

Shuktin? Ulimi, izinhloso nencazelo yezinkulumo nezithombe zesiZulu ezithunyelwe ku, *Facebook*

Shuktin? Language, motives and meanings in isiZulu texts and images posted on *Facebook*.

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2019

**SHUKTIN? ULIMI, IZINHLOSO NENCAZELO YEZINKULUMO,
NEZITHOMBE ZESIZULU EZITHUNYELWE KU 'FACEBOOK'**

NGU

BERYL BABSY BONIWE MAMCHUNU XABA

**UMSEBENZI OWETHULWE UKUFEZA IZIDINGO ZEZIQU
ZOBUDOKOTELA ENYUVESI YAKWAZULU NATALI**

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ISIFUNGO

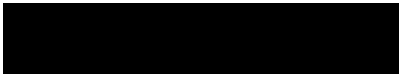
Mina Beryl Babsy Boniwe Xaba ngiyafunga ngiyagomela ukuthi lolu cwaningo olusihloko sithi, **Shuktin? Izinkulumo, Imifanekiso Nezithombe, Nezinhlalo Zokusetshenziswa Kolimi LwesiZulu Enkundleni Yezokuxhumana IFacebook** lungumsebenzi wami.

Ngियाqinisekisa ukuthi:

- Lona ngumsebenzi oqalwe waphothulwa yimina uqobo ngaphandle kwababhali okucashunwe imisebenzi yabo maqede bavezwa.
- Lo msebenzi awukaze wethulwe kwesinye isikhungo semfundo ephakeme ngenhloso yokuthola iziqu, kanjalo awunalo ulwazi noma umqondo womunye umuntu.
- Lo msebenzi awunalo futhi nolwazi olucashunwe ku-inthanethi lwangavezwa ukuthi luthathwephi futhi olukabani.
- Imibono nemiqondo yabanye ababhali isetshenziswe kanje:
 - Ngokucaphuna amazwi enjengoba enjalo
 - Ngokuwasebenzisa esehunyushelwe esiZulwini kwavezwa ukuthi athathwe kuphi / kubani.
 - Ngokuhumusha abakushoyo kwavezwa umbhali, unyaka nekhasi okucashunwe kulo.

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AMAZWI OKUBONGA

Isisho esithi ‘umuntu ngumuntu ngabantu’ saqanjwa ngokwaziwa nokubona ukuthi umuntu akakwazi ukuphila esiqhingini. Nginethala labantu ebengingefike la engikhona ngaphandle kwabo. Abantu abaphose esivivaneni ngokungeseka yilaba:

UDkt. Phindi MaMsomi Dlamini, ngibonga ngiyanconcoza Dokotela ngokubona inhlansi yolwazi kimi nokuyivuthela ize ibe ileli kloba lomlilo. Ngibonga umoya wakho ophansi, isineke nokungigququzela sekumnyama emehlweni. Ngempela uJehova wayenehloso ngokwazana kwethu. Ngalawa mazwi, ngithi, “ume njalo Dkt. Mzizi”. Ngibonga noNkk. Staff Thokozani Shabalala obelokhu engeseka kusuka ekuqaleni kwalolu cwaningo. Ngisakhuluma ngephupho lami wayesho athi ngeke lingihlule uma nje ngibeke inhliziyo yami kulo. Ngiyabonga ukulalela ukubalisa kwami ngazo zonke izinselelo ebengihlangabezana nazo. Ngibonga namazwi akho angikhuthazayo nokubheka lo msebenzi ngezehluko zawo kanjalo nomqulu usuphelele. Ngempela indlela ibuzwa kwabaphambili. Ngibonga uSolwazi uMasubelele ngokuphonsa iso lesithathu kulo msebenzi. Kuyiqiniso ukuthi injobo enhle ithungelwa ebandla. Isizwe esinsundu siyabadinga abantu abafana nawe Solwazi, ngalawa mazwi ngithi, ‘unwele olude’.

Ngedlulisa ukubonga umndeni wami, ngiqale ngomyeni wami uDumisani, bengingekwenze lokhu, bengingefike kuleli zinga lemfundo ukube angigananga wena; ngithi ume njalo Nonkosi. Ukuba yinhloko yomuzi yilokhu-ke uhole umndeni ngokuba isibonelo esihle. Uwuthwale kuqala lo mqhele wezemfundo, wasidonsela sonke ekukhanyeni. Ngibonga abantwana bethu uKwandiswe, Nkhensani, Nthabiseng noLerato ningumoya ngaphansi kwezimpiko zami, ningumthunzi wami wokuphumula, ningumoya wokuphefumula emzimbeni wami. Ngibonga ukungeseka kwenu nokungihlonipha kwenu kusuka ekuqaleni kuze kube sekupheleni kwalo msebenzi.

EMachunwini, ngibonga abazali bami uMagawuzana nentombi yamaShandu engasekho emhlabeni, abakwethu uSiziwe, Ntombikhona, Celani, Sindiso, Thulile, Sanelisiwe noGcinile. MaChunu ukubaluleka nothando lwemfundo abazali bethu abakuhlwayela ezimpilweni zethu, namanje kusengumlolozelo ezindlebeni zami. Ngiyabonga ngesinkwa esiwumphako waphakade enangigayela wona. **HHAWU! MACHUNU, NAKWANDLWANA UYAPHUMA UDOKOTELA?**

SIMAKADE, NGIDLULISA UKUBONGA, SEKUKANINGI UNGENZELA OKUHLE!

IQOQA LOCWANINGO

Lo msebenzi unemixhantela emine okubalwa kuyo i*Sociolinguistics* - njengoba umayelana nokusetshenziswa kolimi enkundleni yezokuxhumana i*Facebook*, i*Linguistics* – njengoba ubheka uhlelo lolimi ezinkulumweni zaku*Facebook*, i*Communication* – njengoba ubheka indlela abantu abaxhumana ngayo ngokusebenzisa i*Facebook*, ne*Media* – njengoba ukhuluma ngezindaba nezehlakalo ezenzeka ezimpilweni zabantu imihla ngemihla. Le mixhantela yethulwe ngezinkulumo, izithombe nemifanekiso ecashunwe ku*Facebook* ngenhloso yohlaziywa kulolu cwaningo.

Indlela abantu abaxhumana ngayo kulesi sikhathi samanje ihluke kakhulu esikhathini sakudala, lapho okwakuthunyelwa imilayezo ngesigijimi esasihamba izinsuku eziningi, kubhalwa nezincwadi, nazo zithatha isikhathi eside eposini ngaphambi kokuthi zifinyelele kwabathunyelwe zona. Impilo ilula namhlanje, ngokuphazima kweso umlayezo ususabalala izwe lonke ngenxa yezobuchwepheshe obuthuthuka imihla namalanga. Indlela yokuxhumana kulezi zinsuku zanamuhla ifaka phakathi izinkundla zokuxhumana ezifana no*Whatsapp*, *Facebook*, *Twitter*, *Instagram* nezinye. Lolu cwaningo lubheka ukusetshenziswa kolimi lwesiZulu ezinkundleni zokuxhumana kodwa lwagxila kweyodwa okuyi*Facebook*.

I*Facebook* ibaluleke kakhulu ezimpilweni zabayisebenzisayo. Izinkundla zokuxhumama zibambe iqhaza elikhulu ekuthuthukiseni impilo yabantu. Inkundla yezokuxhumana i*Facebook* ingenye yazo eyethanyelwa, isetshenziswe izindimbane zabantu. Ekusetshenzisweni kwesiZulu kuyona, kuqapheleka ukuthi onkamisa bayacwiywa emagameni, amalunga egama asuswe bese kufakwa izinhlamvu ze-alifabhehi noma izinombolo ezikhundleni sawo. Ukuxuba izilimi nokuboleka kwezinye izilimi nakho kuyenziwa. I*Linguistic theory* injulalwazi esetshenziswe ukuhlaziya ulimi olucashunwe ku*Facebook* lwasetshenziswa njengenhlaziyo yalo msebenzi. Yikona konke lokhu okudale intshisekelo kumcwaningi yokwenza lo msebenzi. Lolu cwaningo lubuye lwabheka nokuthi zethulwe kanjani izithombe, lwahumusha nencazelo yazo lusebenzisa injulalwazi i*Discourse analysis* ne *Semiotic Theory*.

Izahluko eziwumongo walolu cwaningo yilezi: isahluko sesine esihlaziye imofoloji nefonoloji yezinkulumo ezicashunwe ku*Facebook* sisebenzisa i*Linguistic theory*. Kulandela isahluko sesihlanu sona esibheka incazelo yezinkulumo ngokusebenzisa i*Discourse analysis*. Iningi lezinkulumo

nezithombe linendikimba yothando. Lokho kufakazela ukuthi uthando luyinkiyankiya umchayo weboza. Kanjalo namahlaya anenani elikhulu kulolu cwaningo lokho okufakazela ukuthi inkundla yezokuxhumana *iFacebook* eyokuchitha isizungu nokuzithokozisa. Kugcina isahluko sesithupha sona esihlanziya izithombe ezicashunwe ku*Facebook* sisebenzisa *iSemiotic Theory*. Umcwaningi ubhale ucwaningo ngesiZulu ngenxa yendlala ekhona ngasocwaningweni olubhalwe ngolimi lukaMthaniya. Lesi isendlalelo sabacwaningi bolimi lwesiZulu abalandelayo, bayokwakhela kulolu hlaka, bancele kulo mbele wezizukulwane zikaMjokwane kaNdaba ngesizathu nezifiso zokuthi ulimi lwesiZulu nalo luthuthuke kweseyansi nobuchwepheshe luze lufike ezingeni lesiNgisi. Umlando wezilimi zendabuko uyakuveza ukuthi ziyibambe emsileni uma ziqhathaniswa nezabamhlophe futhi bezinganikwa amathuba alinganayo ngaphambilini, ngakho umcwaningi ucabanga ukuthi sekuyisikhathi sokuthi abakhulumi bezilimi zomdabu bakhwece imikhono, basebenzele ukuthuthukisa izilimi zabo zendabuko zase-Afrikha. Lolu cwaningo luzoba usizo olukhulu kubacwaningi bolimi lwasezinkundleni zokuxhumana bezizukulwane ezilandelayo.

ABSTRACT

This is a four-fold multidisciplinary study, which comprises Sociolinguistics, as it covers language use in social media, Linguistics as it is based on grammar and linguistic items found in *Facebook* texts, Communication as it examines traditional means of contact among people, and Media, as it covers current news and matters in people's lives. These disciplines are represented in the texts and images extracted from *Facebook* for the purpose of analysis of this study.

Communication has taken a turn and technology is the most widely used way of sending and receiving messages. In the past, people used to send messengers, used to write letters and post them to recipients, and that meant that communication took a long time to arrive to a reader. Life is easy and quick these days and messages are sent instantly because of daily growing technology. Examples of means of communication these days are e-mails, social media (*Whatsapp, Facebook, Twitter, Instagram and so on*). This study is prompted by how isiZulu as a language is used on social media, especially on *Facebook*.

Facebook plays a very important role in people's lives. It is the most used social media platform in the world. In isiZulu language use, some of vowels in posted texts are omitted, syllables deleted or replaced by letters and numbers. Code switching, code mixing, and borrowing occurs. Linguistic theory is also used to analyse linguistic repertoires found on *Facebook* and extracted text that is used as data for this study. This social media language is the basis of interest for this study. This research is also about how images posted on *Facebook* are interpreted using both discourse analysis and semiotic theory.

The core chapters of this study are chapter four, a linguistic analysis chapter that comprises of morphology and phonology, analysed from texts extracted from *Facebook*. Chapter five is the discourse analysis chapter where the semantic aspects are dealt with. Most of the extracted texts have a theme related to love and humour as *Facebook* is among other social medias used for entertainment and advises and stories about how complicating life and love is. Chapter six is the the last chapter of the data analysis where the interpretations of images posted on *Facebook* is implemented. The researcher decided to compile her dissertation in isiZulu and that is deliberately executed to develop isiZulu as a language of science and technology. South Africa's history of indigenous languages

reminds South Africans that these languages were marginalized before, and it is time we as language speakers develop our African languages. This study will be of great assistance in analyzing many other linguistic repertoires used in social media language.

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ISAHLUKO SOKUQALA: ISENDLALELO SOCWANINGO

1.1 Isendlalelo sesahluko

Kulolu cwaningo, umcwaningi ufisa ukubeka induku ebandla ngendlela ulimi lwesiZulu osetshenziswa ngayo, ikakhulukazi ezinkundleni zokuxhumana. Izinkundla zokuxhumana esikhathini samanje yizona esezidla lubi. Sebeyingcosana noma abasekho abantu abasabhalelana izincwadi kulesi sikhathi uma usiqhathanisa nesikhathi sakudala. Lokhu kuthuthuka kwezobuchwepheshe kunomthelela omkhulu ekugquleni indlela yokusetshenziswa kolimi lwesiZulu. Sekuyinsakavukela umchilo wesidwaba ukubona indlela yokubhala engahambisani nemigomo yokubhalwa kwesiZulu kulezi zinkundla zokuxhumana. Ngaleyo ndlela kuningi okuhle kanjalo nokungekuhle okuqhamuka nalezi zinkundla zokuxhumana. Lolu cwaningo lubheka indlela ulimi olusetshenziswa ngayo kwenye yezinkundla zokuxhumana i*Facebook*.

Umphehli wodweshu kulolu cwaningo izinkundla zokuxhumana eziyisinkwa semihla ngemihla kwabaningi emhlabeni wonke. Ngenxa yokuthi ezokuxhumana sezishintshe kakhulu esikhathini samanje, abantu ulimi balubhala noma ikanjani uma kuqhathaniswa nesikhathi esedlule noma esasemandulo. Esikhathini sakudala kwakubhalwa izincwadi, kusetshenziswa namathelegramu ayethatha izinsuku ukufinyelelisa umyalezo kulowo owayebhalelwe. Kwesinye isikhathi incwadi noma ithelegramu yayifika isidlulelwe isikhathi, isibonelo, uma kuwukuthi ibibika isifo, uthole ukuthi ifika sekuze kwangcwatshwa nokungcwatshwa. Esikhathini samanje izinto sezishintshile, ezobuchwepheshe zifike nomakhalekhukhwini kanye namakhompuyutha asabalalisa umyalezo ngesikhathi esingaphansi ngisho kwesigamu somzuzu futhi nomyalezo othunyelwe ufike ngokuphazima kweso.

Ebeka ngendlela yokuxhumana yakudala, uSquires (2016:2) ubeka athi:

Just as the telegraph and telephone before them introduced new possibilities for the way people could communicate practises and patterns of social relations – so online social media are having a profound effect on the linguistic and communicative practices in which people engage, as well as the social groupings and network they create.

Ukuxhumana kwenzeka ngolimi, ngaphandle kwalo abantu bangexoxe ubuso nobuso, bangahluleka nokubhalelana imiyalezo. USquires (2016) uphawula ikakhulukazi ngokuthi ulimi olusetshenziselwa ukuxhumana abantu balusebenzisa kanjani, uze abalule nokuthi abantu baze bakhe amaqembu abo ahambisana nendlela abakhuluma ngayo. Ngaleyo ndlela kwakheka indlela entsha yokusebenzisa ulimi. Kanjalo nasezinkundleni zokuxhumana, isasasa lendlela entsha yokusebenzisa ulimi iphezulu. Ezinkundleni zokuxhumana njengasekubhalweni kwezincwadi, uyazikhethe abantu ofuna babe abangani bakho. Ingani phela nencwadi yayibhalwa igama lomuntu eya kuyena, bese iqonda ngqo kuyena. Kanjalo nomlayezo wezinkundla zokuxhumana uyakwazi ukuwuhambisa kubantu abasondelene nawe kuphela noma kube uthelawayeka oya emhlabeni wonke njengoba echaza uSquires (2016) ngenhla. Uyasho nokuthi abantu bakha namaqembu ezinkundleni zokuxhumana ukuze baxoxe ngokuthile esithe abanye bengaboni futhi bengezwa. Abantu uma bethokozela ukusebenzisa le ndlela entsha benza noma ikanjani ngenkathi bebhala ulimi. NgokukaSquires (2016) kumele kulindeleke ukuthi indlela yokubhala ingafani nale ejwayelekile.

Echaza ngezindlela zokuxhumana uNyathikazi (2014:1) ubeka athi:

Ukuxhumana kungachazwa ngezindlela eziningi. Kungabalwa ukwabelana imibono, ukudlulisa imiyalezo, inkulumompendulwano, inkulumompikiswano kanye nokunye. Yize kunjalo, ziningi ezinye izindlela zokuxhumana. Ulimi luyingxenye enkulu yesiko. Akusekho ukuziqhayisa kumuntu ongumZulu ikakhulukazi kulesi sizukulwane esisakhulayo.

UNyathikazi (2014) ukhuluma ngakho impela okwenzeka ezinkundleni zokuxhumana; ukushiyelana ugwayi ngemibono, ukubonisana, nokuqophisana kusetshenziswa ulimi. Uphawula ngokuthi indlela olusetshenziswa ngayo ulimi ezinkundleni zokuxhumana akuvezi ukuthi abantu basenalo uthando lolimi lwabo lwesiZulu. Lokhu akuphawulayo yikhona okuyinhlosongqangi yalolu cwaningo. Ngokubona komcwaningi, kwesinye isikhathi kungenzeka ukuthi akusikho ukungathandi ulimi kodwa ukunganaki nokungabi nasikhathi kwabantu ababhala ezinkundleni zokuxhumana. Esikhathini samanje zonke izinto ziyaphuthuma, ukuba matasatasa kwabantu kudala ukuthi bangabi nasikhathi uma benza okuthile.

Esithatha esibeka ngamehlo engqondo emuva, zingakabi bikho izinkundla zokuxhumana, uVasterman (2018:315) uthi:

Taking a look back to the days when there was no such thing as social media at all: How did we get access to the latest news, breaking news, or simply gossip? How long did it take until a message made its way from sender to receiver through media in general? Without social media, the audience largely depended on classical news media, such as print, radio, or TV. Before the access to internet was common at all, breaking news were usually not delivered to the audience instantly, but when the next newspaper issue or news broadcast was due. Even the teletext news were quicker.

Usithatha asibeke ezikhathini zakudala uVasterman (2018), lapho ukusatshalaliswa kolwazi kwabe kwenzeka ngokuthunyelwa kwemilayezo ebhaliwe; izindaba zazethulwa kumabonakude namaphephandaba kuphela. Ukufika kwe-inthanethi kuthe kufika kwabe kuphelezelwa nawukuphuthuma kwemiyalezo noshintsho olimini. Ngalokhu uchaza ukuthi kufanele kulindeleke ukuthi nendlela yokubhala ulimi ingafani neyakuqala njengoba nendlela yokuxhumana isishintshile. Kuliqiniso elingephikiswe ukuthi ukuba khona kwe-inthanethi kudale ukuphuthuma kwezinto kwezokuxhumana. Yingakho lolu cwaningo lunobudlelwano kakhulu nezokuxhumana nezezindaba. Lokho kuzocaciswa kahle ngasemaphethelweni alolu cwaningo.

UBarney (2004:62), ngezinkundla zokuxhumana, ubeka athi:

Previous media of communication – the telegraph and telephone, for example, not to mention the letter sent by post – have enabled communication across the globe, but never has there been a communication technology that has enabled, with such an ease, at such relatively modest expense, in such volumes, at such great speeds, and with such reliability, complex yet routine communication between multiple parties scattered almost all over the globe.

UBarney (2004) ngenhla uyakufakazela abuye akugcizelele ukuthi ukuthumela umlayezo sekuyaphuthuma uma ethi ukushaya ucingo nakho akusheshi njengemilayezo ethunyelwa ezinkundleni zokuxhumana ngoba yona ifinyelela kubantu abaningi ngesikhathi esingaphansi ngisho komzuzwana, kanti ucingo ulushayela umuntu oyedwa. UBarney (2004) ubhala kanjena nje ubengakazi noma engakezwa ngalolu hlobo lokushaya ucingo olubizwa nge ‘*video conferencing*’ lapho okwazi khona ukuxoxa ocingweni nabantu abaningi ngesikhathi esisodwa. Nakuba kunjalo-ke, uqinisele ngoba ukukhuluma akufani nokubhala, uma ukhuluma uyashesha kanti uma ubhala akusheshi njengokukhuluma. Mhlawumbe yingakho kuzoba noshintsho olubonakala kahle esahlukweni sesine salolu cwaningo ekubhalweni kolimi. Isizathu soshintsho kungaba ukuphuthuma

noma ukuzama izindlela ezinqamulelayo zokubhala ulimi lwesiZulu. Kwesinye isikhathi kugcina sekubhalwa kuhlangukiswa amagama amaningi ndawonye kugcine kungasazwakali njengoba negama lokuqala lesihloko salolu cwaningo lithi, Shuktin? Nalo elicashunwe kuzona izinkulumo ezithunyelwe ku*Facebook*, futhi lizochazwa kuso lesi sahluko uma sekuchazwa isihloko.

UMiller (2016:104) ulufakazela kanje ucwaningo olwenziwa kulo msebenzi:

I think *Facebook* took over everything now more than the phone. People used to use the house phone. I do not use the phone anymore. I am chattier on *Facebook*.

Le nkundla yezokuxhumana okwenziwe ngayo ucwaningo ngokukaMiller (2016) ithathe isikhundla socingo lwasendlini. Ngalokhu uchaza ukuthi umakhalekhukhwini one*Facebook* uwubona umsebenzela kangcono kunocingo oluxhunye odongeni, okuthi noma ehamba ekhaya alushiye, kanti umakhalekhukhwini uhlala ukuye ngaso sonke isikhathi. Uyakuphawula nokuthi uhlala exoxa nabangani bakhe ku*Facebook* futhi lokhu ukwenza noma ngabe kunini, noma ngabe kukuphi.

UVasterman (2018:314) ephawula ngezinkundla zokuxhumana, uthi:

Facebook alone has had 1.55 billion active users in 2016, each spending at least twenty minutes a day reading the latest news in their timeline.

Izinkundla zokuxhumana zinakho ukungenana egazini (*addiction*) kumuntu ozisebenzisayo. Into yokugcina umuntu ayenzayo ngaphambi kokuzunywa ubuthongo alale ukusebenzisa izinkundla zokuxhumana, into yokuqala uma evula amehlo, ukusebenzisa izinkundla zokuxhumana. Imizuzu engamashumi amabili, le eshiwo uVasterman (2018) ngenhla, ibukeka imincane kakhulu kunesikhathi esijwayele ukuthathwa abantu besebenzisa izinkundla zokuxhumana ngokujwayelekile. Ukubekile ukuthi i*Facebook* inenani eliphezulu kakhulu labantu abayisebenzisayo, yingakho nokubhalwa kwesiZulu ngale ndlela kusabalala ngokushesha kwazise baningi abakhuluma isiZulu abayisenzisayo le nkundla.

UJimma (2017:9) uqhathanisa i*Facebook* nezinye izinkundla zokuxhumana bese ebalula lokhu:

Facebook messages can be much longer, reaching a degree of depth. These limitations have a direct influence on the manner in which people address each other.

Ubeka ngokuthi imilayezo yaku*Facebook* kungenzeka idle ngobude uma iqhathaniswa neyezinye izinkundla zokuxhumana. Uphawula nokuthi lokhu kunomthelela omkhulu endleleni abantu abaxhumana ngayo. Uma uzwa ekhuluma kanje uJimma (2017), kuyakheka emqondweni ukuthi ukuvumela imilayezo emide kwe*Facebook* yikhona okudala ukuthi bazethule ngokukhululeka abantu uma bethumela izinkulumo ngoba akunamgomo womkhawulo enanini lamagama. .

Abantu sebephila impilo ehambisana nalesi sikhathi abaphila kuso, isikhathi sobuchwepheshe. Bambalwa uma besekhona abantu abasakhuluma ngokuyoposa incwadi eposini. Nawo amaposi adlela ogageni uma eziqhathanisa nezinkundla zokuxhumana. USquires (2016:2) ubeka athi:

One of the results of the rise of sites such as *Facebook* is that they have transformed the ways people can interact. They do not simply offer an alternative way of engaging in the same forms of communicative interaction that were available prior to their emergence; they also provide a number of notably different communicative dynamics and structures.

USquires (2016) uphawula ngokuthi i*Facebook* izishintshile izimpilo zabantu. Uphinde athinte iphuzu elisemqoka ngenkundla yezokuxhumana i*Facebook* ukuthi kuyona kuyaqophiswana, yilowo nalowo ephawula esekela ngalokho akholelwa kukho noma anolwazi ngakho. Uma umuntu enganalo ulwazi olwanele ngesihloko okukhulunywa ngaso ku*Facebook* uqoba amaqatha aqalazayo ngoba usabela ukuziphenya izinqe ngolwazi lwakhe oluncane. Kanjalo uSquires uthi kuxhunyanwa ngezindlela ezahlukeni kule nkundla yezokuxhumana. Ngalokhu uchaza ukuthi kwakhiwa namaqembu lapho abantu abashiyelana khona inkundla ngemibono.

Okubalulekayo ngokuthi ngesikhathi kuxhunyanwa nge*Facebook*; kusetshenziswa ulimi, izithombe kanye nemifanekiso. Kuningi-ke okwenzekayo ngenkathi abaxhumanayo bebhala ngesiZulu; singabalula ukuxuba lolu limi lwesiZulu nezinye izilimi, ukufinyeza amagama, ukuboleka amagama amasha kwezinye izilimi, ukunqanyulwa kwamagama kanye nokwakha amagama amasha. Phezu kwalokhu babuye basebenzise imifanekiso nezithombe ukwethula abakushoyo nabakucabangayo; konke lokhu kusengumyalezo owethulelwa abazowufunda. Le ndlela yokusetshenziswa kolimi lwesiZulu iyona eyimbangela nentshisekelo kumcwaningi okhuluma, afundise, abhale aphinde abe umhumushi walo lolu limi lwesiZulu.

Uma sibheka nje isihloko salolu cwaningo, okubukeka kuyigama lokuqala, ‘Shuktin’ uyindlela yokubhala esisetshenziswa ezinkundleni zokuxhumana ngamabomu, kusetshenziswe yona le ndlela entsha yokubhala ulimi. Ithini imvelaphi? Lapha ngezansi kuzohlaziywa amabanga amathathu ahanjwe amagama agcine akha igama ‘Shuktin’ elitholakala esihlokweni salolu cwaningo. Isizathu somcwaningi sokwenza lokhu ukuveza ukuthi ulimi luguquka kanjani ezinkundleni zokuxhumana lusuka olimini loqobo kuya olimini lwasezinkundleni zokuxhumana.

‘Shuktin’ > ush’ukuthini > usho ukuthini

- Usho ukuthini – Amagama lapha abhalwa ngokuhlukana, okuwubhalomagama olusemthethweni.
- Ush’ukuthini – Leli ibanga lesibili lokubhala ngoba lawa magama kufanele ngabe abhalwe ngokwehlukana kodwa ahlanganisiwe. La magama angena ngaphansi kwezingcezu zenkulumo ezimbili:

usho – isenzo (ucezu lwenkulumo)

- u (isivumelwano senhloko/sikamenzi) + sho (isiqu esiphundulekile)
ukuthini? – ibizo (ucezu lwenkulumo)
- isiqalo samabizo esigaba se-15 (ibizo elithathelwe esenzweni) + thi (isiqu sesenzo esiwumbuzo (isiqu esiphundulekile) + ni (isakhi esibuzayo)
- Shuktin – lapha ibanga lesithathu elicwiyiwe ngokususa izakhi namalunga athile kulawa magama omabili, ase ehlanganiswa aba igama elilodwa.

Ukunqamula amagama kona-ke kubonakala kuyindlela entsha ngoba kususwa izakhi nemisindo ethile emagameni, bese kuthinteka imofoloji nefonoloji yesiZulu. Enkundleni yezokuxhumana *iFacebook* luyasetshenziswa lolu hlobo olusha lokubhala ulimi. Konke lokhu kuyavela esahlukweni sesine salolu cwaningo, lapho kuhlaziywa khona izinkulumo ezicashunwe ku*Facebook*.

UNyembezi (1992:1) uphawula athi:

Ukuhlalelana nezinye izinhlanga kubangela ukuba umuntu angabe esazihlupha ngokufuna igama lesiZulu elingumaqondana, akufumanise kulula ukuphambukela kwezinye izilimi.

UNyembezi (1992) uphawula ngokuthi ukusondelana emphakathini kwabantu abakhuluma izilimi ezahlukene kube nomthelela wokuthi abakhulumi bagcine ulimi lwabo sebelusheba nezilimi zabantu abahlala nabo. Uma bekhuluma noma bechaza okuthile abasazihluphi ngokufuna igama lesiZulu abazolisebenzisa, bavele bagaxe igama lolunye ulimi khona lapho. Okubalulekile kubantu manje ukuxhumana, ukuthi kusebenziseke luphi ulimi lwasetshenziswa kanjani akudokwe eligayelwe bona lelo. Ayisaphathwa-ke eyemithetho eyengamele ulimi, isingabakhwekazi, ayibonwa nangokhalo. Konke lokhu ngumphako ophakwa esahlukweni sesine salolu cwaningo. Okuthokozisayo ukuthi ikhono lokuqamba aliphelile kepha selithuthuke kangangoba sekufakwa nezinye izilimi, ukuxuba izilimi (*code switching / mixing*) uma kubhalwa. Kwakona lokho kuyikhono lokuqamba futhi kungukuguquka kolimi (*language change*).

Phezu kwalokho uma umcwaningi ebheka imifanekiso nezithombe uthola ukuthi zisebenza kakhulu nazo ekuxhumaneni kulezi zinkundla. Okuchaza ukuthi akusiwona amagama ayizinkulumo kuphela, nemifanekiso nezithombe nakho kunegalelo ekudluliseni umlayezo ezinkundleni zokuxhumana. Indlela okusebenza ngayo kuletha imibuzo kumcwaningi ukuthi ngabe lezi zithombe nemifanekiso ziletha miphi imiyalezo futhi zichukuluza miphi imizwa kulabo abazibukayo nabazifundayo?

USquires (2016:2) efakazela umbono ngezithombe ongenhla ubeka athi:

Computer-mediated communication is a broad designator that encompassed multiple semiotic, linguistic modes (including voice, text and image) as well as technological interfaces and platforms (mobile phones, tablet, social media, immersive online games virtual workplace environments and more).

Uyakufakazela uSquires (2016) ukuthi ukuxhumana ngekhompuyutha kuningi okusabalaliswayo; amazwi akhulunywayo, izinkulumo kanye nezithombe. Kunemibuzo eminingi ehambisana nale ndlela yokuxhumana echazwa uSquires (2016) ngenhla. Nansi eminye yale mibuzo: Izizathu zokuthumela izinkulumo yiziphi? Iyini inhloso yokuthumela? Hlobo luni lwezithombe olukhonzwe abasebenzisa i-*Facebook*? Kungani bekhonze lolo hlobo? Iyini incazelo yezithombe nemilayezo ethunyelwayo? Lolu cwaningo luphendula yonke le mibuzo ezahlukweni esesine, esesihlanu nesesithupha.

Njengoba sekuphawuliwe ngenhla lolu cwaningo luzogxila ku*Facebook* njengenkundla yezokuxhumana. Isizathu sokusebenzisa ulwazi olucashunwe ku*Facebook* ukuthi naye umcwaningi

uqobo lwakhe yiyona nkundla ayisebenzisayo lena futhi yilapho abone khona izinto ezilethe intshisekelo yalolu cwaningo. Zikhona nezinye izinkundla ezifana no *Twitter*, *Instagram*, *We chat*, *Whatsapp* nezinye, kodwa lolu cwaningo luzogxila emagameni kanye nasekusetshenzisweni kolimi olutholakale ku*Facebook* ngezinkulumo ezithunyelwe abawusebenzisayo. Luzophinde futhi luhlaziye imifanekiso kanye nezithombe nakho okusetshenziswa ukudlulisa imiyalezo kuyo le nkundla ye*Facebook*.

Kuyiqiniso elingephikiswe ukuthi zonke izinkundla zokuxhumana ezibaliwe ngenhla zingumphembi wentokozo, umphehli wodweshu, umxazululi wenkinga ngezindlela ezahlukene kubantu. Kungashiwo futhi ukuthi ziyingxenywe yokuchitha isizungu kwabaningi kwazise ukushintsha kwezikhathi kusho ukushintsha kwendlela yokuphila noma yempilo. Emandulo, isizungu sasichithwa ngezinganekwane, iziphicaphicwano nezinye izinhlobo zobuciko bomlomo kodwa esikhathini samanje, sekuwubuciko beminwe (ukubhala kumakhompuyutha nakomakhalekhukhwini) obudla lubi kwezokuchitha isizungu.

1.2 Inkinga exazululwa yilolu cwaningo

Umcwaningi ukuze kwakheke intshisekelo ubone indlela ulimi lwesiZulu olusetshenziswa ngayo ku*Facebook*, wase ebona kungakuhle ukuthi akuveze kugqame ukuthi nantu ulimi lwesiZulu lusetshenziswa ngendlela engajwayelekile, futhi lokhu kwenza kuchuma ngesikhulu isivinini ezinkundleni zokuxhumana. Lo msebenzi ugqamisa lokhu:

- Ukwethulwa kwezinkulumo zesiZulu ngezindlela ezingajwayelekile kusetshenziswa ukucwiywa kamagama, ukumelwa kwezinhlamvu izinombolo, ukumelwa kwamalunga egama izinhlamvu ze-alifabthethi nokunye.
- Ukwethulwa kwemiyalezo ngokusebenzisa izithombe.

Lolu cwaningo alulungisi le ndlela yokubhala kodwa luyaqaphelisa kubakhulumi bolimi lwesiZulu ukuthi nakhu okusha osekwenzeka olimini. Lubuye luyibeke ezithebeni ukuthi kwaziwe futhi kukhulunywe ukuthi lesi simo sokubhala ulimi ngalolu hlobo singenziwa njani.

1.3 Izinjongo zocwaningo

Lolu cwaningo luhlose:

- Ukuhlaziya amagama nolimi lwesiZulu olusetshenziswa ku*Facebook*.
- Ukucubungula umehluko phakathi kwendlela yokusebenzisa amagama ku*Facebook* nendlela esemthethweni yokusebenzisa amagama esiZulu.
- Ukuhlaziya indlela ulimi olusetshenziswe ngayo ezinkulumweni ezidlulisa umlayezo ku*Facebook*.
- Ukubhekisisa indlela izithombe ezidlulisa ngayo umlayezo.
- Ukuveza iqhaza elibanjwe i*Facebook* ekuqambeni izimiso zolimi.
- Ukugqamisa indima edlalwe ubuciko bomlomo ekuthuthukiseni ikhono lokuqamba elitholakala olimini olusetshenziswa ku*Facebook*.

1.4 Imibuzo ezophendulwa ucwaningo

Lolu cwaningo lwesekelwe yile mibuzo:

- Hlobo luni lwamagama nolimi lwesiZulu olusetshenziswa ku*Facebook*?
- Luhluke kanjani ulimi olusetshenziswa ku*Facebook* kulolu olujwayelekile (*standard language*)?
- Ngabe izinkulumo zidlulisa nhloboni yomlayezo?
- Ngabe izithombe zidlulisa nhloboni yomlayezo?
- Ngabe ikhono lokuqamba liyasetshenziswa ku*Facebook*?
- Kungabe ukhona umehluko phakathi kokuqamba kobuciko bomlomo nokuqamba kwesimanje okwenziwa abantu ngolimi ku*Facebook*?

1.5 Iqhaza elizobanjwa yilolu cwaningo olimini lwesiZulu

Inkundla yezokuxhumana, i*Facebook*, yiyona yodwa okwethekelwe kuyo ulwazi oluhlaziywa kulo msebenzi. Ubuhlobo balolu cwaningo nezinxa ezingezansi kugubezela ndawonye okufanayo kuzona futhi kunciphisa umklamo walolu cwaningo. Lolu cwaningo luminxaminingi ngoba luncikene nezokuxhumana (*communication*), ezezindaba (*media*), ezokusetshenziswa kolimi (*sociolinguistics*), nezokwakheka kolimi (*linguistics*). Ngakwezokuxhumana lolu cwaningo lukhuluma ngezobuchwepheshe obungundabuzekwayo kulesi sikhathi nakuleli banga lempilo. Lolu cwaningo lubika nangezindaba ngoba izinkulumo ezihlaziye esahlukweni sesine nesesihlanu ziveza okuningi ngezinto ezenzeka emiphakathini nasemindenini kulesi sikhathi esiphila kuso. Ngasengxenyeni yokuguquka kolimi lolu cwaningo lubeka induku ebandla ngokwethula ulimi olusha olusetshenziswa

ezinkundleni zokuxhumana. Luphinde luhlube udlubu ekhasini ngezimpawu zolimi ezisetshenziswa ku*Facebook*.

1.6 Ukubaluleka kwalolu cwaningo

Ukuqamba olimini kuthathwa njengento eyayenzeka emandulo, yayenziwa izizukulwane ezandulela isizukulwane samanje. Bekunakho ukuthi esikhathini esiphila kuso akusaqanjwa futhi alusasetshenziswa ulimi njengoba kwakwenzeka emandulo. Lolu cwaningo luzovumbulula amaqiniso ngekhono lokuqamba elincomekayo esiZulwini, okungukuthi akugcinanga noma akuphelanga ngobuciko bomlomo ukuqamba, kuyinto eqhubekayo nangalesi sikhathi samanje. Mhlawumbe esikhathini samanje ukuqamba akusafani nalokhuya kwakuqala, ngoba okwamanje kuphoqa ukusebenzisa izinto zesimanje. Abantu ababhala okuthile ngolimi lwesiZulu bakufake ezinkundleni zokuxhumana bangabaqambi nabo njengabaqambi bobuciko bomlomo. Bangabizwa ngabaqambi bamazwi bese bewabhala phansi. Lo msebenzi wokuqamba ocashunwe ku*Facebook* wethulwa kulolu cwaningo.

Ngalolu cwaningo kuhloswe ukuqhakambisa igalelo labakhulumi bolimi lwesiZulu lokuqamba imiyalezo, ukwakha izithombe nemifanekiso ngolimi lwabo. Lolu cwaningo luchaza kabanzi ngokushintsha kwezikhathi nokushintsha kolimi. Kuvela nendlela yokubuka emuva nokubheka namuhla okungaba ukuqhathanisa izindlela zakudala zokusetshenziswa kolimi kanjalo nezindlela zanamuhla. Kubuye kuvele okwamukelekile nokungamukelekile ekubhaleni ulimi lwesiZulu kusetshenziswa izinkundla zokuxhumana. Kafushane nje lolu cwaningo lungumhlahlandlela nesendlalelo socwaningo oluningi okubhekeke ukuthi abacwaningi balwenze esikhathini esizayo.

Imikhakha ezohlomula kulolu cwaningo

- Abacwaningi nabahlaziyi bohlelo lwesiZulu abasazolandela (*IsiZulu Linguists*)
- Abasebenzisi bolimi lwesiZulu ezinkundleni zokuxhumana (*IsiZulu Language users*)
- Abezindaba zomphakathi (*Media Specialists*)
- Abacwaningi ngolwazi lwamasiko amaZulu (*Culture researchers*)
- Ababhali bezincwadi zohlelo lwesiZulu (*Writers and Authors*)
- Abahlaziyi bendlela ulimi olusetshenziswa ngayo (*Sociolinguists*)

1.7 Izinjulalwazi ezisetshenziwe

Lolu cwaningo lusebenzisa izinjulalwazi ezintathu; *iLinguistic Theory*, *iDiscourse Analysis* kanye ne *Semiotic Theory*. Isizathu sokuba nezinjulalwazi ezintathu ukuthi lolu cwaningo luhlaziya okuthathu, ulimi, incazelo nezithombe. Isahluko sesine sihlaziya ukusetshenziswa kolimi kanye nohlelo lwesiZulu, ngakho sisebenzisa *iLinguistic Theory*. *I Linguistic theory* imayelana nokuhlaziya kohlelo nokusetshenziswa kolimi. Isahluko sesihlanu sibheka incazelo yezinkulumo sona sisebenzisa *iDiscourse Analysis*, yona emayelana nencazelo yolimi olusetshenzisiwe, kanti isahluko sesithupha sibheka ukusetshenziswa kwezithombe sona sisebenzisa *iSemiotic Theory*, yona ehlaziya izithombe nemifanekiso. Lokhu kuchaza ukuthi isahluko nesahluko, kulezi eziwumongo wocwaningo, sinenjulalwazi eyisisekelo saso. Lezi zinjulalwazi zidingidwa kabanzi esahlukweni sesithathu salolu cwaningo. 1.8 Indlelakwenza yocwaningo.

Lolu cwaningo lusebenzisa indlela yekhwalithethivu. Ulwazi luqoqwe ngokusebenzisa amathuluzi ayizincwadi, amajenali kanye namaphephandaba. Izinkulumo nemifanekiso kuvunwe esizindenilwazi *iFacebook* esitholakala ku-inthanethi. Ngalokhu umcwaningi uchaza ukuthi usebenzise indlela yokucwaninga eyidesk top lokhu okusho ukuthi izinsizakusebenza zakhe zitholakale kokubhaliwe kuphela. Lolu cwaningo lusebenzisa indlela yokucwaninga ikhwalithethivu okuwuhlobo olubheka izimvo, imidlinzo, ulimi kanye namasiko asetshenziswa abantu endleleni yabo yokuphila.

Umcwaningi uluhlwaye kanje ulwazi:

- Umcwaningi uhlwaye ulwazi ku *Facebook page www.Facebook.com* lapho abangabangani bakhe befaka khona izithombe, izinkulumo kanye nemifanekiso.
- Uqoqo izingxoxo, imifanekiso nezithombe okuhambisana nesihloko socwaningo.
- Isithombe noma inkulumo emhlabeni umxhwele, uyicaphune wayilondoloza efayeleni locwaningo. Lokhu kuthathe izinyanga ezintathu.
- Ube esezihlukanisa izinkulumo ezingamagama zodwa, eziyimisho kanye nalezo eziyizingxoxwana ziba amaqoqo. Kanjalo nezithombe – imifanekiso

ehambisana nezingxoxo ezimayelana nothando namasiko (nokunye) kube sezihlokwani zakho njalo njalo. Izindikimba zezinkulumo nezithombe zisiza ekuhleleni kahle umsebenzi.

Yiyona ndlela esetshenziswe ukuqoqa ulwazi lena. Kanjalo nazo izithombe nemifanekiso kuzoba nezinhlokwani okuhlaziywa kuzo incazelo kanye nezinhloso zokuthunyelwa kwazo ku-*Facebook*.

Izinkulumo:

Emuva kokuqoqa izinkulumo, zihlelwe ngezindikimba zazo; ezifanayo zase zihlaziywa ndawonye kwathi okungafani kwachazwa kamuva. Izibonelo zezindikimba zezinkulumo yilezi: izinkinga zothando, ukuhlalisana kwemiphakathi, amasiko, inkolo, ezepolitiki, ukusetshenziswa kolimi nokunye.

Izithombe nemifanekiso:

Emuva kokuqoqa izithombe nemifanekiso zihlelwe ngezindikimba zazo, okufanayo ngazo kuhlaziywe ndawonye kwathi okungafani kwachazwa kamuva.

1.9 Ukuma Kocwaningo

Lolu cwaningo lunezahluko eziyisikhombisa

Isahluko sokuqala Isingeniso Socwaningo

Lesi sahluko singenisa ucwaningo, sethula intshisekelo, izinhloso zocwaningo, imibuzo ezophendulwa ucwaningo, iqhaza elibanjwe yilolu cwaningo olimini lwesiZulu, ukubaluleka kwalolu cwaningo, indlela yokuhamba ucwaningo, izinjulalwazi ezisetshenziswa kulolu cwaningo, indlelakwenza, uhla lwezahluko kanye nesiphetho sesahluko.

Isahluko sesibili : Imibhalo ebuyekeziwe

Lesi sahluko simayelana nemibhalo esike yabhalwa ababhali bakwezinye izilimi nakwamanye amazwe, kubhekwa ukuthi bathini bona ngokusetshenziswa kolimi ezinkundleni zokuxhumana ngezilimi zabo, ezindaweni abahlala kuzo. Kubuye kubhekwe nokuthi batheni ongoti bakwamanye amazwe, aphesheya kwezilwandle, ase-Afrika naseNingizimu Afrika ngokusetshenziswa kwe*Facebook*. Kubhekwe nemibono yabo ababhali ngesihloko ababhale ngaso nokuthi seyemene kanjani nalolu cwaningo olwenziwayo. Okunye kungaba okufanayo nokungafani phakathi kwalezi

zinhlobo zocwaningo nokuthi zihlukene kanjani nakangakanani. Emaphethelweni kubhekwe ababhali bohlelo lwesiZulu abethula imithetho nemigomo yokusetshenziswa kwalo nokuyingxenyeyenhlosongqangi yalolu cwaningo okuwukuveza ukuthi ulimi seluhluke kangakanani kulolo lwendabuko.

Isahluko sesithathu: Izinjulalwazi zocwaningo nendlelakwenza yocwaningo

Lesi sahluko sethula sibuye sihlaziye injulalwazi i*Discourse analysis*, i*Linguistic Theory* kanye ne*Semiotic Theory*. Umcwaningi uveza ukuthi lezi zinjulalwazi ziyamene kanjani nalolu cwaningo. Lezi zinjulalwazi ziwumgogodla wocwaningo futhi ngayinye inesahluko sayo esincike kuyona. Injulalwazi ye*Linguistic Theory* ihambelana nesahluko sesine kanti i*Discourse analysis* iyamene nesahluko sesihlanu, bese i*Semiotic Theory* yona ihlaziye izithombe ezisesahlukweni sesithupha. Kusona lesi sahluko kukhona nendlelakwenza yocwaningo kanye nokusonga isahluko.

Isahluko sesine: Ukuhlaziya izinkulumo ezicashunwe kuFacebook

Lesi sahluko sigxile olimini olutholakala kule nkundla yezokuxhumana iFacebook. Lapha kubhekwe indlela ulimi lwesiZulu olusetshenziswe ngayo, izimpawu zokuloba, ubhalomagama olusemthethweni, imithetho eyengamele ulimi nokunye. Kukhona nezahlukwana eziveza ukuthi ukunotha kolimi nokucikozwa ngalo ngabe kuyasetshenziswa yini, nencazelo yalezo zimo zenkulumo. Lesi sahluko sigxile ekuhlaziyweni kwanoma ngabe yini ewuhlelo nokusetshenziswa kolimi phakathi kwezinkulumo. Lapha kubalwa izinombolo, izinhlamvu ze-alifabthethi nokunye. Ngasesiphethweni sesahluko izinkulumo zifakwe ohlelweni oluyinhlaziyomagama lwase luyachazwa, isahluko sabe sesisongwa.

Isahluko 5sesihlanu Ukuhlaziywa kwezincazelo zezinkulumo

Lesi sahluko sihlaziya incazelo yezinkulumo ezitholakala esahlukweni sesine ngokubheka izindikimba zazo nomlayezo eziwethulayo kubantu abasebenzisa iFacebook. Kulesi sahluko kubhekwa nezinhlalo zokuthumela imiyalezo ezifana nokufundisa, ukuxwayisa, ukubika nokunye. Lesi sahluko sibheka nezinhlalo ezahlukeneyezincazelo zamagama okungaba ophimbohluka, omabizwafane nokunye okwethula incazelo. Ngasemaphethelweni kube sekusongwa isahluko.

Isahluko sesithupha: Ukuhlaziywa kwezithombe nemifanekiso okucashunwe ku*Facebook*

Lesi sahluko sibheka izithombe nemifanekiso esetshenziswe kule nkundla yezokuxhumana i*Facebook*. Ucwangingo luhlaziye imiyalezo eyethulwa yilezi zithombe nemifanekiso. Lubuye lwaveza nemizwa, incazelo kanye nenhloso yokusebenzisa le mifanekiso nezithombe. Izithombe zihlukaniswe ngezihlokwana ezifana nalokhu; uthando, imisebenzi yesintu, imidlalo yesintu, ezenkolo, ipolitiki, ukuhlalisana kwemindeni kanye nokuhlalisana kwemiphakathi.

Isahluko sesikhombisa: Ukuphothula ucwangingo

Kulesi sahluko kusongwa ucwangingo lonke ngokujejeza emuva ezahlukweni ezidlule ukuthi zimayelana nani isihloko ngasinye, izincomo zocwangingo, nocwangingo olungenziwa ngokuzayo. Emaphethelweni kuphothulwa ucwangingo lonke.

1.10 Ukusonga isahluko

Lesi sahluko singenisa ucwangingo ngezihlokwana. Sethula intshisekelo, izinhloso zocwangingo, imibuzo ezophendulwa ucwangingo, indlela yokuqhuba ucwangingo, izinjulalwazi ezisetshenziswa olimini nasezithombeni, imibhalo ekhuluma ngokusetshenziswa kwezinkundla zokuxhumana, uhla lwezahluko kanye nesiphetho sesahluko. Isahluko esilandelayo, okungesesibili, simayelana nemibono yababhali abawongoti ohlelweni lolimi lwesiZulu. Lesi sahluko sesibili sithinta konke okushiwo ongoti okuhambisana nezinkundla zokuxhumana, ukusetshenziswa kolimi, ucwangingo lwaphesheya kwezilwandle, ucwangingo lwase-Afrika nocwangingo lwaseNingizimu Afrika ngezobuchwepheshe, nezinkundla zokuxhunama.

ISAHLUKO SESIBILI: UKUBUYEKEZWA KWEMIBHALO

2.1 Isendlalelo sesahluko

Esahlukweni sokuqala umcwaningi unamathele ekwethuleni ucwaningo. Isahluko singeniswe ngomlando wezokuxhumana, onesidingo sokwethula ulwazi lwezokuxhumana nokuthi lusukaphi ukuze kufikwe kulesi sikhathi esiphila kuso. Kulesi sahluko kuzogxilwa ekubhekeni ukuthi abanye ongoti sebebhale bathini ngokubhalwa kolimi, izinkundla zokuxhumana, nange*Facebook* emazweni aphesheya kwezilwandle, emazweni ase-Afrika, nakhona lapha eNingizimu Afrika. Imibono namagalelo ongoti azobhekiswa kulezi zihlokwana: ukuboleka kwezinye izilimi, ukuxuba nokudidiyela izilimi, ukuguquka kolimi, izimpande zolimi, ulimi namalungelo. Emuva kwalokho kuzobhekwa ukuthi bakhona yini asebebhale ngezinkundla zokuxhumana emazweni aphesheya kwezilwandle, emazweni ase-Afrika naseNingizimu Afrika nokuthi bathini bona.

Ukubalula ukuthi lolu ucwaningo olokuqala ngqa oluyilolu hlobo esiZulwini kuliqiniso elingephikiswe. Lokhu kunciphise amathuba okuthi umcwaningi ancele emibeleni egwansile yongoti asebeke babeka induku ebandla ngalesi sihloko. Lokhu akwenzi umcwaningi abe mathintanyawo noma abe manqikanqika kodwa kumqinisa idolo ukuklama indima entsha ezoba inqolobane yezizululwane ezizayo.

Lesi sahluko sizogxila emibhalweni esike yabhalwa ababhali bezinye izilimi, kubhekwa ukuthi bathini bona ngokusetshenziswa kwezilimi zabo ezinkundleni zokuxhumana, nasezindaweni abahlala kuzo. Kubhekwe nemibono yabo ababhali ngezihloko ababhale ngazo nokuthi seyemene kanjani nalolu cwano olwenziwayo. Okunye kungaba okufanayo nokungafani phakathi kwalezi zinhlobo zocwaningo nokuthi zihlukene kanjani nakangakanani. Emaphethelweni, kubhekwa ababhali bohlelo lwesiZulu abethula imithetho nemigomo yokusetshenziswa kwalo nokuyingxenye yenhlosongqangi yalolu cwano, okuwukuveza ukuthi ulimi lwesiZulu olusetshenziswe ku*Facebook* seluhluke ngani, nakangakani kulolo lwendabuko.

Kafushane, okuqaphelekayo ukuthi ababhala ulimi ngendlela yokufingqa amagama bangabakhulumi bolimi lwesiZulu. UMngomezulu (2014:11) ubeka athi:

Kuyakhanya ukuthi kukhona abanamahloni ngolimi lwabo nabacabanga ukuthi abazi lutho. Ukuze ukwazi ukukhuluma ulimi lwabezizwe kufanele ukuthi ulahle olwakho noma uzenzise sengathi awulwazi olwakho khona kuzothiwa uhlakaniphile ushaya umphehaya wodwa kanti phela akekho umuntu ophuma esidulini, kumele umuntu nomuntu abe nemvelaphi yakhe. Umuntu ukuze aziwe ukuthi usizwe sini, waziwa ngolimi lwakhe alukhulumayo.

Kuyahambelana nokwenziwa kulolu cwaningo lokhu okuvezwa uMngomezulu (2014) ngenhla, ngoba izinkulumo ezicashuniwe ezinye ziyakuveza ukuthi ulimi lwesiNgesi luthanda ukulwengama nokuleleka ngesithunzi lolu lwesiZulu. Lokhu kuholele ukuthi kusetshenziswe amagama esiNgesi emishweni yesiZulu. Ukunaka indlela okusetshenziswa ngayo ulimi ezinkundleni zokuxhumana, ikakhulukazi i*Facebook*, kukhuthaze umcwaningi ukuba abheke ukuthi abekho yini ongoti asebeke babhala ngezihloko ezincike kulesi, kuleli kanye nakwamanye amazwe. Kuyaziwa futhi kuyaqondwa ukuthi izinkundla zokuxhumana zifike nobuchwepheshe obuyindlela entsha ekubhaleni. Ukuchuma kolimi olusha lwesiZulu lwasezinkundleni zokuxhumana kungadala ukuncipha kokusetshenziswa kwemithetho yohlelo lwesiZulu, okungaholela ekutheni nalo lolu limi lugcine lushabalele njengezinye zabomdabu.

Itulo lokusiza ulimi lwesiZulu ukuthi lubalwe kwezisaphonsa umbalane lweyeme kubakhulumi balo ukuthi balifake kangakanani igxalaba ekusimamiseni nasekuthuthukiseni ulimi lwabo. Ababhali bohlelo lwesiZulu asebemkantsha ubomvu, abasadla anhlamvana nalabo asebalala kobandayo, bangathwala ishoba uma izingwazi zolimi ezisafufusa zingabhukula ziluthuthukise ulimi.

UNyathikazi (2014:28) ubeka athi, ukubhala akufani nokukhuluma. Kulula ukukhuluma, itshe ligaye ngomunye umhlathi uma sekuziwa ngasekubhaleni. Lokhu okushiwo uNyathikazi kufakazela ukuthi ukubhala akulula, noma ngabe ubhala ezinkundleni zokuxhumana noma ubhala ephepheni nje elejwayelekile. Abaningi babhala ngoba bezibhalela nje, kungekona ukufundisa ulimi; benza ulimi isinoma ikanjani, kuphela nje uma bedlulise lowo mlayezo abahlose ukuba udlule. Ngaleyo ndlela ulimi luyashintsha, kungekho muntu onakile ukuthi sekunomehluko. Umcwaningi uveza lolo shintsho olubonakala ngezinkundla zokuxhumana olimini lwesiZulu.

2.2 Umlando wezokuxhumana

Emandulo bekuxhunyanwa ngezindlela ezahlukene. Umlayezo wawuthunyelwa ngesigijimi esasiqamula izintaba namathafa sihambise amazwi, silinde impendulo, siphinde sithathe uhambo sesibuyisela impendulo kulowo obesithumile. Enye indlela bekuba ukumemezana, omunye engaphesheya komfula, kuxoxwe indaba iphele, kuhlekwe kube njeya. Ngokwazi komcwaningi umlayezo ubudluliswa kanje:

- Omemeze kuqala: Sanibona bo!
- Omenyezwayo: Yebo sanibona, ninjani ngapho?
- Omemeze kuqala: Siyaphila, ninjani nina ngapho?
- Omenyezwayo: Siyaphila bo! Kunganjani sike sihambeni siyotheza?
- Omemeze kuqala: Kulungile, ake ngithathe izibopho bese sihlangana emhosheni.

Uma kubhekwa ingxoxo engenhla, laba bantu okokuqala baqhelelene kakhulu kodwa ngezwi, bayakwazi ukuxoxa. Okwesibili ukuthi kunenkulumo mpendulwano, ngakho imibuzo iba nezimpendulo ngaso lesi sikhathi. Kanjalo nokuxhumana ezinkundleni zokuxhumana, kukhona oqala inkulumo ngokuthumela umyalezo, bese abanye bephendula noma baphawule. Lokhu kuveza ukuhluka kwezikhathi kepha ukwenza kusafana. Ukumemeza ngokushaya ucingo, nokumemeza ngokuthumela umyalezo ngezinkundla zokuxhumana okwesikhathi samanje.

Isizwe samaZulu singesinye sezizwe ezinekhono elihle kakhulu lokuqamba. Ngesizathu sokuthi abantu sebefundile manje nobuchwepheshe sebuthuthukile, izinkundla zokuxhumana zethula izinkulumo nezithombe ezihlaziye kulo msebenzi. Aluluningi neze ucwaningo oselwenziwe ngokusetshenziswa kwe*Facebook*. Inkeshezana iyatholakala ngolimi lwesiNgisi nokuyiyona azokwenaba ngayo umcwaningi. Ukusetshenziswa kolimi ezinkundleni zokuxhumana ababhali asebebhale ngakho, kwethulwa kulesi sahluko. Kubuye kubhekwe nababhali abacwaningile ngolimi lwesiZulu ukuthi lunamiphi imithetho nemigomo futhi lusetshenziswa kanjani. Lokhu kuzosiza ekuboneni umahluko phakathi kwendlela okufanele lusetshenziswe ngayo ulimi nendlela olusetshenziswe ngayo kwi*Facebook*.

Kulesi sihloko umcwaningi ubheka ukuthi bathini ababhali ngokusetshenziswa kwezinkundla zokuxhumana jikelele. Njengoba ulimi luyindlela yokuxhumana yabantu, umcwaningi ubheka ukuthi

bathini abanye abasebenzisa i*Facebook*. Ngenxa yokuthi imibhalo eshicilelwe edingida lesi sihloko ayikakabi miningi, akuyona eyongoti asebeshicilele amabhuku, amajenali namaphepha kuphela ezocashunwa kepha kuzobhekwa nayo yonke imibhalo nje ehlobene nokusetshenziswa kolimi kanye nezinkundla zokuxhumana, isetshenzisiswe.

U-Amedie (2015:5) wendlalela ucwaningo lwakhe ngokuchaza kanje:

One of the most popular social media sites, *Facebook* has 1.4 billion users around the world, nearly a fifth of the world's population, thus helping us to better understand, learn and share information instantaneously making the world look like a small village.

Umhlaba unesibalo esiningi sabantu abasebenzisa le nkundla yezokuxhumana i*Facebook* njengoba echaza u-Amedie (2015) ngenhla, nokuthi le nkundla yezokuxhumana umhlaba isivele yawenza ikopi nje umhlaba ngoba abantu baxhumana baxoxe indaba ende bengekho endaweni eyodwa, behlala emazweni aqhelelene. Uthi ngayo le nkundla yezokuxhumana abantu bazana kabanzi, bayafundisana babelane nangolwazi. Lolu cwano lubheka izinkulumo nezithombe ezithunyelwe yibona laba abasebenzisa i*Facebook* nokuthi ulimi lwesiZulu balusebenzise kanjani.

USawyer (2011) uxoxisana nalowo osebenzisa i*Facebook* ophendula athi:

“I use *Facebook* to communicate with friends all around the world. Mostly I use *Facebook* everyday for about 15 minutes on average. I spend more time on it when I am chatting with my friends. On *Facebook* there are many people who update and post interesting news and videos. I use social media to feel connected to people that I don't talk to or see that much. I also use it to keep in touch and be updated with my friends and family” (Sawyer 2011:13).

Lapha ngenhla uSawyer (2011) uthole ukuthi abantu baxoxa nabantu abakude abangabangani kanye nezihlobo zabo kulezi zinkundla zokuxhumana. Yilapho becobelana, bashiyelane khona ngolwazi. Uthi okuhle nge*Facebook* ukuthi ibagcina benokuxhumana nakuba behlala ezindaweni ezahlukene. Uyasibalula nesikhathi esithi asibe yimizuzu eyi-15, ayichitha kule nkundla yokuxhumana ngosuku. Enkulumweni kaSawyer (2015) ngenhla, kuyavela futhi ukuthi akakhethi luhlanga, noma ngabe osebenzisa i*Facebook* uyiluphi uhlanga, uma nje eluzwa ulimi abhale ngalo angaxoxa naye. Leli lokungakhethi uhlanga, lenza umcwano abone ukuthi kungani ababhala ku*Facebook* bexuba

badidiyele isiNgisi nezinye izilimi ezinkulumweni zabo. Yikhona nalaba abangewona amaZulu bezokuzwa ukuthi uthini obhalile.

UMbatha, (2015) ubeka kanje ngezinkundla zokuxhumana:

“Ububi bale inthanethi wukuqeda kwayo ubuntu njengoba sekulula ukunqamula amazwe ungaxoxi namuntu etekisini kodwa ube matasa uxhumana nabakude nawe. Kuqala wawungasoze wahlala nomuntu etekisini ningaxoxi kodwa nibe nigudlene ngamahlombe, ninqamula izinkalo (Mbatha 2015, Imbiza kaMeyi ziyi-18).

Okuphawulekayo ukuthi nayo ‘Imbiza’ yansondo le, isebenzisa yona i-inthanethi ekusabalaliseni ulwazi lwesiZulu kwabanye abantu kodwa iyayigxeka ngokungaxoxi kwabantu behamba ndawonye ibanga elide ngenxa yokulibala ezinkundleni zokuxhumana. Indaba yokusebenzisa i-inthanethi, ababhali abakuleli qembu bakubuka ngeso lokuphela kobantu ngoba isintu sethu asikuvumi ukuthi abantu uma behleli ndawonye bangaxoxi. Ku-inthanethi ohleli naye akabalulekile, kodwa kubaluleke lo ongekho eduze kwakho, kanti kuqala ingakafiki i-inthanethi ukubonana ubuso nobuso babubalulekile. Uyazi nakuso lesi sikhathi sobuchwepheshe okuphilwa kuso manje, uma umuntu efisa ukukhuluma into ebalulekile nomunye, uzifikela mathupha bazoxoxa, uma ebuzwa ukuthi kungani engashayanga ucingo, noma engathumelanga umlayezo nge-*email*, *sms*, *whatsapp*, *Facebook inbox* nokunye, avele athi ubefuna ukuthi leyo ndaba bayixoxe umlomo nomlomo.

UDavis nabanye (2010) baphonsa itshe esivivaneni ngenani labantu abasebenzisa inkundla yezokuxhumana i*Facebook*, bebeka bethi:

Facebook has more than 400 million active users, and about 50% of them log on to *Facebook* at any given day. Social media networks like *Facebook* have become the ultimate way not only to allow people to easily communicate with their family, friends and coworkers, but also to expose a larger audience to various different advertisements.

Kule jenali oDavis nabanye (2010) babalula ukuthi i*Facebook* akusiyona eyokuxhumana nezihlobo nabangani kuphela. Njengoba inabalandeli abayizigidi ezingaphezu kwezingama-400, kuningi laba bantu abakuzuzayo kuyona ngoba nabadayisi bakhangisa khona imikhiqizo yabo eyizinhlobonhlobo

okungaba eyezempilo, ukwelapha isikhumba nasemphefumulweni, izithako zokupheka, amathuba emisebenzi, izimonyo, izicwalo zekhanda kanye nokuningi okukhangiswa ku*Facebook*. Emabhizinisini yilapho i*Facebook* esetshenziswa khona kakhulu ngoba abantu bathola kuyona ukuthi umdayisi udayisani. Okuhle ukuthi umdayisi uyakwazi nokufaka isithombe salokho akudayisayo, abathengi babone ukuthi yini, ingakanani, bangathengi ingulube esesakeni.

U-Oregon (2012) yena ubeka kanje:

With so many teens using social networking, it has become easier to target one another. Cyber bullying is a form of bullying that is only done through the web and other technologies. Social networks make it worse for the victims. Bullying is difficult in person and even harsher over the internet. When cruel comments are posted on an individual's page, anyone can see them.

Kulesi sicobelalwazi esitholakala ngokusebenzisa i-inthanethi kuqasheliswa ngobungozi bokusetshenziswa kwezinkundla zokuxhumana kubantu abasha. Lapha kuvela ukudicilela phansi isithunzi somunye ngokukhuluma into embi ngaye esidlangalaleni sezinkundla zokuxhumana. Kuthiwa ukungcofana, ukubhuqana nokushiwo kwezici zabanye kuyenziwa kulezi zinkundla futhi kuyabalimaza kakhulu labo abayizisulu zalo mkhuba omubi. Abantu abasha ngokombhalo ongenhla bayakwazi ukusebenzisa lezi zinkundla ukuze bahlukumezane. Lolu cwaningo luzohlaziya zona lezo ziqeshana eziyinkulumo ezifakwa ku*Facebook* ezithunyelwa ngezinhloso ezahlukene.

UWellman nabanye (2002:22) ngobungozi be-inthanethi emndenini ubeka kanje:

The internet can also affect family relationships as different family members change focus or develop expertise.

Ekhuluma ngemindeni nokusetshenziswa kwezinkundla zokuxhumana, uWellman (2002) ubeka athi, imindeni ilimele kakhulu ngenxa yalezi zinkundla. Asisekho isikhathi lapho kuhlalwa ndawonye kuxoxwe njengomndeni. Yilowo nalowo uhlala egqolozelene nobuso bukamakhalekhukhwini wakhe esikhundleni sokuxoxa nelungu lomndeni wakhe. Lokho kuchofoza kunciphisa isikhathi somndeni, ukuzwana, ukubonisana nokushiyelana ngamancoko nokudlalisisana komndeni uhleli ndawonye.

Echaza uWellman (2002) uthi umndeni usuke undawonye ngokomzimba, kodwa ngokomoya nomphefumulo usuke ungekho ndawonye. Lokho kudalwa yizona izinkundla zokuxhumana lezi.

Kuyavela nokuthi nakuba lezi zinkundla zokuxhumana zakhelwe ukuxhumana kalula ngoba zisebenzisa amanani aphantsi uma uqhathanisa nokushaya ucingo ngqo, kepha uma uhlala isikhathi eside kuzona, nazo zigcina zikuqothula ephaketheni. Kukhona nabangasakwazi nokukhuluma nabathandiweyo babo ngenxa yalezi zinkundla zokuxhumana. Izithandani zihleli ndawonye kepha yilowo nalowo ucofa umakhalekhukhwini wakhe akanandaba nomunye. Okumangazayo ukuthi uma engekho eduze kwaso isithandwa, simthumela umyalezo sithi simkhumbule. Ngakho-ke kumele siziqaphelisise izimo ezifana nalezi ngoba zilimaza inhlalakahle yemindeni (Mbatha 2015, Imbiza Meyi ziyi-18).

Kanti uSlevin (2000) yena ubeka kanje nge-inthanethi neqhaza layo ezimpilweni zabantu:

Internet is radically altering the degree to which individuals and organizations can enter freely into discourses across extended time-space. It opens up new opportunities for dialogue and deliberation, empowers people to make things happen to them, and facilitates new forms of solidarity and cooperation (Slevin, 2000:47).

Okuhle nge-inthanethi, uSlevin (2000) ngenhla uthi ivula intuba kayedwana kanjalo nezinhlango ukuthi zabelane ngolwazi, zishiyelane ugwayi ngezingxoxo nangokukhululeka. Akabashiya ngaphandle nabahlaziyi balokho okuxoxwayo, uthi nabo kuba ithuba elihle lokuphonsa esivivaneni, ngaleyo ndlela lukhule ulwazi futhi lusabalale, nobumbano lwande kubantu. Ngokwakhe i-inthanethi yandisa amathuba okuxhumana iphinde, ihlinzeke ngolwazi kubantu. Uphawula nangobumbano esintwini oluba khona ngoba beshiyelana inkundla esigcawini esiyi *Facebook*. Lapha zisuke zidlana imilala, nalolwo ekhipha amangwevu ngesihloko okuxoxwa ngaso, ngesithombe okanye umfanekiso osuke udingidwa ngaleso sikhathi. Ngenkathi kukhulunywa, kuyavela ukuthi labo abakhulumayo balwazi kangakanani ulimi lwesiZulu kanye namasiko ahambelana nolimi lwesiZulu. Indlela abaphendulana ngayo ingaveza ukuthi bona bawabheka kanjani amasiko abo, nanokuthi basawalandela yini. Abanye abantu abathandi ukuphendula kakhulu uma kukhulunywa ngokuthile ezinkundleni zokuxhumana. Basuke besaba ukuziphenya izinqe babonwe umhlaba wonke ukuthi ulwazi abanalo luncane kangakanani.

UBarney (2004:62) uwufakazela kanje umlando wezokuxhumana :

Referred as previous media of communication – the telegraph and telephone, for example, not to mention the letter sent by post – have enabled communication across the globe, but never has there been communication technology that has enabled, with such an ease, at such relatively modest expense, in such volumes, at such great speeds, and with such reliability, complex yet routine communication between multiple parties scattered almost all over the globe.

Kunokuthuthuka uBarney (2004) akhuluma ngakho akuthathela ekufikeni kwezobuchwepheshe ukuthi kwakubhalwa amathelegramu nezincwadi okwakuthatha isikhathi eside ukuba kufinyelele kulabo ababhalelwe. Ngaphandle kwesikhathi ubalula nomthamo wamagama owawuba kuthelegramu noma encwadini. Ukuqiniseka ukuthi umyalezo uyofika yini kumnikazi kwakungenasiqiseko. Phela incwadi ihamba ngesikhwama seposi, esinezikhathi nezinsuku zokuhamba nokubuya. Esikhathini samanje umlayezo othunyelwa ezinkundleni zokuxhumana uthi uphuthuma, kube futhi kunesiqiniseko sokuthi uyafinyelela kulabo abathunyelwe wona.

Howard noJones (2004:14) baphawula ngemiphakathi kanye neqhaza elibanjwe ezokuxhumana zesimanje empilweni yabantu. Uphawula athi:

People seem to think that new media technology improves their social and cultural capital. Social capital can be defined as whom we know, and cultural capital can be defined as what we know. People report feeling that new media technology has allowed them to expand their understanding of cultural, political and economic matters.

UHoward noJones (2004) ngenhla baphawula ngokuthi ‘wazi bani, wazini’? Bawubeka ucace lo mehluko. Umehluko wesikhathi sakudala sokuxhumana bathi wawuxhumana ikakhulukazi nomuntu omaziyo kepha manje ungaxhumana nomuntu ongamazi kuphela nje uma wethule okuzwa ngaphakathi noma okuwumbono wakho, kulungile. Izindlela zokuxhumana kuyahlaluka ukuthi zihambisana nesikhathi.

Emva kwalo mlando umcwaningi wethula ithebula lokuqhathaniswa incwadi kanye nomyalezo othunyelwa ku-*Facebook*:

2.1 Uhla lomehluko phakathi kwencwadi nomyalezo oya ku-Facebook

Incwadi	Umyalezo oya ku-Facebook
Ibhalwa umuntu oyedwa iya kumuntu oyedwa.	Umlayezo umuntu oyedwa usabalala umhlaba wonke.
Umlayezo uthatha isikhathi ukufinyelela kumnikazi.	Umyalezo ufinyelela ngokuphazima kweso.
Umyalezo akuqiniseki ukuthi uzofika.	Umyalezo kunesiqiseko ukuthi uyadluliseka/uyafika.
Kuchitheka isikhathi kuposwa.	Ukubhala nokuthumela kuyashesha, kulula.
Kubiza kancane ukubhala incwadi.	I-inthanethi iyabiza isebenzisa idatha emba eqolo.

Ngokuqhathanisa okungenhla kuyacaca ukuthi uHoward noJones (2004) baqinisele ukuthi ezobuchwepheshe ziyenze yalula impilo yemiphakathi, kodwa sengathi yilabo abafundile noma abanemali yokuthenga idatha yokusebenzisa i-inthanethi abaphumelelayo ukusebenzisa lobu buchwepheshe. Ngandlela thize ezokuxhumana ngobuchwepheshe ziyawuhlakaza umphakathi ube maqembuqembu. Lokhu umcwaningi ukushiso ukuthi kunamaqembu amaningi akhiwa ezinkundleni zokuxhumana kuye ngokuthi usebenzaphi, wenza msebenzi muni, ufunde kangakanani, uhlalaphi, uhlala endaweni enjani. Uma ungangeni khaxa ezimfunweni nasemigomweni ebekelwe abemukelwa kulawa maqembu, nakanjani soze wamukelwe. Umcwaningi ungufakazi walokhu ngoba eke washo ukuthi naye ungomunye osebenzisa iFacebook. Kuneqembu ake waba ilungu lalo. Akuthathanga sikhathi esingakanani wathola ukuthi alikona lokhu elikubhale njengemithetho yalo. Kafushane nje, kubhalwe ukuthi iqembu lamahlaya, kuyaboniswa kucotshelwane ngolwazi ngempilo. Gwiqiqi, kwaba khona abantu abathuka inhlamba ehlasimulisa umzimba khona la. Yilapho umcwaningi abona khona ukuthi ayingangaye waphuma kulelo qembu. Abantu abayi nganxanye bengemanzi, ngalokho kuchazwa ukuthi imiphakathi iyahlukana njengalapha kuleli qembu abanye babengaboni nkinga uma kuthukwana. Okusho ukuthi impilo abayijwayele lena yokukhacana ngenhlamba.

Ziningi izingqinamba nezinselelo zempilo umphakathi waseNingizimu Afrika obhekana nazo nsuku zonke. Izinkundla zokuxhumana ziwusizo kulezo zimo ukuze umuntu angazizwa eyedwa, kube nendawo lapho abhodla khona, nempela awuzwe umthwalo abhekene nawo wehla emahlombe.

Kuleli phuzu, uBarney (2004:92) ubeka kanje:

The economic decline due to this new media technology has resulted in the jobs of telephone operators and receptionists disappearing, the number of positions on automobile assembly lines gets reduced, and the jobs of floor level supervisors get assumed by remote middle managers using automated workplace surveillance technologies.

Ukuntuleka kwemisebenzi kudalwe ukuthuthuka kwezokuxhumana njengoba esho uBarney (2004) ngenhla ukuthi izikhundla nendawo yokusebenza ezindaweni eziningi amathuba awekho, abantu bagcina sebengondinga sithebeni. Imishini yenza konke manje, umsebenzi owawenziwa abantu abahlanu wenziwa umshini owodwa. Nakuzo ezokuxhumana, iposi kuphoqe ukuthi lidilize abasebenzi ngoba izincwadi namathelegramu kungasasetshenziswa kakhulu.

Ukuqhathanisa izindlela zokuxhumana

Ziningi izinkundla zokuxhumana. Umuntu nomuntu uyazikhethela ukuthi usebenzisa yiphi, ayeke yiphi. Ephawula ngomehluko phakathi kwe*Whatsapp* ne*Facebook* uNicolescu (2016; 43) uphawula kanje:

Facebook is seen as eminently public and subject to social norms, whereas people use *Whatsapp* to express the more personal and intimate aspect of their lives: fathers can spend a few hours' arguing with their adult sons on the mobile phone; lovers can exchange hundreds of *whatsapp* messages, emoticons and photos a day; colleagues can coordinate everyday activities, and families and friends can schedule serate (evenings) to spend together.

UNicolescu (2016) uphika lokhu ukuthi kuthiwe akusekho nokukodwa nje okuhle ngalezi zinkundla zokuxhumana. Kukhona okuhle futhi kuningi, imindeni ibiza imihlangano, nayo imihlangano yomndeni le ihlelwa kusetshenziswa yona i*Whatsapp* le. Wenza isibonelo somzali ongachitha isikhashana exoxa nendodana yakhe kuyona i*Whatsapp* noma izithandani zithumelane indathane yemiyalezo kuyo le nkundla yezokuxhumana i*Whatsapp*. Lokhu ukusho ngoba efuna ukuveza ubuhle bokusebenzisa i*Whatsapp*.

Umehluko phakathi kwalezi zinkundla zokuxhumana i*Whatsapp* ne*Facebook* ukuthi i*Facebook* ivulelekile. Ku*Facebook* okubhalayo kungafundwa umhlaba wonke ngaphandle uma ukuthumele kubantu abangabangani bakho kuphela, kanti i*Whatsapp* yona umlayezo uthunyelwa kumuntu ngamunye noma eqenjini elithile. Okwenze ukuthi ucwaningo olufana nalolu lwenziwe ku*Facebook*

ukuthi izinkulumo nezithombe lezi kubhekwe iqhaza lazo kubantu abaningi ngoba zibonwa umhlaba wonke. Obekufiswa umcwaningi ukuqonda ukuthi abantu abaningi kangaka ababona lezi zithombe nezinkulumo babukani, batholani, bazuzani nokuthi bafundani kuzo, njengoba nesihloko sibuzwa ukuthi, ‘shuktin’ > usho ukuthini?

Uqhuba kanje uNicolescu (2016:52) ngendlela i*Facebook* esebenza ngayo uma iqhathaniswa ne*Whatsapp*:

Public- facing social media, and *Facebook* in particular, are seen as inherently public because they are free and open to all.

UNicolescu (2016) ukubeka kucace ukuthi i*Facebook* isetshenziswa umphakathi futhi ingeyomphakathi. Lokhu ukufakazela ngokuthi kuvulelekile ukuyisebenzisa kunoma ngabe iyiphi inhlobo yomuntu.

Umsebenzi owenziwa ulwazi lomnikazi we-akhawunti ye*Facebook* (*profile*)

Lapha umnikazi we-akhawunti ye*Facebook* ubhala yonke imininingwane yakhe yempilo okubalwa:

- Amagama akhe aphelele nesibongo
- Usuku lokuzalwa nendawo azalelwa kuyo
- Izikole afunda kuzo
- Amabanga emfundo
- Izindawo asebenze kuzo, nasebenza kuyo
- Ekugcineni kufakwa nesithombe somnikazi we-akhawunti ukuze abantu bezomazi bambone.

Akumangazi futhi akunasidingo sokubuza ukuthi kungani inkundla yezokuxhumana i*Facebook* inabantu abaningi abathumela izicelo zobungani kumuntu usuku nosuku. Engani esithombeni kubhalwe neminingwane ngawe, kulula ukuthi umuntu akwazi okwangempela kodwa engakaze akubone ngamehlo enyama. UNicolescu (2016) ufakazela khona lokho ukuthi i*Facebook* wonke umuntu imenza unodumehlezi. Abantu ku*Facebook* baziwa ngolwazi abalubhala ngabo esibukweni esigcina ulwazi ngabo (*profile*) baphinde baziwe nangezinto abazithumelayo njengezinkulumo nezithombe lezi ezihlaziywa kulolu cwaningo.

U-Ahmad (2014) uqala ngokuthi afundise ukuthi i*Facebook* isebenza noma isetshenziswa kanjani:

Facebook is a social network website that provides an extensive number of features for its users to socialise and share information about themselves. Users can sign up on the website with a valid e-mail address and create a profile page, allowing them to keep updated with friends, social activities upload photos, share links and videos and connect with people. The status updates posted by users' profile pages will then be available for replies or comments on at any time by other users. Thus, *Facebook* has become the leading social network platform on the internet and a vital communication tool globally.

Kule jenali u-Ahmad (2014) uveza imisebenzi eyenziwa i*Facebook*, uchaza ukuthi ukungena kuyona kudingeka ikheli le-imeyili, ukhetha abangani, ufake nesithombe sakho uma uthanda. Uqhuba athi u-Ahmad, uyakwazi nokuthumela amavidiyo kubangani bakho, nabo bakwazi nokuphawula babeke imibono ngalokho okuthumelayo. Ubuye achaze nokuthi i*Facebook* inenani elikhulu labantu abayisebenzisayo uma iqhathaniswa nezinye izinkundla zokuxhumana.

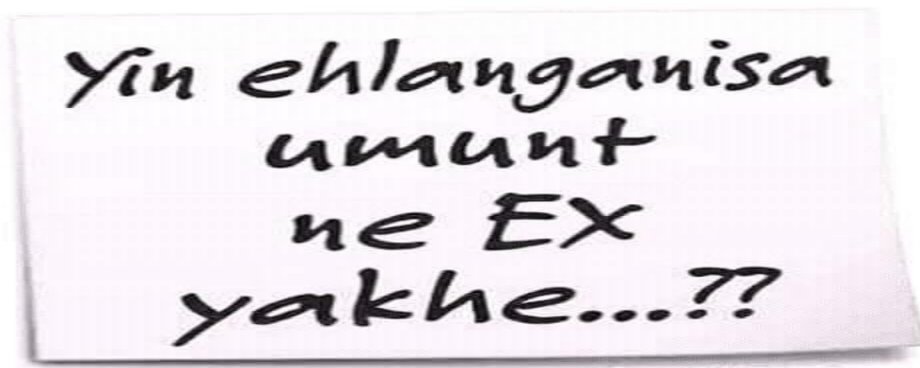
Kuyavela okuzuzwa abantu ngalezi zinkulamo ezicashunwe ku*Facebook* zahlaziywa ezahlukweni eziwumongo walolu cwaningo isahluko sesi-4, sesi-5 nesesi-6. Nezinhlalo zokuthunyelwa kwale milayezo nazo ziyavezwa kulolu cwaningo ngokubheka incazelo yezinkulamo nezithombe.

Ebuka ukuthi imiyalezo isatshalaliswa kanjani ku*Facebook*, uHoward noJones (2004:5) ubalule ukuthi:

People with demographic backgrounds look for different kinds of content online. For example, African American internet users more frequently seek spiritual information online. Although the proportion of male and female users reflects that of the population, the different genders do different things with new media. Women are twice more likely to search for health information than men, and they tend to spend more time communicating with friends and family through e-mail. They are less likely to get news, visit government websites, or use the internet for work.

Ukusatshalaliswa kwemilayezo nolwazi ku-*Facebook* kufeza izinhloso eziningi ezahlukene, uHoward noJones (2004) babeke izibonelo zazo ngenhla. Izibalo zabantu ngobulili ziyaveza ukuthi abesifazane emhlabeni, baningi kunabesilisa. Uma kuthiwa baningi abesifazane abasebenzisa izinkundla zokuxhumana kusobala lokho ukuthi kungenxa yesibalo esiphezulu sabesifazane. Phezu

kwalokho, vele abantu besifazane yibona abadalwe ngendlela yokuthi bayakuthanda ukuxoxa. Yingakho nesibalo sabesifazane abasebenzisa *iFacebook* nezinye izinkundla zokuxhumana siphezulu. UHoward noJones (2004) babuye baphawula ngokuqhathanisa ubulili obusebenzisa kakhulu *iFacebook*. Uma esekhulume nomunye umuntu ngosizi lwakhe owesifazane, uyehla umthwalo emahlombe akhe, azizwe esengcono. Ukudalwa kwabo ngalolu hlobo kwenza ukuthi baphawule kakhulu uma kuxoxwa ezinkundleni zokuxhumana. Bobubili ubulili buyazuza ngale miyalezo nezinkulumo. Okubalulekile ukuthi ulwazi nemiyalezo ethunyelwayo iwusizo kwabesilisa nakubo abesifazane. Isibonelo sokufundisa ubulili bobubili nasi ngezansi:



Inkulumo 2.1 Inkulumo yokungahlukani kaluka kwezithandani

I-ex ibizo elisetshenziswa njengolimi lomphakathi, lichaza isinqandamathe owahlukana naso. Lo mlayezo ufundisa abesilisa nabesifazane ngokubaluleka kokuxebula izingxabo nezimpande kumuntu ongasathandani naye. Ufundisa nokudlulela phambili nokukhohlwa okudlule. Kungaba ungowesilisa noma ungowesifazane bobabili bayafunda, bayelulekwa ngezindaba zothando nokuthi ziphathwa kanjani. Othumele lo mlayezo kungenzeka ukuthi isithandwa esisha kulo muntu, esihlukumezekayo ngenxa yokuthi isithandwa esidala siyaphazamisa othandweni lwabo. Ngakho-ke, le nkulumo iyafundisa kubo bobabili, owesilisa nowesifazane ukuthi uma sewuhlukene nomuntu kusuke kungasekho lutho olusanihlangisile, ngakho khohlwa nguye uqhubekele phambili nempilo. Ukuthunyelwa kwemilayezo ngokukaBarney (2004) kufeza izinhloso eziningi, kuzona okubalwa ukwabelana ngolwazi, ukuxoxa nozakwenu basemsebenzini, ukubonisana ngemidlalo eyahlukene okungaba ibhola lezinyawo, ibhola lomnqakiswano nezinye ezemidlalo. Abanye bacobelelana ngolwazi lwezempilo, izindlela ezintsha nezinhlobo zokupheka, ukukwabelana ulwazi ngamasiko nemvelaphi nokunye okungasiza ekwakheni ubudlelwano nokukhulisa abanye abantu ngokomqondo.

Lapha ngezansi kunesibonelo sesithombe esithunyelwe kuFacebook. Osithumele ukubeke kwacaca okwempahla yembuzi ukuthi obani abantu lesi sithombe esizokwakha umqondo kubo, abaziyo ukuthi sichazani. Uchazile ngamazwi noma kuwulimi lwabetshaphi/isilungu ukuthi uma uwuMzulu welamela lezi zilwane zombili awube usabuthi quthu ubuthongo.

Omunye ukuthi umuntu ozaziyo lezi zilwane kodwa ongeyena umZulu noma ongakaze afunde ngazo ukuthi zisetshenziselwani angavele amangale nje ukuthi lezi zilwane 'zimqwashisa' ngani umuntu ongumZulu. Kanjalo nalabo abanalo ulwazi lwalezi zilwane nokuthi zisetshenziswa kuphi kanjani, abanye abasakholelwa ebuthakathini. Ukukholelwa nokungakholelwa-ke ebuthakathini akwenzi ukuthi othakathwayo angathakatheki. Umuthi uzingenela kalula nje ngoba ongakholelwa usuke engayisebenzisi imithi, engaqinile. Abagadlayo, abaphonsayo, abadweba phansi, abathumela lezi zilwane konke bakwenza ngokuthanda nangokukhululeka kumuntu onjalo. Lezi zilwane zethula umlayezo othi, 'qaphela, kukhona okusina kukujejeza'.



Isithombe 2.1 Iisithombe sezilwane zokuthakatha

Lesi sithombe siwuphawu lokuthakatha njengoba sekuchaziwe ngenhla. Abakhunkuli basebenzisa zona lezi zilwane zombili. Uma abantu beyizitha kwase kuba khona othumela lezi zilwane zombili njengomlayezo ezinkundleni zokuxhumana, inhloso kungaba ukudlulisa umlayezo othi sizotholana esikhaleni kwaNtombela, awumbiwa ndawonye, ubogawula ubheke, ukwenza kuyashiyana, uziqambe ziqine, ukuqaphela ngoba kukhona okusina kukujejeza.

2.3 Ukusebenzisana phakathi kwe-Inthanethi neFacebook

Kunezinto okufanele ube nazo ukuze ukwazi ukuxhumana nabantu ngale ndlela okubhalwa ngayo; ikhompuyutha noma umakhalekhukhwini exhunywe ku-inthanethi. Kumele uthenge idatha, bese uhlwaya maqede wakhe isizindalwazi (*app*) seFacebook kuyona ikhompuyutha noma umakhalekhukhwini. Ubhala amagama ozokwaziwa ngawo kuyona, nayo yonke imininingwane yakho ofisa ukwaziwa ngayo. Ube usukhetha abantu abazoba abangani bakho, okuchaza ukuthi yonke into oyibhalayo noyithumelayo izobonwa yibona kuphela. Uma usufuna ukuyisebenzisa uzoxhuma ngedatha yakho ku-inthanethi bese ucofa isidleke sayo, emuva kwalokho qithi qithi imiyalezo ephuma kubangani bakho, nawe uthumele eyakho kalula.

Exploring internet usage among different racial groups and came up with this: When racial minorities get online, more of them spend their time online chatting, sending and reading instant messages, looking for sports information and downloading music, (Howard & Jones 2004:74).

UHoward noJones (2004) bakubeka kucace ukuthi ukusetshenziswa kwezinkundla zokuxhumana kwenziwa izinhlanga ezahlukene ukufeza izinhloso ezahlukene. Abanye bayazixoxela, abanye bathumela imiyalezo, abanye bafuna okuhambelana nezemidlalo kanti abanye bahlwaya umculo. Kepha-ke, bayingcosana abantu abakwazi ukusebenzisa i-inthanethi. Iningi labo lishaywa ukuthi kumba eqolo ukuyisebenzisa. Abanye abakaze nje bayibone ngamehlo kwaleyo inthanethi, kuyeke ukuthi isebenza kanjani. Ezizathwini abazibeke ngenhla oHoward noJones (2004) zokusebenzisa i-intanethi uthi iyingxenye kachitha isizungu. UHoward noJones (2004:74) uqhuba athi:

People meet their colleagues in chat sessions, exchange e-mail, schedule meetings and work, and set up shared file systems.

Ezinkundleni zokuxhumana abantu bathola ithuba lokuxoxa nabazana nabo okungaba abangani noma izihlobo nalabo abangakabazi kodwa abasakha ubungani nabo. Basuke beshiyelana ugwayi ngezindaba ezisematheni nezidinga ukwethulwa ebandla, becobelelana ulwazi ngezihloko ezahlukene. Muningi umsebenzi owenziwa i-inthanethi, kepha lolu cwaningo lubheka imiyalezo nezithombe ezithunyelwe kuFacebook nenhloso yalaba abazithumelayo.

Kukhona okuhle kanjalo nokubi ngokusebenzisa *iFacebook*. Abanye abantu bakhetha ukungabhali yonke into ngabo nangemindeni yabo ezinkundleni zokuxhumana, kanti abanye yindawo yabo yokuthulula izifuba zabo le. Umcwangingi ngeke agxile ekutheni kubi noma kuhle lokho ngoba akuyona ingxenye yalolu cwaningo, kodwa izinkulumo (isahluko sesine nesesihlanu) nezithombe (isahluko sesithupha) kunezibonelo ezingenza umfundi walolu cwaningo azinqumele ukuthi kwakufanele yini kubhalwe lokho noma kufakwe ezinkundleni zokuxhumana. Kuyaziwa ukuthi abantu abayi nganxanye bengemanzi. Lokho kuchaza ukuthi asiboni izinto ngendlela eyodwa noma efanayo, ngakho lowo nalowo mbono wamukelekile.

Ubulimimbili kwabasebenzisa *iFacebook* kudale ukuthi babhale imilayezo exube izilimi, baphinde bathathe nemisindo yesiNgisi bayisebenzise emagameni esiZulu. Umusho uqala ngesiZulu, phatha phatha sekuphohlozwe amagama ambalwa esiNgisi, noma uqalwe ngesiNgisi bese kufakwa amagama esiZulu. Lokhu kuchazwe kwahlaziywa esahlukweni sesine.

UHidayat (2016) uma ephawula ngokubhalwa kwasezinkundleni zokuxhumana okuxuba izilimi ubeka athi:

Facebookers have their own style of writing in commenting or creating status on their account.

UHidayat (2016) uqiniseka ukuthi abasebenzisa *iFacebook* banesitayela sabo sokubhala nesokubhala izimemezo ezihambisana nemibiko yamagama abo. Abasebenzisa *iFacebook* bayabhala ngemizwa yabo yangaleso sikhathi, izinkinga nezinhlanhla abahlangabezane nazo empilweni, besebenzisa noma yiluphi ulimi abezwa befisa ukulusebenzisa ngaleso sikhathi.

Ngakolunye uhlangothi uSlevin (2000) ubeka athi:

The Internet is radically altering the degree to which individuals and organizations can enter freely into discourses across extended time-space. It opens up new opportunities for dialogue and deliberation, empowers people to make things happen to them, and facilitates new forms of solidarity and cooperation (Slevin, 2000:47).

USlevin (2000) ubona noma ucabanga ukuthi izinhlangano kanjalo nabantu ngayedwana sebenendlela elula yokuhlela impilo yabo ngokukhululeka nanoma ngabe inini, ngenxa ye-inthanethi. Uthi i-inthanethi ivula amathuba ezimpikiswano nokuqophisana ngamazwi ngokukhululeka. Uyakubalula nokuthi bayakwazi ukuzimela abasebenzisi be*Facebook*, baqinise nobuhlobo nobungani babo, kube nokuzwana nokubambisana. i*Facebook* kungakho iyingxenywe yezinkundla zokuxhumana zomphakathi ngoba akwenzeki ukuthi uxhumane wedwa, uxhumana nabantu; ngakho inomphakathi, futhi ingeyomphakathi. Uyakugcizelela ukuthi ezinkundleni zokuxhumana kunobumbano nokubambisana.

2.4 Ukubuyezwa kwemibhalo

Ababaningi ongoti kanjalo akukuningi osekubhalwe izingcweti zolimi ngezinkundla zokuxhumana. Ulwazi olutholalayo ku-inthanethi olufundisa ngokuthi i*Facebook* iyini, isebenza kanjani, bangaki abayisebenzisayo, bayisebenziselani. Lapha kule ngxenyana umcwaningi ubheke ukuthi bakhona yini kwamanye amazwe asebeke benza ucwaningo nge*Facebook*. Ngezansi kuzothiwa thasi emazweni ambalwa kufakwa neNingizimu Afrika.

2.4.1 Okubhalwe ongoti baphesheya kwezilwandle nge*Facebook*

Amazwe ngamazwe anemithetho yawo eyengamele ukusetshenziswa kwezinkundla zokuxhumana, izwe nezwe liba nemigomo yalo mayelana nokusetshenziswa kwezinkundla zokuxhumana. Abantu abahlala kulelo lizwe bayayazi futhi bayayilandela imithetho ebekiwe yezwe labo ngezinkundla zokuxhumana. Amanye amazwe ayavala laphaya emoyeni / emkhathini uma umuntu efuna ukuthumela umlayezo noma izithombe esingahambisani nemigomo yezwe; asihambi lesi sithombe lesi ngoba kuvaliwe. Kunabantu bamakhompuyutha abangochwepheshe abahlalele ukubheka izinto ezithunyelwa abantu ukuthi zilifanele yini iso lesizwe. Uma zingalifanele azidluli noma azidluliswa. Lawo mazwe uhulumeni wawo ukwenza kube kumthethosisekelo ukuthi zisetshenziswa kanjani izinkundla zokuxhumana. Abantu bakhona bayazi ukuthi yini evumelekile, yini engavumelekile.

2.4.1.1 *Facebook* ezweni laseTrinidad

Amazwe aphesheya kukhona asekhulile ngokusetshenziswa kwale nkundla yezokuxhumana i*Facebook*. OMiller nabanye (2016:15) babeka bathi ngezwe laseTrinidad nokusetshenziswa kwe*Facebook* khona:

When we study *Facebook* in Trinidad and we discover that it is significantly different in its content from *Facebook* in India, what is it that we discovered? If we say this is a study of the way Trinidadians have appropriated *Facebook*, then it sounds as though there is a more authentic *Facebook* located somewhere else that has now been changed by Trinidadians. However, the point illuminated by our anthropological approach is that *Facebook* only ever exists with respect to specific populations: the usage by any one social group is no more authentic than any other.

ETrinidad, oMiller (2016) bathi ukusetshenziswa kwe*Facebook* akufani nokwaseNdiya. Bachaza ngokuthi eTrinidad i*Facebook* isetshenziswa ngolandela imigomo nezimiso zosikompilo lwakhona. Baphawula ngokuthi namaqembu akhiwe kuyona anemithetho kanye nemigomo okumele asebenzele ngaphansi kwayo. Ngalokhu bachaza ukuthi akusikhona kwathelawayeka, kwampunzi edla emini. Kukhona izinkinga abazigwemayo njengesizwe ngokwakha le mingcele ngokusetshenziswa kwe*Facebook*. Lokhu okubhalwe ngenhla ngaleli zwe akuchazi ukuthi yikona okwenzeka ezweni lakhona lonke kodwa yinto eshiwo yilabo okwakwenziwa ucwaningo ngabo.

2.4.1.2 I*Facebook* ezweni laseMelika

Ucwaningo oselwenziwe ngezinkundla zokuxhumana yizihloko ezihlobene nokuthi yiliphi iqhaza elibanjwe izinkundla zokuxhumana kwezemfundo. Nalesi sibonelo sikaMiller (2016) esingezansi saseMelika senziwe esikoleni okungukuthi ucwaningo lolu lumayelana nemfundo.

UMiller (2016:24) ephawula ngokwenzeka ezinkundleni zokuxhumana eFlorida eMelika ocwaningweni alwenze esikoleni i-The Glades, uthi:

The group in The Galdes that probably show most internal consistency in their social media usage are the school pupils aged 16 to 18- partly because of the intensity of their interactions as a group. For example, when asking about the use of Whatsapp for groups the answers soon become quite repetitive. Almost everyone had one group that was single sex, for axample girls had girls' group in which they could talk and banter about their relationships with boys. However, they also had another Whatsapp group that have mixed and in which they could talk and banter with boys directly. Many also had temporary groups that might be created in order to organize a party, work on a school project, go paintballing and such like. Some also had family Whatsapp groups or belonged to groups devoted to particular interests.

Lolu cwaningo lukaMiller (2016) luveza enye inkundla yezokuxhumana i*Whatsapp* nokuthi abafundi base The Glades bayisebenzisela futhi bayisebenzisa kanjani. Emaqenjini lawa uyakubalula uMiller (2016) ukuthi bagcina benikeza impendulo efanayo uma ubabuza okuthile. Ngokucabanga komcwaningi lokho kudalwa ukuthi bangabantu abalinganayo ngeminyaka, ngakho nokucabanga kwabo kuzofana futhi kuzoba sezingeni labo leminyaka. Ubeka nangokuthi akhona namanye amaqembu abawakhayo ukuze baxoxe bodwa njengamantombazane, bese bakha amanye lapho babezoxoxa khona ngqo nabafana. Uthi namaqembu emindeni nawo bayawakha.

Okuthokozisayo ukuthi kukhona okuhle okwenziwa kulawa maqembu abantu abasha enze ngabo ucwaningo. Umsebenzi wesikole nawo uyenziwa njengohlwayo lolwazi nemidlalo njalo njalo. Ngokusho kukaMiller (2016) engathi eMelika akunamingcele kangakho ekusetshenzisweni kwezinkundla zokuxhumana.

2.4.1.3 IFacebook ezweni laseShayina

Amanye amazwe awayingeni le ndaba kathelawayeka uma kuziwa kwezokuxhumana. Ezweni elifana neShayina kuyashiwo ukuthi akusiniwa mahleza uma kuziwa ezinkundleni zokuxhumana.

UMcdonald (2016:184) ubeka kanje ngokusetshenziswa kwezinkundla zokuxhumana eShayina:

Thinking through social platforms themselves and their use and thereby including both material and the social- provides a more detailed picture of the impact of social media on society. There is a national ‘Golden Shield Project known as ‘Great Firewall of China’ which blocks certain websites, including non Chinese social media platforms.

UMcdonald (2016) uveza okubalulekile ngeShayina nendlela leli zwe eligwema ngayo izinkinga ezingadalwa izinkundla zokuxhumana. Uthi baningi abantu abakhalazayo ngokuthi izinto abazithumela ezinkundleni zokuxhumana uma beseShayina azifiki lapho abazithumele khona. Uchaza ngokuthi kunamawebhusayithi avaliwe angasebenzi kuleliya zwekazi. Okunye okwenziwa khona ukuthi basebenzisa izinkundla zokuxhumana zabo bodwa, abazisebenzisi lezi zikawonkewonke futhi abazivumeli zisetshenziswe yinoma ngabe ubani ohlala ezweni labo. Lokhu kunswinya kuyabaqoqa abantu, bangabi uvanzi bathumele izithombe zabo benqunu, nokunye okungalifanele iso lomphakathi.

Kuyiqiniso ukuthi uhulumeni angekwazi ukulawula ukucabanga kwabantu, kodwa iShayina iyisibonelo esihle kakhulu sokuthi uma ungakwazi ukulawula indlela abacabanga ngayo, balawule ngokungabaniki inkululeko kuyo yonke into, ikakhulukazi leyo engenasidingo. Amandla abantu abahlala eShayina anqindwe ngamabomu, enqindwa uhulumeni wabo ukuze abantwana bezovikeleka ekuboneni amahlazo namanyala atholakala ku-inthanethi.

Abanye abantu emhlabeni jikelele bakhala ngesikhathi somndeni esidliwa yizinkundla zokuxhumana. UMacdonald (2016) ubika lokhu ngokwenzeka eShayina:

As people turn inwards in their relationships, family relations in particular have been shown to sit uneasily within the environment of social media. Family connections are not completely absent from social media, but they certainly do not occupy a central position in the sociality on these platforms in the same way as familiar non-kin relations, such as classmates or work colleagues. Indeed there are a fewer interaction between generations, and within marriage such use is discouraged.

Uma uswinyo ezinkundleni zokuxhumana lukhona, amakhanda ashisayo kubantu aholela ekuthumeleni izinto ezingafanele ezinkundleni zokuxhumana, ayadamba. Kuke kubalulwe ukuthi nesikhathi somndeni sokuba ndawonye uxoxe, wakhe nobudlelwane obujulile sesidliwe kakhulu izinkundla zokuxhumana. UMcDonald (2016) uthi ikhona imindeni ezinkundleni zokuxhumana esenabo ubudlelwane futhi akusikona ukuthi akusaxhunyanwa nhlobo. Mhlawumbe kungaba yikona ukuthi awusabi ndawonye umndeni ukhulume ubukana emehlweni. Uphawula nokuthi okubonakala kungaba isithikamezo ebudlelwani ngenxa yezinkundla zokuxhumana kubantu abaganene noma nje izizukulwane, kuyagxibhwa ukuze kungasetshenziswa.

2.4.1.4 IFacebook ezweni laseNtaliyana

UNicolescu (2016:52) ebika ngokwenzeka ezweni laseNtaliyana ocwaningweni lwakhe lokusetshenziswa kwezinkundla zokuxhumana, ubika athi:

The retreat from public social media can also be seen in the gesture made by many young people in closing their *Facebook* accounts after getting married. This is seen as a sign of their strongest commitment being to their new relationship. As several local lawyers confirmed, the main reason for divorce in Grano used to be *pettegolezi* (gossip), but now are uses made of *Facebook* and the mobile phone. New media offer opportunities for cheating on your partner, but also for being discovered. It is not uncommon for men to ask

women to befriend them on *Facebook* because of their beautiful profile picture. This, and commenting on posts made by those of the opposite gender, can be extremely annoying to the partners of those in couples. Instead of closing down their accounts, some may choose to run jointly one single *Facebook* account as a sign that their actual relationship is much more important than any other one and is based on reciprocal trust.

Impela lolu cwaningo lukaNicolescu (2016) luvula wonke umuntu amehlo. Uma abantu abasanda kushada bethatha isinqumo sokuvala ama-akhawunti abo e*Facebook*, lokho kukhombisa ukuzibophezela othandweni lwabo. Uyachaza-ke uNicolescu (2016) ukuthi ezikhathini eziphambili kuleli dolobha laseNtaliyana, elibizwa ngokuthi iGrano, izehlukaniso zomshado bezidalwa ukuhleba; kuthe uma sekuchuma izinkundla zokuxhumana, kwaba yizona eziba imbangela yezehlukaniso zemishado.

Ikakhulukazi inkundla yezokuxhumana i*Facebook* uthi abesilisa abashadile akulula ukuthi bangahleki uma bebona isithombe sesiphalaphala esigcinwe umnikazi njengesibuko sakhe (*profile*) saku*Facebook*. Uma sebethumele izicelo zokwakha ubungani nalowo wesifazane, lokho kuba ngukuqala kokungena kwesihlava emshadweni wabo. Kanjalo uma abesilisa bephawula ngokuncoma owesifazane abangamazi ku*Facebook*, lokho kuyamthukuthelisa othandana naleso siphaphala. Engani usuke ebona ukuthi kuqala ngokuncoma nje, kuzodlulela kokunye okufana nokucela ukumbona, emuva kwalokho kuchitheke gula linamasi. Uyabika uNicolescu ngalabo abashadile okuthi esikhundleni sokuvala i-akhawunti ye*Facebook* uma beqeda ukushada bavele bavule i-akhawunti eyodwa abazoyisebenzisa bobabili ngokubambisana. Uthi labo bakhombisa uthando oluthembekile futhi olungenazo izimfihlo. Ukubalile nokuthi ukungathembeki emishadweni eminingi yikona okudala ukunyuka kwenani lezehlukaniso zemishado. Uyachaza ukuthi abanye babanjwa oqotsheni ngakho ngoba beqome noma beqonywe khona lapha ezinkundleni zokuxhumana.

Miningi imibono ngezinkundla zokuxhumana nomthelela wazo ebudlelwaneni kodwa lolu cwaningo olwenziwa kulo msebenzi alugxilile kulokhu (izinkinga zokusetshenziswa kwezinkundla zokuxhumana) ngalo mbono kuyahlatshwa nje kudlulwe wena owabona inalithi.

UNicolescu (2016:55) ubeka kanje esesonga ucwaningo lwakhe:

We should recognize that the way people of Grano use social media is not typical of general Italian society, or even that of southern Italy.

Ngalokhu akusho ngenhla uchaza ukuthi akusibona bonke abantu baseNingizimu neNtaliyana (abaseGrano) abenza kanje, kodwa lokhu ukuthole kulelo qeqebana athathe izimvo zalo wazihlaziya ocwaningweni lwakhe. Bakhona abanye abangenzi njengalaba abachaze ngenhla, abathi beshadile babe nazo izinkundla zokuxhumana abazilawula bona bodwa amakhosikazi namadoda abo engazi.

2.4.2 Okubhalwe ongoti base-Afrika ngeFacebook

Ngaphambilini bese kuke kwaphawulwa ukuthi aluluningi ucwaningo oselwenziwe ngezinkundla zokuxhumana emhlabeni wonke. Inkeshezana ide ithi gqwa gqwa lapha nalaphaya. Lokho kufakazela ukuthi izinkundla zokuxhumana kwazona zisanda kufika nezobuchwepheshe. Abacwaningi abaningi bathathwe iqhaza elibanjwe izinkundla zokuxhumana kwezombusazwe nezombangazwe nakwezemfundo bavele baqala ngazo ukubhala. Iminxa eminingi ngezinkundla zokuxhumana ayikacwaningwa.

2.4.2.1 IFacebook ezweni laseZimbabwe

Izwe laseZimbabwe linomlando omude nonzima kakhulu ngezombusazwe zakhona. Uma izwe kunesimo esithile esisigubezele njengezwe akukho okunye abantu bakhona abakucabangayo ngaphandle kwesimo esinzima ababhekene naso. Kanjalo nezombangazwe ziwudungile umqondo wabantu bakhona. Ngisho abacwaningi bacabanga kakhulu ngaso lesimo, okunye kusithekile emiqondweni yabo.

UChiweshe (2017:133) ebhala ngeqhaza lezinkundla zokuxhumana kwezombusazwe eZimbabwe, ubika athi:

The power of social media was acknowledged by the Egyptian regime as it tried in vain to block *Facebook*. Social media suddenly became a buzzword for many movements fighting against various forms of tyranny across the world. It is heralded as a new space to organize, free of oppression.

Amazwe afana neZimbabwe anezinkinga eziningi futhi ezinkulu uma kuziwa kwezombusazwe nombangazwe. Akuthusi futhi akumangazi ukuthi abantu bakhona izinkundla zokuxhumana bazimukele ngazo zozimbili maqedane baziphathise okwezikhali zaMantungwa. Engani yiyona nkundla abakwazi ukusina bazibethele kuyo kungekho muntu owaziyo nobonayo ukuthi babhalani, uyithumela kubani, ubhale wathini. Le nkululeko abayilethelwe inkundla yezokuxhumana i*Facebook* ibanike ithuba okukade babelilindele futhi belilangazelela.

Akumangazi ukuthi naye umcwaningi uChiweshe (2007) abone leli thuba lokucwaninga ngalesi sihloko maqede angapholisi maseko, agalele kuzwakale. Kule nkundla abantu baseZimbabwe, uthi uChiweshe (2007), bayakwazi nokuhlela kahle noma yini ephathelene nezinhlango namaqembu abo ezezipolitiki. Uyakubalula nokuthi uhulumeni waseGibhithe wazama ukuvala inkundla yezokuxhumana i*Facebook* kepha konke lokho kwaba nhlanga zimuka nomoya. Uma kuzwakala ukuthi abantu baseZimbabwe babe sebekhululeka kangakanani ngokusebenzisa izinkundla zokuxhumana akungabazeki ukuthi izwe elinohulumeni ocindezela abantu angekuvume ukusetshenziswa kwezinkundla zokuxhumana. Uma umuntu engakwazi noma engavumelekile ukubeka uvo lwakhe ngokukhululeka, lowo muntu uphila ngaphansi kwengcindezi. Izinkundla zokuxhumana ezifana ne*Facebook* kulezo zindawo ziba nedumela nesasasa elikhulu njengoba echaza uChiweshe (2007) ngenhla.

Okumhlaba umxhwele kakhulu ngezinkundla zokuxhumana eZimbabwe uChiweshe (2017:135) ukuthi:

Conceptualizing the power of new media and its influence on youth political activism requires nuanced discussions, which outline how the adoption of information technology speaks to ‘glocal’ realities in Zimbabwe.

Kwenzeka emhlabeni wonke jikelele ukuthi abantu abasha babe nolwazi kakhulu lwezinkundla zokuxhumana ukudlula abantu abadala. Intsha ayifundiswa lezi zinto zobuchwepheshe; iyazifundisa, izifundele. Ibangi intsha ekulo empilweni isikhathi esibakhuthazayo ukuthi bangezwa ngokubona kodwa bezwe ngokwenza (*experiment*). Leli bangi libaphoqa ukuba zonke izinto bazizwe bona mathuba, babe udondolo lokuzwa ukuthi isiziba sishone kangakanani. Nakhona eZimbabwe, abantu abasha abangamashanhliziyo ezombusazwe nezombangazwe bazithela inyandana ezinkundleni

zokuxhumana bafunde, babhale, baxoxe noma yini okungasiza kuthuthukise noma kwenze ngcono izwe labo.

2.4.2.2 IFacebook ezweni laseNigeria

U-Oyetunde (2017:15) wethule ucwaningo lwakhe kanje:

This study will address the impacts of the use of social media (with a specific reference to the predominant use of *Facebook*) on academic performance among Nigerian undergraduate social science students at the universities of Ibadan and Ilorin, as well as the Obafemi, Awolowo University, Ile-Ife.

Ocwaningweni luka-Oyetunde (2017) kukhona okufanayo nalolu cwaningo, kodwa futhi kukhona nokuhlukile. Uyachaza ngenhla ukuthi ucwaningo ulwenze ngabafundi basemanyuvesi aseNigeria, ebheka ukuthi inkundla yezokuxhumana i*Facebook* bayisebenzisa kanjani. Ucwaningo olwenziwayo lapha kulo msebenzi alubheki igalelo le*Facebook* kwezemfundo njengoluka-Oyetunde (2017) kodwa izinkulumo ezicashunwe ku*Facebook* ziyakuveza ukufundisa. Lokho kuzovela kahle uma sekuhlaziywa ezahlukweni zokuhlaziya.

Eqhuba lolu cwaningo lwakhe uChiweshe (2017: 139), ubeka athi:

Analysis of *Facebook* activities among research participants highlighted the importance of the site for communication and entertainment purposes. All the respondents spend an average of two hours daily chatting with family and friends. Browsing through friends' pages and pictures is another favourite pastime of the research participants.

Kubantu abenze inhlolokhono, kuChiweshe (2017) kuyavela ukuthi i*Facebook* bayisebenzisela ukuxhumana nezihlobo nabangani babuye bayisebenzisele ukuzithokozisa. Kuningi abakwenzela ukuzithokozisa, kungaba ukubuka amavidiyo ahlekisayo, izinkulumo ezingamahlaya, ukufunda izindaba ezimfushane njalonjalo. Nesikhathi abasichithayo silinganiselwa emahoreni amabili ngosuku ngenkathi bepequlula emakhasini abangani babo, befunda okubhalwe abangani babo.

2.4.3 Okubhalwe ongoti baseNingizimu Afrika ngeFacebook

ENingizimu Afrika abacwaningi basagxile kakhulu kwezombusazwe nakwezombangazwe uma benza ucwaningo ngezinkundla zokuxhumana. Nakuba ucwaningo lukaBosch (2013) lungeludala kodwa naye ubheke lona iqhaza leFacebook kwezepolitiki. Abantu akade ebasebenzisa ukuhlwaya ucwaningo baphendule wacina naye esele nemibuzo. Isizathu salokho ukuthi luningi ucwaningo olungenziwe ngezinkundla zokuxhumana, ngakho uma kukhona olwenziwayo abantu bavele baphose nje umthwalo embongolweni, isiyozibonela ukuthi iwuthwala kanjani.

UBosch (2013:127) ocwaningweni alwenzile ngeFacebook uthole ukuthi:

For many respondents, *Facebook* was an important informal space in which they allied themselves with particular concerns ranging from human rights such as violence against women, to animal rights activism, and environmental concerns such as rhino poaching, recycling or fracking, though many of these online causes were international issues with global significance. It was interesting that despite the HIV/AIDS pandemic and its association with youth, this was not raised as issue of concern by any of the focus group participants, though perhaps it points towards the lack of *Facebook* groups around health issues.

Ekuphenduleni kwabantu abasha kule nhlolekhono eyenziwe uBosch (2013) kuyavela ukuthi likhulu iqhaza elibanjwe iFacebook eNingizimu Afrika. Abantu abasha babale ukuthi iFacebook iyabasiza ekukhulumeni ngamalungelo esintu, ukunakekela imvelo njengokubulawa kobhejane ngenhloso yokugwebula izimpondo zabo, ukongiwa kwemvelo nangezinye izindaba ezithinta izwe nomhlaba wonke jikelele. Uma umcwaningi enza uphenyo kuyenzeka alindele izimpendulo ezithile. UBosch (2013) naye ubelindele ukuthi abantu abasha babeke okuthile ngegcwane lesandulelangculazi nengculazi uqobo, kodwa akwenzekanga. Angesolwe ngokuhlawumbisela isizathu ngokuthi kungani ingculazi kungakhulunywanga ngayo, kodwa iqiniso ukuthi ingculazi sekuyigama nje elasala ukuthi ingumashayabhuqe. Eqinisweni ayisabhuqi njengakuqala, imishanguzo iyidondobalisile. Isifo esibhuqa abantu kulezi zinsuku isifo somdlavuzo, yisona esiyinkinga futhi odokotela sibakhiphe amehlo okubuka indlela esiqotha ngayo imbokodwe nesisekelo. Abantu abasha bebengeke bakhulume ngempi esinqotshiwe. Nakuba ikhambi lokwelapha lingakatholakali kodwa ukubhuqabhuqa abantu kunqotshiwe ngoba isingenye yezifo ezibizwa ngamahlala khona. Ngokomcwaningi, yisona sizathu esenze abantu abasha abaphendula imibuzo nemibono

bengazihluphanga nje ngesandulelangculazi nengculazi. Akhona amaqembu enkundleni yezokuxhumana iFacebook abonisana ngezempilo. Kuyakhulunywa nangayo ingculazi kucotshelwane ngamacebo okuthi udla kudla kuni, uwunakekela kanjani umzimba wakho uma unegciwane lesandulela ngculazi nokunye okubalulekile ngempilo.

2.5 Umlando ngokubhalwa kohlelo nemithetho eyengamele ulimi lwesiZulu

Ngeshwa noma ngenhlanhla olimini lwesiZulu akukaze kubhalwe ngocwaningo oluthinta izinkundla zokuxhumana. Ngaleyo ndlela umcwaningi ubone kukuhle ukuthi ake athi janti ngomlando wokubhalwa kohlelo lwesiZulu; lwaqala nini, lubhalwa obani? IsiZulu njengazo zonke izilimi sinemithetho esengamele, ehambisana nokwakheka kohlelo lwaso.

UNkabinde (1975:4) ubika kafushane ngomlando wokubhalwa kwezincwadi zohlelo lwesiZulu, athi:

The first serious attempts made in the writing of grammar on Zulu were those of John W. Colenso (1855) and Lewis Grout (1859). Later Zulu grammarians, Suter Samuelson (1925), made no changes Wanger (1917 and 1927). It was not until Prof. Doke entered the field that a new era of Bantu linguistics in general and of Zulu in particular ushered in.

Kuhlasimulisa umzimba okuchazwa uNkabinde ngenhla kube kuyisiminya esingeguqulwe futhi esingephikiswe. Uhlelo lwesiZulu lwaqala ukubhalwa abetshaphi/abelungu? Umbuzo uthi babelazelaphi? Ukufika kwenkolo kwafika nemfundo kuleli. Kusobala- ke ukuthi konke abetshaphi abafika nakho kwabe kubhalwe ngolimi lwabo. Abantu abangamaZulu basetshenziswa kakhulu yilaba babhali ngokuthi babafundise ulimi lwethu bese kubhala bona abelungu engathi babezibhalela kanti babesizwe abantu abamnyama. OSolwazi Doke baze baba osolwazi bolimi nje ngoba belufundephi ukudlula abakhulumi balo?

Uyaphawula uNdimande-Hlongwa (2014:92) ukuthi sinazo izingqalabutho ezingoSolwazi olimini lwesiZulu ezingabakhulumi balo, uma ethi:

USolwazi uBhekinkosi (DBZ) Ntuli naye owaqala esebenza njengomsizi ngonyaka we-1967 e-UNISA akadikibalanga yena ngoba waba ivulandlela waba ngowokuqala e-UNISA ukuba uSolwazi wezilimi zomdabu ngonyaka we-1979. INyuvesi yaKwa-Zulu Natali yamhlonipha ngeziqo zobudokotela

ngonyaka we-2009 ngenxa yeqhaza lakhe ekuthuthukisweni kolimi lwesiZulu eNingizimu Afrika.

Izimo zezombusazwe ngalezo zikhathi yizona lezi ezazinqinda izingqalabutho olimini ezifana noMphemba ukuba zigalele kuzwakale ngokubhala izincwadi zohlelo lwesiZulu ezishaya emhlohlweni. UNdimande-Hlongwa (2014) uyakubalula ukuthi uNtuli wafika e-UNISA ezoba umsizi. Engabe wayesiza bani, emsiza ngani? Abafundisi besiZulu bashaya amakhala ukubhalwa kohlelo lwesiZulu lubhalwa abantu abangalukhulumi.

Emuva kwabo kulandele abanye abelungu behlaziya ulimi lwesiZulu. Kukhona nezinye izingxenye zohlelo abazibhalile ezibonakalisayo ukuthi abasibona abakhulumi bolimi lwesiZulu. Kungenzeka ukuthi bafundiswa okuyikho befundiswa abakhulumi bolimi, kwathi uma sebebhalwa baphambanisa. Nasi isibonelo sezingcezu zenkulumo ngokuhlela kukaDoke, kuNkosi noMsomi (1992:72).

Ucezu Lwenkulumo

USobizo: 1. Ibizoz

2. Isabizwana soqobo

Isabizwana sokukhomba

Isabizwana sokubala

Isabizwana senani

Isibonelo

umuzi

wona

lo, lowo, lowaya

wonke, wodwa

womibili, womithathu, womine

Izabizwana ezibhalwe ngokugqanyisiwe ziveza inkinga eyenzeka ngenkathi uDoke ebhala lolu hlelo. Kuyaqapheleka ukuthi isabizwana esibalayo senziwe esenani, esenani senziwa esokubala. Ababhali bolimi lwesiZulu kufanele balungise lo monakalo ukuze ulimi lubuyele esimweni esifanele. Kuba nzima uma abakhulumi bolimi bewushaya indiva lo monakalo ngoba besaba ukuthi abasibona osolwazi bona ngokwabo. Indaba akusiyo eyokuba uSolwazi kepha imayelana nokulungisa okulimele olimini lwesiZulu.

Ababhali abangabakhulumi besiZulu bayavela kusukela eminyakeni ye-1960 kuza esikhathini samanje. Ngalesi sikhathi base befunde ngokwanele (ngokusho kwababephethe) ukuthi sebengakwazi ukubhala ngolimi lwabo bashicilele okuthile.

UNkosi (2005:23) uyakufakazela ukuthi osozilimingqangi bethu yilaba abandelayo:

Kusukela ngonyaka we-1900 kuya kowe-1990 ababhali besiZulu kwaba yilaba:

- B.W Vilakazi
- C.L.S Nyembezi
- D.B.Z. Ntuli
- C.S. Ntuli
- J.B. Hlongwane
- C.T. Msimang
- S.D. Ngcongwane
- A.C. Nkabinde

Labo sozilimingqangi abangenhla bangosaziwayo kubafundi asebefunde isiZulu baze bafinyelela emabangeni aphakeme. Phela baziwa ngemisebenzi yabo enhlobonhlobo. Abanye bangabhali bamanoveli, bezinkondlo, bezindaba ezimfishane, izindaba ezisamdlalo (*drama*), izichazamazwi, izincwadi eziphatelene nokuhlelwa kolimi kanye nokuhlaziywa kwemibhalo. Eminyakeni elandela lena, bakhona nabanye ababhali besiZulu abangabakhulumi bolimi abaqhubekayo nokuhlwayela imbewu yolimi.

Ngokocwaningo abacubunguli benzululwazi yolimi bazihlupha ikakhulu ngocwaningo lwesakhiwo samagama, kusukela ezicucwini zezakhi kuze kushaye emagameni aphelele. Ukwakhiwa kwamagama kuqondene nokuhlaziya kucutshungulwe ukwakhiwa kwezakhi zamagama ezinjengeziqalo nezivumelwano, (Mngomezulu, 2014:26).

UNkosi (2005:4) ubeka kanje ngefonoloji:

EsiZulwini ingcwengazinhlamvu ixazulula ukuxabana kwemisindo yenkulumo lapho imithetho yolimi iphazamiseka khona. Ingcwengazinhlamvu ingumxazululi walokhu kudidana kwemisindo.

Labo ngoti bethule negama lesiZulu lefonoloji – ingcwengazinhlamvu. Lingena khaxa ekuchazeni okwenzeka emagameni uma kuhlaziywa izinhlamvu nemisindo yesiZulu. Bakhuluma ngemithetho yolimi, okuchaza ukuthi indlela ihlahliwe, indima yaklanywa sekukubona abakhulumi bolimi ukuyihlakula. Lo msebenzi uhlakula ukhula olumile olimini olusetshenziswe ku*Facebook*.

2.6 ISociolinguistics nokuyamana kwayo nocwaningo

Sociolinguistics imayelana nokufunda indlela ulimi losetshenziswa ngayo, okuchaza ukuthi ihlaziya ukusetshenziswa kolimi. Ihlobene kakhulu *sociolinguistics* nalolu cwaningo ngoba nalo luhlaziya indlela ulimi olusetshenziswa ngayo umphakathi wenkundla yezokuxhumana iFacebook. Mhlawumbe kungaqalwa ngokubuka ukuthi lona ulimi luyini?

UFishman (1988:470) uphawula lokhu ngolimi:

Language is the subtlest and sensitive symbol system of human species.

NgokukaFishman (1988) umuntu akanto yalutho uma engenalo ulimi lwakhe lwendabuko oluveza ukuthi ungumuphi umsinsi wokuzimilela. Uphawula ngokuthi ulimi luyinkomba yokuthi ungumuntu muni, unguhlobo luni futhi uyisizwe sini.

UBernstein (2010) uyakuphawula ukuthi:

Language is considered one of the most important means of initiating, synthesizing, and reinforcing ways of thinking, feeling and behavior, which are functionally related to the social group.

Ngesingaye uBernstein (2010) uphawula athi ulimi ludalelwe ukusungula inkulumo, lukhuthaza ukucabanga, lwethula imizwa nezenzo, okuyizinto ezihambisana nokuxhumana komphakathi. Ulimi lomphakathi uBernstein (2010) akhuluma ngalo uthi lwakha ubudlelwano phakathi kwamalunga omphakathi ngoba amalunga azibona ngalo ulimi ukuthi ayiluphi uhlanga nokuthi yimaphi amalunga omphakathi anamasiko ahambisanayo. Akunanazwa-ke ukuthi ukuxhumana okunjalo kugququzela ukukhula kolimi.

A delicate and insightful sign of human representation is verbal communication, Fishman thought. The attitudes engendered or symbolized by a language are its social meaning. This is an important technical term in sociolinguistics. It designates the set of meanings which a language variety encodes and which it derives from the group whose language variety it is, or the situations in which it is used, (Downes 1998:65).

UDownes (1998) ngenhla yena ubona *isociolinguistics* ihambelana nokuxhumana ngenkulumo. Uqhuba achaze ngezindlela ulimi olusetshenziswa ngayo nendlela olwethula ngayo incazelo kubakhulumi balo. Konke lokhu kuwubumqoka *besociolinguistics* ngenxa yokuthi incazelo eyethulwa ulimi incike kukhona nasezimweni ulimi olusetshenziswa ngaphansi kwazo.

Kuyaye kukhathaze umqondo uma imiphakathi ingakuqapheli ukuthi ulimi luyisiko nokuthi isiko liwulimi. Ngalokhu kuchazwa ukuthi awukwazi ukuhlukanisa lezi zinto zombili. UCassels (2011:27) unombono othi:

Societies are cultural constructs. I understand culture as the set of values and beliefs that inform, guide, and motivate people's behaviour. So, if there is a specific network society, there should be a culture of the network society that we can identify as its historical marker.

Imiphakathi yakhiwe wulimi namasiko aleso sizwe ngokusho kukaCassels (2011) ngenhla. Uchaza amasiko njengenqubo yokuphila eyisisekelo sokugququzela imiphakathi ngendlela okufanele iphile ngayo. Ngakho-ke, uma kunomphakathi oxhumana enkundleni ethile (*Facebook*), noma kanjani kunosikompilo lowo mphakathi olulandelayo nakuba singalwazi kusachaza yena uCassels (2011).

Nakuba izinkundla zokuxhumana ziyubuchwepheshe, okuyinto entsha esetshenziswayo, uCassels (2011) uthi inqubo okuphilwa ngayo kuzona izinkundla zokuxhumana noma kanjani kuzoba inqubo endala. Enkundleni yezokuxhumana i*Facebook* kukhona izinhlanga nezizwe ezahlukene, kodwa ezinkulumweni kushiylwana igudu, ngandlela thize. Izimvu zomhlambi owodwa zibonakala

seziphendulana zodwa, okuveza ukuthi zingezandawonye. Lokhu kwenziwa ulimi kanye nosikompilo ezixhumana ngalo.

Ziningi-ke izinto okuboniswana nokuxoxwa ngazo ku*Facebook*, ezinye zazo izinto ezisiza ekulekeleleni impilo njengoba kwaziwa ukuthi esikhathini samanje kunezifo eziningi ezikhathaza abantu. Kulokhu kusuke kucebiswana ngamasu okuzelapha lezo zifo, ukudla okunempilo izindlela zokuzigcina uphilile noma amasu okuzindondobalisa zingabhebhetheki ngokushesha. Nasi isibonelo esicashunwe ku*Facebook* sokufakazela lokhu:Kwesinye isikhathi abasebenzisa inkundla yezokuxhumana babonisana ngamacebo okukhulisa abantwana. Abantwana bawumhlambi kazalusile ngenxa yokuthi bavunwa amalungelo. Esikhathini samanje sekunzima kakhulu ukuba umzali. Lokhu kucebisana nokuxoxa kwabazali ngobunzima abahlangabezana nabo ekukhuliseni abantwana kuyabelapha abanye abazali abanezimo ezifana nesalona othumele lo mlayezo ku*Facebook*. Nabo abantwana bahlangabezana nezinsalelo eziningi ekukhuleni kwabo. Kuningi okuyizinsalelo okubazungezile. Konke okuyizinsalelo zabantwana kubuya kuze kubazali. Abesifazane kubukeka behlomula kakhulu enkundleni yezokuxhumana efana ne*Facebook* ngoba bayacijana ngokucobelelana ulwazi ngezinto ezifana:

- nolwazi ngokupheka izinhlobonhlobo zokudla
- nolwazi lokuzicwala nokuzinakekela
- nolwazi lwezempilo
- nokuxazulula izinkinga zothando
- nokubonisana ngokuphathwa kwemizi nemindeni
- nokukhulisa abantwana
- nezindlela zokuzithuthukisa, nokunye okuningi

Lo msebenzi oncomekayo we*Facebook* ushayelwa ihlombe, kwazise lolu lwazi alutholakali ndawo lapho abantu abaningi abakwazi ukwabelana ngalo ngale ndlela.

Nasi esinye isibonelo esicashunwe ku*Facebook*:

**Mzali ubodamane
uwuvula
umakhalekhukhwini
womntwana ukuze wazi
ukuthi uxoxani nobani.**

Inkulumo 2.2 Iseluleko ngokukhulisa abantwana esikhathini samanje

Kuningi okukhulunywa ngakho ezinkundleni zokuxhumana okungaveziwe kulolu cwaningo njengezibonelo. Okuhle ngalezi zinkundla zokuxhumana ukuthi ulwazi lusabalala ngokushesha futhi lufinyelela kuwona wonke umuntu, omaziyo nongamazi, ohlobene naye nongahlobene naye, onobuzwe bakho nongesibona. Izinkulumo nezithombe ezihlaziwayo kulo msebenzi ziyaveza ukuthi:

The relationship between texts and society/culture is seen dialectically. Texts are socio-culturally shaped but they also constitute society and culture, in ways, which may be transformative as well as reproductive, (Fairclough 1995:34).

Kuya ngomphakathi nolimi olusetshenziswayo ngoba kuyenzeka ulimi lwesigodi luthathe indawo yolimi loqobo emphakathini. Izinkulumo zincike kakhulu emasikweni alandelwa umphakathi, okungenzeka ukuthi lawo masiko umphakathi usuwaguqulile noma usuwenza ngendlela ephindaphindekayo ngokusho kukaFairclough (1995) ngenhla. Okunye akuchazayo uFairclough ukuthi umphakathi uyazakhela ulimi ozoxhumana ngalo. Isibonelo, ulimi olukhulunywa eSoweto, luyinhlanguanisa yeSetswana, iSeSotho, iSepedi abanye bakhuluma isiZulu esixube isiSwati nesiXhosa. Abakwenzi ngamabomu lokhu kodwa kuyazenzekela ngokuhlangana kwabantu abakhuluma izilimi ezahlukene.

Kuyahlaluka ukuthi ulimi luyaguquguquka ngokuhamba nokushintsha kwesikhathi. Kanjalo nabantu abayi nganxanye bengemanzi ngezindlela zokushintsha kolimi njengoba uFairclough (1995) echaza ngenhla. Okuhle nokubi ukuthi ulimi lungakhula noma lufe ngezizathu zokuthi seluguquliwe.

Abanye ongoti ababhale ngokusetshenziswa kolimi bakubuka ukuguquka kolimi njengento ebuyisela ulimi emuva (into eyenza ulimi lungakhuli). Abanye babuka ukushintsha kolimi kuyindlela ulimi olukhula noma oluthuthuka ngayo. Ukubheka izibonelo ezilandelayo kuveza khona ukuthi umcwaningi akachemile nalutho phakathi kokuthi ulimi luyathuthuka noma luyalinyazwa ukuguqulwa kwalo: Isibonelo:



Inkulumo 2.3 Inkulumo eveza ukuguquka kolimi

Uhla 2.2 Uhla olwethula ulimi olushintshile nolimi olufanele

Ulimi olushintshile/oluguqukile	Ulimi olufanele
Usazikwatisile	usazithukuthelisile
Kuncono	kungcono
Uzwe nge text	uthole umlayezo
Yabo	uyabo/ uyabona?

Kulesi sibonelo akuchazwa ukuthi yini ewumahluko phakathi kwalezi zinhlobo zokubhala ezingenhla, ukuhlaziywa kwenkulumo kwenziwe esahlukweni sesine lapho okubhekwe ukuthi ulimi lushintshwe kanjani.

Kulesi sibonelo akuveli ukuthi ulimi luyathuthuka noma luyabulawa kodwa-ke umphakathi usulushintshile. Konke lokho kusezandleni zabakhulumisi bolimi lwesiZulu ukuthi bahlukanise

inhloko nesixhanti ngeqhaza elibanjwe izinkundla zokuxhumana olimini. Omunye angathi ulimi olusha lolu okufanele lutholelwe indawo ezilimini zaseNingizimu Afrika omunye athi azibuyele emasisweni, isiZulu sibhalwe ngendlela okufanele sibhalwe ngayo. Akusiyo indawo yomcwaningi ukuthatha lezo zinqumo zokusungula ulimi olusha, kuphela umcwaningi uveza lokhu akuthole enkundleni yezokuxhumana iFacebook.

Ekhuluma ngobuzwe uPaulston (1992:14) uphawula athi:

In societies where ethnic groups-who have sufficient power to enforce it – want to maintain their language, they typically take legal measures to protect their language.

Ulimi luyingxenye yesiko ngakho abasebenzisa inkundla yezokuxhumana iFacebook, abakhuluma isiZulu, basisebenzisa noma ikanjani kuye ngokuthi obhalayo kumfikele kanjani ukubhala umlayezo ngaleso sikhathi ebhala. Abanye abakhulumi bolimi lwesiZulu baba nokungagculiseki uma bebona le ndlela entsha yokubhala ulimi ezinkundleni zokuxhumana ngengoba ebeka uPaulston (1992) ngenhla. Abathinteka kakhulu ababhali bolimi lwesiZulu kanye nabahlaziyi nongcweti bolimi lwesiZulu. Abanye bakholelwa ekutheni ababhala kanjalo babukela phansi ulimi ngoba kwesinye isikhathi inkulumo iqala iyisiZulu iyothi iphela iyobe isiyisiNgisi. Yisiphi isizathu esidale ukuthi ingaqali ize iphele ngesiZulu na? Lokho kwenzeka kanjalo kwezinto kuveza ukuthi abantu sebazi izilimi ezingaphezu kolulodwa futhi bazisebenzisa ngendlela abayithandayo. Isibonelo:

**Bekezela cc
ungasayilahli lendoda
aseseduze ama
bonus.**

Inkulumo 2.4 Inkulumo eyelulekayo

Uma lingekho igama lesiZulu sempela elisho “*ibonus*” alethekelwe phela ngendlela efanele “*ibhonasi*” ibhalwe ngesiZulu ngoba liyibizo nje linikwe isiqalo ukuze lingene ngaphansi kwesigaba samabizo njengawo wonke amabizo esiZulu.

**Dear My heart, cela
uhlukane nokuthanda,
nokukhalela
abant'ongabaz, okwakho
ukuPamper igaz qha...**

Inkulumo 2.5 Inkulumo eyeluleka ngezothando

Ukuvikela ulimi kufanele kwenziwe nguyena wonke umuntu ongumkhulumi wolimi lwesiZulu. Izingxoxo nezinkulumo kubantu abasebenzisa iFacebook zingaba ngolimi lwesiZulu kuphela. Lokhu kuthunga izilimi enkulumweni kuyaluthunaza ulimi okufanele inkulumo iqhutshwe

ngalo. Le nkundla yezokuxhumana iyasetshenziswa ekufundiseni ulimi, uke uthole abayisebenzisayo bebuza ukuthi lithini igama lesiZulu langempela lento ethile. Abayaziyo leyo nto baphendule basho ukuthi ibizwa ngani. Njengalesi sibonelo:

**Bo mnax aningipha
igama lesiZulu
sempela salokhu:
rubber, razor**

Inkulumo 2.6 Inkulumo efundisa ngolimi

Kwesinye isikhathi kubuzwa ngendlela yokubhalwa kwamagama okusemthethweni, isipelingi kanye nemithetho yesiZulu. Kuyakhuzwana ngenkathi kufundiswana ngolimi ezinkundleni zokuxhumana ezifana

neFacebook. Okunye okuhle ngale nkundla yokuxhumana ukuthi umsebenzi wasekhaya owenziwa abafundi uyabhalwa maqede kuboniswa ngawo ngokuletha izizathu zezimpendulo. Lokhu kwenziwa abazali babafundi noma yibona abafundi qobo lwabo, kufundiswane ulimi.

Ngalezi zibonelo ezila ngenhla kuyafakazeleka okushiwo uPaulston (1992) ngeqhaza lezinkundla zokuxhumana ekulondolozeni nasekongeni ulimi okungenziwa abakhulumi balo. Uqhuba athi:

It is clear language maintenance of an ethnic group reinforces the boundaries between that group and the larger society, (Paulston 1992:57).

Ulimi luveza imvelaphi yomuntu ngokukaPaulston (1992) ngoba kuveza abantu abanolimi olulodwa abalukhulumayo nesikompilo olulodwa abalulandelayo. Lokhu kwesekelwa izinkulumo nezithombe ezicashunwe kuFacebook ezethula amasiko abantu abangabakhulumi besiZulu. Kuduma upotiyane

kulabo abangasikhulumi isiZulu uma sekuthunyelwe okufana nalokhu okulandeyo kuthiwe akuhlaziywe:



Inkulumo 2.7 Inkulumo eqagelisa ngesaga

Labo abazaziyo izaga zesiZulu baguqula le mifanekiso bayenze amagama, okungukuthi ongeyena umkhulumi wolimi lwesiZulu lapha uthula sengathi ufile. Yikhona lokho kuqamba izaga ngezithombe okuyingxenye ye*sociolinguistics*. Ongasikhulumi isiZulu usinda uma kuzobhalwa inkulumo exube izilimi ngoba kunamagama esiNgisi ade ephoswa enkulumweni. Ngaleyo ndlela-ke uyakwazi ukuzwa ukuthi kuthiwani noma kukhulunywa ngani.

Kuzona izingxoxo zezinkundla zokuxhumana kuvamile ukuthi kuzwakale abanye sebesebenzisa amagama athi, “bona noma thina”. Uma kuthiwa ‘thina’ basuke bezisho bona abakhulumi bolimi, uma sebethi ‘bona’ basuke besho laba abangalukhulumi ulimi lwesiZulu.

Kuyiqiniso ukuthi *isociolinguistics* iyisifundo esibhekene nokusetshenziswa kolimi emphakathini, ifaka izindlela zokukhuluma ezisetshenziswa abantu abakhuluma ulimi olulodwa ngezindlela ezingafani, lapho kubalwa ukukhuluma kwabantu abasebenza esibhedlela besebenzisa ulimi olwaziwa noluzwiwa yibona bodwa. Ulimi olusetshenziswa abantu abangafundile, abafundile, abasebenza ezimayini, abahola impesheni, olusetshenziswa intsha njalonjalo. *Isociolinguistics* ibuye ibheke nabakhuluma izilimi ezahlukenengokuveza imithetho engafani yazo lezi zilimi. Okungekuhle ngayo ukuthi abanye abangalwazi lolo limi bazizwa bengemukelekile kuleyo ndawo, noma bazizwe bengesiyo ingxenye yenkulumo ngesizathu ababona ingathi senziwa ngamabomu ukukhishwa inyumbazane.

UPark nabanye (2009) wethula izidingo ezine zezinkundla zokuxhumana ezisetshenziselwa zona: ukuxoxa, ukuzithokozisa, ukuduma nokwaziwa, nolwazi. Lolu cwaningo loPark nabanye (2009) alwenzile lubheka izidingo zabantu abasebenzisa izinkundla zokuxhumana nezidingo zomphakathi ukusebenzisa i*Facebook* no*My Space*.

UMoore (2004) uphawula athi:

The study of style has been one of the principal components of variationist research since Labov's groundbreaking work in 1966.

ULabov ngonyaka we-1966 ngokusho kukaMoore (2004) wenza ucwaningo ngokukhulunywa kolimi lwesiNgisi ebheka indlela abathengi nabathengisi abaphimisa ngayo onkamisa abathile eMelika. ULabov waba ngowokuqala ukubheka indlela abantu abalukhuluma ngayo ulimi, nalolu cwaningo luhamba kuleyo ndela eyacatshwa nguye. Kulolo cwaningo uMoore (2004) ngenhla ubhale ngokwehluka kolimi olusetshenziswa ngendlela ehlukile, lokho kuyi*sociolinguistics*. Lolu cwaningo lumayelana nesitayela esisetshenziswa uma kukhulunywa noma kubhalwa ulimi.

Lo msebenzi awufani nocwaningo lukaMoore (2004) no-Labov ababebheka ukushintsha kwamagama ngokubheka izinhlamvu noma imisindo yawo, ukuma kwamagama emshweni nokunye. Lo msebenzi umayelana nezizathu zokuthumela izinkulumo nezithombe ku*Facebook*, nokunika incazelo yalezo zithombe nezinkulumo. Lo msebenzi ubheka uhlelo nemithetho yalo ukuthi isetshenzisiwe yini abaqambi bezinkulumo ezithunyelwe ku*Facebook*. OkaLabov umsebenzi uncike kakhulu kufonethikhi, kanti lolu cwaningo lubheka iminxa emibili ye*sociolinguistics*, owokuqala ukuxuba amagama nokudidiyela imisho yezinye izilimi, owesibili ukuboleka kwezinye izilimi. Lokhu akuchazi ukuthi akushiwo lutho kulolu cwaningo ngefonethikhi, kukhona okuphawulwe umcwaningi ngayo kepha akagxilile kuyo kangako.

2.7 Okushiwo ongoti ngokusetshenziswa kolimi ezinkundleni zokuxhumana

Ulimi olusetshenziswa ezinkundleni zokuxhumana luya ngokuthi lowo obhala inkulumo ufisa ukukwedlulisa kanjani lokho akubhalayo ngaleso sikhathi.

U-Oyetunde (2017: 42) uthi yilezi zinto ezigququzela ukusetshenziswa kwezinkundla zokuxhumana:

- Ukuchitha isizungu nokuqhuba usuku.
(Filling up free time (diversion or passing the time when one is bored))
- Ukuxhumana kwabahlobo nokwazana kangcono.
(Keeping people)
- Ukwenza okwenziwa uwonkewonke.
(Doing what everyone is doing (critical mass effect))
- Ukwabelana ngolwazi.
(Sharing media)
- Ukubalekela ezinye izinto ezenziwa amanye amalunga omphakathi.
(Escaping other social situations)
- Ukufunda ngokwenza izinto.
(Exploring things randomly)
- Ukuzifumana wena uqobo.
(Interpersonal utility.)
- Ukuzazisa nokuqondwa kangcono.
(Personal status seeking).

Ngokubona kwakhe u-Oyetunde (2017) abafundi bazisebenzisela lokhu akushoyo izinkundla zokuxhumana, okuthokozisayo ukuthi kulolu cwaningo kuyavela lokhu akushoyo njengezizathu zokuthumela izinkulumo ku*Facebook*. Lokhu kukhombisa ukuthi kunokuxhumana phakathi kwalo msebenzi noka-Oyetunda.

UChirwa (1993:1) ubeka athi:

While language is a means of communication between a speaker and a hearer, it is also a means of conveying a message from one person to another.

Ukufakazela lokhu okushiwo uChirwa (1993) kokuthi ukuxhumana kuwukudlulisa umlayezo osuka kulo muntu uya kulowaya, kuyenzeka ekusetshenzisweni kwe*Facebook*. Kulolu cwaningo imibhalo yolimi etholakala ku*Facebook* eyizinkulumo ingukuxhumana lapho obhalayo esuke ethula imizwa, nemibono yakhe ngodaba oluthile elindele ukuthi abalufundayo baphawule okuthile ngalo. Izinkulumo zaku*Facebook* ziyawususa umsindo kuphikiswane kuqoshiwane kube njeya. Kwesinye

isikhathi obhale umlayezo ukwenza ngamabomu lokho ngoba nje ehlose ukuqala uthuthuva ngenkulumo yakhe.

USim noPop (2014:128) ubeka athi:

It has been assumed that technologies should be used as institutional tool for vocabulary acquisition. It has also been argued that this type of leaning is beneficial for foreign language learners, as it considerably builds confidence and increases learners' interest in the topic.

OSim noPop (2014) basho kanje ngoba bona bebebuka iqhaza elibanjwe i*Facebook* ekufundiseni ngolimi kubantu abangesibona abakhulumi balo. Abakuphawulayo ukuthi ulimi abazitholelelona abafundi ku*Facebook* babheke izincazelo zalawo magama bazitholela bona uqobo lokho kubuyisa ukuzethemba ngolimi abalufundayo. Okunye okuhle kulo msebenzi wabo ukuthi batholile ukuthi lolu lwazi abafundi abazitholele lona ku*Facebook* abalukhohlwa ngoba bazizuzele bona mathupha. Ucwangingo esiphezu kwalo luhlukile ngoba alugxilile emfundweni kodwa lubheka ukuthi ulimi lusetshenziswa kanjani ku*Facebook*. Yiwona mahluko lowo okhona phakathi kwale misebenzi yomibili. Okufanayo ukuthi yomibili le misebenzi yenziwe enkundleni yezokuxhumana i*Facebook* futhi imayelana nolimi. Kungephikwe ukuthi i*Facebook* ibambe elikhulu iqhaza kwezemfundo, okungukuthi abafundi bayazuza kakhulu ngokusetshenziswa kwe*Facebook* emsebenzini wabo wesikole.

2.8 Okushiwo ongoti ngokuboleka kwezinye izilimi (borrowing)

ENingizimu Afrika iningi labantu bakhuluma ulimi olungaphezu kolulodwa; abakhuluma ezimbili, babizwa ngolimimbili, kanti ezingaphezu kwezimbili babizwa ngoliminingi. Lokhu kudalwa ukuthi izwe lethu linezilimi eziyi-11 ezisemthethweni. Ukuba limimbili noma liminingi kunobuhle nobubi bakho. Ngaso sonke isikhathi ukuboleka kwezinye izilimi akudalwa ukuthi alikho igama lesiZulu laleyo nto, kodwa kudalwa ukukhohlwa igama lesiZulu, bese elesiNgisi noma elesiBhunu lifika kuqala emqondweni. Ambalwa amagama ezinto esingenawo amagama azo esiZulu esidinga ukuthi siboleke ezilimini zabasemzini. Izinto zobuchwepheshe obuthuthuka mihla namalanga bunika inselelo ebhodini lolimi (*Language Board*) ekuqambeni amagama esiZulu alezi zinto ezintsha ukuze kunqandeke lesi sikhava sokweboleka kwezinye izilimi.

UNyembezi (1992:1) uphawula athi:

Ukuhlalelana nezinye izinhlanga kubangela ukuba umuntu angabe esazihlupha ngokufuna igama lesiZulu elingumaqondana, akufumanise kulula ukuphambukela kwezinye izilimi.

Ukusondelana kwabantu emphakathini abakhuluma izilimi ezahlukene kube nomthelela wokuthi abakhulumi bagcine ulimi lwabo sebelusheba nezilimi zabantu abahlala nabo. Uma bekhuluma, uchaza athi uNyembezi (1992), abazihluphi ngokufuna igama lesiZulu abazolisebenzisa, bavele bagaxe igama lolunye ulimi khona lapho. Akubukeki futhi akuzwakali kuwumqondo ophusile ukwenza njalo olimini ngoba omunye umuntu olalele okushiwoyo okunamagama abolekwe kwezinye izilimi, noma okubhaliwe okunamagama abolekwe kwezinye izilimi, miningi imibuzo azibuza yona ngalowo mkhulumi wolimi olubolekayo. Kuyezwakala uma umuntu eboleka igama elingekho sidalwa esiZulwini, kepha uma likhona kodwa aboleke akubekezeleleki nhlobo.

Ukuboleka kwezinye izilimi kuvumelekile uma kuphela igama lolimi olubolekayo lingekho. UNzai nabanye (2014) bake baphawula ngezizathu zokuboleka wathi:

Sometimes they borrow terms from one language to explain concepts in another language, and that is a **Linguistic characteristic of borrowing**.

Kwesinye isikhathi kubolekwa amagama ukuze kucaciswe okuthile okungeke kucace kahle ngolimi oluthile, ngokukaNzai nabanye (2014) lokho bakubiza **ngokubolekela okunezimpawu zolimi**. Lezi zimpawu oNzai abakhuluma ngazo izimpawu eziyincazelo yegama lelo elibolekiwe.

Linguistic borrowing, Imm, (2009) define as making use of similar structure in both languages, being fluent in the borrowing and borrowed languages: feeling the needs of expanding the expressive and communicative powers of one language.

Ukuboleka kolimi u-Imm (2009) ocwaningweni alwenzile uthi lolu hlobo luvame ezilimi ezicishe zibe namagama anamalunga akheke ngokufana uma ubheka ulimi olubolekisayo nolimi olubolekayo. Uchaza athi ulimi olubolekisayo lukhangisa ngamandla kanti ulimi olubolekayo luyakhula

emagameni okuxhumana. Ephuzwini lokwengamela ngamandla akukholakali ukuzwa ukuthi ezilimini ezimbili kukhona olubizwa ngolimi olunamandla kunolunye. Abetshaphi bafika nezinto esasingenazo kwaZulu, lokho kwaphoqa ukuthi lawo magama alezo zinto abolekwe, nazi izibonelo ezimbalwa ezihlelwe umcwaningi:

Uhla 2.3 Uhla lwamagama abolekiwe

IsiNgisi	IsiZulu esibolekiwe.
Money	Imali
Bed	Umbhede
Shirt	Ishethi
Towel	Ithawula
Book	Ibhuku
Cupboard	Ikhabethe
Fork	Imfologo

Abanye ongoti bethula olunye uhlobo lokuboleka bathi:

Non-linguistic characteristics of borrowing is to have an ample knowledge of other cognitive and behavioural phenomena and cultures such as proverbs, funds of knowledge, (Granja, 2008), possessing a broad cultural view while emulating a dominant group’s language, (Rosenhouse et al, 2011). Making inferences from the point above, and considering borrowing features as a direct way to get into communication with other people (Rosenhouse & Kowner 2008).

Ukuboleka okungenazo izimpawu zolimi ukuba nolwazi olwanele olumayelana nengqondo nendlela thize yokuziphatha kanye namasiko okubalwa izisho, izaga nezifengqo kanye nolwazi oluningi, (Granja, 2008) Lolu hlobo lunokujula kolwazi losikompilo lwabantu abayingabade nomsinsi wokuzimilela kulo. Ukufakazisa kulokhu okungenhla, ukuboleka okungenazo izimpawu kuthathwa njengendlela yokuxhumana ngqo nabantu (Rosenhouse noKowner 2008).

Ngaphambi kokunika isibonelo esingezansi kafuphi nje umcwaningi ufisa ukuphawula ngolimi olusetshenziswa ezinkundleni zokuxhumana (*social media language*).

Olunye uhlobo lokubokela ongoti ababhale ngalo yi:

Social characteristics of borrowing are repetitive and high frequency of the same structure according to the contact situations, having higher education and considering the web as ideal place to expand and gain rapid acceptance (Baiteiro, 2012, Marti, 2011, Rosehouse & Kowner 2008).

UBaiteiro (2012), Marti (2011), Rosenhouse noKowner (2008) bethula uhlobo oluthutha izinhlamvu noma amalunga egama olimi okubolekwa kulo enjengoba enjalo, bese kwenezelwa izidingo zolimi olubolekayo ukuveza inkathi, isimo, impambosi, ubunye, ubuningi nokunye. Bathi ngokwenza njalo kusetshenziswa **ukuboleka ngokwezimpawu eziyizingo zolimi**. Lolu hlobo lokuboleka luncike kakhulu ekutheni umphakathi ujwayeleni, usebenzisani, ufunani mayelana nolimi. Uma kubhalelwe umphakathi kuyaphoqa ukuthi kube ulimi umphakathi olwaziyo, oluzwayo futhi olusebenzisayo. Ngaleyo ndlela imithetho yolimi isuke ibekelwe eceleni.

USchwartz nabanye (2013) bakhombisa ukuthi:

Social media is used to gain psychological insight and how language used in social media reveals people's personality and mood.

OSchwartz (2013) nabanye babhale ngesisekelo salolu cwaningo ngoba lusungulwe ngokucaphuna enkundleni yezokuxhumana izinkulamo nezithombe. Bona oSchwartz (2013) bahluke ngoba babuke ukuthi okuthunyelwe ezinkundleni zokuxhumana kukuveza kanjani ukucabanga nomqondosimo walowo othumele okuthile. Babuye basebenzisa iminyaka, ubulili kanye nendlela abadalwe ngayo labo abathumela okuthile ezinkundleni zokuxhumana kanti lolu cwaningo lubheka izizathu zokuthunyelwa kwalokho nokuthi kufika kanjani kulabo okuthunyelwe kubo. Lokho kungumehluko phakathi kocwaningo loSchwartz (2013) nalolu cwaningo.

Omunye ungoti uJulca-Guerrero (2009) ukholelwa ekutheni:

There are different domains of language use, such as the family, the playground and street, the school, the church, literature, the press, the military, the courts and government administration.

Ngokuka Julca-Guerrero (2009) akuzona zodwa izinkundla zokuxhumana ezisebenzisa ulimi, okunye okusebenzisa ulimi imindeni, izinkundla zemidlalo, emigwaqweni, ezikoleni, emasontweni, kwezemibhalo, ezezindaba, ezinkantolo naseminyangweni kahulumeni nazo ziyalusebenzisa ulimi. Kuyisiminya lokhu akushoyo kodwa kuhlukile kulolu cwaningo ngoba lona lubheka ukusetshenziswa kolimi ezinkundleni zokuxhumana.

UPoplack noMeechan (1995:208) bona babeka kanje:

Established borrowing involves the grammatical structure of the language only, that the other playing a solely etymological role. Therefore, they define established borrowing as the adaptation of the lexical material to the morphological, syntactic, and usually phonological patterns of the recipient language.

OPoplack noMeechan (1995) babuka ukuthi ukuhlelwa kwamalunga egameni, imithetho yohlelo yiyona elawula ukuthi kuzobolekwa kanjani, kuye ngokuthi ulimi olubolekayo lubolekani lunqabani. Imigomo ehambisana namalunga nezakhi zegama inegalelo nayo ngoba kwesinye isikhathi kusetshenziswa izinguquko zefonoloji ukuze ukweboleka kube impumelelo. Olimini lwesiZulu kuyenzeka lokho ukuthi amagama abolekiwe alandele imithetho yohlelo yakhona.

Nakho ukuboleka kunezizathu zakho, kuye ngokuthi yini inhloso yombhali wenkulumo. Kungaba ufuna ukugcizelela, ukuchaza, ukwahlukanisa, ukwenaba kulokho akushoyo uma eboleka kwezinye izilimi. Omunye ungoti okwesekayo lokhu okushiwo oPolack noMeechan (1995) ngenhla bese ehluka kancane uHadei (2016) ngoba yena ubheka iminxa emibili, ukuboleka nokuxuba izilimi uphawula ngakho athi:

The first approach claims that code switching and borrowing are two different phenomena and that the lexical insertions can integrate with the English language syntactically, morphosyntactically and sometimes phonologically.

OPoplack noMeechan (1995) benomhlobo wakhe babuka ukuboleka njengokunyonkela izinhlamvu ezithile zolimi okubolekwa kulona zinyon kelwa ulimi olubolekayo. Lokhu bathi kwenziwa umqondo womuntu okhuluma izilimi ezimbili ngenkathi ethula inkulumo noma ebhala. Kanti uHadei (2016) yena uthi uma kubolekwa noma kuxutshwa izilimi enkulumweni kungenzeka ukuthi kube khona izakhi noma amalunga olunye ulimi agaxwa phakathi kwamalunga olunye ulimi. Kuleso sishebo

sesibondane akhuluma ngaso uHadei (2016) nofunda inkulumo exube izilimi kumele azazi kahle izilimi lezo ezishebe amalunga.

USchwartz nabanye (2013) wenze uhlaka olunehlansi yolimi okungasetshenzelwa phezu kwalo ngokusetshenziswa kolimi kanje:

1. Linguistic Feature Extraction: Extract the units of language that we wish to correlate with (words, text, topics etc.)
This current research differs from Schwartz et al (2013) as it sampled text messages with interesting motives behind their posting and analyzed them in data analysis chapter.
2. Visualization: Represent the output of correlation analysis in any digestible form.

Uhlaka lwakhe luthi:

1. Ukucaphuna Izinkomba Zolimi: ukucaphuna izingxenyane zolimi ezisetshenziswayo (kungaba amagama, izakhi, izinhlamvu, izihloko njll.).
Lolu cwaningo luhluka embonweni kaSchwartz nabanye (2013) ngoba lona lubheka nezinhloso zokuthunyelwa kwaleyo milayezo/ zinkulumo ezicashuniwe.
2. Ukwakha isithombe emqondweni: ukuhlaziywa kwamagama nokuhlaza incazelo yawo.

Lolu cwaningo olwenziwa kulo msebenzi luyafana nombono kaSchwartz nabanye (2013) ngoba izinkulumo nemiyalezo okucashunwe ku*Facebook* kuhlaziywa ngezakhi, ngamalunga nangamagama imbala esahlukweni sesine bese kuhluzwa nencazelo esahlukweni sesihlanu.

Ocwaningweni olwenziwe kulo msebenzi ngaphezu kwezinkulumo nemiyalezo kuhlaziywe nezithombe kanye nemifanekiso ecashunwe ku*Facebook*. Iphuzu lokuqala lisho okuyindlela yokwenza lo msebenzi. Kucashunwe izinkulumo, kuzona kwathathwa amagama athile ukuze kwethulwe umlayezo wenkulumo. Iphuzu lesibili lingena khaxa kulolu cwaningo ngoba emagamani acashuniwe kwakhiwa isithombe engqondweni ukuze kutholakale incazelo yawo, kanjalo nasezithombeni ezihlaziywayo kubhekwa izizathu zokuzithumela nomlayezo owethulwa izithombe. Konke lokhu kungenzeke uma ukwakheka kwesithombe engqondweni kungenzekile.

UGrimstad (2017) ucaphune uMysken (2015) ukweseka umbono wakhe ocwaningweni awenze phakathi kwesiNgisi nesiPenishi lapho evuma ukuthi:

Accepting that borrowing is combination of several insertions and alterations within one another and that the main code mixing distinction is between insertion and alteration is interesting. However, he notes that:

1. some of the mixed fragments are not separate constituents and,
2. the constituents all seem to obey grammatical rules that are common to both languages.

Kafushane uGrimstad (2017) ucaphune uMysken (2015) ethi ukuboleka kuyinhlanganisela yokugaxa amalunga athile emagameni nokulungisa kanti ukuxuba izilimi kuxhantela kukho ukugaxa nokulungiswa kwamagama. Wabe eseqhuba ethi:

1. Amanye amalunga akulula ukuthi ahlukaniseke,
2. Amanye amalunga athobela imithetho yohlelo, lokho okujwayelekile ezilimini zombili.

Ngakolunye uhlangothi uSchwartz nabanye (2013) bachaza ucwaningo alwenzile kanje:

This study demonstrate how open vocabulary exploratory analysis can reveal unknown links between personality, suggesting novel hypothesis about behaviour; it is plausible that people who talk about activities more also participate more in those activities.

Ucwaningo lukaSchwartz nabanye (2013) luhlonga okungakaze kwenziwe ngaphambilini. Bachaza bathi luvundulula amaqiniso ngokudalwa komuntu okuhambisana nokuziphatha kwakhe. Lapha uthole nokuthi abantu abaqeketha kakhulu ngezinto ezithile, bakhuthele futhi nasekuzeneni lezo zinto. Ngalokhu bachaza ukuthi awukwazi ukukhulumela safuthi ngento ongayazi futhi ongayenzi. IsiZulu sithi zibanjwa kweziwudlayo, isotsha lifela emsebenzini walo okuchaza ukuthi umkhakha ovelele kuwona, yilapho ulwazi lwakho luluningi khona. Abanye abantu bayakwazi ukumfunda umuntu ukuthi unhloboni kapende bethathela ezinkulumweni ajwayela ukuzibhala ku*Facebook*. Ngakho-ke izenzo nezinkulumo ziyahambisana nokuziphatha.

Lolu hlobo locwaningo lunabo ubudlelwano nomsebenzi kaSchwartz nabanye (2013) abaphawula ukuthi nawo yigalelo lokuqala lalolo hlobo. Lokho kuhambisana nalolu cwano ngoba izinkulumo ezicashunwe ku*Facebook* iningi lazo lithunyelwe yilaba abakukhuthalele ukubhala imibono yabo okungukuthi bayathanda ukuzwakalisa ilaka labo esidlangalaleni. Babuye bakhulume nangamagama

nokutshenziswa kwawo emshweni. Kuyiqiniso ukuthi igama uma lizimele lodwa aliwunikezi umqondo ophelele kepha umqondo walo uphelela uma selisebenze emshweni. USchwartz nabanye (2013) baze bawabize ngokuthi amagama ayimbotshana asiza kufinyelelwe encazelweni yomusho wonke. Kufana nokusebenzisa ulimi olulumelayo noluhlambalazayo, lowo muntu akangatshazwa ukuthi uyindlavini nje akazi ukuthi kufanele akhulume ini, kanjani. Isibonelo somcwaningi yilona owayeqhulula inhlamba eqenjini eliku*Facebook* umcwaningi aze akhetha ukuphuma kulo ngoba lo ohlambalazayo wayengayiboni inkinga ngolimi lwakhe ngisho eseboniswa.

Ongoti bayayifunda imibono yabanye, bavumelane noma baphikisane nayo. Kanjalo uJulca-Guerrero (2009) ulandele ezinyathelweni zikaPoplack benoMeechan (1995) ekubumbeni izindlela ezisetshenziswa ekubolekeni amagama kwezinye izilimi, benze uhla noma uhlaka lwezindawo lapho ukuboleka okungena khona. Ukuhlanganisa amakhanda kwabo kuphume nohla olubalula ukuthi:

1. Ukuboleka kuthathisela emagameni asolimini.

(Borrowings add to the lexicon).

- .2. Ukuboleka kuthobela imithetho yemofoloji, yefonoloji neyesintekisi.

(Borrowings often exhibit phonological, morphological and syntactic adaptation)

3. Ukuboleka kusebenzisa ulimi olukhulunywa ngaleso sikhathi kanye nezindlela ezintsha zokulusebenzisa.

(Borrowings use frequently in natural speech and other forms of language usage).

4. Ukuboleka kugqiba ukusetshenziswa kwamagama esiZulu sangempela. Kwengamela ulimi lwendabuko.

(Borrowings replace a language's own words).

5. Ukuboleka kwenza okhulumayo alethule abuye alimukele igama alibolekile njengelinye lamagama alolo lumi olubolekile.

(Borrowings recognized by speakers as words in their own language, and)

6. Okubi ngokuboleka ukushintsha kwencazelo yegama ngenxa yokuthi selisebenze kolunye ulimi.

(Borrowings in some cases exhibit semantic change.)

Ukusonga ephuzwini lokuboleka kafushane kungashiwo ukuthi kuyingxenye yempilo yesikhathi samanje nendlela esivamile futhi esichumile abantu abayisebenzisayo. Izizathu zokuboleka nazo zihlukile ngoba kwesinye isikhathi lowo okhulumayo noma obhalayo ngaleso sikhathi ekhuluma noma ebhala lisuke lisamdukele igama lesiZulu angalisebenzisa lingene khaxa bese eboleka ngesizathu zokucacisa inkulumo.

2.10 Okushiwo ongoti ngokuxuba amagama ezilimi emshweni owodwa, nemisho yezilimi ezimbili (*code mixing, code-switching*)

Lolu cwaningo lunazo zombili lezi zingxenye kwazise izinkulumo ezicashunwe kuFacebookzinakho kokubili, ukuxuba izilimi nokudidiyela izilimi (*code mixing, code-switching*).

Kuyaba khona ukudideka mayelana nomehluko phakathi kokuxuba izilimi nokudidiyela izilimi. Ukuze kuhlukane inhloko nesixhanti kuzochazwa ngakunye yikhona uzogqama umehluko phakathi kwakho. Ongoti abalandelayo benza kube lula ukuhlukhanisa lokhu kokubili ngoba ukuxuba izilimi kwenzeka ngokushintshanisa amagama ezilimi ezahlukene kanti ukudidiyela ukushintshanisa imisho yezilimi ezahlukene.

UEldin (2014:78) uchaza kanje ngokudidiyelwa kwezilimi:

Code switching could be defined as a term used to refer to the act of conversing in another language, besides the mother tongue. On the other hand, code switching is also defined as a combination of words, phrases and sentences that result from sentence limitations in similar speech context.

Ukudidiyela izilimi u-Eldin ukuchaza ngokuthi kuyisenzo sokuthutha olimini uthuthela kolunye. Uqhuba athi ngakolunye uhlangothi kuchazwa njengokuhlanganisa amagama, amabinzana, nemisho yolunye ulimi uma ulimi lwebele lunganawo amagama achaza lokhu okushoyo. Uma esho kanje

uchaza isizathu sokudidiyela izilimi ngoba ubalula elokuthi ‘engekho’ emqondweni amagama ashaya emhlohlweni olimi alukhulumayo. Okunye okuphawulekayo ukuthi naye akawuvezi umehluko phakathi kokuxuba izilimi (*code mixing*) nokudidiyela izilimi (*code switching*) uyahlanganisa nje athi amagama, imisho, amabinzana.

UWilhelm (2004:334) ukuchaza kanje ukuxuba izilimi:

We use term code mixing to refer to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primary from two participating grammatical systems within a sentence.

Ngamanye amagama uWilhelm (2004) uchaza ukuthi ukuxuba izilimi kulawulwa imithetho yohlelo olimini ngalunye, negalelo lendlela yokusebenza komqondo neqhaza elibanjwa umphakathi olimini nakho kunendawo yakho. Ngokwakhe uWilhelm (2004) akaboni nkinga uma kuxutshwa amalunga egameni (igama lesiZulu liba nesiqu noma umsuka wesiNgisi), ukuxuba amagama emshweni nokuxuba imisho esigabeni. Okunye okusemqoka okufundisayo ulwazi lokuthi imisindo (*sounds*) onkamisa nongwaqa bakha uhlamvu (*syllable*). Izinhlamvu zihlelwa kahle ukwakha igama (*word*). Amagama ahlelwa kahle ukwakha umusho (*sentence*). Imisho ihlelwa kahle ukwakha isigaba (*paragraph*). Izigaba zihlelwa kahle ukwakha indaba (*story*). Okuyincazelo engenhla kuwubufakazi bokuthi imisindo ibalulekile ukuze kube khona indaba. Iyona-ke le misindo, izinhlamvu namagama esiZulu aguqulwayo / asuswayo kusetshenziswe awesiNgisi ekuxubeni izilimi bese ekudidiyeleni izilimi kususwe imisho yesiZulu kusetshenziswe imisho yesiNgisi noma yolunye ulimi ngoba kuyabolekwa nakwezinye izilimi.

Ngakolunye uhlangothi, uMysken (2000) uyavumelana nabo oWilhelm (2004) ngoba uthi:

It might happen that items and grammatical feature from two languages appear in one sentence, (Mysken 2000:1).

UMysken (2000) uthi kungenzeka ukuthi amagama noma izinhlamvu zezilimi ezimbili zisetshenziswe emshweni owodwa. Akasho lutho ngemisho lapho obhalayo noma okhulumayo esuka emshweni wesiNgisi aye kowesiZulu noma asuke kowesiZulu aye kowesiNgisi. Yilokho okubizwa ngokudidiyela imisho (*code switching*). Bekuyinselelo enkulu ukuhluhanisa phakathi kokuxuba izilimi (*code mixing*) nokudidiyela izilimi (*code switching*) kwaze kwalamula ongoti bolimi

abayihlukanisile inhloko nesixhanti. Kukhona okuwubudlelwano phakathi kwakho kokubili kodwa nakuba kunjalo umehluko ukhona.

U-Eldin (2014:78) ebheka abacwaningi nabahlaziyi bolimi ukuthi bathini, ubeka athi:

Sociolinguistics have always been interested in studying the phenomenon that results of code switching and the reasons that stand behind it. There are so many factors that stand behind code switching, like solidarity, social status, topic, affection, and persuasion.

Abahlaziyi bolimi bajiyelwa ngakhona ngoba akusikona ukuhlaziya ulimi ukubheka ukuthi kudalwa yini ukuxuba izilimi. Umcwaningi walo msebenzi ukusho lokhu ngoba u-Eldin (2014) akasho ukuthi babuziwe abaxuba izilimi ukuthi kungani benza lokhu, kodwa bona bathi ukuxuba nokudidiyela izilimi bakwenza ngoba:

- Esokuqala isizathu sokudidiyela izilimi kukhombisa ubumbano kubantu abakhuluma izilimi ezahlukene nabesizwe esisodwa.
(Reasons for code switching, firstly it shows solidarity between people from different or the same ethnic groups.)
- Esesibili isizathu sokudidiyela ukuveza ukuthi umbhali / umkhulumi unolwazi kangakanani lwalezo zilimi nabazaziyo bayaphendula bese bakha ithimba linye naye.
(Secondly, to reflect social status or to distinguish themselves from other social classes.)
- Esesithathu isizathu sokudidiyela izilimi ukuchaza iphuzu thizeni lenkulumo.
(Thirdly, code switching is for discussing a particular topic).
- Esesine isizathu sokudidiyela izilimi ukwethula imizwa nendlela azizwa ngayo umbhali noma umkhulumi.
(Fourthly, with code switching speakers express certain feelings and attitudes).
- Esesihlanu isizathu sokudidiyela izilimi ukuhuha abalalele ukuze banake okhulumayo ngoba esesebenzisa ulimi oluhlukile kulolu akade eqale ngalo inkulumo.
(Fifthly, code switching is used as the ability to grab attention of the audience, (Eldin 2014).

Ngabe u-Eldin (2014) uchaza ukuthi abagqugquzeleki abantu ezinkundleni zokuxhumana uma kukhulunywa ulimi lwebele lodwa, asethuleki isihloko, ayethuleki imizwa, umuntu akakwazi

ukuzazisa ngolimi lwebele, akemukeleki ngolimi lwebele? Akunjalo, i*Facebook* inabantu abakhuluma izilimi eziningi. Ukuze umlayezo wenkulumo ethunyelwe ku*Facebook* ufinyelele kwabaningi ukuxuba nokudidiyela izilimi kuyitulo lokufinyelelisa umlayezo kwabaningi. Uma bengasizwa futhi bengasazi isiZulu bayakwazi ukucoshacoshela ngamagama esiNgisi lawa aphonsiwe lapha nalaphaya. Ngalokhu kuqinisekisa ukuthi isiZulu siyakwazi:

- ukwethula isihloko
- ukugqugquzela abantu
- ukuveza amazwi nokuzazisa

UNdimande-Hlongwa noNdebele (2014) bebeka ngezizathu zokudidiyela izilimi komphakathi wase-Inanda, Ntuzuma, KwaMashu bathi:

1. Language attitudes among isiZulu speakers reveal that in terms of a shared misconception of English as amore prestigious language than isiZulu and other African Languages. IsiZulu native speakers, as a result employ English alongside isiZulu in their conversation as a means of expressing their knowledge and desire to be associated with the prestigious. It is upon such a background that most conversations in this community are characterised by a conscious demonstration of a purportedly ‘high-status’ language. One obvious manifestation of these language attitudes is the categorical use of English phrases and words, which have effortlessly accessible isiZulu equivalents.
2. Apartheid educational background adversely affected the use of South African indigenous languages amongst speakers. English and Afrikaans became by default official languages of instruction. This therefore promoted English and Afrikaans among speakers who abandon indigenous languages.
3. The unconscious factor arguably authenticates speaker’s lack of awareness of this particular act and sometimes failure to account for the phrases and words used during the conversation.
4. A lack of terminology during speech that in turn could be a result of a low level of competence in both or either of the languages involved, also triggers the phenomenon of code switching.

ONdimande-Hlongwa noNdebele (2014) babeka izizathu ezine zokuthi kungani kwezinye izinkulumo imisho yesiZulu inamagama esiNgisi. Bathi laba abakhuluma isiZulu abakwenzayo lokhu bacabanga ukuthi:

- isiNgisi singcono kunesiZulu,
- imfundo ngezikhathi zobandlululo yayizicindezela izilimi zabomdabu,
- ukunganaki lapho bekhuluma kuziputshukele isiNgisi enkulumweni yesiZulu

- nokuswela ulwazimagama oluzongena khaxa esikhundleni salawa magama esiNgisi asetshenziswayo ukuze aphelelise inkulumo.

Indlela yokucabanga kanye nezimo izilimi zaseNingizimu Afrika ezibhekene nazo ikakhulukazi izilimi zomdabu zase-Afrika, ziyisizathu sokuthi ababhalayo esikhathini samanje baxube futhi badidiyela isiZulu nesiNgisi enkulumweni. Akulula ukuguqula indlela yabantu yokucabanga, kodwa kukhona okungenziwa ukuze bazifundele kwezabo ukuthi ulimi kufanele balusebenzise kanjani. Abanye baxuba badidiyele isiNgisi enkulumweni yesiZulu ngesizathu sokuqhosha ukuze kubonakale ukuthi ulimi lwesiNgisi balwazi kangakanani. ONdimande-Hlongwa noNdebele (2014) bahluba udlubu ekhasini ngalezi zizathu ezingenhla. Ukuxuba nokudidiyela izilimi kuncike kakhulu ekutheni okhulumayo wazi izilimi ezingaki. Lokho kuholela eqinisweni elithi abantu abaxuba badidiyele izilimi abantu abaziliminingi.

Ephawula ngalokhu u-Eldin (2014:78), ubeka athi:

A person is said to be multilingual if he or she is competent in more than one language. Multilingualism is usually the result of many factors, such as colonialism, intercultural marriage, cultural interaction, education and many other reasons. Code switching is then one phenomenon that results from bilingualism and multilingualism.

Nangempela u-Eldin (2014) wakusho ukuthi ukudidiyela nokuxuba izilimi kuncike olwazini lwezilimi eziningi ngenxa:

- yokubuswa elinye izwe
- yokugana umuntu ongalukhulumi ulimi lwakho
- yolwazi lwamanye wamasiko
- yemfundo, nezinye izizathu

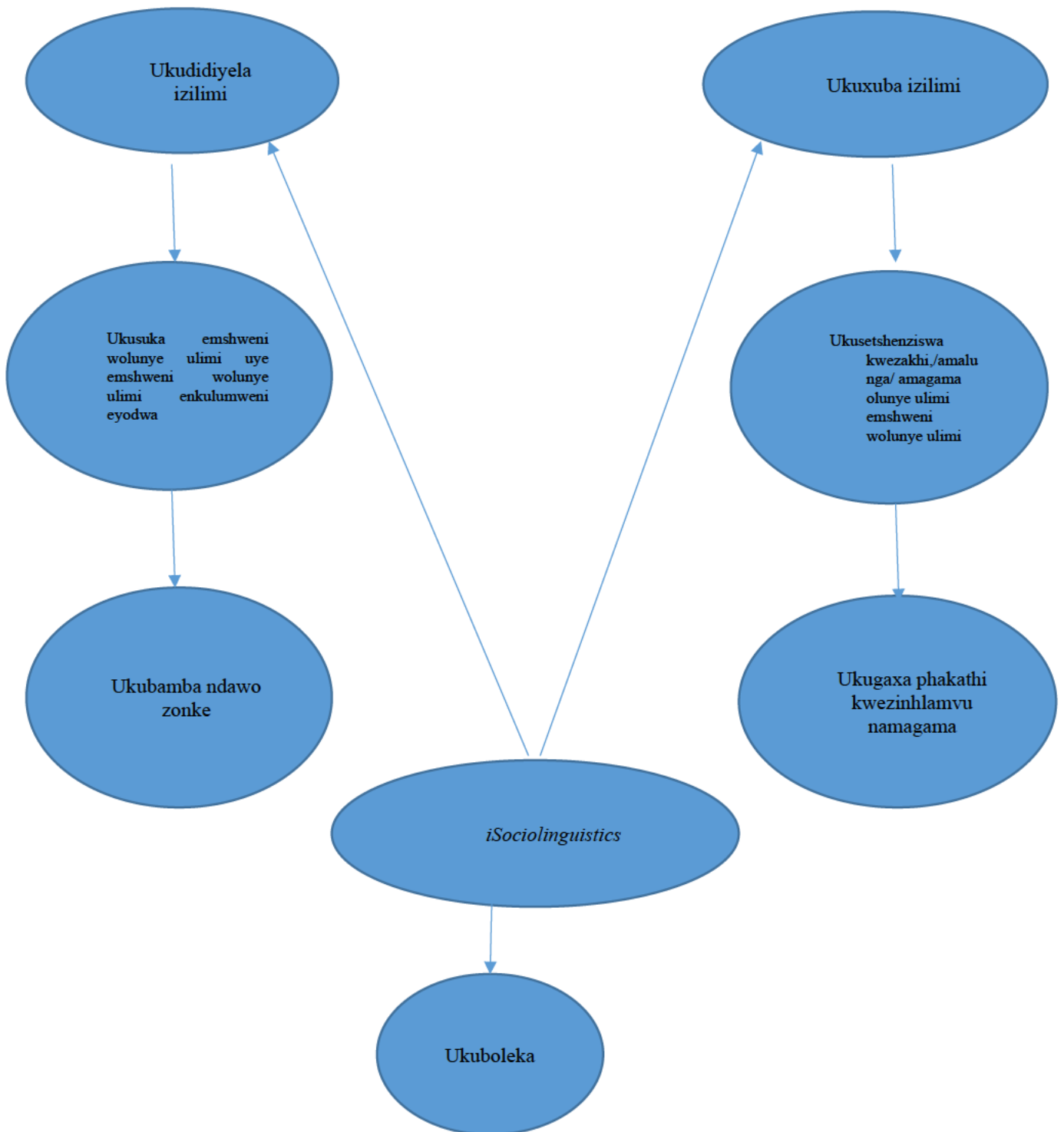
Ongoti ngenhla bafakazela ukuthi kungani kudidiyelwa izilimi ekubhalweni kwemilayezo kuFacebook, abanye bathi kungenxa yemfundo ngoba ababhalayo besebenzisa isiZulu basishebe nesiNgisi. Umuntu ongafundile angekwenze lokho ngoba isiNgisi angabe engasazi. Okunye okudala ukuthi isiNgisi siphume eqhulwini ekuxutshweni nezilimi zomdabu ukuthi izwe laseNingizimu Afrika ngaphambilini belibuswa eNgilandi libuswa amaNgisi. Ngaleyo ndlela ulimi lwababusi baleli

zwe lwachuma njengolimi okuphoqelekile ukuthi lwaziwe futhi lusetshenziswe. Ukuganana kwabantu abavela ezinhlangothini ezingafani kunawo nako umthelela wokuxutshwa nokudidiyelwa kwezilimi. ENingizimu Afrika umthethosisekelo uyakuvuna ukuthandana nokuganana komhlophe nonsundu. Akungabazeki ukuthi ukuxoxa kwabo kuzoba nokuxuba nokudidiyela izilimi zabo zombili. Uma umlungu engasazi nhlobo isiZulu uqala ebhidilisha, kancane kancane alufunde ulimi eqala ngolimi lokuxhumana. Uma esewazi amagama ambalwa esiZulu, ube esefaka isiNgisi ukuqedela inkulumo.

Ukuxuba nokudidiyela izilimi kuqale kancane kancane kulabo abazi izilimi zombili. Ngokuqhubeka kwesikhathi babe baningi abakopela lo mkhuba, kanti uyinkinga. Lokhu kudala ukuthi umuntu okhuluma ulimi lwase-Afrika agcine eselahlakelwa amagama olimi lwakhe ngoba emqondweni sekuchuma lolu limi alokhu esheba ngalo inkulumo. Umsakazo wesiZulu UKHOZI FM isizwe samaZulu sizishaya isifuba ngabasakazi bawo. Bayacophelela ukuthi bakhuluma isiZulu phaqa futhi bangasishebi nolunye ulimi. Bayazikhathaza ngokuhlwaya amagama ashaya emhlohleni abazowasebenzisa angene khaxa kulokho abakukhulumayo, bangalokhu bephohloza isiNgisi ezinhlangothini zabo. Amagama amasha asemukelwe ibhodi lezilimi yibona abawachumisayo ngokuwasebenzisa njalo, agcine esaziwa futhi esesetshenziswa abakhulumi bolimi lwesiZulu. Osaziwayo abanengi abangamaZulu uma bebizelwe inhlokokhono ezoba semoyeni belalelwe izindimbane zabalandeli bomsakazo UKHOZI FM bayagqugquzelwa ukuba basebenzise ulimi lwesiZulu olungashetshiwe nezinye izilimi. Thina maZulu sinakho ukusithwala ngeqoma isiNgisi kangangokuba uma kukhona umlungu oyedwa phakathi kwamaZulu, siyoxuba sididiyele isiNgisi emishweni yesiZulu ukuze naye ezoqonda lokho okukhulunywayo. Umcwaningi ubewuthisha ezikoleni ezixube izinhlangothini. Uma abafundi bezinye izinhlangothini befundiswa isiZulu, bekuphoqelekile ukuthi uthisha wesiZulu axube aphinde adidiyele isiNgisi ezifundweni zakhe. Umbuzo osalayo ubuthi: uma kufundwa isiNgisi amaZulu wona ayalinikwa yini lelo thuba lokudidiyelwa kwesiZulu ukuze ukufunda kube lula nabafundi bakuqonde kangcono lokho okufundiswayo?

Kuyathokozisa nokuzwa ezikhungweni zomphakathi njengasemaphalamende, ukuthi ongqongqoshe bavumelekile ukukhuluma izilimi zabo bangasishebi nesiNgisi. Lokho kubiza ukuthi izakhamuzi zaseNingizimu Afrika zizifundise nezinye izilimi zase-Afrika. Kuyinselelo lokhu, kodwa yikho okunganciphisa ukudidiyelwa nokuxuba izilimi zase-Afrika nezinye izilimi enkulumweni. Ongoti

abaphawula ngokuxutshwa nokudidiyelwa kwezilimi babeke amaphuzu azwakalayo ngakho. Osekusele ukuthi kwakhiwe uhlaka oluzosiza ekugwemeni lo mkhuba ngoba ngandlela thize ulimi oluxutshwayo luyalimala. Izihlava ezidla enqolobaneni ziyadinga ukukhishwa uma sezitholakele ukuvikela isivuno. Umcwangingi emuva kokufunda izincazelo ezinikwe ongoti zokudidiyela imisho nezokuxuba izilimi ube esekusonga konke okushiwo ongoti ngalo mfanekiso mdwebo ongezansi oveza ubudlelwano kanye nokufanayo phakathi kokuxuba izilimi nokudidiyela izilimi kanje:



Umdwebo 2.1: Ukuma kohlelo lwesociolinguistics olimini lwesiZulu

Ukudidiyela izilimi eziningi enkulumweni kunezizathu obhalayo noma okhulumayo asuke eziqondile zokwenza lokho. Akusikho kodwa ukuthi usuke eqhakambisa ukuthi wazi izilimi ezingaki. Abakhulumi nababhali bolimi basenga embeleni wolwazi lolimi ngenkathi bebhala. UBullock noToribio (2009) bachaza bathi:

All speakers selectively draw on the language variety in their linguistic repertoire, as dictated by their intentions and by the needs of the speech participants and the conversational setting. Even monolinguals are capable of shifting between the linguistic registers and the dialects they command and, as such, there are parallels that draw between monolingual and bilingual language use, (Bullock & Toribio 2009:2).

UBullock noToribio (2009) bathi izinhloso yizona eziba umhlahlandlela wokuthi inkulumo uyethula kanjani. Ukumoma esilulwini solimi kuya ngokuthi okhulumayo noma obhalayo uyayazi yini le nto akhuluma ngayo, nokuthi unolwazi olungakanani lolimi. Uthi ukudidiyela izilimi kuvame kubantu abalimimbili noma abaliminingi.

U-Eldin (2014) yena, ocwaningweni lwakhe, wethula izinhlobo ezisetshenziswayo ekudidiyeleni izilimi:

1. Ukudidiyela okuthi janti- umusho omfishanyana wolunye ulimi enkulumweni yolunye ulimi.

(Tag-switching – inserting a tag or short phrase in one language into an utterance that is otherwise entirely in another language).

2. Ukudidiyela okugaxa phakathi kwemisho – ukubiyela umshwana wolunye ulimi ngemisho emibili yolunye ulimi, iphahle lowo musho.

(Inter-sentential switching – happens at a clausal or sentential level where each clause or sentence is in one language or the other).

3. Ukudidiyelwa kwamabinzana – ukusebenzisa amagama amabili amathathu olunye ulimi phakathi kwenkulumo yolunye ulimi.

(Intra-sentential switching – can take place at clausal, sentential or even in word level).

Ukudlaliselwa ngemisho yezilimi kombhali noma umkhulumisi okuchazwa u-Eldin (2014) ngenhla kuveza ukuphusa komqondo walowo okhulumayo noma obhalayo kwazise udlaliselwa ngamagama ephuma engena ezilimini ezimbili. Kona nje kukodwa kuyikhono elingandele bani. Akusho ukuthi uma wazi izilimi ezimbili noma eziningi kulula ukwenza lokhu enkulumweni yakho. Kuyikhono elizuzwe abantu abalimimbili noma abaliminingi leli, futhi akekho osuke azi ukuthi inkulumo ishintsha nini isuka kulolu limi iya kolunye ngaphandle kwalowo okhulumayo.

Izizathu zika-Eldin zisobala futhi zishaya emhlohlweni ngokudidiyela izilimi enkulumweni. Uma umuntu edidiyela olunye ulimi ngenkathi ekhuluma, nobenganakile uyaqala anake, ngakho iphuzu lokuzifunela ukunakwa yilabo abalalele inkulumo, liyiqiniso. Abanye imizwa yabo bayibeka kangcono ngolimi lwesiNgisi, odidiyela izilimi ngalesi sizathu usuke efuna ukuzwakala kangcono, ufuna lokhu akuzwayo nabalalele bakuzwe njengaye. Amanye amaphuzu azwakala kangcono uma ebekwa ngolunye ulimi, ukudidiyela kungenziwa ngaleso sizathu. Lokhu kokuveza ukuthi isiNgisi okhulumayo usazi kangakanani bese kuke kwashiwo. Ukuheha amalunga eqembu, enhlangano, ombuthano othile, ukudidiyela kuyenziwa ukuze kufezwe lezo zinhloso.

UMalik (1994) ukholelwa ekutheni:

Code switching relies on the mood of the speaker, usually when bilinguals are tired or angry, code switching takes place with a new dimension. In addition, habitat expression, stresses the fact that code switching often occurs in fixed phrases of greeting and parting, commands and request, invitation, expressions of gratitude and discourse markers. Again, code switching happen to enforce semantic significance, as a communicative resource that build on participant's perception of two languages. Lexical choice conveys meaning during code switching. Lastly when they cannot find an appropriate expression or vocabulary item or when the language of conversation does not have the particular word needed to carry on the conversation smoothly.

Ukudidiyela izilimi enkulumweni uMalik (1994) uthi kuya ngokuthi okhulumayo noma obhalayo uzizwa kanjani ngaleso sikhathi ebhala. Uma ejabule, edumele kuyayilawula indlela adidiyela ngayo.

Ubuye abalule nohlobo lomyalezo ukuthi nalo lunomthelela, izibonelo nje uma uphoqa, ubuza umbuzo, ucela, ubingelela, ufaka isimemo, noma ubonga ukuxuba izilimi kungasiza ngoba ezinye izilimi zinamagama ayethula kangcono imizwa. Uqhuba athi ukudidiyela izilimi kuyabonakala uma okhulumayo noma obhalayo enika incazelo yalokho akhuluma ngakho noma abhala ngakho. Akuphawula njengesiqiniseko ukuthi odidiyela izilimi usuke azi kahle kamhlophe ukuthi abalalele inkulumo yakhe noma abafunda umbhalo wakhe ngabantu abazaziyo lezi zilimi alokhu ezididiyela. Emaphethelweni okucashuniwe uMalik (1994) uthi engqondweni yokhulumayo noma obhalayo amagama ento akhuluma noma abhala ngayo angavele ashabalale ngaleso sikhathi kube khona igama lolunye ulimi, ngaleso sikhathi uzosebenzisa lona ngoba lifike kuqala emqondweni, ukuze iqhubeke kahle inkulumo yakhe.

Lokhu uMalik (1994) akhuluma ngakho bekwenzeka ngisho kubantu abangabasakazi, ankwankwaze ezama ukukhuluma igama lolimi asakaza ngalo, lutho ukubuya emqondweni igama. Useyopaquza ezama ukukhumbula ngoba uyazi ukuthi uma eke wadidiyela ulimi olunye esemoyeni, uzoyikhotha imbenge yomile kubalaleli.

Code is any type of signals, such as numbers, words, signals, which carries concrete meaning. Any kind of system that two or more people employ for communication, (Eldin 2014).

U-Eldin (2014) uthi isitambu senkulumo lesi esesixovwa manje sifaka izinombolo, imisindo ye-alifabhethi, imifanekiso, izimpawu noma yini enencazelo, noma yini abantu abangayisebenzisa ukuze baxhumane. Lokhu kusho ukuthi noma ngabe okhulumayo noma obhalayo uyazixuba noma uyazididiyela izilimi, kusalungile futhi kuvumelekile. Lezi zindlela zokuxhumana zingaba amagama, izithombe noma imifanekiso njengoba kuvela ezahlukweni ezihlaziya ucwaningo ezilandelayo.

Ude Klerk (1984:69) echaza ukuthi ukudidiyela izilimi kuchazani, ucashunwe kanje:

Code switching – the mixing of English and vernacular languages in the same conversation – is a common feature of black South Africa discourse as it is more generally in the new English-speaking world.

Ukuchaza kukade Klerk (1984) ukuthi ukudidiyela izilimi kuyini kuveza inhlobo eyodwa yokudidiyela lapho umusho wolimi lomdabu ujobelela umusho wesiNgisi. Zikhona nezinkulumo lapho ulimi lwendabuko ludidiyelwa nolunye ulimi lwendabuko kodwa akakubali lokho. Uyakusho

ukuthi abakhulumi bezilimi zendabuko baguqula izilimi zabo zibe ulimi oluxutshwe nesiNgesi. Lolu ulimi olusha olungesona isiNgesi noma isiZulu. Lokhu ukusho ngoba kusuke sekuyingxubevange nje edalwe ukudidiyela ndawonye izilimi ezimbili.

Lolu cwaningo lumayelana nokubhaliwe. Ngakho kubalulekile ukubheka indlela yokubhala esemthethweni njengoba uBullock noToribio (2009) bethi:

Written version manipulates orthographic properties of words. For instance, issues of lexical access are studied by measuring the influence of words that are orthographically similar but mean different things in two languages, (Bullock and Toribio 2009:29).

Ulimi lwesiZulu lubhalwa ngendlela ehlanganisa isakhi nesiqu socezu lwenkulumo (ulimi oluhlanganisayo). Nazi izibonelo zezilimi ezimbalwa ezihlukanisayo nesiZulu esihlanganisayo eziveza ukuthi ukubhala ngokwahlukanisa amalunga kwezinye izilimi kunomthelela esiZulwini esibhalwa kuFacebook:

Uhla 2.4 uhla oluqhathanisa inani lamagama akhe umusho esiNgisini, Sesotho nesiZulu

IsiNgesi	SeSotho	IsiZulu
I am going.	Ke a tsamaya	Ngiyahamba
3 amagama	3 amagama	1 igama

Ubhalomagama lwesiZulu lubheka incazelo kanye nocezu lwenkulumo okushoyo ukuthi abhalwa ahlugane noma ahlukane amagama lawo. Lokhu kunwatshiwe ngakho esahlukweni sesine esihlaziya indlela yokubhalwa kwesiZulu kuFacebook. UBullock noToribio (2009) ngenhla uyakuqiniseka lokhu okuchazwa yilezi zibonelo ezingezansi:

Ikhanda **lengane** – ongumnini (ingane ingumnikazi wekhanda) ngakho kubhalwa kuhlugane. Le ngane inekhanda elikhulu. –isabizwana sokukhomba eduze ngakho amagama ayahlukana.

2.11 Okushiwo ongothi ngokuguquka kolimi (*language variation*)

Ziningi izizathu eziholele ekuguqukeni kolimi. Ulimi luya ngezikhathi nje yingoba kunezimo ulimi olubhekana nazo ngaleso sikhathi kuleso sizukulwane, bese lokho kuholela ekutheni ulimi luguquke. Koopman, (1999:2) ubeka athi:

Language does not exist in vacuum: it manifest in the speech of people. Without speakers of the language, there is no language. There is fashion even in language, if the majority are using a particular word or words, or speaking in a particular way, you will feel singled out if you don't also speak in that way.

UKoopman (1999) ubeka ngokuthi ulimi aluphili emoyeni kodwa lusezindebeni nasezingqondweni zabantu abalukhulumayo. Uchaza athi ngaphandle kwabakhulumi bolimi, luyashabalala kube sengathi alukaze lwaba khona. Ulimi uthi lunemfashini njengezingubo zokugqoka. Okuqondwayo ngemfashini ukuthi iyafika idlule, kepha eyolimi uma isidlulile ishiya umonakalo omkhulu. Lolu cwaningo luqaphelisa ngomonakalo 'wemfashini' esetshenziswe ezinkulumweni ezithunyelwe kuFacebook. UKoopman (1999) uphawula nangokuthi ulimi abakhulumi balo bayalushintsha benzela ukuba mdibi munye nabantu abathile. Uze abeke nokuthi uba inkomo edla yodwa uma ungakwenzi okwenziwa abanye abantu; ungakhulumi ngendlela abakhuluma ngayo. Esahlukweni sokuqala kuvelile ukuthi kulezi zinkulumo ulwazi lolimi nemithetho yalo luyabonakala kodwa lubuye kushabalale. Umbuzo uthi kushatshalaliswa yini? Kutshalaliswa imfashini le akhuluma ngayo uKoopman (1999).

Kanjalo noMahlangu (2016) uyafakaza ngokuthi:

Sociolinguistic scholars such as Bloomfield 1950, Lyons 1981, Wilkes 1997, Moyo 1995, and others, maintain that when languages come into contact with other languages they are bound to change.

UMahlangu (2016) uyihlaba esikhonkosini uma esho kanje futhi efakazisa ngasebemnkantsha ubomvu kule ndima *yesociolinguistics*. Ulimi kulula kakhulu ukuthi luguquke uma endaweni kuhlala abantu abakhuluma izilimi ezingafani. Abakhulumi balo bayaphuza ukubona ukuthi ulimi lwabo seluguqukile. Isizathu salokho injwayezi yokuthi bakhuluma kanje sebeze bajwayela kanti lokhu

asebekujwayele sekunezinongo zolunye ulimi. Ulimi lulodwa nje luyahluka kuye ngokuthi obani abalukhulumayo noma abalubhalayo. Kukhona ulimi olusetshenziswa:

- Ezikolweni (ezamabanga aphansi, ezamabanga aphezulu)
- Ezibhedlela
- Ezinkantolo
- Abantu abasha
- Abantu abadala
- Abantu abafundile
- Abantu bahlala emadolobheni
- Abantu abahlala emakhaya njalonzalo.

Ulimi olunongwe ezinye izilimi uma selusetshenziswe kakhulu lugcina emehlweni abakhulumi balo sekuwulimi okuyilonalona, ekubeni kungaseyilo. Isibonelo esisobala yilesi sokuthi isiNgisi asinawo amalunga agcina ngonkamisa (*open-ended syllables*) umthelela waso esiZulwini ukuthi namagama esiZulu aseshiywa onkamisa bokugcina ngoba nasi nesiNgisi esingenabo onkamisa emagameni aso sishetshwa khona la emshweni wesiZulu (ukuxuba izilimi). Lokho kuvezwe kahle ezahlukweni ezihlaziya ulimi, isahluko sesine nesahluko sesihlanu.

2.12 Ukusonga isahluko

Kulesi sahluko kungeniswe ngesendlalelo sesahluko, kwalandela umlando omfishane wezokuxhumana, kwaba ukusebenzisana phakathi kwe-inthanethi ne*Facebook*. Kube sekulandela ukubuyekezwa kwemibhalo ngokubheka amazwe aphesheya, amazwe ase-Afrika kanye nongoti baseNingizimu Afrika. Kulandela ongoti ngokusetshenziswa kwezinkundla zokuxhumana nokuboleka kwezinye izilimi, ukuxuba nokudidiyela izilimi.

Isahluko sesithathu simayelana nezinjulalwazi ezisebenze ukuhlaziya izinkulumo nezithombe ezicashunwe ku*Facebook*. Sibuye sibheke nendlelakwenza esetshenziswe ngenkathi kuqoqwa ulwazi lwalo msebenzi nokuthi umsebenzi uhlaziye kanjani.

ISAHLUKO SESITHATHU: IZINJULALWAZI ZOCWANINGO NENDLELAKWENZA YOCWANINGO

3.1 Isendlalelo sesahluko

Esahlukweni esedlule kubukwe ongoti neqhaza labo ekubhaleni ngezinkundla zokuxhumana, nokuguquka kolimi lwesiZulu. Kulesi sahluko kwethulwa izinjulalawazi eziyisisekelo salolu cwaningo, kanjalo nendlela lolu cwaningo olwenziwa ngayo. Kuzokhumbuleka ukuthi lolu cwaningo lubheka izinkulumo ezithunyelwa ku*Facebook* eziyimiyalezo, izithombe nemifanekiso. Ngenxa yokuthi akulona uhlelo lolimi kuphela olucwaningwayo, izinjulalawazi zintathu eziwuhlaka lwalolu cwaningo. Lezi zinjulalawazi zichaziwe kulesi sahluko ngokwehluka kwazo kanye nokuyamana kwazo nalolu cwaningo. Injulalawazi *iLinguistic Theory* ibheka ukusetshenziswa kolimi emiyalezweni ecashunwe ku*Facebook*. Injulalawazi *iDiscourse analysis* ibheka incazelo yemiyalezo ecashuniwe, kanti *iSemiotic Theory* yona ihlaziya incazelo yezithombe eziyingxenye yalolu cwaningo, nazo ezicashunwe ku*Facebook*. Kulesi sahluko kuchazwa lezi zinjulalawazi zontathu kubuye kubhekwe nendlelakwenza yocwaningo lonkana.

3.2 Ziyini, zibaluleke ngani izinjulalawazi ezisetshenziselwe lolu cwaningo?

Ngenhla kwendlalelwe isahluko esiqukethe izinjulalawazi. Manje kubalukelile ukuthi kuqalwe ngokuyichaza ukuthi yona-ke injulalawazi iyini. Kuyaphawulela ukuthi ucwaningo noma ngabe olwaluphi uhlobo ludinga injulalawazi oluyamaniswa nayo njengoba injulalawazi inomsebenzi wokwesekela ucwaningo.

Ubeka kanje ngokubaluleka kwenjulalawazi uCassels 2011:27:

Each research base itself on an open system of thoughts, but the difference is brought by the evidence – the selection of the right facts to support those thoughts. We can assert that the most important source of influence in today’s world is the transformation of people’s minds (Cassels 2011:27).

UCassels (2011) ngenhla ugczizelela ukuthi ucwaningo lufanele lwesekwe ngenjulalawazi. Uchaza athi injulalawazi iqinisekisa ubufakazi ngolwazi olucwaningiwe. Ngalokhu uchaza ukuthi amaphuzu abhalwe ocwaningweni nemicabango kuqinisekiswa injulalawazi. Uthi injulalawazi ibalulekile ekuguquleni ukucabanga kwabantu esikhathini samanje. Uphawula ukuthi inguquko iyafundisa,

iguqula nendlela yokucabanga kubantu. Uze athi ulwazi lwamakhono nezinqubo zisuka kuyo injulalwazi. NgokukaCassels, ucwaningo olunohlonze yilolo olunenjulalwazi okuyiyona elwenza lusebenziseke futhi kube lula nokulusebenzisa.

Baningi abahlaziyi abasika elijikayo bechaza ukuthi injulalwazi ziyini, umcwaningi ucaphune abambalwa ababeka kanje:

USunday (2012) uyichaza kanje injulalwazi:

Theory is a model or framework for observation and understanding that shapes both what we see, and how we see it. Theory allows the researcher to make links between the abstract and the concrete, the theoretical and the empirical: thought statements and observational statements.

USunday (2012) ubeka athi injulalwazi iwumgogodla wocwaningo. Uchaza athi iyalucija ucwaningo silubone, sicaciseleke ngalo. Injulalwazi inika nesizathu sokuthi kungani into echazwa ucwaningo siyibone kanjalo noma ngalolo hlobo. Uqhuba athi umcwaningi uyasizakala uma esebenzisa injulalwazi ngoba uba nomqondo osobala kanye nomqondo ocashile ngolwazi alucwaningayo.

Abantu abayi nganxanye bengemanzi, okuchaza ukuthi amehlo awabonelani. Nabahlaziyi bayichaza ngokwehlukana injulalwazi. Ngakolunye uhlangothi, uKerlinger (1973:9) uyibuka ngalolu hlobo yena injulalwazi:

As a set of interrelated constructs (concepts), definitions, and propositions that present a systematic view of phenomena by specifying relations between variables, with a purpose of explaining and predicting the phenomena.

UKerlinger (1973) yena injulalwazi uyichaza njengobudlelwane phakathi kweminxa yolimi nezincazelo. Injulalwazi uyibona njengembazo ehlahlela isigodo solwazi, iveze ukwehluka, iveze izinhloso ibuye ihlahle indlela ngekusasa locwaningo. Njengoba uKerlinger (1973) eyibona injulalwazi iyithuluzi lokwenza ucwaningo, umcwaningi naye usibona sisikhulu isidingo sokuyisebenzisa kulolu cwano. Ngalokho umcwaningi ukholelwa ukuthi yilolo nalolo cwano ludinga ukwesekwa ngenjulalwazi njengoba abahlaziyi bocwaningo bechaza.

ODu Plooy nabanye (2014:44) bona bakholelwa ekutheni injulalwazi inomsebenzi olandelayo:

- Izinjulalwazi zisetshenziselwa ukuhlela umsebenzi ukuze wenze umqondo kulowo owufundayo

(We use theories to organize a range of experiences into smaller categories. Thus, theories help us to organize and make sense of our experiences and different aspects of a phenomenon).

- Izinjulalwazi zisiza ekwahlukaniseni izihloko ngokwemikhakha yazo yocwaningo.

(Theories help us to identify and select what concepts or key areas of a phenomenon to study).

- Izinjulalwazi ziphumelelisa ukubaluleka kwezingxenye zolimi nokwenza abantu bazi okwakwenzeka emandulo olimini lwabo.

(Theories may promote a previously insignificant concept and may help us to see things we have not observed before, or in ways, we have not considered before).

- Injulalwazi ihlaziya ubudlelwano phakathi kwezinhloko nezingxenye zolimi.

(A theory explains the relationships among a set of concepts).

ODu Plooy (2014) nozakwabo bayacacisa ukuthi kungani injulalwazi zibaluleke kangaka ocwaningweni. Lokho kukhombisa ukuthi injulalwazi zethula inhloso yocwaningo. Okuningi umcwaningi ukubonile ku*Facebook* lapho kusetshenziswa ulimi ngendlela okungeyona ejwayelekile. Umcwaningi ucaphune lezo zinkulumo wazihlela ngononina ukuze zigqamise izinhloko nezingxenye zolimi okuhlaziywa ngaphansi kwazo. Ngaleyo ndlela iphuzu loDu Plooy (2014) lokuqala nelesibili kwangenhla alandeliwe, ngoba kukhona ukuhlelwa kolimi ngokwezinhloko nezinxa zolimi. Lapha kuqondwe ukuthi izinkulumo ezicashunwe ku*Facebook* zihlelwe ngaphansi kwemorphology, syntax nephonology. Khona lapho iphuzu lokugcina liyafakazeleka njengoba besho ukuthi uma sezihleliwe kuvela nobudlelwano phakathi kwezinhloko nezingxenye zolimi. ODu Plooy (2014) baphinde basho nokuthi ukusetshenziswa kolimi kuyaguquguquka nangokwesikhathi, ephuzwini lesithathu bathi

okwakwenzeka emandulo olimini kuyavela ngezinjulalwazi. Yilokho umcwaningi akubhekayo ngoba intshisekelo yalolu cwaningo kube ukubona ukuhluka kokubhala ku*Facebook* endleleni ejwayelekile yokubhala isiZulu. Yikhona lokhu okuchazwa oDu Plooy (2014) okwenzeke kulezi zahluko ezihlaziya lolu cwaningo (isahluko sesine, isahluko sesihlanu, nesahluko sesithupha).

Okuphawulekayo ukuthi akusizo zonke izinkulumo ezicashunwe ku*Facebook* ezinamaphutha esipelingi, ohlelo, obhalomagama, amagama acwiyiwe, noma angayihloniphile imithetho yohlelo, kodwa kukhona nezikhombisa ulwazi olunzulu lolimi lwesiZulu, lapho okusetshenziswe khona izaga nezisho ezinkulumweni.

Kuyenzeka ezinye izithombe ezicwaningwayo zibe nenkulumo noma umlayezo obhalwe kuzo bese *iDiscourse analysis* ibuye futhi esahlukweni sezithombe isebenze. Ukuthola incazelo yezithombe nezinkulumo kusuka enhlosweni yokuthi siyini isizathu sokuzithumela. Lo myalezo osengqondweni yombhali wenkulumo uchazwa ngokusebenzisa lezi zinjulalwazi zombili.

Umuntu ofunda lezi zinkulumo nezithombe kulindeleke ukuthi athole umyalezo ofanayo nalowo oyinhloso yombhali wenkulumo noma umthumeli sithombe. Kunamabanga ahanjwayo ekuhlaziyeni incazelo yenkulumo noma yesithombe. Konke lokhu kucaciswa ezahlukweni ezihlaziya lolu cwaningo okuyisahluko sesi-4, isahluko sesi-5, nesahluko sesi-6. *IDiscourse analysis* ihlaziya izinkulumo nemilayezo ngoba yona isebenzisa ulimi, kanti *iSemiotic theory* ihlaziya izithombe nemifanekiso ngoba yona icacisa ngezimpawu. Ngezansi kuchazwe izinjulalwazi zontathu ezeseke lo msebenzi. Esihlokwaneni esingenhla bekubhekwa ukuthi iyini injulalwazi jikelele, kanti lapha ngezansi sezichazwa ngokuthi ziphetheni, zisebenza kuphi, zisebenza kanjani. Lokhu kuzosiza ekutholeni inhloso kanye nesidingo somcwaningi sokusebenzisa lezi zinjulalwazi ocwaningweni lwakhe, kuvele nokuthi zihlobene kanjani nalo, zisetshenziswe kanjani futhi zilweseka kanjani ucwaningo.

3.3 Injulalwazi *iLinguistic Theory*

3.3.1 Iyini *iLinguistic Theory*?

Ngokwazi nokucabanga komcwaningi le njulalwazi imayelana nokubheka ulimi njendlela olusetshenziswe ngayo. Lapha kungena izinhloko zohlelo lolimi okubalwa kuzo *iphonology*,

imorphology isyntax nesociolinguistics. Kubalulekile ukuchaza ukuthi iyini le njulalwazi, imayelana nani ngaphambi kokuyisebenzisa ocwaningweni. Umcwaningi ukhethe abambalwa abahlaziya *iLinguistic Theory* ababeka kanje:

UGreenberg (1966) uyichaza kanje *iLinguistic Theory*:

Is to undertake a comprehensive study of the languages of the world, to determine what properties they have in common and what distinguishes them from things that everyone agrees are not languages.

Uyichaza le njulalwazi njengetulo lokuhlaziya nokuhlolisisa izilimi zomhlaba jikelele, ukuze kutholwe okufanayo kuzo nalokho okuzenza zihluke, ngokokuvumelana kwabantu ngalokho okungulimi nalokho okungelona ulimi. Ngalawa mazwi uqonde ukuthi yiziphi izinto ezenza sazi ukuthi ulimi lubonakala ngani? Imithetho, ukuhlelwa kwalo nokunye kuzochazwa kabanzi esahlukweni socwaningo.

UChomsky (1980) uyichaza kanje injulalwazi *iLinguistic Theory*:

Is to examine a few particular languages in depth to determine which of the intricate details that are found in one language turn up in all the others.

Yena uChomsky (1980) uthi ngale njulalwazi kuhlolwa izilimi ezimbalwa; kubhekwa ukujula kwazo, nemidanti yolimi ngalunye nalokho okwenza lube ulimi oluzimele. Ngalokhu uveza ukuthi nakuba kukhona okufanayo kuzona izilimi, kepha yilolo nalolo lunendlela ethile olusetshenziswa ngayo. Kulolu cwano kuzoba nesahlukwana esiphawula ngokuxuba izilimi ezinkulumweni ezithathwe kuFacebook. Lokhu kufakazela okushiwo uChomsky (1980) ngale njulalwazi ngoba umcwaningi uzobe esebalula nomthelela wesiNgisi enkulumweni yesiZulu ethunyelwe kuFacebook yabe isicashunwa kulolu cwano, yahlaziywa. ULangendoen (1998:4) uma echaza ukuthi ‘*what is language*’ uthi:

Language is a system with sufficient resources for communicating its speakers’ intentions, desires, and beliefs, no matter how complex and unusual they may be. Let us call the spoken, signed, or written vehicle of communication EXPRESSION, and what is communicated MEANING (Langendoen 1998).

Ubeka ngokuthi ulimi luyindlela yokudlulisa izinhloso, imicabango nezifiso zalowo owethula inkulumo. Okukhulunywayo bakubiza ngenkulumo, okukhulunyiwe bakubize ngencazelo. Uqhuba athi:

An expression, when spoken, can be analyzed as a sequence of syllables, each said with a particular degree of loudness (or stress) and pitch (or intonation) (Langendoen, 1998).

ULangendoen (1998) uhamba emkhondweni okuyiwonawona uma esho kanje ngoba amagama asetshenziswe enkulumweni akhiwe izakhi namalunga. Okuphawulekayo ukuthi ubuye waphawula nangokwehla nokwenyuka kwephimbo ngenkathi kuphinyiswa amagama. Omunye umuntu angathi ezinkulumweni ebhaliwe akuphinyiswa. Akunjalo, enkulumweni oyibhalayo amagama owabhalayo uyawaphimisa engqondweni, bese kuthi owafundayo ku*Facebook* lawo magama abhaliwe, awaphimise futhi engqondweni. Ngaleyo ndlela ukunyuka nokwehla kwephimbo okuletha incazelo kuyasebenza nxa zombili kobhalayo nofunda umyalezo.

Eqhubeka nokuchaza le njulalwazi i*Linguistic Theory* uFairclough (1995:34) uthi ngayo kuthombululeka lokhu:

Linguistic analysis of texts involves analysis at a number of levels including phonic, lexical, grammatical and macro-structural/schematic.

Ukuhlaziya izilimi uFairclough (1995) uthi kunamabanga athile incazelo ewahambayo. Lapha uchaza ukuthi ukuma kwegama ngokuhleleka kwamalunga noma izakhi, ukuphiseka kwalo nokulandelana kwawo amagama emshweni kuyayethula incazelo ephelele yenkulumo. Sekukhulunyiwe ngenhla, ababhali bezwakalisa ilaka labo ngenjulalwazi i*Linguistic Theory*, okuphawulekayo ukuthi ngempela iwuhlaka okusetshenzwa ngalo uma kuhlaziywa amagama, izinkulumo nezindaba olimini. Ngakho-ke lolu cwaningo luyifanele futhi luyilungele.

Lena injulalwazi emayelana nolimi olusetshenziswe embhalweni noma enkulumweni. Ulimi lunezingxenye ezimbili, uhlelo kanye nokusetshenziswa kolimi. Kuzokhumbuleka phela ukuthi izisho nezaga zinencazelo ecashile. Ukuvezwa kwaleyo ncazelo kwengeza umqondo owethulwa inkulumo leyo ethunyelwe ku*Facebook*.

3.3.2 Iyiphi imibono eyethulwa yile njulalwazi ngolimi?

Miningi imibono yabahlaziyi nabacwaningi emayelana nokusebenza nokusetshenziswa kwe*Linguistic Theory*, kepha umcwaningi ubheka leyo mibono ehambisana nokuhlaziywa ezinkulumweni eziyimiyalezo ecashunwe ku*Facebook* yalolu cwaningo.

UFairclough (1995:25) uphawula kanje ngenjulalwazi ye*Linguistic Theory*:

Some of the most revealing analyses concern representation and the ideational function, how events, people and the objects involved in them are presented in the grammar of clauses. The basic premise is that coding events in language entails choices among the models - the distinct process and participant types - which the grammar makes available, and that such choices are potentially ideologically significant.

UFairclough (1995) ngenhla uphawula ngokwethulwa kwenkulumo. Lapha ubeka ngokuthi okushiwo inkulumo kwedluliswa ngendlela eyiyo uma kubekwe ngendlela efanele. Uphawula nangamabanga okuhlaziywa inkulumo achaza ngokuthi ancika ezimweni inkulumo eyethulwa kuzo. Ukusetshenziswa kwamagama emshweni uthi nakho kunegalelo encazelweni yolimi.

3.4 Injulalwazi *IDiscourse Analysis*

3.4.1 Iyini *iDiscourse analysis*?

Injulalwazi *iDiscourse analysis* imayelana nencazelo yolimi. Ulimi lwethulwa ngezindlela eziningi; lungakhulunywa, lungabhalwa, lungafundwa noma lulalelwe. Okwencazelo yalo kuvame ukuncika ikakhulukazi ezingeni lolwazi umuntu analo lwalolo limi. Isibonelo nje, umuntu ongeyena umkhulumi wolimi lwesiZulu kunzima ukuthi aqonde incazelo ecashile yezisho nesaga.

UNorquist (2019) uyichaza kanje *iDiscourse analysis*:

Discourse analysis is a broad term for the study of the ways in which language is used between people, both in written texts and spoken contexts. Whereas other areas of language study might look at individual parts of language, such as words and phrases (grammar) or the pieces that make up words (linguistics), discourse analysis looks at a running conversation involving a speaker and listener (or a writer's text and its reader).

UNorquist (2019) uyichaza athi *iDiscourse analysis* wudedangendlale wegama elimele indlela abantu abalusebenzisa ngayo ulimi enkulumweni yabo. Uphawula nangokuthi ezinye izingxenye zisetshenziswa zimele uhlelo, ezinye zimele ulimi, bese le njulalwazi ihlaziya ukugeleza kwengxoxo phakathi kokhulumayo nolalele, noma phakathi kobhalayo nofundayo. Le ncazelo kaNorquist (2019) ifakazela khona ukuthi le yinjulalwazi elufanele lolu hlobo locwaningo ngoba lucwaninga indlela olusetshenziswa ngayo ulimi ku*Facebook*.

Incazelo kaVan Dijk (1997) ye*Discourse analysis* yona idle ngokuba isinquntu ngoba, ithi:

It is "the study of real language use, by real speakers in real situations".

UVan Dijk (1997) uyifingqile incazelo yakhe; uthi injulalwazi ye*Discourse analysis* yisifundo esimayelana nolimi olukhulunywa abanikazi balo, belukhuluma ezimweni ezithile nasezindaweni ezithile, ngendlela ethile. Nayo le ncazelo isafakazela khona ukuthi lolu hlobo lwenjulalwazi luwulungele lo msebenzi owenziwa kulolu cwaningo njengoba kunezimo ezithile ulimi olusebenze ngaphansi kwazo kulezi zinkulamo ezicashinwe ku*Facebook*.

Ekuchazeni ukuthi iyini injulalwazi *iDiscourse analysis*, uHowarth (2000:2) ubeka ilaka lakhe ngale njulalwazi athi:

For some, discourse analysis is a very narrow enterprise that concentrates on a single utterance, or at most a conversation between two people. Others see discourse as a synonymous with the entire social system, in which discourses literally constitute the social and political world.

Kwabanye le njulalwazi uthi ifake amahhanisi ngoba igxila enkulumweni eyodwa eyethuliwe noma yabantu ababili abaxoxayo, kuchaza uHowarth (2002). Kanti kwabanye uthi bayibona isethula okufanayo nokwezinhloko zomphakathi ezivuna injulalwazi kwezepolitiki nakwezomphakathi kuphela. Ukuqondisisa nge*Discourse analysis* ukubona kubambe elikhulu iqhaza ezinhloko zonke, ikakhulukazi igalelo layo ulibona lisezilimini nasemasikweni.

Ngakolunye uhlangothi, uLyons (2007:100) uyakubeka ukuthi *iDiscourse Analysis* yenzani, lapho ethi:

The emphasis on language as a constructive tool is one of the core assumptions of discourse analysis. The language user views are selecting from the range of linguistic resources available to them and using these resources to construct a version of events, although not necessarily in an intentional way. Discourse analysis assumes that linguistic material has an action orientation, the language is for performing particular social functions such as justifying, questioning, and accusing, and it achieves this through a variety of rhetorical strategies.

Ukubona kukaLyons (2007) ukuthi *iDiscourse analysis* icheme kakhulu nolimi lokho kuliqiniso ngoba uma kukhulunywa noma kubhalwa, kuxhunyanwa kusetshenziswa ulimi. Ukuhlaziya ngale njulalwazi kubiza ukuthi uyaluqonda ulimi futhi uyakwazi ukusebenzisa izimiso zalo ngendlela eyiyo. Ubuyela emazwini ongoti abasesahlukweni sesibili abaphawula ukuthi amazwi ayizenzo, awumdlalo oba sengqondweni uma eshiwo noma ekhulunywa. Uyakuveza nokuthi izinkulumo zithinta izimo umphakathi obhekana nazo imihla ngemihla.

Okushiwo uLyons (2007) ngenhla, umcwaningi ukuyamanisa nokwenzeka esahlukweni sesi-4 lapho amagama asezinkulumweni eziyimiyalezo ehlaziyiwe ethula izinzwa nemizwa yalowo oyithumele kuFacebook. Kutholakala ukuthi amazwi akwazi ukwethula izinzwa ezinhlanu umuntu anazo. *Okusho ukuthi iDiscourse analysis* ikwazi ukuchaza imizwa eqhamuka kulezo zinzwa njengoba zaziwa futhi zisethenziswa kanje:

- Amazwi achaza okubonayo – amehlo
- Amazwi achaza okuzwayo – izindlebe
- Amazwi achaza okunambithayo – ulimi
- Amazwi achaza okuhogelayo – ikhala
- Amazwi achaza ukuthintayo – izandla

Nakuba ingqondo ingabalwa njengenye yezinzwa kepha nayo iyakwethula okucatshangwayo ngawo amazwi. Iqhaza elikhulu le*Discourse analysis* ukuchaza okwethulwa amazwi kuthathelwa ekusetshenzisweni kwalezi zinzwa. ULyons (2007) uqinisile ngeqhaza elibanjwe ulimi kule njulalwazi.

OSchiffrin nabanye (2001:1) bengenisa incwadi yabo ethi: *Handbook of Discourse Analysis* baqaphele ukuthi *iDiscourse analysis* ingahlukaniswa izigaba ezintathu:

1. Ukucwaninga indlela ulimi olusetshenziswe ngayo. (*Study of language use*).

Ukuhlwaya ukuma kwamagama emshweni nokungale kwencazelo yemisho. (*Study of linguistic structure beyond the sentence meaning, and*) 3. Nokuthungatha ulwazi ngezenzo zemiphakathi, ukuhlawumbisela izenzo zomphakathi eziqondene nolimi nezokuxhumana. (*Study of social practices and ideological assumptions that are associated with language and/or communication*) language and/or communication)

Ucwaningo olwenziwe kulo msebenzi lungena khaxa kulezi zibonelo eziyingxenywe ye*Discourse analysis* echazwa oSchiffrin (2001) ngenhla. Ukucwaninga indlela ulimi olusetshenziswe ngayo, ukuhlwaya ukuma kwamagama emshweni nokungale kwencazelo yemisho, nokuthungatha ulwazi ngezenzo zemiphakathi, ukuhlawumbisela izenzo zomphakathi ziqondene nolimi nezokuxhumana, kokuthathu yimibuzo ephendulwa ukuhlaziywa kwezinkulumo okutholakala esahlukweni sesi-4 nesesi-5. Umphakathi uhlawumbisela ukuthi yikuphi okuyisidingo nokungesona isidingo solimi. Ngalokho oSchiffrin (2001) bachaza ukuthi i*Discourse analysis* ihlwaya nokuthi yiluphi ulimi oludinga ukusetshenziswa umphakathi. Lokhu kuphendula umbuzo othi kungani ababhali baku*Facebook* besebenzisa ulimi oluxube noludidiyela izilimi? Kungani becwiya amagama esiZulu? Nokunye okuhambisana nolimi okuhlaziywe esahlukweni sesi-4 nesesi-5.

U-Upton nabanye (2009) uyayiqhuba iminxa yoSchiffrin (2001) ayihlaziye, athi:

The study of language use focuses on traditional linguistic construct, but generally addresses the problem of why language has structural variants with nearly equivalent meaning. The study of linguistic structure beyond the sentence focuses on larger object: extended sequences of utterances or sentences, how texts is constructed and organized in systematic way.

Ulimi lwendabuko akhuluma ngalo u-Upton (2009) ngenhla uthi luqondene nokuthi ulimi luhluka kanjani nokuthi nencazelo yalo injani. Okungale komusho okuyincazelo ecashile ukubhekise ezintweni ezifana nokuthi umusho noma inkulumo ihlelwe esimweni esinjani.

3.4.2 Iyiphi imibono eyethulwa yi*Discourse analysis* ngolimi?

Lapha kubhekwa ukuxhumana phakathi kwe*Discourse Analysis* ne *Linguistic Theory*. Kuyahlaluka ukuthi konke esikushoyo, nesikwenzayo nsuku zonke kuhlaziywa ngazo lezi izinjulawazi . UJohnstone (2002:2) uthi:

Calling what we do “discourse analysis” rather than “language analysis” underscores the fact that we are not centrally focused on language as an abstract system. We tend instead, to be interested in what happens when people draw on the knowledge they have about the language, knowledge based on their memories of things they have said, heard, seen, or written before, to do things in the world: exchange information, express feelings, make things happen, create beauty, entertain themselves and others, and so on.

Ukuhunyushwa kolimi kubhekwa indlela olubhalwe ngayo kuholela ekuthuthukeni kolwazi ngalo ulimi. Uthi ulwazi lwethu lwesekwa imicabango yezinto esezadlula, esikushilo, esakuzwa kushiwo, esakubona nesakubhala kuqala, nesake sakwenza emhlabeni: okunjengokwabelana ngolwazi lolimi, ukwethula imizwa, ukwenza izinto zenzeke, ubuhle, ukuzithokozisa nokunye okuningi. *Discourse analysis* ne*Linguistic theory* kwethula konke lokhu ngokunika incazelo.

Discourse analysis inomlingani i*Linguistic Theory*. Le ngxenye ye*Discourse analysis* imayelana nezokuxhumana okutholakala enkulumweni. Lapha ulimi nokusetshenziswa kwamagama kubambe iqhaza elibaluleke kakhulu.

ODu Plooy nabanye (2014:243) bayichaza kanje *Discourse analysis*:

Discourse simply means a particular way in which language, both spoken and written expresses certain thoughts and ideas.

KoDu Plooy nozakwabo *Discourse analysis* ichaza ukuthi ulimi olukhulunywayo nokubhalwayo luyethula kanjani imicabango nemibono. Lapha esiNgisini bathi ulimi olukhulunywayo, lukhona yini ulimi olungakhulunywa? Izimvo nemibono kwethulwa ngolimi kuye ngokuthi uyakhuluma noma uyabhala.

Ubunjalo balowo othumele umlayezo buvela noma buvezwa amagama awasebenzise enkulumweni ayithumelile. Umbhali ngezansi ukubiza ngokujikejikeleza emagameni asenkulumweni ukuze uthole okuningi ngenkulumo.

Working around language and discourse in action and across modes is significant to language arts. When we speak or write, we adjust or design what we want to say to fit the context. At the same time, the context shapes the very words we use, (Albers et al 2013).

U-Albers (2013) nabanye ocwaningweni lwakhe ukhuluma ngokuthi *iDiscourse analysis* iguqula amazwi abe izenzo. Amazwi vele ayizona izenzo eziwumdlalo owakheka emqondweni walowo owafundayo. Ukudlala kwalo mdlalo emqondweni yikhona okumnika incazelo yawo amagama. Igama elilodwa nje elingasebenzile emshweni aliyethuli incazelo, lethula incazelo ephelele uma selihambisana namanye emshweni, okungukuthi ayalekelelana. Ukhuluma nangobuciko bamagama obusetshenziswayo ukuze othumela umlayezo ethule lokho afuna owufundayo akuthole.

Discourse analysis focuses on systems of meaning and how particular labels or concepts (freedom, gay, green) are developed and made powerful by the use of language (Treadwell 2011:188).

UTreadwell (2011) ngenhla uthi *iDiscourse analysis* ibheka izindlela zokuthola incazelo. Wenza nesibonelo samalebula, uthi amazwi angamalebula anamathiselwa amagama kuleyo nto okukhulunywa ngayo. Ulimi olusetshenzisiwe yilona olunamathisela amalebula ngokusho kwakhe.

ULyons (2007:101) yena uchaza *iDiscourse analysis* kanje:

Discourse analysis assumes that linguistic material has an action orientation, the language performs particular social functions such as justifying, questioning, and accusing, and it achieves this through a variety of rhetorical strategies.

Usahamba emazwini noma emagameni ababhali abangenhla naye uLyons (2007) ngale njulalwazi. Kulolu cwaningo ezahlukeni ezihlaziwayo (isahluke sesine nesesihlanu) kunezihlokwana ezikhuluma ngenhloso noma izizathu zokuthunyelwa komlayezo. Konke lokho kutholwa encazelweni yamagama asenkulumweni ehlaziwayo. ULyons (2007) uhlele nomsebenzi owenziwa amagama asenkulumweni kanje:

- Afakazela okushiwo
- Angaba umbuzo odinga izimpendulo kwabawafundayo.

- Angagxeka
- Noma aveze ukuqophisana ngemibono

UGee (1999:117) yena ukholelwa ekutheni *iDiscourse analysis* isebenza:

Discourse analysis is based on the details of the speech (and gaze and gesture and action) or writing that are arguably deemed relevant in the context and that are relevant to the arguments the analysis is attempting to make.

Ukuhlaziya ngokusebenzisa *iDiscourse analysis* ngokusho kukaGee kudinga izinto ezincane ezikhona emagameni, emsindweni noma ophawini. Lezo zinto ezincane umcwaningi uzichazwa kanje:

Uhla 3.1 Uhla olwethula ukusebenza kweDiscourse analysis

Emsindweni	Ophawini	Emagamemi
Ikhwela lingahambisana nephimbo eliphezulu (ithoni) ekhombisa ukumangala	Ukuhlahla amehlo kungahambisana nokumangala.	Izimpawu zokuloba, isib. Ukumangala kuhambisana nophawu lwesibabazo.

Ukuchaza kukaGee (1999) ngale njulalwazi akweyeme enkulumweni kuphela, uthi nezimpawu, indlela umuntu akubuka ngayo nezenzo zakhe ziyawudlulisa umlayezo ofana nchimishi nowamagama. Uchaza athi izimpawu, izenzo nendlela abuka ngayo kumele zihambisane nalokho umuntu akushoyo noma afisa ukukusho ngazo. Nalapha uthi ukuhumusha incazelo yalezo zimpawu, amehlo abukayo, nokusebenzisa umzimba nezandla kusahunyushwa yiyona.

UDu Plooy nabanye (2014:244) uyibuka ngaleli liso le njulalwazi ye*Discourse analysis*:

In Discourse analysis, the researcher is looking at how meaning is constructed in messages. Discourse analysis is also used to understand the narrative or story that a text may reveal.

UDu Plooy nabanye (2014) bayibona le njulalwazi iyinhlanguanisela yencazelo nokwakhaka kwamagama. Ngokwabo incazelo yegama noma yamagama incike ekutheni lawo magama akheke

kanjani. Ngalokhu bachaza ukuthi uma kwakhiwa amagama kusuke kubhekwe incazelo lawo magama azoyethula uma esesetshenziswa. Ukunotha kwale njulalwazi kubonakala ngenkathi isetshenziswa ezinkulumweni ezibhaliwe kanjalo nasezithombeni nezimpawu. Noma yini eyethula incazelo, injulalwazi i*Discourse analysis* iyayisebenzisa.

Bebeka ilaka labo nge*Discourse analysis* oMartin noRose (2003:4) baphawula bathi:

Discourse analysis employs the tools of grammarians to identify the roles of wordings in passages of text, and employs the tools of social theorists to explain why they make the meaning they do.

Discourse analysis iyithuluzi elisetshenziswa ababhali bohlelo lwezilimi ezahlukene ukuthola indima edlalwa amagama embhalweni, kuchaza oMartin noRose (2003). Ngayo i*Discourse analysis* kuba lula ukuvikela imibono yabo abahlaziyi ngoba yesekela incazelo abayishoyo noma abayibhalayo. OMartin noRose (2003) bathi le njulalwazi bayibona njengensika yencazelo okususelwa kuyona konke okushiwoyo. Bafakazela uSchroeder (2007) othi nokwakheka kwamagama kuncika encazelweni yawo. OHarris noLewis (1997) baze balibeke ngembaba elokuthi nababhali bohlelo lwezilimi ezahlukene basebenzisa incazelo ekwakheni amagama, (Harris noLewis 1997:522).

UJohansen (1995) enezezela ngale njulalwazi uthi ingujikelele wokuthatha izinqumo ngokuhumusha okuyikho embhalweni, ukuqondisisa okukhulunywayo nokubhaliwe ngezimo ezenzeka emhlabeni jikelele. Kuyaqondwa ukuthi konke lokhu kwenziwa ngolimi olukhulunywayo. Umbhalo ukuze ube nokuqondwa, kufanele uhlahiywe ngendlela, kube nokuxhumana ezenzweni zomphakathi nemvelo yawo.

In addition to common universe of discourse, a common universe of action is presupposed making indexical identifications possible of course, this is not to say that you can only understand and make statements about a contemporary existing world. What it means is that to be able to understand a text, for instance we must refer it to something known and in the last analysis to connect it with some social practice or with some natural phenomenon that we observe and/ or interact with, (Johansen 1995:233).

Echaza ngenjulalwazi i*Discourse analysis* ngenhla uJohansen (1995) uthi awukwazi ukuchaza into ongenalo ulwazi lwayo. Inkulumo echazwayo kumele kube into anolwazi oluphelele lwayo umchazi. Kufanele kube into asake wayibona, wayizwa, wayiphila noma waba ingxenye yayo emasikweni, emikhubeni nasemicimbini yosikompilo lwakhe noma lomndeni aphila nawo. Uphawula ngokuthi uma kuwulimi alukhulumayo lolo achaza inkulumo yalo, nakanjani usuke azi kabanzi ngalo. Akafani nomuntu omele kude noma oyisibukeli, kodwa uyingxenye yenkulumo ayichazayo.

Le njulalwazi isetshenziswe kuzo zombili izahluko ezihlaziya lolu cwaningo. Esahlukweni esihlaziya izithombe, iyatholakala ngoba ezinye izithombe zihambisana nombhalo.

3.5 Injulalwazi i*Semiotic Theory*

3.5.1 Iyini i*Semiotic Theory*?

Semiotic Theory injulalwazi ehlaziya izinkulumo (amagama) kanye nezithombe. Le njulalwazi ikhuthaza ukusetshenziswa kwezithombe nemifanekiso ngendlela efanele, esikhathini esifanele nasendaweni efanele.

Uma beyichaza oHenley nabanye (2016) babeka, bathi:

Semiotic is the study of signs and their meanings. Signs include words, gestures, images, sounds and objects.

Bachaza bathi le njulalwazi iyisifundo eseyemene nezimpawu. Bathi izimpawu zingaba amagama, izithombe, imifanekiso, izinto ezibaziwe, ezidwetshiwe njalo njalo. Lo msebenzi wocwaningo umayelana nezinkulumo, izithombe nemifanekiso efakwe enkundleni yezokuxhumana. Kuyahlaluka ukuthi le njulalwazi i*Semiotic Theory* ifanele ukusetshenziswa kulolu cwaningo uma bethi oHenley (2016) ihlaziya amagama, izithombe nemifanekiso.

3.5.2 Ukusebenza kwe*Semiotic Theory*

Ukuhlaziya incazelo yezithombe nemifanekiso akufani nokuhlaziya inkulumo. Izithombe nemifanekiso okunye kusuke kungenawo amagama ahambisana nakho, ngakho-ke incazelo nomqondo kumumethwe isithombe kuphela.

UCurtin (2009) ufakazisa kanje *ngeSemiotic Theory*:

How representation, in the broader sense (language, images and objects) generates meaning or the processes by which we comprehend or attributes meaning. Semiotic analysis challenges concepts such as naturalism and realism (the notion that images or objects can objectively depict something) and intentionally (the notion that the meaning of images or objects is produced by the person who created it).

Ngokusho kuka Curtin (2009) ukuthi *iSemiotic Theory* iyinjulalwazi ehlaziya izimpawu, uchaza ukuthi noma yiluphi uhlobo lwezimpawu, le njulalwazi iyaluhlaziya. Izinhlobonhlobo zezimpawu zinekhaya kule njulalwazi, nezimpawu ezithunyelwe ku*Facebook* nazo zinekhaya.

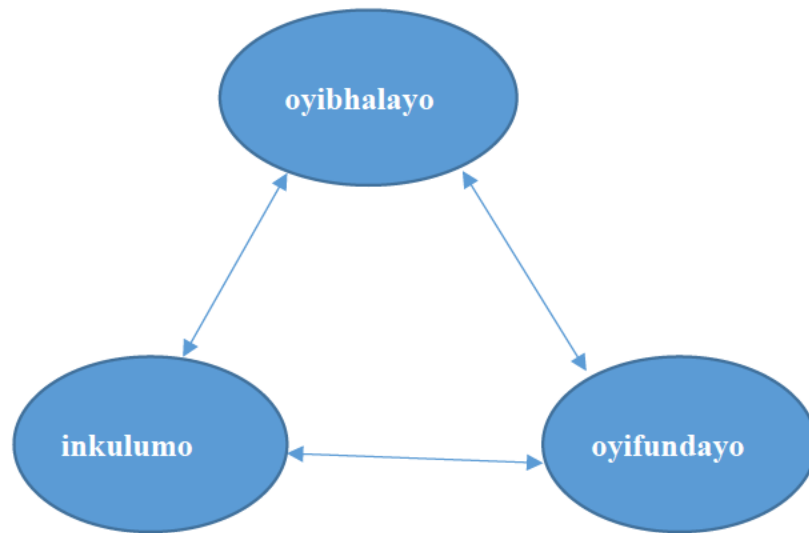
Le njulalwazi yesithathu, *iSemiotic Theory*, ngokukaShiffrin nabanye (2001:717), isebenza noma isetshenziswa kanje:

In order to process a written text, rather than a spoken text, the reader has to perform a number of simultaneous tasks: **decode** the message by recognising the written signs, **interpret** the message by assigning meaning to the string of written words, and finally **figure out** the author's intention. In this process there are at least three participants: the **writer**, the **text/ image** and the **reader**.

Ngamanye amazwi uSchiffrin nabanye (2001) uchaza *iSemiotic Theory* ngamabanga okuhlaziya inkulumo kanje:

- Kuhlolisiswa/kuhlongisiswa incazelo yamagama
(*decode the message by recognising the written signs*),
- Kuhunyushwa amagama
(*interpret the message by assigning meaning to the string of written words*)
- Kuzanywa ukuthola inhloso yombhali
(*and finally figure out the authors*).

Uqhuba athi ohlaziya inkulumo uba nonxantathu awusebenzisayo. Umcwaningi wenze lo nxantathu olandelayo:



Umdwebo 3.1 Unxantathu wokuhlaziya inkulumo

Amabanga amathathu nonxantathu akucacisa bha ukuthi i*Semiotic Theory* isebenza kanjani. Lena indlela yokuthombulula incazelo yenkulumo uShriffin (2001) akholelwa ukuthi isemqoka ekufinyeleleni emnyombeni wencazelo wenkulumo. Kuyingxenye yalolu cwaningo ukufinyelela kuwo wonke lawa mabanga ezahlukweni ezihlaziya izinkulumo, izithombe nemifanekiso.

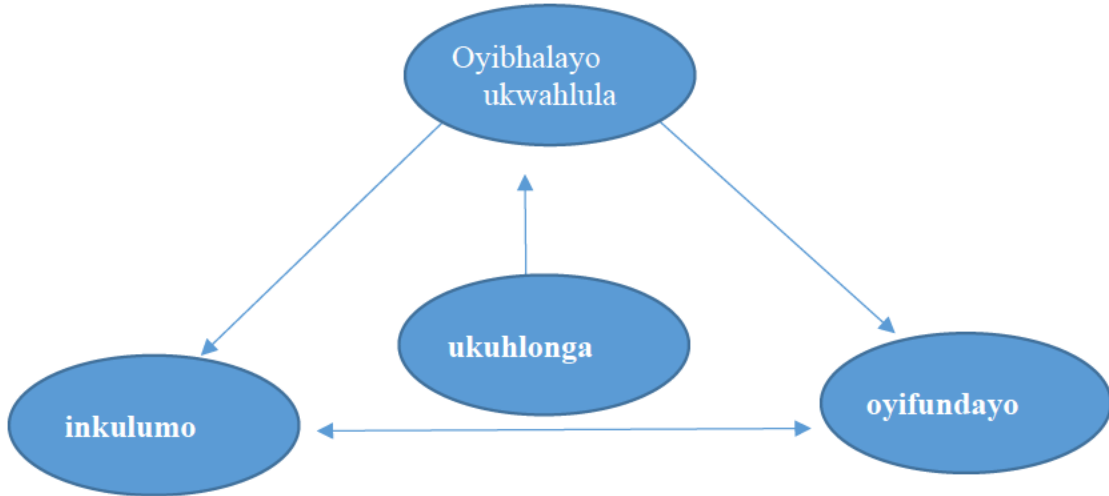
Okunye okuveza ukuthi incazelo kufinyelelwa kanjani kuyona, abacwaningi bakuhlaziya ngezindlela ezahlukene kanje:

UHall (1973) ukhuluma ngalokhu:

Encoding and decoding processes, the main stages of this interplay are the ‘encoding’ process taking place among the agents in media institutions, and the complementary ‘decoding’ process taking place among the agents of everyday life – what we normally call the ‘audience’.

Lawa matemu ukwahlula (*encoding*) nokuhlonga (*decoding*) ayindlela yokuhlaziya nge*Semiotic Theory*, okungukuhlukanisa ngezindawo esebenza kuzo. Ukwahlula kwenzeka ngenkathi kubhalwa inkulumo, obhalayo ecinga amagama ashaya emhlohlweni azowasebenzisa, kuye ngokuthi yimuphi umyalezo afisa ukuwudlulisa. Ukuhlonga ukuhlwaya incazelo ngokuthola okwethulwa amagama asetshenziswe umbhali. Ukwahlula kwenziwa umbhali, ukuhlonga kwenziwa umfundi.

Ngokucabanga komcwaningi, ukuba ukhona unxantathu kaStuart Hall (1973) ubuzobukeka ngalolu hlobo:



Umdwebo 3.2 Unxantathu wokuhlaziya inkulumo nokuhlonga ulwazi

UWiddowson (1995:167) ubuka ukuhlaziya nge*Semiotic Theory* kuhamba kanje:

Textual data is an evidence for language systems as social semiotic, or as evidence for language use as social action. ‘But they are not the same thing’.

UWiddowson (1995) udlalisela ngamagama lapha ngenhla ephawula ngombhalo athi uwubufakazi bokuthi inkundla yomphakathi idlalisela kanjani ngolimi noma ubufakazi bokuthi ulimi lokudlalisela luyinkundla yomphakathi. Uyagcizelela ukuthi akufani lokhu akushoyo.

Ngezansi umcwaningi usebenzise isisho esesijwayelwe kakhulu ezinkundleni zokuxhumana esithi: silithwele idombolo. Lesi sisho siwubuciko bomlomo obusha obuqanjwe maqede basabalala, basetshenziswa ikakhulukazi ababhali basezinkundleni zokuxhumana. Uma uWiddowson (1995) ephawula kanje ngenhla ngomphakathi odlalisela ngolimi, umcwaningi uchaze lesi sisho kanje:

Inkundla yomphakathi edlalisela ngolimi.

↓
IFacebook

Ulimi lokudlalisela luyinkundla yomphakathi.

↓
Silithwele idombolo – isisho
↓
Sichaza ukuba sebunzimeni

Lapha ngenhla ukuba sebunzimeni bekungasetshenziswa ababhali benkundla i*Facebook*, kodwa bakhethe ukudlaliselana ngolimi ngoba nalo ulimi luyinkundla yomphakathi, lapho esina iqephuze khona.

OHenley nabanye (2016) bamcaphune kanje uFiske (1982:118) ngenkathi bechaza ukusebenza kwe*Semiotic Theory*:

Semiotics is essentially a theoretical approach to communication in that its aim is to establish widely applicable principles... It is thus vulnerable to the criticism that it is too theoretical, too speculative and that semioticians do not attempt to prove or disprove their theories in an objective or scientific way (Fiske 1982:118).

UHenley nabanye (2016) bavumelana ngazwi linye noFiske (1982) ukuthi le njulalwazi ibalulekile kwezokuxhumana njengoba idalelwe ukwethula imigomo yokubhala nokunika incazelo.

There is an inevitable linkage between these ideas drawn from semiotic theory and language theory and contemporary clinical problems of considering multiplicity in individual character. Multiple selves, multiple voices or codes, or registers are less thoughtlessly exclusive feature of highly disturbed and massive dissociated character types, (Fiske et al 1997:532).

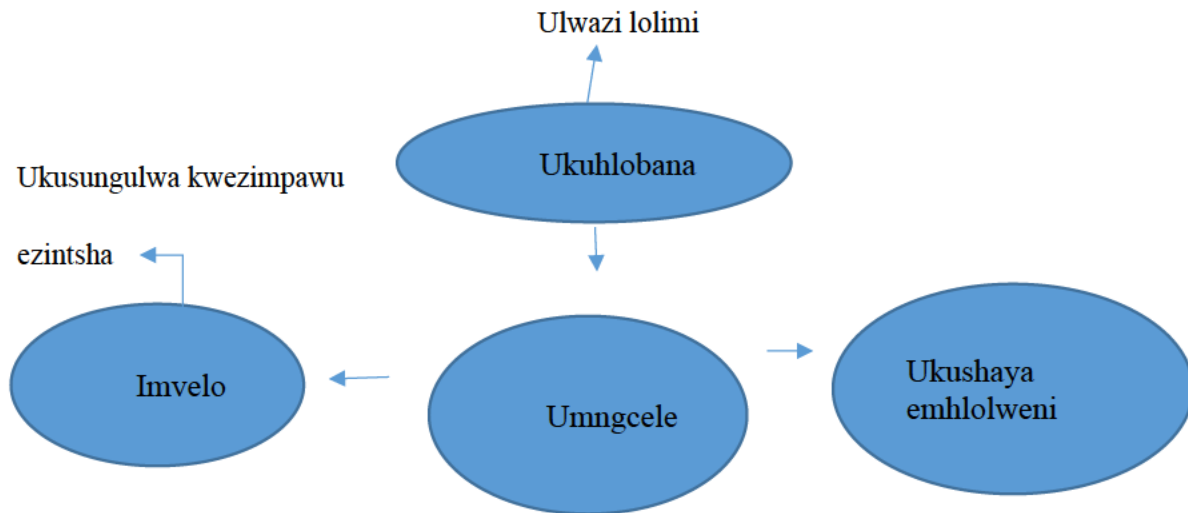
OFiske (1997) nabanye baveza ukuxhumana phakathi kwe*Semiotic Theory* ne*Linguistic Theory*. Lezi zinjulalwazi zichaza izinkulamo eziveza ubunjalo bomuntu. Ubunjalo bomuntu bubonakala ngamagama awasebenzisile enkulumweni yakhe. Ngombhalo kuvela ilaka lakhe, imizwa yakhe, indlela abuka ngayo impilo nokunye. Uma engumuntu onengqondo eguquguqukayo ngokobunjalo bakhe kuyavela kulolu hlaziyo lwalezi zinjulalwazi.

3.5.3 Uphawu ngokwe*Semiotic Theory*

Uphawu lungenye yezinkomba ezisetshenziswa kule njulalwazi ye*Semiotic Theory*. Uphawu yinto eletha umqondo othile, incazelo ethile ngesimo esenzekayo, esisazokwenzeka nesesenzeka. Njengoba izithombe nemifanekiso zisebenza njengezimpawu nje, zichazwa ngokusebenzisa i*Semiotic Theory* okuyiyona ehlahisa incazelo yezimpawu. Ngezansi kubhekwa ukuthi luyini uphawu ngokusho kwezingcweti zolimi.

A sign or representamen is something, which stands to somebody for something in some respect or capacity (Johansen, 1995:218).

UJohansen (1995), uthi uphawu luyinto emela enye into esimweni esithile. Amagama angamela imicabango esimweni esithile, kanti futhi wona amagama angamelwa uphawu esimweni esithile. Ukuchaza nokucacisa ubuhlobo nobudlelwano phakathi kophawu nencazelo, umcwaningi wenze uzungelezane olungezansi ukuze kuvele ukuthi kulezi zinxa zencazelo eyethulwa i*Semiotic Theory* ngokusebenzisa uphawu ayikho inxa ezimele yodwa esiqhingini, zonke ziyasebenzisana. Umcwaningi wenze nalu ulwembu ukuveza lokho:



Umdwebo 3.3 Umdwebo wokukhombisa ukuqondisisa incazelo yophawu ngokusebenzisa injulalwazi iSemiotic Theory

Umfanekiso ongenhla uveza ukuthi i*Semiotic Theory* iyahambisana nemvelo, lapho okubalwa khona amasiko, izimfundiso nokunye. Ibuye ibheke nokuhlobana phakathi kwamagama, lokho kubika ukubambisana phakathi kwesemantics nesyntax. Okuncomekayo ngayo ukuthi ayihlawumbiseli, ayifuniseli ngencazelo eyethulayo.

3.6 Ubudlelwano phakathi kwe*Discourse analysis* ne*Semiotic theory* ocwaningweni

Lezi zinjulalwazi i*Discourse analysis* ne*Semiotic Theory* ziveza ukuhlobana, ikakhulukazi kulolu cwaningo. Lokhu kudalwa ukuthi zombili zihlaziya incazelo, enye ihlaziya incazelo yamagama, enye ihlaziya incazelo yezithombe nemifanekiso.

UWodak noMeyer (2001:124) ufakazela uthi:

The semiotic aspect of a social order is what we can call an order of discourse. It is a way in which diverse genres and discourses are networked together in words. An order of discourse is a social structuring of semiotic difference, a particular social ordering of relationships amongst different ways of making meaning that is the different discourses of genres.

Ubudlelwano phakathi kwalezi zinjulalwazi zombili (*iDiscourse analysis neSemiotic Theory*) ezisetshenziswe kulolu cwaningo uWodak noMeyer (2001) ngenhla bakubuka njengetulo elisemqoka nelincomekayo ngoba kuba lula ukufinyelela esizindeneni sencazelo eshaya emhlohleni. Uphawula nangezimpawu eziba khona emagameni, ezisiza ukuthi incazelo kube iyonayona ebihloswe umbhali wenkulumo.

Ngokujwayelekile kulezi zimpawu ezisemagameni akhuluma ngazo uWodak noMeyer (2001) kukhona iziphumuzi okubalwa kuzo okhefana, ongqi nokunye, Kukhona ubude nobufishane bamagama nemisho, kubhekwa nokusetshenziswa kwefonti, imibala njalo njalo. Kunobudlelwano obuqanda ikhanda phakathi kwe*Discourse analysis neSemiotic Theory* emagameni ahambisana nesithombe emiyalezweni ethunyelwe ezinkundleni zokuxhumana.

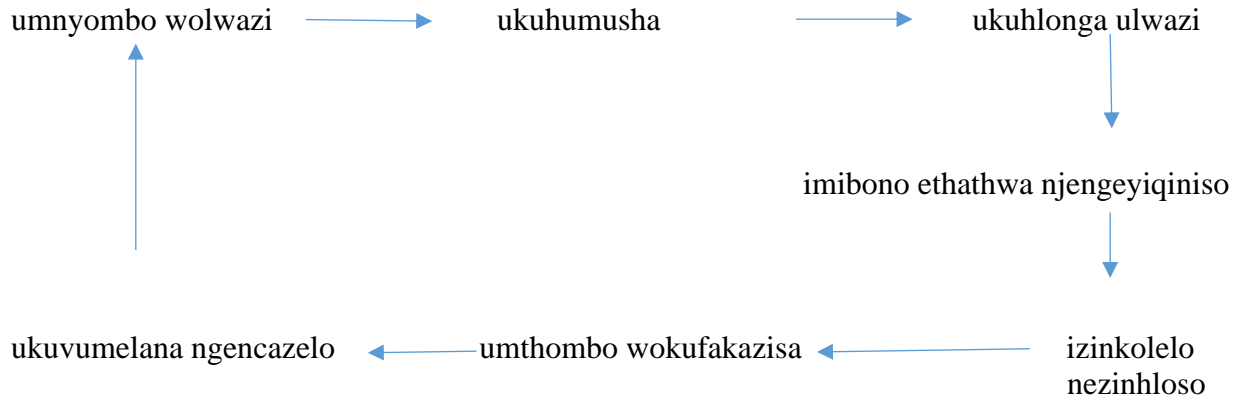
USipe (1998:98) ubika, athi:

Various alternative words and concepts seem to be pivotal in other theorists' description of the text-picture relationship. Sometimes the illustrations complement the text by 'running ahead of the text and pushing the action forward'.

Kunamagama asetshenziswa ehambisana nesithombe esihlaziwayo. Kuleso simo lapho okuvela khona kokubili (*text-picture*) kunobudlelwane obukhulu kukho kokubili. USipe (1998) uthi kungenzeka ukuthi amagama eseke isithombe noma isithombe seseke amagama encazelweni.

Kwesinye isikhathi inkulumo yandulela isithombe noma umfanekiso. Ukusebenzisa izinjulalwazi *iDiscourse analysis neSemiotic Theory* kuthombulula ukuthi kungani umbhali enze njalo.

Ekugoqeni lesi sihlokwana sezinjulalwazi umcwaningi wenze uzungezane (*cycle*) evezza ubudlelwano obutholakala ekuhunyushweni kwencazelo yezinkulumo, imifanekiso nezithombe eyethulwa izinjulalwazi i*Discourse analysis* ne*Semiotic theory* ukufakazisa incazelo. Luhlelwe kanje:



3.4 Umdwebo wozungezane lokuhunyushwa kwencazelo yezinkulumo, imifanekiso nezithombe olusebenzisa izinjulalwazi iSemiotic theory neDiscourse analysis

Lolu zungezane lususelwa ekuhlaziyweni kwencazelo yezithombe ngokusebenzisa izinjulalwazi. Kulolu zungezane izinxa eziningi zokuhlwaya incazelo zisetshenziwe ukuze kuqiniseke ukuthi incazelo etholilwe iyonayona.

3.7 Indlelakwenza yalolu cwanningo

Kubaluliwe esahlukweni sokuqala ukuthi lo msebenzi uzokwenziwa ngendlela yekhwalithethivu. Le ndlelakwenza inamabanga alandelwayo kusuka ekuqoqeni ulwazi kuya ekuluhlaziyeni kuze kufike ekutholeni inhloso yezinkulumo nezithombe. Izinkulumo nezithombe zivunwe kusizindalwazi i*Facebook* lapho umcwaningi eyilunga labantu abawumphakathi wale nkundla.

3.7.1 Izimpawu zokucwaninga zefilosofi (*philosophical dimensions*)

Ucwanningo noccwanningo lunezimpawu zefilosofi oluncike kuzo. Uma echaza uWahyuni* (2012:69) ubeka athi:

It all starts with an overview of research paradigms as fundamental beliefs that affects the ways to conduct social research, including the choice of a particular research methodology. The two main philosophical dimensions distinguish existing research paradigms are ontology and epistemology.

Ontology is the view of how one perceives reality and epistemology is the beliefs on the way to generate understand and use the knowledge that are deemed acceptable and valid.

Lapha ngenhla uWahyuni* (2012) wesekele ukuqonda nokuqondisisa ucwaningo athi kuncike ezimpawini ezimbili zefilosofi. I-*ontology* uyichaza ngokuthi indlela umuntu acabanga ngayo ngobuqiniso bento, kanti i-*epistemology* inkolelo emayelana nokuqonda kanye nokusetshenziswa kolwazi oluthathwa njengoluyiqiniso nolusemthethweni.

Ukweseka okushiwo uWahyuni* (2012) ngobuqiniso bolwazi nkusetshenziswa kwalo kuyatholakala kuNgcobo (2019:147 lapho abeka athi:

Kunobudlelwane phakathi komcwaningi nalokho okucwaningwayo. Indlela ababamba iqhaza nabacwaningi ababuka ngayo izinto iba bomthelela ekuhunyushweni. Incazelo yento iphakathi kuyo, iyingxenye yayo ngaleyo ndlela ubunjalo bayo buyakalela futhi bungabaleka kusetshenziswa izinombolo.

Ngokusho kanje uNgcobo ubuyisa ukuthi kulezi zinkulumo nezithombe ezihlaziye kulolu cwano incazelo yazo ikuzona uqobo ngakho i-ontology ne-epistemology yenza kube lula ukhlonza incazelo yezinkulumo nezithombe ezisetshenziswe kulolu cwano. Esahlukweni sesine kunezinkulumo ezinamaphutha okushiya konkamisa, kwamalunga nezinhlamvu ahlukane enziwe iqoqo. Izinkulumo ezinobhalomagama olungekho emthethweni, ezinezimpawu zokuloba ezisetshenziswe ngendlela ehlukile, ezixube izilimi njalunjalo. Kulesi sahluko kusetshenziswa injulalwazi *iLinguistic Theory* ukhulaziya lezi zinkulumo. Esahlukweni sezihlanu khulaziya izincazelo zezinkulumo kubhekwe nezinhloso zokuthunyelwa kwalezo zinkulumo kusetshenziswa injulalwazi *iDiscourse analysis*. Izinhloso umcwaningi azibhale kulesi sahluko yilezo zalabo abathumele izinkulumo ngoba kusobala ukuthola izinhloso kwazise ziwumlayezo wezinkulumo. Esahlukweni sesithupha khulaziya izithombe nazo ezivunwe esizindenilwazi *iFacebook* zase zicazwa ngamaqoqo ahlambisana nezindikimba zawo. Ukhumusha okushiwo yizithombe, incazelo yazo nenhloso yokuthunyelwa kwazo kwenziwe ngokusebenzisa injulalwazi *iDiscourse analysis* ne*Semiotic Theory*.

3.7.2 Indlela yokuhlunga izinkulumo nezithombe ezisetshenziwe (*sampling*).

Kuningi abasebenzisa le nkundla yezokuxhumana iFacebook, abakubhalayo, abakuthumelayo nababelana ngakho. Umcwani ukuze athole izinkulumo nezithombe ezingena khaza kulolu cwawano usebenzise indlela yamasampula (*sampling method*).

U-Etikan (2016) ekhuluma nge*purposive sampling* ubeka athi:

The purposive sampling technique, also called judgement sampling is the deliberate choice of a participant due to qualities the participant possesses.

Ukuphawula kuka-Etikan (2016) ngenhla kuhambisana nendlela yokusabalalisa amaphepha okuqokelela ulwazi okwenziwa abacwani lapho bezikhethela ukuthi obani abazoba yindlelwe yokuhlwaya ucwawano. Lokhu akushoyo kuyafana nalolu hlobo locwawano ngoba umcwani nalapha ubezikhethela ukuthi yiziphi izinkulumo nezithombe azozicaphuna ku*Facebook* ukuze azihlaziye, Ngakho lokhu kuseyikhona ukukhetha ngenhloso (*purposive sampling*).

Izinkulumo nezithombe zikhethwe ngokulandela umongo wocwawano, othi:

- Inkulumo noma isithombe simayelana nani?
- Inkulumo noma isithombe sinamlayezo muni?
- Inkulumo noma isithombe sifundisani noma sifundisa ngani?

OHoerber nabanye (2017) bechaza ngokuhlungwa kolwazi olusetshenziswa ocwawaningweni bathi:

A fundamentally different approach to data reduction is to perform purposive sampling of the data by carefully choosing a subset based on relevance to the topic of interest.

Kulesi sihloko salolu cwawano kuveziwe ukuthi inhloso ukubheka indlela ulimi lwesiZulu olusetshenziswe ngayo ku*Facebook*, ngakho-ke uma kuhlungwa izinkulumo nezithombe kubhekwe ukuthi inkulumo nenkulumo iyakuveza yini lokho okufunwa umcwani njengoba bechaza oHoerber nabanye (2017) ngenhla.

OHoerber nabanye (2017) babhale kanje ngolwazi abaluhlunge enkundleni yeTwitter:

Initial assessment of data, exploratory sub-querying inspection of tweets, and preliminary development of a set of possible research questions to pursue within the data can be considered pre-focus task.

Bayaqhubeka ukuhlwayela imbewu yokuhlunga oHoerber nabanye (2017) ngokuthi ulwazi oluzosetshenziswa ocwaningweni ludinga ukuhlolwa, lucutshungulwe ukuze kube nesiqiniseko sokuthi lungena khaxa emibuzweni ephendulwa ucwaningo. Kulo msebenzi kwenziwe lokho ngoba ayikho inkulumo noma isithombe esicashunwe kuFacebook asangahlelelwa indawo ngaphansi kwesihlokwana esithile esihambisana nokucwaningwayo.

3.7.3 Ukuqoqwa kolwazi (*data collection*)

Indlelakwenza yekhwalthethivu esetshenziswe kulolu cwaningo ivuna uhlobo oluthile lokuqoqwa kolwazi lwalolu cwaningo. Bechaza ngesizathu sokuqoqa ulwazi nangalolu hlobo oParadis nabanye (2016:263) bathi:

Data collection methods are important, because how the information collected used and what explanations it can generate are determined by the methodology and analytical approach applied by the researcher. Textual or content analysis is ideal when used to investigate changes in official, institutional, or organisational views on a specific topic or area to document the context of certain practices or to investigate the experiences and perspectives of a group of individuals who have, for example engaged in written reflection.

Ulwazi olubhaliwe oParadis nabanye (2016) bathi uma luqoqelwa ukucwaninga kwesinye isikhathi lusuke luvezwa ushintsho olwenziwa abantu abathile ababhala ngendlela ehluke. Lo mbono wabo ungena khaxa kulolu cwaningo ngoba ukubhalwa kwesiZulu ngendlela engajwayelekile kuFacebook kudale ukuthi kube nalo msebenzi. Okufakazela lokhu abakusho ngenhla ukuthi akubona bonke abantu abakhuluma isiZulu asebesibhala ngale ndlela, ngakho iqegebana nje elenza okungajwayelekile ngenkathi libhala ulimi.

Emva kokuhlungwa kolwazi oluzosetshenziswa kulolu cwaningo njengoba kuchazwe ku-3.7.1 ngenhla, kulandele ukuhlela ulwazi. Lokhu kwenziwe ngokusebenzisa amaqoqo amathathu. Ngenkathi kukhethwa izinkulumo nezithombe, umcwaningi ubebheka inkulumo nesithombe ngasinye ukuthi ngabe siyakuveza yini lokho acwaninga ngakho ngaphambi kokuba asifake eqoqweni.

Iqoqo lokuqala

Kuleli qoqo kufakwe izinkulumo ezinga-67, okuyizona ezitholwe umcwaningi ukuthi zinolimi oluveza izinhloso zocwaningo, ziphendule nemibuzo yocwaningo. Leli qoqo lihlaziywe esahlukweni sesine salolu cwaningo, lapho okuqokwe khona izinkulumo eziveza ukusetshenziswa kolimi okufana nefonoloji, imofoloji noma kokulandelana kwemisindo egameni kanye nesakhiwo samagama.

Iqoqo lesibili

Kuleli qoqo kufakwe izinkulumo ezihlaziye incazelo ezingama-70, okuyizona ezitholwe umcwaningi ukuthi zinolimi oluveza izinhloso zocwaningo, ziphendula nemibuzo yocwaningo. Leli qoqo lihlaziywe esahlukweni sesihlanu salolu scwaningo.

Iqoqo lesithathu

Kuleli qoqo kufakwe izithombe nemifanekiso ehlaziye incazelo engama-96, okuyizona ezitholwe umcwaningi ukuthi zinolimi oluveza izinhloso zocwaningo, ziphendula nemibuzo yocwaningo. Leli qoqolihlaziye esahlukweni sesithupha.

3.7.4 Ukuhlaziywa kolwazi (*data analysis*) UKrauss (2005:764) ukubeka kucace ukuthi ulwazi lwezinkulumo nezithombe uhlaziywa kanjani uma ethi:

A person draws meanings from, or give meanings to, events and experiences. That is, experiencing starts to make sense as the person performs his or he psychological functioning of translating it into how he or she thinks and feels, Thus, meaning is the underlying motivation behind thoughts, actions and even the interpretation and application of knowledge.

UKrauss (2005) ugcizelela khona ukuthi umuntu ubhala ngento ayaziyo, kungaba yinto ake wayibona wayizwa. Uqhubeka athi ukuhlaziya ulwazi kusuka ekuhumusheni lokho okufundayo noma okuzwayo, ngakho incazelo isengqondweni, ezenzweni nasekuhumusheni. Lo msebenzi usebenzise yona le ndlela yokuhlaziya ayichazayo uKrauss (2005). Emuva kokuvunwa kwezinkulumo

kuFacebook esahlukweni sesihlanu zihlungwe ngokwezindikimba zazo kusetshenziswa lezi ezilandelayo:

- Izinkulumo ezinendikimba yothando.
- Izinkulumo ezinendikimba zokwaluleka.
- Izinkulumo ezinendikimba zokufundisa.
- Izinkulumo ezinendikimba yokucwasa.
- Izinkulumo ezinendikimba yezinkinga zomphakathi.
- Izinkulumo ezinendikimba yokuncoma.
- Izinkulumo ezinendikimba yenkolo.

Emuva kokuthi sezihlelwe ngezindikimba ziphinde zahlaziywa kusetshenziswa ngokufana kwesimo sesakhiwo sawo, isibonelo: amagama anezakhi ezimelwe izinombolo, izinhlamvu ze-alifabhethi njalo njalo. Iqoqo lamagama lifakwe kunhlaziyomagama enekheli elithi: <https://voyant-tools.org> eyethule izinhlamvu ezisetshenziswe kaningi nalawo asetshenziswe kancane, yabuye yahlaziya nezonombolo.

Ukusetshenziswa kwenhlaziyomagama (*corpus analysis*)

Esahlukweni sesine kusetshenziswe inhlaziyomagama okuyindlela yokuphoswa kwamagama ohlakeni oluthile kukhompuyutha bese ikhipha okufanayo nokuhlukile, ukuyamana nokungayamani, inani lokuphindeka kwamagama nokunye. Kuya ngohlobo lohlobo olusebenzisile. Kusetshenziswe *ivoyant tools* esahlukweni sesine ukuveza okuthile okufanayo kuwo wonke amagama ahlaziywe kulesi sahluko. Ngeshwa elithile umcwaningi akaphumelelanga ukuthola inhlaziyomagama ezoveza yonke le migilingwane eyenziwa uma kubhalwa amagama kuFacebook enjengokuthi amalunga amelwe izinombolo, amalunga amelwe izinhlamve ze-alifabhethi njalo njalo.

Bephawula ngokusetshenziswa kwenhlaziyomagama ocwaningweni abacwaningi bathi:

Corpus linguistics can best be defined as a linguistic methodology, which is founded on the use of electronic collections of naturally occurring texts, viz, corpora. It is neither a new branch of linguistics nor a new theory of language, but the very nature of the evidence it uses makes it a particularly powerful methodology, one that has the potential to change perspectives on language (Granger et al 2003:4).

UGranger nabanye (2003) ngenhla basabethela isipikili sokuthi inhlaziyomagama iyindlelakwenza esetshenziselwa ukufeza izinhloso ezahlukene zolimi. Bathi ayilona uhlobo olusha lolimi futhi ayiyona nenjulalwazi kodwa iyindlela yokuveza iminxa emisha ehlukile olimini.

Bebeka ngenhlaziyomagama uBiber nabanye (2007:2), bathi:

Corpus linguistics studies are generally considered a type of discourse analysis because they describe the use of linguistic forms in context. For example, words are described in terms of their typical collocates: the words that normally occur in the discourse context. Grammatical variation is also described in terms of the words and other grammatical structures that occur in the context.

UBiber nabanye (2007) inhlaziyomagama bathi iyinhlaziyolimi ebheka ukuthi ulimi lusebenze kanjani. Nabo bayihlaba esikhonkosini ngoba kulolu cwaningo ikakhulukazi esahlukweni sesine kuvela izinhlobo ezahlukene zezindlela ulimi olusetshenziswe ngayo. Lapha kubalwa ukwehluka kwamagama asetshenziswe ku*Facebook* emagameni esiZulu ajwayelekile. Bayakugqamisa laba babhali nokuthi ukuma kwamagama noma isakhiwo sawo (*morphology*) kuyahlaziywa ngenhlaziyomagama, futhi-ke yilokho okutholakele kulesi sahluko sesine.

3.8 Ukusonga isahluko

Ubudlelwane phakathi kwezinjulalwazi ezisetshenziswe kulolu cwaningo bakha uhlaka oluyilo nolufanele lokuhlaziya kulo cwaningo. Okuphawulekayo ukuthi lokhu kuhlobana kwazo kuveza ubunzulu beqiniso lokuthi zifanele ukuba insila yocwaningo lapho okuhlaziywa khona ulimi. Uhlobo lolimi oluhlaziwayo olusetshenziswa kwezobuchwepheshe, akulona ulimi olukhulunywa abantu bebhekene, noma ulimi lokubhalelana incwadi, lapho okusetshenziswa indlela ende yokubhala. Enkulumweni ethunyelwa ku*Facebook* kusetshenziswa amagama anqamulelayo, kanjalo nenkulumo iyanqamulela. Kafushane nje nayo inkulumo kufanele ishaye ngezinqamulelayo yingakho umcwaningi eyibiza ngenkulumo emfishane. Lezi zinjulalwazi ezintathu, *iLinguistic Theory*, *iDiscourse analysis* ne*Semiotic Theory* zilufanele lolu hlobo lomsebenzi yingakho lesi sahluko esethula izinjulalwazi ezisetshenzisiwe sizichaza zontathu, sibheka nokuhlobana kwazo. Ngasemaphethelweni esahluko kuchazwe indlelakwenza yalolu cwaningo kusukela ekuqoqweni kolwazi oluzosetshenziswa kuya ekuluhluzeni nasekuluhlaziyeni.

ISAHLUKO SESINE: UKUHLAZIYWA KOLIMI LWEZINKULUMO EZICASHUNWE KUFACEBOOK

4.1 Isendlalelo sesahluko

Lesi sahluko sihlaziya izinkulumo ezithunyelwa kuFacebook. Kusetshenziswe injulalwazi yeLinguistics kulesi sahluko. . Okwenza lesi sahluko sisebenzise zona ukuthi sihlaziya ukusetshenziswa kolimi emagameni atholakala ezinkulumeni ezibhalwe zathunyelwa ngeFacebook. Umcwaningi ubheka indlela ababhala kuFacebook abasebenzise ngayo ulimi lwesiZulu. Kunemithetho nemigomo yohlelo lolimi engalandelekile kulokhu kubhala kwabo, okudale ukuthi izinkulumo zabo zihlelwe ngezingxenye nezihlokwana ezimayelana nokungasetshenziswanga kahle kwale mithetho nemigomo ngenkathi kubhalwa. Lesi sahluko sihlaziya ukuhunyushwa kwefonoloji nemofoloji noma kokulandelana kwemisindo egameni kanye nesakhiwo samagama. Emva kokuhlaziywa kwamagama atholakele ezinkulumweni, umcwaningi ube esewahlela ngaphansi kwalezi zihlokwana:

- Ukucwiywa kwamalunga / onkamisa ekuqaleni, maphakathi, nasekugcineni kwegama.
- Amagama okusetshenziswe izinombolo esikhundleni selunga
- Amagama okusetshenziswe izinhlamvu ze-alifabhethi esikhundleni samalunga
- Amagama okungasetshenziswanga ubhalomagama olusemthethweni kuwo
- Amagama okungasetshenziswanga izimpawu zokuloba ngendlela efanele kuwo
- Amagama abolekwe kwezinye izilimi naxube izilimi
- Amagama okungasetshenziswanga kahle inguquko yefonoloji kuwo
- Amagama okunamaphutha esipelingi kuwo
- Amagama athi enomqondo osobala kepha abuye asetshenziswe ukwethula omunye umqondo wawo
- Inkulumo equkethe ulimi (izisho nezaga)
- Amagama ethula inkulumo efinqiwe
- Irejista yakuFacebook
- Inkulumompendulwano

Kulesi sahluko kuzovela nomthelela wezilimi ezimbili nangaphezulu ezikhulunywa ababhala kuFacebook. Kule mithetho kuvela ukuxuba izilimi / ukudidiyela izilimi (*code mixing/ code switching*), kuhlaziywa nomthelela wezilimi ezikhulunywa umphakathi okuholela ekutheni

kusetshenziswe amagama abolekwa kwezinye izilimi (*borrowing*) ezinkulumweni zesiZulu ezibhalwe ku*Facebook*.

Ngaphambi kokungena ohlaziyweni umcwaningi uzoke athi ukwenaba ngesakhiwo samagama esiZulu anikeze nesizathu sokuthi kungani ulimi olusetshenziswa ku*Facebook* elubona luhlukile olimini lwesiZulu olujwayelekile.

4.2 Incazelo yesakhiwo samagama esiZulu

Ababalingi ababhali bohlelo lwesiZulu asebeke baphosa esivivaneni ekubhaleni ngemigomo nemithetho yohlelo. Ngalokhu umcwaningi akaqondile izincwadi zabafundi basezikoleni zamabanga aphantsi kodwa uphawula ngezincwadi ezingasetshenziswa abacwaningi ezibhalelwe ukusetshenziswa kwangqondonkulu (emabangeni aphezulu emfundo).

Kwabambalwa ababhalile kukhona uBosch nabanye (2013:7) abacaphune uGuthrie, ochaza athi:

The Bantu languages are a language family on their own and are basic criteria with which a language must comply in order to belong to this language family. The language in question should have a system of grammatical genders (for example a system of noun classes with the following features:

- a sign of gender, therefore prefixes assorted into classes
- association of these classes into singular and plural
- class concordance
- no sex reference in the correlatin of genders (for example pronouns and concords do not carry a ‘male or female designation as in the case of for example, ‘he’ or ‘she’ in English.

Ngokusho koBosch nabanye (2013) bathi uGuthrie uthi, uma ulimi lungalandeli le migomo engenhla alubi ilunga lezilimi zase-Afrika eziwumndeni munye. Lapha ngenhla bachaza ukuthi lo mndeni wezilimi zase-Afrika unamabizo:

- aneziqalo eziwehlukanisa ngezigaba
- ahlukaniwa ngobunye nobuningi
- anezivumelwano ezakha ubudlelwano emagameni asemshweni
- izivumelwano azihlukaniswa ngobulili

OBosch nabanye (2013) babeka ngokuthi izilimi eziwumndeni esakhiweni sazo kunobudlelwane obukhulu. Ngalokho bachaza ukuthi kuningi okufanayo ekuhlelweni kolimi lwazo. Lobu budlelwano baze babuchaze ngalawa maphuzu amane angenhla, kwazise bakholelwa ekutheni yiwona lawa maphuzu enza ukuthi lezi zilimi eziwumndeni zihluke kwezinye izilimi.

Kulezi zinkulumo ezihlaziywa kulesi sahluko kunamagama abolekwe kwezinye izilimi. Akuzona kuphela izilimi zasentshonalanga okubolekwe kuzo, kukhona namagama abolekwe ezilimini zabomdabu. Okufakazela umbono woBosch nabanye (2013) ukuthi ngisho igama libolekwa kolunye ulimi ibizo linikwa isiqalo ukuze lingene khaxa esiZulwini. Akugcini lapho, lesi siqalo esinikwe lelo bizo, yisona esizokwakha ubudlelwane namanye amagama esisetshenziswe nawo emshweni ngokukhiqiza isivumelwano senhloko nesivumelwano sikamenziwa.

Ephuzwini lesine lezivumelwano ezingahlukaniswa ngobulili uBosch nabanye (2013) abasabhekile izilimi eziwumndeni kuphela kodwa sebebheke nokwenzeka kwezinye izilimi okungezona eziwumndeni. Lokhu kungukuqhathanisa okuwukuthi yini ekhona ezilimini zase-Afrika, engekho kwezasentshonalanga.

Omunye uphawula athi:

Like the other 10 official languages of South Africa, Zulu has its own rules that govern how words are formed (morphology) and used in a sentence (syntax). As general rule, a word is doubtlessly, divided into syllables, according to the divisions good speakers of the language generally make in pronouncing it, (Grout 1859:37).

UGrout (1859) uchaza ngokuthi zonke izilimi ezilishumi zaseNingizimu Afrika zinemithetho elawula ukulandelana kwezakhi zegama (morphology) nokulandelana kwamagama emshweni (syntax). Ngokomthetho ojwayelekile, igama lihlukaniswa ngamalunga, njengoba liphinyiswa ngabakhulumi bolimi. Ngalokhu uGrout (1859) uchaza ukuthi amagama esiZulu anamalunga agcina ngonkamisa, lokhu uyakuqondisisa nakuba yena uqobo engeyena umkhulumi wolimi lwesiZulu. Uqhuba athi:

Observing the application of this principle to the Zulu, and noticing the fact also that all words in this language terminate in a vowel, we have the general law, so to divide all words as to make open syllables, or make all syllables end in a vowel: thus

Uma kubhekwa ukusebenza kwalo mthetho wohlelo lwesiZulu othi amalunga agcina ngonkamisa, kuyabonakala ukuthi kukhona onkamisa abasuswayo emagameni asezinkulumweni ezicashunwe ku*Facebook*, ukuveza lokhu okuchazwa uGrout (1859) ngenhla wehlukhanise amagama ngokwamalunga awo, kanje:

thanda > tha / nda

abantu > a / ba / ntu

inkosi > i / nko / si

umfula > u / mfu / la

Uma kubhekwa ibizo lokugcina elithi umfula, uGrout (1859) akakwazanga ukulihlukanisa ngendlela efanele yokuhlukaniswa kwamalunga esiZulu, ukhe phansi okwentshebe yakwaMashu. Kuyasho ukuthi akayena umkhulumisi wolimi lwesiZulu. Phela esiZulwini kunomankankane okwazi ukugwinya uhlamvu, **-m(u)-**. Amalunga ebizo ‘umfula’ abhalwa kanje:

u / m(u) / fu / la

Okunye okuqaphelekayo encwadini kaGrout (1859:36) ukuthi onkamisa ubabhala balandelana egameni okuyinto engavumelekile esiZulwini njengoba kuchaziwe esingenisweni salesi sahluko.

Amagama:

Igama: gawula uGrout (1859) ulibhala kanje: gaula

Igama: ugwayi uGrout (1859) ulibhala kanje: ugwayi.

Lolu hlobo lokubhala kukaGrout (1859) luhambisana nendlela yokubhalwa kwamagama ku*Facebook* lapho okutholakala ukuthi sekunokwepulwa kwemithetho yesiZulu njengalona othi onkamisa abalandelani emalungeni egama. Uma ubheka isikhathi le ncwadi kaGrout (1859) eyabhalwa ngaso bese ubheka izinkulamo ezizohlaziywa lapha eziveza le ndlela yokubhala lapho onkamisa belandelaniswa, uyabona ukuthi le ndlela uGrout ayebhala ngayo isiyabuya. Okumangazayo ukuthi kulezi zinkundla zokuxhumana, le ndlela yokubhala yenziwa abantu abangabakhulumisi bolimi lwesiZulu, futhi abayaziyo imithetho nemigomo yolimi lwabo.

Ngakolunye uhlangothi, uNkabinde (1975:6) yena ubeke kanje ngezimiso zohlelo lwesiZulu olwengamele amabizo:

Concordial agreement between the words in a sentence indicates the dependence of syntax on morphology:

- As in all Bantu languages, the structure of isiZulu is based on two principles:
 - the system of noun classes, and
- the system of concords IsiZulu does not allow juxtaposing of vowels in a word. The phonological structure of the noun sometimes changes when it enters into a syntactic relationship with other words in a sentence. This is achieved by pre-placing an additional non-class prefixes formative to the noun (occasionally) with a suffixes formative corresponding with it). The terminal or only vowel of the additional noun-class prefixes formative either coalesces with or replace the pre-prefix of the noun, (Nkabinde 1975:33).

Lezi zingcithabuchopho zohlelo zivumelana ngazwi linye ukuthi iziqalo zamabizo ziwusizo ekwakheni izivumelwano zenhloko nezivumelwano zikamenziwa emishweni. Zibuye zikugcizelele nokuthi izivumelwano zenhloko nezikamenziwa zakha ubudlelwano emagameni asemushweni. UNkabinde (1975) uphawula ngeziqalo ezisiza ukuhlela amabizo ngezigaba zawo, ashayele isipikili nangokuthi izinguquko zefonoloji zilamula kanjani ekulandelaneni konkamisa. Lezi ziqalo nezivumelwano ekubhaleni ku*Facebook* sithola zisuswa noma zeqiwa, kuba nonkamisa abasuswayo noma abeqiwayo. Lokhu kuveza ukuthi imithetho nemigomo yohlelo lolimi lwesiZulu ayilandeliwe. Konke lokhu kuchazwe kulesi sahluko esihlaziya ukusetshenziswa kolimi lwesiZulu ku*Facebook*. Abanye abalandela kubabhali abangenhla yilaba abathi:

The importance of the class prefixes does not lie only in the fact that they indicate the classes to which the different nouns belong, but also in the fact that they are linking the noun to other words in a sentence. This is done by means of a concord derived from the class prefix of the noun and normally bears a close resemblance to the prefix. The concord attachment occur to the verb in the sentence (Taljaard et al 1988:4).

OTaljaard nabanye (1988) baqhubeka bachaze ngokubaluleka kweziqalo, abathi zinomunye umsebenzi ngaphandle kokuveza izigaba zamabizo, bathi zakha ubudlelwano phakathi kwamagama emshweni ngokwethula izivumelwano zenhloko nezivumelwano zikamenziwa. Okuphawulekayo ekuhlaziyweni kwamagama asezinkulumweni zaku*Facebook* ukuthi onkamisa bezivumelwano zenhloko nezikamenziwa bayeqiwa uma kubhalwa amanye amagama. Lokhu kuzovela ekuhlaziyeni okukulesi sahluko.

Ulimi olukhulunywa abantu abathile emphakathini lubizwa ngerejista. Kanjalo nasesiZulwini kuyatholakala ukuthi kulolu hlobo lolimi (irejista) kuba nezinto eziningi ezenziwa abakhulumi balo okuhlukile olimini lwesiZulu olujwayelekile. Echaza ngerejista uBiber 1995:27 ubeka athi:

Register is considered a language variety, along with dialect, argot, slang and jargon. A comprehensive analysis of register variation in a language must be based on an adequate sampling of register, registers, texts, and linguistic features:

2. register: the full range of the registers in the language should be included, representing the range of situational variation
3. texts: a representation sampling of texts from each register should be included:
4. linguistics features: a wide range of linguistic features should be analysed in each text, representing multiple underlying parameters of variation.

Lapha ngenhla uBiber (1995) ukubeka obala ukuthi irejistaisebenzisa noma yethula izimo eziningi ezihambisana nezinhlobo ezahlukene ezakheka olimini olulodwa. Njengoba kwaziwa ukuthi ulimi lwasezinkundleni zokuxhumana kubalwa ne*Facebook* luhambisana nezimo nje kusho ukuthi luyi *register*. Uma kuthiwa lusetshenziswa ngaphansi kwezimo kuchaza ukuthi uma kubhalwa kusuke kuphuthunywa, kuya nangokuthi obhalayo ukusiphi isimo ngokwemizwa nokuzizwa egazini ngaleso sikhathi ebhala. Lokho kuzofakazeleka ngezibonelo zencazelo yezinkulumo ehlaziywa ngokwezindikimba esahlukweni sesihlanu salolu cwaningo.

IFacebook isetshenziswa abantu abakhuluma izilimi ezahlukene, ngakho-ke izilimi zabo zigcina zinomthelela ekubhalweni kolimi lwesiZulu. Izilimi ezikuvumayo ukuthi onkamisa balandelane, abakhuluma lezi zilimi babhala izilimi zabo ezinkundleni zokuxhumana bese laba abakhuluma isiZulu bewukopela lo mkhuba. Abantu abasebenzisa lezi zinkundla zokuxhumana bazi izilimi ezimbili nangaphezulu. Mhlawumbe lokhu kukopelana kwendlela yokubhalwa kwezilimi isuka lapho kusetshenziswa le mithetho yezinye izilimi lokho kube nomthelela olimini lwesiZulu.

4.3 Ukuhlaziya izinkulumo ezicashunwe ku*Facebook*

Kule ngxenye kuvezwa inhloso yokuqala yalolu cwaningo yokwethula ngezihlokwana okuphawuliwe ekusetshenzisweni kolimi ezinkulumweni ezicashunwe ku*Facebook*. Zihlaziywe ngokwezihlokwana zazo njengoba kuvezwe ku-4.1 ngenhla. UDyson (2006:12) ubeka kanje ngemiphumela yabafundi abahlola umsebenzi wemibhalo yabanye abafundi:

Language philosophers and sociolinguistics illustrate how language in use constitutes in indexes of social stratified society. That stratification is evident, for example, in a language's vernacular, which may index regional roots, ethnical culture, or social class, in certain of its linguistic features and lexical choices, which may suggest age, and its register, which offer clues to the ongoing social event.

UDyson (2006) uchaza ngokuthi ukusetshenziswa kolimi emphakathini kuba nezinkomba eziveza iminyaka yabantu abalusebenzisayo, uhlobo lwamagama abawasebenzisayo kanye nosikompilo uqobo. Lapha uchaza ukuthi izakhi namalunga amagama asetshenziswe emshweni wenkulumo aveza ukuthi umphakathi ulubuka kanjani ulimi, futhi ulusebenzisa kanjani. Lokhu okwenzeka kulesi sahluko sokuhlaziya ulimi nohlelo lwesiZulu ku*Facebook*, lapho amalunga emelwa izinhlamvu ze-alifabthethi, aphinde amelwe izinombolo, lokho kuchaza ukuthi umphakathi waku*Facebook* uluthatha kanjani ulimi lwesiZulu. Lokhu kusebenzisa izitayela olimini lwesiZulu, kuveza ukuthi abasebenzisa lolu limi abalugqizi qakala kangakanani noma kuveza ukuthi seluyashintsha. Uphawula nokuthi izimpande zolimi, usikompilo nezimiso zolimi nohlelo kuyaveza ukuthi obhalayo ungakanani ngeminyaka futhi ubhalela abantu abangakanani ngokweminyaka.

Emuva kokuchaza kafushane ngenhla ngemithetho yokubhalwa kwesiZulu, lapha sekubhekwa izinkulumo ezicashunwe ku*Facebook* nendlela ezibhalwe ngayo. Lezi zinkulumo zakhelwe amathebula, inkulumo ngayinye yanikwa ikhodi, avezwa amagama analolo shintsho kwase kubhalwa ukuthi bekulindeleke ukuthi lelo gama libhalwe kanjani, maqede kwavezwa umehluko phakathi kokubhala ku*Facebook* nendlela ejwayelekile. Lokhu kwenziwe kuzo zonke izahlukwana ezihlaziyo ezikulesi sahluko.

Izinkulumo ezihlaziyo ngezansi ziqanjwe ngezinhlamvu ze-alifabthethi njengokutho AA, AB, AC njll, ngokulandelana kwezihlokwana njengoba kuchaziwe ngenhla.

4.3.1 Ukucwiywa kwamalunga / onkamisa ekuqaleni, maphakathi nasekugcineni kwegama

Amalunga amagama esiZulu agcina ngonkamisa. Unkamisa uma engasekuqaleni kwegama uyaba yilunga ngokwawo kodwa uma esephakathi negama kufanele ahambisane nohlamvu oluwungwaqa ukuze abe yilunga. Izinkulumo ezicashunwe ku*Facebook* ziveza ukwepholwa kwalo mthetho wamalunga esiZulwini. Lokhu kususwa konkamisa umcwaningi ukubiza ngokucwiywa konkamisa noma kwamalunga.

UKirkland (2002) ephawula ngokucwiywa kwamalunga egameni, uthi:

The elimination of vowels is another known technique for reducing the length of text in a human readable fashion, for example speedwriting is a trademark for a form of shorthand in which short vowels are generally eliminated from words.

Okuphawulekayo ukuthi amalunga egama athile asuswe ngamabomu, nalokhu okushiwo uKirkland (2002) ukuthi kusemfashinini kulezi zinkulumo ukwenza lo mkhuba, kuliqiniso. Ukucwiywa konkamisa kungaba sekuqaleni, maphakathi noma ekugcineni kwegama. Okuphawulekayo ukuthi alukho uhlelo olulandelwayo lokuwasusa lawa malunga noma labo nkamisa laphaya ku*Facebook*. Kwamanye amagama kususwe imisindo ethile okungaba ungwaqa noma unkamisa kodwa kungasuswa ilunga lonke.

UPennel noLiu (2011) echaza ngokususwa kwezinhlamvu noma onkamisa, babeka bathi:

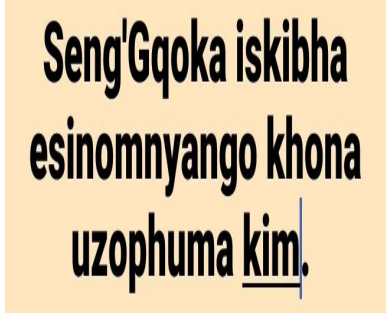

We describe a text normalisation system for deletion-based abbreviations in informal text. We propose using statistical classifiers to learn the probability of deleting a given character using features based on character context, position in the word and containing syllable, and function within the word.


OPennel noLiu (2011) bakhuluma ngokufingqwa kwamagama ngokususwa konkamisa ngokuthi kubhekwe ukuthi uyini umsebenzi walowo nkamisa ngaphambi kokuthi asuswe. Lena abayichazayo oPennel noLiu (2011) yindlela ukufingqa amagama ngokususa onkamisa okwenziwa ngayo. Le akusiyona indlela esetshenziswa ababhali baku*Facebook* uma becwiya amagama, bona bazenzela umathanda nje. Egameni lokuthi akunamthetho olandelwayo ngenkathi kucwiywa labo nkamisa kusho khona ukuthi obhalayo ku*Facebook* uzocwiya unkamisa noma ilunga lonke, ekuqaleni maphakathi noma ekugcineni kwegama lelo alicwiyayo.

Umcwaningi uchazile esingenisweni ukuthi izinkulumo azicaphune ku*Facebook* azihlaziwayo uzozihlukanisa ngezihlokwana ezihambisana nokwenzeke kuzo mayelana nokuthi yini eyenzekile ngenkathi kubhalwa amagama athile kuzo.

Nanti ithebula lezibonelo zalezi zinkulumo ngezansi:

Ithebula 4.1 – Ithebula lamalunga acwiywe onkamisa ekuqaleni maphakathi nasekugcineni kwegama

Ikhodi	Inkulumo	Okucashuniwe	Indlela ejwayelekile yokubhala	Ukuphawula komcwaningi
AA		<p>Kim</p> <p>Isikibha</p>	<p>kimi</p> <p>isikibha</p>	<p>Unkamisa wokucina kandaweni othathelwe esabizwaneni soqobo ucwiyiwe. Kweqiwe unkamisa wesiqalo sebizo elibolekiwe elisesigabeni sesi-7.</p>
AB		<p>Konj</p> <p>muyokhokhel</p> <p>Uphath</p> <p>Nom</p>	<p>konje</p> <p>uma uyokhokhela</p> <p>uphatha</p> <p>noma</p>	<p>Kususwe unkamisa wokucina egameni konje, okuyingxenye yelunga yokucina embuzweni.</p> <p>Unkamisa wokucina wesihlanganiso, kanye nonkamisa wokucina wempambosi yokwenzela bacwiyiwe.</p> <p>Unkamisa wokugina wesenzo ucwiyiwe.</p> <p>Unkamisa wokucina wesihlanganiso ucwiyiwe.</p>

AC		ekaban ecelen Bazoth Ey	ekabani eceleni Bazothi eyi	Unkamisa wokugcina wesiqu senani ucwiyiwe. Unkamisa wokugcina wesandiso sendawo ucwiyiwe. Unkamisa wokugcina wesenzo esiphundulekile ucwiyiwe. Isibabazo esiwucezu lwenkulumo unkamisa wokugcina ucwiyiwe.
AD	"Lalela oe ungabozwa ngabantu bebheda ifone yendoda lya scroll-wa. Fanele uzazi ukuthi umephi mntu. Amadoda ngeke uwathembe ingavuka ekuseni ikshiye embhedeni ithi iyo jogg-a kanti iyombesa".	Ikshiye	Ikushiye	Unkamisa wesivumelwano (-ku) senhloko ucwiyiwe.

Kuleli thebula elingenhla imikhuba egilwa emagameni esiZulu uma kubhalwa kuFacebook ivela obala okwempahla yembuzi. Le mikhutshana yokucwiya amagama imelwe izibonelo AA kuya ku-AD kucwiywe onkamisa emalungeni asekuqaleni kwegama, bese kuphinda kuvela ukucwiywa kwamalunga aphakathi negama ku-AA kanye no-AD, kanti ku-AA kuya ku-AC, kushiye onkamisa ekugcineni.

Ohlelweni lwesiZulu ngokujwayelekile kuyavela ukuthi unkamisa ngezimo ezithile uke weqiwe, kodwa lapho kusuke kwenzeka inguquko yefonoloji ukweqiwa konkamisa ngokuthanda nokweqiwa konkamisa ngokuyimpoqo:

Izibonelo: umfana > umufana = ukweqiwa konkamisa ngokuthanda

Uthole mntwana muni > umntwana = ukweqiwa konkamisa ngokuyimpoqo.

Lokhu kweqiwa konkamisa ngale ndlela yenguquko yefonoloji akufani nalokhu okwenziwa uma kubhalwa enkundleni yezokuxhumana i*Facebook*, lapha bayeqiwa kanti kulezi zinkulumo ezicashunwe ku*Facebook* bayasuswa noma bayacwiywa njengoba kubonakele ezibonelweni ezisethebulini ngenhla. Uma beqiwa onkamisa ngokohlelo lwesiZulu kuba nemigomo elandelwayo kanti ezinkulumweni ze*Facebook* akukho migomo namithetho elandelwayo.

UMzolo (1968:210) wesekela lokhu okushiwo ngenhla ukuthi ngokohlelo kuyenzeka ibizo lilahlekelwe unkamisa uma seliguqulelwa kolunye ucezu lwenkulumo, isibonelo: Uthole muntu muni? (ibizo 'umuntu' uma seliyisibanjalo (muntu) alisenawo unkamisa wesiqalo ngqo ngoba igama aliselona ibizo kodwa seliyisibanjalo.

Kanjalo uma esonga ucwaningo lwakhe ngebizo elingenankamisa uMzolo (1968:210), ubeka athi:

Investigation has shown that the noun without initial vowel is of three types, viz. the copulative, the vocative and simple short form. These three are distinct in syntactical function and morphological form, but it is generally only in tone that the formal difference between them is apparent.


Ocwaningweni lukaMzolo (1968) ngenhla akakhulumi ngokushiywa konkamisa okwenziwa ababhali baku*Facebook* noma basezinkundleni zokuxhumana, kodwa ukhuluma ngezingcezu zenkulumo (isibanjalo) azicwaningile wathola ukuthi ziyabalahla onkamisa ezimweni ezithile okungadalwa ukuma kwamagama emshweni (*syntax*) noma ukwakheka kwamagama (*morphology*). Ukucwiywa noma ukususwa konkamisa namalunga emagameni kwenziwa ngamabomu ngoba kujahwe ukuthi iphele ngokushesha futhi ifundeke ngokushesha inkulumo ebhalwayo ku*Facebook*. Ngezansi kulandela izibonelo zezinkulumo ezisebenzise izinombolo esikhundleni samalunga ku*Facebook*.

4.3.2 Amagama okusetshenziswe izinombolo esikhundleni selunga

Emagameni athile ezinkulumweni ezicashunwe ku*Facebook* kukhona amalunga amelwe izinombolo. Okuqaphelekayo ngokusetshenziswa kwezinombolo esikhundleni samalunga athile egama ukuthi ukubhalwa kwenombolo kuyaphuthumisakungafani noma libhalwa lonke ilunga. Lokhu kuchaza ukuthi nokufunda inombolo kuzophuthuma angeke kufane nokufunda ilunga lonke. Nanti ithebula lalezi zibonelo ngezansi:

Ithebula 4.2: Ithebula lezibonelo zamagama okusetshenziswe izinombolo esikhundleni selunga

Ikhodi	Okucashuniwe	Inombolo	Okumelwe inombolo
AE		10	-the- (isenzo esilunga linye esisenkathini edlule, -thi- enkathini yamanje. Lesi senzo sisetshenziswe nesiqu senani (-ni) lokho kwadala ukuthi inombolo ephimiseka ngokufana nalezi ziqu zombili yabe isisetshenziswa.
AF		2	-thu (isiqu songumnini esimele abahlobene ngegazi > dadewethu-mfowethu
AG		4	-fo isiqu sebizo lesigaba sesi-7 sisetshenziswe nohlamvu lwe-alifabhethi ukuze kube ibizo lesigaba sesi-7.

Ikhodi	Okucashuniwe	Inombolo	Okumelwe inombolo
AH		x2	Inombolo yesi-2 imele (Nkulu nkulu okuwukuphindaphinda ingxenye yebizo lesigaba 1(a)). Kusetshenziswe uphawu (x) lwezibalo oluchaza ukuphindaphinda.

Uma ukuphinyiswa kwenombolo kuthi akufane nokuphinyiswa kwelunga, siyabona ezibonelweni ezingenhla, kusukela ku-AE kuya ku-AH, kuvele kwasetshenziswa inombolo. Okunye okuphawulekayo yilokho okwenzeke ku-AH, lapho kusetshenziswe nophawu lwezibalo (x2), lokhu kuveza ukuthi umbhali wale nkulumo kanye nabafundi bayo bangabantu abanolwazi lokuthi lolu phawu luchaza ukuphindaphinda, okungukuthi bayazazi izibalo. USproat nabanye (2001) bakhuluma ngamagama ehluke olimini lwempela, bathi:

Non-standard words are different from standard words in a number of important respects. First of all, the rules for pronunciation by an application of ordinary 'letter-to-sound' rules.

USproat ukubeka kucace ukuthi kunamagama asemthethweni namagama angekho emthethweni. Uveza nokuthi ukungabi semthethweni kwawo kufakazelwa nangukuthi awabizeki njengamagama olimi lolo. Umthetho awushoyo wokusuka ohlamvini udlulele emsindweni wohlamvu usetshenziswa kakhulu olimini lwesiNgisi uma abafundi bebanga lokuqala befundiswa ngemisindo yesiNgisi nokuthi iphinyiswa kanjani uma isazimele yodwa noma isisegameni. Akubonakali lokhu kungena olimini lwesiZulu.

Kulezi zinombolo ezinkulumweni zaku*Facebook* okuvelayo ukuthi ziyasetshenziswa esikhundleni semisindo ethile nezinhlamvu zamagama. Izinombolo zinomsebenzi wazo okuwukubala, kodwa kule nkundla yokuxhumana i*Facebook* sezenza omunye umsebenzi owukumela uhlamvu noma umsindo.

Kusetshenziswa izinombolo ukuze kufinyezwe inkulumo, kwazise izinombolo ziwuhlamvu olulodwa. Kunesikhala esincane okuyisona okubhalwa kuso izinkulumo ku*Facebook*, ngakho-ke

uma esibona isidingo obhalayo angayifinyeza inkulumo enze ngendlela ayithandayo. Okunye okuphawulekayo, uma usebenzisa iFacebook kufanele ube nedata, nayo emba eqolo uma uzohlala isikhathi eside uyivulile, nayo izokulimaza ephaketheni. Ukuphuthuma kobhalayo kunciphisa nenani ledata azoyisebenzisa. Izinombolo zisetshenziswe ngezindlela eziningi, izimpawu zezibalo (x2), isiNgisi (two) njll. Okuphawulekayo ukuthi izinombolo zivela kunoma ngabe yiluphi ucezu lwenkulumo kuFacebook, yebo ngoba azimeli igama kepha zimele umsindo/ uhlamvu lwegama oluphimiseka njengayo inombolo. Inombolo iwuhlamvu olulodwa olumela ilunga elingaba nezinhlamvu eziningi, lokho kungukonga isikhathi sokubhala kanjalo nemali yedata njengoba sekuke kwachazwa.

Ngezansi kuhlelwe kahle ithebula lezibonelo eziveza ukuthi mangaki amalunga egama amelwe inombolo ethile:

Uhla 4.1: Uhla lwezinombolo ezisetshenzisiwe nencazelo yazo

Inombolo	Inani lezinhlamvu elimelwe (zingaki?)	ilunga elimelwe
10	1/2/3	u/the/ni
1	1/2	wa/ni

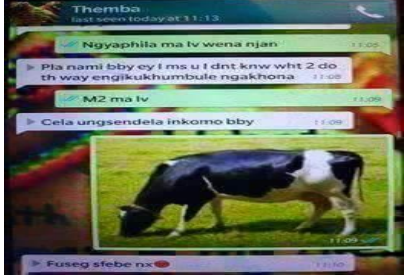
Kuleli thebula elingenhla kuyavela ukuthi inombolo i-10 imele amalunga amathathu, kanti inombolo u-1 imele amalunga amabili egama. Izinombolo ezifana no-4, ezimele ilunga elilodwa azifakwanga kuleli thebula ngoba vele bekulindelekile ukuthi njengoba inombolo iyinye nelunga elimele kufanele noma kulindeleke ukuthi libe linye. Kuyaphawuleka nokho ukuthi izinombolo azisetshenziswanga nje noma kanjani, kepha kukhona ubuchule obukhona ekuzisebenziseni. Lokhu kubonakala ngokuthi uma umfundi esefunda umyalezo, kwesinye isikhathi uwufunda awuphindaphinde ukuze awuzwaise. Mhlawumbe lokhu kusho ukuthi ukuze ufunde ahle imiyalezo eyilolu hlobo uyakudinga ukuba nomqondo osheshayo, nokhaliphile. Ngalokhu umcwaningi uchaza ukuthi kunobuchule obuthile obusetshenziswayo ngenkathi kuhlanganiswa izinhlamvu ze-alifabhethi ezisegameni kanye nezinombolo.

4.3.3 Amagama okusetshenziswe izinhlamvu ze-alifabhethi esikhundleni samalunga awo

Izinhlamvu ze-alifabhethi zisetshenziswa ku*Facebook* ukumela amalunga athile egameni. Amagama esiZulu aneziphongozo nezijobelelo. Lezo zakhi zakha ingxenye yegama; kungaba isiqalo, noma isijobelelo sanoma iluphi ucezu lwenkulumo. Lapha ku*Facebook* sithola isakhi noma ingxenye yesakhi imelwe uhlamvu lwe-alfabhethi. Leyo alifabhethi iphimiseka ngokufana naleyo ngxenye eliyimele. Kuyenzeka lolu hlamvu lwe-alifabhethi olusetshenziswayo lube lunye noma ngaphezulu. Okujwayelekile ukuthi lezi zinhlamvu ze-alifabhethi zibizwa ngokuthi imisindo futhi yizona eziyimisindo ehlanganiswayo ukwakha amalunga egama. Nazi izibonelo ezinalolu hlobo lokubhala:

Ithebula 4.3: Ithebula lamagama asebenzise izinhlamvu ze-alifabhethi esikhundleni samalunga

Ikhodi	Okucashuniwe	Uhlamvu	Okumelwe uhlamvu lwe-alifabhethi
AI	Umuzwe ethi "u-bae is my yonkinto" nakwi ex yakhe wayesho njalo, nala asazoyakhona uzosho njalo futhi. Cc udinga sguqo!	Cc	Ibizo lesigaba 1(a) elingenasiqalo ngqa ngoba ukhuluma ngaye ngqo.
AJ	Cthand nt ey1 nje yaz naw mntase	C	Uhlamvu olumele isivumelwano senhloko (thina si-)
AK	Sasyal c4 uhamb' uz' ubuy luth zshel.	c4	Isiqalo ngqo sebizo lesigaba sesi-7 elingenaso isiqalo ngqa.

Ikhodi	Okucashuniwe	Uhlamvu	Okumelwe uhlamvu lwe-alifabhethi
AL		-phi-	Uhlamvu lumele ilunga lokuqala lesiqu sesenzo ezinhlamvumbili <u>phila</u> .

Siyabona lapha kusukela ku-AI kuya ku-AL, kukhona izibonelo ezisebenzise izinhlamvu ze-alifabhethi esikhundleni samalunga athile okungaba isiqalo sebizo, isivumelwano senhloko noma isiqu sanoma yiluphi ucezu lwenkulumo.. Lezi zinhlamvu ze-alifabhethi zisetshenziswa emagameni ukumela amalunga athile egama. Lawo malunga aphemiseka ngokufana nalezi zinhlamvu ze-alifabhethi eziwamele. Lokhu kuchaza ukuthi impimiso magama ibe nomthelela ekusetshenzisweni kwalezi zinhlamvu ze-alifabhethi kuFacebook.

UGee (2005:10) ephawula ngalokhu, uthi:

Discourses, that is, different ways in which we humans intergrate language with non-language ‘stuff’ such as different ways of thinking, acting, interacting, valuing, feeling, believing, and using syombols, tools, and objects in the right places and at the right times, give the material world certain meanings, distribute social goods in a certain way, make certain sorts of meaningful connections in our experiences, and priviledge certain symbol systems and ways of knowing over others through a significant stretch of time and across an array of institutions.

UGee (2005) ngenhla ukhuluma ngokuba nekhono kwabantu, ikhono lokuhlenganisa izinto okungakaze kucatshangwe ukuthi ziyoke zihlangane noma zihlanganiswe. Uma umuntu ebuka izinhlamvu ze-alifabhethi nezinombolo ku 4.3.2 kuyabonakala lokhu okushiwo uGee (2005) ngenhla. Ngengoba kwaziwa ukuthi izinombolo azilona ulimi, uGee (2005) ukhuluma ngama ‘non-language stuff’, ngalokhu uchaza ukuthi azichazeki lezi zinombolo ngokwemofoloji nefonoloji, kepha nazi zisetshenzisiwe futhi nencazelo yenkulumo iyazwakala.

Eqhubeka kokucashuniwe ngenhla uGee (2005) ubala izindlela i*Discourse* evela ngazo, lapho ebala ukucabanga ngokwenza, ngokuxhumana, ngokuzwa amandla nesisindo, ngemizwa, ngokukholwa, ngokusebenzisa izimpawu, amathulusi, nezinto ezisetshenziswa endaweni efanele ngesikhathi esifanele, achaza ukuthi kuya ngokuthi obhalayo ufuna ukubhala kanjani ngaleso sikhathi. Uma kubuyelwa kulezi zinkulumo ezingenhla ezisebenzisa izinhlamvu ze-alifabthethi nezinombolo kuyavela ukuthi abazibhale ku*Facebook* bathathe isikhathi becabanga ukuthi bazozisebenzisa kanjani; bazisebenzisa ukwethula imizwa, imicabango, lokho abakholelwa kukho, baze baxhumana nangayo le ndlela yezinombolo nezinhlamvu ze-alifabthethi esikhundleni samalunga amagama. Konke lokhu bakwenze ngesikhathi esifanele, endaweni efanele (*Facebook*, akusetshenzisiwe ezincwadini zolimi) ngokusho kukaGee (2005). Inhlosongqangi yokusetshenziswa kwezinombolo nezinhlamvu ze-alifabthethi esikhundleni samalunga ngokubona komcwaningi kusuke kungukudlulisa umyalezo ngendlela esheshayo bengacabangi ukuthi sekukhona ikhono lokuqamba (*art*) kulokhu abakwenzayo. Kanjalo ababhala ngale ndlela ulimi lwesiZulu ku*Facebook* baveza ikhono nokudlulisa incazelo ngendlela entsha noma engagjwayelekile.

4.3.4 Amagama okungasetshenziswanga ubhalomagama olusemthethweni kuwo

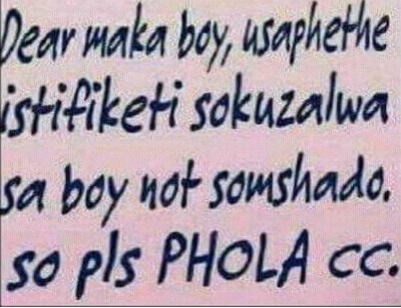
IsiZulu njengazo zonke izilimi, naso sinendlela yokubhala esetshenziswayo. Lapha kubalwa ukubhalwa kwamagama ehlanganiswa noma ehlukaniswa. Lokhu kuwumthetho wohlelo ngoba uma ebhalwe ngendlela ethile incazelo iyalahleka noma isho okunye, isibonelo:

- Ikhanda **lengane** likhulu.
- **Le ngane** inekhanda elikhulu.

Amagama abhalwe ngokunzima abukeka esho into eyodwa kodwa akunjalo. Ngokwezingcezu zenkulumo zesiZulu, elokuqala libhalwe lahlanganiswa ngoba limele ongumnini, kanti elesibili libhalwe lahlukaniwa ngoba limele isabizwana sokukhomba. Ku*Facebook* ababhale izinkulumo ezicashuniwe abakulandeli lokhu okuyimithetho nemigomo yobhalomagama njengoba kuvela ezibonelweni ngezansi.

Nazi izibonelo zezinkulumo ezinobhalomagama olungekho emthethweni:

Ithebula 4.4Ithebula lamalunga okungasetshenziswa ubhalomagama olusemthethweni kuwo

Ikhodi	Okucashuniwe	Ukubhala kwakuFacebook	Ubhalomagama olusemthethweni
AM		nakulonyaka(kuhlanganiswe amagama okungafanele ngabe ahlanginisiwe)	nakulo nyaka (lawa magama abhalwa ngokwahlukana ngoba elokuqala liyisabizwana sokukhomba eduze esesiguqulwe saba yisandiso, elesibili liyibizo).
AO		ongumnini akabhaliwe ngendlela efanele, ahlukaniwe amagama, kanti kumele ahlangane: maka boy sa boy	makaboy sikaboy
AP		ilendoda (ukubhalwa kwesabizwana sokukhomba ngendlela engafanele, lapha esesiysbanjalo) lesemvakwakho (ukubhalwa kwesabizwana sokukhomba nokuhlanganisa kwamagama okungekho emthethweni)	ile ndoda (abhalwa ngokuhlukana) le esemva kwakho (abhalwa ngokuhlukana)

Imithetho yobhalomagama olusemthethweni ivuna ukubhalwa kwamagama ayisabizwana sokukhomba ngokusihlukanisa nebizo esilikhombayo, isibonelo: lesi sikhathi. Noma ngabe le zabizwana zokukhomba seziguqukile zaba yizibanjalo njengoba sibona ku-AM naku-AP, ngenxa yokuthi isabizwana sokukhomba umsebezi waso ukukhomba, kuyaphoqa ukuba umthetho wokwehlukana nebizo elikhonjwayo ugcinwe. Omunye umthetho kuleyo eyethulwa ibhodi elengamele ukuqanjwa kwamagama (PanSALB) wobhalomagama uthi onkamisa kufanele uma belandelana bahlukaniswe ikhonco (i-apula), kanjalo uma kuhlukaniswa unkamisa nenombolo kusetshenziswe ikhonco (-). Omunye umthetho wobhalomagama uthi inombolo ibhalwa ngendlela ebizwa ngayo ngamagama, isibonelo: ezingama-35, ezi-4, eziyisi-8, njalo njalo.

A word, in respect to orthography, is one or more syllables written together, as the sign of some idea or of some relation of ideas. The general orthographic rule for the writing of the Zulu, as for the writing of other languages, is to give each word whether essential or formal, a distinct position of its own, separate from each word in the sentence (Grout, 1859:38. 39).

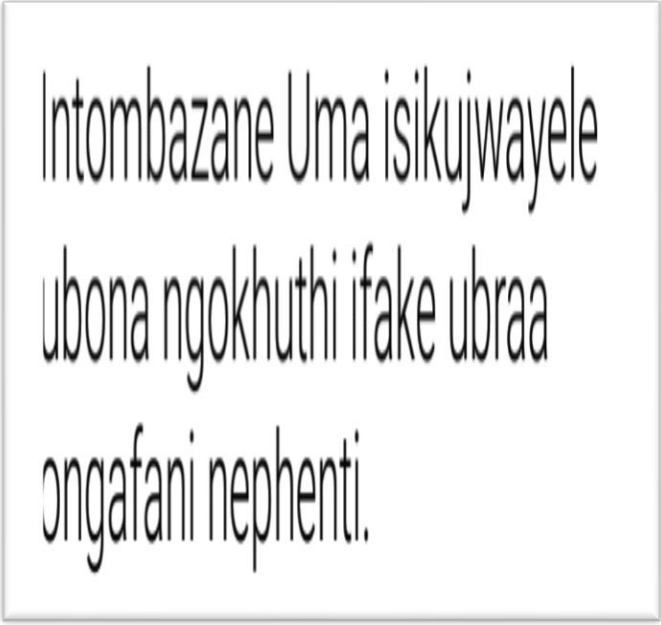
UGrout (1859) ngenhla ugcizelela ukuthi isiZulu sibhala amagama aso ahlukane, ucezu lwenkulumo luzimele, kodwa izakhi azizimeli njengakwezinye izilimi; izakhi zesiZulu zinamathela ocezweni lwenkulumo ezisebenza nalo. Lokhu kwezinye izibonelo zezinkulumo ezicashunwe ku*Facebook* ngenhla akubonakali kwenzeka, esikhundleni sakho obhala ulimi lwesiZulu kwesinye isikhathi uvele azibhalele lokho akuthandayo nje, ikakhulukazi ngoba kubhalwe ngendlela engalandeli imithetho yesiZulu njengoba nobhalomagama lungomunye umthetho wesizulu.

4.3.5 Amagama okungasetshenziswanga kuwo izimpawu zokuloba ngendlela efanele

Izimpawu zokuloba ziyingxenywe yemithetho eyengamele ulimi lwesiZulu. Inkulumo engenazo izimpawu zokuloba, noma izimpawu zokuloba kuyona zisetshenziswe ngendlela engafanele, ayizwakali. Ngaphansi kwezimpawu zokuloba kukhona ukubhalwa kukafeleba, ukhefana, ungqi nokunye. Nakuzo lezi zinkulumo ezilandelayo kukhona amaphutha ezimpawu zokuloba. Uma sezisetshenzisiwe izimpawu zokuloba enkulumweni zelekelela ofunda inkulumo ukuba abe nokuphumula lapho okufanele khona. Konke lokho kulusizo ekutheni inkulumo yethule incazelo okuyiyonayona. Ekulotshweni kwesiZulu ku*Facebook* kutholakale ukuthi kunamagama ezinkulumweni angayilandelile imithetho yokusetshenziswa kwezimpawu zokuloba.

Nazi izibonelo ngezansi:

Ithebula 4.5 Ithebula lamagama okungasethenziswanga kuwo izimpawu zokuloba ngendlela efanele

Ikhodi	Okucashuniwe	Ukubhala kwakuFacebook	Izimpawu Zokuloba ezifanele
AQ		Uma (unkamisa ulapho kungafanele abhalwe abe uhlamvu oluncane ngoba uphakathi nomusho, nakuba ubesekuqaleni komusho.)	uma
AR	<p>Ave ushesha ukuyibona iPirates mayidliwe:/ kodwa iNtombi yakho bangayidla 6 months ungaboni <u>slima</u>.</p>	iNtombi isiqalo ngqo (N) ubhalwe ngosonhlamvukazi	intombi – isiqalo ngqo kufanele sibhalwe sibe uhlamvu oluncane.

Lezi zibonelo ezingenhla zibonakalisa ukuthi ezinkulumweni zesiZulu zakuFacebook kwesinye isikhathi ayilandelwa imithetho yezimpawu zokuloba efanele, kubhalwa noma yikanjani. Kanjalo uma sibheka isibonelo AQ, sithola ukuthi unkamisa wokuqala egameni wenziwe waba ufeleba, kanti isibonelo AR, akulona uhlamvu lokuqala olwenziwe ufeleba, kepha oluphakathi. Lokhu kufakazela khona ukuthi uma kusetshenziswa izimpawu zokuloba ezinkundleni zokuxhumana ababhala khona bazenzela umathanda.

UFairclough (1995:34) wembulelwa ukuthi:

Linguistic analysis of texts involves analysis at a number of levels including phonic, lexical, grammatical and macro-structural/schematic.

Ukuhlaziywa kwezinkulumo, ngokwakhe uFairclough (1995), kubandakanya izinto eziningi; kwabala kuzo ukuphimiseka kwemisindo ngendlela efanele, ukubhalwa kwayo imisindo, uhlelo lolimi kanye nokuhleleka kwayo imisindo ngokwesakhiwo. Lezi zinxa zonke zolimi zifaka nazo izimpawu zokuloba ngoba uma kubhalwa kusetshenziswa zona ukuze kufakazeleke ukuthi ulimi lubhaleke kahle. Yingakho nasemabangeni emfundo aphantsi kuqinisekwa ukuthi abafundi bayafundiswa izimpawu zokuloba.

4.3.6 Amagama abolekwe kwezinye izilimi naxube izilimi

Ezinkulumweni ezicashunwe kuFacebook; kukhona amagama abolekwe kwezinye izilimi, amagama olunye ulimi asetshenziswe emshweni owodwa, nemisho yakolunye ulimi eshuthekwe phakathi emishweni yolunye ulimi. Ukuboleka nokuxuba izilimi kunezizathu zakho njengoba sesiphila esikhathini lapho abantu sebazi noma sebefunde ezinye izilimi futhi besebenza nasemadolobheni lapho kunezinhlanga eziningi ezikhuluma izilimi ezahlukene. Kanjalo noma sebebhala isiZulu ezinkundleni zokuxhumana ezifana nabo oFacebook laba, babhala ngendlela abakhuluma ngayo, okuwukuboleka nokuxuba izilimi. Nanti ithebula lezibonelo zalezi zinkulumo ngezansi:

Ithebula 4.6 Ithebula lamagama abolekwe kwezinye izilimi naxube izilimi

Ikhodi	Okucashuniwe	Igama libolekwe kuluphi ukuxuba izilimi/ ulimi/	Igama lesiZulu sempela
AS	<p>Ivenue ye confrence yamadoda ktwa ishintshile nje. Bt basa organiser enye abancami tuu</p> <p>Nithi nizoy celebrater nooban nale valentines yenu ma grls obbe benu be bsy ne nkomfa nje</p>	<p>iVenue -isiNgisi bt-but – isiNgisi</p> <p>celebrater- IsiNgisi ye confrence-IsiNgisi</p> <p>organizer- IsiNgisi Abancami tuu – IsiXhosa</p> <p>valentines - isiNgisi grls –isiNgisi</p> <p>obbe - iregister bsy-busy - isiNgisi</p>	<p>Indawo Kodwa</p> <p>Bungaza Inggungquthela</p> <p>Ohlela umcimbi Abayithandi sidalo</p> <p>Usuku lwezithandani Amantombazane</p> <p>Abantu abathandanayo Ukuba matasatasa</p>

AT	<p style="text-align: center;">Umncane umdala bengizothi No TV No Cellphone egumbini lokulala. Pho??</p>	<p>No –IsiNgisi TV-IsiNgisi Cellphone -IsiNgisi</p>	<p>Cha /Lutho Umabonakude Umakhalekhukhwini</p>
AU	<p style="text-align: center;">Umuzwe ethi "u-bae is my yonkinto" nakwi ex yakhe wayesho njalo, nala asazoyakhona uzosho njalo futhi. Cc udinga sguqo!</p>	<p>Bae-baby- isiNgisi Is my - isiNgisi Ex- isiNgisi</p>	<p>umasihlekisane uyi- isithandwa esidala</p>
AV	<p style="text-align: center;">Abaphansi bathi ngifanelwe eyakho indoda kule festive. Ave eryt amadodenu shame.... Ayabheja strong....</p>	<p>Festive –isiNgisi Ryt- isiNgisi Shame-isiNgisi Strong- isiNgisi</p>	<p>isikhathi samaholidi asehlobo elungile bandla kanzima</p>
AW	<p style="text-align: center;">"Alufakwa lubuya nawe" kusho uMphathiswa Wezokuphepha kaZwelonke.</p>	<p>Umphathiswa-isiXhosa</p>	<p>Ungqongqoshe</p>
AX	<p style="text-align: center;">Usathi Usazikwatisile usafuna ukuncengwa Uzwe Nge Text Ethu "Kuncono Siyeke Yabo?"💔</p>	<p>Usazikwatisile – kwaad > Afrikaans > Sesotho – ukwatile > Tsotsitaal Text - isiNgisi</p>	<p>Usazithukuthelisile Inkulumo ebhaliwe</p>

Ikhodi	Okucashuniwe	Igama libolekwe kuluphi ulimi	Igama lesiZulu sempela
AY	Ave ishisa kamnandi indoda yomuntu mangabe iweather ibanda kanjena.	iweather- isiNgisi	isimo sezulu

Ukweboleka kunezizathu zako nje ezihambisana nokuthi ngaleso sikhathi yikuphi ofisa ukukubhala ngendlela yenkulumo. Kuyaphawuleka ukuthi ababhali bathi beboleka kepha babe bengenandaba nesipelingi segama lelo, isibonelo AV ‘eryt’, ngalokhu kuvela ukuthi nakwezinye izilimi (njengalapha isiNgisi) igama alisapeliwe ngendlela efanele. Lapha kuthi kwebolekiwe kuphindwe kubhalwe ngendlela engeyiyo. Kanjalo laphaya u-AS, sithola ukuthi unamagama abolekiwe, aphinda futhi abhalwa ngendlela yobu*Facebook* yokweqa izinhlamvu, echazwe ku-4.3.1 ngenhla. Okunye okuphawulekayo kulezi zibonelo ezingenhla ukuthi ababhala ku*Facebook* bayaboleka kwenzinye izilimi noma likhona igama lesiZulu sempela abangalisebenzisa.

USquires (2016:2) echaza ngokusetshenziswa kolimi ku*Facebook*, uthi:

As Facebook users seek to represent themselves as certain types of people, the use of English is a way to achieve maximal understanding across audience members, and to achieve faithfulness in intertextuality when relevant: the positive associations of English as a prestige language are less relevant.

Ukusetshenziswa kwamagama esiNgisi enkulumweni yesiZulu, uSquires (2016) ukubuka njengesu lokudlulisa ulwazi kubo bonke abantu, kungakhethwe luhlanga. Lokhu ukusho ngoba isiNgisi siwulimi lokuxhumana oluhlanganisa izizwe ezingakhulumi izilimi ezifanayo. Lokhu akakusho ngoba ebona ulimi lwesiNgisi lungcono kunezinye, kepha usho ngoba kuwulimi lokuxhumana emazweni ngamazwe, kwazise i*Facebook* inkundla yokuxhumana esetshenziswa emhlabeni wonke jikelele. Okubalulekile ku*Facebook* ukuthi kuzwakale okushoyo, ukuthi kushiwo ngaluphi ulimi, ngokukaSquires (2016), akubalulekile kangako. Lapho ethi lolu limi lungolwalabo abalusebenzisayo, uchaza ukuthi ku*Facebook* luyirejista yakule nkundla yezokuxhumana.

OHIRSH-PASEK nabanye (1982:8) bacaphune uHUCLE (1980:11) ehlaziya izizathu zamalunga zokwengamela amandla egameni lapho, ethi:

Limited lexicons occur in command languages for two reasons: Firstly, the command lexicon is usually limited by context (ie editing or job control). Second, users tend to self-select a small number of commands for their personal use, even if choosing from a more extensive command.

UHUCKLE (1980) ocashunwe oHIRSCH-PASEK nabanye (1982) usafakazela uSQUIRES (2016) ngephuzu elithi ulimi olusetshenziswayo alusiyo into ebaluleke kangako. Okubalulekile ukuthi umlayezo owethulwayo udlulisekile yini kulabo oya kubona, nokuthi lokhu umbhali ukwenza ngokuzikhethelelangandeli mthetho namgomo. OHIRSCH-PASEK nabanye (2016) bakhuluma nangamagama asenkulumweni; bachaza ngokuthi uma igama lolimi oluthile lingangeni khaxa kulokho ofuna ukukusho, ugcine ususebenzisa igama lolunye ulimi, kuphela nje uma lelo gama lichaza kangconywana ngokubona kwakho mbhali wenkulumo. Bese lapho nje ekuchazeni ukuthi kungumbono wombhali, OHIRSH-PASEK nabanye (2016) bayakubalula ukuthi kulolu hlobo lokubhala, umbhali uyazikhethele ukuthi ubhala nganhloboni, ngandlelani, (ukufaka izinombolo noma izinhlamvu ze-alifabhethi njengoba kubonakele ezibonelweni zezinkulumo ngasekuqaleni kwalesi sahluko. Lokhu kufakazela ukuthi ngempela kuyenzeka lokhu okushiwo ababhali, oHIRSCH-PASEK nabanye (2016).

Ngakolunye uhlangothi, uNKABINDE (1975:6) yena ugcizelela ngezimiso zohlelo lwesiZulu olwengamele amabizo:

Concordial agreement between the words in a sentence indicates the dependence of syntax on morphology:

As in all Bantu languages, the structure of isiZulu is based on two principles:

- the system of noun classes, and
- the system of concords

IsiZulu does not allow juxtaposing of vowels in a word. The phonological structure of the noun sometimes changes when it enters into a syntactic relationship with other words in a sentence. This is achieved by pre-placing an additional non class prefixes formative to the noun (occasionally) with a suffixes formative corresponding with it). The terminal or only vowel of the additional non-class prefixes formative either coalesces with or replace the pre-prefix of the noun, (Nkabinde 1975:33)

UNkabinde (1975) ocashuniwe uphawula ngenguquko yemisindo ewukulumbana konkamisa, lapho esiZulwini uma onkamisa belandelana kwenzeka le nguquko, isib. ingane ya+umfana =ingane yaumfana > yomfana. Ezinye izilimi ziyakuvuma ukulandelana konkamisa emagameni nazi izibonelo:

- ke bua > SeSotho
- going > English
- koei > Afrikaans
- iindaba> isiXhosa

Kulezi zinkulumo ezingenhla ezixube izilimi neziboleka kwezinye izilimi kuphawuleke ukuthi abantu:

- Sebeyakwazi ukukhuluma izilimi ezingaphezu kolulodwa
- Bahlala ndawonye nabanye abakhuluma ezinye izilimi bese kuba nokuxubana kwezilimi emshweni owodwa.
- Bayakopela omunye anyokele okwenziwa kolunye ulimi lomunye.
- Le ndlela yokubhala (irejista) ijwayelwe abasebenzisa i*Facebook*, ikakhulukazi okuwuhlobo wabantu abathile okungaba ukuthi basebancane ngeminyaka, bafundile, bazi izilimi eziningi njalo njalo.

Ezinye izilimi zinamagama anezinhlamvu ezimfishane uma ziqhathaniswa nezinhlamvu zesiZulu, lokho kwenza ukuthi obhalayo ancemele ukusebenzisa lolo limi olunezinhlamvu ezimfishane kunezesiZulu.

Code choice and style are two linguistic variables that form a pattern in social network language. The complex language identification carry out task in the word-level, since each message and each single sentence can contain text and words in several languages (Das* & Gambäck 2015)

O Das* & Gambäck (2015) baphawula ngokuthi amakhodi asetshenziswayo nendlela yokubhala (isitayela) kungumkhuba ovamile olimini lwasezinkundleni zokuxhumana. Lokhu oDas*

noGambäck (2015) bakuchaza ngokuthi ezinkundleni zokuxhumana; inkulumo, igama nezinhlamvu zegama zingathathelwa olimini oluthile. Lokhu kubonakala kahle ezinkulumweni ezisebenzise ulimi olungaphezu kolulodwa, okungukuphohloza olunye ulimi nanoma inini uma obhalayo ezwa kuthi akakwenze lokho.

USherman (2013) yena ubeka athi:

Social media can help engage students in learning English, allowing them to practice new language in a safe and interactive environment. It is likely that code-mixing is frequent in those regions, where languages change over a very short geospatial distance and people generally have basic knowledge of the neighboring languages, (Das* & Gambäck 2015).

USherman (2013) ukhuluma ngokuguquka kolimi ngenxa yesimo nesikhathi. Uphawula ngokuthi ngisho abantu behlala ndawonye bekhuluma ulimi olulodwa akwenzeki labo bantu bakulezo zindawo bakhulume isiZulu esifanayo. Ubuye aphawule nangomthelela wezinye izilimi kulolo limi olukhulunywayo. USherman (2013) ukhumbuza imiphakathi ukuthi izinkundla zokuxhumana ziyafundisa. Ulimi oluxutshwe nolunye luyindlela yokufundisa ulimi lwesibili kubantu. Lokho kwenzeka ngokuthi emshweni uma kunegama elilodwa lesiNgesi, ofunda lowo musho ugcina eselazi lelo gama lesiNgesi ukuthi lichaza ukuthini ngoba lihlanganiswe nesiZulu lesi asaziyo wase eyizwa inkulumo, nalo igama walazi ukuthi lichaza ukuthini.

USherman (2013) ngenhla ubheka iqhaza lokufundisa umsebenzi wesikole kubantwana elenziwa izindlela zokuxhumana, kanti lolu cwaningo lubheka ukuthi ulimi lusetshenziswa kanjani umphakathi enkundleni yezokuxhumana i*Facebook*. Yikhona lokho okwenza ucwaningo lukaSherman (2013) lungafani nalolu. Lokhu kuchaza ukuthi uSherman (2013) uyakukhuthaza ukuxuba izilimi ngoba uthi kwandisa ulwazi lolunye ulimi.

4.3.7 Amagama okungasetshenziswanga kahle kuwo inguquko yefonoloji

Izinguquko zefonoloji, olimini lwesiZulu, zidalwa imigomo ethile eyengamele ulimi, njengokuthi onkamisa emalungeni egama lesiZulu akuvumelekile ukuthi balandelane. Uma belandelana kuba nenguquko yefonoloji eyenzekayo. Kanjalo inguquko yefonoloji iyenzeka uma indawo yokuphimisa lowo msindo ithikamezeka ngenxa yendawo okuphinyiswa kuyo umsindo olandelayo ongahambelani nendawo okuphimiseka kuyo umsindo wokuqala, nazi izibonelo:

Ithabula 4.7 Ithabula lamagama okungasetshenziswa kahle inguquko yefonoloji kuwo

Ikhodi	Okucashuniwe	Igama eliveza inguquko yefonoloji engalandeliwe	Indlela yokubhalwa efanele
AZ	<p style="text-align: center;">Kuryt ukuthi abantu badlalise baze baqabule usana emlomeni? Ayy....</p>	emlomeni umlomo+eni m>ny ukulwangisa	Emlonyeni
BA	<p>"Lalela oe ungabozwa ngabantu bebheda ifone yendoda lya scroll-wa. Fanele uzazi ukuthi umephi mntu. Amadoda ngeke uwathembe ingavuka ekuseni ikshiye embhedeni ithi iyo jogg-a kanti iyombesa".</p>	mntu- muntu - ukweqiwa konkamisa ngokuthanda	muntu > Kuphimiseka ngokwehla kwephimbo elungeni lokuqala (isibanjalo)
BB	<p style="text-align: center;">Umncane umdala bengizothi No TV No Cellphone egumbini lokulala. Pho??</p>	egumbini - igumbi+ini (isijobelelo sesandiso sendawo) mb undebembili uphenduka >nj ongulwangen inguquko ukulwangisa	Egunjini

Ezibonelweni ngenhla kuyavela ukuthi ulimi luya ngokuya luthamba kulaba abasebenzisa lolu limi lwesiZulu lwasezinkundleni zokuxhumana. Ukuthamba kolimi kuqala uma ngabe bengasayiphimisi imisindo endaweni okufanele ngabe bayiphimisa kuyona, isibonelo:

umlomo > emlonyeni > emlomeni

Ukuphimisa ngalolu hlobo kwenza undebembili **m** angalwangiswa abe **ny** njengoba kufanelekile noma kulindeleke ukuthi kube njalo.

UMartin nabanye (2003:287) bayichaza kanje imisindo ebhalwayo nekhulunywayo engahambisani nemithetho yohlelo:

Vocalisation is the sounds we utter that do not have the structure of language.

Ukuchaza ngalolu hlobo koMartin nasebenza nabo kwenza ukuthi uma ubheka ukungasetshenziswa kwezinguquko zefonoloji kwezinye izinkulumo zaku*Facebook* kube negama lakho abalibiza ngevocalization. Leli gama liwubufakazi bokuthi le ndlela yokukhuluma noma le misindo ayinandawo ohlelweni lolimi lwesiZulu.

Ekhuluma ngezinkomba olimini uFishman (1988:250) uthi:

It would still be desirable to find out which features of the language are considered attractive or unattractive, proper or improper, distinctive or commonplace by various populations.

Ukubhala ezinkundleni zokuxhumana kuhambisana nemfashini okungukuthi abakhulumi bolimi bathatheka kalula ezintweni ezingalandeli ukusetshenziswa kolimi ngendlela efanele. Yingakho uFishman (1988) ephawula amagama afana nokuthandeka, ukungathandeki, okuyikho, okungeyikho, okushaya emhlolweni nokujwayelekile lapho kusetshenziswa ulimi.

UBonvillain (2014:318) uphawula kanje yena ngokushintsha kolimi:

Language change over time. Change sometimes results from processes internal to a language itself. Language also change because of influences from other linguistic systems.

Uma ephawula kanje uBonvillain (2014) usho khona ngqo okwenzeka kulesi sihlokwana, lapho imithetho yohlelo nemigomo yalo ingalandeliwe. Ngokwakhe, uthi lokhu kudalwa ukuthi ulimi ngaphakathi kulona luyaba nezinto ezithile eziguqakayo ngenxa yokushintsha kwesikhathi. Esinye isizathu sokuguquka kolimi uthi umthelela oqhamuka kwezinye izinhloko zezilimi ezahlukene. Lokhu kuphawula ngalolu hlobo kwababhali kuveza umqondo wokuthi bazogcina bebaningi abantu abakhuluma babuye babhale ulimi lwesiZulu bengasazilandeli izinguquko zefonoloji. Kuyabonakala nasebizweni **umuntu**: lisuka liye ku **muntu**, manje sekuthiwa **mntu**, konke lokhu kubonakala khona ezinkundleni zokuxhumana o*Facebook* laba. Ngaphandle kokubonakala koshintsho lwesakhiwo

kuleli bizo, kukhona nokushintsha kwencazelo. Kulokhu kuphawuleka ukuthi ukweqiwa konkamisa akugcinanga ngowokuqala sekungenele naselungeni elilandelayo. Ngabe lokhu ukuguquka kolimi okwenziwa ukushintsha kwesikhathi noma umthelelela wezinye izinhlaka zolimi?

4.3.8 Amagama okunamaphutha esipelingi kuwo

Noma yiluphi ulimi lunendlela yalo yokupela amagama asetshenziswa kulo. Isipelingi noma ukupelwa kwamagama ngendlela efanele kungenye yemigomo yokubhala ulimi lwesiZulu esiwulandelayo. Igama elibhalwe ngendlela engeyiyo kuyenzeka ukuthi lilahlekelwe nayincazelo. Kunemithetho yohlelo lwesiZulu echaza ukuma kwemisindo yolimi lwethu njengokuthi, uma umsindo uphinyiswa kube nokuba bukhali bephimbo njengokuthi [p' t' k'] akwenzeki lowo msindo owaziwa ngopotshu, ubuye ufakwe umpsheshethwa ngoba kuba nokushintsha umgudu womoya uma usungumpheshethwa. Ngalokhu kuchazwa ukuthi awukho umsindo othi ungumpheshethwa uphinde ube ngopotshu.

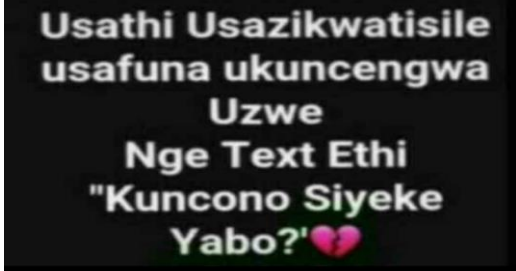
Kuke kwaphawulwa ngenhla ukuthi ababhala ngalolu hlobo ku*Facebook* abantu abangabakhulumani bolimi lwesiZulu. Lokhu kusho ukuthi imisindo kuya ngokuthi:

- Iphinyiswa kanjani (ukuphuma komoya ngenkathi iphinyiswa)
- Iphimiseka kuyiphi indawo

Izibonelo zamaphutha esipelingi ziyalandela:

Ithebula 4.8 Ithebula lamagama okunamaphutha esipelingi kuwo

Ikhodi	Okucashuniwe	Iphutha lesipelingi	Isipelingi esifanele
BD	Intombazane Uma isikujwayele ubona ngokhuthi ifake ubraa ongafani nephenti.	Ngokhuthi – kusetshenziswe umpheshethwa nobhamu ongumalakeni olula	Ngokuthi [k'] ubhamu ongumalakeni obukhali awuhambisani nompsheshethwaa

Ikhodi	Okucashuniwe	Iphutha lesipelingi	Isipelingi esifanele
BE		Kuncono	kungcono

Ukubhala isipelingi okuyisonasona kunemiphumela emihle kakhulu. Uma isipelingi singabhaliwe ngendlela kwesinye isikhathi nencazelo yegama iyaguquka, kwesinye sikhathi nenkulumo ayifundeki nhlobo. UBlair (1960) ebhala ngamagama anamaphutha esipelingi, uchaza athi:

An abbreviation is a particular type of ‘misspelling’, which retains enough ‘similarity’ to the original word to permit unique association.

Amagama abhalwe ngesipelingi esingalungile ku*Facebook* ajwayelekile. Okuphawulekayo ukuthi incazelo yamagama noma kunjalo ayilahlekile. Ngalokhu uchaza ukuthi ukweqiwa kukankamisa othile wegama akwenzi ukuthi umqondo walelo gama ulahleke. Ingani ku*Facebook* kusuke kuyinkulumo ngakho amanye amagama okungeqiwa ngamagama nkamisa kuwo adala ukuthi incazelo nomqondo wenkulumo ungalahleki.

UBlair (1960) uphawula nangenhlangothini yezinhlamvu eyenziwa uma kubhalwa ku*Facebook* ukuthi kuba izishebo nje omunye umuntu angakaze azicabange, phezu kwalokho umqondo nencazelo akulahleki.

The evolution of social media texts, such as Twitter and Facebook messages, has created many new opportunities for information access and language technology, but also many new challenges, in particular since this type of text is characterized by having a high percentage of spelling errors and containing creative spellings (“gr8” for ‘great’), phonetic typing, word play (“gooooood” for ‘good’), abbreviations (“OMG” for ‘Oh my God (Das* noGambäck 2015).

UDas* (2015) ngenhla ukubeka kucace ukuthi ulimi olusetshenziswa ezinkundleni zokuxhumana lunamaphutha esipelingi futhi kubhalwe kanjalo ngabomu. Ukusho kwakhe kanje kuchaza ukuthi

abantu ababhalayo abakushayi ndiva ukubhala ngendlela efanele nakuba bazi ukuthi kufanele babhale isipelingi esilungile.

Lapha ngenhla besibheka isakhiwo samagama kanti kule ngxenye elandelayo sesibheka amagama athi enomqondo ojwayelekile kepha abe esetshenziswe ukwethula omunye umqondo. UDas (2015) uveza ukuthi akusiyo inkinga ehlasela ulimi olulodwa lena yokungabhali isipelingi esifanele ezinkundleni zokuxhumana wenze nezibonelo zesipelingi okungesona olimini lwesiNgisi.

4.3.9 Amagama athi enomqondo ojwayelekile kepha abuye asetshenziswe ukwethula omunye umqondo wawo

Izincazelo ziningi kuye ngokuthi amanye amagama emshweni achazani. Ubudlelwano phakathi kwamagama bubalulekile ukuze incazelo ehunyushwayo izoba eshaya emhlohleni. UHarris noLewis (1997:517) bakhuluma ngazo izinhlobo zencazelo kanje:

Meanings are multiple, unstable, and open to interpretation, always to be understood within specific social, political and historical context.

UHarris noLewis (1997) ngenhla bayakuveza ukuthi ziningi izinhlobo zezincazelo futhi ziyashintshashintsha. Uqhuba athi izincazelo zivulelekile ukuthi zingahunyushwa. Ngalokho uchaza ukuthi asikho isikhathi lapho kuthiwa incazelo ihambe yaphela la. Umqondo omusha ngenkulumo, ngesithombe, ngomfanekiso, ngesihloko kuyohlala kukhona okusha ngencazelo yakho, kwazise abantu abayi nganxanye bengemanzi futhi izinto bazibuka ngeso elingafani.

Lolu cwaningo alushayeleli isipikili sokugcina ngalokhu okubhalwe kulo, abantu abalufundayo basazoqhamuka nezabo izimvo nemibono. Kulokho uHarris noLewis (1997) bagcizelela ukuthi kuyobe kusafanele futhi kulungile uma abantu bebeka eyabo imibono ngalo ngoba ukucabanga kwabo kuyobe kwahlukile kulokho kombhali wocwaningo. Nazi izibonelo zamagama athi enomqondo ojwayelekile kepha abuye asetshenziwe ukwethule omunye umqondo wawo:

Ithebula 4.9 Ithebula lamagama ethula omunye umqondo wawo

Ikhodi	Okucashuniwe	Igama elisetshenziswe ukwethula omunye umqondo	Igama okuyilo	Incazelo yomusho
BF	Legenge ephaphile ave ithithiza embhedeni	Embhedeni	ocansini	uma sekwenziwa ucansi.
BG	Ugijimisana nobaba abadala uthi amaBlessers. Mesiphelile inkomo ufuna ilobolo kontanga bakho.	ukugijimisana inkomo	Ukugxilisa umqondo entweni ethile Isitho somzimba sowesifazane.	Lo wesifazane uxegelwa isimilo. Uma sesisetshenziswe kakhulu awube usalotshololwa.

EsiZulwini akhona lawa magama anezincazelo eziningi, awuhlobo lwamabizo okuthiwa ophimbohluka, omabizwafane njalo nalo. Lawa magama kuya ngokuthi asetshenziswe kanjani. Esibonelweni u-BG ngenhla, igama elithi ‘inkomo’ liyisihlonipho sokungalibeki ngembaba igama lesitho sangasese somuntu wesifazane. Okwenza ukuthi kukhethwe ukuhloniphisa ngaleli gama elithi ‘inkomo’, ingoba intombazane uma ilotsholwa ikhishelwa izinkomo okungezokubonga ukuthi umkhwenyana uzokwandisa umuzi kayise ngoba uzobe esethole umalokazane ozomzalela abantwana. Lokhu kuchaza ukuthi izinkomo zelobolo (amabheka) zikhokhelwa ‘inkomo’. Ukufakazela lokhu uGee (1999:50) ubeka ngokuthi:

Each social language has its own distinctive grammar: However, two different aspects of grammar are important to social languages. One is the traditional set of units like nouns, verbs, inflections, phrases and clause. The other aspect is the ‘rules’ by which grammatical units like nouns, verbs, inflections, phrases and clauses are used to create patterns which signal or ‘index’ characteristic *whos-doing-what-within-Dicourses*, (Gee 1999:50)

UGee (1999) ngenhla ubeka ngokuthi ulimi nolimi luncike ikakhulukazi ekutheni umphakathi olukhulumayo ulusebenzisa kanjani. Uphinde akholelwe ekutheni izingcezu zenkulumo zinemsebenzi eziyenzayo emshweni. Ngalokhu uthi uchungechunge lwamagama akha umusho, yilelo nalelo linomsebenzi kanye nencazelo eliyethulayo emshweni, kanti futhi lowo msebenzi unendima oyidlalayo encazelweni yegama negama emshweni. Isibonelo salokhu singathi:

Ibizo lenza umsebenzi wokuba inhloko nomenziwa emshweni, liphendula umbuzo othi ubani? / Ini?

Ini? Inkomo – ibizo linezincazelo ezimbili:

Efuywayo

Isitho somzimba

Ekubheka futhi lokhu uBauer noGaskell (2000:134) ubeka kanje ngencazelo yomusho neyegama:

Content analysis as reconstruct representation of two main dimensions: the syntactic and semantic. **Syntactic procedures** focus on sign vehicles and their interrelations. Syntax describes the means of expressions and influence – how to say or write something. The frequency of words and their ordering, the vocabulary, the types of words and grammatical and stylistic features are indicative of a source and of the likelihood of influence over some audience.

Ukuphawula kukaBauer noGaskell (2000) ngenhla mayelana nobudlelwano phakathi kwamagama emshweni kubuyisa incazelo kaGee (1999) ngezingcezu zenkulumo. OBauer noGaskell (2000) bathi kunobudlelwano phakathi kwendlela yokubhala, ukuhlela amagama, ukukhetha amagama ozowasebenzisa, ukubuka abantu abazowufunda umlayezo, konke lokhu kwengeza ekuqondiseni umyalezo wenkulumo.

OJenkins nabanye (2013: 35) baphawula kanje ngezinkulumo ezithunyelwa ku*Facebook*:

This circulation of media content within particular culture can serve a range of interests, some cultural some personal, some political some economic.

Ngalokhu oJenkins nabanye (2013) bachaza ukuthi isiko, izinto ezikhonzwe abathile, ukudalwa komuntu ngamunye, ezombangazwe nezomnotho ziyasabalala umhlaba wonke ngokusetshenziswa kwezokuxhumana. Yingakho lolu cwaningo lubuye lucobhoze nasemkhakheni wezokuxhumana. Uma kubhekwa isibonelo segama elithi 'inkomo' ngenhla, ukusetshenziswa kwaleli gama kule

nkulumo kwenza ukuthi abakhulumi bolimi lwesiZulu balazi bese belisebenzisa nabo encazelweni ethi ayifane nale ngezinye izikhathi.

4.3.10 Inkulumo equkethe ulimi (izisho nezaga)

Ukuqamba izisho nezaga bekubukeka kuyinto yasemandulo, kepha ukubhala kuFacebook kuyaveza ukuthi zikhona izaga nezisho ezintsha eziqanjwayo. Kanjalo nokusetshenziswa kwazo bekubukeka sengathi akusenandawo namsebenzi olimini lwesiZulu olukhulunywa abantu kulesi sikhathi sanamuhla.

Nazi izibonelo eziveza ulimi:

Ithebula 4.10 Ithebula lezinkulumo ezoqukethe ulimi

Ikhodi	Okucashuniwe	Isisho / Isaga	Incazelo
BH	 <p>SIZOCELA ISHLOBO ESIHLE</p>	Ukucela isihlobo esihle.	Ukukhongela insizwa kubo wentombi. Lesi isiqalo samalobolo.
BI	<p>Ngawushiya phansi umsebenzi ngiyazisebenza manje nginezinyanga ezintathu ngiqale i bussiness lami lokubhonya abantu</p> <p>*UMA UFUNA NGISHAYE UMNAKWENU R500 *UMA UFUNA NGISHAYE UMAKHELWANE WAKHO ONGAZWANI NAYE R300 *UMA UFUNA NGISHAYE INDODA YAKHO EKHUKUMEZAYO R1000</p> <p>ANGISHAYI NGINOMUNTU PHANSI NGIKUBUYELA NAMA ZINYO AKHE LOWOMUNTU UWABONE CZ NGIWAKHIPHA NGESIBHAKELA PLZ INBOX ME UMA UFUNA NGIKUBHONYELE UMUNTU</p>	<p>Ukushiya phansi</p> <p>Ukubhonya</p> <p>Ukuzisebenza</p> <p>Angishayi nginomuntu phansi</p>	<p>Ukuyeka into okade uyenza.</p> <p>Ukushaya umuntu ngesihluku</p> <p>Ukungaqaqashwa umlungu ube nebhizinisi.</p> <p>Ukuba nekhono elivelele ekwenzeni into.</p> <p>Ushaya ubulale.</p>

Ikhodi	Okucashuniwe	Isisho/ isaga	Incazelo
BJ	<p data-bbox="329 279 914 321">Sithini le saga sesi Zulu?</p> 	<p data-bbox="995 279 1182 562">Akukho zinyane lemvubu ladliwa ingwenya maqede kwacweba isiziba.</p>	<p data-bbox="1206 279 1409 562">Uma wenze okubi kumuntu lindela ukuthi aziphindiselele noma inini kwazise icala aliboli.</p>
BK	<p data-bbox="329 573 914 615">Sithini le saga sesi Zulu?</p> 	<p data-bbox="995 573 1182 886">Isisu somhambi asinganani singangenso yenyoni.</p>	<p data-bbox="1206 573 1409 886">Umuntu ubonga noma ngabe ukudla okanganani. Lena indlela yokukhuleka ucela ukudla noma indawo yokulala.</p>

Ulimi luba ulimi ngesizwe esilusebenzisayo. Kwesinye isikhathi isizwe siyalwakha, kwesinye isikhathi siyalubhidliza ulimi. Lapha enkundleni yezokuxhumana kuvela okuningi ngokusetshenziswa kolimi lwesiZulu.

The relationship between texts and society/culture is dialectically. Texts are socio-culturally shaped but they also constitute society and culture, in transformative ways as well as reproductive, (Fairclough 1995:34.)

UFairclough (1995) uphawula ngobudlelwano phakathi komphakathi, isiko nolimi. Usho khona ukuthi izinkulumo zincike kakhulu kulokhu kokuthathu. Kuliqiniso lokhu ngoba abantu abangenalo ulwazi lwalezi zimo zokukhuluma (izisho noma izaga uma bezibona zibhalwe phansi bebona nalezi zithombe ezimele amagama, kuvele kudume upotiyane ukuthi yini yona le). Ngakolunye uhlangothi abantu abawajwayele amasiko, inqubo yomphakathi kanye nendlela abaxhumana ngayo, kulula ukuthola umlayezo owethulwa inkulumo ngoba ulimi balujwayele.

Uma esekhuluma ngokuguquka (*transformative*) kolimi (izisho nezaga) selukhiqizwa kabusha ngokusebenzisa izindlela ezintsha yilapho kugcizeleleka khona ukusetshenziswa kwezithombe esikhundleni samagama njengaku-**BJ**, no-**BK** ngenhla.

Ukufakazela lokhu uFairclough (1995), uthi:

Public language contains large number of idiomatic, traditional phrases from which the individual chooses. Instead of an individual learning to create a language-use within which he can select to mediate his individual feelings, a public language user tends to attach his feelings to social counters or tags maximises the solidarity of the social relationship at the cost of the logical structure of the communication, and the specificity of the feeling.

UFairclough (1995) uphawula ngokuthi ulimi lomphakathi lugcwele izaga, nezisho okuyizona eziqhakambisa usikompilo, kuye ngokuthi okhulumayo ufuna ukulusebenzisa kanjani. Uphawula nangemizwa emumethwe inkulumo ukuze kwakheke ubumbano nobudlelwano emphakathini.

4.3.11 Amagama ethula inkulumo efingqiwe

Ukufinyezwa kwenkulumo noma kwamagama okwaziwayo nokujwayelekile bekuba amagama ayizifingqo njengokuthi umnumzane > Mnu. Lawa magama ayizifinyezo ezisemthethweni, ayaziwa futhi asetshenziswa abantu bonke abakhuluma noma ababhala ulimi lwesiZulu. Akufani naku*Facebook*, lapho umuntu obhalayo ezenzela umathanda ngokufinyeza noma iliphi igama futhi lokho akwenze ngendlela ethandwa nguyena.

Nazi izibonelo zenkulumo efinyeziwe:

Ithebula 4.11 Ithebula lamagama ethula inkulumo efingqiwe

Ikhodi	Okucashuniwe	Igama amagama afinyeziwe	Igama / amagama aphelele
BL		mnakx	mnakwethu

Ikhodi	Okucashuniwe	Igama/ amagama afinyeziwe	Igama/amagama aphelele
BM	Uzenzumamcool kanti uyi side chick	uzenzumacool	uzenza umama omkhulu Isezo ibizo isiphawulo Kuhlanganiswe kwaba igama elilodwa, sekunensehle yesiNgisi esiphawulweni (-khulu > cool)
BN	Impilo inzima mntase. Sebenza girl.	mntase	mntwana wasekhaya

Ngenkathi kufika imiyalezo yezinkundla zokuxhumana (isanda kuqala ukusetshenziswa) kwakubalwa ukuthi usebenzise izinhlamvu ezingaki (*characters*) emagameni owabhalile, uma ziziningi ugcina usukhokhela imiyalezo engaphezu kowodwa. Ngenxa yokonga, abantu baqhamuka nezindlela eziningi zokubalekela ukukhokha kakhulu. Yilapho okwaqala khona ukubhala amagama afinyeziwe. Okunye okwaba imbangela yokubhala kanje ukunciphisa isikhathi sokubhala umlayezo nokugwema umlayezo omude. Lezi zizathu zaholela ekunqanyulweni nasekufinyezweni kwamagama. Bephawula ngemikhuba yokunqanyulwa kwamagama o-Eckert nabanye (2001:27) babeka bathi:

One fact which may influence the interpretation of empirical counts of variation, therefore, might be the failure to identify the basic linguistic source of the variation itself – inherent, code switched or diffluent, (Eckert et al2001:27).

U-Eckert nabanye (2001) ngenhla ugxile encazelweni ethi ukuguqulwa kolimi akuyona inkinga uma umnyombo wenkulumo usekhona / usavela. Ngaleyo ndlela uthi ukubhala ngokufinyeza amagama

kusuka esizukulwaneni kuye esizukulwaneni esilandelayo. Ubeka ngokuthi ukuguqula indlela igama elibhalwa ngayo (ukulifingqa) kwesinye isikhathi kuholela ekutheni kungabe kusavela nokuthi isifingqo leso sithathwe egameni elithini.

Named entities and acronyms are language independent, but assign the language for multilingual categories based suffixes. From the statistics, it is clear that people are much more inclined to use code-mixing or their own languages when writing on informal rather than more formal topics, where the mixing is only about 1/4 as frequent. Code Mixing in Social Media Text, (Das* noGambäck 2015).

ODas* noGambäck (2015) bakhuluma ngamagama afinyeziwe njengoba siwabona ngenhla, ukuthi acashunwa kunoma ngabe yiluphi ulimi, inqobo nje uma igama lifinyeza kangcono kunalolo limi okubhalwe ngalo. Bayasho ukuthi ukuba liminingi kuyisizathu sokubhala nokukhuluma ngokusebenzisa amagama afinyeziwe. Babika nokuthi ukuxuba izilimi kujwayelekile uma kubhalelwa ubungani, kungeyona imibhalo okungeyomsebenzi.

It could catastrophically die in cases of genocide, or if it was systematically repressed. However, the most common situation is gradual language loss, in which a population shifts language over generations. In these situations, decay in competence, poor models to learn from and a lack of clarity about norms; produce certain kinds of changes, (Downes 1998:27).

By contrast, in contact situations we sometimes also find **language birth**, the relatively rapid emergence of new languages. This can happen if there is an urgent requirement for communication across sharp boundaries where social conditions prevent the normal acquisition of second languages. This process of language birth called creolization, (Downes 1998:29).

UDownes (1998) kulezi zicaphuno ezimbili ezingenhla ukhuluma indaba ebalulekile futhi ebucayi kakhulu. Uthi kukabili, kuphakathi kokuthi ulimi lufe noma lukhule. Ukufingqa amagama lokhu, omunye angathi kuyasibulala isiZulu, kanti omunye angathi indlela entsha yokubhala ulimi, okungukuthi kuzalwa ulimi olusha okufanele lwamukelwe futhi luthuthuke. UDownes (1998) uphawula nangemingcele okufanele ulimi lube nayo ukuze lungaguququki.

4.3.12 Irejista yakuFacebook

Kwesinye isikhathi kuya ngamaqembu abantu abasebenzisa lolo limi ukuthi balusebenzisa kanjani. Lokho kwenza baziwe ukuthi bangabantu abanjani; ngokuthi bangabantu abanjani kuchaza ukuthi ngabe bafundile noma abafundile, ngabe benza hlobo luni lomsebenzi, (ngoba kukhona amarejista emisebenzi eyehlukene - *iregister* yodokotela, othisha, amaphoyisa, abasebenza efemini, abasebenza ezimayini, njalo njalo bazwakala ngolimi abalukhumayo). Leyo rejista iqondwa yilabo bantu abakuleyo ngosi noma abakuleyo ndawo ekhulunywa kuyo.

Ungoti olandelayo uthi:

The definitional difference between dialect and register is functional, rather than formal: which dialect you use indexes your social affiliation with a group of users (especially your locus of origin), (Eckert 2001:27).

U-Eckert (2001) ngenhla ubalula ukuthi kuwona umphakathi kunamaqembu ahlukene akhuluma ulimi ngezindlela zawo. Abantu emiphakathini bakhuluma ulimi ngendlela abazwana ngayo bona bodwa. Ngokusho kuka-Eckert (2001) laba basebenzisi balolu limi bathathwa njengeqembu elithile elizahlukanisayo kwamanye amalunga omphakathi ngokolimi elilukhumayo. Kulo msebenzi kubhekwe ukusetshenziswa kolimi lwesiZulu lusetshenziswa abantu abasha abakuFacebook abasebenzisa lawa magama kule nkundla yezokuxhumana ngendlela ethile bese kuthi abanye abangayisebenzisi bangawazi ukuthi achaza ukuthini kodwa bangayazi incazelo yawo ngokweFacebook njengoba kuvela ezibonelweni ezingezansi:

Nazi izibonelo zerejista yakuFacebook:

Ithebula 4.12 Ithebula lerejista yakuFacebook

Ikhodi	Okucashuniwe	Irejista yakuFacebook	IsiZulu sempela
BO		Straight > Umuntu othandana naye okunguyena ozokwakha naye umuzi. Ikhwapha > Umuntu othandana naye ongeyena umaqondana, lowo wokuchitha isizungu	Umaqondana >Umuntu othandana naye ozimisele ukuba nekusasa naye. Umasintshontshelane > Umuntu othandana naye kodwa ongazimisele ukwakha naye umuzi.
BP		Sebenza girl	Isisho esichaza ukuthi Khuthala ukuze ube nomvuzo omuhle, ntombazane.
BQ		bae ex cc	Isithandwa umuntu obekade uthandana naye dadewethu

Konke lokhu kusetshenziswa kwamagama enkundleni yezokuxhumana kuchaza ukuthi ulimi lusetshenziselwa izizathu ezahlukene. Omunye ungoti uthi:

In different societies people not only speak different languages and dialects, they use them in radically different ways, in some societies, normal conversations bristle with disagreement, voices are raised, emotions are conspicuously vented. In others, people studiously avoid contention, and speak in mild and even tones, and

guard against any exposure of their inner selves, (Van Dijk 1997:231).

UVan Dijk (1997) ngenhla uphawula nokuthi ulimi lomphakathi luyasetshenziswa ukuze kweqiselwe abathile bangayizwa inkulumo. Ngalokho uchaza ukuthi kwesinye isikhathi kwenziwa ngamabomu ukuze bazwane bona bodwa laba abakhuluma noma ababhala kanje ngenhloso yokufihlela abanye. Ubuye achaze ukuthi ulimi lomphakathi abantu bayalusebenzisa ukuze bagweme ingxabano, basebenzise lona ukubeka inkulumo ngesizotha.

Ulimi olusetshenziswa ezinkundleni zokuxhumana liwumphumela wolimi olukhunywa nsuku zonke, yikona okwenza kube noshintsho olimini lwesiZulu, kuxutshwe izilimi, kudidiyelwe izilimi kubuye kubolekwe kwezinye izilimi kanye nokusebenzisa ulimi lomphakathi. Izizathu zokugaxa amagama ezinye izilimi esiZulwini ziningi, ezinye zazo ngokomcwaningi yilezi:

- Ukuze nalaba bolunye ulimi bakwazi ukuqondisisa inkulumo nokucaciseleka kulokhu okushiwoyo.
- Ukuze nalaba bolunye ulimi bazizwe bemukelekile, beyingxenye yenkulumo.
- Ukuveza ukwehluka kwezilimi zaseNingizimu Afrika (ubuhle bezilimi eziningi)
- Ukuveza ukuhlalisana kahle nokwamukelana kwezizwe ezahlukene.
- Ukubumba ulimi oluxube izilimi ezahlukene (ulimi lomphakathi) okuveza ukwamukelana kwezizwe ezahlukene.
- Ukuveza uthando lokwazi ezinye izilimi, ukufunda ezinye izilimi ngokuqongelela amagama azo usuku nosuku, okuholela ekufundeni lolo limi lwabanye okuhlalisana nabo emphakathini.
- Ukuqhakambisa ulwazi oseluqokelelwe yilowo okhulumayo, ulwazi lwezinye izilimi.

4.3.13 Ukusetshenziswa kwenhlaziyomagama i'voyant tools'

Izinkulumo ezihlaziye kulesi sahluko umcwaningi ukhethe ukuzifaka kuleli thuluzi ngenhloso yokuthi likhiphe yonke le mikhutshana eyenziwe emagameni ngenkathi kubhalwa ku*Facebook*. Ngeshwa ezinye izinkomba zenhlaziyomagama azikukhiphanga lokhu umcwaningi akade ekufisa. Isibonelo, umcwaningi ubefisa inhlaziyomagama ikhiphe ukuthi mangaki amagama anezinombolo,

amagamama okucwiywe onkamisa ekuqaleni nasekugcineni njalo njalo. Kepha konke lokho akuvelanga. Le nhlaziyomagama yenze umsebenzi oncomekayo ekuvezeni ukuthi yimaphi amagama asetshenziswe kaningana kulezi zinkulumo nokuthi asetshenziswe kangaki igama ngalinye.

Nantu uhla lwezinkulumo ezifakwe kuhlaziyomagama *ivoyant tools* :

- Seng'gqoka isikibha esinomnyango khona uzophuma kim
- Konj muyokhokhel Idstv uphath idecorder nom dish? Kokbil bhuthi ne tv ngay shiy
- Shutha eduze kwemoto bazokubuza ekaban shutah ecelen kwemfene bazothi eyakho
- Lalela oe ungabozwa abantu bebheda ifone yendoda iya-scolwa, Fanele uzazi ukuthi umephi mntu. Amadoda angeke uwathembe ingavuka ekuseni ikshiye embhedeni ithi iyojogg-a kanti iyombesa.
- 10n ngam loyo? Hleba kab!
- Mf2 thandan kudadewe2 ongenasmil?
- Sasyal c4 uhamb' uz' ubuy' luth' zsheli
- Cmile ezwini likankulux2
- Umuzwe ethi u bae is my yonkinto, naku ex yakhe wayesho njalo, nala esazoyakhona uzosho njalo futhi. Cc udinga sguqo.
- Cthand nt eyl nje yaz nawe mntase.
- Ngiyaphila ma lv wena njani
- Pla nam bby ey I ms u I didn't kn wht 2 do th way engikukhumbule ngakhona.
- M2 lv
- Cela ungisendela inkomo bby
- Fuseg sfebe nx
- Cela kubuza iDurban July izobe ise Durban nakulonyaka?
- Dear maka boy , usaphethe istifiketi sokuzalwa sa boy not somshado. So pls phola cc
- Stand up ube ilendoda engiyifunayo or sit down ngibone lesemva kwakho.
- Intombazane uma isikujwayele ubona ngokhuthi ifake ubraa ongafani nephenti.
- Ave ushesha ukuyibona iPirates mayidliwe kodwa iNtombi yakho bayidla 6mnths ungayiboni slima.
- IVenue ye conference yamadoda kthiwa ishintshile nje but basa organiserenye abancam tuu. Nithi nizoy celebrater nobaninale valentine yenu ma grls obbe benu be bsy ne nkomfa nje?
- Umncane umadal bengizothi no tv no cellphone egumbini lokulala. Pho??
- Abaphansi bathi ngifanelwe eyakho indoda kule festive. Ave eryt amadodenu shame. Ayabheja strong.
- Alufakwa lubuya nawe, kusho uMphathiswa Wezokuphepha kaZwelonke.
- Usathi uzikwatisile usafunwa ukuncengwa. Uzwe nge text ethi, kuncono siyeke yabo.
- Ave ishisa kamnandi indoda yomuntu mangabe iweather ibanda kanje.
- Ku ryt ukuthi abantu badlalise baze baqabule usana emlomeni? Ayy!!!
- Le genge ephaphile ave ithithiza embhedeni.

- Ugijimisana nobaba abadala uthi ama 'blesser' mesiphelile inkomo ufuna ilobolo kontanga bakho.
- Mmax uyi straight or ikhwapha or awazi njengam.
- Uzenzumamcool kanti uyi side chick
- Impilo inzima mntase. Sebenza girl.
- Yazi hai ngoba amantombazane ethanda izimoto , ingoba iHOOTER yemoto ikhala ithi pi...pi....pi....
- Dear my heat, cela uhlukane nokuthanda nokukhalela abant ongabaz, okwakho uku pamper igaz qha!!
- Ay ngoba ngidlala kancane. ANGIKFUNI.
- Yekela ukfunana ne'blesser' vuka uyise iCV eShoprite.
- Mawuza kim plz col, ungamane utheleke njengephepha le tent.
- Yini ehlanagnisa umuntu ne EX yakhe?
- Pasop intomb enesphong eskhul akunkani kuyafiwa.
- Noma ngingasazi kahle isingisi kodwa ngiyaz ukuth uchildishusho indishi yengane
- K'hambisw1 k'tholw1 mkhosin womhlang?
- Ccsab kab c4 thin asijol nje!!
- Thol kuth ang2le ngoba ngingaz ng2le ngoba nghlakaniphile.
- Ctin cbong sakh? Ebuz sebeze balala kant abandawonye.
- Bekezela cc ungsayilahli lendoda aseseduze ama bonus
- Nyan nyan zikhona iigals eziqoma ngosuku besezilala?
- Tou tell a Zulu guy that you have a Mechanical engineering and PhD in Applied Physics. He'll say 'kwodwa mina ngiangk shaya'
- Weqa lolayini, uyangthanda
- Wadlula ecelen, uyangfuna
- Waphinda emuva, 'sofa slahlane'
- Ngicela ucacise.
- Usuthandane nengane yabantu iminyaka ewu-5, awkenzi lutho, kodwa nguwe phambili kwabathi uhulumeni akenzi lutho nja...
- Baby when am I seeing you?
- Baby answer.
- I don't know babe coz Im doing my hair with someone else's money so I'll see you masengqaqile.
- Lalelake angizukulokhu ngidlana nawe wedwa awusiyo itreatment yami!!!
- Kazi lothisha owayefundisa eskoleni ethi ngeke ube yilutho uyazi yin ukuthi wena ungu Admin wama groups ama 3 kuwhatsapp.
- So vele mantombazane lesi stayela sokunqwaza ngebluke le jean nistathephi? Siyangibhora!
- Awubazi ubunzima bempilo uma ungakaze uyithole incwadi iprimary school ethi, 'angisadli nawe ngebreek'.
- Uyibhunu leplazi ntombazane sises, wonke umuntu ofuna inkomo uxhumana nawe!!!!
- Manje njengoba ungasho ukuthi you have a crush on me uzosizakala kanjani?
- Intombazane ende nje ave iyivila, ngcono lokhu okufishane kuyakhwishizela njengeskhukhukazi.

lisetshenziswe kaningi na? uma kunjalo ifonti yalo inkulu kanti uma lisetshenziswe kanye noma kambalwa ifonti yalo incane. Igrafu yona iveza ukwehla nokwenyuka kwe*frequency* ekuhlukaneni kwamagama nokuthi wona amagama ahlobene kangakani (*relative frequency*) Ezintweni ezivezwa inhlaziyomagama enenghla kukhona nokubizwa nge*frequency* oGranger nabanye (2003:4) abakuchaza kanje:

Frequency is an aspect of language of which we have very little intuitive awareness but that plays a major part in many linguistic applications, which require a knowledge of not only what is possible in language but also what is likely to occur.

Lapha nenghla oGranger (2003) babuka ukuthi *ifrequency* ikala ini, kanjani olimini? Lezi zinsiza kuhlaziya (applications) ezisebenza ekuhlaziyeni amagama bachaza bathi ziveza okwenzekile, nokungenzeka emagameni olimi.

Nazi izibonelo ze *frequency* yenani lamagama aqhamuka kaningana evezwe inhlaziyomagama enenghla:

Amagama	Avele kangaki ezinkulumweni
ave, nawe, nje	ka-5
ethi, ngoba, ukuthi, you	ka-4
cc, cela, dear, inkomo, kodwa, le, my, pla, so, abantu	ka-3
baby, bby, boy, c4, ecelen, embhedeni, ex, eyakho, have, indoda, intombazane, ithi, kab, kanti, kim, lutho, lv, uma, mina, mntase, njalo, noma, nyan, ube	ka-2

Okuphawulekayo kule *frequency* evezwe inhlaziyomagama ukuthi iveza nezakhi eziphindekile, ayivezi amagama kuphela. Engakwazanga ukukwenza le *voyant tools* obekufiswa umcwaningi ukuba kuvele ukuthi mangaki amagama anale mikhuba emisha yokusetshenziswa kwezinombolo, izinhlamvu ze-alifabhehi, acwiywe izinhlamvu, angagcini ngonkamisa, nokunye. Emagameni avezwe *ifrequency* nenghla kukhona zonke izinhlobo njengoba zibhalwe ezihlokwani nenghla, amagama acwiywe onkamisa namalunga, amagama abolekwe esiNgisini, njalo njalo.

4.4 Ukusonga isahluko

Lesi sahluko sibheke amagama abhalwe ngendlela engajwayelekile ku*Facebook* lapho kubalwa *imorphology*, *nophonology* ethintekile ekubhalweni kwamagama. Ichaziwe kabanzi ukuthi ithikamezeke kanjani, nokuthi yimaphi amalunga amelwe nokuthi amelwe yini, amelwa kanjani.

Lesi sahluko sisebenzise injulalwazi yolimi ebizwa nge*Linguistic Theory*. Yona le njulalwazi isetshenziswe ekuhlaziyeni izinkulumo ezinohla lwezinqombolo ezimele izinhlamvu nezakhi egameni, uhla lwezinkulumo ezinezinhlamvu ze-alifabthethi ezimele amalunga egameni, ukususwa kwamalunga, onkamisa ekuqaleni, maphakathi, nasekugcineni kwegama, ubhalomagama olungekho emthethweni, izimpawu zokuloba, ukuboleka/ ukuxuba/ ukudidiyela izilimi. Kuqhutshekiwe kwahlaziywa ukungasetshenziswa kahle kwenguquko yefonoloji, sipelingi, inkulumo equkethe izimo zokukhuluma, inkulumo efiingqiwe, okuhunyushiwe kanye nolimi lomphakathi. Kulokhu kutholakale okuningi okuzokwethulwa esahlukweni sokugcina socwaningo ngokusetshenziswa kolimi lwesiZulu ku*Facebook*. Esahlukweni sesihlanu okuyisahluko esilandelayo kuhlaziywa izincazelo zezinkulumo ezethulwe kulesi sahluko sesine.

ISAHLUKO SESIHLANU: UKUHLAZIYA IZINCAZELO ZEZINKULUMO EZICASHUNWE KUFACEBOOK

5.1 Isendlalelo sesahluko

Esahlukweni esidlule sesine kubukwe izimiso zohlelo lolimi nendlela ezisetshenziswe ngayo kuFacebook. Kulesi sahluko kuhlaziywa izincazelo zezinkulumo ezisesahlukweni sesine. Ukuqonda ukuthi incazelo iyini kulo msebenzi kuncike kakhulu kokwaziwa yilowo ofunda inkulumo noma obuka isithombe. Lokhu kuchaza ukuthi ngaphambi kokuhlaziya kufanele ube nolwazi lwento oyihlaziyayo. Kulolu cwaningo kubukwa incazelo yezinkulumo (isahluko sesi-5) kanye nencazelo yezithombe (isahluko sesi-6). Kungakuhle ukuqala ngokuzwa imibono yabahlaziyi yokuthi iyini incazelo?

Incazelo ngokuchaza kuka Lyons (1995:40) uthi:

What is meaning? Among six distinguishable well-known philosophical theories of meaning, one might mention the following:

1. the referential (or denotational) theory (the meaning of an expression is what it refers to (or denotes or stands for).
2. the ideational or mentalistic theory (the meaning of an expression is the idea, or concept, associated with it in the mind of anyone who knows and understands the expression).
3. the behaviourist theory (the meaning of an expressions either stimulus that evokes, or a combination of both , on particular occasions of utterance).
4. the meaning-is-use theory (the meaning of expression is determined by, if not identical with, its use in the language).
5. the verificationist theory (the meaning of an expression, if it has one, is determined by the verifiability of the sentences, or propositions, containing it).
6. the truth-conditional theory (the meaning of an expression is its contribution to the truth-conditions of the sentence containing it).

ULyons (1995) ngenhla uthi incazelo eshaya emhlohlweni ingaba nayinoma yikuphi kulokhu okulandelayo:

1. okumelwe okunye
2. umqondo wokuthile
3. imvusamizwa yokuthile / ngokuthile
4. okusetshenziselwa kona

5. ukufakazisa ngokuthile
6. ubuqiniso ngokuthile

Amagalelo kaLyons (1995) ayazwakala uma eyichaza kanje incazelo. Ukungasebenzisi kwakhe incazelo eyodwa emile, noma eqondile kungubuhlakani ngoba ngeke kwenzeke ukuthi incazelo ichazwe ngandlelanye, futhi kuvula abacwaningi imiqondo, bajule uma behlaziya, nabo babheke lezi zinhlobo zezincazelo uma bechaza noma behlaziya.

Umcwaningi usebenzise le ndlela yokuchaza inkulumo eqala ngokuchaza amagama asenkulumweni ngaphambi kokuchaza inkulumo yonke. Ake kubhekwe nasi isibonelo esitholakala kulezi zinkulumo ezihlaziwayo:

Yekela ukufunana *neblesser*.

Uma kuchazwa le nkulumo, kuqalwa ngokuchaza igama negama, kamuva lezo zincazelo zamagama zenziwe umusho.

Yekela > hlokana

Ukufunana > ukuzishelela / ukuzisondeza / ukuzama ukuzinamathelisa/ ukufuna ukunakwa

Kulezi zenzo kuvela ukuthi *iblessers* akulona elinaka le ntombi, iyona ezisondezayo. Lezi zincazelo ngokukaLyons (1995) zichaza:

Ukufunana > ukuba nomqondo wokuthile / ngokuthile

Ukufunana > ubuqiniso ngokuthile (ukuthi le ntombi iyalifuna *iblessers*)

Ukuzakhela isithombe engqondweni kuyenzeka ngezithombe, ngemifanekiso nangezinkulumo ezithunyelwe ku*Facebook*. Isithombe esakhekile engqondweni ngokubuka umfanekiso noma ngokufunda inkulumosithombe (isithombe esinenkulumo) sikubiza ngomyalezo. Umbhali walolu cwaningo akusiyena othumele lezi zinkulumo ku*Facebook*, ngaleyo ndlela uzohlawumbisela kulokho okuyincazelo nalokho okuyizizathu zokuthunyelwa kwalezi zinkulumo ngokusizwa indawo ezithunyelwe kuyo, indikimba yazo kanye nencazelo yamagama asenkulumweni.

Ukufakazela lokhu, uZappavigna (2012:7) uphawula athi:

Social media affords a lens on types of social interaction previously not easily viewed. The streams of online social contact produced by users leave permanent traces that can be captured and modelled by researchers trying to understand the properties of social networks arising with these social media feeds.

Uma esho kanje uZappavigna (2012) uchaza ukuthi abantu abakwaziyo ukuthombulula incazelo yezinkulumo nezithombe yilabo abangabacwaningi bolimi. Uma behlaziya bayajula ukuze bathole yonke ingonyuluka ewumlayezo. Izincazelo, izizathu nezindikimba yizona zipopolo zomcwaningi walo msebenzi, ikakhulukazi kulesi sahluko. NgokukaZappivigna (2012) ukuthumela umyalezo eqinisweni kuwukuphakela isizwe ngolwazi, ngemfundiso, nangombono walowo obhale umyalezo noma inkulumo. Uma-ke abantu bephakelwa, bayadla bakithi; emuva kokudla, bancome noma bakhononde. Ukuncoma nokukhononda kuncike kuwo umyalezo (okungukudla okuphakiwe). Kuzona lezi zinkulumo kubuye kuvele nalokho okuyimbangela yokuthunyelwa komyalezo. Lapho kubhekwa ukuthi othumele umyalezo yini le afisa ukuyidlulisela kulabo abazowufunda. Kulesi sahluko kusetshenziswe injulalwazi *iDiscourse analysis* ngoba yiyona eyeseka ukunikwa kwezincazelo.

Umphakathi waku*Facebook* uthathwa njengomndeni omkhulu, ohlala ezindaweni ezahlukene kodwa ophuza emthonjeni owodwa (*iFacebook*) lapho owabelana khona ngezindaba, ngemibono, ngamasiko ubuye uxhumane ngolimi.

UGee (1999:38) ephawula ngezilimi ezisetshenziswa imiphakathi ethile uthi:

Faced with a piece of oral or written language, we ask the following sorts of questions:

- What social languages are involved? What sorts of ‘grammar two’ patterns indicate this? Are different social languages mixed? How?
- What socially situated identities and activities do these social languages enact?
- What discourse or discourses are involved? How is ‘stuff’ other than language (“mind stuff” and “emotional stuff” and “world stuff” and “interactional stuff” and non-language symbol systems, etc.) relevant in indicating socially situated identities and activities?

Umcwaningi ngalo msebenzi esahlukweni sesine, sesihlanu, nesesithuphauphendula imibuzo kaGee (1999:38) ngenhla obuza le mibuzo ngolimi lomphakathi, kodwa kulolu cwango kubhekiswa olimini lwesiZulu, lwenkundla yezokuxhumana *iFacebook*, olucwaningwayo. Lapha ngezansi

kubhalwe imibuzo kaGee (1999) ehunyushwe isuselwa kulena yesiNgisi engenhla yase iphendulwa ngokwenzeka kulolu cwaningo okukhombisa ukuthi ubuza yona impela into eyenzeka kulolu cwaningo.

- **Umbuzo:** Yiziphi izilimi ezibandakanywe kulolu limi? **Impendulo:** Ukudidiyelwa phakathi kwesiNgisi nezinye izilimi zendabuko. **Umbuzo:** Yiziphi izinhla zohlelo ezisetshenziswayo? **Impendulo:** Kusetshenziswa izinombolo nezinhlamvu ze-alifabhethi esikhundleni samalunga amagama nokunye.
- **Umbuzo:** Yiziphi izindlela ezintsha ezethulwa yilolu limi lwezinkundla zokuxhumana? **Impendulo:** Lwethula indlela yokubhala ngokucwiya izinhlamvu, yokuxuba izinhlamvu nezinombolo.
- **Imibuzo:** Yiziphi izincazelo ezikhona? Yini enye equkethwe ngaphandle kolimi (kungaba imicabango, imizwa, okokuxhumana, izimpawu nokunye) okungasiza ekuchazeni isimo semvelaphi nenqubo? **Izimpendulo:** Inkulumo ingaba namagama asongelayo, aqokovulayo, asikiselayo, akhombisa inzondo nokunye. Kuleyo nkulumo kungaba nezimpawu njengophawu lokuthi uzumekile (ozzzzzzz! ababheke phezulu besuka enkulumweni). Lezo zimpawu ngoba zithasisela encazelweni ziyi*Discourse* zona ngokwazo, kulesi simo azelekeleli inkulumo kodwa inkulumo yelekelelwa yizona lezi zimpawu, okuchaza ukuthi zizimele futhi nenkulumo ngeke yazwakala uma zingekho.
- **Imibuzo:** Yiziphi izincazelo eziyizithombe ezakheka emqondweni owethula izinhloso zale nkulumo? Iyini ngempela inhloso, kungaba ukwethula uhlobo lomphakathi, isikhungo, ezombangazwe nemiphumela yomsebenzi? **Izimpendulo:** Izinkulumo zingaveza inzondo noma uthando, inhlalakahle yomphakathi leyo, zingaveza ulimi lomphakathi okungaba ukugqama kwendawo lapho inkulumo ebhalwe khona noma kube inkulumo eveza ukucwasa ngebala noma ngobuzwe kanye ezombusazwe nokunye.
- Uma sekuhlaziywa ulimi qobo, lungaveza uhlobo lomphakathi noma umlando waleso sizwe. **Umbuzo:** Lezo zincazelo ziyamene noma zinabudlelwane buni zona zodwa zindawonye? **Impendulo:** Isibonelo senkulumo eyilolu hlobo, inkulumo esankondlo. Uma kuhaywa kuvela usikompilo lwabantu. Lokho kuxhumana kakhulu nendawo abaqhamuka kuyona, nomlando walowo mphakathi noma waleso sizwe.
- **Umbuzo:** Kuleyo nkulumo yiziphi izingxoxo ezingathombululeka, nazo lezo zingxoxo zihlangene kanjani nezikhungo, indawo nomlando walowo mphakathi noma waleso sizwe?

Impendulo: Izinkulumo zingayichukuluza ingxoxo okungaba eyokuphikisana noma ukuvumelana ngokuthile, ukuvumelana ngemizwa, ukuvumelana ngomlando nokunye. Ukuba munye kwesizwe kuncike ezinkolweni, emasikweni nasenqubeni isizwe noma umphakathi oyilandelayo.

Kuyahlaluka ukuthi uGee (1999) unolwazi nge*Discourse analysis* akafuniseli ngayo ngoba izinhlobo zezinkulumo okuhlaziywe kuzo izincazelo ngezansi ziyaziveza lezi zibonelo zencazelo akhuluma ngazo ngenhla. Lapha kubalwa izindikimba ezahlukene izincazelo ezingena ngaphansi kwazo:

- Izinkulumo ezinendikimba yothando
- Izinkulumo ezinezindikimba zobudlelwano
- Izinkulumo ezinendikimba yosikompilo
- Izinkulumo ezinendikimba yokuphilisana nabantu
- Izinkulumo ezinendikimba yemikhutshana yokuziphatha
- Izinkulumo ezinendikimba yehlaya
- Izinkulumo ezinezindikimba zezempilo
- Izinkulumo ezinendikimba yokukhuthaza
- Izinkulumo ezinezindikimba ezingxubevange
- Izinkulumo ezinezindikimba ezixube eyokholo, izimpi nolimi

Okufanele kwazeke lapha ukuthi umcwaningi akenzanga nhlolekhono nabathumele le milayezo ngoba lokhu kungaphandle kwezinhloso zalolu cwango. Eqinisweni inkulumo ethunyelwe iqukethe lokhu okulandelayo:

- Indikimba yenkulumo
- Umlayezo wenkulumo
- Isizathu sokuthumela umyalezo (inhloso- othumelile uhloseni ngomlayezo?)

Omunye angasho ukuthi izizathu zokuthunyelwa kwalezi zinkulumo ziyizindikimba. Kodwa-ke uma unolwazi olunzulu lwemibhalo, kuba lula ukubona ukuthi lezi zinto zombili azifani. Indikimba iba igama elilodwa noma umusho, kepha inhloso noma isizathu siba ibinzana lamagama angagcina ebe isigaba. Engani uma kuhlaziywa inhloso kuyachazwa kabanzi kunatshwe.

Lezi zizathu zingumongo walolu cwaningo njengoba nasesihlokwani socwaningo lonke lokhu kuyavela (izinhloso). Ukuthola inhloso yomyalezo noma inkulumo, umcwaningi usebenzisa amagama asetshenziswe enkulumweni, indlela okubhalwe ngayo inkulumo, incazelo yamagama asenkulumweni ukuze athombulule izinhloso zokuthunyelwa komyalezo ngamunye ku*Facebook* kule ehlaziywayo. Kafushane nje izinkulumo zaku*Facebook* ziyafundisa, ziyayala, ziyaluleka, ziyakha njalo njalo. Kuningi-ke okuyizizathu zababhala le miyalezo abasuke becobelana ngakho ngokuthi bathumele izinkulumo.

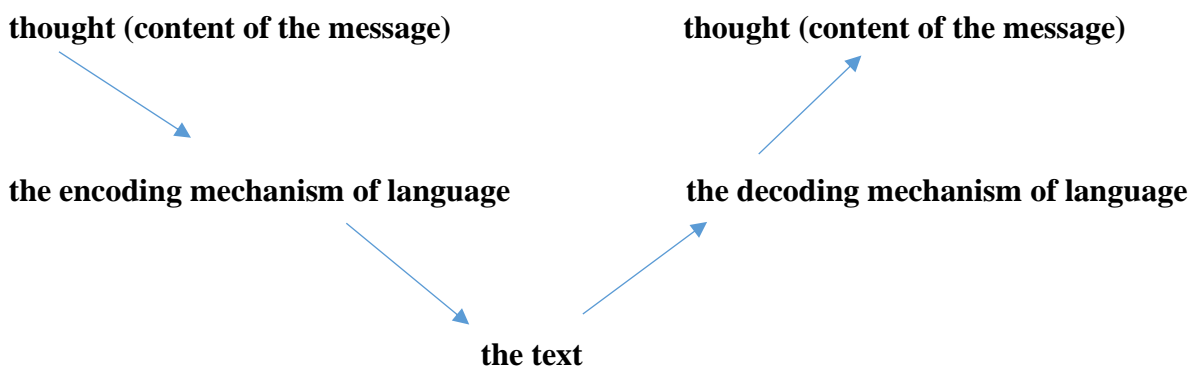
Njengoba sekushiwo ukuthi lesi sahluko sisebenzisa injulalwazi *iDiscourse Analysis*, uTaylor (2013:10) ayichaza kanje:

Discourse Analysis is a close study of language as evidence of a system or formation of meanings and the connections of those meanings to society, including the power relations within society.

UTaylor (2013) ukusho lokhu kuchaza ngokusebenzisa *iDiscourse analysis* ngeqholo, kwazise uyakuqonda ukuthi le njulalwazi imayelana nencazelo. Umcwaningi akuyamanise nokwenziwa kulesi sahluko ukugxila encazelweni yezinkulumo. UTaylor (2013) uphawula nangokuxhumana phakathi komphakathi nencazelo yezinkulumo. Kuyahlaluka lokhu ezincazelweni ngezansi ukuthi umuntu ongeyena umkhulumani wolimi lwesiZulu kwesinye isikhathi uma sekuphendulwa lezi zinkulumo, kubhalwa imibono, kuyena kuduma upotiyane ngoba akanalwazi ngezinto ezinjengamasiko nezinqubo zamaZulu okusuke kukhulunywa ngazo.

ULotman (2001:11) ebeka umsebenzi owenziwa inkulumo uthi:

For the receiver of a message the following sequence seems logical:



Lokhu kuhunyushwa nokuhlaziywa kwenkulumo akuchazayo uLotman (2001) ngenhla kusuka emcabangweni kuphelele emcabangweni. Ngalokhu uchaza ukuthi oqamba inkulumo uyacabanga ngaphambi kokubhala noma ngaphambi kokukhuluma, bese oyifundayo ayihumushe, ayihlaziye iphindele ekuyicabangeni futhi. Kobhalayo, umcabango uyaqala; kofundayo, umcabango uyagcina.

UDyson (2006:32) yena uphawula ngokuthi:

People's utterances are attuned to new composition of opportunities in everyday voices. Appropriated utterances from her own experiential world. They incorporate orally rendered jokes into a personal text that sets the scene, names characters, and details the outcome.

UDyson (2006) ukhuluma ngabantu abasukwa okwabo maqede babhale noma bakhulume ulimi ngokuthanda. Kulokhu kubhala umathanda akhuluma ngakho uthi, kusuke kuncike entweni ake wayizwa noma wayibona empilweni. Umuntu ongajwayele ukusebenzisa i*Facebook* angavele abhale ngesiZulu sangempela angasebenzisi imicikilisho emisha le esisetshenziswayo. Uphawula nangokuthi indlela umuntu akhuluma ngayo iyafana nendlela abhala ngayo.

Ngakolunye uhlangothi uLanglois (2014:n.p) echaza ngezinkulumo ukubeka athi:

Meanings are what make us fit in, what make us develop certain characteristics and responsibilities and adopt culturally appropriate ways of life. Reversely, of course, finding meaning is what enables us to formulate alternatives, to redefine the contours of our world and to break down the grid of power.

Usho okuhle ngokuhlaziya incazelo uLanglois (2014) ngenhla. Ubeka athi ukuhlaziya incazelo kunikeza amathuba amaningi okuchaza, kuvela neminxa eminingi ebingeke inakwe ukuba ayihlaziywa incazelo. Uyaphawula nangokumbuluza kwabantu abakwenza ezinkundleni zokuxhumana. Ngokumbuluza uchaza amanga abantu abawaqambayo ngempilo abayiphilayo, ukulutha abanye ngezinto abazishoyo ukuze bezothola ukwesekwa nokuba nabalandeli abaningi. Onke lawa manishinishi namanangananga ashiwo uLanglois (2014) ayavela ngenkathi kunikwa incazelo yezinkulumo kulolu cwaningo. Ngezansi kulandela izincazelo zezinkulumo njengokuhlelwa kwazo kusukela esahlukweni sesine esidlule, ngezansi zihlelwe ngezindikimba

5.2 Incazelo yezinkulumo ngokwezindikimba

Okwenza kube nzima kakhulu ukulawula indlela ulimi olusetshenziswa ngayo ezinkundleni zokuxhumana ukuthi ababhala ngolimi lwesiZulu kuningi okubazungezile okunomthelela endleleni ababhala ngayo. Kanjalo nezincazelo zalokho abakubhalayo zethula izimo ababhekene nazo okubalwa imizwa, indlela abaphatheke ngayo ngaleso sikhathi, umuzwa nendlela abacabanga ngayo ngaleso sikhathi. Yingakho ezinye izinkulumo ziphelezela ama-emoji okungukuthi ethula imizwa nomuzwa akade ewuzwa othumele inkulumo ngaleso sikhathi ethumela.

Kuyaziwa ukuthi ulimi luyashintsha ukusuka esizukulwaneni kuya kwesinye. Namanje uma isiZulu esibhalwa ku*Facebook* sihluka kwesijwayelekile lokho akukhuphuli izinhlonze kangako. Kodwa umehluko osubonakale kubalulekile ukuba uphawulwe njengoba kwenza lolu cwaningo. Kulesi sahluko kubukwa nendlela yesikhathi samanje yokwethula incazelo yokuthile. Lokhu kuvezwa ngazo lezi zinkulumo ezithunyelwe ku*Facebook* ezihlaziywa ngezindikimba zazo ngezansi.

Sekungenisiwe isahluko kwachazwa nangezincazelo zezinkulumo, manje sekuhlaziywa izincazelo zezinkulumo.

UZappavigna (2012:14) ubika kanje ngezinkulumo ezithunyelwa ezinkundleni zokuxhumana:

Specialised copora of microposts employed in following case studies:
Social media memes – An exploration of how slang functions in social media to invoke solidarity.

Uma ekhuluma kanje uZappavigna (2014:14) uhamba ngawo kanye umgudu wezindikimba uma ephatha elamahlaya. Izinkulumo ezingamahlaya zande kakhulu kumininingo eqoqelwe lolu cwaningo. Lokhu kubonakala nasenhlosweni nokufundisa. Obhala inkulumo oqonde ukuyala noma ukufundisa uvele akwenze ngendlela enobuhlaya phakathi. Lokhu kwenzelwa ukuthi kungabi nesimo esingemnandi noma esinokuhlina ngoba nakhu kuyafundwa. Ukufunda sakudlala yikona okuba nemivuzo nemihlomulo encomekayo.

ULewin-Jones (2015) ephawula ngekhono lokubhala imiyalezo ubeka kanje:


Creativity in language is intervoven with purpose. Studying linguistic creativity raises issues about the purpose to which people put any new medium and their ingenuity in doing so.


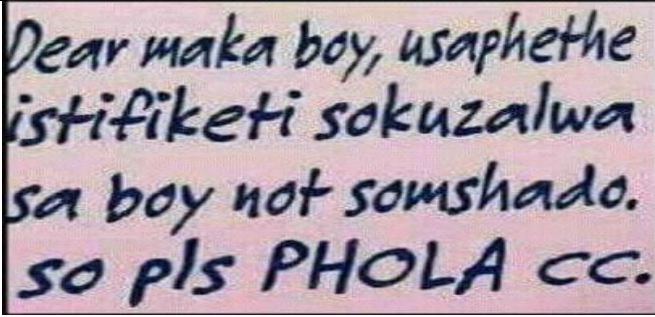

ULewin-Jones (2015) ngenhla uthinta indaba ebaluleke kakhulu, indaba yekhono lokuqamba. Ikhono lokuqamba kubantu abangamaZulu lisuka le emandulo, lapho abantu ababesebenzisa izimo ezithile baqambe ubuciko bomlomo. Kusekhona nakulesi sikhathi samanje ukucikoza uma abantu bekwazi ukuqamba izinkulumo ezinohlonze ngale ndlela. Kungakuhle futhi nokuphawula ukuthi kuyenzeka inkulumo ikapakele nakwezinye izindikimba kodwa ayibe isaphindwa ngoba isichaziwe ngaphansi kwenye indikimba.

Ngezansi kuzochazwa izincazelo zezinkulumo kusetshenziswa ulwazi lomcwaningi. Kusetshenziswe ithebula elinekhodi yenkulumo, inkulumo ecashuniwe nenhloso yenkulumo, kwathi ngezansi kwanikwa incazelo yenkulumo ngayinye isimelwe ikhodi.

5.2.1 Izinkulumo ezinezindikimba zothando

Ithebula 5.1 Ithebula lezinkulumo ezinendikimba yothando

Ikhodi	Inkulumo ecashuniwe	Inhloso yenkulumo
AA	<p style="text-align: center;">Yazi hai ngoba amantombazane ethanda izimoto.... Ingoba iHOOTER yemoto ikhala uthi pi..pi..pi..pi 😊 🚗 🚙 🚘 🚗 🚦</p>	<p>Ukubeka amaqiniso nokuxwayisa ukuthi amantombazane abathanda kangakanani abanezimoto. Konke kwenziwe ngendlela eyihlaya.</p>
AB	<p>Umfazi oqoTHo akavele avuke nje GULUKUDU!, Uyabuza; "Ubaba</p>  <p>ubesazongisebenzisa yini noma sengingavuka?" 😊</p>	<p>Ukufundisa nokukhumbuza abesifazane abaganile ukuthi kunezidingo zasembhedeni emshadweni okufanele zifezwe.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AC		<p>Ukufundisa ngokwamukela isimo sokwaliwa umuntu usamthanda nokuthi impilo iyaqhubeka kufanele uqinisele ukuze udlule kulokho.</p>
AD		<p>Ukuklodelana kwabanakwabo, osenengane nesoka uqhosha ngakho, ongakabi nayo ingane uthi ingane akulona izibuko lokuwelela emshadweni.</p>
AE		<p>Ukufundisa ngethemba kumuntu oveshelayo ukuthi kwesinye isikhathi kufanele wemukele ukuthi intombi ayisoze ikuqome.</p>

Incazelo yenkulumo AA

Indlela yokuziphatha kwamantombazane esikhathini sanamuhla ayinambithiseki, athanda kakhulu abesilisa abanezimoto. Oqambe le nkulumo usebenzise ukukhala kwehutha yemoto ukuveza into yokuqala eheha abesifazane. Engani uma intokazi ihamba eduze nomgwaqo, insizwa eshayela imoto ishaya ihutha ukuze ithole ukunakwa. Okwesibili ukuthi igama lesitho sangasese sowesilisa (ipipi) siphinyiswa ngemisindo efanayo neyomsindo wokukhala kwehutha. Kuyihlaya ukuthi lezi zinto zombili ziyahambela. Ihutha yemoto ikhala ithi pi...pi...pi...Umbhali uthi yingakho amantombazane ethanda ihutha ngoba ukukhala kwayo kufana nalokhu okujabulisayo amantombazane, okuyisitho sowesilisa. Ukuhamba ngemoto

kunomthelela ekutheni insizwa ibe isoka lamanyala. Kule nkulumo kukhona izinsizakuqonda ezingama-emoji. Lawa ma-emoji ayizithombe ezelekelela inkulumo. Zisetshenziswa kanye nenkulumo njengoba zibonakala enkulumweni engenhla. Kungaba isithombe sobuso obuveza imizwa ethile, imoto, umuntu ohambayo, amarobhothi njalonjalo.

Ephawula ngokusetshenziswa kwama-emoji, uLewin-Jones (2015) ubeka kanje:

The reinforcement such as emotions and punctuation are interesting, but their main function is to reinforce the syntactical construction of the updates, which is arguably more creative than the reinforcements themselves.

Kunezithombe ezihambisana nezinkulumo eziba ubuso bomuntu obethula imizwa kanye nezithonjana zento okhuluma ngayo uma ubhala imoto kuvele isithombe sayo, leyo nto ibizwa ngama-emoji. Uma echaza uLewin-Jones (2015) uthi ama-emoji afakazela abuye agcizelele lokho okushiwo inkulumo. Uphinde achaze ukuthi inkulumo engenawo ama-emoji kuyenzeka ukuthi kube nokuqophisana kuyo ngoba akukho okuyigcizelelayo, ngakho-ke ama-emoji alusizo olukhulu ekuqondeni inkulumo. Nasenkulumweni engenhla kukhona lezi zithombe ezibizwa ngama-emoji.

Kule nkulumo zithasisela encazelweni yenkulumo ngoba kukhona izinhlobo ezintathu zezimoto, irobhothi kanye nobuso obuhleka inhlini. Izimoto ezintathu ezingafani obhale le nkulumo uzifakele ukuthi kwaziwe ukuthi uthando lwezimoto kwabesifazane alukhethe luhlobo lwemoto. Uma nje kuyimoto lokhu ahamba ngakho lowo wesilisa, kulungile. Angaba umshayeli wetekisi, angaba nemoto encane, angashayela iloli, uma nje kunamasondo futhi kunehutha, noshayelayo enaso isitho somzimba esinamagama anomsindo wehutha, kulungile. Irobhothi lifakelwe ukuthi siqonde incazelo yokuthi lo mkhuba wokuthanda abantu abahamba ngezimoto kuvame ezindaweni zasemadolobheni. Izindawo zasemakhaya azivamile ukuba namarobhothi.

Incazelo yenkulumo AB

Le nkulumo yethula inhlonipho yabantu besifazane abaganileyo. Lo wesifazane uthobekile. Wayalwa kahle ukuthi agcine zonke izidingo zomyeni wakhe. Ukubuza kwakhe kuzwakala njengokucela. Ngowesintu, owesifazane akanalo ilungelo negunya lokubhudekeza indoda. Ngakho-ke ukubuza kanje nendoda kuyinika umqondo wokuthi kukhona la okushoda khona, bese iyalungisa. Izidingo zikankosikazi zifezwa umyeni wakhe, kanjalo nezidingo zendoda zifezwa unkosikazi wakhe.

Abansundu sebesebenzisa imibhede, kudala egunjini labo lokulala kwakuba khona imibhede emibili elala umuntu ngamunye. Owesifazane oganile wayelala kowakhe nowesilisa elala kowakhe. Uma owesilisa edinga okuthile kowesifazane wayemqheba ngewisa noma ngomshiza ukuba eze kowakhe umbhede. Lesi sizinda esikule nkulumo siveza isikhathi samanje lapho sebelala embhedeni owodwa omkhulu. Ngesikhathi samanje abantu banamalungelo, ngisho abesifazane.

Lo wesifazane okule nkulumo sengathi akasiyo leyo nhlobo eyazisa amalungelo abesifazane. Ubezovele alibeke ngembaba ukuthi udingani kumyeni wakhe ukuba uyilolo hlobo lwamalungelo, angagudli iguma. Abantu besifazane esikhathini samanje abacucuzi, basho khona manje. Ngisho izinto zingahambi kahle egunjini lokulala bayaphefumula uma bengagculisekile. Le nkulumo iyafundisa kakhulu ngendlela owesifazane okulindeleke ukuthi aziphathe ngayo ngezindaba zasegunjini lokulala. Uma ebuza kanje, indoda iyazizwela ukuhlonishwa nokunikwa indawo yayo ekhaya.

USangweni (2014:14) ebeka ngenhlonipho elindeleke kumuntu wesifazane emendweni uthi:

Noma isigana iyakwazi lokho ukuthi umkhwenyana wayo kufanele imthobele, ingamlulazi, ingamphenduli iqagulisane naye ngamazwi.

Uma ebeka ngalolu hlobo uSangweni (2014) uchaza khona ukuthi kungenzeka ubaba wekhaya kule nkulumo enenghla aphenulele athi unkosikazi angakhululeka avuke, okusho ukuthi namhlanje angeke amusebenzise. Ngisho noma yena unkosikazi ubenazo izimfuno ezithile, akuvumelekile ukuthi aphikisane namazwi asekhulunywe inhloko yekhaya. Uma ubenakho okumshisayo, useyofela phakathi okwebutho lakwaZulu. Unkosikazi wesikhathi samanje angasusa uthuli lwezichwe, esho konke ukunganeliseki kwakhe uma kwenzeka enganeliswa umyeni wakhe noma umyeni engamniki lokho akufunayo ngaleso sikhathi akufuna ngaso.

Incazelo yenkulumo AC

Umbhali wale nkulumo usehlukumezeke kakhulu ezindabeni zothando. Ufisa ukufundisa inhliziyoyakhe ukuthi ingalobizeli izinto yena mnikazi wayo angasakwazi ukufinyelela kuzo. Lokhu kuyifundisa kanje inhliziyoyakhe uzokwenza ngokwelekelelwa ingqondo yakhe. Lapha ufisa ukuthanda umuntu ngengqondo, hhayi ukuthanda ngenhliziyoyakhe. Ngokwakhe, inhliziyoyakhe iholelana ophathe. Ngale nkulumo ufundisa nabanye abasothandweni ukuthi bafunde ngamaphutha akhe, bafunde kule nkulumo ngoba izimo zempilo azizinhle futhi ziyalimazana kakhulu. Indikimba

yokuzithiba ingena uma eseyitshela inhliziyi yakhe ukuthi ayikhohlwe, into ethile noma inhliziyi ingayithanda kangakanani ngeke ilunge. Yona inhliziyi ayenze umsebenzi wayo ukuze aphile ingabuki izinto eziningi. Umbhali wale nkulumo usekhathele ukuhlala ephuka umoya izindaba zothando. Ukhuluma nenhliziyi yakhe engathi ukhuluma nomuntu uqobo. Ufisa ukuthi angabe esakhathazwa, angaphoxeki uma izindaba zakhe zothando zingahambi kahle. Ufisa ukuthi inhliziyi yakhe ifunde ukuba ingazweli uma iphoxeka. Ukukhubazeka komoya ngenxa yezinkinga ezisothandweni kulimaza inhliziyi, abanye abantu bagcina sebegula ngenxa yothando. Umbhali ufisa ukuguqula eyakhe inhliziyi ibe itshe ingazweli ukuze angabuzweli ubuhlungu obulethwa izinkinga zokuthanda kakhulu. Umyalezo awethulayo ukuthi othandweni kuhlala kukhona izinto ezibuhlungu nezihlukumezanayo. Kanjalo nokuphela kwalo uthando kuyayilimaza inhliziyi.

Incazelo yenkulumo AD

Obhale le nkulumo ngowesifazane othandana nowesilisa onengane nomunye owesifazane. Ukhuza umhlola wamantombazane athi angatholela amasoka awo abantwana bese ecabanga ukuthi lowo mfana usewashadile. Ugqamisa umehluko phakathi kwezitifiketi ezimbili, esomntwana sokuzalwa nesomshado. Bukhona ubuqiniso kulokhu akushoyo ngoba amantombazane amaningi athola abantwana engakashadi awavamile ukuphelela kulowo mfana owakhulelisile. Umbhali wale nkulumo udlulisa ukukhathazeka kwakhe ngamantombazane athola izingane engashadile bese ecabanga ukuthi ukuba nengane izibuko lokuwelela emshadweni. Lokhu kudephuzana ngamagama kwezintombi ezibanga isoka isinkwa semihla ngemihla ezinkundleni zokuxhumana. Emva kokuthunyelwa komyalezo onje, labo abathintekayo bayaphendula maqede kudume izulu kuphendulwana ezinkundleni zokuxhumana. Uma ingekho egoba uphondo kungasa emnyango zidikadikana. Labo abanezingane beseka unina wengane kuthi labo abangenangane beseka lo othumele umlayezo.

Lo obhale le nkulumo naye uthandana noyise wale ngane kodwa yena akanangane. Ubona unina wengane esezenza inkosikazi ngokuthi nje unengane naleli soka. Lokhu kukhuza okuqaphelisa nokuxwayisa ukuthi akalotsholiwe lo mama wengane usengasala noma inini. Lo obhale le nkulumo uveza nokuthi maningi amathuba okuthi kube nguyena ogcina ethathiwe. ENingizimu Afrika kunesibalo esiphezulu sabantwana abakhuliswa onina bebodwa oyise bezingane sebeshaye bachitha. Abantwana abakhulela ngaphansi kwaleso simo lapho abazali bobabili bengabambisene abakhuli ngendlela efanele. Ukugwema zonke lezi zinkinga kungaba ukugwema ukuthola abantwana

ngaphambi komshado. Lokhu kukhulisa nenani labantwana abahlala emigwaqweni abanganamakhaya nezinye izinkinga zomnyango wezokuthuthukiswa komphakathi.

Incazelo yenkulumo AE

Lo wesifazane obhale le nkulumo uqinisekisa ukungabi nalo uthando lwale nsizwa okungenzeka ukuthi isamshela noma bebethandana kodwa akasayithandi. Ukuphela kothando phakathi kwabantu abathandanayo kudalwa ukusweleka kwezinto eziyinsika yothando ezifana:


- Nokungethembeki othandweni
- Amanga
- Ukuba nabanye othandana nabo
- Ukungabi nasikhathi senu nobabili

Lezi ezinye zezizathu zokuphela kothando, zikhona nezinye. Kulowo wesilisa osashela okushiwo lawa mazwi kuye, usuke engaboni ukuthi intombi ayimthandi elokhu eqhubeka eshela. Isuke imnika isiqiniseko sokuthi angabi nathemba lokuthi iyoke imthande, ayinalo nhlobo uthando lwakhe. Ukushela kwesikhathi samanje akusafani nokushela kwakudala. Uma intombi ingayiqomi insizwa, insizwa leyo yayizama neminye imizamo, enjengokuyiphonsa ngemithi, iyibize okhambeni nokuyithwala. Akusavumelekile lokho kulesi sikhathi esiphila kuso ngoba abantu besifazane sebenamalungelo.

5.2.2 Izinkulumo ezinezindikimba zobudlelwano

Ithebula 5.2: Ithebula lezinkulumo ezinezindikimba zobudlelwano

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AF	"Lalela oe ungabozwa ngabantu bebheda ifone yendoda lya scroll-wa. Fanele uzazi ukuthi umephi mntu. Amadoda ngeke uwathembe ingavuka ekuseni ikshiye embhedeni ithi iyo jogg-a kanti iyombesa".	Ukuxwayisa ngokuthemba kakhulu umuntu wesilisa

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AG		<p>Ukweluleka abesifazane ngokufunda ukuzimela banganciki kakhulu kwabesilisa.</p>
AH		<p>Ukufundisana ukhlonipha indawo yomunye umuntu. Lesi sifundo sethulwe ngendlela eyihlaya ngoba isexwayiso serenti sifika singalindelwe.</p>
AI		<p>Ukufundisa ukuthi abantu akuthi uma sebehlukene kuphele ngempela phakathi kwabo.</p>
AJ		<p>Ukuxwayisa ukuthi akekho owazi iqiniso lokuthi ubani othandwa kakhulu kunamunye.</p>

Incazelo yenkulumo AF

Kule ndikimba zobudlelwano ngoba ivusa labo abalele abangaboni ukuthi ziwudla bebhokile. Othandweni kunokukhohlisana, ngakho le ndikimba ifundisa ngokuhlala uqaphile ngoba kuningi okungenzeka ungaboni uvalwe uthando nokwethemba kakhulu umuntu othandana naye.

UGeorgalou (2017:12) ephawula ngokwethula incazelo ubeka athi:

Every time we use language, we instantly disclose – either intentionally or unintentional- something about ourselves and who we take ourselves to be in using language we portray ourselves in terms of linguistic form (what we say/write) and linguistic form (how we say/write it).

UGeorgalou (2017) uqaphelisa abantu ngokubhala ebheka izinto ezimbili eziwukuthi yini oyishoyo, uyisho kanjani. Ubuye achaze nokuthi kulokho okubhalayo ubuwena buyavela ngandlela thize noma kade ungazimisele ukukhombisa abasebenzisa inkundla yokuxhumana ukuthi ungumuntu onjani.

Umbhali wale nkulumo akathembi muntu wesilisa. Ucebisa abesifazane ukuthi kubalulekile ukwazi izimfihlo zomuntu wesilisa ophilisana naye. Ubanika namacebo okuthi bangazithola kanjani lezo zimfihlo. Uyazibeka izizathu zokufuna lolu lwazi. Uthi amadoda anezimfihlo ayakwazi ukulutha abesifazane aphilile izimpilo ezimbili. Ubungozi bokuhlala ebudlelwaneni obungayi ndawo uthi umakhalekhukhwini uyakususa ukungazi ukuthi umiphi othandweni lwalowo wesilisa, ngakho kufanele uwupequlule umakhalekhukhwini wakhe.

Le nkulumo ifundisa ngamagama asenkulumweni, ibuye ifundise ngendlela okufanele abantu baziphathe ngayo othandweni. Yiziphi izinto okufanele bazenze nalezo okungafanele bazenze. Ukuthinta umakhalekhukhwini womuntu othandana naye kunezindaba ezinhle nezimbi. Kobunye ubudlelwane kuyavunyelwana nje ukuthi akekho ozothinta umakhalekhukhwini womunye. Ukuvumelana ngalokho nje kuletha amathandabuzo ngokwethembana kulobo budlelwane. Okuhle ngalokho ukuthi ukuxabana kuncane ngoba bayafihlelana lokho okungathunaza uthando lwabo.

Incazelo yenkulumo AG

Le nkulumo yexwayisa izingane zamantombazane asemancane ngobungozi bokubeka izimpilo zawo kwabesilisa abadala abawanikeza imali. Lo obhalile uyawanxusa ukuba asukume lawa mantombazane afune umsebenzi azame ukuziphilisa wona, angathembeli kwabesilisa. Ukuzimela kwabantu besifazane kuyakhuthazwa kakhulu kule nkulumo. Uma owesifazane impilo yakhe eyibeke kakhulu kowesilisa yilapho okuqhamuka khona ukuhlukumezeka kwabesifazane ngoba bancengile. Ukusukuma bazenzele izinto kubalulekile. Ukusebenzisa kwakhe isitolo sokudla esingenhla, akachazi sona sodwa, kodwa uchaza ukuthi abafune noma yiluphi uhlobo lomsebenzi, bangakhethi.

Incazelo yenkulumo AH

Umbhali wenkulumo akathokozile ngomuntu ofika azomvakashela engashongo ukuthi uyeza. Kungenzeka ukuthi ukwenza ngabomu ukuphazamisa uhlelo lwalo amvakashelayo ngoba ufika engalindelwe. Usebenzise isifenoqo isifaniso njengephepha- okukhombisa ukwenzeka kwento engalindelekile (iphepha le-rent). Ukufika ungashongo kungaba ukufuna ukujabulisa isithandwa, kodwa kungabi nomphumela omuhle ngoba ubungalindelwe. Kungenzeka omvakashelayo umfice engekho, umfice enomunye umuntu, umfice engekho esimweni sokuvakashelwa njengokuthi nje engenakudla, nokunye. Le nkulumo iyaxwayisa ukuze kungabi bikho ukuzisola kulo ovakasha engashongo. Indaba yokuvakasha iyaxoxwa ihlelwe ngesizathu sokugwema izinkinga ezingavela uma ufika ungashongo. Ngaphandle komuntu osuke efuna ukuthola okuthile angakuqondi kahle othandweni lwabo, angafika engashongo ukuze athole lokho akusolayo.

Othandweni izinto kufanele zenziwe ngendlela efanele. Obhalile uyaxwayisa ngokufika ungamtshelanga omvakashelayo. Le nkulumo iyafundisa ngoba ukufika komuntu engashongo kungaba nemiphumela engemihle ngoba ovakashelwayo ubengamlindele.

Incazelo yenkulumo AI

Ukhathazekile umbhali wale nkulumo ngobudlelwano obugcinwa abantu abangasathandani. Ukukhathazeka kwakhe kuncike esageni esithi, ‘amanzi lapho ake ama khona aphinde ame futhi’, okungukuthi basangathandana futhi. Esinye isaga esihambelana nalokhu akushoyo sithi, ‘inyama iyavuka ogqokweni,’okusachaza okufanayo. Iqiniso lithi abantu bayahlukana besathandana. Izimo ezibahlukanisayo ziyahluleka ukucima inhlansi abanayo. Lokho kuholele ekutheni uma bebonana kuvele kube sengathi abakaze bahlukana. Lawo amandla othando. Obhale le nkulumo usengazibuza aziphendule-

ke kodwa indaba yothando injalo, ayichazeki. Abanye kwezinye izikhathi basuke behlanganiswa ingane noma izingane. Abanye bahlanganiswa izimo ezenzeka besathandana, njengokuthi uma bashonelwa umntwana, uma bekholelwa esintwini kuba khona imicikilisho okufanele bayenze ndawonye, nokunye.

Incazelo yenkulumo AJ

Umbhali wale nkulumo uphawula ukuthi akazazi ukuthi uwumaqondana noma uwumasintshontshane. Othandweni akulula ukwazi ukuthi umi kuphi umuntu othandana naye ngawe, kuyenzeka akufihlele uzwe sekuthiwa ubeshada. Uma ethi, 'kungenzeka ukuthi awazi njengami', lokho kuchaza ukuthi baningi abadukuza oswini. Ukudukuza oswini lokuthi umiphi akwenzeki ebulilini obuthile kuphela kodwa kwenzeka kubo bobubili ubulili. Nabesilisa bayakhala ngezintombi zabo ezibabhanqile, kanjalo nabesifazane bayakhala ngokuba nabanakwabo.

Isikhathi lapho okuhlukana khona inhloko nesixhanti kuyisikhathi lapho sekufanele insizwa ithathe oyedwa phakathi kwesiqhoqho sayo. Ukuba ikhwapha nokuba u'ngqo' ngokolimi olusetshenziswa esikhathini samanje akulula ukuthi intombi ibe nolwazi lwakho. Izintombi eziningi zigcina zisebenzisa amakhathakhatha ukuze insizwa iyithande kakhulu nothando luzinze.

UGee (1999:54) uchaza athi ngenhloso yothumele inkulumo, nokuchazwa kwenkulumo yilowo oyilalele noma oyifundayo:



Producers and receivers may know and use only some of the potential situated meanings. They may not activate them or only partially activate them. But such meanings are always potentially open to being activated or more fully activated. They are like a virus that may remain inactive for a long while, but that is always there and potentially able to infect people, situations, social practices, and discourses with new situated meanings (ironically, the meanings are actually old).

UGee (1999) ngenhla uthi umuntu oqambe inkulumo wayethula ku*Facebook* uyafana nomuntu oyifundayo le nkulumo ngoba bobabili bebenayo le nto emqondweni, lo omunye wathatha isinqumo sokuyibhala, kanti lo omunye akazinikanga isikhathi sokwenza lokho. Uma eseyifunda isibhalwe abanye, kuyabuya emqondweni ukuthi ngempela ikhona le nto, iyenzeka ezikhathini esiphila kuzo. Uthi umcabango obhaliwe uyafana negciwane elihlala iminyaka ngeminyaka emzimbeni womuntu lingazivezi. Uma kuke kwaba khona ithuba nempela laziveza ukuthi likhona, kugcwaliseka lokho obekusoleka ngoba iqiniso selize lahlala obala.

Ukuzazi nokungazazi ukuthi uthandwa kakhulu noma kancane yini, ukhona yini othandwa kakhulu kunawe, awubhanqiwe yini isithandwa sakho, sizimisele ngawe noma siqhuba nje impilo, yimibuzo ehlala igabavula kuwo wonke umuntu osothandweni. Nakulabo abaganene le mibuzo ihlala ikhona ngoba umuntu akathenjwa, ungamane uthembe itshe. Njengoba le ndaba enkulu yokungazi ukuthi umiphi kumuntu wakho isibhalilwe, abantu bathi, yebo iqiniso leli, akekho ozaziyo ukuthi umiswe kusiphi isiteshi esitimeleni sothando. Ukungabhali ngayo akusho ukuthi abantu abayazi, akusho ukuthi ayibathinti. Lokho kwenza ukuthi imibono kaGee ngencazelo ebhekiswe *kuDiscourse analysis* yemukelwe noma yemukeleke.

5.2.3 Izinkulumo ezinendikimba yosikompilo

Ithebula 5.3 Ithebula lezinkulumo ezinendikimba yosikompilo

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AK		<p>Ukukhumbuza nokufundisa ngobuhle besiko lapho ukweshela kwakwenziwa samdlalo, insizwa nentombi bethokozela ukuqagulisana ngamazwi.</p>
AL		<p>Ukukhathazeka ngendlela yokuziphatha engeyinhle yokuthandana kwabantu ngosuku balale ngalo lolo suku.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AM	<p style="text-align: center;">"Ctin cbong sakh?" Ebuz sebeze balala, kant abandawonye.</p>	<p>Ukuxwayisa ngomphumela wokungalandeli amasiko okuthatha isikhathi kweshelwana.</p>
AN	<p style="text-align: center;">Ugijimisana nobaba abadala uthi amaBlessor. Mesiphelile inkomo ufuna ilobolo kontanga bakho.</p>	<p>Ukuxwayisa abesifazane abasebancane ngokuziphatha kahle ukuze balotsholelwe into ekhona.</p>
AO	<p style="text-align: center;">Manje njengoba ungasho ukuthi you have a crush on me uzosizakala kanjani?</p>	<p>Ukukhumbuza nokufundisa ngesiko ukuthi alikuvumeli ukuthi intombi izibike yona ensizweni. Singaguquka isikhathi kodwa abaningi besifazane bayahluleka ukuzeshelela.</p>

Incazelo yenkulumo AK

Ukushela kusamdalo owawenziwa insizwa lapho iqomisa intombi. Nawo amantombazane ayekuthokozela ukushelwa ngoba yilapho ayekitazeka khona azibone eyizintombi zangempela futhi ethandwa. Nogazi lwensizwa luhlolwa ukuthi insizwa iyazibika, izibika kanjani. Othumele lesi sithombe ufundisa isizukulwane samanje ngobuhle bokushela ngendlela yakudala.

NgokukaBaxter (2010), uphawu lwe*discourse analysis* ilolu:

Principle of variability: Language is used for various functions and its use has variable consequences.

Ukuhluka kwamagama olimi akhuluma ngakho uBaxter (2010) ngenhla ukuthi amagama anomsebenzi othile awenzayo futhi asetshenziswa ngokuhluka esimweni nakwesinye. Uma insizwa idweba umugqa phansi bese ikhuluma lawa magama nakanjani intombi yayazi ukuthi kucelwa uthando lapho. Nemiphumela yalapho iyaziwa ukuthi ukuganana, ukwakha umuzi nokwanda komndeni.

Umbono womcwangingi uthi mbhali wale nkulumo usebenzise opopayi ngesizathu sokuthi ukushela kuwumdlalo. Okunye akuvezayo ukuthi lo mdlalo wabe unezindawo lapho owawenzelwa khona. Kwakungashelwana phambi kwabantu abadala. Kwakuba semfuleni noma ehlathini izintombi ziyotheza. Phela inhlonipho yabe iqhakanjiswa kakhulu esizweni samaZulu. Nazo izinsizwa zaziphalaza, zilungisa igazi ukuze zingabi nesikhwakhwalala. Lokhu zazikwenza ngaphambi kokuthi zishele. Amagama ewakhulumayo insizwa ayezwakala kamnandi ezindlebeni zentokazi, igcine isizizwa ikuthokozela nje ukuxoxa naleyo nsizwa. Imisebenzi yobulawu yonke leyo.

Uma echaza uGee (1999:52) ubeka kanje yena:

The cultural models do not just exist in people's heads, but are often shared across people, books, other media and various social practises (more on this later). So, too, situated meanings do not just reside in individuals minds, very often they are negotiated between people in and through communicative social interaction, as our example about uttering 'sweet nothings' was meant to suggest.

Kuchaziwe ngenhla ukuthi ukweshela kwabe kungumdlalo. Awukho-ke umdlalo ongabi nawo umphumela. Kuyenzeka umphumela uvele ngendlela engalindelekile, njengakho ukweshela ngalolu hlobo. UGee (1999) uyakufakazela uma ethi kuhambisana nesiko. Lokhu kwenza okusamdlalo kubuyisa le nto yama '*sweet nothings*' uGee (1999) ayishoyo ukuthi uma insizwa ithi, 'uma weqa la uyangithanda, uma ujika uyangifuna uma uphinda emuva sofa silahlane', yenza ingqondo yalo

oweshelwayo igabavule ifuna intuba angaziphaphisa ngayo kule nkinga. Ukugabavula kwengqondo kuthi siningi isikhathi intombi esichitha icabanga amazwi ale nsizwa.

Ukwanda kwesikhathi intombi icabanga ngamazwi akhe, kwandisa isikhathi icabanga ngayo insizwa uqobo. Inhlansi yothando yakheleka kanjalo. Umdlalo wensizwa usube nemiphumela emihle njengoba echaza uGee (1999) ngenhla ukuthi ukuxhumana kwabo akusagcini ngesikhathi bendawonye insizwa yeshela. Uma intombi isiyodwa icabanga amazwi ensizwa nalapho basaxhumene nakuba bengekho ndawonye. Amazwi ayindlela yokuphathisa, angumphako ngoba nakuphi lapho intombi ekhona, ayayidla, intombi iyawadla iwetshise. Lobu buciko buncike esikweni, okungukuthi umuntu ongalazi isiko ngeke asibona isidingo sokudlala uma kushelwa kanti sikhona futhi sikhulu.

Incazelo yenkulumo AL

Ukuphela kwesimilo kubantu, yiwona mongo wale nkulumo. Nokungafundiseki kwabantwana ngendaba yokuziphatha nayo inomthelela kakhulu kule ndlela yokuba budedengu. Okuvezwa inkulumo ukuthi ukujaha umdaka linganile kunamaphutha angalungiseki. Ngakho-ke, kubalulekile ukuqaphela, ukungabi uthathekile, ukwazana kabanzi nomuntu ngaphambi kokulala naye. Kamuva njengoba sekwande nezifo, abasanda kuthandana baqala ngokuyohlola amagazi ukuze baqiniseke ukuthi abanazo izifo.

UKubeka-Ngobese (2004: 36) uphawula ngokuziphatha kwabesifazane athi:

Kungumkhuba omuhle ojwayelekile futhi ekukhuleni kwamantombazane ukuthi kuhlale kube nesikhathi lapho kuthiwa kuyohlolwa izintombi. Lo mkhuba wenziwa njalo ukuze kubhekwe amantombazane ukuthi asaziphethe kahle yini, asabugcinile yini ubuntombi bawo. Lapho kusuke kugqugquzelwa ukuziphatha kahle kwamantombazane ukuze azivikele abafana bangadlali ngabo.

Le nkulumo engenhla iqanjwe ngoba le mithetho eshiwo uKubeka-Ngobese (2004) ayisalandelwa ekukhuliseni abantwana bamantombazane. Le nkulumo yethula ukushintsha kwesikhathi nokushintsha kwezinto lapho intombi ishelwa, iqome, ize ilale ngosuku olulodwa. Ukusetshenziswa kwesiXhosa kule nkulumo ebuza iqiniso lodwa neqiniso lonke mayelana nokuphela kokuzithiba

kubantu abasha. Lena indlela okukhulunywa ngayo esikhathini samanje. Ukuxuba izilimi yinto ejwayelekile ezinkundleni zokuxhumana. Othumele umlayezo kuyabonakala ukuthi usemncane ngeminyaka futhi ubhalela abantu abangangaye abakhuluma ulimi olufanayo.

Incazelo yenkulumo AM

Le nkulumo yethula isimo sabantu abasha, abathi behlangana okokuqala ezindaweni zabo zokuzijabulisa baqomane, baze balale bengazani nezibongo zabo. Ngenxa yokuthi kusuke kuphuthuma abaze bangabuzana nokuthi abakwabani, abahlobene yini. Okubalulekile kubona ukuthokozela uthando nokuzizwisa ngempilo. Okunye nokunye abanandaba nakho.

Akusapholiswa maseko nakulo ucansi, sekuyasheshwa; kukhona nezimo ezibizwa ngo *'one night stand'* okungelona uthando lwangempela nolweqiniso kodwa kusuke kujatshuliswana okwangaleso sikhathi, okwangalobo busuku, kuphele lapho. Kungenzeka kulokho kuphana kwangosuku olulodwa, kuvele ungiyosho ekhaya noma bathelane ngesifo esingelapheki. Umbhali wale nkulumo wethula ububi bokuphuthuma izinto. Ukuzinika isikhathi abantu bethandene, ukuba bazane kabanzi kugwema izinkinga ezifana nalezo. Othumele le nkulumo uxwayisa abenza lokhu ngobungozi obungavela sekuchitheke izishebo ukuthi asebelalile bahlobene.

Ukudlalela ezitsheni ezifayo kwalaba bafundi kuveza ukuthi ucansi selwaba into nje esamdalo. Emandulo uma abantu abazalanayo kwenzekile baqomana baze batholisana ingane, kwakubulawa igula kuqedwe ubuhlobo. Eyentsha yesikhathi samanje yenza kube nzima ukuthi mangaki amagula azobulawelwa umuntu oyedwa ngoba lokhu ezindaweni zokuzijabulisa kuyinsakavukela umchilo wesidwaba. Nokusabela isifo sikamashayabhuqe kubantu abasha akukho uma isizithokozise ngezidakamizwa. Uhlamvu lwe-alifabhethi u-C wokuqala umele isivumelwano senhloko, u-c wesibili umele isiqalo ngqo sebizo isibongo.

Incazelo yenkulumo AN

Obhale le nkulumo ukhuza umkhuba omubi, owenziwa amantombazane asemancane, wokugijimisana nabantu besilisa abadala. Laba bantu besilisa abadala bahuha amantombazane asemancane ngemali. Ngenkathi ediza ngemali lawa madoda amadala kula mantombazanyana kwabelwana ngocansi. Uyakugqamisa-ke ukuthi akukho okuzozuzwa yila mantombazanyana kula

madoda ngoba asuke eganiwe noma enabo omaqondana bawo, kuphela acekela phansi izimpilo zala mantombazanyana. Ekushiyweni kwawo eduma njengogandaganda, ayabuya lawa mantombazanyana eze kontanga bawo. Kwesinye isikhathi abuya nezingane noma nezifo zocansi. Ekhuza lo mkhuba nje umbhali, ubuye afundise nabo abafana ukuthi bangavumi ukuthola izinsalela zamakhehla. Uma intombi ithanda untanga wayo ayimthande esaphelele. Esinye isifundo esethulwa yile nkulumo siya kuwona amantombazanyana lawa esithi awuphangwa umdaka linganile. Ukuba nemali kuhambisana nokuyisebenzela iminyaka, uzikhandla. Imali eza kalula inokungcola okuningi. Abanye uma bechaza le mpilo yama ‘blesser’ bathi iwukudayisa ngomzimba ngendlela efihlekile. Lokho kushiwo ngoba uma kuthengwa ucansi kukhokhwa imali. Uma kuthandanwa, ama ‘blesser’ awanika imali amantombazanyana, awathengele nezimpahla ezibizayo. Lokho kuwukudayisa ngomzimba ngoba imali abayinikwayo ikhokhelwa ngocansi.

Incazelo yenkulumo AO

Ukuzibika uma uthanda umuntu kunemidanti eminingi yosiko esiZulwini. Ngokwesiko, owesifazane noma angamthanda kanjani owesilisa, akazisheleli. Abesilisa abanelungelo lokweshela kwabesifazane. Lo okukhulunywa ngaye kule nkulumo ungowesifazane oshiswa uthando kanzima. Uyapaquza, akazi uzosho kanjani ngoba wesaba ukuthi lo wesilisa amthandayo uzombuka ngamanye amehlo. Ngakolunye uhlangothi, lo wesilisa ubuza ukuthi uma engasho ukuthi inenhlansi yothando lwakhe uzosizakala kanjani.

UMiller (2016:103) kwezokushelana ubeka kanje:

For young adults the most excruciating moment of embarrassment is often the initiating of a cross-gender relationship, because they have an acute fear of being the person who makes the advance and then ends up being rejected.

Ngalokhu uMiller (2016) uchaza abesifazane ukuthi kungani besaba ukuzisholo uma kunomuntu wesilisa abamthandayo. Uchaza ngokuthi basaba ukuthunazeka kwesithunzi sabo uma sebethola impendulo yokungalwamukeli uthando lwabo. Uthi lokho kungasho uma benothando lowesilisa kudalwa ukwesaba ukuphoxeka.

5.2.4 Izinkulumo ezinendikimba yokuphilisana kwabantu

Ithebula 5.4: Ithebula lezinkulumo ezinendikimba yokuphilisana kwabantu

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AP		<p>Ukuqaphelisa ngamaphutha enziwa abantu okunganakani nokungabi naso isikhathi somndeni ngenxa yobuchwepheshe.</p>
AQ		<p>Ukuxwayisa ngobungozi bokufuna ukuncengwa othandweni.</p>
AR		<p>Ukuvezwa ukuphela konembeza kubantu abaphingayo.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AS		Ukuphawula ngomkhuba osuwandile obhalile awubona ungemuhle.
AT		Ukuxwayisa abantu ngobuhle bokuthula ungakhulumeli safuthi nokuthi kusho ubuhlakani.

Incazelo yenkulumo AP

Ubuchwepheshe bubulele ukuxhumana emindenini eminingi. Isikhathi esiningi amalunga omndeni asichitha komakhalekhukhwini nakumabonakude. Asisekho isikhathi lapho umndeni ohlala ndawonye uxoxe izinganekwane, udlale imidlalo efana nokuphicaphicana noncikidane. Yilowo nalowo ubhekana nomakhalekhukhwini, achofe kuze kube yileyo nkathi. Umbhali ukukhathazeka kwakhe kusegunjini lokulala lapho nakhona okubukwa omabonakude, kucofwe omakhalekhukhwini. Abantu abathandanayo / abaganene abanaso isikhathi sabo bobabili. Lokhu kulimaza imishado, kugcine sekuba nezahlukaniso. Ubuchwepheshe ngokombhali wale nkulumo kufanele ngabe abubi khona emagujini okulala. Ngaphandle kokuphazamisa izithandani, kuphazamisa naye uqobo umuntu okufanele alale khona ulibele izinkundla zokuxhumana. Kulowo osebenzayo nofundayo kuba nemiphumela engemihle kubo bonke. Isikhathi sokulala akube isikhathi sokulala, kuphunyuzwe umzimba nengqondo.

Umonakalo wezobuchwepheshe usuhambe ibanga elide kakhulu unganqandwa. Izithombe zemikhuba ezithunyelwa ngabo omakhalekhukhwini zinomthelela omubi ebudlelwaneni babantu

emindenini nasemiphakathini. Lezi zinkinga zobuchwepheshe zidalwa ukubusebenzisa emini kanjalo nasebusuku njengoba inkulumo ichaza ngenhla.

Incazelo yenkulumo AQ

Izinkinga zothando zinzima kakhulu. Abantu abanengi abazi kufanele benzeni othandweni. Uma bexabana bayasaba ukuthi leyo nkinga izoxazululwa kanjani. Othandweni kunezinto nje zakhona ezenza ukuthi kube kuhle kubuye kube kubi kwesinye isikhathi. Ngenkathi izithandani zisathukuthelelene kuba nzima komunye ukuthi aluqale udaba ukuze kuxolelwane. Obhale le nkulumo uveza isimo esinzima sokuthi kusemuncu omunye avele athi akuhlukwane.

Inhliziyo eqhephukile esekugcineni kwenkulumo ingenye yama-emoji echaza ukuhlukana kwezithandani (incazelo ye-emoji).

Incazelo yenkulumo AR

Ukuphinga kwendoda eganiwe, nenkosikazi eganile, nabesithathu abangena emishadweni yabanye, yikhona okudala ukwehlukana kwemishado eminingi. Lo wesifazane obhale le nkulumo ujabule, uyazincoma ngokuthandana nomuntu wesilisa oganiwe. Ukubona kukuhle lokhu akwenzayo, ukhala nangesimo sezulu esimenza ezwe kumnandi ukuzithokozisa nale ndoda njengoba kubanda nje. Umbuzo othi inkosikazi yakhe yona yenze njani njengoba uzijabulisa ngaye wena nibe ningaganene? Ukuphela konembeza kubantu kwenza bangabe besaba nazwelo nhlobo.

USiwela (2015: 2)9 ubeka kanje ngokuziphatha kwamadoda:

Okugqamayo ukuthi amadoda abuye abe nezenzo zobulwane ngenxa yokuthi aziwa njengezinhloko zamakhaya. Indoda eganiwe kuyaye kube umgomo wayo ukuthi inakekele iphinde ivikele umuzi nomndeni wayo. Kodwa-ke kukho lokho amadoda abuye aziphathise okwezilwanyana angabuyi emakhaya, kokunye uma ibuyile kube yoyo futhi esatshiswa okwezulu lamaloyo ekhaya ngenxa yokuziphatha kwayo.

USiwela (2015) ngenhla uphawula ngasephuzwini lokuthi yiwona amadoda ayinkinga ngokungeneli nokungahloniphi amakhosikazi. Akalubheki lolu hlangothi lapho abesifazane abangaganile kuyibona abayenga amadoda aganiwe.

Kule nkulumo enenghla kuyahlaluka nje ukuthi lo wesifazane uhlosile ukuyibamba le ndoda ingayi emzini wayo ngokuhlwa. Amadoda ngaleyo ndlela ayangena ogibeni lomcuphi ngoba ukucabanga kusuke kungasekho esebona ithanga, eyethiselwa namehlo. Lokhu okwethulwa yile nkulumo kuyinto eyenzeka imihla namalanga. Okubi ukuthi nabo abesilisa abafundi kulokhu bese beyaqaphela ezenzweni zabo ukuze bagweme ugibe. Okuphawulekayo kule nkulumo ukuthi oyibhalile ukhuluma ngento ajwayele ukuyenza kodwa le ayifisayo indoda, ilena angakaze ayithole.

Incazelo yenkulumo AS

Othumele lo mlayezo akwazeki noma ungowesilisa noma ungowesifazane. Kepha-ke noma ewubulili buni, ukhuza umhlola wokuthwala ibhulukwe libe iduku ekhanda. Ikhona yona le mflashini ehambisana nokungazithandi echumile kulezi zinsuku. Abanye bazisonga ngamashidi angcolile abawakhiphe embhedeni, babonakale behamba ngawo emphakathini.

Kanjalo namabhulukwe lawa asuke egqokwe ekhanda asuke engahlanziwe, asuka ezinqeni aye ekhanda. Isizathu sokuthumela le nkulumo ukuxwayisa ngenhlanzeko kubantu. Ngokombhali noma ngokwalo othumele le nkulumo uyakukhalima ukungazithandi kwabantu nokwenza izinto ezizosihlazisa kwezinye izizwe. Othumele le nkulumo ukhathazekile kakhulu ufisa lo mkhuba uphele nya.

Incazelo yenkulumo AT

Le nkulumo yethula ukukhula komqondo kulowo othulayo abuke abantu besho benza okubi kuye angenzi lutho kubo, futhi angabahluleli. Yethula izinga elithile lokuvuthwa komqondo. Le nkulumo ikhuthaza abantu ukuthi bangakhulumeli safuthi. Iyafundisa futhi ukuthi uma umuntu ethula akusho ukuthi akanalwazi noma uyisiphukuphuku. Umuntu othulayo abantu bamthatha kancane. Obhale le nkulumo ikhona into emcasulile ngokubukelwa phansi kwabantu abathulayo. Uthathe leli thuba ukubavula umqondo nezindlebe abenza lokhu. Othumele le nkulumo uyabaqaphelisa abantu ukuthi ukuthula akusho ubulima. Abantu abahlakaniphile bayayazi nendawo okumele bakhulume kuyo, indlela okufanele bakhulume ngayo ezimweni ezahlukene zezinkulumo. Kubalulekile ukukhuluma uma kufanele.

UManyathi (2002:35) ubeka kanje ngokuhlakanipha:

Wayehlakaniphile uMkabayi akekho owayengakwazi lokho. Waba owesifazane wokuqala kwaZulu ukubusa isizwe samaZulu naso wasibusa

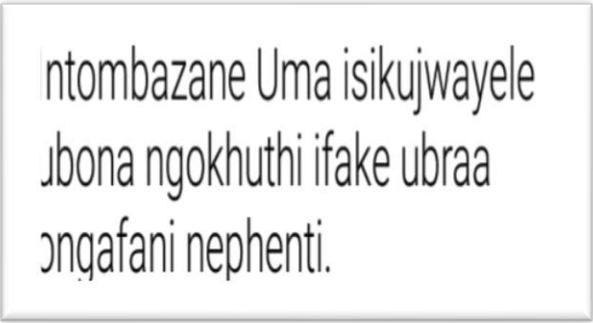
ngokukhulu ukuhlakanipha lokhu. Wayebabusela ababebusa ngoba babehleli nje ezihlalweni zobukhosi kodwa imithetho ishaywa nguye, ngisho uyise imbala umbuso wayewubambe noMkabayi.

Ukuhlakanipha njengoba echaza nje uManyathi (2002) ngenhla akusho ukuthi kudingeka uze ube sesikhundleni ukuze ubuveze noma ubukhombise. Isibonelo sikaMkabayi kaJama sishaya emhlohlweni ngobuhlakani. Abantu abathulayo bazinika isikhathi sonke ekulaleleni nasekuhlaziyeni into. Okunye akuphawulayo uManyathi (2002) ukuthi isikhathi esiningi abantu abathulayo njengaye uMkabayi banobuchule obudalwa isikhathi abazinika sona sokucabanga ngenkathi bethule.

Kulezi zibonelo ezinhlanu zendikimba yokuphathana kwabantu kuvela ukuxwayisa nokuqaphelisa ngezinto ezithikameza ukuhlala kahle kwabaganene, kwemindeni nokwemiphakathi. Lezi zibonelo zikhuluma ngezinto ezincane nje ezinganakeki kepha eziba isikhubekiso enhlalweni enhle yabantu. Ziphinde ziqaphelise nangokunakekela imizwa yabantu abahlala nabo nokugwema izinto ezingabakhubaza imiphefumulo yabo.

5.2.5 Izinkulumo ezinendikimba yemikhutshana yokuziphatha

Ithebula 5.5 Ithebula lezinkulumo ezinendikimba yemikhutshana yokuziphatha

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AU	Abaphansi bathi ngifanelwe eyakho indoda kule festive. Ave eryt amadodenu shame.... Ayabheja strong....	Ukuxwayisa ngabesifazane abazingela amadoda aganiwe bachithe imizi.
AV		Ukufundisa ngokuzithanda uma umuntu enawo amandla okukwenza lokho.

Ikhodi	Okucashuniwe	Inhloso yenkulumo
AW	<p>Ave ushesha ukuyibona iPirates mayidliwe:/ kodwa iNtombi yakho bangayidla 6 months ungaboni <u>slima</u>.</p>	<p>Ukuxwayisa ngabantu abanaka izindaba zabanye abantu kodwa ezabo ziyabahlula.</p>
AX	<p>Ukuba kuthiwa mawulele nendoda uthola indlu ngabe usunelokishi nombiliyane wesigodi.</p>	<p>Ukweluleka ngowesifazane ongaziphethe kahle, oxejelwa isimilo.</p>
AY	<p>Angibhanqwa mina angiwona amabhulukwe ohlanya.</p>	<p>Ukukhuza umkhuba omubi wokubhanqa nokubhanqwa othandweni.</p>
AZ	<p>Umuzwe ethi "u-bae is my yonkinto" nakwi ex yakhe wayesho njalo, nala asazoyakhona uzosho njalo futhi. Cc udinga sguqo!</p>	<p>Ukwexwayisa ngokuthi abantu bangaluvezi lonke uthando lwabo kulabo abathandana nabo.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BA		<p>Ukubonisa umuntu ovalwe uthando amehlo ngentombi yakhe engaziphethe kahle.</p>
BB		<p>Ukuxwayisa ngobubi bokudlala ngezingane zabantu kuthandanwe isikhathi eside kube kungena kusasa elihloswe ngazo</p>
BC		<p>Ukukhuthaza le ndoda ukuba izimisele ngalobu budlelwano abanabo.</p>
BD		<p>Ukugxeka ukuba nesimilo esixegayo.</p>

Incazelo yenkulumo AU

Kunabantu abathokoziswa ukukhathaza abanye. Abantu babe isikhubekiso ezimpilweni zabanye. Abantu besifazane abathandana namadoda aganiwe banendlela yabo yokuchukuluza abaqomile nabaganile. Isikhathi sikaKhisimuzi noNcibijane isikhathi sokubhiyoza, abantu baphila kube sengathi ngeke sisadlula lesi sikhathi. Izinto ziqala ziphele kuso lesi sikhathi. Lapha kubalwa ubudlelwane nezinto ezenziwayo kulobo budlelwane. Nalo othumele lo mlayezo ugcona abanabayeni namasoka

ukuthi uzobathathela amasoka nabakhwenyana babo njengoba kuqala lesi siphithiphithi samaholidi kaKhisimuzi noNcibijane. Kuyo inkulumo kuyavela ukuthi la madoda asuke eqonywe okwesikhashana ayadiza ngemali. Umbhali wenkulumo uyakuveza ukuthi akanandaba nobudlelwano beqiniso kodwa akuthokozelayo ukuthi imali iza ngobuningi. Lokhu kuqhosha kuhlukumeza abanikazi bala madoda. Lokhu kwenziwe ngamabomu, yikhona kuzothi kwenzeka bebe bazi ukuthi sekusukile lokho. Indikimba yeqiniso iyahambelana nale nkulumo ngoba ngesikhathi sikaMasingana sekufanele abantwana babuyele esikoleni, uyise usuke engasabizwa ngamali, yonke iphele ngokuchithwa ebumnandini nasekudizeni kwabanye abesifazane, ingasetshenziswanga ezedingweni zomndeni.

Incazelo yenkulumo AV

Abantu basemazingeni angalingani ngokwempilo. Othumele le nkulumo umuntu okumhambela kahle empilweni. Ukhuluma ngezingubo zangaphansi ezifanayo okufanele izintombi zizigqoke uma zivakashela amasoka azo. Lawo mawele idilozi nesibambamabele kubiza izimali ezishisiwe. Abantu abadla imbuya ngothi bangayithathaphi imali yokuthenga la mawele.

Uma ethi ukungawagqoki amawele kusho ukuthi isoka usuliphuze inyongo, uyaphaphalaza ngoba ukungawagqoki amawele kungasho ukuthi awunayo imali yokuwathenga. Uma lezi zingubo zangaphansi zingafani kuthiwa ugqoke 'ihhashi nembongolo'. Kungenzeka ukuthi isizathu esenze ukuthi athumele lo mlayezo ukukhuthaza labo abanawo amandla ukuthi bawathenge amawele ezingubo zangaphansi ukuze bakhuthaze izinqandamathe zabo ezindabeni zasekamelweni. Akufanele nokho acabange ukuthi lo myalezo wakhe ufanele bonke abantu besifazane.

Incazelo yenkulumo AW

Ongumlandeli weBhakabhaka udinwe ugane unwabu ngomngani wakhe ohlekisa ngeqembu alikhonzile ukuthi liyadliwa kulezi zinsuku. Ukhlekisa ngeBhakabhaka kwenza akhulume nezimfihlo zokuthi intombi yalo mngani wakhe ayiziphethe kahle. Umngani ubengakwazi lokhu, kodwa umtshela ngoba ecasukile. Isenzo sokudliwa sisetshenziswe ngezindlela ezimbili okuwukuthi lesi senzo simqondomningi.

Umlandeli wePirates ukhathazwe ukuthi omunye wabo uhlekisa ngeqembu labo elidliwayo kodwa intombi yakhe ithandana nabanye ebe engaboni. Indaba yokudlala kwamaqembu iwugingqigongqo. Kwesinye isikhathi badlala kahle, kwesinye badlale kabi. Lo mlandeli uyathunukala ngoba leli

qembu ngalesi sikhathi lalingenzi kahle. Uyamkhuthaza ukuthi akagxilise umqondo wakhe othandweni lwabo noma ezindabeni zakhe zothando ayeke iqembu lePirates.

Incazelo yenkulumo AX

Lo wesifazane ungumuntu owaziwayo endaweni ukuthi ungumaphisana. Baningi kakhulu asebedlule kuye. Ukuba ubudlelwano nowesilisa bebumnika indlu lo esifazane, indlela asedlule kwabesilisa abaningi ngayo, ngabe usenexanxathela yemizi okungeyakhe yedwa. Lokhu kusho isimilo sakhe esixegayo esesenze wadlula kwabaningi abesilisa. Obhalile uveza ukuphelelwa isithunzi salo wesifazane akhuluma ngaye.

Ephawula ngokuziphatha kwamantombazane nendlela yokuqoma uKubeka-Ngobese (2004:42) uthi:

Itshitshi ngisho ngabe selixinwe kangakanani insizwa leyo kumele kuze kusho iqhikiza ukuthi sekulungile bese liyaqoma. Noma ziziningi izesheli kodwa nalo lisuke selinaye owalo eselimkhethile enhliziyweni. Liyazihlonipha nokho lapho seliqomile ngoba phela akusho ukuthi selizokwenza noma yikanjani. Itshitshi alivunyelwe ukubonakala limi nesoka. Noma ngabe intombi isiqomile bekwaziwa kahle ukuthi akumele ivakashele isoka ekhaya. Akumele nokuba ize ibonakale ngalapho iqome ngakhona. Uma kwenzekile babonana, babonana emsindweni kugcine. Nakhona basuke beqashiwe ngabalindi babo. Amantombazane ayebahlonipha onina noyise, nabo belinde lukhulu kuwo.

UKubeka-Ngobese (2004) ubika ukuthi itshitshi lalixinwa isesheli. Ukuxina kusho ukumisa kabi intombi. Intombi imiswa kabi insizwa uma sekuneminyaka yeshelwa kodwa ingalukhiphi ucu. Imizamo yensizwa yokugcina isuke iveza ukuthi isiphosa amandla okugcina. Kungenzeka ukuthi isifika zonke izinsuku emfuleni izovimbezela intombi. Akuhambisani ukuxinwa nenkulumo ethunyelwe ku*Facebook* ecashunwe ngenhla. Le ndaba yokuxinwa eshiwo uKubeka-Ngobese (2004) into engasaziwa esikhathini sanamuhla. Inkulumo engenhla ihlasimulisa umzimba uma wazi imithetho yokukhuliswa kwentombazane njengoba kuchaza uKubeka-Ngobese (2004) ngenhla. Maye isiko lihle! Liyavikela, liyayonga intombi. Ukube liyalandelwa ngabe asinazo izinkulumo ezifana nale engenhla eyethula isimilo sentombi esihlasimulisa umzimba. Lesi sicaphuno esingenhla siyahambisana nenkulumo ecashunwe ngenhla ngoba isicaphuno sisikhumbuza imithetho elandelwa uma intombi ikhipha ucu, lokhu okungenzeki enkulumweni engenhla. Ukube le mithetho yamasiko okuziphatha kwabantu abasha isasetshenziswa futhi ilandelwe ngabe azikho izinkulumo ezifuze le engenhla.

Isiko lesiZulu likhuthaza ukuzigcina kwentombi. Le nkulumo ecashunwe ngenhla iveza ukuthi amantombazane asewuvanzi kakhulu kulesi sikhathi sanamuhla. Bangingi kakhulu abantu besilisa le ntombi okukhulunywa ngayo kule nkulumo esidlule kubo. Igama lelokishi liletha lowo mqondo wokuthi isigceme singagcwala phama uma le Ntombi ibithola izindlu ngomuntu wesilisa esike yabelana naye ngocansi. Le nkulumo ikhuthaza amantombazane asemancane ukuba azigcine. Ihlazo nechilo lowesifazane ongaziphethe kahle enkulumweni engenhla liyawacija amantombazanyana ukuze angafani nalo okukhulunywa ngaye, osephelelwe isithunzi emphakathini ngoba engaziphethe kahle.

Incazelo yenkulumo AY

Umbhali ufanisa ukuqonywa intombi eyodwa nibe baningi nokubhanqwa kwamabhulukwe agqokwa uhlanya abe maningi. Akakuthandi ukuthi abe semdibini noma emhlanjini kwezothando, ufuna ukuba yedwa kulowo athandana naye. Uma uhlanya lubhanqa amabhukukwe lusuke lufihla leli elingaphansi ukuze lingabonakali ukuthi selingcolile. Liyothi lingangcola nelesibili, lugqoke ngaphezulu elesithathu. Lokhu kubhanqwa kwamabhulukwe kunezizathu zakho. Othumele lo myalezo akaqondi ukuthi angabhanqwelani-ke yena. Ukucacisile nokuthi isenzo sohlanya ukubhanqa, okuwukuthi ngoba akaqonyiwe wuhlanya, pho ubhanqelwani. Ubuhlaya bulapho ekutheni lezi izenzo zohlanya lezo akuzona ezomuntu ophila saka.

UManyathi (2002:37) ekhuluma ngokuziphatha kwabesifazane uthi:

Kuyichilo ukuthi intombi iqome izinsizwa eziningi ngesikhathi esisodwa.

Ukuxegelwa isimilo akhuluma ngakho uManyathi (2002) ngenhla kuba nemiphumela engemihle empilweni yalowo obhanqa izinsizwa njengoba inkulumo ikuchaza ngenhla. Kuyathokozisa ukuzwa nokwazi ukuthi nasemibhalweni yesiZulu kuyakhulunywa ngokuziphatha kahle kwabesifazane, njengoba uManyathi (2002) ephawulile ngenhla. Le ndlela yokubhala imibhalo, izinkulumo, ukukhuluma nokufundisa ngokuziphatha kwabesifazane kubuyisa ithemba esizweni samaZulu njengoba nesaga sisho ukuthi 'inkunzi isematholeni'. Uma izintombi ziyifa likaMdliwayini isizwe sosimama kanjani? Okumangazayo manje ukuthi le ndaba yokubhanqa ayisenziwa izinsizwa kuphela, nazo izintombi ziyawabhanqa amasoka. Kuthiwa awukwazi ukuma uma unomlenze

owodwa, kudingeka ibe mibili imilenze yikhona izosekana. Akekho owaziyo ukuthi kuyoba kuphi kukuphi, kodwa imindeni, imiphakathi nesizwe sonkana akufanele sihlanze ngedela. Inhlansi yethemba isekhona uma nemikhosi efana noNomkhubulwane, umkhosi womhlanga isagcinwa.

Incazelo yenkulumo AZ

Le nkulumo yethula amaqiniso ngezenzo zabantu abasuke begajwe uthando. Izinto uma zisahamba kahle omunye ubona engeke akwazi ukuphila ngaphandle kwesithandwa sakhe. Uma kuqhubeka isikhathi bahlukane bese eyosho komunye futhi. Le nkulumo ngandlela thize iyafundisa kwabasothandweni ukuthi bangathandi ngenhliziyo kodwa bathande ngengqondo. Ubuqiniso buyethulwa futhi kule nkulumo ngoba isikhathi esiningi kulezi zinsuku ubudlelwano bothando sebuyashesha ukuphela. Abaqomene bathandanela izinto zezwe nemali. Uthando lweqiniso seluyindlala, yingakho bengasahlalelani isikhathi eside abathandanayo.

Lokhu kugcogcoma othandweni abanye bakugwema ngokukupita (ukuhlala nomuntu wesilisa othandana naye ungalotsholiwe). Lo mbhali wethula amaqiniso empilo ubuye uxwayise ngoba nakho ukuhlala nomuntu ongakulobolile akukuhle, kanti futhi nokuhlalela into oyibonayo ukuthi imile, ayiyi ndawo kungukudlala ngesikhathi. Umbhali wethula ukuthi abesifazane bavame ukuthanda kakhulu othandweni. Abanye bahamba bekhuluma ngakho ukuthi isoka liyikho konke ezimpilweni zabo. Umbuzo walowo obhale le nkulumo uthi uzosho kanje ngabo bonke abantu besilisa azoba nobudlelwane nabo na? Uma esethi udinga isiguqo, uchaza ukuthi kufanele azi ukuthi yena muntu wesifazane uyiyi yonke into kuye, hhayi ukuthi omunye umuntu abe yikho konke kuye. Lokhu kuhlaluka uma esehlukana naye, isuke isishonephi leyo yokuthi uyikho konke kuye? Uyakucacisa umbhali wale nkulumo ukuthi ayikho futhi ayisoze ibe khona eyokuthi umuntu abe yikho konke komunye. Lokhu kuqaphelisa abesilisa kanjalo nabesifazane ngokuncikisela kothando nezinkinga ebudlelwaneni.

Umbhali wale nkulumo akaquli ukuthi lo wesifazane akhuluma ngaye usazoqhubekela phambili, akahleli kowesilisa ambiza ngokuthi ungu “*is my yonkinto*”.

Incazelo yenkulumo BA

Umbhali uxwayisa noma ubani othandana nentombazane engenasimilo. Ukuhumusha incazelo kuveza ukukhathazeka kukadewabo kamfana othandana nentombazane engaziphethe kahle.

Kuvamile-ke ukuthi umunwe ukhombwe kakhulu kwabesifazane uma kukhulunywa ngesimilo, kangangokuthi yibona ababizwa nangamagama alumelayo uma kukhulunywa ngokuxegelwa isimilo kwabo. Ziningi izizathu zokuthi kugxekwe kakhulu ukuziphatha budedengu kowesifazane. Lolu cwaningo ngeke lufinyelele lapho, kuphela lubeka ukuthi le nkulumo iyaxwayisa abesifazane ukuthi uma bexegelwa isimilo bayolahlekelwa okukhona ngokungekho. Le nkulumo ibuye iveze nokuthi akathandeki owesifazane omanxiwa angamili mbuya kwezothando.

Kuyo le nkulumo kuyavela ukuthi ezindabeni zothando abantu babili, kodwa ngandlela thize bakhona nabanye okungaba abangani noma amalunga omndeni nabo abayibekayo imibono yabo othandweni lwabantu ababili. Kungenzeka ukuthi okhulumayo uthi mfowethu ngoba behlobene noma usho ngoba kungumuntu amaziyo lo wesilisa ambonisayo. Omunye angathi ukumvusa lo wesilisa ukuze angawenzi amaphutha awenze ngaphambilini.

Incazelo yenkulumo BB

Obhale le nkulumo wethula iqiniso ngezimo abesifazane ababhekana nazo esikhathini sanamuhla. Inani leminyaka uthandana nowesilisa ayisasho lutho. Obhale inkulumo wenze isibonelo seminyaka eyisi-5 ephelayo kungekho zinhloso ezivelayo ukuthi isoka lizimisele ukumthatha umntwana wabantu. Obhalile uzwa abesilisa bekhala ngokuthi uhulumeni akabenzele lutho, akukho nkinga ngokusho kombhali ngoba nawo lawa masoka awazenzeli lutho izingane zabantu athandana nazo isikhathi eside. Nakuwo amantombazane umbhali uyawuthumela umyalezo wokuthi akukuhle ukulinda isitimela esimile, silokhu sikhafula intuthu engathi sizohamba kanti lutho. Kwesinye isikhathi okuba inkinga ukuthi abathandanayo bahlale ndawonye (ukukupita). Bahlala nje akukho isoka eselikukhokhile kubazali bentombi yakhe. Bathola nabantwana kugcine kungasayiwa nhlobo ezingxoxweni zamalobolo. Nemali yeqolo iyayigqugquzela intsha ukuba ikhulelwe, yikhona izothola imali yokuqhubeka nokuzijabulisa ngezidakamizwa nocansi. Iqiniso lithi le mali abantu abasha abanezingane bayisebenzisela izidingo zabo, ayizenzi izidingo zabanikazi bayo (izingane).

Othumele le nkulumo ucasulwa abantu abakhuluma izindaba zombusazwe kodwa benezindaba zabo ezishisayo. Abantu abanomlomo kakhulu ngezombusazwe ngokombhali wale nkulumo yilabo abanamaphutha amakhulu kwezothando. Udlulisa isifundo esiyisaga esithi, 'khipha ugongolo esweni lakho ngaphambi kokubona ugongolo esweni lomunye'.

Incazelo yenkulumo BC

Abesifazane banohlobo oluthile lomuntu wesilisa abalufunayo / abaluthandayo. Lezi zifiso yingakho ethi lo obhale la, uma le ndoda anayo ingashintshi ibe yile ndoda ayifunayo, ayidede ukuze kungene enye ezoba yile nto ayifunayo. Okunye okuvelayo ukuthi umuntu othandana nalo wesifazane kufanele angene athi khaxa kulolu hlaka alwakhile lwendoda ayifunayo. Indoda ebhala icisha ayifuneki. Othumele le nkulumo uxakwe indoda enamathandabuzo, uthi ayicacise noma idede endleleni ukuze intombi ikwazi ukubheka kwabalandelayo. Kuyasheshwa lapha isikhathi asichithwa nhlobo.

Umbhali wethula impilo esiphilwa esikhathini samanje lapho uma indoda ilibele ukubhala icisha ishiywa ngokushesha, kudlulelwe phambili. Kwesinye isikhathi kuqonywana khona la eqenjini elilodwa, esigodini esisodwa, elokishini elilodwa. Ibinzana elithi ‘ngibone le esemva kwakho’ lichaza ukuthi uzovumbuka nomngani noma nesihlobo sakhe lo akade ethandana naye.

Incazelo yenkulumo BD

Le nkulumo yethula imfundiso enhle ebantwaneni bamantombazane mayelana nokuziphatha. Isimilo siyakhuthazwa ngokufaniswa kwentombazane nebunu elithengisa izinkomo; ofuna inkomo, uyalelwa lona. Le nkulumo inomyalezo othi abesilisa abafuna umuntu wesifazane ophisanyo, bayaxoxa babuzane. Lokhu kuchaza ukuthi uma intombazane ingaziphethe kahle baxoxa ngayo iphenduke idili likaMkhipheni labafana. Obhale le nkulumo uthathe isinqumo sokubhala la magama ukuze nakulowo oziphatha kabi kuzozwela awuyeke lo mkhuba, futhi akabhalanga ulimi oluthambile kodwa basebenzise oluhlabayo.

UKubeka-Ngobese (2004: 36) uphawula ngokuziphatha kwabesifazane athi:

Kungumkhuba omuhle ojwayelekile futhi ekukhuleni kwamantombazane ukuthi kuhlale kube nesikhathi lapho kuthiwa kuyohlolwa izintombi. Lo mkhuba wenziwa njalo ukuze kubhekwe amantombazane ukuthi asaziphethe kahle yini, asabugcinile yini ubuntombi bawo. Lapho kusuke kugqugquzelwa ukuziphatha kahle kwamantombazane ukuze azivikele abafana bangadlali ngabo.

UKubheka-Ngobese (2004) ubeka ngokuthi ukuhlolwa kwamantombazane kwabe kugwema izinto eziningi ezingaba ubungozi kuwona amantombazane. Imithetho eminingi igxile emantombazaneni kunasebafaneni. Isizathu salokho ukuthi amantombazane ayachoboka, kubonakale. Afana neqanda elithi lingathinteka, ngisho lingaphihlikanga kodwa nje uma libe nomfantu kusuke sekonakele. Lokhu kungahlolwa kwamantombazane esikhathini samanje kuholela ekutheni sibe nezinhlobo ezifana nale ntombi okukhulunywa ngayo kule nkulumo. Umbono womcwaningi uthi mancane amathuba okuthi lezi zinkulumo zishintshe indlela laba besifazane abafaniswa namabhunu epulazi ekuziphatheni. Okushintsha abantu yizenzo, hhayi ukukhuluma. Uma isiko lokuhlolwa kwezintombi lingabuya muningi umonakalo onganqandeka, amantombazane esehlalela ovalweni lokuthi uma engaziphathi kahle azobanjwa.

5.2.6 Izinkulumo ezinendikimba yehlaya

Ithebula 5.6 Ithebula lezinkulumo ezinendikimba yehlaya

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BE		Ukuhlelisa ngentombi ezolotsholwa ngeqhude esikhundleni sezinkomo.
BF	<p style="text-align: center;">Legenge ephaphile ave ithithiza <u>embhedeni</u></p>	Ukuhlelisa ngomaqinase.

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BG		<p>Ukuhlelisa ngokungabi kwaleli elichonyelwa ngokuthi omunye ntokazi yokwenza ikhanda. namali soka kukhona le imali</p>
BH	<p style="text-align: center;">Seng'Gqoka ishibha esinomnyango khona uzophuma <u>kim</u>.</p>	<p>Ukuxwayisa umuntu ngendlela ehlekisayo.</p>
BI		<p>Ihlaya abalekela iziphoswe lwezithandani, athi aya enkomfeni. lamadoda ukuthenga zosuku athi aya enkomfeni.</p>
BJ	<p style="text-align: center;">Pasop intomb enesphong eskhul akunkani kuyafiwa.</p>	<p>Ukuhlelisa ngabantu abaneziphongo ezinkulu.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BK		<p>Ukuhlelekisa ngomuntu ongazi ukuthi lo mcimbi uqanjwe ngegama lendawo owenzelwa kuyo.</p>
BL		<p>Ukuhlelekisa ngokuthi lo thisha wayebona iqiniso ngoba akakuholeli lokhu akwenzayo.</p>
BM	<p>awubazi ubunzima bempilo uma ungakaze uyithole incwadi primary school ethi "angisadli nawe nge break"</p>	<p>Ukuhlelekisa ngempilo yakudala yasesikoleni lapho owawuba nabangani uma unokudla okuphathayo.</p>
BN		<p>Ukuhlelekisa ngeqiniso lokungafiselani into enhle kwabantu.</p>

Incazelo yenkulumo BE

Abazali abalaziyo iqiniso futhi abalimelayo lokuthi ingane yabo yentombazane ibiziphethe kanjani, abalenzi iphutha lokubiza kakhulu uma izolotsholwa. Le nkulumo inesithombe esiveza umbono owashiwo omunye ubaba ngendodakazi yakhe egangile. Wathi uma kungenzeka izolotsholwa angacela izinkukhu ezimbili kumkhwenyana yikhona eyokwazi ukumkhokhela zona uma esebuya

ezofuna ilobolo lakhe. Okwenza ubuhlaya kule nkulumo ukuthi iqhude liboshwe ngentambo, lidonswa umlungu. Umuntu wolunye uhlanga ongazi lutho ngezindaba zamasiko nokulobola kwesiZulu kuyakholelwa ekutheni akazi futhi akaqondi ngamasiko esintu. Ngakho-ke, ukusebenzisa lesi sithombe kuveza ukudideka ezinye izinhlanga ezingaba nakho ngamasiko, zigcine sezenza nokungenziwa. Uma intombazane ikhokhelwe ilobolo elincane ngenxa yokungaziphathi kwayo kahle noma isinabanatwana kwabe kuyihlazo elikhulu emndenini wayo. Kwayona yayingabi nasithunzi emzini lapho igane khona. Othumele lesi sithombe wethula umyalezo othi umuntu wesifazane ulotsholwa ngalokho okufanele indlela aziphatha ngayo.

UWortham noReyes (2015:7) uma echaza ngokusetshenziswa kolimi ukuchaza isiko uthi:

Discourse analysis is essential to figure out how signs that speakers use to describe the narrated event and communicate the information about social action occurring in the narration event.

Bakhuluma ngokwedluliswa komyalezo ngezithombe, ngemifanekiso nangolimi oWortham noReyes (2015). Babala ukuthi umyalezo otholakala ngokuhlaziya lokho ukuze kutholakale incazelo. Injulalwazi ye*Discourse analysis* isiza ekufinyeleni kuleyo ncazelo. UWortham noReyes (2015) uphawula nangosikompilo oluqhutshwa kuleyo nkulumo ukuze ludalulwe yiyona le njulalwazi. Kulesi sithombe kunesimo sokulobola kunomkhongi, amagama ahambisana naso ayakufezekisa ayakufakazisa ukuthi kwakhiwa isihlobo esihle. Lokho kutholakale emuva kokuhlaziya incazelo yalezi zinto ezisenkulumweni, umuntu, iqhude, intambo, kanye namagama.

Incazelo yenkulumo BF

Umbhali wale nkulumo ubelokhu ethula ehlaziya indlela abantu besifazane abaphaphile abenza ngayo. Uma ebona beqina uba nethemba lokuthi ziningi izinto abazaziyo. Uthola ukuphoxeka nokudumala uma sekuhlaluka ukuthi ayingangamlomo. Ngokwakhe ulindele ukuthi ukukhuluma kwabo kulingane nokwenza uma sekuziwa embhedeni. Kuphela ukuqina ekamelweni kungafani nokuphapha uma kungakangenwa khona. Ngisho umakoti eyalwa esephuma eyogana, kuyashiwo ukuthi enye yezinto ezibalulekile ayiganelayo ukwenelisa umyeni wakhe. Ayikhulunywa eyokwaneliseka kwakhe. Yingakho-ke lo wesifazane ezothithiza ngoba akazi kufanele enzeni angenzini ngoba indaba ayimayelana naye lapha imayelana nomyeni wakhe. Udinga ukubanjwa

ngesandla aholwe nguyena umyeni kukho konke. Okunye okuphawulekayo ukuthi lo wesilisa ubukeka engasenalo noma engenalo uthando oluphelele. Le nkulumo ichaza ukuthi ungaze umethembe uma umbona emini, ebusuku yisiphukuphuku esenza umsangano wodwa uma kuziwa ocansini.

Incazelo yenkulumo BG

Abathandanayo uma bexoxa ngokusebenzisa izinkundla zokuxhumana yilapho nalowo nalowo ekhululekile ukusho akuzwa ngaphakathi ngomunye. Akufani nokuxoxa bebonana ubuso nobuso. Leli qonqela lesoka lifisa ukuvakashelwa yintombi yalo, kodwa intombi iyakuveza ukuthi njengoba lingayiphi imali lisaluka ikhanda ukuze libonane nalo oluphe imali yokwenza ikhanda. Njengoba iqonqela lingoqa nemali nje, bayoze babonane uma udadewethu lo eseqaqile lokhu okusekhanda ngoba okwemali yomunye owesilisa. Lo okukhulunywa naye akafunde kwezakhe ukuthi uma eqhubeka nokuncishana ngemali uzoshiywa kuyiwe kulaba abadizayo. Ezinkundleni zokuxhumana kunenani lemali okuhlala kuxoxwa ngalo, kuboniswana ukuthi lingaba malini. Le mali ibizwa nge *'girlfriend allowance'* ngesiZulu kungathiwa umholo wanyanga zonke onikwa intombi. Lona wesifazane njengoba ekhala ngokuthi uluke ngemali yomunye nje, kungenzeka ukuthi omnike imali yokuluka yilona omnikeze i *'girlfiend allowance'*. Usenkingeni lo mfowethu ngoba kungenzeka ukuthi unayo imali le intombi embalisela ngayo. Okubi ukuthi useze wezwa ukuthi akayedwa, kukhona okwazi ukwenza le nto yena emhlulayo noma angayenzi. Ukwethemba le ntombazane ngezindaba zothando akusekho nhlobo.

Incazelo yenkulumo BH

Abantu bayazithanda izindaba zabantu, lokho kwenze umbhali wale nkulumo wathenga isikibha esinomnyango ukudlulisa umyalezo wokuthi akasafune muntu ozixaka ngezindaba zakhe. Kusona isiZulu kunesho esithi *'nenkosi iyahletshwa'*. Indaba yokushaya indiva ukulalela abantu ukuthi bathini ngawe ibiza ukukhula ngomqondo. Abantu bayohlala besho okuthile ngomunye umuntu. Obhale le nkulumo wethula umlayezo othi abantu abanake izindaba zabo, bakhohlwe izindaba zabanye abantu.

Kwesinye isikhathi abantu bakunaka ngezizathu zokuthi udalwe waba umuntu onjani, indlela owenza ngayo izinto, indlela ozethula ngayo kubantu nsuku zonke, amagalelo akho ezemfundo, nokunye. Ukuba undabamlonyeni akekho umuntu okuthandayo, ngoba wonke umuntu usina azibethele ngegama lakho kanti akulula ukubayekisa lo mkhuba. Lo mlayezo uthunyelwe ukuze uxwayise

abantu ukuthi bahlukane nezindaba zabanye abantu. Ukuhletshwa kuyalulazana, isithunzi sohletshwayo sidicileleka phansi. Abantu bayathanda ukuthi akunandaba ukuhletshwa ngoba nenkosi iyahletshwa. Kunendaba, into ongakwazi ukuyikhuluma kumuntu nibukana emehlweni akufanele uyikhulume uma engekho. Ukuhleba umuntu kuhambisana nobugwala.

Incazelo yenkulumo BI

UNhlolanja inyanga ebizwa ngenyanga yothando ngoba kukhona usuku mhla ziyi-14 lapho okusuke kugujwa khona usuku lwezithandani olubizwa nge ‘*valentines day*’. Inkundla yezokuxhumana iFacebook okuyiyona ucwaningo olugxile kuyo, iveze impicabadala ngendaba yalolu suku. Muntu thizeni okukholakala ukuthi ungowesilisa uthumele inkulumo ethi kusukela mhla ziyi-13 kuya mhla ziyi-16 amadoda / abesilisa bazoba nenkomfa ndawana thize. Le nkomfa mbumbulu ibinezizathu ezilandelayo:

- Amadoda akhathele ukuthengana neziphiso kanye nokuhambisa izintombi namakhosikazi ezindaweni eziphambili ezimba eqolo ukukhombisa uthando ngalolu suku.
- Kulo nyaka lolu suku belungoLwesine, lokhu okusho ukuthi impelasonto yonke bekungeyothando, ukuba nenkomfa kusiza ekutheni kungabi impelasonto yonke ukubungaza lolu suku. Ukwenza lokho kudinga indoda enephakathethe elisuthi.
- Amadoda azibuza umbuzo wokuthi kungani othandweni kufanele kube yiwona kuphela akhipha imali?

Othumele inkulumo engenhla uyakhala ngoba abesifazane ngeke bakuthole ukubusiswa izithandwa zabo ngoba zizobe zikule nkomfa. Kuthunyelwe namavidiyo aveza amadoda edonsa amasudukesi ephilekele kule nkomfa. Kulabo abasohlelweni lwezikhulumi kuthiwa kukhona amadoda adumile azofundisa ngezinto ezahlukene. Ibe nedumela kakhulu le nkomfa mbumbulu, okuholele ekutheni iningi lamadoda linyamalale kule mpelasonto yothando, livika ngokuthi liye kule nkomfa.

Incazelo yenkulumo BJ

Umbhali wenza ihlaya ngabantu besifazane abaneziphongo ezinkulu, uthi banenkani. Ukhuluma engathi inkani yenziwa isiphongo esikhulu noma ihlala esiphongweni esikhulu, yingakho iphuma kalula. Othumele le nkulumo useke wahlangabezana nabantu abaneziphongo ezinkulu abanenkani

ukwehlula ukwenza. Ukuthumela kwakhe le nkulumo kuwukuqaphelisa labo abangakaze bahlangane nalolu hlobo lwabantu. Ihlaya elimumethe isexwayiso kanye nendelelo kulabo abaneziphongo ezinkulu. Obhale le nkulumo uxwayisa nalabo abangenazo iziphongo ezinkulu ngesifo esibizwa ngenkani. Lesi sifo sinemiphumela engemihle, yingakho kwagcina sekunesaga / nesisho esithi:

- Isalakitshelwa sibona ngomopho.
- Umvundla ziyowunqanda phambili
- Inkani yeselesele
- Indlovu kayiphikiswa / kayiphendulwa, nezinye.

Izimo zokukhuluma ezingenhla zifakazela ububi bokubhedla inkani. Zasungulwa ngokubona isimo esibi sokungalaleli uma umuntu etshelwa bese evuza njengokungalaleli kwakhe. Umuntu onenkani kugcina elakhe izwi, akafuni ukuboniswa.

Ephawula ngenkani yabesifazane uManyathi (2002: 34) ubeka athi:

Kaninginingi kuyavela okubhalwe phansi okugcwalisa ukuthi banenkani abantu besifazane noma bengenamandla okuzilwela kodwa inkani yabo iyabasiza ukuphumelelisa izinhloso zabo.

Nakuba inkulomo ecashunwe ku*Facebook* ngenhla ibingavezi ukuthi iziphongo ezinkulu lezi ezinenkani ezabantu besifazane, uManyathi (2002) ubuka ukuthi amandla abangenawo laba besifazane amelwe inkani kubo. Abantu besilisa bayayazi indlela yokuthambisa ulaka nenkani kubantu besifazane. Indlela yokukhuluma nabo, ukuthambisa izwi nokubathopha ngezithakazelo, kwesinye isikhathi ukubathinta ezindaweni ezithile kuyalwehlisa ulaka.

Ubuye aqaphelise abantu ngenkani yena uManyathi (2002:33) uma esethi:

Ukuba nekhanda eliqinile kwesinye isikhathi kwenza ulahlekelwe ukuhlonishwa.

Uqinisile uManyathi (2002) ngoba umuntu onenkani ugcina engasakwa ngoba kuyaziwa ukuthi ngeke alugobe uphondo noma angatshelwa kangakanani. Kwesinye isikhathi abantu bayambuka nje umuntu ongundlovu kayiphikiswa adonse yedwa abheke le. Basuke bezidududza ngokuthi

ekugcineni iqiniso uyolibona, mhlawumbe kungasekho ukubuyela emuva nokulungisa amaphutha enzekile.

Incazelo yenkulumo BK

I'*Durban July*' umjaho wamahhashi onedumela kakhulu eNingizimu Afrika nasemhlabeni wonke jikelele lapho okuswenkwa kukhishwe ingqephu enzima. Wenzelwa eThekwini lo mjaho, yingakho ubizwa ngeDurban July. Abantu abaningi bacabanga ukuthi lo mjaho ungabanjelwa kwezinye izindawo, yingakho lo obuzayo ephenduka inhlekisa ngoba leli gama lisho khona ukuthi ungowaseThekwini lo mjaho. Leli hlaza liveza ukungaziqapheli kwabantu izinto nokunganaki.

Umbhali wale nkulumo uveza ukungazi kwalo okhulumayo ocabanga ukuthi igama lomcimbi leli. Akazi noma akaboni ukuthi liyigama lendawo libuye libe igama lomcimbi. Ukuba lo mcimbi wenzelwa eGoli wawuzobizwa ngalo iGoli. Okunye okuvelayo ukuthi njengoba lo mcimbi kungowezicukuthwane, omntakabani, lo obhale le nkulumo akasiyo ingxenye yabantu abawuhambelayo lo mcimbi. Ukuba uyawuhambela ngabe wazi kabanzi ngawo. Indikimba yehlaza ingena lapho kuvela ukuthi amagwava aluhlaza lawa akhuluma ngawo, into angeke akwazi ukufinyelela kuyo.

Incazelo yenkulumo BL

Othumele le nkulumo uyaqhosha, uyatsaka ukuthi lokhu okwakushiwo uthisha wakhe ngaye akusaphumelelanga. Wathi ngeke abe nto yalutho bheka manje unamaqembu amathathu awasungulile. Ubuhlaya bale nkulumo busekutheni, ngempela wayeqinisile lo thisha wakhe ngoba ukuba umsunguli wamaqembu amathathu akumholeli, leli elokuthi akanto yalutho liyiqiniso. Ngokwakhe uzuze lukhulu njengoba esungule lawa maqembu nje. Isizathu sokuthunyelwa kwale nkulumo ukufundisa abafundisi bezingane ukuba bangazisho izinto ezimbi kubantwana ngoba lokho kuyahlala emiqondweni yabo abantwana. Uma kukubi kudala nokuthi ukuzethemba kwehle kakhulu kumntwana.

Esinye isifundo siya kuyena umfundi ukuthi uma uthisha esho izinto ezinjalo kukhona asuke ekubona. Lokho akumvuse umfundi abuze kwazise indlela ibuzwa kwabaphambili, athole usizo ngokuthi isimo sakhe sokungabi nekusasa eliqhakazile singaguqulwa kanjani.

OSiddiqui noSingh (2016) bachaza kanje ngomthelela wezinkundla zokuxhumana emfundweni yabantwana:

One of the negative effects of social media is that it make people addicted. People spend lots of time in social networking sites, which can divert the concentration and focus from the particular task. Mostly youngster's waste lots of time on social sites like chatting which also can take inappropriate actions.

OSiddiqui noSingh (2016) bayakuqinisekisa ukuthi izinkundla zokuxhumana zithatha isikhathi esiningi sosuku abantu behlalele ukuxoxa nokushiyelana ugwayi kuzo. Amaqembu okuxoxa, lo mfundi akhuluma ngawo enkulumweni ukuthi uwumsunguli wawo, angawokuxoxa khona ezinkundleni zokuxhumana. Awukho umsebenzi aqhosha ngokuthi uyawenza angaphandle kwala maqembu angenamsebenzi ekuthuthukiseni impilo yakhe.

Incazelo yenkulumo BM

Le nkulumo yethula ubuhle nobubi bempilo yezikhathi zakudala zemfundo yabansundu. Ngesikhathi senhlabakhefu esikoleni abantwana babethola ithuba lokudlala nokudla. Yingalesi sikhathi lapho okwakwakhiwa khona ubungani. Kulobu bungani kwakuxoxwa izindaba zokungane kwabelwane nangemiphako ephethwe. Lo obhale le nkulumo ukhumbula ubunzima yilowo nalowo owayefunda ngalezo zikhathi ake wahlangabezana nabo.

Ubungani babugxile kakhulu ekutheni uyakuphatha yini ukudla futhi uphathani. Uma ungakuphathi ukudla umngani wawumswela kakula nje futhi kungabi ndaba zalutho. Phela isizathu oshiyelwa sona sasisobala okwempahla yembuzi ukuthi awukuphathi ukudla. Okubuhlungu ukuthola incwajana eshofo ukuthi awusenguye umngani. Kwakuvame ukuthi uyithole ngazo izikhathi zekhefu lapho usuthembile ukuthi umngani uzokupha okuya ngasethunjini. Le nkulumo iyihlaya ngoba incwadi ayisho ukuthi akaseyena umngani wakhe kodwa ithi angisadli nawe. Lokhu kuchaza ukuthi singaba abangani kodwa singadli ndawonye nge 'break'. Lokho kusicacisa bha isizathu ukuthi indaba imayelana nokudla.

Incazelo yenkulumo BN

Umbhali wenkulumo uveza izinhloso zabantu ezihlala zizimbi kwabanye. Abamnyama uthi abafiselani into enhle, bahlala bemonezelana uma kukuhle, bahlekise ngakho uma kukubi lokho okwenzeka kwabanye. Lokhu uthi kuhambelana nombono othi okubi siyafiselana kona, kodwa okuhle asifiselani kona. Ama-emoji ahambisana nenkulumo ayahleka ngoba umbhali wethula

ubuwula obusuka emoneni wabantu. ‘Ey ngoba abantu’ bakhohlakele, abafiselani okuhle, banomona, bazokumangaza. ‘Abantuuuuu’ kuleli gama uyawudonsa unkamisa ukukhombisa ukugcizelela noma ukubabaza isenzo esibi esenziwa abantu.

Leli hlaya lethula umqondo othi singabantu siyamonelana, asifiselani okuhle nokungcono. Sihlala sicabangelana izinto ezimbi ezifana nokuthakathana nokunye. Isisho esithi ‘umona usuka esweni’ sichaza kona lokho ukuthi imoto abafuni ukuthi eyakho kodwa imfene ingeyakho. Kunesisho esidumile kulezi zinsuku esithi ‘umona ifa lezinja’. Sisuselwa ekutheniinja uma ibona enye iphethe ithambo elinenyama iyasondele igwavume, ifuna ukuyephuca. Kubantu kuveza khona ukuthi uma abantu bengafiselani okuhle bafana nezinja zona ezilwayo zibanga ithambo elinenyama. Ukuthakatha akusikona okwemithi kuphela, abantu bayathakathana nangezinhliziyi. Emoneni akukhethi ngoba nabazalwa isisu esisodwa bayamonelana.

UZappavigna (2012:14) ubika kanje ngezinkulamo ezithunyelwa ezinkundleni zokuxhumana ezinendikimba yehlaya:

Specialised copora of microposts employed in following case study:
Social media humour and fail – Astudy of how the fail meme is used for bonding via internet humour.

UZappavigna (2012) uchaza inhloso yamahlaya ukuthi ukugcina abantu bejabule. Amahlaya abenza bazwane kakhulu, ngoba ukuhleka kubagcina besondelene kakhulu. Okuhle ukuthi i-intanethi noma abantu besezindaweni eziqelelene, ngokusebenzisa yona bazizwa bendawonye, amahlaya kube yiwona abagcina bezwana ngoba babelana ngenjabulo.

Uma imfene kufanelekile ukuthi kube eyakhe lo muntu uma ethwebule isithombe eduze kwayo, lokho kusho ukuthi abantu balindele ukuthi angaba umthakathi kodwa abakulindele ukuthi abe nemoto. Lokhu, ngaphandle komona, kuveza nokuthi singabantu siyathanda ukuhlekisa ngabanye, okuhle okwenzeka kubo akusijabulisi kodwa okubi abakwenzayo siyasizakala ngakho, kuyasikitaza. Le nkulamo ifakazela ukuthi izindaba ezixoxwayo nokuhletshwa kakhulu ngazo yilezo ezimbi, okuhle kuhlala kungenamsoco vele abantu bathokozela izinto ezimbi.

Ngaleyo ndlela le nkulumo ifundisa abantu, isizwe ukuba bangamonelani, bangafiselani okubi, bangahlekisi ngabanye. Le nkulumo ifundisa ngokuthandana nokuhlalisana kahle kwemiphakathi kuphele ukucokofulana.

5.2.7 Izinkulumo ezinezindikimba zezempilo

Ithebula 5.7 ithebula lenkulumo enezindikimba zezempilo

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BO		<p>Ukukhathazeka ngenxa yokuthi lesi senzo singafaka impilo yengane engcupheni.</p>
BP		<p>Ukweyisa komuntu ofanekisa ngokugula ebe ehlambalaza omunye.</p>
BQ		<p>Ukuveza ukuthi bakhona abantu abazinakekelayo ukuze bagweme ukuba nesifo sengculazi.</p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BR	C6sab kab kuf thin	Ukuba nephupho ngempilo nokuzivikela ezifweni.
BS	Sasyal c4 uhamb' uz' ubuy luth zshel.	Ukukhalaza ngenxa yemiphumela yokwesaba isifo sengculazi izintombi zikhala ngokuthi azisashelwa.

Incazelo yenkulumo BO

Umkhuba into embi noma enhle kodwa esiyinjwayezi kubantu. Abantu bayawujwayela umkhuba omubi uze ugcine ungasabonakali njengento engalungile. Ukuqabula ingane akunayo inhlanzeko. Abantu abadala bathelelela ingane ngamagciwane, lokhu kufanele abantu bakuyeke ngokusho kobhale inkulumo. Ukhathazeke ngakhona umbhali ngoba abantu abaningi abayiboni inkinga kulokhu. Uyanxusa ukuthi kuphezwe lo mkhuba ongemuhle.

Esikhathini esiphila kuso kunezifo eziningi abantu kufanele baqaphele izezo ezingadala ukuthi abantwana batheleke ngezifo. Kule nkulumo kunombuzo mbumbulu okungukuthi oyithumele nakuba ingumbuzo, ayidingi mpendulo. Inhlanzeko akusiyona into efike nolwazi lwasentshonalanga, yindlela yokuphila endala kubantu abansundu. Umntwana omncane babeqiniseka ukuthi uhlala evikelekile ezifweni ezingadalwa amagciwane.

Incazelo yenkulumo BP

Lo obhale le nkulumo uyisichwensi nje esiqhuba intwala ngewisa. Kunomuntu wesifazane amedeleyo ngokumtshela ukuthi ngeke athandane naye kuphela ngoba akasiwo umshanguzo wesandulela ngculazi. Phela uma udla le mishanguzo udla yona yodwa awuyibhanqi nalutho. Ngakho

nalo wesifazane angacabangi ukuthi ngeke ambhanqe nomunye owesifazane. Asikho nesidingo sokuthi akhulume kanje nomunye umuntu. Nokumazisa kanje ukuthi akayedwa kukhombisa ukungamhloniphi, ayisaphathwa-ke nendlela amtshela ngayo.

Ukuhlonishwa kwabesifazane ikakhulukazi ebudlelwaneni kuseyinselelo enkulu. Abesilisa basadinga ukufundiswa ngokuhlonipha abantu besifazane. Lokhu kusho ngale ndlela kuwukumhlambalaza nje naye agcine esezibona ukuthi akanto yalutho. Othumele lo mlayezo ukhombisa izwe lonke ukuthi abanye abantu besilisa bacabanga kanjani, babaphatha kanjani abesifazane abanobudlelwano nabo. Uphinda afundise kwabona abesifazane ukuba bangavumi ukuphathwa ngale ndlela ngoba lokhu kwehlisa isithunzi sabo, ngoba bebekezelela noma ngabe yini eshiwo kubona.

Ukutshelwa kanje ukuthi akayedwa, bakhona nabanye athandana nabo, kuwukweyisa okuphindiwe. Usebenzisa nesibonelo sesifo sikamashayabhuqe, okukhombisa ukuthi ngempela akanandaba nempilo. Nalo wesifazane uma ehlala kulobu budlelwane ngabe uzigwaza ngowakhe ngoba ngalawa mazwi sekubonakele ukuthi akanandaba naye lo wesilisa.

Incazelo yezinkulumo BQ

Le nkulumo imayelana nezempilo, lapho abantu begwema ukuqoma nokuqonywa bancamele ukushima ngenxa yokwesaba lesi sifo. Le nkulumo iqukethe ukuxwayisa nokufundisa ngokugwema izinto eziholela ekutholeni isifo sikamashayabhuqe. Lesi isinqumo sokungazibandakanyi nhlobo nezothando ngoba kugwenywa ukutheleleka ngalesi sifo. 'Ukujola' igama eliwulimi lomphakathi elichaza ukuthandana kwabantu ababili. Leli gama encazelweni yalo kunenswebu yokuthandana nje okungenakho ukuzimisela nokuzinikela kangako othandweni. Kuthi akube ukuchithisana isizungu. Khona lokho kuchithisana isizungu, obhale le nkulumo uthi akakwenzi ngoba usaba ukuthi angahle atheleleke ngalesi sifo kade ethi uyazidlalela nje. Ubalekele ukuba budedengu ngempilo yakhe bese eba nokuzisola ekugcineni. Lo mlayezo ubhekiswe kwabasha mayelana nokuzilonda ukuze bangazisola emuva kwendaba kungasekho ukubuyela emuva. Okunzima ngengculazi ukuthi ayelapheki, kusenemishanguzo edondobalisa igciwane kuphela. Le nkulumo imayelana nezempilo, lapho abantu begwema ukuqoma nokuqonywa bancamele ukushima ngenxa yokwesaba lesi sifo. Le nkulumo iqukethe ukuqaphelisa nokufundisa ngokugwema izinto eziholela ekutholeni isifo

sikamashayabhuqe. Lesi isinqumo sokungazimbandakanyi nhlobo nezothando ngoba kugwenywa ukutheleleka ngalesi sifo.

Incazelo yenkulumo BR

Le nkulumo iqaphelisa ngesifo sikamashayabhuqe, umbhali wayo uchaza ukuthi uyasisaba lesi sifo. Ukusisaba kwakhe kusekutheni uzokwenza noma wenza izinto ezizodala ukuthi lesi sifo siqhelelane naye. Uyasigwema futhi uyalusabalalisa ulwazi lokuthi abantu abasisabe, bakusabe okuzodala ukuthi basithole. Lesi sifo sihlonishiwe asangashiwo ngegama. Lesi sifo igciwane lesandulelangculazi nesifo sengculazi. Isizathu sokuthi kuthathwe sengathi wonke umuntu uyazi ukuthi yisiphi lesi sifo okukhulunywa ngaso, yingoba sidume kakhulu esikhathini samanje. Indlela lesi sifo esitholakala ngayo yiyona eyenza sibe nesithunzi esingaka. Ngisho kukhulunywa ngaso asibiziwe ngegama.

Umbhali wale nkulumo akakuvezile ukuthi njengoba esisaba nje usigwema ngandlelani. Ukholelwa ekutheni abantu abaningi bayazi ukuthi yini okufanele bayenze uma befuna ukusigwema lesi sifo. Nokuzifundela kwezabo ukusebenzisile kule nkulumo.

Incazelo yenkulumo BS

Umbhali wale nkulumo owesifazane ongaphathekile kahle ngokungakhuzelwa izinsizwa nokungashelwa lapho kade ehamba edolobheni noma emgwaqweni nje. Isizathu salokho uthi abesilisa bayesaba ukushela noma iyiphi intombi kulesi sikhathi esiphila kuso ngoba basaba isifo sikamashayabhuqe. Intombi iyakuthokozela ukuthi uma idlula eduze kwezinsizwa kukhuzelwe, lokhu akusenzeki ngokusho kwenkulumo.

Ngokwesintu intombi ayidlulwa ngendlela, lokhu abesifazane esikhathini samanje bayakulangazelela kube kungasenzeki. Obhale le nkulumo unakho ukukhathazeka ngalokhu ngoba ubuntombi bakhe abunconywa. Le nkulumo imayelana nezempilo, lapho abantu begwema ukuqoma nokuqonywa bancamele ukushima ngenxa yokwesaba lesi sifo. Le nkulumo iqukethe ukuqaphelisa nokufundisa ngokugwema izinto eziholela ekusulelekeni ngesifo sikamashayabhuqe. Lesi isinqumo sokungazimbandakanyi nhlobo nezothando ngoba kugwenywa ukutheleleka ngalesi sifo. Umbhali ukhala nangesiko lokukhuzela elingasagcinwa ngenxa yalesi sifo. Kungenzeka nokuthi usazifunela azothandana naye kodwa izisheli azibonwa. Le nkulumo iyabalisa ngokonakala kwempilo yabantu ngenxa yalesi sifo. Lo monakalo ngokombhali wale nkulumo kusekude ukuthi uxazululeke uma

uyoke uxazululeke. Ithemba kulo obhale le nkulumo lingabuya uma kungatholakala ikhambi lokwelapha lesi sifo. Mhlawumbe uma izinsizwa zingasasesabi isifo ziyoqala zikhuzele, zeshele.

5.2.8 Izinkulumo ezinendikimba yokukhuthaza

Ithebula 5.8 Ithebula lezinkulumo elinendikimba yokukhuthaza

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BT	<p style="text-align: center;">Bekezela cc ungasayilahli lendoda aseseduze ama bonus.</p>	Ukunika ithemba lokuthi sekuzolunga.
BU	<p style="text-align: center;">Impilo inzima mntase. Sebenza girl. </p>	Ukugqugquzela abesifazane ukuba bazikhandle emsebenzini abawenzayo.
BV	<p style="text-align: center;">Intombazane ende nje ayive iyivila, ngcono lokhu okfishane kuyakhwishizela njengeskhukhukazi!!!!</p>	Ukugqugquzela amantombazane amade ukuba akhuthale ngoba adume ngobuvila.
BW	<p style="text-align: center;">K'hambis1 Kthol1 mkhosin womhlang?</p>	Ukugqugquzela izintombi zomhlanga ukuba ziqhubeke nokuzilonda.

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BX	Manje njengoba ungasho ukuthi you have a crush on me uzosizakala kanjani?	Ukukhuthaza ukungesabi kwabesifazane ukubika imizwa yabo.

Incazelo yenkulumo BT

Le nkulumo ibhalwe owesifazane owukhamisa ngithele, noma othanda ukunikwa owesilisa imali. Uhlala ecuthele ukuthi aphiwe imali. Weluleka nabanye besifazane abafana naye ukuba banamathele emasokeni abo njengoba kuyisikhathi sikaKhisimuzi noNcibijane ukuze baphiwe emalini yamabhonasi. Uma besebenza bona abawatholi yini awabo amabhonasi? Ngesikhathi sikaKhisimuzi abesimame abangasebenzi basuke belindele imali kwabesilisa ababaganile, abathandana nabo. Ngalesi sikhathi laba abesilisa basuke bengabambeki bezijabulisa ngemali abayihole ngoZibandlela. Nalo wesifazane uyamkhuthaza ukuba abambelele kulolu thando ukuze athole inkece.

Incazelo yenkulumo BU

Othumele le nkulumo ukhuthaza abantu besifazane ukuba bazibambe ziqine basebenze ngokuzimisela. Abesifazane bayizinsika zamakhaya. Ikhaya elingenaye umuntu wesifazane libonakala ngombala. Esikhathini samanje nemisebenzi okwakwaziwa ukuthi ilungele abesilisa, nabesifazane sebeyayenza. Lokhu kuzinikela nokuzimisela kwabesifazane kulivalile igebe phakathi kobulili, ebelikhona ngaphambilini.

Lokhu kugqugquzelwa okungaka kwabesifazane kusuka ekutheni abaningi babo baphethe imizi nabantwana ngabodwana (*single parenting*). Uma yonke into ibheke bona akukho okudlula ukubopha izibhamba (izinkalo) zabo ziqine ukuze abantwana bakhule nekhaya lime.

UManyathi (2002:38) ukubeka kucace ubunjalo babantu besifazane uma ethi:

Ababhali babaveza njengabantu ababaluleke kakhulu emphakathini abantu besifazane. Bavezwa njengabantu abanesibindi, umuntu wesifazane uyakwazi ukumelana nanoma yisiphi isimo asuke ebhekene naso.

Izinkundla zokuxhumana ziyakwenza ukuvuselela ithemba kwabesifazane zibaqinisile idolu njengoba noManyathi (2002) ebachaza ngenhla. Isibindi sabo singamandla njengoba bancishwa amandla ezikhwepha anikezwa abesilisa.

Incazelo yenkulumo BV

Obhale le nkulumo uyawagcwaneka kakhulu amantombazane anethambo. Kuyasolisa ukuthi konke lokhu ukuthathela ekutheni uma unethambo akugobeki kalula, yingakho ethi ayavilapha. Lawa amafishane agoba kalula ngenkathi esebenza ngokubona nokwazi kwakhe. Indikimba iwukucwasa ngoba ukusho kanje kuveza ukuweya amantombazane amade. Kuyasolisa ukuthi umnikazi wale nkulumo uma engowesilisa mancane amathuba okuthi abe nobudlelwane nentombazane ende.

Kunokuqhathanisa kule nkulumo:

- ende –okfishane
- ivila –kuyakhwishizela

okuveza umehluko nencazelo phakathi kwalaba bantu ababili akhuluma ngabo. Igama eliyisenzo elithi ‘kuyakhwisizela’ linika umqondo wokusebenza ngokushesha nokukhombisa ukungakhathali.

Incazelo yenkulumo BW

Umkhosi womhlanga umcimbi wokugqugquzela amantombazane nezintombi ngobuhle bokuzigcina ziyizintombi nto. Izintombi zivakashela isilo esigodlweni, zihambise umhlanga. Lo mkhosi wenzelwa esigodlweni eNyokeni, wenziwa minyaka yonke ngenyanga yamagugu. Obhale le nkulumo kuyasoleka ukuthi uyintombi engasaphelele, manje uyagxibha ukuthi amantombazane asaziphethe kahle angaqhubeki ukuya kulo mkhosi ngoba uveza ukuthi akunanzuzo ukuhamba lo mkhosi. Ngokubona komcwaningi kunayo inzuzo ukuya kulo mkhosi ngoba amantombazane ahlolwayo aziqoqile ayongeka avikeleke nasesifweni sikamashayabhuqe. Isithunzi somuzi onentombi eziphethe kahle siyama. Akuhlonipheki umuzi kuphela kodwa nabazali bayo, nayo uqobo iyahlonishwa endaweni. Lenkulumo isambuzo. Lo mbuzo ubizwa ngokuthi umbuzombumbulu ngoba uyisifenqo esingayidingi impendulo nakuba siwumbuzo. Isizathu sokusebenzisa umbuzombumbulu ukuthi vele uyabhinqa umbhali wale nkulumo, wehlisa osothunzi salo mkhosi wesizwe.

UMthethwa 2010:45 ukubeka kucace ukuthi:

Emkhosini womhlanga intombi ayesabi ngomzimba wayo ihamba ishaye ize idadlaze ingazenyazi ndawo. Lokhu kukhombisa ukuthi izintombin ziziqhenya ngoba zizihloniphile, ziyihlonipha nemizimba yazo, zenza lokho ezikutsheliwe nezikufundisiwe.

Lo obuza ukuthi kuhanjiswa, uMthethwa (2010) ngenhla uyaphendula, kuhanjiswa ukuzethemba, kuhanjiswa ukuziphatha, kuhanjiswa ukuziqhenya. Konke lokhu okungenzeka ukuthi yena akasenakho yingakho elulaza ukwenziwa kwaleli siko uma engowesifazane. Ukhona-ke lo mkhuba ezinkundleni zokuxhumana lapho abathile abangaziphethe kahle begxibha bakhuthaze abenza kahle ukuthi balandele bona. Into enhle eyakha isizwe, egcina amantombazane angatholi abantwana,

Incazelo yenkulumo BX

Kunehlazo elingaselona ihlazo, lapho abesifazane asebevumelekile ukutshela lowo wesilisa abamthandayo ukuthi bazizwa kanjani ngabo (ukuzishelela). Lo obhale le nkulumo uyabuza ukuthi lo wesifazane omthandayo uthuleleni angasho ukuthi uyamthanda ukuze akwazi ukumsiza. Kuyacaca ukuthi kubhale umuntu wesilisa okhuluma nowesifazane ukuba akhululeke asho uma enehlansi yothando. Uzimisele ukumsiza uma eseshilo ukuthi uyamthanda. Le nkulumo iveza ukuphila esikhathini sentando yeningi, lapha abantu abavumelekile ukubeka uvo nemibono yabo ngokukhululeka.

Ukuba nemizwa yothando lomuntu (*crush*) engakaze asho lutho kuwena ngezindaba zothando kwenzeka kakhulu kubantu besifazane. Kwesinye isikhathi lolu kuba uthando lwesikhashana lubuye lushabalale ngokuhamba kwesikhathi. Uma kwenzekile lwahlala isikhathi eside, izimpawu zalo (uthando) zingagcina sezifinyelela kulowo othandiweyo bese kuya ngokuthi bayavumelana yini ukuthandana.

Echaza ngalokhu uGee (1999: 53) ubeka athi:

‘Situating meaning’ is a ‘thinking device’ that guides us to ask certain sorts of questions. Faced with a piece of oral or written language, we consider a certain key word or a family of key words, that is, words we hypothesize are important to understanding the language we wish to analyse. We consider, as well. All that we can learn about the context that this language is both used in and helps to create or construe in a certain way.

Incazelo eyakhele engqondweni uGee (1999) uyibiza ngesizinda somcabango. Lokhu ukuchaza ngokuthi kuvusa imibuzo eminingi, eholela ezimpendulweni ezenza ingqondo igadule ezinkalweni ngalokho ecabanga ngakho. Uqhuba athi uma kubhalwe phansi, kushiwo ngomlomo, kungumcabango nje ozifikele wona engqondweni kuba nencazelo yakho konke okucatshangwayo okusiza ekuthatheni izinqumo ekugcineni. Uma kubhekwa imicabango yothando eyethulwe kule nkulumo engenhla echazwayo, kuyabonakala ukuthi lo othandwayo ubengenalo ulwazi lokuthi uyathandwa. Intombi le ezifela ngale nsizwa ibidliwa imicabango (imibuzo nezimpendulo) ngaye, yena lapho akazi nanyaka. Ngokuka Gee (1999) uthi lokhu akuzwayo lo ophehlwa uthando kunencazelo eyakhele ekutheni kusukaphi kususwa yini.

5.2.9 Izinkulumo ezinezindikimba ezingxubevange

Ithebula 5.9 Ithebula lezinkulumo ezinezindikimba ezingxubevange

Ikhodi	Okucashuniwe	Inhloso yenkulumo
BY		Ukuchitha isizungu ngokusahlaya.
CA		Ukubika nokuqaphelisa ngesimo esiyinkinga yokufa komphakathi.

Ikhodi	Okucashuniwe	Inhloso yenkulumo
CB	 <p>Akusizi noma uhulumeni eqwashisa kangakanani ngokuthobela imithetho yomgaqo.</p>	<p>Ukuveza ubulukhuni bamakhanda abantu nokungaxwayiseki.</p>
CC	 <p>Dear Mthakathi, imfene yakho idla ukudla kweZinja zami. Ayenzi oythume <u>kona</u>.</p>	<p>Ukuxwayisa ngobuthakathi nemiphumela yakho engalungile kwesinye isikhathi.</p>
CD		<p>Ukukhuthaza abantu ukuba bazifunde izinto zobuchwepheshe ukuthi zenziwa kanjani. Ufunda uze ufe.</p>
CE	<p>Noma ngingasazi kahle isingis kodwa ngyaz ukuth uChildish usho indishi yengane</p>	<p>Ukuxwayisa abantu ngokuthi bangalukhumi ulimi uma bengalwazi ngoba bayazihlaza.</p>

Ikhodi	Okucashuniwe	Incazelo yenkulumo
CF		<p>Ufundisa ngokuqaphela into oyikhulumayo ukuze kugwemeke ukuhleba.</p>
CG		<p>Ukuxwayisa ngokuthi abantu abadala kudlalwa ngabo ngoba bengazazi izinto zezimfashini.</p>
CH		<p>Ukukhuthaza ukuthandana kwabantwana abalamanayo.</p>

Incazelo yenkulumo BY

Le nkulumo eyezithandani ezixoxa ku*Whatsapp* yase ifakwa ku*Facebook*. Leli bizo linezincazelo ezimbili: isitho sowesifazane sangasese, isilwane esifuywayo esikhiqiza inyama nobisi, (lesi esisesithombeni). Ophendulayo ulisebenzise laba nencazelo engafani nasengxoxweni ngamabomu. Lokhu kukhombisa amabizo esiZulu anezincazelo ezingaphezu kweyodwa abizwa ngomqomdomningi. Isizathu sokuphendula ngokungaceliwe ukugqamisa le ngxenye yokwenza ihlaya. Nenhlamba aphenhla ngayo owesilisa ifakazela bona ubuhlaya. Uma besabuzana impilo, usebenzise uhlamvu le-alifabhethi u-p ukumela ilunga –phi- ukuze afinyeze inkulumo yakhe. Lo mbhali uxoxa indaba yezithandani ezikhuluma izindaba zazo zothando ngemilayezo ezithumelelana

yona. Lezi zithandani zikhumbulene bese owesilisa ecela isithombe sesitho sangasese sowesifazane. Esikhundleni sokuthumela okuceliwe, owesifazane uthumela inkomo eyisilwane esifuywayo. Phela lawa amabizo amqondomningi (igama lilodwa elisho okuningi). Lokhu kwenza kowesifazane kuholela ekutheni le nkulumo ibe yihlaya ngoba obekulindelwe yisoka akwenzeki, kodwa kwenzeka obekungalindelwe.

Uma uLanglois (2014: 4) ehlaziya izincazelo zamagama anemiqondo eminingi ubeka athi:

Sense can rely on signification, but not always: a piece of music or an abstract painting, for instance, might offer nothing to interpret from a linguistic perspective, yet move us, speak to us and, in that way, make sense for us. Sense as the conjugation of informed process of diverse materials (e.g sounds, signs, images, sensations). Without effective and psychological reaction to these processes involves tension and resonances both inside ourselves and in relation to others and to the world. Sense involves felt and embodied phenomena: it is a process of relationality between what is internal to us and external to the world that cannot be understood through the study of signification alone.

ULanglois (2014) ubalula ukuthi ziningi izintwana ezincane ezengeza encazelweni yenkulumo. Ukhuluma ngamagama, ngemisindo emagamemi, imizwa ehambisana namagama nokunye. Ubuye akhulume nangesimo phakathi kwabaxoxayo ukuthi yisona esicwenga amagama azosetshenziswa ukuthi incazelo ifike njengoba injalo. ULanglois (2014) ukhuluma ngokuphakathi nokungaphandle kwencazelo. Ngalokhu uqonde ukuthi abalukhuma ulimi lwesiZulu bayazi ngezincazelo zaleli gama elimqondofana, (abaphakathi), bese kuthi abangalukhulumi ulimi lwesiZulu kodwa abalufundile, (abangaphandle) bayahluleka ukwakha ubudlelwane phakathi kwezincazelo zalawa magama.

Okunye okungaphawuleka kule ngxoxo ukuthi kukabili, uma kungekona ukuthi intombi izidlalisela isoka layo ngokwenza lokhu, mhlawumbe ayisenaso isikhathi sokunaka izinto ezitshelwa yisoka layo. Mhlawumbe ukuphela kothando kwenza ukuthi ivele ikushaye indiva okushiwo yileli soka. Isoka kwalona seliyihlaya kulona wesifazane.

Echaza ngesimo esithi asifane nalesi uGee (1999:44) akaquli nakuqula ukuthi:

A cultural model is usually a totally or partially unconscious explanatory theory or 'storyline' connected to a word-bits and pieces of which are distributed across different people in a social group-that helps to explain why the word has

the different situated meaning and possibilities for the specific social and cultural groups of people that it does.

UGee (1999) ukhuluma ngezindlela ezeyamane nosikompilo ezithi azisondelane nencazelo yamagama, kuye ngokuthi labo bantu abahlala kuleyo ndawo bakhuluma luphi uhlobo lolimi. Kulesi sibonelo 'senkomo' kungenzeka ukuthi igama lesitho sangasese kwezinye izindawo asibizwa ngaleli gama. Uqhuba athi njengoba igama elilodwa lisetshenziswa ukuchaza izinto eziningi, omunye umuntu angazibuza ukuthi kungani? Igama liqala linencazelo eyodwa, uma sezandile izinto okungaba ukufana komsebenzi walelo gama, ukufana kokuthi isetshenziselwani, ukufana kokuthi yakhiwe ngani, ukufana kokwakheka (shape), ukufana kokuma, nokunye nje ukufana, incazelo yegama iyanda. Lokho kungaholela ekubizweni kwaleyo nto yokuqala enokufana nale yesibili njengoba kwenzeka ngegama lenkomo, njengoba sekuchaziwe ngenhla ukuthi zifana kanjani.

Incazelo yenkulumo BZ

Umama omncane nomama omdala, lawa magama ayesetshenziswa izingane zabantwana babantu abagane umyeni oyedwa. Indlela nendawo lawa magama asetshenziswa kuyona ayisafani naleyo. Intombi eqome isoka kuqala kuthiwa umamkhulu. Kwesinye isikhathi kuba ileyo ethandwa kakhulu isoka, noma ingafikanga kuqala esokeni, iyabizwa ngomamkhulu. Abanye babizwa ngama '*side chick*' ngoba bafihliwe, basetshenziswa uma umaqondana engekho. Okubuhlungu ukuthi amanye amantombazane ayasemukela nje isimo sokuthi ayiziqedakoma (*side chicks*). Izimo ezinjalo zivame emantombazaneni asekwamukelile ukuthi ngeke aphinde abathole omaqondana bawo. Ngaleyo ndlela asuke esesivumela isimo sokudlalwa umfana lowo impilo yawo yonke. Abanye abafana bayaganwa maqede baqhubeke nezintombi zabo akade benazo bengakaganwa. Nazo ziyazi ukuthi usethathile kodwa nazo zisesemdibini. Isimo esinjalo siba inkinga uma kuqhubeka isikhathi ngoba impilo yesiqedakoma isuke imile kanti eyale nsizwa iyaqhubeka ngoba yona inomndeni.

Incazelo yenkulumo CA

Ukuhlala ndawonye kwabantu abakhuluma izilimi ezahlukene kuholela ekusetshenzisweni kwamagama olunye ulimi kolunye. Isandiso sendawo esithathelwe ebizweni lesiXhosa umgaqo elisho umthethosisekelo, linomthelela ongemuhle ekuguquleni isandiso sendawo segama lesiZulu 'emgwaqweni'. Lokhu kulimaza isiZulu ngoba incazelo nokupelwa kwalawa magama akufani, isono

nje ukuthi aphimiseka ngendlela ethi ayifane, lokho sekuholelele ekutheni elinye lisetshenziswe esikhundleni selinye ezilimini ezingafani.

Le nkulumo yethula umthelela wezinye izilimi kwezinye. Izingozi zomgwaqo zibulala abantu abaningi, le nkulumo ixwayisa iqaphelise abantu abashayela izimoto nalabo abahamba ngezinyawo ngezinguzi zomgwaqo. Abasebenza emnyangweni wezokuphepha bayaye banikezele ngezibalo zabantu abashone ezingozini zomgwaqo unyaka nonyaka. Nalokho kusuke kuwukuxwayisa abantu. Ekugcineni kuqhathaniswa iminyaka kubonakale ukuthi yimuphi obe nenani eliphezulu.

ORune (2004:98) besonga ucwaningo lwabo ngezinguzi zemigwaqo bathi:

There is a strong statistically relationship between speed and road safety. When the mean speed of traffic is reduced, the number of accidents and severity of injuries will usually go down. When the mean speed of traffic increase, the number of accidents and the severity of injuries will usually increase.

ORune (2004) ngenhla babheka isivivini sezimoto nomthelela waso ekutheni kudaleke izinguzi zomgwaqo. Babalula ukuthi ukuhlonipha isivivini esibekiwe emgwaqweni kuyazigwema izinguzi kanti isivivini esiphezulu siyahambisana nesibalo esiphezulu sezingozi zomgwaqo. Kuningi okwenziwayo uhulumeni kanye nomnyango wezokuthutha ukuqikelela ukuthi abashayeli abasidluli isivivini esibekiwe emgwaqweni njengokubeka makhamera aqaphayo nokunye. Le nkulumo idlulisa lowo mlayezo wokuqaphela emgwaqweni yakuleli ukuze kunciphe isibalo sezingozi zomgwaqo.

Incazelo yenkulumo CB

Ukuhlala ndawonye kwabantu abakhuluma izilimi ezahlukene kuholela ekusetshenzisweni kwamagama olunye ulimi kolunye. Isenzo esithi 'qwashisa' esesiXhosa kodwa ngenxa yokuthi uhulumeni waseNingizimu Afrika unezinhlanga nezizwe ezahlukene, lesi senzo sesisetshenziswa nasesiZulwini, kodwa sibe sikhona esesiZulu. Incazelo yale nkulumo iyathikamezeka ngoba esiZulwini ukuqwashisa kuchaza ukuthi kuze kwasa ubuthongo ungenabo. NgesiXhosa ukuqwashisa kuchaza ukuqaphelisa. Ibizu umgwaqo lichaziwe ngenhla.

Incazelo yenkulumo CC

Umbhali wale nkulumo uchaza ukuthi lo muntu othakathayo azifezeki izinhloso zakhe zokuthakatha ngoba imfene ayenzi lokhu ethunywe khona, ifika ilibale ukudla ngoba iyalamba akayiphakeli. Ngale

nkulumo ufundisa ukuthi ungamethembi umuntu ngoba uyajika. Ningathi nivumelene ngokuthile, uma engasekho emehlweni akho angabe esakwenza lokhu enivumelene ngakho, ashaye ingwijikhwebu. Nomkhuba wokuthakathana omunye angathi yinto yasemandulo kanti qha yinto esekhona futhi eyenzekayo nangalesi sikhathi samanje. Ulwazi lwemithi lukhona futhi abanalo, bayalusebenzisa. Umyalezo othunyelwa umbhali wale nkulumo ukuthi ezinye izinto ezimbi ozifisela abanye abantu azenzeki njengokufisa nokuhlela kwakho ngesinye isikhathi. Into edala ukuthi abantu bathakathane umona. IsiZulu uma sithi umona usuka esweni asiqambi manga. Abantu abafiselani okuhle, uma kwenzeka okuhle komunye useyothakathwa kwesinye isikhathi aze afe.

Incazelo yenkulumo CD

Baqinisile abathi ukungazi kufana nokungaboni. Abantu abanolwazi babenza ihlaya abantu abangelwazi ikakhulukazi ngezobuchwepheshe. Lo obhale le nkulumo uveza ukuthi ukungabi nolwazi kuyisifo esibi ngoba abaziyo bahlekisa ngawe. Lokhu akwenzeki kwezobuchwepheshe kuphela kodwa kuzo zonke izinto ezithinta impilo kuyo yonke into emhlabeni. Uma ungenalo ulwazi lwento abantu bayasizakala. Kubalulekile ukuthi abantu bazifundise, balufune ulwazi lwezinto ezintsha zobuchwepheshe ezithuthuka nsuku zonke. Kanjalo nezinkampani ezidayisa ubuchwepheshe obusha kufanele zibahlomise abantu ngolwazi ukuze bangabi isisulu salabo abanolwazi. Leli hlaya elokweluleka nokufundisa ukukhuthalela ukuhlwaya ulwazi ngempilo jikelele. Le nkulumo iyinkulumo mpendulwano obuzayo ubizwe ngesibongo, kwathi ophendulayo ubizwe ngegama okungenzeka ukuthi obuzayo ubaba omdala ongazazi lezi zinto zesimanjemanje, umfana udlala ngaye amtshele okungesikona.

Ngale nkulumo, lowo oyithumele uveza ubunzima kubantu abangelwazi ngezinto futhi abangazi ukuthi bazoluthola kuphi bagcine sebethembela kwabanye abantu ukuthi bazobacushisa. Intsha yiyona ethenjwayo ngolwazi lwezobuchwepheshe. Lelo themba uma lingethembeki kuba inkinga. NesiZulu siyasho ukuthi ungabomthemba umuntu, ubothemba itshe. Abantu bayajikelana, bayakhohlisana. Lokhu kukhohliswa kuyavela nakuleli hlaya. Lapho kuthiwa uma uyokhokha uphatha yonke into.

Incazelo yenkulumo CE

Umbhali wale nkulumo uveza ukuthi ulimi ongaluncelanga ebeleni luyinkinga kangakanani kulowo olukhuluma engalwazi. Igama ‘*childish*’ eliyisenzo umbhali ulisebenzisa njengamagama amabili

'child' 'dish' akubona njengongumnini. Umongo ukwenza ihlaya ngoba ulwazi oluncane lolimi ongalukhulumi luyingozi. Nokungafundi kwabantu kunezizathu zakho ezifana nokuthi babengenayo imali yokuqhuba izifundo zabo. Obhale le nkulumo kungenzeka ukuthi wethula inselelo iNingizimu Afrika ebhekene nayo ngezinga eliphezulu labantu abaswele imfundo. Kuyihlaya elimnandi leli elinganyatheli muntu amakhona, ngoba olishoyo uyazazi ukuthi umiphi ngalolu limi kwabaningi oluthathwa njengolimi olungcono kakhulu kunezinye izilimi. Yingakho le nkulumo iyihlaya ngoba ayisazwakali futhi iveza ukungabo nolwazi lolimi.

Incazelo yenkulumo CF

Umbhali wale nkulumo wexwayisa abanye abantu ngokubaluleka kokuqaphela amaxoki namaphixiphixi. Abantu abahleba ngabanye baningi emhlabeni. Okunye okuphawulekayo ngabantu abahleba abanye ukuthi ohlebayo akujwayelekile ukuthi ahlebe ngomuntu angamazi. Abantu abazanayo, abahlobene, abangabangani abajwayele ukuhlelana.

Lokho kuhlelana kuncike ezindabeni laba bantu abazanela zona. Lo othumele le nkulumo uhlalela ovalweni ngomuntu thizeni ongakhulumi kahle ngaye. Ukubuza lo mbuzo kuveza uvalo analo ngalokhu. Ngale nkulumo uxwayisa abanye abantu ukuba baqaphele ukuthi abantu abasondelene nabo yini abayaziyo ngabo, ngoba yibona abadlulisa izimfihlo zabo kwabanye abantu. Ukuhlela kuvame kakhulu kwabesifazane, nakuba kukhona nakubo abesilisa kodwa akuvamile. Abantu abangenanqubekela phambili ezimpilweni zabo bakukhonzi ukuhlela ngalaba abaphumelelayo. Ukuhlela kuyahambisana nomona. Uma kukhona okuhle okwenzeka komunye umuntu, amaphixiphixi awakusweli angakusho ukuze ambeke amabala lowo okuhletshwa ngaye. Omakhelwane bayahlelana. Kwesinye isikhathi kuze kuqhume izingxabano nezimpi komakhelwane ngenxa yenhlebo. Kungakho nasebhayibhelini ungasalanga emithethweni elishumi lo wokuthanda umakhelwane njengoba uzithanda wena. Kanjalo nasemindenini inhlebo nokumonazelana kusezingeni eliphezulu. Yingakho le nkulumo ingenye yezinkulumo ezimayelana nezinkinga zemiphakathi.

Incazelo yenkulumo CG

Izimpahla ezivela kwamanye amazwe ezingewona ungqo zigcwele izitolo nasemgwaqweni. Abantu abangazazi izinto ezingezangempela bathenga noma ngabe yini. Inkulumo engenhla iyakuveza ukuthi umuntu othenge lezi zicathulo ugogo. Abantu abanganalwazi lwezimpahla baba isisulu salokhu kukhohliswa. Abathengisayo izimpahla zabo okungezona ezempela bazibizisa kakhulu

kubantu abangazi ukuthi abathengi okuyikonakona. Nabadayisi bezimpahla eziyizo bayalimala ngoba abantu bathenga lokhu okunentengo engaphansi kuneyabo. Enkulumweni uyasonga umbhali wayo ukuthi odayisele ugogo wakhe uzowukhomba umuzi onotshwala. Lokhu ukusho ngenxa yokukhathazeka ngokwenziwa komuntu omdala isilima

Ezinye izimpahla eziyimishiza kubonakala kancane kabi noma akubonakali ukuthi azisiwo u'ngqo'. Abantu abazenzayo bayaqiniseka ukuthi awubi khona umehluko noma ukhona awubonakali. Lokhu kwalesi sithombe kuphathisa ngenhliziyo ebuhlungu ngoba lezi zicathulo asiyeli nakuyela kulokhu okungokwangempela. Ugogo ubanjwe inkunzi nje la. Ohulumeni abanangi bamazwe ngamazwe bayazama ukuvimba ukungena kwezimpahla eziyimishiza kodwa kunhlanga zimuka nomoya.

Incazelo yenkulumo CH

Le nkulumo imayelana nezelamani ezithokozela ukuthanda into eyodwa/ efanayo. Inombolo isetshenziswe ngokuxuba izilimi (*One > English* umele kunye / okukodwa ngesiZulu). Isimo sokutusa esethulwa umbhali wale nkulumo siveza ukuthi le nto bayithanda ngokufana, yinto enhle, encomekayo, ejabulisayo. Akusiyo into ethunaza isithunzi sabo noma esomndeni. Ukuthanda into eyodwa kulindelekile ngoba phela bayazalana, bagazi linye.

5.2.10 Izinkulumo ezimumethe ulimi

Ithebula 5.10 Ithebula lezinkulumo ezimumethe ulimi

Ikhodi	Okucashuniwe	Inhloso yenkulumo
CI	<p>Ngawushiya phansi umsebenzi ngiyazisebenza manje nginezinyanga ezintathu ngiqale i bussiness lami lokubhonya abantu *UMA UFUNA NGISHAYE UMNAKWENU R500 *UMA UFUNA NGISHAYE UMAKHELWANE WAKHO ONGAZWANI NAYE R300 *UMA UFUNA NGISHAYE INDODA YAKHO EKUHLUKUMEZAYO R1000</p> <p>ANGISHAYI NGINOMUNTU PHANSI NGIKUBUYELA NAMA ZINYO AKHE LOWOMUNTU UWABONE CZ NGIWAKHIPHA NGESIBHAKELA PLZ INBOX ME UMA UFUNA NGIKUBHONYELE UMUNTU</p>	<p>Ukufundisa ngolimi, izisho nezaga: <i>Ukushiya phansi.</i> <i>Ukuzisebenza.</i> <i>Ukubhonya.</i> <i>Angishayi nginomuntu phansi.</i></p>

Ikhodi	Okucashuniwe	Inhloso yenkulumo
CJ		<p>Ukukhuthaza ubuntu nokufundisa ngesaga: <i>isisu somhambi asingakanani singangenso yenyoni.</i></p>
CK		<p>Ukufundisa ngesaga esithi, 'akukho zinyane lemvubu ladliwa ingwenya maqede kwacweba isiziba'.</p>
CL	<p>Bo mmax aningipha igama lesiZulu sempela salokhu: <u>rubber</u>, <u>razor</u></p>	<p>Ukuthuthukisa ulwazimagama lolimi lwesiZulu.</p>
CM		<p>Ukukhombisa ukuthi nezilimi zendabuko sekuyabolekwa kuzo: isiXhosa > isiZulu</p>

Incazelo yenkulumo CI

Othumele le nkulumo ukhangisa ibhizini lakhe noma ke kuvela ukuthi akusilona ibhizinisi langempela. Lapha kuvela amava namagalelo okukhangisa. Ikhono lokudayisa umkhiqizo obhalwe kule nkulumo unekhono elikhulu. Akukhulumayo kuyihlaya namancoko kodwa kuyafundisa kakhulu. Isimo somnotho eNingizimu Afrika siyantenga kakhulu lokho okuholela ekutheni abantu abangasebenzi njengoba amathuba emisebenzi egqoza nje bagcine sebecabanga ezinye izindlela abangaziphilisa ngazo. Ukuzivulela amabhizinisi abo kuyiyona ndlela yokuxosha ikati eziko. Othumele le nkulumo ufundisa abantu ngokusebenzisa umqondo bazenzele okuthile ukuze baziphilise.

Okunye okuphawulekayo ngale nkulumo ukuthi ifundisa ngolimi (izisho nezaga). Izimo zokukhuluma ezisetshenzisiwe lapha ziyinqolobane yolimi, kwazise azisasetshenziswa kakhulu enkulumweni yemihla ngemihla. Nazi izimo zokukhuluma ezisetshenzisiwe nencazelo yazo:

- Ngawushiya phansi > ukuyeka
- Ngiyazisebenza > ukuba nebhizinisi lakho ungaqashwa umlungu, kube nguwenamqashi.
- Ukubhonya > ukushaya umuntu ungakhombisi zwelo.
- Angishayi nginomuntu phansi > ikhono eliphezulu lokushaya

Incazelo yezimo zokukhuluma ezisebenze enkulumweni ziyingxenye yokuhlaziwayo kulesi sahluko.

Incazelo yenkulumo CJ

Lezi zithombe ezimele amagama asetshenziswa esageni esingenhla nawo akhombisa ukuba nekhono elinzulu. Incazelo yalesi saga ithi: ukupha umuntu ukuzibekela, uma ekhuleka ekhaya elambile akabophiwa ukudla. Lokhu kukhombisa indlela isizwe samaZulu esinobuntu ngayo. Esikhathini samanjanje akusajwayelekile ukupha isihambi okuya ngasethunjini ngoba umuntu ongaziwa, abantu bayasaba ukuthi uma umngenisa emzini wakho umupha ukudla angagcina enilimaza. Ubugebengu budala ukuthi abantu besabe ukuqhuba ubuntu njengesiko labo.

Lo oyisihambi kanye namalunga omndeni walapho adlula khona kumele bakhombise ubuntu ngendlela abaziphatha ngayo. Amalunga omndeni akhombisa uthando esihambini, isihambi

sikhombise ukubonga indlela esiphathwe ngayo. Naso silindelwe ukuba siziphathe kahle singenzi okubheke eceleni ngoba senzewe umusa ngokumukelwa kulo muzi. Othumele lezi zithombe zesaga ufundisa ngokuba nobuntu kwabanye abantu. Lokhu kubizwa ngokuphila, kuthiwe usibanibani uyaphila. Ukucikozwa ngamazwi kuqanjwe isaga yikhona lokhu oNtuli (1988) abakubiza ngamazwi obuhlakani. Indlela amazwi akhethwa ngayo ngaphambi kokusetshenziswa esageni ngenkathi siqanjwa ikhono kwalona lelo.

Incazelo yenkulumo CK

Le nkulumo inamagama amelwe izithombe. Lezi zithombe zisetshenziswe ukuveza ubuchwepheshe besimanje. Ingani mhla kusungulwa lesi saga kwakungekho zimfologo namimmese kodwa manje sona isaga simelwe yilezi zithombe. Ngale nkulumo oyithumele wethula umlayezo othi ulimi lwesiZulu angeke kwenzeke ukuthi luphelele isikhathi. Kuyohlala kuba nezinto eziyokwenza ukuthi lumeleke.

Lesi saga esingenhla sifundisa ngakho impela ukuziphatha ngoba izinyane lemvubu soze ladliwa ingwenya maqede kucwebe isiziba okusho ukuthi kumele umuntu ahlale ewulindlele umvuzo wemisebenzi yakhe emibi ayenze komunye umuntu. Ukuziphindisela kohlala kukhona. Ubuciko buyabonakala nasesikhathini samanje uma amagama esemelwa izithombe ukwakha isaga. Ohlanganise lezi zithombe unokujula kakhulu komcabango nomqondo.

Incazelo yenkulumo CL

Othumele le nkulumo ucela kozakwabo ukuthi bamsize ngamagama esiZulu sempela salawa magama esiNgisi. Okuphawulekayo ukuthi izinkulumo zaku*Facebook* ziyafundisa, zinike nolwazi kwabawusebenzisayo u*Facebook*. Kungenzeka ukuthi othumele lo mlayezo uwumfundi ngako ufuna ukuthola ulwazi azolusebenzisa esikoleni. Okuhle ngokuthola ulwazi lolimi ukuthi kuba lula ukwabelana ngalo nabanye abantu noma abafundi.

Le nkulumo ayiphelele, ukuphelela kwayo kuncike ezimpendulweni ezizobhalwa yilaba abanolwazi. Zikhona izimpendulo ezingashayi emhlohlweni. Kusuke kubonakala ukuthi labo bantu bayahlawumbisela, abanalo ulwazi ngalokho okubuziwe. Abantu abanjalo ku*Facebook* basuke



bengafuni nje ukudlulwa, ngoba konembeza babo basuke bazi ukuthi le nto abaphendula ngayo abayazi.



Incazelo yenkulumo CM

Ukuhlala ndawonye kwabantu abakhuluma izilimi ezahlukene kuholela ekusetshenzisweni kwamagama olunye ulimi kolunye. Ibizo elithi umphathiswa elesiXhosa kodwa ngenxa yokuthi uhulumeni waseNingizimu Afrika unezinhlanga nezizwe ezahlukene, leli bizo selisetshenziswa nasesiZulwini, kodwa libe likhona elesiZulu elisho sona lesi sikhundla (uNgqongqoshe). Le nkulumo ixwayisa abashayela budedengu emgwaqeni ukuthi bazoyikhotha imbenge yomile ngoba amaphoyisa akhishwe ngobuningi bawo ukuqapha isimo. Alufakwa lubuya nodaka isaga esichaza ukuthi ayibhenywa insangu kuzobe kushayelwa emgwaqweni zonke izibi ezingabashayeli, izimoto ezingekho esimweni esifanele kuzobe kukhucululwa ngempela.

5.2.11 Izinkulumo ezixube izindikimba inhlalakahle yemindeni, eyokholo nezimpi

Ithebula 5.11 Ithebula lezinkulumo ezixube izindikimba yenhlalakahle yabantu nenkolo yobuKristu

Ikhodi	Okucashuniwe	Inhloso yenkulumo
CN		Ukuveza ukungazwani komamezala nomakoti, kwenziwe ngendlela eyihlaya.
CO		Ukuqhathanisa isiZulu nesiNgisi ukuze kubonakale olushaya ngezinqamulelayo. Ukuyekisa abantu abakhuluma isiNgisi ngoba bethi isiZulu sithatha kude.

Ikhodi	Okucashuniwe	Inhloso yenkulumo
CP	<p>Uhlanya lufuna ijezi elimnyama esitolo.... Mdayisi:"alikhho elimnyama kukhona eli brown" Hlanya:"mina ngifuna ijezi elimnyama" Mdayisi:"thatha lona leli eli brown utshele inhliziyo yakho ukuthi li mnyama" Hlanya:"ok imalini?" Mdayisi:"R50" Hlanya:"thatha nansi i 50c utshele inhliziyo yakho ukuthi i R50"</p>	<p>Ukuveza ubuqili babantu obuvezwe ngendlela yehlaya.</p>
CQ	<p>You tell a Zulu guy that you have a degree in Mechanical Engineering and PhD in Applied Physics. He'll say,"kwodwa mna ngingak shaya"</p> 	<p>Ukuveza ukubukelana phansi kwezizwe nokungcofana.</p>
CR		<p>Ukwethula imizwa yenkolo yobuKristu.</p>

Incazelo yenkulumo CN

Ingxoxo ikhuluma ngempilo. Ukungezwani phakathi kukamakoti nomamezala yindaba endala, kangangokuba kuze kube nezingxoxo ezibhalwayo nemidlalo ukufakazela lesi simo esijwayele ukungabi sihle. Kule ngxoxo kuvela ukuthi kunezinto ezijwayele ukushiwo umamezala eziqondise kumakoti ngezingane zakhe (umakoti). Manje umakoti usethi iso ngeso, uthi ake uzwe ukuthi kunjani lokhu ohlala ukusho kimi. Okubuhlungu eyakhe umamezala ingane izishiyele, kufanele ayiphipe ngoba wathi kumakoti ingane iphishwa unina.

Bechaza ngezingxoxo ODuranti noGoodwin (1992:142) baphawula bathi kunezimpawu ezintathu ezilawula ubudlelwano:

The notion of context invokes three principal dimensions of interrelationships:

1. Incazelo ngesiko ibalulekile ukuze kuqondisiseke okufanele kwaziwe nokuxoxwayo.
The context of cultural meaning, that is, what it is one needs to know about a culture to make sense of it,
2. Ukusebenzisa izimo zemiphakathi, ukusebenza kwengqondo okufakazela ubumbano nokuzwana, ukukhuliswa kwabantwana, nokugwema ukungaboni ngaso linye emphakathini.
The functional context, social or psychological, that is how dialogue operates to validate social institutions, maintain social solidarity, socialise children, alleviate psychological conflict and the like,
3. Ukugqamisa iziwombe zokungaphathani kahle kwabantu, ukungashayi ndiva amasiko nokuveza igebe phakathi kwabawaziyo nabawagcinayo amasiko nalabo abangawazi. Lokhu kuvezwa ngezigameko ezitholakala engxoxweni.
The situational context focusing on the social use of dialogue in the conduct of social life, within culturally defined scenes and event

Encazelweni yoDuranti noGoodwin (1992) kubuye kubelethane abakusho emaphuzwini angenhla. Iphuzu lokuqala linokukapakela kwelesithathu njengoba womabili ekhuluma ngamasiko. Kuyiqiniso akushoyo ngoba izimpendulo nemibuzo kamalokazane kule ngxoxo engenhla kuveza ukuthi akamhloniphi umamezala. Lokho kuphambene nesiko lesiZulu. Uma ukukhuluma ngalolu hlobo kukamalokazana kuwukungawazi amasiko, ichilo okufanele ligwenywe leli ngokusho koDuranti noGoodwin (1992). Kule ngxoxo kuyavela futhi ukuthi abaphathene kahle bewumndeni. Umakoti ukhombisa ukungafundiseki nokungayalwa kubo ngokuhlonipha emzini. Le ngxoxo iyihlaya ngoba isiphetho sayo asivezi ukuthi kwagcina kwenziwe njani. Ngabe umamezala wamphipha umntanakhe noma waphishwa umakoti?

Abanye abacwaningi abahlaziya izimpi phakathi kukamamezala nomakoti wakwakhe bayakuveza ukuthi ngokweqiniso kumele ngabe bayazwana umamezala nomakoti ngoba bobabili bangabokufika

kulo mndeni abaganele kuwo. Umehluko phakathi kwabo ukuthi omunye kade afika, omunye usanda kufika. Yibona bobabili emithanjeni yegazi labo okungekho igazi lakulo mndeni. Lezo izizathu zokubambana, bazwane bangaxabani nhlobo.

Incazelo yenkulumo CO

Esendlalelweni sengxoxo kunempikiswano ngokuthi yiluphi ulimi oluthatha kude phakathi kwesiNgesi nesiZulu. Umbhali wengxoxo ufuna ukufakazisa ukuthi isiZulu sishaya ngezimfishane. Lokhu ukwenza ngokuqhathanisa lezi zilimi, ucwaningo lubala amagama bese kuvela ukuthi yiluphi ulimi olushaya ngezimfishane, okuyisiZulu esidla umhlanganiso.

IsiZulu siyafingqa ngoba negama elilodwa liyaba umusho ophelile ngenxa yokusebenzisa izivumelwano esikamenziwa nesenhloko, isibonelo:

- Uyakupheka.
- U > isivumelwano senhloko esimele inhloko (umama)
- ku > isivumelwano senhloko esimele umenziwa (ukudla)

Ngakho-ke kuyiqiniso ukuthi isiZulu sishaya ngezinqamulelayo uma siqhathaniswa nezinye izilimi. Uthumele le nkulumo ugcwalisela ngobufakazi balokho. Kunobufakazi obuqanda ikhanda kule nkulumo bokuthi isiZulu sishaya ngezinqamulelayo. Othumele inkulumo ubeka ngokuthi abantu abayeke ukuthi uma bexuba isiZulu nesiNgesi, noma bekhuluma isiNgesi kodwa bengamaZulu bathi isiZulu abasikhulumi ngoba sithatha kude. Uqeda amanga kulabo abazimpoqabulungu. Asephelile amahlathi okucasha ngoba le nkulumo iyakhombisa ukuthi isiZulu singujikelele uma kuziwa ekufingqeni inkulumo.

Incazelo yenkulumo CP

Umdayisi uzenza isihlakaniphi ngoba edayisela uhlanya, kanti nalo luhlakaniphile luzomshaya ngezinduku zakhe. Kohlanyayo nongahlanyi kusho ukuthi ikhona le nto yokwamukela uma ungayitholi into oyifunayo kodwa utshele inhliziyi ukuthi le oyitholile ifana nse nale oyifunayo kodwa ongayitholanga. Kusho ukuthi ijezi eli 'brown' lalizoba umthobanhliziyi ohlanyeni, kanti nesihlanu sasiyoba umthobanhliziyi kumdayisi. Impilo injalo, kwesinye isikhathi iyamphoqa umuntu ukuthi amukele lokho emnika kona ngaleso sikhathi.

Ubuhlaya kule ngxoxo butholakala uma umdayisi engasamukeli uma uhlanya seluthi akenze njengoba ubefuna lona lenze, ukuzitshela ukuthi into iyilokhu engesikho. Lolu hlaya lukhombisa izinga eliphezulu lokuhlakanipha.

Incazelo yenkulumo CQ

Isizwe samaZulu sithathwa njengesabantu abakhonze kakhulu ukulwa. Le ndaba yamaZulu nempi isuka emandulo enkosini uShaka owayephaka impi ihlasele kade kungonakele lutho futhi kungaxatshenwe. Ezinye izizwe azibenzi bantu labo abangamaZulu ngesizathu sokucabanga ukuthi lesi isizwe esithanda impi. Le nkulumo ichaza ukuthi abanandaba nokuthi umuntu ufunde kangakanani, bona bagqamisa ukulwa qha. Ukubukelana phansi ngokobuzwe lokhu okwethulwa yile nkulumo. Ngokusho kwenkulumo esizweni samaZulu noma ungafunda kangakanani uma ungakwazi ukulwa awunto yalutho.

Omunye angathi uma lokhu kungesikho ukucwasa ukuncoma ukuthi isizwe samaZulu akudlalwa kuso. Lezi zizwe ezisho kanje yilezi ezasobozelwa amabutho kaShaka zagcina sezikhonza ngaphansi kwakhe, yingakho kusenesilokozane namanje. Lawo mandla, leso sibindi senkosi uShaka sashiya esikhulu isilonda kulezi zizwe azihlasela wazingoba. Nakuba kwenzeka endulo kodwa ukucasuka kokuhlulwa koyisemkhulu babo basabambelele kukho. Inkosi uShaka njengoba ayedume ngokulwa, kusho ukuthi isizwe samaZulu sisadume ngakho namanje. Ikhona-ke impi engumshoshaphansi phakathi kwezizwe ezinsundu kubangwa kona lokho ukuthi yisiphi isizwe esimpisholo esingcono kunesinye. Lo mdonsiswano ngisho ebuholini bezwe nakwezombusazwe uyinto eqhubekayo. Impi yobuzwe inkulu nje kakhulu eNingizimu Afrika nakwezombusazwe iyawahlakaza amaqembu.

Incazelo yenkulumo CR

Le nkulumo iwubufakazi nokugcizelela ukuthi ukukholwa kuyinsika yombhali. Ukuma akhuluma ngakho akasho ukusukuma ume ngezinyawo (kuyisisho) kodwa uchaza ukuthi akazanyazanyiswa yizivunguvungu neziphepho okholweni lwakhe. Ukuma okholweni akulula ngoba amakholwa aphila emphakathini nasemindenini lapho amalunga engewona amakholwa wonke. Ukuma akubi lula ngenxa yezimo ezinzima amakholwa abhekana nazo. Le nkulumo iyabagququzela ukuthi babambelele okholweni nanoma ngabe izimo ababhekana nazo zinjani. Le nkulumo igququzela inkolo yobuKristu.

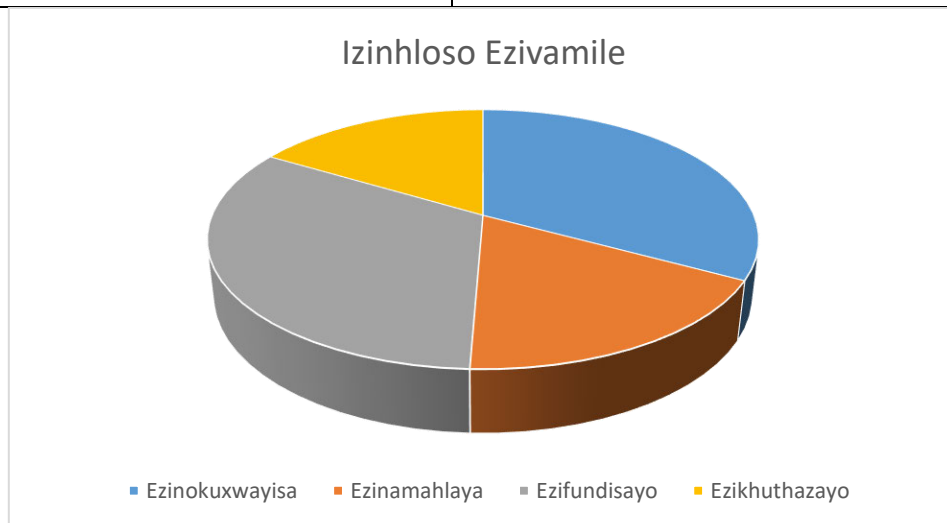
5.3 Indikimba egqamile eyothando ezinkulumweni ezichazwe kulesi sahluko

Izinkulumo ezihlobene nothando ezisetshenzisiwe kulesi sahluko zingama-40. Lokho kuveza ngokusobala ukuthi indaba yothando yiyona ephuma eqhulwini kulokho okuxoxwa kule nkundla yezokuxhumana iFacebook. Kulezi zinkulumo ezingama-40 ezinobudlelwano nothando ezichaziwe kulesi sahluko zihlobene nothando ngezindlela ezahlukene. Kukhona eziveza:

- ukungathembeki othandweni nasemshadweni
- ukungathembani kwezithandani
- ukuthanda abantu abanezinto ezithile, imoto, imali, njalo njalo
- izingxabano zezithandani
- ukutholisana abantwana kungaganwene
- ukuklwebhana ngamazwi kwabanakwabo, njalo njalo

Kunezinhloso ezivamile kulezi zinkulumo:

Ezinokuxwayisa	18	26%
Ezinamahlaya	10	14%
Ezifundisayo	18	26%
Ezikhuthazayo	09	13%
ISAMBA	55/70	79%



Umdwebo 5.1 Umdwebo wezinhloso ezivamile

Kukhona izinhlobo eziningi zothando:

- uthando lomzali ethanda ingane yakhe
- uthando lolimi olukhulumayo
- uthando lwengane ithanda umzali
- uthando lwesihlobo
- uthando lomuntu ohlekisana naye
- uthando lomngani
- uthando lwento (ukufunda njalo njalo)

Lezi zinhlobo zothando kuyakhulunywa ngazo ezinkundleni zokuxhumana futhi zinokuxhumana nezinkinga zothando. Uma abantu abathandanayo benokukhohlisana, bengathandani ngeqiniso, lokho kuba nomthelela omubi ebudlelwani babo. Uma sebenengane noma beshadile, umndeni wonke uyaphazamiseka ngenxa yalokho.

Izinkinga othandweni uButhelezi (2001: 44) uthi zidalwa ukuphuthuma umdaka izulu linganile:

Ingxaki yila masheshavuthwe anihungayo zingane zethu. Inkinga ukuthi nina nithathe izindlela ezinengozi. Ngingaka nje ngiyasesaba isivuno salezo zindlela zenu. Yisibhaha nesibhaxu, inhlaba nedolofiya lodwa. Abake bahluzulwa yilezo zindlela ababe besahlumelela kabusha. Bazinkubela zomendo nezishosha zothando.

UButhelezi (2001) usebenzise amagama aveza ubuhlungu obuvela ngenxa yokungalandeli imithetho ewusikompilo. Isibhaha yimbiza ebaba kakhulu, isibhaxu uswazi olukushaya luphindelela, inhlaba isinamfu esitholakala emagxolweni esihlahla esiyinamathela, kanti idolofiya, ameva angena shi enyameni, akwenza kube nzima ukuphila ngoba awabanguleki. Ngalawa magama uButhelezi (2001) uveza ubuhlungu obuqhamuka uma kuphuthunywe kwenziwa into isikhathi sayo singakafiki. Ake sibheke ngezansi nazi izimo zezinkinga zothando ezihlaziye ngenhla eziholela ucwaningo ezinkulumweni ezigxile kwabesifazane.

Ziningi izinhlobo zobudlelwane kukhona: ubudlelwane begazi (obokuzalana), ubudlelwane bobungani, ubudlelwane bothando, ubudlelwane bobuhlobo, njalo njalo. Lobu budlelwane buyaqiniswa izithombe ezithunyelwa ku*Facebook*, njengoba noWang (2016:58) echaza athi:

This is ‘social’ media and the majority of the visual material deals in some manner or other with relationships. However, the genre of ‘relationships’ here refers only to certain kinds of directly depicted relationships, such as kinship, romantic relationships, or friendship. The majority of images about kinship refer to the relationship between young parents and babies, partly because in this study the main contributors of the visual postings are young people.

UWang (2016) ufakazela ukuthi izithombe zethula izinhlobo zobudlelwane phakathi kwemiphakathi esebenzisa u*Facebook*. Uchaza ukuthi leli galelo lezithombe alifani nelezinkulumo (isahluke sesine). Umahluko wukuthi izithombe ziyabuveza ubudlelwane bubonakale ngamehlo enyama, kanti izinkulumo zinamagama akha isithombe emqondweni. Ngezithombe konke kusobala, uma abantu bethandana siveza beqabulana, uma bengabangani bayabambana, bayahleka, njalo njalo. Wenze isibonelo nangobuhlobo begazi ethi intsha ikukhonzile ukuthumela izithombe zayo inabantwana bayo njengoba esikhathini samanje seyaba abazali incane nje. Uyakusho nokuthi yibona abasha abakhonze ukuthumela izithombe.

Ngakolunye uhlangothi uGee (1999:38) ubethela isikhonkwane esifanayo uma ethi:

Discourses for me, crucially involve:

- situated identities.
- ways of performing and recognising characteristics identities and activities.
- ways of coordinating and getting coordinated by other people, things, tools, technologies, symbol systems, places and times.
- characteristic ways of acting-interacting-feeling-emoting-valuing-gesturing-posturing-dressing-thinking-believing-knowing-speaking-listening (and in some discourses, reading-and –writing, as well).

Ukuchaza nokuhlaziya izinkulumo uGee (1999) ngenhla ukuyamanisa nokuningi okwenzeka kumuntu ngayedwana, nokwenzeka kubantu bonke bewumndeni, bewumphakathi noma beyisizwe.

Uwahlele ngalolu hlobo amaphuzu enjulalwazi *iDiscourse analysis*:

- ukwazisana ngokwemvelaphi noma ukuhlala.
- izinqubo nemithetho elandelwa nindawonye.

- ukuhlela nokuhlanganisa ukusebenza nokusebenzisana kubantu, ezintweni abazenzayo, izinsizakwenza, ubuchwepheshe, izimpawu , izindawo nesikhathi.
- indlela yokwenza-yokuxhumana-yemizwa-yobumqoka-yezinkomba-yokuma-yokugqoka-yokucabanga-yokukholelwa-yolwazi-yokukhuluma-yokulalela (nezinye izincazelo ezingaba ukufunda nokubhala ngokunjalo.

Ukuchaza ngalolu hlobo kukaGee (1999) kwenza umcwaningi abone ukuthi ezincazelweni azethulwe kulesi sahluko ubelandela yona kanye imigomo yokuchaza nokuhlaziya encike kule njulalwazi *iDiscourse analysis*.

5.4 Izinhlolo ezivamile kuzo zonke izinkulumo ezichazwe kulesi sahluko

Kunezinhlolo ezivamile kulezi zinkulumo. Lezi izinhloso ezivela kaningana okukhombisa ukuthi ababhala izinkulumo ku*Facebook* bazikhonzile kakhulu ngokwalezi zinkulumo ezicashunwe kulo msebenzi zahlaziywa. Yilezi ezilandelayo:

5.4.1 Inhloso yokufundisa

Ezinkulumweni ezingama-70 ezinenhlolo yokufundisa ziyi-18. Ukuthunyelwa kwezinkulumo ezifundisayo ku*Facebook* kuwukusiza abantu abangaba nezinkinga ezifana nezinkulumo ezithunyelwe, ukuze bafunde ukuthi izinkinga zabo bangazixazulula kanjani bengatshele muntu ngazo. *IFacebook* ivela njengenye yezinkundla zokuxhumana ezelekelela abantu ukubhekana nempilo nsuku zonke. Ezinkulumweni kuvelile nokuthi ulimi, okuyizisho nezaga, luyasetshenziswa enkundleni yezokuxhumana *iFacebook* okuveza ukuthi abakhulumi bolimi bayaluthukisa futhi bayafundisana ngalo ku*Facebook*.

5.4.2 Inhloso yokuxwayisa

Le nhloso inezifundo eziningi ngempilo. Ezinkulumweni ezingama-70, eziyi-18 kulezo zinkulumo zihlose ukuxwayisa. Okuhle ngalokhu kuxwayiswa ukuthi akulindelekile ukuthi umuntu aze alihambe lelo banga lempilo kodwa ukuthumela izinkulumo ezakhayo kuyamfundisa ozifundayo ukuze angangeni ogibeni ngenxa yokungazi. Kuyiqiniso ukuthi akubona bonke abangena ogibeni ngenxa yokungazi, kodwa abanye basuke befuna ukuzizwela ukuthi lokhu okushiwoyo kuyiqiniso kangakanani, noma ukuthi kuzokwenzeka yini ezimpilweni zabo.

UGrant (2003) ekhuluma ngabenza umsebenzi wokugququzela nokukhuthaza abantu uthi:

In working with individuals to improve the quality of their lives, psychology has traditionally focused on alleviating dysfunctionality or treating psychopathology in clinical or counselling populations rather than enhancing the life experience of normal adult population.

Uchaza athi ukusebenza ngengqondo yomuntu kwenziwa abakufundele nabanolwazi lokuhlaziya ukucabanga (*psychologists*), uthi banezindlela abazisebenzisayo ekuhlakuleleni umqondo, kusuke lonke ukhula oluthunaza inqubekela phambili nokuthuthuka kolwazi kumuntu. Abathumela izinkulumo ku*Facebook* abantu nje abajwayelekile abangezona izingcithabuchopho kwezokusebenza kwengqondo kodwa bayawenza umehluko ebantwini abaningi ngoba eziningi izinkulumo zabo:

- ziyakha
- zivuselela ithemba
- ziyagququzela
- zinika isibindi
- zikhombisa indlela eya phambili
- ziwumhlahlandlela wempilo nokunye.

Okunye okubaluleke kakhulu ngezinkulumo ezakhayo ukuthi zifundisa ngokuzihlola wena uqobo.

UCote noGilbert (2009) babeka bathi:

Intrapersonal knowledge refers to the understanding of oneself and the ability for introspection and reflection.

UCote noGilbert (2009) bakhuluma ngokuzihlola (*introspection*), bachaza ngokuthi kumele wazi ukuthi ufunani empilweni. Bachaza lokhu ngoba abaningi bacabanga ukuthi usizo olukhulu umuntu uluthola kwabanye abantu, kanti yonke into iqala kuye umnikazi wempilo. Babuye baphawule nangokujejeza emuva lapho osuka khona, ubuke indima osuyihlakulile nebanga osuligijimile (*reflection*). Lezi zinto zombili abazibalayo zibaluleke kakhulu uma umuntu ephila, ukuze abone ukuthi usukaphi futhi uphikelele kuphi.

5.4.3 Inhloso yamahlaya

Inhloso yamahlaya nayo inenani eliphezulu (ezinkulumweni ezingama-70 ezinenhloso yobuhlaya ziyi-10). Ukubuza umbuzo othi kungani ziningana izinkulumo ezinamahlaya, kusibuyisela ezimpendeni zesizwe samaZulu, ubuciko bomlomo. Emandulo kwabe kuxoxwa izinganekwane, kuphicaphicwana. Lobu buciko babubaluleke kakhulu ukuze abantu:

- bachithe isizungu
- bajabule
- bathokozele ukuba ndawonye
- bahleke babelane ngamancoko
- bafundisane

Le nhloso yamahlaya kulezi zinkulumo ezicashunwe ku*Facebook* ifeza konke okwakwenziwa ubuciko bomlomo emandulo. Ukufika kobuchwepheshe kwenze abacubunguli bolimi bakhihla esikaNandi ngokulimala kolimi lwesiZulu. Ababuzanga elangeni ngokuthuthuka isinyelela kolimi, okuyinto eyenzekayo njengamanje. Lawa mahlaya adlala indima efana nse neyobuciko bomlomo. Ngaphandle kokuhleka nokujabula okulethwa amahlaya, ayafundisa. Abantu kuwona bafunda ngokuziphatha, ngezinto abakade bengazazi, kanti futhi anika nezifundo ngempilo.

URaskin noRuch (2008:486) ubeka kanje ngamahlaya:

A sense of humor and the ability to laugh have long been viewed as important source for both physical and psychological health.

URaskin noRuch (2008) nabanye yena ngenhla ufakazela ukuthi amahlaya ayelapha. Ubika ukuthi ukwelapha kwamahlaya yinto yasemandulo. Uchaza ngokuthi elapha umzimba kanye nengqondo.

Nangu echaza ukwelapheka komzimba uMcGhee (1999) ethi:

Laughter provide exercise for the muscles and heart, produce muscle relaxation improve blood circulation, reduce the production of stress-related hormones such as catecholamines and cortisol, enhance a wide range of immune system variables, reduce pain by stimulating the production of endorphins, reduce blood pressure, enhance respiration, regulate blood sugar levels and remove carbon dioxide and water vapour from lungs.

UMcGhee (1999) ngenhla ubala izicubu zomzimba ezilaphekayo ngenhla yamahlaya. Lapha ubala, inhliziyo, amaphaphu nemithambo yegazi. Usehlube udlubu ekhasini-ke ngezifo ezelashwa amahlaya; lapha ubala isifo senhliziyo, isifo somfutho wegazi, isifo sengcindezi edalwa izinkinga zempilo, isifo sokuphefumula kanzima, isifo sikashukela, kanye nesifo sokucinana kwamaphaphu. Ngalokhu ukwenza kucace ukubaluleka kwamahlaya ezimpilweni zabantu ngoba ayelapha. *IFacebook* ngaleyo ndlela ingena ngaphansi kwesikhungo sokwelapha abantu-ke ngoba kuyona kuqhululwa amahlaya, abantu belapheke.

Kanti oRaskin noRuch (2008:366) bacaphune uKuipers ethi:

Hence, humor not only is a sign of closeness among friends, it is also an effective way of forging social bonds. Even in situations not very conducive to closeness: 'it breaks the ice' between strangers, unites people in different hierarchical positions, creates a sense of shared 'conspiracy' in the context of illicit activities like gossiping or joking about superiors.

Bayachaza uRaskin noRuch (2008) ngenhla, bathi amahlaya agwema nemikhutshana le engasile yokuhleba nokukhuluma kabi ngabanye abantu. Amahlaya angenye indlela yokuqinisekisa ubumbano kubangani, nokwenza basondelane kakhulu. Bachaza bathi ngisho abantu bengazani, uma kuqalwa ngehlaya kuncokolwe, ukunqenana kokuthi abazani kuyashabalala. Bathi ukushiya ngokwezikhundla nakho kuyenza ukuthi abantu benqenane, kepha emuva kokuqhululwa kwamahlaya kuyaphela konke lokho.

Amahlaya ayawethula amaqiniso kodwa ngendlela esikiselayo. Nakuba umsebenzi wawo kuwukuhlekisa, kodwa ayadinga ukulalelwa, kwazise bonke ubuciko bomlomo bumumethe izifundo nemiyalezo.

Ukuphuthula le mbenge yamahlaya, uBaxter (2010) ucaphune uWooffitt 2005 othi:

One of the features of Discourse Analysis is that it has constructed and constructive nature of language. The kinds of linguistic events (e.g. descriptions, narratives, accounts, comments and jokes) that occur in the data are constructions that rest on the context in which they are produced and the objectives their producers wish them to serve.

Okungaphezu kwakho konke, amahlaya ayafundisa. Akhuthaza abuye agweme abantu ukuthi bangazenzi izinto ezingalungile. Ababhali bezinkulumo ezicashunwe ku*Facebook* benza kahle ngokufaka amahlaya kwazise ayingxenye yempilo nokwethula ingcindezi emahlombe kubantu.

5.4.4 Inhloso yokukhuthaza

Ezinkulumweni ezichazwe kulesi sahluko ezingama-70, eziyisi-9 zazo ziyakhuthaza. Abathumela izinkulumo ku*Facebook* babuye babheke nobuqiniso bempilo ukuthi buyadinga ukuthi abantu bathole izinto ezizobavuselelela, ezizobagqugquzela kwazise impilo ayilula lapha emhlabeni. Lokhu bakwenza ngenhloso yokuvuselela ithemba kulabo eselibalahlekele, ukukhuthaza kulabo asebephela amandla nokuqinisa idolo nje ngempilo.

5.5 Ukusonga isahluko

Lesi sahluko singenise ngesendlalelo, kwalandela incazelo yezinkulumo ngokwezindikimba ngokulandelana kwazo, ezethula indikimba yothando, indikimba yobudlelwano, eyosikompilo, eyokuphilisana kwabantu, eyemikhutshana yokuziphatha, eyokukhuthaza, ezingxubevange nezixube indikimba yokholo, izimpi nolimi. Kulandela inani lezinkulumo ezihlobene nothando, izinkulumo ezinenhloso yokuxwayisa, ezinenhloso yokufundisa, ezinobuhlaya, nezinezinhloso ezikhuthazayo.

Akulula nhlobo ukuthola ingonyuluka yencazelo yezinkulumo. Konke okutholakele kulesi sahluko kungumbono womcwangingi nendlela yena ahlaziye ngayo izinkulumo esebenzisa injulalwazi *iDiscourse analysis*. Kungenzeka nezindikimba azisebenzisile zingabi yilokhu omunye umuntu akucabangayo. Kulesi sahluko kutholakele ukuthi abathumela izinkulumo ku*Facebook* abasebenzisi amagama kuphela. Kukhona nezithonjana ezibizwa ngama-emoji abazisebenzisile ukuze incazelo icace bha. Kulesi sahluko kuhlelwe izincazelo zezinkulumo ngokwezindikimba zazo kwagcinwa ngokukhombisa ukuthi iyiphi indikimba edla umhlanganiso kulezi zinkulumo, kanye nezinhloso ezivamile kulezi zinkulumo ezichazwe kulesi sahluko. Esahlukweni esilandelayo kubhekwa izithombe ezithunyelwe ku*Facebook*, incazelo nenhloso yokuzithumela.

ISAPHLUKO SESITHUPHA: UKUHLAZIYA IZITHOMBE NEMIFANEKISO OKUCASHUNWE KUFACEBOOK

6.1 Isendlalelo sesahluko

Esahlukweni esedule okuyisahluko sesihlanu kuhlaziywe izinkulumo ezithunyelwa ku*Facebook*. Kulesi sahluko kuzohlaziywa izithombe nemifanekiso okuhlelwe ngezindikimba, kusetshenziswa injulalwazi i*Semiotic Theory*, okuyinjulalwazi ehlaziya izithombe nemifanekiso. Izithombe, imifanekiso nemidwebo nakho kuyathunyelwa ku*Facebook* ukwedlulisa imiyalezo ethile kubangani nezihlobo ezisebenzisa le nkundla yezokuxhumana.

Ababhali bayakufakazela ukuthi umyalezo wethulwa ngezindlela ezahlukene, noBezemer (2016:7) uchaza ngokwethulwa komyalezo athi:

Modes always appear in combination – in ensembles of image, writing and layout, for instance, or of gesture, speech, posture and spatial positioning.

Uchaza khona uBezemer (2016) ngenhla ukuthi umyalezo ungaba yinoma yiluphi uhlobo. Kungaba inkulumo ekhulunyiwe, inkulumo ebhaliwe, isimo sobuso, indlela yokuma komzimba noma isithombe. Lesi sahluko sihlaziywa izithombe, imifanekiso nemidwebo ecashunwe enkundleni yezokuxhumana u*Facebook*. Umsebenzi wakulesi sahluko uhlukaniswe ngezindikimba zawo ukuze kube lula ukuwuhlunga nokuwuhlaziywa.

Izindikimba zihlelwe kanje:

- Okwakusetshenziswa esikhathini esiphambilini / emandulo
- Izithombe zamasiko
- Izithombe ezikhombisa ukufezwa kwemicimbi yesintu
- Izithombe ezethula imisebenzi yomndeni
- Incwadi yothando
- Imidlalo yesintu
- Amahlaya
- Inkolo yobuKristu
- Izinkolelo

- Ezemfundo
- Izimo zokukhuluma ezintsha
- Ezombusazwe / ezombangazwe
- Inkolo yesintu yamadlozi
- Ezokuthakathana
- Ezingxubevange

Ababhali bayachaza ngokuhlaziya kwencazelo kanje:

U-Orgad's (2012:116) uthi kunezimpawu ezinhlanu zokufanekisela:

1. Ngesithombe sengqondo esakheka ngokubhunga nabanye ngokwemizwa nemicabango ndawonye
(Imagination is a process of negotiation and interaction between personal and collective thinking and feeling).
2. Ngesithombe sengqondo solwazi onalo ngokwendawo okhulele kuyona noma ohlala kuyona, konke lokhu kuhlahlwa indlela okholelwa noziphatha ngayo wena mhlaziyi
(Imagination is both factual and normative, referring to both meaningful real actions and fantastical).
3. Ngesithombe sengqondo esisebenzisa imizwa, okungadala ukuphiksana namahliphiliphi
(Imagination involves thinking and feeling, and can be messy and contradictory).
4. Ngesithombe sengqondo esakhiwa ulimi lwesigodi
(Imagination is dialectic).
5. Ngesithombe sengqondo esakhelwa ubunzulu bezimfundiso
(Imagination is a moral force).

U-Orgad's (2012) ngenhla uqinisile ngalokhu ngoba ulwazi lomcwaningi walo msebenzi yilona oluhola ukuhlaziya kwakhe ezahlukweni eziwumongo walolu cwaningo. Lesi sahluko seyeme enjulalwazini i*Semiotic Theory* ngoba yiyona eyethula incazelo yezithombe.

NgokukaDanesi (2007:24) i*Semiotic Theory* injulalwazi eyethula lokhu:

ISemiotics yakhelwe kusayensi ngokwendabuko yegama layo ngalezi zizathiu ezinhlanu ezisemqoka: *(Semiotics constitute a science in the traditional sense of the word for five fundamental reasons):*

1. Njengomkhakha ozimele, onemithetho elandelwayo
(It is an autonomous discipline).

2. Njengendlelakwenza ewusiko oluphendula imibuzo ethi (kuchazani lokhu? Kungani kunale ncazelo?

(It has a set of standardised methodological tools that allow semioticians to seek answers to specific kinds of questions (what does something means? Why does it mean what it means?))

3. Njengomkhakha onegunya lokuzakhela incazelo encike ebufakazini obaziwayo obusiza ophenyweni lokuthile.

(It has the capacity to generate hypotheses about semiosis, by analysing the product of semiosis).

4. Njengosizo oluholela ekuqageleni okuyikho, ngokulandela ukuthi imiphakathi namasiko kuzungeza encazelweni

(It affords the possibility of making predictions, such as how societies and cultures will evolve through semiosis).

5. Njengeso lokuzuza umahluko nokwenza umehluko empilweni nasesizweni

(Its findings can lead to a modification of the actual state of the objective world).

Akungabazeki ukuthi injulalwazi ye*Semiotic Theory* ikwenzile lokhu ekuhlaziyeni izithombe ezicashunwe ngezansi, le miphumela engenhla iyatholakala. Nakuba esithombeni ngasinye kwezicashuniwe kungenzeka ukuthi akuwona wonke amaphuzu angenhla angena khaxa kule miphumela ebalulekile ye*Semiotic Theory* kodwa akhona ahambisanayo nalokhu.

Ngakolunye uhlangothi Ball (1986:376) usebenzise izindlela eziyisi-6 zokuhlaziya inkulumo nezithombe kanje:

1. Ukuhumushela umusho uwususa olimini lwesiNgisi
(Translating sentences from English: a) spoken stimulus).
2. Imisho enezithombe ezingenankulumo.
(Sentences including pictures for the mutable words).
3. Ibinzana lamagama anezithombe ezingenankulumo
(Prose passage including pictures for mutable words).
4. Incazelo yezinkomba ezisesithombeni / Ukunaka nokubheka imicikilisho esesithombeni.
(Description of items in a composite picture).

5. Ukuzikhumbuza konke ukwakha uhla lwezincazelo ezethulwe isithombe ngasekuqaleni.

(Memory test recalling a list of items previously presented in a picture.)

6. Ukwethula umbiko nesivivinyo sombiko
(A reporter's test)

UBall (1986) wethula yona kanye indlela esetshenziswe umcwaningi ukuhlaziya izithombe kulesi sahluko okungukuthi, ngenkathi kuhloliswa imininingwane nemicikiliso yenkulumo noma yesithombe kubhekwa onke lawa mabanga njengokusho kukaBall (1986) bese kubhalwa ngokuhlonziwe. Nangempela isithombe ngasinye siyahunyushwa, njengoba izithombe kungezinyakazi (*not videos*), kuhlaziywa izinkomba ezisesithombeni, kuyachazwa nokushiwo amagama ahambisana nesithombe, bese kugcinwa engqondweni lokho okungumongo wesithombe. Konke lokhu kuholela ekutheni izithombe zihlukaniswe ngezindikimba eziqanjwe zisuselwa kulezi zindlela zokuhumusha.

6.2 Izithombe nemifanekiso ngokuhlelwa ngezindikimba

Izindikimba ziyasiza ekuhleleni kahle konke okucashunwe ku*Facebook*. Uma sekuhlelwe ngezindikimba kuba lula ukuhlaziya amaqoqo okufanayo esengandawonye. Lokhu kukhuthazwa indlelakwenza ikhwalithethivu. Ngalokhu umcwaningi uchaza ukuthi izithombe zezinto ezifanayo ziyiqoqo lazo zodwa, njengencwadi yothando, ezenkolo njalonjalo.

Ekuhlaziyeni izithombe kuvelile esingenisweni ukuthi imvelaphi yomuntu inegalelo elikhulu ekuhlaziyeni izithombe. UGeorgalou (2017:1) ucaphune uBloomaert (2005) okhuluma ngencazelo yezithombe eveza imvelaphi yomuntu kanje:

Identities are constructed in practices that produce, enact or perform identity; thus is identification, a product of socially condition semiotic work (e.g symbols, narratives and textual genres).

UGeorgalou (2017) uchaza ngokuthi awukwazi ukuchaza impilo ongayiphili, okungukuthi uma uchaza noma uhlaziya okuthile kumele kube yinto oyaziyo, oyiphilayo noma ophile nabantu abayenzayo. Naye uGeorgalou (2017) usafakazela okushiwo uBezemer (2016) ngenhla ukuthi umyalezo ungaba noma yiluphi uhlobo, kodwa usewumyalezo.

Ngezansi ezindikimbeni kusetshenziswe ithebula lamaqoqwana ama-4 kuya kwamahlanu ezithombe kwase kuchazwa isithombe ngasinye kusetshenziswa ikhodi elinikezwe isithombe ngasinye kuthebula.

6.2.1 Okwakusetshenziswa esikhathini esiphambili / emandulo

Akuzona zonke izinto ezifike nabasentshonalanga, kodwa okunye kwakho bafice sinakho bakuphucula kwagcina sekubukeka njengento efike nabo. Isibonelo nje esisobala uthi lokuvungula. Thina sasikha umsingizane owomile siwusebenzisele ukuvungula. Bafika abetshaphi babaza izingodo benza izinti zokuvungula ezithengwa ngemali. Manje sekukhona nezinti zokuvungula ezakhiwe ngocwazi.

Esinye isibonelo isiqunga. Lesi isihlahla esincanyana esikhakhayo esasisetshenziselwa ukuze amazinyo. Wawufike usinxanxathe bese siyavuleka sakhe okusazinsephe. Lezi zinsephe yizona ezabe zingena phakathi kwamazinyo ziwahlanze abe mhlophe qwa, kusale nephunga elikhakhayo emlonyeni. Bafika babona senza nje beza nezixubho ezime njengesiqunga, nomuthi wokuxubha onephunga elikhakhayo njengaso isiqunga.

Kuningi, ngeke sakuqeda kulolu cwaningo, umcwaningi ubesika elijikayo nje ngezinto esabe sinazo ezaphuculwa zase zibukeka sengathi zifike nabelungu. Yingakho uVentsel (2009:61) ekholelwa ekutheni:

A nation is an integral subject unity of identity based on language, culture, religion, history and other factors.

Uma uVentsel (2009) echaza ukuthi isizwe siyinsika yobumbano lokuzazi, lokho kukhumbuzwa umcwaningi ukuthi isizwe samaZulu siyazazi imvelaphi yaso, amasiko aso, ulimi lwaso, umlando waso kanye nenkolo yaso. Ubuzwe besizwe buncike olimini, emasikweni, enkolweni, emlandweni kanye nakwezinye izinsika zaso. Uma echaza kanje uVentsel (2009) ufisa sikhumbule ukuthi isizwe sisukaphi size sibe lapho esikhona. Ezinye izithombe ezisetshenzisiwe kulesi sahluko ziyasikhumbuzwa ukuthi sisukaphi mayelana nezindlela kanye nezinga lokuxhumana, nempilo esake sayiphila nokunye:

Nazi izithombe ezithunyelwe enkundleni yezokuxhumana iFacebook eziveza ulwazi lokuthi yiziphi izinto ezazisetshenziswa esikhathini esiphambilini:



Isithombe 6.1 Isithombe sezinto ezazisetshenziswa esikhathini esiphambilini

Okusesithombeni kucutshungulwa ngakunye kanje:

Umsakazo wodumo KwaZulu Natali

Umsakazo owawaziwa nge*Radio Bantu* waqala ukusakaza kulesi sifundazwe sakwaKwaZulu Natali emuva kwempi yesibili yomhlaba ngeminyaka wezi-1940. Inhloso kaHulumeni wangaleso sikhathi yokusungula lo msakazo kwakuwukudlulisela ulwazi noma izindaba kuphela emphakathini waKwaZulu Natali ngolimi lwesiZulu umsakazo owawaziwa nge*Radio Bantu*. Umlando walo msakazo osazisayo ukuthi emuva kwempi yesibili yomhlaba ngeminyaka wezi-1940 kwaSABC uhulumeni wangaleso sikhathi wayefuna ukudlulisela ulwazi emphakathini ngesiZulu. Kwajutshwa uCharles Mpanza ukuba asungule i*Radio Bantu* wabe eseqokwa ukuba engamele izindaba zabomdabu baseNingizimu Afrika. Emuva kwakhe wabe eselandelwa uH.I.E Dlomo noK.E. Masinga abasebenza ngokubambisana bawuthuthukisa kakhulu umsakazo wesiZulu. Nakuba ukusungulwa kwawo kwakuhloswe ngakho ukusabalalisa ulwazi, kodwa kwabe sekungena amasiko esiZulu, umculo wesintu, amahubo, izibongo nokunye okwakuqhakambisa imvelaphi yamaZulu (<http://www.sahistory.org.za>).

Abantu bangaleso sikhathi babekumangalela ukulalela ibhokisi elikhulumayo. Izinsizwa ezisebenza eGoli zabuya naso lesi simanga, ibhokisi elincane elinabantu abakhuluma phakathi kulona. Ngaleso sikhathi umsakazo wawubizwa ngewayilense. Isizathu sokubizwa kanje ukuthi uma uwuvula wawuwayinda uma ucinga isiteshi somsakazo osifunayo. Makhathaleni emuva kokuhlohloza nokunqamuka, galakada isiZulu se*Radio Bantu*.

Umculo wamakhasethi

Ngalesi isikhathi kwakuthengwa ibhokisana elingangesandla elinentambo phakathi okuqoshwe kuyona umculo. Leli bhokisana lalibizwa ngokuthi ikhasethi. Uma selidayiselwa umuntu leli bhokisana, kwakufanele abe nomsakazo odlala amakhasethi, njengalona ongenhla, onezinkinobho phezulu ezicofwayo ukuze ikhasethi lizungeze, ngaleyo ndlela umnikazi wekhasethi useyakwazi ukulalela umculo, ngenkathi intambo ihamba, kudlala umculo. Kwakuya ngokuthi ikhasethi elamuphi umculi. Umlaleli othanda umgqashiyo, umasikandi, umculo wokholo nokunye, wayezithengela lolo hlobo lwekhasethi lomculi amthandayo, bese elifaka kulo msakazo maqede alalele izingoma.

Izingcingo zasekhaya kanye nomakhalekhukhwini

Izingcingo ebezisetsenziswa esikhathini esingaphambili bekuba yilezo ezitholakala ekhaya, lapho umuzi nomuzi unenombolo yocingo oshayela kuyo uma udinga ukukhuluma nomuntu okude nawe. Ngokuhamba kwesikhathi kwashintsha kwaba khona ucingo okwazi ukuhamba nalo olungenantambo. Lwaqanjwa igama elithi umakhalekhukhwini ngoba uyakwazi ukuhamba nalo futhi ulifake ekhukhwini. Uma kuchazwa umakhalekhukhwini kuthiwa ku <http://www.uswitch.com>:

Mobile phones, particularly the smartphones that have become our inseparable companions today, are relatively new. However, the history of mobile phones goes back to 1908 when a US Patent was issued in Kentucky for a wireless telephone. Inventing of mobile phones traces back as early as the 1940's when engineers working at AT&T developed cells for mobile phone base stations. Motorola, on 3 April 1973 were the first company that produced the first handheld mobile phone.

Kule webhusayithi sichazelwa ngomakhalekhukhwini okuthiwa amas*mart phones* esesiwumumba nedlelo nabo. Noma kunjalo umlando womakhalekhukhwini usuka emuva ngonyaka wezi-1908.

Ukunikeza abanobuciko imvume yokwakha ucingo olungenantambo yinto yasendulo, ngeminyaka ye-1908. Inkampani yokuqala eyakha omakhalekhukhwini iMotorola, kamuva kwalandela iNokia. Isithombe sikamakhalekhukhwini eseNokia nayo eyaba umakhalekhukhwini wokuqala odumile.

Isipeledi sepulasitiki

Ngokuhamba kwesikhathi kwatholakala ukuthi ucingo luyabalimaza abantwana ngenkathi kuboshwa inabukeni. Isipeledi sokuqala esenziwe ngocingo sasungulwa uWalter Hunt ngonyaka we-1849 (<http://www.thoughtco.com>). Kungaleso sikhathi lapho okuthiwa ku [http:// www.pampers.co.za](http://www.pampers.co.za) :

A snappi is a diaper fastener invented in South Africa in 1987 by a father looking for an easier way that pins to fasten his child's cloth diapers. A snappi is a cloth-diapering essential for everyone using flats, prefolds, or fitteds without aclosure.

Lolu hlobo lwesipeledi sakhiwa okokuqala lapha eNingizimu Afrika ubaba owayefuna ukufasa inabukeni lomntwana. Kulesi silondolozalwazi kuyachazwa nokuthi lolu hlobo lwesipeledi socwazi sime kanjani noma sakheke kanjani.

Baphinde ku <http://www.thenaturalbabyco.com> baluchaze kanje lolu hlobo lwesipeledi socwazi:

A snappi is a stretchable non-toxic rubber fastener with small plastic teeth on the ends that hooks the snappi to secure the diaper in two places, pulling it up to fasten from hip to hip and in the centre below the waist. This plastic safety pin used to pin a towel nappy on baby's bums. Those towel nappies were the expensive ones and they were soaked and washed on daily basis. Diapers came and most people opted for them.

Lesi sipeledi esakhiwe ngocwazi sinamazinyo afasa izinxa ezintathu zenabukeni ukuze liqine ngqi ezinqeni zomntwana. Kuyachazwa ngenhla ukuthi esikhathini samanje akusajwayelekile ukusebenzisa lolu hlobo lwenabukeni ngoba sekusetshenziswa lawa alahlwayo.

Insimbi yoku-ayina

Le nsimbi yoku-ayina isetshenziswa ngokubekwa emlilweni bese ihanjiswa phezu kwempahla eshwabene ukuze kwelulwe izimpahla emuva kokuziwashwa. Ngokuqhubeka kwesikhathi iyaphola

bese idinga ukuphindiselwa emlilweni ukuze ishise futhi. Lolu hlobo lwensimbi yokulula izimpahla ludala kakhulu, njengoba manje sekusetshenziswa le esebenzisa ugesi.

Inhloso yokuthunyelwa kwalezi zithombe

Inhlosongqangi yokuthunyelwa kwalezi zithombe ku*Facebook* ukufundisa izizukulwane samanje nesizukulwane esizayo ngokudabuka komsakazo nomakhalekhukhwini. Ngalesi sikhathi samanje sesinezinhlobo eziningi zemisakazo, eminye yakhelwe phakathi komakhalekhukhwini. Lokhu kukhombisa ukuthi sivelaphi kanye nokusifundisa ngomnyombo nomsuka wokusakaza emoyeni kanye nomakhalekhukhwini asebeshintsha mihla namalanga. Umsakazo wabe usebenzisa amabhethri ayethengwa njalo uma esephelele kwazise abantu ugesi babengakabi nawo. Kanjalo nokudlala amakhasethi emsakazweni kuveza ukuthi umculo oqoshiwe usukaphi.

Isithombe sikamakhalekhukhwini sifundisa ukuthi kuqale nini, kanjani ukusetshenziswa kwawo. Leli tshe elinezinombolo okukhuluma umuntu kulo, nakuba lenze impilo yaba lula kodwa libhidlize imizi eminingi. Liyimbangela yezinkinga zothando ezihlaziye esahlukweni sesine esidlule. Ukufakwa kwesithombe se*Nokia* kukhombisa ukuthi kwaqala ngohlobo olunjani lomakhalekhukhwini ukusetshenziswa.

Isipeledisepulasitiki naso sikhombisa izizukulwane zamanje ukuthi amanabukeni endwangu ayesetshenziswa kudala. Kanjalo nensimbi yokulula izimpahla, nangayo kukhonjiswa izizukulwane ezilandelayo ukuthi ukuze kube khona le nsimbi kagesi, kusukwaphi.

Lezi zithombe ezingenhla zikhombisa ngokusobala ukuguquguquka kwezinto nokuphucuzeka okudalwa ukushintsha kwesikhathi ezinkundleni zokuxhumana. Lokhu kusatshalaliswa kolwazi ngendlela yesithombe esingenhla esithunyelwe ku*Facebook* kuwumkhuba omuhle ukuze abantu babe nolwazi nomlando wezinto zesikhathi esingaphambili. Abanye abasebenzisa i*Facebook* njengenkundla yezokuxhumana abangazazi lezi zinto ezisesithombeni bayabuza kwabaziyo, bese beyachazelwa. Ngaleyo ndlela ulwazi luyasabalala.

6.2.2 Izithombe zamasiko

Kuyathokozisa ukubona izithombe zamasiko zithunyelwe ku*Facebook*, zithunyelwa abakhulumi bolimi lwesiZulu. Kuyinkomba yokuthi bayawazi, bayawagcina amasiko futhi bayalusabalalisa nolwazi lolimi lwabo kwabanye abantu.


UGeertz (1973:16) uchaza isiko kanje:

1. Liyindlela ephelele yokuphila.
(The total way of life of people).
2. Liwumphako onikezwa izizukulwane ezilandelayo yilabo abadala ukuze bazi ngemvelaphi yesizwe sabo.
(The social legacy the individual acquires from his group).
3. Liyindlela yokucabanga, indlela yemizwa nendlela yokukholwa.
(A way of thinking, feeling and believing).
4. Liyindlela yokuziphatha ngamafuphi.
(An abstraction from behavior).
5. Liyingxenye yokucwaninga kubahlaziyi bempilo yemiphakathi nangendlela abaphilisana ngayo.
(A theory on the part of anthropologist about a way in which a group of people in fact behave.)
6. Liyinqolobane yolwazi.
(A storehouse of pooled learning).
7. Liyinqubo yokuxazulula izinkinga zanamuhla.
(A set of standardised orientations to recurrent problems).
8. Liyimfundo nemfundiso yokuziphatha.
(A learned behavior)
9. Liyisixazululo sezinkinga eziningi. Liyindlela yokuqondisa umthetho wokuziphatha.
(A mechanism for the normative regulation of behavior).
10. Liwumthombo wolimi nenkambiso yabantu ngokwenhlalo.
(A set of techniques for adjusting both the external environment and to other men).
11. Liwumlando wesizwe, ibalazwe lokuthi isizwe sisukaphi siyaphi.
(A precipitate of history', a turning perhaps in desperation to simile, as a map, as a sieve and as a matrix).

Kulezi zincazelo zikaGeert (1973) zokuthi liyini isiko, izindlela zokulihlaziya kabanzi ukuthi liyini isiko uzithintile. Kuyavela ukuthi isiko, liyaxazulula, liwumthombo, liwumlando, liyisifundo, liyinqubo, liyinqolobane futhi lingumphako wesizwe leso esikholelwa kulo nesilisebenzisayo.

Izithombe ezilandelayo zamasiko ziveza konke lokhu okuchazwe ngenhla ngamasiko. Zichaza isiko ngamaphuzu angenhla neqhaza lalo (isiko) ekwethuleni indlela abantu abaphila ngayo.

Ithebula 6.1 Ithebula lezithombe zamasiko

Ikhodi	Okucashuniwe	Izincazelo
AB		<p data-bbox="964 667 1224 703"><i>Ukuchaza isithombe</i></p> <p data-bbox="964 730 1414 1058">Umhlambi wezinkomo uwela ezibukweni uwelela ngaphesheya ukuze uyodla emadlelweni aluhlaza. Imibala yazo yile, ezimpevu, ezinsundu, ezimdaka neminye imibala. Kanjalo nokuma kwezimpondo zezinkomo kuyisifundo nakho njengoba kukhona izinqudulu njalo njalo.</p> <p data-bbox="964 1087 1357 1123">Incazelo ecashile yesithombe</p> <p data-bbox="964 1150 1414 1331">Lesi sithombe kungaba esamabheka athunyelwa umkhwenyana emzini elobola ingoduso. Nakulo ilobolo liyahluka, uma:</p> <ul style="list-style-type: none"> <li data-bbox="964 1360 1414 1430">➤ kulotsholwa intombi nto inani lezinkomo liyahluka. <li data-bbox="964 1436 1414 1541">➤ kulotsholwa indodakazi yenduna yenkosi inani lezinkomo liyahluka. <li data-bbox="964 1547 1414 1614">➤ kulotsholwa umntwana wasebukhosini inani liyahluka.

<p>AC</p>	<p>Syakhuleka ekhaya</p>  <p>size ngalosisi oneconsi mhlampe uzoshintsha maselotsholiwe</p>	<p>Abakhongi esangweni lakubo wentombi bafika nezinkomo bamemeze imibala yazo khona esangweni.</p> <p>Incazelo yezimo zokukhuluma</p> <ul style="list-style-type: none"> ➤ siyakhuleka ekhaya – abantu abazongena emzini wendoda, yindlela yokubika kwesivakashi singabonakali sesingena emnyango. Ukuzethula nakwabaphansi bakuleso sibongo (kuvame nokushiwo kwezithakazelo okufakazela ukuzethula emndenini owuvakashele). ➤ ukucela isihlobo esihle – indlela yokungenisa nokubika isizathu sokufika kwabakhongi ukuthi bazokhuluma ngezindaba zokulobola intombi yakulowo muzi. ➤ Ngalo sisi oneconsi – umuntu wesifazane onekhanda elikhumukayo, obuye angalaleli futhi onenkani.
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Inhloso yezithombe AB no AC

Ngaphambi kokubalula inhloso yokuthunyelwa kwalezi zithombe kuFacebook umcwaningi ufisa ukuchaza ngokulotsholwa kwentombi nesiko lokugana. Lapha ucaphuna uSangweni (2014:15), obeka athi:

Ngokomshado woMdabu uma izithandanani sezithandene kuba nezingxoxo kuze kufike esiphethweni kulokhu kubanjswene. Zingathatha ngisho isikhathi eside kangakanani, aziphuthunywa. Akukho okwenzeka kungavunyelwene phakathi kwemindeni yomibili. Imishado yesilungu yona ayinazingxoxo ezitheni, uma nje sebevumelene abathandanayo bayashada. Kwenye inkathi abazali bezwa ngendaba ukuthi sekushadiwe.

Ukuchaza kukaSangweni (2014) kuncike emasikweni esintu lapho kuba nabakhongi abathunywa uyise womfana ukuzobhunga ngokuganiselana nabasekhweni. Kuyaphawuleka ukuthi ngasemaphethelweni okucashuniwe kuyaveza ukuthi alisalandelwa ngendlela leli siko noma alisalandelwa nhlobo kwezinye izindawo. Kudala, kwesinye isikhathi uma intombazane ithole ingane ingagcagcile, uyise wayo wayeyithuma ukuba iyomlandela izinkomo ekhehleni lendawo elifuyile. Kulesi simo akukhathalekile ukuthi owesifazane uyamthanda noma akamthandi lowo wesilisa. Indoda leyo izothumela umhlambi wezinkomo uye kolobola lowo wesifazane osenengane engagcagcile ukuze eze ukuzogana lelo khehla. Ukuchaza okuvela esithombeni **AB** ngokomqondo ocashile:

Amadlelo aluhlaza – indawo entsha yokusebenza, uma umuntu eshiya emsebenzini eya komunye kuthiwa uya emadlelweni aluhlaza. Amadlelo abukeka eluhlaza uma ungakafiki kuwona. Lena kungaba ngenye incazelo ecashile yalesi sithombe.

Ukuwela izibuko – uma umntwana womfana efika ezingeni lokukhula. Enye incazelo yesimo sokukhuluma sokuwela komfana esuka ebufaneni ewelela ebangeni lokuba ibhungu. Ukuphupha isalukazi kuwukuwela izibuko.

Cultural knowledge possesses an immanent relationship with the objects it describes; it is their prerequisite and gives them existence. As a result, they do not constitute a model of reality, but a model of reality, (Geertz, 1973).

NoBlöse (2002:98) ushayela isipikili ngezingxoxo zamalobolo uma ethi:

Umkhongi ngumuntu osuke emele uyise wensizwa. Ngakho-ke uphawu lokuqala nje yilolo lokuthi kufanele kube ngumuntu osemdala hhayi kuphela ngeminyaka kodwa kube umuntu oseganiwe ngoba uya emzini wendoda nje uyokhuluma nabanumzane bemizi yabo.

Umkhongi uyindlebe neso likayise womfana njengoba esho uBlöse (2002). Uphawula nokuthi kufanele abe mdala ngeminyaka umkhongi ukuze baxoxe into ayaziyo nabasekhweni lalapho akhonga khona ngezingxoxo zelobolo.

Echaza ngokuganana uthi:

NgesiZulu ukuganana akusikho ukuhlangana kwezithandani...kepha kungukuhlangana kwalezo zithandani kanye nemindeneni yazo kwakhiwe isihlobo esihle (Msimang 1975:49)

UMsimang (1975) ngenhla usafakazela khona ukuthi baningi abantu abathintekayo endabeni yokulobola. Abakhongi, umndeneni wensizwa, umndeneni wentombi nabo uqobo athandanayo. Izinkomo zelobolo (amabheka) indlela yokubonga abazali bentombi ngokubakhulisela umalokazane.

Ukweseka okwenzeka kulezi zithombe zokulobolisa, uSangweni (2014:37) ubeka athi:

Abakhongi bafika bame esangweni bathaphuze umnumzane ngezithakazelo, bacele isihlobo esihle, bese bebala izinkomo zabo ngemibala yekhethelo, ikakhulukazi izithole.





Lokhu bakwenzela ukuthambisa inhliziyi yomnumzane ngengane yakhe, ezwe ukuthi abazile ukuzolinga umuzi wakhe noma bafike bevathazela kodwa baphethe ezekhethelo izinkomo ngoba nakhu bayazibala ngemibala yazo futhi kukhona nezithole. Izithole ziyathandeka ngoba zisazozala zandise isibaya somnumzane. Izinkomo ziyifa lomndeneni. Indoda efuyile iyahlonishwa okuchaza ukuthi izinkomo ziyinika isithunzi. Kuneculo elithi, “ubuhle bendoda zinkomo zayo” okuchaza ukuthi uyathandeka umnumzane ofuyile. Imfuyo yabe iyibhange lapho umnumzane egcina khona umnotho wakhe. Kuvezwa nobuntu obubonakala ngesiko lokusisa nokusiselana izinkomo. Lezi zithombe ziveza ukubaluleka kwezinkomo esikweni lokulobola. Ukwakha ubuhlobo phakathi kwemindeneni yomibili, kwakhiwa ngemfuyo. Imibala yezinkomo, ukuthi zingaki (inani), zisencane (izithole) ukulobola ngezithole kwenziwa ukuze zifike zizale ekhweni kungabi izinkomazi ekade zazizala ngoba zisuke zingasezukuphandisa imfuyo ekhweni. Konke lokhu kwabe kubaluleke kakhulu ukuthi abakhongi bakuveze, bakusho besesesangweni.

6.2.3 Izithombe ezikhombisa ukufezwa kwemicimbi yesintu

Lezi zithombe ezicashunwe ku*Facebook* ziveza imicimbi nemisebenzi engasavamile esizweni samaZulu, ikakhulukazi kulabo asebehlala ezindaweni zabamhlophe. Ukuthunyelwa kwalezi

zithombe kusabalalisa ulwazi ngisho nakulabo abangazazi lezi zinto ezisetshenziswa kule micimbi nokusiza ekuyiqondeni kahle imicimbi yesintu.

Ithebula 6.2 Ithebula elikhombisa ukufezwa kwemicimbi yesintu

Ikhodi	Okucashuniwe	Incazelo
AD		<p>Ukusina kwezintombi okwabe kwenzeka noma okusenzeka emikhosini:</p> <ul style="list-style-type: none"> ➤ womhlonzana ➤ womemulo ➤ wecece, wejadu neminye
AE		<p>Itshe lokugaya nembokodwe. Itshe nembokodwe kusetshenziselwa ukwenza impuphu ngombila. Impuphu isetshenziselwa ukupheka izinhlobo eziningi zokudla.</p>
AF		<p>Ukubamba umoya kwenziwa ngefutho elosiwayo lidliwe ngenkathi kusalindwe ukudla okuphekwayo eziko. Umlilo upheka imbiza wose nommbila.</p>
AG		<p>Umehluko phakathi kweziko elisesithombeni AF nalesi sithombe ukuthi:</p> <ul style="list-style-type: none"> ➤ ku-AF kubasiwe kosiwe ummbila, ku-AG akubasiwe, kulele ikati.

Ikhodi	Okucashuniwe	Incazelo
AH		<p data-bbox="1084 254 1224 285">Inxuluma</p> <p data-bbox="1084 317 1419 457">Lesi sithombe esomuzi wesiZulu. Umuzi omkhulu ubizwa ngenxuluma. Lolu hlobo</p> <p data-bbox="1084 489 1419 558">Iwakhiwa indoda enesithembu.</p>

Inhloso yesithombe AD

Ukusina yindlela yokukhombisa ukubonga nenjabulo kubantu abangamaZulu emuva kokubusa emkhosini othile. Kuyindlela yokukhombisa injabulo emcimbini othile kanti kuyehluka ukusina kwabesifazane nokwabesilisa.

UKubeka-Ngobese (2004:29) uphawula kanje:

Ngomkhosi womemulo intombazane isina iqephuze ngoba isuke ijabulela izinga esikulo.

Ememulweni abazali bentombi basuke beyibonga ngokuziphatha kahle ize ifike kulelo banga. Nayoyi isuke inakho ukuzibonga ngokuzithiba kwayo, yingakho isina kushunqe uthuli. Izintombi nezinsizwa zibungaza imikhosi eminingi ndawonye lapho izinsizwa ziphuza khona utshwala obufike nezintombi kulelo jadu. Kule mikhosi izinsizwa nezintombi ziyasina uma seziqedile ukuzibusisa ngenyama notshwala besiZulu. Kanjalo nabadala bayahlabelela uma bekunomcimbi bayasina. Lokhu kuyindlela:

- yokubonga kubanini bomuzi nokukhombisa amathongo ukuthi bajabule kangakanani emkhosini obuwenziwe
- yokujabula
- yokuchitha isizungu

Banikezana ithuba ngenkathi besina bededelana, nalowo ekhipha ikhono nethalente analo. Uma izinsizwa zisina phambi kwezintombi zisuke zidlisela ukuze izintombi zithatheke ngekhone lensizwa

nobugagu. Umkhosi uyaba owasemini noma ebusuku noma imini nobusuku kuye ngokuthi uyiluphi uhlobo.

Osithumele lesi sithombe ufundisa abuye akhumbuze abasebenzisa *iFacebook* ngokusina nokubaluleka kokungawashiyi / nokungawakhohlwa amasiko. Izithombe ezinjengalezi zikhumbuza abantu ngezimpande zabo.

Inhloso yesithombe AE

Omunye umsebenzi wetshe nembokodwe:

- ukugaya imithombo yombila neyamabele
- ukugaya izinkobe zokwenza umcaba
- ukugaya ugume kwenziwa ukhothi

Osithumele ku*Facebook* lesi sithombe uhlose ukufundisa abantu ngezindlela okwakuphilwa ngazo kuqala kungakabi khona imishini okugaywa ngayo ummbila namabele. Lona kwabe kungumsebenzi wabesifazane. Abesifazane abadala babefundisa amantombazane asemancane ukuthi kugaywa kanjani.

NoKubeka-Ngobese (2004: 24) echaza izitsha zokudla zesintu uthi:

Kuningi-ke okwenziwa ngencema njengamavovo okuhluza utshwala, izithebe ezisetshenziswa uma kugaywa etsheni ukuze kwehlele khona impuphu lena esuke igaywa.

Lapha ngenhla kuchazwa imisebenzi eyayenziwa ngotshani, ukwakha izitsha zokusebenzela nokusebenza kwabesifazane. Ngalokhu kuvela ukuthi nazo izitsha zokusebenzela babezakhela bona abesifazane; ngobumba bakha izinkamba, ngotshani bakha izicephu, izithebe, iziqabetho nokunye.

Inhloso yesithombe AF

Inhloso yothumele lesi sithombe ukufundisa ngendlela yokupheka kungakasetshenziswa ugesi. Indawo yokupheka emaphakathi nendawo exhibeni, esetshenziselwa ukupheka ukudla, ibizwa ngeziko. Kuyabaswa ngezinkuni, amalongwe noma amahleza eziko. Iziko liba phakathi nendawo nendlu eduze nensika ukuze umlilo ufudumeze bonke abantu abasendlini. Kwesokudla endlini kuhlala abesilisa kwesokunxele kuhlale abesifazane. Kwakungenzeki emandulo ukuthi abantu

abanobulili obungefani bahlale esililini esisodwa. Lokhu kwakugwema izinkinga eziningi lezi ezingasagwemeki esikhathini sanamuhla.

Le ndawo (iziko) ibalulekile kakhulu emndenini. Umlotha, okuyizinsalela zezinkuni esezibasiwe, usetshenziselwa izinto eziningi, njengokuthi uma umndeni uxabene kukhunywana wona ukudala uxolo. Umlotha uyasebenza futhi ukugeza amazinyo. Iziko libalulekile ngoba lipheka ukudla futhi nomlotha utholakala kulona.

Inhloso yesithombe AG

Isaga esithi, 'ikati lilele eziko' sichaza ukuthi kulanjiwe, akukho ukudla. Lesi saga saqanjwa ngalesi senzo sekati esilibona esithombeni. Isithombe **AG** sinomlayezo othi imali ingachithwa ngezinto ezingenamsebenzi ngoba ngoMasingana kudingeka imali yokuhambisa izingane esikoleni, ngakho lesi sithombe siyafundisa ngokonga nokucabangela ikusasa kubazali bezingane. Okuphawulekayo esithombeni ukuthi ngoMasingana kusuke kungasekho nokudla, ikati lilele eziko ngoba imali iqedwe ngamaholidi kaZibandlela.

Inhloso yesithombe AH

Lesi isithombe esiveza ukuma komuzi wesiZulu. Uma indoda iganwe isithembu; amakhosikazi, ngayinye iba noguqa sithandaze abathathu. Unkosikazi wokuqala 'undlunkulu', owesibili 'ikhohlo', owesithathu 'iqadi', kanti bonke abelama owesithathu babizwa ngokuthi, 'amabibi'. Ukungabi nalo igama kwamakhosikazi elama owesithathu kwabe kungachazi ukuthi awabalulekile kumnumzane wekhaya.

Ukuma kwexulumana

1. Emsamo womuzi endlini engehla kunezindlu zikandlunkulu.
2. Ngasesandleni sokunxele sezindlu zendlunkulu kukhona izindlu zekhohlo.
3. Ngasesandleni sokudla sezindlu zendlunkulu kukhona ezeqadi.

USangweni (2014:19) efakazela ukuthathwa kwesithembu, ubeka athi:

Indoda ibiwathatha amakhosikazi aze abe mathathu noma kweve, bekuya ngokusutha kwayo.

Ukusutha akhuluma ngakho uSangweni (2014) ngenhla usho ukuthi indoda ifuye kangakanani. Uchaza ukuthi izokwazi yini ukugcina zonke izidingo nemidanti yamakhosikazi nabantwana. Ayizukhuluphekisa izingane zabanumzane eyazithatha emakubo zidla zisutha? Uma yonke le mibuzo iphenduleka, indoda yayizibusisa-ke ngamakhosikazi ayinqwaba.

Isibaya siba senkabeni yenxulumana. Esikhulu esezinkomo bese kuthi esincane esakhiwe phakathi kwesikhulu kube esezimbuzi nezimvu. Izizathu zokwakhiwa kwesibaya maphakathi nendawo nomuzi yilezi:

- Isibaya siyifa lomndeni
- Abangasekho basenkabeni yomuzi
- Ukuze sibe semehlweni omndeni wonke
- Ukuze sivikelwe umndeni wonke ngokubambisana

Umndeni wesithembu uhlala ubumbene, namakhosikazi alapha ekhaya aphantsana okodadewabo. Abantwana abazelwe umnumzane kulawa makhosikazi bayazwana futhi nonina babaphatha ngokufana. Umntwana ukhuliswa yiwo wonke amalunga omndeni. Umnumzane akakhombisi ukuthanda oyedwa wamakhosikazi akhe kakhulu kunamanye, kanjalo nezingane uzithanda ngokufana. Inkosana izalwa endlini yendlunkulu ngoba izoba yiso lomndeni uma uyise engasekho.

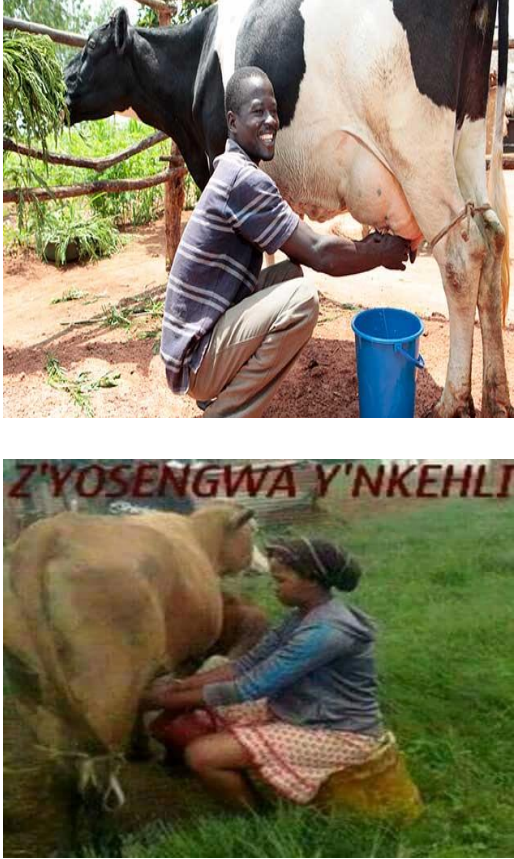

Othumele lesi sithombe ufundisa ngokuma komuzi wesiZulu, impilo ephilwa amalunga omndeni womnumzane othathe isithembu. Sibuye sifundise nangolimi lwesiZulu ukuthi amakhosikazi esithembu ayebizwa ngani, izindlu zawo, njalonjalo.

6.2.4 Izithombe ezethula imisebenzi yomndeni

6.2.4.1 Imisebenzi yabesilisa bodwa ihambisana nemisebenzi yabesifazane bodwa

Miningi imisebenzi eyenziwa abesilisa emndenini kodwa lezi zithombe ezicashunwe ku*Facebook* ziveza uhlobo oluthile kuphela lwemisebenzi yabesilisa. Lena imisebenzi okwakuphilwa ngayo ngesikhathi esiphambilini. Eyabesilisa ekule ngxenye babeyenza bodwa, bese kuthi eyabesifazane ekule ngxenye nabo babeyenza bodwa.

Ithebula 6.3.1 Ithebula lemisebenzi yabesilisa bodwa

Ikhodi	Okucashuniwe	Incazelo
AI		<p>Ukusenga</p> <p>Lona umsebenzi owabe wenziwa abafana, amabhungu nezinsizwa njengoba kuvela esithombeni AI. Kwakuthukela nje unnumzane abonakale eyosenga izinkomo. Lokho kwakudalwa isimo sokuthi akekho umfana ongasenga. Lesi sithombe sesibili sisaveza kona ukusenga kodwa kwenziwa intombazane. Zikhona izizathu ezidala ukuthi kugcine kusengiswa intombazane.</p>
AJ		<p>Amabutho kaShaka</p> <p>Inkosi uShaka wayengazwani namavaka. Insizwa kwakufanele ibe nesibindi futhi ikwazi ukubhekana nobunzima obufana nempi nokunye. Uma ekwethemba uShaka ngobuqhawe wayekufaka ophondweni lwempi noma esifubeni sayo.</p>

Inhloso yezithombe AI

Ukusenga: lona umsebenzi owabe wenziwa abafana, amabhungu nezinsizwa njengoba kuvela esithombeni AI. Izinkomazi zazikhishwa kusempondozankomo ziyodla edlelweni, ngesikhathi

sasemini yasekuseni zibuye inhlazane, kuzosengwa. Umfana ufaka amanzi ethungeni, athathe isibopho abophe amanqina enkomazi, ageze imibele bese elungiselela ukusenga. Uhlala phezu kwesigqiki bese eqala ukusenga, elokhu ephinda umphehlu ngokudedela inkonyane incele bese inkomazi yehlisa, ayiphebeze aqhubeke asenge. Uma ubisi selidumela emasumpeni, kungenzeka akleze noma aklezise. Ubisi luthelwa eguleni ukuze lube amasi. Amasi anezaqheqhe, ulaza nomlaza. Lo msebenzi umiselwe abantu besilisa kungaba abafana, izinsizwa noma ubaba wekhaya njengoba kuvela esithombeni AI sokuqala. Uma kusetshenziswa lesi saga esisesithombeni AI sesibili kusuke sekuphoqa ukuthi abesifazane benze lo msebenzi wokusenga owenziwa abesilisa. Uma sibheka indawo nendlela ukusenga okwenzeka ngayo ngenhla, kuyavela ukuthi akukho esibayeni, le ntombi isenga ihleli esigujini, ayihleli esigqikini, isebenzisa ibhakede ayisebenzisi ithunga elakhiwe ngokhuni.

Incazelo yesimo sokukhuluma

Seziyosengwa inkehli –lesi saga sichaza ukushintsha kwesimo lapho abesilisa sebengasayidlali indawo yabo emphakathini, abesifazane kuze kudinge belekelele. Lesi saga sichaza ukuthi uma izimo sezinzima akube kusabhekwa ukuthi umsebenzi kufanele wenziwa ubani, kodwa lowo okhona angawenza. Uma seziyosengwa inkehli, abesilisa basuke bengekho umsebenzi wabo usuwenziwa abesifazane.

Lezi zithombe ziyafundisa ngokusenga nokubaluleka kwezinkomo. Ukufuya kuyigugu lesizwe samaZulu. Kulesi sithombe kugqama nezixazululo eziba khona emndenini uma izimo zingahambi kahle (ukusenga kwenkehli). Akusengelwa esibayeni kuphela, uma isibaya singekho, inkomazi ingaboshelwa esigxotsheni isengwe njengoba kwenzeka esithombeni AI sesibili kanti kwesokuqala ku-AI isengelwa esibayeni. Esikhathini esiphila kuso abesilisa bagcwele emajele, badla izidakamizwa nokunye. Abesifazane babambe iqhaza elikhulu ngokwenza imisebenzi yabo nemisebenzi yabesilisa.

Inhloso yesithombe AJ

Amabhungu nezinsizwa kwakubuthwa ezigabeni zakho ezahlukene. Lapha babefundiswa ngakho konke, ukulwa ezimpini nokuphatha imindeni yabo uma sebegcagcelwe. Inkosi uShaka wayenza nemikhonto emifushane ukuze amabutho alwayo adudulane ngezifuba, konke lokho kwakungokuwalolongwa amabutho akhe.

UMbatha (2009: 118) ubeka thi:

Abantu besilisa kumele banikezwe indawo yabo yokuba izinhloko zemindeni.

Ubunumzane babuzisho bona, kungadingi ukuthi umuntu aze aziveze. Uma kuphakwe impi insizwa nomnumzane ikhombise ubuqhawe empini emabuthweni ahlaselwayo ilalise uyaca, kamuva emva kwempi inkosi iyixoshise ngemfuyo. Ukulwa ibe iqhawe empini kwakuba yinzuzo enkulu ekugcineni isithunzi seqhawe lelo, somndeni, somphakathi kanye nenkosi uqobo.

Lesi sithombe siyafundisa ngokuphakwa kwempi kwaZulu. Lena ingxenye yomlando amaZulu aziqhayisa kakhulu ngayo. Ukubuthwa kwezinsizwa zingeniswe ezigabeni ezithile zempi, indlela amabutho kaShaka ayeviva ngayo, elwa ngayo, kuyinqolobane yesizwe samaZulu nolwazi okumele lusatshalaliswe ukuze isizukulwane sikaZulu sifunde futhi siziqhenye ngobuZulu baso. Abantu abasebenzisa inkundla yezokuxhumana i*Facebook* bayakwazi ukucobelelena ulwazi ngamasiko akwaZulu ngokusebenzisa izithombe ezifana nalezi. Kwezinye izikhathi kuchazwa imvunulo yamabutho, nokuthi izimpi zazilwiwa kanjani ngesikhathi sakudala.

Imisebenzi yabesifazane bodwa

Kuchaziwe ngenhla kule misebenzi yabesilisa nabesifazane ukuthi nakuba kukhona ababebambisana kuyo, ikhona imisebenzi eyayibekelwe abesifazane bodwa, kwazise babengavuki ekuseni baye ukuyosebenzela abelungu. Indawo yabo abesifazane yabe isexhibeni; begaya ummbila, bepheka ukudla, behlanza umuzi neminye imisebenzi echazwe izithombe ngezansi.

Ukwehlukaniswa komsebenzi ngalolu hlobo kwakungachazi ukuthi uma owesilisa engekho kulowo muzi, akudliwa ngoba amasimu aba ifusi. Abantu abakhona emndenini uma kungabesifazane bodwa babeyenza imisebenzi yabesilisa, kanjalo uma bengabesilisa bodwa babeyenza imisebenzi yabesifazane ukuze bakwazi ukuphila. Kwakukhuthazwa ukuba abantu bazenzele izinto futhi bakhuthale. Uma kukhona abafana bodwa kulowo muzi, kwabe kugcizelelwa ukuthi bashshe baganwe ukuze umuzi woyise uzovuka.

Ithebula 6.3.2 Ithebula lemisebenzi yabesifazane bodwa

Ikhodi	Okucashuniwe	Incazelo
AL		<p>Ukuthenza</p> <p>Amantombazane ayefundiswa ukuthenza. Lezo zinkuni zisetshenziselwa ukupheka ukudla eziko. Izikhathi zokuthenza kwakuba isekuseni ngovivi noma selithambeme ilanga. Amantombazane noma amakhosikazi ayethanda ukuhamba abe yiqulu uma eyotheza, noma bahambe ngayedwana. Izinkuni zibekwa zibe umugqa (umyaba / inyanda) ukuze kube lula ukuzibeka ekhanda.</p>
AM		<p>Ukudla okuvunwe / okufulwe emasimini kuyalungiswa ngaphambi kokuba kuphekwe. Amantombazanyana enza imisebenzi efana nokugqula ummbila, ukubhula amabele, ukugqula isitambu, ukugaya etsheni, ukuphisa utshwala besiZulu njalonjalo.</p>
AN		<p>Owesifazane okwesokudla uphethe isikhetho, wengula amakhafilithi adlule evovweni otshwaleni. Owesifazane ombathe isiphuku esiluhlaza okwesibhakabhaka uphuza amahewu ngomancishana. Ombathe isiphuku esimnyama uyagaya etsheni ngembokodwe.</p>

Ikhodi	Okucashuniwe	Incazelo
AO		<p>Ukusinda (Ukupholisha phansi kwasendulo) kwenziwa uma endlini sekunobhuqu. Lena yindlela yokupholisha yasendulo noma ezindaweni zasemakhaya ezisakwenza lokhu. Ngokuqonda komcwaningi abelungu bafika sisebenzisa ubulongwe, bantshontsha umqondo wethu, kwabe sekuqhamuka izinkampani zopholishi.</p>

Inhloso yesithombe AL

Abayothenza baphatha inkatha (ingakhiwa ngamahlamvu noma utshani okwelukiwe kwenziwa indilinga noma umqulu wezindwangu ogoqwe waba indilinga). Inkatha ibekwa ekhanda ngaphambi kokubeka umyaba wezinkuni. Inkatha ivikela ikhanda lingalinyazwa izinkuni bese liba buhlungu.

Othumele lesi sithombe uveza indlela yokuphila yasendaweni yasemakhaya noma yasemaphandleni. Lezi zindawo azinawo ugesi abantu bapheka ngezinkuni ezithezwayo ehlathini. Lesi sithombe siyafundisa ngalolu hlobo lomsebenzi ukuthi wenziwa obani nokuthi wenziwa kanjani.

Inhloso yesithombe AM

Lesi sithombe sifundisa ngokwenziwa kotshwala besiZulu, amagama okudla kwesintu nezitsha zesintu, nokulungiselela ukwenza utshwala besizulu. Lesi sithombe sethula nesu elaligwema ukuthi abantu bangathakathani (ukukhipha ubuthi) ngokuthi basebenze ndawonye umsebenzi uqala uze uphele.

Inhloso yesithombe AN

Kulesi sithombe kuvela abesifazane abenza imisebenzi yabo ehlukehlukehene emayelana nokupheka. Ithanga liklabeledwa liphekwe libe ingqeke kanye nefutho elifulwe emasimini ekwindla. Ummbila

owomile uyavunwa, uhululwe ukuze kuphekwe ngawo izinkobe. Lezi zinkobe ziyagaywa kwenziwe umcaba odliwa namasi.

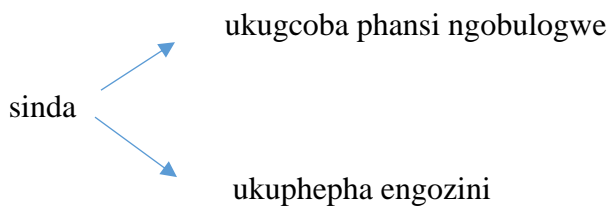
Kulesi sithombe kunokudla kwesintu okuphekwayo nalokho kokwehlisa ukoma. Futhi kunabantu abawomama abalungiselela ukudla okuzophekwa. Labo mama kungenzeka ukuthi isithembu somnumzane oyedwa, bazophekela imindeni yabo ndawonye. Kulungiswa ukudla ndawonye, kudliwe ndawonye njengomndeni.

Inhloso yesithombe AO

Ubulongwe abuthengwa kodwa bubuthwa emadloleni noma esibayeni ngoba buyindle yezinkomo. Indlu uma isindwe ngobulongwe iyaphola ngezikhathi zasehlobo. Ukusinda kunendlela yakho esetshenziswayo, njengokuthi:

Ubulongwe bulandwa esibayeni buthelwe ngamanzi bese buxovwa ngezandla bube manzi. Iningi lobulongwe liba sesandleni sokunxele, uthathe ingcosana ehamba iye kwesokudla bese iyabuya.

Lesi senzo ‘ukusinda’ sinezincazelo ezimbili kodwa eyesibili ibonakala uma sekuphinyiswa, yingakho ibizwa ngophimbohluka.



NoKubeka-Ngobese (2004: 25) uyasifakazela isithombe uma ethi:

Amakhosikazi ayekujabulela ukulungisa izindlu zawo azilolonge kahle izindonga ngaphandle nangaphakathi.


Ngalokhu uchaza ukuthi okwakusuke kuhlosiwe ukuthi umuzi wenkosikazi ubukeke futhi ubemuhle. Umuzi ohlanzekile ngaphandle, akudingi ukuthi uze ungene ngaphakathi ukuze ubone ubuqhathanzipho bomnini wawo.

Lesi sithombe sifundisa ngomsebenzi wokusinda ukuthi uyini, futhi wawenziwa kanjani, ngani? Kuyavela nokuthi ukubaluleka kokufuya izinkomo kwakusiza ngokutholakala kobulongwe obuthi uma busemanzi busetshenziselwe ukusinda, uma sebomile bube ilongwe, busetshenziselwe ukubasa.

6.2.4.2 Imisebenzi yabesilisa nabesifazane

Abesifazane nabesilisa, ngezikhathi zakudala, babebambisana ekwenzeni imisebenzi yasekhaya. Akufani nesikhathi samanje lapho asebevuka khona bonke baye kwamlungu. Ngalesi sikhathi sangaphambilini kwakwaziwa nje ukuthi kunemisebenzi yosuku ebamele futhi engapheli. Uma umsebenzi udinga amandla amaningi, yingalesi sikhathi lapho okwakuba nokuhlanganyela ekwenzeni lowo msebenzi njengalo othunyelwe kule nkundla yezokuxhumana, *iFacebook*:

Ithebula 6.4 Ithebula lemisebenzi yabesilisa nabesifazane

Ikhodi	Okucashuninwe	Incazelo
AK		<p>Lesi sithombe sethula isithombe somndeni osebenza ngokubambisana ukuze uphile. Lena kwabe kuyindlela yokuphila emandulo. Akekho owayevuka ayosebenza kwamlungu.</p>

Inhloso yesithombe AK

Umfana nguyena owayehola izinkomo eziboshelwe zidonsa igeja lokulima. Ubaba yena abambe igeja lokulima kwazise lalidinga amandla. Umndeni lapha uyasebenzisana, yilowo nalowo uneqhaza alibambayo ukuze ikhaya lime. Ukudla komndeni, isivuno, sisetshenzelwa yiwona wonke amalunga omndeni. Abasele ekhaya yibona abapheka ukudla balungiselele labo abasebenza emasimini, nakhu esithombeni bayavela bethwele izinkamba zamahhewu nokunye okuya ethunjini. Ngalesi zikhathi kwakungekho zikole abantwana okufanele baye kuzona. Imisebenzi yabesilisa yayingafani nemisebenzi yabesifazane. Amantombazane ayefunda imisebenzi konina, abafana bafunde imisebenzi koyise. Ulwazi ngezinto lwabe ludluliselwa kanjalo ezizukulwaneni ezilandelayo. Lesi simo esisibona kulesi sithombe kusenokwenzeka ukuthi kukhona lapho esisenzeka khona,

ikakhulukazi ezindaweni zasemaphandleni lapho okusaphilwa ngendlela yokulima, ukutshala nokuvuna.

Lesi sithombe sifundisa ngokusebenza ngokubambisana komndeni. Abantu babevuna bafule ukudla emasimini. Kulokho kudla okutshalwayo kubalwa ummbila, amathanga, ubhontshisi, amadumbe, ubhatata, amazambane utamatisi kanye nezinye izitshalo. Lesi sithombe siveza ukubambisana kwamalunga omndeni emisebenzini yasekhaya okwabe kudala ubudlelwano obujijile nobujulile. Onke amalunga omndeni abambisene okuyinto engasenzeki ezikhathini zanamuhla ngoba yilowo nalowo usedonsa abheke le. Imisebenzi yasekhaya yayibamba iqhaza elibalulekile ekwakheni ubumbano emndenini, emphakathini nasesizweni sonke. Kwesinye isikhathi uma umndeni unamalunga ambalwa, wawumema ilima (amanye amalunga omphakathi) ukuba uzosiza ngokulima, ngokutshala, ngokuhlakula nangokuvuna. Lawa malunga omphakathi awakhokhelwa ngalutho, alungiselelwa ukudla nokuphuzwayo kuphela ngoba azokwelekelela. Ubuntu babufundiswa kubantu ngezenzo ezifana nalezi.

6.2.5 Incwadi yothando

Ithebula 6.5 Ithebula lencwadi yothando

Ikhodi	Okucashuniwe	Incazelo
AP		<p>‘Ozulu motho’ (amaswidi abhaliwe)</p> <p>Lawa amaswidi abhaliwe aduma ngokwethula imizwa yothando. Lawa maswidi anemilayezo (mottos) yesiZulu yothando. Ayebizwa ngokuthi ‘ozulu motho’ Izinsizwa zabe zisebenzisa wona njengencwadi yothando. Zaziwathumela ezintombini ezizeshelayo ukudlulisa umlayezo wothando. Ayebhalwa ngesiZulu imilayezo enjengale: Ngiyakuthanda</p> <p>Uyangifaka? Uyangikhipha? (nokunye)</p>

Ikhodi	Okucashuniwe	Incazelo
AQ		<p>Ukweshelwa kwentombi</p> <p>Ngenhla esithombeni AP uma intombi seyesheliwe ngezenzo (ngokuthumela uswidi obhaliwe) manje ihlaselwa ngamazwi. Intombi yabe yeshelwa izinsizwa eziningi, kodwa uma isikhomba, yayikhethe oyedwa emthanda kakhulu kunalezi ezinye. Iqhikiza labe lineqhaza elikhulu elilibambayo kulokhu kuqomana.</p>

Inhloso yesithombe AP

Lezo eseqonyiwe izinsizwa zithumele uswidi obhalwe umlayezo, isibonelo: Ngithi qabu, Amathe nolimi, Sofa silahlane, neminye.

Indaba yothando yayiphinde ixoxwe ngobuhlalu. Ukwenziwa kukaswidi onemibalabala wase ubhalwa umlayezo kwabe kungukukopela kwabasentshonalanga encwadini yabomdabu ebhalwa ngobuhlalu. Incwadi yobuhlalu iyingxoxo esuka ekuqaleni ize iyofika ekugcineni uma sebuhlanganisiwe benziwa umgexo noma ibhengela. Amaswidi wona afika ehlukeni, yilelo lizihambela lodwa. Enza isibonelo uZungu (2000:58) wethula uthelekani, okuwumgexo onobuhlalu obumibalabala athi buchazwa kanje:

Uhla 6.1 Uhla lwemibala nencazelo yayo

Umbala wobuhlalu	Isihumusho
obomvu	Ngiginqa amahlule, ngibuhlungu okwenkomo ikhwelwe ngungqasha, ngiyakuthanda.
omhlophe	Ngeneme ngawe, ngiyakukhumbula.
oluhlaza okotshani	Sengonda ngaluhlaza cwe, ngicabanga ngawe.

obuyinkankane	Wo! Liyadela inkankane elashona ngesikhala esashona abangani, kudela okubonayo.
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UZungu (2000:58) uqhubeka achaze nomlayezo womgexo wobuhlalu wokuphelelwa ithemba, okungukuthi kwabe kungabhalwa umlayezo wothando kuphela, nowokubalisa wawethulwa imibala yobuhlalu. Uhla 6.1 ngenhla luveza incwadi yobuhlalu iphelele, ixoxa indaba ezwakalayo. Okungaba inkinga ukuthi esikhathini samanje noma ubuhlalu busekhona, abantu abaningi abakwazi ukuhumusha umyalezo wobuhlalu, kanti le ndaba yobuhlalu imnandi futhi iyazwakala uma uzobuhlanganisa ngendlela efanele.

Ephawula ngophawu lwenhliziyo njengoba lawa maswidi akhiwe ngalo, uMbokazi (2002:52) ubeka athi:

Ngokwasentshonalanganga inhliziyi ibuye isetshenziswe njengophawu lothando. Uma umuntu ekupha isipho esinophawu lwenhliziyo incazelo ephethwe yilokho ukuthi, ‘ngiyakuthanda.’

Lawa maswidi akhiwe aba inhliziyi ayilona uphawu lothando kulowo ophiwa wona.

Othumele lesi sithombe ku*Facebook* uveza ukuguquka kwesikhathi lapho emandulo incwadi yothando yabe ibhalwa ngobuhlalu, kamuva yabe seyibhalwa ngamaswidi. Okwabe kuthokozisa ukuthi amaswidi intombi yayiwadla ilokhu icabanga umyalezo obhalwe kuwo. Lokho kuvuthela inhansi yothando koshelwayo, inkumbulo kosekhombile.


Uma uthole isipho salo swidi kugxumagxuma inhliziyi ngoba uyazibonela ukuthi inhliziyi yalowo okuphile iphuphuma uthando. Uswidi unoshukela, into enoshukela imnandi, okungukuthi nothando lwakhe lumnandi, inhliziyi ithokozile. Umuntu osothandweni akabuzwa. Ubonakala ngokuchachamba kobuso engakawuvuli nomlomo.

Inhloso yokuthunyelwa kwesithombe AQ

Othumele lesi sithombe uveza ubuhle bomdlalo wokweshelwa kwentombi owawenziwa endulo. Ukuqomisa kwakuthokozelwa kakhulu izinsizwa kanti nabo laba ababeshelwa babekuthokozela ukushelwa. Insizwa yayivuka ekuseni iphehle ubulawu bayo, iphalaze ukuze ibe nogazi ezintombini.

Okuphawulekayo ukuthi kusetshenziswe opopayi abamele izithombe zensizwa nentombi. Lokhu kuyisibonakaliso sokuthi ukuqomisa lokhu kusamdlalo. Kwabe kungumdlalo omuhle nokho ngoba wawuholela ekuganweni kwensizwa, ivuse umuzi kayise. Kulo mdlalo wokweshelwa owawuthatha iminyakanyaka intombi iyimisile insizwa, kwakwaziwa ukuthi akukho nzondo nangxabano ezokwakheka phakathi kwabo bobabili ngoba kudlalwa umdlalo wenhliziyo nemizwa yayo.

Ithebula 6.5 Ithebula lencwadi yothando iyaqhutshwa

Ikhodi	Okucashuniwe	Incazelo
AR		<p>Nakhona emandulo amaphutha ayenzeka. Nakuba intombi nensizwa kwakungavumelekile ukuthi babe ndawonye bobabili iqhikiza lingekho, wayeqhamuka kwesinye isikhathi 'ungiyosho ekhaya'. Ukuqashwa kwezintombi zibe phansi kweso lamaqhikiza kwakwenzelwa ukugwema ukonakala kwezinto ngenxa yemizwa. Uma intombi isize yathola umntwana ingagcagcile insizwa yayiphoqwa ukuthi isale isimthatha umntanomuntu esimonile</p>

Ikhodi	Okucashuniwe	Incazelo
AS		<p>. Umkhuba osesithombeni owesimanjemanje, ufike nabasentshonalanga, lapho insizwa ecela khona umshado ngokwethula indandatho kowesifazane iguqile.</p>
AT		<p>Isithombe AC ngenhla siyahambisana nalesi sithombe. Zombili ziveza ukushintsha kwezikhathi. Esithombeni AC abakhongi bafika nezinkomo zelobolo. Kulesi sithombe abakhongi babeke imali abazokhonga ngayo esiceshini.</p>

Inhloso yesithombe AR

Isithombe sokubikwa kwesisu: Emandulo, kwabe kukhona isiko lokusoma lapho owesifazane wayehlenganisa amathanga ukuze insizwa ingangeni esibayeni sendoda, yone. Kwakwenzeka ukuthi nakuyo leyo mizamo yokusoma kujabuleke kuze kwenzekwe iphutha, intombi igcine ikhulelwe. Yilapho-ke lesi sithombe sethula khona incazelo yamakhosikazi avuka kusempondozankomo ayobika isisu kubo wensizwa.

Intombazane isuke kade intshontsha ngokuqoma kodwa ingazi ukuthi 'ungiyosho ekhaya' uyovela ngempela, ubike ukuthi sekonakele

Amakhosikazi ayobika isisu afika asho ukuhi 'inja isidle amaqanda'. Okulindelekile ukuthi uyise womfana ahlawule abuye ageze izintombi nomuzi womnumzane ngoba sekuzoba nomlanjwana. Izinkomo ezimbili nezimbuzi ezimbili kwabe kukhokhwa njengenhlawulo yesisu. Intombi esinomlanjwana yayiganiselwa ikhehla elifuyile endaweni iyoba omunye wamakhosikazi abangamabibi, ngoba ayibugcinanga ubuntombi bayo.

Efakaza uMbatha (2009: 113) ubika kanje ngenkathi esonga ucwaningo lwakhe:

Lolu cwano luveza omunye umonakalo ohambisana nelungelo lokwenza izinqumo mayelana nokuzala. Leli lungelo liyaphikisana nenqubo yesintu ngoba kuyihlazo ukuthola umntwana ungashadile. Ucwaningo luveza ukuthi siyandlondlobala isibalo sabantu abathola izingane bengashadile.

Ngokuphetha kukaMbatha (2009) ngenhla ungaze ucabange ukuthi omama abaletha isisu bahlala besendleleni, begcwele izinkalo ngoba nenani lamantombazane akhulelwayo selinyukile kanti cha akunjalo, azisabikwa izisu. Akukhona ukuthi sekuyisidala kuphela, kodwa eziningi izisu azibikwa esikhathini samanje ngoba oyise bezingane basuke bengaziwa. Intombazane iyahluleka ukusho ukuthi ingane ekabani ukuze kuhanjise isisu kulowo oyonile ngoba basuke bebaningi ekade ihlekisana nabo. Kwesinye isikhathi abafana sekulula ukuthi basiphike isisu uma bazi ukuthi intombazane ibingaziphethe kahle. Abasenandaba nesithunzi sentombazane.

Othumele lesi sithombe ku*Facebook* udlulisa ulwazi lokwakwenziwa uma intombi ikhulelwe ingakagcagci, lokhu okungasenzeki futhi okungasaziwa esikhathini sanamuhla. Uphinde ufundise ngokugcinwa kwamasiko nokuqhutshwa kwemikhuba yesintu. Kulesi sikhathi esiphila kuso abantu bazenzela noma yini bese bethi bagcina isiko. Izithombe ezinjengalesi zivuselela ukwenziwa ngomthetho kwezinto, nendlela yokulungisa amaphutha asenzekile.

Inhlawulo isiyahluka manje kuye ngokuthi abazali babantwana yini abayaziyo ngokuhlawula. Ngokujwayelekile kwakukhokhwa izimbuzi ezimbili, eyodwa eyokugeza izintombi zesigodi ngoba insizwa ekhulelisile izithele ngehlazo, eyesibili eyokugeza umuzi womnumzane. Ngaphezu kwezimbuzi kufanele kukhishwe nezinkomo ezimbili, ekanina neyokuhlawula (ukukhokhela icala). Ekanina yayikhishelwa intombi ebiseyintombi nto kuphela.

Inhloso yesithombe AS

Lo mkhuba wabetshaphi wokucela umshado ngendandatho sesiwuthathile nathi abansundu sashiya okwethu, okuwukuthumela abakhongi, kulandelwe imidanti efanele. Kwesinye isikhathi siyakusheba okwasentshonalanga nokwesintu, kwenziwe lokhu okusesithombeni (ukucela umshado ngendandatho) bese kuthunyelwa nabakhongi.

Amagama asesithombeni aveza lokhu:

- Ufebe –ke > owesilisa akamethembi lo wesifazane yize ecela umshado kuye.
- Ngeke > ukuzibophezela ukwenza okulungile nokufanele kanye nokukhombisa injabulo echichimayo

‘*How zulu man propose*’ > isizwe samaZulu asenzi njengezinye nakuba sesiphucuzekile.

Isithombe sifakwe abetshaphi ukufakazisa ukuthi le inqubo yabo, esiyenziwa nangabantu abamnyama. Amagama esiLungu ashiwo uma ngabe kufezwa lo mcimbi, *will you marry me*, le nsizwa ayiwasho kodwa isho okwayo. Lokhu kufakazela ukuthi le nqubo noma le nkulumo yasentshonalanga iyayiguqula iyenza ihambisane nezinkulumo ezisetshenziswa ku*Facebook* ezinolimi oluvusa uhlevane. Abasebenzisi balolu hlobo lokuxhumana bayaluqonda futhi luyabakitaza lolu limi.

Lesi sithombe sethulwe ku*Facebook* ukuveza ukuthelelana kwezinhlanga ngamasiko nemikhuba yazo. Okwasentshonalanga kugcina sekwenziwa abampisholo, kodwa bakwenze ngendlela yabo. Ngokubona komcwaningi izenzo zabo zifakazela impucuzeko noma ukukopela ezenzweni zabantu basempumalanga.

UJahoda (1959:184) ukuchaza kanje ukucela umshado:

In connexion with the concept of romantic love, a certain caution is advisable. From the fact the phrasing employed is familiar, once is apt to jump to the conclusion that the reference, i.e the emotional bond, is identical with that is western societies. While it is not possible to make any dogmatic pronouncements in such an elusive sphere, there are indications that matters may not be so simple. In the first place, the frequent request of assurance, for some sign that the love is ‘true’ suggests that many young people are in fact groping for the full meaning of what is symbolized by the word ‘love’, for some criterion by which they could judge that it is really there.

UJahoda (1959) ukhuluma ngezinto ezibalulekile kakhulu lapha othandweni. Ukwethembeka nokuqiniseka ngothando ukubeka eqhulwini. Ukuchaza ukuthi uthando luyini, lubonakala ngani, uthi okunguthando lweqiniso nolwamanga, kuyinkinga. Aluthenjwa uthando, akwaziwa nokuthi luzophela nini, namuhla lukhona kusasa alukho. Lokhu kusaba okukhona othandweni kudinga isiqiniseko ukuthi yilona ngempela. Olwangempela, luzohlala lukhona noma nalo ngokuhamba kwesikhathi luyancipha? UJahoda (1959) ukhuluma nangokuzwana kwabantu abathandanayo, baxhumane ngokomoya, akubiza ngokuthi kusemqoka kwabasentshonalanga. Esizweni samaZulu

akukaze kube inkinga lokhu, insizwa ngisho iyithwalile intombi; yayidliswa imithi, ncibilikiyane inhliziyo, intombi thandiyane insizwa le ekade ingayifuni nokuyibona.

UJahoda (1959:183) ukugana nokuganwa ukuchaza kanje:

How does one choose a good wife? “I cannot make my choice at all because I cannot distinguish between a good and a bad, and a aged woman and a young womanthe old women..... are all racing or scrambling for young men by ‘pan-cacking’, lip-sticking’ and painting of nails”.

Inzima-ke le ephawulwa umuntu owenziwe inhlokokhono kulo msebenzi kaJahoda (1959). Ukungakwazi ukukhetha ngenxa yokuthi awusekho umehluko phakathi kwabantu besifazane abadala nabancane kuthanda ukungezwakali. Abantu besifazane abangaba inkinga baze badide lo wesilisa yilaba abathanda abafana abancane abababiza ngo ‘Ben 10’. Ababalingi abesifazane abanjalo. Abafani namantombazane amancane athanda ama ‘*Blessers*’. Ukuzithanda kwabesifazane noma sebekhulile akunankinga, bangapenda izinzipho nemilomo. Lo wesilisa owenziwe inhlokokhono ukhuluma sengathi ukupenda izinzipho nokupenda umlomo kuyindlela yabesifazane esemthethweni yokukhombisa ukuzingela, ngakho akufanele ukuthi kwenziwe abesifazane asebebadala.

UStearns noKnapp (1993:775) bephawula ngomthelela wabasentshonalanga empilweni yabansundu bathi:

The starting point is the demonstrable shift in the cultural norms being directed at men, significant in itself, and related to other revisions in male-female relationships such as dating practices.

Kunendima emiselwe abesilisa empilweni yabantu ababili abathandanayo ngokwesintu. OStearns noKnapp (1993) yingakho bekhuluma ngogquko lwamasiko. Esizweni samaZulu kunale yokuthi owesilisa uqhuba inqubo yesintu, okungukulandela amasiko. Uma ethanda intombi, eselutholile ucu, uthumela abakhongi. Esikweni lesiZulu ayenziwa le nto yokuguqa ngedolo uma owesilisa ecela umshado kowesifazane kwazise iyindlela esetshenziswa abelungu. UStearns noKnapp (1993) bayabakhumbuza abesilisa ukwenza izinto ngendlela yamasiko abo.

Inhloso yesithombe AT

Imali ewuhlweza ebekwe esiceshini ifakazela ukuthi esikhathini samanje akusavamile ukusetshenziswa kwemfuyo uma kulotsholwa ngoba abasebangingi abantu abasafuyile, imfuyo yabantu isisemabhange. Umcwaningi angephawule ngenani lemali ekhokhwayo ngoba kuya ngamandla omkhwenyana kanye nokuthi umukhwe wakhe umbize malini.

Abakhongi bakhapha lokho abakuphathisiwe, kujwayelekile ukuthi uma sebengene endlini bakhiphisehlahlathini, imvulamlo, ingqaqamazinyo ngaphambi kokukhipha izinkomo abazokhonga ngazo. Umkhwenyana akujwayelekile ukuthi azishaye zonke izinkomo, kufanele kube khona ezisalayo, ayosiza ngazo ekhweni uma kudingeka usizo. Kwaze kwaba nesaga esithi ‘umkhwenyana isigxobo sokuxetshulwa’ kwakusukela lapho. Okubaluleke kakhulu ukwakha ubuhlobo phakathi kwemindeni yomibili. Inselelo esikhathini samanje ukuthi imishado isimba eqolo. Imali yelobolo isiphelela kulobu bucwebecwebe obenziwayo.



Osithumele ku*Facebook* uhlose ukuchaza ngelobolo. Ukuba khona kwalo kwakungekona ukuphondla umkhwenyana asale engenalutho kodwa kwabe kuwukwakha ubuhlobo, umkhwenyana abonge ekhweni ngalokho anakho ukuthi bamkhulisele inkosikazi. Inhloso yokulobola ukubonga, ukuthi amandla umkhwenyana anawo angakanani, kukuye.

Kuvelile ezibonelweni ezingenhla zothando ukuthi kunebanga lokushela (lapho insizwa ithumela amaswidi abhaliwe ancengayo, iyiqomisa ngokuyidwebela umugqa nempela intombi ize ikhiphe ucu olwakiwe ngobuhlalu). Uma behlulekile ukuziphatha, kuqhamuke ungiyosho ekhaya kuhanjiswe isisu noma insizwa icele ukuyishada intombi ngokuthumela abakhongi.

Kule ncwadi yothando kuvela uthando lwenkohliso, uthando olungamanga, inkanuko, uthando oluhlumezayo nezinye izinto eziningi ezenzeka ngaphansi kwegama lothando njengoba kuvela ezithombeni eziningi zothando ezicashunwe ngaphansi kwalesi sihlokwana esithi, ‘incwadi yothando’.

Ithebula 6.5 Ithebula lencwadi yothando iyaqhutshwa

Ikhodi	Okucashuniwe	Incazelo
AU		<p>Uthando lweqiniso lubonakala ngezenzo. Le nsizwa incamela ukuguqa ngedolo ukuze isize intombi engenwe itshe esicathulweni. Abanye bathi uma uthando luselusha kwenziwa nje, uma sebejwayelene kuphele konke lokho.</p>
AV	<p>This is how korobela is made.... 🙄🙄🙄</p> 	<p>Lesi sithombe siveza imigilingwane eyenziwa abesifazane ukuze amadoda athande bona bodwa. (ukudlisa). Ukusetshenziswa kwezinto zangaphansi zokugqoka kuthiwa akugeji, indoda iphenduka isinothongwane sokuqala nokucina. Amagama edliso: ubheka mina ngedwa, inkwayindane, ikorobela.</p>
AW	<p>Umfazi oqoTHo akavele avuke nje GULUKUDU!, Uyabuza; "Ubaba ubesazongisebenzisa yini noma sengingavuka?"</p> 	<p>Lesi sithombe sikhumbuza abesifazane ngendawo yabo emzini. Ufundisa nabesilisa ukuthi bakwazi ukubona izimpawu ezivezwa amakhosikazi uma edinga ucansi ngokwendalo kunjengokweshela.</p>

Ikhodi	Okucashuniwe	Incazelo
AX	<p>Bazobe beyenza nje indoda osisi eThekwini kule weekend</p> 	<p>Ukuchuthwa kwamadoda imali emicimbini nasezindaweni zokuzijabulisa</p> <p>Ezindaweni zasemadolobheni kuvame ukuba nemicimbi lapho abesilisa bechuthwa khona abesifazane imali basale bengenayo ngisho nendibilishi. Le micimbi isuke iseqophelweni eliphezulu, ihanjelwa omntakabani.</p>
AY	<p>"Ndithi idrink yam iphelile, eyaka Sisipho nayo iyaphela. uNcesh yena uthi ufuna iSavanna dark iHunters ayingeni. uAmanda lo unxibe iskirt esimhlophe uthi ngaske atye kuqala so mna ndicebisa iRibs sizobaRyt yabo"</p> 	<p>Nalabo abazipataniselayo bayaya khona bephethe umholo wonke. Basuke bengakakhokheli ngisho izingane esikoleni bengakathengi nokudla. Amantombazane abacutha basale bengenalutho okwenkukhu esesithombeni AX engenamaqubu. Bachuthwa kanjani? Ukuphendula umbuzo owethulwa isithombe AY kuyavela ukuthi bacuthwa intombi eyodwa ezofika nabangani abathathu. Bobane baphuza izinhlobo ezahlukene zotshwala obubiza amanani aphezulu, badinga nokudla nakho okumba eqolo.</p>

Inhloso yesithombe AU

Enkulumweni ehambisana nesithombe kuyavela ukuthi kwabansundu, uma owesilisa ekhombisa uthando kowesifazane kuthiwa:

- udlisiwe

➤ umdonsa ngekhala

Nakuye owesilisa kushiwo izinto eziningi, ‘ukhanda elixegaxegayo lofulela abafazi’, ‘wawudla nopulasitiki’, njalo njalo. Abasentshonalanga abafihli uma bevukwa imizwa yothando, naphakathi kwabantu babambana ngezandla, bangane kube njeya. Uma sekwenziwa abampisholo esidlangalaleni kulapho okuvele kuthiwe owesilisa udlisiwe.

Osithumele ku*Facebook* ugqugquzela abesilisa ukuba banakekele abathandiweyo babo ngaso sonke isikhathi, banganaki ukuthi abanye abantu bathini ngezenzo zabo. Lokho kuvuselela uthando kukhombise nothando lweqiniso. Abantu uma besanda kuthandana, uthando luvutha amalangabi.

Le nkulumo engehla iveza ubuhle bothando uma lusekhona luseluningi. Umuntu angenza noma yini, aze afise nokulishaya itshe eliqhuzule isithandwa uma uthando luselusha. Ukuphela kothando kwabathandanayo kudalwa yizinto eziningi.

Inhloso yesithombe AV

Ukuxwayisa amadoda ngobungozi bokudliswa abantu besifazane. Lesi sithombe siveza nendlela le korobela efakwa ngayo ukuthi kwesinye isikhathi kusetshenziswa isitho sangasese sowesifazane ukunonga uthando. Othumele lesi sithombe uveza nokuthi eqinisweni lolu thando akusilona olwemvelo ngoba lwenziwe. Yingakho kuyaye kuthiwe ikorobela ibuye iphele, ivuselelwe ngoba iwuthando lokwenziwa.

Inhloso yesithombe AW

Ngokwesintu abesifazane abavumelekile ukuthi bakhombise ukuthi balangazelela ucansi. Bona bafeza izidingo zendoda ocansini, hhayi ezabo. Umbuzo uthi abanazo yini bona izidingo zabo zocansi?

UHlophe (2005:64) uyakubalula lokhu uma ethi:

Abesifazane abashadile bathi bangaphansi kwengcindezi yokuthi kumele bagcine izidingo zabayeni babo kwezocansi.

Uyakuqinisekisa uHlophe (2005) ngenhla ukuthi asikho isikhathi lapho abesifazane okushiwo khona ukuthi izidingo zabo zocansi ziyabhekelwa. Okusho ukuthi kulesi sithombe kukhombisa ngokusobala ukuthi abesifazane bayithuluzi lokuzenelisa nokuzidelisa kwabesilisa ngocansi, eyabo imizwa ayinakwa. Izithandani yizona ezikuxoxayo lokhu, nowesifazane akhuthazwe ukuthi asho uma

elangazelela ucansi ukuze kube nokwanelisana. Isithunzi sobaba esikhathini esiningi siyabengama omama bagcine bengasho uma belangazelela ucansi, bafele phakathi okwebutho lakwaZulu.

Othumele lesi sithombe ku*Facebook* ukhombisa ukwehluleka kwamadoda ukufeza izidingo zebesifazane kanye nendlela abantu besifazane abakhombisa ngayo ukuthi abanelisekile kwezocansi. Ngakolunye uhlangothi uvusa imizi yamadoda engawa iwiswa ukuthi amadoda awasazifezi izidingo zawo kumakhosikazi, namakhosikazi awasazifezi izidingo zawo emadodeni awo. UHulumeni waseNingizimu Afrika usenike abesifazane amalungelo abo ukuthi bayisho imizwa abanayo kwezothando ngokukhululeka. Lokhu sekuyabasiza abanye abesifazane kanti abanye abasalandela amasiko abasaqhuba ngesidala, banamahloni ngezindaba zocansi ngoba bakholelwa ekuholweni indoda kulowo mkhakha. Abantu sebenaka nokuthi inini i“*leap year*” lapho abesifazane okuthiwa bavumelekile ukweshela abesilisa, ngalowo nyaka. Leli thuba kwazise liyivela kancane, abanye abesifazane balibamba ngezandla zombili ukuze kufezeke izinhloso zabo. Othumele lesi sithombe udlulisa leyo miyalezo yabesifazane abanqundwe amandla kwezokuthandana nezocansi.

OStearns noKnapp (1993:771) babeka bathi:

The growing importance of love in courtship and in sustaining happy marriages affected women and men alike, but it may have constituted a particularly decisive shift for the males affected, in causing and symbolising a new importance for family relationship.

UStearns noKnapp (1993) ngenhla babeka bathi ukuthanda umuntu kuyinto eqhubekayo futhi edinga ukuvuselelwa ikakhulukazi uma abantu sebashadile. Ukukhula kothando abakhuluma ngakho bayakweseka ngokuthi indoda esiganiwe kufanele ibe nothando oluningi ngoba isuke isinomndeni, nawo amadoda adinga indawo enhliziyweni yawo yokufaka umndeni njengoba kwenzeka kumama wabantwana uma sebekhona emshadweni. Nokushiya umndeni wayo inamathele kumkayo kuyagcizelelwa nayiNcwadi eNgcwele. Lolu thando kufanele le nkosikazi esesithombeni iluzwe njengoba nayo idlala indima yayo yenhlonipho kumyeni wayo.


Inhloso yezithombe AX no AY




Indoda icabangela isithunzi sayo entombini, ithuntutha imali yokugcina ukuze ijabulise isinqandamathe, ekhaya izingane zisele zincipha izithupha. Abanye uma sekuphele le micimbi emikhulu enjengo *Durban July* basuke sebeswele nemali yokuphindela emuva emakhaya.

Lesi sithombe osithumele kuFacebook uqaphelisa abesilisa ngabesifazane abanekhono lokubaqothula izimali zamadoda, egameni lothando. Ubonisa ukuthi ukuba yindoda yangempela esikhathini sanamuhla kuncike ephaketheni. Emandulo kwakuthiwa, ‘ubuhle bendoda zinkomo zayo’ manje sekuthiwa ‘ubuhle bendoda iphakethe layo’.

Ukucabangela abantwana kuvame ukwenziwa abantu besifazane kunabesilisa. Kulezi zinsuku kunezinhlelo ezifana no *Pay papgeld* nezinye ezikhombisa abesilisa abangabodli abantwana, yingoba imali iqedwa omakhwapheni nezintombi okuhanjwa nabo ubumnandi.

Ithebula 6.5 Ithebula lencwadi yothando iyaqhutshwa

Ikhodi	Okucashuniwe	Incazelo
AZ		<p>Esithombeni indoda eganiwe ediza ngemali ezintombini ishaywa umkayo. Abadizayo babizwa ngama ‘blesser’. Bathengela izintombi:</p> <ul style="list-style-type: none"> • izinwele zokufakelwa ezimba eqolo • izimpahla zokugqoka ezibizayo • ukuhamba amahhotela
BA		<p>Ukugwema ukuphinga kwamadoda, abesifazane bayaye bawaluse bafune ukwazi ukusuka nokuhlala kwayo. Ngaleso sikhathi amadoda asuke engasafune kunakwa bese ebhembuluka kakhulu. Imizamo yabo yokunqanda indoda imane ingabonakali.</p>

Ikhodi	Okucashuniwe	Incazelo
BB		<p>Le ntombi ibingazi ukuthi lo muntu wesilisa uganiwe. Ibona le ndoda ihamba nonkosikazi wayo behamba ndawonye, intombi bese iyalwa nayo ngoba icasulwa ukuthi akakaze ayitshele. Yehla isithunzi indoda ngoba intombi isiyidonsadonsa phambi kukankosikazi nengane. Ukuqonywa kwabesilisa beganiwe, yikona okudala ukuthi izinga lezehlukano emishadweni libe phezulu kangaka.</p>
BC		<p>Abantu abathandanayo abahlali besothandweni njalo. Ziyaba khona izimo nezinto ezenza ukuthi uthando lunyakaziswe. Abantu besilisa abazixoxi izinkinga zabo zothando. Abesifazane bakukhonzile ukubonisana ngezindaba zothando, kanti bayazwelana kuzo.</p>
BD		<p>Othandweni kuyaxatshwana. Izinto eziqhatha kakhulu:</p> <ul style="list-style-type: none"> • amanga • ukungethembani • ukuphinga • imali

Inhloso yesithombe AZ

Le mali indoda esuke idiza ngayo, imali yokuthengela abantwana izidingo zabo. Ekhaya ibuya ingasenamali isiphelele ebumnandini. Yizimo ezinjena ezenza amadoda agcine eseshaywa abesifazane, njengalona osesithombeni ngenhla.

Lesi sithombe sifundisa amadoda ngokunakekela imindeni nokungahambi bechitha imali ezindaweni ezingafanele. Lesi sithombe sikhombisa ubunzima abesifazane ababhekene nabo emindenini yabo. Uma indoda ikhonze abesifazane nobumnandi bempilo, imali iqedwa amayengandodalawa agcwele izindawo zokuzijabulisa. Amadoda amanye awadlaleli emalini, kanti amanye adiza ngemali aze akhohlwe ukuthi kunemindeni ebheke ukondliwa yiwona.

Inhloso yesithombe BA

Othumele lesi sithombe ku*Facebook* uxwayisa noma uqaphelisa abesifazane ngokuthi bangaqinisi kakhulu amatomu kwabesilisa. Phela abesilisa bayazwela uma sebenemigoqo bese belweqa uthango ngoba beshiswa ukuvalelwa nokuqashwa ngeso lokhozi. Olimini lwesiNgisi kunesho esithi, *if you love a dove, let it go, if it comes back, it was meant for you*-lidedele ijuba lindize, uma lalidalelwe wena liyobuya. Nabesilisa banjalo-ke uma kwakudalelwe ukuthi nigcinelane omunye komunye, kuyenzeka. Okunzima nokuphawulekayo ukuthi ekundizeni kwejuba elingowesilisa kutholakala izifo, lithi libuya libe selizoninda lo wesifazane ngotalatiya olukhulu lwezifo. Ukungqabashiya kwabesilisa uma izinto zisabahambela kahle kujwayelekile. Ngaleso sikhathi uthole ukuthi usasebenza, usaphila. Uma esebuya ekhaya, omunye usuke engasasebenzi, noma esegula. Kokunye uthole ukuthi kuhlangele kokubili, uyagula futhi akasebenzi.

Inhloso yesithombe BB

Othumele lesi sithombe ku*Facebook* ufundisa ngobubi bokungathembeki emadodeni aplingayo. Okubi ngokuphinga nokuqonywa ukuthi:

- isithunzi somndeni siyehla
- uthando emalungeni omndeni luyaphela
- ukuthembana akube kusaba khona.

Esithombeni unkosikazi naye uyamangala ukuthi kanti kukhona omunye wesifazane empilweni yomyeni wakhe. Izimo imishado ebhekene nazo esikhathini sanamuhla zinyantisa igazi. Kungenzeka

ukuthi inkosikazi yake yasola, kodwa ibingakulindlele lokhu okwenzeka phambi kwayo. Othumele isithombe ufundisa abashadile ngokuqaphela izinto ezenzeka emindenini yabo ukuze bangashaywa ibhomu ngezinto ezinkulu ezivumbuka ebudlelwaneni babo.

UStearns noKnapp (1993:771) babika kanje ngokuphela kothando:

Absence of love might even be cited as proper cause for dissolving a marriage, in those circles where divorce was possible.

Le ndoda enweshulwa intombi phambi komndeni wayo seyaphelelwa uthando lukankosikazi wayo, yingakho ineshende nje. Okubuhlungu ukuthi lapho ehambisa khona uthando lwayo (entombini), yona ayithandwa ngothando olulingana nalolu elunikezayo. Le ntombi ayinasikhathi sale ndoda, ayinanhlonipho yale ndoda. Akuqulwa nakuqulwa ukuthi emuva kwalesi siwombe le ndoda izobuyela kunkosikazi isiyothozela. Umbuzo uthi okushiwo uStearns noKnapp (1993) ngokuphela kothando emshadweni kuhamba kugcine kuphi ezimweni ezinjengalesi esisesithombeni. Emuva kokunweshulwa kanje, indoda iphelelwa isithunzi nayo iphelelwe uthando lwentombi, ikhumbule inkosikazi nomndeni wayo.

Inhloso yesithombe BC

Isimo sinzima kakhulu kwenye yalezi zinsizwa ezisesithombeni, isimo sokuyobulwa uthando lomuntu wesifazane othile, iyasha. Yingakho isizidela amathambo iyithungela ebandla kumfowabo mayelana nentombi yayo engaphenduli uma iyishayela ucingo.


Othumele lesi sithombe ukhuthaza abanye ukuba bavuleleke, baxoxe ngezinkinga ababhekene nazo othandweni. Ngokulalela isiyalo asitholayo kumfowabo, useyazi ukuthi uzoyinqoba kanjani le ntokazi ngoba uyena muntu azimisele ngaye. Amatulo namasu ayatholakala ngokuxoxa nabanye abantu ukuze kube nezixazululo. Lokho kukhombisa ukubambisana kwemindenini, imiphakathi kanye nesizwe. Okunye afuna ukukudlulisela kwabasebenzisa *iFacebook* ukuthi ezinkingeni zothando akusetshenziswa indlela eyodwa yokuzixazulula. Abantu besifazane ubethula njengabantu abagaxela kalula kunoxhaka, abagaxela bengaboni ukuthi sebeyazigaxelisa. Wethula amasu namacebo okudoba owesifazane uma eseqala ukunyiba. Ukhumbuza abasebenzisa *iFacebook* ukuthi abantu besifazane bathanda ukunakwa nokunakekelwa othandweni, kanti abesilisa bathanda ukuhlonishwa.

Inhloso yesithombe BD


Esithombeni amagama ashiwo owesifazane athi, “demedi ngikhathele amanga akho” aveza intukuthelo anayo ngokuqanjelwa amanga ile ndoda mihla namalanga. Owesifazane ufikelwa nawumuzwa wokumbulala lo wesilisa ngenxa yamanga akhe. Othumele lesi sithombe kuFacebook uxwayisa abathandanayo ngezinkinga ezidalwa ukuqamba amanga ngamabomu. Ngokwalesi sithombe kulula ukuhlala ngokuzwana nokuthula othandweni kuphela uma nithandana, nihloniphana, ningaqambelani amanga. Wethula izimo ezinzima ezidalwa amanga, lapho uthando luginca seluphenduka inzondo.

Lo wesifazane ukhathazwe ikakhulukazi ukukhohliswa yilona wesilisa. Okubi ukuthi lo wesilisa akayazi imicabango yalo wesifazane yakamuva. Phela ucabanga ukuthi ukuqamba amanga nokumkhohlisa kuseyinto nje angaqhubeka ayenze ngaphandle kwenkinga kanti cha usebanjiwe uchakijana.

Ithebula 6.5 Ithebula lencwadi yothando iyaqhutshwa

Ikhodi	Okucashuniwe	Incazelo
BE		Umama wuyena okufanele aqikelele ukuthi abantwana bathola zonke izidingo zabo okubalwa kuzo, ukudla, okokwembatha, ukunakekelwa uma bengaphilile nokunye okuningi. Kulesi sithombe umame namanje ubelethe umntwana ngaphambili, nabanye abadala ubabambe ngesandla, nokungaba umyeni wakho umbelethe emhlane.

Ikhod/i	Okucashuniwe	Incazelo
<p>BF</p>	 	<p>Ukuncelisa kuseyinto encomekayo ngisho abezempilo bayabakhuthaza omame abanabantwana ukuba bancelise. Ukuxhumana kukanina nomntwana wakhe kuncike kulona ibele. Kwase kwaqanjwa isaga esithi, 'intandane enhle umakhothwa unina', okuchaza ukuthi umntwana ukhuselwa afukanyelwe unina. Uma enonina, unakho konke umntwana. Omama banezinseka okuyizona ezibakhumbuzisa ngobunzima abadlule kubo ngenkathi bancelisa. Ubudlelwano bomntwana nonina bupheleliswa isikhathi abasichitha bendawonye umntwana encela futhi bebukana ezinhlamvini zamehlo.</p>
<p>BG</p>	<p>Whites: I just saw my "Ex"</p> <p>Blacks: Mangithi tlaaa, nayi leNja 🐶</p> 	<p>Uthando lubucayi kakhulu. Uma abantu behlukane kuliwa lugcina ludale inzondo. Uma kuhlukwane kukuhle akubi khona ukubhekana ngeziqumame zamehlo. Uma kukhona ohlukumezekile, njengakulesi sithombe, waphuma nenhliziyo enamahlule, usho kanje uma ebona lowo akade ethandana naye.</p>

Ikhodi	Okucashuniwe	Incazelo
BH		<p>Ngalesi simo sikaphaqa, othumele lesi sithombe kuFacebook uveza ukuthi ubudlelwano obuningi buqala kahle busebusha (njengawo lo phaqa owathengwa umusha). Kuthi ngokuqhubeka kwesikhathi luqale luba nemifantu. Abakulo baqala ukuluchibiyela, kodwa okuphawulekayo ukuthi kuqhuma ezindaweni ezintsha, kanjalo nezindala izindawo ezithungiwe ziyaqhuma.</p>

Inhloso yesithombe BE

Lo wesifazane ubelethe nendoda okukhombisa khona ukuthi ayikwazi kuzenzela lutho, iyingane nayo. Ziningi izindlela zokubeletha indoda ezingachazwa yilesi sithombe. Kungaba ukuyithwalela zonke izinkinga zayo zemali, zokuthandana nabesifazane abaningi, njalo njalo. Nalokho kuseyikhona ukubelethwa unkosikazi. Umama wekhaya kufanele abe namagxalaba abanzi yikhona ezokwazi ukuthwala abantwana aze athwale nendoda yakhe.

Ukuba nomqondo

Ikhaya elinomama ongenangqondo libonakala ngombala. Nakho ukuthi uzoyithwala kanjani yonke le mithwalo yomndeni wakhe kudinga ingqondo. Konke kubekwe ezandleni zakhe ukuthi kuzokwenziwani ukuze kulunge konke abakwenzayo njengomndeni.

Efakazela lokhu uHlophe (2005:18) ubeka athi:

Yize umuntu wesilisa ongubaba, eyinhloko yekhaya, aphinde abe umnikazi wakho konke okusekhaya, nomama unegalelo elikhulu ekuqinisekiseni kokuhamba kahle kwenqubo yomndeni.

Kungaphezu kokuqapha umndeni lokhu okwenzeka kulesi sithombe. Le nkosikazi esesithombeni ithwele kanzima. Indoda ibukeka ingenayo indawo eyidlalayo kulesi simo esinzima lo mndeni obhekene naso, esikhundleni salokho nayo ingumthwalo. Indaba yonakala ekukhulisweni kwabantu besifazane kusukela ebunganeni babo, abazali bawakhulisa ngokuthi kufanele afunde ukuthunga ukuze akwazi ukuphetha amabhukukwe abayeni uma eseganile. Kufanele afunde ukupheka ukuze aphekele abayeni bawo. Okukhulu kakhulu kufanele abekezelele noma ngabe yisiphi isimo abhekana naso emendweni. Yingakho lo mama ethwele yedwa kanzima kanje okwembongolo engaceli nosizo kwabakubo.

UJahoda (1959:177) ubeka kanje ngalesi simo:

As a consequence of social changes people will tend to adopt new goals, which may be difficult to achieve, and this is liable to generate anxiety and discontent. There are certainly many ways in which social change can make life more difficult for some people, and these are worthy of study in their own right: one does not have to be able to balance them against the unquestioned gains in terms of person security or material welfare with which social change can often be credited.

Indawo yendoda nendawo yenkosikazi emndenini akufanele zixovwe nakuba sekuphilwa esikhathini sikahulumeni wentando yeningi, sesinamalungelo. UJahoda (1959) ukubeka kahle uma ethi, uma kuxovekile lokhu, kudaleka isimo esingamukeleki. Uphawula nangokwakha amabhilidi ngobumba, okuthi uma kufika izimvula ezinkulu kubhidlike konke. Ukhuluma nangobulukhuni bempilo obudalwa ngabomu uma amalunga omphakathi esehlanekezela lokho okuyindlela yokuphila nokuma kwekhaya eyamiswa kudala. Indoda iyinhloko yomuza, ilindeleke ukufeza izidingo zomndeni wayo ngayo yonke indlela.

UStearns noKnapp (1993:773) babeka ngale ndlela ngokwethenjwa kwabesifazane emndenini:

Women's part of love bargain was, of course, to maintain the home, "never cease striving to be lovely," and provide emotional support for men.

Abesifazane bethenjiwe ekwesekeni abesilisa kwezomphefumulo, bayasho ukuthi unakekela ikhaya nomndeni, akapheli namandla okuzama ukuba nothando nokubamnene kumyeni wakhe. Ukuyalwa

umcwaningi akusho ngenhla okwenziwa kwabo (kubo wengoduso) ngaphambi kokuthi aphume nodwendwe ezogana. Indaba yothando olulinganayo phakathi kwabo ayikhulunywa njengoba neNcwadi eNgcwele ifakazisa ukuthi owesifazane uyathobeka, owesilisa athande umkakhe.

Inhloso yothumela lesi sithombe ukukhombisa ubunzima obubhekene nomama emakhaya abo. Kufanele babe necebo lokuthi bazozenza kanjani lezi zinto eziningi kangaka ezibabheke emehlweni imihla namalanga. Sikhombisa ukubaluleka kukamama ekhaya, lesi sithombe.

Inhloso yezithombe BF

Esithombeni BF sokuqala umntwana uncela ibele eliyintecentece okungenzeka ukuthi unina wengane ulambile ngakho ubisi alugcwele ebeleni. Esithombeni BF sesibili kunobuhlungu bokulunywa ingane encelayo. Ngenxa yothando analo ngomntwana wakhe umama akanankinga njengoba ingane imjwabalula kanje ngezinyo. Lokhu kuveza ukuthi noma umntwana esemdala engasanceli uyamzisa unina ubuhlungu ngezindlela eziningi, kodwa noma kunjalo unina womntwana uyakwazi ukubekezelela ubuhlungu abuzwisa umntwana wakhe. Abantwana baba nobudlelwane obujulile nonina, ngisho sebekhulile kuba khona lokho kuthandana nokuzwana okungachazeki ngenxa yokuncelisa ibele. Esikhathini samanje, omame bakhonze ukuzincelisa ibhodlela izingane zabo. Ngaleyo ndlela balahlekelwa yilokhu kuxhumana nabantwana babo okubaluleke kangaka.

Okufanayo ezithombeni zombili

Abantwana banobuso obuchachambile kuzo zombili izithombe okukhombisa ukuthi bayakujabulela ukuncela ibele. Nendlela abayidonse ngayo ingono kuyasho ukuthi bayayithokozela ingcengece.

Othumele lezi zithombe ku*Facebook* uzithumele mhla kubungazwa usuku lomama. Lezi zithombe zifanelekile ngoba zethula imizwa yothando phakathi kukamama nengane yakhe. Othumelile ukhumbuza omame abanabantwana nabasazothola abantwana ngobuhle bokuncelisa abantwana ibele. Okuphawulekayo ukuthi ukungancelisi kulesi sikhathi samanje sekuyimfashini. Okunye futhi ukuthi ukuncelisa phakathi kwabantu sekuyihlazo kubantu abamnyama ngoba sebetheathe imikhuba yasentshonalanga yokungavezi amabele esidlangalaleni. Lezi zithombe zisikhumbuza ukuthi akukho hlazo ngokuncelisa umntwana phambi noma phakathi kwabantu.

Inhloso yesithombe BG

Othumele lesi sithombe ku*Facebook* wethula imizwa yalowo owaphuma ebudlelwaneni nesithandwa sakhe (umyeni) enamahlule enhliziyweni yakhe. Uveza ukuthi ukhlukana kukubi kudala inzondo engasoze yaphela. Lo wesifazane uze asibize ngesilwane esinomsila isithandwa sakhe esidala.

UStearns noKnapp (1993:772) babika ngalolu hlobo ngokuphela kothando:

Marriage as opposed to courtship raises problems as well, for men and women alike might note how passion cooled or even soured once the excitement of courting had ended.

Ukulotha kwamalangabi othando kwabamnyama kuchaza ubutha kanti abasentshonalanga bagcina bengabangani. UStearns noKnapp (1993) ngenhla bathi uma sekushadiwe uthando alube lusafana nangesikhathi kungakashadwa. Ukujwayelana, ukubonana nsuku zonke kuholela ekutheni uthando lunciphe. Kwesinye isikhathi lugcina luphelile. Ngokuthi kuhlukanwa kusekhona obesenalo uthando kanti omunye akasenalo, kudala inzondo kulo osenalo uthando angabe esafuna nokumbona lo owamshiya esamthanda.

Inhloso yesithombe BH

Kulesi sithombe sibona uphaqa oxaxeliwe ngkotini nenalithi ngenxa yokuthi usuqhume nxa zonke. UBait nabanye (2016:28) ubeka kanje ngokuhlaziya kusetshenziswa le njulalwazi *iDiscourse analysis*:



By analysing discourses, we are able to argue that certain ways of representing communication process have become ‘naturalised’, so that people no longer recognise them as incorporating a political or ideological stance. The discursive pattern is a clue to what is taken as simple common sense on a particular issue (in our case, communication), and the repetition of the pattern means that it will continue to be common sense.



UBait nabanye (2016) encwadini yakhe ukhuluma ngezincazelo zezombusazwe nezolwazi, kepha kulolu cwaningo kuhlaziywa izinkulumo nezithombe ezicashunwe ku*Facebook*. Kukhona okufanayo phakathi kwale misebenzi yomibili uma esho kanje ngendaba yolwazi olusobala (*common sense*) oludalwa ukuhlaziya okunikezela ngolwazi olumayelana nokuchaza okusobala. Ngalo phaqa othumele ku*Facebook* uveza ukuthi buningi ubudlelwano osekubanjwe umoya, osekucinyeziwe,

osebulengiswe ngentambo kakotini. Kuyaphawuleka ukuthi uma abathandanayo sebhleli kule nhlobo yobudlelwano basuke bebambelele othandweni oludala abake babe nalo. Kusuke kungasekho lutho, selungaphela noma inini. Ziningi izindawo zikaphaqa ezixhunyiwe, lapho okungena khona ubhozo, ematheni onyawo, nangasesithendeni. Kanjalo nakulolu thando kuningi okonakele emzimbeni, emphefumulweni, emoyeni nasengqondweni osekunzima ukuthi kuxaxelwe bese isimo sibuyele esimweni.

1.2.6 Imidlalo yesintu

Ithebula 6.6 Ithebula lemidlalo yesintu

Ikhodi	Okucashuniwe	Incazelo
BI		<p>Ukusina kwabantu besilisa kubizwa ngendlamu. Njengokusina kwabesifazane okusesithombeni AD kwenzeka:</p> <ul style="list-style-type: none"> • emicimbini yemindeni (imigcagco, imemulo, nokunye) • emicimbini yomphakathi (izimbizo, imigubho yasebukhosini nokunye)
BJ		<p>Ukungweka kwabe kuwumdlalo wabafana ekwaluseni ababezwana ngawo amandla bafundisane nokushaya induku. Lo mdlalo wawufundisa abafana isibindi, ukuzinikela nokungabi igwala.</p>

Ikhodi	Okucashuniwe	Incazelo
BK	<p>Lapho ukhumbula abazali bakho bethi ungumfana onjani ohlulwa ngabanye abafana...</p> 	<p>Abafanyana abelusa izimbuzi, amankonyane, izimvu yibona abashayana ngenqindi bezwana amandla. Omama babo bahlale bebakhuthaza ngokungabesabi abanye abafana. Uma beqhathwa, balwa ngamandla abo onke.</p>
BL		<p>Abafana babekukhonze kakhulu ukubhukuda esizibeni edanyini nasemfuleni, Uma izinkomo zisaklabile ethafeni noma edlelweni, ilanga likhipha inhlanzi emanzini babonakale belandelana bephikelele emfuleni beyobhukuda.</p>

Inhloso yesithombe BI

Indlamu isetshenziselwa ukuchitha isizungu, ukuzijabulisa, ukudlalisela, ukuveza ikhono nokunye.

Indlamu isinwa izinsizwa ezondlekile, ezicula ingoma ehambisana nesigubhu.

Ekuchaza lokhu uKubeka-Ngobese (2004: 20), ubeka athi:

Ukucula nokusina akuhlukaniseki ngoba kwenzeka kanye kanye. Uma kusinwa wonke umuntu ufisa ukuthi kube nguye owenza kangcono. Omunye usina aze aqholoshele labo asina nabo. Kuba khona ingoma ehutshwayo ezosusa usinga lapho kusinwa.

Usagcizelela khona ukuthi ukushaya indlamu kwenziswa kuwukudlalisela ezintombini okudala ukuba nogazi kwenziswa. Ukushaya indlamu nobugagu emlonyeni kwakuyenza iqonywe ngapha nangapha insizwa. Nezinye izinsizwa zazidlela ogageni uma igagu lakwabo selishaya indlamu.

Inhloso yesithombe BJ

Emuva kokungcweka, abafana babosa iphaphu bese lichonywa othini, ozonqoba udla ubhedu. Kwaze kwakhiwa isisho esithi ‘ukudla ubhedu’, esichaza ukunqoba. Emuva kokulwa bafinyisane igazi, abafana babeya emfuleni bayogezana amanxeba ngoba ukungcweka kwabe kuwumdlalo, kungaliwa.

Lesi sithombe sithunyelwe ku*Facebook* ukufundisa ngomdlalo omuhle owenza abafana babe nesibindi, baqine. Izizukulwane zesikhathi samanje zifundiswa ngalo mdlalo bese abadala befundisa abasha ngawo khona ku*Facebook* kwazise ukungcweka akusewona umdlalo osadumile kulesi sikhathi sanamuhla.

Inhloso yesithombe BK

Iqupha noma isibhakela naso siyindlela abafana ababezwana ngayo amandla. Esithombeni kugqama nokuthi uma ungumfana kulindeleke ukuthi ukwazi ukuqiniseka. Umfana osesithombeni uyezwa ukuthi ziyamnetha kodwa uthi uma ekhumbula amazwi kanina azidele amathambo athi ‘ngofela kuye’. Othumele lesi sithombe ku*Facebook* uqinisekisa obhekene nenkinga ukuthi empilweni kubiza ukuqiniseka, ukuzinikela ngakho konke, ukuzidela amathambo nokungahleleli emuva. Kukhona abathi bangezwa ukuthi ziyabanetha bavele baphonse ithawula. Esithombeni sinomlayezo wokuthi ‘kuba mnyama kakhulu uma sekuzosa’. Inggondo yiyona ephumelelayo, akuwona amandla. Ihlakulelwe imggondo yalo mfana ngoba amazwi amgqugquzelayo ayankenteza ezindlebeni zakhe uma ezwa ephelwa amandla.

Inhloso yesithombe BL

Ngesizathu sokuthi imifula neziziba sezasha ngenxa yesomiso, abafana esithombeni bazenzele idamu lokubhukuda ngezitini. Lokhu kuveza ikhono lokusebenzisa ingqondo. Okuphawulekayo ukuthi kuleli damu bambalwa abantu abakwazi ukubhukuda kulo ngesikhathi esisodwa akufani nasemfuleni ngakho-ke kusho ukuthi banikezana amathuba okubhukuda. Isizathu sokuthunyelwa kwalesi sithombe ukukhuthaza abantu ukuba basebenzise imiqondo yabo kanzulu ukuze bathole noma ngabe yini abayidingayo. Leli damu lokubhukuda nakuba lilincane kodwa lezi zinsizwa ziyakwehlisa ukushisa ngokucwila phakathi ziveze amakhanda. Akufani nokubeleselwa ilanga ikhona into ongayenza ukulikhalima kodwa ungacabangi.

Ithebula 6.6 Ithebula lemdlalo yesintu iyaqhutshwa

Ikhodi	Okucashuniwe	Incazelo
BM		<p>Lona umdlalo obizwa ngokuthi ukugenda odlalwa ngengunda (itshe elikhulu), namatshe amancane ayisithupha noma ayishumi nambili. Lo mdlalo udlalwa amantombazanyana.</p>
BN	<p>Umuntu ulokhu ethi u single kanti Kade ashada komasgcozi. 😊</p> 	<p>Lolu hlobo lomdlalo wabantwana babafana namantombazane, abanye bawubiza ngokuthi 'ukudlala izindlu'. Izindlu-ke kusuke kwakhiwa umndeni ngoba owesifazane uba wumama, owesilisa abe ubaba, kube nomshado. Ezinye izingane ziba izimpelesi, ezinye zibe izibukeli.</p>
BO	<p>Aii ngoba ngimsaba Ukuth ngsa relaxile</p> 	<p>Lo mdlalo wawenziwa abafana ngokukhuthazana ukuze bangawesabi amantombazane. Lowo okhombisa ukuwesaba wayephonswa entombazaneni ashiywe kanjalo. Muva babuye ukuzobuza uthi kuhambe kanjani.</p>

Inhloso yesithombe BM

Inhloso yokuthunyelwa kwalesi sithombe kuFacebook ukufundisa ngalo mdlalo. Ngesikahthi esiphila kuso abantwana sebedlala imidlalo ekomakhalekhukhwini nakomabonakude. Imidlalo yesintu efana nomagenda ayisavamile futhi abanye abayazi. Kugendwa kanjani: Amatshe afakwa emgodini bese ekhishwa ngokuphonsa ingunda phezulu, uwakhiphe bese ubamba ingunda. Uma esephindela phakathi kufanele kusale elilodwa ngaphandle uze uwaqede wonke. Uma usuqedile uwaphindisela emgodini uqale futhi usushiya amabili ngaphandle, kube ushiya amathathu njalo njalo. Odlalayo uyekiswa ukudlala uma ingunda engayibambanga, yawa, bese kudlala omunye.

UKubeka-Ngobese (2004: 20) uyakufakazela ukuthi umagenda udlalwa kanjani:

Amantombazane asuke eqhudelana lapha. Aqoqa amatshe asithini izingendo, ambe umgojana bese efaka izingendo lezo. Kulo mdlalo kudlala umuntu ngamunye. Ukipha izingendo ezimbalwa ngeminwe ngenkathi ingunda (ingendo enkulu) eyiphonsa phezulu. Uma engakwazanga ukuyinqaka useshile, sekudlala omunye.

Kuze kwaqanjwa nesisho ngalo mdlalo. Uma udlala wathatha itshe elingaphandle walifaka phakathi emgodini, kwathi elikade lingaphakathi walikhiphela ngaphandle uyiphose kanye ingunda phezulu, kuthiwa uyashubhesha. Lokhu kusetshenziswa abazali uma bekhokhela isikole sengane kule nyanga bangawukhokheli ugesi, bese kuthi ngenyanga elandelayo bakhokhele ugesi, bangasikhokheli isikole, bathi bayashubhesha. Kanjalo uma umuntu engazimiseli noma kunzima into engaphumeleli, kuthiwa 'akudlalwa umagenda' laphaya.

Inhloso yesithombe BN

Kumasigcozi kuyaculwa, kusinwe, kudliwe wena owabona icece langempela. Lolu hlobo lomdlalo lwalwenza abantwana bagxile ekuqondeni ukuthi umndeni wakhiwa iziphi izinhlobo, eziwubuphi ubulili. Kulo mdlalo kwakuvivinyeka kubuye kugcwaliseke ukuthi umntwana uyabumela yini ubulili ayibo: umfana aziphathise okomfana abumele futhi ubulisa, kanjalo nentombazane iziphathise okomuntu wesifazane futhi ibumele ubufazane. Ngalo mdlalo kwakwakheka ulwazi ngeqhaza umntwana alindeleke ukuthi alidlale ngobulili bakhe. Othumele lesi sithombe kuFacebook ufundisa abuye akhumbuze izinhloso ezinhle zalo mdlalo neqhaza lo mdlalo owawulibamba ekwakheni amakhosikazi namadoda akusasa.

Inhloso yesithombe BO

Lo mdlalo lapho omunye umfana efuqwa abanye ukuba eshele intombi ayisabayo ufundisa abafana ukuthi bangawesabi amantombazane. Laba abamfuqela entombazaneni ongazi angathi basuke bemcijile ukuthi afike athini. Lokhu kuvivinywa kwabe kubasiza uma sebesebangeni lokuqomisa. Insizwa ‘enomqantula’ yabe ingathandeki futhi ibukelwa phansi ezinye izinsizwa.

Inhloso yokuthunyelwa kwalesi istshombe ukuveza imikhuba emihle eyayenziwa abafana ukuze balolongeke ekuzibikeni ezintombini. Lokhu kwabe kufundisa isibindi, ukuzethemba nokufunda ukubeka amagama ngesinono nangobuchule.

UJahoda (1959:183) ukuchaza kanje ukuzibika kwensizwa:

How can I get a girlfriend? How does one approach a girl? “I often meet a girl near the bus stop. A girl I love very much, but the first steps I should take to approach her is now my difficulty.

Insizwa esencane ephawula kuJahoda (1959) ikubeka kucace ngenhla ukuthi nangaphandle komnqantula nje kumuntu wesilisa, kunzima kabi ukuzibika kumuntu wesifazane. Phela intombi eziphethe kahle inesithunzi. Abanye ngaphambi kokuthi bazidele amathambo bazibike, baqale bathenge izipho, bazenze abangani bentombi leyo ngoba besezwa amanzi ngobhoko. Abafana abasesithombeni ngenhla basiza umnewabo obindwe isidwa, ngenxa yothando futhi ojijyelwe ukuthi uzoyisho kanjani le nto ayizwa ngaphakathi ngale ntombi.

UJahoda (1959:183) ukuchaza kanje ukuzibika kwensizwa:

Complaints of feeling shy and nervous about girls. Several times I have been attracted by nice girls, but always I have been beaten by nervousness.

Ukungasheli kwezinsizwa akusikona ukungakwazi ukukhuluma nentombi noma ukungazi ukuthi bazoshela bathini, okunye okuphawulwa inhlolekhono kaJahoda (1959) ukuthi izinsizwa zibuye zigajwe nawuvalo lokuzibika. Uthando kwalona luhambisana novalo oluncane olulokhu lukuthi thwasu, thwasu uma ubona umuntu omthandayo. Kangakanani-ke sekulindeleke ukuthi ube namagama owasho kuye?

Namantombazane ayakwenza ukuthi kube nzima ukweshelwa kwawo ngoba kwesinye isikhathi avele ahline nje. Ngaleso sikhathi isesheli sesiyabikelwa ukuthi kwasuka lokho, sizokwenza kanjani ukuthi le ntombi iswabuluke ukuze baxoxe. Amanye amantombazane uma lina izulu, iqhamuke insizwa ithi iyashela, avele athi, “angikwazi ukukhuluma izulu lina imvula izongena emlonyeni”. Pho umntanabantu uzoyiyekisa kanjani imvelo (ukuna kwezulu)?

Kuliqiniso ukuthi kukhona izinsizwa okumnandi nje ukuxoxa nazo noma ungezokuyinika ucu, bese kuba khona le okuthi uma iqhamuka uvele ubambe umlomo ukhale ngokuphathwa izinyo. Yona awufisi nokuyinika ithuba lokuthi iqale nje. Imithi efana nobulawu obabuphuzwa insizwa ekuseni maqede iphalaze ikhiphe isigcwagcwa nesinyama, yayisiza lapho-ke.

6.2.7 Izithombe zamahlanya

Amahlanya afakwa ku*Facebook* anomsebenzi ofanayo onke:

- ukuchitha isizungu
- ukuzithokozisa
- ukufundisana
- ukugcina ubunye nokuzwana


Umsebenzi wamahlanya ufana nse nomsebenzi wezinganekwane. Omunye umuntu angazibuza umbuzo othi kanti amahlanya angene esikhaleni sezinganekwane yini? Umcwaningi akanayo impendulo yalowo mbuzo ngoba naye lokhu kuyinto ayihlwayile wayibona inokufana. Ngaleso sizathu akulula ukuthi aqiniseke ukuthi kunjalo. Okuphawulekayo ukuthi kokubili kunomsebenzi ofanayo. Amahlanya, bayachaza abasentshonalanga, ukuthi ayimpilo futhi kubaluleke kanjani ukuhleka kumuntu.

Amahlanya ayinxenye yempilo yabantu, okusho ukuthi ayaphilisa. UWang (2016:75) ubeka athi:

Most images in the ‘humor’ genre seem to be straightforward, with some obvious focal points for laughter.

Inhlosongqangi yehlanya ukuhleka, nangempela izithombe ezilandelayo ziyahlekisa. Ukuhleka akucatshangwa, kuwumuzwa ozifikelayo ngenkathi ubona noma uzwa okuthile. Nakulezi zithombe ezilandelayo kwenzeka kanjalo. Ikholamu yencazelo ayikho ezithombeni ezilandelayo, isizathu ukuthi ukuchazwa kwehlanya kuhlobene nenhloso yokuthunyelwa kwesithombe, ngakho konke kuxoxwa ngakho ngezansi.

Ithebula 6.7 Ithebula lezithombe zamahlaya

Ikhodi	Okucashuniwe
BP	<p>Awenze phela uholile</p> 
BQ	<p>Shower yakwa Nongoma 😂😂😂</p> 
BR	<p>Khula s'hlahla ngife</p> 

Inhloso yesithombe BP

Lesi sithombe sithunyelwe ukucela imali ngezindlela eziphansi. Ongumkhulumi wolimi lwesiZulu akekho ongazi ukuthi isimo sokukhuluma esithi ‘awenze phela’ sichazani. Isithombe esihambisana

naso esinenkawu enkonkozela omunye siyahlekisa sona njengoba sichaza ukuncenga, ukuminca engazi noma uzophiwa yini imali njengoba eyicela nje. Igama elithi ‘uholile’ yilona eliveza umqondo wokuthi kucelwa imali lapha. Lesi sithombe sinenswebu yowesifazane ecela kowesilisa. Kungenzeka kube inkosikazi icela kumyeni wayo, noma intombi icela esokeni layo. Kanjalo nenswebu yokuthi kuyathandanwa lapha iyavezwa ubuso kanye namagama. Ngaleyo ndlela kungenzeka ukuthi udadewabo wensizwa ucela imali kumnewabo. Uthando oluvela lapha olokuzalana noma olwezithandani.

Inhloso yesithombe BQ

Abantu bayazisebenzisa izingqondo zabo lapha emnyango. Ukugeza ikhanda endishini kuyinkinga ngoba amanzi uwacaphuna ngezandla ayothi efika ekhanda ayobe eseyingcosana. Ukwenza kanje kwale nsizwa kuveza ukukhalipha komqondo, nakuba esinda amanzi lawa awabelethile kodwa inhloso yokugeza ikhanda iyafezeka. Kunekhono lokucabanga elihlekisayo kulesi sithombe lapho okuvela ukukupela isisefo sokugeza sasemadolobheni. KwaNongoma njengoba kuyindawo yasemaphandleni nje, othumele isithombe usebenzise le ndawo ukuveza ukuthi akusikhona edolobheni lapho okwenziwa khona kanje.


Inhloso yesithombe BR


Kulesi sithombe kuvela izinto ezimbili okungenzeka ukuthi osithumele ufisa ukuzigqamisa:

- lo mlisa uyakusaba ukufa
- izinkinga zimnika isixazululo angazimisele ukubhekana naso

Ubuhlaya kulesi sithombe busekutheni zikhona izihlahla ezinde ngokwanele ukuba angazikhunga kuzona kodwa ukhetha esisesincane ngesizathu sokwesaba ukufa. Okuhlekisa kakhulu ukuthi uzobulawa indlala esalinde isihlahla sikhule, futhi asikwazi ukukhula singaniselwa. Uzophelelwa amanzi okusinisela ehleli entanjeni.

Ithebula 6.7 Ithebula lezithombe zamahlala zizaqhutshwa

Ikhodi	Okucashuniwe
BS	
BT	
BU	

Ikhodi	Okucashuniwe
BV	

Inhloso yesithombe BS

‘Ayi wangiqeda’. Nababuka isithombe ubaqedile ngehlaya. Ihlaya elihlekisa osesithombeni abafundi be*Facebook* abalazi noma abalizwanga kodwa indlela ahleka ngayo iyahlekisa. Okuhlekisa du, ukuthi namazinyo akanawo (nento yokuhleka kuye lo ohlekayo ayikho, amazinyo phela). Akekho obona lesi sithombe ku*Facebook* angamamatheki noma ngabe ubekhathazeke kangakanani.

URaskin noRuch (2008:26) bephawula ngokuhleka, bathi:

Laughter is often seen as a synonymous with humor.

URaskin noRuch (2008) bathi uteku nokuhleka kungamawele. Kungani besho kanje? Yingoba emuva kokuzwa ihlaya, kungakapholi maseko kusuke sekulandela ukuhleka. Okuthokozisayo ukuthi ukuhleka umuntu akakulungiseleli, athi sengizohleka-ke manje, kepha kuyazenzekela ngenxa yehlaya. Ihlaya lisemazwini asesithombeni nakuso isithombe uqobo, yingakho siyihlaya.

Inhloso yesithombe BT

Othumele lesi sithombe ku*Facebook* wethula amaqiniso enzeka imihla namalanga, lapho abesilisa benyamalala uma beholile babuye uma imali isiphelile. La maqiniso ethulwe ngehlaya elenziwa ngomongameli ophethe eNingizimu Afrika njengamanje othe angathatha izintambo zombuso kwanyuka yonke into, impilo yaba nzima. Lokhu kunyuka, lo wesilisa ukufanisa nokwenyuselwa

ezulwini kwakhe okudale ukuthi angabuyi ekhaya. Kuyihlaya-ke ukuthi usebuye kanjani noma ubuyiswe yini.

Inhloso yesithombe BU

Othumele lesi sithombe ufundisa ku*Facebook*, wenzele abasibonayo ukuba bahleke ngoba ukukhohlakala kwamadoda kuze kubonwe nayizingane. Ukubeka kwale ndoda isandla esihlathini kuveza ukuthi iyaninga, mhlawumbe ifisa ukuba sendaweni ethile, nomuntu othile. Kuyahlekisa-ke ukuthi ayikwazi ukuba kuleyo ndawo ngesizathu sokuthi igade ingane. Ukugada ingane umsebenzi wabantu besifazane kodwa ngokuguquka kwezikhathi nezimo nabesilisa sebeyazigada izingane. Okuhlekisayo ukuthi lo msebenzi awunikiwe akawenzi ngendlela ngoba untunta ezinkalweni ngemicabango. Umntwana uyakubona ukuthi omgadile ukude ngomcabango, kuyamcasula lokho, kuyabahlekisa ababuka isithombe ku*Facebook* ukuthi ingane iyakwazi ukubona ukuthi uyise ucabangani, ize ithi izomceba kunina wayo.

Bephawula ngosizolwehlaya kulowo ongemnandi emoyeni (moods) oRaskin noRuch (2008:37), bathi:

Humor may be facilitated or impaired by certain types of moods, frame of mind and other states.

Lapha oRaskin noRuch (2008) bakhuluma ngokungabi mnandi emoyeni kwabantu, bese beqaqeka uma sekushiwo ihlaya. Ngakolunye uhlangothi umcwaningi uqaphela ukuthi kusona isithombe esinehlaya / esiyihlaya, kukhona indoda engemnandi emoyeni. Lokhu kwenza kube nesifiso sokuthi ike izibone ukuthi ilihlaya kanjani ngokuthi ayimnandi emoyeni ize ibonwe ingane ukuze nayo igcine isizihleka.




Inhloso yesithombe BV

Kulesi sithombe, osithumele wethula indlela abantu besifazane asebethanda ngayo utshwala. Abantwana bazalwa abantu besifazane futhi babathola kanzima. Lesi sithombe siyihlaya ngoba kunobuphukuphuku bokuthanda utshwala ukudlula umphefumulo womuntu. Isalukazi bese silole umphimbo sithi, ‘jabula mphimbo uzogwinya’ kanti sishaye phansi kwashunqa uthuli. Ukukhala ngaphansi okwentshebe yakwaMashu yikhona okunobuhlaya lapha ukuthi uma ingane ishayiswe imoto sithi, ‘pho uphi ubhiya’ ngoba awushongo ukuthi nawo ubhiya ushayiswe imoto.

Kulona leli hlaya kuvela nokungabi nazwelo kwalona wesifazane obuza ubhiya wakhe. Ukuthanda kwakhe utshwala kudala ukuthi angabi nanembeza wokuzwa ubuhlungu bokuthi ingane ilimale kade ithunywe nguye. Akabuzi nokuthi ilimele kangakanani, unendaba nobhiya wakhe kuphela. Lokhu kuyahlekisa ngoba akuyona into evamile; futhi kunokungabi iqiniso.

Ithebula 6.7 Ithebula lezithombe zamahlaya

Ikhodi	Okucashuniwe
BW	
BX	
BY	

Ikhodi	Okucashuniwe
BZ	
CA	
CB	

Inhloso yesithombe BW

Leli hlaya elobudlelwano bothando obunozimfihlo. Owesilisa uncamela ukufa kunokuthi azise umhlaba wonke ukuthi uthandana nale ntokazi. Impilo yakhe ingamane ingene engcupheni kunokudalula ubudlelwano bakhe ngokufaka le ntokazi esithombeni segama lakhe kumakhalekhukhwini. Kuyahlekisa-ke ukuthi ukukhombisa ukwethembeka sekungamenza ancemele ukufa kunokuthi akwenze.

Uma efaka isithombe sale ntokazi egameni lakhe:

- Izintombi zakhe ezinye zizoxabana naye.
- Zizosuke zimale ezinye izintombi zakhe ngoba zibona ukuthi kunomunye umuntu athandana naye.
- Bazomhleka ontanga ukuthi uyisiyoyoyo udonswa umuntu wesifazane ngekhala.
- Ngeke esakwazi ukuphila impilo yakhe ngendlela ethandwa nguye.
- Akasakwazi ukuphika ukuthi ukhona athandana naye ngoba nangu esithombeni, nokunye.

Ukuncamela kwakhe ukufa kunokwenza lokhu akutshelwayo kuyahlekisa.

Inhloso yesithombe BX

Ihlaya elethulwa othumele lesi sithombe ku*Facebook* elokuthi lo mfo akakaze abe nemoto. Ungene kulesi sikorokoro ukuze le ntokazi ichazeke ngoba ayaziwa amantombazane ukuthi athanda abantu abashayela izimoto. Ihlaya elikhulu lisekutheni ngeke ize imqome ngoba le moto akhuluma ngayo ayisahambi, isime ndawonye. Umbuzo othi kanti vele wayekelani ukuyishela le ntombi imoto isaphila? Nawo lo mbuzo uyihlaya ngokwawo. Inhloso yokuthumela ku*Facebook* ukukhombisa ukuthi amantombazane azithanda kangakanani izimoto, aze akhohliswe nangezimoto ezifile. Buka nje ukuthi isipitshoza kanjani. Ungafunga ukuthi ikhuluma nomshayeli wemoto entsha ceke.

URaskin noRuch (2008: 118) bachaza bathi:

We know that laughter does not always follow jokes: laughter is far from being exclusively a reaction to humor is used by speakers to signal their humorous intentions.

Kuyenzeka ukuthi uma insizwa ishela, iqale ngehlaya. Ukwakha kwensizwa ihlaya uma yeshela kuyikhono nakho kodwa-ke elingandele bani. Intombi uma iqalwa ngehlaya ngenkathi yeshelwa inhliziyayo yayo ithi tsha, noma ngabe ibicasuka ukuthi insizwa iyivimbela endleleni, kodwa ihlaya, ukuhleka kuyivula inhliziyayo, izwe isichazeka nje. Kulesi sithombe kunensizwa esemotweni endala. Ithi isathathwe yilelo hlaya intombi, amazwi aliqhubele phambili ihlaya uma esethi, 'le ntokazi wayithanda engakayithengi nale moto esiyaze yaguga. Ngesikhathi isiyodwa intombi izolokhu ibukeza amahlaya ensizwa, ingqondo itshele inhliziyayo; akhekiyane inhlansi yothando kowesifazane.

Kwalokho nje ukuthi ihlala iyicabanga le nsizwa ngenxa yamahlaya ayo, gengelezi inhliziyi, ngeniyane uthando lwensizwa.

Inhloso yesithombe BY

Othumele leli hlaya udlulisela ulwazi kubantu nokukhumbuza abaziyo ngokubaluleka kwalezi zinto zombili, uchatho nensipho eluhlaza kumuntu omnyama. Njengoba sazi ukuthi odokotela babengekho emandulo, abantu babenezindlela zabo zokwelapha izifo ezithile. Ukuchatha ngensipho eluhlaza yokugeza kwakwelapha:

- ukuqunjelwa
- ukukhipha inyongo
- ukuqeqqa
- ukwelapha iqolo
- ukwelapha isela

Umuntu ongumZulu akadingi ukuchazelwa ngalezi zifo ezingenhla, uyazazi futhi wazi nokuthi zidalwa yini. Kwakuchathwa ngamakhambi esintu. Ukufika kodokotela nempucuzeko kwenza ukuthi abanye abantu bayeke ukuchatha. Iningi seliphawula nokuthi ngokwezempilo akulungile ukuchatha ngoba kuwukufaka amanzi emzimbeni ngendlela engafanele. Indlela efanele yokufaka amanzi emzimbeni ukuwaphuza angene ngenhla ehlele ngezansi. Lokhu kuwahlanekezela eze ngaphansi ayiswe phezulu bathi kulimaza izitho zomzimba ezidalelwe ukuwagelezisa amanzi ashone ezansi.

Inhloso yesithombe BZ

Siyabuka komabonakude abantu ababhukudayo benza imigilingwane emanzini (*synchronized swimming*). Othumele lesi sithombe ufuna sazi ukuthi nabampisholo bayakwazi ukukwenza lokhu emadanyini, ezizibeni nasemifuleni. Lezi zinqe ngathi zilinde lokhu okusesithombeni BY ngenhla ukuze kushe umsebenzi wokuchatha. Okwenza lokhu kube ihlaya ukuthi:

- akagqokile lo muntu obhukudayo
- ukwenza endaweni engahloliwe, ikhanda ungathola ukuthi lithe shi odakeni phansi
- ukwenza emanzini angahlanzekile
- akanalo ulwazi lokuthi kwenziwa kanjani (akaqeqeshiwe)
- akubukeki kuphephile kule ndawo(izilwane zasemanzini, izingwenya, izinyoka)

Othumele lesi sithombe ku*Facebook* ufisa ukuxwayisa abasibonayo bazi, bafunde ukuthi nakuba kukuhle ukubonela izinto ezenziwa ezindaweni zempucuzeko kodwa kufanele kube nezidingongqangi zokuzenza ukuze kugwemeke izingozi. Uma kungenjalo sizihlekisa nabasentshonalanga okuyibona abangabanikazi balezi zinto.

Inhloso yesithombe CA

Othumele lesi sithombe ku*Facebook* ukhombisa indlela abantu besilisa abasebancane abenza ngayo uma bebonana sekunesikhathi bagcinana. Sinobuhlaya uma ubheka:

- umzimba wabo, bami baqonda. Ongakwesokunxele yena uze waphequka wabheka phezulu.
- ukubamba emlonyeni bobabili
- ukuhlahla amehlo

Ukusetshenziswa kopopayi esikhundleni sabantu kwalokho nje kunobuhlaya phakathi. Ukuba bekungabantu bebengeke bapequke kanje futhi nomyalezo ubungeke ufane. Izingubo ezigqokwe yilaba opopayi nazo ziyahlekisa. Okufanayo ngabo:

- izingubo zokugqoka
- ukubeka intshebe, icwalwe ngokufana
- ukugqoka kwamahembe ezingalweni
- ulimi lomphakathi olusetshenzisiwe (*islang*: mjitha wami)

Okungenhla kuyafakazela ukuthi kade bagcinana laba bantu futhi bangamathe nolimi. Impilo yabo nakuba bengayiphili ndawonye kodwa iyefana. Kuyintokozo kakhulu ukuhlangana kwabo. Othumele ku*Facebook* uveza umuzwa othi, ‘abake babonana bayophinde babonane’. Laba bangani sebezovuselela kabusha ubuhlobo babo, belokhu bethintana, kungaba ngezingcingo, ngemiyalezo noma bavakashelane. Kuyenzeka lokhu empilweni kubantu.

URaskin noRush (2008: 55) baphawula ngamahlanya enziwa ngamakhathuni bathi:

Joke and cartoon based text of humor appreciation were the dominant approach to the measurement of sense of humor.

Baqinisile oRaskin noRuch (2008) ngenhla ngoba amahlanya kwasendulo ayenziwa ngezici abantu abanazo. Ukusetshenziswa kwamakhathuni, kube opopayi abethula ihlaya, kuyinto

encomekayo negquqquzelwayo ukuze kungabi bikho abazokonakalelwa imiphefumulo ngoba sekuhlekwa izici zabo. Ikhono lokuhlekisa (*sense of humor*) kwabenza amahlaya ngamakhathuni bathi libonakala kahle ngoba opopayi yibona abathula ihlaya lomdwebi wekhathuni.

Inhloso yesithombe CB





Ihlaya lalesi sithombe lisekutheni akubona bonke abantu abaphuzayo abazithengelayo utshwala. Ofakile esiqandisini esiphathwayo, osuke ethengile. Uma sekunomthetho onje, abasenalo igunya lokuthatha abangathenganga. Ihlaya ukuthi:

- umlayezo ubhalwe ngaphakathi, okungukuthi wena ongathenganga uwubona usuvulile, wabona nokuthi kukhonani. Uconsa amathe, kome umphimbo ungeke usasizakala.
- Inhliziyo isala ilobiza, isivalo sibuyele kancane kancane usuphoxekile.

Lesi sithombe sinciphisa inani labantu abangongoqo, sixwayisa abadla ngandoda, amasaha angafuni ukuthenga kodwa akuthandayo ukuphuza iziphuzo zabantu futhi aminyayo. Kunenkolelo yokuthi umuntu ominyayo kuvame ukuba yilona osuke engathenganga. Kulesi sithombe, abasuke bethengile sebekhathele ukukhuluma babone kungcono bavele babhale umyalezo ozokwethula imizwa yabo kulawa masaha.

Ithebula 6.7 Ithebula lezithombe zamahlaya ziyaqhutshwa

Ikhodi	Okucashuniwe
CC	

Ikhodi	Okucashuniwe
CD	
CE	
CF	
CG	<p>Passenger : Mawuqeda ukujika Taxi Driver : Kunani? Passenger : Kunamanzi akho okugeza.</p> <p>Translate from Indonesian</p> 

Inhloso yesithombe CC

KwaZulu emandulo, ibomvu laqala ukusetshenziswa omama kanye nezintombi zivika ngalo ilanga ukuze lingaboni ubuso. Uma sebhuge ubuso ngebomvu ngempela babuvikeleka elangeni, babebugeza njalo ntambama, baphinde babugcobe futhi ekuseni. Abelungu bafika baguqula lezi zimonyo esinazo zaba njengalo ibomvu. Lafakwa emabhodloleni, lathakwa nangezinye izithako base belidayisa. Okuyinkinga ukuthi ibomvu lalingayi ngesikhumba somuntu, kanti izimonyo zabo lezi seziya ngokuthi isikhumba sakho sinombala onjani. Owesifazane osesithombeni esingenhla kukholelwa ekutheni akasebenzisanga umbala ohambisana nombala wobuso bakhe. Othumele lesi sithombe ku*Facebook* uhlekisa ngalo dadewethu ukuze abesifazane bazi ukuthi umbala wesikhumba sakho kumele uhambisane nesimonyo osithengayo; lo wesifazane osesithombeni yingakho kuthiwa ufana nombala womgwaqo wangakubo. Okuhlekisayo ukuthi lo wesifazane akwenzekanga lokhu abekufuna noma ekufisa kokuziphaqula abe muhle kakhulu kepha umbala webomvu labelungu (*make up*) awugcobile awuhambisani nebala lesikhumba sakhe. Uvele waphenduka umthuqasi ohlekisayo.

Inhloso yesithombe CD

Lesi sithombe sithunyelwe ukukhombisa indawo yabantu besilisa ebucayi nebuhlungu ngendlela engabekezeleleki. Umuntu wesilisa uma ethinteke kule ndawo uphelelwa umoya wokuphefumula. Ukuhlukunyezwa kwakhe ngale ndlela kungaholela ekulihlanzeni lonke iqiniso elifuneka kuye. Ubuhlalaya buvezwa ngokuthi:

- kusetshenziswe upopayi
- isitho sangasese sixovwa ngesibhakela
- ukuqhasha kwezwi ngenxa yezinhlungu
- owesilisa ushaya omunye wesilisa kule ndawo ebucayi kangaka

Lesi sithombe sifakwe ku*Facebook* ukuhlekisa nokukhumbuza abesilisa ukuthi banendawo ebucayi nebuthaka nakuba benamandla okwenza noma ngabe yini. Le ndawo iyingozi, owesilisa angaphuma nomphefumulo uma ethinteke kabana kuyona.

Inhloso yesithombe CE

Othumele lesi sithombe uveza ukuzethemba nokungaziboni kwabesilisa uma bengekho esimweni esifanele. Lokho kwenziwa ukuthi ngaso sonke isikhathi bahlala belwela isithunzi sabo (*ego*). Ngisho

nabahlala emgwaqweni abangasawazi amanzi, abagcina ngokuwaphuza bazibona beyizinto ezingcono emphakathini. Ubuhlaya kusekutheni:

- bayizihlanya kodwa abaziboni
- lo okwesokudla uzibona eyisoka lamanyala nakuba ewumadakeni enje

Kungenzeka ukuthi akazalwanga enjena, mhlawumbe ngempela wayevalile eMpangeni ngokuba isoka. Ngakho-ke ukuthi asikho isihlahla esiguga namagxolo aso usezikhumbula ngezikhathi zakhe esashisa. Okuhlekisayo ukuthi lo ongakwesokunxele umsangano uke udambe abone ukuthi impilo yabo ayisabavumeli ukuthi bangaba nezintombi, yingakho ebuza umhlobo wakhe. Ukusebenzisa indawo yaseMpangeni othumele lesi sithombe uveza indawo lapho adabuka khona noma ake ahlala khona.

Inhloso yesithombe CF

Isobala inhloso yalowo othumele lesi sithombe: ukuhlelekisa. Ukuhleka kwalona wesifazane kuyahlekisa ngoba naye uyahlekisa uma umbuka. Akudingi ukuthi osibukayo isithombe azi ukuthi yini ebulala lo wesifazane ngensini. Obuka isithombe uzwa ukuthi ubulewe ngensini osesithombeni kanti ababuka isithombe ubabulala ngezisini, bafe yinsini.

URaskin noRuch (2008:25) bebalula ngokuhleka bathi:

Smiling is the most frequent response to jokes. A review of studies reveals that in experiments smiling occurs roughly five times more than laughter.

KuRaskin noRuch (2008) uvela kahle umehluko phakathi kokumamatheka nokuhleka. Ukumamatheka kwenzeka ngaphandle kokuveza amazinyo, kanti ukuhleka kwenza uvule umlomo kakhulu kuphume nezwi. Yilokho okwenzeka esithombeni, ngeshwa asikwazi ukuzwa iphimbo ngoba kusesithombeni. Okuhlekisayo ukuthi:

- ohlekayo akanawo amazinyo okuhleka
- engabe akhishwa yini amazinyo?
- usithathaphi isibindi sokuqhephuka kanje azi ukuthi kume kanjani emlonyeni?

Lesi sithombe ngaphezu kokuhlekisa sithunyelwe ku*Facebook* ukuze sifundise nangokuhlola isimo ngaphambi kokwenza into. Bekungaba ngcono uma ehleka awuvule kancane umlomo ukuze kungabonakali ukuthi amazinyo akhe awaphelele, enjalo nje awagezisiswa kahle. Kukhona nokuveza ubuzwe obuthile kulesi sithombe, nakuba kungacaci kahle. Kukhona nokuhlekisa ngesizwe esithile, esaziwa ngokuphunyelwa amazinyo ngale ndlela. Leso sizwe sidumile ngokuphunyelwa amazinyo uma abantu baso bekhula. Othumele lesi sithombe ku*Facebook* kungenzeka ukuthi nokungcofa lesi sizwe bekuyinhloso yakhe.

Inhloso yesithombe CG

Abashayeli bamatekisi badume ngokungagezi. Kwaze kwaqanjwa negama labo ukuthi ‘bangomageza empompini’ ngoba basula ubuso empompini; abangeni phakathi emanzini bageze umzimba wonke. Uma begeza empompini kuthiwa ‘bashaya isithombe sepasi’ ngoba ubuso bodwa obuthintwa amanzi. Othumele lesi sithombe wethula ihlaya lokuthi bayadelela abashayeli bamatekisi. Uma umuntu emlayela indawo, usuke echaza ukuthi uzokwehla kuleyo ndawo. Asikho isidingo sokuthi abuze ukuthi kukhonani lapho ayalelwa.

Ihlaya livumbuka empendulweni ethi: kunamanzi akho okugeza. Kuyahlekisa lokhu ngoba vele kuyaziwa ukuthi abagezi bayanyanyalata, phezu kwalokho ukudelela kwakhe kumlethele ukuphoxeka.

Ithebula 6.7 Ithebula lezithombe zamahlaya zizaqhutshwa

Ikhodi	Okucashuniwe
CH	

Ikhodi	Okucashuniwe
CI	
CJ	
CK	

Inhloso yesithombe CH

Ihlaya kulesi sithombe osithumele kuFacebook usethula ngokubukela phansi indawo yakwaNongoma. IBlessor kuyaziwa ukuthi abantu besilisa abanemali, abadiza ngemali

emantombazaneni amancane ezindaweni zasemadolobheni. KwaNongoma ngoba kuyindawo yasemakhaya kubukiswa ngayo ukuthi:

- *ineblessor* elilala ecansini
- *ineblessor* elinotwayi
- *ineblessor* elicuthela izintombi esikhotheni
- *ineblessor* elinenswebu yokungagezi

Okuhlekisayo kakhulu ukuthi *amablessor* abantu abanemali. Lo mlisa akanayo inswebu yemali. Mhlawumbe isikhindi sangaphansi lesi esimhlophe esiwuphawu lokuthi unemali, kungenzeka. Mhlawumbe indlela alele ngayo, 'ucuphe isisoka'. Yikhona konke lokho okuhlekisayo.

Inhloso yesithombe CI

Ukungathembani kwabantu abathandanayo kuholela ekutheni uma kukhona othola ucingo oluphuma ngaphandle, omunye afise ukwazi ukuthi ubani oshaya ucingo, nokuthi bakhuluma bathini. Okuyihlaya amehlo ale nja amele owesifazane, akhombisa:

- ukusola
- ukukhuza / ukuxwayisa
- ukuqalekisa

Othumele lesi sithombe uveza imizwa yokusola nokungakhululeki othandweni ngenxa ngezinsolo zokuthi kukhona abanye noma omunye okhona ebudlelwaneni babo. Lokhu kwenziwa isikhwele, okuyindlela umuntu akhombisa ngayo ukuthi unothando olungakanani lomlingani wakhe. Lawa mehlo axoxa indaba ethi:

- Ngikugadile
- Ngiyakubona njalo wena qili.
- Mhla ngakubamba doti, koqhuma nhlamvana ezinye ziyakufekela.
- Zibaliwe izinsuku zakho, akukho okufihlakele okungeyukuvela.
- Amadoda...

Iphutha elilodwa nje elenzekayo kuleli hlo elinje, ifile le ndoda. Ingake ilinge yenze okungalungile, izowukhomba umuzi onotshwala, iyikhothe imbenge yomile. Konke lokho kuwumyalezo walawa mehlo ahlekisayo.

Inhloso yesithombe CJ

Uthando esikhathini sanamuhla luncike emalini nasezintweni eziphathekayo. Abantu abasathandani nje kusuka ekujuleni kwezinhliziyi zabo. Ukushwabana kwebhulukwe amaphakethe kuchaza ukuthi alinamali kanti uma equmbile amaphakethe lokho kusho ukuthi agcwele imali. Izinkinobho zimele inhlamvu yehlo laphaya emaphaketheni kanti amaphakethe wona amele amehlo. Ukunyomfozela kwesihlathi nekhala nomlomo nakho kuveza indlala ngoba ukube uyadla uyasutha ngabe izihlathi zikhukhumele.

Ibhulukwe elisesithombeni lenziwe ubuso obunalezi zimpawu:

- usizi
- ukungabi nalutho (ukweswela)
- ulaka
- inhliziyi embi
- ukudabukisa

Lezi zimpawu ziveza ukuthi akanamali lo wesilisa. Othumele lesi sithombe ku*Facebook* wethula ubuhlungu obuba kumuntu wesilisa uma enganamali. Kuyaziwa ukuthi abantu besifazane sebethanda imali ikakhulukazi kubantu besilisa. Lokho kusho ukuthi unosizi lokuthi ngeke aqonywe, nomqomile uzomala. Unolaka lokuthi akathandwa muntu. Unenhliziyi embi yokuthi abanye banayo imali, bayaqonywa; lutho kuyena. Okokugcina ukudabukisa kokuthi akanaye omthandayo futhi uma engakabi nayo imali usekude ukumthola.

Lokhu kuveza ukuthi uthando lweqiniso seluyindlala kanti futhi kuyabalimaza kakhulu abesilisa abangenamali. Ubuhlaya busekuguqulweni kwebhulukwe libe ubuso bomnikazi walo. Okunye okuphawulekayo kulesi sithombe sebhulukwe ikhono labantu lokusebenzisa izandla ukwenza okuthile. Leli bhulukwe libekwe ngobuchule obuthile ukuze libe ubuso bendoda. Abantu banemiqondo ekhaliphile ukwakha izinto ebezingacatshangwa muntu omunye ukuthi zingenzeka.

Inhloso yesithombe CK

Ukushaya ngamandla kwenhliziyi kuchaza uthando. Lesi senzukuthi ‘tigigigi’ eseSiswati ngesiZulu sithi ‘gidi gidi’. Ukushaya kanje kwenzeka kowesilisa uma ebona owesifazane amthandayo. Ukushaya ngamandla kwenhliziyi ezwa uthando kuhambisana novalo.

Othumele lesi sithombe ku*Facebook* wethula ihlaya elinobuqiniso lokuthi noma umdala kangakanani uyisilisa inhliziyu iyabalisa uma kukhona ubuhle ebubonayo. Lo wesilisa osesithombeni useze wacimeza ngoba enanela lobu bumnandi abuzwa enhliziyweni. Ubuhlaya busekutheni:

- mdala
- ugugile
- akanamaziyo

Ngakho uzobenzani lobu buhle obufiswa inhliziyu abubonayo. Kuyaye kuthiwe amadoda awagugi. Lokho kuchaza ukuthi noma abesilisa sebedadala kangakanani ubunsizwa buyavuka. Ngisho nasemandulo amakhehla ayephunyuzwa ukufa ekuqonyweni nasekuganweni. Kanjalo nokuthola abantwana kuwona amakhehla kuyenzeka umdodovu kuthiwe unengane encane.

Ukucimeza kuyahambisana nokuba nemizwa yothando. Uma osothandweni efuna ukulalela kahle umuzwa wothando, lokho ukwenza ngokuvala amehlo. Esithombeni ikhehla livale amehlo ukuze lilalele kahle lobu bumnandi bokugida kwenhliziyu ngenxa yothando. Ukufakazela lokhu amaZulu azokhumbula ukuzalwa kukaSenzangakhona. Kwaba wubufakazi bokuthi ikhehla elidala lisakwazi ukutholisa umntwana. UMthaniya wamgana uJama esewumxhiliba wekhehla. Ukuzalwa kukaSenzangakhona kwabuyisa ithemba esizweni samaZulu.

6.2.8 Izithombe zenkolo yobuKristu

Kunezinhlobo eziningi zezinkolo eNingizimu Afrika. Ngaphambi kokubheka ngqo inkolo yobuKristu kungakuhle ukuchaza kafushane ukuthi iyini inkolo.




UBait nabanye (2016: 28) babeka ngezinkolelo bathi:



This leads us to the concept of ‘myth’. Our use of the concept is far from the anthropological meaning, where ‘myth’ refers to a narrative that explains why the world is, as it appears to be and why people act as they do. Our use of the concept is closer to the semiotic understanding of the term, where ‘myth’ refers to an unarticulated chain of associated concepts and discourse by which members of a society understand certain topics.

Inkolelo uthi uBait nabanye (2016) iya ngokuthi umuntu unalo yini ulwazi ngalokho okukholelwa kukhona. Uthi kusuke kufunwa umnyombo wokuthi abantu kungani bekukholwa futhi bekuqonda lokho okuyinkolelo. Uyasho nokuthi inkolelo iyahambisana nosikompilo nokuthi wakhulelaphi

wakhula kanjani. Usikompilo luyindela yokuchaza ukuthi kungani umhlaba unje, kungani nabantu benza kanje. Ngokwesithombe kungani abantu bebeka iphepha esiphongweni sengane enengwici? Yini eyenza bakholwe ukuthi izophela? Izimpendulo zithukulula incazelo egculisa amalunga omphakathi abone ukuthi izinkolelo zingamanga noma ziyiqiniso. Elinye iqiniso ngezinkolelo alishiwo nakushiwo ngoba liyaziwa.

Ithebula 6.8 Ithebula lezithombe zenkolo yobuKrestu

Ikhodi	Okucashuniwe
CL	
CM	
CN	

Ikhodi	Okucashuniwe
CO	
CP	

Inhloso yesithombe CL

Ukukholwa kuwukuqiniseka ngento ongakaze wayibona. Ekukholweni kubukwa ngeso likamoya, akubukwa ngelenyama. Inkolo yobuKristu idinga ukuvuseleleka ngazikhathi zonke. Umkhuleko uyindlela yokuxhumana noMdali. Othumele lesi sithombe wethula umkhuleko wakhe wobunzima bendlela okungenzeka amandla okuyihamba amphelele endleleni. Unxusa iNkosi ukuba imkhumbule. Ufisa iyikhumbule imizamo yakhe.

Kusetshenziswe ingane ngoba ukukholwa kuyamguqula umuntu afane nengane. Ingane ithi isakhala kodwa ibe ihleka. Ingane iyadlulisa, ayibambi magqubu. Ingane inothando iyazwela. Amandla omntwana awanele mancane. Kanjalo namandla ekholwa, ebudeni bebanga lempilo ikholwa liyadinga ukwesekwa umzali walo okunguJehova ngoba amandla ayaphela endleleni.

Inhloso yesithombe CM

Othumele lesi sithombe uveza ukuthi abantwana kwesinye isikhathi abakuthandi ukuya esontweni. Abazali bomntwana ongakuthandi ukusonta bamphoqa ukuba aye esontweni. Okuphawulekayo ukuthi uma etibila esiwa ngenkani noma esefikile khona inhliziyo yakhe isuke ingekho khona. Lokho kwenza angabe esalalela lutho okushiwo esontweni. Umyalezo awedlulisela kwabafunda babuke lesi sithombe ukuthi abantwana bangaphoqwa ngenkolo. Ukukholwa ngokwakhe othumele lesi sithombe ku*Facebook* kufanele kube yinto esuka ngaphakathi kumuntu. Kepha okwabantwana kuhlukile ngoba abazi lutho ngakho abazali kufanele babahlahlele indlela, kodwa bangabaphoqi.

Inhloso yesithombe CN

Amanye amahlelo kulesi sikhathi samanje awasamele kona ukukholwa. Kunabafundisi mbumbulu abadlala ngabantu bacashe ngezwi leNkosi. Ngalokhu okwenzeka kulesi sithombe kuvela umfundisi ibhulukwe lisemaqakaleni kodwa ethi uthandazela umuntu wesifazane. Ngalesi sithombe kuqasheliswa abantu ukuthi bahlole ukuthi umuntu ozibiza ngomfundisi unguyena ngempela na, ngoba seziziningi izimpisi ezigqoke izikhumba zezimvu. Seziziningi kakhulu ngesikhathi samanje lezi zimpisi ezicasha ngokukholwa. Kunamacala sikhuluma nje aqulwayo okunukubezwa kwabesifazane, benukubezwa abantu abazibiza ngabefundisi.

Abaningi oqhibukhowe bamasonto bazenzela imali akusikhona ukuthi banobizo lokwenza umsebenzi weNkosi. Izimali ezikhokhwa emasontweni zokweshumi yizona lezi ezenza abantu bacabange ukuthi lo umsebenzi ofana nawo wonke amabhizinisi akhona. Izwi leNkosi liyababiyela abayo iNkosi bangazenzi izinto eziholwa inkanuko nokuthanda imali. Akubona kuphela abafundisi abaqhamuka kwamanye amazwe abenza le mikhuba, nabakhona lapha eNingizimu Afrika banayo le nkohlakalo.

Nakulesi sikhathi samanje kunomsindo omkhulu ngendaba yamasonto kamoya namasonto omthetho. Okwenzekayo manje ukuthi abanye abafundisi bakwamanye amazwe abavula amasonto kuleli bese bengenzi kahle njengalona osesithombeni bagcine sebephuma bengena ezinkantolo. Kusekhona ukukholwa lapho? Lesi sithombe sibuzwa lowo mbuzo-ke.

Inhloso yesithombe CO

Umqasho indawo ohlala kuyo isikhashana futhi okungesiyo eyakho. Lo osesithombeni ufisa umqasho ezulwini ngoba uyazi ukuthi akaphelele eNkosini ngakho uma efika ngale uyongeniswa endaweni yesikhashana lapho ayobe esalungisela ukuyongena endlini yakhe yangempela ezulwini. Lokhu

kuninga kwakhe okungaka ngezulu kudalwa ukuthi uyehluleka ukuphila impilo emsulwa ephelele yokukholwa.

Othumele lesi sithombe uqinisekisa makholwa ukuthi ngale kwethuna ayikho indawo yokulinda obekwa kuyona usalindele ukulungisa amaphutha owenze emhlabeni. Indawo yokulungisa ilapha emhlabeni, ngakho ukufisa nokulangazelela akuqale kuphelele lapha emhlabeni, ngoba akekho owaziyo noma ezulwini ukhona yini umqasho.

Inhloso yesithombe CP

Impilo yomuntu okholwayo ihambisana nezinsalelo eziningi. Othumele lesi sithombe ku*Facebook* ukhangisa ngencwadi ayibhalile ekhuluma ngesifo esimphethe. Lesi sifo uthi sibe itulo uNkulunkulu alisebenzisile ukuze asondelane naye. Akuzwakali kwabanye abantu ukuthi isifo siyisibusiso kuye kodwa amandla kaJehova kuyena abonakele emuva kokugula. Isihloko sale ncwadi nokubhalwe ngaphandle kuyintshisekelo kwabasifundayo bafise ukufunda incwadi yonke ukuze bezwe lesi simangaliso sokukholwa. Siyakhuthaza nakulabo abanezinkinga zempilo bese becabanga ukuthi uMdali ubalahlile. Ukuthunyelwa kwalesi sithombe ku*Facebook* kwenzelwe ukukhuthaza abantu ukuba bangalilahli ithemba ngempilo.

6.2.9 Izithombe zezinkolelo

Izinkolelo ziyizimfundiso zabadala abazidlulisela ezizukulwaneni ezilandelayo. Izinkolelo zelapha izimo ezithile abantu abasuke bebhekene nazo. Ziyisixazululo kuphela kulabo abakholelwa kuzona. Uma ukholelwa kokuthile, yingoba wakusebenzisa kwakusebenzela. Okuchaza ukuthi inkolelo iyahambisana nokuthi uyakholwa yini ukuthi ngempela kuzokwenzeka lokho okufisayo. Abazali nabo banomthelela ekufundiseni abantwana babo ngezinkolelo. Uma umntwana ekhulela ekhaya elandela izinkolelo, uyazazi, azijwayele agcine esekholelwa kuzona naye. Lolo lwazi ngezinkolelo ugcina naye eludlulisela kubantwana bakhe. Yiyona ndlela ulwazi ngezinkolelo oludlulela ngayo ezizukulwane ngezizukulwane ezilandelayo.

Ithebula 6.9 Ithebula lezithombe zezinkolelo

Ikhodi	Okucashuniwe	Inkolelo
CQ		Inkolelo enika ulwazi ngokwelapha isifo sengwici.
CR		Inkolelo efundisa ngobunono.
CS		Inkolelo efundisa ngokufunga.

Inhloso yesithombe CQ

Ukubeka iphepha esiphongweni ukuze kuphele ingwici kumntwana.

Iyini ingwici?

Ukuhamba kokudla noma amanzi ngaphakathi kumuntu, okuholela ekutheni kube nokuxukuzeka komzimba okuhambisana nomsindo ophuma ngomlomo. Ingcwici iyadalwa ukusutha kakhulu okuphuzwayo noma okuhlafunwayo. Kwesinye isikhathi isuke ibika isifo esithile esisemzimbeni noma emgudwini wokudla.

Othumele lesi sithombe ku*Facebook* unika abasibonayo nabasebenzisa u*Facebook* isixazululo sengwici kumntwana. Kukholelwa ekutheni uma ubeka iphepha esiphongweni ingwici iyaphela. Lokhu kuzosiza abantu babe nolwazi lokuthi ingwici iqedwa ngani/kanjani. Okuphawulekayo ngezinkolelo ukuthi ziyenzeka empilweni uma ukholelwa kuzona. Ongakholelwa ukuthi ingwici izophela, ayipheli noma eselibekile iphepha ngoba usuke efuna ukubona ukuthi kuzokwenzeka yini kodwa engakholwa ukuthi kuzokwenzeka. Abanye balindela ukuthi esanda kulibeka nje esiphongweni, ingwici iphele ngokuphazima kweso. Kwabanye phela kuthatha isikhathi ukuthi ingwici idambe emuva kokufaka iphepha esiphongweni. Ophuthumayo usheshe adikibale uma ingadambi. Izinkolelo zasuka noma zaqala kudala emandulo. Abantu abadala iyona ndlela ababeyisebenzisa ukuxazulula izinkinga ababebhekana nazo ngaleso sikhathi.

Indaba yomunwe wengane othuka inhlamba uyingxenywe yehlaya. Kuyasoleka ukuthi umuntu omdala umise umunwe wengane wase ethatha isithombe yikhona kuzobukeka sengathi ingane ezenzele noma mhlawumbe ayisithandi lesi senzo sokubekwa iphepha esiphongweni. Ngalokhu ubeqonde ukwakha okusahlayana.

Inhloso yesithombe CR

Ukukhotha iphini emuva kokubonda uma upheka

Othumele lesi sithombe ku*Facebook* ufundisa abantu ngenhlanzeko egqugquzelwa ezempilo. Uma ulikhotha iphini emuva kokubonda uphinde ubonde ngalo futhi, ufaka amagciwane asemlonyeni wakho ebhodweni eliphekelwe bonke abantu. Lesi sithombe siyaxwayisa, siyeluleka futhi siyafundisa ngokuziphatha okufanele uma usapheka. Esithombeni ngenhla akuveli ukuthi uyena umfanyana lo ophekayo, kungenzeka ukuthi emuva kokubonda, ophekayo iphini ulishiye phezu kwebhodwe, umfana obulawa iphango wathi ngibonwa yini.

Inhloso yokuthunyelwa CS

Ukufunga ngokuphambanisa iminwe yezandla nezinzwane ezinyaweni


Othumele lesi sithombe usabalalisa ulwazi lwenkolelo yokufunga kwabazobona lesi ithombe. Ukufunga kuwukuqinisekisa ukuthi into okhuluma ngayo uyayazi, uyazibophezela, uyagomela ukuthi iyisiminya. Abanye abantu basebenzisa odadewabo abangamakhosazana kwabo, bafunge ngabo.



Esithombeni esingenhla lo wesilisa ufunga entombini ayeshelayo ukuthi uyithanda ngokweqiniso. Uma ikholelwa kulokhu izovuma imamukele ngoba useze wafunga. Akukhuluma ngomlomo ubuye wakuqinisekisa nangesenzo sokufunga okukhombisa ukuthi uzimisele ngakushoyo. Phela ukufunga ukuzibopha nokuzibophezela.

Kuningi okufundiswa izinkolelo kubantu ikakhulukazi kulabo abasazilandela, abakholelwa kuzo nabakhula zilandelwa emindenini yabo. Ukuzithumela kuFacebook kwabanye kuveza inqubo nenkambiso abakhule beyazi futhi beyilandela. Abangazi lutho ngazo izinkolelo ezithunyelwe kuFacebook babuza imibuzo, bacaciselwe yilabo abanolwazi. Ngaleyo ndlela ulwazi luyasabalala nakulabo okumnyama ebusweni benkawu kubona.

1.2.10 Izithombe zemfundo

Ithebula 6.10 Ithebula lezithombe zezemfundo

Ikhodi	Okucashuniwe
CT	<p data-bbox="451 1224 909 1249">They will meet at University one day.</p> 

Ikhodi	Okucashuniwe
CU	
CV	

Inhloso yesithombe CT

Othumele lesi sithombe ku *Facebook* ukhombisa ukuhluka kwempilo yabantwana emindenini eyahlukene, eminye idla izambane likapondo kanti eminye idla imbuya ngothi. Ubeka ukuthi ezikhungweni zemfundo ephakeme akuyi ngokuthi uphuma emzini onjani, nokuthi ubufunda esikoleni esinjani; zonke ziphuza mfula munye. Lesi sithombe sifundisa nababukela phansi abantu abaphuma emaphandleni ukuthi bazi ukuthi imuva lomuntu alisho ikusasa lakhe. Nakubo abantwana, abavame ukuthola yonke into abayidingayo empilweni bavame ukutetema, batefe, kanti okhule kanzima uyaqina abekezele ezimweni ezinzima zempilo, aze aphumelele.

UWang (2016:77) ubeka athi:

The 'fantasy' genre refers to beautiful and polished photographs of luxury lifestyle or prestigious goods, none of which seem to have anything in common with rural migrants' offline lives in GoodPath.

UWang (2016) uqinisekisa okwenzeka empilweni yabantu nenhlalo yabantu eguquguqukayo. Uveza nezikhathi /nezimo ezithile eziphoqayo ukuthi abantu abasemazingeni angafani bazibone bedla bhodwe linye. Ngalokhu uveza ukuthi vele abahlukile (bangabantu bonke) umehluko usekutheni ngaleso sikhathi izimo zabo zempilo azifani, futhi lokho akusho ukuthi isimo sabo siyohlala sinjalo. Obusayo akusho ukuthi uyobusa impilo yakhe yonke, nohluphekayo akusho ukuthi uyohlupheka impilo yakhe yonke.

Inhloso yesithombe CU

Lesi sithombe sithunyelwe umuntu ogqugquzela abantwana bamantombazane ukuba bafunde ukuzimela empilweni bazimisele bakhuthalele ukufunda. Ubuye agxeke nokuzinikela otshwaleni kwabantwana bamantombazane okwenza bangakwazi ukuzimela, iningi labo izimpilo zabo zincike kakhulu kubantu besilisa.

Izinkinga zemiphakathi ngabantwana bamantombazane:

- ukuthola abantwana esemancane, ayeke isikole
- ukuthanda izidakamizwa
- ukuba nomasihlekisane abaningi

Lokhu okungenhla kwenza umonakalo omkhulu ezimpilweni zawo, okuthatha isikhathi eside ukuthi ulungiseke; kwesinye isikhathi ugcine ungalungisekanga.

Inhloso yesithombe CV

Othumele lesi sithombe ku*Facebook* uveza inselelo yesifundo sezibalo kubantwana besikole. Lesi sifundo sesayensi sibaluleke kakhulu kodwa sibanika ubunzima abantwana, kanjalo nothisha abasifundisayo. Ochwepheshe baveza ukuthi ulwazi lwezibalo lulele olwazini oluyisisekelo kulesi sifundo. Kuthiwa uma ubambe lolo lwazi asikho isibalo esikwehlulayo. Lolu lwazi oluyisisekelo bambalwa othisha abaziyo ukuthi ludluliselwa kanjani ezinganeni. Lesi sithombe sinenswebu yokuthi izingane eziningi ezishiya esikoleni zingaqedanga zixoshwa ubunzima obukulesi sifundo sezibalo.

Abafundi esibanika inselelo lesi sifundo bagcina bedikibele, basiyeke isikole bengaqedile. Lokho kubonakala engathi ukwehluleka kwabazali nobuhlongandlebe bazo izingane, kanti cha inselelo yisifundo sezibalo. Bakhona abanye abantwana abasiyekayo isikole ngenxa yobuhlongandlebe.

UMbatha (2009:113) ubeka kanje ngobuhlongandlebe bezingane:

Izingane ezenza ubuhlongandlebe ziyingxenye yemiphakathi yethu okumele sizemukele ngokuba sizilungise ukuze zifunde ngamaphutha eziwenzile zingabe zisabuyela kuwo.

Ukufunda emaphutheni akulula njengoba uMbatha (2009) esho. Amaphutha amanye alilimaza aliqede ikusasa lomntwana. Esikhathini samanje siyazi ukuthi abantwana bayeka isikole bazinikele ezidakamizweni. Akuyi lubuyayo laphaya, umuntu uyakhishwa kuzo, phatha phatha usebuyele khona ngokuphazima kweso. Mhlawumbe ukugwema lonke lolu ndendende, ukufa kwezinyane, ukuba ukufunda ezikoleni kwenziwe ngendlela yokuthi abantwana bakuthokozele. Lokhu kungabenza bahlale njalo belubalubela ukuba sezindlini zokufundela.

6.2.11 Izithombe zezimo zokukhuluma ezintsha

Siyini isimo sokukhuluma?

Ukusebenzisa ulimi ngendlela efihlayo, okuchaza ukuthi izimo zokukhuluma zinezincazelo ezicashile / umqondo ocashile. Amagama asetshenziswe ezimweni zokukhuluma awasho lokho okusobala. Izimo zokukhuluma zihlukene kabili:

- izisho
- izaga

Umsebenzi wezimo zokukhuluma:

- zinothisa ulimi
- zixukuza umqondo (ngenkathi uhlaziya incazelo)
- zinothisa nenkulumo (uma sezisetshenziswa)

Ukwethula inkulumo umbhali ongezansi uthi kulandela imigudu kanje:

The first aspect characterising social representations is the:

1. .

UWagner noHayes (2005) ngenhla baakazela ukuthi abantu ziningi izinto ezidala ukuthi babe munye, babonakale futhi babonane ukuthi bayisiphi isizwe, ubala:

- indlela abakheke ngayo
- *structured*
- indlela yokusebenza, indlela yokucabanga, ukuthinteka emoyeni
- *cognitive, affective, evaluative and operative*
- ukuzethula
- *metaphorical or iconic 'portrayal' of*
- okuyimikhuba efanayo
socially relevant phenomena

These can be 'events', 'stimuli' or 'facts' of which individuals are potentially aware and which are shared by other members of the social group. This commonality between people represents a fundamental element of the social identity of the individual (Wagner & Hayes 2005:120)

Ngalokhu oWagner & Hayes (2005) bachaza ukuthi akuhlawumbiselwa ukuthi abantu bangabesizwe sinye ngoba lezi zinto engingehla, eziyimvelaphi yabo, yizona eziqala zibaxhumanise bengakakhulumisani. Okufakazela lokho, ukuqamba izimo zokukhuluma esizweni samaZulu kuyinto eqhubekayo nakuba isivini sokuqamba singasafani nesakuqala. Isizwe, izimvo zaso, zizethula ngezimo zokukhuluma okungaba izisho noma izaga.

Iningi labantu abasebenzisa i*Facebook* abazani, kodwa okubalulwe uWagner ngenhla kwenza bazizwe ukuthi bayimihlathi eyazanayo. Isisho noma isaga esiqanjwe ku*Facebook* sibhebhetheka ngokuphazima kweso. Abantu bayabuzana ngaso bachazelane, emuva kwalokho sibe insakavukela umchilo wesidwaba. Nazi ezimbalwa ezithunyelwe abasebenzisa u*Facebook* esezigcotshwe khona ezinkundleni zokuxhumana nasenkulumweni njengezimo zokukhuluma ezisemthethweni.

Ithebula 6.11 Ithebula lezithombe zezimo zokukhuluma ezintsha

Ikhodi	Okucashuniwe	Isisho nencazelo
CW		<p>Ukudla ukotini – ukugqoka izingubo ezibizayo</p>
CX		<p>Ukuthwala idombolo – Ukuvelelwa, nilokhu nibeleselwa ngento ethile.</p>

Inhloso yesithombe CW

Ngokujwayelekile uma ugqoke kahle bekuthiwa udle ingqephu / uvunule uyaconsa / usikile. Lesi sisho sokudla ukotini sisha ceke olimini, kodwa indlela esesisetshenziswe ngayo ungathi sidalo. Nakuso lesi sithombe umuntu wakhona uyabonakala nje ukuthi uyazethemba ukuthi uswenkile, akahlalwa mpukane enjalo nje. Kwaqala ngokuthi sisetshenziswe, kamuva kwalandela iculo elithi: ngidla ukotini kwedini.

Othumele lesi sithombe ku*Facebook* ufundisa ngokuqanjwa kwalesi sisho nokuveza ngesithombe ukuthi sichazani. Lokhu kusiza nakulowo / nakulabo abangasazi ukuthi ithini incazelo yaso ngokuba babuke isithombe. Ulimi lwesiZulu luyakhula ngakho nayo i*Facebook* inalo igalelo ekutheni luthuthuthuke.

Inhloso yesithombe CX

Lesi esinye sezisho esisetshenziswa kakhulu ezinkundleni zokuxhumana nasenkulumweni lapho abantu bezixoxela nje.. Uma umuntu ebhekene nobunzima obukhulu kuthiwa ulithwele idombolo, futhi lisaconsa nesobho. Singezinye zezisho ezisungulwe abasebenzisa izinkundla zokuxhumana. Ofake lesi sithombe kuFacebook ufundisa ngokukhula kwezimo zokukhuluma okuholela ekuthuthukeni kolimi lwesiZulu. Uyafundisa nangesisho esisha esisunguliwe nencazelo yaso. Ngokujwayelekile uma usebunzimeni bekuthiwa / noma ngokujwayelekile kuthiwa:


- uzalelweinja endlini (isaga)
- wakubona okwabonwa uSawuli(isaga)
- amanzi angene endlini (isisho)
- ubhekene nesambane (isisho)
- ubhekene nezimbila zithutha ziholwa emhlophe phambili (isaga)
- wehlelwe isehlo (isisho)
- wakubona okukhulu (isisho)

Lesi sisho ‘ukuthwala idombolo’ asichazi ukuthi izisho ezikade zisetshenziswa seziyayekwa kodwa sethula ukukhula nokuthuthuka olimini. Ngamanye amazwi lokhu kuchaza ukuthi ikhono lokuqamba lisekhona esizweni sakithi.

6.2.12 Izithombe zombusazwe / zombangazwe

Ithebula 6.12 Ithebula lezithombe zombusazwe/ zombangazwe

Ikhodi	Okucashuniwe
CY	

Ikhodi	Okucashuniwe
CZ	
DA	<p data-bbox="454 613 1117 646">#ThingsMmusiDid he found the pots and didn't bother letting us know</p> 

Inhloso yesithombe CY

ENingizimu Afrika abantu abamnyama babesetshenziswa abelungu njengezigqila abesifazane besebenza emapulazini, emakhishini, nasezingadini zabelungu. Othumele lesi sithombe kuFacebook ufundisa izizukulwane zamanje nezilandelayo ngokwakwenzeka ngezikhathi zobandlululo. Esithombeni umntwana womlungu ugibele umama omnyama oyisisebenzi sakubo umenza imbongolo. Inhlonipho yabelungu abazali bethu ababeyizisebenzi babeyinika nezingane zabo ngoba bencengile. Babencenga umsebenzi, ukungaxoshwa, ukuthandwa nokungahlukunyezwa obasi nomedemu babo ngokuthi bathande izingane zabo ngokweqile. Akwaziwa noma yinto okwakulindelekile ukuthi bayenze noma babephoqwa ukuthi bayenze.

Othumele lesi sithombe kuFacebook ufisa izizukulwane ukuthi zibazi futhi zibuqonde ubuhlungu abantu abamnyama ababebhekene nabo ngezikhathi zobandlululo. Isiko lethu thina abampisholo liyakukhuthaza ukuhlonishwa komuntu omdala. Izingane zabelungu zabe zingabazi nokuthi bayisidikiselo saliphi ibhodwe abamnyama ababesebenza ezingadini, emapulazini nasemakhishini akubo. Lokhu okwenzeka esithombeni kuhlasimulisa umzimba kuvuse nohlevane esizukulwaneni

esaba zisulu zobandlululo. Lesi sithombe sifundisa nangomlando wezwe lethu, ukuze sazi ukuthi siqhamukaphi. Ezombangazwe ziyingxenywe yabantu noma bengewona amalunga amaqembu ezepolitiki.

UManana (1997) ekhuthaza ngokwazi kwesizwe imuva laso, uthi:

Singebe naphambili imuva singalazi.

Ukwazi umlando wesizwe, wezwe nowabantu abakhele lelo zwe kuyisidingo esikhulu njengoba uManana (1997) echaza nje. Ngesikhathi sobandlululo abantu abamnyama babebhekene nezinsalelo eziningi emiqondweni, emphefumulweni nasenyameni. Imuva labansundu laba nezinsalelo eziningi ngenxa yokuthi balinyazwa kakhulu ubandlululo.

USquires (2016:2) ubeka athi:

Language gives these media their social purposes. In addition, language takes with it to these digital spheres all of its history and possibility, its politics, its social stratification.

Ngolimi uthi uSquires (2016) sikwazi ukuzethula, sethule nemizwa yethu ngomlando nempilo esayiphila ngezikhathi ezidlule, sikwazi ukuveza izinhloso zethu usuku nosuku. Ngokusebenzisa ulimi sifundisa ngezimo esadlula kuzo, okungaba ulwazi lwezombusazwe / mbangazwe, ulwazi ngemiphakathi nezinsalelo zawo; konke sikwenza ngezobuchepheshe osebuthuthukisiwe. Uqinisile ngalokhu ngoba ukugcinwa kolwazi oluwumlando kwenzeka / kwenziwa ngokusebenzisa ulimi.

Inhloso yesithombe CZ

Uhulumeni wentando yeningi ukholelwa ekusebenziseni abantu abangamalunga omphakathi ukuba babe abaholi kuyona imiphakathi. Laba bantu babizwa ngamakhansela. Umsebenzi wawo ukubhekelela izidingo zomphakathi nokuqiniseka ukuthi uthola izingqalasizinda futhi uphephile. Ukunqaba kwamathuba omsebenzi sekudale ukuthi lo msebenzi ube yithemba lawo wonke umuntu ontula itoho.

Uhulumeni wentando yeningi ufike namalungelo. UMbatha (2009:113) esonga ucwaningo lwakhe ngamalungelo ubeka, athi:

Ucwaningo luvezile omunye umonakalo ohambisana nelungelo lezombusazwe lapho kungekho ukubekezelelana phakathi kwamaqembu ezombusazwe, ayancofana, kubukwane ngeziqo zamehlo, kubulawane, okwenza abanye abantu bangabi nalo ithemba lempilo ukuthi kanti kubhekwe kuphi nalawa malungelo.

Lokhu kubulalana akukho emaqenjini angaboni ngaso linye kuphela, kepha kuyenzeka naphakathi kulona iqembu. Ngalesi sikhathi kusuke kubangwa zona izikhundla lezi, bese kuthengelwana izinkabi, kubulawane. Lo ophalazayo esithombeni uyaziqinisa, uyagqiha ukuze ozama ukuthinta yena ezoyidela inkani.

Othumele lesi sithombe ku*Facebook* uveza imikhuba nemigilingwane eyenziwa abantu ukuze baqokwe njengamakhansela emiphakathini yabo. Ukusebenzisa imithi yikona okubenza bakhethwe noma bengasifanele isikhundla ngenxa yokungabi nalwazi lomsebenzi abalindeleke ukuthi bawenze. Ukusebenzisa amakhathakhatha esintu kwabangenele ukhetho lwezikhundla zokuba amakhansela bakwenzela ukuziqinisa ukuze bangahlaselwa, babulawe. Sekuvamile ukubulawa kwamakhansela nabangenele ukhetho lwawo ngenxa yokuthi yilowo nalowo ucabangela isisu sakhe. Ngalesi sithombe kuvezwa ukuthi akubona bonke abaqokelwa lezi zikhundla abasuke bekufanele.

Inhloso yesithombe DA

Ezombusazwe ziyingxenye yalelo nalelo lunga lomphakathi, umuntu uyathanda noma akathandi, kukhona ulwazi lwezombusazwe analo. Ukudonsisana phakathi kwabamnyama nabamhlophe ekubuseni leli zwe lethu indaba endala futhi engasoze yaphela.

UMkwanazi (2013:200) uyanxusa kubantu baseNingizimu Afrika uma ethi:

Njengoba sikwikhulunyaka amashumi amabili nanye, masiqaphele ukuthi sihamba namasiko. Imikhuba, umlando kanye nezinkolo zethu ukuze sibe yisizwe esaziyo ukuthi siphumaphi futhi siyaphi.

UMkhwanazi (2013) uqaphelisa abansundu ukuthi bangalenzi iphutha lokukhohliswa izinyo. Kwezombangazwe ikhohlisana ihlomile, bahlangane phezulu, phansi bangamahele. Kuyisiminya

ukuthi umlando wezwe lethu ubalulekile futhi kufanele ugcinwe okwezikhali zamaNtungwa ngoba ulwazi lwawo lungaguqulwa lweseke olunye uhlanga bese kulimala nalokho okungamagugu ethu.

UHellen Zille ubengumphathi weDA wangalesi sikhathi kuthunyelwa lesi sithombe, lapha wethulwa ebonda amabhodwe amnyama. Ngalesi sikhathi uMmusi Maimane ubeyiphini lakhe. Esithombeni lo osithumele uveza ukuthi uHellen uthole izimfihlo zikaMmusi aziphekayo kwabamnyama ngeqembu labo iDA. Kusetshenziswe isingathekiso kulesi sithombe kanje:

- amabhodwe amele abantu abamnyama
- ukubonda kuchaza ukudidiswa nokuxovwa kwamakhanda abantu abamnyama
- akakwenzi yena mathupha kepha uthumele iphini lakhe (Mmusi) ukuba abaxove imiqondo ngoba yena uyabazi (ibhodwe = abantu abamnyama nephini = likamongameli kunobudlelwane).

Ngalesi sithombe kuhloswe ukuvula amehlo abantu abamnyama ngezombusazwe. Kuchazwa ukuthi kuningi okwenzeka umshoshaphansi abangakwazi abantu abamnyama abakuleli qembu bona futhi abangasoze bakwazi. Ukubonda khona kuveza ukusetshenziswa nokunganikwa ulwazi oluyiqiniso ngezinqubo zalawa maqembu. Zikhona izinto abantu abamalunga ezombusazwe abaziswa zona nalezo abangatshelwa zona. Uma ubonda ebhodweni uthatha ukudla kwelinye icala ukuse kwelinye icala usebenzisa iphini, Ngalokhu kuvela ukuthi kulula kanjani ukudidiswa imiqondo yilowo ophekayo (umnikazi wephini, umpheki).

6.2.13 Izithombe zenkolo yesintu yamadlozi

Ithebula 6.13 Ithebula lezithombe zenkolo yesintu yamadlozi

Ikhodi	Okucashuniwe
DB	
DC	
DD	

Inhloso yesithombe DB

Lesi sithombe osithumele kuFacebook uveza izimpilo ezimbili eziphilwa abefundisi benkolo yobuKristu. Esithombeni esikwesokunxele ukhuthaza abazalwane ukuba bangadedi ezwini leNkosi.

Esithombeni esikwesokudla yena umfundisi ushisa impepho ucela abakubo abangasekho ukuba bamkhanyisele.

Okwethulwa ngokuqhathanisa lezi zithombe:

Uhla 6.2 Uhla lokuqhathanisa okusesithombeni

Isithombe 1: Inkolo yobuKristu	Isithombe 2: Inkolo yamadlozi
1. kusemini esontweni	1. kusebusuku ekhaya
2. umile	2. uguqile
3. kugcwele abantu	3. uyedwa
4. ibhayibheli liphambili	4. ibhayibheli lisemuva
5. ugqoke izicathulo	5. uzikhumulile izicathulo

Iphuzu 1

Akwenza emini akufani nakwenza ebusuku. > abantu abaqaphele abafundisi abaphila impilo ezimbili.

Iphuzu 2

Uzenza umuntu omile ezwini leNkosi, kanti kunamanye amakhosi awakhothamelayo (ukuguqa).

Iphuzu 3

Akwenza phambi kwabantu akufani nakwenza uma eseyedwa. > wonke umuntu unezimfihlo zakhe.

Iphuzu 4

IBhayibheli ulisebenzisa ngezikhathi ezithile, ezindaweni ethile. > uyasheba, yonke insipho iyawasha.

Iphuzu 5

Izicathulo azigqokwa uma kwenziwa imidanti yesintu ngoba uma uhamba ngezinyawo unyathela umhlabathi ngaleyo ndlela kunokuxhumana nabaphansi. > unolwazi lwemidanti yenkolo yamadlozi abuye abe nolwazi lwemidanti yenkolo yobuKristu.

Ukusonga izinhloso zokuthunyelwa kwalesi sithombe ukuqaphelisa amakholwa ngabefundisi abangabadukisi. Okunye ukuthi ungabomthemba umuntu, ubothemba itshe. Akukhathalekile ukuthi usekhombisa ukukholwa okungakanani, zethembe wena kunokuthemba omunye umuntu. Kulesi sikhathi esiphila kuso okunabefundisi bamanga, igalelo lalesi sithombe likhulu ekufundiseni abantu ngokuqaphela ukwenza kwabantu abaseduze nabo. Kunesiqubulo abasisebenzisayo abantu esithi, 'yizwa wenze engikushoyo, ungenzi engikwenzayo'. Kubefundisi lesi siqubulo sinobungozi ngoba abazalwane bahamba ezinyathelweni zabo njengabaholi babo.

Inhloso yesithombe DC

Imbuzi ibizwa ngo '*babes wabaphansi*' ezinkundleni zokuxhumana ezifana no*Facebook* ngoba yiyona esetshenziselwa ukuxhumana nabo. Osithumele isithombe uyafundisa ngokwenziwa kwamasiko esintu. Uma kungesizona izinkukhu okugcinwa ngazo imidanti yesintu (isithombe DB) kuba imbuzi. Lokho kuya ngamandla omuntu ukuthi yikuphi akwazi ukukuthenga noma 'abanamanga' bamyalele ukuthi asebenzise siphilwane.

Inhloso yesithombe DD

Ukuyokuzwa esangomeni noma ukuyobhula enyangeni kuhambisana nokulandela inkolo yabaphansi. Emuva kokuyohlola kunemidanti ezezwayo ukuze kulungiswe lesi simo ebesingasihle. Othumele lesi sithombe uxwayisa abantu ngezinyanga nabathandazi mbumbulu. Uhubhu lukabhejane olukhulunywa yile nyanga ludala ukuthi ozohlola ahluleke ukuzibamba asho ukuthi ayikho le nto ayishoyo. Ubuqiniso bemiphumela yokuhlola abuqinisekisiwe. Ngalesi sithombe osithumele uvusa isizwe ukuthi kumele siqaphele, singavumi nezinto ezingelona iqiniso, sikhokhele nokutshelwa amanga yilabo ababonayo.



Bephawula ngemikhuba yansuku zonke yabantu uWagner noHayes (2005:53) bathi:


The remit of everyday knowledge falls between the two poles of beliefs and knowledge. Although there are sufficient reasons to suspect that spontaneous everyday cognition thoroughly differs from the reasoned attempt to solve 'hard fact' problems, opinion is divided.

Bachaza bathi oWagner noHayes (2005), abanye bakubona kufanelekile kanti abanye bakubone kungafanelekile ukukholelwa olwazini nasemikhubeni yesizwe. Bayaqhubeka bathi kuya ngokuthi ukuhlaziya kanjani ukukholwa kunoma ngabe yiliphi isiko, umkhuba noma inkolo.

6.2.14 Izithombe zobuthakathi

Ithebula 6.14 Ithebula lezithombe zobuthakathi

Ikhodi	Okucashuniwe
DE	<p>MAKHELWANE : MSAH UYAPHI USISI WAKHO NGIMBONE EPHETHE AMA-SUITCASE EMSINDA</p> <p>ME : HHAI MAKHE UYOGRADUATER E-CHINA KUYIMANJE NGIKHULUMA UKWI-FLIGHT</p> <p>MAKHELWANE :</p> 
DF	<p>MY NEIGHBOUR : MSAH UQEDA NINI UKUFUNDA ?</p> <p>ME : HOPEFULLY THIS YEAR EBESE NGVASEBENZA</p> <p>MY NEIGHBOUR :</p> 

Ikhodi	Okucashuniwe
DG	

Inhloso yesithombe DE

Lesi sithombe sithunyelwe kuFacebook ukufundisa ngezinto ezimbili:

- ukungadaluli okwenzeka empilweni yakho kubantu
- ububi bomona

Isaga sesiZulu sithi ‘umona usuka esweni’, sichaza ukuthi akubona bonke abantu abakufisela okuhle. Uma bebona impilo yakho iya phambili kwakheleka umona ezinhliziyweni zabo. Ukugwema lokho kufanele sibafihlele ukuze bengeke bazi ukuthi kuqhubekani ngempilo yethu. Ukudalula indaba eyimpumelelo yokuthi uyothola iziqu eChina sekwenze ukuthi umthakathi owumakhelwane athumele izulu ebhanoyini, afe engakethweswa neziqo lezo.

Othumele lesi sithombe uvusa isizwe ngamandla esayensi yesintu. Awubheke nje izulu likulanda ngisho usemoyeni phezulu. Amakhambi namakhathakhatha adala ukushintsha kwesimo sezulu, lilalele ngempela nezulu lenze njengoba kusho umthakathi. Amandla lawo, ulwazi lolo, ubungcweti lobo, ikhono lelo okungalindelekile ukuthi abantu balithathe kancane, bathi akukho ukuthakatha; kukhona.

Umbhali ngezansi efakazela izenzo nephimbo lokuthakatha kanye nokukhohlakala, uthi:

The voices of the past exist in the guise of our common sense. Who could say offhand ‘who was here and had no other choice’? It is not the historical truth

of ideas that make them so particularly useful in collective discourse, but their ‘symbolic truth’ in dealing with everyday disputes, past and present. This truth lends importance to the banal propositions of common sense in pragmatic and every day, (Wagner & Hayes 2005:5).

Lapha ngenhla uWagner noHayes (2005) ukhuluma ngamaqiniso nezincazelo zawo empilweni yabantu yansuku zonke. Kunabantu abanomona nenzondo, abanezinhliziyi ezimbi, izinhliziyi ezilukhuni. Abantu abathandayo ukucekela phansi izimpilo zabanye. Abantu abangathandi ukubona abanye abantu bengcono kunabo. Abantu abangamfiseli omunye umuntu inqubekela phambili. Lokhu kuvezwa izenzo zikamakhelwane kulesi sithombe.

Inhloso yesithombe DF

Othumele isithombe uveza ukuthi izinduku zokugadla kwalabo abathakathayo nabanomona zihlala zime ngomumo. Akuthathi sikhathi esingakanani uMsah ephendulile, lihlome lishaye umbani onzima. Usuke esebalindele umthakathi ngoba izinto zakhe ziyamtshela ukuthi kukhona okunuka santungwana ngenqubekela phambili yakwamakhelwane wakhe; acuphe aqede. Isithombe siyisexwayiso sokuqaphela abantu abanomona, nokubheka ukuthi yini esibatshele yona abantu.

OWagner noHayes (2005:18) ngezansi bathi asidingi ukukhunjuzwa ngezinto ezikhulunywayo nezingakhulunywa uma bebeka, bathi:

Common sense is our spontaneously available background knowledge. It is largely used without bthinking, and is subject to our everyday practise. Our background knowledge encompasses a hererogenous variety of areas which play a role in everyday life. In brings in our knowledge of antural events: ‘a roof tile always comes down: our opinions about social relations: ‘teasing is a sign affectio’; and our moral values; ‘crime does not pay’. There is hardly any area of everyday life where some appropriate truism would not occur to us straight away.

Ngalokhu bachaza ukuthi ukungazwani nokumonazelana komakhelwane akusiyo into entsha. Ngalokho akulindelekile ukuthi sikhunjuzwe ukuthi akufanele bazi konke ngathi. Kusukela emandulo yabe ikhona le nselelo kamakhelwane, uDavide waze wabhala umthetho wesibili wemithetho elishumi othi, ‘wothanda umakhelwane wakho njengoba uzithanda wena’.

Inhloso yesithombe DG

Lezi zilwane yizona ezazisetshenziswa, ezisetshenziswa kakhulu uma kuthakathwana. Njengoba nombhalo osesithombeni esithunyelwe usho, uma ungumZulu utshengiswa lezi zilwane zombili, awuquli nakuqula ukuthi leyo nto ihambisana nobuthakathi.

Bephawula ‘ngokwazi kanjalo nokukholwa yilokho’ oWagner noHayes (2005:52), bathi:

The distinction between ‘belief’ and ‘knowledge systems’ is closely linked to the issue of rationality and reason. In spontaneous usage ‘knowledge’ denotes what we personally take to be true, whilst ‘belief’ denotes those opinions of other people that are different from our own. Knowledge has connotations of being verifiable, factual. Belief expresses uncertainty and ambiguity. Knowledge always rises above belief. The evidence is always on the side of knowledge.

Kuyisiminya ukuthi ulwazi ngalezi zilwane kanye nokukholwa yilokhu okushiwo ngazo kuncike ekutheni uthini owakho umbono, emibonweni yabanye abantu, ngokusetshenziswa kwalezi zilwane nobuthakathi jikelele. Ulwazi luncike emaqinisweni aseqinisekisiwe njengeqiniso. Ulwazi lunamaphuzu asekelayo. Okuphawulekayo ukuthi ulwazi lususelwa ekukholweni into ethile. OWagner noHayes (2005) bayafakazisa ukuthi ubufakazi inkolelo ehambisana nolwazi.

6.2.15 Izithombe ezingxubevange

Ithebula 6.15 Ithebula lezithombe ezingxubevange

Ikhodi	Okucashuniwe
DH	 <p data-bbox="391 1686 1008 1801">Pay day is here, single mothers be lyk "ithi halo baba uze namadanono"</p>

Ikhodi	Okucashuniwe
DI	
DJ	
DK	
DL	

Ikhodi	Okucashuniwe
DM	

Inhloso yesithombe DH

Othumele lesi sithombe ku*Facebook* usebenzise imbuzi ukuba imele ingane ezelwe abantu abangashadile. Le ngane unina udoba ngayo uyise wayo ukuba eze azobabona, kwazise uholile. Akucaci kahle ukuthi kungani kusetshenziswe imbuzi, kodwa ngokuthi kuyaziwa ukuthi imbuzi igcina imidanti yesintu, lo wesifazane kungenzeka ukuthi umbiza okhambeni lo wesilisa. Okungaba nesiqiniseko sokuthi mancane amathuba okuthi uyoke adabule kulolu gibe nozungu aseboshelwe lona. Umyalezo owethulwa isithombe ucacile nje ukuthi amadoda awafunde ukondla izingane zawo, angaze akhunjuzwe ngalokhu.

Inhloso yesithombe DI

Othumele lesi sithombe ku*Facebook* uxwayisa abantu ukuthi kufanele babe neso elibukhali ekuqapheleni ugibe lukanoxhaka abangacushelwa wona bengaboni noma benganakile. Ukuhlaziya lezi zilwane ezimbili ezengame iwa, ukuthi:

Uhla 6.3 Uhla oluveza okusesithombeni

Inyoni	Inja
Isiphunyukile engozini	Ifakwe inyoni engozini
Isemoyeni, endaweni edalelwe ukuphila kuyo.	Isemoyeni eweni engadalelwe ukuphila kuyo.

Wethula ukuthiinja uma ijaha inyoni, ayoqaphela ingaziholeli ophathe. Ukulubalubela ukudla inyoni kwale nja kuholele ekutheni ingabe isabona noma isizifaka engozini. **Isifundo nomyalezo:** Akuzona zonke izinto ezibukeka zizinhle emehlweni ezisilungele, ezinye zinobungozi obufihlekile, uma ungeyena umuntu oqaphela izinto akulula ukuthi uzibone ukuthi sezinobungozi.

Inhloso yesithombe DJ

Lesi sithombe sithunyelwe abantu ababefunda leya mfundo yakudala yomuntu omnyama. Lesi sithombe sithathwe encwadini uMasihambisane, esahlukweni esithi, 'Isilima'. Kulesi sahluko kukhulunywa ngentombazane eyabe ingamsizi unina ngokumphathisa izimpahla. Ngalesi sithombe esithunyelwa ngalesi sikhathi samanje kufundiswa abantwana ukuthi babe usizo kubazali babo. Lokhu bangakwenza ngokulekelela emisebenzini yasekhaya nokunye.

UHlophe (2005:81) ephawula ngokuvuswa komuzi ubeka athi:

Ekuvuseni umuzi, omakoti kumele bathole abantwana okwenza kujabule abadala abaphilayo nalabo abangasekho.

Usahamba emazwini omcwaningi uHlophe (2005) uma esho kanje ngoba abantwana bayisibusiso kuyena umakoti, kumyeni wakhe nasemndenini wonke. Ukuphiwa isibusiso abaphansi, kuchaza ukuthi uzobusiseka. Okuchaza ukuthi abantwana kufanele bajabulise abazali babo. Kukuphi ukubusiseka kulo mama osesithombeni uma ezithwalela yena yonke imithwalo, indodakazi izishaye nje eduze kwakhe? Kukuphi ukujabula kokuthi uzele uma eziqiqingela yonke imithwalo enayo ingane? Kukuphi ukubusiseka enganeni uma iyekelela umzali abulawe imithwalo ingamsizi? Siyafundisa lesi sithombe ukuthi abantwana babe isibusiso kubazali babo, babe usizo ngaso sonke isikhathi.

Inhloso yesithombe DK

Sikhulu isililo sabantwana abaholelwa abazali babo imali yeqolo. Isililo ukuthi abazali, ikakhulukazi omama abasebancane, abayisebenzisi ngendlela efanele le mali. Phela uhulumeni wayenzela ukufeza izidingo zabantwana ngokuholwa kwemali yeqolo. Esithombeni onkabi bavusa umhlwenga, bosa inyama abakholwa ukuthi ithengwe ngemali abazali abayihole emnyangweni obhekele ukuhlalisana nokuthuthukisa umphakathi, i-SASSA. Akukho ukubalekela izidingo zempilo nezinsalelo zansuku zonke, yingakho ababhali abangoWagner noHayes (2005:9) ngezansi, bethi:

When dealing with our social subjects matter- the relationship between everyday life and social conditions-recourse to other sciences cannot be avoided, even (or all the more so) when it concerns a social and psychological viewpoint.

OWagner noHayes (2005) ngenhla bathi izimo zempilo zansuku zonke ziwumthelela wokuziphatha kwabantu nokucabanga kwabo. Laba bantwana babona kuyisu elihle ukuyosa le nyama ethengwe ngemali yokuhlinzeka bona ngezidingo. Lokho kuwukucabanga nombono wabo (*psychological and social viewpoint*).

Kanjalo nabazali babo kube umbono wabo ukuthi imali yesibonelelo sabantwana bayisebenzisele ukuthenga inyama. Ukucabanga kwabantwana akufani nokwabantu abadala kodwa ngoba kungenzeka ukuthi abantu abadala le nyama bayithengele ukwenza isishebo sansuku zonke njengoba isiyosiwa ngosuku olulodwa nje. Okunye okuvezwa yilesi sithombe ubuhlongandlebe babantwana besikhathi sanamuhla. Ukuba okhanda limtshela okwakhe kwabantwana kwenza bacabange ukuthi ngale mali kufanele bazinqumele bona ukuthi mayenzeni, kanti basengaphansi kwesandla sabazali phela. Lokhu kuyiqiniso lezimo okuphilwa ngaphansi kwazo esikhathini sanamuhla, lapho abantwana abafuna khona ukushayela abazali umthetho.

Inhloso yesithombe DL

Ukweba

Abasebenzi basesilaheni babanjwa oqotsheni bentshontshe inyama bayibhambela ngezintambo emzimbeni. Othumele lesi sithombe ku*Facebook* ufundisa ngezinto ezimbili:

- akukho okufihlakele okungeyukuvela
- ikati lilele eziko emindenini eminingi

Ukuhlupheka kuholela ekutheni abantu benze izinto abangakaze bacabange ukuthi bayozenza empilweni zabo. Ukweba kwabantu abahluphekayo bakwenziswa ukuphoqwa isimo sempilo. Ngakolunye uhlangothi akusho ukuthi uma uhlupheka kufanele webe. Miningi imizamo ongayenza ukuze kulale kudliwe ekhaya. Into embi uma usujwayele kakhulu ekuyenza igcina isibukeka njengento enhle ngoba isuke isiyinjwayezi. Ukungabanjwa kwabantshontshayo kwenza ukuthi

bazitshele ukuthi ngeke baphinde babanjwe, kanti liyeza eliyisilima. Othumele lesi sithombe ku*Facebook* uxwayisa abantu ngobubi bokweba. Uma sebebaniwe bayahlazeka, baphelelwa umsebenzi bese beyaboshwa. Le mindeni ekade beyisebenzela isale dengwane sebetholoza eziphaqeni.

Inhloso yesithombe DM

Lesi sithombe sethulwe ku*Facebook* ukuze kuvele ukuthi akusibona bonke abantu abakwazi ukucabanga into esobala. Le ndoda ithwele ibhala ekhanda bese imithwalo iyiphathe ngezandla iyigaxe nasehlombe. Okusabala ukucabanga kungaba ukufaka yonke le mithwalo ebhaleni iliqhube. Ibhala alisiwo umthwalo, elokuphungula umthwalo.

Ukuhlaziya ngomqondo ojulile isithombe kungathiwa:

Uhla 6.4 Ulha oluveza umqondo osobala nocashile

Okusobala	Okucashile
Indoda	Umzali
Ibhala	umntwana osemdala
Imithwalo	Imisebenzi yasendlini

Umzali, esikhundleni sokuba anxuse noma afundise umntwana wakhe osekhulile ukwenza imisebenzi yasendlini, uyenza yena yonke imisebenzi yasendlini. Ngaleyo ndlela usethwala kanzima singekho isidingo. Zingaba khona nezinye izibonelo zencazelo yokucabanga okusobala (*common sense*).

Ithebula 6.15 Ithebula lezithombe ezingxubevange ziyaqhutshwa

Ikhodi	Okucashuniwe
DN	
Ikhodi	Okucashuniwe
DO	
DP	

Inhloso yesithombe DN

Othumele lesi sithombe kuFacebook ukhumbuza abasebenzisa izinkundla zokuxhumana ukuthi abantu abathandana nobulili obufanayo batholakala yonke indawo, kuwo wonke amazinga empilo. Emgwaqweni ezinganeni ezingenamakhaya, zikhona ezinale mizwa.

Ukufakazela lokhu uXaba (2016: 154) ubeka athi:

Izingane ezihlala emgwaqweni ezinye izinto ezenza zicabange ukuthi ziyizitabane:

- izimo ezake zahlangabezana nazo zikhula, okungaba ukuhlukunyezwa ngokocansi umuntu onobulili obufana nobakhe.
- izithombe zocansi (*ponography*) esezake zazibona.
- amabhuku ocansi namabhayisikobho nokunye.

Kuyiqiniso lokhu okushiwo uXaba (2016) ngokuziphatha kwabantwana abangenamakhaya ngoba emgwaqweni kusemhlanjini kazalusile noma yini ivumelekile ngoba abadala abekho.

Inhloso yesithombe DO

Othumele lesi sithombe ku*Facebook* uveza amaqiniso enzeka imihla namalanga emindenini lapho abantwana belibala ukucofa omakhalekhukhwini, bangapheki. Uma eselambile nguyena oya emabhodweni useyophaka ukudla angakuphekanga. Lesi sithombe siyabanqabela ukuba baphake ukudla abangakuphekanga. Umama lo ophekile uthi indodakazi yakhe ayidle i*Facebook* le ekade ilibele yiyo. Ngalokhu iyafundiswa ukukhuthala, izilungiselele okuya ethunjini.

Inhloso yesithombe DP

Abantu sebenezinhliziyi ezilukhuni nesihluku kwabanye. Ziningi izizathu zalokhu kuphela kukanembeza nesineke:

- izidakamizwa
- ukungabi nayo imisebenzi
- ukungasiqedi isikole kwabafundi
- inhlupheko / ukweswela

Isithombe siveza isihluku esenziwa umuntu ogqema omunye ngepiki emgqemela ukuthi umkweleta ishumi. Ngempela kubalulekile ukuthi aze amlimazele ishumi? Ubuntu buphelile kubantu ngenxa yezizathu ezibalwe ngenhla.

UNgobese (2007) ephawula ngesiko nobuntu, uthi:

Ukubaluleka kwesiko kanye neqhaza elinalo ekwandiseni ubuntu ebantwini njengalokhu lingelabantu bonke futhi landisa ubuhlobo kubantu.

Ubuntu njengoba esho uNgobese (2007) ngenhla bungelinye lamasiko ethu thina maZulu esiziqhayisa kakhulu ngawo. Okumangazayo ukuthi esithombeni esingenhla abukho. Lo owile umangele ukuthi kungani engakhulumi naye kunokuthi amhlukumeze kanje. Njengoba ekhuluma naye isiZulu nje kuyacaca ukuthi bangamaZulu bobabili futhi banesiko elifanayo. Kungani pho engenabo ubuntu? Akaboni ukuthi uzomlimaza ngenxa yemali encane kangaka? Ubuhlobo kubantu obushiwo uNgobese (2007) buphi-ke?

Izimpawu ezisetshenziswa yile njulalwazi i*Semiotic Theory* kuzona zonke izithombe ezihlaziye lapha, ziyisibuko okuchazwa ngaso okungaphakathi kumuntu, akucabangayo (imidlinzo) kanye nemizwa yakhe ngaleso sikhathi. Ngokuthi umhlaziyi wesithombe akazi ukuthi abaqamba lezi zithombe nabazithumela ku*Facebook* babehloseni, lezi zimpawu zingumhlahlandela kumcwaningi oholele encazelweni yesithombe nakulokho okuhlosiwe ngokuthunyelwa kwaso.

6.3 Ukuhlaziya kwezindikimba zezithombe Inani = 96

Ukuhlaziya kwamanani ezithombe kubalulekile ukuze kuhlonzwe ukuthi yiziphi eziningi kunezinye. Lokho kwakha isithombe ngezithombe ezithunyelwa ku*Facebook* ukuthi nhloboni evamile.

Incazelo yamanani ezindikimba zezithombe

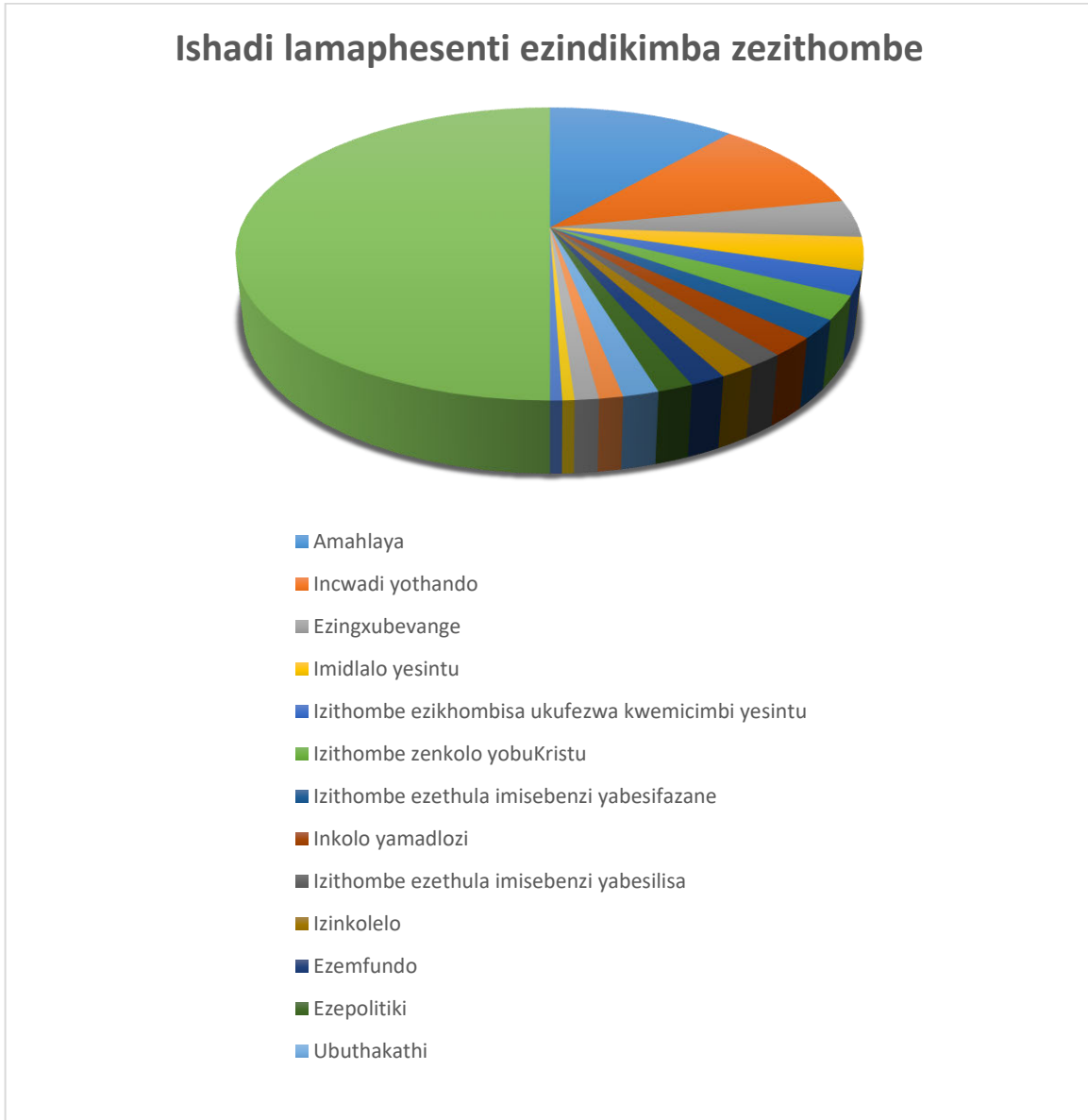
Ukukleliswa kwamanani ezindikimba kusukela kwanezithombe eziningi kuya kwanezithombe ezimbalwa:

Uhla 6.5 Uhla lokuhlaziya kwezindikimba zezithombe ngenani

Amahlaya	22
Incwadi yothando	20
Ezingxubevange	9
Imidlalo yesintu	7

Izithombe ezikhombisa ukufezwa kwemicimbi yesintu	5
Izithombe zenkolo yobuKristu	5
Izithombe ezethula imisebenzi yabesifazane	4
Inkolo yamadlozi	3
Izithombe ezethula imisebenzi yabesilisa	3
Izinkolelo	3
Ezemfundo	3
Ezepolitiki	3
Ubuthakathi	3
Izithombe zamasiko	2
Izithombe zezimo zokukhuluma ezintsha	2
Okwakusetshenziswa emandulo	1
Izithombe ezethula imisebenzi yabesilisa nabesifazane	1
ISAMBA	96

Umfanekiso 6.1 Igilafu yamanani ezithombe



Incazelo yezindikimba ngokwamanani. Lapha umhlaziyi uveza izizathu, ngokucabanga kwakhe, zokuthi kungani izithombe ezithile zinaleli nani ezinalo.

Lena indlela yokuveza ukuthi iziphi izindikimba ezikhonzwe kakhulu kulezi zithombe ezihlaziyiwe ngenhla.

Amahlaya Inani = 22 → 22,9%

Amahlaya ayinani eliphezulu ukudlula wonke amanani ezithombe ezicashuniwe, zahlaziywa kulesi sahluko. Umuntu nomuntu angazibuza ukuthi kungani izithombe ezithunyelwe ku*Facebook* zibe nenani elikhulu lamahlaya? Kanti yinkundla yokudlala yini le?

Ephawula ngamahlaya uDyson (2006:3)3 uthi:

In constructing and inventing jokes, and recontextualizing appealing utterances, the children featured herein were appropriating to their own semiotic resources and aesthetic sensibilities a particular voice (an utterance) or a typified one (genre), informed by unofficial and official worlds.

Ukukhuluma nokuqamba amahlaya, uDyson (2006) ngenhla, uthi kuncike ikakhulukazi encazelweni yamagama amumethwe ihlaya eliqala liyizwi, libe inkulumo, ethi uma selibhalwe phansi libe indaba engenasimo esifanelekile solimi. Ngalokho uDyson (2006) uchaza ukuthi ihlaya liyihlaya ngamagama asetshenziswe kulo. Ukuma nokubhalwa kwalo kuyahlekisa okwenza ukuthi abe maningi amathuba okuthi libabulale ngensini abalifundayo noma abalilalele. Ukhuluma nangemihlaba emibili, umhlaba osemthethweni nomhlaba ongekho emthethweni. Ngalokho uchaza ukuthi kukhona impilo elandela imithetho naleyo ephula imithetho. UDyson (2006) uchaza ukuthi ngabe ukungabhalwa ngendlela efanele kolimi lwesiZulu, yingoba bafuna ukudlulisa ubuhlaya ngakho? Ngabe ngalawa mahlaya akubhebhetheki ukubhalwa ngendlela engafanele kolimi?

Amahlaya inani lawo liphezulu liwadlula wonke amanani ezinye izindikimba kulesi sahluko. Iqhaza elibanjwe amahlaya emndenini wakwa*Facebook* lingaphezu kokuqonda. Kuyacaca ukuthi le nkundla isiza abayisebenzisayo kulokhu:

- ukwehlisa ingcindezi
- ukuzithokozisa
- ukuchitha isizungu
- ukwakhiwa kobuhlobo
- ukubuka impilo ukufundisa nokuqaphelisa ngendlela yobuhlaya

Umcwaningi ubika lezi zizathu ezingenhla ngamahlaya ngokubheka izibonelo ezihlaziywe kulesi sahluko.

Ukwehlisa ingcindezi

Imiphakathi yaseNingizimu Afrika ibhekene nezinkinga ezinkulu eziholela ekukhuphukeni kwezinga lengcindezi. Abazali banezinkinga zabo okungabalwa kuzo, ukuhlushwa abantwana, izingxabano zemindeni, izinkinga emsebenzini, ukungahambi kahle kwezothando, izinkinga zemali nokunye. Le mithwalo bafika bayithulule ku*Facebook* ngenkathi bethola lezi zithombe zamahlanya ezithunyelwe. Umufica umuntu eseze waba zichitshana ukuhleka, umangale ngoba uyedwa abekho abantu axoxa nabo kanti uhleli nomalume u*Facebook* lapho abantu abaqhulula khona amahlanya.

Ukuzithokozisa

IFacebook, umcwaningi ngenhla uke wakubeka ukuthi, ifana nobuciko bomlomo obabusetshenziselwa ukuzithokozisa ngezikhathi zasemandulo. Abasebenzisa *iFacebook* bayakujabulela ukufunda bezwe ukuthi abanye abantu bathini ngezindaba zabo nokwenzeka ezindaweni abahlala kuzo.

Ukuchitha isizungu

Abantu abahlala ngabodwana ababulawa umzwangedwa uma benayo le nkundla yezokuxhumana komakhalekhukhwini babo bakhohlwa yikho konke. Luyaphela golokoqo usuku umuntu ehlalele ukuchifoza umakhalekhukhwini. Okuseqiniseni ukuthi usuke engeyedwa, kodwa kunezindimbane zabantu, umhlaba wonke, asuke exoxa nazo. Umehluko ukuthi nje usuke engaziboni ngamehlo enyama, nazo zisuke zingamboni.

Ukwakhiwa kobuhlobo

Abantu abasebenzisa *iFacebook* bazana bengazani. Uma sebexhumene bavumelana ukuthi sebengabangani, kuningi abakuxoxayo. Abanye abagcini ngalobo buhlobo abavumelene ngabo bawelela kobulandelayo bothando. Miningi imishado okuxoxwa ngayo ukuthi izithandani zahlangana ku*Facebook*.

Ukubuka impilo ngehlo lobuhlaya

Eqiniseni impilo ayilula. Izinselelo abantu ababhekene nazo nezivuvaba abantu asebeke bahlangabezana nazo zidala ukuthi imiphfumulo yabo isindelwe. Uma besebenzisa *iFacebook* babuka izinto ngehlo elidambisa isimo. Ku*Facebook* indaba enohlonze ixoxwa ngethoni ephansi, ehlekisayo. Lokhu kuncokola ngayo kudambisa isigqi ebizothathwa ngaso bese ihlambululeka ingafani nezinga nesimo ekade iyiso. Izimvo zabanye abantu zidala ukuthi nomnikazi wayo noma

kade imhlambalaza kangakani kodwa aduduzeke ngenxa yemibono yabanye abantu ngoba abantu abayi nganxanye bengemanzi.

Ukusonga lesi sihloko samahlaya kungavezwa ukuthi le ndikimba izakhele udumo kwabaningi abantu kwazise isiyakhe namathuba omsebenzi kwabaningi. Osomahlaya bagcwele umhlaba wonke futhi bazakhela imali eshisiwe ngawo lo msebenzi.

Incwadi yothando Inani 20 → 20,8%

Uthando luyinkinga. Akekho okwazi ukuluchaza ukuthi luyini. Ababhali bezincwadi, abaculi, abahlaziyi besayensi, ongqondongqondo bayahluleka ukuchaza ukuthi luyini uthando. Akuthusi futhi akumangazi ukuthi inani lezindikimba zothando libe phezulu kangaka. Kulezi zithombe kukhona abalubungazayo uthando, kukhona ababalisayo, kukhona abaluncengayo, kukhona asebephose ithawula kulo, kukhona abethula izinkinga zabo ngalo njalo uthando.

Echaza ngamabanga othando esilungu uScott (2009:34), uthi:

What does it mean to fall in love? Hollywood movies and romantic novels convey the message that love is mysterious and enchanting: we all have a ‘soul mate’ out there waiting to be found, and with whom we will live ‘happily ever after’.

Kuyini ukuthanda ngokukaScott (2009)? Ubeka ngokuthi imibukiso yothando nemibhalo eyethula ubudlelwano obungakhokakali bothando, ebika ngothando lweqiniso, ebika ngokuthi umuntu nomuntu unobambo lwakhe olukladuluka ezinkalweni ayohlangana nalo suku lumbe, bathandane kuze kube nini, ayihambisani nokwenzeka ezimpilweni zabantu. Konke kwakhiwe nje kwaba umdlalo. Kulezi zithombe zothando ezihlaziye kulesi sahluko eziningi zazo zethula ubuhlungu abathandanayo abazwisana bona egameni lothando. Abakuboni kwenzeka lokhu uScott akubikayo. Okuthokozisayo ukuthi uyasho uScott (2009) ukuthi kwenzeka ezincwadini zemibhalo nasemibukisweni, okungukuthi akujwayelekile empilweni eyiqiniso.

UScott (2009:35) uqhuba athi:

Once we have met a prospective partner, the process of courtship begins, and this, begin too, seems patterned and orderly. Courtship rituals are shaped by

norms and values, which are heavily gendered: for an example, we sometimes hear people refer to the rules of dating etiquette, which prescribe female modesty and self-restraint.

There is an assumption that the longevity of a relationship is a measure of its success. As for what makes relationships last, no one knows as we select our relationship partners within a cultural context of discourses, myths and ideals about normal, desirable behaviour, or so we compare what is actually happening with our 'recipe knowledge' about human relationships.

UScott (2009) ukhuluma ngokuhlangana kwalaba akade echaza ngabo ukuthi kukhulunywa ngabo emibonisweni nasezicwadini zamanoveli ukuthi langa limbe bayohlangana, uma sebehlangene balawulwa imithetho elandelwayo (ukucela isihlobo esihle, ukulobola nokugcagca) ngaphambi kokuthi bathokozele uthando lwabo. Ukhuluma nangokuthi ukuqhubeka kwesikhathi abantu bethandana kwenza lujule uthando nabo bazane kangcono. Uyaliveza iqiniso ukuthi uthando lunezinsalelo kakhulu futhi akekho owaziyo ukuthi abathandanayo bangalugcina kanjani uthando lwabo luvutha amalangabi. Ezinkulumweni ezithunyelwe ku*Facebook* zacashunwa, zahlaziywa kulesi sahluko uthando lunezibazi, izilonda ezisabhibha nezingozi ezopha igazi. Yingakho izithombe ezikhuluma ngothando nazo ziziningi ukudlula ezinye ezihlaziyiwe.

Uthando luyisifo esibi. Alukaze lwalingana kubantu abathandanayo. Uma omunye ethanda kakhulu, omunye uthanda kancane. Lokhu kutsheka kwenza lo onothando oluncane aye kofuna olokugcwalisa ngaphandle kobunye ubudlelwane. Ngaleyo ndlela sekungena isihlava entweni enhle ewuthando.

Lezi zithombe zothando ziveza lokhu:

- Kuhlukana imindeni (izithombe BA, BB)
- Kudaleka inzondo (izithombe BD, BG)
- Kuyancengwana (izithombe)
- Kuyadliswana (isithombe AV)
- Kuyaqolwana (izithombe AX, AY)
- Kuyakhohliswana (izithombe BA, BB)
- Kuyathenjiswa (isithombe AS)
- Kuyasekelwana (isithombe AW)
- Kuyahlukunyezwana (izithombe AZ, BC, BH)
- Kuyaboniswa (isithombe AW)

- Kuthwelwe kanzima (izithombe BE, BH)
- Alusekho uthando (isithombe BB)

Akuzona zodwa lezi zinto eziyi-12 ezethulwa yilezi zithombe zothando ngalo, kuningi. Akusikhona okubi kuphela, nokuhle kukhona njengothando lomzali alunika ingane yakhe ngokuyincelisa.

Ezingxubevange Inani = 8

Lapha kudidiyelwe zonke nje izindikimba ezingazange zihlaziye kwezinye. Kulezi kubalwa:

- Ukungabekezelelani
- Ubuvila
- Ubusela
- Ubulima
- Ubutabani
- Ukungacabangi
- Ubuhlongandlebe
- Ukuqaphela

Kule ndima kufundiswa ngamakhono empilo. Impilo ibiza ukuthi uqaphele zonke izinto ozenzayo ukuze ungazitholi usunezitha eziningi ezingenasidingo. Ezinye izinto abantu bazenza benganakile kanti sebezifaka enkingeni. Abanye badonswa abangani babayengele ophathe. Empilweni kudingeka umuntu ocabangayo, ongavilaphi, ohlakaniphile, ongelona ihlongandlebe, olalelayo, ongantshontshi nokwazi ukubekezelela abanye. Ngakho-ke lezi zithombe ziyafundisa.

Imidlalo yesintu Inani = 7 →

Imidlalo ekhonjiswa lapha yileyo engasadlalwa esikhathini esiphila kuso manje. Izingane zibuka omabonakude, zichofana nomakhalekhukhwini, aziyazi le midlalo enyakazisa igazi (ukusina, ukubhukuda), exukuza ingqondo (ukugenda), efundisa ukuzilwela ukuzimela (ukugcweka, ukushaya iqupha), ukuphupha ngekusasa (umasigcozi). Kulo mdlalo umasigcozi abantwana babezicabanga sebedadala bephethe imizi yabo njengabanumzane (ababafana), benakekela imindeni yabo (abamantombazane). Lokhu kwabe kugxilisa emiqondweni yabo iqhaza elifanele ubulili abayibona.

Izithombe ezikhombisa ukufezwa kwemicimbi yesintu Inani=5

Imicimbi yesintu eminingi ayisafezwa esikhathini sanamuhla. Ukudla kwesintu akusalungiswa kuphekwe ngendlela okwakwenziwa ngayo kuqala. Imizi ayisakhiwa ime ngendlela eyayakhiwa ngayo kuqala. Lapha kubalwa uhlobo lwezindlu, ukuma komuzi, isithembu njalo njalo.

Izithombe zenkolo yobuKristu Inani=5

Nakuba inkolo yobuKristu yafika nabelungu, baningi abansundu asebezinikele ngokuphelele kulolu hlobo lwempilo. Ukuthunyelwa kwezithombe ku*Facebook* kumayelana nokuvuselelana kwabazalwane.

Izithombe ezethula imisebenzi yabesifazane Inani=4

Le misebenzi eyethulwa kule ngxenye ayisenziwa ezikhathini esiphila kuzona. Ummbila ugaywa ngemishini, akusathezwa zinkuni sekukhona ugesi. Ukusinda kwaphela ngenxa yosimende nopholishi, ukulima amasimu sekwenziwa ngogandaganda.

Inkolo yesintu yamadlozi Inani=4

Ukufika kwenkolo yobuKristu kudale ukuthi abantu abamnyama bafulathele okwabo bakhonze okwezinye izizwe. Inkolo yesintu amadlozi sekuyafundiswa ngayo ngoba baningi abamnyama abangayilandeli ngoba bengaqondi ukubaluleka kwayo, ngaleyo ndlela sebekhohliwe ukuthi ilandelwa kanjani. Le ngxenye iyafundisa akwabangenalwazi, ikhumbuze labo asebekhohliwe ngayo.

Izithombe ezethula imisebenzi yabesilisa Inani=3

Imisebenzi yabesilisa yakuqala yabe idinga amandla. Omkhulu umsebenzi kwabe kungukuvikela imindeni yabo, imiphakathi kanye nesizwe sonkana. Lokho babekufundiswa emabuthweni nasezinhlakeni ababuthelwe kuzo. Naleyo misebenzi enobungozi yabe yenziwa yibona abesilisa njengokusenga. Le misebenzi ayisenziwa kakhulu esikhathini samanje, yingakho sekukhunjuzwana ngayo ko*Facebook*.

Izinkolelo, ezemfundo, ezepolitiki, ubuthakathi Inani=3

Kulezi zingxenywe kuvele inani elincane kakhulu lezithombe. Isizathu ukuthi bambalwa abantu abasaqondisisa ngobuthakathi. Imfundo isiphelelwe isithunzi ngoba baningi abafundile abangenayo imisebenzi, ezombusazwe sekuyindlela yokuthi abantu baziphilise bona bangacabangeli abantu okuyibona ababavotele. Okunye ngezepolitiki ukuthi bayabadukisa abantu, iqiniso alikhulunywa nhlobo. Izinkolelo nazo sekwaba nje yinto engenamsebenzi futhi enganakwa. Ngakho-ke ,kuFacebook abantu bayaqapheliswa bafundiswe ngalokhu.

Izithombe zamasiko, izithombe zezimo zokukhuluma ezintsha Inani=2

Amasiko esintu asethanda ukushabalala esizweni sabamnyama. Ukufundisa nokukhunjuzwa kwabantu ngawo kusemqoka. Izisho nezaga zabe ziqanjwa abantu ngokubona isimo esithile bese befundisa ngaso ngokuqamba ubuciko. Nangalesi sikhathi ulimi selufadabala kuyathokozisa ukubika ukuthi zisaqanjwa izisho nezaga nakuba kungasavamile njengakuqala.

Okwakusetshenziswa emandulo, izithombe ezethula imisebenzi yabesilisa nabesifazane inani=1

Izithombe ezethula imisebenzi yabesilisa nabesifazane zifundisa ngokusebenza ndawonye komndeni nokubambisana. Lezi zisikhumbuza izinto ezazisetshenziswa kungakafiki isikhathi sempucuko. Siveza ukuthi umuntu uphumaphi nebanga eselihanjwe intuthuko kanye nezobucwepheshe ekuthuthukiseni impilo yabantu.

UDanesi (2007:25 usonga ngokuthi:

In the end, semiotic enquiry aims to understand the quest for meaning to life- a quest so deeply rooted on human beings that it subtly mediates how they experience the world. This quest gains material expression in the signs and sign systems found throughout human societies.

ISemiotic Theory uDanesi (2007) uthi iwukomela, ukulubalubela, ukulangazelela ukuthombululeka kwengonyuluka yeqiniso ngesithombe. Uthi lesi siminya sincike olwazini lwendlela abantu abaphila baphilisane ngayo. Isibonelo: Kuvamile futhi kujwayelekile ukuthi umuntu ongenaye umuntu ahlekisana naye abe nenhliziyo elukhuni, embi, ebamba amagqubu, akanakho ukuthula, unolaka. Kufana nobulawa inhlupheko, uba nenhliziyo encane, kungaba ukuthi ukhaliswa ubala noma

ucasulwa ubala. Uma izithombe zinezinkomba nezimpawu zalokhu, noma kanjani isimo abhekene naso lowo osesithombeni sihlaziyeka kalula ngisho ohlaziyo engamazi ukuthi uphila mpiloni.

Abahlaziyi benjulalwazi i*Semiotic Theory* ngabantu abanalelo liso elibanzi nelijulile ukuze izithombe zihlaziyeke ngendlela. Akuphikwa ukuthi kukhona ukuhlawumbisela kule njulalwazi kodwa izikhathi eziningi kunikeza incazelo eshaya emhlohleni ngenxa yezimpawu nezinkomba eziqokethwe isithombe.

6.4 Ukusonga isahluko

Izindikimba zezithombe ezihlaziye kulesi sahluko ziveza igalelo nendima edlalwa i*Facebook* ezimpilweni zabantu. Kuyavela ukuthi i*Facebook* iyafundisa, iyayala, iyaluleka ixwayise, ithokozise, yakhe, igququzele nokunye okuningi.

Lesi sahluko sethulwe ngesingeniso, kwalandela izindikimba zezithombe kanje: Okwakusetshenziswa emandulo, izithombe zamasiko, izithombe ezikhombisa ukufezwa kwemicimbi yesintu, izithombe ezethula imisebenzi yabesilisa, izithombe ezethula imisebenzi yabesilisa nabesifazane, izithombe ezethula imisebenzi yabesifazane, incwadi yothando, imidlalo yesintu, amahlaya, izithombe zenkolo yobuKristu, izinkolelo, ezemfundo, izithombe zezimo zokukhuluma ezintsha, ezepolitiki, inkolo yesintu yamadlozi, ubuthakathi nezingxubevange.

Ngasemaphethelweni esahluko kubalwe inani lezithombe ngendikimba ngayinye maqedane kwahlaziywa incazelo yamanani ukuveza ukuthi yiziphi izithombe ezikhonzwe kakhulu noma ezithunyelwa kakhulu kunezinye? Umsebenzi owenziwa i*Facebook* ezimpilweni zabantu ungaphezu kokusetshenziswa kolimi nokuthunyelwa kwemilayezo nezithombe. Kukhona nezimpendulo ezithunyelwayo umphakathi wakwa*Facebook* wethula ilaka lawo ngalokho okuthunyelwe. Isahluko sesine, esesihlanu nesesithupha (umongo walolu cwaningo) azikuvezi konke lokhu. Lokho kuchaza ukuthi mukhulu futhi muningi umsebenzi osahlalele abacwaningi ukuthi bawenze ngezinkundla zokuxhumana neqhaza lazo emphakathini. Esahlukweni sesikhombisa kuzophawulwa ngezihluko zonke okubhalwe ngazo nangokuzuzwe ucwaningo neziphakamiso, ucwaningo olungelama lolu nokusonga ucwaningo lonke.

7 ISAHLUKO SESIKHOMBISA: UKUPHOTHULA UCWANINGO

7.1 Isendlalelo sesahluko

Isahluko sesithupha sigxile ekuhlaziyeni izithombe ezithunyelwa ku*Facebook*, bese kuthi lesi sahluko sisonge izahluko zonke ngokubhalwa kweqoqo lezahluko, sibheke okuzuzwe yilolu cwaningo, sibuye sihlele izincomo neziphakamiso zocwaningo lonke. Kubhekwa nezihloko zolunye ucwaningo olungenziwa kulo mkhakha wesociolinguistics, kuphawulwe nangemikhakha enobudlelwano nalolu cwaningo bese kuphethwa ucwaningo lonke.

7.2 Ukusonga ngoucwaningo

Esahlukweni sokuqala kwendlalelwe ucwaningo ngokuchaza isihloko salo msebenzi maqede kwabhekwa isisusa netshisekelo yokwenza lolu cwaningo. Kafushane kubhekwe ukubuyekezwa kwemibhalo, izinjulalwazi ezisetshenzisiwe, imibuzo ephendulwa ucwaningo, ukubaluleka kocwaningo, indlelakwenza yocwaningo, ukuma kocwaningo kanye nokusonga isahluko sokuqala.

Kulesi sahluko sesibili kugxilwe kokushiwo abanye ongoti nge*Facebook* kusukela emazweni aphehlaya kwezilwandle, kuze kwawase-Afrika kugcine ongoti baseNingizimu Afrika. Ngesizathu sokuthi ucwaningo oluyilolu hlobo aluvamile, imibono yongoti ayigxilile kokushiwo ngesihloko, imibono namagalelo ongoti abhekiswe emikhubeni eyenziwa olimini lwesiZulu uma kubhalwa ku*Facebook* okuyilezi zihlokwana: ukuboleka kwezinye izilimi, ukuxuba izilimi, ukuguquka kolimi, izimpande zolimi, ulimi namalungelo.

Esahlukweni sesithathu kwethulwa izinjulalwazi eziyisisekelo salolu cwaningo. Kuzokhumbuleka ukuthi lolu cwaningo lubheka izinkulamo ezithunyelwa ku*Facebook* njengemiyalezo, izithombe nemifanekiso. Ngenxa yokuthi akulona uhlelo lolimi kuphela okucwaningwayo, izinjulalwazi eziwuhlaka locwaningo zibe ntathu. Isahluko sesine sisebenzisa *iLinguistic Theory*, isahluko sesihlanu sisebenzisa *iDiscourse Analysis* kanti isahluko sesithupha sisebenzisa *iSemiotic Theory*. Nakuba zintathu izinjulalwazi ezisetshenzisiwe kulolu cwaningo, kukhona ukuhlobana phakathi kwazo kwazise zihlaziye ucwaningo olulodwa.

Lesi sahluko sesine sihlaziya izinkulumo ezithunyelwa ku*Facebook*. Umcwaningi ubheka indlela ababhali baku*Facebook* ababhale ngayo ulimi lwesiZulu ngokucaphuna izinkulumo bese ehlaziya uhlelo lolimi. Kunemithetho nemigomo yohlelo lolimi engalandelekile kulokhu kubhala kwabo. Izinkulumo zabo zihlelwe ngezingxenye nezihlokwana ezimayelana nokungasetshenziswa ngenkathi kubhalwa. Lesi sahluko sihlaziya ukuhunyushwa kwefonoloji nezakhi zamagama (imofoloji).

Kulesi sahluko sesihlanu kuhlaziye izincazelo zezinkulumo ezisesahlukweni sesine. Incazelo kungaba eyenkulumo yonke noma amagama athile. Kubuye kwabhekwa nenhloso yalowo othumele umyalezo ku*Facebook* ukuthi ubeqonde ukudlulisela myalezo muni kwabazofunda umyalezo awubhalile.

Isahluko sesithupha simayelana nezithombe, imifanekiso nemidwebo nakho okuthunyelwe ku*Facebook* ukwedlulisa imiyalezo ethile kubangani nezihlobo. Lesi sahluko sihlaziye lezo zithombe, imifanekiso nemidwebo ecashunwe enkundleni yezokuxhumana i*Facebook* kubhekwa:

- Umyalezo owethulwa izithombe
- Izinhlalo zokuthunyelwa kwezithombe

Isahluko sesikhombisa siphothula ucwaningo ngeqoqo locwaningo, ukuhlaziywa kokuzuziwe, izincomo neziphakamiso, ucwaningo olungenziwa, imikhakha eyamene nalolu cwano nokuphetha ucwaningo lonke.

7.3 Ukuhlaziya okuzuzwe ucwaningo

Kuvelile esahlukweni sesine ukuthi izinkulumo ezithunyelwa ku*Facebook* iningi lazo azibhaliwe ngendlela ejwayelekile yokubhala isiZulu. Kulezi zinkulumo, le ndlela ehluke yokusetshenziswa kohlelo kanye nezimiso zolimi lwesiZulu afana nokusetshenziswa:

- kwezinombolo ezimele izinhlamvu nezakhi egameni
- kwezinhlamvu ze-alifabethi ezimele amalunga egameni
- nokususwa konkamisa namalunga ekuqaleni, maphakathi nasekugcineni kwamagama
- ukufaka ezinye izilimi (ukuxuba nokuboleka) enkulumweni yesiZulu

Lesi sahluko sesine sihlaziye indlela eyahlukile yokubhalwa kwezinkulumo ku*Facebook* abalwe ngenhla njengezinye zezimbangela zokusetshenziswa kolimi lwesiZulu ngalolu hlobo kulezi zinkundla zokuxhumana ezifana no*Facebook*. Kube sekutholakala nokuthi kunerejista ewulimi lwabasebenzisa i*Facebook* engafani namanye amarejista. Umcwangingi ubuye wabhekisisa izinhloso zalabo abathumela lezi zinkulumo ngale ndlela besebenzisa i*Facebook*. Lokhu kuqaphela ukungasetshenziswa ngendlela kwamagama esiZulu ekubhaleni ku*Facebook* kuthole nezizathu zokwenza lokhu ukuthi:

- ukuphuthumisa umyalezo okwenza amagama acwiye
- ukubalimibili, nokubaliminingi okwenza kubolekwe, kuxutshwe izilimi
- ukonga imali yokuthumela umyalezo ngokufingqa inkulumo (ukonga *idata*)

Ngale ndlela bengazelele abasebenzisa i*Facebook* bethula irejista entsha yolimi lwesiZulu engakaze yaba khona ngaphambilini.

7.4 Izincomo neziphakamiso

Kuyanconywa ukuthi ababhali bolimi kuzo zonke izilimi ikakhulukazi ezase-Afrika bawujwayele lo munxa wolimi oyisociolinguistics ikakhulukazi ababhali nabacwangingi bezilimi zendabuko zase-Afrika,. Lo mbono wesekwa ukuthi kamuva nje sekuyiyona ndlela yokuxhumana yabantu le. Akekho umuntu osabhala izincwadi, kusetshenziswa ubuchwepheshe manje ekubhaleni. Ukubheka indlela ulimi olusetshenziswa ngayo ezinkundleni zokuxhumana kukabili, kungaba nenqubekela phambili olimini noma kulubuyisele emuva ulimi. Kuyanconywa ukuba izinkundla zokuxhumana zibhekwe ngeso:

- lokulimala kolimi
- lokuthuthuka kolimi
- izinga lokuboleka kwezinye izilimi
- ukuhluka kokusetshenziswa kwezinye izilimi kwezinye, ukwakha ulimi olusha, nokunye,

Okunye okungathuthukisa kakhulu izilimi ukuthi ababhali bezilimi zase-Afrika ikakhulukazi abacwangingi bawenze ngezilimi zabo zomdabu umsebenzi wabo ukuze zindlondlobale nezilimi zabo. Lokho kungasiza nabacwangingi abasafufusa ukuthola ulwazi abangasebenzela phezu kwalo ekucwangingeni okuzayo. Abacwangingi base-Afrika bangazikhulisa izilimi zomdabu ngokuba babhale ngazo ngoba zisilele emuva nje yingoba nabakhulumeli bazo abazisukumeli. Okunye kungasiza

nasekutholeni amatemu ezilimi zase-Afrika ezinto zesayensi, zezomthetho neminye imikhakha, kuqanjwe amagama amasha azosetshenziswa esikhundleni sokweboleka amagama esilungu.

Ezinye izincomo ziqonde eMnyangweni WeZemfundo emazingeni aphansi naphezulu. Ukubhalwa kolimi ngalolu hlobo kuholela ekutheni abafundi bangasazi isipelingi samagama. Mhlawumbe bekungaba isu eligcono ukuba le rejistar ifakwe ngaphansi kwezixenye ezifundiswayo zolimi ukuze kugwemeke ukuthi abafundi babhale ngale ndlela noma sebenza umsebenzi wesikole. Emazingeni aphezulu (emaNyuvesi) kuvulwe imojuli ezobheka ulimi lwasezinkundleni zokuxhumana, kufundiswe ngalo nokuthi lunamthelela muni esiZulwini sempela. Lena kungaba ngenye yezindlela zokulungisa indlela yokubhalwa kwezilimi ezinkundleni zokuxhumana.

7.5 Ucwangingo olungenziwa ngokuzayo

Lo msebenzi uyisendlalelo sokulungiselela isimo, ukuhlelemba amagabade ukuze kulinywe, kuhlwayelwe, kuhlakulwe, kuvunwe kule nsimu yezinkundla zokuxhumana ngokubheka ulimi olusetshenziswa khona. Ukubhala ku*Facebook* ngale ndlela echazwe ezahlukeni eziwumongo wocwangingo isahluko sesine, sesihlanu nesesithupha, mhlawumbe kuveza isidingo sokwamukela nokugcoba / ukulubeka ngokusemthethweni njengendlela entsha yokubhalwa kolimi lwesiZulu ezinkundleni zokuxhumana. Ocwangingweni olunye abacwangingi:

- Bangabhekwa izinga lokuboleka esiNgisini, esiBhunwini nakwezinye izilimi zomdabu ezinkundleni zokuxhumana.
- Bangacwangingwa nezinye izinkundla zokuxhumana njengoba lolu cwangingo belugxile enkundleni yokuxhumana eyodwa i*Facebook*.
- Bangaqhamuka nezinjulalwazi ezintsha ezihambisana nalolu hlobo lolimi

7.6 Imikhakha enobudlelwano nalolu cwangingo

Lolu cwangingo lunemixhantela emine, umunxa wezokuxhumana, umunxa wezezindaba, umunxa wezilimi zomphakathi, kanye nomunxa wokuhlaziya izilimi. Ezahlukeni eziwumongo walolu cwangingo kuvelile nokuthi lezi zihlaka ziyathinteka ngokubhalwa kwesiZulu ngalolu hlobo njengoba sibonile esahlukeni sesine, sesihlanu nesesithupha kuvela ukuthi ukuxuba izilimi kuhambelana ne*sociolinguistics*, ukupelwa kwamagama ngokusebenzisa izinombolo nezihlamvu ze-alifabthethi kwenzeka emaphephandabeni nasemaphephabhukwini lapho kuthinteka umunxa

wabezindaba nowezokuxhumana, igalelo labacwaningi bolimi lithinta ukuhlaziywa kwezilimi. Ngezansi kuchazwe kafuphi ukuthi lolu cwaningo luyamene kanjani nomunxa ngamunye kwebaliwe.

7.6.1 Lolu cwaningo lunobudlelwano nomunxa wokusetshenziswa kolimi (*sociolinguistics*)

IFacebook ibambe iqhaza elikhulu ezilimini zomphakathi. Ubulimimbili, ubuliminingi komphakathi kube nomthelela ekuqanjweni kolimi lwezinkundla zokuxhumana (irejista yakhona). Izindawo zasemadolobheni zinegalelo elikhulu kulo mkhakha. Abantu abakhuluma izilimi ezahlukenene bahlala ndawomnye emadolobheni bagcine benyonkelana ngamagama athile olunye ulimi, bawasebenzise ngenkathi bekhuluma olunye ulimi. Lokhu kuyavela esahlukweni sesine nesesihlanu salolu cwaningo.

Uma le ndlela yokubhala ulimi ezinkundleni zokuxhumana ithathwa njengolimi olusha olubizwa ngolimi lwezinkundla zokuxhumana kungaphawulwa ukuthi lunengxubevange yezilimi, lunamagama anezinhlamvu ezingekho esiZulwini, ezisusiwe, ezinye zimelwe izinombolo nezinhlamvu ze-alifabhethi. Konke lokhu kuhlaziywe kahle kwachazwa esahlukweni sesine. Iningi lomphakathi waku*Facebook* liphosa izinselelo ezimbili:

- Ngabe ukusetshenziswa kwesiZulu ku*Facebook* kuyasithuthuka?
- Ngabe ukusetshenziswa kwesiZulu ku*Facebook* kuyasilimaza?

Kuyinsakavukela umchilo wesidwaba ukusetshenziswa kwesiZulu sixutshwe nesiNgisi, kungaba abantu bayakhuluma nje noma bayabhala. Lolu limi oluxube lezi zilimi mhlawumbe ludinga ukumukelwa ngokusemthethweni, lwethulwe emphakathini lukhulunywe. Abaningi abantu abasha abasakwazi ukuqala inkulumo / umusho baze bayiqede ngesiZulu. Uthi kade umuzwe eqale kahle umusho ngesiZulu, phonsiyane isiNgisi enkulumweni. Okuqaphelekayo ezinkulumweni ezicashuniwe akuseyiso isiNgisi sodwa, kodwa nezilimi zendabuko nazo seziyabonakala zivela ezinkulumweni ezixube izilimi. Kanjalo namagama abolekwe kwezinye izilimi zomdabu akhona kulezi zinkulumo ezicashunwe ku*Facebook* ezihlaziya kulolu cwaningo. Ayatholakala amagama anjalo ezinkulumweni esahlukweni sesine salolu cwaningo.

Eqinisweni umphakathi nomphakathi uyazakhela ulimi lwawo. Ulimi olusetshenziswa umphakathi luya ngokuthi yikuphi okuhambisana nezimfuno nezidingo zawo zangaleso sikhathi. Yingakho

ngaphansi kwesociolinguistics kukhona izinhlobo ezahlukene zezilimi kodwa ezingena ngaphansi kolimi olulodwa. Lapha kungabalwa:

- ulimi lwesigodi / ulimi lomphakathi
- ulimi lokuhlonipha

Lezi zinhlobo zezilimi ezingaphansi kolimi olukhulu olulodwa ziba nomthelela omkhulu ekugquleni ulimi olukhulu. Ingani abantu basuke sebelujwayele lolu lwesigodi ngakho selukapakela kalula nje kulolu lwendabuko. Kungakho nalo olwendabuko kutholakala ukuthi luyaguquguquka imihla namalanga. Kufana nokuphinyiswa kweminye imisindo, kuyenzeka ingabe isaphinyiswa ngendlela okufanele ngabe iphinyiswa ngayo. Isilo Samabandla uma sizwa ukungakhulunywa kahle kwesiZulu siyaye singenelele silungise. Kepha akusikhona konke ukukhuluma okungalungile okufinyelela ezindlebeni zeSilo, ngaleyo ndlela kuningi okungalungile ukuphinyiswa okuputshukayo kusabalale izwe lonke. Lolu cwaningo luyamene kakhulu nale ndima (*sociolinguistics*) ngoba ezinkulumweni ezicashuniwe kukhona lezi zilimi zomphakathi nolunye uhlobo lolimi olusetshenziswa esikhathini samanje njengokuxuba isiZulu nesiNgisi nezinye izinhlobo.

7.6.2 Lolu cwaningo lunobudlelwano nezokuhlaziya izilimi (linguistics)

Lolu cwaningo luyamene nale ndima ngoba izinkulumo ezicashunwe ku*Facebook* zahlaziywa ziveza lokhu kungaphinyiswa ngendlela kwemisindo, eminye igcine isiletha incazelo (*semantics*) ehluke kulena elindelekile. Kanjalo *morphology* ne*phonology* ivelile kulolu cwaningo.

Uma kubhekwa kahle kuyatholakala ukuthi izinkulumo, njengoba zakhiwe ngemisho nje, zihamba ibanga elide kakhulu. Kulolu cwaningo zicashuniwe zahlaziywa. Imisho nezinkulumo ziyisinyathelo sokuqala ekwakheni izincwadi zezindaba ezimfushane, amanoveli nemiqulu yocwaningo. Lokhu kusuka ekutheni amagama akha imisho, imisho yakha isigaba, izigaba zakha indaba, izindaba zakha ibhuku eliyincwadi.

Uma ucwaningo lolimi lubaluleke ngalolu hlobo kuyavela ukuthi ngeke abe khona amabhuku ezindaba ezinohlonze uma imisho nezinkulumo kungahlaziywa ngaphambi kokubhala isigaba. Okunye okuphawulekayo ukuthi izindaba kuphilwa ngazo, ziyisinkwa semihla ngemihla kubantu. Izinkulumo nezindaba kuyavela ukuthi zinamsebenzi muni empilweni yabantu kwazise

ziyathokozisa, zinikela ngolwazi futhi zethula nemizwa yothando nobudlelwane. Ezinkundleni zokuxhumana kukhona abantu abaveza amakhono ayisimanga okubhala. Kunezindaba ezimfushane ezinezingosi lapho ezethulela khona abafundi ku*Facebook*. Omunye wake wathola nomuntu ozoyishicilelela indaba emfushane yakhe emthola khona ku*Facebook*. Indaba yakhe yabe ibhaleke kahle yahlelwa nangobunyonyonco bonke abasebenzisa i*Facebook* abakulelo qembu babeyincoma kakhulu. Konke lokhu kungenzeke uma kungalungiswa laphaya phansi emagameni, emishweni nasezinkulumweni. Lolu cwaningo luyamene kanjalo-ke nokuhlaziywa kolimi okwenziwa ongoti bolimi. Sesindlalelwe isahluko sesikhombisa, kwabhekwa izahluko zonke ngokubhalwa kweqoqo lezahluko, kwabhekwa okuzuzuwe yilolu cwaningo, kwahlelwa izincomo neziphakamiso zocwaningo, ngezansi sekusongwa isahluko nocwaningo lonke.

7.6.3 Lolu cwaningo lunobudlelwano nezokuxhumana (*communication*)

Ucwaningo oluqondene ngqo nezokuxhumana lolu. Ukushintsha kwesikhathi nokufika kwezobuchwepheshe kuguqule indlela abantu abaxhumana ngayo. I*Facebook* isetshenziswa abantu abaningi futhi ngokwesibalo esishiwo esingenisweni sesahluko sokuqala, iyona ehamba phambili ngesibalo sabayisebenzisayo uma iqhathaniswa nezinye izinkundla zokuxhumana. Ku*Facebook* kunamaqembu afundisana ngolimi, ngokupheka, acebisana ngokulwa nezifo, acebisana ngezinkinga zemindeni, amaqembu abesifazane abasizana kuwo ngokukhuliswa kwezingane, amasu okunakekela imizimba yabo nempilo jikelele, nokunye. Lo dukathole wensimu usebenzisa ulimi ukuze uxhumane. Ulimi lwaku*Facebook* alufani nolimi lwesiZulu olujwayelekile, yingakho kukhona lolu cwaningo olwethulwa kulo mqulu.

Okuphawulekayo ukuthi abantu besifazane yibona abanesibalo esikhulu kubantu abasebenzisa i*Facebook*. Kanjalo nasemaqenjini ahlanganiswe ku*Facebook* yibona abahamba phambili ngesibalo. Amalunga emindeni adluliselana imiyalezo kalula ngokusebenzisa i*Facebook*. Abantu abayizihlobo, abangani abahlala ezindaweni ezahlukene abasakuzweli ukuqhelelana kwabo ngoba i*Facebook* yenza bahlale bexhumene ngoba baxoxa nsuku zonke beshiyelana ugwayi ngamacebo, bekhumbula izindaba ezindala besakhula nokunye. Ngaleyo ndlela lolu cwaningo luyamene nezokuxhumana ngoba izinkulumo nezithombe ezihlaziyiwe kulona zimayelana nokubonisana, ukuxoxisana nokushiyelana ugwayi kwemindeni, kwemiphakathi nesizwe sonkana.

Ukhuxhumana kwesimanje akusikhona okomuntu exhumana noyedwa njengoba kwakwenzeka ngezincwadi ezibhalwayo kudala, kodwa kuxhumana izindimbane zabantu ngesikhathi esisodwa. Kwesinye isikhathi kusetshenziswa amaqembu asungulwa kuzona izinkundla zokuxhumana kwabelwane ngolwazi nokunye kuwona.

Ukuthuthuka komphakathi nomphakathi kuncike kakhulu ekutheni ubambisene kangakanani. Lawa amaphuzu angena khaxa ekusebenzeni kwe*Facebook* kwezokuxhumana:

1. Egameni lokuthi umphakathi wenza okuthile ubambisene, wonke umuntu ufaka igxalaba, kudonswa kanye kanye, akekho odonsa abheke le abanye beya ngapha kuyintuthuko kona ngokwakho. Ku*Facebook* umphakathi uyakwazi ukubeka uvo, ubeke imibono ngokukhulukeka ungacindezelekile. Kukhona izingxoxo, imibono nezifundo ngempilo, ezokuxhumana lezo futhi ezisezingeni eliphezulu.
2. *IFacebook* ifundisa abantu ukuthi ukubamba iqhaza kokuthile okwenziwayo kubalulekile. Ukukhuluma ngephupho ngokuthile, ofuna ukuba nebhizinisi emphakathini liqale liwumcabango, obhala indaba iqale iwumcabango, akhe isithombe salokho afuna ukukwenza engqondweni kuqala. Uma leli phupho sekwabelwana ngalo ku*Facebook*, ulwazi lomnikazi wephupho luyakhula, uthola incazelo nokucaciseleka, kubekwe izingqinamba nezinsalelo angabhekana nazo nokuthi angazinqoba kanjani. Konke lokhu kungumphumela wokuthi abantu bayaxhumana kakula.

Ezokuxhumana zihambisana kakhulu nekhono lokuqamba. Izinkulumo ezihlaziywa esahlukweni sesine nesesihlanu zilicacisa bha ikhono lokuqamba, ikhono lokubhala, ikhono lokucabanga. Lezi zinkulumo azikaze zibhalwe ndawo ngaphambilini, ngakho abaqambi bazo benza umsebenzi ongakaze ube khona. Okunye okuphawulekayo ukuthi izinkundla zokuxhumana ziwumgodi awugcwali ngoba akuqedwa ukubhala kuzo, kuyinto eqhubeka umlibe. Lokho kuthinta ikakhulukazi lo mkhakha wezokuxhumana.

7.6.4 Lolu cwaningo lunobudlelwano nezezindaba (*media*)

IFacebook ingumthombo wezindaba kubantu abaningi abawusebenzisayo. *IFacebook* yethula izindaba zosuku zisashisa, izisabalalisa ngokuphazima kweso ukudlula umsakazo nomabonakude.

Umsakazo nomabonakude unezikhathi zokufundela umphakathi izindaba kanti ku*Facebook* ziqekethwa umzuzu nomzuzu. Uma kukhona okwenzeka kumabonakude umuntu akuthandayo, uvele athwebule isithombe salokho, asifake ku*Facebook* abhale umbono wakhe ngakho. Emuva kwalokho koduma izulu kukhona abamphikisayo nabavumelana naye. Ngaleyo ndlela kuvela ukuthi indaba ebini kwe isikhathi esincane kumabonakude isiphenduke undabizekwayo ku*Facebook* yadingidwa kabanzi kwabelwana ngemibono ngayo kwanjeya. Ngenkathi kudikadikwana lapha kusetshenziswa ulimi, kukhulunywa ngento eyenzekayo noma eyenzekile kumabonakude noma elalelwe emsakazweni. Izindaba zomphakathi lezo ezisuke zibhungwa. Inkundla yezokuxhumana ngaleyo ndlela isiyophenduka abasiki bebunda, ezisematheni, nalokho okukhulunywa ngakho kube indaba egudwini.

Abanye abantu abangakukhonzile ukubuka umabonakude noma ukulalela umsakazo, sebeyizwa ishisa bhe khona ezinkundleni zokuxhumana indaba leyo. Inkundla yezokuxhumana ngaleyo ndlela isiphenduke umthombo wezindaba. Uma indaba isigcwele ezinkundleni zokuxhumana, ibuya ize kuye umabonakude noma umsakazo okwesibili isixoxwa ngokujulile manje. Uma kade kuwumuntu owenze okuthile, baze bamcele bamenze inhlokokhono, bemugubha ngemibuzo ukuze bathole okuningi ngaye noma ngesenzeko okukhulunywa ngaso. Lokhu kusho ukuthi izinkundla zokuxhumana ziyabenza abantu abangadumile ukuthi badume, futhi ziyakhuthaza emkhakheni wabezindaba.

Izindaba zosaziwayo zigcwala ezinkundleni zokuxhumana ngokuphazima kweso. Esikhathini esedlule uma kukhona ezishisayo zikasaziwayo bezisabalala ngabezindaba zikamabonakude, umsakazo, amaphephandaba kanye namaphephabhuku, kodwa esikhathini samanje kuxoxwa ku*Facebook* ukuthi ubani uqomane nobani, ubani akayondli ingane yakhe, ubani ubanjwe oqotsheni nobani, nokunye. Amahlazo osaziwayo anakwa mihla namalanga.

Okunye okunganambitheki okwenziwa abantu ku*Facebook*, umuntu uthi angezwa ukuthi usibanibani ushonile, uthungatha isithombe sakhe ku-inthanethi maqede asigalele ku*Facebook* sihambisana noRIP. Okubuhlungu ukuthi kwesinye isikhathi amalunga omndeni womufi asuke engakazi wonke, nayi indaba isigcwele ku*Facebook*. Lokhu kuyawulimaza umndeni owehllelwe umshophi, uma isilaphaya enkundleni yezokuxhumana ingakafiki ngisho nakubanikazi.

Okunye abantu abakukhonzile ukufaka izindaba zemidlalo abayibone kumabonakude. Emdlalweni noma esiqeshini sohlelo oludumile uma kukhona okubahlaba umxhwele bakuthutha ngeqoma bakuse ku*Facebook* kuyoxoxiswana ngakho. Kanjalo namahlazo osopolitiki asabalala kalula khona ku*Facebook* ludingidwe udaba lomuntu kungabi ndaba zalutho. Okuyaye kube buhlungu ukuthi akekho osuke esamcabangela lowo okukhulunywa ngaye ukuthi uzizwa enjani, umndeni wakhe wona uzizwa kanjani ngalokho okwenzekayo. Kanjalo nezitha zifaka okubi ngabantu ezingabathandi ezinkundleni zokuxhumana.

IFacebook ibukeka ibhebhethekisa ukuhleba nokuhlebana. Kule nkundla yezokuxhumana ukukhuluma izindaba zabantu ngathi yikho ekhuthazwayo futhi ngaphandle kwenkinga. Abanye osopolitiki nosaziwayo bayahluleka ukuzibamba ubone nabo sebeziphendulela ngokubi okukhulunywa ngabo. Abanengi abasenandaba, noma yini ekhulunywa ngabo sebekushaya indiva baziqhubekile nempilo engathi akwenzekile lutho. Ngaleyo ndlela lolu cwaningo luxhumene nezezindaba ngoba izinkulumo ezicashuniwe zibika ngokwenzeka ezweni lethu nasemhlabeni jikelele.

7.7 Ukusonga isahluko nocwaningo lonke

Lesi sahluko sethulwe ngesendlalelo, kwalandela ukusonga ucwaningo, kwahlaziywa okuzuzwe ucwaningo, izincomo neziphakamiso nocwaningo olungenziwa. Kuphindwe kwabhekwa negalelo lezahluko eziwomongo (esesine, esesihlanu nesesithupha. Ngasemaphethelweni esahluko kuphawulwe ngemikhakha eyamene nalolu cwaningo kwazise lucwaningo oluminxa mine. Kugcinwa ngokusonga isahluko nocwaningo lonke.

Lolu cwaningo luletha inselelo kubacwaningi bolimi ukuba bavakashele izinkundla zokuxhumana ukuze babone ukuthi kuzona kwenzekani ngolimi. Bazobhema bakholwe, bahlanze ngedela. Kuningi abangakuvumbulula okungaba imvulamehlo nemvusamqondo ezilimini zonkana. **IDUBUKELE ZULU!**

NGIGADLE ZEPHUKA NINA BENGWAZI!

8 IMITHOMBO YOLWAZI

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6 February 2018

Mrs Beryl Babsy Boniwe Xaba School of Arts- isiZulu Studies Pietermaritzburg Campus

Dear Mrs Xaba

Protocol reference number: HSS/0081/0180

Project title: Shuktin? Language, motives and meanings in isiZulu texts and images posted on Facebook

FULL APPROVAL-No Risk/Exemption Application In response to your application received 30 January 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application 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. The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Professor Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee