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UCWANINGO OLUNZULU NGOKUSETSHENZISWA KWESATHAYA EMCULWENI WOMASIKANDI NOMTHELELA EKUPHILISANENI KWABANTU

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Amazwi okubonga

Mina Dumisani Ephraim Khumalo ngidlulisa ukubonga kubona bonke ababe nesandla ekufezekisweni ngempumelelo kwalolu cwaningo.

Ngibonga isikhungo iWits University ngokunginikeza ithuba eliyingqayizivele lokuvelela ngalolu cwaningo kanye nokungethemba ekwethuleni lolu cwaningo ngolimi lwami lwendabuko.

Ngiphakamisa ukuzibongela nozikuthoba kuDokotela E.B. Zungu obe nesandla nokuzinikela ekungiyaleni nasekungikhuthazeni ngenhloso yokuqinisekisa ukuphumelela kwalolu cwaningo.

Kuwona wonke amaciko omculo womasikandi anikele ngesikhathi sawo ukuze abe nezingxoxo nami: UShobeni Khuzwayo, uTenene Khumalo, uLuve Dubazana, uLungelo Vilana, uQhoshangokwenzakwakhe, uKhuzani Mpungose, uMthandeni Manqele, uGadla Nxumalo, nabo bonke abaculi namaqembu omculo womasikandi engingazange ngababala.

Ngibonga umsakazeli womphakathi inhlangano ye*SABC* ngezinhlelo ezifana no*Sigiya ngengoma* kanye nalezo zethelevishini *Ushuni Kamaskandi* nohlelo i*Khuzani Boh* ngokungikhanyisela ngezinhlaka neminye imibuzo nezimpendulo ebengingazange ngakucabanga phambilini.

KuMnumzane uBonga Khumalo noSifiso ‘Magubhidamu’ Khumalo ngolwazi lwabo kanye nokuzikhandla ekutholeni imininingwane yababambiqhaza nolwazi abanalo endimeni yomculo womasikandi.

Ngibonga kakhulu kunkosikazi umaButhelezi ngokungibekezelela esikhathini esinzima sokwenziwa kwalolu cwaningo kanye nasezindleleni ezahlukene ebengizithatha ngigcine ngikude nekhaya. Ngibonga abantwana bami ngokungihlonipha ekuqhubeni lolu cwaningo. Ngingeze ngakhohlwa umndeni esizweni sikaMinyela nesizukulwana sikaMagece noGebhuzizulu sonkana ngokuthembela kimina ekumeleni igama lesizwe sakithi.

Ngibamba ngazo zombili ekwesekweni engikuthole ngalesi sikhathi socwaningo, uMdali aze anibusise.

Iqoqa

Umculo womasikandi uwuhlobo lobuciko olunezimpawu ezahlukene nokwenza uvelele uma uqhathaniswa nezinye izinhlobo zobuciko. Ukusondelana kwawo nezimpilo zabantu, indlela yokuphila kanye nokukwazi ukwethula imibono ephathelene nezinto umphakathi osuke ungabaza ukukhuluma ngazo, kwenza lolu hlobo lomculo luphinde lube yingxenye enkulu ecacisa ngendlela abantu abamnyama ikakhulukazi labo abasemazingeni aphansi nanganakiwe abasuke bephatheke ngayo. Ucwaningo olunzulu ngokusetshenziswa kwesathaya emculweni womasikandi nomthelela ekuphilisaneni kwabantu, luphenya kabanzi ngobudlelwano ubuciko besathaya obunabo nalolu hlobo lomculo. Luphinde luphawule ngemithelela eyahlukene efezekiswa ukusetshenziswa kwesathaya njengengxenye emculweni womasikandi.

Kulolu cwaningo kugxilwe ekuthungathweni kolwazi mayelana nezizathu ezahlukene zabaculi zokusebenzisa isathaya kanye nemiphumela efezekiswa ezinhlakeni ezahlukene zomphakathi. Ucwaningo lusebenzise indlela yekhwalithethivu ukuqhuba izingxoxo, ukulalela amaculo ehlukene, kanye nokuthungatha imibono nolwazi ngalokho okuphathelene nesihloko esiphenywayo. Kusetshenziswe injulalwazi ye-*Hermeneutics* nezinye ezikhonze ngaphansi kwayo ukuhlaziya ulwazi ngemibono eyethulwa ngokusebenzisa isathaya emculweni womasikandi. Ucwaningo luphinde lwasebenzisa injulalwazi ye-*Communication Accommodation Theory* ukuhlaziya ukuphawula kwabantu ngemiphumela yesathaya emculweni womasikandi.

Imiphumela yalolu cwaningo inhlonze izizathu ezahlukene zokusetshenziswa kwesathaya emculweni womasikandi nezifaka phakathi kwazo ukuzakhela igama, ukuveza ubuqhawe ngokuzwana amandla phakathi kwabaculi kanye nokuqinisekisa ukuvama nokudayiswa komculo womasikandi. Lolu cwaningo luphinde lwathola ulwazi olusha mayelana nendlela umculo womasikandi ngokusebenzisa isathaya, onomthelela ngayo ekuzalekeni kwamagama amasha olimini, ukuguqulwa kwemiqondosimo yabantu kanye nokuphakamisa ithuba kwezohwebo namabhizinisi.

Abstract

Maskandi music is a form of art that has unique features which make it stand out from the other forms of music genre. Its close contact with people's lives, way of life, and its ability to express ideas about issues that society is reluctant to address make this type of music genre assume a big part of how African people, especially the lowly and neglected present how they feel.

An in-depth study of the use of satire in maskandi music and the impacts on social cohesion further investigates the relationship between the art of satire with maskandi music genre. It also comments on various implications of the use of satire as part of maskandi music.

This study focused on the exploration of information from various maskandi artists' reasons for using satire and the effects achieved in different societies.

The research uses the qualitative approach to conduct interviews and listen to a variety of songs, as well as search for information and ideas on the topic under investigation. Hermeneutics philosophy and semiotics as its subsequent theory were used to analyze information on ideas presented through satire in maskandi songs. The study also employed Communication Accommodation Theory (CAT) to analyze people's comments on the effects of satire on maskandi music.

The results of this study identified various reasons for the use of satire in maskandi music including, maskandi artists making a name for themselves, expressing heroism through artists, and ensuring the popularity and marketing of their music.

This study also acquired new insights into how maskandi music, through the use of satire, contributed to the emergence of new terminology in the language, the transformation of attitudes, and the promotion of trade and business opportunities.

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ISAHLUKO SOKUQALA

ISENDLALELO JIKELELE SOCWANINGO

1.1. ISINGENISO

Umculo womasikandi yingxenye yobuciko ebonakala inesasasa elikhulu kakhulu ezweni laseNingizimu-Afrika. Ukuthakaselwa kwalolu hlobo lobuciko akusagcini nje ngokuba sezindaweni zasemakhaya kanye nasebantwini asebekhulile, kodwa ezindaweni zasemalokishini, emadolobheni nasezikhungweni zemfundo ephakeme kubonakala isivinini sokudlondlobala kwalobu ciko sikhula ngamandla nalapho ngisho nentsha ibukeka ikuthokozela ukuba yingxenye yalobu ciko. Muva nje, nezinhlelo ezahlukene kumabonakude zibonakala zisebenzisa umculo kanye nabaculi bomasikandi ukuqinisekisa ukunxenxa ababukeli njengoba lolu hlobo lobuciko lunezinga elikhula ngesivinini ngabalandeli.

Ukusabalala kwalolu hlobo lobuciko esizweni samaNguni kanye nakwezinye izinhlanga kungenye yezinhlaka eziveza ubumbano esizweni esimnyama ezweni laseNingizimu-Afrika. Eminyakeni esiphila kuyo sibona ngisho nabebala elimhlophe beba yingxenye yalobu buciko nokwenza kubonakale kwendlaleka indima yokwehlukana kwezinhlanga kulo mculo. Lokhu kuvusa imibuzo mayelana nebanga elifishane elibonakala lihanjiwe ngasohlangothini lokucwaningwa kwalolu hlobo lobuciko.

Eminyakeni eminingi eyedlule, abacwaningi baphose itshe esivivaneni ngomculo womasikandi. Kulona lonke ucwaningo oseluke lwethulwa, ingxenye ehambisana nokusetshenziswa kwesathaya emculweni womasikandi kanye nomthelela ekuphilisaneni kwabantu ayizange yanikezwa ithuba. Lokhu kwenza lolu hlangothi lokusetshenziswa kobuciko lungabi nemibono kanye namaqiniso acacile nacwaningiwe angethula ulwazi olusemqoka ngalobu buciko.

Ucwaningo olusezithebeni lugxile emculweni womasikandi nendlela lo mculo osebenzisa ngayo isathaya njengengxenye yobuciko kanye nomthelela walesi senzo ekuphilisaneni kwabantu. Kunezizathu ezahlukene eziholele ekwenziweni kocwaningo ngomculo womasikandi. Phakathi kwalezi zizathu singabala (i) isizathu sokuqashelwa kwezinga nendlela umculo womasikandi olandelwa ngayo eminyakeni esiphila kuyona nalapho sibona abalandeli balolu hlobo lobuciko bengabantu abahlanganisa abadala nabancane, abesilisa nabesifazane, abafundile nalabo abangafundanga kanye nezinhlanga ezahlukene. Izizathu sesibili siphathelene nokuqashelwa kwendlela umculo womasikandi obonakala uthola ukunakwa ngayo ngabezezindaba,

emisakazweni, emaphephandabeni kanye nasezinkundleni zokuxhumana nalapho ukuqashelwa kwawo kusuke esikhathini esiningi kugxile ezintweni ezingezinhle nezingumphumela wendlela umculo owethulwa ngayo. Esizathwini sesithathu sokwenziwa kocwaningo ngomculo womasikandi kubandakanya ukuqashelwa kwendlela lolu hlobo lomculo olunobudlelwano ngayo nesizwe esimnyama ikakhulukazi uhlanga lwamaZulu. Ukuqashelwa kokusetshenziswa kolimi, izingxenye zesiko ezithinta indlela yokugqoka, ukuziphatha ngemibuthano eyahlukene kanye nokugcizelelwa kwempilo yansuku zonke yomphakathi wamaZulu. Konke lokhu okwethulwe ngenhla kube ngezinye zezizathu ezinqala nezibalulekile eziphakamise ilukuluku lokucwaningisiswa ngemibono eyethulwa kulo mculo, yindlela leyo mibono eyethulwa ngayo kanye nendlela yokuphilisana kwabantu.

Njengoba lo mculo uyingxenye yomculo wendabuko yabantu abamnyama, abantu bawusebenzisa kakhulu ukwethula ulwazi, ukudlulisa imibono kanye nokuzwakalisa indlela abazizwa ngayo emphakathini. Ukusetshenziswa kwesathaya njengengxenye yomculo womasikandi kubonakala kuvuna izithelo ezahlukene ebantwini abahlukene. Lokhu kufaka phakathi ukuthuthukisa ukulandelwa nokuthengwa komculo kanye nokuba yisikhali esisetshenziswa ngabaculi ukudlulisa imizwa eyahlukene. Kuphinde kugqame nohlangothi lokubhekana ngeziqu zamehlo phakathi kwabalandeli nabaculi kulo mculo. Lokhu kungenye yezingxenye ezisemqoka ezikhuthaza ukuthungathwa kolwazi ngaphansi komculo womasikandi.

Ukuze lolu cwaningo lulandeleke kahle kuzohlaziywa amagama aqukethwe esihlokweni. Amagama azochazwa kabanzi yilawa alandelayo: ucwaningo, ubunzulu, isu, isathaya, umthelela, umculo womasikandi kanye negama ukuphilisana kwabantu.

Ucwaningo

Uma bechaza *ukucwaninga* uNyembezi noNxumalo (1966) bathi yisenzo sokucubungula, ukuphenyisisa noma ukufunisisa. Ngale ncazelo singethula ucwaningo njengendlela elandela ukuphenyisiswa kwamaqiniso ehlukene ngenhloso yokuthola ulwazi ngalokho okusuke kufuneka. Ocwaningweni olusezithebeni kuthungathwa kuphinde kucutshungulisiswe ulwazi mayelana nokusetshenziswa kwesathaya emculweni womasikandi kanye nomthelela ukusetshenziswa kwale ngxenye yokucikoza onakho ekuphilisaneni kwabantu.

Igama lobu**nzulu** yibizo elakhiwe ngegama *nzulu* nelichazwa nguNyembezi (1992:387) ngokuthi ukujula okukhulu. Ngamafuphi, ukusetshenziswa lwaleli gama esihlokweni socwaningo

kugcizelela ukuhlolisisa ngokujula mayelana namaqiniso nemibono ephathelene nocwaningo olusezithebeni.

Isathaya i ichazwa ngemibono eyahlukene nokuzogxilwa kabanzi kuyona esahlukweni sesibili. Kule ngxenyana sizobheka incazelo kaMakhambeni (1989:104) nalapho echaza isathaya ngokuthi wuhlobo lwezinkondlo lapho sithola khona umbhali ethula imibono yakhe ngendlela esakuhlaba noma sakugxeka amaphutha noma izici kumuntu othile noma entweni ethile. Ngaphezu kwencazelo eyethulwa nguMakhambeni ngenhla, uTurner (1992) uphinde agcizelele nohlangothi lokwethulwa kwemibono ngendlela enokuhlekisa.

Uma echaza **umthelela** uNyembezi (1992:495) uthi yibizo elisho ukufaka isandla noma ingxenye yokukhulu. Ngamafuphi singaphinde sichaze umthelela njengesimo esiholela ekuveleni kwengxenye ethile egqamile.

Umculo womasikandi ungehlukaniswa izingxenye ezimbili njengoba igama lehlukanisekile. Ingxenye yokuqala yileyo echaza umculo nowethulwa nguNyembezi (1992:67) ngokuthi yibizo elisho ukuhlabelela noma ukwenza umsindo omnandi ngephimbo. Ingxenye yesibili egameni elichazwayo idingida umasikandi. Uma echaza umasikandi uNtuli (1990) ubeka ngokuthi wuhlobo lomculo wesintu osebenzisa izibongo ukudlulisa nokugcizelela umlayezo njengengxenye yobuciko. Ulwazi oluthe xaxa ngomculo womasikandi luzophinde lwethulwe esahlukweni sesibili lapho kubuyekezwa khona imibhalo eyahlukene.

Ukuphilisana kwabantu kungathathwa ngendlela abantu abalawula ngayo impilo, ukwazisana kanye nobudlelwano babo bansuku zonke.

1.2. Izinhloso zocwaningo

Umculo uyindlela ebalulekile ekuhlanganiseni abantu kanye nasekuthumeleni imiyalezo eyahlukene nengafinyelela ngezindlela ezahlukene ezindlebeni zabantu ngokwahlukahlukana. Lolu cwaningo luhlose ukuthungatha nokwethula ulwazi ngomculo womasikandi kanye nezindlela ezisetshenziswa ngamaciko ehlukene. Lokhu kubandakanya ukungcweka lapho amaciko esuke esebenzisa isathaya ekwethulweni kwezindikimba ezahlukene kulolu hlobo lomculo.

Inhloso yesibili yalolu cwaningo ngukucubungula kabanzi indlela ukusetshenziswa kokungcweka ngesathaya emculweni okwamukeleka ngayo phakathi kwabalandeli bomculo kanye naphakathi

kwamaciko uqobo. Lokhu kuhlelwe ngenhloso yokubuyisa isithunzi emculweni womasikandi kanye nokugcizelela inqubo yokubambisana nobumbano phakathi kwamaciko nabalandeli.

Ucwaningo luhlose futhi ukucubungula indlela ukusebenza kwesathaya nezimpawu zayo okungaba nomthelela ngayo ekuphilisaneni kwabantu kanye nasekulawuleni indlela yokuphila. Ngalezi zizathu ucwaningo luzophinde luqhamuke nekhambi ezinxushunxushwini ezikhona phakathi kwamaciko ehlukene kanye nabalandeli nokubangelwa ukusetshenziswa kwesathaya nezingxenye zayo ezahlukene emculweni womasikandi.

Okokugcina lolu cwaningo luhlose ukwethula ulwazi mayelana nendlela umculo womasikandi nohlangothi lokusetshenziswa kwesathaya okunegalelo ngayo olimini, ukusunguleka kwemikhuba ethile kanye nezindlela ezitsha zokuhumusha umculo nowabe waziwa njengohlobo lomculo othakaselwa kakhulu ngabantu abangafundile noma abangamabhinca.

1.3. Isidingo sokwenza lolu cwaningo

Umkhakha wezomculo ikakhulukazi umculo wendabuko usube nabacwaningi abaningi abaphose itshe esivivaneni nalapho becwaninge ngezinhlaka ezahlukene ezibandakanya ukuvezwa kwamandla obulili emculweni (Zondi, 2008), amasu emculweni womasikandi (Ntombela 2011), ukuqhathaniswa komculo womasikandi neminye imiculo, ukuvezwa kokukhononda ezingomeni zomculo wamasikandi nokunye okuningi. Lolu cwaningo lunesidingo esikhulu njengoba luthungatha ngokusebenza kwesathaya nezingxenye zayo ezahlukene emculweni womasikandi. Lapha kuzodingidwa kabanzi ngalezo zingxenye zesathaya ezisetshenziswa ngamaciko ehlukene endimeni yomculo womasikandi, izizathu zokusetshenziswa kwalezi ngxenye emculweni kanye nomthelela oba khona phakathi kwabalandeli balo mculo kanye nasebudlelwaneni bamaciko ehlukene.

Ukusetshenziswa kwesathaya nezingxenye zayo emculweni kuzophinde kulekelele ekwakheni ubudlelwano phakathi kwendlela le ngxenye yokucikoza esetshenziswa ngayo eminxeni eyahlukene yezobuciko esingabala kuyo imidlalo yethelevishini, izikhangiso, ukwethulwa kwemibono emaphephandabeni kanye nokusungulwa kwamaculo ehlukene kwezinye izinhlobo zomculo.

Umculo womasikandi ubonakale uhlaselwa yisihlava esingesihle nesesidonse amehlo ngisho nasezinhlakeni zikaHulumeni nalapho uNgqongqoshe wezobuCiko namaSiko uNathi Mthethwa waze wangenelela ekhalima amaciko (Hlope, 2018). Lokhu kulandela ukulahleka kwezinsika nezimpande zalolu hlobo lobuciko nezazihambisana nokuba yingxenye enkulu ekubumbeni umphakathi waseNingizimu-Afrika. Umcwaningi ubone kunesidingo esikhulu sokwenza lolu cwaningo njengoba luzothungatha ulwazi nemibono yabantu abehlukene ngendlela umculo womasikandi osubonakala uhanjiswa ngayo luphinde luqhamuke nekhambi ngohlangothi lwezincomo olungalekelela ekubuyiseni uzinzo phakathi kwamaciko nabalandeli, kuphinde kunxenxwe ubudlelwano obusha nobunokuthembeka nezithelo ezinhle nezinhlaka zikaHulumeni

Lolu cwaningo luzophinde luphose itshe esivivaneni mayelana namasu ehlukene okuhluza ubuciko bomlomo esingafaka phakathi kwabo izibongo zomdabu, izihasho, amaculo, izithakazelo kanye nengxenye yamagama obunsizwa ehlanganise nezidlaliso. Ngale ndlela lolu cwaningo lunezidingo ezesemqoka njengoba luzobe luhlanganisa imikhakha eminingi nevulelekile yezokucwaninga luphinde lwethule nezingxenye ezingazange zacwaningwa phambilini.

1.4. Inkuthazo yokwenza ucwaningo

Ukuze kwenziwe lolu cwaningo, umcwaningi ukhuthazwe ukubona izinga lokukhula komculo womasikandi nalapho usubonakala uthakaselwa ngisho nasemazweni omhlaba. Ngalesi zathu umcwaningi ubone kuyisu elihle ukuthi lolu hlobo lobuciko lucwaningisiswe kahle ukuze izimpendulo nezincomo ezingavela ocwaningweni zingalekelela ekukhalimeni amaciko nabalandeli ngamasu namava abangawasebenzisa lapho beqhathaniswa noma bebhekana nezinye izinhlobo zobuciko nalapho bebekwa esilinganisweni nobuciko basemazweni omhlaba.

Indlela umculo womasikandi oqaphela uphinde ugcizelele ukusetshenziswa nokugcinwa kolimi lwesiZulu iphinde yaba ngolunye uhlangothi ulukhuthaze umcwaningi ukuba enze lolu cwaningo nohloso yalo kungukusondela kubasunguli nabalandeli balo mculo ukuze bekhuthazwe ngokuqinisekisa ukugcina ulimi nesiko esizweni.

Ukuqhakanjiswa kokusetshenziswa kwezilimi zomdabu ezikhungweni nasezinhlakeni ezahlukene zikaHulumeni nalezo ezizimele, izikhungo zeMfundo ephakeme kanye nasezinhlelweni zemisakazo kunobudlelwano obukhulu nendlela umculo womasikandi oqinisekisa ngayo ukugcinwa kolimi lwesiZulu. Ngale ndlela umcwaningi uthole inkuthazo mayelana nendlela

umculo womasikandi ogalela ngayo uphinde ungenelele ezinhlakeni ezahlukene ngenhloso yokuqinisekisa iphupho lokuthuthuka kwezilimi zendabuko.

Ukuhlaziya uhlangothi lokucikoza kusetshenziswa izingxenye zesathaya emculweni womasikandi kanye nobudlelwano lokhu okunabo nomkhakha wezemfundo nosondelene kakhulu nomcwaningi kuphinde kwadlala enkulu indima ekukhuthazeleni ukwenziwa kwalolu cwaningo. Lokhu yingoba kuzokwethula ingxenye etsha yobuciko engasetshenziswa ezikhungweni ezahlukene lapho kufundiswa ngesathaya nobekuyinto ebingekho phambilini njengoba ukuhlaziywa kwesathaya bekuncike kakhulu ezinkondlweni, amakhathoni, imibhalo enxenxayo, izikhangiso neminye imibhalo ephathelene nezepolitiki ezweni nasemhlabeni jikelele.

Ucwaningo luphinde lwakhuthazwa yindlela ukuthakaselwa nokulandelwa komculo womasikandi okubonakala kukhula ngayo ezweni laseNingizimu-Afrika kanye nasemhlabeni jikelele. Lapha sibala ukubonaka ngisho kwabebala elimhlophe bebamba iqhaza emculweni womasikandi. Lokhu kugcizelela ibanga eselihanjwe yilolu hlobo lobuciko nosekusezingeni lokudonsa abantu abaningi emazingeni omhlaba. Ukucwaninga ngalo mculo kuyisu elihle lokuqhamuka nolwazi ngezici ezahlukene ezisebenza ngaphansi kwabo nokungasiza ekwandiseni ulwazi kulabo abangabe behambela leli lizwe kuphinde kukhulise nentshisekelo kwezokuvakasha.

1.5. Umklamo wocwaningo

Lolu cwaningo aluzukuthungatha ulwazi ngawo wonke amaciko nabalandeli bomculo womasikandi ezilimini zesiNguni. Kunalokho ucwaningo lubhekiswe kubaculi bomculo womasikandi abacula besebenzisa ulimi lwesiZulu kanye nakubalandeli balolu hlobo lobuciko. UNtombela (2011) wehlukanisa abaculi bomasikandi imikhakha emithathu nebandakanya labo enza izibonelo ngabo lapho ehlaziya imikhakha yomasikandi besiZulu, yilabo enze izibonelo ngamaculo abo ukwesekela imibono yakhe kanye nalabo acaphune ezinkulumweni zabo ngenkathi esekela imibono yakhe.

Kulolu cwaningo kuzolandelwa imigudu efanayo naleyo elandelwe ocwaningweni lukaNtombela. Ngaphezu kwalokho kuzophinde kubhekwe uhlangothi nemibono eqhamuka ohlangothini lwabalandeli balo mculo kanye nalabo abasezinhlelweni zemisakazo, abagqugquzeli bemicimbi kanye nezinduna noma abaholi bezindawo ezahlukene lapho kuhlala khona abantu abaningi abalandela umculo womasikandi.

Ucwaningo lugxile eziFundazweni ezimbili okuyisiFundazwe iZulu-Natal kanye nesiFundazwe iGauteng. Izizathu zokugxila kocwaningo kulezi ziFundazwe ngukuthi, esiFundazweni sakwaZulu-Natali yilapho omasikandi abacula ngolimi lwesiZulu abadabuka khona bese kuthi esiFundazweni saseGauteng kube yilapho iningi lamaciko, nabalandeli bomculo womasikandi abasebenzela khona kubandakanya nezizinda okuvame ukugqugquzelwa kuzo imicimbi eyahlukene yomculo womasikandi.

Ucwaningo luphinde lwanabela emarenki amatekisi ikakhulukazi lawo ahambela amabanga amade esuka edolobheni laseGoli eya amadolobheni akhele isiFundazwe sakwa-Zulu-Natali. Lokhu kungenxa yokuthi amarenki amatekisi, osomatekisi kanye nabashayeli bangabanye babantu abasondelene kakhulu nomculo womasikandi. Amaciko amaningi omculo womasikandi aphinde asebenzise izizinda zamarenki amatekisi ukuthengisa umculo wawo nokusondela kubalandeli okuvamise ukuthi kube ngabagibeli kanye nabasebenzi basemarenki.

Njengoba ucwaningo luthungatha ulwazi emculweni womasikandi, akuwona wonke amaciko ngaphansi kwale ndima okuxoxiswane nawo noma okusetshenziswe izingoma zawo kodwa kukhethwe lawo maciko asebenzisa isathaya emculweni wawo. Phakathi kwamaciko akhethiwe nezingoma zawo singabala laba abalandelayo: USipho ‘Thwalufu’ Khoza, uMpatheni ‘Mfaz’omnyama’ Khumalo, uZibokwakhe ‘Phuzekhemisi’ Mnyandu, uBhekumuzi Luthuli, uThokozani ‘*Somnandi*’ Langa, uMtshengiseni ‘Indidane’ Gcwensa, uKhulekani ‘Mgqumeni’ Khumalo, *Izingane Zoma*, Imithente, uKhuzani Mpungose, uMthandeni ‘*Igcokama Elisha*’ Manqele, u-Ali Mgube, uMusawenkosi ‘Khwelebhasini’ Majola, uMdumazi ‘Igeza lendalo’ Mhlongo, uMajotha Zungu, Abafana bakaMgqumeni, Amageza amahle, uScebi ‘Inkosi Yamagcokama’ Dlamini, uKhawulani ‘Njoko’ Mbambo, uSanele ‘Mzukulu’ Zulu, uMzukulu kaNyathela nabanye abaculi endimeni yomculo womasikandi abafaka phakathi nalabo abasebasha abangadumile.

Kuphinde kwagxilwa ezinhlelweni zemisakazo ezifana nohlelo ‘uSgiya ngengoma’ olwethulwa nguZimiphi ‘itshitshi lesibhono’ Biyela, uhlelo ‘iSibhukuda kwesimanzonzo’ olushayelwa nguZimiphi Biyela. Yizinhlelo ezisakazwa ngezinkundla zokuxhumana ezifana nenkundla i*Maskandi Media*, *iNgizwe Mchunu FM* nezinye izinkundla zokuxhumana zabalandeli bamaciko ehlukene.

Ucwaningo luphinde lwanezela ngokucubungula ulwazi oluvela kolunye ucwaningo oseluke lwenziwa phambilini endimeni yomculo womasikandi kanye nasemaphephandabeni ethulela isizwe

izindaba ezenzeka ezweni. Kubuye kwabhekwa nezinkulumo ezahlukene ezethulwa ngamaciko, abasakazi, amaqoqo abalandeli ezinhlakeni ezahlukene kanye nabagqugquzeli bemicimbi lapho bethula izingxoxo emisakazweni nasezinkundleni ezahlukene zokuxhumama.

1.6. Imibuzo ezophendulwa

Inhloso yalolu cwaningo ukuhlaziya kabanzi ngokusetshenziswa kwesathaya emculweni womasikandi ukuqinisekisa ukukhula nokudlondlobala endimeni yalo mculo kanye nokuzakhela igama nogazi kubandakanya nomthelela leli lisu eliba nawo ekuhlalisaneni kwabantu abalalela nabalandela lo mculo. Imibuzo engenzansi isetshenziswe umcwaningi ekuthungatheni imibono eyehlukene ngesihloko esicwaningwayo.

1. Yiziphi izindlela zokucikoza esizetshenziswa kakhulu ngamaciko ekuzibongeleni nasemagameni ehlukene ezingomeni zomculo womasikandi?
2. Yimiphi imiphumela efezekiswa ukusetshenziswa kwesu lesathaya emculweni kamasikandi?
3. Ukusetshenziswa kwamagama nezindlela ezahlukene zokuzibongela kunamphumela muni ekukhuleni komculo nasebudlelwaneni babantu?
4. Ngabe lawa masu nesindlela zinamthelela muni ekukhuleni kobuciko nolimi lwesiZulu?
5. Imibono eyethulwa ngamaciko ehlukene emculweni inamuphi umthelela endleleni yokuphila yemiphakathi eyahlukene?
6. Yiziphi izinto ezibhekwa ngabalandeli uma bekhetha umculo namaciko abafuna ukuwalalela?

1.7. Izincwadi ezifundiwe

Ucwaningo lusebenziswe izincwadi ezahlukene emizameni yokuthungatha imibono yabacwaningi abehlukene kanye nokusekela imibono eyethulwe ocwaningweni. Phakathi kwezincwadi noma imibhalo efundiwe singabala izincwadi ezishicilelwe nezethula ulwazi olusukela emculweni wendabuko kuya emculweni womasikandi. Uhlangothi lwesibili yilolo olubandakanya izincwadi

ezibhalwe ngabanye abacwaningi ngomculo womasikandi. Ingxenye yesithathu yileyo ebandakanya ama-athikili noma amaphepha ocwaningo ngomculo womasikandi, amathesisi mamadezetheshini anobudlelwano nomculo wendabuko kanye nalowo womasikandi lapho abacwaningi abahlukene bebephosa itshe esivivaneni ngomculo womasikandi.

1.8. Izinjulalwazi ezisetshenzisiwe

Ucwaningo lusebenzise izinjulalwazi ezimbili ngelisu lokuhlaziya ulwazi olutholakele nokwethula imiphumela yocwaningo. Lezi njulalwazi kube yinjulalwazi ye*Hermeneutics* kanye nenjulalwazi i-*Communication Accommodation Theory.* Ukukhethwa kwenjulalwazi ye*Hermeneutics* kulandela izimpawu zayo zokukwazi ukulekelela ekuhumusheni ulwazi olwethulwa emagameni ehlukene ngaphansi kobuciko obuzobe bucwaningwa. Le njulalwazi izophinde ivumele ukuzaleka kwezinye izinsizakuhlaziya ezikhonzile ngaphansi kwayo ezihlaziya izimpawu olimini nendlela lezi mpawu ezingahunyushwa ngayo empilweni yabantu. Injulalwazi yesibili yona ikhethwe njengoba ilekelela ekucubunguleni indlela abantu abalawula ngayo indlela nezimo zokuxhumana emiphakathini abaphila kuyo. Esahlukweni sesithathu sizohluba udlubu ekhasini mayelana nemvelaphi, izincazelo kanye nezindlela zokusebenza kwamathiyori ethulwe ngenhla.

1.9. Izindlela zokuqoqa ulwazi

Umcwaningi ulandele imigudu eyahlukene yokuqoqa ulwazi ngaphansi kwendlela yekhwalithethivu. Kuphinde kwabanjwa nezingxoxo ngezindlela ezahlukene ngenhloso yokuthola ulwazi ngesihloko esisezithebeni ulwazi olunesisindo ngezindlela ezisetshenzisiwe luzokwethulwa ngokuphelele esahlukweni sesithathu.

1.10. Umlando ngomculo womasikandi

Ezingxoxweni eziningi esibe nazo kanye nasekuxhumaneni nemithombo eyahlukene ekuthungathweni kolwazi ngalolu cwaningo, kutholakale imibono eyahlukene ngemvelaphi yomculo womasikandi. Engxoxweni noGumede (2020), uVilana(2020) kanye noKhumalo (2020), kuvele ubudlelwano encazelweni yomculo womasikandi kanye naleyo eyethulwa nguNtuli

(1990:302). Ngokwalezi zincazelo ezivelile, umculo womasikandi usukela ezinkompolo lapho amadoda eyekade ehlala khona ukuze abe seduze nemisebenzi. Lesi sikhathi sokusuka kwabantu emakhaya bebheke ezimayini singasihlawumbisela ngezinkathi zaphakathi kweminyaka ye-1860 kuya ekuqaleni kweminyaka ye-1900. Lokhu sikusho ngoba kule minyaka kungesikhathi lapho kwatholakala kwaphinde kwasungulwa izimayini ezweni laseNingizimu-Afrika nalabe lehlukaniseke izigaba ezine nokwemiklamo eyabe idwetshwe ngabamhlophe. (Shigley, 2017).

Njengoba isizwe sakwaNtu sinobudlelwano nomculo njengengxenye yokuzijabulisa, ukugcina ubumbano, ulimi nokudlulisa imilayezo ethile (Makhoba, 2014), nasezinkompolo kwabe kusaqhubeka sona lesi senzo nalapho kusuke kuhlangenwe. Umculo wawusebenza njengendlela yokuzijabulisa nokuqeda isizungu. Kwesinye isikhathi wawuphinde usebenze kakhulu njengesu lokukhuthaza lapho kwenziwa imisebenzi enzima nedinga amandla. UNtuli noMakhambeni (1998:47) bafakazela lo mbono uma bechaza iziqubulo lapho bebeka ngokuthi zazithi uma zihashwa zivuse amadlingozi enza ukubambisana ngobunye. Zaziphinde zisetshenziswe ukuvusa ilukuluku lokubambisana ngobunye lapho kwenziwa umsebenzi othile. Lokhu kuwubufakazi obugqamile mayelana nobudlelwano phakathi kwesizwe esimnyama kanye nobuciko obusamculo.

Olwazini lapho echaza ngemvelaphi yegama lobuciko bomculo womasikandi uGumede (2017) ulichaza ngokuthi lisukela egameni lesiBhunu elithi '*musikant*' nelichaza umuntu ongumculi. UNtuli noMakhambeni (1998:86) bacaciza ngezizathu zokusetshenziswa nokwakhiwa kobudlelwano bomculo wesintu kanye negama lesiBhunu lapho bebeka ngokuthi kungabukwa futhi kuthathwe njengokuthuthuka kolimi namasiko okuhambisana nezikhathi nezimo eziguqukayo jikelele. Kanti okunye nje ukubonisa ukuthi sekukhona lapho izinhlanga zixubana khona kuleli lakithi, kanjalo namasiko asethanda ukweqelana. Singaphinde sigcizelele indlela izilimi zomdabu ezikwazi ukusebenzisa ngayo amagama avela kwezinye izilimi ukuze azwakale ngathi ayingxenye yolimi. Kungumgudu ofanayo owabe ulandelwa nasegameni elingenhla ukuze sigcine sesinegama elaziwa ngokuthi 'masikandi' lapho kukhulunywa ngomculo wezingoma zendabuko osebenzisa izinsimbi, iziginci uphinde unezele njengengxenye yawo.

Uma ethula incazelo yomasikandi uDavies (1994:118) uthi:

Maskanda music is traditionally performed by solo musicians in informal setting...

Okuhunyushwa ngokuthi:

> Ngokwesiko umculo womasikandi wabe uculwa ngumuntu oyedwa ngangaphansi kwezizinda ezingahleliwe..

Incazelo eyathulwa nguDavies mayelana nokungahleleki kwesizinda lapho umculo womasikandi wabe usungulelwa noma uculwa khona singayibeka njengenobuqiniso njengoba lolu hlobo lobuciko lwabe luyingxenye enkulu yabantu abekade bengafundile nabebethathwa ngengabantu abangaphucuzekile. Ukubukwa nokuhlaziywa komculo wendabu ngeso lomuntu wangaphandle kuphinde kugcizelele okushiwo nguDavies njengoba ungungabi yingxenye yempilo yabantu abangama-Afrika abamnyama kungaba nomthelela omkhulu ekungaqondisisini kahle izinto abasuke bezenza. Njengoba echaza kabanzi uMakhoba (2014) ngomculo njengengxenye yobuciko, kuningi okungagcine kudida umuntu wangaphandle ngokuqhutshwa kobuciko bakwaNtu ikakhulukazi uma engazange waba yingxenye yalabo bantu abasuke bebenza.

Ukuyamanisa umculo womasikandi kanye nobubhinca nokungabi nezinga lemfundo okukholelwa ukuthi ngelifanele, yinkolelo nokhondolo olukhule nawo lo mculo njengoba nasesikhathini samanje kunamagama amaningi eyamaniswa nathathwa njengengxenye yalobu buciko nayizinkomba zokuchaza lobu buciko njengobungahlelekile nobungenayo inqubekela phambili.

UGumede (2017) uqhuba ngokwethula incazelo ngalolu hlobo lobuciko lapho eveza ukuthi lunguhlobo lomculo oluhlanganisa ukusetshenziswa kwezingoma zomdabu nezinsimbi zomculo zaseNtshonalanga ezifana nesigingci, ikhonsathi, ivayolini upiyano kanye nenkostina. Uphinde achaze ngokusetshenziswa nokudlalwa kwezintambo zesiginci njengenye yezindlela ezenza umculo womasikandi wehluke kwezinye izinhlobo zomculo.

UTitus (2013) uchaza ngezindikimba ezabe zivamile ekusungulekeni komculo womasikandi ngesikhathi uqala ukugqama ezindaweni zasezinkompolo nasemahostela. Lapha kwakuvame ukuthi kugcizelelwe uhambo lwamaciko esuka emakhaya ebheke endaweni yaseGoli, izimo ahlangabezana nazo endleleni kanye nokubalisa ngomzwangedwa owabe ubangelwa ngukuba kude namakhaya kanye nabalingani babo.

Ukufika kwesiginci emculweni owejwayelekile wabantu abamnyama ikakhulukazi amaZulu kwenza isasasa lokulandela lolu hlobo lobuciko likhule kakhulu kubathameli bomculo. Emculweni wesiZulu kwabe kuyinto eyejwayelekile ukusebenzisa isinsiza eziletha imisindo eyahlukene ngaphezu kokusebenzisa iphimbo. Lapha singabala ukusebenza kwezigubhu emidlalweni efana nendlamu, umakhweyana nokuwugubhu olucishe lusondele kakhulu esigincini kanye nokusebenza kwehlombe ekwelekeleleni isigqi emculweni oqhubekayo. Ngalesi sizathu kwaba lula kakhulu

ukuthi abantu besizwe esimnyama besheshe befunde ukudlala isiginci nokuhlanganisa imisindo ephuma ezintanjeni zesiginci kanye naleyo yamaphimbo.

Njengoba besike saveza ngaphambilini mayelana nokusungulwa kwalolu hlobo lobuciko ngenhloso yokuzithokozisa nokwabe kungenamithetho nasizinda esihleliwe, abaculi bomculo womasikandi babedela ngokujabulisa abantu emigwaqeni nasemibuthanweni eyahlukene.

Ukuqapheleka komculo womasikandi kugqame kakhulu ngeminyaka ye-1960 nalapho kuvela khona igama likaPhuzushukela Bhengu nothathwa njengengqalabutho ehamba phambili ekusungulekeni nasekukhuleni komculo womasikandi ikakhulukazi emphakathini wesizwe samaZulu. Lokhu kungenxa yokuthi waba ngumculi wokuqala endimeni yomasikandi ukuthi aqophe umculo wakhe ngaphansi kwenkambani *iTrouble Company* neyamvulela ithuba lokuthi aqophe umculo wakhe okokuqala osihloko sithi '*Ilanga Libalele*'.

Uma sibheka ezinye izinhlobo zobuciko ezifana noMbhaqanga, isicathamiya, isishameni indlamu nobunye ubuciko obuthinta amahubo, umculo womasikandi unengxenye eyenza wehluke kwezinye izinhlobo zobuciko. Lapha singabala isibingelelo noma isethulo lapho sithola abaculi bezethula ngokusebenzisa izibongo emculweni wabo lapho behlabelela izingoma zomculo womasikandi. UNtombela (2011) uchaza le ngxenye njengenye yamasu asetshenziswa ngomasikandi emculweni. Lokhu kwenza umculo womasikandi ube nezimpawu ezahlukile lapho uqhathaniswa nezinye izinhlobo zomculo ebucikweni.

Igalelo likaPhuzushukela likhule laze lafika ezingeni lapho kungenelele abanye babaculi abafana noKhamba lomvaleliso, uThwalofu, Phuzekhemisi, uMfazomnyama, iHhashelimhlophe. Kuthe eminyakeni ye-1990. Emsakazweni wesiZulu abasakazi abafana noWelcome "Bhodloza" Nzimande baba ngabanye babasakazi abaqinisekisa ukukhula komculo womasikandi ngokuqhamuka nezinhlelo ezabe zigxile emculweni womasikandi. Lokhu kwalenyusa kakhulu isasasa nokwaziwa kwalolu hlobo lomculo ezweni laseNingizimu-Afrika.

UNtombela (2011: 8) uchazangeqhaza elabanjwa ukufika kophrojuza endimeni yomculo womasikandi nalapho kwabe sekugqugquzeleka abantu abaningi ukuthi bazihlele kule ndima nokwaholela ekutheni abantu abaningi bebone ithuba lokwenza imali ngomculo womasikandi owabe unganakiwe phambilini. Ukungenisa koprojusa emculweni womasikandi kuphinde kunconywe kakhulu nguKhuzwayo (2021) lapho ebabaza igalelo labo ekuqinisekiseni ukuthi umculo owethulelwa abantu ungowamukelekile futhi uyathembeka ukuze nabathengi bezoba

nesasasa. Lokhu kubangelwa wudlebe nesineke ophrojusa ababa naso ekuqinisekiseni ukugwenywa kokulethwa komculo ongaba nohlevane noma ulumele emphakathini.

Eminyakeni ye-1990 kuphinde kwabonakala sekungena namaqembu abantu besifazane okungubulili obabukade buyindlala eminyakeni yaphambilini. Phakathi kwalawa maqembu singabala iqembu *Izingane Zoma*, *Odadewethu*, *Amatshitshi amhlophe*, *Olayizazi*, *Imithente* nabanye abaningi. Lokhu kulikhulisile kakhulu izinga lokuncintisana emculweni womasikandi njengoba kwenezela kwizindikimba ezithintwa ngamaciko uma edlulisa imiyalezo. Amaqembu afana ne*zingane Zoma* ebevamise ukuthinta kakhulu izindikimba ezihambisana nezikhalo ngokungaphatheki kahle kwabantu besifazane okungaba semakhaya, esithenjini nakwezinye izinhlaka zomphakathi (Duma, 2016).

Onyakeni wowezi-2000 kuza nganeno kubonakale ukukhula kakhulu komculo womasikandi. Kule minyaka umculo womasikandi ubonakale usuncintisana nezinye izinhlobo zomculo ezweni. Amaqembu afana neqembu likaShwi noMntekhala, *Amageza amahle*, *Amabongwa* kanye nama*Gcokama* abonakala ekhulise amathuba okuncintisana endimeni yomculo womasikandi. Umculo womasikandi uphinde wabonakala uncintisana nenezinye izinhlobo zomculo ezifana ne*Kwaito*, umculo we*Jazz* kanye nomculo wokholo. Ngaphezu kwalokho, kwabuye kwagqama kakhulu nokungena kwabaculi abasebasha emculweni womasikandi. Lokhu kwaholela ekuveleni kwesihlava sokungaboni ngaso linye phakathi kwamaciko ehlukene ngenxa yendlela ukuncintisana okwabinakala kukhula ngayo.

Kwabonakala sekusungulela izinhlangothi eziphikisanayo ngenxa yokulandela amaciko. Phakathi kwezinhlangothi esingazibala ezabanakala sezibhekene ngeziqu zamehlo zongabala uhlangothi lukaMahawukela olwabe lubhekene nohlangothi lukaShobeni Khuzwayo, *Izingane Zoma* ne*Mithente*, uMgqumeni Khumalo noMtshengiseni Gcwensa, uBhekumuzi Luthuli noMayogathi. Ezinhlangothini ezethulwe ngenhla, izingxabano ezidonse kakhulu amehlo omphakathi kube yileyo esukela kuMgqumeni kanye noMtshengiseni. Isihlava sokungaboni ngaso linye phakathi kwalezi nhlangothi sibonakale sidlondlobala kangangokuthi namanye amaqembu namaciko ayesondelene noma enobudlelwano nawo lawo maciko abonakala eseba nokungaboni ngaso linye. Lapha singabala uThokozani Langa ebhekene noBhekhumuzi Luthuli, uThokozani Langa noMtshengiseni Gcwensa, uKhuzani Mpungose noMthandeni Manqele okungabanye babaculi ababonakala bedumile nababhekene ngeziqu zamehlo kulezi nsuku. Kulolu cwaningo kuzophinde kwethulwe amanye amaciko asebenzisa izingxabano ebucikweni njengendlela yokuzakhela igama.

Ibanga eselihanjwe umculo womasikandi selibonakala lifinyelele emazingeni okuncintisana emhlabeni nezinye izinhlobo zomculo wasemazweni omhlaba. Lokhu kuyawukhulisa umculo womasikandi njengoba usukwazi nokutholakala ezinkundleni ezahlukene uphinde udayise emazingeni ancintisana nezinye izinhlobo zomculo. Emsakazweni wesiZulu *UKhozi FM*, izingoma zomculo womasikandi sezidle umhlanganiso engomeni yonyaka iminyaka emithathu lapho zivotelwa uma ziqhathaniswa nezinye izinhlobo zomculo. Ngonyaka wezi-2016 ingoma kaMroza Fakude yaqopha umlando ngokuba yingoma yokuqala yomculo womasikandi ukuba ihlukanise unyaka. Kuphinde kwenzeka futhi iminyaka ilandelana lapho ingoma kaSenzo Zondi odume ngegama lika*Ntencane* yadla umhlanganiso ngokwehlukanisa unyaka wezi-2019 kwase kuthi ingoma kaKhuzani Mpungose yona yalandela ngonyaka wezi-2020. Lokhu kungubufakazi bendlela umculo womasikandi okhula nophinde uthokozelwe ngayo ezweni esikhathini esiphila kusona. Ukukhula kwezinga lomculo womasikandi sikubona nasekuthakaselweni ngabaculi abamhlophe abafana noDavid '*Qadasi*' Jenkins nabanquma ukulandela nokuba yingxenye yalobu buciko. Lokhu kwenza umculo womasikandi ungagcini esizweni samaZulu kuphela kodwa uphinde wenabele nakwezinye izinhlanga nezazikade zingeyona ingxenye yalobu buciko ngesikhathi saphambilini.

Izinga lokukhula komculo womasikandi liphinde lagqama kakhulu ngokunanela kwezinhlelo zethelevishini nezikhombisa impilo yangempela yabaculo bomasikandi. Kulezi zinhlelo singabala uhlelo i*Khuzani Boh* olushayelwa nguKhuzani Mpungose kanye nohlelo *Ushuni wenkani* olushayelwa nguMthandeni Manqele. Lezi zinhlelo ziphathelene nempilo nezinto ezahlukene ezingamaqiniso eziqhubeka ezimpilweni zabaculi ababili abadumile kulezi zinsuku emculweni womasikandi. Lokhu kukhombisa ngokusobala indlela nebanga umculo womasikandi osulihambile uma uqhathaniswa nesikhathi esadlule nokwenza ube sebalazweni ngokungangabazeki

Ukuqashelwa kwesasasa lalolu hlobo lobuciko kuphinde kwadonsa kakhulu namehlo abahwebi njengoba izinkampani ezahlukene zibonakale zisebenzisa kakhulu umculo womasikandi ukudayisa nokwazisa umculo wazo. Ulwazi ngokusetshenziswa akomculo womasikandi kwezihwebo luzochazwa kabanzi esahlukweni sesibili lapho kuuyekezwa khona imibhalo efundiwe.

1.11. Izinkinga ezibe khona mayelana nocwaningo lwalolu hlobo

Ngokuvamile uma kwenziwa ucwaningo lwalolu hlobo, kujwayelekile ukuthi kube nezingqinamba noma izithiyo eziyaye zivimbe ukwenzeka kocwaningo ngokukhululeka. Nakulolu cwaningo kube nezinkinga eziningi ebezibangelwa yizizathu ezahlukene. Inkinga yokuqala enkulu kube

ukubheduka kwesifo se*COVID-19* emhlabeni. Lesi sifo saholela ekutheni uHulumeni aphoqe imigomo eqinile ephathelene nokuhlangana kwabantu kanye nemibandela evimbela ukubuthana ezindaweni eziningi. Kule migomo nemibandela eyabekwa nguHulumeni, umkhakha wezamaciko wasuleleka kakhulu njengoba kwavimbeleka imigubho, imibuthano, imidlalo, amacece, imishado kanye nezinye izinhlobo zemibuthano nemincintiswano eyabe ihambisana nokuhlangana kwamaciko neyabe ilithemba elikhulu lokunxenxa ababambiqhaza kanye nokuncela ulwazi emithonjeni eyahlukene.

Ingqinamba yesibili isukele kuyo ingqinamba yokuqala yesifo esihlasele umhlaba wonke. Kulesi simo, amahhovisi nezinkampani ezahlukene kwaphoqeleka ukuvala nalapho abasebenzi babesebenzela emakhaya. Lokhu kwakwenza kube nzima kakhulu ukuthola izincwadi zezimvume kubaphathi bezinhlaka ezahlukene njengoba iningi labo belincike ekusebenziseni ubuchwepheshe obutholakala emahhovisi asezizindeni zemisebenzi kuphela. Kwakuphinde kube nzima kakhulu ukuthola imininingwane yabantu abathile njengoba ukusebenzela kwabo emakhaya kwakwenza bengabi seduze nezingcingo zasemahhovisi abo nokuyizona zindawo abavame ukuthi betholakale kuzona kalula njengoba umcwaningi ebengenayo eminye imininingwane yokuxhumana nabo efana nezinombolo zomakhalekhukhwini namakheli asemakhaya abo.

Kuphinde kwaba nezingqinamba eziningi zokuthola imvume yokwenza ucwaningo ezindaweni zasemahostela njengoba iningi lalezi zindawo lisasilele emuva ngemishini yobuchwepheshe nokuyiyona ebiyinsika yokuqhuba ucwaningo ngenxa yesimo umhlaba obhekene naso. Ezindaweni zasemahostela bekuphinde kube nenkinga edalwa wuqhekeko nokwehlukana kwemibono phakathi kwabalandeli nobekwenza abanye begcine bekhetha ukungabambi iqhaza ngoba benokwesaba ukukhuluma ngezimo eziqhubekayo nokwenza ucwaningo lungabi nethuba lokusheshe luveze umnyombo ngezimo eziqhubeka phakathi kwabalandeli. Ubudlelwano obufana nalobu bebuphinde bubeke umcwaningi engozini njengoba ababambiqhaza besuke bengenalo ulwazi oluphelele mayelana nohlangothi umcwaningi asuke eluthatha nokuye kuthi uma ebonakala exoxisana nohlangothi olwethukile bese bembuka ngelinye iso.

Enye ingqinamba kube yileyo eqhamuke nemigomo yokuvikela ukuthelelana ngegciwane le-*COVID-19* nefaka phakathi ukuqhelelana ngebanga elingamamitha amabili okungenani. Lokhu bekwenza kube nzima kakhulu ukubamba izingxoxo ziphinde ziqoshwe njengoba ukuba kude ngaleli banga kwababambiqhaza bekwenza imishini yokuqopha ingakwazi ukuthatha ulwazi olwethulwayo ngendlela

Enye yezinkinga ezicindezele ukuqhubeka kocwaningo ngokushesha kube wukungabi nemithombo esheshayo yokutholakala kwemininingwane yamaciko. Kuzoqapheleka ukuthi njengoba amaciko amaningi kule ndima yomasikandi esengosaziwayo ezweni, akulula ukuthola imininingwane yawo nokuxhumana nawo kalula. Lokhu kwenza kungabi lula ukuthola imibono nokuphawula kwamaciko ehlukene ngesikhathi umcwaningi ayekade ezibekele sona.

Ukungabi khona kozinzo embonini yamatekisi ikakhulukazi ngezinkathi zamaholide kaKhisimuzi kube ngenye yezingqinamba kulolu cwaningo njengoba iziphathimandla nabanye abantu kule mboni bebonakale beba manqika ukusondela ukuze bezwe ngesimemo sokubamba iqhaza ocwaningweni ngenxa yokusola izimo eziningi eziqhubeka ngaphansi kwale mboni. Lesi simo sigcine siholele ekungakwazini ukuthola imvume yokuqhuba ucwaningo ezizindeni zasemarenki njengoba bekulindelekile.

1.12. Ukuhlelwa kwezahluko zalolu cwaningo

Isahluko sokuqala.

Lesi sahluko siyisendlalelo socwaningo. Kwethulwa ucwaningo bese kuhlaziywa amagama aqukethwe yisihloko socwaningo. Kuchazwe kabanzi ngezinhloso zokwenza lolu cwaningo. Kubhekwe isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kubhekwe umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Njengoba lolu cwaningo luphathelene nokusetshenziswa kwesathaya emculweni womasikandi, kwethulwe umlando ngemvelaphi yomculo womasikandi kuze kufike esikhathini nasezingeni lolu hlobo lomculo osukulo manje. Kube sekuphethwa ngokwethula ulwazi mayelana nezinkinga ezibe khona ngesikhathi kuqhutshwa lolu cwaningo.

Isahluko sesibili

Lesi yisahluko sokubuyekezwa kwemibhalo. Kwethulwe lokho osekubhaliwe kanye nalokho osekucwaningiwe ezihlokweni ngaphansi kwesathaya, umculo womasikandi kanye nomculo womdabu ngobubanzi. Kuphinde kwethulwa ulwazi ngemibhalo eyahlukene ephathelene nomculo nobudlelwano phakathi kwabantu, ukusetshenziswa komculo ukuqinisekisa ukuqashelwa kwemikhiqizo ehlukene kanye nokukhulusa ezohwebo.

Isahluko sesithathu

Lesi yisahluko esigxile kakhulu ezindleleni ezisetshenzisiwe ukuqoqa ulwazi kulolu cwaningo kanye nezinjulalulwazi ezisetshenzisiwe. Kuzoqale kuphawulwe ngezinhlobo ezahlukene zamapharadaymu bese kugxilwa kuleyo esetshenzisiwe kulolu cwaningo. Kuzobe sekudingidwa kabanzi ngamasu asetshenziswe ekuqoqeni ulwazi kanye nenkambiso elungileyo yalolu cwaningo. Kuzophinde kudingidwe kabanzi ngezindlela ezisetshenzisiwe ukuqoqa ulwazi. Kuzophethwa ngokubhekwa kweziniulalwazi ezisetshenzisiwe kulolu cwaningo.

Isahluko sesine

Kulesi sahluko kuzokwethulwa lonke ulwazi olutholakele ngaphansi kwezingxenye zesathaya nokuvela kwazo emculweni womasikandi. Kuzokwethulwa ulwazi mayelana nezizathu zamaciko ehlukene zokusebenzisa izinhlaka zesathaya emculweni wawo. Kulesi sahluko kuzophinde kwethulwe nezinhlaka ezahlukene zesathaya ezethulwa emculweni womasikandi.

Isahluko sesihlanu

Lesi sahluko sizogxila ekusetshenzisweni kwesathaya emculweni womasikandi ngaphansi kwendlela eyisu lokugwema ukugagula amagama nolwazi oluhlambalazayo. Kuzophinde kwethulwe lolo hlangothi kanye nezizathu zokusetshenziswa kwamagama ahlambalazayo emculweni womasikandi. Isahluko sizophetha ngokwethula ingxenye yokusunguleka kwamagama amasha emculweni womasikandi kanye nendlela yokusetshenziswa kwamagama ehlukene nokwamukelwa kwawo olimini lwesiZulu ebe imvelaphi yawo isukela ezindikimbeni ezethulwa emculweni womasikandi.

Isahluko sesithupha

Kulesi sahluko kuzokwethulwa ulwazi oluphathelene nomculo wamasikandi nomthelela ezimpilweni zabantu abehlukene. Lokhu kubandakanya imibono eyahlukene yabantu ngomculo womasikandi, imibono ngezinhlelo zemisakazo kanye negalelo lomculo womasikandi ekukhuthazeni indlela yokuphila.

Isahluko sesikhombisa

Lesi sahluko sizobuyekeza lonke ulwazi oluqukethwe esahlukweni ngasinye. Sizokwethulwa ulwazi mayelana nemiphumela yocwaningo kanye naleyo ebikade ilindelwe. Kuzophinde kwethulwe ulwazi ngeminye imiphumela evelile ngesikhathi socwaningo engaphinde iphose inselelo yocwaningo olusha. Isahluko sizophetha ngokwethula iziphakamiso ngocwaningo.

1.13. Isiphetho

Lesi sahluko besiyisendlalelo socwaningo. Sethule ulwazi ngezincazelo zamagama aqukethwe esihlokweni socwaningo ngenhloso yokucolisisa nokukhanyisa kabanzi ngolwazi okudingidwa ngalo. Kwethulwe izinhloso zokwenza lolu cwaningo. Kubhekwe nezidingo zokwenza ucwaningo lwalolu hlobo. Kuphinde kwadingidwa ngenkuthazo yokwenza lolu cwaningo kanye nomklamo wocwaningo. Isahluko siphinde sethula ulwazi ngemibuzo ezophendulwa wucwaningo. Kube sekuchazwa umlando omfishane ngomculo womasikandi kanye nebanga lolu hlobo lobuciko eselilihambile kuze kufike esikhathini esiphila kusona namuhla. Kuphinde kwethulwa nolwazi ngezingqinamba ezibe khona ngesikhathi sokuqhutshwa kwalolu cwaningo.

Isihloko esilandelayo sizokwethula ulwazi mayelana nemibhalo efundiwe ephathelene nocwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO EFUNDIWE

2.1. Isingeniso

Kulesi sahluko kwethulwe lokho osekubhaliwe kanye nalokho osekucwaningiwe ngokulandela izinhlangothi ezintathu okunguhlangothi lwesathaya nokusebenza kwayo ebucikweni, uhlangothi oluphathelene nocwaningo ekuhlalisaneni kwabantu kanye nohlangothi lomculo wendabuko. Lokhu kwenziwe ngokulandela uvo lukaMcCombes (2019) lapho ethula ulwazi ngokubuyekwezwa kwemibhalo nabeka ngokuthi kungukuthungathwa kwemibhalo equkethe ulwazi olucuntshungulwe ngobunzulu olufana nalolo olutholakala (ezincwadini ezishicilelwe, amajenali, kanye namathesisi) nolusuke ludingida ngesihloko esithize. Ngamafuphi, ukubuyekezwa kwemibhalo kunikezela ngolwazi oluphathelene nalokho okutholakele ngesikhathi socwaningo oluthize kuphinde kube yisisekelo esingaba nobudlelwano obuthile nenkinga yocwaningo noma imibuzo ucwaningo olusuke luhlose ukuyiphendula. Lokhu kulekelela ekunikezeni intuba abacwaningi abehlukene ngalezo zihloko ezisuke zidinga ukucwaningwa kuphinde kuvulele nethuba lokwethulwa kolwazi nemibono emisha engaba negalelo emkhakheni okusuke kucwaningwa ngaphansi kwawo. Kulezi sahluko kuzophinde kwethulwe ulwazi ngemibhalo efundiwe olususelwa ocwaningweni oselwenziwe ezweni laseNingizimu-Afrika, emazweni ase-Afrika kanye nasemazweni omhlaba ehlukene nokungamazwe angaphandle kwezwekazi i-Afrika.

Umculo womasikandi ungenye yezindima ezisadonse amehlo abacwaningi abambalwa. Kungalesi sizathu uNtombela (2011:38) uchaza ukwentuleka kwemibhalo kanye namathiyori okuhlaziya imibhalo njengokugqame kakhulu emculweni womasikandi nokwenza kube nezindlela ezimbalwa kanye nemisebenzi engalandelwa ephathelene nocwaningo emculweni womasikandi. Izihlokwana ezilandelayo zethula ulwazi ngemibhalo nocwaningo oseluke lwenziwa ngaphansi kwamagama angumgomgodla wocwaningo nokuyilawa alandelayo: isathaya, umculo nokuphilisana kwabantu kanye nomculo wendabuko kubalwa nomthelela wawo.

2.2. Imibhalo ephathelene nesathaya.

UTurner (1992) uchaza isathaya ngokuthi:

> *..it's a discourse that sets out to criticise, by comic ridicule, the views or actions of individuals, institutions or groups of people, aiming to expose that which it is attacking, to laughter or scorn. It does this either to correct, warn, or even simply tease a person or a group of people, about the unsatisfactory nature of the feature or situation criticised.*

Okuhunyushwa ngokuthi:

> …inkulumo ebeka ukugxeka, ngokuhleka usulu, imibono noma izenzo zabantu abathile, izikhungo noma amaqembu abantu, nehlose ukuveza lokho ekuhlaselayo ngendlela eletha ihlaya. Lokhu ikwenza ukulungisa, ukuxwayisa, noma ngokumane ihlekise ngomuntu noma ngeqembu labantu, kusukela ebunjalweni bomuntu ngokwemvelo noma esicini esithize esisuke sisetshenziswa ukugxeka.

Okugqama kakhulu encazelweni yesathaya eyethulwa nguTurner ngenhla, yindlela lolu hlangothi lobuciko olusetsheziswa ngayo ekusoleni izenz0 nendlela yokuziphatha kwabantu abathile kodwa kube kusetshenziswa amazwi azwakala enokuhlekisa. Lokhu kuqinisekisa ukusebenza kwesathaya njengobuciko obunendlela yokuthambisa inkulumo ukuze lokhu okushiwoyo kuthi noma kuyiqiniso elethulwa ngenhloso yokusola kodwa kube nendlela enokwamukeleka neletha umuzwa okitazayo uma yethulwa esidlangalaleni. Ngamafuphi, kulolu hlobo lobuciko kusuke kukhuthazwa ukugcizelelwa kwesu lokungoneli phansi nokungahlambalazi lapho kusolwa lolo hlangothi olusuke luqondiswa.

UCondren (2012) uchaza isathaya ngokuthi:

> *The employment, in speaking or writing, of sarcasm, irony, ridicule, etc.*
>
> *in exposing, denouncing, deriding, or ridiculing vice, folly, indecorum,*
>
> *abuses, or evils of any kind*

Okuhunyushwa ngokuthi:

> Ukusetshensiswa kwenkulumo noma umbhalo onokubhuqa, indida, uteku njalo njalo, okunhloso yakho kusuke kungukusola, ukuhlekisa noma ukwenza ihlaya ngobubi, ubuwula, ukonela phansi, ukuhlukumeza, noma ukwethula ububi banoma yiluphi uhlobo.

Ulwazi olwethulwe encazelweni ngenhla lugqamisa ukuvela kwezinye izingxenye zezifenqo ngaphansi kokusebenza kolimi noma isu lokucikoza kusetshenziswa isathaya. Lokhu kwethula uhlangothi lokulindeleke ebucikweni besathaya njengohlobo lobuciko olugxile kakhulu ekuhlonzeni amaphutha nezici ezingezinhle zalabo bantu noma izimo esuke ibhekiswe kuzo. Ezihlokweni eziyingxenye yalesi sahloko kuzophinde kwethulwe ulwazi mayelana nezingxenyana ezikhonze ngaphansi kwesathaya nendlela lezi zingxenye ezisebenza ngayo olimini lwansuku zonke.

Incazelo kaKharpertian (1990) yethula isathaya ngokuthi yigama elisuselwa egameni lesiLathini elithi '*satur*' nelichaza 'ukondleka kahle noma ngendlela efanele'. Uqhuba ngokwethula ulwazi mayelana nokusetshenziswa kwaleli gama enkulumeni ethi '*lanx satur'* okuchaza ukuthi 'isidlo esigcwele izinhlobo eziningi zezithelo." Okuphawulekayo ngencazelo nemvelaphi eyethulwe ngenhla umbono ngobuciko obuthinta inhlanganisela yemibono eyehlukene ukuze kuvele ummongo owodwa kodwa ongachazwa ngemibono noma ngezindlela ezahlukene ngokubuka kwabantu ngokwahlukana kwabo. Ngamafuphi, ubuhle besathaya buvela kahle ekwehlukaneni kwemibono kanye nezindlela zokubuka nokuhumusha ulwazi olwethulwa ezinkulumeni zalolu hlobo lokucikoza. Lo mbono uphinde ugqamise indlela inkulume equkethe isathaya eba nokunotha ngayo olimini njengoba isuke inezindlela nezinhlangothi ezahlukene zokuhunyushwa kuye ngemibono yalaba abayisebenzisayo.

UMakhambeni (1989:104) uchaza isathaya ngohlangothi lobunkondlo lapho ebeka ngokuthi yilapho umbhali ethula imibono ngendlela yakhe esakuhlaba noma nje sakugxeka amaphutha noma izici kumuntu othile noma into ethile. Uqhuba ngokugcizelela ukuthi ukugxeka kusuke kungaqondisiwe ekoneleni phansi noma ekwenzeni ihlaya ngalowo muntu okusuke kubhekiswe kuye kodwa, kuyindlela esuke ikhalima lowo muntu ukuthi azame ukulungisa lawo maphutha akhe asuke ewenza nokuyiwona asuke eyimbangela eholela ekugxekweni kwakhe.

Uma sibheka incazelo kaNgubane noQwabe (2015: *xv*) inokushayisana naleyo eyethulwe nguMakhambeni ngenhla njengoba bechaza isathaya njengohlobo lwenkondlo ebukeka sengathi iyancoma kanti iyagxeka nokwehlisa isithunzi salokho okugxekwayo. Lolu hlangothi njengoba lugqamisa kakhulu umbono wokugxeka kanye nokwehlisa isithuzi luvalela ngaphandle indlela yokwethula imizwa lapho abasunguli besathaya besuke benenhloso yokucikoza ngenhloso yokusola izenzo ezingezinhle ukuze lowo osolwayo aqaphele amaphutha akhe bese elungisa. Ngale ndlela, incazelo kaNgubane noQwabe ((2015) ineminxa eminingi engaveli kuyona neyenza ingethuli ngokuphelele imibono nencazelo yesathaya.

USingh (2012:65) uchaza isathaya ngokuthi:

> *Satire is the general term, which often emphasizes the weakness more than the weak person, and usually implies moral judgment and corrective purpose:*

Okuhunyushwa ngokuthi:

> Isathaya yigama elejwayelekile elivamise ukugcizelela ubuthaka ngaphezu komuntu obuthaka nelivamise ukuchaza ngesinqumo esiphusile kanye nokuveza inqubo yokulungisa leso simo.

Incazelo eyethulwa ngenhla iveza uhlangothi lapho sithola inkulumo esebenzisa ubuciko besathaya ivama nokungathinti igama lomuntu yize kusuke kukhulunywa ngalowo muntu. Ezindaweni zasemakhaya kuvamisile ukuthi ezingxabanweni eziqhubeka emindenini, phakathi komakhelwane noma emphakathini jikelele, abantu besebenzise izindlela zokujikijelana ngamazwi ngaphandle kokuthi beze bebize igama emphakathini. Ezinye sezibonelo ezigqamile emiphakathini yileso sokwetha izilwane ezinezici ezingathandeki njengezingulube, nezinja ngamagama afana noma anobudlelwano nabantu abathile okusuke kuxatshenwe nabo. Kuyothi lapho umuntu ebiza leso silwane kube kulumela kulowo muntu okusuke kubhekiswe kuye ngale kokuthi kuze kubizwe igama lakhe. Lokhu kuchaza isimo lapho izinto ezingajwayelekile emiphakathini, zibekwa ngendlela ecishe isondele kwinqubo ejwayelekile yokuphila kwabantu ngesu lokwethula ukusola nokuphendukezela ukulumela kwamaqiniso ethulwayo endikimbeni nokwenza ukuzwakala kwawo kugcine kubekeka ngendlela etekulayo.

Umbono kaLe Boeuf (2007) uchaza isathaya njengobuciko obunamandla okudalula iphuzu lokungeneliseki ngendlela lowo muntu ebhekiswe kuye asuke eziphethe ngayo nendlela enganelisi asuke eyiveza ekuxhumaneni kwakhe nabantu nokwenza kuvele ubuwula nokululazeka lapho enekelwa izethameli. ULe Boeuf uqhuba ngokwethula uhlangothi lapho isathaya iphinde ibe nendlela yokuvikela umsunguli wayo ukuze engahlaseleki nokwenza ibe yisu elinamandla lokumelana nokugxekwa okuvela ezinhlangothini ezahlukene nokungabe kuhlose ukuphikisana nemibono yomsunguli. Ngale ndlela, ukusetshenziswa kwesathaya akugcini nje ngokuhlasela kodwa kuphinde kube ngumpheme osetshenziswa ngamaciko nababhali abaningi ukuvikela

imibono yabo nokunxenxa abalandeli nezethameli ukuba bebalandele baphinde bazwelane nabo ngezindlela abethula ngayo imibono yabo eyahlukene. Akumangazi-ke uma amaciko amaningi ngaphansi kwendima yomculo womasikandi ekholelwa kakhulu ekusebenziseni uhlangothi lwesathaya uma esungula umculo wawo. Lokhu kwenziwa ngenhloso yokukwakha uhlaka lokuzivikela lapho ehlaselwa ngemibono eyethulwa yizimbangi zawo aphinde angesuleleki kabi emibonweni eyethulwa yiwona uqobo.

Uhlangothi olwethulwa nguPeifer noLee (2019) luchaza isathaya njengohlobo lwenkulumo yeningi nenhloso yayo kungukwahlulela ngamaphuzu nezimpawu okubucayi kobunye ubuhlanga bezenhlalo, ubuwula, noma ukuphikisana. Ngokusebenzisa amasu anjengehaba, indelelo, nokulingisa, umbhalo wesathaya wethula ukuhlaba ngokusebenzisa amasu okuzivikela, ukukhohlisa nokuqamba amanga ukuze kukhanyiswe isimo sezinto ezinikezwe njengoba zinjalo noma ngesimo ezingaba yiso ngokuhamba kwesikhathi.

UWittenberg (2014) wenza ucwaningo lapho ayehluba udlubu ekhasini ngokusebenza kwesathaya kanye nezindlela zokudaza inkani ebucikweni bezinhlanga ezimbili zesizwe sabaThwa. Kulolu cwaningo uWittenberg wayehlose ukucwaningisisa ngobuciko besizwe samaKhoi obubonakala bungatholi ukunakwa ngendlela obuyifanele ngabacwaningi abaningi kanye nokwethula ulwazi ngobudlelwano kanye nezimpawu ezishayisanayo phakathi kwendlela isizwe samaKhoi esixoxa ngayo izindaba zobuciko kanye nendlela olunye uhlangothi ngaphansi kwesizwe sabaThwa olwethula ngayo ubuciko. Imiphumela yocwaningo lukaWittenberg(2014), iveza ingxenye enkulu yesathaya ezindabeni zamaKhoi lapho kusetshenziswa umlingiswa oyimpungushe nowethulwa iyisidlakela esikhangayo, esisebenzisa amasu ahehayo aphinde akwazi nokwedlula abantu abanamandla, kanye nezilwane ezesatshwayo ezidla ezinye ezifana namabhubesi. Ngakolunye uhlangothi emibhalweni yabaThwa impungushe yayingasebenzi njengomlingiswa ohehayo kodwa yayihlotshaniswa nezincazelo ezingezinhle njengobuqili, ubugwala nobugovu, nokuyizimpawu ezazingayivumeli ukuba ibe ngumuntu onobuqotho. Leli ngelinye lamasu kanye nezimpawu zokusebenza kwesathaya lapho sithola umlingiswa oyedwa evezwa ezinhlangothini ezahlukene kusetshenziswa izici ezithile kulezo zici ofundayo noma osuke elandela ubuciko uba nemibono eyahlukene ngomlingiswa nengaba mihle noma ibe mibi kuye ngendlela umlingiswa asuke echazwa ngayo ezethamelini. Emculweni womasikandi kusemahlombe alelo nalelo ciko ukuba lizihlangule kulokho amanye abaciko asuke ekunekela umphakathi ngalo. Lokhu kwenza izinga lokuncintisana nokujikijelana ngamazwi phakathi kwamaciko likhule kakhulu nokuyiyona ndlela eyenza isasasa lalolu hlobo lobuciko likhule ngesivinini.

UMtumane (2001) wethule ucwaningo lapho ayedingida ngezingxenye ezahlukene zesathaya ezivela emisebenzini ethile kaS.M. Burns-Ncamashe nefaka phakathi imisebenzi yobuciko bobunkondlo kanye naleyo eyiphrozi. Kulolu cwaningo uMtumane uchaza ukusetshenziswa kwezingxenye ezahlukene zesathaya njengendlela eyenza imibhalo kaBurn-Ncameshe ibe nempumelelo futhi iqondakale kalula. Lokhu ngamafuphi kwethula umbono wokuthi iminxa ehambelana nobuciko besathaya inendlela yokusondela ebantwini nokuthokozelwa ngabantu abaningi ngesizathu sayo sokwethula imibono eyahlukene ngendlela ekhethekile.

Ucwaningo olwethulwe nguBotha (2014) lwethula ingxenye yokusetshenziswa kwesathaya emkhakheni wezepolotiki nalapho isetshenziswa njengesu lokukhankasa kosopolotiki. Kulolu cwaningo uBotha uchaza ngendlela ukusetshenziswa kwesathaya emikhankasweni emikhulu yezepolotiki okuthinta ngayo imizwa yabantu kulandela amasu esetshenzisiwe esathaya nokuyiwona enza umkhankaso uthandwe noma ukwazi ukufinyelela ezindaweni eziningi. Ucwaningo lukaBotha (2014) lwethula ubudlelwano ngokusetshenziswa kwesathaya ngenhloso yokunxenxa abalandeli nokunguhlangothi amaciko amaningi ngaphansi komculo womasikandi alusebenzisayo. Lokhu kungubufakazi bendlela ukusebenza kwesathaya ebucikweni obungaba nomthelela ngayo ekuguquleni izimo zokucabanga kwabantu kanye nokunxenxa ukuthandwa. Isathaya iphinde ibambe iqhaza elikhulu ekuqinisekiseni ukwakha nokwethula umehluko phakathi kwezinhlaka eziqhudelanayo nokwenza ibe yisu eligqamile lokuchukuluza imiqondo yabalandeli kanye nokubalekelela ekuthatheni izinqumo lapho kufika isikhathi sokukhethwa kwalowo okudingeka adle umhlanganiso.

Singakugcizelela ukuthi ukusebenza kwesathaya akugcini nje ngokuba yinqubo eyejwayelekile yokuqeda isizungu kodwa kuphinde kusetshenziswe njengendlela lapho abantu abathile noma imiphakathi yethula ngayo imibono yayo nobunjalo bayo. Lokhu kuchaza ngokusobala mayelana isathaya elekelela ngayo ukudlulisa ulwazi nemibono abantu abahlukene abasuke bengenayo indlela yokuyidlulisa besebenzisa inkulumo eyejwayelekile empilweni.

Kunezindlela ezahlukene zobuciko abantu abavame ukuzisebenzisa lapho bethula imibono nendlela abazizwa ngayo. Lokhu kungafaka phakathi nokusebenzisa amakhathuni kanye nezinye izindlela zobuciko obudluliselwa ebantwini ngezindlela ezahlukene. Amakhathuni abonakala eyingxenye esetshenziswa kakhulu ukwethula imiyalezo ngendlela abantu abazizwa ngayo emiphakathini nokwenza abe yingxenye enkulu eqondakala kalula ohlangothini lwesathaya.

UKeane (2008) wethule ucwaningo lapho ayecubungula khona ngesathaya yamakhathuni nenkululeko yokukhuluma. Kulolu cwaningo uKeane wayesebenzisa umlando ngolwazi lwamakhathuni kanye nezibonelo zangaphambilini zobuhlanga nokubandlululwa ngokwenkolo ukugcizelela indima ebalulekile edlalwa ngamakhathuni ekudluliseni imibono yabantu. Lokhu kwethula ngokusobala amandla esathaya ekudluliseni imibono nezinto abantu abangavamisile ukuphawula ngazo nendlela ubuciko obunothe ngayo ekusebenziseni izindlela ezahlukene ukudlulisa imiyalezo.

Enye ingxenye echazwa nguFife (2016) yileyo emayelana nendlela izinkundla zokuxhumana neminye imithombo yesimanjemanje yezokusakaza engaba nomthelela ngayo ekwahlukaneni nasekushayisaneni kwemibono evela kubantu abehlukene ngokwamukelwa kwemibhalo nemibono eyethulwa yisathaya uma imvelaphi yayo ingazange yethulwa ngasekuqaleni. Kule ngxenye kuvela iphuzu lokubaluleka kokuhlolisisa imvelaphi nezizathu zokwethulwa kwemibono evela ebucikweni besathaya njengesiqalo esibalulekile ekwelekeleleni ukuqonda mayelana nezinhloso zomsunguli. Lokhu kugcizelela indlela isathaya engabhebhethekisa ngayo imibono engenawo amaqiniso aphelele uma lowo osuke ehlaziya inkulumo yesathaya engazange wazipha isikhathi sokubhekisisa imvelaphi nenhloso ngenkulumo noma ulwazi olwethulwayo. Ohlangothini lomculo womasikandi kuvamisile ukuthi kutholakale isathaya isetshenziswa ngamaciko ehlukene ukuze ethule eminye yemibono yawo ngezimo asuke ezibuka kanye nokuveza ephinde egcizelele ubuthaka ngakuhlangothi olusuke lwethulwa ngabanye abantu noma ngamanye amaciko. Ukungaqashelisiswa kwemvelaphi nezizathu zokusetshenziswa kwesathaya emculweni womasikandi kuvame ukuhunyushwa ngendlela engeyona nokube sekuholela ezinxushunxushwini eziqhubekayo nokuzochazwa kabanzi ngazo njengengxenye enkulu yalolu cwaningo.

Imiphumela evela ezincazelweni ezahlukene ezinikezwe ngenhla yethula isathaya njengengxenye enkulu okutholakala ngaphansi kwayo izihlokwana eziyizifengqo esingabala phakathi kwazo izifengqo ezifana nehaba, umbhinqo noma ukubhinqa, ukuziphikisa noma indida, kanye noteku. Ngaphezu kwalezi zifengqo ezethulwe ngenhla kuphinde kuvele nengxenye yokwethulwa kwamahlazo esidlangalaleni kanye nengxenye yokuzwela. Ucwaningo olusezithebeni luhlose ukucubungula nokudingida kabanzi ngokuvela kwezifengqo ezingenhla kanye nendlela imiphakathi eyamukela ngayo nokunomthelela ekuphilisaneni kwayo.

2.3. Izingxenye zesathaya

Njengoba sike sabalula esihlokweni esingenhla, isathaya iwuhlobo lobuciko obunezingxenyana ezithile nezingachazwa njengezikhonze ngaphansi kwayo. Ukucubungula nokuqonda kabanzi ngalezi zingxenyana ngaphansi kwesathaya kuzokwelekelela ekukhanyiseni kabanzi ngokuvezwa kwazo emaculweni, izibongo kanye namagama amaciko ehlukene endimeni yomculo womasikandi.

2.3.1. Ihaba

Uma echaza ihaba uZulu nabanye ababhali (1988: 326) bathi liwukwandisa lokho okukhulunywa ngakho, lowo okhulumayo akwenze kuzwakale sengathi kukhulu kakhulu kunalokho okuyikhona ngempela. UZulu nabanye baqhuba ngokuchaza ngamandla ehaba lapho bebeka ngokuthi awekho ekuqhathaniseni izinto, kepha asekwethuleni into ngamazwi ahambisana nomoya othile ngenhloso yokugcizelela noma yokufaka umoya othile kulowo okukhulunywa naye.

Uhlangothi lobunkondlo olwethulwa nguMakhambeni (1989: 128) luchaza ihaba njengendlela ethize esetshenziswa yizimbongi ukuchaza ubunjalo bento ngokuyandisa ngokwedlulele. Ebucikweni bomculo womasikandi amaciko avamisile ukusebenzisa ihaba njengenye yezingxenye zezimpawu emaculweni nasezibongweni zawo. Ngakolunye uhlangothi lobunkondlo, uNgubane noQwabe (2015) bachaza ihaba ngokuthi ukwandisa inkulumo ngokweqile lapho imbongi ichaza into ngokweqile. Lezi ncazelo ezethulwa ngababhali abehlukene ohlangothini lobunkondlo zigcizelela uphawu olugqamile lwehaba nolungukwethula, inkulumo, isenzo, incazelo noma isimo esithile ngendlela engaphezulu kwalokho okulindelekile. Lokhu kwenza into ithi noma ingenaso isiqu esibanzi noma esiqatha kodwa igcine isinikezwa iphinde iphawuleke ngokungaphezulu kwalokho okusuke kulindelekile. Esimweni esifana nalesi kugcina nalabo abasuke benganakile leso simo noma into okusuke kukhulunya ngayo sebeyinikeza ithuba nokwenza igcine iba sematheni ngokungaphezu kwalokho obiyingaba yikhona uma yethulwa ngokwesiqu sayo esejwayelekile.

Olimini lwesiZulu kuvamisile ukuthi kuchazwe indlela yokwenza into ngaphezu kokwadlulele ngokuthi kuyihaba. Uma umuntu epheka bese kwenzeka eqiwa usawoti, kuvamisile ukuthi abadla lokho kudla kwakhe bechaze indlela agalele ngayo usawoti ngokuthi yihaba. Ziningi nezinye izibonelo ezingenziwa nezichaza ukwenza into ibe ngaphezu kokulindelekile nokuthi uma zethulwa bese zibizwa ngokuthi ziyihaba.

Kunomehluko omkhulu phakathi kwezifengqo ihaba kanye nesingathekiso nokuyizifengqo iningi labantu abavame ukuziphambanisa kuze kube ngathi zichaza into efanayo yize noma inhloso yazo

ibe yehlukile. Uma singabheka incazelo yesingathekiso eyethulwa uZwane (2015:1) nechaza isingathekiso ngokuthi siwukufanisa izinto ezimbili ezisuke zingafani nhlobo ngale kokusebenzisa izakhi zokufanisa ezifana no *njenga-, okwe-, sa* nezinye izakhi. Ezindaweni ezifana nesibonelo esingenzansi, kuyenzeka abanye abantu begcine beba nokudideka mayelana nohlobo lwesifengqo olusetshenzisiwe.

Isibonelo: *Ngafica imamba igcwele indlu.*

Esibonelweni esingenhla, uma umuntu ekhuluma ngokuthi wafica inyoka imamba endlini, lokho kwenza lesi sifengqo sibe yihaba. Ngakolunye uhlangothi uma ukhuluma ngokuthi wafica umuntu onolaka bese umfananisa nemamba umusho ungethulwa ngale ndlela.

Ngafica imamba igcwele indlu.

Emushweni ongenhla uma umuntu onolaka ufananiswa nezilwane imamba ngaphandle kokusebenzisa izakhi zokufanisa. Lokhu kwenza umusho ube yisingathekiso. Ingxenye yesibili yenza umusho ube yihaba njengoba yandisa isimo nesiqu salokhu okukhulunywa ngakho. Ngale ndlela kubalulekile ukuqaphela izimpawu uma kunikezwa ulwazi ngezifengqo ihaba kanye nesingathekiso.

Kunezizathu eziningi ezingaholela ekusetshenzisweni kwehaba enkulumeni, emculweni nakwezinye izinhlobo zobuciko. Lapha singabala izizathu lapho umuntu esuke ehlose ukuqhathanisa izinto ezahlukene noma egcizelela ngenhloso yokudonsa amehlo nemibono yabantu abathile. Ihaba lingaphinde lisetshenziswe njengesu lokuveza izimpawu ezithile kulokho umuntu asuke ekhuluma ngakho.

Ucwaningo olwenziwe nguHamdiana (2015) ezweni lase-Indonesia lwethula ulwazi mayelana nokusetshenziswa kwehaba emavesini ezingoma zothando. Kulolu cwaningo uHamdiana uchaza kabanzi ngendlela ihaba elisebenza ngayo ekugcizeleleni izinkulumo ngamandla othando kanye nokunikeza izethembiso zothando uma abaculi bebhala izingoma zabo. Ngale ndlela ukusetshenziswa kwehaba kuthi noma kwandisa ngaphezu kokulindelekile inhloso yomyalezo kodwa kuphinde kube nendlela yokuthambisa inhliziyo kanye nokunxenxa uzwelo kulowo okusuke kukhulunywa naye. Kuvamisile nasesizweni esimnyama ukuthi sithole ihaba lisebenza ezinkulumeni zothando lapho insizwa izibika entombini. Abanye baze bathembise izulu nomhlaba,

ukuthengelana ibhanoyi nokunye okuningi ngenhloso yokuthoba nokuthambisa inhliziyo entombini.

Okugqama kakhulu ngukuthi noma abantu besuke bekuqaphela okushiwoyo ukuthi kungukwandisa ngaphezu kwalokhu okunokwenzeka, kodwa inhliziyo iyathamba ize ivumele lokho okusuke kuyisicelo nokusuke inxenxwa ngakho. Lokhu ngubufakazi bamandla enkulumo equkethe ihaba nokungukwazi ukuguqula isimo sokucabanga nokubuka umhlaba ube yileyo ndlela umsunguli wenkulumo asuke ehlose ukuyiveza ngayo kulowo osuke elalele noma okuhloswe ukufinyelelwa kuye.

UKithenga (2014) ezweni laseKenya wenza ucwaningo nalapho eyehlose ukuthungatha ulwazi mayelana nendlela yokusebenza kwehaba emculweni we*Kikamba*. Lokhu kwakuphinde kuthinte nokuthungatha amaqiniso ngendlela abaculi bomculo we*Kikamba a*basebenzisa ngayo ihaba ezingomeni zabo ukuze bethule ulwazi imibono namasu okubhekana nezimo nezinkinga ezithile emphakathini. Kulolu cwaningo lukaKithenga, kwahlaluka ukuthi kunezindlela ezahlukahlukene zokuhunyushwa kokwethulwa kwehaba ezingomeni ezidumile ze*Kikamba* nokuhambelana neminyaka yabantu abalalele kanye namazinga emfundo. Kwaphinde kwahlaluka ukuthi ukwethulwa ngendlela kwezincazelo ezijulile zehaba kudinga ukweyamaniswa namasiko. Ngale ndlela kunobudlelwano obukhulu obugqamayo phakathi kwesiko kanye nokuhunyushwa kwemibono eyethulwa ngokusebenzisa ihaba. Lokhu kungaphinde kuchazwe ngohlangothi lokuthi ezinkathini eziningi kubalulekile ukuthi ube nolwazi oluthile ngesiko ukuze ube nendlela yokwethula imibono ngehaba elisetshenzisiwe. UKithenga waphinde wethulwa ulwazi mayelana nezizathu zokusetshenziswa kwehaba ezingomeni ze*Kikamba* nokufaka phakathi, ukugcizelela, amahlaya kanye nokunxenxa. Lokhu kwenza ukusebenza kwehaba kube nobudlelwano obukhulu nengxenye yesathaya enguteku nokungenye yezingxenye ezizochazwa kabanzi ezihlokwaneni ezilandelayo

U-Omar noKhalaf (2009) benze ucwaningo lapho babecwaninga ngezindlela zokusebenzisa ihaba olimini olusetshenziswa nsuku zonke lwesi-Arabhu ezweni lase-Irag. Kulolu cwaningo kwahlaluka ukuthi esikhathini esiningi ukusetshenziswa kwehaba olimini kusuke kuhambisana nokwethula izingxenye zoteku/ amahlaya njengenhloso enkulu yokusetshenziswa kwehaba enkulumeni. Kuphinde kwavela nokuthi ezinkathini eziningi abantu ababamba iqhaza enkulumeni eyihaba kuba ngabantu abangenalo izinga elithuthukile lezemfundo njengoba kubonakala kwehla ukusetshenziswa kwehaba uma izinga lokufunda likhula. Lokhu kuchaza mayelana nokungahleleki ngokuphelele kwenkulumo esebenzisa ihaba nephinde ibe yinkulumo engamukelekile uma

kubhalwa imisebenzi esemthethweni ezikhungweni zemfundo. Uhlangothi olwethulwa ocwaningweni luka-Omar noKhalaf (2009) lungaphinde lube yisendlalelo sokwethula imibono lapho sivamisa ukuthola abantu basebenzisa ihaba ngenhloso yokwandisa nokuze kuholele ekulimazeni uzinzo emiphakathini. Lokhu imvamisa kuyaye kufake phakathi ukubhebhethekisa ulwazi mayelana namaqiniso angazange aqinisekiswa nokungaphinde kulimaze izithunzi zabantu abaningi. Kuvamisile futhi ukuthi abantu abasebenzisa ihaba kakhulu ezinkulumeni zabo kube ngabantu abangayilandeli inkambiso elungileyo nelindelekile nokufakazela umbono wokungabi nomgogodla wokufunda ngokuphelele.

Ingxenye yokusetshenziswa kwehaba igcina inomthelela ongemuhle emiphakathini njengoba ithunaza ukuthembeka ezintweni ezisuke zibekwa emphakathini iphinde idicilele isithunzi sabantu abahloniphekile phansi. UDodds (2010) wenze ucwaningo ngendlela omunye wabadwebi abaziwayo ezweni laseNingizimu-Afrika odume ngemidwebo yamakhathuni uZapiro owake wasebenzisa izimpawu zehaba kwamanye amakhathuni akhe lapho ayedwebe lowo awayenguMengameli ezweni ngaleso sikhathi uMnumzane Jacob Zuma. Kulo mdwebo uMongameli uZuma wayedwetshwe umfanekiso wakhe waba ngumuntu obonakala elungela ukunukubeza ngokocansi owesifazane owayenophawu loMnyango lwezobuLungiswa. Lowo wesifazane wabe ebanjwe ngabanye bozakwabo bakaZuma nokwakufaka phakathi lowo owayenguMengameli wophiko lwentsha lwenhlangano kaKhongolose ngaleso sikhathi uMnumzane uJulious Malema, owayenguNobhala wenhlangano kaKhongolose uMnumzane Gwede Mantashe kanye nababevezwe begqoke izigqoko zemibutho engamadlela ndawonye nenhlangano kaKhongolose okuyinhlangano yamaKhomanisi (*SACP*) nenhlangano yomfelandawonye wezinyunyana i*COSATU*. Lokho kwathi noma kwabe kuyisimo esethulwe ngenhloso yokuchaza isimo esiqhubekayo ezweni ngokombono womsunguli womdwebo, kodwa ukukwethulwa nokusetshenziswa kwehaba emdwebeni owethulwa, kwabe sekuvusa izimpikiswano ezahlukene nokuphawula okuningi okwakuvela esizweni. Lokhu noma umsunguli womdwebo wayengaqondile ukudala nokubhebhethekisa izinkulumo esizweni kodwa ukusetshenziswa kwehaba emdwebeni wakhe kwadonsa amehlo abantu abaningi. Okungaqapheleka ngalesi sibonelo esethulwe ngenhla ngukuthi abantu abayi nganxanye bengemanzi. Lokhu kuchaza ukuthi abanye babantu babengalithatha ihaba elethulwe kumdwebo njengoba linjalo bese behlulela ngeyabo indlela. Ukwahlulela kwabantu ngokwehluka kwabo kungaba nomthelela omkhulu ekubhebhethekeni kwezinto ezingewona amaqiniso kuphinde kwandise namathuba enxushunxushu emphakathini.

Isu lokucikoza kusetshenziswa ihaba liphinde ligqame kakhulu emkhakheni wezokukhangisa nalapho abakhangisi belisebenzisa ukuheha nokunxenxa abathengi. Ucwaningo lukaBarbu-Kleitsch (2015) lwethula lolu hlangothi lwesu lokunxenxa lapho ecwaninge khona ngokusetshenziswa kwehaba ekuqinisekiseni ukuphumelela kwezikhangiso. Kulolu cwaningo uBarbu-Kleitsch uchaza ngendlela izikhangiso ezisebenzisa ngayo ihaba ngenhloso yokukhulisa ilukuluku kubathengi nokwenza imikhiqizo esuke ikhangiswa ibe yimpumelelo.

2.3.2. Ukubhinqa/ isibhinqo

Uma echaza isibhinqo uMakhambeni (1989:128) uthi siyindlela yokugqamisa into noma ubunjalo obuthile ngokuyibiza ngenhlanekela. Uqhuba ngokulinganisa isimo lapho ububi buchazwa ngobuhle ngenhloso yokwethula nokugqamisa ummongo walokho okuhlosiwe. Isibonelo esicishe siphatheke esiveza kalula isibhinqo kungaba yisimo lapho uthisha efundisa abafundi bese eziveza kube ngazathi yena akazi lutho kodwa abantu abanolwazi ngabafundi. Ngale ndlela uthisha usebenzise isu lokugqamisa noma ukuziveza engazi lutho yena ekubeni ehlose ukutshela noma ukuthumela umyalezo kubafundi ngendlela abangazi ngayo ulwazi olusuke lubuziwe noma lufuneka. UNgubane noQwabe (2015) bavumelana novo lukaMakhambeni lapho benikeza incazelo yesibhinqo ngokuthi siwukusebenzisa amagama achaza okuthile kepha kube kuhloswe okuphambene nalokho. Lokhu kungafana nokuthi kunconywe ngamazwi noma ngezenzo kodwa kube kuhloswe noma kuqondwe ukugxeka lokho okunconywayo.

UColebrook (2004) wethula uhlangothi lwesibhinqo lapho esethula ngezinhlangothi ezimbili. Ohlangothini lokuqala incazelo kaColebrook iveza ukuthi isibhinqo siwuhlobo oluthile lwesifengqo esethula ulwazi oluthile kube kuhloswe enye into eyehlukile. Uhlangothi lwesibili yilapho echaza khona isibhinqo njengomqondosimo lapho isihloko sokubhinqa sithatha khona isikhundla sokungabaza nokungethembi mayelana nolimi olusetshenziswayo lwansuku zonke. Ngamafuphi, ingxenye yesibili encazelweni kaColebrook ichaza isibhinqo njengendlela abantu abasuke behumusha ngayo ulwazi abalunikezwayo kodwa kube kukhona inhlese yokungabaza lokho abakuzwayo.

Abacwaningi abaningi sebeke babeka induku ebandla mayelana nokuvela nokusebenza kwezimpawu zesibhinqo emculweni nalapho bethule ulwazi nemibono eyahlukahlukene. UBlake (2016) wethule iphepha ngaphansi kwesihloko esithi "*The Ironic Musical Edge: Using Songs to Present and Question Myths*." Kulolu cwaningo uBlake wayehlose ukugcizelela ngendlela amaculo

anezibhinqo angaba nendlela yokuthula ulwazi olubalulekile oluphathelene nezinkoloze ezweni kanye nendlela abantu abaveza ngayo isu lokuzwela kanye nokuthungatha amaqiniso ngalezo nkoloze. Imiphumela yololu cwaningo yethule indlela isibhinqo emculweni esingasetshenziswa ngayo ukufundisa abafundi kanye nokuchaza ngezinkolelo ze esizweni ngenhloso yokuqwashisa nokufundisa ngosiko nokuyindlela eyethulwa ngamaciko amaningi lapho esungula umculo wawo.

Uhlangothi lwesibhinqo emibhalweni olwethula nguMavlonova noRuziyeva (2020) luchaza isibhinqo ngokuthi singumbhalo owehlukile kunalokho okusuke kulindelekile. Baqhuba ngokugcizelela iphuzu mayelana nokuqhamuka kwemibono eshayisanayo uma kwenzeka ukuthi lokho okusuke kulindelekile kugcina kungaveli kodwa kuvele okunye okwehlukile. Lokhu kufakazela indlela isibhinqo esinomthelela ngayo ekuqalweni kwezinxushunxushu ezinhlakeni ezahlukene zobuciko njengoba kugqama kakhulu indlela ukusebenza kwaso okunomthelela ngayo ekungabonini ngaso linye phakathi kwabantu abehlukene.

Ulwazi olwethulwe ngenhla luphinde lugcizelelwe nguSingh (2012) emibhalweni yakhe ephathelene nesathaya yapho echaza isibhinqo ngokuthi siyisu lokuhlela imisebenzi ukuze kwethulwe ulwazi oluphikisana nalolo olusuke lulindelwe njengengqikithi yombono olindelekile. Ngamafuphi, uhlangothi lwesibhinqo lungathathwa njengohlobo lokukhuluma olugqamisa amaphuzu aphambene nalokho okusuke kuqondiwe kodwa inhloso kube kungukugqamisa noma ukunikezela ngolwazi olusuke lubonakala phambi kwabantu. Kuvamisile ukuthi uma kusetshenziswa isibhinqo enkulumeni bese kugqama kakhulu ubuthaka balokhu okusuke kuhlanekezelwe ukuze izwe libuqaphe yize noma kusuke kungabizwa njengoba kunjalo. Umculo womasikandi uwuhlobo lobuciko osebenzisa kakhulu lolu hlangothi lwesathaya ikakhulukazi phakathi kwamaciko asuke echukuluzana noma aziwa ngokubhekana ngeziqu zamehlo endimeni yomculo.

2.3.3. Indida / ipharadoksi

UMakhambeni (1989) uchaza indida ngohlangothi lobuciko bobunkondlo lapho ethi iyinkulumo eyethulwa ngokukhuluma lapho imbongi ikhuluma noma isho into engathi inokuziphikisa kanti yembula iqiniso elifihlekile. Lokhu kwenza ipharadoksi ibe yingxenye esemqoka ngaphansi kobuciko besathaya njengoba ibonakala isetshenziswa kakhulu ukwethula imizwa nendlela abantu abasuke bephatheke ngayo ngale kokubeka izinto zigagulwe njengoba zinjalo. Kuye kuthi

ngokucubungulisisa inkulumo bese umuntu ethola kahle amaqiniso nengqikithi esuke iqukethwe enkulumeni nokuvamise ukuthi ibe ngelumelayo kakhulu.

Kuvamisile ukuthi kutholakale izimpawu zendida ebucikweni obahlukene nezethulwa ngezihloso ezahlukahlukene. Ocwaningweni ngokuvezwa kwezimpawu zendida emculweni uTaruffi noKoelsch (2014) benza ucwaningo lapho babedingida khona ulwazi mayelana nokwethulwa kwendlela imizwa yokuphatheka kabi ebangelwa wumculo okuvezwa ngayo. Kulolu cwaningo uTaufi noKoelsch bathola ukuthi ukulalela umculo odabukisayo kungaholela emiphumeleni enenzuzo yokuzwela njengokulawulwa kwemizwa emibi kanjalo nokududuza. Le miphumela yethula ulwazi mayelana nezizathu ezenza abantu abaningi bebonakale bekuthokozela ukulalela umculo odabukisayo. Indida eyethulwa kulolu cwaningo yindlela imiphumela yokulandela umculo odabukisayo elindeleke ngayo njengoba kungalindeleka ukuthi igcizelele imizwa yosizi nokuphatheka kabi kulowo osuke elalele. Kunalokho imiphumela ibonakala ingeyehlukile kunaleyo elindelekile njengoba iveze ukuthi kunobufakazi obuningi obuchaza indlela abantu abalalela umculo odabukisayo abasizakala ngayo ezinkingeni abasuke bebhekene nazo empilweni.

U-Emmanuel (1992) wethula uhlangothi mayelana nokuqonda ulwazi olwethulwe ngenhla lapho echaza indida njengohlobo lokucikoza okumele lamukelwe ngokwalo noma njengoba lunjalo, ngaphandle kokuthungatha amasu okulixazulula. Kulo mbono indida iphinde yethule uhlangothi olusha nenkombandlela yokuqonda izimo empilweni. Lokhu kuchaza kabanzi ngezindlela ezahlukene izifengqo eziyingxenye yesathaya ezinamandla ngayo ekuqinisekiseni ukujwayela izindlela zokukhuluma njengezimo ezilindelekile engxoxweni yansuku zonke. Ukujwayeleka kwale ndlela yokucikoza kuphinde kube nomthelela omkhulu ekubumbekeni kwezakhi zolimi kanye nezingxenye zalo nokuphinde kube nomthelela esikweni njengoba isiko nolimi kuhambisana.

UHirshleifer (1989) wenze ucwaningo lapho ayecubungula ngendida ohlangothini lwezokuphatha namandla. Kulolu cwaningo uHirshleifer uchaza ngendlela labo abasuke bechazwa njengezimfivilithi emikhankasweni abasuke belindeleke ukuthi beqhubeke nokwenza kangcono bese kuthi lawo maqembu amancane nalawo abuthaka eqhubeke nokucindezeleka. Okugqama kakhulu ngemiphumela yalolu cwaningo ngukuthi lawo maqembu athathwa njengabuthaka abonakala ebhukula kakhulu kunalawo anothe kangconywana. Indida egqama kulolu cwaningo yindlela abantu namaqembu ampofu asuke elindeleke ukuthi angaphumeleli ngayo ngenxa yezizathu ezahlukene ezifana nokweswela kanye nokungabi nezinsiza ezifanele emikhankazweni yawo. Kunalokho okulindelekile, lawa maqembu abonakala eba nemiphumela emihle kunalawo anakho konke okudingekayo.

Izizathu ezethulwa ocwaningweni lukaHirshleifer (1989) zingaphinde ziyamaniswe nendlela evamisile lapho siyaye sizwe umuntu ethula impilo yakhe nomlando wakhe njengesimo esabe singelula futhi eyabe inezinselele kodwa wakwazi ukuphumelela ngale kwalezo zihibe. Ngamanye amazwi kugqama ukuthi isimo esilindelekile ngenxa yezimo umuntu aphila kuzona, singaveli njengomphumela kodwa kuvele okunye obekade kungalindelekanga.

2.3.4. Uteku/ ukwenza ihlaya/ ukuhlekisa

Cishe zonke izingxenye zesathaya ezethulwe ngenhla zinenhloso noma umqondosimo wokwenza ihlaya noma ukuhlekisa ngalokho ezisuke zikwethula. Ngalesi sizathu uteku noma ukuhlekisa sizokwethula njengengxenye enkulu yesathaya. Le ngxenye inamagama angacishe adale ukudideka nokunesidingo esibalukelile sokuthi axazululwe kabanzi ukuze kube nokuvumelana ngegama elilodwa elizosetshenziswa kulolu cwaningo. Lawa magama yilawa: ukwenza ihlaya, ukuhlekisa kanye noteku.

Ngokwencazelo eyethulwa yiSitatimende sikaZwelonke eMfundweni yabadala iC*urriculum Statement for National Senior Certificate for Adults* (2017:23) uteku luchazwa njengokudlala ngamagama aphimiseka ngokufanayo ukuze kuhlekwe noma ukwethula izimo nezinto ngendlela ehlekisayo nekitazayo. UMakhambeni (1989:129) ufakazela le ncazelo lapho echaza uteku ngokuthi uhlobo wesifengqo lapho sithola khona izimo zethulwa ngendlela enokukitaza noma ehlekisayo.

Izincazelo ezethulwe ngenhla ziphinde zihambisane nencazelo eyethulwa uNyembezi (1992:488) lapho echaza izinhlangothi ezintathu zoteku nezifaka ukudla indaba, ukuncokola kanye nokuxoxa amahlaya. Lolu hlangothi lwencazelo yoteku singaphinde siluqhathanise nemigqa evela ezibongweni zenkosi uShaka kaSenzangakhona lapho kuthiwa:

Uteku lwabafazi bakwanoMgabhi

Betekula behlezi emlovini

Beth' uShaka kayikubusa kakuba yinkosi

Imigqa ecashunwe yethulwa ngenhla ichaza kabanzi ngendlela abantu ababemeya ngayo uShaka ebuncaneni bakhe njengoba babeze benze amahlaya ngokuthi ngeke aba yinkosi. Ngalesi sizathu,

igama uteku libonakala lingena ngokuphelele ekuchazeni inkulumo enehlaya noma ehlekisayo. Ngalesi sizathu ucwaningo lusebenzise igama *uteku* esikhundleni salawa amanye amagama ebeqhathaniswa nalo ngenhla.

Emculweni nakwezinye izinhlobo zobuciko kubonakala kuvamisile ukuba kusetshenziswe le ngxenye yesathaya njengoba ibonakala ikwazi ukudonsa iso iphinde ivuse imiqondo yethu ekucubunguleni izimpawu nezingxenye ezilukhuni ezethulwa ebucikweni obunikeziwe. Ngokuchaza kukaReaves (2001) ukusebenza koteku kubonakala kunamandla ekudonseni nasekunxenxeni indlebe neso lomuntu ngisho ngabe ebekade eyishaya indiva indaba yobuciko obusezithebeni. Kube sekuthi ngenxa yokusetshenziswa koteku bese enxenxeka abe ngomunye wezethameli noma umlandeli wolobo buciko.

Uma bechaza uteku lamazwi noma lalokho okushiwo ngamazwi uRobinson noSmith-Lovin (2001: 124) bathi luyingxenye ebalulekile yenkulumo eqhubekayo nenhloso yayo kungukwethula umuzwa ojabulisayo. Ngale ndlela singalindela ukuthola abantu abaningi belandela ubuciko obunenhlese yoteku ngezizathu ezahlukene ezibandakanya ukuchitha isizungu, ukusuka endleleni eyejwayelekile yansuku zonke yokucabanga kuya ekuzinikezeni isikhathi nethuba lokucabanga ngaphansi kwezimo ezingadingi imithetho nemigomo ethile.

Kunemibhalo eminingi esike yethulwa ngocwaningo oluphathelene nokusebenza koteku ebucikweni nasemculweni ngobubanzi. Phakathi kwabanye babacwaningi asebeke babeka induku ebandla ngaphansi kwale ndima, singabala uSim noHwang (2015) ocwaningweni lwabo ngezimpawu zoteku emculweni kanye nomthelela ekwakheni amaxhama okuxhumana ebantwaneni abasebancane. Kulolu cwaningo uSim noHwang (2015) bachaza ngendlela ukusebenza koteku noma amahlaya emculweni okunomthelela ngayo ekuxhumaniseni ngokushesha abantwana abancane. Ngalolu lwazi kuvela ukuthi ukusebenza koteku emculweni kwenza kube lula ukuba abantu bebe nendlela yokusondelana bephinde besheshe befike emazingeni okwazana kangconywana.

UMehdi, uParis noBalasubramanian (2019) bethula ucwaningo ngokusetshenziswa koteku kanye nomculo endimeni yezokukhangisa. Kulolu cwaningo abacwaningi babenenhloso yokuhlola kabanzi mayelana nendlela umculo noteku okunomthelela ngayo ekuphumeleleni kwezikhangiso zomsakazo. Imiphumela yocwaningo yakhombisa ukuthi izikhangiso zokuzijabulisa zomsakazo ezisebenzisa amahlaya kanye nomculo zisebenza ziphinde zithakaselwe kakhulu kunezikhangiso ezejwayelekile ezingaba ngezisebenzisa umculo kuphela. Lokhu kukhomba ukusetshenziswa

koteku ebucikweni obahlukene njengesu elikhombisa izithelo ezinhle nelinethonya lokuheha abantu abaningi ngaphansi kwalobo nalobo buciko.

Ocwaningweni ngamasu okuqinisekisa ukwethamela ngokuphelele nokubamba iqhaza ngesikhathi sokufundisa, uStrean (2011) wethula ulwazi mayelana nokusetshenziswa komculo, uteku kanye nokunyakazisa umzimba njengesu lokuqinisekisa ukuzinikela kwabafundi. Kulolu cwaningo uStrean wahluba udlubu ekhasini mayelana nobucayi bokuqinisekisa ukuthi abafundi bayalandelela ngokuphelele uma befundiswa. Wabe esethula ulwazi mayelana nendlela ukusebenzisa umculo, uteku kanye namasu okunyakazisa umzimba okunomthelela omuhle ngayo ekuqinisekiseni ukuthi abafundi bazinikela ngokuphelele ezintweni eziqhubekayo ngesikhathi sokufundisa.

Okuqapheleka kakhulu kule ngxenye yesathaya (enguteku) ngukuthi iphinde ibe nobudlelwano futhi nezinye izingxenye zesathaya ezethulwe ngaphambilini. Lokhu kungaphinde kubonakale njengokugqigqa endimeni eyodwa uma sesicubungulisisa. Ukuze lolu cwaningo lube nesisindo esilufanele kubalulekile ukuthi kungabibikho esikuvalela ngaphandle noma esishiya imibuzo engaphenduleki kukhona. Ngale ndlela, ucwaningo lozophinde lugxile kakhulu ekwethuleni ulwazi mayelana nezingxenyana ezahlukene ezivela ngaphansi kwengxenye uteku.

UCatanescu noTom (2001) bachaza ngemigudu ebalulekile lapho umuntu ethatha isinqumo sokwenza ihlaya. Le migudu ifaka phakathi ukucabangisisa kabanzi ngezethameli zakho, uhlobo lomlayezo ohlose ukulindlulisela kubantu kanye nohlobo lwamahlaya osuke uzolisebenzisa lapho wethula khona umlayezo. Lolu hlangothi luchaza kabanzi mayelana nezizathu ezenza abanye abantu bebonakale bewathokozela amahlaya kodwa abanye bebe benomqondo owehlukile ngamahlaya asuke ethulwa.

Izinhlangothi ezahlukene ngaphansi kwengxenye yoteku ziphinde zethulwe nguCatanescu noTom (2001) nalapho bebeka lezi nhlangothi ezilandelayo:

1. *Comparison - Putting two ormore elements together to produce a humorous situation;*
2. *Personification - Attributeshuman characteristics to animals plants and objects;*
3. *Exaggeration - Overstating andmagnifying something out of proportion;*
4. *Pun - Using elements of language to creale newmeanings, which result in humor;*
5. *Sarcasm - Category including blatant ironic responses orsituations,*

6. *Silliness - lt ranges from making funny faces to ludicrous situations,*

7. *Surprise - lncludes all advertisements where humor arises f rom unexpected situations.*

Lezi zinhlangothi zihunyushwa ngokuthi:

1. Ukuqhathanisa - Ukubeka izinto ezimbili noma ngaphezulu ndawonye ngenhloso yokukhiqiza isimo esihlekisayo

2. Ukwenziwa samuntu - Ukunikeza izici zobuntu ezilwaneni, ezitshalweni nasezintweni ezingebona abantu.

3. Ihaba - Ukweqisa nokukhulisa okuthile kube ngaphezu kwalokho okulindelekile.

4. Umqondo ombaxambili- lapha kusetshenziswa izakhi zolimi ukwakha izincazelo ezintsha, okuholela ekuhlekiseni.

5. Izenzo zobuwula – lokhu kungafaka phakathi izenzo ezibonakalayo zobuwula kuya ekubekiseni ngezimo zobuwula ezaziwayo.

6. Ukubhuqa – lokhu ngukusetshenziswa kwamagama ajwayele ukusetshenziselwa ukuhlekisa noma ukucasula othile, noma ukuhlekisa ngokushiwo noma kwenziwa ngumuntu

7. Umuzwa wokumangala – lapho kuvela khona amahlaya ezimweni ezingalindelekile.

Izinhlangothi ezivezwe emaphuzwini ayisikhombisa ngenhla zithi zethula ubudlelwano phakathi kwezingxenye zesathaya ziphinde zethule ulwazi olusha mayelana neminye iminxa engalindeleka ekuchazweni kwesathaya eyethulwa ebucikweni obahlukahlukene.

2.3.5. Ukuhlambalaza / ukubeka ehlazweni

Lolu hlangothi lwesathaya lungaphinde lweyamaniswe kakhulu nezimo zokuthukwa kwenhlamba nokugagulwa kwezinto ezilumelayo nezingamahlazo okuyizinto umphakathi ongahambisani nazo ngokujwayelekile. Phakathi kwalezo zinto singabala inhlamba, ukugagulwa kwezitho ezithile zomzimba ebantwini kanye nokusetshenziswa kwamagama ayiziswana lapho kukhulunywa.

Ngamafuphi lolu hlangothi lwesathaya lungachazwa njengendlela yokukhuluma usebenzisa izifungo, inhlamba kanye namagama ahlambalazayo nonhloso yawo kungukudicilela phansi nokwehlisa isithunzi lapho kudluliswa umyalezo.

Lubonakala lumbalwa kakhulu ucwaningo kanye nolwazi oseluke lwethulwa ngaphansi kwalolu hlangothi lwesathaya ikakhulukazi ezilimini zendabuko zase-Afrika. Lokhu kubangelwa yindlela yokuthi abantu abaningi abangama-Afrika bavame ukugwema ukusondelana nezingxenye zolimi ezihlambalazayo nezithinta izici ezibucayi ikakhulukazi lezo zici zangasese.

USpears (1998) wenza ucwaningo ngendlela abantu abamnyama ezweni laseMelika abasebenzisa ngayo ulimi enkulumeni yabo yansuku zonke. Kulolu cwaningo uSpears wakugwema ukusebenzisa nokusheshe afinyelele esinqumeni sokubiza nokuchaza indlela ethize esetshenziswa ngabantu yokukhuluma njengenkulumo eyinhlamba. Waqoka ukusebenzisa uhlangothi lokuchaza indlela yokukhuluma ngokuthi ngukusebenzisa inkulumo engalawuliwe noma enemigomo engenayo imithetho ebekiwe. Lokhu wayekwenza ngenhloso yokubalekela ukuphawula aze aqagule ngaphambi kokutholakala kwamaqiniso aphelele ngendlela abantu abamnyama ezweni laseMelika abamukela noma bengemukeli ngayo izici ezahlukene ezimumethwe enkulumeni yabo evame ukusetshenziswa nsuku zonke.

Kulolu cwaningo uSpears (1998) uchaza indlela ukusetshenziswa kolimi oluhlambalazayo njengento engeze yabekelwa imigomo ethize okumele ilandelwe nelawula ukusebenza kwayo. Kunalokho kuncike ekutheni lowo osuke elalele uhlaziya ulwazi ngamuphi umqondo noma ebheka inkulumo eyethulwayo ngakuliphi uhlangothi. Lokhu kufaka phakathi imvelaphi yomuntu, isiko kanye nomphakathi asuke ekhulele noma ephila phakathi kwawo. Lokhu kuchaza ukuthi indlela abantu abakhuluma ngayo emiphakathini eyahlukene inendlela yokwenza ukuthi yamukeleke kulowo nalowo mphakathi kuye ngokuthi amagama asetshenziswa kangakanani njengengxenye yenkulumo. Ukujwayeleka kokusebenza nokusetshenziswa kwamagama athile emphakathini kuyawenyusa ngokwezinga lokwamukelwa aze afinyelele ezingeni lokwamukelwa ngisho ngabe alumela kangakanani. Lokhu singaphinde sikuchaze njengenye yezindlela zokuzaleka kolimi olwejwayelekile emphakathini noluchazwa nguKapović (2011) njengolimi olungumphumela wokwamukelwa kokusetshenziswa kwezingxenye ezahlukene nezimpawu zolimi oluthize.

USchere noSagarin (2006) bethule ucwaningo lapho babecubungula khona ngokusebenza kwenkulumo yokuhlambalaza njengesu lokunxenxa abantu. Kulolu cwaningo kwahlaluka ukuthi ukusetshenziswa kwenkulumo enokuhlambalaza ekuqaleni noma ekugcineni kwenkulumo

kunomthelela ekukhuliseni amaxhama okunxenxa ngenxa yamandla abonakala equkethwe enkulumeni esuke igcizelelwa. Lokhu kuchaza ngokusobala indlela abantu ababonakala bekuthakasela ngayo ukusetshenziswa kolimi oluhlambalazayo enkulumeni kodwa kube kulindeleke ukuthi ngabe baba nokwesaba noma ukuzenyeza ekubeni yingxenye yemibono ehambisana nokuhlambalaza. Lolu lwazi lugcizelela indlela abantu abasebasha ababonakala beyamanisa inkulumo yabo yansuku zonke nezingxenye ezinokuhlambalaza kodwa bebe bekuthokozela lokho yize besuke sebenolwazi ngobucayi bamagama ayingxenye yaleyo nkulumo ikakhulukazi uma ethulwa esidlangalaleni emphakathini.

USeizer (2011) wenze ucwaningo lapho ayedingida khona ngokusetshenziswa kwamagama ahlambalazayo ebucikweni bamahlaya enziwa phambi kwezethameli. Kulolu cwaningo uSeizer (2011) wabe ehlolisisa ukusetshenziswa kwenhlamba kulobu ciko bamahlaya ethulwa phambi kwezethameli nalapho ayegxile ezibonelweni ngosomahlaya ababili abasebenza endaweni yaseMidwest okunguMnunzane Steward Huff kanye nonkosazana Kristin Key. Imiphumela nemibono kaSeizer kulolu cwaningo iveza ukuthi ukusetshenziswa kwenhlamba ekwethulweni kwamahlaya ngosomahlaya ababili kubonakala kunomthelela ekuletheni umuzwa wokukhululeka ezethamelini njengoba zibonakala zinethezeka futhi zikuthakasela ukuba sendaweni esebenzisa lolu hlobo lokukhuluma. Ngamafuphi singabeka ngokuthi kwesinye isikhathi izethameli zivame ukungakhombisi indlela ezilawula ngayo ukuzwa into esuke ibonakala iyihlazo bese kuthi uma leyonto isetshenziswa njengengxenye yoteku, bese izethameli ziba nokukhulukeka njengoba isuke isifika ngendlela ethanjisiwe nesuke ingahlosile ukucekela phansi, ukudicilela isithunzi noma ukuhlambalaza kodwa isuke iletha umuzwa wokujabula.

USeizer (2011) uphinde wethulwa ulwazi mayelana nendlela ukusetshenziswa kwamagama athukayo njengengxenye yoteku okubonakala kuveza isithombe sokuthi izethameli zisuke ekucabangeni ngendlela elandela imithetho eqinile, enokuhleleka nekhombisa ukuziqoqa njengoba isizinda salobu buciko sivumela indlela yokuziphatha ukuba ibe ngekhululekile nengalandeli imigomo eqinile. Lokhu kuchaza indlela le ngxenye yesathaya eqinisekisa ngayo ukulekelela abantu ukusuka emicabangweni yansuku zonke enobunzima, imithetho kanye nengcindezi bese bethola indlela yokuphumula ngokushiyelana ngamahlaya. Singaphinde sigqamise ubudlelwano phakathi kwezingxenye ezimbili zesathaya okunguteku kanye nokubekwa kwamahlazo esidlangalaleni njengobugqame kakhulu nobethula izimpawu nezinhloso ezinobudlelwano enkulumeni yansuku zonke.

Lena ngenye yezingxenye zesathaya esidinga ukubhekisiswa uma zichazwa njengoba udaba mayelana nezinto ezithathwa ngokuthi zingamahlazo noma ziyahlambalaza kungaba wudaba oluphakamisa izinhlonzi ezindaweni ezahlukene emhlabeni jikelele. Lokhu kubangelwa yindlela imibono yabantu eyahlukene ngayo mayelana nezinga elamukelekile noma elingamukelekile lobuhlazo elimumethwe yimibono eyahlukene. Kungalesi sizathu imibhalo nocwaningo oluningi oluthinta le ngxenye yesathaya uphinde luhambisane nokuqashelwa kwezinhlaka ezahlukene zomthetho ngenhloso yokuthola izeluleko mayelana nalokho okumele kuthathwe njengehlazo noma kuvumeleke kubantu.

Ukwehluka kwemithetho yamazwe ngenxa yenkolo, isiko kanye nemithethosisekelo kubuye kube ngenye yezinto ezibangela izingqinamba mayelana nokuchazwa kwezinto ezithathwa njengezingamahlazo emazweni ngokwahluka. Isibonelo salokhu yindlela amazwe ahlukene alawula ngayo imithetho ephathelene nokugagulwa kwamagama athile aphathelene nezocansi, ukulawula kwamavidiyo kanye nezindaba zocansi kuya ezicini zomzimba ezithathwa njengezici eziyimfihlo namagama azo angavamisanga ukubizwa esidlangalaleni.

Ocwaningweni olwethulwe nguJohnson nabanye (1985) olumayelana nokwehlukwa kobulili ngemiqondosimo ekusetshenzisweni kwengxenye yamagama ahlambalazayo, kwethulwe ulwazi mayelana nendlela ubulili obehlukene uma kubhekwa noma kuchazwa ibanga lokuhlambalaza. Kulolu cwaningo kwabe kuhloswe ukuthungatha izimpendulo mayelana nendlela abesilisa nabesifazane abacabanga ngayo uma kubhekwa lesi sihloko esiphathelene namahlazo nokugagulwa kwezici esidlangalaleni. Okugqame kulolu cwaningo yindlela abantu besilisa ababonakala basebenzisa kakhulu ngayo amagama ahlambalazayo uma beqhathaniswa nabesifazane. Kuphinde kwahlaluka nokuthi abantu besifazane bayakhululeka ukusebenzisa amagama anokuhlambalaza enkulumeni uma besezindaweni lapho abantu besilisa bengeze bebezwa bekhuluma. Lokhu bukhombisa ngokusobala indlela yokungalingani nokungakhululeki kwabantu besifazane uma beqhathaniswa nabesilisa njengoba begcina bezithola bengakhululeki ukusebenzisa izingxenye ezithile zobuciko enkulumeni yabo uma kukhona obunye ubulili.

Esizweni esimnyama kuvamisile ukuthi abasifazane babonakale noma balindeleke ukuba babe nendlela ethile yokuqoqa nokuqhamuka namanye amagama angagaguli izimo njengoba zinjalo uma bekhuluma. Lokhu kungathinta izingxenye ezimbili. Ingxenye yokuqala yilapho umuntu wesifazane esuke ehlonipha okungaba ngabantu basemzini noma abantu bendawo nje okungaba yindawo endele kuyona noma iyiphi nje indawo. Lokhu kuyisizathu esiholela emvelaphini yesaga esithi “ihlonipha nalapho ingeyukwendela khona.” Lokhu kuchaza ibanga umuntu wesifazane

alindeleke ukuba agcine ukuhlonipha nesizotha empilweni kungakhathalekile ukuthi ukusiphi isizinda. Lesi simo sokukhuluma sibonakala sehlukile kubantu besilisa njengoba kubonakala kungekho izithiyo nemigomo elawula ukuziphatha kwabo kanye negunya endleleni abalindeleke ukuba bevele ngayo phakathi kwabantu.

Kuvamisile futhi empilweni ukuthi sizwe abadala begcizelela ukufihlwa noma ukucashiswa kwezitho ezithile kubantu besifazane nokuyinto engavamisile ukugqama kakhulu kubantu besilisa. Esikhathini esiningi ekukhuleni kwentombazane, izalukazi nabanye abantu abadala bavase ukusebenzisa inkulumo ethi “Hlala ngentomb!” Lokhu kusuke kushiwo ukugcizelela nokuqinisekisa ukuthi umuntu wesifazane kunendlela ethile okulindeleke ukuthi ahlale ngayo ukuze kufihlakale ezinye zezitho zomzimba ngenkolelo yokuthi akumele sibonakale esidlangalaleni noma phambi kwabantu. Lolu lwazi lugcizelela ulwazi olwethulwe nguFine (1985) ngenhla mayelana nendlela abantu besifazane abatholakala begcina beba namahloni noba nokuzithiba ekusebenziseni amagama anokuhlambalaza uma beqhathaniswa nozakwabe besilisa.

Engxenyeni yesibili yesimo sokuqoqa indlela yokukhuluma ebantwini besifazane singabheka lapho umuntu wesifazane esondelene kakhulu nokukhuliswa kanye nokufundiswa kwabantwana nokulindeleke ukuba bekhule ngobuqotho. Phakathi kweminxa esingayibalula ebuqothweni bomntwana yilowo wokuqaphela ukuthi ulimi afundiswa lona aluqini njengoba kuzanywa ngakho konke okusemandleni ukufihla lawo magama ahlambalazayo nangaba nenhlamba enkulumeni yansuku zonke. Umuntu wesifazane njengoba esondele kakhulu ekukhuleni komntwana kusukela ekuzalweni kwakhe, ugcina eba yizibuko eliqinisekisa ukudluliselwa kwemigomo yolimi efanele ebantwaneni. Ngale ndlela, abesifazane bagcina beba yingxenye enkulu yabantu abagwema ukusebenzisa ulimi oluqosheme noma olunokuhlambalaza.

Sezichazile ngezingxenyana ezahlukene ngaphansi kobuciko besathaya. Isihloko esilandelayo sizokwethula ulwazi mayelana nemibhalo ephathelele nomculo nokuphilisana kwabantu.

2.4. Imibhalo ephathelene nomculo nokuphilisana kwabantu.

Ziningi izizathu ezenza abantu abahlukene belalele umculo nokufaka phakathi ukuqeda isizungu kuya ekubungazeni imicimbi eyahlukene. UGrant nabanye (2010) bathi umculo unendlela yokuhlanganisa abantu ndawonye ngesikhathi esisodwa kanti ngakolunye uhlangothi lokhu kuhlangana kwabantu kungasetshenziswa ukwakha isihlava esingesihle ngendlela abantu ababuka

ngayo labo abakolunye uhlangothi noma elinye iqeqebana labantu. Lokhu kuchaza ukuthi umculo wanoma ngabe yiluphi uhlobo singeze sagcina ngokuwubuka ngeso lokuletha okuhle kuphela ngenxa yezizathu eziningi nomlando lapho umculo wabe usetshenziswa ukugqugquzela inzondo kanye nezimpi. Ukuvela kwenzondo, ukuqhekeka kanye nenhlansi elumelayo emculweni kungaqhamuka ngezinhlangothi ezahlukene kuye ngendlela abalandeli abehlukene ababuka ngayo lobo buciko obubekwe phambi kwabo. Ezihlokweni ezilandelayo kuzokwethulwa ulwazi mayelana nemisebenzi ephathelene nomculo kanye nokuphilisana kwabantu ezingxenyeni ezifaka phakathi uhlangothi lwasezweni laseNingizimu-Afrika, emazweni ase-Afrika kanye nasemazweni omhlaba.

Ocwaningweni ngeqhaza lomculo ekugqugquzeleni udlame, uMozara (2015) uchaza ngokuthi, emlandweni umculo wabe usetshenziswa njengesikhali esibalulekile sokufezekisa izinhloso zabathile uphinde ube yindlela enembayo ekukhuthazeni izenzo ezithile kubantu. Lokhu kufaka phakathi ukuqinisekisa ukugqugquzela nokukhuthaza izenzo eziqondene nokulwa kanye nodlame ebantwini umculo osuke ubhekiswe kubo. Lo mbono ufakazelwa nguMakhambeni (1989:95) lapho echaza khona isimo sokuvuka kohlevane ezinsizweni lapho kuhaywa khona amahubo. Isimo esichazwa uMakhambeni siyisimo esisenzeka nasezinkathini zamanje lapho umculo usebenza njengendlela yokugqugquzela ukukhalipha nokuletha ugqozi. Uma sibheka nje emaqenjini ebhola lezinyawo, kunamaqembu agcina engakwazi ukudlala kahle nokuletha imiphumela emihle uma abalandeli bengeko enkundleni noma bengaculi. Lokhu kukhomba ngokusobala indlela neqhaza elibanjwa ngumculo ekuqiniseni idolo, ekulolongeni ilukuluku kanye nasekukhuthazeni abadlali.

Ocwaningweni oluphathelene nomculo kanye nobudlelwano phakathi kwabantu, uHallam, uCross noThaut (2016) encwadini ebhalwe mayelana nomculo nesifundo sezokusebenza komqondo, bethula ulwazi oluqinisekisa ngegalelo lomculo okuthintweni kwezimpilo zabantu nalapho bechaza ngokuthi umculo ubamba iqhaza ebalulekile ekuvezeni amasiko nemvelaphi yabantu abehlukene kubandakanya nendlela abaphilisana ngayo njengemiphakathi kuze kufike ekuqinisekiseni ubumbano phakathi kwabantu ezinhlakeni ezahlukene.

UBergh noSloboda (2010) bethula ucwaningo mayelana nomculo nezobuciko ekuguqulweni kwezinxushunxushu noma ekwakheni uzinzo. Kulolu cwaningo uBergh noSloboda bachaza ngokuthi, izihloko eziphathelene nomculo nobuciko ekulawuleni izinxushunxusu azigcini nje ngokubaluleka ocwaningweni lwezemfundo kodwa ziphinde zivulele inkundla ebalulekile ekwakheni ubudlelwano kwezobuciko nobuqinisekisa ikusasa elingenazo izingxabano emkhakheni wezobuciko. Uhlangothi olwethulwa uBergh (2010:13) mayelana namandla omculo luveza ukuthi umculo unamandla okuguqula imidlinzo yabantu abayizitha ukuthi izinze okuholela ekucabangeni

ngendlela eyehlukile negcizelela imibono eyehlukile kuleyo abantu abasuke benayo ngaphambi kokulalela umculo. Ngamafuphi, imibono eyethulwa ngenhla igcizelela iqhaza nokusetshenziswa komculo njengendlela yokuchitha isizungu nokusungula imicabango efanele ukuletha uzinzo, uzwano kanye nobumbano phakathi kwabantu kungakhathalekile ukuthi imvelaphi yabo incike kuphi.

UHarwood (2017) wethule ucwaningo lapho ayedingida khona ngaphansi kwesihloko esiphathelene nomculo nobudlelwano babantu, ebheka inhlese yomculo ekugqugquzeleni ukungaboni ngaso linye kanye nohlangothi lokwakha uzinzo emiphakathini. Kulolu cwaningo uHarwood wayegxile ekubhekeni indlela umculo osetshenziswa ngayo ukwakha inzondo ikakhulukazi phakathi kwabalandeli bebhola likanobhutshuzwayo kanye nendlela umculo owethula ngayo ingxenye ehambisana noqobo kanye nemvelaphi yabantu nokuvamise ukuvela kakhulu emaculweni esizwe. Ucwaningo lukaHarwood luveze ukuthi umculo udlala indima ebalulekile ekuqinisekiseni ukuxhumana phakathi kwabantu. Lokhu kungenye yezindima ezibalulekile ezimele ukucwaningisiswa kabanzi ukuze kuphoselwe inselelo ubuqiniso bezethulo zabacwaningi abahlukene kanye nendlela umculo emkhakheni womasikandi osusetshenziswa ngayo negcina ihambela kude nemibono eyethulwa nguHarwood.

UPalmer (2003) wenze ucwaningo lapho ayephosela inselele ulwazi olwaluvele ocwaningweni lwamaGrikhi nolwabe luchaza kabanzi ngendlela ukuvezwa kwezinhlaka ezethula ulaka emagameni ezingomeni ezahlukene okunomthelela ngayo ekwehliseni izinga lolaka ebantwini. Kulolu cwaningo kwahlaluka indlela izingoma zomculo ezikhombisa imizwa yolaka ezandisa ngayo imicabango nemizwa enolaka nokungaqhubekisa isimilo esinolaka futhi kube nemiphumela engemihle yesikhathi eside. Lokhu kufaka phakathi ukuthonya imibono yabalaleli ngomphakathi kanye nokufaka isandla ekuthuthukiseni izimo ezihambelana nolaka emiphakathini. Ngale ndlela uPalmer (2003) wabe qonde ukugcizelela indlela umculo nokusetshenziswa kwawo okunomthelela ngayo okuthonyeni imibono yabantu abehlukene. Wayeqonde futhi nokwethula umbono mayelana nendlela izimo zomphakathi ezingalimala ngayo uma kuqhubeka kuba khona izinhlaka ezithokozelwa wumphakathi njengomculo, eziqhakambisa ulaka nobungozi bamazwi adluliswayo.

Umculo njengoba uchaziwe ezinhlakeni eziphathelene nokuphilisana kwabantu, uyakwazi ukuphinde uveze imiphumela eyingozi ngaphezu kwaleyo yokugqugquzela ulaka, udlame kanye nendluzula. Isihluku ngomthelela womculo ebantwini siphinde sigqame kakhulu ohlangothini lokugqugquzela udlame nesihluku kwezocansi ikakhulukazi kubantu abasebasha. Lokhu kungenxa yokuthi abantu abasha bayingxenye enkulu elandela umculo ogijimayo nalowo wesimanjemanje.

UClark noGiacomantonio (2013) bachaza ngendlela umculo onomthelela ngayo ekuguquleni imiqondosimo kanye nendlela yokucabanga ebantwaneni abasezingeni lokuthomba. Esingakuqaphela ngabantwana bakulesi sigaba sokukhulu ngukuthi basuke sebesezingeni lapho befuna ukuzilawula futhi bengasathandisisi ukuba ngaphansi kwesandla sabantu abadala abaqaphela indlela abenza ngayo izinto. Ngale ndlela kuba lula ukuvuleleka nokubhebhetheka kwendlela yokuziphatha engalawuleki lapho abantu bexhumana nohlobo lomculo oluthinta imibono enobungozi kwezocansi noma olwethula imibono yodlame. Ezinye izinhlobo zomculo njengomculo we*Hip-Hop* zibonakala zikugcizelela ukusetshenziswa kwamagama athinta ezocansi kanye nokubeka esidlangalaleni ezinye zezinto nemibono ngocansi nokuyizinto umphakathi ongavamile ukukhuluma ngazo noma kanjani. Ukuvuleleka kwalolu hlobo lomculo nemibono eyethulwa kuloma ebantwaneni kungegcine nje ngokudlulisa umlayezo othile kodwa kuphinde kube nobungozi njengoba abantwana kuleli zinga bangasebenzisa le milayezo nolwazi abalutholayo ngezindlela ezahlukene ezingemukeleki emiphakathini. Kuzoqapheleka ukuthi kuleli zinga lokukhula abanye bantwana basuke sebenabalingani abasuke bezwana nabo kanye nalabo bantu abasuke bebukela kubo abangosaziwayo. Ngale ndlela, kulula ukuthi umculo ubhebhethekise indlela yokuziphatha engeyona ingxenye yemfundiso abasuke beyithola emakhaya kubazali.

UGray (2019) uchaza ngendlela umculo we*Hip-Hop* osebenzisa ngayo amagama ayinhlamba ukuchaza abantu besifazane nokuyinto ebukeka ithokozelwa kakhulu yintsha engabalaleli balolu hlobo lomculo. Ngale ndlela abalaleli balolu hlobo lomculo bakhula bengenako ukuhlonipha abantu besifazane nemizimba yabo njengoba umculo abawulandelayo ugcizelela ubulula ekugaguleni nasekuvezeni abantu besifazane njengabantu abangakufanele ukuhlonishwa. Lokhu nokunye kunomthelela omkhulu ekugqugquzeleni udlame lwezocansi kubalandeli njengoba umculo abawunanelayo uyimbangela enkulu yalokhu.

Uhlangothi olwethulwa nguKistler noLee (2009), luthungatha ulwazi mayelana nombono nendlela umculo weHip Hop namavidiyo awo okugqugquzela imiqondosimo kubafundi basemakolishini. Okugqame kakhulu ngemiphumela yalolu cwaningo kwaba yindlela ukulandelwa kwamavidiyo omculo we*Hip Hop* nakhombisa kakhulu abasifazane abaningi abangambethe ngokuphelele okugqugquzela ngayo indlela abesilisa abagcina bebonakala beba namandla ngayo ngaphezu kwemizimba yabantu besifazane. Lokhu kuphinde kubonakale kuba yimbangela enkulu eholela eziwombeni zokudlwengulwa kwabantu besifazane kanye nezinye izindlela zokuziphatha ezihambisana nesihluku esibhekiswe kubantu besifazane nezingane. Le mibono neminye eyethulwe ngenhla ikhombisa ngokusobala umthelela umculo onawo emphakathini nasebantwini abasuke

bewulandela nokuhamba kuze kufike ezingeni lokunikeza 44mandla nemibono, imiqondosimo kanye nezinkolelo ezingagcina zidukisa ziphinde zibukele olunye uhlangothi ngeso lokweya noma lokungakhathaleli izidingo nezinga lalolo hlangothi.

Ngesikhathi kwethulwa izingxenye zesathaya ezahlukene, kuhlaluke ulwazi mayelana nokudlanga kwendlela yokubekwa kwamahlazo nezinto ezihlambalazayo esidlangalaleni. Lokhu kubonakala kunobudlelwano phakathi kwamaphuzu ethulwa kulolu hlangothi ngokuhlalisana kwabantu. Ngamafuphi singachaza ngokuthi isathaya iyingxenye yobuciko bansuku zonke nobungeze bahlukaniswa nendlela umphakathi olawula ngayo indlela yokuphila.

2.5. Imibhalo ephathelene nomculo ezweni laseNingizimu Afrika

Ucwaningo olusezithebeni lugxile emculweni womasikandi noyingxenye yomculo wendabuko ezweni laseNingizimu-Afrika. Njengoba lolu hlobo lomculo luyamaniswa kakhulu nohlanga lwamaZulu, lokho kwenza kugcine kuba ngathi uma sikhuluma ngomculo womasikandi sithinta umculo wendabuko wesiZulu kuphela. Kungalesi sizathu umcwaningi ethathe isinqumo sokwethula ulwazi ngomculo wendabuko eNingizimu-Afrika ngokubanzi ukuze kutholakale imibono nokuphawula okusabalele mayelana nemibono nalokho okwethulwe ngabacwaningi abehlukene asebeke baphosa itshe esivivanenI ngomculo wendabUko. Esinye sezizathu sokugxila emculweni wendabuko ngobubanzi kube ukuvulela intuba yokuhlaziya ezinye izinhlobo zomculo wendabuko nezingaba nobudlelwano ngendlela yokwenza nokwethulwa kwemibono ngokufanayo nomculo womasikandi.

UNtuli (1998:91) uchaza umculo womasikandi njengengxenye yomculo wendabuko nomumethe izingxenyana lapho kwethulwa khona ukukhononda okuthile okuhlanganisa izibongo nomculo nalapho imbongi icula khona ibe iqonde ukuhlaba isimo esithile esigodini sangakubo noma ezweni jikelele. Lolu hlangothi olwethulwa nguNtuli luchaza kabanzi ngobudlelwano obutholakala phakathi komculo womasikandi kanye nobunkondlo ngenxa yokusetshenziswa kakhulu kwezibongo nezihasho njengengxenye ebalulekile yalolu hlobo lomculo. Kuzoqapheleka ukuthi abaculi abaningi ngaphansi kwendima yomculo womasikandi basebenzisa izihasho njengengxenye yomculo wabo lapho bethula ulwazi olusukela emvelaphini yabo kuya ezehlakalweni abadlula kuzona kanye nokuhlabana kwabo ngezinto ezahlukene. UNtombela (2011:94) uchaza ukusetshenziswa kwezibongo emculweni womasikandi abehlukene njengelinye amasu

asetshensizwa ngabaculi kule ndima lapho bezethula nokuphinde kunikeze ngolwazi ngomculi mayelana nemvelaphi yakhe nokunye okuningi.

Imibono ngolwazi olwethulwa emculweni wendabuko iphinde igcizelwelwe ocwaningweni lukaWeaver (1993) lapho ehlaziya khona ngezindlela umculo osetshenziswa ngayo ekukhuthazeni ukuqwashisa ngesiko nokufunda izilimi emakilasini afundisa ulimi lwangaphandle noma izilimi zamazwe omhlaba. Kulolu cwaningo uWeaver ugcizelela amaphuzu mayelana nendlela umculo osebenza ngayo ekilasini lolimi lwakwamanye amazwe ukunikeza indlela eyingqayizivele yokuthuthukisa ukuqwashiswa kwabafundi ngolunye usiko, nokungaphinde kusize nasekwenyuseni amakhono okuxhumana. Lokhu kungenxa yeqhaza umculo olibambayo ekunikezeleni ngomlando, isiko kanye nemvelaphi yabantu abehlukene nokuvela ekucutshungulweni kwamagama namazwi ezingomeni ezahlukene.

Ucwaningo lukaBiyela (2001) noluqhathanisa umculo womasikandi kanye nomculo wesicathamiya lwethula umbono mayelana nesidingo sokubambisana emculweni nalapho ekhuthaza ukuthi abaculi asebehambe ibanga endimeni yomculo kumele bakubeke emahlombe abo ukuqinisekisa ukufukula abaculi abasafufusa kule ndima. UBiyela (2001:274) uphinde agcizelele iphuzu lomculo womasikandi njengomgogodla nensika yesizwe samaZulu. Umbono kaBiyela wethula ingxenye ebalulekile neyisisekelo esichukuluza ukwenziwa kwalolu cwaningo ngenhloso yokuthola imbangela edala uhlevane nesihlava esibonakala sidlanga ebucikweni obuthathwa njengensika yesizwe kanye nokuqhamuka namasu nezisombululo ekulweni nalesi hlava ebucikweni.

UTurner (2007) wethule ulwazi ngesiko lokwethulwa ngomlomo, ebhekise ekuphathweni nasekulawulweni kokungqubuzana phakathi kwemiphakathi ekhuluma isiZulu. Kulolu cwaningo uTurner (2007:81) uveze uhlangothi lapho abaculi bomculo womasikandi bekholelwa ukuthi banendima ebalulekile okufanele beyidlalile emphakathini ngokubheka izinto ezinhle nezingalungile emphakathini obazungezile. Lokhu kubonakala lapho amazwi ezingoma zabo ethula ingqikithi ngezinkambiso kanye nezinkolelo ngamasiko athile. Umbono ovezwa nguTurner (2007) wethula ulwazi olubalulekile mayelana nendlela abaculi bomculo womasikandi abasebenzisa amandla namathuba abanawo okuba seduze kwezinkundla ezifinyelela kalula emphakathini ukuze bethule leyo mibono esuke ikhathaza isizwe nokuvame ukuthi kungabi lula ukuthi abantu bekwazi ukuyethula esidlangalaleni.

UTitus (2013) wenza ucwaningo lapho ayedingida kabanzi ngezindlela ezahlukene abaculi, abalaleli nabacwaningi abachaza ngayo umculo womasikandi. Kulolu cwaningo wayehlose

ukuvulela intuba yokuxoxisana phakathi kwamasiko ehlukene mayelana nolwazi namava abo emculweni. Kulolu cwaningo uTitus (2013) uchaza ngezindlela ezikhethekile ezisetshenziswa yilelo nalelo ciko ukukhuluma ngemvelaphi yalo kanye nezihloko ezikhona emphakathini nakwezepolotiki. UTitus (2013) uphinde agcizelele ubudlelwano phakathi komculo kamasikandi kanye nokukhuluma okujwayelekile. Lokhu kwenza amaciko amaningi nabantu abachaza umculo womasikandi, bawuchaze njengenkulumo-mpendulwano ehlelwe ngenhloso sokudlulisa umlayezo othile ngemizwa yabantu abathile.

UDuma (2016) wenze ucwaningo lapho ayedingida khona ulwazi ngokuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni eziculwa yiqembu elibizwa ngokuthi *Izingane Zoma* okuyiqembu lomculo womasikandi elidume njengelingelabantu besifazane. Kulolu cwaningo uDuma (2016) uchaza kabanzi ngendlela leli qembu elisebenzisa ngayo umculo ukuzwakalisa imibono nelaka mayelana nendlela abesifazane abaphathwa ngayo ezinhlakeni ezahlukene zomphakathi. Indima egqame kakhulu ocwaningweni lukaDuma yileyo ethula ukuphawula mayelana nokuhlukumezeka kwabesifazane empilweni. Ubudlelwano ngezethulo ezethulwa emculweni wendabuko wezinhlanga ezahlukene buyagqama kakhulu encwadini ka-Akrofi (2005) lapho ethula imibono ehambelana neleyo eyethulwe nguDuma ngenhla ngokuhlukumezeka kwabantu besifazane. Kule ncwadi u-Akrofi (2007) uchaza kabanzi ngobunzima abesifazane abangamaXhosa ababhekana nokuhlukumezeka ngakho ezindaweni zasemakhaya kanye nendlela abasebenzisa ngayo umculo ukuzwakalisa imibono yabo ngezimo abaphila ngaphansi kwazo.

UZondi (2008) wenze ucwaningo lapho ayecubungula khona amaculo ehlukene aculwa ngabantu besifazane kanye nezizathu zokuhlatshelelwa kwalawo maculo. Kulolu cwaningo olwalwenzelwe iziqu zobudokotela (2008) noselwethulwe njengencwadi, uZondi (2020) wethula ulwazi mayelana nendlela abantu besifazane basendaweni yaseZwelibomvu esifundazweni sakwaZulu-Natali abasebenzisa ngayo amaculo ukuveza izimo abaphila ngaphansi kwazo nezibandakanaya ukungalingani ngokwaziswa kwamanadla emphakathini kanye nezimo zokungalingani ngokobulili.

Izinhlangothi ezintathu ezethulwe ngenhla ngokusetshenziswa komculo okwethula nokubeka imibono ngokuhlukumezeka nezimo abantu besifazane abaphila ngaphansi kwazo ziveza indlela namandla umculo onawo ekuzwakaliseni imibono yabantu ezinhlakeni ezahlukene zomphakathi. Lokhu kuphinde kuveze indima umculo okwazi ukuyifeza ngokuqinisekisa ukukhuluma ngezinto abantu abasuke bengakwazi ukuzethula esidlangaleleni. Kuphinde kuchaze nendlela umculo owethenjwa ngayo ekuqinisekiseni ukuthi imibono yabantu nalezo zinto abafisa ukukhuluma ngazo ziyafinyelela ezindlebeni zabathile ngaphandle kokuthi kusetshenziswe indluzula noma udlame.

Ucwaningo ngomculo wabantu besifazane ngenye yezinhlangothi ezibonakala zidonse amehlo abacwaningi abaningi emhlabeni jikelele. Ezwenikazi lase-Afrika. Lokhu kubangelwa yindlela kanye nezinga abantu besifazane ababekwa kulona nokwenza besebenzise umculo njengendlela yokuveza imibono nemicabango yabo kanye nokungaphatheki kahle kwabo. Umculo wabantu besifazane uphinde ubonakale uzwakalisa imibono ngemvelo, ukuziqhayisa ngemizimba yabo kanye nokuhlaba ikhwelo ngezimo zokuziphatha emphakathini kuya ekugqugquzeleni ukuziphatha kwabantu abasha.

Ucwaningo lukaJoseph (1983) lwethula ulwazi ngomculo wabantu besifazane abangamaZulu. Kulolu cwaningo uJoseph wabe ethungatha ulwazi ngamaculo ehlukene aculwa ngabantu besifazane emicimbini nasemibuthathweni eyahlukene esizweni samaZulu. Kulolu cwaningo lukaJoseph kwahlaluka ulwazi nemibono eyahlukene mayelana nokusetshenziswa komculo ngabantu besifazane abangamaZulu. Lokhu kufaka phakathi ubudlelwano phakathi kwamaculo nendlela yokusina nokuyinqubo evamise kakhulu emibuthanweni lapho kusuke kujatshulwe khona. Kuphinde kwagqama indlela abantu besifazane abangamaZulu abasebenzisa ngayo umculo njengendlela yokudlulisa ulwazi ngokuphatheka kwabo, izinkolelo ngezimo eziqhubeka ezimpilweni zabo kanye nendlela yokukhuleka ngezimo abafisa ukuzibona ziguquka noma zilungiswa emizini nasemiphakathini abayakhele.

UMorakeng (2013) wethule ucwaningo lapho ayedingida ngesihloko esiphathelene nendlela abelaphi bendabuko kanye namathwasa abo besebenzisa ngayo umculo njengendlela yokukhuluma ngezinto okungavamisile nokwesatshwayo ukukhulunywa ngazo emiphakathini yesizwe sabaPedi. Kulolu cwaningo uMorakeng (2013:61) wayeqonde futhi nokuthungatha ulwazi mayelana nokuthi ngabe amathwasa afunda kanjani amaculo e*molopo.* Lolu cwaningo lwaveza ukuthi kunesidingo sokuthi amaculo e*molopo* afundiswe ngezindlela zendabuko ezibandakanya phakathi kwazo ukunyakaza, ubuciko bomlomo nokuyizindlela ezabe zibambe iqhaza elikhulu empilweni yasendulo yabantu.

Ocwaningweni ngomculo wendabuko esizweni samaXhosa, uNompula (2011) wethule uhlangothi lapho ayedingida ngokuqinisekiswa kokuvezwa kwezwi nelaka lalezo zinhlanga ezivalelekile. Kulolu cwaningo kwabe kubheka izinga lokuhlonishwa komculo womdabo wase-Afrika uma uqhathaniswa nalowo waseYurophu ekufundiseni. Kuzokhumbuleka ukuthi umculo wase-Afrika kakhulukazi uyingxenye yobuciko bomlomo nokuchaza ukuthi izimpawu eziningi zawo zingayamaniswa kakhulu nohlelo lokufunda olungolomdabu nokuwuhlelo olungafani nalolo lwasemazweni aseNtshonalanga. Ngalesi sizathu, kugcina imfundo yesimanje isiyamaniswa

kakhulu nezimpawu zaseNtshonalanga nokuvalela umculo womdabu ngaphandle njengengxenye yobuciko omvelaphi yabo ingeyase-Afrika.

Ocwaningweni lukaNompula (2011) olwabe luphendula umbuzo othi: "*Ngabe abantwana abangamaXhosa ezweni laseNingizimu-Afrika bangakwazi yini ukucula amaculo endabuko esiXhosa ngempumelelo uma kuqhathaniswa nalawo asezwenikazi laseYurophu uma kufundiswa*?", kwahlaluka ulwazi olusemqoka mayelana nemiphumela yokusetshenziswa komculo ekufundiseni. Ngale ndlela kwabe kuhloswe ukulekelela othisha ngamasu namakhono ehlukile angasetshenziswa ekufundiseni bonke abafundi kungakhathaleki ukwehluka kwamandla namakhono abo ekufundeni kanye nokugcizelela ulwazi lwamasiko ekufundweni komculo. Okwahlaluka kulolu cwaningo ukuthi izingane ezingamaXhosa zicula amaculo esiXhosa kangcono kakhulu kunalawo maculo aseYurophu. Lokhu kukhombissa indlela izingane ezazisebenzisa ngayo ithuba lamaculo endabuko ukuqinisekisa ukufunda kalula nangempumelelo.

Lokhu kungaphinde kuyamaniswe nolwazi mayelana neziphawu ezahlukene zobuciko bomdabu base-Afrika njengezingxenye ebalulekile ukulekelela abantwana ukuze bafunde kalula uma kusetshenziswa amaculo esiXhosa. Okunye okungaphinde kubaluleke ukugcizelelwa kule miphumela eyavela ocwaningweni, yindlela ekhombisa ukuthi umculo wesiXhosa uyingxenye yansuku zonke yezimpilo zezingane, ngakho-ke kulula kuzona ukusheshe ziqonde ulwazi olufundiswayo uma kusetshenziswa amasu obuciko obusondelene nazo.

UPooley (2016) wenza ucwaningo ngomculo womasikandi nalapho ayecwaninga khona ngencazelo kanye nesigqi ezibongweni ezitholakala emculweni womasikandi. Kulolu cwaningo uPooley (2016:30) uchaza ngendlela umculo womasikandi osebenzisa ngayo amasu nezindlela zokukhuluma ngokusheshisa lapho kwethulwa khona izithombe ngezinto ezingaba nechilo emagameni athile. Lena yindlela uPooley ayebheka ngayo izibongo emculweni kamasikandi ngohlangothi oluphinde lusebenze ekuchazeni ngezinto ezenzeka ezweni ikakhulukazi ezithinta ukucindezeleka kwabantu ngendlela engalumeli. Okungagcizelelwa kulolu lwazi ngabaculi bomculo womasikandi ngukuthi bayingxenye yomphakathi nesizwe, ngakho konke abakwenzayo bakwenza benemicabango yabantu abazobe belandela futhi belale lokho okushiwo emaculweni abo. Kungalesi sizathu kutholakale imiphumela eveza abaculi bezama indlela yokugwema amagama angaba nokulumela ebantwini abangabalandeli. Kubalulekile ukuphinde kugcizelwe nokuthi abalandeli baphinde bathembele kubaculi ukudlulisa imibono ngezimo eziqhubeka emphakathi, babe yizwi labantu njengoba besuke benethuba elingcono lokwenza lokho ngenxa yokuvelela namakhono abo.

2.6. Umculo wendabuko ezwenikazi i-Afrika

Uma echaza umculo wase-Afrika uChernoff (1979:36) wethula incazelo yokuthi:

> *African music is a cultural activity which reveals a group of people organizing and involving themselves with their own communal relationships...*

Okuhunyushwa ngokuthi:

> Umculo ezwenikazi lese-Afrika uyinto eyenziwayo ephathelene nesiko neyethula iqembu elithile labantu ababambe iqhaza ekwakheni ubudlelwano emphakathini abaphila kuwo.

Ngale ncazelo sithola uhlangothi lomculo kubantu bendabuko base-Afrika njengenxenye ebalulekile endleleni yokuphila nephinde ibe nezisekelo ezinqala ekukhuthazeni ubunye. Umbono kaChernoff ngencazelo yomculo wendabuko ithi noma yethula ulwazi olusemqoka kodwa ibonakala ivalela ngaphandle izindlela zomculo osuke wenziwa noma wethulwa ngumuntu oyedwa. Ukulungisa umbono kaChernoff ngencazelo yobuciko bendabuko, singabhekisa kakhulu imibono eyethulwa nguMakhoba (2014: 1) ohlangothini lomculo nalapho achaza umculo njengengxenye yobuciko bomlomo neqoqa ndawonye ulwazi ngokuthi buyikhono lokudlulisa ulwazi ngekhono nangendlela emnandi ehehayo. Lokhu kwenza ukuchazwa komculo kuvuleleke ekubeni yindlela yobuciko obungethulwa ngumuntu oyedwa noma abangaphezulu koyedwa ngokusebenzisa ikhono elithile.

Lo mbono uphinde ugcizelelwe wuhlangothi olwethulwa nguMthethwa (1979) lapho echaza umculo kubantu abangamaZulu njengendlela yokuphila ngenxa yokusetshenziswa kwawo kuyona yonke imibungazo okungaba yimingcwabo ngisho nokuxoxwa kwezinganekwane. Izincazelo ezingenhla zethula umculo njengengxenye ebalulekile nelawula ukwenzeka kwezinto ezahlukene kuma-Afrika. Ubudlelwano phakathi kwesiko nomculo kuyinqubo evamisile njengoba ebantwini abamnyama kubonakala izingxenye eziningi lapho umculo ubamba iqhaza elikhulu uma kugujwa imigubho yamasiko.

Lo mbono ufakazelwa uNtaka (2007) lapho echaza ngobudlelwano phakathi komculo nesiko nokubamba iqhaza elikhulu emiphakathini yama-Afrika. Ocwaningweni lwakhe uNtaka (2007) uchaza kabanzi ngendlela umculo obamba iqhaza ngayo ekuphathweni kwemibuthano kanye nemicimbi eyahlukene ehambelana namasiko emphakathini wabantu abangama-Afrika. Lokhu

kukhomba ngokusobala indlela umculo obungazwa ngayo esizweni esimnyama njengoba ubonakala usetshenziswa ezinhlakeni ezisemqoka zokusebenza kwesizwe.

UMbaegbu (2015) wethula ucwaningo lapho ayedingida khona iqhaza lomculo ezwenikazi i-Afrika ngenhloso yokuthola umthelela womculo ekuthuthukisweni kwemiqondosimo yabantu abangama-Afrika kanye nasendleleni abantu base-Afrika abaziphatha ngayo. Kulolu cwaningo uMbaegbu (2015) wathola ukuthi, abantu besezwenikazi i-Afrika bayawuthanda kakhulu umculo kanti futhi umculo unezimpawu ezithize ezithatheka kalula neziyisisekelo endleleni abantu abaziphatha ngayo, kungakhathaleki ukuthi umuntu ungakanani.

U-Onwuekwe (2009) wenze ucwaningo lapho ayedingida khona imibono nolwazi mayelana nendlela umculo onomthelela ngayo endleleni yokuphilisana kwabantu kanye namasiko. Kulolu cwaningo u Onwuekwe (2009) wethula isendlalelo esimqoka mayelana nendlela nezinga okungalinganiswa ngalo umculo njengohlobo lobuciko obelulokhu luyingxenye yabantu. Lokhu kwenziwa ukuthi kusukela esikhathizi sakudala, kwabe kulandelwa imvunge eyethulwa yimisindo yemvelo, imilozi yezinyo kanye nokuheleza komoya bese kusungulela umculo ngokuhunyushwa kwale misindo eyahlukene. Uma echaza umculo wese-Afrika u-Onwuekwe (2009) ubeka ngokuthi:

> *African music is that music indigenous to Africa. The music*
>
> *involves the language, the customs and values of the society. African*
>
> *languages are characteristically tonal and so the music adheres to*
>
> *the tonal inflection of the words.*

Okuhunyushwa ngokuthi:

> *Umculo wasezwenikazi i-Afrika yilowo ondabuko yawo ngeyase-Afrika. Umculo ufaka phakathi amasiko, kanye namagugu omphakathi. Izilimi ezikhulunywayo zase-Afrika zinezimpawu zemisindo esamculo, ngale ndlela uvela ngokuthobela ukukhuphuka kwemisindo yamagama.*

Okuqapheleka kakhulu enkulumeni ecashunwe ngenhla, yindlela umculo obonakala unobudlelwano nempilo yansuku zonke yabantu kanye nendlela abantu abasebenzisa ngayo umculo ukufezekisa imicimbi ebalulekile yansuku zonke. Lokhu kunikeza ulwazi lokuthi abantu abangama-Afrika basondelene kakhulu nomculo. Kungalesi sizathu umculo ubamba iqhaza elikhulu ekudluliseni imiyalezo yabantu uphinde ube yindlela yokuchaza ngezimo abantu abasuke bephila ngaphansi kwazo okungaba yilezo abanesifiso zokuzibona ziguquka kuya kulezo abasuke bethokoza ngazo.

2.6.1. Umculo wendabuko ezweni laseLesotho

UPhofoli (2018) wenza ucwaningo lapho ayethungatha ulwazi ngemvelaphi yomculo wabantu abangabeSuthu odume ngomculo wenkosithini phakathi kweminyaka ye-1980 kuya ezi-2005. Kulolu cwaningo kugqame iqhaza lomculo wendabuko esizweni sabeSuthu ekuguquleni umphakathi nezinhloso zawo ezahlukene. Kuphinde kwagqama kakhulu indlela umculo wendabuko wabeSuthu obizwa nge*Korana* osebenza ngayo njengesu lokwethulwa imibono ngendlela abantu abazizwa ngayo kanye nokuguqula imiqondosimo ngendlela abantu ababuka ngayo umculo wendabuko.

Olunye uhlangothi ngomculo wabeSuthu luvela ocwaningweni olwethulwe ngoPhafoli noZulu (2014) lapho babecwaninga ngokuvela kwenkulumo echaza ngempilo yabantu emculweni wabeSuthu. Kulolu cwaningo kwavela indlela abaculi womculo wesiSuthu abasebenzisa ngayo umculo ukudlulisa imiyalezo eyahlukene ngempilo yabo nokufaka phakathi imvelaphi, umlando kanye nezinkinga zobudlelwano nemishado. Ngamafuphi, umculo wendabuko wase-Afrika uveza ikhono labantu ekusebenziseni ubuciko ukudlulisa imizwa kanye nokuphawula ngezinto esisuke zibadinga ukubhekisisa ziguqulwe noma zelashwe empilweni yabo.

2.6.2. Umculo wendabuko ezweni laseZambia

Engenyeni yokusebenza komculo wendabuko emazweni aseningizimu yezwekazi i-Afrika, uLumbwe (2005) wethule ucwaningo ngendima yomculo emicimbini yomishado yendabuko yabantu abakhuluma isiBemba enyakatho yeZambia. Kulolu cwaningo kwabe kuhloswe kakhulukazi ukucwaninga mayelana neqhaza elibanjwa ngumculo ekunikezeni imiyalo yomshado

kuzo zonke izigaba zenqubo yomshado nangaphakathi nokuyizingxenye nemikhosi umuntu adlula kuyo ngaphambi nangaphakathi kwempilo yomshado. Kulolu cwaningo uLumbwe uchaza kabanzi ngendlela umculo ohambisana nemicimbi yomshado ezweni laseZambia ongaguquki ngayo yize noma izimo zokuphila kanye nezombusazwe zibonakala ziguquka. Lokhu kuqhakambisa ngokusobala indlela umculo wentabuko emazweni ase-Afrika onamandla ngayo okugcizelela ubunjalo babantu ngokwezindawo abaphila kuzona uphinde ube yisilulu nesisinda solwazi ngempilo yabantu kanye nomlando wabo. Lokhu kusiza ukwazisa izizukulwane mayelana nendlela yokuphila yawokhokho nengabe isiguqukile ngenxa yokuguquka kwendlela yokuphila okubangela yizimo zomnotho kanye nesepolotiki nokuphathwa kwezwe.

ULumbwe (2014) uphinde wenza ucwaningo lapho ayecubungula khona ngohlobo lomculo i-*Ubuamba* nokungumculo oyamaniswa nobukhosi enyakatho nezwe laseZambia, kanye nobudlelwano balolu hlobo lomculo nomculo ngaphansi kwenkolo yamaKhatholikha. Kulolu cwaningo uLumbwe (2014) wayebheka kabanzi indlela umculo onezinsika zendabuko yase-Afrika okwazi ngayo ukwamukela izimpawu zolunye uhlobo lomculo nezifaka phakathi inkolo emvelaphi yayo ingeyona eyakuleli zwekazi. Lokhu kuchaza kabansi ngendlela umculo wendabuko ohambisana ngayo nesiko uphinde ukwazi ukuguquka ukuze kwakheke uzinzo bobudlelwano ezinhlakeni ezahlukene zempilo.

Ngengoba uMakhoba (2014) echaza umculo njengobuciko obubalulekile ekufundiseni nasekugcineni ulimi, kuyinto engeze yathusa ukubona amazwe ezwenikazi lase-Afrika ekugcizelela lokhu njengengxenye yokuqinisa ukukhula kwezemfundo. Ezweni laseZambia uVermeulen noKalinde (2016) wethule ucwaningo lapho ayephenya khona ngendlela umculo wendabuko osebenzisa ulimi lwebele labantwana ongalekelela ngayo ukuthuthukisa izinhloso zokufundisa. Lokhu kusukela ekuqapheleni indlela ukufundiswa kwabantwana emabangeni aphansi okubonakala kugxila ekusebenziseni amaculo olimi lwesiNgisi nokungelona ulimi lwebele lwabantwana. Lokhu kwenza abantwana bekhule benolwazi ngamagama esiNgisi ngaphezu kwalawo olimi lwabo lwebele nokuyinto enomthelela ongemuhle emizameni yesizwe yokukhulisa izilimi zendabuko. Ucwaningo luhlonze imiphumela emihle mayelana nokusetshenziswa komculo wendabuko ekufundiseni emabangeni aphansi. Lokhu kugcizelela indlela umculo wendabuko onomthelela ngayo ekufundiseni nasekuqinisekiseni ukwaziswa kwamasiko abantu abangama-Afrika.

UMoonga (2019) wethule uhlangothi lapho ayecwaninga khona ngokusetshenziswa komculo ekwelapheni imiqondo yabantu abangabaTonga baseMazabuka eningizimu nezwe laseZambia. Kulolu cwaningo kwabe kugxilwe ekuthungatheni mayelana nendlela umculo oxhumene nesiko

nonezimpawu zokuzwela ongahlelwa ngayo ukuze uxhumane nabantu abangabaTonga baseMazibuka ngenhloso yokuqhamuka namasu okwelapha imiqondosimo yabantu. Imiphumela yalolu cwaningo yaqinisekisa iqhaza elibanjwa kumculo ekwelapheni ebantwini abangabaTonga lwaphinde lwagcizelela nendlela umculo wendabuko onezimpawu zozwelo okwazi ngayo ukulekelela abantu ukukwazi ukumelana nengcindezi ezimpilweni zabo. Lokhu kuphawula ngendima edlalwa ngumculo ebantwini ukuze kulekelelwe kuphinde kuphoswe itshe esivivaneni ngokwenhlalonhle yabantu nezimo ezahlukene ababhekana nazo.

2.6.3. Umculo wendabuko ezweni laseZimbabwe

Ezweni laseZimbabwe uMataruse (2017) wethule ucwaningo lapho ayephenya khona ngokusetshenziswa komculo wendabuko ezikoleni ekudluliseni ulwazi ngamasiko emikhandlwini emithathu kuleliya lizwe. Kulolu cwaningo kwahlaluka ulwazi mayelena nendlela ukufundiswa komculo kusetshenziswa amaculo esintu okungaba nomthelela omuhle ngayo emphakathini. Kwaphinde kwagcizelelwa nendlela umculo wesintu obamba iqhaza ngayo ekuqinisekiseni ukufundiswa kwenkambiso, ulwazi olusemqoka ngezidingo zempilo kanye nendlela eyiyona abantwana okulindeleke ukuba baziphathe ngayo. Lokhu kugqamisa indlela umculo wendabuko ogcizelela ngayo inhlonipho nokubumba isizwe nokuyinto esemqoka kakhulu ohlangothini lwezemfundo.

UMuranda (2010) wenze ucwaningo lapho ayedingida khona ngohlobo lomculo olwaziwa ngokuthi i*nhare mbira* nalapho ayephenya kabanzi ngezinsika zawo zendabuko kanye nohlangothi lwesimanje manje. Ucwaningo lukaMuranda lugcizelela indlela umculo we*nhare mbira* okhule ngayo ngemuva konyaka we-1980(unyaka izwe laseZimbabwe elathola ngalo ukuzimela) nokwenza kube mqoka ukucwaninga ngomthelela wezobuhchwepheshe esigabeni ezahlukene zomculo. Ucwaningo luveze ukuthi uhlobo lomculo lwe*nhare mbira* lutholakala luyingxenye yezinhlobo ezahlukene zomculo othandwayo novame ukuba yingxenye yemicimbi yabantu abakhuluma isiShona ezweni laseZimbabwe. Kuphinde kwagqama kakhulu indlela izinkundla zokusakaza ezifana nemisakazo nabathelevishini ezibe nomthelela ngayo ekukhuthazeni ukwaziwa komculo we*nhare mbira* emazweni ehlukene omhlaba. Lokhu kuchaza kabanzi mayelana nesidingo sokuba izinhlelo zemisakazo zibe yingxenye yokukhuthaza nokudayiswa komculo wendabuko ukuze namazwe angaphandle ezoba nolwazi ngamasiko nolimi nokuyinto eziyingxenye enkulu esuke ikhankhiswa ngokusungulwa komculo.

UDube (1996) wenze ucwaningo lapho ayephenya khona ngokuguquka ezizathwini zokusungulwa komculo ezweni laseZimbabwe. Kulolu cwaningo kwakuhlaziywa indlela yokusungulwa komculo nokwethulwa kwawo njengengxenye yobuciko ehambisana namasiko kanye nezimbangela eziholela ekutheni umculo wendabuko ugcine uthathwa njengendlela yokuziphilisa noma ingxenye yobuciko obuletha isinkwa ezimpilweni zamaciko. Kulolu cwaningo kwahlaluka ulwazi mayelana nendlela umculo ezweni laseZimbabwe ogcina usebenza njengendlela yokuziphilisa nokufaka phakathi ukubhebhethekiswa umkhakha wezikusakaza kanye noguquko enhlalweni nesimo sezomnotho ezweni. Lokhu kugcizelela uhlangothi olwethulwe nguMuranda ngenhla mayelana nendlela ezokusakaza kanye nemithombo yezindaba okunomthelela ngayo ekwaziseni ngomculo wondabuko uze ufinyelele ebantwini abanezinhloso ezahlukene kunalezo umculo osungulelwa zona ngokwendabuko yase-Afrika. Ngalesi sizathu, singaphinde sigcizelele ngokuthi izinhlelo zezokusakaza zingeze zahlukaniswa nomculo wendabuko ikakhulukazi uma inhloso kungukuzakhela udumo kanye nokuziphilisa kwamaciko.

UPhibion (2006) wenze ucwaningo lapho ayegxile khona emculweni wabantu ababizwa ngamaKhalanga ezweni laseBotswana kanye naseZimbabwe. Kulolu cwaningo uPhibion wabalula ulwazi oluphathelene nobudlelwano bomculo ekugqugquzeleni ubudlelwane phakathi kwabantu kanye nokwakha indlela elula yokugcina umlando wesizwe nowabe uncike kakhulu ekudlulisweni ngomlomo.

Ocwaningweni ngomculo owaziwa nge*mbira*, uHancock-Barnett (2012) wethule ucwaningo lapho ayedingida khona ngendlela umculo wendabuko sesizwe samaShona owawusetshenziswa ngayo ukuqinisekisa ukugcina amasiko ayengaba sengcupheni yokushabalala ngenxa yemithetho yokuhlaliswa kabusha kwabantu nguhulumeni wengcindezelo. Kulolu cwaningo kwethulwa indlela umculo wendabuko ogqamisa ubunikazi bezindawo zawokhokho nendlela yokuphila eyabe ilandelwa yilabo ebabephila kulezo zindawo ngaphambilini. Lokhu kuqinisekisa iqhaza elibanjwa ngumculo wendabuko ekuphawuleni ngomlando, ukulwa nemithetho yengcindezelo kanye nokuqinisekisa ukugcina amasiko namagugu esizwe.

USauti (2021) wethule ucwaningo lapho ayedingida khona ngomculo kanye nokulethwa koxolo ezweni laseZimbabwe. Kulolu cwaningo uSauti wasebenzisa injulalawazi eyaziwa ngokuthu *Ubuntu Jornalism* ukucubungula amaculo kaVictor Kunonga angamaculo aqaphelisa abantu ngoxolo, amalungelo abantu, isithunzi sabantu, ubulingiswa bezenhlalakahle kanye nokuphilisana kwabantu ezweni laseZimbabwe. Kulolu cwaningo kwahlaluka umbono osemqoka mayelana nendlela amaculo kaKunonga asebenzisa ithuba lokufinyelela kubantu basezweni laseZimbabwe

ukuze akhuthaze isidingo sokuthula. Lokhu kugcizelela ulwazi mayelana nendlela umculo okwazi ukungena emiqondweni yabantu uphinde uguqule imiqondosimo kubantu kuye ngezindikimba ezisuke zimumethwe njengengqikithi yalowo mculo.

2.6.4. Umculo wendabuko ezweni laseNigeria

U-Idamoyibo (2006) ocwaningweni ngomculo i-*Ikuru* endaweni yase-Okpe ezweni laseNigeria wethula iqhaza elibanjwa umculo we-*Ikuru* ekusoleni, ukuyala kanye nokubongela abantu ngezenzo zabo emiphakathini nezibandakanya izinto abantu abaningi abangavamisile ukukhuluma ngazo.

Ocwaningweni ngomculo emphakathini wama-*Ibibio* ezweni laseNigeria u-Ekpa (2012) wethula uhlangothi ngobudlelwano phakathi komculo nesiko labantu nalapho echaza ngokuthi ubamba iqhaza elibalulekile ezimpilweni zomphakathi wama-*Ibibio* nokufanele kuqinisekiswe ukugcinwa kwawo ukuze izizukulwane ezizayo zizokwazi ukuba nenqolobane enothile ezingathekela kuyo. Umbono ka-Ekpa uphinde ufakazelwe u-Inyang (2017) ocwaningweni ngokugqugquzela amasu okuxhumana kusetshenziswa ulwazi lwendabuko nengxenye yalo isemaculweni e-*Ibibio*. Kulolu cwaningo u-Inyang uchaza ngendlela umculo obaluleke ngayo ekufundiseni nasekuqwashiseni abantu ngezinto ezahlukene eziqhubeka emphakathini.

Ocwaningweni ngomculo wesimanjemanje ezweni laseNigeria, uSadoh (2009) wethule ulwazi mayelana nezimpawu zomculo wakule lizwe. Kulolu cwaningo kwaphawulwa ngendlela umculo waeNigeria wezimanje obonakala unenhlese kanye nezimpawu zamazwe aphesheya. Lokhu kubangelwa yimiphumela yokuthi iningi lamazwe ase-Afrika ayengaphansi kombuso wengcindezelo nokwaholela ekutheni izimpawu eziningi zobuciko kulawo mazwe zigcine zinobudlelwano namazwe angawazeYurophu nokuyiwona mazwe ayekade enamandla phezu kwalawo ase-Afrika. Ulwazi olwethulwe ngenhla luphinde lugcizelele indlela umculo emazweni ase-Afrika okwazi ukwamukeleka ngayo emazweni ohlaba jikelele njengoba usuke wethula inhlanganisela yesigqi sase-Afrika kanye nesamazwe omhlaba. Lokhu kunikeza umculo wase-Afrika ithuba lokuncintisana nobunye ubuciko emazweni omhlaba kuphinde kwandise namathuba okuphilisana phakathi kwabantu abavela emazweni omhlaba ehlukene.

U-Aihevba, no-Odia (2018) bethule ucwaningo ngaphansi kwesihloko esithi "*A Critical Study of the Multifarious Uses of Music and Song in Femi Osofisan's Midnight Hotel*" Kulolu cwaningo

bethula ulwazi olusemqoka mayelana nendlela umculo wasemazweni ase-Afrika osetshenziswa ngayo ukuphawula ngezimo ezahlukene ezithinta umphakathi. Lokhu kufaka phakathi ukubuza imibuzo kuphinde kuphenyisiswe ngezinto eziqhubekayo emphakathini nokuyizinto okungavamisile ukukhulunywa ngazo. Kulolu cwaningi abacwaningi babehlose ukuthungatha ulwazi mayelana neqhaza lomculo namandla awo emdlalweni weshashalazi obizwa nge- *Osofisan's Midnight Hotel.* Okwaphinde kwagqama kakhulu kulo mdlalo yindlela okuphendukezelwa ngayo imvelaphi kanye nomlando wezwe laseNigeria ukuze kuvele uhlangothi olunehlaya nokuyingxenye yobuciko besathaya. Lokhu kugcizelela uhlongothi lokusetshenziswa komculo emazweni ase-Afrika ukubhekana ezimo kanye nomlando othi ungemuhle kodwa umculo uqhamuke nekhono lokuveza lolo hlangothi lube ngoluthokozelwayo nolugcina lwamukeleka emphakathini

U-Emielu (2018) wethule uhlangothi lokungena kwezimpawu ezintsha emculweni i-*Edo* ezweni laseNigeria. Kulolu cwaningo kwabe kuhlose ukuphosela inselele amaphuzu mayelana nendlela umculo ongowendabuko obonakala ngathi usalela emuva uphinde wehluleke ukuguquka nesikhathi. Imiphumela eyahlaluka ngohlobo lomculo i-*Edo* iveza ulwazi mayelana nendlela umculo wendabuko osebenzisa ngayo ulwazi nezindlela ezintsha zobuchwepheshe ukuze uhambisane nezidingo zesimanjemanje uphinde uphikisane nendlela yaphambilini neyichaza umculo wendabuko njengobuciko obumelelene nokguquko nezinto ezintsha. Lolu lwazi lugcizelela uhlangothi lomculo njengengxenye yesiko nelikwaziyo ukuguquguquka nokuphinde kuvumele ukwakha ubudlelwano nezinhlaka ezintsha ezithinta ubuchwepheshe kanye nempilo yesimanje.

Ocwaningweni ngeqhaza lomculo wendabuko emiphakathini yasemazweni asempumalanga nezwekazi i-Afrika, uTefferra (2006) uveza iqhaza elibanjwa umculo ekuqiniseni ubumbano kanye nokukhuthaza uzinzo phakathi kwabantu.

2.6.5. Umculo wendabuko ezweni laseThopiya

Ocwaningweni ngamalungelo amasiko kubaculi bomculo wendabuko ezweni laseThopiya uPati (2015) uchaza umculo ezweni njengongagcini kuphela ngokwakha nokwethula ubunjalo babantu kodwa uphinde uqinisekise ukubambisana ngokusebenzisa usiko ezindaweni ezahlukene uphinde uvimbe ukuguquka kwesiko ngenxa yomthelela wokuhlangana kwezizwe ezahlukene zomhlaba.

UWeisser (2012) wethule ucwaningo lapho ayephenya ngohlobo lomculo olubizwa ng *lyre bagana* ezweni laseThpiya. Kulolu cwaningo kwabe kuhloswe ukuphawulwa ngendlela umculo ikhakhulu

kazi lowo wokholo, osebenza ngayo ekuthinteni imizwa yabantu. Imiphumela yalolucwaningo iphawula ngezindlela ezahlukeme umculo othinta ngayo imizwa yabantu abasuke bewudlala noma bewulalele. Le mizwa ingaba ngeyokudabuka noma ekhombisa injabulo. Lokhu kukhosa indlela umculo osebenza ngayo ukuphawula ngezindlela ezahlukene abantu abasuke bezizwa ngayo empilweni yemihla ngemihla.

Ucwaningo olwethulwe ngu-Abebe (2021) lwethula ulwazi mayelana nendlela umculo ongasetshenziswa ngayo ukuqonda umphakathi wezwe laseThopiya, isimo sezepolotiki kanye nomlando wezwe. Uphawu olugqanyiswa kakhulu kulolu cwaningo, yindlela umculo ongasetshenziswa ngayo ukwethula izingxoxo ngezimo eziqhubekayo ezweni. Lokhu kugcizelela indlela umculo njengengxenye yobuciko obamba iqhaza ngayo ekwelekeleleni ukukhumbuza abantu ngezinto ezisemqoka zomlamdo nendlela yokuphila esizweni.

Uma sicubungula imibhalo nolwazi olwethulwa ocwaningweni olungenhla, inendikimba ehambisanayo ezindaweni eziningi nephathelene nokusebenza komculo njengendlela yokuhlanganisa abantu ukuphawula ngemizwa yabo, kanye nokwakha amaxhama amahle phakathi kabantu ngokwahlukana kwabo.

2.6.6. Umculo wendabuko ezweni laseKenya

UMutonya (2004) wethule ucwaningo lapho ayedingida khona ngomculo onokubongelela kanye nokubhikisha kuwona lapho kuvezwa khona indlela umculo ogqamisa ngayo uhlangothi lokuncintisana kanye nokuthanda izwe lazeKenya ngemuva kokuphuma ngaphansi kokucingezelwa ngamazwe asentshonalanga. Kulolu cwaningo uMutonya wayehlose ukukhombisa indlela abaculi abaningi ezweni laseKenya abagqamisa ngayo ubudlelwano phakathi komculo wabo nezepolotiki ezweni kanye nokuncintisana kwabo ekwethuleni leyo mibono ngokuqhubeka ezweni. Lolu hlangothi lugqamisa kakhulu indlela umculo njengengxenye yomphakathi onamandla okuphawula ngezinto eziqhubekayo ezweni nezithinta impilo yabantu kanye namasu okuxazulula lezo zinkinga ezahlukene izwe elingabe libhekene nazo.

Uhlangothi lwezepolotiki nendlela yokuphathwa kwezwe lubonakala luyinto egqamile kubaculi baseKenya. Ocwaningweni lukaMboya (2019) kwethulwa ulwazi mayelana neculi lika Awillo Mike kanye noJa-Mnazi Afrika. Kuleli culo abaculi bezwakala besebenzisa amasu okutekula mayelana nobuhlanga obuqhubeka ezweni laseKenya nokugqama kakhulu ekuphathweni kwezwe

nokuhanjiswa kwezidingo emphakathini. Lokhu kugqamisa iqhaza labaculi nobuciko emizameni yokuchaza ngesimo esiqhubekayo ezweni nokuthi uma sibhekwa ngabalalele bese beba nendlela yokungenelela ekuxazululeni izinkinga izwe engabe libhekane nazo.

UNyairo no-Ogude (2005) bethule ucwaningo oluphawula ngezisho emculweni neziphawula ngenkululeko ezweni laseKenya. Kulolu cwaningo kuphawulwa ngendlela amaculo akhuthaza ubunye nenkululeko anikezwa ngayo ithuba lokuba seqhulwimni lokhu kwenza kukhuthazeke abantu esizweni nokwenza umculo ube yisikhali esibalulekile sokukhankaza kanye nokukhuthaza ukubambisana ebantwini abangama-Afrika.

Ocwaningweni oluchaza ngokwethulwa komlando kanye nokukubungazwa kwesikhathi esiqhubekayo ngezimpawu zomculo othandwayo ezweni laseKenya, u-Akrofi (2005) wethule umbono mayelana nendlela umculo wabantu abangama-Afrika owabe uyingxenye ebaluleke ngayo ekufundiseni isizwe. Uqhuba ngokuphawula ngendlela ukufika kwemithetho yamazwe asentsholalanga okwabonakala kuqhamuka nombono wokuthi imfundiso nenkolo yabo yiyona eyayiyindlela nenqubo efanelekile yokufunda. Lokhu kwenza ama-Afrika agcina elahlekelwa yilezo zinto ezingamagugu nezabe zibambe iqhaza elikhulu ekuqinisekiseni ukuthuthukiswa kwamakhono, indlela yokuziphatha kanye namagugu esizwe. U-Akrofi (2005) uphinde agcizelele kakhulu indlela ukucwasana gokwebala okudlale indima ngayo ekudaleni izimpikiswano phakathi komculo wama-Afrika kanye namazwe asentshonalanga ikhakhulukazi ohlangothini lwezemfundo. Esingakuphawula ngalolu cwaningo nemibono eyethulwa ngenhla, yindlela ukuqinisekisa ukubambelela ezintweni zendabuko okungaqinisekisa ngayo ukuvikelela kwezinto ezingamagugu esizwe kanye nokulawula indlela yokuziphatha nokuxhumana kwabantu.

2.6.7. Umculo wendabuko ezweni laseTanzania

UBastien (2009) wethule ucwaningo lapho ayedingida khona ngendima yezomculo ekuxhumaneni ngesifo sengculazi. Kulolu cwaningo kwabe kucaciswa kabanzi ngeqhaza lobuciko bomlomo ikakhulukazi umculo ekugcinweni kwesiko kanye nendlela yokuziphatha ebantwini. UBastien (2009) ugcizelela indlela umculo ongasetshenziswa ngayo ukuphawula nokuxwayisa ngobungozi besifo sengculazi nokuyinto engalekelela ukugwema ukubhebhetheka kwalesi sifo ezweni laseTanzania. Lokhu kuphawula kabanzi ngendlela ubuciko bomlomo kulolu hlangothi, umculo,

obunamandla ngayo okudlulisa imiyalezo ifinyelele ebantwini abehlukene nangendlela esheshayo kunokusebenzisa amasu enkulumo ejwayelekile.

Umculo ubonakala usebenza kakhulu ukuphawula ngezimo ezenzeka emphakathi. Lokhu akugcini nje ngezinto eziphathelene nezempilo kodwa, kuphinde kudlulele nasezinhlakeni zokubuswa kwezwe. Ocwaningweni ngokusetshenziswa komculo nemidiya yedijithali emkhankasweni we*Chanjo* wokulwa nenkohlakalo eTanzania, u- Uimonen (2013) wethule ucwaningo nolwabe lugxile ekuxazululeni nasekuqhamukeni sesisombululo ngenh=kinga yenkohlakalo ezweni. Kulolu cwaningo umculo uvezwa usebenza njengesu lokuqondisa kabusha okugxilwe kuhulumeni kwizakhamizi, ezimele indlela entsha yokulwa nenkohlakalo eTanzania. Ucwaningo luphinde lugcizelele nendlela ithimba le*Chanjo* elalisebenzisa ngayo imikhankaso umkhankasoukuze likuchaze lokho abathunywe uhulumeni, kodwa benza ukuvakasha ngokwezikhundla zabo njengabaculi nanjengezakhamuzi.

Lokhu kusagcizelela yona indlela ama-Afrika asebenzisa ngayo ubuciko bomlomo ikakhulukazi umculo ngenhloso yokuphawula ngezinto umphakathi osuke unokwesaba ukukhuluma ngaso, kuphinde kukhalinywe nabantu ukuze baqaphelisise izimo eziqhubeka ezweni abalakhele.

UHoward (2014) wethule ucwaningo ngohambo lwakhe ezweni laseTanzania nokuyilapho afunda kabanzi khona ngomculo wendabuko wakulelizwe. Kulolu cwaningo uHoward (2014) uchaza kabanzi ngendlela umculo wasezweni laseTanzania obizwa ngokuthi *iNgoma* osebenza ngayo ukwethula umlando wesizwe, amagugu, ukufundisa kanye nokudlulisa izimpawu zobunjalo besizwe ezizukulwaneni ngezizukulwane. Lokhu kuqinisekisa ngendlela umculo osetshinziswa ngayo ukudlulisa ulwazi kanye nokugcina amagugu nokuhloswe ukusiza izizukulwane ukuba zazi ngempilo yawokhokho bazo.

USanga (2011) wethule ucwaningo lapho ayedingida khona ngomculo kanye nezimiso zokulawula zobulili nezocansi ezweni laseTanzania. Kulolu cwaningo uSanga (2011) wabe ehlola ukubandakanyeka komculo ekulolongeni ukuziphatha kwabantu ngokobulili e-Dar es Salaam, eTanzania. Ucwanngo lwalusebenzise umbono ka-Judith Butler wokusebenza kobulili nemiqondo ehlotshaniswayo yokujwayela kobulili kanye nemithetho yokulawula yobulili, nokuyilapho kwakuhlaziywa ukuthi izingoma ezikhethiwe zidlala indima kanjani ekulawuleni ukuziphatha kobulili bomuntu ngamunye kanye nokuyala abantu abathile abaphazamisa izimiso zobulili zomphakathi. Imiphumela yololu cwaningo yakhombisa indlela amaculo ayekhethiwe akwazi ngayo ukwethula indima yokuziphatha Phakathi kwabesifazane kanye nabantu besilisa. Ucwaningo

lwaphinde lwagcizelela ngokubophezela abantu ukuthi bahambisane nokwehluka kanye nezinkambiso ngokumemezela noma ukukhipha isijeziso kulabo abangalandeli imikhuba yobulili bomphakathi. Lolu ngolunye uhlangothi lomculo olusetshenziswa ngama-Afrika ukuphawu ngezimo ezibucayi ukuphawula ngazo emphakathini kanye nokuqhamuka neziphakamiso okusuke kungelula ukuthi zethulwe esihlangalaleni.

2.7. Umculo wendabuko emazweni omhlaba.

Luningi ucwaningo oseluke lwenziwa nasemazingeni amazwe omhlaba nolwethula imibono eyahlukene mayelana nomculo wendabuko. Ocwaningweni olwenziwe yinhlangano i-*American Academy of Pediatrics* (2009) mayelana nomthelela womculo, amagama asetshenziswa emaculweni kanye namavidyo omculo ezinganeni, kuhlaluke amaphuzu amaningi nabandakanya indlela amagama asetshenziswa emculweni akhombisa ngayo ukudalula izinto njengoba zinjalo nokuba nomthelela ongemuhle ebantwaneni abasakhula. Kulolu cwaningo kuphinde kwahlaluka nendlela umculo okwazi ngayo ukulekelela ekubhekaneni nezimo ezahlukene lowo nalowo muntu asuke ebhekene nazo nokungaba ngezimbi noma ezimbi.

Ezigatshaneni ezilandelayo sizokwethulwa ulwazi olusemqoka oluphathelene nomculwe wendabuko emazweni ehlukene omhlaba. Uma sibheka amazwe omhlaba sizobe sigxile emazweni angaphandle kwezwekazi i-Afrika. Lawa mazwe ozokwehlukaniswa izingxenye ezimbili. Ingxenye yokuqala yileyo ethinta amazwe omhlaba angasempumalanga nokufaka phakathi kwawo iShayina, iJaphani, iMalasia izwe laseNdiya kanye namanye amamazwe ngasempumalanga. Ingxenye yesibili yona izogxila emazweni angasentshonalanga nafaka phakathi iMelika, iCanada kanye namamnye amazwe eseMelika eseningizimu.

2.7.1 Umculo wendabuko emazweni aseMpumalanga

Ocwaningweni ngokufakwa komculo wendabuko njengengxenye yokufunda ezweni laseShayisa, uYang (2013) uphawula ngendlela indlela yokuphila engeyendabuko ebonakala ishabalala ngayo nakholelwa wukuthi ingalungiswa kuphela ukuthi umculo wendabuko ube yingxenye yolwazi

olufundiswayo ezikoleni. Lokhu kuchaza kabanzi ngendlela umculo onamandla ngayo okuqikelela ukugcinwa kolwazi ngendlela yokuphila kanye nasekuqinisekiseni ukugcinwa kwamagugu esizwe.

Ucwaningo ezweni laseShayina lugqamisa kakhulu indlela umculo osetshenziswa ngayo ukwelekelela izindlela zokufunda nokuthuthukisa amasu okufunda. Lokhu kuchaza kuphinde kugcizelele ngokusobala umbono laMakhoba (2014) mayelana nendlela umculo obamba ngayo iqhaza njengengxenye yobuciko ekufundiseni, ekuthuthukiseni isizwe kanye nasekugcinweni kolimi.

Ucwaningo olwenziwe nguHu noLaw (2006) nolwabe lwethulwe ngokulandela izingxoxo nabafundisi kanye nothishanhloko ezweni laseShayina kuhlaluke imibono eyahlukene mayelana nendlela umculo obamba iqhaza ngayo ezimpilweni zabafundi nokufaka phakathi ukujabulisa nokwethula imizwa yabo, nokuba yingxenye enkulu yempilo yabo yokufunda yansuku zonke. Lokhu kugcizelela iphuzu elethulwe ngenhla mayelana nendlela umculo oyingxenye ebalulekile ekuthuthukiseni imfundo kubantu kanye lokwelekelela ekuqhamukeni nezindlela ezintsha zokuthakasela imfundo.

Umbono obalulekile odinga ukucutshungulisiswa olwazini oluvele emibonweni ezweni laseShayina yilowo ophathelene nendlela umculo onethuba ngayo lokuthuthukisa ulwazi nokuhambisa imibono yabantu ngendlela okulula ukuyamukela nebonakala ithokozelwa ngabantu abaningi emphakathini. Lokhu kwenza abantu abasebenzisa umculo babe sethubeni elingcono lokudlulisa imiyalezo nemibono ngendlela esheshayo kunokusebenzisa ezinye izindlela zokuxhumana nabantu.

UYan (2017) wenze ucwaningo ngobudlelwano bomculo wenkolo yamaBudda kanye nomculo wendabuko wasezweni laseShayina. Kulolu cwaningo uYan uchaza kabanzi ngendlela ubudlelwano phakathi kwenkolo nomculo wendabuko obubonakala bungubudlelwano obunozinzo ngayo njengoba kunezimpawu ezahlukene zenkolo yeBudda eziphinde zibe wusizo ekukhuliseni umculo wendabuko njengoba kwenzeka nangakoluny uhlangothi. Lolu cwaningo lwethula ulwazi ngenye ingxenye yokusebenza komculo ezimpilweni zabantu kanye nobudlelwano ezinhlakeni ezahlukene zempilo. Njengoba inkolo iyingxenye yempilo yabantu, ubudlelwano obuhle nobunozinzo phakathi kwayo nomculo kwenza umculo ube nethuba elingcono lokuphinde ungene ezinhlakeni ezahlukene zomphakathi uphinde ukwazi ukulekelela ukuthambisa imibono abantu abanayo ngomculo wendabuko ngale kokuphazanyiswa imithetho yenkolo.

UShah (2000) wenze ucwaningo ngobudlelwano phakathi kwezindlela zokwenza umculo, ubuhlanga, iminyaka yabantu, ubulili, ukuqeqeshwa komculo, ukujwayela, ukubekezelelana kwezamasiko, kanye nokuthandwa komculo kwabafundi baseMalaysia. Kulolu cwaningo kwabe kuhloswe ukucubungula kabanzi ngendlela umculo ongaba nomthelela ebantwini ngokwahluka kwezimpawu ezethulwe ngenhla. Kulolu cwaningo kwahlaluka ulwazi olusemqoka mayelana nendlela ubuhlanga, ubudala, ubulili, nokuqeqeshwa ngokomculo okuyizizinda zemithombo ebalulekile yokwahluka ezinqumweni zokukhetha umculo. Lokhu kwakuqinisekisa ulwazi mayelana nendlela abantu abalandela uhlobo oluthile lomculo ngokwahluka kweminyaka kanye nobuhlanga nokuyinto engalindeleka ezinhlakeni ezahlukene zobuciko. Kuzoqaphelaka ukuthi ocwaningweni olusezithebeni kuke kwaba nenkolelo nemibona engaqinisekiswanga mayelana nokuthakaselwa komculo womasikandi ngabantu asebekhulile kanye nalabo abadabuka ezindaweni zasemakhaya. Lokhu kuvusa izinhlonze mayelana nobukhona kohlangothi lwezinga uma kucutshungulwa umculo.

Ezweni laseBangladesh uRashid (1992) wenza ucwaningo lapho ayedingida khona ngomculo wendabuko wabantu baseBangladesh. Inhloso nqangi yalolu cwaningo kwabe kungukucubungula kabanzi mayela anokuyi eyini umculo wendabuko, ukucwaninga ngokukhula nokudlondlobala komculo wasezweni laseBangladesh kanye nothola ulwazi ngezimpawu ezahlukene zomclo wasezweni laseBangladesh. Lolu cwaningo lathola ulwazi olubalulekile mayena nobudlelwano phakathi kwamaculo endabuko asezweni laseBangladesh kanye nenkolo. Lokhu kungesizathu sokuthi amaculo amaningi angowomdabo akulelizwe aqhakambisa kakhulu ukucela, ukuthandaza kanye nokubonga emimoyeni eyahlukene ekhonzwa ngabantu balulelizwe. Lokhu kugqamisa ngokusobala amayelana nobudlelwano obukhona phakathi komculo wendabuko, inkolo kanye nizindlela ezahlukene zokukhonza.

URahman (2014) wethule ucwaningo lapho ayecubungula ngokuvela kwezimpawu zomculo wendabuko ezindaweni zasedolobheni laseDhaka nokungubufakazi bokuxhumana phakathi komculo nesiko labampofu abahlala kuleli dolobha. Kulolu cwaningo. Okugqame kakhulu kulolu cwaningo yindlela umculo wendabuko ongasuki ekubeni yizingxenye zabantu ngisho ngabe sebesezindaweni zasemadolobheni nokuyizindawo ezilandela kakhulu uhlobo lomculo olunezimpawu zesimanjemanje. Lokhu kukhomba ngokusobala indlela neqhaza elibanjwa ngumculo ekuqinisekiseni ukugcineka kwemvelaphi nesiko labantu kanye namagugu abantu. Umculo unendlela yokuqinisekisekisa ukugcinela kwalezi zimpawu kubantu nokwenza kube nendlela elula yokudlisela ulwazi ezizukulwaneni nakugcina umlando wesizwe.

Ezweni laseJapan, uGillan (2004) wenze ucwaningo ngolwazi lemvelapho yabantu abehlukene olwethulwa emculweni wendabuko wabantu abadabuka eziqhingini saseYaeyaman. Kulolu cwaningo kwabe kugxilwe ekuphenyeni ngokubaluleka kobunikazi bendawo ekwenzeni nasekudliseni umculo wesintu. Lokhu kufaka phakathi ulwazi ngamasiko ehlukene nemibono yezombusazwe ebantwini abakhele lesi siqhingi. Kulolu cwaningo kwahlaluka ulwazi olusemqoka mayelana nendlela umculo wesintu. Ulwazi olwethulwe kulolu cwaningo lukhombise indlela umculo wesinto obamba ngayo iqhaza ekuqinisekiseni ukuvezwa kwemvelaphi yabantu abathile uphinde ukhuthaze ukuthuthuka kwamasiko nobumbano phakathi kwabantu bakuleyo naleyo ndawo.

Ezweni laseNdiya, uSruthi noSkreelakshmi (2020) benze ucwaningo oluphathelene namasiko ehlukene emculweni wendabuko wasezweni kaseNdiya. Kolulu cwaningo umculo ubeka njobamba iqhaza elikhulu ezweni laseNdiya njengoba ulekelela ekuhlonzeni nasekuhlukaniseni ngezinhlanga ezahlukene eziphila kulelizwe. Njengoba lolu cwaningo lwalugxile ukwethuleni izimpawu ezahlukene umculo ezethulayo ngamasiko phakathi kwezinhlanga ezweni laseNdiya, kuqgame kakhulu indlela umculo wendabuko oyingxenye ebalulekile ekuhlonzeni izimpawu zabantu. Phakathi kwalezi zimpawu ezihlonzwe ngomculo wendabuko, kuphinde kwavela nalezo zimpawu ezifanayo phakathi kwezinhlanga ezahlukene nokuyizona ezenza izwe laseNdiya likwazi ukuzichaza njengelizwe elinobunye ngokwemvelaphi nakomamasiko alo yize ebonakala enziwa ngezindlela ezahlukene.

Okugqame kakhulu emazweni aseMpumalanga yindlela umculo wendabuko onobudlelwano ngayo nendlela yokuphila kwabantu, imvelaphi kanye nobudlelwano nenkolo. Lokhu kukhombisa ngokusoba indlela umculo wendabuko ongeze wahlukaniswa nezimpilo zabantu kanye nasekwethuleni ulwazi ngomlando wabo.

Sesilwethulile ulwazi ngomculo wendabuko emazweni aseMpumalanga, esihlokweni esilandelayo sizokwethula ulwazi olusemqoka ngcwaningo oseluke lwenziwa ngomculo wendabuko emazweni azeNtshonalanga.

2.7.2. Umculo wendabuko emazweni aseNtshonalanga

Umculo wendabuko ngubuciko obutholakala ezindaweni nasemazweni ehlukene. Lokhu kwenza namazweni aseNtshonalanga angasaleli emuva ocwaningweni ngaphansi kwalobu buciko.

Ocwaningweni lapho echaza ngomculo wasezweni lase-Ireland u-Ó Súilleabháin (1981) ubeka ngokuthi lolo hlobo lomculo luyingxeney enkulu yomculo ongowendabuko ezwenikazi laseYurophu kanye nakwamanye amazwe. Kulolu cwaningo kugcizelelwa kakhulu indlela umculo wendabuko onobudlelwano ngayo nolimi. Kuphinde kucaciswe nezimpawu zomculo zokukwazi ukuguquka nokwenza ube nethuba lokuhambelana nezimo eziqhubekayo empilweni yesimanje. Lokhu kuchaza kabanzi ngobufakazi bokuhambisana Phakathi komculo nendlela yokuphila nenesiqu esiguqukayo kube ngendlela abantu abasuke sebephila ngayo.

Ocwaningweni oluthungatha imvelaphi ngokobuzwe bomculo wasezweni lase-Ireland, Kearney (2007) uchaza ngendlela umculo wakulelizwe ogcina ungabonakali umsuka wawo ngokobuzwe nokwenza ugcine usabalalela emazweni ehlukene asondelene nalele lizwe lase-Ireland. Lokhu kwenza kube nziba ukuhlonza izimpande zomculo nokwenza umlando wezwe ugcila ulahlela noma ungabi nayo indawo eqondile ongahlotshaniswa nayo. Kulolu cwaningo luka Kearney sithola kuvela ubudlelwano obukhulu phakathi komculo wendabuko nemingcele nokunikeza umculo wendabuko uphawu olwehlukile kunezinye izinhlobo zobuciko okunguphawu lokukwazi ukuhlunga ngokwendabuko yemingcele.

Kuyinto eyejwayelekile nasesizweni samaZulu ukuthi uma ulalele iculo elithize bese kuba nendlela yokuhlukanisa ngokwemvelaphi yalo. UNtombela (2011) uchaza isu lokuzethula kwabaculi emculweni womasikandi lapho bechaza indawo abadabuka kuyo njengelinye lamasu asetshenziswa emculweni womasikandi nokwenza olalele abe nolwazi mayelana nemvelaphi yomculi. Ucwaningo lukaKearney (2007) lukhombisa ukuthi ukube kwakunendlela yokuzethula emculweni wendabuko wasezweni lase-Ireland phambilini, kwakuzoba lula ukuthi kube nendlela yokuhlonza imvelaphi kuphinde kuvimbele labo abathatha ubunikazi bomculo nokugcina kulahla umlando wesizwe.

USnape (2012) wethule uhlangothi ngomculo wendabuko, ezokuvakasha kanye nenhlalo ezindaweni zasemakhaya akhele izwe lase-Ireland. Kulolu cwaningo uSnape (2012) uphawula ngendlela umculo wendabuko onomthelela omuhle ngayo ekuphakamiseni imboni yezokuvakasha ezweni lase-Ireland nokuyinto enomphumela omuhle emnothweni kanye nasenhlalweni yabantu. Lolu hlangothi lwethula indlela umculo wendabuko obamba iqhaza ngayo ekwelekeleleni ukukhula komnotho kanye nasekwenzeni ngcono impilo yabantu abakhele izwe lase-Ireland.

Ezweni laseNgilande, uSweers (2005) wethule incwadi esihloko sithi: *Electric folk: The changing face of English traditional music.* Kule ncwadi kuphawulwa kabanzi ngendlela umculo wendabuko ezweni laseNgilande osubonakala uguquke ngayo. Lokhu kubangelwa ukufika

kwezobuchwepheshe kanye nezinye izinsimbi ezisebenzisa ubuchwepheshe besimanje. uSweers (2005) uchaza indlela umculo owendabuko ohlanganiswe nezinsimbi ongeze okhombisa ubudlelwano nemvelaphi yawo nokunhlanganisela yomculo wasezweni laseBrithani kanye nezwe laseMerikha (*USA)*. Lo mbono uphawula ngezinto ezimbili ezisemqoka ezingabhekisiswa ngomculo wendabuko okukhulunywa ngawo. Okokuqala, yindlela ebeka ubudlelwano nemvelaphi yomculo wezwe laseMerikha njengoba uveza izimpawu nezimpande zawo emculweni waseNgilande. Lokhu kukhombisa uhlangothi lomculo ekunikezeni ngolwazi ngemvelaphi yabantu emazweni ngokwehluka kwawo. Uhlangothi lwesibili lwethula indlela umculo wendabuko okwazi ukuvumela ukuguquka nokuhlangana nezinye izindlela zokwenza umculo esikhathini sesimanje ngaphandle kokulahlekelwa yisisindo sawo sokuqhakambisa indabuko. Lokhu kucacisa kabanzi ngendlela umculo wendabuko okwazi ukuvumela nokuhambisana nokuguquka kwesikhathi emazweni ahlukene.

UDuesenberry (1995) wethule ucwaningo lapho ayehlaziya ngolwazi olwethulwa emaculweni ehlukene abaculi basezweni laseNgilande. Kulolu cwaningo uDuesenberry (1995) uchaza kabanzi ngendlela umculo wabaculi abehlukene owabe ucutshungulwa olandisa kabanzi ngomlando kanye nesigameko abaculi abahlangabezana nazo empilweni. Uphinde agcizelele nohlangothi lokugcizelela umculo ochaza ngamasiko nenhlalo yabantu emaculweni acwaningiwe. Lokhu kuphawula kugcizelela indlela umculo wendabuko osebenza ngayo ekwethuleni imibono ngempilo yabantu baleso naleso sizwe nokwenza abalaleli nabalandeli babe nolwazi ngesizwe nemvelaphi yabaculi.

Ocwaningweni ngamaculo endabuko aseFrance nokusungulwa komlando uRevuluri (2016) uchaza ngendlela umculo wendabuko obamba iqhaza ngayo ekulawuleni ukuqoqwa nokugcineka komlando wezwekazi laseYurophu. Kulolu cwaningo olubandakanya amaculo aqoaqwe ezifundazweni ezahlukene ezweni laseFrance kwahlaluka indlela umculo wendabuko onamandla okugcina izingenye ezibalulekile zomlando wesizwe nokwenza kube lula ukusungula nokwakha umlando omusha kusukela olwazini oluqonqwe emaculweni. Lokhu kukhombisa ngokusobala ubudlelwano obukhona phakathi komculo wendabuko kanye nomlando wesizwe. Ngamafuphi, lokhu kuchaza ukuthi abaqambi bobuciko baphambilini babesungula ngokucubungula ulwazi nezigameko abaphela ngaphansi wazo nokwenza lowo mlando ungashabalali kalula njengo ungeke wahlukana nobuciko.

ucwaningo luphinde luvele kakhulu nasemazweni angazeningizimu yezwekazi iMerikha.UMeyer (2010) uchaza izwe laseBrazil njengelizwe elinomlando wasendulo, onzima futhi okungelula ukuthi uqondalakale kalula. Lokhu kubandakanya umqondo ojulile wamasiko namagugu njengoba kuhleli inqwaba yamasiko, izinhlanga, izilimi kanye namahlelo ezenkolo kulesi sizwe saseNingizimu Melika. Uqhuba ngokuchaza umculo kanye nomdanso kuleli lizwe njengezinto ezihlala ziyingxenye ebalulekile yomphakathi. Lokhu kwenza ngisho nezizwe zakudala kakhulu zivame ukusungula uhlobo lwazo lwamasiko omculo.

Ezweni lase-Argentina, uKoeltzsch (2019) wethule ucwaning lapho ayedingida khona ngohlobo lomculo olubizwa nge*Hallyu*. Kulolu cwaningo u Koeltzsch (2019) ugcizelela indlela umculo wendabuko ogqamisa ngayo imisebenzi eyahlukene ngokobulili kanye nemiqondosimo ehambisana nezinkolelo zabantu ebehlukene. Lokhu kuphawula kabanzi mayelana nendlela umculo wendabuko emazweni ehlukene oyindlela yokuchaza ngezimo zenhlalo yomphakathi uphinde ugcizelele nendlela yokuphila.

2.8. Indima entsha ezokwethulwa wucwaningo kanye nokubaluleka kocwaningo

Njengoba sekwethulwe ulwazi mayelana nocwaningo olwahlukene oseluke lwenziwa ezihlokweni ezedlule, kunabacwaningi abaningi asebenze ucwaningo ngomculo wendabuko kufaka phakathi nomculo womasikandi. Phakathi kwalaba bacwaningi singabala uNtuli (1998) uBiyela (2001) uTitus (2013), nabanye. UNtombela (2011) ocwaningweni ngamasu asetshenziswa ngomasikandi, uphose itshe esivivaneni ngezindlela ezisetshenziswa ngabaculi endimeni yomculo womasikandi. UDuma (2016) wethule ingxenye yocwaningo ebhekise endleleni iqembu labantu besifazane elisebenzisa ngayo umculo womasikandi ukuphawula ngezimo abantu besifazane abaphila ngaphansi kwazo. Abacwaningi abethulwe ngenhla kanye nabanye abacwaninge ngomculo wendabuko, babeke induku ebandla ngocwaningo oluphathelene nomculo wendabuko.

Ucwaningo olusesithebeni luzokwethula indima entsha ecwaningweni ngomculo womasikandi. Lokhu kubandakanya ukuhlaziywa kwesathaya evela isetshenziswa emculweni womasikandi. Ngokusebenzisa injulalwazi ye*hermeneutics* nezinye ezikhonze ngaphansi kwayo, ucwaningo luzokwethula ulwazi olusha mayelana nalokho okuyingqikithi eyethulwa amagameni amaculo omasikandi. Kuzogcizelelwa izindikimba ezahlukene lapho umculo womasikandi ngokusebenzisa isathaya, okwazi ukumela izwi Labantu, ukuphawula ngezihloko ezibucayi kuya ekukhuthazeni indlela yokuziphaka kanye nokwethula imibono ngendlela okuphilwa ngayo ezweni. Ngaphezu

kwalokho, ucwaningo luzophinde lusebenzise uhlangothi lwesibili lwezinjulalwazi ezikhathiwe ukuhlaziya nokwethula ulwazi olusha amayelana nendlela ukusetshenziswa kwesathaya emculweni womasikandi, okunomthelela ngayo ekuphilisaneni kwabantu. Lokhu kufaka phakathi izimpi phakathi kwabaculi, abalandeli kanye nabanye abantu abayingxenye yobuciko bomasikandi.

Ucwaningo luzophinde lwethule indima entsha nephawula kabanzi ngendlela umculo womasikandi onomthelela ngayo ekukhuleni kwezingxenye zolimi nendlela yokuphila. Kulolu lwazi sibala uhlangothi lapho umculo womasikandi ngokusebenzisa isathaya oba nomthelela ngayo ekuzalekeni kwamagama amasha olimini lwesiZulu nokungamanye abagama agcina esetshenziswa esikhathini esiningi. Ngaphezu kwalokho, ucwaningo olusezithebeni luzokwethula ulwazi luphinde luqhamuke nemibono emisha mayelana nendlela izingxenye zesathaya ezilawula ngayo indlela abantu abaphilisana nababuka ngayo lolu hlobo lobuciko. Ekugcineni, ucwaningo luzophinde lwethule ingxenye entsha ephathelene nomthelela womculo womasikandi ekugqugquzeleni ukwaziswa nokubungazwa kohlobo lwezimpahla zenani eliphezulu nolwaziwa phecelezi ngokuthi yi-*Pretige sensitivity*.

2.9. ISIPHETHO

Kulesi sahluko kwethulwe ulwazi olusemqoka nalapho bekubuyekezwa imibhalo efundiwe. Phakathi kwemibhalo ebuyekeziwe, kube yileyo ephathelene nesathaya nezingxenye zayo ezahluke, imibhalo ephathelene nomculo nokuphilisana kwabantu kanye nemiphalo eyethula ulwazi ngomculo wendabuko emazweni ahlukene ase-Afrika kanye nasemazweni omhlaba. Isahluko esilandelayo sizokwethula ulwazi mayelana namapharadymu ehlukene, izindlela zokwenza ucwaningo kanye nezinjulalwazi esisetshenziswe ocwaningweni.

ISAHLUKO SESITHATHU

AMAPHARADAYMU, IZINDLELA ZOCWANINGO KANYE NEZINJULALWAZI

3.1 Isingeniso

Kulesi sahluko kuzokwethulwa ulwazi mayelana nezindlela ezisetshenzisiwe ukuqoqa ulwazi oluphathelene nalolu cwaningo kanye nezinjulalwazi. Isahluko sizoqala ngokuphawula ngamapharadaymu ehlukene bese sigcizelela ipharadaymu esetshenzisiwe kulolu cwaningo. Ukwethulwa kwala mapharadaymu kuzobe sekuveza izindlela ezisetshenzisiwe ukuqhuba lolu cwaningo. Isahluko sizobe sesethula ulwazi ngezinjulalwazi ezisetshenzisiwe ekuhlaziyeni ulwazi olutholakale ngesikhathi kwenziwa ucwaningo.

3.2 Amapharadaymu

Uma echaza amapharadaymu uMazibuko (2008: 73) uthi ayizindlela zokubuka umhlaba ngeso elibanzi nokwenza kubaluleke ukuqoka ipharadaymu eyiyonayona kunoma ngabe yiluphi uhlobo locwaningo njengoba iba yisisekelo socwaningo lonke. Umbono kaMazibuko (2008) uphinde ufakazelwe nguMackenzie noKnipe (2006) lapho bechaza ipharadaymu ngohlangothi ngaphansi kocwaningo lwezemfundo nalapho beyethula ngokuthi iyigama elisetshenziswa ukuchaza indlela umcwaningi abuka ngayo isimo somhlaba. Lokhu kungathinta imiqondosimo, indlela yokucabanga, izinkolelo neminye emibono eyethula izincazelo noma indlela yokuhumusha ulwazi olutholakele. UKivunja noKuyini (2017) bachaza ipharadaymu njengohlaka olwethula ukwakheka kwezincazelo zisuselwa olwazini olusuke luzoqoqwa ngokwemibono yalowo nalowo muntu nokumele kucace futhi kuvele ocwaningweni mayelana nepharadaymu umcwaningi asuke ehlele ukuyilandela.

Ngokolwazi olwethulwa esichazamazwini solimi lwesiGrikhi nesiNgisi, ipharadaymu yigama elisukela egameni *paradeigma* nokuyigama elisukela olimini lwesiGrikhi elichaza uhlaka oluthile olulandelwayo noma isibonelo. UKuhn (1962) ecashunwe kuFlick (2009: 69) uthulwa njengomcwaningi wokuqala ukusebenzisa isu lepharadaymu. Uchaza ipharadaymu ngokuthi:

> *...is an integrated cluster of substantive concepts, variables and problems attached with corresponding methodological approach and tools…*

okuhunyushwa ngokuthi:

> *yiqoqo lemibono eqatha obuthwe ngokwehluka kwayo kanye nezinkinga ezithile eziqukethwe kuyona nokuhambisana nezindlela kanye namasu okubhekana nazo…*

Ngamafuphi ipharadaymu ingachazwa njengohla lwemibono eyahlukene nequkethe izisombululo kuyona mayelana nezindlela namasu okungabhekwana ngawo nezinkinga ezahlukene ocwaningweni.

UTerre Blanche noDurrheim (1999) bachaza ngezinhlangothi ezintathu ezimelwe yipharadaymu okuyisifanekiso salokho okucatshangwayo ngeqiniso, (*ontology*), ulwazi lwalelo qininiso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*). Uhlangothi lokuyisifanekiso salokho okucatshangwayo ngeqiniso luchaza kabanzi ngokwehluka kwezinto ezikhona emhlabeni ngokwenhlalo yabantu kanye nokuqagula ngezimo zemvelo abantu abasuke bephilisana ngaphansi kwazo. Uhlangothi lwesibili lolwazi ngeqiniso luhambisana nokwazi ukuthi singaluthola kanjani ulwazi mayelana nezinto ezisemhlabeni. Uhlangothi lwesithathu lona luphathelene nemigudu elandelwayo ukuze kutholakale amaqiniso ngolwazi oluthile.

UBryman (1988) ecashunwe uBryman (2012:630) uchaza ipharadaymu njengeqoqo lezinkolelo kanye nokucashunwe kokushiwo abanye ongoti emkhakheni wesayensi nokuhlalisana kwabantu okuba nomthelela kokufanele kucwaningwe ngakho, indlela ucwaningo olungenziwa ngayo, kanye nenqubo engalandelwa ekufundweni nasekuchazweni kwemiphumela.

Ngokwencazelo eyethulwa nguBertam noIben (2014: 22) ipharadaymu yocwaningo imele imibono nokucabanga kwabacwaningi abathile mayelana nalokho okusuke kwamukelekile ekutheni kucwaningwe nangendlela okumele kwenzeke ngayo. Lokhu kubandakanya izinhlobo zemibuzo okumele ibuzwe lapho kwenziwa ucwaningo, ileyo minxa okumele ibhekisiswe besi icutshungulwa, izindlela zokuqoqa ulwazi kanye nemigudu elandelwayo ekucubunguleni ulwazi olutholakele ocwaningweni.

Kunezinhlobo ezahlukene zamapharadaymu asetshenziswa ocwaningweni. Kubalulekile ukuthi umcwaningi abe nolwazi luphelele mayelana nokusebenza kwamapharadaymu ehlukene ukuze ezokwazi ukukhetha leyo ehambisana nevumelana nemibono eyethulwa wucwaningo lwakhe. Izihlokwana ezilandelayo zozokwethula ulwazi mayelana nezinhlobo ezahlukene

zamapharadaymu. Kuzobe sekwethulwa ulwazi mayelana naleyo pharadaymu ekhethiwe ekuqhubeni lolu cwani kubandakanya nezizathu zokukhethwa kwayo.

3.2.1 Ipharadaymu ebikezelayo (*Positivist*)

UNel (2016) uchaza le pharadaymu njengencike emibonweni yokuthi ukuqonda kabanzi ngezenzo zomuntu othile, kuncike ekubhekisiseni izenzo zakhe kanye nokuqagula ngalokho okuqaphelile. Le pharadaymu iqinisa umbono wokuthi ulwazi oluyiqiniso yilolo lwazi olususelwa kwimiphumela yezocwaningo lwezesayensi kanye nokugxila ekutheni umuntu azibandakanye phansi kwezimo ezisuke zicwaningwa. Ngalezi zizathu, umcwaningi olandela ipharadaymu ebikezelayo ugcina engasanayo indlela yokulandela ulwazi ukuze afinyelele ezimpendulweni njengoba imibono incike kakhulu olwazini olusuke luqhamuka ngokulandela imigomo ethile yezesayensi.

Uma kulandelwa iso lokucatshwangayo ngeqiniso, le pharadaymu iqagula ukuthi iqiniso likhona. Ngaleyo ndlela kudingeka ukuba umcwaningi alikale esebenzisa olunye ulwazi olungancikile ezinhlangothini ezithile esebenzisa ukucubungula kwezesayensi.

UMazibuko (2008: 74) uchaza uhlangothi lokubukwa kwale pharadaymu ngeso lolwazi lwalelo qiniso nalapho eveza ukuthi inikeza ulwazi oluthi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Lokhu kwenza le pharadaymu ifune ukuthi ube nomcabango angafakazelwanga nokumele uhlolwe ekugcineni

3.2.2 lpharadaymu eqondayo (*Interpretive/Hermeneutics*)

UKhumalo (2019), uchaza le pharadaymu njengegxile ekutholeni izincazelo nemibono mayelana nesihloko okusuke kubhekiswe kuso ucwaningo. Ngale ndlela kubalulekile ukuqinisekisa ukulandelwa kwemigudu ebanzi engaqinisekisa ukuthembeka kwemiphumela kanye nendlela yokulandelela ubulungiswa ekwenziweni kocwaningo. Umbono kaCohen, uManion noMorrison (2010:17) ugcizelela ngemibandela okumele kuqinisekiswe ukuthi iyalandelwa ngaphansi kwale pharadaymu lapho beveza ukuthi, ukuze kugcinwe ubuqotho bezinto ezicutshungulwayo, kwenziwa imizamo yokuthola imvume kumuntu nokuqonda ngaphakathi nokufaka ukuvinjelwa kwendlela yokubuka isimo ngeso langaphandle bese kugqugquzela umbono womuntu okucutshungulwa ngaye ukuze kutholakale imibono esuka kuyena ngqo njengenhloko odabeni.

Lokhu kuchaza ukuthi abacwaningi ngaphansi kwepharadaymu eqondayo baqala ngokubheka abantu bese bezama indlela yokuthola uvo nencazelo yabo ngezimo eziqhubeka emhlabeni abaphila kuwo.

3.2.3 Ipharadaymu ekhululayo (*Emancipate/Critical*)

Ngokwencazelo eyethulwa nguLincoln noGuba (1994:109) ipharadaymu ekhulayo ingachazwa njengophahla olwengamele iqoqo lezindlela ezahlukene zokuqhuba umcwaningo. Ngokwemibono yale pharadaymu, lonke ulwazi lobuqiniso lusekelwe lwaphinde lwabunjwa yizindlela zokuxhumana kwabantu, izimo zezepolotiki, isiko, izimo zomnotho neminye iminxa ethinta ukuphila kwabantu (Bertram no-Iben, 2014: 27). Ngamafuphi le pharadyamu ingumcabango ocwaningweni lwesayensi yezenhlalo obugxile emandleni, ukungalingani, nasekuguqukeni kwezenhlalo njengoba isekelwe ekuqaguleni ukuthi umhlaba esiphila kuwo umbozwe waphinda waba nezimpawu zokungalingani kwamandla. Lokhu yikhona okugcina kuholele ekutheni kugcine kukhona abantu abangabacindezeli noma abanesandla esingaphezulu kunabanye nesingababeka njengezisulu nabasuleleka ngamachaphazela okuqina kwesandla kwalabo abanamandla.

3.2.4 Ipharadaymu ehlukanisayo (*Post-structural/Post-colonial*)

Uma echaza lolu hlobo lwepharadaymu uChilisa (2005) uthi iwuhlangothi lokucwaninga ngokwendabuko olubandakanya imibono yabacwaningi abalandela izindlela nezinkambiso zocwaningo ngokwenqubo yalawo mazwi anomlando wokucindezelwa. Lokhu kungenxa yokuthi laba bacwaningi bazibandakanye ekwenzeni ucwaningo emazweni ayekade engamazwe ayecindezelwe phambilini nafana namazwe ezwenikazi i-Afrika, i-Ashiya, iNingizimu yeMerika kanye nezinye izingxenye zamazwe ayecindezelwe emhlabeni.

Incazelo eyethulwa nguDenzin noLincon (2005) ngale pharadaymu iveza ukuthi igqame kakhulu esikhathi samanje esiphila kusona njengoba isebenza njengendlela yokuzwakalisa imibono yalabo abangabasemazweni angewona aseNtshonalanga nokungamazwe omibono yawo igxile ekuzwakaliseni ilaka lalabo ababekade becindezelwe ngokwemigomo yokulunjwa kwamazwe.

Ngokwemibono yesifanekiso sokucatshangwayo, ipharadaymu ehlukanisayo inikeza ulwazi mayelana nokuxhumana okukhona phakathi kwabantu abaphilayo kanye nemvelo, umhlaba,

izilwane kanye nalabo abangasekho. Lokhu kwenza umbono owethulwa ngaphansi kwale pharadaymu ugcizelele isiqu sobuningi kunobunye. Lokhu kungolunye lwezimpawu ezigcizelelwa ngaphansi kwenqubo yokuphila yabantu basemazweni anomlando wokucindezelwa.

3.2.5 lpharadaymu esetshenzisiwe kulolu cwaningo.

Ngenxa yokuthi lolu cwaningo luncike ekutholeni amaqiniso emiphakathini nazobe esuselwa emibonweni evezwe emaculweni ehlukene naculwa ngamaciko aphinde abe yingxenye yomphakathi, umcwaningi usebenzise i*descriptive-interpretive* pharadaymu. Uma bechaza le pharadaymu uCohen, uManion noMorrison (2000) bathi abacwaningi abasebenzisa i-*interpretive* pharadaymu babona iqiniso nokwakhiwa kolwazi njengento esukela emphakathini futhi kwenza abantu babe nokuqonda kwabo ngamaqiniso omphakathi. Lokhu kwenza ukuba umcwaningi angathembeli kumafomula noma ezinhlakeni zezesayensi kodwa akwazi ukuhlaziya ulwazi olwethulwa emibonweni yababambiqhaza ngale kokwethembela ezinhlakeni ezingaphandle nezingabiza kakhulu. 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.

Lolu cwaningo lulandele imibono neziphawu eziyingxenye yale pharadaymu njengoba bekukade kucutshungulwa amaqiniso kanye nemibono esukela emibonweni eyahlukene yomphakathi. Inhloso enkulu yokusetshenziswa kwale pharadaymu ibigxile ekunikezeni abantu abebebambe iqhaza kanye nemiphakathi okugxilwe kuyo ithuba elanele lokuxoxa ngezimo abaphila ngaphansi kwazo neziyimiphumela evela ekulandeleni nasekulaleleni ulwazi nemibono amaciko asuke ekwethula esebenzisa isathaya emculweni wawo.

3.3 Izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene

3.3.1. Izindlela zokwenza ucwaningo

Lolu cwaningo lulandele indlela yekhwalithethivu ukuqoqa ulwazi mayelana nokusetshenziswa kwesathaya emculweni womasikandi nomthelela wokusetshenziswa kwayo ekuphilisaneni

kwabantu nabalandeli balo mculo. Isizathu sokukhethwa kwendlela yekhwalithethivu yingoba le ndlela yokuqhuba ucwaningo yethula uhlangothi oluhlaziya ulwazi oludluliswa ngokuxhumana nabantu kanye nokuqonda indlela yokuziphatha kwabo ezimweni zangokwemvelo. Lolu lwazi lwethulwa nguLincoln noGuba (1985) encwadini ebizwa nge-*Naturalistic enquiry*.

Indlela yekhwalithethivu iphinde yelekelele ekunikezeleni ngemininingwane eveza ulwazi okungelula ukuba lwedluliswe ngendlela yekhwantithethivu. UCrabtree noMiller (1992) bethula ulwazi mayelana nemininingwane ehambelana nolwazi olungenhla nalapho bebala imininingwane ehambisana nezinkolelo, imibono ngezinto ezahlukene, imizwa, nemizwa ehambisana nenqubo yokuziphatha. Lokho kwenza ukusebenzisa indlela yekhwalithethivu kunikeze umcwaningi ithuba lokufunda nokuqonda kabanzi ngalezo zingxenye zempilo yomuntu okungelula ukuba zibekwe esilinganisweni noma kakade bezisuke zingeyona ingxenye yemibuzo yocwaningo. Indlela yekhwalithethivu isetshenziselwa ukufunda ngqo kubabambiqhaza nalabo abasondelene nabo mayelana nalezo zinto ezisuke ziyigugu kubona. Lokhu kwenza umcwaningi abe nothuba elanele lokuqonda ngemibono kanye nendlela abantu abazizwa ngayo lapho benikezela ngolwazi njengoba esikhathini esiningi usuke ebheka nalezo zingxenye zokuxhumana ezingaphezu kwalokho okukhulunywayo nokubhaliwe.

UBrinkmann noKvale (2008) baphawula ngolwazi ngaphansi kocwaningo lwekhalithethivu nalapho bechaza ngokuthi luvumela izingxoxo eziqhubekayo ukuze kunikezelwe ngethuba lokuphenyisisa kabanzi abantu bukhoma kuphinde kuqashelisiswe nesimo abantu abaphila ngaphansi kwazo. UCreswell noCreswell (2005) baphinde bagcizelele ulwazi ngaphansi kocwaningo oluqhutshwa ngendlela yekhwalithethivu lapho bechaza le ndlela njengehambisana nokuhlola kanye nokuqonda lokho okushiwo ngabantu noma ngamaqembu mayelana nezimo zempilo abaphila ngaphansi kwazo

Le mibono yenza ucwaningo olusebenzisa indlela yekhalithethivu lube nethuba lokufinyelela ezingxenyeni ezijulile zempilo yabantu nokuwuphawu olungekho kulezi ezinye izindlela zokuqhuba ucwaningo ezifana nendlela yekhwantithethivu.

Esinye isizathu sokusetshenziswa nokukhethwa kwendlela yekhwalithethivu yileso esethulwa nguPope noMays (1995) nesichaza indlela yekhwalithethivu njengendlela ekwazi ukufinyelela ezinhlakeni okungelula ukufinyelela kuzona uma kusetshenziswa ezinye izindlela. Lokhu kungenxa yokuthi ucwaningo lwekhalithethivu luvumela ukuba imibono yababambiqhaza isabalale noma ivuleleke nokuholela ekutholakaleni kolwazi olujulile nolwengezela ocwaningweni olusuke

lusezithebeni. Ukwenza nje isibonelo ngocwaningo olusezithebeni, lwenziwe ngokulandela eminye yemibuzo ebikade ihleliwe njengezoba umhlahlandlela olawula izingxoxo phakathi komcwaningi nababambiqhaza. Ukuhamba kwesikhathi kubonakale sekuhlaluka nemibono kanye nolunye ulwazi obelukade lungeyona imiphumela ebilindelekile ocwaningweni. Lokhu kukhomba ngokusobala indlela ucwaningo lwekhalithethivu olukwazi ukwendlaleka ngayo ekuvumeleni ukutholakala kolwazi olungaphezu kwalolo olulindelekile.

Ikhwalithethivu iphinde yatshenziswe ukucubungula nokuhlaziya ulwazi oluzotholakala. UTubey, Rotich noBengat (2015:225) bathi lolu hlobo lwendlela yokwenza ucwaningo luvumela abantu ukuba baqhamuke nezincazelo ezingamaqiniso ngokwabo futhi bekwazi nokuncoma ithuba lokuzakhela bona ngokwabo ulwazi ngokwenza kwabo. Indlela yekhwalithethivu ibikade ibandakanya ukuvakashela ababambiqhaza ezindaweni ezahlukene, ukubuka imicimbi eyahlukene ehlelwe ngamaciko nokuhlaziya ulwazi olwethulwe ngababambiqhaza abehlukene ngemibono esuselwa emibuzweni yocwaningo. Umcwaningi uhlangane nababambiqhaza ukuze baqhube izingxoxo ezihlelekile nezingahlelekile ngenhloso yokuthola ulwazi nemibono yabo ngaphansi kwesihloko esisezithebeni.

3.3.2. Ukulalelwa kwama-albhamu angumculo wamaciko

Umcwaningi usebenzise ukulalelwa kwamarekhodi ehlukene ezingoma zamaciko ehlukene njengomgogodla wocwaningo noqukethe ulwazi lokuqala oluphathelene nocwaningo olusezithebeni. Kuzoqapheleka ukuthi ama-albhamu abaculi yiwona aqukethe amaculo ehlukene lapho abaculi basebenzisa ithuba lokuba phambi kwabalaleli ukuba bedlulise imibono yabo ngomculo.

3.3.3. Ukuxoxisana/ ukubuzwa kwemibuzo (*Interviews*)

Ukubuzwa kwemibuzo kubantu ababambe iqhaza kulolu cwaningo kwenziwe ngumcwaningi ngokulandela imigudu emibili. Kule migudu kufaka phakathi ukuxoxisana nabaculi bomculo womasikandi kanye nohlangothi lokulalela imibono evela kubantu abehlukene okungaba ngabalandeli bomculo noma abanye abantu abangamalunga omphakathi.

3.3.4. Izingxoxo nabaculi bomculo womasikandi

Abaculi emculweni womasikandi bayingxenye ebalulekile yalolu cwaningo lokhu kwenziwa ngukuthi yibona abangabasunguli bobuciko obethulwa phambi kwabantu ngokulandela izindlela ezahlukene. Umcwaningi usebenzise ukubuza imibuzo evulelekile. Lolu hlobo lwemibuzo lusetshenziswe ngenhloso yokuthi luvumele loyo obuzwayo ukuthi athi ukwenaba ngesihloko futhi akwazi ukuveza imibono yakhe ngendlela ekhululekile. Umuntu obuzwa imibuzo akulindelekile ukuthi alandele indlela ethile yokuphendula, lokhu okungakuvumela ukuba ubuze imibuzo eminye egxile esimweni kanye nesipiliyoni umbambiqhaza aseke wabhekana naso (Gray, 2004:217).

Umcwaningi ukuqaphelile ukuthatha uhlangothi lokuthungatha ulwazi ngemibono yamaciko ukuze kutholakale umbono wokuqala mayelana nolwazi olwethulwa emaculweni. Ukusakazeka kwabaculi bomculo womasikandi ezweni lonke kwenze akwangaba lula ukuqagula mayelana nesizinda esizodwa okuzobe kuyiwa kusona ukuze kuxoxiswane namaciko. Ngale ndlela umcwaningi uvakashele izindawo ezahlukene eziFundazweni ezimbili ezweni laseNingizimu-Afrika. Lezi ziFundazwe yiGauteng kanye nesiFundazwe saKwa-Zulu Natali. EsiFundazweni saseGauteng kulapho iningi lamaciko elisebenzela ngakhona neliphinde lisondezele ithuba lokuba seduze nezitebele zokuqopha umculo. EsiFundazweni sakwaZulu-Natali yilapho imvelaphi yamaciko nenkaba yabo isele khona. Njengoba umhlaba ubhekene nesimo sesifo esingumbhedukazwe, abantu abaningi baphoqelekile ukuba besebenzele ngasemakhaya abanye balahlekelwa nayimisebenzi. Lokhu kwenze nokuthi kuvalwe nemicimbi eyahlukene amaciko ayevame ukuzitholela ngayo imali neyabe ibanjelwa ezindaweni ezifana nasemarenki amatekisi kanye nasemahostela. Lokhu kuphoqelele ukuba amaciko amaningi abuyele ngasemakhaya esiFundazweni sakwaZulu Natali. Ngalesi sizathu umcwaningi ube esebhekisa amabombo kusona lesi sifundazwe. Phakathi kwamaciko okuxoxiswane nawo singabala uGadla Nxumalo, uLungelo 'Ngelo V' Vilane ophinde abe ngumgqugquzeli wemicimbi, uKhuzani Mpungose, iqembu *Izingane Zoma*, uQhoshangokwenzakwakhe, iqembu iSakhisizwe, iqembu Amagagu Amahle, uTenene Khumalo, uLuve Dubazana kanye nabanye abaculi namaqembu azibiza ngokuthi angamavukana emculweni womasikandi.

3.3.5. Izingxoxo nabalandeli bomculo womasikandi

Umculo womasikandi njengezinye izinhlobo zomculo unabalandeli ababonakala bedlondlobala. Laba balandeli baphinde babe yingxenye enkulu yokuhunyushwa kwalokho okushiwo ngamaciko

ehlukene emaculweni awo. Ngalezi zizathu umcwaningi ukubone kubalulekile ukuthola imibono yabalandeli ngokwahluka kwabo kanye nabantu abayingxenye yomphakathi. Umcwaningi uvakashele imibuthano eyahlukene efana nezindawo okubanjelwa kuzo imicimbi yomasikandi edolobheni laseGoli, izindawo zemibuthano yomphakathi ezifana nendawo yakwaMai Mai lapho kuvamise ukuhlangana abantu abehlukene ikakhulukazi abalandeli bomculo womasikandi bese beshiyelana khona ngemibono yabo mayelana namaciko ehlukene. Kuphinde kwaxoxiswana namalunga omphakathi ngale kokubheka nokugcizelela uhlangothi lokuthi asengaze abe ngabalandeli ngqo bomculo womasikandi.

Umcwaningi usebenzise uhlangothi lwemibuzo evulelekile ukuqhuba izingxoxo ngaphansi kwalolu cwaningo. Lokhu kwenziwe ngoba lolu hlobo lwemibuzo luvumela loyo obuzwayo ukuthi athi ukwenaba ngesihloko futhi akwazi ukuveza imibono yakhe ngendlela ekhululekile. Umuntu obuzwa imibuzo bekungalindelekile ukuthi alandele indlela ethile yokuphendula, nokube sekuvumela ukuba umcwaningi akwazi ukubuza imibuzo eminye egxile esimweni kanye nesipiliyoni umbambiqhaza aseke wabhekana naso (Gray, 2004:217).

3.4. Imiqulu ebhaliwe yemilando (*Records*)

Umcwaningi uphinde wasebenzise imiqulu ebhaliwe etholakala ezikhungweni zikaHulumeni kanye nasemitapweni yolwazi. Ngale ndlela ukwazile ukuqhathanisa ulwazi olutholakele nolwazi olusemiqulwini eyehlukene ukuze kubhekwe ukuhlobana kwemibono, ukushayisana kanye nobufakazi ngezinkinga eziyisisusa socwaningo. Imiqulu eyahlukene ebhaliwe iphinde yandisa intshisekelo mayelana nesihloko esisezithebeni njengoba ikwazile ukuvezela umcwaningi uhlangothi mayelana nolwazi olungazange lwacwaningwa phambilini endimeni yomculo womasikandi nokwenze umcwaningi wathatha inselele yokuqhamuka nolwazi olusha nolungazange lwashicilelwa phambilini.

3.5. Emisakazweni

Kunezinhlelo ezahlukene ezethulwa emisakwazweni eyahlukene neziphathelene nomculo womasikandi. Lapha singabala kakhulukazi umsakazo wesiZulu u*Khozi FM* nowethula izindlela ezifana nohlelo olubizwa ngokuthi u*Sigiya Ngengoma*. Lolu hlelo luba khona njalo ngoMgqibelo kusukela ngehora le-9 ekuseni kuze kuyoshaya ihora le-12 emini. Kulolu hlelo kusuke kudlala izingoma zomculo womasikandi kuphinde kunikezwe abalaleli ithuba lokuphawula ngezingoma

ezintsha nalezo ezisuke ziyingxenye yohlelo. Kubuye kube nezingosi ezahlukene lapho abasakazi bevamise ukumema abaculi abehlukene ukuthi babe yingxenye yohlelo. Umsakazo u*Khozi FM* uphinde usebenzise ubucwepheshe ukuze ulekelele labo abasuke bengenalo ithuba lokulalela izingxoxo bukhoma ukuthi bekwazi ukuzithola ngokuhamba kwesikhathi belandela ama*podcast* nokuyizihlelo eziqoshiwe etholakala ngokusebenzisa i-inthanethi. Lokhu kwenza abacwaningi baphinde babe nethuba lokulandela nokulalela izingxoxo nemibono eyayethulwa ngezinkathi ezedlule ukuze kwesekelwe ulwazi lwabo.

Kuphinde kwasetshenziswa iziteshi zemisakazo yomphakathi ezingabala kuzona isiteshi somsakazo iNongoma FM, iNtokozo FM kanye neNewcastle Community Radio. Inhloso yokubheka iziteshi zemisakazo esakazela imiphakathi bekungukuthola ulwazi nemibono eyahlukene emphakathi njengoba lolu hlobo lweziteshi luvame ukumela imiphakathi eqoqekile, kungafani no*Khozi FM* olufinyelela emhlabeni jikelele.

3.6. Kuthelevishini

Ithelevishini inezinhlelo lapho kusuke kukhuthazwa kuphinde kwethulwe umculo womasikandi. Esiteshini u-*SABC 1* kunohlelo olubizwa ngeRoots nolwethulwa nguNgizwe Mchunu kanye noTebogo Mahlaela. Kulolu hlelo kwethulwa umculo wendabuko wezinhlanga ezahlukene ezweni laseNingizimu-Afrika kanye nezingxoxo ezahlukene ezihambisana nemicimbi kanye nemibono ngomculo wendabuko. Indlela yokukwazi ukuthola izinhlelo eziqoshiwe zalolu hlelo nokuphindwa kwazo ezinsukwini ezahlukene kwenze saba nethuba lokubuyela emuva ukuze zibone izingoma nezingxoxo ezahlukene ezabe zethulwa emasontweni andlule.

Kuphinde kwalandelwa iziteshi zethelevishini ezifana ne*1-KZN TV* eyethula uhlelo ngomculo wesintu olubizwa *uGubhu Lwami* noludlala njalo ngoMsombuluko kuya kuLwesihlanu ngehora lesithupha kuya ehoreni lesikhombisa.

Olunye uhlelo lwethelevishini uhlelo olwethulwa esiteshini iSoweto TV nolubizwa *Izigi zomzansi* nokungumbukiso wesintu, odlala amavidyo azo zonke izinhlobo zomculo wesintu. Uhlelo ludlala phaka kwehora lesihlanu nehora lesithupha njalo ngoMgqibelo nalapho lwethulwa nguMangethe.

3.7. Emaphephandabeni

Amaphephandaba angezinye zezizinda ezisetshenziswe ukuthungatha ulwazi ngomculo womasikandi. Phakathi kwamaphephandaba asetshenzisiswe sibala iphephandaba *Isolezwe, Isolezwe langeSonto, iLanga, iLanga langeSonto* kanye nephephandaba i*Bayede*. Iningi lalawa maphephandaba liyatholakala kalula ezitolo liphinde litholakale ngokulandela amawebhusaythi awo la maphephandaba nokwenza kube lula ukuthola izindaba zanoma ngasiphi isikhathi.

3.8. Ezinkundleni ezahlukene zokuxhumana nezobuchwepheshe

Izinkundla zokuxhumana zingezinye zezizinda lapho kuqoqwe khona ucwaningo ngaphansi kwalesi sihloko. Umcwaningi usebezise amaqoqo ezinkundla zokuxhumana lapho amaciko nabalandeli babelana khona ngemibono ehambisana nomculo womasikandi. Ngale ndlela umcwwaningi ube nethuba lokukwazi ukufinyelela ebantwini abaningi ngesikhathi esifushane waphinde wakwazi ukuthola nemibono eyahlukene yabantu. Izinkundla zokuxhumana zifaka phakathi inkundla kaFacebook, u*WhatsApp* kanye nenkundla ka*YouTube.*

3.9. Uhlaziyo lokuqukethwe

Ngaphandle kokugxila ekuhlaziyeni nasekuthembeleni olwazini lwezingxoxo nababambiqhaza kulolu cwaningo, kuphinde kwalandelwa nendlela yohlaziyo lokuqukethwe ukuthola amaqiniso nemibono ehambisana nocwaningo. Uma echaza le ndlela uSchreier (2012) uthi ingenye yezindlela ezingatholakala ngaphansi kocwaningo lwekhwalithethivu nesetshenziselwa ukucubungula ulwazi iphinde inikezele ngezincazelo ngalolo lwazi olucutshunguliwe. UBryman (2011) uchaza uhlaziyo lokuqukethwe ngokuthi luyindlela yokucwaninga ngemibhalo nezinto zakudala zokuxhumana, okungaba yimibhalo yezakhiwo ezahlukahlukene, izithombe, umsindo noma ividiyo. Uqhuba ngokugcizelela mayelana nendlela abacwaningi ngaphansi kwezifundo esihambisana nempilo yabantu abasebenzisa ngayo uhlaziyo lokuqukethwe ukuhlola amaphethini ezinhlakeni zokuxhumana kwabantu kanye nezindlela ezihlelekile ezilokhu ziqhamuka ngokwezikhawu ezahlukene uma kucwaningwa.

UMazibuko (2008) uchaza ngelinye igama lohlaziyo lokuqukethwe nokuyigama *idocument analysis*. Lokhu kwenza lolu hlobo lwendlela nesu lokuhlaziya kugxile ekuthungatheni ulwazi

oluqukethwe nokungafaka phakathi kwalo amagama, amabinzana amagama, imisho, izigaba, izithombe, izimpawu, imibhalo egciniwe emayelana nomsebenzi nemibiko, amafomu agcwalisiwe, izincwadi zokufundwa, imibhalo yomlando womuntu, amadayari, izindaba, izingqikithi, amaphephabhuku, amaphephandaba amabhulethini, amakhathalogi, amasilabhasi, amafilimu, amakhathuni noma imiqondo (Mazibuko, 2008:84). Ukulandelwa kwendlela yohlaziyo lokuqukethwe kulolu cwaningo kuzonikeza ithuba lokuthi umcwaningi akwazi ukuhlolisisa izinhlaka ezahlukene eziqukethe ulwazi ngenhloso yokuthungatha nokuthola imibono eyethulwa ezizindeni ezahlukene. Lokhu kungenxa yokuthi ucwaningo olusebenzisa indlela yohlaziyo olokuqukethwe lunezimpawu zobuhle nezifaka phakathi uphawu lokukwazi ukuqoqa ulwazi kalula njengoba izindlela zokusondela ezizindeni eziningi zolwazi zitholakala kalula futhi zishibhile kunalezo sokuthembela ezibalweni kanye namafomula ehlukahlukene okuhlela nokuhlaziya ulwazi.

3.10. Inkambiso elungileyo yocwaningo

Kunoma iluphi ucwaningo olusuke lwenziwa, kuyinqubo ebalulekile nesemqoka ukuthi abacwaningi baqinisekise ukuthi balandela inkambiso elungileyo ekuqhubeni lolo cwaningo. Lokhu kwenza labo abanyingxenye yocwaningo bavikeleke bephinde bebe nethuba lokuba nolwazi mayelana nemiphumela ephathelene nokuba yingxenye yocwaningo abazibandakanya kulona. Lo mbono ugcizelelwa nguMncube (2007:80) lapho echaza ngokubaluleka kokuthi abazonikeza ulwazi ocwaningweni lwanoma yiluphi uhlobo bavikeleke.

Uma bethula ulwazi ngenkambiso elungileyo uBryman noBell (2007) babeka ngokuthi:

1. *Research participants should not be subjected to harm in any ways whatsoever.*
2. *Respect for the dignity of research participants should be prioritised.*
3. *Full consent should be obtained from the participants prior to the study.*
4. *The protection of the privacy of research participants has to be ensured.*
5. *Adequate level of confidentiality of the research data should be ensured.*
6. *Anonymity of individuals and organisations participating in the research has to be ensured.*
7. *Any deception or exaggeration about the aims and objectives of the research must be avoided.*

8. *Affiliations in any forms, sources of funding, as well as any possible conflicts of interests have to be declared.*

9. *Any type of communication in relation to the research should be done with honesty and transparency*.

10. *Any type of misleading information, as well as representation of primary data findings in a biased way must be avoided.*

Lawa maphuzu ayishumi ethulwe ngenhla ahunyushwa ngokuthi:

1. Ababambiqhaza bocwaningo akufanele bahlukunyezwe nganoma iyiphi indlela.

2. Ukuhlonipha isithunzi sababambe iqhaza ocwaningweni kumele kubekwe eqhulwini.

3. Imvume ephelele kufanele itholakale kubabambiqhaza ngaphambi kocwaningo.

4. Ukuvikelwa kobumfihlo babababambiqhaza bezocwaningo kufanele kuqinisekiswe.

5. Izinga elanele lobumfihlo bemininingwane yocwaningo kufanele liqinisekiswe.

6. Kumele kuqinisekiswe ukungaziwa kwabantu nezinhlangano ezibambe iqhaza ocwaningweni.

7. Noma ikuphi ukukhohlisa noma ihaba mayelana nezinhloso nezinhloso zocwaningo kumele kugwenywe.

8. Ukuhlanganiswa kwanoma yiluphi uhlobo, imithombo yezimali, kanye nanoma yikuphi ukungqubuzana kwezintshisekelo okungenzeka kumenyezelwe.

9. Noma yiluphi uhlobo lokuxhumana maqondana nocwaningo kufanele lwenziwe ngokwethembeka nangokusobala.

10. Noma yiluphi uhlobo lwemininingwane edukisayo, kanye nokumelelwa kokutholwa kolwazi okuyisisekelo ngendlela echemile kufanele kugwenywe

Ukuqinisekisa ukuthi imigomo ehambisana nenkambiso elungileyo ocwaningweni iyalandelwa, umcwaningi uqinisekisile ukuthi abantu okwakuzokhulunywa nabo baziswa ngawo wonke

amalungelo abanawo mayelana nokuqhutshwa kocwaningo. Baphinde bacaciselwa ngelungelo labo lokuthi uma bengathandi ukuqhubeka nocwaningo bayeke, futhi abakwenzayo bakwenze ngale kokuphoqwa, ukusatshiswa noma ukuthenjiswa imihlomulo ethile.

Sekukhulunyiwe ngenkambiso elungileyo yokuqhuba ucwaningo, sekuzobhekwa isiko lokuhlonipha nocwaningo.

3.11. Isiko lokuhlonipha nocwaningo

lsiko lokuhlonipha libe yingxenye enkulu ekuqhutshweni kwalolu cwaningo. Njengoba umcwaningi ephinde wachitha isikhathi ezizindeni ezahlukene obekucwaningwa kuzona, kube yisu elihle ukuba umcwaningi abuze aphinde athole ulwazi olusemqoka mayelana nezinto ezihlonishwayo kulezo zindawo. Umcwaningi wafunda kabanzi ngenqubo ebilandelwa emarenki amatekisi kanye nasemahostela ehanjelwe.

Okugqame kakhulu njengoba lolu cwaningo lwenziwe esikhathini sokudlanga kwegciwane le-*Corona*, kube ukulandelwa kwemithetho yokuqhelelana ukuze kugwenywe ukuthelelana ngesifo. Lokhu kwenze kwaba nzima ukuqopha izinkulumo njengoba isiqophamazwi besidinga ukuba labo abakhulumayo bebe nokusondelana nokuyinto ebigwenywa ocwaningweni.

3.12. Izinjulalwazi ezisetshenzisiwe kulolu cwaningo

Injulalwazi ichazwa nguNdimande (1998:17) njengomhlahlandlela ohlahlwa ngabathile ukuze bekwazi ukubona indlela izinto ezenzeka ngayo nokube sekuholela ekutheni lowo mhlahlandlela ugcine usuyinqubomgomo yeSizwe. Lokhu kuchazwa nguKhumalo (2019:40) ngesingathekiso sokusebenza kwesibani endaweni engenakho ukukhanya ukuze kwelekelelwe ekuqondeni kabanzi ngolwazi olusuke lwethuliwe kodwa lungagqamile ngokuphelele ebumnyameni.

Lolu cwaningo lusebenzise izinjulalwazi ezimbili ukuthungatha nokucubungula ngamaqiniso ngolwazi olutholakale ocwaningweni ngokusetshenziswa kwesathaya emculweni womasikandi nokuphilisana kwabantu. Isizathu sokusetshenziswa kwezinjulalwazi ezimbili yingoba lolu cwaningo lwehlukaniseke izingxenye ezimbili. Ingxenye yokuqala yileyo ephathelene nokucutshungulwa ngomculo womasikandi nolwazi olwethulwa emagameni nasezibongweni

zamaciko kuwona lo mculo. Ingxenye yesibili yileyo ecubungula kabanzi ngolwazi ngokuphilisana kwabantu. Ngalesi sizathu umcwaningi usebenzise izinjulalwazi ezimbili nezihlelelwe ukulekelela ekuhlaziyeni izinhlangothi ngokwahluka kwazo.

3.12.1. Injulalwazi ye-*Hermeneutics*

Engxenyeni yokuqala kulolu cwaningo kugxilwe ekuhumusheni ulwazi nezimpawu ezahlukene ezethulwe emaculweni nasezibongweni zabaculi bomculo womasikandi. Lokhu ukuze kucutshungulwe ngokuphelele umcwaningi usebenzise injulalwazi ye*Hermenetics* kanye neminye iminxa eyizinjulalwazi ezivela ngaphansi kwale njulalwazi. Ukusetshenziswa kwe-*Hermeneutics* kulandela izimpawu zayo ezichazwa ku-Audi (1999) lapho eyichaza ngokuthi:

> *Hermeneutics is the theory and methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts*.

Okuhunyushwa ngokuthi:

> I*Hermeneutics* injulalwazi nendlela yokuhumusha, ikakhulukazi ukuhunyushwa kwemibhalo yeBhayibheli, izincwadi zokuhlakanipha, nemibhalo yefilosofi

Njengenjulalwazi engumbono kanye nendlela yokwenza eyabe isetshenziswa ikakhulukazi uma kuhunyushwa imibono nolwazi lwemibhalo yefilosofi yaseBhayibhelini, lokhu kwenza le njulalawazi ithathe isiqu esingaphezu kwemigomo yokuhumusha kanye nendlela yokwenza lapho kuthungathwa imibono nolwazi olwahlukene.

UBryne (2001) uchaza le njulalwazi ngokuthi:

> *A simple definition of hermeneutics is textual interpretation, or, in other words, finding meaning in the written word.*

Okuhunyushwa ngokuthi:

> Incazelo elula ye*hermeneutic* ingukuhunyushwa kwemibhalo noma, ngamanye amagama, ukuthola incazelo egameni elibhaliwe.

Incazelo eyethulwe nguBryne ngenhla imayelana nokuhunyushwa kwemibhalo nokugcizelela ukusetshenziswa nge*hermeneutics* njengenjulalwazi ephathelene nokuhunyushwa noma ukucaciswa kwemibono eyethulwa emagameni nasolwazini lwezinto ezisuke zingelula ukuqondakala ngolimi abantu abalaziyo noma oluyingxenye yolwazi lokuxhumana lwansuku zonke. Lokhu ngokuphelele kugcizelela uhlangothi lokuthi kubekwe amathemba emibonweni nasolwazini lwangaphandle ukuze kuvele incazelo ngezinto eziyingxenye yomphakathi noma lezo eziqhamuka njengengxenye yokuxhumana kwabantu.

Uma eqhuba incazelo yakhe ngaphansi kwale njulalwazi uBryne (2001) uqhuba ngokuthi:

> *Two embedded assumptions of hermeneutics are that humans experience the world through language and this language provides both understanding and knowledge.*

Okuhunyushwa ngokuthi:

> Ukuqagula okumbaxambili nge*hermeneutics* ngukuthi abantu bathola ukwazi ngezinto ezenzeka emhlabeni ngolimi kanti lolu limi lwethula izinto ezimbili okungukuqonda kanye nolwazi.

Lokhu kuchaza ukuthi ihermeneutics incike kakhulu ekunikezeni ngolwazi ngemibono empilweni iphinde iqinisekise ekugcizeleleni ukuqinisekisa ukongiwa kwalolo lwazi ngenhloso yokudlulisa imibono kanye nokuqaphela ukuhunyushwa kwezincazelo ngokuphelele. Lokhu kubangelwa ngukuthi i*hermeneutics* igqamisa kakhulu uhlangothi lokuthi iyindlela enobuciko yokuqonda kanye nenqubo yokudalula izincazelo ezifihliwe. Lokhu kwenza kwakheke kuphinde kube nokukhanyiseleka ngalezo zinto abantu okusuke kungelula ukuba bekwazi ukuzichaza ngolimi noma ngenqubo eyejwayelekile yokuxhumana.

UBleicher (2017) uchaza i*hermeneutics* ngokuthi:

> *Hermeneutics can loosely be defined as the theory or philosophy of the interpretation of meaning.*

Okuhunyushwa ngokuthi:

> I*hermeneutics* ingachazwa kafushane njengenjulalwazi noma ifilosophi yokuhunyushwa kwezincazelo.

Ngokuphelele lokhu kugcizelela ulwazi olwethulwe ngenhla mayelana nendlela injulalwazi ye*hermeneutics* eba nomsebenzi ngayo ekufezekiseni izidingo eziqondene nokucaciswa kwemibono nokuphawula okusuke kungeze kwaba lula ukuba kuqondakale ngolimi olusuke luqondwa ngabantu. Lokhu kwenza le njulalwazi ibe nomsebenzi omkhulu wokukhanyisa nokucacisa ngezinto ezisemqoka nokusuke kungelula ukuthi ziqondakale ngaphandle kokuba kube nobunxusa nokuhoshelana okuqhamuka ngenxa yokuba khona kwale njulalwazi.

Incazelo kaRicoeur (1973) ichaza injulalwazi *yehermeneutics* ngokuthi:

> *Hermeneutics is the theory of the rules that preside over an exegesis—that is, over the interpretation of a particular text or of a group of signs that may be viewed a text*

Lokhu kuhunyushwa ngokuthi:

> I*hermeneutics* yinjulalwani yemithetho elawula imithetho yokuhunyushwa kwemibhalo okungukuthi, ukuhunyushwa kombhalo othile noma iqoqo lezimpawu ezingathathwa njengemibhalo.

Incazelo eyethulwe nguRicoeur ngenhla ibonakala igcizelela kakhulu uhlangothi lokuhunyushwa kolwazi olususelwe ezintweni eziphathelene nemibhalo kanye namaphuzu ahambisana nezimpawu zaleyo mibhalo eyahlukene. Lokhu kwenza injulalwazi echazwayo iphinde ibe nohlangothi lwesibili okumele luqondwe kabanzi lapho kuhunyushwa ulwazi nokunguhlangothi lwezimpawu.

Uma echaza ngemvelaphi yale njulalwazi uGjesdal (2019) uthi leli gama labe lisetshenziswa ukulandela nokuqonda imibhalo yasendulo yamaGrikhi ka*Hermes* nowabe aziwa njengesithunywa sonkulunkulu. Uphinde agcizelele uhlangothi lokusetshenziswa kwale njulalwazi lapho isebenza ukwelekelela okukhanyiseni ngolwazi kulezo zinto okusuke kungelula ukuthi ziqondakale.

Ulwazi ngemvelaphi yale njulalwazi olwethulwa nguBryne (2001) lukhombisa ukuthi ingumphumela webizombaxa elakhiwe lisukela olimini lwesiGrikhi nelihlanganisa isenzo *hermeneuein* esichaza ukuhumusha kanye nebizo *hermeneia* elichaza umphumela wokunyushiwe. Lokhu kwenza le njulalwazi igxile ekulandeleni indlela ethize yokwenza ukuze kutholakale umphumela noma ukucaciseleka ngemibono eyethulwayo.

Njengoba i*Hermeneutic*s yabe isetshenziswa ukuhumusha ulwazi lusukela konkulunkulu luya ebantwini ukuze abantu bekwazi ukuhlaziya imibono eyethulwayo (Jeanrond,1991) lokhu kwenza

kuvaleke umngcele phakathi kwabantu kanye nemiyalezo eyahlukene eyayisuke yethulwa ngonkulunkulu esizweni samaGrikhi. Lokhu kuchaza ngendlela i*Hermeneutics* ephathelene ngayo nokuhlola ubudlelwano phakathi kwezinhlaka ezimbili okuyimibhalo kanye nemisebenzi yobuciko nokusuke kuyizinhlaka ezibalulekile abantu abasuke benesifiso sokuqonda kabanzi ngazo.

Ukuhunyushwa nokwethulwa kwezincazelo zolwazi kuncike ekutheni lowo ohumushayo abe nolwazi nendlela yokuhlaziya izimpawu. Lokhu kusiholela engxenyeni ebalulekile eyinsizakuhlaziya engaphansi kwensizakuhlaziya yokuhumusha nokuyisizakuhlaziya yesimiyothikhi.

Imvelaphi yegama isemiyothikhi iphinde ichazwa nguCobley (2014) lapho bebeka ngokuthi:

> *The word "semiotics" comes from the Greek root, seme, as in semeiotikos, an interpreter of signs. Semiotics as a discipline is simply the analysis of signs or study of the functioning of sign system.*

Okuhunyushwa ngokuthi:

> Igama elithi *semiotics* impande yalo isukela olimini lwesiGrikhi egameni elithi *seme* okufana nokuthi *semeiotikos*, nelimele umhumushi wezimpawu. Isemiyothikhi njengomkhakha yona ngokulula ingukuhlaziywa kwezimpawu noma isifundo esiphathelene nokusebenza kwezimpawu.

Lokhu kuchaza umkhakha wesimiyothikhi njengomkhakha wokuhlaziywa kwezimpawu noma isifundo esicacisa kabanzi mayelana nendlela izimpawu ezisebenza ngayo empakathini.

Uma bechaza ngemvelaphi yesimiyothikhi uYakin noTotu (2014) bathi:

> *Semiotic derives from the Greek semesion, meaning sign, semainon which means signifier and semainomenon meaning signified or indication.*

Okuhunyushwa ngokuthi:

> Isimiyothikhi isuselwa olimini lwesiGrikhi egameni *semesion* okuyigama elichaza uphawu, igama *semainon* elichaza okumelwe wuphawu olubekiwe kanye negama elithi *semainomenon* nokuyigama elimele ulwazi ngalokho okusuke kuhlosiwe ngophawu olubekiwe.

Isimiyothikhi ayigcini nje kuphela ngokwethula ulwazi nokuchaza ngezimpawu ezimele okuthile kodwa iphathelene nakho konke okwethulwa olimini ngenhloso yokudlulisa incazelo ethile.

Imvelaphi yale njulalwazi isukelwa kuPierce nowayenenhloso yokuqonda kabanzi mayelana ngendlela abantu abaxhumana ngayo bephinde beyamanise indlela yabo yokuphila kanye nemvelo.

UPeirce (1955:99) uchaza uphawu ngokuthi:

> *A sign or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of representamen*

Okuhunyushwa ngokuthi:

> Uphawu noma ummeleli, emele omunye umuntu ngendlela ethile noma ngesikhundla esithile. Ikhuluma nothile, okungukuthi,yenza engqondweni yalowo muntu uphawu olulinganayo, noma mhlawumbe uphawu oluthuthukel kakhudlwana. Lolo phawu olwakhekayo ngilubiza ngesihumusho sophawu lokuqala. Uphawu lumela okuthile okuphawulwa ngakho. Lumela lokho okuphawulwa ngakho ngokungagxili kukhona konke kodwa ngokulinganisa umbono othile ongivamise ukuwuchaza njengesimmeleli.

Lokhu kuveza uphawu njengento eyethula incazelo eyendlalekile nekwazi ukuthatha isimo sanoma yini esuke ibekwe ukuthi imele yona noma ime esikhundleni sayo. Lokhu kwenza ukuchazwa kophawu kube nomthelela ekukhuliseni ukuqondwa kwezinhlaka nemibono eyahlukene yolimi. Ukwenza isibonelo salokhu ukwethulwe encazelweni kaPeirce ngophawu sizosebenzisa uphawu olujwayelekile lwesilwane ibhubesi. Uma umuntu ebona isithombe sebhubesi ehamba esiqiwini,

lokho kuzobe kuchaza ukuthi kuleyo ndawo kukhona isilwazi ibhubesi nokuyisilwane esidla inyama nesiyingozi. Uma isithombe esifanayo sebhubezi sibekwe endlini, lokho kungabe kuchaza ukuthokozelwa kwemvelo kanye nezilwane eziyingxenye yayo. Uma siphinde sithola isithombe esifanayo sibekwe endlini yenkosi yesizwe ezithile. Uphawu lube seluqukatha incazelo eyahlukile kunalezo ezimbili zokuqala. Enye incazelo ingaba ngeyokunikeza isizotha kanye nesithunzi endlini yenkosi. Incazelo yesibili yona ihambelana nokungathekisa isimo sebhubesi bese sinikezwa inkosi yesizwe. Yingakho amakhosi esizweni samaZulu ebizwa ngezingonyama noma izimbube. Kulezi ncazelo nezibonelo besizama ukucacisa kabanzi mayelana nendlela uphawu olukwazi ukubumbeka luthathe isimo ngaphansi kwendawo olusuke lubekwe kuyona.

UPrior (2014) uchaza isemiyothikhi njengomkhakha obanzi nophathelene nokufundwa kwezimpawu ezahlukene eziqhamuka ezingxenyeni ezehlukene zokuxhumana. Ulwazi olwethulwa nguSebeok (2001:4) luchaza isimiyothikhi njengesimo semvelo sazo zonke izinto eziphilayo nesenza sikwazi ukukhiqiza nokuhumusha izimpawu. Uma sibheka imibono eyethulwe ngenhla, kugqama kakhulu iphuzu lokuvezwa kophawu ezincazelweni zesimiyothikhi. Ngalesi sizathu ingxenye enkulu yokucutshungulwa kwemibono izogxila kakhulu ekucutshungulweni kwezimpawu kulolo nalolo lwazi olwethulwayo. Uma echaza uphawu uSebeok (2001:4) uthi luyinoma yini ebonakalayo engacatshangwa noma ibekwe esikhundleni sento ethize ukuze yethule ulwazi noma umbono ngalokhu okusuke kuhlosiwe noma kungekho lapho. Ngamafuphi, uma sicubungula izimpawu kunezingxenye ezimbili ezibalulekile nokuyilokho okumele ingqikithi yenkulumo (uphawu) kanye nalokho esikucabangayo uma sibona noma sizwa uphawu oluthize. Ngale ndlela, izimpawu zisetshenziswa njengesu lokwakha ubudlelwano ezintweni ezahlukene zisebenze njengendlela yokuqagula izinto nemibono eyahlukene. Ukusetshenziswa kwenjulalwazi ngaphansi kwemibono yezimpawu kuzohlelwa ngokulandela indlela kaPierce engunxantathu nebandakanya uphawu lwalokho okushiwoyo, umbono ongumpumela wokuhunyushwa kophawu kanye nalokho uphawu olusuke luhlose ukukwethula (Atkin, 2005)

3.12.2. Injulalwazi ye-*Communicative Accomodative Theory(CAT)*

Uhlangothi lwesibili kulolu cwaningo luphathelene nendlela yokuxhumana phakathi kwabantu kanye nezimo zokubambisana emphakathini. Ngalesi sizathu umcwaningi usebenzise injulalwazi i*Communication Accomodation Theory (CAT)* ukucubungula ngemibono eyethulwe ngamaphuzu abantu abehlukene.

UHornsey noGilles (1998) bachaza le njulalwazi ngokuthi:

> *CAT is the theory of both intergroup and interpersonal communication, invoking the dual importance of both factors in predicting and understanding intergroup iteaction.*

Okuhunyushwa ngokuthi:

> I*CAT* injulalwazi yokuxhumana phakathi kwakho kokubili ukuxhumana okuphakathi kwamaqembu abantu nakumuntu yena uqobo nethinta ukubaluleka okukabili kwazo zombili izici ekubikezeleni nasekuqondeni ukusebenzisana kwamaqembu

Incazelo eyethulwa ngenhla igqamisa le njulalwazi njengebheka indlela abantu abalawula ngayo indlela abakhuluma ngayo nabanye abantu nezinye izindlela zokuxhumana lapho bexhumana bendawonye.

Uma sibheka incazelo eyethulwa kuGallois nabanye (1995:127), bachaza le njulalwazi ngokuthi:

> *CAT is a multifunctional theory that conceptualizes communication in both subjective and objective terms. It focuses on both intergroup and interpersonal features and, as we shall see, can integrate dimensions of cultural variability. Moreover, in addition to individual factors of knowledge, motivation, and skill, CAT recognizes the importance of power and of macro contextual factors. Most important, perhaps, CAT is a theory of intercultural communication that actually attends to communication.*

Lokhu kuhunyushwa ngokuthi:

> I-*CAT* iyinjulalwazi enemisebenzi eminingi eveza ukuxhumana kokubili ngokwemibandela nenhloso. Igxila kuzo zombili izici zokuhlangana kwamaqembu kanye nokuhlangana kwabantu futhi, njengoba sizobona, ingahlanganisa izilinganiso zokuhlukahluka kwamasiko. Ngaphezu kwalokho, ngaphezu kwezici ngazinye zolwazi, ugqozi, nekhono, i-*CAT* ibona ukubaluleka kwamandla kanye nezici zomongo omkhulu. Okubaluleke kakhulu, mhlawumbe yilokho kokuthi i-*CAT* iyinjulalwazii yokuxhumana kwamasiko okubhekelela ukuxhumana.

Ukusunguleka kwale njulalwazi kuyamaniswa noHoward Gile ongomunye wongoti ababe negalelo emisebenzini ephathelene nocwaningo lolwazi lokusebenza kwengqondo emiphakathini. Umbono osemqoka ohambisana nale njulalwazi iphathelene nezinguquko zokuziphatha ezenziwa ngabantu ukwenza ukuxhumana kwabo nalaba abasondelene nabo noma abasuke behlangana nabo. Lolu lwazi lugcizelelwa nguBates nabanye ababhali (2016) encwadini esiholoko sithi *Grandparent–Grandchild Relationships* lapho bechaza ukusebenza kwenjulalwazi ye*CAT* ngokuthi le njulalwazi ingumbono osisekelo sawo sincike emcabangweni wokuthi abantu balungise (noma bahlanganise) indlela yabo yokuxhumana nokungalekelela ekuqinisekiseni ukuthi umlayezo uyamukeleka lapho usuka kulowo owethula umlayezo uya kulabo abalalele. Le ndlela yandisa ubudlelwano endleleni yokuxhumana phakathi kwezinhlaka ezimbili ezahlukene.

Njengoba ucwaningo luphathelene nobuciko, kubalulekile ukuthi siqinisekise ukuveza ulwazi mayelana noqinisekiswa kokuthunyelwa kwemiyalezo isuka ohlangothini lokuqala iya kolunye ngendlela eyamukelekile nehambisana nemigomo efanele yokuxhumana ngenhloso yokuqinisekisa ubumbano kanye nenqubo enesizotha emphakathini.

UGiles no-Ogay (2007) bachaza ngezimpawu ezahlukene ze-*Communicative Accomodative Theory* lapho bebeka ngokuthi zibandakanya ukuxhumana nokungancikile ezimweni abantu abahlangana nazo kuphela, kodwa kuphinde kube nomthelela womlando kanye nemvelaphi yabantu. Ngamafuphi, ukusetshenziswa kwale nsizakuhlaziya emphakathini kuncike ekutheni abantu babe nokuzwelana ngezimo zemvelaphi, isiko kanye nomlando. Ohlangothini lomculo kuzobhekwa kabanzi ukuthi ngabe abasunguli bamaculo ehlukene bayakwazi yini ukuqaphela lezi zinhlaka ezibalwe ngenhla kuphinde kubhekwe nendlela ukuhunyushwa komlado othile okunomthelela ngayo ekuthuthukiseni izinhlaka zezokuxhumana phakathi kwabantu.

Ezinye zezimpawu ngohlaka lwe *Communication Accoomodation Theory* yilezo ezethulwa nguGiles no-Ogay (2007) lapho bethi:

> *Communication Accommodation Theory (CAT) provides a wide-ranging framework aimed at predicting and explaining many of the adjustments individuals make to create, maintain, or decrease social distance in interaction. It explores the different ways in which we accommodate our communication, our motivations for doing so, and the consequences.*

Okuhunyushwa ngokuthi:

> *ICommunication Accommodation Theory (CAT)* ihlinzeka ngohlaka olubanzi okuhloswe ngalo ukubikezela nokuchaza iningi lezinguquko ezenziwa ngabantu ukuze bakhe, bagcine, noma behlize amaxhama ezokuxhumanaihlola izindlela ezahlukene ezivumela ngazo ukuxhumana kwethu, inkuthazo yokwenza lokho kanye nemiphumela kulezi zenzo.

Ulwazi olwethulwe ngenhla ngezimpawu zale njulalwazi lwenza ucwaningo lube nethuba lokuthungatha izimpendulo eziphelele nezinesisekelo esibanzi. Lokhu kwenziwa ngukuthi ukusetshenziswa kwale njulalwazi kunikeza abacwangi ithuba lokuba basebenzise izinhlangothi ezahlukene zokuthola amaqiniso alokho okuthungathwayo.

UGallois nabanye ababhali (2005) bachaza injulalwazi ye*Communication Accommodation* ngokugxila ekubhekeni inqubo yokuziphatha lapho abantu bexhumana kanye nendlela lokho okunomthelela ekwakheni ukwahlukana noma ubudlelwano obuqatha phakathi kwalabo bantu nonjongo yakho ihambisana nokwamukelana kungakhathaleki ukuthi imvelaphi yalowo nalowo muntu igxile kuphi. Umculo njengolimi oluqondwa kumhlaba wonke kumele ube nendlela namandla okuguqula indlela abantu ababheka nabethula ngayo imibono bephinde beqinise indlela yokuxhumana ngale kokubheka nokugxila emvelaphini nasebuhlangeni babantu ngokwehluka kwabo.

3.12. Isiphetho

Kulesi sahluko kwethulwe ulwazi olusemqoka mayelana nezindlela zokwenza ucwaningo, amapharadyamu kanye nezinjulwazi ezisetshenziswe ocwanongweni olusezithebeni. Isahluko esilandelayo sizogxila olwazini olutholakele nolumayelana nokuvela kwesatahaya emculweni womasikandi.

ISAHLUKO SESINE

ISATHAYA ETHULWA EMCULWENI WOMASIKANDI

4.0. Isingeniso

Kulesi sahluko nasezahlukweni ezilandelayo kuzokwethulwa ulwazi mayelana nalokho okutholakele ocwaningweni olwenziwe ngesihloko sokusetshenziswa kwesathaya emculweni womasikandi nomthelela ekuphilisaneni kwabantu. Lesi sahluko sizogxila olwazini mayelana nokuvela kwezindikimba ezahlukene ezingomeni nasezibongweni zabaculi bomculo womasikandi. Ukuze kuvele ukulandeleka mayelana nokusebenza kwesathaya emculweni womasikandi, lesi sahluko sizokwethula izingxenye ezimbili ngehloso yokucacisa kabanzi ngolwazi olutholakele. Ingxenye yokuqala iphathelene nokuvela kwesathaya lapho amaciko emculweni womasikandi ethula imibono ehambisana nendlela yokuphila yomphakathi. Lapha sibala izingxenye ezihambisana nokuyala ngezimo ezibonakala emphakathini nasezweni, ukwethula imibono nezimo zepolitiki emphakathini, kanye nezinhlaka zokuphathwa kwabantu emphakathini. Ingxenye yesibili izogxila emaculweni asebenzisa isathaya ngenhloso yokuhlasela amanye amaciko namaqembu emculweni.

Kule ngxenye kuzokwethulwa izindikimba ezisetshenziswayo ezifaka phakathi ukuvezwa kwamandla, ukwethulwa kobuthaka bamanye amaciko, ukungathekiswa kweziqu ngamandla, ukuqhoshelana ngempumelelo nebanga lamaciko, ukuchukuluzana ngokwemvelaphi, ukuchukuluzana ngokwezici, ukuvezwa kobukhulu ngokwenani labalandeli kanye nezinye izindikimba eziyingxubevange.

4.1. Umsebenzi wesathaya emibhalweni

Okugqame kakhulu esahlukweni sesibili ekubuyekezweni kwemibhalo nemisebenzi eyahlukene yocwaningo kube ngukuthi isathaya ivame ukuvela kakhulu emibhalweni. Lokhu kufaka phakathi imibhalo efana nobuciko bobunkondlo lapho kusuke kuhloswe ukuyala nokukhalima izimo ezisuke ziqasheliwe emiphakathi kusetshenziswa ulimi lobunkondlo. Kunemisebenzi eyahlukene nefezikiswa yisathaya ezinhlakeni ezahlukene zomphakathi nokusemqoka ukuthi yethule. Lokhu kwenziwa ngesizathu sokuthi uma sekugxilwa endleni isathaya esetshenziswa ngayo emibhalweni

bese kuba nendlela yokuqhathanisa. Izihlokwana ezilandelayo ngaphansi kwalesi sihloko zethula ulwazi oluthe xaxa mayelana nemisebenzi yesathaya emibhalweni.

4.2. Uhlangothi lwesathaya emculweni womasikandi

Njengoba sekuchaziwe ezihlokwaneni ezingenhla mayelana nokusebenza kwesathaya emibhalweni eyahlukene, izihloko ezilandelayo zizokwethula ulwazi mayana nezizathu zokusethenziswa kwesathaya emculweni womasikandi. Lokhu kuzokwethulwa ngokulandela izindikimba ezahlukene ezifana nendikimba yokuchaza kabanzi ngendlela yokuphila, ukufundisa, uhlangothi lwezombusazwe. Kuzophinde kwethulwe izindikimba eziphathelene enokungcweka phakathi kwamaciko, uteku, ukugqanyiswa kwamandla, ukuzivikela kwabaculi kanye nendikimba ehambisana nokugqanyiswa kobuthaka bezimbangi.

4.2.1. Indikimba yesathaya ebhekiswe emphakathini nasendleleni yokuphila

Emculweni womasikandi njengakwezinye izinhlobo zobuciko abaculi basungula izingoma zabo ngenhloso yokufezekisa nokugqamisa izinhloso ezahlukene. Okuyiyona nhloso egqamile yileyo yokuthokozisa nokujabulisa abantu. Njengoba sike sethula esingenisweni, amanye amaciko asebenzisa izingxenye zesathaya ngale kokuqaphela ukuthi le ndlela yokucikoza isiyingxenye yomculo wawo. Sizoke sibheke amaculo nezibongo ezahlukene lapho abaculi bomculo womasikandi basebenzisa isathaya emaculweni nasezibongweni zabo. UNgelo *V* ongumgquqguzeli weminye yemicimbi eyaziswayo emculweni womasikandi obizwa nge *Khuphuka nezakho* uchaza isathaya njengengxenye yobuciko eyayihlezi ikhona emculweni womasikandi nangaphambi kweminyaka esiqashelisiswa kakhulu kuyona njengoba isiveza imithelela eyahlukene endleleni abantu abahumusha ngayo imisebenzi yamaciko amaningi. Izihlokwana ezilandelayo zethula izindikimba ezahlukene ngaphansi kokuvela kwesathaya eyethula uhlangothi lwendlela yokuphila esizweni nasemiphakathini eyahlukene.

Lo mbono kaNgelo V uphinde ufakazelwe ngomunye wabaculi bomculo womasikandi weqembu *Amagagu Amahle* nochaza ukusetshenziswa kwesathaya njengendlela engeze yahlukaniswa nomculo womasikandi njengoba lolu hlobo lobuciko luyisizinda lapho amaciko esuke ezwana amandla khona ngisho ngabe akukho inhloso embi esuke iyingxenye yaleso senzo. Uqhuba ngokuchaza ngendlela umculo womasikandi osebenzisa ngayo uphawu lwezingoma ezaziwa ngokuthi yizingoma zobunsizwa nokuyinto evama ukuba yingxenye yama-albhamu amaciko.

Lokhu ukuchaza ngendlela lapho umculi esuke engaxabene namuntu kodwa esuke ekhombisa izikhwepha zakhe njengensizwa endimeni yomculo.

4.2.2.*1*. Isathaya equkethe indikimba yokuyala nokufundisa

Umsebenzi kaMfazomnyama unezingoma ezahlukene ezifana nethi: *uZenzile*. Kule ngoma ucula athi:

U*yasenzisa wena ngeke ngikukhalele*

mina ngikalela uZumekile,

uZumekile uyathandaza.

Kuleli culo uMfazomnyama usebenzisa isaga emculweni njengesu lokuxwayisa lapho umuntu kumele aqikelele ukuthi izenzo zakhe ziba ngeziqotho ukuze zingabi nomthelela omubi. Kujwayelekile ukuthi uma izenzo zomuntu zizimbi noma enza into ethile nethi uma isiveza umvuzo omubi bese abantu bengakhombisi ukumzwela lowo muntu. Kuleli culo uMfazomnyana uxwayisa ngakho ukuqaphelisisa izenzo ukuze ube nomvuzo nabantu abazokweseka uma uvelelwa izimo ezithile.

UMgqumeni engomeni yakhe ethi: *Yehlisa kancane* kuvela amagama athi:

WeSebenzile mntakamama

Izwe selilibi

Yehlisa kancan' ukuqoma

Uzandisel' izitha

Liphinde lenanele ngamazwi athi:

Yehlisa kancan' amasoka

Uzandisel' usizi

Izimpawu ezigqamile emagameni eculo elingenhla yilezo eziphathelene nobubi bezwe, ukwanda kwezitha, amasoka kanye nokwanda kosizi. Kuleli culo uMgqumeni uzwakala ekhuza isimo sokuqoma kukadadewabo njengoba embona eqoma ngale kokuzicabangela. Uphinde amyale ngendlela izwe eliyiyona njengoba elichaza njengezwe eselilibi. Lokhu kukhomba ukuthi indlela izimo zasezweni eseziyiyona ayisafani naleyo yaphambilini okungenzeka ukuthi udadewabo okukhulunya naye usayilindele.

Ukusetshenziswa kwegama lezitha emagameni omculo kuchaza ngobungozi obungabangelwa ukuqhubeka nokuqoma kukadadewabo njengoba engagcina eqoma abantu abanabanye abantu nokungenza abe nezimbangi ezingaba yingozi empilweni yakhe. Igama lamasoka lingachazwa ngezinhlangothi ezimbili nezethula izindikimba ezahlukene kakhulu. Ingxenye yokuqala yileyo echaza isoka njengomuntu wesilisa osuke enobudlelwano nentombi. Kule ngxenye uMgqumeni ukhuza udadewabo ukuba angabi nobudlelwano nabantu besilisa abaningi. Ingxenye yesibili yegama isoka ichazwa uNyembezi (1992:478) ngokuthi insizwa ethandwa yizintombi eziningi. Lolu hlangothi lwencazelo lugqamisa kakhulu isizathu esenza umculi agcine esezithola esungula iculo ngenhloso yokukhuza udadewabo. Lokhu kungenxa yobungozi abuqaphelayo abungahambisana nokuzwana nabantu abanobudlelwano nabanye abantu besifazne abaningi. Lapha sibala ukugcina umuntu ezithola esehlazelwa yizifo ezithathelana ngokocansi ebe engengayo indlela yokuthola ukuthi ngabe yimuphi kubalingani bakhe abamthelele ngaleso sifo.

Iculo elethulwe ngenhla noma lizwakala libhekise kumuntu oyedwa kodwa inhloso yeciko ukuthumela umlayezo nokuyala ngesimo elisiqaphelile esenziwa ngabantu abaphila emhlabeni elisondelene nawo. Ikhono lomculo libe selisetshenziswa ukuyala nokuqaphelisa isizwe ngendlela yokuziphatha engeyinhle.

Elinye iculo eliqukethe indikimba yeziyalo ngokuziphatha kwabantu besifazane yilelo leqembu *Izingane zoma* elithi *Asibancishe.* Kuleli culo kunamagama ethulwa ngale ndlela elandelayo:

Abacula phambili:

Ziqhenye ntombazane

Ngomzimba wakho,

Asisukunikela ngemzimba yeth' emadodeni

Asibancishe

Abavuvumayo:

Zihlonipheni, bantabethu

Siyanithanda, ningavum' ukukhohlisw' abafana

Indima yesibili yeculo iqhubeka ithi:

Saphela sibancane yizif' ezingalapheki

Asizithibe ocansini bodadewethu

abavumayo

Bancisheni impela, mihla yonke siyangcwaba

Singcwab' abantwana bethu

Eculweni elingenhla kwethulwa iziyalo nokukhalinywa kwabantu besifazane abasebancane mayelana nokuzithiba ebudlelwaneni obuthinta ukuxhumana kwezocansi. Kuphinde kugcizelelwa ukuqinisekiswa kokungakhohliswa ngabafana ebudlelwaneni ngenhloso yokuyengelwa ocansini. Indikimba enkulu ecaciswa yileli culo yindlela izifo ezingalapheki ezibonakala zibhuqa ngayo abantu abasha nokwenza ukuthi imihla namalanga abazali bebonakale bengcwaba abantwana babo.

Kuleli culo kusetshenziswe ubuciko ukuyala abantu abasha mayelana nesimo esikhathaza kakhulu umphakathi ikakhulukazi njengoba abantu besifazane esizweni samaZulu beneqhaza elikhulu ekukhuliseni isizwe. Lokhu kuchaza ukuthi ukuziphatha kahle kwabo nokuzigcina kuze kufike isikhathi kungaba nomphumela omuhle njengoba kungalekelela ekunciphiseni amathuba ezifo ezingalapheki, ukukhulisa isizwe esiphilile kanye nokuqinisekisa ukuthi izimbali zesizwe nekusasa kuyavikeleka.

Uhlangothi oluphathelene nokuyala luphinde lwethulwe ocwaningweni lukaShumba noMeyer-Weitz (2019) lapho befakazela indlela umculo wendabuko osetshenziswa ngayo ekwethuleni izinkinga ezibhebhethekisa izifo ezifana nesifo sengculazi nezinye izifo ezithathelana ngokoocansi njengoba nokuyinto egqanyiswa kakhulu emaculweni eqembu *Izingane Zoma.*

Eculweni likaKhuzani Mpungose elisihloko sithi *Kungani,* kuvela amagama angamazwi okuyala asuka kumzali ebhekisweni enganeni lapho ethi:

Wena mntanami njengob' uy' esikoleni

Wena ngiyakucel' ubolalel' othisha

Wena nmtana njengoba uy' esikole

Mina ngiyakucela wolalel' othish

Kukhon' uthando kukhon' uthando

Kukhona lento ebulal' abantu kanzina

Kukhon' uthando kukhon' uthando

Kukhona lento eyokubuyisel' emuva.

Kuleli culo uKhuzani uvela emele uhlangothi lapho eyala umntwana wakhe ngemizamo yakhe yokumthumela esikoleni nesifiso sokuthi alalele othisha. Uphinde amyale ngengxenye yokukhula lapho abantu behlangabeza nothando nokuyinto abantwana uma bengazange bakhaliywa ngendlela efanele egcina ibabuyisela emuva iphinde ibambelele impumelelo yabo. Lokhu kungenxa yokuthi abantwana abasakhula bayalutheka ngenxa yothando beze begcine beyengeka ekwenzeni izinto eziholela ezifeni nasekukhulelweni besebancane. Lokhu kugcina kubaqedela amathuba amaningi abebengaba nawo uma bebekwazile ukuthi bezithibe.

UThokozani Langa uhlaba ikhwelo eculweni lakhe elithi *Umngenandlini*. Kuleli culo uLanga uyala ngokubaluleka kokuthi obaba baqikelele ukuthi noma ngabe bakuphi kodwa bengakhohlwa ukuthi bangabazali futhi banemindeni okumele baqinisekise ukuthi bayayondla. Kuleli culo uLanga akagcini ngokuyala ubaba wekhaya kuphela kodwa uphinde adlulele kuwona wonke umuntu ngokubaluleka kokufika nonmgenandlini uma efika ekhaya. Kuleli culo sithola amagama athi:

Bumnandi' impel' utshwala

Kodwa singakhohlw' umngenandlini

Amnand' impel' amabhodlela

Kodw' asingakhohlw' umngenandlini

Isha kamnand' inyama

Siyizwa ngosi kwashisanyama

Amany' amadod' adla kamnand' edolobheni

Ekhaya kudliw' iklabishi……

Kuleli culo uLanga ukhombisa ukukwazisa ukuthi abantu bayaphuza utshwala futhi banelungelo lokuzijabulisa kodwa kukhona konke, kubalulekile ukuthi bengalibali ukuthi injabulo yabo idlulela nasekhaya ukuze nabasekhaya bezokwazi ukuthola ithuba lokuba nobaba noma umzali nelunga lomndeni elibazisayo futhi elihlezi libacabanga. ULanga uphinde agcizelele indlela yokuziphatha kwantu abaningi ababonakala bedla kahle emadolobheni kodwa ekhaya kube kuhlasele ububha kudliwa ikhabishi. Lona ngumkhuba othanda ukugqama kakhulu njengoba abantu abaningi bathi uma beholile bebonakale bephuza utshwala obubizayo nabangani emadolobheni beqede bethenge nenyama ezindaweni ezithengisa inyama. Kuye kuthi uma sebeya emakhaya bese bephathela imindeni yabo ukudla okungatheni okufana neklabishi. Lokhu uLanga uyakuhlaba futhi

uyakukhuza njengoba egcizelela ukuthi kubangela ukuthi kungabi khona injabulo nemfudumalo emndenini. Amaculo ethulwe ngenhla kanye namanye amaculo endimeni yomculo womasikandi agqamisa kakhulu indikimba yokukhalima nokuyala ngenhloso yokwakha. Lokhu kuyingxenye egqamile kakhulu eezihlokweni ezichaza ngesathaya kanye nemisebenzi yalolu hlobo lobuciko eyahlukene.

4.2.3. Indikimba yesathaya emculweni egqamisa ezombusazwe nokuphathwa kwezwe

Umculo womasikandi uphinde udlale indima esemqoka ekwethuleni ukuphawula nemibono yabantu abehlukene mayelana nezimo zezombangazwe kanye nokuphathwa kwezwe ezweni. Kule ndinyana kuzokwethulwa ulwazi olutholakele mayelana nendlela umculo womasikandi osetshenziswa ngayo ukwethula imibono yabantu emkhakheni wezokuphathwa kwabantu nezombusazwe. Lokhu kuzofaka phakathi izinhlaka zepolotiki, izihlaka zikahulumeni kanye nezingxenye zokuphathwa kwabantu emakhaya njengamakhosi kanye nezinduna.

Umculi uPhuzekhemisi noKhethani bangabaculi abagqama kakhulu ngeculo okuthiwa *Imbizo*. Kuleli culo babecula amagama athi:

Njalo nje, kukhon' imbizo

Sebesibiz' emakhosini,

Sebesibiz' enduneni

Nithi siyithathaph' imali?

Bese abavumayo bevume bethi:

Ungaboni siphila kulo mhlaba

Siyawukhokhela.

Kuleli culo uPhuzekhemisi noKhethani babezwakalisa ukungathokozi kwabo ngendlela yokukhokhela izinto ezahlukene emphakathini kanye nezimbizo ezingapheli nalapho kwakufanele abantu bezethamele.

UPhuzekhemisi uphinde ebonakale ekhala ngemithetho yokuthelelwa kwezilwane ezifuyiwe eculweni lakhe elithi *udlayedwa* nalapho ethi:

Sengiphuma ngalena mina

Sengiphuma phezulu,

Sengiphum' enduneni

Ith' angithelel' inja yami

Sengiphum enduneni

Ith' angngithelel' udlayedwa

…… udlayedw' esebenzaphi?

Kuleli culo uPhuzekhemisi wethula imizwa yakhe yokungeneliseki mayelana nomthetho owabe ubekiwe ezweni nowabe uphoqelela ukuthi umuntu owabe efuye inja ayithelele. Ubaba uKhuzwayo weqembu *Izingane Zoma* uchaza umthetho wokuthelelwa kwezinja njengeminye yemithetho eyabe ishaywe ngaphansi kukahulumeni wobandlululo. Ngaphansi kwalo mthetho kwakuphoqelekile ukuthi abantu abafuye izilwane ezifana nezinja bese bephoqelelwa ukuba bezithelele. Njengoba uhulumeni ngaleso sikhathi wabe eqhelile kubantu, kwakusetshenziswa izinduna. Ukufinyelela ebantwini. Izinduna kwabe kungabantu abikezwe amandla okuphatha abantu bebe besebenza ngaphansi kwamakhosi esizwe. Ngale ndlela kwakumele yonke imithetho eyethulwayo idlulisselwe ezinduneni ngenhloso yokuthi lezo zinduna ziyidlulisele ebantwini. Ukusebenza kwezinduna phambilini kwakufana nokusebenza kwamakhansela ngokugunyazwa ngumthetho nenqubo yoHulumele basekhaya. Njengoba kwenzeka emakhanseleni esikhathini samanje, kwakuthi uma kunemithetho engabnelisi abantu endaweni bese benikela ezinduneni ukuyozwakalisa ilaka labo nokukhathazeka ngezimo ezikhona. Iculo likaPhuzekhemisi ligcizelela khona ukunganeliseki

kwabantu esikhathini saphambilini mayelana nemithetho eyahlukene eyabe iqhamuka kuziphathimandla nalabo abengamele izwe.

Kungenxa yamaculo afana naleli lapho kwabonakala ukuvela kwegama likaPhuzekhemisi lapho echazwa ngokuthi ‘umkhulumeli wabantu’, nokwabe kulandela ukumela kwakhe izwi lomphakathi nezinto ezikhathaza umphakathi kodwa osuke ungenayo indlela yokuzwakalisa imibono yawo ukuze ifinyelele ezinhlakeni ezifanele.

Umhlaba nemithetho kahulumeni waphambilini wokususa abantu ezindaweni zabo beyiswe ezabelweni usayisilonda esikhulu esizweni esimnyama. Lena ngenye yezindima ebezingeze zashalazelwa ngabaculi emculweni womasikandi ukuze kuqinisekiswe ukuthi isikhalo sabantu siyafinyelela ezindlebeni ezifanele kanye nokuthi kuqhanyukwe nesisombululo esingaletha ukuthobeka kwamanxeba nobulungiswa endleleni isithunzi somuntu omnyama esalimala ngayo ngokuqheliswa kanye nokuphucwa ilungelo negunya lokuba nomhlaba.

Izingane Zoma ngelinye lamaqembu emculweni womasikandi elisebenzisa kakhulu indikimba yezombusazwe emculweni walo. Eculweni eladuma kakhulu ngezikhathi zokuphatha kukaMnumzane uZuma njengomongameli wezwe elithi *Msholozi*, kuvela amagama athi:

Bonk’ abantu bathi bafun’ uZum’ aphathe

Abe uhulumen’ eSouth Afrika

abawabon’ amacal’ agwetshelwa wona

ephalamend’ abavumi

ukuth’ uZum’ abe wuhulumen,

kant’ uyoba yisekela uze kube nini.

uMadiba wath’ uma kuphuma yena

uMsholoz’ oyophatha,

uyoba yisekela likabani mane,

vumelan' uZum' azophath' abe uHulumeni

amacal' anaw' awesulwe

uZum' abe wuHulumeni.

Niyomchiliza, nishintshana ngaye kuze kube nini.

Kuleli culo *Izingane Zoma* zabe zizwakalisa ilaka lazo mayelana nesimo sepolotiki esabe siqhubeka ezweni laseNingizimu-Afrika nesabe sibangelwa ukungabi khona kokuvumelana eqenjini elibusayo nokuyiqembu uMnumzane uZuma ayeyilungu lalo ukungabi khona kozinzo ezinhlakeni zeqimbu kwaholela ekutheni uMnumzane uZuma ahokiswe esikhundleni njengesekala likaMengameli wangaleso sikhathi. Kwabonakala etheswa namacala ehlukahlukene nokwabe kuyinto eyabe ithiya impokophelo yakhe eyayibheke ekubeni umongameni weqembu kanye nomongameli wezwe. Lokhu kwadala uqhekeko eqenjini eliphethe kwaphinda kwaholela ekutheni nabantu emphakathi beyibheke ngelinye iso indaba yamacala ayebhekiswe kwisekela likamongameli. Izingane Zoma zabe seziphosa itshe esivivaneni zaphinde zethula nowazo umbono ngokusungula leli culo. Phakathi kwezinto ezabe zikhala ngazo kwabe kuwudaba lokuthi akekho omunye umuntu uMnumzane uZuma osekufanele abe yisekela lakho, kodwa yena uqobo uZuma kumel abe ngumonganeli. Okwesibili okuvela kuleli culo, wudaba lwamacala kaZuma nababethula isifiso sabo sokuthi aselwe lawo macala ukuze uZuma ezokwazi ukuba nguMongameli. Lolu hlangothi lukhombisa ukumelela isifiso seqembu nabantu mayelana nalokho abakholelwa ngukuthi kumele kwenzeke endleleni yokuhanjiswa kwezombusazwe.

Omunye umculo owakhombisa ukuzwelana nendlela ubaba uZuma ayephethwe ngayo enqenjini lakho kwaba nguThokozani Langa eculweni elithi *Ziyikhipha esibayeni*. Kuleli culo uLanga wethula amagama athi:

Le nkom' ihamba nezakubo,

Mayingenampond' ezinye ziyayikhiph' esibayeni bo.

Zayiqubukusha ngophondo

Ziyayihlab' inqudulu, ziyayikhiph' esibayeni bo.

Kwakuvele konake, kwakuvele konakele

Wake wayibon' inkom' iboshelwe nezimbongolo

Bayihlaba bonke bayihlinza bonke

Masebeyidla abasamfun' okaNxamalala

Bayihlaba bonke bayihlinza bonke

Masebeyosa, bamxosh' ephalamende

Nobab' uJiyane waphuma wazakhel' indlu

Aw naye bamkhomb' umsila wengwe.

Wezinkunzi zakithi ziningi zalahleka, zaduka nemihlambi

Wezinkunzi zakithi ziningi zalahleka, zaduka nemihlambi

……..

Isixaxa sisus' amatshe isixaxa sisusa konke

(ekugcinen' umgwaq asiwuhambi ngani?)

Ulwazi olwethulwa ngulanga eculweni elingenhla luphathelene nendlela iqembu likaKhongolose elabonakala liphatha ngayo ubaba uJacob Zuma ngonyaka we-2007 lapho abokakala ehliswa khona esikhundleni sokuba yiSekela-Mongameli. Ngenxa yamacala ayebhekene nawo. Lokhu abantu nabalandeli bakaZuma babekuthatha ngengesu lokugudlula uMsholozi ukuthi angakwazi ukufinyelela esikhundleni sokuba ngumongameli wezwe.

ULanga uchaza isimo esabhekana noZuma ngesingathekiso senkomo esuke ihlatshwa ngezinye esibayeni zibe zingezandawonye. Uphinde alinganise amandla negalelo likaZuma ngesixaxa nosibonakala sihamba phambili futhi sisebenza kanzima uma kusakhiwa umgwaqo bese kuthi uma sewuphelile lowo mgwaqo bese singabi nethuba lokuhamba kuwona. Lokhu kuchaza indlela

uLanga akholelwa ngayo ekutheni uZuma wasebenza kanzima kodwa akaze athola ithuba lokudla izithelo zezithukuthuku zakhe.

Uphinde asebenzise isu lokungathekisa lapho egcizelela ukonakala kombono wokulwelwa kwezwe njengento engazange yalunga kusukela ekuqaleni emagameni akhe ethi:

Wake wabonaphi inkomo iboshelwe nezimbongolo

Lokhu kuchaza indlela abantu uZuma ayekade esebenzisana nabo phambilini ababekade bengenaso isifiso nombono ofanayo naye njengoba kwathi uma izwe selibuyile base bembophela unkatho bemvalela ngaphandle.

Ngesikhathi uMnumzane uZuma esengumongameli wezwe, kwaphinde kwaqhamuka olunye uhlangothi lwezinselelo empilweni yakho olwalubangelwa ukulungiswa komuzi wakhe oseNkandla. Lezi zinselela zazibangelwa wumbiko owabe usuka kulowo owayenguMvikeni Womphakathi uThuli Madonsela. Amaqembu epolotili aphikisayo abe esebona intuba yokugadla eqembini eliphethe njengoba labe liholwa nguMnumzane uZuma. Lokhu kududulana kwamaqembu ezepolotiki kwaholile ekuthini Izingane Zoma ziqhamuke neculo elithi Kutheni nelethula amagama alandelayo:

Mam'uThuli Madonsela

Nahlasel' umuzi kamongameli, kutheni?

Mam' uHelen Zeller

Nahlasel' umuzi kaZuma, kutheni?

Zahlangana ngaw' izintombi Msholozi

Bheka, uMbuso owakh' umiz' kaMsholozi

Niyek' uMsholozi

Zahlangana ngaw' izintombi Msholozi

Mhlambe zizoleth' iqabane

Kuleli culo Izingane Zoma zabe zizwakalisa umbono wazo mayelana nesimo esabe sibhekeni nowayengumongamei wezwe uMnumzane Jacob Zuma. Lokhu kwabe kungumbono owabe uyingxenye enkulu yeqembu likaKhongolose kanye nabalandeli bakaZuma. Okugqamayo emagameni aleli culo, yindlela iqembu eligqamisa ngayo uhlangothi lwalo kanye nokuhambisana neqhembu kanye noMnumzane uZuma. Iqembu liphinde lethule uhlangothi lokutekula endinyaneni yesibini eculweni elingenhla lapho zichaza abesifazane abanamathele uMsholosi ngokumpheka ngobhojwana (uThuli Madonsela noHelen Zeller) njengezintombi ezinenhloso yokuletha iqabane. Lokhu kuyindlela yokwenza ihlaya ngezithukuthuku zalaba besifazane ababebonakal bemagange ukuthi lowo owayengumongameli ajeze ngezinsolo ayebekwa zona bethathwe njengabantu abazifunela ukunakwa nguMsholozi bebe ngamanye amakhosikazi akhe.

Ngesikhathi sokuphatha kukamongameli uZuma, amaqembu amaningi aphikisayo ayekade engakuthokozeli ukumbona esezintanjeni zoMbuso. Elinye lalawo maqembu kwabe kuyiqembe i-*Economic Freedom Fighter* (EFF) nelabe liholwa nguMnumzane uJulius Malema. Umnumzane uMalema wayeke waba yilungu leqembu likaKhungolose phambilini nalapho wayengumngameli wophiko lwentsha. Ngaphansi kokubusa kukaMnumzane uZuma, uMalema waxoshwa eqenjini ngezizathu zokungaziphathi kahle nokungahloniphi imigomo yeqembu. Wabe esesungula eyakhe inhlangano i-EFF. Lokhu kuchaza ukuthi wayenegqubu neqembu likaKhongolose ikakhulukazi umongameli weqembu uZuma. Ukufika kweqembu le-EFF ephalamende emuva kokhetho lukazwekonke ngonyaka wezi-2014 kwenza isishayamthetho sikazwelonke sibonakale siba nezimpikiswano eziningi kakhulu nalapho iqembu le-EFF lalivamise ukuphazamisa kakhulu. Ngalesi sizathu iqembe Izingane Zoma labe seliqhamuka neculo elithi *Bayasihleka abelungu* nelabe liqukethe amagama athi:

Njengoba sixabana sodwa ephalamende

Bayasihlek' abamhlophe,

Yey' nina bafana

Musan' ukubang' umsind' ephalamende.

Njengoba sixabana sodw' ephalamende

Bayasihlek' abelungu

Noba abahol' abajani

Abangalalel abany' abaholi?

Engxenyeni engenhla yeculo iqembu lethula uvo mayelana nendlela engeyinhle eliibona yenzeka ephalamende lasezweni. Ubaba uKhuzwayo weqembu Izingane Zoma, uchaza kabanzi ngendlela ukuziphatha ngendlela engamukelekile kwamaqembu aphikisayo ephalamende ikakhulukazi iqembu le-EFF elabe liziphatha ngayo phambi komphakathi. Lokhu kuchazwa njengento eyabe yenza abantu abamnyama nabasezintanjeni zokuphathwa kweze, begcine bephenduka inhlekisa kubelungu.

Leli culo liqhuba ngokwethula isisombululo ngesimo sasephalamende esabe sibonakala sihlazisa umongameli nabantu nesizwe. Endimeni elandelayo kwethulwa lolu hlangothi ngombono weqembu njengoba limele izimvo zabantu.

Ngoba sixabana sodw' ephalamende

Bayasihlek' abamhlophe.

Siyanikhuza bafana, musan' ukubang' umsind' ephalamende.

Ngoba sixabana sodw' ephalamende

Bayasihlek' abelungu

Bakhiphelen' phandle

Ngeke sihlale namahlongandlebe.

Kule ndima engenhla iqembu lethula izingxenye ezimbili. Ingxenye yokuqala yileyo enikeza ngesisombululo mayelana nesimo esiqhubeka ephalamende. Lapha iqembu labaculi liyala ngokuthi labo ababonakala bebanga ukuxabana ephalamende bakhishwele ngaphandle kwezindlu zesishayamthetho. Ingxenye yesibili endimeni yilewo echaza labo abaphazimasa ukuqhubeka kwephalamende ngokuthi amahlongandlebe. Lolu hlobo lokukhuluma ngomuntu luchazwa nguNyembezi (1992:192) ngokuthi abantu abangafuni ukwelulekwa nabezenzela ngokuthanda.

Lokhu kuchaza ukuthi iqembu labaculi lihlaba nendlela yokungafuni ukululekwa kwalabo abaphazamisayo. Lawa mazwi eqembu lomculo azwakala engamazwi aqinile nakhombisa uhlevane mayelana nesimo esiqhubeka ephalamende.

Endimeni yesithathu kuleli culo kwethulwa amagama athi:

Ake nikhuz' izingane

Azis' ukubang' umsind' ephalamende

Zazilele emva kwezinqe zogogo bazo

Amaqhaw' alwela lelizwe angalele

Bakhiphelen' phandle

Ngeke sihlale namahlongandlebe

Kulendima kubonakala kwethulwa imibono ngendlela abantu okukhalazwa ngabo ephalamende abakhombisa ukuphawula nokuphazamisa ngezimo zezwe ekubeni ngezinkathi lapho izwe lalisangaphansi kombuso wobandlululo babekade bengakazalwa banye besebancane kakhulu. Kubonakala kusetshenziswa amagama aqinile lapho kuvezwa ibanga lalabo okumele bakhishwe ephalamende endimeni engendla njengoba iqembu ligcizelela ukuthi lezi zingane ezibanga umsindo zazingemuva kwezinqe zogogo bazo ngesikhathi amaqhawe alwela lelizwe esemzabalazweni. Lolu hlangothi lwamazwi aqinile lugcizelela intukuthelo yomphakathi okholelwa ngukuthi amaqembu ephalamende afanele ukuthi abamele kodwa izenzo zawo zigcizelela ukunganaki nokungakhathaleli abantu basezweni.

Indlela yokuzophatha kwabantu ephalamende ibuye izwakale eculweni likaKhuzane elithi *Kuyaliwa* lapho ecula ethi

Noma kuliw' emazulwini

Kodw' akufani nasemhlabeni kunzima

(Usathan' usethath' indawo yakhe)

……..

Ephalamende kukhonjwana nangeminwe nkosi,

Ephalamende kuyaliw' ephalamende

Noma kuliw' ezulwini

Siyonivotela noma kunjalo

Sobavotela noma kunjalo

Noma kungaliw' ephalamende, siyovota thina

Kuleli culo uKhuzani uphawula kakhulu ngendlela izinto ezibonakala ziyiyona ezweni esesiphila kulona nalapho abantu okumele ngabe bahamba phambili ngokyuba yisibonelo esizweni bebonakala benza izinto ephambena nokulindelekile. Lokhu kugcizelela indlela abantu abakhetha abaholi ukuba babamele abasuke belindele indlela yokuziphatha elungile neyisibonelo. UKhuzani uphinde ezwakale egcizelele iphuzu lokuthi abaholi abasephalamende bazovotelwa noma ngabe bayalwa nesimo siyileyonto ebonalala yenzeka. Lokhu kukhombisa iphuzu lokuthembela kubaholi abakhethiwe nokuhlaba ikhwelo endleleni okulindeleke ukuba baziphathe ngayo ukuze kufezekiswe ukulethwa kwezidingo ebantwini ngendlela efanele.

Elinye iciko eliveza intukuthelo nokunganelise ngendlela abaholi bezepolotiki abaziphatha ngayo ikhakhulukazi labo beqembu le-EFF, *Igcokama Elisha*. Eculweni elithi Malema kwethulwa amagama akhimbisa ukunganeliseki kweciko mayelana lo hloli aziphatha ngayo nesebenzisa ngayo abandla akhe neothuba lokunxenxa abalendeli ukukhulimo nokwethula izimvo nemibono engahambisani nomthetho kanye nezimpawu zozinzo ezidingekayo emphakathi. Kuleli culo kuzwakama amagama alandelayo:

Bengicela ningisize.

Qaphelan' abant' abanjena

Baqhath' abantu, abaqhatha impi

Abaqhatha impi, baqhatha izwe

Qaphelan' abant' abanje, baqhatha izwe

(Konakele, khona, khona, ephalamende)

(Konakele khona, mxoshen' uMalema)

Mxoshen' uMalema.

UMalem' uchaz' ukuthini?

Uma ethi 'dubul' ibhunu.'

Akayazi lent' ayenzayo,

Yaz' uqhath' abantu nje.

Kula magama ethulwa ngumculi, kugqama kakhulu indlela amelele ngayo abantu nesizwe ngokukhathazeka okubangelwa yinkulumo yomholi uMnumzane uMalema nokuyinkulumo eyayikhombisa inzondo nokugqugquzela udlame lobuhlanga lapho ayecula ngokuthi kudutshulwe amabhunu. Lokhu kwenza izwe langaba nozinzo njengoba laziwa ngomlando walo phakathi kwabantu abamnyama kanye namabhunu. Kungalesi sizathi umculi eveza umbono wakhe nokungeneliseki ngendlela uMalema ebonakala esingatha ngayo udaba lobudlelwano phakathi kwabantu abamnyama namabhunu.

Uphawu alugcizelela kakhulu uManqele yilolo lokuthi abantu kumele beqaphele uhlobo lwabantu abaziphatha njengoMalema njengoba ebachaza njengabantu abaqhatha izwe. Uphinde ethule isisombululo sokuthi uMalema axoshwe ephalamende nokuzokwenza ukuthi nemibono yakhe ingabi seduze kwendawo okushaywa kuyona umthetho nendawo emele ukuthuthukisa impilo yabantu. Lokhu kuqinisekisa uhlangothi lwamaciko emculweni womasikandi lokukwazi ukumela imibono yomphakathi ngezinto osuke ungeneliseki ngazo nosuke ungenayo indlela elula yokuzethula

Ukuboshwa kwalowo owayengumongameli? wezwe uMnumzane Jacob Zuma kube nomthelele ongemuhle kakhulu esizweni ikakhulukazi ezifundazweni ezimbili okuyiKwa-Zulu Natali kanye nesifundazwe saseGauteng. Lokhu kuza njengoba iningi labantu belinezinkolelo nemibono eyahlukene ngendlela okaNxamalala agazange washushiswa ngokunobulungiswa ngayo. Ukwethula ingxenye yohlangothi lokungeneliseki kubaculi njengabakhulumeli bomphakathi uNavigator Gcwensa iculo elithi *Wenzeni uNgizwe.* Kuleli culo kunamagama ehlukene lapho umculi ephawula ngendlela akholelwa ngayo ekutheni izinto azenzekanga ngendlela kulesi simo. Phakathi kwamagama ayingxenye yaleli culo yilawo athi:

Jurisprudence is the philosophy of Law

We nina boMthetho, lelizwe niliphethe kanjani kanti?

Yin' engathi ninikwenzelela?

Sibulawelani, sibulawelani?

Wo saze sathwala kanzima.

Ingxenye eyethulwa ngenhla ichaza kabanzi ngendlela labo abasekela uZuma abakholelwa ekutheni uMthetho ube nokwenzelela ekugwetshweni kwakhe njengoba benombono wokuthi isinqumo senkantolo yoMthethosisekelo saba nokuqinisa kakhulu isandla. Umbuzo obuzwa emagameni eculo ngenhla ulandela ukubulawa kwabantu ngenxa yezidubedube ezasuka ngaphansi kwemibhikisho eyabe ihambisana nekhwelo lokukhulula uMsholozi. Kulesi dubedube kwabonakala kubhekana izinhlanga ezahlukene ngeziqu zamehlo kuphinde kuba khona nokucekelwa phansi kwengqalasizinda, impahla kanye nokufa kwabantu ikakhulukazi endaweni yasePhoenix eThekwini lapho abomdabu baseNdiya babelwa khona nabantu abanmnyama nokuphethe ngokuchitheka kwegazi.

Umculi uphinde ezwakalise ukunganeliseki kwakhe ngokuboshwa kukaNgizwe Mchunu nokungumsakazi owakhe wasebenza esiteshini somsakazo U*Khozi FM* lapho ayesakaza ngokubambisana noKhathide Ngobe ohlweni olubozwa ngokuthi 'uSigiya ngengoma' nalapho babezibiza ngotalagu uma sebehlangene bobabili. Ukuboshwa kukaNgzwe Mchunu kulandela ukusolwa kwakhe ngokuba nesandla ekugqugquzeleli udlame oluqhamuke njengoba abantu bebenxenxa ukuthi kukhululwe uZuma. Kuyinto ebivamisile nangezinkathi zobandlululo ukuthi

abaculo babonakale basebenzisa ithuba lokuba yizwi emphakathini ukuze badlulise indlela umphakathi osuke uzizwa ngayo ngendlela yokuphathwa kwezwe.

Ukuphathwa kwezwe akugcini nje ngokuncika amithethweni kahumumeni kodwa kuphinde kuthinte nendlela abaholi bommdabu abalawula ngayo ukwenzeka kwezinto emphakathini. Lokhu kufaka phakathi ngisho nendlela isiko elilawulwa ngayo emiphakatini kanye nazezinhlangeni ezahlukene. Esizweni samaZulu kunosiko lokuhlolwa kwezintombi kanye nomkhosi womhlanga ogujwa ngokulandela imigomo ethile njengengxenye yesiko. Phakathi kwaleyo migomo sibala lowo wokuthi abesifazane ababa yingxenye yalo mkhosi kube yilabo abamsulwa nabangakaze bahlangana nomuntu wesilisa. Eculweni lezingane zoma kuzwakala uvo oluphawula ngombono owehlukile nobonakala uphosela inselelo leli siko. Kuleli culo elithi Hlanga lomhlabathi kuzwakala amagama athi:

Shwele hlanga lomhlabathi ngicela intethelelo ngona

(Ucela intethelelo kanti wawenzani)

shwele hlanga lomhlabathi ngicela intethelelo ngona

(ucela intethelelo kanti wawenzani)

Ngengane eyodwa nje sengingaze ngiputshuk'emhlangeni

(Umuntu osenengane akabe esahamba neyntombi).

Emazwini ethulwa ngenhla nayingxenye yeculo iqembu libonakala liphosela inselelo imigomo yokuphathwa komkhosi womhlanga njengoba ugcizelela ukuthi umuntu osenengane akabe esahamba nezintombi. Phakathi kolwazi olutholakale kulolu cwaningo kuvele indlela abanye abantu besifazane abakubona kubavalela ngaphandle ukuhanjiswa komkhosi womhlanga ngenxa yokulahleka kobuntombi babo nokungayamaniswa nezizathu ezahlukene ezifaka phakathi lezo abangazange bazikhethela bona njengokunukubezwa emakhaya noma ukudlwengulwa. Izizathu ezifana nalezi ziyphinde ziholele ekutheni abanye abantu besifazane begcine bekhulelwa bebe besebancane. Iningi labo iminyaka yabo isuke isabavumela ukuba bebe yingxenye yomkosi womhlanga kodwa, ukuba nezingane bese kuba yisithiyo ezifisweni zabo. Ngalezi sizathu babona imigom yomkhosi womhlanga ibavalela ngaphandle.

Kungalesi sizathu Izingane Zoma ziphakamisa isandla ngokuhlabelela leli culo libhekiswe enkosini yesizwe ukuze kuvele intuba yokudingida nokuqhamuka nenkulumo mpikiswano engaba nomthelela ekuguquleni imigomo ngomkhosi. Iinkulumo nemibono efana nalena ikhombisa indlela umculo ogcizelela ngayo ukumelela imibono namaphuzu abantu abasue benesifiso sokuwadlulisela phezulu kodwa izwi labo libe lingeze lezwakala ngokuphelele.

Ukuphathwa kweze kuphinde kuhambisa nemithetho eyahlukene eshaywa yilabo abasuke benikezwe amandla ukuze ibe yingxenye yoMthetho-Sisekelo. Eminye yale mithetho ibuye ingahambisani nalokho abantu abasuke bekholelwa kukhona nokungabangelwa yizinkolelo zabo emasikweni noma ngokulandela inkolo eyahlukene. Phakathi kwale mithethO singabala umthetho owagunyazwa ngonyaka wesi-2008 obizwa nge *Civil Union Act, 2006 (Act No. 17 of 2006)* nogunywaza ukuba semthethweni kobudlelwano nemishado yalabo abathandana ngobulili obufanayo. Njengoba sike sabalula ekungeniseni lesi sigatshana mayelana nemibono eyahlukene yabantu nemizwa ngemithetho eshaywa yiziphathimandla, nakulo mthetho akuwona wonke umuntu owabonakala ewamukela ngokuphelele. Ukuzwakalisa ukungeneliseki ngalo mthetho iqembu Amabongwa aqhamuka neculo elithi *Embusweni wasemandulo* nelethula amagama alandelayo:

Embusweni wasemandulo

Wasemandulo, embusweni kaShaka

(Akaze nguzwe kuthiw' indoda ithandana neny' indoda)

Ekaz' ukub' uShak' usekhona na

Ubeyoyivuma yini lento?

(Akaze nguzwe kuthiw' indoda ithandana neny' indoda)

……

Mhlambe sekuyikho lokho ukubhubha komhlaba

(Uban' owayazi ukuthi kuyoba khon' imishado

Yobulil' obubodwa)

Eculweni elingenhla kwethulwa imibono ngokusebenzisa izinhlangothi ezimbili. Uhlangothi lokuqala yilolo lwesiko nalapho iqembu libabaza isenzo nomthetho wokuganana kwabantu bobulili obufanayo njengento engemukelekile uma kulandela indlela yokuphila yasemandulo. Kuphinde kubekiswe ngoMbuso ngaphansi kwenkosi uShaka njengesu lokugcizelela ubuhlanga nendlela iqembu elikholelwa ngukuthi umthetho awuhambisani ngayo nesiko nozinkolelo zakwaZulu.

Uhlangothi lwesibili lusebenzisa inkolo ukugcizelela ukungeneliseki ngomthetho wokuganana kwabantu bobulili obufanayo. Lokhu kuyamaniswa nokubhubha komhlaba njengoba kwake kwavela eBhayibhelini encwadini yabaseRoma boku-1: emavesini ama-24-27 lapho kukhulunywa ngokubhujiswa kweGomora neSodoma ngenxa yobudlelwano obabukade benzeka bobulili obufanayo nokwaholela ekutheni uMdali ashabalalise lezi ndawo.

Imibono efana nalena eyethulwa eculweni ikhombisa indlela izwe elikhululeke ngayo nokunikeza abantu ezweni ithuba nelungelo lokuzwakalisa umbono ngendlela abasuke bengahambisani ngayo nemithetho esuke ibekwe ngabaphethe. Kuphinde kugqame nendlela amaciko asebenzisa ngayo ithuba nekhono lawo ukuzwakalisa imibino nokunganeliseke kwawo nabantu abathile ngendlela yokuhanjiswa kwemithetho esizweni.

UThokazani Langa uphinde aphose itshe esivivaneni ngendlela amalungelo anomthelela ngayo ekuchithekeni kwemizi kanye nasekulahlekeni kwenhlonipho ezinganeni. Eculweni elithi *Bazalwa behola* kuvela inkulumo ethi:

Bazalwa behol' abahloniphi

Bakhulum' ukuthand' abantwana

Banemali

Engani bazalwa behol' abahloniphi.

Bakhulum' umathanda kubazali

Banemali

Asisenab' abantwan' emakhaya,

Abantwan' abakaHulumeni,

Engani vel' uyabondla.

Nani madoda nizehlis' isithunzi

Umakot' ufun' imali yabantwana

Wen' umtshel' ukuthi likhon' iqolo

……

Webab' ungangishayi

(uzolal' ejele. Uzoboshwa. Washay' ingane, uzolal' ejele)

Uzowushaya kanjani umthetho kwakho?

Wondlelwa uhulumeni, wen' uzowushaya kanjan' umthetho kwakho?

(nank' amalungelo, azochith' imizi yobaba, nank' amalungelo.)

Eculweni elingenhla uLanga ugcizelela uvo lwakhe nokunganeliseki ngendlela abantwa ababonakala beziphatha ngayo kanye nendlela abazali abangenamandla ngayo okulawula izimo emakhaya. Uqala ngokugxeka isu likahulumeni lokunikeza imali kubantwana njengendlela eholela ekuheni kunqindeke amandla kubazali babantwana njengoba besuke sebengabondli abantwana babo ngokuphelele kodwa sebondliwa nguhulumeni.

ULanga uphinde asebenzise ingxenye yesathaya ebizwa ngokuphinqa lapho echaza abantwana njengabantu abanemali nokubenza bengabi nenhlonipho kubantu ababazalayo. Lelisu elisetshenziswa yiciko likhombisa indlela yokukhathazeka ngendlela abantwana ababonakala belahlekelwa ngayo yinhlonipho ngoba bekhohliswa yimali engekho nengeke yabasiza ngezidingo ezibalulekile.

Uphinde abhekise esenzweni esibi esenziwa ngabanye abantu besilisa sokungazinikeli ekondleni zingane zabo bese bethembela ekuvikeni ngemali yeqolo kahulumeni. Lokhu uLanga ukuchaza njengendlela eyehlisa amadoda isithuzi njengoba inikeza uhulumeni igunya kanye nezwi lokugcina

empilweni zezingane zibe zizalwa yibo. Lokhu kuchazwa njengendlela ezoholela ekuchithekeni kwemizi yobaba njengoba izingane zikhula zinamalungelo abazali bazo abangeke bakwazi ukungenelele nokuyala phezu kwabo ngenxa yokungabi namandla nezindlela zokwelekelela ekondliweni kwazo.

Ukubhekana nezimo ezingumthelela wezombusazwe ebantwini ikakhulukazi uma ziholela ekubeni yizisulu kwabantu, yingxenye enkulu egqamile umculo womasikandi ovame ukuthi ukubeke eqhulwini. Umculi uSandile Mbongwa weqembu Amabongwa uphinde asebenzise ithuba lokumela isizwe ukuzwakalisa ilaka nobuhlungu abantu abamnyama ababhekana nabo ngenxa yokuvaleleka ngaphandle ezinhlakeni eziphathelene nokuhlomula ngobunikazi bomhlaba. Eculweni elithi *Emanxiweni* uMbongwa uveza ulwazi mayelana nendlela abantu abamnyama abavaleleka ngaphandle ngayo ngenxa yokungabi namalungelo kwezimhlaba. Kuleli culo kwethulwa phakathi kamagama lawo athi:

Sandile ngiyakuzw' uyakhuluma mntanami

Ukuthi wawusemncane sisadlal' amabhunu

Mawufun' ukuyobon' emanxiweni,

kufunek' uthol' imvume kubelung' abamhlophe

Sandil' amanxiw' okhokho bakho

(awekho lah asesesiqiwini emabhunwini)

…sasakhe kwelinothil izwe mntanami

Elingafelwa nkonyane.

Pho-ke ngoba ifa lesiwula lidliwa zihlakaniphi.

… abanye bathi izwe libuyile

Ngabe libuye kanjani

Ngoba sisadlal' amabhunu?

Ulwazi olwethulwa eculweni ngenhla lugqamisa usizi abantu abamnyama ababhekana nalo ngenxa yokungabi namalungelo kanye nobunikazi bomhlaba. Abanye abantu abakwazi ukubona amathuna emindeni nezihlobo zaba ngenxa yokuthi asuke eyingxenye yemihlaba esingaphansi kwesandla samabhunu. UMbongwa uchaza ngalolu sizi ngokwenza isibonelo ngesicelo somntwana osuke ecela ukuyobona amathuna okhokho emanxiweni. Ube esephendulwa ngabadala kunaye lapho bemchazela ngemibandela okumele ilandelwe uma kufuneka beyobona lapho kulele khona imindeni yabo nefaka phakathi ukuthola imvume emabhunwini njengoba amathuna esengaphakathi kwesiqiwi. Uqhuba ngokuchaza izwe ababehlala kulona njengezwe elalinothile lilihle nelabe selidliwa yilabo amahlakaniphile nababe sebebathathela konke okwakuyigugu kubona. Imibono efana nalena iyindlela yokumela nokuzwakalisa ilaka nezwi lalabi abasuke bengenayo indlela yokuzilwela ngenxa yokuvinjelwa yizimo nemithetho eyahlukene yokuphathwa kwezwe.

Ngaphezu kolwazi olwethulwe emagameni omculo abaculi abaningi babonakala bephinde besebenzise izenzo ezahlukene ukukhombisa ukuzwelana nabanye bosopolotiki kanye namaqembu ehlukene ezombusazwe. Onyakeni we-2021 umholi weqembu le-*EFF* uMnumzane uMalema wabonakala evakashela lowo owayenguMongameli wezwe uMnumzana uZuma ngenhloso yokuphuza itiye emzini wakhe oseNkandla kwaDakwadunise. Lokhu kwenza kwaba nabanye abaholi ababonakala besilandela lesi senzo sikaMalema. Abaculi bomculo womasikandi nabo abazange besalele emuva njengoba kwabonakala abaculi abafana noKhuzani Mpungose kanye noMthandeni Manqele nabo besebenzisa ithuba lokuphuza itiye eNkandla njengesu lokusondela kuZuma nokwabe kuphinde kube yindlela yokukhumbuza abalandeli ngobukhona babo emculweni kanye nokusondelana kwabo nabantu abanohlonze emphakathini.

4.4. Isathaya njengesu lokumela izizwi lalabo ababuthaka emphakathini

Esahlukweni sesibili kuvele ulwazi mayelana nohlangothi lapho umculo usetshenziswa emphakathini ngenhloso yokwethula ilaka ngezimo ezisuke zicindezele ukukhululeka kwabanye babantu emphakathini, ikakhulukazi abantu besifazane. Lokhu kukhombisa ngokusobala amandla obuciko ekumeleleni nasekudluliseni imizwa nendlela abantu abazizwa ngayo empilweni.

Umculo womasikandi njengengxenye yobuciko esizweni esimnyama uyalisebenzisa kakhulu ithuba lokuba phambi komphakathi nokumela abantu ngohlangothi lwesathaya ukuze kuvele

ukumeleleka kwalezo nhlaka zomphakathi ezingenawo amathuba noma amandla okuzikhulumela kanye nalezo esisuke zicindezelekile ngezindlela nangaphansi kwezimo ezahlukene.

Ngaphansi kwalesi sihlokwana kuzokwethulwa ulwazi ngamaculo ehlukene emculweni womasikandi asebenzisa isathaya ukumela nokwethula izwi lalabo abangenawo amathuba namandla okuzimela nokuzwakalisa iphimbo labo emiphakathini ngenxa yobuthaka baba nangezimo abaphila ngaphansi kwazo. Izindikimba okuzogxilwa kuzona yilezo ezithinta impilo yasesithenjini, ukuhlukunyezwa kwabantu besifazane nezingane, ukuhlukunyezwa nokunganwakwa kwabantu abadala emphakathini kanye nokucindezeleka ezinhlakeni ezahlukene emakhaya. Kuzophinde kwethulwe nendikimba ehambisana nokunqundeka kwamalungelo abantu emphakathini njengokungabi nezinsiza ezifanele, izidingongqangi kanye namathuba afanayo emphakathini

4.5. Amaculo ethula indikimba yasesithenjini

Umculo womasikandi uyingxenye enkulu yobuciko obuchaza ngezimo eziqhubeka esithenjini emakhaya. Lokhu kwenziwa yimvelaphi yabaculi abaningi ngaphansi kwendima yalolu hlobo nabazalwe emindenini yasemakhaya nengaphansi kwemishado yesithembu. Umbono kaNgelo V uchaza kabanzi ngendlela abaculi emculweni womasikandi abezwakalisa ngayo imibono ngendlela abakhule ngayo kanye nezimo eziyingxenye yempilo yasesithenjini. Lokhu kwenza abaculi bomculo womasikandi bengagcini nje ngokujabulisa abantu nokwethula izethulo okungelula ukuba zivele esidlangalaleni kodwa baphinde bebe ngubufakazi obuphathekayo mayelana nendlela izimo zempilo ezihamba ngayo emindenini ekhulele ngaphansi kwesithembu.

Eculweni likaThokozani Langa elithi *Ukwaliwa* kuvela amagama athi:

Le nhlupheko seyabhalwa emehlweni kumama

Ngenxa yesithembu.

Akabuzw' umama inkupheko

Ibonakala kuye

Akabuzw' umama inhlupheko

Ibinakal’ ebusweni

Liqhubeka lithi:

Uph’ umama wami?

(Usele ekhaya nje.)

Usaleleni?

(Ubaba akasamthandi.)

Uma sihlaziya inkulumo eyethulwa eculweni elingenhla, kuvela ulwazi mayelana nezimo abantu besifazane abagcina bebhekana nazo emakhaya ngenxa yokuba sesithenjini. Lapha singabala iphuzu lokuqala nelicacisa kabanzi ngesimo senhlalo owesifazane abhekane naso. Lapha kuvela igama lenhlupheko elichazwa nguNyembezi (1992:196) ngokuthi ukuhlala osizini ebuswezini. Uma kuthiwa inhlupheko ibhalwe emehlweni kumuntu njengoba iculo likuchaza, kukhomba ukujula kwesimo lo muntu wesifazane okuculwa ngaye abhekene naso ngendlela yokuthi kuze kungabi khona nesidingo sokuthi kubuzwe mayelana nokuxakeka nosizi lwakhe. Kunalokho isimo abhekene naso lona wesifazane sibonakala sicacela noma ngubani ohlangana naye. Kuleli culo uLanga usebenzise ikhono lakhe ukuchaza ngezimo ezidalwa ukuganela esithenjini kwabantu besifazane nokuyizinto iningi labantu elingavamisile ukuba likhulume ngalo.

Ezikhathini eziningi lokhu kuyaye kubangelwe yizinto ezahlukene abantu besifazane abasuke bengafuni ukuba zivele emphakathini. Lapha singabala ukwesabela ihlazo uma umuntu ebonakala esethatha imithwalo yakhe ebuyela emuva ekhaya. Uhlangothi lwesibili yilolo oluhambisana nemibandela neziyalo umuntu wesifazane azithola ngosuku lomshado. Phakathi kwale mibandela neziyalo sibala isiyalo mayelana nokuqinisekisa ukuthi usizi lwalowo muzi aluphumeli ngaphandle ukuze kuvikeleke isithunzi. Ngesikhathi ezabalaza lowo ongumama wekhaya eqinisekisa ukungalahleki kwesithunzi emndenini aganele kuwona nasendodeni ayiganile, ingcindezi iyakhula ngaphakathi bese kubonakala ngezimpawu ezithile emzimbeni.

Ingxenye yesibili kuleli culo iveza inkulumo mpendulwano lapho ababili bebuzana ngomama wabo bese kuvela ukuthi usele ekhaya kanye nesizathu sokusala kwakhe okungesokuthi ubaba amganile lo mame akasamthandi. Lokhu kwethula kabanzi indlela nesimo abantu besifazane ababhekana naso lapho beganele esithenjini njengoba begcina bengasathandwa kodwa kugqame abanakwabo

abasha esithenjini. Lezi zinto abantu besifazane nemindeni abakhulumi neze ngazo nokwenza ziqhubeke nokubalimaza empilweni.

Ubuciko bubamba iqhaza elikhulu ekuqinisekiseni ukuthi lezi zinhlaka empilweni zithola ithuba lokuphefumula ngendlela nezimo eziphila ngaphansi kwazo. UZondi (2008) ocwaningweni ngemilayezo equkethe emaculweni abantu besifazane endaweni yaseZwelibomvu ugcizelela indlela amaculo nobuciko obusebenza ngayo ukuqinisekisa ukuzwakaliswa kwelaka labantu besifazane ngezimo ababhekana nazo empilweni. Uphinde agcizelele nendlela abantu besifazane abasebenzisa ngayo umculo njengendlela yokudlulisa imiyalezo nemibono yabo okusuke kungelula ukuba ibekwe esidlangalaleni ngenxa yokusabela nokugwema imisindo emakhaya abaganele kuwona

Uma siphinde sibheka umculo weqembu *Izingane Zoma*, kuvamisile ukuthi kuvele indikimba ephatheleni nezinkinga zasesithenjni nendlela abantu besifazane abaphatheka ngayo. Eculweni elithi *Izingubo ziyabanda* elethulwe ngenzansi kuvela ulwazi ngendlela isimo sasesithenjini esigcina silimaza ngayo ubudlelwano phakathi kwabantu besifazane ngisho ngabe bebenokubambisana. Kuleli culo kwethula inkulumo mpundulwano phakathi kukababa wekhaya kanye nomunye wamakhosikazi ache lapho ethi:

Owesifasane: *Bebezongibiz' ekhaya kunomsebenzi*

Owesilisa: *Uzobuya nini?*

Owesifazane: *Ngeke ngilish' ilang' ukuthi ngizobuya nini.*

Owesilisa : *Phela cabang' ukuthi*

Wen' uganile layikhaya

Owesifazane: *Ay suka baba ngeke ngiqamb' amanga*

Engan' ukhon' umnakweth' uzosala naye.

Owesilisa: *Engathi ngakutshela, ngathi isingubo zakhe ziyabanda.*

Eculweni elingenhla kuvela kakhulu indlela abantu besifazane abagane esithenjini abasuke benethemba lokuthi babambisene ngayo kodwa kutholakale ukuth lowo wesilisa abasuke bemganile akabonakali ekwazisa lokho. Lokhu kuvela njengoba owesifazane ecela kubaba

wekhaya ukuya ekhaya kubo bese ephinde egcizelela ukuthi umnakwabo nguyena ozobe ebheke ubaba wekhaya njengoba yena ehlela ukuthi uzobe engekho. Inkulumo namazwi avela kulowo wesilisa kuveza ukuthi lo wesifazane ogane esithenjini akanayo indlela yokuzithathela izinqumo noma nje nokufaka phakathi ukukwazi ukuvakashela kubo noma kukhona umsebenzi sebembizile. Ukusungulwa kweculo elingenhla kugcizelela khona ukuvezwa kwendlela abantu besifazane abaganele esithenjini abagcina bezithola becindezeleka ngayo nokuyisimo esingavamisile ukuthi sibekelwe izwe yize sibucayi.

Ingxenye yesibili ikhombisa ukuthi omunye wesifazane ogane khona kulo muzi esithenjini akakutholi ukuhlonishwa okumfanele njengomuntu wesifazane. Lokhu kugqama kakhulu emazwini endoda lapho ithi 'izingubo zakhe ziyabanda'. Lokhu kuyisithuko esidicilela phansi owesifazane kuphinde kukhombise nendlela angakutholi ngayo ukunakwa njengoba egane esithenjini nomunye wesifazane. Ukusetshenziswa kwegama lezingubo kube yindlela yokuthambisa indlela yokungajabuli kowesilisa uma ezithola esendlini yowesifazane okukhulunywa ngaye. Okwenza ilumele kakhulu le nkulumo ngukuthi ithi iyisimo okwabe kufanele sibe phakathi kukababa wekhaya nalowo wesifazane eqondene naye kodwa kubonakala ngokucacile ukuthi ubaba wekhaya waphinde wadlulisa ulwazi ngesimo komunye unkosikazi. Lokhu kuyisimo esilimaza kakhulu isithunzi kowesifazane njengoba esithenjini kungagcine kuyinkulumo athukwa ngayo uma kukhona izingxabano nokungaboni ngaso linye phakathi kwamakhosikazi.

Elinye icule leqembu Izingane zoma ligqamisa ukunganeliseki kwabantu besifazane esithenjini ngenxa yokunganakwa nokungatholi izidingo ezibafanele njengamakhosikazi ikakhulukazi lezo zidingo zaselawini. Kuleli culo elithi *Wagqoza kabi* kuvela amagama athi:

Wagqoza kabi wagqoza wabheka ngasemadoden'

amadoda azothini

(nina nikhuluma ngoba ningazi ukuthi ngizwani)

Nina anazi ngayigcina nini indod' inqunu

(Ake ningiyeke kengibonis' abanye

Mhlambe bona bayamthanda)

Kuleli culo kugqama umbuzo mayelana nesenzo sowezifazane obonakala egqoza ebheka ngasemadodeni ebe eganile. Uma echaza ngalesi simo esiqhubeka kuleli culo ubaba uKhuzwayo ongomunye weqembu *Izingane zoma* uthi lihlose ukuqhakambisa umyalezo ngendlela egigiyelayo. Lo myalezo uphathelene nendlela abantu besifazane abagane esithenjini abazithola beba nesizungu ngayo elawini nokwenza kuthi lapho bebona abantu besilisa ngaphandle bese besebenzisa lelo thuba ukuveza lokho abanakho ngenhloso yokuheha nokunxenxa uzwelo. Lokhu kugqama kakhule emagame lapho owesifazane egcizelela ngesikhathi eside asuke esehlale sona engayazi indoda inqunu.

Ukuganela esithenjini kwenza abanye abantu besifazane bephinde bezithole benganakwa futhi bengagqizwa qakala njengoba sike sachaza olwazini olwethulwe ngenhla. Kuleli culo kuvela inkulumo eqhamuka kowesifazane ekhombisa ukuzinikela kwabanye abantu ngenhloso nethemba lokuthi mhlawumbe bona bangamthanda. La mazwi ethula umlayezo ngezinkathazo nesimo abantu besifazane abaganele esithenjini ababhekana naso nokwenza begcine bengaba nokuthi abayeni babo basabathatha. Izimo ezifana nalezi zithi noma zivamisile emphakathini kodwa kutholakale ukuthi labo abayizisulu baba nengcindezi nokwesaba ukukhuluma ngazo ngezizathu ezahlukene. Kungalesi sizathu umculo womasikandi usebenzisa ithuba namandla ezemisakazo nokufinyelela emazingeni ehlukene ezinhlaka zomphakathi ukuze kudluliswe isimo sokunganeliseki kwabesifazane.

Emaculweni achazwe ngenhla namanye anezindikimba ezifanayo emculweni womasikandi, kusetshenziswa kakhulu isathaya ukucacisa nokumela imibono yokungeneliseki kwalabo besifazane abaganele esithenjini. Okugqama kakhulu ngukuthi umculo womasikandi uyazigcizelela lezi zimo okubhekwana nazo ngenhloso yokudlulisa umyalezo kanye nokuqaphelisa isizwe ngezinto labo abasuke besesithenjini okusuke kungelule ukuba bezidalule sinekelwe umphakathi.

4.6. Amaculo ethula indikimba ngokuhlukunyezwa kwabantu besifazane nezingane

Isihluku esibhekiswe kubantu besifazane nezingane sibonakala sidlondlobala kakhulu ezweni laseNingizimu-Afrika. Ezindaweni eziningi labo bantu okusuke kubhekiswe kubona isihluku

basuke bengenayo indlela yokuzikhulumela noma ukuhlaba ikhwelo ngezinto ezinzima kanye nezimo ababhekene nazo. Lokhu kwenza izimo eziqhubekayo kungabi lula ukusheshe zitholakale ziphinde zinqandwe. Isathaya emculweni womasikandi ibamba iqhaza elibalulekile ekuqinisekiseni ukuvela kwalezi zinto umphakathi ongakhulumi ngazo njalo. Lokhukwenziwa ngukuthi abaculi bayakwazi ukusebenzisa lolu hlangothi lobuciko ukuphawula ngalezo zinto okusuke kungelula ukukhuluma ngazo bephinde bebe nothuba elingcono lokuthi lokho abakhuluma ngakho kusheshe kuqashelwe uma kufinyelela emphakathini.

Uma kuchazwa isihluku nezimo ezingezinhle abantu besifazane nezingane ababhekana nazo akuqondiwe kuphele esihlukwini esithinta ukubambana ngezandla okwejwayelekile kodwa kungafaka phakathi ngisho nezimo lapho benganakwa noma bebukelwa phansi ezihlakeni ezahlukene emindeni, emphakathini kanye nasezindaweni abasebenza kuzona. Eculweni leqembu *Imithente* elithi *Amashumi amahlanu* kuvela kugqama amagama athi:

Mama nawe baba sengiyahamba

(Khuluma makoti mntanami kwenzenjani)

Sengibuyel'ekhaya k'bazali bami

(Inkinga yini ek'xosha lay'khaya)

Ingane yenu iyahluleka ukungondla ngcono mina ng'buyel'ekhaya

Mama nawe baba sengiyahamba

(Khuluma makoti mntanami kwenzenjani)

Sengibuyel'ekhaya k'bazali bami

(Inkinga yini ek'xosha lay'khaya)

Ingane yenu iyahluleka ukungondla ngcono mina ng'buyel'ekhaya

Amashum'amahlanu opondo ng'awenzani

(Bekezela mntanami noma kunzima)

Kodw'ikhulu lamarandi wen'ungalenzani

(Hlala phansi mntanami ungahambi uzoshiya bani)

Ngihlalel'indlala kuze kube nini

(Kushuthi makoti lomuzi wen'uyaw'bhidliza)

Emagameni angenhla kuzwakala inkulumo phakathi kukamalokazana kanye nabazali bomyeni wakhe nalapho umalokazana ethula ukukhathazeka kwakhe ngendlela aphatheke ngayo ekhaya. Okugqama kakhulu kuleli culo yindlela abazali bomyeni ababonakala bengakuhlabi nhlali ukukhala kukamalokazane wakwabo. Kunalokho bagcizelela indlela umalokazane abulala ngayo umuzi wabo. Phakathi kwezinye zezinto akhala ngazo umalokazana yindlela abulawa ngayo yindlala ngenxa yobuncane bemali ayinikezwa ngumyeni wakhe. Lokhu kukhombisa ukuthi umyeni wakhe uyehluleka ukumnakekela njengalokhu elindelekile. Okugqama kakhulu kuleli culo yindlela abantu besifazane abancike ngayo kubayeni babo nokwenza bengakwazi ukuzimela uma abesilisa bengakwazi ukubanika izidingo ngokwezimali. Lesi simo sichazwa ngababambiqhaza abaningi njengesisazathu esiholela emiphumeleni yokuthi abantu besifazane bagcine behlukunyezwa. Lokhu kungenxa yokuthi abantu besilisa abangabalingani kubona bagcina bezibona bengaphezulu ngakho konke nokugcina ngokuthi besitheke ekuboneni izenzo zabo lapho sebesebenzisa isihluku uma bebhekana nabalingani babo.

Ezinye zezimo ezikhathaza abantu besifazane ebudlelwaneni nasemishadweni yindlela abantu besilisa ababaganile abanyamalala ngayo isikhathi eside bengabuyi emakhaya ukuze bezoqinisekisa ukujabula kwabalingani babo emshadweni. Iqembu *Imithente* liphinde lethule lolu hlangothi ngendlela abasifazane ababhekana nokuhlupheka ngayo ngaphansi kwalezi zimo ngeculo elithi *Iphuth' elikabani* lapho kwethulwa amagama athi:

Awusho baba iphuth'elikabani leli

(Kahle bo mkami)

Wahamb'ishumi leminyaka ungasabuyi ukuz'ekhaya (Kwakufanel'ubekezele ngize ngibuye)

Ngangen'emalingweni mina

(Kuyacaca wawuvele ungaziphethe kahle)…….

Kwak'fanele ngenzenjani mina

(Wangilaya bab'wabantabami wangibulala ngendlala)

Ngoba phela ngak'linda myeni wami

(Ngaze ngangen'emalingweni njena ngenxa yakho)

Ulwazi oluvela eculweni elingenhla lucacisa kabanzi ngendlela abantu besifazane abazithola bebhekana nesizungu ngayo elawini ngenxa yokuhambela isikhathi eside kwabayeni babo. Uma sicubungulisisa ulwazi olwethulwa eculweni, kuvela ukuthi umyeni wowesifazane osevela njengomuntu omubi wahamba ishumi leminya engabuyi ekhaya ekubeni eganiwe. Lesi senzo sokuhamba komyeni saholela ekutheni owesifazane agcine ezithola esezithola esehlangana nabanye abantu ukuze agweme isizungu kuyena. Okuqaphelekayo kuleli culo ngukuthi owesilisa akabonakali ekhombisa ukwamukela ukusolwa ngesenzo sakhe sokunyamalala isikhathi eside. Kunalokho ugcizelela ukuthi umkakhe kwakufanele amlinde aze abuye. Lesi senzo nendlela yokuxazulula izimo ikhombisa ukunganakekeli komyeni nokungakhathaleli isimo umkakhe okwakumele adlule phansi kwaso kuyona yonke le minyaka eyekade engekho eduze kwakhe.

Izimo ezifana nalezi ziyizimo ezikhona neziqhubekayo emakhaya. Abantu besifazane abaningi babhekana nazo kodwa bayazinyathela ngenxa yokwesabela ukuvela kwamahlazo emindeni yabo nokuvikela isithunzi sabasemzini nabayeni babo ekubeni lezi zimo zibe sibalimaza. Kungalezi zizathu umculo womasikandi usebenzisa ithuba lokuba seqhulwini ukukhuluma nokuchaza kabanzi ngalezi zinto abantu abesabayo ukukhuluma ngazo. Ukuba nesizungu kwabantu besifazane emshadweni ngenxa yokungabuyi kwabayeni babo kwenza begcina beyengeka ekutholeni abantu abazobanaka nokuholela ekuxhashweni ngezinhlamba nokubizwa ngamagama ehlukene. Kwelinye iculo leqembu *Imithente* elithi *Isidikiselo* kuvela amagama alandelayo:

Yebo baba ungangisola nje

(Aw'ng'tshele ngab'eyakabani lengane)

Nami ngiyavuma ngiyal'bon'iphutha lami

(Ok'shuthi mfazi uphingile)

Baba nguw'owadala lokho

ukube wawubuy' ekhaya njengamany' amadoda

ngab' azange sangena lesidikiselo kulel' ibhodwe

Ngixolele baba ngonile

(Bengikwethemba nina wabantabami)

Mina ngeke ng'phinde angeke baba

(Kodw'angfun' ivezandlebe kulomuzi)

Kodwa nguw'owadala lokho

ukube wawubuy' ekhaya njengamany'amadoda

ngab'azange sangena lesidikiselo kulel' ibhodwe

Mina ngeke ngiphinde angeke baba

(Kodw' angfun' ivezandlebe kulo muzi)

Kodwa nguw' owadala lokho

ukube wawubuy' ekhaya njengamany' amadoda

ngab' azange sangena lesidikiselo kulel' ibhodwe

Kubuye kuzwakale owesilisa ekhuluma amazwi athi:

Kanti usela?

Wothi ngiland' isagila sami ngikusakaz' ikhanda ngempela

Hamba nazo zonke lezidikiselo zakho wena la

Kuleli culo kuvezwa imiphumela yokungabuyi kwendoda ekhaya ibe iganiwe. Leyo miphumela ihambisana nokuthi umama wekhaya egcine ehlangana nabanye abantu besilisa ngenhloso yokuvala isikhala nesizungu abhekana naso ngokungabi khona komyeni wakhe eduze kwakhe. Isimo esifana nalesi uma singaqikelelwa ngokuzivikela kwabantu ebudlelwaneni senza kugcine kuqhamuka izingane nokuyizingane okusuke kungezona ezekhaya umama wekhaya asuke egane kulona.

Okuqaphelekayo eculweni elingenhla yilolo hlangothi lokunganakwa kwesenzo sendoda sokungabuyi ekhaya njengaseculweni elandulele. Kunalokho kubonakala owezifazane egcina sekunguyena othwala icala ngenxa yokuthi sekuvele izingane ezingezona zekhaya agane kulona. Kuphinde kuzwakale ukuqina kwenkulumo lapho umyeni ezwakala exosha umama wekhaya eze esabisa ngokulanda isagila sakhe ukuze amsakaze ikhanda. Ukumxosha kwakhe kugcizelela ukuba ahambe nezingane zakhe ezibizwa ngegama *izidikiselo*. Igama isidikiselo lizochazwa kabanzi esahlukweni sesihlanu lapho kuchazwa khona ngokugwenywa kwamagama ahlambalazawo emculweni womasikandi.

Ingxenye yesibili egqamile ngesihluku emindenini yileyo yokulimazeka kwamalungelo ezingane nokwenzeka ezinhlakeni ezahluke zomphakathi ikakhulukazi emakhaya lapho izingane zisuke zinethemba lokuthola ilungelo nothando olufanele. Njengoba sike sachaza phambilini, ukuhlukumezela akugcini nje ngokuba kube ngukubekwa isandla kodwa nokuncishwa kwezidingo ezifanele kuyindlela yokuhlukunyezwa.

Eculweni lika*Mzukulu* elithi *Awunababa* kuzwakala amagama athi:

Noma beyaye beth' abantu

Eyomndeni ayingenwa ngeke sithule konala.

Ugqoka kahl' impel' usibali uyabutheng' utshwala

Kodw' umshana wam; uyasokola

Ugqok' amacarvella, abalebul adulayo

Usibali wami

Uzalwa yisigebengu awunababa wena uzalwa yisigebengu

Iculo elingenhla lethula indlela abantu ikakhulukazi obaba babantwana ababonakala begqoka ngendlela ethandwayo emphakathini nokufaka phakathi izingubo ezibizayo kodwa bebe bengabanaki abantwana babo. u*Mzukulu* ugcizelela indlela usibali (isoka likadade wabo) wakhe abonakala egqoka kahle ngayo ephinde ethenge notshwala obudulayo kodwa ingane ayizalayo ibe ingakutholi ukunakekelwa okuyifanele.

Ukukhuluma ngezinto ezifana nalezi emiphakathini kubonakala kunganakwa kodwa kube kulimaza inhlalonhle yabantwana kuphinde kubavimbele nelungelo lokuphila ngendlela efana neyawo wonke umuntu ezweni. Kungale ndlela u*Mzukulu* esebenzise leli thuba ukuhlaba ikhwelo emphakathini ngendlela abantu abaziphatha ngayo nendlela okumele bethathwe ngayo.

Uma eqhubela emigqeni engasekugcineni uzwakala esho amazwi ewabhekisa enganeni nalapho echaza ubaba oyizalayo ngokuthi uyisigebengu. Lokhu kungenxa yokuthi umculi njengomuntu ovela esondele enganeni okukhulunywa ngayo (umshana), unethuba lokubona indlela usibali wakhe agqoka ngayo nasaphaza ngayo imali otshwaleni kodwa ingane yakhe ebe engayinaki. Lokhu njengoba kuyinto ubaba wengane okumele ayibeke eqhulwini, ukungaqashelwa kwayo ngubaba kwenza umculi amchaze njengomuntu ongafanele ukubizwa ngobaba kodwa oyisigebengu.

UKhuzani uphinde aphose itshe esivivaneni ngendlela abantwana abazithola behlukumezeka ngayo emakhaya nokuyilapho kufanele ngabe bazizwa bekhululekile kunakuyona yonke indawo. Eculweni elithi *Intandane* umculi wethula amagama athi:

Yakhal' intandane

Yona ikhala kabi ikhal'esigangeni

Yakhal' intandane

Yona ikhala kabi ikhal' esigangeni

Yona yakhal' intandane

Yona ikhala kabi ikhal' esigangeni

Njengob' ekhal' esigangeni lo mntwana lo

Yena waxhoshwa ngubaba wakhe omzalayo yona

Njengob' ekhal' esigangeni lomntwana lo

Yena waxhoshwa ngubaba wakhe omzalayo yona

Ngob' esehlala nomamncane

Esehlala nomamncane

Wayixosh' ingane engathi akayizali

Ngob' esethole uthand' olusha

Wayphika ingane yakhe wathi akayizali

Wayeseshonile umama oyizalayo wayiphika ubaba wayo wathi akayizali

Wayeseshonile umama oyzalayo wayphika ubaba wayo lengane wathi akayizali

Yaze yacoshwa indoda endala esigangeni

Yayithath'indoda endala yayoyifundisa

Yaze yacoshwa indoda endala esigangeni

Yayithath'indoda endala yayoyifundisa

Yena wacoshwa omakhelwane esigangeni

Bamthatha omakhelwane bayomfundisa

Uthena engakhula lomntwana lona

Wayeseba nemali eningi

Wajika ubababawakhe owamxhoshayo

Wayofuna usizo lwemali kuyo

Wayiphika umntwana leyomali

Wathi webaba mina ngisahlel'esigangeni

Uthena engakhula lomntwana lona

Wayeseba nemali eningi

Wajika ubababawakhe owamphikayo

Wayofuna usizo lwemali kuyo

Wayiphika umntwana leyomali

Wathi webaba mina ng'sahlel'esigangeni

Wayesehlal'ekhala ngoba engenalutho

Wayesehlal'ekhala ngoba wayengenamali

Kuleli culo kugqama indlela abazali ikakhulukazi abesilisa abalahla ngayo abantwana babo uma sebehlangene nabalingani abasha kwezothando. Iculo lethula indlela abantu abancama ukulahla izingane abazizalayo ukuze bezovela kahle kulabo balingani abasuke sebenabo. Lesi senzo ziyabalimaza kakhulu abantwana njengoba besuke bengenawo amandla okuzimela nokuyisizathu sokuqala esenza begcine bencika kubazali babo ukuthi babanakekele. Isikhathi esiningi kungumkhuba ovamisile ukuthi abazali babantwana bebakhiphe inyumbazane uma sebethole abalingani abasha nokuthi uma umntwana esekhulile esesebenza kahle bese lowo mzali ebonakala esezisondeza enganeni kodwa inhloso kungekhona ukuba yingxenye yomntana, kunalokho kube kungulandela umbele ogwansile. Lesi senzo abantwana bathi uma bephikisana naso ekukhuleni kwabo njengoba kuvela eculweni elingenhla bese kube sekuvela sengathi baphelelwe yinhlonipho noma abakhathaleli abazali babo ababaletha kulo mhlaba. Kungalesi sizathu abaculi abafana

nomculi uKhuzani basebenzisa ithuba lokuba ngabakhulumeli bezinhlangothi ezingenazwi ukuveza nokubeka esidlangalaleni indlela yokuziphatha kwabantu engeyinhle ukuze kutholakale ikhambi kuphinde kulawulwe nemikhuba engemihle eyenziwa ngabazali babantwana. Ngalesi sizathu icule elethulwe ngenhla akumele indikimba emumethwe kulona iphanjaniswe nendikimba elandelayo nephathelene nokuhlukumezeka kwabantu abadala okuvamise ukuba kwenzeke ngenxa yokuthi abanakwa ngabantwana babo lapho sebekhulile.

4.7. Amaculo ethula indikimba ngokuhlukumezeka kwabantu abadala

Ukuhlukumezeka emakhaya kuqhamuka ngezinhlangothi ezahlukene nezivamise ukuba zingaveli ngenxa yokugxila kulezo nhlangothi ezigqamile njengalezo eziphathelene nesihluku esibhekiswe kubantwana nasebantwini besifazane. Abantu abadala nabo kukhona ukuhlukumezeka abahlangana nakho empilweni njengoba esikhathini esiningi besuke bengasenawo amandla okuzigijimela nokufika ezindaweni ezahlukene. Ukuhlukumezeka kwabantu abadala emakhaya kuqhamuka ngezindlela ezahlukene futhi kuphinde kubangelwe yizimo ezahlukene ababhekana nazo empilweni. Kukhona ukuhlukumezeka lapho abazali bethola ukulimala emphefumulweni ngendlela abantwana babo abaziphatha ngayo emphakathini nokwenza isithunzi somzali sigcine silulazeka.

Umculo womasikandi udlala indima esemqoka ekuqinisekiseni ukuthi izwi lalabo bantu abadala abazithola behlukumezela liyezwakala emphakathini ukuze kulawulwe indlela yokuziphatha kuphinde kukhalinywe isizwe. Eculweni likaSandile Mbongwa ongasekho kuvela lawa mazwi alandelayo:

Kuyadabukisa kuyadabusa

Okwenzeka kimi kulomhlaba

Ngifana nongazalanga

Kodwa ngizel' izinsizwa

Kodwa ngizel' amahwanqa

Kodwa ngizel' izinsizwa

Ngilala ngingadlile

Ngigqok' amadabudabu

Kodwa ngizel' amahwanqa

Kodwa ngizel' izinsizwa

Awasekh' Amandla okuzisebenzela

Phela mina sengigugile

Mina sengigugile

Sebekhohliw' abantwa bami

Ngangisebenza kanzima

Ngisebenz' uloliwe

Ngisebenzela bona

Indikimba egqama kakhulu kuleli culo yindlela abantu abadala abangabazali abazithola beba sesimeni esinzima ngayo njengoba abantwana babo bethi uma bekhula bengabanaki. Lesi senzo siyamhlukumeza umuntu omdala njengoba uthi uma ekhulisa umntwana abe nethemba lokuthi ngelinye ilanga lowo mntwana uzokwazi ukumnakekela naye uma esemdala. Ulwazi olwethulwa eculweni ngenhla lukhombisa okwehluke kakhulu kunalokhu umzali asuke ekulindele emntwaneni wakhe. Yingakho uma liqhubeka leli culo kuvela amazwi athi:

Anginiqanganiselo bantwa bami

Kodw' izinyembezi zami

Ziyonibangel' amabhadi

Zonobangel' amashwa

Hhi iii, iii…… Hhi iii,

Awu ngiyoke ngibone bantwa bami

Yini into ezonilungela

Le ngxenye eyethulwe ngenhla yeculo iveza amagama akhombisa ngokusobala ubuhlungu umzali abuzwayo ngesenzo sabantwana bakhe njengoba eze ezwakale ekhala kuphume izinyembezi. Umzali lapha ukhipha namazwi okuthi izinyembezi zakhe ziyobabangela amabhadi abantwana bakhe njengoba bengamnakile bese egcina ngokukhala. Kuleli culo kukhalinywa kuphinde kuchazwe kabanzi ngezimo abantu abadala ikakhulukazi abazali ababhekana nazo empilweni nasekhuliseni abantwana babo. Kuqondwe futhi nokuveza isithombe mayelana nendlela abantu abadala abahlukumezeka ngayo empilweni nokuyinto enganakwa ikakhulukazi kulabo besilisa.

Ukukhulisa abantwana okunemphumela ehlukumezayo nengahambisani nalokho abazali abakulindele ebantwaneni kuphinde kugqame eculweni eliculwa *Izingane Zoma* elithi *Ngagcina ngokumfundisa*. Kuleli culo sithola amagama omzali ebalisa ethi:

Ngagcina ngokumkhulis' umntanami

Akangazi nokuthi ngiyini

Usephalamende ukhulum' esid' isilungu

Usephalamende uhol' ishumi lamatawuzendi

Abhanqwe kathathu ngenyanga

Wanele waqed' isikole wathath' umfazi

Wangishiya kanjalo

Laba abancane sengisaba nokubas' esikoleni

Wangizwis' ubuhlung' umtanami

Ngabe ngonani kuye?

Jengoba ngikhala nje,

Ngokhalel' imali yami

Engangimfundisa ngayo lo guluva.

Kuleli culo kwethulwa indlela abazali abalimala ngayo empilweni ngenxa yokukhula kwabantwana babo bese bengabe besabanaka yize abazali besusuke bekuqinisekisile ukuthi bayabafundisa ukuze bethole ikusasa eliqhakazile. Kunalokho, abantwana bavele beshade bese behamba beyodlala kude nabazali babo. Lokhu kwenza abazali besale bengenaye umuntu ongabalekelela nokugcina kuholela esinqumeni nasembonweni wokuthi ukufundisa umntwana akuyona into enhle, kanti lowo mcabango uyabalimaza abantwana abeza ngemuva.

Izimo ezifana nalezi zimo ezethulwa kuleli culo elingenhla kugqugquzela kakhulu ukusilela emuva nokubukela phansi ukunikezwa kwelungelo lokufunda ebantwaneni njengoba kuqhakambisa kakhulu uhlangothi lokuthi ukufundisa abantwana ikhakhulukazi abangabafana, kungukuzibangela ukuhlupheka nosizi ngoba ngeke baba wusizo ekuqedeni kwabo ukufunda. Esahlukweni sesithupha kuzodingidwa kabanzi ngolwazi mayelana nendlela ukwethulwa kwamaculo okunomthelela ngayo okulawuleni indlela abantu abacabanga ngayo kanye nenqubo yokwenzi kwezinto. Kukulesi sahluko lapho kuzophinde kucutshungulwe kabanzi indlela iculo elifana naleli elingenhla elibukeka likhuthaza ngayo imiqondosimo yabantu.

Isathaya emculweni womasikandi ayigcini nje ngokumela indlela abantu abadala abasuke bezizwa ngayo ngendlela abaphatheke ngayo kodwa kuphinde kuvele nohlangothi lokuqashelwa kwezimo okuqhamuka ngasebantwaneni babo kanye namanye amalunga omphakathi. Engomeni kaMgqumeni ethi *Ngowami lomama* umculi evela ekhuluma nowesifazane ayenobudlelwano naye nowashiya wahamba nabanye. Ngokuhamba kwesikhathi lo wesifazane uvezwa esefuna ukubuyela empilweni yomculi. Kube sekugqama kakhulu indlela umculi azinikele ngayo ekutheni umama wakhe omzalayo angabi yisisulu sokudelelwa. Lapha kuleli culo kuvela amagama athi:

Usubuyel' ukuzohluph' umama wami

Usubiyel' ukuzothuk' umama wami

Ngoqhishe ngifile uthando ebenginalo

Ngakunika wena ……

Ngowami lo mama, owami

Ongam' ungamdeleli wangikhulisa kanzima…

Indikimba equkethwe emagameni eculweni elingenhla icacisa ngokusobala mayelana nendlela umculi akuqinisekisa ngayo ukuvikeleka kukamama wakhe ekuthukweni ngumuntu ongaba ngumalokazane wakhe. Kuphinde kuqhakanjiswe iqhaza lokubonga nokubunga igalelo likamama ekukhuleni komculi aze afike ezingeni asekulo nakubalula njengento esemqoka okumele ukuthi igqame uma evikela unina nganoma ngaziphi ezenzo ezimbi ezingabe zibhekiswa kuyena. Kuleli culo kuthi noma kugqama ukuvikeleka komzali evikelwa yindodana yakho kodwa kuphinde kuvele nohlangothi oluyisexwayiso ngendlela abazali ababa yizisulu ngayo emizini yabo nokusuke kubangelwa ukufika komalokazane ezimpilweni zabantwana babo.

Indikimba yokumela labo ababonakala bengenazwi emphakathini iphinde igqame nasezinhlakeni zokuphathwa kweze. UHadebe (2000:8) ocwaningweni ngamaculo kaPhuzekhemisi lapho uchaza lolu hlangothi uma ethi:

> *Although Phuzekhemisi has not been constitutionally elected through the ballot box to represent his community in parliament, he has become the voice orthe voiceless through his music. He expresses the people's views, feelings, attitudes and wishes that they are themselves not in a position to do because of their disempowennent through poverty, ignorance of governing structures. isolation from the seat of power and government, and. perhaps most significantly, a lack of access to the governing mode of communication - literacy.*

Lokhu kuhunyushwa ngokuthi*:*

> Yize uPhuzekhemisi engakhethwanga ngokomthethosisekelo ngebhokisi lokuvota ukuthi amele umphakathi wangakubo ephalamende, usephenduke izwi elingenazwi ngomculo wakhe. Uzwakalisa imibono yabantu, imizwa, izimo zengqondo kanye nezifiso zabo bona abangekho esimweni sokuzenza ngenxa yokuntula amandla

ngenxa yobumpofu, ukungazi ngezinhlaka ezibusayo. ukuhlukaniswa nesihlalo samandla nohulumeni, kanye. mhlawumbe kakhulu, ukuntuleka kokufinyelela kundlela ebusayo yokuxhumana - ukufunda nokubhala.

Lokhu ngamafuphu kuchaza kabanzi indlela ukuphawula kwabaculi okukwazi ukumela abalandeli nabantu emphakathi, kungagcini nje ngokumelela lezo zinhlaka ezisondelene nabo njengemindeni yabo nempilo eqhubeka emakhaya.

4.8. Ingxenye yesathaya eyethula ukungcweka phakathi kwamaqembu namaciko omasikandi

Kule ngxenye yesathaya emculweni kuzokwethulwa indikimba ephathelene nohlangothi lapho amaciko esuke esebenzisa umculo wawo ukujikijelana ngamazwi kanye nokungcweka. Kuzobe sekubhekwa kabanzi nemiphumela ebonakala igqama ngezizathu zalolu hlangothi lokucikoza.

4.8.1. Isathaya nendikimba yokungcweka kubaculi eminyakeni eyedlule

Uma echaza ukungcweka emculweni womasikandi ubaba uGumede ongomunye wababambiqhaza okuxoxiswane nabo kulolu cwaningo, ukuchaza njengomkhuba osunesikhathi ukhona lapha endimeni yomculo wendabuko ebantwini abangamaZulu. Emculweni womasikandi nakhona lolu hlangothi lokucikoza selunesikhathi lukhona phakathi kwamaciko. Uma sibheka abaculi bomculo womasikandi abaqala ukugqamisa kakhulu lolu hlangothi lokungweka singabala u*Thwalufu Namankenjane* nongumculi wokuqala ukusebenzisa igama lokuzichaza njengenkosi emculweni womasikandi. Lokhu wayekwenza ngokuthi azibize ngenkosi yomasikandi. Ezingomeni zakhe uThwalufu uzwakala ezibongela bese kuvela amagama okuthi *omasikandi ubafaka ehlathini*. Lokhu kwabe kuyinkulumo ecashisiwe neyabe iqonde indlela ayethula ngayo Amandla akhe lapha emculweni nokungamandla abanye abaculi emculweni womasikandi abangeke bafinyelela kuwo. Ngalesi sizathu babegcina bedunguza ehlathini ingekho indlela yokuphuma nokukhululeka kulona ukuze bezofinyelela ezingeni lakho ngokomculo. Inkulumo efana nalena uma yethulwa emculweni isuke iphosa inselele kwabanye abaculi ngaphandle kokuthi umculi aze akuphimisele lokho akuqondile.

UGumede uphinde agcizelele ingxabano phakathi kuka*Thwalufu* ne*Hhashi elimhlophe* njengenye yezimpawu ezagqamisa kakhulu uhlangothi lokuvela kokungcofana endimeni yomculo womasikandi.

Uma ezibongela uThwalufu ezingomeni zakhe kuvela amagama athi:

Thunsuthunsu kamkhaba mkhul' okhalweni,

Awuz' okuntombi zababhem' akuzali kuyaqhulula

okungodadewethu ukube zinkomo ngabe akumasi ziphihli...

Uma echaza le nkulumo uGumede uthi kwabe kuyindlela yokujikijela amazwi anohlevana kuka*Thwalufu* ebhekise ku*Hhashi elimhlophe* nalapho ayemeya ngokusebenzisa ukuzala komkakhe bese ekwenza kuba yihaba sengathi kwenzeka ngokwedlulele. Okuphawulekayo kule nkulumo namagama ka*Thwalufu* ngukuthi angamagama ayesuke elalelwe ngabantu nabahlaziya yonke into eshiwoyo ngokuphelele. Abanye bengayilandela njengenkulumo ewukungcweka phakathi kwamaciko. Ngakolunye uhlangothi ingaphinde icutshungulwe njengenkulumo eyethula amagama ayiziswana nekhomba ukudicilela phansi isithunzi kumuntu othile. Ulwazi oluvele ezingxoxweni nabanye ababambiqhaza luveza ukuthi amagama amaningi alumelayo asetshenziswa ngabaculi bomculo womasikandi angabonakala ekhula eze efike ezingeni lapho nasemakhaya engagcina esetshenziswa njenhloso yokubukela phansi noma ukwehlisa isithunzi nokuyinhloso umsunguli wawo ayekade ebheke kuyona yize kwabe kubhekiswe kumuntu oyedwa.

Eminyakeni ye-1990 kwabonakala kuvela amaqembu abesifazane emculweni womasikandi nayenhloso yawo kwabe kungukuveza iqhaza labeifazane endimeni yomculo womasikandi. Ubaba uKhuzwayo ongomunye wabasunguli beqembu *Izingane Zoma* uchaza ukufika kwabo endimeni yomculo womasikandi njengendlela eyabe ihlose ukuzolungisa isimo abaculi balolu hlobo lomculo ababe bebheka ngayo umculo. Le nkulumo iyodwa iveza uhlangothi lokuncintisana endimeni yomculo. Ukufika komculo wezingane zomama emculweni nebala kwethula indima eyahlukile neyabe ingenalo uhlangothi olwabe lubangisana nayo ngenxa yokwehluka kakhulu kwendlela ababe becula ngayo. Ukufika kwabanye abaculi noma iqembu elabe selilandela indlela yokucula efanayo naleyo yeqembu *Izingane zoma*, kwenza ukuthi kubonakale sekuba nezingoma ezinenhlese

yokukujikijelana ngamazwi emculweni womasikandi ocula ngendlela yezingane zomama. Phakathi kwezingama esingagxila kuzo nencazelo yazo singabala ingoma yezingane zoma eyayithi *impukane*. Kule ngoma kuvela amagama athi:

Impukan' ezongithinta

(Ngizothi ngangingaboni

Angisafun' ukukhuluma manje.)

Impukan'ezongilandela

(Ngizothi ngangingaboni

Angisafun' ukukhuluma manje.)

Kulawa mazwi angenhla kuvela igama lesinambuzana impukane. Okokuqala okuqaphelekayo ngalesi sinambuzane ngukuthi siyisinambuzane esingathandeki. Uma echaza leli gama uNyembezi (1992:308) uthi yisilokazane esivame emakhaya esithwala amagciwane. Ngale ncazelo kaNyembezi ngesilokazana okuculwa ngaso, kwenza umuntu abe nokwenyanya ukuba impilo yakhe ichazwa isondelane nalolu hlobo lwesilokazanyana ngenxa yokuthwala amagciwane. Okunye okuqaphelekayo ngalesi silokazana ukuthi siphinde sivame ukutholakala endaweni egcolile nokwenza singathandeki kubantu. Ukusetshenziswa kwegama lempukane eculweni kuthumela umlayezo osobala oveza ukuthi lokho okuqondiswe kukhona kumele kungathandwa ngenxa yezimpawu zakho. *Izingane Zoma* zaphinde zasebenzisa uhlangothi lokuchaza umuntu wokuqala enkulumeni u '*Ng*i-". Lokhu kwenzelwa ukucacisela abalalele ukuthi inkinga okukhulunywa ngayo iyinkinga ebhekene neqembu uqobo. Ngale ndlela kwenza kube lula ukuthatha uhlangothi kubalandeli njengoba iqembu ligcina lingummeleli ngendlela elethula ngayo imibono yalo.

Um echaza ngomqondo ojulile oqukethwe emlayezweni kuleli culo ubaba uKhuzwayo uthi kwabe kuyindlela yokubhekisa nokuthumela isexwayiso kulabo ababebonakala bezama ukuphazamisana nempumelelo yabo ngokucula umculo ofana nowabo. Lokhu kwakwenziwa ukuxwayisa kanye nokweneka izimpawu zeqembu elalibonakala libangisana nezingane zomama njengeqembu

elinezimpawu ezingathandeki liphinde libe sengozini yokulimama njengoba iqembu lezingane zomama linezinto ezibalulekile elizibhekile ngale kokugxila ekugxekeni amaqembu asafufusa.

Iqembu lezingane zoma liphinde libe nengoma ethi *Ibonakala Ngakho Lokho* neyethula la magama alandelayo kuyona.

Abaculi phambili.

Impi mayilw' ezohlulwa ibonakala ngani?

Ibinakala ngokuya len' iye lena.

Nans' impi ihilana yodwa

Ibonakala ngakho lokho

Kuphinde kuvele ihubo nesigiyo njengengxenye yeculo lapho bethi:

Ake nitshele la bantu ngeke basithinte thina sabahlula

Ngabe bazam' ukwenzani?

Asithintwa thina

Ngabe bazam'ukwenza mabethinta thina

Asithintwa thina

Asithintwa thina siyIzingane Zomama

Ngabe bazam' ukwenzani?

Abakhuzananga ngani?

Ngabe bazam'ukwenza mabethinta thina

Asithintwa thina

Isigiyo sona bese sithi:

Okhuluma phambili: *Siyobashaya, siyobashaya kokhal' onina!*

Abavumayo bethi *:* *Unin' owazalayo siyamkhalela*

Uma echaza le nkulumo ubaba uKhuzwayo weqembu *Izingane Zoma* uthi liyindlela yokuchaza nokukloloda kulabo abancintisana nabo endimeni yomculo womasikandi. Uchaza ibanga *Izingane Zoma* esezilihambile emculweni nokwenza amaqembu amanye amancane acula umculo osondele emculweni abawuculayo angasondeli nakancane njengoba ebhekene neqembu elikhulu.

Okugqamayo kuleli culo yilolo hlangothi lokuthi iqembu *Izingane Zoma* seliwahlulile amanye amaqembu emahlandleni ehlukene aphambilini. Yingakho esebonakala elahleka nangokwezindikimba azethulayo emculweni awuculayo. Lesi simo sokwenza kwamaqembu amancane alwa nezingane zoma kuchazwa njengokuphelelwa ngamasu nokutatazela okwenza obukayo ayibone impi iphithizela ngenxa yokwesaba.

Uma sicubungula isigiyo kanye nehubo elihambisana naleli culo, kuyavela ukuthi liqondiswe kakhulu kubantu abayizitha zalolo hlangothi olusuke luhuba. Iqembu ligqamisa ingxenye enkulu yobukhulu balo lapho yethula uhlangothi lokungathintwa endimeni yomculo. Kuphinde kuvele izinga nesihluku seqembu lapho bethula inkulumo yokuthi bazoshaya abamelene nabo kukhale onina. Lokhu kungachazwa ngezinhlangothi ezimbili. Uhlangothi lokuqala yilolo oluchaza ububanzi bengozi iqembu elingayibeka kulabo ababhekene nabo. Uhlangothi lwesibili lwethula ingxenye yokufa njengoba ukuqhamuka kwesikhalo konini kungaba ngenxa yokukhalela umuntu osefile.

Izigiyo namahubo afana nalawa angamahubo avamise ukusetshenziswa esindaweni ezibucayi kakhulu kunobuciko bokujabulisa abantu. Ngale ndlela amagama ethulwa kulolu hlobo lwamaculu anendlela yokusheshe avuse uhlevane aphinde abhebhezele ingxabano phakathi kwabantu.

Ubaba uKhuzwayo uchaza ngokujula komlayezo oqukethwe kuleli culo njengoba liphinde lithakaselwe kakhulu yilowo owayenguMongameli wezwe uMnumzane uZuma. Kuvela ulwazi lokuthi uMsholozi uyaye athumele njalo uma kukhona iqembu *Izingane Zoma* ukuthi zimculele leli

culo. Ngokuchaza kukababa uKhuzwayo, ukuthakaselwa kwaleli culo ngubaba uZuma yingoba esuke elinganisa isimo naye eyeke abhekane naso ezimpini zakhe zezepolotiki lapho wonke umuntu wayesuke efuna ukumqumba phansi. Ukuthanda leli culo kokaMsholozi kuchazwa njengesu lokuthumela umlayezo ezitheni zakhe ngokuthi uyakubona ukuthi babhekene naye futhi sebezokwehluleka njengoba bebonakala basebenzisa zonke izinhlaka ezikhona okufaka phakathi ipolitiki, izinkantolo nezinhlangano ezizimele zomphakathi. Izihlokwana ngamaculo anendikimba yepolotiki zizokwethula ulwazi oluthe xaxa mayelana nolwazi oluke lathintwa emishweni engenhla.

Njengoba kuke kwavela olwazini olwethulwe ngaphambilini, umculo womasikandi uncike kakhulu ukungcwekeni nasekusebenziseni amagama athize akhombisa ukuchukuluza, ukukloloda kanye nokubukelana phansi nokwenza lolu hlobo lobuciko lube nohlobo lwabalandeli olunezinhloso ezahlukene uma luqhathaniswa nezinye izinhlobo zobuciko. Ezihlokwaneni ezilandelayo sizokwethulwa ulwazi olucwaningiwe mayelana namaciko ehlukene asebenzisa ukugcweka njengengxenye enkulu ekuthengiseni umculo wawo. Kuzobe sekuhlaziywa kabanzi esahlukweni sesithupha ngomphumela wokungcweka kwamaciko ekuphilisaneni kwabantu nemiphakathi eyahlukene.

Njengoba kugqama olwazini olwethulwe ngenhla mayelana neqembu *Izingane Zoma*, ngokusobala kuneqembu noma amaqembu athile ehlukene leli qembu elisuke libhekise kuwona umlayezo ngokusebenzisa izinhlaka ezahlukene zesathaya. Iqembu eligqame kakhulu kumaqembu acula ngendlela efanayo nezingane zomama yilelo qembu elibizwa ngokuthi *Imithente*. Kunonakala kungumkhuba ojwayelekile ukuthi kuthi uma kukhona amaculo asuke eculwa *Izingane Zoma* bese kubonakale neqembu *Imithente* nalo liqhamuka ngokuphendula ngamaculo athile ngenhloso yokuziphendulela ezindukwini ezisuke ziqhamuka ohlangothini olungenhla. Eculweni ebelichazwa ngenhla *Imithente* yabonakala iziphendule ngoculo elisihloko sithi *Simqonda Ngqo*. Kuleli culo kwethulwa amagama athi:

Ihubo lokungenisa

Webafana bemthente, niyayibona lempi?

Ilele phansi, ilalel'a abafan abemthente

We bafana senzenjani?

Asiyiphusheni lempi

Siyishonise le.

Oo siyenze njani?

Asiyiphusheni lempi

Siyishonise le.

Okuqaphelekayo kuleli hubo eliyisingeniso seculo ukuthi lenanela liphinde lihambisane nemibono eyethulwa iqembu eliyizimbangi elichazwe ngenhla. Lo mbono uveza ukuthi amaqembu amabili asempini futhi abhekene ngeziqu zamehlo ngalesi sikhathi. Womabili amaqembu asungule isingathekiso sempi ekuchazeni nasekugqamiseni ukungaboni ngaso linye phakathi kwawo. Uhlangothi olwethulwe phambilini lugcizelela umbono wokuthi iqembu elibhekene nabo liyaphithizela ngoba lizohlulwa. Ohlangothini olwethulwa *Imithente* ihubo ligqamisa iphuzu ngendlela iqembu elibhekene nalo elibukeka lilungele ukubhekana nalo kanye nesinyatheo *Imithente* eqoka ukusithatha okungukududula lempi ibhekiswe emuva. Inkulumo evela amagameni ethulwa ngamaqembu womabili ikhombisa ukuthi ayazi ukuthi ayizimbangi emculweni futhi akulungele ukubhekana empini ngomculo ukuze kugqame iqembu elikhonyayo phakathi kwawo womabili.

Uma seliqhubeka iculo leqembu Imithente kuvela amagama athi:

Thina mthent; asimzum' umuntu

Asimzum' umuntu,

Shi awu, awu

Simqonda ngqo.

Kule ngxenye yeculi iqembu ligcizelela amandla alo uma libhekene namanye amaqembu ayizimbangi zalo. Ukugcizelela ukungazumi umuntu uma kubhekweni kukhombisa isibindi nokuzethemba kweqembu endimeni yomculo nalapho lichaza ukulwa kwalo njengendlela engagigiyeli kodwa eveza ulwazi luqonde ngqo kulowo olusuke lubhekise kuyena.

Ulwazi olutholakale ocwaningweni luchaza amagama avela eculweni leqembu *Imithente* njengendlela eyabe iqonde ekugxekeni isenzo seqembu *Izingane Zoma* njengoba labe lisebenzisa amasu ahlukene ukubhekana namaqembe ayebonakala eliphazamisa endimeni yomculo. Lo mbono ufakazelwa ngubaba uKhuzwayo weqembu *Izingane Zoma* uma lapho egcizelela ukuthi phakathi kwezinto ebabe bezenza ukuze bavimbe amaqembu ayesuke emelane nabo endleleni yempumelelo emculweni womasikandi, babesungula amaqembu amancane ngaphansi kweqembu labo elaziwayo. Lokhu lwakwenza ukuthi iqembu elibonakala linenhloso yokuncinstisana nabo liqale livinjwe yilawo maqembu abo amancane nokwabe kusebenza njengesu lokubona ukuthi amandla alo lelo qembu ababhekene nalo angakanani ukuze lithi lifika eqenjini elikhulu libe selithenekile amandla engasafana nesivinini asuke eqale ngaso. Elinye lamaqembu elabe liyingxenye yesu lokunqinda amandla ezimbangi kwakuyiqembu elalaziwa ngokuthi *Olayizazi*. Uma uqaphela igama laleli qembu ngohlangothi lokujula encazelweni yegama, likhomba ukusebenzisa uhlangothi lwesathaya nalo uqobo njengoba lingumphumela wegama eliyisenze esithi *-laya* nesichazwa ngoNyembezi (1992:270) ukwenzela phansi umuntu. Kuphinde kuzetsheniswe isu lokubhinqa engxenyeni yezibili yegama nokuyibizo elithi *izazi*. Lapha kubhinqwa ngokuhlanekezela abantu abayizimbangi zeqembu bese bebekwa njengabantu abaziyo kepha inhloso kungukuvezwa kobuthaka babo bokungazi ukuthi babhekene nobani futhi kunobungozi kangakanani lokhu abasuke bezithela kukhona. Phakathi kwamanye amaculo eqembu eliyinkonyane lezingane zoma (*Olayizazi*) ayeyindlela yokuhlasela izimbangi zeqembu kwabe kuyiculo elithi *Owakwenza* nelethula amagama athi:

Owakwenza kimi

Mangabe kwenzeka kuw' engab' uyothanda yini na?

Sengiyakwenza nami kuwe

(Um' uqal' ukukugawula, woqal' ubhek' umoy' ukuth' uyangaphi wendoda

Nasok' isihlahla obusigawula sesiwela ngakuwe)

Iqembu *Olayizazi* lethula uhlangothi oluveza ukuziphindiselela ngesenzo esenziwa yizimbangi endimeni yomculo. Ngaphezu kwalokho, kuphinde kuvezwe ubuthaka bezimbani lapho abalandela eculweni begcizelela indlela imbangi engazange yaqaphela ubungozi bokumelana neqembu Izingane zoma. Ukwenza umzekeliso ngokugawula isihlahla uma kugawulwa bese siwela phezu kwalowo ogawulayo kugqamisa kakhulu indlela izimbangi ezingazange ziqikelele ukwenza ucwaningo ngokuphelele ngeqembu. Lokhu kwaholela ekutheni uma selibheka phansi bese liwela phezu kwabalabo ababekade bezama ukulicekela nokulibuyisela emuva. Ubaba uKhuzwayo weqembu Izingane zoma uchaza ukugawulwa kweqembu labo njengesu labathize elabe linhloso yalo ngukucekela phansi imizamo negalelo leqembu *Izingane Zoma*. Lokhu kwenziwa ngokuthathwa kwabantu iqembu elabe licula ngabo laphinde lancishwa namathuba okwaziswa ngendlela elifanele ezinhlelweni ezahlukene zemisakazo nasemibuthanweni yomphakathi. Lokhu kuchaza ngokusobala indlela nebanga ukubhekana ngeziqu zamehlo emaqenjini nakubaculi bomculo womasikandi okuhamba kuze kufinyelele kulo njengoba kuze kuthinte nokuthathelana izinto eziyizikhali abasebenza ngazo emculweni ngenhloso yokucekelana phansi nokwakha imbangi ezoma namandla kunalabo abasuke sebaziwa endimeni.

Isu lokusetshenziswa kwamanye amaqembu ukuze kunqindeke amandla ezimbangi elenziwa yiqembu *Izingane Zoma* liyimbangela enkulu eyaholela ekuqhamukeni kohlangothi lweqembu *Imithente* lokuthi *Izingane Zoma* ziyazuma. Ngalokho iqembu Imithente labe selibona intuba yokugqamusa amandla alo ngokwethula iculo elithi *Simqonda Ngqo*.

Ukuthathelana abaculi kanye nabantu abayingxenye yeqembu kuphinde kubonakala kuyinto eyejwayelekile emculweni womasikandi. Lokhu kuchazwa njengendlela esetshenziswa ngamaciko ukuthola izingxenye zobuthaka bamaqembu nalawo maciko abasuke bencintisana nawo emculweni. Eculweni likaKhuzani Mpungose elithi *Isiqomuqomu* kuvela uhlangothi lapho uKhuzani esuke ezibongela bese ethula amagama athi:

…awugcinanga lapho, uhambe wahogel izindaba’

Wathol’ukuthi khon’igidangoma nam’ esengixabene nalo

Akuphelanga mizuzu mingakhi salibona seligida kuwena.

Wena yini nje uhamba njalo njalo ulalel’ izindaba zamany’ amaqembu?

Ukuth’ uban’ oxabene nomunye, yiliphi igidangom’ elixabene nomculi

Ulithathe kube ngelakho. Yini inkinga yakho?

Amazwi ashiwo nguKhuzani eculweni ngenhla akhombisa ngokusobala indlela amaciko aqikelela ngayo ukwenza ucwaningo ngezimbangi asuke ebhekene nazo emculweni beze eqikelela ukuqinisa ebuthakeni bazo lezo mbangi. Kuphinde kugqame nohlangothi oluphawulwe ngubaba uKhuzwayo ngenhla mayelana nendlela abaciko nezimbangi emculweni abaqaphela ukuthatha labo bantu abayingxenye yezimbangi zabo ngenhloso yokuphakula amandla ezimbangi. Eculweni likaKhuzani, kuthi noma kugqama ukuthi omunye wamagidangoma ache wayesexabene nawo kodwa ukubonakala kwakhe esegida eqenjini lembangi yakhe akhuluma ngayo (uMthandeni Manqele) kuyamkhathaza umculi ngenxa yokwesabela ukuthi lelo gidangoma liyokwabelana nembangi yakhi amasu athile nezindlela azisebenzisayo eqenjini lakhe.

Ukungcweka emculweni womasikandi kusetshenziswa isathaya kuphinde kuvele engxabanweni nasekujikijelaneni ngamagama phakathi kukaBhekumuzi Luthuli, u*Mayogathi* kanye noThokozani Langa. uhlangothi lokuphazamisana phakathi kwalawa maciko amathathu kusukela eminyakeni eminingi eyedlule nalapho uBhekumuzi Luthuli ongasekho emhlabeni owayedume ngegama lika*mfoka Molo* wayedlala umculo womasikandi ngendlela yakhe eyabe ihlukile ingafani nabanye abaculi abanjengo Phuzekemisi noMfazomnyama. Ukuthakaselwa komculo kaBhekumuzi Luthuli kwabe sekunanelwa u*Mayogathi* nowavela ecula ngendlela efana ncamashi naleyo kaLuthuli. Lokhu kwaholela ekutheni abantu begcine bedideka uma belalele umculo ka*Mayogathi* bese becabanga ukuthi lo mculo ngokaBhekumuzi. Ukudideka kwabantu kwenza ukuthi kube nokuncintisana okukhulu phakathi kwalawa maciko. Kwabe sekudingeka ukuthi lelo nalelo ciko lisungule indlela entsha yokuzuza izinhliziyo zabalandeli. Ezindleleni ezasunguleka kufaka phakathi leyo esingayichaza ngokungcweka phakathi kwamaciko abhekene. Lokhu kungcweka amaciko ayekwenza ngokusungula izingoma ezinezimpawu zesathaya emculweni wawo. Lokhu kuchaza ukuthi kwakumele lelo nalelo ciko liqhamuke nendlela engaba nokuhlaba elinye iciko libe lizivikela lona liphinde likhuthaze ukuthengiswa komculo walo kanye nokukhula kwegama.

Ukuze uBhekumuzi Luthuli aziphendulele aphinde aqinisekise ukukhula kokusekelwa kwakhe wabe esiqhamuka neculo elithi *Phaphiyosi* nelabe linamagama athi:

Awuhlale phansi phaphiyosi uyaphapha

Awuhlale phansi wemaqinas' uyaqina

Ucabang' ukuth;' ukuzenza mina kuyokusiza ngani?

Ababizi wena babiza mina

Kuleli culo uBhekumuzi wabe eqondise embangini yakhe u*Mayogathi* lapho ayemkhuza ngokusebenzisa indlela yakhe yokucula ukuze azuze udumo. Lokhu kwakwenza abantu nabalandeli begcine bephambanisa njengoba babecabanga ukuthi amaculo aculwa ngu*Mayogathi* aculwe nguyena uBhekumuzi. Ngenxa yokuthi lesi senzo sasiholela ekulahlakeni kodumo nesinkwa kuBhekumuzi kwabe sekuholela eculweni elingenhla laphoayegcizelela ukuthi akubizwa uMayogathi kodwa kubizwa uLuthuli.

Kuyindlela ebonakala igqamile kakhulu kubaculi emculweni womasikandi ukuthi abantu belandele elinye iciko noma iqembu bebe becabanga ukuthi balandela lowo abamaziyo. Uhlangothi oluchazwa ngomunye wababambiqhaza abayingxenye yamaqembu aziwa kakhulu emculweni womasikandi ikhombisa ukuthi lesi senzo sinomthelela ongemuhle njengoba siholela ekulahlekeni kwesinkwa kanye nasekuphelelweni wudumo kulabo abasuke sebaziwa endimeni.

Empini eyayiqhubeka yokucula ngendlela efanayo phakathi kuka*Mayogathi* noBhekumuzi Luthuli, yebe isingenelelwa nguThokozani Langa phakathi kweminyeka ye- 2007 kuye kowe 2010. Eculweni elithi *Phuma kimi* uThokozani Langa uzwakala ethula amagama lapho ebhekise kuBhekumuzi Luthuli. Amagama asetshenziswa nguLanga ayinhlanganisela yezingxenye ezahluke zesathaya. Ukubala nje ezahlukene singabheka la amagama alandelayo:

We mzukulu kaPeter Tosh

Awuphume kimi

We Mntaka Bob Marley

Awungixege wena bo.

Wena kudal' uthatha amashanzi

Wawufun' ukufana noLeonel Riche

Umculi wasemelika.

Engxenyeni yamagama ethulwa ngenhla kugqama kakhulu indlela iciko elisebenzisa ngayo uteku ukudonsa amehlo nodlebe kubalandeli kanye nokugadla kulowo elibhekene nayo. Uma uLanga ebiza uLuthuli ngomzukulu kaPeter tosh kanye nomntwana kaBob Marley, wabe esebenzisa indlela uBhekumuzi abe eyiyona njengoba wabe enze izinwele zakhe zakhuliswa zabe sezifana nezamarasta. Ngale sizathu uLanga wabe esehlekisa ngaleso senzo esichaza njengesimnikeza ubuhlobo nabaculi bomculo we*Reggae* abebekade bedumile okungoPeter Tosh kanye noBob Marley.

Kuphinde kuvele amagama lapho kuchazwa uLuthuli njengomuntu okunesikhathi eside ezama ukuba ngusomathuba njengo wayephinde efune ukufana noLionel Ritche okungumculi wezingoma eziphilile zothatho waseMelika. Lokhu kulandela indlela uBhekumuzi ayevame ukuthi egunde ngayo neyayifana nendlela umculi waseMelika ayegunda uLeonel Ritche ayegunda ngayo. Lena kusayindlela yokutekula uLanga ayeyisebenzisa lapho ebhekane nembangi yakhe. Uteku olwethulwa kuleli culo inhloso yalo ingukuhlasela kodwa uma lufika ezindlebeni zabalaleli, baba nokuyijabulela into esuke yethulwa bephinde belangazelele ukuzwa elinye iciko ukuthi ngane lizophendula kanjani.

Ukuziphendulela kule nkulumo namazwi aphoswa kuye, uBhekumuzi Luthuli wakhipha i-albhamu yakhe ethi *Imali yabelungu* lapho ayecula amaculo ehlukene phakathi kwawo okukhona iculo elisihloko sithi *Ibhadi lami* nalapho kuzwakala khona amagama athi:

Habe! Habe! Habe! Habe!

Nayi imihlola, ibhadi lami noma yini le engehlelayo

Nathula nje umfana engithela ngesiqatha.

Nathula nje umfan' egibela phez' kwami,

Phel' ugibela phezu kwami lo mfana.

Ake nimkhuzeni ngiyomshaya kukhal' uflende bakhe.

Mtshelen' ngiyomshaya kukhal' oflende bakhe.

Ibhadi lami nma yini le engehlelayo

Angigulanga mfana ngazalw' ebuusik' ungibona nginje

Ziyophela zink' izindaba mhla sifik' emphelandaba

Ngiyokuhlukanisel' inhloko nesixhanti.

(unguthusa ngobubi, ukuth' umubi kangaka, ungithusa ngobubi)

Ububi bakho lobu wabuphiw' eazulwini, hhay' ukuzothusa mina.

Ulwazi olwethulwa eculweni elingenhla lukhombisa kabanzi indlela uLuthuli akuqonda ngayo okushiwo uLanga uma ecula ebhekise kuye. Kuphinde kugcizelele nephuzu lokubhekana ngengoma endimeni yomculo womasikandi nokube sekudingeka ukuthi lelo nalelo ciko libe nendlela elizozivikela ngayo kulokhu okusuke sekushiwo ngomunye umculi kulo.

Eculweni elingenhla uLuthuli ulwa esbenzisa izinhlangothi ezimbili. Uhlangothi lokuqala yilolo olukhombisa ukunciphisa isiqu sikaLanga ngokuthi ambize ngomfana. Kubantu abaningi esizweni samaZulu, ukubizwa ngomfana kuzwakala kuyindlela elumelayo nesuke ikhombisa ukwedelela iphinde ingabaze amandla alowo muntu okusuke kubhekiswe kuye. Ngalesi sizathu ukuqhamuka nalolu hlangothi kukaLuthuli kwabe kuyisu lokuphehla intukuthelo kanye nokwenekela isizwe ngobuthaka ngokwesiqu kwembangi yakhe enguThokozani Langa. ULuthuli uphinde ezwakala echaza 'umfana' onguLanga ngesenzo sakhe sokumthela ngesiqatha. Lokhu kuyindlela yokweyamanisa imbangi nobudedengu ekuphatheni uphuzo oludakayo noluvame ukuphuzwa ngabantu abangamakhehla emakhaya ngenxa yamanani alolu phuzo aphansi. Lokhu kuyisu nendlela yokuhlasela embangini ngokunamathisela izimpawu uLuthuli njengomsunguli azi kahle ukuthi ngeke zihlale kahle kulowo abhekene naye kanti futhi zingaphinde zidale ukuthi abantu abalandela leli clo bambuke uLanga ngenye indlela nezobe imyamanisa nomuntu ophuza isiqatha. Inkulumo efana nalena inesisindo kakhulu uma ifinyelela kulowo ebhekiswe kuye njengoba iqukethe nezimpawu zokugcona nokubukela phansi kuyona.

Uhlangothi lwesibili lokuziphendulela oluvela eculweni ngenhla yilolo lapho uLuthili egcizelela ubukhulu namandla akhe ngenhloso yokuxwayisa imbangi yakhe. Lapha uchaza ngendlela

azoshaya ngayo uLanga kuze kukhale abantu abangabakani bakhe. Lena yindlela yokugqamisa amandla nobuqhawe endimeni yomculo nalapho iciko lisuke liqinisekisa nokuthumela umlayezo kulabo abazama ukumelana nalo emculweni.

Amagama afana nalawa enkulumeni athi noma inhloso yawo kungukuzikhulumela ngaphandle kwezihloso zokuphehla udlame, kodwa uma efika ezindlebeni zomuntu abhekiswe kuye kanye nabalandeli bakhe, bese kulindeleka ukuzwa isinyathelo lowo muntu azosithatha njengendlela yokuzivikela. Kusuke futhi kulindeleke nokuthi lowo okusuke kubhekiswe kuyena inkulumo aqhamuke nento ezothi uma ibekwa phambi kwabantu ibonakale imbeka evelele futhi engakaphuphi engomeni. Ngamafuphi, ukujikijeana ngamazwi emculweni, ukuphendulana ngengoma, ukulingisa nokusikaza ukuxabana kuyindlela ewudayisa kakhulu umculo womasikandi kodwa kuphinde kube nenhlese yokudala ukungaboni ngaso linye kanye noqhekeko emphakathi njengoba amaciko esuke eculela abantu futhi emele nemibono nezifiso zomphakathi.

Ukungenisa kwabantu abasebancane emculweni womasikandi kwenza lakhula kakhulu isasasa nokulandelwa kwalolu hlobo lomculo. Phakathi kweminyaka yezi- 2002 kuya kweyezi-2010 abaculi abafana noMtshengiseni Gcwensa kanye noMgqumeni baba ngabanye babaculi abazakhela udumo kule ndima. Lokhu kwaholela ekuncintisaneni okukhulu nasekuqhamukeni namasu ehlukene okuqinisekisa ukudayiseka komculo wabo kanye nokukhonya emculweni womasikandi. Ukuncintisana kwabo nokuqaphelana kwabo amakhono nobuthaka kwenza kwakhula nezinga lokungcweka ngokusebenzisa izingoma abaziqophayo.

Ukungcweka kwabaculi kaphinde kwabonakala kukapakela nakubalandeli nalapho babesuke benanela imibono nolwazi abalwethulelwa ngamaqhawe abawathandayo. Phakathi kwamanye amaculo ethula izigameko zokungcweka phakathi kukaMtshengiseni noMgqumeni, singabala amaculo lapho la maciko eyecula angenisa ngendlela efanayo emaculweni awo. Lokhu kwakwenza abantu abalandela lo mculo begcine bedideka ukuthi ngabe yiliphi iciko elisuke licula kuphinde kuthi labo abanolwazwi lokwehlukanisa amazwi abaculi bebe nentshisekelo yokuthola ukuthi ngale lelo nalelo ciko liphetheni.

Eculweni likaMgqumeni elithi *Thath' induku,* kungeniswa ngala magama

Agudl' indlu, ayabalek' amagwala

Agudl' indlu, ayesesab' amagwala

La magama afana ncamashi nalawo ethula iculo likaMtshengiseni neqembu *Amageza amahle* eculweni elithi *Agudl' indlu.*

Eculweni likaMgqumeni ngaphakathi ucula amagama athi:

Ngithi Mgqumeni, we Mgqumeni

Awuthath' induk' ushay' izinja

Izinjan' ezincane, awuthath' induk' ushay' izinja.

Kula magama uMgqumeni ubiza imbangi yakhe uMtshengiseni neqembu ahambisana nalo ngezinjana ezincane. Le nkulumo imumethe ukwedelela, ukuthuka nokubukela phansi lapho abanye abantu bebizwa ngegama lezinja ezincane. Omunje wababambiqhaza ocwaningweni uchaza ngendlela uMgqumeni agigiyela ngayo komunye wabaculi eqenjini *Amageza amahle* owaziwa ngegama lika*Njencane* nokwenza ukuphindaphinda kwakhe igama elithi *inja* kuleli culo kugcine kubopha lonke iqembu ngenkulumo eyodwa. Lokhu kuthi noma kuyindlela yokukhuluma nomuntu ngegama lakhe kodwa kuphinde sebenze njengesu lokucashisa indlela umculi ethuka ngayo abaculi eqenjini aphikisana nalo.

Ukuziphendulela kuleli culo uMtshengiseni Gcwensa neqembu *Amageza amahle* bacula iculo elingenisa ngendlela efanayo nalapho kuzwakala amagama athi:

Ngithi musukungigada mfwethu,

Mina ngiyayicula le ngoma.

Ngithi musukungibheka kabi,

Mina ngiyazenza lezinto zami.

Ngisho ngob' uzoxakeka mfweth' ekugcineni

Bes' utshel' abant' amanga.

Uqhuba ngokuzibongelela lapho ekhuluma amazwi ewabhekise embangini yakhe ethi:

Baqinisile laba abathi umuntu othanda ukukhuluma akazi lutho.

*Ngibone nge**Bhova** lam' engilifuyile, alikhonkothi we ma! Liqol' okuzovela*

Kodwa mawuth' alilum' umuntu livele limnxanxathe nje

Amagama aetshenziswa nguMtshengiseni emigqeni engenhla akhombisa ukuhlasela imbangi yakhe uMgqumeni. Ugcizelela ubuthaka bembangi yakhe lapho ezichaza njengomuntu okhuluma kakhulu kodwa ebe izenzo zakhe zingabonakali. Ube esesebenzisa igama elithi 'iBhova' nokuyigama eliyisidlaliso noma lobunsizwa likaMgqumeni. Okugqamayo ngukuthi uthi uma elichaza leli bhova akhuluma ngalo yena aliveze njengelikhonkotha kodwa kuthi uma kufanele lenze umsebenzi wokuluma umuntu bese limnxanxatha. Lokhu kuyindlela yokuveza ukungabi namandla nobuthaka bembangi yakhe njengoba eyethula njengesilwane esifanelwe ukuba yingozi nesinezimpawu zobungozi kodwa esingakwazi ukwenza umsebenzi waso esibekelwe wona ngendlela.

UMtshengiseni uqhuba ngokuthi:

Hawu! Senize nahlangana?

Kunini kwasa nifunana nishelana

Ngiyezwa bafana bamikuthiwa niyasihleba

Kodw' emakhoneni nasematshwaleni

Nithini? Nithi kukhon' imfene nani?

Ayi, ningasithuki phela madoda.

Akobe njal' ukuhlangan kwenu anihlangene ngamagama ethu.

Kula magama angenhla umculi wethula ulwazi ngombimbi lwabaculi ababili okunguMgqumeni kanye noBhekumuzi Luthuli. Kulolu mbimbi uchaza ngendlela laba baculi abavela behleba yena nalabo abahambisana naye. Uphinde abe esegqamisa amagama abaculi abahlangene abavame ukubabiza ngawo bese ewachaza njengokubathuka. Lokhu kuyisu lokunxenxa abantu nomphakathi ekucabangeni nasekugxileni endleleni imbangi yakhe emthuka ngayo nokuyinto engamukelekile emphakathini. Isenzo nesu lokubeka uhlangothi olufana nalolu emphakathini kwenza abantu bewuxwaye umsebenzi wembangi bephinde bevulisise izindlebe ngenhloso yokuqaphelisisa ulimi olusetshenziswa emaculweni embangi okubhekiswe kuyona.

Izithelo zalelisu zibonakala ziwasebenzela amaciko njengoba zinendlela yokusungula imiqondosimo ebantwini mayelana nendlela yokuziphatha kwamaciko neholela ekwehleni kwezinga lokuthengwa komculo walabo abasuke benekelwa umphakathi ngobuthaka babo. Ulwazi olunomthamo mayelana nokwakheka kwemiqondosimo ebantwini nengxenye yako ebangelwa yimibono nolwazi olwethulwa ngamaciko amaculweni awo kuzodingidwa kabanzi ngalo esahlukweni sesithupha salolu cwaningo.

4.8.2. Ingxenye yesathaya eyethula ukungcweka kwabaculi esikhathini esikuso

Njengoba esihlokwaneni esingenhla kwethulwe imibono mayelana nesathaya nendlela amaciko emculweni womasikandi ayisebenzisa ngayo ekungwekeni, kugqame kakhulu iphuzu elihambisana nokuthi iningi labaculi lilandela le nqubo njengesu lokuba seqhulwini nokuvama ezindlebeni zabantu. Kuphinde wahlaluka nokuthi ngokusebenzisa isathaya, amaciko alindeleke ukuthi ehlezi eqhamuka namasu amasha okuzivikela lapho izimbambangi noma labo ababhekane nabo endimeni behlasela. Kule minyaka kubonakala kugqame kakhulu umculi uKhuzani Mpungose kanye noMthandeni Manqele odume kakhulu ngegama le*Gcokama Elisha.* Lab abaculi bagqame kakhulu njengoba bengabaculi abahamba phambili ngabalandeli nokuthandwa bephinde bencintisane kakhulu endimeni yomculo womasikandi. Umnyombo wokuqoka ngokuncintisana kwabo noma ungacaci ngokuphelele imvelaphi yawo kodwa babonakala kuyibona abaseqhulwini kulesi sikhathi nokwenza begcina basebenzisa ukujikijelana ngamagama ukuze baqinisekisa ukukhonya endimeni. Ukubonakala kwabalandeli balaba baculi bencintisana kuphinde kukhulise nesasasa lokulangazelela lokho umculi ngamunye asuke ezoqhamuka nakho uma esekhipha i-albhamu yakhe. Kunamaculo ehlukene lapho laba abaculi bejikijelana ngamagama nokuqinisekisa umngcele okhona phakathi kwabo.

Uma sibheka iculo likaMthandeli elithi *Ushuni wenkani (isiphomoliya),* uzwakala ephosa amagama ebhekise embangini yakhe enguKhuzani nokuyilapho esebenzisa izici ezahlukene ukugqamisa nokwethula ubuthaka bembangi yakhe. Kuleli culo uManqele uzwakala enza isingathekiso ngoKhuzani lapho embiza ngemfene. Uqhuba ngokulinganisa indlela uKhuzani agunde ngayo ngokuthi iyisiphomoliya. Lokhu kugqamisa ngokusobala mayelana nendlela uManqele abonakala eqinisekisa ukuneka nokuchaza indlela imbangi yakhe enguKhuzani eyiyona. Ukuhlasela okufana nalokhu kwenza abalandeli beciko elihlaselwayo belindele ukuthola uhlangothi lwalelo ciko nokuzwa indlela elizoziphendulela ngayo emagameni abhekiswe kulo.

Ekuziphenduleni njengoba kulindelekile, uKhuzani naye emaculweni akhe ehlukene usebenzisa kakhulu izici azibona kuMthandeni ukuze agqamise ubuthaka. Phakathi kwezici uKhuzani azisebenzisayo singabala indlela uMthandeni acula ngayo, izici zomzimba wakhe kanye nesakhiwo somzimba wakhe. Njengaba isathaya iqukethe izingxenyana ezithile ezikhonze ngaphansi kwayo, abaculi basebenzisa lezi zingxenye ukuze bethule bephinde behambise ulwazi nemibono yabo emculweni wabo. Ezihlokwaneni ezilandelayo sizogxila ezindikimbeni ezahlukene ezisetshenziswa yila maciko amabili ukudlulisa umyalezo nokuqhudelana.

4.8.2.1. Indikimba yoteku phakathi kwabaculi bomculo womasikandi

Emculweni womasikandi uteku luhambisana kakhulu nokugconana lapho amaciko esuke esebenzisa izici ukugcizelela ubuthaka balawo maciko asuke eyizimbangi zawo. Ucwaningo luhlonze amaculo amaningi lapho uKhuzani noMthandeni basebenzisa khona uteku njengengxenye yomculo wabo lapho bebhekene khona.

Eculweni lapho uKhuzani ebhekise kuMthandeni usebenzisa indlela imbangi yakhe ecula ngayo nayichaza ngokuthi ingukucula ngazathi ucinene. Lokhu kubangelwa yindlela uMthandeni aculela phansi ngayo nokuchazwa nguKhuzani njengento engadingeki emculweni njengoba abathandi bomculo bengamfuni umuntu ocula kube ngazathi akafuni.

Eculweni likaKhuzani elithi *Mema ontanga*, uKhuzani usebenzisa uteku lapho elingisa amazwi amanye amaciko avezwa eyizibangi kubo. Phakathi kwalawa maciko sibala u-Ali Mgube, uJaiva Zimnike kanye noMthandeni Manqele oyimbangi yakhe enkulu. Uma kulandelwa amazwi kaKhuzani ngasekupheleni kwaleli culo uvela elingisa ukuthandaza ngenhloso yokukhulekela amaciko abangisana naye nokuyilapho ethi:

Ake nisho la magama evakwami,

> *Nkulunkulu, sisize, nathi sidume, njengeNdlamlenze. Nathi sithandwe. njengoKhuba.*
>
> *Thanini nkosi yamakhosi (Nkosi yamakhosi)*
>
> *Nakho-ke, senizoduma-ke manje*

Lelisu likaKhuzani ligqamisa ubuthaka bezimbangi zakhe obubangelwa wukufuna ukufana naye kanye nomona. Uhlangothi alusebenzisayo uKhuzani lokubeka lolu hlangothi lwamaciko ngokusebenzisa indlela ehlekisayo yenza abalandeli bekulangazelele ukulandela umculo wakhe bephinde bekwazi ukubona ubuthaka bezimbangi zakhe njengalokhu ezichaza eculweni.

UKhuzani uphinde asebenzise kakhulu izimpawu njengengxenye yomculo wakhe ukudlulisa umyalezo ngohlangothi loteku. Uma sibheka izithombe ezifakwe kuma-albhamu ehlukene kaKhuzani. Kuvame ukuthi kube khona izimpawu ezahlukene nezisuke zethula uteku ngendlela echukuluzayo nehlekisayo. I-albhamu yakhe yonyaka wezi-2016 esihloko sithi *Inyoni yomthakathi*, kuvela phakathi kwezinye izinto isikhova, ibhodlela nethini likatshwala kanye nezindodo ezibekwe phambi kwakhe uqobo uKhuzani. Isihloko sale albhamu kanye nesithombe sesikhova kuhambelana kakhulu nendlela uKhuzani ahlezi eyisebenzisa uma echukuluza imbangi yakhe enguMthandeni embiza ngesikhova ngenxa yamehlo akhe amakhulu nashone phakathi.

Indlela uManqele ayeziphatha ngayo emphakathini naphambi kwabantu yayibonisa ukuthi ungumuntu ozithandela kakhulu uphuzo oludakayo. Ngaleyo ndlela uKhuzani ubusebenzisile lobu buthaka bukaManqele ukwenza ihlaya ezimawini esisesithombeni njengoba efake ibhodlela nethini likabhiya eduze kwesikhova sakhe. Isu elisetshenziswe nguKhuzani lingachazwa njengokusebenzisa indlela egigiyelalo ukwethula uteku nokwenza kube nesasasa lokucubungula, ukulandela nokuhlaziya umlayezo ongabe umumethwe ezingomeni zakhe.

Enye i-albhamu kaKhuzani esebenzise izimpawu zesithombe ezikhombisa imbangi yakhe yileyo esihloko sithi ‘Isipoki esingafi’. Esithombe sale albhamu kuvela isithombe samathambo omuntu nokumelele isipoki. Lesi sithombe samathambo sibonakala sithwele isigqoko esinombala onokubomvu nokumhlophe okungumbala wembangi yakhe enkuu umthandeni. Eculweni okwethiwe ngalo isihloko se-albhamu uthi uma engenisa iculo ezwakale ethi:

Ngafika leMdletsheni eMdletsheni beqob' inyama

Ngadla mina, ngadl' akwaba ndaba zalutho.

Kuzokhumbuleka ukuthi eMdletsheni yindawo lapho kudabuka khona *Igcokama Elisha* nokuyimbangi yakhe uKhuzani. Lesi senzo sokusebenzisa izithombe nezimpawu zembangi yakhe kane nokungenisa eculweni ngendawo yeseMdletsheni sikhombisa ukuchukuluza uManqele ngokusebenzisa izimpawu zoteku emculweni wakhe.

UKhuzani uyalusebenzisa futhi kakhulu uteku eculweni lakhe elithi *Sengingangawe* lapho elwa nabantu abehlukene abamelana naye empumelelweni yakhe endimeni yomculo womasikandi. Kuleli culo uzwakala edelela amaciko acula noManqele lapho ethi:

Awu ziphosen' embawuleni bafana bami

Ayikh' int' enizoyenza. Nizokenzanjani makuthiwa cula? Culani.

Okunye ngathi imbongolo

Okunye ngath' ikati,

Okunye ngath' umdlwane,

Okunye ngath' umnxumo

Okunye ngath' ixoxo

Indlela uKhuzani afanisa ngayo indlela abantu akhuluma ngabo abacula ngayo ikhombisa ukubukela phansi iphinde ihlekise ngendlela yokucula kwabo njengoba ebaqhathanisa nemisindo yezilwazi engahambisani neze nomculo. Lokhu kuchaza indlela engeyinhle umculi akholelwa ngkuthi iimbangi zakhe zicula ngayo nokwenza umculo wazo ungafanelekil ukufinyelela ezindlebeni zomphakathi.

Indlela uKhuzani ahlasela ngayo kuManqele yenza aphakamise amasokisi naye ukuze ezoba sebalazweni ngezinga lomculo aphinde azakhele udumo ebantwini nakubathandi bomcuo womasikandi. Kungalesi sizathu naye ebonakala eziphendulela emaculweni akhe esebenzisa uteku njengoba uKhuzani esuke enza. Indlela uManqele asebenzisa ngayo uteku emculweni wakhe iyafana naleyo esetshenziswa kakhulu nguKhuzani lapho egxila kakhulu ebuthakeni bembangi yakhe nesekuphawuleni ngezici ezahlukene. Ngaphandle kokusebenzisa isizici zezimbangi zakhe

nobuthakabazo, uManqele uphinde asebenzise nonhlangothi lokusungula amagama athile nabe esewanikeza izimbangi zakhe.

Phakathi kwamagama awasebenzisayo uma eqondise kuKhuzani singabala amagama afana negama elithi ‘idixa’ kanye nalelo elithi ‘uMgodi’. Igama ledixa ulisebenzisa lapho echaza uKhuzani njengomuntu ongazithandi nongazinakekeli uma eqhathaniswa naye. Lena yindlela nje yokusungula uteku ngembangi yakhe. Uphinde akhale ngokungazithandi kukaKhuzane kwenye yamaculo akhe lapho ezwakala echaza ukuba khona kwakhe endlini njengento ebangela ukuvimbelana emakhaleni kwabantu abasuke bekhona kuleyo ndlu. Leli lisu liphinde lithakaselwe kakhulu ngabalandeli njengoba bethi uma belalela umculo bese behlonza lezo zinto ezihlekisayo kuwona nokwenza ukukhumbuleka kwawo kube lula ngenxa yamahlaya asuke equkethwe.

Igcokama Elisha eculweni elithi i*Dog style* liphinde lisebenzise kakhulu uteku emagamaeni eliwasebenzisayo kungakhathaleki ukuthi azwakala elumela kangakanani wona. Uma siqaphela isihloko seculo sisodwa, siphakamisa izinhloze njengoba sichaza indlela yokuphinga kwezinja nokuyinto okungeke kwalindelwa ukuthi umuntu angayisebenzisa ukuthengisa umculo wakhe ikakhulukazi njengoba usuke ulindelwe ukuba ulalelwe yizinkumbi zabantu. Ukusetshenziswa ngohlangothi loteku ukwethula leli gama eculweni kwenza ukuthokozelwa kwalo kwehluke kuphinde kucashise ingqikithi yencazelo yegama ngendlela enehlaya negcina ithokozelwa ngabantu.

Enkulumeni eyingxenye yaleli culo uManqele uphinde esebenzise amagama aphambene nalokho okulindelwe ebucikweni bokukhuluma lapho ethi:

..uyisilima impela mfana wakaMpungose,

ulesi esathuny’ ugwayi asangabuya nalutho.

Amagama ethulwe ngenhla akhombisa ukwenza ihlaya ngobuthaka bembangi nobuveza ubilima obungaphezu kwalobo obulindelekile kumuntu. Ukugcizelela mayelana nalowo muntu abhekise kuyena lawa mazwi uManqele ugagula isibongo sikaKhuzani nokwenza abalandeli nabalaleli bomculo besheshe bekwazi ukubona lowo muntu okubhekiswe kuye inkulumo ngaphandle kokuba beze bebheke ezinye zezimpawu ezethulwa eculweni.

Ukusetshenziswa koteku kuyinto ebonakala ivamile nalapho amaciko amaningi esuke ehlose kakhulu ukuhlasela izimbangi zawo. Kuye kuthi ngokuqaphela nokugwema ukusebenzisa amagama anothuthuva bese kubonakala uteku luba yingxenye enkulu yomculo. *Igcokama Elisha* ngokubona ukuthi abaculi abaningi ikakhulukazi imbangi yalo enkulu uKhuzani basebenzisa ubuthaka balo bokuthanda utshwala ukuhlasela kulona, libe selithatha isenzo sokuphuza utshwala lenza ngalo uteku. Emagameni ethulwa eculweni elithi i*Dog Style* lizwakala lithi:

Ngicel ungifakele bhiya wami lapho uyezwa

Ngifakele ubhiya wami ihunters

Isu elisetshenziswe yiciko emagameni angenhla lelekelela kakhulu ekuvikeleni iciko ekuhlaselweni nasekugwemeni ukugxekwa ngobuthaka balo bokuthanda utshwala. Kunalokho kugcine sekubekeka sengathi ukuphuza utshwala kweciko yindlela nje eyihlaya nokungafanele kugxilwe kuyona uma kuhlaselwa izenzo zalo. Lokho kwenza abasebenzisa lobu buthaka beciko begcine bethula imibono engekho qatha ngokwanele ukuze koneleke phansi iciko.

Amanye amaciko anokuhlaselanana kakhulu endimeni yomculo womasikandi nguMzukulu kaNyathela kanye noMzukulu. Laba ngabaculi abehlukene okuthi uma ungazange waqaphelisisa ukufundisisa igama lomculi osuke uhlose ukumthola ugcine uthenga omunye ngenxa yokucishe kufane kwamagama abo lokhu kuyisizathu qobo esenza kube khona ukushayisana ngesifuba nokujikijelana ngamazwi okugqamile phakathi kwalaba baculi ababili. Ukuze kusheshe kuzwele ukujikijelana kwabo ngamagama, bayaye bebheke izici nezingxenye abangazisebenzisa ukwethula ubuthaka njengokubhekana kwabo. Eculweni lokaMzukulu kaNyathela elithi *Igama lami nginguMzukulu* wethula amagama athi:

Ngabe kuyisitayela na ukuthi omuny' umculi azibize ngegama lomuny' umcul' odumile

…azikho lo dumo waluthola ngegama lomuny' umculi. Cula la, cula la.

Uma esezibongela eculweni uzwakala edelela uMzukulu lapho emchaza ngendlela agqoke ngayo uma ethi.

Nangu eqhamuka namabhulukwe amakhulu

Isimo sokukhuluma esethulwa ngenhla sinikeza isithombe ngembangi ngendlela ehlekisayo neyenza lokho okushiwoyo ngomuntu bhekiswe kuye imnamathele njalo uma evela phambi kwabalandeli

Eculweni lapho uMajotha elithi Ubende lwami uzwakala egqamisa ubuqhawe bakhe ebhekise enduneni nalapho esuke efuna ukubungazwa ngeqhaza lakhe. Uthi uma ezibongela bese echaza ngendle umculi *Igcokama Elisha* elazama ngakho konke ukuzifanisa naye kodwa lehluleka. Uzwakala asebenzisa amagama alandelayo lapho elingisa ukucula kwegcokama Elisha.

Akugcinanga futhi lapho,

Ziphinde zahlangan phezulu neny' indoda

Yabasathe ithi malavisto, malavisto

Ngathi sengifikile bafana bami

Ngasho ngathi ngizombamba

Lawa magama ethulwa nguMajotha ngenhla agcizelela isu lokusebenzisa uteku lapho umculi esuke esebenzisa amazwi okugigiyela ngenhloso yokuhlekisa ngalowo elisuke libhekise kuyena. Kulawa mazwi kubhekiswe kumculi *Igcokama Elisha* njengoba kuyilona elineculo elinamagama athi 'malavisto' njengenxenye yawo. Lokhu kwenza lowo olalele afikelwe wumuzwa wokuhleka uma elalele iciko lethula ubuqhawe balo uma liziqhathanisa nezimbangi zalo. Ukwenza ihlaya ngamagama esetshenziswa emaculweni abanye abaculi kwenza ukuthakaselwa kwalawo maculo okucashunwe kuwo amagama kungabe busaba nesisindo njengaphambilini kungakahlekiswa ngawo.

4.8.2.2. Indikimba yokuvezwa kwamandla nempumelelo emculweni

Abaculi bomculo womasikandi bayathanda ukugcizelela nokuvela bengabantu abakhulu noma asebehambe ibanga elithe xaxa kunabanye endimeni yomculo. Lokhu bakwenza ngokusebenzisa ihaba kanye nasekwethuleni amava nezigameko abadlule kuzona zibe yingxenye enkulu yomculo wabo. Kuzokhumbuleka ukuthi sike sethula ihaba nokukhuliswa kwezigameko njengengxenye yesathaya esahlukweni sesibili. Ngale ndlela abaculi uma basebenzisa futhi behamba ngomgudu wehaba, basuke begqamisa ukusebenza nokusetshenziswa kwesathaya emculweni womasikandi.

Umculi uMgqumeni ongomunye babaculi ababengaconsi phansi ekuqaleni kweminyaka yezi-2000 wethula amaculo ehlukene ema-albhamini akhe lapho egcizelela futhi eqinisekisa ukukhonya kwakhe endimeni yomculo womasikandi. Eculweni elithi *Khuz' amaviyo* kuvela amagama athi:

Dikadika khuz' amaviyo

Engani zonk' izigodi zifuna thina zigaqeleni?

Engani zonk' izigodi zifuna thina zigudleni?

Zonk' izigod' ezifuna thina

Zifun' inkunzi eluvav' ehlabayo, zigaqeleni?

Zonk' izigod' ezifuna thina

Zithibel' inkunzi eluvav' ehlabayo, zigaqeleni?

Uqhuba ngokuzibongela ngezihasho zakhe ezifaka phakathi amagama athi:

Ibhova likadikadika umtekhathele

ebuya okhuleni, ithambo lembongolo

endala enedlebe elilodwa ungathuka uze uhleke.

Isihlahla somsenge *esamila 1982 namanje*

sisekhona bathi abadala ***sehlula imbuzi***

umlabalaba odetshwe

abasekhaya konina nomtanonina

wedlula Gqumelasha kuleyondawo

zehla izihlathi

Phushumuntu kubabaza ibandla lithi mphushe

aziwele akusumuntu lowo yisichuse leso

Emagameni ethulwa eculweni likaMgqumeni kugqama kakhulu amandla nobukhulu bakhe umculi lapho ezethula phambi kwabandu. Ingxenye evela eculweni ichaza indlela zonke izigodi ezifuna yena iphinde iyalele ukuba kukhalinywe amaviyo. Le ndlela yokukhuluma ichaza kabanzi ngobukhulu azibeka kubona umculi njengoba ekholelwa ukuthi abantu abamfunayo bangamaviyo futhi akusona isigodi esisodwa asibalayo, kodwa zonke izigodi zifunda yena.

Kuphinde kuvele amagama ehlukene nokuyiwona achaza amandla umculi ahlose ukuwanekela abalaleli emlayezweni wakhe. Igama lokuqala yilelo lenkunzi nokuyigama elimele inkomo yesilisa enamadla nokuyinkomo ngokuvamisile eba yiyina esuke ikhonya esibayeni lapho kusuke kukhona zonke izinkomo. Ukusetshenziswa kwaleli gama kuchaza ukuthi umculi uzibona aphinde ezethule engomkhulu phakathi kwabanye abaculi andimeni yomculo womasikandi.

Kuphinde kuvele ingxenye yesibili lapho ethula izimpawu zenkunzi azichaza eyiyona umculi. Uphawu lokuqala yilolo lokuba wuvava. Uma bechaza uvava uNyembezi noNxumalo (1966:64) bathi yigama elichaza ukumisa kwenkomo nalapho kusuke kuqondiswe enkomeni enezimpondo ezicijile ezibheke phezulu. Ukumisa kwezimpondo zale nkomo nokucija kwazo kwenza ibe yingozi kakhulu uma ibhekana nezinye izinkomo njengoba kuyinikeza ithuba lokuba nesandla ngaphezu kwezinye izinkomo uma sizuke zilwa ngoba ukuphonsa kwayo lapo ibheka phansi kufinyelela kalula ezindaweni ezibucayi kulezo esuke ilwa nazo. Ukwethulwa kwalolu phawu

njengesingathekiso esichaza ubukhulu bomculi kugcizelela ukuziveza komculi njengomuntu omkhulu nonamandla okuphumelela lapho ebhekene namanye amaciko.

Uphawu lwesibili oluyingxenye yezimpawu zenkunzi okukhulunywa ngalo yilolo oluchaza inkuzi okukhulunywa ngayo njengenkunzi ehlabayo. Ngamafuphi lokhu kwenza inkunzi okungathekiswa ngayo iphinde ivele njengenobungozi ngale kwezimpawu zayo zomzimba. Lokhu kuqonde ukwethula uhlangothi lobungozi nobuchule bomculi ekwethuleni amagalelo nezimvo zakhe uma ebeka phakathi kwabanye abaculi endimeni efanayo.

Ubufakazi ngobukhulu nokungahluleki komculi kuphinde kugqame ezibongweni zakhe nalapho sigcizelela ngamagama agqanyisiwe. Kulawa magama sibala igama lesihlahla umsenge nokuyisihlahla eside nokungelula ukuthi izilwane ezifana nezimbuzi zifinyelele emacembeni aso. Lokhu kuyindlela yokugqamisa amandla nebanga umculi aselihambile endimeni nokuyibanga amanye abaciko angeze afinyelela kulona.

4.8.3. Indikimba egqamisa ukuzivikela nokunxenxa uzwelo

Uma kwethuwa incazelo yesathaya esahlukweni sesibili uLe Boeuf (2007) wethule uhlangothi lapho lobu buciko bukwazi ukusetshenziswa ngalo ekuvikeleni lowo osuke elwethulwa ukuze engahlaseleki. Lolu hlangothi lwesathaya lugqame kakhulu emculweni womasikandi njengoba amaciko ebonakala elugcizelela ngenhloso yokuvela kahle emphakathi ngezinto asuke ezenza ebhekise kwamanye amaciko. Iculo lesingane zoma elithi *Inzondo* kuzwaka iqembu lethula amagama okunuka umakhelwane ngokuthakatha. Lesi senzo siyinto engemukelekile emphakathi njengoba kungekho umuntu osuke enelungelo lokunuka omunye ngokuthakatha. Ukuze kuvikeleke inkulume yeqembu *Izingane zoma* zingenisa ngohlangothi olwenza olalele leli culo abe nokuzwelana nabaculi lapho bethi:

Abantu bayazama bayabulawa

(Le ndaw' esiyakhele ayinayo int' enhle)

Ngihlupheka nje ngithakathwa umakhelwane.

Lelisu lokungenisa nokwethula ingqikithi yeculo linxenxa lowo osuke elalele ukuba azwelane neqembu eliculayo. Ukuchaza ngabanu ababulawayo bezama kuqinisa ukuzweleka kulabo abalalele nokwenza ukuthi noma sekuvela igama lokunuka umakhelwane kodwa kube sekunephuzu elivikela leyo nkulumo eqinile eyethulwa yiqembu.

Eculweni likaThokozani Langa elithi *Sengibekezele* kuzwakala esho lawa mazwi lapho ezibongelela.

Ngishaya ngazo zonke ezami manje

Ngikhathele wuwe manje

Lawa mazwi agcizelela ubokhona bokungaboni ngaso linye kanye nokuhlukumezeka komculi nokuyikhona okwenze waze lalanda amanye amaciko ukuze azokwazi ukugadla kulowo omqalile. Lena yingxenye yokukhuluma lapho uLang ayeveza khona ukukhathazeka kwakhe ngemuva kokubhidlika kobudlelwano bakhe noMtshengiseni Gcwensa. Ukuhlukana kwabo kwenza bagcine bebheka ngeziqu zamehlo futhi kube khona nokujikijelana ngamazwi emaculweni abo. Lokhu kwenza uLanga egcine elanda abanye abaculi ukuze ezoba nesisindo uma esebhekana nembangi yakhe. Ukugqanyiswa kokukhathala ngesenzo sembangi yakhe kugcizelela iphuzu lokuthi wabe esesukelwe isikhathi kodwa akangasho lutho nokuyisu lokunxenxa uzwelo kubalandeli bomculo womasikandi.

Amaciko amabili abhekene ngengoma kulezi nsuku uKhuzani kanye noMthandeni nabo bayakusebenzisa ukuzivikela emculweni wabo ukuze amaphuzu abawethulayo engeze aba nechashazi uma esebhekiswa ngakubona. Emaculweni abo amabili athathwa njengamaculo okutalabha bangenisa ngalezi zindlela ngokwehlukana kwabo.

UKhuzani ungenisa iculo lakhe ngamagama athi:

Baqamb' amang' abathi

Mina ngaduma ngodlame

(Baqamb' amang' abathi

Mina ngaduma ngodlame)

Ngoba….

(ngafika bebaningi ngangena phakathi kwabo bonke laba

Kwakungenamunt' engingcweka naye. Ngangenga phakathi

Kwezinsizwa zonk' ezazidumile kuleso sikhathi.

Angizelang' ukuzoqhath' abantu mina

Baqamb' amang' abathi mina ngaduma ngodlame)

Ulwazi olwethulwa eculweni ngenhla luyindlela yokuzivikela nokwethula uhlangothi lomculi ngendlela abantu abasuke bemchaza ngayo ngokuba yingxenye yalabo abajikijelana ngamazwi emculweni womasikandi.

Ukuzivikela kule nkulumo nolwazi olwethulwa nguKhuzani, uMthandeni yena uvela esho la mazwi andelayo eculweni elithi *Zadumelana*.

Mina angilubizang' udlame ngaluthola khona la

(Angilubizang' udlame ngaluthola khona na)

Mina angilubizang' udlame ngaluthola khona la

(Angilubizang' udlame ngaluthola khona na)

Int' engayifica kule ngoma, ngayithola

Ngakufund' ukukhuluma ngingakwaz' ukukhuluma

Angilubizang' udlame ngaluthola khona la.

Nakuleli culo uMthandeli usebenzisa isu lokungenisa iculo ngokuqala ngokuzivikela uhlangothi lwakhe mayelana nokungabi yisisusa sodlame emculweni. Kunalokho ugcizelela ukuthi udlame yinto eyayivele okhona emculweni. Uqhuba ngokugcizelela ukuthi wagcina efunda ukukhuluma ekubeni engakwazi ukukhuluma. Lokhu kuyindlela yokusebenzisa isathaya ukuze iciko livele

lingenacala kubalandeli ukuze lokho elihlose ukukusho eculweni kube sekwendlalelwe yinkulumo ezodala ukuba lizwelwe kalula.

Okuqaphelekayo emaculweni amabili ethulwe ngendla ngukuthi angamaculo lapho amaciko esuke engadlana khona nokuwenza ebe ngaphansi kwamaculo achazwa njengamaculo omtalabho. Ukungenisa ngokuzivikela kuqala kwenza indikimba emumethwe emaculweni womabili ingabi nesisindo uma isibhekiswa kulelo nalelo ciko njengeliyisisusa sodweshu. Lokhu kufakazela ngokusobala indlela abaculi abasebenzisa ngayo isathaya ukwethula imibono yabo bebe bezivikela ekuhlaselweni ngalokho abakushoyo.

4.8.4 Indikimba egqamisa ubuthaka bamanye amaciko

Ukugqanyiswa kobuthaka bezimbangi noma umuntu okusuke kubhekiswe kuye umagama athile yingxenye enkulu yobucikko besathaya. Uma sibheka emculweni womasikandi, amaciko alugcizelela kakhulu loluhlangothi ngesizathu sokuthi kubonakale lowo abasuke bebhekene naye enezici nezingenza abalandeli begcine bemxwaya. Uma sibheka nje amaciko ambalwa okuke kwadingidwa ngawo ngenhla, kuvela izinto eziningi lelo nalelo ciko elithi uma lizethula ngembangi yalo ikhombise ubuthaka nokwenziwa ngenhloso yokonela phansi leyo mbangi.

Phakathi kwezinye zezinto ezigqanyiswa njengobuthaka bamaciko emculweni womasikandi kuvame ukuba yikhono lolukwazi ukuculwa ngaphansi kwengcindezi yokuma phambi kwezethameli neyaziwa ngoLive. Ngaphansi kwalesi sizinda, umculi usuke elindeleke ukuthi ecule bukhoma engasebenzisi okuqoshiwe lapho ephambi kwezethameli. Ngenxa yokuthuka nokungajwayeli ukuba kulesi simo okuhlanganisa ukungahlangani ngendlela kwemisindo, amaciko amaningi ayaye engaphumeleli ukufezekisa leli thuba ngempumelelo nokuholela ekusizakaleni kweziphangi. Eculweni likaKhuzani elithi *Sengingangaw*e uzwakala egcona imbangi yakhe ngalobu buthaka lapho ethi:

Awucul uLive ngizwe mfana wami
Angithi uyacula wena
Akunilaleleni South Africa ulive
Womunt' oth' umel' umaskandi
Aw kodwa nkosi, qe!

Emuva kokusho lawma mazwi uKhuzani esededela umsindo lapho kucula khona *Igcokama Elisha* bukhoma. Okuqaphelekayo ngalo msindo yindlela suke ungezwakali kahle ngayo nokwenza abalalele bekukholwe ngempela lokhu okusuke kushiwo nguKuzani ngokungakwazi kwembangi yakhe ukucula bukhoma phambi kwabantu.

Obunye ubuthaka abaculi abavamisa ukugiya ngabo yilobo bokungabi nethuba kwenzemfundo nokwenza izimbangi zabo zingakwazi ukukhuluma ulimi lwesiNgisi ngendlela noma zingalwazi nhlobo. eculweni likaKhuzani elithi Thula Dunudunu lapho ethi uma echukuluza Igcokama bese ezwakala esho la magama alandelayo:

Ewu awuhlekisi
Uma sekumele ukhulume isiNgisi nabelungu
Usufun' ozokutolikela
(akenigitolikeleni bafwethu, uthini manje?
Ey la belungu laba, ey ngiyabazi)

Lawa mazwi uKhuzani uwasebenzisa ngenhloso yokwethula ubuthaka bukaManqele bokungakwazi ukuxhumana kahle nabelungu ngenxa yokungasazi iziNgisi.

UKhuzani uphinde aphawule ngobuthaka bomsakazi uNgizwe Mchunu bokuzihlanganisa nawo wonke umuntu osuke ebonakala edumile nalapho eqala ngokumnameka njengomuntu onamakhosikazi amathathu bese eyesine kube yizikweledu. Le ndlela yokukhuluma iqhakambisa isimo sobuthaka ngasohlangothini lwezezimali uKhuzani asiqaphela kuNgizwe. Ukuqashelwa kwalobu buthaka nokubekwa kwabo esidlangalaleni kuhlanganiswe nokuzihlanganisa kukaNgizwe nabantu ababonakala bechuma kwenza abantu bemqaphele uNgizwe kuphinde kumbeke njengomuntu ophila ngokuncela amandla amanye amadoda.

4.9. Isiphetho

Kulesi sahluko kwethulwe ulwazi olutholakele mayelana nesathaya eyethulwa emculweni womasikandi ngokulandela amagama ethulwa emaculweni ehlukene. Kusetshenziswe izindikimba ezahlukene ukugcizelela indlela umculo womasikandi osebenzisa ngayo isathaya. Lezi ndikimba zifaka phakathi indikimba ephathelene nendlela yokuphila, ukuyala nokufundisa kanye nepolotiki nokuphathwa kwezwe. Kuphinde kweluthulwa ulwazi ngokusebenza kwesathaya okuvela ezingxabanweni zamaciko ehlukene nalapho kuphinde kwagcizelelwa ukuvela kwengxenye yoteku, impumelelo emculweni kanye naleyo yokwethula ubuthaka bezimbangi emculweni.

Isahlukweni esilandelayo kuzokwethulwa ulwazi ngomculo womasikandi kanye nokugwenywa kamagama anenhlese ehlambalazayo kanye nokuzaleka kwamagama amasha.

ISAHLUKO SESIHLANU

UMCULO WOMASIKANDI EKUGWEMENI ULIMI OLUHLAMBALAZAYO NOKUZALEKA KWAMAGAMA AMASHA

5.0. ISINGENISO

Kulesi sahluko kuzodingidwa kabanzi ngolwazi olutholakele noluzokwehlukaniswa izingxenyaha ezimbili. Ingxenye yokuqala izogxila olwazini oluphathelene nendlela umculo womasikandi onomthelela ngayo ekuzalekeni kwamagama amasha ngenhloso yokugwema ukusetshenziswa kwamagama ahlambalazayo noma avusa uhlevane kanye nalawo asuke engakulungele ukubekwa ngembaba kubantu nezingane. Njengoba kuke kwahlaluka esahlukweni sokuqala, umculo womasikandi awugcini nje ngokujabulisa abantu nokuba yindlela amaciko aziphilisa ngayo kodwa uphinde ubambe iqhaza elikhulu ekuqinisekiseni ukufinyelela kwemilayezo nolwazi oluthile ebantwini nemiphakathi eyahlukene. Njengezinye izingxenye nezinhlobo zobuciko bomlomo, umculo womasikandi ubamba iqhaza ekuqinisekiseni ukugcinwa kwamagugu abalulekile esizweni. Lapha singabala ukuletha uzinzo nobumbano emphakathini, ukuhlonipha, ukugcina isiko kanye nokugcina ulimi. UMakhoba (2014) uchaza kabanzi mayelana nendlela ubuciko bomlomo obubamba ngayo iqhaza ekuqinisekiseni ukugcinwa kolimi nalapho ebeka ngokuthi uma kusetshenziswa ubuciko obehlukene, abantu bayakwazi ukukhulisa ulimi. Lokhu kwenzeka ngokusebenzisa izifengqo ezahlukene, izaga nezisho kuphinde kwetholakale nezincazelo ezahlukene. Kulesi sahluko sizogxila endleleni amaciko emculweni womasikandi asebenzisa ngayo amasu ahlukene okucikoza ngenhloso yokubalekela ukwethula nokubeka ezinye zezici zolimi ezihlambalazayo esidlangalaleni. Lokhu kuzochazwa njengengxenye neqhaza umculo womasikandi olibambayo ekukhuliseni ulimi. Kulesi sahluko kuzophinde kwethulwe ingxenye yesibili nokuyileyo ephathelene nolwazi olutholakele ngokugagulwa kwamagama njengoba enjalo olimini lwesiZulu ngale kokucashisa nokuhloniphisa kanye nezizathu ezahlukene zokusetshenziswa kwalolu hlangothi lokucikoza emculweni womasikandi. Kuzobe sekudingidwa kabanzi mayelana nezizathu zamaciko zokusebenzisa lezi nhlangothi ezahlukene zesathaya emculweni wawo.

5.1. Amasu okugwema amagama ahlambalazayo

Esahlukweni sesibili kuchazwe kabanzi ngezingxenye ezahlukene zesathaya nalapho kuhlaluke ulwazi mayelana nengxenye yokusetshenziswa kwamagama ahlambalazayo. Kuphinde kwavela ulwazi mayelana nendlela ubulili obahlekene obubonakala busebenzisa noma bugwema ukusebenzisa amagama athile ngenxa yokuba yingxenye nokusondela emphakathi. Kule ngxenye yesahluko sizokwethula izindikimba ngokusetshenziswa kwamasu okugwema ukuhlambalaza emculweni womasikandi. Kulezi zindikimba ezizokwethulwa kubandakanya indikimba ngohlangothi lwezici zomzimba, inkulumo ehambisana nocansi kanye nenhlalo yabantu.

5.1.1. Umculo womasikandi ekugwemeni ukubizwa kwezitho ezithile zomzimba nenkulumo ngocansi

Abaculi bomculo womasikandi bayingxenye yabantu abaphila emphakathini nokuchaza ukuthi balindeleke ukuba besebenzise ikhono nethuba abanalo ukuhlonipha umphakathi kanye nokukhulisa ulimi. Ngale ndlela akwethusi ukuthola abaculi abehlukene beneqhaza nomthwalo abawubeka emahlombe abo ekuqinisekiseni ukukhula kwezinhlaka ezahlukene zolimi nokufaka phakathi ukukhetha amagama angalumeli uma bethula umculo wabo.

Izingxenye eziningi emaculweni zibonakala zithokozelwa ngabantu abaningi ngenxa yokusebenzisa amagama angaba ngamasha noma abe ngehlukile kulawo alindeleke emphakathini neningi lawo lingamagama ahlambalazayo.

Eculweni likaMgqumeni elisihloko sithi *Isemlenzeni* kuvela ukuhlonishiswa nokubekwa ngendlela ezothile yesitho somuntu wesifazane ngale kokusigagula ngegama. Kunalokho kuzwalala amagama athi:

Isemlenzen' lent' exabanis' abantu, isemlenzeni.

Kuleli culo uMgqumeni usebenzise isu lokuveza indawo okutholakala kuyona isitho akhuluma ngaso ngale kokusigagula ngegama nokuyigama elihlonishwa kakhulu nelingabizwa noma kanjani ngabantu abangamaZulu. Ngale ndlela umculi usebenzise ithuba lokuphendulela inkulumo ehlambalazayo ukuzakhela udumo ebantwini kanye nokusungula indlela entsha yokubizwa kwamagama esatshwayo emphakathini. Isenzo esifana nalesi esenziwa ngumculi simakhela ugazi

ebantwini siphinde sibambe iqhaza ekukhuliseni ulimi nokuyinto ephendla indlela eyimpumelelo yomculi.

Eculweni likaKhuzani elithi *Emhlabeni wothando* kuvela amagama athi:

Kuye kuthi mangijabule nodali

Eth' angimthinte la phansi lwenkaba..

Kuye kuthi mangijabule nodali

Eth' angimthinte la enhla kwedolo

Emagameni ethulwen ngenhla umculi usebenzise ubuciko ukugwema ukubiza amagama ezici ezithile zomzimba nokungathi uma ebizwa emphakathini nasesidlangalaleni ethuse abantu noma egcine eholela ekulahlekeni kwabalandeli nabathengi njengoba abantu bengawugwema bebalekela ukugagulwa nokuchazwa kuze kweqe kwamagama. Uma sihlaziya ubuciko obusetshenziswe ngumculi ukunganisa isitho somzimba akhuluma ngaso nokuyisitho abeka ngokuthi umlingani wakhe kwezothando uyaye acele ukuba amthinte sona uma bejabule. Ukucacisa kahle ebe ecashisa ulwazi ngalesi sitho umculi usicaza njengesingenzansi kwenkaba aphende asichaze ngokuthi singenhla kwedolo. Lelisu lokusebenzisa undaweni kodwa kube kugwenya ukugcizelela indawo okugxilwe kuyona ngempela lenza abalaleli becabangisise bephinde beqaphele mayelana nendawo okukhulunywa ngayo. Lokhu kukodwa kuletha umuzwa okitazayo nocashisa inkulumo nokuzingxenye ezigqamile ebucikweni besathaya.

Amasu okucikoza asetshenziswe ngumculi akha umuzwa wokukwazi ukuhlabelela leli culo noma ngabe umuntu ukuphi ngale kokwesabela ukubiza abagama athi uma ebizwa ezwakale enokuhlambalaza ikakhulukazi uma ebizwa kukhona izingane.

Izingoma ezahlukene zomculo womasikandi ziphinde zibe nendlela yokwethula imizwa nolwazi olwehlukene mayelana nezocansi njengengxenye yempilo yansuku zonke yabantu. Lokhu kuvela ezibongweni kanye nasezingomeni ezahlukene njengoba umculo womasikandi uvamise ukuthi umumathe lezo zingxenye zobuciko ngokuhambisana kwazo.

Uma sihlaziya izibongo zikaMgqumeni kuvela amagama athi :

*ibhova liladikadika umunt' ekhatheke ebuya okhuleni***.**

Lokhu kwethula izibongo zikayise ozala uMgqumeni novela ngengomuntu owayekade enganayo indaba ukuthi owakwakhe ukusiphi isimo noma ukhathele kanjani. Uma yena edinga izidingo zakhe zasekamelweni wabe eqinisekisa ukuthi uyazithola kungakhathaleki ukuthi lowo wesifazane ukhathele kangakani. *Igcokama Elisha* ecwecweni olisihloko sithi *Angifuni Lutho* kukhona iculo lapho kuvela la magama alandelayo:

Kukhona umuntu omemezayo. Ekuseni ngovivi. Kusakhal' amachwane ebaleni, kant'uzwile na?

Abavumayo bese bethi:

Kwakhal' umaNgcobo kuyaliwa na?

Bese kuvela ophendulayo ethi:

Bengithi ngakha umuzi angilwi.

Lena yinkulumo echazwe ngababambiqhaza abehlukene njengesu nobuciko obusetshenziswe y*igcokama Elisha* ukuchaza isimo esiqhubeka ekamelweni phakathi kwabantu ababili abathandanayo nesivamise ukwenzeka ngezinkathi zasekuseni. Ngokuvamisile uma kuqhubeka lesi simo kuyaye kuzwakale lowo wesifazane ekhala ngokwenanela noma ethokozela amahlaya abashiyelana wona nomlingani wakhe kwezothando. Uma lolu hlobo lomsindo luzwakala kumuntu ongeyona ingxenye yokuqhubekayo ekamelweni, uye acabange ukuthi hleze kukhona ukungaboni ngaso linye phakathi kwalabo bantu nokuholele ekulweni nalapho owesifazane egcina esekhala. Njengoba kuyingqubo eyejwayelekile nelandela imithetho yezwe ukuqiniseka ukuthi kungabi khona ukuxabana emakhaya kanti nomakhelwane kumele beqinisekise ukungenelela lapho besola khona izenzo ezifana nalezo, nakuleli culo kugqama ukuzwelana njengoba kuvela ukukhathazeka okuqhamuka komakhelwane. Lokhu kungenxa yokuzwelana nowesifazane ozwakala ekhala (UmaNgcobo) kanye nokuzama ukungenelela engxabanweni engabe ikhona ngenhloso yokuqhamuka nesisombululo. Ukuqhubeka kweculo kukhombisa owesilisa exolisa kumakhelwane ngomsindo owuzwile ephinde eqinisekisa ukuthi bekungewona umsindo wengxabano. Ngamafuphi *Igcokama Elisha* lisebenzise ubuciko kanye nendlela enobunono yokubeka inkulumo mayelana nesimo esiqhubeka ekamelweni kubantu ababili lapho besuke beshiyelana amahlaya.

Omunye umculi uMzukulu kaNyathela, wethula ingoma ocwecweni lwakhe elisihloko sithi *Ixoki lamaxoki*. Kuleli cwecwe kunengoma ethi *Angifune mjolo* lapho kuzwakala amagama alandelayo:

Dal' asambe sojola. Dal' asambe sojola

*Woza **sogqib' ikhebuli**…..*'

Emazwini avela ngenhla kugqama indlela owesilisa anxenxa ngayo owesifazane ukuze amyengele ekamelweni. Amagama abhalwe ngokugqamile ngenhla aveza indlela lo mculi agwema ngayo ukubiza isitho somuntu wesilisa bese esebenzisa igama lekhebuli ukubiza leli gama. Uma echaza ngale nkulumo omunye wababambiqhaza ocwaningweni uchaza ubuhlakani bokubekwa kwendlela okwenzeka ngayo uma kugqitshwa ikhebulu njengoba isuke ifakwa emhumeli othize bese kunyakaziswa ngendlela ethize ize iyofinyelela lapho ihlelelwe khona. Kuphinde kugqame nendlela ikhebula eyakhiwe ngayo nokuyindlela eyisakhiwo esifanayo naleso sesitho sabantu besilisa. Ngamafuphi umculi usebenzise ubuhlakani ukubokugwema amagama angavamisile ukugagulwa ukuze athule inkulumo engeke izwakale ilumela noma ihlambalaza ngisho ngabe umculo ulalelwe ngabantu abadala behlangene nabasebencane. Le ndlela yokusebenzisa amagama amasha nokucashisa inkulumo iphinde ikhombise ubudlelwano obukhulu phakathi kobuciko besathaya kanye nesilengi nesichazwa ngu- Izmaylova, uZamaletdinova, no Zholshayeva (2017), njengohlobo lokuguqulwa kwendlela yokukhuluma okuhlanganisa uhlobo oluthile lweqeqebana lwabantu ngokwezinga leminyaka yabo, izinga lobudlelwano kanye nemiphumela yokuhambisana kwabo endleleni yokuphila.

Okugqame kakhulu emazwini ethulwa kuleli culo, yindlela umculi agweme ngayo ukubiza isitho esibucayi sesingavamile ukubizwa esidlangalaleni waphinde wagwema ukubiza ukwenziwa kocansi ngegama elilumelayo olimini. Lokhu kuveza ngokugqamile indlela ingxenye yesathaya ebonakala isetshenziswa ekuthuthukiseni umculo kanye nokusungula nokuqhamuka anamagama angagcina eba nokwamukeleka ngenxa yokungalumeli kwawo emphakathini.

Umculi u*Qhoshangokwenzakwakhe* wethula uhlangothi lokuhloniphisa inkulumo lapho ebalekela amagama agagulayo nangaba nokucacisa kakhulu ngezitho zomzimba nokuyinto engavela iyihlazo emphakathini. Ukufeza lolu hlangothi olukugwema amagama nezitho ezithile zozima uQhosha wethula iculo ethi *Amagquma* lapho kuvela amagama alandelayo:

Ngiye ngancom' uBeyonce

Kanti sengiziqhatha nomunt' engizwana naye.

Endimeni elandelayo kuvela amagama athi:

Walala wangifulathela

Wesithandwa ngenzeni

Wanginik' ***amagqum' amabili***

Amagama abhalwe ngokugqamile eculweni elingenhla ethula indlela umculi asebenzise ngayo ubuciko ukugwema ukubiza igama elithi izinqe. Lapha kusetshenziswe isu lokungathekisa ukuze igama lamagquma amabili limele isitho somuntu wesifazane esiba yingxenye esondela kumuntu ongumlingani wakhe uma emfulathela. Lapha kuthathwe ukufana kwezinqa kanye namagquma amabili kwabe sekusetshenziswa igama lamagquma esikhundleni segama elithi 'izinqe'.

Olunye uhlangothi lokusetshenziswa kwegama legquma emculweni ukugwema ukugagula luvela engomeni eculwa u*Glama womasikandi* ethi *Igquma Layo.* Kule ngoma kuvela amagama athi:

We matshitshi hlolwani

Niqhubeke niy ' emhlangeni

Abafan' abasaloboli manje

Bafun' ukuqob' ikhekhe nje bahambe

Iqhuba ithi:

Le ntomb' ayifuni negquma layo

Iyahlolwa

Abavumayo bathi: *Gquma layo*

Le ntomb' iyala negquma layo

Kuleli culo kuvela ukusetshenziswa kobuciko nesu lokugwema ukugagula isitho somuntu wesifazane ngenzindlela ezimbili. Indlela yokuqala yilapho lesi sitho sibizwa ngekhekhe uma

umculi echaza isifiso sabafana sokuqoba ikhekhe nje bahambe. Leli gama lithi noma liyigama eselibonakala lijwayeleka emphakathini ngendlela elethulwa ngayo nencazelo yalo, kodwa liyayithambisa inkulumo kunokuba kugagulwe igama lesitho njengoba linjalo olimini kwesiZulu. Uhlangothi lwesibili olusetshenziswe ngumculi yilolo lokusebenzisa isingathekiso ngokusebenzisa igama legquma esikhundleni segama lesitho.

Umculi uThokozani Langa ungomunye wabaculi abakugwemayo ukubiza amagama alumelayo. ULuve Dubazana uchaza uThokozani Langa njengomunye wabaculi asebekhulile nokumele bahole ngesibonelo kulabo baculi abasebancane. Ngalesi sizathu akuthusi ukubona uThokozani Langa esebenza ngayo yonke indlela ukuqikelela ukuthi umculo wakhe awunawo amagama alumelayo nangaba namagama alumela. Eculweni elithi i*Protection order* uLanga wethula la magama njengengxenye yeculo.

Iphutha lami ngiyalivuma nkosikazi

Ingxabano yethu seyichith' umuzi

Noma silele endlini mkami

Sewulal' uyangifulathela

Unginik' izintab' ezimbili

ILenge noMhlumayo

Aw' uthi ngenzeni?

Uphinde aqhubele kwenye indima ngamazwi athi:

Noam silele sobabil' endlini

Sewulal' uyangifulathela

Unginik' izintab'e zimbili amabedlana

Hho min' angizawaz' amathafa

Kuleli culo uLanga isebenzise ubuciko ukuchaza ngendlela umkakkhe alala ngayo endlini ngenxa yesizathu sengxabano yabo. Indlela owesifazane alala ngayo yenza afulathele umyeni wakhe

nokwenza uhlangothi langakumyeni lugcine lubhekwe yizinqe. Ekugwemeni ukubiza leli gama lesitho uLanga usebenzisa isingathekiso lapho echaza ngokulinganisa ngezintaba ezimbili ezisondelene okuyintaba yeseLenge neMhlumayo. Uphinde alinganise ngesintaba ezibizwa ngeMabedlana nezakheke zasondelala njengesitho agwema ukusibiza. Emugqeni wokugcina eculweni ngenhla uphinde asebenzise ubuciko lapho egwema ukubiza isitho sangaphambili kumuntu wesifazane. Kunokwenza lokho uphinde angathekise ngokubiza le ndawo kumuntu wesifazane ngokuthi *amathafa.* Lesi senzo nendlela yokucikoza ikhombisa ngokusoba indlela amaciko asebenzisa ngayo ikhono lawo ukudlulisa imiyalezo ethile esizweni ngaphandle kokusebenzisa amagama agagulayo noma ahlambalazayo uma ekhulunywa.

Olimini lwesiZulu, amanye amagama ayalumela kakhulu nokwenza ukubizwa kwawo emculweni njengobociko obusulungulelwa ukulalelwa ngumphakathi kungezwakali kahle ngenxa yokuthi umculo ulalelwa ngabantu abahlukene nokuhlanganisa nezingane. Ngalesi sizathu abaculi bayazama ukuqinisekisa ukuhloniphisa lawo magama anokulumela. Eculweni lemithente elike ladingidwa esahlukweni esedlule elithi isidikiselo, kusetshenziswa leli gama lesidikiselo ngenhloso yokugwema ukubizwa kwegama elilumelayo. Uma sicaphuma kafushane amagama ethulwa eculweni kuvela lawa mazwi alandelayo:

Kant'usela

Wothi ngiland'isagila sami ngikusakaz'ikhanda ngempela

Hamba nazo zonke lezi **dikiselo** *zakho wena la*

Mina ngeke ng'phinde angeke baba

*(Kodw'angfun'**ivezandlebe** kulo muzi)*

Ukube waw'buy'ekhaya njeng'amany'amadoda

ngab'azange sangena les'dikiselo kulel'ibhodwe

Emagameni abhalwe ngokugqamile, kubonakala amagama igama lesidikiselo nelihloniphisa ukubizwa kwegama elithi ivezandlebe nelichaza ingane esuke izaleke emshadweni kodwa ibe ingeyona yalapho okusuke kugane khona umalokazane. Isu lokusetshenziswa kwaleli gama

lesidikiselo likhombisa ukunotha kolimi emculweni womasikandi ngesu lesathaya ukuze kugwenywe ukubizwa kwamagama alumelayo esidlangalaleni.

Emaculweni ethulwe ngenhla mayelana nokugwenywa kokusetshenziswa kamagama alumelayo esidlangalaleni, kuqaphelekile ukuthi abaculi bomculo womasikandi bawasungula benolwazi ukuthi kumele afike kanjani ebantwini. Lokhu kufaka phakathi ukucashisa ulwazi oluthile ngenhloso yokuluveza ngokusobala lolo lwazi. Ngamafuphi ukucashiswa kwamanye amagama kubuye kuhambelana kakhulu nesu lokugqamisa lawo magama asuke ebizwa kodwa kusetshenziswe amagama angalumeli nazwakala ekitaza noma ezwakala ngendlela ethambile. Lolu hlangothi lwenza ukusetshenziswa kwesathaya kulethe indima entsha yokulangazelela ukucubungula inkulumo namagama amasha ethulwa emculweni nokwenza ukulangazelela nezinga lokuthengwa komculo kukhule ngesivivini.

5.1.2. Uhlangothi olugagula amagama aqosheme nezizathu zaleso senzo emculweni womasikandi

Uhlangothi lwesathaya olugqamisa lezo zinto ezingamahlazo nezingavamisile ukubizwa njengoba zinjalo emphakathi luphinde luvele kakhulu emculweni womasikandi. Uma echaza ngalolu hlangothi ubaba uKhuzwayo uthi lungelinye lamasu asetshenziswa ukukhanda ihaba emculweni ukuze kuthi lowo olalele asheshe aphe indlebe ukuze athole kahle ngesizathu esenza kugcine kugagulwa ezinye zezinto namagama esatshwayo ukubizwa esidlangalaleni.

Kuyinto eyejwayelekile nasezizweni samaZulu ukuthi kutholakale abantu ikakhulu izinsizwa zinezibongo ezisuke zinamagama ahlambalazayo noma athi uma ebuzwa olalele ebonakale efisa ukuthola indawo yokucasha. Lokhu kungabangelwa ukugagulwa kwamagama athile noma izici ezithile nezingavamisile ukuvele zinekwe esidlangalaleni. Okuqaphelekayo ukuthi isikhathi esiningi uma zibizwa lezi zibongo zezinsizwa namaqhawe ehlukene phambi kwabantu, ziletha umuzwa womdladla ziphinde zenanelwe ngabantu abaningi ngaphandle kokuxwaya ukusetshenziswa kwamagama athile ayingxenye yazo. Lokhu kwenza amaciko emculweni womasikandi akubheke ngeso lokwakha udumo nokusheshe kudayiseke umculo wawo njengoba kuchaza ubaba uKhuzwayo ngenhla.

Eculweni likaKhuzani elithi EmaChunwini uzwakala ezibongela nalapho kuvela phakathi kwamanye amagama akhona athi:

... umam' ungichazile

*Wangithint' eqolo nge**zinq**' esizeqolo.....*

Ngiphinde ngizihlabe noThibel' umfokaMpungose

*Sangibamba sangisondez' i**sikhawindane***

Soka lentombi yomunt' ongidinayo

Mawudinwa yilokho ngisho kuwe.

Amagama abhalwe ngokugqamile ezibongweni zikaKhuzani angamagama angakhulunywa noma ikanjani olimini nasezinhlakeni zomphakathi. Ukusetshensizwa kwamagama afana nalawa kukhombisa uhlangothi lweciko lokugagula amagama esatshwayo ukudedelwa esidlangalaleni nokungelinye lamasu esathaya eligqamayo emculweni womasikandi. Okubalulekile ukuthi kuvezwe ngaphansi kwalesi simo ngukuthi abaculi basuke bazi kahle ukuthi umculo wabo kumele ufinyelele ezindlebeni zomphakathi nohlanganisa abantu ngokwamazinga ehlukene okukhula. Ngalesi sizathu uma kugagulwa amagama athile kungaba nemiphumela eyahlukene endleleni abantu abahumusha ngayo umculo wabo.

Eqenjini *Izingane Zoma* uhlangothi lokugagulwa kwamagama esatshwayo nahlambalazayo kuchazwa ngendlela eyahlukile njengoba kubekwa njengesu lokuthengisa umculo ngokuchaza kukababa uKhuzwayo uze abekise ngamaculo afana neculo elithi *Isifebe sendoda* nelinamagama alandelayo:

Mina ngasuk' ekhaya ngithi ngizogana

Kanti ngizogan' isifebe sendoda.

(akushiwo lokho, angikaze ngizwe kuthiw' indod' isifebe)

Indod' enjan' ebuy' ingalal' ekhaya

Mina ngagan' isifebe sendoda.

(ngiyakukhuza, akushiwo lokh'um'indod' iyisoka)

Uma silandela amagama ethulwa kileli culi kuyavela ukuthi kugqanyiswe kwaphinde kwagagulwa igama elilumelayo nokuyigama okungalula ukuvele libizwe nje emphakathini. Lokhu ubaba uKhuzwayo ukuchaza njengesu lokunxenxa lowo osuke ezwa ngesihloko seculo ukuba alangazelele ukulalela ukuze ezothola kahle umlayezo weculo ngokuphelele. Lokhu kuchaza ukuthi abaculi bayalisebenzisa isu lokugagula amagama nezinto azizwakala ziyihlazo emphakathi kodwa inhloso kube kungekhona ukuthuka noma ukuhlambalaza, kunalokho kube kungukukhangisa nokuthengisa umculo wawo.

Kuleli culo kuphinde kugqame uhlangothi lokusetshenziswa kwamagama alumelayo ebhekiswe ebantwini besifazane nokuthi uma ebhekiswa kwabesilisa bese ezwakale eselumela. UNdimande-Hlongwa noRushubirwa (2014) ocwaningweni lapho beqhathanisa indlela yokungalingani ngokobulili endleleni yokhuluma olimini lwesiZulu nalolo lweSwahili bagqamisa indlela amanye amagama afana negama elithi *isifebe* ebonakala ebekwa eyamaninswe nabantu besifazane bese kuthi abesilisa benikezwe amagama athambile yize into abayenzayo isuke ifana. Lokhu kugcizelela inkulumo namagama abekwa eculweni elingenhla lapho indoda izwakala ikubabaza ukubizwa ngegama eliyisihloko seculo

Amanye amaculo eqembu *Izingane Zoma* anamagama othi uma uwalalela uzwe kugagulwa zizinto ezihlonishwayo ukubizwa emphakathini afaka phakathi iculo elithi *Iphenti lami.* Kuleli culo kukhulunywa ngengubo yomuntu wesifazane yangaphansi nokuyingubo engaveli noma yikanjani ngesizathu sobucayi besitho esuke isifihlile kumuntu wesifazane. Uma ujula ulalela leli culo kuyavela ukuthi akukho okutheni okubabazekayo okuvezwa yileli culo, kunalokho kugqanyiswa ukwaziswa kwengubo yabesifazane lapho izinswelaboya bezinenhloso yokunukubeza owesifazane. Kuleli culo iqembu belingasebenzisa isihloko esihlukile nesihambisana nendikimba equkethwe. Kunalokho liqoke ukusebenzisa igama elithi uma libizwa livuse amehlo nomuzwa wokulangazelela ukwazi ngokuqukethwe eculweni.

Ngaphandle ngokusebenzisa amagama alumelayo nafaka phakathi izitho nezici ezahlukene, abanye abaculi baphinde besebenzise lolu hlangothi lwesathaya ukuphimisa amagama achazwa njengayinhlamba uqobo ukuze benxenxe indlebe kubantu. Eculweni lama-*ASAP* no-Ali Mgube

elisihloko sithi *Fusegi* kusetshenziswa igama lokukhaca nokwethula intukuthelo ukuheha nokuqinisekisa ukulandelwa komculo wabo. Kuleli culo kuzwakala ukuphindaphindwa kwaleli gama eliyisihloko seculo kaningi nokwenza ubunhlamba balo bugcine sebuyingxenye enkulu yeculo. Ukukhula kokusebenza kwaleli gama kuze kufinyelele ekusetshenzisweni kwalo enkulumeni yamaciko nabalandeli yansuku zonkelapho begcina betholakala bebingelelana ngokuthi “Fusegi wethu!’’. Ukuqhubeka kokusetshenziswa kwale ndlela yokubingelelana kuthi noma kubonakala sekuyinto eyejwayelekile kubalandeli bomculo womasikandi kodwa akushintshi ukuthi esikhathi esiningi leli gama lisebenza njengenhlamba. Kuphinde kugcizelele nohlangothi oluke lwavezwa nguScere noSagarin (2006) esahlukweni sesibili lapho bechaza ngenhlela amagama ayinhlamba nanenhlese yokuhlambalaza abonakala ethokozelwa futhi esetshenziswa kakhulu emphakathini kuze kugcine kuba ngathi ayingxenye yenkulumo yansuku zonke. Lokhu kufakazela ngokuphelele indlela isathaya egcizelela uhlangothi oluhlambalazayo esebenzisa ngayo emculweni womasikandi. Lokhu kwenza umculo womasikandi ube nohlangothi olwehlukile uma uqhathaniswa nezinye izinhlobo zobuciko.

5.2. Umculo womasikandi nokuzaleka kwamagama amasha olimini

Umculo womasikandi njengobuciko obunesasasa emphakathini, ubonakala ubambe iqhaza elikhulu ekusungulekeni kwamatemu ehlukene nokwenza ube nomthelela ekusetshenzisweni kolimi lwesiZulu ezindaweni ezahlukene. Okugqama kakhulu ngalawa magama amasha abonakala esunguleka evela emculweni womasikandi ngukuthi imvelaphi yawo isukela ebucikweni besathaya. Ngaphansi kwalesi sihlokwana sizokwethula ulwazi mayelana namagama ehlukene azaleka njengengxenye yomculo womasikandi kanye nomthelela wokusetshenziswa kwalawo magama olimini lwesiZulu.

5.2.1. Ushuni

Leli yigama elivamise ukusetshenziswa ngabaculi kanye namaciko ehlukene uma nelisuke lisetshenziselwa ukwethula imiyalezo eyahlukene. Kunzima ukuqhamuka nencazelo ephelele yaleli gama ikakhulukazi ngokulandela ulimi lwesiZulu. Uma sibhekisisa imvelaphi yaleli gama kubonakala isukela egameni lesiNgisi elithi *tune* nokuyigama elichaza uchungechunge lwamanothi omculo amnandi futhi akhumbuleka kalula. Ezingxoxweni nababambiqhaza kulolu cwaningo

kuvele izindlela ezahlukene zokusetshenziswa kwaleli gama olimini lwesiZulu ikakhulukazi kubathandi bomculo womasikandi.

Ingxenye yokuqala yileyo yokusebenza kwaleli gama lapho lichaza indlela iciko neciko elisuke lizwakala ngayo uma lihlanganisa izinsimbi namanye amathuluzi okwakha umculo. Kungakho ezingxoxweni eziningi kuvele imibono lapho ababambiqhaza bechaza ngokubangwa koshuni ngamaqembu noma abaculi abehlukene emculweni.

Ukwenza isibonelo singalinganisa ngohlangothi lwengxabano phakathi kukaBhekumuzi Luthuli, uMayogathi kanye noThokozani Langa. Okugqamile phakathi kwalaba baculi bobathathu ukuthi kunendlela efanayo abayisebenzisayo uma bedlala umculo wabo. Uma iqashelisiswa kahle le ndlela kubonakala kunemisindo enokufana noma enobudlelwano kuphinde kusetshenziswe iphimbo ngendlela ecishe ifane kakhulu. Lokhu kwenza kungabi lula kumuntu ukwehlukani amazwi alaba baculi ikakhulukazi uma lowo muntu engasondele emculweni womasikandi.

Isenzo esifana nalesi yisona esigcina sibange ukungaboni ngaso linye njengoba amaciko ekholelwa ukuthi uma omunye esesebenzisa ushuni ofana ncamashi nowakhe, lokho kumdalela ingcindezi kuphinde kukhuphule nokuncintisana endimeni nokungagcina ngokumlahlekisela ngabalandeli. Lokhu kwenziwa ngukuthi abantu bangagcina bedideka uma bezwa iphimbo lelinye iciko bese beliphambanisa neciko abalejwale nokuholela ekutheni begcine bethenga umculo ngokudideka noma ngokulandela ushuni weciko abalithandayo nokuyinto elahlekiselana ngesinkwa emacikweni ngokwahluka.

Ingxenye yesibili yokusetshenziswa kwegama elithi *ushuni* yileyo ephathelene nokuguquguquka kwencazelo yegama nechazwa nguMathonsi (1994:176) njengohlangothi lapho amagama esetshenziswa ezimeni ezahlukahlukene yizikhulumi eziningi ezahlukahlukene, okungenzeka ukuthi lezo zikhulumi zisuke zinenhloso yokwethula nokudlulisa incazelo eyehlukile kunaleyo eyaziwayo.

Kuyindlela eyejwayelekile olimini lwesiZulu ukuthi kutholakale igama ebilisuke lichaza into eyahlukile ngokwemvelaphi yalo bese lisetshenziswa kwesinye izingxenye zokukhuluma okungaba ngenxa yokulandela ubudlelwano ezimpawini ezithize noma kungathekiswe ngonhloso yokulinganisa amandla nezimpawu zalezo zinto okukhulunywa ngazo. Igama loshuni nalo libonakale lisetshenziswa ezinhlakeni ezahlukene ngaphansi kwendima yomasikandi. Kukhona lapho lisetshenziswa ukuchaza indlela yokuziphatha komuntu. Isibonelo nje umuntu osebenziswa inkani nesidlakadla ekwenzeni izinto zakhe kuzwakala esekuthiwa ngaye:

*Usibanibani usebenzisa **ushuni** wenkani.*

Abalandeli beGcokama Elisha baqhakambisa kakhulu igama lokuhlanzeka kubantu ikakhulukazi ezinsizweni ezisakhula. Ukugcizelela indlela abalindela ukubona abantu beziphethe ngayo ubezwa bekhuluma bethi, “Ibhungu kumele lihlale lihamba ngo**shuni** wenhlanzeko”.

Kwezinye zezingxoxo ebeziqhutshwa, kuvele ukukhuluma lapho omunye wababambiqhaza esebenzise leli gama echaza uzakwabo obonakale esehamba nenye intombi kodwa kungeyona leyo abayechaza njengemfanele ngokwezinga lakhe lempilo. Inkulumo echaza lolu hlobo lokukhuluma yavela ngendlela elandelayo:

> *Ngiyabona mfwethu ukuthi usugijima ngo**shuni** omusha, awusekho kuleli zinga lamavukana ayithina noshuni wangale emakhaya.*

Ngamafuphi, inkulumo engenhla yabe ihlose ukuncoma ubuhle bentombi eyayihamba nomunye wababambiqhaza neyayingeyona yesigodi noma indawo abaqhamuka kuyona njengoba laba abanye babevame ukweshela amantombazane angasesigodini noma endaweni eyodwa. Inhloso yesibili kule nkulumo kwabe kungukucashisa inkulumo kulowo wesifazane ukuze angezwa ukuthi kukhulunywa ngaye lapho kunconywa isoka lakhe ngobuhle bakhe.

Okuqaphelekile uma kulandelwa ukusetshenziswa kwaleli gama wukuthi liyigama elejwayelekile nabantu abebekade belisebenzisa ngaphambilini. Ukukhula kwebanga elisetshenziswa ngalo kwenza ligcine lifinyelela ezinhlakeni ezahlukene zolimi nokufaka phakathi ukusetshenziswa njengolimi lwesilengi lapho abakhulumi besuke behlose ukucashisa inkulumo ethile ebantwini.

Njengoba ukusetshenziswa kwaleli gama emculweni womasikandi kuya olimini lwabantu lwansuku zonke kuqala ekuzameni ukufihla umlayezo othile, kugcina kuholela ekutheni libe wuhlangothi lobuciko besathaya. Lolu hlobo lubuciko abaculi abaningi bayalusebenzisa ukuqhakambisa umsebenzi wabo, ukuxhumana nabalandeli kanye nokuphawula ngezinto okusuke kungavamisile ukuthi kuphawulwe ngazo emphakathini.

5.2.2. Umfudumezo

Igama *umfudumezo* ngelinye lamagama esetshenziswa kakhulu endimeni yomculo womasikandi. Leli gama ngokujwayelekile lisuke lichaza ukudla okusuke kusalile ngobusuku obedlule nokuvame ukuthi kutholakale kubanda ngakusasa. Ukuze lokhu kudla kuzodleka futhi kunambitheke kangcono kuyaye kufuneke ukuthi kufudunyezwe. Emculweni womasikandi leli gama lomfudumezo lisetshenziswa ukuchaza amaculo asuke eculwa ngamaciko kodwa imvelaphi noma isigqi esithile salawo maculo sisukela emaculweni noma ezingomeni ezake zaqoshwa phambilini.

Ukusetshenziswa kwaleli gama ngokuvamisile kuyaye kuhambisane nokuchukuluzana noma nokweyisana nalapho labo abalisebenzisayo besuke bengabaza ikhono lalelo ciko ababhekise kulo njengoba kusuke kugqanyiswa ukuthi alinalo ikhono elanele lokusungula into entsha nefanele ukufika ezindlebeni zabalandeli. Isibonelo sokusetshenziswa kwaleli gama emculweni sethulwa eculweni likaNavigator Gcwensa elithi *Sihole Ndimande*. Kuleli culo kuzwakala lawa mazwi alandelayo:

We baculi nenze njani kanti?

Aw nenze njani kanti?

Naze nangiphox' ebantwini.

Abalandeli bayakhala,

Awu bayakhala

Bakhala ngomfudumezo.

Amacik' awasabhali,

Afudumeza ngezingoma

Zamaqhaw' angasekh' emhlabeni.

Emagameni athulwe eculweni ngenhla kugqama indlela umculi akhononda ngayo mayelana nendlela abaculi abehlukene ababonakala belahlekelwa yikhono lokusungula amaculo amasha bese begcina bebuyisa umculo owabe uculwa yilabo baculi abangasekho emhlabeni. Kungalesi sizathu lesi senzo sigcina sinikezwa igama lokuthi ngumfudumezo. Esingakugqamisa kakhulu ngokusetshenziswa kwaleli gama emculweni womasikandi ngukuthi lisuke lisetshenziselwa ukugcona nokubukela phansi umsebenzi osuke wethulwe ngomunye umculi ngoba kubonakala izimpawu zokuthi ikhono lakhe alikho ezineni elifanele lokuthi engaqopha ephinde edlalele abalandeli lowo mculo.

Abaculi emculweni womasikandi abagcini ngokuchaza ngezimo eziqhubeka emphakathini bese becula ngazo, kodwa baphinde baqinisekise ukukhalimana bona bebodwa njengamaciko. Lokhu kungachazwa njengesu lokuqinisekisa ukuthi umculo abawethulela isizwe nomphakathi uhlale unomehluko futhi unezinto ezintsha ezingakaze zatholakala ebucikweni noma emaculweni ake ethulelwa umphakathi ngaphambilini. Ngalesi sizathu uNavigator uphinde ezwakale eqhubeka nengoma eyethulwe ngenhla ethi:

Nezingane ziyakhal' amakhaya.

Zikhala ngezingoma zemifundelo

Amacik' awasaqopho, ayafudumeza

Lokhu kukhuluma kuchazwa ngabantu abaningi abangabalandeli bomculo womasikandi njengesenzo esibukela phansi umculo nesikhombisa ubuvila uma kuza emizameni yokuthuthukisa umculo. Ingxoxo noSifiso Khumalo ongumlandeli womculo womasikandi inanela amazwi kaGcwensa eculweni elingenhla ngokugcizelela amanye amaculo abaculi abadumile ayeyimiphumela yomfudumezo. Isibonelo salokhu okushiwo uGcwensa noKhumalo siseculweni likaKhuzani elithi elikaKhuba. Kuleli zwe kuzwaka amagama athi:

elikaKhuba, izwe, izwe

elikaKhuba, izwe, izwe

Leli culo linesigqi esifana kakhulu neculo lomfundelo elivame ukusetshenziswa yizintombi emvalelweni elithi *Ingwe* nesihamba kanje:

emabalabala ingwe, ingwe.

emabalabala ingwe, ingwe.

Izimpawu ezifana nalezi ezethulwe esibonelweni esingenhla zenza abalandeli bomculo begcine bechaza umsebenzi weciko njengomfudumezo kanye nengoma yomfundelo ephelezelwa yizinsimbi.

Okugqame kakhulu ngokusetshiswa kwegama lomfudumezo ngabalandeli nabathandi bomculo womasikandi ukuthi ligcina lifinyelela ezingeni lapho limela ukuchaza nanoma ngabe yiyiphi inkulumo ephindwayo eyake yashiwo ngokunye umuntu. Kuye kuzwakale umuntu ethi uma efuna ukusebenzisa amagama ake ashiwo omunye umuntu bese ethi: “ukufudumeza nje emazwini kasibanibani”. Lokhu kubonakala kungaba nomthelela omkhulu ekundlondlobaliseni ukusetshenziswa kwegama lize lijwayeleke kangangoba lingaze lifinyelele ezingeni legama elingaba yingxenye yansuku zonke yokukhuluma. Lokhu kukhombisa amandla obuciko besathaya emculweni womasikandi ekukhuliseni izingxenye ezahlukene zokukhuluma.

5.2.3. Ukugadla

Leli yigama eselivamisile nelisetshenziswa ngamaciko kanye nabalandeli bomculo womasikandi. Kamuva nje leli gama selivamisile ukuzwakala nasezinhlakeni ezahlukene zokusakaza lapho abasakazi besuke belisebenzisa ezinhlelweni zansuku zonke zomsakazo. Imvelaphi yaleli gama ohlangothini lwesathaya emculweni womasikandi isukela ekusetshenzisweni kwalo lapho amaciko esuke ephendulana ngezingoma zawo noma ezibongweni. Kuyaye kuthi uma iciko elilodwa likhiphe iculo lapho likhuluma ngelinye iciko bese kuthiwa liyagadla. Lokhu kugadla kuchaza isenzo esejwayelekile njengoba sike sethula uhlangothi lokuchukuluzana kwamaciko ngokuthi kungukungcweka. Uma abantu bengcweka kuba khona ukuphambana kwesinduku nalapho kuchazwa ngokuthi ukugadla.

Ukusebenza kwaleli gama kubonakala kunyukela ezingeni lapho kugcina sekungathi konke ukugconana okukhona endimeni yomculo womasikandi kungukugadla. Lokhu kukhulisa ibanga lokusetshenziswa kwegama lisukela ekugadleni okusho ukushaya kuye kulokho okuchaza ukugcona.

Emsakazweni wesiZulu u*Khozi FM* kukhona intatheli uSicelo Mbokazi novamise ukufunda izindaba kusukela ngehora lesithupha ekuseni kuze kushaye ihora leshumi nambili emini. Esikhathini asebenza ngaso, uvamise ukuthi aqondane nohlelo lwasekuseni okuyi*Vuka Afrika Breakfast Show* nolushayelwa nguSipho Mbatha, uMroza kanye noNolwazi Mache. Kuyaye kuthi uma eseqedile ukufunda izindaba uMbokazi bese enza ihlaya elithile ngoSipho Mbatha noma kube nguMbatha owenza ihlaya. Abaseduze nalesi simo okunguMroza kanye noNolwazi Mache bavamise ukuthi bananele ngokuthi lowo owenza ihlaya uyagadla kulowo okuhlekiswa ngaye. Okugqame kakhulu kulesi sibonelo senkulumo eyenzeka cishe nsuku zonke phakathi kwabantu abasakazela umphakathi ngukuthi inhloso yezinhlangothi zombili kusuke kungukujabulisana nokuncokola kanti futhi zombili izinhlangothi zisuke zikuthokozela okwenzekayo. Lokhu kukhombisa ukwenyuka kwezinga lokusetshenziswa kwegama elithi ukugadla lisuka entweni echaza ukushaya, liya emculweni womasikandi lapho amaciko esuke engcweka lize liyofinyelela ekuchazeni into engenakho neze ukulumela neyenekwa phambi kwezinkumbi zabalaleli emsakazweni.

Uma siqaphelisise isikhathi esiningi lapho kusetshenziswa khona igama lokugadla emculweni nasezinkulumeni ezejwayelekile zempilo, kusuke kugcizelelwa kakhulu ukusetshenziswa koteku enkulumene ngenhloso yokuhlekisa ngomunye umuntu. Lokhu kwenza leli gama libe nobudlelwano kakhulu nobuciko besathaya njengoba lunenhlese yenye yezingxenye zesathaya okunguteku. Kuyaqapheleka futhi nokusetshenziswa kwaleli gama emculweni womasikandi ukuthi kunendlela yokubhebhethekisa ukuncintisana phakathi kwabaculi kuphinde kunxenxe nabalandeli endimeni yomculo.

5.2.4. Umtalabho / Ukutalabhatalabha

Leli yigama elicishe lisebenze ngendlela efanayo negama elichazwe ngenhla. Imvelaphi yegama isukela egameni lesiBhunu elithi *traap* nokuchaza ukukhahlela. Ukusetshenziswa kwaleli gama kuhambe ibanga kwaze kwafika lapho lisuke lichaza inkulumo eyethulwa emaculweni lapho amaciko esuke ejikijelana ngamazwi emaculweni awo ehlukene.

Izingoma ezisuke ziqukethe ukujikijelana ngamazwi phakathi kwamaciko zona zibe sezinikezwa igama lokhuthi yizingoma zomtalabho. Uma ulandela izinkundla ezahlukene zokuxhumana abalandeli abaningi baze bahlele lolu hlobo lwezingoma ngaphansi kweqoqo lazo zodwa nelinikezwa igama lokuthi *Izingoma zomtalabho*.

Lokhu kwenza kugcine sekungathi izingoma zomtalabho aziyona ingxenye yomculo ngaphansi komculo womasikandi kodwa ziyingxenye ezimele. Lokhu kwethula uhlangothi oluchaza ukuthi ukusetshenziswa kwesathaya emculweni womasikandi kunomthelela njengonga kubonakala kuzonweba isizinda somculo wendabuko ngokuthi kuzaleke uhlobo olusha lomculo noma lwezingoma ezibizwa ngomtalabho. Njengoba kukhona amaculo asetshenziswa ezindaweni ezahlukene emphakathi njengasemshadweni, ayaye abizwe ngokuthi ngamaculo omshado. Ukuhamba kwesikhathi umculo womasikandi ungaba sethubeni lapho singathola sekwethulwa imicimbi yomtalabho nalapho kungabe kubhekwe ukuthi amaciko acule lezo ngoma ayaye azisebenzise uma echukuluzana. Zikhona izizinda ezake zabonakala lapho amaciko ayecula lolu hlobo lwamaculo emicimbini yemiphakathi nalapho kwavela izingqinmba ezahlukene. Esahlukweni sesithupha kuzokwethulwa ulwazi mayelana nemiphumela yokusetshenziswa kwalolu hlobo lwamaculo emibuthanweni yemiphakathi nandlela umphakathi nabalandela ababonakala benanela leso senzo samaciko.

5.2.5. Ukuqondanisa

Leli yigama eliyincazelo eqondile esuselwa olimini lwesiNgisi egameni elithi *match* nelichaza ukwenza izinto zifane noma zihambisane ngononina. Endimeni yomculo womasikandi igama lokuqondanisa libonakala linedumela ikakhulukazi uma kukhulunywa ngendlela umuntu asuke egqoke ngayo. Kuvame ukuthi uma umuntu egqoke impahla yakhe yase ihambisana ngendlela bese kuthiwa *uqondanisile*. Leli ngelinye lamasu abaculi bomculo womasikandi kanye nabalandeli abalisebenzisayo ukugqugquzela isiko lokuhlanzeka nokuzithanda phakathi kwabantu njengoba bekholelwa ekutheni lolu hlobo lobuciko lufanele ukuthatha uhlangothi olwehlukile kunalolo olwabe luqagulwa ngalo eminyakeni yangaphambilini. Ukuqondanisa empahleni egqokwayo kuphinde kuholele ekutheni amaciko aqhudelane ngokugqoka izimpahla zenani elibizayo nezikanokusho. Lokhu kuqhudelana kuze kufinyelele ezingeni eliphakamisa izinga lokuqophisana nokujikijelana ngamagama phakathi kwabaculi. Lokhu kukhulisa izinga nezimpawu zokusetshenziswa kwezimpawu zesathaya emculweni womasikandi.

5.2.6. EMdletsheni

Igama laseMdletsheni liyamaniswa kakhulu nomculi uMthandeni Manqele owaziwa ngokuthi *Igcokama Elisha*. Njengoba igama lalo mculi lizichaza, ubeka ingxenye enkulu yezimpawu zakhe njengezihambisana nokuthi umuntu azithande aphinde abe yisibonelo esihle endaweni aphilakuyona nasebantwini ngokuhlanzeka. Lo mculi ungowokuzalwa endaweni ngaphansi kwenkosi uMdletshe nokwenza indawo igcine yaziwa ngokuthi kuseMdletsheni. Igama laseMdletsheni lisukela ekutheni indawo yaseHluhluwe iba ngaphansi kobuholi bababantu bakwaMdletsheni. Ngalesi sizathu umuntu odabuka kule ndawo kuye kuthiwe ungowaseMdletsheni kungakhathaleki ukuthi isibongo sakhe sithini.

Njengoba *Igcokama Elisha* lingumuntu owazisa kakhulu ukuzithanda nenhlanzeko, ulimi lomculo womasikandi luhambe lwagcina luguquka kwazaleka igama elithi *emdletsheni* nalapho selichaza ukugeza. Bayaye bethi uma bekhuluma befuna ukuchaza ukuthi umuntu uyogeza bese bezwakala bethi *uya emdletsheni*.

Ukuduma kukaManqele kugqame kakhulu ngezingxabano nokungqubuzana kwakhe noKhuzani Mpungose. Kuyaye kuthi uma uManqele egcona uKhuzani bese egcizelela ukungazithandi kukaKhuzani uma eqhathaniswa naye ikakhulukazi uma kuza kuhlangothi lwenhlanzeko.

Ngokolwazi olutholakale kubabambiqhaza kulolu cwaningo ngaleli gama ikakhulukazi abesifazane kuvele ukuthi bayakuthokozela ukubona insizwa engesabi ukuba semdletsheni nephinde iqondanise kahle uma kuhlangene izinsizwa ezahlukene. Lokhu kukhombisa ukuthuthuka kwegama lize lifinyelele ezingeni lapho lithathwa njengengxenye yolimi nenkulumo yansuku zonke phakathi kwabantu. Ukusebenza kwaleli gama njengengxenye yesathaya kubonakala kakhulu uma abantu beqhoshelana ngovamisa nokungasabi kwabo ukuya emdletsheni nokwenza leli gama ligcine lisebenza njengesigcono lapho kuzanywa ukukhuthaza abantu ukuba basondelane nenhlanzeko nokuzithanda.

5.2.7. Azikhale

Leli yigama nendlela yokukhuluma esetshenziswa ngamaciko kanye nabalandeli abaningi emculweni womasikandi. Indlela leli gama elibonakale lisetshenzinziswa ngokuvamisile iigqame

kakhulu ngokusetshenziswa nguNgizwe Mchunu nongomunye wabasakazi abadumile emculweni womasikandi ngesiteshi sakhe esibenzisa ubuchwepheshe *iNgizwe Online*. Kuzokhumbuleka ukuthi uNgizwe uke waba ngumsakazi emsakazweni U*Khozi FM* nalapho eke wasakaza noKhathide Ngobe uhlelo *uSigiya ngengoma* lapho babezizibiza ngokuthi bawu*talagu*. UNgizwe uvamise ukuthi abe nezinhlelo lapho abantu beba nethuba lokufona besebenzinsa izinkundla zobuchwepheshe okungaba ividiyo ka*WhatsApp* noma ukuxhumana ngendlela ka*Facebook*. Kuyaye kuthi uma egqugquzela umuntu ukuthi akakhulume ezwakale ethi 'Azikhale wethu!'. Kuphinde kwenzeke nokufanayo noma esevalelisa kulowo osuke ekhuluma naye.

Lokhu kwenze leli gama lagcine lejwayeleka kangangokuthi abantu bagcine belithatha njengegama eliyingxenye yengxoxo yansuku zonke yokuqala noma ukuphetha inkulumo.

Okuqaphelekayo ngaleli gama ngukuthi akukho okutheni okusuke kuhlosiwe ngokusetshenziswa kwalo kodwa liyindlela yokuxhumana phakathi kwabantu abasuke bexhumana ngendlela yokwazana noma yokwamukela ukuba nemibono efanayo.

Muva nje njengoba izwe lidunguzela ngenxa yokuboshwa kwalowo owayengumongameli wezwe uJacob Zuma, uNgizwe Mchunu utholakale esebhekana nengalo yomthetho ngenxa yezinkulumo zakhe okusolakala ukuthi zithinta ukugqugquzela udlame emphakathini. Igama *azikhale* liyingxenye enkulu yolwazi olucutshungulwayo njengoba libonakala lithatha isiqu esahlukile lapho kukholakala ukuthi yilona elaligqugquzela udlame emphakathini ngesikhathi sezibhelu zangoNtulikazi onyakene wezi-2021. Lokhu kungenxa yokuthi uMchunu wayelisebenzisa kakhulu leli gama enkulumeni yakhe uma enxenxa uhulumeni ukuthi akhulule uMsholozi.

Lokhu kwethula uhlangothi olwehlukile lokusetshenziswa kwegama elilodwa kodwa ligcine selethula izincazelo ezahlukene liphinde libe yingxenye yenkulumo yansuku zonke phakathi kwabantu ezinhlakeni ezahlukene. Kuphinde kugcizelele indlela ubuciko bomasikandi obunendlela ekhethekile ngayo yokuthuthukisa amazinga okujwayeleka kwamagama kanye nokuthonya imicabango eyahlukene yabantu.

Lolu lwazi lufakazela indlela umculo obonakala usebenza ngayo ezweni laseShayina nokuchazwa nguHu noLaw (2006) njengesikhali esibalulekile sokuthuthukisa ukufunda kanye nokwamukela amasu amasha okufundisa nokudlulisa ulwazi.

Ukubonakala kokukhula kwegama elithi azikhali kwenze abanye abantu babona intuba yokuzakhela udumo ngalo. Phakathi kwalaba bantu singabala uNgizwe Mchunu kanye nomculi

uNavigator Gcwensa. Laba babonakale bejikijelana ngamazwi ezinkundleni zokuxhumana ngenxa yokubanga ubinikazi baleli gama. Lokhu kwenze leli gama laba yingxenye enkulu yobuciko obungaphansi kwesathaya nobusetshenziswa ngabaculi, abalandeli nabathandi bomculo womasikandi ukuzenzela igama endimeni.

UGumede ongomunye wababambiqhaza wethula uhlangothi ngemvelaphi yaleli gama nalapho echaza ngokuthi liyigama elisukela emgangeleni lapho kusuke kuliwa kusetshenziswa izinduku. Njengoba kuthi uma kubhekene abantu emgangeleni kuzwakala kukhala izinduku ngenxa yokuphosana kwezinsizwa, lokhu kugcina kuchazwa ngokuthi "ziyakhala izinduku". Kuye kuthi uma abantu bexoxa ngomgangela abebewethamele bese bezwakala bethi "bezikhala emshadweni kasibanibani". Eculweni leqembu *Imithente* elithi *Ziyokhal' emini* kuzwakala amagama athi:

Zikhal' emini

Inkos'impela ngiyafunga

(sishaywa, izinsizwa kodwa thina)

Zikhal'emini

Inkos'impela ngiqinisile

(Thina sishaywa, izinsizwa kodwa thina. Lo munt'ofungela thina ngoke ngobone.)

Ekiuqhubekeni kweculo kuzwakala amagama athi:

Wena nsizw'uzoyivika le nduku

Obulokh'ubashaya ngayo.

Lolu hlobo lokukhuluma lucacisa kabanzi mayelana negama elichazwayo kanye nemvelaphi yalo nokukhomba ukukhala kwezinduku uma kuliwa noma nje kungcwekwa endukwini.

Ngalesi sizathu kungeze kwaba nomuntu ogcina ethatha ubunikazi begama elithi azikhali ngaphandle kokuthi liyingxenye yolimi lwansuku zonke yokukhuluma okuchaza ukukhala kwezinduku uma kusemgangeleni. Okuyikhona okwenza leli gama libe nokunakwa kakhulukazi esikhathini esikusona yindlela abathandi bomculo womasikandi ababonakala belisebenzisa ukuchaza imiyalezo eyahlukene ngaphandle ngokukhala kwezinduku emgangeleni.

5.2.8. Ukubiza abadlwane

Igama elithi ‘ukubiza abadlwane’ yigama eleyamaniswa kakhulu nomculi *Igcokama Elisha*. Lokhu kusukela eculweni lakhe elitholakala ku-albhamu yakhe yangowezi-2013 lapho ayecula khona iculo elithi *Sibiza amadlwane.* Kuleli culo kuzwakala amagama athi:

…uma usumoyisela kanjena,
Kuvele kuthi mangizule,
Ngikushade themba lami,
Sondela sibiz’ abadlane dali.

Lawa magama ayindlela lapho *Igcokama Elisha* labe lisebenzisa ubuciko nokudlala ngolimi ukufihla inkulumo eqonde igama lokuqabula. Lokhu kulandela indlela yokubiza abadlwane nengumsindo ofanayo nalowo ozwakala uba umuntu esuke eqabula.

Ukuthakaselwa nokuthandwa kwalo mculi kwenza abantu begcine basebenzisa amagama akuleli culo njengengxenye yenkulumo yansuku zonke yokuchaza ukuqabula nokugcina kuba sengathi yigama eliyilonalona neliyingxenye yolimi. Okuqapheleka kakhulu ngaleli gama ngukuthi lisukela olimini noma endleleni yokukhuluma lapho iciko lalizama ukwethula inkulumo ngenhloso yokweqisela abanye abantu emphakathni nokwenza silithathe njengema eliyisilengi. Ukuqhubeka kokusetshenziswa kwalo emphakathini kwenze lagcina lingelona igama noma inkulumo emumethe umlayezo ocashisiwe kodwa, libe selithatha isiqu segama elisetshenziswa nsuku zonke emphakathini.

Sekuyinto eyejwayelekile ukuthi kuzwakale umuntu ethi: ‘Ngisayobona isithandwa sami ngizoke ngibize abadlane’. Lokhu ngokwenkulumo yolimi lwesiZulu eyejwayelekile kungukuchaza ukuthi lowo okhulumayo uyobona umlingani wakhe kwezothando ukuze azomqabula. Uma silihlaziya leli gama lethula uhlangothi olwehlukile kancane emagameni ethulwe ezihlokweni esingenhla nesiphathelene nokugwema ukubiza amagama ahlambalazayo. Lokhu kwenziwa ngukuthi ngisho negama elisuke ligwenywa ngokuthi kusetshenziswe igama lokubiza abadlwane lisuke lingalumeli futhi lingenakho ukuhlambalaza noma izimpawu zokulumela uma libizwa emphakathini.

5.2.9. Inkosi

Leli ngelinye igama elisetshenziswa kakhulu ngabaculi kanye nabalandeli bomculo womasikandi. Ukusebenza kwaleli gama isikhathi esiningi kusuke kuchaza ukwenza into kangcono noma

ngaphezulu kunabanye abantu. Ukusetshenziswa kwaleli gama emculweni womasikandi phakathi kwabaculi nabalandeli kwenza kube khona imibono eyahlukene nehambisana nezimpikiswano njengoba cishe wonke umuntu kule ndima esuke efuna ukuvela nokuchazwa njengenkosi emkhakheni asuke ekuwona. Ukugqama kakhulu kwaleli gama kube ngemuva kwesenzo sikaKhuzani Mpungose sokubiza abalandeli kweminye yemicimbi bese ezihlonza njengenkosi yomculo womasikandi. Ukuzibeka kukaKhuzani njengenkosi yomasikandi kwenza kwaba nezimpikiswano phakathi kwabaculi njengoba babemchaza njengomuntu ozibeka njengophezulu kunabo bonke. Lokhu kwalenyusa kakhulu izinga lokuncintisane endimeni yomculo womasikandi njengoba cishe bonke abaculi babefuna ukuveza amakhona abo njengangcono kakhulu kunoKhuzani emculweni. Kwaphinda kwenza ukuthi kube nokuqashelwa kakhulu endleleni abantu abasebenzisa ngalo leli gama njengoba abanye babekubona njengendlela enokungahloniphi ukuthi umuntu othile azibize ngenkosi kube kukhona iSilo esizweni samaZulu. Olunye uhlangothi lwalungaboni lutho olubi ngalesi senzo sikaKhuzani, kodwa bakuthatha njengenselele yokuthi noma ngabe yimuphi umculi okholelwa ukuthi kumele kube nguyena inkosi yomasikandi, kumele okukhombise ngokuveza amandla namagalelo anawo kule ndima.

Ukukhula kokusetshenziswa kwaleli gama kubaonakale kudlulela nakwezinye izinhlaka zokuxhumana, ubuciko kanye nemibuthano eyahlukene yomphakathi.

Emculweni womasikandi kwabe sekuqhamuka umculi uScebi Dlamini nozibiza ngokuthi *Inkosi Yamagcokama*. Lokhu kuhunyushwa ngabalandeli bomculo womasikandi njengegama elichaza lo mculi njengomuntu ongaphezu kwawo wonke amagcokama ezweni. Lokhu kuphinde kuphosele amanye amaciko inselele yokubhukula ukuze indlela abavela ngayo uma beqhamuka emphakathi yedlulele kuleyo uScebi Dlamini aqhamuka nayo nohlangothi lobugcokama.

Emsakazweni U*Khozi FM* kukhona nomlaleli ozibiza ngokuthi *inkosi yabalaleli* nokunguhlangothi oluchaza ukuthi kubalaleli bonke behlangene, akekho omunye umlaleli ongaba nezimpawu ezingaphezu kwalowo ozibiza ngenkosi yabalaleli.

UYamkela Ndabezinhle Nuba odume ngilika *King Nuba* ongusomahlaya uphinde walisebenzisa leli thuba lokuzibiza ngenkosi njengoba aziwa ngenkosi yamabhinca. Uma echaza ngesizathu sokuzibiza ngenkosi yamabhinca uNuba wethula indlela abona ngayo ubukhosi ohlangothini lwamabhinca obabuzihlelele ngayo bungenganyelwe muntu nokwabe sekuholela ekutheni ebuthathe. Noma uhlangothi lukaNuba luhambisana kakhulu nokusungula uteku nendlela yokuthokozisa umphakathi kodwa indlela asebezise ngayo igama lokuba yinkosi yamabhinca kwenze wakwazi ukuba sematheni ngokushesha waphinde waba nethuba lokuzidayisa ngokushesha kubantu ngomsebenzi wakhe. Lokhu kufakazela kakhulu indlela amagama asetshenziswa

eyingxenye yomculo womasikandi anendlela yokusheshe afinyelele ebantwini kanye nokuchukuluza izinhlaka ezahlukene zomphakathi.

5.3. Ubudlelwano nomthelela wamagama azalekayo nesathaya emculweni womasikandi

Amagama ethulwe ezihlokwaneni ezingenhla abonakala enobudlelwano obukhulu nobuciko besathaya nokwenza ehambisane kakhulu nocwaningo olusezithebeni. Iningi lawo la magama lisetshenziswa ngabaculi ngenhloso yokuveza ubukhona babo kanye nokuchukuluza izimbangi zawo. Igama ushuni libonakala liyimbangela enkulu yemibango ekhona emculweni njengoba ngokwemvelaphi yalo, abaculi besuke bebanga ukucula kwabo ngendlela efanayo. Liphinde lisetshenziswe ukucashisa inkulumo ezinhlakeni ezahlukene ezinobudlelwano nomculo womasikandi. Ukusebenza kwaleli gama kuphinde kuhambisane noteku noluyingxenye yesathaya emculweni womasikandi.

Uhlangothi olugqame egameni lesibili *umfudumezo* lugqamisa kakhulu indlela abaculi abayisebenzisayo ukujikijelana ngamazwi lapho besuke bengabazana ngokwamakhono nobuthaka ekuqhamukene nento entsha emculweni. Amagama amabili, *ukugadla* no*mtalabho* wona akhombisa ukwethula indlela eqondile ecacisa kabanzi mayelana nokuqhudelana kwabaculi nabalandeli babo emculweni womasikandi.

Amanye amagama afana negama *ukuqondanisa* negama *inkosi* aveze indlela abaculi abasuke bekhombisa ukuvelela kwabo ngayo uma beqhathaniswa nabanye okufaka phakathi nezimbangi zabo emculweni. Ngale ndlela, la magama anobudlelwano obukhulu nobuciko besathaya njengoba ukusebenza kwawo kuhambisana nendlela isathaya esetshenziswa ngawo nemiphumela yayo ebucikweni obehlukene.

5.4. Isiphetho

Kulesi sahluko kwethulwe ulwazi mayelana nokusebenza kwesu lesathaya ekugwemeni ukugagula amagama ayihlazo nalawo anenhlamba. Kuphinde kwethulwa leyo ngxenye yomculo egagula amagama njengoba enjalo nokuphinde kuhlambalaze emphakathini. Kuphinde kwavela nezizathu zamaciko ehlukene zokugagula amagama athathwa njengamagama ayihlazo nahlambalazayo

nokuhambisana kakhulu nokudayiswa komculo nokunxenxa indlebe kubalaleli. Isahluko siphethe ngokwethula uhlangothi negalelo lomculo womasikandi ekuzalekeni kwamagama amasha nokusebenziseka kwawo lawo magama njengengxenye yenkulumo yansuku zonke.

Isahluko esilandelayo okuyisahluko sesithupha sethula ulwazi ngomthelela umculo womasikandi ezihlakeni ezahlukene zomphakathi.

ISAHLUKO SESITHUPHA

UMPHUMELA WESATHAYA EZINHLAKENI EZAHLUKENE ZOMPHAKATHI

6.0. ISINGENISO

Ezahlukweni ezimbili ezingenhla kudingidwe kabanzi ngolwazi oluphathelene nomphumela wesathaya emculweni womasikandi. Kulesi sahluko kuzogxilwa engxenyeni yesibili ehambisana nemiphumela yocwaningo nokuyingxenye ephathelene nomthelela womculo ezinhlakeni ezahlukene zomphakathi. Ukuze kwethulwe ulwazi ngendlela elandelekayo, kuzohlelwa izahluko ezahlukene ngaphansi kwezihloko eziphathelene nobudlelwano phakathi kwabaculi, abalandeli, imingcele ngokwemvelaphi yabantu abehlukene, imiqondosimo yabantu ngendlela yokuphila kanye nemibono ngezinhlelo zemisakazo.

6.1. Ubudlelwano phakathi kwabaculi

Abaculi emculweni womasikandi bangabameleli ngezindlela ezahlukene. Lokhu kungenxa yokuthi abantu abalandela lolu hlobo lomculo bathembele kakhulu emibonweni eyethulwa ngabaculi ukuze badlulise imizwa yabo bephinde belandele nemibono yabo. Lokhu kwenza abaculi babe ngabalingiswa ababalulekile ekuchazweni kwezinhlaka ezahlukene zomphakathi.

Kulesi sakhiwo esichazwayo kulindeleke izinhlaka ezahlukene nezifaka phakathi udweshu phakathi kwalaba abalingiswa okukhulnywa ngabo kulesi sihlokwana. Nebala luningi udweshu oluqaphelekayo phakathi kwabaculi nokwenza kwedlulele nasezinhlakeni zomphakathi.

Embikweni wephephandaba *Isolezwe* ngomhla we-3 kuNhlaba 2021 kuchazwa kabanzi ngendlela abaculi ababili abadumile kulezi nsuku uKhuzani Mpungose kanye noMthandeni Manqele ababetholene phezulu ngayo emcimbini owabe wenzeka enkundleni yaseNtandokazi eDubeni, eMelmoth. Uma kubhekwa izizathu zokutholana phezulu phakathi kwala maciko kugqama uthuthuva olwabe ludalwa ukubizwa kwelinye iciko kodwa bese kubonakala sekukhona lelo elingazange labizwa enkundleni. Lokhu kuyisehlo esenzeke phambi kwabantu abayizinkumbi abalandela laba abaculi bobabili njengoba lo mcimbi ubukade ungumcimbi ovulelekile womphakathi.

Isenzo esifana nalesi esethulwe embikweni wephephandaba ngenhla sikhomba ngokusobala indlela ubudlelwano phakathi kwabaculi obungebuhle ngayo nokufakazela indlela ukungcweka kwawo emculweni okunobutha ngayo empilweni yabo kanye nasekuphepheni kwabalandeli.
Omunye wabaculi abake babonakala bephazamisana nembangi yakhe phambi kwabalandeli kwaba nguThokozani Langa ngesikhathi esangcofana noMtshengiseni Gcwensa. Ukungaboni ngaso linye phakathi kwalaba baculi kwaze kwaholela ekulimazekeni kwempahla nokuyilapho uMtshengiseni athi uma esehamba emcimbini wase egudlula imoto kaThokozani Langa. Isenzo esifana nalezi nezinye zikhombisa ngokusobala indlela abaculi abayifaka ngayo enhliziyweni indaba yesu okumele ngabe liwukugcweka phakathi kwabo kodwa ligcine selinyukela ezingeni lempi yezandla.

6.2. Ubudlelwano phakathi kwabalandeli

Esahlukweni sesibili kwethulwe imibhalo ehlukene eyethula imibono mayelana nomculo wendabuko emazweni ehlukene. Okugqame kakhulu emibhalweni eyahlukene, kube yindlela umculo wendabuko osebenza ngayo ekuqinisekiseni ubudlelwano phakathi kwabantu kanye nokugqugquzela ubumbano emphakathini.

Olwazini oluqoqiwe kulolu cwaningo kuhlaluke imibono eyahluke kakhulu kulanelyo eyethulwa ngabacwaningi abehlukene emculweni ikakhulukazi lowo wendabuko. Kubonakale kunoqhekeko olukhulu phakathi kwabalandeli nokuyinto edalwa ukulandela abaculi abehlukene emculweni womasikandi kanye nendlela abaculi abasebenzisa ngayo isathaya njengengxenye yomculo wabo.

UNxumalo uchaza kabanzi ngendlela umculo womasikandi kanye nemibuthano lapho kuhlangene khona amaciko osekuphenduke indawo yokuphungulana inkani. Lokhu kubangelwa ukuthi kukhona ukungabekezelelani okugqamile phakathi kwamaciko kanye nabalandeli ikakhulukazi uma kuba nemibuthano ekhona noma imincintiswano. Le ndlela yokungakwazi ukubekezelelana ihamba ize igcine iholela ezinxushunxushwini nasezimpini ezigcina zifaka phakathi nokuchitheka kwegazi nezimpi zezigodi nokuyinto iningi labantu abamnyama ikakhulukazi uhlanga lwamaZulu olungafisi ukuzithola luyingxenye yayo.

Ubaba uKhuzwayo weqemdu *Izingane Zoma* uchaza indlela ukungcweka phakathi kwamaciko okunomthelela ngayo emphakathini kanye nakubalandeli. Encazelweni yakhe ugcizelela ukusetshenziswa kwegama lokungcweka kulolu cwaningo njengendlela ethambile nengafanele ukuba iyasetshenziswa uma kukhulunywa ngesimo esiqhubeka phakathi kwamaciko asuke

encintisana emculweni womasikandi. Esikhundleni segama lokungcweka, uKhuzwayo usebenzisa igama “ubuthakathi” njengoba echaza indlela amaciko ehlukene asebenzisa ngayo amathuba ukunqinda amandla kanye nokuphuca abanye abaculi isinkwa lapha endimeni yomculo. Lesi simo siyawalimaza kakhulu amaciko njengoba abanye begcina bengenayo indlela yokuziphilisa nokwenza uKhuzwayo akuchaze njengobuthakathi obuphindiwe.

Okugqame kakhulu kulo cwaningo ngukuthi, uma kuza kubalandeli, akuwona wonke umuntu oyaye achaze ukuncintisana kwamaciko njengento engukulolongana nokudlala. Abanye abantu bayifaka kakhulu enhlinziyweni kuze kufike nasekubambaneni ngezandla. Kukhona nezifungo eziqinile abalandeli ababonakala bezigcizelela nokufaka phakathi isifungo sokuthi ‘Siyofa lapho kufa wena qhawe’. Ngale ndlela kuyaye kuthi uma kuba khona abaculi abancintisana neciko abalandeli abalithandayo, bese abalandeli bechaza indlela yokuncinisana njengesu lokususa uthuthuva. Kuphinde kwedlulele ekutheni abalandeli begcina bemzonda lowo mculi osuke encintisana neqhawe labo

Ezindaweni ezahlukene, abalandeli bamaciko ehlukene bavame ukubonakala bezehlukanisa ngemibala eyahlukene ukuze kugqame ukuthi yiliphi iciko abasuke belilandela. Isibonelo nje, uma ufuna ukubona abalandeli abalandela uKhuzani Mpungose, bagqama ngombala oluhlaza okwesibhakabhaka. Ngokulandela umbala wempahla bayigqokayo babe sebezibiza ngokuthi bangama*Blue Nation.* Ohlangothini lukaMthandeni Manqele sithola abalandeli begqoka izimpahla ezinombala obomvu.

Kuyaye kuthi uma kuzoba khona imibuthano ethile noma kunomculi othize okhiphe i-albhamu bese kuhlelwa usuku lapho izobe yaziswa ebantwini. Enkabeni yedolobha iGoli kuvame ukuthi kubonakale ngabalandeli abehlukene bembethe imibala eqhakambisa amaciko abawalandelayo behla benyuka nezitaladi zeGoli. Ngesikhathi kuqhubeka imibuthano, kuqapheleka umlandeli womunye umculi ethi uma esina asondele ngasohlangothini lwalabo aphikisana nabo ngenhloso yokubaqhoshela ngendlela akholelwa wukuthi iciko lakhe liphumelele ngayo. Lesi senzo uma besibuka abanye abalandeli baba nokungathokozi bese kuba khona ukujikijelana ngamazwi nokuholela ezinxushunxushwini. Into eba yimbi kakhulu ngalesi senzo ngukuthi isisusa sezinxushunxushu kusuke kungukudlala nokuqhakambisa ukulandela nokunanela iciko umuntu nomuntu asuke elilandela kodwa kugcine sekuba nokungaboni ngaso linye phakathi kwabalandeli.

Abaculi abehlukene noma bekugcizelela ukuthi bayezwana futhi akukho ukungaboni ngaso linye phakathi kwabo kodwa, kunezinto eziphuma eceleni abazenzayo neziholela ekutheni abalandeli

bagcine beba nokungabekezelelani. Ulimi lwesiZulu nokusetshenziswa kwalo lunendlela yokuthi lowo olalele ekwazi ukufinyelela esiphethweni mayelana nomlayezo osuke uqondiwe ngale kokuthi kuze kudingeke incazelo. Uma nje sibheka inkulumo evelwa ezibongweni sikaMgqumeni, kuvela amagama athi:

Uvika kanjani, uvika isiNgisi?

Ngalishay' ikhanda.

Kule nkulumo uMgqumeni ugqamisa kakhulu ubuthaka embangini yakhe njengoba echaza nendlela evika ngayo njengendlela engeyona eyamukelekile esintwini nokwenza ikhanda lihlale obala. Inkulumo yalolu hlobo abalandeli bayizwa kahle nokwenza ukuthi uma ibhekiswe kumculi abamlandelayo igcine izwela nakubona. Lokhu kuholela ezimeni ezingezinhle ngobudlelwano phakathi kwabalandeli.

Elinye lamaphuzu elivele engxoxweni nobaba uKhuzwayo kube yiphuzu lokuthi abalandeli ngokubuka ukuthi iqembu liyalimala ngokuba nezimbangi kanye nokudelelwa ngamanye amaqembu, babezwakalisa isifiso sokuthi impi yasemculweni ngabe ifika nasezandleni ukuze kubonakale abanamandla ngokuphelele. Lesi simo sichaza ibanga nomphumela wokungaboni ngaso linye nokusebenzisa izindlela zokuchukuluzana emculweni womasikandi.

Ezinye izigameko ezenzeka phambi kwabalandeli naphambi kwezinhlelo zezokusakaza zenza isimo phakathi kwabalandeli sibe sibi kakhulu yize amaciko esuke enza lezo zinto noma ethula izinkulumo engahlosile ukususa ukungaboni ngaso linye. Ngonyaka wezi-2019 uKhuzani wahlela umcimbi lapho ayehlose khona ukuqopha umlando ngokugcwalisa inkundla iMoses Mabhida eThekwini. Ngobusuku bomcimbi kwabonakala sekufika *Igcokama Elisha* nokuyimbangi eyaziwayo enkulu kaKhuzani. Kwezwakala abalandeli bomculo womasikandi bekuthokozela ukubonakala kwe*Gcokama* base benanela ngokwenza izimpawu zokuphakamisa ithawula elimhlophe nokuwuphawu ababungaza ngalo *Igcokama Elisha*. Lokhu kwabathukuthelisa kakhulu abanye abalandeli ikakhulukazi abalandeli bakaKhuzani nokwaholela ekusukeni kwenxushuxhushu. Lokhu kwaholela ekutheni kuze kungenelela abezokuphepha nabazama ukususa uManqele eduze kwabantu nokwagcina ngokuthi bembeke isandla. Isenzo esinjena sabathukuthelisa kakhulu abalandeli bakaManqele nokwenza begcine beduba ukwethamela umcimbi.

Izenzo ezifana nalezi zokungabekezelelani phakathi kwabalandeli zikhombisa ukuthi kuningi ukungaboni ngaso linye nokungagcina kuholele ekuchithekeni kwegazi kanye nokulahleka kwemiphefumulo. Lokhu kuphambene kakhulu nenhloso yomculo kanye nobuciko emphakathini.

Ngaphandle kokuqagula ngokuchitheka kwegazi ngenxa yokuziphatha kwabaculi, abalandeli nesimo esiqhubeka endimeni yomculo womasikandi, kunezigameko ezahlukene ezabonakala zidweba isithombe esibi ngalolu hlobo nomculo. Emcimbini owabe ubanjelwe e*Curries Fountain* zingama-29 kuMbasa 2017 kwaba khona ukubambana ngezihluthu phakathi kwabalandeli bakaKhuzani kanye noMthandeni nokwagcina ngokuthi kulimale abantu kwaphinde kwashona abalandeli ababili. Lokhu kuyingxenye eyethula ubufakazi nolwazi mayelana nendlela abantu ikakhulukazi abalandeli abathatha ngayo ngenhliziyo izimo zokujikijelana ngamagama phakathi kwabaculi. Kukhombisa nebanga elingelihle elingahanjwa yindlela yokusetshenziswa kwesathaya emculweni womasikandi uma abantu bengafundiswa ngale ngxenye yokucikoza.

Sesikhulumile ngobudlelwano phakathi kwabalandeli emculweni womasikandi. Esigabeni esilandelayo sizokwethula ulwazi mayelana nemingcele ngokwemvelaphi emculweni womasikandi.

6.3. Imingcele ngokwemvelaphi

Uma echaza ngamasu abaculi bomculo womasikandi uNtombela (2011:92) unikeza ulwazi mayelana nendlela esikwazi ukubona ngayo ukuthi umculi uqhamukaphi. Lokhu kwenzeka lapho abaculi bechaza ngezindawo abadabuka kuzona ezibongweni zabo nasezingxenyeni ezahlukene zamaculo. Lokhu kwenza kube nendlela elula yokuqaphela ngemvelaphi nenkaba yamaciko ahlukene. Esingakuphawula kakhulu kulolu daba ngukuthi umculo womasikandi unabalandeli abasuka ezindaweni ezahlukene nabo njengabaculi abasuke bebalandela. Lokho kwenza nabo abalandeli bebe nendlela yokuzeyamanisa namaciko asuke eqhamuka ezindaweni abasuka kuzona nabo. Lokhu kwenza kusunguleke imingcele phakathi kwabalandeli njengoba begcina bakha indlela ‘yokubuthwa’ ngokezigodi nezindawo abaqhamuka kuzona.

Njengoba kuvelile ezahlukweni ezandulele mayelana nokusetshenziswa kwesathaya ngengengxenye yokungcweka emculweni, kuphinde kwagqama ukuthi abanye abantu bagcina bekufaka kakhulu enhliziyweni okusuke kwenziwa ngabaculi. Lokhu kuholela ekubhekaneni ngeziqu zamehlo phakathi kwabalandeli. Abanye ababambiqhaza abaqhamuka ezindaweni lapho

kudabuka khona amaciko ehlukene, baveze ukuthi kuyinto eyejwayelekile ukuthi abantu belandele umculi ngezizathu zendawo adabuka kuyo. Lokhu kwenza kukhule kakhulu ukungaboni ngaso linye njengoba noma kuxoxwa ngaphandle kokushuba kwezinkulumo, kodwa kuvamisile ukuthi kugcine kuba nokuhilizisana ngezizathu zokungavumelani.

Okugqamayo ukuthi iba nkulu kakhulu ingxabano nokuhilizisana uma abalandeli behlangana emibuthanweni eyahlukene lapho kusuke kunamaciko ezonandisa. Ezinye zezimpikiswano eziqaphelekayo yilapho abanye babantu bememeza ngokuthi yibona abazi kangcono ingoma ngokugqamisa indawo abasuka kuyona.

Uma sibheka umculi uKhuzani Mpungose udabuka endaweni yaseNkandla bese kuthi imbangi yakhe enkulu uMthandeni Manqele adabuke endaweni yaseMdletsheni enyakatho nesifundazwe sakwaZulu Natali. Ukudabuka kwabaculi abayizimbangi ezindaweni esahlukene zesifundazwe kwenza begcine bezakhela amagama ehlukanisa imingcele okungukuthi uKhuzani uqamuka e*West* kanti uMthandeni uqhamuka e-*East.* Ukusetshenziswa kwalawa magama njengengxenye yemvelaphi yabaculi kuyafana nezinxushunxushu zomculo we*Hip-Hop* ezweni laseMelika. Kulolu hlobo lomculo kwabe kunabaculi ababebhekene ngeziqu zamehlo okungu*Tupac* kanye no*Notorious BIG*. USisavak (2018) uchaza kabanzi ngendlela 195ab abaculi ababebukeka benekusasa eliqhakazile ngayo kanye nemvelaphi yabo. U*Tupac* wayengowasentshonalanga (*West*) kanye u*Notorious BIG* yena wayengowasempumalanga (*East*). Ukugqanyiswa kwemingcele nemvelaphi yalaba baculi kuchazwa njengembangela enkulu eyayiholela ekutheni kube nezinxushunxushu phakathi kwabaculi nabalandeli. Izimo ezifana nalezi zaholela ekutheni laba baculi begcine bebulewe. Uma siqaphela indlela okwenzeka ngayo nemiphumela yothuthuva phakathi kwabaculi abachazwe ngenhla ezweni laseMelika, kuyabonakala ukuthi lesi sihlava senyukela ekufinyeleleni ezingeni elifanayo nasemculweni womasikandi. Njengoba bekwethuliwe ezihlokweni esingenhla, ukungaboni ngaso linye phakathi kwabaculi emculweni womasikandi sekuke kwabonakala kuthatha imiphefumulo yabantu kanye nokuchitheka kwegazi.

Emizameni yokubhekana nalesi simo esiqhubeka ebucikweni okufanela ngabe buletha injabulo ebantwini, kwabonakala amakhosi nezinye zeziphathimandla emphakathini zizama ukuqhamuka nesisombululo ezingxabanweni zabaculi. Phakathi kwabanye abaholi abanohlonze emphakathi ababonakalisa ukungahambisani nokuklwebhana kwabaculi kwaba nguNgqongqoshe wezemidlalo, ubuciko namasiko uNathi Mthethwa. Embikweni owethulwa nguHlope (2018) oyintatheli yomsakazeli womphakathi uMthethwa wagcizelela ukuthi uhulumeni uzoziqhelelanisa kakhulu nalabo baculi abakhombisa ukungabekezelelani nempawu zodlame emculweni wawo. Kulo mbiko

uMthethwa wakubeka kwacaca ukuthi umculo womasikandi ubuhlezi uyingxenye enkulu yokugqugquzela ubumbano emphakathini nokuthi uma amaciko ekhombisa ukulwa wodwa nokusebenzisa amazwi anenhlese yokungahloniphani kubala nenhlamba, akekho ozozinikela ekutshaleni imali kulolu hlobo lomculo. Imizamo efana nalena evela kuziphathimandla ikhombisa khona ukuthi indlela abaculi abasebenzisa ngayo isathaya inesihlava esingesihle emphakathini nesidinga ukukhalinywa ukuze kugwemeke ukuchitheka kwegazi nokufa kwabantu ngenxa yomculo.

Engxabanweni phakathi kukaKhuzani noMthandeni udaba lwahamba lwaze lwafinyelela nasemakhosini eMdletsheni nokuyilapho laba abaculi bavumelana ngokuthi ngeke besaba nokuklwebhana nokujikijelana ngamazwi emaculweni abo. Akuphelanga sikhathi esingakanani kodwa kwase kubonakala sebephinde bebuyela ekujikijelaneni ngamazwi njengengxenye yezingoma zabo. Lokhu kukhombisa ngokusobala indlela abaculi emculweni womasikandi abathembela ngayo ekusebenziseni izingxabano zobo ekudayiseni umculo wabo nokuyinto edala uqhekeko phakathi kwabalandeli nangokwezigodi abaqhamuka kuzona

6.4 Imiqondosimo ngendlela yokuphila

Ulwazi oluvele ocwaningweni luveze okuningi mayelana nezindlela ezahlukene abantu abacabanga ngayo nababuye bechaze ngayo izinhlaka ezahlukene ngaphansi komculo womasikandi. Ngaphansi kwalesi sihlokwana sizokwethula izindikimba ezahlukene mayelana nemiqondosimo evele kubantu ngomculo womasikandi. Phakathi kwale miqondosimo ezokwethulwa kubandakanya imiqondosimo ngesimvelaphi yabaculi bomculo womasikandi, izinga labo lezemfundo, indlela ephathelene nokuziphatha kwabo emphakathini kanye nokwazisa ubuhlanga, ukusilela emuva ngolwazi lwezobuchwepheshe nokuphucuka kanye nendlela yokulawula izimali nokuvikela amafa abo.

Ukuze kugqame ulwazi oluzokwethulwa kulolu cwaningo luzolandeleka kahle, sizokwethula izincazelo ngamagama anohlonze ngaphansi kwalesi sihlokwana nokuyigama imoqondosimo. Uma silandela incazelo yesichazwamazwi sesiNgisi, umqondosimo umuzwa noma umbono ngento ethile noma ngothile. Lokhu kuchaza ukuthi umqondosimo ungeze wathathwa njengento eyiqiniso

njengoba uthinta izimo ezihambisana nolwazi olungazange lwabekwa esilinganisweni esithile ukuze kuvele ubuqiniso ngalo.
Ocwaningweni kuvele ulwazi olwahlukene mayelana nendlela imiqondosimo yabantu abehlukene eyenza umculo womasikandi ugcine uba nebala elithize oyamaniswa nalo.

6.4.1 Umqondosimo ngezinga lezemfundo labaculi bomasikandi

Ucwaningo luthole ulwazi mayelana nezinga lemfundo labaculi bomculo womasikandi nelibonakala liyizinga elingafikile emfundweni ephakeme. Abaculi abaningi emculweni womasikandi abanazo iziqu zemfundo ephakeme. Lokhu kwenza bebonakale bethembela kakhulu emakhonweni abo ukuze beziphilise. Kuyaye kuthi uma umsebenzi wabo womculo ungahambi kahle bese bebonakala bekufaka enhliziyweni lokho nokube sekugqama kakhulu uma sebengcweka njengengxenye yomculo wabo.
Okubonakala kuletha isithombe esingesihle nemiqondosimo emibi kubantu abalandela lolu hlobo lomculo yindlela abaculi ababonakala bengathuthuki ngayo ngolwazi lwezinye izilimi ezisemthethweni ezweni ikakhulukazi ulimi lwesiNgisi. Lokhu abantu bakuhumusha njengohlangothi lokungafuni kwabantu abangamaZulu ukufunda nokuthuthuka. Okubi ngalo mqondosimo ogcwele ezingqondweni zabantu ngukuthi ugcina ubhebhethekisa isihlava sokubukelwa phansi kwabaculi bomculo womasikandi kanye nesizwe samaZulu. Lokhu kwenza kugcine kubonakala sengathi umuntu okhuluma isiZulu ukwenza lokho ngenxa yokuthi usaselele emuva ngokufunda noma unenkani nokunqikaza ukufunda ezinye izilimi.
Abanye ababambiqhaza bachaza umculo womasikandi njengohlobo lobuciko oluthandwa kakhulu ngabashayeli bamatekisi. Umqondosimo oyamaniswa nokuthandwa kwalobu buciko ngabashayeli kuchazwa ngokuthi yingoba kuyiwona kuphela umculo abakwazi ukuhumusha amagama ethulwa kuwona. Lokhu kuphinde kuqhakambise umqondosimo wokuthi abantu abangabashayeli bamatekisi ikakhulukazi abangamaZulu abanalo ulwazi olwanele oluvela ngenxa yokukhula ohlangothini lwezemfundo.
Imiqondosimo efana nalena iyingozi kakhulu njengoba ikhuthaza ukubukeleka phansi kohlanga lwesizwe samaZulu kuphinde kuthumele nomlayezo ongemuhle mayelana nesizwe samaZulu sonkana.
Noma abanye omasikandi abavame ukuthi besebenzise amagama esiNgisi uma bethula umculo wabo kodwa kuphinde kube nesihlava esivamile nesingesihle esethula indlela abantu abangamaZulu abaphimisa amanye amagama njengendlela engenako ukuthuthuka nekhombisa ukusilela emuva uma kuphinyiswa amanye emagama. Eculweni elithi *Foleva Dali* eliculwa

yi*Bongo Beat* kanye noNjoko ongumculi womasikandi owaduma ngeculo elithi *Sengiqomile* kugcizeleleka inkulumo nomqondosimo wokungathuthuki ngolwazi lolimi lwesiNgisi. Kuleli culo kusetshenziswe indlela yokuhlonipha uhlamvu ‘r’ nokuyinto eyayijwayelekile esizweni samaZulu ezikhathini zahambilini. Ukuvela kwale ngxenye yokukhuluma kwenza kuthumeleke isithombe mayelana nokuba madolo nzima kwabantu abangamaZulu okuzifundisa ezinye izilimi. Ukunanela leli culo ezinkundleni zokuxhumana kuphinde kwafakazela umqondosimo ngokungabi nethuba lezemfundo elanele kumaciko omculo womasikandi.

Uhlangothi lolwazi lwezobuchwepheshe luphinde udlale indima enkulu ekusungulekeni kwemiqondosimo eholela kwizinkoloze ezingenabo ubuqiniso emculweni womasikandi. Lokhu okwethulwe ngenhla noma kungenzeka kube yimiphumela yokuzama ukwethula ingxenye yoteku kweciko kodwa imiqondosimo eyahlukene yabantu yenza kungahunyushwa ngendlela efanayo nokuwuphawu olukhombisa ukungaphumeleli kwesathaya ekuchazeni ngohlanga lwesizwe samaZulu.

Ulwazi olutholakele luveze ukuthi abaculi nabalandeli abaningi endimeni yomculo womasikandi bangabantu abayithandayo into entsha ikakhulukazi uma inani layo liphezulu futhi inendlela yokugqamisa ukuphumelela kuyena ngenxa yokuthi abanye basuke bengakabi nayo. Kuyaye kuthi uma omunye wabalandeli lapha endimeni yomculo womasikandi ethole ulwazi olusha ngezobuchwepheshe bese ebonakala efaka ezinkundleni zokuxhumana ngenhloso yokuqhoshela abanye ngezinto asenazo. Lokhu kwenza abanye abantu beheheke ekulandeleni nasekuthengeni leyonto esuke ikhangiswa ngozakwabo bese bebonakala nabo sebenayo. Ukusalela emuva ngolwazi kugqama kakhulu uma sekufanele kubonakale amava nolwazi ekusetshenzisweni kwezinto zobuchwepheshe. Amaciko nabalandeli abaningi babonakala bembuleka ubuze kulolu hlangothi nokwenza izimbangi zingene ngenxeba bese kubonakala kugqama ukugconana ngaleyonto.

UNgizwe Mchunu engxoxweni nesiteshi sokusakaza i*Select Africa TV* uzwakala echaza ngamagalelo akhe endimeni yomasikandi nalapho egcizelela ukuzibiza ngebhinca khona. Okugqama kakhulu yindlela ezwakala egqamisa indlela yena asethuthuke ngayo ohlangothini lwezobuchwepheshe nokuyindawo amanye amabhica nabathandi bomculo womasikandi abasasaselele emuva kakhulu kulona. Lokhu kwenza bugqame kakhulu ubuthaka kubantu abazibiza ngamabhinca nokungabi nalwazi kwabo ngezobuchwepheshe. Inkulumo efana nalena eyethulwa nguMchunu ithi uma ibekwa ifinyelela ebantwini abathi uma beyihumusha izwele iphinde idlulele ekwakheni isithombe nemiqondosimo engemihle ngezinga lokuthuthuka nezemfundo lwabantu abayamaniswa nomculo womasikandi Isimo esifana nalesi uma singaqashelwa, sinethuba lokubhebhethekisa izinkoloze ngesizwe samaZulu yize noma impande yaso isukela ekungcwekeni phakathi kwamaciko nabalandeli endimeni yomculo womasikandi.

6.4.2. Umqondosimo ngokuziphatha kwabalandeli emphakathini nobuhlanga

Imibono eyethulwa ngabanye bababambiqhaza ikakhulukazi abangebona bohlanga lwesizwe samaZulu ikhombise imiqondosimo engemihle ehambisana nomculo womasikandi. Lokhu kubangelwa ngabalandeli abaqavile abadlala lolu hlobo lomculo emsebenzini wabo okungabashayeli bamatekisi. Phakathi kwale miqondoismo singabala indlela abalandeli bomculo womasikandi abaziphatha ngayo emsebenzini wabo wokuthutha umphakathi nokwenza ezinye izinhlanga zigcine zikholelwa ekutheni wonke umuntu ongumlandeli noma umculi womculo womasikandi uziphatha ngaleyo ndlela.

Omunye wababambiqhaza uchaza indlela abashayeli bamatekisi abangafuni ukubambisana nabantu uma sebedlala umculo womasikandi. Lapha sibala ukungahloniphi imithetho yemigwaqo okuthinta kakhulukazi imithetho yokushayela ngesivinini emgwaqeni. Ulwazi oluqoqiwe luveza ukuthi imvamisa abashayeli abavame ukushayela ngejubane kuba yilabo abasuke belalele umculo womasikandi. Kuye kuthi uma sebeshayela bese bevula umsakazo ube phezulu nokuyilapho itekisi libe selihamba ngesivinini esingaphezulu nokuthi uma bekhuzwa bengakwazwi ukuzwa njengoba besuke becula nabo lelo culo elisuke lilalelwe.

Kuphinde kwavela imibono yabantu mayelana nendlela abashayeli bamatekisi abalalela umculo womasikandi ababonakala becasa ezinye izinhlanga ngayo. Omunye wababambiqhaza uchaza indlela akugwema ngayo ukucela usizo kubashayeli abashayela amatekisi adlala umculo womasikandi noma asuke enemibhalo ephathelene nalolu hlobo lomculo. Lokhu kulandela indlela laba bashayeli abangakwazi ngayo ukunakekela abantu abakhuluma ezinye izilimi. Indlela yokuxhumana kwabo nabantu ichazwa ngokuthi ayikhombisi neze ukuzwelana nomphakathi ikakhulukazi uma usuke ukhuluma olunye ulimi olungesona isiZulu noma izilimi zabeNguni. Kugqama indlela abaphendula ngayo yokuthi “Uzothi uma usufuna usizo bese ukhuluma into ezwakalayo”. Le ndlela yokukhuluma igqamisa ukungazwelani nokungakwazi ukubungaza ubuliminingi ezweni nokuyinto abashayeli njengamalunga asondele ezinhlangeni ezahlukene okumele ngabe bayazisa ngaphezu kwawo wonke umuntu. Ulwazi oluvele kubabambiqhaza luchaza ukuqhubeka kwalesi senzo njengento evame ukwelekelelwa ukusetshenziswa kamagama ayingxenye yomculo womasikandi afana namagama athi ‘nkabi yami, qhawe, ushuni, khuphuka lapho wethu namanye amaningi ababambiqhaza abangakwazi ukuwasho ngenxa ykukhuluma izilimi ezingeyona ingxenye yalezo zesiNguni.

Imiphumela nolwazi olufana nalolu kukhombisa ngokusobala indlela umphakathi ogcine uqagula ngayo ngabantu abangabalandeli nabaculi bomculo womasikandi nokubabeka njengabantu abangenalo uzwelo nokwazisana emphakathi abaphila kuwona.

6.4.3 Umqondosimo ngolwazi lwezomnotho nokuvikelwa kwezinto ezingamagugu

Indima yezobuciko ikakhulukazi emculweni womasikandi kubonakala kuhlasela kakhulu ukudlanga kokufa kwabaculi. Okwenza kube kubi kakhulu yindlela laba abaculi abashona besebasha ngayo nokwenza isizwe silahlekelwe yimbewu enamandla ebingaba wumnotho ekukhuliseni, ekufundiseni kanye nasekwakheni umculo womasikandi ukuze ube nekusasa eliqhakazile.

Kunezinto eziningi ezingezinhle eziqashelwayo ngokushona kwamaciko amaningi endimeni yomculo womasikandi nezenza lolu hlobo lobuciko lugcine luyamaniswa nesihlava esihambelana nazo. Phakathi kwalezi zinto ezeyamaniswa namaciko omculo womasikandi, yindlela yokunganaki nokungabi nolwazi lwezokuphathwa kwezimali namafa amaciko. Izimo ezifana nalezi zigqama ikhakhulukazi uma amaciko egula noma esedlula emhlabeni. Kuvame ukuthi kuzwakale ukuthi uma umculi esedlulile emhlabeni bese kuba nezikhwama ezivulwayo ukuze kwelekelelwe ukungcwaba umculi njengoba kusuke sekuswelakele imali yokuhlangabezana nezindleko zomngcwabo. Abantu abaningi bathatha lesi simo njengesingubudedengu obuvezwa ngabaculi bomculo womasikandi njengoba impilo yabo abayiveza phambi komphakathi uma besaphila isuke ikhombisa ukuba ngeyezinga eliphakeme.

Abaculi bomculo womasikandi bakugqamisa kakhulu ukugqoka kahle nokuvela njengabantu abanemali emphakathini. Lokhu kubonakala ngohlobo lwezimpahla abazigqokayo esingabala phakathi kwazo ibhulukwe lohlobo lwe*Brentwood* abaliteketisa ngokuthi *wugodo* noma *yibhulukwe lesitolomende*. Inani laleli bhulukwe lilinganiselwa ngaphezu kwenkulungwane yamarandi. Ngaphezu kwalokho, lolu hlobo lwebhukukwe aluhlanzwa ngokwejwayelekile njengezinye izimpahla zokugqoka. Kunalokho kuphoqelekile ukuthi kusetshenziswe ilondolo ukuze lihlanzwe nokuyilapho kumele kube khona imali ekhishwayo njalo uma seliyolandwa. Lokhu kuchazwa njengokubhadala isitolimende nokuholela egameni lokuteketisa leli bhulukwe elichazwe ngenhla.

Okugqama kakhulu olwazini olwethulwe ngenhla ngukuthi ukuvela njengabantu abanemali noma abaneliswa ukuba nezinto zezinga elibisa kuyingxenye yokuvelela nokuphinde kusetshenziswe ekuchukuluzaneni kwabaculi. Njengoba abaculi abaningi besuke bevela bengabantu abanemali uma besaphila kuye kulindeleke ukuthi nasemakhaya abadabuka kuwo kukhonjwa ngophakathi kanti

futhi kunengxenye yemali abayibekayo ukuze bemelane nezimo ezingeze zahlelelwa ezifana nokufa. Ngeshwa imiphumela eminingi iveza ukuti abaculi abaningi abanayo indlela nolwazi lokubekelela lezo zimo ezinzima. Lokhu kugcina kwakha imiqondosimo kubantu nalapho bebe sechaza abaculi bomculo womasikandi njengabantu abangazifundisi ukunakekela nokuzicabangela ngekusasa labo kanye nezimo ezingahlelelwa njengokufa kanye nokukhubazeka.

Ukufika kwegciwane le*Corona* ezweni laseNingizumu-Afrika kubonakale kugadla kakhulu kumaciko omculo womasikandi njengoba izwe lathatha isinqumo sokuvala yonke imibuthano nemicimbi amaciko ebekwazi ukuthi azenzele kuyona indlela yokuziphilisa. Lokhu noma bekuyinto elimaze wonke umuntu kodwa abantu bakuchaza njengento amaciko omculo womasikandi ebengaba nendlela yokukugwema ukuze kungazweni ngendlela okuzwele ngayo kuwona. UNxumalo uchaza ukubukisa kwabaciko ngezinto zenani eliphezulu kube ekhaya kungenakho okuzophilisa abantwana nomndeni njengesimo zokungazicabangeli kwamaciko nesihlazisa isithunsi sabaculi abasisebenzela kanzima bephinde babe ngabakhuthazi kubantu ababalandelayo.

6.5. Imibono ngezinhlelo zemisakazo

Umculo wanoma ngabe iluphi uhlobo uncike ekukhangisweni ngendlela efanele ukuze ufinyelele ebantwini abehlukene uphinde uthengwe. Izizinda zokusakaza yizona ezinethuba lokwenza leli phupho lamaciko liphumelele. Lokhu kungaba ngokuthi ziqinisekise ukuthi umculo uyadlalwa emsakazweni ukuze abantu bawuzwe baphinde bawuthenge kuye ekukhulumeni ngawo amaciko nomculo wawo ukuze ujwayeleke ezindlebeni zabalaleli nabalandeli. Umsakazo ungaphinde unikeze amaciko ithuba lokusondela emsakazweni ukuze azikhulumele nabantu mayelana nenhloso yomculo awudlulisela kubona.

Ulwazi olutholakale kulolu cwaningo lukhombise ukuthi kunezingqinamba nokunganeliseki ezinhlangothini ezahlukene nalapho amaciko ehlukene esuke ethula imibono yawo ngemisakazo. Ngaphambi kokuba sigxile ohlangothini olungeluhle, sizoqala sibheke leyo ngxenye enconywayo ngeqhaza lomsakazo.

Abaculi emculweni womasikandi bachaza umsakazo wesiZulu *UKhozi FM* njengomsakazo obe nesandla ekuqinisekiseni ukuthi umculo wabo uyathuthukiswa futhi uyaziswa uphinde ube sebalazweni uma kukhulunywa ngomculo womdabu ezweni laseNingizimu-Afrika. Okunguyena msakazi obe negalelo ekuthuthukeni nasekuqiniseni ukwaziwa komculo womasikandi kwaba kuWelcome Nzimande owayedume ngelika*Bhodloza*. Uma bechaza ngegalelo lalo msakazi odlule

emhlabeni ngonyaka wezi- 2021 abantu nabalandeli bomculo womasikandi bathi ungumuntu ongazange azicabangele yena yedwa ngesikhathi esefike emsakazweni. Kunalokho waba nendlela nesu lokunikeza abanye abantu ikakhulukazi abaculi ithuba lokuveza ikhono labo ukuze bebe negama nokuhlonishwa ezweni.

Eminyakeni ye-1990 kuya eminyakeni yezi-2000, uBhodloza waqaphela ukuthi umculo womasikandi ulandela kakhulu uhlangothi lokungcweka nokwabe kubonakala kungawalimaza amaciko kuphinde kuthunaze nesithunzi somculo wendabuko. Wabe eseqhamuka nesu lokuhlanganisa abaculi emculweni womasikandi ukuze babe nento eyodwa abayibungazayo ngaphandle kokuncintisana. Iqembu elaziwa ngokuthi *Izingqunguli Zomhlaba* labe selisungulwa. Kuleli qembu kwabe kukhona abaculi abathathu ababe bengabaculi ababenohlonze ngaleso sikhathi emculweni womasikandi. Laba baculi kwabe ngunguPhuzekhemisi, uMfazomnyama kanye noHhashelimhlophe.

Uma sicubungula isu lokunikezwa kwegama leqembu elihlanganisa abaculi ababenohlonze endimeni yomculo womasikandi, inhloso enkulu kaNzimande kwabe kungukuqhakambisa ubukhulu nokudlondlobala komculo womasikandi. kwakuhloswe futhi nokugcizelela ubumbano phakathi kwabaculi kule ndima neyabe ibonakala isithatha uhlangothi olwabe lungeluhle lokubhekana ngeziqu zamehlo kusetshenziswa umculo. Iculo eladuma kakhulu elabe liculwa yiqembu *Izingqungqulu* zomhlaba kwaba yilele elithi *Isixaxa mbiji* nelabe linamagama alandelayo:

Sibuyile sibuyile

Sibuyile sibuyile

Sibuyil' isxaxa sibuyile

Sonishiya nikhathele sibuyile

Uma sibheka amagama ethulwe eculweni ngenzansi, kugqama uhlangothi lapho iqembu liqhakambisa ukubuya kwalo kanye negama elingukubambisana. Ukusetshenziswa kwaleli gama kuvamisile ukuthi kubonakale ezindaweni lapho kusetshenzwa ngamandla nangokubambisana uma abasebenzi belekelelana. Kuyaye kusetshenziswe isiqubulo esithi *Sxaxa mbaji!'* ukukhuthaza ukubambisana phakathi kwabantu. Esihlokweni seculo elingenhla, kulandelwe ukungathekisa

okufanayo lapho abaculi besuke bebambisana ekuqinisekiseni impumelelo kanye nobumbano ekubhekaneni nempilo nokungolunye uhlangothi olugqamile ngaphansi kobuciko besathaya.

Igalelo lomsakazi uBhodloza Nzimande liphakanyiswa kakhulu njengoba abantu betusa indlela ayekhuthaza ngayo ukukhulisa amaciko nokuqinisekisa ukuthuthukiswa kwemiphakathi yasemakhaya ngokugcizelela ukuhlonza amakhono kanye nokukhulisa umculo wendabuko esizweni.

Omunye wababambiqhaza uchaza iqhaza likababa uNzimande emculweni wesintu njengegalelo elingeke lalibaleka kalula noma yena engasekho emhlabeni. Lokhu kwenziwa ngukuthi wabe engumsakazi owabe ekuqaphela ukuqinisekisa ukubambisana phakathi kwabaculi kanye nokugcinwa kwempilo nenqubo yokuhloniphana emphakathini. Lokhu kugqame kakhulu uma ezinikela ekuthuthukiseni ukukhula komculo womasikandi esebenzisa uhlelo olwaziwa ngokuthi u*Sigiya ngengoma* emsakazweni wesiZulu. Kulolu hlelo abalaleli nabo baphinde benikezwe ithuba lokuphawula ngamaciko kanye namaculo ehlukene asuke edlalwa emsakazweni. Lokhu kwakuyindlela yokukhuthaza izingxoxo phakathi kwabantu kuphinde kukhuthaze nemibono eqhamuka ezindaweni ezahlukene.

Ukufika kukaKhathide Ngobe kanye noNgizwe Mchunu oKhozini FM lapho babeyingxenye yohlelo olwethula umculo womasikandi, kwaphinde kwayiphakamisa indlela abalaleli bomsakazo ababheka ngayo umculo womasikandi. Lokhu kwakwenziwa ngukuthi laba basakazi babengabasakazi abasebancane beshayela uhlelo olwaluvame ukulalelwa ngabantu abadala. Lokhu kwenza nentsha ezinhlakeni ezahlukene igcine izibandakanya futhi iba ngabalandeli abakhulu bohlelo oluthinta umculo womasikandi.

Ukuhamba kwesikhathi umculo womasikandi ube sewubonakale ukhula ngamandla futhi uthakaselwa nangabantu abasha kakhulu kunangaphambilini. Lokhu kwabonakala kukhuphula ukuncintisana phakathi kwamaciko asemancane ngokweminyaka noma ayephekwe ezitebelene ezabe zikhona ngezikhathi zikaBhodloza Nzimande emsakazweni. Lokhu kuncintisana phakathi kwamaciko kwabonakala kungenelela nangabasakazi njengoba abalandeli babebasola ngokuchema nokungalekeleli ekwakheni umbumbano nozinzo emculweni njengoBhodloza.

Imibono yabantu babehlukene okuxoxwe nabo, iyamanisa umsakazi uKhathide Ngobe kanye nomculi uMtshengoseni Gcwensa njengabantu abebenobudlelwano obuhle , kungafani nalapho uKhathide ehlobaniswa noMgqumeni. Lokhu kubangelwa ngokuthi kwelinye lamaculo uMtshengiseni wayecula ngomsakazi uKhathide nalowo eyemlobola ebafisela impilo enhle

emshadweni. Lokhu njengoba abantu abangabalandeli kanye nabaculi babekuzwa futhi bekubona kwenzeka, babekuhumusha ngezindlela ezahlukene neziyimbangela yoqhekeko phakathi kwamaciko. Lokhu kunjengoba uMtshengiseni wabe eyimbangi enkulu kaMgqumeni, ngaleyo ndlela abalandeli bakaMgqumeni bagcina sebengamzwisisi kahle uKhathide njengoba babebheka ukuthi ucheme nembangi yabo.

Abanye babaculi bavame nokufaka amagama abasakazi ngengengxenye yezibongo zabo noma izinkulumo abaske bezethula emaculweni abo. Ezibongweni zikaMzukulu kaNyathela kuvela amagama athi:

Yimin' umshana wenyathi

Eyavimb' esangweni kwaMolo

Kwaze kwabizw' uKhathide umfokaNgobe

Wafike wehluleka naye wathi 'Ngishiswa amabhuthzi we Oe'

Amagama ezibongweni ezingenhla ayingxenye egcizelela indlela abaculi abasebenzisa ngayo amagama abasakazi njengengxenye yomculo wabo. Lokhu esikhathini esiningi kusuke kwenziwa ngenhloso yokukhuluma ngamagama abalandeli abawajwayele ukuwezwa nokungaholela ekutheni besheshe bewamukele futhi bewujwayele umculo. Uhlangothi lwesibili yilolo lokucubuza amagade kubasakazi ukuze bezohlale bewudlala umculo wabo nokuzowukhulisa uphinde uthengwe libe negama labo liqhubeka nokwazeka emphakathini.

Lokhu kukhombisa ukuthi izinhlelo zemisakazo kanye nabasakazi banesandla kanye nendima ebalulekile okumele bayidlale ekuqinisekiseni ukuthuthuka komculo kanye nokwakha uzinzo nokuthula phakathi kwamaciko ehlukene.

Esikhundleni sokuthi ibonakale iba nozinzo indlela yokungena kwezemisakazo ezingxabanweni zabaculi emculweni womasikandi, kubonakala kunyukela kakhulu kunakuqala. *Igcokama Elisha* ezingomeni zalo ezahlukene, lizwakala libagxeka kakhulu abasakazi ikakhulukazi labo abashayela uhlelo luka*Sigiya ngengoma* emsakazweni *UKhozi FM*.

UNgizwe Mchunu ungomunye wabasakazi nabake baba yingxenye yomsakazo U*Khozi FM*. Lo msakazi ubonakala evela kakhulu emibangweni ethinta amaciko asuke ebhekene ngeziqu zamehlo

nokwenza abantu abaningi bemchaze njengoyimbangela ekusukeni kwezingxabano eziningi kanye nasekubhebhethekiseni uthuthuva phakathi kwabaculi. Eculweni elithi *Sengingangawe* likaKhuzani kuzwakala igama likaNgizwe livela kakhulu njengelinomthelela ezingxabanweni zabaculi. Uma ekhulula uKhuzani ezibongweni uzwakala ethi:

Kuthe kusuka lapho wawusufun' iqhinga lesibili

Ngoba leli lokuqala iqhinga alisebenzanga,

Umhlangano wawubanjwel' eGoli

*kuwuNgalabezi kuwu**Ngizwe Mchunu** kanye nawe noGasela*

kwathiwa kuzokwenziwa njani makunjena?

lathi inxele langakithi shayani lo wangakith

ngizomhlohla mina akuphendule ngoba vele uyadumisana

maqede wase ekunik' imbongi

Aw danki Macingwane ngiyabonga

Emagameni ethulwa ngenhla uKhuzani uchaza ngesandla sikaNgizwe Mchunu ekubeni yengxenye yengxabano phakathi kwakhe kanye ne*Gcokama Elisha* njengoba ethi nguyena uNgizwe owaqhamuka neqhinga lokuthi *Igcokama Elisha* lisukele uKhuzani. Uqhuba ngokuchaza amagama kaNgizwe okuthi uzohlohla uKhuzani ukuthi aphendule *Igcokama* ukuze lizoduma ngoba vele uma umuntu ephendulwa nguKhuzani kwenza abantu abaningi bemqaphele nokube sekumdumisa kanjalo.

UKhuzani uphinde aqhubeke ngokuchaza ngendlela uNgizwe Mchunu azichaza ngayo njengomuntu okunguyena oyimbangela yokuphumelela kwabaculi baningi emculweni. Lokhu uKhuzani ukuchaza ngokuthi kungamampunge futhi kudukisa isizwe njengoba bonke abaculi bezitabalesela ukuze begcine befinyelela empumelelweni.

Ukwenanela inkulumo nezinsolo ezethulwa nguKhuzani, uNgizwe Mchunu uzwakala eziphendulela ekuqaleni kweculo elithi *Zadumelana* likaMthandeni Manqele, imbangi enkulu kaKhuzani. Kuleli culo kungeniswa ngezwi lalowo owake waba ngumsakazi wo*Khozi FM* uNgizwe Mchunu lapho ezwakala ethi:

Ngingenaphi mina?

Uhlulwa yilo mfana aseMdletsheni

Ekutalabh' ekutalabh' ekutalabha

Sikunabukelisa, sibukabukelisa sikunabukelisa

Ngish' izindondo lezi, he wemadoda. Heee!

Kula magama uNgizwe uzwakala ezihlangula ezinsolweni uKhuzani azibeka kuyena njengoba ngenhla emchaze njengomuntu okunguyena obhebhethekisa ukungaboni ngaso linye aphinde abe yingxenye yokusunguleka kothuthuva phakathi kwabaculi.

Ukuvezwa kwale nkulumo eculweni likaManqele kuyisu lokuthi kuphenduleke kuphinde kugqame indlela yena anamandla ngayo phezu kukaKhuzani aphinde aphikise nokwelekelela ngabasakazi ekutheni agcine eba ngongaphezu kwabanye abaculi. *Igcokama Elisha* liphinde ligcizelele nohlangothi ngendlela uKhuzani athola ukwelekelelwa ngabasakazi ngayo ngiso nasekuzuzeni izindondo ahlale eqhosha ngazo phambi kwabantu.

Igcokama Elisha ezibongweni zalo liphinde lizwakala lichukuluza omunye wabasakazi bomsakazo wesiZulu U*Khozi FM* uKhathede Ngobe lapho ligxeka izenzo zakhe zokusondelala nembangi yalo uKhuzani. Eculweni elithi *Ubugunqugunqu Igcokama Elisha* lizwakala lisho lawa magama njengengxenye yeculo,

Ngizwe ngandlebenye kuthiwa

Kulezi nsuku liyafon' idix' uyafon' umangcola

Ufonel' uTshathugod' ufun' amdlalele lesi gekle sakhe

Bese kuval' abany' abaculi.

Hhey uyob' ulahlil' umkhaya mayeke wadlala leyo nyube

Hhey ngoba nay' uTshath' uberight,

Wadl' ibhulakufesi noMgodi.

Hhey umis' okwempisi manj' umis' okokherothi.

Into nje engeke isalungiseka, umis' okwempisi nje.

Kodwa uyagezake yena

Kuyash' ukuth' uphuma kulo moya wangapha eMdletsheni

Kuleli culo *Igcokama Elisha* lisaqinsekisa khona ukuba khona kobudlelwano phakathi kwabasakazi nabaculi nokuyinto eyenza abasakazi bebonakale benokuchema futhi benzelela ekuphakamiseni abaculi. Kuleli culo *Igcokama Elisha* ligadla umbimbi lukaKhathide Ngobe kanye nembangi yalo enguKhuzani. Kubonakala esebenzisa isu loteku ukuphawula ngesimo somzibma womsakazi uKhathide Ngobe. Lokhu kukhombisa indlela abaculi abagcina bengasakhethi emagameni abo lapho begadla njengoba begadla ngisho nakubantu abababona besondelene nezimbangi zabo nabahlonishwayo emiphakathini.

UNgizwe Mchunu uphinde avele ethola ukugxekwa ngumculi *Igcokama Elisha* kulo iculo elithi *Ubugunqugunqu* lapho lizwakala lithi:

Ngithi thokoza dlozi , thokoza makhos' amakhulu

Uth' isimo sakho sinjani wena? Ngiyasaz' isimo sakho mina.

Wena wuwe lo owangijwayeza nedixa, uth' alingithuke

Ulinabukelis' ulinabukelis' ulinabukelisa

Ulikhwez' ekhanda lami

Waze walibhalela nengoma ethi "Inyoni yomthakathi"

Uth' alingithuke

Namhlanje wuwe lo, usukhosele phasi kwamaphiko esikhova

Gede ungafudumali la, buyela khona ndod' ayokhale.

Kula amagama ayingxenye yokukhulunywa nguMthandeni eculweni lakhe kuzwakala ephosa amagama ebhekise kuNgizwe Mchunu ngeqhaza lakhe ekukhuthazeni ukuthi uKhuzani adelele *Igcokama Elisha*. UMthandeni uphinde agxeke nendlela uNgizwe asebonakala ezisondeza kuye manje esebonakala ethola ukunethezeka eduze kwakhe. Lokhu kugcizelela indlela abaculi abakholelwa ngayo ekubeni nesandla kwabasakazi emculweni wabo nasezingxabanweni zabo.

Lesi senzo sabaculi singathumela umlayezo ongemuhle ngendlela umphakathi obheka ngayo abasakazi kanye nomsakazeliwomphathi uqobo. Ulwazi olufana nalolu luphinde lwakhe nesithombe esingesihle kubaculi abasafufusa nalabo abasenesifiso sokuveza ikhono labo emculweni ngokuthi kumele besondele kubasakazi kuqala ukuze baziphendlele indlela eya empumelelweni laphe endimeni yomculo womasikandi.

6.6. Olunye ulwazi ngokuphilisana kwabantu ebucikweni

Njengoba umculo womasikandi uyingxenye yomculo wendabuko, umcwaningi uphinde wathungatha nolwazi ngaphansi kwezinye izinhlanga ezweni laseNingizimu-Afrika. Phakathi kolwazi olutholakene olubonakala luhambisana nendlela nesimo esiqhubekayo emculweni womasikandi, kube wulwazi lomculo wendabuko esizweni sabeSuthu.

Lolu hlobo lomculo wabeSuthu lubizwa ngokuthi yi*Famo koriyana.* Kwakunabaculi ababili ababeseqhulwini okunguChakela kanye noSanko abavumelana ngokubambisana ukuze bebeke umculo wendabuko wesizwe sabeSuthu ebalazweni. Emizameni yabo yokuthuthukisa umculo baba nezimbangi nabo amculweni njengoba kwenzeka emculweni womasikandi. Umbango wezinhlangothi ezahlukene emculweni wabeSuthu waholela ekubulaweni kwabanye babaculi esingabala phakathi kwabo uSanko owabe eyingxenye yesu lokuthuthukisa umculo wesizwe sabeSuthu. Lokhu kwahamba kwaze kwaholela ekusungulekeni kwabaqembu ehlukene nazehlukanisa ngemibala yezingubo abazembathayo. Ukuba khona kwamaqembu ehlukene kanye nezigameko zokuchitheka kwegazi phakathi kwabaculi bomculo wendabuko wabeSuthu kwenza lolu hlobo lobuciko luyamaniswe nodlame kanye nesihluku nokwenza neziphathimandla kuhulumeni zigcine zingelelela emizameniyokuletha uzinzo.

Okuqapheleka kakhulu kulolu lwazi olwethulwa ngomculo wendabuko yesizwe sabeSuthu, yindlela umculo obonakala uguquka ngayo uphinde ulahleka ekubeni wuphawu lokuletha

ubumbano, ukujabulisa nokugcina ulimi, kodwa ube yinkundla yokuklolodelana nokuphawula ngemibono echukuluzayo negqugquzelela ukungaboni ngaso linye ebantwini nasesizweni.

6.7. Isiphetho

Kulesi sahluko kwethulwe ulwazi mayelana nokusetshenziswa kwesathaya esinhlakeni ezahlukene zomphakathi. Ulwazi olwethuliwe lubandakanye imibono ngobudlelwano phakathi kwabaculi, abalandeni kanye nemibono ngemvelaphi yabaculi nabalandeli abehlukene. Kwethulwe nemibono ephathelene nemiqondosimo nokuvela kuyingxenye enkulu abantu abasala nayo lapho bephawula ngomculo womasikandi. Kuphinde kwethulwa nolwazi mayelana neqhaza lemisakazo emibonweni eyethulwa ngaphansi kwesathaya emculweni womasikandi nalapho kuvele indlela izinhlelo zezokusakaza kanye nabasakazi abanomthelela ngayo endleleni umculo oyiwona kuya ekugqugquzeleni ukungaboni ngaso linye phakathi kwabaculi.

Isahluko esilandelayo kuzokusongwa ucwaningo kuphinde kwethulwe nezincomo ngocwaningo olwenziwe.

ISAHLUKO SESIKHOMBISA

ISIPHETHO

7.0. Isingeniso

Lesi sahluko sigoqa wonke umsebenzi nolwazi olwethuliwe ocwaningweni olunzulu ngokusetshenziswa kwesathaya emculweni womasikandi nomthelela ekuphilisaneni kwabantu. Lesi sahluko sihlelwe sahlukaniswa izingxenye ezine nezithula ulwazi olufingqiwe. Kulezi zingxenye sibala lesi ezilandelayo:

Ingxenye yokuqala okuyingxenye ebuyekeza lonke ulwazi olwethuliwe kusukela esahlukweni sokuqala kuze kuyofika esahlukweni sesithupha. Engxenyeni yesibili kwethulwa imiphumela yocwaningo nalapho yehlukwaniswe izinhlangothi ezimbili. Uhlangothi lokuqala lwemiphumela yilolo olwethula imiphumela ebilendelekile ikhakhulukazi ngokulandela imibuzo yalolu cwaningo. Uhlangothi lwesibili lona lwethula imiphumela eminye ebikade ingazange yaqagulwa ngaphambi kocwaningo. Engxenyeni yesithathu, kwethulwa iziphakamiso mayelana nocwaningo olwenziwe ngokulawulwa wulwazi olutholakele. Engxenyeni yokugcina kube sekusongwa lonke ucwaningo.

7.1. Ukubuyekeza lokho okuqukethwe esahlukweni ngasinye

Isahluko sokuqala kube yisahluko ebesethula ucwaningo. Kulesi sahluko kuvezwe izinhloso zocwaningo nezifaka phakathi kwazo ulwazi ngomculo womasikandi nohlangothi lokusetshenziswa kwesathaya kulolu hlobo lomculo. Kuphinde kwethulwa nolwazi ngezidingo zocwaningo, inkuthazo yokwenza ucwaningo kanye nomklamo wocwaningo. Isahluko siphinde sethula ulwazi ngemibuzo ezophendulwa wucwaningo, izinjulalwazi esisetshenziswe nezindlela zokuqoqa ulwazi. Isahluko siphinde sanikeza ngolwazi mayelana nomlando womculo womasikandi njengoba kuyiwona mculo ucwaningo olusezithebeni olugxile kuwona. Kube sekuphethwa ngokwethula ulwazi mayelana nezingqinamba okuhlatshezwane nazo ngesikhathi sokwenziwa kwalolu cwaningo.

Esahlukweni sesibili kubuyekezwe imibhalo efundiwe ehambelana nocwaningo olusezithebeni. Imibhalo okugxilwe kuyona kube yileyo ephathelene nesathaya kanye nezingxenye zayo

ezahlukene. Kube sekubhekwa nemibhalo ephathelene nomculo wendabuko kanye nokuphilisana kwabantu. Emibhalweni ephatheleni nomculo wendabuko kugxilwe ezinhlangothi ezintathu ezifaka phakathi kwayo: imibhalo ezweni laseNingzimu-Afrika, imibhalo emazweni ase-Afrika kanye nemibhalo emazweni omhlaba nokungamazwe angaphandle kwezwekazi i-Afrika. kuphinde kwethulwa nolwazi ngendima entsha ezokwethulwa ngokwenziwa kocwaningo olusezithebeni. Lokhu kuqagulwe ngokuhlaziya ulwazi olungazange lwethulwa kweminye imibhalo efundiwe nokwenza kube khona isikhala nomhlane wocwaningo olungakaze lwenziwa phambilini ngaphansi komculo womasikandi nomculo wendabuko ngokuphelele.

Esahlukweni sesithathu kuphawulwe ngezinhlobo ezahlukene zamapharadaymu ocwaningo. Kube sekugxilwa kuleyo pharadaymu esetshenziswe kulolu cwaningo kanye nezizathu zokusetshenziswa kwayo njengengxenye yalolu cwaningo. Kubuye kwaxoxwa nangezindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingena ngaphansi kwekhwalithethivu. Kube sekwethulwa namasu okwenza ucwaningo nokungamasu okuxoxisana nabantu (izingxoxo), imiqulu ebhaliwe, ulwazi oluqoqwe emisakazweni, kuthelevishini, emaphephandabeni, ezinkundleni zokuxhumana kanye nohlaziyo lokuqukethwe. Kube sekwethulwa nolwazi kaye nemigomo elandeliwe ukuqinisekisa ukuhlonishwa kwenkambiso elungileyo yocwaningo.

Ekugcineni kwethulwe izinjulalwazi ezisetshenzisiwe kulolu cwaningo okuyinjulalwazi ye*Hermeneutics* nokuyinjulalwazi ephathelene nokuhunyushwa kolwazi. Ukuhunyushwa kolwazi kube sekugxila ekubhekisiseni nasekwethuleni ulwazi ngezimpawu. Lokhu kwenze kwaba nenjulalwazi yesemiyothikhi okuyinjulalwazi ephathelene nokuhlaziywa kwezimpawu nesetshenziswe yaba yingxenye ngaphansi kwenjulalwazi yokuhunyushwa kolwazi i*hermeneutics.* Njengoba ucwaningo lwethula izingxenye ezimbili, kuphinde kwasetshenziswa nenjulalwazi ye*Communication Accoomodation Theory* nokuyinjulalwazi ephathelene nendlela abantu abalawula ngayo indlela abakhuluma ngayo nabanye abantu nezinye izindlela zokuxhumana lapho bexhumana bendawonye.

Esahlukweni sesine kwethulwe ulwazi mayelana nesathaya eyethulwa emculweni womasikandi ngokulandela amagama ethulwa emaculweni ehlukene alolu hlobo lobuciko. Lokhu kwenziwe ngokusebenzisa izindikimba ezahlukene ngenhloso yokugcizelela indlela umculo womasikandi osebenzisa ngayo isathaya. Phakathi kwezindikimba okudingidwe ulwazi ngaphansi kwazo sibala indikimba ephathelene nendlela yokuphila, ukuyala nokufundisa kanye nepolotiki nokuphathwa kwezwe. Kuphinde kwethulwa ulwazi ngokusebenza kwesathaya okuvela ezingxabanweni

zamaciko ehlukene nalapho kuphinde kwagcizelelwa ukuvela kwengxenye yoteku, impumelelo emculweni kanye naleyo yokwethula ubuthaka bezimbangi emculweni.

Esahlukweni sesihlanu kwethulwe ulwazi mayelana nokusebenza kwesathaya ekugwemeni ukugagula amagama ayihlazo nalawo anenhlamba. Kuphinde kwethulwa nengxenye yomculo egagula amagama njengoaba enjalo nokuphinde kuhlambalaze emphakathini. Isahluko siphinde sanikeza nemibono eyahlukene ehambisana nokusesthenziswa kwamagama agagula izinto njengoba zinjalo yize kungamagama asatshwayo ukuba abizwe olimini lwesiZulu naphambi kwabantu. Isahluko siphethe ngokwethula uhlangothi negalelo lomculo womasikandi ekuzalekeni kwamagama amasha nokusebenziseka kwawo lawo magama njengengxenye yenkulumo yansuku zonke. Lokhu kwenziwe ngenhloso yokwethulwa ulwazi mayelana nendlela umculo onamandla ngayo ekugqugquzeleni ukwamukelwa kamatemu amasha nokusetshenziswa kwawo olimini.

Isahluko sesithupha sona sethule ulwazi mayelana nengxenye yesibili yalolu cwaningo nokuyingxenye ehambisana nomphumela wesathaya ezinhlakeni ezahlukene zomphakatho. Lapha kugxikwe ebudlelwaneni obukhona phakathi kwabaculi, phakathi kwabantu, imiqondosimo ngomculo womasikandi kanye nemibono eyahlukene ngezinhlaka ezibambe iqhaza elikhulu ekukhulisweni komculo womasikandi.

Isahluko sesikhombisa sigxile ekuqoqeni ulwazi oluphelele mayelana nalolu cwaninga, ukwenza izincomo kanye nokuphetha ucwaningo olwenziwe.

7.2 Imiphumela yocwaningo

Imiphumela yocwaningo yehlukaniseke izingxenye ezimbili njengoba kuchaziwe esingenisweni sesahluko. Ingxenye yokuqala yileyo edalula ulwazi ngemiphumela ebilindelwe ngokulandela imibuzo yocwaningo. Ingxenye yesibili yileyo ephawula ngeminye imiphumela etholakele ocwaningweni

7.2.1 Imiphumela ebeyilindelwe

Ngengoba bekuchaziwe emaphuzwini angenhla, le miphumela ihambelana kakhulu nolwazi obluqhamuke njengengxenye yemibuzo yocwaningo. Emaphuzwini alandelayo kudingidwa kabanzi lolu lwazi oluvele emibuzweni yocwaningo.

7.2.1.1 Amasu asetshenziswa kakhulu ngamaciko ekuzibongeleni nasemagameni ehlukene ezingomeni zomculo womasikandi

Ucwaningo luveze izingxenye ezahlukene ezisetshenziswa njengamasu ezibongweni nasezingomeni zomculo womasikandi. Ocwaningweni lukaNtombela (2011) kwethulwe ulwazi olusemqoka mayelana nohlangothi lwamasu asetshenziswa ngabaculi emculweni womasikandi. Kulolu cwaningo ukusetshenziswa kwesathaya kuvele kuyiyona ngxenye yamasu agqamile nasetshenziswa ngamaciko ehlukene lapho ezibongela noma ethula amagama ngenhloso yokwakha umculo wawo. Isathaya inezingxenye ezahlukene ngaphansi kwayo. Lezi zingxenye zesathaya zibonakala zisetshenziswa ngabaculi abehlukene njengengxenye yomculo wawo nokubonakala kuyinto eseyejwayelekile emculweni womasikandi.

Izingxenye zesathaya kuthi uma zethulwa emculweni womasikandi bese zibonakala ziba yisikhali esisemqoka sokuveza ulwazi ngomculo womasikandi nokulindeleke emacikweni. Lokhu kungachazwa ngokuthi isathaya ibinakala isiwuphawu olusemqoka okumele amaciko abe nalo uma ezinikela emculweni womasikandi njengoba lolu hlobo lobuciko lusebenzisa kakhulu le ndlela yokuciko. Ukungabi nalo ulwazi ngesathaya nokusebenza kwayo ekucikozeni kwenza isiqu sabaculi singagqami ngendlela efanayo nalapho besuke benolwazi lwayo nokubabeka amathubeni angcono kakhulu okwaziwa endimeni yomculo womasikandi.

7.2.1.2. Ulwazi ngemiphumela efezekiswa ukusetshenziswa kohlangothi lesathaya emculweni kamasikandi

Ulwazi olugqame kakhulu ngokusetshenziswa kwesu lesathaya emculweni womasikandi kube yilolo oluthinta ukuqashelwa ngabalandeli ngendlela abaculi abasuke beyethula ngayo isathaya. Kuphende kwavela nendlela isathaya ekwazi ngakhona ukulekelela ekuvikeleni abaculi ukuze leyo mibono eyahlukene abayethulayo ingabe nendlela yokubuyela emuva bese icekela bona phansi. Kunalokho isathaya yakha indlela yokuvikeleka nokuthola uzwelo nalapho abalandeli becubungula lokho okwethulwa ngabaculi bese behambisana nabo ngendlela enokuzwela.

Isathay emculweni womasikandi iphinde yagqamisa kakhulu uhlongothi lokunxenxa abalandeli kanye nokuqinisekisa ukwaziwa endimeni yomculo womasikandi. Lokhu kuchaza ukuthi abaculi abaningi bagcina besebenzisa isathay emculweni wabo kuze kugcina kufana nenqubo ethile ebukeka ijwayeleka emculweni. Kuphinde kwagqama nendlela ukusetshenziswa kwesathaya emculweni womasikandi okunomthelela ongemuhle ngayo ekufinyeleleni komculo ezinhlakeni ezahlukene zompakatho nokuzochazwa kabanzi esihlokweni esilandelayo.

7.2.1.3. Ukusetshenziswa kwamagama nezindlela ezahlukene zokuzibongela nomphumela ekukhuleni komculo nasebudlelwaneni babantu

Abaculi abaningi emculweni womasikandi ikakhulukazi labo abasebasha babonakala basebenzisa uhlangothi olwehlukile lokuzibongela uma beqhathaniswa nozakwabo babendulela. Okugqama kakhulu emculweni womasikandi wesimanje, yindlela izibongo esezethulwa ngayo zifane nenkulumo-mpendulwano noma indlela esakuchukuluza ngenhloso yokulindela impendulo. Lokhu kwenza umculo ube nezimpawu ezahluke kakhulu kunalezo zaphambilini. Le ndlela yenza futhi nabantu behlale benelukuluku lokulangazelela ukuthola ulwazi mayelana nezinkulumo ezahlukene ezethulwa emaculweni. Kuphinde kugqame nobuqembuqembu obubangelwa yimibono eyahlukene echukuluzwa ngukuthatha izinhlangothi ngezinkulumo ezethulwa ngamaciko ehlukene.

Umphumela ogqame kakhulu kube yileyo ephathelene nendlela ukusetshenziswa kwesathaya emculweni okugcina kuholela ekungabonini ngaso linye Phakathi kwabalandeli bomculo nokuze kufinyelele nasekuchithekeni kwegazi kuya ekulahlekeni kwemiphefumulo yabalandeli. Lesi simo sikhombisa indlela ukusetshenziswa kobuciko okuhunyushwa ngenhliziyo ngabantu kuze kufinyelele emiphumeleni engeyona ehlosiwe.

7.2.1.4. Umthelela amasu nezindlela okusetshenziswa emculweni okunomthelela ngayo ekukhuleni kobuciko nolimi lwesiZulu

Ulwazi olutholakele luqhamisa indlela abaculi emculweni womasikandi abasaqikelela ngayo ukusebenzisa amagama olimi lwesiZulu ngendlela efanele nokwenza kube nendlela elula yokulandelwa kokusetshenziswa kolimi. Kuphunde kubonakale nendlela umculo womasikandi oqikelela ngayo ukusebenzisa ulimi olujwayelekile lwesiZulu kunalolo olungachazwa njengolimi lwezigodi ezahlukene. Lokhu kuyindlela elekelela ukuqinisekisa ukudluliselwa komlayezo

ngomculo ungabi nendlela yokuhumusha engahambisani nokuhloswe ngamaciko kuphinde kuqinisekise ukufinyelela emphakathini wonkana ngendlela elingene.

Kuphinde kwavela nohlangothi lapho isathaya iba nesandla ekuzalekeni kwamagama amasha ngezinhloso ezahlukene. Lawa magama agcina esebenza njengengxenye yolimi lwabantu lwansuku zonke nokuyinto ewumthelela ekukhuleni nom ekulahlekeni kwezimpande zolimi lwesiZulu.

7.2.1.5. Umthelela wemibono eyethulwa ngamaciko ehlukene emculweni endleleni yokuphila yemiphakathi eyahlukene

Isathaya ngengethuluzi elisetshenziswa ngabaculi bomculo womasikandi ibinakala inemithelela eyahlukene eyiveza emphakathi. Kukhona lolo hlangothi olukuthokozelayo ukudlulisa kwemiyalezo kusetshenziswa isathaya ngenxa yezimpawu zalobu buciko zokukwazi ukwethula imibono nezifiso zabantu ngendlela ekhethekile.

Uhlangothi lwesibili endleleni yokuphila emphakathini eyahlukene yololo oluhlonza ukusetshenziswa kwesathaya njengesu elihlose ukuhlase nokonela phansi. Lolu hlangothi lubeseluthatha imibono eyahlukene ngenhliziyo nokuholela ekungabinini ngaso linye phakathi kwezinhlaka zomphakathi ezahlukene.

7.2.1.6. Izinto ezibhekwa ngabalandeli uma bekhetha umculo namaciko abafuna ukuwalalela

Kuvele izimpawu eziningi ezibhekwa ngabalandeli bomculo wmasikandi uma bekhetha amaciko abawalandelayo. Uphawu lokuqala kube yilolo lokukwazi ukuhlonipha ulimi, okungukuthi umculi ulindeleke ukuthi angabi ngumuntu ohlambalazayo uma ethula umculo wakhe. Abanye babalandeli bagxila kakhulu ekulandeleni abaculi abacula ngalezo zinto ezisuke zithinta ngqo ulwazi ngezimo eziqhubeka emphakathini nokufaka phakathi kwazi izihloko ngokuphathana kwemindeni, izimo zezepolotiki nokubuswa kwezwe, uhlangothi lokukhuliswa kwabantwana kanye nendikimba ephikisana nokuhlukunyezwa kwabantu ababuthaka emphakathini.

Lokhu kuchaza ukuthi ukuti abaculi baphumelele ngokuphelele emphakathini, kumele baqinisekise ukuthi benza ucwaningo oluphelele ngalokhu okusuke kudingwa ngumphakathi bese kuthi ulwazi abaludlulisa ngomculo wabo lube ngolumelele leyo mibono yomphakathi.

Aalandeli baphinde bacheme kakhulu nabaculi abasuke bedabuka ezindaweni abasuke besondelene nazo nabo. Lokhu kungenye yezinto ezibangela ukukhula kombango phakathi kwabalandeli

ngengxa yendlela abaculi abasuke basebenzisa ngayo isathaya ikakhulukazi uma begcweka emculweni. Kubalandeli lokhu kugcina sekuthatheka ngenhliziyo nokuyimbangela enkulu eholela ezingxabanweni ezingalawuleki phakathi kwabalandeli njengoba lowo nalowo esuke enombono nesifiso zokugqamisa indawo aqhamuka kuyina njengenobuqhawe nxazonke.

7.2.2. Eminye imiphumela

Le ngxenye yemiphumela iphathelene nolwazi oluvele lungeyona ingxenye yolwazi olwethulwe ngaphani kwemibuzo yocwaningo nokwenza lube ngulwazi olusha noluklama indima etsha ocwaningweni lomculo womasikandi.

Okokuqala okutholakele kulolu cwaningo kube yindlela umculo womasikandi obonakala usahqakambisa ngayo imvelaphi yabantu abangamaZulu. Lokhu kugqame ngokuqikelelwa kokusetshenziswa kolimi ngendlela eyiyina nangenhloso yokuletha uzinzo olimini. Kuphinde kwagqama kakhulu indlela umculo womasikandi oqinisekisa ngayo ukugcizelela indikimba yokufundisa. Emaculweni amaningi omculo womasikandi, amaciko asebenzisa ithuba lokuba ngamanxusa esizwe ukuthumela umlayezo wokufundisa ngezinto ezibalulekile emphakathini njengemfundo, ukuqikelela ukuziphatha kanye nokugqugquzela inhlonipho.

Ngokusebenzisa isathaya abaculi bomculo womasikandi benza konke okusemandleni ukuqinisekisa kokuvezwa kwezithelo ezinhle zokuhloniswa kwamasiko esintu kanye nokuqashelwa kokuhlonishwa kwenkolo, isiko nabantu abadala nabayisibani nenkombandlela emphakathi. Abaculi baphinde bekukhombise ukungahambisani nezenzo zalabo abacekela isithunzi sabantu angenawo amandla okuzilwela emphakathini. Lokhu kwenza umculo ubambe iqhaza elikhulu ekuqinisekiseni ukuvikeleka kwezinhlaka ezibuthaka nalezo izwi lazo elingakwazi ukusheshe lizwakale ngengxa yokuswelakala kolwazi nemithombo yokuqwashisa emiphakathini eyahlukene

Isathaya iphinde yabonakala ibamba iqhaza elisemqoka olimini njengoba ekuhlonipheni nasekugwemeni ukubizwa kwamanye amagama olimini, abaculi beqhamuka namagama amasha nagcina ejwayelekile futhi esetshenziswa emphakathini. Umculo womasikandi ngokusebenzisa isathaya ezinhlakeni ezahlukene uphinde ubambe iqhaza elikhulu ekusungulekeni kwamagama amasha nawo agcina esetshenziswa emphakathini. Okuqaphelekayo ngamagama asuke eyingxenye yomculo womasikandi ngukuthi imvelaphhi yabo isuke ingekhona ukucashisa ulwazi ebantwini

kodwa isuke ihambisana nokubeka induku ebandla nokuqhakambisa ubiqhawe ngokusungula ‘ulimi’ emculweni womasikandi.

Ucwaningo luphinde lwaveza ulwazi mayelana nokuthwandwa komculo womasikandi ngabantu abaningi nokufaka phakathi kwabo abantu abasebasha. Lokhu abantu abasha bakwenza ngokuphinde bazame nokuba yingxenye yawo umculo lapho beculo bephinde bebambe iqhaza ezihlakeni ezahlukene zokulawulwa komculo womasikandi. Ubukhona bentsha emculweni womasikandi kwenze kwakhula kakhulu amazinga okuncintisana emculweni. Lokhu kwenze nezinga lokuncintisana lakhula kakhulu nokwenza ukusetshenziswa kwesathaya emculweni womasikandi kuhambe phambili kakhulu kuneminyake yangaphambilini. Ukusebetshenziswa kwesathaya emculweni womasikandi kubonakala kuhambisana kakhulu nokuzakhela udumo nokubeka amaqembu nabaculi abehlukene ebalazweni ngomculo. Lokhu kwenze kwabonakala kukhula kakhulu abaculi namaqembu abhekana ngengoma esebenzisa isathaya nokubonakala sekuba ngathi isathaya iyinqubo eyejwayelekile elandelwayo emculweni womasikandi.

Kuphinde kwahlaluka ulwazi mayelana nendlela amabhizinisi nabahwebi abaqaphela ngayo ukusetshenziswa kwesathaya emculweni womasikandi ikakhulukazi njengoba iyimbangela yamaqembuqembu akhona emculweni. Lokhu amabhizinisi akusebenzise ngendlela esiza wona ekukhuliseni ukwandisa ulwazi ngempahla yabo ngokuhlonza izinhlangothi ezingakhangisa ngempahla ukuze isheshe ifike emehlweni abantu.

Kuphinde kwaqapheleka nangendlela abaculi abasebenzisa isathaya ukuchukuluzana nokuqhuba izimpi zabo emculweni ababekwa eqhulwini ngamabhizinisi nesinkampani ezahlukene. Lokhu kungenxa yokuthi isikhathi esiningi ezinkulumeni nasemaculweni amaningi lapho amaciko echukuluzana khona, avame ukusebenzisa nokuphawula ngemikhiqizo ethile nokwenza ukwaziwa kwaleyo mikhiqizo kunyukele ezingeni eliphezulu.

Isathaya emculweni womasikandi iphinde yavezwa njengethuluzi elibalulekile eliqhakambisa uhlangothi lokwaziswa kwempahla yenani eliphezulu nempilo yobukhazikhazi. Lokhu kuyingxenye amabhizinisi nezinkampani ezahlukene esikuthakaselayo njengoba kuphakamisa igama lemikhiqizo abasuke beyidayisa kuphinde kukhuthaza nokuthengwa kwaleyo mpahla ngale kokunxenxa amanani ukuba abe sezingeni elingathengwa yinoma ngubani.

7.3. Izincomo

Njengoba selwethuliwe ulwazi olutholakele ocwaningweni nolubandakanya imiphumelwa engemihle evela ngenxa yokusetshenziswa kwesathaya, ucwaningo lukhuthaza luphinde lwethule lezi zincomo ezilandelayo:

Isiphakamiso sokuqala siphathelene nokwenziwa kolunye ucwaningo lapho kuhlaziwa ukusetshenziswa kwesathaya ngaphansi kobunye ubuciko obehlukile kunomculo womasikandi ukuze kubonakale umehluko noma ubudlelwano phakathi kwemibono eyethulwa ngukusebenzisa isathaya ebucukweni obahlukene.

Ucwaningo luphakamisa nokukhuthazwa kokufundiswa kobuciko besathaya emazingeni ezemfundo aphansi ukuze kuqinisekiswe ukuqondisiswa kolwazi ngizingxenye zesathaya ezahlukene kanye nemiphumela yokusetshenziswa kwalolu hlobo lobuciko emphakathini. Lokhu kuzokwelekelela ekuqinisekiseni ukukhula kwamakhono okukwazi ukuxazulula nokwamukela imiphumela evela ngokusetshenziswa kwesathaya ezinhlakeni ezahlukene zobuciko.

Ucwaningo luncoma futhi nokukhuthazwa kwemibuthano lapho kungabe kugqugquzelwa khono izindikimba ezithile ezikhethiwe amaciko angabe eqhudelana ngaphansi kwazo. Lokhu kungalekelela ukujwayeza abaculi nabalandeli mayelana nokusetshenziswa kwesathaya njengengxenye yokucikoza nonhloso yayo ihambisana nokuveza amakhono kuphela ngale kokukhuthaza nokuhlosa ukonelana phansi. Lokhu kungaphinde kusize ekuqinisekiseni ukuhlaziywa ngendlela efanele kwezingxenye zesathaya kuphinde kuhlonzwe nalezo zingxenye eziyimbangela enkulu yokudaleka kothuthuva phakathi kamaciko bese zigwenywa noma ziqhanyukelwa ngolunye uhlangothi olwamukelekile.

Ucwaningo luphakamisa nezincomo ngokukhuthazwa kocwaningo olungabe luhlaba umkhosi ngemiphumela yemiqondosimo eyahlukene emphakathini kanye namasu okuyigwema. Kuphakanyiswa futhi nemikhankaso engalethwa emiphakathini ukuze kuqwashiswe kuphinde kuxwayiswe amalungu ehlukene omphakathi ngezinhlobo ezahlukene zomculo kanye nezimpawu zalolo nalolo hlobo. Lokhu kungaba yisu elihle ekwelekeleleni ukunciphisa indlela izinhlanga ezahlukene ezilawula indlela yokuxhumana kuphinde kwakhe uzinzo emphakathini wasezweni laseNingizumu-Afrika ohlonzwa ngophawu lwezinhlanga ezahlukene.

Ucwaningo luphinde lukhuthaze nezinhlelo zokufundiswa kwabaculi ikakhulukazi labo bomculo wendabuko nalapho bezobe behlonyiswa khona ngamakhono empilo ukuze bekwazi ukumelana nezingqinamba zempilo abahlangabezana nazo ngokuba yingxenye yomculo. Lapha singabala amakhono ezokuxhumana, ukuphathwa kwezezimali, ukufundiswa ngobuciko obehlukene nezimpawu zabo kanye namakhono aphathelene nezenhlalakahle emakhaya.

7.4. Isiphetho

Kulolu cwaningo kuphawulwe kabanzi ngendlela isathaya enomthelela emculweni womasikandi kanye nasekuphilisaneni kwabantu. Ucwaningo lugqamise kakhulu indlela ubuciko obusebenzisa isathaya obuqukethe ngayo izingxenye ezahlukene nezenza umculo womasikandi ube nophawu oluhlukile uma uqhathaniswa nezinye izinhlobo zomculo.

Umculo ikakhulukazi lowo wendabuko ufanele ukumumatha amagugu kanye nomlando wesizwe, (Biyela, 2001). Ngaleyo ndlela kubalulekile ukuthi kuqashelwe indlela okusetshenziswa ngayo umculo ukuze ungagcini uhudulela phansi lokho okuyigugu kanye nokungaba ngumnikelo ezizukulwaneni ezisendulelayo. Kubalulekile ukuthi kuphinde kukhalinywe futhi kuqashelwe indlela yokudluliswa kwemiyalezo ngokusebenzisa umculo wendabuko ukuthi ayithumeli isithombe esingesihle ngesizwe lowo mculo osimeleyo. Lokhu kungalekelela ukuxazulula inkinga ngemiqondosimo kanye nezinkoloze abantu abagcina beba nazo ngokucubungula ulwazi nemibono eyethulwa emculweni.

Iziphathimandla nalabo abasemagunyeni kubalulekile ukuba nabo besondele emphakathi ukuze bezoqinisekisa ukulawulwa kokusetshenziswa kolimi ngendlela engachukuluza udlame iphinde ivuse izilonda esezipholile emlandweni ongemuhle womphakathi wesizwe esimnyama. Lokhu kungaphinde kwelekelele ekuthuthukiseni nasekuhlomiseni amaciko ngamakhono ehlukene nangelekelela ekunciphiseni ukungaboni ngaso linye okudluliswa ngezingxenye zesathaya.

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Abantu okuxoxiswane nabo

UMnumzane G Nxumalo (2020)

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UMnumzane Luve Dubazana (2021)

UMnumzane Lungelo ‘Ngelo V’ Vilana (2021)

UMnumzane Khuzani Mpungose (2021)

UMnumzane Mthandeni Manqele (2021)

UMnumzane Tenene Khumalo (2021)

Umnumzane Bheki Gumede (2020) and (2021)

UMnumzane Bonga Khumalo (2020)

UMnumzane Sifiso Khumalo (2020)

UMnumzane Lekoponyane Pharoe (2021)

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i-Aphendikhsi A Imibuzo Yocwaningo

Imibuzo ephathelene nocwaningo (isiZulu)

a) Yiliphi/ yimaphi amaciko owalandelayo emculweni womasikandi?

_____
_____

b) Yiziphi izimpawu ozibhekayo uma ukhetha iciko emculweni womasikandi?

_____
_____

c) Yiziphi izimpawu ejwayelekile ezisetshenziswa ngamaciko kulo mculo womasikandi?

_____
_____

d) Izimpawu esisetshenziswa ngamaciko, ngabe zinamuphi umthelela ekuphilisaneni kwabantu?

_____
_____

e) Umculo womasikandi ngabe ibamba liphi iqhaza ekuthuthukisemi nasekuguquleni indlela yokuphila yabantu?

_____
_____

f) Uthini umbono wakho ngobudlelwano phakathi kwamaciko emculweni womasikandi?

Imibuzo ephathelene nocwaningo (isiNgisi)

a) Which artist (s) do you follow in masikandi music?

_____

_____

b) Which features do you observe from the artist(s) you prefare in masikandi music?

_____

_____

c) What are the common features / strategies that masikandi artists apply in their music?

_____

_____

d) How does the strategies applied by masikandi artist affect social coercion?

_____

_____

e) How does masikandi music impact the culture and social dynamics?

_____

_____

f) What is your opinion about the relationship between masikandi artists?

_____

_____

I-Aphendikhsi B Izincwadi zemvume eziqukethe ulwazi



UNIVERSITY OF THE WITWATERSRAND IN JOHANESSBURG.

SCHOOL OF LITERATURE LANGUGE AND MEDIA

RESEARCH TOPIC: UCWANINGO OLUNZULU NGESU LOKUSETSHENZISWA KWESATHAYA EMCULWENI KAMASIKANDI NOMTHELELA EKUPHILISANIENI KWABANTU.

The Participant Information Sheet

Dear Sir / Madam

I am inviting you to be part of the research study titled, *Ucwaningo olunzulu ngesu lokusetshenziswa kwesathaya emculweni kaMasikandi nomthelela ekuphilisanieni kwabantu.*. This research project is conducted by **Dumisani Ephraim Khumalo**, a PhD student in the School of Literature, Languge and Media at the University of the Witwatersrand in Johanessburg.

The objectives of the study are, first,understand how masikandi music artists use the elements of satire to create amd promote their music. The second objective is to understand how the use of sitire in masikandi music influence social coercsion, way of life as well and community perceptions.

As part of this project I would like to invite you to take part in an interview where you will be answering questions relate to the said topic and will take around 15 minutes. With your permission, I would also like to record the interview using a digital device.

Your participation in this study is entirely voluntary. There are no risks associated with your participation in this study and there will be no benefits directed to you. Efforts will be made to keep your personal information confidential. Your personal information will be associated with an anonymous study number, and all study information will be kept privately. If you feel uncomfortable you may choose to not take part in this study, and that will not affect you in any way.

You may stop participating at any time that you wish without being affected or questioned.

You do not have to decide today whether or not to participate in this research. Before you decide, you can talk to anyone you feel comfortable with about the study.

This consent letter may contain words that you do not understand. Feel comfortable to ask the researcher for any definition.

On the successful completion of this study, findings with be reported in a form of an academic dissertation where in can be accessible at the academic library and can be used for future reference purposes.For any information concerning the study you can contact the following:

Researcher

Mr. D.E. Khumalo

0766820084

1978502@student.wits.ac.za

Academic supervisor:

Dr. B. Zungu

Tel: 011 717 4172

Email: boni.zungu@wits.ac.za

Yours faithfully

Dumisani Ephraim Khumalo (Mr,)

INCWADI YESICELO SEMVUME ENOLWAZI

UNIVERSITY OF THE WITWATERSRAND IN JOHANESSBURG.

SCHOOL OF LITERATURE LANGUGE AND MEDIA

RESEARCH TOPIC: UCWANINGO OLUNZULU NGESU LOKUSETSHENZISWA KWESATHAYA EMCULWENI KAMASIKANDI NOMTHELELA EKUPHILISANIENI KWABANTU.

Ngize lapha ukukumema ukuba bambe iqhaza ocwaningweni olusihloko sithi, *Ucwaningo olunzulu ngesu lokusetshenziswa kwesathaya emculweni kaMasikandi nomthelela ekuphilisanieni kwabantu.*. This research project is conducted by **Dumisani Ephraim Khumalo**, a PhD student in the School of Literature, Languge and Media at the University of the Witwatersrand in Johanessburg.

Izinhloso zalolu cwaningo zibandakanya okokuqala ukuqonda ukuthi ngabe amaciko omculo kamasikandi alisebenzisa kanjani isu lesathaya ekusunguleni nasekukhuliseni umculo wawo. Inhloso yesibili ingukuqonda ngendlela ukusetshenziswa kwesathaya emculweni kamasikandi okunomthelela ngayo ekuphileni kwabantu, usikompilo kanye nemiqondosimo yomphakathi.

Ukubamba kwakho iqhaza kulolu cwaningo kungukuzithandela ngokugcwele. Akukho bungozi obuhambisana nokuba yingxenye yalolu cwaningo futhi akukho nzuzo ozoyithola ngokuba yengxenye yalolu cwaningo. Imizamo iyokwenziwa ukugcina ulwazi lwakho luyimfihlo.

Ulwazi lwakho luyohambisana nenombolo engaziwa/eyimfihlo yocwaningo, futhi lonke ulwazi locwaningo luyogcinwa luyimfihlo. Uma uzizwa ungakhululekile ungakhetha ukungalibambi iqhaza kulolu cwaningo, futhi lokho angeke kukukhinyabeze nanganoma iyiphi indlela. Ungayeka ukubamba iqhaza noma yingasiphi isikhathi ofisa ngaso ngaphandle kwezingqinamba noma imibuzo.

Akudingeki ukuba uthathe isinqumo namhlanje ukuthi uyathanda noma awuthandi ukubamba iqhaza.

Ngaphambu kokuthatha isinqumo ungaxoxa nanoma ubani omethembayo mayelana nocwaningo. Le ncwadi kungenzeka ibe namagama ongawaqondi. Zizwe ukhululekile ukubuza umcwaningi nganoma iyiphi incazelo.

Uma sengiqedile ucwaningo lwami ngiyobe sengihlanganiswa umqulu ozohlala emtapweni wolwazi ukuze usize abafundi abayokwenza ucwaningo oluthi alufane nalolu esikhathini esizayo.

Ngiyabonga ngokubamba kwakho iqhaza kulolu cwaningo.

Uma kukhona eminye imininingwane noma ulwazi oludingayo oluphathelene nalolu cwaningo ungaxhumana nalaba abalandelayo:

Umcwaningi

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Umeluleki wami wezemfundo:

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Ucingo: 011 717 4172

i-imeyli: boni.zungu@wits.ac.za

INCWADI YESIVUMELWANO SOKUBAMBA IQHAZA OCWANINGWENI

Ucwaningo kuhlanganiswa nolwazi olungenhla ngichazeliwe khona ngomlomo futhi nganikezwa nomfunziselo waleli phepha lolwazi kanye nefomu lemvumo.

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

Isayini yombambiqhaza_____Usuku _____

Isayini yomuntu othatha imvume_____Usuku _____

Ukunikezela ngemvume:

Ngiyavuma ukuba lezi zingxoxo ziqoshwe

Isayini yombambiqhaza _____ Usuku _____

Angivumi ukuba lezi zingxoxo ziqoshwe

Isayini yombambiqhaza _____ Usuku _____

The formal Consent Form

The research study, including the above information, has been described to me verbally and I have been given a copy of this information sheet and consent form.

I understand what my involvement in the study means, and I voluntarily agree to participate in all aspects of the research procedures.

I understand that I reserve the right to withdraw my participation in the progect at anytime.

Signature of the participant_____ Date _____

Signature of person administering consent _____Date _____

Declaration of Consent:

I consent to have this interview recorded

Signature of the participant _____ Date _____

I **do not** consent to have this interview recorded

Signature of the participant _____ Date _____