Ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko: kubhekwa imidlalo kamabonakude ethi *'Umkhokha: The Curse'* nothi *'My Brother's Keeper'*

Submitted by

Nhlanhla Minenhle Mnkwanyana

Student Number: 219008441

Thesis submitted in fulfilment of the requirements for the degree of

Master of Arts

In the

DISCIPLINE OF AFRICAN LANGUAGES

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

November 2025

Supervised by

Dr Tholakele Ruth Ngcobo

Preserving and maintaining indigenous culture as a strategy to sustain cultural heritage: cases of telenovelas titled, '*Umkhokha: The Curse'* and *'My Brother's Keeper'*

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Dr Tholakele Ruth Ngcobo

DECLARATION

Student Number: 219008441

I, **NHLANHLA MINENHLE MNKWANYANA**, hereby declare that this thesis entitled:

Preserving and maintaining indigenous culture as a strategy to sustain cultural heritage: cases of telenovelas titled, *'Umkhokha: The Curse'* and *'My Brother's Keeper'*

is my own work both in conception and execution. The sources used have been indicated by means of complete references, and I am responsible for the ideas and opinions expressed and examples given in this thesis.

Signature Date

NM. Mnkwanyana November 2025

ISIFUNGO

Inombolo yomfundi: 219008441

Mina, **NHLANHLA MINENHLE MNKWANYANA,** ngiyafunga ukuthi lolu cwaningo olunesihloko esithi:

Ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko: kubhekwa imidlalo kamabonakude ethi *'Umkhokha: The Curse'* nothi *'My Brother's Keeper'*

Ngumsebenzi wami. Imisebenzi ekuthathelwe kuyo ikhonjiswe ngokusebenzisa indlela efanele yokuyicaphuna futhi imiqondo, imibono nezibonelo okwethuliwe, kungokwami.

Isiginesha Usuku

NM. Mnkwanyana kuLwezi 2025

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AMAZWI OKUBONGA

Ngithanda ukuveza ukubonga kwami okujulile kuNkulunkulu ngokunginika isibindi, ukubekezela nokungivumela ukuba ngifinyelele lapha empilweni nangomsebenzi wami wesikole, lokhu bekungeke kwenzeke ngaphandle kwesihe sakhe.

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DEDICATION

I dedicate this work to my late father, **Mhlengani Mnkwanyana**, and my mother, **Thobekile Bhengu**, whose tireless efforts and enduring belief in my success have shaped the person I am today.

UMNIKELO WALO MSEBENZI

Ngethula lo msebenzi kubaba ongasekho, **uMhlengani Mnkwanyana**, nomama, **uThobekile Bhengu**, imizamo yabo engakhathali nokukholelwa kwabo okungenamkhawulo empumelelweni yami kuye kwakha lo muntu enginguye namuhla.

ABSTRACT

This study examines the preservation and maintenance of indigenous culture as a strategy to sustain cultural heritage, cases of telenovelas titled ***'Umkhokha: The Curse'*** and ***'My Brother's Keeper'***. The study is conducted under the Department of African Languages at the University of KwaZulu-Natal. It examines cultures and indigenous celebrations in selected telenovelas, exploring the opportunities and challenges for preserving and maintaining indigenous cultures within these telenovelas. This study strived to answer the following research questions: **(A)** What cultures and indigenous celebrations are reflected in the selected telenovelas? **(B)** What opportunities and challenges may exist in the preservation and maintenance of indigenous cultures in selected telenovelas?

Methodologically, the study is situated within the interpretive research paradigm, and qualitative research is employed. Data has been gathered through video clips and analysis of the documents. The data were collected using purposive sampling. The study used purposive sampling to select the two telenovelas used in the study. The researcher chose these two telenovelas because they appear to contain the necessary information for the study. Data were analysed using content analysis. It is located within the Social Expectations Theory.

The finding indicated that both telenovelas emphasize the representation of indigenous cultures. This is demonstrated by the fact that both telenovelas accurately portray indigenous cultures, thereby emphasizing the importance of preserving these cultures in a direct and respectful manner. The study also found that among the Nguni people, the most conservative tribe is the Zulu tribe. This is evidenced by the fact that all seven cultures analyzed in this study were practiced by the Zulu people. Out of the seven cultures analyzed in the study, only one culture was identified as being practiced by another tribe, the culture of *ukuyalwa komlobolokazi*, identified as being practiced by the Sotho people.

The study found that telenovelas can help preserve indigenous cultures and keep them visible in society. By presenting these cultures, telenovelas raise public awareness and introduce their origins to wider audiences. They also serve as educational tools for those unfamiliar with indigenous practices. However, some portrayals are incomplete, which may undermine curiosity and respect toward these cultures. Research further notes conflicts between traditional culture and religion within telenovelas, sometimes causing cultural practices to appear opposed to religious beliefs. Additionally, globalization and urban migration present major challenges

to preserving indigenous culture in telenovelas, as such shifts often lead people to view traditional practices as outdated.

IQOQA

Lolu cwaningo luhlola ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko, kubhekwa imidlalo kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'***. Lolu cwaningo luqhutshwa ngaphansi komkhakha wezilimi zase-Afrika eNyuvesi yaKwaZulu-Natali, luhlola amasiko nemigubho yendabuko emidlalweni ekhethiwe, luphinde licubungule amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe. Lolu cwaningo luhlose ukuphendula le mibuzo elandelayo: **(A)** Imaphi amasiko nemigubho yendabuko avezwa emidlalweni ekhethiwe? **(B)** Kungabe imaphi amathuba nezinselele ezikhona ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe?

Ngokwendlelakwenza, ucwaningo luqhutshwe ngomqondombono ohumushayo, kusetshenziswa indlelakwenza yocwaningo bunjalonto. Imininingo iqoqwe ngokusebenzisa iziqeshana zamavidiyo nokuhlaziywa kosomqulu. Imininingo iqoqwe ngokusebenzisa isampula eqoka ngenhloso. Lolu cwaningo lusebenzise le sampula ukuqoka imidlalo emibili kamabonakude esetshenziswe kulolu cwaningo. Umcwaningi uqoke le midlalo emibili ngoba ebona ukuthi imininingo uzoyithola kuyo futhi izokwenela ocwaningweni. Imininingo ihlaziywe kusetshenziswa uhlaziyongqikithi. Ucwaningo lwesekwe Yinsizakuhlaziya Yokulindelwe Umphakathi.

Okutholakele kukhombisa ukuthi yomibili imidlalo kamabonakude iyakugcizelela ukumelwa kwamasiko endabuko. Lokhu ikubonisa ngokuthi yomibili le midlalo yethula amasiko endabuko ngokuyikho, ngokwenza njalo igcizelela ubumqoka bokugcinwa kwamasiko ngendlela eqondile nehloniphekile. ucwaningo luphinde lwathola ukuthi phakathi kwabantu abangamaNguni, isizwe esigcina kakhulu isiko lendabuko isizwe samaZulu. Lokhu kufakazelwa ukuthi phakathi kwamasiko ayisikhombisa ahlaziywe kulolu cwaningo, kuwo wonke la masiko abegcinwa ngabantu abangamaZulu. Phakathi kwamasiko ayisikhombisa ahlaziywe ocwaningweni, linye kuphela isiko elivezwe ligcinwa ngesinye isizwe, isiko lokuyalwa komlobolokazi elivezwe ligcinwa ngabantu okungabeSuthu.

Ucwaningo luphinde lwathola ukuthi le midlalo inethuba lokugcina amasiko endabuko ephila futhi esemehlweni abantu. Ngesikhathi le midlalo itshengisa amasiko endabuko, lokho kwandisa amathuba okuthi abantu bazijwayeze ukuxhumana nemvelaphi yabo. Le midlalo inethuba lokufundisa ngesiko lendabuko kulabo abasuke beswele ulwazi. Ngaphansi kwezinselele ezikhona ekugcinweni nasekuvuselelweni kwamasiko emidlalweni ekhethiwe, ucwaningo luthole ukuthi amanye amasiko ethulwa ngokungaphelele, lokho okungadala ukuthi abantu balahlekelwe ilukuluku nokuhlonipha ukugcinwa kwalelo siko. Ezinye zezinselele ezitholwe ucwaningo kule midlalo ngokugcinwa nokuvuselelwa kwesiko ukuthi kukhona ukushayisana phakathi kwesiko lendabuko nenkolo, lokho kushayisana kwenza isiko libukeleke phansi kunenkolo. Ucwaningo luphinde lwathola ukuthi ukuguquka kwesikhathi nokushintsha izindawo zokuhlala kuyinselele ekugcinweni nasekuvuselelweni kwesiko le ndabuko emidlalweni, lokho kudalwa ukuthi iningi labantu selifudukela ezindaweni ezingamadolobha. Lokhu kufuduka kwenza abantu bashintshe indlela abaphila ngayo, okuholela ekutheni bagcine sebebona isiko njengento eyisidala.

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ISAHLUKO SOKUQALA
ISINGENISO NESENDLALELO

1.0 Isingeniso

Lesi yisahluko sokuqala socwaningo, esiyisingeniso emzamweni wokucwaninga ngokulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko, kubhekwa imidlalo kamabonakude ethi **'*Umkhokha: The Curse*'** nothi **'*My Brother's Keeper*'**. Ingxenye yokuqala yesahluko yendlalela ucwaningo ngokuveza ngokusobala isimo esikhona sokulondolozwa kwamasiko ngokuqonde ngqo, izinkundla zokusakaza. Isahluko siqhubeka sethule izinhloso nemibuzo yocwaningo. Emva kwalokho, sethula insizakuhlaziya, ucwaningo olweyeme kuyo. Isigaba esilandelayo sethule indlelakwenza yocwaningo namasu asetshenzisiwe ukuqoqa kanye nokuhlaziya imininingo. Kwethulwe izingqinamba umcwaningi ahlangabezane nazo kanye nomklamo wocwaningo. Kuchazwe amagama esetshenzisiwe ocwaningweni kanye nokwethula umumo wokulandelana kwezahluko bese kulandela isiphetho, okuyisigaba sokugcina sesahluko.

1.1 Isendlalelo

Ezizweni zizonke, ukulondolozwa kwamagugu kubaluleke kakhulu, njengoba kuyikho okuqinisekisa ukudluliselwa kolwazi namasiko kusuka kwesinye isizukulwane kuya kwesinye. Isiko lendabuko linomlando futhi libambe elikhulu iqhaza ezimpilweni zabantu, kanti lehlukile isizwe ngesizwe. Okudala ukuthi yehluke indlela okugcinwa ngayo isiko, isizwe nesizwe ukuthi izwe noma umhlaba jikelele awubunjiwe isizwe esisodwa, kodwa ziningi izizwe ngokuhlukana kwazo eziphelelisa izwe. Ngakho-ke, ukuhluka kwezizwe kwenza nendlela ezigcina ngazo isiko yehluke.

Ukulondolozwa nokuvuselelwa kwesiko lendabuko kuyinto ethinta umhlaba wonke, ngoba isiko liyisisekelo sokuphila kwesizwe (Nyembezi noNxumalo, 1966). Ngesizathu sokuthi umhlaba usuphila ngaphansi kokuhwebelana, ukulondolozwa nokuvuselelwa kwamasiko endabuko sekuphenduke into eyigugu nebaluleke kakhulu kulesi sikhathi sanamuhla. UNyembezi noNxumalo (1966) bathi ukulondolozwa kwamasiko nolwazi oluthinta kakhulu indabuko kuhamba ibanga elide, ngoba kugcina impilo yabantu iyimbumba, ihlangene. Baqhubeka bathi amasiko endabuko afana nenomfi ngoba axhumanisa ndawonye amalunga omndeni, ukulondolozwa kwamasiko kuphinde kunike isizukulwane esiza ngemumva umlando nezimfundiso zokuphila zesiNtu.

Ngokwesimo, eNingizimu Afrika miningi imizamo eyenziwayo ukugqugquzela ukuthi zibuyele emasisweni. Leyo mizamo ihlanganisa imigubho eye yenziwe minyaka yonke, ngenhloso yokufundisa izizukulwane ngolwazi lwamasiko endabuko, lokho kwenziwa ngethemba lokuthi izizukulwane izona eziyikusasa lezwe, nokuthenjwa ukuthi uma zifundiseka ngamasiko ebuncaneni bazo kuyoba lula ukuthi zikhule zikuqonda ukubaluleka kokulondolozwa kwesiko, lingashabalali. Omunye wemigubho emikhulu, oqoshwe phansi ngokusemthethweni, eNingizimu Afrika, wenziwa njalo zingama-24 kuMandulo minyaka yonke, owaziwa ngoSuku Lwefagugu (Heritage Day) (Lowry, 1995). Echaza uLowry (1995) uthi lo mgubho ukhuthaza izinhlanga zaseNingizimu Afrika ngokuhlukana kwazo ukuba zigubhe amasiko nezinkolelo zazo. Ngokungekho emthethweni, uBaloyi (2023) uthi abanye abantu baseNingizimu Afrika bazame ukuvuselela lolu suku lwefagugu ngokulubiza ngokuthi usuku lwe*braai*, waphetha ngokuthi athi lokho okwenziwa abantu kungumnyakazo ongemuhle, odukisa umlando wezwe ngoba kululaza incazelo nokubaluleka kosuku, okwakungaholela ekudukiseni ulwazi olunothile, okumelwe luncelwe izizukulwane ngezizukulwane eziyikusasa lezwe kulo mgubho.

Ukulondolozwa nokuvuselelwa kwesiko lendabuko kubukeka kuyinto ekhathaza umhlaba wonke. Lokho kufakazelwa ukuthi ziningi izinhlaka eseziphume umkhankaso wokulwela ukuthi amagugu endabuko okubukeka eya ngokuya eshabalala awangashabalali, kunalokho lezi zinhlaka zilwela ukuthi azibuyele emasisweni, izinto ezingamagugu aziphinde zaziswe ukubaluleka kwazo, zidluliselwe nasezizukulwaneni. Izinkundla zokusakaza ikakhulukazi imidlalo kamabonakude, nayo ingezinye zezinhlaka ezikulwelayo ukuthi isiko namagugu endabuko kungashabalali, kodwa akuhlale kusemehlweni abantu. Nakuba imidlalo kamabonakude nayo isemzamweni wokugcina nokudlulisela isiko lendabuko, kodwa umbuzo ohlezi ukhona owokuthi; kungabe imidlalo kamabonakude iyithuluzi eliphumelelayo yini ukudlulisa nokulondoloza amasiko endabuko?

U-Onyenankeya (2018) ephawula ngemidlalo kamabonakude uthi nakuba imidlalo kamabonakude ikulwela ukudluliswa kwesiko nokufundiswa kwezizukulwane ngefagugu lesiko, kodwa eminye yemidlalo kamabonakude iziziba kancane kancane izinhlelo ezithinta ukugqanyiswa kwamasiko endabuko. UMwansa (2013) uzwakala enesikhalo esifanayo Nesika-Onyonankenya uma ethi, kusenegebe elikhona phakathi kokukhala kwabantu mayelana nokucekelwa phansi kwamasiko kanye neqhaza lezinkundla zokusakaza ekudluliseni

nasekulondolozeni amasiko. UMwansa (2013) uqhubeka aphawule ukuthi imidlalo kamabonakude kufanele isebenze njengendawo yomlando noma abasekeli befagugu lesiko.

Emhlabeni wonke jikelele isiko lendabuko liya ngokuya lehla noma litholwa ukunganakwa ngesizathu sokwanda kokugxambukela kwenkolo yaseNtshonalanga, lokhu okuletha inkinga ekulondolozweni nasekuvuselelweni kwesiko lendabuko eNingizimu Afrika. Nakuba imidlalo kamabonakude efana nomdlalo othi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** ilethula isiko lendabuko, kodwa ukuntuleka kocwaningo oluhlola ukuthi le midlalo kamabonakude isiza kanjani ekulondolozeni nasekuvuseleleni isiko lomdabu isantuleka. Ngakho-ke, lolu cwaniningo luyimizamo yokuhlangabezana naleyo nkinga ngokuthi luhlole indlela le midlalo kamabonakude eneqhaza ngayo ekukhuthazeni ukulondolozwa kwamasiko endabuko.

Isikhalo sikaMwansa sebe iso lomcwaningi samenza wafisa ukuphosa itshe esivivaneni, ngokuthi enze ucwaningo oluhlangabezana naleso sikhalo, ngokuhlola le midlalo kamabonakude ekhethiwe. Isizathu esenze umcwaningi wakhetha le midlalo kamabonakude, wayeka eminye imidlalo, yingoba yomibili le midlalo yadala inkulumo mpikiswano mayelana nendlela eyethula ngayo isiko lendabuko. Intshisekelo yandiswe ukubona ukuthi ucwaningo oluhlobene nalesi sihloko luyindlala, kakhulukazi eNingizimu Afrika. Nakuba igebe lingeke livalwe ucwaningo olulodwa kodwa inhloso yalolu ukwengeza ulwazi kulolu oselukhona ekubuyekezweni kweqhaza lezinkundla zokusakaza ekulondolozeni nasekudluliseni amasiko emphakathini, ikakhulukazi esizukulwaneni esikhulayo. Ulwazi olususelwe kulolu cwaningo kubhekwe ukuthi lunikeze ukuqonda okuthile kubantu, okungaba abafundi abagxile ezifundweni ze*Media*, izifundo zamasiko kanye nokulondolozwa kwamasiko, ekutheni imidlalo kamabonakude ingasetshenziswa kanjani ukuze kulondolozwe futhi kuvuselelwe amasiko endabuko njengendlela yokugcinwa kwefagugu lesiko (Mwansa, 2013).

Lokhu kungathuthukisa iqhaza likamabonakude njengethuluzi lokushintsha, eliletha imibono emisha ethuthukisayo. Kwethenjwa ukuthi lolu cwaningo luzosiza abakhiqizi bemidlalo kamabonakude, abaqondisi, kanye nababhali bemidlalo ukuze babone ukubaluleka kweqiniso nokunemba ngokwethulwa kwamasiko. Kuhlala kuwumthwalo walabo basebenzi bemithombo yezinkundla zokusakaza ababalulekile ukumela imikhuba nezimiso zomphakathi ngokwangempela, ngokweqiniso nangokungakhethi. Kwethenjwa ukuthi lolu cwaningo luzokwengeza ulwazi kulolu oselukhona ezifundweni ezithinta amasiko.

1.2 Izinhloso zocwaningo

Lolu cwaningo luhlose ukufeza lezi zinhlosongqangi ezilandelayo:

A. Ukuhlola amasiko nemigubho yendabuko emidlalweni ekhethiwe.
B. Ukucubungula amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe.

1.3 Imibuzo yocwaningo

Ukuze kufezeke izinhlosongqangi zocwaningo, lolu cwaningo luzophendula le mibuzo:

A. Imaphi amasiko nemigubho yendabuko okuvezwe emidlalweni ekhethiwe?
B. Kungabe imaphi amathuba nezinselele ezikhona ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe?

1.4 Insizakuhlaziya

Lolu cwaningo lweyeme kunsizakuhlaziya Yokulindelwe Umphakathi (*Social expectations theory*), eyasungulwa nguMelvin Lawrence DeFleur, kanti le nsizakuhlaziya yasungulelwa phezu kwesisekelo sensizakuhlaziya Yemikhuba Yamasiko (*Cultural norms theory*). UDeFleur noBall-Rokeach (1989) bathi le nsizakuhlaziya iphakamisa ukuthi abantu bazi, babheke, futhi bajwayelane nezinkambiso zomphakathi ezihlotshaniswa namaqembu athile, ngokusekelwe endleleni lawo maqembu avezwa ngayo ezinkundleni zokusakaza. UDeFleur noBall-Rokeach (1989) bayaqhubeka bathi le nsizakuhlaziya iwukwakheka okulula ngokomqondo: isekelwe embonweni wokuthi izinkundla zokusakaza zidlulisa ulwazi oluphathelene nemithetho yokuziphatha komphakathi umuntu ngamunye ayikhumbulayo futhi elolonge ngokuqondile ukuziphatha okusobala.

Ngemidlalo kamabonakude, amazinga omphakathi amelwa njengalezo ezibonisa okungokoqobo emphakathini, kungabe zikubonisa ngokuyikho noma kabi (Fourie, 2005). UFourie (2005) eveza inhloso yale nsizakuhlaziya uthi iqinisekisa ukuthi ababukeli babona ulwazi lunjengoba lunjalo, ikakhulukazi uma luvezwa isikhathi eside ngamasiko axhumene nezinhlanga noma izinhlangano ezithile; futhi lokhu kubangela ukuthi ababukeli baqondiswe yilezo zenzo. UFourie (2007) uphawula ngokubaluleka kwale nsizakuhlaziya eNingizimu Afrika, uthi Insizakuhlaziya Yokulindelwe Umphakathi, iyinsizakuhlaziya ebalulekile kakhulu ezweni laseNingizimu Afrika ekuvezeni iqhaza lezinkundla zokusakaza, ezisakaza ngamasiko ahlukahlukene.

1.5 Indlelakwenza yocwaningo nokuqoqwa kwemininingo

Indlelakwenza yokuqhuba ucwaningo ibalulekile kunoma yiluphi ucwaningo olwenziwayo, ngoba yelekelela ekutheni izinhloso zocwaningo zifezeke ngokuyikho nangendlela ehlaba esikhonkosini (Williams, 2007). Iphinde yelekelele ukuhlaziya, ukubika okutholakele nokuphendula umbuzo wocwaningo lonke. UWilliams (2007) uthi zintathu izindlelakwenza ezisetshenziswayo uma kwenziwa ucwaningo okuyilezi; indlelakwenza yocwaningo bunjalonto (*qualitative*), indlelakwenza yocwaningo zinombolo (*quantitative*) nendlelakwenza yocwaningongxube (*mixed*). Kulolu cwaningo kulandelwe indlelakwenza yocwaningo bunjalonto. Isigaba esilandelayo sethula umqondombono ucwaningo olweyeme kuwo, ngaphambi kokugqamisa ukuthi lolu wucwaningo bunjalonto kanjani.

1.5.1 Umqondombono nendlelakwenza yocwaningo

Lolu cwaningo lusebenzise umqondombono ohumushayo. UMertens (1998) uthi lo mqondombono usungulelwe phezu kwengcabangelo ethi ucwaningo bunjalonto lunenhloso yokuthola izingxenye eziningi zeqiniso ngaphandle kokuthi kugxilwe eqinisweni elihamba lodwa, elingaguquki. UCreswell (2014) uthi lo mqondombono wazisa iqhaza labantu ocwaningweni nokwehluka kwendlela abantu ababuka baphinde bachaze ngayo iqiniso, ikholelwa ekutheni iqiniso alifani kumuntu nomuntu kuya ngolwazi lwaphambilini. Bephosa esivivaneni, uKlein noMeyers (1999) bathi lo mqondombono uyindlela egxila ekuhlaziyeni noma ebheka izenzo zabantu ngeso elijulile ngenhloso yokuveza iqiniso kanye nezindlela zabo zokuphila.

Lolu uhlobo olunika ukuqonda okujulile kwezimo ezifana nezifundo zamasiko ahlukahlukene, izici ezithonya intuthuko ethile ngokuqoqwa nokuchazwa kolwazi olusezingeni eliphezulu oluholela ekuqondeni okujulile neziphetho ezingase zehluke kwezinye njengoba kushiwo (Myers, 2008; Saunders kanye nabanye, 2012). Phakathi kwezinhlobo ezikhona zemiqondombono, umcwaningi ubone ucwaningo lufanelwe umqondombono ohumushayo. Isizathu salokho ukuthi lo mqondombono ubheka okufana nokuhumusha amasiko, izimo, kanye nezikhathi eziholela ekuthuthukisweni kwamaqiniso ezenhlalo ahlukahlukene (Myers, 2008; Saunders kanye nabanye, 2012; Bhattacherjee, 2012). Kulolu cwaningo umqondombono usetshenziswe, wahambisana nendlelakwenza yocwaningo bunjalonto, okuyindlelakwenza elandelwe kulolu cwaningo.

NgokukaCreswell (1994) ucwaningo bunjalonto luyindlelakwenza eyenza loyo ocwaningayo akwazi ukuthuthukisa izinga lemininingwane eshaya esikhonkosini, lungucwaningo olugxile

ekuqoqeni nasekuhlaziyeni amagama abhalwe phansi noma akhulunyiwe. UField noMorse (2000) bathi le ndlelakwenza igqamisa ukubaluleka kwencazelo esikhundleni sencazelo yezibalo zezinto. Ocwaningweni kusetshenziswe le ndlelakwenza ukufeza izinhloso zocwaningo. Umcwaningi uhlose ukuphenya ngokulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko ngokubheka imidlalo kamabonakude emibili. Lokhu umcwaningi ubone kuzophenduleka kangcono ngemininingwane yocwaningo bunjalonto etholwe ngokubuka iziqeshana zamavidiyo emidlalo kamabonakude yomibili, ekhethwe ngokusebenzisa le ndlelakwenza.

1.5.2 Uhlelo (idizayini) locwaningo

Ngaphansi kocwaningo bunjalonto, lolu cwaningo lulandele uhlelo lokuhumusha okuyisisekelo. UCreswell (1998) uthi lolu hlelo lokucwaninga lusuke luhlose ukucubungula isihloko esithile. UNeuman (1997) uveza ukuthi uhlelo lokuhumusha lumayelana nokuthi abantu baziphatha kanjani ezimpilweni zabo, futhi izinto bazenza kanjani. UMerriam (1998) uthi ucwaningo olwesekwe uhlelo lokuhumusha lunalezi zimpawu ezifanayo nezocwaningo bunjalonto: lugxile ekutholeni izincazelo, ezitholakala ngokuthi umcwaningi abe yithuluzi elimqoka, kusetshenziswa isu lokuholela kokuthile (*inductive approach*) bese kuba nomphumela ochazayo.

1.5.3 Izindlela namasu okuqoqwa kwemininingo

Ucwaningo ngalunye kusemqoka ukuthi lube nesu noma amasu elizoqoqa ngawo imininingo ezobe ihlaziywa. Ekuqoqweni kwemininingo singabala izindlela ezifana nenhlayalwazi (*interview*), ukuhlaziya imininingo ye-inthanethi, njalo njalo (Mthethwa, 2023). Ukuqoqa imininingo, lolu cwaningo lusebenzise amasu amabili okuyilawa: iziqeshana zevidiyo njengomthombo wemininingo omkhulu nokuhlaziywa kosomqulu.

1.5.3.1 Iziqeshana zevidiyo njengomthombo wemininingo

Iziqeshana zevidiyo kule midlalo yomibili zisetshenzisiwe ukuthola imininingo ehambisana nokulondolozwa nokuvuselelwa kwesiko lendabuko njengengendlela yokugcinwa kwefagugu lesiko. Amavidiyo asetshenziswe njengenhloko yokuqoqwa kwemininingo kulolu cwaningo. Iziqeshaya zevidiyo ezisetshenzisiwe ukuqoqa imininingo ezingaphansi kwesigcawu sokuqala (*season one*) kuyona yomibili imidlalo. UKnoblauch kanye nabanye (2014) bathi ukubuka ividiyo kuthathwa njengocwaningo olusekelwe ezithombeni. Bayaqhubeka bathi ngaphezu kokubheka ividiyo, lolu hlobo luphinde lusetshenziswe ukuqoqa imininingo emculweni, emdansweni, ezithombeni kanye nokukhiqizwe ikhompyutha, konke lokhu

okungasetshenziswa njengomthombo ukwakha imininingo emisha. URaab (2008); uBohnsack (2009); uReichertz no-Englert (2010) bonke basho okufanayo, bathi abanye abacwaningi basebenzisa ifilimu ekhiqizwe abalingisi, kanti kwabanye basebenzisa eqoqweni lama*DVD*, umabonakude, noma le-inthanethi etholakala esidlangalaleni. Izindlela ezihlukahlukene zibhekisela kulolu hlobo lolwazi lwe*Media* njengokuhlaziywa kwevidiyo.

Ngokuthi lolu cwaningo lubheka kakhulu imidlalo ekumabonakude, umcwaningi ubuke iziqephu zamavidiyo azidingayo wazibhala phansi. Umcwaningi usebenzise izinhlelo ze*Showmax* nokuyilapho ethole khona iziqephu zemidlalo esezadlula. Ngaphambi kokuba umcwaningi abhale phansi amanothi njengendlela yokuqoqa imininingo, uqale wabuka iziqeshana zamavidiyo ngenhloso yokuthola amasiko agqamayo. Uphinde umcwaningi wafingqa inkulumo mpendulwano ebibonisa nebifakazela izindikimba ezigqamisa amasiko emdlalweni. Umcwaningi uthe esewathwebulile, wawabhala phansi njengenothi amaphuzu abalulekile, uphinde wabuka iziqeshana zamavidiyo nokubhalwe phansi njengenothi ngenhloso yokuqinisekisa ukuthi kuyahambisana yini. Okokugcina uxhumanise amanothi ngokuqondile neziqeshana ezifanele ukuze kufinyeleleke kalula kuzo uma sekuhlaziywa imininingo. Kuhlelwe izinhlobo zamasiko nezindawo lapho zitholakale khona. Kuqhathaniswe imininingo evele emidlalweni, kwakhiwa amaqoqo. Kuhlolisiswe amaqoqo ngenhloso yokukhipha amaqoqwana uma kunesidingo ukuze imininingo ilungele ukuhlaziywa.

1.5.3.2 Ukuhlaziywa kosomqulu

Imibhalo eshicilelwe naleyo engashicilelwe, kubalwa izincwadi, amaphepha ocwaningo, imibiko, amajenali namathesisi kusetshenziswe njengesu eleseka ukuhlaziywa kweziqeshana zamavidiyo, ekuqoqeni imininingo kulolu cwaningo. Okwenza kusetshenziswe leli su ukweseka nokugcwalisa izikhala emininingwaneni etholakele eziqeshini zamavidiyo. UFrey (2018:1) uthi:

> *A document analysis is a form of qualitative research that uses a systematic procedure to analyze documentary evidence and answer specific research questions. Similar to other methods of analysis in qualitative research, document analysis requires repeated review, examination, and interpretation of the data 13 in order to gain meaning and empirical knowledge of the construct being studied. Document analysis can be conducted as a stand-alone study or as a component of a larger qualitative or mixed methods study.*
>
> Ukuhlaziywa kosomqulu kuwuhlobo locwaningo bunjalonto olusebenzisa inqubo ehlelekile yokuhlaziya ubufakazi bemibhalo kanye nokuphendula imibuzo ethile yocwaningo. Njenga nezinye izindlela zokuhlaziya ocwaningweni bunjalonto, ukuhlaziywa kwemibhalo kudinga

ukubuyekezwa, ukuhlolwa kanye nokuchazwa kwemininingo okuphindaphindiwe ukuze kutholakale incazelo kanye nemininingo enzulu ngalokho okufundwa ngakho. Uhlaziyo losomqulu lungaqhutshwa njengocwaningo oluzimele noma njengengxenye yocwaningo olukhulu locwaningo bunjalonto noma locwaningongxube.

Le ndlela yelekelele ekuchazeni kabanzi incazelo yamasiko endabuko agcinwe emdlalweni ekhethiwe. UNgcobo (2019) ephosa esivivaneni uthi leli su lokucubungula imibhalo lihle ngoba umcwaningi ukwazi ukuzikhethela ngokukhululeka imininingo ayidingayo njengoba ivele isuke isikhona. Uyaqhubeka athi umcwaningi uphinde azikhethele isikhathi sokuhlwaya imininingo.

1.5.4 Indlela yokusampula

Nakuba ziningi izindlela zokusampula, kodwa umcwaningi ukhethe ukusebenzisa ukusampula ngenhloso ocwaningweni, nokuyisampula ejwayele ukusetshenziswa ucwaningo bunjalonto (Patton, 1990). NgokukaBabbie (2008) inhloso yokusetshenziswa kwesampula ocwaningweni olungucwaningo bunjalonto, ukuzama ukuchaza okwenzekayo eqenjini elincane, okungaba elabantu. UTongco (2007) echaza uthi ukusampula ngenhloso kuwukukhetha ngamabomu lokho okusuke kugqamisa imininingo enembayo. Inhloso yokukhethwa kwale midlalo yomibili kamabonakude ingoba inezinhlaka zokulandisa ezithi azifane, ilandisa kakhulu ngendabuko.

Isizathu sokukhethwa kwesigcawu sokuqala kuyona yomibili imidlalo, yingoba zombili izigcawu kube ngezokuqala ukudlala kumabonakude futhi imininingo engacwaningwa ibisikhona ngesikhathi sokwenza ucwaningo. Ngokwezibalo, umdlalo othi ***'Umkhokha: The Curse'*** isigcawu sokuqala siqukethe iziqephu ezingama-260, kanti umdlalo othi ***'My Brother's Keeper'*** wona uneziqephu ezingama-130. Kuyona yomibili imidlalo izinombolo zeziqephu zithathwe ohlelweni i*Showmax*. uGentles kanye nabanye (2015) bafakazela okuvezwe ngabanye ngenhla bathi inhloso ejwayelekile yokuthatha amasampula ocwaningweni bunjalonto ukuthola imininingo ewusizo ekuqondeni ukujula, ukuhlukahluka, noma umongo ngesihloko nezinhloso zocwaningo.

1.5.5 Ukuhlaziywa kwemininingo

UHancock nabanye (2009) bathi ukuhlaziywa kwemininingo kuhlanganisa ukufingqa inqwaba yemininingo eqoqwe kanye nokwethulwa ocwaningweni. Lolu cwaningo lusebenzise uhlaziyongqikithi (*Content analysis*) ukuhlaziya imininingo. UBogdan noBiklen (1982:145) bechaza ukuhlaziywa kwemininingo bathi:

> *Working with data, organizing it, breaking it into manageable units, systhesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others*.
>
> Ukusebenza ngemininingo, ukuluhlela, ukulwehlukanisa ngamaqoqo ekusebenzeka kalula ngawo, ukuwahlanganisa, ukubheka amaphethini, ukuthola izinto ezibalulekile nekumelwe zifundwe kuthathwe isinqumo ngalokho okumelwe kutshelwe abanye.

Uhlaziyongqikithi lingenye yezindlela esetshenziswa kakhulu ekuhlaziyeni imininingo ocwaningweni bunjalonto (Hancock nabanye, 2009). Le ndlela isetshenzisiwe ukuze kuhlaziywe futhi kuhunyushwe okuqukethwe iziqephu zesigcawu sokuqala zemidlalo kamabonakude ekhethiwe ngokwezigaba zokuqukethwe ezikhethekile, eziphelele nezithembekile (Wimmer noDominick, 2006). U-Onyenankeya (2018) uthi uhlaziyongqikithi kuyindlela ephumelelayo yokuphenya okuqukethwe yimithombo yokusakaza. UWimmer noDominick (2006) bathi, uhlaziyongqikithi okuningi kuveza iqembu elithile, isenzakalo, isici, noma isici sihlolwa kuqhathaniswa nezinga elithathwe empilweni yangempela.

Ekuhlaziyeni imininingo, umcwaningi uqale ngokukhetha okuqukethwe imidlalo kamabonakude yomibili, lokho obekuhambisana nezinhloso zocwaningo, wakuhlukanisa ngokwezigaba wabe esekufaka amakhodi. Ngemuva kwalokho, kufinyelelwe esiphethweni ngokuthi kuhlaziywe imininingo enekhodi ukuze kubonakale amaphethini nezindikimba (Wimmer noDominick, 2006).

1.6 Izingqinamba zocwaningo

Izingqinamba ezibe khona kuqhutshwa lolu cwaningo, eyokuqala kube eyokufinyelela ngesikhathi eziqeshini zemidlalo yomibili kamabonakude. Emidlalweni yomibili kube nzima ukufinyelela ngesikhathi eziqeshini, lokho kudalwe ukuthi uhlelo luka*Showmax* alizifaki zonke iziqephu zemidlalo ngesikhathi esisodwa. Imvamisa kuyona yomibili imidlalo belifaka iziqephu ezingama-30 emva kwamasonto amabili, lokho kubambezele umcwaningi ngoba ubebhala abuye alinde ezinye zeziqephu zemidlalo. Enye ingqinamba umcwaningi abhekane nayo ngeyokuthi ucwaningo ulubhala ngesiZulu kanti izinsizakusebenza ezinye zazo azisebenzisile zibhalwe ngolimi lwesiNgisi, lokho obekuba ingqinamba ngoba bekudinga isikhathi esiningi ukuthi akuhumushele olimini lwesiZulu lokho okubhalwe ngesiNgisi.

1.7 Umklamo wocwaningo

Lolu cwaningo luyingxenye yeminye yemisebenzi esikhona, ecwaninga ngokulondolozwa kwesiko lendabuko, kubhekwa ezinkundleni zokusakaza. Phakathi kwezinkundla zokusakaza,

lolu cwaningo lugxile emidlalweni kamabonakude. Imidlalo kamabonakude umcwaningi ayisebenzisile kulolu cwaningo yilena elandelayo:

- ***Umkhokha: The Curse***
- ***My Brother's keeper***

Kuyona yomibili imidlalo kamabonakude umcwaningi usebenzise izigcawu zokuqala. Lokho okucacisa ukuthi lolu cwaningo aludingi ukuba kuze kuxoxiswane nababambiqhaza ngoba lubheka imidlalo kamabonakude eqokelwe ukuba isetshenziswe ukuqhuba lolu cwaningo.

1.8 Ukuchazwa kwamagama asetshenzisiwe

Ukuchazwa kwamagama asetshenzisiwe ocwaningweni kubalulekile ngoba kunika izincazelo zamagama kanye nendlela afanelwe ukuthi asetshenziswe ngayo. Umcwaningi ubone kubalulekile ukuthi achaze amagama awasebenzisile ngokubuka ukuthi yiwo angumgogodla wocwaningo. Amagama achaziwe yilawa; isiko, isiko lendabuko nefagugu lesiko.

1.8.1 Isiko

Nakuba sekuyizikhawu eziningi kuchazwa isiko, kodwa kubukeka incazelo yesiko esingathi iqondile ingekho yinye. UNyembezi noNxumalo (1966: 99) bathi:

> Isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Incazelo enikwe uNyembezi noNxumalo ngenhla iyakuveza ukuthi isiko nomkhuba yizinto ezimbili ezingaqhelelene kangako. Ngamafuphi isiko singasho ukuthi liwumkhuba ogcinwa ilabo bantu abahlala ndawonye. ULanga (2022:14) yena echaza isiko uthi,

> Isiko indlela yokuphila okwakuphilwa ngayo emandulo lapho okhokho nokhokhokazi bebephila ngendlela ethile belandela isikompilo elithize okuyisiko elize lawela ngisho ezizukulwaneni nakuba sekukhona abanye bethu abakholelwa ezinkolweni ezithize ezazingekho ngesikhathi sokhokho.

Izincazelo ezicashunwe ngenhla zigqamisa ukuthi, isiko liyindlela abantu baleso sizwe abenza ngayo izinto, okwabe kuyindlela eyayilandelwa nasendulo. Kanjalo noMsimang (1975) usho okuthi akufane nezincazelo ezingenhla ngokuthi athi isiko ukwenza okuthile osekuvamisile kubantu osekuze kwathathwa njengomthetho wesiNtu. UMsimang uphinde aphawule

ngemiphumela yokungagcinwa kwesiko uthi uma lingagcinangwa ngendlela okuyiyo izelelesi lezo zokwehlelwa imiswazi engemihle.

U-Aubrey (1992) uyahluka kwabangenhla, yena uphawula ngokubaluleka kwesiko uthi, isiko limqoka ngoba lisikhumbuza ukuthi sisukaphi. Lisinikeza ubuthina futhi lingalolonga ubuntu bomuntu nesimo sakhe sokwenza empilweni. Uqhubeka athi liqinisekisa ukuziphatha okufanele futhi lilulaze ulimi olungalungile. U-Aubrey uqhubeka athi amasiko asisiza ukuchaza izinkolelo zethu zenkolo. Isiko ligcina ubudlelwane bomphakathi buhlangene kanti liphinde lilungisele amadoda impilo yokuhlanganyela. Ngokubuka incazelo ka-Aubrey, umcwaningi ukholwa ukuthi impilo yokuhlanganyela ngabe ibuthaka futhi ilengela ekutheni ishabalale ukuba inqubo yesiko ayikho, ngamanye amagama ukubumbana nokuhlanganyela komphakathi noma kwabantu kuncike esisekelweni samasiko.

U-Andrewes (2005) encazelweni yakhe uthi isiko liwuphawu lwabantu oluchazwa izinto zonke kusukela emculweni, ubuciko, inhlalo yomphakathi nokupheka. Esikhathini sanamuhla amazwe amaningi sekukhona abokufika, isiko lithikanyezwa abantu abaningi asebakhele lelo zwe. UNtuli (2004) uthi imithetho yamaKhosi uma ilokhu igcinwa imvamisa ngokuhamba kwesikhathi iyaguquka ibe isiko. UTylor (1871) uthi isiko liyinhlanganiselo yolwazi, inkolelo, ubuciko nemikhuba etholwe umuntu njengelungu lomphakathi.

1.8.2 Isiko lendabuko

Isiko lendabuko liyinhlanganisela yamasiko, izinkolelo nemikhuba yokuphila eyenziwa ngabantu bomdabu baleyo ndawo ethile (Smith, 2012). Uqhubeka athi isiko lendabuko lisungulwa ngabantu bomdabu ngenxa yokufuna ukwakha ukuxhumana phakathi kwabo nemvelo isikhathi eside. Ephawula uClifford (2013) ngesiko lendabuko uthi, isiko lomdabu lingumkhuba ophilayo emphakathini owakhelwe ngabantu bomdabu. Uqhuba athi isiko lendabuko lineqhaza elikhulu ekuxhumaniseni abantu nomlando wabo, ubunikazi babo kanjalo nomhlaba wabo.

1.8.3 Ifagugu lesiko

UVesco (2010) uphawula ukuthi ifagugu lesiko liyibhuloho elakha ukuxhumana phakathi kwesikhathi esidlule nesikhathi sekusasa, lisho izinsiza ezinamandla ezenza umphakathi othile uzibheke njengamagugu. Ngokwencazelo ethi ayifane, uSonkoly noVahtikari (2018:6) bobabili bathi:

> *Cultural heritage is our bond with the past come to life in the present. It shapes our thinking and identity, our environment and the places we live in.*
>
> Ifagugu lesiko liyisibopho sethu nesikhathi esedlule esiphila esikhathini samanje. Kulolonga ukucabanga kwethu nobuthina, indawo esihlala kuyo kanye nezindawo esihlala kuzo.

UVesco, 2010; uBlake, 2000 bathi ifagugu lesiko lihlukene kabili, kukhona izici zamagugu athintekayo (abonakalayo) nezici zamagugu angathinteki (angabonakali). UBlake (2000:66) uthi:

> *Intangible cultural elements consist of immaterial aspects of the way of life of certain societies, and the special relationship between certain peoples and the land they inhabit.*
>
> Izakhi zamasiko ezingathinteki ziqukethe izici zendlela yokuphila yemiphakathi ethile, kanye nobudlelwane obukhethekile phakathi kwabantu abathile kanye nomhlaba abahlala kuwo.

UVesco (2010); uBlake (2000) bathi amagugu angathinteki ahlanganisa lokhu; ulimi, amasiko omlomo, izinkolelo, imibono, ulwazi namakhono, nezinye izinqubo zomphakathi, ezifana nokwenza ubuciko noma umdanso, amasiko nemicimbi yemikhosi. Amagugu athintekayo wona ahlanganisa izikhumbuzo, izikhungo zomlando, imidwebo, izincwadi nezithombe eziqoshiwe (Vesco, 2010). Aphinde ahlanganise futhi izinto ezifana nezindawo zamangcwaba, izindawo ezingcwele, izindawo zemicikilisho, nezimpawu zemvelo ezinencazelo ekhethekile, njengentaba iNhlangakazi kubalandeli bakaShembe (Blake, 2000).

1.9 Ukuhlelwa kwezahluko zocwaningo

Lolu cwaningo lunezahluko ezinhlanu, ezihlelwe kanje:

Isahluko sokuqala: isingeniso nesendlalelo

Lesi sahluko siyisingeniso nesendlalelo esiyinkombandlela yocwaningo lonke. Sethula indlelakwenza elandelwe umcwaningi ukuqhuba ucwaningo. Umcwaningi wethula izinhloso zocwaningo, imibuzo yocwaningo, insizakuhlaziya, indlelakwenza yocwaningo nokuqoqwa kwemininingo, izingqinamba zocwaningo, umklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe, ukuhlelwa kwezahluko zocwaningo bese kugcina isiphetho.

Isahluko sesibili: ukubuyekezwa kwemibhalo

Kulesi sahluko kubuyekezwe kwaphinde kwacutshungulwa imibhalo yocwaningo yokulondolozwa kwamasiko esiyenziwe kwamanye amazwe neyalapha eNingizimu Afrika.

Ekubuyekezeni imibhalo, isahluko sigxile kakhulu kuleyo yokulondolozwa kwamasiko nethinta ifagugu lesiko, kanti imibhalo ebuyekeziwe ehlobene nesihloko.

Isahluko sesithathu: insizakuhlaziya nendlelakwenza yocwaningo

Lesi sahluko sesithathu sicacisa ngensizakuhlaziya ebe umgogodla walolu cwaningo. Lokhu kwenziwe ngokuthi kucaciswe ukuthi iyini insizakuhlaziya yokulindelwe umphakathi, kwacaciswa nokubaluleka kwayo kulolu cwaningo. Isahluko siphinde sethule izindlelakwenza ezisentshenzisiwe ocwaningweni, kuhlanganisa amasu ocwaningo, idizayini yocwaningo, amasu okuqoqa nokuhlaziya imininingo nokuchazwa koqondombono wocwaningo.

Isahluko sesine: ukuhlaziywa kwemininingo

Lesi sahluko sethula ukuhlaziywa kwemininingo emidlalweni emibili kamabonakude eqokelwe lolu cwaningo. Imininingo ehlaziywayo iqoqwe kusetshenziswa iziqeshana zevidiyo kanye nokuhlaziywa kosomqulu. Kulesi sahluko kwethulwa amasiko nemigubho yendabuko evezwe emidlalweni, kuphinde kwavezwa amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe. Lokhu kwenziwa ngokuhlelwa ngamaqoqo namaqoqwana ukuze imininingo ihlaziywe ngendlela elandelana kahle.

Isahluko sesihlanu: isiphetho nezincomo

Lesi sahluko ngesokugcina, sethula isiphetho socwaningo esizoqoqa konke ngamafuphi obekucwaningwa, siveze okutholakele ocwaningweni siphinde siphakamise nezincomo zocwaningo oluhlobene nalolu olusengenziwa ngomuso.

1.10 Isiphetho

Isahluko sokuqala socwaningo sethule isingeniso nesendlalelo. Sethule izinhloso nemibuzo yocwaningo, kwalandela incazelo yensizakuhlaziya eyisisekelo socwaningo. Siqhubeke sethula indlelakwenza yocwaningo namasu asetshenzisiwe ukuqoqa kanye nokuhlaziya imininingo. Emuva kwalokho kwethulwe izingqinamba zocwaningo nomklamo wocwaningo. Siqhubeke sethula ukuchazwa kwamagama asetshenzisiwe kanye nokuhlelwa kwezahluko zocwaningo kwabe sekwandulela isiphetho, okuyisigaba sokugcina sesahluko. Esahlukweni esilandelayo kubuyekezwe imibhalo ehlobene nalolu cwaningo.

ISAHLUKO SESIBILI
UKUBUYEKEZWA KWEMIBHALO

2.0 Isingeniso

Kulesi sahluko kubuyekezwe eminye yemibhalo yokulondolozwa kwamasiko yakwamanye amazwe ngokunjalo neyalapha eNingizimu Afrika, esibhaliwe ngabacwaningi abahlukene. Lesi sahluko sigxile kakhulu ocwaningweni oluhlobene nalokhu okucwaningwa lapha. Isigaba sokuqala sesahluko sinikeze ukuqonda okunzulu ngokuthi kuyini ukubuyekezwa kwemibhalo. Esigabeni sesibili kubuyekezwe imibhalo ehlobene nesihloko salolu cwaningo ngaphansi kwamaqoqo amathathu okuyilawa; ucwaningo oselwenziwe emazweni aphesheya, ucwaningo oselwenziwe e-Afrika nocwaningo oselwenziwe eNingizimu Afrika. Ngaphansi kwamaqoqo kubuyekezwe ngokuhlanganisa imibhalo eyizincwadi, amadesetheshini, amathesisi nama-athikili. Ekugcineni umcwaningi wethule isigaba sokugcina sesahluko, okuyisiphetho.

2.1 Ukubuyekezwa kwemibhalo

UNeuman (1997: 89) echaza ukubuyekezwa kwemibhalo uthi,

> *A literature review is based on the assumption that knowledge accumulates, and we learn from and on what others have done. Scientific research is not an activity of isolated hermits who ignore others' findings. Rather it is a collective effort of many researchers who share their results with one another and who pursue knowledge as a community.*
>
> Ukubuyekezwa kwemibhalo kwesekelwe ekucabangeni kokuthi ulwazi luyanqwabelana futhi sifunda kabanzi kulokho abanye abakwenzile. Ucwaningo olungolwesayensi aluwona umsebenzi wonkomidlayodwa, abaziba okutholakale ocwaningweni lwabanye. Kunalokho luwumzamo ohlanganyelwe wabacwaningi abaningi ababelana ngemiphumela yabo futhi abafuna ulwazi njengomphakathi.

UHart (2018) uthi umcwaningi uma esenza ukubuyekezwa kwemibhalo, inhloso kusuke kuwukubheka osekubhalwe ngabanye babacwaningi baphambilini, okuhlobene nesihloko leso umcwaningi asiqokile. Ngakho-ke umcwaningi usebenzisa iso elijulile ukuhlaziya imibhalo.

Uma kwenziwa ucwaningo kubalulekile ukuthi kubhekwe osekwenziwe noma osekubhaliwe ngabanye babacwaningi baphambilini, lokho kusiza umcwaningi ngokumkhanyisela ukuthi sekubhalwe kwagcinwaphi ngesihloko, kuphinde kusize ukumkhanyisela ngegebe elikhona okusengacwaningwa ngalo ezihlokweni ezihlobene naleso azogxila kuso (Mkhize, 2023). Ngendlela ethi ayivumelane, uMsomi (2015) uthi uma kubuyekezwa imibhalo ilapho kusetshenziswa imininingo yosekubhaliwe ngabanye babacwaningi baphambilini, ikakhulukazi okuhlobene nesihloko umcwaningi asuke ecwaninga phansi kwaso. Uqhuba

ngokuthi athi inhloso kusuke kuwukubonisa umsebenzi osuwenziwe ngaleso sihloko nokukhanyisela abacwaningi balowo mkhakha ukuthi abacwaningi baphambilini sebeqhube bafikaphi ngesihloko, lokho kusiza ukugwema ukukhiqiza imininingo esivele isebalazweni okulula ukufinyelela kuyo.

UKerr (1956:3) uphawula athi

> *Literature review is an overview of research on given topic and answers to related research questions.*
>
> Ukubuyekezwa kwemibhalo kuwuhlaka locwaningo ngesihloko esinikeziwe kanye nezimpendulo zemibuzo yocwaningo ehlobene.

UCantero (2019:2) yena uma ephawula ngenhloso yokubuyekezwa kwemibhalo uthi:

> *A literature review demonstrates your ability to research; it also showcases your expertise on your chosen topic. By including a literature review in your thesis, you are also providing your reader with the most prevalent theories and studies on your topic, evaluations and comparisons of these studies, and gaps there may be in the literature. This helps your reader understand your thesis better. It also makes you a more credible author.*
>
> Ukubuyekezwa kwemibhalo kubonisa ikhono lakho lokucwaninga; kuphinde kubonise ubuchwepheshe bakho esihlokweni osikhethile. Ngokufaka ukubuyekezwa kwemibhalo kwithesisi, usuke uhlinzeka umfundi wakho ngezinsizakuhlaziya nezifundo ezivame kakhulu ngesihloko sakho, ukuhlola nokuqhathanisa kwalezi zifundo, kanye namagebe angaba khona emibhalweni. Lokhu kusiza umfundi wakho aqonde ithesisi yakho kangcono. Kukwenza futhi ube umbhali othembekile.

Ngale ndlela uCantero ugcizelela ubumqoka bokubuyekezwa kwemibhalo ngokuthi athi kukhombisa ubuchwepheshe bomcwaningi futhi kusiza abafundi ukuqonda ngokungcono isihloko.

Ingxenye elandelayo ibuyekeze imibhalo ehlobene nesihloko salolu cwaningo ebhalwe kwamanye amazwe ngokunjalo neyalapha eNingizimu Afrika. Lokhu kwenziwe ngaphansi kwamaqoqo amathathu okuyilawa; ucwaningo oselwenziwe emhlabeni jikelele, ucwaningo oselwenziwe e-Afrika nocwaningo oselwenziwe eNingizimu Afrika.

2.1.1 Ucwaningo oselenziwe emazweni aphesheya

Ukucubungula iqhaza lezinkundla zokusakaza ekulondolozweni nasekuvuselelweni kwesiko akukhathalelwe kuphela iNingizimu Afrika, kodwa kuyinto namazwe aphesheya kwezilwandle anentshisekelo yokuyazi indlela izinkundla zawo zokusakaza ezibonisa, ziphinde zilondoloze

ngayo amasiko. Emazweni aphesheya kwezilwandle umcwaningi ubone kuseyiNdiya esahamba phambili makuziwa ngasemibhalweni ethinta ukulondolozwa kwesiko okwenzeka ezinkundleni zokusakaza. Lokho kufakazelwa ukuthi kule mibhalo ebuyekezwe umcwaningi kule ngxenye yamazwe aphesheya, izwe laseNdiya elinemibhalo eyinsada, ebuyekeziwe okudlula amanye amazwe.

USharma kanye nabanye (2021) ezweni laseNdiya benza umsebenzi wocwaningo lweziqu zeMastazi bephenya iqhaza leziteshi zemisakazo yomphakathi ekulondolozweni nasekuvuselelweni kwesiko lendabuko esifundeni saseRajasthan. Phakathi kwemisakazo eyisishagalolunye, ocwaningweni baqoka ngenhloso imisakazo eyisithupha. Imisakazo ayayiqokelwe lolu cwaningo yi*Banasthali 90.4 FM* esifundeni iTonk, i*Tilonia 90.4 FM* esifundeni i-Ajmer, i*Madhuban 90.4 FM* esifundeni saseSirohi, i*Kamalvani 90.4 FM* esifundeni iJhunjhunu, i*Radio 7* esifundeni saseJaipur ne*Vagad 90.8 FM* esifundeni saseBanswara eRajasthan. Kulolu cwaningo babephenya ukusebenza kahle kweziteshi zemisakazo yomphakathi ekulondolozeni nasekusekeleni ifagugu lesiko kanye nokukhuthaza ukwehlukahlukana kwamasiko endabuko nokuhlanganiswa. Imiphumela yocwaningo yaveza ukuthi esifundeni saseRajasthan imisakazo yomphakathi iyithuluzi elingumgogodla ekulondolozweni nasekuqhakambisweni kwamasiko endabuko. Okuphinde kuvele ukuthi imisakazo yomphakathi ibamba iqhaza elikhulu ngokunikezela isigcawu kuzakhamuzi zendawo ekutheni zicobelelane ngezindaba ezithinta amasiko endabuko.

Ubukeka usabalele lo mqondo wokulondolozwa kwesiko lendabuko, ngoba noDevi (2022) kwi-athikhili ayenza ezweni laseNdiya yayihlose okufanayo nocwaningo lukaSharma kanye nabanye olubuyekezwe ngenhla. Ku-athikhili yakhe naye uphenya ukulondolozwa kwesiko lendabuko endaweni yase-Arunachal Pradesh, ebheka iqhaza lomsakazo i-*All Radio Itanagar*. Imiphumela iyakufakazela ukuthi imisakazo ingathathwa njengesizinda esilondoloza amasiko ngendlela okuyiyo. Imiphumela yale-athikhili kaDevi ifana nemiphumela yocwaningo lukaSharma kanye nabanye. Nayo iveza ukuthi umsakazo ubambe elikhulu iqhaza ekulondolozweni kwesiko lendabuko e-Arunabhal Pradesh, eNdiya.

Njengoba lolu cwaningo luphenya ngokulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko emidlalweni kamabonakude, kulolu olubuyekezwe ngenhla lukaSharma kanye nabanye ne-athikhili kaDevi kusizile kulolu cwaningo. Lolubili lube wumhlahlandlela okhanyisela umcwaningi, aqonde ukuthi ukumelwa nokulondolozwa kwamasiko ezinkundleni zokusakaza ezehlukene kwethulwa futhi kwenzeka

kanjani. Nakuba lusizile kodwa umehluko okhona owokuthi lolu cwaningo lugxile emidlalweni kamabonakude, kanti olubuyekezwe ngenhla lwabheka imisakazo eyahlukene.

Ukungabuki kwabacwaningi ngendlela eyodwa yikho kanye okwenza noma sebebhala ucwaningo oluthi noma luhlose into eyodwa kodwa kwehluke isizinda salapho beqoqa khona imininingo. Njengo-Iqbal (2017) ezweni laseMexico wenza ucwaningo ehlola ukulondolozwa nokwethulwa kwamasiko asezweni, ucwaningo luka-Iqbal luhluke ngokuthi lubheka efilimini yopopayi esihloko sithi '*The Book of Life',* kanti abangenhla bahlwaye imininingo ngokubheka imisakazo. Lolu cwaningo lusebenzise ucwaningoncazelo njengendlela yokuhlaziya amasiko aseMexico athulwa kufilimu. Yonke imininingo iqoqwe kusuka ezingxoxweni nasezithombeni zefilimu. Inhlosongqangi yalolu cwaningo ukwazi nokuqonda amasiko aseMexico ngokusebenzisa umqondo kaStuart Hall. Imiphumela yocwaningo luka-Iqbal yaveza ukuthi ifilimu eqokiwe kulolu cwaningo ingenye yamafilimu ayingcosana amelela, aphinde alondoloze amasiko aseMexico. Amanye amasiko avezwa ngokuyikho kubalwa ayimlando yaseMexico, izinganekwane nesiko lezenhlalo. Ocwaningweni waphakamisa ukuthi ifilimu iyithuluzi elingasiza ukuqonda nokuchaza amanye amasiko aseMexico.

Lolu cwaningo luhluke ngokuthi lubheka imidlalo kamabonakude kanti lolu olungenhla lubheka ifilimu yopopayi.

Kanjalo noBint Abd Mubin noBin Yaacob (2018) ezweni laseMalaysia, bashicilele i-athikili ehlose okufanayo nokwakuhloswe u-Iqbal ocwaningweni lakhe, nabo baphenya okuqukethwe kwamasiko namagugu eMalaysia okutholakala emidlalweni ewuchungechunge engama-20 yopopayi ekhethiwe, okuyimidlalo yezingane esakazwa kumabonakude. Enye yezinhloso kwakungukuhlaziya indlela lezi zinhlelo ezilondoloza ngayo amasiko endabuko, izimiso zomphakathi, nendlela ezigcizelela ngayo iqhaza lazo ekufundiseni nasekuthokoziseni izethameli ezisencane nokuyilapho zithuthukisa khona ifagugu lesiko. Kuhlaziywa imininingo kusetshenziswe ukuhlaziywa kokuqukethwe kocwaningo bunjalonto, kuhlaziywe iziqephu ezingama-*118* ezaziqokiwe kule midlalo engama-*20*, esakazwa kumabonakude. Okutholakele kubonisa ukuthi amanani amasiko aseMalaysia ochungechungeni lukamabonakude lopopayi olukhiqizwe endaweni asakazwa ngokuyikho, kugcizelelwa kakhulu isiko lesiMalay. Lokhu kugqamisa ukuvela komphakathi waseMalay, okuwuhlanga olukhulu nolunomthelela omkhulu ezweni laseMalaysia.

Lomqondo wokuthatha amafilimi nebhayisikobho njengendawo enamandla ekulondolozeni naekuvuseleleni amasiko usabalele ngoba noSaxena (2023) ezweni laseNdiya ushicilele i-athikili ngenhloso yokudingida ubudlelwano phakathi kwebhayisikobho yesi*Hindi* kanye nokulondolozwa kwamasiko, amagugu nezinkambiso zomphakathi. Ephepheni lakhe uhlola ukuthi abenzi bamafilimu bazisebenzisa kanjani izindlela zokuxoxa izindaba ukuze bafake izici zamasiko emidlalweni yabo, uphinde ahlole ukuthi ibhayisikobho yesi*Hindi* isebenza kanjani njengendawo enamandla yokulondoloza amasiko ngokubonisa izici ezihlukahlukene zesiko lamaNdiya, okuhlanganisa imikhosi yendabuko, izakhiwo zomndeni nemikhuba yesifunda. Imiphumela yaveza ukuthi amafilimu asebenzisa izimpawu zamasiko, imikhuba, okokugqoka kanye nemikhosi ukuveza ukujula kwesiko lamaNdiya. Lezi zimpawu zisebenza njengendlela enamandla yokulondoloza amasiko nokumelwa kumbukiso webhayisikobho.

Lolu cwaningo luhluke ngokuthi lubheka imidlalo kamabonakude kanti lolu olungenhla lubheka amafilimu.

Kanjalo uGokulsing noDissanayake (1998) ezweni laseNdiya bashicilele incwadi ephenya ibhayisikobho yaseNdiya ukuthi isebenza kanjani njengesibuko futhi ibe yimbangela yoguquko lwamasiko olwenzeke ezweni ngokuhamba kwesikhathi. Incwadi iphinde iphawule ngezindlela amafilimu abonisa ngakho ukushintsha komphakathi nangendlela alondoloza ngayo izindaba zamasiko, anikeze ukuxhumana okunamandla phakathi kokuxoxwa kwezindaba nokuziphendukela kwemvelo kwamasiko. Encwadini yabo basonga ngokuthi bagcizelele iqhaza elibanjwe ibhayisikobho ekubumbeni isiko lendabuko elidumile, bathi futhi isebenza njengebhuloho lokwakha ukusebenzisana phakathi kwesiko noshintsho lwezenhlalo eNdiya.

Ukungabuki kwabantu ngendlela eyodwa kwenza nemibono yabo ingafani, njengoba iningi labacwaningi elibuyekezwe ngenhla liphenya ngokulondolozwa kwesiko, uTirumala (2009) ezweni laseNdiya uyahluka kulo. UTirumala ocwaningweni lwakhe lweziqu zeMastazi akabheki ukulondolozwa kwesiko njengababuyekezwe ngenhla, kodwa ugxile ekuhloleni iqhaza elidlalwa amafilimu e*Bollywood* ekubumbeni ubunikazi bamasiko esizukulwane sesibili sama-*Indian Americans*. Ucwaningo luphenya ukuthi laba bantu basebenzisana kanjani neBollywood njengokuthekelisa okubalulekile kwamasiko okuvela eNdiya, beyisebenzisa njengendlela yokuhlala bexhumene nefagugu labo laseNdiya. Idesetheshini iphinde iphenye ukuthi i*Bollywood* iwuthinta kanjani umuzwa wabo wobunikazi, ibasiza kanjani ukuvala igebe phakathi kwezimpande zabo zesiko lamaNdiya kanye nokukhulela kwabo eMelika, ekugcineni

iphenya ukuthi i*Bollywood* ibasiza kanjani ukuzizwa bexhumene namasiko amazwe womabili. Imiphumela iveze ukuthi i*Bollywood* ibamba elikhulu iqhaza ekusizeni isizukulwane sesibili sama-*Indian Americans* ukuthi agcine ubudlelwano obunesisekelo esiqinile samasiko, alondoloze inani lawo lendabuko, futhi athuthukise nomqondo wokuba ingxenye yefagugu lawo. Ibonisa ukuthi ifilimu ye*Bollywood* iyithonya kanjani ngokuphawulekayo inqubo yabo yokwenza ubunikazi bamasiko ngokuvala igebe phakathi kwezimpande zabo zaseNdiya kanye nempilo yabo eMelika.

Lolu cwaningo luzokwehluka ngokuthi lubheka imidlalo kamabonakude kanti lolu olubuyekezwe ngenhla lwaluhlola amafilimu akhiqizwe i*Bollywood*.

2.1.2 Ucwaningo oselenziwe e-Afrika

Lo mqondo wokuphenya izinkundla zokusakaza ekulondolozeni nasekuvuseleleni isiko lendabuko ubukeka usabalele kakhulu ezwenikazi i-Afrika. Lokho kufakazelwa umthamo wocwaningo wababhali abehlukene osukhona othinta ukulondolozwa kwesiko lendabuko. Emazweni asezwenikazi i-Afrika ngaphandle kweNingizimu Afrika, iNigeria iyona esatshengisa ukuba izwe eliseqhulwini kwamanye uma kuziwa ngasekuzikhathazeni okuthinta ukulondolozwa kwesiko. Lokho kufakazelwa ukuthi umcwaningi ebuyekeza imibhalo yase-Afrika kule ngxenye, izwe elibe nemibhalo eyinsada iNigeria.

UMwansa (2013) wenze ucwaningo lweziqu zeMastazi, olwalugxile esiteshini somsakazo womphakathi i*Mazabuka*, ezweni laseZambia. Kulo mbhalo wayehlose ukuthola nokuhlola okuqukethwe ezinhlelweni ezisakazwayo, ukuphenya izithiyo ezinciphisa ukudluliswa nokulondolozwa kwesiko kanye nokuhlola iqhaza lezinkundla zokusakaza ekudlulisweni kwezinhlelo zamasiko. Imiphumela yocwaningo yaveza ukuthi i*Mazabuka Radio* ibamba elikhulu iqhaza ekukhiqizeni amasiko endawo njengoba abantu bezwa ulimi lwabo lusetshenziswa futhi izinhlelo eziningi ezisakazwa emsakazweni zinesifundo esibalulekile. Ucwaningo lwabe seluphinda lushayela umsakazo izandla, lwancoma indlela umsakazo obamba iqhaza ngayo ekuxhumaneni nentsha ngokuthi wethule izinhlelo eziningi zamasiko ezihlanganisa wonke umuntu, ezinobuhlakani futhi ezisebenzisanayo ukuze ukhiqize ulwazi olwandisiwe lokuzazi ngokwamasiko, usize ukuzakhela ukuzimela, nokuzethemba emphakathini. UMwansa (2013:16) eveza igebe elisekhona kulo mkhakha wocwaningo uthi:

> *There seemed to be a gap between the outcry of the people concerning cultural degradation and the role of community media in transmission and preserving culture.*

> Kubukeka kusenegebe phakathi kokukhala kwabantu mayelana nokucekelwa phansi kwamasiko kanye neqhaza lezinkundla zokusakaza ekudluliseni nasekulondolozeni amasiko.

Ucwaningo lukaMwansa, olubuyekezwe ngenhla, yilona olukhanyisele umcwaningi ngegebe elikhona elisadinga ukuvalwa kulo mkhakha wesihloko, kuthinta kakhulu ezinkundleni zokusakaza. Okube sekuqashelwa umcwaningi ukuthi ngokwezinkundla zokusakaza abacwaningi abaningi uma bezama ukuvala leli gebe basebenzisa imisakazo ukuqoqa imininingo yocwaningo lwabo. Ngokwezinkundla zokusakaza, lolu cwaningo lusebenzisa umabonakude, lapho liqoke khona imidlalo emibili ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** ukuzama ukuvala igebe elisakhaleleka, mayelana nokuhlola iqhaza lezinkundla zokusakaza ekudluliseni nasekulondolozeni amasiko endabuko.

Umsakazo ungafaniswa nesigcawu lapho kulondolozwa khona isiko ngokuyikho, ngoba noChikaipa noGunde (2021) ezweni laseMalawi ocwaningweni lwabo olwaluthi alufane nolukaMwansa, nabo baphenya iqhaza lokusakaza emsakazweni womphakathi ekuqhakambiseni izilimi zomdabu eziyidlanzana namasiko ezindaweni ezikhethiwe zaseMalawi. Ocwaningweni kuphenywe iziteshi zomsakazo ezimbili, okuyi*Mudziwathu* endaweni yaseMchinji, isiteshi sesibili i*Tuntufye*. Imininingo ocwaningweni lwabo bayiqoqa besebenzisa amasu amathathu, okunguhlolophenyo, inhlayalwazi, nokubonwa kwababambiqhaza ezithamelini zomsakazo. Imiphumela yocwaningo yaveza ukuthi zombili iziteshi zomsakazo i*Mudziwathu* ne*Tuntufye* zineqhaza elikhulu ekukhuthazeni ulimi namasiko ngokusebenzisa ikhono lazo lokukhiqiza izinhlelo zomphakathi wendawo ezifanele nezithokozisayo ezinokuqukethwe ngamasiko endabuko.

Lolu cwaningo lwehluka ngokuthi lubheka imidlalo kamabonakude kanti lolu olubuyekezwe ngenhla lukaChikaipa noGunde lubheka iziteshi zemisakazo.

UChioma (2013) ezweni laseNigeria ushicilele i-athikili ngenhloso yokuhlola umthelela wezinhlelo zikamabonakude, wendawo emfundweni yamasiko nefagugu eNigeria, izinhlelo zikamabonakude ayezisebenzisa kwakungeze*Nigerian Television Authority* (*NTA*) neze*Silverbird Television* (*STV*). Ehlaziya imininingo wasebenzisa ukuhlaziywa kokuqukethwe. Imiphumela iveze ukuthi ezinhlelweni ezikhona ngaphansi kwe*NTA* zithathwa njengezibalulekile ngokwesiko futhi zikhuthaza ukufundwa kwamasiko, kanti nangaphansi kwezinhlelo ze*STV* nakhona imiphumela yaveza ukuthi zikhona eziyisizinda sokugcinwa kwamasiko. Ngokusekelwe emiphumeleni yalolu cwaningo ecacile, ucwaningo lwafinyelela

esiphethweni sokuthi umabonakude ophethwe uhulumeni eNigeria, wenza umsebenzi oncomekayo wokuhlinzeka ngezimfundiso ezithinta ukulondolozwa kwamasiko.

U-Agboola no-Abah (2020) ezweni laseNigeria benza ucwaningo oluthi alufane nocwaningo olwenziwa uChioma, umehluko ukuthi bona basebenzisa izinhlelo zikamabonakude kazwelonke eNigeria. Ocwaningweni babehlola izinga lomthelela wezinhlelo zikamabonakude kazwelonke ezinawo ekukhuthazeni ukuqwashisa ngokulondolozwa kwemikhuba yamasiko endabuko kubantu baseGbagyi, esifundazweni saseNiger. Ucwaningo lwathola ukuthi izinhlelo ze*NTA Minna* neze*NSTV* zenza umsebenzi omuhle ekukhuthazeni ukuqwashisa ngamasiko endabuko kubantu baseGbagyi eMinna, esifundazweni saseNiger. Ucwaningo lwaphakamisa ukuthi iziteshi zikamabonakude ezweni lonke jikelele kumele zenze izinhlelo eziningi ezithinta ukulondolozwa kwamasiko, njengeGbagyi Kunu lokho okokwenza ukuthi lingashabalali isiko.

Lolu cwaningo luhluke ngokuthi lubheka imidlalo kamabonakude emibili kanti lolu olungenhla lubheka izinhlelo ezisakazwa ngaphansi kwe*NTA* ne*NSTV.*

Ukubaluleka kokugcinwa kwesiko kwezokusakaza kwamukelwa kabanzi, ngoba noDairo (2021) ezweni laseNigeria ushicilele i-athikili ephenya iqhaza lefilimu i-*Efunsetan Aniwura* njengendlela yokulondoloza nokuthuthukisa, ukwaziswa kwesiko laseNigeria, endaweni kanjalo nasemhlabeni jikelele, ngokuhlolwa kwezehlakalo zomlando namasiko endawo. Ku-athikili yakhe wasebenzisa indlelakwenza yocwaningo bunjalonto, yalekelelwa ukuhlaziywa kokuqukethwe ukuhlaziya imininingo. Imiphumela ibonisa ukuthi amafilimu ayindlela ephumelelayo yokulondoloza nokudlulisa amasiko. Akucacisayo uDairo kwi-athikhili ukuthi kuyadingeka ukuthi uhulumeni nababambe iqhaza embonini yamafilimu aseNigeria baqhubeke babambisane ekusunguleni nasekuthuthukiseni okuqukethwe okufundisa abantu bendawo nabangaphandle mayelana nesiko laseNigeria ngenhloso yokwazisa ngamasiko nenzalo.

Njengoba lolu cwaningo luphenya ngokulondolozwa nokuvuselelwa kwesiko lendabuko ngokubheka emidlalweni kamabonakude, ucwaningo lukaChioma (2013); U-Agboola no-Abah (2020); uDairo (2021) lonke lusizile kulolu cwaningo, ngokubonisa ngokusobala ukuthi umabonakude namafilimu kusebenza kanjani njengamathuluzi okulondolozwa kwesiko. Lusiza ngokunika umhlahlandlela wokuhlolwa kwemidlalo eqokelwe lolu cwaningo ethi '*Umkhokha: The Curse'* nothi '*My Brother's Keeper'*.

U-Aondover no-Aondover (2023) ezweni laseNigeria benze ucwaningo behlola imikhiqizo yakwa*Nollywood* kanye nendlela eveza ngayo abantu baseNigeria namasiko, kugxilwe endleleni abantu abakhombisa ngayo futhi baqhubekisele phambili ukulandisa ngamasiko.

Ukuqoqa imininingo, ucwaningo lusebenzise inhlayalwazi nohlumibuzo. Ucwaningo lwathola ukuthi amafilimu e*Nollywood* aneqhaza elikhulu ekusizeni ababukeli bathole ukuqonda okujulile nokujwayelana nesiko laseNigeria. Ngokuxoxa izindaba, lawa mafilimu ahlinzeka ngemininingwane yamasiko nendlela yokuphila yabantu baseNigeria, ekhuthaza ukuqwashisa ngamasiko nokwazisa phakathi kwababukeli. Ngakho-ke, ucwaningo lwaphetha ngokuthi luthi amafilimu e*Nollywood* ayindlela yokudlulisela ifagugu lesiko ezizukulwaneni ngezizukulwane.

Lolu cwaningo luzokwehluka ngokuthi lubheka imidlalo kamabonakude kanti oluka-Aondover no-Aondover lubheka amafilimu e*Nollywood*.

Ukulondolozwa kwesiko ezinkundleni zokusakaza kuya ngokuya kugqama, lokho osekwenze lo mqondo waze wakapakela nasemculweni imbala. Lokho kugqama ocwaningweni luka-Erhiegueke no-Ugoo-okonkwo (2023) olwaluhlola iqhaza elingadlalwa umculo ekusizeni ukulondoloza izinto zamasiko nokuthi umculo ungasetshenziswa kanjani njengethuluzi elethula amasiko, besebenzisa ukuhlaziywa kosomqulu nenhlayalwazi. Imiphumela yocwaningo yaveza ukuthi phakathi kwezinye zezinto ezitholakala ngaphansi kwezinkundla zokusakaza, umculo uyithuluzi elisebenzayo lokumelwa nokulondolozwa kwamasiko endabuko, ngokusebenzisa izingubo, ukusetshenziswa kwezilimi nokutshela izindaba zezinganekwane.

Ukudlondlobala kokulondolozwa kwezinto zamasiko nezingamagugu kubukeka kukhula ezweni laseNigeria ngoba no-Adesoji (2023) wathula ucwaningo olwaluthi alufane nocwaningo olwenziwa u-Erhiegueke no-Ugoo-okonkwo. Ucwaningo lwakhe lwaluhlose ukuhlola iqhaza lomculo ekulondolozweni nasekukhuthazeni amagugu endabuko ahlukahlukene, isiko, nezinkolelo eNigeria, ukuhlola ukuthi inkathi yedijithali ibe nomthelela kanjani emikhubeni yendabuko eNigeria mayelana nokulondolozwa kwamasiko, kanye nokuhlonza izinselelo ezibhekene namasiko endabuko enkathini yedijithali. Ucwaningo lwathola ukuthi umculo ube nomthelela omkhulu ekukhangiseni isiko laseNigeria, ukufundisa abantu ngamasiko nokukhuthaza ngokubaluleka kwawo amasiko.

Abantu abasoze babuka ngendlela efanayo, U-Ahmadu noJoshua (2016) babheka amafilimu esintu ngokuthi bahlole igalelo anawo ekulondolozweni kwamasiko endabuko, kubhekwa kumavidiyo akhiqizwe ngaphansi kwe*Nollywood Home*, eNigeria. Ocwaningweni lwabo bathola ukuthi imboni yamafilimu ezweni laseNigeria yehlulekile, ukulondoloza ifagugu labantu baseNigeria, kunalokho iqhakambisa amasiko aseNtshonalanga kakhulu. Okunye

okwaphinde kwavela ukuthi kusenesikhathi ukuthuthukiswa kwamasiko emphakathini ngaphandle kwezindlela eziphusile nezifanele zokwethula, ukufundisa kanye nokuqhakambisa amasiko emphakathini. Ucwaningo lwaphakamisa ukuthi abenzi bamafilimi aseNigeria kusamele bakulwele ukugcinwa kwamasiko emdlalweni lokho okuyokwenza libonakale kalula isiko labo emhlabeni jikelele.

Umqondo wokugqanyiswa nowokulondolozwa kwesiko laseNtshonalanga ezinkundleni zokusakaza usabalele ngoba uHassen (2016) ezweni lase-Ethiopia wenze ucwaningo oluthi alufane nocwaningo luka-Ahmadu noJoshua, ngokuthi ahlole iqhaza lezinkundla zokusakaza ezilidlalayo ekuthuthukiseni amagugu omdabu ezweni laseEthiopia. Imininingo ocwaningweni yaqoqwa ezinhlelweni zamabonakude nezomsakazo ezingama-*26*. Ucwaningo lwathola ukuthi amasiko omdabu ahambisana nokusalela emuva, kuthi amasiko aseNtshonalanga aqhakanjiswe kakhulu okwedlula awendawo. UHassen ocwaningweni ugcizelela ukuthi abantu bamukela isiko lakwamanye amazwe ezicini eziningi zempilo ezifana nokugqoka, ezemidlalo, ezokuzijabulisa, imfashini, ifilimu nokunye. Isibonelo asidalulayo esokuthi emafilimini amaningi ase-Ethiopia, abesilisa bathatha isiko lokucela umshado ngokuguqa phansi ngedolo bathi 'ungangishada?'. Uqhuba athi phakathi kwezinkundla zokusakaza, okungumabonakude, umsakazo, abezindaba, izinkundla zokuxhumana ziqhakambisa amasiko aphesheya njengo 'suku lwe*valentine*', 'ukubonga', 'usuku lomama' namanye amaningi.

Ukwengamelwa kwesiko ngokugcwele kumafilimi kubukeka sekungusandanezwe ngoba no-Onyinye noChiweta (2020) ezweni laseNigeria benze ucwaningo olwaluphenya iqhaza elidlalwa amafilimu aqoshwe i*Nollywood* ekuqhakambiseni nasekulondolozeni amasiko endabuko ase-Afrika. Ucwaningo lwaleyeme kwindlelakwenza yocwaningo bunjalonto, lubandakanya neqoqongxila, elihlanganisa abantu abangama-16. Imiphumela yocwaningo labo yathola ukuthi nakuba amafilimu e*Nollywood* eneqhaza ekuqhakambiseni amasiko ase-Afrika ngokwezinga elithile, kodwa awalimeleli ngokugcwele isiko lama-Afrika ngenxa yethonya lokuhlanganisa amasiko. Ngaphezu kwalokho, ucwaningo lwaphinde lwathola ukuthi amafilimu amaningi akhiqizwa ngokunganaki, ngokuvamile akushaya indiva okuqukethwe okuyiqiniso kwase-Afrika. Nakuba lawa mafilimu ehlose ukukhuthaza kanye nokuveza amasiko ase-Afrika, agcina ebukela phansi le njongo ngokuhlanganisa izici ezihlukene zamasiko. Ekugcineni ucwaningo lwaphakamisa ukuthi abenzi bamafilimu kumele benze ucwaningo olunzulu futhi bafunde kabanzi ngosikompilo lase-Afrika uma kufanele balulingise kahle.

Abantu abaningi banombono wokuthi isiko lisengozini yokushabalala, ngoba no-Eyo (2024) ezweni laseNigeria ubhale i-athikili lapho ayehlola khona umthelela wamafilimu aqoshiwe ekufundeni, ekuqwashiseni, nasekuqapheleni amasiko kwabafundi baseNyuvesi e-Uyo Akwa Ibom State Nigeria. Kwi-athikhili kusetshenziswe indlelakwenza yocwaningo bunjalonto, kanti ababambiqhaza bocwaningo bakhethwa kusetshenziswa ukusampula ngenhloso ngethemba lokuthi yibo abazonikeza imininingo ecebile. Imiphumela yaveza ukuthi abafundi bathola ulwazi olusha, kanti ukuhwebelana komhlaba jikelele nokuthuthuka kwezobuchwepheshe kuholele ekusabalaleni okubanzi kwamagugu amasiko aseNtshonalanga, kuyilapho amagugu omdabu waseNigeria ebhekene nokwehla, ikakhulukazi phakathi kwentsha. Ngokwesisekelo sokubusa kwesiko laseNtshonalanga, ukuhlukaniswa komphakathi, kanye nokwehla kwezinga lamasiko phakathi kwentsha, ucwaningo lwathola ukuthi amadokhumentari angasiza ukulondoloza isiko namagugu endabuko kubantu base-Akwa Ibom State.

Ucwaningo luka-Ahmadu noJoshua (2016); uHassen (2016); Onyinye noChiweta (2020); u-Eyo (2024) lonke olwathola ukuthi izinkundla zokusakaza ziyindawo ebulala amasiko ngokuthi zikhetha ukugqamisa isiko laseNtshonalanga lusiza lolu cwaningo. Njengoba lolu cwaningo luhlose okufanayo nolwabacwaningi abadalulwe ngenhla luphenya ngokulondolozwa nokuvuselelwa kwesiko lendabuko ngokubheka emidlalweni kamabonakude, luzosizakala kulolu oluvezwe ngenhla ngokuhlola ukuthi kungabe imidlalo ethi '*Umkhokha: The Curse'* nothi '*My Brother's Keeper'* ekhethwe kulolu cwaningo ililondoloza ngempela yini isiko noma isabhekene nezinkinga ezifanayo, ezisahaqe eminye yemidlalo yaseNigeria nase-Ethiopia yokubulala isiko ezinkundleni zokusakaza.

2.1.3 Ucwaningo oselenziwe eNingizimu Afrika

Izwe laseNingizimu Afrika libukeka liseza ngemuva uma kubhekwa imibhalo eseliyikhiqizile, ethinta ukulondolozwa nokuvuselelwa kwesiko lendabuko okwenzeka ezinkundleni zokusakaza. Emibhalweni ebuyekezwe umcwaningi kule ngxenye, ukuqaphelile ukuthi ababhali abasabhalile bebheka ukulondolozwa kwesiko lendabuko babheka kakhulu kumabonakude nakwifilimu. Lokho okubenza behluke futhi basalele emsileni kwamanye amazwe ngoba wona ezinkundleni zokusakaza awagcini ngokubheka umabonakude kuphela, kodwa abheka ngisho imisakazo, ibhayisikobho kanjalo nomculo. Ukuntuleka kwemibhalo kuyizinkomba zokuthi lesi sihloko imibhalo eyeme kuso iseyingcosana.

U-Onyenankeya (2018) emsebenzini weziqu zeMastazi wahlola amasiko ezizwe zaseNingizimu Afrika ukuthi amelwe futhi agcinwa kanjani emidlalweni owaziwayo, i*Generation: The Legacy* kanye nokuqonda umbono wezethameli ukuthi zizibona kanjani lezi zinkulumo. Ocwaningweni kwasetshenzisa indlelakwenza yocwaningongxube ehlanganisa inhlayalwazi yabantu abangama-350 abakhethwe ngamasampula angahleliwe, kanti ekuhlaziyeni imininingo kwasetshenziswa ukuhlaziywa kokuqukethwe kweziqephu ezingama-20 zomdlalo. Imiphumela yaphakamisa ukuthi i*Generations: The Legacy* ijwayele ukuveza isiko lesizwe saseNingizimu Afrika kabi, iliveza njengento ewubuqaba. Ucwaningo lwathola ukuthi lo mdlalo ufana nokhetha iphela emasini, ngoba phakathi kwamasiko Akhona, wona ukhetha ukuqhakambisa ukugcinwa kwesiko laseNtshonalanga kunesiko lesizwe saseNingizimu Afrika. Ngandlela thize imiphumela yocwaningo iveza ukuthi ukubuka lo mdlalo kuyisithiyo esiphazamisa indlela abantu baseNingizimu Afrika ababona ngayo isiko labo. Sekukonke okutholwe ucwaningo luka-Onyenanankeya kuveza ukuthi ukumelwa kwamasiko ezizwe zaseNingizimu Afrika kufaniswa njengobumpofu. Ucwaningo luphetha ngokuthi nakuba isiko lesizwe saseNingizimu Afrika liya ngokuya libonakala emdlalweni ovamile, izimiso nezinkolelo zezizwe zaseNingizimu Afrika zivame ukuvezwa njengeziyisidala, futhi eziyingozi enguqukweni yesimanje, kanye nenkululeko yomuntu ngamunye.

Lo mqondo wokubulala ukulondolozwa kwesiko emidlalweni kamabonakude usabalele ngoba no-Osunkunle kanye nabanye (2021) kwi-athikhili yabo abayishicilela bathola okuthi akufane nocwaningo luka-Onyenankeya olubuyekezwe ngenhla. I-athikhili yayihlose ukuhlola ukuthi amasiko endabuko avezwa kanjani emidlalweni kamabonakude waseNingizimu Afrika, ngokubheka i*Generations: The Legacy*. Enye yezinhloso kwabe kungukuqonda indlela ababukeli bomdlalo abanolwazi ngayo ngendlela okulondolozwa ngayo amasiko omdabu emdlalweni. Ngokusebenzisa indlelakwenza yocwaningonombolo, uhlumibuzo engama-350 yasetshenziswa ukuqoqa imininingo kubanikazilwazi ababeqokwe ngokungahleliwe. Imiphumela yocwaningo iveze ukuthi umdlalo i*Generation: The Legacy* ifana nethuluzi elisetshenziselwa ukubonisa nokugcina amasiko endabuko njengamanye angabalulekile nawubuqaba ezweni. I-athikhili yahlonza ulimi lwendabuko njengolunye lwamasiko endabuko alondolozwa kahle emidlalweni. Okwaphinde kwavela ukuthi lo mdlalo ukushaya indiva ukulondolozwa kwesiko labesifazane, kunalokho utshengisa kakhulu umphakathi obuswa isiko lamadoda, elabesifazane lithathwa njengento engeyinhle.

Umqondo wokubulawa kwesiko lendabuko kubukeka ungagcini kuphela emidlalweni kamabonakude kepha usukapakele nakumafilimu imbala. Lokho kufakazelwa idesethesheni eyabhalwa uMakanishe noKhuluse (2018), eyayihlola iqhaza elingabanjwa imboni yezamafilimu ekuqhakambiseni amasiko esifundazweni iKwaZulu-Natali. Ocwaningweni labo basebenzise indlelakwenza yocwaningongxube ehlanganisa izinhlayalwazi eziyi-*1025*, ezenziwa ngocingo namaqoqongxila ayishumi, ahlaganisa amalungu ajwayelekile omphakathi athathwa njengezibukeli nenhlayalwazi ejulile nabanikazilwazi, okuhlanganisa ochwepheshe abangama-*20* embonini yamafilimu, abagcini bamasiko abayi-15 kanye nongoti bezemfundo abayi-*10*. Imiphumela yocwaningo ifakazela ukuthi amafilimu asefundazweni iKwaZulu-Natali ayimboni eyisizinda sokubulala amasiko. Bathi nakuba amafilimu engasiza ukukhuthaza nokulondoloza isiko, kodwa-ke amafilimu amaningi ayahluleka ukukhombisa ukulondolozwa kwamasiko ngokwanele nangokunembayo. Ocwaningweni kwavela ukuthi amafilimu awalondolozi isiko labantu bakulesi sifunda saKwaZulu-Natali, kodwa kugqama isiko laseNdiya. Imiphumela yakhombisa ukuthi amafilimu kuhlangene nomabonakude kufana nethuluzi elisetshenziselwa ukuthuthukisa amasiko aseNtshonolanga, nokuyilapho isuke ibukela phansi ukulondolozwa kwamasiko endawo. Lokhu ke kwenzeka ngokuhlanekezela iqiniso, nokuqinisa imibono engemihle.

Nakuba imibhalo ebuyekezwe ngenhla ka-Onyenankeya (2018); uMakanishe noKhuluse (2018); u-Osunkunle kanye nabanye (2021) ifakazalena ngokuthi imidlalo kamabonakude nefilimu ifana nesizinda sokubulala amasiko, kodwa lokho akusho ukuthi abantu babuka ngendlela eyodwa. UMaseeme (2021) ocwaningweni alwenza, wahlola iqhaza lo mdlalo womphakathi waseNingizimu Afrika ekusimamiseni isiko lendabuko lase-Afrika mayelana nomdlalo kamabonakude otshengiswa ku-*SABC 2*, obizwa ngokuthi i*Muvhango*, lapho imininingo yocwaningo yaqoqwa kusetshenziswa inhlayalwazi eyenzelwa endaweni yaseTshakhuma, ngaphansi kwesifunda saseVhembe, ngokusebenzisa insizakuhlaziya yokulindelwe umphakathi njengomgogodla wocwaningo, nokuyinsizakuhlaziya esebenziswe yilolu cwaningo. Okutholwa ucwaningo lukaMaseeme kuyaphikisana nokutholwe ocwaningweni luka-Onyenanankeya, uMakanishe noKhuluse kanye noluka-Osunkunle kanye nabanye. Ucwaningo lukaMaseeme lwathola ukuthi izinkundla zokusakaza mayelana nesiko ziwukubonakaliswa kweqiniso ngesiko elilingiswayo, kanti futhi kunobudlelwano obuhle phakathi kwabezinkundla zokusakaza namasiko. Ucwaningo lwaphinde lwathola ukuthi ezinye zezindaba zamasiko ezimelwe ku*Muvhango* ziwumfanekiso wangempela wesiko lamaVenda. Amasiko amaningi athulwayo emidlalweni i*Muvhango* ayekhona ezikhathini zasendulo noma

engasenzeki ezikhathini zanamuhla, lokho kudalwa ithonya lezici zezenhlalo-politiki kanye nezenhlalo mnotho. Ocwaningweni lakhe uphetha ngokuthi athi izinkundla zokusakaza zidlala iqhaza elikhulu ekudluliseni nasekulondolozeni isiko lendabuko. Uqhuba athi abakhiqizi kufanele benze ucwaningo olufanele nganoma yiliphi isiko abahlose ukuliveza. Lokhu kuzobasiza ukuthi bathole ulwazi olufanele futhi balugcine kwingobo yomlando ukuze lusetshenziswe esikhathini esizayo. Kucatshangwa ukuthi abantu abadala banolwazi olungcono ngamasiko endabuko.

Njengoba lolu cwaningo lubheka ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko emidlalweni kamabonakude, kulolu olubuyekezwe ngasenhla lukaMaseeme kulisizile lolu cwaningo. Lolu lukaMaseeme lusize lolu ngokulikhanyisela ngezinhloso zocwaningo nokulinika umqondo wokuthi isiko lethulwa kanjani kumabonakude. Ucwaningo lukaMaseeme ngokuthi luthi alufane nalolu, luphinde lasiza ngensizakuhlaziya ezosetshenziswa yilolu cwaningo, okuyinsizakuhlaziya yokulindelwe umphakathi, etholwe ngokubuka ucwaningo lukaMaseeme. Okuhlukile ukuthi lolu cwaningo luphenya imidlalo emibili kanti olubuyekezwe ngenhla lukaMaseeme lwabheka umdlalo owodwa kamabonakude.

Kanjalo noLanders (2018) ocwaningweni alenza ngokuhlola umdlalo kamabonakude othi '*Uzalo: Blood is Forever'*, lapho ayehlola khona ukulondolozwa kwesiko lendabuko, ngokukhethekile okuyisiko lokuhlonipha komuntu wesifazane. Lokho kwenziwa kubhekwa ngokuqhathanisa abalingiswa ababili bomdlalo okunguLindiwe Ngcobo noZandile Mdletshe. Imiphumela yocwaningo lukaLanders iveza ukuthi umdlalo othi *'Uzalo: Blood is Forever'* ukwazile ukulondoloza isiko lokuhlonipha komuntu wesifazane ngendlela okuyiyo, lokho kufakazelwa indlela umlingiswa uZandile Mdletshe avezwe ngayo. Isiko lokuhlonipha njengomuntu wesifazane uligcinile lokho kufakazelwa indlela agqoka ngayo nokuthi uma ekhuluma ulimi alisebenzisayo lunenhlonipho. Nakuba ligciniwe isiko lokuhlonipha komuntu wesifazane kodwa uLindiwe Ngcobo uvezwe njengophikisana nalo kulo mdlalo.

Umcwaningi ngenhla ubuyekeze imibhalo okuyiyo ebihlobene ngokucacile nocwaningo lwakhe. Ukubuyekezwa kwemibhalo okwenziwe ngenhla kugqamisa ngokucacile indima esikhathulwe ngabanye babahluzi baphambilini uma kubhekwa ekucwaningweni kokulondolozwa nokuvuselelwa kwesiko lendabuko, ikakhulukazi ezinkundleni zokusakaza. Nokho liyabonakala ibanga eselihanjwe ngabanye abacwaningi kulo mkhakha. Ukubuyekezwa kwemibhalo okungenhla kuyabonisa ukuthi bakhona abacwaningi abasanetshisekelo

yokwandisa ulwazi, bacwaninge ngokuzikhandla ezintweni ezithinta isiko lendabuko lokho okuyokwenza kungabi lula ukuthi lishabalale.

Ababhali, abacwaningi nongoti bezamasiko sebebabhala okuningi ngesiko ezinkundleni zokusakaza, singabala abasemazweni aphesheya, abase-Afrika nabaseNingizimu Afrika. Okugqama emibhalweni ebuyekezwe ngenhla ukuthi izifundo eziningi ezikhona ezimayelana nokuvezwa kwamasiko emithonjeni yabezindaba efana nomabonakude namafilimu, iningi layo ligxile kakhulu ekuhloleni ukuthi amasiko endabuko amelwa kanjani futhi izethameli ziwaqonda kanjani. Iningi labacwaningi elibuyekezwe ngenhla imibhalo yalo igqamisa kakhulu ukuboniswa kwesiko kwezokusakaza, ukusetshenziswa kolimi nokwakheka kobuwena. Nakuba imibhalo yabo imqoka ekuqondeni kalula amasiko endabuko indlela amelwa ngayo, kodwa imibhalo yabo ayigxilile kakhulu ekutheni izinhlelo zikamabonakude zingaseebenza kanjani njenge zinsiza ezingadlala elikhulu iqhaza ekugcineni nasekuvuseleleni ifagugu lesiko.

Ngakho-ke, lolu cwaningo luhlose ukuvala igebe elikhona ngokugcinwa kwesiko lendabuko. Luzohlaziya ngokukhethekile indlela imidlalo kamabonakude ethi ***'Umkhokha: The Curse'*** kanye nothi ***'My Brother's Keeper'*** ukuthi iwabonisa kanjani amasiko endabuko, izinkolelo, nemigomo yokuphila ngendlela esiza ekulondolozweni kwefagugu lesiko. Ngaphezu kwalokho ucwaningo luzophinde luhlole ukuthi imaphi amathuba adalwa ile midlalo kamabonakude ngokwethula kwayo amasiko, luphinde luhlole izinselele ezikhona ekugcinweni kwamasiko endabuko emidlalweni ekhethiwe.

Ngokuhlaziya le midlalo yomibili, umcwaningi ubone ithuba lokwandisa ulwazi oluthinta ukuqonda iqhaza elidlalwa umabonakude ekukhuthazeni nasekugcineni ifagugu lesiko liphila. Ngaleyo ndlela, lolu cwaningo luzophosa esivivaneni lwengeze ulwazi olukhulayo mayelana nobudlelwano phakathi kwamasiko, imithombo yezindaba nokugcinwa kwefagugu lesiko eNingizimu Afrika.

2.2 Isiphetho

Kulesi sahluko umcwaningi wethule ukubuyekezwa kwemibhalo eyahlukene emayelana nokulondolozwa nokungalondolozwa kwamasiko, okugqama ikakhulukazi ezinkundleni zokusakaza. Isigaba sokuqala socwaningo sichaze kabanzi ukuthi kuyini ukubuyekezwa kwemibhalo. Isigaba sesibili sethule ukubuyekezwa kwemibhalo ehlobene nocwaningo ngaphansi kwamaqoqo amathathu okuyilawa; ucwaningo oselwenziwe emazweni aphesheya, ucwaningo oselwenziwe e-Afrika nocwaningo oselwenziwe eNingizimu Afrika, ngaphansi

kwamaqoqo kubuyekezwe ngokuhlanganisa imibhalo eyizincwadi, amadesetheshini, amathesisi nama-athikili. Ekugcineni umcwaningi wethule isigaba sokugcina socwaningo, okuyisiphetho sesahluko. Esahlukweni esilandelayo kubhekwa insizakuhlaziya nendlelakwenza ucwaningo olweyeme kuyo.

ISAHLUKO SESITHATHU
INSIZAKUHLAZIYA NENDLELAKWENZA YOCWANINGO

3.0 Isingeniso

Lesi sahluko sethula izingxenye ezimbili zocwaningo: insizakuhlaziya ucwaningo olweyeme kuyo nezindlelakwenza ezisetshenzisiwe ukuqhuba ucwaningo. Emva kwesingeniso ingxenye yokuqala iqala ngokwethula insizakuhlaziya ucwaningo olweyeme kuyo. Ingxenye yesibili yesahluko yethula izindlelakwenza ezisetshenzisiwe ukuqoqa nokuhlaziywa kwemininingo. Lesi sigatshana sesibili sithinta lezi zihlokwana: indlelakwenza yocwaningo bunjalonto, idizayini yokuhumusha eyisisekelo, amasu nenqubo yokuqoqwa kwemininingo, indlela yokuhlaziywa kwemininingo, ubuqiniso nokukholakala kocwaningo kugcine okuphathelene nenqubonhle. Ingxenye elandelile yethula umqondombono jikelele, ngaphambi kokugqamisa umqondombono ohumushayo okuyiwo osetshenziswe kulolu cwaningo. Kugcine isiphetho sesahluko.

3.1 Insizakuhlaziya

UPetter noGallivan (2004) bathi ocwaningweni kunoma iluphi olusuke lwenziwa ngaleso sikhathi kumqoka ukuba kwethulwe insizakuhlaziya ucwaningo olweyeme kuyo, lokho kwenza kube lula ukuseka izinhloso zocwaningo nokuzifezekisa ngobuqiniso. Ngamanye amagama, ubukhona bensizakuhlaziya busiza ukuveza obala lezo zinto ebezicashile futhi zifihlekile ukuchaza imidiyo nokunika okunye ukuqonda kulokho okutholakele ngenkathi abacwaningi behlola emphakathini. Okunye insizakuhlaziya yenza kube lula ukuseka izinhloso zocwaningo nokuzifezekisa ngobuqiniso (Petter noGallivan, 2004).

Nokho kubukeka kuyizikhawu eziningi izinzulalwazi zichaza insizakuhlaziya ukuthi iyini futhi bubaluleke ngani ubukhona bayo ocwaningweni. Enye yezinzulalwazi isichazamazwi i*Great Encyclopaedic Dictionary* (1964: 916) esiphawula sithi,

> *Theory is scheme or system of ideas or statement held to explain group of facts or phenomena, statement of general laws, principles or causes of something known or observed, systematic conception or statement of principles of something.*
>
> Insizakuhlaziya iyisu noma uhlelo thize lemiqondo noma isitatimende esibambele ukuchaza amaqiniso noma into, isitatimende semithetho evamile, izimiso noma izimbangela zento eyaziwayo noma ebhekwayo, kungaba futhi ukucatshangwa okuhlelekile noma isitatimende sezimiso zento ethile.

Ngokubuka incazelo yesichazamazwi i*Great Encyclopaedic Dictionary,* umcwaningi ukholelwa ukuthi insizakuhlaziya isiza ukubikezela izehlakalo futhi inikezela indlela ehlelekile neqondile yokuqonda nokuchaza izehlakalo. NgokukaShabane (1996) insizakuhlaziya ngumcabango ojulile osuselwa ekucabangeni komuntu ngamunye mayelana nokuqonda isimo sempilo injengoba injalo. Akushoyo uShabane ukuthi insizakuhlaziya yocwaningo ingumbono waloyo muntu futhi iphinde ibe wuhlaka olungathathwa lusetshenziswe ocwaningweni lwanoma iluphi umbhalo ukuze kusekelwe ulwazi nobuqiniso obusuke bethulwa ucwaningo

Nakuba isichaziwe insizakuhlaziya ngenhla, kwaphinde kwagqanyiswa ukubaluleka kwayo ocwaningweni, uSimon noGoes (2011) bona baphakamisa amaphuzu okuyiwona angabamba iqhaza ekuqokeni insizakuhlaziya okuyiyo ezokwenza ucwaningo oluzokhiqiza imininingo ecebile. Amaphuzu aqavile umcwaningi okumele awaqonde yilawa: ukuqonda ukukhathazeka okuyinhloko kophenyo lokucwaninga, ukuthola izingxenye ezibalulekile zocwaningo, ukubhekana neziphakamiso zensizakuhlaziya ngayinye nokugqamisa ukuhlobana kwayo nocwaningo, nokufunda nokucubungula imibhalo yakamuva ehlobene ngokucacile nesihloko socwaningo.

Ezincazelweni zensizakuhlaziya ezivezwe ngenhla zimcacisele umcwaningi walolu ukuthi insizakuhlaziya imqoka futhi ihamba ibanga elingakanani uma kuqhutshwa ucwaningo okumele lube impumelelo. Ngakho-ke umcwaningi insizakuhlaziya uyifanise nesisekelo esiqinile, esihlezi siqaphe ukuthi ucwaningo lungaphumi emzileni wokucwaningwayo. Phakathi kwezinsizakuhlaziya ebezingaqokelwa ukuqhuba lolu cwaningo, umcwaningi uqoke ukusebenzisa 'Insizakuhlaziya Yokulindelwe Umphakathi,' nokuyinsizakuhlaziya evamile ekuhloleni ukwethulwa kwamasiko endabuko emidlalweni kamabonakude. Omunye wabacwaningi oyisebenzise ngempumelelo le nsizakuhlaziya uMaseeme (2021) naye owayehlola ukwethulwa kwesiko lendabuko emidlalweni i*Muvhango*, lokhu okwenze nomcwaningi wazibona engashayile eceleni ekuyiqokeleni lolu cwaningo le nsizakuhlaziya. Ngaphezu kwalokhu, le nsizakuhlaziya yiyo elungele ukufezekisa izinhloso nokuphendula imibuzo yocwaningo kangcono.

3.1.1 Insizakuhlaziya Yokulindelwe Umphakathi (*Social Expectations Theory*) kulolu cwaningo

USurikova (2022) uthi 'Insizakuhlaziya Yokulindelwe Umphakathi' yasungulwa ngonyaka ka-1970. Le nsizakuhlaziya igqanyiswe ngusolwazi ongowokudabuka ezweni lasePortland, uMelvin Lawrence DeFleur, owabe egxile ezifundweni zesifundongqondo ngenhlaliswano

nezesayensi yezenhlalo. Le nsizakuhlaziya isunguleke ngaphansi kwesifundo esenziwa uDeFleur ngonyaka ka-1970, esabe sihlola umthelela kamabonakude olwazini lwezingane ngemisebenzi. USurikova (2022) uthi phakathi kwezinye izifundo, uDeFleur wasebenzisa insizakuhlaziya yemikhuba yamasiko ukuze asungule insizakuhlaziya yokulindelwe umphakathi. Ngokubuka kukaDeFleur ukuthi le nsizakuhlaziya yemikhuba yamasiko ayingeni khaxa ekuhloleni okwethulwa ezinkundleni zokusakaza, ikakhulu izindaba ezithinta amasiko, uDeFleur wabe esethula insizakuhlaziya yokulindelwe umphakathi ngethemba lokuvala lelo gebe. Ngokomlando, uDeFleur (1970) uthi le nsizakuhlaziya yayigcizelela izihloko ezithile, yayigcizelela ukuthi imithombo yezindaba isebenza njengokuthonya abantu indlela abaqonda ngayo izihloko ezithile nendlela ababona ngayo. Imithombo yezindaba, ngokungaqondile ithonya indlela abantu abenza ngayo izinto nabaziphatha ngayo. Umcwaningi ubone ukuthi 'Insizakuhlaziya Yokulindelwe Umphakathi' iyona engena khaxa ocwaningweni lwakhe

UDeFleur noBall-Rokeach (1989) bathi insizakuhlaziya yokulindelwe umphakathi iphakamisa ukuthi emphakathini wanamuhla, omunye wemithombo yolwazi oluqoqekile noluhlelekile lwezenhlalo mayelana nokulindelwe komphakathi kwenhlangano yezenhlalo yamaqembu athile yimithombo yabezindaba evamile. Baqhubeka bathi izimiso, ukuhleleka, izijeziso nezindima cishe zawo wonke amaqembu aziwayo ekuphileni komphakathi okutholakala emithonjeni yabezindaba kuphawuleka kahle ngale nsizakuhlaziya. UMaseeme (2021) uthi ngokujwayelekile kusukela emakhaya kuya emphakathini, iqembu, uhlanga ngalunye luneziqondiso ezihlukile nokulindelwe ekuziphatheni kwazo. Uqhuba ngokuthi abantu bathola izindlela zokuphila ezilindelekile kungaba isezikoleni, kubangane nasemithonjeni yabezindaba (kubalwa nomabonakude).

USurikova (2022) uthi ukuxhumana kwemigomo nezenhlalo kweqembu kuvame ukwethulwa kokuqukethwe ezinkundleni zokusakaza, ngaphandle kokukhathazeka ukuthi kumelwa ngokweqiniso noma kuyahlanekezelwa, lezi zithombe ezethulwayo zibonisa okushiwo amaqembu izinhlanga eziningi zezwe. UDeFleur noDeFleur (2016) bathi imithetho yamaqembu eminingi, isimo senhlalo, izindima nemingcele yomphakathi ifundiswa ngokungaqondile ngalezi zethulo ezisakazwa ezinkundleni zokusakaza. USurikova (2022:13) ecaphuna kuDeFleur noBall-Rokeach (1989) uthi,

> *The Social Expectations Theory is based on sociologists' socio-cultural paradigm for explaining human behaviour. In this view, behaviour is shaped by others' expectations of the group's social organization pattern.*

> Umqondombono wezenhlalo namasiko osetshenziswa izazi zezenhlalo ukuchaza ukuziphatha kwabantu usebenza njengesisekelo sensizakuhlaziya yokulindelwe umphakathi. Ngokwalo mbono, ukuziphatha kubunjwa yilokho abanye abakulindele esimweni sokuhleleka kweqembu.

Ngokwezincazelo zezingcithabuchopho ezivezwe ngenhla le nsizakuhlaziya yokulindelwe umphakathi iyona egqame kwezinye izinsizakuhlaziya, wayibona ilufanele futhi izozifeza ngokuyikho izinhloso zocwaningo. Okunye okwenze umcwaningi waqoka le nsizakuhlaziya ukuthi ezincazelweni azitholile ngomqondombono oqokelwe lolu cwaningo, ukuqaphelile ukuthi kokubili insizakuhlaziya nomqondombono oqokiwe babelana ngobudlelwano obuyinhloko. Lobo budlelwano obutholwe umcwaningi ukuthi kokubili insizakuhlaziya nomqondombono bakhathalele futhi bagxila ekuqondeni ukwenza nokuziphatha komuntu kuthinta izindaba zezenhlalo nezamasiko.

3.1.2 Ukuhlobana kwensizakuhlaziya Yokulindelwe Umphakathi nezinhloso zocwaningo

Kulesi sigaba umcwaningi uhlobanisa 'Insizakuhlaziya Yokulindelwe Umphakathi' nezinhloso zalolu cwaningo olugxile ekuhloleni ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko, kubhekwa emidlalweni emibili kamabonakude eqokiwe. Njengoba lolu cwaningo inhloso yalo yokuqala kungukuhlola amasiko nemigubho yendabuko evezwe emidlalweni kamabonakude othi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** ngentshisekelo yokuthola ngokunzulu ukuthi le midlalo yomibili kungabe iyasekela, iyaphikisana noma iwethula kabusha amasiko nemigubho yendabuko endleleni aziwa, aphinde agcinwe ngayo. Ngokwemibono yensizakuhlaziya evezwe esigabeni esingenhla, umcwaningi uyibone izomsiza le nsizakuhlaziya ekutholeni ukuthi le midlalo kamabonakude eqokiwe amasiko nemigubho yendabuko iwamela ngokuyikho nangendlela aqondwa ngayo yini.

Inhloso yesibili yocwaningo nekungeyokugcina icubungula amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni eqokiwe, ngenhloso yokuthola kabanzi ukuthi le midlalo ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** imaphi amathuba nezinselele ebae nazo emizamweni yogcina novuselelwa kwesiko lendabuko. Insizakuhlaziya Yokulindelwe Umphakathi ichaza kakhulu indlela abezinkundla zokusakaza abethula ngayo izinselele umphakathi obhekane nazo, ekugcinweni nasekuvuselelweni kwamasiko endabuko, lokhu okwenza kuqondane nale nhloso yesibili yocwaningo. Lokho-ke kumgqamisele

umcwaningi ukuthi ekuhlaziyeni amathuba nezinselele kule midlalo, le nsizakuhlaziya iyona ekulungele nezophumelela kulokho.

3.2 Indlelakwenza yocwaningo

Lolu cwaningo lulandela indlelakwenzwa yocwaningo bunjalonto. Umcwaningi ubone kuyisu elihle ukuthi ngaphambi kokuthi ayichaze kabanzi le ndlelakwenza, kodwa aqale achaze ukuthi iyini indlelakwenza futhi inezinhlobo ezingaki ezitholakala ocwaningweni. Kubalulekile ukuba khona kwendlelakwenza ngoba ilekelela ukufezekisa izinhloso zocwaningo. UKaplan (1964) uthi izindlelakwenza zokuqhuba ucwaningo ziphakamisa ukuthi ocwaningweni inkinga kumele imiswe kanjani ukuze ibukwe ngeso elijulile, kanti futhi izindlelakwenza zelekelela nokuqoqela ndawonye okutholakele ngenhloso yokukhipha isiphetho esinomqondo. UCreswell (2003) uthi izindlelakwenza zocwaningo zihlukene kathathu, kukhona indlelakwenza yocwaningo bunjalonto, eyocwaningozinombolo neyocwaningongxube, ehlanganisa yomibili imininingwane yocwaningo benjalonto neyocwaningozinombolo.

UCreswell kanye nabanye (2007) baphawula ngocwaningo bunjalonto bathi imininingo eqoqwa kusetshenziswa le ndlelakwenza ihlaziywa ngaphandle kokusebenzisa izibalomdanti. Baqhubeka bathi ucwaningo bunjalonto luhlola luphinde luhlinzeke ngokuqonda okubanzi enkingeni yezwe langempela. UMerriam (1998) yena uthi le ndlelakwenza ingeyokuqonda indlela abantu ababuka ngawo umhlaba wabo. Uqhuba athi umcwaningi usebenza njengethuluzi elimqoka, kusetshenziswe iqhinga lokuholela kokuthize, lokho okwenza umuphumela wocwaningo kube ochazayo. Ngakolunye uhlangothi, uCreswell (2003) uthi ucwaningozinombolo luncike kakhulu ekusebenziseni imininingo eyizibalomidanti. UCreswell (2003); uMoser noKorstjens (2017) bathi indlelakwenza yocwaningozinombolo igxile ekuphenduleni okuhlobene nezinto eziguqugukayo ocwaningweni.

UCreswell kanye nabanye (2007) bathi ucwaningo bunjalonto luphendula imibuzo efana nethi 'kungani?' noma 'kanjani? kanti ucwaningozinombolo imvamisa luphendula imibuzo ethi 'mangaki?'. Eyokugcina indlelakwenza eyavezwa uCreswell (2003) eyocwaningongxube. UCreswell kanye nabanye (2007) bathi le ndlelakwenza indlela yokuhlola ehlanganisa kokubili indlelakwenza yocwaningo bunjalonto neyocwaningozinombolo. Baqhuba bathi le ndlelakwenza ihlanganisa kokubili ukuqonda okubanzi nokuqonda ngokwezibalo. Le ndlelakwenza yocwaningongxube uCreswell kanye nabanye (2007) baveza ukuthi yinhle ngoba ikhiqiza imininingo enamandla, lokho kungexa yokuthi kusuke kusebenze izindlelakwenza ezimbili, kungeyona indlelakwenza eyodwa.

3.2.1 Indlelakwenza yocwaningo bunjalonto

Le ndlelakwenza yocwaningo bunjalonto ukuqhuba lolu cwaningo isebenze yahambisana nenye yamadizayini amancane asunguleke ngaphansi kocwaningo bunjalonto, okuyidizayini yokuhumusha eyisisekelo (*basic interpretive design*). UCreswell (2014) ephawula ngomsuka wale ndlelakwenza uthi umsuka wayo yifilosofi, i-anthropholoji nesosiyoloji. UMerriam (1998) uthi le ndlelakwenza emveni kokuthi isisunguliwe yabe isisabala, yakapakela nasemkhakheni wesayensi yenhlalokuphila. Uqhuba athi inhloso yokusunguleka kwayo kwabe kungukunikeza izazi ukuqonda ngokubanzi izenzakalo zezenhlalo nezamasiko ezivela emiphakathini. UCreswell (2014) uthi ngonyaka wezi-1978, iMelika yaba izwe lokuqala ukukhiqiza imisebenzi yocwaningo bunjalonto ngaphansi kwesihloko sejenali esithi '*Qualitative Sociology'*, neyalanywa enye ijenali ngonyaka wezi-1988 eyayisihloko sithi '*International Journal for Qualitative Studies in Education'.* UVon Kardorff kanye nabanye (2004) bathi le ndlelakwenza incike ekuchazeni okubanzi ngempilo yomhlaba. Bayaqhubeka bathi inhloso yocwaningo bunjalonto ukuthola ukuthi leyo nto esuke yenzeka kungani yenzeka futhi yenzeka kanjani.

UMerriam (1998) uthi ucwaningo bunjalonto lunamasu ahlukene okuyilapho umcwaningi angakhetha khona ngokubuka izinhloso zocwaningo lwakhe. Phakathi kwamasu angaphansi kocwaningo bunjalonto, uCreswell (2014) uthi kukhona idizayini yokuzibandakanya nomphakathi, elandayo, eyocwaningonto, eyokucwaninga ngokuthile kanye nensizakuhlaziya eyivuso. UDenzil noLincoln (2000) bathi ngaphezu kwala madizayini kukhona neyocwaningo ngomlando womuntu. UMyers (1997); uMerriam (1998); uKlein noMyers (1999) bonke emibhalweni yabo baphawula ngedizayini yokuhumusha eyisisekelo, nokuyidizayini elandelwe kulolu cwaningo.

Ukuqokwa kwedizayini ocwaningweni kuveza khona ukuthi izindlelakwenza zocwaningo zontathu, ngaphansi kwazo kunamadizayini amancane umcwaningi okumele akhethe kuwo ngokubuka izinhloso nemibuzo yocwaningo lwakhe (Creswell, 2014). Isigaba esilandelayo sicacisa ngedizayini yokuhumusha eyisisekelo.

3.2.1.1 Idizayini yokuhumusha eyisisekelo

Ngaphansi kwendlelakwenza yocwaningo bunjalonto kuphinde kube khona amadizayini amancane angasetshenziswa ucwaningo. Kulolu cwaningo kusetshenziswe idizayini yokuhumusha okuyisisekelo, eyabe ivezwe uMerriam (1998), nokuyiyona dizayini umcwaningo ayibone ifanele lolu cwaningo. UMerriam (2002:6) ephawula ngale dizayini uthi:

> *A basic interpretive design exemplifies all the characteristics of qualitative research; the researcher is interested in understanding how participants make meaning of a situation or phenomenon, this meaning is mediated through the researcher as instrument, the strategy is inductive, and the outcome is descriptive*.
>
> Idizayini yokuhumusha eyisisekelo ibonisa zonke izimpawu zocwaningo bunjalonto; umcwaningi unesifiso sokuqonda ukuthi ababambiqhaza benza kanjani ukuqonda ngesimo noma into, le ncazelo itholakala ngokuthi umcwaningi abe ithuluzi, isu liholela kokuthize, bese kuba khona umphumela ochazayo.

URossman noMarshall (2006) bengeza kokushiwo ngenhla ngale dizayini bathi icubungula izenzo zabantu okungekho lula ukuzazi ngaphandle kwencazelo. UMerriam (2002) ufakazela uRossman noMarshall uthi le dizayini ingokuqonda amava empilo yabantu.

3.2.1.2 Izizathu zokukhethwa kocwaningo bunjalonto kulolu cwaningo

Kule ngxenye kwethulwe izizathu ezigqamisa kahle ukuthi kungani lolu cwaningo luqoke le ndlelakwenza. Phakathi kwababhali abagqamisa lezi zimpawu zocwaningo bunjalonto kubalwa uCreswell (2003); uMerriam (1998). Lezi zimpawu yilezi:

(a) Ucwaningo luyachaza/ luqonda isizathu

Uphawu olukhulu locwaningo bunjalonto ukuthola izincazelo. Imibuzo yalolu cwaningo ethulwe esahlukweni sokuqala, ethi ‘imaphi’ ‘ibaluleke ngani’ nothi ‘bunjani’, yonke ukuze iphenduleke ngokunembile kudingeka imininingo echazayo, ngaphandle kokusebenzisa izibalomdanti njengocwaningozinombolo.

(b) Ukuqoqa imininingo kusetshenziswe izindlela zocwaningo bunjalonto

Ukubukela amavidiyo emidlalo kamabonakude eqokiwe nokuhlaziya osomqulu ngenye yezindlela zokuqoqa imininingo kucwaningo bunjalonto, lezi zindlela zokuqoqa imininingo zenze umcwaningi ukuba athole imininingo ecebile yocwaningo.

(c) Isu lokuholela kokuthize

UMerriam (1998) uthi kuleli su isuke ingekho insizakuhlaziya okuqalwa ucwaningo isikhona kodwa kuba imininingo eqoqiwe eveza izindikimba eziholela ezincazelweni. Ngale ndlela imininingo eqoqwe kusetshenziswa indlela yokuqala yokuqoqa imininingo okungukubukela amavidiyo emidlalo ekhethiwe, yiyo eveze izindikimba ezimqoka okuyizo eziholele encazelweni echazayo ngesihloko. Umcwaningi imininingo ayiqoqe ebuka amavidiyo, uyiguqulele enkulumweni ebhaliwe.

3.3 Amasu nenqubo yokuqoqa imininingo

UCresswell (2014) uphawula ukuthi ezinye zezinto umcwaningi okumele aqikelele ukuzenza ngendlela uma enza ucwaningo zithinta imibuzo ethi yimaphi amasu azowasebenzisa ekuqoqeni imininingi yocwaningo lwakhe? Uzoyiqoqaphi? Nokuthi ekuyiqoqeni kwakhe imaphi amathuluzi azowasebenzisa. Kule ngxenye kubhekwa amasu nenqubo yokuqoqa imininingo, kubhekiswe kulezi zihlokwana ezimbili; isampula nesu lokusampula kanye namasu okuqoqa imininingo.

3.3.1 Isampula nesu lokusampula

UMerriam (1998) uthi izinqumo mayelana nezindawo okuzoqoqwa kuzo imininingo yocwaningo yizinqumo zesampula. UMills kanye nabanye (2009:113) bechaza isampula bathi:

> *Sampling is a process of selecting a small number of individuals for a study in such a way that individuals are good key informants who contribute to the researchers' understanding of given phenomenon.*
>
> Isampula inqubo yokuqoka inani elincane labantu ocwaningweni ngendlela yokuthi labo bantu bangabanikazilwazi abakahle abaphosa esivivaneni ekuqondeni komcwaningi ngento enikeziwe.

UBhardwaj (2019) uphawula okufanayo noMills kanye nabanye (2009) ngokuthi athi isampula ukukhetha kusuka entweni ngayinye noma eqenjini elikhulu lezinto ngohlobo oluthile lwenhloso yocwaningo. UBhardwaj uyaqhubeka uthi phakathi kwamasu okusampula ocwaningweni kuye kusetshenziswe phakathi kwezinhlobo zokusampula okuqagelekayo nezokusampula okungaqageleki. Ngaphansi kokusampula okuqagelekayo, uBhardwaj uveza ukuthi kukhona ukusampula ngokungakhethi okuqondile, ukusampula ngohlelomikhakha, ukusampula ngendlela ehlelekile nokusampula ngokweqoqo. Uyaqhubeka uthi ngasohlangothini lokusampula okungaqageleki kukhona ukusampula ngenhloso, ukusampula ngokuvumelayo, ukusampula okungumazibuthe nokusampula ngokufananisa.

Isampula eqagelekayo eyichaza uBharwaj (2019) uthi iyisu lokuqoka eqenjini elikhulu lapho wonke umuntu oyingxenye yalo enethuba elilinganayo lokuqokwa. Lokho okusiza ekuqinisekiseni ukuthi isampula imele lonke iqembu futhi ivumela ukubikezela okunembile mayelana nenani labantu. Ngakolunye uhlangothi uthi isampula engaqageleki iphikisana nokushiwo isampula eqagelekayo. Iyisu lapho kungewona wonke umuntu onethuba elilinganayo lokuqokwa. Uqhuba ngokuthi athi, ngokungafani nesampula eqagelayo, isampula engaqageleki ayikusebenzisi ukukhetha okungahleliwe, ngakho-ke kungenzeka ingalingameli ngokuphelele lonke iqembu. Leli su liyasiza lapho kunzima ukuthola isampula engahleliwe,

njengalapho inani labantu lilikhulu kakhulu. UBhardwaj (2019:158) ephawula ngenzuzo yokusebenzisa ukusampula ocwaningweni uthi:

- Konga isikhathi nemali futhi kunikeza imiphumela esheshayo njengoba usayizi wesampula umncane kunawo wonke umuntu.
- Ukusampula kunikeza imiphumela efanelekile njengoba yenziwa ngabaphenyi abaqeqeshiwe nabanolwazi
- Lapho kunesibalo esikhulu, isampula iyindlela engcono kakhulu
- Lapho kunezinsiza ezinomkhawulo, isampula ihamba phambili.

Kulolu cwaningo ukusampula ngenhloso okungenye yesampula engaphansi kwesampula engaqageleki kusetshenzisiwe. Ingxenye elandelayo ilandisa kabanzi ngokusampula ngenhloso nangokukhethwa kwayo kulolu cwaningo.

3.3.1.1 Ukusampula ngenhloso kulolu cwaningo

Ukuze umcwaningi athole imininingo enembayo necebile emayelana nezinhloso zocwaningo, uqoke ukusebenzisa ukusampula ngenhloso, nokungukusampula akusebenzise kwahamba kodwa umcwaningi. UCampbell kanye nabanye (2020) bathi ukusampula ngenhloso kunomlando omude wokuthuthuka kanti futhi kunemibono elula neqondile. Bayaqhubeka bathi empeleni ukusunguleka kwale sampula kwabe kungukuthuthukisa ubukhali bocwaningo, ukwethenjwa kwemininingo ekhiqiziwe nemiphumela. UBeins (2009) uthi ukusampula ngenhloso ilapho ababambiqhaza noma abanikazilwazi ocwaningweni bekhethwa ngenxa yezimpawu ezithile ezifiselekayo ukuqhuba ucwaningo. UCohen kanye nabanye (2011) nabo baphawula ngale sampula bathi ikhetha abantu abanolwazi olubanzi lwezinkinga ezithile ngenxa yesipiliyoni sabo, okungaba esempilo. Leli su lokusampula liyasetshenziswa lapho inani lezinto ezifunekayo ocwaningweni lilincane, futhi umcwaningi eqinisekile ukuthi izinto azikhethile ziyahlangabezana nezidingo zocwaningo (Bhardwaj, 2019).

Ngokwezincazelo ezivezwe ngenhla, ziveza ngokusobala ukuthi kungani nomcwaningi eqoke lolu hlobo lokusampula ocwaningweni lwakhe. Nakuba ibikhona eminye imidlalo egqamisa isiko lendabuko, kodwa umbhali uthe meyiqhathanisa wabe esesebenzisa ukuqoka ngenhloso imidlalo emibili kuleyo ekhona, imidlalo kamabonakude umcwaningi ayiqoke ngenhloso nokungeyokufezekisa izinhloso zalolu cwaningo imidlalo ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*.** Kule midlalo yomibili umcwaningi uphinde wasebenzisa ukusampula ngenhloso lapho eqoka izigcawu azozisebenzisela ucwaningo lwakhe. Ngokwezigcawu zemidlalo ucwaningo luqoke ukusebenzisa izigcawu zokuqala kuyona yomibili imidlalo ngokubuka ukuthi yizo ezigqamisa kahle okuhloswe ucwaningo okwedlula ezinye izigcawu zemidlalo.

3.3.2 Amasu okuqoqa imininingo

UTaherdoost (2021) uphawula uthi ukuqoqwa kwemininingo kungafaniswa nenqubo elandelwa umcwaningi ngamunye ngenhloso yokuthola ukuqonda okubanzi ngesihloko socwaningo alwenzayo, nokusiza ekunciphiseni amaphutha asuke engenzeka ngesikhathi somsebenzi wocwaningo. Uqhuba athi ukuqoqwa kwemininingo yikho okuvumela umcwaningi ekutheni aphendule imibuzo evuswe ucwaningo, kanti kungenye yezigaba ezimqoka futhi ezithathwa njengenhloko ocwaningweni.

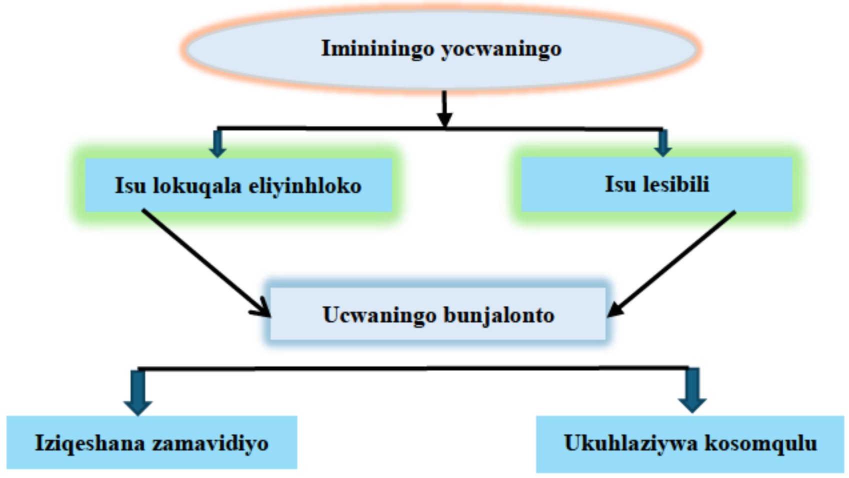
Ngakolunye uhlangothi, u-Olsen (2012) uphawula okuhlukile, uthi nakuba isu lokuqoqa imininingo lisiza ekuhleleni ucwaningo kodwa alinikezi isiqiniseko sokuthi ucwaningo luzoba impumelelo. Ngakho-ke, kuphakamiswa ukuthi umcwaningi anikezele isikhathi esiningi ekuqoqweni kwemininingo ngenhloso yokuthola imiphumela enembayo necebile. UKabir (2016) uphawula ukuthi imininingo enephutha futhi engaphelele yenza kube nzima ukuthi ikhiqize ucwaningo olusezingeni noluqinisekisa ukunemba kokutholakele. UTaherdoost (2021) uthi ngokwejwayelekile amasu okuqoqa imininingo ahlukene ngokwezigaba ezimbili. Kulawa masu, isu lokuqala laziwa njengeliyinhloko ekuqoqweni kwemininingo, kanti elesibili isu laziwa njengelesekela isu lokuqala ocwaningweni.

UKabir (2016); uTaherdoost (2021) bobabili bachaza isu lokuqala eliyinhloko ekuqoqweni kwemininingo ngokuthi iyimininingo engakaze yashicilelwa, futhi iyimininingo yokuqala esuke ingakaze iguqulwe yinoma ngubani. Ngamanye amagama, ukuthola imininingo eyinhloko ngenjongo ethile, abacwaningi kuye kubaphoqe ukuthi basebenzise amasu amaningi. UPandey noPandey (2015); uKabir (2016); uTaherdoost (2021) bonke bathi phakathi kwezindlela ezingasetshenziswa umcwaningi kuleli su lokuqala, eliyinhloko ekuqoqeni imininingo kucwaningo bunjalonto engasebenzisa inhlayalwazi, uhlumibuzo, uhlolophenyo, inhlayalwazi yamaqoqongxila, isu lokucwaninga ngokuqaphela nokuqoshwa kwezinto ezilalelwayo nezibukwayo.

Ngakolunye uhlangothi uTaherdoost (2021) uthi, imininingo etholwe emithonjeni esishicilelwe, ephinde itholakale esidlangalaleni ibizwa ngokuthi isu lesibili lokuqoqa imininingo, ngoba iqoqwe isike yasetshenziswa phambilini ngomunye umuntu, eyisebenzisa ngenhloso yakhe ehlukile. Amasu umcwaningi wocwaningo bunjalonto angakhetha kuwo kuleli su lesibili lokuqoqa imininingo angasebenzisa ukuhlaziywa kosomqulu, okuhlanganisa izincwadi, amadesetheshini, amaphephandaba, amajenali nokunye osekushicilelwe.

Ukuqinisekisa ubuqiniso nokuthembeka kocwaningo umcwaningi kulolu cwaningo usebenzisa amasu amabili ukuqoqa imininingo. Isu lokuqala elisebenze njengenhloko iziqeshana

zamavidiyo emidlalo yomibili eqokelwe ucwaningo, kanti elesibili elisetshenziswe umcwaningi ukuhlaziywa kosomqulu. Umcwaningi usebenzise amasu amabili ngoba ekholwa ukuthi ucwaningo olusebenzisa amasu amabili kuyaphezulu, kwenza ucwaningo lukholakale futhi lube neqiniso (Cohen kanye nabanye, 2011). Umdwebo ongezansi ufana nesifinyezo esitshengisa amasu okuqoqa imininingo asetshenzisiwe ocwaningweni.



Umdwebo 3.1: *Amasu okuqoqwa kwemininingo kulolu cwaningo*

Umdwebo ongenhla umcwaningi utshengise amasu awasebenzisile ekuqoqeni imininingo yalolu cwaningo. Womabili lawa masu angaphansi kocwaningo bunjalonto, ukuqoqa imininingo isu lokuqala kusetshenziswe iziqeshana zamavidiyo, kanti isu lesibili kucutshungulwe osomqulu ngenhloso yokusekela imininingo etholakele eswini lokuqala eliyinhloko.

3.3.2.1 Iziqeshana zevidiyo njengomthombo wemininingo

Kulolu cwaningo ukusetshenziswa kweziqeshana zevidiyo kuyona yomibili imidlalo eqokelwe lolu cwaningo kuthathwa njengenhloko yokuqoqa imininingo, ikakhulukazi lezo ebezigqamisa izinhloso ziphinde ziphendule imibuzo ethulwe ucwaningo. ULeBaron kanye nabanye (2018); uTuma noSchnettler (2019); uRistau kanye nabanye (2021) bathi kusukela kumabonakude kuya eziteshini zamavidiyo eziku-inthanethi kuya eziteshini zomuntu siqu ezisakazwa bukhoma ezinkundleni zokuxhumana, kubukeka amasu amavidiyo ekucwaningweni amukeleka ngokushesha. Baqhubeka bathi isu lokuqoqa imininingo ngokusebenzisa iziqeshana zamavidiyo esikhathini samanje libalulekile ocwaningweni bunjalonto, ngenxa yentuthuko esikhona kwezobuchwepheshe. UChristianson (2018) uthi ukusebenzisa leli su leziqeshana

zevidiyo njengakulolu cwaningo kuvumela imibuzo yocwaningo ukuba iqoqe imininingo enamandla, ebonakalayo nezwakalayo.

Ngokwengeziwe, uYin (2018) uthi ukusebenzisa iziqeshana zevidiyo kuyisu elihle lokwesekela imizamo yokuqoqwa kwemininingo ocwaningweni. Njengoba lolu cwaningo luhlola imidlalo kamabonakude, okokuqala umcwaningi akwenzile ukubuka iziqephu, wabhala phansi amanothi ukuze athole amasiko aphawulekayo nezindikimba zamasiko emidlalweni yomibili. Ube esephinda ehlola iziqephu zemidlalo namanothi awabhale phansi, wawaxhumanisa nezingcaphuno ezifanele. Ube esehlela izinhlobo zamasiko nezindawo ngokwezikhathi lapho zitholakala khona. Okokugcina umcwaningi akwenzile uqhathanise imininingo evele emidlalweni, wakha amaqoqo, wabe esehlolisisa amaqoqo wakhipha amaqoqwana ngenhloso yokulungiselela ukuthi imininingo ihlaziywe.

3.3.2.2 Ukuhlaziywa kosomqulu

Kulolu cwaningo ukuhlaziywa kosomqulu kuyisu lesibili kubalwa izincwadi, amajenali, amaphephandaba, amadesetheshini nokunye okusetshenzisiwe ukuseka ezinye zezincazelo nezimpikwisano zocwaningo (Bowen, 2009). Ukusetshenziswa kokuhlaziywa kosomqulu kuvamisile ocwaningweni oluningi oselenziwe ngabacwaningi baphambilini, futhi kusetshenziswa ngendlela eyimpumelelo. Nakuba leli su lokuqoqa imininingo livamile ocwaningweni lwabanye babacwaningi kodwa lokho akuchazi ukuthi abukho ububi ngokulisebenzisa. uBowen (2009) uthi nakuba leli su livamile ocwaningweni lwabanye kodwa nalo linobubi nobuhle kucwaningo bunjalonto.

UYin (1994) ephawula ngobuhle baleli su uthi lihlanganisa izinto eziningi okungaba izimo zenkathi nezenzakalo. Ngokuqhubekayo, UMerriam (1998) uthi ngenxa yobukhona be-inthanethi imibhalo eminingi itholakala kalula esidlangalaleni, kanti okunye ivamise ukutholakala ngaphandle kokuthi uze uthole imvume kubalobi bayo. Akukho soka-ke lingenasici, nakho ukuhlaziywa kosomqulu kuhamba kube nobubi babo ekukusebenziseni. UBowen (2009) eveza ububi uthi abanye bosomqulu abatholakala esidlangalaleni basungulwa ngaphandle komgomo wokucwaninga, kanti baqukethe izinhloso ezihlukile kulezo zokucwaninga. Uqhubeka athi ngenxa yalokho labo somqulu abanikezi ukuqonda okuphelele ukuze kucatshangelwe indaba yokucwaninga.

3.4 Ukuhlaziywa kwemininingo

Ukuze umcwaningi afike esiphethweni esihle socwaningo lwakhe, kumqoka ukuthi abe nendlela ayisebenzisile yokuhlaziya imininingo. U-Alem (2020:1) ecaphuna ku-Ackoff (1961) uthi,

> *Data analysis is a process of collecting, transforming, cleaning, and modelling data with the goal of discovering the required information. In research it supports the researcher to reach to a conclusion. Therefore, simply stating that data analysis is important for research will be an understatement rather no research can survive without data analysis.*
>
> Ukuhlaziya imininingo kuhlanganisa ukuguqula, ukuhlanza nokulinganisa imininingo ngenhloso yokuthi uthole imininingo efunekayo. Ocwaningweni kusiza umcwaningi ukuba afinyelele esiphethweni. ngakho-ke, kufana nokwehlisa isithunzi ukusho ukuthi ukuhlaziywa kwemininingo kubalulekile ocwaningweni. Empeleni ngaphandle kokuhlaziywa kwemininingo, akukho cwaningo olungaba khona.

UKothari (2004) ungeza ngelithi ukuhlaziywa kwemininingo kubandakanya ukuqhathanisa imiphumela etholiwe emaqenjini ahlukahlukene obekuqoqwa kuwo imininingo nokubona ukuthi imigomo yocwaningo ifeziwe yini. Ngokwenqubo yokuhlaziya imininingo, uKhothari uthi zine izigaba. Ngokwenqubo yokuhlaziywa kwemininingo, uKhothari uthi umcwaningi kumele akwazi ukuhlela, ukufakaka amakhodi, ukuhlukanisa nokuhlelwa. Lokhu kwenza kube lula ukuthi umcwaningi akwazi ukukhetha uhlobo lokuhlaziya imininingo ezohambisana nocwaningo lwakhe.

UFlick (2009) uthi ekuhlaziyweni kwemininingo ngaphansi kocwaningo bunjalonto kuvame ukusetshenziswa phakathi kwezinhlobo ezine okuyilezi; uhlaziyo olulandayo, uhlaziyongxoxo olunobuchwepheshe, uhlaziyongqikithi nensizakuhlaziya eyivuso. Phakathi kwezindlela zokuhlaziya imininingo ezivezwe ngenhla, lolu cwaningo lusebenzise uhlaziyongqikithi ukuhlaziya imininingo yocwaningo eqoqiwe.

3.4.1 Uhlaziyongqikithi

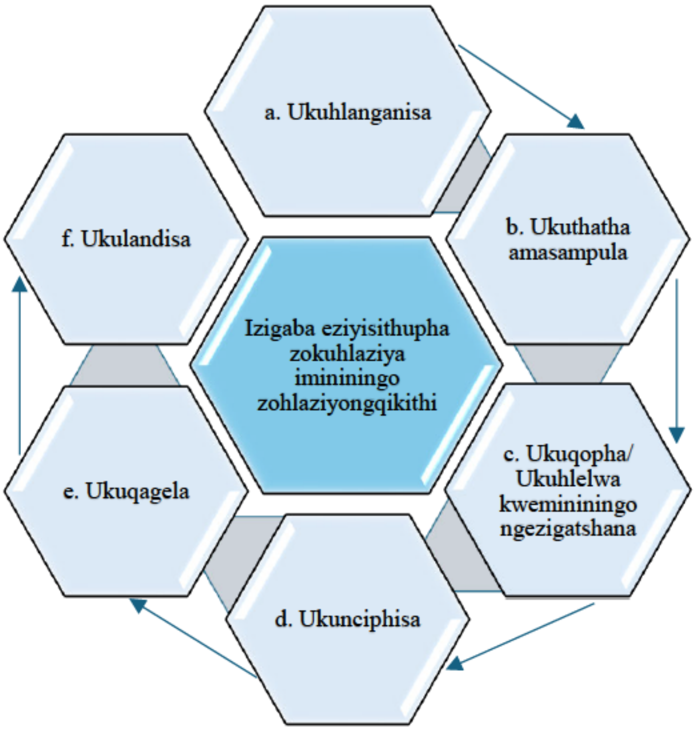
Uhlaziyongqikithi seluvamile ukusetshenziselwa ukuhlaziya imininingo ngabacwaningi abaningi. UPrasad (2008) uveza ukusunguleka kwale ndlela, uthi yasungulwa okokuqala nguBenard Berelson ngaphansi kwezifundo zezokuxhumana ngonyaka wezi-1952, kodwa ngokuqhubeka kwesikhathi le ndlela yathola ukwamukeleka njengethuluzi elingasetshenziswa izazi zezenhlalo nabacwaningi bezinkunda zokusakaza. UKuckartz (2019) uyavumelana nokushiwo nguPrasad, kodwa wengeza ngelithi uhlaziyongqikithi luqale ukugqama kakhulu lapho belusetshenziswa ngabacwaningi abaningi baseJalimane. UKrippendorff (1980);

uKrippendorff (2018) bathi uhlaziyongqikithi indlela yokufunda esetshenziselwa ukunika imiphumela enembile futhi ephindaphindayo, evela eqoqweni lemibhalo ekhuluma ngezindlela zokukhulumisana ezibhalwe phansi, ezikhulunyunywayo noma ezibonwayo kusuka kumininingo ngaphakathi kohlaka lwayo lomongo.

UWeber (1984) wengeza ngelithi uhlaziyongqikithi luyindlelakwenza yocwaningo esebenzisa izigaba eziningana ukuthola iziphetho ezinokwethenjelwa embhalweni. Ngokusho kukaDowne-Wambolt (1992) uhlaziyongqikithi luhlose ukunikeza imininingo nokuqonda ngesimo esicwaningwayo. Ukuhlaziya imiphumela ethulwa ngabezindaba, uGwyer (2015) uphakamisa ukuthi le ndlela ingeyokusetshenziswa, ikakhulukazi emikhakheni nokubika kwezindaba, ukusakazwa kwezomphakathi, nemibono yamasiko. Njengoba lolu cwaningo lugxile ekuhloleni ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko, kubhekwa emidlalweni emibili kamabonakude, uhlaziyongqikithi umcwaningi ubone njengendlela efanelekile ukuhlaziya imininingo yocwaningo.

Ngaphansi kohlaziyongqikithi imininingo ihlaziywa ngokwezigaba, isuke isuselwa kumininingo eluhlazwa iguqulwe ibe ngumphumela wocwaningo. Ngokwezigaba zohlaziyongqikithi zokuhlaziya imininingo umcwaningi usebenzise izigaba eziyisithupha ezasungulwa nguKrippendorff (2018) zohlaziyongqikithi encwadini ayibhala ethi '*Content analysis: an introduction to its methodology'*. Okwebe iso lomcwaningi ekusebenziseni lezi zigaba ezavezwa nguKrippendorff (2018) ingoba umcwaningi uqaphele ukuthi zigxile kakhulu kumifanekiso yokubukwayo, okubalwa nemidlalo kamabonakude. Kanti ezabanye bababhali izigaba zibheka kakhulu okusuke kubhalwe phansi, ngokuvamile zithinta labo abasuke benza ucwaningo oluqoqa imininingo emibhalweni engamanoveli nasemculweni ebhalwe phansi.

Umdwebo ongezansi utshengisa izingxenye noma amabanga alandelwe ucwaningo ekuhlaziyeni imininingo avezwa nguKrippendorff (2018) encwadini yakhe.



Umdwebo 3. 2: *Izingxenye zohlaziyongqikithi eziyisithupha zokuhlaziya imininingo*

UKrippendorff (2004) waveza ukuthi izingxenye ezine zokuqala zaziwa ngokuthi ziyisigaba sokwenza imininingo, okuyinqubo yokukhiqiza imininingo eyaziwayo esuselwe emibhalweni engahluziwe, eluhlaza. Lezi zingxenye zosithupha zichazwe engxenyeni elandelayo.

A. Ukuhlanganisa (*unitising*)

Ukuhlanganisa kungukwehlukaniswa ngokuhlelekile kwezingxenye zombhalo-zithombe, amazwi nezinye izinto ezibonakalayo ezihlobene nocwaningo (Krippendorff, 2004). Kulolu cwaningo lohlaziyongqikithi kuhlolwe imibhalo yezindaba ezilalelwayo nezibukwayo, okuyimidlalo kamabonakude eqokelwe lolu cwaningo.

B. ukuthatha amasampula (*sampling*)

Ukwenza amasampula kuvumela umhlaziyi ukuba akhethe inani elincane lezinto noma labantu ocwaningweni, akholwa ngukuthi yilo oluzonikeza imininingo efunwa ngucwaningo (Krippendorff, 2018). Ukuthatha isampula umcwaningi ukusebenzisile, ebheka iziqephu zemidlalo eqokiwe okuyizo ezigqamisa kahle ukulondolozwa kwesiko lendabuko nemigubho yefagugu lesiko.

C. Ukuqopha/ukuhlelwa kwemininingo ngezigatshana (*recording/coding*)

Ukulandela inqubo yokuqopha noma yokuhlelwa kwemininingo ngezigatshana, izinto ezibonakalayo zijwayele ukuhlolwa ngokumelene nomqondolisu, kusetshenziswa uhlelo lokuhlukanisa, oluhambisanayo nokungukuhlela imininingo yombhalo nokunikeza ukuqonda kulokho okubonwayo noma okutholakala ngaphakathi kwemininingo (Krippendorff, 2018). Ngemumva kokuthi umcwaningi aqoke iziqephu zemidlalo ezibonisa indikimba yokulondolozwa kwesiko lendabuko nemigubho yefagugu, ube esehlela ngokwezigatshana lokho waphinda wakufaka amakhodi ngokwehlukana.

D. Ukunciphisa (*reducing*)

Ngokusho kukaKrippendorff (2018) ukuncishiswa kwemininingo kusiza abacwaningi ukuthi bathole incazelo ngokufingqa iminingwane ngendlela ehlelekile. Kuphinde kwabasiza ngokuthi bakwazi ukumela ngempumelelo imiqulu emikhulu yemininingo ehlukahlukene. Lokhu kunciphisa ukuthi kube khona ukuphindaphindeka kwemininingo (Krippendorff, 2004). Imininingo eluhlaza eqoqwe emidlalweni eqokelwe lolu cwaningo. Ngemumva kokuthi umcwaningi eyihlele ngokwezigatshana imininingo naphinde wayifaka amakhodi ahlukene, ube esedlulela kulesi sigaba lapho imininingo eluhlaza ayinciphise khona ngenhloso yokuyilungiselela ukuthi yethulwe ocwaningweni.

E. Ukuqagela (*inferring*)

UKrippendorf (2018) uthi njengoba umgomo wokuqagela ukungukuvala igebe phakathi kokuchaza okuchazwayo kwemininingo yombhalo ukuthi kutholakale izimbangela azithile, ukuqondiswa, izincazelo, noma izimbangela ezisekelwe ebufakazini, lesi sigaba uKrippendorf usifanisa nesidlula ngisho isigaba sokwenza imininingo.

F. Ukulandisa (*narrating*)

Lesi isigaba sokugcina esikhulu ekuhlaziyweni kwemininingo, uVaismoradi kanye nabanye (2016) abaphawula ukuthi ukulandisa uhlobo olujwayekile lokubika, lapho ifomethi isuselwa ekuhlelweni kwemininingo futhi ibhekisa ekubhaleni ngokucophelela imiphumela. Ekulandiseni, uKrippendorff (2018) uvumelana noVaismoradi kanye nabanye uthi lesi isigaba sokugcina okuyilapho izinto ezitholakele emveni ngokuba zihluziwe, zafingqwa ngendlela esezingeni, zethulwa futhi zachazwa ngendlela eqondakalayo. Ngemumva kokuthi umcwaningi eqoqe imininingo eluhlaza emidlalweni yomibili eqokelwe lolu cwaningo, waqoka izindikimba ezigqamisa izinhloso zocwaningo, wayiqopha phansi ngokuyibhala njengenothi, wayihlela ngokwezigatshana, wayinciphisa ngendlela yokuthi ilungele ukwethulwa ocwaningweni, umcwaningi ube esefinyelele esigabeni sokugcina lapho

kufinyelelwe esiphethweni ngokuthi kuhlaziywe kuphinde kwethulwe imininingo ukuze kubonakale amaphetheni nezindikimba.

3.5 Ubuqiniso nokukholakala

U-Eisner (1991) uthi kulo lonke ucwaningo oluqhutshwayo kubalulekile ukuthi lube neqiniso futhi lukholakale, ngoba inhloso yalo kusuke ngukuvula abantu amehlo ngaleyo nkinga esuke idinga isisombululo. Uqhuba ngokuthi athi ucwaningo oluneqiniso, oluthembakele nolukholekayo lusiza ekuqondeni kwethu inkinga njengoba ivela phakathi kocwaningo lo mcwaningi. ULincoln noGuba (1985:209) bathi,

> *Validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the quality of the study.*
>
> Iqiniso nokwethembeka izici ezimbili okumele umcwaningi wocwaningo bunjalonto ngamunye azikhathaze ngazo lapho ehlela isifundo, ephenya izinga laso, futhi ehlaziya imiphumela yaso.

Abacwaningi abaningi okubalwa u-Ormrod noLeedy (2005); uMaree (2005); uCohen kanye nabanye (2007) bavumelana ngokuthi ubuqiniso buchaza ukuthi imiphumela yocwaningo ihlala injalo, ayiguquki. Laba bacwaningi baqhuba ngokuthi bathi ubuqiniso kumele kube ukuthi okubhalwe umcwaningi kuyahambisana nokwenzeka ngempela esimweni esifanele nesivamile. Ababhali abafana noMerriam (1998); uLincoln noGuba (1985); uCohen kanye nabanye (2007) baphawula ngezindlela ezehlukene zokuqinisekisa ukubuqiniso nokukholakala kocwaningo. Lezo zindlela zibandakanya ukuhlolwa komsebenzi nguzakwenu, indlela yokuchaza enothile nejulile kanye nezindlela zokuqoqa imininingo. Isigaba esilandelayo sichaza lezi zindlela, ngenhloso yokugqamisa ukuthi kulolu cwaningo zisetshenziswe kanjani.

3.5.1 Ukuhlolwa komsebenzi nguzakwenu

UMerriam (1998) uthi ukuhlolwa komsebenzi wocwaningo nguzakwenu kuyinqubo lapho umsebenzi wocwaningo umcwaningi ewedlulisela kumuntu onolwazi olunothile olubhekelela izingxenye ezimqoka zocwaningo. Uqhuba athi lowo muntu kumele kube oziqondayo izingxenye zokucwaningwayo ukuze ubuqiniso nokukholakala akuhlolisise. UCreswell noMiller (2000) bathi loyo onikwa umsebenzi wocwaningo, unikezelwa ukuphonsa inselelo lapho kudingeka khona, kanti uphinde eseke umcwaningi nalapho kufanele khona.

3.5.2 Indlela yokuchaza enothile nejulile

UCreswell noMiller (2000) bathi lena enye yezindlela yokuqinisekisa ubuqiniso nokukholakala kocwaningo. Beyichaza bathi, umcwaningi uma eqinisekisa ubuqiniso

nokukholakala kuye kumele achaze ngendlela enothile nejulile, lokhu kwenza kube lula kulabo abahloswe ucwaningo ukwakheka komuzwa wokuthi nabo banolwazi ngalezo zimo ezichazwa ucwaningo. Umcwaningi kulolu cwaningo, konke akuchazile ngokulondolozwa kwamasiko endabuko emidlalweni, ukwethule ngendlela yokuthi umfundi uba nomfanekisomqondo ngalokho akuchaza ocwaningweni.

3.5.3 Amasu okuqoqa imininingo

UCohen kanye nabanye (2007) bathi uma umcwaningi enentshisekelo yokwenyusa ukukholakala kocwaningo lwakhe kumele aqikelele ukuthi amasu aqoqa ngawo imininingo ahlukene. Ukukholakala kocwaningo umcwaningi ukwenze ngokusebenzisa amasu amabili okuqoqwa kwemininingo. Amasu okuqoqa imininingo asetshenziswe ngumcwaningi ukuqinisekisa ukukholakala kocwaningo yilawa; iziqeshana zamavidiyo nokuhlaziywa kosomqulu.

3.6 Inqubonhle

UBabbie noMouton (2007) baphawula ukuthi kumqoka kunoma iluphi ucwaningo oluqhutshwayo ukuthi kube nemvume yokuthi lenziwe. Abakuchazayo bobabili ukuthi, ucwaningo noma iluphi olwenziwayo lunezimfuneko kuloyo oluqhubayo okumele azigcine, ahlangabezane nazo ukuze ucwaningo lwakhe kube ngoluqondile, futhi oludlule ezigabeni ezithile ngenhloso yokwenza isiqiniseko sokuthi alwephuli amalungelo abantu. Kumqoka ukuba loyo ocwaningayo ayilandele yonke imigomo ebekwe ezithebeni okumele igcinwe futhi ilandelwe ngokucophelela, lokho kunqanda ukuthi kwephulwe imithetho uma sekwenziwa ucwaningo. Lapho umcwaningi eqhuba ucwaningo, kumqoka ukuthi acabangele izici ezithile nezindlela ezithile ocwaningweni, lokho kumele akwenze ngokuthi aveze inqubonhle yocwaningo lwakhe (Babbie noMouton, 2007).

UBabbie noMouton (2007); uGray (2004) baphawula ngokubaluleka kwenqubonhle, bathi isiza ukuvikela isithunzi sesikhungo, umcwaningi angaphansi kwaso. Baqhubeka bathi ukuba nemvume yokwenza ucwaningo kusiza ukunciphisa amathuba okusolwa ngokungenzi kahle komcwaningi. Ngakho-ke, wonke umcwaningi obhalise kunoma isiphi isikhungo sakwangqondonkulu kungumthetho okumele awugcine wokufaka isicelo senqubonhle. Lokho umcwaningi kumenza abe negunya lokuqhuba ucwaningo lwakhe ngokuvikeleka nangokuhambisana nenqubomgomo yocwaningo neyesikhungo.

Ngokwejwayelekile izindlelakwenza zokuqhuba ucwaningo zehlukene izikhawu. Kukhona eziphoqelela umcwaningi ukuthi abe nezingxoxo nababababimqhaza noma abanikazilwazi. Lolo

cwaningo ngokuvamile lujwayele ukuthi kube ucwaningo olusebenzisa uhlumibuzo, inhlayalwazi, amaqoqongxila nohlolophenyo. Ngakolunye uhlangothi, kukhona ucwaningo olungadingi ukuthi uze ube nezingxoxo nabathile, ucwaningo lwedeski (*desk research*), okungucwaningo olujwayele ukuqoqa imininingo emithonjeni esivele ikhona. Kulezi zindlelakwenza zokuqhuba ucwaningo ezivezwe ngenhla, kuzo zonke kuyimpoqo ukuthi umcwaningi athole imvume okuyiyo emgunyazayo ukuthi angenza ucwaningo lolo asuke elihlongozile.

3.6.1 Imvume yenqubonhle ekhishwa yiNyuvesi (Ref. HSS 1612/014D)

Ngaphambi kokuba kwenziwe lolu cwaningo, umcwaningi uqale ngokuthola imvume ekhishwe isikhungo semfundo akuso, okwiNyuvesi yaKwaZulu Natali. Ngesisazathu sokuthi ucwaningo lwedeski lolu, umcwaningo bekumele athole kuphela imvume egunyaza ukwenziwa kocwaningo. Ukwenziwa kwaleyo mvume kuqinisekiwe ngokusemthethweni i*Humanities & Social Research Ethics* Committee (Ref. HSS 1612/014D), okuyikomiti laseNyuvesi yaKwaZulu Natali, ngomhla we-14 kuNcwaba 2024. Umcwaningi uyifake ngemumva leyo mvume eshicilelwe phansi ekugcineni kwalo msebenzi, **Isenezelo A**.

3.7 Umqondombono jikelele

UNeuman (2000) uthi kulo lonke ucwaningo olwenziwayo ukuqokwa komqondombono kubalulekile ngoba uyisisekelo socwaningo lonke, ngamanye amagama umqondombono uyisizinda socwaningo esisekwe yimibuzo yocwaningo. UNeuman uqhuba athi yingakho kubalulekile ukuthi kube khona umhlahlandlela womqondombono ngoba yiwo osekela konke okuzocwaningwa. Echaza uMazibuko (2008) uthi izindlela okubukwa ngazo umhlaba ngeso elijulile zaziwa ngokuthi imiqondombono. UMacNaughton noDavis (2001) bathi igama elithi umqondombono elibuye laziwe ngokuthi ipharadaymu ukwakheka kwalo lasuselwa kwitemu lesiGrikhi '*paradeigma*' elisho iphethini, kanti lasungulwa nguKuhn Thomas, ngonyaka wezi-1962. Echaza uNeuman (2011:95) athi:

> *A paradigm is a general organizing framework for the theory and research that includes basic assumptions, key issues, and models of quality research and methods for seeking answers.*
>
> Umqondombono ukubekela ndawonye lokho okusuke kuzoba umongo wocwaningo oluzokwenziwa, kubhekwa nalokho okusuke kubalulekile, nokuthi lokhu okucwaningiwe kuqothile yini nezindlela zokuthola izimpendulo kuleyo mibuzo ebikade ihlupha ocwaningayo.

UJonker noPennink (2010) incazelo yabo ithi ayifane nezincazelo ezingenhla, bathi umqondombono wocwaningo yiqoqo lezinkolelo nemibono elolonga indlela abantu ababona ngayo umhlaba futhi baqondise ngayo ukuthi umcwaningi usiqhuba kanjani isifundo sakhe. UReheuman no-Alharthi (2016:51) bathi:

> *A paradigm is our way of understanding the reality of the world and studying it. As researchers, we have to be able to understand and articulate beliefs about the nature of reality, what can be known about it and how we go about attaining this knowledge.*
>
> Umqondombono yindlela esihlola futhi siqonde ngayo izwe njengoba linjalo. Ukuveza nokuqonda imibono ngohlobo lwangempela, ukuthi yini engafundwa ngalo, nokuthi lolu lwazi lungatholakala kanjani kuyisiphiwo esimqoka kubacwaningi.

Umqondombono wocwaningo usiza ukuveza umbono ngomhlaba, wenza ocwaningayo atshengise ngokuvulelekile ukuthi yikuphi okugunyaziwe nokuthi ucwaningo luzoqhutshwa kanjani (Bertram noChristiansen, 2014). NgokukaDeshpande (1983) umqondombono usetshenziselwa izinhloso ezine. Okokuqala iqondisa abacwaningi ngokugqamisa izingqinamba ezikhona kuloyo mkhakha wesifundo. Okwesibili, ivumele ukuthuthukiswa kwamamodeli nezinsizakuhlaziya ezivumela abacwaningi ukuthi baxazulule lezi zinkinga. Okwesithathu, isungula izindlela zamathuluzi ezifunekayo ekucwaningeni. Ngokwesibonelo, indlelakwenza nokuqoqwa kwemininingo okungavumela ukuthi kuxazululeke izinkinga. Eyokugcina yesine, ihlinzeka ngemigomo nezinqubo okufanele zibhekwe lapho kuvela izinkinga ezifanayo.

UScotland (2012); u-Alharahsheh noPius (2020) bavumelana ngokuthi umqondombono uhlanganisa izingxenye ezimbalwa okuyilezi; ukucwaninga ngobukhona, i-ephistemoloji nendlelakwenza. Ukucwaninga ngobukhona kubhekana nokuqonda okukhona futhi okungokoqobo (Weber, 2004). UCarson kanye nabanye (2001) bathi i-ephistemoloji isifundo solwazi nendlela abacwaningi abaqonda ngayo iqiniso. Eyokugcina indlelakwenza, yona igxile endleleni yocwaningo, iphinde icacise izindlela zokuqoqa imininingo ezizosetshenziswa kulelo cebo lokucwaninga eliveziwe (Alharahsheh and Pius, 2020). UTurin kanye nabanye (2024) baveza umbono wokuthi mine imiqondombono ethathwa njengemikhulu yocwaningo. Eyokuqala abaphawula ngayo umqondombono obikezelayo, bathi ukholelwa entweni eyodwa, enenhloso engalinganiswa futhi ibonwe ngobufakazi. Umqondombono wesibili ohumushayo, wona obuka okungokoqobo njengokuqonda, okwakhiwe ulwazi lomuntu lwaphambilini nenhlalokuphila yabantu emphakathini (Turin kanye nabanye, 2024). Owesithathu abawuveza

umqondombono okhululayo, abawuchaza ngokuthi uhlose ukuhlaziya, ukubuza, nokuphosela inselelo izinhlaka ezivele sezikhona. Owokugcina umqondombono i*Pragmatist*, ogxile emiphumelweni engokoqobo nohlelo lokusebenza komhlaba wangempela ukuthola isixazululo esisebenzayo (Turin kanye nabanye, 2024).

Umqondombono ohumushayo nobikezelayo yomibili ithathwa njengemikhulu ocwaningweni lwefilosofi, futhi ijwayele ukusetshenziswa ukuhlaziya nokucubungula izihloko, kanti inokungqubuzana ngokwemibono emkhakheni wesayensi yezenhlalo (Kuhn, 2015). Kule ngxenye elandelayo umcwaningi uqhathanise le miqondombono ngaphansi kwezingxenye ezimbili okungukucwaninga ngobukhona ne-ephistemoloji. Okwenze umcwaningi waqoka ukuqhathanisa le miqondombono wayeka eminye ingoba yomibili ijwayele ukusetshenziswa ocwaningweni, kanti futhi ubefuna kugqame ukuthi kungani ekhethe umqondombono ohumushayo wayeka obikezelayo ibe ithi ayifane.

3.7.1 Ukuqhathaniswa komqondombono ohumushayo nobikezelayo

Umehluko phakathi komqondombono ohumushayo kanye nobikezelayo ngaphansi kokucwaninga ngobukhona ne-ephistemoloji.

3.7.1.1 Ukucwaninga ngobukhona (*Ontology*)

UHeidegger (2013) uchaza ukucwaninga ngobukhona njengohlobo oluyisisekelo sokungokoqobo noma seqiniso. Ngamanye amagama, ukucwaninga ngobukhona kuhlose ukuqonda ukuthi yini ekhona nezimpawu zakho. Igxile ekuhlolweni kwesakhiwo seqiniso, ukusiza abacwaningi ukuthola uhlobo lwento ethile nokuthi ifanele kanjani ekuqondeni okubanzi kwalokho okukhona.

Umqondombono ohumushayo uncike emcabangweni werelathivizimu obona iqiniso ngokungenakuqhathaniswa ngokubheka ocwaningweni nasekuqondeni kwezici zenhlalo nangokuhlangenwe nakho, ngokuqondile iqiniso lingaqondakala kuphela ngomqondo owakhiwe emphakathini (Scotland, 2012). USaunders kanye nabanye (2012) bathi njengoba abantu kanye nezifundo zenhlalo kungekho lula, lokho kusho ukuthi kuneqiniso elingaphezu kwelilodwa.

Ngokuphambene, uHudson no-Ozanne (1988) bachaza umqondombono obikezelayo ngokuthi ugxile emcabangweni wereyalizimu, egomela ukuthi umhlaba ukhona ngokuzimela awuncikile ngokubona komuntu. Lo mqondombono uthi kuneqiniso elilodwa nganoma isiphi isimo esinikeziwe noma into. Ihlala igcina ukuthi okungokoqobo kwangempela kuhleliwe futhi kungafundwa ngokwesayensi, ngaphandle kokuthonywa umbono womcwaningi, izinkolelo

noma ukutolika. Wonke umuntu uthola iqiniso ngendlela efanayo, futhi abantu bangasebenzisa isilinganiso nokubheka ukuqonda umphakathi (Scotland, 2012). Lokhu-ke kukonke kugcizelela ukubaluleka kwesayensi nokuhlolwa kwemithetho yokutholwa kwemininingo

3.7.1.2 I-ephistemoloji (epistemology)

I-ephistemoloji ibhekisa ukuthi okungokoqobo kwaziwa kanjani ososayensi (Carson kanye nabanye, 2001). Ngenxa yalokho, i-ephistemoloji inentshisekelo kuzo zombili izinhlobo zezinto kanjalo nokuvela kwemininingo. URyan (2018) uyichaza njengesici sangaphakathi socwaningo ngoba ihlola ukuthi abacwaningi bawubuka kanjani umhlaba futhi bayihlukanisa kanjani imininingo enembile nengalungile phakathi kwemiphumela yocwaningo etholakele.

Ngokwe-ephistemoloji umqondombono ohumushayo uhlose ukucebisa imininingo eqoqiwe (Riyami, 2015). URiyami uphinde aphawule ukuthi abantu nemininingo baxhumeke ngokungalingani. Ngokusho kukaMoustakas (1994) umqondombono ohumushayo ngokwe-ephistemoloji ukungukufundwa kobudlelwano phakathi kocwaningo kanye nendaba yokucwaninga, kanti ugxile kakhulu encazelweni, ezwini, embonweni, emininingweni yaphambilini, nasemizweni edluliswa umuntu ngamunye.

Ngakolunye uhlangothi, umqondombono obikezelayo ususelwe emaqinisweni atholakalayo nabonakayo. Inhloso yokulinganisa nokubuka ubudlelwano bezembangela nemiphumela kufanele kube ukudala ubufakazi obunenjongo nobunokwethenjelwa (Carson kanye nabanye, 2001). Ngokwengeziwe, lo mqondombono ungukulungiselelwa kwemithetho ebanzi neziqondiso ukuhlola nokuqinisekisa ukuthambekela noma izehlakalo ezibonwe ngaphakathi kwenhlangano. Abacwaningi balo mqondombono bahlala bengathathi hlangothi futhi benenjongo ngokugcina ibanga kusuka kubabambiqhaza bocwaningo, lokho kwenzelwa ukugwema ukukhetha komuntu siqu. Ngokusho kukaHowell (2013) uma umcwaningi esethole imininingo noma umbono onembile ngokuvela kwemvelo, bayakwazi ukuhlukanisa phakathi kwesizathu nemizwa kanye naphakathi kwesayensi nangokwemininingo yaphambilini.

3.7.2 Umqondombono ohumushayo kulolu cwaningo

Ngokwezinhlobo ezikhona zemiqondombono ezivezwe uTurin kanye nabanye (2024) ngenhla, lolu cwaningo lusebenzise umqondombono ohumushayo. UNeuman (2014) uthi lo mqondombono wasungulwa izazi zaseJalimane kusuka onyakeni wezi-1970 kuya kowezi-1980. U-Elshafie (2013) uqhuba athi phakathi kwamagama ezazi ahambisana nokusunguleka komqondombono ohumushayo kukhona uMax Weber, uWilhem Clilthey, uGeorge Herbert Mead, uHerbert Blumer no-Edmund Husserl. UCreswell (2003) ephawula ngomsuka

wokusunguleka komqondombono ohumushayo uphawula ukuthi abacwaningi abaningi babenganeliseki ngokusebenzisa umqondombono obikezelayo, lokho okwaba isiqalo sokuthi kusungulwe lo mqondombono.

UWillis (2007) uthi umqondombono ohumushayo ubonakala ngezimpawu ezintathu okuyilezi; abantu okuyibona abanezincazelo ezincike endleleni abaqonda ngayo umhlaba abaphila kuwo, ocwaningayo uba ingxenye yemibono evezwayo ngomhlaba. Okokugcina, ilukuluku lokuqhuba ucwaningo njengoba kuyilo elenza abacwaningi begcine sebeqhuba ucwaningo becubungula ngento ethile ukuthola iqiniso ngayo. UThanh noThanh (2015:26) bathi:

> *In the interpretive paradigm, the crucial purposes of researchers are to get 'insight' and 'in-depth' information. In that case, using quantitative research, which describes the world in numbers and measures instead of words, is not likely to be productive. It is unlikely that I will gather 'depth' and 'insight' via the statistics that are frequently used in quantitative methods.*
>
> Kumqondombono ohumushayo, izinhloso ezimqoka zabacwaningi ukuzuza ulwazi 'lokuqonda' kanye 'nolucebile'. Kuleso simo, ukusebenzisa ucwaningozinombolo, oluchaza umhlaba ngezilinganiso nangezinombolo esikhundleni samagama, akujwayelekile ukuthi lube yimpulelelo. Akunakwenzeka ukuthi ngizoqoqa 'okujulile' kanye 'nokuqonda' ngezibalo ezivame ukusetshenziswa kwizindlelakwenza zocwaningozinombolo.

Ababhali abafana noGephart (1999) kanye noBabbie noMouton (2007) bavumelana ngokuthi lo mqondombono ohumashayo uhlose ukwazi ngabantu nokuqonda indlela abaziphatha ngayo emphakathini. Lo mqondombono ukholelwa ukuthi iqiniso ngento alilinye noma alivezwa ngendlela eyodwa, lokho okucacisa ukuthi ulwazi ngento alikho lunye. UWillis (1995) uthi ngamanye amagama, ukwenza kwabantu njengoba kuhlukile kumuntu ngayedwa kanjalo nokucabanga kwabo kuhlukile, lokho kusho ukuthi ulwazi abanalo ngento alufani.

Ngale ndlela uWillis ugcizelela ubumqoka bokuthola nokucubungulisisa izimvo nemibono eyehlukene kubabambiqhaza lokho okwenziwa ngenhloso yokuphumelelisa nokwakha ubuqiniso ocwaningweni, ngale kokulahlela ngaphandle imibono ebingenza ucwaningo lukholakale kakhulu. UKoul (2008:2) uphosa esivivaneni ngokuthi athi:

> *Intepretive paradigm study individuals with their characteristics, opinions, different human behaviours and attitudes.*
>
> Umqondombono ohumushayo ucwaninga abantu nobunjalo babo, imibono, ukuhlukana kokwenza kwabo nemiqondo-simo.

Imibono nezincazelo okuvezwe ngenhla ngomqondombono ohumushayo kungezinye zezinto ezithonye umcwaningi ukuthi akhethe lo mqondombono njengesisekelo socwaningo lwakhe. Umcwaningi uzama ukuphenya kangcono ngokuvezwa kwesiko lendabuko emidlalweni kamabonakude, uzama ukucubungula ukuhlola ngokunzulu ngenhlalokuphila yabantu ethinta indlela abagcina ngayo isiko nendlela abagubha ngayo imigubho yefagugu lesiko emidlalweni ekhethiwe. Okuphinde kwenza umcwaningi wakhetha lo mqondombono ingoba ufuna ulwazi olujulile, okungulwazi oluthola ngalo mqondobono ngoba wona awusebenzisi izinombolo nezilinganiso njengomqondombono obikezelayo, kodwa uphendula imibuzo yocwaningo bunjalonto.

3.8 Isiphetho

Lesi sahluko sehlukaniswe ngokwezigaba ezimbili eziyinhloko. Esokuqala isigaba sethule insizakuhlaziya okuyiyo ucwaningo olweyeme kuyo, kanti esigabeni sesibili kwethulwe izindlelakwenza ezisetshenzisiwe ukuqhuba ucwaningo. Ngaphansi kwesigaba sokuqala kwethulwe Insizakuhlaziya Yokulindelwe Umphakathi, nokuyinsizakuhlaziya ucwaningo olweyeme kuyo. Esigabeni sesibili kwethulwe izindlelakwenza zokuqoqwa nokuhlaziywa kwemininingo yalolu cwaningo ngaphansi kwalezi zihlokwana: indlelakwenza yocwaningo bunjalonto, idizayini yokuhumusha eyisisekelo, amasu nenqubo yokuqoqwa kwemininingo, indlela yokuhlaziywa kwemininingo, ubuqiniso nokukholakala kocwaningo, kwase kugcina okuphathelene nenqubonhle. Seqhubekile isigaba sesibili sethula umqondombono jikelele, sabe sesigqamisa umqondombono ohumushayo, nokuyiwo oqokelwe lolu cwaningo, kwase kugcina isiphetho sesahluko. Esahlukweni esilandelayo kuhlaziywa imininingo etholakele kulolu cwaningo.

ISAHLUKO SESINE
UKUHLAZIYWA KWEMININGO

4.0 Isingeniso

Lesi yisahluko sesine socwaningo esethula, sihlaziye imininingo eqoqiwe mayelana nesihloko esithi "Ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko: Kubhekwa imidlalo kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'"***, kusetshenziswa indlelakwenza yocwaningo bunjalonto. Imininingo ihlaziywe ngaphansi kwamaqoqo ayisikhombisa, achazwe ezigabeni 4.2 ngenzansi ngenhloso yokufezekisa izinhloso zalolu cwaningo okuyilezi; ukuhlola amasiko nemigubho yendabuko emidlalweni ekhethiwe nokucubungula amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe. Emva kwesingeniso kuchazwa kafuphi ngobudlelwane besiko nefagugu. Isigaba esilandela leso ukuchazwa kokwakhiwa kwamaqoqo, kuhlaziywe izinhlobo nemigubho yendabuko njengoba kuvele emidlalweni ekhethiwe. Ngaphambi kwesiphetho, kucutshungulwa amathuba nezinselele zokugcinwa nokuvuselelwa kwamasiko endabuko, ezivele emidlalweni.

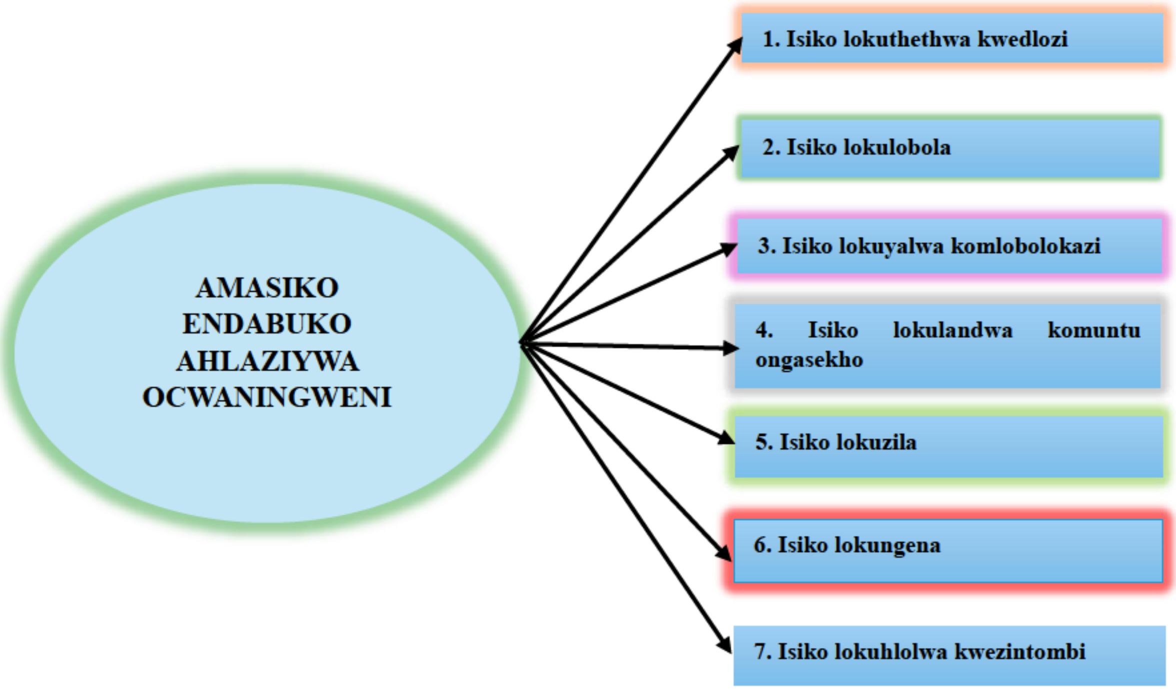
4.1 Isiko nefagugu

UVesco (2010) uphawula ukuthi phakathi kwesiko nefagugu lesiko kunobudlelwane obuncikene kakhulu, kokubili kungamadlela ndawonye. UVesco uqhubeka athi ukugcinwa kwesiko lendabuko uma kulokhu kuqhubeka kwenziwa izizwe ngokuhlukana kwazo, ngokuzenzekelayo lokho kwelekelela ekutheni ifagugu lesiko ligcineke liphila lingashabalali, ledlulele ezizukulwaneni ngezizukulwane. UVesco (2010) uqhubeka aphawule ngokuthi amasiko endabuko njengoba eyingxenye yefagugu lesiko uma kuqhutshekwa nokuthi agcinwe izizwe ngokuhluka kwazo, aphenduka ingxenye yemigubho yefagugu lesiko. Ngakho-ke, amasiko endabuko ahlaziywa kulesi sahluko, ayisu eliwubuchule lokugcinwa kwefagugu.

4.2 Ukwakhiwa kwamaqoqo kulolu cwaningo

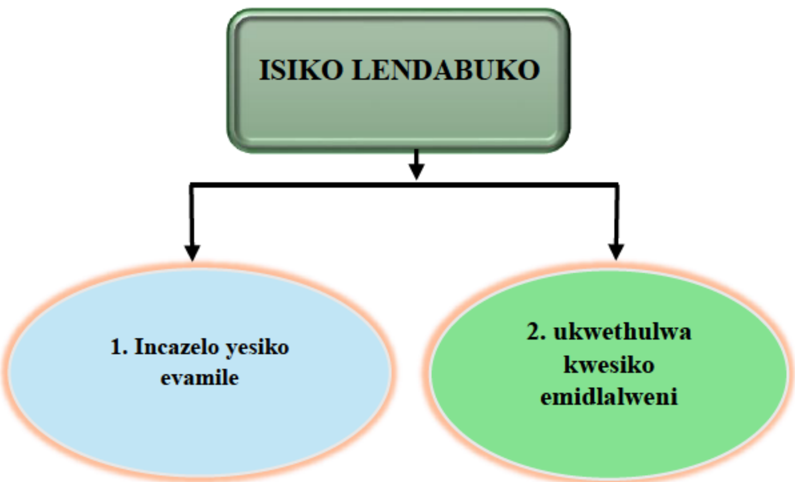
UBurnard (1991) uthi ukwakhiwa kwamaqoqo ocwaningweni umcwaningi angakwenza ngokuthi abhale phansi amanothi nezihlokwana ezimqoka, ngenhloso yokwehlukanisa imininingo ezohlaziywa futhi ifezekise izinhlosongqangi zocwaningo. UDey (1993) yena uthi ukwakha amaqoqo ocwaningweni kwenza kube lula ekutheni umcwaningi akwazi ukuchaza kabanzi, kuphinde kumvumele umcwaningi ukuthi aveze ukuqonda nolwazi olujulile ngendlelakubuka yalokho acwaninga ngakho. Kulesi sigaba umcwaningi uthule imidwebo emibili ecacisa ngokusobala amaqoqo namaqoqwana emininingo ehlaziywa ucwaningo, lokhu

ukwenze ngokusekelwa insizakuhlaziya yokulindelwe umphakathi. Amaqoqo namaqoqwana umcwaningi uwehlukanise ngale ndlela elandelayo:



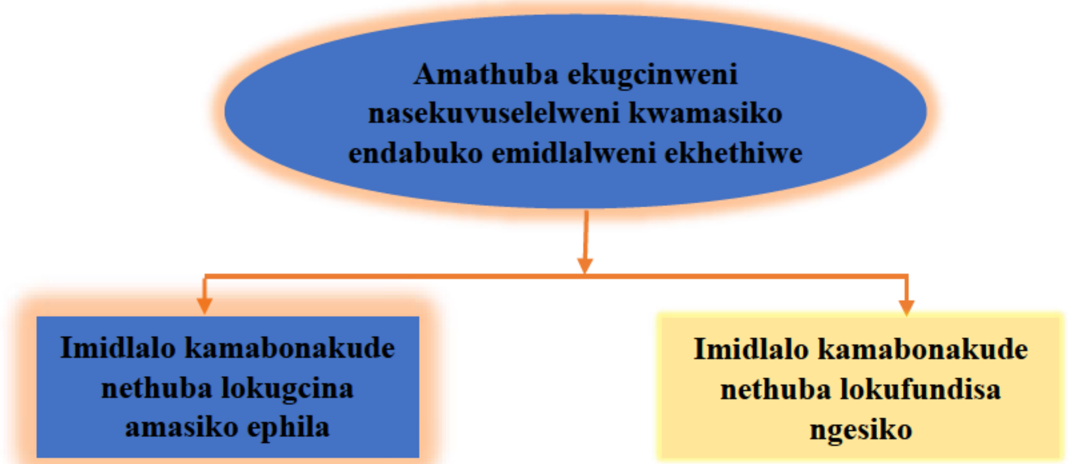
Umdwebo 4.1: *Amasiko nemigubho yendabuko ahlaziywa ocwaningweni*

Umdwebo ongenhla uhlose ukuveza amasiko ayisikhombisa atholwe kuqoqwa imininingo emidlalweni emibili kamabonakude ethi ‘***Umkhokha: The Curse’*** nothi ‘***My Brother’s Keeper’***, nokuyiwona ahlaziywa kulolu cwaningo aphendula umbuzo wokuqala wocwaningo. Umcwaningi ubone kukuhle ukuphinde ethule omunye umdwebo ongenzansi, nokungumdwebo wamaqoqwana wona otshengisa ukuthi isiko ngalinye lihlaziywe ngaphansi kwaziphi izihlokwana:

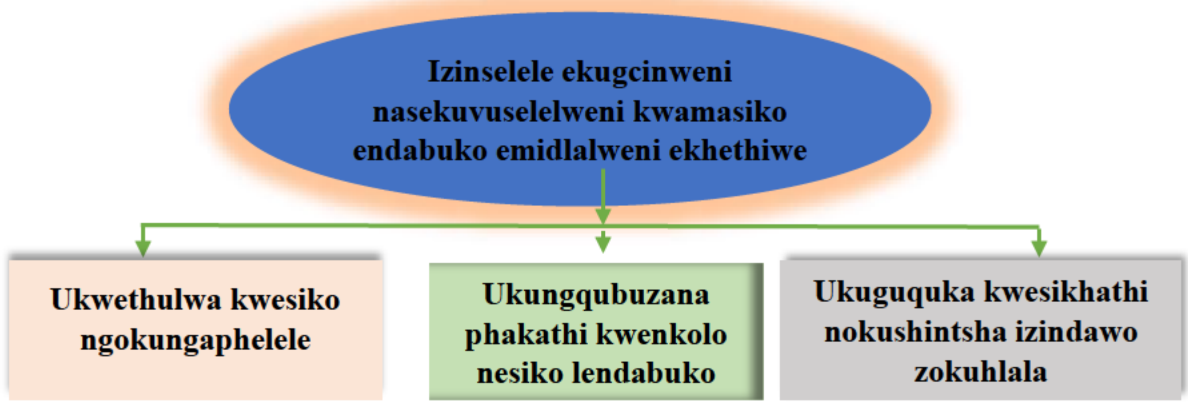


Umdwebo 4.2: *Izihlokwana okuhlaziywa ngaphansi kwazo isiko ngalinye*

Amasiko endabuko ahlaziywe ocwaningweni ayisikhombisa njengoba eveziwe esigabeni esedlule. Kula masiko ayisikhombisa, isiko ngalinye liyachazwa ngendlela evamile bese ke liyahlaziywa njengoba lisetshenziswe emidlalweni.



Umdwebo 4.3: *Amathuba ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe*



Umdwebo 4.4: *Izinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe*

Imidwebo emibili engenhla okungumdwebo *4.3* nomdwebo *4.4* iveza amathuba nezinselele ezitholwe kuqoqwa imininingo emidlalweni kamabonakude ethi ***'Umkhokha: The Curse'*** nothi '***My Brother's Keeper'***. Le midwebo igqamisa imininingo ehlaziywe kwinhloso yesibili yocwaningo nokungeyokugcina, ehlose ukucubungula amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe.

4.3 Isiko lokuthethwa kwedlozi

4.3.1 Incazelo yesiko lokuthethwa kwedlozi evamile

Leli siko lingelinye lamasiko endabuko avele emidlalweni eqokelwe lolu cwaningo. U-Idowu (1973) uthi kuyo yonke i-Afrika, kusukela eNingizimu kuya eNtshonalanga ye-Afrika isiko lokuthethwa kwedlozi liyinto ephilayo kubantu abangama-Afrika. UMadlala (2021:89) echaza leli siko uthi,

> Ukuthetha idlozi kusuke kuphahlwa kuxhunywana nabantu asebelele noma abangasekho emhlabeni. Laba bantu basuke sebephila ezweni labantu abaphila ngokomoya. Imimoya yabantu abangasekho ngokwenkolo yase-Afrika ibizwa ngezindlela ezihlukene, ngokuhlukana kwezizwe.

UMakhanya (1997) uthi ukuthethwa kwedlozi kuyisiko lokukhuluma nabaphansi ababizwa ngamadlozi, okuyilapho udlulisa ukubonga, ucela ukukhanyiselwa kokuthize, ukushweleza noma ukubika ngokuthize okungaba into osuke uzoyenza emagcekeni abo noma eyenzekile. Echaza UBlose (2002:08) echaza yena uthi,

> Uma kuthethwa idlozi, kuqalwa ngalowo oseduzane nomndeni kuqhutshekwe njalo kuthintwa labo abasaziwa yilowo othetha idlozi kuze kufike lapho sekufiphala khona ulwazi lwakhe lokulandelana kwawo amadlozi abese ecela ukuba kuthi lowa agcine ngaye abese emdlulisela kwabanye njalo njalo kuze kuyofika kuMvelingqangi.

Okugqanyiswa incazelo kaBlose ukuthi amadlozi ashiyana ngokwezigaba, kodwa elikhulu kunawo wonke nguMvelingqangi. Ngokubuka incazelo kaBlose, kusho ukuthi umuntu osaphila kulo mhlaba akanasabelo sokucela ngqo kuMvelingqangi, isigaba aye aqale kuso esokuthetha nokusebenzisa idlozi njengomxhumanisi, ngoba kuyaziwa ukuthi idlozi lisuke seliyazi imfihlakalo kaMvelingqangi. Okunye okugqanyiswa incazelo kaBlose ngaleli siko, ukuthi leli siko lokuthethwa kwedlozi alifuni ukuthi ligcinwe yinoma ubani egcekeni kodwa lidinga umuntu onolimi olunesisoka nowaziyo umlando wesibongo sakhe. Lokhu kudalwa ukuthi akumele nakancane aphambuke noma aphazame othetha idlozi, ukuphambuka kwakhe kungaholela ekutheni idlozi lingamuzwa odabeni lwakhe asuke ehlose ukuludlulisa

Ngokwesiko lokuthethwa kwedlozi, uMakhanya (1997) uthi umuntu othetha idlozi kuye kube yinhloko yekhaya, kodwa uma kusekhona uyise noma abanewabo bayise ozalweni imvamisa kuba yibo abathetha idlozi lasekhaya. UMakhanya uqhuba athi uma inhloko yekhaya ingasekho isalukwazi noma umlobolokazi ogcinelwe konke uye alithethe idlozi.

UMakhanya (1997) noBlose (2002) bathi enkathini yakudala kwakuthi uma kugcinwa isiko lokuthethwa kwedlozi, inhloko yekhaya ikhulume nedlozi ngaphandle kokushisa impepho. UBlose (2002) uthi leli siko inhloko yomuzi ibiligcinela esibayeni sezinkomo, isizathu salokho ukuthi isibaya sasithathwa njengesizinda sabadala nesingumgogodla womuzi, nokuyimanje isibaya sisengumgogodla womuzi, ukungabi bikho kwesibaya egcekeni kusho ukungapheleli kwesakhiwo somuzi. UBlose (2002) akaphikisani nokushiwo nguMakhanya ungeza ngelithi ukuthethwa kwedlozi kuyisiko elidinga inhlonipho nokuhlambuluka kuloyo oligcinayo. Okushiwo uBlose kwenze umcwaningi wanokuqonda esinye sezizathu esenza kuqokwe inhloko yomuzi ukuthi kube yiyo ethetha idlozi. Umcwaningi ukholelwe ekutheni okwenza kuqokwe inhloko ukugcina leli siko, ingoba inhloko yekhaya imvamisa ayenzisi okwengane yona esuke isalibele okomhlaba nokungayingcolisa edlozini, kodwa isuke inhloko isiqoqekile futhi isikuqonda kangcono ukuhlala ngokuhlanzeka ukuthi kuhamba kugcinephi ezintweni ezithinta umsamo nedlozi.

Inkathi nosikompilo izinto ezimbili ezingahlukaniseki kalula, ukuguquka kokukodwa phakathi kwakho kwenza nokunye kuguquke. Ngokushintsha kwenkathi osekuphilwa kuyo namuhla nosikompilo luye lwahamba lwashintsha, indlela isiko eligcinwa ngayo kuqala ayisafani neyanamuhla, iguqukile. Phela kuqala abantu babe behlala emaqhugwaneni. UMakhanya (1997) uthi endulo yabe ikhona indlu eyiqhugwane eyayihlonishwa, ayayaziwa ngokuthi ixhiliba, ngoba yayihlala izitsha zegceke ezihloniphekile futhi kwabe kungangeni noma ubani kuyo. UMakhanya uqhubeka athi ngokushintsha kwesikhathi isiko lokuthethwa kwedlozi lahamba lashintsha indlela eligcinwa ngayo, lasuka ekugcinelweni esibayeni laqala lagcinelwa endlini eyayaziwa ngokuthi ixhiliba, nokuyilapho yaqala khona yabizwa ngendlu yakwagogo. UMakhanya (1997) uthi ngeminyaka yowezi-1900 kwabe kungukuqala kokusetshenziswa kwempepho uma kuthethwa idlozi, nokwabe kungumkhuba owawufike nazangoma, nowahamba lo mkhuba waba ingxenye yesiko ngoba sekuyikho osekwenziwa enkathini yanamuhla. Echaza impepho uNtshangase (2012:18) uthi,

> *Impepho is an indigenous African plant that, once dried, is burnt in order to communicate with one's ancestors.*
>
> Impepho ngumuthi womdabu wase-Afrika, uyashiswa ngemuva kokuba womile ukuze umuntu akwazi ukuxhumana namadlozi akhe.

UMsimang (1975) uthi uma kugcinwa leli siko inhloko yomuzi okuyiyo ethetha idlozi iye ifike iguqe noma iqojame emsamo, endlini yakwagogo. Echaza umsamo uKrige (1950: 91) uthi:

> *The umsamo is the place of honour in any hut: no one ever sits at the umsamo of anyone's hut because this is the place for the spirits.*
>
> Umsamo uyindawo ehloniphekile kunoma iyiphi indlu: akekho ohlale emsamo wendlu yomunye ngoba umsamo uyindawo yemimoya yegceke.

UKrige akugcizelelayo encazelweni yakhe ngomsamo ukuthi, umsamo empeleni uyindawo engadingi umuntu wangaphandle uma kukhona okwenziwayo okuthinta nawo, kodwa uyindawo okumele ubhekane nomuntu wegceke kuphela, ngesizathu sokuthi imimoya yabangasekho ihlala khona. UNtuli (2004) uthi uma kugcinwa isiko lokuthethwa kwedlozi enkathini yamanje, inhloko yomuzi ingena endlini yakwagogo, okuyindlu ephinde ihlale nezintsha okukholakala ukuthi ngezabadala bomuzi, okuyizinkamba, izingqoko nokunye, kanti nempepho nayo ihlala khona endlini yakwagogo. UNtuli uqhubeka athi, inhloko yomuzi ifike iqoshame noma indlale isicephu secansi emsamo iguqe kuso, ibe isishisa impepho iqale ithethe idlozi. Uma inhloko yomuzi isiqedile ukuthetha idlozi endlini yangenhla umsindo usuke ungasavumelekile egcekeni, ngoba kukholakala ukuthi amadlozi awazwani nomsindo.

Isiko ligcinwa phezu kwezinhloso ezithize. UMakhanya (1997:17) eveza inhloso yokugcinwa kwesiko lokuthethwa kwedlozi uthi,

> Idlozi liyathethwa ngokubika inkinga, ukucela, ukubonga lokho ofisa abaphansi bakusize noma bakwenzele kona. Idlozi liyathethwa ngokwenza kungakhulunywanga. Uma inhloko yomuzi noma isalukazi esidala bezicelela noma bebonga kwabaphansi, bashisa impepho emsamo bakhulume ngenhliziyo. Iphunga nje le mpepho liwukudla okuwanelisayo amadlozi.

Encazelweni kaMakhanya ngenhloso yokuthethwa kwedlozi uNtuli (2004) wengeza ngelithi leli siko liyagcinwa futhi ngenhloso yokushweleza kwabaphansi.

4.3.2 Ukwethulwa kwesiko lokuthethwa kwedlozi emdlalweni othi *"Umkhokha: The Curse"* nothi *"My Brother's Keeper"*

Ngokwensizakuhlaziya yokulindelwe umphakathi, emidlalweni leli siko nakuba limelwe ngezindlela ezimbili, kodwa zombili lezi zindlela zisabonisa ukwenza okulindelwe umphakathi. Emdlaweni othi '***Umkhokha: The Curse***' isiko lokuthethwa kwedlozi lethulwe ngezindlela ezimbili, eyokuqala indlela elabe ligcinwa ngayo enkathini edlule, okuyilapho inhloko yomuzi yayikhuluma nabadala esibayeni ngaphandle kokusebenzisa impepho. Lethulwe kanje leli siko emdlalweni,

> **UBabomncane wakwaMthembu (*esibayeni*)**: “Mthembu. Mvelase. Mnisi wemvula ilanga libalele. Ngilana ke Mvelase esibayeni senu sizokhipha nazi izinkomo ezihambayo ziya kwaGumede, siyanicela-ke boNgoza ukuthi maziphuma lezinkomo nizibusise, bese kuba ukuqala kwesihlobo esihle nobuhlobo obukhulu emndenini yomibili yakwaMthembu nakwaGumede. Qhudeni.” (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 19)

Ngemuva kokuthi uSiphamandla avumelane nokuthi athathe umafungwase wakwaGumede okunguXolile, ngaphambi kokuba kuphume izinkomo zamabheka uyise omncane ubona kukuhle ukuthi ababikele abadala, okungamadlozi omuzi. Lokhu ukwenza ekhona esibayeni, uqala ngokubathakazela, emveni kwalokho ube esebika udaba kubantu abadala ebachazela ngezinkomo zabo ukuthi njengoba phakathi kwazo kuzophuma eziyisithupha ziye kwaGumede abazibusise abadala njengoba ziyophemba isihlobo esihle nje.

Emidlaweni othi ‘***Umkhokha: The Curse’*** leli siko liphinde lethulwe ngokuthi lenzelwe endlini yakwagogo. Lapho sithola uDifa Gumede okuyinhloko yomuzi ethetha idlozi ngenhloso yokubabikela ngezinkomo zamabheka ezazilethwe ngabakwaMthembu. Akwenzayo uDifa Gumede ufika endlale isicephu secansi phansi, nokuyiso aguqa kuso njengophawu lokuhlonipha abadala, ashise impepho, bese ethetha idlozi athi,

> **Difa Gumede (*endlini yakagogo*):** “Ngikhuleka kuwe nzalabantu yalapha ekhaya, ngikhuleka kuwe mkhulu, ngikhuleka kuwe baba ongizalayo. Ngikhulekela nazi izinkomo zenu, amabheka aphuma kwaMthembu angena ngomafungwase wenu emagcekeni alapha koGumede, uXolile. Sithi-ke akube kuhle. Siyabonga. Sengicela nezalukwazi zalapha ekhaya ukuthi mzukwane iphuma lengane iyogana, zihambe nayo, umgano wayo ube muhle. Ube nezibusiso.” (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 20)

Abantu abaphila ngamasiko, kulisiko kubo ukuthi uma kukhona okuhle okwehlela bona nemindeni yabo kumele bathethe idlozi ngenhloso yokulazisa nokubonga leyo nhlanhla ebehlele. UDifa Gumede emveni kokuba befike bazishaya zaphelela abakwaMthembu wabona kukuhle ukuthi abikele abadala ngosekwenzekile emagcekeni abo. Ekuligcineni kwakhe leli siko uya endlini yakwagogo nokuyilapho afike waguqa emsamo washisa impepho, waqala ngokubiza abanikazi bomuzi kusuka kukhokho kuze kuyofika kuyise, emva kokubabiza ube esebabikela ngezinkomo zamabheka ezisuka kwaMthembu. Eduze kodengezi lwempepho kusuke kukhona ugqoko, impepho nomancishana, konke lokhu okufakazela ukuthi usendlini yakwagogo, lapho kuthethwa khona idlozi, ngoba ihlala izitsha ezibalulekile zegceke.

Okuqashelwe umcwaningi ukuthi leli siko lokuthethwa kwedlozi kulo mdlalo othi '***Umkhokha: The Curse***' livezwe ngezindlela ezimbili, eyokuqala okuyindlela yakuqala lapho idlozi lithethwa esibayeni sezinkomo (ngokomdlalo kwenzeka endaweni yasemakhaya), eyesibili indlela elethulwe ngayo leli siko emdlalweni, lethulwe ligcinelwa endlini yakwagogo (ngokomdlalo kwenzeka endaweni eyakhele idolobha). Lokhu kwethulwa kwesiko ngezindlela ezingafani umcwaningi ubone ukuthi umdlalo uzama ukutshengisa ezinye zezizathu eziguqula indlela okugcinwa ngayo isiko. Umdlalo uveza ukuthi ukushintsha indawo yokuhlala ngenye yezimbangela zokuguquka kwendlela okugcinwa ngayo isiko.

Emdlalweni othi '***My Brother's Keeper***' leli siko lethulwe ngendlela efanayo nendlela elithulwe ngayo emdlalweni othi '***Umkhokha: The Curse***', nokuyindlela umcwaningi ayiveze njengeyesibili. Kulo mdlalo uMshengu oyinhloko yakwaShabalala uthetha idlozi, lapho ebika kwabaphansi ukuthi useyihlabile imbuzi yabo yokubonga impumelelo abamuphe yona onyakeni. UMshengu akwenzayo endlini yangenhla ufike andlale isicephu secansi okuyiso aguqa kuso njengoba ezothetha idlozi, ngemumva kwakhe uphahlwe ngamadodana akhe amane wona asuke ehlezi phansi. Ube uMshengu eseshisa impepho aqale akhulume athi,

> **Mshengu (endlini yakwagogo)**: "Bomshengu, Shabalala, Donga lukaMavuso, sidwaba siluthuli. Sesinihlabele izinyane lenu, okuyisipho esininika sona, ngenikwenzile nenzela lo mndeni. Siyacela boMshengu ningasifulatheli. Nisivikele boMshengu kuzo zonke izitha zethu ezifisa ukuthi zithikameze lo mndeni" (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 1)

UMshengu oyinhloko yomuzi wakwaShabalala ngemumva kokubona ukuthi unyaka ubahambele kahle, idlozi libakhanyisele laphinde labavikela ezitheni abanazo kwezamabhizinisi, ubona kukuhle ukuthi amadlozi akhe awaphe isithebe, okuyimbuzi yokubonga kuwo, nokuwanxusa ukuthi awaqhubeke njalo amadlozi ahlenge umndeni wakhe. Ekuqaleni komsebenzi uqala ngokuthetha idlozi lakwaShabalala. UMshengu leli siko uligcinela endlini yakwagogo, ungena kuyo aqonde emsamo, afike aguqe ashise impepho, abize bonke oShabalala, ngenhloso yokubazisa ngezinyane abahlabele lona. Eduze kodengezi lwempepho kusuke kukhona izitsha ezibalulekile zegceke ezifakazela ukuthi kusendlini yakwagogo, kukhona umancishana nesiqokwe, konke lokhu kuyizitsha zegceke ezihlala endlini yakwagogo, lapho kuthethwa khona idlozi.

Indlela isiko lokuthethwa kwedlozi elethulwe ngayo emdlalweni othi ***'My Brother's Keeper'***, okuyilapho khona uMshengu usuke ephahlwe amadodana akhe. Ngokwenza njalo

kukaMshengu, lokho kuveza umqondo wokubaluleka kokwedluliselwa kolwazi ezizukulwaneni ezisencane ngamasiko azo. Uma isizukulwane esisencane sisondezwa emasikweni, sibona indlela agcinwa ngayo, ngokuzenzekelayo kuyoba lula ukuthi zibuyele emasisweni, amasiko ahlonishwe aphinde abe ingxenye enkulu yempilo yomuntu.

Emidlalweni yomibili kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** leli siko livezwe ngendlela efanayo, nokuyilapho livezwe ligcinelwa endlini yakwagogo. Umcwaningi ukholwa ukuthi le midlalo njengoba igcine leli siko ngendlela eyodwa, ngisho nalapho imindeni ihlala ezindaweni ezisemadolobheni, ihlose ukwethula umqondo wokuthi amasiko aphilelana kanjani nesimanje. Ngeso lomcwaningi, indlela le midlalo egcine ngayo leli siko izama ukuveza ukuthi ukuphila emadolobheni akukucimi ukubaluleka kwezinkolelo zendabuko.

4.4 Isiko lokulobola

4.4.1 Incazelo yesiko lokulobola evamile

Leli siko lingelinye lamasiko endabuko avele emidlalweni eqokelwe lolu cwaningo. Echaza uMsimang (1975:265) uthi:

> Ilobolo liyindlela yokuthi izandla ziyagezana. Ngokuphuma kwentombazane ekhaya abazali bayo bayalahlekelwa ngosizo esuke iyilo ekhaya. Okwesibili ilobolo liyindlela yokubonga ukukhuliselwa intombi ibe ngumuntu ogcwele lona oseyokwakha umuzi kobani.

UManyathi (2010: 2) yena akuphawulayo ngelobolo uthi,

> Ilobolo yizinkomo eziphuma kumkhwenyana ezinika umukhwe. Lapha kusuke kwakhiwa ubuhlobo. Lezi zinkomo kubuye kuthiwe ngamabheka.

Ngokubuka lezi zincazelo ezethulwe ngenhla, umcwaningi ukholwa ukuthi ukulobola kuyisiko olunguphawu lokwethula ukuhlangana nobumbano phakathi kwemindeni emibili. Ngamanye amagama, leli siko liyinkokhelo yomshado. UMkhize (2011:4) uphawula uthi,

> *Ilobolo is cattle (regardless of number) paid by* umkhwenyana *for his* umakoti. *It is various cattle with their specific names and functions paid to the father and also to the mother of their daughter.*
>
> Umkhwenyana ushintshanisa umakoti wakhe ngokukhokha ngezilwane zelobolo, kungakhathalaleki inani lazo. Umama nobaba wentombazane bathola inkokhelo yezinkomo ezihlukahlukene, ngayinye inegama nomsebenzi oyingqayizivele.

Ngokubuka incazelo ecashunwe ngenhla, isiko lokulobola liyindlela yokuhlonipha izindima zabazali ekukhuliseni ingane yabo. UMbili (2011) naye echaza ilobolo uthi liyisiko elihlose ukuhlanganisa imindeni emibili yalabo abasothandweni noma asebevumelene ngothando, imindeni iye ihlangana ndawonye ngokuvamile, ekhaya lapho kuzalwa khona intombazane ngenhloso yokwenza izingxoxo ngezinkomo zelobolo okumele zikhishwe ngasohlangothini lukamkhwenyana.

Kudala leli siko uMseleku (2019) uthi laligcinwa ngokuthi abasuka ohlangothini lowesilisa bahambise izipho, lezo ezazithathwa njengophawu olwaluveza ukuthi lowo wesimame lapho ayoganela khona ngeke alambe kodwa uzohlala ngentokomalo nangokunakekelwa. Ngaphezu kwezipho ezazikhishwa abakubo kowesilisa olobolayo, uMdakane (2024) uthi indlela elaligcinwa ngayo leli siko kwakungaba ukuthi owesilisa olobolayo ukhipha noma yini eyigugu kuye. UMdakane uyaqhubeka uthi endulo kwakunendlela ekuhlaliswana ngayo, kwakuthi noma insizwa ivela emzini okungenzeka awunayo nendawo ekahle, babefika abakubo kwensizwa kuxoxiswane kuvunyelwane ukuthi bazosikela laba abasemzini udeda ngendlale wendawo kweyabo, bese bona bebaganisela ngentombazane yabo.

Ngenxa yokuthi isiko lishintsha ngokuhamba kwesikhathi, nakhona esikhathi sakudala leli siko lahamba laguquka. UNxumalo noNyembezi (1966) bathi esikhathini esedlule ngenxa yokuthi kukhona imizi eyayisutha yayilobola ngezinkomo ezihamba phansi ezaziyisithupha, nazo lezi nkomo okwakuba ukuthi ziyigugu kuloyo mndeni olobolayo. UNxumalo noNyembezi baqhubeka bathi lezi zinkomo zabe zihlukene ngokweminxa, zinamagama. Lezi nkomo kwabe kuyilezi; inkomo kamama, inkomo kababa, inkomo yomqholiso, inkomo yesikhumba, inkomo yesibhoma nenkomo yebheka. Zonke lezi zinkomo zamalobolo zazibizwa ngezinkomo zamabheka.

UMdakane (2024) uthi ngokushintsha kwesikhathi nenani lezinkomo zokulobola lahamba lashintsha. UMdakane uqhuba athi izinkomo zasuka kweziyisithupha zaya kweziyishumi nanye. Isizathu esikhulu sokushintsha kwenani lezinkomo livezwa nguPosel noRudwick (2012), bobabili baphawula ukuthi uguquko lwadalwa ngowayaziwa ngoSomtsewu kaSonciza, uTheophilus Shepstone. Ngonyaka wezi-1850 uTheophilus wathonya umqondo wabantu abansundu ukuthi elobolweni abaphinde bangeze ezinye izinkomo ezinhlanu kulezi eziyisithupha ezazivele kungezamabheka. Lezi zinkomo ezinhlanu okwangezwa ngazo uPosel no Rudwick (2012) baveza ukuthi yilezi: inkomo yemvulamomo, inkomo yenhlalisamthimba, inkomo yesiwunkulu, inkomo yesiqondo nenkomo yomncamo.

UDlamini (1983) uthi nakuba kusalotsholwa ngazo izinkomo eziyishumi nanye kodwa esikhathi okuphilwa kuso manje sekunezinguquko endleleni ezikhishwa ngayo lezi zinkomo. UDlamini uqhuba athi esikhathini sanamuhla izinkomo zoboya kuya ngokuya iyazibeka indaba yokusetshenziswa kwazo elobolweni, kunalokho sekusetshenziswa imali okwedlula zona. UMadlala (2021) usho okuseka uDlamini uma ethi, esikhathini sasendulo ukukhokha ilobolo ngezinkomo zoboya bekudla ubhedu, kodwa kamumva ilobolo selikhishelwa imali. UDlamini (1983); uMadlala (2021) bobabili baphawula ukuthi lolu guquko umnyombo walo kungenxa yokuntenga kwenani lezinkomo, kanjalo nezinye izilwane ezingasetshenziselwa ukulobola esikhathini osekuphilwa kuso. Okushiwo uDlamini (1983) noMadlala (2021) umcwaningi ubone kugcizelela ukuthi akushintshi ukuthi noma sekusetshenziswa imali ukukhokha ilobolo, kodwa inhloso isafana neyasendulo kusewukulobola loyo wesifazane osuke ufuna ukwakha naye.

Kunemigudu elandelwayo uma kugcinwa isiko lokulobola. UMkize (2023) uthi uma kugcinwa leli siko kufika abakhongi abathunywe umkhwenyana bezocela isihlobo esihle. Uqhuba athi laba bakhongi bafike bamemeze esangweni bezethule beveze nenhloso abeze ngayo, ngokuqhubeka kwesikhathi bafakwe ngaphakathi. UMkize (2023) uthi ukufika kwabakhongi ngaphakathi baye abakubo kukamakoti babize inkomo yokuqala okuyimvulamlomo, ngemuva kwayo kube sekubizwa ezinye izinkomo ngeminxa yazo. Inani lezinkomo ezibizwa uma kugcinwa leli siko kuncike ekutheni olotsholwayo uziphethe kanjani, okuhlanganisa ubuntombi nokuba nabantwana.

Lonke isiko eligcinwayo lisuke linenhloso noma ukubaluleka okuthize ekugcinweni kwalo, ngakho-ke naleli siko lokulobola ukugcinwa kwalo kunezinhloso ezithize. UMsweli (2020) uthi inhloso enkulu yokugcinwa kwesiko lokulobola ukuhlanganisa owesilisa nowesifazane ngokusemthethweni, kanti liphinde leli siko lakhe ubuhlobo phakathi kwemindeni yomibili esuke ikhiphelene amalobolo. UMkize (2023) uthi njengoba kwaziwa ukuthi owesilisa ohlala nowesifazane engamlobolile wamqeda ufana nokipitile, ngakho enye yezinhloso ngaleli siko lokulobola ukugwema lokho, kunalokho lihlose ukulwela ukuthi kwakheke ubuhlobo phakathi kwemindeni, kuhlanganisa abaphila enyameni nalabo abaphila ezweni lezipho, okungamadlozi.

4.4.2 Ukwethulwa kwesiko lokulobola emdlalweni othi *"Umkhokha: The Curse"*

Emdlalweni ***'Umkhokha: The Curse'*** leli siko lokulobola livezwe kanje:

> **Maphalala:** "Njengoba besesishilo sikhuleka Qwabe, Mnguni ezinkomeni ebesizishilo ke imvuma, inhlalisamthimba, isiwunkulu, isibhoma, umncamo sivale ngebheka wena kaQwabe
>
> **Ilunga lakwaGumede**: Ngiyakuzwa maphalala. Kodwa engingakuzwisisi kahle ilokhu kwenkomo yodondolo
>
> **Maphalala**: Ngokuhlukana kwezigodi wena kayeyeye, ngiyathemba leyo nkomo izofika nomkhwenyana ekugcineni
>
> **Ilunga lakwaGumede**: Siyazivuma lezi nkomo zakho ezisithupha ezihamba ngamasondo, lezi ezinye ezinhlanu ezisele nantu uhlu, umhlandla wazo ukuthi nizozikhokha kanjani" (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 20)

Emveni kokwenza konke okuye kwenziwe uma kulotsholwa okuhlanganisa ukukhuleka esangweni, ukungeniswa nokukhipha imvulamlomo kwabe sekuqala izingxoxo zamalobolo phakathi koMthembu noGumede, ezabe ziholwa umkhongi omkhulu uMaphalala ohlangothini loMthembu. Engxoxweni ebakhona abakwaGumede bayazivuma izinkomo eziyisithupha zoboya umkhongi omkhulu owabe ezibiza ngamagama azo, kodwa babe sebenika uhlu oluqukethe inani lemali yezinkomo ezinhlanu okungezokwengeza kulezi eziyisithupha zoboya. Sesizihlangene zonke, inani lazo ziyishumi nanye, eyeshumi nanye yengezelwe ukuthi umuntu olotsholwayo usayintombi. Leli siko lokulobola emidlalweni limelwe ngokungokoqobo, okwenza livumelane nokushiwo insizakuhlaziya ucwaningo olweyeme kuyo.

Emdlalweni othi ***'Umkhokha: The Curse'*** ngemumva kokuthi befikile abakhongi, uMaphalala ongumkhongi omkhulu uyayiveza inhloso yokuzolobola besamemeza esangweni, uma ethi:

> **Maphalala (umkhongi omkhulu)**: "Siyakhuleka Baba, size nje ukuzocela isihlobo esihle, asilwi Phakathwayo, Mnguni, wena kaMalandela ngokulandela izinkomo zamadoda. Siyakhuleka Qwabe, Sizocela nje isihlobo esihle." (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 21)

Le nkulumo yomkhongi omkhulu uMaphalala ecashunwe ngenhla igqamisa inhloso eyabe yenza bezolobola lapha kwaGumede. Inhloso ngaleli siko egqama enkulumweni kaMaphalala eyokuthi njengoba bezolobola lapha kwaGumede akukhona ukuthi bazolwa kodwa ukuzocela isihlobo esihle. Ukucela kwabo isihlobo esihle kwabe kungukwakha ubuhlobo phakathi kwalemindeni yomibili ebingahlobene phambilini.

Enye yezinhloso ngokugcina leli siko, evezwe ngenhla eyokwakha umshado obusisekile nonesisekelo samadlozi. Emdlalweni othi ***'Umkhokha: The Curse'*** le nhloso yokwakha

umshado obusekile ivela lapho uDifa ethetha idlozi, ebonga izinkomo zamabheka ezisuka kwaMthembu. Le nhloso emdlalweni ivezwe kanje,

> **Difa Gumede:** "Ngikhulekela nazi izinkomo zenu amabheka aphuma kwaMthembu angena ngomafungwase wenu emagcekeni alapha koGumede, uXolile. Sithi-ke akube kuhle. Siyabonga. Sengicela nezalukwazi zalapha ekhaya ukuthi mzukwane iphuma le ngane iyogana, zihambe nayo umgano wayo ube muhle. Ube nezibusiso." (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 20)

Ngemuva kwezingxoxo zamalobolo eziba khona futhi eziphetha kahle, inhloko yomuzi wakwaGumede, okunguDifa ube esethatha inkokhelo yamalobolo ayoyibika kubanikazi begceke, amadlozi, nokuyilapho afike ashise impepho endlini yabadala anxuse khona ukuthi njengoba umafungwase wakhe esendleleni ephumayo eyogana izalukwazi mazihambe naye ziphinde zimakhele isisekelo esihle emshadweni wakhe. Lokhu okukhulunywa nguDifa uma ethetha idlozi kugqamisa inhloso yesiko lokulobola, okungukuphemba isisekelo somshado obusisekile.

4.5 Isiko lokuyalwa komlobolokazi

4.5.1 Incazelo yesiko lokuyalwa komlobolokazi evamile

Isolezwe lesiXhosa (2024); uMdakane (2024) bathi ukuyalwa komlobokazi ngelinye lamasiko endabuko elisagcinwa, nelithathwa njengesigaba sokugcina esenzelwa loyo ozogana. Izincazelo zabo ziveza ukuthi isiko lokuyalwa komlobolokazi ilapho umlobolokazi ehlaliswa phansi inzalabantu imyala ngokubaluleka kwenhlonipho nangokuziphatha, lokho kwenziwa ngaphambi kokuthi umlobolokazi aphume ekhaya kubo ayongena esibongweni aganela kuso ngokusemthethweni.

UMdakane (2024) uthi isigaba sokuqala ekugcinweni kwaleli siko, inhloko yomuzi iye iqale ibike emsamo kubanikazi bomuzi. Uma sekubikiwe kwabangasekho umlobolokazi ube esegonqiswa, nokuyilapho athola khona iziyalo ezivela kwinzalabantu. UMbatha (2014:207) ukugonqa ukuchaza athi:

> Ukuhlala wedwa endaweni ecashile noma esithele ngenhloso yokufeza isiko elithile.

Incazelo kaMbatha ecashunwe ngenhla igqamisa ukuthi ukugonqa kwenzelwa endaweni ecashile, kushuthi indawo esingasho ukuthi ikhethekile. Leyo ndawo kuba ilawu noma indlu. UKhumalo (1997) wengeza ngelithi ngokuvamile loyo ogonqile uma kugcinwa leli siko

akavumelekile ukuthi ehle enyuka egcekeni, kanti futhi usuke engasavumelekile nokuthi ahleke kunanele noma ngabe kushiwo ihlaya elingakanani. Kuleli siko uthi uma eesegonqile umlobolokazi inzalabantu okuyiyo esihlalile emshadweni yazibona nezinkinga zakhona iye iphume ingena ngokushintshana, imunika iziyalo zokuziphatha emshadweni. UMdakane (2024) uthi le nzalabantu esuke imunika iziyalo ayimfihleli futhi ayimncengi kodwa imubekela iqiniso linjengoba linjalo ukuthi le ndlela ezoyiqala kukwamkhumula sidwaba, kumele athobe ahloniphe noma engafika abizwe ngamagama onke, kumele ahlale abekezele.

4.5.2 Ukwethulwa kwesiko lokuyalwa komlobolokazi emdlalweni othi *"Umkhokha: The Curse*" nothi *"My Brother's Keeper"*

Emdlalweni othi ***'Umkhokha: The Curse'*** isiko lokuyalwa komlobolokazi lethulwe kanje,

> **MaMzobe:** "Busisiwe mntanami, njengoba sebefikile omama
>
> **MaShezi:** Eyi Mabusi mntanami, singakhuluma sishumayele sikwenze konke ngane yami, kodwa wena uyazi phakathi ekujuleni kwenhliziyo yakho ukuthi yini e*wrong* ne*right*, angithi mana?
>
> **Mashezi:** Usuyahambake manje uyekhayeni lakho elisha, ufike uhloniphe mntanami lapho, ukuze umawakho nobaba wakho phela bayiqhenye ngawe
>
> **Omama:** impela, kunjalo
>
> **MaMzobe:** Kunjalo, Busisiwe
>
> **MaShezi:** *And* uyabona nje labo mama abalana bangangivumela mangase ngisho nje ukuthi uzoba uNkosikazi oqotho
>
> **Omama:** yebo impela
>
> **MaShezi:** *And* uyazi nkosiyami abazali bakho benze umsebenzi omuhle kabi wokukukhulisa
>
> **MaMzobe:** Lalela mntanami okokugcina, ungafike emzini ukwitize isiNgisi, ayi!
>
> **MaShezi:** Uqinisile dadewethu, uzithobe." (Umkhokha: *The Curse*, isigcawu sokuqala: isiqephu 33)

Emva kokuba sekunqunywe usuku lomgcagco phakathi kukaSphamandla noBusisiwe, uMaMzobe kanye nomama abashadile bahlalisa uMabusi phansi bamuyala ngendlela yokuziphatha emzini. Akutshelwa ngomama uMabusi konke kubalulekile ngoba kuthinta

ukuziphatha, ukuhlonipha nokuzithoba uma efika emzini. Ukuhlonipha ke kuhamba ibanga elide, umcwaningi ukholwa ukuthi umlobolokazi onguMabusi njengoba kuthiwa kumele ahloniphe uma efika emzini, lokho kuchaza ukuthi lapho ayokwendela khona kaMthembu kumele angagcini ngokuhlonipha umyeni nomndeni wakhe, kodwa kumele aphinde ahloniphe nosikompilo lakhona, ayithobele indlela okuphilwa ngayo.

Emdlalweni othi ***'My Brother's Keeper'*** leli siko lethulwe lenziwa abantu abangamaSuthu, lokhu kutshengisa khona ukuthi isiko akulona elesizwe esisodwa kodwa lingelezizwe zonkana zase-Afrika. Emdlaweni othi **'*My Brother's Keeper*'** uPuseletso onguMsuthu ngaphambi kokuba ezophuma eyoshadela kwaShabalala kugcinwa leli siko. Umama wakhe kanye nabanye omama abashadile bamhlalisa phansi, bamunike iziyalo. Livezwe kanje leli siko emdlalweni,

> **Mama kaPuseletso**: "*ke thabile ngwanaka. Letsatsi le laba lafihla. Ole makoti a molahong mwa Shabalala. Mola gawa nyala monna fela o ithobe. O hlomphe lelapa lela ka tsohle. Oska lelapa ka rona fatshe oska letheola.*
>
> ***Ubabekazi:*** *se rona rese kopana ke hore tswela pele, etshware e tie soh"*
> (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 121)

Ngemuva kokuthi uPuseletso ezoshada noNdumiso Shabalala, umama nobabekazi wakhe uPuseletso bamhlalisa phansi ngenhloso yokumyala ngendlela yokuziphatha elindeleke kuye njengomakoti omusha wakwaShabalala. Abamtshele khona ukuthi kukho konke kumele ahloniphe, ayi kuphela umyeni wakhe kodwa umndeni nesibongo sakwaShabalala. Abaphinde bamtshele khona ukuthi kumele azibambe ziqine, angakuvumeli ukuba ntekenteke, kodwa ngaso sonke isikhathi komele abhekane, ephinde abe nesixazululo ezinkingeni zakwakhe.

4.6 Isiko lokulandwa komuntu ongasekho

4.6.1 Incazelo yesiko lokulandwa komuntu ongasekho evamile

ULamula (1963) uthi ukulandwa kongasekho kuyisiko elimqoka kakhulu ezwenikazi i-Afrika, kanti isiko elisacophelelwa ukuthi ligcinwa ngendlela. ULamula (1963) echaza leli siko uthi, ukulandwa kongasekho kuyisiko eligcinwayo okuyilapho kusuke kuyolandwa umphefumulo welunga lomndeni elisuke selishonile, leli siko ligcinelwa endaweni lapho ilunga lomndeni eliphumele khona umphefumulo. ULamula uqhubeka aveze ukuthi uma sekulandwa lo mphefumulo waleli lunga elishonile, kuye kufunakale ukuthi lilandwe kusetshenziswa ihlahla loMlahlankosi, nokuyisihlahla esibuye sibizwe ngoMphafa. UKhumalo (2020) uthi uMlahlankosi yisihlahla esimqoka kakhulu kubantu abangamaNguni kanjalo nasemasikweni

abo, ngoba siyingxenye enkulu yawo. Uqhuba athi isizathu esenza sibaluleke ingoba yiso esimqoka ekulandeni umphefumulo welunga lomndeni elingasekho.

ULamula, (1963:127) naye ufakaza athi,

> Umlahlankosi (umphafa - kuthiwa umuthi wamadlozi - kungathi idlozi likaShaka lathathwa ngawo kwaDukuza, lasiwa eMakhosini kwaNobamba).

Incazelo kaLamula ecashunwe ngenhla igqamisa amandla esihlahla soMlahlankosi, ngokuveza ukuthi lesi sihlahla sinamandla okuthwala umphefumulo womuntu esuka kwenye indawo eyiswa kwenye. UMkhize (2011) uthi uma umuntu oshonile umphefumulo wakhe uphumele ekhaya lakhe siye singabi bikho isidingo sokusetshenziswa koMlahlankosi, ngoba vele umphefumulo wakhe usuke uhleli la okumele uhlale khona.

UJiyane nabanye (2012) bechaza ukugcinwa kwaleli siko ngabantu abangamaSwati bathi, amaSwati aye wona asebenzise isinemfu, okungugwayi wamakhala ukulanda umphefumulo welunga lapho uphumele khona. UJiyane nabanye baqhubeka bathi amalunga omndeni ayahamba aye lakuphumele khona umphefumulo welunga labo, bafike bafafaze phansi isinemfu mase bekhuluma nomphefumulo wongasekho bawutshele ukuthi bawulandile awungasali kodwa awuhambe nabo uye ekhaya. Okwenza basebenzise isinemfu ingoba kunenkolelo kubantu abangamaNguni yokuthi sinephunga elithi alifane nelempepho, sisheshe sibasondeze abangasekho emhlabeni (Jiyane nabanye, 2012).

Akuzona zonke izizwe zamaNguni ezigcina isiko ngendlela eyodwa, lokhu kufakazelwa indlela abantu abangamaZulu abagcina ngayo leli siko, ayifani neyamaSwati, kodwa noma kunjalo injongo yokugcinwa kwesiko ayiguqukile. UMakhanya (1997) uphawula ngaleli siko indlela amaZulu aligcina ngayo. UMakhanya uthi uma kugcinwa leli siko kulesi sizwe kuye kuhanjwe ekuseni nehlamvu loMlahlankosi, kuhamba abantu besilisa ngenxa yokuthi yibo okukholakala ukuthi bayinsila yomuzi, akuhambi noma ngubani kwabesilisa kodwa kuye kuhambe labo asebekhulile. Ihlahla loMlahlankosi lisuke liphethwe inhloko yomuzi iligoqe ngesicephu secansi ukulihloniphisa, kodwa kuyenzeka lingaphathwa inhloko yomuzi uma kusuke kusekhona ubaba wayo, noma umnewabo kababa wayo.

ULamula (1963); uGcumisa (1992); uMakhanya (1997) bonke basho okufanayo, bathi uma sekufikiwe kuleyo ndawo okwaphumela kuyo umphefumulo waloyo oshonile, kuthi loyo

okunguye oqondene nokuphatha ihlahla loMlahlankosi aqala khona ukukhuluma naloyo olandiwe athi: "Sibanibani (usho igama lakhe noma asho izithakazelo) sesifikile sikulandile. Sithi asihambe sibuyele ekhaya". ULamula (1963); uGcumisa (1992); uMakhanya (1997) bobathathu baqhubeka bathi loyo okhulumayo ophethe ihlahla loMlahlankosi uye ahambe engabe esabheka emumva, futhi angabe esakhuluma namuntu kulaba ahamba nabo besilisa, kodwa akwenzayo ukuthi akhulumise umphefumulo welunga elilandiwe kuze ukube bayongena ekhaya. Ngamanye amagama kushuthi loyo ophethe ihlahla loMlahlankosi kumele noma imoto iwela ibhuloho amazise lo ahamba naye ukuthi akangasali nganeno, kodwa akawele naye ibhuloho.

Ngokwenhloso yokugcinwa kwaleli siko, uMakhanya (1997) uthi isiko lokulandwa komuntu ongasekho lihlose ukuthi umphefumulo waloyo olandiwe uthathwe uyohlanganiswa nowabanye abangasekho bomndeni, futhi kwenziwe isiqiniseko sokuthi usephila nabo naye usezoba idlozi elihle emndenini.

4.6.2 Ukwethulwa kwesiko lokulandwa komuntu ongasekho emdlalweni othi "*My Brother's Keeper*"

Emdlalweni othi ***'My Brother's Keeper'*** emveni kokuba uKhwezi abandakanyeke engozini yemoto uphuthunyiswa esibhedlela, ngebhadi kufike kumunqobe ukufa esibhedlela. Ukushonela kwakhe esibhedlela kwenza abakubo bagcine leli siko lokulanda umphefumulo wakhe lapho ashonele khona, ngoba usuke engashonelanga ekhaya. Lesi senzo sibonisa izimiso zensizakuhlaziya yokulindelwe umphakathi, zokuthi imidlalo kamabonakude kumele itshengise impilo yomphakathi ngokuyikho, okungaba ukutshengisa amasiko. UMalume wakwaShabalala okunguye owengamele ukugcina leli siko, ufika esibhedlela aye embhedeni okwaphumela kuwo umphefumulo kaKhwezi ephethe ihlahla loMlahlankosi. Ufika kulo mbhede ahambise ihlahla loMlahlankosi, athi,

> **UMalume wakwaShabalala**: "Mshengu, Donga lukaMavuso, Ngxabalala, Chagwe, Thapo, Mabhedla, Thingisi, Shevi, Bhuqa. Sizokulanda manje, ukuze uyolala ngokuphumula kanye noMehlwempisi noNdleko noMoniwa. Ungasali. Naba abafowenu baphelele bonke. Asambe Khwezi, uye endaweni yakho yokuphumula." (*My Brother's Keeper,* isigcawu sokuqala: isiqephu 4)

Ngemuva kokuthi uKhwezi eshonele esibhedlela, umndeni wakwaShabalala ulanda umphefumulo kaKhwezi lapho athulela khona, okuyisesibhedlela. Abasuke behambile ukumlanda umalume omdala wakwaShabalala, uMshengu kanye namadodana akhe amane.

Ekufikeni kwabo esibhedlela umalume wakwaShabalala uyena okhuluma nomphefumulo kaKhwezi esebenzisa ihlahla loMlahlankosi, ngemuva kokukhuluma naye uyamnxenxa ukuba akangasali kuye, kodwa akahambe naye kuze kube ubekwa endlini yakhe yokugcina. Konke lokhu uMalume wakwaShabalala ukwenza ngokusebenzisa ihlahla loMlahlankosi, ukhuluma nomphefumulo kaKhwezi kuphela, kanti futhi kulaba ahamba nabo akekho asuke esakhuluma naye.

Enkulumweni ecashunwe ngenhla kamalume wakwaShabalala emdlalweni othi ***'My Brother's Keeper'*** iyayigqamisa inhloso eyayenza kulandwe umphefumulo kaKhwezi esibhedlela. Inhloso yokulanda umphefumulo kaKhwezi kwabe kungukuthi bafuna uyohlangana nowabanye abangasekho bomndeni okunguMehlwempisi, uNdleko noMoniwa. Lokhu kwenzelwa ukuthi uhlale ngokuthula umoya kaKhwezi, nokuthi aphinde abe idlozi elihle emndenini, awukhanyisele.

4.7 Isiko lokuzila

4.7.1 Incazelo yesiko lokuzila evamile

Isiko lokuzila lingelinye lamasiko endabuko eliveziwe emidlalweni kamabonakude. UMbatha (2014: 770) uchaza athi,

> Ukuzila kungukugqoka izembatho ezithize ezikhombisa ukuthi ushonelwe noma kushone isihlobo sakho esisondelene kakhulu nawe; ukugwema izinto ezithile ungazenzi isikhathi esithile ngenxa yokushona kwesihlobo sakho.

Incazelo kaMbatha ecashunwe ngenhla igcizelela ukuthi ukuzila akukhona ukuthi loyo oshonelwe agcine ngokugqoka izembatho, kodwa kumele aphinde azihloniphe aphinde ahloniphe naloyo osephila ezweni lezipho, ngokuthi azithibe ekwenzeni izinto zomhlaba. Ngesizathu sokuthi isiko akulona elesizwe esisodwa, UNdlovu (2013) udalula ukuthi abantu besifazane cishe umhlaba wonke yibo ababhekana kakhulu nayo yonke imicikilisho ethinta isiko lokuzila. Uqhuba athi ababhali asebebhalile baphambilini abafakazela lokho nguKrige (1974), uMsimang (1975), uNyembezi noNxumalo (1966) noMagwaza (1999). Ngokubhekisela esizweni samaZulu uKrige (1974) uthi, umfelokazi uyisikhungo esiyinhloko esithinta yonke imizila eye ihanjwe uma kugcinwa isiko lokuzila.

USiwela (2015) ephawula ngendlela eligcinwa ngayo leli siko uthi, ngesizathu sokuguquka kwenkathi kanye nesimonhlalo, isiko indlela eligcinwa ngayo iye yaguquka akusafani nendlela elaligcinwa ngayo enkathini yakuqala. Izingcithabuchopho ezinolwazi olunzulu ziveza ukuthi

ngesikhathi sasendulo zingakabi bikho izimpahla zokugqoka, leli siko laligcinwa ngokuthi umfelokazi agqokiswe izikhumba zezimvu iminyaka emithathu (Msimang, 1975; Siwela, 2015).

Ohlelweni lomsakazo wo*Khozi FM* i*Woza Nabangani Bakho*, uNkosi (2012) waphawula ukuthi kuqala kwakubulawa izimvu ngenhloso yokuthi kuphalwe izikhumba zazo, zisuswe bonke uboya bazo, zishukwe, mase umfelokazi embathiswa zona azigqoke isikhathi esikalelwe ukuzila. UNkosi uqhubeka athi owesifazane owayevunyelwe ukugcina leli siko yilowo osiniselwe kulowo muzi njengoNkosikazi. Uphinda aphawule ukuthi loyo ozilile wayedonswa ngendlebe ngezinto okumele azenze nokungamele. Loyo ozilile wayehlonipha agoye, kanti wayengagunyaziwe ukuthi ahlale phakathi kwabantu, kuqala kwakwaziwa ukuthi umfelokazi umbethwe umnyama, ngakho kwakungamele engame abantu ngabo. Imvamisa umnyama iningi liwuphambanisa nesinyama, kanti incazelo zakho azifani. UNyembezi, (1992: 379) uthi:

> Isinyama ukungabi nanhlanhla, ishwa.
>
> Umnyama ukungabi bikho kokukhanya.

UNyembezi (1992) uqhubeka athi umnyama usho ukuba semanzini. Ngamanye amagama, kushuthi umfelokazi njengoba ehlala embozile usuke esemnyameni. UMakhoba (2017) uphawula ukuthi endulo okwakwenza kukhethwe ukusentshenziswa kwezikhumba zemvu emnyama, ingoba imvu emnyama kwabe kuyisilwane sokukhipha ishwa. Uqhubeka aphawule ukuthi kwakusetshenziswa imvu ngoba ithobekile iyisilwane esingendlavini ngisho sibulawa, lokho okwakwenza kube nenkolelo ethi umfelokazi uma embethe lezikhumba uzosithobela aphinde asihloniphe isimo abhekene naso, kuhle okwemvu.

Ngesizathu sokuthi isiko nenkathi kungamadlela ndawonye, ukushintsha kwesikhathi okuphilwa kuso, isiko nalo kuvamisile ukuthi lishintshe indlela eligcinwa ngayo. UMagwaza, (1999) uthi izembatho zakuqala sezithathelwe indawo yazo izingubo. UMagwaza uqhuba athi enkathini yamanje umfelokazi usegqoka ezimnyama kusuka ekhanda kuze kuyoshaya onyaweni. ULessing (1994) ephawula naye ngokuzila ngezingubo ezimnyama, ezibizwa ngokuthi inzilo, uthi empeleni lokhu kwenza akukhona okwesizwe esinsundu, kodwa kwaba isenzo esafika nenkolo yobuKhrestu, eyafika yadla ubhedu emazweni ase-Afrika. Okushiwo nguLessing kuveza khona ukuthi ukugcinwa kwesiko kuyisenzo esithinta umhlaba wonke.

UNdimande (2012) uveza okufakazela okushiwo nguLessing, yena uphawula ngomsuka wokuguquka kwaleli siko esizweni esinsundu, uthi ingubo emnyama osekuvame ukuthi kuzilwe ngayo esikhathini sanamuhla into yamanje ukuthi ithathwe njengengxenye yesiko lokuzila. Le ngubo iqale njengomkhuba owabe webiwe kwiNdlovukazi yaseNgilandi uVictoria ngemumva kokuthi iNkosana yakhe u-Albert idlulile emhlabeni, uVictoria wazibophezela ekuzileleni iNkosana yakhe iminyaka engamashumi amane, egqoke ezimnyama kusuka ekhanda kuya onyaweni. UNdimande (2012) uthi leli siko lokuzila ngezimnyama laqala ngonyaka wezi-1861 lisewumkhuba, ngokuqhubeka kwesikhathi lasabalala emazweni amaningi ase-Afrika, kwaba into eyenziwayo ukuthi abesifazane uma beshonelwe bafake ezimnyama umzimba wonke, kanti abesilisa bona bafaka indwangu emnyama emkhonweni wezingubo abasuke bezigqokile.

UMbatha (2014) echaza inzilo le esifakwa esikhathini sanamuhla uyichaza ngezindlela ezimbili uthi, inzilo iyizidwedwe, izingubo noma izembatho ezigqokiswa umfelokazi. Okwesibili uthi, inzilo iyisimo sokumbatha ngendlela ehlukile ngesizathu sokuhlonipha ukufelwa ilunga lomndeni. UMakhoba (2017) uthi inzilo ithengwa iyindwangu emnyama isikwe ibe iziqeshana, bese kuthungwa ingubo yomfelokazi. Ngokwesiko inzilo umfelokazi akazigqokisi yena, kodwa ugqokiswa izalukazi noma obabekazi bakulelo khaya, kanjalo nezingane zisikelwa iziqeshana ezincane ezizozifaka nazo, kanti kweminye imizi ziphothelwa intambo ezizoyifaka entanyeni. UMakhoba (2017) uqhubeka athi obabekazi noma izalukwazi zithi zimgqokisa inzilo umfelokazi zibe zikhuluma zimyala ngokulindeleke kuye, zibe sezimgunda ikhanda, kodwa kweminye imizi kuhluka izinkolelo zakhona abanye uthi abaphuci lonke ikhanda kodwa basusa unwele ngemuva, okanye futhi bengaliphuci ikhanda. Ngesikhathi umfelokazi egqokiswa inzilo iziyalo avame ukuzithola ezokuthi, kumele agweme ukuhamba kakhulu, ukunqamula phakathi komhlambi wezinkomo, engayihambeli imicimbi, uma egibele isithuthi somphakathi kumele ahlale emumva abantu bengambuki emahlombe kanti futhi kumele agweme ukukhuluma aphakamise izwi.

Izizwe zonke uma zigcina amasiko kusuke kungekhona ukwenza ngoba zingazi zenzani, kodwa zisuke zinenhloso ngesiko eziligcinayo, futhi zigwema uswazi oluthile olungase lwehlele kuzo. Isiko lokuzila nalo ubukhona balo bunezizathu, ukubaluleka nezinhloso okuyizo ezadala ukuthi libe khona. UMsimang (1975) ephawula ngenhloso yokugcinwa kwaleli siko, uthi labe lisungulelwe ukugwema amalunga omndeni ukuba azihlanganise nezinto ezifana nemicimbi, imisindo nokunye okuningi, ngenxa yokuthi kukholelwa ekutheni okwenza uzilile

uma kungalungile uye adlule kukho, ukwenza noma ungasathandi. Echaza ukudlula uMakhoba (2017:21) uthi,

> Ukudlula ukwenza izinto eziphuthile ngenxa yokuthi awuhloniphanga ngesikhathi kufiwe. Kumele ngabe kuthiwa ukwedlulela. Kuya ngokuthi yini owayenza ngesikhathi sokuzila. Uma wawukhulumela futhi sewuyokhuluma noma ungasathandi.

UMsimang (1975); uSiwela (2015) bathi enye inhloso ngokugcina leli siko ukuzihlonipha nokuhlonipha ilunga lomndeni wakho kuleso sikhathi nisagubazelwe umnyama, nokungazihlanganisi nezinto ezingamahlazo ngoba muwenze njalo uyadlula.

4.7.2 Ukwethulwa kwesiko lokuzila emdlalweni othi "*My Brother's Keeper*"

Emdlalweni othi ***'My Brother's Keeper'*** ngemuva kokuthi uFakazile eshonelwe ngumyeni wakhe kugcinwa isiko lokuzila, obabekazi bakwaShabalala noMaMchunu bagqokisa uFakazile inzilo. Inzilo abamugqokisa yona ile osekuzilwa ngayo esikhathini sanamuhla, okuyingubo, isiphika neduku, konke okumyama. Ekumgqokiseni kwabo inzilo, babe sebethi kuye,

> **MaMchunu**: "akuvumelekile ke mtanami ukuthi ubuye ekhaya sekuhlwile. Asibavakasheli omakhelwane, kanti futhi asiyihambi imicimbi.
>
> **Ubabekazi wesibili**: noma ikuphi lawuzobe uhamba khona kumele uqinisekise ukuthi awuhlali phambili, noma isemabhasini noma isematekisini kumele wenze *sure* ukuthi uhlala emuva, abantu akumelanga babheke imuva lakho makoti" (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 5)

Le nkulumo ecashunwe ngenhla emdlalweni iyingxenye yesiko lokuzila, uma umfelokazi egqokiswa inzilo uye akhulunyiswe atshelwe ngendlela yokuziphatha elindeleke kuye. UFakazile akutshelwayo ukuthi akumele akhulume aphakamise izwi, uma ezoba nendlela edinga ukuthi agibele izithuthi zomphakathi, okungaba amabhasi noma amatekisi kumele akugweme ukuhlala phambi kwabanye abagibeli, kodwa kumele ahlale ekugcineni ukugwema ukuthi abukwe ingemumva abanye abantu. Okwenza kuthiwe akahlale ekugcineni engabukwa umhlane ingoba kunenkolelo ethi akumele engamele abantu ngomnyama, ngakho akumelanga bambuke. Baqhubeka bamtshele ukuthi akulindelekile ukuthi ethi esazilile avakashele omakhelwane, ukuhambela imicimbi kanjalo nokubuya ilanga selishonile ekhaya. Konke lokhu okushiwo abakwaShabalala kuFakazile kuyingxenye yesiko lokuzila.

Inhloso yokugcinwa kwaleli siko ivezwe kanje emdlalweni,

> **Ubabekazi wokuqala**: "lesi isikhathi esingcwele, makoti. Umfelokazi oqotho uyayizilela indoda yakhe ngenhlonipho, kodwa asikho isidingo sokuthi uphakamise izwi." (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 5)

Le nkulumo ecashuniwe kababekazi wakwaShabalala ayibhekise kuFakazile ingenye yezinhloso zokugcinwa kwesiko lokuzila. UFakazile ugqokiswa inzilo ngoba kuhloswe ukuthi ahloniphe umyeni wakhe oshonile ngokuthi azithibe ezintweni ezingamahlazo.

4.8 Isiko lokungena

4.8.1 Incazelo yesiko lokungena evamile

UNgidi (2012: 43) uthi:

> *Ukungena is when the man moves into his late brother's house and become the husband to the widow.*
>
> Ukungena ilapho indoda iyongena endlini kamnewabo ongasekho emhlabeni, ibe ngumyeni womfelokazi.

URadcliff-Brown noForde (1950) bathi, uma umyeni kamakoti eshone washiya abanewabo, phakathi kwabo laba abasele oyedwa wabo kufanele angene ezicathulweni zomyeni oshonile, angene umakoti losuke esesele yedwa. Ngencazelo ethi ayifane nekaRadcliff-Brown noFarole ngesiko lokungena, uSiwela (2015) uthi leli siko lithinta kakhulukazi umakoti osuke eseshonelwe ngumyeni wakhe, uthi uye lo makoti agane omunye wabanewabo bomyeni wakhe.

UNtshangase (2022) uthi isiko lokungena liyisiko lama-Afrika elisenziwa emazweni anjengoKenya, iNigeria, i-Uganda nakhona lapha eNingizimu Afrika. U-Olanisebe no-Oladosu (2014) bathi uuma kugcinwa leli siko kuye kuhlalwe phansi nabanewabo bakamkhwenyana lo ongasekho kuxoxiswane nabo, batshelwe ukuthi njengoba umakoti esesele yedwa phakathi kwabo kukhona okumele abe iso endlini kamfowabo. U-Olanisebe no-Oladosu baqhubeka athi uma bonke bengenwa ngamanzi emadolweni engekho ophumela obala ongenza lo msebenzi, abadala baye bazikhethele bona ababona kunguye ongafanelwa ukungena umakoti womfowabo. UZungu noSiwela (2017) kokushiwo U-Olanisebe no-Oladosu wengeza ngelithi umfelokazi uye angenwe umnewabo kamufi omncane, okwenza kungabi omdala ingoba ngokwesintu lo omdala ufana nobabekazi kumakoti.

USolwazi u-Otty Nxumalo ongomunye wezinjulabuchopho zesiNtu ezinolwazi olubanzi kwezamasiko, engxoxweni aba nayo nephephandaba *Ilanga* (2020), waveza ukuthi uma kugcinwa leli siko, nowesifazane kuye kuhlalwe naye phansi, athulelwe udaba ukuze kuzwakale umbono wakhe naye, okungaba uyavuma noma uyanqaba, ngoba naye unalo ilungelo lokunqaba nelokuzikhethela ukuthi kubanewabo bomyeni wakhe ukhona yini abona engamngena. UNxumalo ephephandabeni *Ilanga* uqhubeka athi, kuthi umndeni uma usuhlanganise amakhanda wavuma noNkosikazi kamufi ukungenwa, uma ehlulekile ukuzikhombela loyo afisa amngene, abanewabo bakamufi baye bayalelwe ukuthi babeka izinduku noma izagila phambi komfelokazi. Umfelokazi ube esekhetha isagila noma induku ayinikeze loyo ambona efanelwe ukuthi amngene ngokwesiko.

UMthembu (2000) uthi uma kwenzeka umfelokazi kumsinda ukukhetha isagila ukunika loyo abona engamngena, noma abanewabo bomyeni wakhe bebaningi futhi iningi labo linentshisekelo yokumngena, kuye kusentshenziswe indlela yesigqoko. Kule ndlela yokugcina isiko kusetshenziswa isigqoko, uMthembu (2000) uthi kuye kubhalwe amagama abanewabo bakamufi afakwe esigqokweni. Umfelokazi uye ayalelwe abadala ukuthi akadonse igama elilodwa esigqokweni, loyo owesilisa okhethiwe usuke ebophekile ekutheni angene umfelokazi kamfowabo, lokho kwenziwa ukuthi abadala basuke bekholelwa ekutheni loyo igama lakhe elitonyulwe esigqokweni usuke efana nokhethwe amadlozi ukunakekela indlu kamfowabo (Mthembu, 2000).

UThabede (2017) uphawula ngenhloso-ngqangi nokubaluleka kokugcinwa kwaleli siko, uthi esikhathini sasendulo nesamanje leli siko labe lisungulelwe ukuthi uNkosikazi kamufi nengane noma izingane zakhe bathole ukunakekelwa. Uqhubeka athi enye yezinhloso ngokugcinwa kwaleli siko ukuvikela isithunzi somndeni nengcebo kamufi ayishiye emhlabeni.

4.8.2 Ukwethulwa kwesiko lokungena emdlalweni othi *"My Brother's Keeper"*

Emidlalweni othi ***'My Brother's Keeper'*** leli siko lokungena uMshengu ulethula kumadodana akhe, uthi,

> **Mshengu:** "njengoba sesimbekile uKhwezi endaweni yakhe yokugcina, umfelokazi wakhe lo nendodana yakhe ngeke sibayeke nje ukuthi bayibonele ukuthi baphila kanjani. Isimo uma sinje la kwaShabalala, silandela isiko lokungena. Okuchaza ukuthi omunye la phakathi kwenu kuyofanele athathe uFakazile njengomfazi abe ngubaba walo mntwana uThulani." (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 5).

Ngemuva kokushona kukaKhwezi, uMshengu oyinhloko yomuzi uhlalisa phansi amadodana akhe asele uwatshela ngokumele kwenziwe njengoba uKhwezi engasekho, futhi eshiye uNkosikazi nengane. UMshengu ubethulela umqondo abanewabo bakaKhwezi ukuthi phakathi kwabo kukhona okumele abe yiso endlini kaKhwezi, ngokuthi anakekele uNkosikazi nengane kaKhwezi.

Nakuba emdlalweni othi ***'My Brother's Keeper'*** uFakazile inzilo eyikhumula isikhathi singakashayi, kodwa uMshengu wabe ekushwelezele lokho emadlozini wasiveza nesizathu sokuthi akhumule umalokazane wakwakhe, okwabe kungukuthi kumele angenwe ngomunye wabanewabo baKhwezi ngokwesiko. Ngemuva ngokuthi ekhumule inzilo uFakazile, uMaMchunu kanye nobabekazi bakwaShabalala, bamhlalisa phansi, nokuyingxenye yokugcinwa kwaleli siko. Lokhu bakwenza ngenhloso yokwethula udaba nokuzwa uvo lakhe uFakazile ngaleli siko lokungena okumele lenziwe, uMaMchunu nobabekazi bethula udaba bathi:

> **Mamchunu**: "Makoti ngicela ukukubonga la ntombazane, ukuthi usilalele futhi usizwe masikucela into enzima kangaka.
>
> **Ubabekazi wokuqala**: Indodana yakho makoti ngeyethu sonke, futhi sizoyikhulisa sonke.
>
> **Ubabekazi wesibili**: Umndeni ubone ukuthi ukuze sikwazi ukukunakekela kahle, kungcono oyedwa wabafowabo baKhwezi bakungene.
>
> **MaMchunu**: Kunjalo mntanami, uyabona njengoba manje nenzilo usuyikhumulile, kuzomele ukuthi omunye wamadodana akuthathe akwenze uNkosikazi." (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 6)

UMaMchunu kanye nobabekazi balapha kwaShabalala bayabuqonda ubuhlungu uFakazile abhekene nabo bokushonelwa, kodwa bathi bengezwa ukuthi uMshengu uhlela ukuthi angenwe uFakazile. Bakhetha ukumuhlalisa phansi bakhulume naye, bamchazele ngesiko lengeno nokumkhanyisela ukuthi empeleni kuhlosweni ngalo njengoba kumele ligcinwe.

Ngesizathu sokuthi uMshengu unamadodana amaningi, wonke asuke ekhombisa ukuba nentshisekelo yokungena uFakazile. Lokho kwenza leli siko baligcine besebenzisa uhlelo lwesigqoko, eliyingxenye yesiko lokungena umfelokazi. uMshengu uveza ukuthi njengoba uFakazile ezongenwa kuzolandelwa uhlelo lwesigqoko, emidlalweni kuvezwe kanje:

> **Mshengu**: "La kwaMshengu iyodwa nje indlela elandelwayo ibizwa, Isigqoko.
>
> **Donga**: Baba, Isigqoko? Sabani Isigqoko?
>
> **Mshengu**: Isigqoko esiyokhethwa uFakazile isona esobe sikhomba ukuthi uyoshada bani. Iyona ndlela ehloniphekile, indlela elungile ekufanele siyilandele, kanti amadlozi iwona wodwa aziyo ukuthi uyokhetha bani. Siyezwana?" (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 10)

Ngemuva kokuthi kube nomdonsiswano kungacaci kahle ukuthi ngubani olungele ukungena uFakazile phakathi kwabanewabo bakaKhwezi, uMshengu ubatshela ngesiko lesigqoko okumele ligcinwe nelilandelwayo, nokwabe kuyindlela yokuphila kule ndawo abayakhele. Uthi uFakazile uzokhetha isigqoko esisodwa phakathi kwezinye, nakholelwa ukuthi uMshengu loyo ozobe ekhethwe kulolu hlelo kuyobe kufana nokuthi ukhonjwe amadlozi alapha kwaMthembu.

Emdlalweni othi ***'My Brother's Keeper'*** inhloso yokugcinwa kwaleli siko ivezwe kanje:

> **Mshengu:** "Okuchaza ukuthi omunye la phakathi kwenu kuyofanele athathe uFakazile njengomfazi abe ngubaba walo mntwana uThulani." (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 5).

Le nkulumo ecashunwe ngenhla kaMshengu iveza inhloso yalo leli siko ukuthi kungani kumele ligcinwe. UMshengu ubavezela inhloso yokuthi uFakazile nendodana yakhe kumele bathole ukunakekeleka. Ngeso lomcwaningi, leli siko kushuthi likhonela ukuthi ingane ingasheshe ibone isikhala nokuba nengcindezi yokushonelwa ngubaba wayo incane. Okunye okubonwa umcwaningi ngaleli siko ukuthi akumele umfelokazi azwele isisindo sezinkinga zendlu yakhe eyedwa, ingakho kukhona leli siko lengeno.

Enye yezinhloso ngaleli siko edalulwe uThabede (2017) ngenhla emdlalweni othi ***'My Brother's Keeper'*** ivezwe kanje:

> **Mshengu**: "yazi ngiyanibona nina bafana, nixolela ukuthi kufike isilima la sithathe ibhizinisi, sithathe ingane kaKhwezi siphume sihambe. Nibe nihleli la nidonsana namafinyila" (*My Brother's Keeper*, isigcawu sokuqala: isiqephu 6)

Le nkulumo kaMshengu iveza enye yezinhloso zokugcinwa kwaleli siko evezwe ngenhla. UMshengu ukholelwa ekutheni uNkosikazi kaKhwezi kumele angenwe ngomunye wabanewabo ngenhloso yokuthi kuvikeleke ingcebo kaKhwezi ayishiye emhlabeni, uze

uthethisa amadodana akhe, uwadonsa ngendlebe ukuthi akavule amehlo kungaze kufike umfokazana wesinye isibongo adle amandla kaKhwezi bekhona bona bephila. Phela ukungenwa kukaFakazile ngokwesiko kwakusho ukuthi nezinto azishiye emhlabeni uKhwezi ziyokwengamelwa umnewabo wakhe, ayi umuntu wokuhamba wangaphandle. Ngaleyo ndlela kwabe kusho khona ukuthi ingcebo yakhe iyobe iphephile.

4.9 Isiko lokuhlolwa kwezintombi

4.9.1 Incazelo yesiko lokuhlolwa kwezintombi evamile

Leli siko lingelinye lamasiko endabuko avele emidlalweni eqokelwe lolu cwaningo. UKang'ethe (2014:485) yena uthi,

> *Virginity Testing is an ancient cultural tradition which has been carried out in many countries such as Egypt, India and in the southern part of Africa among the Zulu people of South Africa and Swazi's from Swaziland.*
>
> Ukuhlolwa kobuntombi kuyisiko lasendulo eliye lasetshenziswa emazweni amaningi, lawo mazwe okuyiGibhithe, iNdiya naseNingizimu ye-Afrika ngabantu abangamaZulu baseNingizimu Afrika nabantu abangamaSwazi baseSwaziland.

Incazelo kaKang'ethe ecashunwe ngenhla igqamisa ngokusobala indlela leli siko elisabalele ngayo. Iveza ukuthi isiko lokuhlolwa kwezintombi maningi amazwe aligcinayo, akulona kuphela isiko lama-Afrika, kodwa lisabalele umhlaba wonkana. UKhuzwayo (2002) echaza uthi ukuhlolwa kwezintombi kuchaza ukuhlolwa kwesitho sangasese sentombazane ngenjongo yokuthola ukuthi kungabe isaziphethe kahle yini, nokuqinisekisa ukuthi ayizibandakanyi kwezocansi. UMbonambi (2010) echaza leli siko uthi kusuka endulo kuze kube imanje ngokuvamile laziwa njengomkhosi kaNomkhubulwane, okwabe kuyinkosazane eyayithanda ukuzigcina ngokuziphatha kahle nangokuba msulwa. Le Nkosazane yayiphinde yaziwe kakhulu njenge nkosazane yemvula. UMbonambi uyaqhubeka uthi ngemumva kwesikhathi sikaNomkhubulwane ilapho okwasunguleka khona leli siko lokuhlolwa kwezintombi.

Esikhathini esedlule leli siko lokuhlolwa kwezintombi selisuse omkhulu umsindo ezinhlakeni ezithile, ezikholelwa ekutheni kumele livalwe ngoba zingakholelwa endleleni eligcinwa ngayo. Kwiphephandaba lansukuzonke *Isolezwe* (2025*)*, uNtshangase waveza ukuthi kunempikiswano ekhona phakathi kwezinhlangano ezimbili okuyinhlangano eqhakambisa isiko lokuhlolwa kwezintombi kanye nekhomishini yamalungelo, ezamasiko, ezenkolo nezezilimi (*Cultural, religious and Linguistic Rights Commission*). Le khomishini eyabe ikulwela kakhulu ukuthi izingane ezineminyaka eyishumi nesithupha kuya ngaphansi kumele

zingabe zisahlolelwa ubuntombi, kunalokho kumele ingane enaleyo minyaka ukuhlolwa kwayo kugunyazwe umzali wengane. UNtshangase ephephandabeni uqhubeka athi le khomishini yayikwenza lokhu ngoba ifuna kuvikeleke amalungelo ezingane ezisencane, futhi yayikholelwa ekutheni abanye onomehlo okuyibo abahlola izintombi abakuqeqeshelwe lokhu ngokugcwele, lokho okungaba nobungozi thizeni ezinganeni ezisencane.

Leli siko indlela eligcinwa ngayo ibukeka ingaguqukile kangako kuneyasenkathini edlule. UMasondo (1940) uthi enkathini edlule leli siko lokuhlolwa kwezintombi lalithi malenziwa kwendlalwe isihlandla lapho okuzolala khona izintombi ezihlolwayo, kodwa zazingabizwa zonke ngesikhathi esisodwa, kwakubizwa ngayinye mase bayayihlola onomehlo. ULeClerc-Madlala (2001) echaza onomehlo uthi kuba ngabesifazane abashadile futhi abanezingane, ngokujwayelekile baba neminyaka engama-45 noma ngaphezulu. Onomehlo kufanele babenolwazi, bahlonipheke futhi bathembeke emphakathini. UKhuzwayo (2002) yena uthi enkathini yanamuhla onomehlo sebendlala ishidi elimhlophe uma kugcinwa leli siko. Intombi esibiziwe ifika ilale kulo ishidi elimhlophe ibheke phezulu, imise amadolo, ivule imilenze.

UKhuzwayo uqhuba athi uma isikwenze konke lokhu intombi babe onomehlo sebeyihlola ebuntwini bayo, bebheka ulwelesana olubizwa ngokuthi yiso, okuyisona sigaba esiyimpendulo ukuthi lo wesimame kungabe usagcwele phama noma cha, uma intombi isiphuma emnyango kujwayele ukuthi kuzwakale ngomkikizo omncane, oluphawu lokuthi loyo obehlolwa usayintombi. Kanti olunye uphawu oluvamile kuba ichashaza elimhlophe esiphongweni. UKhuzwayo (2002) echaza lolu phawu lwechashaza elimhlophe uthi limele ukuthi loyo wesifazane usayintombi ngokuphelele, futhi usahlanzekile.

Enye indlela okugcinwa ngayo leli siko ivezwa uKhuzwayo (2002), uthi onomehlo asebemkatshubomvu kulo msebenzi wokuhlola batshela intombi ezohlolwa ukuthi ayiphuze amanzi agcwale isinye. Kuzothi ingafikelwa ukuphiswa ukuchama, onomehlo bayiyalele ukuba ayichamele emhlabathini. Nokuyilapho kuqaphelwa indlela umchamo ophuma ngayo. Uma intombi isagcwele kumele uphume uqonde ngqo phansi, nokuthi uma ufika emhlabathini kumele uvule imbobo (Khuzwayo, 2002). Kokubili ke lokhu uma kwenzekile kwakuba ukugcwala kwencwadi konomehlo ukuthi ubuntombi busekhona.

UKang'ethe (2014:485) eveza inhloso yokugcinwa kwaleli siko uthi:

> *The goal was ensuring that women were "sexually clean" or had not engaged in any form of sexual intercourse. It was a cultural practice of*

> *ensuring that women would get married as virgins. It was a measure to contain sexual and moral chastity.*
>
> Injongo kwakuwukuqinisekisa ukuthi amantombazane asemancane awazibandakanyi kwezocansi. Leli siko lalenziwa ukuze kukhuthazwe amantombazane ukuba ahlale eyintombi nto kuze kube yilapho ayashada.

UMbonambi (2010) uthi enye yezinhloso zokugcinwa kwaleli siko kuba ukuqeqesha amantombazane ukuthi angaphambuki kwindlela uNomkhubulwane ayenza ngayo. Lokhu kucijwa kwazo kubandakanya ukunyathela umhlaba ngenhlonipho njengentombazane esencane, ukuziqoqa nokuhlala uphelele kuze kuba kufika esigabeni sokugana noma ukushada.

4.9.2 Ukwethulwa kwesiko lokuhlolwa kwezintombi emdlalweni othi "*Umkhokha: The Curse*"

Emdlalweni othi '***Umkhokha: The Curse***' kwisigcawu sokuqala, esiqeshini sama-235 kwethulwa isiko lokuhlolwa kwezintombi. Izintombi zisuke zivunule zizinhle zihuba amaculo azo ziphikelele lapho zizohlolwa khona. Mazifika khona zima ulayini oqonde ngasendlini lapho zizohlolelwa khona, abazali nabazobukela basuke behleli emnyango nabo bebukela. Emnyango wendlu lapho zihlolelwa khona izintombi kusuke kukhona unomehlo wokuqala okunguMaZungu, abanye abahlolayo bengaphakathi endlini. UMaZungu yena okwakhe ukubiza intombi ngayinye ukuba ingene ihlolwe ngaphakathi, ngoba akumele zingene ngobuningi. Intombi esihloliwe kwatholakala ukuthi isaphelele kwakuzwakala ngomkikizo kaMazungu ongunomehlo owawufana nophawu lokuthi intombi le ephuma ngaphakathi isaphelele. Olunye uphawu olusentshenziswe onomehlo emdlalweni olutshengisa ukuthi intombazane isaphelele ichashaza elimhlophe esiphongweni. Lokhu bakwenza ngenhloso yokuveza ukuthi loyo ohloliwe usahlanzekile, ubuntombi bakhe buphelele.

4.10 Amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko emidlalweni ekhethiwe

Ukugcinwa kwamasiko endabuko emidlalweni kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** kunebanga okulihambayo. Ngokwenza njalo kwemidlalo kamabonakude, kukabili kunokwenzeka kukhona amathuba noma izinselele eziba khona ngezikhathi igcina iphinda ivuselela amasiko endabuko. Izigaba ezimbili ezilandelayo, esokuqala sibheka amathuba akhona ngokugcinwa nokuvuselelwa kwamasiko endabuko emidlalweni kamabonakude, kanti isigaba sesibili sihlola izinselele ezide zagqama emidlalweni ngokugcinwa nokuvuselelwa kwamasiko endabuko.

4.10.1 Amathuba ekugcinweni nasekuvuselelweni kwamasiko emidlalweni ekhethiwe

Imidlalo yomibili kamabonakude ngokugcina nokuvuselela kwayo amasiko endabuko inamathuba afanayo okuyiwo abhekwe ezigabeni ezimbili ezilandelayo okuyilezi: imidlalo kamabonakude inethuba lokugcina amasiko ephila nethuba lokufundisa ngamasiko endabuko.

4.10.1.1 Imidlalo kamabonakude inethuba lokugcina amasiko ephila

Ukudlulisa isifundo, ukuqwashisa nomyalezo ngenye yezinhloso zobukhona bemidlalo kamabonakude. Njengoba kwaziwa imidlalo kamabonakude isebenza njengesibuko esethula izinto ezithinta noma ezibhekene nempilo yomphakathi. UTindi no-Ayiku (2018) bathi imidlalo kamabonakude etshengisa amasiko endabuko ifana nehlenga iphinde yandise amathuba okuthi amasiko aphile isikhathi eside, kungabi lula ukuthi ashabalale kubantu ngoba ayethulwa emidlalweni.

Emidlalweni kamabonakude eqokelwe lolu cwaningo ethi '***Umkhokha: The Curse'*** nothi ***'My Brother's Keeper',*** ngokugcina nokuvuselela kwayo amasiko endabuko ayisikhombisa lawa ahlaziywe kwinhloso yokuqala yocwaningo, lokho kwandisa amathuba okuthi amasiko endabuko angashabalali, kodwa abe semehlweni abantu aqhubeke aphile. Imiphakathi ephila ngokugcina amasiko endabuko, ngokubuka imidlalo egcina imicikilisho yamasiko kwandisa amathuba amakhulu okuthi abantu bazijwayeze ukuxhumana namagugu abo kanjalo nobuntu babo. Ngokwenza lokhu kwemidlalo ekhethiwe, kwenza isiko lizizwe limqoka futhi livamile emphakathini wanamuhla.

UMorales noSimelio (2016) bathi imidlalo kamabonakude ekugcineni kwayo isiko lendabuko liphila inethuba lokuhlanganisa ukuphila kwendabuko nokwanamuhla, lokho okwenza isiko likwazi kalula ukuzivumelanisa nezimo ngaphandle kokudukelwa izimpande zalo. Emdlalweni othi ***'Umkhokha: The Curse'*** kucace kakhulu ukuhlangana kokuphila kwendabuko nokwanamuhla. Emidlalweni kugcinwa amasiko, nokuyilapho ngesikhathi sinye bephila isinamuhla ezindaweni zasemadolobheni, futhi bebhekene nezinselele zesimanje. Lokhu kugcinwa nokuvuselelwa kwamasiko endabuko emidlalweni, nasezindaweni zasemadolobheni kwandisa ithuba lokuthi isiko liqhubeke liphile, ngokuthi lo mdlalo uhlanganisa ukubonisa ukuthi ukugcinwa nokuvuselelwa kwamasiko kusanencazelo ngisho nasesimweni sanamuhla.

Ngendlela ethi ayifane, nasemdlalweni wesibili walolu cwaningo othi ***'My Brother's Keeper'*** ekugcineni nasekuvuseleleni kwawo amasiko iveza izihloko zobuholi bendabuko kanjalo nokuhlonishwa kwezikhundla zamadoda, nakuba zivezwa lezi zihloko kodwa zibekwa

esikhathini sesimanje kuthinta kakhulu ukuphila kwasemadolobheni. Ngokuhlanganisa lokhu, umdlalo uyithuba lokubonisa ukuthi amasiko angahlala esematheni nakuyona le nkathi yanamuhla. Nakuba lo mdlalo ugxile ezindaweni zasemadolobheni kodwa awuthathi isiko lendabuko njengento eyisidala futhi ehlukile kwimpilo yenamuhla, kodwa kunalokho isiko emdlalweni livezwe njengendlela yokuphila futhi amadoda asayihola imindeni njengakuqala akushintshile. Lokhu kwenza komdlalo kwandisa ithuba lokuthi isiko lingathathwa njengesithiyo noma ubuqaba entuthukweni, kodwa alithathwe njengesisekelo esingaphila ngokubambisana nentuthuko yenamuhla. Ngamanye amagama ukugcinwa nokuvuselelwa kwamasiko emidlalweni othi ***'My Brother's Keeper'*** ekubeni kuphilwa ezindaweni zamadolobha kukhuthaza khona ukuthi isiko lingashabalali kodwa liphile futhi lilondolozwe ayi kuphela emakhaya kodwa yonke indawo.

4.10.1.2 Imidlalo ekhethiwe inethuba lokufundisa ngesiko

Akekho ozalwa eqonda ngokuphelele ukuthi isiko ngalinye ligcinwa kanjani, kodwa ukuqonda ngokugcinwa kwesiko kuphoqa ukuba kube khona lapho oncela khona ulwazi. UDurham noKellner (2012) bathi imidlalo kamabonakude inethuba eliyingqayizivele ekufundiseni ngesiko lendabuko inqobo uma isuke izokwazi ukwethula izindaba zamasiko eziqondakalayo. UDurham noKellner (2012) baqhuba bathi imidlalo kamabonakude etshengisa ukugcinwa nokuvuselelwa kwesiko ingafaniswa nekilasi, lapho isiko lendabuko kungapheleli ekutheni libhekwe kuphela, kodwa lifundwe ngokuphindaphindiwe.

Imidlalo kamabonakude ekhethiwe nakuba ingavezi amasiko afanayo kodwa yomibili inethuba lokufundisa ngalawo masiko endabuko ewathulayo. Emdlalweni othi ***'Umkhokha: The Curse'*** ngokubuka indlela ogcina ngayo isiko lendabuko, wona ufundisa ukubaluleka kwamasiko amaZulu kakhulu, kanti umdlalo othi ***'My Brother's Keeper'*** wona ugqamisa kakhulu izindaba zefa nezibopho zomndeni. Ngokwethula le mimongo ngaphakathi kwezingqikithi zemidlalo kamabonakude, le midlalo yomibili iba indawo engathathwa njengemizamo yokuthi kukhunjuzwe abantu ngamasiko abo. UMartin noBarbero (2002) uthi ngokwenza njalo kukhandeka ithuba lokuthi le midlalo yomibili ibe isizinda sokufundisa nokudlulisa ulwazi ngamasiko okungenzeka beselukhohliwe.

Le midlalo yomibili okukhulu ifundisa izizukulwane ezisencane ekutheni zibone ukubaluleka kokuthi zibuyele ezimpandeni zazo, lokho le midlalo ikwenza ngokusakaza ukubaluleka kokugcinwa kwamasiko empilweni yesimanje. Ngenxa yesikhathi osekuphilwa kuso namuhla, intsha eningi ikhulela ngaphansi kwesisekelo sempilo yaseNtshonalanga lokho okunciphisa

amathuba okuthi ifunde iphinde iqonde ukubaluleka kwemvelaphi yayo. Kodwa ngokugcinwa nokuvuselelwa kwamasiko endabuko kule midlalo, izizukulwane ezisakhulayo zithola ithuba lokufunda nokuqonda ngokujulile ngemvelaphi namasiko azo. Ngokusho kukaStraubhaar (2007) uthi imidlalo kamabonakude inika izizukulwane ezisencane ithuba lokuthi ibuyele emuva lapho ivela khona. Ngaleyo ndlela, yomibili le midlalo ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** ifana nesidleke esifukamele amasiko ukuthi angalahleki, kodwa afundwe aphinde adluliselwe ezizukulwaneni ezizayo.

4.10.2 Izinselele ekugcinweni nasekuvuselelweni kwamasiko emidlalweni ekhethiwe

Izinto eziningi zithi zinamathuba amahle kodwa azivamile ukusala ngaphandle izinselele. Nalapha-ke emidlalweni yomibili kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** athi ekhona amathuba ngokugcinwa nokuvuselelwa kwamasiko endabuko, kodwa zibe khona nezinselele endleleni abagcina baphinde bavuselele ngayo amasiko endabuko. Nokho kukhomba ukuthi ababhali bale midlalo yomibili ulwazi ngamasiko endabuko banalo kakhulu, lokhu kufakazelwa ukuntuleka kwezinselele ezibe khona ekugcinweni nasekuvuselelweni kwamasiko emidlalweni. Izigaba ezilandelayo zibheka izinselele ezibe khona emidlalweni ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe.

- **Ukwethulwa kwesiko ngokungaphelele**

Ukwethulwa kwelinye lamasiko ngokungaphelele emidlalweni iyona nselele yokuqala evele emidlalweni kamabonakude. Echaza uHall (1997) uthi ukwethulwa noma ukumelwa ngokungeyikho kwamasiko ezinkundleni zokusakaza kubhekisela ekwethulweni okungelona iqiniso noma okuhlanakazelwe kwezinkolelo zomphakathi, amasiko nemikhuba okungatholakala kumabonakude, emsakazweni, emafilimini nakwezinye izinkundla zokusakaza. uHall uqhuba athi esikhundleni sokubonisa isiko ngokwempela, ngokuphelele nangendlela elaziwa ligcinwa ngayo, kunalokho izinkundla zokusakaza zivele zilethule ngendlela entekenteke. Lokho-ke, izinkundla zokusakaza zikwenza ngenhloso yokuthi lokho kuhambisana nomongo othile, ukuheha izilaleli noma izibukeli, kodwa ziye zinganaki lezi zinkundla ukuthi sezenza okuphambene kulokho okwaziwayo ngesiko lendabuko.

Phakathi kwale midlalo kamabonakude, isiko elethulwe ngokungaphelele isiko lokuzila emidlalweni othi ***'My Brother's Keeper'***. Ngokwezincazelo eziveziwe esigabeni 4.7.1, isikhathi esibekelwe ukuzila uma ushonelwe kuba unyaka, kodwa emidlalweni kubukeka kube

inselele ukugcina lokho ngoba uFakazile oshonelwa ngumyeni wakhe uzila isikhathi esingaphansi kwalesi esaziwayo.

Ngeso lomcwaningi, ukungagcinwa nokungavuselelwa kahle kwesiko lendabuko emidlalweni kamabonakude kwakha imiphumela engemihle ekusekeleni ifagugu, kanjalo nobunikazi. Umcwaningi ukholwa ukuthi le nselele isabalalisa izindaba ezimbi ngokugcinwa kwamasiko. Lokhu kwenza komdlalo kusabalalisa isithombe sokuthi nanoma iliphi isiko lendabuko lingashitshwa noma lizitshwe, futhi ayikho imiphumela engakhona ngokwenza lokho. Ukunganakwa kwenkathi yokuzila emidlalweni, kwakha umqondo wokuthi leli siko kusho ukuthi lingelokuzikhethela ukuthi empeleni uma ushonelwe inzilo ungayikhumula noma ingasiphi isikhathi othanda ngaso, empeleni ukwenza komdlalo kabi kudala amathuba okuthi kunciphe ubuqiniso nokukholakala kwamasiko endabuko. Le nselele yokwethulwa kwesiko ngokuhlanakazelwa kukholakala ukuthi kwakha ububha phakathi kwesiko nesimanje, kunqunda amandla ekulondolozweni kwefagugu lezizukulwane ngezizukulwane ezikhona nezizayo.

- **Ukungqubuzana phakathi kwenkolo nesiko lendabuko**

Ukushayisana kwenkolo nesiko okuvele emdlaweni kube ngenye yezinselele ezitholwe ucwaningo ngokugcinwa nokuvuselelwa kwesiko lendabuko emidlalweni. UZulu (1992) uthi ukushayisana kwenkolo nesiko kungaba phakathi kwenkolo yobuKrestu nesiko lendabuko. Uqhubeka athi lokhu kushayisana kwenza kube khona ukubukeleka phansi kokuthize phakathi kwenkolo nesiko, okunye kuqhakambe. Imvamisa isiko eliye licindezeleke, kuthi noma eligcina isiko okholwayo angaligcini ngokuphelele, kodwa akhweze inkolo phezu kwalo.

Emdlaweni othi ***'Umkhokha: The Curse'*** le nselele yokushayisana kwenkolo nesiko yethuliwe. Emdlalweni uMaNzimande ushonelwa ngumyeni wakhe uKwazi Mthembu owabe engumholi webandla lamaJudiya. Ngokwesiko lendabuko uNkosikazi uyamzilela umyeni oshonile, futhi lokho ukwenza ngokuthi afake izembatho ezimnyama kusuka ekhanda kuze kuyoshaya onyaweni. Emdlalweni leli siko abaligcini ngendlela elaziwa ngayo, lokho kudalwa inkolo ababe bephila ngaphansi kwayo ethi uNkosikazi uma kushoniwe uzila ngokuthi afake isiphika kuphela njengophawu lokuthi ushonelwe. Ngokomcwaningi lokhu kushayisana kwenkolo nesiko okwenzeka emidlalweni, kuyinselele ekugcinweni nasekuvuselelweni kesiko lendabuko, ngoba kwenza isiko libukeke lingaphansi kwenkolo ngamandla.

- **Ukuguquka kwesikhathi nokushintsha izindawo zokuhlala**

Ukuguquka kwenkathi nokubusa kwentando yeningi, kwagunyaza abantu ukuthi bafunde baphinde bazithuthukise ngokwezindawo abahlala kuzo. Iningi labantu elikhululele ezindaweni zasemakhaya lithi lingafunda livele likhethe ukufudukela ezindaweni ezakhele amadolobha, likhohlwe ubumqoka bezindawo zasemakhaya. Lokho kudala izinselele ekugcinweni nasekuvuselelweni kwesiko lendabuko. Ukushintsha kwesikhathi nendawo yokuhlala kokubili lokhu kwandisa inselele ngoba kuthonya amandla indlela okugcinwa ngayo isiko, kanjalo nokuqondwa kwalo. Ngokwesikhathi okuphilwa kuso namuhla umhlaba usuphila ngokuhwebelana kanti kubukeka impilo isincike kakhulu ezintweni zobuchwepheshe, lokho esikhathini sanamuhla kwandisa amathuba okuthi abantu bashintshe izindlela zokuphila ngesizathu sokufuna ukuhambisana nesimanjemanje. Ngokwenza njalo kwabantu, ukugcinwa kwesiko kuyaguquka.

Emdlalweni othi ***'My Brother's Keeper'*** le nselelele yokuguquka kwenkathi nokushintsha izindawo zokuhlala umcwaningi uyibone iyinselele ekugcinweni nasekuvuselelweni kwesiko lendabuko. Ngokomdlalo kamabonakude, ukuhlala nokukhulela kwamadodana kaShabalala endaweni yasedolobheni kuyinselele ekugcinweni kwesiko lokungena, ngoba uthi uShabalala mewathulela leli siko okumele ligcinwe amadodana akhe, wonke aqala alibone njengento esiphelelwe isikhathi futhi engadingeki ukuthi ize igcinwe. Lokho kufakazelwa indlela asuke ezihlangula ngayo ekubeni ingxenye yesiko. Umcwaningi ukholwa ukuthi lokhu kudalwa ukuguquka kwesikhathi kanjalo nokukhulela ngaphansi kwezindawo ezakhele amadolobha lapho amasiko engakutholi kahle ukugqama uma uqhathanisa nezindawo zasemakhaya.

4.11 Isiphetho

Kulesi sahluko kuhlaziywe imininingo etholakele emidlalweni kamabonakude esetshenziswe kulolu cwaningo. Isahluko siqale ngokuchaza kafuphi ubudlelwane phakathi kwesiko nefagugu, siqhubekile isahluko sakha iqoqo elikhulu, eliqukethe amasiko ayisikhombisa; isiko lokuthethwa kwedlozi, isiko lokulobola, isiko lokuyalwa komlobolokazi, isiko lokulandwa komuntu ongasekho, isiko lokuzila, isiko lokungena nesiko lokuhlolwa kwezintombi. Ngaphansi kwesiko ngalinye kubhekwe iminxa emibili; incazelo yesiko evamile nokwethulwa kwesiko emidlalweni. Isahluko siphinde sacubungula amathuba nezinselele ezikhona ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe. Esahlukweni esilandelayo kwethulwa isiphetho nezincomo zocwaningo.

ISAHLUKO SESIHLANU
ISIPHETHO NEZINCOMO

5.0 Isingeniso

Lesi yisahluko sokugcina socwaningo, esiyiqoqa lakho konke okwethulwe ucwaningo. Ingxenye yokuqala yesahluko iqale ngokufingqa izahluko zocwaningo ezinhlanu ngokulandelana kwazo. Sibe sesiqhubeka isahluko sethula okutholakele ngesikhathi kuqhutshwa ucwaningo. Isigaba esilandelayo sethula izincomo neziphakamiso zocwaningo. Isigaba esandulela esokugcina siphawula ngocwaningo olungenziwa ngokuzayo. Ekugcineni isahluko sethula isigaba sokugcina, okuyisiphetho sesahluko nocwaningo lonke.

5.1 Iqoqa lezahluko

Isahluko sokuqala: Isingeniso nesendlalelo

Lesi yisahluko esibe isingeniso nesendlalelo socwaningo obeluhlola ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko, ngokubheka imidlalo kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'.*** Kulesi sahluko ilapho kwendlalelwe kafushane ngocwaningo, kwethulwa izinhloso zocwaningo, imibuzo yocwaningo, insizakuhlaziya ucwaningo olweyeme kuyo, indlelakwenza yocwaningo esetshenzisiwe ukuqoqa nokuhlaziya imininingo, izingqinamba zocwaningo, umklamo wocwaningo, ukuchazwa kwamagama abalulekile, asetshenziswe ocwaningweni, ukuhlelwa kwezahluko zocwaningo bese kugcina isiphetho sesahluko.

Isahluko sesibili: Ukubuyekezwa kwemibhalo

Lesi sahluko sibuyekeze, saphinde sacubungula imibhalo yocwaningo yaphambilini, ethinta ukulondolozwa kwamasiko, okuyimibhalo esiyenziwe kwamanye amazwe nalapha eNingizimu Afrika. Ekubuyekezeni imibhalo, isahluko sigxile kakhulu kuleyo yokulondolozwa kwamasiko nethinta ifagugu lesiko, kanti imibhalo ebuyekeziwe ileyo ehlobene nesihloko socwaningo. Konke lokhu kubuyekezwa kwemibhalo kulesi sahluko kwenziwe ngokuhlukaniswa ngokwamaqoqo amathathu okuyilawa; ucwaningo oselwenziwe emhlabeni jikelele, ucwaningo oselwenziwe ezwenikazi i-Afrika nocwaningo oselwenziwe eNingizimu Afrika.

Isahluko sesithathu: Insizakuhlaziya nendlelakwenza yocwaningo

Lesi sahluko simayelana nensizakuhlaziya esetshenzisiwe ekuqhubeni ucwaningo. Isahluko siqale ngokuchaza ukuthi iyini insizakuhlaziya ngaphambi kokugqamisa insizakuhlaziya

yokulindelwe umphakathi nokuhlobana kwayo nezinhloso zocwaningo. Isahluko siqhubeke sathinta ukuqoqwa kwemininingo kusetshenziswa indlelakwenza yocwaningo bunjalonto. Siqhubeke isahluko sathula amasu nenqubo yokuqoqwa kwemininingo, sathula uhlaziyongqikithi njengendlela yokuhlaziya imininingo. Siveze ubuqiniso nokukholakala kocwaningo. Isahluko sibe sesichaza umqondombono jikelele, ngaphambi kokugqamisa umqondombono ohumushayo njengosetshenziswe ocwaningweni.

Isahluko sesine: Ukuhlaziywa kwemininingo

Kulesi sahluko kwethulwe kwaphinde kwahlaziywa imininingo eqoqwe kusetshenziswa amasu ahlukahlukene okuqoqa imininingo ukuze kufezeke izinhloso zocwaningo ngokunembile. Kulesi sahluko izingxenye ezitholakala ngaphansi kohlaziyongqikithi zilandeliwe ukuze kufezekiseke izinhloso zocwaningo. Ngemuva kokuqoqwa nokubhalwa, imininingo yehlukaniswe yaba izingqikithi ezimqoka ezinikeza imininingwane eshaya khona yocwaningo. Zimbili izinhloso ebezihloswe yilolu cwaningo, zilandelana kanje: Ukuhlola amasiko nemigubho yendabuko emidlalweni ekhethiwe nokucubungula amathuba nezinselele ekugcinweni nasekuvuselelweni kwamasiko endabuko emidlalweni ekhethiwe.

Imininingo ehlaziywe kulesi sahluko ihlukaniswe ngokwamaqoqo ayisikhombisa, nokungamasiko endabuko avezwe emidlalweni yomibili kamabonakude eqokelwe lolu cwaningo. Ngaphansi kweqoqo ngalinye, imininingo ihlaziywe ngaphansi kwezihlokwana ezimbili. Kube sekwethulwa amathuba nezinselele ezibe khona emidlalweni ngokugcinwa nokuvuselelwa kwamasiko endabuko. Ukuhlaziywa kwemininingo kwenziwe ngokucabangela izinhloso zocwaningo, ezihlaziywe zathulwa ngokuzimela.

Isahluko sesihlanu: Isiphetho nezincomo

Lesi sahluko sibe yiqoqa locwaningo lakho konke okwethuliwe. Siqale ngokuba sifinyeze izahluko zonhlanu zocwaningo, sahlaziya okutholakele ngenkathi kuqhutshwa ucwaningo. Isigaba esilandelile siveze izincomo neziphakamiso zocwaningo. Ngemuva kwalokho, isahluko siphawule ngocwaningo olusengenziwa esikhathini esizayo. Isigaba sokugcina esethulwe isahluko kube isiphetho socwaningo lonke.

5.2 Ukuhlaziya okutholakele ocwaningweni

Lesi sigaba sethula okutholakele ngesikhathi kuqhutshwa ucwaningo olusihloko sithi "Ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko: Kubhekwa imidlalo kamabonakude ethi ***'Umkhokha: The curse'*** nothi ***'My Brother's***

Keeper'". Imiphumela yocwaningo imqoka kakhulu ngoba yethula lokho ucwaningo olufinyelele kukhona njengempumelo nesiphetho socwaningo. Esigabeni esilandelayo kwethulwa okutholakele ocwaningweni ngokwezihlokwana ebezibalulekile ekuhlaziyweni kwemininingo.

5.2.1 Ukwethulwa kwamasiko endabuko

Okutholwe kulolu cwaningo ngokwethulwa kwamasiko endabuko ukuthi imidlalo yomibili kamabonakude ethi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** iyakugcizelela ukumelwa kwamasiko endabuko. Lokhu ikubonisa ngokuthi yomibili le midlalo yethula amasiko endabuko ngokuyikho, ngokwenza njalo igcizelela ubumqoka bokugcinwa kwamasiko ngendlela eqondile nehloniphekile. Okutholakele ocwaningweni ukuthi la masiko athulwe emidlalweni kamabonakude ngamasiko endabuko avamile. Isiko eligqamile emidlalweni yomibili kamabonakude, isiko lokuthethwa kwedlozi. Lokhu kwenza kwemidlalo kukhombisa ukuthi le midlalo kamabonakude ethinta ukwethulwa kwesiko lendabuko, lolu hlobo lwesiko livamile.

Okwesibili okutholwe ocwaningweni ngokwethulwa kwamasiko endabuko emidlalweni yomibili ukuthi, phakathi kwabantu abangamaNguni isizwe esigcina kakhulu isiko lendabuko isizwe samaZulu. Lokhu kufakazelwa ukuthi phakathi kwamasiko ayisikhombisa ahlaziywe kulolu cwaningo, kuwo wonke la masiko abegcinwa ngabantu abangamaZulu. Emasikweni ayisikhombisa ahlaziywe ocwaningweni, linye kuphela isiko elivezwe ligcinwa ngesinye isizwe, isiko lokuyalwa komlobolokazi elivezwe ligcinwa ngabantu okungabeSuthu.

5.2.2 Ukulondolozwa kwamasiko endabuko ezinkundleni zokusakaza

Lolu cwaningo luthole ukuthi izinkundla zokusakaza, ngokukhethekile imidlalo kamabonakude ziyinkundla noma ithuluzi elimqoka kakhulu ekulondolozeni amasiko endabuko. Ngokwethula amasiko endabuko kwemidlalo kamabonakude, ngokuzenzekelayo le midlalo yenza kube lula ukuthi ulwazi ngamasiko endabuko lufinyelele kalula kubantu, ikakhulukazi ezizukulwaneni ezisencane.

5.2.3 Amathuba nezinselele ekwethulweni kwamasiko

Ngaphansi kwamathuba, okokuqala okutholwe ucwaningo ukuthi imidlalo kamabonakude ekhethiwe inethuba lokugcina amasiko endabuko ephila futhi esemehlweni abantu. ucwaningo luthole ukuthi umdlalo othi ***'Umkhokha: The Curse'*** nothi ***'My Brother's Keeper'*** yomibili le

midlalo ngesikhathi isakazwa yethula amasiko endabuko, lokho kwandisa amathuba okuthi abantu bazijwayeze ukuxhumana nemvalaphi namagugu abo, okungamasiko.

Okwesibili okutholwe ucwaningo ngaphansi kwamathuba enawo imidlalo kamabonakude ekugcinweni nasekuvuselelweni kwesiko lendabuko, ucwaningo luthole ukuthi imidlalo kamabonakude inethuba lokufundisa ngesiko lendabuko. Ucwaningo luthole ukuthi njengoba kuya ngokuya ubuciko bomlomo buthola ukuzibeka, ukwethulwa kwesiko lendabuko kule midlalo ekhethiwe kamabonakude kwandisa amathuba kulabo abangenalwazi ngesiko ukuthi bafunde ngalo emdlalweni.

Ngaphansi kwezinselele ekugcinweni nasekuvuselelweni kwamasiko emdlalweni, inselele yokuqala etholwe ucwaningo ukwethulwa kwesiko ngokungaphelele. Emdlalweni kamabonakude ucwaningo luthole ukuthi amanye amasiko amelwa ngokungaphelele. Le nselele igqame emidlalweni othi ***'My Brother's Keeper'***. Isiko elethulwe ngokungaphelele isiko lokuzila, ucwaningo luthole ukuthi emdlalweni kunomfelokazi ongazili isikhathi esibekelwe. Lokhu kwenza komdlalo ucwaningo luthole ukuthi kungadala umphumela ongemuhle kulaba abafunda ukugcinwa kwesiko ngokubuka ezinkundleni zokusakaza. Lokhu kungadala ukuthi isiko lizitshwe ukuhamba kwesikhathi, futhi abantu bazitshele ukuthi ayikho imiphumela ngokwenza njalo.

Inselele yesibili ukungqubuzana phakathi kwenkolo nesiko. Ucwaningo luthole ukuthi akukho ukuphilelana nokuhlalelana ndawonye phakathi kwesiko nenkolo, kunalokho inkolo ibukeka inamandla okwedlula isiko. Ucwaningo luthole ukuthi amanye amasiko aphetha ngokungagcinwa ngendlela aqondwa ngayo, ngenxa yokuthi asuke ecindezelwa inkolo ethile.

Inselelo yesithathu etholwe ucwaningo ukuguquka kwesikhathi nokushintsha izindawo zokuhlala emidlalweni. Ucwaningo luthole ukuthi iningi labantu selithi lingafunda enkathini yanamuhla likhethe ukufudukela ezindaweni zasemadolobheni. Ngalokho ucwaningo luthole ukuthi lokhu kwenza kuyinselelo ekugcinweni nasekuvuselelweni kwesiko, ngoba isizukulwane sisuke amasiko endabuko sesiwabona njengento edinga ukuzitshwa ngoba engenandawo. Le nselele ucwaningo luyithole igqame emidlalweni i***My Brother's Keeper*** ngesiko lokungena, amadodana kaMshengu ngenxa yokuthi akhulele endaweni yasedolobheni uyise uthi uma ewathulela udaba lokuthi ukuthi kumele oyedwa wabo angene uFakazile, wonke aqala ngokungakuboni ukubaluleka kwesiko ngesizathu sokuthi lokho akubona kuyisidala. Konke lokho umcwaningi ubone kudalwa ukuguquka kwesikhathi nokushintsha indawo yokuhlala.

5.3 Izincomo neziphakamiso

Kuyancomeka ukubona imidlalo kamabonakude yaseNingizimu Afrika yenza imizamo yokuthi kuqhakanjiswe amasiko, lokho kufakazelwa indlela eyethula ngayo isiko lendabuko. Ikhono lemidlalo kamabonakude ekuvezeni isiko lendabuko nokugcinwa kwalo kuyizinto eziyiqiniso futhi iningi labantu eliziqondayo. Okuncomeka kakhulu ngale midlalo kamabonakude ekwethuleni isiko lendabuko ukuthi iyaziveza nezinhloso zokugcinwa kwesiko.

Ucwaningo luphakamisa ukuthi embonini yezokusakaza kungakuhle eminyakeni ezayo, kusuka manje kube ukuthi kuseqhulwini kuzo ukuba khona kwezinhlelo ezikhuthaza izimfundiso zamasiko namagugu endabuko. Lesi siphakamiso umcwaningi akasibhekisile kuphela eNingizimu Afrika, kodwa sithinta amazwe wonkana, ngoba lento yokuthi zibuyele amasisweni kudliwe ngoludala akuyona kuphela into ethinta iNingizimu Afrika, kodwa cishe ithinta umhlaba wonkana.

5.4 Ucwaningo olungenziwa ngokuzayo

Kusenegebe ocwaningweni lokulondolozwa kwamasiko ezinkundleni zokusakaza, lokho kudalwa ukuthi iseyingcosana imisebenzi ethinta lo mkhakha wocwaningo. Nakuba lolu cwaningo lucwaninga amasiko endabuko athulwe emdlalweni kamabonakude, kodwa kusekuningi okusengacwaningwa ngamasiko endabuko emidlalweni kamabonakude. Lokhu kuphosela inselelo abacwaningi balo mkhakha ekutheni bathathe ithuba baqhube lolu cwaningo noma benze oluthi alufane nalolu. Ngaphandle kokuhlola indlela imidlalo kamabonakude egcina ngayo amasiko endabuko, kungacwaningwa ngalokhu:

- Imibono yezethameli ngokumelwa kwamasiko emidlalweni kamabonakude.
- Iqhaza lababhali bemidlalo kamabonakude ekulondolozeni izinhlelo zolwazi lwendabuko.
- Ithonya lemidlalo kamabonakude ekufundiseni nasekudluliseni amanani amasiko endabuko ezizukulwaneni ezisencane.

5.5 Isiphetho

Lesi bekuyisahluko sokugcina socwaningo esiyiqoqa lakho konke okwethulwe ucwaningo. Ingxenye yokuqala yesahluko iqale ngokufingqa izahluko zocwaningo ezinhlanu

ngokulandelana kwazo. Sibe sesiqhubeka isahluko sethula okutholakale ngesikhathi kuqhutshwa ucwaningo. Isigaba esilandelile sethula izincomo neziphakamiso zocwaningo. Isigaba esandulele isiphetho sesahluko siphawule ngocwaningo olungenziwa ngokuzayo.

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14-08-2025
Mr Nhlanhla Minenhle Mnkwanyana (219008441)
Pietermaritzburg

Dear Mr Nhlanhla Minenhle Mnkwanyana,

Original application number: 00032151
Project title: Ukulondolozwa nokuvuselelwa kwesiko lendabuko njengendlela yokugcinwa kwefagugu lesiko: Kubhekwa imidlalo kamabonakude ethi Umkhokha: The curse nothi My Brothers Keeper

Exemption from Ethics Review

In response to your application received on 30 July 2025, your school has indicated that the protocol has been granted **EXEMPTION FROM ETHICS REVIEW.**

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited.

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.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,

[redacted]

Dr Sicelo Cyril Shabalala
Academic Leader Research

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
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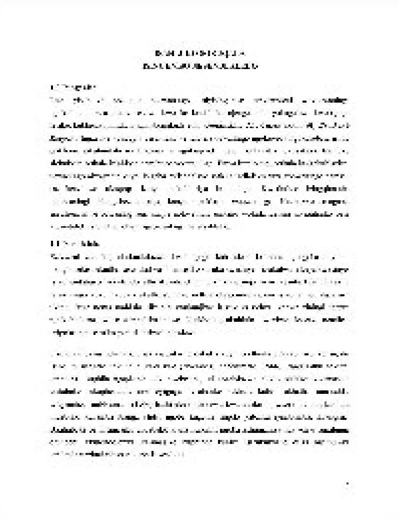

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