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**Ukuzotywa kwabalinganiswa ngokweSithako sobuNzululwazi Bume-
ngqondo kwiincwadi zedrama ezikhethiweyo zesiXhosa,
ngokweemeko zale mihla.**

***(A Psychoanalytic depiction of characters in the selected isiXhosa
dramas in context)***

NOMTHANDAZO KATY MBENA-BILATYI

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UKUBAMBA NGAZIBINI

Mandiqale ngawe Somandla ndibulele amandla, isakhono nomonde ondinike wona, ndibulela kananjalo nangabantu ondidibanise nabo ebomini bam ukuze umsebenzi wam wenzeke ngemfezeko.

Ndenza umbulelo ongazenzisiyo kuye wonke ubani othe wanegalelo elimandla kulo msebenzi. Inxaxheba yenu zidweshwa ayinakulityalwa, ndingabalula umxoxi uNjingalwazi N.Saule. Inkxamleko yakho ngalo msebenzi, ukuzidina kwakho, iingcebiso inkuthazo nokundinyamezela, zindenza ndingabi nawo amazwi atyebileyo okukubulela, uyakwanela xa ndisithi enkosi Ncilashe. Maz'enethole nakuwe Gqirhalwazi uL.L Kwatsha ngenkuthazo emandla, wena ubusithi amadolo akudyevezela ungenelele, kude kwabonakala impumelelo ke. Isibane enithe nandinika sona siya kuhlala sivutha sigqithiselwe nakwabasakhulayo, Nokhala!

Kumyeni wam uNkosana, ndiyabulela ngenkuthazo yakho, inkxaso noncedo olubonakalisileyo kulo msebenzi. Kubantwana bam uEntle nakuAmahle, enkosi ngokundinyamezela nokuthi nithumakalale kwaye niyamkele imeko kude kube sekupheleni, ndiyabulela booThahla.

Umbulelo ongazenzisiyo kubazali bam, UNofanele, camagu MaMpandla! Ndibulele nakuwe Dabane, uVelebhayi Mbena ngokundigcinela abantwana xa ndixakekile ngulo msebenzi, ningadinwa nangomso. Kubantwana basekhaya uLulama, uGalelekile nabasandulelayo, uThembile noNoJoli, ndithi kuqala kubemnyama kakade MaKhwemnte phambi kokuba kuvele ukukhanya. Andinilibelanga batshana, uGqirha

Bulelwa Mbena, uNtombikayise noUnathi, enkosi kakhulu ngoncedo lwenu, amaqobokazana angalal' endleleni yazini kunyembelekile.

Andinakukulibala mhlobokazi wam MaDlomo Nontembiso “Ntesh” Jaxa, ukuba ibingenguwe ngendingekho kule ndawo, maz' enethole ngenkuthazo yakho, izicengo naxa ngathi amandla ayaphela uwathelele, undivuselele ndiphinde ndibe nawo. Ndiyabulela Ngqolomsila, ubuhlobo bokwenene bubonakala kanye xa kunzima.

Tatalahote kuni nonke nganxanye!

ISINIKEZELO

Lo msebenzi ndiwunikela kubazali bam abandifundise ebunzimeni, uVelebhayi noNofanele Mbeni; kubantwana basekhaya; nabangasekhoyo; umyeni wam uNkosana, kubatshana kunye nakubantwana bam ababini uEntle noAmahle. Nifunde bantwana bam nizimisele, nibonile kum ukuba impumelelo iyasetyenzelwa kwaye imfundo ayikhulelwa.

ISIFUNGO

Ndiqinisekile ndinyanisile ukuba umsebenzi osihloko sithi: **Ukuzotywa kwabalinganiswa ngokwesithako sobuNzululwazi bume-ngqondo kwiincwadi zedrama ezikhethiweyo zesiXhosa ngokweemeko zale mihla**, ngumsebenzi wezandla nengqiqo yam. Yonke imithombo endiyisebenzisileyo ichaziwe ngokuthi kucatshulwe ngokupheleleyo. Lo msebenzi awuzange khe ungeniselwe uvavanyo nakweliphina iziko lemfundo, ngaphandle kwakule yunivesithi.

DECLARATION

*I hereby declare that **A Psychoanalytic depiction of characters in selected isiXhosa dramas in context** is my own work and that all the sources I have used have been indicated and acknowledged by means of complete references and also that it has not previously been submitted for assessment to another university.*

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ISISHWANKATHELO SOPHANDO

Olu phando luza kugxila kuphononongo lobume bengqondo ephazamisekileyo yabalinganiswa, lujonga kananjalo izimo zabalinganiswa ngakumbi abatsha, indlela abacinga nabenza ngayo izinto. Olu phando luza kuphicotha obu bume bengqondo baba balinganiswa kusetyenziswa iincwadi zedrama ezilandelayo: *uBuzani Kubawo*, *kaTamsanqa*, *uAmaza*, *kaQangule*, *uLiseza kutshona* kaMbobo, *u-Uthembisa noMakhaya* kaMtywaku, *Isikhwakhwa noBessie* kaMtywaku kunye no*Ndiyekeni* kaJongilanga. Olu thotho lweencwadi zedrama zikhethiweyo luza kusetyenziswa kwakhona ukubhentsisa ubungqondo-lukhuni lwababhali ekuzobeni abalinganiswa abatsha njengoongantweni nolwamvila lolu zobo kwindlela ulutsha oluziphethe ngayo.

Olu phando lutshayeelwe ngesahluko sokuqala esiqulathe iingxaki zophando, iinjongo zophando, ukubaluleka kolu phando, okusele kubhaliwe ngophando olu, nalapho olu luza kwahluka khona. Isahluko sesibini sibonisa isithako sobuNzululwazi bume-ngqondo nezinye ezikhaphayo ezifana nenkcubeko apho kujongwa ukuba ingaba inkcubeko ayisetyenziswa na ngendlela ebangela ukuba abalinganiswa abatsha bazibone bekwimo emandla yoxinzelelo. Esi sithako senkcubeko sihambelana neso semo yokuziphatha apha kujongwa ukuba ingaba ukuziphatha kwaba balinganiswa batsha akuqhutywa yindlela uluntu olubabona ngayo bephenjelelwa nayindlela abazotywa ngayo ngababhali. Ezinye izithako ezikhapha esi sobume bengqondo seso sobudala apho kugxilwa kwindlela abajongelwa phantsi ngayo ngenxa yeminyaka yabo luluntu nabazali abaphela bebathathela izigqibo ezikhokelela kuxinzelelo nokuziphatha okungekuhle. Esokugqibela seso seOnomastiki apho kujongwa ukuba ingaba indlela abathiywe ngayo abalinganiswa ayinagalelo kusini na kwindlela oluziphethe ngayo ulutsha. Limeko zoxinzelelo abazibhaqa bephantsi kwazo abatsha azibangelwa ngamagama abawanikiweyo na nekuye kulindeleke ukuba bawalandele ngenkani nokuba imeko ayivumi. Isahluko sesiThathu sakugxila kwizimo zabalinganiswa ze esesiNe sigxile kubalinganiswa nezigulo zengqondo.

Ekugqibeleni kuya kushwankathelwa konke okuqulathwe luphando kuvezwa namacebo neengcebiso ezinokunceda ababhali ukutshintsha iingqondo zabo xa bezoba abalinganiswa abatsha kwiincwadi zabo. Ezinye iingcebiso zisekelwe kwisiphelo sabalinganiswa abagula ngengqondo nabakwimo yoxinzelelo, apho kucetyiswa ukuba bakhe bagxile kwinkqubo yokunyangwa kwabalinganiswa abaphazamisekileyo ukuze babonakale bephumelela ebomini hayi bezibulala.

Amagama angundoqo

Ubunzululwazi bume-ngqondo, Inkcubeko, Ubudala, Uxinzelelo, Uhlalutyo-ntyilazwi, Ubungqondo-lukhuni, Uphendlo, Isimo, Abatsha, Isithako, Ubuthithinya, Impambano, Ukuphazamiseka ngokwasengqondweni, Abalinganiswa.

Amagama esiNgesi aguqulelwe esiXhoseni

Psychoanalysis	: Ubunzululwazi bume-ngqondo
Stereotype	: Ubungqondo-lukhuni
Theories	: Izithako
Neurosis	: Ubuthithinya
Psychosis	: Ukuhiliteka
Schizophrenia	: Impambano
Hysterical	: Ukuphaphazela
Humour	: Uburharha

Adultism/ageism	: Ucalucalulo ngokobudala
Culture	: Inkubeko
Id	: Ubumna /wena
Ego	: Ukuzigwagwisa
Depression	: Uxinzelelo
Anxiety	: Uxhalabo
Stress	: Ucinezeleko lwengqondo
Repression	: Ucinezelo lwengcinga ezihluphayo
Denial	: Ukungayamkeli imeko
Post-traumatic stress	: Ucinezeleko lwengqondo olulandela umothuko
Bipolar disorder	: Isifo sokungabi nabudlelwane

ISIQULATHO

i.	UKUBAMBA NGAZIBINI	i
iii	ISINIKEZELO	iii
iv	ISIFUNGO	iv
v	ISISHWANKATHELO SOPHANDO	v
viii	ISIQULATHO	viii

ISAPHLUKO 1

INTSHAYELELO

1.1	ISISHWANKATHELO-MXHOLO	1
1.2	UMONGO WOPHANDO	2
1.3	INGXUBAKAXAKA EYAMBATHISE UPHANDO	3
1.4	IINJONGO KUNYE NEZIPHUMO ZOPHANDO	5
(a)	INJONGO YOPHANDO	5
(b)	IZIPHUMO–NJONGO ZOPHANDO	6
(c)	IIMBANGELI ZOLU PHANDO	6
(d)	IMIBUZO EJOLISE KUPHANDO	7
1.5	IZITHAKO ZOHLALUTYO	7
1.5.1	INTSHAYELELO	8
1.5.2	UBUNZULULWAZI BUME-NGQONDO	9
1.5.3	UBUNGQONDO- LUKHUNI KUBUME BABALINGANISWA	10
1.5.4	ISITHAKO IONOMASTIKI	11
1.5.5	ISITHAKO ESIPHATHELELE KUCALUCALULO NGOKWEMINYAKA YOBUDALA	12
1.5.6	ISITHAKO ESIPHATHELELE KWINKCUBEKO	13
1.5.7	ELOKUQUKUMBELA	14

1.6	INDLELA OLUQHUTYWA NGAYO UPHANDO	15
1.7	INDLELA OLUZA KUBA NGAYO UPHANDO	15
1.8	ELOKUQUKUMBELA	16

ISAHLUKO 2

ISITHAKO SOBUNZULULWAZI BUME-NGQONDO EKUZOBENI ABALINGANISWA ABATSHA

2.1	INTSHAYELELO	17
2.2	UPHENGULULO LWEENCWADI	17
2.3	ISITHAKO SOBUNZULULWAZI BUME-NGQONDO	21
2.3.1.	ISITHAKO SIKAFREUD SOBUME-NGQONDO	22
2.3.2	ISITHAKO SIKACARL JUNG	27
2.4	ISITHAKO ESIMALUNGA NOKUZIPHATHA	30
2.5.	ISITHAKO ESIPHATHALELE KUCALU-CALULO NGOKWEMINYAKA YOBUDALA	34
2.5.1	IINTLOBO ZOBUDALA	35
2.5.2	IIMPEMBELELO ZOBUDALA KWIZIMO ZABATSHA	38
2.6	ISITHAKO SEONOMASTIKI NEZIMO ZABALINGANISWA	39
2.6.1	INDLELA ELIQANJWA NGAYO IGAMA LOMLINGANISWA	40
2.6.2	IIMEKO EKUTHIYWA PHANTSI KWAZO	40
2.6.2.1	AMAGAMA NGOKWENKCUBEKO	40
2.7	ISITHAKO ESISEKELWE KWINKCUBEKO	42
2.7.1	ULUTSHA NENKCUBEKO	44
2.7.2	INKCUBEKO NAMALUNGELO ABATSHA	44
2.7.3	UKUSETYENZISWA KWENKCUBEKO NJENGETYHOLO LOKUSITHELA / UKUXHATSHAZWA KWENKCUBEKO	45

2.7.4	INKCUBEKO NESIGULO SENGQONDO	48
2.7.5	INKCUBEKO NOKUZIBULALA	50
2.7.6	INKCUBEKO KUNYE NOBUNTU	51
2.8	ELOKUQUKUMBELA	52

ISAHLUKO 3

IZIXHOBO ZOKUVEZA IZIMO ZABALINGANISWA

3.	INTSHAYELELO	53
3.1	UBUME BABALINGANISWA	54
3.1.1	UBUME BANGAPHAKATHI	54
3.1.2	UBUME BANGAPHANDLE	55
3.2	IINDIDI ZABALINGANISWA NGOKWEZIMO ZOKUZIPHATHA	57
3.2.1	ABALINGANISWA ABANEZIMO EZISIZELEKAYO	58
3.2.1.1	IZIXHOBO EZISETYENZISWAYO UKUVEZA ISIMO SOMLINGANISWA ESISIZELEKAYO	59
3.2.2	ABALINGANISWA ABANEZIMO EZIKHUMBULEKAYO	63
3.2.3	ABALINGANISWA ABANEZIMO EZIKHOLELEKAYO	63
3.2.4	ABALINGANISWA ABANGABAXHASI NABAYINXALENYE YENDAWO YEBALI	65
3.3	INGXOXO NEENTHETHO ZOYEDWA NJENGEZIXHOBO ZOKUVEZA IZIMO ZABALINGANISWA.	65
3.3.1	INGXOXO NJENGESONA SIXHOBO SOKUZOBA ABALINGANISWA	66
3.3.2	ULWIMI LWABALINGANISWA KUSETYENZISWA IPRAGMATIKI NESITHAKO SOBUCIKO-NTETHO UKUPHUHLISA ESOBUNZULULWAZI BUME-NGQONDO.	66

3.3.2.1ULWIMI OLUCENGAYO	70
3.3.2.2 ULWIMI OLUSHWABULAYO	72
3.3.2.3 ULWIMI OLUQHATHAYO NOLUJIJA INGQONDO/ULWIMI OLURHWEBAYO	73
3.3.1.4 ULWIMI OLUYALAYO	76
3.4 IFUTHE LEONOMASTIKI KWIZIMO ZABALINGANISWA	78
3.4.1 AMAGAMA AHAMBELANA NEZIMO ZABALINGANISWA	79
3.4.2 ABALINGANISWA ABANGENAMAGAMA	81
3.4.3 ABALINGANISWA ABAZENZO ZIHAMBELANA NAMAGAMA ABO	82
3.4.4 ABALINGANISWA ABATHIYWE NGEZIDUKO	83
3.4.5 AMAGAMA AHAMBELANA NOKUSINGQONGILEYO	84
3.5 INTSHUKUMO NJENGESIXHOBOKUVEZA UKUZIPHATHA KWABALINGANISWA	85
3.5.1 INTSHUKUMO EBONISWAYO NECHAZWAYO	85
3.5.2 INTSHUKUMO NEMPIXANO	86
3.5.3 INTSHUKUMO NESAKHIWO SEBALI	86
3.5.4 IZALATHISI ZEQONGA UKUVEZA IIMVAKALELO ZABALINGANISWA	87
3.6 IZIMO ZABALINGANISWA NGOKWABABHALI	88
3.7 ISIXHOBOKUBUNGQONDO-LUKHUNI EKUBUMBENI IZIMO ZABALINGANISWA	91
3.7.1 IINDIDI ZOBUNGQONDO-LUKHUNI NGOKWEZIMO ZABALINGANISWA	93
3.7.2 ISIMO SOBUTSOTSI NEZIGWINTA EZIFANA ZENZE	95
3.7.3 ISIMO SOBUNXILA NOKUNGAFUNI XANDUVA	98
3.7.4 ISIMO SEENKANI NOKUBANESIBINDI	100

3.7.5	ISIMO SOKUZINCAMA (ABATSHA ABAZOTYWA NJENGABANCUVI NABAQHAWULI-MITSHATO YABANYE BANTU)	101
3.7.6	IFUTHE LOKUTHATHELWA IZIGQIBO MALUNGA NEZOTHANDO	105
3.7.7	IFUTHE LONYANZELO-MITSHATO KWIZIMO ZABALINGANISWA	106
3.8	ULWAMVILA LOZOBO LOBUNGQONDO-LUKHUNI KULUTSHA	109
3.9	ELOKUQUKUMBELA	110

ISAPHLUKO 4

ABALINGANISWA NEZIGULO ZENGQONDO

4.	INTSHAYELELO	112
4.1	ISITHAKO SOBUNZULULWAZI BUME-NGQONDO	112
4.2	ISITHAKO SIKACARL JUNG EKUHLALUTYENI IPHUPHA	122
4.2.1	IPHUPHA KUNYE NESAKHIWO SEDRAMA	122
4.2.2	IPHUPHA ELIQHUBEKAYO	123
4.3.	IINDIDI ZEZIGULO ZENGQONDO	123
4.3.1	UBUTHITHINYA	124
4.3.2	UKUHILITEKA	124
4.3.3	IMPAMBANO	125
4.3.4	UKUPHAPHAZELA	127
4.3.5	ISIGULO SOKUNGABINABUDLELWANE	128
4.4	IIMPAWU ZABANTU ABAGULA NGENGQONDO	130
4.5	IIMEKO EZIBANGELA UKUGULA NGENGQONDO	131
4.5.1	IIMEKO EZJOLISE KWIZIMO ZENGQONDO	132
4.5.1.1	UCINEZELEKO LWENGQONDO	132

4.5.1.2 IINDIDI ZOCINEZELEKO	133
4.5.2 IIMEKO ZASEKUZALWENI NOFUZO	135
4.5.3 IIMEKO EZIJOLISE KWIMO-NTLALO	135
4.5.4 INTLANGANISELA YEEMEKO EZINGENTLA	138
4.6 INKCUBEKO NEZIGULO ZENGQONDO	138
4.6.1 UKUXHATSHAZWA KWENKCUBEKO	139
4.7 UBUDALA NEZIGULO ZENGQONDO	142
4.8 INKQUBO YOKUNYANGA IZIGULO ZENGQONDO	143
4.8.1 IINZAME ZOKUMELANA NEMEKO EMANDUNDU	144
4.8.2 ABALINGANISWA ABANGAYAMKELIYO IMEKO ABAKUYO	144
4.8.3 UKUPHIKISA INDLELA OVAKALELWA NGAYO	145
4.8.4 UKUCINEZELA PHANTSI IINGCINGA EZIHLUKUPHAYO	145
4.8.5 UKUMELANA NEEMEKO ZOXINZELELO NGOKUTHE NGQO	146
4.9 IZINTO EZINOKUBA YIMIQOBO EKUFUMANENI UNYANGO	148
4.9.1 UKUNQONGOPHALA KOLWAZI NEENDAWO ZONYANGO	149
4.9.2 ULWIMI OLUSETYENZISWAYO	149
4.9.3 IINDLEKO	149
4.9.4 INKCUBEKO NEENKOLELO	150
4.10 ELOKUQUKUMBELA	150

ISAHLUKO 5

UKUQUKUMBELA UPHANDO

5. INTSHAYELELO	152
5.1 IZIPHUMO ZOPHANDO	152
5.2 IZINDULULO	161

IINCWADI EZIHLALUTYIWEYO	166
AMANQAKU ACATSHULWEYO	167
IWEBHUSAYITI EKUCATSHULWE KUZO	169
IJENALI EZICATSHULWEYO	170

ISAPHLUKO 1

INTSHAYELELO

1.1 ISISHWANKATHELO-MXHOLO

Kukho ingcamango yokuba imbonakalo kunye nozinzo-buni babantu abatsha kwezi ntsuku isemngciphekweni. Uluntu jikelele lubabona njengabantu abandlongondlongo, abangamameli kucetyiswa, abafana benze, imigulukudu kunye noonobangela boqhawulo-mitshato. Babonwa njengabantu abangeloncedo nabancukuthayo. Olu lutsha luyagwetywa ngamajelo eendaba apho ufumanisa ukuba kuvezwa iingxelo ezimbi kuphela amaxesha amaninzi ngalo. Kusoloko kuboniswa okubi nokungakhiyo ngolutsha. Nokuba sele lude lwanikwa indima kwimidlalo yoomabonakude lwakusoloko lubandakanyeka kwiziyobisi, ubuhenyukazi, ulwaphulo-mthetho kwakunye nempilo yokuzibhubhisa. Ulutsha lwabantu abaNyama alukhe luvezwe lungabantu abakrelekrele, oosomashishini abanenqubela nabazali bangomso. Eyabo indima kukudiliza nantoni na esetyenziselwa ukwakha umntu, neyokuba kwakhiwe isizwe esomeleleyo. Xa sithetha ngolutsha apha eMzantsi Afrika sijonga abo baneminyaka ephakathi kwe-18 ukuya kuma-35 nama-40 Olu phando ke ngoko, lujolise kubabhali bedrama ngenjongo yokungqina ukuba ngenene ulutsha luzotywa ngazo zonke izinto ezimbi nezingakhiyo. Iincwadi ezikhethekileyo ezizakuhlalutywa yekaW.K Tamsanqa (1958) *uBuzani Kubawo*, *uNdiyekezi* kaD.M Jongilanga (1972), UThembisa noMakhaya kaDT Mtywaku (1992), *uAmaza* kaZ.S Qangule (1974), *uLiseza Kutshona* kaMbobo (1992) *no Isikhwakhwa noBessie* ka D.T Mtywaku (1985). Olu phando luya kubhentsisa ze lubangule unobangela osenokuba unegalelo ekubeni izimo zabanye abantu abatsha zikrazuke kangaka. Umbuzo ophambili ngowokuba ingaba oku kungafundwa kwazo lulutsha yinto yokuba luzotywa ngendlela oluzibona lungumzondo na eluntwini, nakulo ngenkqu? Uphando luye lujonge ukuba olu zobo lungakhiyo alunafuthe na kuxinzelelo olumandla noluthi luzibone lukulo abantu abatsha baphele besenza okungalunganga eluntwini. Okokugqibela Basuswa yintoni ababhali ukuze babazobe abalinganiswa

abatsha ngohlobo olungakhiyo ingaba ziimeko abakhule bephantsi kwazo na okanye lixesha ababhale bekulo.

1.2 UMONGO WOPHANDO

Uphando lujolise kwindlela abazotywa ngayo abantu abatsha ngababhali kwiincwadi zedrama ezikhethiweyo oko kuvavanywa kujongwe isithako sobuNzululwazi bume-ngqondo. Ulutsha eMzantsi Afrika luchazwa njengabo bakwinqanaba eliphakathi kobuntu obudala obukwimiyaka ephakathi kwe-18 ukuya kuma-35 nama-40. Ugxininiso luya kube lukwisimbo sombhali ekuzobeni abalinganiswa bakhe kugxilwe kwintshukumo, ingxoxo (bathini abalinganiswa ngaye, yena uthini ngesiqu sakhe), intetho esecaleni (xa ethetha yedwa okanye omnye ethetha yedwa ngosingaye), iingcinga zakhe kunye nendlela avakalelwa ngayo (Cohen 1973: 41-42).

Kuyabonakala ukuba ababhali abaninzi ababonisi zimpawu zintle xa bezoba ulutsha, bagxila kwizinto ezimbi kuphela. Oko kungangunobangela wokuba abafundi ezikolweni baphelelwe ngumdlala ezifundweni kuba bezifumana bengento yanto. Isizathu ingasesokuba kwiincwadi abazifundayo abalinganiswa abangoontanga babo baba kwimeko emandla yoxinzelelo ze basebenzise okungalungile ukuthomalalisa uxinzelelo olo ukuqala ekuxhaphazeni utywala, kubusela ukuya ekuzibulaleni nasekubeni ngababulali. Kufuneka kukhunjulwe ukuba into ebhaliweyo inamandlakazi okudlwengula ingqondo kunye nomphefumlo. Kolu phando kuza kugcogcwa imingeni abadibana nayo abafundi. ngokwamava neembono ezivunjululwa kuhlalutyo lweencwadi zedrama, kuxoxwe kananjalo ngokuqhwalala kwindlela abazotywa ngayo abalinganiswa abangabantu abatsha kuncwadi. Ekugqibeleni iingcebiso ziya kubakho nezinokubangela ukuba kuvuseleleke uthando lokufundwa kweencwadi zesiXhosa kunye nokunyusa iqondo lokuphumelela kwabo. Ezinye iinjongo kukuba nehlumelo lababhali abaza kubhala ngezinto ezintle ezenziwa nezikhuthaza ulutsha nabahlalutyi

beencwadi zesiXhosa. UKaplan ocatshulwe nguCohen (1973:42) ubachaza abantu abatsha njengabangaphangeliyo, abazingxaki kuluntu olungazinzanga. Uphinda ababone njengamaxhoba athe cwaka okanye babengabathathi nxaxheba abaphambili kwizinto ezingahambelaniyo nomthetho.

1.3. INGXUBAKAXAKA EYAMBATHISE UPHANDO

Ulutsha alusinikwa isidima esilufaneleyo ngababhali abaninzi besiXhosa, soloko beveza icala lalo elinye elingekho lihle, njengabahluphi noongantweni. Ngokoxwebhu lophando lweSebe lweZemfundo, (*Assessment Instruction 8 of 2013:238-240*), ingxelo yesampuli yabafundi abali-100 ibonisa ukuba abafundi bafumana amanqaku asezantsi kakhulu kunalawo alindelekileyo. Igondo lolutsha lokufunda iincwadi zesiXhosa ngokolu xwebhu lihlile kakhulu. Inani eliphezulu labantwana abazizamayo ngabo banyanzelekileyo basezikolweni, nabo kunzima oko kudizwa ziziphumo ezingancumisiyo kwiphepha loviwo loncwadi. Ngokweencwadi eziliqela ngakumbi ezo zisetyenziswa ezikolweni kubonakala ubungqondo-lukhuni ekuzotyweni kwabalinganiswa abatsha. Imeko ezinzima abakhula bephantsi kwazo zenza bangakwazi ukumelana nazo baphele bangamaxhoba okubulawa, abanye baphambane ukanti abanye babe zizigwinta eziphila ngokubulala. Uluntu nabazali nabo bafaka Olwabo uxinzelelo ngokunyanzelisa iinkcubeko ezingasenaxabiso, baphelelwe ngamandla nethemba bazibone nabo bengenagalelo eluntwini babhenele ekutshabalaliseni.

1.4. IINJONGO KUNYE NEZIPHUMO ZOPHANDO

Iinjongo zizo ezikhokelayo kwindlela neemfuno zophando. Kulo mhlathana kuza kubekwa elubala ezona nkalo kuza kuhlalutywa kujongwe ukuziphuhlisa.

(a) Injongo yophando

Lujolise ekutshintsheni indlela abacinga ngayo ababhali besiXhosa; indlela abahlali abalubona ngayo ulutsha ekuhlaleni; ukunyusa iqondo nokuvuselela umdla wabantu abatsha ekufundeni iincwadi zesiXhosa nokuphucula umgangatho wokuphumelela kwabafundi kwiphepha loviwo loncwadi lwematriki Iinjongo zezi:

- Kukuveza ulwamvila olubonakala kwizimo zabalinganiswa abatsha kwiincwadi zedrama ezikhethiweyo kusetyenziswa isithako sobuNzululwazi bume-ngqondo.
- Kukulalutywa kuphononongwa abalinganiswa abalulutsha kwiincwadi ezikhethiweyo zedrama, ngokwezimvo zeengcali zeengcingane ezisebenzisa ubuNzululwazi bume-ngqondo, uhlaluty o ntyilazwi, iOnomastiki, isithako seNkcubeko kunye nobuNgqondo-lukhuni.
- Ukujonga ukuba zintoni ezinokubangela esi sikhava kubabhali kusetyenziswa izithako ezikhankanywe ngentla. Lixesha nendawo abakhule nababhale bekulo?
- Kukuphuhlisa la madlala akhoyo kwiincwadi zethu ngokwendlela ababhali ababazoba ngayo abalinganiswa abangabantu abatsha, ukuze oko kuxhobise ekubeni kuchongwe iincwadi ezikhuthaza ukuzithemba, uthando, ukwenza okulungileyo ekuhlaleni, nobuntu xa kukhethwa iincwadi zabafundi ezikolweni, ngethemba lokuba baza kuba belufundile olu phando.

- Kukukhutha za ababhali abanokuthi balufunde olu phando batshintshe uhlobo abababona ngalo abalinganiswa abangabantu abatsha kwiimbhalo zabo.

(b) Iziphumo-njongo zophando

Olu phando lujolise ekuhlalutyeni iincwadi ezikhethiweyo zedrama yesiXhosa kuphononongwa indlela ababunjwe ngayo abalinganiswa abalulutsha. Iincwadi eziza kusetyenziswa zezi: *UThembisa noMakhaya* nguMtywaku (1992), *Buzani Kubawo* kaTamsanqa (1958), *Liseza Kutshona kaMbobo* (1992), *Isikhwakhwa noBessie* kaMtywaku (1985), *Ndiyekeni* kaJongilanga (1975) kunye noAmaza kaQangule (1974). Enye injongo yolu phando kukusetyenziswa kwesithako sobuNzululwazi bume-ngqondo ekuvezeni iimeko eziye zikhokelele kuxinzelelo lwabalinganiswa abangabantu abatsha kwiincwadi zedrama ezikhethiweyo.

Ukutshintsha iingqondo zababhali ekuzobeni ulutsha, nendlela abantu bokuhlala abababona ngayo abantu abatsha. IOnomastiki iza kusetyenziswa nayo ekujongeni amagama asetyenziswe ngababhali ekuthiyeni aba balinganiswa, nokuba ayahambelana kusini na neziganeko zebali kunye nengxoxo. UbuNgqondo-lukhuni kulapho kujongwa ingcinga ecalanye yababhali, apho baveza icala elibi kuphela xa bezoba abantu abatsha, ingaba olu zobo lunafuthe luni kwizimo zabo.

UAnderson nabanye (2005:68) babuchaza obu bungqondo-lukhuni njengolwazi oluqhwaelayo ngabantu abatsha nenkcubeko yabo, nolungakhokelela ekubabumbeni ngobubi bodwa. Obu bubi buxelwa nguAnderson bobo bufana nezimo zabo esitshintshayo athi umlinganiswa ebenesimo sangaphandle engumntu owonwabileyo ze iimeko zimtshintshe aphele enesimo sangaphakathi engafuni kudibana namntu okanye anxibelelane nabantu ngoko kumdlayo ngaphakathi.

(c) limbangeli zolu phando

Olu phando lungakhuthaza ababhali besiXhosa ukuba bazi ukuba umntu ngamnye unamacala amabini, umzekelo, icala elibi nelihle. Ayingabo bonke abantu abatsha abahluphayo ekuhlaleni. Ekuphononongeni komphandi ezi ncwadi zedrama zikhethiweyo kufumaniseka ukuqhwalela kwindlela oluzotywa ngayo ulutsha. Injongo yoncwadi naluphina kukwakha izimilo nokukhuthaza iingqondo ezibuthuntu ukuba ziphuhle.

Uphando luza kugxila kwimigomo enokulandelwa ukuvuselela umdla woncwadi jikelele njengoko kuqaphelekayo ukuba uncwadi lwesiXhosa luya lunzonga ngokunzonga ekufundweni. Lo mdla ungavuselelwa ngokuqinisekisa ukuba iincwadi ezibhalwayo zijolise kcasana kwizinto ezakhayo nezithandwa ngabatsha, okanye ziincwadi ezibonisa inkqubo yokunyanga oko kubangela uxinzelelo kwiimpilo zabo. Kungajongwa kananjalo iincwadi apho abalinganiswa bathe benza iimpazamo ebomini banikwe ithemba lokujika babe ngabaphumelelayo hayi baphelele ezintolongweni. Lungaphinda luze neengcebiso zamabali amawabhalelwe abafundi ukuphuhlisa ukuzithemba, bakhuthazeke kuvele neezinto ezibonisa uthando kunye nemitshato yabantu abonwabileyo nabathandanayo. Benze okuphikisa amajelo osasazo, ingakumbi kwiidrama zikamabonakude apho abantu abatsha badlaliswa iindima zokuthengisa utywala neziyobisi neendima zokuba ngamahenyukazi. Oko kungakhokelela kubumbano lwabantu basekuhlaleni bancedisane ekuphuhliseni izakhono zolutsha, balubone njengabancedi hayi izigwinta nabo bazive bedingeka kuluntu.

(d) Imibuzo ejolise kuphando

- Ngokohlaluty-ntylazwi basuswa yintoni ababhali ukuze babonise ubungqondo-lukhuni xa bezoba izimo zabalinganiswa abatsha.
- Ezi zithako zisetyenziswa njengodondolo lokukhangela ubuzaza kuncwadi lwethu, ingaba zisebenziseka ngempumelelo kusini na ekuxhonkxeni izimilo zabatsha okanye zibenze babenezimilo ezikrazuke ngakumbi?
- Ngokwamava avele ngenxa yolu phando ukuzotywa kwabalinganiswa kuneempembelelo ezinjani?
- Iincwadi, ngakumbi iidrama, zinalo kusini na ifuthe ngokomyinge wemingxilo yentlalo yale mihla?

1.5 IZITHAKO ZOHLALUTYO

Izithako zibalulekile kuba ziludondolo olusetyenziswa ekujongeni ubuncwadi bento ebhaliweyo. Zizo ezithi zisetyenziswe ekuboneni ukuba uncwadi lusemgangathweni na okanye ngamagama nje abhaliweyo. Ikwazizo ezikwaziyo ukusetyenziswa njengesikali sokuthelekelela ubuzaza boncwadi kwisizwe sonke. Kungazo nekuthi kwaziwe ukuba uncwadi lungasebenza njengento yokwakha isizwe kudaleke ubumbano lweentlanga.

1.5.1 Intshayelelo

Eli candelo lijolise ekudandalaziseni iingcinga ngokubhekisele ekuhlalutyeni iidrama ezikhethiweyo zesiXhosa, kusetyenziswa isithako sobuNzululwazi bume-ngqondo. Ezinye izithako eziza kusetyenziswa njengezixhasa esi sobuNzululwazi bume-ngqondo ngungqondo- lukhuni Onomastiki, esobudala, esokuziphatha kunye nesenkcubeko.

Kufumaniseka kuyimfuneko oku kuba ngelinye ixesha ababhali babathiya abalinganiswa amagama afuna ukuhlalutywa ngokweOnomastiki.

Inkcazelo ethe vetshe yolu hlobo lwesithako yekaEagleton (1990:25) apho asibona njengendlela yokuhlalutywa koncwadi oluthungelanayo. Ngokwezakhe izimvo esi sithako sisebenza njengesalathiso kuphando apho kuthi kujongwe ubunyani nokwamkeleka kwento ebhaliweyo. Olu luvo luxhaswa nguCuller (1997:145-149) ngokwaleka umsundulu ngendlela yokuthi olu hlobo lwenkcazo yeengcingane isetyenziswa ekukhuliseni nokubangela ukuba kwendele ulwazi lophando luze kananjalo lubonise inkqubo entsha yokuhlalutywa koncwadi.

Abahlalutyi-zincwadi abaza kuphononongwa ngabo bafana noZulu (2004) kwithesisi yakhe apho ajonga abalinganiswa abatsha emva kwenkululeko; kwinoveli kaKaschula (2003) ethi, 'Siyagruva'. Ngokwezi ngcali kubonakala kuyimfuneko ukunwenwisa ezi zithako zisetyenziswayo ukuhlalutya iincwadi ngokusebenzisa isithako esijolise kwiinkcubeko ezahlukileyo. Zibona ukuba kuncinci okuthethwayo ziincwadi malunga nokuxubana kweenkolo, amasiko nezithethe; umzekelo, ukutshata kwabantu abatsha abankolo okanye abazintlanga ezahlukileyo. UMcCarthy (2004) kwinqaku lakhe apho ajonga ukuba lungasetyenziswa njani uncwadi ukunyanga abantwana nolutsha oluyingxaki, uqhubeka athi eyona nto ibalulekileyo kukukhetha uncwadi oluza kukwazi ukwakha izimo zabo bazive nabo bengabantu abamkelekileyo kuluntu, kuvezwe ubugcisa babo, kunye nokukhuthaza ukuzimela, bayeke ukuxhomekeka. Kuza kujongwa kananjalo ukuba uSwartz (2010) kwincwadi yakhe 'Ikasi' nowenze uphando ngolutsha oluMnyama elokishini uthi zintoni ezikhokelela kwizimilo ezibi zabatsha. Olu phando lwahlukile kuphando lwabanye abaphandi kuba lona lujolise ekuphononongeni izithako ezixeliweyo kubalinganiswa abatsha.

1.5.2 Ubunzululwazi bume-ngqondo

UFreud nanjengoko ecatshulwe nguBoeree (2000:4) ububona obu bunzululwazi bume-ngqondo njengokutshintsha kweemo zabantu njengokuba bekhula ukusuka ebuntwaneni ukuya ebuntwini obukhulu. Yena uMaslow okwacatshulwe nguBoeree (2000:14) ubona ukuba umntu ngamnye uneemfuno ezithile neziye zizalisekисwe okanye zitshintshe njengoko akhulayo. Uyibonisa le nto ngomzobo kanxantathu omileyo obonisa ukuba zeziphi iimfuno ezingundoqo kunye nezo zingabalulekanga. Uhambisa athi umntu akakwazi kutsiba ibanga elithile afune ukuzalisekisa iimfuno zalo. Apha kujongwe indlela acinga ngayo umntu navakalelwa ngayo kwiimeko ngeemeko ezingafaniyo. Ezinye iingcali ekuza kugxilwa kuzo nguErik Erickson ocatshulwe nguBoeree (2000:16) othetha ngamanqanaba asibhozo okukhula. Uphando luza kugxila kwelesithandathu nelithetha ngqo ngabantu abatsha. UCarl Gestav Jung novela kwinqaku likaBoeree (2000:10), apho aveza namanqanaba amathathu angala alandelayo; ukuzigwagwisa, ukwenza izinto ngabom okanye usezingqondweni kunye nentlanganisela yezinto ezenziwa ngumntu esezingqondweni

Kuza kujongwa namanqaku kaPeter (2010), Kwatsha (2007) Jeggle (2003) noNetjies (2012) kujongwe ukuba bona babuchaza njani obu bume bengqondo kwiincwadi abazikhethileyo. Uphando luphinda lujonge iingcali eziphikisana noko kufunyaniswe nguFreud apho zibona ingcingane yakhe yokuba abantu besenza izinto ngokungekho zingqondweni njengelahlekisayo, ngakumbi xa ehabona abantu abenza loo nto nanjengabagula ngengqondo nabafuna unyango (Webster 1995:246). Baphinde baphikise nendlela alihlalutya ngayo iphupha nathi umntu uphupha oko kudala ekunqwenela. Ezi ngcali zibona kunzima ukuyikholelwa le mbono kuba abantu ubukhulu becala baphupha izinto eziyimiqondiso nabathi bazisebenzise ukunikezela amazwi ephupha elo (Webster, 1995:266).

1.5.3 UbuNgqondo-lukhuni kubume babalinganiswa

Le yingcingane eyeleleyo kwesi sithako singentla, leyo sinokuyibiza ngokuthi ngusiqiniwe wengqondo, ngelinye ixesha kuye kuthiwe ngungqondo-lukhuni. UAdorno nabanye (1950:120) babuchaza ubungqondo-lukhuni njengeengcinga ezibethelelekileyo nezingeyonyani kwindlela abantu ababajonga ngayo abanye okanye amaqela, bejolise kwiinkolo, de kuye kwizinto ekucingeleka ukuba zilindelekile, azijiki, ngokwentlalo. Ngokokucinga kwabo, ezi ngcinga zicalanye, zilukhuni, zibonwa kwisimilo somntu, zijongise kwinkangeleko yakhe ngokobume bakhe kwezo zinto anakho ukuzenza kunye nendlela enza ngayo. Kolu phando kuza kujongwa ukuba ezi ngcinga zibethelelekileyo zivela njani kwaba babhali bezi drama zihlalutywayo. Olu zobo lungaluchaphazela njani ulutsha kunye nobomi balo. Kuzo zonke iindidi zobungqondo-lukhuni kukho amazinga engqiqo ekuthi ngawo kujongwe indlela umlinganiswa enza ngayo izinto. Ezona zinto ziphambili ziphandwayo zizenzo zomlinganiswa ekwiqela lakhe, kungenjalo ibekukuba ithini inkolo yakhe.

Zintathu iindidi zobungqondo-lukhuni athetha ngazo lo kaAdorno nabanye (1950:122). Umzekelo, ngokwesini, ubuhlanga kunye nenqanaba umntu akulo ebomini. Ucacisa athi ngokwesini abantu basetyhini xa kujongwe emisebenzini nokuba bakwizikhundla eziphezulu abahlonitshwa ngokufanayo namadoda. Kwakhona, abasetyhini baya kusoloko benikwa iindima ezixhasa ezo zikhokelayo, bazotywe njengabantu abangayisebenzisiyo ingqondo, nabamfameka lula luthando. Umzekelo woku ngokaThembisa kuMtywaku (1992), uNomampondomise noThobeka kuTamsanqa (1958) abathi sele belifumene ithuba lokubonisa izakhono njengabantu abazimeleyo nabomeleleyo engqondweni, basuke babeke uthando phambili njengeyona nto ibalulekileyo ebomini ngokungathi yinto abaza kulala betye yona.

Kukho nobungqondo-lukhuni bokucinga ukuba umntu omnyama osisityebi oko ukufumene ngobuqhinga nobuqhophololo, kanti omhlophe yena uya kuzotywa

njengobusebenzeleyo ubutyebi obo. Obu bungqondo-lukhuni abupheleli kwidrama ebhaliweyo kuphela, nakwimidlalo eboniswa kumabonakude kukwanjalo. Obhinqileyo unikwa indima engacacanga efana nokuthengisa utywala, usisi Rubhi ku*Generations*. Xa bephumelele okanye bezalwa zizityebi baya kusoloko befakwa kwiziyobisi ukuze baphanze. AbaMhlomphe bona baya kusoloko benikwa indima yabantu abakrelekrele, oosomashishini abaphumelelayo. Inqanaba lesithathu lobu bungqondo-lukhuni, nqanaba elo akulo umtu ebomini, apho ulutsha lwakusoloko luzizigculelo zabalinganiswa bokwenza ububi, ngeli xa entlalweni jikelele bekho abadala abangamanxila, abakurhwaphilizo nabangabaqhawuli-mitshato.

Ngokwezi zimvo zezi ngqondi, kuyacaca ukuba obu bungqondo-lukhuni bunobuzaza bokubulala ukuzithemba, ukuzingca nokuba lixhoba localucalulo. Iziphumo ezibi zobu bungqondo-lukhuni kukuba umlinganiswa abelilolo, aphele esenza ezona nto zakha zamanyumnyezi ebomini.

1.5.4 Isithako iOnomastiki

Olu hlobo lusetyenziswa kakhulu kuthiyo lwamagama abalinganiswa. Kuqapheleka ukuba iindlela zokuthiya zinemvelaphi yazo kwaye ziyatshintsha nokuhamba kwexesha. Amanye ala magama ngabolekwe eziNgesini nakwezinye ke iilwimi. UAbrams (1993:30) wongeza ngelithi la magama angayanyaniswa nemiqondiso ethile. Khangela nje kule mizekelo, uThembisa, uMakhaya, uThobeka ode wathobela nento yokungenwa nguyisezala. Amagama esiNgesi kuyathiywa nangawo, imizekelo: Bessie, Jimmy, Laura, Wallachia magama lawo aneentsingiselo zawo ngokwemikhwa nezenzo zabalinganiswa. Amanye amagama anjengooSitshi nooLuza ngawobutsotsi okanye oongantweni. Yintoni ethi umlinganiswa oneli gama makabe ngowolutsha? Ayikho enye into bubungqondo-lukhuni kubabhali.

Kwesi sithako kuza kujongwa iingcali ezifana noNeethling (1985:32) kulapho athi amagama athiywe abalinganiswa mawancedise kwesakhiwo sebali, ancedisa abafundi beencwadi ekufumaneni owona mxholo webali. UAlvarez Attma (1981) ocatshulwe nguNeethling (1985:34) ubona ukuba amagama ahamba nobume bomntu ngakumbi iziteketiso nalawo eziqhulo. UNicholaisen kwinqaku likaNeethling uza namanqanaba amathathu aqulathe intsingiselo yegama lomlinganiswa elo likwisichazi-magama, intsingiselo yokunxulunyaniswa kunye nentsingiselo yengcalo. UNokaneng (1997:31) naye woleka umsundulu kwintetho kaNeethling xa athi igama lomlinganiswa nendawo apho ibali liqhubeka khona nemiqondiso ekhoyo mazisetyenziselwe ukuphuhlisa umxholo webali. Esi sithako sancedisa ekuphuhliseni eso sobuNzululwazi bume-ngqondo ukuze kubonakale ukuba, ingaba indlela abathiywe ngabo abalinganiswa abatsha inagalelo lini na kwindlela abenza ngayo izinto neziye zikhokelele ekubeni bangakwazi ukumelana noxinzelelo baphele bephambana, bezibulala okanye bengababulali.

1.5.5 Isithako esiphathelele kucalucalulo ngokweminyaka yobudala

Esi sithako nesibizwa njengesobudala sichazwa nguBill (1995:130) njengobungqondo lukhuni kunye nocalucalulo kumntu okanye kwiqela labantu ngokweminyaka okanye ubudala babo. UButler (1969) ocatshulwe nguBill (1995:132) naye ubona ukuba olu calucalulo lusenokuba ngokwesini, ubuhlanga okanye zizonke zidibene zijolise kubantu abadala okanye iipilisi eziye zikhuthaze ubungqondo-lukhuni kubantu abadala. Ayipheleli kubantu abadala kunye nolutsha nabantwana apho becalulwa ngokweminyaka yabo. Olu calucalulo ludibanisa ukungazikhathaleli izimvo zabo kuba kusithiwa bancinci kakhulu okanye kuqikelelwe ukuba kumele ukuba baziphatha ngendlela ethile ngenxa yeminyaka yabo. Esi sithako siza kujoliswa kuncwadi ngakumbi kwiidrama ezikhethiweyo zesiXhosa ukubonisa ukuba sibachaphazele njani abalinganiswa abatsha esi sithako sobudala. Zinto zini ezinokwenziwa ukukhawulelana nale ngxaki.

1.5.6 Isithako esiphathelele kwinkcubeko

Isithako senkcubeko siza kuncedisa ekuqondeni banzi ngabalinganiswa abatsha ngendlela abazotywe ngayo kunye nababhali boncwadi ngakumbi ezo zikhethiweyo zedrama. Ababhali bathathwa njengomlomo woluntu kunye nabahlali apho baye basebenzise usiba ukufundisa nokunxoxa izimo zabantu ngakumbi abatsha. Basebenzisa usiba ukuveza indlela abavakalelwa ngayo ngenkqubo elandelwayo yamasiko nezithethe ukuze eziphelelwe lixesha zitshintshwe. Kumele ukuba siqonde nzulu ngale nkcubeko kuza kunatywa ngayo ukuba ithini kwaye inxulumana njani nohlalutyo-ntyilazwi.

Inkcubeko kuqala ijolise kumasiko nezithethe zoluntu oluthile, izinto abazisebenzisayo nemigaqo ebekiweyo ekwenzelwa ukuba abantu bayilandele ukuze kuhlaliswane ngoxolo. Ifana nqwa nomgaqo siseko osetyenziswayo kule mihla into kunayo kudala ibibizwa njengamasiko nezithethe. Le nkcubeko yenzelwa ukuba kubekho imbeko nokuhloniphana, ukuze isizwe sithandane ze lowo uphuma ecaleni ohlwaywe ngokuthi adliwe iinkomo ezithile okanye enziwe ikheswa.

Ngokolwazi olufumaneka kwi-intanethi <http://strategyleader.org/profiles/xhosa.html>. kucaciswa ngenkcubeko yamaXhosa, yokuthiywa komntwana igama, ethiywa nguyise okanye nguyisemkhulu. Intombi nayo yakufika emzini inikwa igama lobufazi eza kubizwa ngalo ngabantu balo mzi ende kubo. Abantwana bakufikelela kwixabiso lokuya esikolweni nabo banikwa amagama esilungu okanye isiBhulu. Ngokwenkcubeko yesiXhosa kubalulekile ukubabulisa abantu ngakumbi abadala, ze wakugqiba akuveli uzimkele phambi kwabo into kunayo ucela imvume kubo. Xa ubani ebulisa abantu abadala kumele ukuba angababizi ngamagama abo ukubonisa intlonipho. Ukuba kuhanjiswa ukutya kumele ukuba ubani aqale kubantu abadala ngakumbi abangootata,

kulandele oomama ze kugqibele abantwana. Kulindeleke umfazi anxibe ngokundilisekileyo ahloniphe, amakhwenkwe wona asiwa esuthwini lakufika ixesha labo apho befundiswa ngezobudoda. Amantombazana anelawo isiko lokuthonjiswa akufikelela kwixabiso lokwenda apho akufundiswa ngezinto zobufazi. Into yokubonelwa kwabafana abafazi yayisisithethe esixhaphakileyo kakhulu nesisenziwayo kwezinye iindawo. Kulapho ke ababhali bagxila ze bagxeke khona phofu bebonakalisa ulwamvila olwenziwa koku kubonelwa.

UMtuze (1994: 24) ucaphula uJordaan apho abona ukuba uluncwadi lufuna ukubhalwa ngababhali baseAfrika, bona bayazi nzulu kwaye babuqondayo ubucukubhede benkcubeko kwamanye amaAfrika. Esi sithako sisetyenziswa kuba isiso esidibanisa abantu abasebenzisa amasiko nezithethe.ezinye.Ziyahambelana nezo zikhankanyiweyo kuba nayiphina imeko akuyo umlinganiswa ihambela nenkcubeko yakhe ngokufanayo nendlela umbhali abazoba ngayo abalinganiswa iqhutywa ziimeko zenkcubeko yakhe.

1.5.7 Elokuqukumbela

Zezona zithako zikhethiweyo ezi zingentla apha, injongo ephambili kukuzisebenzisa ekuzinziseni iingxoxo ezizayo ezingokuzotywa kwabalinganiswa abatsha ngendlela enokuthi yenze umdintsi kubo. Zezinye zeengxaki ezikhwezele olu phando leyo. Kuzo zonke iingcali ezikhethiweyo kwizithako eziza kusetyenziswa ekuhlalutyeni iincwadi zedrama ezikhethiweyo. Abaphicothi abaninzi basebenzise abalinganiswa jikelele ebalini kungajongwanga iminyaka, abanye bagxila kubalinganiswa ababhinqileyo. Olu uphando luza kwahluka kuba lona lugxile kwizimo zengqondo zabalinganiswa abatsha, indlela abathiywe ngayo, ubungqondo–lukhuni, nokuba ingaba inkcubeko ayisetyenziswa ngendlela ebangela ukuba bazibone bekwiimeko emandla yoxinzelelo. Kwakho, ingaba ukuziphatha kwabo akuqhutywa yindlela uluntu olubabona ngayo na

nephenjelelwa yindlela ababhali ababazoba ngayo, okanye ababhali babazobe ngohlobo uluntu abababona ngayo.

1.6 INDLELA OLUQHUTYWA NGAYO UPHANDO

Indlela oluza kuqhutywa ngayo olu phando kukuhlalutya iincwadi zedrama ezikhethiweyo kulandelwa umgaqo wohlalutyo-ntylazwi. UStraus kunye noCorbin (1990:17) baluchaza olu hlobo lwendlela yokuphanda njengalo naluphi na uphando olungabandakanyi manani. Luphando apho umphandi okanye iqela labo liveza izimvo ngendlela eqondakalayo. Olu hlobo lokuphanda lungangena twatse xa kuhlalutya iincwadi okanye uncwadi. Olu phando lufuna kubangulwe ingcinga enzulu equlathwe sisehlo encwadini, ze loo ngcinga ithelekiswe neziphumo zophando. Kuhlalutyo-ntylwazi izimvo neemvakalelo zomphandi zamkelelekile ukuba nje zixhaswa ziingxoxo ezijolise ukuphuhlisa isihloko ekuphandwa kugxeleshwe sona. Yiyo loo nto kolu phando kuza kuchazwa, kubangulwe, kuphononongwe kujongwe indlela abalinganiswa abacinga, benze, bavakalelwe ngayo. Kukwindlela abazotywe ngayo phofu apho aza kufumaneka khona unobangela wokuba babonwe ngendlela abazobe ngayo umbhali, kusekelelezwe kwizinto ezenzekayo kwimpilo yanamhla.

1.7 INDLELA OLUZA KUQHUBA NGAYO UPHANDO

1.7.1 Isahluko 1

Intshayelelo ebandakanya iinjongo zophando, izithako, indlela yophando neencwadi ezisetyenzisiweyo ukuxhasa uphando olu.

1.7.2 Isahluko 2

Uphengululo lweencwadi ezinezimvo eziqulathe ingcinga ephambili kwindlela abathi ababhali jikelele bazobe ngayo abalinganiswa babo nenjongo yoko

1.7.3 Isahluko 3

Ingxoxo eqhuba isebenzisa izithako ekuboniseni ukubunjwa kwabalinganiswa ngendlela ediza ubuchule okanye ubuyilo bombhali. Umba ophambili ngulowo wokusengela phantsi ngendlela emayana imizamo nemibono yolutsha ngokuthi luvezwe njengongantweni.

1.7.4 Isahluko 4

Ingxoxo ephathelele ekuchazeni undoqo wezithako esobuNzululwazi-bume-ngqondo kugxilwe kwizigulo zengqondo. Kuza kuboniswa indlela eziza kusetyenziswa ngayo kuphando olu nokokuba zinxulumana njani na nendlela yokuphanda eluhlalutyo-ntyilazwi

1.8 ELOKUQUKUMBELA

Ingcaciso epheleleyo ngeziphumo zophando, nengxelo ebonisa ukuphuhliseka kweenjongo zolu hlalutyo. Iingxaki zophando ziza kudandalazisa ubunyani bokuba indlela ababhali ababazobe ngayo abalinganiswa yiyo kanye engunobangela yobungantweni kulutsha. Kuza kuchongwa amacebo endlela yobhalo olukhuthazayo nolunokwenza abafundi abatsha babengabanye babantu ababalulekileyo eluntwini.

ISAHLUKO 2

ISITHAKO SOBUNZULULWAZI BUME-NGQONDO EKUZOBENI ABALINGANISWA ABATSHA

2.1 INTSHAYELELO

Injongo yesi sahluko kukusebenzisa izithako ezifana nesobuNzululwazi bume-ngqondo, eseOnomastiki, ubudala, indlela yokuziphatha kunye nenkcubeko, kusetyenziswa iidrama ezikhethiweyo zesiXhosa. Ezi zithako ziza kuncedisa ekuqondeni ngokubanzi indlela abalinganiswa abatsha abazotywe ngayo, kuqondwa ngcono nezona njongo zababhali. Isithako sobume bengqondo siza kucazulula oyena nobangela wokuba abalinganiswa babe phantsi konxinzelelo olumandla nezinto abazenzayo ekuzikhupheni kwiimeko leyo. Isithako seOnomastiki sona siza kuncedisa ekudandalaziseni nasekuphononongeni indlela abathiywe ngayo abalinganiswa abatsha koyanyaniswe nezenzo zabo. Isithako esimalunga nendlela yokuziphatha apho kujongwa iimpembelelo eziye zikhokelele kwindlela oluziphethe ngayo ulutsha. Esinye isithako esihambelana nezi zikhankanyiweyo seso senkcubeko sizakusetyenziswa naso kuba yinkcubeko edibanisa abantu abasebenzisa amasiko nezithethe kugxilwe kwindlela abaziphatha nabenza ngayo izinto belawulwa ngamasiko nezithethe.

2.2 UPHENGULULO LWEENCWADI

Ukubunjwa kwabalinganiswa kuvelelwe ngabanye abahlalutyi-zincwadi kwiitekisi ezithile zedrama. UMntanga (2008) uye wajonga ukubunjwa kwabalinganiswa abangamanina kwiitekisi ezifana *noBuzani Kubawo*, *Amaza*, *Inzonzobila* kunye nezinye. Uzahlule

kubini iidrama azikhethileyo ezo zangowe-1932 ukuya kowe-1970 kunye nowe-1970 ukuya kwiminyaka ye-1990, ujonga indlela azotywe ngayo amanina kwezi drama ukuze kucace ukuba inkcubeko inendima eyidlalayo kwindlela amanina enza ngayo izinto. Ukwafuna ukubonisa ukuba akukho lutshintsho lungako olwenziwa ngababhali ekuzobeni amanina kwiincwadi zabo zedrama, kuba asozotywa njengamaxhoba. Kukho ukungalingani ngokwesini apho abalinganiswa abangamadoda basoloko benikwa eyona ndima iphezulu ekuhlaleni, ze abangoomama basoloko benikwa esezantsi. Abo bangahambelaniyo namasiko nezithethe babonwa njengabantu abahluphayo kuze kuqhambuke impixano. Kwesinye isahluko sakhe ujonga indlela eyahlukileyo ekukhuliswa nekuqeqeshwa ngayo amakhwenkwe kumantombazana.

UYantolo-Sotyelelwa kwidiseteyishini yakhe (2005) uphonononga abalinganiswa ejonge iingxoxo neentshukumo zabo. Uphonononga indlela abazotywe ngayo abalinganiswa abangabafazi kwanendlela abasengelwa phantsi ngayo ngamadoda ekuhlaleni. Kwiincwadi zakhe zedrama azikhethileyo uveza ukuba abalinganiswa abangabafazi bazotywe njengabangabalulekanga ekuhlaleni nakuluntu jikelele. Kwenye yedrama ayikhethileyo kaNgewu ethi, 'Yheha mfazi obulala indoda' ubonisa ukuba abanye ababhali bawazoba amanina abengabantu abakwaziyo ukuzimela, nto leyo ibangela impixano phakathi kwawo kunye namadoda.

UPeter (2010) *kwithesisi* yakhe yobugqirha uhlalutyo iidrama ezithile ezifana *noBuzani Kubawo, Dike noCikizwa* nezinye apho naye agxile kubalinganiswa abangamanina bezotywa ngababhali abangamadoda. Kulapho abona ukuba adlelwa indlela amanina ngohlobo azotywe ngalo, abonwa njengababulali, amagqwirha kunye nabantu abagobhozayo bethetha kwaye behambisa ulwimi. Uye wasebenzisa isithako sobuNzululwazi bume-ngqondo ukuphonononga abalinganiswa, egxile kwizizathu ezibangela ukuba babe ngababulali kunye nokuzibulala kwabo. Ezinye izithako azisebenzisileyo zezo zobungqondo-lukhuni ekuzotyweni kwabo kujoliswe kwisini kunye nesithako seOnomastiki apho ejonge indlela abathiywe ngayo abalinganiswa.

UMati (1991) naye ubaphonononga abalinganiswa ejonga ukuphazamiseka kwabo egxile kwincwadi kaTamsanqa u*Buzani Kubawo* .

UNKuna (2001) naye ubazoba abalinganiswa egxile kubalinganiswa abangamanina kwidrama yesiSwati, apho abona ukuba amanina azotywa njengamaxhoba. Ugxila kakhulu kwi nkubeko yesiNtu. Uchaza inkubeko njengemigaqo eqanjwe ngabantu ngakumbi abangamadoda malunga nendlela abantu ekufuneka baziphathe ngayo. Isetyenziselwa ukuqonqa isimo somntu, kulandelwa loo masiko nezithethe. Ukuba ubani uthe watenxa okanye waphuma ecaleni kuyo le migaqo uye abonwe njengomntu ophume mpela kwinkubeko leyo.

Oku kuphuma ecaleni kuxhomekeka ukuba la masiko nezithethe azigqithelwanga lixesha na nokuya kubangela ukuba ihlaziwe ukuze imelane noku kufunekayo kwixesha langoku. Umzekelo, eyona nto ekufuneka ijongiwe kukuba ingaba xa kulandelwa la masiko nezithethe akukho lungelo lamntu lisengelwa phantsi kusini na. Ukuba impendulo ngu 'ewe' ithi kufuneka ehlaziyiwe kuba injongo yayo loo mithetho kukuba kuhlaliswane ngoxolo kulandelwa loo migomo.

UKhumalo (1987) uphonononga abalinganiswa kwincwadi yesiZulu ebizwa 'Insila kaShaka' apho agxile kumanina, apho naye aqwalasela indlela yokuziphatha kwamanina aqatha ngokweminyaka kunye nalawo aseze ngobuso ezweni. Ugxile kwizizathu ezibangela ukuba aziphathe ngohlobo aziphatha ngayo negalelo lokuziphatha kwawo kuncwandi jikelele.

USatyo kwiJenali yama-2001 ujonga ifuthe lenkcubeko ekuzobeni abalinganiswa abangamanina kwidrama yesiXhosa. Uqwalasela ukuba yahluka njani indima edlalwa ngala manina njengabalinganiswa abazotyiweyo ngababhali kunye nendima yabo

yokwenyani kuluntu kunye nasekuhlaleni. Ujonge ukuba ingaba uncwadi luwazoba njengamaxhoba kuba engawo ngokwenene na okanye luluvo nje olusuka kuluntu xa lujonge indima yawo kuba luhamba ngokwemigaqo efumaneka kwinkcubeko. USatyo uye wajonga indlela ababhali abayisebenzise ngayo ingxoxo ukuzoba izimo zabalinganiswa kunye nemixholo ekusekelwe kuyo ezi ncwadi zedrama. Loo mixholo iphenjelelwe ngamasiko, izithethe kunye neenkolelo ezifumaneka kuluntu, ubungqondo-lukhuni kwindlela ababona amanina njengamaxhoba nabanamandla okulwa imiqobo esendleleni.

UMkonto (1994) ugxila kwindima yabalinganiswa abangenamagama esiXhoseni apho asebenzisa iintsomi ukuphuhlisa uluvo lwakhe. Kulapho ajolise kwizinciphiso kunye nabalinganiswa abangenamagama. UMLotshwa (1990) naye uphonononga abalinganiswa egxile kwimikhuba yabo usebenzise inoveli ethi, 'Indlela yababi' ejonge le mikhwa mibi yabalinganiswa abaphambili kunye nezizathu ezibangela loo mikhuba.

Abanye abahlalutyi bajonge isithako sobume-ngqondo kwezinye iitekisi, umzekelo uKwatsha (2007), kwiphepha lakhe uye wajonga esi sithako sobume-ngqondo kubalinganiswa bencwadi ka AC Jordan ethi *Ingqumbo yeminyanya*. UNetjies (2012) naye kumqulo wakhe wophando we-MA uye wagxila kwesi sithako sobuNzululwazi bume-ngqondo kwiincwadi azikhethileyo, uBuzani Kubawo nguTamsanqa, *Ingqumbo yeminyanya* nguJordan kunye noUkuqhawuka kwembeleko nguJongilanga. Kulapho asebenzise esi sithako ukuveza iimeko abazifumana bekuzo abantu abafuna ukuzibulala, ababulala abanye kunye nabo babulawelwe abantu.

Inkoliso yabahlalutyi-zincwadi bagxila ekuzotyweni kwabalinganiswa abangamanina besebenzisa iincwadi zedrama ezahlukeyo, iilwimi zesiNtu ezahlukeyo nezihloko ezahlukeyo. Kubo bebonke akho namnye ophonononga abalinganiswa abatsha kwidrama zesiXhosa, yiyo loo nto kuyimfuneko ukuba uphando lugxile kubalinganiswa

abatsha kusetyenziswa izithako esele zikhankanyiwe kwintshayelelo. Amanqaku abo okuphononongwa kwabalinganiswa abangamanina aza kunceda ekwazini banzi ngendlela abazotywa ngayo abalinganiswa ngababhali abaninzi kananjalo lufana okanye lwahluke njani kolo lwabantu abatsha. Akuqondakali ukuba ungakhona umahluko kuba becinezela okanye basengelwa phantsi ngokufanayo yinkcubeko, kuphakanyiswa abantu abangootata. Olwabo usengelo-phantsi nengcinezelo lungaphezulu kunelo lwamanina kuba bona bacinezela okanye basengelwa phantsi nangamanina lawo ukuziphindezela kuleyo wona ayifumana kootata.

2.3 ISITHAKO SOBUNZULULWAZI BUME-NGQONDO

Imvelaphi yesi sithako isuka kuSigmund Freud nowazalwa ngomnyaka we-1856 kwindawo engummandla waseCzechoslovakia. Wayenomdla wokunyangwa kwabantu abagulayo, aphonononge izigulo zabo ukuze aqinisekise kananjalo ukuba uya kukhusela ukuba ukugula oko kwenzeke kwabanye abantu. UFreud uye weza neenkanuko ngokwesondo, apho achaza ukuba ezi nkanuko ziza nonxunguphalo, oko kubangela inyurosis. Ube ngowokuqala ukwenza into enika umdla apho ahlula inyurosis loo nto ibangele ukuba nawuphina ugqirha obona umguli achaze isigulo sakhe njengonexhala elibangelwa yinyurosisi ubonwa njengosebenzisa ubungcali bukaFreud (uTrain nabanye, 2007: 275).

Xa kuhlalutywa iitekisi-ntylazwi isithako sobume bengqondo singasetyenziswa ukutolika intsingiselo efihlakeleyo kwitekisi leyo nenokubangela ukuba ubani aqonde ngcono iinjongo zombhali,

2.3.1 Isithako sikaFreud sobume-ngqondo

Esi sithako sisetyenziswe nguFreud kwizigulane zakhe zesifo sengqondo. Ukholelwa ekubeni indlela umntu akhule ngayo neenkanukho ezingaqondakaliyo zizo eziba neempembelelo kwisimo sakhe. Uze nesithako apho achaza ukukhula komntu esebenzisa amaqanaba angobume bezinto zangasese. UKwatsha kwiphepha lakhe ubona esi sithako sobume bengqondo njengendlela yokunyanga izigulo ezithile zengqondo, injongo ikukujongisisa umlinganiswa ukuze kuvele izizathu ezifihlakeleyo nezingunobangela wokugula kwakhe ukuze athonyaliswe. Kuye kulandelwe inkqubo ethile ukuthomalalisa umlinganiswa kwiimpixano anazo nkqubo leyo ethathwa njengento yokususa uxinzelelo. Esi sithako sifuna ukuveza ukuba umntu unezinto ezifihlakeleyo nekufuneka ziphononongwe kuqala ziqondwe ukuze kulandele unyango olululo.

UFreud ngokukaCherry (2014) ukholelwa ekubeni izinto ezakhe zamehlela umntu ekukhuleni okanye ebuntwaneni bakhe neemfuno angazicingelanga zingayichaphazela indlela aziphatha ngayo. Uye waqulunqa nemigomo emalunga nesini somntu nalapho ebona ukuba impixano eqhubekayo kwinqanaba ngalinye inganefuthe kwaye ibe neempembelelo kwisimo somntu nendlela yokuziphatha (Cherry, 2014:22, about.com)

UFreud wahlulahlula ingqondo ngokwezintlu ezintathu. Okokuqala, ukwenza izinto usezingqondweni, ulwazi okanye iinkumbulo onazo neziye zifumaneka nanini na. Okwesibini, ukwenza izinto ungekho zingqondweni. Ukuba sezingqondweni kukuba nolwazi lwezinto ozenzayo nezenzekayo, iimvakalelo, iinkumbulo onazo kunye nengcinga ozinqwenelayo. Okwesithathu, ziingcinga neenkumbulo ubani azityhalale kude nangafuniyo ukuzikhumbula okanye ukuzicinga, ngakumbi ezo zingentlanga. Nangona kunjalo zihlala zihleli ziye zizivelele ngezinye iindlela okanye ziphutshuluke kungacingwangwa (Freud, 1949:31-32).

UFreud ecatshulwe nguBoeree (2000:6) wayamanisa ezi zahlulo zithathu zengqondo kunye namanqanaba amathathu i-‘Id’ nesuka kulwimi lwesiLatini elithetha “it”, ukuzigwagwisa nokuzigwagwisa okugqithileyo (ukuba nesigqezu). Kwinqanaba eliyi-*id*, kulapho abona ukuba umntu ubaneemfuno ezithile nathi enze nantoni na nanjani na ukuziphumeza. Uphinda abone ukuba umntu akalisusi de kuphele eli nqanaba qha kufuneka akhangele iindlela zokulilawula.

Isithako sikaFreud sobume bengqondo sisetyenziselwa ukucacisa intsingiselo yobhalo kunye neentshukumo zabalinganiswa kwiitekisi ezikhethekileyo. Obu nzululwazi bume-ngqondo bubonisa ukuba iimeko zokwenza izinto ungekho zingqondweni zibuchaphazela njani ubomi, ubuhlobo kunye nempilo ngokubanzi kwaye zincedisa njani ekukwazini nasekoyiseni iingxaki zobomi.

➤ Ukwakhiwa kweengqondo

NgokukaFreud ecatshulwa nguFriedman noSchustack (2012:64-65) ubona ingqondo yahlulwe ngokwamanqanaba amathathu i-*Id* ethatyathwe kwigama lesiLatini elingu “it”,

➤ Igama u-*Id* “it” othetha ‘*into*’ ngesiXhosa

UFreud ulibona eli nqanaba lokuqala njengento engagwebiyo kwindlela yokuziphatha. Uthi eli nqanaba libonakala kunzima ukufumana ulawulo negunya lwezinto eziqhubeka kwingqondo yomntu nelingakhokelela ekubeni umntu limtshabalalise. Eli nqanaba ulayamanisa neline apho ubani enza izinto esezingqondweni. Uye enze umzekelo wosana oluthi xa lulambile okanye kukho into elukhathazayo lukhale ngamandla kude kuzalisekiswa iimfuno zalo. Umzekelo, kuqhelekile ukubona ulutsha lufuna izinto ngenkani, xa iimfuno zabo zingazalisekiswa benza nantonina lungajonganga ukuba

ngubani ochaphazelekayo. Eli nqanaba lihambelana nomthetho-siseko wokufuna ukuzanelisa ngokukaFriedman noSchustack (2012:64-65).

➤ *Igama u'Ego' ligama lesiLatini elithetha 'mna'*

Inqanaba lesibini lelibizwa ngokuba lelokuzigwagwisa-'ego', lithetha ukuzigwagwisa. Umsebenzi walo kukuzama ukubonisa ukuba kuphilwa kwilizwe lokwenene okanye obona bunyani ekwenzeni izinto. Wenze umzekelo kwangosana oluboniswa ukuba kubomi bokwenyani izinto azisoloko zihamba ngendlela esifuna ngayo, zikhona izinto ezisoloko ziyimiqobo. Eli nqanaba lihambelana nomthetho-siseko wenyaniso. Linqanaba elisetyenziswa ukulinganisisa phakathi kwenqanaba lobuwena nenqanaba lokugqibela lokuzigwagwisa okugqithiseleyo. Lisetyenziswa kananjalo ukwahlula into yokwenyani nokuthomalalisa iimfuno ezivela kwinqanaba lokuqala, likwasetyenziselwa ukusombulula iingxaki zokwenene kubomi esibuphilayo. Inqanaba lokuqala lihlala liba nobunzima xa lidityaniswe nelesibini, nangona elinye lingenakususwa kwelinye, koko abantu kufuneka bazame ukulilawula. Baqhubeka babone ukuba umntwana akanakuvela azifundele ukwanelisa iimfuno zakhe zangaphakathi, koko umntwana ngamnye uxhomekeke kubazali bakhe nakuluntu ngokubanzi ukulandela imigaqo ebekiweyo yokulungileyo ukuze azi umahluko phakathi kokulungileyo nokungalungile.

Kwinqanaba lokugqibela elikukuzigwagwisa okugqithisileyo nethi ibizwe ngesiJamani njengo "above the I" "ngaphaya kobuwena" linqanaba liqhutywa ngumthetho siseko wobulungisa. Lona lihambelana neengcinga kunye neentshukumo zokwenza okulungileyo. Endaweni yokusebenza ngokwemfuno zoluntu ezamkelekileyo lona lijonga ubulungisa nokwahlula phakathi kwento elungileyo nengalunganga. Lisebenzisa isazela somntu ukukhuthaza indlela yokuziphatha eyamkelekileyo eluntwini. UFreud ubona eli nqanaba lifana nesazela somntu liphinde linwenwe kunoko. Elinye icala leli nqanaba lenza ubani angabi nalwazi lwezinto azenzayo naqhutywa ziimeko zangaphakathi kuye. Ukuba inqanaba lesibini nelesithathu awawenzi umsebenzi wawo

kungabonakala kuphusuluka inqanaba lokuqala neliya kukhokelela ekutshabalaliseni umntu lowo. Oku kungqinwa nanguPeter (2010:150) kwithesisi yakhe yobugqirha apho acaphula uFreud ukuba le *id* ayazi kwanto malunga nezenzo zobulungisa kwaye uyibona njengesimo somntu esisengontsini emnyama nathi ukuba singavunyelwa silawule singakhokelela ekumtshabalaliseni umntu.

UFreud (1942:34) uza namanqanaba engqondo amathathu, ukwenza into onolwazi lwayo okanye usezingqondweni. Ulwazi olusoloko lukho okanye umntu azalwa nalo nathi umntu alwenze lubekho nanini na xa efuna ukulusebenzisa kanti kukho ukwenza izinto ungenalwazi okanye ungekho-zingqondweni.

- Ukwenza izinto usezingqondweni okanye unolwazi:

Apha wenza izinto eziquka konke unolwazi lwento eyenzekayo. Kubandakanya iinkumbulo ezingeyonxalenye yezinto ozaziyo koko ulwazi onakho ukulufumana nanini na ufuna ukulusebenzisa.

- Ulwazi olu ngaphambili:

Licala lengqondo elimele iinkumbulo ezithile, nangona ingekho ingcinga yokuluqonda nje. Olu lwazi lona luhlala luhleli lulindele ukuba lungafumaneka nanini na ubani efuna ukulusebenzeisa. Olu lwazi umntu akhula nalo navela alukhumbule kwaye alusebenzise naninina efuna.

- Ukwenza izinto ungaqondanga okanye ungekho zingqondweni

Olu hlobo lolo lomntu owenza izinto engekho zingqondweni okanye engaqondanga okanye ungenalwazi lwazo. Inkoliso yezi zenzo ibazezo zingamkelekanga apho kukho imvakalelo ebuhlungu kunye nemo yonxunguphalo. UFreud uqhubekeka athi ezi zenzo ziyaqhubekeka, zibanefuthe elibi kwindlela yokuziphatha nangona singenalwazi lweziphumo kuba zifihlakele.

UBerne (1968: 141-144) uza nomahluko phakathi kwecala lengqondo eliqondayo nelo lingaqondiyo, apho abona ukuba eli cala lengqondo lingaqondiyo liqulathe zonke izinto ezingazange zisonjululwe ngexesha ubani esengumntwana. Ezi zinto ziba nefuthe kwisimo somntu ngokungathanga nqo ukanti ezinye iimeko zonxinzelelo zona zezibe ziqondwa okanye ubani ezazi kodwa zatyhalelwa kude kuba engafuni ukuzikhumbula kuba zimvisa ubuhlungu. Ubona ukuba ezi ngxaki zikwicala lokungaqondi azigqibekanga kuba azizange zivezwe ze zisonjululwe kwaye azisokuze zimke zide zibe zihoyiwe zasonjululwa. Kwakhona ubona ukuba ezi zenzo zenzwe ubani engaqondi nezo azenze eqonda zingohlulwa zibe zizintlu ezimbini ezo zibhekisele kwinqanaba lobuwena-*'id'* kunye nezo zibhekisele kukuzigwagwisa okugqithisileyo. Okunye akuqondisayo kukuba sazi i-*id* yomntu oselekhulile yahluka kubini, kwizenzo zakhe esengumntwana kunye nezo zaxa sele ekhulile kanti eyomntwana omncinci ayahlukanga.

Ezinye iingcali eziphikisana noko kufunyaniswe nguFreud apho babona ingcingane yakhe yokuba abantu benza izinto bengaqondanga njengelahlekisayo, ngakumbi xa ebabona abantu abenza loo nto nanjengabagula ngengqondo nabafuna unyango. (Webster, 1995:246). Baphinde baphikise nendlela alihlalutya ngayo iphupha nathi umntu uphupha oko kudala ekunqwenela. Le ngcali ibona kunzima ukuyikholelwa le mbono kuba abantu ubukhulu becala baphupha izinto eziyimiqondiso nabathi bazisebenzise ukunikezela amazwi ephupha elo (Webster, 1995: 266).

U Ericksen kwincwadi ka Webster (1995:244) uthetha ngamanqanaba asibhozo okukhula ngenxa yeempembelelo zika Freud. Nangona u Freud ebegxininisa kakhulu kwi-*id* u Ericksen yena ugxininisa kwi-*ego* apho agxininisa kwindima edlalwa yinkqubo yoluntu kunye nempixano enokuqhubekeka. Inqanaba elibandakanya ulutsha lelo lesithandathu elithetha ngothando okanye ukuthandwa kunye nokuba wedwa. Ubona ukuba iingxaki zikhona kwinqanaba ngalinye ekukhuleni. Uthi ezi ngxaki zezo zobume bengqondo nalapho abona ukuba iimfuno zomntu ziye zikhabane nezo zoluntu. Kweli nqanaba lokuthanda liye lihambelana nokuzibophelela, ukuba le mbophelelo ubani akayihoyi loo nto ingakhokeleka kubulolo, noxinzelelo olumandla.

U Gellener kwincwadi ka Webster, (1995:243) uyavumelana nengcinga ka Freud yokwenza izinto ungenalwazi, apho athi ngenene abantu benza izinto bengaqondi ukuba izizathu zithini na. Bayazifihla iimvakalelo neemfuno zabo. Nangona iyinyani ukuba ngamanye amaxesha senza izinto singenalwazi lwezizathu ezibangela oko.

2.3.2 Isithako sika Carl Jung

U Carl Jung novela kwinqaku lika George Boeree (2000:10) uza namanqanaba amathathu: ukuzigwagwisa kunye nokwenza izinto eziyintlanganisela usezingqondweni U Jung wazalwa ngo Julayi ngonyaka we-1875 ezalelwa e Kesswil e Switzerland. Uye wakhulela kwikhaya lobuKrestu kuba utata wakhe u Paul wayengumfundisi. Esakhe isithako sahlukile kwezinye kuba sijolise kakhulu kwiingcinga namava akhe esakhula. Ukhule njengomntwana ochitha ixesha elininzi ehleli yedwa. Okunye okusekelezwe kubantwana bakhe kukuba imibono namaphupha akhe ezithatha njengezinto ezibalulekileyo kuba bezilunxibelelwano lolwazi analo, oku kuye kwakhokelewa kwigama elibizwa njengentlanganisela yezinto ezenziwa usezingqondweni.

Ngokwesithako sikaJung ingqondo uyahlula kathathu ngokwezi zibakala zilandelayo; Ukuzigwagwisa kokuzazi, ukungaziqondi kunye nangokoluvo lwabakungqongileyo. Ubona ukuba oku kuzazi ungubani, obu buwena ukutsho oko, buqala ukubakho xa umntwana eneminyaka emine. Kwinqanaba lesibini ubona ukuba liqulathe okwadlulayo kunye nokusezayo. Uthi eli nqanaba liqulathe iingcinga ezingabalulekanga ngaloo mzuzu kunye nezo zityhalelwe kude kuba zingangeni ndawo ngaloo mzuzu. Elokugqibela, ziingcinga ezendeleyo ezenziwa lufuzo, ezifumaneka kumntu wonke (Friedman noSchustack, 2012:107-109). UCarl Jung nguye oveze ukuba umntu ngamnye anganesimo sangaphakathi kunye nesangaphandle. Esangaphakathi kulapho umntu engengomntu uthanda ukunxibelelana nabantu azihlalela yedwa azisombulele iingxaki zakhe eyedwa. Kanti onesimo sangaphandle yena ngulowo kuthwa ngumntu othanda abantu. Uthanda kakhulu ukunxibelelana nabantu abephakathi kwabo ukuze kubelula kuye ukuncedwa ngabantu, kuba uphela eyintandane yabantu. UJung ubona ukuba umntu ngamnye unazo zombini ezi zimo kuye ngaphakathi, nto nje kuxhomekeka ekubeni yeyiphi etshatsheleyo kunenye (Friedman noSchustack, 2012:113).

➤ Ukuphononongwa kwephupha ngokwesithako sobume bengqondo

Zombini ezi ngcali uFreud noJung zikuqwalasele ukuhlalutywa kwamaphupha kuba bebona ukuba ephononongwa kufumaneka undlela-lula yokuba kwaziwe ngcono izinto eziqhubeka kwingqondo eneengcinga ezifihlakeleyo. Uqhubekeka athi uFreud iphupha linamacala amabini omongo ocacileyo, apho kujongwa iphupha ubani athi alikhumbule xa esothuka ebuthongweni. Enye ibizwa njengo mongo ofihlakeleyo lona liphupha ekunzima ukuba likhumbuleke nelithathwa ngengenxenye yengqondo apho kwenzeka izinto ubani engaqondile.

Iphupha libonakala njengento ubani ayicingayo nayinqwenelayo. Loo nto ithetha ukuba xa ingqondo iphumle kuba ubani elele iye iveze zonke izinto umntu azicingayo

nezimenza ixhala noloyiko. Amanye amaphupha ayakhumbuleka ukuze ubani alilawule kanti amanye ayalibaleka.

➤ Isakhiwo sephupha

UFranz kwincwadi yakhe uthetha ngesakhiwo sephupha xa acaphula uCarl Jung apho alithelekisa nesakhiwo sedrama. Uthetha ngamanqanaba amathathu. Elokuqala yintshayelelo apho kukho indawo elenzeka kuyo iphupha, abantu nengxaki evelayo uza nelesibini inqanaba nelibizwa njengeperipeleliya, apho kukho amahla-ndinyuke kwiphupha, elokugqibela, sisiphelo okanye isisombululo sengxaki. Kwiphupha uthatha isivakalisi sokuqala njengentshayeleyo apho sivezelwa iindawo, abalinganiswa abaphambili kunye nengxaki. Esokugqibela sona kulapho kubakho isisombululo khona. Ugqibela ngelithi nantonina eyenzekayo ekupheleni kwephupha sisisombululo, nokuba uvuka ulila okanye wothuke (Franz, 1988:33-35).

➤ Iphupha eliqhubekayo

Olu hlobo lwephupha kulapho iphupha liqhubekaka rhoqo. Eli phuphandini lingathwala umxholo othile. Kwaye amaphupha aqhubekakayo ngalawo aphazamisayo kuba likholisa ukuqulatha izinto umntu awakhe wazifumana kubantwana bakhe. Inkoliso yala maphupha ihambelana neziganeko ezimbeka umntu kwimo yonxunguphalo (Vander castle 1994, 340: 243). UJung nguye obonise umdla kolu hlobo lwamaphupha uFreud yena ukhusela ngelithi kunzima ukuthetha ngalo olu hlobo kuba asinto awakhe wayifumana ngaphambili. UJung uyibona njengomqondiso wokuba lukho olungquzulwano-zimvo olungekasonjululwa.

UWebster, 1995:266) kwincwadi yakhe uyaphikisana nendlela ezi ngqondi zilawula ngayo amaphupha, nalapho abona ukuba iphupha yinto ecingelwayo; kuba abantu

bephupha izinto eziyimiqondiso nabathi bazichaze okanye bazilawule ngamazwi abo. Ubona ngelithi, xa ulawula loo miqondiso usebenzisa amazwi, ayithi loo nto uphuphe ncakasana oko, nto nje kuxhomekeka kwiindlela ezahlukileyo esiyibona ngayo loo miqondiso.

USoga (1989:115) ucacisa ngephupha apho alahlula kubini. Umzekelo, iphupha lomntu nje naphupha akucingayo kunye nephupha elisetyenziswa ngamagqirha esenzela ukuthwasa. Kulapho abona ukuba amagqirha akusoloko ephupha isilwanyana esinye kanti sisilwanyana ekufuneka ubani athwase ngaso. Loo nto ibonisa ukuba iphupha ngenene liyinto emkhokelayo umntu asebenzise imiqondiso leyo yakhe neza kuba zizinto eziphathekayo aziphuphileyo. Lithi ke ukuba lilawulwe ngendlela likwazi ukuba sisikhokelo kuye okanye limsindise engozini.

Kuyinyaniso kona ukuba ubukhulu becala amaphupha aza ngemiqondiso ethile neye ixhomekeke kuluntu olo indlela oluyibona ngayo nentsingiselo, umzekelo esiXhoseni ukuphuphainja kungumqondiso obonisa ukuphupha izinyanya inyoka ibe lutshaba. Oku kuya kwahluka ngokohlobo uluntu okanye inkcubeko yohlanga olo iyibona ngayo kodwa okubalulekileyo kukwaneliseka ziziphumo ngendlela elilawulwe ngayo iphupha elo. Amanye amaphupha kukuboniswa into njengoko injalo kwaye iphume kanye apho nanjengephupha elisuka kwincwadi kaTamsanqa u"Buzaani Kubawo", apho uNozipho aphupha uGugulethu esenkundleni yamatyala.

2.4 ISITHAKO ESIMALUNGA NOKUZIPHATHA

Umsunguli wesi sithako sendlela yokuziphatha nguJohn .B Watson. UWatson wayefuna ukuqulunqa ukuba indlela yokuziphatha inganako ukungqinisiswa ngokwezeNzululwazi hayi ukujongwa kwemeko yokuba umntu azifunde azibhence ukuze afumane 'ubuwena'

bakhe. NgokukaWatson iingcinga neemeko zovakalelo kunzima ukuziqwalasela okanye uzingqinise ngokwemigaqo yeNzululwazi. UWatson wazalelwa eGreenville, ummandla waseSouth Carolina ngowe-1878. Amava akhe amenza ukuba athweswe isidanga seFilosofi kwiYunivesiti yaseChicago. Waye watshintsha ngokukhawuleza wafunda inyuroloji, ubume bomzimba kunye nophando kwizilwanyana. Xa wayesenza uphando lwakhe waqwalasela ukuba akaluthandi uphando olujolise ebantwini koko uthanda olubhekiselele kwizilwanyana. Uye wabona ukuba angafunda lukhulu xa esebenzisa isilwanyana kunokusebenzisa abantu kwizifundo okanye kuphando lwakhe. UWatson wayenguNjingalwazi kwiDyunivesiti yaseHopkins ukusuka kunyaka we-1908 ukuya kowe-1919. Isithako sakhe esisiseko sokufunda ngokuziphatha okanye ubume obuqwalaselwayo endaweni yokuzibhenca komntu savezwa kwincwadi yakhe ngonyaka we-1914 kwincwadi esihloko sithi *Behavior*.

Waye wabhala incwadi eyayibalulekile kakhulu kuye, eyibhala kunye noRosalie Rayner emalunga nokuziphatha, ngowe-1919 esihloko sithi, *Psychology from the Standpoint of a behaviorist*. Ezi ngcali zigxeka kakhulu ukufundwa kwengqondo eqondayo, kunye neengcali zobume-ngqondo eziqwalasele ingqondo engaqondiyo okanye ukwenza izinto ungaqondi.

Ngonyaka we-1920 waye wakrexeza waza wawuqhawula umtshato watshata umncedi wabafundi waze wayishiya iYunivesiti. Usebenzise isakhono sakhe sobungcali wangu Ngxowankulu ophumeleleyo. Waphinda washicilela enye incwadi yakhe esihloko sithi, *Behaviorism* ngowe-1924. Waye wasweleka ngonyaka we-1958 (Friedman noSchustack, 2012:190-192).

URogers ocatshulwe nguGood (1976:142) uveza ukuba yokuba kukho umkhwa wokuba abantu bafune ukujika izimo zabo ukuze zifane nezabanye abantu. Wongeza ngelithi abantu bakwazamkela lula izigxeko ezisuka kwabanye ngabo. Umzekelo, ukuba umntu

uxelelwa ukuba ubhetyebhetye, akalunganga, kwaye akayiyo nto naye uvela azibone eyiloo nto kuthiwa uyiyo. Oku kuqheleke kakhulu kubantu abatsha abenza izinto ezingezizo kuba belinganisa abanye okanye befuna ukwamkelwa ngabahlobo. Abanye benza okubi kuba besazi ukuba kakade nokuba wenze okuhle akukho mntu uza kukuvuma akuncome oko, ukusuka apho baya kubotshwa ngebhant' enye. Uphinda akholelwe ekubeni indlela aziphethe ngayo umntu ixhomekeke kuye nendlela asibumba ngayo isimo sakhe. Uqhubekeka ngelithi ukuba umntu ufuna ukutshintsha isimo sakhe kufuneka azazi kuqala ukuba ungubani azithande uhlobo alulo angabuphiki ububhetyebhetye bakhe okanye azigxeke kakhulu. Oko kuya kumenza ukuba akwazi ukuzenza abenguloo mntu afuna nathanda ukuba nguye. Unoluvo lokuba kunzima ukuba umntu aziqonde kwaye azibone uhlobo alulo kuba kukho umkhwa wokuba abantu bafune ukuba izimo zabo zingene gingci kwezo zabanye abantu endaweni yokujonga ezabo iimfuno nezona zinto zibalulekileyo eziziinqobo kubo. Uqhuba ngelithi kulula ukuba umntu azamkele izigxeko ngaye ezisuka kwabanye abantu. Umzekelo, ukuba omnye umntu umxelele ukuba ubhetyebhetye, akalunganga okanye akafiki kwimiqathango ebekiweyo kulula ukuyikholelwa loo nto kuba isuka komnye umntu naye azibone sele enjalo.

Isithako sikaMurray apho abona ukuba isimo somntu sixhomekeka kwiimfuno anazo ngaphakathi kuye kunye nezinye iimeko zangaphandle. UMurray ochatshulwe nguGood (1976:141) ukholelwa ekubeni iimfuno zomntu zidlala eyona ndima ibalulekileyo ekuqoqeni iintshukumo zomntu, kodwa ayizizo zodwa, zikhona nezinye izinto eziye zibe neempembelelo kwisimo somntu. Yena wohlukile kuFreud kuba ubona ukuba ezi zinto ziphembelelayo zisuka kwiimeko azibona ekuyo umntu lowo. Ubona ukuba zininzi iimeko ezimngqongileyo umntu eziye zibenefuthe kunye noxinzelelo olumandla kwindlela aziphethe ngayo.

UMcCarthy (2004:34) kwinqaku lakhe apho ajonga ukuba lungasetyenziswa njani uncwadi ukunyanga abantwana nolutsha oluyingxaki, uqhubeka athi eyona nto

ibalulekileyo kukukhetha uncwadi oluza kukwazi ukwakha izimo zabo bazive nabo bengabantu abamkelekileyo kuluntu. Njengokuba kuvezwa ubugcisa babo, kunye nokukhuthaza ukuzimela bayeke ukuxhomekeka. USwartz (2010:32) kwincwadi yakhe “Ikasi” nowenze uphando malunga ngolutsha oluMnyama elokishini uchaza izinto ezikhokelela kwizimilo ezimbi zabatsha nendlela ezinokuthi zisombululeke ngayo.

UFreud nanjengoko ecatshulwe nguBoeree (2000:4) ububona obu nzululwazi bume-ngqondo njengokutshintsha kwezimo zabantu njengokuba bekhula ukusuka ebuntwaneni ukuya ebuntwini obukhulu. Yena uMaslow ocatshulwe nguBoeree (2000:6) ubona ukuba umntu ngamnye uneemfuno ezithile neziye zizalisekiswa okanye zitshintshe njengoko akhulayo. Uyibonisa le nto ngomzobo kanxantathu omileyo obonisa ukuba zeziphi iimfuno ezingundoqo kunye nezo zingabalulekanga. Uhambisa athi umntu akakwazi kutsiba ibanga elithile afune ukuzalisekisa iimfuno zalo. Apha kujongwe indlela acinga ngayo umntu navakalelwa ngayo kwiimeko ngeemeko ezingafaniyo.

Kuyaqapheleka ukuba ulutsha luyatshintsha ngokwezimilo zalo nanjengokuba amaxesha etshintsha nje. Kwiimeko zamandulo kwakusetyenziswa uncwadi lomlomo njengento yokuxonxa izimilo zabasakhulayo. Umzekelo, kwincwadi kaFinnegan (1970:250) apho athetha ngokubaluleka koncwadi lomlomo ekubumbeni isizwe ukhankanye iintsomi nanjengoko zazisetyenziswa ukuveza indlela eyiyo yokuziphatha kwabantwana kunye nokuhlonipha abantu abakhulu. Okunye, ngamaqhina nasetyenziswa ukulola iingqondo zabantwana bahlale bekhaliiphile okanye bekrelekrele kuba ukuchana iqhina elibekiweyo kubakho imbuyekezo ubani ayifumanayo. Uphinda afumane ngentlonipho kubalingane bakhe ukuba usoloko echana okanye akukho mntu uchana awakhe. Amabali angembali yesizwe ayedluliselwa kubantwana ngabantu abadala ngomlomo ukuze inkcubeko ingafi iqhubekeke nakwisizukulwana esilandelayo. Iinkolelo zona zazisetyenziswa ukoyikisa abakhulayo ngezinto emazingenziwa nezinokuthi ezinye zibenze babenamashwa ekuthi xa zihlalutywa ngoku zibonakale

nanjengento eyayisakha isizwe nolutsha olunembeko nentlonipho. Kuzo zonke zaziye zibethelele ukubaluleka kwendalo nokuphatha imvelo ngendlela ephucukileyo ukuze isizwe singalambi kwaye abakhulayo bazi ngcono ngokusingqongileyo.

2.5 ISITHAKO ESIPHATHELELE KUCALUCALULO NGOKWEMINYAKA

(UBUDALA)

Sichazwa njengamandla negunya abantu abadala abanalo ukulawula abantwana ngamanye amazwi lugalucalulo olwenziwa ngabadala kubantu abatsha. Eli gama lisukela kuDu Boss (1903) labonakala kwakhona kwi*French Psychology literature* nechaza iimpembelelo zabantu abadala abanazo kubantwana. Kwelinye inqaku lakhe leminyaka yama-70, ukuchaza oku njengokuxhatshazwa kwamagunya hayi ngabazali kuphela kodwa nangootitshala; abanyangi kwizimo zengqondo; amapolisa kunye noomantyi. Ubona ukuba abantu basebenzisa izikhundla zabo ukuxhaphaza amagunya namalungelo abantwana nabatsha (Flasher:1978:517).

UJacobs (2013:25) ucaphula uGeneviev kwinqaku lakhe osichaza isithako sobudala njengento ebhekisele kwisimo sokuziphatha nendlela ovakalelwa ngayo zizinto ejolise kwingqikelelo ezenzekayo zokuba abantu abakhulu nabadala bangcono kunabatsha. Loo nto ibangela ukuba benze izinto bathathe nezigqibo bengathanga badlula kubo. Olu xhaphazo lubethelelwa ziindawo imithetho, amasiko nezithethe neemvakalelo zabantu. Bill (1995:129) ubuchaza obu budala njengengqikelelo apho abadala bazicingela ukuba bangcono kunabatsha, baphele bebathathela izigqibo. Uye acaphule uKivel ochaza obu budala njengeyona nto ibangela ukuba ulutsha lungazithembi kodwa ulutsha lubona ukuba olu calucalulo alunanto yakwenza nokungazithembi; koko abadala abaziniki thuba lokumamela iimfuno zabo okanye babathembe ekuthatheni izigqibo ezizizo. Bayibona loo nto njengento ebasengela phantsi bazive bengabalulekanga. Udlula ngelithi abatsha bazibona benganikwa mandla ekuzilawuleni basoloko begxekwa,

bathukwa, babethwe baxhatshazwe kananjalo. Abadala naphina nanini na bafuna ukubalawula babaxelele ngendlela yokunxiba, ukuthetha, babakhethela nabahlobo kwaye bathathathele izigqibo ngekamva labo.

Ubona ukuba obu budala iye ibeyingcinezelo yangaphakathi kulutsha kuba oku kusoloko lugxekwa ngokungaphumeleli kwalo ebomini, lwenza luzibone njengabantu abaneenkathazo, abonqenayo, abangathembekanga, abangafuni kuthatha xanduva. Loo nto iye ikhokelele ekubeni abantu abatsha balahlekelwe lithemba ekuziphuculeni babhenele ekuseleni utywala, kwiziyobisi, ukukhulelwa bebancinci, bazibandakanye namaqela emigulukudu kuba abantu abadala bengabajongeli ntweni, neyindlela yokuba abadala noluntu babathathela ingqalelo, babonakale nokuba benza okubi.

2.5.1 lintlobo zobudala

lingcali zivele nezintlu ezahlukileyo ezifana nezo zendele ngaphakathi ezibangwa yindawo ethile, inkcubeko kunye nezinye iindlela.

- Ulwamvila olungaphakathi kubo neziqo zabo

UNjingalwazi uCheckoway (1998:120) kwinqaku lakhe uthi obu budala bubangela ukuba abatsha babuze imibuzo malunga nokwamkeleka kwabo, bathandabuze izakhono zabo nezinokwenza umahluko eluntwini. Yinkcubeko yabo yokuthula kuba kungekho bani ubamamelayo. Umzekelo, abadala bangafumana indlela yokuphazisa iimeko zokuxhatshazwa kwabo besebancinci njengokuthukwa, xhatshazwe ngokwesondo kunye nokubethwa.

➤ Ngokwamasiko athile

Apha kujongwa abantu abasebenzisa amasiko, iindawo abasebenza kuzo nezikhundla zabo ukuphembelela olu ngcikivo lwabatsha. Oku kwenzeka apho kukho imithetho enyanzelisayo ngokweminyaka. Umzekelo, ukungavumeleki kwabatsha ukwenza izinto ezithile kuba bengekafiki kweminyaka ethile. Singabalula amasiko, amasiko ezo mthetho, ezemfundo, ezenkolo kunye nemithetho karhulumente.

Kukho isiko lokungenwa elalisetyenziswa nebeliye lixhaphaze kakhulu abantu abangamanina abatshatileyo. Kulo bekuye kukhangelwe umninawa womnyeni akuba ebhubhile umnyeni womfazi ukuba athathe indawo abengumnyeni wenkosikazi yomntakwabo.

Eli siko lilandwa ngokwaseBhayibhileni nguSoga kwincwadi yakhe (1989:52) apho athi yinto ekwakudala isenziwa. Uchaza athi lisiko lasendalweni kwaXhosa naseMbo kusemiwe ngalo. Uthi abafazi besosithembu bakufelwa yindoda bangenwe ngumkhuluwa wayo, babe ngabakhe abantwana abondle abagcine ngandlela zonke. Ukuba akakho umkhuluwa baya kungenwa ngumninawa wendoda yabo abo bafazi. Ukuba uzalwa yedwa njengendodana kuye kubizwe indibano yezizalwane kunyulwe abamthandayo ukuba abangene. Ngeli siko bekusithiwa “uvuselwa inzala umfi”. Eli siko alisekho emaXhoseni, labulawa liLizwi leBhayibhile.

➤ Ngokwentlalo

Apha kujongwa apho kukho ukungalingani eluntwini nokuba ingaba kukho incinezelo ngakubantwana nakubantu abatsha. Kulapho kunyhashwa amalungelo abo baze

baphathwe ngendlela engekho mgaqweni. Umzekelo, ilungelo lokuzikhethela inkolo ubani akholelwa kuyo, nokuntyintywa ngokugqithisileyo amayeza abangawafuniyo, ilungelo lokuzikhethela izikolo, izakhono kunye nemiyaka ethi ibekwe kwabaselayo nakubavoti.

➤ Ubudala nenkcubeko

Kulapho kujongwa inkcubeko, inkolo, amasiko nezithethe athi asetyenziswe kunyhashwa amalungelo abatsha. Umzekelo, ukutshatiswa ngenkani nomlingane angamthandiyo (okubonelwa) ukuthathelwa izigqibo kwilobola, inkqubo emayilandelwe kwindlela yokukhula nokuphatha usapho nesiqu sakho. Ukwabiwa kwezithebe baze abatsha banganakwa.

Obu budala buthetha into enye nokwaluphala. UBill (1995:130) ayahlulahlula ibezizintlu ezine. Uthetha nge*Jeunism* nayichaza njengocalulo olwenziwa kubantu abacalula abadala ngeenjongo zokuphakamisa abo batsha. Oku kuqwalaseleka kakuhle kwizinto ezifana nengqesho. Inginga ebotshelelwe ebudaleni yileyo kukho ukubaxeka kokuzigwagwisa kubantu abadala. Yile miba:

- Ukucingela ukuba ayikho into edlula ubudala: Yimo yezentlalo apho ichaza ukukhula nokungakhuli ibeka abantu abadala kwizikhundla ezi ominent kubatsha ngokokwenza kunye nokokuthetha.
- Ukwaluphala: Apha kujongwa ukulawulwa ngabaphathi nekubonakala bebadala kunabo batsha.

- Inkolelo ethile kuye kujongwe indlela obuye ubuntu butshatshele kuneemeko ezidlulileyo nezisezayo. Zonke ezi ntlobo zicacisa ingcingane yobudala.

2.5.2 Iimpembelelo zobudala kwizimo zabatsha

Obu budala bubonwa njengento edodobalisa ukukhula kwabantu abatsha ngakumbi ukuzithemba nokuziva bebalulekile kuphele isakhono sokunxibelelana nabanye oontanga. UFlasher (1978:518) kwinqaku lakhe ubona ukuba obu budala bubonisa abantwana abanologyiko nabathi babonakale njengabantu abanonotshelwe ngokugqithisileyo (abatefiswayo) okanye abazali ababakhohlakeleleyo. Kwezinye iimeko abanolwazi nabangenalwazi ngazo neziye zibangelwe luqeqesho nokulawulwa kwabatsha ngokugqithisileyo. Kulapho abona ukuba inkoliso yabantu abadala bafuna ukubuyisa izixhiba zeendlela abakhuliswe ngazo neemeko ezibuhlungu abadlule kuzo besakhula, bengaqondanga.

Obu budala bunefuthe elibi kakhulu kubantu abatsha kwaye buza kuqwalaselwa kwiincwadi ezikhethekileyo zedrama. Kulapho kuzakubonwa ukuba ibenefuthe elinjani kubalinganiswa abafana noNamhla, uGugulethu, uNomampondomise kunye noThobeka bekwimeko embi yoxinzelelo. Meko ezo zibenza baphele bebulala ngeenjongo zokususa abo bababona njengemiqobo kulonwabo lwabo okanye baphela bengaziboni beqhubekeka nobomi baphele bezibulala.

2.6 ISITHAKO SEONOMASTIKI NEZIMO ZABALINGANISWA

Isithako seOnomastiki singangabaluleki kwiincwadi zezinye iilwimi kodwa xa sijonge kwinkcubeko yethu sizwe esiMnyama ibaluleke kakhulu. Imbali yethu ibonisa ukubaluleka kokuthiya igama. Yiyo ebanempembelelo kubabhali ukuba bazeke mzekweni. Loo nto ithetha ukuba ukuthiya umlinganiswa igama nangona esephepheni ibaluleke ngokufanayo nomlinganiswa onenyama negazi.

UMkonto kwinqaku lakhe (1994:52) uphonononga indlela amagama anikwa abalinganiswa kwiintsomi apho kusetyenziswa izakhi ezithile ezifana nezimamva zezinciphiso ukuze abalinganiswa basizeleke. Ubona ukuba kwezinye iintsomi amagama abalinganiswa ajolise kwiziganeko zebali kunye nezimo zabo, kanti kukho abalinganiswa abangenamagama afana nokuthi, 'intombazana nesigebenga'.

Esi sithako siqaphela indlela abathiywe ngayo abalinganiswa ngababhali, igama amagama abawanikiweyo ayahambelana na nezenzo okanye iintetha zabo. Kuphinda kujongwe indima edlalwa ngala magama abalinganiswa ekuphuhliseni umxholo wencwadi nasekuqhubeleni ibali phambili. Kwi-ensayiklophidiya (2010:22) esi sithako sichazwa njengofundo lwamagama angawo nemvelaphi yawo kunye nendlela atshintsha ngayo. Ukuba kudala esetyenziswa kulwimi oluthile okanye indlela aqhagamshelana ngayo kunye nalawo aboleke kwezinye iilwimi.

2.6.1 Indlela eliqanjwa ngayo igama lomlinganiswa

Okokuqala, kufuneka liqanjwe lahluke ngokwesandi kwawabanye amagama. Okwesibini, umbhali makazame ngandlela zonke ukuba angasebenzisi amagama afanayo ngaphandle kokuba ubhekisa kutata nonyana, nalapho elinye kufuneka alicacise ngophawu. Amagama afanayo ayabhida, kakhulu kufuneka into yokuba umfundi aqwalasele kanobomi ukuze akwazi ukubohlula abo balinganiswa. Okwesithathu, umbhali makasebenzise igama elinye okoko angalitshintshatshintshi nokuba abalinganiswa bambiza lowo ngamagama awohlukileyo. OkwesiNe, igama elisetyenziswayo malibe lelo liza kuhambela nesimo somlinganiswa. Umzekelo, ukuba lo mlinganiswa ngutsotsi silindele ukufumana igama lobutsotsi. Okokugqibela, mayibe ligama elingqinelana nemvelaphi yakhe, ubuhlanga bakhe (Feinberg, 1976:196). Umzekelo, lawo asekelwe kwiziduko okanye owesibhulu afumane igama elo lesibhulu.

2.6.2 Iimeko ekuthiywa phantsi kwazo

Ziininzi iimeko aqanjelwa phantsi kwazo amagama. Kuye kuxhomekeke kwiinjongo ekufuneka ziphuhlisiwe. Iigama ngokwenkcubeko. Kuyenzeka ukuba umntwana oyinkwenkwe ethiywe igama elinguVusumzi.

2.6.2.1 Amagama ngokwenkcubeko

Into yokuthiya umntu igama kwaXhosa ihambelana neemeko ezo ukuze afumane igama ngokwemeko leyo. Umzekelo, xa azalwa umntwana unikwa igama. Kudala kwakubakho amagama amabini elesiNtu nelesilungu nelibizwa ngokuba lelokubhaptizwa nelibizwa ngoku njengegama lengcinezelo. Xa umfana esiya esuthwini akubuya uthiywa igama lobudoda ukanti nentombi eya emendweni yakuba ngumakoti inikwa igama lobufazi.

La magama axhomekeke kwiimeko leyo yokuphila. Umzekelo, akhona amagama abizwa ngokuba ziziteketiso asetyenziswa xa umntwana esemncinci, axhomekeke kwindlela ayiyo ngokwemo. Ukuba umntwana umhlophe kakhulu ubanguBhulwana, okanye uNobomvu omnyama abe nguMnyamana. Inkoliso yala magama ngala athi akukhula umntwana angalifuni nokulibona. Ezikhoyo ngoku iziteketiso zezo zisetyenziswa ziitshomi babe beshunqulela igama elo. Umzekelo, uZips kuNozipho. Kwamanye amagama kujongwa kwimeko leyo, umzekelo, ukuba uzalwa kubanda, ehlotyeni, ngoMgqibelo, ngeCawa ngeKrisimesi okanye ngeNyibidyala.

Oku kungqinwa kwinqaku elithi *the name Alludes in some way to literature* nelisuka kwiDyunivesiti yaseRhodes (1996:4). Apho kulo kuchazwa iziteketiso kulwimi kwesiXhosa nezichazwa indlela ezakhiwe ngazo apho kushunqulelwe igama elipheleleyo, umzekelo, UMeli kuMelikhaya. Kwalekwa ngelithi zininzi izinto ezisekelwe phantsi kwazo, ezinjengendlela umntu enza ngayo izinto; inkangeleko yakhe kunye nohlobo uluntu olwenza ngayo izinto.

Amanye amagama asekelwe kwiziduko. Umzekelo, uMaJwarhandile, uNomaKhawemnte. La magama adlala indima ebaluleke kakhulu kwinkcubeko yethu kuba amchaza umntu isiduko sakhe kunye nemvelaphi. Aphinde abonise indlela athandwa ngayo nabaluleke ngayo lowo kusapho lakhe. Abhekiswa kakhulu kwabo bazalwe kuqala abantwana okanye koontondo. Abaluleke kakhulu kuncwadi kuba silindele abalinganiswa abomeleleyo nabakhuselekileyo kwizinyanya.

UDe Klerk (2014:2) kwinqaku lakhe *Naming in isiXhosa culture* ubona ukuba indlela abathiywa ngayo abantu ibalulekile kuba ibhekiselele kwizinto ezibangqongileyo; ukuzalwa kunye nokulindelekileyo kuluntu; ekuhlaleni nakusapho. Igama elinika ithemba lokuba umntwana ekukhuleni anagalilandela, abonise umbulelo kwindlela akhuliswe ngayo. Okunqabileyo koko kwegama elisetyenziswa emva kwelungu elithile

losapho okanye umlingani. Isizathu ingakukuba umthiyi lowo enqwenela ukuba igama libelitsha kwaye ibeleloqobo.

USoga (1989:129-130) kwincwadi yakhe *Intlalo kaXhosa* uyakungqina ukuba lisiko labantu abaNtsundu ukuthi akuba ezelwe umntwana athiywe igama lakhe aya kubizwa ngalo kude kuye ekwaluphaleni kwakhe, liyekwe akufa, kuthiwe ngumfi. Umntwana ubedla ngokuthiywa kuthathelwe kwisiganeko esithile ebomini bakhe esithe sangqamana nokuzalwa kwakhe. Ibikwalisiko nale yokuthiywa komama womntwana ekwendeni ibeligama abizwa ngalo de afe. Umntwana xa ephehlelewa ebenikwa igama, gama elo ilelesiLungu nelithe lafika nokufika kwemishinari. Yaba yinto enkulu ke kuluntu into yala magama esiLungu. Bathi ukubhadla kwabo abantu kwiminyaka ye-1936 baphinda babuyela kumagama esiNtu.

2.7 ISITHAKO ESISEKELWE KWINKCUBEKO

Umthombo oyi*Simple English Wikipedia* uyichaza inkcubeko njengendlela abantu abaphila ngayo nendlela efanayo yokwenza izinto. Le nkcubeko iye idluliselwe kwisizukulwana esikhulayo ngokufunda ukuze ingafi, koko ihlale ihleli. Olu hlobo lufanayo kwezinto lubonakala ekubhaleni, kwiinkolo, mculo, iimpahla ukupheka kunye nezinye izinto abazenzayo.

UPeter (2010:169) *kwithesisi* yakhe yobugqirha uyibona inkcubeko njengesixhobo esinokusancedisa ekuzichazeni ukuba singoobani kwaye sikwazi ukubona izinto ezi sidibanisa nabanye abantu. Ubona ukuba abanye abantu bayichaza inkcubeko yabo ngezinto abanazo ukanti ubona yena njengento ehambelana nobuzwe bomntu.

Isithako senkcubeko yesiNtu sisetyenziselwa ukudibanisa abantu abasebenzisa izithethe namasiko afanayo nabankolo inye. Loo nto ibangela ukuba kufuneka kuthethiwe ngayo. Xa kujongwa ukumka kweengqondo zabalinganiswa unobangela iyindlela ekuphilwa ngayo amagama abawanikwayo nanjengoko sisazi ukuthiywa umntwana igama, iziduko ezisetyenziswayo zihambelana nenkolo nenkcubeko yesiNtu. Kuphinda kujongwe indlela eye ixhatshazwe ngayo le nkcubeko, abantu besithela ngamasiko, izithethe nenkolo ethile xa befuna kuzalisekiswa iimfuno zabo.

UZulu (2004:202) *kwithesisi* yakhe apho ajonga abalinganiswa abatsha emva kwenkululeko kwinoveli “*Kungasa ngifile*”, ubona ukuba ababhali babazoba abantu abatsha njengeentombi noonyana bolahleko apho uninzi lushiya intlalo yasezilalini luyokuzenza intlekisa ezidolophini. Ubona ukuba uluncwadi lwale mihla lubabeka abatsha njengabantu abazamana neengxaki apho kukho impixano phakathi kweenkolo yaseNtshona naleyo yesiNtu. Olu xambuliswano luvela apho kukho ukunyanzelwa kwemitshato, ulwaluko nezinye iinkolelo. Uye wacaphula uMathonsi (2002:208) xa echaza ngolu ngquzulwano lwezinto okanye lweendlela zokuphela kwicala lesiNtu nezo zaseNtshona. Oku ukubona njengento eqhelekileyo kwiincwadi zamandulo, apho ababhali besebenzisa isakhiwo sebali esizoba abatsha njengabantu abangenabomi okanye abangeyonto ebomini ngenxa yokunyanzelwa ukuba benze izinto abangazifuniyo (Zulu, 2004:203).

UDillard noMarshall (2003:486) bayahlula inkcubeko ibe zizintlu ezimbini eyokuqala ibizwa njengentlanganisela yenkcubeko apho kugxininiswa kubumbwano okanye umanyano kunye nentsebenziswano. Apha impumelelo ibaluxanduva lomntu wonke. Olu hlobo lwenkcubeko lubonakala kubantu abaNtsundu. Olunye uhlobo lolo lugxininisa kwisiqu somntu lona olu hlobo lwenkcubeko lugxininisa kukuzimela kunye ngempumelelo exhomekeka kwisiqu somntu. Olu hlobo lwenkcubeko lubonakala kwabo baseNtshona.

2.7.1 Ulutsha nenkcubeko

UJafta nocatshulwe nguNkuna (2001:65) uchaza ukuba eAfrika kukho inkcubeko yokubonelwa kwentombazana xa ikhula, kwaye kulindeleke ukuba ivume kwindoda leyo iyinikwayo lusapho lwayo, ingaqhankqalazi. NgokukaJafta ke eli nqaku libhalwe ngowe-1976 apho yayisaxhaphakile into yokubonelwa kwentombi. Ngoku akunjalo, wonke umntu unelungelo lokuzikhethela. Yiyo loo nto kubakho ungquzulwano oluvelayo kule mpucuko yamandulo nale yaseNtshona.

Kule mihla sikuyo ukubonelwa kungathathwa njengokuba umzali oye angayamkeli ekhethwe ngunyana wakhe intombi ngezizathu ezifana nenkonzo okanye inomntwana intombi leyo kunye nemvelaphi yayo, ngakumbi xa iphuma kwikhaya elihluphekayo. Oku kufana nqwa nokubonelwa okwakusenziwa mandulo. Bangaphi na abantu abangonwabanga naba ndandatheke umphefumlo kuba bengathandwa ngoomazala okanye amadodakazi. Nalapho imeko iye ibe mbi aphele lowo engcungcutheka ade awuqhawule loo mtshato.

2.6.2 Inkcubeko namalungelo abatsha

Kuyabonakala ukuba ilungelo lomntu omtsha ibiyinto eyayingananzwanga kudala xa kwakuqulunqwa kulandelwa la masiko nezithethe. Yayingananzwanga eyokuba ibuchaphazela njanina ubomi bomntu ngakumbi abatsha. Masijonge umzekelo wolwaluko, ukuba akwalukanga ujongelwa phantsi kakhulu, akuvumelekanga ukuba uvakalise uluvo lwakho kwiindibano zamakhaya okanye uthathe umfazi ume umzi. Kungenxa yokuba ubonwa njengongekakulungeli oko, kuba ungekazifundiswa ngokusesikweni izinto zobudoda. Ubungavunyelwa nasenkonzweni ukuba ushumayeke okanye ubengumfundisi okhokela ibandla ungekayi esuthwini. Oko kungqinwa nanguJacobs (2013:5), apho athi:

An uncircumcised man is condemned to eternal boyhood, shunned socially, called names and generally victimized.

NgokukaMgqoloza ocatshulwe nguJacobs (2013:06) uthi kuza kubonakala inxeba elijikojiko elibonakala njengomqondiso wokuba lowo waluswe esibhedlele hayi ngomdlanga, oko kwenze kuphinde angamkelwa njengendoda yokwenyani. Nangona kubonakala ngoku ukuba eli siko lijike layinto yokusithela kwezikrelemnqa yiyo loo nto kukho abantwana ababhubhayo esuthwini nyaka nanyaka ngenxa yobulula, izifo ezingahlolwanga, iingcibi ezingakhathaliyo, ukuxhaphaza okwenziwa ngamakhankatha ukuphela kwamanzi emzimbeni kunye nendlala. Abanye baphela beyokunyangwa ezibhedlele abanye bade banqulunywe ubudoda babo ukanti uninzi lubhubhe. Kwabo basindileyo baseza kuthwala ukunyhukrulwa ngabantu basekuhlaleni, luluntu kunye nabalingane babo, ze baphele bezibulala kuba bengenakunyamezela imeko yoxinzelelo abaphantsi kwayo. Umthetho ophunyeziweyo oyi, 'Act no 61 of 2003', ugunyazisa ukuba kubekho ubhaliso lwamabhoma kunye neengcibi ukuze aba bawutyeshelayo lo mthetho baphoswe kwezimnyama izisele.

2.7.3 Ukusetyenziswa kwenkcubeko njengetyholo lokusithela/ Ukuxhatshazwa kwenkcubeko.

Inqaku elicatshulwe kwi*Gender Across border* (2011:15) lichazwa inkcubeko njengenqubo yesizwe esithile apho kuncazelwana ulwazi, iinkolo, indlela yokuphila, amasiko nezithethe. Kulapho kudluliselwa khona ngolwazi olo kwisizukulwana esilandelayo. Iba ngala masiko nezi zithethe eziye zibumbe abantu bahlalisane kakuhle. Kuphinda kubonwe ukuba ukubethwa kwabafazi nabantwana kuye kuthathwe ngokuba yinkcubeko yesiNtu kuba beqeqeshwa okanye beboniswa indlela endaweni yokukhangela ezinye iindlela zokuqeqesha.

Abanye abazali bade bayikhuphe ngemilomo yabo into ethi, 'sasibethwa thina kudala' balibale ngolwamvila olukhoyo kubantwana nolubangela inzondo nentiyo. Baphinde balibale ukuba ngoko izinto zazingafani. Kubonakala ukuba luhlobo abafuna ukubonisa izixhiba ngayo ebuntwaneni ngohlobo olugwenxa ababekhuliswe ngalo.

Uchaza athi akukho nasinye isizwe esizidlayo, esinebhongo nesiqhuqhekileyo esinokwamkela ubundlobongela njengenkcubeko yaso. UMerrian Webster kwisichazi magama ulumkisa ngelithi akufunekanga abantu basebenzise inkcubeko njengento yokusithela xa befuna ukwenza izinto ezimbi. Uchaza athi amalungelo abantu awanakubekwa esichengeni kuba kusithelwa ngenkcubeko, uthi akukho nanye into yenkcubeko enokunika isizathu sento yokubethwa kwabafazi; ukuphatha gadalala abantwana; ukuvumela abantwana batshatiswe ngenkani; babonelwe amasoka nabafazi okanye bangenwe xa umyeni ebhubhile (Gusit Gab Contributors: 12). Oku kubonakala njengokutyeshelwa kwelungelo lokuzikhethela komnt'omtsha. Sikubona kuxhaphake kakhulu oku kwiincwadi zababhali bamandulo ngakumbi abo babhale phambi kwenkululeko, apho iphela ilungquzulwano phakathi kwabantu abadala abanyanzelisa ukubonelwa njengesiko.

UJacobs (2013:4)) kwinqaku lakhe *iYoung South Africans and cultural (mal) practice* uyakungqina ukuba ukusithela ngesiko kukutyeshela amalungelo abantu abatsha. Wenza umzekelo wokuhlolwa kobuntombi kunye nokusiwa kwenkwenkwe esuthwini ngenkani. Uye wacaphula uTessa Marcus nobona ukuba oomama abadala bayibona le nto yokuhlolwa njengephucula indlela amantombazana aziphethe ngayo ngokuthi azigcine enyulu kunqabe nokukhulelwa emancinci azidle ngobuZulu bawo. Kungangqinwa oko akutshoyo kodwa kujongwe macala onke ngakumbi ukuhlupheka ngokusemphefumleni kwabo banokuthi bangaphumeleli. Oku kungangunobangela weyantlukwano, ukujongelwa phantsi baphele bezibulala ukubaleka izigxeko zoontanga

babo emakhaya nasekuhlaleni. Nabo baphumeleleyo bangangamaxhoba okudlwengulwa.

Okunye agxile kuko koko kokuthwalwa kwamantombazana aselula ethwalwa ngamadoda amadala amanye anentsholongwane kagawulwayo ukuze abe ngabafazi bawo abanye baye bakhutshwe esikolweni. UTshabalala-Msimang (2009:4) naye uyakungqina oku nakubona njengenyala elingcolisa inkcubeko yesizwe sakwaNtu kuba izisa ukudandatheka koomama kunye namantombazana. Waye wabamba ingqungquthela apho axhobisa abantu ngobungozi bale nto yokuthwala. Uhlabe ikhwelo, kwiinkosi, kwiinkokheli zopolitiko, ezikolweni, kwezakwaLizwi ukuba lo mkhwa uliwe uphele kuba ukhabana nomgaqo- siseko.

EMzantsi Afrika kwade kwaphunyezwa iACT 32 of 2007 nebona ukuthwala njengokwaphula umthetho. Kwawothusa umzi kwinkqubo i*Special assignment of February 2011* ukufumanisa ukuba emaMpondweni, eLusikisiki lisaqhubeka eli sikizi lokuthwalwa kwabantwana. USoga (1989:77) kwincwadi yakhe uphefumla athi xa echaza ukuthwala kulapho intombazana iqutyulwa ithwalwe liqela lamadodana ahamba okanye aye kuncedisa isoka layo. Ibanjwa ngamandla iqweqwediswe, itsalwe, isiwe emzini wayo, amasoka eyithwala nje kukuphelelwa kweenkomo zokulobola. Uyigxeka kakhulu into ethi ukuthwala lisiko, mve xa athi:

Masibaqondise khona ukuba akusokuze kube lisiko ukuzeka ngokuthwala oku, akulungi kumzi oBomvu nakowasesikolweni, kuba intsikelelo yona apho imi bhunxe khona ngokwemvume yabazali bomntwana.

USoga (1989:78) uqhuba athi kuyaqhubeka kona ukuthwala kwaye kuxhaphake kakhulu kweli xesha sikulo apho ulutsha luhamba lutshatwa emagqwetheni nasezi-ofisini zoomantyi, abanye kubefundisi bucala. Ubona ukuba ngumonakalo omkhulu lo kulutsha kwaye nabo basakhohliwe yindlela yokulithibaza eli nyathelo.

Kuyabonakala kwaye kuyamangalisa ukuba kunqabe okanye kungabikho ukuthwalwa kwamantombazana asele eqinile nawakulungeleyo ukwenda, kuya kusoloko kuthwalwa amantombazana aselula kakhulu naphakathi kweminyaka elishumi elinambini neshumi elinesihlanu. Loo nto ibonisa mhlophe ukutyeshelwa kwelungelo lawo kwaye kujoliswe kwabo bangazi nto nabangamaxhoba angakwaziyo ukuzikhusela kuba bengakhanyiselwanga. Akuqiniseki nokuba loo madoda enziwa kukungazithembi kubudoda babo nade afune ukuxhaphaza abantwana abancinci abangenalwazi ngezinto zesondo na. Inkoliso yezi zimanga zibizwa ukuba yinkcubeko zenzeka kwiilali ezisemva kakhulu ngempucuko; kubantu abahluphekayo abahlala namaxhegokazi amadala angasenamandla okuphangela. Abanye ngabo basacinga ukuba yilahleko ukufundisa intombazana, kungcono iyokwenda kufunyanwe iinkomo ngayo. Kwakwezi lali akukho nazinkqubo ezisetyenziswayo ukukhanyisela ulutsha noomama ngamalungelo abo.

2.7.4 Inkcubeko nesigulo sengqondo

Ukuba sijonga inkcubeko yethu maXhosa kubonakala ukuba iimeko zoxinzelelo yayingezonto zibalulwayo okanye ezinokubangela ubani azibulale okanye abulale. Isizwe sakwaNtu saziwa njengesona sizwe someleleyo ngokwasemphefumleni nasengqondweni. Yiyo loo nto ukugula ngengqondo komntu kwakungoyanyaniswa neemeko ezibuhlungu aphila phantsi kwazo, koko yayithathwa njengentakatho nokufulathelwa zizinyanya. Abantu abagula ngengqondo babebonwa njengabantu abathakathiweyo abathe bafakwa amafufunyana ngohlobo lwedliso lweembovane. Njengokuba ziye zijika izinto nalo uluntu luye luzibone iimpawu zokugula ngengqondo ngenxa yeemeko ezibuhlungu ezimehlelayo ubani. Nangona kungekaqheleki nangoku ukuba indoda ikhale xa kubuhlungu nebonwa njengomqondiso wobubhetyebhetye, kuyakhuthazwa ukuba abantu baziveze uhlobo abavakalelwa ngalo ukuze banyangeke ngokwasemphefumleni.

limeko zempucuko esiphila phantsi kwazo ziphinda zikhuthaze ukuba abantu baye koogqirha abahlola iingqondo ukuze bakwazi ukukhuphela konke okubatyayo ngeendlela zokubanyanga. Loo nto yenzelwa ukuba lihle iqondo lwabalingani ababulala abalingani babo ngenxa yomona beqhutywa kukungakwazi ukulawula iimeko ezinzima abazifumana bephantsi kwazo. Nangona zininzi kwaye zisaziwa ngoku iindlela umntu anokuzenza ukuzinyanga kwiimeko akuzo zonxunguphalo, iqondo lokubulalana liphakame kakhulu kunakuqala, nabantu babulala iintsapho zabo noomama ababulala abantwana babo ngenxa yemeko yoxinzelelo.

Apha kuchazwa inkcubeko kunye nokugula kwengqondo. Ibekwa ngokwamanqanaba amabini. Elokuqala libizwa ngokuba ngoxhasayo, elesibini lelo kunokuthiwa nguSonkcubeko.

➤ iimeko ezahlukeneyo

Kuchazwa ukuba iindlela zokuphila ziyohluka ngokwenkcubeko ezahlukeneyo. Kugxininiswa ukuba izigulo zengqondo zabantu abaNhlophe zingahluka nangokwenqanaba athile abantu. Umzekelo, abakwiqela eliphakathi bahlukile kwabo bakwibakala eliphezulu. Loo nto ithetha ukuba neendlela zokusifumana isigulo okanye ukunyangwa kwaso kungahluka kwabaNhlophe nakwabo bangengabo abaNhlophe.

➤ Imo yokunxunela inkcubeko

Kweli nqanaba kubonwa ukuba izigulo zengqondo zonke ziyafana nokuba inkcubeko ayifani, kwaye zifumaneka kwiinkcubeko zonke. Nangona kunjalo zikhona ezo zifumaneka kuhlango oluthile nezibizwa ngokuba zezijolise nezibopheleleke kwinkcubeko leyo. Umzekelo, isigulo sengqondo esibizwa ngokuba ngamafufunyana

sixhaphake kumaZulu namaXhosa. Esi sigulo kulapho abantu abagula siso besiva amazwi abantu athetha esiswini bethetha ulwimi abangaluqondiyo ngendlela eyoyikisayo, omnye ude afune ukubaleka. Abantu abakholelwa kuwo la mafufunyana bacinga ukuba afakwa ngohlobo lwedliso apho umntu atyiswa iimbovane ezihleliyo. Xa kujongwa iimpawu zesi sigulo sifana ngwa neso sibizwa ukuba yimpambano.

Ezinye iimpembelelo zenkcubeko zezo zibonisa ukuba uxinzelelo olu lufumaneka kwiinkcubeko zonke, umahluko ziimpawu ezingatolikwa ngokwahlukileyo kuba noonobangela bengafani. Umzekelo, iimpawu kubaMhlophe kuxa beziva bedakumbile bephelelwe nalithemba kanti kwenye inkcubeko ingakukudinwa kwengqondo, iingqaqambo, ukungalali kakuhle ebusuku nokungafuni kutya (uTrain nabanye, 2007:367-368).

2.7.5 Inkcubeko nokuzibulala

Kwinkcubeko yesiNtu kwakunqabile ukufumana abantu abazibulalayo. Inye into eyayishunyayelwa, lunyamezelo. Kwiinzima neenkxwaleko awayesiba kuzo umntu wayefumana abathuthuzeli ekhayeni nabantu abaza kumthomalalisa koko kumhluphayo. Kaloku inkcubeko yethu ehamba nobuntu ibangela ukuba abantu bakhule ndaweninye bezalana benjalo, baphele besiba ngoodade nabaninawa okanye abakhuluwa. Enye into eyayinciphisa imeko yoxinzelelo ngumsebenzi apho kwakuvukwa ekuseni abantu basebenze emasimini, kulinywe kude kujike ilanga. Bafike abantu bediniwe kungekho bani onexesha lokukhumbula iinzingo ezimehleleyo. Into yokuzibulala intsha kwaye ingxamele ukuxhaphaka, ngakumbi amadoda abulala abalingani bawo kunye nabantwana akugqiba azibulale nawo. Oko kubangelwa yindlela akhuliswe ngayo, ukuba xa uyindoda kufuneka ubenamandla ungabi bhetyebhetye kwaye ungalili kuba uya kwaziwa njengefokofoko. Abantu abangamadoda abayiphiwanga into yokuthetha ngeengxaki zabo ngakumbi ezinxulumene nabalingane

babo kuba besonqena into yokuba kuthiwe abakwazi kulawula imizi yabo. Bavela bakhangele undlela-lula ngokunokwabo, wokuba batshayele kwanto.

Yiyo loo nto Kufumaniseka ukuba ababhali abafana noTamsanqa kwincwadi u*Buzani Kubawo*, nababhale kwixesha apho amaXhosa sele ephenjelelwe yinkcubeko yaseNtshona besebenzisa ukuzibulala kwabalinganiswa njengesisombululo seengxaki zabo.

2.7.6 Inkcubeko kunye nobuntu

Inkcubeko inika ubani ulwazi oluphangaleleyo malunga nokuba ngumntu, nangona owona mxholo ungahluka nje kancinci. Umntwana okhula engazi nto ngenkcubeko yakhe angalufumana ulwazi oluphendula imibuzo anayo malunga nokulindelekileyo kuye kuluntu kunye nosapho lwakhe. Kungaphendulwa imibuzo ethi yintoni emele ukuba yenziwa yindoda xa ithelekiswa nomntu ongumama kunye neendlela ezahlukeyo zokuziphatha. Kwale nkcubeko inceda ekubeni abakhulayo bazi ngcono ngelizwe ngokubanzi. Umzekelo, ukuba intombi yenziwa icinge ngokwenza imisebenzi yekhaya, ikhathalele usapho lwayo loo nto ingabangela ukuba asishiye phakathi isikolo ayokuqala usapho lwakhe esemncinane kakhulu. Ngamanye amazwi le nkcubeko ibangela ukuba incedise ekuzazini iinjongo zethu. Ukuba inkcubeko yabantu yahlukile loo nto ingabangela ukuba kubenzima ukubathelekisa abantu abo, kufuneke ukuba kuqalwe kucaciswe iinkcubeko ezo (uHoward, 2012:435). UBhengu (1996) uphefumla athi xa achaza ubuntu:

It is a philosophy that can be practiced by anyone, it is not a philosophy limited to a certain race, gender or group of people.

Lilonke, ubuntu obu abuyonto yohlanga okanye yabantu abathile, isini okanye iqela elithile labantu. Ngaphezulu, ubuntu obu, umntwana osakhulayo ubuncanca ebufunxa

kwabo badala abantu, ngokuba azi okulindelekileyo kuye. Ubuntu ke obu buxhathisa ngolwazi lwenkcubeko. Kaloku kungenkcubeko apho athi ubani azi iinjongo zakhe.

2.8 ELOKUQUKUMBELA

Kwesi sahluko uphengululo lweencwadi luye lwaveza ukuba bakho abanye abahlalutyi abaliveleleyo inqanaba lokuzotywa kwabalinganiswa, besebenzisa iincwadi ezahlukeyo zedrama ukuzixhasa. Inkoliso yabo bagxila kubalinganiswa abangamanina, nto leyo ebonisa ukuba akakabikho ogxile kubalinganiswa abatsha. Amanqaku abo adandalazisa elubala indlela ekhethekileyo neyahlukileyo yababhali neza kunceda kakhulu kwisihloko sophando. Amanina nabantu abatsha okanye abantwana basengelwa phantsi ngokufanayo luluntu nasentlalweni esiphila kuyo olusebenzisa amasiko nezithethe, imithetho ethile ukuzikhusela. Kweli candelo kuvezwa izithako ezifana neso sobuNzululwazi bume-ngqondo, iOnomastiki, ubudala, isithako sokuziphatha, ekuzobeni abalinganiswa abatsha kunye neso senkcubeko; ukuncedisa abafundi ekuqondeni nasekwazini nzulu ngoncwadi.

Abantu abatsha kufuneka bakhangele iindlela abanokuzisebenzisa ekuthetheni phandle malunga nokubadlayo. Isithako ezifana neso sikaFreud sobuNzululwazi bume-ngqondo yomlinganiswa sancedisa umfundi, umhlalutyi nalowo wenza ugxeke-ncomo loncwadi ekuqondeni okuqhubekayo kwiingqondo zabalinganiswa nababhali. Kaloku kukho inkolo ethi xa ungumbhali, ubhala ngokwamava akho nezinto oye wahlangana nazo ekukhuleni, ezintle nezimbi. Kunjalo, okona kubalulekileyo kukuveza imfundiso novakalelo lwakho njengombhali ngemeko leyo.

ISAHLUKO 3

IZIXHOBHO ZOKUVEZA IZIMO ZABALINGANISWA

3. INTSHAYELELO

Esi sahluko sijolise ekuphononongweni kwabalinganiswa kujoliswe kumanqanaba asetyenziswa kwidrama. Kuso kugxilwa kwizixhobo ezisetyenziswayo ukubazoba kunye nobungqondo-lukhuni obusetyenziswa ngababhali ekuzobeni abalinganiswa abatsha nolwamvila olubonakalayo kubantu abatsha.

Ngokwesithako sobume-ngqondo abalinganiswa babonwa njengabo bamele ububona, ukuzigwagwisa nokuzigwagwisa okugqithisileyo, ngokwemeko yokwenziwa kwezinto ziqondwa, ezenziwa ziqondwa kancinci kunye nezo zenziwa kungaqondwa. Imiqondiso, amaphupha kunye nesimo esingaqhelekanga somlinganiswa siyasetyenziswa kwaziwe ngcono okanye kuqondwe isafobe nemotifi. Oku kuyahambelana nenkqubo yokubhala kuba kungabangela ukuba sibabone abalinganiswa njengabantu bokwenyani endaweni yabalinganiswa abasephepheni. Kumele ukuba kuqondwe kananjalo ukuba abalinganiswa akumelanga ukuba bagqwese ngokugqithisileyo.

Zininzi izinto okanye izizathu ezibangela ukuba ababhali bazobe izimo zabo ngaba balinganiswa zibe ngohlobo ezingalo. Kwesi sahluko kuza kujongwa ukuba zeziphi na izizathu ezinokubangela oko kwaye oku kunagalelo lini na kwindlela oluziphethe ngayo ulutsha. Uphononongo lwento eqhubeka kwiingqondo zababhali lungabangelwa ziindlela abakhuliswe ngazo, iindawo abakhulele kuzo, amava abo ngobomi, kanti nomyalezo ongqongqo othunyelwa kuye wonke ubani onegalelo kwindlela ulutsha

oluziphethe ngayo. Oku akunakuqhubeka kungakhange kugxilwe ekuqondeni abalinganiswa nezimo zabo.

3.1 UBUME BABALINGANISWA

Xa kuthethwa ngomlinganiswa okanye abalinganiswa kuncwadi kubhekiswa kubalinganisi abalinganisa izinto ezingeyonyani neziqanjiweyo. Kulindeleke ukuba abalinganiswa babe ngabaphilileyo bangabi buntsomirha bathethe benze izinto ezilindelekileyo nezinokwenziwa ngabantu bokwenyani. UKeuris nabanye (1999:20) kwincwadi ethi *Umdlalo (isikhokelo sohlalutyo)* bababiza njengabalinganiswa abanodlamko nabaluchaza olu 'dlamko' njengento ephathelela ekumboneni umlinganiswa njengomntu okanye umntu oneempawu ezithile. Bakuchaza njengendlela ejongene nokusebenza kwengqondo. Kule midlalo sakhelwa ilizwe elilodwa apho abalinganiswa kunye neziganeko zivezwa zifana nezelizwe lokwenyani.

Zimbini iindidi zezimo zabantu okanye zabalinganiswa eziqhaphalekayo, abo babonisa ubume bangaphakathi kunye nabo babonisa okungaphandle. Kanti xa kuqwalaseleka umntu kuyafumaniseka ukuba obu bume buziindidi mbini buyavela kwisimo somntu kwiimeko ezahlukileyo, kushiyeiselwane ukuba kuqaqamba eyiphi. UKwatsha (2007) kwinqaku lakhe ucaphule uChaplin (1985:40) echaza ubume bomntu apho aveza oku kulandelayo:

3.1.1 Ubume bangaphakathi

UChaplin(1985:40) ubuchaza ngolu hlobo ubume bangaphakathi:

An introvert is someone who concerns himself with his own thoughts, acts

and personal life, they will not spend much time sharing activities with others.

Lilonke, umntu onesimo sangaphakathi ngumntu ojonge isiqusakhe, iingcinga nezenzo ezizezakhe kwaye unobomi bakhe yedwa akafuni kuchitha xesha esidibanisa nabantu.

3.1.2 Ubume bangaphandle

Ngabalinganiswa abangamagagu, ekunokude kuthiwe aboyiki nto. Ngelinye ixesha kude kuthiwe ngoophumasilwe. UChaplin (1985:40) umchaza umntu onobume bangaphandle ngolu hlobo:

An extrovert is a person who likes to spend time in activities with other people rather than in attending to his own thoughts and feelings.

Kwiincwadi zedrama ezifana *noBuzani Kubawo* (uTamsanqa, 1958) zifumaneka zimbini ezi zimo zaba balinganiswa. Umzekelo, uThobeka ubonakala engumntu onobume bangaphakathi apho angabelani namntu ngeengcinga kunye nezinto ezimhluphayo. Yonke into uyazenzela akafuni ngcebiso mntwini kuba ethobele into ebizwa ngokuba yinkcubeko. Oku kungqinwa nanguTiti (2009:68) kwinqaku lakhe xa ecaphula uJafta xa esithi ngokwenkcubeko yesiNtu intombazana yakukhula kulindeleke ukuba ivume kwindoda eyibonelwa lusapho lwayo ingaqhankqalazi.

UGugulethu yena ubonise zombini iimpawu zobume bakhe kuba ekuqaleni ubonakala engumntu onobume bangaphandle, umfana osaze ngobuso elizweni. Uhamba nomhlobo wakhe uMzamo betyelela amatheko afana nemitshato kucaca phofu ukuba unebhabhalaza yokuba ebesele ngezolo. Kulapho abone khona undofanaye uNomampondomise. Noku kuphandlwa kwakhe ukuncokola nomlingane wakhe

uMzamo (uTamsanqa, 1958:12-15). Obu bomi bakhe bumnandi bobusoka butshintsha xa enyanzeliswa ngabazali bakhe ukuba atshate intombi enguThobeka angayifuniyo. Utshintsha abe ngumntu oyinkomo edla yodwa kubenzima nokuncokolela umlingane wakhe umzamo malunga nokumhluphayo. Utyelelwa ngumlingane wakhe njengesiqhelo afike ehleli yedwa endlwini ejongise umetyiso phezulu.

UMzamo: Kutheni na mfo ngathi akutyhilekanga nje namhlanje?

UGugulethu: Ndakha ndatsho kaloku ntangam kuwe ndathi iimini ezi azifani .Kukho iimini ezithi zize nendaba ezibangela imincili. Zikwakho nemini ezithi zize neendaba othi wakuziva okanye izinto ezithi zakwehlela uvakale okanye ufune ukuqalekisa yonke into ephantsi kwelanga.

UMzamo: Khawutsho mfondini, kuhle ntoni na?

UGugulethu: Andigqithi apho. (uTamsanqa, 1958:38)

Oku kucatshulwe ngentla kuyabonakala ukuba uGugulethu obenobume bangaphandle apho anxulumana nabantu esiya kwiindawo zonke, uye wanotshintsho kwesi simo phofu utshintsho olubangelwa yimeko yonxunguphalo noxinzelelo abekwe kuyo ngabazali. Ubonakala ngoku engumntu ohleli nje uyedwa kwaye ongafuniyo ukwabelana netshomi yakhe malunga noko kumdlayo ngaphakathi.

Kwincwadi kaMtywaku Uthembisa no Makhaya (1992) uMakhaya ngumlinganiswa onobume obungaphandle kuba naye ubonakala enxibelelana nabantu, iingcinga nezimvo zakhe wabelana nabantu ngazo ngakumbi neentombi zakhe nangona injongo ikukuwaqhatha. UMakhaya zonke izinto azifumeneyo uzifumene kuba engumntu wabantu owabelana ngezinto nezimvo nabanye abantu ongazoyikiseliyo nothi xa afuna into enze iinzame ayifumane.

UCarl Jung kwincwadi kaFriedman noSchustack (2012:252) naye uyakungqina oku apho achaza ezi zimo ejolise kwisithako sobume bomntu. Umchaza umntu onobume bangaphakathi njengomntu ogcina kuye ngaphakathi iimvakalelo zakhe kunye namava wakhe, kanti yena onobume bangaphandle uzidibanisa nabanye abantu kuncazelwana ngeemvakalelo kunye namava lawo, izinto akazigcineli kuye ngaphakathi. UJung ubona kananjalo ukuba umntu anganazo zozibini ezi zimo zokuziphatha kuze kushiyanane ukuba sesiphina esiqaqambayo kunesinye

I-Eysenck's Model of Nervous system, efumaneka kwincwadi kaFriedman noSchustack (2012:151) ibachaza abantu abanobume bangaphakathi njengabantu abathe cwaka, abangandwebanga nabacingisisayo, ngeli xa abanobume bangaphandle bona bengabantu abanxibelelana nabantu, abathanda ukuphuma nabandwebileyo. Ibona ukuba inkoliso yabanye abantu bawela kuzo zombini. Iphinda ibone ukuba abanobume bangaphandle baneqondo okanye inqanaba elisezantsi lengqondo ekufuneka iphululwe ukuze ivuseleleke kanti abanobume bangaphakathi bona baneqondo eliphezulu. Ngoko ke baye bahambe kude kwizinto ezifunisa ukuvuselelwa, ngakumbi kwiimeko zoluntu.

3.2. IINDIDI ZABALINGANISWA NGOKWEZIMO ZOKUZIPHATHA.

Izimo zabalinganiswa ziza kuphononongwa kakuhle xa kunokuqalwa kuphononongwe abalinganiswa kuncwadi ngokwamanqanaba athile, kusetyenziswa nesithako sohlalutyo-ntyilazwi, iindidi zabalinganiswa apho sibona abalinganiswa abaphambili kunye nabaxhasi. Kuphinde kubonwe abalinganiswa abazintloko, abachasi kunye namawexuwexu. Olunye udidi lwabalinganiswa ngabo bangqukuva, abacalanye okanye sicaba kunye nabo babizwe njengesitokhwe okanye uhlobo olungungqondo–lukhuni. Olu hlobo lomlinganiswa luncedisa ekuqhubeleni isakhiwo sebali phambili. Zonke iindidi zabalinganiswa zisetyenziswa ekutsaleni umdla wombukeli wedrama. Ubukhulu becala izimo zabalinganiswa zivezwa kusetyenziswa ingxoxo apho kujongwa ukuba uthini yena umlinganiswa ngaye, abanye bathini. Kuphinda kusetyenziswe intshukumo, kulapho kujongwa izenzo zabalinganiswa ukuba zixela ntoni ngeziqu zabo. Ezinye izinto

ezincedisayo ekuzobeni aba balinganiswa zezo ezifana nesini, uhlanga kunye neminyaka, zona ezi mpawu zivela ikakhulu kwizalathisi zeqonga. Ezinye iidrama zigxila kakhulu kubalinganiswa endaweni yokukhula kwebali nangona zombini ezindlela zibalulekile nje (*Virtual literature Drama: elements of drama*: 33).

lidrama eziphononongwayo zisebenzisa abantu abatsha njengabalinganiswa abaphambili okanye abalinganiswa abaziintloko kuncwadi. Yiyo loo nto kubonakala kulula ukuveza uhlobo abazotywe ngalo kuba badlala iindima eziphambili.

3.2.1 Abalinganiswa abanezimo ezisizelekayo

Ukuzotywa kwabalinganiswa ngendlela yokubasizela okanye ngendlela esizelekayo.

➤ Inkcazelo

Ngabalinganiswa abazotywe ngezizathu zokuba ababukeli, abamameli nabafundi bedrama babasizele kwaye babathande nokuba iimpazamo zabo zithini na. Xa bezotywa aba balinganiswa umbhali kufuneka aqiniseke ukuba uziveza zicace kwaye ziqondwe zonke izizathu ezibangela oko. Uthi selenze ububi umlinganiswa kodwa ukuba umbhali uzibeke zacaca izizathu zoko, baphele abafundi bembona naye njengomntu oneempazamo njengomntu wonke. Kulapho kufumaneka isifundo sokuba nantoni na oyenzayo kubakho iziphumo ezibi okanye ezihle. Xa aba balinganiswa bezotywe ngolu hlobo loo nto ayithethi ukuba xa besenza ububi nezimo zabo zibi uAdena Emmanuel ocatshulwe nguFriedman noSchustack (2012:362). Oku kuyabonakala kwincwadi *Buzani Kubawo* kaTamsanqa (1958) apho uGugulethu abangumlinganiswa osizelekayo ngenxa yemeko abekwe kuyo ngabazali bakhe athi nangoku ezamile ukuziqalela ubomi obutsha kwenye indawo bamnunuse, kwakhona

ngomfazi angamfuniyo onabantwana bakayise. Isenzo sakhe sokubulala, nangona sisibi singanyamezeleki kodwa umfundi ubanosizi nguye ngakumbi xa afumana isigwebo sentambo.

3.2.1.1 Izixhobo ezisetyenziswayo ukuveza isimo somlinganiswa osizelekayo

➤ Indlela abaqanjwa ngayo

Okokuqala simelwe siqonde ukuba olu hlobo lwabalinganiswa lubonakala kakhulu xa iqukunjelwa incwadi. Abafundi bathatha izigqibo bejonge isimo salo mlinganiswa ukuqala ekuqaleni ukuya ekugqibeleni kwencwadi. Kujongwa izinto abazenzayo, abazithethayo, nayo yonke into eqwalaselweyo ngumfundi nefana nentshukumo, ingxoxo, intetho yomntu omnye; uhlobo ababaphilisa ngalo abanye abalinganiswa nezigqibo azithathayo. Konke oku kuza kuncedisa abafundi ukuba bababone abalinganiswa ukuba banjani na. Indlela abavezwa ngayo aba balinganiswa iyohluka, ixhomekeke kumbhali lowo nenjongo yakhe. Umzekelo, isixhobo soburharha, ukuzingca nokuthandwa, uvuye kuba ingenguwe, ukwenza indima yabalinganiswa intsokotho (<http://www.plottopunctuation.com:2010>).

➤ Isixhobo soburharha

Umbhali uye asebenzise uburharha kakhulu, loo nto ibangela ukuba abalinganiswa bathandwe ngabafundi ngakumbi umlinganiswa omane eqhula okanye asebenzise uburharha njengendlela ebonisa ukuba uyamelana neentsizi. Kwezi meko zinzima umlinganiswa uye azihleke yena kuqala ukuze kubonakale ukuba akazihoyanga kwaye azizokumaphula ntliziyo.

Oku kuvela kwincwadi kaMtywaku *UThembisa noMakhaya* (1992) apho uThembisa kwindima 5 kumboniso 3, aqhulana negqwetha lakhe ngenxa yemeko amshiye kuyo uMakhaya:

UThembisa: (encuma) njengomntu owathi wavelisa ukunganyaniseki kukaMakhaya Ntsenge emtshatweni....sowuqhuba ke umbizele kwinkundla yoqhawulo-mtshato.

Igqwetha: Kamnandi sis'Thembe kaZamie (ancume aphume)
(Mtywaku, 1992:30)

Imeko ebekuyo uThembisa ijike yayinto aqhula ngayo ukuze ingamonzakalisi kakhulu. Abafundi bayamsizela kwimeko azifake kuyo, ngakumbi akumkelwa zingqondo wafa isiqaqqa. Kwakhona kwindima 5 umboniso 6, apho uThembisa athetha yedwa ecinga bonke ubuxoki bukaMakhaya

UThembisa: Yho ngathi ndiyamva elilisela ngekhephekhephe lakhe elibomvu. Wow! Abantu bayazithanda izisulu.

Apha ngentla umbhali usebenzise uburharha ukubonisa ukuba uThembisa uphele eyamkela imeko yakhe ngoku uzikhumbula nganye nganye izinto ebekade eqhathwa nguMakhaya engaqondi.

➤ Isixhobo sobuntandane/sokunconywa okanye ukuhlonitshwa

Ababhali bangasebenzisa esi sixhobo, apho kuboniswa ubukrelekrele nesakhono somlinganiswa. Abalinganiswa abazotywe ngolu hlobo baphela bethandwa kwaye behlonitshwa ngabafundi bedrama. Kuqwalaselwa zonke izinto ababalasela kuzo

ngakumbi umlinganiswa oyintloko okanye ophambili. Umzekelo, kwidrama kaTamsanqa *uBuzani Kubawo* umlinganiswa oyintloko uGugulethu uzotywe wathandwa kakhulu ngabafundi bedrama ngenxa yembeko anayo, isakhona sokucula nesobuciko apho acengceleza khona umbongo wasesiNgesini ukuzama isicelo sakhe samkeleke kuNomaMpondomise. Uyathandwa kwaye uhlonitshiwe naziintombi zelali ngenxa yesidima amnike sona umbhali. Obunye ubuntandane bubonakala xa ayimelayo into yokungafuni ukutshatiswa nentombi ayibonelweyo ngabazali bakhe, ufumana inkxaso emandla kubafundi ngokuma angajiki kuthando analo lukaNomaMpondomise. Umbhali uphinde wasebenzisa isixhobo sobulolo nesobungathi umkelwa ziingqondo ukuze asizeleke ngakumbi kubafundi bedrama.UGugulethu uba yintandane naxa sele enze omonakalo wokubulala kubakho usizi kude kuwiswe isigwebo sentambo.

- Isixhobo sokusetyenziswa kowona mqathango uxabisekileyo

Kulapho sijonga abalinganiswa indlela abanxulumana ngayo nabanye, izinto ezintle abazenzayo kwabanye abalinganiswa nakuluntu jikelele. Kufuneka nalapho ababhali baqaphele bangasebenzisi esi sixhobo ngendlela esixhaphazayo apho umlinganiswa aza kubonakala kwisiganeko esinye, nanjengabantu bepolitiki abazibonakalisa ngathi bayabathanda abantu babenzela nezinto xa kusondele imihla yonyulo. Kufuneka lo mlinganiswa abonakale esenza okulungileyo kubanye incwadi yonke.

- Isixhobo esibizwa: Ukuvuya kuba ingenguwe osengxakini

Enye indlela ekuvezwa ngayo olu hlobo lwabalinganiswa kuxa abalinganiswa bephethwe gadalala ngumbhali, ubazoba ngokubaveza kwiimeko ezibuhlungu nalapho bengenathamsanqa khona, ngakumbi izinto ezimbi ekungafanelekanga badluliswa kuzo. Apha injongo yombhali ayikuko ukubona uhlobo abaza kubhungca nokuzisindisa ngalo, koko ufuna aba balinganiswa basizeleke kubafundi bedrama.

UNomampondomise kwincwadi kaTamsanqa *Buzani Kubawo*, umbhali umzobe wasizeleka. UNomaMpondomise xa afunda iphepha afumanise ukuba uGugulethu utshatile ekubeni ekhuphe iinkomo zenye indoda enethemba lakhe wenza isikhalo ngokungathi akakho zingqondweni:

NomaMpondomise: Yhoooo-Yhoooo! Bawo ndixolele, undixolele bawo?

Apha uphela umfundi wedrama emsizela uNomampondomise kakhulu kwaye ngokuqinisekileyo bonke besiba nento ethi 'ndivuyela ukuba ingendim lo uphoxeke kangaka'.

➤ Isixhobo sokwenza indima yabalinganiswa inyuke umnqantsa

Olu hlobo lusetyenziswa ekuvezeni abalinganiswa bekwiimeko ezinzima kunabanye. Oko kubangelwa zizikhwasilima abanazo. Umzekelo, umbhali ubaveza njengabakhubazekileyo ngokwasenyameni, emphefumleni, engqondweni nangokwezixhobo ezithile. Umzekelo, umfundi okrelekrele nofuno nyhani ukuqhubela phambili ngezifundo zakhe koko imeko yakowabo yentlupheko ingavumi. Kunqabile kubabhali ukusebenzisa abalinganiswa abakhubazekileyo kwiincwadi zabo (<http://www.plottopunctuation.com:2010>).

Kwiincwadi zedrama ezikhethiweyo bakhona abalinganiswa esinokuthi siyabasizela, abanye singabasizeli ngenxa yezenzo neentetha zabo. Umzekelo, kwincwadi kaTamsanqa *Buzani Kubawo* umbhali umveze umlinganiswa uGugulethu njengosizelekayo kuba usivezele yacaca imeko ayiyo uGugu nothandwayo ngabantu onembeko kananjalo, umvezile unobangela wokuba abe uphosa uNomampondomise

amthembise ngomtshato, indlela enza ngayo izinto nebonakalisa ukuzisola kuNomampondomise nosapho lwakhe. Uthi sele emkile eyokuziqalela ubomi obutsha eMthatha uyise onomdintsi kubafundi athumelise utata omncinci wakhe ukuba amkhumbuze ngamanxeba ebesebuphola, akugqiba athumele umfazi onabantwana nothe walwa. Nguyise oza ezokuphazamisa ubomi bakhe azikhethele bona. Isenzo sokubulala nangona singalunganga nje kodwa usathandwa kwaye uyasizelwa ngabafundi ngakumbi xa anikwa isigwebo sentambo (uTamsanqa: 1958). Umbhali apha uziveze zacaca kwaye zaqondakala ezi zizathu kwincwadi yonke.

Esi sixhobo siphinda sibonakale kwincwadi kaMtywaku (1992) UThembisa no Makhaya apho uThembisa aphoxeka khona bubuxoki bukaMakhaya. Eyona nto imenza aphoxeke kukuthi efunde wayityekeza aze akwazi ukuqhathwa nguMakhaya ekuthandabuzekayo ukuba waligqiba ibanga lesiThathu. Uthi khona apho ayoba khona kuba engakwazi ukuyamkela imeko wonke umntu abe nosizi aphele evuya kuba ingenguye osengxakini.

3.2.2 Abalinganiswa abanezimo ezikhumbulekayo

Abalinganiswa abanezimo ezibangela ukuba bakhumbuleke ngabo baqanjwe ngohlobo lokuba kube lula ukuba abafundi babakhumbule nokuba abangabo abalinganiswa abaphambili. Umzekelo, umlinganiswa uWallachia akangomlinganiswa ophambili njengoThembisa kodwa isimo sakhe ngokombhali simenze wangumlinganiswa esinakho ukumkhumbula. UWallachia nguye owayenxiba uMakhaya selede anconywe yinesi nje kucaca ukuba imbona efanelekile ide ivume ukutshatha nayo. Iphinda ibe nguWallachia ongunobangela wokuba abhaqwe uMakhaya ngezenzo zakhe zobutsotsi xa amisa ngendlu njengesiqinisekiso sokufumana imali ukuze alungise indlu kaWallachia. Akanakho ukulityalwa uWallachia kwidrama kaMtywaku UThembisa noMakhaya nangona indawo ayidlalayo ebalini ingekho nde nje, kodwa uhlobo azotywe ngalo lubangela ukuba angalibaleki (Mtywaku: 1992).

3.2.3 Abalinganiswa abanezimo ezikholelekayo

Abalinganiswa abakholelekayo ngabalinganiswa abazotywe kwaqinisekiswa ukuba baphila ngohlobo olufanayo kwincwadi yonke. Ngumlinganiswa lo othi abe nezenzo ezinakho ukukholeleka kubafundi bedrama, hayi ozakuvela atshintshe kungacingelekanga okanye kungekho sizathu esibangela utshintsho. Umzekelo, kwincwadi yedrama kaMtywaku *UThembisa noMakhaya* (1992) umlinganiswa uMakhaya ungena twatse kolu hlobo lwabalinganiswa kuba umbhali umzobe wafana ekuqaleni ukuyakuma ekugqibeleni kuba udlala indima efanayo yokusebenzisa ubukrele krele bengqondo ukuzuza izinto namantombazana anawo. Umbhali umzobe njengexoki eliqhubekayo ukuqala ekuqaleni kwencwadi ide iphele apho eshiywa ziingqondo. Olu hlobo lomlinganiswa lwenza izinto ezinakho ukwenziwa ngabantu abaphilayo kuzokwaziwa ukuthi ngumlinganiswa gqibi. Baninzi abantu abaqhathwa ngabantu abafana noMakhaya. Athi umntu akubhungca kwishele esinye soburhumsha aqhubekeke ade angaziboni naxa sele ebhaqiwe aqhubekeke ide imeko ingalawuleki.

UCohen (1973:38) ubabona aba balinganiswa nanjengabalinganiswa abakhuliswe ngokupheleleyo ekunzima ukugqiba ngabo, abalinganiswa bokwenyani kunye nabakholelekayo. Kulapho ababhali besebenzisa iingcinga, iinzingo neentlupheko zabalinganiswa ubuxoki ababuthethayo okanye izenzo zabo zibonakalisa imvelaphi yabo, imfundo anayo, isimo sentlalo sekhaya lakhe nokumngqongileyo.

Kumlinganiswa onguMakhaya kuyabonakala ukuba ukuxoka kwakhe kubonakalisa iinzingo neentlupheko akhule phantsi kwazo kuba akukho nto ithethisa ngosapho lwakhe olumkhulisileyo okanye akhulele kulo. Ukunqongophala kwemfundo kuko okumbangele ukuba angaphezi okanye alumke ekuthetheni amampunge xa ebonayo ukuba angaphulukana nanako. Ukungathetheki nto ebalini ngekhaya lakhe kuyazicacela ukuba uqhele ukuzizamela ukuze aphile. Ukuphela kwakhe kwibanga lesiThathu asisiyiyo into yokuba umtya awufiki eparafinini koko ziimeko zentlupheko nokungabi nokungakhathalelwa kwakhe zasemva kowabo, kuba uzibonakalise njengomlinganiswa okrelekrele.

3.2.4 Abalinganiswa abangabaxhasi nabayinxalenye yendawo yebali

Aba ngabalinganiswa ababonwa ngokuba ababalulekanga kuba iindima zabo ingezizo ezo zabaphambili, kodwa aba balinganiswa babaluleke ngeyona ndlela imangalisayo ngakumbi koyintloko nomchasi. Umzekelo, ukuba umlinganiswa oyintloko ungena kwindawo yokutyela umntu omncedayo ubalulekile kuba nguye oza kubangela ukuba abantu bakholelwe ubunyani bebali, kuba xa ukwindawo yokutyela nabanina ulindele umntu oza kuthatha i-odolo yakhe amhambisele kananjalo.

Umzekelo, umfundi osetyenzisiweyo kwibali lencwadi kaJongilanga nebizwa u*Ndiyekeni* usetyenziselwe ukuba abafundi bencwadi bakholelwe ukuba kusesikolweni kwaye kuboniswa izinto ezenzekayo zootitshala abathuma abafundi utywala, tywala obo obusetyenziswayo ukuthomalalisa iimeko zoxinzelelo abasebenza bephantsi kwazo kunye nokudelela abasemaGunyeni okulawula izikolo.

3.3 INGXOXO NEENTETHO ZOYEDWA NJENGEZIXHOBO ZOKUVEZA IZIMO ZABALINGANISWA

Kwincwadi yedrama kulindeleke ukuba abalinganiswa bazotywe ngokumayana, oko kuthethe ukuba abafundi kumele ukuba bazigqibele ngezimo zabo kusetyenziswa intetho, ingxoxo, izenzo zabo, isinxibo kunye nezalathisi zeqonga. Intetho yoyedwa sesona sixhobo sisetyenziswe kakhulu ngababhali beencwadi zedrama ezikhethiweyo. Esi sixhobo siza kuphononngwa sidityaniswa neso sengxoxo phakathi kwabalinganiswa.

3.3.1 Ingxoxo njengesona sixhobo sokuzoba abalinganiswa

Apha kujongwa intetho phakathi kwabalinganiswa, kanti nomlinganiswa othetha yedwa ecaleni naxa athetha yedwa ngabanye abalinganiswa. Ukuze ibali linike umdla kujongwa indlela umbhali ayisebenzise ngayo ingxoxo nalapho kufuneka iveze isimo somlinganiswa lowo. Mayibe yeyokwenyani kubalinganiswa bokwenyani hayi abasentsomini. Isantya esisetyenziswa ngumbhali masihambelane nomlinganiswa lowo; ulwimi luhambelane nolo lomlinganiswa. Umzekelo, ulwimi oluthethwa ngabantu abatsha lwahlukile kwabo badala. Ingxoxo eyiyo iya kuveza isimo sentlalo nesithi sancedise ekukhuleni kwebali. Mayiveze izinto ebezingaziwa ngomlinganiswa kwaye ibonise imo yovakalelo abhala ekuyo umbhali kunye nethoni esebenzisa abalinganiswa.

3.3.2 Ulwimi lwabalinganiswa kusetyenziswa iPragmatiki kunye nesithako

Sobuciko-ntetho ukuphuhlisa esobuNzululwazi bume-ngqondo.

Isithako sobuciko sentetho kunye nepragmatiki ziza kusetyenziswa ukuphonononga ulwimi olusetyenziswa ngabalinganiswa, ulwimi olo oluveza isimo somlinganiswa kunye nesimo sokuziphatha. Olu phononongo lolwimi lwabalinganiswa luncedisa ekuqondeni banzi ngesithako SobuNzululwazi bume-ngqondo, kuba abalinganiswa bagaxeleka ezingxakini benze nezinto bengaqondi ngenxa yamamdla olwimi. Iingcali zichaza zenjenje:

Pragmatic is a systematic way of explaining language use in context.

it seeks to explain meaning which cannot be found in the plain sense of words or structure as explained by semantics.

(<http://teachit.co.uk/armoore/lang/pragmatic>)

Ipragmatiki iza kusetyenziswa kunye nesithako sentetho apho kubonakala ukuba ulwimi lusetyenziselwa ukuze kwenzeka izinto, zinto ezo ezibizwa ukuba zizenzo zentetho. Kulapho kwasungulwa khona isithako sezenzo esihambelana nentetho. Unxibelelwano olukhoyo phakathi kwezi zithako lolu lokuba ipragmatiki ijolise kwiintsingiselo zamagama ngokusemholweni ukanti esi sentetho sijolise kwizinto ezenzekayo zihambelana nolwimi. Kulapho kujongwa ukuba ulwimi olusetyenziswa ngabalinganiswa luyahambelana na nezenzo zabo, kwakhona olu lwimi lunafuthe luni na kwizimo zabo kunye nendlela yokuziphatha. Umzekelo njengoko sisazi ukuba into ephuma emlonyeni womnye umntu ingamakha okanye imtshabalalise lowo kujolise kuye. Zininzi izinto ezidandathekisa umphefumlo ezithethwa ngabanye abantu ukanti ezinye iintetha zingamlukuhla umlinganiswa azibone esenza izinto engacinganga ukuba iziphumo zakuba yini na.

Xa kusetyenziswa ingxoxo okanye intetho yomlinganiswa kufuneka ihambelane nomlinganiswa lowo. Umzekelo, kubalinganiswa abatsha silindele ulwimi oluthethwa ngabantu abatsha, ukuba ngootsotsi ulwimi oluxutyiweyo. Ulwimi lwezifundiswa nalo kumana kuxutywa nesiNgesi ukuveza imfundo leyo. Izimo zabo nendlela abaziphethe ngayo icaca gca xa kusetyenziswe esi sixhobo sengxoxo.

Abanye abantu bolwimi abafana noCrystal (1987:98) ocaphele uSearle uveza amanqanaba amahlanu asekelwe kwesi sithako sentetho esihambelana nezenzo nezifana nomelo, ukunika imiyalelo, ukuzibophelela, ukuzandlala njengokuzityanda igila kunye nokuthatha izibhambathiso okanye izifungo.

➤ Umelo

Isigaba somelo kulapho isithethi siqinisekileyo kwaye sigxininisa ukuba loo mbandela siwubekayo uyinyani. Kulapho kusetyenziswa izenzi ezifana nokukholelwa, ukuphika kunye nokwenza ingxelo.

➤ Umyalelo okanye ukuyalela

Isithethi sizama ngandlela zonke ukuba lowo sithetha naye akwazi ukwenza into elandela amazwi lawo. Izenzi ezisetyenziswayo ukuyalela, ukucela, ukucenga, ukucela umngeni, ukumema, kunye nokunyanzelisa. Umzekelo, kwincwadi kaMtywaku *Isikhwakhwa noBessie* kubonakala uJimmy enikezela imiyalelo emayilandelwe xa kuyokuxhwilwa uBessie

UJimmy: Wena uyakuhamba nabafana aba ngale nifika ngayo imoto
niye kuthi xhwi-i elaa giyo-giywazana niphel'emehlweni.
(*Aguqukele kuZima*)Wena mlingane wokuba ubalinde
ngaphaya kweQumbu ngeveni le.Noyishiya apho imoto le
Nize ngeQonce (uMtywaku, 1985:30).

Apha ngentla kuyabonakala ukuba uJimmy unikezela imiyalelo emayilandelwe ekuxhwilweni kukaBessie. Le miyalelo ifuna ukuba ubani ekubhekiswa kuye amamelisise ukuze kungabikho nto ehamba gwenxa.

- Ukuzandlala okanye ukukhupha imbilini yakho okanye ukuzityanda igila

Kulapho isithethi sithetha sizandlala ukubonisa imeko ethile, kusetyenziswa izenzi ezifana nokudomboza, ukuyivuyela, ukuvuyisana, ukucaphukela kunye nokuzisola.

Umzekelo, kwincwadi kaTamsanqa *Buzani Kubawo* umlinganiswa uNomaMpondomise usebenzisa zonke izicengo nobuciko anabo ukuze uGugulethu amkele ukoyiswa kwisicelo asifunayo sokuba bathandane, ukanti naye uGugulethu usebenzisa ezakhe izicengo zokuba amkeleke.

UGugulethu: NomaMpondomise Jola ndive xa ndithi kuwe andityi
kutya kuhlayo nguwe, andilali buthongo buhlayo
ngenxa yakho. Ngoku ndiyakucela, nganda nali ilifu
lelishwa, lilengalenga phezu kwam. Mnye umntu
ongandinqandayo andiboni wumbi, nguwe kuphela.
NomaMpondomise, NomaMpondomise uyandiva na?

UNomaMpondomise: Kowu bhuti Gugulethu Rhadebe, abuhlungu amazwi
Akho kakhulu. Kodwa ke mandikucele Mthi,
mandikucele Hlubi, nceda Ndlebentle zombini, nceda
Mashwabada owashwabadela iinkomo
neempondo, yiyeke le nto Bhungane....
(Tamsanqa, 1958:19)

Kwizicengo zikaGugulethu umbhali usebenzise amagama afana nokungatyi nelifu eliMnyama ukuze kubonakale uhlobo amthanda ngalo. KuNomaMpondomise umbhali usebenzise iziduko njengezicengo zakhe ukuze anyibilike kwisicelo sakhe. Ibe zizicengo ezilolu hlobo eziye zaza nemeko yoxinzelelo kubo bobabini aba balinganiswa bazibona besenza izinto bengaqondile apho uNomaMpondomise abone ukuba makakhuphe iinkomo zikaMcunukelwa ebuhlanti zelobola.

➤ Ukwenza isifungo

Kulapho isithethi sisebenzisa ulwimi ukutshintsha inkangeleko okanye imeko kusetyenziswa amazwi afana nabophelelayo nanakho ukuyitshintsha imeko. Umzekelo, isigwebo esiwiswa yijaji. Lo mzekelo ufumaneka kwincwadi kaTamsanqa (1958:93) apho ijaji iwisa isigwebo kuGugulethu ekubeni ebulele uThobeka nabantwana:

Ijaji: Uya kuthatyathwa kuloo ndawo ukuyo uxhonywe ujinga ngentambo ufe.

3.3.2.1 Ulwimi olucengayo

Olu lwimi olusetyenziswa ngumlinganiswa ukulukuhla lowo athetha naye, injongo kukuba lowo athetha naye amkele uluvo olo aza nalo. UNotshe (2011) kwinqaku lakhe apho aphonononga ulwimi olucengayo ucaphula Ude Wet apho ahlula-hlula ezi zicengo ngokwezi ndidi zilandelayo

- **Isohlwayo:** Apha kusetyenziswa isinyanzelo sokuba ubani athobele imithetho.
- **Ukuhlutha ingqiqo yomntu uyizalise ngeemfundiso ezizezinye:**
Apha kuthethwa ngokubethelelwa kweenkolo nezimvo eluntwini benganiki ezinye izimvo okanye olunye ulwazi ngaphandle kolo lwabo.
- **Ukujika nokuwexula ingqondo:** Lwenzeka xa ubani kususwa zonke iingcinga anazo kunyanzelwa ezo zingezozakhe. Umcengwa akafumani thuba lakuzikhethela into afuna ukukholelwa kuyo.

Olu lwimi lusetyenziswe kakhulu kwezi drama zikhethiweyo ingakumbi ku*Buzani Kubawo*. Umzekelo, xa uGugulethu acenga uyise ukuba amyeke azikhethela intombi ayifunayo uthetha athi:

UGugulethu: Ndincede Mthimkhulu, ndincede Ndlebentle, ndincede
ndithathe intombi ethandwa ndim (Tamsanqa,1985:32).

Umbhali usebenzisa izinqulo zesiduko nacinga ukuba ziza kumthambisa umcengwa nanjengaye nabani na otyityelwa ngeziduko kodwa uwa phantsi kuyise wakhe oqine ingqondo. Ayothusi into yokuba zingamkelwa ezi zicengo kuba uDillard noMarshall abacatshulwe nguTiti (2001:31) bakuvezile ukuba isimo sengqondo siyayichaphazela indlela ezamkelwa ngayo izicengo. Umntu owonwabileyo uzamkela lula izicengo kunomntu ongonwabanga. UZwilakhe ukwimo yoxinzelelo kuba engafuni kuzenza ixoki kwinkosikazi yakhe umaGaba ethe nokuba kumnyama entla ifuna intombi yakwaMcothama, yiyo loo nto kunzima ukuzamkela ezi zicengo. Xa uMcunukelwa ecenga uNomampondomise nothathe isigqibo sokuzikhupha iinkomo zakhe uithi:

UMcunukelwa: Nomampondomise, Jola Ndincede, nokuba ubuse ucinge
kangakanani na, ulujike uluvo lwakho ube nosizi ndim.
(Tamsanqa,1958:52).

Olu lwimi lucengayo lusetyenziswe ngumbali, kuba eveza isimo nentlungu yomlinganiswa ihambelana ngqo nesigaba esiyalelayo ngokwesithako sentetho eboniswe nguCrystal (1987:99) ocaphule uSearle kwinqaku likaMoore, apho abonisa ukuba isithethi sizama ngandlela zonke ukuba ummamelu okanye lowo sithetha naye enze njengoko anqwenela njalo. Kuye kusetyenziswe izenzi eziyalelayo, ezicengayo, ezicelayo, ezimemayo kunye nokucela (<http://teachit.co.uk/armoore/lang/pragmatic>).

Luphinda lubonakale olu lwimi xa uZwilakhe ecenga ijaji ukuba ixhome yena endaweni kaGugulethu. Umbhali usebenzise ulwimi olucengayo kulo mzekelo ulandelayo:

Zwilakhe: Nasi nkosi isicelo sam, ndiyacela ukuba njengoko indim
unobangela wako konke oku makakhululwe lo mfana
kuxhonywe mna endaweni yakhe. Ngenene ndiyavuma ndim
unobangelaMhlelezi ndiyacela makuxhonywe mna. (93)

Kuyabonakala ngentla ukuba ezinye izicengo ziye zingasebenzi kuba kufuneka umcengwa enze umsebenzi wakhe okanye ahambe ngokwemigaqo nemithetho embophelayo, kuye kufane nje nomntu ogxwala emswaneni.

3.3.2.2 Ulwimi olushwabulayo

Olu ulwimi lusetyenziswa kakhulu ngabalinganiswa ukubonisa ukungahambelani nento eqhubekayo nalapho baye basebenzise izishwabulo nezisongelo ngenjongo yokuba lowo kubhekiswa kuye oyike kwaye atshintshe iingqondo zakhe. Ezi ntshwabulo zixhaphake kakhulu ku*Buzani Kubawo* kwindima yesithathu umboniso wokuqala xa uZweni umninawa kaZwilakhe elumkisa uZwilakhe ngeziphumo zakwenzayo:

UZweni: Uzuthi utyhudisa nje kule nto ube kanti uhlabane ukhangele ndiza
kumana ndisitsho kancinci kuwe ndisithi mfo kabawo,
ubogawula ubheka. (Tamsanqa, 1958:42)

Nakwindima yesiThathu umboniso wesiNe apho uMcunukelwa ashwabulela uNomaMpondomise olu lwimi luyaqaqamba:

UMcunukelwa: Maze ulumkele ithi kanti wofumana esam, kuba ntombi kaLangeni esitya esinye naso sotywa ngomso. Maze ulumkele ukuthi kanti uzilahlela imbo yakho ngophoyiyana (Tamsanqa, 1958:53).

Kuyabonakala ukuba uMcunukelwa uphelelwe zizicengo apha waqonda ukuba makabhehele kwizishwabulo ngelokuncama.

Kwincwadi kaMbobo ethi *Liseza Kutshona* (1985) sibona uZelda esenza izishwabulo nezisongelo kuSylvia xa engavumiyo ukumbuyisela imali awayeyibolekile:

Zelda: Andithethi loo nto mna, eyona nto ndinomdla kuyo kukubona ngemali yam ndiyibambe ngesi sam isandla hayi ngenye imini.

Sylvia: Andikhathalele loo nto oku kokuqala maan. Khona ukuba andiyibuyisi uza kundisa kweyiphi inkundla? Kuba mna into endiza kuyenza kukuthetha inyaniso kuphela.

Zelda: (Ekhalala) Ulungile uyitye loo mali iza kukutya oku kwayo (Mbobo, 1992:50).

Olu lwimi lushwabulayo lungqinwa nanguDavid Crystal kwinqaku lakhe apho alifake ngaphantsi kwesigaba sokuzibophelela, apho isithethi sizibophelela kwizenzo ezilandelayo. Inkoliso yezithethi isebenzisa izenzi ezifana nezi; ngokuqinisekisa, ukuthatha izimbambathiso (<http://teachit.co.uk/armoore/lang/pragmatic>).

3.3.2.3 Ulwimi oluqhathayo nolujija ingqondo / ulwimi olurhubushayo

UMynhardt (2009:37) uluchaza olu lwimi njengenzame zokutshintsha imo yovakalelo yomntu othile kusetyenziswa imiyalezo eyahlukileyo. Ubona ukuba eyona nto

esetyenziswayo koku kurhubusha luhlobo oluthile olubonwa njengokuba: ngubani othini-kubani-ngaliphi ifuthe?

Olu lwimi lusetyenziswa kakhulu ngabathengisi xa balukuhla iingqondo zabathengi ukuze babone into abayithengisayo ingcono neye ikhokelele ekubeni umthengi ayithenge. Kwidrama siye silufumane ulwimi oluqhathayo xa umlinganiswa afuna ukuba kwamkelwe oko akuthethayo naye amthembise omnye umlinganiswa ngezulu nomhlaba, azibone nomnye sele esamkela oko engaqondanga. Kwincwadi kaMtywaku (1992) sifumana uMakhaya eziqhathela uThembisa efuna ukuba athenge indlu kwenye indawo kwindima yesiBini kumboniso wesiHlanu:

UMakhaya: Ke singathengi isiza phaya nje, simke kolu thotho

lwamaqokobhe ematshisi? Baphaya oosister, amagqwetha
noosomashishini(Mtywaku,1992:10).

Apha uMakhaya usebenzisa abantu abenza umsebenzi omnye noThembisa kunye nabo bahlengahlengiswa ngokwesigaba sabaphangeli, nababonwa luluntu njengabantu abanemali. Uyazi ukuba uza kuthabatheka uThembisa kuba naye eza kufuna ukubonwa luluntu njengomntu onemali ngenxa yomsebenzi awenzayo.

Luphinda lubonakale xa inkwenkwe yephephandaba ithengisa kwidrama *Buzani Kubawo* kaTamsanqa izama ukurhubusha abathengi.

Inkwenkwe yephepha: I-iMvo zabaNtsundu! Thengani iphepha lenu, Bantu baNtsundu nive iindaba ezimnandi zelizweNali phepha titshalakazi. (Tamsanqa, 1972:68).

Olu lwimi lujija ingqondo luhambelana nolo luyalelayo apho kujoliswe ekubeni lowo umameleyo akwazi ukulandela imiyalelo, izicengo nezicelo. Injongo yolu lwimi kukuba ubani athathe unyawo kuloo nto ayalelwa kuyo.

UBaxter noBylunds (2004:322) bachaza ngezicwangciso-qhinga ezisetyenziswa ngabazali ekulukuhleni abantu abatsha ukuba bamkele imbono zabo. Uye azahlula-hlule ngokwezintlu ezintathu. Umzekelo, itshova, xa ubani esenza izinto ngenkani engathandisi mntu, okanye kukwenza izinto xa usazisa ubani ngokusesikweni kunye nokurhoxa okuzingileyo okanye okuphindaphindeneyo. Babona abazali besebenzisa ukuyalela okanye bathethe ngqo xa befuna abantwana babo bahambelana neembono zabo. Umzekelo, babaxelele ngokufuneka bakwenze endaweni yokuba babaxelele ngabamabangakwenzi. Kananjalo bafumanise ukuba abazali basebenzisa kakhulu ukubalawula apho baye bafune ukutshintsha inkangeleko nobume babo, endaweni yokusebenzisa ulawulo olutsala umdla wabo balungise oko bakwenzayo.

Oku kubonakele kakhulu kwiincwadi ezikhethekileyo zedrama u*Amaza* kaQangule (1974) kunye no*Buzani Kubawo* kaTamsanqa (1958), apho abalinganiswa abatsha abafana noNamhla belukuhlelwa ukuba batshate namasoka abangawafuniyo. UTamsanqa uluvezile olu lukuhlo xa uGugulethu, uThobeka noNomampondomise betyhalelwa ekutshateni namaqabane abangawathandiyo. Kulapho abazali babonakala bebalawula bebaxelela ngokuthe ngqo ukuba mabathini ngeziqu zabo, kungathandiswa bona.

UDillard noMarshall (2003:483) nabo bayakungqina oku apho babona ukuba umlukuhli okanye umrhubushi ubonakala ngeenzame azenzayo ukuzama ukutshintsha iingqondo zalowo amrhubushayo ukuba amkele imibono nezimvo zakhe. Babona ukuba umrhubushi uye azame ukwenza utshintsho kwiinkolelo, imvakalelo yomntu kunye nesimo sokuziphatha. Bazichaza ezi nkolelo njengengqikelelo abantu abayenzayo

ngokuyinyani, imvakalelo yona ibeyindlela ubani abona ngayo into elungileyo nengalunganga ze ukuziphatha ibeyindlela abantu abakhetha ukwenza ngayo izinto. Bachaza ukuba zontathu ezi zinto ziyohluka apha ekutshintshweni, ezinye kunzima nezifana nemvakalelo yomntu. Kanti ke umrhubushi angazama ukuba nempembelelo kwiinkolelo zomntu lowo. Ukuziphatha kona kubonwa njengento ekulula ukuyitshintsha.

Kwincwadi kaMtywaku (1992) uyabonakala uMakhaya ezama ukurhubusha indlela uThembisa avakalelwa ngayo xa amenza ukuba amkele ukuba ulelona soka afanele ukulitshata, kwaye naxa sele etshatile uye amrhubushele ukuba bayokuhlala kwindawo ethile neyenzelwe izifundiswa kuphela. Ngelishwa kule yendawo akuhambanga ngohlobo afuna ngalo. Kuyabonakala ukuba uMakhaya khange azise so iimfuno zalowo amcengayo nanjengoko uGamble noGamble abacatshulwe nguNotshe (2011:80) bephemfumla ngelitshoyo ukuba kubalulekile ukuba umntu ocengayo azazi iimfuno neminqweno yomcengwa, izinto azithandayo nangazithandiyo, iinkolo kwakunye nezimvo zakhe.

3.3.2.4 Ulwimi oluyalayo

Ulwimi oluyalayo lusetyenziswa kakhulu kwaXhosa xa kuyalwa umntu esuka kwinqanaba elithile asingise kwelithile. Umzekelo, xa kuphuma inkwenkwe esuthwini iyathanjiswa ze kufikelelwe kwixesha lokuyiyala ukuze iyazi ukuba kulindeleke ntoni na kuyo njengendoda. Iyalwa ngezinto ekufuneka izilandele ukuze yakheke. Olu yalo luyasetyenziswa naxa intombi ifikelele exabisweni lokwenda apho oomama baza kuyiyala ngendlela emayiziphathe ngayo emzini. Ezi ziyalo zenzeka macala omabini, phambi kokuba intomi induluke kowayo iyayalwa ukuze ingahlazisi ngekhaya layo, kanti nalapho iya khona xa inxityiswa izivatho zayo zobutshakazi iyayalwa, kusetyenziswa into nganye eyinxibayo ichazelwe nangamasiko nezithethe zalo mzi. Kwincwadi yedrama kaQangule (1974) zisetyenziswe kakhulu ezi ziyalo xa kuyalwa uNamhla ngemini yomtshato noSidima:

Xolile: Ufikile ebufazini, ugalelekile ebudaleni
ubufazi ke yinto eentshaba ziyinyambalala,
ezicengo ziyengezelelisa iinyembezi...

Zola: Ushiya iintshaba ekhaya apha
zikulindele ke nangaphambili.
maze ulumkele ooTshobinguwe,
undwebele oochithimizi bayihleke.
Uze ugcine izimilo obusinikiwe,
umfunde umntu umlumkele umntu,
uloyike ihlazo emzini (Qangule,1974:13-14).

Ezi ziyalo zingentla zisetyenzisiwe ukuyala uNamhla kungaqondwanga ukuba akamamelanga nesinye kuba uphele esenza ihlazo lodwa emzini kuba ecekisa ukutshatiswa ngebhaxa.Uye wanyevulela abantu bomzi waqhubekeka ethandana nesoka lakhe alithandayo uLizo.

UMtywaku (1985) naye ulusebenzisile olu lwimi luyalayo mhla uNomazotsho esiwa ekwendeni esendela phofu kutata womntwana wakhe owabhubhayo kuba kufunwa ilifa liwele kunyana wakhe nongumzukulwana kwikhaya elo:

Isithethi: Ntombozanandini yakwaZotsho ebenga
Amanyange eli khaya angakucelela iintsikelelo
kuQamata. Yimbali le uyenzayo namhlanje
ukuba uvume ukuza kuhlala emzini usazi nje
ukuba indoda oza ngayo ayisekho. Mazifunde

kuwe izizukulwana zasemaZizini. (Mtywaku, 1985:135)

Ufike ngenene uNomazotsho wazithobela iziyalo azifumane ekhaya kunye nezo azifumane emzini, libe sele liphela ibali singakhange sikrotyiswe ngumbhali ukuba intlalo yakhe emendweni iphela injani na kuba eze esazi ukuba umntu aza kuye sele engumfi.

Xa kujongwa ezi ziyalo ziyahambelana nesithako sezenzo-ntetho apho uCrystal (1987:90) ocaphule uSearle apho afaka ezi ntetho ziyalayo phantsi kwebakala elithe ngqo, nalapho isithethi senza unakho nakho wokuba kwamkelwe oko sikuthethayo usebenzisa izenzi ezifana nokucela, ukudomboza, ukuyalela, kunye nokumema.

3.4 IFUTHE LEONOMASTIKI KWIZIMO ZABALINGANISWA

Esi sisithako esijolise ekuthiyweni kwabalinganiswa, kuphononongwa abalinganiswa kunye namagama abawanikwe ngababhali. Kujongwa ukuba ingaba amagama anefuthe analo na ekuqhubeleni ibali phambili, ekuvezeni impixano kunye nomxholo wencwadi. Kulapho kucaca khona ukuba amagama abawanikiweyo ananxaxheba ingakanani na kwindlela abaziphethe ngayo abalinganiswa. Umntu uye alilandele igama alinikiweyo nokuba lithini na, oku kuqapheleka kwisimo sakhe. Amanye amagama, ngakumbi lawo anikwa intombi eyendileyo emzini, aye azise uxinzelelo olumandla kulowo ulithiyiweyo, athi nokuba uyayalwa umakoti lowo kugxininiswe ngamandla kwigama elo alinikiweyo. Lawo ngamagama afana noNokunyamezela, Nozesazi, Nomvisiswano noNontsebenzo. Kanti nakubafana amagama afana noVusumzi, Akhumzi noMnyamezeli azisa imeko yocinezeleko kuba umfana uye azame ngandlela zonke ukulihlonipha kwaye alandele igama elo alinikiweyo.

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3.4.1 Amagama ahambelana nezimo zabalinganiswa

➤ Umlinganiswa uZwilakhe

Umbhali uphumelele ekumthiyeni lo mlinganiswa kuba igama lakhe uZwilakhe libhekisele kumntu oneenkani ongabamameliyo abanye abantu xa bethetha nozidelelayo izimvo zabantu, ofuna ukwenza ngokwezwi lakhe engajonganga ukuba iziphumo ziza kuthini na. Lo mfo uzotywe wangumntu oqinileyo kakhulu noneempembelelo ezimbi kubantwana kunye nabaninawa bakhe:

Zwilakhe: Yena umfana uza kuzeka intombi kaMcothama loo nto
ndiza kuyimela.

Zwilakhe: Hayi Rhadebe andizimisele kujika nokuba umntu selechasa
ade alale ngomhlana phantsi ndiyayithetha le nto
ndiyithethayo(Tamsanqa,1958:35).

Ingxoxo phakathi kukaZwilakhe, noMthetho noNyaniso ivela imchaze ukuba ungumntu oneenkani yaye abaninawa bakhe boyisiwe sesi simo sakhe. Namhla exhinele ukuba abantwana nomfazi basiwe kuGugulethu eMthatha abanye bembonisa ubungozi bokuthi unyaniso xa athetha

Nyaniso: Mfokabawo Mthetho mus'ukuzihlupha, yhini mfondini ngathi
akuyazi le ndoda, ayizi kujika noxa sekuhle izinto ezinje ngenxa
yayo. (Tamsanqa,1958:80).

➤ Umlinganiswa uThobeka

UThobeka ngumlinganiswa ezinokuthi umbhali umbaxe kakhulu apha ekuthobekeni, uMagaba xa emchaza uthi:

Magaba: Ukhuthele, uthobile, uthetha kamnandi nabantu....umntwana
onconywa yiyo yonke le lali yaseZazulwana ngesimilo
(Tamsanqa,1958: 22).

Lo mlinganiswa uthobele amazwi abazali bakhe mhla bamnunusa ngesoka angalifuniyo. Uyazibona kwaye ezichaza kwiphepha lama84 xa athetha yedwa ezisola ngayo yonke into yokuthobela into angayifuniyo:

Thobeka: Hayi nokululama ngokugqithileyo akunto kuba kunjenje namhla
kungenxa yokuba ndathi ndilulamela ilizwi labazali. Ukuba
ndandizilandule kule nto ngendingekho kobu bugxwayiba
namhlanje (Tamsanqa,1958:84).

Uye waya emzini nangeli lixa indoda imshiya uyavuma ukulalwa nguyisezala de abe nabantwana abathathu, aphinde athobele umyalelo kayisezala xa amthumela kuGugulethu nabantwana abangengobakhe. Ufika abonise imbekokazi enkulu xa embiza uGugulethu esithi 'bhuti'. Lo mlinganiswa ubonakala eli xhoba lesikizi nabantu abalukhuni ekumboneni ukuba amaxesha ajikile elowo unelungelo lokuzikhethela lowo umthandayo. Uphinde walixhoba lenyala elenziwa nguyisezala ngokuthi alale naye esithela ngesiko elingekhoyo esiXhoseni isiko lokulala nomntwana wakho kuba usithi uyamngena endaweni yokuba angenwe ngumninawa kaGugulethu hayi uyisezala.

Ukunyaba nokuthobeka kwakhe uThobeka kuye kwamkhokelela ekubulaweni nguGugulethu kunye nabantwana abo bakhe.

Oku kuthobeka kubaxekileyo bungabonwa njengoluvo olusuka kwingcali uBandura ocatshulwe kwincwadi kaFriedman noSchustack (2012:238) apho athethe ngeziphumo ezilindelekileyo xa athi ubani uyakwazi ukulinganisa uhlobo oluthile lokuziphatha eneenjongo zokufumana iziphumo ezifanayo nezo ebezilinganisa. Ukuthobeka kwakhe ekutshatisweni ngebhaxa kukubona abanye abaphambi kwakhe kunye nokuva ngabazali bakhe ukuba sisithethe ukwenza njalo. Uye wacinga ukuba iziphumo zakuba zihle zifane nezabanye, akwaba njalo.

➤ **Umlinganiswa uNimrod**

Lo mlinganiswa nguye yedwa onikwe igama lesiNgesi nelobutsotsi kwaye nezenzo zakhe kwiphepha 67 ziyamngqina xa axabana noMzamo ngenxa yentombazana aze ahlabe uMzamo abhubhe. Nangona indima ayidlalayo ingekho ninzi umbhali umsebenzisile ekuqhubekiseni ibali lakhe phambili nasekongezeni kwinyambalala yokufa okuqhubeka kule ncwadi ukuze kuxhaseke ukuba le drama yeyentlekele. Umbhali usebenzise lo mlinganiswa ukususa kwanto ayithandayo nayixabisileyo uGugulethu.

3.4.2. Abalinganiswa abangenamagama

Olu hlobo lwabalinganiswa lolo luthiywe ngokwemisebenzi abayenzayo, umz: kwincwadi kaThamsanqa kufumaneka, ijaji, isajini, umantyi, igqwetha, inkwenkwe ethengisa iphepha nobisi. Nangona benganiqwanga magama nje kodwa umbhali

uyabathega oko kukuthi unika abalinganiswa amagama ngokwemisebenzi yabo abayenzayo ukuze kubonakale nendima abayidlalayo ebalini. Loo nto yenzelwa ukuze umfundi angabhideki. Kwidrama olu luhlu lwabalinganiswa luvela kwakwiphepha lokuqala kwidrama oko kuncedisa nasekuvezeni umoya wempixano ebalini.

3.4.3. Abalinganiswa abazenzo zihambelana namagama abo

➤ Kwincwadi ka Mtywaku (1992)

Umlinganiswa oyintloko uThembisa uzotywe ngumbhali walilandela igama lakhe kuba zininzi izithembiso azinike uMakhaya waza wazizalisekisa kuba efuna ukucwanya uMakhaya entloko. umthembise ngokumnika ubomi obumnandi ukumnika imoto ukumsa kwisikolo sezoshishino.

UMakhaya naye ulilandele igama lakhe kuba ungumfo onguMakhaya ongafuniyo ukuphangela ophangelelwa ngamantokazi, ukuqala kuWallachia kanti nasemtshatweni waphangelelwa yinkosikazi uThembisa eyinesi, yena engumntu ohlalele ukujonga izinto zekhaya.

Igama likaWallachia kuba engumphangeli wasemakhitshini unikwe igama elifanele umphangeli wasekhitshini, nangokwemo yocalucalulo apha kwakunikezelwa amagama esiLungu ukuze amadlagusha angasokoli xa efuna ukubiza amagama.

➤ Kwincwadi kaQangule (1972)

UNamhla naye ullilandele kuba uyintombi yala maxesha, nefundileyo ethi yale ukutshata nesoka engalithandiyo kuba kunyanzeliswa isiko, siko elo ngokokwakhe elidlulelwe lixesha. Uthi ngenxa yamandla abantu abadala aphele etshata naye

engamfuni enjalo loo myeni, myeni lowo ophela ebulawa lisoka alithandayo phofu licinga ukuba libulala yena. Bakubona abantu bomzi ukuba umyeni udutyulwe uyaphinda anyanzeliswe ukuba atshate nomninawa kaSidima ekucingwa ukuba ubhubhile, kuseziwa isiko longeno. Kulapho angavumiyo tu, phofu kube sekubonakala iziqhamo zokukrexeza kunye nesoka alithandayo. Kumboniso wokuqala kwindima yokuqala isinxibo esichazwa ngumbhali nenkangeleko kaNamhla icaca gca ukuba uyintombi “yanamhla” hayi eyamandulo.

3.4.4 Abalinganiswa abathiywe ngeziduko

Umbhali uzisebenzisile iziduko ukuthiya abalinganiswa bakhe ukuzama ukugxininisa kwizinto zamasiko nezithethe eziqhubeka ebalini. Uzekelo kwincwadi yedrama kaTamsanqa kufumaneka uNomaMpondomise, uMaNyawuza no maGaba. La magama eziduko ngawona abonakalisa ukusondela ngamandla kumasiko nezithethe nekulindeleke abalinganiswa abawenzayo nabawathobelayo amasiko. Kulindeleka kananjalo abalinganiswa abakhuselekileyo kwizinyanya zabo). Ayixolisi indlela amthiye ngayo uNomampondomise umbhali kuba xa amnike igama lesiduko kulindeleke ukuba abengumlinganiswa onamandla nothembele kwizilo (inkwakhwa) zakowabo ukuba zimbonise indlela kwaye zimkhusele. Khangela kube njalo kule ntombi, uthe sele elotyolwe lisoka wazikhupha iinkomo akatshatwa waza waphela ezibulala xa engakwaziyo ukumelana nemeko yoxinzelelo. Wasebenzisa ukuzibulala njengesisombululo seengxaki zakhe, khangela athembe amawabo nesilo sakhe njengabakhuseli bakhe.

3.4.5 Amagama ahambelana nokusingqongileyo

Amanye amagama ahambelana nendalo nanjengoko kubonakala kuTamsanqa apho kukho uNtaba, Langeni. Injongo yombhali kukwenza ukuba kubelula ukubakhumbula aba balinganiswa. Umzekelo kwiincwadi ezikhethiweyo zedrama sifumana umlinganiswa onguGugulethu nathiywe ngebhongo ngabazali bakhe kuba eyindodana, indlalifa neza kuqhubekeka ngomnombo welikhaya. Eli gama libonisa ukuba abazali bakhe bebenebhongo neqhayiya ngaye yiva uyise kwiphepha lama34 xa athi:

Zwilakhe: Ligugulethu neqhayiya lokuvela kwendodana ngakuMahlubi

UAttma (1981) ocatshulwe nguNeethling (1985:31) uyavuma naye ukuba akho amagama ahambelana nobume bomntu ngakumbi iziteketiso nalawo eziqhulo. La magama avela kakhulu kwincwadi kaThamsanqa apho asebenzisa iziduko ukuthiya abanye abalinganiswa umzekelo Nomampondomise, uMaNyawuza, uMaGaba, uMamJwarha, Nobesuthu, noMaDongwe (uTamsanqa: 1958)

Kwincwadi kaMbobo (1985) kufumaniseka ukuba khangе azidinise buchopho ngokuqinisekisa ukuba amagama awanika abalinganiswa bakhe ayahambelana kusini na nezenzo okanye izimo zabo. Umbhali usebenzise amagama esilungu ooSylvia, Dali, Zelda, amanye angabonakalisiyo kuzalana nezenzo zabo afana nooDombosi, Vundisa nonoNesi. Mnye umlinganiswa ekunokuthiwa uzamile ukumayamanisa nezenzo zakhe nguNonzame apho enza iinzame zokuba umntwana wakhe afumane ubomi obutofotofo nangona utata wakhe etshate nomnye umfazi. Uthi yakugetyengwa indoda enze iinzame zokuba inkosikazi izame ukumthengela umntwana iimpahla kuba yena esokola engaphangeli. Nezo iinzame ziwa phantsi, andule ukuthatha isigqibo sokuyakuphangela emakhitshini ukwenza iinzame zokufundisa umntwana wakhe. Iinzame zakhe zibangelwe ukuba umntwana afunde aphumelele, aphangele abelipolisa babe bayohlukana nentsokolo

3.5 INTSHUKUMO NJENGESIXHOBO SOKUVEZA UKUZIPHATHA KWABALINGANISWA

Xa kujongwa intshukumo kuqatshelwa into eyenzekayo endaweni yeentetha. Kuye kujongwe ukuba yintoni le iyenzenkayo, phi, yenziwa ngubani/ngoobani, unobangela kunye nemeko eyenzeka kuyo. Nangona kusazeka ukuba intshukumo ayinakujongwa izimele okanye yahlulwe kwintetho, ziya kusoloko zihamba kunye kuba ulwimi olusetyenziswa ngabalinganiswa kufuneka luhambelane nezenzo zabo. Oku kungqinwa nayingqondi uAustin okwacatshulwe nguNeethling (1985:34). ukuba iintetha zabantu zilingana nezenzo zabo, apho axhasa isithako sezenzo ezisekelwe kwiintetha zabalinganiswa.

3.5.1 Intshukumo eboniswayo nechazwayo

Ayizizo zonke iintshukumo ezibonakaliswa kumdlalo zisenzeka ezinye ziye zichazwe okanye zibaliswe. Oku kwenzeka kakhulu kwiidrama ezilungiselelwe ukwenziwa eqongeni kubonakala ezo zingenakuba seqongeni zibaliswa okanye zichazwa ngumbalisi (uKeuris nabanye 1999:47). Umzekelo, kubakho iintshukumo apho kubulawa khona, nezinye ezifunisa umlilo okanye imilambo apho ubani azintywiliselwa emlanjeni. Ezi ntshukumo azinakwenziwa eqongeni kufuneka ukuba zibaliswe okanye zichazwe ngumbalisi njengokubonakala kwincwadi kaTamsanqa (1958 :86)

UGugulethu: Ndize kuthi kuwe ndiqhube

UBaleni : Ndikuqhube ndikuse phi?

UGugulethu: Ndiqhube undise ematyaleni

UBaleni : Ematyaleni? Wenzeni?

UGugulethu: Ndibulele umfazi nabantwana.

Le intshukumo ayinakho ukwenzeka eqongeni kwaye nembhali uqonde ukuba makangayibhali ngohlobo efuneka ngayo kwidrama kuba iinjongo zakhe azikho sekubeni ukuba umntu nomntwana babulawa njani, zisekubeni kufundwe isifundo esithi akulunganga ukunyanzela umntu ngento angayifuniyo.

3.5.2 Intshukumo nempixano

Intshukumo ivela kakuhle kakhulu xa kukho impixano phakathi kwabalinganiswa, kulapho le mpixano iqala kancinci ize ikhokelele kwizigalo nebizwa ngokuba yeyangaphandle neba phakathi kwabalinganiswa ababini nangaphezulu umzekelo xa kuhlatywa uMzamo umlingane kaGugulethu umbhali uveza impixano yangaphandle kuqala phakathi kukaMzamo noNimrod apho uxambuliswano luye lwakhokelela kwizigalo, uNimrod ahlabe uMzamo ngemela wambulala (Tamsanqa, 1958:67).

Enye Intshukumo ivela kumdlalo kaMtywaku UThembisa noMakhaya (1992:26)) xa uMakhaya agezela enyemba uMandisa kwindlu ababesakuhlala kuyo noThembisa. Kuye kungene uBangile amphose inqindi athi xa azama ukuphindisa amfake elinye ayokuwa phantsi, nalapha umbhali usebenzisa le intshukumo ukuveza impixano yangaphandle.

3.5.3 Intshukumo nesakhiwo sebali

UKeuris nabanye (1999:86)) uchaza ukuba intshukumo isetyenziswa kakhulu kwinqanaba lovuthondaba apho umbhali aza nesiganeko esiza notshintsho kwibali lakhe. Ukuze olu vuthondaba lucace kubafundi bedrama kufuneka umbhali asebenzise intshukumo hayi ingxoxo. Umzekelo ku*Buzani Kubawo* umbhali usebenzise intshukumo apho uGugulethu abulala uThobeka nabantwana.

3.5.4 Izalathisi zeqonga ukuveza iimvakalelo zabalinganiswa

Izalathisi okanye isikhokelo zeqonga zidlala indima ebaluleke kakhulu kwidrama kuba kulapho kufumaneka khona ulwazi malunga nendawo apho ibali liqhubeka khona, inkangeleko yabalinganiswa kunye nemvakalelo yabo. Umzekelo kulindeleke ukuba qho itshintsha indawo umlinganiswa aziswe ngayo (uKeuris nabanye: 1999:87) Kwincwadi ka Mtywaku (1992) kwindima yokuqala umboniso wokuqala sichazelwa ngendawo yebali, umlinganiswa oyintloko, iminyaka, ixesha kunye nomsebenzi wakhe.

(KwaZwelitsha, kwaChumiso egumbini likaThembisa, intombi iphuthaphutha iminyaka engamashumi amathathu, xa lisiya kunina, ungumongikazi esibhedlele eMkhangiso). Kumboniso wesibini kutshintsha iindawo *(Kwenye yeegaraji zaseMonti, kwicala ekuhlanjwa kulo iimoto: Mtywaku, 1992:1- 2).*

Kwizalathisi zeqonga kuphinda kuvele uhlobo lwentetho eqhubekayo umzekelo ukuba kumboniso kuvela abalinganiswa ababini nangaphezulu yingxoxo leyo ivelelweyo kanti ukuba yintetho ebucala yomlinganiswa iyavela nayo kuthiwe, “bucala” xa ethetha yedwa. Iyavela nalapho kwizalathisi zeqonga okanye abe umlinganiswa ejolise kubabukeli. (Keuris et al, 1999:11-13) Oku kubonakala kwincwadi uBuzani Kubawo xa kusanda kutshatiswa uGugulethu noThobeka kwindima yesibini umboniso wesiHlanu:

(UGugulethu usala ethetha yedwa endlwini (Tamsanqa, 1958:37) kwindima yesine kumboniso wokuqala kuvela umfundisi ethetha:

Umfundisi: Ntlanganiso ebekekileyo (ubhekisa ebantwini) nonke njengokuba nilapha... (Tamsanqa, 1958:60).

Ezi zalathisi-qonga zivezwe ngentla zisibonisa imvakalelo yabalinganiswa ngenxa yeemeko abazibona begaxeleke kuzo. Kulapho kuvela khona ungxunguphalo, ukungonwabi kunye nexhala abonakala ekulo umlinganiswa. Ezi zalathisi zibangela ukuba sisondele kubalinganiswa sibazi ngcono.

Kwincwadi kaQangule *Amaza* apha zisuka umbhali usebenzise Izalathisi-qonga ukuze sibone uxinzelelo olumandla akulo uNamhla ngenxa yokutshatiswa ngebhaxa:

Namhla :(*Uya ebhokisini akhuphe ilokhwe yejalimani ayidweze*) Yena lo vunxu

usisizothezothe (*Uyigibisela etyesini ayinyhale ngonyawo*)

(*Uya efestileni athi engafikanga abuye aphindele ebhokisini egibiselekile afike akhuphe ilema ayidweze*)Esona sambhatho sobukhoboka sesi!

(*Uyifaka ebhokisini ayinyhale ngolunye unyawo* (Qangule, 1958:1).

Ezi zalathisi qonga zisibonisa kakhle imvakalelo akuyo uNamhla ngalo mtshato zisuka nje ebalini kufumaneka umoya wempixano okanye izithole zayo.

3.6 IZIMO ZABALINGANISWA NGOKWABABHALI

Ukuze sikwazi ukwazi lukhulu ngezimo zabalinganiswa nezizathu ezibangela ukuba ababhali babazobe ngohlobo ababazobe ngalo, kufuneka kuqala sifumane ulwazi oluthe vetshe ngemvelaphi yababhali. Imvelaphi yabo nexesha abazalwe nabakhule ngalo ingeza nokuqonda nzulu izizathu ezibangela ukuba bathathe iintsiba zabo benze le migcana. Oku kungabangela kananjalo sikwazi ukuqonda nemo yovakalelo ebebebhala bekuyo. Kuyangqinwa nguNkuna (2001:29) oku kungentla xa acaphula uPeck noCoyle (1984) besithi abalinganiswa baphononongwa ngokohlobo abasichazela ngalo ababhali ngabo apho bejonga izinto abazenzayo kunye nezinto abazithethayo.

Abalinganiswa bayinxenye yoluntu kwaye ababhali nabo babazoba ngokwezidingo nendlela abanxulumana nabanxibelelana ngayo noluntu.

➤ **Imbhali ngo Z.S Qangule**

UZithobile Sunshine Qangule walibona ilanga ngowe1934. Inkaba yakhe iseNgqamakhwe, phesheya kweNciba. Ufunde kwiyunivesiti yaseKapa. Ukhe wahlohla kwiyunivesiti yaseMzantsi Afrika neyaseFort Hare. Ube ngumvavanyi zemviwo zebanga leMatriki kwisiXhosa iminyaka emininzi. Ubhale iincwadi eziliqela kuquka nencwadi yakhe ebalaseleyo yemibongo, *Intshuntshe*. Ulishiye eli ngowe1982 sele engunjingalwazi kwiyunivesiti yaseFort Hare (Notshe, 2011:75).

➤ **Imbhali ngo D.T Mtywaku**

UMtywaku umbhali wencwadi *uThembisa noMakhaya* kunye no *Isikhwakhwa no Bessie* wazalwa ngonyaka we-1936 ezalelwa ePeelton ngaseQonce. Izikolo azihambileyo wade wafumana isiqinisekiso sematriki eLovedale High School. Isiqinisekiso sakhe sobutitshala wasifumana ngonyaka we-1956 eSt John's College eMthaha waza wafundisa kwizikolo eziliqela. Uye wayinqununu kwisikolo esiphakamileyo iNdabazandile eNgqushwa. Waye wafumana nesidanga seBA kwiDyunivesiti yaseFort Hare (Mtywaku, 1992).

➤ **Imbhali kaW.K Tamsanqa**

UWitness Kholekile Tamsanqa wazalwa ngomhla wama-20 kuFebruwari ngowe1928, ezalelwa kwilali yaseDutywa. Waye washiywa ngunina eselula kakhulu, waze uyise

uDickson watshata inkosikazi yesibini. Ngelishwa impatho kanina omncinci ayizange ibentle kuKholekile, njengoko uyise wayephangela eKapa. UKholekile wakhulela kwilali yaseZazulwana ngaseGcuwa. Kumava akhe okukhula uKholekile, unesiganeko angasayi kuze asilibale, esokubotshelelwa kukamakazi wakhe ngentambo, esisiwa ngenkani emzini, kumfana angamaziyo nangamthandiyo. Imeko yayimbi kakhulu. Umakazi wakhe waphantse wasweleka ngenxa yeso senzo. Kwakhona esengumfundi, eBlythswood wabona indoda eyayilugcwabevu ngumsindo, eyathi yabulala umfazi nabantwana abathathu, isithi ayingobayo e-Idutywa. La mava amanyumnyezi, uTamsanqa uwaveze kwincwadi yakhe engumdlalo ethi, '*Buzani Kubawo*', ngowe-1958. Le ncwadi iye yabalasela kakhulu kwaye ibifundwa ezikolweni naseziyunivesithi. Ibide yavezwa njengomdlalo weqonga ode wadlalwa nakumabonakude Netjies (2012:75).

➤ **Imbhali kaD.M Jongilanga**

UD.M. Jongilanga ngumbhali ophum' izandla weencwadi zesiXhosa. Inkosikazi yakhe uCatherine M. Jongilanga udlale indima enkulu ekumkhuthazeni ukuba aqhubekeke ngokubhala uncwadi. Iincwadi zakhe ziquka inoveli namabalana amafutshane. Amabali amafutshane amathandathu okuqala kwincwadi ethi "Apha Naphaya", agqwesa kukhuphiswano lweRiphabliki ngowe1971. Le ncwadi ibenethamsanqa lokuba ichongwe njengenye yeencwadi ezifundwa ezikolweni, kwibanga leMatriki. (Jongilanga, 2003:2).

Kwincwadi kaMtywaku (1992) nexesha ebhalwe ngalo iyabonakalisa ukuba lelangoku apho inxenye yamadoda ingenazintloni yokudla ukubila kwebunzi labafazi. Oku kuvela kwincwadi yakhe uThembisa noMakhaya nalapho ibali lenzeka eZwelitsha naseMonti ezi ndawo ziindawo ezijikeleze iPeelton kufutshane neQonce apho wazalelwa khona uMtywaku. Kucacile ukuba ubhala ngento ayaziyo naqhele ukuyibona isenzeka. Le ncwadi yakhe iye ifane naleyo ethi uBessie nesiKhwakhwa (1985) kuba zombini zithetha ngobutsotsi umahluko ngowokuba kwenye usebenzisa ingqondo nengqiqo yomlinganiswa onguMakhaya ukufumana akufunayo ukanti kwenye usebenzisa ubugwinta nokubulala ukufumana ngenkani akufunayo.

Ababhali uTamsanqa (1958) noQangule (1974) bayabonakala ukuba babhale ezi ncwadi kwixesha apho baye bakubona ze bakungqina ukutshatiswa ngebhaxa ukuba akulunganga kwaye akwakhi. Oko kubonakala kwezi ncwadi zabo. UTamsanqa yena wakungqina oku kusenzeka kudadobawo wakhe kulapho ke waye wachukumiseka kakhulu waqonda ukuba makalikhathimele eli sikizi ngokubonisa ulwamvila lalo kuluntu olusadla ngendeb'endala nakulutsha olukhulayo.

Umbhali uJongilanga (1975) naye ukwinqanaba elifanayo nababhali abangentla kuba eyakhe incwadi ethi *Ndiyekeni* ibhalwe nayo ngexesha apho ifuthe laseNtshona libonakalayo, umahluko ngowokuba yena kwincwadi yakhe uveza iimeko apho imithetho ingekho ngqingqwa kwezemfundo nalapho ootitshala besebenzisa utywala ukunyeneyisa iimeko zoxinzelelo abaphangela phantsi kwazo. Uphinde waveza ulwamvila olubangelwa kukungazi nokungaqeqeshwa kwamalungu ekomiti yesikolo nalapho kusiba lula ukwamkela izinyobo. Enye imeko ayibhentsisileyo uJongilanga lulutsha olusebenzisa utywala ukulukuhla, ukuncuwa nokuqhawula imitshato yabantu nanjengoMawonga bakugqiba ngabo bababulale.

Ingcali uBandura ocatshulwe kwincwadi kaFriedman noSchustack (2012:110) iyakubethelela oku kwenziwa ngababhali bokusebenzisa amava adlulileyo njengemfundiso kwabakhulayo. Uyichaza njengemfundiso eqwalaselweyo apho ubani enza izinto okanye aziphatha ngendlela ethile kuba ebone okanye eqwalasele abanye besenza njalo. Akukhathaliseki nokuba kukuziphatha okunconywayo okanye ukohlwaywa ngokwenza okungalungile.

3.7 ISIXHOBO SOBUNGQONDO-LUKHUNI EKUBUMBENI IZIMO

ZABALINGANISWA

Izimo zabalinganiswa ziyashiyana nangokwababhali abohlukeneyo. Ezi zimo zibaveza abalinganiswa babe kwimo yoxinzelelo olumandla baphele besenza izinto ezimbi nezibangela ukuba bagxekwe kwaye bangamkelwa luluntu nababhlali. Ababhali baveze

ezi zimo ukuze zisebenze njengemfundiso kubantu abatsha abasakhulayo. Ababhali basebenzise ubungqondo-lukhuni ekuvezeni ezi zimo nendlela zabo zokuziphatha.

Apha kuza kujongwa isixhobo sobungqondo-lukhuni esisetyenziswa ngababhali ekuzobeni abalinganiswa abatsha nolwamvila olubonakalayo kubo. Ubungqondo-lukhuni buchazwa njengendlela abantu abaqikelela okanye bethekelela ngayo iimpawu esicingela ukuba iqela lonke linazo. Obu bungqondo-lukhuni bunganaso isiphumo esihle apho bunokubangela ukuba abantu babonise iziphumo ezikhawulezileyo ekuyiqwalaseni le meko ngenxa yamava anawo. Okanye bube neziphumo ezibi apho bubangela ukuba kuqukwe abantu okanye iqela ngeempawu ezithile, zingahoywa izinto abahluka ngazo, nto leyo ingakhokelela ekucingeni izinto ezigezizo ngabantu ngenxa yokuquka. Ubungqondo-lukhuni buphindwa bubonwe njengendlela elula yokucacisa uluntu kuba bubangela ubani angasebenzisi ngqondo yakucinga xa edibana nomntu omtsha.

UNadra Kareem Nittle, ku*Race relations expert* ocatshulwe nguMcleod (2008) uchaza ubungqondo lukhuni njengeempawu ezisekelezwe kwiqela labantu malunga nesini, ibala, imvelaphi yohlanga nezinye iimeko. Oku kuquka kunje akuwuvumeli umahluko obonakala kwiqela labantu kwaye kungakhokelela kwisiphako esibi kunye nocalucalulo ukuba obu bungqondo-lukhuni bugwenxa. Nokuba ubungqondo-lukhuni buneempawu ezintle bunga neziphumo ezibi kuba bunciphisa ilungelo lokuzicingela nokuzibonela ubuyena bomntu.

Obu bungqondo-lukhuni bungabangela uluntu olungamanyananga okanye amaqela athile nanokuthi akhokelele kwizizathu zocalucalulo apho kungasetyenziswa amagama afana noo “bona” kunye “thina”.Ubukhulu becala obu bungqondo lukhuni lugqithisa umyalezo ongenguwo eluntwini (McleodSA:2008.Stereotype,www.simply psychology.org/katz-brayl).

Kujongwa kananjalo indlela ababunjwe ngayo. Umzekelo, apho azichaza khona umlinganiswa kubonakale ukuba uthini yena ngesiqu sakhe. UMakhaya kwincwadi kaMtywaku (1992:3): "siya kukhe siziphose thina boosokadala" "thina boodlalani sibona ngaphaya kwazo". Abanye abalinganiswa bathini ngaye. Kwakule ncwadi kaMtywaku *UThembisa noMakhaya* siva imanejala yehotele ebekuyo uMakhaya imchaza kwiphepha lama25 isenjenje, "uphakamile lo mfo ecacile phofu ukuba yinkaphu-nkaphu yenkwamba, impumputhe eyakroba nje esikolweni ukuze ikwazi ukubhala igama layo".

Okokugqibela, kujongwa indlela abathiywe ngayo apho kujongwa ukuba amagama abawanikiweyo bayawalandela na ngokwezenzo neentetha sizokukwazi ukugqiba ukuba umbhali uphumelele ekubathiyeni abalinganiswa bakhe okanye kusinina.

Xa kuphononongwa abalinganiswa, ngakumbi abatsha kwezi ncwadi zikhethekileyo zedrama, kugxilwa kakhulu kubungqondo-lukhuni bababhali apho kungekho nto iphucukileyo abayibonayo kwizimo zabatsha. Olu zobo lungakhiyo lubangela ukuba abafundi baphelelwe ngumdla ekuzifundeni iincwadi zesiXhosa. Ababhali abaninzi babazoba njengamaxhoba emitshato abayibonelwe ngabazali; imigulukudu eqhelene netrongo; amaxhoba abonakala engelutho kuluntu; oophuma silwe abanakho ukwenza nantonina ukuze bafumane abakufunayo kunye nabantu abangakwaziyo ukuzicingela izinto ezakhayo.

3.7.1 Iindidi zobuNgqondo-lukhuni ngokwezimo zabalinganiswa

Ngokwesini: Olu hlobo lobungqondo-lukhuni lubonakala xa iingcinga zicalanye ngokwesini apho ufumana ukuba abantu abangamanina ababonelwa ntweni xa bethlekiswa nootata. Umzekelo, kukho iingcinga ezibethelekileyo nezicalanye zokuba oomama abakwazi kuqhuba. Oku kubonakala kwindlela uluntu nenkcubeko olubacalula ngayo nezinto oluzilindeleyo nanjengokuba amanina asoloko ebonwa

njengabantu abamele ukuba babhetyebhetye, kwaye indawo yabo isekhitshini nasekukhathaleleni usapho. Oku kubonakala kwindlela abakhuliswe ngayo besebancinci apho amantombazana aza kwenziswa imisebenzi yasekhitshini naphakathi endlwini, ze amakhwenkwe angavunyelwa wona ukuba asebenze endlwini boyikiswe ngokunyaba. UBoeree (2000:15) kwinqaku lakhe ungqina oku kungentla ngokucaphula ingcali uAdler xa athetha *ngemasculine protest* ukukhuselwa kwisini sobuduna, xa aqwalasela ukuba kwinkcubeko yakhe amakhwenkwe abonwa athenjwe kakhulu ukodlula amantombazana. Ubona ukuba amakhwenkwe athanda ukubonwa njengabantu abomeleleleyo, abaneenkani kunye nabathanda ukulawula.

Akufuneki babe bhetyebhetye, banyabe okanye baxhomekeke njengamantombazana. Ngamanye amazwi amadoda asoloko ebonwa engcono kunamabhinqa, kwaye ayakhuthazwa kwimfundo, kwitalente aze akhuthazwe ekwenzeni okuhle ngaphezu kwamabhinqa.

Ngokobuhlanga: Ezi ngcinga zibetheleleke kwicala elinye ziyabonakala nangokobuhlanga apho abamhlophe basoloko becingelwa ukuba bangcono kunabaMnyama. Xa kubonwa umntu omnyama osisityebi uya kusoloko ecingelwa njengokuba ubufumene ubutyebi obo ngondlela- mnyama kunomntu omhlophe. Oku kuqwalaseleka nakumabona-kude apho abamhlophe baya kusoloko benikwa iindima ezifana nokuphatha, ukuba ngusomashishini ophume izandla ze abamnyama banikwe indawo yokuthengisa kwindawo yentselo, basebenze ekhitshini kunye nendima ezifana nokuba ngoonoshibhini.

Ngokweminyaka: Olu uhlobo kuxa kukho iingcinga ezibethelelekileyo kujoliswe kwiminyaka, ucalucalulo olubonakala kubantu abatsha, ubukhulu becala bengabonwa ngabantu abanakho ukuzithathela izigqibo ezizo. Olu phando lugxila kakhulu kolu didi kuba kubhentsiswa indlela abantu abatsha abazotywa ngayo ngababhali. NgokukaFlasher (1978:517) apho abona iyinto ehambelana nobume bengqondo apho lowo unamandla negunya, ngakumbi abadala belisebenzisa bengaqondanga ukulawula ngokugqithisileyo abantwana.

Ngokwesithako sobungqondo-lukhuni kaLevy (*Levy's stereotype embodiment theory*) ocatshulwe nguBill (1995:100), ubona ukuba abadala okanye abatsha bangazibona ingabo abazinika izimo zobungqondo-lukhuni ngenxa yokuba sebeqhelene nabo obu bungqondo-lukhuni ngakumbi xa bahambelana nenkcubeko. Kuba lula ukuba babujolise kubo kuba becinga ukuba yinto elungile. Ubona ukuba abanye bayakwazi ukumelana nabo obu bungqondo-lukhuni baphile ngohlobo abafuna ngalo kanti kwabanye kunzima ngakumbi abo baye baqhelana nabo besakhula.

3.7.2 Isimo sobutsotsi nezigwinta ezifana zenze

UHasley noRichard kwinqaku labo elithi *Young people, crime and public perception* (2008) babona ukuba ukona kolutsha kuyinto engundaba mlonyeni ngakumbi esidlangalaleni kunye nabo bangabaqulunqi bamaxwebhu. Bahlasela ngokumandla amajelo osasazo athi isasaze izinto ezimbi ezenziwa lulutsha nalapho bebazoba njengabaphuli-mithetho, loo nto ibangele ukuba abantu bababone njalo. Bayibona njengento ebeka isidima zabantu abatsha emngciphekweni. Malunga neepesenti ezingama-71 amabali asuka kubasasazi-zindaba amalunga nabatsha athetha okubi kodwa. Badlula ngokucaphula kwinqaku elisuka kwi*HM treasury and DCSE*, 2007, apho kubonakala ukuba iziphumo zezi ndaba zimbi ngolutsha zingakhokelela ekubeni ulutsha ludibane nemingeni emandla kube nzima ukukhula kuluntu abalubona njengabenzi bobubi. Esi simo sokuziphatha saba balinganiswa batsha, sibhekiselele kubugwinta nobutsotsi singabonakalisa indlela abakhuliswe ngayo nebabephetheke ngayo besakhula. Kwidrama *Isikhwakhwa noBessie* kuzele yimigulukudu, yonke ingabantu abatsha. Abalinganiswa abafana noJimmy nalapho ibali liqala limveza ethetha yedwa njengombulali ongenalusini nobulala umntu ngokumtshisela emotweni:

UJimmy: Ndiqinisekile esiya sidenge uDlathula sitshe saluthuthu kulaa moto (Mtywaku, 1958:1).

Ingxoxo phakathi kukaJimmy noSitshi iyasivezela ukuba bobabini yimigulukudu ehamba ifunwa ngamapolisa, ude azichaze uSitshi ukuba uvela phakathi entolongweni

USitshi: Yasweleka inkosazana kwisithuba seminyaka emihlanu eyadlulayo. Nathi siphumo ngaphakathi. Yingcombolo ende.
(Mtywaku, 1985:23)

Intshukumo yodutyulwano phakathi koonqevu namapolisa kwincwadi kaMtywaku ibaveza aba balinganiswa abatsha njengabantu abafana benze nabanesibindi. Baphela besoyiswa ngamapolisa, uLuza noSitshi bayabanjwa. Ingxoxo phakathi kukaBuyile nendoda esefownini engabizwanga ngagama ngumbhali imchaza uJimmy njengo"mgulukudu":

Ifowuni: Uze ulumke ndoda .ngumgewu lo .Asingawo laa manaphusana ooSitshi nooLuks (Mtywaku, 1985:67, 68, &100)

UMBobo kwidrama yakhe ethi *Liseza Kutshona* (naye unabalinganiswa abatsha abangootsotsi nemigulukudu). Simbona uZelda ethetha yedwa kwiphepha lama-30 ukuya kuma-31 eceba ukubulala umyeni wakhe kuba ubhaqe ukuba umyeni uza kuqhawula umtshato kuba uZelda engafuni ukuhoya umntwana wakhe osecaleni abe yena ehleli nowakhe ongenguye owomyeni.

Zelda: Mandiqiniseke ngoku ndikwenzayo

ndiyamfuna yena phantsi komhlaba.....hayi ngomso lo usayo mandidibane no Bra Z bantwana amgqithise amafu ndilibale ngaye (Mbobo, 1992:30 no31).

Imeko yoxinzelelo azibona ekuyo uZelda ngenxa yokwaliwa ngumyeni ibangela ukuba acinge amacebo okungcola wokumgqithisa amafu ukuze ayifumane yonke imali, kuba esazi xa eqhawula umtshato akazokuyifumana yonke.

Idrama *Amaza* kaQangule (1974) kwanayo isebenzise abantu abatsha njengemiguludu. Umzekelo, uLizo unxibe iimpahla zobufazi uqabe umlomo bomvu kuba efuna ukugwinta uDuma, ukhupha ivolovolo adubule kuDuma phofu ecinga ukuba nguSidima. Akugqiba agquke umkhondo enze ngathi ngumntu ophangayo kanti unenjongo yakhe yokuncina iindaba kuZodwa waseBhayi akugqiba amdubule naye.

Bazotywe njengabantu abafane benze nabangababulali, umzekelo, kwincwadi u*Buzani Kubawo* kaTamsanqa, oku kubonakala kuqala xa uNomampondomise ekhupha iinkomo sele elotyolwe kuba ethanda uGugulethu. Akufumanisa ukuba utshatile uGugu ubaleka aye kuzibulala. UThobeka ufana enze xa enokuvumela ukulala noyisezala wakhe ukuze abe nabantwana, ukuya kuGugu nabantwana abangengobakhe. Ufane enze uGugulethu xa abulala uThobeka nabantwana bakhe. Emva komtshato entangeni yabafana namantombazana konwatywe, uNimrod uxabana noMzamo aphele ekhupha Imela amhlabe amosele ade afe.

Aba balinganiswa baphela benokuphazamiseka okuthe ggolo apho bebonakala bekuqhela ukubulala. Umzekelo, abalinganiswa abangootsotsi baphela kucaca ukuba ukudubula, ukubulala nokukhuthuza yinto abaphila ngayo. Kwincwadi kaMbobo umlinganiswa uZelda uthi akubulala umyeni wakhe, aphinde abulale kwakhona umlingane wakhe (Mbobo, 1992:33).

Umlinganiswa uMbebe kwincwadi kaMtywaku, 1985 uyabonakala ukuba unophazamiseko oluthanda izinto ngokugqithisileyo, kuba kubonakala ekonwabela ukubulala umntu kuba uvela ekhalaza kuba engekafumani thuba okanye msebenzi wokudubula umntu:

UMbebe: Seyiziiveki ngeeveki umsebenzi wam ikukuhlala apha ndiphethe lo mpu. Umsebenzi wam obhadlileyo esendikhe

ndawenza ngulowo wokuya kuphuthuma unongayindoda....
andazi nokuba ndisakwazi na kwa ukudubula oku (Mtywaku,
1985:66).

Xa ufunda ngentla kuyabonakala ukuba ukubulala kulo mlinganiswa yinto yemihla nezolo, ukuthanda ngokugqithisileyo ude angaboni nto ingalunganga xa kudlula ixesha bengekabulali mntu kobu bugwinta babo. Uphela ekhalaza kuba kude kwalixesha elide engekabulali mntu.

Le migulukudu nezi zigwinta zingenalusini zingabonwa njengabo babonakala beneempawu zomntu oyisoshiyopath apho bangabonakalisi zintloni, bazizonde okanye babonise ukuzisola kwizinto ezimbi abazenzileyo. Kananjalo kunzima kakhulu kubo ukucela uxolo baphinde babonwe njengabantu abathabatheke ngokumandla ukwenza okanye ukufuna izinto ngokugqithisileyo okanye baxekileyo. Inkoliso yabo baba ngabantu abazi ngokwezimo zabo abantu, apho abangahlanganiyo nabanye abantu okanye abenza izinto zabo ezingabonwa mntu nabazigcina kubo ngaphakathi. Ngokwesithako sikaFairbairn ezi zigwinta ziba nesimbo okanye isimo esingazinzanga sokuthanda izinto ngokugqithisileyo. Ubona ukuba kuku ngqongophala kwenkxaso esuka kubazali nengunobangela wokudodobala kokukhula kwabo ngandlela zonke, ngakumbi engqondweni. Loo nto ibangela ukuba babambelele kwizinto okanye ekwenzeni izinto ezimbi lo mzuzu belindele inkxaso ngokwasemphefumleni (Fairbairn, 1952:67).

3.7.3 Isimo sobunxila nokungafuni xanduva.

Apha ngezantsi kucatshulwe iindawo kuncwadi ukubonisa abalinganiswa abatsha njengamanxila ekungacaciyo zizizathu ezibangela oko nekunokwenzeka ukuba yindlela ulutsha olufihla ngayo iintsizi zalo ngeemeko zoxinzelelo olukhula phantsi kwazo, ukuze

kungabikho mntu ubuza okanye ulindele nto ithile kubo. Olu lolunye uhlobo alubiza uFreud njengendlela okanye ityholo lokusithela. Indlela ocima ngayo iintsizi okanye ubani azame ukuzityhalela emva okomzuzwana nayibiza njengerigreshini.

➤ **UJongilanga ukubonakalisile oku kwiidrama ethi *Ndiyekeni*(1975)**

Sibona utitshala oseze ngobuso elizweni kwincwadi kaJongilanga (1975) ethi *Ndiyekeni* ebhaqwa ethume umntwana utywala esikolweni uphela egxothwa uMnu. Loni. Siphinde sibone umbhali esivezela ooFuneka noZanele besela utywala ngeenjongo zokuxhwitha uMnu. Ndilo kuba efuna impindezelo yokugxothwa kwakhe. Kwakhona kwincwadi kaQangule u*Amaza* sibona uZodwa enxilile. Ude athi umbhali uyagxadazela phofu ushiye indoda yakhe ngemva ukunye nenye. UZodwa usebenzisa utywala ukuzama ukulibala iinzingo zokungafunwa kwakhe yindoda:

Lizo: (Ekhaba uZodwa waseBhayi ogxadazela esiya ngakuye) Unganxileli kum wena (Qangule,1974:27).

Intshukumo ekulo mdlalo kaTamsanqa u*Buzani Kubawo* (1958) emva komtshato kwigumbi labafana namantombazana kuselwa utywala, nalapho kumane kuxabana abafana kunye noMzamo. Uphela uMzamo ehlatywa abhubhe nguNimrod. Isimo esiye savela kuGugulethu seso sibizwa njenge*Dissociative fugue* apho ubani aye aziqalele ubomi obutsha kwenye indawo atshintshe nobuyena bakhe ngezizathu zokuba alibale okubi obekumehlele ([Ifree dictionary.com](http://free.dictionary.com)) iyichaza :

A dissociative fugue is a dissociative disorder that is characterized by new identity and travels away from home, or work...the disorder is due to the emotional conflicts due to some traumatic, stressful, or overwhelming event.

([http://medical –dictionary.thefreedictionary.com](http://medical-dictionary.thefreedictionary.com)).

Kulapho uGugu eshiye imeko angafuniyo ukuyikhumbula waya eMthatha ukuze aziqalele ubomi obutsha emveni kokuba eshiywe ngumhlobo wakhe uMzamo kunye nentombi ebeyithanda kakhulu uNomampondomise.

3.7.4 Isimo seenkani nokubanesibindi

Bazotywe njengabantu abaneenkani okanye oontamo-lukhuni abayimelayo into nokuba kubi okanye iziphumo ziza kuthini na. Ulutsha xa luchazwa njengabantu abangoyikiyo ukuzibeka emngciphekweni banenkani abafuni kuboniswa izinto bafuna ukuzivela ngokwabo bade babizwe njengokuba ngooNokhontoni, gama elo abalisebenzisayo xa benqandwa kwizinto ezinokubazisela ingozi babuze bona ukuba kuza kubakho ntoni. Bacatshulwe kwezi drama zilandelayo ukungqina ukuba baneenkani kunye nesibindi.

- **linkani nokungoyiki mntu sikubona ku-*Amaza* nguQangule (1974)** UNamhla wendiswa ngenkani nesoka angalifuniyo, umentla akavumi tu ufuna uLizo. Umzekelo, kwiphepha 1 uthi, “Sisibetho ukutshatha ixathawana ngokunyanzelwa”. ULizo yena wenza zonke iinzame zokuba angatshati uNamhla noSidima atshate yena, yena Lizo utshatiswe naye ngenkani noZodwa othanda uSidima.

Kwincwadi Isikhwakhwa *noBessie* ngu Mtywaku (1985) Umzekelo, sibona eBessie engoyiki ngokoyikiswa xa ebanjwa inkunzi ngoonqalintloko abangooLuza. Uye aziphose kuLuza emkrwempa ebusweni (34), kanti kwiphepha lama-35 uyabachazela ukuba uza kuphuma ehamba ngeenyawo zakhe zombini:

Kwakhona kuBuzani Kubawo kaTamsanqa (1958) UGugulethu akajiki tu xa esithi akamfuni uThobeka ufuna uNomampondomise, akajika nangona ephele enyanzelwa kodwa zonke izifungo zakhe uziphosa kuyise. Wamshiya umakoti wayokuphangela eMthatha. Uthe akulandeliswa umfazi nabantwana wanesibindi sokubulala usapho lwakhe, akugqiba wazininikela emapoliseni.

Ezi zimo zaba balinganiswa zingentla zingqinwa sisithako solwazi sikaTaylor ocatshulwe nguNetjies (2012:106) apho abona ukuba ukuziphatha komntu kuxhomekeke kumntu lowo ngokweempawu anazo, eziquka indlela ayiyo, izinto anako ukuzenza kunye nezo azincance esizalweni zithelekiswe kunye nendlela uluntu oluyamkela ngayo imeko emngqongileyo.

3.7.5 Isimo sokuzincama (Abatsha abazotywa njengabancuvi nabaqhawuli-mitshato yabanye abantu)

Oku kungabonwa njengendlela apho abalinganiswa bezincamileyo. Oko kukuthi abasaziboni njengabantu abasenakho ukutshata. Loo nto ibangela ukuba benze impindezelo yokusola kwanto ibhinqileyo okanye inxibe ibhulukhwe. Inkoliso yabalinganiswa abanesi simo kungenxa yamava abo ebomini apho baye bazingxwelerha zothando.

Ukuncuva kukusenga imali kulowo unayo apho ubani esenza ngathi uyamthanda kanti hayi ujonge kuphela isipaji sakhe. Kule mihla banikwa amagama angoo “*sugar daddy/mommy*”, kuthi ke kweso siphithanyongo kubekho imitshato eqhawukayo ingabantu abatsha unobangela. Kufanele kungalitalwa ukuba ayingabo bonke abatsha abenza lo mkhuba qha nanjengoko amaXhosa esitsho isizwe sifa ngomnt’omnye. Kungani ke esi sizwe singenakuphila sakhiwe ngomntu omnye, ngakumbi lowo wenza okuhle?

Kwezi drama zikhethiweyo zingezantsi kukho abalinganiswa abatsha ababonwa njengabaqhawuli mitshato yabanye abantu. Kwincwadi, *UThembisa noMakhaya* kaMtywaku (1992:10), uLaura uqhubekeka ethandana noMakhaya kodwa utshatile. uMakhaya umsa apho afuna khona ngemoto kaThembisa, uthutha izinto zokwakha zendlu yakhe ezithengwe ngumfazi azise kwaLaura ukuze andise indlu kaLaura:

Makhaya: ULaura ndakugqiba ukumnceda ngesamente, ipeyinti nezinto zombane ungenisa abecuphi (Mtywaku, 1994:10).

UWallachia naye yintombi kaMakhaya eye yamncuva ngokuba ayakhele indlu. UMakhaya uthembisa ngokumisa ngendlu yabo ukuze abolekwe imali yokwakhela uWallachia. UWallachia ke yena ubuyisa izitya apho uMakhaya wayencuva yena emtyisa, emnxibisa nokumnxibisa. Kulo mzekelo ulandelayo uMakhaya uthetha yedwa, uzichaza ukuba unxityiswa nguWal:

Makhaya Indihleli le suti kaWal. Iyandambesa khona intombi kaSifuba kodwa le (Thembisa) ikude le kuye ngesipaji.
(Mtywaku, 1992:3)

Intetho kaWal emva kokuba evile ngoMadoda ukuba uMakhaya utshate nenesi iveza ubuhlungu bentliziyo yakhe ephalaza neenyembezi ezishushu ngabulambhali:

Wal: UMakhaya ndamchola ehlala emakhitshini, ndamnxiba ndamenza umntu, kanti ndimvuthululela amanesi...yini uMakhaya ukundenza intlekisa (*Aziphalaze ezishushu*) akuzange uthethe ngomtshato kum ngendakunikayo. Mingaphi iminyaka ulum'ulahla emsebenzini, unxitywa ndim, usitya kum, uhlala kum? Khona yinesi evela phi na yona le? Khona ibiseyishumane ngokuyintoni ukuba izincamele kumphangeli wegaraji? Ziphi iititshala, abefundisi

amagqwetha? Ndiza kuhlekwa naziintaka kulo Mdantsane.

(Mtywaku, 1992:7)

UMakhaya uzama ngandlela zonke ukumxolisa ngokwenza ubuqhinga bokusebenzisa amandla kaThembisa.

Makhaya: Masenjenje ke Wal. Masiye emagqwetheni ngomso
ndibambise ngesiqinisekiso sendlu ufumane imali
yokwakha (19)

➤ **Kwidrama uAmaza nguZS Qangule(1974)**

ULizo kwiincwadi kaQangule uAmaza uzama ngandlela zonke ukuqhawula umtshato kaNamhla noSdima:

ULizo: Singathintelwa ngamaqaba kwiinjongo zethu (Qangule,1974:6).

Baphele bekrexeza bobabini kukho nokukhulelwa kukaNamhla (54). UZodwa noyinkosikazi yakhe Lizo yena uthandana nenye indoda, akugqiba ukutshatha uLizo udibana naye ambuze ngendoda yakhe ayishiye ezilalini. ULizo udubula uDuma kuba ecinga ukuba nguSidima kunye noZodwa waseBhayi. Imitshato iyapotyakala kufe nabantu.

➤ **Kwidrama kaD.M Jongilanga uNdiyekeni (1975)**

Apha sibona abancuvi abafana noZanele apho ancuvu uMawonga akaneli kumncuva imali yakhe koko umfundisa ukusela utywala,

Mawonga: Yintoni sana lwam ndikwenzele ntoni?

Zanele : Igumbi lam lize Papa lindenza iintloni ndakufikelwa nguwe akungendincedi ngedipozithi qha? (Jongilanga, 1975:15).

UMawonga utshatile kwaye umfazi uyakhalaza kuba etshintshile, ufika enxilile rhoqo kwaye nemali akayizisi njengesiqhelo, ude ambizele abantu bakowabo ukuze bamthethise, nabo batsho bancame akathethiseki:

Mawonga: Ndithe Ndiyekeni.....Ndiyekeni niyeva? (Jongilanga,1975:32).

Imeko akuyo unkosikazi kaMawonga ayintlanga kuba ubona umyeni wakhe esimka nomsinga.Imeko akuyo apho umyeni wakhe obekade ebaxhasa ngezimali ngoku akusenjalo,obephangela ngoku akasaphangeli uhleli nje ushushu maxa wonke,imbangela ukuba abize abantu bomzi ukuze baxoxe le nyewe.Umawonga akamameli nanye iingcebiso usuka angxame ngomsindo kuba ezama isebe lokusithela koko kubi akwenzayo kusapho lwakhe.Oku kudandatheka kwenkosikazi yakhe uBerne(1968:49) ukubona njengamaqalela ophazamiseko okanye esigulo sengqondo .

Ezi zimo zokuncuwa zikhankanywe ngababhali kwiincwadi zabo zedrama zifana nqwa noku kuchazwa nguJung ocatshulwe nguNetjies (2012:51) malunga nendlela yokuziphatha nabona ukuba wonke umntu unqwenelela ukhuseleko olufana nokwamkeleka, ukuthandwa, ukukhathalelwa kunye nokusindiswa. Kungoko aba balinganiswa besenza nantoni na enokubangela ukuba bathandwe, ngakumbi eyokukhupha imali ukwanezisa abo bacinga ukuba bayabathanda kanti bazithezela olunenkume.

3.7.6 Ifuthe lokuthathelwa izigqibo malunga nezothando

Abantu abatsha babonwa njengabantu abangakwaziyo ukuzithathela izigqibo nabaphela bengamaxhoba othando olo. Yinto ekudala nendlela abakhuliswe ngayo apho bengakhuliselwa ukukukwazi ukuzimela. Loo nto ibangela ukuba bathathelwe izigqibo ngayo yonke into ebachaphazelayo ebomini babo ngokungathi bona baza kuthatha izigqibo ezingezizo, bagqityelwa ngeentombi ekufuneka bazithande, bazitshate, izifundo amabazenze kunye nekhondo ekufuneka balilandele ebomini.

Kunqabile ukufumana iincwadi ezithetha ngabantu abathandanayo esiXhoseni ngokungathi isizwe sakwaNtu asidalelwanga kuthanda okanye kuthandwa kanti uthando yinto ekudala ikho nefuna ukuba kubhalwe kuvezwe icala elihle ngayo, kuboniswe ukuba uthando luyinto ekhoyo neyaziwayo kwaNtu.

Kwincwadi kaMtywaku (1992) umzekelo uThembisa uyeka igqwetha elimthandayo ebeliza kumtshata utshata uMakhaya ungudlalani nojonge ukumsenga imali nobunewunewu. Kwincwadi uBuzani Kubawo kaTamsanqa (1958) uNomampondomise uba lixhoba lothando kunye noGugulethu, uhlobo abathandana ngalo bobabini badele imiyalelo nezinyanzelo zabazali omnye uphela ezibulala ukanti uGugu egwetywa intambo, uMzamo naye umlingane kaGugulethu uhlatywa ngunqalintloko ofike wathandana nesithandwa sakhe

KweyikaJongilanga incwadi ethi *Ndiyekeni* uMnumzana Loni untyintywa utywala ngooFuneka bejonga ukumlobela ukuba athandane noZoleka. Uphela eyinto etya utywala, nemali yakhe isengwa nguZanele. Loo nto ibangela ukuba kube kubi emzini wakhe kuba ufika enxilile qho kwaye engenamali. Uba lixhoba lentombazana enjongo

ikukumncuva nangona yena eyithanda. Ukuphelelwa kwakhe ngumsebenzi nemali baphela bemgxotha, akavumi ukugxothwa uphelela esifa ngokusela ityhefu.

Umbhali wedrama *Isikhwakhwa noBessie* usebenzise isixhobo sothando ukuthomalalisa nokuphanzisa iqhinga lomgewu owaziwayo uJimmy. Ukusinda kukaBessie othinjwe ngoonqalintloko kubangelwe luthando uJimmy analo kuBessie:’

UJimmy: Umonde nonyamezelo ndinazo ngokwaneleyo. Kwesi sakho isithuba konke kude kwaphindaphindwa ngenxa yendlela endikuthanda ngayo (Mtywaku, 1958:63).

Kuyabonakala ukuba isithako sobudala sibhentsise ukuba abalinganiswa abatsha bathathelwe izigqibo ngabazali oko ikukujongela phantsi izimvo neemvakalelo zabantu abatsha. UFlasher (1978:517) kwinqaku lakhe uyayingqina le nto xa abona esi sithako sobudala njengengqikelelo yobume bengqondo, apho lowo unegunya lokulawula aye alisebenzise ngendlela engeyiyo kuba yena kuqala enezidingo zakhe ezingaqondakaliyo neemfuno zesondo ezingazange zifezekiswe esengumntwana.

3.7.7 Ifuthe lonyanzelo-mitshato kwizimo zabalinganiswa

Kukho abantu abangavumiyo ukwahlukana nezithethe ezingakhiyo nezichitha isizwe ufike abantu besithela ngesiko, siko elo elingalandelwa ngandlela. Ulutsha lusoloko lungamaxhoba emitshato abayinikwa inkani nabantu abangabathandiyo kuba kusithiwa lisiko. Kulapho ufumana abantu abatsha bebhaca beshiya amakhaya abo baye kwezinye iidolophu bafike bathandane batshate abo babathandayo. UJacob (2013:4-6). uthetha ngamantombazana aselula athwalwayo, ethwalelwa amadoda amadala kakhulu, uyibona loo nto njengento eyanyelisa isiko nathi xa egqithela kukuxhatshazwa kwamasiko nezithethe.

➤ **UTamsanqa kwiidrama ethi *Buzani Kubawo* (1958)**

Kwezi drama zikhethiweyo sibona abalinganiswa abatsha abazotywe njengamaxhoba emitshato enyanzelweyo. Sibona abazali abangafuniyo ukutshintsha njengoko amaxesha etshintsha nje. Ababhali babonisa imitshato apho kukho ungquzulwano lwamasiko kunye namaxesha angoku, abantu abatsha benyanzelwa ngemitshato abangayifuniyo nephela ibatshabalalisa. Umzekelo, kwincwadi kaTamsanqa u*Buzani Kubawo* sibona impilo yabatsha itshabalala ngenxa yamasiko nezithethe aphelelwe lixesha. Ubomi bomlinganiswa uMcunukelwa buyatshintsha kuba uNomampondomise egqibe ekubeni azikhuphe iinkomo zekhazi kuba engamthandi enethemba lokuba umfana omthandayo uGugulethu uza kumtshata. Uphele ezibulala akuva ukuba uGugulethu utshate nenye intombazana enguThobeka. UGugulethu uphele ebulala uThobeka nabantwana bakhe ukuzikhulula kulo mtshato unezotho nawunyanzeliswe ngabazali.

➤ **Kwincwadi yedrama *Amaza* nguZS Qangule(1974)**

Kule ncwadi sibona uNamhla zibekwa nje ebonisa ukungayithandi le nto yokunyanzelwa ukuba atshate uSidima abe yena ethanda uLizo siva intetho yakhe yedwa “ngathi ndiyazibona ndambathe obu bubhanxa, uyayichula uMngozi xa athi sisibetho ukutshatha ixathawana ngokunyanzelwa” (1). Ingxoxo phakathi kukaLizo noNamhla iyasivezela ukuba bayathandana abayingenanga into yokuba bebonelwe abalingani abangabathandiyo. Bave kwiphepha lesi 3:

Namhla: Uphi undofa wakho?

Lizo UNdofa wam nguwe.

Namhla Kanti UZodwa Zazile yintoni?

Lizo Yinkosikazi yamaQwathi akayiyo eyam (Qangule, 1974:3).

Simbona ephelwe yimbeko ethetha unothanda kuMaNdaba umamazala wakhe nakunina wakhe uMaDlamini apho ambuze ngesisu sokukhulelwa, uyise wosana inguLizo:

Namhla: Xelisa iphipi utsale imixhadi,
Ngxavuzelisa amazinyo ubengukrebe,
Krasa ude ukrazuke inkaba,
lingcambu zothando lwam noLizo
zezomthikazi owancanywa nayinkanyamba. (Qangule, 1974:49)

MaDlamini: Hlazo lini eli?

Namhla Soze ndibe manyonywana ngalo mntwana
ulihlazo kuwe, uliqhayiya kum kuni usisiqalekiso, kuthi
ulithamsangeliso (Qangule, 1974:54)

Esi sigezo sikaNamhla singentla singoyanyanyiswa nesimo sokuphazamiseka kwengqondo kuba ebonisa ukungathobeli imiqathango ayinikwayo. Ngaphezulu, wenza nantoni na ukucela amehlo kunye nokubonakalisa ukungonwabi nokungathandi ubomi abuphilayo (<http://theartofwritingfiction.wordpies.com.2014.02.12>). Ingcali uFreud (1979:213) uyatsho ukuba kuya kusoloko kukho ungquzulwano phakathi kweemfuno zomntu oyedwa kunye nezo zifunwa luluntu Yiyo loo nto kukho olu ngquzulwano phakathi kukaNamhla kunye nabantu abamtshatisa ngebhaxa.

➤ Kwidrama ka Mtywaku *Isikhwakhwa noBessie* (1985)

Kule drama sibona uNomazotsho enyanzelwa ukuba ayokutshatela emaZizini nangona iqabane lakhe labhubhayo. Uthathwa njengomntu ongakwaziyo ukuzicingela

nongenazo iimvakalelo. Apha sibona kungabuzwa ukuba uyafuna yini na uNomazotsho koko ukuba kufuna amaZizi:

Ngxeke Ukuba amaZizi afuna njalo unakho ukuba ngumfazi weliya khaya wende ngokwesiko

Nomazotsho:Awu! Bhuti ophakathi nangona selengasekho umntu endinokwendela kuye?

Ngxeke Iseyintoni ekuye iyole nje inkulu yakhe? (Mtywaku, 1985: 28)

Apha sibona uNgxeke ewabona amabhinqa njengabantu abaye ukuya kuzala emzini endaweni yothando nokonwabisana nomlingane. Apha uNomazotsho ubonakala engumntu onesimo esithobelayo sokuba avumele ukwendela kwindoda ebhubhileyo kuba enomntwana kwelo khaya. Kananjalo ngokukaFreud nezimo zengqondo oku kubonakala njengento apho abantu bathatha izigqibo bengaqondanga, kwaye bengena lwazi ngeziphumo ezinokwenzeka. (<http://examples.yourdictionary.com.of/psychoanalysis-theory.html>.)

3.8 ULWAMVILA LOZOBO LOBUNGQONDO-LUKHUNI KULUTSHA

Abatsha bagwetywa kakhulu luluntu kuba izimvo zababhali zenza ukuba uluntu lubabone ngokungekho mahluko. Kubakho utshintsho kwizimo zabo neziye zikhokelele kuphazamiseko lweemo zabo zovakalelo apho ubani ajika kwimo yovakalelo akuyo ngokukhawuleza. Oku kubangelwa ziimeko zoxinzelelo nabaye bazibone bekuyo abalinganiswa. NgokukaBill (1995:99) ubudala obubonakalayo nendlela ebungqondo lukhuni ekuzotywa ngayo abalinganiswa ibangela ukuba kuhle ukuzithemba kwabo. Ukuba abantu abatsha basoloko besiva uluntu lubagxeka njengokuba abazozinto loo nto ingabangela ukuba bazibone njalo nabo.

3.9 ELOKUQUKUMBELA

Kubonakala ukuba ababhali babadlela indlala abatsha xa baveza icala elinye elibi kuba umntu ngamnye unamacala amabini nekulindeleke bawaveze omabini. Kuye kwacaca ukuba olu zobo lunobuzaza bokubulala ukuzithemba, ukuzingca nokuba lixhoba localucalulo. Iziphumo ezibi zobu bungqondo-lukhuni kukuba umlinganiswa abe lilolo, agqibele esenza ezona nto zakha zaba manyumnyezi ebomini. Kufuneka ababhali bejikile ekusebenziseni ububi obenziwa nagabatsha njengesifundo, makhe kugxilwe kwizinto ezintle abazenzayo, ukukhuthaza nabo basenza ububi. Makubhalwe ngeencwadi ezithetha kamnandi ngabantu abathandanayo ukuze abatsha bakubone ukuba nakuthi sizwe siMnyama uthando yinto ekhoyo ukuze kusuke nobo bungqondo – lukhuni bokuba xa uthandwayo ngumlingane okanye iqabane lakho sukuba “utyisiwe”ngokwale mihla.

URogers ocatshulwe nguGood (1976:142) uveza ingxaki yokuba kukho umkhwa wokuba abantu bafune ukujika izimo zabo ukuze zingqamane nezabanye abantu. Wongeza ngelithi abantu bakwazamkela lula izigxeko ezisuka kwabanye ngabo, umzekelo; ukuba uxelelwa ukuba ubhetyebhetye, akalunganga, kwaye akuyonto nawe uvela uzibone uyiloo nto kuthiwa uyiyo. Oku kuqheleke kakhulu kubantu abatsha abenza izinto ezingezizo kuba belinganisa abanye okanye befuna ukwamkelwa ngabalingani. Abanye benza okubi kuba besazi ukuba kakade nokuba wenze okuhle akukho mntu uza kukuvuma ancome, ukusuka apho baya kubotshwa ngebhanti enye.

Ingcali uBandura (1978:236) kwisithako sakhe esibizwa ngokuba yi“*self-system*” uyichaza njengenkqubo yolwazi apho umntu athatha izigqibo aze alawule isimo sakhe ukuze simelane nemeko leyo akuyo ukuze kuzalisekise amaphupha akhe. Ubona ukuba isimo somntu asichatshazelwa kuphela yimeko akuyo koko neminqweno, iingcinga, izicwangciso kunye namaphupha akhe. Ngokwesi sithako sakhe ubona ukuba isimo somntu siyakwazi ukutshintsha ukuba kutshintsha ulwazi analo kunye

neminqweno. Ude ayibone njenge “*human agency*” apho ubani aba nolawulo hayi kwizenzo zakhe kuphela nakwiingcinga, inkqubo kunye neenkuthazo zakhe. Oku kubonisa ukuba abatsha bangazibhenca ukuze bakwazi ukumelana nobungqondo-lukhuni bendlela abachazwa nababonwa ngayo luluntu ukuze benze okulungileyo kuphela

ISAHLUKO 4

ABALINGANISWA NEZIGULO ZENGQONDO

4. INTSHAYELELO

Apha kujongwa abalinganiswa abagula ngengqondo, izizathu zoko nendlela abamelana okanye bangamelani ngayo nemeko leyo bazibona bekuyo kunye nesiphelo sabo. UBerne (1968:49) uchaza athi isigulo sengqondo siqala ngokungonwabi emphefumleni noye uphela unovakalelo olubi. Olu vakalelo lubi abantu balubhidanisa nezigulo zangaphandle ezifana nentloko ebuhlungu, umqolo, isisu, isifo samathambo. Endaweni yokuba abantu bangqale kubuhlungu bomphefumlo, banyange bona baye banyange ezi zigulo ze imeko ingabingcono, ukusuka apho ibemandundu. Ezi zigulo okanye ukuphazamiseka kwengqondo kuza kuphonongwa kujongwa unobangela, iimpawu kunye neziphumo ezibi eziye zilandele xa zinganyangwayo.

Esi sahluko siza kujonga indlela ezinxulumana ngayo izithako ezifana neso sobume-ngqondo, eseOnomastiki, ubudala, indlela yokuziphatha kunye nesenkcubeko, zithelekiswe nohlaluty-ntylazwi. Iincwadi ezikhethiweyo zezo zedrama u*Buzani Kubawo*, u*Thembisa noMakhaya*, u*Amaza noNdiyekezi*. Apha kuza kubhentsiswa igalelo lezi zithako kuncwadi, loo nto ibangele ukuba uncwadi luqondakale ngcono, lunambitheke xa luhlalutywa ze kuvezwe neenjongo zababhali ekuzobeni abalinganiswa babo.

4.1 ISITHAKO SOBUNZULULWAZI BUME-NGQONDO

Ukuhlalutywa kuncwadi kusetyenziswa esi sithako sobume bengqondo kungancedisa ekufumaneni owona mxholo wencwadi, ekubaqondeni ngcono abalinganiswa kwizenzo

zabo, impixano egqubayo kunye nesimbo sombhali. Uphononongo lwesithako sobume-ngqondo malunga nendlela oluzotywe ngayo ulutsha nendlela abayiyo encwadini inganeziphumo ezibi ngokusengqondweni kwaye ingathintela abatsha ekwenzeni izigqibo.

Kuza kusetyenziswa onke amanqanaba awasebenzisileyo uFreud obume bengqondo ukuveza izimo zabalinganiswa. Amanqanaba engqondo awavezayo uFreud ecatshulwa nguBoeree (2000:25) afana nobuwena, ukuzigwagwisa nokuzigwagwisa okugqithisileyo abonakala evela nobungozi babo kubalinganiswa kwiidrama.

➤ Inqanaba lobuwena

Kukho imizekelo emihle kwiitekisi zethu zedrama ezikhethiweyo malunga neli nqanaba nanjengoko beselichaziwe kwisahluko sesibini. Kukho abalinganiswa abatsha abaneemfuno, ekuthi ukuba azihoywa okanye azizalisekiswa benze nantoni na nokuba kukubulala, ukuthomalalisa umsindo wabo. Umzekelo, kwincwadi *UThembisa noMakhaya* kaMtywaku (1992) uMakhaya umfo ongafuniyo ukuphangela ofuna ubomi obutofotofo, uxolele ukuthandana neentombi ezifana noWallachia, obemthengela iimpahla ukuze azalisekise ezo mfuno. UMakhaya usebenzisa ubuxoki ukuze afumane konke akufunayo. Utshata inesi enguThembisa nayiphosiseleyo ngokuba unesiqinisekiso sematriki, ekubonakala ukuba akayithandi qha kuba ejonge ubomi obutofotofo. Uthatha isigqibo sokuba uza kuziphosa kuyo. Mve xa athi:

Makhaya: Kowu ndingaba ndahlukenene nendlala

Intombi iyabonakala ukuba imi kakuhle... (Mtywaku, 1992:3).

Kwakhona eli nqanaba liyavela mhla uMakhaya wabhaqwa nguThembisa ukuba akukho nyani kwizinto ebezithetha uye warhoxisa imali kwiziko lokufunda awayekulo, esenza

izifundo zoshishino. Uye wakhuphela umsindo wakhe kwimanejala eyoyikisa ngokuyichith' "indlu yobuchopho ngembumbulu". Waphuma apho ngokusuka oyikiswe ngamapolisa. Uthe akubona ukuba umthombo wobomi obumnandi uphelile waba phantsi koxinzelelo olukhulu engafunwa nangamantokazi akhe uLaura kunye nooWallachia. Akazange akwazi kuyamkela imeko. Mve xa ehleli kwizihlobo kubonakala ukuba udikiwe ethetha yedwa:

Makhaya: Imeko endikuyo ingxamele ukunganyamezeleki. Yiveki yesibini le ndikulo mngxuma ndisondliwa nguMadoda noNomisa ngokungathi ndingumqhagana ohilizileyo (Mtywaku,1992:38).

Kulo mhlomlo ungentla kuyabonakala ukuba ukwimeko enzima yoxinzelelo meko leyo azifake ngokwakhe kuyo phofunengaqondi ukuba iziphumo zakuba nje.Imeko yakhe ibemandundu ngakumbi akufumana ileta esuka kuThembisa nasegqwetheni, xa uThembisa aqhawula umtshato. Uye abeligeza elifuna ukubotshelwa:

Makhaya: Yhini Thembsie ungathini ukundilahla? Ndakuba ngokabani xa ndilahlwe nguwe? (Mtywaku,1992:40).

Uye watsiba ukuya emnyango watakelwa ngumlingane wakhe uMadoda bancedisana ukumbophelela kuba esiva amazwi angekhoyo kaThembisa kanti iingqondo zimkile. Uphela ephambana kuba eqonda ukuba ubuyela endlaleni nasekusokoleni. Akusekho naloo mantombazana ayekade emnceda, uyedwa. Oku kubonisa ukuba khange akwazi ukunyamezela imeko emandundu aphantsi kwayo yoxinzelelo olugqithisileyo.

Eli nqanaba likaFreud liphinda libonakale kwincwadi kaQangule uAmaza apho umlinganiswa wethu oseze ngobuso elizweni uNamhla abonakala engakwazi

ukunyamezela imeko yokunyanzelwa ngomtshato angawufuniyo. Wenza ubukrwada kubantu bakowabo abamnyanzela ngeli siko esithi:

Namhla: Sisibetho into yokutshata ixathawana ngokunyanzelwa (Qangule,1974:17)

Uzenzile iinzame zokuba angatshati noSidima angamfuniyo. Babhaqwe begonene nesoka alithandayo uLizo ogxothwe okomshologu phantsi kwamanzithinzithi. Uphela etshata. Incoko yakhe phakathi kwakhe nomyeni angamfuniyo uSidima ibonakala nje ngezithuko ukuba akazokuyamkela le ndoda, baxabana zisuka ezama ukugubhulula amabibi kaSidima nentokazi yakhe uZodwa. Baphela bejijisana ekhala uNamhla amgxothe okwenja. (Qangule, 1974: 17-21).

Kumboniso wesibini sifumane uLizo otshate naye nentombi angayifuniyo uZodwa bexabana embiza ngawo onke amagama amabi obuxelegu:

Zodwa: Wandahlutha ubuntombi wandinika ubufazi
ngoku undihlutha ubufazi undinika ilize?

Zodwa: Undinyhukrula nje yinto yokuba ndilixelegu?

Lizo: Ndicebisa ukuba ndithi ndibuyile ube sowuthuthile
namanyala akho kulo mzi kabawo (Qangule, 1974:21)

Ngenxa yemeko yokwaliwa kwakhe yindoda uZodwa uphela engakwazi kunyamezela eyishiya indoda yakhe uLizo aye eRhawutini ukuya kukhangela ikrexe lakhe uSidima. ULizo naye wenza okunganyamezelekiyo apho anxiba isifazi akugqiba aqabe nemilomo ibebomvu ukuya eRhawutini apho afika abagxagxamise adubule uDuma ecinga ukuba udubula uSidima akugqiba adubule uZodwa waseBhayi kuba emvala umlomo njengengqina. Le meko akuyo uLizo kungenxa yoxinzeleko olumandla nolumza entloko

ekubeni evile ukuba intombi ayithandayo uNamhla itshatile, kwaye omnye wabantwana kuZodwa asingowakhe koko ngokaSidima, uye eRhawutini ngenjongo yokuya kuziphindezela.

Olu xinzelelo khange ulilawule ngendlela, uphele esiba ngumbulali ngenxa yemeko akuyo waphela iintsizi zakhe ezikhupha ngebhotile kadl' omdlayo.

Lizo (*butsholoza utywala engqondweni*)

andizange ndimthande kwakuqala

ndathi ndenza nje kanti ndiyazibophelela (Qangule, 1974:42).

Indlela ayiyo uNamhla imenza abengathi uphunguke iingqondo. Oko kungqinwa nanguVathiswa kwiphepha lama-47 apho uNamhla asebenzisa ubukrwada ngendlela yokuthethelela imeko akuyo:

Vathiswa: Uthando lukuhluthe iingqondo

uqaqadekile akunqwanqwadeki (Qangule, 1974:47)

Ubukrwada bukaNamhla buye buqatsela kumama wakhe uMaDlamini apho ambona khona ukuba ukhangeleka esele utywala, esothuka yileyo ambone ukuba ukhulelwe kanti ukrexeze noLizo. Impixano phakathi kwabo iyavuthwa, uNamhla uphendula rhabaxa kunina, uphela uMaDlamini emqhwaba ngempama.

Iingqondo ziqhawuka mpela kuNamhla xa echazelwa ukuba uza kungenwa ngomnye woonyana bomzi wakhe kuba indoda yakhe ibhubhile. Uvela abekrwada mpela aphendulane notat'omncinci wakhe nothe wamthembisa ngokumbetha ngemvubu ukuze kuphele ubukrwada.

Uthi akunqandwa kuleyo aphinde avuse umlo phakathi kwakhe noVathiswa, nalapho athi xa emtsibela anqandwe. Akafuni kuva nto tu xa kufika isigidimi sokuba indoda yakhe uSidima ithe kanti iyaphila, uvuthulula apakishe iimpahla zakhe esithi:

Namhla: Eyam indoda nguLizo Vaxa qha ke! (Qangule,1974:74).

Ukunganikezeli kukaLizo noNamhla kubonakala xa besiya emangcwabeni ngentsimbi yeshumi kusasa apho baphethe iyeza abaza kuligalela kwidlaka likaSidima. Kuthi kusenjalo afike uSidima noZodwa bezigqume ubuso, babhaqwe, othuke uLizo angabamkeli, ababone njengeziporho. Abanye bakhupha ivolovolo, omnye ibhozo, kuthi kunjalo kuvela amapolisa babanjwe ooLizo, saba sisiphelo esikrakra.

Apha kuyabonakala ukuba inqanaba likaFreud le-*id* lingena twatse kuba sibona uNamhla esebenzisa ubukrwada kunye nokukrexeza ukuthomalalisa uxinzeleko akulo. ULizo yena usebenzisa utywala nokubulala ukuzama ukufumana ngenkani oko akufunayo. UFreud uqhubekeka athi ukuba ezi mfuno azilawulwa ngendlela eyiyo, loo nto ingamsa entshabalalweni umntu lowo. Kunjalo nyhani ke kwezi ncwadi zombini esezikhankanyiwe. UMakhaya utshabalele, ubutyebi, umfazi kunye namantokazi ebe nabo bamphulukile kuba engakhange akwazi ukulawula ubuxoki bakhe obugqithisileyo. UNamhla naye noLizo khange bakwazi ukuzilawula iinkanuko zabo nezokufuna ukuthandana nangona betshatile nje, loo nto iphelele ekubeni babanjwe.

UGugulethu kwincwadi kaTamsanqa (1958) ubonakala ekwazi ukuyilawula imeko yoxinzelelo aphantsi kwayo ekubeni uNomampondomise noyintombi ebeyithanda ezibulele, uye aye eMthatha ayokuphangela njengepolisa, azame ngandlela zonke ukuzilibala izinto ezimbi ezehlileyo. Uye angagoduki ukuze angakhumbuli nanye into.

Ingxoxo phakathi kwakhe noMthetho ibonisa ukuba akafuni kukhumbula nanye into eza kumvusela amanxeba:

Gugulethu: Masiyiyeke le ncoko bawokazi iza kundivusela
amanxeba okulungileyo nokungalunganga (Tamsanqa, 1958:64-65).

➤ Ukuzigwagwisa

Eli nqanaba libhekiselele kumntu oligagu ngakumbi ozigwagwisayo xa esenza izinto. ngumntu ozithembe ngokugqithisileyo. Umzekelo, Kwincwadi kaTamsanqa u*Buzani Kubawo* (1958) sifumane umlinganiswa onguNomampondomise othe ngenxa yobugagu anabo nobubangela ukuba akhuphe iinkomo zesoka alibonelweyo kuba enethemba lokutshata elo alithandayo. Izinto zamlungela kodwa aziqhubekanga ngohlobo afuna ngalo. Xa eli soka alithandayo uGugulethu litshata enye intokazi uye aqonde ukuba nyhani ebomini izinto azizokusoloko zihamba ngohlobo ubani afuna ngalo. Ude abe namazwi awaphosa kwezinye iintombi ngenxa yokuphoxeka kwakhe:

NomaMpondomise: Zintombi zonke zeAfrika ndinishiya nala

mazwi thembani yonke into phantsi

kwelanga hayi isidalwa esiyindoda

(Tamsanqa, 1958:66)

Ukuhla kwale igo yakhe ngenxa yokuphoxeka kumbangela ukuba angaziboni enakho ukumelana nobume uthatha isigqibo sokuzibulala emlanjeni. Oku kuzibulala kukaNomaMpondomise kungqinwa nguMorris ocatshulwe nguNetjies (2012:131) xa athi:

People considering suicide are overwhelmed with hopelessness .They

feel that things cannot get better and that there is no way out of their difficulties. This is depression in the extreme, and is not a state of mind that someone is easily talked of.

Kubonakala kuphele ithemba nezizathu sokuphila, kuba esazi ukuba uluntu luzakumgweba ngamandla ngobudenge bokukhupha iinkomo zingekho ezinye. Imezo yakhe yoxinzelelo akakwazanga kuyinyamezela.

Ubugagu bukaMakhaya kwincwadi kaMtywaku (1992) buye bavuthuluka akuqonda ukuba uThembisa urhoxise imali yokubhatala ehotele kunye nokuqhawula umtshato lowo. Buthi bakuvuthuluka obu buwena aphele ephazamiseka uMakhaya, zimke iingqondo.

- Ukwenza izinto usezingqondweni, ungekho kuzo /ungenalwazi lwazo nokuqhutywa lulwazi olungaphambili.

La ngamanqanaba apho ingcali uFreud nocatshulwe nguBoeree (2000) kwisithako sakhe sobume-ngqondo ibona ukuba ingqondo yomntu yahlulwe yangawo. Kulapho abona ukuba umntu uyakwazi ukwenza izinto ingqondo inolwazi loko okanye esezingqondweni. Kanti kukho izinto ezenziwa ngumntu ongekho zingqondweni nesinokuthi izenzo zakhe zilawulwa zezinye izinto hayi ingqondo nanjengoko kulindelekile. Ezo ingangumsindo, uxinzelelo nezinye angenakuzilawula. Kukho nolwazi lwangaphambili ubani alungcwabileyo engqondweni yakhe noluye lusetyenziswe nanini na lufuneka.

UNomaMpondomise ngexesha aphantsi koxinzelelo olumandla lokuba uGugulethu etshate ntombi yimbi, iintetha zakhe zokugqibela zibonisa ukuba ebenolwazi lokuba uza kuzibulala. Akungomnqa ke phofu oku kuba kwabanye abantu zibakhona iimpawu

eziqaphelekayo namazwi achaza ukuba uza kuzibulala nabaye abantu bawacinge xa isenzo sele senzekile. Umzekelo intetho kaNomaMpondomise ayibhekisa kuGugulethu kwiinkundla zamatyala kulapho kubonakala khona ukuba ebesele ethathe izigqibo ngobomi bakhe amazwi athi "ndange okokugqibela... ungakhathazeki ziindaba owothi uzive emva koku" kucacile ukuba ezi ndaba athetha ngazo zezo zizakuvakala ukuba uzibulele, mve xa athi:

NomaMpondomise: Gugulethu ndange Hlubi undange okokugqibela. Kuba ndingasayi kuphinda ndangiwe mntu uyindoda naphakade ebomini bam... usale kakuhle Jola ungakhathazeki ziindaba owothi uzuve emva koku (Tamsanqa, 1958:37).

La mazwi angentla abonisa mhlophe ukuba ebenalo ulwazi lwento aza kuyenza, nangona akugqiba ukuwatsho waye wayoba. Uvumbuluke apho wagqotsa ukuya emlanjeni ukuya kuzibulala. Kungenzeka ke ukuba akuyoba okanye afe isiqqa ukubuyela kwakhe ezingqondweni ebengasacingi kakuhle. Sibona lo mlinganiswa esebenzisa ukuzibulala njengesisombululo seengxaki zakhe nokunyanga imeko yoxinzelelo akuyo.

Umzekelo, kwincwadi u*Buzani Kubawo uZwilakhe* unyanzelisa uGugulethu ukutshata intombi angayifuniyo engenalwazi lweziphumo ezibi eziza kulandela. Ungena uThobeka oko ekwenza kuba esithi ulandela isiko oku kuvakala kwingxoxo kwiphepha lama80 phakathi kukaMthetho, Zwilakhe noNyaniso:

UMthetho: Uyaqonda na ukuba lo mfazi unabantwana?

UZwilakhe : Ewe ndiyaqonda.

UMthetho : Uyaqonda na ukuba abantwana asingabo na abakaGugulethu?

UZwilakhe: Ewe ndiyaqonda (Tamsanqa, 1958:80).

Le ntetho ibonakalisa mhlophe ukuba uZwilakhe uye walandela isiko lukungena, kuba engenamkhuluwa namninawa uGugulethu, indoda eshiyekileyo kulo mzi nguZwilakhe. akugqiba umthumela kuGugulethu nabantwana abo, engenalwazi lokuba uza kubabulala abantwana. UThobeka wayengenalwazi lwenkohlakalo engaphakathi kuGugulethu.

Kwincwadi kaMtywaku (1992) liyavela eli nqanaba likaFreud apho kubonakala uWallachia esenza nantoni na enokubangela ukuba athandwe nguMakhaya. Uyamondla, amnxibise ngeemali zakhe. Olu thando lumandla ulujolise kuMakhaya onguMahlalela nongajonganga kuzibophelela kwizigqibo ezithile. Ukuphoxwa kwakhe nguMakhaya kukhokelela ukuba abenentliziyo ebuhlungu nelilela uMakhaya ecinga izinto amenzele zona. UMakhaya yena uyaqhubeka ngokunganyaniseki de wathatha izigqibo zokuzimanya ngeqhina lomtshato engajolisanga eluthandweni koko enenjongo zokuncuva. Ukungakhathali kwakhe kumenza ukuba alahlwe ngawo onke amantombazana wakhe kunye nokuqhawuka kweqhina lomtshato. Uzibona elilolo ekwimeko emandla yoxinzelelo nembangele ukuba aphambane.

Le meko iyangqinwa nguMorris ocatshulwe nguNetjies (2012:124) xa achaza ukuswela ukuzithemba apho athi, xa ubuwena bungakwazi ukusebenza kakuhle kwaye boyisakele edabini, iziphumo zoko ibayimpambano.

When ego loses its battle and can no longer function, psychosis results.

Le mpambano ibonakele kumlinganiswa uMakhaya kwincwadi kaMtywaku, ukuzigwagwisa nobuyena bakhe buvuthulukile xa engasenanto nosapho ebezame ukuzakhela lona luphelile, uphelela ngamandla okulwa nethemba kwathi gqi ukuphambana.

4.2. ISITHAKO SIKACARL JUNG EKUHLALUTYENI IPHUPHA

4.2.1 Iphupha kunye nesakhiwo sedrama

Ababhali beencwadi zesiXhosa bakuthanda kakhulu ukusebenzisa amaphupha ngeenjongo ezahlukileyo kunezo zooFreud noJung kuba bona babona njengento ebihleli kwingqondo yalowo uphuphayo. Ngamanye amazwi yinto ayicingayo nayinqwenelayo, inkoliso yababhali besiXhosa iyasikrobisa kwizinto eziza kwenzeka ngokuthi basebenzise amaphupha kuba izinto ezivela njengamaphupha ziye zenzeke njengoko beziphutshiwe. Umzekelo, kwincwadi kaTamsanqa u*Buzani Kubawo* sibona uNozipho elawulela umama wakhe ngephupha aliphuphileyo apho aphupha ngathi usenkundleni yamatyala kukho nabantu abaninzi abaphithizelayo. ityala elixoxwayo lelukaGugulethu, uza kuxhonywa. Wothuka kweso sithuba (Tamsanqa, 1958:9). Ngenene Isiphelo sikaGugulethu sikwiinkundla zamatyala egwetyelwa intambo, nto leyo ebonisa ukuba iphupha apha lisetyenziselwe ukukrobisa abafundi into eza kwenzeka. UJung kwisithako sakhe uyakungqina oku xa abona ukuba izigulana zakhe ezininzi ziba namaphupha achaza ngokuza kuqhubeka kwixa elizayo. Loo nto ayithethi ukuba babona izinto eziza kwenzeka nto nje ziimvakalelo abanazo ngezinto ezinakho ukwehla xa bebona iimeko ezo bakuzo (Friedman noSchustack, 2012:109).

Xa sijonga ngokwesi sakhiwo sikaJung sibona nyhani kwisivakalisi sokuqala saziswa ngendawo neyinkundla yamatyala. Abantu abaphithizelayo nomlinganiswa ophambili

uGugulethu, ingxaki echazwayo yimpithizelo yabantu, kuxoxwa ityala likaGugulethu oza kuxhonywa. Isiphelo kulapho othuka khona uNozipho. Kuyabonakala ukuba ngokukaSoga (1989:78) olu hlobo lwephupha lolo lusetyenziswa ngamagqirha xa avele eboniswa okuza kwenzeka, ze kwenzeke ngokwenyani.

4.2.2 Iphupha eliqhubekayo

Liphupha elizingileyo elimana limfikela umninilo. Eli phupha lelo lisetyenziswe nguQangule kwincwadi yakhe yedrama uAmaza (1974), apho uMaNdaba athetha ngephupha elisekumasuku eliphupha kwaye lilisikizi. Uphupha uNamhla noLizo bekwibhunga lokubulala abantwana bakhe. Ude abafungele ukuba uza kubafumana kuqala bengekenzi nto. Oku kubonisa ukuba uMaGaba uyaqonda ukuba lingazinga eli phupha yinto eza kwenzeka nyhani. ULizo ubulele UDuma ecinga ukuba nguSidima. Ibali liphela befuna ukubulala uSidima bobabini ingabantwana bakhe MaNdaba:

Mandaba: Sekumasuku ndiphupha isikizi,
ndithonga nina nobabini nisebhungeni
lokubulala bonke abantwana bam,
siza kuhlangana, ubuthi ndabuthwasela (Qangule, 1974:50).

Iphupha likamaNdaba lingumqondiso wokuba ngenene ubani uphupha oko kumdlayo ngaphakathi .Nalapha uyabona ukuba izenzo zaba balinganiswa uLizo noZodwa zingakhokelela ekubulaleni ukuze kushenxe oko kuyimiqobo endleleni yabo.Ngenene ibali lihambe liphuma apho belikhombe khona iphupha.

4.3. IINDIDI ZEZIGULO ZENGQONDO

Apha kuphononongwa ukuphazamiseka kwabalinganiswa, kujongwa iimpawu banazo zikwazi ukuhlengahlengiswa ngokweendidi zezigulo okanye ukuphazamiseka kwengqondo. Kugxilwa koonobangela bokuba aba balinganiswa baphazamiseke kunye nenkqubo enokulandelwa xa benyangwa okanye besenziwa ngcono.

4.3.1 Ubuthithinya

Ubona ukuba uxinzelelo lwe-*id* lungabangela ubunzima engqondweni, umntu azibone engalali, ephupha kakubi engafuni kuhlala nabanye abantu. Ubani uye afune iindlela ezithile nezingalunganga ekuzameni ukwaneza ubuyena. Obu buyena ubuveza ngeendlela ezingalunganga, loo nto ibizwa njengokuba bubuthithinya (Friedman no Schustack, 2012:159,174). Ubuthithinya obu ke luphazamiseko lwasengqondweni olulawulekayo luphinda lwahlulwe lubeziindidi ezintathu. Umzekelo, uphazamiseko olunyanzelisiweyo, uloyiko olubaxekileyo lwento ethile nophazamiseko lwasengqondweni olwenziwa kukuxhalaba. Olu phazamiseko lwasengqondweni lulawulekayo lubangelwa ziimeko ezibuhlungu umntu amana ezifumana, ade afikelele kwiqondo apho ubuwena buphezulu kakhulu kwaye bubangele ukuzithemba okugqithisileyo kunyuke, umntu aphele engakwazi ukumelana nanto (Friedman noSchustack, 2012: 191).

Obu thithinya bubonakala kwincwadi kaTamsanqa kuGugulethu lwenziwe luxhalabo kunye neemeko ezibuhlungu agaxeleke kuzo. Umzekelo ekubeni etshatiswe ngenkani nentombi angayifuniyo unexhala elimandla lokuba unomaMpondomise ezakwala isoka ngenxa yakhe. Umlingane wakhe uMzamo uhlatywa abulawe ngumsitho lowo wakhe womtshato. Obunye ubuhlungu kukuzibulala kweyona ntombi ayithandayo. Zonke ezi meko zibuhlungu zimenza angafuni kuthetha namntu ubonakalisa iipawu zophazamiseko xa agqiba indlu yonke athethe amazwi angahlanganiyo. Ubume bakhe

bangaphandle buyatshintsha kubonakale isimo sangaphakathi. Kuzo zonke ezi meko ukwazile ukuyokuziqalela ubomi obutsha kwenye indawo.

4.3.2 Ukuhiliteka

NgokukaFreud (1979:213) ukuhiliteka ziziphumo ezifana nokuphazamiseka ezinxulumanisa ubuwena kunye nezinye izinto zangaphandle. Umntu ophazamiseke ngolu hlobo lokuhiliteka ingqondo yakhe ayicingi kakuhle, iingcinga zakhe azicwangciswanga kwaphela (Kisker, 1977:240). UTamsanqa ukuveza oku xa asizobela umlinganiswa onguThobeka apho aye wahiliteka ngenxa yokuba engafunwa lisoka atshatiswe ngebhaxa nalo. Liye limshiye kunye nabazali balo nalapho angenwa khona de abe nabantwana abathathu. Ukuphazamiseka kwakhe yile meko kumbangela ukuba angacingi kakuhle okanye enze izicwangciso ezizizo. Uvumela uyisezala amcwangcisele kwaye amthathele izigqibo. Ufunyuka alandele indoda engamfuniyo, ehamba nowalakahla lwabantwana engengobayo nto leyo ibonisa phandle ukuba azithi dadobawo.

UFreud (1979:214) uphinda akungqine oku ngokuthi xa abantu bephazamisekile engqondweni bayayibaleka inyani bavele bangakwazi nokuvuselela kwaububona babo. Bathanda ukuphazamisa iingcinga zabo kunye nezo zabanye abantu. Xa okuyinyani kuphazamisekile baye bacinge ukuba kukho abantu abafuna ukubavisa ubuhlungu okanye babonzakalise kube kungeyonyani oko. UMakhaya naye kuMtywaku (1992:40) akathembi nezihlobo ezi zakhe zingooMadoda, ucinga ukuba zidlala ngaye kwaye zifuna ukumenzakalisa.

4.3.3 Impambano

UBanich noCompton (2011:397) bachaza impambano njengesifo sengqondo apho kukho ukuphazamiseka, sigulo eso esinganyangekiyo koko kusetyenziswa amayeza

ukusithomalalisa. Sithanda ukuqala xa ubani ekwisigaba sokugqibela sobuntwana okanye isigaba sokuqala sobuntu obukhulu. Esi sigulo, kuba sifuna ungenelelo loogqirha bengqondo, loo nto ibangela ukuba babe baninzi abantu abagula sesi sifo abathi bamkelwe esibhedlele.

Esi sigulo asifani nezinye izigulo apho sinokubonakala ngokutsala kuhlolwe igazi, sona sibonakala ngokuthi kunikwe ingqwalasela kwisimo somntu. Sifuna ugqirha wengqondo oqeqeshiweyo oza kukwazi ukuzibona iimpawu zaso emntwini. Udliwano-ndlebe nokuqaphela amalungu omzimba kungaqatshelwa apho ukubonwa ukuba ungumntu odidekileyo na okanye uthetha izinto ezingahlanganiyo.

➤ Iimpawu

Iimpawu zingahlulwa ngokwezintlu ezimbini ezo zibonisa okuhle nezo zibonisa okungalunganga. Kuluhlu lwezinto ezilungileyo kufumaneka ukuphazamiseka okugqithisileyo; ukubona nokuva amazwi ezinto ezingekhoyo kunye neengcinga eziphazamisekileyo. Kuluhlu lwezo zibonwa njengezingalungileyo kufumaneka iimpawu ezifana nekhathathoniya. UMakhaya kuMtywaku (1992) ubonakala enazo ezi mpawu kuba naye uthetha izinto ezingahlanganiyo kwaye uva namazwi abantu abangekhoyo.

➤ Izinto ezinokukhokelela kwimpambano

Imeko zasesizalweni ezifumaneka kumzimba womntu zingadlala eyona ndima ibalulekileyo ekukhuleni kwesi sifo. Omnye unobangela ingakukwenzakala engqondweni ebuncinaneni okuye kubangelwe ziimeko ezinzima zoxinzelelo. Okunye okunokuba ngunobangela yimbhali yosapho nefana nobunzima ubani awabufumana ngexesha ezala umntwana kunye nokufumana iintsholongwane ezithile (Banich and

Compton, 2011:403-404). Ezi mpawu zesi sifo zezo zibonakela kumlinganiswa onguMakhaya (Mtywaku, 1992:40) xa ebeshiywa zingqondo, waphela esiva amazwi angaviwayo ngabanye abantu, wabe efuna nokubaleka kwafuneka abanjwe. Naye eyakhe imeko ibangelwe luxinzelelo olumandla emva kokuba efumene into esuka egqwetheni embizela kwinkundla yohhawulo-mtshato. Akazange akwazi ukumelana nemeko awayekuyo yoxinzelelo, yiyo loo nto waphela eshiywa ziingqondo.

4.3.4 Ukuphaphazela

Ukuphaphazela sesinye sezigulo zengqondo nesiye sibonakale kubalinganiswa. Sisigulo apho kukho uxinzelelo olumandla ngokwasemphefumleni. Iimpawu ezibonakalayo zinxulumene nendlela abonakalisa ngayo uvakalelo lwakhe umlinganiswa. Abalinganiswa abafumana esi sigulo ngabo bankenenkene ngokwasemoyeni, bathanda ukucela amehlo, banesimo esitshintshayo kwaye abathembakali. Bavela bagqabhuke nje bebonisa uhlobo abavakalelwa ngalo, kuxhaphake igama ababizwa ngalo elingu*"histeriks"*. Mve uBerne (1968:401) xa asichaza enjenge:

An illness wherein the emotional tension is partly relieved by a physical symptom which has some connection with the expression of the emotion. The people who are likely to get such illness are overemotional, dramatic, changeable and unreliable in their behaviour and are called "hysterical characters". They are subject to the sudden outburst of emotional expression which are popularly called "hysterics".

Esi sigulo sokuphaphazela senziwa kukuphazamiseka ngengqondo nasemphefumleni siyabonakala kumlinganiswa uMakhaya kwincwadi kaMtywaku (1992:32) xa avela agqabhuke athethe ngokuchitha abantu indlu yobuchopho, xa engasafunwa nguThembisa nalapho kucaca ukuba uyawuqhawula umtshato, kutsho kuqhawuke neengcingo zokulawula ingqondo kuMakhaya. Wenza izinto ezibangela ukuba abantu bajonge kuye kuba uva amazwi angaviwayo kwaye ufuna ukubaleka.

Kuphinda kungqineke oku kwincwadi kaTamsanqa (1958:20) u*Buzani Kubawo* apho umlinganiswa uNomampondomise aveza indlela axheleke ngayo ngokusemphefumleni mhla abone ephepheni ukuba umfana amthandayo uGugulethu utshate nenye intombazana. Uye angakwazi ukuzibamba agqabhuke, asitsho isikhalo esikrakra nesibangela ukuba wonke umntu athi xhungu, afune ukuqonda ukuba kwenzeka ntoni na. Uye angayiboni enye indlela yokuzibonakalisa indlela axheleke ngayo ngele kokutsho isikhalo.

UGugulethu naye ubonakala enaso esi sigulo sokuphaphazela mhla atshatiswe ngenkani noThobeka, endaweni yokuphendula kumfundisi ume ngokuba makubuzwe kubawo, uyazula phambi kwabantu ekhwaza ukuba”Liyaduduma, buzani kubawo”, ilizwi lakhe liyele lisenyuka ngokunyuka engathi uzakukhala xa akhwaza uBawo! (Tamsanqa, 1958:60).

4.3.5 Isigulo sokungabinabudlelwane

Sisigulo sokuba umntu angafuni ukusondela nokunxibelelana noluntu. Oku kubangela ukuba abesengxakini yokuba iinkumbulo zakhe ezingentlanga zichaphazele isimo zokuziphatha kwakhe. Ngabalinganiswa abangathembekanga kuluntu, kubazali kunye nakubo bonke abantu ababangqongileyo. Baye bangabonakalisi siphene kwindlela abathetha nabacingisisa ngayo koko isiphene siye sibonakale kwindlela abathi bangakwazi ngayo ukuziphatha ngesidima, ukuthatha uxanduva kunye nokunika imbeko bahlonele amalungelo abanye abantu. Ngamanye amazwi benza izinto ezingamkelekanga kuluntu. Okuphawulekayo kukuba nokuba izenzo nendlela abaziphethe ngayo azifunwa okanye zibonwa zingalunganga ngabantu bona ababoni nto ityhulu. Yiyo loo nto babonwa njengabantu abangenakho ukuzithemba ngokugqithisileyo. Ngabalinganiswa abanakho ukubulala ngokungenalusini, ukuxoka, nokuxhaphaza abantu abangakwaziyo ukuzithethelela. Kulula kubo ukuxhaphaza abafazi, abazali kunye nabantwana.

Zibini iindidi zesigulo sokungabinabudlelwane. Seso sibizwa ngokudakumba, kunye neso sokudlamka. Uhlobo lwabo babonisa ukudakumba baye bazame ukwenza okuhle benikwa iingcebiso nezikhokelo ngabanye abantu abakhethekileyo. Abakhokelwa ngokuqhelekileyo nangendlela eyiyo nenesidima anokuphathwa ngaso umntu koko yindlela abathobela ngayo okubhalwe kwincwadi ethile. Olunye udidi olubizwa ukuba ngumkhambi ongazisoliyo onodlamko lona lubonakala lulungile okanye lusenza okuhle ngakumbi phambi kwabantu olufuna luziphathe ngolo hlobo. Aluzihluphi okanye aluzikhathazi nganto koko luye lubendlongo-ndlongo kubantu abalunyanzelisa ukuba luziphathe ngendlela ethile nebonwa ngabo ukuba iyiyo, lube lona lungaboni njalo (Berne, 1968:240-242). Aba balinganiswa baphazamiseke ngolu hlobo kuye kuxhomekeke ukuba bakrelekrele na. Umzekelo, ukuba kunjalo baya kuqhuba iimoto ngokutshabalalisa; babethe abantu abangenatyala okanye batshabalalise izakhiwo nezinye izinto. UBerne (1968:242) ubona ukuba uninzi lwabantu abahlebayo lungena apha kuba baye batshabalalise izimo zabantu ngokuthi basasaze iindaba ezingakhiyo nezimanyumnyezi ngabanye abantu. Baye babengabantu abasebenzisa iziyobisi ezingekho mthethweni ngokubaxayo, kwaye abakwazi ukulawula iinkanuko zabo zesondo. Bangade benze nzima amaqabane abo emva koko bangafuni ukuthatha uxanduva lokukhulisa abantwana abo.

Kwincwadi kaMbobo (1992:50) uZelda uye azibonakalise ezi mpawu zesigulo sokungabi nabudlelwane xa ethenga utsotsi wokubulala umyeni wakhe. Uye angemi aqhubekeke emthenga lo mgulukudu ukuba abulale nabanye abantu abafana netshomi yakhe eyayingafuni ukumbhatala imali awayemboleke yona. Oku kwenziwa nguZelda kungqinwa nanguFreud ocatshulwe nguBoeree (2000:8) apho abona ukuba abalinganiswa baba ngababulali kuba bekwimeko enganyamezelekiyo yoxinzelelo. Ngaphezulu, abakwazi ukuzibona iingxaki zabo ngendlela eyiyo nengenamkhethe okanye bafune enye indlela yokusombulula iingxaki zabo endaweni yokubulala. UZelda kwincwadi kaMbobo (1992:50-51), kuba wayeqale ngokubulala indoda yakhe ukusombulula ingxaki awayekuyo, uyaqhubekeka ngokuthi abulale umhlobo wakhe

omtyala imali. Uphinda kwakho acinge ngokubulala uNesi omphanda ngokubulala nolipolisa, koko ubethwa yinto yokuba engasenamali yokuhlawula umbulali.

Kwincwadi kaJongilanga, *Ndiyekezi* (1975:41) uMawonga ufumana uphazamiseko-ngqondo akulahlwa nguFuneka, uvela acinge imali yakhe engaka make nayo yezinto ebekade emenzela zona. Uye atshintshe kwisimo sakhe angabi nabudlelwane namntu ngakumbi kwinkosikazi yakhe, ufika shushu maxa onke. Akulahlwa ngooFuneka uzivalela intsasa yonke endlwini engathethi namntu, emalunga aye edolophini abuye azivalele kwigumbi lakhe. Uye athathe isigqibo sokubuyela ngetshova ngelishwa usela ityhefu abhubhe.

4.4 IIMPAWU ZABANTU ABAGULA NGENGQONDO

Ezi mpawu zezo ubani anoxinzelelo olumandla noluye lukhokelele ekuzibulaleni. Ziimpawu apho ubani ehleli nje uthetha ngokuzibulala okanye ngokufa. Uye umntu aphelelwe ngumdlu kwizinto ebekade ezithanda nakubantu ebekade ethanda ukuhlala nabo. Kubakho notshintsho olukhawulezileyo athi ebengumntu ongonwabanga avele onwabe kakhulu okanye ebonwabile ngokukhawuleza ajike angonwabi. Okokugqibela, kukundwendwela abantu avaluele okanye athethe ngokuzibulala okanye ayolele. Ziyabonakala ezi mpawu kubalinganiswa beencwadi ezikhethiweyo zedrama, umzekelo, xa uNomampondomise evaluele kubantu abafana noGugulethu acele nokuxolelwa kubazali bakhe. Ezo ibiziimpawu ezibonakalisa ukuba imeko yakhe yoxinzelelo iza kukhokelela ekuzibulaleni.

Nomampondomise: Ndange Gugulethu undange okokugqibela

kuba ndingasayi kuphinda ndangiwe mntu uyindoda
naphakade ebomini bam. Kum idakile into ebubomi
ukususela namhlaBawo kodwa undixolele?

Langeni: Ndikuxolele Jola

Nomampondomise: Usale kakuhle Jola ungakhathazeki ziindaba
owothi uzive emva koku. Usale kakuhle Nyawuza

omhle, ixesha lifutshane kakhulu ndihleli nani
nonke. (Tamsanqa, 1958:73)

UGugulethu kwincwadi kaTamsanqa (1958) waye watshintsha ngokukhawuleza kwisimo sakhe wathi kuba eqheleke engumntu owonwabileyo nozimasa izisusa ekuhlaleni, wavela wangumntu ozivalele yedwa engafuni kuthetha namntu. Yena ke olwakhe uxinzelelo lwaye lwakhokelela ekubulaleni ngokungenalusini. UMakhaya kwincwadi kaMtywaku (1992) uvele naye wanotshintsho olukhawulezileyo wangumntu ohleli nje uthetha ngokudubula abulale abantu. Kanti ke yena uza kuphela ephambana kuba engakwazanga ukulawula ubuyena bakhe. Nangeli xa aphambanayo akayeki ukuthetha ngokubulala abantu. Mve xa athi:

Makhaya: Yakugqiba ukundikrwitsha le nkwenkwe uza kuyinika izipeliti
zokuba indihlabe ngoku mfowethu? Ize ikhe iqalise nje,
ndakuyichitha indlu yobuchopho ngembumbulu. Wena mfo
wethu uza kukubopha izandla neenyawo uThembisa
ngomyeni wakhe (Mtywaku, 1992:41).

Ingcali uAlfred Adler kwisithako sakhe se sobunzululwazi ngengqondo yomnt'omnye ocatshulwe nguFriedman noSchustack (2012:114) bamkhankanya xa athi umntu wonke ufuna ukuba nengomso eliqaqambileyo, ukuze akwazi ukwenza njalo kufuneka aqaphele akhuthazeke. UAdler ukhankanye izinto ezintathu nathi zibaluleke kumntu wonke kwaye ziyathungelana ukwaneza imisebenzi yempangelo, imisebenzi yoluntu kunye naleyo isekeleze kwezothando. Ubona ukuba njengokuba zithungelana nje enye iye ibenempembelelo kwenye. Kubalinganiswa abakhankanywe ngentla kuyabonakala ukuba abanawo onke la manqanaba, yiyo loo nto amakamva abo angakhange ahambele ndawo. Umzekelo, uGugulethu kuTamsanqa (1958) uzamile kwelempangelo icala kwabe kusilela amacala amabini elokuxhumana noluntu kunye nelothando. UMakhaya kuMtywaku (1992) naye ubonakale kwicala elinye elokunxulumana nabantu kwabe kusilela elempangelo kunye nelothando. Bobabini aba balinganiswa khange babenamakamva aqaqambileyo.

4.5 IIMEKO EZIBANGELA UKUGULA NGENGQONDO

Zininzi izizathu ezinokukhokelela ukuba abalinganiswa bagule ngengqondo ngokombhali. Ziimeko ngokokuzalwa, ezijolise ekulawuleni imo nezinto azifumane esesesizalweni.

4.5.1 Iimeko ezijolise kwizimo zengqondo

Uhlobo umntu alulo, iingcinga, iinkolelo, isini kunye nezinto azifunde okanye adlule kuzo ebomini. Umzekelo, kwincwadi kaMtywaku (1992) uMakhaya umkelwa ziingqondo ngenxa yeemeko adlule phantsi kwazo xa esaliwa nguLaura, uWallachia kunye noThembisa omsuse engacingelanga ebhotolweni. Okuqaphelekayo kukuba uMakhaya yindoda ephuncuke kwiimeko ezinzima nezimbi ekukhuleni kwayo. Yiyo loo nto engafundanga kuyaphi kungekho khaya okanye zizalwane ezisecaleni kwakhe. Abantu abamngqongileyo abahlobo neentombi kuphela. Loo nto ibonakalisa ukuba ukukhula kwakhe bekungemnandanga yiyo loo nto eyiwele ngeenyawo ezinentsente impucuko, waphela eyivuthulula kuba engayiqhelanga. Yiyo loo nto ebengudlalani nje enamantombazana amenzela zonke izinto azifunayo, enakho nokuzigwagwisa okugqithisileyo kuba efuna ingqwalasela nakubanina ongumntu obhinqileyo. Kuyaqapheleka kananjalo ukuba le nto iluthando yinto angazange ayincance nasebeleni, yiyo loo nto engakwazi ukuthanda intombi enye okanye awathande nalawo anawo. Oku kuziphatha kukaMakhaya kungqinwa nayingcali enguFreud ocatshulwe kwincwadi kaFriedman noSchustack (2012:73) apho bathi wayewuchanile umhlola xa abona ukuba indlela engeyiyo neempazamo zokukhula komntwana zingabangela abe neengxaki yokuziphatha xa amdala.

4.5.1.1 Ucinzeleko lwengqondo

Nangona lufuneka uxinzelelo kwimeko zethu zokuphila, ukuze ubomi bungadakumbi, uxinzelelo olugqithisileyo lukhokelela ekuphambaneni. loo nto ithetha ukuba ubani kufuneka azigade kwaye azame ukuziphepha iimeko zoxinzelelo ezibaxekileyo kwimpilo yakhe. Xa uxinzelelo luqatsele kulapho kufumaneka kunzima ukuqwalasela izinto, kwaye ubani asoloko ecinga ngokufa okanye ukuzibulala

4.5.1.2 Iindidi zocinzeleko

- Uhlobo oluthile locinzeleko lwasengqondweni olungengakanani olubonakala ngokudinwa okumandla kwengqondo okuthatha ithuba elide lungenasiqabu. Uxinzelelo olumandla noluyinto eqhubeka lube ngaphaya kweminyaka emibini ubani egula. Kuncwadi olukhethiweyo alubonakali olu hlobo kuba ababhali khangela basikrobise kwinkqubo yonyango lwabalinganiswa, ukuze kude kubonakale ukuba kuthatha ixesha elingakanani na ukuzama ukuluthomalalisa
- Uhlobo locinzeleko lwasengqondweni olubangela ukutshintsha-tshintsha kweemo umntu akuzo. Usenokuba nodlamko olugqithileyo suka aphinde abengumntu ongenamdla wanto nongafuni kunxibelelana nabantu. Ikakhulu ubani uphelelwa ngumdlu kwizinto ebezikade zimnika umdlu; ubunzima ekubuyeleni kwimeko yesiqhelo kwiimpazamo ubani ebezenza; ukungaqhubi kakuhle ekwenzeni izinto ezithile kunye nobunzima bokukhumbula izinto (Banich noCompton, 2011:407). Oku kuphawuleka kumlinganiswa onguGugulethu kwincwadi u*Buzani Kubawo* (Tamsanqa,1958) apho azibona ekwimeko ephezulu kakhulu yoxinzelelo xa kubulawa umhlobo wakhe uMzamo kunye nokuzibulala kweyona ntombi ebeyithanda. Imeko yakhe iye ifane twatse nale ichazwa kolu hlobo locinzeleko, ngakumbi xa azivalele yedwa kwigumbi lakhe lokulala angafuni kuthetha namntu. Uye ekugqibeleni acinge icebo lokuya kufuna umsebenzi eMthatha ukuze alibale ngayo intlungu emenza uxinzelelo.

- Ukuxhalaba okugqithisileyo kona kuluhlobo loxinzelelo olubangelwa luloyiko olugqithisileyo lwezinto okanye iimeko ezithile. Bambi abantu babanologyiko lwezinambuzane ezithile, umzekelo, izigcawu; abanye iinyoka; abanye lweendawo eziphakamileyo okanye ezimnyama.
- Uxinzelelo oluzisa ukunganzinzi kwengqondo, lona luluphazamiseko olujolise kwinto ethile nkakasana nefana nokoyika ukuba kwindawo kawoke-wonke, okanye wenze intetho esidlangalaleni.
- Uxinzelelo olulandela umothuko obangelwa ziimeko ezothusayo ebekhe ubani wagaxeleka kuzo ezifana nokudlwengulwa nokukhuthuzwa. Ubani uye azame ngandlela zonke ukuziphepha iimeko eziza kumzisela iinkumbulo ezimbi kwakhona. Apha ingaqwalaselwa kuThembisa (Mtywaku, 1992:23) apho aqaphele ukuba akasenandlu ngenxa yokungabi nanyani komyeni wakhe uMakhaya. Olwakhe uxinzelelo lumbangela ukub afe isiqaqqa akwazi ukuyokufumana unyango esibhedlele, xa eselapho uye afumane iindwendwe umnakwabo kunye nenkosikazi yakhe apho aye afumane ithuba lokukhuphela okumdlayo ukuze kuncedisane nokuthomalalisa oko kumdlayo.
- Iingcinga ezibaxekileyo zona ziingcinga ezikekelela ekuthandeni ngamandla into ethile okanye imeko leyo. Zinokubangelwa yindlela anokuthi amelane ngayo umlinganiswa xa ephantsi koxinzelelo olumandla (uBanich noCompton, 2011:416).

UMakhaya kuMtywaku (1992:25) uthanda kakhulu amantombazana Ade angaziboni naxa eyokweyela, kuba ukuwa kwakhe kubangelwe ngala mantombazana akhe maninzi.

Zonke ezi ndidi zoxinzelelo zikhankanywe ngentla ziyavela kakhulu kwiincwadi ezikhethiweyo nalapho zibangelwa ziimeko ezahlukileyo. UZelda kwincwadi kaMbobo (1992:32) naye ukwimeko emandla kakhulu xa afumanisa ukuba uyaqhawulwa umtshato ngumyeni kwaye khangе amxelele. Uba kwimeko enganyamezelekileyo nalapho athomalalisa imeko yakhe ngokulila kunye nokucinga icebo lokuba kungcono athenge umntu abulale umyeni, akwazi ukufumana zonke iimfanelo ngakumbi ezemali. Ixhala lakhe liye likhula xa angakwaziyo ukumbhatala umbulali nalapho umbulali emsongela ngokumbulala ukuze afumane imali yakhe.

4.5.2 Iimeko zasekuzalweni nofuzo

Oku ukugula kuhambelana nezinto umntu azifumene ngexesha kuqanduselwa iqanda lakhe nguyise nonina nakwizinto azifumane esizalweni sikanina. Kulapho kujongwa ukuba ingaba bakhona na abantu abagula ngengqondo kusapho lwakhe kumacala omabini, kwelikatata kunye nelikamama, kuba loo nto ibonakalisa ubuthathaka bamajoni omzimba. Le meko ikhankanywa nguTrain nabanye (2007:362) ibonakala kakuhle kusapho lwakwaZwilakhe, apho izenzo zabo zibonakalisa ukuba wonke umntu olapho ugula ngengqondo. Umzekelo, ukuqala kuZwilakhe onyanzelisa isiko eliphelelweyo ade alale nenkosikazi yonyana wakhe abenabantwana abathathu. Inkosikazi yakhe uMaGaba onyanzela umyeni wakhe ukuba amkele intombi enguThobeka njengomfazi kaGugulethu, akugqiba avumele ukuba umyeni wakhe alale nomolokazana. UNozipho naye selede abenamaphupha amabi lixhala ekunzima ukuba linyamezeleke nesazela sokuba ayalele umama wakhe ukuba abonele uGugulethu intombi ethandwa ngabo. Oku asikothuki xa sikubona kuGugulethu xa iimeko yoxinzeleko inganyamezeleki nede imkhokelele ekubulaleni ngokungenalusini. Wonke umntu kule ndlu uphambene, impambano isegazini ngemfuza.

4.5.3 limeko ezijolise kwimo-ntlalo

Apha sijonga izinto zoluntu ezifana nabazali, iimeko zasekuhlaleni, iimeko zobuhlanga, imvelaphi yomntu ngokwenkolo yakhe kunye nezinye apho anxibelelana khona nabantu (uTrain nabanye, 2007:363). Iimeko apho uluntu lubagweba ngazo abanye zibangela ukuba abantu babe kwimeko yoxinzelelo. Kuthi nokuba bebenakho ukumelana nezi meko koko boyike ukuba 'uluntu luza kuthini na'. Kuqhelekile ukubona ukuba abantu bazifaka ngokwabo kwiimeko ezinganyamezelekiyo zonxunguphalo kuba befuna ukuphilela ukuthandwa luluntu endaweni yokuphilela iziqu zabo. Kwincwadi kaTamsanqa (1958:52) sifumana uNomampondomise enawo amandla okumelana nemeko akuyo qha kuba ecinga ukuba uza kubayintlekisa kuluntu ngenxa yokukhupha iinkomo zesoka angalifuniyo, enethemba lokutshatwa nguGugulethu. Uyazi ukuba uluntu luza kumgweba kabuhlungu. Yiyo loo nto ebone ukuba amse enkundleni yamatyala uGugulethu nangeenjongo zokufundisa abanye ukuba ungamsa lowo kwinkundla zamatyala. Uthi kuba ephakathi koluntu abone ukuba akanakube onwabe sisenzo sakhe, imeko yakhe iye inganyamezeleki ayobe athi akuvumbuluka apho agqibe ekubeni azibulale.

Isigulo sengqondo esifunyanwe nguMakhaya sibangelwe ziimeko zoluntu apho singajonga nendlela anxulumene ngayo nabantu apho asebenzise ubuxoki ukuze aphaile kanti ekugqibeleni uza kuphinda aguliswe bubuxoki obo bakhe. UMakhaya naye imeko yakhe iye isibamandundu akucinga ngoluntu uyazi ukuba uza kubayintlekisa kuba elahliwe nguThembisa engenanto. Mve kwiphepha lama-39 kwindima 5 umboniso we-4.

Makhaya: Kutheni lo mfazi endenza intlekisa nje? Uthini ukundithatha

andibeke entendeni yesandla andiphakamisele phezulu
ndibonwe liMonti lonke ukuba ndisezinkwenkwezini, aze asuke
andiyeke emoyeni njalo? (Mtywaku, 1992:39)

Umzekelo, kwincwadi kaMtywaku uMakhaya unezi mpawu zempambano akuba elahlekelwe yinto yonke; amantombazana akhe, ubunewunewu, umfazi nako konke. Uye angakwazi ukumelana nokuqhawulwa komtshato, athi akufumana ileta embizela kwiinkundla zokuqhawulwa komtshato limtshonele emini. Mve xa athetha enjenje:

Makhaya Yhini Thembsie ungathini ukundilahla? Ndakubangokabani xa Ndilahlwe nguwe (Atsibe ukuya emnyango enze owenkawu UMadoda amngqule phantsi enze loo qulukubhode) Ndiyeke Mna. Akuva ukuba uThembsie uyandibiza? (Mtywaku, 1992:40)

Oku kubonakalisa ukuba uMakhaya uva amazwi angaviwayo ngabanye abantu kuba uva ilizwi elimbizayo likaThembsie, kwaye ufuna ukubaleka nto nje uye abanjwe nguMadoda. Apha ubonakalisa ukuba khangela akwazi ukubulawula ubuyena bakhe okanye ukuzigwagwisa nokumkhokelele ekuweni kwakhe.

Kwincwadi yedrama kaMbobo sifumana umlinganiswa oyintloko uZelda xa abhaqa iphetshana kwibhulukhwe yendoda lisisiqinisekiso semali eyintlawulo eyenziweyo yokuqhawula umtsha uvela othuke alile akugqiba atsalele umnxeba inombholo esephepheni ukuqinisekisa ukuba akaphazami na okanye ayilophupha. Uthi akuqinisekiswa ukuba kunjalo luqale kuye unxunguphalo naye abe nexhala lokugwetywa nokuhlekwa luluntu. Kwindima yesibini kumboniso wesibini uvakala ethetha yedwa esithi:

Zelda: (*Zisihla iinyembezi*) Ingathini ukundenza le nto le ndoda? ndothini ngoku ukubuyela ekhaya? Ndothini ukubajonga abantu? Andikwazi emandikwenze ngale ntlungu ukuba bendinakho

Ngendizibulala (Mbobo, 1993:123).

Uye acinge icebo lokuyibulala indonda yakhe ukuze akwazi ukufumana iimali zayo. Kwa yena ubanempixano yangaphakathi, ingqondo ithathe ibeka. Nalapha liyavela ixhala lakhe lokuba abantu baza kuthini na:

Zelda: Nci...nci nci hayi inzima le nto. Khona xa ndiya kumgqithisa amafu ndiya kuyithini loo nto? Xa inokuvakala kwiindlebe zale lokishi ndoba yintoni na kumntu wonke ondjongileyo? Andinakube ndilitshabalalisile igama lam? Ndibe ndiphoxise ngokugqibeleleyo amakhosikazi anje. Hayi ndiyamfuna yena phantsi komhlaba. Nam asikuba ndenziwa yinkohlakalo koko ndenziwa kukukhathazeka komphefumlo, ukuxheleka kwam entliziyweni. (Mbobo, 1993:30-31)

Oku kuyabonakala ukuba indlela uluntu olubagweba ngayo abantu iye ibangele iimeko zoxinzelelo. Abantu abaninzi benza izinto ezimanyunyezi okanye bazibulale ngenxa yokoyika ukuba abantu baza kuthini na. Bayayilibala into yokuba umntu kufuneka aphilele isiqu sakhe hayi abantu kuba abantu sokuze badinge into yokuthetha ngomntu. UZelda uphela engumbulali kuba esoyikisela uluntu olungazokumamkela njengoMabuy' ekwendeni. Oku kubangelwa luhlobo abantu abasebenzisa ngayo inkcubeko ukugweba abanye abantu. Ngokwenkolo nenkcubeko yesiNtu umntu akubuya emzini uye agxekwe kuthathwe ngokungathi khange akwazi ukuziphatha okanye ukunyamezela. Uye anikwe amagama amabi luluntu kunye nekhaya. Yiyo loo nto nangoku abanye basweleka ngokubulawa zizandla zabalingane babo, kuba umntu unyamezela umvambo, kwaye uxolele ukufa okanye abulale endaweni yokugoduka.

4.5.4 Intlanganisela yeemeko ezingentla

Kujongwa indlela ingqondo esebenza ngayo kusetyenziswa intlanganisela yezi meko zidibene (uTrain nabanye, 2007:363). Kunqabile ukubona abalinganiswa ukugula kwabo kuchatshazelwa zizo zontathu ezi meko zichazwe ngentla, kuba enqabileyo ukubonakaliswa ngababhali yileyo inxulumana negazi nofuzo.

Kuyabonakala ukuba le meko yokugula ngengqondo ibangelwa luxinzelelo olumandla. Zintathu iindidi zoxinzelelo, olukhaphukhaphu, oluphakathi kunye nolumandla.

4.6 INKCUBEKO NEZIGULO ZENGQONDO

Uncwadi sesona sixhobo sisetyenziswa kakhulu ukudlulisa inkcubeko kwisizukulwana esitsha. Mandulo kwakusetyenziswa uncwadi lomlomo ukudlulisa amasiko nezithethe kusetyenziswa imbali. Ababhali baye babona kufanelekile ukuba kunganeli kudluliswa nje la masiko nezithethe zakwaNtu koko makubonakaliswe nalawo amasiko angenziwa ngandlela. Isimbonono sabo basenza beveza indlela isizwe esifa ngayo ngenxa yabantu abanyanzelisa amanyala nokungcola kwabo besithela ngesiko. Ukuba la manyala achaphazela abantu abatsha kucacile ukuba isizwe sifile. Uncwadi lusetyenziswa njengesilumkiso sokuba angeloncedo natyeshela amalungelo abantu mawapheliswe. Kakade iinjongo zala masiko nenkcubeko kukwakha isizwe hayi ukusibulala. Kwincwadi kaTamsanqa, kwintshayelelo uyicacisa umbhali eyona nto ebangele ukuba abhale incwadi yakhe athi :

Ngale ncwadi ndizama ukubonakalisa umahluko wezimvo kubantu abadala nesizukulwana esitsha ngale nto ilisiko. Isiko eli liyabola lingasebenzi ngamanye amaxesha, uthi ke wena wakuvumbulula uhlakaze into ebolileyo kungalungi, izinto zonakale....ukutya okubolileyo

yityhefu kwaye ityhefu iyabulala (Tamsanqa, 1958:3).

Amagama akhethekileyo ombhali afana nokutya okubolileyo, ityhefu nokubulala acacisa mhlophe ukuba umbhali uyibhale incwadi yakhe ekwimo ekhathazekileyo. Umbhali ufuna ukuba isebenze njengesixhobo esinokusetyenziswa njengesilumkiso kubantu abatshela kumasiko nezithethe angasakhiyo isizwe.

4.6.1 Ukuxhatshazwa kwenkcubeko

Ukuxhatshazwa kwenkcubeko kukusetyenziswa kwamasiko nezithethe ngendlela engeyiyo, ndlela leyo ibangela ukuba kuzuze umntu othile abe omnye engcungcutheka. Umzekelo, kwiincwadi ezikhethiweyo kuqhelekile ukubona abantu ngakumbi abatsha benyanzelwa ngamasiko nezithethe ezibabulala imiphefumlo endaweni yokubakha, kuba abantu abaphetheyo okanye abadala bejonge inzuzo. Ukuba inkcubeko leyo iveza inzuzo ecalanye okanye inzuzo endaweni yobomi bomntu okanye ubani engcungcutheka, ithi loo nto kufuneka lukhona utshintsho. Apha kujoliswe kwinto ebizwa njengesiko nelinyala nobugwinta ukuthelekwa nokuthwala, ungeno, ukuhlanjwa kwenkwenkwe nguyise, uphundlo (ukuguqulwa kwamantombazana ngamadoda kwintonjane) inzilo yabasetyhini. Zonke ezi, zinto zikhankanywe ngentla zizinto ebezisaphula ilungelo lomntu ngakumbi omtsha kumele ukuba kube lihlazo ukuba ziza kubizwa njengamasiko okanye inxenye yenkcubeko yesizwe esiNtsundu.

Umzekelo, kwincwadi kaQangule *Amaza* (1974:25) oku kuxhatshazwa kwenkcubeko kuye kukhokelela kungquzulwano phakathi kwabo bazibiza ngokuba bangamagqobhoka (kuba bekhanyiselwe ngokwasemfundweni) kunye nabo babizwa njengamaqaba. UNamhla utshatiswa ngebhaxa kuSidima akavumi kuba embonelwe kwaye engamthandi ufuna ukutshatha nesoka alithandayo uLizo. Kumboniso wokuqala kwindima yokuqala ibali liqala kuvela yena ethukisa ecekisa ukutshatiswa

ngebhaxa. Uthi akubhujelwa yindoda kufunwe ukuba makangenwe ngumninawa wakhe uDuma kulapho axhathisa mpela engafuni kanti ukhulelwe umntwana kaLizo.

Kwakhona kwincwadi kaTamsanqa *uBuzani Kubawo* (1958) nalapho sibona izifundiswa ezifana noGugulethu kunye noNomampondomise zisala ukutshata nabantu ezibabonelwayo. Abanye balinganiswa abaye bakuthobela oko kubonelwa nguThobeka kunye noMcunukelwa. Siphinda sibone uZwilakhe emisa ngokulandela isiko ade ayimele into ebona ukuba ayilungi kuba engafuni kudanisa inkosikazi yakhe. Kwayona le nkosikazi ayifuni ukuba kuwe phantsi ilizwi lentombi yayo uNozipho. Oku kuvela kwiphepha lesi-8 kwingxoxo phakathi kukaMaGaba noNozipho.

Magaba: Ndifanele Nozipho ndiyamthanda la mntwana andizenzi, nangoku andazi ukuba abafana baya phi na. Ukuba bekukho soka ndizalana nalo bendingeze ndalikhombisa yimbi ingeyiyo eyakwaMcothama .

Nozipho: Uya kuthini Gaba ukuthi ukuba ubunesoka ozalana nalo, utsho inguye lo umfana umzele (Tamsanqa, 1958:8).

UZwilakhe lowo uphela esithela ngesiko lokungena ukukhusela inyala lokulala nomolokazana wakhe nekumele ukuba umthatha njengomntwana wakhe. Umenza nzima abantwana bade babebathathu angabinazintloni zokubaqhubela kunyana wakhe ukuba abondle. Umzekelo, kwiphepha lama-23 kwingxoxo ephakathi kukaMaGaba noZwilakhe kuyavela ukuba uMaGaba nguye obenefuthe ekubeni uZwilakhe ame angajiki kwinto yokubonelwa kukaGugulethu umfazi.

Magaba: Mna zinkosi andikhathali nokuba umntu angachasa ade alale ngomqolo phantsi, ndifuna intombi yakwaMcothama ize kurhuqa

amaJalimani kule nkundla nokuba sekumnyama entla. Andazi ke ukuba kukho umntu ongalawulwa ade alawulwe nangendlu yakhe.

Zwilakhe: Hayi Gabakazi seyikukubuza nje, yena umfana uza kuzeka intombi kaMcothama. Loo nto ndiza kuyimela, andikhathali nokuba umntu selesithini. Ukuba ndithe uza kuzeka intombi ethandwa ndim, uza kwenza loo nto ke (Tamsanqa, 1958:23).

Oku kuxhatshazwa kwenkcubeko kuphinda kubonakala mhla wentonjane, apho iintombi ziye zifikelele kwinqanaba lokwenda ziye zithonjiswe zifundiswa indlela yokuziphatha emzini. Le nto yayisakubizwa njengophundlo. NgokukaSoga (1989:60) eli siko ulibona limanyumnyezi kuba linobuntlondi. Uphundlo lisiko lakudala ebeliqhubeka kwantonjane elimanyumnyezi. Ibisithi inkosi ngokwayo iphume nebutho layo iye kuhlala kumzi omganyana kulo unendlu yentonjane. Yothi ke ilapho ithumele iqela lamadoda aye kuziguqula zonke iintombi, aye azinyanzele kulaa ndlu ilalise kuyo nerhola layo. Kuthe ngexesha likaSandile kwangena into entsha yokuba amadoda makazingenele entonjaneni, entangeni yejaka apho ke iintombi ziyasondezwa zilalwe, kusithiwa lisiko, ziyadlalwa kanti enye yosel' izuzana nokwenda kwalapho. Lisiko elisaqhubeka ngamandla kwiindawo ezisebumnyameni kuba liyakhuthazwa kakhulu nayinkanuko yenyama nayinzuzo yeenkomo. Kungabile kakhulu ukuva ukuba zisekhona iindawo ezisabambelele kweli nyala libizwa ngokuba lisiko. Into yokuguqulwa okanye yokulalwa kwamantombazana kwindlu yentonjane zizixhiphothi zamadoda lisikizi. Kuyabonakala ukuba abantu noko bayaqhuqheka kancinci kancinci bayakwazi ukubona umahluko kwinto elungileyo enokwakha isizwe nengalunganga enokusichitha.

Nalo ke eli nyala lingangunozala weemeko zoxinzelelo eziye zikhokelele kwizigulo zengqondo. Akakho namnye umntwana onokuthanda ukuthi eye kwintonjane eyokufunda banzi ngamasiko nezinto zobufazi suka azibone sele eguqulwa okanye alalwe inkani ngamadoda angawaziyo. Olu nyanzelo lolo silubiza njengokuxhatshazwa

ngokwesondo kule mihla, kwaye nabani na unakho ukuya kumangala emapoliseni. Olu nyanzelo kula mantombazana lubangela ukuba akhule enento ethi ezesondo yinto emela ukuba iyanyanzelwa ingathandisi mntu ubhinqileyo. Kwaye umntu obhinqileyo akamelanga ukozonwabela izesondo. Ezinye iziphumo ezibi zezokuba baphela bekhulelwa, abanye bazikhuphe izisu okanye babenabantwana abangabafuniyo kuba bebenyanzelwe.

4.7 UBUDALA NEZIGULO ZENGQONDO

Ubudala sisithako esibonisa ukusengelwa phantsi kwamalungelo abantu abatsha, ngakumbi elokuzikhethela kusenziwa ngabantu abadala. Abadala basebenzisa imithetho kunye neminyaka bebathathela izigqibo abantu abatsha, ngakumbi ezingezizo ezo bazithandayo.

Oku kubonakala kakhulu kwiincwadi ezikhethiweyo zedrama yesiXhosa, apho kwincwadi kaTamsanqa u*Buzani Kubawo* (1958) silubona ulwamvila oluqhubeke phakathi kwabantu abatsha abafana noNomampondomise, uGugulethu kunye noThobeka ngenxa yokunyanzelwa ukuba batshate iintombi namasoka abangazithandiyo. Kwincwadi kaQangule (1974) apho ukunyanzelwa kwabalinganiswa abafana noNamhla noLizo ukuba batshate abantu abangabathandiyo kubangela ukuba kubekho ubukrwada, ukungahloniphi kunye nokubulala.

4.8 INKQUBO YOKUNYANGA IZIGULO ZENGQONDO

Ukunyanga isigulo sengqondo asiyiyo into yosuku olunye kuyinkqubo, uFreud ocatshulwe kwincwadi (uTrain nabanye: 2007:243) uyichaza le nkqubo njengento eqhubekayo apho kuvezwa iimfihlelo zomntu.

Ezi mfihlelo ziye zigujululwe ngokuthi bayalelwe ukuba bathethe bekhululekile ngako konke abakucingayo. Kulapho abona umnyangi njengomcuphi ozama ngandlela zonke ukuveza oko akucingayo ukuze akusebenzise ekumnyangeni umguli.

UBerne (1968:282,286-287) ubona ukuba izigulo zengqondo zinakho ukunyangwa ngokwegela okanye umntu eyedwa. Ubona ukuba ukuhipnothayiza umguli (*hypnosis*) ingayenye yeendlela zokunyanga ukuze lowo akwazi ukuthetha kwanto emhluphayo angafihli. Olwesibini uhlobo lokunyanga lolo lubizwa ngokuba yi*Gestalt* apho unyango luqhubeka ngokubona, ukuphatha, ukumamela nokuhamba. Iba yindlela elula yokuba isigulane siqonde, ngamanye amazwi kusetyenziswa zonke iinyoba zeemvakalelo.

Olunye uhlobo lokunyanga lolo lujolise kwisimo somntu umzekelo akusetyenziswa mayeza apha ukunyanga umguli koko kuzanywa imeko leyo ikwazi ukumelana nezinto ezimxhalisayo. Umzekelo ukuba umguli unoloyiko lwezinto ezifana nekati okanye indawo ephezulu kuzanywa indlela yokuba athotywe ixhala xa ahlangebazana nezo meko ukuze akhululeke akwazi kumelana nalo nto imoyikisayo.

4.8.1 Iinzame zokumelana nemeko emandundu

Kulapho xa uphantsi kwemeko yoxinzeleko ze wenze izinto ezinokubangela ukuba ukwazi ukumelana nemeko leyo, umzekelo, uGugulethu xa ekule meko uye ahambe aye eMthatha ukuya kuziqalela ubomi obutsha ngeenjongo zokulibala konke okumehleleyo. Kodwa kuba engakhange ahambe inkqubo yokuba anyangwe imeko emandundu yoxinzelelo azifumane ekuyo kuye kwahlala oko kumazantsi entkiziyo

yakhe. Ukufika kukaTata omncinci wakhe emvusele amanxeba ebekade epholile uye avukelwe ngakumbi xa kufika uThobeka ehamba nabantwana.

4.8.2 Abalinganiswa abangayamkeliyo imeko abakuyo

Apha kujongwa abalinganiswa abenza izinto bezikhohlisa ngelithi bayakwazi ukumelana neemeko ezinzima nezibuhlungu abaphantsi kwazo, oku ziinjongo zokucutha imeko leyo yoxinzelelo baphantsi kwayo, umzekelo, xa ubani enokuvela ahlasele rhabaxa umntu athetha naye kungekho sizathu ngenxa yentliziyo ebuhlungu anayo. Umzekelo uNamhla kwincwadi kaQangule (1974) wenza ubukrwada obunganyamezelekiyo, ukuba efuna ukunciphisa imeko yoxinzelelo aphantsi kwayo xa anyanzelwa ngesoka angalifuniyo, ude akrexeze nokukrexeza ezama ukuzithuthuzela kwiintlungu anazo zomphefumlo. ULizo yena usebenzisa utywala nokubulala njengento yokufihla uxinzelelo aphantsi kwalo ngenxa yokungakwazi ukunyamezela intombi ayithandayo itshata nomnye umntu abe yena ehleli nentombi angayithandiyo. Umlinganiswa onguZodwa kule ncwadi naye ufihla imeko yokungafunwa kwakhe nguLizo ngotywala nalapho ashiya indoda yakhe enguLizo aye kutata wabantwana bakhe uSidima.

4.8.3 Ukuphikisa indlela ovakalelwa ngayo

Kuxa ungafuni ukuvuma ukuba imeko yakho iphantsi koxinzeleko ube uzenza umntu ophile qethe okanye engamhluphiyo loo meko. Umzekelo xa ubani esanda kuqhawula umtshato aze athi ebantwini uphilile kwaye wonwabile kodwa ulala etye iipilisi ezimthomalalisayo kwiimeko leyo yoxinzeleko. Kwincwadi *uBuzani Kubawo* uThobeka uzenza umntu ophilileyo nowonwabileyo xa afika eMthatha kodwa ushiyeka eziphalaza ezishushu ukubonisa imeko aphantsi kwayo yoxinzeleko.

UMakhaya naye kwincwadi *UThembisa noMakhaya* akakholelwa xa uThembisa erhoxisa umthombo wemali ubumnandi nobomi obutofotofo ufika kubalingane bakhe azomelelze athethe ngathi yonke into ihamba kakuhle kodwa akuba yedwa zibuye iingqondo nemeko yoxinzelelo ivakale.

4.8.4 Ukucinezela phantsi iingcinga ezikuhluphayo

Oku kukulibala okanye ungavumeli ukuba neenkumbulo ezibuhlungu nezikwenza ubenomsindo, umzekelo woko ngowomntu odlule kwizinto ezibuhlungu nezinganyamezelekiyo ebomini. Uye azivalele ezo onkumbulo ukuze angazicingi, acinge eziza kumonwabisa kuphela. Ngelishwa kuye kwenzeka okanye enze izinto ezibonisayo ukuba kukhona oku kumtyayo azama ukukulibala. Umzekelo, uThembisa uthi xa sele ezama ukulwa nemeko embi ambeke kuyo uMakhaya, xa avelayo uMakhaya ezokumcenga ziye zibuye iinkumbulo nazibiza njengamanxeba ebewe buphola uye angakwazi ukunyamezela kwesi sithuba, aqikileke ayobe zakufika iinkumbulo angeniswe esibhedlele anyangelwe imeko yoxinzeleko akuyo (Mtywaku, 1992:39).

Kwakhona kwincwadi kaTamsanqa sifumana uGugulethu ezonwabele eMthatha. Ulonwabo lwakhe luphazanyiswa kukufika kukabawokazi ezokumkhumbuza ngosapho athi lolukaGugulethu. Ude atsho naye ukuba “undivusela amanxeba ebesele ebuphola”, kanti nokuthunyelwa kukaThobeka kuye kumenza avukelwe ngumsindo neenkumbulo. Kulapho athatha isigqibo sokususa naphakade ‘isilingo’ asibonayo ukuba soze simonwabise naphakade. Uvukelwa bubulwanyana abulale kwanto (Tamsanqa, 1985:86).

4.8.5 Ukumelana neemeko zoxinzelelo ngokuthe ngqo

➤ Ukukhupha imbilini yakho

Le ibonwa njengeyona ndlela yokukhawulelana neengxaki zoxinzelelo apho ubani ethetha ngengxaki anayo, abhale ngayo okanye nokulila ide iphume okanye azive engcono. Zonke ezi meko zibangela ubani abengcono ngokukhawuleza kuba eyichazile indlela avakalelwa ngayo kuba kujongwana nengxaki ngokuthi nqo. Oku kuqapheleka kumlinganiswa uThembisa xa esandlala imbilini yakhe kumnakwabo uSamkele nenkosikazi yakhe. Olona nyango lolo azenze lona ngokuthi athetha yedwa ezibona ubudenge bakhe. Ude angqine naye ukuba ngekungcono ukuba ebenomntu wokuthulula ezi ngxaki zakhe, ntonje akanamntu yiyo loo nto zinzima kuye:

Thembisa: Idabi elingaphakathi kum likhulu kwaye liyandisinda kuba ndilahlwe ndedwa. Ngelilula ukuba beliphakathi kwam nomnye umntu (Mtywaku, 1992:36).

Emva koku uye abonakale engcono uThembisa. Loo nto ibonakala kuba ngaphandle kwamayeza awafumeneyo ngexesha asesibhedlele, ukukhupha imbilini yakhe kumncedile, kuba uye wanakho ukuziqalela ubomi obutsha.

➤ Ukuphumza umzimba nengqondo

Apha ubani ufunda indlela yokuphumza umzimba wakhe, ngakumbi ingqondo ngokuthi enze imithambo efana neyoga. Loo nto ikhusela umzimba nengqondo kwizinto ezingalunganga (uTrain nabanye, 2007:385).

Ngelishwa ababhali abakhethiweyo abakhange baliveze eli nqanaba lonyango bade baphile abalinganiswa kwiimeko abakuzo. UTamsanqa (1958), kwimeko kaGugulethu, uzamile ukusebenzisa uthintelo-ngcinga (ukuzama ukuthintela zonke iinkumbulo ezimbangela iintlungu zomphefumlo) ngokuthi aye kuziqalele ubomi obutsha eMthatha ukuze akwazi ukumelana nemeko ebinzima kuye, ukubhubha komhlobo wakhe uMzamo, ukuzibulala kukaNomampondomise umlingane ebembona njengondofanaye kunye nomfazi obenyanzeliswa ngabazali bakhe. Nanjengoko engakhange adibane nonyanga imeko iye ibuye ngamandla selengasakwazi ukuyilawula aphele ebulala usapho aluphiwe nguyise.

➤ Uburharha

Ukuhleka kubonwa njengeyona nto isebenzayo ekuzenzeni ngcono xa ubani enoxinzelelo. Iingcali zibonisa ukuba abantu abakwimo yoxinzelelo ze bahleke okanye bazidibanise nezinto eziza kubahlekisa, baba ngcono kakhulu emva koko. Obu burharha buveziwe nguMtywaku (1992:38) kwincoko phakathi kukaThembisa negqwetha apho beqhulana ngemeko azibone ekuyo uThembisa yokuqhathwa nguMakhaya. Ukuphuma encumile naye kuluphawu lokuba uyazama ukwamkela imeko.

➤ Ukubona izinto ngeliso elikhuthazayo

UTrain nabanye (2007:386) babona eli nqanaba njengelibangela ukuba umntu ajike imeko elusizi nenokumbangela uxinzelelo, ayibone yena ngendlela eyakhayo nelungileyo. Loo nto iye ikhokelele ekukwazini ukuyilawula imeko emandundu ingamenzakalisi. Oku kubonakala kwincwadi kaTamsanqa kumlinganiswa uGugulethu xa ebone imeko akuyo njengenokumonzakalisa kungcono aye eMthatha aye kuxelenga njengepolisa ngeenjongo zokuzama ukulibala okumehleleyo, aziqalele ubomi obutsha.

- Ukwenza imithambo nokutya ukutya okusempilweni

Imithambo yarhoqo iyayinciphisa imeko yoxinzelelo kuba xa usenza imithambo iye ithobe iqondo lokubetha kwentliziyo kunye negazi eliphakamileyo. Iphinda imithambo ilawule iimeko zomntu angabi sisisulu sokugula kuba amajoni akhe omzimba ewile ngenxa yoxinzelelo. Kananjalo ithoba izinga lokutyeba. Ukutya ngokusempilweni nako kubangela umzimba ungabilula kwizifo kwaye ubani ahlale esempilweni (uTrain nabanye, 2007:386-387).

4.9 Izinto ezinokuba yimiqobo ekufumaneni unyango

Kuxhaphakile ukudibana nabantu abagula ngengqondo xa kujongwa inkangeleko yabo kunye nabanye abaphantsi koxinzelelo olumandla. Abanye bade babizwe ngokuba ngababulali nezidlwengu ngenxa yeemeko zoxinzelelo. Unobangela wokuba izigulo zabo kubenzima ukuba zithonyalaliswe okanye zinyangeke ingayenye yezinto ezikhankanywe apha ngezantsi.

4.9.1 Ukunqongophala kolwazi neendawo zonyango

Apha eMzantsi Afrika abantu abaninzi, ngakumbi abo basuka emaphandleni, kunzima ukuba babe nonxibelelwano nabantu abanyanga ezi zigulo. Abanye inkcubeko yabo ibangela ukuba kubenzima ukuthetha ngezinto ezimdlayo kumntu angamqhelanga nangamaziyo. Kuphinda kubekho unqongophalo olumandla loogqirha abanyanga ezi zigulo (uTrain nabanye, 2007:424).

4.9.2 Ulwimi olusetyenziswayo

Abanye abantu baye babethwe lulwimi olusetyenziswa ngoogqirha abo, kuba inkoliso yoogqirha abakhoyo ngabo bangaluthethiyo ulwimi lwesiNtu. Ngoko ke kuye kubenzima kubantu ukuphalaza kakuhle imbilini yabo ukuze kuqondwe oyena nobangela wokuba babe phantsi koxinzelelo.

4.9.3 lindleko

lindleko zezinye ezithwaxa abantu nebaye bayibone njengencitho-mali ukuya kugqirha wengqondo, kuba umntu kumele ukuba uyilandela yonke inkqubo kwaye aye ngawo onke amaxesha awasikelweyo. Ukunyanga isigulo sengqondo yinkqubo, asiyiyo into yexeshana, enokufana mhlawumbi nomntu ophethwe sisisu. Abanye baye bayeke phakathi bengayigqibanga inkqubo ngenxa yemali. Ukuya kwabanye oogqirha yinkcitha-xesha kuba uphela umntu efumana iipilisi eziza kumthomalalisa nje, hayi unyango oluza kumphilisa. Kwizibhedlele zikarhulumente akhona la maziko noogqirha abaqeqeshelwe ukunyanga ezi zigulo. Ngenxa yokuba benqongophele baphela bangabi nabo abantu abonelelyo bokumelana nogxudululu lwabantu abaphazamiseke ngokwasengqondweni, baphela bebanika iinaliti neepilisi zokubathomalalisa (uTrain nabanye, 2007:242).

4.9.4 Inkubeko neenkolelo

Inkubeko kunye neenkolelo zabantu zizo eziphazamisana nokuthi abantu bakwazi ukuziqaphela ezi zigulo zengqondo ze bafune nonyango kuselithuba. Yayiyinto engaziwayo kwinkubeko yethu ukuba umntu ugula ngengqondo ngenxa yeemeko ezimandla zoxinzelelo. Kwakuye kutyholwe amagqwirha nokufulathelwa zizinyanya kuba kungenziwa masiko okanye olenzayo kuthiwe akalenzanga ngandlela. Igama

uxinzelelo ayililo negama elalikhwimilomo yabantu abaNtsundu, phofu ke bebaninzi abantu abagula ngengqondo, benganyangwa nangaloo maxhwele kwakuthenjelwe kuwo. Xa ubani, ngakumbi indoda kufuneka ihambe inkqubo yokunyangwa nequka ukuchaza imbilini yayo malunga nokuyikhathazayo kuba nzima. Loo ndoda ayifuni kubonwa njengomntu obhetyebhetye ongakwaziyo ukumelana nokusombulula iingxaki zayo (uTrain nabanye, 2007:242).

4.9.5 ELOKUQUKUMBELA

Kuyabonakala ukuba ziliqela izinto okanye iimeko ezibangela uxinzelelo kubalinganiswa. Uxinzelelo lude lukhokelele kwizigulo zengqondo, zigulo ezo ezahlulwe zaziindidi ngeendidi ngokuxhomekeka kwiimpawu eziqhaphhekayo. Ezi mpawu zikhankanyiweyo zibangela ukuba kubelula ukwahlula phakathi kwabalinganiswa abagula ngengqondo kunye nabo banezigulo zomzimba ezifana ngomqolo obuhlungu, intloko, umthambo oqaqambayo kunye nesisu. UBerne (1968:102) uyikhankanyile into yokuba abantu baya kubhidanisa oku kugula komphefumlo okanye kwengqondo kunye noko komzimba, ide imeko ibemandundu. Ezi mpawu zisebenza njengenkuthazo yokuba abantu bafune uncendo ithuba lisavuma. Kananjalo abantu okanye abalinganiswa baye bazi ukuba ingxaki isombululeka lula xa isenye.

Kuyabonakala ukuba ukuzalana kukhulu kwizithako zeengcali kunye noncwadi. Ezi zithako zenze ukuba baqondwe ngcono abalinganiswa kwindlela abenza nabathetha ngayo. Kuyacaca ukuba nangona kuthethwa ngabalinganiswa abasephepheni nje, izimo zabo nendlela abazotywe ngayo ngababhali yenza ukuba babe ngabalinganiswa bokwenyani, abanenyama negazi. Ithi ke loo nto ababhali baphumelele ekubazobeni nasekubathiyeni aba balinganiswa, kusetyenziswa esi sithako sobuNzululwazi bume-ngqondo.

ISAHLUKO 5

UKUQUKUMBELA UPHANDO

5. INTSHAYELELO

Olu phando lugxile kuphononongo lwabalinganiswa abatsha kwiincwadi ezikhethiweyo zedrama yesiXhosa, ezifana no*Buzani Kubawo* kaW.K Tamsanqa(1958), u*Amaza* kaZ.S Qangule (1974), U*Thembisa noMakhaya* kaDT Mtywaku (1992), u*Ndiyekeni* kaD.M Jongilanga (1975) kunye no*Liseza Kutshona* kaMbobo(1985). Ubuchule baba babhali buye bagxininiswa kukusetyenziswa kwezithako ezifana nesobuNzululwazi bume-ngqondo, esenkubeko, indlela yokuziphatha kunye neseOnomastiki.

5.1 IZIPHUMO ZOPHANDO

Kwiincwadi zedrama ezisetyenzisiweyo kolu phando kubonakala ukuba abalinganiswa abatsha bagaxeleka ezingxakini, benze izinto ezihlasimlisa umzimba, beqonda okanye bengaqondi. Kuyabonakala kananjalo ukuba ukuzigwagwisa okanye ukuzigwagwisa ngokugqithisileyo kuye kumbeke kwimeko embi umlinganiswa ekugqibeleni, ngakumbi xa engakwazi ukuyilawula. Aba balinganiswa baqhutywa koku zigwagwisa baphela bebulala, bezibulala akanye bephambana.

Ababhali babazobe bangabantu abangakwaziyo ukusombulula iingxaki abazibona bekuzo. Baba kwimeko enganyamezelekiyo yonxunguphalo, nxunguphalo olo lubakhokelela ekuphambaneni. Umzekelo, uMakhaya kwincwadi U*Thembisa noMakhaya* uye azilawulise ngobuyena nobuthe yamsebenzela ekuqaleni kuba uphela enethamsanqa lokuthandwa, ukusetyenzelwa nokondliwa ngamantokazi akhe. Obu

buyena buye bamkhokelela ekubeni ngudlalani onentlantsi, akugqiba angawuhloniphi kwamtshato lowo wakhe. Ziye zonakale izinto xa kucaca ukuba uphela elahlekelwa yinto yonke, ngakumbi inkosikazi yakhe nebingumthombo wolonwabo nobomi obuyimvuzemvuze kuye. Uye angakwazi ukunyamezela, abonakale eligeza eli lifuna ukubotshelelwa.

Konke oku kungenxa yokungakwazi ukulawula ubuyena nobumfake kwimeko engathethekiyo yoxinzelelo. UThembisa yena imeko yoxinzelelo imenze wafa isiqqa, wathunyelwa esibhedlele kwabakho isiqabu, akubuya wakwazi ukuqhubekeka nobomi bakhe.

Kwincwadi kaTamsanqa u*Buzani Kubawo* obu 'buwena' buyavela kuNomampondomise apho azigwagwisa ngemfundo nothando lukaGugulethu. Ubuyena bakhe buye bungalawuleki xa akhupha iinkomo zekhazi esele zingenile zesoka alibonelwe ngabazali bakhe. Ubugagu nokuzithemba kwakhe kuye kwamkhokelela kwimeko enganyamezelekiyo yoxinzelelo xa afumanisa ukuba loo Gugulethu wakhe utshatile. Khang akakwazi ukuyinyamezela imeko sele ezamile ukuyilawula ngokuthi amangalele uGugulethu kwiinkundla zamatyala, anganeli apho; agqithise umyalezo ongqongqo kumantombazana ngokunganyaniseki kwamadoda. Uthi esancomeka njalo ezama ukunyamezela nokulawula imeko akuyo suka anganyamezeli kwakho, aphele esifa isiqqa, avumbuluke apho aye kuzintywilisela emlanjeni, azibulale.

UNamhla kwincwadi u*Amaza* wenza ubukrwada bokudelela abazali abamkhulisileyo kuba ebonakalisa ukungayithandi imeko yokutshatiswa ngetshova nomfana angamthandiyo. Akaneli apho, uye athandane ngokungafihlisiyo noLizo de kwaphuma isiqhamo sokukhulelwa. ULizo yena uphela ebulala uZodwa waseBhayi noDuma kuba naye efuna intombi ayithandayo enguNamhla.

UZelda naye usebenzisa ukubulala ukufumana into ayifunayo neyimali nobunewunewu. Imeko akuyo yonxunguphalo, apho indoda iqhawula umtshato kuba iza kubuyela kumama womntwana wayo, imenza uZelda angakwazi ukunyamezela, athenge utsotsi oza kugwinta umyeni wakhe.

Olu phando luye lwabhentsisa elubala ukuba uhlaluty-ntyilazwi luveza abalinganiswa abatsha njengabadlala indima engancomekiyo kwiincwadi ezininzi zedrama kunye nakwimiboniso bhanyabhanya. Bavezwa abantu abatsha njengabantu abangabachithi bemitshato yabantu, uLaura, nooWallachia ku*Thembisa noMakhaya*, uFuneka kwincwadi u*Ndiyekeni* kunye noLizo noNamhla ku*Amaza*. Abatsha babonakele bezotywa njengabantu abangootsotsi, ababulali kunye nabafane benze ukuzikhusela nokuzisusa kwimeko abazifumana bekuyo.

Izithako zisetyenziswe ngendlela encomekayo ukuveza imeko yonxunguphalo abazifumana bekuyo abalinganiswa. Isithako sobuNzululwazi bume-ngqondo sikaFreud sibangele ukuba incwadi ihlalutywe ngenye indlela, ukuze iveze imeko yoxinzelelo abakuyo abalinganiswa abatsha nendlela engentle abazikhupha ngayo kuyo. Ababhali baveza ukungonwabi kwabo ngendlela ekungquzulana ngayo impucuko yaseNtshona kunye nenkcubeko yesiNtu. Esi sithako sibangele ukuba ubani azifake ezihlangwini zomlinganiswa omtsha ukuze aqonde indlela ebangela ukuba baziphathe ngohlobo abaziphethe ngalo. Izizathu neemeko abakuzo neziye zikhokelele kwimeko emandla yoxinzelelo ekude kubenzima ukuyilawula ikhokelele ekuzibulaleni, ekubulaleni abantu abangenatyala nasekuphambaneni.

Umbuzo ozingayo kwesi sithako sikaFreud ngowokuba xa ethetha ngabalinganiswa abenza izinto bengaqondanga kwahlukile na kubantu abasebenzisa utywala nezinye iziyobisi phambi kokuba benze okungalungile? Ingaba nabo bathathwa njengabo abenze bengaqondi okanye ngabafungileyo ekusebenziseni iziyobisi, ngakumbi utywala

ukuzipha izizathu zentlonti leyo? Kuxhaphakile ukuva abantu besebenzisa utywala njengesizathu esixhasa isenzo sabo esibi, athi umntu, 'hayi bendinxilile', kodwa ufumanise ukuba ngelo xesha ebethetha izinto zengqondo. Kumele ukuba kwahluke oku kumntu ophazamisekileyo engqondweni nomntu othi enze izinto ephantsi kweempembelelo zotywala, ze angakhumbuli nanye akwenzileyo.

Bendicinga ukuba iingcali ziya kuveza neempawu ezibonakalisa umntu ozenza ngathi uphazamisekile kungenjalo, kuba baninzi abantu abaye bazenzise ukuze balungelwe ngakumbi xa befuna ukubhungca etyaleni elithile nokuba likwiinkundla zamatyala. Kufumaniseke sekukudala ukuba ebezenzisa, ulwazi ulufunde kwincwadi ezithile okanye ubukele ifilimu ethile ethetha ngabantu abanezimo ezahlukileyo emntwini omnye. Kubabhali beencwadi simele ukuba sihlalutye oko basinika kona kodwa siqiniseke ukuba abalinganiswa babo ngabantu gqibi kwaye nakwiimeko abakuzo zokuphazamiseka izizathu zezo zinokufunyanwa kubantu bokwenyani.

Isithako senkcubeko sona sibhentsise abazali abasebenzisa amasiko bewaxhaphaza ukuze kuzalisekiseke ezabo iinjongo, bengajonganga ekubulaleni ikamva labantwana nokubajika babe ziindlavini ezingamameli mntu. Esi sithako siveze kananjalo ukuba ababhali abaliqela bakruqukile kukufihla iziphumo ezibi ezibangelwa yinto ebizwa njengesiko, umzekelo; ukuthwala; ukubonelwa komfana intombi okanye intombi umyeni; ukungenwa kunye nophundlo. Kwiincwadi zabo zedrama baveza iimeko ezinganyamezelekiyo zoxinzelelo abazibhaqa bekuzo abatsha bexhatshazwa ngokwasemoyeni, engqondweni nasenyameni kuba kusithiwa kulandelwa isiko, siko elo elilinyala nelisengela phantsi isidima sabantu. Libonakele inyala kuZwilakhe kwincwadi ethi *Buzani Kubawo* xa alala nentombi ayizekele unyana wakhe uGugulethu ngenkani, ade ayizalise abantwana abathathu. Eli libonakala njengelona nyala ukodlula amanye. Umfo'mkhulu uzibize njengomntu olandela isiko, oku akwenzileyo kubonakala ngokungathi uphazamiseke yena kuqala engqondweni kuba akukho mntu uphilileyo onokuqhubekeka elala nentombi yakhe, ufuna kube ngathi ebantwini kukho

ubudlelwane phakathi kukaGugulethu noThobeka kube kungekho nto tu. Naloo nkosikazi yakhe uMaGaba ibonakala zingathanga dadobawo kuyo xa inokuvumela umyeni wayo alale nomolokazana wayo ikho, ingayanga kukha mbhotyi de imzalise. Umbhali uqondile ukuba linyala eli, kwaye akazokusikrobisa ukwenzeka kwalo ukuze sibone ukuba uyiqale njani ukuyingena uZwilakhe le nto kuThobeka. Ingaba uzizilizile na, unyanzelisile na okanye kubekho isivumelwano phakathi kwabo. Khona, ngexesha amana esiya kwindlu yomolokazana, inkosikazi ishiyeka ivakalelwa njani? Umbhali usivimbile ukusivezela oku kuba sibona ngabantwana sebekhona.

Ababhali babonisa ukuba la masiko awasenandawo kwintlalo yethu, yaye ebeyimpatho-mbi enkulu ebantwini kungoko bengenakuthula. Injongo yabo kukuba wonke umntu abone ubungozi nenkohlakalo yawo. Iyakhathaza kakhulu kwaye icaphukisa into yokufumanisa ukuba kule mihla kusekhona iindawo, ngakumbi kwiphondo leMpuma Koloni, kukho apho kusaqhutywa indaba yokuthwala, kusithiwa lisiko. Oko kubonakele kwinkqubo yeSABC ethi, “*cutting edge*” kwinqaku ebelisasazwe ngomhla we-9 kwinyanga yeDwarha kunyaka wama-2014, apho kubonakala abantwana bezibulala kuba bengakwazi ukunyamezela imeko yoxinzelelo abaphantsi kwayo, ngenxa yokuthengiswa ngabazali abajonge inzuzo yemali.

Into engaqondakaliyo koku kuthwala kukuba kutheni kuthwalwa abantwana abaneminyaka elishumi elinambini nje nababonakala bengekafiki kwixabiso lokwenda bethwalwa zizixhiphoti zamadoda amadala? Ingaba babenza amaxhoba kuba besazi ukuba abanalwazi lwanto kwaye abanamandla okuzikhusela nokuzilwelwa? Bekumele ukuba kule minyaka yedemokhrasi yamashumi amabini akusekho namnye umntu ocinga ngeli nyala ingaba olu gxudululu lwamalungelo abantwana lusebenza xa kutheni okanye kubantwana bobani, kubantwana bezigwili kuphela ze abo bangenabazali nabakhuliswe ngamaxhegwazana anagafundanga babe ngamaxhoba? Ingaba zizigwili zodwa ebezilwele le nkululeko? Ngokolwazi lwam abona bantu bayilweleyo ngabo

babengathathi ntweni, abakathathi ntweni nangoku, kwaye kuseza kuqhubekeka kunjalo.

Isithako sendlela yokuziphatha kwabantu abatsha naso sivelile kolu phando nalapho kujoliswe kunobangela wokuba kubonakala beziphethe kakubi, besenza okubi kude noluntu nasekuhlaleni bababone benjalo, ze abo baziphethe kakuhle izenzo zabo ezihle zigqunyelelwe zezibi.

Kubonakale kananjalo ukuba indlela abakhuliswe ngayo xa kusahlulwa amantombazana kumakhwenkwe ibanalo ifuthe kwindlela abayiyo xa bebadala. Apho baye bawabone amantombazana njengezinto ezifunelwa ukuzala abantwana nokucoca bapheke emakhaya, ze amakhwenkwe wona abonakale eqinile sisibindi, kusetyenzwa imisebenzi engekho ekhitshini koko isegadini nakwimfuyo. Oku kwahlulwa kwamantombazana kumakhwenkwe kwakubonakala namandulo apho ufumanisa ukuba, ukuba intombazana yinkulu ze kulandele umfana, loo mfana ubonwa njengendlalifa nonakho ukuqhubekeka nekhaya. Nangokwemfundo bekubonakala ukuba ukufundiswa kwentombazana kukuchitha ixesha nemali kuba iza kukhawuleza yende iyokusebenzela ikhaya lakulomyeni, yayingabonakali tu njengendlela yokuwaxhobisa ngolwazi. Kule mihla izinto zijikile, kubonakala kungcono ukufundisa nokuxhobisa amantombazana ngezakhono kuba kusaziwa indlela iyaphela kuloo mzi, kuba ubasisikhukukazi esinceda nabani na osokolayo kusapho lwakhe. Imizi ngoku kule mihla imiwa ngamantombazana endaweni yabafana, kungoko ndisithi izinto zijikile njengokujika kwamaxesha.

Isithako sobudala sibonisa ukuba abantwana badlelwa indlela ukuqala kubazali babo apho baye bangabathembi ekuzithatheleni izigqibo. Babathathela izigqibo ekubakhetheleni abalingani; izifundo ekufuneka bazenze esikolweni; ikhondo abafuna balilandele; ukutya amabakutye okanye bangakutyi kunye neendawo ekumele ukuba

bazihambe. Oku kusengelwa phantsi kwabantu abatsha kubangela ukuba bangafuni kumamela, babhenele kwiziyobisi ukuthomalalisa iimeko abafakwe kuzo ngabazali babo. Obu budala buveza kananjalo izizathu ezibangela ukuba babonakale abantu abatsha bengabantu abanyanzelisayo ekwenzeni izinto, babhoxe ukuze banike uluntu oko bakucingayo ngalo. Babonakale bengamisi nto kwindlela elungileyo yokuphila kwaye kubelula ukuba bazibulale.

Isithako seOnomastiki sisetyenziswe ukuphuhlisa esobuNzululwazi bume-ngqondo apho kuye kwaphononongwa ukuba ingaba amagama anikwe abalinganiswa anegalelo kusini na kwindlela abaziphethe nabenza ngayo izinto. Indlela abaziphethe ngayo engaginyisi mathe neye ikhokelele kwiimeko zoxinzelelo ezide ziphelele ekuphambaneni, ekuzibulaleni nasekubulaleni abantu abangenatyala. Umzekelo igama elithi Gugulethu alithiywe ngabazali bakhe libe negalelo kwindlela abaye bamthathela ngayo izigqibo neye yazisa imeko emandla yoxinzelelo kuye neye yamkhokelela ekubulaleni.

Kuyancomeka kananjalo ukubona ukuba ababhali abaninzi baphumelele ekubathiyeni abalinganiswa babo. Umzekelo, kwincwadi *Isikhwakhwa noBessie* kaMtywaku kubonakala abalinganiswa bephila ngokwamagama obutsotsi abawanikiweyo ngumbhali uLuza noSitshi. Kubonakale kananjalo kwincwadi u*Ndiyeken*i kaJongilanga kukho abalinganiswa ababizwa ngokuba nguMawonga abe umlinganiswa ingumntu okwisikhundla esiphezulu esikolweni. Amagama abawanike abalinganiswa ahambelane nezimo zabo kwaye asetyenziswe kakuhle ekuqhubeleni ibali phambili, nasekufumaneni owona mxholo ophambili wencwadi leyo. Inkoliso yabalinganiswa kwezi drama zikhethiweyo banamagama anentsingiselo evakalayo kwindima abayidlalayo.

Oku kuphumelela kwababhali ekuthiyeni abalinganiswa akothusi kuba bayakwazi ukubaluleka kokuthiya igama kwinkcubeko yesiXhosa, apho kusaziwa ukuba umntwana

ezalwa kumele into yokuba anikwe igama. Kuye kuxhomekeke kwingingqi umntu azalelwe kuyo ekubeni afumane amagama amabini nelo lalibizwa ngokuba lelokuphehlelelwa ilelesiLungu. AbaMhlophe babesenzela ukuba kubelula ukuba basibize ngawo besenza izicaka zabo. Abantu ababini abasuka kwiphandle elalisaziwa njengeTranskei, phesheya kweNciba, uninzi lwabo alunamagama asiLungu kuba abeLungu bengengako kwingingqi yabo, ze inkoliso yabo ibekwingingqi ebizwa njengeriphabliki benawo omabini elesiXhosa nelesiLungu. Kwinkcubeko yethu kwagama esilibiza njengesiteketiso linendima enkulu eliyidlalayo ekukhuleni kumntu. Inkoliso yawo aye angathandeki xa ubani sele emdala, ubone abantu bengalifuni tu ukuba lisetyenziswe. Yakwaluka inkwenkwe xa ibuya esuthwini inikwa igama lobudoda, nentombazana yakwenda inikwa igama lobufazi eliza kusetyenziswa ngabantu bomzi nokubonisa ukuba ukwelinye inqanaba elingentla.

Kuyamangalisa kona ukufumanisa ukuba uTamsanqa kwincwadi yakhe u*Buzani Kubawo* (1958) amagama awasebenzisileyo ukuthiya abanye babalinganiswa bakhe ziziduko, umzekelo, uNomampondomise kunye noMaGaba. Bekulindeleke kuNomampondomise asivezele ukomelela kwakhe kwaye asebenzise nesilo sakowabo senkwakha ukumkhusela nokumbonisa indlela nanjengoko sikholelwa njalo. Bekulindeleke simbone engumntwana othamsangelekileyo kuba bekholelwa ngamandla kwiminyanya. Loo nto ayithethi ukuba abo bangakholelwayo abanakuwafumana. Simbona nelishwa kwakwinto yokukhupha iinkomo eseziphakathi enethemba langekaziboni, ubonakala kananjalo esonganyelwa ziinzingo neemeko zoxinzelelo ade athathe isigqibo sokuzibulala.

Kwiincwadi ezintathu zababhali ngakumbi abo babhale kwiminyaka ephaya kumashumi amahlanu kunye nakumashumi asibhozo anesiHlanu kubonakala bezisebenzisa iziduko ukuthiywa abalinganiswa babo. Umzekelo, uTamsanqa *Buzani Kubawo* (1958), uQangule *kuAmaza* (1974), uMtywaku *uBessie nesiKhwakhwa* (1985). Abanye ababhali abafana noJongilanga *kuNdiyekeeni*, uMtywaku, *UThembisa noMakhaya* kunye

noMbobo uLiseza kutshona abasetyenzisanga ziduko, kusetyenziswe amagama aqhelekileyo nafumaneka zilokishini kuba isimo sentlalo nendawo yebali isezilokishini. Kuye kwasetyenziswa namagama esiLungu afana noBessie, Wallachia, Zelda, Sammy, noDickson.

Kwiincwadi zonke zedrama kulindeleke ukuba abadlali bavezwe ekuqaleni kwencwadi kunye nonxulumano nendima abaza kuyidlala. Bonke ababhali benze ngokulindelekileyo. Aba balinganiswa bavezwa ekuqaleni kwencwadi benza kubelula, ngokujonga nje kumagama anikwe abalinganiswa kunye nendima abayidlalayo, ukwazi ukuba namanakani ngempixano eza kugquba kwincwadi leyo. Umzekelo, kungakho amapolisa, ijaji nootsotsi ekuqaleni, oko kubonisa ukuba kungakho ulwaphulo-mthetho oluza kubakho encwadini. Oku kubonisa ukuba, ukuba umbhali usebenzise amagama angawo ukuthiya abalinganiswa. Loo nto ingavuselela umdla wabafundi ekuyifundeni incwadi leyo.

Kwisahluko sesiThathu kuyafumaniseka ukuba ababhali bathanda kakhulu ukusebenzisa intetho yomntu omnye ekuvezeni iingcinga zabalinganiswa kunye nempixano yangaphakathi. Impixano yangaphakathi kulapho kukho ungquzulwano kumlinganiswa nesiqu sakhe. Uba neengcamango ezimbini ezikhabanayo kuye ngaphakathi engqondweni, ze aphele ekhetha icala elithile xa athathe isigqibo. Umzekelo, zisuka kwincwadi yedrama kaMtywaku umbhali uveza uThembisa nempixano yangaphakathi exakwe kukukhetha isoka amakalitshate kukho igqwetha uZamile kunye netitshala uThembile. Umbhali uphinde wasebenzisa kwale ntetho yomntu inye ukusivezela izithole zempixano eza kugquba kwincwadi yonke. Uveza ukuba akangomntu othanda ukuphathwa, kwaye akabonakalisi zimpawu zokuba angayihlonela indoda kuba enezinto zakhe, ngoko ke akaziboni enakho ukucenga indoda. Simncoma ke kuba evezwe wangumntu okwaziyo ukuzimela:

Thembisa: Ndifuna ukwenza into endiyicingayo ngengqondo yam
nendiza kuyenza ngemali yam (Mtywaku, 1992:1)

Ababhali baye bayisebenzise kakhulu nokuveza iimvakalelo yabalinganiswa ngomba othile. Umzekelo, kwincwadi kaQangule uAmaza simbona uNamhla ethetha yedwa entangeni, eveza indlela avakalelwa ngayo malunga nokunyanzelwa kwakhe ukuba atshate isoka angalithandiyo. Kwakhona kule ncwadi kaMtywaku kuyabonakala ukuba umbhali uye wagxila kakhulu kwingxoxo ukuzoba abalinganiswa bakhe endaweni yentshukumo. Kulapho sibabona bezichaza ngokwabo, umzekelo uMakhaya xa abona uThembisa uye azipele into ayiyo neenjongo zakhe:

Makhaya: Kulungile kanye useyintombi siya kuthi siziphose thina
boosokadala.

Kwowu ndingaba ndahlukenene nendlala

Intombi iyabonakala ukuba ime kakuhle (Mtywaku, 1992:2)

Nangona ababhali abaninzi besebenzise ingxoxo okanye iintetha ukuzoba abalinganiswa babo isizathu kukuba abafundi basondele ngakumbi kubalinganiswa kwaye bababone njengabantu abangabantu gqibi. Iintetha zabo zenza ukuba kwazeke ukubona abantu abafana njengabo ekuhlaleni.

Umbhali ophum' izandla uya kuyazi ukuba ukuze uvuthondaba lukholeleke kwaye lubonakalise umdla kwibali makasebenzise intshukumo nokuba ngumzuzwana ze ziphinde izinto zibuyele kwisimo esisiso. Inkoliso yaba babhali kulapho basivezele kuqala abalinganiswa abaphambili bengabantu abanamandla kuqala, bomelele ngakumbi.

5.2 IZINDULULO

Kuyabonakala ukuba ulwamvila lwendele ngoko ke ababhali makhe batshintshe indlela abayibeka ngayo imfundiso ekufuneka ifunyanwe ngabafundi-zincwadi. Kubabhali abakhethiweyo mnye kuphela kubo osebenzise isithako sobuNzululwazi sobume-ngqondo ukubonakalisa ukuba xa ukwimeko yonxunguphalo nenganyamezelekiyo unakho ukuphumela kuyo. Yincwadi kaMtywaku UThembisa noMakhaya ngokwenza njengoko umlinganiswa othile enzile encwadini. Inkoliso yababhali banabalinganiswa abatsha abazifumana bekwimeko emandundu bengenathemba okanye kunzima ukuba basebenzise izakhono zabo nobukrelekrele bengqondo ekusombululeni iingxaki zabo. Baphela bekhetha oondlela-lula bokuba bazingcwabe ngeziyobisi, babulale okanye bazibulale. Akukhange kubekho namnye kubo okhe wasikrobisa kumanqanaba alandelwayo xa ubani okanye umlinganiswa othile efumana unyango lwemeko yoxinzelelo akuyo ade abe ngophumelelayo ebomini. UMywaku(1992) uye wazama kweyakhe UThembisa noMakhaya apho umlinganiswa uThembisa aye wayoba wangeniswa esibhedlele uGqirha ubona uncokola noSamkele apho amchazelayo ngenkqubo ezakulandelwa ezakusingisa ekunyangeni uThembisa umchazela ukuba oogqirha bengqondo bakhona baza kuncokola naye ayikhuphe yonke into esengqondweni kuye, basuse ezi ndawo zimkhathazayo. Ngenene ukuphuma kwakhe ubonakala ekulungele ukuqala ubomi obutsha.

Ababhali makhe bavelise iincwadi zibe ninzi ezithetha ngabantu abatsha abanezakhono zobunkokheli; abaqala ezantsi bade bafike empumelelweni; oosomashishini abaphuma izandla; abantu abakwaziyo ukuzeyisa iitshomi ezingendawo kunye neziyobisi. Abalinganiswa abatsha abanegalelo elimandla kuluntu nasekuhlaleni, ukuze kujika iingqondo zabantu babonwe ngelinye icala. Makuveliswe iincwadi ezimalunga nothando kubantu abatsha, kwabatshatileyo, abazali abathandanayo nabangumzekelo omhle kulutsha kunye nesizwe esithandanayo nesincedanayo. Loo nto ingakhokelela ekubeni abatsha balinganise okuhle kodwa hayi okubi kuzokubela isizwe esitsha esinothando

esibahlonelayo abantu ababhinqileyo nesiingenanzondo. UHartley (2014) kwinqaku lemagazini yabafundi beyunivesithi yase*Auckland* ungqina ngelithi ukuba abantu bavezelwa ukuziphatha okubi kuluncwadi. Loo nto ingakhulisa ukuba bafunde ukwenza okubi. Kananjalo kuye kulindelwe ukuba umbhali wayo incwadi leyo angavezi okubi engena zinjongo zokubuthelekisa nokuhle. Kulindeleke kananjalo abenzi bobubi bohlaywe ukuze ibesisifundo kwabo bafunda incwadi. Ukuba akenzi njalo umbhali incwadi yakhe ingabonakala ilambatha, ingahoywa luluntu kuba ingesiso isixhobo sokoluleka.

Makusuke ubungqondo lukhuni ekuzobeni abantu abatsha kwiincwadi zabo kuzokutshintsha nakwimiboniso bhanyabhanya needrama zikamabonakude ukubona ulutsha olungenathemba, abaqhawuli mitshato yabantu, abancuvi kunye nooPhumasilwe. Oko kungavuselela umdla ekufundeni iincwadi zabo zoncwadi nanjengoko kubonakala ukuba bayalambatha ekuzifundeni ngakumbi ezo bazisikelweyo ezikolweni.

UKaschula (2003:64) kuluhlu lweenoveli oluyi“*Siyagruva*” abona kuyimfuneko yokunwenwisa ezi zithako zisetyenziswayo ukuhlalutya iincwadi ngokufakela isithako esijolise kwinkcubeko edibeneyo yeentlanga ezahlukeyo Ubona ukuba kuncinci okuthethwayo ziincwadi malunga nokuxubana kweenkolo, amasiko nezithethe, umzekelo, ngalo wokutshata kwabantu abatsha abankolo okanye abaziintlanga ezahlukeyo.

Kweli candelo kubonakaliswa indlela uluncwadi olusebenzisa ngayo ubungqondo-lukhuni ekuzobeni abalinganiswa abatsha. Kuvezwa kananjalo indlela abaqhwa ngayo abalinganiswa bebonisa ukungakwazi ukulawula iimeko ezimandla zoxinzelelo ezibangelwa ziindlela zokuphela zoluntu nongquzulwano olukhoyo kwimpucuko yaseNtshona neyesiNtu. Loo nto ibangela ukuba abalinganiswa nabaphele bemkelwa ziingqondo. Iitekisi-ntyilazwi zithanda ukubazoba abantu abatsha njengabantu abasilelayo ekuthatheni izigqibo ezizizo kungakhange kubekho umntu onikezela

imvume yoko. Ababhali babazoba njengabantu ababhetyebhetye abangakwaziyo ukuzithathela izigqibo ezizizo.

Kungancomeka kakhulu ukuba kunokukhe kubonakale abalinganiswa abakhubazekileyo kwiincwadi zabo. Apho baya kuvezwa bezizamela, kwaye bephumelela ebomini ukuze babe yinkuthazo nakubanye abatsha abakhubazeke njengabo. Okwangoku abanqabanga nje koko abakho abalinganiswa abakhubazekileyo kwiincwadi zethu zesiXhosa.

Kwisahluko sesiNe kubonakala ukuba utshintsho kufuneka lukho kwindlela abazotywa ngayo abalinganiswa abatsha ngababhali, ukuze kutshintshe izimo zabo. Kufuneka kuyekiwe ukusetyenziswa okubi nokungakhiyo ekuxhonkxeni izimo zabantwana koko kusetyenziswe konke okuhle ukukhuthaza nabo bazamayo ukwenza okuhle. Imibutho yabantu abatsha ikakhulu ikhokelwa ngabantu abatsha. Oku kubonisa kakuhle ukuba abantu abatsha banazo izakhono zokukhokela. Kwaye uninzi lwabo lukuvuyela kakhulu ukusekwa kwalo mibutho ukuze bakhe babonise ukuba bangenza okuhle nabo eluntwini.

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