisana nokushiwo uHlengwa (2019:31) lapho ethi khona ucwaningo njengombhalo wesikhungo okuhloswe ngawo ukuveza ubuqiniso obuthize ngento ethile udinga ukwesekwa ngayo yonke indlela ukuze ukholakale.

Ukuqhuba lolu cwaningo umcwaningi usebenzise izinjulalwazi ezimbili okuyi *Modernization* ne*Cultural Evolution.* Lezi zinjulalwazi zikhuluma ngokuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo.

3.8.1. Injulalwazi Ye-*Modernization*

Le njulalwazi ibheka inqubo yesimanjemanje kusuka kuguquko lwemiphakathi yendabuko, nokufaka phakathi ukushintsha kwenkambo yabantu ngenxa yempucuzeko. Ngokuka-Etzioni-Halevy (1981), ecashunwe kuMkize (2023:56) umsuka wenjulalwazi yesimanjemanje wavela ngokuthuthukiswa kwesifundo sesayensi yezokuhlalisana kwabantu njengomkhakha wezemfundo ohlukile. Le njulalwazi yavela ngonyaka we-1950 kuya kunyaka we- 1960 ngokocwaningo akuveli kahle ukuthi yasungulwa ngubani ngoba ibandakanya ososayensi bezenhlalakahle baseMelika abaningi. Yize kungaveli kahle ukuthi le njulalwazi yasungulwa ngubani kodwa ogqama kakhulu uWalt Whitman Rostow, nowasungula imodeli yokuthuthukiswa komnotho enezigaba ezinhlanu, nevame ukusetshenziswa njengohlaka lokuqonda le njulalwazi yesimanjemanje (Mkize, 2023:7-8). UMkize (2023:7) ecaphuna uReyers (2001) uyichaza kanje le njulalwazi:

> *Modernization refers to a model of a progressive transition from traditional to modern society covering both economic and social developments.*
> Injulalwazi yesimanjemanje isho inguquko eqhubekayo kusuka emiphakathini yendabuko kuya emiphakathini yesimanje nokuhlanganisa kokubili intuthuko yezomnotho nenhlalakahle (Reyers, 2001).

Okubalulwe uReyers (2001) kusichazela kabanzi ngesimo soguquko esenzeka emiphakathini lapho isuke isithatha khona isinyathelo sokuba imiphakathi ethuthukile. Kulolo guquko namasiko ayashintsha ngenxa yezimo zempilo zemiphakathi yesimanjemanje. U-Inglehart no Baker (2000) becashunwe kuMkize (2023:56) nabo bayekweseka okushiwo uReyers (2001) njengoba bethi, injulalwazi yesimanjemanje iveza imiphakathi nezizwe zidlula ezigabeni zokukhula komnotho nezenhlalo ezingalindelekile lapho zisendleleni eya ukuba yisimanje manje, futhi ukujwayelwa koguquko emasikweni kuyadingeka ukuze kube nezinguquko ezamukelekile. Lokhu kuyiqiniso elimsulwa ngoba abantu amasiko amaningi sebewashaya indiva sebethi izinto zakuqala lezo, nabawagcinayo abasawenzi ngokulandela imigudu efanele ngenxa yempucuzeko nesimo senhlalo esihambisana nomphakathi wesimanje manje.

Okuqapheleka kakhulu ngenjulalwazi ye*Modernization* ilokhu okwasungulwa umcwaningi uRostow. NgokukaRostow (1960) le njulalwazi yakheke ngaphezu kwezigaba ezinhlanu ezaziwa ngokuthi yi- *Economic Stages of Growth* (Izigaba Zokukhula Kwezomnotho).

URostow (1960) uchaze lezi zigaba zenjulalwazi yesimanjemanje njengezigaba imiphakathi edlula kuzo ukuze ibe ngethuthukisiwe. Isigaba sokuqala sifaka phakathi umphakathi wendabuko *(Traditional Society).* Lesi sigaba sigqame ngomnotho wokuziphilisa, ubuchwepheshe obunomkhawulo, kanye nenani labantu abaningi abaphila ngezolimo. UMkize (2023:8) ehunyushwele esiZulwini ucacisa ukuthi ngaphansi kwesigaba somphakathi wendabuko imiphakathi iphila ngokulima kanye nokuzingela. Imiphakathi igxile ezindleleni zayo zakudala zokuphila kanye nokusetshenziswa okuncane kwezobuchwepheshe okuphazamisa ukuthuthuka kwezomnotho.

Isigaba sesibili isigaba sokuqala koguquko *(Preconditions for take-off)* lesi sigaba sichazwa njengokwenyuka kokukhiqizwa kwezolimo kanye nokuthuthukiswa kwemishini yezolimo ekhulisa umthamo womkhiqizo, isivinini, nokusebenza kahle kanye nokukhuthaza ukwanda kwemboni. UMkize (2023:8) uveza ukuthi kuso lesi sigaba kuqala ukukhula kwezimpawu zomnotho nokufaka phakathi ukukhuphuka kohwebo olwenziwa yizimayini, ukwanda kwezimboni kanye nokwanda kwesidingo semikhiqizo yezolimo ngenxa yokwanda kwesibalo sabantu. Okunye okuphawulekayo kulesi sigaba ukuvela kwemisebenzi yezamabhizinisi, utshalozimali kwezemfundo, ingqalasizinda, izikhungo, kanye nokuguqukela kongxiwankulu.

Isigaba sesithathu isigaba sokukhula kwezomnotho *(Economic take-off)* nokiyilapho umnotho ukhula ngokushesha futhi kuqala ukuthuthukiswa kwezimboni (Mkize, 2023:8). Ukukhula komnotho kuba yinto evamile futhi umphakathi uqhutshwa kakhulu yinqubo yezomnotho kunamasiko. Kuleli qophelo, izinkambisomgomo zokukhula komnotho zisungulwa kahle. Bese kuba nenguquko esuka endleleni yokuhweba yendabuko kuya emnothweni wesimanje manje. Lesi sigaba sisho isikhathi sokukhula ngokushesha komnotho, nesivame ukugqugquzelwa umkhakha owodwa ohamba phambili wokutshalwa kwezimali ezimbonini, kanye nokuthuthukiswa kohlelokusebenza lwezezimali oluqinile.

Isigaba sesine isigaba sokusimama komnotho *(Drive to Maturit).* Kulesi sigaba umnotho ukhula ngamandla futhi kunokuthuthuka okukhulu kwezobuchwepheshe, kugxilwe kakhulu ekusungulweni kwezinto ezintsha nasekusebenzeni kahle. Imikhiqizo yezimpahla ezenziwe ekhaya iyanda kunezimpahala ezithengwa kwamanye amazwe. UMkize (2023:8) uphawula ngokuthi kulesi sigaba sibona ukusetshenziswa kwesayensi nobuchwepheshe besimanje kwezomnotho ngenhloso yokwandisa isibalo sezimboni ezihamba phambili. Isigaba sesihlanu ilapho khona isizwe sesingena khaxa kwinqubo yesimanjemanje. Nemikhiqizo isikhiqizwa mawala nabantu izinto sebezithenga ngobuningi bazo *(Age of High Mass Consumption).*

Ngokuka Mkize (2023:8) lesi isigaba sokugcina ngaphambu kokuba isizwe siguqukele emnothweni wongxiwankulu nokuyilapho izimpahla zikhiqizwa ngobuningi bazo ngenxa yokwanda kwesibalo sabantu abazidingayo. Abantu basuke sebecebile sebekwazi ukuthenga zonke izimpahla abazidingayo.

Le njulalwazi isivezela ukuthi izinto zishintshwa ukuhamba kwesikhathi. Ukuthuthuka kwemiphakathi isuka kwinqubo yendabuko iya kwinqubo yesimanjemanje kuba nomthelela ongemuhle emasikweni nakwinqubo yokuphila yendabuko. Lokhu kungenxa yokuthi amasiko nenqubompilo kuyashabalala ngoba kusala emuva. UJanos (1986:44) naye uveza ukuthi injulalwazi ye*Modernization* isetshenziswa ukuchaza inqubo yesimanjemanje phakathi kwemiphakathi. Ukwenziwa kwesimanje manje kusho inguquko eqhubekayo esuka "kweyangaphambilini " noma "yendabuko" kuya emphakathini "othuthukile". Le njulalwazi igcizelela ukuthi imiphakathi yendabuko iyathuthuka njengoba yamukela izinqubo zesimanje manje.

3.8.2. Injulalwazi Ye-*Cultural Evolution*

UMesoudi (2012) uphawula ukuthi injulalwazi ye*Cultural Evolution* ibalula ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Nokuwushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi okungachazwa njengenqubo eyasungulwa nguDarwin (1859).

UMesoudi (2012) uqhuba uthi ngokuka Darwin (1859) okuyizisekelo zale njulalwazi, ukudluliswa kolwazi lwamasiko emphakathini *(Cultural Transmission)*: ulwazi lwamasiko ludluliselwa ezizukulwaneni ngezizukulwane ngokufundisa, ukulingisa, nezinye izinhlobo zokufunda komphakathi. Ukukhethwa kwamasiko *(Cultural selection):* njengoguquko kwimvelo yezinto eziphilayo, umphakathi awuwashintshi wonke amasiko awo noma inqubo yawo yokuphila. Umphakathi ukhetha lawo masiko ahambisana nabo ngoba ezinye izici zamasiko zibaningi kakhulu noma zincipha kakhulu ngokuhamba kwesikhathi ngenxa yokusebenza kahle kwazo endaweni ethile noma esimweni somphakathi. Ukuhluka kwamasiko *(Cultural variation):* izici zamasiko zihlukahlukene azifani ngaso sonke isikhathi lapho zidluliswa zingashintshwa, zihlanganiswe kabusha, noma zilahleke. Nokusho ukuthi umphakathi uyaye ukhethe lolo guquko olwehlukile oluzohambisana nawo. Ukuvumelanisa nesimo sesiko *(Cultural adaptation):* ukuguquka kwamasiko kuvumela abantu ukuthi bavumelanise nesimo emiphakathini yabo. Ukuvumelanisa nesimo sokuguquka kwamasiko kwenzeka kwizinhlaka zomphakathi nakwizinkolelo ezisiza umuntu ngamunye kanye

nomphakathi wonkana ukuthi uchume. Ukuguquka kwamasiko kuholela ekuvumelaniseni nezinselelo zemvelo kanye nokuqanjwa kwezinhlobo ezintsha zamasiko, indlelakuziphatha kanye nemibono emisha kuleyo miphakathi ekhethe uguqukosiko.

Ngokuka Richerson noBoyd (2008), ukuguquka kwamasiko kungenxa yemvelo yokushintsha kwezenhlalo emphakathini. Nokwenzeka ngokuthi umphakathi wamukele ulwazi olukwazi ukuthikameza ukuziphatha kwabo. Nokungulwazi abaluthola kwamanye amalungu ohlobo lwabo ngokubafundisa, ukubalingisa nangezinye izinhlobo zokudlulisela ulwazi emphakathini. Le njulalwazi yasungulwa ekuqaleni kwekhulu le-18 yizazi zesifundosenhlalo yabantu ezivela ocwaningweni lukaCharles Darwin (1859) mayelana nokucwaningwa koguquko kubeka uRicherson noBoyd (2008). UCreanza nabanye (2017:7782) bathi le njulalwazi yokuguquka kwesiko ibeka ukuthi amasiko abantu ayashintsha futhi aguquke ngokuhamba kwesikhathi, nokufana njengezinto eziphilayo ngokwenqubo kaDarwin. Lolu shintsho luqhutshwa ukudluliselwa kolwazi, izinkolelo, ubuhlakani, nezinye izici zamasiko ngokufunda komphakathi. Le njulalwazi igcizelela iqhaza lokukhetha, ukudluliswa kolwazi, kanye nokwehluka ekubumbeni uguquko lwamasiko, ihlinzeka ngemininingwane yokuthi imiphakathi namasiko athuthuke kanjani futhi aqhubeka kanjani noguquko.

3.8.3. Ukuxhumana Kwezinjulalwazi Nesihloko Socwaningo

Lezi zinjulalwazi ziyaxhumana nalolu cwaningo ngoba isizwe samaZulu sesiguqukile ekwenzeni izinto ngendlela yasemandulo, ngenxa yokuphucuzeka ezimpilweni. Isizwe sesithuthuke kakhulu sesilulahlile usikompilo lwaso. Lezi zinjulalwazi zixhumana kahle kakhulu nocwaningo ngoba lokhu ezikubalulayo kuyiqiniso elimsulwa ngoba abantu abaningi basuka emakhaya bafudukele emadolobheni ngenhloso yokubheka imisebenzi nemfundo. Izinto eziningi ezingamasiko zenzelwa emakhaya manje- ke abantu uma sebehlala emadolobheni kusala kungenziwa lutho emakhaya. Ukushintsha kwesikhathi esiphila kuso kuze nemfundo.

Imfundo iwaqedile amasiko amaningi ngoba abafana isikhathi basichitha ezikoleni manje akekho umfana ongaba nesikhathi sokuyokwenza okwakwenziwa emandulo. Emadolobheni akuqhathwana, akweluswa futhi akubhukudwa. Ayenzwiwa yonke imidlalo eyenziwa emakhaya eyenza umfana akhule eqinile, ehlonipha ukuze ezoba indoda eqotho kusasa. Izwe selathuthuka kakhulu nokwenza kushabalale konke okwakwenziwa emandulo nokube nomthelela omkhulu ekushabalaleleni kwenqubo yokukhuliswa kwabantu besilisa. Isizwe samaZulu sesamukele uguquko emasikweni aso, amasiko amanigi awasenziwa. Nalawo

awenziwayo awasenziwa ngendlela yasemandulo. Abantu sebesheba amasiko nenkolo yasentshonalanga ngenxa yoguqukompilo. Lezi zinjulalwazi zisetshenziswe ukusekela izimpendulo zababambiqhaza bocwaningo. Zonke izimpendulo zabo zesekwe ngokuhambisana nalezi zinjulalwazi.

3.9. Isiphetho

Kulesi sahluko besichaza kabanzi ngezindlela zokwenza ucwaningo ezisetshenziswe ocwaningweni, izindlela zokuqoqa ulwazi , isampula yocwaningo. Kubuye kwabhekwa namasu okuqoqa ulwazi kanye nohlelo locwaningo olusetshenziswe kulolu cwaningo. Lokhu kubandakanya uhlaziyombhalo, imigudu elandeliwe ekwenziweni kocwaningo kanye nenkambiso elungileyo yokuqhuba ucwaningo. Kube sekubhekwa nezinjulalwazi ezisetshenzisiwe ukuqhuba ucwaningo nokuyinto esemqoka kakhulu ngoba ucwaningo luthungwa ngenjulalwazi. Esahlukweni esilandelayo okuyisahluko sesine sekuzovezwa kuphinde kuhlaziywe lonke ulwazi olumayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu kubhekiswe endaweni yaseHarding eSantombe.

ISAHLUKOSESINE

UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI

4.1. Isingeniso

Esahlukweni esedlule umcwaningi wethule izindlela zokwenza ucwaningo, nazichaze kabanzi njengenqubo elandelwayo lapho kwenziwa noma yiluphi ucwaningo. Umcwaningi ubheke uhlelomqondo locwaningo, indlela yokwenza ucwaningo eyikhwalithethivu, izindlela zokuqoqa ulwazi, amasampula ocwaningo, indawo yocwaningo kanye nabahlanganyeli bocwaningo nendlela yokubaqoka. Kulesi sahluko kwethulwa ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi usebenzise isu lezingxoxo ezisakuhleleka elawulwa ngamasampula ocwaningo kanye nohla lwemibuzo ebibuzwa ababambiqhaza bocwaningo. NgokukaJauza (2020:58) isampula yocwaningo indlela ekukhethwa ngayo indlazana elizomela izinkumbi zabantu. Leli ndlazana ilona elimela abambiqhaza uma kuqhutshwa ucwaningo. Okubaluleke kakhulu ngesampula yocwaningo ukuthi kumele ifake phakathi abantu umcwaningi ahlose ukuba ucwaningo lukhiphe umphumela obathinta ngqo. Umcwaningi uphinde wafunda imiqulu esibhaliwe nokuyilokhu okubizwa ngokuthi uhlaziyombhalo.

Ababambiqhaza bocwaningo umcwaningi ubaqoke ngokuthi kube abantu besilisa nabesifazane asebekhulile kanye nezazimasiko. Inani labantu ababuzwe imibizo bayisithupha. Kube ogogo ababili kanye nabomkhulu ababili abahlala endaweni yaseHarding, eSantombe nabanolwazi ngenqubo yasemandulo eyayilandelwa ekukhulisweni kwabantu besilisa. Lokhu kwenziwa ngenhloso yokuthola ulwazi lwabo njengabantu abadala abakhula isalandelwa inqubomgomo yokukhuliswa kwabantu besilisa. Kuphinde kwaxoxiswana nezazimasiko ezimbili nazo ezisinike ulwazi ngezinto ezazenziwa ezingamasiko ezazihambisana nokukhula kwabantu besilisa. Lezi zazimasiko ziqokwe ngenxa yokuthi ziba nomlando ojulile nocashile ngokwenziwa kwamanye amasiko ayenziwa emandulo ekukhuleni kwabantu besilisa kusukela ebufaneni, ebunsizweni kuze kufika esigabeni sobudoda. Lokhu kwenziwe ngenhloso yokuthi kulingane ubulili ukuze sizothola ulwazi oluhlukile ngokobulili nangamazinga empilo kanjalo nangaweminyaka. Yonke imibuzo ihlelwe ngokwezinga nangezigaba zababambiqhaza bocwaningo.

Imininingo ihlaziywe kusetsheniswa izinjulalwazi ezimbili okuyi *Modernization neCultural Evolution.* Lezi zinjulalwazi zikhuluma ngokuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo. UJanos (1986:44) uveza

ukuthi injulalwazi ye*Modernization* isetshenziswa ukuchaza inqubo yesimanjemanje phakathi kwemiphakathi. Ukwenziwa kwesimanje manje kusho inguquko eqhubekayo esuka "kweyangaphambilini " noma "yendabuko" kuya emphakathini "othuthukile". Injulalwazi yesimanjemanje iphakamisa ukuthi imiphakathi yendabuko iyathuthuka njengoba yamukela izinqubo zesimanje manje. Ngokuka Mesoudi (2012) injulalwazi ye*Cultural Evolution* ibalula ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Nokuwushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi okungachazwa njengenqubo eyasungulwa nguDarwin. Lezi njulalwazi ziyaxhumana nalolu cwaningo ngoba isizwe samaZulu sesiguqukile ekwenzeni izinto ngendlela yasemandulo, ngenxa yempucuzeko. Isizwe sesithuthuke kakhulu sesilulahlile usikompilo lwaso. Abantu abaningi basuka emakhaya bafudukele emadolobheni ngenhloso yokubheka amadlelo aluhlaza.

Lezi zinjulalwazi, ukuhlaziywa nokubuyekezwa kwemibhalo kumelekelele kakhulu umcwaningi ukuba ahlaziye imininingo ayethula kulesi sahluko. Imininingo ekhiqizwe lapha ihunyushwe, yacutshungulwa ngenhloso yokuqonda kahle inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu. Ngakho-ke, lolu ucwaningo oluyikhwalithethivu. Ucwaningo oluyikhwalithethivu luhlose ukuthi kuqondakale ulwazi oliyiwona msuka nomnyombo wokuthi abantu bacabange noma benze ngendlela ethile. Imiphumela yocwaningo ithulwa futhi ihlaziywe ngokuxoxa indaba hhayi ngokwezinombolo (Zulu 2024: 134). Lolu cwaningo lulandela indlela yohlobo lobunjalo botho. UMlambo (2024:91) ucaphuna uSeidel (1998) lapho ethi uma kuhlaziywa ucwaningo lobunjalo botho, kunezigaba ezintathu okudingeka umcwaningi adlule kuzona, futhi zontathu lezi zigaba zinokuxhumana. Ngamanye amazwi asikho isigaba esingancikile kwesinye. Uma ezigagula ngokulandelana kwazo uSeidel (1998) lezi zigaba uziveza kanje: isigaba sokuqoqa ulwazi, isigaba sokuhlela ngononina nokuhlaziya ulwazi bese kuba yisigaba sokwethula okutholakele. Njengoba lezi zigaba zinokuxhumana nje, akulula ukuba umcwaningi eqe isigaba esithile aye kwesinye ngoba zonke zihlobene.

Mithathu imibuzongqangi yalolu cwaningo. Le mibuzongqangi yiyona engumhlahlandlela ebilawula futhi iqondise lolu cwaningo. Ngakho- ke imininingo ikhiqizwe ngenhloso yokuphendula le mibuzongqangi yocwaningo elandelayo:

i. Iyiphi inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu?

ii. Qhaza lini elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu?

iii. Ingavuselelwa kanjani inqubo elandelwayo yokukhuliswa kwabantu besilisa esizweni samaZulu?

4.2. Ukwethulwa kwemininingo ekhiqizwe ngezingxoxo zobuso nobuso ezisakuhleka

Kule ngxenye, umcwaningi wethula futhi aphinde ahlaziye imininingo ekhiqizwe ezingxoxweni ezisakuhleleka. Izingxoxo beziklanyelwe ukukhiqiza imininingo evela kubahlanganyeli mayelana nenqubo elandelwayo ekukhuliweni kwabantu besilisa esizweni samaZulu. Imininingo ekhiqiziwe yethulwa futhi yahlaziywa kulandelwa isu lokuhlaziya ngohla lwemibuzo elawula izingxoxo ezisakuhleleka. Le mibuzo ihlukaniswe izigaba ezimbili kukhona uhla lwemibuzo eqondene nogogo nomkhulu kuphinde kubekhona uhla lwemibuzo oluqondene nezazimasiko. Imininingo ekhiqiziwe yethulwa ngokwehlukana kuzoqalwa ngemininingo ekhiqizwe kuhla lwemibuzo eqondene nogogo nomkhulu kugcine eqondene nezazimasiko. Imininingo izokwethulwa seyihlelekile futhi sekucashunwa namazwi ababambiqhaza afakazela lokhu okutholakele kanye nokuhunyushwe ngumcwaningi. UBlose (2024:70) ecaphuna uLee (2007:35) lapho epahawula ukuthi imininingo yokutholakele ifakazisa ukuthi ucwaningo lwenziwe ngempela, iphinde ikhombise ukuthi imininingo ehlaziywa ocwaningweni isuselwe kuphi.

4.3. Izimpendulo zezingxoxo ezisakuhleleka eziqondene nogogo nomkhulu

4.3.1. Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu

Uma sikhuluma ngenqubo elandelawayo ekukhulisweni kwabantu besilisa sikhuluma ngezigaba zokukhula umntwana womfana adlula kuzona ngaphambu kokuba abe yindoda yomuzi. Kukhona konke kwaZulu inhlonipho ihamba phambili ngoba ichaza ubunjalo bomuntu. Ngenhlonipho umkhulu woku-1 wathi:

> *Kukhona konke ekukhulisweni kwabantu besilisa esizweni samaZulu inhlonipho into emqoka kakhulu. Umuntu wesilisa ukuze ezoba indoda eqotho ubefundiswa inhlonipho, eqhathwa, elusa futhi esenga.*

Lokhu kufakazelwa uNgwenya (2015:1) lapho eveza ukuthi inhlonipho iyona eyinsika yesizwe samaZulu. Ngaphandle kwenhlonipho isizwe samaZulu asinamuva asinaphambili. Impilo yomuntu ongumZulu yencike ekuhlonipheni. Ubuntu bomuntu wakwaZulu bakhelwe

enhlonipheni, ngaphandle kwenhlonipho kungevele lutho. UMthembu (2006:1) ucacisa ukuthi, ukukhula komntwana esizweni samaZulu kudlula amabanga amaningi anduba abe umuntu ophelele. Yilelo nalelo banga libamba iqhaza elibalulekile ekukhuliseni impilo yomntwana aze aphelele ebuntwini bakhe. Uma umuntu esewanqobe wonke lamabanga, uye abe esethatha igxathu elibalulekile empilweni yakhe, lelo elokugana noma lokuganwa. Ngaphambu kokuba umuntu afike kulelo gxathu kusuke kumele akhule ngaphansi kwesandla esithile esizomkhalima ekukhuleni kwakhe. Emandulo abantu besilisa babekhula ngaphansi kwesandla sengqwele. Ukucacisa kabanzi ngalokhu ugogo woku-1 waphendula wathi:

> *Kusukela ebuncaneni babo abafana baba nengqwele. Ingqwele umfana ongaphezudlwana kwabo obanika iziyalo zokuthi umfana ukhula kanjani. Emandulo abafana babengantshontshi futhi babengagqekezi imizi yabantu. Ingqwele yayiphinde ibaqhathe abafana entabeni noma ezinkomeni. Kulokho kuqhathwa kwabo kwakungaliwa ngoba kuliwa kodwa kwakusuke kungcwekwa ngezinduku noma ngamahlanga ombila. Uma umuntu ongcweka naye usumehlula kwakuthiwa "shiya!" nokusho ukuthi lowo muntu usumehlule sekumele umyeke. Uma uqhubeka nokushaya umuntu noma sekuthiwe shiya ingqwele yayikushaya.*

Okubalulwe ugogo woku-1 mayelana nokuqhathwa nokugcweka kuyahambisana nokushiwo uMthembu (2006:91-92) njengoba eveza ukuthi ukungcweka ngumdlalo omuhle wokufundisana induku. Wehluke kakhulu nokuqhathwa, ngoba uma niqhathwa nisuke nixatshaniswa nilwela ukufa nokuphila ngoba oxoshiwe uzokwenza intando yalowo omxoshile. Uma ningcweka akunjalo, anilweli ukudelisana kuphela kepha nifundisana induku nemiphoso, nawo wonke amangwevu okulwa. Uma ningcweka nihlonipha imithetho efana nokuthi owile akashaywa. Abangcwekisanayo abashayani emakhanda, abashayani emaqupheni futhi abagwazani ngezimboko. Ubumba luyinto esemqoka kakhulu emidlalweni yabafana ekwaluseni. UMthembu (2006:80) ecaphuna uNyembezi, (1992:45) nochaza ubumba njengohlobo lwenhlabathi ethambile evuma ukuguquguqulwa isimo. Kubuye kuthiwe udongo noma udongwe. Ubumba lolu lutholakala ezindaweni ezithanda ukuba namanzi njengasexhaphozini osebeni lomfula. Emandulo abafana babesebenzisa ubumba ukubumba izinto ezithile. Ngokubumba ugogo woku- 1 uchaza kanje:

> *Ekukhuleni kwabo babedlala ngobumba nokuyilapho ababebumba khona izinkomo, amahhashi, izimbuzi ngobumba. Esikhathini samanje abafana sebadlala ngamathoyizi kanti kuqala abafana babesebenzisa ubumba ukubumba izinto abazodlala ngazo.*

Lokhu okabululwe ugogo woku- 1 mayelana nabafana asebedlala amathoyizi esikhathini samanje kuyahambisana nezinjulalwazi zocwaningo okuyi*Modernization(1960) neCultural Evolution (1859).* Njengoba lezi zinjulalwazi zikhuluma ngokuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo. Emandulo ukubumba kwakubalulekile ngoba kwakubonisa ikhono lezandla ebafaneni. Lokhu kufakazelwa uMthembu (2006:80) lapho eveza ukuthi ziningi izinto ezibunjwayo kusukela ezilwaneni ezinhlobonhlobo, imifanekiso yabantu, imizi, izingqoko, izinyoni, izinkamba nokunye okuningi. Inhloso yalo mdlalo ukufundisana amakhono omsebenzi wezandla.

Imfuyo iligugu elikhulu kwaZwulu ngoba iyona eyayichaza ubunjalo bomnumzane endaweni. Imfuyo uma isikhona ekhaya idinga ukanakekelwa nokweluswa. Umsebenzi wokwelusa ngumsebenzi owenziwa ngabafana. Ukubaluleka kokwelusa kufakazelwa uMthembu (2009:1) lapho eveza ukuthi ukwelusa ngelinye lamasiko elibambe iqhaza elibaluleke kakhulu esizweni samaZulu. Isizathu salokho ukuthi lapha ekwaluseni akubhekwa izinkomo kuphela kepha kuyisikhungo sezinga eliphezulu lapho abafana bethola khona uqeqesho olunzulu ezintweni eziningi. Emandulo abafana babekuthokozela ukwelusa ngoba isuke isigcagcele esokeni kumfana uma esefike kuleli zinga. Ukwelusa izinkomo kuyiphupho nezifiso zawo wonke umfana kwazise usuke esefike eqophelweni nasesikhungweni sokugcina nesiphezulu lapha umfana ngoba yilapho ethola khona ingonyuluka yoqeqesho. Mayelana nokwelusa ugogo woku-1 waphendula wathi:

> *Abafana babeyiso lemfuyo yoyise noyisemkhulu ingakho ukwelusa kwakuyinto esemqoka kakhulu. Kwakuthi umfana noma eyesikoleni aqale ngokukhaphela izinkomo emadlelweni noma egcakini, kanjalo noma esebuya esikoleni aqale ngokulanda izinkomo egcakini azozivalela esibayeni.*

Okushiwo ugogo woku-1 mayelana nokwelusa kuyahambisana nokushiwo ugogo wesi-2 njengoba naye ethi:

> *Abantwana babafana babelusa izinkomo zoyise nezoyise mkhulu. Ekwaluseni babefundiswa nokuhlonipha abantu abadala, ukudlala induku nokubhukuda. Babefundiswa nangokukhula komfana ukuthi uma ngabe esekhula esengena esigabeni sobudoda kumele aziphathe kanjani. Umfana wayefundiswa ukuthi kushelwa kanjani nokuthi uma ngabe eseqonyiwe kumele ayiphathe kanjani intombazane.*

Ugogo wesi-2 engxongxweni yakhe wanaba kabanzi ukuthi ekukhuleni kwabo abantu besilisa babengafundiswa ukwelusa kuphela kodwa babefundiswa nokunye okuyimisebenzi yabantu besilisa.

> *Abafana babefundiswa ukusenga nokuthi inkomazi isengwa kanjani, baphinde bafundiswe ukwakha isibaya, nokuthi kubhuliswa kanjani.*

Isibaya siyinto esemqoka kakhulu ekhaya ngoba sifana nomsamo wesibili ekhaya. Lokhu sikubona ngokuthi sithathwa njengendawo engcwele ekhaya futhi siyahlonishwa kakhulu. UMthembu (2006:189) uyavumelana nogogo wesi-2 mayelana nokwakhiwa kwesibaya njengoba naye egcizelela ukuthi ukwakha isibaya kungumsebenzi wabantu besilisa. Iqhaza elikhulu elibanjwa abafana yilelo lokusivuselela lapho sesithanda ukukhathala, sesiwohloka. Abafana basebenzisa ulwazi olunzulu lwezihlahla abaluzuze ekwaluseni. Ukubhulisa kusho ukuzingela izimbiba namabuzi. Ukwelusa kwaZulu kuyinto esemqoka kakhulu kumuntu wesilisa lokhu sikubona ngokuthi nomkhulu woku-1 uvumelana nogogo bobabili mayelana nokwelusa njengoba naye ebeka kanje:

> *Abafana babevuka ekuseni bekhaphele izinkomo emadlelweni, bese uma sezibuya inhlazatshe bezisenge bethe amasi eguleni. Ayothi angavuthwa amasi eguleni bese kuvutshwe ngomcaba.*

Inhlazatshe ukukhaphela izinkomo ziyokudla ekuseni ngaphambu kokuba zisengwe kodwa kuqikelelwe ukuthi amazolo awasemaningi nelanga seliphakeme, Mthembu (2006:60). Lapha umfana ufunda isikhathi sokukhipha izinkomo, aphinde azi ukuthi izinkomo akufuneki ziphume ekuseni kakhulu lingakaphakami ilanga ngoba akumele zithole amazolo bese ziphathwa umkhuhlane omubi okuthiwa yisashu. Ukusenga kusemqoka kakhulu ngoba kucija umfana ukuthi aqaphele ngoba kwesinye isikhathi uzothi ethi uyasenga inkomazi ikhahlele ithunga kuchitheke ubisi bese ezwe ngembibizane. Lokhu – ke kwakumenza ahlale eqaphile ngaso sonke isikhathi.

Ukudla okudliwa izingane kwakuqashwa kakhulu emandulo. Kunokudla okuthile okwakungadliwa izingane ngenxa yeminyaka yazo. Inyama namaqanda kwakungadliwa abantwana ngoba kwakunenkolelo yokuthi bazoshiselwa igazi bese bezibandakanya nezinto zabantu abadala. Ugogo woku-1 mayelana nokudla okwakudliwa wabeka kanje:

Nokudla ababekudla abafana kwakungekona lokhu osekudliwa manje. Amaqanda ayengadliwa izingane, kodwa zaziwadla ngoba ziwantshontsha. Abafana babewantshontsha amaqanda, kodwa babengawantshontshi ngoba beba kepha kwakuwumkhuba nje wabafana. Babephinde bentshontshe nezinkukhu bayozosa esidulwini lapho abasuke belusele khona. Konke emandulo kwakuhamba ngezigaba. Nomuntu wesilisa wayelinda ukuthi aze afike esigabeni esithile ngaphambu kokuba adle ukudla okuthile.

Lokhu kuntshontsha kwabo amaqanda khombisa imikhuba nje ehambiselana nokukhula hhayi ngoba umuntu usuke eyisela ngempela. Lokhu kuhambisana nokushiwo umkhulu wesi-2 njengoba wathi:

Umfana wayesenga ekhaya futhi elusa imfuyo nabanye abafana. Ekwaluseni abafana babedla umbila ababewuntshontsha emasimini bese bewose ezidulwini. Uma kuqhamuka umuntu omdala abafana babe baleka bayocasha. Lokhu babengakwenzi ngoba bentshontsha kodwa kwakuwumkhuba nje wabafana wokukhula.

Konke emandulo kwakuhamba ngezigaba ezithile. Ugogo woku-1 engxongxweni waveza ukuthi umuntu wesilisa noma ngabe ikuphi ayekwenza wayekwenza ngesigaba seminyaka yakhe. Ubalula ukuthi nasemandulo insangu yayivele ikhona futhi yayibhenywa kodwa hhayi izingane kepha yayibhenywa amakhehla asemadala. Kukhona konke umuntu mayekhula kuba nemikhuba ethile ayiyekayo. Kanjalo- ke nomfana uma eseqala eseshela wayeyika le mikhuba yokuntshontsha umbila nezinkukhu, ngoba usuke eseqala ukweshela ngakho- ke igama lakhe lisuke lizoba libi ezintombini. Lokhu kuvezwe ugogo woku-1 njengoba ethi:

Umfana uma eseneminyaka eyishumi nesithupha wayeqala eshaywa amahloni ayekele imikhuba yokukhula. Lokhu kungenxa yokuthi wayesuke eseqala ukushela izintombi, ngakho- ke wayengafuni ukuthi igama lakhe libe libi ezintombini.

Kuyothi angakhula umfana bese izingqwele zimfundisa ukuhlaba umthambo ekwaluseni. Ezindaweni eziningi abantu babesoka ngalendlela eyejwayelekile yokusika ijwabu lesitho sangasese. Ezindaweni eziningi ezisogwini lwesifundazwe njengase Santombe, eHarding kwakungasokwa kodwa kwakuhlatshwa umthambo. Umkhulu woku-1 ngokuhlaba umthambo wathi:

Emandulo thina sasihlaba umthambo/ inhlali. Esikhundleni sokuya entabeni okwakungasenzeki kwavela isiko elisha lokuhlaba umthambo womutsha. Leli siko

lalenziwa izingqwele, lona ke lalenziwa ngokuthi umfana avule ijwabu lomutsha bobuntu bakhe. Uthi angenza njalo, kube sekuvela umthambo ongaphansi ebuntwini, kuthathwe iva kuhlatshwe kwehlukaniswe lowo mthambo obonakalayo. Kuthathwe nenhlali yeshoba lenkunzi, ifakwe kulelo nxeba kuhlanganiswe kuboshwe ngalenhlali yenkunzi.

Abafana bayakubekezelela ubuhlungu ngoba kusuke kuzobenza amadoda. Kwakuthi lapho umfana eseneminyaka elishumi ahlangane nezingqwele ekwaluseni bese zimchumbuza umthambo lona womutsha ziwubophe ngosinga lwenkunzi. Emveni kwezinsukwana umthambo usuzonqamuka bese ephola njalo umfana. Ngokunqamula umthambo kusuke kwehlukaniswa ijwabu nomutsha ukuze angahlupheki ekukhuleni kwakhe kodwa afane nse nalabo abasokile. Nomkhulu wesi-2 wabeka ngendlela efana neyomkhulu woku-1 njengoba wathi:

Emandulo sisakhula ngokulandela asebephambili kwethu kwakunento ethi langaphansi kobuntu bakho kunomthambo owawugqojozwa ngeva longqwangwana. Uma lo mthambo usugqobhokile kwakufakwa ishoba lenkomo kuboshwe, ngemuva kwezinsuku bese kuyaqhuma. Ijwabu lalibe selihlehlela emuva ubuntu buhlale obala, lokhu kwakucishe kufane nokusoka.

Esikhathini samanje abafana sebesoka ezibhedlela ngenxa yempucuzeko nokuhambisana nokushiwo uJanos (1986) no Mesoudi (2012) mayelana nezinjulalwazi ze *Modernization (1960) neCultural Evolution (1859).* Njengoba lezi zinjulalwazi zibalula ukuguquka kwemiphakathi endleleni nenqubo yokuphila ngenxa yentuthuko nempucuzeko yamazinga empilo. Ukwenziwa kwesimanje manje kusho inguquko eqhubekayo esuka "kweyangaphambilini " noma "yendabuko" kuya emphakathini "othuthukile". Ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha ngenxa yempucuzeko nosikompilo.

4.3.2. Iqhaza elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu

Ugogo woku-1 waphendula wathi:

Bangabamba iqhaza elikhulu kakhulu, ngoba bangabahlanganisa baphinde babaphe neziyalo zempilo ngezinto okumele bazenze nokungamele bazenze. Lokhu kungenxa

yokuthi emandulo ingqwele iyona eyayicija abafana. Umuntu wayengazenzeli izinto ngokuthanda kwakhe kodwa yonke imiyalelo wayeyithola kwingqwele yakhe. Nemvume yokushela umfana wayeyithola kwingqwele yakhe, yayiphinde imcije futhi nangamaqhinga okwehlula intombi.

Ugogo wesi- 2 waphendula wathi:

Abantu besilisa asebekhulile bangabamba iqhaza elikhulu kakhulu. Bangenza njengasemandulo lapho abantu besilisa asebekhulile babehlala phansi nabafana bebadodise. Babebafundisa ubuhlakani bempilo nokuthi umfana kumele aziphathe kanjani ukuze ezoba indoda eqotho. Umuntu wesilisa wayefundiswa ukuthi uma ngabe esesebenza kumele asebenzele ekhaya. Kumele athenge inkomo noma imbuzi ngoba imfuyo into esemqoka. Umuntu uma ngabe esebenza imali wayebuya nayo ayiveze ekhaya bese ibekwa emsamo, ukuze izokwabiwa ngokomsebenzi wayo.

Lokhu okushiwo ngenhla ogogo ababili kukhombisa ukubaluleka kokuba khona kwabantu besilisa asebekhulile eduze kwabantu besilisa abasakhula. Umuntu wesilisa osekhulile usuke esenamava anzulu ngempilo ngakho bangahlwanyela iziyalo ezinhle kulabo abasakhula. Emandulo umfana wayengancengwa wayekhuliswa ngenduku ukuze ezokhula abe yindoda eqinile neqotho. Abafana babezihlonipha kakhulu izingqwele babengenzi ngokuthanda kwabo kodwa babelalela imiyalelo yezingqwele zabo. Ukubaluleka kwemfuyo kuyabonakala empendulweni kagogo wesi-2 njengoba egcizelela ukuthi emandulo umuntu wesilisa uma ngabe esesebenza wayethenga imfuyo. Nemali umuntu wayebuya nayo ayiveze kuyise ibekwe emsamo kubikelwe abanini bomuzi ukuthi umfana owahamba eyosebenza usebuyile ubuye nezinkomo zabo (imali).

Esikhathini samanje usikompilo selwaguquka umuntu uma ngabe esebenza imali yakhe uzidlela yena engawuhambisanga ngisho nomholo wokuqala ekhaya. Abantu abasenandaba nemfuyo ngoba sebahlala emadolobheni abesenazo ngisho nezibaya lezi, ezazikhona sezamila imbuya. Lokhu kweseka izinjulalwazi ze*Modernization(1960) neCultural Evolution(1859)* njengoba zibalula ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Nokuwushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono kanye nendlelakuziphatha. Umkhulu woku-1 mayelana neqhaza elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu wathi:

Ukuthi bafundise abantu besilisa abasakhula inhlonipho. Inhlonipho umuntu uyifundiswa kubo. Inhlonipho ibalulekile ngoba noma umuntu ethunywa kumele ahambe abuyise impendulo ekhaya. Emandulo umuntu ubethelelwa amathe phansi bekumele mayethunyiwe abuye engakomi. Uma ebuya esomile amathe ubeshawa, konke lokhu kwakuyindlela yokugcina inhlonipho. Esikhathini samanje umuntu uma ethunyiwe usehamba amalombo.

Lokhu kufakazelwa uMbonambi (2010:7) lapho ecaphuna khona uNdlovu noNxumalo, (1961:16) beveza ukuthi umfana uyaye athi uma ethunywa ngomunye umuntu omdala noma kungeyena wakubo neze, ahambe ayenze leyo nto njengokungathi ubethunywe nguyise noma ngunina. Umkhulu wesi-2 naye uyakweseka okubalulwe ngenhla njengoba ebeka ukuthi:

Ukubafundisa inhlonipho nokuhlonipha amantombazane baphinde bawanakekele. Uma bakhelene namantombazane uma ngabe ehamba ebusuku bewaqaphe baphinde bewavikele kwabanye abafana bakwezinye izigodi, azizwe ephephile eduze kwabo.

Konke okuvezwe omkhulu kuqhakambisa kakhulu inhlonipho. Lokhu kusivezela ngokusobala ukuthi kwaZulu inhlonipho iyigugu. Lokhu kufakazelwa uMbonambi (2010:1-3) lapho eveza ukuthi kusadliwa ngoludala umntwana wayengalokothi abuke umuntu omdala ezinhlamvini zamehlo uma ekhuluma naye kodwa wayekhophoza. Kwakubalulekile ukuba ubumba lungabhidlikeli ezandleni ngakho abantwana babephathwa bekhuliswa ngomthetho nesiko ukuze babe izakhamuzi zangomuso, babe abantu abaqotho emphakathini. Emandulo abafana babewahlonipha kakhulu amantombazane ngoba isiko lethu phela ukuthi intombazane eziphathe kabi isingcolise igama lawo wonke amantombazane asebuthweni linye. Lena yinqubo emisiwe akukho ngisho umzali ongaphikisa isijeziso amantombazane asevumelane ngaso ukuthi sizonikezwa intombazane nesizonikezwa umfana ophathelene nalolo daba, kucacisa uMbonambi (2010: 4-5).

4.3.3. Iqhaza elibanjwa ngumuntu wesilisa esizweni nasemphakathini

Ugogo woku-1 waphendula wathi:

Uma ungumuntu wesilisa kuningi okusuke kulindeleke kuwena esizweni nasemphakathini. Kusuke kulindeleke ukuthi libe likhulu neqhaza olibambayo esizweni nasemphakathini wonkana. Kumele ube ngumuntu oziphethe kahle, ohloniphayo nothumekayo.

Ugogo wesi-2 waphendula wathi:

> *Iqhaza elibanjwa ngumuntu wesilisa esizweni nasemphakathini ukuthi kumele aziphathe kahle azihloniphe futhi abenenhlonipho. Kumele afundise kahle nabanye indlelakuziphatha efanele abe nesimilo bese eyathembeka njengomfana. Emphakathini kumele ube ngumuntu onosizo nowaziwa ngokuhle ungabi isixhwanguxhwangu. Kumele ube ngumfana owenza izinto zobufana ezifanele ezizokwenza ube indoda eqotho kusasa.*

Umuntu wesilisa kufanele aziphathe kahle kungakhalwa ngaye endaweni, kumele abambe iqhaza elikhulu ekutheni indawo yangakubo ibe indawo enohlonze. Kumele aqikelele ukunyathela umhlaba ngesizotha angabi uphumasilwe wesixhwanguxhwangu esingezwa. Umkhulu woku-1 waphendula wathi:

> *Umuntu wesilisa kumele ahloniphe umphakathi nesizwe sonke asakhele. Inhlonipho ayisali ndawo ngoba impilo yonke iphethwe inhlonipho. Ngaphandle kwenhlonipho umuntu akayilutho. Kumele abambe iqhaza elikhulu ekuvikeleni isizwe nomphakathi wonkana awakhele.*

Lokhu kufakazelwa uNgwenya (2015:1) lapho eveza ukuthi inhlonipho iyona eyinsika yesizwe samaZulu. Ngaphandle kwenhlonipho isizwe samaZulu asinamuva asinaphambili. Impilo yomuntu ongumZulu yencike ekuhlonipheni. Ubuntu bomuntu wakwaZulu bakhelwe enhlonipheni, ngaphandle kwenhlonipho kungevele lutho. Inhlonipho iyinsika esizweni samaZulu. Esikhathini esedlule abazali bebeyikhalima ingane ngezindlela zonke. Belusebenzisa uswazi uma kunesidingo. Izingane bezikhonjwa indlela yenhlonipho zisezincane ngoba vele umuthi ugotshwa usemanzi futhi libunjwa liseva. Umkhulu wesi-2 yena waphendula wathi:

> *Iqhaza elibanjwa umuntu wesilisa esizweni nasemphakathini ukuthi mayefika abantwana bexabana abalamule uma bona kumele abakhuze. Kumele futhi umuntu wesilisa abe usizo emphakathini uma kukhona okwenziwayo alekelele.*

Lokhu okubalulwe ngenhla kuliqiniso elimsulwa ngoba kwaZulu akudlulwa ngendlu yakhiwa umuntu udlula aphonse itshe esivivaneni. Umuntu wesilisa kumele abe isibonelo esihle kwabasakhula ingakho uma ebefica bexabana noma bona kumele abakhuze aphinde abalamule. Okwakuyinqubo yokuphila emandulo sekuyangqubuzana nesikhathi esiphila kusona. Abantu besilisa abasazihloniphi sebaqophisana nabantu besifazane futhi sebemosha khona

emphakathini nasesizweni abasakhele. Abasalesabi ihlazo nokukhombisa uguquko osikompilweni njengoba kubaluwe nakunjulalwazi ye*Modernization* kaRostow (1960) nakwi njulalwazi ye*Cultural Evolution* kaDarwin (1859). Njengoba zibalula ukuguquka kwemiphakathi endleleni nenqubo yokuphila. Ukwenziwa kwesimanje manje okusho inguquko eqhubekayo esuka "kweyangaphambilini " noma "yendabuko" kuya emphakathini "othuthukile".

4.3.4. Ukuziphatha komuntu wesilisa ekhaya nasemphakathini

Ugogo woku-1 waphendula wathi:

> *Umuntu wesilisa kumele aziphathe kahle futhi afunde nenhlonipho. Kumele aziqhelanise nezidakamizwa ngoba ziyalibulala ikusasa lomuntu. Nasemandulo insangu yayivele ikhona kodwa yayingabhenywa izingane, yayibhenywa amakhehla amadala.*

Lokhu okubalulewe ugogo woku-1 kusikhanyisela kabanzi ukuthi izinto ezenziwe abantu besilisa esikhathini samanje akuzona izinto eziqatshukwayo. Kepha izinto ezazenzeka nasemamdulo. Emandulo ukuthi zaziyihlazo uma zenziwa ngabafana abancane ingakho kwakuyizinto ezenziwa abantu besilisa asebekhulile. Kwazise bona basuke sebeganiwe konke sebekwenza ngokungafihli. Nasemandulo umthunzi wezinkukhu wawuvele ukhona kodwa wawungabhenywa abantwana, kepha wawubhenywa amakhehla kuphela. Notshwala babukhona nabo babungaphuzwa zingane babuphuzwa amakhehla. Esikhathini samanje abantu besilisa sebecwile shiqe kwizidakamizwa ngenxa yoguquko lwenqubompilo njengoba kubeka izinjulalwazi ze*Modernization neCultural Evolution* (1960 no1859). Ugogo wesi-2 yena waphendula wathi:

> *Umuntu wesilisa kumele aziphathe kahle ekhaya nasemphakathini. Emphakathini kumele abe ngumuntu onentobeko, kungabikhona izinto ezimbi azenzayo ezimangazayo neziletha ukukhuluma ekhaya. Kumele angabi ngumuntu olandelwa zinkulumo namacala, kumele azithobe aphinde ahloniphe umphakathi.*
>
> *Nasekhaya umuntu wesilisa kumele abenenhlonipho aphinde azithobe kungabukuthi njalo makukhona yena kuba nomsindo ekhaya. Kumele ahloniphe ikhaya ukuze ezokhula abe yindoda eqotho. Kumele abe ngumuntu owusizo*

ekhaya ngokwenza imisebenzi yezandla yasekhaya. Njengokuhlanza igceke ngokucenta, ukwakha isibaya, ukubiya, ukwenza insimu nokunye.

Okushiwo ugogo wesi- 2 kuhambisana nokushiwo umkhulu wesi-2 njengoba waphendula wathi:

Umuntu wesilisa kumele anakekele ikhaya uma kwenile kumele athathe igeja acente. Igceke akumele lene ekhona. Emphakathini kumele abe nosizo uma efika kuxakekiwe emzini kumele afake isandla ngoba akudlulwa ngendlu yakhiwa. Kumele aziphathe kahle kungakhalwa ngaye emphakathini.

Lokhu kusikhombisa ukuthi umuntu wesilisa kumele abe wusizo ekhaya nasemphakathini. Kumele agweme izinto eziletha ukukhuluma namacala. Kumele aqinise emisebenzini yezandla. Lokhu kuyomlekelela ukuthi uma ngabe esenomuzi wakhe akwazi ukuzimela abe yindoda ekwazi ukuzenzela izinto. Umfana kumele akwazi ukwakha isibaya ngoba isibaya sinjengendlu yethempeli uma siqhathaniswa nenkolo yanamuhla, inkolo yaseNtshonalanga. Imikhosi nemigidi yamadlozi igcinelwa khona esibayeni. Uma izinkomo ziyolobola, zilanda omalokazana, zibikwa ngempepho endlini yangenhla. Kubuye kungenwe khona esibayeni nakhona kubikwe, Cele (2012: 40-41).

Inhlazeko ekhaya iyinto esemqoka ingakho kumele umfana acente igceke lihlanzeke. Lokhu kufakazelwa uCele (2012:49) lapho eveza ukuthi igceke njengaso isibaya liphathwa ngenhlonipho efanele nalo. Kunezinto ezingeke zenziwa nhlobo egcekeni. Igceke ibala elivulekile elingaphambili nangemuva kwezindlu. AmaZulu anenkolo ethi bakhona abanikazi begceke, ababheki balo abadala abangasekho. Ukuphatha igceke ngenhlonipho kusukela kulolo lwazi. Ngakho- ke kumele lihlezi lihlanzekile igceke ekhaya. Umuntu wesilisa kumele akwazi ukugawula izintingo bese eyabiya ekhaya. Umkhulu woku-1 yena waphendula wathi:

Umuntu wesilisa kumele angebi futhi angabi uhlupho emphakathini. Kumele aziphathe kahle kungahlezi kwakhulunywa ngaye emphakathini ukuthi uyantshontsha. Lokhu osekwenzeka manje kwakungenziwa emandulo ngoba umfana wayengebi. Ekhaya kumele abe usizo enze yonke imisebenzi yasekhaya. Kumele avuke ekuseni akhaphele izinkomo ngaphambu kokuba aye esikoleni. Uma esebuya esikoleni kumele abuye avalele impahla esibayeni. Impahla akumele iswele umuntu ozoyivalela esibayeni ekubeni kukhona umfana ekhaya olibele ukuzula abuye ebusuku.

Emandulo ukwelusa kwakuyigugu ebafaneni babekujabulela ukukhaphela nokuvalela imfuyo ekhaya. Umkhulu woku- 1 wabalula ukuthi esikhathini samanje imfuyo ayisavalelwa kodwa abafana bebe bekhona belibele ukuzula nokudlala ibhola. Kubalulekile ukuvalelwa kwemfuyo esibayeni ukuze nabanikazi bayo bezoyibona. Ukweba kwakuyihlazo, umuntu wayecela bese ephiwa hhayi ukuthi azithathele into yomuntu. Kunomehluko lapho abafana bentshontsa izimila ngoba bezigangela ekwaluseni nokuntshontsha ngoba bemosha. Umuntu othatha ngozwane wayeshawa ukuze ezoyeka ukuthatha ngesinxele aphinde ayobikwa komkhulu (kwaNkosi) nasenduneni khona ezojeziswa bese ehlawuliswa. Konke lokhu kwakwenziwa ngenhloso yokuhlumelilsa indlelakuziphatha efanele kumuntu, ukuze ezokhula abe ngumuntu oqotho. Kwazise indlelakuziphatha efanele ihambisana nokwethembeka nobuqotho bomuntu hhayi ukusoleka njalo ezintweni eziphambene nokulunga. Esikhathini samanje abafana sebentshontsha ngisho imfuyo yabantu lokho ubusela akukhona ukuganga. Kwazise usuke ucekela phansi isibaya sendoda kanti indoda, indoda ngezinkomo zayo. Ingakho kuthiwa ubuhle bendoda zinkomo zayo, ngoba imfuyo iyifagugu kwaZulu.

4.3.5. Umthelela wempucuzeko ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Isikhathi esiphila kusona isikhathi esiphucuzeke kakhulu. Impucuzeko idla lubi ngoba ifike yashintsha inqubo yasemandulo kusadliwa ngoludala. Abantu abaningi bafudukela emadolobheni ngenxa yokuthi impilo isincike emalini, nemali etholakala ngokusebenza, umsebenzi otholakala emadolobheni. Emandulo abantu babeziphilsa ngokulima nangemfuyo. Esikhathini samanje kuphilwa ngemali. Abantu abaningi bayawahlamuka amakhaya lapho bezalwa khona befudukele esilungwini, ngenxa yamadlelo aluhlaza. Impucuzeko ilahle nesiko lenhlonipho kwaZulu, uNgwenya (2015:3) uyakufakazela lokhu njengoba eveza ukuthi, ukufika kwempucuko kwaholela ukuthi abanye abantu bakwaZulu basuke ezindaweni zasemakhaya baye ukuyohlala ezindaweni zasemadolobheni. Iningi lalahlekelwa inhlonipho emadolobheni. Ukuhlonipha kwabantu basemakhaya kuyehluka ekuhlonipheni kwabantu basemadolobheni. Ukwehlukana kwamazinga enhlonipho kudala ukwehlukana phakathi kwesizwe. Ukucacisa lokhu ugogo woku-1 waphendula kanje:

> *Impucuzeko inomthelela omubi ngoba abafana banamhlanje bakhula bengasaqhathwa, bengasasengi futhi bengaselusi ngenxa yokuthi imizi emininingi ayisafuyile. Nendlela osekwenziwa ngayo izinto manje isishintshile. Izinto eziningi sezenziwa ngesilungu ngenxa yempucuzeko. Emandulo abafana babeqa amazolo beyokweshela izintombi*

emfuleni. Babebhala nezincwadi ngobuhlalu kodwa manje sekwashelwa komakhalekhukhwini, ngenxa yempucuzeko. Induku ayisadlalwa sekwaliwa ngezikhali manje.

Ugogo wesi-2 naye washo okungahlukile nokushiwo ugogo woku-1 njengoba athi:

Impucuzeko ibe nomthelela omubi kakhulu, ngoba abafana ekukhuleni kwabo abasazi ukuthi kumele baziphathe kanjani kulesi sikhathi samanje. Isikhathi esiphila kusona manje sinzima kakhulu njengoba sekwayekwa inhlonipho, imithetho yakudala kanye nezinto umntwana ayekhuliswa ngazo. Nokuyizinto ezazimenza abone okuhle nokubi empilweni.

Lokhu okubalulwe ogogo ngenhla kuhambisana nokushiwo uJanos (1986) noMesoudi (2012) mayelana nenjulalwazi kaRostow (1960) ye*Modernization* nekaDarwin (1859) ye*Cultural Evolution* (1859) mayelana noguquko lwesikompilo, ngenxa yemiphakathi ethuthukile. Emandulo kwakushelwa emfuleni, nezincwadi bezibhalwa ngemibala yobuhlalu echaza isimo sothando lomuntu. Induku ayisadlalwa sekwaliwa ngezikhali nezibhamu, abafana abasakwazi nje ukungcweka bezwane amandla, inhlonipho nemithetho yakudala seyayekwa. Emandulo bekuhlonishwa kakhulu uMbonambi (2010:7) ecaphuna uNyembezi noNxumalo, (1966:125) bathi, izingane zazingahlali lapho kukhona abantu abadala noma zibe lokhu zigcaluza zehla zenyuka ziphuma zingena. Esikhathini samanje izingane zihlala zilalele abantu abadala bexoxa. Engani sekwaba nempucuzeko sekuhlalwa kujamelwane kosofa. UNgwenya (2015:3) ubalula ukuthi ukufika kwenkolo nempucuko yabamhlophe kwaletha ukudideka nokungaqondisisi kwabanye abantu abangamaZulu. Kukhona abantu abaphuma emgudwini ofanele wenhlonipho. Inhlonipho ababenayo bayibona iwubuqaba. Balahleka, balandele indlela yabezizwe yokwenza izinto ababengenasisekelo sazo. Kwathi ukwenza kwabo kwaphenduka amahlazo phakathi kwesizwe. Ziningi izinto ezehlisa isithunzi senhlonipho yamaZulu. Umkhulu woku-1 mayelana nempucuzeko uphendule wathi:

Impucuko yanamhlanje inomthelela omubi kakhulu ngoba ayifani nendlela yakudala. Impucuzeko isifake ehlathini ngoba kukhona izinto okwakuphilwa ngazo kudala abafana banamhlanje abangazazi. Emandulo kwakulinywa, abafana babebophela izinkabi lokho akusenziwa manje ngenxa yempucuko. Umntwana ubekhuliswa ngokushaywa uma ngabe wonile ekhaya, kodwa manje izingane azisashawa

seziyabophana. Impucuko isibulele ngoba ishintshe inqubo abantu besilisa ababekhuliswa ngayo, kwalahleka nenhlonipho.

Umkhulu wesi-2 naye usho okufanayo nokushiwo umkhulu woku-1 njengoba ethi:

Impucuzeko inomthelela omubi kakhulu ngoba emandulo abafana babefundiswa imisebenzi yezandla. Abafana babefundiswa ukubumba izinkamba, ukubaza izimboko nezinduku, ukwakha isibaya nokubophela izinkabi. Abafana banamhlanje bakhula bengazi lutho ngenxa yempucuko. Abakwazi ngisho nokuhlinza nokwaba inyama ngokwezitho zayo. Isikhathi esiphila kusona sesithuthuke kakhulu nabantu bashiya amakhaya bafudukele emadolobheni ngenxa yemisebenzi. Nokudala ukuthi izinto ezenziwa emakhaya zigcine sezishabalala.

Abambiqhaza baveza ukuthi impucuzeko ifike yashintsha inqubompilo yabantu. Izinto eziningi eziphathelene nokukhula kwabantu besilisa zenziwa emakhaya, manje abantu abaningi sebefudukela emadolobheni ngenxa yempucuzeko. Impucuzeko iphinde yafika nendlela yesilungu yokwenza izinto. Emandulo ingane yayikhuliswa isizwe sonke kodwa manje akusenziwa lokho ngoba uma uke wayishaya izokubophisa ekubeni yonile. Emandulo abafana babebophela izinkabi belima befundiswa nemisebenzi yezandla. Imisebenzi yezandla ibaluleke kakhulu ngoba ihlola ikhono lezandla kumuntu. Lokhu kufakazelwa uMthembu (2006:83) lapho eveza ukuthi imisebenzi yezandla iphonsa itshe esivivaneni ekukhuleni komfana ngoba imufundisa ukwenza imisebenzi yezandla ngobuchwepheshe nangobuchule. Abafana banamhlanje bakhula bengakwazi ukuhlinza ngenxa yokungazi lutho. Emandulo abafana babefunda ukuhlinza ngokubambela abahlinzi amanqina babethunywa nokulola imibese, Mthembu (2006:153). Lokhu kubenza bagcine sebekwazi ukuhlinza nokwaba inyama ngezitho zayo makuhlinzwa. Lokhu kusikhombisa ukuthi kubalulekile ukuthi umfana akhule enolwazi ngezinto zamasiko ukuze uma ngabe eseyindoda esenomuzi wakhe engeke ahlupheke.

4.3.6. Umthelela wamalungelo ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Isikhathi esiphila kusona isikhathi samalungelo lapho izingane zinamalungelo futhi ziwaqhakambisa okudlula ukuzibophezela. Emandulo ingane yayikhuliswa isigodi sonke. Okusho ukuthi noma imuphi umuntu omdala mayebona ingane yona wayenalo ilungelo lokuyishaya noma engayizali. Yayingasho futhi kubo ukuthi ishayiwe ngoba yayizophinda

ishawe futhi. Esikhathini samanje amalungelo agibeza izingane phezu kwamakhanda abazali. Ingane noma isephutheni umzali sekunzima ukuthi ayifake endleleni ngenxa yamalungelo. Ababambiqhaza bayawagxeka amalungelo bathi anomthelela omubi kakhulu ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Mayelana nomthelela wamalungelo ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa, ugogo woku-1 wathi:

> *Amalungelo anomthelela omubi kakhulu ebantwaneni. Lokhu kungenxa yokuthi awusakwazi nokukhuza umtanakho noma umntwana wakamakhelwane uma ona ngenxa yamalungelo. Noma ngabe ingane yonile sekunzima ukuyishaya, kanti kuqala ingane yayibanjwa ishaywe nawubaba wakamakhelwane uma yonile noma eyibambe iganga. Yayifike ingasho nasekhaya ukuthi ishayiwe ngoba kwakuzobuzwa ukuthi yenzeni bese iyash'induku futhi. Amalungelo amosha kakhulu ngoba aqeda ngisho inhlonipho. Emandulo izingane zazibahlonipha kakhulu abantu abadala. Umfana wayengazenzi izinto phambi komuntu omdala. Laba banamhlanje babhema ngisho phambi kwabantu abadala ngoba banamalungelo.*

Ugogo wesi-2 naye usho okufana nokubalulwe ugogo woku-1 njengoba ethi:

> *Umthelela wamalungelo mubi kakhulu. Emandulo konke kwakuhamba ngohlelo noma ngabe umuntu kukhona akudingayo wayelinda noma akusebenzele kanzima. Amalungelo anomthelela omubi ngoba emandulo abafana babefundiswa ukubekezela nokuzimela. Esikhathini samanje abafana izinto sebezifuna ngokushesha bengasebenzisanga izikhwepha zabo ngenxa yamalungelo. Emandulo izingane zaziqondiswa ngenduku kanti manje sekukhona amalungelo umuntu usekwazi ukubopha umzali wakhe. Ingane yayishaywa ibaleke iye emvakwendlu ifike ikhale kudlule bese ibuyela endlini, ngoba kusuke kungekho lapho izolala khona. Nakumuntu omdala indaba isuke isidlulile usuke engeke esakushaya futhi. Nengane nayo isuke isixolile ngoba isuke ingabulawa kodwa isuke ilungiswa lapho ebeyone khona ifakwa endleleni.*

Induku yayiqeqesha ngoba yayingxenye yokwakha inhlonipho kumuntu. Lokhu kufakazelwa nguMbonambi (2010:3) lapho ecaphuna khona uMsimang, (1975:210) ethi kwakubalulekile ukuba ubumba lungabhidlikeli ezandleni ngakho abantwana babephathwa futhi bekhuliswa ngomthetho nesiko ukuze babe abantu abaqotho emphakathini. Lokhu kusho ukuthi kufanele umuntu ongumzali angathuli uma ebona ingane yenza into embi emphakathini akukhathalekile

ukuthi uyayizala noma akayizali. Esikhathini esiphila kusona selubhidlikela ezandleni ngenxa yamalungelo, ingane njengoba ikwazi ukubophisa umzali wayo kade eyini-ke umuntu wakomunye umuzi? Ingane yayingamngeni umuntu omdala emlonyeni. Yayimlinda, imlalele aze aqede ukukhuluma bese kuba yima ikhuluma nayo. Esikhathini samanje ingane isikwazi ukujamela abantu abadala emehlweni bexoxa ngenxa yamalungelo. Amalungelo anomthelela omubi ayiqedile inhlonipho ngoba anika umuntu igunya lokwenza noma yini. Athi umzali mayebeka imithetho yokuthi umfana angabuyi ebusuku yena abuye ebusuku ngamabomu, ngenxa yamalungelo.

Okushiwo ogogo boba bili kuyahambisana nokushiwo omkhulu njengoba nabo bewagxekakube amalungelo. Umkhulu woku-1 wachaza kanje ngamalungelo:

> *Amalungelo alibulele izwe ngoba anomthelela omubi kakhulu. Umntwana ubekhuliswa ngokushaywa uma ngabe onile ekhaya, kodwa manje izingane azisashawa seziyabophana. Emandulo umfana ubeqeqeshwa ngenduku kodwa manje sekukhona amalungelo umuntu usekwazi ukubopha umzali wakhe. Nokuyinto embi kakhulu ukuthi umuntu uba nelungelo kanjani ekubeni ewonile? Athi umzali mayethi akayifuni into ethile ekhaya, umntwana ayenze ngenkani ngoba ethembe amaphoyisa ukuthi azothi unelungelo lokwenza noma yini.*

Umkhulu wesi-2 naye uvumelana nomkhulu woku-1 njengoba ethi:

> *Amalungelo afika nento engeyinhle ngoba anikeza abantwana igunya lokungalaleli. Aphinde afika nomthetho wokuthi abantwana abangashaywa. Thina emandulo sikhule ingane ishaywa uma yonile, ngoba induku iyamakha umuntu. Ingane ibishaywa ngisho umuntu ongayizali inqobo nje uma yonile. Ithi iyafika iyasho kubo ukuthi ishayiwe kubuzwe ukuthi yenzeni iphinde ishawe futhi. Esikhathini samanje uma ushaya ingane isikuthembisa ukukubophisa, nokunomthelela omubi konke lokhu.*

Okuvezwe ngababambiqhaza kukhombisa ukuthi bavumelana ngo elethu ukuthi amalungelo anomthelela ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Ukukhuliswa komuntu wesilisa akuyona neze into elula kudinga isibindi nokubekezela. Eminye imidlalo yokukhuliswa kwabantu besilisa ibuhlungu idinga umuntu onesibindi

nokwazi ukubekezela. Abafana banamhlanje banamalungelo umuntu uma engacijwa engavele akhale athi uyahlukunyezwa. Emandulo umuntu wesilisa kwakumele ahlale ephapheme enomdlandla angabi ibhece nje. Izimpendulo zabambiqhaza zikhombisa ukuthi amalungelo akhweza izingane emakhanda abazali. Abazali abaningi bayazesaba izingane zabo ngenxa yokuthi azinanhlonipho futhi zigodle amalungelo. Lokhu kufakazelwa uMbonambi (2010:3) lapho ethi khona: emphakathini intsha ayikhombisi inhlonipho kubantu abadala. Uma izingane ziya noma zibuya ezikoleni umsindo eziwubanga emabhasini uvala izindlebe. Azinandaba ukuthi zigibele nabantu abadala, ngisho kukhona nothisha imbala. Izindaba ezizixoxayo zenza abantu abadala baswele umgodi wokucasha. Loku kubuye kubhebhezelwe nawukuthi abazali sebeyesaba ukukhuza izingane ikakhulu uma bengazizali. Konke lokhu kungenxa yamalungelo. Lokhu kuyahlobana nenjulalwazi ye*Modernization neCultural Evolution* (1960 no1859) njengoba injulalwazi ye*Cultural Evolution* ngokua Mesoudi (2012) ibalula ushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi.

4.3.7. Imiphumela ekhona kumuntu wesilisa okhule ngaphandle kwenqubo efanele

Noma ngabe imuphi umuntu ophilayo ngaphansi komthunzi welanga uphila ngaphansi kwemithetho ethile. Imithetho yempilo ayiqalwa umuntu esemdala iqalwa esemncane ngoba libunjwa liseva futhi lugotshwa lusemanzi. Leyo mithetho isuke ime phezu kwesisekelo senqubo ethile. Umuntu wesilisa okhule ngaphansi kwenqubo ethile imithetho yakhe yempilo ime phezu kwesisekelo senqubonhle. Kodwa okhule ngaphandle kwenqubo ethile udunguza ebumnyameni ngoba akazi ngisho nokuthi kumele aziphathe kanjani esizweni nasemphakathini. Emandulo abantu besilisa babenikwa imithetho yokuziphatha kahle, ukuzinakekela, ukuhlonipha nokuzihlonipha, ukunakekela abanye abantu abafana nomndeni. Yonke le mithetho neminye yayisuka phezu kwesisekelo senqubo yokukhuliswa kahle kwabantu besilisa esizweni samaZulu. Lokhu kungenxa yokuthi uZulu uyayithanda intwenhle futhi bayaqonda ukuthi ubunjalo bomntwana buchaza abazali bakhe nekhaya aphuma kulona. Abambiqhaza bocwaningo bakuveze bangananaza ukuthi ayikho mihle neze imiphumela ekhona kumuntu wesilisa okhule ngaphandle kwenqubo efanele. Lokhu sikubona empendulweni kagogo woku-1 njengoba ephendule wathi:

> *Imiphumela emibi kakhulu njengokuthi aboshwe abhadle ejele. Ukungayi esikoleni ngoba usuke eseziphethe engasalaleli, kwazise usuke engacijwanga ngaphansi kwenqubo ethile. Ulahlekelwa nayisisekelo sempilo inhlonipho,*

nokugcina sekuphetha ngokufa ngenxa yezenzo zakhe eziphambene nenqubo efanele.

Impendulo kagogo wesi-2 nayo ihambisana nempendulo kagogo woku-1 njengoba ebalula ukuthi:

Imiphumela ekhona ukuthi agcine eseyisigebengu, angabi nahlonipho futhi angamazi omunye umuntu. Aphinde abe ngumuntu ongakwazi kwenza lutho ngoba usuke engayazi imisebenzi yezandla eqondene nabafana. Kwazise usuke engadlulanga esigabeni sokuqeqeshwa. Uphinde enze izinto ngendlela ephambene nemithetho yempilo, nokugcina sekuholela ekutheni aboshwe noma afe.

Izimpendulo zababambiqhaza zinokuhlobana zombili njengoba zikhuluma ngokuboshwa nokufa. Lokhu kwenziwa ukuthi umuntu wesilisa uyasidinga isisekelo senqubo ethile ezomakha, imkhulise iphinde imukhalime. Ekukhuleni kwabo abantu besilisa babedlala imidlalo enzima nebuhlungu neyayibafundisa ukubekezela. Ukuthwala kanzima kwenza ukuthi umuntu akwazi ukubekezela empilweni uma kufika izimo ezinzima. Kodwa uma engakwazi ubunzima nokubekezela makufika ubunzima uzothatha izindlela ezilula bese eyaboshwa noma afe. Umuntu ukhula abe ibhece nje elingakwazi kwenza lutho oluphathelene nemisebenzi yezandla yabafana. Kubanzima ukusenga, ukucanda, ukuhlinza njll. KwaZulu inhlonipho iyikho konke ayisali ndawo kanjalo- ke umuntu ongakhulanga ngaphansi kwenqubo ethile akabinayo inhlonipho. Ekwaluseni ila ekufundwa khona inhlonipho kungancengwa muntu futhi, ngoba kusuke kuqhathwana futhi kungcwekwa.

Izimpendulo zomkhulu nazo zifana nezogogo. Lokhu kungenxa yokuthi bona bakhula izwe lisadla ngoludala bayakwazi okungamagxathu okukhuliswa komuntu wesilisa. Bayayazi futhi nemiphumela ababeyibona kontanga babo abeqa izigaba zenqubo yokukhula. Impendulo kamkhulu woku-1 ithi:

Ukufa, ukungahloniphi nokungalaleli uma etshelwa ukuthi into ethile ayenziwa yena athi ngizoyenza ngenkani kuzobanani. Athi umuntu uma ekhuzwa ukuthi into ethile ayenziwa athi ngizoyenza kwakuqala lapho. Nokuyinto engafuneki ngoba inkani nokungezwa kunemiphumela emibi empilweni yomuntu.

Impendulo kamkhulu woku-1 iyahambisana nezimpendulo zogogo njengoba nayo ibalula ukufa. Sekwaba insakavula umchilo wesidwaba ukuthi umuntu athi uma ekhuzwa ukuthi angayenzi into ethile ayenze ngenkani athi kwakuyikuqala lapho into ethile eyayengenziwa khona sezashintsha manje izinto. Umkhulu wesi-2 naye akaphumanga eceleni njengoba ephendule wathi:

> *Imiphumela iba mibi kakhulu ngoba ukhula abe umuntu ongazi lutho nongakwazi ukusebenza nokunakekela abanye abantu. Njengoba sekukhona amaphara nje (abantu abahlala emgwaqweni) bayisibonelo sabantu abangakhulisekanga kahle. Abazitholanga izeluleko zempilo nokufakwa endleleni ngendlela ekumele bekhule ngayo. Ukuhlukunyezwa nokubulawa kwabantu besifazane bebulawa ngabantu besilisa, kuyimiphumela yokuthi kukhona okushodayo kubantu besilisa, okufana nenqubo ethile. Kanti umuntu wesilisa ufana nesihlangu kumuntu wesifazane. Kumele amvikele ngaso sonke isikhathi, ikakhulukazi uma bakhelene ufana nodadewabo akakwazi ukumcela into ethile (ucansi).*

Impendulo kamkhulu wesi-2 nayo iveza imiphumela emibi ebakhona kumuntu wesilisa ongakhuliswanga ngaphandle kwenqubo ethile. Uze wenza isibonelo ngabantu abahlala emigwaqweni. Iningi labo lizihambela lona ekhaya, utholukuthi umuntu uhambe nje ngenxa yengxabano ethile encane. Kanti umuntu okhuliswe ngaphansi kwenqubo uyakwazi ukubekezela. Uyaye agadle ngeziyalo asuke ezinikwe izingqwele ekwaluseni, kuze kube ukuthi isimo siyedlula. Ukuhlukunyezwa kwabantu besifazane ngabantu besilisa kuyichilo elibi esiphila nalo. Emandulo umuntu wesilisa wmayayengahlukumezi wayevikela enothando kubantu besifazane. Uma kuwukuthi uzizwa unamandla wayethatha ezakhe aqondane nenye insizwa hhayi umuntu wesimame ongakwazi ukuzilwela. Ucwaningo lwakamuva luveza ukuthi siyanda isibalo sokuhlukunyezwa nokubulawa kwabantu besifazane, ikakhulukazi bebulawa ngabalingani babo. Umuntu wesilisa okhuliswe ngaphansi kwenqubo ethile unempatho, uyavikela aphinde asikelele akahlukumezi neze.

4.3.8. Ukuvuselelwa kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Abambiqhaza bocwaningo bonke baphuma nezimpendulo eziveza ukuthi lisasekhona ithemba lokuthi ingavuseleleka inqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Lokhu kubonakala ngezimpendulo zabo eziphakamisa imizamo engenziwa ukuvuselela le nqubo eyashabalala ngenxa yempucuzeko nesikhathi esesiphila kusona. Izimpendulo zabo zinikezela

ithemba lokuthi akukho okuhlula ukuzama, kungcono kuhlulekwe kuzanyiwe. Impendulo kagogo woku-1 yona ithi:

> *Ingavuselelwa ngokuthi kuphele amalungelo ebantwaneni. Umuntu ilungelo alithole esemdala eseziphethe esenomuzi wakhe. Angabi namalungelo ngaphansi kophahla lomzali, kodwa alalele lokhu okushiwo ngumzali. Umzali wakho ngeke akunika intambo athi zilengise ngoba umzali uma ekufaka endleleni usuke ekunika impilwenhle ezokulandela nangomuso. Amalungelo ayibulele kakhulu inhlonipho ngoba emandulo uma umfana eme nentombazane bese kuqhamuka umuntu omdala babebaleka beyocasha. Lokhu babekwenza ngenxa yenhlonipho namahloni. Abantwana bangakhula akukho mntwana ongafa ngoba kwakulalelwa kudala. Emandulo zazingafi izintombi nezinsizwa kodwa kwakufa umntwana ozelwe, izalukwazi namakhehla asezigugele.*

Ugogo wesi-2 yena yize akubona kuyinto elukhuni ukuvuselela lenqubo kodwa waphendula kanje:

> *Kunzima kakhulu lokho kodwa ingavuselelwa ngokuthi kuhlale phansi amakhosi ezizwe nabelaphi bendabuko kukhulunywe, ngokuvuselelwa kwempilo yakuqala kubantu besilisa. Kungamele kuqaliswe phansi amazinga okukhuliswa kwabantu besilisa. Kungamele kuhlangane amakhosi, izinduna nomphakathi kube nembizo komkhulu kukhulunywe ngezinto ezingenziwa ngokubambisana. Nokuyizinto ezazenziwa emandulo ekukhulisweni kwabantu besilisa.*

Impendelo kagogo woku-1 iveza ngokusobala ukuthi uma kungavalwa amalungelo ebantwaneni umuntu ilungelo alithole esenomuzi wakhe izinto zingalunga. Ugogo wesi-2 wathinta indaba ebalulekile lapho eveza ukuthi kungamele kuhlale phansi amakhosi ezizwe nabelaphi bendabuko. Leli iphuzu elisemqoka kakhulu ngoba nasemandulo abelaphi bendabuko babedlala iqhaza elikhulu ekubumbeni isizwe lokhu sikubona ngokuthi namabutho enkosi ayechelwa ibona abelaphi bendabuko ngezintelezi. Kusukela emandulo izinduna namakhosi ayevele enamandla okubumba isizwe, ngoba abantu besilisa babe buthelwa emzini wenkosi futhi izwi lenkosi aliphikiswa. Umkhulu woku-1 waphendula kanje:

Kungamele kuvuselelwe inhlonipho, bese betshelwa ukuthi okwakungenziwa emandulo akwenziwa nanamhlanje. Ingakho kwenzeka izinto ezingalungile nje namhlanje ingoba kwayekwa inqubo eyayilandelwa emandulo. Umuntu uma umtshela ukuthi nokuthi akwenziwa ubuza ukuthi kunani. Kungamele kubuyiswe konke okwakwenziwa emandulo. Emandulo umfana wayelesaba ihlazo futhi ewuhlonipha umuzi wendoda. Umfana wayengahambi nentombazane ubusuku bonke kodwa yayivuka ekuseni ayiphelezele. Emandulo izintombi zazihlolwa. Ngakho- ke uma umfana esenze icala intombazane yayiqhutshwa omama isiwe kubo kamfana ukuze ezohlawula.

Umkhulu wesi-2 yena waphendula wathi:

Lokho akuyona into enzima kakhulu. Kungamele kubizwe imihlangano komkhulu kukhulunywe nabo abafana bedodiswe ngendlela yokukhula elindeleke kumuntu wesilisa. Kungamele bafundiswe ukuthi umuntu wesifazane uvikelwa umuntu wesilisa noma ngabe kusemini, ngoba umuntu wesifazane akanawo amandla okuzilwela. Ngakho- ke akuyena umuntu wokushawa.

Impendulo kamkhulu woku-1 isikhombisa ukuthi kukhona konke kwaZulu inhlonipho iyohlezi isemqoka. Emandulo umfana wayelesaba ihlazo futhi ewuhlonipha umuzi wendoda wayengenzi isinoma kanjani ngoba kwakuzobe uthele nomuzi wakubo ngehlazo. Okushiwo umkhulu wesi-2 kuyahambisana nokushiwo ugogo wesi-2 mayelana nokubizwa kwemihlangano komkhulu kuzododiswa abafana. Lokhu kuyahlobana nenjulalwazi kaRostow (1960) ye*Modernization* nekaDarwin (1859) *yeCultural Evolution* njengoba injulalwazi ye*Cultural Evolution* ngokuka Mesoudi (2012) ibalula ushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye okuningi. Lokhu kukhombisa uguquko kwindlela yokuphila eyevamile ngenxa yoshintsho olufika nempilo yempucuko. Imiphakathi yamukela ushintsho noguquko olusha bese iyashenxa kwindlela ebiphila ngayo ngenxa yempucuzeko nokushintsha kwesikhathi sempilo.

4.4. Izimpendulo zezingxoxo ezisakuhleleka eziqondene nezazimasiko

4.4.1. Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu

Esizweni samaZulu imfuyo iyikhokonke. Abafana babelusa futhi benza isiqiniseko sokuthi imfuyo iyanakekelwa njengoba namanje kusasenjalo. Ngenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu isazimasiko soku-1 saphendula kanje:

> *Thina sikhule abafana belusa, besenga izinkomo beya nasediphini ukuyodipha izinkomo. Abafana babebophela izinkabi beyolima ngoba emandulo kwakuziphiliswa ngokulima. Imfuyo yayingabi uvanzi umfana ekhona ekhaya ngoba wayezoshawa. Abafana babevuka ekuseni bayokwelusa emadlelweni bese kuthi ntambama bayivalele yonke imfuyo esibayeni. Uma imfuyo ingaphelele kwakuqhuma induku. Abafana babegwenda noma babehlaba umthambo womngaphambili. Lokhu- ke kufana nokusoka ngoba ubuntu bomuntu buhlala obala njengomuntu osokile. Abafana babeqhathwa belwe ngenhloso yokuqinisana nokucijana amakhono. Abafana babecijwa nangenhlonipho ingakho babemazisa umuntu omdala, ngoba inhlonipho iyikho konke kumuntu.*

Impendulo yesazimasiko soku-1 isikhombisa ubumqoka bokwelusa nokunakekelwa kwemfuyo. Iphinde isikhombise nokubaluleka kwenhlonipho njengoba kwaZulu inhlonipho ithathwa njengesisekelo sempilo kumuntu. Lokhu kuyahambisana nokushiwo isigaba sokuqala ngokwenjulalwazi kaRostow (1960) ye*Modernization* nesifaka phakathi umphakathi wendabuko *(Traditional Society).* Lesi sigaba sigqame ngomnotho wokuziphilisa, ubuchwepheshe obunomkhawulo, kanye nenani labantu abaningi abaphila ngezolimo. Okushiwo isazimasiko soku-1 akuhlukile nokushiwo isazimasiko sesi-2 njengoba sona saphendula kanje:

> *Esizweni samaZulu ekukhulisekeni komuntu wesilisa kuba nesimo sokuthi abafana bayelusa. Ekwaluseni- ke kuningi okufundwa abafana. Kunemidlalo abayidlalayo nokuyimidlalo ebafundisi ukuqoqeka bengabi uvanzi. Leyo midlalo iphinde ibafundise ukwenza izinto ngokubambisana. Lokhu kuneqhaza elikhulu ebunganeni nokungacabangi izinto ezingasile nezingalungile. Miningi kakhulu- ke imidlalo ekwaluseni eyakha ubungane nobumbano. Inhlonipho*

iqala ekwaluseni nokuyilapho, abafana befundiswa khona inhlonipho nokwazisa abantu abadala kanye nokuhlonipha ontanga bakhe.

Lokhu okuchazwa isazimasiko sesi-2 kunokuhlobona nokuchazwe isazimasiko soku-1 njengoba bobabili bekhuluma ngokwelusa. Okuqaphelekayo ukuthi zombili izazimasiko zigcizelela inhlonipho. Ngenhlonipho uMthembu(2009:208) uveza ukuthi eminye yemigogodla yempilo kwelikaMthaniya ukuthi yilowo nalowo ahloniphe omunye nomunye. Kepha izingane kubalulekile ukuthi zikhombise inhlonipho ethe thuthu kwabadala. UNyembezi noNxumalo, (1966:124) becashunwe uMthembu (2009:208-209) nabo bayakuveza ukubaluleka kwenhlonipho kwelikaJama lapho bethi: inhlalo kwaZulu yayisimame ngenhlonipho. Njengoba bekulokhu kuchazwa, izigaba ngezigaba, indlela yokuziphatha kwabantu.

Lokhu kuyahambisana nokushiwo uRostow (1960) kwinjulalwazi ye*Mordenization* njengoba ekhuluma ngemiphakathi yendabuko eyayiziphilisa ngendlela yasemandulo. Ngemidlalo yasekwaluseni edlalwa ngabafana uMthembu (2009:218) ubalula ukuthi abafana bachitha ingxenye enkulu yesikhathi sabo bekude nekhaya besekwaluseni. Baphuma ekuseni baze babuye ngenkathi lapho seliyozilahla kunina. Ngenxa yalesi simo abafana baphoqelekile ukuthi baveze khambi limbe lokuchitha isizungu; yingakho sebesungula imidlalo enhlobonhlobo. Kufanele kuqashelwe nokho ukuthi le midlalo akuyona nje eyokunandisa noma eyokuchitha isikhathi kodwa imidlalo ephusile, efundisa umfana amakhono athize mhlawumbe ngokomzimba noma ngokwengqondo. Okushiwo uMthembu (2009:218) mayelana nemidlalo yasekwaluseni kuyahambisana nokuvezwe isazimasiko sesi-2, njengoba siveze ukuthi imidlalo yasekwaluseni iqoqa abafana iphinde ibafundise nokubambisana. Isazimasiko sesi-2 siqhuba kanje ngenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu:

Uma abafana belusile kuye kwenzeke ukuthi komunye wabafana kunomcimbi mhlawumbe ophatha inkomo nokuthize. Abafana bayaye banikwe iphaphu nenhliziyo nobhedu. Lelo phaphu nenhliziyo kuphathwa zingqwele. Izingqwele ziyaliqoba iphaphu lidliwe ibona bonke abafana. Inhliziyo nobhedu abafana baqhathwa ngalo ngokuthi luchonywe othini, ngakho- ke umfana othi akabesabi bonke abanye abafana kumele athathe lolu bhedu aludle. Uma kukhona omvimbayo sekuwukulwa kwabo lokho. Lokhu kulwa kwabo kuwukulwa okumnandi ngoba kusuke kungaxatshwana ngempela. Ngoba abafana uma

belusile bayakwazi ukuthi balwe ekuseni, emini kulandwe ukudla kudliwe ndawonye. Le yonto iphelela khona ekwaluseni ngalo futhi lolo suku. Nangakusasa kuyenzeka baphinde balwe futhi abafana kodwa abayeki ukuhlala ndawonye, ngoba ukulwa kwabo kungumdlandla kubona futhi nezingqwele ziyabagqugquzele ziphinde zibancome. Ziphinde zibafundise namava okulwa ngokubabonisa amaphutha abo. Athi noma umuntu ehluliwe abone ukuthi wehluwe kanjani, ngakusasa naye ubuya esebukhali ngenxa yamagalelo ezingqwele. Izingqwele zazibashaya abafana ngenhloso yokubaqinisa, uma uke washawa waduba wagoduka wawubizwa ngomnqolo, ochoba izintwala zikanina.

Ngokudla iphaphu uMthembu (2009:228) uphawula ukuthi ukudla iphaphu ngomunye wemidlalo ekhonzwe kakhulu ngabafana abaselusayo kwelikaMthaniya. Uma kuhlatshiwe, uSokhaya ukhipha iphaphu elihambisana nenhliziyo nobhedu. UNyembezi, (1992:24) ecashunwe nguMthembu (2009:228) bachaza ubhedu njengenyama yenhliziyo ekanye nephaphu edliwa yingqwele. UMsimang (1975:169) ecashunwe kuMthembu (2009:230) baveza ukuthi kukhona inyama enetebhe, esikwa enhliziyweni yosiwe ngokuthothonjaliswa ebizwa ngokuthi ubhedu. Lunele luvuthwe bese luchonywa othini ukuthi ingqwele ezizwayo iluthathe iludle. Lungachonywa ubhedu abafana bonke babukana eziqwini zamehlo kuyilowo ebheke ukuthi kazi luzodliwa ngubani. Nokho azidele umfana wakwabo. Uma bebaningi kakhulu anxuse untanga yakhe amethembayo athi abaludle naye. Bazonele balufake nje emlonyeni ibathelekele inkumbula yonke yabafana. Kuzoshaywana kudeliswane lapho. Kube mnandi kudele. Konke lokhu kukhombisa ukuthi ayikho impi kodwa kusuke kudlalwa. Isazimasiko sesi-2 saphinda saveza ukuthi:

Abafana baphinde bacuphe nezinyoni ngemigogo. Uma umfana eseyibambile inyoni ikakhulukazi inyoni yokuqala ngqa uyaye agijime nayo aye ekhaya ayoyinikeza umuntu omdala okungaba ugogo noma umkhulu. Nomuntu omdala usezobona ukuthi umfana usekhulile usekwazi ukwenza into enkulu ukubamba inyoni into endiza phezulu. Nokusho ukukhula komuntu ngokomqondo. Abafana babesenga emandulo. Umfana wayefundiswa ukuthi kusengwa kanjani, ngoba kwayikona ukusenga akuyona into elula kumele akwazi kuqala umfana ukubopha inkomo kuqala. Umfana kumele azi nokuthi noma uzosenga awumane usenge nje kunesikhathi sokuncelisa ithole nesokusenga. Uma kuyinkomo ezele ithole liyaye lisale ekhaya uma sekuvulelwa izinkomo, inkomo ihambe yodwa

ukuya emadlelweni ukuze ithole lingeke lincele ukuze ibele lizogwansa. Ukugwansa kusho ukuthi ibele selilikhulu ubisi seluseduze. Uma izinkomo zingaphelele abafana babeshawa.

Okuvezwe isazimasiko sesi-2 mayelana nokuthi umfana uma ngabe esebambe inyoni uyaye agijime nayo aye ekhaya ayoyinikeza umuntu omdala okungaba ugogo noma umkhulu, kuhambisana nesaga esithi inyoni ishayelwa abakhulu. Nokusho ukuthi umntwana kufanele azise abazali bakhe, lokho akutholayo akwethule kubo. Impumelelo yabantwana liqholo labazali. Ngokusenga uMthembu (2006:142) uveza ukuthi esinye isigaba esisemqoka esiqondene nokukhula komfana, ukufundiswa ukusenga. Uqhuba uthi kungashiwo nje ukuthi abafana bafundiswa ukusenga kodwa baye bazifundele bona ngokubuka beqaphela okwenziwa abanewabo. Abafana abalindi kuze kudedelwe amankonyane kepha bavamise ukuguda izinsengwakazi ezingenalo ulaka ekwaluseni. Ukusenga lokhu akumane kuthathelwe phezulu. Kwenziwa amalungiselelo kusenesikhashana ngoba ziningana izinto ezidingekayo. Ngaphandle kwezinto ezidingekayo uma kusengwa kuphinde kubekhona imigomo elandelwayo uma kusengwa. Owokuqala ukuthi izinkomo azisengwa noma yinini, zisengwa ngenhIazane, (Mthembu, 2006: 143-144).

Esikhathini samanje akuseluswa, akusasengwa ngoba abantu abasafuyile. Azisacushwa nezinyoni futhi akusaqhathwana. Lokhu okubalulwe izazimasiko kuyahambisana nenjulalwazi kaRostow (1960) ye*Mordenization* kanye nenjulalwazi ye*Cultural Evolution* kaDarwni (1859), njengoba lezi zinjulalwazi zibalula uguquko kwinqubo yesimanjemanje kusuka kuguquko lwemiphakathi yendabuko kuya kwethuthukile. Ukuguquka kwesiko nokungumqondo wokuthi amasiko abantu ayashintsha. Nokuwushintsho ezinkolelweni zabantu, ulwazi, imikhuba, amakhono, indlelakuziphatha, izilimi nokunye.

4.4.2. Indima edlalwa ile nqubo kumuntu uqobo, ekhaya nasesizweni sonkana

IsiZulu sithi kuyabelwana ngolwazi, nokusho ukuthi ulwazi oluthile ludluliselwa kwabanye ngabasuke sebephambili ngoba indlela ibuzwa kwabaphambili. Kubalulekile ukuthi umuntu wesilisa uma ekhula acijwe ngenqubo ethile ukuze ezozazi ukuthi ungubani. Lowo- ke ngumsebenzi walabo abasuke bengaphambili njengezingqwele. Ukubaluleka kwenqubo umuntu akhuliswe ngayo kumele kuqale kuvele kuyena uqobo kanye nasekhaya ngaphambu kokuba ivele esizweni sonke. Ngendima edlalwa inqubo yokukhuliswa kwabantu besilisa isazimasiko soku-1 siphendule kanje:

Le nqubo idlala indima enkulu kakhulu kumuntu ngoba kwenza umuntu azazi ukuthi ungubani ukuze ezokhula ebe indoda eqotho. Ekwaziyo ukunakekela imfuyo neyaziyo futhi ukuthi imfuyo iyanakekelwa ukuze naye ezofundisa nezingane zakhe. Ekhaya uba wusizo olukhulu kakhulu, ngoba uyathumeka futhi enze nemisebenzi yasekhaya ebhekene nomuntu wesilisa. Njengokucenta igceke, ukulungisa isibaya, ukukha amanzi kanye nokunye. Nasesizweni uba usizo olukhulu noma kwenziwa izinto uyalekelela. Aphinde avikele nesizwe uqobo ukuthi singagcwanekwa abantu bangaphandle. Uba nawusizo olukhulu emphakathini lapho kuhlangenwe khona kwenziwa okuthile naye uba ingxenye yalokho. Isibonelo nje uma kuhlatshiwe emzini othile uyavela azosiza ngokuhlinza.

Lokhu okubalulwe isazimasiko soku-1 kuvumelana nenjulwazi ye- *Cultural Evolution* nokuyinjulalwazi yoguquko emasikweni. Nebalula ukuthi ngokukaDarwin(1859) okuyizisekelo zale njulalwazi, ukudluliswa kolwazi lwamasiko emphakathini (*Cultural Transmission*) : ulwazi lwamasiko ludluliselwa ezizukulwaneni ngezizukulwane ngokufundisa, ukulingisa, nezinye izinhlobo zokufunda komphakathi. Lokhu kusho ukuthi uma umuntu ekhule ngenqubo ethile emcijayo naye uyoyidlulisela esizukulwaneni sakhe, ukuze naso sizokhula ngaphansi kwale nqubo. Isazimasiko sesi-2 sona saphendula kanje:

Idlala indima enkulu kakhulu okokuqala nje inhlonipho. Inhlonipho iyona ehamba phambili ekukhulisekeni komuntu. Inhlonipho ibaluleke kakhulu ngoba uma ubheka umuntu wesilisa ongakhulisekanga ngenhlonipho nokwelusa akabi nanhlonipho. Umfana inhlonipho uyiqala endle. Uthi efika nje ekhaya usuke esazi ukuthi into ethile ayenziwa, ngaleyondlela akakhuzwa njalo futhi awubangwa umsindo ngenxa yakhe. Umfana okhuliseke ngaphansi kwenqubo ethile akatshelwa ngemisebenzi yasekhaya. Kuba segazini ukuthi anakekele imfuyo enze nemisebenzi yasekhaya. Le nqubo iyamsiza umfana ukuthi abe ngumuntu ophapheme ongalali sengathi uyagula. Ngoba kusuke kumele avuke ekuseni ayodipha izinkomo. Nasesizweni uba ngumuntu okhaliphile futhi oqotho, okwaziyo ukuvikela isizwe sakhe, ongebi futhi okungakhalwa ngaye endaweni ayakhele.

Okubalulwe isazimasiko sesi-2 kuvumelana nenjulalwazi ye*Cultural Evolution* nokuyinjulalwazi yoguquko emasikweni. Nebalula ukuthi ngokukaDarwin (1859) ulwazi lwamasiko ludluliselwa emiphakathini ngokufundisa. Lokhu kuyiqiniso elimsulwa njengoba izimpendulo zezazimasiko ziveza ukudluliselwa kolwazi kubantu besilisa abasakhulayo

ludluliswa asebengaphambili ngokwamazinga empilo. Lokhu siyakubona kwimpendulo yesazimasiko soku-1 lapho sibalula ukuthi umuntu wesilisa , okwaziyo ukunakekela imfuyo nowaziyo futhi ukuthi imfuyo iyanakekelwa naye ufundisa izingane zakhe. Isazimasiko sesi-2 sona siveza ukuthi umfana inhlonipho uyiqala endle. Nokuyilapho esuke efundiswa khona izingqwele ezindala kunaye. Okuqaphelakayo ukuthi inhlonipho iyisisekelo somuntu kwazise inhlonipho ayisali ndawo. Lokhu kufakazelwa uNgwenya (2015:1) lapho eveza ukuthi ingane ifundiswa inhlonipho isencane ngoba inhlonipho iyisisekelo sempilo esizweni samaZulu. Ingane ifundiswa inhlonipho esizweni samaZulu ukuze ikwazi ukuphila kahle nangokwamukeleka phakathi kwabanye abantu. Ingane engenanhlonipho iyashesha ukubonakala phakathi kwesizwe samaZulu. Ayithandeki, ibizwa ngawo wonke amagama amabi, atshengisayo ukuthi ayihloniphi ngakho-ke ayamukeleki phakathi kwesizwe nasemalungeni omndeni. Konke lokhu kusikhombisa ukudluliswa kolwazi ngokufundisa.

4.4.3. Ukubaluleka kokukhuliswa komuntu wesilisa ngaphansi kwenqubo ethile ngokwesiNtu

Ukudluliselwa kolwazi ngenqubo ethile kuyinto esemqoka kakhulu. Lokhu sikubona ezimpendulweni zezazimasiko. Njengoba zigcizelela kakhulu ukuthi umuntu wesilisa okhuliswe ngenqubo ethile naye uyaye ayidlulisele esizukulwaneni sakhe. UCreanza nabanye (2017:7782) bephawula ngenjulalwazi ye*Cultural Evolution* bathi le njulalwazi yokuguquka kwesiko ibeka ukuthi amasiko abantu ayashintsha futhi aguquke ngokuhamba kwesikhathi. Lolu shintsho luqhutshwa ukudluliselwa kolwazi, izinkolelo, ubuhlakani, nezinye izici zamasiko ngokufunda komphakathi. Isazimasiko soku-1 saphendula sathi:

> *Ngokucabanga kwami kubaluleke kakhulu ukukhuliswa komuntu wesilisa ngaphansi kwenqubo ethile. Lokhu kusiza ekuthenini uma ngabe naye esenezingane akwazi ukuzifaka endleleni yokuthi umuntu wesilisa kumele aziphathe kanjani, futhi kufanele alandele miphi imigomo yokuphila. Ukukhuliswa komuntu wesilisa ngaphansi kwenqubo ethile kuyamakha futhi kuyamqeqesha empilweni, ukuthi azibambe ziqine. Lokhu- ke kumenza abe yindoda eqotho uma ngabe esefike esigabeni sokuba indoda.*

Impendulo yesazimasiko soku-1 ayihlukile kakhulu kwimpendulo yesazimasiko sesi-2 njengoba ulwazimininingo lwabo lunokuhlobana. Isazimasiko sesi-2 sona siphendule sathi:

> *Kubaluleke kakhulu ngoba umuntu kuyamcija, kuyamakha futhi kuyamqoqa angabi uvanzi nje. Kubuye kumsize nasekuthenini azazi izinto eziningi ezenziwayo, ngoba kuyenzeka uthole ukuthi umuntu uvakashile mhlawumbe ezihlobeni zakhe. Uma*

kuwukuthi kukhona izinto esezenziwa abafana balapho evakashe khona naye azazi. Isibonelo uma kuyokweluswa naye ahambe nabafana balapho asuke evakashe khona. Angasali ekhaya ngoba uzoqeda umdlandla walabafana abavakashele. Noma ngabe kuthiwa kuyolinywa akwazi ukubophela izinkabi. Awazi amajoka, izikeyi nokubamba igeja ngoba ukukwazi ukubophela izinkabi kuyinto enkulu kakhulu kumuntu wesilisa. Noma ngabe kuthiwa kuyahlinzwa akwazi ukuhlinza ngoba inkomo nje iyodwa inezicubu eziningi kabi ezibizwa ngamagama. Ngakho- ke kumele azazi zonke akwazi nokuzikhipha ngononina.

Okubalulwe isazimasiko sesi-2 mayelana nokubophela kufakazelwa uMthembu (2006:179) lapho egcizelela ukuthi, ukubophela isiko lokusebenzisa izinkomo ikakhulukazi izinkabi ukulima amasimu ngokuthi zidonse igeja. Uqhuba aveze ukuthi akukhona ukusinisa amahleza ukwenza lo msebenzi ngakho-ke abafana badinga uqeqesho olunzulu. Lolu qeqesho baluthola ngokuthi babambe iqhaza ngenkathi kulinywa noma bede bephosa ihlo ngenkathi abadala kunabo benza lo msebenzi. Lokhu kufakazela okushiwo injulalwazi ye*Cultural Evolution* mayelana nokudluliselwa kolwazi ngokufundisa.

4.4.4. Amasiko aqondene nenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Ezingxoxweni umcwaningi aba nazo nezazimasiko ezimbili alukho ulwazi oluningi ababanalo mayelana namasiko aqondene nenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Isazimasiko soku-1 saphendula kanje:

Umuntu wesilisa uma esengena esigabeni sokukhula kumele asokwe. Lokhu kusho ukuthi useyakhula usesuka esigabeni sokuba umfana usengena ebunsizweni nokuyikhona okuzomholela ekubeni indoda ngelinye ilanga. Thina ngakithi sakhula kwande ukugwenda. Ukugwenda kusho ukuhlaba umthambo womphambili, ukuze ubuntu bomfana buzohlala obala. Lokhu- ke kuyafana nokuthi umuntu usuke esesokile ngoba nakuyena ikhanda lobuntu bakhe lihlala obala.

UMthembu (2006:31) uyavumelana nesazimasiko soku-1 njengoba naye evuma ukuthi ukusoka kuyisiko. Ubalula ukuthi leli siko lenziwa ngokuthi kusikwe ijwabu lesitho sangasese somfana bese kuthi ikhanda lesitho sakhe sobudoda sivele obala. Inhloso yokwenza leli siko eyokusiza umfana ukuthi angabi nenkinga uma esehlangana nowesifazane uma esekhulile. Leli siko alenzelwa ekhaya kepha lenzelwa entabeni. Ukugwenda kubuye kubizwe ngokuqhatha. UKhumalo (2005) ecashunwe uMthembu (2006:33) ulichaza kanje leli siko: ukuqhatha ukunquma umthambo ongaphansi esithweni sowesilisa ngokucumbuza untwentwesana

olwehlukanisa umthambo nesitho sakhe sangasese ngeva lomsasane bese umthambo uboshwa ngosinga lwenkunzi uze unqamuke. Isazimasiko sesi-2 sona saphendula kanje:

> *Engingathi ngiyakwazi ukubikwa ngokwasemsamu ekhaya. Mhlawumbe kukhishwe isilwane esinjengembuzi, bese kuthiwe nangu usibanibani usekhulile manje sicela nimbheke. Ngaleyondlela usuke exhunyaniswa nabantu abadala bakubo ukuze bezombheka, bemvikele baphinde bamuphe nezinhlanhla.*

Okubalulwe isazimasiko sesi-2 kufakazelwa uMthembu (2006:34) lapho ethi, umfana ngokujwayelekile ukhula uma eseneminyaka elishumi nesithupha noma kube ngaphansana uma ngabe enokhalo olulula. Ukukhula kwakhe ukuphupha elele nentombi enhle. Lokho kuthiwa ukuvakashelwa yisalukazi bese umfana ashaywa izibuko, avuke amanzi ezichamele ngobudoda bakhe. Kumele avuke ekuseni kakhulu eyogeza emfuleni ohambayo noma eyogeza ngaphandle uma ungekho umfula. Emva kokugeza, esebuye ekhaya uyise uzomnika iziyalo ngokuziphatha kwendoda, ukuphathwa komuntu wesifazane, ukuphathwa komuzi. Kudala wayenzelwa umsebenzi kuhlatshwe nembuzi yokumngenisa ekhaya uma esebuya ukuyogeza emfuleni. Ngaleyo mbuzi wayebikwa ecelelwa nezinhlanhla kwabaphansi. Lokhu kuhambisana nesigaba sokuqala ngokwenjulalwazi kaRostow(1960) ye*Mordenization* nesifaka phakathi umphakathi wendabuko *(traditional Society).* Nokusho ukuthi umphakathi usuke usaphila ngenqubo yasemandulo, usayigcine yonke imicikilisho eqondene namasiko.

4.4.5. Imiphumela ekhona ngokukhuliswa kwabantu besilisa ngaphansi kwenqubo ethile, ngicela wenabe kabanzi ngempendulo yakho

Kuyona yonke into eyenziwayo empilweni ihlezi izoba nemiphumela emihle nemibi. Kanjaloke nakwinqubo yokukhuliswa kwabantu besilisa esizweni samaZulu kulindeleke ukuthi kube nemiphumela ethile. Nokungaba imiphumela emihle noma emibi. Isazimasiko soku-1 saphendula sathi:

> *Umuntu uma ekhuliswe ngendlela eqondile njengokulandela konke okuhle. Azi ukuthi uma engumntwana womfana uyakwazi ukwelusa, ukusenga nokunakekela imfuyo uyokwazi ukuthi akhule abe yindoda eqotho. Inqubo ethile iba nemiphumela emihle kakhulu kumuntu ngoba ukhula abe yindoda eqotho ehlome ngolwazi. Noma esenomuzi wakhe angahlupheki akwazi ukuzenzela izinto ayezifundiswa esakhula. Naye lolo lwazi uludlulisela ezinganeni zakhe.*

Impendulo yesazimasiko soku-1 isikhombisa ukuthi kunemiphumela emihle ukukhuliswa kwabantu besilisa ngaphansi kwenqubo ethile. Lokhu sikubona ngezinto azibalulile nezenza ikhaya lifudumale uma ngabe umuntu eseyindoda yomuzi esenomuzi wakhe. Nesazimasiko sesi-2 naso sivumelana nokushiwo isazimasiko soku-1 mayelana nemiphumela emihle njengoba saphendula sathi:

> *Mihle kakhulu imiphumela ekhona ngoba ukukhula komuntu wesilisa ngaphansi kwenqubo ethile, kusho ukuthi naye isizukulwane sakhe uyosifundisa ngale ndlela akhuliswe ngayo naye. Uma ekhuliseke kanjalo umfana kubalula nokuthi akwazi ukuxhumana nokuphilelana nabanye abantu. Isibonelo nje uma kuthiwa kunomcimbi othile endaweni akwazi naye ukuthatha izinduku zakhe ayodlala nabanye abafana. Uma kuthiwa kunengoma azi ukuthi ingoma into enjani. Zonke lezi zinto ziba nemiphumela emihle ngoba zakha umdlandla kumuntu wesilisa, ukuze engezucinga izinto ezimbi azozenza. Umuntu wesilisa uma ekhula kubalulekile ukuthi umzali wakhe azazi izinto azenzayo okungaba izinto ezinhle nezimbi. Uma kuyizinto ezinhle naye umzali akhula ngazo lezo uyazincoma. Nabantu nabo bayancoma basho enganeni ukuthi ifunze usibanibani(umzali) ngoba ingane isuke ihamba ezinyathelweni ezinhle zomzali. Noma ngabe umuntu uyisela umzali wakhe usuke azi kahle, ukuthi umtanami uyantshontsha.*

Okubalulwe izazimasiko ngenhla kunokuhlobana futhi kuyahambisana njengoba zombili zikhombisa ubuhle bemiphumela, ekukhulisweni kwabantu besilisa ngaphansi kwenqubo ethile. Izimpendulo zabo ziyahambisana nenjulalwazi ye*Cultural Evolution* nokuyinjulalwazi yoguquko emasikweni. Nebalula ukuthi ngokukaDarwin (1859) ulwazi lwamasiko ludluliselwa ngokufundisa. Nokusho ukwabelana ngolwazi phakathi kwabaphambili kanye nalabo abasakhulayo.

4.4.6. Umthelela wempucuzeko ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Ngokuka Rostow (1960) injulalwazi ye*Mordenization* ibheka inqubo yesimanjemanje kusuka kuguquko lwemiphakathi yendabuko. Ibheka ukushintsha kwenkambo yabantu ngenxa yempucuzeko. Izinto zishintshwa ukuhamba kwesikhathi. Ukuthuthuka kwemiphakathi isuka kwinqubo yendabuko iya kwinqubo yesimanjemanje kuba nomthelela ongemuhle emasikweni nakwinqubo yokuphila yendabuko. Lokhu kungenxa yokuthi amasiko nenqubompilo kuyashabalala ngoba kusala emuva. Isazimasiko soku-1 siphendule sathi:

Impucuzeko ibe nomthelela omubi kakhulu ngoba manje abantwana besilisa asebekhula esikhathini samanje abanalo ulwazi lwezinto ezazenziwa emandulo. Emandulo kwakulinywa, kweluswa, kusengwa, abafana babefundiswa nokuhlinza beqhathwa futhi. Nokuyinto engasenzeki manje ngenxa yesikhathi esiphila kusona. Abasafuni nokulalela uma betshelwa ngenqubo yezinto ezazenziwa kuqala. Kanti kwakuyiwona mgomo lowo wokuthi umuntu wesilisa azi ngenqubo emkhulisayo nokuthi kuhanjwa kanjani empilweni uma ungumuntu wesilisa.

Impendulo yesazimasiko soku-1 ikhombisa ukuthi impucuzeko inomthelela omubi kakhulu, ngoba ngokufika kwempucuzeko amasiko abantu ayashintsha. Ngokwenjulalwazi ye*Cultural Evolution kaDarwin (1859)* ukuguquka kwamasiko kuholela ekuvumelaniseni nezinselelo zemvelo kanye nokuqanjwa kwezinhlobo ezintsha zamasiko, indlelakuziphatha kanye nemibono emisha kuleyo miphakathi ekhethe uguqukosiko. Noma ngabe kukhona ukuguquka emasikweni kodwa umphakathi awuwashintshi wonke amasiko kodwa ukhetha lawo athile. Ngokwesisekelo sesibili senjulalwazi ye*Cultural Evolution* kaDarwin (1859) kukhona ukukhethwa kwamasiko *(Cultural selection).* Lesi sisekelo siveza ukuthi njengoguquko kwimvelo yezinto eziphilayo, umphakathi awuwashintshi wonke amasiko awo noma inqubo yawo yokuphila. Umphakathi ukhetha lawo masiko athile abahambisana nawo ngoba ezinye izici zamasiko zibaningi kakhulu noma zinciphe ngokuhamba kwesikhathi ngenxa yokusebenza kahle kwazo ezindaweni ezithile noma ezimweni zomphakathi. Isazimasiko sesi-2 sona saphendula kanje:

Kunomkhulu umthelela omubi ngoba lokho kusibulele isizwe. Emandulo abafana babeqeqeshwa futhi belima nokuyinto engasenzeki manje. Esikhathini samanje sesiphila esikhathi lapho izwe libuswa ezobuchwepheshe. Uma ubhekisisa kahle umthelela wakhona inhlonipho, ilahlekile. Esikhathini samanje inhlonipho ayisabonwa ngisho ingane ihlangana nomuntu omdala usawubona akwaziwa nokuthi isilwane sini leso. Sekuyaye kuphanjwane engathi ingane iphambana nesihlahla.

Ezingxoxweni ezibanjiwe nababambiqhaza inhlonipho ibingasali ndawo. Lokhu kusivezela ukuthi kwaZulu inhlonipho into esemqoka kakhulu. NgokukaMbonambi (2010:1) kusadliwa ngoludala umntwana wayengalokothi abuke umuntu omdala ezinhlamvini zamehlo uma ekhuluma naye kodwa wayekhophoza. Namhlanje abantwana sebephendula izindaba zabazali bezixoxela bodwa. Okushiwo uMbonambi (2010) kuvumelana nokushiwo isazimasiko sesi-2 ngokulahleka kwenhlonipho esizweni samaZulu. Lokhu kuhambisana nenjulalwazi kaDarwin

(1859) ye*Cultural Evolution* neveza ukuthi ushintsho luqhutshwa ukudluliselwa kolwazi, izinkolelo, ubuhlakani, nezinye izici zamasiko ngokufunda komphakathi. Le njulalwazi igcizelela iqhaza lokukhetha, ukudluliswa kolwazi, kanye nokwehluka ekubumbeni uguquko lwamasiko, ihlinzeka ngemininingwane yokuthi imiphakathi namasiko athuthuke kanjani futhi aqhubeka kanjani noguquko. Isazimasiko sesi-2 siqhuba sithi:

> *Emandulo ingane uma ihamba yayisho ukuthi iyakwabani, iyokwenzani futhi izobuya nini. Ezanamhlanje izingane zihamba endlini zingashongo lutho, kube sengathi umuntu uyabuya manje kanti lutho. Usuyoze ubone ngaye esebuya ntambama, kwesinye isikhathi umuntu abuye nezimpahla ungazi nokuthi uzithathephi. Emandulo umuntu wayengangeni nempahla engaziwa ekhaya ukuthi uyithathephi. Umuntu wayethi mayenento abuzwe ukuthi uyithathephi, kuphinde kuyobuzwa nalowo muntu athi uyithathe kuyena. Esikhathini samanje akusabuzwa lutho ngenxa yamalungelo adlangile ezweni. Lokhu- ke kungumthelela omubi kakhulu esikhathini samanje ngoba labo bantu besilisa abangakhulisekanga ngenqubo efanele inhlonipho abanayo. Ngisho umzali angathuthiswa ingane endaweni.*

Lokhu kusibonisa ukuthi emandulo izingane zazibahlonipha abazali futhi zazibazisa konke ezikwenzayo. Lokhu kwakwenziwa ukuqina komthetho nesandla ekhaya. Ukudlanga kwamalungelo kulibulele izwe. UMbatha (2009:1) uthi udaba lwamalungelo lubukeka sengathi into entsha kanti amalungelo abevele ekhona naphambili konyaka we-1994. Into efike ibe impicabadala ngamalungelo, wukuthi ilungelo kuthi kuyilungelo ngokuphelele, libuye libe inkemba kwabanye abantu. Lokhu kusivezela ukuthi amalungelo ayinkemba eqotha isizwe. Isazimasiko sesi-2 siphetha ngokuthi:

> *Umntwana wesilisa uma ekhula uba nomuntu osondelene naye okuthiwa umngani. Ngakho- ke kubalulekile ukuthi azi ukuthi umngani wakhe uyinhloboni yomuntu, ngoba uma enomngani ongalungile naye uzokwenza izinto ezingalungile. Uma entshontsha naye uzontshontsha. Lokhu kungenxa yokuthi esikhathini samanje ingane ithi ingabona untanga wayo enza okungalungile bese iyancoma, ibone sengathi uphambili yena. Esikhathini samanje sekuphucuzekwe kakhulu. Emandulo abafana babechitha isikhathi ekwaluseni lokhu kwakubasiza ukuthi bangacabangi ukuntshontsha, ngoba babenabaholi babo izingqwele. Ngakho- ke yonke into abayenzayo kwakubhekwa laba holi babo. Ngisho abazali babazi ukuthi ingane uma ikhule ngaphansi kwesandla sikasibanibani izoba inhloboni yomuntu.*

Zonke lezi zimpendulo zezazimasiko zisikhombisa ukuthi impucuzeko inomthelela omubi kakhulu ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa, esizweni samaZulu. Impucuzeko ihambisana nokushiwo injulalwazi ye*Mordenization* kaRostow (1960) nesivezela ukuthi izinto zishintshwa ukuhamba kwesikhathi. Imiphakathi yamukela impucuzeko bese iyathuthuka ishintshe ukwenza, isuke kwinqubo yendabuko yenze ngendlela yesimanjemanje. Ukuthuthuka kwemiphakathi isuka kwinqubo yendabuko iya kwinqubo yesimanjemanje kuba nomthelela ongemuhle emasikweni nakwinqubo yokuphila yendabuko.

4.4.7. Ukuvuselelwa kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu

Ngokuvuselelwa kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu, izazimasiko zabalula ukuthi ngenxa yesikhathi esesiphila kusona sekungaba into enzima kakhulu ukuthi yenzeke. Lokhu kungenxa yokuthi izinto ezenziwayo eziqondene nenqubo yokukhula komuntu wesilisa zenziwa emakhaya. Abantu abaningi bafudukele emadolobheni ngenhloso yokufuna amadlelo aluhlaza. Ngokuvuselelwa kwenqubo yokukhuliswa kwabantu besilisa isazimasiko soku-1 saphendula kanje:

> *Kungafanele kuzanywe ukuba kuhlangane izinduna zendawo namakhosi, kube iwona azobiza isizwe akhulume naso ngendaba yale mpilo ephilwa namhlanje ukuba kayilunganga kungcono kekuphindwe emuva kuyovuselwa le mpilo eyayiphilwa kudala. Nokuyimpilo eyayiqondile neyayifaka umuntu endleleni.*

Isazimasiko sesi-2 naso saphendula ngempendulo ehambisana neyesazi masiko soku-1 njengoba saphendula kanje:

> *Isimo esiphila ngaphansi kwaso isimo esingelula ukuthi ungabuyisela isikhathi emuva. Isikhathi esiphila kusona manje isikhathi samalungelo. Isimo samalungelo silibulele izwe ngoba amalungelo agibeza izingane phezu kwabantu abadala. Esikhathini samanje sekunzima kakhulu ngoba lento emandulo yayenzeka kalula kumzali ekukhuliseni umntwana. Kunzima kakhulu ukuphinda emuva manje ngoba abantu abaningi bayawashiya amakhaya bafudukela emadolobheni. Ekubeni yonke inqubo ephathelene nokukhula komuntu wesilisa yenzelwa emakhaya. Ingakho- ke ngithi sekunzima kakhulu ukuthi singabuyisela isikhathi emuva ngenxa yesikhathi esikusona. Abantu besilisa abaningi angeke besavuma ukubuyela emuva beyokwenza lokho thina esakhula kwenziwa. Isikhathi esinigi sebesichitha ezinkundleni zokuxhumana.*

Zombili lezi zimpendulo zezazimasiko zikhombisa ukuthi sekungaba nzima ukuvuselelwa kwale nqubo ngenxa yesikhathi esiphila kusona. Imiphakathi seyamukela uguquko lokuphila isimanje manje ngenxa yempucuzeko. Ngokwesisekelo sesine senjulalwazi kaDarwin(1859) ye*Cultural Evolution* sithola ukuvumelanisa nesimo sesiko *(Cultural adaptation)*. Nokusho ukuthi ukuguquka kwamasiko kuvumela abantu ukuthi bavumelanise nesimo emiphakathini yabo. Ukuvumelanisa nesimo sokuguquka kwamasiko kwenzeka kwizinhlaka zomphakathi nakwizinkolelo ezisiza umuntu ngamunye kanye nomphakathi wonkana ukuthi uchume. Ukuguquka kwamasiko kuholela ekuvumelaniseni nezinselelo zemvelo kanye nokuqanjwa kwezinhlobo ezintsha zamasiko, indlelakuziphatha kanye nemibono emisha kuleyo miphakathi ekhethe uguqukosiko. Ngokwenjulalwazi kaRostow(1960) ye*Mordenization* sithola uMkize (2023:7) ecaphuna uReyers (2001) nosichazela kabanzi ngesimo soguquko esenzeka emiphakathini lapho isuke isithatha khona isinyathelo sokuba imiphakathi ethuthukile. Kulolo guquko namasiko ayashintsha ngenxa yezimo zempilo zemiphakathi yesimanjemanje. Okunye okungenza ukuthi kubenzima ukuvuselela le nqubo ukuthi amalungelo ayaphikisana nezinto eziningi esezenziwa manje. Kanti ukukhuliswa komfana kudlula emazingeni anzima. Manje-ke abafana banamhlanje bangavele bathi bayahlukunyezwa.

4.5. Isiphetho

Kulesi sahluko kwethulwe ulwazi olutholakele ngaphansi kwezindikimba ezahlukene mayelana nenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu: kubhekiswe endaweni yaseHarding, eSantombe. Okutholakale ocwaningweni ukuthi inqubo eyayilandelwa emandulo ekukhulisweni kwabantu besilisa yayibaluleke kakhulu. Lokhu kungenxa yokuthi le nqubo yayibakha, ibacija iphinde ibaqeqeshe abantu besilisa ukuze bezokhula babe ngamadoda aqotho. Esikhathini esiphila kuso konke lokhu sekwashabalala ngenxa yempucuzeko nokuguquguquka kwemiphakathi emasikweni ayo. Imiphakathi emininingi isiphila impilo yesimanjemanje. Ucwaningo luphinde lwaveza imibuzo ebibuzwa ababambiqhaza bocwaningo kanye nengqikithi yezimpendulo zabo ezisekelwe izinjulalwazi nohlaziyombhalo. Esahlukweni esilandelayo okuyisahluko sesihlanu kuzosongwa ucwaningo kuvezwe okutholakele kanye neziphakamiso zocwaningo.

ISAHLUKO SESIHLANU

ISIPHETHO NEZIPHAKAMISO

5.1. Isingeniso

Esahlukweni sesine kwethulwe ulwazi olutholakale ngokuxoxisana nababambiqhaza bocwaningo ngenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu kubhekiswe endaweni yaseHarding eSantombe. Ababambiqhaza bocwaningo baveze izimpendulo ezihlabahlosile ngenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu. Kulesi sahluko kusongwa ucwaningo ngokubheka okutholakele ocwaningweni lulonke kanye nokuthi yini ebiyenziwa wucwaningo. Ucwaningo luzosongwa ngokubuyekeza izahluko ezifinyeziwe kanye neziphakamiso zocwaningo ezingumgogodla wobudlelwano phakathi kwezinhloso zocwaningo kanye nemiphumela yocwaningo.

5.2. Izahluko ezifingqiwe

lsahluko sokuqala: Isahluko sokuqala siyisingeniso okanye isethulo socwaningo lonke, ngaphansi kwesahluko sokuqala sithola isingeniso esichaza ngokuzokwenziwa kulesi sahluko. Siphinde sithole isendlalelo nesisusa socwaningo nokuyisona esiyinkuthazo yocwaningo. Umcabango ongakafakazelwa, izinhloso zocwaningo, imibuzo yocwaningo nomklamo wocwaningo nakho sikuthola kulesi sahluko. Kuso lesi sahluko umcwaningi uphinde athule isidingo socwaningo, uhlaka lwezinjulalwazi zocwaningo, izimo zokwethembeka, izinkinga zocwaningo kanye nokuhlelwa kwezahluko.

Isahluko sesibili: Esahlukweni sesibili kubhekwe osekubhaliwe ngabanye abacwaningi nababhali abehlukene ngesihloko esiphathelene nenqubo yokukhuliswa kwabantu besilisa. Imibhalo ebhekiwe eyasemazweni omhlaba, emazweni ase-Afrika kanye naseNingizimu Afrika.

lsahluko sesithathu: Kulesi sahluko kubhekwe izindlela zokwenza ucwaningo ezisetshenziswe ocwaningweni, izindlela zokuqoqa ulwazi , isampula yocwaningo. Kubuye kwabhekwa namasu okuqoqa ulwazi kanye nohlelo locwaningo olusetshenziswe kulolu cwaningo. Lokhu kubandakanya uhlaziyombhalo, imigudu elandeliwe ekwenziweni kocwaningo kanye nenkambiso elungileyo yokuqhuba ucwaningo. Kube sekubhekwa nezinjulalwazi ezisetshenzisiwe ukuqhuba ucwaningo nokuyinto esemqoka kakhulu ngoba ucwaningo luthungwa ngenjulalwazi.

Isahluko sesine: Isahluko sesine sona sethule saphinda sadingida ngolwazi olutholakele ngesikhathi kwenziwa ucwaningo. Kuphinde kwahlelwa ulwazi olutholakele ngokulandela indlela yekhwalithethivu. Kulesi sahluko sihlaziye ulwazi olutholwe ucwaningo, kubhekwe ngokwezinhloso zocwaningo. Lapha kuphendulwe imibuzo ebihloswe ukuphendulwa ucwaningo.

Isahluko sesihlanu: Lesi sahluko siphetha lonke ucwaningo ngokubuyekeza izahluko ezedlule bese kwethulwa neziphakamiso zocwaningo kanye nesiphetho jikelele socwaningo.

5.3. Okutholakale ocwaningweni

Okutholakale ocwaningweni ukuthi inqubo eyayilandelwa emandulo ekukhulisweni kwabantu besilisa yayibaluleke kakhulu. Lokhu kungenxa yokuthi le nqubo yayibakha, ibacija iphinde ibaqeqeshe abantu besilisa ukuze bezokhula babe ngamadoda aqotho. Ucwaningo lwenziwe ngokulandela imibuzo ebibuzwa ababambiqhaza bocwaningo kanye nengqikithi yezimpendulo zabo ezisekelwe izinjulalwazi nohlaziyombhalo. Okuqapheleka kakhulu kubona bonke ababambiqhaza bocwaningo igama lenhlonipho alisali. Lokhu kusikhombisa ngokusobala ukuthi inhlonipho kwaZulu ingumgogodla wakho konke. Lokhu kufakazelwa uNgwenywa (2015:1) lapho ethi “inhlonipho iyona eyinsika yesizwe samaZulu. Ngaphandle kwenhlonipho isizwe samaZulu asinamuva asinaphambili. Impilo yomuntu ongumZulu yencike ekuhlonipheni. Ubuntu bomuntu wakwaZulu bakhelwe enhlonipheni, ngaphandle kwenhlonipho kungevele lutho. Inhlonipho iyinsika esizweni samaZulu”. Lokhu kusikhombisa ubumqoka benhlonipho nokuhlonipha.

Ucwaningo luphinde lwaveza ukuthi inqubo yokukhuliswa kwabantu besilisa ihamba amabanga amade kakhulu. Le nqubo iqala kumuntu esewumfana aze abe yindoda enomuzi wayo. Ukukhuliseka kahle komuntu kusho ukuthi naye lolo lwazi uyoludlulisela kwisizukulwane sakhe. Lokhu kungenxa yokuthi kuyabelwana ngolwazi, futhi ulwazi lwedluliselwa emiphakathini ngokufundisa. Emandulo abafana babeqhathwa futhi bengcweka lokhu kwakungenziwa ngoba kuliwa, kodwa kwakufundiswana amasu okulwa nokuvika. Abafana babelusa ekwaluseni ilapho ababethola khona uqeqesho olunzulu ngoba babeqeqeshwa izingqwele zabo. Okwenzeka ekwaluseni kwakuphelela khona futhi. Lokhu kwakwenza umuntu abe nesifuba angabi nje uvovo liyakhipha.

Ucwaningo luveze ukuthi emandulo kusadliwa ngoludala abafana babebophela belima ngezinkabi. Ukulima kwakuyinto esemqoka kakhulu ngoba iyonandlela okwakutholakala ngayo ukudla. Ngakho- ke kwakubalulekile ukuthi umfana akwazi ukubophela nokulima

anagabi nje umfana olibele. Ukukhuliswa kwabantu besilisa akuyona neze into elula, kudinga isineke, ukucophelela nokubekezela ngoba bayahlupha. Ucwaningo luphinde lwathola ukuthi kwakubalulekile ukuthi umuntu wesilisa akwazi ukuhlinza nokwaba inyama ngononina. Leli gxathu lingena ngaphansi koqeqesho lwesibaya sasekhaya nokuyilapho umuntu efundiswa khona yonke imisebenzi yasekhaya. Ekhaya uma kukhona umuntu wesilisa kumele kubonakale ngombala. Akumele igceke libole kodwa ekhaya kukhona umuntu wesilisa. Umuntu wesilisa kumele akwazi futhi ukubiya nokwakha isibaya nayo yonke imisebenzi yezandla.

Ocwaningweni kuvelile ukuthi emandulo ingane yayikhuliswa isizwe sonke, noma ngabe imuphi umzali ofica ingane yona wayenalo ilungelo lokuyishaya noma ngabe engayizali. Lapho ingane ishayiwe yayingasho ekhaya ukuthi ishayiwe ngoba yayizophinde ishawe ibuzwe ikuthi beyenzeni ize ishawe nje. Induku yayingambulali umuntu kodwa yayimakha ngoba induku iyaqondisa. Emandulo ayengekho amalungelo umuntu uma ngabe onile wayeshawa kungabi ndaba zalutho. Ingane enhle eshawa bese ijikele emvakwendlu ikhale bese ibuyele endlini isixolile konke sekudlulile. Ocwaningweni kuphinde kwavela ukuthi sesiphila esikhathini sempucuzeko nentuthuko, nokusho uguquko emasikweni kanye nakwindlela yokwenza izinto. Imiphakathi eminingi seyamukela indlela yokuphila yesimanjemanje. Esikhathini esiphila kuso sekudlange amalungelo izingane sezikwazi ukubopha abazali bazo. Amalungelo alibulele izwe ngoba agibeza izingane emakhanda abazali. Okwakuyichilo emandulo, esikhathini samanje sekwaba insakavukela umchilo wesidwaba.

5.4. Iziphakamiso zocwaningo

Amasiko ayinto ebaluleke kakhulu ngakho- ke abantu kumele balondoloze amasiko abo, ukulondolozwa kwamasiko namagugu kuyoba ngumkhusu wezizukulwane ezizayo. Kuyinto esemqoka kakhulu ukuthi umuntu ayazi imvelaphi nezimpande zakhe. Isifundo samasiko namagugu isifundo esiyohlezi sikhona ingunaphakade. Amasiko awasoze aphela okunalokho ayaguquguquka ngenxa yokuthi imiphakathi eminingi yamukela indlela yokuphila yesimanje mmanje. Ukulondolozwa kwamasiko esizwe sethu kuncike ekutheni amakhosi nezinduna kungamele njalo ngezimpelasonto zenyanga abize imihlangano yomphakathi, ukudingida inqubo yokukhuliswa kwabantu besilisa.

Kuleyomihlangano kungamele kudingidwe ukuthi le nqubo ingavuselelwa kanjani esikhathini samanje. Kungamele abantu besilisa bebeke imibono ngezinto ezingenziwa ezihambisana nesikhathi esiphila kusona. Lokhu kungenxa yokuthi izinto eziningi zasemandulo

sezashabalala. Ngakho- ke kungamele kuqhanyukwe nezintsha ezihambisana nenkathi sesimanjemanje.

5.5. Isiphetho

Lolu cwaningo ngaphansi kwesihloko esithi “Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu: kubhekiswe endaweni yaseHarding, eSantombe” lwethule imibono eyahlukene evela kubabambiqhaza nasemibonweni yomcwaningi ngokusebenzisa izinjululwani ezahlukene nokulandela izindlela namasu ahlukene okwenza ucwaningo. Lesi sahluko besifingqa ucwaningo lonkana. Lapha besibheka ukuthi ucwaningo lwenzeni kanti futhi lokho lukwenze kanjani. Kuphinde kwathula iziphakamiso zocwaningo abacwaningi abalandelayo abangenza ngalo ucwaningo. Kubalulekile ukulondolozwa kwamasiko namagugu ngoba kungumgogodla wemvelaphi yethu.

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IZITHASISELO

ISITHASISELO A: Isheduli yemibuzo

Uhla lwemibuzo eqondene nogogo nomkhulu

1. Iyiphi inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu?

2. Qhazalini elingabanjwa ngabantu besilisa asebekhulile ekukhuliseni abantu besilisa esizweni samaZulu?

3. Qhazalini elibanjwa ngumuntu wesilisa esizweni nasemphakathini?

4. Umuntu wesilisa kumele aziphathe kanjani ekhaya nasemphakathini?

5. Ingabe impucuzeko inamthelela muni ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

6. Amalungelo anomthelela muni ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

7. Miphumela mini ekhona kumuntu wesilisa okhule ngaphandle kwenqubo efanele?

8. Ingavuselelwa kanjani inqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

Uhla lwemibuzo eqondene nezazimasiko

1. Iyiphi inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu?

2. Ingabe le nqubo idlala yiphi indima kumuntu uqobo, ekhaya nasesizweni sonkana?

3. Ngokwesintu ingabe kubalulekile ngani ukukhuliswa komuntu wesilisa ngaphansi kwenqubo ethile?

4. Imaphi amasiko aqondene nenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

5. Ingabe kunamiphumela mini ukukhuliswa kwabantu besilisa ngaphansi kwenqubo ethile? Ngicela wenabe kabanzi ngempendulo yakho.

6. Ingabe impucuzeko inamthelela muni ekushabaleleni kwenqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

7. Ingavuselelwa kanjani inqubo yokukhuliswa kwabantu besilisa esizweni samaZulu?

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

ISITHASISELO B: Incwadi yenqubonhle

12 November 2024

Zusiphe Emmanuel Kheswa (218018836)

School of Arts

Howard College Campus

Dear ZE Kheswa,

Protocol reference number: HSSREC/00006763/2024
Project title: Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu: kubhekiswe endaweni yaseHarding, eSantombe
Degree: Masters

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 06 November 2024 to our letter of 29 July 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 for one year until 12 November 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 faithfully

[redacted]

.....
Professor Dipane Hlalele (Chair) /nng

ISITHASISELO C: Incwadi yokucela imvume yokwenza ucwaningo eNkosini

INYUVESI YAKWAZULU-NATALI

IKOLISHI LEZOLUNTU

ISIKOLE SEZOBUCIKO

ISIHLOKO SOCWANINGO: Inqubo Elandelwayo Ekukhulisweni Kwabantu Besilisa Esizweni SamaZulu: Kubhekiswe Endaweni YaseHarding, eSantombe

<u>Incwadi Yesicelo Semvume Yokuqhuba Ucwaningo Endaweni YaseHarding, eSantombe</u>

Usuku 04-10-2024

Ngiyabingelela Nkosi yendawo

Igama lami nginguZusiphe Kheswa inombolo yami yokufunda ithi 218018836. Ngingumfundi weMasitazi eNyuvesi yaKwaZulu-Natali, ekolishi lezoluntu, kwisikole sezobuciko. Ngingumcwaningi walolu cwaningo olusihloko esithi: INQUBO ELANDELWAYO EKUKHULISWENI KWABANTU BESILISA ESIZWENI SAMAZULU: KUBHEKISWE ENDAWENI YASEHARDING, ESANTOMBE

Ngibhala lencwadi ngenhloso yokucela imvume yokuqhuba ucwaningo endaweni yase Harding eSantombe. Inhloso yalolu cwaningo ukucubungula nokuhlaziya inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu.

Kulindeleke ukuthi lolu cwaningo lube naba bambiqhaza abayisithupha sebebonke okuzoba abesilisa nabesifazane asebekhulile kanye nezazimasiko. Kuzoba ogogo ababili nomkhulu ababili abahlala endaweni yaseSantombe nabanolwazi ngenqubo yasemandulo eyayilandelwa ekukhulisweni kwabantu besilisa. Kuzophinde kukhethwe nezazimasiko ezimbili ezizosinika ulwazi ngezinto ezazenziwa ezingamasiko ezazihambisana nokukhula kwabantu besilisa.

Lonke ulwazi luzoqoqwa ngemibuzo ezobuzwa ababambiqhaza ngemvume yabo. Isikhathi sokubamba kwabo iqhaza uma bekhetha ukubhalisa nokuhlala ocwaningweni kulindeleke ukuthi kube yimizuzu engama-60. Abukho ubungozi obuhambisana nokuba yingxenye kwabo kulolu cwaningo njengoba yonke imininingwane yabo izofihlwa iphinde ivikelwe, futhi akukho nzuzo abazoyithola eqondene nabo.

Ukubamba kwabo iqhaza kulolu cwaningo kungukuzithandela ngokugcwele futhi bangahoxa noma inini, futhi, uma kwenzeka benqaba/behoxisa ukubamba iqhaza angeke baze bathole isijeziso. Ababambiqhaza ngeke bakhishwe ocwaningweni ngaphandle uma umbambiqhaza ekhethe ukuzihoxela yena. Zonke izimpendulo zemibuzo elawula ucwaningo zizoqoshwa, okuqoshiwe kuzogcinwa kwifolida ephephile neyimfihlo kwikhompiyutha. Uma sekuphothulwe ucwaningo, lonke ulwazi oluqoqiwe luzogcinwa kwikhabethe likameluleki eliphephile luyobe selulahlwa ngemuva kweminyaka emihlanu.

Lolu cwaningo lubuyekezwe futhi lwagunyazwa yiKomidi le-UKZN Humanities and Social Sciences Research Ethics (inombolo yokugunyaza HSSREC/00006763/2024).

Uma kuba nezinkinga, ukukhathazeka noma imibuzo ohlangabezana nayo ungathintana nami kulenombolo ethi ([redacted]), noma uxhumane nomeluleki wami, uDkt Ngami Phumzile Pewa, noma iKomidi le-UKZN Humanities & Social Sciences Research Ethics. Imininingwane yokuxhumana ikanje:

Dkt Pewa

Ucingo: 031 260 1424

Ubhalonyazi: pewan@ukzn.ac.za

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

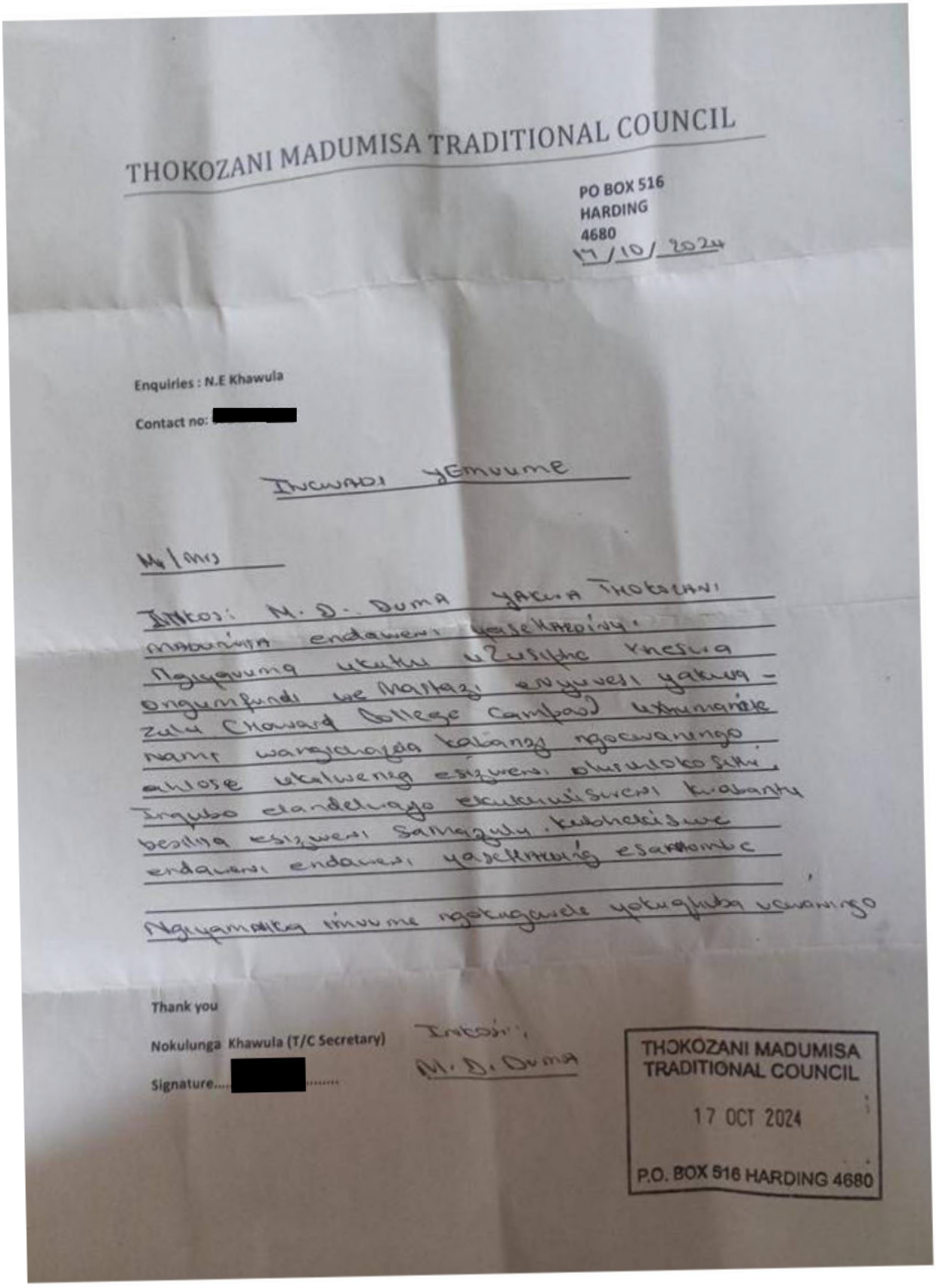
4000

KwaZulu-Natal, SOUTH AFRICA

Ucingo: 27 31 2604557- Ifekisi: 27 31 2604609

Ubhalonyazi: HSSREC@ukzn.ac.za

ISITHASISELO D: Incwadi yemvume yokwenza ucwaningo endaweni yaseHarding, eSantombe



THOKOZANI MADUMISA TRADITIONAL COUNCIL

PO BOX 516
HARDING
4680
17/10/2024

Enquiries : N.E Khawula

Contact no: [redacted]

INCWADI YEMVUME

Mr/Mrs

Intkosi: M. D. Duma yakwa Thokozani madumisa endaweni yaseHarding. Ngiyavuma ukuthi uZusiphe Yhesiwa ongumfundi we Mastazi enyuvesi yakwa-zulu (Howard College Campus) uxhumanele nami wangichazela kabanzi ngocwaningo ahlose ukalwenza esizweni olusihlokosithi. Ingubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samazulu. kubhekisiwe endaweni endaweni yaseHarding esantombe

Ngiyamnika imvume ngokugcwele yokughuba ucwaningo

Thank you

Nokulunga Khawula (T/C Secretary)

Signature....[redacted].....

Intkosi:
M. D. Duma

THOKOZANI MADUMISA
TRADITIONAL COUNCIL
17 OCT 2024
P.O. BOX 516 HARDING 4680

English Version

THOKOZANI MADUMISA TRADITIONAL COUNCIL

P.O BOX 516

HARDING

4680

17/10/2024

Enquires: N.E Khawula

Contact no: [redacted]

Permission letter to conduct research

Mr/ Mrs

I N.D. Duma iNkosi of Harding, Santombe area under Thokozani Madumisa Traditional Council. I agree that Zusiphe Kheswa, a Masters student at University of KwaZulu- Natal (Howard College Campus) had consulted me and explain in detail his research that he intended to conduct in my area in a topic called "Inqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu: kubhekiswe endaweni yaseHarding, eSantombe. I give him the full permission to conduct the research in my area.

Thank you

Nokulunga Khawula (T/C Secretary) iNkosi

Signature[redacted]……. M.D. Duma

ISITHASISELO E: Incwadi yokucela imvume yababambiqhaza

INYUVESI YAKWAZULU-NATALI

IKOLISHI LEZOLUNTU

ISIKOLE SEZOBUCIKO

ISIHLOKO SOCWANINGO: INQUBO ELANDELWAYO EKUKHULISWENI KWABANTU BESILISA ESIZWENI SAMAZULU: KUBHEKISWE ENDAWENI YASEHARDING, ESANTOMBE.

<u>Incwadi Yesicelo Semvume Yokubamba Iqhaza Ocwaningweni</u>

Usuku 31-10-2024

Ngiyabingelela mbambiqhaza.

Igama lami nginguZusiphe Kheswa. Ngingumfundi weMasitazi eNyuvesi yaKwaZulu-Natali, ekolishi lezoluntu, kwisikole sezobuciko. Ngingumcwaningi walolu cwaningo olusihloko esithi: INQUBO ELANDELWAYO EKUKHULISWENI KWABANTU BESILISA ESIZWENI SAMAZULU: KUBHEKISWE ENDAWENI YASEHARDING, ESANTOMBE.

Ngicela ukukumema ukuba ubambe iqhaza kulolu cwaningo. Inhloso yalolu cwaningo ukuhlaziya ukubaluleka kokulondolozwa kwenqubo elandelwayo ekukhulisweni kwabantu besilisa esizweni samaZulu.

Kulindeleke ukuthi lolu cwaningo lube naba bambiqhaza abayisithupha sebebonke okuzoba abesilisa nabesifazane asebekhulile kanye nezazimasiko. Kuzoba ogogo ababili nomkhulu ababili abahlala endaweni yaseHarding, eSantombe nabanolwazi ngenqubo yasemandulo eyayilandelwa ekukhulisweni kwabantu besilisa. Kuzophinde kukhethwe nezazimasiko ezimbili ezizosinika ulwazi ngezinto ezazenziwa ezingamasiko ezazihambisana nokukhula kwabantu besilisa.

Lonke ulwazi luzoqoqwa ngemibuzo ezobuzwa ababambiqhaza. Isikhathi sokubamba kwakho iqhaza uma ukhetha ukubhalisa nokuhlala ocwaningweni kulindeleke ukuthi kube yimizuzu engama-60 kuya kwengama-90.

Abukho ubungozi obuhambisana nokuba yingxenye kwakho yalolu cwaningo njengoba yonke imininingwane yakho izofihlwa iphinde ivikelwe, futhi akukho nzuzo ozoyithola eqondene nawe.

Lolu cwaningo lubuyekezwe futhi lwagunyazwa yiKomidi le-UKZN Humanities and Social Sciences Research Ethics (inombolo yokugunyaza___).

Uma kuba nezinkinga, ukukhathazeka noma imibuzo ohlangabezana nayo ungathintana nami kulenombolo ethi ([redacted]), noma uxhumane nomeluleki wami, uDkt Ngami Phumzile Pewa, noma iKomidi le-UKZN Humanities & Social Sciences Research Ethics. Imininingwane yokuxhumana ikanje:

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Ucingo: 27 31 2604557- Ifekisi: 27 31 2604609

Ubhalonyazi: HSSREC@ukzn.ac.za

Ukubamba kwakho iqhaza kulolu cwaningo kungukuzithandela ngokugcwele futhi ungahoxa noma inini. Futhi, uma kwenzeka wenqaba/uhoxisa ukubamba iqhaza angeke uze uthole isijeziso. Ababambiqhaza ngeke bakhishwe ocwaningweni ngaphandle uma umbambiqhaza ekhethe ukuzihoxela yena.

Zonke izimpendulo zemibuzo elawula ucwaningo zizoqoshwa, okuqoshiwe kuzogcinwa kwifolida ephephile neyimfihlo kwikhompiyutha. Uma sekuphothulwe ucwaningo, lonke

ulwazi oluqoqiwe luzogcinwa kwikhabethe likameluleki eliphephile luyobe selulahlwa ngemuva kweminyaka emihlanu.

Ukuvuma

Mina ……. ngazisiwe ngalolu cwaningo olusihloko esithi "INQUBO ELANDELWAYO EKUKHULISWENI KWABANTU BESILISA ESIZWENI SAMAZULU: KUBHEKISWE ENDAWENI YASEHARDING, ESANTOMBE" NguZusiphe Kheswa.

Ngiyayiqonda inhloso nezinqubo zocwaningo

Nginikeziwe ithuba lokuphendula imibuzo mayelana nocwaningo futhi ngibe nezimpendulo ngokwaneliseka kwami.

Ngiyazisa ukuthi ukubamba kwami iqhaza kulolu cwaningo kungukuzithandela futhi ngingahoxa noma nini.

Uma nginemibuzo, okungikhathazayo noma imibuzo ehlobene nocwaningo ngiyaqonda ukuthi ngingathintana nomcwaningi kwinombolo ethi-0[redacted].

Uma ngineminye imibuzo noma ukukhathazeka mayelana namalungelo ami njengombambiqhaza wocwaningo, noma uma ngikhathazekile ngendawo ethize yocwaningo noma abacwaningi ngingaxhumana nehhovisi locwaningo kulemininingwane elandelayo:

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Ngiyavuma ukuba lezi zingxoxo ziqoshwe YEBO NOMA CHA

_____ _____

Ukusayina kombambiqhaza Usuku

_____ _____

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(Lapho kufanele khona)

ISITHASISELO F: Turnitin report

Submission date: 17-Jul-2025 06:40AM (UTC+0200)

Submission ID: 218018836

File name: Final_Dissertation_Zusiphe_Kheswa_218018836.pdf (145.33K)

Word count: 31027

