Uphicothonzulu longquzulwano nothelekiso phakathi kwezizukulwana ezibini kwiidrama zesiXhosa: *Buzani Kubawo* (1958) no*Hamba Nam Ndipheleke* (2015)

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Uphandonzulu lungeniselwe ukuzalisekisa iimfuno zesidanga sobungqawalwazi (mastazi) kwisiXhosa

Master of Arts in African Languages (isiXhosa)

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Ikhankatha: Gqirhalwazi Mlamli Diko

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INTYILAPHANDO

Olu phandonzulu lujolise ekuphicotheni nzulu ungquzulwano phakathi kwezizukulwana kwiidrama ezimbini ezikhethiweyo zesiXhosa, ezizezi, *Buzani Kubawo* (1958) kunye no*Hamba Nam Ndipheleke* (2015). Apha kuphononongwa indlela iifilosofi okanye iindlela zokwazi ezahlukeneyo zezizukulwana ezibonisa ngayo ungquzulwanozimvo kwimiba yoluntu. Ugxininiso oluphambili lukumtshato wesinyanzelo, amasiko nezithethe, kunye nendlela yokuziphatha. Ukuphumeza injongo ephambili yolu phandonzulu, kusetyenziswa uphandontyilazwi (ikhwalithethivu). Ngale ndlela, kuphononongwa nzulu kutyhilwe iingxaki zongquzulwanozimvo phakathi kwezizukulwana ezidala nezincinci, kugxilwe ngokukodwa kumtshato wesinyanzelo, amasiko nezithethe, kunye nendlela yokuziphatha.

Zimbini iindlela zophicothonzulu ezisetyenziswayo kulo msebenzi: uphicothozulu lwetekisi kunye nophicothonzulu lomxholo. Ezi ndlela zophicothonzulu zibonelela ngengqwalasela ephangaleleyo yokuqonda indlela ungquzulwano phakathi kwezizukulwana oluhlutywa lwakhiwe ngayo kwiidrama ezimbini zesiXhosa. Indlela yokuchonga ngenjongo isetyenzisiwe (*purposive sampling*), neyindlela apho umphandinzulu achonga ngokugqwesileyo iimeko okanye imizekelo efanelekileyo nenxulumene nenjongo yomsebenzi lowo. Apha, umphandinzulu uchonga ngenjongo. Izithako ezitshila phambili nezisisiseko sophicothonzulu olukwisahluko sesine, kubekwe umnwe ngokukodwa kwisithako songquzulwano phakathi kwezizukulwana (*intergenerational theory*) nesithako sesizukulwana (*generational theory*). Ezi zithako zibetha ngebande elinye, zibonelela ngengqiqo yokuhluba ungquzulwano phakathi kwezizukulwana ezibini. Olu phandonzulu lunegalelo kubunzululwazi ngokukhanyisa indlela ungquzulwano phakathi kwezizukulwana ezibonisa ngayo ngobugcisa kuncwadi lwemidlalo yesiXhosa yale mihla.

Amagama angundoqo: Ungquzulwano phakathi kwezizukulwana; isithako songquzulwano phakathi kwezizukulwana; isithako sesizukulwana; umtshato wesinyanzelo; amasiko nezithethe; indlela yokuziphatha

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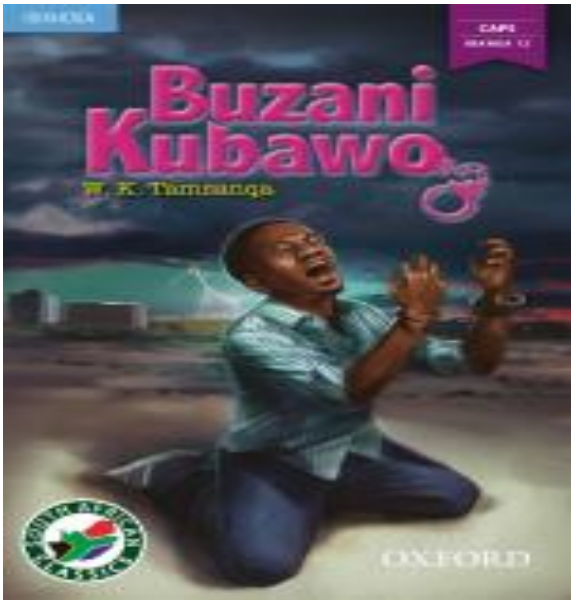
Mna, **Yonela Thengimfene**, ndiyafunga ukuba olu phandonzulu lusihloko sithi: **Uphicothonzulu longquzulwano phakathi kwezizukulwana ezibini kwiidrama zesiXhosa: *Buzani Kubawo* (1958) no*Hamba Nam Ndipheleke* (2015)**, ngumsebenzi wam, endizenzele wona, kwaye awuzange wangeniswa kwelinye iziko lemfundo ephakamileyo ngaphambili, futhi awuzange wapapashwa naphi na. Zonke izimvo ezikolu phandonzulu zezam. Kwabo ndithe ndacaphula kubo, ndiye ndenza ukunyaniseka ngokuthi ndibadwelise phantsi koluhlu lwemithombo esetyenzisiweyo ukuncedisa.

Umhla: ekaCanzibe 2026

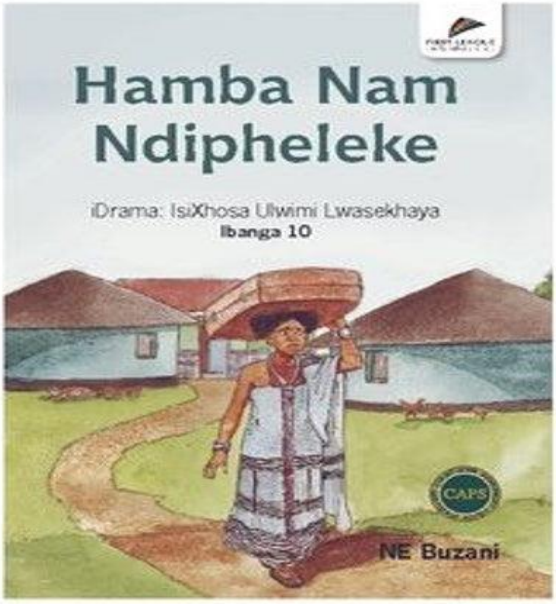
Utyikityo: 

Imifanekiso yeedrama ezichongiweyo

Umfanekiso 1: *Buzani Kubawo*



Umfanekiso 2: *Hamba Nam Ndipheleke*



Isinikezelo

Olu phandonzulu ndilunikezela kubazali bam, utata wam uVumile nomama wam uNozinzile Thengimfene. Ngabo ababesiwa bevuka nam beqinisekisa ukuba ndiyayifumana imfundo enomsila. Ngaphandle kwabo ibiyakuba ngamampunge into yokuba ndibekweli nqanaba ndikulo. Wanga uThixo anganinika imihla emide ningcamle isivuno ngexesha elililo.

Umbulelo

- Ndibulela kuThixo othe wandinika amandla wokuhlangabezana nobunzima namanzithinzithi obom, nguye umqali wendlela yam ikwanguye umgqibelelisi wayo.
- Ndangingalo kuGqirhalwazi uMlamli Diko, inkankatha lam eliye lazijula ijacu emsebenzini wam lihlangabezana nam ekulweni eli linge lokuphumelelisa lo msebenzi. Enkosi Dik'omde ndifundile ndadimbaz'amava kuwe.
- Ingaba ndiwubhudile umhlola xa ndingenokuwenza umbulelo onzulu kwiwele lam uAnelisa Thengimfene obehlala endikhuthaza ngamaxesha onke.
- Ndibulela kumazantsi entliziyo kusapho lwakwaThengimfene luphela, ndithi nanku umsebenzi wethunjana lenu ndiwunikela isizwe siphela ukuze ube nguvimba nocwambu kulwimi lwemveli.

Inguqulelosigama esithile

Uphandontyilazwi: *Qualitative research methodology*

Ingxoxobunzululwazi: *Discussion*

Uphicothonzulu: *Critical analysis*

Isithako songquzulwano phakathi kwezizukulwana: *Intergenerational theory*

Isithako sesizukulwana: *Generational theory*

Isithako: *Theory*

Uphicothonzulu lwetekisi: *Textual analysis*

Uhlalutyonzulu ngokomxholo: *Thematic analysis*

Ungquzulwano phakathi kwezizukulwana: *Intergenerational dissonance*

Indlela yokuchonga ngokwenjongo*: Purposive sampling*

Isahluko Sokuqala

Imbulambethe

1.1 Intshayelelo nemvelaphi

Mbombo zone zehlabathi kukho umngeni odale isankxwe nokungqubana okunzulu kweenkqubo zeenkolelo, iinkolo kunye namava phakathi kwezizukulwana ezahlukeneyo, ezidala nezincinci. Lo mngeni ufuthelwa ziinguqu ezazifudula zingekho mandulo kwintlalo yakwaNtu. Iinguqu ezenzeka kwezoqoqosho, kwezopolitiko nenkcubeko efuthelwa sisingqi sempucuko esidala umsantsa kwizizukulwana ezahlukeneyo. Oku ke kubangela ungquzulwano phakathi kwezizukulwana, apho iingcinga, amava, ukuziphatha, nokwahluka kwezenzo kungunobangela wongquzulwano ngenxa yomfutho waseNtshona. USone (2018) ugxininisa ukuba uncwadi lomlomo lwaseAfrika lunendima ebalulekileyo ekudibaniseni izizukulwana, kuba luthwala ulwazi, amasiko, izithethe iindlela zokuziphatha kunye neenqobo zobomi ezidluliselwa ngabadala ziye kwabancinci. Ubeka umnwe kwinto ethi, kodwa kukho imingeni xa uluntu lungayithatheli ngqalelo inkcubeko ngenxa yeenguqu zale mihla.

Ukungavisisani phakathi kwezizukulwana kubhekisa kungquzulwano, ukungaqondani, okanye uxinzelelo oluphakama phakathi kwezizukulwana ezahlukeneyo, ingakumbi phakathi kwabazali nabantwana , ngenxa yemilinganiselo, iinkolelo, amasiko okanye amava obomi angafaniyo. UComaroff (1993) uphefumla ngelithi, inkolo yobuKrestu nobukoloniyali eMzantsi Afrika zisebenzisene ekutshintsheni indlela abantu abaphila ngayo, kwezoqoqosho, nendlela abacinga ngayo. Kwiingcingambono zabo bagxininisa ukuba utshintsho aluzange luchaphazele nje inkcubeko kuphela, kodwa lukwaguqule ingqondo yabantu malunga nomsebenzi, igunya, nobom nezizukulwana ezibona ngeendlela ezahlukeneyo. UManganyi (2019) uphefumla athi, utshintsho lwentlalo luchaphazela indlela abantu abatsha abazibona ngayo izinto, nto leyo ekhokelela kungquzulwano phakathi kwezizukulwana.

Mandulo, uluntu lwalukhumathele kakhulu kumasiko nezithethe ukuze kugcinwe uzinzo nentlonipho phakathi kwabantu. Abantwana babefundiswa ukuthobela abadala, ukuhlonipha izigqibo zabo nokulandela imigaqo yosapho ngaphandle kokuphikisa.

Indima yabazali yayihlonitshwa kakhulu kuba babethathwa njengezisele zenyathi. Nangona kunjalo, ukufika komfutho waseNtshona, inkqubela phambili yeteknoloji nokwanda kwamaqonga wamakhasi onxibelelwano oluntu, kuye kwatshintsha indlela ulutsha olucinga noluziphatha ngayo. Isizukulwana esincinci sidimbaza ulwazi kubuxhakaxhaka bale mihla obufuthelwa sisingqi sempucuko nokutshintsha kwamaxesha. Loo nto yenza ukuba lube neembono ezahlukileyo kwisizukulwana esidala esisadla ngendebe endala. Ukwahluka kweembono ke ngoko kudale ungquzulwano phakathi kwezizukulwana. UMbiti (1990) uphefumla ngelithi, uluntu lwaseAfrika lwalwakhelwe phezu kwentlonipho, ukuthobela nokulandela izigqibo zabantu abadala. Ubethelela uluvo oluthi, xa ulutsha luqala ukuphikisa okanye lungalandeli le migaqo, kuvela ukungavisisani phakathi kwabazali nabantwana.

UJordan (1973) uphala ngebande elinye ebeka umnwe ngelithi, kumaXhosa nakwezinye iintlanga zamaNguni, abantwana babekhuliselwa ukuhlonipha abazali nokuthobela imithetho yosapho ngaphandle kokuyiphikisa. Namhlanje, ngenxa yemfundo yale mihla kunye nefuthe lenkululeko yoluntu, ulutsha lufuna ukuveza izimvo zalo nokwenza izigqibo zalo ngokuzimeleyo. Umzekelo, abantu abadala banokufuna ukuba umntwana alandele amasiko osapho okanye akhethe umsebenzi othile, kodwa ulutsha lona lufuna inkululeko yokuzikhethela indlela yobomi. Le yantlukwano idala iingxabano phakathi kwezizukulwana.

Ngokwengcingambono zomphandinzulu kubonakala ukuba imeko yanamhlanje ifana negubu elikhulu, apho isizukulwana ngasinye sibetha ngesingqi saso, esisekelwe kwesinye esigxile kundalashe, ngelixa esinye sibetha ngesingqi sale mihla. Oku kungangqinelani phakathi kweendidi ngeendidi zabantu, okubizwa ngokuba lungquzulwano phakathi kwezizukulwana, kuvela xa izenzo zakudala zidibana nezenzo zale mihla kunye nezigqibo, zibhentsise umahluko omkhulu kwiindlela zokuziphatha, iinkolelo, iinkolo nakumava obomi ubuphilwayo.

Oku kungqubana nokwahlukana kweendlela zokwenza nezigqibo kumanqanaba awohlukeneyo woluntu kubonisa umahluko ozinzileyo kwimilinganiselo, kwizinto

ezingundoqo, nakwiimbono ngehlabathi. Oko kukuthi, kubonisa umahluko kwiindlela abantu abacinga nabaqonda ngazo. Njengoko olu phandonzulu lubonisa kwisahluko sesine, lo mahluko wandiswa ngakumbi nangakumbi kungquzulwanozimvo phakathi kwezizukulwana. Elinye icala likhumathele kundalashe, kwangaxeshanye, elinye litshila ngeendlela zale mihla.

Njengoko uMannheim (2015) eqaphela, isizukulwana ngasinye siphuhlisa iifilosofi zaso ezizodwa, ezichatshazelwa ziimeko zazo zembali, zolwimi, zoncwadi, zamasiko, zezithethe, nezentlalo. Oku kubonakala kuyinyani kuba uxinzelelo phakathi kwezizukulwana (oluvela kanabom kolu phandonzulu) luba yinxalenye yobomi boluntu banamhlanje, lube nefuthe kubudlelwane phakathi kweentsapho, kwiindawo zokusebenza, nakwimimandla yoluntu gabalala (Hagestad noUhlenberg, 2005; Elder, 2015). Izizukulwana zihamba ngokweembali zazo, iilwimi zazo, nemilinganiselo yazo ngamanye amaxesha zingqubana, zide zohlukane okanye ziphele zijongana ngezikhondo zamehlo. Ezi zenzo zongquzulwano phakathi kwezizukulwana ziqhubeka kwiintsapho, kwiindawo zokusebenza nakuluntu, zitshintsha ubume bobomi boluntu bemihla ngemihla. Kuyacaca ukuba umba wokungadibani ncam phakathi kwezizukulwana ngumba ofuna ingqwalasela kumaqonga ophandonzulu. Ngaphaya koko, imiqathango yenkcubeko nemigaqo enxulumene nobudala, igunya, nesithethe zinegalelo kungquzulwano phakathi kwezizukulwana, nto leyo echaphazela indlela izizukulwana ezahlukeneyo eziqonda ngayo, ezenza ngayo izigqibo, ezinamava ngayo, nezisombulula ngayo imingeni okanye imiba yoluntu (Kertzer noKeith, 2015).

Iziphumo zolu ngquzulwano zibi kakhulu, njengoko kuvela kwiziphumo zolu phandonzulu. Oku kuthoba umanyano loluntu kwaye kwandisa ukungalingani kwezentlalo (Alwin noMcCammon, 2015). Umzekelo, phakathi kwamaXhosa, ungquzulwano phakathi kwezizukulwana lubonakala xa amalungu osapho amancinci ebuza okanye echasa ukuthatha inxaxheba kwimba yesiNtu efana nolwaluko (ulwaluko lwamadoda lwesiNtu), ecacisa imingcipheko yezempilo okanye ezinye iindlela zale mihla (Zondi noZibane, 2025). Umnqa usekubeni abadala baqonda amasiko nezithethe njengezenzo zobuni, zobudoda, nokuqhubeka kwenkcubeko kaXhosa. Ngoko ke, banokukubona oku njengokuchasane negunya labo kunye nokungcatsha amasiko nezithethe. Lo mahluko,

njengoko olu phandonzulu lubonisa, awugcini nje ekuqhawuleni ubudlelwane phakathi kwamakhaya noluntu, koko ubeka umnwe kwizikhewu ezisavelayo kwintlalo, futhi uthomalalisa amandla enkcubeko ekudala ephila. UPersons (1951), uphefumla athi, xa kukho ukwahluka okukhulu kwimilinganiselo phakathi kwabantu abadala nabancinci, kunokubakho ukungazinzi kwintlalo kunye nokonakala kobudlelwane phakathi kweentsapho noluntu.

Ngoko ke, ukusombulula ukungavisisani phakathi kwezizukulwana kusengumba obalulekileyo ekuphuhliseni ukulingana nobulungisa kwezentlalo, kubo bonke ubomi. Kubalulekile ukuba le meko yongquzulwano phakathi kwezizukulwana ijongwe ngendlela yobunzululwazi, kuba uxinzelelo lwayo luthibaza umanyano loluntu nokuqonda kwalo, luphazamisa ukuphuhla kobuni, kwaye kukhuthaza ukungathembani phakathi kwezizukulwana, kwiintsapho, kumaziko, nakuluntu jikelele. Ukungayithatheli ngqalelo le nyewe kungakhokelela ekungaqondini kakuhle kunye nokucinezelwa kwesizukulwana esithile, sesinye. Nangona kunjalo, icandelo elilandelayo ligxile koko olu phandonzulu lukubeka njengengxaki okanye inqontsonqa eyingxubakaxaka.

1.2 Inqontsonqa eyingxubakaxaka

Olu phandonzulu lubeka njengengxaki ungquzulwano phakathi kwezizukulwana ezibini ezahlukeneyo. Kubekwa umnwe kumxholo womtshato wesinyanzelo, amasiko nezithethe, kunye nendlela yokuziphatha. Oku kuvela kwiindlela zokuphila ezahlukeneyo iinkolelo nemiba yenkcubeko engafaniyo. Le yingxaki etshisa ibunzi nekhwinisayo njengoko iqatshelwe nguTwenge noCampbell (2019), abacacisa ukwanda komahluko phakathi kwezizukulwana. Le ngxaki ibaluleke kakhulu ekubeni ishukuxwe, ingakumbi xa ichaphazela intlalo yoluntu, apho iimbono ezahlukeneyo malunga namasiko, izithethe, ezopolitiko, ezoqoqosho, kunye nokuziphatha zidala ukujongana ngezikhondo zamehlo, njengoko kuchazwe nangakumbi nguPutnam (2015). Eyona ngxaki ingamandla yolu ngquzulwano kukuba luchaphazela kakhulu ulutsha olusaze ngobuso ezweni, olusaphuhlayo, nolusadinga ucwambu lelifa lenkcubeko ecaciswa ngokungenamdintsi natyheneba, ukuze ilungelane nesingqi sempucuko elawulwa ngumfutho waseNtshona. Ukuyibetha ngoyaba le ngxubakaxaka kukunwenwisa okomlilo wedobo ekwandeni

kokwahlukana kwizizukulwana, nto leyo ekungafunekiyo icime ezingqondweni zoluntu kuba kufuneka kuxoxiwe ngayo. Ngale ngxaki, icandelo elilandelayo linika isizathu okanye inkuthazo ekhokelele kuphandonzulu.

1.3 Isizathu okanye inkuthazo yophandonzulu.

Olu phandonzulu lunikwa uviko nonyanya ngumnqweno wokuphandanzulu nokucacisa iziseko zongquzulwano phakathi kwezizukulwana, njengoko ziboniswa kwiidrama ezimbini ezikhethiweyo zesiXhosa ezithi *Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015). Lo mnqweno wandiswe ngakumbi ngumdla wokuhlolisisa iindlela apho iimbono ezahlukeneyo malunga nemiba yoluntu zibonakala phakathi kwezizukulwana ezibini ezahlukeneyo. Umsantsa owandayo phakathi kwezizukulwana yingxaki engundoqo enefuthe elikhulu kumanyano okanye ekubhidlikeni koluntu, ekwenziweni kwemigaqonkqubo, nasekwakhiweni koluntu (Strauss, noHowe 2009; Twenge, 2020). Oku kukhuthaze ukuqaliswa kolu phandonzulu ngenjongo yokuhlalutya nokucazulula le meko ibekwe njengengxaki. Ngaphaya kwesi sizathu sikhankanyiweyo, kufanelekile ukuqaphela ukuba kukho imfuneko yophandonzulu olujolise nolusekelwe kubungqina, oluphonononga iindlela ezithile kunye neziphumo zongquzulwano phakathi kwezizukulwana. Ngamafutshane, olu phandonzulu luqhutywa kukungxamiseka kokugcina iinkqubo zolwazi lwemveli zaseAfrika kunye nokomeleza ukuqondana phakathi kwezizukulwana. Icandelo elilandelayo lijolise koko kwiinjongo zolu phandonzulu.

1.4 Injongo ephangaleleyo, iinjongo ezingqalileyo nemibuzo yophandonzulu

1.4.1 Injongo ephangaleleyo yophandonzulu

Injongo ephangaleleyo yolu phandonzulu kukugrombonca umba wongquzulwano phakathi kwezizukulwana ezibini, apho iingcinga, iinjongo, iifilosofi, imilinganiselo kunye neenkolelo zezizukulwana ezahlukeneyo, ikakhulu abazali nabantwana. Ukuqhubela phambili le njongo iphangaleleyo, u*Buzani Kubawo* (1958) kaWitness Kolekile Tamsanqa kunye no*Hamba Nam Ndipheleke* (2015) kaNompumezo Buzani zikhethwe ngenjongo echazwe ngasezantsi apha.

Okokuqala, u*Buzani Kubawo* (1958) ubonakalisa ungquzulwanozimvo phakathi kwezizukulwana apho kungqubana isithethe nesiko likandalashe kwizizukulwana ezibini, esinye silandela umthetho waseNtshona ofuthelwa yidemokhrasi. Okwesibini, u*Hamba Nam Ndipheleke* (2015) ubonisa imeko yale mihla apho iinguqu zentlalo kunye neefilosofi ezintsha zolutsha ziphikisana namasiko nezithethe zakudala. Ukubekwa kwazo kunye ezi drama, ke ngoko, kuvumela uhlalutyonzulu lwenkcazelo yembali kunye notshintsho olwenzekayo oludala ungquzulwanozimvo phakathi kwezizukulwana ezingaphili ngokufanayo. Yiyo loo nto ke ezi drama zitshile phambili ukuphicotha iinguqu zokuphila nenkcubeko. Ngokusekelwe kule njongo iphangaleleyo, olu phandonzulu lunezinye iinjongo ezingqalileyo ezixhasa le iphangaleleyo.

1.4.2 Iinjongo ezingqalileyo

i. Ukuphicotha nzulu indlela ungquzulwanozimvo phakathi kwezizukulwana ezibini olubhentsiswa ngayo kwizakhiwo zesiNtu samaXhosa, kugxilwe ngokukodwa ku*Buzani Kubawo* (1958) no*Hamba Nam Ndipheleke* (2015).

ii. Ukuhluba indlela utshintsho kwiintsika zenkcubeko, ezentlalo, nezeengcingambono ezichaphazela ngayo iindlela zale mihla ngokubonakalisa ungquzulwano phakathi kwezizukulwana.

iii. Ukuchonga nokuhlalutya iziseko zeembono, ezengcinga, nezamasiko nezithethe zokungavisisani phakathi kwezizukulwana.

1.4.3 Imibuzo yophandonzulu

Ukuxhasa ezi njongo zingqalileyo zingentla, olu phandonzulu luzibandakanya nale mibuzo ilandelayo:

i. Ungquzulwanozimvo phakathi kwezizukulwana lubonakaliswa njani kwizakhiwo zesiNtu samaXhosa, kugxilwe ngokukodwa ku*Buzani Kubawo* (1958) naku*Hamba Nam Ndipheleke* (2015)?

ii. Utshintsho kwiintsika zenkcubeko, ezentlalo, nezeengcinga luchaphazela njani iindlela zale mihla zokubonakalisa ungquzulwano phakathi kwezizukulwana?

iii. Zeziphi iziseko zefilosofi, ezengcinga, izithethe, nezamasiko ezakha okanye ezichaza ukungavisisani phakathi kwezizukulwana?

Ngenjongo ephangaleleyo , neenjongo ezingqalileyo kunye nemibuzo yophandonzulu, kulindeleke ukuba oluphandonzulu luvuse ingxoxo ebanzi nengxoxompikiswano phakathi kwabahlalutyinzulu boncwadi lwesiXhosa, lukhuthaze nabaphandinzulu bexesha elizayo ukuba baqhubeke nale ngxoxo, ukuze kuvele izisombululo ezinokwamkeleka kwimiba yongquzulwanozimvo phakathi kwezizukulwana. Makhe ngoku sijonge isigama esigqwesileyo sesi sifundo.

1.5 Iingcaciso sigama

1.5.1 Ungquzulwano phakathi kwezizukulwana

Apha kubhekiselelwa kwiingxwabangxwaba, ukungquzulana kunye nokungaqondani okuvela phakathi kwabantu abavela kwizizukulwana ezahlukeneyo. Oku kubangelwa kakhulu ziiyantlukwano kwiinqobo zokuphila, iinkolelo, kunye namava obomi (Kotre, 1984). Oku kungavisisani kubonakala ngeendlela ezahlukeneyo, kuquka umahluko kwiindlela zonxibelelwano, indlela yokusebenza, kunye nemiba yenkcubeko (Twenge, 2010; Williams, 2024).

1.5.2 Iidrama zesiXhosa

Ngokwenjongo yolu phandonzulu, eli gama libhekisa kwimibhalo yemidlalo yeqonga ebhalwe ngesiXhosa ebonisa ubomi, ukungavisisani phakathi kwezizukulwana, iinqobo,

kunye neefilosofi zabantu abangamaXhosa ngokusebenzisa iingxoxo, ukwakhiwa kwabalinganiswa, kunye nesakhiwo sebali lilonke. Le mibhalo isebenza njengesixhobo senkcubeko nobugcisa bokubonakalisa ulwazi lwemveli lwamaXhosa, ukuhlalutya imiba yezentlalo, kunye nokugcina izithethe zomlomo nezokudlala kuluntu oluthetha isiXhosa (Gqibitole, 2024).

1.5.3 Uphandonzulu lwefilosofi

Oku kubandakanya ukuhlola okunzulu, okucwangcisiweyo nokugxekwa kweengcinga, imigaqo, kunye neenqobo zokuphila (Bunnin noTsui-James, 2003; Wuta, 2025). Kujolise ekuqondeni iingcinga ezisisiseko neenqobo ezichaphazela indlela abantu abaliqonda ngayo ihlabathi (Solomon, 2005). Kolu phononongonzulu, olu phando lwefilosofi lubonakala kuhlalutyo longquzulwano phakathi kwezizukulwana ezibini zamaXhosa, njengoko kuboniswe kwiidrama ezimbini ezikhethiweyo.

1.5.4 Iimbono ezahlukeneyo

Oku kubhekisa kwiimbono, izimvo, izigqibo okanye iindlela zokucinga ezahlukeneyo ezigcinwa ngabantu okanye ngamaqela oluntu (Festinger, 1957; Sweeney, 2023). Ezi mbono zahlukeneyo zinokukhokelela kwiingxabano nakumba wokungavisisani, kodwa zinokwandisa nokuqinisa ukuqonda kwabantu ngehlabathi (Buber, 1965; Sweeney, 2023).

1.5.5 Iingxaki zentlalo

Oku kubhekisa kwiingxaki, imingeni, okanye iinkxalabo ezichaphazela uluntu ngokubanzi (Macionis, 2012). Ezi zinokuba ngqo okanye zingangqali. Ziquka imiba efana nendlala, inkcubeko, inkolo, ukungalingani, imfundo, kunye nezempilo (Kerbo, 2012).

1.5.6 Izizukulwana

Oku kubhekisa kumaqela abantu azalwe ngexesha elithile, abonakaliswa ngamava afanayo, iinqobo, kunye nendlela yenkcubeko (Mannheim, 1952). Izizukulwana zinokuchazwa ngeempawu zedemografi ezifana nonyaka wokuzalwa, okanye ngeempawu zentlalo nenkcubeko, kuquka neendlela zokuziphatha (Williams, 2024).

Ngokusekelwe kwesi sigama esisisiseko, kufanelekile ukuthathela ingqalelo kuphengululo loncwadi olusondeleyo lwakutsha nje lweengcali, malunga nokusele kusaziwa okanye nokungaziwayo ngokuphandwayo ngenjongo yokufumana ulungelelwaniso phakathi kolwazi olo lukhoyo; ngenxa yoko, kulandela icandelo elilandelayo.

1.6 Izithako zophicothonzulu neendlela zokuqhutywa kophandonzulu

1.6.1 Izithako zophicothonzulu

Olu phandonzulu lusekelwe kwisithako songquzulwano phakathi kwezizukulwana kunye nesithako sezizukulwana. Ezi zithako zidandalaziswa banzi kwisahluko sesithathu. Ngokukodwa, isithako songquzulwano phakathi kwezizukulwana, njengoko sichazwe nguMannheim (1952), sibonisa ukuba izizukulwana ezahlukeneyo zinemiba exabisekileyo, iinkolelo neenkolo, kunye namava ahlukeneyo athe adala iyantlukwano kwiingcinga, izigqibo neembono. Esi sithako sijolise ekuhlalutyeni uxinzelelo nokungavisisani okuvela phakathi kwezizukulwana ezahlukeneyo ngenxa yokwahluka kweendlela zokuphila, iindima zazo ekuhlaleni, ulindelo, kunye nokufikelela kwizibonelelo (Britton, 2024).

Esi sithako simi kwinto yokuba utshintsho lwentlalo, ukungalingani kwezoqoqosho, utshintsho lwenkcubeko, kunye nokungalingani kwamandla kunegalelo ekungavisisaneni phakathi kwamaqela aminyaka yahlukeneyo, ingakumbi phakathi kwabazali nabantwana okanye izizukulwana ezidala nezincinci (Kermani, Kashani noMotlagh, 2025). Embindini waso esi sithako, sichaza indlela izinto zesakhiwo sentlalo nenkcubeko eziphembelela ngayo ubudlelwane phakathi kwezizukulwana, nto leyo ekhokelela kungquzulwano kwiintsapho, kwiindawo zomsebenzi, nakwamanye amaziko oluntu. Lo mba udakancwa banzi kwisahluko sesine. Esi sithako songquzulwano phakathi

kwezizukulwansiyahambelana nolu phandonzulu njengoko sinika indlela yokuqonda iimbono ezahlukeneyo malunga nemiba yoluntu phakathi kwezizukulwana ezibini, njengoko kuboniswa kwimidlalo yesiXhosa echongiweyo.Ukuze kuxhaswe iingxoxobunzululwazi, olu phandonzulu lusebenzisa isithako sesizukulwana ngebande elinye nesithako songquzulwano phakathi kwezizukulwana. Isithako sesizukulwana, njengoko sichazwe nguStrauss noHowe (1991), simi kwinto ethi isizukulwana ngasinye sinemo ekhethekileyo nendlela ethile yokujonga ubomi, etsalwa yimeko yentlalo, yezoqoqosho, yembali, neyenkcubeko esikhula kuyo.

Isithako sesizukulwana sisakhelo sentlalo kunye nembali (ngokwahlukileyo kwisithako songquzulwano phakathi kwezizukulwana, esisakhelo sentlalo kuphela) esijolise ekuchazeni indlela amaqela athile achazwa ngamava obomi kwiimeko ezithile zentlalo nezopolitiko kunye neendlela zokuziphatha (Gupta noMisra, 2025). Okungamandla, isizukulwana ngasinye asibunjwanga bubudala kuphela, kodwa sibunjwe ziziganeko zembali, inkqubela phambili yeteknoloji, kunye notshintsho lweengcinga olwenzeka ngexesha lobutsha kunye nobudala.

Ngenxa yoko, isithako sesizukulwana sinika indlela ebalulekileyo yokuhlalutya ubudlelwane phakathi kwezizukulwana, utshintsho lwenkcubeko, kunye nokutshintsha kokuqonda koluntu ngokuhamba kwexesha. Esi sithako siyasebenza kolu phandonzulu njengoko sinika isikhokelo sokuqonda indlela izizukulwana ezahlukeneyo ezibonakaliswa ngayo kwiidrama ezimbini ezichongiweyo nongquzulwano phakathi kwezizukulwana.

Ezi zithako zibini, kolu phandonzulu, zisebenza njengemikhombandlela ephala kunye, zikhokela olu phandonzulu kubunzululwazi bongquzulwano phakathi kwezizukulwana olubonakaliswa kwiidrama zesiXhosa ezikhethiweyo. Ulwazi gabalala ngazo lucaciswa kwisahluko sesithathu.

1.6.2 Iindlela zophandonzulu

Iindlela zophandonzulu ezikhethiweyo luhlalutyonzulu lwetekisi, (*textual analysis*), olusisixhobo sophandontyilazwi esijolise ekutolikeni nasekuhlalutyeni nzulu iimbalo ukuze kufunyanwe iintsingiselo ezifihlakeleyo kunye nokubhentsiswa kwenkcubeko

(James and Gömceli, 2018). Kolu phandonzulu, uhlalutyo lweembalo (iidrama) lusetyenziswa ukuvavanya ngokusondeleyo iidrama zesiXhosa, u*Buzani Kubawo* (1958) kunye no*Hamba Nam Ndipheleke* (2015), ngenjongo yokuchonga nokutolika indlela ukungavisisani phakathi kwezizukulwana okubonakaliswa ngayo. Olu phandonzulu lukwasebenzisa iindlela zophandonzulu ezimbini eziludondolo lokusimelela ekucazululeni nasekuhlubeni imisonto ehluba ungquzulwano phakathi kwezizukulwana. Kumhlathi olandelayo kucaciswa uhlalutyonzulu ngokomxholo.

Uhlalutyonzulu ngokomxholo (*thematic analysis*) yindlela yophandonzulu esetyenziswa ekuhlalutyeni idatha okanye uvimba wolwazi, ukuze kufunyanwe, kuqondwe, kwaye kuchazwe imixholo okanye iingcinga eziphambili ezivela kwiintetho zabantu, nakwiincoko zabo ezityhila ungquzulwano phakathi kwezizukulwana. Le ndlela ijolise ekuqondeni intsingiselo yezimvo, amava, neemvakalelo zabathathi nxaxheba ngokwahlula idatha ibe yimixholo ecacileyo nenxulumene nesihloko sophandonzulu (Braun noClarke, 2006). UDenzin nabanye (2011) bagxininisa ukuba uhlalutyo ngokomxholo lunegalelo elikhulu ekuqondeni ubomi, iinkcubeko, neemvakalelo zabantu kuba luvumela abaphandinzulu ukuba bahlalutye idatha nzulu nangokweenkcukacha. Ezi ndlela zinatyiswa banzi kwisahluko sesithathu.

1.6.3 Imida yophandonzulu

Okokuqala, olu phandonzulu lunemida ethile ekufuneka iqatshelwe. Okokuqala, lujolise kuphela ekuhlalutyeni iidrama ezimbini zesiXhosa, *Buzani Kubawo (1958)* kunye *Hamba Nam Ndipheleke (2015).* Nangona ezi drama zikhethwe ngenjongo ngenxa yokugqwesa kwazo ekutyhileni ungquzulwano phakathi kwezizukulwana, ingakumbi kwimiba efana nomtshato wesinyanzelo, amasiko nezithethe, kunye neendlela zokuziphatha, ukusikelwa umda kwenani leencwadi kuthetha ukuba iziphumo zolu phandonzulu azinakuthathwa njengezimele zonke iincwadi zesiXhosa okanye iimeko zoluntu ngokubanzi, koko zijolise kolu phandonzulu.

Okwesibini, olu phandonzulu lusebenzise izithako ezibini, isithako songquzulwano phakathi kwezizukulwana nesithako sesizukulwana, kuba umphandinzulu

ebenengqiniseko yokuba ziludondolo lokusimelela kwiingxoxobunzululwazi ukuze kuphenduleke iinjongo nemibuzo yophandonzulu. Olu phandonzulu lusebenzise uphandontyilazwi (*qualitative methodology),* nto leyo egxile kakhulu ekutolikeni, kwintsingiselo yokumxholo nakwiitekisi ezibhaliweyo kuphela, kunokuba kugxilwe kwidatha yamanani.

Okokugqibela, le mida ibonisa imfuneko yophandonzulu olunokuthi lubandakanye iimbalo ezahlukeneyo, izithako ezininzi, kunye nophandonzulu olusekelwe kwimibuzo ejoliswe ebantwini, hayi kuhlalutyo lweetekisi ezikwiincwadi kuphela, ukuze kuqondwe ngokubanzi ungquzulwano phakathi kwezizukulwana ngezimvo eziqokelwe kwiintetho zomlomo.

1.7 Injongo Yophuhliso Oluzinzileyo (*Sustainable Development Goal*)

Le yinjongo yeZizwe eziManyeneyo (*United Nations*) ejolise ekwakheni uluntu olunoxolo, olukhuselekileyo nolunobulungisa kubo bonke abantu. Le njongo igxininisa ukunciphisa ubundlobongela, ukukhusela amalungelo oluntu, ukuqinisekisa ukufikelela kobulungisa

ngokulinganayo ebantwini, kunye nokwakha amaziko (afana noorhulumente neenkqubo zomthetho) athembekileyo, acacileyo, kwaye angenacalucalulo. Ngamanye amazwi, i*SDG 16* ijolise ekuqinisekiseni ukuba abantu bahlala kwiindawo apho kukho uxolo, kulandelwa umthetho, amalungelo abantu ayakhuselwa, kwaye iingxabano zisonjululwa ngendlela enobulungisa nengenasinyanzelo. UKüfeoğlu (2022) uthi le *SDG 16* ijolise ekomelezeni ubulungisa nenkcubeko eyomeleleyo yolawulo ukuze kufezekiswe uphuhliso oluzinzileyo noxolo kuluntu. Ikwajolise ekunciphiseni kakhulu ulwaphulomthetho neengxabano ngokusebenzisa ubulungisa namaziko aqinileyo.

Ngokuphonononga iidrama ezifana no*Buzani Kubawo* (1958) kunye no*Hamba Nam Ndipheleke* (2015), uphandonzulu lubonisa indlela imiba efana nomtshato wesinyanzelo, amasiko nezithethe, kunye neendlela zokuziphatha enokukhokelela ngayo ekunyhashweni kwamalungelo abantu nasekuveliseni ungquzulwano phakathi kwabantu. Oku kuhambelana nenjongo ye*SDG 16* yokukhuthaza ubulungisa, amalungelo alinganayo, kunye neendlela zokusombulula iingxabano ngoxolo. Ngaloo ndlela, olu phandonzulu lwenza igalelo ekwakheni ulwazi olunokunceda ekuphuhliseni uluntu olunoxolo, olungenabundlobongela, nolusekelwe kubulungisa kusetyenziswa uncwadi lwesiXhosa.

1.8 Izishwankathelo zeedrama ezichongiweyo: *Buzani Kubawo* (1958) no*Hamba Nam Ndipheleke* (2015)

Le drama esihloko sithi *Buzani Kubawo* (1958) ingebali elingomlinganiswa onguGugulethu waseZazulwana, othe wanyanzeliswa ngutata wakhe onguZwilakhe ukuba atshate intombi ethandwa nguye Zwilakhe, ntombi leyo enguThobeka Mcothama, ephenjelelwa nguMaGaba ongumfazi wakhe (umfazi kaZwilakhe). Unenkani uZwilakhe akeva kuboniswa sele kufike amaHlubi, ume ngokuba ulandela isiko. UGugulethu uthatha isigqibo sokuzila ikhaya ayokuhlala eMthatha emva kokuba etshatiswe ngenkani nomfazi angamfuniyo. UZwilakhe onguyise kaGugulethu uthumela uThobeka kuGugulethu eMthatha nabantwana abathathu, phofu bantwana abo ingengongabakaGugulethu, kuba esithi udiniwe kukondla usapho lwenye indoda. UGugulethu uthatha isigqibo sokuba

abulale uThobeka nabantwana bakhe abathathu. UGugulethu ukwenza oku kuba enyanzelwa nguyise uZwilakhe ngale ntombi ukuba ayenze umfazi, phofu yena ezithandela uNomaMpondomise Langeni waseNgcolosi kuTsolo.

UNomaMpondomise yena ukhupha iinkomo zesoka ebesele limlobole, uMcunukelwa sele zisebuhlanti, kuba uthenjiswe nguGugulethu ngomtshato. Uthi ehleli ngoMgqibelo afunde kwiphephandaba ukuba uMzamo umhlobo kaGugulethu uhlatywe wabulawa xa ebesemtshatweni kaGugulethu. Akuva ezo ndaba, ucela uxolo kuyise. UNomaMpondomise umangalela uGugulethu kwiinkundla zamatyala eMthatha ngokophula isithembiso. Emva kwetyala, uNomaMpondomise uyazibulala ngokuzeyelisela emlanjeni eMthatha. UGugulethu ubulala uThobeka nabantwana bakhe aze agwetywe intambo. UMaGaba, unina kaGugulethu uzityisa ityhefu abhubhe. UZwilakhe ongutata kaGugulethu ushiyeka elilolo emva kokusweleka komfazi nonyana wakhe. Ukubayinkomo enotshobo kukaZwilakhe enyanzelisa umtshato kwimihlambi eyalanayo kudale inyhikityha yokufa kule drama. Wathi ezisola uZwilakhe, kwabe sele kukwabakile, kungekho nto anokuyijika kwizenzo zakhe.

Idrama elithi *Hamba Nam Ndipheleke* (2015) libali elibalisa ngobomi babafazi ababini, uThandiwe noMhizana, abangoodade abakhulela elalini yakuQoboqobo. Ubomi babo bujongene nemingeni kuthando, iintsapho kunye neemeko zentlalo. UThandiwe ongumlinganiswa ophambili ujongene nemeko ebuhlungu yokutshatiswa nendoda endala enguMelumzi. UThandiwe uhlala nomamazala wakhe ezilalini eziNgcuka, ngelixa umyeni wakhe onguMelumzi eseKapa. Zonke izinto ezivela kumyeni wakhe zifikela kumamazala wakhe onguLingiwe, kuquka nemali uyabelwa ngumamazala wakhe. Uzala umntwana ongaphiliyo aze angcwatywe. Uthatha isigqibo sokuba azimele aye eKapa kumyeni wakhe onguMelumzi ayokumxelela ngomntwana ongaphilanga. Endleleni eya eKapa esikhululweni, uhlangana ngebhaqo nodade wakhe onguMhizana oya kusebenza esibhedlele eLivingstone.

EKapa ufikela emaholweni kwindawo ehlala uMelumzi, kodwa afike engekho afikele kuNtate nakubani bengazani. Uhlangana noBlaze oneminyaka ehlalisana noMelumzi, acinge ukuba yintombazana eze kuNtate. UBlaze unyanzelisa uMelumzi ukuba amtshate

kuba emzalise abantwana bade babathathu, futhi lide nethuba behlalisana. Uthi akufumanisa ukuba uMelumzi utshatile, uBlaze uthatha isigqibo sokuba amdubule akugqiba azidubule naye buqu, babhubhe. UThandiwe uyazimela uya eBhayi ngeenjongo zokubuyela esikolweni aye kufunda.

1.9 Elokuqukumbela

Esi sahluko sibeke iziseko eziphambili zolu phandonzulu ngokuchaza imvelaphi yongquzulwano phakathi kwezizukulwana kunye nefuthe lalo kuluntu lwamaXhosa nakwintlalo ngokubanzi. Kubonisiwe ukuba iinguqu kwezentlalo, kwezoqoqosho, kwezopolitiko, nakwinkcubeko, ezikhokelwa ngumfutho waseNtshona, inkqubela yeteknoloji, kunye nokutshintsha kwamaxesha, ziye zabangela umahluko omkhulu kwiindlela zokucinga, iinkolelo, amasiko, neefilosofi phakathi kwezizukulwana ezidala nezincinci. Lo mahluko ukhokelele ekungaqondanini nasekungqubaneni phakathi kwabazali nabantwana, ingakumbi kwimiba enjengomtshato wesinyanzelo, amasiko nezithethe, kunye neendlela zokuziphatha. Kule meko, iidrama ezithi *Buzani Kubawo* (1958) kunye *Hamba Nam Ndipheleke* (2015) zikhethwe njengemithombo ephambili ngenxa yokuba zibhentsisa ngokucacileyo ungquzulwanozimvo phakathi kwezizukulwana eziphila kwiimeko ezahlukeneyo zembali nentlalo. Kwesi sahluko kukwachazwe injongo ephangaleleyo, iinjongo ezingqalileyo, kunye nemibuzo ephambili yophandonzulu, ngenjongo yokugrombonca indlela olu ngquzulwano olubonakaliswa ngayo kwezi drama zimbini zesiXhosa.

Ngaphaya koko, esi sahluko sichaze isigama esingundoqo, izithako zophicothonzulu, kunye neendlela ezisetyenzisiweyo ekuqhutyweni kolu phandonzulu. Izithako ezizezi, isithako songquzulwano phakathi kwezizukulwana kunye nesithako sesizukulwana, zisetyenzisiwe ukunika isikhokelo ekuqondeni indlela izizukulwana ezahlukeneyo ezakha ngayo iingcinga, iinkolelo neemfundiso ezihlala zikhokelela kungquzulwano. Ngokunjalo, indlela yohlalutyonzulu lwetekisi kunye nohlalutyonzulu ngokomxholo zisetyenzisiwe

ukuphicotha imixholo efumaneka kwezi drama zimbini. Esi sahluko sikwabonise imida yophandonzulu ngokucacisa ukuba lujolise kuphela kwiidrama ezimbini ezikhethiweyo, nto leyo ethetha ukuba iziphumo zalo azinakumelwa njengengqiqo ebanzi yayo yonke imibhalo yesiXhosa. Ekugqibeleni, kubonisiwe ukuba olu phandonzulu lunxulumene neNjongo yoPhuhliso oluZinzileyo iSDG 16, egxile ekukhuthazeni uxolo, ubulungisa, namaziko omeleleyo, ngokuthi lugxininise ukubaluleka kokuqondana phakathi kwezizukulwana kunye nokusonjululwa kweengxabano ngendlela enoxolo nobulungisa.

ISAHLUKO SESIBIN

Uphengululonzulu Loncwadi Olusondeleyo

2.1 Intshayelelo

Umsantsa owandayo phakathi kweendlela neenkqubo ezixabisekileyo zesiNtu kunye neembono zale mihla ubangele iingxoxo ezininzi kwizizukulwana ngezizukulwana. Ngako oko, esi sahluko sijolise ekuphengululeni uncwadi olukhoyo nolusondeleyo kulo mba wongquzulwano phakathi kwezizukulwana ngezizukulwana. Ngokwenkcazelo, uphengululo loncwadi sisishwankathelo esibanzi, ulungelelwaniso lweembono esele zikho kuvimba wolwazi, kunye novavanyo lwemisebenzi yabanye abaphandinzulu kwisihloko esithile. Ludibanisa ulwazi olusele lukhona kwaye luqaqambisa uxinzelelo oluvela kutshintsho lwenkcubeko. Njengoko kubonisiwe nguRon (2021), inguqu ukusuka kwimveli (kundalashe) ukuya kwiimbono zangoku ibandakanya ukuhlengahlengisa iinkolelo nezenzo ezendele nzulu.

Uphengululo loncwadi yindibanisela yotoliko lophandonzulu olukhoyo oluvumela abaphengululi ukuba bachonge iipateni eziphambili, imixholo, kunye neengxoxo ngaphakathi kwendawo ethile yophandonzulu. Okubalulekileyo, le nkqubo icwangcisiwe, ibambelela kwiindlela zophandonzulu ezisekiweyo, ijolise ekuphenduleni umbuzo othile (Kiteley noStogdon, 2014). Ngokutsho kukaMoher (2009), ukuphengululwa nzulu koncwadi kusebenza njengesiseko kulo nalu phi na uphandonzulu, ukuze kuhlolisiswe ulwazi olukhoyo. Alugcini nje ukuqokelela izimvo ezikhoyo kuvimba wolwazi, kodwa lucacisa ubudlelwane phakathi kwemixholo ekhoyo, lubonelela ngesazobe solwazi kuphandonzulu lwexesha elizayo (Stone, 2012).

Uphengululo loncwadi lusebenza njengenkqubo ebaluleke kakhulu kuphandonzulu olujolise ekuhlanganiseni ulwazi olukhoyo ngelixa luhlola izimvo ezahlukeneyo ngesihloko esithile okanye umbuzo wophandonzulu (Levac nabanye, 2010; Nondalana-Vuzane, 2025). Ukuqulunqwa nenjongo yokuphengululwa koncwadi akugcini nje ukuqokelela ulwazi, kodwa kuchongwa imixholo, iipateni, kunye neengxoxo ezinegalelo elikhulu ekuqondeni umba ophandwayo (Pham nabanye, 2014).

Kuphononongo loncwadi kukwadakancwa izimvo ezikhoyo zabanye abaphandinzulu, kuxhaswe okanye kuchaswe malunga nomxholo othile ekuphandwa ngawo. Into entama ukuthi, xa kuphengululwa uncwadi olukhoyo, kufuneka umphandinzulu abe yinxalenye yeengxoxo ezikhoyo, angavumi ukuvunyiswa zezinye iingcali, kodwa achase apho kufuneka echase khona, angqine naxa kuthe kwakho isidingo soko. Kulapha umphandinzulu agabha okusembilinini yakhe, eqaqambisa ubuchule nobugcisa bakhe ekucubunguleni okwenziweyo zezinye iingcali. Umphandinzulu ufaka igxalaba kwimisebenzi esele ihlahle indlela ngesihloko sakhe. Ngoko ke, uphononongonzulu loncwadi lubonelela ngesishwankathelo semeko yangoku yolwazi, luqaqambise iziphumo eziphambili, iindlela zokuphanda ezixhaphakileyo ngesihloko eso, kunye nezikhewu. Apha kolu phandonzulu, kusetyenziswa indlela ecwangcisiweyo yokuphononongа ulwazi olukhoyo, njengoko ichazwa kwicandelwana elilandelayo.

2.1.1 Yintoni uphengululo loncwadi olucwangcisiweyo?

Uphengululo loncwadi olucwangcisiweyo luyilelwe ukuhlanganisa zonke iziseko zolwazi ezifanelekileyo, ukubambelela kwiindlela zophandonzulu ezingqongqo ukuphucula ukuthembeka kweziphumo. UNoordzij nabanye (2009), bagxininisa ukuba ukuphengululwa okucwangcisiweyo kunokusingatha ngokufanelekileyo umthamo okhulayo woncwadi okanye ulwazi ukuncedisa ukushwankathela iziseko zolwazi ngokufanelekileyo. UXia noWatson (2017), nabo bagxininisa ukuba uphengululo loncwadi olucwangcisiweyo kufuneka luqhutywe ngokuqwalasela ngokucokisekileyo kwiinkcukacha, kubandakanywa nemibuzo yophandonzulu ecacileyo nokuvavanywa kwemithombo; ngaloo ndlela kuphuculwe ukuthembeka kunye nokunyaniseka kweziphumo zophandonzulu oluqhutywayo.

Injongo yokuphengulula uncwadi olukhoyo kwesi sahluko kukubonelela ngolwazi olukhoyo malunga nongquzulwano phakathi kwezizukulwana, njengoko kuhlalutywa apha kwidrama ethi *Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015), kunye nesiseko sefilosofi yeengxabano zoluntu eziqhutywa ziiyantlukwano phakathi kwezizukulwana ngezizukulwana. Okona kuphambili kwesi sahluko kukufumana ukuba zithini ezinye iingcali ngongquzulwano phakathi kwezizukulwana ngezizukulwana. Njengoko sele kutshiwo, kuxhathiswe ngeedrama ezimbini zesiXhosa, nto leyo efunisa kuqale kuchazwe ukuba iyintoni na idrama kwisiXhosa.

2.1.2 Ingcaciso ngedrama

Idrama luhlobo loncwadi olubhalwa ngeenjongo zokulinganisa okanye kuboniswe eqongeni, kumabonakude kungenjalo kwithiyetha. Ngamanye amazwi, idrama iyabhalwa, ize iboniswe ngeendlela ngeendlela. Idrama yimveliso yobugcisa apho abantu bokwenyani bathatha iindima, inxaxheba kunye neentshukumo ezingqonge abalinganiswa; konke oku kusenziwa egameni lokubonisa oko kuthe kwabhalwa. Ngokwenza oko, idrama izibalula ngokuxhomekeka kwayo kwisikhokelo sokubalisa esicwangcisiweyo esibandakanya izakhiwo okanye izixhobo ezifanelekileyo ezifana neploti, impixano, ulwimi, nophuhliso lwabalinganiswa, njengoko kuphawulwa nguCarlson (1984) noPostlewait (1987). NgokukaJafta (1978), idrama iqondwa njengesixhobo esineenkalo ezininzi, ayipheleli nje ekuhlubeni ubugcisa, kodwa

ikwangumjelo wokubalisa amabali atyhila amava oluntu nenkcubeko elilifa lesizwe. Kungumbono womphandinzulu ukuba, ngokwamaXhosa, idrama ligugu neqhayiya kuba kakade amaXhosa ngabantu bokubalisa amabali ngeendlela ezahlukeneyo. Asiyonto intsha idrama emaXhoseni. Ikwasebenza njengendlela yokuzonwabisa nesixhobo sokufundisa. Ingumthombo obaluleke kakhulu njengoko isisixhobo esifundisa abalinganiswa kunye nabaphulaphuli kwiingxoxo kunye nomxholo oshukuxwayo. Abo balinganisayo nabo babukeleyo okanye bafundayo bathi bafunde banzi ngomba oveliswa yidrama.

NgokukaSwanepoel (1987), idrama inokuqondwa kungekuphela njengodidi loncwadi olubhaliweyo, kodwa njengendlela yenkcubeko neyomdlalo osekelwe kwizithethe zomlomo, nokuba kuseqongeni okanye uhlobo losasazo olufana nonomathotholo. Luhlobo oludibanisa ukubaliswa kwamabali, iintshukumo, nokubonakaliswa kwenkcubeko kusetyenziswa ubugcisa nobuchuphathi bobuncacholo bokuchana kolwimi lwesiXhosa. NgokukaYantolo-Sotyelelwa (2005), ludidi lobugcisa olubalisayo apho izenzo zomntu nobudlelwane benziwa ngencoko, phofu nezenzo zibe zityhila umlinganiswa.
Yiyo loo nto kukwazeka ukufundanzulu ngabalinganiswa kwiidrama zesiXhosa, kanye ngqo ngesizathu sokuba zibhentsisa izenzo, imikhwa, iintetha, nezigqibo zabalinganiswa. Zezi zenzo kanye ke ezi zibhentsisa ungquzulwano phakathi kwezizukulwana ezibini kwiidrama ezichongiweyo. Umphandinzulu ukhumathela kubalinganiswa, ebeka umnwe kwindlela abenza nabaphila ngayo, nto leyo etyhila ngenene izizukulwana ezibini ezingqubanayo. Ngaphaya koko, ukuqhutywa kweploti kunye nokubonakalisa imiba yenkcubeko ibonakaliswa ngokuthethwa okanye idlalwe eqongeni.

Ubume bonxibelelwano lwedrama bufuna ukuba abalinganiswa bachaze iimeko zabo zangaphakathi ngencoko, besenza utshintshiselwano phakathi kwabo lube ngundoqo ekuqhubeleni ibali phambili. Izinto ezinjalo zikhuthaza uthethathethwano nonxulumano olukhethekileyo nabaphulaphuli, oluvumela ukuba babone ukubonakaliswa kwezinto ezininzi zongquzulwano kunye nophuhliso (Jagieło-Rusiłowski, 2017). Iidrama zesiXhosa ziziindidi ezizezi:

i. Intlekele, apha kolu udidi lwedrama iziganeko ezehlayo zimanyumnyezi kwaye zihambisa umzimba. Kukho ukudandatheka komphefumlo kubalinganiswa ingakumbi kwabaphambili okanye abaziintloko zebali. Kolu udidi lwedrama kuqaqamba umoya wonxunguphalo.
ii. Isiyoliso, kolu udidi lwedrama iziganeko eziqhubekayo ziyonwabisa kwaye ziyahlekisa. Abalinganiswa bayaqhulana beqakathisana ngenjongo yokonwabisa.

Kuphandonzulu oluqhutywayo kusetyenziswa iidrama ezimbini ezikudidi oluyintlekele. Ezi drama zimbini, u*Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015), abalinganiswa bakwimo emandla yoxinzelelo, abanye baphela bephambana, bebulalana okanye bezibulala.

Idrama ikwasetyenziselwa ukubalisa amava neemeko ezigqonge intlalo. Ikwaqaqambisa imiba kwaye ivuse iingxoxo ezibalulekileyo. Idrama ayisebenzi nje kuphela njengesixhobo sokonwabisa; kodwa isebenza njengesithuthi esibalulekileyo sokuphonononga nokutyhila amava neemeko zoluntu. Idrama ikwasebenza njengesixhobo sokufundisa. Ingumthombo obaluleke kakhulu njengoko isisixhobo esifundisa abalinganiswa kunye nabaphulaphuli kwiingxoxo kunye nomxholo oshukuxwayo.

Oku kuhlalutywa kweedrama ezimbini kuqhutywayo kolu phandonzulu, kubeka umnwe kwinto ethi, idrama ayenzelwa nje ukonwabisa kuphela, ikwatyhila imiba eyayisenzeka mandulo ebonisa ukwahluka kwamaxesha. Loo nto ithi idale ungquzulwano lwezimvo phakathi kwizizukulwana. Kubalulekile ke ukuba kushukuxwe umba wongquzulwano phakathi kwezizukulwana ngezizukulwana, ukuze kube nolwazi ngoonobangela abakhokelela kule ngxaki, mhlawumbi ungade ube yimfundiso eyenza isikhokelo sokuyiphepha. Njengoko kuboniswa kwicandelwana elilandelayo, iidrama zesiXhosa azingomabali nje, koko zimumethe imbali, inkcubeko, intlalo nopolitiko. Umbuzo ke ngoku ibe ngothi, ziyidundubalisa njani le miba? Impendulo ilele ngasezantsi apha.

2.1.3 Imbali, inkcubeko, intlalo, nopolitiko kwiidrama zesiXhosa

Phambi kokuba kuhanjelwe mgama, kubalulekile ukuhlolisisa okusele kwenziwe ngokunika ingqwalasela kule mixholo ingasentla, kusakhiwa isakhelo esinika ukuqonda okungcono ngeedrama zesiXhosa namaXhosa ngenkqu, ukuze xa kutolikwa phakathi kuphandonzulu, kube sele kuphoswe esivivaneni ngokubekwe ngabanye abaphandinzulu. Kakade ke esi sahluko singophengululonzulu loncwadi olukhoyo.

2.1.4 Iingcambu noguquguquko lweedrama zesiXhosa ngokwembali

Iingcambu zeedrama zesiXhosa zithungelana ngokunzulu namasiko nezithethe zokubaliswa kwamabali omlomo, achaze ubume benkcubeko nentlalo yamaXhosa, ntsika ezo zendele nzulu kwimbali. Uncwadi oluthethwayo, oluphawulwa kukuthembela kunxibelelwano lomlomo, izijekulo zomzimba, nokubonakalisa iimvakalelo, ekuqaleni beludlulisa amabali awayebalulekile ekugcineni imbono yesizwe samaXhosa kunye nobunjani benkcubeko (Datta, 2017).

UJafta (1978), ugxininisa ukuba imvelaphi yedrama yesiXhosa ibethelelwe nzulu kwizithethe zemveli zesiNguni, eziquka izibongo, iingoma kunye nemidlalo yeentsomi. Uthi ezi ndlela bezisebenza ngokubalisa amabali kunye nokufundisa ngokuziphatha, nemiba yedrama efana nongquzulwano, abalinganiswa, kunye neengxoxo ezimiliselwe kwimisitho nakwiindibano zoluntu, nto leyo ebonisa ukuba umdlalo wesiXhosa wamandulo wawubandakanya abantu, udlala indima enkulu, kwaye ufundisa uluntu. Zonke ezi ntsika zimumethe imbali yamaXhosa.

Kwangokunjalo, uScheub (1975) ubalaselisa ukuba iintetho zomlomo, ezifana neentsomi (iintsomi eziqulethe imbali), ngokwemvelo zineempawu zethiyetha, njengoko abadlali besebenzisa izijekulo, ukutshintshatshintsha kwemvakalozwi, kunye nokubandakanyeka kwabaphulaphuli ukudala umdlalo otshintsha isimo nokucinga komntu, osebenzisanayo, obonisa ubuchule bethiyetha banamhlanje. Oku kubethelela into ethi imidlalo ekhoyo kule mihla, nokuba ikumabonakude okanye phi, iqulunqwe koyanywe kuncwadi lomlomo okanye lwasendulo. Akothusi oku, kuba uThengimfene (2024), xa ephawula ngemibongo yesiXhosa ebhalwe kule mihla, ugqwesisa ukuba le mibongo yakhelwe kwiintsika zamandulo, ayivumbukanga nje esithubeni.

Ngazwinye, aba baphengululi babonisa ukuba imvelaphi yomdlalo wesiXhosa ilele kwizithethe zomlomo ezaziqhutywa endulo kumaXhosa wangaphambi kwexesha lobukoloniyali nempucuko. Ngoko ke, ilifa ledrama yesiXhosa, eliphuma kwiingcambu zomlomo, libonisa indlela intetho yenkcubeko enokuthi ihambelane ngayo ngelixa inyanisekile kumabali ayo asisiseko. Ukusetyenziswa kwezakhono nobuncacholo bamandulo akuthethi kuthi makutshikilelwe iziseko zamaXhosa. UJafta (1978) uphawula ukuba iidrama zesiXhosa zisuka kwiingcambu zazo zeentetho zomlomo ukuya kutsho kwiimo ezisesikweni ezibhaliweyo neziseqongeni phantsi kwempembelelo yemfundo yeemishinari, ukudibana kwamakoloniyali nokucangcatha kwimigaqo yoncwadi olubhaliweyo nethiyetha yaseNtshona.

UJafta (1978) ubalula ukuba nangona umxholo womdlalo weqonga wamandulo wawunxibelelene ngokusondeleyo namabali emveli, imfundiso ngokuziphatha, namagqabantshintshi ngentlalo, ababhali bemidlalo yeqonga bathe ngcembe bahlanganisa iiploti ezicwangcisiweyo, iingxoxo kunye nemigaqo yedrama ethatyathwe kwithiyetha yaseNtshona. Olu tshintsho lubonisa indlela iidrama zesiXhosa ezigcina ngayo uncwadi lomlomo nolwemveli ngelixa ziqhelana neemeko zentlalo, ezopolitiko kunye nenkcubeko. Utshintsho loncwadi lomlomo luvelisa imisebenzi yobugcisa kulwimi lwemveli kunye neenkqubo zethiyetha ezifuthelwa bubuxhakaxhaka bale mihla.

2.1.5 Iidrama zesiXhosa njengesipili senkcubeko nentlalo yamaXhosa

Iidrama zesiXhosa zibonisa inkcubeko nentlalo kaXhosa, zinika ikroba elikhethekileyo kumasiko, izithethe, neendlela zokuphila zasekuhlaleni, imixholo, abalinganiswa, nokubaliswa kwamabali. Iidrama zesiXhosa zisebenza njengomboniso wentlalo, inkcubeko nemizabalazo ejongene namaXhosa. Ngokubonisa imixholo efana nokuhlonelwa kweminyanya kunye nemfuneko yokugcinwa kwenkcubeko, le midlalo ibethelela umongo wobuntu bamaXhosa kunye neenkumbulo zamandulo. Iidrama zesiXhosa zikwagxininisa ukubaluleka komnombo nokuqhubeka kwembali, ukukhuthaza amalungu oluntu ukuba abambelele kwizithethe ngelixa eqhuba utshintsho lwentlalo

yoluntu. Ngamanye amazwi, azihambeli kude kwintlalo nenkcubeko yamaXhosa iidrama ezibhalwe ngokuchanekileyo. Ziphefumla ngqo kwintlalo nenkcubeko yamaXhosa.

Amabali edrama asebenza njengamaqonga okuphonononga ubudlelwane phakathi kwexesha elidlulileyo nelangoku, isithethe kunye nesimanje (Alex, 2022). Ngaphezu koku, iidrama zesiXhosa zibonelela ngovimba wokugcinwa kwenkcubeko ukuze ingaze icime ezingqondweni zoluntu. Ukuqhutywa kokumiliselwa kwamabali emveli aqulethe imbali yesizwe samaXhosa, kuvumela ukudluliselwa kwenkcubeko kwizizukulwana ngezizukulwana. Umxhentso, umzekelo, umi njengomqondiso onamandla welifa lemveli lesiXhosa, ubonisa ukuzingca koluntu nokuzinikela kwalo ekugcineni izithethe nenkcubeko. Ukanti, ulwimi oluthi lusetyenziswe kwidrama ebhalwe phantsi, njengezi zimbini zikhethelwe lo msebenzi, lusisixhobo sokuhambisa nokukhusela inkcubeko. Ukuxatyiswa kwenkcubeko akukho kumaXhosa kuphela, njengoko iinkcubeko ezahlukeneyo kwihlabathi jikelele zisebenzisana nobugcisa ukuvuselela nokugcina ilifa lemveli nenkcubeko (Satyo, 1999; Guangying, 2024). Ukuntsokotha nokutyeba kwamabali esiXhosa ke ngoko ayingomazwi obugcisa kuphela, kodwa ngamagqabantshintshi ezentlalo malunga nokomelela kwenkcubeko (Diko, 2023).

Ngaphaya kwezi mbono, iidrama zesiXhosa zibonisa imiba yentlalo, zikhanyisa ukomelela, ukuxhathisa, ukuzazi imvelaphi yakho kunye nokugcinwa kobulungisa ngokwenkcubeko phakathi kwemingeni yezentlalo nezopolitiko. Iidrama, njengendlela yokubonakalisa ubugcisa, zikhuthaza ukuqonda okunzulu kwamava abantu kwiimeko ezithile zenkcubeko (Piko, 2008).

Kwiidrama zesiXhosa, ukusetyenziswa kolwimi kubaluleke kakhulu ukuze abaphulaphuli baqonde kwaye baxabise iinkcubeko yabo, njengoko kuxeliwe ngasentla. Ukubandakanywa kwedrama kwimfundo kwandisa ukuzibandakanya kwabafundi kulwimi nenkcubeko enxulumene nabo, hayi eyasezizweni.

Umzekelo, uhlalutyo lukaBaşaran (2024), lubethelela ukuba idrama iphucula izakhono zokuthetha ekufundeni ulwimi lwesiNgesi, ikhuthaza ukuqonda okunzulu kwenkcubeko

kwabo bafunda idrama. Kwangokunjalo, uEtherton (2023), uqaqambisa ukubaluleka kwedrama ekuququzeleleni amava abafundi, ethetha ukuba ukuzibandakanya neetekisi zedrama kungakhokelela ekuqondweni okutyetyisiweyo kwemixholo yolwimi neyenkcubeko. Oku kuhambelana neziphumo zikaBsharat noSalah (2024), abaphanda nzulu iziphumo zokufundisa ekusebenziseni idrama kwimfundo yesiNgesi, bebonisa ukuba idrama ikhuthaza ubuchule bolwimi kunye nokwazisa ngenkcubeko. Oku kubonisa ukuba iidrama zidlala indima ebalulekileyo kwiilwimi zonke, nanjengoko uBaşaran (2024), ebeka umnwe kwinto ethi idrama iphucula izakhono zokuthetha ekufundeni iilwimi ukuquka nolwesiNgesi. Needrama zesiXhosa ke, azahlukanga ekusebenzeni njengovimba wokuphucula ulwimi nenkcubeko yamaXhosa. Ukuba zingangabikho iidrama zesiXhosa, liya kuba yintoni ikusasa lesiXhosa?

Enyanisweni, iidrama zesiXhosa zisebenza njengesipili sentlalo nenkcubeko yamaXhosa, kuba zinguvimba ekungelula ukuba utsitywe, ngenxa yokuntsokotha kwemiba ngemiba equlethwe zizo.

2.1.6 Iidrama zesiXhosa njengovimba wokukhusela inkcubeko nentlalo yamaXhosa

Iidrama zesiXhosa zisebenza njengesixhobo esibalulekileyo sokugcina nokukhuthaza inkcubeko nentlalo yamaXhosa. Le midlalo iqulathe imiba eyahlukeneyo yendlela yokuphila yakwaXhosa, kuquka amaqhalo, izaci, amasiko nezithethe ezingqonge intlalo ekuqondeni ubuni boluntu. UDlali (2023), utyhila ukuba izaci namaqhalo zidlala indima ephambili ekugcineni nasekuqiniseni inkcubeko yamaXhosa, kuba zisebenza njengeqonga lokugcina ulwazi lwemveli kwaye zisetyenziswa rhoqo kunxibelelwano lwemihla ngemihla. Into ethetha ukuthi, okubhentsiswa ziidrama zesiXhosa akwahlukanga kuyaphi kwintlalo ephilwa ngamaXhosa.

Ngobunzulu bentsingiselo yawo kunye nokusetyenziswa kwemifanekiso ngqondweni, izaci namaqhalo zityebisa ulwimi lwesiXhosa, kudaleke iqhosha nekhonkco kuvimba wolwazi oludluliselwa kwizizukulwana ngezizukulwana. Kule meko, idrama yesiXhosa ibonelela ngovimba wolwazi apho ezi zixhobo zolwimi nenkcubeko zigcinwa, ziphuhliswa kwaye ziphinde zivuselelwe. Ukuxhasa olu luvo, uKaschula (2011) uthi iilwimi zemveli neentlobo zoncwadi lomlomo, kuquka idrama, zisebenza njengabagcini benkumbulo

yenkcubeko nolwazi lwentlalo, ngaloo ndlela ziqinisekisa ukuqhubekeka kwenkcubeko phantsi kweemeko zotshintsho, kunye nokuhlaziywa kwentlalo.

Ngaphandle kokugcina inkcubeko, iidrama zesiXhosa zidlala indima ebalulekileyo ekwakheni nasekuqiniseni umanyano loluntu ngokudibanisa izizukulwana. UFinnegan (2012) ugxininisa ukuba uncwadi lomlomo lwaseAfrika, kuquka idrama, lusebenza njengesixhobo semfundo yoluntu esidlulisela iindlela zokuziphatha, kunye nemithetho yentlalo. Ngokutyhila iintshukumo, izenzo neentetho, abafundi bedrama abonwatyiswa nje kuphela, kodwa bakhunjuzwa ngemvelaphi yabo yenkcubeko kunye noxanduva lwabo kuluntu. UBarber (2007) woleka umsundulu ngelithi, iidrama zaseAfrika mazingaqondwa nje njengemisebenzi yobuhle (*aesthetic forms*) kuphela, koko zifanele ukujongwa njengezenzo zentlalo, kuba zibonakalisa amava aphilwayo oluntu kwaye ziqinisa iindlela ekuphilwa ngazo. Ngenxa yoko, ukufakwa kweenqobo zenkcubeko, ulwimi lwesiXhosa, kunye nolwazi lwemveli kwiidrama zesiXhosa, kugxininisa indima yazo njengamaziko emfundo nelifa lemveli kunye nokudluliselwa kwenkcubeko kwizizukulwana zangoku nezizayo.

Ngaphezu koku kubekwe ngasentla, iidrama zesiXhosa zisebenza njengeqonga elibalulekileyo lokujongana nemiba yentlalo yanamhlanje, ngaloo ndlela zivumela inkcubeko ukuba ihlale itshintsha ngelixa isamiliselwe nzulu kwiziseko zemveli kaXhosa. Azisebenzi nje ngokonwabisa abaphulaphuli kuphela, koko zikwasisixhobo sokugxeka uluntu nokucingisisa ngeemeko zalo. UMsutwana (2021) uqaphela ukuba iidrama zale mihla zisoloko zijongana nemicimbi ebalulekileyo yoluntu efana nobudlelwane phakathi kwabantu bezini ezahlukeneyo, uxanduva lweentsapho nemingeni yokuziphatha kwiimeko zotshintsho nezentlalo.

UNtshangase (2018), uyawuxhasa lo mbono ngokuthi iidrama zivumela uluntu ukuba lubonisane ngotshintsho lwentlalo ngelixa lugcina ubunyulu benkcubeko yalo. Ngolu nxibelelwano oluguquguqukayo phakathi kwesithethe neli xesha langoku, iidrama zesiXhosa zigcina ukubaluleka nokuphila kwazo, ziqinisekisa ukwaziswa kwenkcubeko

ngelixa zisabela kwiimeko zentlalo ezitshintshayo. Kucacile ukuba iidrama zesiXhosa zinegalelo elikhulu ekugcinweni kwenkcubeko yamaXhosa, nelifa lemveli.

2.2 Inkcazo ngeeyantlukwano phakathi kwezizukulwana: zithini iingcali?

Phambi kokuba kudadelwe ezunzulwini kumba odakancwa ngumphandinzulu, kubalulekile ukuhlolisisa okusele kwenziwe zezinye iingcali ngokunika ingqwalasela kule mixholo ilandelelayo, ukuze kutsalwe ezingcanjini intsusamabandla kungquzulwano phakathi kwezizukulwana.

2.2.1 Iyantlukwano phakathi kwezizukulwana

Iyantlukwano phakathi kwezizukulwana ibhekiselele kumahluko kwiimbono, iinkolelo, neendlela zokuziphatha ezityhilwa ngamaqela ahlukeneyo abantu. Lo mahluko utyhilwa ngamaxesha okuphila kwabantu ohlukeneyo, ukwahluka kwamava abawafumeneyo, kunye neemeko zentlalo nezembali ezazikhona ngexesha lokukhula kwabo. Iingxoxobunzululwazi eziphuhliswe nguRosati nabanye (2018), zibonisa ukuba amaxabiso neenkolelo zezizukulwana azihlali zimile okanye azizinzanga, kodwa ziyatshintsha njengoko izizukulwana zihlangabezana nefuthe lokutshintsha kwamaxesha. Ngaphaya koko, zijamelana neemeko zentlalo ezitshintshayo.

Olu luvo lubonisa ukuba izizukulwana zihlangabezana nentlalo eguqukayo, hayi eme endaweni enye. Obu bubungqina bokuba iidrama zesiXhosa nazo zibonisa oku kuguquguquka kwamaxesha. Ngokufanayo, uTumala nabanye (2025), baxhasa uluvo lukaRosati nabanye (2018), ngokugxininisa ukuba njengoko izizukulwana ziqhubela phambili, iinkolelo kunye neendlela zazo zokuphila zihamba ngokutshintsha kwamaxesha. Olu luvo lubethelela ukuba umehluko phakathi kwezizukulwana awubangelwa nje ngumehluko weminyaka yobudala, kodwa uphuma ekwahlukeni kwamaxesha, amava obomi, kunye neemeko zentlalo ezingqongileyo.

2.2.2 Iindlela eziziveza ngazo iiyantlukwano phakathi kwezizukulwana

Iiyantlukwano phakathi kwezizukulwana zibonakala kumacala ohlukeneyo obomi boluntu futhi zichaphazela kakhulu indlela yokuziphatha, iinkolelo neendlela zonxibelelwano. Ezi

yantlukwano azichazi kuphela umahluko wobudala, kodwa ziphuhliswe ngamava abantu abawafumeneyo, iimeko zembali, kunye nemigaqonkqubo yenkcubeko ebumba ixabiso nokulindeleke kwisizukulwana ngasinye (Rosati nabanye, 2018; Tumala nabanye, 2025). Ukuqonda ezi yantlukwano kubalulekile ekuphuculeni unxibelelwano phakathi kwezizukulwana kunye nentsebenziswano kwiindawo zoluntu nakwiindawo zokusebenza. Ubani wokhumbula ukuba ukungaqondi ezi yantlukwano kuko okubangela ungquzulwano. Lo ngumba obhentsiswa banzi kwisahluko sesine solu phandonzulu.

Kwiimeko zoluntu, iiyantlukwano phakathi kwezizukulwana zinokubonakala kwiindlela ezahlukeneyo zokuziphatha. Izizukulwana ezidala zibonisa ukuziphatha okulandelela imiqathango yemveli okanye yamandulo. Isizukulwana esincinci sona sithande ukulungelelanisa iimbono eziqhubela phambili utshintsho lwezentlalo (Aleon nabanye, 2019). UAleon nabanye (2019), baphinda bagxininise ukuba kwiindawo ezahlukeneyo ngokwentlalo nenkcubeko, indlela uluntu olujonga ngayo utshintsho lwentlalo ifuthela indlela yokuziphatha ehambelana namaxesha angoku. Nangona umahluko kwiindlela zokuziphatha unokukhokelela kwezinye iimeko zeyantlukwano phakathi kwezizukulwana, ukwahluka oku kudala amathuba okuphila nokubonisana, ukwabelana ngolwazi, nentsebenziswano ejolise kwiimfuno zoluntu ngelixa kuhlonitshwa amasiko nezithethe.

Iinkqubo zeenkolelo kwizizukulwana zikwabunjwa ziimeko zembali kunye nezithethe eziguqukayo zentlalo. Kwiindlela zonxibelelwano nazo ziyahluka ngokuphawulekayo kwizizukulwana ngezizukulwana. Lo mahluko ubonakalisa utshintsho olunzulu lwenkcubeko, apho izizukulwana eziselula zibeka phambili iindlela zonxibelelwano ezifuthelwa ngumfutho waseNtshona, ngelixa izizukulwana ezidala zisidla ngendebe endala. Lo mehluko uchaphazela ubudlelwane phakathi kwezizukulwana, abantwana nabantu abadala. Umzekelo, abantwana bahlala bekhululekile kunxibelelwano lwedijithali, ngelixa abantu abadala behlangabezana nobunzima.

UMtsi (2023), kuphandonzulu lwakhe, uhlola indlela ulwimi, inkcubeko neendlela zonxibelelwano eziguquka ngayo kubantu abantetho isisiXhosa. Uphandonzulu lwakhe lukwahluba ukuba izizukulwana eziselula zamkela lula iindlela zonxibelelwano

zanamhlanje eziphenjelelwa ziindlela zaseNtshona kunye nedijithali, ngelixa izizukulwana ezidala zihlala zigcina iindlela zonxibelelwano zesiNtu. UMtsi (2023) ugxininisa ukuba iinkqubo zenkolelo, inkcubeko nokuziphatha, kuquka nonxibelelwano zibunjwa ziimeko zembali nezentlalo, nto leyo ekhokelela iyantlukwano phakathi kwezizukulwana ezibini, abantwana nabantu abadala.

2.2.3 Ubuni neefilosofi zezizukulwana ezahlukileyo kwaXhosa

Ubuni neefilosofi zezizukulwana ezahlukeneyo kumaXhosa zibunjwa yintsebenziswano phakathi kweentsika zemveli neemeko zentlalo etshintshayo. Ngokwembali, ubuni bamaXhosa buye basisiseko kuluntu, ukuhlonitshwa kweminyanya, izithethe zomlomo, kunye noxanduva lwentsebenziswano yoluntu (Ubuntu). Nangona kunjalo, iinkqubo ezifana nobukoloniyali, ucalucalulo, ukuhlala ezidolophini, umfutho wemfundo, kunye nophuhliso lwetekhnoloji, ziye zatshintsha kakhulu ubomi bentlalo, nto leyo ekhokelele kumahluko kwiifilosofi okanye iindlela zokuqonda intlalo nenkcubeko. Ukuhlola le yantlukwano kubalulekile ekuqondeni indlela ubuni benkcubeko yamaXhosa obugcinwa ngayo.

Izizukulwana ezidala kumaXhosa ngokubanzi zakha ubuni bazo nefilosofi yazo ngeenkqubo zolwazi lwemveli ezigxininisa isithethe, ukuqhubekeka kunye nobumbano loluntu. UMtuze (2003) uhlomla ngelithi, inkcubeko yamaXhosa, uncwadi lomlomo, kunye nemisitho, zisebenza njengeendawo zokugcina iindlela zokuziphatha kunye neenkumbulo zamandulo ezomeleza ukuhlonitshwa kwabantu abadala, umnombo, negunya leminyanya. Yifilosofi yamaXhosa ke le. Ezi filosofi zibeka phambili uxolo loluntu, ubuntu, ukuthobela imigaqo yenkcubeko, kunye nokugcinwa kwenkcubeko.

2.3 Iyantlukwano phakathi kwezizukulwana kuncwadi lwaseAfrika noMzantsi Afrika

Iyantlukwano phakathi kwezizukulwana kuncwadi lwaseAfrika noloMzantsi Afrika ityhilwa kukungqubana phakathi kwesithethe notshintsho olufuthelwa yimfundo yanamhlanje. Izizukulwana ezidala zidla ngendebe endala, zilandela izithethe namasiko kunye nenkcubeko, logama izizukulwana ezincinci zicela umngeni kwezi zithethe ngenxa yempembelelo yobukoloniyali kunye nomfutho wemfundo yale mihla. Lo mahluko udala ungquzuzulwano phakathi kwezizukulwana.

2.3.1 Ungquzulwano phakathi kwezizukulwana

Ungquzulwano phakathi kwezizukulwana lubhekiselele ekungavisisaneni kunye nemizabalazo evela kwiinkalo ngeenkalo, ingakumbi ngokunxulumene nemiba yenkcubeko, iinkolelo nezimvo ezingqubanayo, kungabonwa ngasonye. Olu ngquzulwano lugqama ngakumbi kwiintsapho, apho abazali bahlala bekhumathele kwizithethe zenkcubeko yemveli, ngelixa abantwana belandela umrhiba wefuthe laseNtshona.

UWa Thiong'o (1986) uthi, iimpembelelo zobukoloniyali nezaseNtshona ziphazamisa iinkqubo zokuxatyiswa kwenkcubeko yaseAfrika, nto leyo edala ungquzulwano njengoko ulutsha lusamkela iindlela zaseNtshona zokwenza nokucinga, ngelixa abadala bezama ukugcina inkcubeko nolwazi lwemveli. Ngokufanayo, uAchebe (1975) ugxininisa ukuba utshintsho lwenkcubeko lukhokelela kungquzulwano kwiintsapho, apho izizukulwana ezidala zimele ukuqhubekeka kwenkcubeko, ukanti izizukulwana ezincinci zimele utshintsho nokulandela ubuxhakaxhaka bale mihla obufuthelwa yimfundo.

2.3.2 Ukutyhilwa kweyantlukwano kuncwadi lwesiXhosa

Ukutyhilwa kweeyantlukwano kuncwadi lwesiXhosa kusisixhobo sokuhluba iimeko zenkcubeko, intlalo, iinkolelo nezembali eziphembelela ngayo iyantlukwano phakathi kwezizukulwana. Uncwadi lwesiXhosa luqaqambisa iinguqu ezityebileyo nezimbaxa zeyantlukwano kunye nokungaboni ngasonye, ingakumbi okubhekisele kwizithethe namasiko akwaXhosa (Gcingca-Ndolo, 2008).

Ngokusebenzisa izixhobo zoncwadi lomlomo nolubhaliweyo, ababhali besiXhosa batyhila iyantlukwano phakathi kwezizukulwana ezidala, ezihlala zigcina izithethe nemigaqo yesiNtu, kunye nezizukulwana ezincinci, ezihlala zingumqobo okanye ziphikisa ezo zithethe. Njengoko esitsho uKaschula (1983), uncwadi lwesiXhosa alusosipili nje senkcubeko, koko luthabatha inxaxheba ekuxoxweni kobuni, igunya, nokuphuhla

kwenkcubeko, nto leyo eyenza lube sisixhobo esibalulekileyo sokuqonda utshintsho lwezizukulwana kolu phandonzulu.

Iyantlukwano kwizenzo zenkcubeko ityhilwa ngokucacileyo kuncwadi lwesiXhosa ngeenkcazo zezenzo ezifana nokwaluka, umtshato nentlonipho kubantu abadala. UZotwana (1993) uqaphela ukuba ababhali besiXhosa baphuhlisa umxholo weyantlukwano phakathi kokugcina isiNtu nokulungelelanisa neemeko zangoku, ngaloo ndlela bacacisa ukungaboni ngasonye kwezizukulwana malunga nokubaluleka kwamasiko nezithethe.

Olu ngquzulwano lukwavela nakwiimeko zentlalo ezitshintshayo, ingakumbi ezo zinxulumene nokufudukela ezidolophini nemfundo (*urbanisation and education*). Izizukulwana ezidala zizinze kubomi basezilalini obusekelwe kwisiNtu, ngelixa izizukulwana ezincinci zijongene nobomi basezidolophini obufuthelwa ngumfutho waseNtshona. Ngokutsho kukaNdlovu-Gatsheni (2013), olu tshintsho luphazamisa iintsika zesiNtu kwaye ludala iindlela ezintsha zokuphila. Ezi meko zibonakala kubudlelwane obungqubanayo phakathi kwezizukulwana, apho ulutsha lufuna ukuzimela ngelixa abantu abadala bagxininisa ukulandela imigaqo elawulwa ngundalashe.

Ngaphezu koku, ukufika kobuKrestu kunye neenkolelo zemveli kudale ukungqubana kwezimvo ngenkolo. USomniso (2008) ubonisa ukuba iindlela zoncwadi lwesiXhosa, ingakumbi izibongo, zidibanisa iinkolelo zobuKrestu nezemveli. Le nto ibonisa uxoxiswano kunokuba kubekho ukutshintshwa ngokupheleleyo. Ukuphumeza le mbono, izizukulwana ezidala zinokugxininisa ukunqulwa kwabaphantsi, ngelixa izizukulwana ezincinci zisondela kwiinkolelo zobuKrestu okanye zale mihla (Gcingca-Ndolo, 2008; Somniso, 2008). Uncwadi lubamba ezi ngcinga zohlukileyo, lubonakalisa indlela iinkolelo ezibangumthombo wokungavisisani notshintsho phakathi kwezizukulwana.

Ngamxhelomnye, iimeko zembali zidlala indima ebalulekileyo ekubumbeni iyantlukwano phakathi kwezizukulwana kuncwadi lwesiXhosa. Ubukoloniyali, imfundo yobumishinari, ucalucalulo, kunye nexesha lasemva kocalucalulo, zonke zibe nefuthe kwindlela

izizukulwana ezahlukeneyo eziqonda ngayo inkcubeko nobuni. UKaschula (2003) noOpland (1983), bachaza ukuba ababhali bokuqala besiXhosa babefumaneka phakathi kweentsika zemveli kunye nentlalo yomakoloniyali. Ngenxa yeso sizathu, iyantlukwano iyaqhubeka nokubonakala kuncwadi lwangoku ngenxa yomzila owakhiwa ngababhali besiXhosa bamandulo. Ababhali abatsha bona abakhuliswe kwimeko yasemva kobukoloniyali nesimanje, badla ngokutolika ngokutsha amabali ezembali neempawu zenkcubeko. Yinto ke le ebonisa iyantlukwano phakathi kweenkumbulo, amava kunye neentsingiselo zokungqonge intlalo.

2.3.3 Ungquzulwanozimvo ngomtshato wesinyanzelo, amasiko nezithethe, neendlela zokuziphatha

Ungquzulwanozimvo olungqonge umtshato wesinyanzelo, amasiko nezithethekunye neendlela zokuziphatha, luvela apho isithethe sidibana notshintsho lwale mihla, apho iindlela zenkcubeko zingqubana neengcinga ezitshintshayo malunga namalungelo omntu, ukulingana ngokwesini, kunye nokuzimela komntu ngamnye (Thengimfene, 2024).

Olu ngquzulwanozimvo ngomtshato lubangelwa ngumtshato wesinyanzelo owenziwa ngabantu abadala ebantwaneni (Mtshali, 2014; Karimakwenda, 2020). Abantu abadala bona bakholelwa kwisiko lokubonela, nakubeni lushukuxwa kule mihla futhi lugxekwa kuba likhokelela ekuxhatshazweni kwamanina nabantwana abangamantombazana (Monyane, 2013). Inika umdla nento yokuba abantwana bakhokelisa amalungelo wabo abethelela ukuba umntu makazikhethele undofa wakhe amthandayo. Ababonisani ngasonye nabazali ngenxa yale ntsindabadala.

Ngokucacileyo, abazali bona, njengoko umtshato wesinyanzelo uqondwa, bayazi iyinto enganyembelekanga ukuba umntwana atshatiswe ngebhaxa nendoda angayaziyo, kuba bona besidla ngendebe endala. Kweli siko nezi sithethe, umfana kudala wayesithi akufika kwisigaba sokutshata, abazali babone ukuba makakhangelelwe intombi ewufaneleyo umtshato. Loo ntombi wayetshatiswa nayo umfana kwakungathandiswa yona, ukuba

kubonwa iwufanele umendo. Intombi ke yayijongwa ngezenzo zayo eziqaqambisa iimpawu zobufazi nokubonakalisa ubuxhadi bokukwazi ukuma njengenina. Le mitshato yesinyanzelo ngokwale mihla idala iziganeko ezihlasimlisa umzimba, kuba kudityaniswe imihlambi eyalanayo. Bambi baphetha bengababulali ngenxa yothando nomtshato wesinyanzelo.

Umtshato wesinyanzelo umele enye yeendlela zenkcubeko ezingqubanayo, kuba ucela umngeni ngokuthe ngqo kwimigaqo yale mihla elawulwa ngumthetho waseNtshona kunye nenkululeko yomntu ngamnye. UTamale (2011) uthi, umtshato wesinyanzelo uxhaswa ngeemeko ezijoliswe kwinkcubeko, uzinzo kwintlalo, kunye neenkqubo zolawulo zobudoda. Nangona kunjalo, abaphandinzulu basetyhini kunye namalungelo oluntu agxeka ezi zizathu kabukhali, egxininisa ukuba ezi zenzo zixhasa ukungalingani ngokwesini, kwaye zinciphisa igunya nokuzimela kwabafazi (Merry, 2006; Maoba, 2020). Ungquzulwano lweengcinga luvela xa umgaqo wenkcubeko usetyenziswa ukukhusela inkcubeko, ngelixa iinkqubo zamalungelo oluntu zigweba umtshato wesinyanzelo njengokophulwa nokukrotyozwa kwamalungelo okuzimela nokuzikhethela komntu wonke (Choma, 2011).

Amasiko nezithethe yinkolo nendlela abantu abadala abayilandelayo. Abantu abadala banendlela abakholelwa ngayo kubantu abatsha. Abantu abatsha amasiko nezithethe kubo zizinto abangaziqondiyo nabakhule kule mihla zingaxatyiswanga njengasendulo, njengokuba kwakufudula zixatyisiwe ngenxa yokuphenjelelwa ngumfutho waseNtshona. Abantwana bangoku bahamba ngesingqi sempucuko nokhanyo lwale mihla. Le mpucuko idale ukuba ulutsha lukhule lungayazi imvelaphi yalo kwizinto ezininzi zemveli. Ulutsha lwakudala lwalulawulwa ngabazali kuba lwaluphantsi kophahla lwabo. Loo nto yayisaziwa ingadibenanga namalungelo. Umntwana kudala wayemamela umzali, elandela umthetho womzali, kuba kukholelwa ukuba sisithethe sendalo into ethi umntwana uyakuhlala engumntwana ebazalini futhi ke nezibhalo zingqina ngokuthi umntwana makabeke uyihlo nonyoko ukuze imihla yakhe yolulwe.

Iimpembelelo zale mihla, kuquka imfundo yaseNtshona, ukusetyenziswa kwamajelo eendaba kunye nokukhula kobuchwepheshe zingenisa imiba eyahlukeneyo efana nokuzimela komntu, ukuzikhethela komntu iimfuno zakhe, nokuziveza iimbono ngokukhululekileyo. Ezi nkqubo zingqubana nemiqathango yenkcubeko yaseAfrika, nto leyo ekhokelela kungquzulwanozimvo phakathi kwezizukulwana. Ukulandelwa nokuqhubekela phambili komfutho waseNtshona kwiintsapho zaseAfrika, kukhuthaze ukwanda kokuzimela phakathi kolutsha, kwanciphisa imiqathango elawulwa yimithetho yeentsika zikaNtu kunye nezikhundla zobudala . Olu tshintsho lubangele ungquzulwano phakathi kwezizukulwana, njengoko ulwazi namandla osolusapho engasathathelwa ngqalelo okanye engasaxatyiswanga lulutsha. UMbiti (1990) ugxininisa ukuba, iinkqubo zesiNtu zaseAfrika zafaka iindlela zokuziphatha kubomi bemihla ngemihla, ziqinisekisa ukuba ulutsha lufunda kwaye lunokuqonda okufanayo nesizukulwana esidala. Ngazwinye, uNsamenang (2006) uthi, indlela yokukhulisa abantwana phantsi kwegunya labantu abadala nokulandelwa kwezithethe namasiko kudala uxolo ngokuphathelele kwiinkolelo, ukuziphatha, nokuqonda. Oku kunciphisa ukungqubana ngeengcinga phakathi kwezizukulwana.

Indlela yokuziphatha kubantwana okanye ulutsha nabantu abadala iyohluka. Ihluka ekuthetheni, indlela yokwenza nokulandela izinto. Abantu abadala bakholelwa ukuba umntu obhingqileyo unendlela yokuziphatha xa kuthelekiswa nendoda. Le ndlela yokuziphatha ithi iquke ekubeni ibhinqa lihlala endlwini lenze imisebenzi yaphakathi kwekhaya, nanjengoko kwakufudulwa kusenzwa njalo endulo (Mndende, 2021). Kuthi ke ngoku kwenzeke ungqubanozimvo, kuba ulutsha lwangoku lukholelwa kwinkululeko apho umntu oyindoda nebhinqa benza umsebenzi wendlu ngokulinganayo. Kwinkalo yemisebenzi yasekhaya, iindlela zoluntu zale mihla zibonisa utshintsho kwindlela eyabiwa ngayo imisebenzi. Ezi zimvo zithi zenze ungquzulwano phakathi kwezizukulwana ezingaboni ngasolinye. Lo mba uvela ngokweendlela ngokweendlela.

Okokuqala, umahluko kwindlela yokukhuliswa udlala indima ebalulekileyo. Izizukulwana ezidala zakhuliswa kuqanyelwe kwiinqobo zesiNtu ezazigxininisa ukuthobelana, intlonipho kubantu abadala neendima zesini ezilandelwayo, apho abafazi kwakulindeleke

ukuba benze imisebenzi yasekhaya, ngelixa amadoda ayethathwa njengeenkokheli okanye abaphathi (Satyo, 1999). Ezi ndlela zokuziphatha zazidluliselwa kusapho, kumasiko, izithethe nakubomi bemihla ngemihla jikelele. Le nto yayizenza ezi zenzo zivele ziyindalo kwaye zingaphikiseki kubantu abadala (Mbiti, 1990; Nsamenang, 2006). Ngokuchaseneyo, izizukulwana eziselula zikhuliswa kakhulu ziinkqubo zemfundo nomthetho olawulwa yimfundo yaseNtshona, ekhuthaza ukulingana, amalungelo omntu nokwabelana ngoxanduva.

Okwesibini, utshintsho loluntu kunye nempucuko yanamhlanje wenza umahluko phakathi kwezizukulwana ngokutshintsha indlela imigaqo yesiNtu etolikwa ngayo. Abaphandinzulu bathi impucuko ikhuthaza ukukwazi ukucinga nokuzihlola, nto leyo evumela ulutsha ukuba lubuze okanye luphikise amasiko (Giddens, 1991; Mndende, 2021). Ngenxa yoko, ulutsha lulandula imigaqo yesiNtu efana nokuthobela kubantu abadala okanye iindima zesini ezimiselweyo, lukhethe iindlela zokuziphatha. Abantu abadala ke ngoko banokutolika olu tshintsho njengokungahloniphi okanye ukuwohloka kokuziphatha, ngelixa ulutsha lubona ulindelo lwesiNtu njengolucinezela okanye olunyhasha amalungelo walo.

Okokugqibela, utshintsho kwiingcinga ngeendima zesini luphinda lube negalelo ekwandeni komahluko phakathi kwezizukulwana. Iinkolelo zesiNtu ezinxulumanisa abafazi nemisebenzi yasekhaya ziya zityeshelwa ngenxa yefuthe likamakulinganwe wedemokhrasi. Izizukulwana eziselula zixhasa ukwabelana ngemisebenzi yasekhaya phakathi kwamadoda nabafazi, nto leyo ebonisa iingcinga zesizwe ezijolise kubulungisa nolinganiso (Arnett, 2002; Mgqwashu, 2016). Ezi zimvo zohlukeneyo zenza umahluko ongengokuziphatha kuphela, kodwa nakwindlela yokucinga, kuba isizukulwana ngasinye sisebenza phantsi kwesakhelo sengcinga esakhiwe ziimeko zembali nezentlalo.

2.4 Iiyantlukwano ngokweefilosofi nenkcubekontlalo phakathi kwezizukulwana zama-Afrika

Iiyantlukwano ngokweefilosofi nenkcubekontlalo phakathi kwezizukulwana zama-Afrika, ingakumbi phakathi kwamaXhosa, zijikeleza kwimixholo yenkcubeko kunye nempucuko

yala maxesha, intlonipho, isidima, kunye neempixano ezithi zibekho ngenxa yale yantlukwano.

2.4.1 IsiNtu nempucuko

IsiNtu sibhekisa kwiinkqubo zemveli, amasiko, izithethe neendlela zokuphila ezikhokele uluntu lwaseAfrika ngokwembali. Abaphandinzulu baseAfrika bagxininisa ukuba isiNtu asiyondibaniselwano nje yezenzo zenkcubeko, koko sisakhelo esipheleleyo sokuqonda ihlabathi, esidibanisa inkolo, imigaqo yokuziphatha, ubudlelwane boluntu kunye nokuveliswa kolwazi. UMbiti (1990) uchaza isithethe njengendlela yokuphila, apho inkolo, inkcubeko kunye nokuziphatha zingohlulwa, zikhokele indlela abantu abanxulumana ngayo omnye nomnye kunye noluntu gabalala. IsiNtu sikwanika isikhokelo sokuziphatha apho kuqondwa khona indlela yokuziphatha efanelekileyo kunye nentlonipho. Zonke ezi nqobo zibotshelelwe ngokunzulu kwinkcubeko yamaXhosa.

Eyona nto iphambili kwisiNtu kukudluliselwa kolwazi phakathi kwezizukulwana, apho abantu abadala besebenza njengabagcini bolwazi bemveli neenkumbulo zamandulo zenkcubeko. UMndende (2009) uthi, iinkqubo zolwazi lwemveli zaseAfrika zisebenza njengeendlela zokufundisa, apho abantu abadala badlulisa izikhokelo zoluntu ngamabali, amasiko, izithethe izaci namaqhalo. Le nkqubo iqinisekisa ukuba ulwazi lwamasiko luduyaniswa namava okuphila, luvumela izizukulwana eziselula ngokuthatha inxaxheba.

Ngamxhelomnye, impucuko ibhekisa kuphuhliso loluntu olufuthelwa yimbono yaseNtshona, ukuhlala ezidolophini, itekhnoloji namalungelo edemokhrasi. Impucuko ikhuthaza amalungelo omntu, ukulingana ngokwesini, inkululeko yokuzikhethela, isikolo, iinkundla zomthetho norhulumente olawulwa yidemokhrasi. Ezi mpembelelo zihlala zikhuthaza abantu ukuba baphile ngendlela ehamba ngesingqi sempucuko.

2.4.2 Intlonipho, ubunganga namandla, kunye nelizwi kwizizukulwana ngezizukulwana

Intlonipho sisenzo esihluba unxibelelwano olusulungekileyo phakathi kwabantu, iintsapho noluntu. Intlonipho ikwaquka indlela yokuthetha, indlela yokunxiba nendlela abaphathwa

ngayo abanye abantu. Iingcali zesiXhosa ezifana noZondi (2014) noRadebe (2016), zigxininisa ukuba intlonipho idluliselwa kwizizukulwana ngeemfundiso, ukufundisa abancinci ukuziphatha ngokufanelekileyo kunye noxanduva olusuka kuluntu lulonke. Ukungahloniphani phakathi kwezizukulwana ezahlukeneyo kudala ungquzulwano. Ubunganga namandla kwiidrama zesiXhosa bubonakala xa umlinganiswa ejongana neemeko ezinzima, abe lixhadi negorha okanye igorhakazi, ukuze amele inyaniso kwakunye nobulungisa. Amandla abonisa ukukwazi kwakhe ukunyamezela ubunzima nokuma engagungqi futhi engalahli ithemba, azijule ijacu umlinganiswa.

Iingcali zophandonzulu ngeedrama kunye noncwadi lomlomo ziyangqina ukuba ubunganga kunye namandla zizinto eziphambili ezisetyenziswa ukulwela inyaniso nobulungisa. NgokukaOng (1982), izithethe zedrama ezisekelwe kwimbali nakuncwadi lomlomo zibonisa abalinganiswa abanobugorha okanye ubugorhakazi nokunyamezela. Kwiidrama zesiXhosa ngokukodwa, abalinganiswa abajongana nobunzima basebenza njengemizekelo yokuziphatha nokuzijula ijacu kwabo, bebonisa indlela umntu alindeleke ngayo ukumela inyaniso nobulungisa nangona kukho uxinzelelo.

Ngaphaya koko, amandla kwidrama awapheleli kumandla omzimba kuphela, koko abandakanya nokunyamezela ngokweemvakalelo ezingabonwa ngeliso lenyama. URicoeur (1981) uyakungqina oku, ecacisa ukuba abalinganiswa kuncwadi batyhila amandla ngokunyamezela nokuhlala ethembeni, kunye nokungaguquguquki kwimigaqo yokuziphatha, ingakumbi kwiimeko zentlungu nokubandezeleka. Oku kuyahambelana nezithethe zedrama apho ukunyamezela nokuma kugxininiswa njengezinto ezixhasa umntu noluntu ngamaxesha engxaki okanye engcinezelo (Okpewho, 1992).
Ngaloo ndlela, kwiidrama zesiXhosa, ukukwazi komlinganiswa ukuma engagungqi, engalahli ithemba exhathisa, ukuxatyiswa kwenkcubeko efana nesidima nokunyamezela, nokuba umlinganiswa ungqongwe ziimeko ezinzima kubonakalisa amandla phakathi kwezizukulwana. Ngoko ke, iingcamango zeengcali ezingentla zixhasa uluvo lokuba ubunganga kunye namandla kwiidrama zesiXhosa zisebenza njengezixhobo zokubalisa ibali ezibonisa ukuchasana nentswelabulungisa nengcinezelo ezidala ungquzulwanozimvo phakathi kwezizukulwana. Kuphandonzulu oluqhutywayo apha,

kwidrama ethi, *Buzani Kubawo* (1958), umlinganiswa onguGugulethu ubonakalisa ubunganga namandla wokuma emela inyaniso xa enyanzelwa ngomfazi angamfuniyo onguThobeka.

Ngaphandle kwezi mbono, ilizwi kwizizukulwana ngezizukulwana libhekisa ekudlulisweni kweentsingiselo, ulwazi neenkolelo ukusuka kwesinye isizukulwana ukuya kwesinye ngolwimi oluthethwayo, okanye olubhaliweyo. Eli gama lithi “ilizwi” ligxininisa ukuqhubekeka komyalezo, iimfundiso okanye inkcubeko. Ilizwi alibotshelelwanga kwixesha elinye kuphela, koko liyaqhubeka nokuphila njengoko likhunjulwa, litolikwa, lize livakaliswe ngokutsha zizizukulwana ezilandelelanayo. Ukudluliselwa kwelizwi ngokweentsingiselo, iinkolelo kunye nolwazi kwizizukulwana kubalulekile ekuqinisekiseni ukuqhubeka nokuhlaziywa koluntu. Inkcubeko ayibotshelelwanga, kodwa iyatshintsha njengoko ulwazi luqondwa ngokutsha, lutshintshwa, kwaye ludluliselwa ngendlela ehambelana nemeko yoluntu, imbali, kunye nezopolitiko (Assmann, 2011). Isiko lokuthethwayo (*oral tradition*), amabali nencwadi zidlala indima ephambili kule nkqubo, zivumela uluntu ukuba lugcine inkumbulo ngelixa lutshintsha ngokwamaxesha ukuze lihambelane nezizukulwana ezitsha.

2.4.3 Imiba ekungquzulwana ngayo kwinkcubekontlalo yamaXhosa

Imiba ekungquzulwana ngayo kwinkcubekontlalo yamaXhosa inxulumene kakhulu nezithethe, amasiko, imitshato kunye neenkqubo zeenkolelo. UIzu noVilliers (2023), baphefumla ngelithi, ungquzulwano lubangelwa yimpembelelo yobukoloniyali nokungeniswa kwenkolo yobuKrestu, nto leyo ebangela kulahlwe izithethe, amasiko nenkcubeko lulutsha. Abaphandinzulu babonisa ukuba izithethe namasiko, imiba yomtshato nemibhiyozo yokuhlonipha iminyanya nezinyanya, zisoloko zidala ungquzulwanozimvo xa intsingiselo yazo igxekwa okanye itolikwa ngeendlela ezahlukeneyo phakathi kwezizukulwana. Iinkqubo zeenkolelo, kuquka inkolo yesiNtu yaseAfrika nobuKrestu, nazo zinegalelo ekwandiseni ukungavisisani, njengoko iimbono zokomoya ezahlukeneyo zinokukhuphisana ngegunya nokwamkelwa kwazo phakathi kweentsapho noluntu (Mndende, 2021). Ngenxa yoko, ukungqubana akuveli ngenxa yokuba isithethe, isiko, okanye inkolelo zingenaxabiso, kodwa kuvela kuba zithwala

intsingiselo enzulu yoluntu kwaye zingundoqo ekwakheni ubuni, ubudlelwane bamandla, kunye nocwangco lokuziphatha kuluntu lwamaXhosa.

2.5 Okuqaphelekileyo nomsantsa odinga ingqwalasela

Ungquzulwano phakathi kwezizukulwana ludalwa kukwahluka kwamaxesha apho iimbono nezimvo zezizukulwana ezingafaniyo zisahluka ngokuphenjelelwa lifuthe lenkcubeko. Umsantsa obonakalayo ukwindlela yokusebenza ekuchongeni nasekuchazeni ungquzulwano phakathi kwezizukulwana lujolise kwiyantlukwano kwiimeko ezahlukeneyo zenkcubeko. Esi sahluko okanye olu phengululonzulu loncwadi olusondeleyo lubhentsisa ukuba abaphandinzulu ababhalanga ngokwaneleyo nokukholisayo ngongquzulwano phakathi kwezizukulwana, ingakumbi kwimixholo edakancwa ngumphandinzulu ejolise kungquzulwano ngomtshato wesinyanzelo, amasiko nezithethe kunye nendlela yokuziphatha kwiidrama ezimbini zesiXhosa, ethi *Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015). Ngoko ke, olu phandonzulu luzama ukufaka igxalaba kweminye imisebenzi yabaphandinzulu eyayamileyo kule mixholo ihlalutywayo.

2.6 Elokuqukumbela

Ukuqukumbela, olu phengululonzulu loncwadi luwenzile umsebenzi obelunomnqweno wokuwenza wokutyhila izimvo zabaphandinzuli kwimiba ibishukuxwa, miba leyo enxulumene nongquzulwano phakathi kwezizukulwana ngezizukulwana. Luzivezile zonke iinkalo kutsalwa ezantsi ukusukela kwiingcambu notshintsho lweedrama zesiXhosa. Umphandinzulu uye wafumanisa ukuba kukho ukunqongophala komsebenzi wabaphandinzulu kwimixholo efana nomtshato wesinyanzelo, amasiko nezithethe, kunye nokuziphatha, ezingowona mba uphambili kuphandonzulu oluqhutywayo apha. Ngoko ke, oku kugxininisa imfuneko yophandonzulu olubanzi kulo mmandla. Eli linge lophandonzulu lizama ukufaka isandla kokusele kuphandwe nzulu ngabaphandinzulu. Olu phandonzulu lutyhila ngakumbi imiba edalwa lungquzulwano, kungquzulwano phakathi kwezizukulwana, ngeli lixa lukwakhanyisela imixholo engekaphononongwa

kude kube ngoku ebaluleke kakhulu ekuqhubeleni phambili ulwazi kungquzulwano phakathi kwezizukulwana nendima yeedrama zesiXhosa kulo mba.

ISAHLUKO SESITHATHU

Isakhelo sesithako neendlela zokuqhutywa kophandonzulu

3.1. Intshayelelo

Esi sahluko sihluba isiseko sesithako[1] kunye nendlela yokuphanda nzulu ekhokela olu phandonzulu lulonke. Sidakanca izithako ezitshila phambili nezisisiseko sophicothonzulu

[1] Umfundi makaqaphele ukuba maninzi amagama asetyenziswayo esiXhoseni ukujolisa kule nto kuthiwa yithiyori, ingcingane, isincedisi sihlalutyo, okanye ingcamango. IsiXhosa, njengolwimi, kudala satyeba, kwaye intaphalala yala magama ingqina obu butyebi. Kula magama, alikho eligxekwa lolu phandonzulu okanye ekuthiwa alinamandla kunelinye. Onke achanekile, kodwa ke kusetyenziswa eli lithi “isithako” kulo msebenzi. Isizathu soko kukuba eli gama lithi isithako lelona lizoba umfanekiso wengqondo ngokwenkcubeko yamaXhosa akudala; umfanekiso woko kuthi kwenzeke xa kuthakwa okanye kutakulwa kubuncwane bolwazi lwezithako. Phofu ke, siya kuthi ukuze sikhule

olukwisahluko sesine, sibeke umnwe ngokukodwa kwisithako songquzulwano phakathi kwezizukulwana (*intergenerational theory*) nesithako sesizukulwana (*generational theory*). Ezi zithako zibini zingamaphuthahlathinye, zibonelela ngengqiqo yokuvakalisa nokuhluba ubudlelwane nongquzulwano phakathi kwezizukulwana ezibini, njengoko zityhilwe kwidrama ethi *Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015). Esi sahluko sikwachaza ukubaluleka nokusetyenziswa kwezi zithako ekuqhubeni uhlalutyo nengxoxo kwisahluko sesine, sibhentsisa indlela ezisetyenziswa ngayo ekuqondeni ingxaki echazwe kwisahluko sokuqala, nasekuxhaseni iinjongo ngokubanzi. Okungamandla, ezi zithako zichongelwe ukuze zivale umsantsa othe waqatshelwa kwisahluko esandulela esi, ukuze indima yesi sifundo ivele kuvimba wolwazi nakwabo banothando lwesiXhosa, uncwadi nenkcubeko.

Ngaphezu koko, esi sahluko sidandalazisa iindlela zokuqhutywa kophandonzulu ezilandelweyo. Sichonga imithombo yolwazi (idatha) nendlela ethe yalandelwa ukuqokelela ulwazi olo luxhasa izimvo nokuqonda komphandinzulu, kwaye sichaze iinkqubo zokuphicothwa kwemixholo evela kwiidrama ezichongiweyo (icaciswa mva imixholo). Imiba okanye iindlela zokuziphatha, iinkqubo zophandonzulu, kunye nokuthembeka nazo ziyaxoxwa kwesi sahluko, ukuqinisekisa ukuthembeka nokunyaniseka kweziphumo ezivela kwisahluko sesine zize zishwankathelwe kwisahluko sesihlanu. Ukuvala umkhusane, esi sahluko siphela ngesishwankathelo esidibanisa uchongo lwezithako nendlela ethe yalandelwa ukufumana uvimba wolwazi nokutolika. Apha ngasezantsi ke kucangcathwa koko sele kukrotyisiwe kule ntshayelelo.

3.1.1 Ingcaciso ngegama “isithako” nokusetyenziswa kwaso ekutolikeni

Ngokuthe gabalala, isithako sisakhelo esihleliweyo okanye isixhobo esiluncedo ekuchazeni, ekutolikeni, okanye ekusombululeni ingxaki kumba othile otshisa ibunzi. Isithako sisixhobo sohlalutyonzulu, esithi sikhokele indlela umba okanye umxholo othile othi utolikwe ngayo, ukuze ube nentsingiselo nakwabo bamathidala ekuqondeni uncwadi

isiXhosa sibe kanti sinesigama sophandonzulu esityebileyo nesiphangaleleyo. Lo mba ucaciswa nzulu ngasezantsi.

lwesiXhosa, ngokuthe ngqo kolo lubhaliweyo. Ingcaciso le ixhaswa luluvo lukaDiko (2023: 28), othi xa ephefumla ngalo athi:

> Xa sithetha ngesithako sithetha ngesixhobo esithi sisetyenziswe ukuphendula umbuzo okanye ukusombulula isishiqi esibekwe njengenqontsonqa eyingxubakaxaka kwisintsompothi semeko ethile. Ukwaleka umsundulo … ugxininisa indima yesithako ekuqondeni nasekuphumezeni imisebenzi yokufundisa, ngakumbi kwimfundo yeelwimi zaseAfrika.

Apha kolu phandonzulu, njengoko sele kukhankanyiwe kwisahluko sokuqala nesesibini, ungquzulwano phakathi kwezizukulwana ezibini ezahlukeneyo luyingxaki**.** Luyingxaki ngenxa yokuba ludala umsantsa nobudlelwane obuqhwalelayo phakathi kwamakhaya, iindawo zokuhlala, intlalo gabalala nenkcubeko iyonke. Xa isizwe sijongene ngezikhondo zamehlo, kuba kukho ungquzulwano ngendlela yokubona izinto, loo nto isitsalela emva. Kuthi kwakubanjalo, elinye icala litsalele kwelinye icala, sitsho sithibazeke isizwe, singazazi nokuba siyaya okanye siyabuya, unobangela ibe ikukungqubana ngezimvo, izigqibo nezenzo. Oku kungqubana ke kuchasene neentsika zobuntu (Ubuntu). Njengoko esi sifundo sibhentsisa, ukungqubana phakathi kwezizukulwana kuquka ungquzulwanozimvo ngomtshato wesinyanzelo, amasiko nezithethe, neendlela zokuziphatha. Ngako oko, kubalulekile ukuba umphandinzulu athake kwizithako ezingqamene nongquzulwano phakathi kwezizukulwana. Injongo asikokuchonga izithako nje, koko kukubonisa ukuchana nobuncacholo beedrama ezimbini zesiXhosa.

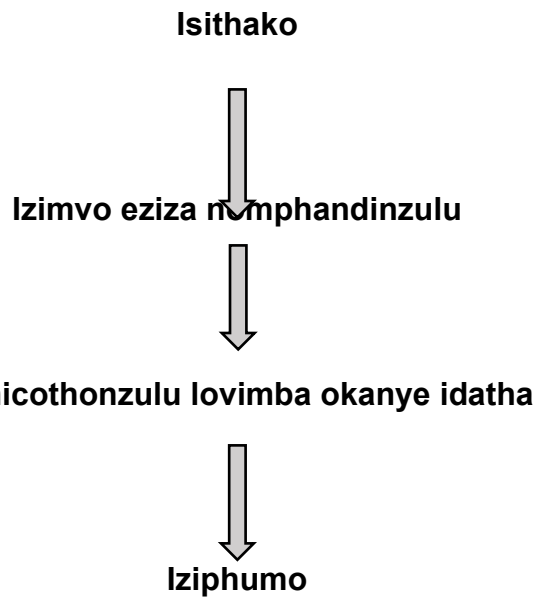
Phambi kokuba umphandinzulu adadele enzulwini ngezixhobo azisebenzisa kwiingxoxobunzululwazi azibiza ngokuba *zizithako*, kulichiza into yokuba kuhlutywe intsingiselo nemvelaphi yegama elithi *isithako* nokuba lize njani na kwezobunzululwazi boncwadi lwesiXhosa okanye isiXhosa sisonke. Ingcaciso le ixhathisa phezu kwaleyo kaSaule (2017: 1) athi xa etshila ngayo athi:

> Sisebenzisa eli gama ukutolika le nto kuthiwa ngesiNgesi yi*theory*. Ligama lesiXhosa elithetha ukuthaka, ukucukuceza, ukwaba, ukwahlula, ukubekelela izinto ngokokulungelelana kwazo, ukukhangelela, ukunika ngokwamandla emfaneleko kusetyenziswa uluvo lomntu ophetheyo. Belisetyenziswa kakhulu eli gama ekuchazeni indlela abantu abebesabelwa ngayo amasimi ebukhosini. Xa kusabiwa bekukhangelwa amandla abo bantu ekukwazini ukuwusebenza nokuwunakekela loo mhlaba bawabelwayo. Bekuye ke kufunwe iinkcukacha ngomntu ngamnye, kuhlanganwe ngamadoda kusetyenziswe umgaqo osele waqulunqwayo, babelwe ngokwamandla nezakhono zabo.

> Yiyo loo nto ubungafika amasimi engalingani, kunjalo nje kungekho ukhalazayo ngoko akwabelweyo. Inkosi ithaka umhlaba. Silithathele apho ke thina eli gama kuba lifana twatse nale ndlela siyisebenzisayo ekuphandeni. Kungeso sizathu nesithe sanyanzeleka ukuba sithake ngokwasesintwini, hayi ngokwasesilungwini kuba asibelungu. Sikhangela kwimbali yethu iindlela zokucinga ebezikholeke kuthi, sikhangela kwintlalo kaNtu izinto ebezilulutho zikwaphuhlisa iindlela zokusebenza nokuphila kwethu. Ezasesilungwini sizithathe sazilungiselela ukucinga nokwenza kwasesintwini ngoba kakade nabo eyabo indlela yokuthaka yeyasentlalweni yabo. Balandela amasiko nezithethe zabo, iyabakha loo nto. Nathi ke silandela amasiko nezithethe zethu, iza kusakha ke loo nto, incede ekuthini sizazi ukuba singoobani njengokuba ingcinezelo isitsho saphambana iingqondo nje, safuna ukuzenza umlungu esingasokuze sibe nguye.

Nezinye iingcali zitsala ngebande elinye nale nkcazo kaSaule (2017). Umzekelo, uMakhenyane (2023) uthi isithako, nakubeni esebenzisa eli gama kunye neli lithi ingcingane, sisakhiwo seengcinga esicwangciseke ngobuchule bengcibi yezikhali, izimvo neengcaciso esele zivunyiwe ekuchazeni, ekuqondeni nasekutolikeni umba othile. Bakhela kule nkcazo uJaxa (2016) noDlephu (2025), besithi isithako sinceda iingqondi ekubeni zingapheleli nje ekuchazeni kwinqanaba lomphezulu, kodwa zicacise, zinzule, ziveze oonobangela bento kwenye into, ziveze ubudlelwane neendlela izinto ezisebenza ngazo.

Ngokucacileyo, kungangqinwa ukuba amandla esithako awekho ekuchazeni ngokweendlela zemihla ngemihla, koko asekukhokeleni uphandonzulu ukuze lungabathazeli ekuqulunqeni iingxoxo ukuze kuvele ubunyani okanye ubuxoki ngomba othile, nasekuveliseni ulwazi olunokuvavanywa, luze lwamkelwe okanye lukhatywe. Isithako senzelwe ukuze sixhase izimvo zomphandinzulu, athi xa ebeka uluvo aluxhase ngeembono zesithako, hayi ukubalisa nje. Okungamandla kukuba nangona isithako siguquguquka ngokweemeko namaxesha, sisebenza njengesiseko sabaphandinzulu. Ewe, siyaguquguquka isithako, sikhule, sandiswe, kuxokonyezelwe kuso, kodwa sihlale sisisiseko kubaphandinzulu. Umzekelo, isithako sobufazi (*feminism*) sisisiseko sokuphanda nzulu ngemiba yamabhinqa nesini (Mndende, 2021; Fanishe, 2022). Esi sithako siye satshintshatshintsha ngokweemeko zempilo nokuguquguquka kwamaxesha, kwaphetha kukho isithako sobufazi saseAfrika (*African feminism*) nezinye ke ezininzi ezingenakubalwa kulo msebenzi. Lo ngumzekelo wobungqina bokuba isithako asingomzimba wezimvo ezingenakutshintshatshintsha okanye ezingenakwandiswa apho kufaneleke khona. Esi sakhelo singasezantsi sibonisa ubume bale nto kuthiwa sisithako:



Isakhelo 1: Umboniso wesithako neenkqubo zaso

Kolu uphandonzulu kuqhutywa iingxoxobunzululwazi kuxhathiswe ngesithako songquzulwano phakathi kwezizukulwana (*intergenerational theory*) kunye nesithako sezizukulwana (*generational theory*), kwandulwa kwaxhathiswa ngobunzululwazi beembono zeengcali zamaXhosa ekuthi kungqinwe okanye kuchaswe ngazo. Kulibhongo neqhayiya kumphandinzulu ke ukuba ezi zithako zibini zithathelwe ingqalelo ukuze zibe zezinye zezixhobo zokungqiyama nokuxhathisa xa kudakancwa uncwadi lwesiXhosa, nokokuba lolomlomo okanye lwale mihla.

3.1.2 Izithako zophicothonzulu

Njengoko sele kuntluvisiwe ngasentla, olu phandonzulu lusebenzisa izithako ezibini: isithako songquzulwano phakathi kwezizukulwana nesithako sesizukulwana. Ezi zithako zichongelwe ukuze ziphale kunye, sithi esinye sakubangathi siyoyela, sixhathise ngesinye. Asikho ekunokuthiwa sigqwese sodwa, koko ziphala ngebande elinye nangokulinganayo, ukuze kuphumezeke iinjongo, futhi kuphenduleke imibuzo yophandonzulu enyuswe kwisahluko sokuqala. Ingcaciso ngezi zithako iyalandela.

3.1.3. Isithako songquzulwano phakathi kwezizukulwana

Isithako songquzulwano phakathi kwezizukulwana sinika isakhelo esibalulekileyo sokuqonda izenzo zentlalo, iintsika zokuphila, ubuwena nokungalingani okukhoyo phakathi kwezizukulwana neentsapho, inkcubeko, iinkolelo neenkolo, iindlela zokuziphatha, amasiko, izithethe kunye namava akhelwe kwimbali. Ezi ntsika zidweliswe apha, mhlawumbi nezinye ke, zizo ezibumba isizukulwana ngasinye.

Esi sithako sibonisa iindlela ubume bentlalo iyonke ezithi ziphembelele ngazo ukuvana okanye ukungquzulana phakathi kwezizukulwana. UMannheim (1952) noElder (1998) babeka umnwe ngelithi esi sithako yinkqubo edibanisa amacandelo ahlukeneyo achaza indlela izakhiwo zentlalo, iintsingiselo zenkcubeko, ubudlelwane, izixhobo, namava obomi adluliselwa ngayo, atolikwa, aze aphinde aguqulwe kwizizukulwana ngezizukulwana. Bagxininisa ukuba abantu nezizukulwana abazimeli bodwa, kodwa badityaniswa babeliqhosha nekhonkco ngobudlelwane nembali, ngoko ke amava esizukulwana ngasinye achaphazela amathuba obomi kwisizukulwana esilandelayo, ubuni, kunye nempilontle yezizukulwana ezilandelayo (Mannheim, 1952; Elder, 1998). Umzekelo, indlela amaXhosa athe agcina ngayo amasiko afana nolwaluko ivule amathuba okuba eli siko libe lisaqhutywa nangoku. Eyokuba ke longanyelwe ziingxaki zokusweleka kwabakhwetha (ngxe mawethu) ngumba oyintsindabadala yesintsompothi. Olona luvo olubekwa sesi sifundo ngowokuba amava nezigqibo zesizukulwana ngasinye achaphazela ikamva nengomso lesinye isizukulwana.

ULi (2025) waleka umsundulo ngelithi, esi sithako sisebenza ngokugxila kubudlelwane beentsapho, imiqathango yenkcubeko, kunye neenkqubo zentlalo. Ngokubhekiselele kwimiqathango yenkcubeko, ingaphembelela kungquzulwano phakathi kwezizukulwana, kuba isizukulwana ngasinye sizakutolika, sichaze inkcubeko ngokwefuthe lexesha esikhule ngalo. Ngelixhasa izimvo zikaMannheim (1952) noElder (1998), amava esizukulwana ngasinye achaphazela amathuba obomi kwisizukulwana esilandlelayo, ubuni nempilontle yangomso. Okwenzeka namhlanje, kuya kuba sisiqhamo nesivuno sangomso.

Kuphandonzulu oluqhutywayo apha, oku kubekwe ngasentla kuvela kwidrama ethi, *Buzani Kubawo* (1958), apho umlinganiswa onguGugulethu abonakalisa ukuchaphazeleka kwamathuba obomi nempilontle yakhe xa ethe washiywa zingqondo emva kokutshatiswa ngesinyanzelo ngutata wakhe uZwilakhe nomfazi angamthandiyo, onguThobeka Mcothama. Esi sithako songquzulwano phakathi kwezizukulwana siphala nesithako sesizukulwana esilandelayo.

3.1.4 Isithako sezizukulwana

Isithako sesizukulwana sisithako sesibini umphandinzulu asisebenzise ekuphaleni ngebande elinye nesithako songquzulwano phakathi kwezizukulwana. Njengoko sele kugxininisiwe, asikuko nokuba esinye sinamandla ngaphezu kwesinye, kodwa ezi zithako ziyaxhasana, ziyaphefumlelana kwaye zinjongonye.

Isithako sesizukulwana sona sichaza indlela amaqela abantu ahlukaniswa ngayo ngeminyaka, ethi yenze umahluko kwiindlela abacinga ngayo kunye nezinto abazenzayo. Yinto leyo echatshazelwa yimiba yembali, yezentlalo, imfundo, impucuko, inkcubeko, kunye namasiko nezithethe abakhulele kuzo (Mannheim, 1952; Costanza noFinkelstein, 2020). Njengokuba esiya sokuqala isithako sigxila kumsantsa ovela kwizizukulwana ezahlulwe ngamawaka ngamawaka eminyaka nendlela yokuphila, esi sona isithako sigxila kwisizukulwana esinye esahlulwe zezi ntsika zikhankanyiweyo. Ukungavani okanye iyantlukwano kwiindlela zokucinga (ungquzulwanozimvo), kunye neendlela zokuziphatha kuye kudale ungquzulwano phakathi kwesizukulwana. Esi sithako sibethelela nendima yokudluliselwa kwenkcubeko ekwakheni ubuni bomntu ngamnye kunye noluntu ngokubanzi. Umzekelo woku uvela kwinto yokuba, kwisizukulwana sanamhlanje kuphilwa ngeteknoloji neemfonomfono. Ukanti, kwisizukulwana seminyaka engamashumi amathathu adlulileyo bezingaxhaphakanga ezi zixhobo, nakubeni bezisele zikhona. Oku akufani nakwiminyaka elikhulu eyadlulayo, apho zazingekho kwa ukubakho, cum cwaka.

Phakathi kwamaXhosa, ubuni kunye nemiba yentlalo, amasiko nezithethe zidluliselwa kwizizukulwana ngoncwadi, ukususela kuncwadi lomlomo ukuya kolubhaliweyo

(Neethling, 2008; Simelane-Kalumba, 2014). Iindlela zokuziphatha, iinkolelo neenkolo, kuquka nendlela yokuphila, zidluliselwa ngeentsapho, ngolwimi, nakwizithethe zoluntu jikelele. Oku kuvumela isizukulwana ngasinye ukuba sifumane, sitolike ngokutsha, okanye siphikise iintsingiselo zexesha elidlulileyo, ezithi zingangqamani nala maxesha (De Klerk noBosch, 1996; Madima, 2024). Isizukulwana esitsha xa siphikisa okanye sitolika ngokutsha, umzekelo, kumasiko nezithethe kuye kubekho ungquzulwanozimvo nokungaboni ngasonye phakathi kwezizukulwana.

Kuphandonzulu oluqhutywayo apha, kwidrama ethi *Buzani Kubawo* (1958), umlinganiswa onguGugulethu noZwilakhe bangquzulana ngeentsingiselo ekutolikeni igama elithethwe nguZwilakhe, xa esithi akazumfunza uGugulethu. Yena uGugulethu uyithathe njengento yokuba uza kukhululwa atshate intombi ayithandayo, abe uZwilakhe engathethi loo nto.

Ukuhlabela mgama, ezi zithako zicacisiweyo, umphandinzulu ubone kufanelekile ukuba zisetyenziswe kuphicothonzulu oluqhutywayo, yiyo loo nto kubalulekile ukuba kucaciswe ukufaneleka nokusetyenziswa kwazo kwicandelo elilandelayo.

3.1.5.Ukufaneleka nokusetyenziswa kwezithako ezichongiweyo

Isithako songquzulwano phakathi kwesizukulwana kunye nesithako sesizukulwana, zibalulekile kolu phandonzulu, njengoko ukusetyenziswa kwazo kunika isakhelo esipheleleyo sokuqonda ingxaki ephandwayo, ukuphendula imibuzo kunye nokufezekisa iinjongo zophandonzulu. Ezi zithako, njgengoko kuvela gca kwisahluko sesine, zivumela umphandinzulu ukuba ahlalutye nzulu imiba yentlalo, inkcubeko, kunye nobudlelwane phakathi kwezizukulwana.[2]

Isithako songquzulwano phakathi kwezizukulwana sifanelekile ekusetyenzisweni kolu phandonzulu, kuba sinika isakhelo esibalulekileyo sokuqonda izenzo zentlalo, iintsika zokuphila, ubuwena nokungalingani okudluliswa phakathi kwezizukulwana neentsapho,

[2] Imixholo ethe ngqo ekuxhathiswa ngayo icaciswa banzi kwicandelo elishukuxa imiba yeendlela zophandonzulu.

inkcubeko, iinkolelo neenkolo, iindlela zokuziphatha, amasiko, izithethe namava akhelwe kwimbali. Le yimixholo evela kuzo zombini iidrama ezikhethelwe olu phandonzulu.

Ukanti isithako sesizukulwana sixhasa esi sithako singasentla ngokuchaza indlela amaqela abantu ahlukaniswa ngayo ngeminyaka, ephuhlisa indlela eyahlukileyo yokucinga kunye nokuziphatha, ndlela leyo eyakhelwe kumxholo wembali, amasiko, izithethe, iinkolelo nenkcubeko. Ezi zithako zibini zifaneleke ngakumbi xa kudakancwa umxholo wongquzulwano phakathi kwezizukulwana kuqanyelwa ngemiba efana nomtshato wesinyanzelo, amasiko nezithethe, neendlela zokuziphatha**.** Ukusetyenziswa kwezi zithako kuliqwili nechiza, kuba zicubungula imiba engunobangela wongquzulwano phakathi kwezizukulwana kuxhaswa okanye kubondelwa ngezimvo zeengcali. Ngolu lwazi, icandelo elilandelayo lizihlupha ngeendlela umphandinzulu azilandeleyo ukufumana nokuchonga uvimba wolwazi ekungqiyanywe ngaye.

3.2. Iindlela zophandonzulu

Olu phandonzulu luqhutywa ngokuthi kusetyenziswe uphandontyilazwi, apho kuphononongwa, kuphandwe nzulu, kuhlalutywe ngezithako kufundwa iincwadi ezichongiweyo zedrama ethi, *Buzani Kubawo* (1958) nethi *Hamba Nam Ndipheleke* (2015), ekunengqiniseko ukuba zityebe ziteketeke ekuhlubemi iingxoxo eziphambili zongquzulwano phakathi kwezizukulwana. Umphandinzulu unika ingcaciso yophandontyilazwi koku kulandelayo.

3.2.1. Uphandontyilazwi

Uphandontyhilazwi, ekudla ngokuthiwa yindlela yekhwalithethivu, lusetyenziswa kakhulu ekuhlalutyeni okubhaliweyo okanye okuthethiweyo (idrama kule imeko) kuba lujolise ekutolikeni, kwintsingiselo nakumxholo kunokuba lujolise kwiinkcukacha zamanani. Ngokuthe ngqo, idrama luhlobo loncwadi nolwenziwa eqongeni, ngokulinganisa okanye olubhalwe phantsi lwaba yincwadi, oludlulisa izimvo, iimvakalelo, kunye neemeko zentlalo ngolwimi, ngabalinganiswa, nangeempawu zomelo. Le nkcaza yenza iidrama zesiXhosa zixhaswe ncamashi ziinkqubo zophandontyilazwi ezicaciswa ngasezantsi.

Njengoko becacisa uDenzin noLincoln (2018), uphandontyilazwi lujolise ekuqondeni iziganeko ngokutolika iitekisi neentsingiselo zomelo, nto leyo eyenza lufaneleke kakhulu ekuhlalutyeni idrama. UDzogovic noBajrami (2023) bongeza ngelithi, ukuba uphandontyilazwi lubandakanya ukuqokelelwa kunye nocazululo lomthombo wolwazi ongengowamanani, lugxininisa kwingcaciso, ubunzulu kunye nomxholo wamava wabantu. Kulo umsebenzi, umphandinzulu ugxininisa kwimixholo ebhentsisa ungquzulwano phakathi kwezizukulwana, mxholo lowo othi utolikwe futhi ucaciswe kuba isifundo esi esigxilanga kwiinkcukacha zamanani.

UKaschula (2001) uxhasa ukusetyenziswa kophandontyilazwi ekuhlalutyeni uncwadi lwaseAfrika kunye nedrama. Le ngcali igxininisa into ethi, uphandontyilazwi lusebenza ekutolikeni kumxholo wenkcubeko nasekuhlubeni iintsingiselo. Uthi iitekisi zeelwimi zaseAfrika, kuquka nedrama yesiXhosa, zakhelwe kakhulu kwizithethe zomlomo, kwiimfundiso neenqobo zentlalo, nto leyo engenakuhlalutywa ngokwaneleyo ngeendlela zophandonzulu lwamanani (le kuthiwa yindlela yekhwantithethivu). Ngoko ke, uKaschula (2001) uchana ucwethe xa ebeka umnwe kwimbono ethi, uphandontyilazwi luvumela abaphandinzulu ukuba bahlalutye ukusetyenziswa kolwimi, umelo, ukuzotywa kwabalinganiswa, kunye nezenzo zenkcubeko ezifihlakeleyo kwiitekisi zedrama.

Ukusebenzisa uphandontyilazwi kuluncedo ekuqondeni ukungavisisani phakathi kwezizukulwana kwiidrama zesiXhosa, kuba kuvumela umphandinzulu ukuba ahlalutye nzulu iintsingiselo, amava, iimvakalelo kunye neembono ezibonakaliswa ngabalinganiswa. Iindlela zophandontyilazwi ezifana nohlalutyo lwetekisi nohlalutyo lwemixholo (ezichazwa mva), zibhentsisa lula indlela ungquzulwano phakathi kwezizukwana oluvela ngayo kwiimeko ngeemeko, kwimixholo ngemixholo, nto leyo eveza ulwazi olunzulu, ubudlelwane bamandla, kunye neemeko zenkcubeko. Le ndlela ke ngoko inika ulwazi olutyebileyo noluneenkcukacha ngeedrama zesiXhosa ezibonisa ngayo ungquzulwano phakathi kwezizukulwana.

3.3. Ukuchongwa kovimba wolwazi (idatha) nendlela yophicothonzulu

Eli candelo lijolise ekucaciseni indlela olu phandonzulu oluqhutywa ngayo, ngokugxininisa ekuchongweni kovimba wolwazi (idatha) nakwiindlela zophicothonzulu ezisetyenziswayo. Apha kuchazwa indlela yokuchonga ngenjongo (*purposive sampling*) ekusetyenzisweni kwayo, kunye nezizathu zokukhetha iidrama zesiXhosa ezisetyenziswa njengovimba wolwazi. Kwakhona, eli candelo lichaza indlela yohlalutyo ngokomxholo esetyenziswa ekuhlalutyeni imixholo ephambili echongiweyo, ngenjongo yokufumana ulwazi olunzulu nolucacileyo malunga nesihloko sophandonzulu. Ngokubanzi, injongo yeli candelo kukuqinisekisa ukuba iinjongo zophandonzulu zicacile, ziyalandeleka, kwaye ziyahambelana nengxobunzulwazi.

3.3.1. Indlela yokuchonga ngenjongo

Indlela yokuchonga ngenjongo yindlela yokuthatha isampuli engeyiyo eyezibalo (*non-probability sampling*) esetyenziswa kuphandonzulu olusekelwe kuphandontyilazwi, apho umphandinzulu achonga ngokugqwesileyo iimeko okanye imizekelo efanelekileyo nenxulumene nenjongo yomsebenzi lowo. Endaweni yokujolisa ekumelweni kwezibalo (*statistical representativeness*), le ndlela igxininisa kubunzulu, kwintsingiselo nakwiimeko apho kwenzeka khona isiganeko. UPatton (2002) uchaza ukuba indlela yokuchonga ngenjongo ivumela abaphandinzulu ukuba bakhethe iimeko ezinolwazi olutyebileyo ezinokunika ukuqonda okunzulu ngomba ophicothwayo. Kuphandonzulu oluhlalutya iidrama zesiXhosa, le ndlela ifaneleke kakhulu kuba iziganeko ngeziganeko zikhethwa ngokubaluleka kwazo kwimixholo echongelwe lo msebenzi. Ukuchonga ngenjongo asiyonkqubo yampazamo. Kukwenza into ngenjongo.

Kolu phandonzulu luqhutywayo, indlela yokuchonga ngenjongo ifaneleke ekuhloleni ungquzulwano phakathi kwezizukulwana (*intergenerational dissonance*), kuba uphandonzulu lugxile kwimixholo echazwe ngokucacileyo, efana nomtshato wesinyanzelo, amasiko nezithethe, kunye neendlela zokuziphatha. Ukuchonga iidrama ezimbini nokuchonga imixholo ekhankanyiweyo kwenziwe ngenjongo.

Ezi drama zikhethwe ngenjongo kuba zibhentsisa ngokucacileyo ungquzulwano phakathi kwezizukulwana ezidala nezincinci, nto leyo ezenza zibe yintsika nexhadi, kwaye

zifanelekile ekuhlalutyeni. NgokukaCreswell (2014), indlela yokuchonga ngenjongo ivumela abaphandinzulu ukuba bakhethe iimeko ezinceda kakhulu ekuphenduleni imibuzo, nto leyo ehambelana neenjongo zolu phandonzulu.

Ngaphezu koko, imixholo ephandwayo imiliselwe nzulu kwiimeko zenkcubeko nezoluntu, nto leyo efuna iimbalo ezibonakalisa ngokwenene lo mba uphicothwayo. Indlela yokuchonga ngenjongo iqinisekise ukuba iidrama ezikhethiweyo azibalulekanga kuphela ngokwemixholo yazo, koko zityebile nangokwasenkcubekweni, nto leyo evumela uhlalutyo olunzulu nolucokisekileyo. Njengoko kuchaziwe nguNeuman (2011), le ndlela yokuthatha isampuli iyasebenza xa umphandinzulu efuna ukuphononononga iziganeko ezintsonkothileyo zentlalo nenkcubeko. Ngoko ke, ukusetyenziswa kwendlela yokuchonga ngenjongo kuyathetheleleka, kuba kuvumela uhlalutyonzulu lweedrama zesiXhosa ezibonisa kakuhle ungquzulwano phakathi kwezizukulwana ngokusebenzisa imitshato enyanzelisiweyo, amasiko nezithethe, kunye neendlela zokuziphatha.

3.3.2. Iindlela zophicothonzulu

Eli candelo ligxile kwiindlela zophicothonzulu ezimbini ezisetyenziswayo, uphicothozulu lwetekisi nophicothonzulu lomxholo. Ezi ndlela zophicothonzulu zibonelela ngoqwalaselo oluphangaleleyo lokuqonda indlela ungquzulwano phakathi kwezizukulwana oluhlutywa lwakhiwe ngayo kwiidrama. Umphandinzulu unika ingcaciso ebanzi ngoku kungasentla koku kulandelayo.

3.3.2.1. Uphicothonzulu lwetekisi

Le yindlela yophandontyilazwi esetyenziswa ukufumanisa, ukuhlalutya, ukucacisa okuqulethwe yitekisi, kunye nokuqonda izihloko okanye iipateni zomxholo kwidatha. Kuphandonzulu loncwadi, uhlalutyo lweetekisi ezibhaliweyo kubandakanya ukufunda okubhaliweyo ukuze kufumaneke iingcamango eziphambili, imiba yoluntu, kunye nezinto zenkcubeko eziboniswe kumsebenzi wobugcisa. UBraun noClarke (2006) bachaza ukuba ukuhlalutya iitekisi kuvumela umphandinzulu ukudundubalisa iintsingiselo ezifihlakeleyo.

Kolu phononongonzulu luqhutywayo, ukuhlalutya itekisi kubalulekile kuba kuhlalutywa imiba yokungquzulwano phakathi kwezizukulwana njengoko iboniswe kwiidrama zesiXhosa (*Buzani Kubawo* (1958) no*Hamba Nam Ndipheleke* (2015)), ngokukodwa ngemiba yomtshato wesinyanzelo, izithethe namasiko, kunye nendlela yokuziphatha. Le miba idandalazisa ungquzulwanozimvo phakathi kwezizukulwana ezidala nezincinci, njengoko ezi drama ziveza ukungqubana. Ngokusebenzisa ukuhlalutywa kweetekisi, umphandinzulu uhlalutya indlela ezi tekisi zibhaliweyo ezigqwesa ngayo kuncwadi lwesiXhosa, ezidala ukukhabana phakathi kwezizukulwana. Le ndlela ivumela ukuqonda okuphangaleleyo kweentsingiselo zentlalo neenkcubeko ezityhiliweyo.

Abaphandinzulu abafana noMtuze (1990) noSatyo (2001), bagxininisa ukubaluleka kokuhlalutya iitekisi kwiincwadi zesiXhosa ukuze kuqondwe ixabiso lenkcubeko, imfundiso ngenkcubeko nongquzulwano oluqhubeka kwintlalo oluvezwa luncwadi. Ngokukodwa, uMtuze (1990) ubonisa ukuba imisebenzi yobugcisa yesiXhosa ibonisa iingxaki zoluntu ezifana neengxoxompikiswano kwimizi, ukutyeshelwa kwenkcubeko kunye nemingeni edalwa lutshintsho lwamaxesha, zinto ezo ezifuna ukuhlalutywa kulandelwa uphicothonzulu lweetekisi. USatyo (2001) yena waleka umsundulo esithi, uphicothonzulu lwetekisi kwiincwadi zaseAfrika luveza ubudlelwane phakathi koncwadi noluntu, ingakumbi malunga nesiko, isithethe kunye notshintsho.

Ngaphezu koko, uJordan (1973) ukhombisa ngomsebenzi wakhe wokugxeka kwiincwadi zesiXhosa, ebonisa ukuba imixholo efana nemitshato yebhaxa, igunya nobungangamsha benkcubeko, kunye nobudlelwane bezizukulwana zibalulekile ekuqondeni imidlalo kunye nembali yesiXhosa. Bebonke, aba baphandinzulu ngamxhelomnye baxhasa ukusetyenziswa kohlalutyo lwetekisi njengendlela efanelekileyo nechanekileyo yokuphicotha iimbalo zedrama esiXhoseni. Ngoko ke, ukuhlalutya itekisi kuyathakazelelwa kolu phononongonzulu kuba kuhambelana nobungcali obusemgangathweni kwaye kuvumela uphicothonzulu olujolise kungquzulwano phakathi kwezizukulwana ngeendlela zomtshato wesinyanzelo, amasiko nezithethe, nendlela yokuziphatha.

3.3.2.2. Uphicothonzulu lomxholo

Olu phandonzulu lusebenzisa uhlalutyonzulu lomxholo ukucazulula imisonto entsonkothileyo etyhila ungquzulwano phakathi kwezizukulwana. Uhlalutyonzulu lomixholo yindlela esetyenziselwa ukuchonga, ukuhlalutya, kunye nokucacisa imikhwa okanye iipateni zemixholo ngaphakathi kwemithombo yolwazi. Uhlalutyomxholo kukumilisa ingqondo phakathi encwadini, kukhangelwe imixholo egqwesileyo, ize izathuzelwe, kuboniswa ukuzalana okanye ukukhabana kwayo. Emveni koko, kuthi kuqhutywe uhlalutyo kulandelwa loo mixholo. Imixholo ziziqwengana, amasuntswana nemiba efihlwe phakathi kwimbalo. Le mixholo ayihlali icacile. Intsokothile futhi ifuna ukutolikwa ide icaciswe kusinyelelwe ngesithako okanye izithako.[3]

UBraun noClarke (2006) baxhasa ngelithi, iindlela zophandontyilazwi ezifana nohlalutyo lomxholo zinceda ekuchongeni iipateni zeentsingiselo eziphindaphindiweyo kwiitekisi. Kolu uphandonzulu imithombo yolwazi ziincwadi eziqulethe imiba edala ungquzulwano phakathi kwezizukulwana esele ixeliwe ngasentla phayaa. Ukusetyenziswa kohlalutyomxholo kolu phandonzulu kungqanyaniswe nenjongo ephangeleleyo yokuhluba indlela olwenzeka ngayo ungquzulwano phakathi kwezizukulwana kuqanyelwe ngale mixholo ethi, ungquzulwanozimvo ngomtshato wesinyanzelo, amasiko nezithethe, neendlela zokuziphatha.

3.4. Imvume, iindlela zokuziphatha nokuthembeka kuphandonzulu

Eli candelo lichaza indlela uphandonzulu olulandela ngayo imigaqo (iindlela) yokuziphatha nokuba lwenziwa njani ukuze iziphumo zibe nokuthembeka. Imvume yokuziphatha iqinisekisa ukuba uphandonzulu luvunyiwe ngokusemthethweni liziko lemfundo phambi kokuba luqaliswe. Iindlela zokuziphatha zibonisa ukuba umphandinzulu usebenze ngokunyaniseka, ngoxanduva, nangokuhlonipha amasiko nezithethe

[3] Ubani makakhumbule ukuba umxholo asinto icace ngokuthe pahaha. Umxholo unganguwo nawuphi na, kuxhomekeka kuwe mfundi wencwadi. Omnye uyakwazi ukuthi umxholo ngulo, ukanti omnye uyakwazi ukuthi hayi ngulowaa. Uxhomekeke kumava nendawo osuka kuyo wena mfundi wenoveli, idrama, intsomi, njalo njalo.

zophandonzulu. Ukuthembeka kuqinisekisa ukuba iziphumo zophandonzulu zichanekile, zilungile, kwaye zinokuthenjwa ngabafundi okanye abavavanyi.

3.4.1. Imvume yokwenza uphandonzulu

Olu phandonzulu lwafakelwa isicelo semvume yokuziphatha kwiYunivesithi yaseMzantsi Afrika (*University of South Africa*). Isicelo sokuqala safakwa kwiSebe leeLwimi zaseAfrika (*Department of African Languages*) saze savunywa ngokusesikweni, loo gama isicelo sokugqibela safakwa kwiKholeji yeeNzululwazi zoLuntu (*College of Human Sciences*). Emva kokuba onke amaxwebhu afunekayo efakiwe, kwanikwa isiqinisekiso semvume esinenombolo yokuziphatha (*ethical clearance number*) ethi: 10509. Emveni kwale mvume, umphandinzulu uzityande igila ngeendlela ezivumelekileyo zokuziphatha.

3.4.2. Iindlela zokuziphatha nokuthembeka

i. Ukuthembeka

Ukuthembeka kolu phandonzulu kubhekisa kwindlela uphandonzulu oluvelisa ngayo iziphumo ezichanekileyo nezithembekileyo malunga nesihloko esiphononongwayo. Ukuqinisekisa ukuthembeka, uhlalutyo luxhaswe zizithako zoncwadi ezamnkelekileyo nezifanelekileyo. Iincwadi zedrama ezikhethiweyo ziyahambelana nesihloko sophandonzulu kuba ziveza ngokucacileyo ungquzulwanozimvo phakathi kwabantu bezizukulwana ezahlukeneyo. Ukusetyenziswa kobungqina obusuka kwiidrama, kuquka neetekisi ezithe zachongwa kunye nohlalutyo olunzulu lombhalo, kuqinisekisa ukuba izigqibo zophandonzulu zisekelwe kumbhalo hayi kwizimvo zomphandinzulu kuphela. Oku kwandisa ukuthembeka kweziphumo zophandonzulu.

ii. Ukuziphatha ngokunyanisekileyo okanye ngokucacileyo

Ukuziphatha ngokunyanisekileyo okanye ngokucacileyo kubhekisa kwindlela uphandonzulu olwenziwa ngayo ngendlela evulekileyo necacileyo, hayi ekhwinisayo. Kolu phandonzulu, oku kufezekiswa ngokuchaza ngokweenkcukacha ulwakhiwo lophandonzulu, iindlela ezisetyenzisiweyo ekukhetheni iincwadi zedrama, kunye neendlela zohlalutyo. Iindlela zohlalutyo kunye nezikhokelo zezithako ezisetyenzisiweyo ekutolikeni zichazwe ngokucacileyo, nto leyo eyenza kube lula kubafundi ukulandela

nokukuqonda ukufikelela kwizigqibo zomsebenzi. Ngokunika inkcazelo eneenkcukacha ngamanyathelo athatyathiweyo kuphandonzulu nokubhekisa kwimithombo yolwazi ephambili, uphandonzulu lwenza kube lula kwabanye abaphandinzulu ukuluqonda, ukuluvavanya, nokulusebenzisa kweminye imisebenzi. Oku kuhambelana nezimvo zikaLincoln (1985), othi ukucaca kwenkqubo yophando kubalulekile ekwakheni ukuthembeka, kwaye kuxhaswa nguDenzin noLincoln (2011) kunye noSaldaña (2021), abagxininisa ukubaluleka kokubhala ngokucacileyo iinkqubo zophando ukuze iziphumo zibe nokuthembeka kwaye zikwazi ukuvavanywa ngabanye abaphandi.

3.5. Elokuqukumbela

Esi sahluko sicacise izithako ezibini ezisetyenzisiweyo, sabeka umnwe kwinto ethi kutheni zifanelekile ekusetyenzisweni apha, umphandinzulu utshile kwama ngaye ekucaciseni ukufanelela kwezi zithako. Esi sahluko sikwacacisa uphandontyilazwi olusetyenzisiweyo, kwaye sachaza ukuba kutheni lufanelekile ekuhlalutyeni iidrama zesiXhosa ezimbini. Ngokugxila kutoliko, kwintsingiselo nakumxholo, le ndlela (njengoko kuvela kwisahluko esilandelayo kafutshane nje) ivumele uhlalutyo olunzulu longquzulwano phakathi kwezizukulwana njengoko luvezwe. Ukusetyenziswa kwendlela yokukhetha ngenjongo kuqinisekise ukukhethwa kweencwadi ezifanelekileyo, loo gama uhlalutyo lwetekisi nangokomxholo zinike indlela ecwangcisiweyo yokuchonga nokutolika imixholo ephambili. Kwakhona, esi sahluko sichaze indlela yokuziphatha elandelwe ngayo ngokufumana imvume yokuziphatha nokusebenza ngokunyaniseka, nto leyo eqinisekisa ukuthembeka. Ngokubanzi, indlela yophandonzulu esetyenzisiweyo ixhasa ukufezekiswa kweenjongo zophandonzulu kwaye inika isiseko esithembekileyo sohlalutyo nengxoxobunzululwazi ezilandelwayo kwisahluko esilandelayo

ISAHLUKO SESINE

Uphicothonzulu neengxoxobunzululwazi

4.1. Intshayelelo

Esi sahluko sakhela phezu kwesiseko sezithako ezichazwe kwisahluko sesithathu, ngokungena kuhlalutyonzulu oluxhaswa ziingxoxobunzululwazi ezivela kwiidrama ezimbini ezichongiweyo kunye neembono zeengcali ezikhoyo. Esi sahluko sikwadandalazisa uhlalutyonzulu lweetekisi nemixholo kwiidrama ezimbini ezikhethiweyo. Ingqwalasela lwesi sahluko isuka ekuchazeni izithako ngokubanzi iye ekuzisebenziseni kubondelwa ngazo kwiingxoxobunzululwazi zomphandinzulu, kuhlolwa indlela ungquzulwano phakathi kwezizukulwana oluboniswa ngayo.

Ngokuhlalutyanzulu kucubungulwa imisonto kwiincoko zabalinganiswa, iintetho zabo ezivela kwiitekisi ezibhaliweyo kunye nemixholo ephembelela olu ngquzulwano phakathi kwezizukulwana, kuphendulwa imibuzo nenqontsonqa eyingxubakaxa enyuswe kwisahluko sokuqala. Esi sahluko sijolise ekubonakaliseni indlela ezi drama ezityhila ngayo ungquzulwanozimvo olusekwe kwizenzo zentlalo, iintsika zokuphila, ubuwena nokungalingani okukhoyo phakathi kwezizukulwana neentsapho, inkcubeko, iinkolelo neenkolo, iindlela zokuziphatha, amasiko, izithethe kunye namava akhelwe kwimbali. Ezi drama zimbini ziqwalaselwa kungekuphela njengemisebenzi yobugcisa, koko njengemibhalo yenkcubeko ebonisa ubunzima bobuni, igunya, nokuqhubekeka kwesithethe kwimeko yamaXhosa.

Uhlalutyonzulu olwenziwa kwesi sahluko ludibanisa uhlalutyo lwetekisi kunye nohlalutyo lwemixholo. Lujonga ngeliso lokhozi iindlela iintsingiselo ezakhiwa ngazo ngaphakathi kweedrama, ngaxeshanye kuphononongwa imiba ephambili eqhuba amabali achongiweyo. Ingqwalasela ekhethekileyo inikwa ungquzulwanozimvo ngomtshato

wesinyanzelo, amasiko nezithethe, kwakunye neendlela zokuziphatha. Ngale mixholo, esi sahluko siphonononganzulu indlela umahluko weminyaka, amava, kunye nembali ezivelisa ngayo ungquzulwano phakathi kwezizukulwana, nto leyo ebonisa ukuba amava nezigqibo zesizukulwana esinye zinefuthe kubuni, kumathuba, nakwikamva lesizukulwana esilandelayo. Ekunabeni kwamasiko nezithethe ezithe zahlutywa kwezi ncwadi zimbini zedrama, umphandinzulu ubone kulichiza neqwili ukuba achonge lawo azakukwazi ukumelana nawo kuhlalutyonzulu nakwiingxoxobunzululwazi zophandonzulu. Umphandinzulu ubone ukuba ingalibatha into yokuba awachonge onke ajike awajwile nje angawahlalutyi. Emva kohlalutyonzulu kuqukunjelwa okusele kuxoxwenzulu ngako kwesi sahluko. Oku umphandizulu akudandalazise apha ngasentla kuyalandela.

4.2. Uhlalutyo lweetekisi nemixholo

Kokusele kuxoxiwe kwisahluko sesithathu, ezi ziindlela zophandontyilazwi ezisetyenziswa ukufumanisa, ukuhlalutya, ukucacisa okuqulethwe yitekisi, kunye nokuqonda izihloko okanye iipateni zomxholo kwidatha okanye uvimba wolwazi. Kuphandonzulu loncwadi lwesiXhosa, uhlalutyo lweetekisi ezibhaliweyo lubandakanya ukufunda okubhaliweyo ukuze kufumaneke iingcamango eziphambili, imiba yoluntu, kunye nezintoyinto zenkcubeko eziboniswe kumsebenzi wobugcisa.

Kolu uphandonzulu kukwasetyenziswa uhlalutyonzulu lomxholo ukucazulula imisonto entsonkothileyo etyhila ungquzulwano phakathi kwezizukulwana. Uhlalutyonzulu lomixholo yindlela esetyenziselwa ukuchonga, ukuhlalutya, kunye nokucacisa imikhwa okanye iipateni zemixholo ngaphakathi kwemithombo yolwazi. Uhlalutyomxholo kukumilisa ingqondo phakathi encwadini, kukhangelwe imixholo egqwesileyo, ize izathuzelwe, kuboniswa ukuzalana okanye ukukhabana kwayo. Emveni koko, kuthi kuqhutywe uhlalutyo kulandelwa loo mixholo. Imixholo ziziqwengana, amasuntswana nemiba efihlwe phakathi kwimbalo.

Ngokubhekiselele kwingcaciso yeendlela zophicothonzulu, uphicothonzulu ngokwetekisi luhlalutya kwiitekisi ezibhaliweyo, ukanti uphicothonzulu ngokomxholo kuphicotha imixholo ezincwadini ezikhethiweyo. Nantsi le mixholo kuthethwa ngayo:

ungquzulwanozimvo ngomtshato wesinyanzelo, amasiko nezithethe, neendlela zokuziphatha. Le yimiba umphandinzulu anyathela kuyo kwiingxoxobunzululwazi zakhe ebondela ngezithako ezixhaswa zizimvo zeengcali. Le miba ingasentla ihlalutywa nzulu kwiingxoxobunzululwazi ezilandelayo.

4.2.1. Ungquzulwanozimvo ngomtshato wesinyanzelo

Apha phantsi kwesi sihlolwana kuqalwa kuphicothwe kuhlalutywe ungquzulwanozimvo ngokomtshato wesinyanzelo. Ngokusele kuxoxiwe kwiimbono zesahluko sesibini, ugquzulwanozimvo olungqonge umtshato wesinyanzelo luvela apho isithethe sidibana notshintsho lwale mihla, apho iindlela zenkcubeko zingqubana neengcinga ezitshintshayo malunga namalungelo omntu, ukulingana ngokwesini, kunye nokuzimela komntu ngamnye (Thengimfene, 2024). Njengoko kuxhaphakile, abazali bakhethela abantwana oondofa babo, abakhathali nokuba umntwana ucinga ntoni ngokweyakhe intliziyo. Baqaqambisa igunya lobuzali bachase bade bafunge ukuba baza kusimela isigqibo sokutshatisa ngesinyanzelo. Olu luvo luxhaswa nguApostolou (2010), xa ephefumla esithi, kwintlalo yakwaNtu abazali bathathela abantwana izigqibo nxamnye nabalingane babo. Le ngcali igxininisa ngelithi, bajonga ukuba ngubani ozokutshata intombi okanye unyana wabo, bengathathelanga ngqalelo iimfuno zabantwana. UTamsanqa (1958: 48) kwimbalo yakhe ethi *Buzani Kubawo* (1958) ucacisa lo mtshato wesinyanzelo athi:

> ***UMaGaba**: Mna zinkosi andikhathali nokuba umntu uchasa ade alale ngomqolo phantsi, ndifuna intombi kaMcothama ize kurhuqa amaJalimani kule nkundla nokuba sekumnyama entla.*
> ***UZwilakhe**: … yena umfana uzakuzeka intombi kaMcothama. Loo nto ndizakuyimela, andikhathali nokuba umntu sele esithini. Ukuba ndithe uzakuzeka intombi ethandwa ndim, uzakwenza loo nto.*

Amazwi kaMaGaba ongumfazi kaZwilakhe ngasentla apha ahlwayela umoya wempixano okhokelela kungquzulwanozimvo phakathi kukaGugulethu noZwilakhe.UGugulethu ungunyana kaZwilakhe noMaGaba onyanzelwa ngomfazi nguZwilakhe ongutata wakhe. Ngokwesithako sesizukulwana, isizukulwana ngasinye sivelisa iindlela ezahlukileyo zokucinga, ukuziphatha, kunye nokuxabisa iimfundiso zentlalo, eziqulunqwe ngumxholo wembali, imfundo, inkcubeko, kunye namava ebantwini. Apha kwesi siqwengana

singasentla kungqubana isizukulwana esidala, esimelwe nguMaGaba noZilwakhe, kunye nesizukulwana esitsha, simelwe nguGugulethu.

UMaGaba ugxininisa igunya kunye nomthetho wenkcubeko, uchasa naliphi na ilungelo likaGugulethu lokukhetha intombi ayithandayo, egxininisa ngelithi ufuna intombi kaMcothama izokurhuqisa emajalimani nokuba sele kumnyama. Amazwi akhe abonakalisa ukufunga angajiki nakweziphi iimeko malunga nalo mtshato wesinyanzelo. Oku kungqubana kwezimvo ke ngoko kubonisa ukungahambelani kweefilosofi phakathi kwenkcubeko esekelwe kugunyaziso lwabazali kunye neembono ezintsha ezigxininisa inkululeko yomntu nokuzenzela izigqibo. Oku kubethelela into ethi, impixano ayisosiganeko esizihambela sodwa kodwa sisiphumo sokutshintsha kwamaxesha phakathi kwezizukulwana.

UZwilakhe, utata kaGugulethu, uxhasa uMaGaba kulo mbono wokuthatha intombi ethandwa nguye, apho aphinda aqinise iindlela zokuphila zesizukulwana esidala, kuba babekholelwa kwisiko nezithethe zokubonela. UMaGaba noZwilakhe ngokwesithako sesizukulwana baxabise iimfundiso zentlalo zasendulo nanjengoko besidla ngendebe endala kodwa bephila phakathi kwabantwana abalawulwa ngumthetho waseNtshona okhokelisa amalungelo womntu wonke, futhi ekhokeliswa ngokulinganayo. Kambe ke omnye angazibuza umbuzo othi, bamnyanzela njani umntwana ukuba aphile phantsi kwemithetho yesiNtu ngelixa ubomi bakhe bemihla ngemihla bulawulwa ngumthetho okhuthaza inkululeko, intlalo yangoku, ifuthe laseNtshona, nokuzimela kwakhe? Kanti kwelinye icala, ukugxininisa kwabo undalashe akuphikisani na nenyani yokuba bona ngokwabo baphila ngaphakathi kwenkqubo yaseNtshona abayisebenzisayo mihla le? Impendulo ilele kanye kulo mmandla wokungqubana phakathi kwesizukulwana sale mihla neso sidala, apho kufuneka kufunyanwe isisombululo kula macala omabini, kudityaniswe amasiko nezithethe zakudala, ngelixa wonke umntu anikwa iqonga lokuzenzela izigqibo.

Mve xa uGugulethu ephimisela iimvakalelo zakhe malunga nale nyewe yomtshato, eqaqambisa ukuzikhethela intombi ayifunayo. UBooley (2021) uxhasa ngelithi kwisizukulwana esitsha, umtshato sisigqibo somntu esisekelwe kwimvume yakhe.

Nakubeni kunjalo, uTamsanqa (1958: 61-62), kwimbalo yakhe uhluba olu ngqubanozimvo ngelithi:

> ***UZweni***: *Ucela ukuba uzibonele?*
> ***UGugulethu***: *Ewe bawokazi.*
> ***UNyaniso***: *Utsho umfana zidwesha*
> ***UZwilakhe***: *Utsho ke, nina nithini?*
> ***UMthetho***: *Noko mna bendivuma mawethu; andazi ke nina ukuba nithini na…*
> ***UZwilakhe***: *…ndingxamele ukuba liyilo xa inguwe kanye mfo kabawo Mthetho lo uvumela into elolu hlobo, usithi umfana makazibonele umfazi …*

Ukungaboni ngasonye phakathi kwabantu abadala (uZweni noZwilakhe) kwiintetho ezingasentla, kubonisa ukuba izizukulwana azifani ngokupheleleyo. Ngelixa uZwilakhe emela umtshato wesinyanzelo, uMthetho uvumela uGugulethu ukuba azibonele umfazi, nto leyo ebonisa ukwahluka kwezimvo phakathi kwesizukulwana esinye. Oku kuhambelana nombono kaMannheim (1952) wokuba, nangona izizukulwana zabelana ngamava athile, abantu banokutolika ngeendlela ezahlukeneyo. Oku kubonisa ngokucacileyo ukuba nangaphakathi kwesizukulwana esinye kukho ukwahluka kwezimvo neendlela zokucinga, apho amava afanayo angakhokeleli kwisigqibo esifanayo, koko kuvuleka iindlela ezahlukeneyo zokuziphatha nezokuthabatha izigqibo.

Ngoko ke, ungquzulwanozimvo alukho nje kuphela phakathi kwabancinci nabadala, lukwakhona naphakathi kweendlela ezahlukeneyo zokutolika inkcubeko, igunya, nokuziphatha. UZwilakhe kule drama ithi *Buzani Kubawo* (1958) uyinkomo enetshoba akava kunqandwa. Mve wena xa esithi, " … andizimisele kujika" (Tamsanqa, 1958: 64). La mazwi amveza njengomntu onguzwilakhe ongavumi kuvunyiswa ngabanye abantu, nanjengoko negama lakhe linguZwilakhe. Lo mlinganiswa uthatha izigqibo ngokwakhe engakhathelelanga ukuba omnye umntu zimchaphazela njani. Oku kuzithathela izigqibo kukaZwilakhe kudala ungqubanozimvo phakathi kwakhe noGugugulethu, nanjengoko emile ngelithi yena ugqibile xa ebesithi makayekwe azibonele intombi. UTamsanqa (1958: 64-68) uqhubeka eqaqambisa oku ngelithi:

> ***UZwilakhe***: *Hayi Rhadebe andizimisele kujika nokuba umntu selechasa ade alale ngomhlana phantsi. Ndiyayithetha le nto ndiyithethayo.*
> ***UMthetho***: *Uthini ke mfana wena?*
> ***UGugulethu***: *Andinalizwi, buzani kuye. Mna bendigqibile xa bendisithi mandiyekwe ndizibonele intombi.*

***UGugulethu**: … kanene bawo utheni kum xa mhlana wawubeka lo mcimbi?*
***UZwilakhe**: Wuphi umcimbi?*
***UGugulethu**: Lo kufuneka ndizekile?*
***UZwilakhe**: Mayelana nasiphi isithuba?*
***UGugugulethu**: Amazwi owawathethayo ngawaphi?*
***UGugulethu**: Utheni kum ngokundifunza?*
***UZwilakhe**: ndithe umdala akuntanga yakufunzwa.*
***UGugulethu**: Ngoku wenzani?*
***UZwilakhe**: Mfana wam ndimdala, ndimdala nje andizanga ndaxoka. Ndingazanga ndaxoka nje andizanga ndaba yiyo le nto kuthwa liwexuwexu, …*
***UGugulethu**: Ixoki sewuzenze lona Rhadebe ngokuthi andintanga yakufunzwa utsho undimele ngecephe undifunza… Ndithe andiyifuni nje la ntombi andiyifuni, ndaye andisayi kuze ndiphinde ndithi ndiyayifuna. Ungayithatha ke ngokubona kwakho kodwa akuyithatheli uGugulethu. UGugulethu yena uzakubuya amthathe owakhe umfazi amthandayo.*
***UZwilakhe**: Mawethu andikho kuyo yonke le njikeleza yokube ndixoxa. Ndithe umfana makazekelwe intombi kaMcothama. Ndigqibile ke, masithethe kulo mihlaba kengoku.*

Kulo mcaphulo ungasentla, kubonakala ngokucacileyo ukungqubana phakathi kwezizukulwana malunga nomtshato wesinyanzelo. UGugulethu uveza umnqweno wakhe wokuzikhethela intombi, ephikisana nemithetho yesiNtu emelwe nguZwilakhe, ogxininisa amandla obudala nokuthobela izithethe. UMthetho ubuza uGugulethu ukuba uthini, uGugulethu uqinisekisa ukuba ufuna ukuzimela ekukhetheni intombi yakhe. UZwilakhe umile futhi akukho themba lakubuya mva kwisenzo sakhe sokubanenkani nokumela umtshato wesinyanzelo, njengoko esitsho ukuthi, “Ndithe umfana makazekelwe intombi kaMcothama, ndigqibile ke” (Tamsanqa, 1958: 66). Lo mba ubonisa indlela izizukulwana ezahlukeneyo ezibona ngayo igunya, ukhetho lomntu, kunye neendlela zesiNtu.

Le mpikiswano iqhubeka ngasentla apha icacisa ngokunzulu ukungqubana phakathi kwenkqubo egxininisa ulawulo lwabazali nenkqubo entsha exhasa inkululeko nokuzimela komntu ngamnye ekwenzeni izigqibo zobomi. Kwangaxeshanye, ibonisa ukuba utshintsho lwala maxesha alwenzeki ngokuthe ngqo oku komgca wempuku, koko lubandakanya ukungavisisani phakathi kwabo babambelele kumasiko nezithethe zamandulo nezale mihla. Oku kufundisa ukuba, utshintsho kula maxesha kuphilwa kuwo lufuna intsebenziswano, apho izithethe namasiko zingahlonitshwa nje kuphela, kodwa zisetyenziswa njengezixhobo zokuphila kunye, loo gama inkululeko yomntu nayo inikelwa ingqalelo. Ngezi zizathu, ukusombulula iingxabano zezizukulwana kufuna ingxoxo

enabileyo. Ezi ngxoxo kufuneka zihlonele zonke izizukulwana, kuba isizukulwana ngasinye sifuthelwa lixesha laso.

Ngokwesithako songquzulwano phakathi kwezizukulwana, sona esihluba ukungalingani phakathi kwenkcubeko, amava akhelwe kwimbali, oku kuhambelana nokunkaniza kukaZwilakhe ethathela isigqibo uGugulethu ngentombi angayifunanga ngokwakhe. Ukungakhathali nokuba umntu uthini kubonisa indlela amagunya esizukulwana esidala azilawula ngayo iimfuno neminqweno yabamntwana. Iimfuno zokuzimela, imvume, namalungelo oluntu agunyaziswa ngumthetho waseNtshona okanye yindlela ubani aziva ngayo. Omakungaqondwa gwenxa apha kule ngxoxobunzululwazi kukuba, oku akusosigxeko senkcubeko okanye amasiko nezithethe zamaXhosa, nto nje kugxekwa indlela ezisetyenziswa ngayo, ziguqulwe zibe sisixhobo sokunyanzela nokunciphisa amalungelo omnye umntu. Ngaphaya koko, akufanele kucingwe ukuba inkululeko yomntu ithetha ukungahoyi ngokupheleleyo inkcubeko, kuba eyona ngxoxo iphambili ilele ekubeni wonke umntu ahlonitshwe ngokwendlela aqonda ngayo ubomi bakhe.

Iingcali ezifana noDeveaux (2006) noAnitha noGHill (2011) zigxininisa ngelithi, olu ngquzulwano luvela apho amasiko nezithethe, anjengomtshato wesinyanzelo, angqubana nemigaqo yokuzimela komntu nokulingana ngokwesini, konke oku kubonisa ukuba oko abantu abadala abakubona njengokugcina isiko, abancinci bakubona njengokunyanzelwa nangokunyhashwa kwamalungelo wabo. Lo mtshato wesinyanzelo awuphelelanga ekunyanzeleni umfana ekuthatheni umfazi angamaziyo, koko namabhinqa awanikwa thuba lakuzikhethela, athathelwa izigqibo ngabazali. Kwakhona, esi senzo siqinisa ubudlelwane obungalinganiyo phakathi kwezini, sigcina amandla esezandleni zabazali nokucinezela izizukulwana eziselula. Kanti ke abanye banokuphikisa besithi amasiko nezithethe ezinjengomtshato wesinyanzelo enzelwe ukugcina uzinzo nenkcubeko yamaXhosa. Nangona kunjalo, ingaba iziphumo zesinyanzelo zilunge ngokupheleleyo na, okanye yinyani le ekungafunwa ukuba ixoxwe? Mve uMadongwe xa egunyazisa intombi yakhe ngesigqibo esithathiweyo ngaphandle kwayo sokutshatiswa kwaZwilakhe. UTamsanqa (1958: 84) uphuhlisa ngelithi:

***UThobeka**: Hayi mama ndixolele Dongwe andinakho; andingeze ndithi umntu ndingamazi ndingazange ndathetha naye ngento elolo hlobo kusuke kunqunyulwe kuziwe ekhaya. Khona benditshilo nje ndathi lo mntu andimazi, nina nithini ukusuka ninyanzelise nivume?*
***UMaDongwe**: Kanti uzihlupha nje ntombi yam, uyaya kwaZwilakhe. Kaloku khumbula le nto, uzelwe, uyalawulwa akuzilawuli.*
***UThobeka**: Kanti mama zilumnkeleni izinto xa nizenzayo. Qalani nijonge. Limele izwi lethu lisatyelwe kuqala xa kwenziwa into ngathi, nokuba singabantwana, nokuba niyasizala.*

Le ngxoxo ibonisa amagama akhokelela kungquzulwanozimvo phakathi kukaThobeka noMaDongwe, apho uThobeka achasa imithetho kunye nolawulo lwabantu abadala, etsho ngelithi "… andingeze ndithi umntu ndingazange ndathetha naye ngento elolo hlobo" (Tamsanqa, 1958: 84), kwaye efuna ukuba izwi lakhe lisatyelwe xa kwenziwa izigqibo, njengoko esithi, "Limele izwi lethu lisatyelwe kuqala xa kwenziwa into ngathi, nokuba singabantwana" (Tamsanqa, 1958: 84). UMaDongwe, ngelixa elandela imigaqo yesiNtu, ubonisa igunya lobuzali nokulawula abantwana, ephakamisa ukuba "uzelwe, uyalawulwa akuzilawuli," (Tamsanqa, 1958: 84), nto leyo ephakamisa ukungqubana phakathi kwesizukulwana esidala nesincinci. Le meko ibonisa ngokucacileyo indlela isithako sesizukulwana esisebenza ngayo, ibonisa ukuba isizukulwana ngasinye sineendlela zaso zokucinga, iindlela zentlalo, kunye nendlela zokuziphatha ezakhiwe ngumxholo wembali, inkcubeko, imfundo, kunye namava. Oku kungavisisani ngokwezimvo kudla ngokubangela iinkqubo zomthonyama nezale mihla zingqubane endaweni yokuncedisana ukuphuhlisa isizwe samaXhosa. Ngenxa yoko, kuyimfuneko ukuba kubekho ingxoxo ebandakanya amaqela onke ukuze kufunyanwe izisombululo ezihlonipha impilo yanamhlanje neyasendulo.

UMaDongwe ubonisa isizukulwana esidala esisebenzisa igunya nendlela yomgquba ukulawula abantwana, ngelixa uThobeka njengelungu lesizukulwana esincinci, efuna ukuzimela, igalelo lakhe, kunye nenkululeko yokuzikhethela. Ngokwesithako songquzulwano phakathi kwezizukulwana, le ngxoxo ibonisa ukuba ungquzulwano luvela xa iindlela zokucinga, kunye nezinto ezixabisekileyo zesizukulwana esidala zingqubana kunye namava wesizukulwana esitsha. UThobeka ukubona kuyimfanelo kunye nemfuno yesizukulwana esitsha ukumazi umntu kuqala, "ndathi lo mntu andimazi, nina nithini ukusuka ninyanzelise ...?" (Tamsanqa, 1958: 84-85).

Lo mtshato wesinyanzelo uyavela nakwimbalo kaBuzani (2015), nalapho ilibhinqa elinyanzelisa umtshato endodeni kuba libona ukushiywa lixesha kuba lilide ixesha lihlalisana nayo. Esi senzo siphikisana nelungelo nemvume yokuzithandela, apho omabini amaqela kufuneka avume ngokukhululekileyo emtshatweni. Ikwaphakamisa imibuzo malunga nokulingana kwamandla kunye nokutshintsha kwamaxesha, kuba ibhinqa lithatha indima engaqhelekanga nokulindeleke kwinkcubeko kaXhosa, apho iba yindoda ukuzikhangelela okanye ukuzifunela.

Ngokucacileyo uBlaze, ongumlinganiswa olibhinqa ukwisizukulwana seli xesha esifuthelwa ngumthetho weli xesha lenkululeko, mthetho lowo ogunyanzisa into ethi, ukuba umntu uhlale nawe ixesha elide makakutshate. UCherlin (2004) ungqina ngelithi, nangona umtshato sele ungasekho njengesiseko esiqinileyo sokuziphatha, uqhubeka usebenza njengophawu olumele ukuzibophelela. Ngale ndlela, amaqabane ahlala kunye ixesha elide kuvakaliswa ngokwasentlalweni okanye ngokwenkcubeko ukuba kufuneka agqibezele ubudlelwane bawo ngomtshato. Loo nto iphuhlisa intetho ethi, xa uhlalisana nomntu wachitha ixesha elide naye wamzalisa abantwana kuyimfanelo ukuba umtshate nanjengoko elibazisekile wachitha ixesha lakhe nawe. UBanja (2024) ubopha ngebande elinye noluvo lukaCherlin (2004) ngelithi, ukuba ubudlelwane bale mihla buchaphazeleka kakhulu kokulindeleke kwintlalo, amasiko nezithethe ezithi ubudlelwane bexesha elide bufanele bugqitywe ngomtshato osemthethweni. Uqhubeka esithi, nangona imithetho neenkolelo zoluntu malunga nothando nokuhlalisana zitshintsha, kodwa umtshato usaqhubeka njengomqondiso obalulekileyo wozinzo, intlonipho, nokuba ngumntu omdala eluntwini. UMelumzi noBlaze bangqubana ngezimvo ababoni ngasonye kumba wokutshata ngenxa yokuchitha ixesha elide behlalisene, uBlaze ubona kunyanzelikile atshatwe. Mve xa uBuzani (2015: 16-17) eqaqambisa olu luvo, ebekelela esithi:

> ***UBlaze****: Nam ndiyafuna ukunxiba amajelimane ndibe ngumakoti. Okanye ndakuzithengela mna! Ezaa mphahla zikhona pha kwaMboya.*
> ***UMelumzi****: (Emhleka) uza kuthi ungubani igama lakho? Ezaa mpahla azinxitywa nje, zihamba negama. Kuyatshatwa kuqala. Kufuneka utyiswe amasi Blaze.Sukungxama.*
> ***UBlaze****: Nantso into ke Meli. Uza kunditshata nini? Kunini sikunye? Nam ndiyafuna ukukhe ndimenyezelise umnwe tyhini! Andinakuguga ndingendanga mna.*

Umbhali wale drama uqhuba athi:

***UBlaze**: … Ndehla nawe kule gem. Uza kunditshata, uthanda ungathandi! Kudala sihlalisana* (Buzani, 2015: 18)

Ingxoxo phakathi kukaBlaze noMelumzi ibonisa ungquzulwanozimvo olubangelwa kukungafani kweengcinga zabo ngomtshato. UBlaze ubonisa ukunyanzela kwakhe ukuba atshatwe nguMelumzi, njengoko esithi, “uzakunditshata uthanda ungathandi,” ade athathe isigqibo sokuba uzakuzithengela amajalumani, esithi, “ndakuzithengela mna!” (Buzani, 2015: 16-18). UMelumzi ukhaba ngawo omabini, eveza into ethi, uyangxama uBlaze. Oku kwahluka kwezizukulwana kudale ungqubanozimvo ngalo mtshato. Le meko igxininisa ukungahambelani phakathi kweminqweno yokunyanzelisa nomgaqo wemvume yokuzithandela, nto leyo eyenza lo mba ube neengxaki zokuziphatha nemithetho esesikweni.

Ungquzulwano phakathi kwezizukulwana oluvela kwingxoxo kaBlaze noMelumzi lunokuqondwa ngokucacileyo kusetyenziswa isithako sesizukulwana kunye nesithako songquzulwano phakathi kwezizukulwana, njengoko kuxhaswa ziingcali ezahlukeneyo. Umzekelo, uMannheim (1952) kwisithako sesizukulwana uthi, abantu abakhulela kwiimeko zentlalo nezembali ezahlukeneyo bakhula beneenkqubo neendlela zokucinga ezahlukileyo nezinexabiso kubo. Apha, uBlaze umele isizukulwana esincinci esichaphazelekayo ziimbono zokulingana ngokwesini, ukuzimela, nokuzanelisa. Ukunyanzelisa kwakhe ukunxiba amajalumani, nokuzithengela wona kubonisa inkululeko nokuzimela.

Oku kuhambelana nombono kaGiddens (1992), apho ubudlelwane busekwe kukuzikhethela kwabantu ababini, hayi kunyanzeliso lwesiko nesithethe. Umahluko phakathi kwezi zimvo zimbini ngowona udala ungquzulwano lwengcinga. Kwakhona, ungquzulwano phakathi kwezizukulwana oluvela kwingxoxo kaBlaze noMelumzi lunokuqondwa ngokucacileyo kusetyenziswa isithako sesizukulwana nesithako songquzulwano phakathi kwezizukulwana, njengoko kuxhaswa ziingcali ezahlukeneyo. Abantu abakhulela kwiimeko zentlalo nezembali ezahlukeneyo bakhula beneenkqubo ezibunjwe ngaloo maxesha.

Isithako sogquzulwano phakathi kwezizukulwana sichaza ngakumbi ukuba ungquzulwano luvela xa isizukulwana esitsha siphikisana nenkcubeko nemithetho emiselweyo. Ungquzulwano lwentlalo luvela kumba wokungalingani kwamandla (Marx noEngels, 1848). Kule ngxoxo, amasiko abeka igunya lokuthatha isigqibo ngomtshato kwindoda. Ukunyanzelisa kukaBlaze umtshato kubonisa ukuphikisa olo lawulo, nto leyo ebonisa ungquzulwanozimvo ngokulingana ngokwesini.

UDahrendorf (2019) woleka umsundulo esithi, izakhiwo zamagunya zivelisa ungquzulwano xa abo bangaphantsi begunyazisa bephikisa abo balawulayo. UBlaze ke ngoko umele iqela eliphikisa igunya lendoda elisekelwe kwisithethe nesiko. Kwelinye icala, ngokwembono kaParsons (1951), uzinzo loluntu luxhomekeke ekubeni abantu balandele iindlela zokuphila ekuvunyelwene ngazo. UMelumzi uzama ukugcina olo zinzo ngokulandela amasiko nezithethe zentlalo, loo gama uBlaze ephazamisa olo hlobo lolungelelwano ngokufuna utshintsho. Ngoko ke, ukungavisisani phakathi kwabo kusekwe kumahluko phakathi kokuzimela nokubambisana, phakathi kokulingana ngokwesini nolawulo lobudoda, naphakathi kwentlalo yanamhlanje nenkcubeko kaNtu. Lilonke, ungquzulwano phakathi kwamagunya alunakuphepheka xa iimfuno zamandulo zingasetyenziswa ngendlela ehambelana nexesha langoku. Ulungelelwano nozinzo lufuna indibanisela kwezimvo ezikhuthaza inkululeko, ukulingana, kunye nokuhlonitshwa kweendlela abantu abaphila ngazo.

Nganxa limbi, uTamsanqa (1958) uqhubeka ebonisa ukuba yinkomo enetshoba kukaZwilakhe ngokutshatisa unyana wakhe ngenkani ade amfungele nakwizibhambathiso zikaMfundisi otshatisayo, ebeka umnwe kwinto ethi, uza kumtyikityela naxa elilisela ngokwenzakala uGugulethu. UTamsanqa (1958: 99-100) oku kungentla ukuhluba athi:

> ***UMfundisi****: … Ndivakalisa ndinyanisile ukuba andazi sithintelo ngokwasemthethweni sokuba mna Gugulethu andingeze ndamanywa emtshatweni noThobeka." Qhuba ke mfana wam.*
> ***UGugulethu****: (Cwaka)*
> ***UMfundisi****: Qhuba kaloku mfana wam.*

***UGugulethu**: Gqitha mfundisi.*
***UMfundisi**: … Kungani na ukuba uthi mandigqithe?*
***UGugulethu**: Buza kubawo.*
***UMfundisi**: (Usebezela uZwilakhe). Lo mfana akavumi kuthetha, uthi mandibuze kuwe unobangela.*
***UZwilakhe**: (Ekwasebeza). Hayi mfundisi, qhuba wena ungayinanzi yonke into ayenzayo.*
***UZwilakhe**: … Qhuba mfundisi*
***UMfundisi**: … Mfana sondela ubhale igama lakho.*
***UGugulethu**: Andikwazi mfundisi ndenzakele.*
***UZwilakhe**: yekela kum mfundisi ndimncede.*

Ngokwesithako sesizukulwana, izizukulwana ziqwalaselwa ukuba zenziwe ngamava wexesha elithile noluntu ngexesha elithile, nto leyo ethi ithintele imilinganiselo, iindlela zokuziphatha, kunye nendlela yokubona izinto ngeliso elifanayo. UZwilakhe, usadla ngendebe endala, apho umtshato wawulawulwa ngabazali bebonela unyana okanye intombi undofa wakhe. UGugulethu, uvela kwisizukulwana esifuthelwa ngumthetho waseNtshona okhokelisa idemokhrasi, nto leyo edala ungqubanozimvo phakathi koyise ogxininisa ukulandela imithetho kunye nonyana olwa nokulandela ngokungenaxhala. UStrauss noHowe (1991) bathi, izizukulwana zivelisa iindlela ezahlukeneyo zokuziphatha nezimvo ngenxa yezizathu zembali kunye noluntu (qwalasela kwisahluko sesibini), nto leyo edala ungquzulwanozimvo phakathi koyise nonyana.

Isithako songquzulwano phakathi kwezizukulwana sinika enye indlela yokuqonda lo mhlathi ungasentla. NgokukaBengtson (2001), ubudlelwane bezizukulwana zozibini bubandakanya ukugcinwa kwemigaqo ukusuka kwizizukulwana ezidala ukuya kwizizukulwana ezincinci, kunye nokungquzulana okanye ukuchasana kwezizukulwana ezitsha. UZwilakhe ubonisa umtshato wesinyanzelo, futhi akakhathalelanga nokuba unyana wakhe uthetha uthini; into ephambili kuye kukubona unyana wakhe etshate nentombi ayithandayo yena Zwilakhe. UGugulethu xa esebenzisa amazwi athi, “Buza kubawo” ubonakalisa ukuba lo mfazi akafunwa nguye koko ufunwa ngubawo onguZwilakhe omnyanzelisayo. UGugulethu udele konke xa ade angafuni nokutyikitya intsayino. Oku kubonisa ukuba izigqibo uzithathelwe wanyanzelwa ngaloo mfazi, akakwazi nokuba amsayinele.

4.2.2. Ungquzulwanozimvo ngamasiko nezithethe

Umphandinzulu kwesi sihlokwana ucacisa amasiko nezithethe njengoko ukhona umahluko ngokongquzulwanozimvo phakathi kwezi nto.

Amasiko nezithethe yinkolo nendlela ethile abantu abadala abayilandelayo. Abantu abadala banendlela abakholelwa kuyo eyahlukileyo kulutsha ngenxa yomfutho waseNtshona. Abantu abatsha amasiko nezithethe zizinto abangaziqondi kakuhle nabakhule kule mihla zingathathelwa ngqalelo njengasendulo, njengokuba kwakufudulwa zixatyisiwe ngenxa yokuphenjelelwa ngumfutho wedemokhrasi ohamba nobuxhakaxhaka bale mihla. Ulutsha kule mihla lubetha ngesingqi sempucuko notshintsho lwale mihla, tshintsho olo lukhokelisa inkululeko yokuzikhethela komntu ngamnye indlela yokwenza nokuphila. USigenu (2022) uxhasa ngelithi, nangona uluntu lunoxanduva lokugcina amasiko nezithethe zalo, impucuko notshintsho lwexesha alunakunqandwa, kuba ulutsha luhlala lufuthelwa ngumrhiba wotshintsho kwizinto zala maxesha. UNdebele (2004) uphefumla uthi, inkululeko yedemokhrasi kunye nophuhliso lwehlabathi lanamhlanje zinike ulutsha ithuba lokuziveza, ukucinga ngokukhululekileyo, nokuzikhethela indlela abafuna ukuphila ngayo Oku kwahluka kwindlela abadala nolutsha olukholelwa ngayo malunga nomba wamasiko nezithethe kwizizukulwana ezibini kudala ungquzulwanozimvo kwimiba yentlalo.

Isithethe sibhekisa kwindlela yokwenza izinto abantu abayilandelayo phakathi kwesizwe okanye iqela labantu. Ngokungafani nesiko elihlala liyimfuneko kwaye lihlonitshwe. Isithethe sisenzo esamkelwayo kuluntu, esinokutshintsha ngokuhamba kwexesha kwaye asibangeli ngozi ukuba asilandelwa. UGcingca-Ndolo (2008: 13) uxhasa olu luvo athi,

> "Xa sithetha ngesiko sithetha ngomgaqo othile othi ulandelwe luhlanga okanye abantu abathile ngokwenkolo yabo. Ze kuthi ukuba awulandelwanga kubekho izinto ezithi zingahambi kakuhle apho kwabo bantu bekufanele ukuba balenzile isiko elo, ezifana nokugula nokungafumani msebenzi. Ukanti isithethe sona sikwafana nesiko umahluko ngulo wokuba umntu ongasenzanga isithethe akubikho nto itheni ethi yenzeke kuye okanye kumzi wakhe. Kuthi kushiyeke isazela nje kuye, kuba kaloku into ebekufanele ukuba uyenzile waza akwayenza ihlala ihleli kuwe de ube nale nto kuthiwa ngumvandedwa."

Abantu abadala balandela amasiko nezithethe njengemithetho esisiseko sobomi, ngelixa ulutsha luzibona ezi zinto zingabalulekanga okanye kunzima ukuziqonda nokuzamkela

ngaphakathi kubo. Lo mahluko phakathi kwezizukulwana, ochatshazelwa ziingcinga zaseNtshona ezigxininisa ukuzimela nokuziveza komntu (Kagitcibasi, 2017), ukhokelela kungquzulwano phakathi kwezizukulwana, imeko apho iinkolelo ezikhabanayo phakathi kwezizukulwana zenza ukungavisisani kunye noxinzelelo (Bengtson, 2018). Oku kukwabonisa indlela utshintsho lwentlalo nenkcubeko oluguqula ngayo indlela ulutsha olujonga noluxabisa ngayo amasiko nezithethe zale mihla, ngeli xesha abadala bakhumathele kundalashe.

Indlela abantu abancinci abajonga ngayo inkcubeko nezithethe nayo ichatshazelwa ziinkqubo zale mihla zoluntu neenjongo zedemokhrasi okanye inkululeko. UTwenge nabanye (2009) babonisa ukuba ulutsha lubeka phambili ukuzikhethela komntu namalungelo akhe. Oku kubonisa ukuba abancinci bathanda ukuzimela ekuthatheni izigqibo ngendlela abafuna ukuphila ngayo. Ukanti ke, izizukulwana ezidala zixabisa kakhulu ukulandela imimiselo yamasiko nezithethe zakudala, ukuhlonipha, igunya, nokugcina inkcubeko (Schwartz, 2012). Ngenxa yoko, ungquzulwano phakathi kwezizukulwana luvela xa ulutsha lugxeka okanye lutyeshela imiba yesiko okanye lungabonisani ngasonye nabazali. UMthetho noZwilakhe kwidrama ethi *Buzani Kubawo* (1958), ababoni ngasonye kumba wokutshatiswa kukaGugulethu. UMthetho yena uvumela uGugulethu ukuba azikhethele intombi efunwa nguye, abe uZwilakhe enyanzelisa isiko lokubonela laMaHlubi. UTamsanqa (1958: 62) oku kungentla ukubhentsisa athi:

> ***UMthetho:*** *Noko mna bendivuma mawethu; andazi ke nina nokuba nithini na,…*
> ***UZwilakhe: …*** *Ndingxamele ukuba liyilo xa inguwe kanye mfo kabawo Mthetho lo uvumela into eloluhlobo, usithi umfana makazibonele umfazi akholwa nguye, ibe izolo oku bekutshata umfana wakho oyibonelwe nguwe intombi.*
> *Kutheni na mzi wakuthi ingathi nifuna ukuwona nje lo mzi kaBhungane? Lisiko enakhe naliva phi elo eMaHlubini, eli lokuba umfana azibonele umfazi ooyise bekhona bengafanga? ... Uza kuxelelwa ndim intombi emakeze nayo kulo wakowethu umzi, intombi ezakundondla.*
> ***UGugulethu:*** *Noko bawo andaphuli siko… ndincede Mashwabada ndiyeke ndithathe intombi ethandwa ndim.*
> ***Uzwilakhe:*** *Mfana wam mus'ukuthi akwaphuli siko – utsho ulikroboza. Esi sicelo usenzayo uthi mandikuncedise saphule isiko lalo mzi waseMaHlubini, into ke leyo endingayingene.*

Kule ngxoxo ingasentla kubonakala ngokucacileyo ukuba ungquzulwano phakathi kwezizukulwana luvela ngenxa yokungavani phakathi kwabantu abadala nabancinci malunga nesiko nomtshato. Abadala abafana noZwilakhe baxhasa amasiko esiNtu, apho abazali bakhetha umfazi oza kutshata nonyana. UZwilakhe uyacaphuka xa uGugulethu efuna ukuzikhethela umfazi, esithi loo nto ikroboza isiko kwaye ayivumelekanga. Oku kubonisa ukuba isizukulwana esidala sibambelela kakhulu kwizithethe nezinto ezazisenziwa kudala.

Kwelinye icala, uGugulethu umele isizukulwana esitsha esifuna inkululeko yokuzikhethela. Ucela ukuba avunyelwe ukuthatha intombi ayithandayo, esithi akaphuli siko, kodwa ufuna nje ukulandela iimvakalelo zakhe. Oku kubonisa utshintsho kwiingcinga zabancinci, abafuna amalungelo abo kunye nenkululeko. Isithako sesizukulwana sichaza indlela amaqela abantu ahlukaniswa ngayo ngeminyaka, nto leyo ekhokelela kwiindlela ezahlukeneyo zokucinga nokwenza izinto ngenxa yemiba enjengembali, inkcubeko, imfundo nempucuko. Kule ngxoxo, oku kubonakala ngokwahluka kwezimvo phakathi kukaZwilakhe noGugulethu. NgokukaInglehart (2020), abantwana abancinci baphuhlisa iimbono ezintsha ezifana nenkululeko, ukuzimela, nenkululeko yokwenza izigqibo zobomi ngokwabo. Oku kuqondwa ngokucacileyo kuGugulethu ofuna ukuthatha intombi ayithandayo, ngaphandle kokuphula isiko, nto leyo ebhentsisa ukuba ulutsha luthanda ukwenza izigqibo zalo ngokuzimeleyo.

UGiddens (2013) waleka umsundulo ngelithi abantu abaphila kwixesha lanamhlanje bakhuthazwa bubudlelwane obusekelwe kuthando, iimvakalelo, nokuzikhethela, hayi kwimvume yamasiko okanye imithetho yokuziphatha yamandulo. Ugxininiso lukaGugulethu kwiimvakalelo zakhe kunye nenkululeko yokukhetha intombi ayithandayo lubonisa ukuba abantu abancinci banefuthe lomthetho waseNtshona ogunyazisa inkululeko yomntu wonke. UCastells (2011) ubetha ngebande elinye ebhentsisa ukuba impucuko kunye neteknoloji ziguqule indlela abantu abacinga ngayo, abaphila ngayo, kunye nendlela abenza ngayo izigqibo. Ukufikelela kulwazi olwahlukileyo neendlela zokucinga kwenza ulutsha luthathe izigqibo ezizimeleyo, hayi ezibotshelelwe kundalashe. Kule meko, uGugulethu wenza isigqibo sokulandela iimvakalelo zakhe

engalandeli mithetho yesiko. Oku kubhentsisa umahluko kwiimbono nokuqonda kwezizukulwana.

UZwilakhe umele isizukulwana esidala esakhuliswa phantsi kweemeko zembali nenkcubeko, ezazigxininisa ukubaluleka kwamasiko nezithethe. Mandulo, umtshato wawungesiso isigqibo somntu omnye, koko wawusisigqibo sosapho lonke. Yiyo loo nto egxininisa ukuba umfana makakhethelwe umfazi ngabazali, kuba oko kuhambelana neentsika zokuphila zesiNtu. Oku kubonisa ukuba izenzo zikaZwilakhe zixhomekeke kumava akhe nakwindlela awakhuliswa ngayo.

Kwelinye icala, uGugulethu umele isizukulwana esitsha esichatshazelwe yimpucuko, imfundo kunye neenguqu zentlalo. Esi sizukulwana sibeka phambili amalungelo omntu, inkululeko kunye neemvakalelo, njengoko sele kutshiwo ngasentla. Ufuna ukuzikhethela umfazi amthandayo, nto leyo ebonisa utshintsho kwiinkolelo nakwiindlela zokuziphatha xa kuthelekiswa nesizukulwana esidala. Isithako songquzulwano phakathi kwezizukulwana sibonakala xa ezi zizukulwana zibini zingavumelani. Abadala bafuna ukugcina amasiko nezithethe, ngelixa abancinci befuna utshintsho nenkululeko. Oku kudala ungquzulwanozimvo kwiintsapho, kuba iqela ngalinye lixhasa iintsika zalo zokuphila, iinkolelo kunye namava akhelwe kwimbali eyahlukileyo. Ngoko ke, le ngxoxo ibonisa ngokucace gca okomva webhokhwe ukuba ungquzulwano phakathi kwezizukulwana luvela ekwahlukeni kweemvelaphi, iinkolelo, iinkcubeko namava obomi phakathi kwabantu abadala nabancinci.

UMannheim (1952) uchaza ukuba izizukulwana zineengcinga ezingafaniyo ngenxa yamava embali nezentlalo ezahlukeneyo, nto leyo ekhokelela kungquzulwano phakathi kwezizukulwana. UMannheim (1952) uqhubeka ephefumla esithi, indlela abantu abacinga ngayo kunye nendlela abaphendula ngayo kwiziganeko ezingafaniyo zembali nezobugcisa ixhomekeke kwiminyaka ababekade bephila kuyo. Oku kuthetha ukuba isizukulwana ngasinye siba nenkcubeko kunye nezimvo ezingafaniyo nezinye izizukulwana. Oku kubangela ukungqubana phakathi kwezizukulwana xa iinkolelo zabo, iindlela zokuphila, okanye izinto abazixabisayo zingahambelani (Mannheim, 1952).

UZwilakhe kwiimbono zakhe uqhubeka evakalisa indlela awatshata ngayo nomfazi wakhe, ebethelela into yokuba wabonelwa ngabazali bakhe walulamela isiko, walibala ukuba akusadliwa ngendebe endala ngoku abantwana babetha ngesingqi sempucuko esilawulwa ngumthetho weseNtshona. UTamsanqa (1958: 63) uqhuba athi:

> ***UZwilakhe:*** *Ubonanje ekhay'apha ndinomfazi; lo mfazi ndinaye andizange ndizibonele ngubawo edibene nobawukazi. Zazikho iintombi ezizidlele ezibomvu, kunjalo zimbetha lo mfazi wam ngobuhle ndizithanda ngaphezu kwakhe,kodwa kuloo nto yonke ndalulamela isiko, ndeva abazali*.

Kumazwi omlinganiswa uZwilakhe engasentla ahlwayela umoya wesazela kuGugulethu xa esithi, "ndalulamela isiko, ndeva abazali," exela ukuba zazikhona iintombi ewayezithanda ezizidlele zibomvu. Ukhumbule kaloku ukuba uZwilakhe lo mthetho wesiko uwunyanzela emntwini ongawaziyo, onguGugulethu, okhulele kwintlalo engasahambi ngondalashe. Kumazwi kaZwilakhe athi, "ndalulamela isiko, ndeva abazali," kubonakala ngokucacileyo ukusebenza kwesithako sesizukulwana, esichaza ukuba abantu abavela kwizizukulwana ezahlukeneyo bahluka ngendlela abacinga ngayo nendlela abaziphatha ngayo ngenxa yemvelaphi yabo. UZwilakhe ukhule kwixesha apho amasiko, izithethe, kunye nokuthobela abazali kwakubaluleke kakhulu, nto leyo eyachatshazelwa yimiba yembali, nenkcubeko.

Into ekungafanelwe iphazanywe okanye ithathwe gwenxa apha kukuba ukuthobela kukaZwilakhe isiko akuboniswa njengobuthathaka okanye ukungakwazi ukuzikhethela, koko kubonisa indlela isizukulwana sakhe esasibunjwe ngayo yimbali, inkcubeko, negunya labazali. Kwangaxeshanye, uGugulethu akamelwanga abonwe njengomntu ongahloniphi masiko nazithethe, koko abonwe njengomlinganiswa okhulele kwixesha elitsha apho indlela yokuphila ingasaxhomekekanga ngokupheleleyo kwisithethe nakwimimiselo yakudala.

Isithethe naso siye sidale ungquzulwano phakathi kwezizukulwana. UThandiwe ongumfazi kaMelumzi ungquzulana ngezimvo nomamazala wakhe onguLingiwe kuba esamnkela imali futhi neeleta ziqala kuye ezivela kumyeni wakhe oseKapa onguMelumzi. Ukanti kwixesha ekuphilwa kulo le nkululeko indoda izinto izenza nomfazi wayo, kwaye

akumele imali ethunyelwa emfazini iqale kumamazala. Zitsho neziBhalo eziNgcwele zithi indoda iyakushiya unina incamathele emfazini wayo. Mve xa uBuzani (2015: 15-16) eqaqambisa olu luvo, ebekelela esithi:

> ***UThandiwe:*** *(Esonga ileta engayifundanga) Ziphi ezivela kuBhut' Melumzi?*
> ***ULingiwe:*** *(Ngqwabalala) intoni? UMelumzi kuphela komntwana wam endamphiwa nguMdali, Noxolo. Into ayithethayo xa ekubhalele yile ndiyithethayo nam kuwe. Zange ndakufihlela nto. Andazi ke ukuba umahluko uphi na kuba*
> *yonke into ndiyakubalisela, engakufuniyo andikuxeleli. Andikwazi eyona nto uyifunayo.*
> ***UThandiwe:*** *Ndingumfazi njani ke lo ungasoze abenayo imali evela endodeni yakhe?*
> ***ULingiwe:*** *Imali uzakuyenza ntoni? Yonke into oyifunayo ndiyakunika, Noxolo.*

Le ngxoxo ibonisa ngokucacileyo indlela ungquzulwanozimvo olunokuvela ngayo phakathi kukaLingiwe noThandiwe ngenxa yokwahluka kwamaxesha abakhule kuwo. ULingiwe ukhule kwixesha lakudala apho kwakusisithethe ukuba umama abe nolawulo olukhulu kubomi bonyana wakhe, nokuba sele etshatile. Oku kubonakala xa esithi uMelumzi "kuphela komntwana wam" kwaye izinto azithethayo ziyafana nezo zikaMelumzi, nto leyo ebonisa ukuba uzibona enelungelo lokulawula nokwenza izigqibo endaweni yonyana wakhe. Indlela athetha ngayo uLungiwe nokwenza izigqibo ngokwembono yesizukulwana sakhe iphakamisa amasiko, izithethe, kunye nolawulo olukhankanywe yimbali nenkcubeko (Richter noMorrell, 2006).

Isithako sesizukulwana sichaza ukuba amaqela abantu ahlukaniswa ngokweminyaka nexesha abakhulele kulo, nto leyo echaphazela indlela abacinga ngayo, izinto abazenzayo, kunye nezinto abazixabisayo ebomini. ULingiwe ukhule kwixesha lakudala, ulandela inkqubo yakudala. Oku kudala usoze wempixano nongquzulwanozimvo kumolokazana wakhe onguThandiwe (Noxolo) kuba uLingiwe ube nolawulo olukhulu kubomi bonyana wakhe, nokuba sele etshatile. ULingiwe usisizukulwana esigxile ekugcineni amasiko, nezithethe, kunye nolawulo olukhankanywe yimbali kunye nenkcubeko, nto leyo engqubana nexesha lokhanyo.

Kwelinye icala, uThandiwe umele umbono wale mihla, apho umfazi kulindeleke ukuba abenenxaxheba epheleleyo emtshatweni wakhe, ingakumbi kwimicimbi yemali. Umbuzo wakhe othi, "Ndingumfazi njani ke lo ungasoze abenayo imali evela endodeni yakhe?" ubonisa ukungoneliseki nokufuna ukuzimela kunye nokulingana emtshatweni. USeekings

noNattrass (2008) baxhasa umbono wokuba abafazi namhlanje kufuneka babe namalungelo afanayo namadoda, kuquka ukufikelela kwimithombo yemali kunye nokuthatha izigqibo ezibalulekileyo emtshatweni.

Impixano ke ivela kuba uLingiwe uzama ukugcina izithethe zakudala zokulawula, ngelixa uThandiwe efuna amalungelo wakhe njengomfazi wale mihla. ULingiwe ucinga ukuba uyanceda ngokuthi anike uThandiwe yonke into ayifunayo, kodwa uThandiwe ufuna ukuzimela nolawulo lwemali nomyeni wakhe. Le meko ikhokelela ekungavisisanini kuba bobabini babambelele kwiimbono ezikhabanayo malunga nendima yomfazi nomama emtshatweni. Isithako songquzulwano phakathi kwezizukulwana sinika isakhelo sokuqonda le ngxoxo njengomzekelo wendlela izenzo zentlalo, iintsika zokuphila, amasiko, iinkolelo, izithethe kunye nemibono ehlukeneyo phakathi kwezizukulwana ezahlukeneyo. Konke oku kudala ungquzulwanozimvo kuba izizukulwana ezahlukeneyo zithwala amava, iinkolelo namasiko angafaniyo nazimeleyo. Oku kukhokelela ekungavisisaneni malunga nendima yomfazi, umama nolawulo lweentsapho.

Ukulandela isiko lokubonela kuye kungadali ungquzulwanozimvo kuphela, kodwa kudala nendyikityha yokufa kwixesha esiphila kulo. Abazali banyanzela umthetho wokulandelwa kwesiko babe bephila kwixesha labantwana abangasahambi ngondalashe. Bambi bazibona bengababulali ngenxa yokunyanzela abantwana babo ngothando abangalufuniyo. Ngokwendalo ke awunalungelo lokubulala. Bambi bazibona bengababulali bophule isiseko sendalo babulala, bangababulali. Apha sibona uGugulethu exabela ngezembe uThobeka nabantwana bakhe kuba enenzondo ngokunyanzelwa ngomfazi angamafuniyo kuba esithi uZwilakhe ulandela isiko. UTamsanqa (1958: 136-137) oku kungentla ukuhluba athi:

> ***UGugulethu:*** *Ndize kuthi ndiqhube.*
> ***UBaleni:*** *Ndikuqhube ndikuse phi?*
> ***UGugulethu****: Ndiqhube undise ematyaleni.*
> ***UBaleni:*** *Ematyaleni wenzeni?*
> ***UGugulethu:*** *Ndibulele umfazi nabantwana.*
> ***UGugulethu:*** *… Kowu! Kazi uphi na ubawo ngezi mini akhe abone imisebenzi yezandla zakhe.*

Apha kwezi ngxoxo zingasentla uGugulethu ufuna ukusiwa kwiinkundla zamatyala nguBaleni emva kokuba emxelela ukuba ubulele umfazi nabantwana. Ukhumbule ke ukuba umfazi kaGugulethu mnye, ngulo unguThobeka Mcothama wanyanzelwa nguyise uZwilakhe ukuba amtshate. Ungquzulwanozimvo lufikelele kwisigqibo sokubulala, kuba uGugulethu uzibona eyona ndlela ibalukekileyo ikukuzigwebela abulale ngenxa yokuba enyanzelwa ngomfazi kuba kulandelwa isiko. Ngokubhekiselele kwimicimbi yenkcubeko nezentlalo, uGill noBrah (2014) bathi imitshato engenayo imvume yomfazi okanye apho umntu enyanzelwa ukuba atshate nomntu angamthandiyo, ikhokelela ekonakaleni kobudlelwane phakathi kwabatshatileyo, kuquka ukungabikho kokhuseleko kwabanye abantu, ukuxhatshazwa nokuphazamiseka kobudlelwane phakathi kwezizukulwana.

Ngoko ke, ukutshata uThobeka Mcothama ngokunyanzelwa nguZwilakhe uGugulethu kubonisa iziphumo ezibi. UGugulethu uzibona engxamisekile kwaye engakwazi kuziphatha ngokukhululekileyo ngenxa yokunyanzelwa kwesiko. Le meko iqinisekisa imbono ethi, xa amasiko okanye imigaqo yenkcubeko igunyazisa ukuzigweba okanye ukulawula ngobundlobongela abantu banokuphendula ngendlela ebuhlungu kwaye ingahambelani nomthetho, nanjengoko umlinganiswa uGugulethu ebulele ngenxa yokungahambelani nomthetho. Phofu utsho ngokwakhe ukuthi, “Ndibulele umfazi nabantwana.” (Buzani, 1958: 137).

4.2.3. Ungquzulwanozimvo malunga nendlela yokuziphatha

Indlela yokuziphatha kubantwana nabantu abadala iyohluka. Ihluka kwindlela yokwenza nokulandela izinto. Abantwana bangoku banefuthe lenkululeko apho yonke into abayenzayo ifuthelwa ngumthetho wamalungelo waseNtshona ogunyazisa ilungelo lokuzikhethela nokwenza into ethandwa nguwe nekwanelisayo. Abantu abadala bangqubana ngezimvo nabantwana xa kufikelela kwizithethe okanye kwimiba yentlalo kuba bona besidla ngendebe endala egunyazisa umthetho wokuthobela abazali. NgokukaPiaget noInhelder (2008), abantwana badlula kumanqanaba ahlukeneyo ophuhliso lwengqondo, nto leyo ethetha ukuba indlela abacinga ngayo, abathetha ngayo, kunye nendlela abathatha ngayo izigqibo iyahluka kubantu abadala. Oku kubonisa ukuba

abantwana basafunda imithetho kunye nendlela yokuziphatha efanelekileyo, ngelixa abantu abadala sele benolwazi oluzinzileyo.

UVygotsky (1978) waleka umsundulo egxininisa ukuba ukukhula komntwana kuchaphazeleka kakhulu yindawo akhulela kuyo kunye noluntu aphila kulo. Oku kuchaza ukuba abantwana bale mihla bachaphazeleka kakhulu ziingcinga zenkululeko ezivela kumazwe aseNtshona, kuquka nale yoMzantsi Afrika. Oku kwenza ukuba baziphathe ngokukhululekileyo kwaye bafune ukuzikhethela indlela yokuphila nokuziphatha. Abalinganiswa bayangquzulana ngezimvo zabo. ULingiwe umbona njengomfazi uThandiwe omele ukuhlala emzini wakhe naye, njengomolokazana agcine yena. UThandiwe ufuna ukubuyela esikolweni kuba walunyulwa kuso esalangazelela ukufunda. Mve xa uBuzani (2015: 153-154) eqaqambisa olu luvo, ebekelela esithi:

> ***ULingiwe**: Bendisatsho ke mkhozi ndisithi umolokazana uya kukhululeka emva konyaka.*
> ***UNoklentyi**: (Ekhuza) Mkhozi! Usana olungaka nempahla enesithunzi enje?*
> ***ULingiwe**: … Nam ndenza ngoluhlobo. UNoxolo ungumhlolokazi*
> ***UNoklentyi**: … Uza kubuyela njani esikolweni enxibe impahla emnyama?*
> ***ULingiwe**: Isikolo singenaphi? Akukapheli neenyanga ezingaphi seniqalisa ukumlukuhla nimlahlekisa lo mntwana.*
> ***ULingiwe**: Yintoni le yesikolo ndiyivayo? Ugqibe nabani?*
> ***UThandiwe**: Khange ndigqibe namntu namntu, mama. Kodwa bendithanda Ukubuyela esikolweni.*
> ***UNoklentyi**: Lo mntwana makakhulule le mpahla ukuphela kwenyanga akwazi ukuya esikolweni.*
> ***ULingiwe**: (Ebhebhetha) Soze! …*
> ***USabelo**: Uza kube esithini uNoxolo apha mama engenamntwana, engenamyeni?*
> ***ULingiwe**: Uzakuhlala. Ufuna athini?*

Apha ngasentla kwenzeka ungquzulwanozimvo balunga nendlela yokuziphatha kukaThandiwe. UNoklentyi noSabelo abasiboni isizathu sokuba abe uThandiwe akanakukhululwa aye esikolweni. Ungquzulwanozimvo luqhubele phambili wade uThandiwe akajika kwisigqibo sakhe sokubuyela esikolweni. ULingiwe akasamnkeli esi sigqibo ade afunge athi, “Soze” (Buzani, 2015: 154). Kule ngxoxo kubonakala ngokucacileyo ukuba isithako sesizukulwana kunye nesithako songquzulwano phakathi kwezizukulwana zidlala indima ebalulekileyo. Isithako sesizukulwana sibonakala kumahluko wokucinga phakathi kukaLingiwe noNoklentyi abamele isizukulwana esidala, kunye noThandiwe noSabelo abamele isizukulwana esincinci.

ULingiwe ugxininisa ukugcina izithethe kunye nemigaqo yasendulo njengendlela yokuziphatha, kunye nokunxitywa kwempahla emnyama ngumhlolokazi kunye nokuhlala kwakhe ekhaya ixesha elide njengomzekelo wokuhlonipha imithetho yamasiko. Iingcali (ezicatshulwe ngasezantsi) zibonisa ukuba iindlela zokuziphatha kunye nengqikelelo yendima yabasetyhini zisetyenziswa kwimigaqo yokudluliselwa kwenkcubeko phakathi kwezizukulwana. Abantwana bafunda kwizithethe zoluntu ezidluliswa ngabazali, ootatomkhulu, noomakhulu njengento ebalulekileyo kwindlela yokuphila (Zhikhareva noFazilova, 2025). Ezi ngcali ziqhuba zithi, iimpembelelo zemfundo nemithombo yolwazi, ezinjengamaqonga omoya onxibelelwano zinefuthe kuguqulo lwendlela yokwenza njengoko ixesha lihamba (Zhikhareva noFazilova, 2025).

Kwelinye icala, uNoklentyi noThandiwe babonisa indlela yokucinga eyahlukileyo kuneyakudala kaLingiwe ngokugxininisa ukubaluleka kwemfundo kunye nemfuno yokuba uThandiwe abuyele esikolweni. Enyanisweni, ukuba ubomi buqhubela phambili akusekho mithetho yakudala namiqathango kandalashe (Ogbodo, Abiakam, noEtubi-Ibrahim, 2025). UDe Rossi (2024) uphefumla athi, utshintsho lwemigaqo yesini nokudluliselwa kwenkcubeko kufunyaniswa ukuba kwiindawo ezininzi, imfundo nokunxibelelana, nemibono eyahlukileyo kwezentlalo kudala ukungavisisani phakathi kwezizukulwana ezingahambelani neenkolelo zakudala. Le nyewe ithi ichaphazele indlela yokuziphatha nokwenza.

Ungqubanozimvo lukwaqhubeka kwiindlela zesiNtu zokuziphatha, izithethe, kunye neemfuno zemihla ngemihla ezikhuthaza inkululeko kunye nemfundo engaphaya kwemida yemveli (Rahmatullah noSunarto, 2025). Ukujonga oku ngokobungcali, abaphandinzulu bathi ukungqubana kwezizukulwana kubangelwa yimiba efana nokwahluka kwemigqaliselo ekhoyonendlela yokuphila phakathi kwabantu abadala nolutsha, iingxaki kwiintsapho ezinemixube yembali kunye nenkcubeko (Rahmatullah noSunarto, 2025). Oku kufana nombono wabaphandinzulu abachaza indlela imisebenzi yoluntu nemfundo eqhubeka ibangela utshintsho endleleni abantu abacinga ngayo, nto leyo edala ukungqubana phakathi kweemfundiso zamandulo neefilosofi zanamhlanje ezisekwe kwinkululeko yomntu nemfundo engcono (Ogbodo, Abiakam, noEtubi-Ibrahim, 2025).

Olu ngquzulwanozimvo luyaqhuba kwindlela yokuziphatha kukaMelumzi. UThandiwe utshata noMelumzi kuba eneenjongo zokuchitha ubomi bahlale ndawonye. UMelumzi uqaqambisa into ethi, uyamnika imali, abe uThandiwe egunyazisa into yokuba zange athethe ngemali kuye. Umbhali wale drama uqhuba athi:

> ***Umelumzi:*** *Imali bendiyithumela qho emva kweeveki ezimbini. Bendifuna wonwabe kaloku.*
> ***Uthandiwe:*** *Zange uthethe ngamali kum. Wawuthembise ngesiqu sakho. Mhlawumbi ndim lo wabhidanisa izinto. Mna ndandicinga ukuba umntu xa etshatile uhlala nomyeni wakhe amthandayo, kube mnandi* (Buzani, 2015: 148-149).

UMlelumzi ubonisa umbono wesizukulwana esidala okanye esikhulele kwiimeko apho indoda ibonisa uthando ngokubonelela ngemali, njengoko esithi wayethumela imali rhoqo ukuze uThandiwe onwabe. Ukanti ke, uThandiwe umele isizukulwana esincinci esinombono owahlukileyo ngomtshato, apho ulindelo lwakhe kukuba indoda ihlale naye, imnike uthando, inkxaso kunye nobukho, hayi imali kuphela. Le meko ibonisa isithako sesizukulwana kuba umahluko weminyaka, amava nobomi zidala iindlela ezahlukeneyo zokucinga ngobudlelwane nomtshato. Kwangaxeshanye, kubonakala isithako songquzulwano phakathi kwezizukulwana kuba ezi zimvo zimbini ziyangqubana enye igxininisa izinto eziphathekayo (imali), enye igxininisa iimvakalelo nothando.

Ukungavisisani kwabo kubonisa indlela amaxabiso nezinto ezibalulekileyo ezitshintsha ngayo phakathi kwezizukulwana. Kuthi ke oku kukhokelele kungquzulwanozimvo phakathi kwezizukulwana. Le ngxoxo ixhaswa ziingcamango zeengcali ezininzi kwezentlalo. NgokukaParsons (2014), kwindima yosapho ngokwesiNtu, indoda yayijongwa njengomboneleli ngelixa umfazi ajongene neemvakalelo nokukhathalela ikhaya. Oku kuyahambelana nombono kaMlelumzi wokuba ukuthumela imali kukubonisa uthando. UGiddens (2013) uphefumla esithi, ubudlelwane bale mihla kukho into ebizwa ngokuba luthando olunyulu apho uthando, iimvakalelo, kunye nokwaneliseka kwabantu bobabini kubaluleke ngakumbi kunemisebenzi. Oku kubonakala kuThandiwe, olindele ubukho bothando kunye nokuhlala kunye nomyeni wakhe.

UNomampondomise ungquzulana ngezimvo nomama wakhe uMaNyawuza, xa uNomampondomise emxelela ukuba ukhupha iinkomo zesoka ebesele limlobole. UNomampondomise ubonakalisa ilungelo lokuzimela nokuzikhethela njengenina. Apha kungqubana indlela yokuziphatha kukaNomampondomise nomama wakhe uMaNyawuza. Mve xa uBuzani (2015: 84-85) eqaqambisa olu luvo, ebekelela esithi:

> ***UNomampondomise:*** *Mama ndiyazikhupha ezi nkom.*
> ***UMaNyawuza:*** *Ziphi iinkomo? (esothuka).*
> ***UNomampondomise****: Ezi zilobole mna.*
> ***UMaNyawuza:*** *Kutheni na Nomampondomise? Ungenwe yini endlebeni? Uphambene nto zininzi? Yintoni kanye le uyithethayo?*
> ***UNomampondomise:*** *Ndithi ndiyazikhupha ezi nkomo zilapha andiphambenanga xa nditshoyo ndiphile qete.*
> ***UMaNyawuza:*** *Uzikhupha kuba kutheni?*
> ***UNomampndomise:*** *Kaloku qondani mhlophe andizanga ndalithanda Kakade eli soka, nini enanyanzelisayo, ndisala mna.*
> ***UMaNyawuza:*** *Uyazikhupha ezi nkomo, ubukade uziyekeleni eli xesha lingaka? Andizange nditsho ukuba mazingene, ndabona sezingena ngaphandle kwemvume yam.*

Kule ngxoxo iphakathi kukaNomampondomise noMaNyawuza kubonakala ngokucacileyo ungquzulwanozimvo phakathi kwezizukulwana, nto leyo enokuchazwa kusetyenziswa isithako sesizukulwana kunye nesithako songquzulwano phakathi kwezizukulwana. Ngokwesithako sesizukulwana, uNomampondomise umele isizukulwana sale mihla esichatshazelwa yimfundo yale mihla, utshintsho lwentlalo nempucuko, nto leyo emenza afune inkululeko yokuzikhethela, ingakumbi kumcimbi wokuthandana nokutshata, kuba uthi akazange alithande isoka kwaye wanyanzeliswa (McCourt, 2012). Ngamxhelomnye, uMaNyawuza umele isizukulwana esidala esikhulele kumasiko nezithethe zesiNtu, neendlela ezahlukeneyo zokuziphatha, ingakumbi umcimbi welobola, nto leyo echaphazela indlela acinga ngayo nokwenza kwakhe izigqibo. Oku kungqinelana nombono wokuba umahluko kwinkcubeko nempucuko phakathi kwezizukulwana udala ukungavisisani (Mead, 1970). Ngokwesithako songquzulwano phakathi kwezizukulwana, le meko ibonisa ukungqubana phakathi kweentsika zobomi, iinkolelo, amasiko nezithethe, neendlela zokuziphatha apho abadala befuna kulandelwe isiko, ukanti abancinci bafuna amalungelo abo nokuzimela. Lo mba uchazwa ziingcali zale mihla njengento eqhelekileyo kwiindawo apho impucuko itshintsha ngokukhawuleza (Giddens, 1992). Ngoko ke, oku kudala ungquzulwanozimvo ngenxa yokungalingani

kwamandla phakathi kwabazali nabantwana, kunye namava ahlukeneyo akhelwe kwimbali nenkcubeko, nto leyo ekhokelela kwiingxabano phakathi kwezi zukulwana.

4.3. Elokuqukumbela, esi sahluko siveze ukuba ungquzulwanozimvo phakathi kwezizukulwana luvela xa amasiko nezithethe zakudala zingqubana neengcinga zale mihla ezigxininisa inkululeko, amalungelo oluntu, ukulingana ngokwesini, kunye nokuzimela komntu. Uhlalutyo lweedrama *Buzani Kubawo* kaTamsanqa (1958) kunye *noHamba Nam Ndipheleke kaBuzani* (2015) kuboniswe indlela abantu abadala abafana noZwilakhe, uMaGaba noLingiwe abaxhasa ngayo amasiko nezithethe zesiNtu, ngakumbi kumba womtshato wesinyanzelo, izithethe namasiko, kunye nendlela yokuziphatha. Kwelinye icala, abalinganiswa abafana noGugulethu, uThobeka, uThandiwe noBlaze bamele isizukulwana esitsha esifuna inkululeko yokuzikhethela nokwenza izigqibo ngobomi baso.

Kwakhona, esi sahluko sibonise ukuba ungquzulwano aluphelelanga phakathi kwabantu abadala nabancinci kuphela, kodwa lukwakhona nangaphakathi kwizizukulwana ezifanayo ngenxa yokwahluka kwezimvo ngendlela yokutolika amasiko nezithethe. Uphandonzulu lugqibe kwelokuba amasiko nezithethe azigxekwa, koko kugxekwa indlela asetyenziswa ngayo ukunyanzela nokunciphisa amalungelo abantu. Ngoko ke, ukusonjululwa kongquzulwano phakathi kwezizukulwana kufuna intlonipho, ingxoxo, kunye nokudityaniswa kwamasiko nezithethe neengcinga zale mihla ukuze kubekho ulungelelwano phakathi kwenkcubeko nenkululeko yomntu.

ISAHLUKO SESIHLANU

Iziphumo, Iingcebiso Nophandonzulu Olulandelayo

5.1 Intshayelelo

Esi sahluko sibonisa iziphumo zophandonzulu ngokubhekiselele kwimixholo ehlalutywe kwisahluko esandulela esi. Ingqwalasela ibekwe kwimiba yoluphandonzulu ebandakanya umtshato wesinyanzelo, izithethe namasiko, neendlela zokuziphatha. Ukongeza koko, esi sahluko sibonelela ngeengcebiso ezisekelwe kwiziphumo zophandonzulu (ezinatyisiweyo apha), ngenjongo yokunceda ekuphuculeni ukuqondana nokunciphisa ungquzulwano phakathi kwezizukulwana. Sikwabonisa uphandonzulu olunokwakhelwa kolu,ukuqhubekeka nophandonzulu kwixesha elizayo, ukuze kuphuhliswe ulwazi olunzulu kwimiba eyayame kulo msebenzi. Ekugqibeleni, umphandinzulu ushwankathela esi sahluko aze alandelise ngoluhlu lwemithombo yolwazi yophandonzulu lulonke. Makuqaliswe ngoshwankathelo lweziphumo zophandonzulu lulonke.

5.2 Iziphumo zophandonzulu

5.2.1 Umtshato wesinyanzelo

Umphandinzulu akwenzileyo kukuphendula imibuzo kunye neengxaki ebezingungqa phambili kolu phandonzulu nokuphumeza iinjongo ebeziphakanyiswe kwisahluko sokuqala. Umphandinzulu ufumanise ukuba incwadi kaTamsanqa (1958) nekaBuzani (2015) ziveza okwekati emhlophe ehlungwini umba ngomtshato wesinyanzelo, izithethe namasiko, neendlela zokuziphatha ezidala ungquzulwanozimvo phakathi kwezizukulwana. UTamsanqa (1958) uveza ukuba ungquzulwanozimvo ngomtshato wesinyanzelo luvela ekudibaneni kweendlela ezimbini zokuphila: inkcubeko yesiNtu egxininisa igunya labazali kunye nentlalo yale mihla egxininisa amalungelo omntu ngamnye, inkululeko, nokuzimela. Ukwaqaqambisa ukuba abadala babona umtshato njengoxanduva losapho, loo gama ulutsha lufuna ukuzikhethela amaqabane

ngokusekelwe kuthando nemvume. UTamsanqaukuba ukutshatisa ngebhaxa (ukunyanzela) kuneziphumo ezimasikizi. Oku ukuveza ngokuba kubekho indyikityha yokufa edalwe nguGugulethu xa exabele uThobeka Mcothama ngezembe wambulala nabantwana bakhe abathathu.UBuzani naye ukwabonisa ukuba ukutshatisa ngesinyanzelo kuneziphumo zokufa xa kuthe kwakho izinto ezingumqobo kuthando. Oku kutyhilwa xa uBlaze edubule wabulala uMelumzi emva kokufumanisa ukuba unomfazi onguThandiwe nangona emzalise abantwana, emva kokuba ebemnyanzela ukuba makamtshate.

5.2.2 Izithethe namasiko

Kwicala lamasiko nezithethe, umphandinzulu kwezi ncwadi zombini uphawula ukuba abantu abadala amasiko nezithethe bawathatha njengesiseko sobomi, ngelixa abancinci bewabona njengento enokutshintshwa ukuze ihambelane nexesha langoku. Ungquzulwanozimvo luphuma xa amasiko esetyenziswa ngendlela ethintela amalungelo abantu, ingakumbi abasetyhini nabantwana, nto leyo ekhokelela ekubeni ulutsha luwaphikise. Umzekelo, mbone xa uThandiwe enyanzelisa ukubuyela esikolweni abe umamazala wakhe uLingiwe emxelela ngokuhlala emzini wakhe azilele indoda yakhe ngempahla zenzilo.

5.2.3 Iindlela zokuziphatha

Ngokubhekiselele kwindlela yokuziphatha, uphandonzulu lubonisa ukuba izizukulwana zahlukile ngendlela ezibona ngayo uxanduva, uthando, nemfundo. Abadala bagxininisa ukuthobela nemigaqo yesiNtu, loo gama abancinci begxininisa inkululeko, imfundo, kunye nobudlelwane obusekwe kwiimvakalelo. Oku kubonakala kungquzulwanozimvo malunga nemfundo, ulawulo lwemali emtshatweni, kunye nendima yomfazi nendoda kubudlelwane. Oku, umzekelo, kuqaqanjiswa nguBuzani (2015) eveza umlinganiswa onguThandiwe xa ekhalazela imali ayabelwa nguLingiwe umamazala wakhe esuka kumyeni wakhe uMelumzi. Kwakhona, iziphumo zophandonzulu zibonisa ukuba ungquzulwano phakathi kwezizukulwana lubangelwa kukwahluka kwamava, iinkolelo, kunye neempembelelo zokwahluka kwexesha.

5.3 lingcebiso ezisekelwe kwiziphumo zophandonzulu

Umphandinzulu, ubeka umnwe ehlaba ikhwelo kwinto ethi, abazali mabayeke abantwana bazikhethele oondofa babo, amaxesha ngamanye ngoku. Ixesha esiphila kulo lilawulwa ngumfutho wedemokhrasi egunyazisa amalungelo womntu wokuziphatha nokuzimela. Amasiko nezithethe aziyongxaki ngokwawo, kodwa indlela asetyenziswa ngayo idala iingxabano. Isisombululo silele kwintsebenziswano nothethwano phakathi kwezizukulwana, apho amasiko kumele ahlonitshwe kodwa anganyanzeliswa, kwaye amalungelo omntu aqwalaselwe ukuze kufezekiswe ulungelelwaniso phakathi kwenkcubeko nentlalo yanamhlanje. Asikuko nokuba umphandinzulu unyhasha amasiko nezithethe nenkcubeko yakwaNtu, koko unqanda umsinga wokufa odalwa lungquzulwanozimvo phakathi kwezizukulwana. Ukubetha ngesingqi sendebe endala kungunozala wongquzulwanozimvo phakathi kwezizukulwana, abazali mabalandele isingqi sempucuko ngoba ixesha litsho ngoku. Zithi iziBhalo eziNgcwele yonke into inexesha layo, ngoko ke lixesha lenkululeko ngoku.

5.4 Uphandonzulu omalakhelwe kolu phandonzulu kwixesha elizayo

Uphandonzulu lwexesha elizayo lungafaka igxalaba ekuphengululeni indlela amasiko nezithethe ezinokuhlaziywa ngayo ukuze ahambelane nemigaqo yamalungelo oluntu ngaphandle kokonakalisa ixabiso nentsingiselo yawo kwinkcubeko yakwaNtu. Oku kungabandakanya ukuhlola ukuba zeziphi iinkalo zamasiko nezithethe ezikhusela isidima nobunye boluntu, izeziphi ezibangela ukunyhashwa kwamalungelo, ingakumbi kwabasetyhini nabantwana. Uphandonzulu kufuneka kwakhona lujolise ekufumaneni iindlela zentsebenziswano phakathi kweenkokheli zemveli, ulutsha, kunye nabaququzeleli bamalungelo oluntu ukuze kwakhiwe iindlela zokuphumeza amasiko ngendlela ehlonipha inkululeko nokuzikhethela komntu. Ngaphezu koko, kufuneka kuphandwe indima yemfundo, imithetho, kunye neenkqubo zoluntu ekukhuthazeni utshintsho oluzinzileyo, ukuze amasiko angabi sisithintelo kodwa abe sisixhobo esixhasa amalungelo abantu kwixesha lanamhlanje.

5.5 Elokuqukumbela

Ukuqukumbela, olu phandonzulu luphumelele ekuphicotheni nasekuhlalutyeni indlela ungquzulwano phakathi kwezizukulwana olubonakaliswa ngayo kwiidrama zesiXhosa ezithi *Buzani Kubawo* (1958) kunye no*Hamba Nam Ndipheleke* (2015). Uphandonzulu luveze ukuba olu ngquzulwano alusosiphumo sokungavani kwabantu kuphela, koko lusisiphumo sotshintsho kwezentlalo, kwezoqoqosho, kwezopolitiko nakwinkcubeko, oluziswe ngamaxesha anamhlanje, impembelelo yaseNtshona, kunye nenkqubela phambili yeteknoloji. Ezi nguqu ziye zabangela umahluko omkhulu phakathi kwezizukulwana kwiindlela zokucinga, iinkolelo, amasiko, nezimvo ngobomi, nto leyo ekhokelele ekungaqondanini nasekungqubaneni phakathi kwabantu abadala nabancinci.

Uhlalutyo lwezi drama zimbini lubonise ukuba abantu abadala abafana noZwilakhe, uMaGaba noLingiwe baxhasa amasiko nezithethe zesiNtu njengesiseko sokugcina isidima nenkcubeko yoluntu, ingakumbi kwimiba enjengomtshato wesinyanzelo, indlela yokuziphatha, kunye nokulandelwa kwezithethe. Kwelinye icala, abalinganiswa abafana noGugulethu, uThobeka, uThandiwe noBlaze bamele isizukulwana esitsha esigxininisa inkululeko yokuzikhethela, amalungelo oluntu, ukulingana ngokwesini, kunye nokuzimela komntu. Olu ngquzulwano lubonise indlela iidrama zesiXhosa ezisetyenziswa ngayo njengendlela yokutyhila iingxaki zentlalo ezichaphazela uluntu.

Kwakhona, uphandonzulu luveze ukuba ungquzulwano aluphelelanga kuphela phakathi kwezizukulwana ezahlukeneyo, kodwa lukwakhona nangaphakathi kwizizukulwana ezifanayo ngenxa yokwahluka kwezimvo ngendlela yokutolika nokusebenzisa amasiko nezithethe. Oku kubonisa ukuba inkcubeko ayisosakhiwo simileyo, koko iyatshintsha ngokuhamba kwamaxesha. Ngenxa yoko, uphandonzulu lugqibe kwelokuba ingxaki ayikho emasikweni nakwizithethe ngokwazo, koko ikwindlela asetyenziswa ngayo xa enyanzelisa abantu okanye enciphisa amalungelo abo.

Ngokusebenzisa izithako zongquzulwano phakathi kwezizukulwana kunye nesithako sesizukulwana, kwakunye nendlela yohlalutyonzulu lwetekisi kunye nohlalutyonzulu ngokomxholo, umphandinzulu ukwazile ukunika uhlalutyo olunzulu nolucwangcisiweyo lwemixholo ephambili kwezi drama. Ezi ndlela zophandonzulu ziqinisekise ukuthembeka kweziphumo kwaye zanceda ekufezekiseni iinjongo zoluphandonzulu.

Ngaphaya koko, uphandonzulu luveze ukunqongophala kwemisebenzi yabaphandinzulu ejolise kwimixholo enjengomtshato wesinyanzelo, amasiko nezithethe, kunye nokuziphatha kwiidrama zesiXhosa. Oku kugxininisa imfuneko yokuqhubeka kophandonzulu kulo mmandla ukuze kuqondwe ngakumbi indlela uncwadi lwesiXhosa olunegalelo ngayo ekuhlalutyeni iingxaki zentlalo phakathi kwezizukulwana.

Ekugqibeleni, olu phandonzulu lugqibe kwelokuba ukusonjululwa kongquzulwano phakathi kwezizukulwana kufuna intlonipho, unxibelelwano, ingxoxo, kunye nokudityaniswa kweengcinga zesiNtu nezale mihla. Amasiko nezithethe kufuneka ahlonitshwe, kodwa asetyenziswe ngendlela ehambelana neemeko zexesha langoku kwaye ekhuthaza amalungelo abantu bonke. Oku kunganceda ekwakheni uluntu olunoxolo, olunobulungisa nolulinganayo, apho izizukulwana zisebenzisana khona ekukhuseleni inkcubeko ngelixa zikwamkela utshintsho oluyimfuneko. Ngaloo ndlela, olu phandonzulu lunegalelo ekuphuhliseni ulwazi ngongquzulwano phakathi kwezizukulwana nakwindima ebalulekileyo edlalwa ziidrama zesiXhosa ekuvezeni nasekusombululeni iingxaki zentlalo kuluntu lwanamhlanje. Uvaliwe umkhusane.

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