

**UPHONONONGO LOKUBUNJWA KOBUME BENGQONDO YABALINGANISWA
KWIINCWADI EZIKHETHIWEYO ZESIXHOSA**

NGU:

NTOMBEKHAYA NOMALANGA PRIMROSE NETJIES (nee' SOKUTU)

**INGENISWE NJENGENXALENYE YEMFUNDO YESIDANGA SE-MASTERS
KWIDYUNIVESITI YASENELSON MANDELA METROPOLITAN**

UMHLOHLI: UGQIRHA L.L. KWATSHA

JANUWARI 2012

(i)

ISIQINISEKISO

Ndiqinisekisa ndinyanisile ukuba umsebenzi onesihloko esithi, “Uphononongo lokubunjwa kobume bengqondo yabalinganiswa kwiincwadi ezikhethiweyo zesiXhosa,” ngumsebenzi wezandla nengqiqo yam, kwaye yonke imithombo endiyisebenzisileyo ichaziwe ngokuthi icatshulwe, kunikwe nemithombo yezicatshulwa ezo. Lo msebenzi awuzange ungeniswe kwelinye iziko lemfundo ngenjongo yokufumana isidanga ngaphambili.

.....
N. N. P. NETJIES

.....
UMHLA

(ii)

UMBULELO

Nto zakuthi! MaRharhab' amahle! Ukwenjenj' oku kukwenza ilizwi lombulelo ongazenzisiyo kubo bonke abantu abathe banenxaxheba enkulu kwimpumelelo yezifundo zam. Kumxonkxi nomnqwanqwadi wam, uGqirha L.L. Kwatsha ndithi, Icamagu livumile MamaDuna, inkxamleko yakho, iingcebiso zakho, umonde, inkuthazo, unyamezelo lwakho, iimfundiso zakho kunye nokuzinikezela kwakho, kube lithamsanqa elohlala liyinkazimlo engacimiyo ezingcingeni nasempilweni yam yonke. Ndibamba ngazibini Nozala, ukwanda kwaliwa ngumthakathi!

Kuwe myeni wam, Thembile, Tshangisa kunyana wam ongasekhoyo, uLuzuko nentombi yam uThulisa, ndibulela kakhulu ngenkxaso, umonde, inkathalo nokundinyamezela kwenu okungummangaliso, ngakumbi ukungadinwa kwenu kukundichwethezela ngalo lonke ixesha ndinicela. Nize ningabi satyhafa bantwana bam sekukufutshane ngaphambili.

Kubantwana basekhaya; uNomonde, Mbuyiseli, Vuyokazi, Mbulelo noBabalwa ndithi, maz' enethole, uthando lwenu nenkuthazo yenu iya kuhlala indomeleza ngamaxesha onke, mathol' anyongande kukudlelana. Kuwe Lwandlekazi Notshe, MaDuma, mhlobo wam, ndikubulela ngentliziyo yam yonke ngokundixhasa, ukundomeleza nokundikhuthaza kwakho kumaxesha anzima, ungadinwa nangomso!

Ndibulele kakhulu kuYehova wemikhosi, uMdali wezinto zonke ngokundipha amandla angummangaliso nengqondo ephaphileyo yokuwugqiba lo msebenzi mkhulu kangaka, phantsi kweemeko ezinzima neziphazamisayo. Kubazali bam, abangasekhoyo, ndibamba ngazibini kuMadoda, uMthembu, noDideka, uMaRhadebe ngokundifundisa ndikwazi ukuyixabisa imfundo. Kubahlobo bam nakuye wonke umntu odlale indima enkulu kwimfundo yam ndiyabulela. Tatalahote! Yathwas' inyanga!!

(iii)

ISINIKEKEZELO

Lo msebenzi ndiwunikezela ngomoy' omhle kwabangasekhoyo, utat' omkhulu wam, uWallace Sokutu, uTshawe nomakhulu wam uNotizana, uMamJwarha, indlezana ebele lide, ngenxa yemithandazo nenkuthazo yabo nangokundifundisa ukuba imfundo ibalulekile, kwaye ayikhulelwa, ngakumbi xa uzimiseleyo. KuLuzuko, unyana wam ongasekhoyo obe nenxaxheba enkulu ekundikhuthazeni kulo msebenzi. Kuwe Thulisa, ntombi yam nomzukulwana wam uLunathi, ndinqwenela ukuba nifunde, nizimisele, nifuze mna.

(iv)

ISISHWANKATHELO SOPHANDO

Olu phando luza kugxila kuphononongo lobume bengqondo ephazamisekileyo, lujonge izimo zabalinganiswa nendlela abacinga nabenza ngayo izinto. Kuza kube kugocwagocwa ubume bengqondo yabalinganiswa abakwezi ncwadi zintathu zilandelayo: Incwadi kaTamsanqa ethi, 'Buzani Kubawo,' ekaJordan ethi, 'Inggumbo Yeminyanya' neka Jongilanga ethi, 'Ukuqhawuka Kwembeleko.'

Apha kuza kukhokela intshayelelo equlathe izinto ezininzi eziquka amagama amatsha aza kusetyenziswa, indlela oza kuma ngayo umsebenzi kunye nembali ngababhali. Oku kulandelwa yingcingane eza kuthi ibe sisiseko solu phando, ingcingane yobume bengqondo, ingcingane yemeko engaqhelekanga kunye nezayamileyo; ingcingane yokuqonda kunye nengcingane yenkcubeko nentlalo. Kuza kuthi kutyhilwe iimeko abantu abaphila phantsi kwazo emakhaya nasentlalweni ngokubanzi. Iingcali zophando zizamile ukuza neendlela ezizizo zokwazi unobangela wokuphazamiseka kwengqondo ukuze zikwazi ukuza nonyango oluchanekileyo.

Ekugqibeleni kuza kuthi kushwankathelwe wonke lo msebenzi, kuvezwe namacebo anokunceda abafundi nababhali kuncwadi. Kuza kucetyiswa ababhali ukuze babethelele ingcamango yokuba kubekho uncedo okanye unyango kubalinganiswa abanesimo sengqondo esiphazamisekileyo, xa kuphononongwa le ngcingane yesimo sengqondo.

<u>ISIHLOKO</u>	<u>ISIQULATHO</u>	<u>IPHEPHA</u>
1	ISIQINISEKISO	i
2	UMBULELO	ii
3	ISINIKEZELO	iii
4	ISISHWANKATHELO SOPHANDO	IV

ICANDELO 1

INTSHAYELELO

1.	AMAGQABANTSHINTSHI NGOLU PHANDO	1
1.1	INTSHAYELELO	1
1.2	IINJONGO ZOLU PHANDO	4
1.3	INDLELA OLUZA KUQHUTYWA NGAYO OLU UPHANDO	5
1.4	INGXAKI YOLU PHANDO	6
1.5	IMIBUZO YOLU PHANDO	7
1.6	IZIMVO ZABANYE ABAPHANDI	7
1.7	ISISEKO SENGCINGANE YONCWADI	9
1.8	UBUME BALO MSEBENZI	9
1.9	IMBALI NGABABHALI	11
1.9.1	IMBALI NGO A. C. JORDAN	11
1.9.2	IMBALI NGO W. K. TAMSANQA	12

1.9.3	IMBALI NGO D. M. JONGILANGA	14
1.10	INGCACISO YAMAGAMA	14
1.10.1	INGCINGANE YOBUME BENGQONDO	14
1.10.2	INGQONDO EQONDAYO NENGAQONDIYO	16
1.10.3	INYUROSISI	17
1.10.4	IMEKO YENGQONDO ENGAQHELEKANGA	17
1.10.5	UKUPHAZAMISEKA ENGQONDWENI (SCHIZOPHRENIA)	18
1.10.6	IXHALA/UNXUNGUPHALO (ANXIETY)	19
1.10.7	UKUDAKUMBA KWENGQONDO (DEPRESSION)	20
1.10.8	(I-ID, EGO, SUPEREGO)	21
1.10.9	INKCUBEKO (CULTURE)	22
1.10.10	INKUTHAZO	23
1.11	ELOKUQUKUMBELA	24

ICANDELO 2

2.	UKUPHUHLISA ISISEKO SENGcingane YOBUME BENGQONDO	25
2.1	INTSHAYELELO	25
2.2	INGCINGANE YOBUME BENGQONDO	27
2.3	NGUBANI UMSUNGULI WENGcingane YOBUME BENGQONDO? (PSYCHOANALYSIS)	31
2.3.1	USIGMUND FREUD	31

2.3.1.1	UFREUD NENGCINGANE YESIMO SENGQONDO	33
2.3.1.1.1	UKUBA NGUBANI – (ID)	35
2.3.1.1.2	UBUMNA – (EGO)	37
2.3.1.1.3	UBUWENA EKUHLALENI– (SUPEREGO)	38
2.3.1.2	INGQONDO EQONDAYO NENGAQONDIYO (CONSCIOUS AND UNCONSCIOUS)	39
2.3.1.3	UTHUKU LOKUPHILA NELOKUFU (LIFE AND DEATH INSTINCT)	42
2.3.1.4	INDLELA YOKUTOLIKA AMAPHUPHA	44
2.3.1.5	IINTLOBO ZAMAXHALA / UNXUNGUPHALO (ANXIETY)	46
2.3.1.5.1	IXHALA LEZINTO EZIKUNGQONGILEYO (REALISTIC ANXIETY)	47
2.3.1.5.2	IXHALA LOKUZIPHATHA NGOKUSESIKWENI (MORAL ANXIETY)	48
2.3.1.5.3	IXHALA LOKUZILAWULA KWIINKANUKO ZOMZIMBA (NEUROTIC ANXIETY)	48
2.4	CARL GUSTAV JUNG	50
2.5	JACQUES LACAN	54
2.6	INGCINGANE YOKUQONDA (COGNITIVE THEORY)	58
2.7	INGCINGANE YENKCUBEKO NENTLALO (SOCIO-CULTURAL THEORY)	60
2.8	INGCINGANE YEMEKO ENGAQHELEKANGA	61
2.8.1	ABALINGANISWA ABAPHAZAMISEKILEYO ENGQONDWENI NEEMPAWU ZABO	64
2.9	ELOKUQUKUMBELA	70

ICANDELO 3

3.	IINGXAKI EZIBANGELA UTSHINTSHO KWISIMO SENGQONDO SABALINGANISWA	72
3.1	INTSHAYELELO	72
3.2	IZIZATHU EZINGUNOBANGELA WOKUPHAZAMISEKA KWABALINGANISWA	74
3.2.1	UMTSHATO WESINYANZELO NOGQITYWE NGABAZALI (ARRANGED AND FORCED MARRIAGE)	75
3.2.2	INKCUBEKO (CULTURE)	78
3.2.3	IMINQWENO NEMVAKALELO YABALINGANISWA	85
3.2.4	UBUME BOMNTU EKUHLALENI (EXTROVERT)	90
3.3	ELOKUQKUMBELA	95

ICANDELO 4

4.	IZIPHUMO ZESIMO SENGQONDO KWIZIMO ZABALINGANISWA	97
4.1	INTSHAYELELO	97
4.2	IINGCINGA ZOMNTU AZIGCINA NGAPHAKATHI (INTROVERT)	97
4.3	IXHALA/UNXUNGUPHALO (ANXIETY)	102
4.4	INGQONDO ECINEZELEKILEYO (DEPRESSION)	105
4.5	ULOTHUKO (TRAUMA)	115
4.6	UKUPHIKA (DENIAL)	122

4.7	IMPAMBANO (PSYCHOSIS)	123
4.8	UKUZIBULALA	131
4.9	IMBALELWANO NEMITYALEZO YABALINGANISWA ABAFUNA UKUZIBULALA	138
4.10	UKUBULALA	140
4.11	ELOKUQUKUMBELA	149

	<u>ICANDELO 5</u>	151
--	-------------------	-----

5.	UKUQUKUMBELA UPHANDO	151
5.1	INTSHAYELELO	151
5.2	IZIPHUMO ZOPHANDO	151
5.3	OMAKUQATSHELWE	153
5.4	ELOKUQUKUMBELA	154

	<u>ULUHLU LWEENCWADI EZISETYENZISIWEYO:</u>	156
--	---	-----

A.	IINCWADI EKHULALUTYWE KUZO	156
B.	IIDISETEYISHINI EKUCATSHULWE KUZO	156
C.	IINCWADI	157
D.	I-INTANETHI	161

ICANDELO 1

1. AMAGQABANTSHINTSHI NGOLU PHANDO

1.1 INTSHAYELELO

Kweli candelo kuza kubethwa koomofu, kusenziwa amagqabantshintshi ngokuza kuthi kwenzeke kolu phando. Esi iza kuba sisikhokelo esingumhlahlandlela kuwo onke amacandelo. Kuza kwaziswa ingxaki yophando, iinjongo zolu phando kwanendlela oluza kuqhutywa ngayo. Umphandi xa echaza banzi ngoyena ndoqo wolu phando uza kuthabatha inxaxheba yokukhuthaza abanye abaphandi kunye nabafundi boncwadi ukuze baphuhlise, baqwalasele ngeliso elibanzi iindlela ezingcono zokuphilisana nabantu ababangqongileyo.

Uphando luza kugxila kuphononongo lwezimo zabalinganiswa kwiincwadi ezikhethiweyo. Olu phando luza kuthi luhlube izizathu ezingunozala wokutshintsha kwezimo zabalinganiswa abathi ngenxa yeemeko zoxinzelelo bazibone bejika besiba ngababulali okanye bazibulale kwiincwadi ezikhethiweyo zesiXhosa. Uninzi lwabaphandi luye lwaqwalasela indlela yokubunjwa kwabalinganiswa kuphando lwabo kodwa lona olu uphando luza kuzama ukuphengulula esona sizathu esikhokelela kutshintsho kwindlela abacinga nabenza ngayo izinto abalinganiswa abakwezi ncwadi zikhethiweyo.

Inkcubeko kunye nentlalo zidlala indima enkulu ebomini bemihla ngemihla babalinganiswa. Uphando lufumanise ukuba ubomi buthande ukuba nzima ngaphezulu kunokuba abantu becinga. Loo nto inokubangelwa ziimeko ezahlukeneyo abantu abaphila phantsi kwazo. Akulula ukuphonononga indlela abantu abahlalisana ngayo ungakhange uqwalasele nzulu isimilo somlinganiswa ngamnye kwanesimo sengqondo

yakhe. Ngaxeshanye kunzima ukuphonononga isimilo somlinganiswa kungakhange kuthathelwe ngqalelo intlalo yakhe ngokubanzi.

Uninzi lweencwadi zesiXhosa lukholisa ukuveza abalinganiswa abaphantsi kwengcinezelo yabazali ngenxa yokunyanzelwa kwamasiko nezithethe zakwaNtu. Kufumaniseka ukuba luninzi utshintsho oluthi lwenzeke ezimpilweni zabalinganiswa ngenxa yoku kunyanzelwa. Abanye abalinganiswa baye bangakwazi ukumelana neengxaki abazibhaqa bekuzo ekuhlaleni, loo nto ibangele uxinzelelo olumandla. Ezi meko zitshintshatshintshayo ziba nefuthe ekujikeni isimo sengqondo sabalinganiswa. Kumaxesha amaninzi abalinganiswa bathi bakungabi nandlela ingcono yokuzisombulula iingxaki zabo, bacinge ukuba ukuzibulala okanye ukubulala yeyona mpendulo ilula yokuzikhupha kwiimeko ezibuhlungu abakuzo.

Olu phando luza kuphonononga abalinganiswa abathe baphazamiseka engqondweni ngenxa yeemeko ezichazwe apha ngentla. Kuyacaca ukuba impixano egqubayo kwiincwadi zesiXhosa inefuthe elikhulu ekutshintsheni uvakalelo lwabalinganiswa abachaphazelekayo. Yiyo loo nto ababhali, uDavies noSchleifer (1995:394) betyatyadula besithi, isayikho-analisisi, yingcingane esisiseko sokunxulumanisa yonke imiba yobomi babantu yemihla ngemihla enjengenkcubeko, ubuchule nobuchwepheshe kunye nendlela abaziphatha ngayo ngokwezesondo.

Uphando kwakhona luza kuthi luveze uxinzelelo oluthi lufunyanwe ngabalinganiswa ngenxa yokunyanzelwa kwamasiko nezithethe zakwaXhosa kubo befuna, bengafuni. Ubomi bomntu ngamnye bubunjwa yinkcubeko nentlalo yakhe. UKramae noTrichler (1985:112) bayawangqina la mazwi angentla ngokuthi, inkcubeko yethu ayisivezi ubuntu bethu nje kuphela, koko iyasibanga, isilawule, isicuthe, ithintele ukuhamba kwemvakalelo yezesondo kunye nesiphiwo sokusebenza, kwaye ibhenca isimilo somntu uFreud, asibiza ngokuba yi 'id'.

Uninzi lwabazali luseneenkolo ezendeleyo kumasiko nezithethe zakwaNtu. Loo nto ibangela ukuba bangawananzi konke amaphupha abantwana babo. Basuka banyanzele abantwana abafundileyo ngamasiko nezithethe nangona zingenantsingiselo ifanayo kubo. Abazali abakhathali nokuba umntwana uzimisele ukugqibezela izifundo zakhe, unesoka alithandayo na okanye intombi ebezimisele ukuyitshata na. Inye into abaqiniseke ngayo kukulungiselela umntwana wabo ikhaya phambi kokuba bafe bona. Xa abazali bengazimiselanga kuzimamela izimvo zabantwana babo, kuye kubekho ungquzulwano lwezimvo phakathi kwala maqela mabini. Olu ngquzulwano luye lubangele ukuba kubekho ukuphazamiseka kwizicwangciso kunye neemfuno zabantwana. Iingxaki zabo ziye zikhula de zichaphazele nemvakalelo yabo. Kuthi ke kwakuba nje abantwana bazale yintyo, inkohlakalo, uloyiko kunye noxinzelelo olumandla.

Uphando kuphononongo lwesimo sengqondo sabalinganiswa luza kuveza into yokuba abazali baxabise ukugcina amasiko nezithethe ubukhulu becala, bengabuqondanga ubunzulu bomonakalo abawenzayo ekutshintsheni izimo zengqondo zabantwana babo. Bonke abazali kwezi ncwadi zikhethiweyo banenkani, bam'entla, banyanzela abantwana babo ngeentombi okanye amasoka abangawafuniyo nabangawaziyo. Akukho namnye umzali oziduba ngokuthi amamele, ahloniphe iminqweno yomntwana wakhe. Uninzi lwale mitshato yesinyanzelo idla ngokuba neziphumo ezibi nezihlasimlisa umzimba.

Oyena ndoqo wolu phando kukuphonononga incinezelo eyenzeka kwizimvo zabalinganiswa ethi ikhokelele kwesimo sengqondo engaqhelekanga, kujongwe kwincwadi yedrama kaTamsanqa ethi, 'Buzani Kubawo,' inoveli kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' kunye nenoveli kaJordan, ethi, 'Ingqumbo Yeminyanya.' Kwakolu phando kuza kuvezwa ubume bomsebenzi, imbali ngababhali kunikwe ingcaciso ethe vetshe ngamagama amatsha njengoko esuka kwisayikholoji kunikwe nenkuthazo kubafundi nababhali boncwadi.

1.2 IINJONGO ZOLU PHANDO

linjongo zolu phando zijolise ekuphononogeni isimo sengqondo sabalinganiswa ngokuthi kujongwe iintshukumo zabo, izinto abazenzayo ezingaqhelekanga nezingamkelekanga eluntwini. Oyena ndoqo wolu phando kukuqwalasela nokutolika eyona nto iqhubekayo ngaphakathi emntwini ngenxa yoxinzelelo olungaphaya kwamandla akhe. Olu phando luza kujonga izimo zabalinganiswa abangaba: UWelinzima noThembeka/Nobantu kwincwadi ethi; 'Ingqumbo Yeminyanya,' uGugulethu, uNomampondomise kunye noThobeka kwincwadi ethi, 'Buzani Kubawo,' uZoleka/uNowethu noZodwa kwincwadi ethi, 'Ukuqhawuka Kwembeleko.' Eyona nto ibalulekileyo xa kujongwa isimo sengqondo sabalinganiswa kukuhluba ezona mpembelelo zinefuthe kwinyurosis, ukuze abalinganiswa abo baphunyuzwe kwimpixano ngethemba lokuphelisa uxinzelelo abanalo, uKwatsha (2007:75) ecaphula amazwi kaFreud (1949:18).

Uphando luza kugocagoca luphonononge ngokubanzi isimo sengqondo sabalinganiswa nonobangela wokutshintsha kwendlela abenza ngayo izinto ekuhlaleni. Umphandi uza kuzama ukuphengulula, ahlole iingxaki ezivezwa kukunyanzelwa kwamasiko nezithethe zakwaXhosa kulutsha olukhanyiselweyo nendlela ezibe nefuthe ngayo ekuguquleni isimo sabalinganiswa. Aba balinganiswa bazibona besengxakini enkulu ngenxa yokusetyenziswa kwamasiko nezithethe zamaXhosa ngendlela etenxileyo ngokwakubo. Uninzi lwabalinganiswa luzibona selujike lwaba ngababulali ngenxa yokutshintsha kweemeko zabo zobomi. Bambi bade bazibulale, kuba bephelelwe lithemba lokuba koze kubekho umntu onokuzisabela izimvo zabo kwakhona.

Ezona njongo ziphambili zolu phando kukuqwalasela isimo sengqondo sabantu abathi babulale, phambi kwesehlo nasemva kokuba begqibile ukwenza eso senzo simasikizi kangaka. Olu phando luza kugxila kwindlela ethi isayikho-analisisi imncede ngayo

umfundi woncwadi, umhlalutyi kunye nomphandi ukuze babe nakho ukungena nzulu kwiingcinga ezingaphakathi zabalinganiswa Kwatsha (2007:75).

1.3 INDLELA OLUZA KUQHUTYWA NGAYO OLU PHANDO

Indlela oluza kuqhutywa ngayo uphando ibizwa ngokuba yi 'Qualitative Approach' - uhlahlelo lohlobo. Le ndlela ikhethiweyo ijolise ekuncedeni ukuhlalutya nokutolika iincwadi ezikhethiweyo zesiXhosa kunye nezinye ezinokuba luncedo kuphando. Olu phando luza kuphonononga isimo sengqondo sabalinganiswa. Uphando lujongene nemiba enxulumene nemvakalelo, iinkolo kunye nendlela abaphila ngayo abalinganiswa kuquka abantu ababathandayo, inkolo yokunikwa ilungelo lokuzikhethela undofanaye, njengoko uninzi lwabo lukholelwa kwimpucuko yaseNtshona, ngenxa yokuba befundile. Ngokutsho kukaWalsh (2001:7) umphandi usebenzise uhlahlelo lohlobo njengeyona ndlela ifanelekileyo ekuphuhliseni intsingiselo eyayanyiswa kwezi ncwadi zikhethiweyo.

Kolu phando kuza kuphononongwa ingcingane kaSigmund Freud, Jacques Lacan kunye noCarl Jung. Le ngcingane ibizwa ngokuba yisayikho-analisisi iza kusebenza neengcingane ezayamileyo, eyokuqonda kunye neyenkcubeko nentlalo. Uphando luza kuqwalasela iincwadi kunye namaphepha abhaliweyo ngale ngcingane, ukuzama ukuncedisana nolu phononongo. Kuza kuthi kuhlalutywe ezi ncwadi zintathu zilandelayo: incwadi ethi, 'Buzani Kubawo' ka W.K.Tamsanqa,' 'Ingqumbo Yeminyanya' kaA.C. Jordan kunye no 'Ukuqhawuka Kwembeleko' kaD. M. Jongilanga.

Umphandi uza kundwendwela kwithala leencwadi, ukuze azuze iincwadi ezinolwazi oluphangaleleyo, ukuzama ukuxhasa le ngcingane. Kuza kuthi kusetyenziswe nolwazi oluza kongeza izimvo ezintsha kulo msebenzi. Izimvo zababhali nazo ziza kuphononongwa kujoliswe kwindlela entsha yoncwadi.

1.4 INGXAKI YOLU PHANDO

Phantse kuninzi loncwadi lwesiXhosa kuquka 'Ingqumbo Yeminyanya', 'Buzani Kubawo,' 'Ukuqhawuka Kwembeleko' kuvame umxholo omnye, wokuba abazali bayathanda ukutshatisa abantwana babo ngebhaxa kubantu abangabaziyo, maxa wambi abangabafuniyo nabangabathandiyo.

Yonke le nto abazali bayenza kuba besatshila ngesiko lakudala lokubonela, besithi benzela umntwana wabo ikhaya, kwaye bamnika undofanaye. Ezi ntsizana zabantwana azikwazi nokuzithethelela, akubuzwa kuzo koko kulawula umthetho wabazali. Eli siko lidala linenkqayi kubazali, ngoko ke limelwe kukuhlonitshwa nasisizukulwana esilandelayo. Abazali kumacala omabini banenkani, bathabatha izigqibo ezibalulekileyo ngekamva labantwana babo, bengakhange babanike nethuba elincinci lokuzisabela izimvo zabo. Kulindeleke ukuba abantwana benze loo nto bayixelelwayo qwaba ke.

Kanye ngelo xesha lamalungiselelo omtshato, abanye abantwana babonakalisa ukuwuchasa lo mtshato, kodwa ngelishwa akukho mntu uyinanzayo loo nto. Akukhathaliseki nokuba umntu angazivalela yedwa angatyi, abaleke, asoloko elila, ade abe mpatshampatsha. Kusuke nje kuthiwe lixhala lomtshato, yonke loo nto iza kudlula, kuza kulunga. Iminqweno yabantwana iyatshabalala, izimvo zabo azikhathalelwa mntu, zonke iimfuno zabo ngamampunge, imvakalelo yabo ayinanzwe bani.

Le miba ingentla iyicacisa ngokuphandle into yokuba kuncinci kakhulu okwaziwayo ngokuqhubekayo ezingqondweni zabantwana ngabazali babo. Kolu phando kuza kugxilwa kwiimpembelelo zesayikholoji ezithe zanafuthe ekutshintsheni izimo zabalinganiswa abachaphazelekayo. NgokwesiNtu kulindeleke ukuba umntwana athobele nawuphi na umthetho awuxelelwa ngumzali wakhe, ngakumbi amasiko nezithethe, kuba asisiseko sobuntu. Abantwana abangawathobeliyo la masiko nezithethe babonwa ngabazali abaneenkolo njengabangenayo intlonipho

nabadelelayo. Olu phando luza kuzama ukuqwalasela iingxaki ezikhokelela kwinguqu kwizimo zengqondo zabalinganiswa kwiincwadi ezikhethiweyo zesiXhosa.

1.5 IMIBUZO YOLU PHANDO

Olu phando luza kuzama ukuphendula imibuzo elandelayo ukuzama ukukhawulelana nengxaki yokutshintsha kwesimo sengqondo somlinganiswa ngamnye ngolu hlobo:

- Yintoni ebangela ukuba umlinganiswa othile enze izinto ezingaqhelekanga?
- Yintoni eyona nto yenzekayo engqondweni yomntu onomnqweno wokuzibulala?
- Yintoni eqhubela umlinganiswa kwisigqibo sokuba abulale umntu okanye abantu abaninzi?
- Yintoni eyenzeka engqondweni yombulali phambi kwesenzo sokubulala nasemva koko?
- Siba njani isimo sengqondo yomntu ozibhaqa elixhoba lokubulawa?

Olu phando luza kuveza ukutshintsha kwezimo zengqondo zabalinganiswa abathi benze izinto ezingaqhelekanga kwiincwadi ezikhethiweyo zesiXhosa, bezama ukuphendula imibuzo engentla.

1.6 IZIMVO ZABANYE ABAPHANDI

Bakhona abanye abaphandi ababhalileyo kuncwadi, kodwa uphando lwabo lujolise kwiindlela zokubunjwa kwabalinganiswa kunye nezinye iinkalo zoncwadi. Olu uphando luza kuphonononga, lutolike izimo zengqondo zabalinganiswa kwiincwadi ezikhethiweyo. Umphandi uza kugxila kwincwadi kaTamsanqa ethi, 'Buzani Kubawo,'

ekaJordan ethi, 'Ingqumbo Yeminyanya,' kunye nekaJongilanga ethi, 'Ukuqhawuka Kwembeleko.'

UKwatsha (2007:87), kwiphepha alibhalileyo elithi, '*A psychoanalytical interpretation of the characters in A.C. Jordan's novel 'Ingqumbo Yemimnyanya'*' uveza into yokuba uninzi lwababhali boncwadi lwaseAfrika kuquka uJordan basebenzisa ubume bengqondo kwiinoveli zabo nakwindlela ababumba ngayo abalinganiswa babo, nangona bengaqondanga. Kwiphepha lakhe uveza isayikho-analisisi njengeyona ndlela ibalulekileyo neza nokhanyo kuncwadi lwaseAfrika.

UPeter (2002:149) kwidiseteyishini yakhe ye M.A ethi, '*Socio-cultural conflict as the main cause of tragedy in selected isiXhosa drama works,*' ujolise kwiingxaki zamasiko nezithethe ezibangwa kukutshatiswa kolutsha ngebhaxa ngabazali. Apho ubonakalisa iziphumo ezimasikizi ezithi zenzeke kubalinganiswa ngenxa yeenkani zabazali.

UMvanyashe (2008:27) kwidiseteyishini yakhe ye-Onazi ethi, '*A psychoanalytical interpretation of characters: Wounding, recovery and healing in Mtywaku's uThembisa noMakhaya,*' uveza ukuba soloko kukho ithemba emva kwesiwo. Ubonakalisa ukuba ukwenzakala kungenza abalinganiswa baziphathe ngendlela ezahlukeneyo xa benoxinzelelo, umzekelo abanye baye bagule ngengqondo. Kwakhona uthi emva kokonzakala abanye abalinganiswa babonakalisa iimpawu zokuba ngcono nezokuphila.

Le misebenzi yaba baphandi ingentla ibonakalisa ukuba kuncinci kakhulu okuthe kwenziwa malunga nesi sihloko sophando. Olunye uphando lujolise kwiindlela zokuwa nokuvuka kwabalinganiswa, kanti olunye luveza intlekele ebangelwa kukunyanzelwa kwamasiko nezithethe kulutsha. Apha kolu uphando kujoliswe kutshintsho kwizimo zengqondo zabalinganiswa abathe baphantsi koxinzelelo ngenxa yokunyanzelwa kwamasiko nezithethe ngabazali kubo. Kumaxesha amaninzi kufumaniseka ukuba impucuko yaseNtshona eze nenkolo yobuKrestu kunye nemfundo inegalelo kolu

tshintsho lwezimo zengqondo zabalinganiswa. Impucuko yaseNtshona ibe nefuthe elikhulu njengonozala wokungaqondani phakathi kwabazali nabantwana babo. Impi efundileyo iyawazi amalungelo ayo, kwaye iyakwazi nokuzithabathela izigqibo ngempilo yayo.

1.7 ISISEKO SENGINGANE YONCWADI

Eyona ngcingane oluza kugxila kuyo olu phando yeyobume bengqondo. Iingcingane ezayamileyo eziquka ingcingane yemeko engaqhelekanga, eyenkubeko nentlalo (Socio-cultural Theory) kunye nengcingane yokuqonda (Cognitive Theory) nazo ziza kuncedisa. Esona sizathu siphambili sokusebenzisa isayikho-analisisi kunye nezinye iingcingane kukwakha isiseko esiluhlalima ekuza kumiselwa kuso olu phando. Isayikho-analisisi yeyona ngcingane ichanekileyo ekuncediseni olu phando kuba yona ijolise kanye kuphononongo olunzulu lwezimo zengqondo zabalinganiswa abaphazamisekileyo engqondweni.

Ingcingane yesimo sengqondo inika owona mfanekiso ucacileyo ngendlela abathi abantu baziphathe ngayo. Ikwajongene nemvakalelo abanayo abalinganiswa ngemiba yasekuhlaleni.

1.8 UBUME BALO MSEBENZI

Lo msebenzi uza kwahlulwa ube ngamacandelo amahlanu. Icandelo lokuqala liyintshayelelo. Apha kunikwa ingabula zigcawu ngohlalutyo, ingxaki yophando, iinjongo zophando, indlela oluza kuqhutywa ngayo uphando, imbali ngababhali, ingcaciso ethe vetshe ngamagama amatsha kunye nenkuthazo.

Icandelo lesibini lona liphuhlisa inkcazelo yengcingane yobume bengqondo kunye nezayamileyo, iingcali zobume bengqondo, igalelo lazo kunye nengcingane yemeko engaqhelekanga.

Icandelo lesithathu, liqulathe iingxaki ezibangela ukuphazamiseka kwabalinganiswa engqondweni. Apha kuza kuvezwa iimeko ezimbi ezidalwe kukunyanzelwa kwamasiko nezithethe kulutsha ngakumbi olufundileyo. La mahlandinyuka abe nefuthe elikhulu ekuguquleni izimo zengqondo zabalinganiswa. Yonke le ngxubakaxaka idalwa luxinzelelo olwenziwa yimiceli mingeni abadibana nayo ebomini. Le miqobo ibenza bazibone bengakwazi ukuzifezekisa konke iimfuno zabo ebomini. Bathi bakuphoxeka kumabhongo abo bazibone bengenabani elizweni, ingqondo yabo idiniwe kukucinga, batsho benze izinto ezingaqhelekanga. Olu tshintsho lubangela ukuba uluntu lungabamkeli, basuke babe ngamakheswa ngakumbi.

Icandelo lesine lona lijongene neziphumo zesimo sengqondo ephazamisekileyo. Apha kuqwalaselwa indlela abalinganiswa abenza ngayo izinto kunye nokutshintsha kweentetho zabo. Le nguqu yesimo sengqondo ikhokelela kwinto yokuba abalinganiswa benze izinto ezihambisa umzimba ezifana nokuzibulala okanye ukukhupha imiphfumlo engenatyala ngokumasikizi. Olu phando luza kuphonononga bonke abalinganiswa abathe baphazamiseka engqondweni kwiincwadi ezikhethiweyo zesiXhosa.

Icandelo lesihlanu, liza kuqukumbela wonke umsebenzi owenziweyo kolu phando. Apha umphandi uza kukhupha iingcebiso ngokubhekiselele kubalinganiswa abathe bazibona begaxeleka ezingxakini ngenxa yokutshintsha kweemeko zobomi babo. Kuza kuvezwa nezimvo ngako konke okuthe kwaphandwa. Kwalapha kweli candelo kuza kukhuthazwa abaphandi ukuze babonise indlela athe umlinganiswa ngamnye wancedwa ngayo. Loo nto iya kuba luncedo nakubafundi boncwadi ngokubanzi.

Emva kophando kuza kufakwa uluhlu lweencwadi ezisetyenzisiweyo ukuzama ukuqulunqa lo msebenzi. Kuza kuchazwa iincwadi ekwaxhiwe kuzo iingxoxo zophando, iincwadi namaphepha ekucatshulwe kuwo, iidiseteyishini kunye ne-intanethi esetyenzisiweyo.

1.9 IMBALI NGABABHALI

Umphandi uye akhangele imvelaphi, imbali kunye nendima eyenziwe ngumbhali ngamnye kuncwadi. UCuthalele (2007:9) uyahambisana nala mazwi kwidiseteyishini yakhe ngokuthi, ukwazi ngombhali ozinikeleyo kwinkqubo yokuphuhlisa intlalo incedwa lulwazi lwentlalo, nenkcubeko yesizwe sakhe nefuthe ezithi zibe nalo entlalweni yakhe yangaphandle kwanotshintsho olunyanzelekileyo.

Le ngcamango inceda umphandi ukuba abe nolwazi anokulusebenzisa xa ephanda ngembali yabo bonke ababhali abachaphazelekayo kuquka uJordan, uTamsanqa, noJongilanga. Indima edlalwe ngumbhali ngamnye ingaluncedo kumphandi, kuba iza kubonisa igalelo labo ekuphuhliseni uncwadi lwesiXhosa. Umphandi uza kusebenzisa ulwazi alufumeneyo ngombhali ngamnye ukuncedisa nangona lungenakude lube ngumkhombandlela wophando ngokupheleleyo.

1.9.1 IMBALI NGO A.C. JORDAN

UMotebele (2002:4-5) ubalisa athi, ngobom bukaJordan, uMzolisa Archibald Campbell Jordan uzalelwe eMbokothwana kuTsolo eTranskei, ngomhla wama30 kuOkthobha ngowe1906. Uyise wayengumfundisi waseTshetshi kwilali yaseMbokothwana. Amabanga aphantsi uwafunde kwisikolo seCawa eNgcolosi. Ukusuka apho ufunde amabanga aphezulu kwaNokholeji eSt. John eMthatha, waba ngutitshala. Ngowe1934 ufumene isidanga se B.A. eFort Hare, kuncwadi. Uqale ukufundisa kwisikolo

saseKroonstad, wafunda nokuthetha iseSotho. Ngowe1942 ufumene isidanga se M.A. eYunivesithi yaseMzantsi Afrika. Uye waqeshwa njengomhlohli kwiCandelo leeLwimi eFort Hare ngowe1945. Usume apho waya kuphangela kwiSebe leeLwimi zesiNtu eYunivesithi yaseKapa. Ngowe1957 uwongwe ngesidanga sobuGqirha kwalapho eKapa. Uye wantingela eMelika emva kowe1961 nalapho wawongwa ngobuNjingalwazi kwiiLwimi zase Afrika noncwadi, eYunivesithi yaseKhalifoniya. Usume apho waya eYunivesithi yaseWinsconsin Madison. Uqale ukubhala esafundisa eKroonstad. Uye wabhala imibongo eyayipapashwa kumaphepha esiXhosa. Nazi ezinye iincwadi azibhalileyo : 'Kwezo mpindo zeTsitsa,' 'Towards an African Literature': 'The emergence of literary form in Xhosa'. Ngowe1940 uye wabhala inoveli ethi, 'Ingqumbo Yeminyanya'. UMzolisa Jordan, uye waswelekela apho eMadison emva kokugula ixesha elide ngowe1968.

1.9.2 IMBALI NGO W. K. TAMSANQA

UWitness Kholekile Tamsanqa wazalwa ngomhla wama20 kuFebruwari ngowe1928, ezalelwa kwilali yaseDutywa. Waye washiywa ngunina eselula kakhulu, waze uyise uDickson watshata inkosikazi yesibini. Ngelishwa impatho kaninomncinci ayizange ibe ntle kuKholekile, njengoko uyise wayephangela eKapa. UKholekile wakhulela kwilali yaseZazulwana ngaseGcuwa.

Uqale ukufunda eneminyaka elishumi ngowe1938. Inqununu yesikolo sakhe samabanga aphantsi yayinguMnumzana Ndwandwa. Uyise waba nenkuthazo enkulu kuye watsho wasithanda ngakumbi isikolo. Emva kwamagingxigingxi, ude waliphumelela emagqabini ibanga lesithandathu, ngowe1947. Ukusuka apho uye kufunda kwisikolo semfundo ephakamileyo iBlythswood. Ngowe1952, uye wayokuqeqeshelwa ukufundela ubutitshala. Emva koko ukhe waphumla. Uphindile waqhubekeka wazama ukugqibezela izifundo zeMatriki eTygerkloof. Ngelishwa akazange aphumelele, kuba kwakufundiswa ngesiBhulu apho.

Ngowe1953, ukhe wayokuphangela njengoNobhalana emgodini, eRhawutini. Wayefumana imali encinci apho, waza akakwazi ukuzihlawulela imfundo yakhe. Uye kusebenza njengoNobhalana eBoksburg naseBenoni. Uhlangene nentokazi egama linguFlora wakwaNdindwa, uMaLimakhwe, apho eBenoni. Baye bazimanya ngeqhina lomtshato noFlora. Emva kwethuba wanyulwa uKholekile, njengoSodolophu waseDaveyton. UFlora, inkosikazi yakhe yaye yaba ngumongikazi.

UWitness udlale indima enkulu ekuphuhliseni uncwadi lwesiXhosa. Inkuthazo kayise iye yagqama kakhulu ebomini bakhe, kuba esakhula wayedla ngokumthengela amaphephandaba afana ne 'Imvo zabaNtsundu' kunye no 'Umthunywa,' ukuze aqhele ukufunda, andise nolwazi lwakhe ngakumbi. Kumava akhe okukhula uKholekile, unesiganeko angasayi kuze asilibale, esokubotshelwa 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,' ngowe1958. Le ncwadi iye yabalasela kakhulu kwaye ibifundwa ezikolweni naseziyunivesithi. Maxa wambi iye yavezwa njengomdlalo weqonga ode wadlalwa nakumabonakude.

UKholekile uye wasiveza isakhono sakhe sokubhala esafunda ibanga lesixhenxe eBlythswood, ebhala amabali amafutshane awayephuma kwiMagazini i'Bona' naku 'Umhlobo' ngelo xesha. Enye incwadi yakhe eyathi yapapashwa ithi, 'Inzala kaMlugisi'. UTamsanqa ube ngumbhali ophume izandla kangangokuba incwadi yakhe ethi, 'Ukuba Ndandazile,' yaye yagqwesa kukhuphiswano lweencwadi olwaluququzelelwa liSebe lezeMfundo kwiRiphabliki yaseMzantsi Afrika iphela. Ukuhlala kwakhe eBenoni kube nefuthe elikhulu kuye, ude wabhala incwadi ethi, 'Botsang Rre!' Ngowe1967 uye washicilela incwadi eyingqokelela yezincoko ethi, 'Imitha yelanga.'

Ngowe1979 uphinde wabhala enye inoveli ethi, 'Ithemba liyaphilisa,' ethe nayo yaba nethamsanqa lokufundwa ezikolweni. Ngowama2000 uphinde wapapasha enye inoveli ethi, 'Nyana Wam! Nyana Wam !.' Le ncwadi isafundwa ezikolweni kwibanga leMatriki nakulo nyaka wama2011. UKholekile Tamsanqa uye wamnabela uqaqaqa ngowama2001.

(Kondowe, 2006:18-20)

1.9.3 IMBALI NGO D. M. JONGILANGA

U D. 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 ibe nethamsanqa lokuba ichongwe njengenye yeencwadi ezifundwa ezikolweni, kwibanga leMatriki.

Incwadi yakhe yokuqala ethi, 'Ukuqhawuka Kwembeleko,' iye yafumana indumasi kakhulu, nayo ibifundwa ezikolweni kwibanga leMatriki kunye namanye amabanga asezantsi. Ngamanye amaxesha ibisenziwa umdlalo weqonga ezikolweni. Le ncwadi iphinde yapapashwa kutsha ngowe1982. Imvelaphi yakhe, isakhono sakhe sokubhala, nokusebenza kwakhe nzima kudlale indima enkulu kwimpumelelo yakhe ekuphuhliseni uncwadi lwesiXhosa.

(Jongilanga, 2003:2)

1.10 INGCACISO YAMAGAMA

1.10.1 INGCINGANE YOBUME BENGQONDO

Umsunguli wale ngingane yobume bengqondo nguSigmund Freud kunye nabalandeli bakhe. Waye watyhila iimfihlo ezisengqondweni ezingunozala wokufumana ulwazi lomntu oluhleli lukho kakade kuvimba oyingqondo. Olu lufundo nzulu ngeengcinga

zomntu kunye nonobangela woko. Le ngcingane ikwayindlela ethi incede, ijongane neengxaki zabantu abakwisimo sokugula ngengqondo. Mve uBeystehner (<http://webpace.ship.eduegboer.freud.html>) (24-05-2008) xa enaba esenjenje ngesayikho-analisisi :

Psychoanalysis is a method of understanding of mental function and the stage of development.

Isayikho-analisisi yindlela yokufuna ukuqonda uhlobo esebenza ngayo ingqondo kunye namabakala ethi ikhule ize ihlume ngawo.

Ingcingane yobume bengqondo iqwalasela iqondo ethi ihlume ngayo ingqondo kwanezinto athi umlinganiswa azenze njengoko kumane kusibakho utshintsho kwisimo sakhe. Nabanye ababhali bayangqina ukuba le ngcingane ayijongi ukukhula kwengqondo yomlinganiswa kuphela koko ijongene nayo yonke imiba yokuphila komntu. Kuloko uDavies noSchleifer (1998:394) becacisa le ngcingane besithi:

Psychoanalysis provides the frame for relating many aspects of culture the events, texts of everyday life, the history of religion, art sexuality and so on.

Isayikho-analisisi inika isiseko sokunxulumanisa yonke imiba yobom yabantu efana nenkcubeko, iziganeko zemihla ngemihla, imbali yokholo, ubuchule nobuchwepheshe ngezondo njalo njalo.

Le ngcingane yesimo sengqondo ichaphazela izinto ezininzi eziqhubekayo empilweni yomlinganiswa ngamnye nendlela aziphatha ngayo ekuhlaleni.

1.10.2 INGQONDO EQONDAYO NENGAQONDIYO

Ingqondo eqondayo imnceda umntu ekucingeni, ekuthetheni nokukwazi ukuthabatha izigqibo ezilungileyo nezifanelekileyo eluntwini. Idikshinari yakwa Longman (2000:724) iyayixhasa le ngcamango ingentla ngokuthi:

Unconscious is part of your mind that contains thoughts and feelings that you do not realise that you have, which can affect the behaviour.

Ingqondo engaqondiyo ilicandelo lengqondo yakho eligcina iingcinga novakalelo lwakho ongaluqondiyo.

Le ngcamango iveza into yokuba iingcinga ezikule ngqondo zinefute elikhulu ekutshintsheni isimo somlinganiswa. Kule ngqondo ileleyo kukho iingcinga ekungelula ukuba umlinganiswa azazi ukuba unazo, de ziziveze ngendlela athi umlinganiswa aziphathe ngayo. Yiyo loo nto ababhali uRivkin no Ryan (1981:119) bona besongeza olu luvo lungentla besithi:

The unconscious as Freud calls it is repository of repressed desires, feelings, memories and instinctual drives, many of which, according to Freud have to do with sexuality and violence.

Ingqondo engaqondiyo njengokutsho kukaFreud ngunobangela wocinezeleko lweemfuno, imvakalelo, iingcinga kunye nothuku lovakalelo, ngokukaFreud ubuninzi bazo zinokwenza nesondo kunye nobundlobongela.

Ezi ngcinga zikule ngqondo ingaqondiyo ziyakwazi ukumlahlekisa umninizo. Zonke ezi zinto ziyabuchaphazela ubomi bomlinganiswa, zibangela ukuba ubani azibone sele esenza izinto angaqondanga ukuba zingadala umonzakalo kwabanye abalinganiswa. Omnye ade akhanyele konke okubi abekwenzile. Kwabanye kuye kube lula ukubona iimpawu zengqondo ephazamisekileyo.

1.10.3 INYUROSISI (NEUROSIS)

Abalinganiswa abaphazamisekileyo, baphantsi koxinzelelo loo nto iye itshintshe iingcinga zabo babe kwimeko yonxunguphalo. UFischer nabanye (1985:402) bayichaza ngolu hlobo inyurosisi; ukuphazamiseka okuthile kwengqondo okubangela ukungemi kakuhle kwayo. Iimpawu zenyurosisi zezi zilandelayo: Ukuba noloyiko, ucinezelo lwengqondo njalo njalo. Mve uDrever (1952:182) engqina oku kungentla ngokuthi:

Neurosis is any activity in the nervous system;
a functional disorder of the nervous system.

Inyurosisi yintshukumo kwindlela yokucinga;
uphazamiseko lwenkqubo yendlela yokucinga.

Olu hlobo lokuphazamiseka kwengqondo lubangela ukuba athi umntu ehleli nje abe esoyika enekhala lokungakhuseleki.

1.10.4 IMEKO YENGQONDO ENGAQHELEKANGA

Umntu ophazamisekileyo engqondweni akakwazi ukohlula phakathi kokulungileyo kunye nokungalunganga kuquka izinto eziyinyani nezingeyonyani. Zininzi iindidi zabantu abaphazamisekileyo engqondweni kwaye umahluko ophawulekayo phakathi kwabo mncinci kakhulu. I-intanethi yewikipidiya icacisa ngokuthi:

Abnormal psychology is the study of abnormal behaviour in order to describe, predict, explain and change abnormal patterns of functioning that are considered strange or unusual.

[http://en.wikipedia.org/wiki/abnormal psychology](http://en.wikipedia.org/wiki/abnormal_psychology)

Ingqondo engaqhelekanga lufundo ngendlela yokuziphatha ukuze ichaze, iqikelele, ize itshintshe iinkqubo zokusebenza ezingaqhelekanga ezibonwa njengezothusayo okanye ezingaqhelekanga.

Le nkcazelo ibonisa ukuba umntu ophazamisekileyo engqondweni uyathanda ukubhidanisa indlela enza ngayo izinto, maxa wambi ubona okungabonwa mntu, uva amazwi angeviwa mntu, ezinye izehlo aziphindaphinde, izenzo zakhe ziye zinganiki ntsingiselo kwabo bamngqongileyo.

1.10.5 UKUPHAZAMISEKA ENGGQONDWENI (SCHIZOPHRENIA)

Isikitsofreniya yenye yeendidi ezininzi ezibonisa ingqondo ephazamisekileyo kubalinganiswa. Yiva indlela ecacisa ngayo, idikshinari yakwaLongman (2000:592) xa ichaza isithi:

Schizophrenia is a mental illness in which someone's thoughts become separated from what is really happening around them.

Isikitsofreniya sisigulo sengqondo, apho iingcinga zomntu zithi zohluka kwizinto eziyinyani ezenzekayo kokumngqongileyo.

Olu hlobo lokuphazamiseka engqondweni lubonisa ukuba umlinganiswa uveza isimilo esothusayo, kuba wenza izinto ezohluka mpela kwintlalo yakhe yemihla ngemihla. UVaknin ngosiba luka Malignant ([http://samvak .tripod .com/ disease. html](http://samvak.tripod.com/disease.html) (27.03 .09) ungqina oku esithi:

Someone is considered mentally ill if his behaviour causes him or others discomfort and physical dysfunctional, self defeating and self destructive even by his own yardstick .

Ubani uthathwa ngokuba ugula ngengqondo ukuba ukuziphatha kwakhe kubangela ukuba yena nabanye abantu bazive bengonwabanga, uyazoyisa azitshabalalise kwangomlinganiselo wakhe.

Le ngcaciso ibonisa ukuba umntu ophazamisekileyo engqondweni wenza izinto ezingekho ntle neziza nentshabalalo kuye nakubantu abamngqongileyo. Le meko iyabaxaka abantu batsho boyike ukuzidibanisa naye, kuba bengaziqondi kakuhle izinto zakhe. Imeko yomlinganiswa sukuba ixhomis'amehlo, loo nto ibangele ukuba azisuse ngakumbi eluntwini.

1.10.6 IXHALA/ UNXUNGUPHALO (ANXIETY)

Ngokwesayikholoji ixhala linokwenziwa zizinto ezininzi kumlinganiswa ezifana nokoyika ukujongana notshaba lwakhe okanye umntu omphazamisayo emoyeni wakhe. UPerko noKreigh (1988:126) balichaza ixhala ngolu hlobo:

Anxiety is a feeling state in which the individual experiences a pervasive, occasionally vague, intensive sensation of apprehension or impeding disaster .

Ixhala luvakalelo olubangela ukuba ubani, atsho azive enoloyiko ngamanye amaxesha, kwenzeke izinto ezimbi ezingalindelekanga.

Ixhala liqala mayana, likhule, ade umntu oyike, aphelelwe lithemba lolonwabo nangamacebo okusombulula iingxaki zakhe. Le ntlungu ibangela ukuba umntu angakwazi ukwenza imisebenzi yakhe yesiqhelo angacingi nakakuhle, ngenxa yonxunguphalo.

1.10.7 UKUDAKUMBA KWENGQONDO (DEPRESSION)

Le meko yehla kumntu onengqondo ecinezelekileyo ngenxa yentlungu engenasisombululo. Umntu uziva ephelelwa ngamandla nomoya wakhe uphantsi, akabi namdla ngokuqhubekayo ebomini bakhe. Khawumve uWilson (1956:59) xa ethimla ngalo mba esithi:

Neurotic depression is a prolonged case of grief and low spirit. It may follow severe illness or bereavement during which the sufferer is persistently plagued by feelings of discouragement failure and inferiority. He puts a gloomy interpretation on things that are going well for him. Neurotic depression presents not only escape from fear but surrender to it.

Ucinezelo lokuphazamiseka kwengqondo lithuba elide lokujongana nentlungu nomphefumlo odakumbileyo. Le meko ingehla emva kwezigulo ezininzi, ukubhujelwa, ngexesha apho umguli esoloko ekhathazwa luvakalelo lokutyhafa, ukungaphumeleli nokuzijongela phantsi. Umntu okwesi simo uzitolika ngendlela engeyiyo nezinto

ezilungileyo. Ucinzelo lokuphazamiseka kwengqondo aluvezi ukubaleka uloyiko qha kuphela koko luzinikezela kulo.

Lo mhlomlo ubonisa ukuba umntu ocinezelekileyo engqondweni uye athande ukutyhafa, azidele, ngakumbi xa engaphumeleli kwimizamo yakhe.

1.10.8 (I-ID, EGO, SUPEREGO)

UFreud (1986: 39) wahlula izintlu ezintathu zendlela athi umntu aziphathe ngayo, azibiza ngokuba yi (Id, Ego neSuperego). Mve xa echankatha esenjenje:

The human mind is made up of three dynamic psychic areas the id, the ego and superego. The id represents uncontrolled feelings and desires. If allowed, it would lead human being to destruction, even self destruction. The ego stands for reason and represents the reality principle superego is kind of a moral censor representing the moral principle.

Ingqondo yomntu ineengcinga zakhe ezahlukana kathathu i'Id'-ukuba ngubani, ukuba ne 'Ego'-ubuvena, 'Superego' -ubuvena ekuhlaleni. I-'Id,' imele imvakalelo neminqweno engakwazi kuzilawula. Xa inokuvunyelwa ingaqhubela umntu kwantshabalalo nasekuzitshabalaliseni. 'I-Ego,' imele ingqiqo nako konke okulungileyo ebomini bomntu. I- 'Superego,' ngumhluzi weenqobo ezisesikweni omele izenzo ezihle ebomini.

Zontathu ezi zintlu ziyafumaneka emntwini kwaye ziyamlawula ngamaxesha athile, phantsi kweemeko ezahlukeneyo. I-'Id,' yona ngunobangela wezenzo ezitshabalalisayo.

I-'Ego,' yona ngumlamli wezinto ezimbi ezenziwa yi'Id' inike umkhombandlela wezenzo ezilungileyo. I-'Superego,' yona ngumahluli phakathi kokulungileyo nokungalunganga.

1.10.9 INKCUBEKO (CULTURE)

Umntu ngamnye ulawulwa yinkcubeko yakhe kwindlela athi aziphathe ngayo kwanezinto azenzayo entlalweni yakhe. Isizwe ngasinye sinoxanduva lokufundisa nokugqithisa inkcubeko yaso kwisizukulwana ngesizukulwana njengoko kukho umahluko ophawulekayo kwisizwe ngasinye. Yiyo loo nto umbhali, uHofstede (1991:5) ephefumla ngenkcubeko esithi:

Culture is always a collective phenomenon, because it is at least partly shared with people who live within the same social environment, which is where it is learned. It is collective programming of the mind which distinguishes the members of one group or category of people from another.

Inkcubeko isoloko iyingqokelela yezehlo ezenzeka kubantu abahlala ndawonye, kwaye bayabelana baze bafundisane ngayo kwalapho entlalweni. Iyintlanganisela yenkqubo apho kohlulwa khona amalungu elinye iqela okanye uluhlu lwabantu phakathi kwabanye.

Inkcubeko ayihlali ndawonye koko iyatshintsha kwaye iyakhula njalo ngokuhamba kwamaxesha. Oku kuquka ulwazi, ubugcisa, okulungileyo, umthetho, isiko kunye nezinye iziphiwo nemikhwa efumanekayo emntwini njengelungu lasekuhlaleni.

Oku kubonisa into yokuba inkcubeko idlala indima enkulu kwindlela abantu abenza ngayo izinto kwanendlela abaphila ngayo entlalweni.

1.10 10 INKUTHAZO

Olu phando luzicacise ngokuthe ngqo iinjongo zalo, ngokuthi lujolise kwindlela ethi isayikho-analisisi ibancede ngayo abafundi nabaphandi boncwadi. Loo nto luyenza ngokuthi luqwalasele isimo somlinganiswa ngamnye kunye nezinto azenzayo, ukuze ekugqibeleni afumane uncedo olumfaneleyo.

Kubalulekile ukuba uphando lukwazi ukuyiveza ingxaki, iimeko ezikhokelela kule ngxaki kwakunye nesisombululo sayo. Uluntu luyakhuthazwa ukuba lube nononophelo, luzame kangangoko ukwenza ukuba iimeko abaphila phantsi kwazo abantu zinyamezeleke, kuphele ukungananzwa kwezimvo zabantwana, kuba akulula ukuyazi into esengqondweni yomntu ophazamisekileyo. Uphando lufumanise into yokuba uninzi lwabaphandi lujolise kakhulu kwindlela ababunjwe ngayo abalinganiswa nakwezinye iimpawu zoncwadi, abayithathelanga ngqalelo into yokujonga isimo sengqondo yabalinganiswa, kanti sesona sinefuthe elikhulu empilweni yabo yemihla ngemihla.

Olu phando luveza iimeko ezibangele utshintsho kwisimo sengqondo sabalinganiswa ngenxa yokuphazamiseka engqondweni. Aba balinganiswa baye babonakalise iimpawu ezininzi ezingaqhelekanga ngenxa yengcinezelo kumalungelo abo nokuphelelwa lithemba. Kubalulekile ukuzithathele ingqalelo izimvo zabanye abantu, ukuze ziphunguke iingxaki zabo. Olu phando luza kuvula amehlo uluntu ngokubanzi. Ababhali boncwadi lwesiXhosa kufuneka bazame ukuyilungisa le mposiso ngokuthi bazise uncedo nezisombululo kwiingxaki zoluntu, ukuze luphuhle ngakumbi uncwadi.

Kuyacaca ukuba sikhona isidingo sokuba esi sihloko siphononongwe ngakumbi ngabaphandi. Uphando lubonisa into yokuba, xa esi sihloko singenakufumana ingqwalasela esiyifaneleyo kubaphandi, kungabakho umsantsa kuncwadi.

Lilonke abaphandi bayakhuthazwa ukuba bakhe bawugocagoce ngakumbi lo mbandela woncwadi.

1.11 ELOKUQUKUMBELA

Icandelo lokuqala nguvulindlela, osisikhokelo sawo onke amacandelo aza kulandela. Apha kuchazwa iinjongo zophando, ukuze kucace oyena ndoqo nengcaciso yamagama njengoko intsingiselo yawo intsonkothile, kuba athatyathwe kwisayikholoji. Eli candelo lihlahlala indlela yecandelo lesibini. Kwicandelo lesibini kuza kuthi kuphononongwe ngokubanzi isiseko sengcingane yobume bengqondo eyemeko engaqhelekanga kunye nezayamileyo.

ICANDELO 2

2. UKUPHUHLISA ISISEKO SENGcingane YOBUME BENGQONDO

2.1 INTSHAYELELO

Kweli candelo uphando luza kuphonononga nzulu, luqangqulule ezi ngcingane zoncwadi. Kule mihla sikuyo akusekho lula ukuba umphandi woncwadi angakwazi ukubhala ngokugqibeleleyo okanye ahlalutye ngokupheleleyo engakhange aqwalasele banzi iingcingane ezisetyenziswa ekujongeni utshintsho kwindlela yokufunda nokufundisa uncwadi. UWebster (1990:20) ukungqina oku ngokuthi, kunzima kumphandi wencwadi ukuba angakrobi kwiithiyori zoncwadi, kukwanjalo nakumfundi woncwadi kuba usethubeni lokufunxa ulwazi olunzulu ngaloo miba ayiqwalaseleyo. UPeter (2002:28) kwidiseteyishini yakhe ucaphula uChapole (1993:21) naye uyahambisana nolu luvo. Mve xa ebhomboloza esithi:

Literary study is a specialized discipline and need a rigorous theoretical thrust. In order to set fourth our principles and procedures in terms which permit questions and discussion we need two things, i.e a theory or theories of literature and an approach to the text derived from the theory or theories

Ingingane yoncwadi ngumthetho ongqongqo oqulunqiweyo ofuna ukufakwa khalakatha kwingcingane leyo, ukuze kubekho imithetho-siseko kunye neenkqubo eziza kuvumela imibuzo nengxoxo kufuneka izinto ezimbini, ingcingane okanye iingcingane zoncwadi kunye nendlela yokuphonononga uncwadi ethi ivele kwingcingane.

Le nkcazelo yaba babhali ibonisa ukubaluleka kweengcingane zoncwadi ekufundeni nasekufundiseni uncwadi. Ezi ngcingane zoncwadi zisebenza njengezixhobo ezinceda ekuhlalutyeni nasekuloleni ingqondo yabafundi. Yiyo loo nto kubalulekile ukuba umphandi akwazi ukuyiphuhlisa ingcingane okanye iingcingane ezo. Le ngcamango ixhaswa nanguBressler (1994:5) xa esithi:

Literary criticism is a process or event that takes place at a particular time and place in which the text and the reader condition each other. The reader and the text transaction or interact, creating meaning, for meaning does not exist either solely within the reader' mind or solely within the text,...but in the interaction between them.

Ukhwenco loncwadi yinkqubo okanye isehlo esenzeka ngexesha elithile, endaweni ethile, apho umfundi eqhelana khona nencwadi. Umfundi nencwadi bayarhwebelana okanye kubekho intsebenziswano kutsho kuvele intsingiselo, kuba intsingiselo ayiveli engqondweni yomfundi okanye encwadini kuphela, ... koko ivela xa kukho unxibelelwano phakathi kwabo.

Umbhali naye xa ebhala incwadi uqala acinge ngendlela anokutshintsha ngayo imeko yasekuhlaleni. Ugqithisa zonke iingcinga zakhe ngosiba lwakhe ejolise kwimeko ayibonayo engalunganga okanye encoma okuhle okuqhubekayo. Umfundi uye anike intsingiselo kwincwadi ayifundileyo, loo nto ibangela ukuba kubekho unxulumano phakathi komfundi nencwadi. UKaschula (2002:71) uyawangqina naye la mazwi ngokuthi acaphule uFinnegan (1988:18) xa esithi, uncwadi olubhalwayo lohlula isithethi kunye nomphulaphuli kanti nombhali kumfundi. Uncwadi luye luvumele umbhali ukuba azimele poqo.

lingcingane eziza kusetyenziswa kolu phando yeyophononongo lobume bengqondo, eyengqondo engaqhelekanga nezayamileyo, eziquka ingcingane yokuqonda (Cognitive Theory) neyencubeko nentlalo (Socio-cultural Theory). Ezi ngcingane zanceda kakhulu ngokuthi zize nenguqu kwindlela oluthi lubonwe ngayo uncwadi. Zigxininisa nendlela olubaluleke ngayo kubafundi nababhali ngokubanzi.

Olu phando lusekwe ekuvezeni izimo zabalinganiswa ngendlela abacinga kunye nabenza ngayo izinto. Kuza kuthi kuqwalaselwe nzulu imvelaphi yobume bengqondo nolwazi oluthi lavezwa yimisebenzi yezi ngcali sezikhankayiwe ngasentla. Kwakolu phando kuza kuboniswa indlela abalinganiswa abathi bonzakaliswe ngayo ziimeko. Ezinye izinto zenzeka phambi kwabo babe ngathi abakhathali, nangona bekhathala. Le ngcingane iza kutyhila iimeko ezifana nempilo yabalinganiswa, izinto ezenzekayo entlalweni yabo, iimeko ezitshintshayo abaphila phantsi kwazo emakhaya, indlela abazamkela ngayo izinto ezibehlelayo, indlela oluthi uvakalelo lwabo nezimvo zabo zingananzwa mntu ngayo, kwakunye nazo zonke izinto ezibangqongileyo. Olu hlobo lokuziqhelanisa neemfuno zoncwadi lunceda abaphandi ukuze bakwazi ukwahlula, ukutolika nokuvavanya izimvo zababhali kwiilwimi zonke. Ababhali nabafundi boncwadi baza kutsho bafumane inkcubeko engcono kunye nolwazi olunzulu kuncwadi ngokubanzi.

2.2 INGCINGANE YOBUME BENGQONDO

Ingingane yobume bengqondo luphononongo olunzulu olujonge indlela apho ingqondo yomntu ithi ikhokele indlela umntu lowo enza ngayo izinto ebomini. Ikwayindlela yokunyanga ingqondo enokuphazamiseka okuthile okuvezwa yindlela ubani aziphethe ngayo, iingcinga kunye nemikhwa yakhe. Le ngcingane ibonisa uloyiko, ukothuka, ingcinezelo ngokwasengqondweni nokuphambana kwabantu xa iimeko abaqhele

ukuphila phantsi kwazo ziguquka. Kwakhona le ngcingane ijongana nemiba ebonakalisa inkathalo ebantwini abathi bajike baphanjaniswe zezi ngcinga zixineneyo. Ezona njongo ziphambili zolu phando zezokuba abantu abaphazamisekileyo bangenziwa amakheswa, koko zisatyelwe nezabo izimvo kwanovakalelo lwabo. Uninzi luphazamiseka ngenxa yokuba ngamalolo, iingxaki zibakhulele, baphoxwe nangabona bantu babathandayo, nababathembileyo, balibone ngathi ilizwe libajikele.

Xa umtu ekule meko ingaginyis' imathe uye enze izinto ezothusayo nezingaqhelekanga. Ezi ziinzame zokunceda; xa ubani ephazamisekile engqondweni, okanye ezifumene ephantsi koxinzelelo olungaphaya kwamandla, engade afumane thuba lokuvakalisa amaphupha akhe kwabo bamngqongileyo, neengxaki azide ziphume engqondweni yakhe, ade ancedakale, afumane unyango oluphucukileyo. Uninzi lwababhali luyicacisa ngendlela ezahlukeneyo le ngcingane yesimo sengqondo. Yiva i-intanethi (<http://en.wikipedia.org/wiki> (Language change) (20-05-08) ingqina la mazwi ngokuthi:

Psychoanalysis is a body of knowledge developed by Sigmund Freud and his followers, devoted to the study of human psychological function and behaviour.

Ingcingane yobume bengqondo ngumthi wolwazi oqulunqwe nguSigmund Freud nabalandeli bakhe, begxile ekufundeni iindlela ingqondo yomntu esebenza ngayo kunye nemikhwa yabo.

Le ngcingane yobume bengqondo ayiphelelanga ekubeni ilufundo nzulu ngengqondo kuphela, koko ikwalufundo nzulu ngomzimba womntu ngokubanzi. UFischer nabanye (1985:490) bayawaxhasa la mazwi angentla ngokuthi, isayikho-analisisi yindlela ezithi iingcali zinyange ngayo izifo zengqondo ngokuphanda undonakele kubom obudlulileyo

bomntu. Umntu ngamnye kufumaneka ukuba uba neengcinga ezithi ziphazamiseke maxa wambi ngenxa yeengxaki ezithe zamkhulela ebomini. Yiyo loo nto ebangela ukuba ezinye iingcali ziye zigxile ekunyangeni ingqondo ephazamisekileyo. Yiva idikshinari yakwaLongman (2000:532) xa ingqinelana nale ngcamango ingentla isithi:

Psychoanalysis is a way of treating someone who is mentally ill by talking to them about their life, feelings etc.

Ingcingane yobume bengqondo yindlela ejongene nokunyanga umntu ogula ngengqondo ngokuthetha nabo ngobomi babo, uvakalelo lwabo njalo njalo.

Le nkcazelo ingentla ibonisa ukuba eyona nto ethi incede unyango lwengqondo ephazamisekileyo kukuqala ngokwazi izinto ezithile ngobomi bomguli. Loo nto iye ikhokelele ekwazini ukuba uphi na undonakele. Kubalulekile ukuba unyango lwenziwe ngabantu abaqeqeshelwe oko. UMaKaryk (1993:163) uyalungqina olu luvo esithi, isayikho-analisisi ihloliwe ziingcali yaye isetyenziswe ziinzululwazi, kwaye iveza ingcingane yendalo, yengqondo yomntu njengesixhobo esidalelwe ingqondo. Ingcingane yesimo sengqondo iyinzululwazi equlunqwe ziingcali ngobume bentlalo ngokupheleleyo.

I-intanethi (<http://webpace.ship.edu.egboer.freud.html>) (24-05-2008) nedikshinari yesayikho-analisisi (http://www.Freudfile.org/psychoanalysis_definition.html) (27.03.09) zibethelela ingcamango efanayo ngesayikho-analisisi ethi, ijonge indlela esebenza ngayo ingqondo kunye namabakala ekhula ngayo ingqondo, ayifikeleli ngaxeshanye, ikwaluncedo ekunyangeni ukuphazamiseka kwengqondo. Le ngcingane ijongene ngqo nabantu abakwisimo sengqondo ephazamisekileyo, izama ukuthomalalisa loo miphefumlo edandathekileyo. Kuloko idikshinari yakwaOxford (1999:340) iyixhasa nayo

le ngcamango ngokongeza ngokuthi, isayikho-analisisi yinkqubo yengcingane yesayikholoji kwanonyango, ejolise ekunyangeni ukuphazamiseka kwengqondo, ngokuthi iphonononge unxulumano olukhoyo phakathi kwamalungu engqondo eqondayo nengaqondiyo. Olu nyango lunceda uloyiko olucinezelekileyo kunye nempixano ekhoyo engqondweni yomntu eqondayo.

Le nkcazelo iveza into yokuba le ngcingane yesayikho-analisisi iza noncedo xa umlinganiswa eneengcinga ezixineneyo, ingqondo yakhe iphazamisekilengenxa yoloyiko lwezinto ezininzi ezingcungcuthekisa ingqondo yakhe eqondayo. Khawumve uDavies noSchleifer (1998:394) xa bengqina la mazwi apha ngezantsi besithi; le ngcingane sisiseko sokunxulumanisa yonke imiba yobomi babantu efana nenkcubeko, iziganeko, izinto ezihlaimihla ngemihla, imbali yokholo, ubuchule, ubuchwepheshe kwakunye nendlela esiziphatha ngayo ngokwesondo. Kule ngcingane kuza kugxilwa kwimiba ejongene nobomi nentlalo yabalinganiswa ngokubanzi, ngakumbi kuleyo ebandakanya indlela abathi baziphathe ngayo ekuhlaleni.

Ingcingane yobume bengqondo iza kunyathela kwindlela ekulondolozwa ngayo abalinganiswa abaphazamisekileyo engqondweni kwanendlela abanokunyangwa ngayo. UKwatsha (2007:75) ecaphula uFreud, uyicacisa ngolu hlobo isayikho-analisisi:

Psychoanalysis is rooted in the idea that humans have unconscious longings that must be analyzed in order to understand behaviour.

Ingcingane yobume bengqondo yendele kwingcamango yokuba abantu baneminqweno yengqondo engaqondiyo efuna ukuphononongwa, ukuze kuqondwe kakuhle eyona ndlela abaziphethe ngayo.

Le ngcamango ingentla iqaqambisa uluvo lokuba kubaluleke kangakananina ukuba abalinganiswa baqatshelwe indlela abenza ngayo izinto entlalweni jikelele. I-intanethi kaVaknin <http://samvak.Tripod.com/disease.html> (27.03.09) yongeza kolu luvo ngokuthi; ingcingane yobume bengqondo ibonisa indlela abantu abenza ngayo izinto, besombulula impixano entlalweni yabo. Ingumfanekiso wengqondo eyohlukeneyo, izama iindlela zokumelana neengxaki, uxhalabiso, iinkathazo zomphefumlo athi ubani angakwazi ukuzisombulula.

Oku kuxinana kwengqondo kubangelwa zizinto ezininzi ezohlukeneyo eziphazamisayo nezikhathaza umphefumlo, maxa wambi umntu angakwazi ukuzisombulula. Abantu abaphazamisekileyo engqondweni babonakalisa imikhwa emitsha, engaqhelekanga enjengokuba basuke babone izinto ezingabonwa mntu. Ngamanye amaxesha uye umve umntu ethetha yedwa, embombozela ingade ivakale eyona nto ayithethayo. Olu tshintsho kwindlela yokwenza izinto luyothusa, kwaye luntama umntu onengqondo ephazamisekileyo, ofuna ukuqwalaselwa afumane nonyango olululo. Oogqirha phambi kokuba bakwazi ukunyanga isigulo somntu ngamnye, kubalulekile ukuba bamazi oyena nobangela wokuphazamiseka kwengqondo yomntu.

2.3 NGUBANI UMSUNGULI WENGCINGANE YOBUME BENGQONDO (PSYCHOANALYSIS)

2.3.1 USIGMUND FREUD

U-Alix noStrachey (1977:11-17), bechaza ubomi bukaFreud, bathi, uSigmund Freud, wazalwa ngomhla we6 kuMeyi ngonyaka we1856, ezalelwa kwidolophana, iFreiberg, kwisixeko saseMoravia, eAustria. NgumJuda, kwaye ungunyana wamazibulo kuyise, kwinkosikazi yakhe yesibini. Usapho lwakhe lwaye lwafudukela eVienna eneminyaka emithathu. Wayengumfundi okhuthuleyo, ozimiseleyo ezifundweni nonengqondo ehlananiphileyo. Waye wafundela ubugqirha kwiYunivesithi yaseVienna.

Wayengumphuphi omkhulu esakhula, akazange onele nje kukuwaqwalasela amaphupha akhe, koko wayedla ngokuwabhala phantsi, awagcine. La mava aye abanefuthe elikhulu kumsebenzi wakhe, amkhokelela ekubhaleni incwadi ethi, 'The Interpretation of Dreams.' Ubomi bakhe bonke wayesoloko enqwenela ukwenza uphando kwezenzululwazi kunokuba aphande ngezonyango. Waba ngumfundi wokuqala eVienna ekwenzeni uphando olunzulu ngobume bengqondo.

Uthe ngowe1876 ukuya kowe1881 waxelenga njengengcali yophando kwisibhedlele i 'Brucke Institute of Physiology,' apho wasebenza njengengcali yezifo zemithambo (Neurologist). Ngonyaka yowe1881, uye waphangela njengogqirha phantsi kogqirha uBurke kwisibhedlele saseVienna kwiCandelo labantu abagula ngengqondo. Uthe ngonyaka yowe1882 watshata noMartha Bernays, owayesuka eHamburg. Baye banethamsanqa lokulizwa ngabantwana abathandathu. Igqibelo lakhe, uAnna, ube nomdla kakhulu kumsebenzi kayise. Waye walandela ekhondweni likayise, ngokuthi enze naye uphando ngengcingane yobume bengqondo.

Ingcingane yobume bengqondo yazalwa eVienna, ukuphela kwenkulungwane ye-19, yaza yanda ngokukhawuleza ngenxa yabafundi abangabaxhasi bakaFreud kunye nabanye ababhali abafana noLacan, Carl Jung njalo njalo. UFreud wayedume 'njengoyise wobume bengqondo.' Wayekholelwa ukuba isayikho-analisisi yeyona ndlela ibalulekileyo nesebenzayo ekufumaneni ulwazi olululo lokuqonda indlela esebenza ngayo ingqondo. Unobangela woku kukufuna unyango olunokunceda ingqondo ukuze iphile.

Olu hlobo lonyango luveza izinto zakudala, esezalitalwayo. Abantu bazo abasafuni ukuzikhumbula kuba zinefuthe elikhulu kwindlela abathi baphile ngayo, kwanezinto ezenziwa luluntu jikelele. Uphando luveza iingcinga zabantu, izimilo zabo, indlela abanxulumana ngayo nabanye abantu kunye nendlela ingqondo yomntu ngamnye ethi isebenze ngayo. Ayingomnqweno wolu phando ukuqonda ukuba ingqondo

engaqondiyo isebenza njani na, koko lugxile nakwindlela yokufunda ukuba ingaba ingqondo yomnye umntu isebenza njani na kwilizwe lakhe elingakholelekiyo. Uphando luzama kangangoko ukuba umntu makajongane neengxaki zakhe kunye nemiceli-mingeni anayo ngokupheleleyo ngokomoya nangengqondo yakhe iphela, ukuzeancedakale.

UFreud, usebenze neengcali ezininzi ezinjengoCharcot ixesha elide eParis ukusuka kunyaka yowe1885 ukuya kowe1886. Babephanda ngeendlela ezinokunceda abantu abaphazamiseke engqondweni, ngenxa yeemeko ezimbi nezibuhlungu abathe badibana nazo ebomini. Ube nenxaxheba enkulu ngokuthi abhale iincwadi ezininzi ezingophando ngengcingane yobume bengqondo. Ngowe1923 uye wafumanisa ukuba unomhlaza womhlathi. Iminyaka elishumi elinesithandathu ebephuma engena esibhedlele, etyiwa ziintlungu njengoko wayemana esenza utyando rhoqo. Ngexesha lemfazwe kaHitler, ngonyaka we1938, uFreud, waye wanyanzeleka ukuba abhacele eNgilane. Eseselubhacweni njalo, waye wasutywa kukufa, ngomhla wama23 kuSeptemba ngowe1939.

2.3.1.1 UFREUD NENGCINGANE YESIMO SENGCQONDO

Ngokokutsho kukaCoville, Costello noReuke (1960:26-27) uFreud kunyango lwezigulane zakhe ufumanise ukuba mathathu amanqanaba engqondo yomntu. Ingqondo eqondayo, (conscious) ingqondo eseyikhulile, (preconscious) kunye negqondo engaqondiyo (unconscious). Ezi nkumbulo ziquka izinto zakutsha nje ezikungqongileyo, iinkumbulo ezalitalwayo nekunzima ukuzikhumbula, izimvo, imvakalelo, kunye neengcinga ezithi ziziveze phantsi kweemeko ezinzima okanye xa kunyanzelekileyo. Indlela umntu athi enze ngayo izinto ikhokelwa yimithetho-siseko emibini eyile: umthetho-siseko wokuzonwabisa kunye nomthetho-siseko wezinto eziyinyaniso. Kwakhona uFreud, uye waqwalasela ezi zinto zintathu emntwini ezizezi: i'Ego,' iimfuno zomntu, uthuku lwemvelo, kunye neempawu zenyurosisi ezifana

nokungakwazi ukwamkela imeko embi akuyo, ingcinezelo esengqondweni, ubuhesheheshe bengqondo, ixhala, ukungakwazi ukuzithemba kunye nokoyika ezinye iimeko zobom.

UFreud, ukholelwa ukuba iimfuno zomntu ngamnye zivela kumandla endalo. Zinokuthi zahlulwe kabini; njengeemfuno ezakhayo nezitshabalalisayo. Iimfuno ezakhayo zanelisa i'Ego' ubumna kunye nesondo. Umsebenzi we 'Ego' kukugcina nokwanelisa iimfuno zomzimba ezingundoqo ezondla umzimba.

Ezesondo zona ziziveza ngeendlela ezininzi ezifana nokuzonwabisa kwanezenzo zothando. Iimfuno ezitshabalalisayo ziziveza ngezenzo ezinobutshaba athi ubani abe nomnqweno wokuzitshabalalisa yena kunye nabanye abantu. Ezi ingazizenzo zobundlobongela, inzondo, ukucaphuka, ukubulala okanye ukuzibulala. Njengoko i 'Ego' ikhula ngokuhamba kwexesha iye yafumana iindlela zokumelana nempixano ethi idibane nayo ekuhlaleni. UFreud, uthi, i 'Ego' iveze iindlela zokuzikhusela (defense mechanisms) ezine ezizezi: iripreshini, isablimeyishini, irigreshini kunye neprojekshini. Iripreshini- isusa iingcinga ezikwingqondo eqondayo izise kwingqondo engaqondiyo, isablimeyishini- kukwenza izinto ezamkelekileyo eluntwini, irigreshini- ukubuyela kwindlela yokwenza izinto yakudala, iprojekshini-ukutyhola abanye abantu ngemikhwa emibi ubani angafuni kuyamkela ukuba uyayenza, kuThomas (1982:60).

Kuphando lwakhe, uFreud, uye wafumanisa into yokuba umntu ngamnye unendlela ethile yokuziphatha, ayahlule yazizintlu ezintathu ezizezi: 'Id,' 'Ego,' kunye ne 'Superego' ngokutsho kukaCoville, Costello noRouke (1960:25-29).

- **ukuba-ngubani - i'Id'** ,
- **ubuwena - i 'Ego'** - kunye
- **ubuwena ekuhlaleni - . ne 'Superego'**

Baninzi ababhali ababe nomdla ekuphandeni ngakumbi ngalo msebenzi kaFreud. Wonke umntu unazo zontathu ezi zintlu zesimilo esitshintshayo. Mve uJefferson noRobey (1993:148) ezicazulula ezi zintlu zintathu ezabonwa nguFreud emntwini esithi:

The id, is directly related to the instinctual drives:
the ego an agency which regulates and opposes the
drives: and the Superego another part of the ego
with a critical judging function.

Ukuba ngubani emntwini kuzalana nendlela aziva
ngayo: ubuwena ngumlamli osebenza, uphikise ezo
mvakalelo: kunye nobuwena ekuhlaleni, enye inxalenye
yobuwena enomsebenzi wokuhlaza okulungileyo
nokungalunganga.

Konke oku kuziphatha kuxhomekeke kwindlela avakalelwa ngayo naziphethe ngayo umntu. Isimilo somntu ngamnye silawulwa ziimeko ezahlukeneyo ezisemzimbeni wakhe ezingunobangela wotshintsho oluqhubeka empilweni yakhe. Maxa wambi uziva engenakho ukuzilawula izinto azenzayo, kanti ngamanye amaxesha uzibona enakho ukwenza izinto ezilungileyo athabathe izigqibo ezizizo ngobomi okanye abe nempixano nesiqu sakhe. Umntu ngamnye uzibona enoxanduva lokubonakalisa inkathalo empilweni yakhe.

2.3.1.1.1 UKUBA NGUBANI – ‘ID’

Le yindawo enika ingqondo umdla odibanisa indlela umntu anovakalelo ngayo kwezesondo nezinye iindlela avakalelwa ngazo ezifana nokuba nomsindo, ukucaphuka, ukulwa, ikhokelela kwizigaba zonke zobomi bomntu ukususela ekukhuleni kude kuye

ekufeni. Yiyo loo nto uPerko noKreigh (1988:63) bona bexhasa olu luvo besenjenje nge 'Id':

The 'Id' is the site of the energy of the mind, energy that Freud, characterized as a combination of sexual libido and other instincts, such as aggression, that propel the human organism through life, moving it to grow, develop, and eventually to die.

Ukuba ngubani, i-'Id' yindawo enika ingqondo amandla, mandla lawo uFreud, awabone njengomxube odibanisa indlela umntu anovakalelo ngayo kwezesondo nezinye iindlela zothuku lwemvelo ezifana nokuba nomsindo, ukucaphuka kunye nokulwa. Ikhokelela kwizigaba zonke zobomi bomntu ukususela ekukhuleni kude kuye ekufeni.

Ngokwakwingcingane yobume bengqondo i-'id' ngundoqo wezinto ezisa umntu kwantshabalalo kubomi bakhe bonke. Khawuqwalasele kwakhona amazwi kaFreud (1923:15) xa ephefumla nge-'Id' esithi; Ukuba ngubani, i-'Id', ngumtshabalalisi wengqondo, kwaye iphazamisa iingcinga, ayikwazi kohlula phakathi kokulungileyo nokungalunganga, ifuna nje ukuzonwabisa, ayiqwalaseli nokuba imeko inakho na ukunyamezeleka.

Ukuba ngubani, i-'Id' inamandla okulawula umntu azise kwantshabalalo engaqondanga, kuba ayikwazi ukohlula phakathi kokulungileyo kunye nokungalunganga. I-'Id' ikwangunozala womsindo nenkohlakalo kubalinganiswa.

2.3.1.1.2 UBUMNA - 'EGO'

Ubumna i-'Ego' yona ithi ibe ngumhlanguli phakathi kwe'Id' ne 'Superego'. Ikwicala lengqondo elicingayo nelikwaziyo ukulawula ubom nentlalo yomntu. Ibonakalisa ukuzazi komntu kunye nezimvo zakhe ezakhayo. Mve uFreud (1923:58) xa ecacisa i-'Ego' esenjenje:

It is to this ego that consciousness is attached; the ego controls the discharge of excitations into the external world it is the mental agency which supervises all its own constituent processes and which goes to sleep at night, though even then it exercises the censorship on dreams.

Ubumna, i-'Ego' kulapho icala lengqondo eliqondayo layame khona, i-'ego' ilawula ukukhutshwa kokuvuseleleka kwilizwe langaphandle, ingqiqo ephethe onke amalungu abalulekieyo, iyalala ebusuku, nangona kunjalo isebenza ukuhluzisa amaphupha.

Lo mhlomlo uveza into yokuba Ubumna - i-'Ego' yeyona nto eluncedo ezisa iingcinga ezilungileyo emntwini kwaye imkhokelela ekwenzeni izinto ezimvuyisayo nezintle. Bunceda ekulawuleni ubani ukuba asoloko esenza izinto ngokweenqobo ezisemgangathweni. Eli cala lomntu liyacingisisa phambi kokuba lenze.

2.3.1.1.3 UBuwENA EKUHLALeni – ‘SUPEREGO’

Ubuwena i-‘Superego’ yona ijongene nokuba ungubani kanye eluntwini. Iyakwazi ukwahlula phakathi kokuhle nokubi. Ikwaqwalasele indlela eyiyo umntu aziphethe ngayo, inceda ekubeni umntu enze izinto ezamkelekileyo. Esi sikhokelo sintlantlu ntathu sikaFreud, ibe sisiseko athi aqwalasele ngaso indlela abantu abaziphethe ngayo, ekuhlaleni. UFreud (1923:59) uphefumla athi, nge ‘Superego’:

Their superego plays punishing and rewarding roles for them for disobeying the values they have now accepted as their own, maturing children’s conscience punishes them with their moral values, their ego ideal them with feelings of self righteous, self praise and pride.

Ubuwena ekuhlaleni i-‘Superego’ idlala indima yokubohlwaya nokubavuza ngokungathobeli iinqobo ezisemgangathweni abazamkele njengezabo, isazela sabantwana abavuthiweyo siyabohlwaya ngeenqobo ezisesikweni, ubumna- i ‘ego’ yabo ingumzekelo ogqibeleleyo kuvakalelo lokuzazi, ukuzingca nokuziqhayisa.

Le ntetho ibonakalisa ukuba ubuwena ekuhlaleni i-‘Superego’ yeyona nto ibalulekileyo ekwakheni nasekulawuleni isimo esisiso emntwini. Zonke izinto ezintle ezenzekayo entlalweni yomntu ngamnye ziphuculwa, zikhuliswe bubuwena ekuhlaleni. Ezi zintlu zintathu zibonwe nguFreud, ziza kuba lulutho kakhulu ekuqondeni isimilo sabalinganiswa kolu phando.

2.3.1.2 INGQONDO EQONDAYO NENGAQONDIYO (CONSCIOUS AND UNCONSCIOUS)

Olu hlobo lubonisa ubume bengqondo yomntu xa ecinga naxa engacingi. Ukucinga kungaphazamisa amaphupha, iimfuno kunye novakalelo analo umntu. Le meko ikhokelela ekubeni ingqondo yomntu isebenze kakhulu zide iingcinga zakhe zicinezeleke. UAshley no-Orenstein (1985:278) becaphula uFreud besithi, ingqondo engaqondiyo okanye eleleyo (unconscious) iquka zonke izinto abazicinezelayo, iinkumbulo zabo eziquka uthuku lwemvelo kunye neenkanuko. Ngamanye amaxesha umntu akaziqondi iimfuno zakhe. Izinto ezikule ngqondo ingaqondiyo ziyathanda ukuziveza njengamaphupha, imibono nezenzo njalo-njalo. Yiyo le nto abanye ababhali abafana noRivkin kunye noRyan (1981:119) betyatyadula besenjenje:

The unconscious as it is called, is repository of repressed desires, feelings, memories and instinctual drives many of which, according to Freud, have to do with sexuality and violence.

Ingqondo engaqondiyo njengoko ibizwa, nguno-bangela weminqweno ecinezelekileyo, uvakalelo, iinkumbulo nothuku lwemveli uninzi lwazo, ngoku-kaFreud zinento yokwenza nesondo nobundlobongela.

Ingqondo eleleyo iqokelela izinto ezininzi ezinokubangela ingxaki xa athe ubani waziphatha ngendlela engeyiyo. Iingcinga ezikule ngqondo ingaqondiyo zinganobungozi zide zimfake nasenkathazweni umntu. UFreud, ukholelwa ukuba iimfuno zomntu ngamnye zivela kumandla endalo. Ezi mfuno zinokuthi zahlulwe kabini; njengeemfuno ezakhayo nezitshabalalisayo. Iimfuno ezakhayo zanelisa i 'Ego'- ubumna kunye nesondo. Umsebenzi we 'Ego' kukugcina nokwanelisa iimfuno zomzimba

ezingundoqo ezondla umzimba. Ezesondo zona ziziveza ngeendlela ezininzi ezifana nokuzonwabisa kwanezenzo zothando. Imifuno ezitshabalalisayo ziziveza ngezenzo ezinobutshaba athi ubani abe nomnqweno wokutshabalalisa yena nabanye abantu. Ezi mfuno ingazizenzo zobundlobongela, inzondo, ukucaphuka, ukubulala okanye ukuzibulala.

Le ngcamango ingentla iyangqinwa nangabanye ababhali abanjengo-Alix noStrachey (1977:19) ngokuthi:

The unconscious content of the mind were found to consist wholly in the activity of conative trends –desires or wishes-which derive their energy directly from the primary physical instincts. They function quite regardless of any consideration other than that of obtaining immediate satisfaction, and are thus liable to be out of step with those more conscious elements in the mind which are concerned to reality and the avoidance of external dangers.

lingcinga ezikwingqondo engaqondiyo zinomsebenzi olawula ukuqhutywa kweemfuno okanye iminqweno efumana amandla ayo kwinkangeleko yothuku lwemvelo. zisebenza ngokungenankathalo, zithanda nje ukuzonwabisa kwaye azidibani neengcinga zengqondo eqondayo ejongene nenyano kunye nokuphepha iingozi zangaphandle. Ngenxa yokuba intsingiselo yeenkumbulo zamandulo ubukhulu becala izezesondo okanye ezentshabalalo nakanjani kuya kubakho ungquzulwano phakathi kwentlalo kunye nesimo sengqondo esiphucukileyo.

Le ntetho ingasentla ibonakalisa into yokuba iingcinga ezikwingqondo engaqondiyo ziyasitshintsha isimo somntu, ade azibhaqe sele esenza izinto ezimbi ebantwini engaziqondanga. Ngamanye amaxesha ade azikhanyele izinto ezitshabalalisayo azenzileyo ebantwini abamngqongileyo. Ezi zenzo ziye zicacise ukuphazamiseka okukhoyo engqondweni yomlinganiswa. Yona ingqondo eqondayo (conscious) itolika izinto esizaziyo nesiziqondayo, iingcinga esinazo ngezinto ezithile, iinkumbulo zakutshanje kwakunye nezinto ezisivisa kamnandi. Zonke ezi zinto zinegalelo elikhulu ekutshintsheni isimo somntu. Yiva ababhali uCoville, Costello kunye noRouke (1960:51) bexhasa le ngcamango ingentla besithi:

Conscious process are mental experiences of which the individual is here and now aware; they are generally susceptible to control. The sharpness which one is aware of conscious experiences is a function of attention.

Ingqondo eqondayo yinkqubo yamava asengqondweni yomntu ekwazi ukuqonda konke okuqhubekayo ngeli xesha akulo; ezilawula ubukhali bengqondo nokwenza umsebenzi wokuqwalasela amava wakhe.

Le nkcazelo ibonisa ukuba ingqondo eqondayo inceda ubani ngokuthi izise unxibelelwano phakathi komntu nezinto eziyinyaniso nezenziwa ngokomthetho-siseko. Inoxanduva olukhulu lokunika intsingiselo eyiyo kwindlela umntu amele ukuzilawula ngayo iingcinga ezifumaneka kwingqondo engaqondiyo. Xa umlinganiswa esezingqondweni zakhe ezipheleleyo uye enze izinto ezilungileyo, njengoko eveza iingcinga kunye namava ezinto aziqonda kakuhle. Loo nto ibangela ukuba enze izinto ngobunono nangobuntununtunu obungummangaliso.

2.3.1.3 UTHUKU LOKUPHILA NELOKUFA (LIFE AND DEATH INSTINCT)

Olu thuku luvela xa umlinganiswa enomnqweno angawuqondiyo wokubawela ukufa. Ngamanye amaxesha abalinganiswa bathi xa bekhulelwa ziingxaki ngenxa yeentlungu neentlupheko ezithi zinganyamezeleki ebomini, bengayazi eyona nto mabayenze omnye ade alikhuphe phandle ilizwi elithi, 'Ndingasuke ndife kunale meko ndikuyo' okanye athi, 'kuthi mandithi, vuleka mhlaba ndingene.'

Le meko ichaza ukuba le yimfuno engaqondakaliyo yokunqwenela ukufa. Iye imlahlekise, imqweqwedise umlinganiswa azibone ezifaka engozini, angalawuleki tu. UFreud, uthi xa abantu bekhulelwa ziingxaki ezingenaso isisombululo, banjalo nokukhulelwa ngumnqweno wokufuna ukufa. Uthuku lokuphila nelokufa lubangela ukuba umntu azive enexhala, engonwabanga amaxesha amaninzi. Umnqweno wokuphila nowokufa uhlala uzingile njalo empilweni yomntu ubomi bakhe bonke Coville, Costello noRouke (1960:26). Khawumve uKwatsha (2007:77) ecaphula uGrinberg (1920:260) engqina la mazwi angentla ngokuthi:

The death instinct represents a portion of a larger inherent instinctual principle, which has been programmed into DNA of our chromosomes.

Uthuku lokufa lumele isahlulo esincinci somthetho-siseko welifa lemvelo elilungiselelwe indima enkulu kwindlela eyenzelwe kwintsukaphi esisiqalo sokubunjwa kobuntu bethu.

Lo mhlomlo ungentla ubonisa ukuba uthuku lokufa luyakwazi ukumqhubela kwantshabalalo umntu ngakumbi xa ingqondo yakhe iphantsi koxinzelelo olungaphaya kokuqonda. Maxa wambi umntu uye oyiswe kukuzilawula kuba olu thuku imvelaphi

yalo ilandwa emva kwasekudalweni komntu. Umbhali uBandura (1973:13) ecaphula uFreud, uyaluxhasa naye olu luvo ngokuphefumla enjenje ngothuku lokufa:

Apparently the notion that people harboured on inborn impulse constantly striving to kill them exceeded the bounds of credibility.

Kuyacaca ukuba abantu bazalwa benomqweno wokufuna ukuzibulala ongaphezu kokuqonda.

Le nkcazelo ibonisa ukuba maxa wambi akulula ukuba ubani azinqande ekuzitshabalaliseni, njengoko aye akhulelwe yimfuno angayiqondiyo yokufuna ukuzicima igama, ide ibe ngaphezulu kwamandla akhe. Umlinganiswa akukhulelwa ziinkathazo zehlabathi, indalo iyamlawula imenze abe nomqweno owodwa wokuziphumza ngokuthi akhulelwe yimfuno yokuzibulala abuyele endalweni, aziphumze kwiimbandezelo zokuphila. Kuloko umbhali esandisa le ngcamango ingentla ngala mazwi alandelayo abonakalisa ukungakwazi kwabantu ukuzilawula kubundlobongela abanabo. Uyaphinda uBandura (1973:12-13) ecaphula amazwi kaFreud esithi:

Aggression was a primary response to the thwarting of pleasure or pain –avoiding behaviour. Though in Freud's view aggression is unavoidable. The intensity and the form of its expression are modifiable for Freud, maintained that, when expression of aggression is impeded, people are forced to behaved destructively in order to protect themselves from self destruction.

Ubundlobongela buvela endalweni kwaye buzisa
ubuhlungu okanye ulonwabo kulowo ubenzayo.
UFreud uthi, akulula ukuzikhupha kwizenzo
zobundlobongela ngenxa yokunyanzelwa ziimeko.
Maxa wambi abantu baye bayanyanzeleke ukuba
benze izinto ezimbi kuba bezikhusela ekuzitshabalaliseni.

Kuyacaca ukuba kwasendalweni umntu uba namaxesha angakwazi yena ukuzeyisa, koko asuke akhulelwe ngumnqweno wokutshabalalisa yena okanye abantu abamngqongileyo. Ithi khona yakutshintsha imeko yobomi bomntu, asuke azale yintiyo nenkohlakalo yokufuna ukuzincama nokuzitshabalalisa, kuba ephelelwe ngamathemba obomi obungcono nempumelelo, akhethe ukufa kunokuphila.

2.3.1.4 INDLELA YOKUTOLIKA AMAPHUPHA

UFreud, uncedise uphando lwakhe ngokuthi azame ukunxulumanisa amaphupha kunye neengcinga zomntu, abe ngaloo ndlela uphonononga isimo sengqondo sezigulane eziphazamisekileyo. Isimo sengqondo somlinganiswa sinokuncedwa ngokuthi kutolikwe amaphupha njengoko eba nefuthe ekuvezeni iingcinga zakudala, ezibuhlungu, athi ubani angafuni kuzikhumbula. Yiva ababhali uAtkin kunye noMorrow (1989:160) xa bengqina la mazwi ngamaphupha besithi:

A dream has been defined as a disguised
fulfillment of a repressed wish.

Iphupha licaciswa njengomnqweno ocinezelekileyo
ofihla oko kumele ukuzalisekiswa.

Iphupha libonisa iingcinga okanye iinkumbulo ezifihlakeleyo eziveza ubuyena kumlinganiswa. Maxa wambi ngenxa yeentlungu zomphefumlo kubakho izinto ezimthintelayo ubani angawakhumbuli amaphupha athile anobuzaza naphazamisayo. Kusenokwenzeka ukuba umntuakananjongo zokuzikhumbula iingcinga zakudala, kuba zivuselela iintlungu angakwaziyo ukuzinyamezela. Amaphupha adlala indima enkulu ebomini babalinganiswa ngokuthi aveze kanye ezo mfihlo ngeenjongo zokunyanga. UJung (1961:133) uyahambisana nolu luvo lukaAtkin noMorrow (1989:160) ngokuthi amaphupha yindlela yokubuyekezwa kwezimvo zengqondo eqondayo.

Amaphupha ayamnceda ubani ekutyhileni iingcinga nezimvo ezininzi eziqhubekayo engqondweni yakhe. Kuloko ingcali yengcingane yesimo sengqondo, uFreud, ibone ukuba iwasebenzise amaphupha njengenye yeendlela zokunyanga izigulane ezinokuphazamiseka engqondweni. Le ngcamango ingentla iphinde ingqinwe nguAlix kunye noStrachey (1977:44-58) ngokuthi, iphupha yindlela egwegwelezayo ezithi izimvo ezicinezelekileyo ziphepheke ngayo. Yeyona ndlela ibalulekileyo esetyenziswayo engathanga ngqo yokwazisa iingcinga ezisengqondweni. Enye yemisebenzi yesayikho-analisisi kukuhluba iinkumbulo ekudala zalityalwayo kwiminyaka yobuntwana zibuyiselwe kwingqondo eqondayonezenzo zobuntwana ezifihlwe kulamaphupha abantu abadala.

Oku kubonakalisa umsebenzi oncomekayo owenziwa ngamaphupha ukuzama ukubuyisela iingcinga zakudala kwingqondo eqondayo. Iingcinga ezicinezelekileyo abangafuni kuzikhumbula abalinganiswa maxa wambi ziziveza ephupheni. Kuye kuthi emva kophononongo olumandla lwamaphupha kude kubekho unxibelelwano kunye neenkumbulo ezicacileyo zamandulo.

Amaphupha aluncedo ekuvezeni iimfihlo ezikule ngqondo engaqondiyo ngakumbi iingcinga zakudala ezicinezelekileyo emntwini. Ngoko ke isayikho-analisisi inceda

ukuvula iingcinga ezifihlakeleyo zakudala zokukhula izizise kwingqondo eqondayo yomntu omdala. Le nkcazelo ibonisa into yokuba umntu uphupha izinto ezisempilweni yakhe kwaye ingqondo ingamkhohlisa umntu xa enezinto eziphazamisayo azicingayo. Amaphupha xa athe atolikwa ngendlela eyiyo ayakwazi ukunika intsingiselo kwizinto eziqhubekayo ebomini bomlinganiswa ngamnye, asenokuba sisiphumo seengcinga zomntu ezicinezekileyo. UFreud, uwabone amaphupha njengento ebalulekileyo ebomini bomntu ngamnye, kuba aye abe ngumqondiso wokuzaliseka kweemfuno ezingaqondakaliyo ebantwini. Kwakhona uze nesixhobo esidlale indima enkulu ekuvuleni indlela eya kwisisombululo seengxaki zabalinganiswa abaphazamisekileyo engqondweni.

2.3.1.5 IINTLOBO ZAMAXHALA / UNXUNGUPHALO (ANXIETY)

Umntu ngamnye uba namathuba okoyika izinto okanye iimeko azifumana ekuzo ekuhlaleni. Zininzi izinto ezinokubangela unxunguphalo ebomini bomntu. Liqala kancinci emntwini linyuke lide lifikelele kwiqondo lokunciphisa amathuba okuveza ubuchule nempumelelo ekusombululeni iingxaki zakhe. Ababhali uCoville, uCostello kunye noRouke (1960:34) bathi xa bengqina oku bechaza ixhala benjenje:

Anxiety is described as a feeling of helplessness in a potentially hostile world. This anxiety is the cause of the neurosis. Anxiety is a feeling of dread, fearful anticipation and apprehensiveness in even the most routine circumstances are essential features.

Ixhala lichazwa ngokuthi, luvakalelo lokungakwazi ukuzinceda kwilizwe elikhohlakeleyo. Eli xhala lingunobangela wenyurosisi. Ixhala luvakalelo lwento eqhiphula umbilini, ukulinda into eyoyikekayo

nokuxinzeleleka zezinye zeempawu ezibalulekileyo
nakwinkqubo eqhelekileyo.

Le ngcamango icacisa into yokuba xa ubani ephantsi koxinzelelo olumandla ukholisa ukuba noloyiko lwezinto ezingenamsebenzi aqhele ukuzenza empilweni yakhe. Maxa wambi ixhala nokoyika kungaba neziphumo ezibi kumlinganiswa nezingalindelekanga, zimfikele engalindelanga. Ukuzama ukunika umfanekiso ongcono ingcali yengcingane yesimo sengqondo, uFreud wohlule iintlobo ezintathu zoxunguphalo ezizezi:

- ❖ Ixhala lezinto ezikungqongileyo (Realistic anxiety)
- ❖ Ixhala lokuziphatha ngokusesikweni (Moral anxiety)
- ❖ Ixhala lokuzilawula kwiinkanuko zomzimba (Neurotic anxiety)

2.3.1.5.1 IXHALA LEZINTO EZIKUNGQONGILEYO (REALISTIC ANXIETY)

Olu hlobo luziveza ngokuthi umntu oyike nantoni na, umzekelelo: umntu angawa ade abetheke okanye afe isiqaqqa kuba ebona into ayoyikayo enjengempuku, inyoka okanye iseke. Maxa wambi loo nto ingamfaka engozini yokwenzakala umntu lowo. Khawuve uFreud ngosiba lukaBoeree (<http://webspace.ship.edu/egboer/freud.html>) (24-05-08) engqina le ngcamango ingentla ngolu hlobo:

Realistic anxiety is called fear of something.

Ixhala lezinto ezikungqongileyo libizwa ngokuba
luloyiko lwento.

Umntu onolu hlobo lwexhala ubaphakuphaku, wothuswa nangumoya lo ugqithayo. Akathembi nto engathembi namntu.

2.3.1.5.2 IXHALA LOKUZIPHATHA NGOKUSESIKWENI (MORAL ANXIETY)

Ixhala lokuziphatha ngokusesikweni luboniswa zizinto zasekuhlaleni, umzekelo: umntu woyika ukutyholwa xa kukho inyala okanye ihlazo alenzileyo elifana nokubhaqwa nekrexhe, ubusela okanye ukubulala. Loo nto ibangela ukuba umntu abe nexhala lokuhlazeka okanye ukubekwa ibala ngenxa yesenzo esibi asenzileyo esingathandekiyo eluntwini. UFreud ngosiba lukaBoeree ku-

<http://webspace.ship.edu/egboer/freud.html> (24-05.08) ucacisa ixhala ngokuthi:

Moral anxiety is what we feel when the threat comes not from the physical world, but from the social world of the Superego.

Ixhala yiloo nto siyivayo xa izisongelo zingaveli kokumngqongileyo koko kuvela entlalweni ye 'superego'.

Olu hlobo lwexhala emntwini lubangela uvakalelo lwentlungu yokujongwa kakubi ngabantu ngenxa yesenzo esibi athe wasenza ekuhlaleni. Intlalo inefuthe elikhulu ebomini babantu kwizenzo zabo novakalelo lwabo, ubomi babo buyashukunyiswa zizoyikiso zezinto ezibangqongileyo.

2.3.1.5.3 IXHALA LOKUZILAWULA KWIINKANUKO ZOMZIMBA (NEUROTIC ANXIETY)

Olu nxunguphalo lixhala lokonganyelwa ziinkanuko ezingamandla emzimbeni wakho. Umntu ngamnye uzama ngazo zonke iindlela efuna eyona ndlela iyiyo yokuziphatha kakuhle, ukuze amkeleke eluntwini. Oku kubangela ukuba ubani abe noloyiko kwindlela

alulawula ngayo uvakalelo lwakhe. UAtkinson, Atkinson noHilgard (1981: 431) nabo bayahambisana nalo mhlomlo ngokuthi:

Freud, believed that neurotic anxiety was the result of an unconscious conflict between id impulses (mainly sexual and aggressive) and the constraints imposed by the ego and superego.

UFreud, ukholelwa ukuba ixhala lokonganyelwa ziingcinga ezingalunganga sisiphumo sempixano ekhoyo phakathi kokuqhutywa yi'Id,'ukuba ngubani (ubukhulu becala zezesondo nezokuhlasela) kunye nezinyanzelo ezinyakathiswa yi 'Ego,' ubumna ne'Superego,' ubumna ekuhlaleni.

Olu hlobo lwexhala lubangelwa ngumbhodamo okhoyo ngaphakathi emntwini. Ababhali abangaba; Coville, Costello noRouke (1960:34) baxhasa oku ngokuthi: Ixhala lokuzilawula kwiinkanuko zomzimba olohlukile kuloyiko. Uloyiko luvakalelo oluchukumisayo olufanelekileyo olunikezelwayo kwiingozi ezivelayo ebomini. Eli xhala livuselelwa luvakalelo lokungakhuseleki oluphuhliswe ziimeko zoxinzelelo olungagqithisiyo entlalweni yomntu. Xa umntu ekhulelwa lixhala uye angcungcutheke, aphelelwe kukuzithemba. Ungalibona kubantu abalahlekelwe ngumsebenzi, badla ngokutshintsha isimilo babe ndlongondlongo, kuba bengakhuselekanga kwaye bazibona bethobeke isidima ekuhlaleni. Ngalo lonke ixesha umntu woyika ukungakwazi ukuzilawula, kuba xa umntu sele efikelwe luloyiko lokonganyelwa ziingcinga zokwenza izinto ezingalunganga, uye angaqiniseki ngesiqu sakhe. Loo nto ingakhokelela ekubeni isenzo sakhe sohlwaywe luluntu ekugqibeleni ukuzama ukuquma ihlazo alenzileyo.

2.4 CARL GUSTAV JUNG

UPapadopoulos (1992:143-149) unaba esithi, ngobomi bukaJung, uJung ngomnye wabaxhasi bakaFreud owathi walandela ekhondweni ekuqhubeleni phambili le ngcingane yobume bengqondo. Nangona engumxhasi kaFreud zikhona iindawo abohluka ngazo. UCarl Gustav Jung wazalelwa eKassawil, eSwitzerland ngomhla wama26 kuJulayi ngonyaka we1875. Waqala ukufunda eneminyaka emithandathu, uyise waza wamfundisa iLatin. Wakhula umdla wakhe ekufundeni iilwimi ezininzi engafundiswa mntu. Wathi eneminyaka elishumi wasiwa kwi' Gymnasium' eBasel.

Ukuphumelela kwakhe, waya kufundela ubugqirha kwiYunivesithi yaseBasel ukusukela ngonyaka we1895 ukuya kowe1900. Wafunda kakhulu iFilosofi neZibhalo. Ngonyaka we1900 wafudukela eZurich apho wafika wangumncedi kugqirha uEugen Bleuer, kwisibhedlele sabagula ngegqondo eBurgholzli. Wazimisela ukwenza uphando lobume bengqondo. Ngonyaka we1907 waye wadibana nalo mntu amlandelayo, uFreud.

UJung wayesaziwa njengeNozala wocazululo ngophononongo lobume bengqondo. Eyona nto wayezimisele ukuyenza yayikukuzama ukufumana, ukuhlanganisa nokukhuthaza izenzo zomntu ezingaqondakaliyo ejonge ukubaluleka nentsingiselo yamaphupha, iintsomi kunye nembali ngezinto zemveli. Waqala waba namaphupha ecinga ukuba uyaphambana, wasuka wawasebenzisa la maphupha nemibono yakhe. Uye wawaqokelela ewabhala phantsi. Ubekholelwa ukuba ingqondo yomntu ineengcinga kwaye idala ubukrelekrele obubangela ukuba umntu abe nokuziqonda kakuhle. Umdla wakhe kwisayikholoji ukhule kakhulu kwicala lemizekeliso yezenkolo, izinto ezingeyonyani kunye nezenzululwazi ngobukho bezinto. Ngowe1910 wonyulwa njengePrezidenti yokuqala ye 'International Psychoanalytical Association.' Waye wathabatha umhlalaphantsi ngowe1946, yaza inkosikazi yakhe yasweleka ngonyaka we1955. UJung waye waswelekela eseZurich ngowe1961.

Njengomlandeli kaFreud kwincwadi yakhe ayibhalileyo uJung (1961: 10-11) uthi, xa ethelekisa ne 'Id', 'Ego' ne 'Superego' kaFreud enjenje:

He considered that the unconscious was distinguished by its independence from ego, containing potent elements beyond structure formed by the ego's repression of inadmissible material...Jung believed that the mental existence was a continual dialogue with archetypal forces in the unconscious: that subjectivity was the result of unconscious process shaping the ego.

Ngokutsho kwakhe ingqondo engaqondiyo yahlulwa ngokuzimela kwi 'ego,' iphethe ulwazi olungaphaya oluqulunqweyi 'ego' kwiingcinga ezicinezelekileyo engafuni kuzamkela... UJung ukholelwa ukuba ubukho bengqondo yincoko eqhubekayo nolwazi olusisiseko olumandla kwingqondo engaqondiyo: obu bucalanye bubangelwa yinkqubo yengqondo engaqondiyo isakha i 'ego.'

Ulwazi umntu athe wazalwa nalo kwanendlela enza ngayo izinto lwenza into yokuba iingcinga esifunda ngazo zilawulwe yindlela umntu aziva ngayo ngokuthi asebenzise ezi ngcinga zakhe. Ingqondo ithwala ulwazi nayo yonke imisebenzi ekuyo. Xa umntu eyazi into eqhubekayo kuye necala lakhe leengcinga liphethe kanye indlela aziva ngayo emoyeni, loo nto ithi ibe nefuthe kwizinto azenzayo.

Kolu tshintsho lwesimilo somntu uthi uJung, wonke umntu unqwenela ukhuseleko olufana nokwamkeleka, ukuthandwa, ukukhathalelwa, nokusindiswa kwimpatho-mbi. Abanye abantu abakhange balufumane ngokwaneleyo uthando kubazali babo okanye

abazange balufumane tu kwaphela ngenxa yeemeko ezininzi ezohlukeneyo zokuphila. Yiyo loo nto abantu abaninzi bephela bezifaka nokuba kukubani na nanjani na.

UJung uthi, kule ngcingane, umntu utsho abe nezimo ezimbini ezahlukeneyo, ngenxa yezinto ezithe zamehlela ezizezi:

- Isimo sangaphakathi (*Introvert*) kunye ne
- Isimo sangaphandle (*Extrovert*)

Isimo sangaphakathi siquka uvakalelo, iingcinga zangaphakathi kunye nendlela athi azive ngayo umntu. Isimo sangaphandle zizinto athi umntu azenze ngaphandle nabanye abantu nasekuhlaleni ngokubanzi. UKwatsha (2007:78) ecaphula uChaplin (1985:40) xa echaza isimo sangaphakathi uthi:

An introvert is someone who concerns himself with his own thoughts, acts and personal life. He will not spend much time sharing activities with others.

Umntu onesimo sangaphakathi uhojwe iingcinga zakhe yedwa, izenzo nobomi bakhe. Akachithi xesha esabelana ngemisebenzi nabanye abantu.

Umntu onesimilo sangaphakathi akazibandakanyi kwizinto zabanye abantu basekuhlaleni, iingcinga nezinto ezenzeka ebomini bakhe ziphelela kuye. Umlinganiswa uyakwazi umbhali ukumveza njengomntu okhululekileyo, iimeko zimtshintshe abe lilolo angazidibanisi namntu. Indlela esiyiyo isimo sangaphandle somlinganiswa ngamnye siphenjelelwa zizinto kunye nabantu abamngqongileyo. UKwatsha (2007:77) ecaphula uChaplin (1985:40) uqhuba athi xa ecacisa isimo sangaphandle 'extrovert':

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.

Umntu onesimo sangaphandle uthanda ukuchitha ithuba esenza izinto nabantu basekuhlaleni, kunokuba azivalele yedwa neengcinga zakhe, engabelani namntu ngazo.

Umtu onesimo sangaphandle uyazibandakanya kwizinto zasekuhlaleni, uphuhlisa uluntu, uyathetha, ukhululekile ngokwasemoyeni nasentliziyweni yakhe. Isimo somntu sangaphandle sibonakala kumntu olincoko, oliqhakraqhakra lokuthetha, owonwabileyo, othanda ukwabelana nabanye abantu ngamava akhe.

UCarl Jung uveza amacala omntu antlantlumbini angala: icala lobufazi (femini contrasexual image, the anima) nobudoda (female's masculine image for the unconscious, the animus). Zombini ezi ndlela zolawulo ziziveza emntwini njengamaphupha, imibono, ukuhlakanipha, ubuchule bengqondo neengcinga.

Kwakhona uFreud, uveza into yokuba umntwana uye afikelwe kukukhula azazi umntu amakazisondeze kuye ukanti uJung naye uyawuchaza lo mcimbingokuthi achaze iindidi ezintathu ezizezi: (Anima, Animus kunye neMother archetypes) oyena mntwana ukhwelezayo kule meko ngumntwana oyinkwenkwe uye azisondeze ngamandla kumama. Uthi akufikelwa lixesha lokuziqonda uye asondele kakhulu kumntu oneempawu ezifana naye ngobume bomzimba. UEagleton (1983:154-155) uyalungqina olu luvo. UPapadoulous (1992:14) uthi, uJung ubonakalisa imeko apho abantwana abangamakhwenkwe bezisondeza kakhulu koomama, oku kubangela ukuba likhule ixabiso loomama kunelomntu wonke. Wonke umntu unawo la macala mabini obuntu, elobufazi nelobudoda. La macala mabini athi atshintshe ngokuhamba kwamaxesha. UJung uveza ingcamango yokuba abantu

abangamadoda bayakwazi ukubonakalisa iimpawu zabantu basetyhini, kanti namabhinqa ayakwazi ukuveza iimpawu zobudoda. Ezi mpawu zibonakala xa ibhinqa liveza isimilo sokomelela nokukwazi ukumelana neemeko ezinzima ezifanele amadoda, okanye xa umntu oyindoda ebonisa iimpawu zomntu onenceba nokukhathala kanye okomama wakhe. UKwatsha (2007:79) ecaphula uJung (1983:186) uyawuxhasa lo mhlomlo ungentla ngokwenjenje:

For Jung, the animus is basically influenced
by a woman's father.

KuJung, le ndima yamadoda iphenjelelwa lifuthe
ootata abanalo kwiintombi zabo.

Le ntetho ingentla ibonakalisa indlela umzali athi abe nefuthe ngayo kubunjani besimilo somntwana wakhe ebudaleni. Umntu oyindoda uzibona ekhuselekile kakhulu xa esondele kumntu obhinqileyo. Ngamanye amaxesha amadoda ayabathemba oomama kwizinto zonke ngenxa yokuba efumana neengcebiso ezizizo. Bakhona nabafazi abathi badlale indima yamadoda emakhayeni abo. Ingxaki ke ithi ibekho xa kufuneka kwenziwe amasiko kwimizi yabo, kaloku abazi kukwazi ukungena ebuhlanti, kuba bendile. Bunye ebuhlanti abanelungelo lokungena kubo abantu basetyhini kukowabo, kuba abanakwabo baye babanike intlonipho njengamankazana, iintombi zekhaya okanye oodadebawo bekhaya.

2.5. JACQUES LACAN

UBowie, (1991:1-16) echaza ngobomi bukaLacan uhambisa athi: uJacques Marie – Emile Lacan wazalwa ngomhla we13 ku-Apreli ngonyaka we1901, ezalelwa eParis kwikhaya lamaKatolika. Waye wafunda kwisikolo ekuthiwa yiJesuit. Wagqibezela izifundo zakhe zeBaccalourest Kwezempilo, waza emva koko wenza 'iPsychiatry'.

Ngonyaka we1927 waqeqeshelwa unyango ekliniki. Kwakhona waye wasebenza kwindawo yamageza nePsychiatrist eyayisaziwa kweli, uClerabault. Ngowe1932 waye waphumelela izifundo zakhe zobugqirha. Waza ngowe1934 waba lilungu le 'La Societe Psychoanalytique de Paris.' ULacan ngomnye wabaxhasi bakaFreud. Uye walandela ekhondweni naye ebhala, eqhubela phambili le ngcingane yobume bengqondo. Olwakhe uluvo lelokuba umntu xa ezalwa akagqibelelanga, ade afundiswe unxibelelwano phakathi kwenkcubeko nako konke okumngqongileyo.

Kuphando lwakhe esebenzisa izinto ezintathu ezizezi: Ithuba lokuzibona ubunjani 'Mirror Stage,' umnqweno wokuzifanisa nabanye - 'Desire of the other,' unxibelelwano lweengcinga zomntu nolwimi - 'Relationship between unconscious mind and language', 'KwiMirror Stage.' Lo mntwana uyiqala le nto phakathi kwesithuba seenyanga ezintandathu ukuya kwiinyanga ezisibhozo.

Umntwana ngeli xesha uthi xa ezijonga esipilini abone umfanekiso wakhe. Lo mfanekiso uwubona njengomfanekiso hayi njengaye, uthi akuxelelwa ngunina ukuba nguyeye lowa, iqale ingqondo idibanise into ebizwa ngokuba yi 'imaginary process.' Akukho lula elusaneni ukuba ngenene laa mfanekiso awubonayo nguyeye. Eli lithuba lokuzibona ubunjani elibizwa ngokuba yi 'Mirror Stage,' Kweli nqanaba umntwana akakaqondi kakuhle, akakwazi kuzenzela nto. Umntwana ngeli xesha uyaqikelela, akukho lula ukudibanisa amalungu akhe omzimba. Yonke into ayenzayo ingaye.

Kuphando lwakhe lweM. A. uPeter (2002:42) ecaphula uEagleton (1983:164) uthi, umntwana njengoko ezibona esipilini, usebenzisa oko akubonayo njengomzekelo anokuzinxulumanisa ngawo nelizwe elimngqongileyo, ngakumbi unina. ULacan wohlukile kuFreud, kuba ulibona inqanaba lokuqikelela komntwana njengondoqo we (Oedipus Complex) womona womntwana emzalini. Uthi akungena umntwana kwisigaba

sokuzekelisa izinto kuphele ukuqikelela nokuba neengcinga ezimangalisayo. Zonke izinto azibone ngolunye uhlobo kwaye azinike intsingiselo engenye. Le miqondiso ibangela ukucinezeleka kwezimvo, kutsho kubekho umahluko phakathi kwengqondo eqondayo nengaqondiyo. Kuloko uKwatsha (2007:79) ecaphula amazwi kaLacan (1977) ecacisa esithi:

Access to the symbolic order proceeds way
of the mirror stage, in which the child assumes
itself to be other whom it sees reflected and
models itself upon this misunderstood image.

Indlela yokwazi umqondiso ilandelelana nendlela
yokuzibona ubunjani, apho umntwana acinga
ukuba ngomnye umntu lo ambona esipilini,
azifanise nalo mfanekiso angawuqondiyo.

ULacan uveza lo mahluko enceda umtwana, ukuze azazi kwaye azahlule njengoko noFreud esebenzisa (I-id, Ego neSuperego). Akukho lula ukuba umntwana osemncinane azibone ukuba nguye lo usemfanekisweni de axelelwe, akhule esazi loo nto. Eli nqanaba lobomi bomntwana laziwa njengelokungakwazi ukuzinceda nokungakwazi ukudibanisa izinto. Ababhali uRivkin noRyan (1998:24) bayakungqina oku besithi:

The (Mirror stage) of dyotic symbiosis with the
mother must be left behind as the child develops
and enters that social life.

Inqanaba lobunjani lokuphila kwezinto
ezahlukeneyo ngobudlelane nomama

kufuneka lishiywe ngasemva njengoko
umntwana ekhula engena nasentlalweni.

Oku kungentla kuchaza ukuba umntwana xa engena ebomini ezijonga, uye abone yena kunye nabantu abamngqongileyo. UJung kwingcingane yesimo sengqondo uthi, wonke ubani unolangazelelo lokusondela kumama wakhe afumane uthando nokhuseleko (Mother archetypes). Kwesi sithuba umntwana unqwenela ukuzibona efana nomama okanye utata wakhe njengabona bantu ajonge kubo. Kwakhona, kuvezwa unxibelelwano phakathi kwecala lengqondo yomntu enezingcinga nendlela umntu aziva ngayo kunye nolwimi alusebenzisayo.

ULacan, uyibona ingcingane yobume bengqondo njengengcingane eze nenguqu enkulu, kuba kuyabhalwa, kuguqulwa ubume bengqondo babalinganiswa umbhali athetha ngabo. Usebenzisa amava anawo njengogqirha okhe waxelenga kwiziko lezempilo waqeqeshwa ezikliniki kunye nobuchule abufumene ngexesha ebesebenza namageza, ukuveza le nxaxheba yokusebenzisa le ngcingane kulwimi. Injongo yakhe ephambili kukukhupha uphindaphindo lobume bengqondo obusetyenziswe zezinye iingcali. Yiyo loo nto uJefferson kunye noRobey (1993: 161) etyatyadula esenjenje:

Lacan is interested in a structure of desire which
triangulates and sorts out a set of characters.

Umdla kaLacan ngowokuba kwenziwe imo yomnqweno
oza kuthi uhlele, ucwangcise uluhlu lwabalinganiswa.

Kule ngcamango kuvezwa into yokuba uLacan uzimisele ukwenza indlela enokucacisa iminqweno yabalinganiswa. Le ngcingane yobume bengqondo yeyona engundoqo kolu phando. Zikwakhona nezinye iingcingane ezayamileyo aza kuthi achankathe kuzo umphandi ukuzama ukuxhasa le ngcingane.

2.6 INGCINGANE YOKUQONDA (COGNITIVE THEORY)

Ingcingane yokuqonda njengengcingane eyayamileyo inceda umntu ukuba akwazi ukuqqa nokusombulula iingxaki adibana nazo entlalweni. Zonke iingcali zengcingane yokuqonda zibona umntu ngamnye njengesidalwa esinengqondo eqondayo, ekwaziyo ukuthabatha izigqibo ezilungileyo. UCraig (1986: 42-47) uyaluxhasa olu luvo, yiyo loo nto etyatyadula ngale ngcingane esithi:

Cognitive theories respect human rationality and optimism not found in learning theories. Human beings of any age are considered to be integrated, people who can plan and think through a problem. They allow us to account for the role that understanding, beliefs, attitudes and values seem to play in so much of behaviour.

Ingcingane yokuqonda iyayihlonipha ingqiqo yabantu nenkolo yokuba ekugqibeleni bayakwazi ukwenza izinto ngobuchule. Bonke abantu bayakwazi ukucwangcisa izimvo zabo, basombulule neengxaki zabo. Le ngcingane inenxaxheba enkulu ekuvezeni ukuba ingqiqo, iinkolo, izimvo zabantu, neenqobo ezisemgangathweni zezona zibalulekileyo ekwakheni isimilo somntu esingcono.

Uninzi lweengcali zikholelwa ukuba le ngcingane ijolise kwiingcinga nakulwimi, kwaye iqala apho ingcingane yolwazi oluphangaleleyo (Learning Theory) iphele khona. Babona ulwimi njengeyona nto iphambili ekuphuhliseni isakhono sokukwazi ukusombulula iingxaki zoluntu. Le ngcingane yandisa amandla omntu, ukuze asindise umnqweno kwiimpembelelo zothuku lwemvelo nakwiinkqubo ezimngqongileyo

entlalweni. Inika umntu ngamnye indlela ecacileyo yokuphila ebomini. Ezi ngcali zibona ubomi njengento epheleleyo, entsonkothileyo nethembisayo. Eyona nto bayigxininisayo kukuba ingqondo eqondayo nengaqondiyo zezona ntsika zisisiseko ebomini bomntu. UTaylor (2003:8) uyahambisana nalo mhlomlo ungentla ngale ngcingane yokuqonda (Cognitive Approach) utyatyadula uthi:

Cognitive approach emphasizes that a person's behaviour depend on the way he or she perceives the social situation. It is said that as social thinkers they try to arrive at meaningful interpretation of how people feel what they want and what kind of people they are etcetera.

Ingcingane yokuqonda igxininisa ukuba indlela umntu aziphatha ngayo ixhomekeke kwindlela azibona eyiyo eluntwini. Njengeengcali zentlalo noluntu nabo batolika intsingiselo yendlela abantu abavakalelwa ngayo, izinto abazinqwenelayo, bangabantu abanjani na nezinye iimeko zokuphila.

Le ntetho ichaza ukubaluleka kwendlela azijonga naziphatha ngayo umntu ngamnye entlalweni. Ingcingane yokuqonda ibethelela ingcamango yokuba umlinganiswa ngamnye unamaphupha, uvakalelo, iimfuno kwanezinye iinkalo ezikhoyo empilweni yomntu. UMorris (1984:172) uyangqinelana nale ngcamango ingentla ngokuphefumla enjenje:

According to the Cognitive Theory of Emotion, our enviroment gives us the clues as to what we should call this general state of arousal. (Thus our cognition tell us how to label our diverse feelings in a way suitable to our current thoughts and ideas about our surroundings).

Ngokwemo yovakalelo, intlalo yethu isinika umkhombandlela wokuba sithi le meko yimvuselelo eyiyo. (Lilonke ingqiqo yomntu ngamnye iyamnceda akwazi ukwahlula uvakalelo analo ngendlela eyiyo kwiingcinga zakhe nezimvo zakhe kuko konke okumngqongileyo).

La mazwi akule nkcazelo aveza into yokuba le ngcingane yokuqonda inceda umlinganiswa ukuba akwazi ukusebenzisa ingqiqo, ubulumko ngendlela efanelekileyo ukuze ahlonitshwe ngabo bamngqongileyo. Imvakalelo neengcinga zomlinganiswa zinefuthe ekuphuhliseni isimilo somlinganiswa.

2.7. INGCINGANE YENKCUBEKO NENTLALO (SOCIO-CULTURAL THEORY)

Le yenye yeengcingane ezayamileyo enceda abantu kwindlela abenza ngayo izinto. Ezi ngcali zijongene nentlalontle yoluntu ngokubanzi kuquka amasiko nezithethe, iinkolo, izimvo, kwanendlela abaziphethe ngayo abantu. Oyena ndoqo wobomi bamaXhosa kule mihla uqulathe imiba engenkolo yabo, eyezopolitiko, engemisebenzi kunye nemfundo. Ababhali bala maxesha bagcina imixholo engezinto ezidla umzi ezifana neemeko zokuphila ezahlukeneyo Cutalele (2007:26). Khawumve uMtuzze (1994:7) engqina la mazwi ngokuthi:

Xhosa writers have an established tradition of largely portraying real life experiences in their fiction. The only factor to be constantly borne in mind is that these being real-life experienced...

Ababhali besiXhosa banesithethe sokuveza amava ngobomi bentlalo yemihla ngemiha xa bebhala uncwadi. Eyona nyaniso iphandle yeyokuba la ngamava obomi bokwenene...

lingcali zale ngcingane zigxile kwindlela imvelaphi yabo ephenjelelwa ngayo ziingcinga, uvakalelo nendlela abaziphethe ngayo ekuhlaleni. Inkcubeko yesizwe ngasinye iyafundiswa ukususela kwisizukulwana ukuya kwesinye phantsi kwenkqubo ebizwa ngokuba yinkqubo yokuhlala kunye kwabantu. Le ngcingane ingaba luncedo kakhulu ekuphuhliseni uncwadi ekuqondeni ngcono izinto zasentlalweni, ekuphandeni imbali nemvelaphi yezinto zamandulo, iinkolo ezahlukeneyo amasiko nezithethe zakwaNtu.

2.8 INGCINGANE YEMEKO ENGAQHELEKANGA

Kule ngcingane, imeko iye ingaginyisi mathe tu kwaphela, kuba umlinganiswa othile uye azibone enemiqobo endleleni yakhe, zithi zonke izinto azinqwenelayo ebomini zingafezeki tu. Uye azibone ukuba udiniwe, ingqondo yakhe ixinene, uphelelwe kukucinga, unoxinzelelo olumandla, iingxaki zimkhulele ngamandla.

Umbhali uOates (1985:7) uyahambisana nale ngcamango ngokuthi, uxinzelelo luhamba ngokwamanqanaba amathathu angala: Okokuqala isixokelelwano sethu sonke siba kwimeko yonxunguphalo. Okwesibini isixokelelwano sethu sihlanganisa imvakalelo yethu, umphefumlo kunye namandla omzimba okumelana noxinzelelo. Okwesithathu kukuphelelwa ngamandla kobuqili bethu. Le ngcamango iveza into yokuba uxinzelelo lubangela ukuba umlinganiswa angabi nawo amacebo okuzikhupha kwiingxaki kunye neentlungu zomphefumlo akuzo koko anikezele ekubeni lixhoba leenkathazo azifumana ekuzo. Mve uKisker (1977:10) exhasa olu luvo lwemeko engaqhelekanga esithi:

Mental disorder is a symptom, or sign, of conflicts
taking place at the unconscious levels of the personality.
This view was advanced by Sigmund Freud...

Ukuphazamiseka kwengqondo luphawu okanye umqondiso, wempixano wenzeka kumanqanaba engqondo engaqondiyo emntwini. Olu luvo lwaqhutyelwa phambili nguSigmund Freud...

Olu xinzelelo luye ludale umonakalo omkhulu engqondweni yomlinganiswa oxakanisekileyo atsho azibone ephelelwa ngamandla nalithemba lokuba uvakalelo lwakhe luya kuze lusatyelwe kwakhona. Ingqondo yomntu ngeli xesha icinga nzulu, izele ziinkathazo ezingenaso isisombululo. Xa umntu ekule meko, yonke into ephambi kwakhe yingxaki, akasaboni nto intle kwaphela, usesithokothokweni sobumnyama. Yiva uCoville, Costello noRouke (1960: 177-178) bexhasa lo mhlomlo ungentla ngokuthi:

Three types of depression have been recognized: Manic-depressive reaction manic type and depressed type. Manic depression reaction is characterised by symptoms like mood swings, and also illusions, delusions, and hallucination may be present, but may not be necessarily a characteristic. In manic depression the patient show signs of irritability, anger and abusive behavior when he is blocked. His delusions are typically of a grandiose nature and when hallucinations are experienced they are associated with a delusional content. Depressed type is characterised by feeling of sadness and hopelessness, psychomotor retardation and difficult thinking. In addition delusions and hallucinations may be present.

Zintathu iindidi zabantu abanengqondo ecinezelekileyo ezizezi: Impambano eqatseleyo, impambano, nabanengqondo ecinezelekileyo. Abanempambano eqatseleyo bayasitshintsha isimo sengqondo, babe nemibono neengcinga zenkohliso,

bangeva namazwi athethayo maxa wambi. Abanye bathanda ukucaphuka babe nomsindo baziphathe kakubi xa bexinekile. Kuye kuvele iimpawu zobuhesheheshe nezokuphazamiseka kubo. Abanengqondo ecinezelekileyo bayakhathazeka baphelelwe lithemba bangakhawulezi ukwenza izinto bacinge kade. lingcinga zenkohliso kunye nobuphakuphaku nabo buyafumaneka.

Umlinganiswa xa sele ekhulelwe yintlungu ebomini, ingqondo yakhe icinezelekile, engafumani ncedo kubo bonke abantu abaziyo nabathandayo, amathemba ayaphela, awabone amaphupha akhe etshabalala, kungekho ndlela anokuzikhupha ngayo kwimeko embi. Eli lixesha elinzima lokuba umlinganiswa azibone sele etshintshe isimo sengqondo, azibhaqe sele enobuphakuphaku, ubuhesheheshe okanye ubugeza obugqithisileyo ngenxa yokukhula kweentlungu emphefumleni. Kuthi kwakuba nje inkanuko yokuncama, ukunikezela nokuzitshabalalisa ifumane indawo engqondweni ediniweyo yomlinganiswa. Uye athabathe isigqibo sokuzikhulula kula makhamandela azibona ekuwo obukheswa, kuba engaboni ndlela yimbi anokuphuncuka ngayo kwiingxaki zakhe, afune ukuzibulala. Le ngcamango ixhaswa nguBrown (1961:28) ecaphula uFreud ephefumla esithi:

Suicide is a failure to preserve the self by these means, and many lesser forms of self-damage from unconsciously motivated accidents, self-inflicted diseases, addictions, and failures to the more dramatic but not infrequent crimes

committed with the unconscious intent of being found out, can be attributed to inwardly directed mortido.

Ukuzibulala kukungaphumeleli komntu kwiinzame

zokuzigcina ephilile ngandlela zonke nokuncipha
kwendlela zokuzonzakalisa kwiingozi ezikhuthazwa
yingqondo engaqondiyo, izifo ezenziwe ngabom,
ukurhurha, nokusilela kothotho lwezehlo ezivus'umxhelo,
izenzo zobugebenga ezinqaphazekayo ezenziwe
ngokungekho zingqondweni zokubhaqwa zingabalelwa
kwiintlungu ezijoliswe ngaphakathi emntwini.

Kulo mhlomlo kuyabonakala ukuba ukuzibulala kubangelwa ziimeko ezininzi eziqhutywa ziintlungu ezingaphakathi emphefumlweni ekuthi maxa wambi umlinganiswa angabi nawo amandla okuzilawula ngenxa yokonganyelwa ziimeko aphantsi kwazo. Abanye babo, baye bacinge ukuba, ukuzibulala akwanelanga, ingxaki ayikapheli. Lo mqobo ubusendleleni yakhe yempumelelo usekhona, agqibe ekubeni aqale abulale lo mntu okanye aba bantu babangela ukuba abe kule ngxubakaxaka kuqala, agqibele ngaye azibulale. Ukubulala umntu okanye ukuzibulala kulula kakhulu kwingqondo etyhafileyo nephazamisekileyo njengoko sele ezincamile, ezibona njengomntu ongakhathalelwanga ngabona bantu basondeleyo kuye.

2.8.1 ABALINGANISWA ABAPHAZAMISEKILEYO ENGQONDWENI KUNYE NEEMPAWU ZABO

lindlela abathi baziphathe ngayo nabenza ngayo izinto aba balinganiswa, ayiqhelekanga mpela kuba ineempembelelo ezigwenxa. Umntu onengqondo ephazamisekileyo uthanda ukuhlala yedwa, abe lilolo, angathethi namntu sele ekhona phambi kwakhe, uzivalela yedwa endlwini, umhokamhokana nomvandedwa wakhe. UAtkinson, Atkinson kunye noHilgard (1981:456) baxhasa olu luvo ngokuchaza iskitsofreniya ngolu hlobo:

Schizophrenic disorders is a group of disorders
characterized by loss of contact with marked

disturbances of thought and perception and
bizarre behavior.

Iskitsofreniya yingqokelela yezifo zokuphazamiseka
kwengqondo ephawulwa kukuqhawuka konxibelelwano
kwizinto eziyinyaniso ebonakala ngokuphazamiseka
kwengqondo, indlela abona ngayo izinto kunye nesimilo
esingaqhelekanga.

Maxa wambi umlinganiswa uye asombulule iingxaki zakhe ngokuthi azisuse kwizinto zemihla ngemihla abe kade ezenza, ahlale yedwa ecaleni, ezivisa kamnandi. Akabafuni abantu abamngqongileyo, akafuni nokutya, akanamandla wokusebenza, akazihoyi indlela enza ngayo izinto, nanxiba ngayo, ehleli nje unamaphupha ngobomi bakhe. Ababhali u-Atkinson, Atkinson noHilgard (1981: 456) baqhuba besenjenje ngesigulo sengqondo ephazamisekileyo:

Paranoid disorders is characterized by excessive suspicions and hostility accompanied by feelings of being persecuted; reality contact in other areas is satisfactory.

Oku kuphazamiseka kwengqondo kubonwa ngokuba umntu usoloko etyhola abantu abamngqongileyo, ebacingela kakubi njengoko ebona njengabatshutshisi bakhe; unxibelelwano nokumngqongileyo kuyanelisa kwezinye izinto.

Abanye babo baye bakholelwe ukuba zonke iinkqubo zikanomathotholo nezikamabonakude zithetha kakubi ngabo. Abantu abathethayo soloko becinga ukuba bathetha ngabo. Behleli nje batyhola abantu ababamngqongileyo njengabantu

ababanqwenelela izinto ezimbi. Mve uAtkinson, Atkinson noHilgard (1981: 457) becacisa besithi:

Anxiety disorders, includes disorders in which anxiety is the main symptom (generalized anxiety or panic disorders) or anxiety is experienced unless the individual avoid certain feared situations (phobic disorders) or tries to resist performing certain rituals or thinking persistent thoughts (obsessive-compulsive disorders).

Ukuphazamiseka kubangela ixhala neempawu zokoyika ngenxa yokunganyamezeleki kweemeko, umntu angazanceda ngokuziphapha iindawo ezoyikekayo okanye azame ukuchasa iinkqubo eziqhubekayo ezithile okanye iingcinga ezihlala zikho njalo.

Ngelinye ixesha ingqondo iyaphazamiseka kuba umntu engakwazi ukumelana nentlungu engaphaya kokuqonda, ingxabano okanye ingxaki engade isombululeke. Into enokunceda umntu onexhala kukuzikhwebula kwezi meko zibangela ukuba oyike okanye azame ukugxotha iingcinga ezingendawo zingamphazamisi. Abalinganiswa bazibona bekwiimeko ezimaxongo ngenxa yokutshintsha kweemeko zokuphila. Maxa wambi uxinzelelo lubangela ukuba bazibone bengamanga kakuhle emphefumleni nasengqondweni. Yiloo nto ababhali abafana no-Atkinson, Atkinson noHilgard (1981:457) bewuxhasa lo mcamango ngokuthi:

The psychotic person becomes disoriented experiences perceptual distortions and thinking in a disorganized way. Perception and thinking appear at times, to be grossly distorted.

Umntu ophambanayo uyaphazamiseka indlela acinga ngayo kunye nabona ngayo izinto. Iyajika indlela azibona nazicinga ngayo izinto.

Le ntetho ichaza ukuba imeko yomntu ophambanayo iyatshintsha, azibhidanise izinto. Ukuphazamiseka engqondweni yabalinganiswa kubangela ukuba bangazinzi empilweni yabo. Olunye uhlobo lokuphazamiseka lubangela ukuba abalinganiswa beve amazwi angaqhelekanga, babone izinto ezingekhoyo, maxa wambi babe nemibono engabonwa mntu. UCoville, Costello noRouke (1960:164) bacacisa olu hlobo lwempambano ngokuthi:

Hallucinations are common symptoms of Schizophrenia. They differ from dillusions in that the hallucinating patient registers his experience with reality in a distorted completely inaccurate fashion: hearing, smelling, or seeing things that are not present.

Oku kuphazamiseka, ziimpawu eziqhelekileyo zeskitsofreniya zona ziyohluka kuhlobo olukholelwa kwizinto ezingeyonyani, olu hlobo lwezigulane luyazijika iindaba ngokungachani indlela: yokumamela, uvakalelo, ukunukisa, okanye ukubona izinto ezingekhoyo.

Izigulane eziphazamiseke ngale ndlela zisentlungwini kakhulu, kuba ziphila ubomi bokutshintsha yonke into eyenzekayo ekuhlaleni, ziyibhidanise yonke into ethethwayo nebonwayo. Babhidanisa zonke izinto abazivayo, abazinukisayo, abazibonayo kwanovakalelo lwabo. Maxa wambi abanye baye bade bathethe bodwa, behleli nje bayambombozela, ngelinye ixesha basuke babaleke bephepha into engabonwa mntu, ngaphandle kwabo. Izinto ezenzeka kubo bayazibaxa kangangendlela ingqondo yabo exinene ngayo. Kwakhona abanye babo bakholelwa ukuba iingcinga zabo zivela

kwelinye ilizwe elingcono. Olu luvo luka Atkinson, Atkinson noHilgard (1981:456) bayakungqina oku ngokuthi:

Dilusions are regarded as false beliefs such as the individual conviction that all of his or her thoughts are controlled by a powerful being from another planet.

Oku kuphazamiseka kubonwa njengeenkolo ezingeyonyani zokuqiniseka komntu ukuba zonke iingcinga zakhe zilawulwa ngumntu onamandla okwenye iplanethi.

Le ntetho ibonisa ukuba olu hlobo lokuphazamiseka lumenza umntu aphile kwilizwe elingekhoyo. Bathanda ukwenza izinto ezingaqondakaliyo ekuhlaleni kuba bekholelwa kwizinto ezingaziwayo nezingabonwa mntu. Behleli nje bacinga ukuba bajongiwe izinto abazenzayo ngamanye amaxesha bacinga ukuba abanye abantu bahleba ngabo. Olunye uhlobo lwabantu abaphazamisekileyo luyathanda ukuhlala kude ebantwini. Abanye babo baba ngamakheswa ngenxa yokuxinana kwengqondo, bangakhathali nokuba omnye umntu uziva njani ngaloo nto. uAtkinson noHilgard (1981: 456) bacacisa bathi:

People with anti-social personalities seem to have little sense of responsibility, morality or concern for others. Their behaviour is determined almost entirely by their own needs.

Abanye abantu bahlala bodwa abafuni kuhlala namntu tu, abakhathali nokuba le nto iyathandeka na okanye

ayithandeki kwabo bantu babangqongileyo nabasondeleyo kubo. Izenzo zabo zizalisekisa iminqweno yabo kuphela.

Olu hlobo lwabantu oluphazamisekileyo luyathanda ukuzikhwebula ngokupheleleyo kwizinto ezinokubahlanganisa nabanye abantu, kuba alufuni kubuzwa nto ngumntu. Umntu onezi ngcinga zimangalisayo uye athande ukuhlala yedwa, abe lilolo, angathethi namntu sele ekhona phambi kwakhe, azivalele yedwa endlwini emhokamhokana nomvandedwa wakhe. Uthanda ukuzonwabisa ngezinto zakudala ezimnandi acinga ukuba zingenzeka kwingqondo yakhe engaqondiyo. Khawuve uCoville, Costello noRouke (1960:56) xa bechaza olu hlobo lokuphazamiseka besithi:

Fantasy, is the process in which day dreaming or some form of imaginative activity provides escape from reality, with satisfaction obtained through imaginative activity, or martyrdom.

Imibono yinqubo apho ukuphupha ngemibono okanye enye indlela yesenzo esiqikelelwayo esinika ukubaleka inyaniso, ebomini ngokufumana ukwaneliseka kwimpumelelo eqikelelwayo okanye ubuqhawe.

Xa umntu ekule meko yokuphazamiseka uzonwabisa ngezinto esekudala zadlulayo, kwingqondo yakhe engaqondiyo ziba ngathi ziingcinga zakutshanje. Aba balinganiswa baphila kwilizwe labo lolonwabo elingekhoyo enyanisweni. Ungafika uninzi luhleli nje lunomsindo, lungqungugqungu, lufinge iintshiyi, aluthembi mntu, alufuni ncedo mntwini. Abanye bathanda ukuzivalela bodwa ngokuba bacinga ukuba ilizwe lonke libajikele, abasathembanga nezihlobo zabo zamhlamnene, basoloko benexhala lokwenziwa into embi ngumntu wonke ekuhlaleni.

Kuyacaca mhlophe ukuba umntu ophazamisekileyo engqondweni unezothuso ezininzi eluntwini, kwaye ubanga ixhala kwabo basondeleyo kuye kuba, akukho mntu uyaziyo into ecingwa yingqondo yakhe exakanisekileyo njengoko enomoya ophantsi nentliziyo eyaphukileyo. Isimilo salo mlinganiswa nezenzo zakhe ziyiveza elubala intsumantsumane nemeko emandundu eqanduselwa bubuhlungu obungaphakathi kuye obubangwe yingcinezelo yemvakalelo yakhe. Ngoko ke kufuneka efumene unyango olululo. Le meko ayiqheleki kwaye ayamkeleki eluntwini ngokubanzi ngakumbi kusapho nezihlobo.

2.9 ELOKUQUKUMBELA

Icandelo lesibini liyibonakalisa ngokucacileyo indlela yokuphonononga ngokuphangaleleyo ingcingane yobume bengqondo. Ekuphuhliseni olu phando, kuza kugocwa-gocwa incwadi ezimbalwa ezizezi: 'Buzani kuBawo' kaW. K. Thamsanqa; 'Ukuqhawuka Kwembeleko' kaD.M. Jongilanga kunye nale ithi, 'Ingqumbo Yeminyanya' kaA.C. Jordan.

Uphando luqwalasele umsunguli wale ngcingane nentsukaphi yakhe uSigmund Freud, owaziwa njengoyise wesayikho-analisisi. Udlale indima enkulu ekwenzeni iinzame zokunyanga abantu abaphazamisekileyo engqondweni. Uye wancediswa kweli phulo ziingcali ezininzi ezenze umahluko ocacileyo ngenkxaso yazo emangalisayo. Kwizinto ezibalulekileyo athe wazifumanisa ubalule izinto ezintathu ezinceda ekulawuleni isimo somntu ezizezi: ukuba ngubani – 'Id,' Ubumna – i-'Ego' kunye nobumna ekuhlaleni – 'Superego.'

Kwakhona uphando luye lwaqwalasela iimpawu kunye neemeko abanazo abantu abanengqondo ephazamisekileyo. UJung yena usixelela ngeendlela ezimbini ezahlukeneyo umntu anokuba zizo, usenokuba sisimo sangaphakathi - 'introvert' okanye abe sisimo sangaphandle 'extrovert', kwaye zombini ezi ndlela ziyavela

emntwini omnye ntonje ziyohluka amandla azo kumntu ngamnye. ULacan, yena uveze amanqanaba amathathu athi xa ewabiza linqanaba lokuzibona ubunjani - 'Mirror Stage', umnqweno wenye into - 'Desire of the other' nonxulumano phakathi kwengqondo engaqondiyo, nolwimi - 'Relationship between unconscious mind and language.' Kuye kwavezwa neengcingane ezayamileyo ezingaba luncedo ekuqondeni iimeko ezahlukeneyo abantu abaphila kuzo kwanendlela engcono yokunyanga abantu abanengqondo ephazamisekileyo.

ICANDELO 3

3. IINGXAKI EZIBANGELA UTSHINTSHO KWISIMO SENGQONDO SABALINGANISWA

3.1 INTSHAYELELO

Kweli candelo lesithathu, uphando luza kujonga iingxaki ezingunobangela wokuba abalinganiswa baphazamiseke engqondweni. Kuza kujongwa kananjalo neemeko ezibangela ukuba izimvo zabo zingananzwa ngabazali. Xa abazali bengazisabeli izimvo zabantwana babo, loo nto ingaba nefuthe kwizigqibo abathi bazithabathe ebomini babo.

Ukwendisa intombi ngebhaxa kumfana ingamfuni okanye ukunususwa komfana ngentombi engayithandi okanye engayazi ibiyinto eqhelekileyo kwaXhosa. Abantwana abangawuthobeliyo loo mthetho bebejongwa njengabantwana abangenambeko nabawasengele phantsi amasiko nezithethe zakwaNtu. Intlonipho kubantu abadala nakwinkolo yakwaNtu ibizezona nqobo zisisiseko ebantwini abaMnyama, kungoko abantwana abaveza izimilo ezingahambelaniyo nezi nqobo bebejongwa njengabenza ihlazo nempoxo kubazali babo. Lo mthetho wokuthobela abazali ungqinwa nakwiZibhalo eziNgcwele (1993:81) kumazwi athi; 'Beka uyihlo nonyoko, ukuze yolulwe imihla yakho emhlabeni akunika yona uYehova uThixo wakho.' Lo mthetho usisikhokelo nomkhombandlela kuzo zonke iintlanga, kuba abantwana abanembeko bangumzekelo wesizwe esinengqeqesho, kwaye bayasikeleleka.

Ngokwenkcubeko yakwaNtu ibiyinto eqhelekileyo ukuba abazali benze onke amatiletile okuba intombi iye ngenkani emzini, kungenjalo umfana ayitshate ngesinyokotho

intombi eyithanda engayithandi. Mandulo phaya kusadliwa ngendeb'endala ibiyinto eyaziwayo kwaXhosa, ukuba indoda eneentombi ezininzi, enomzi onesidima iba nethemba lokuzalisa imivalo ngekhazi leentombi zayo.

Eyona ngxaki iqale ngokuba abazali bathumele abantwana babo ezikolweni, bamkele imfundo, inguquko kunye nempucuko yaseNtshona. Bathi bakugqiba babanyanzele ngamasiko nezithethe zamandulo abangakhange babaqhelanise nawo kwamhlamnene. Impucuko yaseNtshona ibangele ukuba ulutsha lubonakalise inkcaso xa lunyanzelwa ngamasiko nezithethe zakwaNtu, kuba alunalwazi lunzulu ngawo. Kuye kubekho ungquzulwano lwezimvo phakathi kwabazali nabantwana babo. Undonakele kwindlela abawabona ngayo amasiko nezithethe abantwana, uvele ngenxa yezi nkalo zilandelayo; imfundo, amalungelo alinganayo, ulwazi oluphangaleleyo kunye nokuzithemba ekuthabatheni isigqibo esilungileyo.

Kuzo zonke ezi ncwadi zesiXhosa zikhethiweyo abalinganiswa bayakhathazeka emphefumleni kuba iinkolo zabo nabazali babo azidibani. Izigqibo abazithabathayo ebomini nezinto abazenzayo ziyangqubana nezo zenziwa ngabantu abadala, abasabambene nkwa namasiko nezithethe zama-Afrika. Iinkolo ezendeleyo kubazali zibangele into yokuba bangazinanzi izimvo zabantwana babo, bawanyhashe amalungelo abo, bangazithatheli ngqalelo neemfuno zabo.

Zonke ezi nkalo ziphawulwe ngasentla zibe nefuthe elikhulu ekukhuliseni ukunqondani phakathi kwabazali nabantwana babo. Yonke loo nto iphela isiba ngunozala weengxaki entlalweni yabo. Apha kolu phando kuza kuthi kuqwalaselwe iincwadi eziquka 'Ingqumbo Yeminyanya' kaA.C. Jordan, 'Buzani Kubawo' kaW.K. Tamsanqa, kunye no, 'Ukuqhawuka Kwembeleko' kaD. M. Jongilanga.

Abalinganiswa abaza kuthi bakhankanywe kolu phando babonakalisa iimpawu zokuphazamiseka engqondweni kuba bephelelwe lithemba lokuphumeza iminqweno yabo, ngenxa yongquzulwano olukhoyo kwiinkcubeko zabo nabazali. Umphandi uza

kujonga iingxaki ezithe zaba nefuthe ekutshintsheni isimo sengqondo sabalinganiswa ababe ngamaxhoba okuba iimfuno zabo zingathathelwa ngqalelo kuquka ukutshata nabantu ababathandayo, iminqweno yokuqhubela phambili ngemfundo, ukuzithathela izigqibo ngobomi babo ngaphandle kwesinyanzelo njalo njalo.

3.2 IZIZATHU EZINGUNOBANGELA WOKUPHAZAMISEKA KWABALINGANISWA

Ukunyanzelwa kwamasiko nezithethe kubantu abafundileyo kubanga ungquzulwano phakathi kwabantwana nabazali. Ezi nkolo zahlukeneyo zidala umsantsa phakathi kwaba balinganiswa balandelayo: UZwelinzima noNobantu/Thembeka kwincwadi ethi, 'Ingqumbo Yeminyanya,' uGugulethu, NomaMpondomise, noThobeka kwincwadi ethi, 'Buzani Kubawo,' kunye noZoleka/Nowethu noZodwa kwincwadi ethi, 'Ukuqhawuka Kwembeleko.' Xa kucaca ukuba umlinganiswa ufumana imiqobo phambi kwendlela yakhe yempumelelo, kwaye akukho mntu ulusabelayo uvakalelo lwakhe, ingqondo yakhe iyadinwa, ixinane, ide iphele iphazamiseka. Iingcinga zakhe eziphazamisekileyo zikhokelela umlinganiswa ukuba atshintshe isimilo, enze izinto ezingaqhelekanga phakathi kwabantu. Olu luvo luxhaswa naziingcali, uAshley no-Oreinstein (1985:274) ngokucacisa besithi:

According to Freud, the needs of the individual and those of the society are always in conflict.

Ngokutsho kukaFreud, iimfuno zomntu nezoluntu olumngqongileyo zisoloko zingquzulana.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya,' uNgxabane nesiqaba bachazela uZwelinzima ngomyolelo kayise wokuba njengenkosi umele ukuzeka inkosazana

yakwaBhaca. UZwelinzima ube nobunzima bokuvumelana nomyolelo kayise. Ukhabe ngawo omane, ebachazela ukuba yena ufuna intombi kaKhalipha, ayikho enye.

3.2.1 UMTSHATO WESINYANZELO NOGQITYWE NGABAZALI (ARRANGED AND FORCED MARRIAGE)

Umtshato kwaNtu ubonwa njengesithethe okanye isiko elihloniphekileyo elimanya amakhaya amabini ngenjongo yokwakha ubuhlobo. Olu hlobo lomtshato wesinyanzelo nogqitywe ntlandlolo ngabazali, uyinto eqhelekileyo nevumelekileyo kwisizwe esiMnyama. Abazali kulapho benza izigqibo ngekamva labantwana babo bejonge ukubenzela ikhaya elinesidima. Le ngcamango ingentla ingqinwa nguKwatsha (2009:151) ecaphula uMbiti (1969:133) utyatyadula ngomtshato uthi:

For African people, marriage is the focus of existence.
It is the point where members of a given community
meet the departed, the living and those yet to be born...
Marriage is a drama in which everyone becomes an actor or
actress and not just aspectator. Therefore marriage is a duty,
a requirement from the corporate society, and rhythm of life
in which everyone must participate.

Umtshato ngundoqo wokuphila kuma-Afrika. Yindawo yokudibanisa bonke abantu baloo ngingqi kuquka abangasekhoyo, abasaphilayo nabaza kuzalwa ... Umtshato ngumdlalo weqonga apho wonke umntu edlala indima engengombukeli nje. Lilonke, umtshato, yimfuneko, esuka kwimbumba yamanyama yoluntu nesingqi sokuphila apho wonke ubani ethabatha inxaxheba.

Ingcali kulo mhlomlo ungasentla uwubona umtshato njengendima ebalulekileyo ekufuneka wonke ubani eyidlalile ebomini. Sisigaba esingenisa umntwana kubantu obukhulu akwazi ukuma umzi wakhe ngokweziseko zokuphila, utsho ube yingqili. Ukutshatiswa ngebhaxa, kwenzeka xa abazali bethabathe izigqibo zokwendiselana ngenjongo zokuqinisa ubuhlobo phakathi kwabo. Konke oku kwenzeka intombi nomfana otshatayo ingananzwanga eyabo iminqweno. Akukhathaliseki nokuba bayazana okanye abathandani kusini na. Isigqibo sesabazali nomthetho ngowabo. Ngokomthetho ngumsebenzi wabazali ukukhethela unyana wabo intombi, okanye ukunyanzela intombi yabo ngesoka. Eli siko lokubonela lidala, linenkqayi kwisizwe esiNtsundu.

UPeter (2002:107) ecaphula uNkumane (1999:220) uxhasa la mazwi angentla esithi, ukholelwa ukuba ingxoxo esoloko ibekwa phambili kule mitshato yesiNtu yeyokuba, kulandelwa amasiko nezithethe emfaneni okanye entombini ngesizathu esithile. Kukholeleka ukuba abona bantu bangcungcutheka ngaphezulu kule mitshato yesinyanzelo ngabafazi kunamadoda. Ubukhulu becala le mitshato yenzeka kula macala asemaXhoseni apho uluntu lusadla ngendeb' endala. Oku kungcungcutheka kwabatshati kunegalelo elikhulu ekutshintsheni izimo zengqondo zabalanganiswa zitsho zibe phantsi koxinzelelo.

UJongilanga, uyakungqina oku ngokuthi abalinganiswa; uFunca, uyise kaZoleka noXatasi, uyise kaZolile batshatise abantwana babo ngenkani, kuba bezalisekisa izithembiso zabo zobufana. Isigqibo sokuba bendiselane basenza besengabafana bengazi nokuba bona abantwana baza kuthini na. Yiva okuchazwa ngumbhali ngomtshato xa esithi:

UFunca noXatasi yayingamaphuthi ahlathi-nye.

Ngokuzalwa babengamafumanana-nkundleni.

La madoda ayevana ngokwenene kungenakungena

moya phakathi kwawo. Zathi zakuvakala iindaba ngeempukane eziluhlaza zokwendiselana kwawo azothusa mntu. Yangulowo umntu wathetha into enye: “litshomi ziyendiselana.” Namhlanje ke babeza kukhelana imililo, balamane ngekhazi – isithethe ke eso nesiko lakwaNtu. (Jongilanga,1982:17)

Lo mhlomlo ulapha ngentla usihlubela ukuvama kweli siko lokutshatisa intombi ngebhaxa. Izihlobo zakudala ziqinisa ubuhlobo bazo kwaye zinethemba lokuba ziza kwakhela abantwana bazo ilifa lanaphakade. Kuyinto engothusiyo ukubona intombi okanye umfana engcungcutheka, engonwabanga ngenxa yale mitshato igqitywe ngabazali bodwa. Kule mitshato akuthandiswa mntwana koko bona bayaxelelwa okufanele bakwenze, benze njengoko bexelelwa.

Umlinganiswa uGugulethu, kwincwadi kaTamsanqa ethi, ‘Buzani Kubawo’ unyanzelwa nguyise ngoThobeka kuba unina, uMagaba ethande umzi wakwaMcothama nesimilo sikaThobeka. Yiyo loo nto sisiva le ncoko phakathi koMagaba noZwilakhe besithi:

UZwilakhe: Hayi sendithethela kwisithuba sokuba kunokuthi kanti kukho ntombi enokuthi kanti uyithandela uGugulethu, nanje ngomntu onokuba nolwazi oluphangaleleyo ngeentombi zalapha eZazulwana kuba andithandi ukuba awele imilambo xa afuna umfazi aye kusithathela into esingaziyo nokuba isimilo sinjani na, okanye abazali bayo ngabantu abaluhlobo luni na.

UMagaba: Eneneni ngelingabambezeleliyo ikho intombi ebendiyithandela uGugulethu.

(Tamsanqa, 1958:20)

Le ntetho yesi sibini ingentla izalisekisa inyaniso yokuba abazali bazithabatha bodwa izigqibo zomtshato bengazinanzanga izimvo kunye neemfuno zabatshati.

Banezizathu zabo abazibekayo eziquka isidima somzi esuka kuwo intombi, isimilo, isidima sentombi nezinye iimpawu ezibalulekileyo.

UFreud, ecatshulwa nguCoville, Costello noRouke (1960:29) ukholelwa ukuba iimfuno zomntu ngamnye zivela kumandla endalo. Zinokuthi zahlulwe kabini; njengeemfuno ezakhayo nezitshabalalisayo. Iimfuno ezakhayo zanelisa i 'Ego' - ubumna kunye nesondo. Umsebenzi we 'Ego' kukugcina nokwanelisa iimfuno zomzimba ezingundoqo ezondla umzimba. Ezesondo zona ziziveza ngeendlela ezininzi ezifana nokuzonwabisa kwanezenzo zothando. Iimfuno ezitshabalalisayo ziziveza ngezenzo ezinobutshaba athi ubani abe nomnqweno wokutshabalalisa yena nabanye abantu. Ingazizenzo zobundlobongela, inzondo, ukucaphuka, ukubulala okanye ukuzibulala.

3.2.2 INKCUBEKO (CULTURE)

Kwiincwadi ezikhankanyiweyo ngasentla abalinganiswa baye bagaxeleke kwiimeko ezahlukeneyo zobomi. Abanye bayaphoxeka kumabhongo abo, loo nto ibangele ukuba imiphefumlo yabo idandatheke, kuba iingcinga zabo zicinezelekile, zitsho iingqondo ziphazamiseke. Umlinganiswa onguZoleka, kwincwadi kaJongilanga ethi, 'Ukuqhawuka Kwembeleko,' uzibona egaxeleka kwimeko yokutshatiswa nguyise, uZenzile kuZolile, umfana angamthandiyo. Ukukhutshwa kwakhe esikolweni esenomnqweno wokugqibezela izifundo zakhe abe ngumongikazi, kumngcungcuthekisile kakhulu. Ukuphoxeka kwakhe kumabhongo okutshata nesoka lakhe alithandayo, uZet kumdanise ngakumbi. Le meko imandundu ibangele ukuba uZoleka ahlale esezinyembezeni. Yiyo loo nto ebonakala ephethwe ngumvandedwa wakhe nje. Oku kungqubana kwezimvo kuyahambisana nengcingane kaFreud (1986:41), mve exhasa le ntetho esithi:

Humans have conflict because of their desires and energies that are repressed into the unconscious. These urges, ideas, desires and instincts are basic, they are repressed because of society's morality.

Abantu bayangquzulana ngenxa yamandla neminqweno yabo ecinezekileyo kwingqondo engaqondiyo. Iimfuno, izimvo, iminqweno kunye nothuku lwemvelo ziyacinezeleka ngenxa yeenqobo ezisisiseko zoluntu.

Le ntetho icacisa ukuba abalinganiswa abakwezi ncwadi zikhethiweyo baneemfuno neminqweno ethi iphazamiseke, ngenxa yokuba kulindeleke ukuba benze izinto ezithile ekuhlaleni. Ukanti ke eyona nyaniso yeyokuba abalinganiswa bathanda abantu abafunwa ngabo, hayi abafunwa ngabazali babo. Xa amabhongo neemfuno zabo zingade zifezeke baye babe nempixano yangaphakathi, ethi ibakhokelele kwiingcinga ezicinezekileyo. Yiva uZoleka edanduluka, ekhala kabuhlungu esithi: (Ehlininika)

“Ba. . .ba. . .bandijojisa ngenqathan dithi xa ndilithi hlasi, baxhuzule, baligibisele enzonzobileni, apho ndinokuthi nokuba ndizama ukulithabatha enzonzobileni, imizamo yam iwe phantsi, ndiphelelwe ngamandla ndirhaxwe. Yini ! Thixo, Nkosi yam, lilishwa lantoni eli?”

(Jongilanga, 1982:9)

Oku kudanduluka kukaZoleka kubonisa intlungu nokudandatheka komphefumlo kumntu ophoxekileyo kumabhongo namaphupha obutsha bakhe. Iingcinga zakhe zimbangela unxunguphalo. Le ngcamango iyangqinwa ziingcali zengcingane yenkcubeko nentlalo, kuba yona ibethelela uluvo lokuba imvelaphi nentlalo engcono yabantu iphenjelelwa

ziingcinga, uvakalelo kunye nendlela abenza ngayo izinto ekuhlaleni. Inggondo ephazamisekileyo ingunozala wazo zonke izinto ezingalunganga ezenziwa ngumlinganiswa. Le meko ivezwa ziimpawu ezifana nokoyika, ukungazithembi, ukuba nomsindo, ukuthanda ukulila ukungayamkeli into kunye nokushiywa ziingqondo Taylor (2003:9). Inkubeko ibonakala njengonobangela wengxaki ephembelela ukutshintsha kwesimo sengqondo sabalinganiswa abachongiweyo. ULuthuli (1981:20) ungqina la mazwi angentla ngokuthi:

Culture can be described as the total structure of knowledge, beliefs, commitments, art and moral codes customs, traditions and all the achievements that influence and determine the way of people, binding them together. Therefore culture is something possessed by society, and which can be transmitted, acquired, shared, preserved and continually recreated.

Inkubeko ingachazwa ngokuthi yingqokelela yolwazi, linkolo, iimbophelelo, ubugcisa, iinqobo ezisisiseko, amasiko nezithethe nempumelelo yomanyano lwesizwe. Lilonke inkubeko yinto ebangwa luluntu, efumanekayo, ethi ilondolozwe, igqithiselwe kwizizukulwana ngezizukulwana kwaye isenokutshintsha ngokuhamba kwamaxesha.

Inkubeko yesizwe ngasinye idlala indima enkulu kwindlela abantu abenza ngayo izinto ekuhlaleni. Imele phantse zonke izinto ezibalulekileyo nezifanele kukugcinwa njengesiseko saso nasiphi na isizwe. Le nkcazelo ingentla iyangqinelana nengcamango kaNgxabane kwincwadi kaJordan ethi, 'Ingqumbo Yeminyanya,' emele ukubethelela ukugcinwa kwamisiko sisizwe. UZanemvula ushiye umyolelo wokuba unyana wakhe,

uZwelinzima, aze azekelwe inkosazana yakwaBhaca. Yiva uNgxabane, exelela amaMpondomise ngomyolelo, uhambisa enjenje:

Ndifung' amaMpondomise, ndisekho nje, ndingekakhatywa
ziimpundulu zabafazi benu ndiza kunifundisa isiko ningalazi
nje. Ndithe uyise walo mntwana wacinywa ndim amehlo.
Wathi mhla wafa, unyana wakhe uZwelinzima maze
azekelwe inkosazana yakwaBhaca.

(Jordan,1940:132)

Lo myolelo ungentla awumelwe kutyeshelwa ngokwesiNtu, ungumthetho ohlonitshwa sisizwe siphela. UZwelinzima uwuchase akaqhelisela lo myolelo, ebaxelela ukuba yena uza kutshata nentombi kaKhalipha qwaba ke. Yiva okuqulathwe yileta ayibhalele amawabo esithi:

...Ndiyawabongoza ke amawethu ukuba angazikhathazi,
nam angandikhathazi, ngale nto, kuba isekho intombi
kaKhalipha andisayi kuze ndibizwe ngantombi yimbi
nokuba seyiyekabani na.

(Jordan, 1940: 132)

Lo myalezo ukule leta ucacisa ungquzulwano olukhoyo phakathi kwenkcubeko yaseNtshona, akholelwa kuyo uZwelinzima neyakwaNtu, yamaqaba. UKwatsha (2007:81) ucaphula uQangule (1974) engqinelana nale ngcamango ingentla ngokuthi :

Zwelinzima and Thembeke have been out of their roots
for a long time and are more completely products of the
new world than of the old.

UZwelinzima noThembeka kudala bohlokana neengcambu zabo, ngoko ke bayinzala yempucuko yaseNtshona ngaphezu kweyamandulo.

La mazwi angentla okungawamkeli kukaZwelinzima umyolelo kayise, akugqiba ukuba yinkosi aveza ukungaqondani okukhoyo phakathi kweenkolo zabo. UZwelinzima uchanwa kukuba akanabunzulu bungako ngobukhosi nangamasiko nezithethe zaMaMpondomise. Ulwazana analo uZwelinzima ngeenkosi nangeenkokheli zamaMpondomise lelo alifumene ezincwadini azinikwe ngumfundisi womLungu kwaNokholeji kuphela. UDabula uyazama ukucengela uZwelinzima ukuba babe novelwano nguye, banyeke azikhethetele intombi aza kuyitshata. Khawuve uDabula, ecenga amaMpondomise esithi:

Ngokwakudala bekuza kuthunywa amadoda aye kufunela inkosi umfazi kwamany'amakhosi. Kanti ke amaxesha selengamanye. Le nkosi yethu yahlukile kwiinkosi zoomawokhulu. Nokuba ayikahlebi mntwini, ndiqinisekile seyinentombi ekudala iyijongile... mhlawumbi kweza zikolo ib' ifunda kuzo. Ndinga ukuba ke, maMpondomise amahle singaba senza ubuntu ukuba siyinika ithuba ikhe isixelele ukuba yona ayinantombi seiyibonile na.

(Jordan, 1940:130)

Oku kutyeshelwa komyolelo kaZanemvula ngunyana wakhe, uZwelinzima, kudale umsantsa phakathi kwamaqaba nezifundiswa ngakumbi uDabula noNgxabane abona bantu babe nefuthe ekuziseni uZwelinzima ebukhosini. UNgxabane kunye namaqaba akayithandanga mpela into yokungananzwa komyolelo wenkosi, othi, uZwelinzima aze azeke inkosazana yakwaBhaca .

Kwincwadi kaTamsanqa, ethi, 'Buzani Kubawo,' uZwilakhe, uyise kaGugulethu unyanzelisa unyana wakhe, ukuba atshate noThobeka angamthandiyo. Eli siko lokubonela alenzayo lalenziwe nakuye ngoko ke, ulibone lilungile nakunyana wakhe, uGugulethu. UZwilakhe uzimisele, akajiki kwisigqibo asithathileyo nokuba umntu sele esithini na. Eyona nto ebangela ukuba atyhale ngesifuba abe nenkani nangoni ebona ukuba le nto ayenzayo ayimvisi kamnandi unyana wakhe, ligunya analo lobuzali lokuphatha umntwana, ubungqawangangqwili kwanento yokuba eyinkulu yakwaBhungane. UZwilakhe, uhambisa enjenje ukuvakalisa uluvo lwakhe ngomtshato :

UZwilakhe: Ukuba wenze njalo ke Hlubi walaphula mpela isiko lalo mzi.

Mna ke andiyingeni mpela loo nto. Ubona nje ndinomfazi andizange ndizibonele ndambonelwa ngubawo...kodwa kuloo nto yonke, ndalulamela isiko ndeva abazali ...Hayi Radebe andizimisele kujikwa nokuba umntu uchasa ade alale ngomhlana phantsi. Ndiyayithetha le nto ndiyithethayo.

(Tamsanqa, 1958 :33-34)

La mazwi kaZwilakhe abonakalisa ukuba uneenkolo ezendeleyo kumasiko nezithethe zakowabo. Uqinisekile kwaye akagungqi ngesigqibo asithathileyo. Unina, uMagaba naye uyahambisana neli siko lokubonela uGugulethu intombi kaMcothama, nangona loo nto isaziwa nguye noZwilakhe kuphela. Mve xa esithi:

UMagaba: Ukuba Radebe bekunokuthiwa mandibonele uGugulethu umfazi bendingeze ndakhomba ntombi yimbi ngaphandle kwentombi kaMcothama uThobeka. Lo mntwana uwufanele umzi wendoda eneenjongo; unazo zonke iimpawu ezifanele ubufazi. Ukhuthele, uthobile, uthetha kamnandi nabantu.

Lihomba, unesidima, laye negazi lakhe linzima. Yintoni ke enye efuneka emfazini ngaphandle kwezi zinto ndizibalayo?

(Tamsanqa, 1958:20-21)

Le ncoko icacisa ukuba ngenene sebemkethile umolokazana wabo abazali bakaGugulethu. Ngeli xesha uzibona engenamthetheleli kubazali bakhe bobabini, ngaphandle kooyisekazi abambalwa. UGugulethu uyazivakalisa izimvo zakhe zokuchasa uThobeka. Eyona nto emenza ixhala, sisithembiso somtshato asenzileyo kuNomampondomise. Woyika into yokuba sele ethabathe isigqibo esikhulu ngobomi bakhe, engakhange azicingisise iziqhamo zaso. Uye wenza isicelo kumawabo ukuba anikwe ithuba lokuzibonela intombi aza kuyitshata uthi:

UGugulethu: Ndifuna ukuzikhethela intombi endiyithandayo,
nokuba iliso linye. Ndiyazazi izinto ezifuneka emfazini ?

UNyaniso: Zinto zini ezifuneka emfazini ?

UGugulethu: Isimilo ukudibana kwezimvo kumfazi nendoda yakhe
njalo njalo, kanti ke kwezo nto, luthando imbalasane.

(Tamsanqa,1958:31-32)

La mabakala achazwa nguGugulethu abonisa isigqibo somntu onengqondo ezinzileyo noyaziyo into ayifunayo ebomini. Ubonakalisa ukuba lo mtshato usekelwe phezu kweenqobo ezisisiseko, eziluthando, ukuziphatha kakuhle kunye nemvisiswano. Intshisakalo yothando anayo ngoNomampondomise imnika isibindi nobukhalipha bokuphikisana noyise namawabo ngalo mbandela. Ezi nzame zibonakalisa ukuba ngenene ufuna ukwaneliseka aveze neembono zakhe ngokupheleleyo. Imeko yoxinzelelo aphantsi kwayo iyamnyanzelisa ukuba athethe ngendlela angazange wathetha ngayo nabazali bakhe oko wazalwa. Mve ezityanda igila kalusizi kooyise uGugulethu, esithi:

UGugulethu: Andizange ndaphendulana naye ubawo, ndingazanga ndamfaka imibuzo ubawo, kodwa namhlanje ndiza kukhe ndinicele boobawo khe ndimfake imibuzo ndide ndiphendulane naye. Ukuba loo nto iyamkhuba, wothi alale ngenxeba. Nam andincedi ndiqhutywa yinto. Kubuhlungu nakum, ndiziva kunyanzelekile ukuba ndenze njalo. Ngaba ndivunyelwe na?

(Tamsanqa,1958:36)

3.2.3 IMINQWENO NEMVAKALELO YABALINGANISWA

Wonke umntu udalwe waneminqweno nemvakalelo afuna ukuyizalisekisa ebomini bakhe. Kuthi kwakubakho imiqobo endleleni siphazamiseke isimo sakhe sitsho sitshintshe. Le ngcamango ingqinwa yingcali yengcingane yokuqonda uTaylor (2003:8) xa esithi; ingcingane yokuqonda igxininisa into yokuba indlela umntu aziphatha ngayo ixhomekeke kwindlela azibona eyiyo eluntwini. Le ngcingane itolika intsingiselo yendlela abantu abavakalelwa ngayo, izinto abazinqwenelayo, nokuba bangabantu abanjani na ekuhlaleni nezinye iimeko zokuphila. Le ngcingane ingentla igxininisa into yokuba umntu ngamnye uneminqweno, uvakalelo, iimfuno namaphupha azimisele ukuwafezekisa ngenye imini.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya,' uZwelinzima uthe akuqonda ukuba umyolelo kayise, uZanemvula wokuba makatshate inkosazana yakwaBhaca, umongamele, akabinawo amandla okuphakama avakalise izimvo zakhe kumawabo, waqonda ukuba elona cebo lingcono lelokuba ababhalele ileta. Ubabhalele umyalezo ocacileyo noyiveza phandle eyona mvakalelo yakhe ngalo mtshato, esithi:

Ndothuke kakhulu ukuva ukuba ubawo wenza
umyolelo onje. Ndaye ndilusizi kakhulu kuba
ndiziva ndingenakho konke ukuwamkela.

(Jordan, 1940:131-132)

Le mpendulo ivezwa yile ncwadi kaZwelinzima ibonisa ukuba uyakwazi ukuzithathela izigqibo kwaye uyikhuphe yonke imbilini yakhe, nezinto azinqwenelayo ngomtshato. Le ncwadi iphenjelelwe lixhala noloyiko lokuphuncukana noThembeka, oyena mntu amthandayo ebomini. Ekugqibeleni, uZwelinzima uphele etshata uThembeka akawananza amawabo nomyolelo kayise. Emva kwesihlelegu sokubulawa kwenkwakhwa nguNobantu (uThembeka ongumfazi kaZwelinzima) kwalawula ilifu elimnyama emaMpondomiseni, laphela tu uxolo. UZwelinzima, (ethe fixi ngumsindo) ukhupha imbilini yakhe, uhambisa enjenje:

Loo maMpondomise omthonyama. Makakhe
alindele ukumenywa xa efuna ukuza kwenzela
imbizo apha komkhulu. Imbizo ebimenyiwe yeyeLiso
loMzi. Ayibangakho ke... nokuba ubukhwe
sebundithimbe bada bandithimba nengqondo, ndisenayo
ingqondwana yokuyibona imposiso elolu hlobo,
ndaye ndinalo negunya lokuyiqonda. Andazani nale
mbizo nithetha ngayo, kulo kabawo umzi akukho mbizo
inokuze ibekho ndingayazi. Nangaya amahash'enu.

(Jordan, 1940:191)

La mazwi kaZwelinzima ayibonakalisile into yokuba unomsindo, ubaxelela izimvo zakhe ngale ntlanganiso kwaye akacengi solala phi. Kule ntlanganiso amaMpondomise ebechophele umcimbi wesihlelegu esenziwe nguNobantu sokubulala isilo somzi wakhe, uMajola, enqandwa. Ayikhange ibe naziphumo zihle le ntlanganiso, kuxatyenwe,

kuzintlaba zohlukane, uJongilanga uthuke amaMfengu.Yaphela sekungavanwa ngamaMfengu namaMpondomise. Nokuba uNobantu ubone kangakanani na, loo nto ayithethi ukuba makangabanqandi xa benxaxhayo. Uyayiqonda into yokuba unoxanduva lokuthatha izigqibo ezizizo kunye nokwenza izinto eziphuhlileyo nokukhusela isidima sakhe sobukhosi kwisizwe sakowabo. Uzimisele kangangoko ukulisebenzisa igunya lakhe lobukhosi njengomlawuli ohloniphekileyo. Iingcali uCoville, Costello noRouke (1960:29) bangqina la mazwi ngokucacisa bathi, ngesi similo sikaZwelinzima, ubomi bomntu xa bulawulwa yi 'ego' uyakwazi ukohlula phakathi kwakhe nabantu abamngqongileyo, kwaye iyamnceda ekuthabatheni izigqibo ezilungileyo. Oku kubonakala kwindlela athe UZwelinzima wakwazi ukohlula ngayo phakathi kwenyaniso nokumoshwa kwembizo ngamawabo.

Kwincwadi kaTamsanqa ethi, 'Buzani Kubawo' umlinganiswa onguGugulethu , nangona ebahloniphile abazali bakhe, enqwenela ukubakholisa, enze intando yabo ngalo lonke ixesha, ubone kufanelekile ukuba aziphalaze izimvo zakhe ngalo mtshato anyanzelwa ngawo. Ethubeni kuye kwacaca ukuba ukoyika akuzi kumnceda nganto, waqonda ukuba makabachazele ngeminqweno neemfuno zakhe kuba kudala ephantsi kwengcinezelo yabazali. Kuye kwanyanzeleka ukuba uGugulethu ajamelane noyise, ambuze imibuzo embalwa, ezama ukumbonisa ukungalungi kwale nto ayenzayo kuye. Yiva ebuza uyise imibuzo esithi:

Gugulethu: Utheni kum ngokufunza?...

UZwilakhe: Ndithe umdala akuntanga yakufunzwa.

UGugulethu: Ngoku wenzani ? ...

UZwilakhe: Mfana wam ndimdala, ndimdala nje andizange ndaxoka.

UGugulethu: Ixoki lona sewuzenze lona Radebe ngokuthi andintanga yakufunzwa utsho undimele ngecephe undifunza...
Ndithe andiyifuni nje laa ntombi andiyifuni, ndaye andisayi kuze ndiphinde ndithi ndiyayifuna. Ungayithatha

ke ngokubona kwakho, kodwa akuyithatheli uGugulethu, uGugulethu yena uza kubuya umthathele owakhe umfazi amthandayo.

Kwakule ntlanganiso uGugulethu ugqibele ngelithi:

UGugulethu: ... Elam lithi kudala ndiphika, ngoku akukho nto ndophinda ndiyithethe. Kuyo yonke into efuna mna kulo mcimbi, mna andinalizwi, ithi impendulo yam, "Buzani kubawo".

(Tamsanqa, 1958:36-37)

Le ndlela athetha ngayo uGugulethu ibonisa ukuba wonene, kudala izimvo zakhe zicinezelekile, lifikile ixesha lokuzandlala kubazali bakhe ngalo mtshato. Ubonakala ngendlela azibeka ngayo iingozi nobubi obunokuthi buhle kumntu okakazwa ngento angayifuniyo. Ingqondo yakhe idiniwe kukucinga, ngoku ukwimo yonxunguphalo. Idikshinari yakwaOxford (1987:336) xa iyichaza le meko kaGugulethu, ithi:

According to Freud, the unconscious reservoir of primitive instinct from which spring the force of behavior and the conflict and the guilts of neurosis.

Ngokutsho kukaFreud ingqondo engaqondiyo, ngumgcini weengcinga esingazicingiyo zothuku lwemvelo apho kuphuma ukhukhuliso lwendlela yokuziphatha nempixano nesazela senyurosisi.

Lo mhlomlo uveza isimilo sikaGugulethu esitsha, esingazanga sabonwa mntu kuba iingcinga zakhe zicinezelekile, kwaye akukho mntu umvelayo kule meko akuyo.

UGugulethu akazimisela kubuya ngamva kwisigqibo sakhe sokuchasa ingcamango yokutshata uThobeka. Uzame ukuxomoloza, ekhupha imbilini yakhe novakalelo analo ngale ntombi. Le ntshukumo kaGugulethu yokubonakalisa ukungoyiki, ukuzithemba kunye nemfuno yokwenza oko kulungileyo, ichaza into yokuba uzimisele ukuphila kamnandi ngokweenqobo ezisemgangathweni zasekuhlaleni.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko,' uZenzile Funca, uyise kaZoleka kunye noXatasi uyise kaZolile baqinisa ubuhlobo babo bokukhula ngokwendiselana abantwana babo. Abantu abaninzi zange ibothuse loo nto yokwendiselana kwabo, kuba yinto eqhelekileyo kwaNtu. UKholiwe, unina nangona ebeyibona imeko yobulolo bukaZoleka, uye wathula kuba esoyika ukuba senkathazweni kuZenzile ongqwabalala. Ngemini yomtshato uZoleka zange amphendule umfundisi, wasuka walila. Ngokwala kukaZoleka ukutshata noZolile utshabalalisa ikamva lakhe, ngokucinga kukayise. Oku kuhambelana nengcingane kaFreud (1986: 107) ethi, umntu uyazifaka kwantshabalalo elawulwa yi 'id'.

UZoleka uzive engenawo amandla okuvuma isoka lakhe phakathi kwabantu, kuba ebengafuni nokumbona kakade uZolile koko uyanyanzelwa kuye nguyise. Yiyo loo nto ebonakala engaxolanga nje ngemini yakhe yomtshato.

Uthe umfundisi ebiza elokugqibela, waphakamisa
nje intloko iinyembezi sezimngcolise kade wabuya
wayithoba ngokungathi uyanqwala. Kuloo nyambalala
yabantu akukho namnye okhe wamva esithi, "Ndiya
kwenjenjalo," evuma isoka lakhe.

(Jongilanga 1982:20)

Le ntshukumo kaZoleka ibonakalisa ngokumhlophe ukuba ingqondo yakhe icinezelekile, ngoku zingalima ziye etyeni.

3.2.4 UBUME BOMNTU EKUHLALANI (EXTROVERT)

Esi simo somntu sangaphandle sibonakala xa eziveza ubunjani bakhe ekuhlaleni ngokuthi aveze ngokungafihlisiyo izimvo namava akhe kunye novakalelo lwakhe. Esi simo sangaphandle somntu siyatshintsha ngenxa yeemeko ezimbi ezimngqongileyo. limeko ezimbi zasekuhlaleni zibangela ukuphazamiseka engqondweni. Ukuphazamiseka engqondweni kubangela utshintsho kwisimilo somntu, athi ebeqhele ukukhululeka, ancokole, ajike abe likheswa, azinxweme eluntwini, athande ukuthula ngakumbi xa enobunzima bomphefumlo. Umntu onesimo sangaphandle uyathanda ukuhlala phakathi kwabantu, abelane nabo ngezimvo zakhe. UKwatsha (2007:83) ucaphula amazwi kaFreud, uhlomla ngokwenjenje:

Freud believes that all changes, whether progressive or regressive, are caused by frustration or tension.

UFreud ukholelwa ukuba utshintsho oluqhubeka emntwini nokuba lunenkqubela phambili okanye lumbuyisela umva, sukuba lubangwa ludano kunye nexhala.

Le nguqu kwisimo somntu iyabonakala nokuba sele ezama ukuzifihla ngakumbi xa kukho izinto ezimnxunguphalisayo. Oku kuyavezwa kuJordan kwincwadi ethi, 'Ingqumbo Yeminyanya' xa esibonisa uZwelinzima ngemini zobutsha bakhe onwabile, ethandwa ngumntu wonke eDikeni, eLovedale ngenxa yobubele nembeko yakhe

ebantwini. Khawuve oku kulandelayo: Wakhwazwa macalana onke, kukhalwa ngaye kusithiwa:

“Major, Major” ngabafana baseLovedale.
Wayethandwa ngumntu wonke eLovedale,
kuba wayengumntu okhululekileyo, waye
ebalasele ngephini elihle kwiqakamba (Jordan. 1940:29)

Le mpilo kaZwelinzima yokonwaba nokuthandwa ngumntu wonke, ngenxa yesimilo sakhe esihle ibangele ukuba ahlonitshwe ngabadala nabatsha. Isimilo sakhe esincomekayo sibonisa inkqubela phambili ngokukaFreud. Ukufikeleleka kwakhe, ukusoloko ehleli nabantu besabelana ngolwazi namava nobuchule bakhe kwezemidlalo kubangele ukuba abe yindumasi kwelaseDikeni. Ebukhosini ufike akema uZwelinzima, waququzela esakha imibutho, ehamba iintlanganiso, ehlomla kakhulu kwiingxoxo, evusa amaqumrhu anenkqubela, ephucula intlalo yesizwe sakowabo njengenkosi ekhanyiselweyo evela emfuthweni eDikeni. UNobantu, inkoskazi kaZwelinzima nayo ifike kuTsolo yancedisa umyeni, yenza inkqubela phambili.

Isimo sikaZwelinzima siqale ukutshintsha ukuqala kweengxaki zobukhosi, zokuba kanti lonke eli xesha engazi nje yena, ulindelwe ngumyolelo kayise, uZanemvula wokuba atshate inkosazana yakwaBhaca. Lo myolelo umfikele sele ezixelele ukuba uza kutshata intombi kaKhalipha nokuba sekumnyam' entla. Ukuwutyeshela kwakhe umyolelo kayise kudale udushe phakathi kwezifundiswa namaqaba kuquka uNgxabane, Jongilanga nesizwe siphela.

Ukutshata kwakhe uNobantu, ozalwa ngumntu omnyama, osisifundiswa kube ngunozala weengxaki ezininzi, njengoko ebengawazi amasiko nezithethe

zaseMaMpondomiseni kwaye engazimiselanga nokuwahlonipha. Ukungawahloniphi kukaNobantu amasiko nezithethe zomzi wakhe, kubangele ukuba ade enze isihelegu sokubulala inkwakhwa, isilo sakwaMajola esihlonitshiweyo.

Esi senzo sibangele ukuba uZwelinzima amgoduse uNobantu amse, eMjika. Amawabo angamaqaba asebenzise kanye elo thuba. Acela ukuxoliswa ngokuphathelwa umama wawo, azekelwe inkosazana yakwaBhaca, njengoko wawutshilo umyolelo kaZanemvula. Imeko ziye zamnyanzela uZwelinzima ukuba ade asivume isithembu nangona efundile, engumKrestu nje, kuba wayenqwenela ukudala uxolo kwisizwe sikayise. Emva koku lube luninzi utshintsho empilweni kaZwelinzima. Ngexesha lokulotyolelwa kwakhe kwaBhaca kwaphambana uNobantu de wazeyelisela emlanjeni nonyana wakhe, kwatshona noVukuzumbethe owayezama ukubanceda. Intlungu yokulahlekelwa ngabantu obathandayo bobathathu ngaxeshanye imonzakalise kakhulu uZwelinzima wajika waba lilolo, wazivalela yedwa, waquqa emangcwabeni, engasafuni kuthetha namntu. Khawuve le ntlungu iqhubeka apha:

Yayilusuku lwesithandathu kufihliwe. Kodwa uMphuthumi wafika waxelelwa udaba lokuba uZwelinzima akazanga athethe, engazanga atye oko kwathi kwehla esi sihelegu, into ayenzayo kukuvuka zonke iintsasa aye emangcwabeni, eme, eme, ajike angene endleleni, ehle enyuka ixesha elide, asuke aye kungena endlwini, azivalele kude kube yingomso, uba ngaselwa kutya angatyi, kude konakale, kushenxiswe kubekwe okutsha, yonke le mihla kuthwelwe loo mcimbi.

(Jordan, 1940: 236)

Le meko yokunxunguphala kukaZwelinzima ibangele usizi, yiyo loo nto noMphuthumi umhlobo wakhe ethe akumbona exhwalekile wanomnqweno wokuzimela, afihle amehlo akhe nje. Iingxaki zobom basebukhosini zimtshintshile uZwelinzima, zamshiya eyingxwelerha, engasafuni kwabelana namntu nganto.

Olu tshintsho lubonakalisa ukuphazamiseka kwizimo zabalinganiswa lungqinwa nguFreud ngasentla xa esithi, impixano noxinzelelo lunefuthe elikhulu ekutshintsheni simo somlinganiswa ngamnye.

UTamsanqa, kwincwadi ethi, 'Buzani Kubawo' naye uyasiveza esi simo sangaphandle kumlinganiswa onguGugulethu, xa ethanda iziyolo ngexesha lobufana bakhe, engazoyiki neentombi. Ebesoloko ehamba engenaxhala, ngokuba ebethandwa ngabantu belali nabazali bakhe, kuba ebeziphethe kakuhle enentlonipho. Ubonakele engumfana ohleli nje uhamba nesihlobo sakhe uMzamo. Ebelincoko, ethanda ukucula iingoma zobutsha, engumfana ongoyikiyo, ozithembileyo, oye wacela umtshato kuNomaMpondomise, oyititshalakazi.

UGugulethu: Thixo ! Uyazi ukuba ndiza ndinethemba lokuthi
ndofumana oku nje kokuba ndiqabule ibhabhalaza,
kangangokuba ndingaxola nokuba ndingafumana
oku kwevanya ... Andithandi yona yodwa yonke
into eyingoma ndiyayithanda, kuba kwa ukudalwa
kwam ndilihule lengoma.

(Tamsanqa, 1958:10-13)

Le ncoko yaba bafana ibonisa ukuba uGugulethu uzonwabele, usayolelwe bubufana bakhe. Uncokola ngokukhululekileyo nontanga wakhe, uMzamo ngokukhululeka kunye nabanye abantu basekuhlaleni.

Esi simo sangaphandle sikaGugulethu siye satshintsha emva kokuba uyise, uZwilakhe emnyanzela ukuba atshate noThobeka angamfuniyo. Le ngxaki iqandusele emva kokuba uGugulethu noyise bevumelene ukuba ukwixabiso lokuthatha inkosikazi.

UGugulethu akakhange abuze kuyise ukuba iza kukhethwa ngubani intombi aza kuyitshata, koko ungxame ngokuziqamangela ngesithembiso somtshato noNomaMpondomise. Sele ekakazwa nje nguyise ngoThobeka, sele ezibonele oyena ndofanaye wakhe. Ubuhlungu bentliziyo yakhe buqhutywa lifuthe lothando analo nesigqibo asithabathileyo. Olu nyanzelo luye lwamtshintsha uGugulethu, wathi ebeqhele ukusoloko ethanda ukuncokola nabantu, suka wazivalela endlwini, ezula, ethetha yedwa izinto ezibatsho babhideke abantu abamaziyo. Mve xa engcungcutheka kabuhlungu esithi:

UGugulethu: ... NomaMpondomise! Nomampondomise,
ndithini na sithandwa? Ndikujike ebendikuthethile
ndizenze ixoki kuwe? Andinakho; wena ungowam.
Nokuba ndihamba kwiintsunguzi zamahlathi
amnyama; nokuba ndihamba kumathunzi okufa
amnyama; zingade zivuke inkquwithela nemimoya,
izulu ngokwalo liyangqina lithi, wena ungowam!
Wena ungowam!

(Tamsanqa, 1958: 38)

Le ntshukumo kaGugulethu ibonakalisa ubuhlungu abuvayo ngaphakathi. Olu tshintsho kwisimo sakhe kubatsho badideka abantu abamaziyo ubunjani bakhe, yabatsho bakhathazeka imeko yakhe, kuba ibixhomis' amehlo. Ubonakalise ukungabananzi nabantu abambukeleyo, kuba eqhutywa kukungananzwa kwemvakalelo yakhe nguyise nangona emcinga.

3.3 ELOKUQUKUMBELA

Umphandi kweli candelo uye wachankcatha kwiingxaki ezibangelwa kukunyanzelwa kwamasiko nezithethe kunye notshintsho eluntwini. Iinkcubeko neenkolo ezahlukeneyo zidale umsantsa phakathi kwabalinganiswa ngakumbi kwiincwadi ezininzi zesiXhosa. Eli siko lokutshatiswa kwabantwana ngebhaxa namaqabane abangawathandiyo nabangawaziyo ngabazali lidale iingxaki ezininzi nokuphazamiseka ezingqondweni zabo.

Iingcali zeengcingane ezayamileyo, eyengqondo kunye neyencubeko nentlalo zigxile kwinkolo yokuba umntu ngamnye udalwe wanezakhono, iimfuno, iminqweno, uvakalelo, izimvo kunye nengqondo ephilileyo yokulawula ubani, ukuba athabathe izigqibo ezizizo eziza kuthi zimncede abe nendlela eyiyo yokuziphatha. Xa abalinganiswa befumanisa ukuba kukho imiqobo endleleni yabo yokuphumeza ezi mfuno zingentla bayaxhalaba, batshintshe kwindlela yabo yesiqhelo benze izinto ezingaqhelekanga nezingamkelekanga ekuhlaleni. Olu tshintsho kwizimilo zabalinganiswa ludala unxunguphalo kunye nokudandatheka emphefumleni yabo. Loo nto ibangela ukuba luphele uxolo, kwenzeka izinto ezimbi nezingaqhelekanga empilweni yoluntu ngokubanzi.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya' umlinganiswa uZwelinzima, ufika ebukhosini elindelwe ngumyolelo kayise, uZanemvula wokuba azeke inkosazana yakwaBhaca. Kwangoko watshintsha isimilo wamntu wumbi, kuba edubekile emphefumleni. Iinjongo zakhe kunye neemfuno zakhe ziye zaphazamiseka. Uye waluvakalisa uluvo lwakhe ngeleta ayibhalele amawabo ebachazela ngenkcaso yakhe kumyolelo kayise, ebazisa ngoThembeka azimisele ukumtshata. Ulonwabo emtshatweni wakhe noThembeka lube lolomzuzwana. Ukungawazi nokungawahloniphi kwabo amasiko akaNgwanya kube yinkohla nengxubakaxaka kakhulu. Eyona nto eyenze inguqu kubomi bukaZwelinzima yingxaki eyenziwe nguNobantu inkosikazi

yakhe, ngokubulala isilo sakwaMajola, inkwakhwa. Emva koku ubomi basebukhosini bujike bakrakra, bayincindi yekhala, zajika izinto azamyolela konke.

UNobantu, inkosikazi yakomkhulu ifike yawatyeshela amasiko akwaNgwanya, yada yabulala inkwakhwa, isilo sakwaMajola. Esi sihelegu sibangele ukuphela koxolo emaMpondomiseni.

UGugulethu kwincwadi kaTamsanqa, ethi, 'Buzani Kubawo' uthe akuqonda ukuba uyise, uZwilakhe, akazimisele kujika ekumnyanzeleni ukuba atshate noThobeka. Ude wazincama wazivakalisa izimvo zakhe ngenkcaso anayo ngoThobeka. Utsho wancama ezama ukucenga uyise ukuba amvumele atshate intombi ayithandayo, uNomaMpondomise. Ubomi bakhe buye batshintsha, wathi ebekade engumntu owonwabileyo, wazinxwema ebantwini. Isigqibo asithabathileyo akubona ukuba uyise akajiki ekumnyanzeleni ngoThobeka sesokuba, yonke into yomtshato ibuzwe kuye. Ukuphazamiseka kukaGugulethu kwiinjongo zakhe zokutshata uNomampondomise, kumxhele ngamandla emphefumleni wade waveza isimo esitsha.

Kwincwadi, ethi, 'Ukuqhawuka Kwembeleko' umlinganiswa onguZoleka uthe akuwa phantsi kwiinzame zokuchasa umtshato wakhe noZolile, wabe uyise exhinile ngokumnyanzela ngawo, wapheliswa luyolo emphefumleni. Uthe akubona uyise, uZenzile exhinile ekumnyanzeleni kulo mtshato wakhathazeka emphefumleni. Ukuncama imfundo nesoka lakhe alithandayo kumphazamisile empilweni.

Kwicandelo lesine, uphando luza kuqwalasela iziphumo ezibe ngunozala wokuphazamiseka kwesimo sengqondo yabalinganiswa. Kuza kujongwa utshintsho kwizimilo zabo olubonakalisa izimo ezingaqhelekanga. Kwakhona kuza kuphononongwa izigigaba ezehlileyo ezingunozala wokunyanzelwa kwabalinganiswa kubantu abangabathandiyo ngabazali babo.

ICANDELO 4

4 IZIPHUMO ZESIMO SENGQONDO KWIZIMO ZABALINGANISWA

4.1 INTSHAYELELO

Kweli candelo, uphando luza kuveza iziphumo ezidalwe kukuphazamiseka kwesimo sengqondo sabalinganiswa. Kuza kuthi kuqwalaselwe inguqu kwindlela abenza ngayo izinto kwakunye nesimo esiveza ukuphazamiseka ezingqondweni zabo. Utshintsho kwesimo sengqondo sabalinganiswa luchaphazela izinto ezininzi empilweni yabo, njengoko ubukhulu becala bekhulelwe kukuncama, ukunikezela nokuphelelwa lithemba lokuza kokhanyo kubomi babo. Kwakolu phando kuza kubonakakiswa izigigaba ezihambis' umzimba njengeziqhamo zengqondo ephazamisekileyo kuquka ukuveza isimo sangaphakathi, ukuba nexhala noloyiko, ulothuko, ukuphika, impambano, ukuzibulala nokubulawa kwabantu abangenatyala ngolunya.

4.2 IINGCINGA ZOMNTU AZIGCINA NGAPHAKATHI (INTROVERT)

Umlinganiswa uye azibone elikheswa xa iingcinga zakhe zikwimeko yokuphazamiseka. Uthi akukhulelwa ngumvandedwa nempixano yangaphakathi, athande ukuzikhwebula kwabo bamngqongileyo, ukuze afumane ithuba elaneleyo lokucingisisa imiba ethile ebomini bakhe.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya,' umlinganiswa onguZwelinzima buye batshintsha ubomi bakhe ngenxa yonxunguphalo olubangwa ziingcinga ezingaphakathi zentandabuzo yesikhundla asiwa kuso angasaziyo sobukhosi. Ukwahlulwa kwakhe nabazali bakhe esemncinci nokukhulela kwaGcinizibele kubangele into yokuba abathande, abathembe njengabazali bakhe.

Ingqondo yakhe ithathe ibeka kuba uye akaqiniseka ukuba ungubani na kanye, esiya phi. Khawumve emhokamhokana nomvandedwa wakhe, ezula-zula esithi:

Ndandivumelani ukuya kule nto? Ndiya kubani ?
NgooDabula baphi bona aba bandiphuthumayo?
Lona ingcwaba lakhe ndiyalazi? Ndiza kuthi khona
xa ndibanga isihlalo ndandiphi le minyaka? Ukuba
ndiye ndadedelwa kweso sihlalo ndiza kuqala
ngelithini ukulawula?" (Jordan, 1940: 101)

Le ntetho ibonisa impixano nokukhathazeka kuZwelinzima, njengoko ezi ndaba zobukhosi zimfikele ezonwabele, engumfundi kwaNokholeji. Uzifumana edidekile UZwelinzima, ingqondo yakhe ithatha ibeka, iyathandabuza ngokuya kwakhe ebukhosini angabaziyo nangenamava ngabo. Umbuzo othi, " Lona ingcwaba lakhe ndiyalazi?" Ubethelela ingcinga yokungazidibanisi kwakhe kwaphela noyise, uZanemvula. Oku kungaqiniseki kukaZwelinzima ngobukhosi abushiyelwe nguyise, kumdubile emphefumleni. Yiyo loo nto ezibuza le ntaphane yemibuzo nje. Yiva iWikipedia (<http://en.wikipedia.org/wiki/introvert>) (01-07-2008) xa ichaza olu hlobo lwesimo:

An introvert person is likely to enjoy time spent alone and find less reward in time spent with large group of people.

Umntu onesimo sangaphakathi uyathanda ukonwabela ixesha alichitha yedwa kwaye afumane imbuyekezo encinci xa ehleli nabantu abaninzi.

Isimo sangaphakathi sibangela ukuba umntu azikhwebule ebantwini athande ukuhlala yedwa ubukhulu becala. UZwelinzima, ubonakala njengomntu otshintshe isimo emva

kokuxelelwa ukuba ulindwe bubukhosi bukayise kuTsolo. Ebekade ethanda ukuhlala nabanye abantu abelane nabo ngamava ngexesha ebekwaNokholeji. Konke oku kuye kwatshintsha ngexeshana elingephi, zakuba zivakele iindaba zokuba amaMpondomise ayamfuna. Uzibe yedwa ecaleni, akayixelela mntu ingxaki yakhe, wakhetha ukuya kuzihlalela ezingqageni, ecinga nzulu. Esi simo sangaphakathi asibonisayo uZwelinzima sibangelwe kukutshintsha kweemeko zobomi bakhe obumnandi bobufana abuqhelileyo, njengoko ichaza iwikipedia apha ngasentla. Eyona nto ibangela olu tshintsho kukungaqiniseki ukuba uza kukwazi na ukusilawula ngobulumko isizwe sakowabo, njengoko enganamava ngobukhosi.

Kwincwadi kaTamsanqa, ethi, 'Buzani Kubawo' uThobeka uye wathunyelwa ngenkani nguyisezala kuGugugulethu, owathi wathatha isigqibo sokuba abhace alishiye ikhaya xa uyise eye wamnyanzela ukuba atshate ntombi yimbi. UThobeka uye wafikelwa ziingcinga zangaphakathi ephethwe ngumvandedwa wakhe, ekude nekhaya, esebugxwayibeni, ezibuza imibuzo engenampendulo. Ebengenalo icebo lokuzikhupha kwingxubakaxaka nonyovu ebefakwe kulo ngabazali bakhe ngesinyanzelo engafuni. UKwatsha (2007:78) ucaphula uChaplin (1985:40) xa ecacisa esithi:

An introvert will not spend time sharing
activities with others.

Umntu onesimo sangaphakathi akanaxesha
lokwabelana ngezimvo nabanye abantu.

UThobeka uzibhaqe elilolo, engenamntu anokuyiphalaza kuye intlungu yakhe, yokunyanzelwa kwisoka elingamthandiyo, nelingamfuniyo. Eyona nto eyayise imxhela mpela lulwazi lokuba aba bantwana bakhe ayingabo abakaGugulethu, koko wangenwa nguyisezala uZwilakhe, onguyise kaGugulethu. Yiyo loo nto evakala embombozela nje, encancisa umntwana esithi:

UThobeka : Kowu! Bandenza abazali bam ngokuhlala bahlale bandizise kwisilingo esinje ngesi ndikuso ndibaxelela. Namhlanje ndibuzwa imibuzo engaphendulekiyo nje kungenxa yabo. ukuba babelimamele ilizwi lam ngezingekho zonke ezi nkathazo. Namhlanje ndisezimbandezelweni ngento akwaba ebenokufika uma nobawo ngale mini. (Uyafixiza uyalila)

(Tamsanqa, 1958:92)

La mazwi kaThobeka avakalisa ubuhlungu bentliziyo yomntu osembandezelweni, ongenabani. Ukwendiselwa kwindoda angayifuniyo ebekunyamezele uThobeka. Ukungahoyeki kuGugulethu kubukhulise ngakumbi ubukheswa nomvandedwa wakhe. Ubomi buye bakakra emtshatweni kaThobeka, umphefumlo wakhe uye wadandatheka kakhulu, wasenkangala.

UJongilanga kwincwadi ethi, 'Ukuqhawuka Kwembeleko' umveza umlinganiswa onguZoleka njengomntu onesimo sangaphakathi. Ingxaki yokutshatiswa kwakhe ngesinyokotho kwaXatasi imshiye engenasihlobo sokukhuphela imbilini yakhe. Ngeli xesha uzibona elilolo, engenamntu, unomdla kwiingcinga zakhe kunye nakubomi bakhe buphela. Imeko akuyo ibangela ukuba azikhwebule eluntwini. Usengxakini, uneminqweno afuna ukuyifezekisa, kodwa akayazi ukuba angazikhupha njani na phantsi kwale ngcinezelo afakwe kuyo nguyise. Khawumve uZoleka engcungcuthekiswa ngumvandedwa wakhe, efixiza esithi:

Mh..h..h..Nkosi yam azi esi simanga ndibotshelelwa ngaso ndiza kusithini na? Wayesithi engaligqibanga elokugqibela athiwe ngxale, fixi lufuba nomsindo, athi chapha amathontsi eenyembezi.

(Jongilanga, 1982:6)

UZoleka ubonakele esekudandathekeni okukhulu, emhokamhokana nengxaki eyedwa emncinci kangaka. Le ngxaki iphinde yamfikela ngexesha azibhaqa enesidumbu sikaZet ngobusuku egumbini lakhe eBerea. Esi sidumbu singunozala wobukhwele bukaZodwa, intombi eyamithiswa nguZet waze wenza isithembiso somtshato angakwazanga kusifezekisa ngenxa yokuthi ti ingqondo nguZoleka. Ubukhwele nempoxo budale intiyo eyendeleyo kuZodwa, wagqiba kwelokuba makambulale uZet ngokumtyisa ityhefu kunokuba uZet makatshate nenye intombi ekho yena. UZet wafela phambi komnyango wegumbi likaZoleka engakhange afumane nethuba lokubhala igama lombulali wakhe, onguZodwa. Yiyo loo nto ebangele ukuba uZoleka azibhaqe sele ejikajikana neengcinga zakhe eyedwa nje. Ebesengxakini, enemibuzo emininzi engenampendulo, umphefumlo wakhe ukhathazekile, usezimbandezelweni. Yiva indlela ahlupheke ngayo esezingcingeni ezinzulu uZoleka:

...akabanga nakuzola ngobobusuku. Avuka onke amaxhala amaxesha akudala ... Ndabulala umntu ndafa ngokwam ngokwasemphefumlweni. Ndabuya ndakubona ukukhanya kwemini okudlule njengombane... Andisemntu andinakhaya, andinasihlobo, ndijikelezwe ziintshaba. Waba ngacinga ukuba angasinda njani na ekudyojweni ngokufa kukaZet akayibona indlela, kuba sele enomjojo wokubulala kakade...

(Jongilanga, 1982:104)

Le meko ingentla iyasitshintsha isimilo sikaZoleka, kuba uphela engafuni kubonana namntu, ngenxa yale nto imtyayo ngaphakathi. Ukuxhalaba kwakhe kubangwa yintlungu yokushiywa lithemba nomsimelelo wakhe ebomini.

Ukhulelwa luloyiko lokutyholwa ngokufa kukaZet, ngenxa yesenzo sakhe sakudala sokubulala uZolile, umyeni wakhe awayetshatiswe naye ngesinyanzelo nguyise, uZenzile. Le ntiyo ingaka kaZoleka kuZolile ibangelwa kukutshabha kukaZolile kuba ungumqobo kwindlela kaZoleka ebheka empumelelweni. UZoleka uwenzile onke amatiletile okuphuma kulo mtshato unezotho. Isigqibo sokubulala uZolile ibe kuphela kwindlela anokuzikhupha ngayo kwesi silingo somtshato.

4.3 IXHALA /UNXUNGUPHALO (ANXIETY)

Abalinganiswa baye babe nexhala noloyiko xa kukho iimeko ezibangela unxunguphalo empilweni yabo. Maxa wambi luye luze neziphumo ezibi ezingalindelekanga. Liziveza kancinci, liye likhula lide lifike kwinqanaba lokuphungula amathuba okuzama impumelelo. UFreud, ngosiba likaBoeree (<http://webspaceship.edulegboer/freud.html>) uchaza iindlela ezintathu zamaxhala ezizezi: Ukoyika into - (Realistic Anxiety), uloyiko lokuhlazeka eluntwini- (Moral Anxiety), ixhala lokonganyelwa ziinkanuko ezinokubangela ukuba ubani angazithembi- (Neurotic Anxiety). Ixhala ngunozala wonxunguphalo kwaye liduba umphefumlo womlinganiswa. Umlinganiswa uye azive engenamandla okwenza nto kuba engenathemba lanto intle kuye.

Kwincwadi kaJongilanga, ethi 'Ukuqhawuka Kwembeleko' uZoleka, akubona into yokuba azinanzwa izimanga azenzileyo emzini, uyazimela, afunwe nguyise, afunyanwe abethelwe oogqirha nezicaka. Izivubeko nentlungu azivileyo ziyikhulise ngakumbi intiyo nenzondo anayo kuZolile. Uyalila ucenga uyise ukuba angamonzakalisi. UFreud, esi similo sivezwa nguZoleka usichaza njengexhala lento ebuhlungu enokumehlela ezalwa sisenzo sokufaka uyise ehlazeni lokuzimela emzini, akugqiba ukumendisa. Mve edomboza kuyise esithi:

“Yima torhwana! O-O yini tata! Ungandibulali, ”

(Jongilanga 1982:56)

UZoleka unexhala kuba uphoxise ngoyise eluntwini, ngoku woyika inkohlakalo nomsindo wakhe, angamenzakalisa, ambulale. UCoville, Costello noRouke (1960:232) bayayixhasa le ngcamango ngokuthi ngexhala:

Anxiety, is a state of tension associated with apprehension, worry, feelings of guilt, sense of insecurity and need for reassurance.

Ixhala yimeko yonxunguphalo edibanisa uxinzelelo, ukukhathazeka, imvakalelo yesazela, ukungakhuseleki kwanomnqweno wokuqiniseka.

Lo mhlomlo ungentla ubonisa into yokuba ixhala limenza umntu azive engakhuselekanga, angaqiniseki ngesiqu sakhe ngenxa yemeko akuyo embi. Esi simo sikaZoleka sibonisa ukuba akaqinisekanga ngokhuseleko lobomi bakhe phantsi kobungqwabalala bukayise njengoko zisitsho iingcali apha ngasentla. UZenzile, uyise kaZoleka wayelawulwa bubuqhovuqhovu ecinga ngekhazi alifumeneyo kwaXatasi. UZenzile, wayecinga ngolu hlobo:

Ukubuyiswa kweenkomo zekhazi kwakuya kumtshonisa angaveli nangonwele ematyaleni. Yile nkalo kanyeke eyambangela ukuba ilizwe namhlanje alikhangele ngamehlo athe mome yinkungu, iinkathazo ziyalu-yaluze okwamaza olwandle. Wazimisela ke ukuba uya kumfuna amfumane, nokuba selezifihle elwagcibeni nakuyiphi na indawo enqabileyo.

(Jongilanga, 1982:35)

Ezi zizathu zingunobangela wokuba uZoleka abe lidini kumtshato awuchasileyo kwaXatasi. Uyise ebemtsala ngesixhanti nje, embethe de wamtyabula, wada waba nezivubeko phantsi kwegama lokwakha ubuhlobo. Kurhaneleka ukuba ukunyanzelwa kukaZoleka kulo mtshato nguyise kuza kuzala amabibi namanyundululu.

UTamsanqa, kwincwadi yakhe ethi, 'Buzani kubawo' uveza uNomaMpondomise esenza isigqibo sokukhupha iinkomo zikaMcunukelwa ngenxa yesithembiso somtshato sikaGugulethu, eyedwa. Into yokungadibani nabazali bakhe ngale nyewe imfake exhaleni, nokoyika okukhulu. Uyaziqonda ukuba wenze into engalunganga, ukuthabatha amanyathelo ngenyewe ebifanele ukulungiswa ngabazali bakhe. UFreud ngosiba lukaBoeree (<http://webspaceship.edu/egboer/freud.html>) (24-05-08) uyawangqina la mazwi esithi:

Neurotic anxiety is the fear of being overwhelmed
by impulses from the id.

Olu hlobo loloyiko lubangela ukuba onganyelwe
ziingcinga ezimenza ukuba angaqiniseki ngazo.

Olu hlobo lwexhala lubangela ukuba umlinganiswa oyike kukungakwazi ukulawula iinkanuko zakhe. Ixhala likaNomaMpondomise, likhuliswa ngakumbi lulwazi lokuba, ayilunganga kwaye ayamkelekanga kwaNtu into yokuba umntwana oyintombazana athabathe izigqibo yedwa ngesoka amele ukulitshata. Uqhutywa sisazela sokuba izinto akazenzanga ngokusesikweni. UNomaMpondomise ubonakele ezincama, ebhalela uGugulethu ileta, echaza ngoloyiko analo esithi:

UNomaMpondomise:... isigqibo endithe ndafikelela kuso sesokuba

Mandizikhuphe ezi nkomo. Ndiyazikhupha ke mfo
kaZilindile ngenxa yakho ... Nokuba ke kuhlani na

akukho nto, kuba ndisuke ndanamanwele
endingeze ndawaxela ukuba avela phi...
ukuba nenyani nokungabi nayo, yonke loo nto inawe.

(Tamsanqa,1958:29)

UNomaMpondomise umele ukuba nexhala kuba woyika ukuthi kanti uGugulethu akanyanisekanga kwisithembiso somtshato asenzileyo kuye. Amanwele la abangelwa kukungaqiniseki sisenzo asenzileyo sokophula umthetho wabazali, wokuthatha izigqibo zokukhupha iinkomo eyedwa ngomtshato obucetywe ngabazali.

4.4 INGGONDO ECINEZEKILEYO (DEPRESSION)

Eli nqanaba lokucinezeleka kwengqondo livela xa umlinganiswa ecinga nzulu, ethwele iingxaki ezibangela ukuba abubone ubomi bungasamyolele kwaphela. Uye ayibone luzizi yonke into, angakuboni ukukhanya nobumnandi bobomi kwakhona, kuba uphelelwe lithemba lokuqhubela phambili. Mve uCoville, Costello noRouke (1960:178) xa beyichaza besithi:

Depression is a feeling of sadness and hopelessness.

Ucinezeleko lwengqondo luvakalelo lokukhathazeka
nokuphelelwa lithemba.

Le nkcazelo ibonisa ukuba abantu abaneengcinga ezicinezelekileyo, baye bangabi nathemba, kuba bekhathazwa ziintlungu zomphefumlo. Inggondo yabo iyadinwa inikezele kuba bengenaso isisombululo seengxaki zabo.

Kwincwadi kaJordan ethi, 'Ingqumbo Yeminyanya' uZwelinzima uze ebukhosini enamava awaqokelele eDikeni. Ebenomnqweno wokuzisa ukhanyo, aze ancede uluntu

lwasemaMpondomiseni ngolwazi. Le ngcamango ingqinwa naziingcali zengcingane eyayamileyo yokuqonda (Cognitive Theory). Mve uTaylor (2003: 8) xa ecacisa esithi:

Behaviour is affected both by individuals characteristics such as ability, personality and genetic disposition and by the social environment as he or she perceives it .

Indlela yokuziphatha ichatshazelwa ziimpawu zomntu eziquka; ubuchule, isiqu sakhe, imfuzo, iminqweno nendlela azibona ngayo izinto ezimngqongileyo ekuhlaleni.

Isimilo somntu ngamnye sixhomeke kwizinto ezininzi zasekuhlaleni nendlela azibona ngayo izinto. Iingxaki azifumeneyo uZwelinzima ebukhosini zibangele ukuba yena nenkosikazi yakhe uNobantu, bangakwazi ukuyifezekisa ngokupheleleyo iminqweno yabo. Imiceli-mingeni abahlangene nayo kwaNgwanya ibangele ukuba kubekho ungquzulwano phakathi kwabo namawabo. Ukuzama kukaZwelinzima ukucelela uNobantu uxolo kumaMpondomise ngenxa yesihelegu sokubulawa kwenkwakhwa, isilo sakwaNgwanya kumvusele amahasa. Kuye kwacaca mhlophe ukuba eyona nto bayifunayo, kukutshatwa kwenkosazana yakwaBhaca ngokomyolelo kaZanemvula, njengoko uNobantu babemthatha njengenkosikazi yezifundiswa. Izicengo zakhe, ecengela uNobantu ukuba axolelwe ziwe phantsi.

Le ntlanganiso imkhathaze kakhulu uZwelinzima. Iye yamtshintsha wakumila kumbi ebusweni, yiyoo loo nto ephele emoyika uVukuzumbethe ngenxa yentlungu ebibonakala ebusweni bakhe. Kuye kwabonakala ukuba uZwelinzima uneengcinga ezicinezelekileyo kunye nengqondo yakhe iphazamisekile, kungoko engakwazi ukubaphendula nje. Ngokoyika ukuba kude kuphalale igazi le mfengu, ude wasivuma isithembu, uZwelinzima. Yiva xa esithi:

Mna ke andimazi apho akhona. Ningamphuthuma
ke ukuba niyamazi. Yizani naye.

(Jordan, 1940:218)

Esi sigqibo sithathwe ngumntu ophazamisekileyo engqondweni, ongazaziyo nalapho akhoyo. Kuba uxinwe zizinto ezininzi zasebukhosini. Injongo zakhe kukusindisa isizwe entshabalalweni. Le meko yehlela uZwelinzima ingqinwa nguKisker (1977:12) xa esithi, olu xinzelelo ludala umonakalo omkhulu engqondweni yomlinganiswa oxakanisekileyo, atsho azibone ephelelwe nalithemba lokuba uvakalelo lwakhe luya kuze luphinde lusatyelwe kwakhona. Kumntu okule meko yonke into yingxaki, akasaboni nto intle ebomini, uzibona esesithokothokweni sobumnyama.

UNobantu ayimonwabisanga into yokungamboni umyeni wakhe ixesha elide. Uzibone elikheswa engasenzihlobo kowabo, eMjika. Abantu bamenza intlekisa, kuba besithi ubaphoxile ngokuwatyeshela amasiko akomkhulu. Iindaba zokuba inkosi iza kuzeka isithembu, zimenze waxakaniseka uThembeka, wadinwa kukucinga, waphelwa lithemba lokuba uZwelinzima usamthanda na. Yiyo loo nto ebangele ukuba asuke azibuyele emzini wakhe engalandwanga eMjika. Iingcinga zakhe ziye zacinezeleka azakwazi ukuzihluza zonke izinto ezimehleleyo, kungoko ebonakele ephazamisekile engqondweni yakhe.

... wayengasalili nokulila ngoku, iinyembezi sesezaphela.
Wawungafika ehleli nje endwanyile. Wayesel' ebhitye eluzizi,
Buphele tu obuya buhle babugungqisa namaxhego.

(Jordan, 1940 :218)

Le meko kaNobantu ibonisa ukuba iingcinga zakhe zicinezelekile uphelelwe ngamacebo kwanethemba lokutshintsha kwemeko yomtshato wakhe. Yiyo le nto sele ebonakala ephelwe nabubuhle nje, akasazihoyanga tu kwaphela. UNobantu ubuyela emzini wakhe imeko yakhe seyimandundu mpela, kucaca ukuba iingqondo yakhe iphazamisekile kakhulu, akazazi nalapho akhoyo.

... waziphosa emandlalweni wathi, “Shu!
Ndadinwa!” Wayengawuphendulanga umbuzo
KaZwelinzima. (Jordan, 1940:223)

Esi simo sokucinezeleka siye simbangele umntu atshintshe abe ngathi uphila kwilizwe lakhe yedwa, angazinanzi izinto ezenziwa nezithethwa ngabanye abantu. UKisker (1977:243) xa echaza esi sigulo sikaNobantu uthi, yi (Depression) - ukudakumba kwengqondo, umlinganiswa uyaluqhawula unxibelelwano lwakhe noluntu olumngqongileyo, akafuni nokutya, akanamandla wokusebenza, akazihoyi indlela enza ngayo izinto, nanxiba ngayo, ehleli nje unamaphupha. Le meko kaNobantu ibange usizi kumntu obukelelo, akahoyanga mntu, akazidubi nangomyeni wakhe angasamboniyo, inye into ayikokosileyo lusana lwakhe kuphela. UZwelinzima, ayimonwabisanga into yokubona inkosikazi yakhe inesimo esingaqhelekanga ekucaca mhlophe ukuba iphazamisekile engqondweni .

Ukusweleka kukaNobantu, inkosikazi yakhe ayithandayo nayithembileyo, unyana wakhe, ekuphela kwakhe kunye noVukuzumbethe, umnwakwabo nentonga yakhe esekhosi kumenzakalise kakhulu uZwelinzima. Yiyo loo nto ngemini yomngcwabo ebonakala ngathi akazazi nalapho akhoyo. UDabula uye wayiqaphela loo nto.

Inkosi yafika mva, ngokuzola okukhulu yaqala
kwisidumbu sikaVukuzumbethe, yasijonga umzuzu
omde ngokusithukuthezi ingathethi, ingalili. Yathi

ukuba iguquke iye kwesikaNobantu. Abantu ababesendlwini bathi bengabhungisananga baziva ukuba abafanelekile, baphuma bayishiya yodwa... Kuyo yonke le ntetho inkosi yayizolile. Kodwa bathi bakuchithakala abantu engcwabeni likaThembeka yasala imi apho. UDabula, "Masihambe Jola." UZwelinzima, "Siyephi?" "Sigoduke, kuhlwile." "Litshonil' ilanga." ... "Sister, pray for me." Yatsho yamyeka yaya kungena endlwini, yazigquma ngengubo yalala.

(Jordan, 1940:232-233)

Imeko kaZwelinzima icacisa ukuba naye unesimo esingaqhelekanga, ingqondo yakhe idakumbile kwaye akacingi kakuhle, ngenxa yobuninzi beengxaki neentlungu zomphefumlo anazo.

Kwincwadi kaTamsanqa, ethi, 'Buzani kubawo' iinkani zikaZwilakhe zokuqhubela phambili ngomtshato wokunyanzelisa uGugulethu ngentombi angayifuniyo zimphazamisile uGugulethu. lingcinga zokuphoxa isithandwa sakhe uNoma-Mpondomise zimxakanisile kakhulu. Ukungafezeki kwamaphupha akhe ngenxa yomtshato wesinyanzelo kumhluphile ngenene. Yiyo loo nto ebonakala ezula egqiba indlu esithi:

UGugulethu: (Uphatha kungqubeka emnyango abuye aphindele entla)

Limkile ilanga, limkile ilanga, ngenene akuxokwa,
kushiyek`amathunzi odwa kuwe Bomindini ... Namhlanje
ndihamba phantsi kwethunzi lokufa. Ndizixhome na?...
Kungcono ndikunyamezele lifundini limnyama lilenga-lenga
phezu kwam...

(Tamsanqa 1958:38)

Le ntshukumo kaGugulethu ibonakalisa umphefumlo odandathekileyo nentliziyo eyophayo kukungananzwa kwemvakalelo yakhe ngabazali bakhe. Iingcinga zakhe zixinene, ingqondo iphazamisekile, uphelelwe lithemba lokuba iimfuno zakhe zokuzimanya noNomaMpondomise zakube zizaliseke naphakade. Uthi akucinga ngesithembiso somtshato asenze kuNomaMpondomise iyaluzele ngakumbi ingqondo yakhe, kuba ebemthanda ngokwenene. Uzibona esesithokothokweni sobumnyama ekungekho lula ukuzikhupha kuso. UWilson (1965:61) uphefumla esenjenje ngale meko:

Psychotic depression begins with feelings of dejection and discouragement. The victim sits alone, contemplating his sins. He holds himself responsible for all sorts of catastrophies.

Ucinezelo lwengqondo luthi luqala ngokuba ubani azive eneentlungu ngaphakathi emphefumlweni, kwaye akananto imkhuthazayo ebomini. Umntu olixhoba uthanda ukuba likheswa ahlale yedwa, acinge nzulu ngezono zakhe. Uyathanda ukuzisola ngazo zonke izinto ezimbi ezenzekayo ebomini bakhe.

Lo mhlomlo ubonisa ukuba xa iingcinga zomntu zicinezelekile, ingqondo yakhe iyaxinana angenzi izinto kakuhle, ngenxa yemeko akuyo.

Ngexesha ebecela umtshato kuNomaMpondomise khange azazi izigqibo zikayise. Izicengo nesithembiso somtshato sikaGugulethu kwincwadi ambhalele yona uNomaMpondomise sibangele ukuba azibone esamkela isicelo sakhe. UGugulethu umqinisekisile ngothando lwakhe kuye nangokumtshata.

UNomaMpondomise: (uyolula iphepha uyafunda) Yho-o-o! Yho-o-o ! Thixo kazi

ndingumntu oyintoni na (ulahla iphepha elila)...Bawo-o-o!
Bawo-o-o! Bawo ndixolele! Ndixolele-e-e!

(Tamsanqa, 1958:75)

lindaba azifunde ephepheni uNomaMpondomise azikhange zimonwabise kwaphela, kuba zichaza ukufa kukaMzamo, umhlobo kaGugulethu xa bekutshata uGugulethu. Lo Gugulethu utshatayo wophule isithembiso sokutshata yena, akugqiba ukukhupha iinkomo zikaMcunukelwa sele elotyolwe. Eyona nto ililisa uNomaMpondomise yimpoxo ayenziwe nguGugulethu ngokumxokisa, amthembise ngomtshato, kanti uza kutshata ntombi yimbi. Ucela uxolo kuyise ngale nkathazo azifake kuyo engaqondi. Uneentloni ngehlazo amfake kulo uyise ngokukhupha iinkomo, kanti uza kuphela engatshatwa nanguloo mfana wakhe webhongo, uGugulethu. Isikhalo sakhe sichaza ukuba uxhelekile emphefumleni, ukruneke intliziyo ingqondo yakhe iye yaphazamiseka akakwazi nokucinga kakuhle. Uye waya kummangalela kumantyi ngokophula isithembiso sokumtshata, uGugulethu. Emva koko uye wazeyelisela emlanjeni eMthatha.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' umlinganiswa onguZoleka, ziye azamonwabisa iindaba zokuyeka kwakhe isikolo, aye emzini kwisoka angalaziyo. Umlinganiswa onguZoleka ufunyenwe ziintlungu zomphefumlo esengumfundi osazimisele ukuqhubela phambili ngezifundo zakhe. Uye wazibona ephelwa lulonwabo lobuntwana, egaxeleka kwiinkxwaleko zomzi esemncinci. UZoleka ubonakalise ukuphazamiseka kwincoko yakhe nodade wabo, uThandeka esithi:

O! Hayi sisi Thandie, imitha yeso sibane iyiqaqambisa
ngakumbi intloko yam, isuke ijikeleze, ndinge ngathi ndiza
kuba nesizunguzane.”(Uphendule watsho uZoleka,
kucaca ukuba yimigudu nokuthetha oku.)

(Jongilanga 1982:7)

Le meko iye yasitshintsha isimilo sikaZoleka, wasuka wangumntu ophelwa bubuthongo, kuba ibimngcungcuthekisa le nto yokwendiswa kwakhe kumntu angamaziyo nangamthandiyo. Ukungamfuni kwakhe uZolile kumenze wasoloko ephathwa yintloko ebuhlungu. UPeter (2002:75) ucaphula Reber (1985:471) xa ecacisa esi simo esithi, isayikhonyurosis, ibonisa indima edlalwa yimpixano ekwingqondo eleleyo ebangela ixhala elenza ukuba kusebenze izikhuseli eziveza uphawu olubonakalayo. Le ntloko imbangela isiyenzi uZoleka yenziwa yinkcaso yomtshato anyanzelwa kuwo nguyise, kuba engafuni ukuphathwa.

Uye waxhalaba ngakumbi umntwana akucinga ngekamva lakhe elimfiliba. Mve uZoleka ehlininika esithi:

Ba...ba...bandijojisa ngenqatha, ndithi xa ndilithi hlasi,
baxhuzule baligibisele enzonzobileni, apho ndinokuthi
nokuba ndizama ukulithabatha imizamo yam iwe
phantsi, ndiphelelwe ngamandla, ndirhaxwe Yini! Thixo,
Nkosi yam, lilishwa lantoni eli? (Yadanduluka intokazi
enkulu sele ilibele ukuba ayiyodwa. (Jongilanga 1982:9)

UZoleka usuke walilolo, wasoloko ezivalele yedwa kowabo, elila. Into yokufika kweziphumo ezithi uliphumelele ibanga lesixhenxe imvuselele iinkumbulo ezibuhlungu zobomi obuhluthiweyo kuye uZoleka, ngenxa yomtshato. Mve uZoleka xa ephalaza intlungu esemphefumleni wakhe esithi:

Ndichithe ixesha lam elingaka, kwale kunyaka wam
wokugqibela kuthiwe mandilahle yonke loo nto?
Oh! No! No!!...watsho wee folokohlo emandlalweni,
kubonakala ukuba uphelelwe ngamandla engqondo
nawenyama. (Jongilanga 1982:9)

Oku kukhala kukaZoleka kubonisa ubunzulu bentlungu abuvayo kungekho mntu umnanzileyo nomsizelayo. UZoleka uqhutywa lixhala lokuzibona ephulukana nephupha lakhe lokugqibezela ukufunda abe ngumongikazi. Uphelelwe lithemba kwaye akanaye nomthetheleli. Ukungananzwa kweemfuno zakhe zokugqibezela imfundo, kumbangele ukuba aphelelwe ngamandla, akayazi eyona nto afanele kukuyenza, uneengcinga ezicinezelekileyo. Esi simo sikaZoleka uCoville, Costello noRouke (1960:232) basichaza ngoku:

Depression, is a mood characterized by feeling of dejection and gloom. It is frequently associated with motor retardation, feelings of worthlessness or guilt and dread of impending disaster.

lingcinga ezicinezekileyo, yimo ebonakaliswa luvakalelo lokudakumba komphumlo nobumnyama. Soloko idityaniswa nokungakwazi ukwenza nto, ukuziva ungenaxabiso okanye isazela kunye noloyiko lentlekele engehlayo.

Umntu onezi ngcinga ziphazamisekileyo, akulula ukumkhupha kwingxaki akuyo. Uye akhulelwe luloyiko lwezinto ezimbi, angakwazi nokuqhubeka kakuhle nobomi bakhe bemihla gemihla. Ukubaleka nokwenza izimanga emzini akumncedanga uZoleka, ufunwe wafunyanwa wazibethisa kanobom ngoyise, uZenzile. UZoleka uzamile ukuphalaza intlungu yakhe yokungafuni ukubuyela kwaXatasi kunina, akancedakala, kuba uyise ebengqwabalala kakhulu. Mve xa ezityanda igila kunina ngale ntlungu:

Mama... ndifuna ukukuxelela namhlanje ukuba
Andisayi kuze ndibe ngumfazi kaZolile naphakade.
Utata angandibulala nje, ndixolele nayiphi na into,
ndiznikezele. Sendinje kakade. (Jongilanga 1982:59)

Le ntetho kaZoleka iyacaca ukuba yeyomntu osenkathazweni embi, uphalaza ubuhlungu bentliziyo yakhe kunina. Ikwaveza intiyo eyendeleyo kunye nengqumbo anayo ngenxa yokuphazamiseka kweminqweno yakhe nokungakwazi ukufezekisa amaphupha akhe.

Izimanga kunye namanyala athe enziwa nguZoleka emzini wakhe awakhange amncede tu kwaphela. Uwazame onke amacebo, aphaathe kuzimela, alandwe, abethwe de wanezivubeko. Ukungonwabi kwakhe kuvezwe yindlela abhitye, waphela ngayo. Eyona nto imngcungcuthekisayo ngumvandedwa wokubona amaphupha akhe etshabalala engenakwenza nto, engenaye nomthetheleli. Imfundo kunye nesoka lakhe alithandayo, uZet zezona mfuno ziphambili ebomini bukaZoleka. Into yokungafezeki kweminqweno yakhe ibangele ukuba axheleke kakhulu emphefumleni lo mntwana. Olu tshintsho lobomi luye lamphazamisa kakhulu engqondweni, uZoleka, ubonakala ecinga:

Ukuhlala kwakhe kulo mzi kwakuse
kumphosamise nemfundo nesoka lakhe
lebhongo. Zezi ngcinga ezamtsho wandlongo-
ndlongo yathi intliziyo yakhe emhlophe yaba
ngumqolomba wezihange. Laphela ithemba
kuye mhla waqonda ukuba ulahlwe nanguZet
wembala ... Zacima zonke izibane zobomi
kuye wafana nomfanekiso oqingqiweyo.

(Jongilanga 1982:64)

Kuyacaca ukuba intiyo nenzondo ziyikhukhulisile ingqondo kaZoleka yatsho yaphazamiseka. Ukwimeko yonxunguphalo umphefumlo wakhe ukrakra awunakuzola. Ufunyenwe yimpixano yangaphakathi kwaye unexhala lokuba engenasisombululo sengxaki akuyo. Akazimiselanga ukuwamkela tu umtshato wakhe noZolile. Uxolele nantoni na kunawo.

4.5 ULOTHUKO (TRAUMA)

Ulothuko lubangelwa ziingcinga ezicinezelekileyo. Umlinganiswa uye abe phantsi koxinzelelo olumandla, aphelelwe ngamandla okumelana neentlungu ezingaphaya kokuqonda. Abalinganiswa bothuswa zizinto ezohlukeneyo, ngendlela engafaniyo kwiimeko zasekuhlaleni. UFischer nabanye (1985:678) bayichaza le meko ngokuthi, kukwenzakala. Loo nto ibonisa ukuba umlinganiswa uyonzakala kabuhlungu emphefumleni.

Kwincwadi ethi, 'Buzani Kubawo' umphanga kaMzamo emtshatweni kaGugulethu, umothuse kakhulu uNomaMpondomise, njengoko ebelindele ukuba nguyeye oza kutshata noGugulethu. Ulothuko lubangele ukuba acele uxolo kuyise nangona engade asichaze esona sizathu soko. Uxolo olu ulucelela isenzo sakhe sokukhupha iinkomo zikaMkunukelwa ngaphandle kwevume yabazali bakhe, kanti isoka ebelithembile liza kumshiya enyanyeni. Phofu naye ibingelo soka azikhethelayo eli alalayo, koko ebenyanzelwa ngabazali kulo. Isikhalo sikaNomaMpondomise sibothuse kakhulu abazali bakhe bade banexhala, kuba ebesoloko ezonwabele kungekho nto. Mve ekhala esithi:

UNomaMpondomise: Yho-o-o! Undixolele na bawo? Undixolele
na kodwa?

UManyawuza: NomaMpondomise Jola khawuncede undibonise le
ndawo ikulilisayo kweli phepha esondeza iphepha kuye.

(Tamsanqa 1958: 76)

Isikhalo sikaNomaMpondomise sibange unxunguphalo nexhala kowabo, kuba sintama ukuxheleka komphefumlo nokudinwa kwengqondo yakhe. Eyona nto imothusileyo kukuphoxwa lithemba lakhe, uGugulethu.

Akazazi ukuba uza kumelana njani na nempoxo ayenze kubazali bakhe. Inqondo yakhe ayikwazi ukunyamezela uxinzelelo akulo, i 'id' yakhe imlawulele ekuzitshabalaliseni. Ixhala lokuhlazeka eluntwini limqweqwedise wada wazeyelisela emlanjeni, ngenxa yolothuko nokungakwazi ukunyamezela. UCarson nabanye (1996:79) bachankatha besenjenje:

The 'Id' is completely selfish and pleasure orientated concerned only with immediate gratification of instinctual needs without reference to reality or moral consideration.

I-'Id' ayikhathalele nto ngaphandle kokucingela isiqu sayo kuphela ithanda ukuzonwabisa, kwaye ifuna ukwanelisa iimfuno zayo kuphela ayinaxesha lokuthathela ingqalelo inyaniso okanye okusesikweni.

I-'Id' ngumtshabalalisi inamandla okumlahlekisa umntu ngeli xesha yona izivisa kamnandi yonwabile.

Kwincwadi kaJordan ethi, 'Ingqumbo Yeminyanya' uNobantu ube nolothuko ngokuva umphanga kaNgubengwe, kuba ebefana nomzali kuye.

Oku kothuka kwaba yingozi kuye kuba akazange alile, wasuka wathi cwaka imini yonke engathethi namntu, engathi engaseli namanzi la kanonkala. Zafika ekule ntlalo ukufa kukaJongilanga, zafika ekobu bume iindaba amaMpondomise abetha iinkomo, azekela inkosi kwaBhaca. (Jordan 1940: 222)

Ngeli xesha lezi zehlo zingentla, uNobantu uxhalabile ngenxa yokuphela kwesihoyo kunye nobubele kumyeni wakhe, uZwelinzima. Woyika ukungabe aphinde ambone umyeni wakhe, ngenxa yeemeko zasebukhosini, ngakumbi xa sele enenkosikazi yesibini. Uxakanisekile ezingcingeni akasakwazi nokulila, umoya wakhe uphantsi, yiyo loo nto ephele ephazamiseka nasengqondweni nje.

Umyolelo kaZanemvula umothuse akakwazi nokuthini uZwelinzima. Kuthe kanti kuhleliwe nje uNgxabane ugcine umyolelo kayise othi, aze azeke inkosazana yakwaBhaca. Ubomi bakhe bonke zange axelelwe ngesigqibo esikhulu kangaka, esichaphazela ubomi bakhe bonke. Into yokungamazi kwakhe nalo Zanemvula ibenza nzima ngakumbi ubomi bukaZwelinzima. Yena unentombi ayithande kwaseLovedale azimisele ukuyitshata, uThembeka Khalipha. Yiva uNgxabane xa esithi:

Ndithe uyise walo mntwana wacinywa ndim
lo amehlo. Wathi mhla wafa, unyana wakhe
uZwelinzima maze azekelwe inkosazana
yakwaBhaca.

Yiva uZwelinzima esothuka umyolelo kayise, uZanemvula ephendula esithi:

Ndothuke kakhulu ukuva ukuba ubawo wenze
umyolelo onje ndaye ndilusizi kuba ndiziva
ndingenakho konke ukuwamkela andisayi kubizwa
ngantombi yimbi nokuba yekabani. (Jordan 1940:131-132)

Ukuchazwa komyolelo kayise, uZanemvula, kumbethe wayindindi uZwelinzima, akazazi nokuba makathini na. Lo myolelo ufika kanye ngexesha 'i'ego' yakhe isakhula, esaqala ukuziva nokuzithemba esikhundleni sobukhosi. Incwadi awabhalele yona amawabo iveza ulothuko analo ngalo mba.

Njengomntwana okhulele esikolweni akabazi ubunzulu bokuhlonitshwa kwamasiko nezithethe zakowabo. Yonke le nto imehlelayo intsha kuye kwaye iyamothusa kakhulu. Kuye kwakho ukuphazamiseka koxolo ngenxa yalo myolelo emampondomiseni. UZwelinzima uziqondile ukuba ungumntwana, kuninzi amele ukufunda ngobukhosi bakowabo.

Esi sothuso sibangele ukuba abe likheswa kuba ebesaxakanisekile ezingcingeni engayazi nokuba makakholise uyise angamaziyo, okanye azalisekise imfuno yakhe yokutshata undofanaye wakhe, uThembeka Khalipha. Kwakhona ulothuko lukaZwelinzima lubonakala ngexesha kufika uNobantu evela kowabo, eMjika, ubuye ebhitye exhwithekile, sekuphele nobo buhle bakhe .

Yayimothuse wafuna ukuwa ajube into yokubona
ambone umkakhe ebhitye elihlazo, engamazi nokuba
ubuye njani na, engazi nokuba bangaphi na abantu
adibene nabo ngendlela abamazi ukuba ngumkaZwelinzima lo.

(Jordan 1940:224)

Olu lothuko lumbethe wasisishwayimbana uZwelinzima akayazi neyokuqala, ixhala lakhe liqhutywa yi 'ego' kuba kuyo yonke into embi emehlelayo, usasikokosile isidima sakhe sobukhosi kunye negama lakwaMajola. Umbono kaNobantu ububanga usizi kuba ibicace nasesidengeni into yokuba uphazamisekile engqondweni. Le meko imxhele kakhulu uZwelinzima, kuba ebemthanda kakhulu unkosikazi wakhe. UNobantu akhange abuve ubumnandi emva kokubulala inkwakhwa. Ubomi buye baba yincindi yekhala kuye eMjika. Uzibone elilolo engasenazihlobo, eyintlekisa nakwabo basondeleyo kuye.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' uZoleka ube nolothuko ukubona uZet elele phantsi ngempahla egumbini lakhe eVincent, ngobusuku. Ube nexhala ngakumbi akushukuma wonke engathethi, wasitsho isikhalo.

“Zet!” watsho emdlikidla. “ Zet! Akunakho ukufa!
Akunakho!! O! O Nkosi yam!” Watsho ekhwaza
(Uxelele abeLungu) “I found him hear dead,” ...
“I was going to marry him this Saturday,” watsho
wayoba. (Jongilanga 1982:104)

Lo mhlomlo ubonisa ukonzakala okunzulu azifumana ekuko uZoleka ukushiywa lithemba lakhe ekuphela kwalo uZet, isoka ebeza kutshata nalo. Yiyo loo nto ekhala kabuhlungu kangaka, wehlelwe yinto ekungekho lula ukuyinyamezela. Ukhethe ukuzeyelisela kunokuzibona ekule ntlungu ingaka imngcungcuthekisayo.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' uZoleka zimothusile izigqibo zikayise, uZenzile, zokuba asiwe emzini esafunda, esemncinci, nakhona kwisoka angalaziyo. Ebezibuza imibuzo engenamphenduli, ebonakalisa ulothuko yile meko azifumana ekuyo. Ulothuko luyamthatha umntu lumbeke kwelinye inqanaba, angabinawo amandla okumelana neenzingo zobomi. Iingcali uCoville, Costello noRouke (1960:160) ziyawaxhasa la mazwi ngokuchaza esi simo solothuko besenjenje:

Trauma is regarded as a state where the individual is sensitized to shock. He cannot tolerate later stress which might be accepted by others

Ulothuko lubonwa njengemeko apho umntu efumana izothuso. Akakwazi ukunyamezela olunye uxinzelelo olunokunyanyezelwa ngabanye abantu.

Le ngcamango ibonakalisa ukuba umntu onolothuko ukwimeko enkenenke akamelani nezinto ezininzi ezibuhlungu. Yiva uZoleka engcungcutheka esithi:

Ndichithe iminyaka engaka esinaleni, kwale
sendiphumelela uForm II ndinunuswe ngesoka,
nasoka isoka endingalaziyo elingezanga nam?
Yintoni ebangele ukuba utata angandiyeki
ndigqibe? Khawufane ucinge! Umfo endingazange
ndimbone nasemdudweni! O! Yehova! Nithi andiyi
kusuke ndiphambane?

(Jongilanga, 1982:10)

Lo mhlomlo ubonakalisa umntu owothukileyo nonengxaki yokungakhathalelwa kweemfuno zakhe nguyise, uZenzile. Intliziyo kaZoleka iyadandatheka uzibuza imibuzo engenampendulo.

Kwincwadi ethi, 'Buzani Kubawo,' uTamsanqa uveza iziganeko ezininzi ezilandelelanayo zokufa kwabantu abangenatyala. Konke oku kufa kuninzi kangaka kuziziqhamo zokunyanzeliswa kwesiko lokubonela nguZwilakhe kunyana wakhe uGugulethu. Emva komtshato kaGugulethu noThobeka kuye kwafa abantu abasibhozo kwiziganeko ezahlukueneyo. UGugulethu ude wabulala uThobeka nabantwana bakhe abathathu kuba uyise ubase kuye eMthatha ngenkani. Mve echazela ijaji ematyaleni esithi:

UGugulethu: Nditheth'ukuthi okokoko ubawo wathi wandinyanzela
ngentombi kaMcothama, andizange ndibufake. Zisihla
nje izigigaba andisaseli.

IJaji: Ziphi izigigaba?

UGugulethu: Ukutshatiswa kwam ndingathandi; ukufa kwentanga
yam uMzamo; ukufa komfazi wam ngenxa kabawo;
kude kube sekufeni kukaThobeka nentsapho yakhe
...Mhlekezi okokoko ndathi ndatshatiswa nentombi
kaMcothama ndingayifuni andizange ndikubone
ukonwaba emhlabeni... (Tamsanqa 1958:98-99)

Le meko azibona ekuyo uGugulethu ibangelwa sisenzo sikayise, uZwilakhe, sokuba
nenkani yokusoloko emkakaza ngomfazi nabantwana angabaziyo, nangona embona
unyana wakhe ukuba akamfuni uThobeka. Into yokufika kukaThobeka eMthatha
imothuse kakhulu uGugulethu, yiyo loo engakhange abe nabo nobubele ukufika kwabo
kwakhe.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko,' ukubaleka kukaZodwa esiya
eGoli, eshiya uZoleka exakene nesidumbu sikaZwelakhe khange kube nampumelelo
kwaphela. Iingcinga nesazela ziye zahlala zihleli kuye ukuba ubulele uyise womntwana
wakhe, uZwelakhe, wabaleka. Esi sazela sibangele ukuba uZodwa asoloko ezingwa
ngamaphupha amabi. Yiva okwathi kwaqhubeka emva koku:

“Zodwa! Undibulalela ni na? Waphaphazela uZodwa
ekhala waya kuphuma ngomnyango ebaleka okwegeza,
nanko ephuma ngesango esiya kwesinkone isitalato.
Abantu beva ukutshixiza kwamavili emoto nesikhalo
esoyikekayo.... Yamtyumza imoto wasisonka, kuba wothuka
ebuthongweni akuthwana mandla nemoto kwabo sekungekho

ndlela yakusinda. Umvuzo wesono kukufa.

(Jongilanga, 1982:105)

Amaphupha amabi amzingile uZodwa, wangathi ushiywa ziingqondo, wafumana ingozi yokutyunyuzwa yimoto wafa kabuhlungu. Liyinene elokuba umvuzo wesono kukufa.

4.6 UKUPHIKA (DENIAL)

Ukuphika kuye kwenzeka xa umlinganiswa esehlelwa yinto embi eyinyani angafuni kujongana nayo. Maxa wambi esi sehlo simehlela ephantsi koxinzelelo kakade, loo nto imenze angaziboni enamandla wokuphinda anyamezele enye into ebuhlungu kwakhona, asuke ayibethe ngoyaba. Mve uBoeree ephefumla ngokuphika esithi:

Denial involves blocking external events from awareness.

(<http://webpace.ship.edu/egboer/freud.html>) (24-05-08).

Ukuphika kuxa ubani ezithintela ekwazini izinto ezenzeka ngaphandle.

Esi similo somlinganiswa sokwenza ngathi akayinanzanga into emkhathazayo senziwa kukuba engafuni ukuzidibanisa nemeko ebangela intlungu emphefumlweni wakhe. Umlinganiswa uye angafuni ukuyamkela imeko embi azifumana ekuyo. UJordan, kwincwadi ethi, 'Ingqumbo Yeminyanya' umveza uNobantu njengomlinganiswa ongafuni ukuyamkela into yokugoduswa kwakhe, abuyele eMjika nguZwelinzima emva kokubulala kwakhe isilo sakwaNgwanya, inkwakhwa. Ziye zamxhela ngakumbi iindaba zokuzekelwa komyeni wakhe umfazi wesibini, inkosazana yakwaBhaca. Isimo sakhe siye satshintsha, wazibona ngathi akakhathalelwe mntu, wayehletywa nazizihlobo ngenxa yesihelegu asenzileyo sokuphoxisa ngekhaya lakhe ekwendeni. Ukubuyela kwakhe komkhulu engalandwanga, engalindelwanga, ehamba

ngeenyawo kuyayicacisa kakuhle le meko imbi akuyo, uNobantu. Umbono weenkomo eziyokulobolela inkosi zimbangele ukuba angakwazi ukuyamkela into yokuzibhaqa engumfazi wesithembu kumyeni wakhe aqhele ukumbanga, uZwelinzima. Ubonakele ngesiqhazolo sentsini ukuba utshintshile kwisimo sakhe sangaphambili. Yiva xa esithi:

Tyhini! Ezi nkomo zezi ziyokulobolel' inkosi? ... Wahleka, wahleka, wahleka, woma, waya kuwa phantsi ... Kwathi kulalwa kwabe kucace mhlophe ukuba uNobantu uphambene.

Isimo sikaNobantu sokuhleka isiqhazolo akubona iinkomo zokulobolela inkosi kwakungabonakalisi lonwabo entliziyweni yakhe, koko yayisisiqhazolo sokungayamkeli imeko yakhe. Zininzi izinto ezibuhlungu ezimehleleyo emzini wakhe, ingqondo yakhe exineneyo ayisakwazi kuphinde yamkele enye intlungu engaphezulu kunemeko ebekuyo ngaphambili.

4.7 IMPAMBANO (PSYCHOSIS)

Abalinganiswa baye bathi bakuba noxinzelelo olungaphaya kwamandla ngenxa yokucinezeleka kweengcinga zabo kuba beneengxaki ezingenasisombululo, bazibone sele betshintshe isimilo bephambana. Impambano iyohluka ebantwini njengoko bengafani kwaye bephazanyiswa zizinto ezohlukeneyo. Umphandi uza kukhe aqwalasele ezi ndidi zininzi zempambano ziquka; irigreshini, iripreshini, iparanoyiya, iskitsofreniya, impambano eqatseleyo njalo njalo.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya' uNobantu uthe akuyiva into yokuzekelwa kukaZwelinzima umfazi ngamawabo, ingqondo yakhe eqondayo yazicinezela ezo ngcinga zibanga intlungu emphefumlweni. Uye akakwazi ukuyamkela into kaMajor wakhe, onokuthanda omnye umfazi, esekhona yena. Okoko ethe wabuya kowabo ebebonakalisa iimpawu ezingaqhelekanga engathethi namntu, engabonakalisi

kukhathazeka ngokungamboni umyeni wakhe ixesha elide, enonophele uZululiyazongoma kuphela. Usana belusengozini kunina waphantse ukulonzakalisa, elicheba ngeskera kuba esithi iinwele zalo ziza kuzimela iinyoka. Umbono weenkomo eziyokulobolela inkosi kwaBhaca, uqhambukise ukuphazamiseka ngakumbi engqondweni yakhe. Okuya kuhleka akwenzileyo bekuqale kancinci kuphelele ekubeni 'ego' yakhe idinwe kukunyamezela le meko akuyo ayakwazi ukumlawula ukuba enze izinto ngokusesikweni. Zininzi kakhulu izinto ezibuhlungu ezimehleleyo uNobantu, ngexesha elifutshane emtshatweni wakhe. UWilson (1965 :86) ungqina oku ngokuthi :

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

Xa i 'ego' - ubuwena, bungenakho ukusebenza kakuhle kwaye boyisakele edabini, iziphumo zoko iba yimpambano.

UNobantu, imenzakalise kakhulu into yokulotyolelwa kwenkosi, uZwelinzima, umfazi. Yiyo loo nto ephela ephazamiseka engqondweni nje. Iingcinga zakhe ziye zabuyela kubumnandi baseLovedale esemtsha. Inggondo yakhe eqondayo izicinizele iinkumbulo ezibanga unxunguphalo, ikhetha ukubuyela kwiinkumbulo ezimnandi zakudala zobuntwana, le meko ibizwa ngokuba yiRigreshini. UMorris (1984 :417) ucacisa enjenje :

Regression refers to the reversion to childlike, even infantile behaviour in situations where no form of adult behaviour will work.

Irigreshini ngumkhwa wengqondo wokubuyela emva kwiinkumbulo zakudala zobuntwana, ubhekisa kwisimilo neemeko apho kungekho sisombululo sezenzo sobudala esisebenzayo.

Oku kubhekisa kumkhwa wengqondo xa ubani osengxakini angakwazi kuzikhupha kuyo, asuke enze izinto zakudala zobutsha bakhe ezimbuyisela ebumnandini, kuba izisombululo zobudala zingasasebenzi. La mazwi ayahambelana nesi simo sibanga usizi sikaNobantu, kuba ngenene uxakene nento, wonganyelwe ziingxaki zokuba ngumfazi wasebukhosini. Igama elithi Major, waligqibela kudala ukulibiza eLovedale, eDikeni uThembeka, neengoma aziculayo zezakudala. Yiva okuqhubekileyo:

Wathi akubona uZwelinzima wamhlangabeza wamphuza,
embiza ngegama esel'alilibala uZwelinzima elingu "Major."
Wasuka waba ngulaaThembeka waseDikeni phofu kucacile
ukuba ngongenangqondo lo. (Jordan 1940 :230)

Le meko yokuphazamiseka kukaNobantu ebangela ukuba ingqondo yakhe ibuyele kwiinkumbulo ezimnandi zakhe no 'Major' zaseLovedale ingqinwa nayidikshinari yakwaOxford (1999:1206) ngokuthi irigreshini, ngumkhwa osetyenziswa yingqondo ngokusuke ithi xa isengxakini engenasisombululo ibuyele kwizinto zobuntwana okanye zobutsha bomntu. Inggqondo izama iindlela zokumelana nobunzima ekubo.

Esi sigulo sikaNobantu sokucinga ukuba umntwana wakhe uza kungenwa ziinyoka sichazwa nguKisker (1977:245) ngokuba yi Paranoyiya, uthi, olu hlobo lwabantu lukholelwa ukuba zonke iinkqubo eziqhubekayo ekuhlaleni zithetha kakubi ngabo, kwaye nabantu abathethayo baye bacinge ukuba bathetha ngabo. Behleli nje batyhola izinto kunye nabantu ababangqongileyo njengabantu ababenza izinto ezimbi.

Ukuphambana kukaThembeka kwaqala ukubangela
uloyiko ebantwini mhla kwabonwa ingozi akuyo
umntwana... Umphatha gadalala, aphaathe kumluma
iindlebe, aphaathe kumtsala ngomqala wesinxibo,

ewuqinisa emkrwitsha esithi ufuna angangenwa
ziinyoka. Ngenye imini wanqandwa emgugula
ngebhozo esithi, iinwele zomntwana zinde kakhulu,
ziza kuzalela iinyoka!

(Jordan 1940:229)

Izenzo zikaNobantu kunye neencoko zakhe ziyiveze elubala into yokuba uyaphambana kwaye i 'ego' yakhe yoyisakele ayisenamandla okumnqanda angenzi izinto ezimbi. Ubona iinyoka ezingekhoyo akasathembi mntu emntwaneni wakhe. Le ntsini ingaqhelekanga ibonisa ukuphazamiseka okugqithileyo engqondweni yakhe.

Wathi akubona ukuba uVukuzumbethe uyafinyeza,
waqhuzuka, wahleka kakhulu waziphosa emanzini
ephethe loo mntwana...

(Jordan 1940 :231)

Isimo sokuphambana kukaNobantu, sibangele ukuba ohlulwe nosana lwakhe, kuba kubonakele ukuba angalonzakalisa, watsho wasoloko eshiywa yedwa nguZwelinzima. Yiyo loo nto kwaba lula kuye ukuba axhwile uZululiyazongoma kwaDingindawo, abaleke naye, baye kweyela emlanjeni kuBedlana nje. Esi simo sikaNobantu sempambano uFreud (1979:213) usichaza enjenje:

Psychosis is the analogous outcome of a similar
disturbance in relations between the ego and
the external world.

Isayikhosisi sisiphumo esifanayo sokuphazamiseka
konxulumano phakathi kwe 'ego' nelizwe elingaphandle.

Olu hlobo lwempambano kwaba balinganiswa luveza ukuphuncuka kolawulo kwingqondo eqondayo, kuye kuqatsele izenzo zokuphazamiseka, eziye zise umlinganiswa kwantshabalalo njengoko, uNobantu ephela ezitshabalalisa yena, usana lwakhe noVukuzumbethe.

Kwincwadi kaTamsanqa ethi, 'Buzani kubawo' eyona nto ethe yabonakalisa ukuphazamiseka engqondweni kuGugulethu kukuba uye watshintsha, wasoloko ezivalele yedwa, ethetha yedwa, engabahoyi nabantu ezula emana ephinda phinda into enye.

UGugulethu: Limkile ilanga, limkile ilanga, ... kushiyeke amathunzi
odwa kuwe bomindini ... Akukho themba lakuthi loza
liphinde liphume ilanga ... Nokuba ndihamba kwiintsunguzi
zamahlathi amnyama, nokuba ndihamba kumathunzi okufa
amnyama ... Zingade zivuke iinkqwithela nemimoya, izulu
ngokwalo liyangqina lithi, wena ungowam! wena ungowam!
Buzani Kubawo!

(Tamsanqa, 1958:38)

Olu phindaphindo lwezehlo luqaqambisa unxunguphalo nomphfumlo oxhelekileyo ongenakuzola. UGugulethu uzibona egutyungelwe lilifu elimnyama, akayiboni indlela yokuzikhupha kule meko afakwe kuyo nguyise. Usuke abonakalise utshintsho kwisimo sakhe sengqondo. Esi senzo sokuphindaphinda sixhaswa nguAshley noOreinstein (1985:282) ngokucacisa bathi:

According to Freud, 'Repetition compulsive principle,' was an important instinctual drive in the life of every individual, and that urge to repeat was linked to destructive or painful activity.

Ngokutsho kukaFreud, uphinda phindo lwezehlo
yimpembelelo yothuku lwemveli ebaluleke kakhulu
ebomini bomntu ngamnye, imfuno yokuphinda
inxulunyaniswa nokutshabalalisa okanye isehlo
esibuhlungu.

Le nkcazelo ingentla ichaza ukuba uphindaphindo lwezehlo lubangelwa yintlungu enganyamezelekiyo nenzondo enokukhokelela kwintshabalalo kumntu ngamnye. Inggondo yomlinganiswa ediniweyo nexineneyo iye ikhukhuliswe ziingcinga ezimbi zokuncama nokunikezela. Uyaluncama ulonwabo, kuba ubona ubomi bakhe bugutyungelwa luloyiko nonxunguphalo. UGugulethu zithe zakumkhulela iinzingo, wayibona iminqweno yakhe itshabalala, waphelelwa ngumonde nethemba lempumelelo kwidabi lakhe noyise lokutshata noNomaMpondomise.

UZweni: Inene yeny'into le!

UGugulethu: ... liduduma lidlule, kanti ke maxa wambi likholisa ukudlula nemiphefumlo yabantu ngathi eli liyakwenjenjalo ... Intlungu endikuyo mfo kaNokhala yengathethekiyo. Andiwazi amazwi endingawathethayo ukuyichaza, ngowakha wayiva kuphela onakho ukuyichaza. Bawo! Bawo! Uyandiqhomfa na? ...

(Tamsanqa 1958:46)

Esi similo sitsha sikaGugulethu sichaza into yokuba uphazamisekile engqondweni, ngenxa yokunyanzelwa nguyise ngoThobeka angamthandiyo. Iingcinga ezicinezelekileyo zokuphoswa yintombi ayithandayo, uNomaMpondomise zimbangele ukuba axakaniseke, ade abonise iimpawu zempambano. Yiva uKisker (1977 :240) echaza olu hlobo lwempambano esithi :

The psychotic person becomes disoriented, experiences perceptual distortions and thinks in a disorganized way. Perception and thinking appear at times, to be grossly distorted.

Umntu ogula ngengqondo uba ngathi ulahlekile ehleli nje, uyathanda ukuzijika izinto, kwaye iingcinga zakhe ziphazamisekile. Indlela abona nacinga ngayo izinto ngamanye amaxesha, iye iphazamiseke kakhulu.

Utshintsho kwindlela aziphethe ngayo uGugulethu luyahambelana nala mazwi kaKisker (1977) kuba akonwabanga. Kweli tyeli kucaca ukuba uGugulethu ukwesimnyama isithokothoko, kwaye usentlungwini. Oku kuphazamiseka kwengqondo kuvela xa uGugulethu enyanzelwa ngoThobeka angamfuniyo, abe yena enyeke ukutshata uNomaMpondomise. Yiva uGugulethu ebhonga ebonakalisa ukungcungcutheka:

UGugulethu: Buzani kubawo! Buzani kubawo!

Buzani kubawo! Buzani kubawo!

(Tamsanqa, 1958:45)

Esi sijwili uGugulethu usenza xa ebuzwa imibuzo okanye abantu bethetha naye, endaweni yokunika impendulo ebhadlileyo, usuka azulazule, athethe yedwa ephindaphinda into enye, engabananzanga nabantu abangenayo. Ezi zenzo zikaGugulethu zalatha ukuphazamiseka kwengqondo. Indlela aziphethe ngayo nathetha ngayo uGugulethu intama umntu onempambano egqithisileyo.

UZoleka kwincwadi kaJongilanga ethi, 'Ukuqhawuka Kwembeleko' uthe akubona ukuba ziwe phantsi iinzame zokuqhawesha emzini wakhe, wanomqweno wokufuna ukuzitshabalalisa, azibulale. Akabanga nasibindi sokuzibulala, wasuka waxabela

uZolile ngezembe. Umbono wesidumbu sikaZolile kunye negazi elisempahleni yakhe limoyikisile, watsho waphambana waligeza, waphela ebotshelwa ngentambo.

“Yoo ! Yoo ! O ! Nkosi yam ndimbulele” ...

Bajjisana uNowethu ephala uNazo ngeenzipho.

Wanyamezela uNazo emqonda ukuba uphambene ...

Warhuqwa uNowethu wasiwa kwaNazo ...

Waqanyangelwa uNowethu esakhala elilisela ngoZolile.

Wawathi gqa amehlo esithi, Zolile! Zolile! Zolile!!!

ngokungathi uyambona. Wazimbolambola phantsi

ezama ukusombulula kuloo ntambo.

(Jongilanga, 1982 :65)

Imeko kaZoleka ibonakalisa ukuba ingqondo yakhe yoyisiwe kukucinga, inikezele ayisakwazi kunyamezela ubuhlungu akubo. Kungoko ethe akubona uZolile efile wabonakala ephambene ngokuqatseleyo. Ukubotshelwa kukaZoleka ngentambo kucacisa imeko yakhe yobugeza engalawulekiyo. UZoleka ufikelele kwixesha lokungathembi mntu onokumnceda kwimeko yokungananzwa kweemfuno zakhe. Yiyo loo nto ezikhulula nje kuNazo, efuna ukubaleka kuba uzibona ejikelwe ngumntu wonke. Olu hlobo lwempambano lubizwa ngokuba yi'Paranoid personality disorder.' UMorris (1984:453) ecaphula uSpitzer (1981:37) uchankcatha esenjenje:

Paranoid personality disorder, is a disorder in which a person is inappropriately suspicious and mistrustful of others, and are hypersensitive to any possible threat or trick.

IParanoyiya, sisifo sokuphazamiseka esibangela ukuba umntu azithathe njengento engeyiyo, simenza angabathembi abantu abamngqongileyo asoloko

ebakrokrela kwaye ungumntu obuthathaka ngembonakalo kuso nasiphi na isisongelo okanye iqhinga.

Ubuphakuphaku, ubuthathaka bembonakalo kunye nokungalawuleki kwesimilo sikaZoleka bubangele ukuba abotshelwe ngabantu bomzi wakhe. UZoleka impambano yakhe ifikelele kwinqanaba lokuba angathembi mntu, akhethe ukubaleka, kunokuya ebantwini.

4.8 UKUZIBULALA

Ukuzibulala yenye yeendlela ezilula zokusombulula iingxaki ethanda ukusetyenziswa ngabantu abaphantsi kweenkxwaleko. Xa ubani eneengcinga ezicinezelekileyo, eneentlungu zomphefumlo, kuye kukhule inzondo nenkohlakalo kuye ngaphakathi, kutsho kuqhambuke iziqhamo ezibi ezifana nokufa kwabalinganiswa. Abalinganiswa abaphelelwe lithemba lokuphila badla ngokukhulelwa yimfuno engaqondakaliyo yokufuna ukuzitshabalalisa ngenjongo zokuziphumza ezimbandezelweni abanazo. Xa umlinganiswa ekule meko akabi nawo amandla okuzinqanda ukuba angazitshabalalisi ngokuzibulala, kuba lo mntu wokufa uzelwe enawo. Mve uMorris (1984:446) engqina la mazwi ngokuthi:

People considering suicide are overwhelmed with hopelessness. They feel that things cannot get better, 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 out of.

Abantu abaneengcinga zokuzibulala babonakalisa ukoyisakala kuba baphelelwe lithemba. Abayiboni enye indlela abanokuzikhupha ngayo kwiingxaki zabo.

Bacinga ukuba ayisoze iphinde itshintshe imeko abakuyo.
Oku kukuphazamiseka okuqatseleyo engqondweni, kwaye
Akulula ukuzitshintsha iingqondo zomntu ofikelele kwesi
simo sengqondo.

Kwincwadi kaTamsanqa, ethi, 'Buzani kubawo' uGugulethu ubonakalisa intlungu, intiyo eyendeleyo, nenkohlakalo. Iingcinga ezimbi ezinobutshaba ziye zayigubungela iingqondo yakhe eqondayo akubona uThobeka nabantwana angabaziyo ukuba ngabakabani na. Ubone uThobeka njengonobangela wokungatshati kwakhe nesithandwa sakhe, uNomaMpondomise. Iingqondo yakhe ephantsi koxinzelelo iye yakhukhuliswa luthuku lokufa. UGugulethu usuke wakhulelwa ngumnqweno wokuzisusa angabikho, kunokuba azibone ephinda enunuswa ngoThobeka nabantwana engengobakhe kwakhona. Ukungabahoyi kwakhe ooThobeka ukufika kwabo kuyicacise mpela ingqumbo anayo ngakubo. Uthuku lokufa luye lamqweqwedisa kakhulu uGugulethu, wazibona emi phezu komlambo, uMthatha ngobusuku, efuna ukuzibulala. Iingcinga ezingendawo, zokushiya uThobeka nabantwana bakhe ngasemva, zibangele ukuba azimisele ukutshabalalisa yonke into ebizwa ngaye kuqala, phambi kokuba azibulale. Mve uGugulethu, echazela ijaji okwenzekayo enkundleni yamatyala esithi:

Gugulethu: ...Ndithe ndikuyo le ntlungu sendabaleka ekhaya ndaya kuba seMthatha, into leyo eyatsho ndabona kugaleleka uThobeka apho eMthatha into leyo eyatsho ndakhohlwa nayeyona nto mandiyenze, kwathi mandizibulale. Ndiphumile ngalo olo ratya lokufika kukaThobeka ngeenjongo zokuba ndiye kuzeyelisela eMthatha emlanjeni litshabalale igama lam emhlabeni kungabuye kuphinde kubekho nto ithetheka ngam...

(Tamsanqa; 1958:99)

Kwincwadi kaTamsanqa, ethi 'Buzani Kubawo,' uNomaMpondomise uthe akufumanisa ukuba uphoxwe nguGugulethu, wophula isithembiso sokumtshata, wacinga indlela elula yokuzikhupha kwihlazo lasemhlabeni lokuphoxeka ngokuzeyelisela emlanjeni. Ebengazimiselanga kuphinde ajongane nabantu kwakhona. Kusekuhleni ukuba ebemthanda ngokwenene uGugulethu kwaye ayikho enye indoda azimisele ukuphinda ayinike uthando lwakhe kwakhona. Yiva xa ebonisa uthando, nentlungu ngaxesha nye kuGugulethu:

Nomampondomise: Gugulethu ndange Hlubi! Ndange undange
okokugqibela ukuba ndingasayi kuze ndiphinde
ndangiwe mntu uyindoda naphakade ebomini
bam. Kum idakile into ebubomi kususela namhla.
Ndange Gugulethu ! ndange ugqibelise ... Gugulethu!
Ndange sithandwa ! Ndange undikhulule. (Esondela
kuye emwola ngezandla...)

(Tamsanqa 1958: 80)

La mazwi kaNomaMpondomise aveza ingcamango yokuba sele esithathile isigqibo ngobomi bakhe, kwaye uthando abemthanda ngalo uGugulethu alusayi kuze lutshitshe naphakade. Lulo olumbangela ukuba azincame acele ukuba uGugulethu amange okokugqibela njengoko engazimiselanga kuphinde ange mntu ebomini bakhe. Akanawo amandla okuphila kubomi obuzayo ngaphandle kobambo lwakhe. NgokukaFreud, umntu ofuna ukuzitshabalalisa, uqhutywa ngumnqweno osuka kwimvelaphi esisiqalo sokubunjwa kobuntu bethu. Esi similo sichazwa nguCoville, Costello, noRouke (1960:26) ngokuthi:

According to Freud, life and death instincts
create tensions which the individual experiences
as unpleasant or distressing. The destructive urges

express themselves in hostile impulses directed towards self or towards others. These impulses may take the form of aggression, hate, murder or suicide.

Ngokutsho kukaFreud, uthuku lokuphila nelokufa lubangela impixano ethi yenze ukuba umntu azive engonwabanga okanye ekhathazekile. Imfuno ezitshabalalisayo ziziveza ngemvakalelo ezingalunganga emntwini okanye abanye abantu. Ezi mfuno zinokuziveza ngokuhlasela, intiyo, ukubulala okanye ukuzibulala.

Le ngcamango kaFreud, iyahambelana nendlela acinga ngayo uNomaMpondomise uzinikezele ekufeni kwaye akazimiselanga ukujika kwisigqibo asenzileyo sokuzitshabalalisa. Imeko yakhe ayinyamezeleki woyisakele akakwazi kuzinqanda kwimvakalelo engalunganga anayo, uye wakhulelwe ngumnqweno wokufuna ukuzibulala kunokuba anyamezele ihlazo lokuphoxeka angatshatwa nguGugulethu. Woyika ukujongwa kakubi luluntu, uzibona engasafanelekanga ukuba aphile kwakhona. Yiyo loo nto exolele ukuzibulala, azezelisele emlanjeni eMthatha nje.

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' uZoleka uzibone engenakho ukusinda kwisityholo sokubulala uZet, njengoko esenomjojo wokubulala umyeni wakhe uZolile. Wazibona engenawo amandla okuqhubeka nobomi, waqweqwediswa luthuku lokufa waphela ezeyelisela emlanjeni. Le mfuno angayiqondiyo yokufa ibonwe kwi-intanethi kwiphepha likaBoeree icaciswa ngolu hlobo:

Everyone have an unconscious wish to die.

([http://webSPACE .ship edu/egboer/freud.html](http://webSPACE.ship.edu/egboer/freud.html)), (24-05-2008)

Wonke umntu unomnqweno ongaqondakaliyo
wokufuna ukufa.

Lo mhlomlo ubonakalisa ukuba umnqweno ongaqondakaliyo wokufuna ukuzitshabalalisa ubaqhubela kwantshabalalo abalinganiswa abaninzi ngenxa yeenzingo zomhlaba. UZoleka akakwazanga ukuzeyisa koko ubone ukufa njengeyona ndlela ilula yokuziphumza kumaxhala obu bomi.

UJordan, kwincwadi ethi, 'Ingqumbo Yeminyanya' usivezela uZwelinzima njengomlinganiswa othe wakhukhuliswa luthuku lokufa. Iimbandezelo zobukhosi ziye zamxina, washiywa yinkosikazi yakhe ebeyithanda, uNobantu, unyana nendlalifa yakhe, uZululiyazongoma nomntakwabo uVukuzumbethe. Aye atshabalala onke amaphupha ebenawo ngobomi. Liye lacim'emini kuye ilanga, walahlekelwa bubuyena, akazazi nalapho akhona.

Ubomi ngaphandle kukaNobantu bukhangeleke bumfiliba kuZwelinzima. Ulahlekelwe lithemba, wapheliswa ngamandla okuzigcina ephilile esezingqondweni. Iye yaqatsela imfuno angayiqondiyo yokushiya konke abuyele endalweni apho ebevela khona. UBandura (1973:13) uyahambisana nale nkcazelo, mve echaza esithi, kuyacaca ukuba abantu bazalwa benomnqweno wokufuna ukuzibulala ongaphezulu kokuqonda.

Le ngcamango icacisa into yokuba abakho amaxesha apho umlinganiswa azibhaqa esentlungwini ebangela ukuba iingcinga zakhe zibe phantsi kwengcinezelo. Oku kuhambelana neleta ebhalwe nguZwelinzima eyibhalela uMphuthumi. Okuqulathwe ngaphakathi kule leta kubonakalisa ubunzulu bomonzakalo anawo umlinganiswa ngenxa yeenzingo zobukhosi. Yiva uZwelinzima ephalaza intlungu yakhe kuMphuthumi:

... Asiyi kuphinda sibonane kweli phakade. Ndihamba
uhambo endingenakho ukufumana ukuzola nokuphumla
ngaphandle kokuba ndiluhambe ... (Jordan, 1940:239)

UZwelinzima zimenzakalise kakhulu iindaba azifumene kwileta ayibhalelwe nguMthunzini, emlumkisa ngobunyoka bukayisekazi wakhe, uDingindawo. Uye wazibona esenkangala, engenamthetheleli, engenamkhuseli namxhasi ebukhosini. Olu lwazi luwukhulise ngakumbi umnqweno wakhe wokufuna ukuziphumza, azive ehlaziyekile emoyeni. UBandura (1973:13) uxhasa le ngcamango ngokuthi:

Apparently the notion that people harboured on inborn impulse constantly striving to kill themselves exceeded the bounds of credibility

Kucacile ingcinga yokuba abantu bayazikhusela beqhutywa yimvelo kwimizamo yokuzibulala njalo igqithile kwimida yokuzikholisa.

Lo mhlomlo ungqinwa sisimilo sikaZwelinzima sokuzitshabalalisa ngokuzeyelisela, kunokuba aphile ajongane neentshaba zakhe, akhokele isizwe sikayise. Ukuzeyelisela kukaZwelinzima emlanjeni kukholeleka ukuba njengenkosi yamaMpondomise, ooyisemkhulu, izinyanya zakwaNgwanya zimbizele emanzini, ukuze zimhlambulule kuzo zonke izibi kunye neenzingo zehlabathi, abe nokufumana ukuzola emphefumleni.

Isimo sikaZoleka kwincwadi kaJongilanga, ethi 'Ukuqhawuka Kwembeleko' siye saphazamiseka kuba uzibona sele eza kuba ngumfazi eselula, eseyintanga yesikolo, kuZolile angamthandiyo. Loo nto imbangele ukuba angonwabi, avakale ekhala kunina, ade axolele nokubulawa nguyise, kunokuya kwaXatasi. UBocock (1983:71) ucacisa uthuku lokufa ngokwenjenje:

According to Freud the death instincts are a source of negative, destructive energy in the place of the ego instincts.

Ngokutsho kukaFreud, uthuku lokufa lungunozala wobugwenxa namandla atshabalalisayo endaweni yothuku lwemvelo lwe-'ego'.

Uthuku lokufa lungunobangela weengcinga ezitshabalalisayo kubomi babantu abathi bagaxeleke kwiingxaki zasekuhlaleni. UJongilanga, kwincwadi ethi, 'Ukuqhawuka Kwembeleko' usivezela umlinganisawa onguZoleka, othe wadlula kumanzithinzithi obomi, ozive ephelelwa ngamathemba kwinkqubela phambili ebeyinqwenela. Iingcinga zokuzibhaqa etyholwa ngokubulala uZet, zimbangele ukuba akhukhuliswe ngakumbi luthuku lokufa, waphela ezeyelisela emlanjeni. Yiyo loo nto efunyenwe ezeyelisele emlanjeni nje.

Savakala isithonga kwangaloo mini emazantsi olwandle. safunyanwa apho isidumbu sikaZoleka, singumphampalala ngamanzi.

(Jongilanga, 1982:104)

Ukuzeyelisela kukaZoleka emlanjeni eMonti kuphenjelelwa ziingcinga ezigwenxa ezimlawulayo nokuphela kokhuseleko okumbangele ukuba anikezele, ancame ukuba kungaphinde kuvele umntu onokumnceda kwakhona.

4.9 IMBALELWANO NEMİYALEZO YABALINGANISWA ABAFUNA UKUZIBULALA

Kwezi ncwadi zikhethiweyo kuye kwabonakala into yokuba uninzi lwabalinganiswa oluthi lukhuphe imiphefumlo luthanda ukushiya imbalelwano, iileta, nemiyalezo kwiintsapho nakwizihlobo zabo. Apho kuloo miyalezo umlinganiswa uye afumane ithuba lokuzityanda igila, akhuphele yonke imbilini yakhe nazo zonke iintlungu nawo onke amaxhala ambangela ukoyika. Uninzi lwabalinganiswa kwezi ncwadi umphandi azisebenzisileyo lushiye imiyalezo nembalelwano kwizihlobo nezalamane zabo.

Kwincwadi kaJordan, ethi, 'Ingqumbo Yeminyanya' uZwelinzima kuqapheleka ukuba uye wakhululeka, watya, wancokola kwakuba kufike umhlobo wakhe omdala, uMphuthumi. Kusuku olulandelayo kuye kwabhaqwa iileta ezimbini azibhalileyo apho aluphalaze khona lonke udaba olumbangele ukuba aluthabathe uhambo olungayi lubuyayo. Khawuve iindaba ezazibhalwe kwileta eya kuMphuthumi nguZwelinzima isithi:

Sibali, asiyi kuphinde sibonane kweli phakade.

Ndihamba uhambo endingenakho ukufumana

ukuzola nokuphumla ngaphandle kokuba ndiluhambe.

Yiva kuloo ncwadi into ethethwa nguMthunzini uthumele

impendulo leyo yam, ungayilibazisi. Sala kakuhle, Sibali.

Undibulisele kusibali uNomvuyo, ezinye izihlobo

sendazibulisa zonke mhla ngomngcwabo wabant' akwethu.

Mna Zwelinzima.

(Jordan, 1940:239)

Okungaphakathi kule leta kaZwelinzima kuyiveza elubala intlungu nentlupheko ekhukhulise inkosi, yade yabe izeyelisela ezibukweni kuBedlana ngobusuku, ishiye isizwe sikayise esithandayo singenankokheli. UZwelinzima zimenzakalise kakhulu iindaba eziqulathwe yileta ayibhalelwe nguMphuthumi, emlumkisa ngobunyoka bukayisekazi wakhe uDingindawo.

UTamsanqa, kwincwadi ethi, 'Buzani Kubawo' ukuvezile oku kungentla xa umlinganiswa onguNomaMpondomise eshiyela abazali bakhe umyalezo ongaqondakaliyo. Kubonakala ukuba ebeqhutywa ngumnqweno angawuqondiyo wokufuna ukuziphumza, ngokuzibulala. Ebesenzela ukuba bangothuki ziindaba ezimbi abaza kuthi bazive zokuzeyelisela kwakhe emlanjeni emva kokumbona kwabo okokugqibela ematyaleni. Uye waphinda washiya umyalezo kuzo zonke iintombi ze-Afrika ezilumkisa ngenkohliso nokungathembeki kwawo onke amadoda. Khawuphulaphule umyalezo wokugqibela awushiya enkundleni yamatyala eMthatha othi:

UNomaMpondomise: Gugulethu ndange sithandwa! Ndange undikhulule.

(Esondela kuye emwola ngezandla, ejonge kuyise nonina)

Bawo! Bawo kodwa undixolele na? ... Usale kakuhle

Jola ungakhathazeki ziindaba owothi uzive emva koku.

Usale kakuhle nawe Nyawuza omhle, ixesha lifutshane

kakhulu ndihleli nani. Ndiziva ndingenakho ukuphinda ndihlale

nani konke. (Eguquka ejonga ezintombini)

Zintombi ze-Afrika nonke nikhoyo kule nkundla ndinishiya

nala mazwi. Thembani yonke into phantsi kwelanga kodwa

hayi isidalwa indoda. Ndinicaphulela amazwi eciko

lasemaNgesini ndithi, Sigh no more ladies, ...

(Tamsanqa, 1958:80-81)

Kwincwadi kaJongilanga, ethi, 'Ukuqhawuka Kwembeleko' umlinganiswa onguZoleka uye wathi kuba engasenzihlobo, wabhalela abeLungu bakhe ileta, kwiphetshana, echaza ukuba akambulelanga uZet, inomyalezo omfutshane othi:

"I did not kill Zet."

(Jongilanga, 1982:105)

Ileta emfutshane ebhalwe nguZoleka, ibhalwe ngesiNgesi iya kubeLungu bakhe, kuba akasenazihlobo, ibonisa unxunguphalo akulo. Eneneni abantu xa beza kuzibulala baye babhalele abantu abasondeleyo kubo iincwadi okanye imiyalezo, kuba bedla ngokukhuphela imbilini zabo kwezo leta. Abanye bashiya imiyalezo eyoyikisayo nengaqondakaliyo kwiintetho zabo.

4.10 UKUBULALA

Ukubulala yenye yeendlela ekhangeleka lula ethi isetyenziswe ngabalinganiswa abaphantsi koxinzelelo olungaphaya kwamandla. Ukufa baye bakuthabathe njengesisombululo seengxaki zabo. limeko ezimbi abazibhaqa bekuzo ziye zidale ubutshaba phakathi kwabo namaxhoba lawo, bawabone njengemiqobo endleleni yabo yempumelelo. Ababulali baye bakhuphe imiphefumlo yabalinganiswa abangenatyala kuba benemfuno abangayiqondiyo yokutshabalalisa yonke into esisiphazamiso endleleni yabo. Badla ngokuqweqwediswa luthuku lokufa benenjongo yokufezekisa le nto ikubo ngaphakathi. Zininzi izizathu eziphembelela le ntshabalalo, abanye baphantsi koxinzelelo olukhulu, abanye baphazamisekile engqondweni, kanti abanye basezingqondweni koko badinwe kukucinga. UWest (1965:60) uxhasa lo mhlomlo ngokutyatyadula esenjenje:

They become certain about not receiving help for the pain they suffer and find death as their way out. Sometimes before they kill themselves, they kill the children and other family members ... the disbelief of hopeless future bearing uncontrollable past tragedies nearby and wish to kill so that they can save their survivors from pain.

Abantu baye baqiniseke ukuba ayikho enye into enokuthi ibancede kwintlungu abakuyo, baye babone ukufa njengesona sisombululo sokuzikhupha ezingxakini. Maxa wambi phambi kokuba bazibulale baye baqale ngokubulala abantwana babo kunye namanye amalungu osapho... phantsi kokungakhohla kokuphela kwethemba, ukunyamezela iimeko ezingalawulekiyo zeentlekele ezadlulayo ezisondeleyo nomnqweno wokuzibulala ukuze bancede abasindileyo entlungwini.

La mazwi angentla ayangqinelana nemeko athi uGugulethu azifumane ekuyo, kuba phambi kokuba abulale uThobeka nabantwana, ebenomnqweno wokuzicima elakhe igama, azitshabalalise. Isinxibo sikaGugulethu siveza ukuzila komntu obhujelwe yinkosikazi, nangona kusemnva kweshumi elinambini leminyaka. Ukufika kukaThobeka kunye nabantwana abathathu angabaziyo kuye esemsebenzini eMthatha, kumothuse kakhulu. Ukubona bonke aba bantu bangunobangela wokungcungcuthekiswa kwakhe nguyise, kumvuselele amanxeba akudala ebezama ukuwalibala, neenkumbulo ezibuhlungu ebezisoloko zicinezelekile engqondweni kaGugulethu.

Le ngcinga imnike ithemba elitsha lokuzuza ulonwabo kuyise, uZwilakhe kunye nasemphefumleni wakhe odakumbileyo. Inyhikityha yokufa nesibindi esingummangaliso sokubulala umfazi nabantwana abathathu ngokungenalusini kuyidanda-lazisile inyaniso yokuba uGugulethu ngenene uphazamiseke ngokuqatseleyo. Mve uMorris (1984:382) xa ecaphula uFreud ngothuku lokufa esenjenje:

Death instincts are a group of instincts that lead towards aggression, destruction and death. Death instinct will show up as self destructive or suicidal tendencies when directed towards the self and as aggression or war when directed towards others.

Uthuku lokufa liqela lothuku lwemvelo olukhokelela ekuhlaseleni, ekutshabalaliseni kunye nasekufeni. Uthuku lokufa luvela njengemikhwa yokuzitshabalalisa okanye unqweno wokuzibulala xa zijoliswe emntwini zinjengohlaselo okanye imfazwe xa zijoliswe kwabanye abantu.

Uthuku lokufa luyaziveza kuGugulethu, kuba uqale wanomnqweno wokuzitshabalalisa phambi kokuba ahlasela abanye abantu, uThobeka nabantwana bakhe ukutsho oko.

UGugulethu ...Ndifike ndahlala eludongeni lomlambo uMthatha ndisezingcingeni. Ndifikelele kwingcinga yokuba akuzi

kucima gama lam uThobeka esaphila, ngoko ke manditshabalalise

yena nosapho lwakhe kuqala. Ndizibuze le mibuzo ndindedwa.

Kungaba ukuzeyelisela kuya kwenza ukuba igama lam litshabalale emhlabeni na? ...ngoko ke manditshabalalise yena nako konke okukokwakhe kuqala.

(Tamsanqa, 1958:99)

UGugulethu, ngenxa yentlungu nentiyo uye wakhulelwa ziingcinga ezingalunganga eziye zamqweqwedisela ekuhlaseleni umfazi nabantwana abangenatyala ngokumasikizi ngezembe. UBandura (1973:13) ecaphula amazwi kaFreud uyahambisana nale ngcamango ngokuthi:

Aggression was a 'primary response' to the thwarting of pleasure or pain - avoiding behavior. " Though in Freud view aggression is unavoidable. The intensity and the form of its expression are modifiable for Freud, maintained that, when expression of aggression is impeded, people are forced to behave destructively in order to protect themselves from self destruction.

Ukuhlasela ibingundoqo oyimpendulo ephazamisa ulonwabo okanye intlungu- ukuphepha indlela yokuziphatha. Nangona ngokoluva lukaFreud, ukuhlasela akunqandeki. Ubunzulu nemo yembonakalo buyaguquka, uFreud uxhasa ngokuthi xa imbonakalo yokuhlasela ithintelwa, abantu bayanyanzeleka ukbua baziphathe ngendlela etshabalalisayo ukuze bazikhusele bona elizitshabalaliseni.

UGugulethu uthe akugqiba ukubabulala, uThobeka nabantwana abathathu, akabonakalisa loyiko, akabaleka, wasuka wazisa emapoliseni ezolile.

UGugulethu: ...Mfondini andiphambananga, ndiqhube ndibulele umfazi nabantwana, ukuba. Akukholwa yiza ubone. (Uyamrhuqa).

USajini : Thixo wamazulu nomhlaba Gugulethu!

Yintoni le ndiyibonayo? Ngumbono? Liphupha?...

UGugulethu: Akuphuphi nto kaMqubuli ... Asimbono waye ungalami nokwalama.

Zizidumbu zabantu ezi ziqungquluze apha. Ligazi labantu eli
limpompozayo liphuma emanxebeni ... Ndiqhube undise
kwabomthetho, ngoku ndijonge kwinkalo yokugqibela,
angxamele ukufezwa amadinga ndanele ziinto zomhlaba,
kungcono ndishenxe kuwo ndiwushiye. Nokokuba
ndiya phi na kwazi Ophezulu ... Mfondini ndiqhube! Ndiqhube!
Liyaduduma! Liyaduduma! (uthetha yedwa) namhla iintambo
ziyafinyezwa. Kowu! Kazi uphi na ubawo ngezi mini akhe abone
imisebenzi yezandla zakhe. NomaMpondomise!... Ndiyeza
sithandwa! Akwaba bendothi ndihlale ekunene kwakho
kwelo lizwe Lizayo. (kufika amapolisa).

USajini: Kwenzeke ntoni? Bekutheni?

UGugulethu: Buzani kubawo.

(Tamsanqa, 1958:95)

Zonke ezi ziganeko zehla uGugulethu esithathile isigqibo sokususa yonke into ebizwa
ngaye emhlabeni, aye kuhlala ngasekunene komfazi wakhe, uNomaMpondomise.
Isibindi abe naso xa ebona igazi labo limpompoza ibe ingathi litsho lavuselela ubomi
kwakhona kuGugulethu. I 'ego' yakhe nayo itsho yavuseleleka, kuba xa wayebonisa
ipolisa umbono omasikizi wezidumbu azibuleleyo akabonakalisanga lothuko, loyiko
kunye nalusizi. Endaweni yoko usuke wabonakalisa ubugagu, wasuka wakhulelwa
kukuzithemba nasisibindi sokuzinikezela ngaphandle kwexhala emapoliseni.

UGugulethu akabonakalisanga kuzisola ngesenzo sakhe esimasikizi. Ubonakele
njengomntu oyigqibileyo indima abefanele kukuyidlala ebomini, ukhangeleka okomntu
okhululekileyo emakhamandeleni. UMorris (1984 :457) uchankcatha ngolu hlobo xa
ecacisa esi simo sabantu abaphazamisekileyo :

Schizoid personality is a disorder in which a person is withdrawn and lacks feelings for others. They lack the ability or desire to form social relationships and can be cold blooded killers.

Iskitsofreniya sisigulo sokuphazamiseka engqondweni apho ubani athi azisuse phakathi kwabantu angabi navakalelo kwabanye abantu. Baye baphelelwe ngumdla wokwenza ubuhlobo, basenokuba ngababulali abangenanceba.

Olu luvo lungentla luyahambelana nokutshintsha kwesimo sikaGugulethu. Enyanisweni uphelelwe tu bubuntu, yiyo loo nto engakhange abonakalise bubele ukufika kukaThobeka nabantwana bakhe, endaweni yoko usuke wazala ziingcwangu kunye nobugebenga, waphela ebabulala bonke ngolunya.

UGugulethu: Ndithe ukuba ndifike emfazini ndayahlula kubini intloko.

IJaji: Isibindi onaso sifana nesomntu otshaya intsangu.

UGugulethu: Ukuphuma kunina ndingene kumntwana wokuqala.

Ndatsho kwakanye kwahlanza iselwa. Ndangena kowesibini yaba kwaseso. Ndingene kowesithathu ndathi manditsho kwacaca ukuba ndimphosile kodwa sendimlimazile ... kwathi qatha ingcinga yokuba kanene andiyenzanga into ebendigqibe ekubeni ndiza kuyenza, ndamyeka ndaphinda ndathabatha izembe ndamgqibezela. (Tamsanqa 1958 :100)

UGugulethu uthabathe isigqibo esoyikekayo sokuzitshabalalisa nako konke okukokwakhe, kwaye akazimiselanga kujikwa nangubani na. Uvukwe buburhalarhume

sele enosizi ngumntwana embopha, kwasuka kwavumbuluka isibindi nenkohlakalo ngaphakathi, waphinda wamgqibezela. Umnqweno wokufa nowokubulala umqweqwedise wade wamlahla kwantshabalalo, uGugulethu. Uye wanikwa isigwebo sentambo, ngoko ke uphelele ekufeni. Inye into eyeyamxolisa kukuthi avunyelwe kwisicelo sakhe sokuba, umzimba wakhe uze ungcwatywe ecaleni likaNomaMpondomise, eMthatha. Ngaphaya kwengcwaba akusekho mntu unokuphinda amohlule nobambo lwakhe ethanda engathandi.

Kwincwadi kaJongilanga, ethi 'Ukuqhawuka Kwembeleko,' nangona uZoleka emxelele unina ngesigqibo sakhe sokungamfuni uZolile, akakhange ayithabathele ngqalelo loo nto. Ukuphindela kwakhe emzini, abone uZolile kunye nezivubeko ezisemzimbeni wakhe ziyikhulise ngakumbi inzondo nentiyo eyendeleyo kuZoleka. Iingcinga zakhe ezicinezelekileyo zokuphoswa yimfundo sele eza kugqibezela nokulahlwa kwesinomhlwa lisoka lakhe, uZet, zimtsho waligeza, wandlongondlongo, uZoleka. Uye wakhukhuliswa luthuku lokufa, wanemfuno engummangaliso yokuzitshabalalisa kuphele kuthi nya ngaye, kunokunyamezela ukuba ngumfazi kaZolile. Uphele engazibulali endaweni yoko uphele ebulala uZolile ngezembe. Khawuve okwaqhubekayo kuZoleka:

Wamjonga engaqhwanyazi eqonda
ukuba akalele ufile. Ukusuka apho wonda
ngezembe elisemva kwebhokisi walithi rhuthu
ngokukhawuleza ... Wema phezu kwendoda
yakhe engasemntu intloko yakhe ingathi ikhala
amabhungane, iindlebe zisenza inzwinini.
Zabuya zonke iinzingo zemihla engaphambili
yazala indebe, washiya ngezembe entlafunweni
yatsaza imbola yamaxelegu yamtsho umgebengi

wankone ebhonte-bhonte. Wanela nje ukukhamisa
uZolile wee nta amehlo lwangcola ungele. Uthe
akuxhuma uZolile ekhamisile wabuya wee folokohlo
emandlalweni ... Yoo! O! Nkosi yam ndimbulele,”...

(Jongilanga 1982 :64-65)

Le meko kaZoleka ibonakalisa ukuphazamiseka okugqithisileyo, kuyacaca ukuba i'ego' yakhe yoyisakele kukumlawula ukuze angaphambuki endleleni. Uthuku lokufa limgubungele akaba sakwazi ukuzinqanda ekuzitshabalaliseni nasekutshabalaliseni oyena mntu ungunobangela wokungafezeki kweminqweno yakhe ebomini, uZolile. UZoleka ujike waba sisigebengakazi ngenxa yokujikelezwa luthuku lokufa. Uphele engasalawuleki, kuba ebebonakala ukuba ngenene uphazamisekile engqondweni.

... Ukukhweliswa kwakhe emotweni yamapolisa
kumenze ukuba akhumbule yonke into edlulileyo
... Akafunanga nokuyikhumbula indlela awambulala
ngayo uZolile. Yayisithi yakuthi tha kuye asuke acimele
aphelelwe ngamandla engasenawo kakade.

(Jongilanga 1982 : 67)

Lo mkhwa wengqondo wokucinezela iinkumbulo ezibangela intlungu ubizwa ngokuba yiRipreshini. UMorris (1984:415) uphefumla enjenje:

Repression is a form of forgetting means
excluding painful thoughts from consciousness.
This is the most common mechanism for blocking
out painful feelings and memories.

lingcinga ezicinezelekileyo yenye yeendlela
ezisetyenziswa yingqondo ukuzama ukulibala

iinkumbulo ezibuhlungu kwingqondo eqondayo.
Lo mkhwa yenye indlela eqhelekileyo edla
ngokusetyenziswa yingqondo xa ifuna ukulibala
okanye ukunqanda uvakalelo lwentlungu kunye
neenkumbulo ezidakumbisayo.

Ematyaleni kuyacaca ukuba uZoleka akazikhumbuli kakuhle embulala uZolile. Yiva impendulo yakhe ematyaleni phambi kwejaji:

“Andinatyala.” ... Yonke le nto kuthiwa uyenzile
uyiva ngabantu ... “Ndithe andikhumbuli ndibulala
mntu. Le yokuba ubulewe ndim, ndiyiva ngawe.
Mna into endiyikhumbulayo yeyokuba ndazibona
sendiseDikeni.”... “A –akukho nto ndikhanyela
Yona. Ndikuxelela ukuba ndazigqibela ndiliphethe.”

(Jongilanga 1982 :80-81)

UZoleka uyoyika ukuyikhumbula indlela awamxabela ngayo uZolile. Iziganeko zale mini yokubulala kwakhe uZolile ebezicinezele ngenjongo yokunqanda iinkumbulo ezimbi nezimasikizi zesenzo sakhe. Ezi nkumbulo zibuhlungu zisisisongelo kwi ‘ego’ yakhe. UZoleka uyoyika ukuyikhumbula indlela amxabele ngayo uZolile. Uqhutywa lixhala noloyiko lokuvallelwa, azibone ethothoza entolongweni aphoswe nayiloo mfundo ebeyifuna.

Umlinganiswa onguZoleka uye waphelwa lithemba ngenxa yokufa kwesihlobo sakhe sokwenene, uZet.

“Ndinathemba lini na ebomini? Ingaba yintoni
esaseleyo kum? Andisemntu ... Ngaba, Nkosi,
ndingumntu owenziwe ngodongwe ... Waba
ngacinga okokuba angasinda njani na ekudyojweni

ngokufa kukaZet, akayibona indlela kuba selenomjojo
wokubulala kakade ... Savakala isithonga kwangaloo
mini emazantsi olwandle. Safunyanwa apho isidumbu
sikaZoleka, singumphampalala ngamanzi.

(Jongilanga 1982:104-105)

UZoleka uthe akucinga ukuba ayikho enye indlela anokusinda ngayo kwisityholo sokubulala uZet, wagutyungelwa luthuku lokufa. Uye wagqiba kwelokuba azicime igama, ukuze asinde ekuyeni entolongweni. Ukhukhuliswe lixhala lokujongwa kakubi kunye nokuhlazeka eluntwini. UZet, ebelithemba lakhe lokugqibela. Akaziboni enamandla okuqhubekela phambili nobomi ngaphandle kwakhe. Kungoko eye wagqiba ekubeni azeyelisele elwandle, ukuze afumane ukuphumla kwanaphakade.

4.11 ELOKUQUKUMBELA

lincwadi ezisetyenzisiweyo ziyiveza kakuhle into yokuba ukwenza izinto ngetshova akuncedi, koko kuza nomonakalo omkhulu ezimpilweni zabalanganiswa. Iingcali zale ngcingane uFreud noJung zisihlubele kwacaca indlela ingqondo yabalanganiswa esebenza ngayo kunye nendlela egcina ngayo iingcinga abazivalele ngaphakathi kubo. Ezi ngcinga ziyasitshintsha isimilo somntu, maxa wambi umntu uye aphele esiba sisikhohlakali nesigebenga ngenxa yokucinezeleka kweengcinga zakhe.

Ingqumbo, inzondo nentiyo eyendeleyo ziziphumo ezigwenxa ezingunobangela wokuguquka kwesimo sengqondo sabalanganiswa abathe ngenxa yoxinzelelo olumandla bazibona sele besentlungwini engummangaliso bengenaye nomhlanguli. Ukungasatyelwa kweminqweno neemfuno zabantwana ngabazali kungunozala wokulahleka kwethemba nokudinwa kwengqondo eqondayo kubalanganiswa. Oku kukhokelela ekubeni umlinganiswa aphazamiseke engqondweni, abe likheswa, oyike, abe nexhala, abe liphakuphaku elingalawulekiyo, asoloko ebona imibono engabonwa

mntu, esiva namazwi angekhoyo, maxa wambi azikhwebule ngokupheleleyo kwabo bamngqongileyo.

Uphando ludandalazise into yokuba ukuqandusela kwenkohlakalo kubalinganiswa kube nefuthe elibi elithe labangela ukuba balawulwe luthuku lokufa, bakhulelwe ngumnqweno abangawuqondiyo wokuzitshabalalisa ngokuzibulala okanye bakhuphe imiphefumlo engenatyala, kuba beneengcinga ezimbi zokuba amaxhoba ayimiqobo endleleni yempumelelo yabo. Kuzo zontathu ezi ncwadi zikhethiweyo kolu phando kufumaniseke ukuba abalinganiswa baye batshintsha isimo sengqondo sangaphambili babonakalisa ukuphazamiseka okuthe kwakhokelela kwizenzo zobugebenga batsho bangababulali abangenanceba.

ICANDELO 5

5. UKUQUKUMBELA UPHANDO

5.1 INTSHAYELELO

Uphononongo lokubunjwa kobume bengqondo yabalinganiswa luchaza, lukwatolika uvakalelo oluqhubekayo ngaphakathi emntwini ngenxa yoxinzelelo olungaphaya kokuqonda. Uphando luzame ukuphengulula izimo zabalinganiswa abaphazamisekileyo engqondweni ngoncedo lwengcingane yobume bengqondo, eyemeko yengqondo engaqhelekanga kunye nezo zayamileyo. Kwakhona uphando lugxile kwiincwadi ezichongiweyo ezizezi: 'Buzani Kubawo,' 'Ingqumbo Yeminyanya,' no 'Ukuqhawuka Kwembeleko.' Olu phando lufikelele kwinqanaba apho kuza kuthi kujongiswe imibombo emva, kujongwe ukuba ungakanani na umgama osele uhanjiwe ukuza kuthi ga kweli candelo.

5.2 IZIPHUMO ZOPHANDO

Kuzo zonke iincwadi ezisetyenzisweyo kolu phando kufumaniseke ukuba abalinganiswa baye bagaxeleka ezingxakini ngenxa yeengcinga ezifumaneka engqondweni eqondayo naleyo ingaqondiyo. Iziphumo zezinye zezo ngcinga ezivela kwingqondo engaqondiyo zibangela unxunguphalo kunye nentlungu kubalinganiswa ngenxa yokungaphumeleli kwamaphupha abo ebomini. UZoleka uye wagaxeleka engxakini ngenxa yokungahlonitshwa kweminqweno yakhe yokufuna ukugqibezela ukufunda, abe ngumongikazi, uyise umtshatisa noZolile ngenkani, waphoswa nalisoka lakhe ebeza kutshata nalo uZet. UGugulethu yena wohlulwe nondofanaye wakhe, uNomaMpondomise watshatiswa ngetshova noThobeka, angamfuniyo. UNomaMpondomise ukhupha ikhazi lesoka angalithandiyo kuba enethemba lokutshata noGugulethu, suka waphoxwa nguloo Gugulethu wakhe webhongo, wanyanzelwa

ngoThobeka. UZwelinzima, ongumKrestu ukakazwa ngesithembu ngamawabo, enayo inkosikazi yakhe, ayithandayo uNobantu. Oku kudala unxunguphalo nokudandatheka komphefumlo kwaba balinganiswa.

Imiqobo esendleleni yabalinganiswa kwezi ncwadi zikhethiweyo ibe nefuthe ekutshintsheni izimo zengqondo zabo, bathi bebeqhele ukuba ngabantu abathetha phandle izimvo zabo, bazonwabise nabanye abantu bajika baba ngamalolo. UZwelinzima ofike waququzela, waphucula amaMpondomise, wenze nemibutho ujike waba likheswa, wazivalela yedwa endlwini, akafuna kudibana nabantu ababekade bemcebisa ngaphambili. UNobantu, umfazi kaZwelinzima obefike enobuntu nomdla wokutshintsha imeko yamaMpondomise, uguqulwe ziimeko zasebukhosini waphela ephazamiseka engqondweni, wasuswa ebantwini, wabuyiselwa kowabo. UGugulethu, incoko neqhakraqhakra lokuthetha uye watshintsha wazivalela endlwini, akafuna nokumbona uMzamo, umhlobo wakhe ababekade besonwaba kunye. Usuke apho akafuna nokulibona ikhaya, watshipha eMthatha.

Kwakhona uphando lufumanise ukuba xa abalinganiswa beneengxaki ezingaphezulu kwamandla abo, babaphantsi koxinzelelo olumandla, i'ego' yabo iyoyisakala ukubancedisa ekuzilawuleni ukuze benze izinto ezilungileyo. Baye bakhulelwe luthuku lokufa libaqhubele ekutshabalaliseni umntu okanye abantu abayimiqobo phambi kwemizamo yabo yempumelelo, okanye babe nomnqweno wokuzitshabalalisa baziphumze kwiingxaki abakuzo. Ukufa bakubona njengesona sisombululo esilula kwiimeko okanye iimbandezelo abakuzo. Ukubona uThobeka nabantwana bakhe kuqhubele uGugulethu ekukhulelweni ngumnqweno wokuzibulala. Iingcinga zokushiya uThobeka nabantwana ngasemva zimbangele ukuba agqibe ekubacimeni igama, atshabalalise yonke into ebizwa ngaye. UNomampondomise akakhange akwazi ukunyamezela impoxo ayenziwe nguGugulethu yokungamtshati kunye nehlozo abafake kulo abazali bakhe ngokukhupha iinkomo ngesoka elingenanyani.

Ukungcungcuthekiswa nokubuyiselwa kukaZoleka emzini, kumbangele ukuba akhulelwe yintyo nenkohlakalo wanomnqweno wokuzibulala kodwa uphele ebulala uZolile, umyeni wakhe kuba embona njengomqobo ekufezekiseni iminqweno yakhe. linkumbulo zamandulo nokungazalisekiswa kwesithembiso sokutshatwa nguZet, simbangele uZodwa ukuba azale yintyo nenzondo akhethe ukubulala uZet kunokuba ashiywe nguZoleka. UWelinzima uye wazeyelisela emlanjeni kuba engakwazi ukumelana nentlungu yokushiywa nguNobantu, undofanaye wakhe, unyana wakhe nomninawa wakhe, uVukuzumbethe. lingcinga zokuzibhaqa enesithembu zimqhubele ekuzitshabalaliseni uZwelinzima, aziphumze kwiinkathazo zehlabathi. Umbono wokuphuma kwekhazi eliya kulobolela uZwelinzima kwaBhaca, luqhambukise impambano eqatseleyo kuNobantu, waphela ezeyelisela yena kunye nosana lwakhe emlanjeni.

5.3 OMAKUQATSHELWE

Ababhali bezi ncwadi zichongiweyo baveza ekuhlени ukuba isiko lokubonela liphanzile. Kule mihla abantwana banamalungelo angaphaya kokuqonda, kwaye bayakwazi ukuthatha izigqibo ezibafaneleyo. Lithi lakunyanzelwa ngetshova eli siko, kuqhambuke udushe kunye neziganeke ezimasikizi nezimanyumnyezi.

Kwakhona aba babhali bahluba into yokuba umntu ngamnye uzelwe enamabhongo, iminqweno kunye neenjongo ebomini bakhe. Abazali mabazithathele ingqalelo izidingo zabantwana babo, bangabaqweqwedisi, babakakaze ngeyabo iminqweno. UWilakhe ngekhe wasisabela isicelo sikaGugulethu, sokuzikhethela umfazi amthandayo, uNomaMpondomise. Ngekungakhange kubekho inyhikityha engaka yokufa, uGugulethu ngesindile ekutshintsheni isimilo ade ashiywe nazingqondo, aphelelwe nabubuntu.

Kuzo zontathu ezi ncwadi zichongiweyo kolu phando, kuboniswa ukubaluleka kokumanyelwa kwezimvo neemfuno zabantwana. Zithi zakungamanyelwa ezi mfuno zabantwana kubekho iziphumo ezibi ezifana nempambano nokuphuma kwemiphefumlo engenatyala. UGugulethu uyaphambana aze abulale uThobeka nabantwana bakhe, uNomaMpondomise uzeyilesela emlanjeni, uZwelinzima naye uzeyelisela umlanjeni, uNobantu uyaphambana aze azeyelisele emlanjeni noZululiyazongoma, usana lwakhe. UZoleka ubulala uZolile, aphele naye ezibulala.

UJongilanga kunye noTamsanqa baveza ingcamango yokuxabiseka kwamaphupha. Amaphupha adlala indima enkulu ebomini babalinganiswa, kungoko ke, kufanelekile ukuba abantu bawaqwalasele, bazame ukuyiqonda intsingiselo yawo. Amaphupha mhlawumbi angaluncedo abasindise kwizinto eziyingozi ezinokubehlela ebomini. Iphupha likaZoleka kowabo, lokweyela kwakhe noZet emlanjeni, libe luhlakulelo lwendlela ebuhlungu abaza kwahlukana ngayo noZet, kuba yena engakhange ayazi intsingiselo yalo alikwazanga kumsindisa kwisiphelo esibi sobomi babo noZet.

Kuzo zontathu ezi ncwadi zikhethiweyo kuvame umxholo omnye wokuba abantu mababe neliso elibanzi kwindlela abalinganiswa abaziphethe ngayo. Xa kunjalo ke, kuba lula ukunonophela izinto ezitshintshayo kunye nezingaqhelekanga empilweni yabo. UZoleka emva kokuba etshatiswe ngetshova kwaXatasi, uye watshintsha isimilo walilolo, wenza izimanga, wandlongondlongo, waligeza wade wasisigebengakazi, ngenxa yokungabi nangqwalasela kwabantu abasondeleyo kuye, ngakumbi uyise.

5.4 ELOKUQUMBELA

Uphando kwezi ncwadi zichongiweyo lubonakalisa ukuba iinkani zabazali zingunozala weziphumo ezibi ekutshintsheni izimo zengqondo zabalinganiswa. Abazali bayakhu-thazwa ukuba babafundise abantwana ukuxabiseka kwamasiko nezithethe zabo

besakhula ukuze kuphele ungquzulwano phakathi kwempucuko yaseNtshona nenkcubeko yakwaNtu. Imfundo mayingabi ngumqobo kwingqeqesho nenkcubeko yakwaNtu, koko mayikhulise ukuxabiseka kwazo zonke iinkcubeko.

Ababhali abatsha mabayithathele ingqalelo into yokuba umntu unakho ukugaxeleka kwizinto ezimbi nezimanyumnyezi, kodwa unakho ukuphinda abuyele kwisimo sakhe sangaphambili. Kwakhona kubalulekile ukuba ababhali xa besenza uphando ngolwazi kuncwadi, mabazame ukuveza zonke iimeko abantu abaphila phantsi kwazo, ezobumnandi kunye nezonxunguphalo. Nangona abanye abalinganiswa baye baphoxeke nje ebomini, badla ngokuba khona abantu abanokubanceda ukuze baphinde babuyele esiqhelweni, ubomi buphinde bube ngcono. Ingaluncedo kakhulu kubafundi into yokwazi ukuba umntu osengxakini, uyakwazi ukuncedakala, aphinde onwabe kwakhona. Makhe kuyekwe ukusoloko kuboniswa ukuba xa umntu esengxakini, ubomi bakhe buphelela entlungwini nasebubini, akuphinde kubekho sisombululo. Ababhali mabaveze amabakala apho abalinganiswa bathi batshintshe kwisimo esingaginyisi mathe babe nobomi obuhle nobunempumelelo.

ULUHLU LWEENCWADI EZISETYENZISIWEYO

A: IINCWADI EKHULALUTYWE KUZO:

Jordan, A.C. (1980). *Ingqumbo Yeminyanya*. Alice: Lovedale Press.

Jongilanga, D. M. (1982). *Ukuqhawuka Kwembeleko*. Alice: Lovedale Press.

Tamsanqa, W.K. (1987). *Buzani Kubawo*. Cape Town: Oxford University Press.

B. IIDISETEYISHINI EKUCATSHULWE KUZO:

Cutalele, P.P. (2007). *A Comparative Study of Themes and Techniques on S.E.K. Mqhayi and Zolani Mkiva's Poems*. Unpublished M.A. Dissertation. Port Elizabeth: N.M.M.U.

Kwatsha, L.L. (2007). *A psychoanalytic interpretation of the characters in A.C. Jordan's novel "Ingqumbo Yeminyanya"* *Literator* (28(3):75-89). Port Elizabeth: NMMU.

Kwatsha, L.L. (2009). *Some aspects of gender inequality in selected African literary texts*. *Literator* 30(2):127-156. Port Elizabeth: NMMU.

Kondowe, Z.K. (2006). *Ukuzotywa kwabalinganiswa abafunzele ukuzibulala kwimidlalo ekhethiweyo yesiXhosa*. Port Elizabeth: (Unpublished M.A. Dissertation.) N.M.M.U.

Motebele, L. (2002). *"A comparative study of A.C. Jordan's Ingqumbo Yeminyanya and Marguerite Poland's Shades"* (Unpublished dissertation) Port Elizabeth: NMMU.

Mtuzze, P.T. (1994). *A Feminist Critique of the Image of Women in the Prose works of selected Xhosa writers (1909-1980)*. Unpublished Doctoral Thesis. University of Cape Town: Cape Town.

Mvanyashe, A. (2008). *Uphononongo ngokobume bengqondo ukwenzakala, ubungcono nokuphila kwincwadi ethi "uThembisa noMakhaya"*. (Unpublished dissertation.) Port Elizabeth: NMMU.

Peter, Z. (2002). *"Socio-cultural conflict as the main course of tragedy in selected isiXhosa drama works"* - (Unpublished dissertation) Port Elizabeth: Vista University.

C. IINCWADI

Ashley, D. Oreinstein, D.M. (1985). *Sociology Theory: Classical Statements*. Massachusetts: Ally & Bacon Inc.

Atkin, C. & Morrow, L. (1989) *Abnormal Psychology*. New York: University of Minnesota.

Atkinson, R.L., Atkinson, R.C., Hilgard, R.E. (1981). *Introduction To Psychology*. London: University of California, San Diego, Stanford Unirvesity.

Alix, A. & Stachey, J. (1977). *Sigmund Freud. Case Histories I 'Dora' and 'Little Hans.'* England. Penguin Books.

Bandura, S. (1973). *Social Learning Theory*. Englewood Cliffs: Prentice Hall.

Bible Society of South Africa, (1975). *Izibhalo Ezingcwele*. Goodwood: National Book Printers.

Brown, J. A. C. (1961). *Freud and the Post – Freudians*. England: Penguin Books.

Burns, R. (1988). *Coping with Stress*. Cape Town: Maskew Miller Longman (Pty) Ltd.

Bocock, R. (1983). *Sigmund Freud*. New York: Ellis Horwood Ltd.

Bowie, M. (1991). *Lacan*. London: Fontana Press.

Bressler, E.C. (1994). *Literary Criticism: An introduction to Theory and Practice*. New Jersey: Prentice Hall.

Carson, R.C., Butcher, J.M.et al. (1996). *Abnormal Psychology and Morden Life*. New York: Harper-Collins Publishers Inc.

Coville, W.C., Costello,T.W., Rouke, F.L.(1960). *Abnormal Psychology*. New York: Barnes & Noble.

Craig, G. J. (1986). *Human Development*. New Jersey: Englewood Cliffs.

Davies, R. C. & Schleifer, T. (1998) *Contemporary Criticism: Literary and Cultural Studies*. Oklama Addison: Wesley Longman Inc.

Drever, J. (1952) . *A Dictionary of Psychology*. Middlesex: Penguin Books.

Eagleton, T. (1983). *Literary Theory: An introduction*. Britain Basil: Blackwell Publishers.

Fischer, A., Weiss, E. et al. (1985). *English Xhosa Dictionary*. Cape Town: Oxford University Press.

Freud, S. (1923). *The Ego and the Id*, London: Penguin Books.

Freud, A. (2005). *The Essentials of Psycho-analysis: Sigmund Freud*. London: Vintage.

Freud, S. (1979). *On Psychopathology*. Great Britain: Cox & Wyman.

Freud, S. (1986). *The Interpretation of Dreams*. London: Penguin Books.

Freud, S. (1986). *New Introductory Lectures On Psychoanalysis*. London: Penguin Books.

Hofstede, G. (1991). *Culture and organisations. Software of the Mind*. London: McGraw-Hill.

Jefferson, A. S. Robey, D. (1993). *Modern Literal Theory*. London: Towbridge Wilts Publishers.

Jung, C. G. (1999). *Literary Theory*. Susan Rowland Palgrave: New York.

Jung, C. G. (1961). *Psychology and Literature in the Creative Process*. New York: Mentor Books.

Jung, C. G. (1961) *Memories, Dreams and Reflections*. (Ed). Aniela Jaffe. New York: Patheon Books.

Kaschula, R. H. (2002). *The Bones of the Ancestors are Shaking: Xhosa Oral Poetry in Context*. Lansdowne: Juta & Co Ltd.

Jongilanga, D. M. (2003). *Apha Naphaya*. Cape Town: Paarl Print.

Kisker, G. W. (1977). *The Disorganized Personality*. London: McGraw Hill Kogakusha, Ltd.

Kramarae, C. & Treichler, P. A. (1985). *A Feminist Dictionary*. USA: Pandora Press.

Lacan, J. (1977). *Psychoanalytical reader*. London: Tavistock Publications.

Longman, C. (2000). *English Dictionary*. Prentice –Hall Inc. Englewood Cliffs: New Jersey.

Luthuli, P. C (1981). *The Philosophical Foundations of Black Education in South Africa*. Durban: Butterworth.

Makaryk, I. (1993). *Encyclopaedia of Contemporary Literary Theory*. London: University of Toronto Press.

Morris, C. G. (1984). *Psychology-An Introduction*. New Jersey: Prentice-Hall Inc. Englewood Cliffs.

Oates, W. E. (1985). *Managing your Stress*. Philadelphia: Fortress Press.

Papadopoulos, R. K. (1992). *Carl Gustav Jung: Critical Assessments*. London: The Tavistock Clinic.

Pearsall, J. (1999). *The Concise Oxford Dictionary*. U.K.: Oxford University Press.

Penrod, S. (1983). *Social Psychology*. New Jersey: Prentice-Hall Inc. Englewood Cliffs.

Perko, J. E. & Kreigh H.Z. (1988). *Psychiatric and mental health nursing. A commitment to care and concern*. London: Prentice-Hall. International Publication.

Rivkin, J. & Ryan, M. (1981). *Literary Theory: An Anthology*. U. S. A.: Blackwell Publishing Ltd.

Taylor, S. E, Peplau, A.I., Sears, O.D. (2003). *Social Psychology*. Pearson Education International: University of California.

Thomas, W. L., Anderson, R. J. (1982). *Sociology-The Studies of Human Relationships*. London: Harcourt Brace Jovanovich Publisher.

Walsh, M. (2001). *Research Made Real. A Guide for students*. U.K.: Nelson Thornes. Ltd.

Webster, D. (1990). *Introduction to Sociology of development*. London: MacMillan.

West, E. (1965). *Offenders, Deviants or Patients*. London: Tavistock Publication Ltd.

Wilson, G. (1965) *The mind*. (ed) Nederland: Editors of Life.

D. INTANETHI

Sam.Vaknin (Malignant.) <http://samvak.Tripod.com/disease.html> (27.03.09)

http://www.Freudfile.org/psychoanalysis_definition.html (27.03.09)

<http://www.personalityresearch.org/paper/beystehner.html>(24-05-08)

Wikipedia. [http://www.wikipedia.org/wiki/Language change](http://www.wikipedia.org/wiki/Language_change)(20-05-08)

C.G Boeree.[http://web.space .ship.edu/egboer/freud.html](http://web.space.ship.edu/egboer/freud.html) (24-05-08)

Wikipedia. (<http://www.wikipedia.org/wiki/introvert>)(01-07-2008)

<http://en.Wikipedia.org/wiki/abnormalpsychology>.(30-06-09)