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Ukugcinwakulondolozwa kwendlelakuphila nosikompilo abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi

Maphumulo, Nduduzo Njabulo

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University of the Witwatersrand, Johannesburg

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UKUGCINWAKULONDOLOZWA KWENDLELAKUPHILA NOSIKOMPILO LWABANTU ABANGAMAZULU EZIBAYENI: UCWANINGO OLUBHEKA IMBONI YAMATEKISI.

NDUDUZO NJABULO MAPHUMULO

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NGU-

NDUDUZO NJABULO MAPHUMULO

UCWANINGO OLUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO

ENYUVESI YASEWITWATERSRAND

UMELULEKI : UDOKOTELA E.B. ZUNGU

USUKU : UNHLABA 2021

INDAWO : JOHANNESBURG

ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi**: Ukugcinwakulondolozwa Kwendlelakuphila Nosikompilo Lwabantu AbangamaZulu Ezibayeni: Ucwaningo Olubheka Imboni Yamatekisi,** ngumsebenzi ocwaningwe yimina. Ucutshungulwe ngokusebenzisa imithombo yolwazi ehlukahlukene. Ngiyaphinda futhi ngiyaqinisa ukuthi lo mqulu awukaze unikezwe esinye Isikhungo ngenhloso yokuthola iqhuzu. Imithombo yolwazi esetshenzisiwe ikhonjiswe ngendlela epheleleyo ekupheleni kwalolu cwaningo.

19/10/2021

_____ _____

N.N Maphumulo **Usuku**

UMNIKELO

Lo mqulu ngiwethula ngokukhulu ukuzithoba nangenhlonipho kubazali bami abangasekho, ubaba uMzonjani Selby Maphumulo nomama wami uLungile Penelope Ngcobo.

Ngithi kubaba:

Mashimane!

Zikode, Dubandlela

Wen'owaseNgoleleni!

Kumama ngithi:

Mapholoba!

Mashiy'amahle angathi,

Azoshumayela!

Kubazali bami okuyibona abangihola ngaze ngakwazi ukuzimela, abangenza ngayithanda imfundo noma bona bengalitholanga leli thuba lemfundo kepha bona bakwazi ukungikhulisa baphinde bangigqugquzela ukuthi ngifunde. Ngiyazi ukuthi bebeyojabula uma sebebona ngithweswa lezi ziqu. Nangipha isipho saphakade. Nangipha isikhali sempilo. Ngiyabonga kakhulu!

AMAZWI OKUBONGA

Ngifisa ukubonga kubo bonke ababambe iqhaza elibalulekile ukwakha lo mkhumbi ukuze ufike lapho uya khona. Kubo bonke abalandelayo ngiswele amazwi okubonga:

UDokotela E.B. Zungu onguMqondisi walolu cwaningo nomeluleki wami eMnyangweni Wezilimi Namasiko eNyuvesi YaseWitwatersrand, eJohannesburg. Manzini ngibonga ukungicathulisa kwakho, ulwazi onalo, isineke, umoya wakho othobile, uthando lwakho lomfundi obekwe phambi kwakho. Ngibonga ngiyanconcoza ngomnikelo owenzile kulo msebenzi ukuze ufundeke, ngithi qhubeka njalo:

Manzini!

Nyama kayishi!

Kubo bonke ozakwethu abalandelayo: uMnu. Bongani Masuku kanye noMnu. Neo “Mhlonishwa” Sehlahla ngokungigqugquzela ukuba ngiqhube lomsebenzi. Ngifisa ukuba nani niphenduke abeluleki ngokwenu. Ningadinwa uma ngicela usizo nangelinye ilanga. INkosi inibusise iphinde inandisele umqondo wanu okhaliphile.

Udadewethu uNomfundo Maphumulo, owangishiyela ibele nokunguyena osewaphenduka umama wami njengoba abazali bengasekho. Ngiyabonga kakhulu dadewethu ngokungiseka kwakho ngayo yonke indlela. Ngiyafisa name ukuthi uNkulunkulu angiphe amandle name ngikujabulise. Ngithi nje:

Mashimane!

Zikode!

IQOQA

Lolu cwaningo **“Ukugcinwakulondolozwa kwendlelakuphila nosikompilo lwabantu abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi”,** luhlose ukuveza ukuqhakanjiswa kosikompilo lokuphilisana nokubumbana embonini yamatekisi esifundazweni sase-Gauteng, edolobheni lase-Johannesburg. Lolu cwaningo lugqugquzelwe ukuthi imibhalo eminingi yesiZulu ayibukeki ikhuthaza okungamasiko namagugu esizwe sikaZulu kanti le mboni ibukeka izibophezele empilweni yesizwe sikaPhunga noMageba.

Abantu abangamaZulu bayakholelwa kakhulu ukuthi umnumzane womuzi kumele abe nemfuyo ukuze akwazi ukuhlonipheka futhi ondle umdeni wakhe. Isibaya siqukethe isithunzi somnumzane. Isibaya siyinsika yomuzi. Izinkomo nazo ziyaphuma ekuseni ziyodla ukuze zikwazi ukusengwa kutholakale ubisi, kudliwe ekhaya. Yilapho kusengwa khona, kuhlatshelwa khona, kugcinwe khona amasiko alowo muzi kuphinde futhi kutholakale umquba kutshalwe. Isibaya yilapho kunqwabelene amagugu omndeni futhi siyinqolobane yala magugu. Izinkomo zinezinsuku ezihanjiswa ngazo ediphini ukuze zihlale ziphila kahle njalo. Izinkomo ziba nophawu olukhombisa ukuthi zingezakwabani. Kunemizila lapho izinkomo zihamba khona uma ziya emadlelweni noma ediphini.

Nalapha embonini yamatekisi abantu angamaZulu kwenzeka okufanayo kubona, babuka amatekisi njengezinkomo zabo. Amatekisi nawo anezikhumulo zawo lapho ehlala khona njengazo phela izinkomo ezibayeni. Amatekisi awukhezo abadla ngalo oluletha isinkwa etafuleni ngenhloso yokuxosha ikati eziko. Njengezinkomo, amatekisi nawo ayaphuma ekuseni ayosebenza ukuze kutholakale imali. Ngezikhathi zamakhefu ayanakekelwe uma efile, ahlanzwe, kuphinde futhi kube nemiqhudelwano lapho lapho kubonakala itekisi okuyilona elihle ukunawowonke. Nasemaqeleni ngokunjalo, kuba nemiqhudelwano yezinkunzi, ziqhathwe kubonakale edla mhlanganiso. Amatekisi nawo aba nekheli elikhombisa ukuthi lingelakwabani. Amatekisi nawo anemizila lapho ahamba khona uma esebenza.

Ukubuyekwezwa kwemibhalo esondelene nalolu cwaningo kuveze ukuthi abahlaziyi abathile banemibono eyahlukene ngomlayezo oqukethwe usikompilo. Lolu cwaningo lubheke yonke lemibono lwase lwaqhamuka nombono owahlukile.

Lolu cwaningo luphawula ngokufika kwesikhathi soguquko ezweni laseNingizimu Afrika, kwangena intando yabantu nomthethosisekelo omusha ongacwasi ngokwebala, ubuhlanga, inkolo nobulili. Kuyavela ukuthi ukuguquka kwesimo sezombusazwe kushintshe indlela abantu abaphila ngayo.

Imibhalo eminingi egxile kusikompilo iphonsa inselelo iphinde igcizelela ukuthi abantu baphile futhi bangawalahli amasiko abo. Ukugcinwa kwamasiko kubumba isizwe ukuthi singahlakazeki ukuze kulondoloke amasiko adluliselwe esizukulwaneni esilandelayo. Le mibhalo iphinde futhi ikhuthaze ukuzwana nokubekezelelana kwezinhlanga ezakhele leli zwe, ezahlukene ngokwamasiko. Ngaphandle kokuthi le mibhalo iyakhuthaza, iyisibuko sikaZulu lapho izizukulwane ziyokwazi ukuzibuka khona. Ziziqhenye ngobuzwe bazo.

Ucwaningo luveza nezimbangela ezenza ukuthi abantu bagcine sebekhohlwa amasiko abo. Izinguquko zigqame kakhulu emumva konyaka we-1994 okwakungunyaka abantu abaqala ngawo ukufudukela ezindaweni zasemadolobheni ngenhloso yokufuna ukuphila impilo engcono kanye namthuba emisebenzi. Lokhu kube sekushintsha indlela abantu abakhuliswa nabaphila ngayo. Isizwe samaZulu sidume ngokugcina amasiko aso, ukuhlonipha, ukuphilisana, nokubekezelelana kugwema ukuthi isizwe singanhlanhlathi sihlale emzileni ukuze singalahlekelwa isithunzi.

Ucwaningo luzophinde luveze lugxile kakhulu ekutheni abantu abangamaZulu embonini yamatekisi bawahlonipha baphinde bawalondoloze kanjani amasiko uma besekuhambeni bengekho emakhaya. Luzophinde lubheke umthelela wokugcinwa kwawo lama siko, kuqhathaniswe nendlela eyayiphilwa emandulo bengangafiki abantu abamhlophe. Ucwaningo luzobheka indlela impucuko yaseNtshonalanga ekhinyabeze nagayo amasiko okuphila nokuphilisana kwesizwe samaZulu.

Ucwaningo lusebenzise injulalwazi i-*socio cultural theory*. Le njulalwazi ikwenza kubelula ukwenza lolu cwaningo ngokubheka indlela abantu abaphila ngayo emiphakathini. Lusebenzise indlela yeKhwalithethivu, ehlonzwe njengefanele ukwenza lolu cwaningo. Le pharadaymu ilekelelwe yileyo eyaziwa ngokuthi iPharadaymu Eqondayo.

Lubalulekile lolu cwaningo ngoba luveza indlela abantu abangamaZulu embonini yezokuthutha ukuthi bawalondoloza kanjani amasiko abo ukuze angashabalali yize noma bengekho emakhaya. Kubalulekile ukuveza ukuthi zikhona izinselelo ezintsha neziqukethwe usikompilo esizweni ezibangelwe ukushintsha kwemithethosisekelo kahulumeni.

INingizimu Afrika inemithethosisekelo eyishumi nane (14) eshicilelwe nelawula izwe laseNingizimu Afrika.

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Isahluko sokuqala

1.0 Isethulo socwaningo

1.1 Isingeniso

Ngisho nasemlandweni isizwe samaZulu, siyisizwe esikholelwa kakhulu emasikweni aso. Lesi sizwe asigcini futhi ngokukholelwa kulamasiko kepha siyawaphila siphinde siwadlulisele kwisizukulwane ngenhloso yokuwalondoloza ukuze angashabalali. UHulumeni Wentando Yabantu waseNingizimu Afrika wafika noMthethosisekelo waseNingizimu Afrika we-1996 okunguMthetho 108 we-1996, iSahluko sesibili esikhuluma ngoMqulu wamaLungelo isigaba sama-31(1) lapho uphawula khona ngokuthi abantu abangamalungu emiphakathi enamasiko, izinkolo noma izilimi ezithile kufanele bangaphucwa ilungelo, kanye namanye amalungu emiphakathi yabo, lokwenza okulandelayo - (okokuqala) ukuthokozela amasiko abo, ukuqhuba inkolo yabo nokusebenzisa ulimi lwabo; futhi (okwesibili) bakhe, bajoyine futhi bagcine izinhlangano zamasiko, zenkolo nezezilimi kanye nezinye izinhlangano zomphakathi. Lokhu kunikeza ilungelo lokuba izinhlanga ezahlukene zisebenzise amasiko, izilimi kanye nezinkolo zazo ngenkululeko. Namhlanje izakhamuzi zinelungelo lokuhlala noma kuyiphi indawo kuleli lizwe. Ukuhlala ndawonye kwezinhlanga ezahlukene kulethe ukushayisana nokungabekezelelani ngokwamasiko. Kulolu cwaningo, indlu eyakhiwayo ngeyokuzwana nokubekezelelana kwezinhlanga ezahlukene emhlabeni wonke jikelele.

Uma sikhuluma ngesiko sisuke sisho into ehlanganisa isizwe kumbe uhlanga oluthize. Ukulinganisa nje, thina ndlu emnyama saziwa ngesiko lenhlonipho. Uma nje ubhekisisa, zonke izinto esizenzayo zakhelwe kuleli siko lenhlonipho. Singahlukana ngezinkolo nangezinkolelo kodwa zikhona lezi zinto ezifike zisihlanganise njengesizwe. Make ngithathe into esithinta imihla ngemihla, ukufa. Kuyisiko lethu nje thina ndlu emnyama ukuhlonipha isifo. Ngokwesiko lethu uma sifika lapho kushonwe khona, siyazotha, sikhulumele phansi. Noma ngabe kushone umuntu ongakanani ngokweminyaka yobudala, siyazotha ukukhombisa inhlonipho. Ingani ngisho ilungu lomndeni lenza into engalungile, lixwayiswa ngokuthi lizodlula ngoba lokho likwenza kushoniwe lapha ekhaya.

Uma sikhuluma ngesiko sisuke sisho into ehlanganisa isizwe kumbe uhlanga oluthize. Kwezinye izindawo uyothola ukuthi kunesiko lokuthi uma kukhotheme inkosi yendawo isizwe asiyithinti inhlabathi kuze kuphele isikhathi esithize. Kwenye indawo ngisho nezinyanga ezintathu zingaphela kungalinywa emasimini futhi kungakhiwa zindlu zodaka ngoba phela nakhu isizwe sizilele inkosi. Kwenye inkathi ngisho nemicimbi yokuthokoza njengemishado nje, iyahlehliswa kuze kudlule leso sikhathi senzilo.
Uma sizobheka nje ukukhothama kweSilo uZwelithini kaBhekuzulu, ukuzila kweSizwe samaZulu kuthathe izinyanga ezithathu ngengokufisa kwakhe uMdlokombane.

Isilo sasifise ukuthi abantu bangahlali isikhathi eside bezilile, lokhu iSilo sasenzela ukuthi abantu baso besheshe baqale ukulima ukuze bengabhuqabhuqwa yindlala. Ngesikhathi kusazililelwe isilo sibone kuqopheka umlando esizweni samaZulu ngokuthi kungene ibambabukhosi elingumuntu wesifazane aphinde futhi abe uNdlunkulu weSilo.

Umkhuba yizinto eziqalwa ngabantu noma imindeni ethize, zigcine sezibukelwa ngabanye abantu, imindeni noma izizwe. Kunezinto ezisungulwa ngabantu zize zigcine zingasaziwa umnyombo wazo kodwa zigcine sezembathiswa isikhumba samasiko. Lokhu kungena ngaphansi kwesigaba semikhuba. Njengamasiko, kukhona lawo masiko amahle, kanti ngokunjalo futhi ikhona neminye imikhuba emihle engasoleki uma labo abayigcinayo beyenza ngendlela yabo. Kodwa yona kanye le mikhuba igcina isizenza samasiko ngoba uyaye ubone noma ngubani nje eseyenza kube sengathi kuyimpoqo.
UMsimang (1975:12) uchaza isiko ngokwesiZulu njengomkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu futhi okunesikhathi eside kwenziwa osekuze kwemukeleka njengomthetho futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo, kuyovela okubi. Ukwehlukanisa phakathi komthetho nesiko, uMsimang (1975: 12) uveza ukuthi umthetho usho isinqumo esithile esithathwe noma esenziwe inkosi yasimemezela ebandla nakubantu bonke ukuba basigcine basilandele, okuthi uma beseqile noma besephulile bajesizwe. Imithetho yamakhosi nayo ngokuqhubeka kwesikhathi, ilokhu igcinwa (ize iphenduke isiko). Ngakho-ke KwaZulu amandla esiko abe engaphezulu kwawomthetho.

U-Hinde (1987:3) uchaza isiko kafushane ngokuthi uma sikhuluma ngamasiko sibheka ukwehlukana phakathi kwemiphakathi emikhulu ezindabeni ezifana namathuluzi kanye nezinye izinto ezakhiwe ngobungcweti, ulwazi lwayo nezinkolelo kokuthinta imvelo, injulalwazi ngomhlaba nezulu, usikompilo nezinkambiso, amagugu, imithetho kanye nokunye okuningi.
Eqhuba echaza ngesiko u-Hinde (1987:4) uthi:-

> *Culture can be used in a descriptive sense, to refer to the artifacts, customs, institutions, myths, etc as described by an outsider (or indeed by a member of the society). Such a description, however, tends to imply a static whole external to individuals. In practice culture is best viewed as existing in the minds (separately or collectively) of individuals in their relationships.*

Okuhunyushwe ngokuthi:

> Isiko lingasetshenziswa ngendlela echasisayo ukubhekisa ezintweni ezifuze lokho okwakhiwe ngobungcweti, usikompilo, izikhungo, izinganekwane, kanye nokunye njengoba kuchazwa ngumuntu wangaphandle (noma kwenye inkathi kungaba ngumuntu olilunga lomphakathi obanzi uqobo).

> Ukuchaza okufana nalokhu, nokho, kuvamise ukukhombisa umqondo omile ochaza ingaphandle kumuntu. Ngokusempeleni isiko libonakala kahle kakhulu ngokuphila kwalo engqondweni (ngokuhlukana noma ngokuhlanganyela) yalowo nalowo muntu ngobudlelwana babo.

U-Selden no-Widdowson (1993:71) isiko balichaza njengelakhiwe yimisebenzi yaleso naleso sizwe kanti futhi lenza ukuba isizwe sikwazi ukuzazisa nokuhluka kwezinye izizwe ezinamasiko ahlukahlukene. U-Macionis no-Plummer (1998:98) baveza ukuthi ososayensi abaphathelene nokuhlalisana kwabantu isiko balichaza njengobugugu, izinkolelo, ukuziphatha kanye nokuphathekayo nokuyikhona okuhlanganisa indlela abantu abaphila ngayo. Le ncazelo yesiko bayiqhuba ngokuchaza ukuthi ngesiko, kuqondiswe endleleni yokuphilisana ngokwabelana kwabantu.

U-Van der Zanden (1963:3) uthi isiko amagugu enhlalo yabantu. Lezi izindlela ezifundwayo zokucabanga, zemizwa, kanye nezenzo (*actions*) ezidluliselwa esizukulwaneni kuya kwesinye. Uqhuba ethi leli gama elithi isiko lingachazwa njengesamba sezinkolelo, imithetho, izinto ezenziwayo, indlela yokuxhumana yalelo qoqo elithile labantu. Isiko yileyo ndlela yaleso naleso sizwe esithile esiphila ngayo noma esikholelwa kuyo.

NgokukaNyembezi (1992), isiko yinqubo eyejwayelekile noma indlela elandelwayo maqondana nesimo esithile. Uthi leli gama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe ngesizwe.
Lokhu kungenye yezizathu ezisemqoka zokwenziwa kwalolu cwaningo ukuze izinhlanga zaseNingizimu Afrika zikwazi ukuhlanganyela ekugubheni amasiko ngokuhlanganyela ngenhloso yokufunda isiko lesinye isizwe. Lokhu kungaholela ekutheni kungabi bikho isizwe esibukela phansi futhi nesijivaza isiko lesinye isizwe ngenxa yokuntuleka kolwazi Iwalelo siko. Izwe laseCanada liyizwe eliziqhayisayo ngokuba nabantu abanamasiko ahlukahlukene.

Esibalweni esibalelwa ezigidini ezine (4 million) zabantu base-Canada, sakhiwe ngabantu abangamaSkotishi noma ama-Ayirishi ngokudabuka. Ezinye izizwe ezinesibalo esikhulu sabantu kungabalwa kuzo amaJalimane, amaNtaliyane, amaDashi, amaGriki, amaPutukezi nezinye. Lokhu kukhomba ubuningi bezizwe eziningi ezinamasiko ehlukene kodwa wonke lamasiko asetshenziswa ngabantu abaphila ezweni elilodwa nasendaweni eyodwa, (Tonn 1999:34).

Ukuphilisana ngokwamukelana nokubekezelelana kwezizwe zase-Canada kukhomba ukuthi lokho kuyinto engenzeka nakuleli lizwe laseNingizimu Afrika. Ukubekezelelana ngamasiko kungakha ubudlelwano obuhle nokungasetshenzelwa phezu kwabo ukuqwashisa abantu ngokubaluleka kokwazi izilimi zezinye izizwe. UHulumeni waseNingizimu Afrika ukhiphe inqubomgomo yolimi evuna ukusetshenziswa kwezilimi zakuleli eziyishumi nanye njengezilimi ezisemthethweni. Ngaleyo ndlela, singabubona ubuliminingi buba yimpumelelo eNingizimu Afrika.

Indlela yokuphila nokuphilisana ezibayeni zamatekisi kwakha ubumbano nasezinhlangeni ezahlukene. Lokhu kwenza ukuthi nomsebenzi uwukhuthalele usebenze nangokuzikhandla. Njengazo zonke izindawo zokusebenza zilawulwa umthetho othize kule yondawo, nakhona-ke kule mboni kunemithetho ebekiwe elawula indlela yokusebenza futhi egqugquzela ubumbano. Kule mithetho singabala, indlela yokugqoka efanelekile, indlela yokuphatha abagibeli, indlela yokuphathana kwabasebenzi, ukukhalelana uma kudlule ilungu laleyo nhlangano neminye eminingi egqugquzela ubumbano. Njengazo zonke futhi izindawo zokusebenza, kuba nezijezo ezibekwayo uma uhlulekile ukulandela le mithetho elawula izindlela zokusebenza. Lezi zijezo noma izinhlawulo zigqugquzela nazo ubumbano nomoya wokuphilisana embonini. Lezi zijezo kungaba wukuthi bakuthengise unemenay'thi wezigubhu ezingamalitha amabili uma uyilunga eselimnkatshubomvu kuleyo nhlangano, amalitha amabili ezigubhu ezine uma usafika kuleyo nhlangano, imali elinganiselwa emakhulwini amahlanu amarandi uma ubeke isandla noma usebenzise inhlamba kwilungu lenhlangano, neminye eminingi. Lezi zijezo azakhi ubutha kanti futhi azenziwa ngokucasuka nokuhluthuka. Ojeziswayo naye akadinwa ngoba uyazi ukuthi lokhu okwenziwayo kwenziwa ngesihle.

1.2 Izinhloso zocwaningo

Ukwenziwa kwalolu cwaningo kuncike kakhulu kulezi zinhloso ezilandelayo nokuyizona ezenze umcwaningi wasukuma wenza lolu cwaningo.

- Ukucwaninga izindlela ezingaletha ubumbano phakathi kwezinhlanga ezahlukene embonini yezokuthutha: sibheka imboni yamatekisi.
- Ukubheka izindlela zokuvuselela ukusetshenziswa kwamasiko omdabu.
- Ukucubungula izindlela zokuvuselela ubuntu, ukuphila kanye nokuphilisana embonini.
- Ukuphenya izindlela ezingasetshenziswa ukuthuthukisa izilimi kanye namasiko abomdabu kubandakanya nezinye izinhlanga zaseNingizimu Afrika.

1.3 Isidingo salolu cwaningo

Ngesikhathi sobandlululo eNingizimu Afrika, kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli lizwe. Lokho kwenza amasiko agcina eseya ngokushabalala. Lokho kwenza futhi ukuba kube khona ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini.

Lolu cwaningo luzoqinisekisa ukuthi alukho uhlanga olunamasiko asemqoka nabalulekile ukudlula awezinye izinhlanga. Yilelo nalelo siko lisemqoka kakhulu esizweni salo.

Kulolu cwaningo kuhloswe ukuvezwa indlela abantu abasembonini yezokuthutha ematekisini ukuthi baphila kanjani yize noma bengekho emakhaya. Yize noma le mboni idume ngezigameko zodlame kepha kukhona okuhle okwenziwayo njengokulondoloza amasiko abo.

Lokhu kugqugquzela ukuphila nokuphilisana kusiza kakhulu ngoba kugwema kakhulu lezi zigameko ezingalungile zodlame. Abantu besizwe esimpisholo baqhakambisa ikakhulukazi, inhlonipho, ukuzwana, ukusizana, ukuphilisana nokunye nje okuchaza kabanzi ngempilo yesizwe esimpisholo sobumbano.

1.4 Umcabango ongakafakazelwa

Imboni yamatekisi iyohlala njalo iwumgogodla womnotho waboHlanga ngoba yilapho kunabantu abaningi abaqashiwe abangalitholanga ithuba lokusebenza ezinkampanini noma baqhube izifundo zabo ezikhungweni zemfundo ephakeme obekungabanika amathuba angcono emisebenzi. Le mboni ineqhaza elikhulu elibambile ekusimamiseni umnotho nokulwa nobubha esizweni, kodwa indlela esabukelwa phansi ngayo kwenza uzibuze ukuthi kunini lapho iyonikwa khona isithunzi esiyifanele ukuze nesizukulwane siqhubeke lapho abangaphambili beshiye khona.

Kujwayelekile ukuthi kubikwe kuphela ngale mboni ngoba nakhu kube khona isidumo esithile esingesihle okuvamise ukuba udlame nokuqhuma kwenganono okuholela ekufeni kwabantu. Sizwa ngokwenzeka embonini yamatekisi kuphela uma kunemibango yemizila namaphemithi.

Kuningi okuhle okwenziwa abamatekisi njengokunikela ezikoleni ngomfaniswano kulabo bafundi abantulayo nokunikela emindenini eshonelwe esuke idinga usizo. Akukho lapho sike sibikelwe khona ngezinhlelo ezinhle zabamatekisi abazenza ngokubambisana namaphoyisa omgwaqo ukulwa nobugebengu lapho besuke bekhipha emgwaqweni izimoto ezingekho esimeni sokuthwala abagibeli.

Abamatekisi kuningi abakwenzayo ukubuyisa isithunzi semboni nokwenza isiqiniseko sokuthi ingephephile, kepha bayadinga ukuhlangatshezwa nayizinhlaka ezithile zomphakathi noHulumeni ekufezeni ezinye zalezi zinto. IsiZulu sithi akukho soka lingenasici, wonke umuntu uyawenza amaphutha, ngakho-ke asingabi bukhali nganxanye njengommese. Njengazo zonke izimboni zokusebenza, le mboni asike siyibhekisise ngelinye iso futhi siyinike isithunzi njengazo zonke izimboni.

1.5 Inkuthazo Yocwaningo

Ugqozi lususwe ukubuka nokucwaningisisa izinguquko nemiphumela yenkululeko kanye nokubuswa yintando yeningi kusukela ngonyaka we-1994.

Mayelana nezinguquko, zigqame kakhulu emuva konyaka we-1994 okwakuwunyaka abantu abaqala ngawo ukufudukela ezindaweni zasemadolobheni ngenhloso yokufuna ukuphila impilo engcono kanye namathuba emisebenzi.

Lokhu kube sekushintsha indlela abantu abakhuliswa ngayo nendlela abaphila ngayo. Ukukhuliswa kwezingane ngendlela yokuzakha encike emasikweni amaZulu iphelelwe isithunzi. Lolu cwaningo lukhuthazwe intshisekelo yokufuna ukubona isizwe samaZulu sibuyelwa isithunzi ngenxa yokubambelela emasikweni. Ukubona uZulu enhlanhlatha ephuma emzileni wakhe wenhlonipho elandela abezizwe kulethe inkuthazo yokuba kwenziwe lolu cwaningo. Ukwanda kwesibalo sezidlova emphakathini kuyisisusa sokukhathazeka ngoba engenayo inhlonipho kanye nendlela yokuphila nokuphilisana kuye kwakhuthaza ukuba kwenziwe lolu cwaningo. Lolu cwaningo lukhuthazwe ukubonakala kwezinselelo eziza namalungelo esintu emphakathini wesizwe samaZulu. Ukubhekwa kakhulu kwamalungelo esintu kulethe ukulibaleka kwamasiko esizweni sikaZulu.

Ukudideka nokungaqondisisi kubantu okwenzeka ngemva kokufika kwabamhlophe nenkolo ehambisana nempucuko yabo, kuye kwakhuthaza ukuba kwenziwe lolu cwaningo ukubuyisa isizwe endleleni. Ukubona imboni yamatekisi ikhula bese kwanda izinhlanga eziningi ezahlukene ziphila esibayeni esisodwa ngokuhluka kwamasiko azo. Lolu cwaningo lukhuthazwa ukubona iningi labantu bakwaZulu lithutheleka ezindaweni ezingamadolobha, lishiya ngasemva izinto eziningi ezingamagugu ukubandakanya nenhlonipho. Impilo ifike iguquke emadolobheni, kulandelwe eminye imigudu ebukela phansi amasiko kaZulu. Lolu cwaningo lukhuthazwa ukulangazelela izithelo ezingahlonyulwa isizwe samaZulu ngenxa yokubambelela emasikweni okuphila nokuphilisana. Ukwanda kwezenzo ezingamahlazo esingakaze sike siwezwe emlandweni kaZulu kuye kwakhuthaza ukwenziwa kwalolu cwaningo ngethemba lokuthi kukhona okungalungiseka. Ukubona uZulu esephila impilo eyisijabane exube amisiko ezinye izizwe kuye kwakhuthaza ukuba kwenziwe lolu cwaningo ukugwema ukushabalala kwesizwe ngenxa yokuduka emzileni wenhlonipho. Lolu cwaningo lukhuthazwe ukubona isibalo esiningi sabantu abangamaZulu bexubana nezinye izinhlanga njengasezindaweni sokusebenza nakwezinye izindawo eziningi lapho abantu behlangana khona. Lapho kuhlangene khona izinhlanga eziningi ezahlukene bengalahli okwakubo befumbathe okwabezizwe. Lokhu kukhuthazwe ukubona izizwe ezibambelele emasikweni azo oMdabu ziqhubekela phambili zize zidlondlobale kwezomnotho okuyisizwe samaShayina nesamaNdiya.

1.6 Imibuzo okulindeleke iphenduleke kulolu cwaningo

Ekuphothulweni kwalolu cwaningo kumele kuphenduleke le mibuzo elandelayo nokuyiyona eyingqikithi nomongo walolu cwaningo. Lokho kuyobe kukhombisa ukuthi ulwazi olucosheliwe lube ngoluhambisanayo nesihloko salolu cwaningo futhi noluphendula imibuzo equkethwe yisihloko salolu cwaningo.

Imibuzo

1. Yikuphi okwenza ukuthi aboHlanga bengalahli amasiko abo nomo besekuhambeni?
2. Kungani le mboni yenganyelwa ikakhulu isizwe esimnyama?

3. Kunamthelela muni ukuqhuba lolu sikompilo nasezindaweni zokusebenzela?

4. Lungalondolozeleka kanjani usikompilo ukuthi lungashabalali?

1.7 Umklamo wocwaningo

Lolu cwaningo luzogxila esifundazweni sase-Gauteng, edolobheni i-Johannesburg, embonini yezokuthutha: kubhekwa indlela yokuphila kanye nokuphilisana ebantwini abangamaZulu kuyo lemboni. Idolobha lase-Johannesburg yilapho umnotho omningi waseNingzimu Afrika uzinze khona. Izinhlanga ezahlukene ngisho nezivela emazweni angaphandle zifuduleka kulo leli dolobha ngenhloso yokuthola impilo engcono.

Ucwaningo luzobheka indlela yosikompilo lokuphilisana esizweni samaZulu embonini yamatekisi lapho kuhlangene khona izinhlanga ezahlukahlukene. Luzogxila nasekubhekeni igalelo lwesikompilo lapho kuhlolisiswa izinhlanhla esizweni samaZulu, isithunzi sikaZulu, imihla yokuphila kaZulu, uhlobo lwezakhamuzi, ukukhula kwesizwe kanye nobumbano esizweni. Kuzobhekwa kulolu cwaningo izinto ezikhinyabeze amasiko kaZulu lapho kubhekwa emlandweni wesizwe. Kuzobhekwa izinto ezifana nokufika kwabamhlophe nenkolo yabo, ukwehliswa isithunzi kukaZulu ngesikhathi sobandlululo, indluzula yombusazwe, uthando lwemali kanye nokufudukela emadolobheni.

Lolu cwaningo luzobheka nobubi bokulahleka kwamasiko lapho abantu bakwaZulu sebephenduke umhlambi kazelusile, benhlanhlatha. Kuzobhekwa kulolu cwaningo indlela isizwe samaZulu esihlonipha ngayo amagugu aso. Lapho kuzobhekwa ukuhlonishwa kwemicimbi engamagugu equkethe umlando kaZulu, amasiko aligugu esizweni samaZulu, ukuhlonishwa kwamaqhawe esizwe samaZulu, ukuhlonishwa komlando wesizwe samaZulu, ukuhlonishwa kwaMakhosi akwaZulu, ukuhlonishwa kwamadlinza, ukuhlonishwa kolimi, ukuhlonishwa kokukhula kwabantu ngezigaba kanye nokuhlonishwa kwegugu lokuphatha izihambi. Lolu cwaningo lugxile ekutheni isizwe samaZulu siwahlonipha futhi siwagcina kanjani amasiko noma besekuhambeni bengekho emakhaya, lokhu kugcinwa kwawo lama siko kunamthelela muni esizweni? Luzobuye lubheke ukuthi amasiko ayinsika yesizwe samaZulu abhekene naziphi izinselelo kule mihla. Lapha kuzobe sekubhekwa indlela isizwe samaZulu esisiphila isimanjemanje. Kuzobhekwa indlela yokugqoka, imisebenzi esisetshenzwa, izindawo esekuhlalwa kuzo, imithetho esibekwe uHulumeni kanye nokudluliselwa kolwazi esizukulwaneni.

Ucwaningo luzobheka indlela impucuko yaseNtshonalanga ekhinyabeze ngayo amasiko okuphila kanye nokuphilisana kwesizwe samaZulu. Indlela iSintu esesihleleke ngayo ngokwenkambiso yaseNtshonalanga, ukwehlukaniswa kwabantu ngamazinga empilo okwenzeka kubelungu kanye negalelo likamabonakude. Kuzobhekwa kulolu cwaningo ukuthi izinkolo ezafika nabezizwe zililimaze kanjani isiko lesizwe samaZulu lokuphilisana.

Ucwaningo luzobuye lubheke nomonakalo odalwe ngamalungelo esikweni likaZulu lokuphilisana kanye nokubumbana. Kuzobuye kubhekwe ukuthi ukuthutheleka emadolobheni kwesi samaZulu kulikhinyabeze kanjani usiko lokuphila nokuphilisana.

1.8 Inkinga eyethulwa yilolu cwaningo

Impilo yomuntu kayimile ndawonye kodwa iyaguquguquka ivumelane nesikhathi umuntu azithola ephila kuso. Usikompilo nalo luzithola lubhekene nenguquko, kanjalo nalo luguquka luhambelane nesikhathi okuphilwa kuso. Inguquko empilweni yeSintu iza nezinto eziningi, ezinhle nezimbi. Ucwaningo mayelana nokugcinwakulondolozwa kwendlelakuphila nosikompilo lwabantu abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi ngeke lwaphelela uma inguquko ebhekene nosikompilo kanye nendlelakuphila ingacutshungulwanga.

Ucwaningo olunjangalolu lubaluleke ekutheni ukuthi lugcine futhi lulondoloze amasiko kanye nendlelakuphila esizweni. Njengoba izwe selakhululeka, nendlela yokuphila futhi iyaguqula ihambisana nokushintsha kwesikhathi. Indlelakuphila igcina isishintsha bese kushabalala amasiko esintu. Ukungashicilelwa phansi kwamasiko kunomthelela omkhulu ekulahlekeni kwamasiko ngoba isizukulwane sidluliselwa ngomlomo leyo ndlelakuphila yaleso sikhathi.

Abantu bomdabu, njengabo bonke abanye bezinhlanga ezahlukene, banenkolelo ezimpande zayo ziqinile. Nakuba lezi zimpande zigxilile, iqiniso limile ekutheni nayo le nkolo iyazamaziswa izivunguvungu zenguquko. Ukuphumelela nokungaphumeleli kwalezi zivuvaba zezivunguvungu zenguquko kugqama kuthi bha lapho umuntu ebuka ehlehla ebheka ukuthi yikuphi okuthe lapho kushazwa zivunguvungu, kwagudluzwa ezimpandeni zakho, kanjalo futhi lapho ebheka ukuth; yikuphi okuphumelele ukumelana nenguquko.

Izizwe zase - Afrika zibhekene nengwadla yenguquko yezimpilo zazo. Inamandla asabekayo inguquko lena. Lena yinguquko yomuntu wonkana, yena siqu sakhe kanjalo nemicabango nezenzo zakhe, ukubuka kwakhe umhlaba nezinto ezimzungezile. Kasikho isizwe esingaphikisana nenguquko yesikhathi. Le nguquko ayimemezeli ukufika kwayo lapho isigubuzela iSintu. Isizukulwane esisha sibalisa ngabantu abadala abangaboni ngendlela sona esibuka ngayo izinto kanjalo nabadala yiso leso, yinkombankombane. Sengathithi leli gebe elikhona phakathi kwabancane nabadala akulula ukuba livaleke. Isintu siphila esikhathini solwazi lwemishini nesayensi. Lolu Iwazi luza kuhle kwamagagasi olwandle lugubuzele labo abasadla ngengxwembe endala. Ulwazi olusha nalo ludala igebe phakathi kwabancane nabadala. Ukusuka emakhayeni endabuko kuyozinzwa emadolobheni, kulethe ezinkulu izinselelo ekugcinweni kwamasiko ayizinsika zezigaba zokukhula komuntu Msimang (1975: 12).

Uma siphonsa iso ngasokhalweni lwenkolo yomdabu, sithola nayo igubuzelwa yizinguquko zesikhathi.

Nokho ukugxila kwezimpande zayo kuyenza ikwazi ukumelana nezivunguvungu zenguquko. Ukujula kwezimpande zenkolo yomdabu kuzibonakalisa ngokuthi ibonakale imelana nokushabalaliswa.

Kuthi noma abantu sebehlala khona emadolobheni kodwa bangawalahli amasiko abo. Ukwencikana kwale nkolo naleyo yobuKhrestu kuzibonakalisa lapho kugcinwa khona imisebenzi, kulabo abasawagcina amasiko, ngokuthi kubolekwe izinto ezithile kuzona zombili lezi zinkolo.

UMbiti, (1969:219) uthi:

> *The change means individuals are severed, cut-off, pulled out and separated from corporate morality, customs, and traditional solidarity. They have no firm roots any more. They are simply uprooted but not necessarily transplanted. They float in life like a cloud. They live as individuals, but they are dead to the corporate humanity of their forefathers.*

Okuhunyushwe ngokuthi:

> Ukushintsha ngokomuntu uqobo lwakhe ekulandeleni amasiko imikhuba kwakha ubumbano. Uma ungakholelwa kulokhu kufana nokudunguza ehlathini elimnyama. Baphila impilo engaqondakali ukuthi ibheke kuphi kodwa okhokho babo bayaphila. Isintu yiyona ndlela exhumanisa abantu ukuze baphile ndawonye.

Uma sibheka indlela iSintu esiphila ngayo kulezi nsuku, amaphuzu aphawulwa nguMbiti (1969) anobufakazi obuyisiminya ngesizwe nenselelo esibhekene nayo. Inguquko ifike umuntu womdabu engalindele futhi ifike ngesivinini esesabekayo. Isiko belingakulindele lokhu. Isiko belingakuhlomele lokhu. Umuntu uzithola entingaza nje, eyinhlwa phakathi nendawo. Akagxilile ezimpandeni zenkolo yomdabu kanjalo futhi akagxilile empilweni yesimanje nezidingo zayo.

Amasiko omdabu ngenxa yokuthi ayengalotshiwe phansi njengawezinye izizwe, kwenza kube lukhuni satshe ukusho ngokungananazi ukuthi inguquko eseyenzekile kuwona ingakanani nanokuthi ingalinganiseka yini ngoba akukho ncwadi lapho egcinwe khona.

Ubu-Afrika bunothe kakhulu ngemicabango nezenzo zobabamkhulu. Lokhu obabamkhulu babekwenza bekwedlulisela ngezwi lomlomo ezizukulwaneni ngezizukulwane. Kungabe iSintu sizigwaze ngowaso uma kungase kuthi lokho esakuncela koyisemkhulu ebese kuyashabalala ngalesi sizukulwane sanamuhla. Kuyancomeka ukuba kukhonjwe indlela okwakuyiyonayona eyayihamba okhokho kanjalo futhi kuyancomeka nokukhomba impambuko nobunjalo bayo, uma kungenzeka ngoba lokho kuveza ukuthi umuntu womdabu usegudluke kangakanani okhondolweni lokhokho bakhe. Ukugudluka nokuncika komuntu kulolu khondolo kunemithelela nemiphumela yakho.

Egcizelela iphuzu elingenhla uMbiti, (1975:12) uthi:

> *African religion is the product of the thinking and experiences of our forefathers. They formed religious ideas, they formulated religious beliefs, they*

observed religious ceremonies and rituals, they told proverbs and myths, which carried religious meanings, and they evolved laws and customs, which safeguarded the life of the individual and his community.

Okuhunyushwe ngokuthi:

Inkolo yase-Afrika inothe kakhulu ngemicabango nezenzo zobabamkhulu. Basungula imibono yezenkolo, bakha izinkolelo zenkolo, bagcina imikhosi kanye nemikhuba yenkolo, balandisa izaga nezinganekwane, ezazinencazelo yezenkolo, futhi baguqula imithetho namasiko, avikela impilo yomuntu kanye nomphakathi wakhe.

Impilo yesidalwa esingumuntu isihambe iminyaka eminingi kanjalo futhi ubuningi bale minyaka bukhomba izinguquko eziningi umuntu asedlule kuzona. Ukuguquka kwempilo yomuntu kukhomba ukuguquka empilweni eyayiqondile nje kuya kuleyo yanamuhla eyimpambankwici. Umuntu uyisidalwa esithobela lokho esizithola sibhekene nakho, kufanelane nesikhathi okuphilwa kuso. Asiphawule nokho ukuthi ukuthobela isimo senkathi akusho ukuvumelana noma ukuthanda isimo leso kodwa kungaphezu kwamandla omuntu. Yingakho nje umuntu ebambelela kulokho akubona kuwusizo kuyena nakubantu bakubo uma lokho kunosizo empilweni yeSintu.

1.9 Izindlela zokuqhuba ucwaningo

Kuzoxoxiswana nabantu bamazinga ahlukahlukene empilo, kucwaningwe ulwazi kanye nemibono yabo mayelana namasiko ayinsika esizwe samaZulu. Ulwazi oluyotholakala luzobhalwa phansi, olunye loqoshwe ngomakhalekhukhwini.

Kuzohanjelwa izibaya zamatekisi (amarenki) lapho abantu behlangene khona, kubhekwe kucwaningisiswe ukwenza kwabo. Kuzobhekwa ukuthi balilandela ngayiphi indlela isiko lokuphila nokuphilisana lapho besebenzela khona. Ulwazi olutholakalayo lubhalwe phansi.

Kuzoxoxiswana namalunga abasebenzi embonini yamatekisi ngokwehlukana kutholakale umuzwa kanye nemibono yabo mayelana nokuphilisana kwabantu abangamaZulu. Kuzobhekwa indlela abaphila ngayo ukuthi inagalelo lini esikweni lokuphilisana okuyinsika yesizwe samaZulu.

Kuzokhulunywa nabanikazi bamatekisi kanye nabashayeli asebemnkantsh'ubomvu ngolwazi abanalo oluthinta isiko lokuphilisana esizweni samaZulu ukuze kutholakale ulwazi oluwumgogodla ukuze lungashabalali ukuze ludluliselwe kwisizukulwane esizayo.

Kuzohanjelwa izibaya zamatekisi lapho abashayeli behlala khona ngesikhathi sekhefu, ukuze kubonakale ukuthi baphilisana kanjani, kuxoxwe nabo ukuthola umbono nomuzwa wabo mayelana nezinto ezithile eziphathelene nesiko lokuphilisana.

Kuzoxoxiswana nalabo abangamalunga ezinhlangano kanye namakomidi akhona lapha embonini kutholakale igalelo lokuphilisana kwesizwe samaZulu ematekisini.

1.10 Abazohlomula ngalolu cwaningo

Kuyathenjwa ukuthi imiphumela ezotholakala kulolu cwaningo izokwazi ukufundisa imiphakathi yonkana. Izwe lakithi linesidingo somphakathi owakhelwe esisekelweni sokuphilisana. Kuyathenjwa ukuthi imiphumela ezotholakala kulolu cwaningo abantu bazofunda izindlela zokuphila kanye nokuphilisana ezazisetshenziswa, babone ukubaluleka kosikompilo.

Imiphumela ezotholakala kulolu cwaningo kuyathenjwa ukuthi uMnyango Wezokuthutha kanye nabantu bazokwazi ngosikompilo lokuphila kanye nokuphilisana nokujula nokujiya kwayo. Bazoba ngabantu abazihloniphayo nabaphilisana nabanye kanye nempahla yabo. Ucwaningo luyathemba ngolwazi oluzotholakala ukuthi abantu bazokwazi ukulivikela usikompilo abalizuzileyo. Okuyotholwa ucwaningo kunethemba lokuthi kuyonciphisa izenzo zobugebengu kanye nobudlova. Lehle inani labantu ababoshwayo emajele.

Kuyathenjwa ukuthi imiphumela ezotholakala kulolu cwaningo aboMnyango Wezokuvakasha kanye nbantu abaningi bazozizwa bephephile futhi bemukelekile uma bephakathi kwabantu ababambene futhi abaphilisanayo. Ngemiphumela ezotholakala kuyathenjwa ukuthi abantu bazokuba nevuso lokuhloniphana.

Kulindeleke ukuthi uMnyango Wobuciko Namasiko uhlomule ngalolu cwaningo, uzozuza ngolwazi ongalugcinwa ezinqolobaneni ulugcinele isizwe sikaMjokwana kaNdaba. Ingashi imithombo yenhlonipho phakathi kwesizwe. Kuzozuza abantu abakhele lonke eloPhunga noMageba.

Izozuza ngokuvunjululwa kwelinye lamagugu okuphila nokuphilisana kuzogcina abantu bebambene njalo.

Ngalolu cwaningo kuzozuza abantu abasithandayo isintu sakubo abafuna singashabalali kunalokho siqhubekele phambili. Ukuphilisana kungelinye lamagugu esintu. Kuzozuza ngalolu cwaningo nalabo abangaluqondisisi usikompilo lokuphilisana kaZulu, abacabanga ukuthi izenzo zokuphilisana kaZulu zikhomba ukusaba nobuphukuphuku.

1.11 Izinkinga umcwaningi ahlangabezane nazo ocwaningweni lwalolu hlobo.

Awukho umsebenzi walolu hlobo ongabinazo izingqinamba uma wenziwa. Ezinye zalezi zingqinamba zenza abanye abacwaningi bagcine sebesele endleleni bangawuqedi umsebenzi. Nomcwaningi walolu cwaningo ube nazo izinkinga ebezingamdikibalisa ngenkathi enza lo msebenzi kodwa uye waqinisela walwenza ucwaningo waze wafika emaphethelweni.

Lapho umuntu enza ucwaningo kudingeka abe nesikhathi esanele esidingwa wubungako bomsebenzi wocwaningo. Ukungatholakali kwabantu okusuke kuzothekelwa kubo ulwazi ngemibuzo kungenye yezinkinga umcwaningi ahlangabezane nazo.

Kwesinye isikhathi umcwaningi ufika ngesikhathi obekuvunyelwene ngaso nomuntu okuzothekelwa kuye ulwazi umthole ematasatasa yimisebenzi yakhe, umcwaningi agcine engalutholanga usizo.

Lokhu bekwenzeka ngenxa yokuthi labantu umcwaningi axoxisane nabo kungabantu abasebenzayo, kwesinye isikhathi izingxoxo bezihlelelwa ezindaweni abasebenzela kuzona. Bekwenzeka umuntu okuzothekelwa kuyena ulwazi aphoqeke ukuphendula umakhalekhukwini isikhathi eside ngokuphathelene nomsebenzi, ngaleyo ndlela kube nokuphazamiseka kohlelo lwengxoxo nokukhinyabeza isimo sengxoxo uqobo lwaso.

Ukungatholakali kwezincwadi ezanele ezibhalwe ngolimi lwesiZulu eziqukethe ulwazi lwalolu cwaningo ngenye yezinkinga umcwaningi ahlangabezane nayo. Lokhu kwenza umcwaningi asebenzise izincwadi zesiNgisi lokho okwenza umcwaningi enze imisebenzi emibili, umsebenzi wokoqoqa ulwazi kanye nomsebenzi wokuhumusha.

1.12 Uhlaka Lwezahluko

Lesi sihlokwana siphawula ngamafuphi ukulandelwa kwezahluko kanye nalokho okuqukethwe yileso naleso sahluko salolu cwaningo.

Lolu cwaningo luzohlukaniswa ngokwezahluko. Luzoba nezahluko eziyisihlanu. Isahluko ngasinye sizoqala ngesingeniso bese siphetha ngokubuyekeza okuzobe kuxoxwa ngakho kuleso naleso sahluko.

Isahluko sokuqala

Kulesi sahluko kuzothintwa isingeniso ngosikompilo oluphilwa embonini yezokuthutha yamatekisi. Kuzophinde kubhekwe indlela ekusetshenzwa ngayo kulemboni. Lesi sahluko siqukethe isethulo salolu cwaningo.

Kuso lesi sahluko yilapho umcwaningi eveza khona izinhloso zocwaningo, isidingo socwaningo, umcabango ongakafakazelwa, ikuthazo yocwaningo, imibuzo okulindeleke iphenduleke, umklamo wocwaningo, inkinga eyethulwa yilolu cwaningo, izindlela zokuqguba ucwaningo, abazohlomula ngalolu cwaningo, izinkinga ucwaningi angahlangabezana nazo kanye nohlaka lwezahluko nezikuqukethe.

Isahluko sesibili

Okuzothintwa ngaphansi kwalesi sihloko kuzogxilwa emiqingweni eseke yashicilelwa kanye neminye esashicilelwa ngaphansi kwesihloko sosiko-mpilo, ukuphila kanye nokuphilisana embonini yezokuthutha yamatekisi.

Lesi sahluko yilapho umcwaningi ebheka khona imisebenzi yabanye ababhali okusetshenzelwe phezu kwayo ngesikhathi kwenziwa lolu cwaningo. Kubhekwe imibhalo eseyenziwe emaqondana nobuciko namasiko, ubuntu, izinjulalwazi kanye nezindlela zokwenza ucwaningo.

Isahluko sesithathu

Kulesi sahluko kuzokhulunywa ngezindlela ezilandeliwe ukwenza ucwaningo, amasampula, indlela yokuqhuba ucwaningo, ukwethembeka kolwazi oluqoqwayo, izindlela zokuqoqa ulwazi kanye nenjulalwazi.

Lesi yisahluko lapho umcwaningi endlala khona zonke izindlela zokuqoqa ulwazi, izinhlelo zengxoxo nalapho umcwaningi eveza khona ubuhle kanye nobubi bokusetshenziswa kwalolo nalolo hlobo Iwendlela yokuqoqa ulwazi.

Isahluko sesine

Kulesi sahluko kuzokwethulwa ulwazi oluzotholakala ngesikhathi kwenziwa ucwaningo. Ukuzelube nesisindo kahle lolu lwazi luzokwethulwa ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emkhakheni okubhekenwe nawo. Kulesi sahluko sesine kuzokwethulwa lonke ulwazi oluqoqiwe kusetshenziswa izindlela zokuqoqa ulwazi ezibalulwe esahlukweni sesithathu kuphinde kwethulwe indlelakuphilisana yezinhlanga ezahlukene ngenhloso yokubheka ingqikithi ngokwesiko ekwakheni isizwe.

Isahluko sesihlanu

Lapha kuzobhekwa amazwibela ngezinhloso zocwaningo kanye nemiphumela etholakele ngesikhathi lwenziwa. Kuzobe sekwenziwa iziphakamiso nezincomo ngemiphumela etholakele kuphinde kugqugquzelwe ukubaluleka kokuqhuba ucwaningo olufanayo noma oluphonsa inselelo kulolu okukhulunywa ngalo**.**

1.13 Isiphetho

Usikompilo lokuphila nokuphilisana luyinsika yesizwe samaZulu. UZulu uncike ekubumbaneni kanye nokuphilisana ukuba asimame, akhule njengesizwe. KwaZulu kulindeleke ukuthi umuntu ahloniphe ukuze akwazi ukuphilisana nabantu kusukela ezalwa aze aye kobandayo. Ukuphilisana kuyisibuko lapho umuntu azibuka khona ukuthi usengumuntu futhu onobuntu. Umuntu obazisayo abanye abantu futhi onenhlonipho kwaZulu usuke enako konke, uyathandwa futhi uyemukelwa ngabantu. Umuntu ongenabo ubuntu nokwazisa abanye abantu usuke ezidalela isigcwagcwa esikhulu, akathandwa muntu.

Amasiko esizweni samaZulu abhekene nezinselelo eziningi. Abantu abaningi bayaduka endleleni, baphambuke endleleni yosikompilo lobumbano lwesizwe samaZulu. Badidwa ukuthi sebephila esikhathini sesimanjemanje, sebaphucukile, sebephila impilo ephilwa ngabamhlophe.

Amasiko esizwe samaZulu asebukeka ewubuqaba kwabanye ngakho-ke awasabenzeli lutho. Umuntu uze avuleke amehlo, aqale ukuzisola lapho umvundla seziwunqanda phambili.

Isahluko Sesibili

Ukubuyekezwa Kwemibhalo

2.1 Isingeniso

Kulesi sahluko sesibili, kuzobhekwa kabanzi imisebenzi yabanye ababhali okusetshenzelwe phezu kwayo nekhombisa ubudlelwano nalolu cwaningo. Kuzocutshungulwa imibhalo ephathelene nalokho okuqukethwe yilolu cwaningo nokuzosebenza njengesisekelo sokuqoqwa kolwazi lwalolu cwaningo.

Ziningi izincwadi umcwaningi azifundile ukulungiselela ukwenziwa kwalolu cwaningo. Kuzona, kukhona lezo eziphathelene nokwenziwa kocwaningo jikelele, yilezo ezikhuluma ngocwaningo lwalolu hlobo okulucwaningo olumayelana nesimo, kubandakanya nezindlela zokuqoqwa kolwazi nokuhlaziywa kwalo kanye nezincwadi ezikhuluma ngokuphila ukuphilisana kanye nokubekezelelana kwezinhlanga ezahlukene. Ukufundwa kwezincwadi osekuphawulwe ngazo ngenhla yikhona obekusiza umcwaningi ukubona indlela okumele ayilandele lapho eqala enza lolu cwaningo, kanjalo futhi acoshele kwabanye ababhali ngalokho asebekubhalile okuhlobene nesihloko salolu cwaningo.

2.2 Ireshinali yesifundo

Umcwaningi uma eqala ecabanga ngento azoyicwaninga usuke enezizathu ezimenza enze lokho. Ngezinye izikhathi isizathu sokwenziwa kocwaningo kuyaye kuhambisane nothando lwaleyo nto umcwaningi afisa ukuyicwaninga. Lolu cwaningo lesiko lendlelakuphila abantwini abangamaZulu, ukuphila kanye nokuphilisana. Lokhu kuletha imibuzo eminingi ngokuvela kwawo, ukubaluleka kwawo, awusizo ngani, kanye nobubi nobuhle bawo. Iningi labantu abasayazi imvelaphi yabo nokuthi amasiko abo ashintsha kanjani futhi ashintshwa yini. Ukufuduka kwabantu emakhaya baye ezindaweni zasemadolobheni ngenhloso yemisebenzi, kunomthelela ekuguqukeni kwamasiko.

Umongo walolu cwaningo ukuphendula imibuzo mayelana nokuguquka nokugcinwa kwamasiko nokuthi aqhamuka kanjani. Abacindezela kanjani abanye abantu. Lolu cwaningo luzophinde luhlanganise nemibono yabantu abaphila esikhathini sanamuhla ngokuguquka kwamasiko, nokuzokwenziwa ngendlela yocwaningo lwe-ethnography endaweni yase-Johannesburg. Kulolu cwaningo olubaluleke kangaka zingabaningi izizathu zokwenza lolu cwaningo.

2.3 Umkhawulo wesifundo

Isiko liyingxenye enkulu yempilo, kanti ukwenza isifundo kulo kungaletha eziningi izingxenye eziyinkinga ezingaphazamisa umongo wocwaningo olwenziwayo. Ngalokho kulolu cwaningo kuzoba nomkhawulo ozosetshenziswa ukugcina ucwaningo luhambisana nereshinali yocwaningo. Umkhawulo walolu cwaningo uveza lokhu okungeke kugwenywe kukho kulolu cwaningo kodwa okuyisiko lamaZulu.

2.4 Osekubhaliwe ngosikompilo

Kuningi osekubhaliwe ngosiko-mpilo, ukuphila nokuphilisana okwelekelela ukuthi kugqame ubumqoka besiko ukuhlanganisa umphakathi kanye nokuhlalisana kwabantu ngokuzwana.

Usikompilo luyindlela yokuphila nomgogodla oqukethe umlando wanoma yisiphi isizwe. Izizwe ngezizwe zinendlela ezichaza ngayo izinto ezikhona emhlabeni nezikholelwa kuzona. Ukwenza isibonelo nje, esizweni samaNdiya kukhona abenkolo yobuSulumane akholelwa ekutheni u-Mohamed nguyena owaxhumanisa noNkulunkulu. Isizwe samaZulu sona sikholelwa kumathongo ukuthi yiwona asixhumanisa noMvelinqangi. Ababhali bamaZulu abakubalula ngokusobala lokhu kubaluleka kwezinyanya yilaba: (Msimang, 1975; Mutwa, 1966, 1989 &1996; Nyembezi, 1992). UNyembezi (1992:475) uthi:

"Usikompilo indlela isizwe esiphila ngayo". Loku kuphawula kukaNyembezi kufakazela ukuthi usikompilo nokuphila yinto eyodwa. Isisekelo sokuphila nosikompilo lwamaZulu ngamathongo.

Mayelana nosikompilo u-Schwart (1968:55) yena ubeka kanje:

> *"Culture is defined as inherited artifacts, good, technical process, ideas, habits and values."*

Okuhunyushwe ngokuthi:

> Amasiko achazwa njengezinto zobuciko ezizuzwe njengefa, okuhle, inqubo yobuchwepheshe, imibono, imikhuba namagugu.

U-Schwart ubuka usikompilo njengento eyakhiwa abantu ukuze kugcine sekuyiyona ndlela abaphila ngayo eyamukelekile kuso sonke isizwe. Isizwe ngesizwe-ke siba nokwenza okungefani nokwesinye isizwe.

UNtshangase (2007) ukhuluma kabanzi ngesiko njengendlela yokuphila enhle nethandekayo eyasungulwa yibo abantu ngokuhlanganyela ngenhloso yokuthi baphilisane, bathuthukisane futhi bahlalisane ngomoya wokuzwana nokuthula kanjalo futhi baphile kahle ngaphansi kwesimo sendawo jikelele abahlala kuyo.

U-Hartley (2002) uveza ukuthi isiko njengomcabango, liqukethe incazelo ngokomlando okufanele ukuthi lapho kukhulunywa ngalo kubhekwe kabanzi umqondo okusetshenzelwa phezu kwawo, kungenjalo kungaba nokuphaphalaza okuyisimangaliso. Kungalokhu lapho u-Hartley (2002:51) eveza umsuka wokudabuka kwalo igama elisho isiko njengalokhu eveza ukuthi,

> *It stems, originally, from a purely agricultural root: culture as cultivation of soil, of plants, culture as tillage. By extension, it encompasses the culture of creatures from oysters to bacteria.*

> *Cultivation such as this implies not just growth but also deliberate tending of 'natural' stock to transform it into a desired 'cultivar' - a strain with selected, refined or improved characteristics.*

Okuhunyushwe ngokuthi:

> Lidabuka kwezolimo ngokwesiqu salo sempela lapho kukhulunywa ngezolimo: njengokulinywa komhlabathi, kwezitshalo kanye nokubheka ukulima njengomlimela. Kuzungeleza isiko lezidalwa kusukela kuzimbaza kuya kumagciwane.
>
> Ukulima okufana nalokhu kawuqondisile ekukhuleni nje kwaphela kepha futhi kuqondwe ukwetshiswa komlibo 'wemvelo' uguquke ube 'uhlobo' oluhlosiwe - imbewu enezimpawu ezikhethekile, ezilungisiwe noma ezenziwe ngcono.

U-Macionis no-Plummer (1998:111) banikeza incazelo enomqondo ovumelana nokuphawulwa nguHartley ngenhla lapho beveza khona ukuthi,

> *We praise university professors, film directors or dance choreographers as 'cultured', because they presumably appreciate the 'finer things in life'. The term 'culture' itself has the same Latin root as the word 'cultivate', suggesting that the 'cultured' individual has cultivated or refined tastes.*

Okuhunyushwe ngokuthi:

> Situsa osolwazi basemanyuvesi, abaqondisi bamafilimu noma abaqeqeshi bezomdanso njengabanolwazi, ngoba kungathi bathakasela 'izinto ezicoliweyo empilweni'. Igama 'isiko' ngokwalo linomsuka wesiLatin ofanayo nowegama 'ukulima', ukufakazela ukuthi umuntu 'okhanyiselwe' unothando lokucoliweyo noma okulungisisiwe.

Kanjalo no-Baldwin nabanye (2004:6) bayakufakaza ukudabuka kwegama elithi ***isiko*** ukuthi lidabuka ngokwezolimo,

> *The earliest uses of the word culture in the late Middle Ages refer to the tending or cultivation of crops and animals; (hence agriculture) a little later the same sense was transferred to desribe the cultivation of people's minds.*

Okuhunyushwe ngokuthi:

> Kuqala, ukusetshenziswa kwegama elithi isiko ngasekupheleni kweNkathi Yasendulo, kwakuqondiswe ekwaluseni kwemfuyo noma ekulimeni izitshalo. Kamuva wona lo mqondo wadluliselwa ukuchaza ukulima imiqondo yabantu.

U-Byrm no-Lie (2005) balichaza isiko njengenhlanganisela yemikhuba, izilimi, izimpawu, izinkolelo, amagugu, imicabango, kanye nezinto eziphathekayo lezi abantu abazakhayo ukubhekana nezingqinamba zemihla ngemihla. Baqhakambisa ukuthi amasiko yiwona enza abantu ukuba baguqukele, futhi bavumelane nendawo abaphila kuyona.

Kungalokhu-ke umphakathi wakhiwa ngabantu abaphila ngokuhlanganyela, ikakhulukazi endaweni abaphila kuyona futhi babelane ngesiko. Ngenxa yokuthi ulimi luyingxenye yesiko, lokho kwenza ukuthi ulimi luvumele isiko ukuba likhule. Lo mqondo ukugqamisa ngokusobala ukuthi ulimi ludlala indima enkulu esizweni ekulondolozweni nasekukhuliseni isiko laleso naleso sizwe.

Isiko linomthelela omkhulu ezimpilweni zabantu njengalokhu likwazi ukuhlinzeka amalungu omphakathi ngamathuba nangezinkundla zokuba azwakalise imizwa yenkululeko. Ngesiko abantu bayakwazi ukuxazulula izinkinga abahlangabezana nazo empilweni futhi baqhakambise lokho okuyizidingo, amathemba, ukuthokoza kanye nalokho okukhomba ukwesabela izimo ezahlukahlukene. Futhi isiko liyamakha umuntu ukuba abe yilokhu okwamukelekile emphakathini, ngendlela yokucabanga nangokwenza ubuqotho.

Kanjalo, no-Baldwin nabanye (2004), baveza ukuthi ekukhulumeni kwansuku zonke, isiko kukholakala ukuthi liqukethe imisebenzi kanye nokwenza kobuhlakani ikakhulukazi imisebenzi yobuciko, kungalokho isiko liyigama elichaza 'umculo, imibhalo, imidwebo nokuqoshiwe, ishashalazi namafilimu. Kungalo mqondo u-Baldwin nahambisana nabo bevumelana no-Hartley (2002) ukuthi isiko lenza impilo yomuntu ukuba abe yisidalwa esisha nesesiguqulelwe empilweni yokucabanga nokuphila ngendlela ehlukile. UHartley (2002) uthi:

> *Culture in this sense is widely believed to concern 'refined' pursuits in which the 'cultured' person engages.*

Okuhunyushwe ngokuthi:

> Amasiko ngalo mqondo akholelwa kabanzi ukuthi athinta izinto 'ezicwengekile' lapho umuntu 'okhulisiwe' ehlanganyela khona.

U-Baldwin (2004) nahambisana nabo bayahambisana no-Hartley (2002:151) ngokucaphuna umqondo wezazi zokuhlalisana kwabantu lapho zichaza khona isiko ngokuthi liyileyo nkimbinkimbi ephelele ebandakanya ulwazi, inkolelo, ubuciko, ukuziphatha okwamukelekile, imithetho, isikompilo, kanye nanoma yikuphi ukwenza kwamandla nemikhuba okufundwe ngumuntu njengelungu lomphakathi.

Lokhu kugcizelela ukuthi isiko lingumphumela wokuhlalisana kwabantu njengomphakathi omkhulu ohlalisene ndawonye kanye nokuthi isiko liyinto umuntu ayifundayo ngokuhlanganyela nabantu abaphila ngendlela yesiko lelo. U-Baldwin (2014) uthi:

> *Often a society will occupy a territory, be capable of reproducing itself and share culture; but for some societies, it may make more sense to say that several cultures coexist (not always harmoniously) within the society.*

Okuhunyushwe ngokuthi:

> Ngokwejwayelekile, umphakathi uyokuba nendawo ohlala kuyona, ukwazi ukuzandisa futhi wabelane ngokuphila ngesiko elithile, kodwa kweminye imiphakathi okwakha umqondo kakhulu ukusho ukuthi amasiko amaningi aphila ndawonye (kodwa okungasho ukuthi ahlala njalo ngokuzwanayo) emphakathini.

U-Baldwin (2004) nahambisana nabo babuza umbuzo omkhulu ngamasiko ukuthi ingabe kuyinto enokwenzeka yini ukuthi abanye abantu bangakwazi ukuqonda kahle amasiko ezinye izizwe njengalokhu beqonda amasiko abo noma ukuqonda kwabantu kuyoxhunyaniswa ngempela ngokuthi kuhlanekezeleke ukuqonda ngamasiko? U-Baldwin nahambisana nabo babona ukuthi indlela yokuqonda ubudlelwano phakathi kwamasiko phakathi kokunye kungaba ukubona amasiko njengezinsika ezahlukene kodwa ezisebenza ngokufana futhi ezinomsebenzi ofanayo, nezinokuphambana futhi zihlangane endleleni.

Isiko kalisebenzi ngokuthi isiko elinamadla libonakale ngokubulala amasiko amancane. Njengalokhu indlela yokuphila ngamasiko kuyinqubo engapheli ngenxa yokuthi umphakathi usebenzisa amasiko ukwethula umqondo kanye nencazelo ethile, ngalokho amasiko ayaguquka, ashintshe, futhi anokuphendukela endleleni entsha ehambisana nesikhathi abantu abaphila kusona. Ukwazi kabanzi futhi nokuqonda isiko kakunakugcina ngokwazi ngesiko lelo, kodwa kunalokho kuyosabalalisa umqondo wokuqonda nalelo nalelo siko kanye nokuxhumana kwamasiko ezinhlanga ezahlukene kanye nezinhloso zawo kubantu.

Umqondo wokwehlukahlukana ngamasiko uye ngokusabalala emazweni amaningi naqukethe izinhlanga ezahlukene nezinamasiko ehlukile kwaleso naleso sizwe.

Lokho kuye kwaholela ekukhuleni komqondo wobusikoningi nokungumqondo obiza ukukhuthazwa nokuhlonishwa kokwahlukana ngamasiko kanye nokuqonda kabanzi ngobunhlobonhlobo bamasiko ezinhlanga ezahlukene nokuyikhona okungaba ngamalinga nemizamo yokwandisa ubuntu emphakathini owakhiwe yizinhlanga ezahlukahlukene ngamasiko nangezilimi.

U-Hartley (2002) ubheka ukuzalwa kobusikoningi njengomqondo ophusile futhi nokhombisa ukubuyisana phakathi kwezizwe ebezikade ziphila ngokwahlukana ngenxa yomlando.

Lokhu kufakazelwa ngamazwi akhe lapho eveza khona ukuthi kunokuba kukhonjiswe isithombe sesizwe njengesibumbene, uhlanga oluhlobo lunye ngokwamasiko, ubusikoningi bukhombisa ukuhlonipha nokwazisa ukuthi umphakathi wesikhathi okuphilwa kusona manje ukhombisa ukuthi ungumphakathi owakhiwe yizizwe ezahlukene futhi nezinhlobonhlobo. U-Hartley (2002: 151) uveza ukuthi,

> *The official policies of multiculturalism aim to manage cultural diversity through welfare, culture and social justice initiatives.*
>
> *The intention is to move away from 'assimilation' of migrants or indigenous people towards wider social acceptance of difference as something legitimate and valuable.*

Okuhunyushwe nokuthi:

> Izinqubomgomo ezisemthethweni zobusikoningi zihlose ukuphatha ubunhlobonhlobo bamasiko ngokusebenzisa izinhlelo zenhlalakahle, zamasiko, kanye nobulungiswa emphakathini.
>
> Ekugcineni okuqondiwe ukuba kusuke emqondweni 'ekuhlanganisweni' kwamasiko alaba bantu abaziyihambi noma bendabuko kodwa kunalokho, kube ukwamukeleka emphakathini oqukethe izinhlanga ezahlukene, kuthi ukwahlukana kuthathwe njengokwamukelekile futhi nokuligugu.

Ubusikoningi buqubuke ngasekupheleni kwengxenye yekhulunyaka lamashumi amabili nokuyilapho inhlosonqangi kwabe kungukubhekana nezimfuno zombusazwe okwabe kuphefunyulwa yizinhlanga ezabe ziyingcosana kunabanye. Amazwe ayebhekene nengwadla yokuba nenani labantu abakhileyo bezinhlanga ezinamasiko ahlukehlukene. Kwabe sekubonakala ukuthi izinqubomgomo zofuduko ziqale ukuba zibone ukuthi ukuncibiliswa kwamanye amasiko kwabe kungeke kube yimpumelelo noma kube yisifiso ekwakhiweni komphakathi omkhulu nowakhiwe yizinhlanga eziningi ezahlukahlukene. Kunalokho, ufuduko lwaba nomunye umphumela. Kwakungaseyikho nje ukukhula kwenani labantu abakhileyo, kodwa okunalokho, kwasho ubumqoka ngokwamasiko nokwakufaka ingcindezi kuhulumeni yokuba akhombise ukuwemukela, awahloniphe futhi anikezele ngosizo lapho ludingeka khona.

Abanye abantu bayanqaphaza baluhlaba bayaluhlikiza, balukhahlela ngazo zombili uhlelo lobusikoningi njengobuhle futhi ikakhulukazi njengengxenye yesiko lokunandisa, bephikisa ngokuthi ubusikoningi kabukaze bube nomphumela omuhle ngokwanele ezimpilweni zabantu nakomakhelwane abangemhlophe. Ngokuka Brym beno-Lie (2005) bathi abashumayeli bobusikoningi bafuna uhlelo lokufunda ezikoleni kanye nasemakolishi lukhombise ukukhula kokuhlukahlukana kwezinhlanga kanye nezizwe ezahlukene ezweni.

Ukuhlukana kwezizwe kudalwa ukuhlukahlukana kosikompilo namasiko kanye nemikhuba yazo ehlukene. Isizwe samaZulu singesinye phakathi kwezizwe eziningi eNingizimu Afrika esinosikompilo namasiko aso, okuyiwona asenza sehluke kwezinye izizwe.

Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi, kodwa kukhona lokho okungumgogodla wesizwe, okuthi noma luguquka uphinde ukwazi ukubona uma uhlehla ngengqondo ukuthi izinto zingakaguquki kwakwenzeka kanjani.

Usikompilo lungumlando wesizwe lapho siqhamuka khona nalapho siya khona, futhi luyisibuko lapho isizwe sizibuka khona. Singabalula nokuthi futhi ezinye izizwe zikwazi ukuqonda kahle ezinye ngokubuka usikompilo lwazo.

Uma ngabe ababhali bemibhalo yesiZulu bengakwazi ukuthi benze imibhalo yesiZulu ibe yizinqolobane zamagugu ngokuba iqhakambise amasiko kaZulu nokubaluleka kwawo, intsha kaZulu eminyakeni ezayo ingakwazi ukukleza kuleyo mibele yonondlini yolwazi oluqukethe amagugu esizwe. Okubalulekile ukuthi ngaphandle kwalezi zinqolobane intsha izoba senkingeni yokungazazi imvelaphi yayo futhi ingakwazi ukuziqhenya ngokuba ngamaZulu ngoba ilahlekelwe umgogodla wempilo, okuwusikompilo.

2.5 Inqubo yamasiko ase-Afrika

Uma kukhulunywa ngenqubo yase-Afrika kusuke kushiwo indlela abantu abaphila ngayo, izinto abazenzayo, izimpahla abazigqokayo, izilimi abazikhulumayo, inkolo abakholelwa kuyona, imithetho elandelwayo, nakho konke okunye okuphathelene, nama-Afrika. Inqubo eqinisweni yisikompilo laleyo nto noma abantu. Abantu base Afrika babuka masiko njengento kuyiyona ebagcinayo, egcina ubukhona babo nokuyiyona eyakha uhlelo lokuhlalisana kahle kwabantu. Ukuze abantu bahlalisane kahle kufanele kube khona indawo abazohlala kuyona. Kufanele baphile kahle ngokomzimba. Kudingeka umndeni kanye nesizwe.

Umlando we-Afrika kanye nabantu bakhona sekuyinto okufundwa ngayo eziKhungweni zeMfundo ePhakeme kanti bonke abantu bayasithakasela lesi sihloko, ikakhulukazi njengoba kukhulunywa ngokuqwebuka kwe-Afrika.

Ukwesi Prah (1999:38) uthi uma kukhulunywa ngama-Afrika, kusuke kushiwo abantu omvelaphi yabo, amasiko abo kanye nomlando wabo ususelwa ezwenikazini i-Afrika.

Ama-Afrika ayalwazisa kakhulu ulibo lokuhlobana kwabanantu, hhayi ngokwesimo sokwakheka kwabo kodwa ngenxa yokuhlangana okuthile kwamasiko kanye nezomnotho, okuyikona okuchaza kahle izwekazi i-Afrika, lombono uqhamuka no-Schneinder (1981:76).

U-Olaniyan (1992: vii) uthi, abantu base-Afrika akulula ukubahlukanisa nomlando kanye nesikompilo labo ngoba umlando wabo nokulondoloziwe yizinto abazenza zicatshangiwe. ISikompiio lihlanganisa ulwazi kanye nendlela yokuphila yemiphakathi. Baningi ababhali abaveze imibono eyahlukene ngesikompilo. Umcwaningi uzonikeza izincazelo ezivela kubabhali abehlukene zesikompilo.

Ngokubhala kukaNyembezi (1992:475) isiko, inqubo eyejwayelekile noma indlela elandelwayo maqondana nesimo esithile. Kanti ngakolunye uhlangothi, uNyembezi noNxumalo (1966:99) bathi:

> Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe, indlela yempilo eqokothisiwe yaba nesigqi somthetho okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma isizwe sonke sakhe kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele kwenziwe.
>
> Isikompilo labantu lingachazwa njengenhlanganisela yezinto kanye nokucabanga kwabantu lapho bekwazi ukuthi benelise khona izidingo zabo zenhlalo nenyama bese futhi bezejwayeze lelo siko.

Ukuzigqaja kwabantu abangama-Afrika ngesiko nangamagugu akhe kwenza ukuba umuntu azihloniphe yena uqobo, lokho okwenza ukuthi nomunye umuntu akwazi ukumhlonipha umuntu ozihloniphayo, ngokwenza okunjalo kwanda futhi kukhulise ubuntu emphakathini obanzi. Ukwazi nokulandela isiko kwenza umuntu azi ngemvelaphi yakhe, azi ngokwenzekayo ngesikhathi akuso futhi azi ukuthi ubheke kuphi.

2.6 Imibhalo yase-Afrika

Emazweni ase-Afrika baningi ababhali ababhale ngamasiko nokucacayo ukuthi nabo banendlela yabo ababheka ngayo amasiko. Abanye ababhali bayakuveza ukuthi amasiko ezizwe zase-Afrika asethole ukuthikamezeka ngenxa yofuduko labantu bakwamanye amazwe beya kwamanye. Lokhu kubuye kuthiwe nezinkolo zamanye amazwe zinomthelela. Kuyabonakala ukuthi ukuguquka kwamasiko kuyinto ekhona neyenzekayo emazweni ase-Afrika. UMbaku (2005), ukubuka ngeso elibanzi ukuguquka kwamasiko ezweni lase-Cameroon nokuyilapho ebuka izinto eziningi ezinomthelela ekuguqukeni kwamasiko.

Okubonakalayo kulokhu ukuthi ingcindezelo efike nabantu bamazwe aseNtshonalanga emazweni ase-Afrika inomthelela omkhulu ekuguqukeni kwamasiko ase-Afrika. UMbaku (2005:138). Uthi:

> *Traditional views on gender, marriage and family in Cameroon have been affected significantly by migration, colonialism and the institutions it brought to the country, globalization, and foreign religions.*

Okuhunyushwe ngokuthi:

> Imibono yesiko ngokobulili, umshado nomndeni e-Cameroon uthikanyezwe kakhulu ufuduko, umbuso wobandlululo kanye nezinhlaka ofike nazo ezweni, iqoqazwe kanye nezinkolo zokufika.

2.7 Isiko

Amasiko agcinwa isizwe sonke. Uma isizwe singawagcini kuba khona okubi okwenzekayo kuso. Angumgogodla waleso naleso sizwe. Amasiko aligugu le sizwe futhi yiwona ahlanganisa impilo yabantu. Uma sikhuluma ngezinto esithi amasiko kwaZulu, sikhuluma ngezinto eziwumgobo wesizwe sonke ukuthi kwenziwe, akusikhona ukuthi kuyimpoqo engakuyisa esigcawini senduna noma senkosi ukungakwezi lokho. Kepha kuyinqubo mgomo yakhona ukuthi kwenziwe. Izinto ke esingathi amasiko kuthina awethu impela esingawancelanga ndawo sibala ukwemuliswa kanye nomkhehlo.

UKhumalo kuShabangu (2000:250) uthi:

> Amasiko yiwona ayisisekelo sakho konke ukwenza, ukukhuluma nokucabanga kowoMdabu oyingqalabutho.

UNxumalo noNyembezi (1966:99) bona balichaza kanje isiko:

> Isiko ngumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa kanye nomndeni wakhe, noma sonke isizwe sakhe.

UMsimang, (1985:12) isiko ulichaza athi:

> Lisho urnkhuba noma ukwenza okuthile osekwejwayelekile kubantu abaningi bamaZulu futhi osekunesikhathi eside kwenziwa, osekuze kwemukeleka njengomthetho, futhi okukholelwa ukuthi uma kungenziwanga ngemfanelo izelelesi lezo ziyokwehlelwa izinswazi emibi, imikhokha namalumbo.

Ngokocwaningo isiko lichaza umthetho omiselwe ukuhlonishwa abantu abathize okungaba isizwe noma umndeni. Abangahloniphi isiko bavama ukuvelelwa okubi.

Amasiko afezwa ngokuhlanganyela ndawonye. Nokho ngokushintsha kwesikhathi abantu abaningi abasawagcini amasiko yingako sengathi izinto azisahambi kahle.

U-Beckwith no-Fisher (1999:12) bathi ukuphila ngokuhlanganyela nemiphakathi emikhulu yase-Afrika ephila ngokosikompilo lwendabuko kubenze baba nokuqaphela kanye nokuqonda ngobumqoka obuqukethwe ngamasiko ezigaba nomphumela wawo kumuntu ngamunye kanye nasemphakathini.

Inkambiso yesiko iyindlela enamandla ayinqaba yokugcina umuntu exhumene ngokomoya nomphefumulo wakhe kanye nomoya wokuthula kwezwe.

U-Wells (1980:86) ubeka ngokuthi izinhlobo eziningi zoguquko zingenzeka ezinhlelweni zamasiko. Izinguquko zingadlala indima enkulu kabi ekukhuthazeni indawo yemisuka emidala bese kwakheka imisuka emisha ngokwezinhlelo zamasiko. Izithombe, izinqubo kanye nemicabango emisha ngeke nje kwengezelelwa enqubeni yamasiko kodwa kufanele kudidiyelwe ukuze kwakhe okuphelele.

Isiko yiloko osekujwayelwe ukwenziwa (isijwayezi), osekuze kwarnukeleka njengomthetho. Isiko lingumkhuba oqala ngesigigaba esithile, esiya ngokudlondlobala, sijule.

Lo mkhuba unikezelwa ngalokho umuntu angabambelela kuko, okuyothi-ke ngokudlondlobala kwawo, bese uba yisiko. Lokhu kwenzeka uma sekunabadala lomkhuba owaqala kubona, okunye kuthi uma bengasekho emhlabeni, bafune kuqhutshekwe lapho bagcina khona. Kube sekuvela nezimpawu ezithile eziyizinkornba zokuthi isiko elithile lidinga ukugcinwa, kumbe aligcinwanga ngesikhathi lidingeka. Umkhuba uma usuphenduke isiko ube usuphoqa ukuba wenziwe noma ikanjani, ngoba usunesisekelo sabadala.

Ukwemula kwaqala nje kuyinto ewumkhuba, wenziwa yilowo mnurnzane ngoba efuna ukubonga ingane yakhe ngokuziphatha kahle. Ekuhambeni kwesikhathi lomkhuba ngokudlondlobala kwawo, wase wenziwa ngabantu bonke. Abadala-ke base bewuphoqa ukuthi usungenziwa njengesiko.

Esinye isibonelo esombondo: Umbondo kwabe kuyizipho zikamalokazana, epha abasernzini. Manje izalukazi ziyakuthanda ukudla. Yizona phela ezingabasunguli bombondo. Umbondo usuze waphenduka isiko, futhi eliyimpoqo.

Kungakhaleleka kakhulu uma umlobokazi ephundulekile, wangakugcina lokhu, futhi angase abe nezinkinga ngisho emendweni. Mhlawumbe ancishwe abantwana noma aphucwe nalabo asebusiswe ngabo imbala

Isiko lingenzeIwa ukubonga, ukushweleza nxa kukhona okonakele noma ukucela. Amasiko aligugu lesizwe futhi yiwona ahlanganisa impilo yabantu. Amasiko amakhulu afezwa ngokuthi kube nemibuthano noma irnigidi. Ngokushintsha kwesikhathi amanye arnasiko awabe esamukeleka kahle engabe esayifeza injongo ayemiselwe yona.

UShangase, (1996) ufakaza athi:

> Isiko liyigugu nomJando wempilo yesizwe ngesizwe, esiziqhenya ngalo, yilona elihlanganisa impilo yabantu. Isiko lisifundisa kabanzi ngezindlela zokuziphatha kwaleso naleso sizwe.

> Isiko liyindlela kumbe umgudu abantu baleso sizwe abadinga bahambe ngawo. Isiko liyinkolelo yesizwe ngesizwe. Isiko alithathelwa futhi alifundelwa komunye umuntu. Isiko liyinqubo nenkambo yezizwe ngokwahlukana. Isiko liyinto ebucayi, edinga ukugcinwa, ilondolozwe njengezikhali zamaNtungwa. Isiko lidinga ukudluliselwa kwizizukulwane ngesizukulwane. Isiko liyindlela yokufeza izidingo ezithile empilweni yomuntu ngomuntu, kuye ngezigaba narnabanga okukhula kwakhe.
>
> Isiko lingenzelwa ukubonga uma kunobuhle obuthile obukuvelele kushwelezwa uma kuneziphosiso ezidinga ukugcinwa. Isiko lenzelwa nokucela inhlanhla enkambweni yomuntu emhlabeni.

2.8 Usiko

Njengabantu abakhule ngesintu, kunezinto ezingamasiko eziyinsila yethu thina Zulu esizenzayo, mase kuba khona usikompilo lwemizi kanye nezigodi ezahlukene bese kuphetha ngemikhuba eyenziwayo endaweni, esigodini okanye ekhaya noma emzini othile.

Uma sibala usiko lezibongo ngoba umuzi nomuzi uba nosiko lwawo ingakho kukhona imizi egcabayo eminye inqume iminwe ezandleni ngenxa yokuthi kungamasiko akulowo muzi**.** Kwezinye izibongo zikhona nezinto eziba imikhuba yakhona ukuthi zenziwe okungalona usiko, lokhu mhlambe singabalula ukukhonza enkonzweni ethile kwabantu balowo mndeni**.** Singabala nendlela okuhlaliswa ngayo abantu ekhaya uma kunomcimbi nokuthi ukudla baphiwa kanjani kanye nendlela yokuhlinza imbuzi kulowo muzi uma kunomsebenzi owenziwayo.

Imizi kayifani. Izinto ezigcizelelwa ukuhlonishwa komunye umuzi azinakiwe kweminye. Imizi yonke inemithetho ephila ngaphansi kwayo. Lo mthetho awugcizelelwa ngokushiwo kodwa ukuhleleka komuzi yikho okwenza kugcizelelwe amasiko amanye kunamanye. Kuya ngemvelaphi yomuzi nezinto ezazihlonishwa okhulukhulwane balowo mndeni, kube sekuphoqa ukuba lawo masiko kuqhutshekwe nawo njengento engenakuyekwa nanini.

UMagwaza, (2010) uthi:

> Njengoba abantu bakwaNgubane benesiko lokunquma umunwe ngeke benze ngokunye nabo bayogxila kulo kuze kube nanininini.
>
> Njengabantu bakwaZondi nabakwaZuma bagcaba ubuso babantwana ngensingo. Lelo siko seliyohlala linjalo nanininini.

Kusemqoka ukuba amasiko agcinwayo agcinwe kodwa abantu bangagcini amasiko ezinye izizwe noma ezinye izibongo. Kukhona imizi engasifaki isiphandla ngokosiko lomuzi. Akubhekekile ukuba kusishulwe izikhonkwane ezabekwa okhulukhulwane. Kwenziwe izinto ezingaziwa yileso sibongo.

Abantwana bafundiswa besebancane ukuhlonipha izinyandezulu zomuzi, abaphansi noma amathongo. Imfundiso yamandla angabonwa ezithutha agcizelelwa kakhulu kubantwana nabo bakhula bezithobile phansi kwala mandla. Nakuba ziziningi izinto ezingacacile ngokufa kodwa inkolo yomdabu iyabafundisa abantwana ukuzithoba belungiselela ukwemukeleka kwelabaphansi. Umuntu akafi kodwa ukhumula umzimba wenyama, ambathe umzimba womoya aya ngawo kwelabaphansi. Ngaphansi komhlaba kulelo lizwe kuhleliwe ngemindeni nakhona awafuneki amahlongandlebe.

Uma umuntu efa, afike engemukeleki kwabakubo, uyaye enze umuga wolaka phakathi komuzi ozokwenza abantu bayobhula bese besithola isisusa salolo lulaka bathole nendlela yokulushweleza.

UMsimang, (1975:16) ubeka kanje:

> Kwabe kuyinkolo yobabamkhulu ukuthi uma umuntu efa, umoya noma umphefumulo wakhe kawufi kepha uya ezweni lamathongo. Uhlala lapho kuze kube isikhathi sokukhipha ihlambo lomufi bese ebuyiswa. Uthi angabuyiswa-ke umphefumulo noma umoya wakhe belu usuzokuza ekhaya usulidlozi. Umsebenzi wamadlozi ukwelusa abaphilayo emizini yabo. Balwa nezitha, izifo namalumbo. Bakhulisa abantwana balethe inhlanhla, nobuhle ekhaya.

Abantwana bafundiswa besebancane ubuzulu. Bafundiswe nangemikhosi eyenzelwa amadlozi omuzi. Nabo baba yingxenye yamahubo uma kuchwaywa, bazilalele ngendlebe ezibukhali izibongo zoyise noyisemkhulu ngoba ukubabonga yindlela yokubakhonza. Abantwana babuye bafundiswe nangezibonakaliso ezisegcekeni ezikhomba ubukhona kwabalele.

UMsimang, (2006:152) uthi:

> Bonke bazothele abaphansi, bese ebika umsebenzi uJamela ngala mazwi: Nina bakwaMalindisa owalindisa udadewabo angadli ububende. Nina bakwaThwala bakwaMnyamande. Nakhu lapho sesikhona thina zingane zenu. Sithi yamukelani le mpahla, le nyongo naleli gazi. Ngimemeza wena Mbokode wena baba wena owavula igugu lakwaThwala.

Bakhula ngalo moya abantwana lapho uyise kunguye umxhumanisi wezwe la manje nezwe labaphansi. USokhaya nguye onjengoMfundisi enkolweni yobuKristu. Nguye oshisa impepho.

Nguye onxusayo. Nguye ocelayo yonke imicimbi yezithutha yenganyelwe nguye. Uma kuzalwa umntwana uxhunyaniswa nawo. Ukukhuliswa kwakhe kuxhomekeke kuyo le mimoya yabangasekho.

2.9 Imfundo nesiko

Amasiko bambe elikhulu iqhaza ekulondolozweni kwamagugu esizweni. Ukushabalala kwamasiko amaningi kusho ukushabalala kwenhlonipho nokuphilisana. Kulukhuni ukusho ukuthi abantu bayahlonipha kodwa babe bebukela phansi amasiko abo.

UBhengu, (2014) uthi:

> Ngemumva kwezimpi ezaliwa uZulu nabacndezeli baseNtshonalanga, ukuhlulwa kukaZulu kwaholela eketheni acindezelwe aze aphucwe ubuZulu bakhe afakwe inkoleloze namasiko ezinye izizwe. Amasiko namagugu kaZulu ancipha amanye ashabalala unomphela. Ukuziqhenya njengomZulu kwaphela kwabaningi.

Kule mihla kwande abantu abangazi ukuthi isiko liyini nabangafuni nokuyazi indaba yesiko.

UNzimande, (2014) uthi:

> Abanye bathi isiko alifuneki liwubuhedeni. Kwaba khona abathi kulesi sikhathi samanje seliphelelwe isikhathi ngakho-ke ukuzixhumanisa nalo sekungubuqaba nokuphindela emva.

Abantu baqala ukuphila ngendlela ababecabanga ukuthi ibalungele. Iningi ladavuza ebunyameni, lanhlanhlatha kungekho ukuqonda nokuqondisana mayelana nesiko likaZulu. Imikhutshana yabezizwe kwaba iyona engenisa ngamandla.

UMsimang, (1975:12) uthi:

> Isiko ngingasho nje ukuthi umkhuba owenziwa iqoqo labantu abahlala ndawonye odluliselwa ezizukulwaneni nasezizukulwaneni.

Ukuphela kobuntu emphakathini kungumphumela wokushabalala kwenhlonipho njengesisekelo esimqoka ekwakhiweni kwesizwe esiqotho. Isiko liqukethe indlela eyamukelekile emphakathini, ngalokho isiko liyakwazi ukumkhalima umuntu oseqala ukudlebeleka nokunhlanhlatha maqede afakwe emzileni wokulunga ngokusebenzisa isiko nosikompilo. Abantu abanenhlonipho abakwazi ukugcwaneka emphakathini, kwazise basuke benonembeza ohlale unkenteza endlebeni nasemqondweni lapho umuntu ecabanga ukwenza okubi emphakathini.

2.10 Ukuqhakanjiswa kwesiko lokuxhumana

Isiko lokuxhumana libaluleke kakhulu esizweni sikaZulu ngoba liqukethe ubuntu nobunye besizwe. Liyindlela ekhomba ukuphilisana nokubekezelelana, okusho ubunye besizwe nentuthuko yomphakathi jikelele.

Ukulandela imigomo efanele yokuxhumana esesikweni kudala ukuba isizwe sonke sibe nolwazi olwanele ngezinto ezenzekayo nezisazokwenzeka phakathi kwesizwe. Ukungalandeli imigomo efanele yokuxhumana kudala isizwe ukuba singaqondi kahle ngezinto ezenzekayo.

Uma imigomo ethile yokuxhumana ingalandelwanga kuyaye kuvele isici esithile noma abekwe icala lowa ophule lowo mgomo olisiko lesizwe (Msimang, 1975: 11) uthi:

> Izizwe ngezizwe zinezindlela zazo ezahlukahlukene ezilisiko zokuxhumana noma ukudlulisa imibiko ethile.

Isizwe sikaZulu naso sinezindlela zaso zosikompilo zokudlulisa imibiko noma ukuxhumana emazingeni athile empilo. Kusukela emndenini kuya emphakathini kuze kufike ezingeni lombuso. Ake sibheke ekhaya, lapho kukhona umnumzane, umama nabantwana.

Ngokujwayelekile ingane uma kukhona ekudingayo noma ngabe kufanele ikucele kuyise kodwa iyaye itshele unina, bese unina edlulisela kuyise womntwana isicelo leso. Noma umuntu efuna ukuyofaka icala enkosini uqala ezinduneni, bese zona zilidlulisela enkosini.

Nenkosi uma kukhona efuna ukukwethula esizweni, iyaye ixhumane nezinduna nezinceku kanye nazo zonke izikhulu zombuso, kuboniswane ngodaba lolo kanduba ludlulele esizweni sonke.

Lokhu kufakazelwa ngu-Marks lapho ethi:

> *"The chiefs and surbordinate officers relayed the king's orders to their people, while the grievances and requests of the people were transmitted upward, through the local officers to the chiefs, until to the king." (1970: 87)*

Okuhunyushwe ngokuthi:

> Inkosi uma kukhona efuna ukukwethula esizweni, iyaye ixhumane nezinduna nezinceku kanye nazo zonke izikhulu zombuso, kuboniswane ngodaba lolo, kanduba ludlulele esizweni sonke ngokwethulwa kwezikhalazo zama lungu omphakathi.

2.11 Osekubhaliwe ngokubekezelana

Ngokuka-Rojek (2001:1) wonke umphakathi kumele usungule imigomo noma izimiso zokuhlela isikhathi nendawo. Ngaphandle kwalokhu, umsebenzi ongumkhiqizo futhi nosemqoka ekusimamiseni umnotho nokuthi umphakathi obanzi ukwazi ukuphila kahle isikhathi eside, ngeke waphumelela.

Umphakathi obanzi udinga imigomo ebekiwe yokukhulisana kwabantu, ukuvikelwa kwendawo yokuhlala abantu, ukuphathwa kwesakhiwo, ukunakekelwa kwabantu abadala nokubangcwaba kanye nokubakhumbula uqobo, ukushaywa ngumoya kanye nokudlala. Isiko libonakala ngokuba libe nokuphindwaphindwa kanye nendlela ekhomba ukuhlonipha labo abangasekho kulo mhlaba.

Imicimbi kayikhumbuli nje imigubho kuphela kodwa iveza ubumqoka bayo.

U-Hinde (1987) uchaza futhi agqamise ukuthi lapho kusuke kukhulunywa khona ngesiko, kusuke kubhekwa khona phakathi kokunye ukwahlukana phakathi kwemiphakathi emikhulu ezindabeni ezifana nezinkolelo, okuthinta imvelo, usikompilo, amagugu, imithetho kanye nokunye okuningi.

Abantu bathungatha ukuzazi nokuzigqaja ukuze bazazi futhi babone ukuthi bahlukaphi kwabanye bese beqoka indlela yokuthi bangaphilisana kanjani nabo, kwesinye isikhathi lapho kade becabanga ukuthi bayamazi kahle omunye umuntu kodwa baqaphele okuthile okungahambisani nendlela ababembuka ngayo lowo muntu ngaphambilini.

Imininingwane enobuhlakani efana nalena nebalufifi kwabanye lapho sisuke sikhombisa khona umhlaba ngokuthi singobani, siphila kanjani kanye nokuthi sifunani empilweni, (Burgess 2002:01).

2.12 Ubuntu nokuphilisana

UMvelingqngi udale iSintu sakhe, ngemifanekiso wakhe uqobo. Lesi Sintu usahlukanise ngezinhlanga ezahlukene, waphinda futhi wasabela izindawo ezahlukene zokuhlala. ISintu saseNingizimu ne-Afrika, uMdali usabele izinto ezingamagugu aso. Namasiko ngokunjalo ahlukile kwawamanye amazwe. Uma kuhlangana abantu bamazwe ahlukene kuyaye kudlange ukungqubuzana kwamasiko.

UNgobese (2007) uphawula ngokubaluleka kwesiko kanye neqhaza elinalo ekwandiseni ubuntu ebantwini njengalokhu lingelabantu bonke futhi landisa ubuhlobo kubantu.

U-Burgess (2002:10) uveza ukuthi ekuqondeni ubuthina bokuthi singobani, umqondo wokuzazi kwalolo nalolo hlanga kuhlale kuludaba oluba nohlevana kuleli lizwe laseNingizimu Afrika ngenxa yomthetho wobandlululo owaphoqelelwa nowawehlukanisa izizwe ukuba zihlale ngobuhlanga bazo. Kanjalo, nanamuhla lokhu, abantu abaningi bahlale bazisa kakhulu ububona nokuzazi ngokwencazelo yobandlululo. Kuludaba oluyinkinga nolubangela ukuthi abantu abaningi baseNingizimu Afrika, bakungabaze ukuthi iNingizimu Afrika iyoke ngempela iyilahle inhlese yobandlululo. Phezu kwakho konke, ubuhlanga yiwona msuka wokuzazi nokuziqhenya komphakathi. Isiko liqukethe umqondo ongaphezu kobugugu, kunalokho, liqondise kuzinhlanganisela zobugugu, imiqondosimo kanye nezinkolelo, okuhlanganela ukwakha isimo esizohambisana nendawo.

2.13 Ukuphilisana nokubekezelelana kwamanye amazwe

Ukubekezelelana ngokusho kuka-Augustinos beno-Reynolds (2001:74) wukuthi ukubekezelelana kubandakanye ukushintsha isimo somqondo esinenzondo nokungazwelani nabanye abantu. Lokhu okubiza ukuthi umuntu alahle imicabango engemihle engakhiyo kanye nengabonakaliyo bese kuchuma indlela yokubekezelelana.

U-Macionis no-Plummer (1998:102) bachaza ngokuveza umahluko phakathi kwesizwe nomphakathi obanzi ngokuthi, isizwe sichazwa ngokwezombusazwe okusho ukuthi abantu abahlala ngokulawulwa yimingcele eyakhiwe ukubalula izizwe ezifana nezwe lase-Canada, Argentina, noma elase-Zimbabwe. Kanti umphakathi obanzi uchazwa njengokuhlanganyela okuhlelekile kwabantu esizweni noma ngaphakathi kweminye imingcele.

Ukwazi isiko lomunye umntu kuletha ukuzwana nokuhloniphana kwabantu kanye nokwazi ukuthi isizwe nesizwe sisebenzisa isiko njengenqubo yokulawula indlela yokuphila nokuphilisana emphakathini. Umkhuba nomqondo wokuzivalela endaweni eyodwa kohlanga nohlanga, lokho kudala ukuba umuntu angaqondi futhi angazi ukuthi olunye uhlanga lwenzani futhi luphila kanjani. Ukwenza okufuze lokhu kunobungozi bokuthi umuntu agcine ekhuluma kabi ngesiko nosikompilo lolunye uhlanga ngenxa yokuvaleleka ekoloyisaneni komqondo.

Ukuhlalisana nokufunda amasiko ezinye izinhlanga kuvula umqondo, kulethe ukwazi nokuqonda ngesiko lohlanga lolo bese kulandela ukulihlonipha lelo siko kanye nokuhlonipha lolo hlanga noma isizwe uqobo lwaso.

Ukwazi ngamasiko nemikhuba yabanye abantu nokwenza kubonakale kahle ukuthi kuyimbudane nephupho uqobo ukuthi kukhona amasiko angcono ukunamanye. Amasiko abaluleke ngokufana nangokulingana kubantu abangabanikazi bawo ngoba ayimikhuba abantu abaphila ngayo futhi ayilokho okubenza ukuba babe ngabantu. Ngokusuka kwamasiko kabekho abantu, ngoba amasiko ayabakha abantu ukuba babe ngabantu abanobuntu.

Ukuzivalela endaweni yakho wedwa kwenza uhlale ungazi lutho ngokwenziwa ngolunye uhlanga oluyingxenye yomphakathi odidiyele izinhlanaga ezahlukene neziphila ngaphansi kwamasiko angefani. Ukuvela kwezithangami zokucobelelana ngamasiko lokho kukhulisa futhi kuqwebule inkungu yokungazi maqede kuntwele inhlansi yokuqonda nokulangazelela ubuhle nobumnandi bokwazi ngamasiko ezinhlanga ezahlukene nezingaphilisana kangcono emphakathini owodwa futhi zihloniphane ngenxa yokwazana kangcono.

2.14 Ukukhula nokubumbana kwesizwe

Isizwe esisekelwe ezimfundisweni zamasiko, ukuphilisana, ukubekezelelana, ukuhloniphana, siyakhula futhi sibumbane. Lokhu kukhombisa ukwazisana. Abantu bayazisana ngokwezigaba zabo zokukhula, bahloniphane ngendlela efanele lezo zigaba.

Izingane zikhuliswa ziqeqeshwe ngendlelakuphila zilungiselelwa ukuba zibe ngomama nobaba bakusasa abahloniphekileyo. Lokho kwenziwa ngoba kukholelwa ukuthi ‘inkuzi isematholeni’

Isizwe esihlonipha amasiko aso siyakhula ekwazini indlela yaso yokuphila. Abadala baba isibonelo esihle lapho abantu abasha befunda khona.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:141) lapho bethi:

> Inkonyane yomdlandla yeqa lapho kweqa khona unina.

ULushozi, (2013) uthi:

> Kubhekeke ukuthi izinga le nhlonipho lo muntu ohlala emadolobheni libe sezingeni elifanayo nele nhlonipho etholakala kumuntu wasemakhaya.

> Imfundo ngendlela yaseNtshonalanga kanye nokufundiseka ngokwesiNtu akulindelekile ukuthi kwehlukanise abantu bagcine bengahloniphani bebukelana phansi.

Ukuphilisana kudala ukuthi abantu bohloniphane bahoshelane imimoya. Lokhu kukhuthaza ukwazisana nokubambisana.

UBhengu, (2012) uthi:

> Abantu bakwaZulu babekwazi ukuvala igebe phakathi kwabacebile nabampofu. Lokhu babekwenza ngoba bebe sazisa isidalwa esingumuntu futhi besihlonipha bekwazisa ukuvala ihlazo lomunye ukuze isithunzi sobuntu singalimali.

UBhengu, (2012) uqhubeka athi:

> Loku kwakubonakala lapho ompofu efika ukuzokwakha endaweni. Wayenikwa inkomazi ukuze asengele izingane. Amankonyane azozalwa kube ngawakhe. Kwakuhlonishwa ukuthi ungumuntu ngakho-ke kumele asekwe kubunjwane.

2.15 Ukufuduleka emadolobheni

Impilo ephilwa emadolobheni yaba nomphumela ongemuhle emasikweni ngendlela bantu ababephila ngayo emakhaya. Ukwehluka kwempilo ephilwa emadolobheni kwadala ukuthi abanye bahlukane nenkambiso yasemakhaya.

U-Spies, (1986:244) uthi:

> *Local authorities were given the rights to set aside locations for blacks in urban areas, but blacks were not given ownership rights.*

Okuhunyushwe ngokuthi:

> Abantu banikezwa amalungelo okuhlala ezindaweni zasemadolobheni, khepha abantu abamnyama bona, bayancishwa lelo lungelo.

Abantu abavela ezindaweni eziningi ezahlukeneyo baqhamuka nezindlela zokuphila ezabe zingefani. Ukuhlonipha kwabanye kwabonakala njengento esephansi, esemuva engahambisani nendlela yokuphila yasedolobheni.

UMasuku, (2014) uthi:

> Emadolobheni akulula ukuhamba ubingelela abantu. Ubingelela labo obaziyo kuphela. Uma ubingelela wonke umuntu ungabonakala ungumuntu ongasile kahle nase ngqondweni. Emakhaya abantu bayabingelelana bayazisana akukhathalekile ukuthi bayazana noma abazani. Kuyahlonishwana.

Ziningi izizwe ezafudukela emadolobheni. Leso naleso sizwe sasihlukile kwesinye ngendlela yokuphila. Ukuhlangana kwalezi zizwe kwaba nomphumela omubi. Amaningi amasiko amahle ashabalala. Esikhundleni sawo kwangena imikhuba yasedolobheni. Abantu abanenhlonipho abavela emakhaya babukelwa phansi.

UDlamini, (2014) uthi:

> Maningi amagama asetshenziswa emadolobheni ukubukela phansi abantu abavela emakhaya. Babizwa ngezinyoni, abashishi, obhari, izimpatha njalonjalo.

Lokhu kukhuthaza ukuthi badele imvelaphi yabo bagubezele ukuthi bavela emakhaya ngokuba ingxenye yezenzo ezimbi zasedolobheni. Siyaguquka isimilo sabanye uma befika emadolobheni. Izimo zasemadolobheni zihlukile kulezo zasemakhaya.

2.16 Isiphetho

Lesi sahluko besikhuluma ngemibhalo ebhalwe ngabanye ababhali asebemnkantshubomvu emikhakheni ehlukene yokwenziwa kocwaningo. Kuqale kwabhekwa imibhalo eseyikhona ngosiko-mpilo, ukuphila kanye nokuphilisana.

Kwabuye kwabhekwa osekubhaliwe mayelana nokubekezelelana kanjalo nobuntu. Kusona futhi lesi sahluko kubuye kwabhekwa imibhalo ekhona ngezinjulalwazi kanye nezindlela zokwenza ucwaningo.

Isahluko Sesithathu

Izindlela zokwenza ucwaningo kanye nenjulalwazi

3.1 Isingeniso

Esahlukweni esandulela lesi, okuyisahluko sesibili, kuxoxwe ngolwazi okusetshenzelwe phezu kwalo lwemisebenzi yabanye ababhali nokuyisahluko esiqukethe ingqikithi yocwaningo nomklamo walo izinhlaka zenjulalwazi kanye nezinhlaka zemicabango. Kulesi sahluko sesithathu kuzoxoxwa kabanzi ngezindlela zokuqoqa ulwazi ezasetshenziswa lapho kuqoqwa ulwazi lwalolu cwaningo.

3.2 Ukubaluleka kwenjulalwazi

UNkumane (1999) uthi kubalulekile ukusebenzisa injulalwazi ethile uma kuhlaziywa imibhalo yobuciko. Uthi empeleni sekubonakala sekwaphenduka umgomo namuhla ukuthi isetshenziswe injulalwazi ekhethiwe uma kuhlaziywa. Ekhuluma ngosizo lwenjulalwazi, u-Reeves (2008) yena uthi izinjulalwazi ziyasiza ngokunikeza umcwaningi indlela azobheka ngayo izinkinga ezikhona zokuhlalisana kwabantu emiphakathini abakhe kuwo.

Ngokuka-Weick (1989) injulalwazi yiqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izigameko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela isigameko semvelo.

Ngokuka-Swanepoel (1990:1), nakhu okunye okungase kushiwo ngenjulalwazi:

> *A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferably so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.*

Okuhunyushwe ngokuthi:

> Injulalwazi iwuhlaka nje noma ukuhlelwa kwemibono okusiza ukuchaza ukuthi kungani kubonwa ngendlela ethize, kuqagulwa kanjalo, izindlela nokutholwa uma kwenziwa ucwaningo ekufundeni, ikakhulukazi yenzelwa ukuba inikeze imiphumela engakhombiseka ubuqiniso bayo ngokocwaningo, okungathi uma kungenjalo kukhombe ukuthi ayilona iqiniso.

Injulalwazi ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo.

Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso.

Kubalulekile ukuba khona kohlaka lwethiyori oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi injulalwazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe yinjulalwazi.

3.2.1 Ukuchazwa kohlaka lwezinjulalwazi

Uhlaka lwenjulalwazi yilona mgogodla okubukwa kulo okuthile kanti luxhumanisa imicabango ethile. Imvamisa yilona kanye olulawula ucwaningo, olukhomba indlela ukuthi kuzohanjwa kanjani okuyolandelwa ucwaningo. Uhlaka lwenjulalwazi luveza ngokucacile kumfundi ngombiko wocwaningo nangomlando lapho ucwaningo luvela khona.

U-Trafford no-Leshem, (2008:44) bathi:

> *Their ideas will have given you theoretical perspectives that can guide your thinking about exactly what it is that you will investigate.*

Okuhunyushwe ngokuthi:

> Ulwazi lwezinjulalwazi linika umqondo ngalokho umcwaningi okuyikona akucwaningayo.

Injulalwazi izolawula indlela yokwenza lolu cwaningo oluphathelene nosikompilo kanye nendlelakuphila ezibayeni zamatekisi. Izoqondisa imicabango iveze obala ngamasiko athinta abantu abangamaZulu embonini yamatekisi.

3.2.2 Injulalwazi okusetshenzelwe phezu kwayo ngenkathi kwenziwa lolu cwaningo

Ongoti abaningi bakubona kubalulekile ukusebenzisa umbono wabanye ongoti ukusekela nanoma yimuphi umsebenzi obhalwe phansi. U-Garbers (1996:278) uphawula ngokuthi, umsebenzi obhalwe phansi ongasekelwe ngenjulalwazi ewumbono womunye uchwepheshe, uye uzwakale ungenalo iqiniso futhi awubi naso isithunzi nakulowo owufundayo.

U-Wysocki (2004:19) uma echaza injulalwazi uyichaza ngokuthi iwuchungechunge lwemibono olusiza ukuchaza indlela izinto ezenzeka ngayo emhlabeni. Uqhuba athi, uma umbhali ebhala ngesihloko esithile, kubalukekile ukuthi lokho akubhalayo akusekele ngemibono.

Kulolu cwaningo umcwaningi usebenzele phezu kwenjulalwazi isocio-cultural theory. I-*Socio-cultural* theory ibheka ukufunda njengento eyenzeka emphakathini (*social*) kuhlanganise nosikompilo (*culture*) lwalowo mphakathi.

I- *socio-cultural theory* ka- Au (1997) igcizelela ukuthi umqondo womuntu wakhiwa yizinto ake wahlangabezana nazo zamehlela (*experiences*), zihambelane nosikompilo lwalowo mphakathi.

Ngaleyo ndlela, lapho umuntu efunda okubhaliwe, kuwakha kakhulu umqondo nezithombe ezithile ezakhiwa umqondo, ngamagama asetshenziswe embhalweni uma umuntu efunda ngezinto azaziyo ekuphileni kwakhe.

3.2.3 Isifundo esiphathelene nenzululwazi eyahlukanisa abantu (*Ethnographic study*)

Le nhlobo yocwaningo igxile kakhulu emasikweni ihlaziye ngendlela alandelwa ngayo uma esetshenziswa. Lubeka obala ngezifundo ezitholakala kulolu hlobo locwaningo emasikweni ngamanye**.**

U-Creswell, (2007:242) uthi:

> *Ethnography is the study of an intact cultural or social group based primarily on observations over a prolonged period of time spent by the researcher in the field.*

Okuhunyushwe ngokuthi:

> Isifundo esiphathelene nokwahlukaniswa kwabantu jikelele yisifundo esiphathelene namasiko nenhlalakahle yamaqembu, kuhlola isikhathi esisetshenziswe umcwaningi la abhekise khona ucwaningo lwakhe.

3.2.4 Osekubhaliwe ngezinjulalwazi

Ongoti abaningi bakubona kubalulekile ukusebenzisa umbono wabanye ongoti ukusekela nanoma yimuphi umsebenzi obhalwe phansi.

U-Wysocki (2004:19) uma echaza injulalwazi uyichaza ngokuthi iwuchungechunge lwemibono olusiza ukuchaza indlela izinto ezenzeka ngayo emhlabeni. Uqhuba athi, uma umbhali ebhala ngesihloko esithile, kubalukekile ukuthi lokho akubhalayo akusekele ngemibono.

Kulolu cwaningo umcwaningi usebenzele phezu kwenjulalwazi *i-socio-cultural theory*. I-*Socio-cultural* theory ibheka ukufunda njengento eyenzeka emphakathini (*social*) kuhlanganise nosikompilo (*culture*) lwalowo mphakathi. I- *socio-cultural theory* ka- Au (1997) igcizelela ukuthi umqondo womuntu wakhiwa yizinto ake wahlangabezana nazo zamehlela (*experiences*), zihambelane nosikompilo lwalowo mphakathi. Ngaleyo ndlela, lapho umuntu efunda okubhaliwe, kuwakha kakhulu umqondo nezithombe ezithile ezakhiwa umqondo, ngamagama asetshenziswe embhalweni uma umuntu efunda ngezinto azaziyo ekuphileni kwakhe.

3.2.5 Injulalwazi yezomphakathi nosikompilo (*socio-cultural theory*)

Le thiyori yezomphakathi nosikompilo (*socio cultural theory*) igcizelela iqhaza elibanjwa yizinto ezenziwa emiphakathini (*social*). Okubalulekayo ngayo ukuthi umsuka wayo ubeka phambili indaba yosikompilo (*culture*), yingakho nje ibizwa nge-*socio cultural theory*.

Ayigcini lapho le nsizakuhlaziya kodwa ibuye ikuthinte nokuphathelene nomlando (*historical factors*). U-Tracey no-Morrow (2006) bathi lokhu okubhalwe ngenhla izinto umuntu asake wazibona noma wazizwa.

Lolu hlobo lwenjulalwazi lugcizelele umqondo wokuthi umuntu ubambelela ezintweni asake wazibona, ezinye zalezo zinto kuye kube ezake zamehlela phambilini. Eziningi zalezi zinto zihlongozwa wusikompilo kuthi futhi lolu sikompilo lungabukwa njengento eyenzekayo futhi esinesikhathi eside yenzeka. O-Tracey no-Morrow (2006) bayakubalula ukuthi lezi zinto, yizinto ezingamile ndawonye kodwa eziguquguqukayo.

U-Au (1994) uchaza usikompilo njengento ebalulekile njengoba lunomthelela ekuthuthukeni noma ekufundeni kwabafundi lapho befunda okubhaliwe. U-Tracey no-Morrow (2006) baphinde bathi ngale kwalokhu okubhaliwe ngenhla, ulwazi lokufunda okubhaliwe kumfundi lwakheka ngenxa yokuhlangana nabanye abantu kanye nezehlakalo ezithile ezake zehlela lowo muntu.

UNkosi (2011) uthi lapho echaza ngosikompilo asebenzise isichazamazwi esichaza le thiyori ngokuthi:

> *Our culture teaches us behaviour, which may also vary according to our society. Our socialization within a specific culture and society moulds our behaviour and teaches us right from wrong. The sociocultural theory claims that everything which makes up the psychological processes which join together to form our self-image, and our identity, and overall, our 'reality'… thus, we are merely just products of our culture and society.*

Okuhunyushwe ngokuthi:

> Isiko lethu lisifundisa indlela yokuziphatha, engahluka futhi ngokomphakathi wethu. Ukuhlangana kwethu ngokwamasiko athile nomphakathi kubumba indlela esiziphatha ngayo futhi kusifundisa okulungile nokungalungile. Ithiyori yezenhlalo ithi konke okwakha izinqubo zengqondo ezihlangana ndawonye ukwakha ukuzimela kwethu, nobuyena, futhi kukonke, 'iqiniso' lethu… ngakho-ke, simane nje siyimikhiqizo nje yesiko lethu nomphakathi wethu.

3.2.6 Amasu okuqoqa ulwazi kusetshenziswa ikhwalithethivu

Ucwaningo lwekhwalithethivu luxube ukubukela ungesiyo ingxenye ngokwenzekayo *(observation)* kanye nemibuzo engahlelekile. Ulwazi luqoqwa kungalindelekile ngendela evulelekile.

Le ndlela ayihlelekile kanti ayinakho ukulawuleka njengoba kwenzeka kwikhwantithethivu.

Abacwaningi abasebenzisa indlela yekhwantithethivu bayibuka le ndlela njengengenakho ukulawuleka futhi enobungozi ekutholeni ulwazi oluyilona/oluthembekile (Jackson, 2009:87).

Nakuba laba abagqugquzela indlela yekhwalithethivu bayibona njengenamandla. Bakholelwa ekutheni ababambiqhaza ekugcineni baba nokuxhumana nomcwaningi, kanti sebexhumene umcwaningi uyakwazi ukuthola imibono yabo ngezindlela ezahlukene (Jackson, 2009:87).

Amasu ekhwalithethivu okuqoqa ulwazi ayingxenye esemqoka kakhulu uma wenza ucwaningo kanti kuwumsebenzi onzima nodinga isikhathi. Kulokhu u-O'Leary (2004) ubalula ukuthi; ukuqoqa ulwazi ongathembela kulo noluyiqiniso kuwumsebenzi onzima, kanti kukukhumbuza ukuthi indlela eyodwa yokuqoqa ulwazi ingcono kunezinye.

Ngakho-ke ukuthi iyona yiphi indlela okumele uyisebenzise ukuqoqa ulwazi kuncike ezinhlosweni zocwaningo kanye nobuhle kanye nobubi bendlela ngayinye (O'Leary, 2004: 150).

Ukuqoqa ulwazi kungasuselwa ezindleleni eziningi ezahlukene okungabalwa kuzo, ingxoxo yamaqembu, izingxoxo zobuso nobuso, ingxoxo yocingo kanye ne-*field notes* (Heaton, 2004:37). Kulesi sigatshana kuzochazwa amasu okuqoqa ulwazi kanye nokuthi asetshenziswa kanjani. Kodwa lolu cwaningo lona lusebenzise amasu amathathu ukuqoqa ulwazi oludingekayo, ukungabalwa kuyo izingxoxo zobuso nobuso kusetshenziswa isiqophamazwi kanye nokubuyekezwa kwemibhalo.

3.2.7 Indlela yekhwalithethivu

Ucwaningo oluphathelene nesimo luhlose ukuthuthukisa izinjulalwazi kanti futhi ukuqonda inhloso yocwaningo oluphathelene nesimo kusho ukugqugquzela ukuziqonda kangcono kanye nokukhulisa umbono wokucashile ngesimo sabantu. U-Garbers (1996:283), uthi:

> *Unlike quantitative researchers, qualitative researchers do not regard themselves as collectors of 'facts' about human behaviour that will lead to verification and extension of theories and enables researchers to determine causes of and predict human behaviour. In qualitative research, the emphasis is on improved understanding of human behaviour and experience.*

Okuhunyushwa ngokuthi:

> Ngokungafani nabacwaningi bocwaningo oluphathelene nokubala, abacwaningi bocwaningo oluphathelene nesimo kabazithathi njengabaqoqi 'bamaqiniso' ngokuziphatha kwabantu okungaholela ekuqinisweni nasekwelulweni kwezinjulalwazi nokuvumela abacwaningi ukuqondisa izimbangela kanye nokuqagula ukuziphatha kwabantu.

> Ocwaningweni oluphathelene nesimo, ukugcizelela kusekuqondeni okungcono kokuziphatha kwabantu kanye nolwazi oluqongelelwe.

Abacwaningi bocwaningo oluphathelene nesimo bazama ukuqonda izindlela abantu ngabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo. Ukuhlola ngokubona nangokulinga, kugqamile, ngoba abacwaningi badinga ukucwaninga izimbangela okuyizonazona zokuziphatha kwabantu uma befuna ukuba esimeni sokubonakalisa ukuziphatha kwabantu okuqukethe umqondo ocacile kanye nencazelo.

Indlela yokuqoqa ulwazi yocwaningo oluphathelene nesimo lubandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukahlukene nokwakhiwe ngobungcweti, ukuba yingxenye yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile.

Lolu cwaningo luzama ukusebenzisa ulwazi ozitholele lona mathupha kuqala oluqhathaniswa nezinhlelo ezahlukene zokusekela umcabango wokubonakala kwalokho okukhona. Ekusebenziseni indlela yocwaningo oluphathelene nesimo kunesidingo esikhulu sokuba nekhono lokusungula kanye nokuvuleleka ekudluliseni imibono.

Okusemqoka kakhulu ukucacisa ngalokho okwenzayo nokuthi sizathu sini sokwenza lokhu okwenzayo, (Seale 1998).

Kulolu cwaningo, kusetshenziswe indlela yokucwaninga ephathelene nesimo ngenxa yokuthi lolu cwaningo luphathelene nesimo sokuphilisana emphakathini. Ucwaningo olumayelana namasiko kanye nomphakathi lubandakanya ukubhekwa komhlaba ngendlela ethile, kukhethwa nendlela yokubheka isihloko ngendlela ehlukile kwezinye ezijwayelekile. Egcizelela ubumqoka balolu hlobo locwaningo u-Seale (1998:205) simhumusha ngokuthi,

> *In qualitative research the notion of some kind of impersonal, machine-like investigator is regarded as chimera.*

Okuhunyushwa ngokuthi:

> Ocwaningweni oluphathelene nesimo umcabango wohlobo lokungaphathelene nabantu, umphenyi ofana nomshini, lowa mcabango uthathwa njengomcabango oyinganekwane nemfeketho yoqobo.

O-Flick nabanye (2000:3) baphawula ngokuthi ucwaningo oluphathelene nesimo luzama ukuchaza impilo yomhlaba 'ukusuka ngaphakathi kuya ngaphandle', ngokubona kwabantu ababambe iqhaza. Ngokwenza kanjalo, lolu hlobo locwaningo lufuna ukuphonsa esivivaneni sokuqonda okungcono kwamaqiniso omphakathi kanye nokuqaphela izinqubo, izindlela zokwenza ezinomqondo kanye nezimpawu zezakhiwo.

Ucwaningo oluphathelene nesimo, kanye nokuchasisa kwalo okufingqiwe 'nokunohlonze', alufanekisi okukhona ngempela, noma ukuphila kwakwamanye amazwe ngokwalo. Kunalokho, lusebenzisa okungejwayelekile, noma okuchezukile nokungalindelekile njengomthombo wokubona okusithekileyo kanye nesibuko esikhombisa okungaziwa kwaziwe, nokwaziwayo kokungaziwa.

3.2.8 Esingakufunda ocwaningweni lwekhwalithethivu

Okuhle ngocwaningo lwekhwalithethivu ukuthi luyakwazi ukunikeza izincazelo mayelana nokuthi abantu bazizwa kanjani ngalolo cwaningo olwenziwayo. Lunikeza ulwazi mayelana nokuthi abantu bathini ngento ethile, okungukuziphatha kwabantu, izinkolelo, imibono, imizwa, kanye nobudlelwane bomuntu ngamunye. Indlela yekhwalithethivu yinhle futhi ngokuthi inamandla okuthola izinto eziphathekayo, njengendlela yokuphila, izinga lempilo, iqhaza kwezobulili, ubuzwe, kanye nenkolo, iqhaza layo ezinkingeni zocwaningo okungenzeka lungagqami.

Uma usebenzisa indlela yekhwalithethivu, ucwaningo lwekhwalithethivu lungasiza ukutolika kanye nokuqonda amaqiniso ahlukene ngaleso simo esikhona kanye nemiphumela yolwazi lwekhwalithethivu.

Nakuba ulwazi olutholakala ocwaningweni lwekhwalithethivu lungasatshalaliswa kubantu ngalokho okufana ncamashi nalokhu okutholakale kulabo ababebambe iqhaza, ukuthola ulwazi olunzulu kanye nokuqonda okusabalele mayelana nendawo ethile. Ngakho ucwaningo lwekhwalithethivu luhlukile kancane kunocwaningo lwesayensi.

3.2.9 Izibonelo zendlela yekhwalithethivu

Ngokuka-Glesne (2011) abacwaningi bahlukanisa phakathi kwezinhlobo ezahlukene zekhwalithethivu, kodwa izindlela zokwenza ziningi kanti ukuhlukana kwazo akuvezwa kahle. Izibonelo zezinhlobo ezahlukene zekhwalithethivu zixuba *i-auto- ethnography*, *i-case study*, *i-conversation analysis*, *i-cognitive anthropology*, *i-critical ethnography*, *i-discourse analysis*, *i-educational connoisseurship*, *i-ethnography*, *i-ethno-methodology*, *i-ethnoscience*, *i-grounded theory*, *i-hermeneutics*, *i-heuristic inquiry*, *i-life history*, *inarrative analysis*, *i-oral history*, *i-phenomenology*, *i-symbolic interactionism*, kanye nezinye izindlela ezahlukene ezingaba khona. Indlela ngayinye iqukethwe noma ilawulwa imicabango yefilosofi yayo *(philosophical assumptions)*, igcizelela ukugqugquzela okuthile, ihambisana nomkhakha othile kanti futhi incike endleleni ekhethiwe ukuthi izosetshenziswa kulolo cwaningo (Glesne, 2011:16-17).

3.2.10 Isetshenziswelani ikhwalithethivu

U-Creswell (2007:39-40) uthi ikhwalithethivu isentshenziswa ngoba:

- Inkinga yocwaningo kumele iqondakale.
- Kudingeka ukuqonda noma incazelo eyahlukahlukene ngesimo.

- Ugqugquzela umuntu ngamunye ukuthi abele abanye ngezindaba zakhe, ukuzwa imibono yabo.
- Kanye nokunciphisa amandla obudlelwane obukhona phakathi komcwaningi kanye nombambiqhaza ocwaningweni.
- Sifuna ukuqonda indawo lapho ababambiqhaza bethula inkinga ocwaningweni.

3.3 Izindlela zokwenza ucwaningo

Ongoti abaningi bakubona kubalulekile ukusebenzisa umbono wabanye ongoti ukusekela nanoma yimuphi umsebenzi obhalwe phansi.

U-Wysocki (2004:19) uma echaza injulalwazi uyichaza ngokuthi iwuchungechunge Iwemibono olusiza ukuchaza indlela izinto ezenzeka ngayo emhlabeni. Uqhuba athi, uma umbhali ebhala ngesihloko esithile, kubalukekile ukuthi lokho akubhalayo akusekele ngemibono.

Ziningi izindlela umcwaningi angazisebenzisa ukwenza ucwaningo lwakhe ukuba lube impumelelo. U-Pam 2011) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo lwakhe ingancika ukuthini yena umcwaningi uqobo ufuna ukucubungula ngani, futhi olunjani ulwazi afuna ukuba aluthole maqondana nesihloko sakhe. Umcwaningi uzosebenzisa ikhwalithethivu ukuqoqa ulwazi mayelana nosiko-mpilo oluphilwa embonini yezokuthutha ematekisini. Iyophinde futhi ikhwalithethivu isetshenziswe ukucubungula nokuhlaziya ulwazi oluzotholwa ucwaningo. U-Flick (2009) uchaza ikhwalithethivu njengendlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lakhe.

Enye yezindlela ezizolandelwa ukuqhuba ucwaningo yindlela ye-ethnography. U-Bryman (2012:431) uchaza i-*ethnography* njengokuzimbandakanya komcwaningi empilweni yabantu noma yomphakathi asuke enza ucwaningo ngabo. Ngale ndlela umcwaningi kudingeka ukuthi axoxisane nabantu siqu sakhe. Inhloso ukuyobona ukuthi abantu baphila kanjani impilo yabo nsuku zonke. Le ndlela umcwaningi ukholelwa ukuthi iyona oyokwenza kube lula ukuthola izincazelo ebantwini azobe enza ucwaningo kubona ngoba izokwandisa ukwethembeka futhi yenze kube lula nokusondelana nezizinda eziningi okuzokwenziwa kuzo ucwaningo.

3.3.1 Osekubhaliwe ngezindlela zokwenza ucwaningo

Ziningi izindlela umcwaningi angazisebenzisa ukwenza ucwaningo lwakhe ukuba lube impumelelo. U-Pam (2011) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo lwakhe ingancika ngokuthi yena umcwaningi uqobo ufuna ukucubungula ngani, futhi olunjani ulwazi afuna ukuba aluthole maqondana nesihloko sakhe.

Umcwaningi uzosebenzisa ikhwalithethivu ukuqoqa ulwazi mayelana nosiko-mpilo oluphilwa embonini yezokuthutha ematekisini.

Iyophinde futhi ikhwalithethivu isetshenziswe ukucubungula nokuhlaziya ulwazi oluzotholwa ucwaningo. U-Flick (2009) uchaza ikhwalithethivu njengendlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lwakhe.

Enye yezindlela ezizolandelwa ukuqhuba ucwaningo yindlela ye-*ethnography*. U-Bryman (2012:431) uchaza i-*ethnography* njengokuzimbandakanya komcwaningi empilweni yabantu noma yomphakathi asuke enza ucwaningo ngabo. Ngale ndlela umcwaningi kudingeka ukuthi axoxisane nabantu siqu sakhe. Inhloso ukuyobona ukuthi abantu baphila kanjani impilo yabo yamihla yonke.

Le ndlela umcwaningi ukholelwa ukuthi iyona oyokwenza kube lula ukuthola izincazelo ebantwini azobe eza ucwaningo kubona ngoba izokwandisa ukwethembeka futhi yeze kube lula nokusondelana nezizinda eziningi okuzokwenziwa kuzo ucwaningo.

3.4 Ipharadaymu

Baningi abacwaningi ababhale kabanzi ngezinqubomqondo zocwaningo. Kubona singabala u-McKenna (2003), u-Crabtree beno-Miller (1992), u-Williams (2000, u-Harbermas (1972) njalonjalo. Kuyinto ebalulekile ukuthi kuchazwe ukuthi iyini inqubomqondo ngaphambi kokuthi kwenziwe izibonelo noma kuqokwe okuzosetshenzwa ngayo. Inqubomqondo yocwaningo iyindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMcKenna (2003) uthi inqubomqondo iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Abacwaningi baqhamuka nezimvo ezingefani mayelana nenani nezinqubomqondo. Kukhona labo abathi mathathu kanti abanye bathi mane. Isibalo okuyisonasona sezinqubomqondo sihlukana ngababhali. Lolu cwaningo luzosebenzisa i-*descriptive-interpretive* pharadaymu.

Ngenxa yokuthi lolu cwaningo luncike ekutholeni amaqiniso emiphakathini umcwaningi uzosebenzisa i-*descriptive-interpretive* pharadaymu. Uma bechaza le pharadaymu u-Cohen, u-Manion no-Mrrison (2000) bathi abacwaningi abasebenzisa i-*interpretive* pharadaymu babona iqiniso nokwakhiwa kolwazi njengento esukela emphakathini futhi kwenza abantu babe nokuqonda kwabo ngamaqiniso omphakathi. Abacwaningi abasebenzisa i-*interpretive* basebenzisa ikhwalithethivu ukuhlola, ukucubungula nokuchaza amaqiniso omphakathi.

Kulolu hlobo lwepharadaymu abantu kuba yibona ababambiqhaza, kungafani nakwamanye lapho othola ukuthi ababambiqhaza kuba yizinto ezingaphefumuli isibonelo kwezempilo kuyenzeka ababambiqhaza kube yizicubu zomzimba, izikhwehlela nokunye.

Umcwaningi unethemba lokuthi ukusetshenziswa kwale pharadaymu kuzonikeza abantu abazobe bebambe iqhaza kanye nemiphakathi okugxilwe kuyo ithuba elanele lokuxoxa ngezimo abaphila ngaphansi kwazo baphinde beyamanise nezinhloso zocwaningo ngokukhululeka nokuzoholela ekutheni indlela yocwaningo isheshe ikhathuleke futhi ithele izithelo ezinhle.

Umcwaningi uzonika labo abazobe bephonswa imibuzo ithuba lokuthi baphefumule baveze izimvo zabo kulandelwa le pharadaymu. Bonke abaphonswa imibuzo bazonikwa ithuba lokuthi baveze izimvo zabo ngokukhululekile nangokuvikelekile ngezindlela abaphila ngazo. Ngalokhu kuyokwenza ukuthi ucwaningo luvune izithelo ezinhle lube yimpumelelo.

3.5 Izinhlobo zamapharadaymu

U-Neuman (1997:62) uveza ukuthi zintathu izinhlobo zamapharadaymu ezikhona: i-*critical* pharadaymu, i-*interpretive/phenomenological pharadaymu*) kanye ne-*positivism* pharadaymu.

3.5.1 I-*critical* pharadaymu

I-*critical pharadaymu,* leli temu liqondise noma libuye lisho ukubuka kanye nezinkolelo eziveziwe noma ezambuliwe kanye nezenzo ezithiya inkululeko yabantu, ubulungiswa kanye nentando yabantu (Usher 1996:22). U-Lincoln kanye noGuba (2000:168) bathi ucwaningo lwenjululwazi i-*critical* pharadaymu ilawulwa umlando womqondo we-*ontology*: leyo mpilo iyiqiniso elisemqoka elizungezwe inhlalo, ezombusazwe, isiko, ezomnotho kanye nendlela yokuziphatha ngokobulili iyagcinwa kwezinye izikhathi. Ngokuka-Neuman (1991) ecashunwe u-Bailey (2007:81) uthi i-*critical* pharadaymu izikhathi eziningi ihlose ukuthuthukisa abantu endaweni kanye nokusebenzela phezu koshintsho lwenhlalo okusemqoka.

3.5.2 I-*interpretive* pharadaymu

Le pharadaymu ibuye isho noma ichazwe njenge-*interpretivism*. Ngokuka-Glense kanye no-Plushkin (2011:8), i-*nterpretive* pharadaymu yingendlela yesayensi yenhlalo yasungulwa e-Germany ngonyaka wama- *eighteenth century* emsebenzini wengcithabuchopho u-Immanuel Kant futhi yabe seyisatshalaliswa u-Wilhelm Dilthey, u-Max Weber, u-Edmund Husserl kanye nabanye. Wengeze wathi lezi zingcithabuchopho zichazwa njengabanezifiso kulokhu, hhayi njengeqiniso, bakholelwa ekutheni umhlaba ngeke ukwazi ukuba khona uzimele ngokomqondo noma imibono.

UMazibuko (2008:75) uthi, "i-*interpritive* pharadaymu lokho okucwaningwayo kwisayensi yenhlalo kufanele kube nokuxhumana, ngakho-ke okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu." Kulolu cwaningo umcwaningi ubheka ushintsho ekwethiweni kwamagama abantu abangamaZulu. Lokho okuthinta abantu ngqo kanti futhi kuwumuntu uqobo ngoba igama iyona nto umuntu aziwa ngayo, nakwazi ukuhlukaniseka ngayo kumuntu komunye. Umcwaningi ubone kuyiyona pharadaymu engasetshenziswa kulolu cwaningo.

3.5.3 I-*positivism* pharadaymu

Le pharadaymu iphinde yaziwe noma ibizwe ngokuthi *i-logical empiricism paradigm.* Ngaphandle kwezincazelo ezigxile emibhalweni yenkolo, ama-*empiricist* akholelwa ekutheni bangachaza umhlaba futhi bathole iqiniso ngokubuka kanye nokuhlola (u-Glesne no Pushkin, 2011:6).

Ama-*positivists* abona umhlaba njengento eyaziwayo bese befuna ukwenza ucwaningo ukuze benze noma babe nesiphetho esisodwa ngezimangaliso zenhlalo, ukunikeza izincazelo ngezimbangela bese beqagela mayelana nalezo zimangaliso.

U-Bailey (2007:51) uthi i-*positivism* pharadaymu ihlobene ne-*dominant model* yocwaningo lwezenhlalo. Abacwaningi bocwaningo lwekhwantithethivu cishe zonke izikhathi basebenzisa le pharadaymu.

3.5.4 Ukuchazwa kwe i-*nterpretive* pharadaymu

I-*interpretive* pharadaymu izosetshenziswa kulolu cwaningo. Lokhu kubalulekile ngoba ucwaningo olwenziwe ngomqondo we-*interpretive* pharadaymu lugxila ebudlelwaneni benhlalo, kanye namathuluzi kanye nezinhlelo ngokuthi iliphi ilungu endaweni eliqondiwe bese benza umhlaba wabo wenhlalo. Le pharadaymu ifisa futhi ukuchaza ubumbano lokuziphatha ngokombono womuntu ngamunye. U-Henning nabanye (2004), U-Babbie no-Mounton (2001) babheka ipharadaymu yocwaningo i-*interpreitive* njengendlela efuna umqondo wezincazelo abantu abazinikezayo ekuxhumaneni kwabo ngokwenhlalo. Ucwaningo olusebenzisa i-*interpritive* pharadaymu luhlose ukuveza ukuthi ngabe ukutolika kanye nokuqonda komuntu ngayedwa noma lelo qoqwana kuzithinta kanjani izinhloso zabo kanye nezinqumo ngokwendlela yokwenza *(practical)* kuhambisana nokukala amathuluzi.

U-Bailey (2007:53) uthi ucwaningo oluqalwe kunale pharadaymu emqondweni, lugxila ebudlelwaneni benhlalo kanye nezindlela mayelana nokuthi yiliphi ilungu endaweni elibhekwayo bese bezakhela umhlaba wabo ngokwenhlalo. Ngakho umcwaningi osebenzisa i-*interpritive* pharadaymu ubuza ukuthi hloboluni lwezinto abantu abazenzayo, bazenza kanjani, lezo zinto zifeza ziphi izinhloso kanti futhi zisho ukuthini kubo. Ngamanye amazwi abacwaningi baba nokulangazelela incazelo, izinkomba, izinkolelo, imibono kanye nemizwa enikeziwe noma enanyathiselwe kuleyo nto, emibungazweni kanye nakwabanye ngalabo ababambe iqhaza endaweni.

Indlela ye-*interpritive* pharadaymu ibona abantu njengomthombo wolwazi olusha kodwa efuna indlela bona ababona ngayo (Mason, 2002:56). Ulwazi luhlanganiswa hhayi kuphela ngezinto ezibonakalayo kodwa ngokuchaza izinhloso zabantu, izinkolelo, izizathu, ukwenza umqondo kanye nokuqonda komuntu ngamunye. U-Creswell (2009:12) uchaza ucwaningo lwendlela ye-*interpritive* pharadaymu njengocwaningo lapho umcwaningi esuke efuna ukubheka indikimba yezinto abantu abahlangabezane nazo noma abazifundile empilweni mayelana nento ethile njengoba kusuke kuchaza ababambiqhaza.

Le pharadaymu iyasebenziseka kulolu cwaningo njengoba umcwaningi ezobe egxile ezincazelweni zenhlalo, izinhloso, ukugqugquzeleka, imibono kanye nemizwa enanyathiselwe emlingweni wencazelo.

Ucwaningo olusebenzisa indlela i-*interpritive* pharadaymu luxube ezinye izingxenye ezisemqoka zendlela yekhwalithethivu okubalwa kuzo *i-ethnography, hermeneutics ne symbolic interactionism*. Ucwaningo olusebenzisa indlela ye-*interpritive* pharadaymu olumsulwa kuhlose ukubheka kunokuchaza okuthile (Husserl 1970). Indlela ye-*interpritive* pharadaymu inamandla ikakhulukazi ukuletha imibono kanye nezinto umuntu ngamunye abhekane nazo empilweni ngendlela abona ngayo.

3.6 Ukuqoqwa kolwazi

3.6.1 Izindlela ezasetshenziswa ekuqoqeni ulwazi oluqondene nocwaningo

U-Miller (1992:118) uhlukanisa kathathu izindlela zokuqoqa ulwazi okuyikhwantithethivu, ikhwalithethivu kanye nenominethivu. U-Sarantakos (2005:46) uthi umehluko phakathi kocwaningo lwekhwantithethivu kanye nolwekhwalithethivu ukuthi ikhwantithethivu isebenzisa izindlela ezivalekile zokuqoqa ulwazi kanti ikhwalithethivu isebenzisa izindlela ezivulekile zokuqoqa ulwazi. Uqhubeka ubalula ukuthi ulwazi uluhlaziya kuphela uma ngabe usuluqoqile kukhwantithethivu kanti kukhwalithethivu ulwazi ungaluhlaziya ngesikhathi usaluqoqa futhi nangemuva kokuba usuluqoqile. Ikhwantithethivu isebenzisa izinombolo kanti ikhwalithethivu isebenzisa izindlela zemvelo. U-Denzil no-Lincoln (1994:4) bathi:

> *The word qualitative implies an emphasis on the processes and meanings that are not rigorously examined or measured if measured at all. On the other hand, quantitative research methods do not involve the investigation of processes but emphasise the measurement and analysis of casual relationship between variables within a value – free context.*

Okuhunyushwe ngokuthi:

> Igama ikhwalithethivu lisho ukugxila ezintweni kanye nasezincazelweni ezingazange zicubungulisiswe kakhulu noma ezingakaliwe uma kungenzeka ukuthi zike zakalwa. Ngakolunye uhlangothi indlela yocwaningo ikhwalithethivu ayikufaki ukucwaningwa kwezinto kodwa igxile ukukalweni kanye nasekuhlaziyweni kobudlelwano phakathi kwamaveriyebuli asesimweni esikhululekile.

3.6.2 Indlela ezasetshenziswa ukuqoqa ulwazi

Kulolu cwaningo umcwaningi usebenzise indlela yekhwalithethivu kugcinwakulondolozwa kwendlelakuphila nosikompilo lwabantu abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi. Lolu cwaningo luzokwenziwa esifundazweni sase-Gauteng. Kuzokhethwa izindawo ezithile ngokuhlukana kwezinhlangano zamatekisi.

> U-Creswell (2009:4), ucwaningo lwekhwalithethivu luyindlela yokuthola nokuqonda incazelo yomuntu ngamunye noma yeqoqwana eyakhekayo ezinkingeni zenhlalo noma zabantu.

Abacwaningi abasebenzisa indlela yekhwalithethivu bathatha lokho abantu abakushoyo njengomkhiqizo wokuthi bakuchaza kanjani ubunzima bomhlaba wabo, ukuqonda imibungazo noma izigameko ngokubona Burns (2000:11).

> U-Silverman (2000:1) uthi uma ufisa ukuqonda impilo yabantu, umlando noma ukuziphatha kwansuku zonke, ngakho indlela yekhwalithethivu ingancoywa.

Yingakho umcwaningi ekhethe le ndlela ukwenza lolu cwaningo ngoba ukuze kutholakale ulwazi kudingeke ukuba umcwaningi aqonde ngendlela yosikompilo kanye nendlela yokuziphatha kwabantu embonini yamatekisi.

3.7. Indlela yokuxoxisana namalungu omphakathi

Kule ndlela umcwaningi usuke ephonsa imibuzo kulowo okuxoxwa naye ngenhloso yokuthekela ulwazi. Umcwaningi wayeyibhale phansi yonke imibuzo okuzoxoxwa ngayo. Nokho, lokho kwakungamvimbi umcwaningi ukubuza umbuzo ongabhaliwe phansi, inqobo nje uma Iowa mbuzo kungowokulandelisisa nokucaciseleka kulokho okushiwo yilowo okuxoxiswana naye. Eminye yemibuzo yabe iphenduleka ngisho ingasabuzwanga, kuye ngomthamo wolwazi oluthukululwa yilowo okuxoxiswana naye. Ingxoxo nomuntu ngamunye, yayithatha isikhathi esingaphezu kwehora kuye ngokukhululeka komuntu okuxoxiswana naye.

Isizathu sokuqoka indlela yokuxoxisana namalungu omphakathi kungenxa yokuthi yibona bantu abathintekayo futhi abayingxenye yemboni yezobuciko namasiko. Indlela yokuxoxisana namalungu omphakathi iyindlela ekhululekile nevumelana nendlela umcwaningi afuna ukuthola ngayo ulwazi.

3.7.1 Ubuhle bendlela yokuxoxisana nomphakathi

Indlela yokuxoxisana namalungu omphakathi yinhle ngoba umcwaningi uzitholela yena ulwazi luvela kulowo okuxoxiswana naye. Ukubuza lowo okuxoxiswana naye ngqo ngalokho okufunekayo akuthandabuzwa ukuthi yiyona ndlela enhle nenqamulelayo ukuthola ulwazi locwaningo. Ukuxoxisana umlomo nomlomo kwakha amathuba okuguqula indlela yokubuza umbuzo kulowo okuxoxiswana naye. Lokho kwenza lowo okuxoxiswana naye akwazi ukusho uma engawuzwisisanga kahle umbuzo. Nalowo obuzayo naye uyakwazi ukucela ukucaciselwa uma impendulo izwakala ukuthi ayiphelele kahle. Kule ndlela yokuxoxisana nomphakathi umcwaningi ukwazi ngisho ukuthola izimbangela ezibangela lowo okuxoxiswana naye ukuthi aphendule ngendlela aphendula ngayo, lokho okungenzeki kwezinye izindlela zokuqoqa ulwazi, (Robson 2002:273).

Indlela yokuxoxisana nomphakathi yinhle ngoba umcwaningi uyakwazi ukubona uhlobo lombuzo oluphatha kabi umuntu okuxoxwa naye. Kule ndlela, umcwaningi uyakwazi ukuguqula umbuzo uma ewubona ungenakwemukeleka kahle kulowo okuxoxwa naye bese ewubeka ngenye indlela enokwamukeleka kangcono. Umbuzo onjalo umcwaningi angawusa ngasekugcineni ukuze ungaphazamisi ubudlelwano obukhona nokungaba nomthelela ekutheni eminye imibuzo ingabe isaphenduleka kahle.

Lokhu kufakazelwa ngamazwi ka-Robson (2002:273) lapho ethi,

> *Non-verbal cues may give messages which help in understanding the verbal response, possibly changing or even, in extreme cases, reversing its meaning.*

Okuhunyushwe ngokuthi:

> Kunezinkomba ezingaletha umlayezo kangcono ukusiza ukuqonda lokho okuphinyiswe ngomlomo, okungaguqula noma kwenye inkathi kugqamise incazelo ngale kokusho ngomlomo.

Lokhu kukhomba ukuthi indlela yokuxoxisana nomphakathi iyamenza umcwaningi ukuthi agweme izinto ezingabangela ukuphazamiseka kwengxoxo.

3.7.2 Ububi bendlela yokuxoxisana namalungu omphakathi

IsiZulu sithi akukho soka lingenasici. La mazwi asho ukuthi umuntu noma angaba muhle kangakanani, kodwa uba nabo ububi bakhe. Lokhu-ke kusho ukuthi, nayo le ndlela yokuxoxisana nabantu yize isinconywe kakhulu lapha ngenhla, inabo ububi bayo. Ububi obugqamile, ukuthi, kuba nokuphazamiseka ngokungena komuntu endlini okwenzelwa kuyo ingxoxo. Akusiyo into elula ukuthi kungavalwa emnyango uma kwenziwa ingxoxo ezindlini zasemakhaya ngenxa yohlobo Iwezakhiwo ezingafani nezasemadolobheni. Ukuphazamiseka kubangelwa ukungena kwengane igulukudela ize kulowo okuxoxiswana naye. Umuntu okuxoxwa naye uyaphazamiseka, lokho osekungenza angabe esaqhubeka ngendlela ebesehlele ngayo. Ukufakazela lokhu okungenhla nokukhombisa ukuthi yinto eyenzekayo lena u-Hoopes (1979:88) uthi,

> *Try to discourage the presence of children and spouse. But no matter what the handicaps exist in the situation, deal with them calmly and accept them politely if necessary.*

Okuhunyushwe ngokuthi:

> Umcwaningi kufanele azame ukungakukhuthazi ukuba khona kwabantwana nalowo ogane lowo okuxoxiswana naye yize noma zikhona izinto

eziphazamisayo, kufanele umcwaningi abhekane nazo kahle noma azemukele ngendlela ekahle.

Lokhu okushiwo ngu-Hoopes ngenhla kukhomba ukuthi umcwaningi kufanele ahlale eziqaphele izinto ezifana nalezi ukuthi ziyenzeka. Ukwenza ingxoxo nomuntu osezingeni lokuba ngumphathi wophiko noma isikhungo nakho kunezinkinga zakhona. Ingxoxo iyaphazamiseka lapho abasebenzi bengena bezocela umphathi wabo ukuba abasayinele izincwadi ezithile eziphuthumayo.

Ukungena kwezingcingo eziqondiswe kumphathi nakho kuyayiphazamisa ingxoxo phakathi komcwaningi nalowo okuxoxwa naye. Kwesinye isikhathi lowo okuxoxwa naye uthatha isikhathi eside kakhulu engxoxweni yakhe nocingo.

Okuzolandela lapha ngezansi yindlela yokuqoqa ulwazi ngokusetshenziswa kwesiqophamazwi okungenye yezindlela umcwaningi azisebenzisile ekuqoqeni ulwazi lwalolu cwaningo.

3.8 Indlela yokuzibonela mathupha kwenzeka izinto

Umcwaningi ubuye waqoqa ulwazi ngendlela yokuzibonela mathupha kwenzeka kanti okunye kwakho ubebambe iqhaza naye engelinye lamalungu emboni. Eqhazeni alibambile sibala ukushayela itekisi kuyo lemboni yezokuthutha. Kuyo le mboni yezokuthutha ematekisini sekuyiminyaka umcwaningi ebamba futhi eba yingxenye kanye nelungu layo imboni yamatekisi.

Kule ndlela yokuzibonela mathupha kwenzeka izinto, umcwaningi uthola ithuba lokuzibonela qobo konke okuphathelene nolwazi locwaningo aludingayo. Umcwaningi kule ndlela, ufana nesibukeli kodwa lesi esizophuma sithwele ulwazi ngeqoma ngakho konke ebekwenzeka nesikubonile. Kanjalo, nakulolu cwaningo, umcwaningi ubeba yingxenye yemboni yezokuthutha ematekisini esifundazweni sase-Gauteng ezinhlanganweni ezahlukene zamatekisi.

3.8.1 Ubuhle bendlela yokuzibonela mathupha kwenzeka izinto

Ubuhle obugqamile bokusetshenziswa kwendlela yokuzibonela mathupha kwenza izinto ukuba sobala kwakho konke okwenzekayo. Kule ndlela umcwaningi akabuzi muntu ngesimomqondo, ngemibono noma ngemizwa yokwenzekayo yalabo okuziwe ngabo, kepha uyazibonela ukuthi kwenziwani futhi alalele okushiwoyo.

Indlela yokuzibonela kwenzeka izinto ibukeka iyindlela esemqoka kakhulu yokuthola impilo yangempela ezweni. Okunye okuhle ngale ndlela, yokuqoqa ulwazi, ukuthi iningi labantu lisuke lingazi futhi lingaboni ukuthi kukhona umcwaningi ozocoshela ngolwazi ngalokho abakwenzayo.

3.8.2 Ububi bendlela yokuzibonela mathupha kwenzeka izinto

Okubi ngendlela yokuzibonela mathupha kwenzeka izinto yilapho abantu sebazi ukuthi kukhona umcwaningi obabhekile kulokhu abakwenzayo.

Ngaleyo ndlela abantu kababe besakhululeka kulokho abasuke bekwenza, ngaphandle uma sekungabantu abasejwayele isimo esifana naleso ngoba bayakwazi ukuqhubeka bathathe sengathi akonakele lutho. Obunye ububi ngale ndlela ukuthi ithatha isikhathi eside umcwaningi elinde ukuthi kuze kuphele lokho okwenziwayo, nanoma yena esekutholile lokho okuqondene nolwazi abelufuna.

3.9 Indlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kube ngenye yezindlela zokuqoqa ulwazi lwalolu cwaningo nesemqoka kakhulu ocwaningweni oluphathelene nesimo.

Ngesikhathi sengxoxo, umcwaningi kufanele abhale amaphuzu asemqoka ukugwema izinkinga ezingaqhamuka kamuva kwisiqophamazwi. Ukusetshenziswa kwesiqophamazwi kusho ukuthi emva kwengxoxo, umcwaningi ube eseqobela phansi ekhasini ngosiba konke lokho okuqukethwe yisiqophamazwi.

3.9.1 Ubuhle bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kuhle ngoba umuntu okuxoxwa naye akazitholi esehamba emiswa ngumcwaningi esabhala phansi ngepeni yonke ingxoxo. Lowo okuthekelwa kuye ulwazi akaze engathanda ukuhamba emiswa ngumcwaningi ngesizathu sokubhala phansi. Umcwaningi naye uyaphazamiseka uma ezobhala yonke ingxoxo. Lokho kumenza umcwaningi agcine engasakwazi ukulandelisisa kulokho okuxoxwa ngakho ngoba usuke esejahe ukubhala phansi. Ukusetshenziswa kwesiqophamazwi konga isikhathi sokubhala phansi yonke ingxoxo. Isiqophamazwi siyasiza ekutheni sicoshe yonke ingxoxo kungalahleki noluncane ulwazi oluvele ngenkathi kuxoxwa.

3.9.2 Ububi bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kubi ngoba kuyamethusa umuntu okusuke kuxoxwa naye, kumenza angakhululeki lapho ezwa ukuthi konke akukhulumayo kuzoqoshwa phansi. Lokho kumenza angabi nakho ukukhululeka yize noma esenikeziwe incazelo nesizathu sokusetshenziswa kwesiqophamazwi ukuthi kungenhloso yokungaphazamiseki kwengxoxo ngoba umcwaningi esabhala phansi konke okushiwo yilowo okuthekelwa kuye ulwazi.

Enye yezinkinga zokusetshenziswa kwesiqophamazwi ukuqinisekiseka kokusebenza kwaso. Kuyenzeka phakathi nengxoxo umcwaningi athole ukuthi isiqophamazwi sesimile kasisasebenzi bese kutholakala ukuthi kunengxoxo eningi engasaqophekanga. Lokho kunzima nokho ukukugwema ngoba kungasho ukuthi umcwaningi angagcina eseqaphe isiqophamazwi kunokulalela ngokuphelele lowo okuxoxwa naye. Kwayena umuntu okuxoxwa naye kumphatha kabi ukuphindiswa leyo ngxenye engaqophekanga. Ukubhala phansi ingxoxo ngesikhathi kuqoshwa kusiza lapho kungaqophekanga khona ukuze umcwaningi abe nesithombe sephuzu okwakukhulunywa ngalo.

Ngezansi kuzophawulwa ngendlela yokusetshenziswa kwephepha lezinhlelo zemibuzo njengenye yezindlela zokuqoqa ulwazi ezisetshenzisiwe ngesikhathi kwenziwa lolu cwaningo.

3.10 Indlela yephepha lezinhlelo zemibuzo

Kule ndlela, kulapho kusetshenziswe khona iphepha eliqukethe imibuzo ezophendulwa yilabo abazothunyelelwa lona.

Leli phepha lezinhlelo zemibuzo liqukethe ingqikithi yocwaningo ngamafuphi, okungaba yisihloko socwaningo. Lokho kunika isithombe esicacile ngokukhulunywa ngakho kulowo ozobe ephendula.

Leli phepha lezinhlelo zemibuzo liba nemibuzo ehlukaniseke izingxenyana ezimbili; ingxenyana yokuqala inemibuzo eqondene ngqo nomuntu uqobo lwakhe okuthekelwa kuye ulwazi bese kuthi ingxenye yesibili iqukathe imibuzo yocwaningo lonkana.

U-Piliay (2007:120) uthi iphepha lezinhlelo zemibuzo yiyona ndlela efanele yokuqoqa ulwazi ocwaningweni njengalokhu kungambi eqolo ukuyisebenzisa kanti futhi kulula ukusebenza ngayo ukuqoqa ulwazi.

U-Seliger no-Shohamy (1989: 172) simcaphuna ku-Piliay (2007) bathi, uma kusetshenziswe iphepha lezinhlelo zemibuzo elifanayo kubo bonke okuqoqwa kubo ulwazi, lokho kuyokwenza ukuba kutholakale ulwazi oluqondile noluhambisanayo. Njengalokhu kungekho soka lingenasici, kuyavela ukuthi bukhona ububi bokuyisebenzisa.

3.10.1 Ubuhle bendlela yephepha lezinhlelo

Ukusetshenziswa kwendlela yephepha lezinhlelo zemibuzo kuhle ngoba umcwaningi uyakwazi ukuthumela amaphepha amaningi kubantu abaningi bawaphendule ngesikhathi esisodwa. Lokho konga isikhathi somcwaningi sokuhambela abantu abaningi. Kule ndlela yokuqoqa ulwazi kuyabasiza abantu okuthekelwa kubo ulwazi ukuba baphendule ngokukhululeka ngenxa yokuthi umcwaningi usuke engekho lapho bephendula.

Lokhu kufakazelwa ngamazwi ka-Robson (2002:238) ngokuthi,

> *The lack of direct contact means that self-completion questionnaires are better at dealing with sensitive topics.*

Okuhunyushwa ngokuthi:

> Ukungabi bikho kokuxhumana ngqo nomcwaningi kusho ukuthi kungcono kakhulu ukugcwaliswa kwephepha lezinhlelo zemibuzo, lapho kuphendulwa imibuzo ethunuka imizwa yomuntu ngandlela thize.

Kule ndlela yokuqoqa ulwazi yokusebenzisa iphepha lezinhlelo zemibuzo, abantu okuthekelwa kubo ulwazi bayakhululeka ukuphendula imibuzo ngendlela abafisa ukuphendula ngayo. Abantu abaphendulayo bangaqala nanganoma yimuphi umbuzo abawubona ulula ukuwuphendula. Kabaphoqwa lutho ukuba baphendule imibuzo ngokulandelana kwayo. Konke abakwenzayo bakwenza ngokukhululeka.

3.10.2 Ububi bendlela yephepha lezinhlelo zemibuzo

Ububi bokusetshenziswa kwendlela yephepha lezinhlelo zemibuzo ukuthi abantu abebephendula imibuzo kabayiphenduli yonke njengalokhu injalo ephepheni lemibuzo.

Ngendlela umcwaningi asuke eyihlele ngayo imibuzo yakhe isuke inokuxhumana nokukhula okuthile, nokwenza kube nokuphazamiseka lapho abaphendulayo beyixova futhi beyikhetha imibuzo abayiphendulayo bengasayiphenduli yonke, (Robson 2002:238).

Ububi okuphawulwe ngabo ngenhla buveza ubumqoka nokubaluleka kokuthi umcwaningi aqale ngokwenza iphepha lezinhlelo lemibuzo elizovivinya ukuphenduleka kwemibuzo nelizophendulwa ngabantu abambalwa ukuhlola ukuphenduleka kwemibuzo nangendlela ehleleke ngayo ngaphambi kokuba imibuzo isatshalaliswe kuwonke wonke umuntu. Emva kwalokho, umcwaningi uyobe esehlola imibuzo ebingaphenduleki kanye naleyo ebibekeke ngendlela engacacile ukuze ilungiswe ngenhloso yokuthola ulwazi oluphelele nolucacile. Umbuzo okutholakala ukuthi kawuphenduleki, umcwaningi usengawushiya ngaphandle.

Ububi bokusetshenziswa kwendlela yephepha lezinhlelo zemibuzo ukuthi lapho kuphendula amalungu enhlangano noma omndeni abantu abaphendulayo baqale baxoxe ngezimpendulo bese kuthi ekugcineni, izimpendulo zabo zifane zonke. Lokho sekufana nokuthi kuphendule umuntu oyedwa.

3.11 Uhlelo locwaningo (*research design*)

Kulolu cwaningo umcwaningi usebenzise indlela ye-*ethnography*. I-*ethnography* ingachazwa ngokuthi ulwazi lwesifundo ngempilo yabantu esisithola ngokubuka ngqo ukuziphatha kwabantu kulowo mphakathi (Babbie kanye no-Mounton (2001:279). Abacwaningi abasebenzisa le ndlela babeka ukugcizelela ezintweni ezifundwe umcwaningi okokuqala kanti futhi okuyindlela yokubona. Ukugcizelela ekusetshenzisweni kwezindawo zasemakhaya njengomthombo wolwazi kanti futhi babuye bethi indlela engcono yokuqoqa ulwazi ukuthi umcwaningi angene kubantu ababambe iqhaza agxile (Mason, 2002:54).

3.12 Indlela ye-*ethnography*

Itemu *ethnography* lathulwa okokuqala *ama-anthropologists*. Njengoba u-Zaharlick (1992) eveza ukuthi *i-ethnography* idabuka noma iqhamuka kwi-*anthropology* ngenhloso yokuhlaziya indlela

yempilo yabantu noma isiko ngokubanzi, ngokuhlobana kanye nokuqhathanisa. Abacwaningi be-*ethnography* bathola ulwazi ngokwenzekayo mayelana nesikompilo elithile ngelungu lomphakathi noma imibhalo ngaleyonto ethile eyenzekayo.

Kunezinto eziningi *i-ethnography* ebonakala ngazo. Eyokuqala umcwaningi uzakhela ubudlelwane nalabo ababambe iqhaza (Zaharlick, 1992).

Okunye ebonakala ngakho ukuqaphelisisa labo bantu ababambe iqhaza. Abanye abantu bacabanga ukuthi abacwaningi kumele bahlale ngaphakathi emphakathini wabantu abafundwayo isikhathi eside. Ngaphezu kwakho konke lokho ukuzibandakanya isikhathi eside kanye nokuqaphelisisa kubukeka kungenasidingo ekuqondeni izinkolelo zabantu ezahlukene kanye nendlela yokuziphatha.

Ukweseka lo mbono u-Zaharlick uveza ukuthi:

> "Unyaka uthathwa njengesilinganiso esanele, njengoba unyaka ngokwejwayelekile uvumela abantu ukuthi benze lokho abakujwayele, kumaphethini abo omsebenzi, kanye nokudlala kanye izinto ezisemqoka abazenzayo'', (1992:119).

I-*ethnography* ngokujwayelekile ixuba ukufundwa kweqoqo elincane labantu ezindaweni zabo kanti futhi izama ukuthola ukuqonda okubanzi kwezimo zalabo ababambe iqhaza. Abacwaningi abasebezisa i-*ethnography* kumele basebenzise noma yiziphi izinto eziyisidingo kanti futhi benze ngokucophelela ukuqonda okuphelele kwendlela yesiko noma lelo qoqo elibambe iqhaza, kuxube ikhwalithethivu, kuxube ikhwantithethivu, *classical* kanye nendlela e-*non-classical ethnographic* (Whitehead, (2002:6).

Ngokuka-Murchison (2010:20) uchaza i-*ethnography* njengohlelo oluvumela umcwaningi ukuqonda kanye nokuhlola isiko kanye nemiphakathi okuyiyona eyingxenye esemqoka yalokhu abantu abakufundile empilweni. Uqhubeka athi umcwaningi osebenzisa uhlelo lwe-*ethnography* uqoqa ulwazi bese ekwazi ukubona izinto ngokuthi abe yingxenye yalabo ababambe iqhaza. Ngokuvunyelwa ucwaningo umcwaningi osebenzisa uhlelo lwe-*ethnography* wenza ucwaningo ngokuxhumana nabanye abantu abayingxenye yocwaningo, lokho kuxhumana kuza ngezindlela eziningi ezahlukene: kungaba ngokubuka kanye nangokubuza izingxoxo ukwabelana ngezinto abazifundile ngokwesiko kanye nezomphefumulo.

U-Guest nabanye (2013) bathi empeleni i-*ethnography* isho ukubhala ngeqoqo labantu. Izimpande zayo zigxile emkhakheni we-*anthropology* kanye nokwenziwa kocwaningo lwesintu, lapho umcwaningi egxile kakhulu emphakathini enza kuwona ucwaningo ngaleso sikhathi. Ngasekuqaleni kwekhulunyaka (*20th-century)* ama-*anthropologists (*okuyilabo abenza ucwaningo lwe-*anthropology*) afana no-Bronislaw Malinowksi kanye no-Franz Boas basungula i-*traditional ethnography*, ngokomlando bebegxila ezingxenyeni zesiko lempilo, indlela yokuziphatha, njengezinkolelo nezindlela zokwenza empilweni.

Ngokwesiko ucwaningo olu-*ethnographic* beluxuba inani labacwaningi kanye nesikhathu sokuzibandakanya kwalowo mphakathi okwenziwa kuwona ucwaningo, ngokujwayelekile kuba unyaka noma ngaphezulu.

U-Creswell (2007:68) yena uchaza i-*ethnography* njengendlela egxila eqoqweni lonke lesiko elithile. Kwesinye isikhathi lelo qoqo lingaba lincane (othisha abambalwa, osonhlalakahle abambalwa), kodwa basuke bemeleleke bebaningi, ukuhlanganisa abantu abaningi abaxhumana izikhathi zonke (othisha isikole sonke, iqoqo losonhlalakahle emphakathini wonke).

U-Rossman no-Rallis 2003:95) bayakufakazela nabo lokhu okungenhla uma bethi:

> Abacwaningi be-*ethnography* bacwaninga amaqoqo abantu, behlose ukuqonda ukuthi babambisana kanjani ukugcina isiko.
>
> Ngakho-ke isiko yiyona gqikithi kubacwaningi be-*ethnography*. Ukugxila ekuhlaziyeni izenzo, kanye nokuxhumana phakathi kwalelo qoqo labantu, isiko, kuchaza indlela abantu okumele benze ngayo.

3.12.1 Ubuhle nobubi bendlela ye-*ethnography*

I-*Qualitative Observational Research* (2003) ithi okokuqala, ama-*ethnographies* angabika ngenxubevange yokuziphatha kwamaqoqo abantu, aveza ubudlelwane phakathi kwama-*multifaceted dimensions* ngokuxhumana kweqoqo labantu, iletha umqondo ngokuziphatha. Ukwengeza, ama-*ethnographies* angaveza izinga labantu ngalokho abakufundile empilweni ngendlela yokuthi ezinye izindlela zokuqoqa ulwazi ezingeke zakwazi. Bangasiza ukunquma ngemibuzo yakusasa kanye nohlobo locwaningo olulandelayo. Ngokusabalalisa ulwazi oluthile kanye nokuqondwa komhlaba, umcwaningi uyakwazi ukuqonda ukuthi kungani ukuziphatha kwenzeka, kunokuthi aze abheke indlela okwenzeka ngayo. Isibonelo, ucwaningo lwekhwalithethivu lungathola ukuthi abafundi abafundiswa ukubhala ngokuzimela/ngokuzisungulela (*composition*) kusetshenziswa indlela ye-*process* bathola amamaki aphezulu emaphepheni kunalabo abafundiswa kusetshenziswa indlela ye-*process*. Nakuba ucwaningo lwekhwalithethivu kungenzeka luveze ukuthi kungani abalawuli balabo ababhala ngokuzimela beqhubeka nokusebenzisa indlela ye-*product* nakuba benolwazi lwenzuzo yendlela ye-*process*.

3.12.2 Ububi bendlela ye-*ethnography*

I-*Qualitative Observational Research* (2003) iveza ukuthi i-*ethnography* idla isikhathi kanti futhi idinga umcwaningi aqeqeshwe kahle. Ithatha isikhathi ukwakha ukwethembana phakathi komcwaningi kanye nababambiqhaza ukuze kwenziwe izingxoxo ezigcwele. Abacwaningi ababhalise izifundo zabo isikhathi esifushane angeke bakwazi ukuyisebenza kahle. Ukuchema

komcwaningi kungaphazamisa kokubili uhlelo *(design)* locwaningo kanye nokuqoqwa kanye nokutolikwa kolwazi olutholakele.
Ulwazi oluncane kakhulu lungaholela ekuqageleni okungasilona iqiniso mayelana nendlela yokuziphatha, kanti ulwazi oluningi kakhulu lona kungenzeka lungasebenzeki kahle.

3.13 Ukusampula

Ocwaningweni lwekhwalithethivu isampula kuphela (okuyiqoqwana) labantu abakhethiwe noma ngasikhathisini ocwaningweni okuyibona ababa yingxenye yocwaningo kanti futhi yibona abasetshenziswa ukufunda nokuqonda lokho okusuke kuyimbangela yokwenza ucwaningo. Noma ngabe bekungenzeka, kodwa akubalulekile ukuqoqa ulwazi kubona bonke abantu emphakathini ukuze uthole ulwazi oluyiqiniso.

Izinhloso zocwaningo kanye nohlobo lwabantu okuzocwaningwa ngabo (njengesibalo, ukuhlukahlukana kwabo) yikhona okuveza ukuthi abantu okumele bakhethwe bangaki nokuthi bazokhethwa kanjani.

3.14 Isampula ye-*probability* kanye ne-*non-probability*

Abacwaningi abaningi bancome izinhlobo ezimbili zesampula kanti zixube i-*probability* ne-*non-probability* (uBabbie noMouton, 2001; uFox noBayat, 2007; uWelman nabanye, 2005).

Isampula ye-*probability* ixube ukukhethwa kwe-‘*random sample’* ohlwini oluphethe amagama abo bonke abantu umcwaningi afisa ukucwaninga ngabo (Babbie noMouton, 2001:164). Ukwengeza u-Welman nabanye (2005) baveza ukuthi uma kusetshenziswa isampula ye-*probability*, kulula ukubona i-*probability* ngoba noma ngabe iyiphi into noma ilungu lingaba yingxenye, kanti kwisampula ye-*nonprobability* izinto ezisemathubeni okuba yingxenye zona zine-*probability* engaphezu kuka-zero (Welman, 2005:56).

Isampula ye-*non-probability* uhlobo lwesampula ocwaningweni lwezenhlalo ezikhathini eziningi olwenziwa ezimweni lapho umcwaningi engeke akwazi ukukhetha uhlobo lwesampula ye-*probability* olusetshenziswe kwisaveyi evulelekile noma enkulu (Babbie noMouton, 2001:164).

U-Welman nabanye (2005:56) bahlukanisa phakathi kwezinhlobo ezahlukene zesampula ye-*probability* kanye ne-*nonprobability*. Iziboneleo zesampula ye-*probability* yilezi ezilandelayo: i-*simple random samples*, i-*stratified random samples*, i-*systematic samples*, i-*cluster samples*. Ngakolunye uhlangothi izibonele zesampula ye-*non-probability* zona zixube i-*accidental* noma i-*incidental samples*, *i-quota samples*, *i-snowball samples*, i-*self-selection sample kanye ne-convenience sample.*

a) Isampula ye-*probability*

Isampula ye-*probability* ixube izinhlobo. Umcwaningi yena kulolu cwaningo usebenzise indlela ye-*simple random sampling*.

b) I-*simple random sampling*

I-simple random sampling umgomo we-probability sampling onikeza yonke ingxenye yalabo bantu abasuke beqondiwe ithuba elilinganayo lokukhethwa.

U-Creswell (2009:154) naye uyawufakazela lo mbono uma ethi: indlela ye-*random/probability* sampling yilapho bonke abantu benethuba elilinganayo lokukhethwa, iqinisekisa ukuthi bonke abantu bazoba ngabamele labo bantu abaningi okuzobe kukhethwa kubo. Uqhuba uthi uma abantu bekhethwe kusetshenziswa le ndlela leyo migomo ibizwa ngokuthi i-true experiment kanti uma kungasetshenziswanga yona imingomo elandeliwe yona ibizwa ngokuthi i-*quasi-experiment*.

3.15 Izinhlobo ze-*simple random sampling*

3.15.1 I-*simple random sampling* echibiyela

U-Frerichs (2008) uthi kunezindlela ezimbili zokudweba isampula kuchibiyela nokungachibiyeli. Ukuchibiyela (w*ith replacement)* kusho ukuthi uma umuntu esekhethiwe ukuba kwi-sampula, lowo muntu ubuyiselwa emuva kwi-*population* lokho okungasho ukuthi usengaphinde akhethwe futhi. Uma udweba isampula ususela ebantwini abaningi, kunenhlanganisela eningi yabantu engakhethwa.

3.15.2 I-*simple random sampling* engachibiyeli

Indlela yokudweba isampula ngokungachibiyeli (*without replacement*) isho ukuthi uma umuntu oyedwa esekhethiwe, lowo muntu akabuyiselwa esikhundleni ukuze aphinde akhethwe futhi.

Isampula ngokungachibiyeli iyona ebonakala inokuhleleka uma uyiqhathanisa nalena enokuchibiyela ekukhiqizeni ukumeleleka kwesampula.

Ayivumeli umuntu oyedwa ukuthi angenele isampula isikhathi esingaphezu kwesisodwa. Isampula engachibiyeli iyona ejwayelekile kunalena echibiyelayo.

Kulolu cwaningo kustshenziswe indlela yokudweba isampula ngokungachibiyeli ngengoba ulwazi belutholakala kumuntu ngamunye bese kudlulelwa komunye. Oseke waba yingxenye yocwaningo noma oseke wabuzwa imibuzo ubenganikwa ithuba lokuthi aphinde abephendule futhi okwesibili.

3.15.3 Ubuhle Nobubi Bendlela Ye-*Simple Random Sampling*.

a) Ubuhle bendlela ye-*simple random sampling*

Imigomo ye-*simple random sampling* inobuhle kanye nobubi bayo uma iqhathaniswa nemigomo ye-*non-probability*. Kuyavela ukuthi kulokhu okuhle ngayo iyavumela ukusetshenziswa kwezibalo ukuhlaziya ulwazi olutholakele ngesikhathi kwenziwa ucwaningo.

Uma kuqhathaniswa imigomo yamanye ama-*probability sampling*, i-*simple random sampling yona* inobuhle obuningi okumele kubhekwe uma kukhethwa uhlobo lwe-*probability sample design* oluzosetshenziswa.

b) Ububi bendlela ye-s*imple random sampling*

U-Levy nabanye (2008) bathi ngakolunye uhlangothi i-*simple random sampling* inobubi noma ubuthakathaka okusemqoka. Uma uqhathanisa neminye imigomo yama-*probability sampling, i-simple random samplings* inalobu bubi obulandelayo:

> Uhlelo lwe-sampula yezinto ezithile kulabo bantu abakhethiwe iyadingeka. Uhlelo olulungele i-*sampling* kungenzeka ingabibikho kulabo bantu abakhethiwe, kanti futhi kungenzeka ingatholakali ukuhlanganisa. Omunye umgomo we-*sampling*, njenge *cluster sampling*, ayiyidingi uhlelo yezinto zabantu abakhethiwe.
>
> *I-simple random sampling* igcina seyiba namaphutha amaningi okusampula kanye nokushaya emhlolweni okuncane kunosayizi we-*stratified sample*.
>
> Ababambiqhaza bangasabalala, kodwa izindleko zolwazi olutholakele zibenkulu kunalezo ezamanye ama-*probability sample designs* njenge *cluster sampling*.
>
> I-*simple random sampling* ingangaqhikiza izibalo ezanele zezinto ezithile zamaqoqwana abantu. Lokho kwenza *i-simple random sample* kube iyona elungele ucwaningo oludinga ukuhlaziya ngokuqhathanisa izigatshana ezincane ngezigatshana ezinkulu zabantu.

Kulesi sigatshana kuchazwa izindlela ezintathu ezijwayelekile zokusampula ezisetshenziswa ocwaningweni lwekhwalithethivu: *purposive sampling, quota sampling, kanye ne-snowball sampling*. Njengomcwaningi, akuwena okumele ukhethe indlela yokusampula. Izincazelo ezingezansi zenzelwe ukuba uqonde indlela ngayinye.

c) Iyini i-*purposive sampling*?

Isampula ye-*purposive* ingezinye zezindlela ezijwayelekile zokwenza isampula, ihlanganisa ababambiqhaza ngokwendlela ekhethiwe ehambisana nemibuzo yalolo cwaningo. Isibalo noma inani lesampula, okungaba futhi kungabi elimisiwe ngaphambi kukoqoqwa kolwazi, kuncike ezinsizeni kusebenza kanye nesikhathi esikhona kanye futhi nezinhloso zocwaningo.

Indlela ye-*purposive* isebenza uma ukubuyekezwa kanye nokuhlaziywa kolwazi kwenziwa ngokuhlanganyela nokuqoqwa kwalo.

d) Iyini i-*quota sampling*?

Indlela ye-*quota* kwesinye isikhathi ithathwa njengohlobo lwesampula ye-*purposive*, kanti futhi ziyafana. Kwisampula ye-*quota*, uyakhetha uma uhlela ucwaningo ukuthi bangaki abantu futhi bawuhloboluni abazobamba iqhaza. Uhlobo lwabantu lungaxuba, ubulili, kanye nendawo abahlala kuyona nendlela abaphilisana ngayo uma besezindaweni zokusebenzela embonini yamatekisi. Le ndlela esiyikhethayo isivumela ukuthi sigxile kubantu esicabanga ukuthi kungenzeka babe nolwazi, noma beqonde ngesihloko socwaningo. Ngakho siya emphakathini bese sisebenzisa indlela yokuqoqa abantu ehambisana naleyo ndawo, isiko, kanye nenani labantu ukuthola abantu abazongena khaxa ohlelweni locwaningo, kuze kube sithola i-*quotas* ekhethiwe. (*Recruitment in Qualitative Research*, 2005:6.)

e) I-*purposive* kanye ne-*quota sampling* ihluke ngani kwenye?

Indlela yokusampula ye-*purposive* kanye neye-*quota* ziyafana njengoba zonke zifuna ukukhetha ababambiqhaza zisebenzisa izindlela zokukhetha isampula.

Nakuba indlela ye-*quota* yona iqonde kakhulu nayelana nesibalo kanye nezinga lama-*subsamples* (amasampula amancane akhethwe kumasapula amakhulu), ngama-*subgroups* akhethwe ukuveza ingxenye okuyiyonayona noma ehambisanayo ye-*population*. Ucwaningo lusebenzisa indlela ye-*purposive* kenendlela ye-*quouta* uma inani lababambiqhaza lilininginkunalelo ebelindelekile.

f) Iyini i-*snowball sampling*?

Uhlobo lwesithathu lokusampula, *snowballing*- lubuye lwaziwe njenge-*chain referral sampling* – isebenzisa uhlobo lwe-*purposive sampling*. Kule ndlela ababambiqhaza basebenzisa izindlela zabo zokuxhumana nalabo ababaziyo ukudlulisela umcwaningi kwabanye abantu abangaba ingxenye yocwaningo. I-*snowball sampling* ngokujwayelekile isetshenziswa ukuthola kanye nokuqoqa *i-population* efihlekile, okuyiqoqo labantu elingatholakali kalula ngokwezindlela zabacwaningi zokusampula.

I-*simple random sampling* isetshenzisiwe kulolu cwaningo. Kubalulekile ngoba iyona yodwa *i-simple random sampling* engasebenza kubantu abaningi. Ngenxa yokuthi abekho abantu abakhethiwe ukuze babe yingxenye yocwaningo kodwa umcwaningi usebenzise labo abazivumele bona futhi akukho migomo elandeliwe nababekelwe yona uma umuntu esezwa ukuthi akasakhululekile ukuqhubeka ubevumelekile ukuyeka kutholakale omunye ongafeza izinjongo zocwaningo yingakho umcwaningi esebenzise le ndlela kulolu cwaningo. Le ndlela ibalulekile ngoba iyona elungele ukusetshenziswa noma esebenzisekayo kubantu abaningi. U-Burns (2000:82) ngimcaphune ethi:

> "Umqondo we-sampula uxuba ukuthatha ingxenye yabantu, ubuke eqoqweni elincane bese uyasabalala ngalokho okutholile kubantu abaningi. Ukusabalala kuyindlela yesayensi esemqoka, njengoba ikwazi ukufunda wonke amalunga abantu abakhethiwe".

Umcwaningi ukhethe abantu abangamashumi amabili abaphakathi kweminyaka eyishumi nesishiyagalombili kuya kwengamashumi amahlanu bazokhethwa babe yingxenye yocwaningo. Ngakho lesi sigatshana sizoqala ngokuxoxa sichaze isampula ye-*probability* bese sinikeza nezindlela ezahlukene. Sizophinde sichaze ngobuhle kanye nobubi bale ndlela.

3.16 Izingxoxo zamaqoqo

Izingxoxo zamaqoqo zingabizwa ngemibuzo ebhekiswe eqoqweni labantu (*group interviews*). Abantu abaningi basuke becelwe ukuthi behlangane ukuxoxa ngento ethile (Dawson, 2002:29). Kuzona zonke izingxoxo zamaqoqo umcwaningi kudingeka aqale achaze inhloso yokuhlangana, ukuthi yini elindelekile kubabambiqhaza kanye nokuthi kuzokwenzakalani ngemiphumela.

Kumele kuboniswane ngokuthi umcwaningo luzothatha isikhathi esingakanani bese wonke umuntu ecelwa ukuba afike ngesikathi ngoba kungaphazamisa ukubona abantu befika sekuqaliwe koma behamba kungakapheli (Dawson, 2002:77).

Le ndlela yona ilungele ukukhiqiza ulwazi mayelana nemikhuba yesiko yalelo qembu kanye nokukhulisa imibono ebanzi ngezinto ezithile zesiko leqembu noma leso sigejana sabantu esimelelekile. Ukwehluka engxoxweni yomuntu oyedwa uma kuxoxwa ngamaqoqo.

Izingxoxo zamaqoqo kubandakanya ukuxoxisana nabantu abayisithupha (6) kuya kwabayishumi (10) ngesikhathi esisodwa. Izingxoxo zamaqoqo kujwayeleke ukuthi kuhlanganwe kanye kube ihora kuya kwamathathu. Izingxoxo ebuzwa ababambiqhaza ijwayele ukuba evulelekile futhi ibhekise kulona lonke iqoqo. Lokhu kuvumela ababambiqhaza ukuthi baphendule ngendlela abazikhethele yona nokuthi baphendulane. Izingxoxo zamaqoqo kunezingqinamba ezifanayo nalezi ezitholakala uma uxoxisana nomuntu oyedwa.

Okunye okukhathazayo ngezingxoxo zamaqoqo ukuthi kuba khona oyedwa noma ababili kubabambiqhaza abakhuluma kakhulu. Ngakho-ke kubalulekile ukuthi owenza ucwaningo ngokuxoxisana neqoqo abe nekhono lokumelana nezinkinga ezinjalo. (Jackson, 2009:93).

UDawson (2002, u-Kothari (1985) no-Kumar, 2005) bathi sekuvamile ukuthi kube elinye lamathuluzi abalulekile okwenza ucwaningo ukuze uqonde imicabango nemizwa yabantu. Ngokujwayelekile zenziwa ngokumema abantu abayisithupha kuya kwabayishumi ukuze bahlangane amahora ambalwa nomqaphi oqeqeshiwe ukuze bakhulume ngomkhiqizo, izidingo noma inhlangano. Umhlangano kumele ubanjelwe endaweni egculisayo, nokudla kumele kube khona ukuze kube nokukhululeka.

Izingxoxo zamaqoqo “izingxoxo ezincane’’ ezikhuluma ngesihloko esithize, okujwayeleke ukuthi kubandakanye ababambiqhaza abayi-6-12, kungaba abaqondanisiwe noma abahlukene ngokwezinto ezidingwa umcwaningi (u-Fern, 1982; u-Morgan kanye no-Spanish, 1984).

Izingxoxo zamaqoqo zidinga abalawuli abanekhono noma abaqaphi abazolawula ingxoxo nokuthi kube nokuhleleka. Kubukeka kuyindlela esebenzayo ukufundisa ngemibono nokuzethemba, izinto ezisetshenziswayo ukwenza isibonelo sokuhlola nokwakha iziphakamiso.

Indlela yokuqoqa ulwazi kusetshenziswa izingxoxo zamaqoqo isebenza kakhulu ekubhekeni nokuhlola ukuthi abantu bacabangani, bacabanga kanjani nokuthi yini eyenza bacabange ngalendlela abacabanga ngayo ngezinto ezibalulekile kubona ngaphandle kokubacindezela ukuthi benze izinqumo noma bafinyelele esivumelwaneni. Ngokuka-Kitzinger (2005:57), umcwaningi okwazi kahle ukuthi ukusebenzisa indlela yezingxoxo zamaqoqo, indlela yezingxoxo zamaqoqo ibonakala ikulungele ukuhlola izindaba, abakufundile empilweni, imibono, izinkolelo, izidingo nokukhathaza labo abathile.

Le ndlela ibaluleke kakhulu ukuvumela ababambiqhaza ukuthi bathuthukise izingxoxo yabo nezinhlaka kanye nokubheka izidingo zabo nalokho okubakhathazayo besebenzisa amazwi abo kanye nemigomo yabo.

Umsebenzi wamaqoqo uvumela abacwaningi ukuthi bafinyelele ekuxhumaneni okwahlukene lapho abantu besebenzisa ukuxhumana kwabo kwansuku zonke, lokhu kubandakanya ukuhlekisa, ukuphikisana, ukuchukuluzana kanye nokuxoxa ngezigameko esezedlule. Izindlela zokuxhumana abantu abazisebenzisayo empilweni yabo yansuku zonke angasitshela okukhulu uma okudlulele ngolwazi lwabo nalokho abakwaziyo abakufunde empilweni (Kitzinger, 2005: 58).

3.16.1 Ubuhle bezingxobo zamaqoqo

- Kunikeza ulwazi oluningi ngokuthi baxoxe ubuso nobuso umcwaningi nombambiqhaza.
- Akulindelekile ukuthi ababambiqhaza baphendule yonke izingxoxo, ukuze bekwazi ukwakhelwa phezu kwezimpendulo zomunye nomunye.
- Zisiza ukwahla ukuxhumana okusha.

3.16.2 Ububi bengxoxo zamaqoqo

- Zidinga umcwaningi onekhono elihle, kuxube ukwazi ukumelana nendima engadlalwa umuntu ngamunye (“abanolwazi”, “abathulayo”, “abaziwa bengaphandle’, “abanobungani”, “abangangeneki”, nabanye nje ngokuhlukana kwabo.):
- Nakuba ulwazi oluningi kungaba nzima ukuluhlaziya ngoba aluhlelekile (Carey, 1995).

3.17 Izingxoxo zobuso nobuso

Lena yindlela yokukhuluma nomuntu ubuso nobuso kungabe umvakashele ekhaya noma nihlanganele ndawana thizeni ukuze nizoxoxa.

Lena yinhle ngoba uma umuntu ukhuluma naye umbona ubuso nobuso kulula ukuthi uthole konke okudingayo nokuthi naye athole ithuba lokuchazeleka mayelana nocwaningo, abuze imibuzo uma enesifiso sokubuza. Lapha umcwaningi usebenzise imibuzo engahlelekile (*unstructured interviews).*

Kunezindlela ezahlukene zokwenza ucwaningo ngokubuza imibuzo kanti lokho kuxube ukusebenzisa izingxoxo zobuso nobuso, izingxoxo zocingo, noma amasaveyi (u-Fox no-Bayat, 2007; u-Welman nabanye, 2005). Uma silandela izinhloso zalolu cwaningo, kugxilwe kakhulu ezingxoxweni zobuso nobuso. Izingxoxo yenziwe umcwaningi ebuza umuntu ngamunye. Leyo mibuzo umcwaningi usebenze nababambiqhaza ngqo. Lokhu akufani nezingxoxo zocingo kanye nezinye izindlela zokwenza ucwaningo (u-Fox no-Bayat, 2007:100).

U-Gubrium kanye no-Holstein (2002) bagqugquzela ukusetshenziswa kwezingxoxo zobuso nobuso, njengoba zisebenziseka kalula mayelana nomqondo wemibuzo. Ngokujwayelekile kubantu abadingekayo ziletha izimpendulo ezisezingeni eliphezulu, izona ezilungile uma kuzokwenziwa izingxoxo ezithatha isikhathi eside futhi zinemibuzo exubile. Izingxoxo zobuso nobuso zingandisa amathuba ezimpendulo ezicatshangwe kahle futhi zibe neqhaza lamandla elilinganayo phakathi komcwaningi kanye nombambiqhaza. Labo abathathwa njengabanganakiwe bakhululeka kakhulu ezingxoxweni zobuso nobuso.

U-Haralambos (1989:507) ubheka izingxoxo njengendlela ebanzi yokuqoqa ulwazi lwekhwalithethivu. Umcwaningi usebenzise izingxoxo yobuso nobuso. U-White (2000:32), uthi ubuhle bemibuzo ukuthi umcwaningi engenza uhlelo lokubuza imibuzo olukhulu ngangokufisa kwakhe njengoba ulwazi olutholakele luhumusheka kalula. Lolu hlobo lwemibuzo lunikeza ulwazi oluningi. Kanti futhi luhle uma inhloso kuwukuqonda umbono yocwaningo kanye nezincazelo ezimyweni ezahlukene. U-Dobson (1996:13) yena uthi izingxoxo ukushitshelana ngolwazi kusetshenziswa izingxoxo, ngokwejwalelekile kuba phakathi kwabantu ababili kuya phezulu noma kube phakathi komuntu oyedwa neqoqo labantu. Izingxoxo zehlukile kunezingxoxo zansuku zonke, njengoba ingahlelwa ngenhloso ethile. Izingxoxo ukuxhumana kwemibono okuxube ukukhuluma kanye nokulalela phakathi kwezingxenye ezimbili. Uma kuxhumana imibono, imizwa yangempela ingadluliswa kanti bobabili umcwaningi nalowo obambe iqhaza bangakwazi ukufeza izinhloso zabo ngaphambi kokuba baqede.

U-Walker (1985) ecashanwe u-Seale (2004:259) uthi ukuze abacwaningi bathole ulwazi olusezingeni kuba gcono uma ababambiqhaza bezokwethemba ngokuphelele ukuthi angeke ulwazi olutholakale kubo lusetshenziswe ukubafaka enkingeni nokuthi angeke imibono yabo ithathwe njengengaphusile, ngendlela yokuthi beze bezame ngakho konke okusemandleni ukujabulisa umcwaningi nokuthi baze bengafuni ukuthintwa. Izingxoxo zinzima, ziyaguquka, ziwukuxhumana okwenzeka phakathi kwabantu ababili.

Izingxoxo zobuso nobuso indlela yokuqoqa kanye nokuthola ulwazi kumuntu ngamunye.

U-Kvale (1996: 14) uchaza izingxoxo kanje:

> Ukushintshana kwemibono phakathi kwabantu ababili noma ngaphezulu ngesihloko esikhona, ukubonisa iphakathi nendawo lokuxhumana kwabantu ngenhloso yokuqhikiza ulwazi kanye nokugcizelela indawo lapho ulwazi locwaningo lutholakale khona.

Izingxoxo zobuso nobuso iyindlela yokwenza ababambiqhaza ukuthi babe yingxenye futhi bathole ithuba lokukhuluma ngemibono yabo. Ukwengeza, ababambiqhaza bayakwazi ukuxoxa ngendlela ababona ngayo bese betolika leso simo esisuke sikhona ngaleso sikhathi. Kuwukuchaza indlela ababona ngayo.

U-Cohen, u-Manion no-Morrison (2000:267) bacashunwe bechaza bethi;

> Izingxoxo zobuso nobuso ayinandaba kuphela nje nokuqoqa ulwazi ngempilo: kodwa iyingxenye yempilo yona uqobo.

Izingxoxo zobuso nobuso inganikeza isithombe futhi inikeze isisekelo sokutolikiwe.

Kanti futhi ngokujwayelekile inikeza ulwazi oluphelele njengoba umcwaningi eqinisekisa ukuthi izingxoxo yonke iyaphendulwa kanti futhi kuxuba nezinto azibonayo umcwaningi ngokwezinga lemibuzo kanye nohlobo lwababambiqhaza nakuba kusuke kungeyona ingxenye yohlelo lomcwaningi (Babbie no-Mounton, 2001).

UNhlumayo (2006:100), yena uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza izimibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phakathi komcwaningi nalowo axoxisana naye. Lolu hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo.

U-Dawson (2002), u-Kothari (1985) no-Kumar (2005), bathi indlela yokuxoxa ubuso nobuso ingasetshenziswa ukuqoqa ulwazi oluningi. Umcwaningi oqeqesheke kahle engakwazi ukudoba ababambiqhaza bemnikeze isikhathi esanele futhi akwazi ukubacacisela izingxoxo enzima. Izingxoxo zobuso nobuso zingenziwa noma kuphi, kungaba sekhaya loyedwa, emgwaqeni noma enxanxatheleni yezitolo. Okuhle ngale ndlela ukuthi ivumela umcwaningi ukuthi aqophe hhayi kuphela lokhu okukhulunywayo kodwa kanye nendlela abukeka ngayo ebusweni, emzimbeni umbambiqhaza ngesikhathi ephendula, njengokuhleka, ukudinwa, kanye nesimo sokunyakaza komzimba womuntu.

Lezi zimpendulo ezingakhulunywanga zinganikeza umcwaningi iqiniso ngemibono kanye nezinkolelo zombambiqhaza (Jackson, 2009:93). U-Fox kanye no-Bayat (2007:100) bachaza ubuhle kanye nobubi bokusebenzisa izingxoxo zobuso nobuso kunezinye izindlela.

3.17.1 Ubuhle bezingxobo zobuso nobuso

Kunamathuba amaningi okuthola izimpendulo ozidingayo. Kunethuba lokuthi umbambiqhaza uyathanda noma akathandi ukuphendula imibuzo futhi umcwaningi engakwazi ukucacisa noma aphinde imibuzo ethile. Umcwaningi unethuba lokugubha/phanda izimpendulo ngokucela umbambiqhaza ukuthi acacise lapho kungacaci khona noma athi ukwenaba empendulweni ethile. Umcwaningi engaphinde athole izimpendulo zakhe ngokuqopha lokhu akubonayo, isibonelo; njengokuthi asikho isidingo sokubuza umbambiqhaza ubulili bakhe, isikhathi sosuku noma ukuthi izingxoxo yenzelwe kuphi nendawo. Izingxoxo zingathatha isikhathi kanti futhi zihlanganise izinto eziningi, kungefane nezinye izindlela zamasaveyi.

Ngaphandle kwalokho umcwaningi unesiqiniseko sokuthi izimpendulo zinikezwa abantu abayizihlobo kanye nokuthi ayikho izingxoxo ezokweqiwa. Esimweni lapho zingekho izimpendulo emibuzweni akuvamisile ukwenzeka uma izingxoxo ibuzwa ubuso nobuso njengoba kungenzeka uma kuxoxwa ngocingo kanti futhi isiqophamazwi singasetshenziswa.

U-Bernald (2002:242-243) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu.

Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa, ingxenye yengxoxo ingafaka izingxoxo ezivulelekile, okuyizingxoxo engampitsheli ekhoneni lowo osuke ephendula izingxoxo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe nakuba ubengayibuzanga. Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula.

3.17.2 Ububi bezingxoxo zobuso nobuso

Ukwenza izingxoxo zobuso nobuso ingabiza imali enkulu. Izingxoxo zobuso nobuso ingakhombisa ukuchema uma ukuziphatha komcwaningi, indlela abukeka ngayo noma izenzo zakhe ngandlela thize zithinta umbambiqhaza ngendlela yokuthi bangaze banikeze impendulo engelona iqiniso noma engaphelele. Noma ngabe indlela iphimbo elizwakala ngayo, indlela izingxoxo ehlelwe ngayo uma ichazwa, ubulili, indlela abukeka ngayo umcwaningi, konke uma kukhombise ukuthinta noma ukuphazamisa izimpendulo zombambiqhaza. Ngokuka Bernald (2002) uthi lendlela imbi ngoba ingabiza isikhathi kanye nemali.

Indlela yokusebenzisa izingxoxo ikhethwe ngezizathu ezahlukene kanti futhi bekulawulwa ulwazi oluzodingakala. U-Nachimas (1982), u-Johnstone (2000), kanye no-Nunan (1992) baveza amandla okusebenzisa izingxoxo kulolu hlobo locwaningo.

- Umcwaningi ukwazi ukuthola ulwazi esondelene eduze nalokho akudingayo.
- Izingxoxo ziveza isithombe esibanzi ngolwazi oluyisandulelo mayelana naleyo nto okucwaningwa ngayo kanti futhi iwulwazi olusebenzisekayo kubanikazi bamagama uqobo.
- Ulwazi luhlaziywa njengoba izingxoxo ibhaliwe kanti lokho kulungiselela izingxoxo elandelayo.
- Izingxoxo zinikeza izingxenye zombili ukukhululeka kanti lokho kuvumela ushintsho olungadingeka njengoba isimo siya ngokushintsha ngesikhathi kwenziwa ucwaningo.

Izingxoxo zihlelwe ukufeza izidingo zenhloso yokuqala neyesithathu yalolu cwaningo. Okuyilezi ezilandelayo:

- Ukubheka imibono yabantu abangamaZulu embonini yezokuthutha ematekisini esifundazweni sase-Gauteng, edolobheni lase-Johannesburg.

Inhloso yesibili yalolu cwaningo izovezwa ngesikhathi kubhekwa usikompilo embonini yamatekisi kanye nendlalakuphila kuyo le mboni.

- Ukuveza izindlela ezahlukene eziveza ubumbano embonini yezokuthutha ematekisini.

Izingxoxo indlela yokwenza labo ababambe iqhaza ukuthi babe yingxenye ephelele futhi baxoxe ngemibono yabo. Ukwengeza ababambiqhaza bayakwazi ukuxoxa ngemibono yabo mayelana nesimo esikhona.

U-Cohen, u-Manion, kanye no-Morrison (2000:267) bachaza bathi; izingxoxo azinandaba nokuqoqa ulwazi mayelana nempilo kodwa ziyingxenye yempilo yona uqobo, ukugxiliswa kwayo kubantu angeke ukubalekele.

Izingxoxo zinganikwa isithombe esicacile bese inikwa incazelo ethile. Ngokujwayelekile futhi zinikeza ulwazi oluphelele ngoba obuzwayo wenza isiqiniseko ukuthi uyiphendula yonke imibuzo futhi engaxuba nendlela abona ngayo mayelana nezinga lemibuzo (Babbie noMouton, 2001). UNkosi (1999:18) uyavumelana nalo mbono uma ethi le ndlela isiza ngokuthi inika lowo obuzayo ithuba lokuthi akwazi ukuguquguqula imibuzo yakhe ngesikhathi kuxoxwa. Nalowo obuzwayo uthola ithuba lokubuzisisa uma umbuzo abuzwa wona engawuzwa kahle. Ngakho-ke bobabili obuzayo kanye nobuzwayo banamalungelo okukhulukeka njengoba bobabili bebalulekile engxoxweni.

Izingxoxo ziqhamuka olwazini oluphelele kungenzeka kube uhlu lwemibuzo ebhalwe phansi kanti kungancika ezizathwini zezimpendulo ezithile. Kanti ingxoxo engahlelekile yona isebenziseka kalula kakhulu kunohlu lwemibuzo ebhalwe phansi (Babbie no-Mounton, 2001; u-Gay, 1987).

Lokho kwenza ukuthi uthole ulwazi oluyikwalithethivu. Imibuzo inobubi bayo njengokuchema kulabo ababambe iqhaza ngakho kudinga ukuthi umcwaningi abe nolwazi lokuxhumana oluningi.

U-Babbie kanye no-Mounton (2001) bancoma ukuthi umcwaningi kumele akwazi ukukhuluma ulimi olukhulunywa ababambiqhaza, akwazi ukukhetha ngokulingana labo abazobamba iqhaza, ngokobulili, kanye neminyaka kanti futhi nangokwendawo kube ukuthi basuka endaweni eyodwa. Njengoba nakulolu cwaningo belwenziwa umuntu oyedwa, akusikhona konke obekwenzeka kahle futhi ngendlela efanele kodwa umcwaningi ubeluqonda ulimi lwababambiqhaza, eyingxenye yesiko lwabo futhi ehlala kuwona lo mphakathi abenza kuwo ucwaningo. Ngakho okuningi obekudingeka akwenze njengomcwaningi ubekwazi ukukwenza njengoba bekulindelekile.

Kunezinhlobo ezintathu ezisemqoka zezingxoxo okuyizingxoxo ezihlelekile *(structured interviews)*, izingxoxo ezingahleliwe *(semi-structured interviews)* kanye nezingxoxo ezingahlelekile *(unstructured interviews)*. Uma kulandelwa izinhloso zalolu cwaningo umcwaningi yena uzochaza noma axoxe ngemibuzo engahlelekile okuyiyona esetshenzisiwe njengenye yamasu okuqoqa ulwazi.

3.18 Ingxoxo ehlelekile

Ingxoxo ehlelekile ngesinye isikhathi ibizwa ngemibuzo esemthethweni *(standardized interview*s). U-Corbetta (2003:269) uthi ingxoxo ehlelekile yilena ababambiqhaza ababuzwa izingxoxo efanayo ngendlela efanayo." Kuye kuncomeke ukuthi umcwaningi abafundele ababambiqhaza imibuzo ngezwi elinomoya owodwa ukuze nababambiqhaza bengezukuphazanyiswa izwi nendlela umcwaningi afunda ngayo (Gray, 2004:215).

Uma kukhulunywa ngemibuzo ehlelekile kusuke kushiwo isimo lapho umcwaningi ebuza umbambiqhaza ngamunye izingxoxo elandelanayo esuke ehleliwe ngaphambilini kanti futhi eneqoqo lezimpendulo ezilindelekile. Kunamathuba amancane okwahluka ezimpendulweni ngaphandle uma kuzobuye kusethsenziswe izingxoxo evulelekile (u-Fontana no-Frey, 1994:4). Ngokuka-David no-Sutton (2004:160) okuhle ngalolu hlobo lwengxoxo ukuthi umbuzo ungahambisana nokugqugquzela kanti futhi uma umbuzo ungekho esimeni esigculisayo impendulo yalowo mbuzo ngeke ibhalwe. Baqhuba bethi indlela abukeka ngayo ebusweni umbambiqhaza ngesikathi kwenziwa ucwaningo ingaqoshwa.

Izingxoxo ezihlelekile zisetshenziswa kakhulu kwi-*market research*. Isibonelo uma kuke kwenzeka wamiswa emgwaqeni wabuzwa ngensipho yokuwasha noma ngebhuku ojwayele ukulifunda noma ubizelwe ehholo ukuzozwa ukunambitheka noma indlela into thizeni enuka ngayo. Umcwaningi akubuze imibuzo eminingi elandelanayo enebhokisi elifakwe uphawu ngesikhathi uphendula. Le ndlela ihlelwe ngezinga eliphezulu. Izingxoxo ehlelekile isetshenziswa ocwaningweni lwekhwantithethivu kanti futhi ingenziwa ubuso nobuso noma ngocingo, kwesinye isikhathi kungaba ngosizo lwekhompuyutha (Dawson, 2002:29.)

3.18.1 Ingxoxo e-*semi-structured*

Indlela yokubuza imibuzo kusetshenziswa izingxoxo ezi-*semi-structured* indlela eseyejwayelekile, umcwaningi usuke efuna ukuthola ulwazi oluthile olungaqhathaniswa nolwazi olutholakale ngesikhathi kubuzwa imibuzo kwenye indawo noma omunye umuntu. Ukwenza lokhu ngempumelelo umcwaningi kumele abuze uhlu lwemibuzo olufanayo kumuntu ngamunye. Ngakho-ke umcwaningi kudingeka azigcine ehlelekile ukuze nolunye ulwazi luzovela (Dawson, 2002:28-29).

3.18.2 Ingxobo engahlelekile

Eqinisweni ayikho imibuzo engathathwa njengemibuzo engahlekile, nakuba eminye ihlobene nalokho kantu futhi ayinakho ukulawula okukhulu izingxoxo ngesikhathi socwaningo (Digicoo-Bloom nabanye, 2006:315). Ingxoxo engahlelekile ngesinye isikhathi ibizwa ngokuthi ingxoxo yomlando wempilo (*life history interviews)*. Lokho kudalwa ukuthi iyindlela ehambisana nocwaningo ngomlando wempilo (Dawson, 2002:27).

Lolu hlobo lwengxoxo aluqondile kanti futhi indlela isebenziseka isinomakanjani. Ikhululekile ayifani neminye izingxoxo ebalulwe ngenhla. Asikho isidingo sokulandela izinto ezilawula ukubuzwa kwemibuzo. Umbuzo ngamunye uhlukile. Ababambiqhaza bayagqugquzelwa ukuthi bakhulume ngokukhululeka futhi benikeze imininingwane eyanele. Ngokwejwayelekile umbambiqhaza alukho uqeqesho alutholayo manyelana nokubuza imibuzo kanti futhi azikho izinto eziningi okulindeleke ukuthi azilungiselele. Abacwaningi babuza izimibuzo ezokwenza ababambiqhaza bakwazi ukuveza imibono yabo, ulwazi kanti futhi babelane nomcwaningi ngezinto abazifundile empilweni. Lokhu kungadala izinkinga ngoba umcwaningi engagcina esengasazi ukuthi kumele abuke kuphi kanye nokuthi kumele ucwaningo aluthathe ngayiphi indlela.

Umcwaningi kungenzeka athole ulwazi angaludingi ocwaningweni lwakhe. Umcwaningi ngakho kumele acabange kahle ukuthi ubuzani kanti futhi abuze imibuzo ngokucophelela. Emibuzweni engahlelekile umcwaningi kumele akwazi ukulalela kahle futhi athathe ulwazi olusha umbambiqhaza alunikezayo....kudinga ulwazi lokuxhumana kanye nelokuhola noma lokusiza (*facilitate)*".

Ngokuka-Gorden (1969:48-50) izingxoxo ezingahlelekile zingasebenziseka uma umhlaba waleso simo ungahluka kumbambiqhaza ngamunye ukuze umcwaningi eshintshe indlela izingxoxo ehleleke ngawo ukuhlangabezana nendlela umbambiqhaza aqonda ngayo leso sihloko. Enye indawo lapho izingxoxo ezingahlelekile ezingasebenza khona kahle yilapho usebenza ngezinto abantu abazifundile empilweni kodwa abangazinakile. U-Gorden ubuye athi izingxoxo ezingahlelekile ziyingozi ngoba umcwaningi ukhululekile ezimpendulweni ezichemile.

Izingxoxo ezingahlelekile zinikeza ukuphefumula nokukhululeka okukhulu kunalezo ezinye izinhlobo, inikeza isimo sayo sokuba yikhwalithethivu. Kulolu cwaningo umcwaningi usebenzise izingxoxo ezingahlelekile: izingxoxo ezivulelekile. Abacwaningi bekhwalithethivu bayahlukanisa phakathi kwemibuzo kanye nokubuka isimo salabo ababambe iqhaza (Fontana no-Frey: 1994).

U-Bernard (2002:203) uchaza le ndlela njengendlela eyenzeka noma ngabe ikuphi kungaba sekhaya, uma uzihambela nje emgwaqeni, ezindaweni zokucima ukoma noma uzimele nje ulinde ibhasi esiteshini/esitobhini.

Uphinde wacashunwa eyichaza kanje:

> Kugxile ohlelweni olucacile ukuthi uyaqhubeka nokuyigcina emqondweni, kodwa ibuye ilawulwe izimpendulo zabantu. Umqondo osobala ukuthi kwenziwe noma kuvunyelwe abantu ukuthi bakhululeke futhi bakwazi ukuchaza ngamatemu abo nangendlela yabo (Bernard, 2000:205.

U-Bernard (2002:242-243) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu.

Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa, ingxenye yengxoxo ingafaka izingxoxo evulelekile, okuyizingxoxo engampitsheli ekhoneni lowo osuke ephendula izimibuzo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe nakuba ubengayibuzanga.

Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula. Inakho futhi okubi le ndlela u-Bernard (2002) uthi kubi ngoba ingabiza isikhathi kanye nemali kanti futhi ungaba nezinkinga uma usebenza wedwa engekho okusizayo endaweni enomgwaqo omubi. UNhlumayo (2006:100), uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo.

Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phakathi komcwaningi nalowo axoxisana naye. Lolu hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo.

Ukubuza imibuzo kuyindlela yokuqoqa ulwazi ukuze ukwazi ukuthola ulwazi oludingekayo noma okuthile kumuntu ngamunye. Kunezizathu eziningi zokusebenzisa izingxoxo uma wenza ucwaningo kanye nokuyisebenzisa njengethuluzi. U-Gray (2004:214) unikeze lezi zizathu ezilandelayo:

- Kunesidingo sokuzuza ulwazi ngomuntu ngamunye.
- Kunamathuba adinga ukuthi ugubhe okuthile (*probing*).

- Ababambiqhaza bengaluqondisisi kahle ulimi lwalelo zwe, noma lapho kunezigqinamba olimini olubhaliwe.

Kubalulekile ukuthi umcwaningi azilungiselele ngaphambi kukuqala ukubuza imibuzo. Izingxoxo eziqala ngaphambi kokuba umcwaningi aqale ukubuza izingxoxo kubabambiqhaza. Uma ukubuza imibuzo sekuqalile umcwaningi kumele aqikelele ukuthi ababambiqhaza banazo lezi zinto ezilandelayo:

- Ukuqonda ukuthi kungani bebuzwa imibuzo:
- Ulwazi oluncane mayelana nezinhloso zemibuzo kanye nocwaningo abayingxenye yalo;
- Ukuqonda ngobubanzi bemibuzo kanye nokuthi izoqoshwa (uchaze nokuthi kungani);
- Ukuqonda ukuthi izingxoxo zizokwenzelwa kuphi nendawo futhi nini.

Kanti futhi izingxoxo zidinga ukuthi ukhuthale, lokho kungumsebenzi womcwaningi. Umcwaningi kumele abe nolwazi lwalezi zinto ezilandelayo:

- Akwazi ukulalela:
- Akwazi ukungahluleli;
- Akwazi ukukhumbula;
- Kumele akwazi ukucabanga njengombambiqhaza

a) Ubuhle bezingxoxo ezingahlelekile

- Akunamkhawulo obekelwe izingxoxo.
- Iyasiza uma lungekho ulwazi olwanele mayelana nesihloko.
- Ngakho, ulwazi oluyisandulelo nalo kungaqoqwa.
- Izingxoxo ezingahlelekile zisebenziseka isinoma kanjani kanti futhi umcwaningi engaphenya izinhloso ezingaba ezisemqoka.

b) Ububi bezingxoxo ezingahlelekile

- Izingxoxo zingachema futhi zibuze imibuzo engafanele.
- Kanti futhi ababambiqhazabangakhuluma ngezinto ezingahambisani nocwaningo futhi ezingabalulekile.
- Ngakho kungaba lukhuni ukuhlaziya ulwazi**.**

Izingxoxo ezingahlelekile umcwaningi uzoyenzela ngaphansi kwesifundazwe sase-Gauteng, edolobheni lase-Johannesburg. Okungenani abantu abangamashumi amabili nanhlanu abaphakathi kweminyaka engamashumi amabili kuya kwengamashumi ayisihlanu (20-50) bazobuzwa imibuzo kulolu cwaningo.

Umcwaningi ucabanga ukuthi bangalunikeza ulwazi olwanele kodwa uma kunesidingo ababambiqhaza bayokwengezwa. Umcwaningi ucabanga ukuthi kungabakhona ukuphindaphindeka kwemibono uma ababambiqhaza bebaningi.

Umcwaningi uzoqinisekisa ukuhambisana kobulili kulabo abazobuzwa izingxoxo kanye nokuthi ababambiqhaza abaleyo miphakathi lapho ucwaningo luzokwenzelwa khona.

> U-Welman (2005:166-169) uveza ukuthi emibuzweni engahlelekile, ababambiqhaza banikezwa ithuba lokukhuluma ngokukhululeka ngezehlakalo, ngokuziphatha, ngezinkolelo nayelala nesihloko socwaningo. Wengeza uthi izingxoxo engahlelekile isetshenziswa ukubona ukubaluleka kwama-*variables* kuleyo ndawo ethile, ukubuza izingxoxo echukuluzayo ngabo kanye nokukhulisa ukuqagela nokuqhuba uphenyo.

Ngokujwayelekile izingxoxo ocwaningweni lwekhwalithethivu ziye zisabalale, ziphenye izinto ngokujulile. Aluvamisile ukuxuba ukubuza izingxoxo ezihleliwe, njengoba kwenzeka ocwaningweni lwekhwantithethivu. Esikhundleni salokho bagqugquzela ababambiqhaza ukuthi bachaze noma baveze imibono yabo ngokubanzi.

3.19 Ingxoxo yocingo

Lapha umcwaningi usuke ulwazi eluthola ngokuthi ashayele abathile ucingo kungaba ukuthi bakude noma abanaso isikhathi. Le ndlela ayiyinhle isikhathi esiningi ngoba ukuxoxa nomuntu ngocingo kungenza ukuthi angakuniki konke okudingayo ngoba vele awukho eduze kanti ukuba bewumbona ubuso nobuso bewuzothola okungaphezu kwalokho angakunika khona ocingweni. Kanti futhi izinto umuntu azisho ocingweni usengaziphika akufani nento ayibhalile neqoshiwe ngoba angeke ishintshe.

U-Bernald (2002:247) uthi ingxoxo yocingo ivikelekile kanti futhi ungakhuluma nabantu abahlala emakhaya lapho abacwaningi abaningi abangakwazi ukufinyelela khona.

Uma kuxoxwa ngocingo umcwaningi engasheshisa umbambiqhaza ukuthi aphendule imibuzo kanti futhi engaphinda umbuzo noma agubhe uma umbambiqhaza engawuqondanga noma engaphendulanga kahle.

Okubi ngezingxoxo zocingo ukuthi awagqugquzelekile ocingwen, ngenxa yokuthi umcwaningi akanawo amandla okuqhubeka nemibuzo ngokuthanda kwakhe njengoba umbambiqhaza engavele ayinqamule noma ngasikhathi sini ngokuthi avale ucingo.

Okunye okubi abanye ababambiqhaza baba nokungathembi noma umcwaningi unezinye izinhloso ezifihliwe noma uyabadlala nje. Kanti okunye okubi ngale ndlela ukuthi izithombe awukwazi ukuzisebenzisa. Njengoba umcwaningi esuke engekho ekhaya lombambiqhaza akakwazi ukumlawula.

Akakwazi ukugqugquzela umbambiqhaza ukuthi aqedele ukuphendula imibuzo (Lansing no-Margan, 1971:112). Ingxoxo yocingo ixube ukushayela ababambiqhaza ucingo bese ubafundela izingxoxo. Le ndlela ingasiza ukugwema ezinye izinkinga ezitholakala kwi-*mail survey* ngoba umbambiqhaza engakwazi ukucela ukucaciselwa izingxoxo. Ukwengeza, abacwaningi bangakwazi ukubuza umbuzo olandelelayo (*follow-up questions*) uma becabanga ukuthi ungabanikeza ulwazi oludingekayo (Jackson, 2009:92).

U-Dawson (2002), u-Kothari (1985) kanye no-Kumar (2005) bachaza ububi kanye nobuhle bezingxoxo zocingo kanje:

3.19.1 Ubuhle bengxoxo yocingo

- Indlela esheshayo
- Isebenziseka kalula njengoba umcwaningi engakwazi ukuchaza umbuzo engaqondwa/engaqondakali kumbambiqhaza.
- Kuya ngezimpendulo zombambiqhaza, umcwaningi engakwazi ukweqa eminye izingxoxo bese egubha kakhulu izimpendulo kweminye.
- Ivumela ukulawulwa kwamasampula amakhulu.
- Inani lezimpendulo livame ukuba ningi kunalelo lwama-*mail*.

U-Bailey (1978:207) uchaza ubuhle bokusebenzisa izingxoxo zocingo kanje:

- Ingxoxo yocingo ingashesha.
- Ingxoxo yocingo ayibizi kakhulu uma ixhathaniswa nemibuzo yobuso nobuso.
- Umbambi qhaza akaziwa kunalowo obuzwa ubuso nobuso.

3.19.2 Ububi bengxoxo yocingo

- Izindleko zombambiqhaza ngayedwa zinkulu.
- Abanye abantu bangangathanda ukuxoxa izindaba zabo nomcwaningi.
- Indlela umcwaningi akhuluma ngayo ingaphazamisa izimpendulo zobambambiqhaza
- Abacwaningi abahlukene bangatolika futhi bebhale impendulo ngezindlela ezahlukene (Dawson,2002, Kothari,1985 no-Kumar,2005)

3.20 Isiqophamazwi

Lapha umcwaningi usuke ekhuluma nalowo afuna kuye ulwazi kodwa ingxoxo yabo usuke eyiqopha ngesiqophamazwi. Ulwazi luzohlanganiswa ngesiqophamazwi ngesikhathi semibuzo. Nakulolu cwaningo izingxoxo phakathi komcwaningi kanye nombambiqhaza ziqoshiwe zase zibhalwa phansi kusetshenziswa indlela yekhwalithethivu.

U-Burns (2000:423), uchaza izingxoxo engahlelekile njengemibuzo evulelekile lapho kungekho uhlu lwemibuzo ehleliwe, kuyingxoxo ekhululekile, encike kakhulu ezingeni lokuxhumana phakathi komcwaningi kanye nombambiqhaza.

Isiqophamazwi indlela engcono, njengoba ulwazi olusha luyagcineka ukusebenza ocwaningweni olulandelayo. Ngaphandle kokuthatha amanothi ivumela umcwaningi ukuba abe yingxenye yengxoxo ngendlela eyejwayelekile. Nakuba amanothi athathwa ngesikhathi semibuzo enomsebenzi omkhulu wokuqopha izinto ezenzekile kodwa ezingakhulunywanga. Ukubhala phansi ulwazi olutholakele lususelwa esiqophimazwini kungumsebenzi kanti kudla nesikhathi.

Ukuqoshwa kwezingxoxo kungenye yamasu okuqoqa ulwazi esetshenzisiwe kulolu cwaningo. U-Bucher nabanye (1956) bathi isiqophamazwi sesiyindlela esemqoka ocwaningweni lwezenhlalo. Abacwaningi bolimi lomphakathi, imibono yomphakathi, ongoti, ongoti bezengqondo, oSonhlalakahle kanye nabaluleka imindeni babike ukuthi ukusetshenziswa kwesiqophamazwi emisebenzini yabo.

Nakuba ukusetshenziswa kwesiqophamazwi kwasungulwa ezimyweni zasemitholampilo kanye nasema-*laboratory*, kodwa manje sezisetshenziswa kakhulu nasocwaningweni olwenzelwa emiphakathini (u-Bucher nabanye, 1956:359).

U-Bucher nabanye (1956:359) bathi ubuhle besiqophamazwi kunoma yiluphi uhlobo lokuthatha amanothi noma ukuhlanganisa ulwazi ukuze ukhumbule ekuqopheni kolwazi osuke uludinga. Uqhuba ethi ngaphandle kwezinkinga ezikhona zokuthola i-*audibility* kanye ne-*voice fidelity* ayikho into esuke ixoxiwe ngesikhathi kwenziwa ucwaningo engalahleka. Uma uqhathanisa isiqophamazwi kanye nezinto ezibhalwe phansi kukhombisa ukuthi ulwazi oluningi luyalahleka uma kubhalwa phansi u-Bucher nabanye (1956:359).

Le ndlela yinhle kakhulu ngoba ayisidli isikhathi iyashesha. Kanti futhi yimbi ngoba uma kungahle kwenzeke silahleke isiqophamazwi ingakathathwa inkulumo ephakathi lokho kuyobe kusho ukuthi lulahleke lonke ulwazi, sekuyomele umcwaningi aqale phansi okuyinto engelula nengeke yenzeke ngokushesha.

U-Bernard (2002:221) uthi ungathembeli kakhulu ekhanda noma emqondweni uma ubuza izingxoxo ngaphandle uma bengakuvumelanga labo okhuluma nabo. Kanti lokho okutholile njengolwazi olusha (*primary data*) noma ulwazi oluzuzile kungadluliselwa kwabanye abacwaningi nabo balusebenzise.

Uma umsebenzi wokuqopha inkulumo usuphothuliwe, umcwaningi uhlala phansi abhale ngamafuphi ingqikithi esemqoka yengxoxo. Kumele abhale usuku, isikhathi kanye nendawo lapho kwenzelwe khona ucwaningo, igama lalowo obekukhulunywa naye kanye nemininingwane yemvelaphi yakhe (Nkosi, 1999:21).

Iziqophamazwi zibalulekile uma uqoqa ulwazi. Emva kokuqoqa ulwazi kusetshenziswa isiqophamazwi umcwaningi kumele akubhale phansi lokhu akutholile ukuze azokwazi ukuhlela nokuhlaziya ulwazi esebenzisa indlela azikhethele yona yokuhlaziya ulwazi. Ukubhala phansi ulwazi oluqoshiwe kungadla isikhathi. Emva kokubuza imibuzo ikhasethi noma isiqophamzawi kumele sibhalwe ngendlela esizokhumbuleka ngayo bese sigcinwa endaweni ephephile kuze kufike isikhathi sokuthi kubhalwe phansi lolo lwazi.

Uma kwenzeka ukuthi amanothi abethathwa ngesikhathi sokubuza izingxoxo awagcinwanga ndawonye nekhasethi noma isiqophamazwi. Lokho kudala izinkinga ngoba ngesinye isikhathi uthola ukuthi amazwi ababambiqhaza awezwakali kahlen kungenzeka ukuthi bebekhuluma kancane noma bebesebenzisa ulimi lwesigodi olwahlukile kunalolu lomcwaningi (Machaba, 2004:16).Ukwengeza kulokhu okushiwo uMashaba uma amnothi elondolozwe kahle umcwaningi uyakwazi ukubuyela kuwona ayobheka lokho ayekubhalile uma engasezwa kahle lokhu okukhulunywa ababambiqhaza. Ukuhlaziya ulwazi kuyisigaba sokugcina uma kwenziwa ucwaningo ngakho kungenzeka ukuthi okunye umcwaningi engakukhumbuli kakhle kodwa umanothi akhe angamsiza ukukhumbula ukuthi ingxoxo yayimayelana nani ngesikhathi umbambiqhaza ephendula ngale ndlela aphendula ngayo ngoba amanothi umcwaningi uwabhala ngendlela ayiqondayo.

3.21 Ukubhala phansi

Lapha umcwaningi usuke eyihlelile phansi izingxoxo azoyibuza kulabo adinga kubo ulwazi bese ebanika leyo mibuzo ukuze bezophendula ngokubhala izimpendulo eceleni kombuzo obuziwe.

Le ndlela yinhle kakhulu ngoba into egcinwe ngokuthi ibhalwe phansi akulula ukulahleka kanti futhi inikeza ababuzwayo ithuba lokuzizwa beyingxenye ephelele yocwaningo. Kanti imbi futhi ngokuthi ingadla isikhathi esiningi futhi yenze nocwaningo ludonse isikhathi eside kungenasidingo. Ngoba uthola ukuthi basuke bebaningi abasazovakashelwa bebuzwe leyo mibuzo (Dlamini, 2012:18).

Kulolu cwaningo umcwaningi uyisebezisile le ndlela yokubhala phansi ngesikhathi enezingxoxo nabantu ababambe iqhaza kulolu cwaningo. Nakuba zonke izingxoxo beziqoshwa ngesiqophamazwi kodwa olunye ulwazi bekudingeka ukuthi lubhalwe phansi.

3.22 Imibuzo ebhalwe phansi evulelekile kanye nevalelekile

U-Dawson (202), u-Kothari (1985) no-Kumar (2005) baveza ukuthi kukhona izinhlobo zemibuzo ebhalwe phansi *(questionnaires*). Imibuzo ebhalwe phansi ixube iqoqo lwemibuzo eqondiswe lulabo ababambe iqhaza ukuze banikeze izimpendulo.

Umbambiqhaza uyayifunda leyo mbuzo, atolikele ababambiqhaza lokho okulindelekile kubo ukuze bazibhalele bona izimpendulo. Kunezinhlobo ezintathu zemibuzo ebhalwe phansi, okubandakanya imibuzo evalelekile, imibuzo evulelekile bese kuba ingxubevange yakho kokubile.

UNdimande (2001:44) uthi yena uhlelo lwemibuzo ebhalwe phansi ephepheni lungathathwa njengohlelo lwengxoxo ngoba indlela ehlelwe ngayo iyefana naleyo yengxoxo. Lezi zindlela zehluke nje ngokuthi kule mibuzo ehlelwe yabhalwa phansi umcwaningi akakwazi ukucacisa imibuzo elukhuni. Kodwa yona iyashesha nanoma ocwaningwayo akaphenduli ngokuzimisela. Uvese nje adlulise isikhathi.

Imibuzo evalelekile *(closed-ended),* lolu hlobo lwemibuzo lusetshenziswa ukudala/ukusungula izinombolo *(statistics)* ocwaningweni lwekhwantithethivu. Njengoba lemibuzo ilandela uhlelo oluthile kanti iningi lwayo lingafakwa kwikhompuyutha ukuze kube lula ukuhlaziya ulwazi olutholakele, kungakhiqizwa izinombolo ezinkulu. Imibuzo evulelekile *(openended),* yona isetshenziswa ocwaningweni lwekhwalithethivu, nakuba abanye abacwaningi besebenzisa izinombolo uma sebesesigabeni sokuhlaziya ulwazi (Dawson, 2002:31)**.**

Ingxubevange yakho kokubili *(combination of both),* abacwaningi abaningi sebevamise ukusebenzisa zombili lezi zindlela ndawonye imibuzo evulelekile kanye nezivalelekile.

Ngaleyo ndlela kuba lula ukuthola ukuthi bangaki abantu ababambe iqhaza kanye nokuthi bacabangani ngalokhu okade kwenziwa kusetshenziswa ifomu elilodwa. Imibuzo eminingi ingaqala ngohlu lwemibuzo evalelekile enamabhokisi afakwe uphawu bese kuba khona ingxenye yemibuzo evulelekile lapho umbambiqhaza ephendula ngokubanzi.

3.22.1 Imibuzo ebhalwe phansi evalelekile

- Imibuzo ebhalwe phansi evalelekile ixube zonke izimpendulo ezingalindeleka/ukuhleleka kwezimpendulo ezivele zibhalilwe, bese umbambiqhaza ecelwa ukuba akhethe phakhathi kwazo.
- Isibonelo (*multiple choice questions*, *scale questions*)
- Uhlobo lwemibuzo esetshenziswa ukwenza izibalo *(statistics*) ocwaningweni lwekhwantithethivu.
- Njengoba lokhu kulandela indlela ehleliwe kanti futhi izimpendulo zingafakwa kalula kwikhompuyutha ukuze kuhlaziywe kahle, izinombolo ezinkulu zingasatshalaliswa.

3.22.2 Imbibuzo ebhalwe phansi evuelekile

- Imibuzo ebhalwe phansi evulelekile ivumela ababambiqhaza ukuthi baphendule ngamagama/ ngamazwi abo**.**
- Imibuzo ebhalwe phansi ayibi nawo amabhokisi lapho kudingeka ukuthi kufakwe uphawu kodwa esikhundleni salokho ishiya isikhala esivulelekile lapho umbambiqhaza ezobhala khona ezimpendulo zakhe.

- Kanti imibuzo ebhalwe phansi evalelekile ingasethsenziswa ukuthola ukuthi abantu bacabangani ngokwenzeke ngesikhathi kwenziwa ucwaningo.

3.23. Indlela yokuvikela amalungelo yabantu

Ukunakekela bekuqinisekisiwe kakhulu ukwenza isiqiniseko sokuthi amalungelo abantu ababambe iqhaza kulolu cwaningo ayahlonishwa. Ngaleso sizathu imvume yokwenza ucwaningo kusetshenziswa imiqulu yemithetho kanye nenqubomgomo elawula imboni yezokuthutha eyatholakala ezinhlanganweni ezahlukene zamatekisi esiFundazweni sase-Gauteng edolobheni lase-Johannesburg. Umcwaningi wabuye wacela imvume kubabambiqhaza bocwaningo axoxisana nabo ngosikompilo oluphilwa embonini yamatekisi. Wayeqinisekisa ukuthi ubanika incwadi yemvume, baqale bayisayine bese eqhubeka nokuxoxisana nabo. Abantu yibona abasetshenziswayo ocwaningweni embonini yamatekisi ngaphansi koMnyango Wezokuthutha eNingizimu Afrika. Ngakho badinga ukwazi ukuthi izimfihlo kanye nobuntu babo buyavikelwa.

Kanti futhi banelungelo lokwazi ukuthi kuzokwenzakalani ngolwazi abalunikezayo ngesikhathi kwenziwa ucwaningo (Henning, 2004:73). Amalungelo ababambiqhaza, ukungadalulwa, izimfihlo, inhlonipho abhekwe kabanzi futhi ahlonishwa ngesikhathi kwenziwa ucwaningo.

Umcwaningi unikeze ababambiqhaza incwadi yesivumelwane ngaphambi kokuba luqale ucwaningo. Ababambiqhaza kuphela abebenelungelo lokusayinda incwadi yokucela imvume.

Kanti futhi bekusemqoka kakhulu ukuthi izingxoxo ibingasetshenziswa njengento yokukhohlisa ukuze ababambiqhaza badayiselwe into ethile (Gray, 2004:235).

Ngaphambi kokuba ucwaningo luqale nazi izinto umcwaningi abezichazela ababambiqhaza:

- Injongo yocwaningo
- Izinhloso zocwaningo
- Imigudu elandeliwe
- Ukuthi ucwaningo luzothatha isikathi esingakanani
- Uhlobo lwabantu okumele lubambe iqhaza
- Ukuthi imiphumela izosetshenziswa kanjani
- Luzogcinwa kanjani ulwazi olutholakele luyimfihlo
- Isizathu zokwenza ucwaningo endaweni olwenzelwe kuyo
- Kanye nokuthi akukho okuzozuzwa ababambiqhaza

Uma kwenziwa ucwaningo kubuzwa imibuzo kumele kuqinisekiswe ukuthi ulwazi luzogcinwa luyifihlo. Ababambiqhaza akumele balinyazwe ucwaningo nanoma ngabe iyiphi indlela (Gray, 2004:235). Uma ababambiqhaza belukhuni noma becasuka izingxoxo ingahlehliswa noma ingabe isenziwa nhlobo. U-Fontana kanye no-Frey (1994) bayawufakazela lo mbono uma bethi umcwaningi akumele esebenzise amaqhinga angalungile kanye amasu okubuza izingxoxo.

Okokugcina, bekubhekwa uma ukubuza imibuzo sekuphelile futhi kwathathwa njengokunempumelelo ukuthi ababambiqhaza kumele bazi kabanzi ngobubona kanye nezimo zabo.

Nakuba umcwaningi kumele akhumbule ukuthi inhloso yocwaningo ukuqoqa ulwazi hhayi ukushintsha ababambiqhaza noma indlela abacabanga ngayo (Gray, 2004: 235).

3.24. Isiphetho

Kulesi sahluko sesithathu kuxoxwe ngezindlela ezasetshenziswa ngenkathi kwenziwa lolu cwaningo lapho kuphawulwe ngobuhle kanye nobubi bokusebenzisa indlela yokuqoqa ulwazi ngayinye.

Kuzona kubalwe indlela yokuxoxisana namalungu omphakathi, eyokuzibonela mathupha kwenzeka izinto, eyokusebenzisa iphepha lezinhlelo zemibuzo ezophendulwa amalungu omphakathi, nendlela yengxoxo yocingo kanye nokusebenzisa amaphephandaba. Kuhanjelwe ezibayeni zamatekisi ngenjongo yokuqoqa lonke ulwazi umcwaningi aludingayo bese kuba ukusebenzisa isiqophamazwi (*recording machine*). Kube sekubhekwa nendlela yocwaningo ephathelene nesayensi eyahlukanisa izinhlobo zabantu (*ethnography study*).

Isahluko Sesine

Ukwethulwa nokuhlaziywa kolwazi oluqoqiwe

4.1 Isingeniso

Kulesi sahluko sesine, kuzokwethulwa lonke ulwazi olutholakale kusetshenziswa izindlela ezibalulwe esahlukweni esandulela lesi, kuphindwe kubhekwe indlela okuphilwa ngayo embonini yezokuthutha kanye nokuqhakambisa amasiko. Sekuphawuliwe ngezindlela zokuqoqa ulwazi, izinhlobo zezingxoxo, ububi nobuhle bokuxoxisana nomphakathi, indawo okwenzelwa kuyo ucwaningo, inkambiso elungileyo yocwaningo. Lesi yisahluko sokuhlaziya ulwazi oluqoqiwe.

4.2 Ukubaluleka nokuchazwa kosikompilo

Usikompilo luyindlela yokuphila nomgogodla oqukethe umlando wanoma yisiphi isizwe. Izizwe ngezizwe zinendlela ezichaza ngayo izinto ezikhona emhlabeni nezikholelwa kuzona. Uma ngingenza isibonelo nje, esizweni samaNdiya kukhona abenkolo yobuSulumane bakholelwa ekutheni uMohamedi nguyena owaxhumanisa noNkulunkulu. Isizwe samaZulu sona sikholelwa kumathongo ukuthi yiwona asixhumanisa noMvelinqangi. Maye1ana nosikompilo u-Schwart (1968:55) ubeka kanje:

> "*Culture is defined as inherited artifacts, good, technical process, ideas, habits and values*."

Okuhunyushwe ngokuthi:

> Usikompilo yinto eyakhiwa abantu ukuze kugcine sekuyiyona ndlela abaphila ngayo eyamukelekile kuso sonke isizwe. Isizwe ngesizwe-ke siba nokwenza okungefani nokwesinye isizwe.

Ukuhlukana kwezizwe kudalwa ukuhlukahlukana kosikompilo namasiko kanye nemikhuba yazo ehlukene. Isizwe samaZulu singesinye phakathi kwezizwe eziningi eNingizimu Afrika esinosikompilo namasiko aso, okuyiwona asenza sehluke kwezinye izizwe. Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi, kodwa kukhona lokho okungumgogodla wesizwe, okuthi noma luguquka uphinde ukwazi ukubona uma uhlehla ngengqondo ukuthi izinto zingakaguquki kwakwenzeka kanjani.

Usikompilo lungumlando wesizwe lapho siqhamuka khona nalapho siya khona, futhi luyisibuko lapho isizwe sizibuka khona. Singabalula nokuthi futhi ezinye izizwe zikwazi ukuqonda kahle ezinye ngokubuka usikompilo lwazo.

Uma ngabe ababhali bemibhalo yesiZulu bengakwazi ukuthi benze imibhalo yesiZulu ibe yizinqolobane zamagugu ngokuba iqhakambise amasiko kaZulu nokubaluleka kwawo, intsha kaZulu eminyakeni ezayo ingakwazi ukukleza kuleyo mibele yonondlini yolwazi oluqukethe amagugu esizwe.

Okubalulekile ukuthi ngaphandle kwalezi zinqolobane intsha izoba senkingeni yokungazazi imvelaphi yayo futhi ingakwazi ukuziqhenya ngokuba ngamaZulu ngoba ilahlekelwe umgogodla wempilo, okuwusikompilo.

UNgugi (1993:57) uthi:

> "*Culture is like a flower to a plant. The importance ofthe flower is not only the beauty but it carries the seeds for new plants, the bearer of the future ofthat species ofplant. Culture carries the values, ethical, moral and aesthetic by which people conceptualize or see themselves and their place in history and the universe*. "

Okuhunyushwe ngokuthi:

> Usikompilo luyindlela yokuphila yezizwe, edluliselwa ezizukulwaneni ngezizukulwane. Usikompilo luqukethe imikhuba nenqubo yezizwe ngezizwe lapho zikwazi ukuzibona khona ubuzona phakathi kwezinye izizwe futhi zikwazi ukuqonda umlando nekusasa lazo.

4.3 Ukuhlonipha nokuhloniphana embonini yamatekisi

Isizwe esisekelwe ezimfundisweni zenhlonipho siyakhula futhi sibumbane. Inhlonipho ifundisana ukwazisana. Abantu bayazisana ngokwezigaba zabo zokukhula, bahloniphane ngendlela efanele lezo zigaba. Izingane zikhuliswa ziqeqeshwe ngenhlonipho zilungiselelwa ukuba zibe ngomama nobaba bakusasa abahloniphekileyo. Lokho kwenziwa ngoba kukholelwa ukuthi ‘inkunzi isematholeni.’ Isizwe esihlonipha amasiko aso siyakhula ekwazini indlela yaso yokuphila. Abadala baba isibonelo esihle lapho abantu abasha befunda khona.

Inhlonipho yenza abantu bathobelane bakwazise ukuphila nokuphilisana. Inhlonipho ibuyisa isithunzi sobuntu. Umuntu ohloniphayo naye ngokunjalo uhlonishwa ngokuphindiwe. IsiZulu sithi ‘kuhlonishwa kabili.’ Yingakho sibona ubumbano nje lapha embonini, kungenxa yenhlonipho.

Ukuhlonipha kweyanyaniswa nempilo enhle nende ngabadala. Ingane ehloniphayo iyaye ifiselwe impilo enhle nende. Uyaye uzwe kuthiwa: ‘Ukhule uze ukhokhobe, udle izinyoni zabazukulu.’ Lapha omdala usuke ekupha izibusiso zempilo.

Abantu abaphila ngenhlonipho baba nogazi bahlonipheke. Umuntu onenhlonipho ubonakala ngokuba usizo nokubazisa abantu aphila phakathi kwabo.

Amazwi akhulunywa ngabantu abadala bencoma indlela enhle yokuziphatha komuntu omusha iphenduka ibe izibusiso. Lokhu kuhambisana nemfundiso yeBhayibheli ethi ohlonipha umuntu omdala ongaba sebangeni likayise noma likanina uzandisela izinsuku zokuphila emhlabeni. Nalapha embonini yamatekisi kuphiliswana kanjalo, kwazise phela nendlela ibuzwa kwabaphambili.

Abantu abadala bancoma inhlonipho njengesizathu esibenze bakhula baba neminyaka eminingi abanayo.

UCele, (2012) uthi:

> Ukulahleka kwenhlonipho kumuntu omusha kungasho ukulahleka nokuncipha kwezinsuku zokuphila. Ukuhlonipha kuqala ekuzihlonipheni komuntu yena uqobo. Ahloniphe umzimba wakhe, amasiko akhe nakho konke okumzungezile phansi komthunzi welanga.

Inhlonipho isho ukwazi indawo yakho. Umfana okhuliswe ngendlela akafohli agagamele izinto zabantu abadala. Udlula ezigabeni zokukhula ngenhlonipho ngethemba lokuthi ngelinye ilanga uyokhula abe ngumnumzane oqeqeshekile nohloniphekile. Izingane ezivame ukwenza izinto ngendlela ezibona ngayo zizithola zibhekane nezinkinga ngokuhamba kwesikhathi. Yingakho lapha embonini yamatekisi kuqokwa ikomidi elibhekelene nokusebenza kanye nokusebenzisana ngedlela efanele. Lokhu kufakazela lokhu osekubhaliwe ngenhla ngenhlonipho nokuphilisana.

UMagagula, (2012) uthi:

> Lapho kukhuleliswe ingane ezalwa emzini thize iyaye ihlawulwe, ivinjwe. Lokhu kwenziwa ukuhlonipha isithunzi somuzi kanye nesezintombi zendawo. Kungukweyisa ukungalungisi uhlawule lapho konakele khona kuba nemiphumela emibi enhlalweni yabantu.

Akulula ukuthi abantu abahloniphanayo bathathelane izikhali balwe. Bayaxoxisana udaba lwabo baluxazulule ngokuthula.

Lolu cwaningo luyavumelana nalokhu okushiwo nguMagagula ngenhla ngoba kuvikelwa izimbali zesizwe kuwona onke amachalaha azohamba ecekela phansi isizwe qede ashiye kanjalo. Isithunzi somuzi nesomnumzane sivikelwa ngazo zonke izindlela ngokosiko lokuhlonipha lesiZulu. Embonini izinhlangano zamatekisi ngokuhlukana kwazo ziyahloniphana zinikane indawo yazo. Uma kukhona ukungaboni ngaso linye kuhlalwa phansi kuxazululwe leyonkinga ngomlomo. Kwesinye isikhathi lapha embonini uma izingxoxo zifinyelela kwangqingetshe kuyaye kusho inganono.

4.4 Ukwakha ubudlelwano phakathi kwezinhlanga ezahlukene nangamasiko

Ukufundisa nokukhuthaza umphakathi ikakhulukazi embonini yamatekisi ukuba wazi futhi uqonde ngamasiko abanye abantu kungaholela futhi kungadala ukuba kube nokuqonda okungcono, ukwazisana okunzulu kanye nokuhloniphana kwawo wonke umuntu waseNingizimu Afrika.

Umuntu nomuntu uzobe esazi futhi sekukhona ukuthakasela isiko lomunye umuntu. Izizwe nezinhlanga zisebenzisa ubuciko ukuqhuba amasiko athile, ikakhulukazi uma kujatshulwa noma kukhalwa.

4.5 Ukwazisana kwezinhlanga ezahlukene kwacha ukuhloniphana

Ukwazi isiko lomunye umuntu kuletha ukuzwana nokuhloniphana kwabantu kanye nokwazi ukuthi isizwe nesizwe sisebenzisa isiko njengenqubo yokulawula indlela yokuphila nokuphilisana emphakathini. Umkhuba nomqondo wokuzivalela endaweni eyodwa kohlanga nohlanga, lokho kudala ukuba umuntu angaqondi futhi angazi ukuthi olunye uhlanga lwenzani futhi luphila kanjani. Ukwenza okufuze lokhu kunobungozi bokuthi umuntu agcine ekhuluma kabi ngesiko nosikompilo lolunye uhlanga ngenxa yokuvaleleka ekoloyisaneni komqondo.

4.6 Ukuziqhenya ngesiko lakho

Ukuziqhenya komuntu ngesiko nangamagugu akhe kwenza ukuba umuntu azihloniphe yena uqobo lokho okwenza ukuthi nomunye umuntu akwazi ukumhlonipha umuntu ozihloniphayo, ngokwenza okunjalo kwanda futhi kukhulise ubuntu emphakathini obanzi. Ukwazi nokulandela isiko kwenza umuntu azi ngemvelaphi yakhe, azi ngokwenzekayo ngesikhathi akuso futhi azi ukuthi ubheke kuphi.

4.7 Isiko liyamfaka umuntu endleleni eqondile

Ukuphela kobuntu emphakathini kungumphumela wokushabalala kwenhlonipho njengesisekelo esisemqoka ekwakhiweni kwesizwe esiqotho. Isiko liqukethe indlela eyamukelekile emphakathini ngalokho isiko liyakwazi ukumkhalima umuntu oseqala ukudlebeleka nokunhlanhlatha maqede afakwe emzileni wokulunga ngokusebenzisa isiko nesikompilo.

Abantu abanenhlonipho abakwazi ukugcwaneka emphakathini kwazise basuke benonembeza ohlale unkenteza ezindlebeni nasemqondweni lapho umuntu ecabanga ukwenza okubi emphakathini.

4.8 Ukwethulwa kolwazi olwatholakala ezingxogxweni

Lapha kwethulwa ulwazi olwavela ngenkathi kuxoxiswana nabantu ababeqokiwe kuqoqwa ulwazi olumayelana nalolu cwaningo. Engxoxweni yomuntu ngamunye kuzoqalwa ngokwendlalelwa kwengxoxo ngokuthi kwethulwe ulwazi. Lapho kuzobe kuvezwa igama nesibongo, isilinganiso seminyaka, indawo akhulele kuyo kanye nomsebenzi awusebenzayo. Lokhu kwenzelwa ukwethula isithombe ngalowo okuxoxiswane naye kanye nobuqotho nokuqinisekiswa kolwazi alucathazelele umcwaningi.

4.9. Izingxoxo nabaphonswa imibuzo

Ngaphambi kokuthi umcwaningi aqale akhulume ngokuthi ucwaningo lulandele miphi imigudu, kubalulekile ukuba aqale achaze ukuthi bathini abanye abacwaningi mayelana nalolu hlobo lokuqoqa ulwazi oluncike ekuxoxisaneni nomphakathi. UNdimande (2001:31) uchaza izingxoxo njengendlela yokuxoxisana phakathi kwabantu ababili noma ngaphezulu.

Uveza ukuthi kuba khona imibuzo ebuzwayo kanye nezimpendulo eziphendulwayo. Uqhubeka athi ingxoxo isho ukuhlangana bukhoma kwabantu ngenhloso ethile, lapho omunye ebuza imibuzo omunye noma abanye belindeleke ukuba banikeze izimpendulo zokubuziwe. U-Hayman (1968:66) uphawula ngokuthi zimbili izindlela zokuqoqa ulwazi ezingasetshenziswa ngumcwaningi lapho eqhuba ucwaningo lwakhe. Indlela yokuqala eyokuthi umcwaningi athole ulwazi alucwaningayo ngokuthi ahambe ayoxoxa nalabo abangaba nolwazi aludingayo. Indlela yesibili eyokuthi kube khona imibuzo ehleliwe yabhalwa phansi okuzothi abayiphendulayo nabo bayiphendule ngokuthi bazibhale phansi izimpendulo. U-Leedy (1980:70) uthi iqiniso alitholakali ngokuthi kufundwe okubhalwe phansi kuphela. Ngaleyo ndlela kubalulekile ukuthi ulwazi siluthole ngokuthi sibone lezo zigameko ezenzekayo emphakathini esiphila kuwo noma ezweni elisizungezile. Lokho sikwenza ngoba izinto ezenzekayo zifika zibuye zedlule. Ubeka kanje:

> *We gather information by participating and listening to others in the events that are taking place in the world around.*

Okuhunyushwe ngokuthi:

> Ulwazi siluthola ngokubamba iqhaza nokulalela abanye ezigamekweni ezenzekayo emhlabeni osizungezile.

Umcwaningi uyisebenzisile indlela eshiwo ngu-Miller (1992) ayichaza ngokuthi ivulekile futhi ayinamgomo ozodinga umcwaningi ukuba awulandele. Umcwaningi ukwenze lokhu ngoba engazi ukuthi hlobo luni lwezinkinga angase ahlangabezane nazo ngesikhathi eqhuba ucwaningo lwakhe. Umcwaningi wathatha isinqumo sokuthi ahambe ayoxoxa nabashayeli bamatekisi. Lesi sinqumo umcwaningi wasenza ngenhloso yokuthi athole indlela abaphila ngayo uma besezibayeni zamatekisi lapho besebenzela khona.

Umcwaningi wayehlele imibuzo ayezoqala ngayo lapho ecwaninga. Imibuzo yabe ibuzwa kuzo zonke izindawo lapho umcwaningi ayeqoqa khona ulwazi locwaningo. Eminye imibuzo yayiqhamuka ezimpendulweni ezabe zitholakala kubabambiqhaza okwakuxoxwa nabo. Okuvelayo ukuthi bonke ababambiqhaza okwakuxoxiswana nabo ngesikhathi kuqhubeka ucwaningo babenikeza izimpendulo ezithi azihambisane. Isizathu kwakungukuthi bonke ababambiqhaza kwabe kungabantu asebemnkantsh'ubomvu embonini futhi sebeyiqonda kangcono.

Kuhlonzwe abantu embonini yamatekisi ezibayeni abaphonswa imibuzo. Umcwaningi wabahlonza njengezingqwele embonini yamatekisi. Umcwaningi wabakhetha ngokuhlukana kwezikhundla zabo abazengamele embonini. Waphinda futhi wabakhetha ngokuhlukana kwezindawo lapho bedabuka khona kanye nangokweminyaka yabo yokuzalwa. Yize noma bedabuka ezindaweni ezahlukene emakhaya, kepha baphilisana ngendlela eyodwa yobumbano kanye nozwano. IsiZulu siyasho ukuthi abafowenu ubathola phambili.

Lapha kuhlangene abantu abadabuka ezifundazweni ezahlukene, isifundazwe saseMpumalanga kanye nesifundazwe saKwaZulu-Natal. Izindawo abadabuka kuzona sinagabala iDumbe, Msinga, Mnambithi, Bergville, Nquthu, Empangeni, Nhlazatshe, Phongolo, Mtubatuba, Maphumulo, Don Don nezinye eziningi.

4.9.1 Ukubaluleka kwesibaya

Imfuyo inendawo lapho igcinwa khona. Kule ndawo yilapho igcineka khona iphephile, ikakhulukazi ngezikhathi zobusuku. Leyo ndawo ibizwa ngokuthi isibaya. Isibaya siyinsika yomuzi. Yisibaya esikhombisa odlulayo ukuthi umuzi ungowomnumzane. Esibayeni yilapho kunqwabelene khona amagugu omndeni. Isibaya siyinqolobane yala magugu. Uma sibheka isibaya ngokwenkolo. Siyithempeli leSintu. Isibaya ngokwempilo nangokweso lenyama sihlala imfuyo yekhaya.

Umnumzane nguye umninisibaya. Umninimuzi nguye olawulayo ngokumele kwenziwe esibayeni sakhe. Umnumzane uyinkombandlela emadodaneni akhulayo, kwazise phela indlela ibuzwa kwabaphambili. Ziningi izinto ezenzelwa esibayeni, ukusenga lona okungumsebenzi wabafana. Kunemithetho yakhona elandelwayo uma kusengwa. Ukuqoshama komfana ngelinye lemithetho ekufanele umfana alilandele lokhu kumqeqeshela ukubhekana ngqo nekusasa. Ikusasa lakhe liyikho ukuqoshama cisho impilo yakhe yonke.

Inhloso yokusenga yikho phela ukuthola ubisi ukuze kudliwe ekhaya. Umfana osengayo kufanele akhaliphe. Uma inkomazi ilugodla ubisi, udedela inkonyane incele ukuze yehlise, bese iphindwa umphehlu. Unfana akalokothi ayigqogqe inkomazi ngisho ngabe iyisigqala kanjani. Uyazi umfana ukuthi inkomazi iyanxenxwa ukuze yehlise. Lokhu kumqeqeshela ukuthi ngisho izimo ezinjani zangomuso ukuthi umuntu ungabomphoqa, kepha ubomncenga, umbonise ngendlela.

Uma umnumzane ezohlaba, wonke umcimbi uwulungiselela esibayeni. Inkomo ishiselwa impepho esibayeni, ihlatshelwe khona, ihlinzwe, ize ibuye iphekelwe khona. Izitho zenyama zehlukaniselwa khona esibayeni. Ibandla liyidlela khona esibayeni inyama yalo. Emva kokubusa kwalo liyagiya. Izinsizwa zigiya seliyoshona. Lokhu kwenziwa ukuthi abangasekho bayezwana namathunzi.

Ngokunjalo nalapha embonini kwenzeka okufanaya njengoba impilo ephilwayo incike emasikweni akwaZulu. Njengoba abantu abangamaZulu embonini yezokuthutha ematekisini bebuka amatekisi njengezinkomo zabo, indlelakuphila iyefana.

Amatekisi anezibaya lapho athatha khona umphakathi, yilapho ewashwa khona, kanye nenkambi lapho elala khona. Umuntu onamatekisi uyahlonishwa abe nesithunzi njengaye umuntu onezinkomo. Amatekisi ayinqolobane namagugu alowo nalowo mndeni.

Amatekisi alawulwa yikakhulukazi abantu besilisa njengazo izinkomo. Abantu besilisa embonini yezokuthutha ngokuhlukana kwemindeni abadabuka kuyo, bayaqeqeshwa ekukhuleni kwabo ukuthi amatekisi anakekelwa kanjani ukuze wondle umndeni.

Lokhu kuqeqeshwa kusiza ekutheni noma ubaba engasekho kepha kube khona umuntu onalo ulwazi. Kuningi futhi okunye afundiswa khona okwenzela ukuthi akazwi ukuphilisana nabanye abantu.

Inhloso enkulu futhi nebalulekile yokuphemba amatekisi ukuxosha ikati eziko njengoba kwenzeka ekufuyweni kwezinkomo. Amatekisi nawo anezikhathi aphuma ngazo ekuseni ngenhloso yokuhweba, njengazo izinkomo eziphuma ekuseni ziye amadlelweni. Miningi futhi imikhutshana eyenziwa ezibayeni zamatekisi ngezikhathi zamakhefu. Lemikhuba emihle ekhombisa ubumbano, iqeqeshelwa ukuba kube nokuthula kanye nozwano embonini. Imikhuba yokungcwekisana efana nokucobelena kolwazi nendlela efanele yokusebenza. Ilunga elisha lamukelwa ngendlela yesintu, liqanjwe igama lobunsizwa bese lifundiswa umthetho wokusebenza. Lokhu kwenziwa ngokuthi lelo lunga elisha lithenge izigubhu zikanemenaythi.

Njengoba kwenzeka nangeSintu ukuthi uma amadoda ehleli ndawonye edodisana ngempilo, abeka ukhamba kuthi kuxoxwa kube kuqhatshulwa okhambeni.

4.9.2 Isiko lokusiselana

Isizwe sakithi samaZulu sidume ngokuba yisizwe esinobubele nezandla ezihlale zivulekile. Umuntu ongumZulu akaze wasina ngethambo lomunye uma embona eswele, ehlwempu kepha uyaye afune izindlela zokumsiza. Uma kuwukuthi lowo oswele udlala umashayandawonye ngoba engenamfuyo, omunye womphakathi ube esemsisela.

Lokhu kufakazelwa uMasondo, (1940:84):

> Abansundu babefihlana ngaleli siko ubuphofu bomunye bungabonakali. Kwabe kufana nokucela umfana ayokwelusa izinkomo komunye umuzi, abese enikwa isisinga okungukuthi imbuzi, noma inkomo ibisiyanda le mpahla, naye abeseba nezinkomo noma izimbuzi.

Uma usisela umuntu awumniki inkomo eyodwa phaqa kepha umnika ezimbalwana ngoba inhloso yaleli siko ukuthi athole okuya ethunjini ikakhulukazi amasi. Akulula ukuthola amasi ongondla ngawo umndeni wonke ngenkomo eyodwa. Kodwa ngokushintsha kwezikhathi, umuntu wamukela lokho aphiwa khona.

UNxumalo, (2007) uphawula kanje ngalokhu:

> Amasi ukudla okubalulekile nokuyisisekelo kumuntu ongumZulu. Ngakho-ke uma uhlose ukumsiza umuntu wakini umnika okufanele. Yingakho uma usisela umuntu umnikeza izinkomo ezibonakalayo futhi ezingabaleki.

Abantu abangamaZulu embonini basabambelele esikweni lokusiselana nokuphana ngenhloso yokuphembela omunye umuntu ukuze axoshe ikati eziko. Uma umshayeli esesebenzisane nomnikazi wetekisi isikhathi eside, imvamisa kuyaye kube iminyaka elishumi.

Umnikazi wetekisi umnika itekisi kanye nomzila oqondene naye ngenhloso yokuthi nase azithuthukise aphembe naye. Lokhu akwenzeki kubashayeli kuphela, kepha nakwamanye amalunga aleyo nhlangano asenesikhathi eside ngaphansi kwaleyo nhlangano, singabala abalawuli bemigqa nomsebenzi (*queue marshalls*) kanye nabasebenza ehhovisi lenhlangano.

Leli siko libukeka lilekelela kakhulu esizweni ngoba kuvuleka amathuba nakwabanye abantu. Njengoba le mboni ikhoselise abantu abaningi abahlomulayo ngayo, nabo bayakwazi ukuthi bazithuthukise futhi bahlomule, lapha singabala, ukuqashwa kwabashayeli, abawashi bezimoto, abadayisa ezibayeni zamatekisi, nabanye abaningi.

Ngaphandle kokusiza lowo osuke esiselwe naye umsiseli uyasizakala kwesinye isikhathi. Uma isibaya sakhe singenelwa ubhubhane lwesifo, sishaya siqothe umnikazi uyaphepha ngoba uyazi ukuthi lezo azisisile ziphephile ezifweni ngoba zona zikude nekhaya. Uma futhi umnumzane kwenzeka iNkosi imudle isibaya ngecala elithile, imfuyo esisiwe iyasinda akwazi ukuthi abuye aphembe ngayo. IsiZulu siyasho ukuthi izandla zyagezana.

4.9.3 Indlela yokungcweka

Ukungcweka kuyindlela yokuqeqesha abafana izindlela zokulwa nokuzivikela. Bafundiswa nokuphonsa. Lokhu kufakazelwa uMthembu, (1997:10):

> Kwathi lapho ngiphumela ezibukweni lakwaSitho, nampaya abafana belusile ngaphesheya, bayangcweka. Baphethwe igodlana lakhona lomfana selibaqedile, aliviki liyagoqangana, lithi lisuka libe libeka enyameni.

Okufanele kuqashelwe lapha ukuthi inhloso akukhona ukulwa ngoba basuke bengaqhathiwe abafana kodwa bonke basuke belwa ngomoya omuhle wokufundisana amakhono.

Uma kungcwekwa kubukeka kahle uma abafana abangcwekayo bantanganye. Noma kunjalo, akusilona icala uma omdala engcwekisana omncane ngoba inhloso akukhona ukunqoba kodwa kuwumntongelisa eshungwini lakhe eligcwele phama amaqhinga okushaya induku. Ngenxa yokuthi ukungcweka kuhlomisela abafana ingomuso nezindlela zokungcweka ziyehluka.

Ngaphandle kwalena eyejwayelekile yokungcweka, abantu ngababili kuyenzeka bahlukane amaqembu amabili, bazishaye sampi. Bazobhulana babhulane kuze kubekhona abagoba uphondo.

UNgema, (2002:32) uphawula kanje ngokungcweka:

> Luhle lolu hlobo lokungcweka oluzishaya sampi ngoba luyamsiza umfana ukuthi abe nesithonjana sempi okuthi uma isifika ngempela inkonyane ingathuki isisinga. Kubakubi uma abakini bengamavaka sebethi galo yephuka sebekushiya wedwa zizitika ngawe izimbangi.

Ukungcweka yisikhungo lapho umgogodla wempilo yomfana wakheka khona. Umfana ufunda inhlonipho ayithola ngokuhlonipha izingqwele elandela imiyalo yazo noma eminye engayithandi. Yilapho efunda khona ukubekezela, kuthi noma zimnetha, eqhathwa ngenkani kodwa nangomuso avukele khona. Ufunda nokuthi akhule abe yindoda eqotho yangomuso. Yingakho nje singeke sababeka icala abadala uma bekhala sebebona umfana egcwaneka bese bethi kudalwa ukuthi akazange akhishwe igazi elibi ekwaluseni noma umfana uma engaphaphami, eyimfecemfece, eyintekenteke wenkobonkobo yegwala, bavele balibeke ngembaba bethi akelusanga.

Lo mdlalo wokungcweka siyawubona wenzeka nalapha ezibayeni zamatekisi. Phela lapha nakhona kuyafana nokuthi kusekwaluseni. Kuningi okwenziwayo njengehloso yokuqeqeshana, ukucobelelana ulwazi, ukukhulisana, nokunye nje okuyimidlalo eyakhayo. Kunezindlela okufundiswana ngayo impilo nendlela yokusebenza. Esikhathini esiningi kuyancokolwa nje ngomlomo. Njengoba lapha ezibayeni zamatekisi kufana nokuthi baluse izinkomo zabo emadlelweni, kuba namagama abaqambana wona ngehloso yokungcweka. Phela nasekwaluseni, uma kungcwekwa, umfana uthola izibongelo zobunsizwa ezihambisana nobuqhawe bakhe. Nalapha embonini akhona amagama aqanjwa esingasho ukuthi awobunsizwa.

Kunesiko lakhona uma umuntu eqanjwa igama. Iphoyisa elilawula leyonhlangano, esingalibiza ngokuthi yingqwele ngolimi lasekwaluseni yilona elihlanganisa izinsizwa uma kunembizo. Liyamemeza lithi “Phelela!!! Phelela”, lapho wonke umuntu useyazi ke ukuthi kukhona okuzodingidwa. Esikhathini esiningi uma kunomhlangano kusuke kuzogcotshwa umuntu omusha ofikayo. Lelo lunga lisuke lizofundiswa umsebenzi liphinde liqeqeshelwe ukuziphatha ngendlela efanele.

Umuntu engaqanjwa ngokomzimba (ubude/ubufishane, indlela abukeka ngayo), ibala lakhe, indawo aphuma kuyo, iminyaka, amagama athanda ukuwasebenzisa, nokunye. Nazi Izibonelo zama gama asetshenziswa ezibayeni zamatekisi.

- Njendala
- Bhibo
- Sguqa

- Joshua Doore
- Ngungunyane
- Mahlal’esgangeni
- Qinamzimba
- Dlibhiza
- Poni
- Festiya

Namanye.

4.9.4 Ukuhlonipha umuntu omdala

Ubukhona bomuntu omdala ekhaya kwakuyigugu futhi kuhlonishwa. Kwakunomehluko omkhulu emzini lapho izingane zizihlalela zizodwa kunomuzi lapho kunomuntu omdala. Izingane zazingalokothi zikhulume noma zenze into eziyithandayo. Ulimi lwazo zaziluhlaziya zigweme inhlamba nokusebenzisa amagama angasile ukutshengisa inhlonipho kumuntu omdala. Inhlonipho yayenza ukuthi izingane zigweme ukwenza izinto ezingasile ngaphakathi kwekhaya. Kwakulindeleke ukuthi kungabi kwampunzi idla emini lapho kukhona umuntu omdala, wayeyala, ekhuza, ebonisa abuye afundise.

UMpinda, (2012) uthi:

> Izwi lomuntu omdala belilalelwa noma ngabe esekhule kangakanani. Ubehlonishwa yiwo wonke amalunga omndeni. Ubengumeluleki ngaphakathi kwekhaya. Abantu abasha bebe kholelwa ekutheni indlela ibuzwa kwabaphambili.

Umuntu omdala ubengumlamuli phakathi kwekhaya. Abashadikazi abakhona phakathi kwekhaya okungaba indodana nomakoti wayo, bebuhlonishwa ubukhona bomuntu omdala. Bebekugwema ukuxabana nomsindo ngoba behlonipha ukuba khona komuntu omdala ekhaya.

USibiya, (2013) uthi:

> Ukukhuza komuntu omdala bekuzwakala. Kwakungalokothwa kweqiwe izwi lomuntu omdala. Lokho bekwenza imizi eminingi isimame ibe nokuthula.

Umuntu omdala bekungumfundisi phakhathi kwekhaya. Ikhehla elinguSokhaya beliyifundisa indodana yalo, liyiluleke ngendlela efanele ukuze ibe umnumzane oqotho. Ikhaya belisebenza njengeziko lapho kufundwa khona konke okuphathelene nenhlonipho. Indlela yokukhuluma emsamo beyifundiswa ekhaya ngabadala.

USibiya, (2013) uqhuba athi:

> Abadala bebekugwema ukubhimba ekwenzeni kwabo ukuze kuvikeleke isithuzi senhlonipho.

Isizwe samaZulu sasekelwa phezu kwesiko lenhlonipho kusukela emandulo. Inhlonipho ingumuntu uqobo. Umuntu omuhle kamuhle ngaphandle kwenhlonipho nohlakaniphile kahlakaniphile uma engenayo inhlonipho. Inhlonipho iyinsika yesizwe. Impilo yesizwe incike ekuhlonipheni. Inhlonipho iyikho konke, inguMvelinqangi uqobo, iyisiko nomlando kanye nempilo yesizwe.

Inhlonipho ingenye yamasiko isizwe sakwaZulu esidume ngayo. Ingane ikhuliswa ngenhlonipho ekhaya ukuze ikwazi ukuphilisana nabantu nasekuhambeni.

Indlelakuphila embonini yamatekisi isabambelele kakhulu kulo leli siko lokuhlonipha. Njengoba behlangene besebenza ndawonye sebephilisana njengomndeni. Impilo abayiphilayo iyafana ncimishi nempilo ephilwa emindenini yasemakhaya. Kuba khona umuntu omdala omele leyo nhlanagano yamatekisi oqikelela ukuthi abasebenzi bayahloniphana kanye nabagibeli futhi bayahlonishwa.

Uqikelela ukuthi indlela efanele yokukhuluma iyalandelwa, amagama ahlambalazo nanenhlamba ayagwenywa. Phela lapho kungekho khona inhlonipho, nendlela ayikho. Phela ukwanda kwezimpi nabantu abayizidlova kudalwa ukulahleka kwenhlonipho.

4.9.5 Imvunulo esizweni sakwaZulu

Kuyadabukisa ukubona ukuthi ukufika kwabelungu kwalethela ubuvila amaZulu, mayelana nemvunulo ayehloba ngayo. Phela kolamingi esabe sizenzela khona thina maZulu sekungene okwabelungu, kwathatha indawo yemvunulo yawokhokho.

Kuyathokozisa nokho ukubona ezigodini ezimbadlwana kuleli lakithi abantu bembethe izinto zakubo zomdabu ezibanika, isigqi, isithunzi, ubuhle, igugu neqholo. Phela lezi zingubo zawokhokho zazihamba phambili ngakho konke, ngenani nangobuhle,

uMsimang (1994:171) uthi:

> Imvunulo lena ikhombisa amabanga okukhula ngoba phela ukwembatha kwengane akufuni nokwetshitshi noma kwebhungu, kunomehluko futhi okweqhikiza akufani nokwensizwa, okwenkehli, okomakoti, okwenkosikazi nokwesalukazi. Ngokunjalo namadoda ehlukiIe emaxhegwini ngayo imvunulo.

Lokhu kwenza ukuba noma ubani owaziyo nongaziyo ngemvunulo asheshe akwazi ukubona umehluko phakathi kokugqokwa kwemvunulo.

Nanokuthi wena ogqoka imvunulo awugqoki noma iluphi uhlobo kodwa ugqoka lokhu okufanele ngoba phela uma uyigqokile ichaza kabanzi imvunulo ngobuwena.

Umfana ubeqoshelwa ibheshu nguyise. Uma kungowamazibulo kusikwa isibhodiya sikanina. Baye bafake imibhijo kuphela emalungeni ezitho nezingalo. Ibheshu lihamba nesinene ngaphambili.

Ngaphandle kwebheshu nesinene nomcwadi umntwana womfana uze akhule elokhu engambathi lutho. Abafana babuye bafuke ubunyathi. Ekhaya indoda izibhincela ibheshu layo lenkonyane kepha bekungumgomo ukuba isinene sayo sibe nenjobo eyodwa noma ezimbili zensimba noma zenkonkoni. Amakhehla abefaka ongiyane nesicoco, uMsimango (1994: 188).

Njengazo zonke izindawo zokusebenza, kubalulekile ukuthi ugqoke ngedlela efanele futhi ehloniphekile. Ukugqoka kukunika isithunzi ebantwini futhi uhlonipheka. Embonini yamatekisi iyaqikelelwa indlela yokugqoka ngendlela efanelekile. Ikomidi elibhekele ukugqoka kanye nenhlanzeko liyakuqikelele ukuthi lo mgomo uyalandelwa ngendlela.

Njengoba lapha embonini kusetshenzwa ngokuthutha umphakathi, kubalulekile ukuthi umphakathi ubone abasebenzi bemboni behloniphekile. Kunezimpahla ezingavumelekile ukuba zigqokwe embonini ngabasebenzi, isibonelo, izimpahla eziveza umzimba, ophaqa, izikhindi, nezinye nje ezehlisa isithunzi. Umuntu ophula lo mthetho wendlela yokugqoka uyajeziswa.

4.9.6 Ukukhalelana ngokudlula kwelunga

Ukufelwa kubuhlungu. Kusuke kuxebuke inyama enyameni. Abantu asebephile ndawonye isikhathi eside bagcina benyamanye. Baphila ngokubambisana nokuhambelana kukho konke abakwenzayo. Bagcina bemunye nangemiphefumulo.

Lobu bunye abupheleli emndenini nasezihlotsheni kepha bukapakela nakomakhelwane. EsiZulwini ubukhelwane buhamba ibanga elide. Ubukhelwane abusho ukuba seduze komunye nomunye kepha buchaza ukwelekelelana lapho kwakhiwa.

UKhumalo, (1994:81) ngenhlalo yasemandulo uthi:

> Obabamkhulu babesiselana, behlabisana, belimisana, bevunisana, bengcwabisana nokunye nokunye.

Okudala uMntungwa athi “nokunye nokunye” ukuthi akakwazi ukuqeda konke okwakuhlanganwa kukho esiZulwini. Awukho umcimbi obuwenziwa emzini mumbe ungazi umndeni nomakhelwane. Ukuhlangana kwabo kwakumsulwa kugajwe ngubuntu.

Babugajwe ngubunye nokuthi umuntu ngumuntu ngabantu. Lobu buntu buvuselelwa ukuhlangana nokuhlanganyela kukho konke okwenziwayo.

Le nkulumo ifakazelwa uMdlalose, (2010:30):

Ubuntu buyisisekelo sethu njengama-Afrika.

Umuntu unobuntu ngenxa yokwehluka esilwaneni. Umuntu unonembeza. Yiwo lo nembeza omenza azwele omunye umuntu. Yiwo lo nembeza omenza akhumbule ukuthi uyamdinga omunye. Okwenzeka komunye kungenzeka nakuye. Lokho kudingana kudala abantu bahlanganyele kukho konke. Okudala kunciphe ukuzotha nokuzila ukuphela kwenhlonipho.

Abantu abangahloniphani baya ngokuya beqhelelana noma bakhe ndawonye. EsiZulwini ubukhelwane buhamba ibanga elide. Lobu bukhelwane bucaca nasezageni zesiZulu, kuNyembezi, (1966:146) ezinjengokuthi:

Akwedlulwa ngendlu yakhiwa.

Wadlula ngendlu isakhiwa kayibeka qaza

Kuqala bewuthi uma wedlula mzini thizeni kwakhiwa uchezuke ungene. Bewungabuzi mbuzo kepha ubambe noma iqhaza nje. Iqhaza libanjwa uma kufulelwa. Ekuqaleni kwentambo yokufulela kunetulo kumbe usungulo. Ekugcineni kwale ntambo kuneqhaza.

Iqhaza livimba ukuba intambo ingaphumeli yonke ngaphezulu. Obambe iqhaza uba ngaphakathi endlini eyakhiwayo. Ophethe itulo uphezu kwendlu. Obambe iqhaza unomsebenzi omkhulu wokwelekelela lo ofulelayo.

Akugcini ngomsebenzi kepha noma wedlula kuhlatshiwe ngisho umuzi ungawazi, uyaphambuka ungene. Bazokukhomba esithebeni bethi; “Ayihhashi!” Lokho kuchaza ukuthi ayibulali inyama yesilwane esihlatshiwe. Ngakho-ke esiZulwini umakhelwane akuyena nje umuntu enincikene naye ngokuhlala. Ngumuntu enakhisene naye. Lokhu kwenzisana noma ukwenzelana, okusegameni “khelana,” kusho ukuthi omunye wakhela omunye nomunye akhele omunye.

Ukulahlekelwa yilunga embonini kubuhlungu kakhulu. Ukukhombisa ukuthi abantu abangamaZulu embonini yamatekisi bayaphilelana.

Uma kudlule ilunga lapha embonini, inhlangano ikhipha amakhumbi azothwala abantu ababesenza nomufi ukuba beyokhalisana nomndeni. Lawo makhumbi awahambi nje elambatha kepha ahamba nemali yesoso. Kuyahlukana ngokwezinhlangano. Ezinye zithwala zonke izindleko zomngcwabo. Kuwumthetho ophoqayo ukuba ilunga nelunga likhiphe imali engangekhulu lamarandi *(R100.00)* ukunikelela lowo oshonile.

Uma kulinganiswa leyo mali uma isihlangene yiba izinkulungwane ezingamashumi amane (*R40.000*). Lokhu kukhombisa ukubumbana okukhulu bobuntu futhi kukhomba ukuthi ngempela bawumndeni.

Lobu Buntu bokuphilelana akugcini kuphela uma kukhona oshonile. Uma ilunga elithize liphathekile, libandakanyeke engozinini yemoto noma linenkinga edinga imali, kuyahlangasiwa futhi ukuba liyakwazi lelo lunga ukuxosha ikati eziko ngesikhathi lisahleli ekhaya.

4.9.7 Isiphetho

Kulesi sahluko sesine kuphawulwe ngokwethulwa nokuhlaziywa kolwazi olutholakale kusetshenziswa izindlela zokuqoqa ulwazi njengalokhu kuphawuliwe ngazo esahlukweni sesithathu. Kuye kwethulwa abantu umcwaningi axoxisane nabo ukuqoqa ulwazi lwalolu cwaningo njengalokhu bebengabantu abathinteka kakhulu embonini yezokuthutha kubhekwa ezibayeni zamatekisi. Umcwaningi uphinde wethula izihlokwana ezahlukene ezithinta amasiko ahlobene nendlelakuphila embonini yamatekisi.

Isahluko sesihlanu

Okutholakele neziphakamiso zocwaningo olungenziwa esikhathini esizayo

5.1 Isingeniso

Ngezansi kuzohlaziywa ulwazi oluqoqiwe ngenkathi kwenziwa lolu cwaningo ngenhloso yokuphendula imibuzo ebalulwe ngasekuqaleni kwalolu cwaningo. Lonke lolu lwazi oluzohlaziywa lapha luqoqwe kumalungu omphakathi nokuyiwona asembonini yezokuthutha: ucwaningo olubheka imboni yamatekisi ezibayeni njengalokhu kuzofakazeleka kusona lesi sahluko. Lolu lwazi lutholakale ngokulandela izindlela zokuqoqa ulwazi okuphawulwe ngazo esahlukweni sesithathu, lapho kuphawulwe khona ngezindlela zokuqoqa ezilandelayo:

- Eyokuxoxisana namalungu omphakathi
- Eyokuzibonela mathupha kwenzeka izinto
- Eyokuqoqa ulwazi kusetshenziswa isiqophamazwi
- Eyokusebenzisa iphepha lezinhlelo zemibuzo
- Eyokuxoxisana ngocingo
- Eyokusebenzisa ulwazi lwabanye ababhali

Ngezansi kuzothukululwa ulwazi olwatholakala ngokuphendulwa kwemibuzo eyayiqukethwe amaphepha ezinhlelo zemibuzo nokuyiyona mibuzo eyasetshenziswa njengesisekelo semibuzo lapho kuxoxiswana namalungu omphakathi.

5.2 Okutholakele

Ngesikhathi sobandlululo eNingizimu Afrika, kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli lizwe. Lokho kwenza amasiko agcina eseya ngokushabalala. Lokho kwenza futhi ukuba kube khona ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini.

Nalapha embonini ucwaningo lutholile ukuthi nakuba amasiko esaqhakanjiswa kepha akusafani nasekuqaleni lokhu okudala uqhekeko phakathi kwezinhlanga ezahlukene ezitholakala embonini yamatekisi.

Ucwaningo luthole ukuthi alukho uhlanga olunamasiko asemqoka nabalulekile ukudlula awezinye izinhlanga. Yilelo nalelo siko lisemqoka kakhulu esizweni salo. Luphinde lwakhanyisa indlela abantu abasembonini yezokuthutha ematekisini ukuthi baphila kanjani yize noma bengekho emakhaya. Yize noma le mboni idume ngezigameko zodlame kepha kukhona okuhle okwenziwayo njengokulondolozwa kwamasiko abo. Lokhu kugqugquzela ukuphila nokuphilisana kusiza kakhulu ngoba kugwema kakhulu lezi zigameko ezingalungile zodlame.

Abantu besizwe esimpisholo baqhakambisa ikakhulukazi, inhlonipho, ukuzwana, ukusizana, ukuphilisana nokunye nje okuchaza kabanzi ngempilo yesizwe esimpisholo sobumbano. Ucwaningo luphinde lwathola ushintsho ngokwamasiko okudalwa ukufudukela emadolobheni.

Kutholakale kwaphinde kwadingidwa kabanzi ngosikompilo oluphilwa embonini yezokuthutha amatekisi. Kwaphinde kwakhanyiselwa nokufundisa isizwe saseNingizimu Afrika ngazo lezi ndlela zokuphilisana kwezinhlanga ezahlukene kule mboni. Ucwaningo luphinde lwathola ukubaluleka kakhulu kwamasiko endlu empisholo kanye nokubaluleka kwesiko jikelele empilweni yomuntu ophila kulomhlaba.

Okunye okugqamile nokutholakele kulolu cwaningo ukuthi abantu abayiqondi kahle indlela okuphilwa ngayo kule mboni. Luphinde lwasusa isithombe esibi esakheleke emiqondweni yabantu sokubheka le mboni eyenganyelwe abebala elimpisholo ukuthi nayo iyafana nazo zonke izimboni zokusebenza. Ucwaningo luthole ukuthi lemboni iwumgogodla womnotho omkhulu wabantu abamnyama walapha eNingizimu Afrika futhi ikhoselise abantu abaningi ngaphansi kwayo. Ucwaningo luphinde lwathola ukuthi umuntu uyisibuko sekhaya lapho edabuka khona, uma ephila impilo yobudlova, lokho kuveza ikhaya nemfundiso akhuliswe ngayo. Kanjalo futhi uma umuntu ephila impilo yokuhlonipha nokwazisa abantu, lokho futhi kuveza ikhaya lapho evela khona.

Ucwaningo luthole ukubaluleka kokulondolozwa kwamasiko ukuthi angashabalali. Luphinde lwathola ukuthi amasiko kanye nemikhuba ephilwa emakhaya iyafana ncamashi naleyo ephilwa ezibayeni zamatekisi. Imidlalo eyenzeka ekwaluseni, iyefana futhi ncamashi naleyo edlalwa ematekisi. Ekugcineni ucwaningo luphinde lwathola futhi ukuthi le mboni ayenganyelwe isizwe samaZulu kuphela. Kuzogqama futhi ukuthi usiko luyimpilo kanti futhi nempilo iwusiko. Lokhu kusho ukuthi umuntu ulawulwa isiko ukuphila kwakhe kanti futhi nesiko lilawulwa ukuphila komuntu, zombili lezi zinto ziyasebenzisana ngokulinganayo.

5.3. Ukubaluleka kwesibaya

Imfuyo inendawo lapho igcinwa khona. Kule ndawo yilapho igcineka khona iphephile, ikakhulukazi ngezikhathi zobusuku. Leyo ndawo ibizwa ngokuthi isibaya. Isibaya siyinsika yomuzi. Yisibaya esikhombisa odlulayo ukuthi umuzi ungowomnumzane. Esibayeni yilapho kunqwabelene khona amagugu omndeni. Isibaya siyinqolobane yala magugu. Uma sibheka isibaya ngokwenkolo. Siyithempeli leSintu. Isibaya ngokwempilo nangokweso lenyama sihlala imfuyo yekhaya.

Umnumzane nguye umninisibaya. Umninimuzi nguye olawulayo ngokumele kwenziwe esibayeni sakhe. Umnumzane uyinkombandlela emadodaneni akhulayo, kwazise phela indlela ibuzwa kwabaphambili. Ziningi izinto ezenzelwa esibayeni, ukusenga lona okungumsebenzi wabafana. Kunemithetho yakhona elandelwayo uma kusengwa.

Ukuqoshama komfana ngelinye lemithetho ekufanele umfana alilandele lokhu kumqeqeshela ukubhekana ngqo nekusasa. Ikusasa lakhe liyikho ukuqoshama cisho impilo yakhe yonke.

Njengoba bekucwaningwa ngokugcinwakulondoloza nendlelakuphila nosikompilo lwabantu abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi. Ucwaningo luthole ukuthi abantu abasembonini yamatekisi baphila impilo efanayo nabayiphila emakhaya. Yize noma besemadolobheni kepha indlelakuphila abayilahli. Okutholwe ucwaningo wukuthi, abantu abangamaZulu ematekisini, izinto ezingamagugu bayazihlonipha futhi bazilondoloze. Ucwaningo luthole ukuthi ezibayeni zamatekisi kwenzeka ngendlela efanayo naleyo eyenzeka ezibayeni zezinkomo emakhaya. Isibaya kanye nezinkomo kubaluleke kakhulu esizweni samaZulu, ngoba yikho okuxosha ikati eziko. Lokhu okufanayo nasematekisini, inhloso ukuxosha ikati eziko. Umnumzane onesithunzi uba nomhlambi ogcwele zinkomo.

5.4 Isiko lokusiselana

Isizwe samaZulu sidume ngokuba yisizwe esinobubele nezandla ezihlale zivulekile. Umuntu ongumZulu akaze wasina ngethambo lomunye uma embona eswele, ehlwempu kepha uyaye afune izindlela zokumsiza. Uma kuwukuthi lowo oswele udlala umashayandawonye ngoba engenamfuyo, omunye womphakathi ube esemsisela. Ucwaningo luthole ukuthi, uma usisela umuntu awumniki inkomo eyodwa phaqa kepha umnika ezimbalwana ngoba inhloso yaleli siko ukuthi athole okuya ethunjini ikakhulukazi amasi. Akulula ukuthola amasi ongondla ngawo umndeni wonke ngenkomo eyodwa. Kodwa ngokushintsha kwezikhathi, umuntu wamukela lokho aphiwa khona.

Ucwaningo luthole ukuthi abantu abangamaZulu embonini basabambelele esikweni lokusiselana nokuphana ngenhloso yokuphembela omunye umuntu ukuze axoshe ikati eziko. Uma umshayeli esesebenzisane nomnikazi wetekisi isikhathi eside, imvamisa kuyaye kube iminyaka elishumi. Umnikazi wetekisi umnika itekisi kanye nomzila oqondene naye ngenhloso yokuthi nase azithuthukise aphembe naye. Lokhu akwenzeki kubashayeli kuphela, kepha nakwamanye amalunga aleyo nhlangano asenesikhathi eside engaphansi kwaleyo nhlangano, singabala abalawuli bemigqa nomsebenzi (*queue marshals*) kanye nabasebenza ehhovisi lenhlangano. Leli siko libukeka lilekelela kakhulu esizweni ngoba kuvuleka amathuba nakwabanye abantu.

Ucwaningo luphinde lwathola ukuthi le mboni ikhoselise abantu abaningi abahlomulayo ngayo, nabo bayakwazi ukuthi bazithuthukise futhi bahlomule, lapha singabala, ukuqashwa kwabashayeli, abawashi bezimoto, abadayisa ezibayeni zamatekisi, nabanye abaningi. Ngaphandle kokusiza lowo osuke esiselwe naye umsiseli uyasizakala kwesinye isikhathi.

Uma isibaya sakhe singenelwa ubhubhane lwesifo, sishaya siqothe umnikazi uyaphepha ngoba uyazi ukuthi lezo azisisile ziphephile ezifweni ngoba zona zikude nekhaya.

Uma futhi umnumzane kwenzeka iNkosi imudle isibaya ngecala elithile, imfuyo esisiwe iyasinda akwazi ukuthi abuye aphembe ngayo. IsiZulu siyasho ukuthi izandla ziyagezana.

5.5. Indlela yokungcweka

Ukungcweka yisikhungo lapho umgogodla wempilo yomfana wakheka khona. Umfana ufunda inhlonipho ayithola ngokuhlonipha izingqwele elandela imiyalo yazo noma eminye engayithandi. Yilapho efunda khona ukubekezela, kuthi noma zimnetha, eqhathwa ngenkani kodwa nangomuso avukele khona. Ufunda nokuthi akhule abe yindoda eqotho yangomuso. Yingakho nje singeke sababeka icala abadala uma bekhala sebebona umfana egcwaneka bese bethi kudalwa ukuthi akazange akhishwe igazi elibi ekwaluseni noma umfana uma engaphaphami, eyimfecemfece, eyintekenteke wenkobonkobo yegwala, bavele balibeke ngembaba bethi akelusanga.

Ucwaningo luthole okufanayo ngomdlalo wokungcweka obonakalaowenzeka nalapha ezibayeni zamatekisi. Phela lapha nakhona kuyafana nokuthi kusekwaluseni. Kuningi okwenziwayo njengehloso yokuqeqeshana, ukucobelelana ulwazi, ukukhulisana, nokunye nje okuyimidlalo eyakhayo. Kunezindlela okufundiswana ngayo impilo nendlela yokusebenza. Esikhathini esiningi kuyancokolwa nje ngomlomo. Njengoba lapha ezibayeni zamatekisi kufana nokuthi baluse izinkomo zabo emadlelweni, kuba namagama abaqambana wona ngehloso yokungcweka. Nasekwaluseni, uma kungcwekwa, umfana uthola izibongelo zobunsizwa ezihambisana nobuqhawe bakhe. Nalapha embonini akhona amagama aqanjwa esingasho ukuthi awobunsizwa.

5.6 Ukuhlonipha umuntu omdala

Ubukhona bomuntu omdala ekhaya kwakuyigugu futhi kuhlonishwa. Kwakunomehluko omkhulu emzini lapho izingane zizihlalela zizodwa kunomuzi lapho kunomuntu omdala. Izingane zazingalokothi zikhulume noma zenze into eziyithandayo. Ulimi lwazo zaziluhlaziya zigweme inhlamba nokusebenzisa amagama angasile ukutshengisa inhlonipho kumuntu omdala. Inhlonipho yayenza ukuthi izingane zigweme ukwenza izinto ezingasile ngaphakathi kwekhaya. Kwakulindeleke ukuthi kungabi kwampunzi idla emini lapho kukhona umuntu omdala, wayeyala, ekhuza, ebonisa abuye afundise.

Ucwaningo luthole ukuthi isizwe samaZulu sasekelwa phezu kwesiko lenhlonipho kusukela emandulo. Inhlonipho ingumuntu uqobo. Umuntu omuhle kamuhle ngaphandle kwenhlonipho nohlakaniphile kahlakaniphile uma engenayo inhlonipho. Inhlonipho iyinsika yesizwe. Impilo yesizwe incike ekuhlonipheni. Inhlonipho iyikho konke, inguMvelinqangi uqobo, iyisiko nomlando kanye nempilo yesizwe. Inhlonipho ingenye yamasiko isizwe sakwaZulu esidume ngayo. Ingane ikhuliswa ngenhlonipho ekhaya ukuze ikwazi ukuphilisana nabantu nasekuhambeni.

Luphinde lwathola indlelakuphila embonini yamatekisi isabambelele kakhulu kulo leli siko lokuhlonipha. Ucwaningo luthole ukuthi uma behlangene besebenza ndawonye sebephilisana njengomndeni. Impilo abayiphilayo iyafana ncimishi nempilo ephilwa emindenini yasemakhaya. Kuba khona umuntu omdala omele leyo nhlanagano yamatekisi oqikelela ukuthi abasebenzi bayahloniphana kanye nabagibeli futhi bayahlonishwa. Uqikelela ukuthi indlela efanele yokukhuluma iyalandelwa, amagama ahlambalazo nanenhlamba ayagwenywa. Phela lapho kungekho khona inhlonipho, nendlela ayikho. Phela ukwanda kwezimpi nabantu abayizidlova kudalwa ukulahleka kwenhlonipho.

5.7. Imvunulo esizweni sakwaZulu

Ucwaningo luthole ukuthi imvunulo esizweniSakwaZulu ibaluleke kakhulu ngoba ikhombisa ubuwena. Luphinde lwathola ukuthi imvunulo iyahlukana ngokwemicimbi esuke ibanjelwe. Luphinde lwathola ukuthi ukuguquka kwezikhathi kudale ukushintsha kwendlela abantu abagqoka ngayo. Ucwaningo luthole ukubaluleka kokugqoka ngedlela efanele nehloniphekile. Ukugqoka kukunika isithunzi ebantwini futhi uhlonipheka. Luphinde lwathola ukuthi embonini yamatekisi iyaqikelelwa indlela yokugqoka ngendlela efanelekile.

Ucwaningo luthole ukuthi kukhona ikomidi elibhekele ukugqoka kanye nenhlanzeko liyakuqikelele ukuthi lo mgomo uyalandelwa ngendlela. Ucwaningo luthole ukuthinjengoba lapha embonini kusetshenzwa ngokuthutha umphakathi, kubalulekile ukuthi umphakathi ubone abasebenzi bemboni behloniphekile. Kunezimpahla ezingavumelekile ukuba zigqokwe embonini ngabasebenzi, isibonelo, izimpahla eziveza umzimba, ophaqa, izikhindi, nezinye nje ezehlisa isithunzi. Umuntu ophula lo mthetho wendlela yokugqoka uyajeziswa.

5.8. Ukukhalelana ngokudlula kwelunga

Ukufelwa kubuhlungu. Kusuke kuxebuke inyama enyameni. Abantu asebephile ndawonye isikhathi eside bagcina benyamanye. Baphila ngokubambisana nokuhambelana kukho konke abakwenzayo. Bagcina bemunye nangemiphefumulo.

Ucwaningo luthole indlelakuphila ngosiko lokukhalisana uma kudlule ilunga lapha embonini, inhlangano ikhipha amakhumbi azothwala abantu ababesenza nomufi ukuba beyokhalisana nomndeni. Lawo makhumbi awahambi nje elambatha kepha ahamba nemali yesoso. Kuyahlukana ngokwezinhlangano. Ezinye zithwala zonke izindleko zomngcwabo. Kuwumthetho futhi kuphoqelekile ukuba ilunga nelunga likhiphe imali engangekhulu lamarandi *(R100.00)* ukukhalisa lowo mndeni oshonelwe. Uma kulinganiswa leyo mali uma isihlangene yiba izinkulungwane ezingamashumi amane (*R40.000*).

Ucwaningo luthole ukuthi lokhu kukhombisa ukubumbana okukhulu bobuntu futhi kukhomba ukuthi ngempela bawumndeni. Lobu Buntu bokuphilelana akugcini kuphela uma kukhona oshonile.

Uma kukhona ilunga elithize enhlanganweni eliphathekile, libandakanyeke engozinini yemoto noma linenkinga edinga imali, kuyahlangasiwa futhi ukuba liyakwazi ukuthi lelo lunga ukuxosha ikati eziko ngesikhathi lisahleli ekhaya.

5.9 Izahluko ezifingqiwe

Isahluko sokuqala: isingeniso, intshisekelo kanye nomlando ngesihloko okucwaningwa ngaso.

Kulesi sahluko kuthintwe isingeniso ngosiko-mpilo oluphilwa embonini yezokuthutha ematekisini. Kwaphinde kwabhekwa indlela ekusetshenzwa ngayo kulemboni.

Isahluko sesibili: Ukubuyekezwa kwemibhalo efundiwe

Okuthintiwe ngaphansi kwalesi sihloko ukugxilwa emiqingweni eseke yashicilelwa kanye neminye esashicilelwa ngaphansi kwesihloko sosiko-mpilo, ukuphila kanye nokuphilisana embonini yezokuthutha ematekisini.

Isahluko sesithathu: Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Kulesi sahluko kukhulunywe ngezindlela ezilandeliwe ukwenza ucwaningo, injulalwazi, amasampula, indlela yokuqhuba ucwaningo, ukwethembeka kolwazi oluqoqwayo amasampula, indlela yokuqhuba ucwaningo, ukwethembeka kolwazi oluqoqwayo.

Isahluko sesine: ukwethulwa kolwazi olutholakele

Kulesi sahluko kwethulwa ulwazi oluzotholakala ngesikhathi kwenziwa ucwaningo ukuzelube nesisindo kahle lolu lwazi luzokwethulwa ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emikhakheni okubhekenwe nawo.

Isahluko sesihlanu: okutholakele nesiphetho

Lapha kubhekwe amazwibela ngezinhloso zocwaningo kanye nemiphumela etholakele ngesikhathi lwenziwa. Kube sekwenziwa iziphakamiso ngemiphumela etholakele kwphinde kwagqugquzelwa ukubaluleka kokuqhuba ucwaningo olufanayo noma oluphonsa inselelo kulolu okukhulunywa ngalo.

5.10 Izincomo

Uma sibheka lokhu okutholakele ngesikhathi kwenziwa ucwaningo singancoma ukuthi kuphinde kwenziwe olunye ucwaningo olunzulu mayelana nokuphila kanye nokuphilisana ngokosikompilo embonini yamatekisi ukubheka ukuthi eminyakeni ezayo lukhona yini ushintsho kanye nenqubekela phambili ekuhloniphaneni kanye nokubekezelelana.

Kungabuye kunconywe futhi bonke abashayeli, abalawuli ababhelene nokusebenza kwamatekisi kanye nabanikazi bamatekisi ngokuhlukana ngezinhlangano. Singaphinde sincome futhi ngobumqoka bokugcina isiko kanye nayo yonke imikhuba ehambisana nesiko lokuphilisana, ukubekezelana, ukuhloniphana kanye namanye akha ubumbano ebantwini. Uma abantu okuyibona abaqokiwe asebemnkantsha ubomvu embonini yamatekisi bengaludluliseli lolu siko lokubumbana, lokho ke kobe kuchaza ukufa kwesiko lalowo muntu kanye namagugu esizwe sakhe. Okuphinde kwagqama ukuthi isiko yinto efundwayo umuntu akazalwa nayo ngakho nabasakhula kumele bafundiswe ngalo ukuze amasiko engashabalali aphinde futhi adluliselwe kwizizukulwane ezizayo.

5.11 Iziphakamiso zocwaningo olungenziwa esikhathini esizayo lususelwa kulolu

EsiZulwini amasiko maningi kakhulu kanti abacwaningi abakafinyeleli ekutheni bacwaninge ngawo wonke ngobungaka bawo. Ukuqhubela phambili ucwaningo ngamasiko kusekuningi okungenziwa, njengalokhu amasiko eguquka minhla namalanga futhi esaqhubeka nokuguquka. Ebantwini abangamaZulu. Yonke into ephathelene nokuphila ihambisana nesiko elithize, ngaleyo ndlela kuyacaca ukuthi luningi ucwaningo olusangenziwa emasikweni esiZulu. Kungabhekwa ucwaningo ekuguqukeni kwemikhosi yesizwe samaZulu. Kulokhu kusengabhekwa amasiko afana namasiko lapho kuhlangana khona amabutho emcimbini, indlela ekwenziwa ngayo naleyo ekwakwenziwa ngayo emandulo kungakafiki abamhlophe. Izindlela abazali abakhulisa ngayo izingane bezicijela ukuziphatha uma zisekuhambeni.

Kungabuye kwenziwe ucwaningo ngemithelela yokuhlangana kwezizwe ezingafani ekuguqukeni kwamasiko. Kungabhekwa ukuguquka kwesikhathi ukuthi kunamthelela muni emasikweni. Esikhathini sanamuhla sekwabakhona namalungelo. Kusanga cutshungulwa ngemthelela yamalungelo afike nombuso omusha emasikweni esiZulu.

5.12 Isiphetho

Isihloko salolu cwaningo sithi "**Ukugcinwakulondolozwa kwendlelakuphila nosikompilo lwabantu abangamaZulu ezibayeni: ucwaningo olubheka imboni yamatekisi**". Kulolu cwaningo, umcwaningi ubezama ukuphendula imibuzo eminingi mayelana nendlela abantu embonini yamatekisi abaphila futhi abaphilisana ngayo uma besezibayeni.

Ukujula kwamasiko esiZulu kukucacisa obala ukuthi lesi isizwe esikhulu futhi esinamasiko angathathwa njengamasiko anzima. Basekhona abantu ababuka amasiko njengento esabalulekile futhi esadinga ukugcinwa. Kuyacaca ukuthi imiphakathi idabuka phakathi ngenxa yamasiko okungagcina kwehlukanise isizwe phakathi. Kuyavela futhi ukuthi ukugwema lolu qhekeko kusangaba nemizamo ethize yokugwema lokhu. Singeqinisekise ukuthi leyo mizamo kungaba eyophumelela ngempela yini.

Ukuthuthukiswa kwesiko lihambisane nezidinga zesikhathi abantu abaphila kuso ukuze lizohambisana nawo wonke umuntu kungabibikho abacindezelekayo, nekubonakala isiko lichema nabo.

Kungaba yinto enhle ukuthuthukiswa kwamasiko ngoba wonke umuntu engathola ukugcina isiko ngendlela elinganayo, ngaleyo ndlela kungaba kuncane ukuhlukana kwabantu ngemibono ephathelene namasiko.

Lolu cwaningo beluhlose ukuveza indlela abantu abasembonini yezokuthutha ematekisini ukuthi baphila kanjani yize noma bengekho emakhaya. Yize noma le mboni idume ngezigameko zodlame kepha kukhona okuhle okwenziwayo njengokulondoloza amasiko abo. Lokhu kugqugquzela ukuphila nokuphilisana kusiza kakhulu ngoba kugwema kakhulu lezi zigameko ezingalungile zodlame. Abantu besizwe esimpisholo baqhakambisa ikakhulukazi, inhlonipho, ukuzwana, ukusizana, ukuphilisana nokunye nje okuchaza kabanzi ngempilo yesizwe esimpisholo sobumbano.

Ukuthola ulwazi obeludingeka indlela yekhwalithethivu esetshenziswe kulolu cwaningo. Izindlela ezahlukene zokuqoqa ulwazi ezisetshenziswe kulolu cwaningo nazo ziveziwe kanye nokuthi zisetshenziswe kanjani ukuqoqa ulwazi. Lokho kuxube imibuzo engahlelekile ebibuzwa abantu abangamaZulu embonini yezokuthutha amatekisi esifundazweni sase-Gauteng, edolobheni lase-Johannesburg, kusetshenziswa isiqophamazwi kanye nokubuyekezwa kwemibhalo. Kuvezwe nokuthi amalungelo ababambiqhaza kanye nolwazi abalunikezile kuzovikelwa kanjani kuveziwe kulolu cwaningo.

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