

**UKUKLOLODA EMCULWENI KAMASIKANDI: KUBHEKWA
ABACULI OKHUZANI MPUNGOSE KANYE NOMTHANDENI
MANQELE**



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**LOLU CWANINGO LWETHULA KONKE
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ISIFUNGO

Lapha ngiyafunga ngiyaqinisa ukuthi umsebenzi wocwaningo osihloko sithi “Ukukloloda Emculweni Kamaskandi: Kubhekwa abaculi oKhuzani Mpungose kanye noMthandeni Manqele” wenziwe yimina futhi awukaze wethulwe kunoma iyiphi enye inyuvesi ngaphambilini.



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Usuku

Amazwi Okubonga

Ngibonga uJehova okunguye ongiphe amandla nengqondo ngakwazi ukubamba engikufundiswayo nokwenza lolu cwaningo. Ngaphandle kwakhe akukho ebengingaphumelela ukukwenza njengoba kunguyena ophethe konke.

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Ngibonga ubaba wami osewadolula kulo mhlaba. Ngokwesiqu sakhe besingekho kodwa bengazi futhi ngiqinisekile ukuthi lapho ekhona unami futhi ungibhekile ngoba obekufanele kwenziwe uwena empilweni yami bekwenzeka, langezimfundiso zakho owangishiya nazo. Ngibonga kangiqedi Mthinyane.

Ngibonga udadewethu uNomzamo Ngcobo ngokungeseka kusukela luqala loluhambo kuze kube siyaluqeda. Ubeyinsika yami engibambekelela kuyo uma kuphela amandla. Ngibonga kakhulu uMafungwase wakwethu. Ngaso sonke isikhathi ubengigqugquzela ethi kumele ngilandele igama lami engalethiwa ubaba elithi Nompumelelo. Ngiyabonga Mashiyamahle!

Ngibonga kakhulu kubafowethu uMphikeleli, uMzwandile kanye noNkosiyezwe. Ningeseke kuqala kwaze kwaba kuyaphela. Ngiswele amazwi okunibonga zingane zakwethu. Ukungigqugquzela kwenu kungenze ngenqaba ukuphonsa ithawela lo msebenzi ngingawuphothulile. Noma izimo bezinzima kepha ukubakhona kwenu eduze kwami kungimise isibindi sokuphothula.

Ngingabakhohlwa kanjani abantwana bami, Asemahle,ENZOKUHLE, Anelisiwe, kanye noLethukuthula. Bekuthi noma ngingazizwa kahle emoyeni wami kodwa uma ngike ngashayela bona ucingo ngizizwe ngingcono. Ngiyabonga kakhulu bantwana bami konke lokhu ngikwenze ukuze niziqhenye ngami, ngibe isibonelo esihle kini.

Iqoqa

Lolu cwaningo luhlaziya ukukloloda emculweni kamasikandi kubhekwa uKhuzani Mpungose noMthandeni Manqele. Luveze izinto ezahlukene eziholela ekutheni kubekhona ukukloloda emculweni wabaqokiwe. Kulolu cwaningo kusetshenziswe indlela yekhwalthethivu ukuqoqa ulwazi olundingekayo. Ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo. Umcwaningi usebenzise uhlaziyomibhalo ukuze athole imiphumela abeyilindele ocwaningweni. Ubelalela aphinde abhale izingoma okuyizona ezinokukloloda. Nesu lokubukela libambe iqhaza elikhulu ekuqoqeni ulwazi lwalolu cwaningo. Imicimbi eyayiqoshwe ngesikhathi esiphambilini nayo umcwaningi ubeyibuka. Izinkundla zokuxhumana nazo zibe nelazo iqhaza ekutholeni ulwazi, umcwaningi ubelandela omasikandi abaqokiwe ukuze kuthi uma kukhona abakufaka ezinkundleni zokuxhumana asheshe akubone. Injulalulwazi yokungqubuzana kwemibono neye-*Orality* yizona ezasetshenziswa kulolu cwaningo. Injulalulwazi yokungqubuzana kwemibono yayilungile ngoba amaculo asetshenziselwe lolu cwaningo aveza ukukloloda okukhona ukungezwani ngokwemibono. Njengoba umculo uwubuciko bomlomo yayingeke isale injulalulwazi ye-*Orality* egcizelela ukunotha kobuciko bomlomo. Imiphumela yalolu cwaningo iyakuveza ukuthi ziningi izinto omasikandi abazivezayo emculweni wabo kepha iningi labalaleli abakushaya indiva bangazibuzi ukuthi kudalwa yini.

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ISAPHLUKO SOKUQALA UKWETHULWA KOCWANINGO

1. Isingeniso

Kulesi sahluko kwethulwa okuqokethwe wucwaningo. Lapha ngizochaza kafushane ngaphansi kwalezi zihlokwana: Isingeniso nomlando omfushane ngocwaningo, umklamo wocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa ucwaningo, izinjongo zocwaningo, isisusa socwaningo, indlela yokuqhuba ucwaningo, kanye nenjulalwazi yocwaningo.

Kuningi osekwenzekile okuwuguquko endimeni yomculo womasikandi kusukela lolu hlobo lomculo lwasungulwa. uNtombela (2011) uthi: Lapho lo mculo usaqala umasikandi kwakuba umuntu wesilisa owayedlala isiginci noma inkositini. Wayezidlalela aphinde aziculele yena. Namuhla sekukhona nomasikandi abasebenzisa izinkositini, izimpempe, izimfiliji, nokunye, belekelelwa ngabanye. Sekukhona ngisho nomasikandi abadlalelwa ngabanye iziginci, bona bagcine ngokucula kuphela (Ntombela, 2011). Kulowo mkhakha singabala uMtshengiseni Gcwensa, uThokozani Langa, uZanefa Ngidi, Ali Mgube, uSgwebosentambo, uKhwelelhasini, nabanye. Sebekhona nomasikandi besifazane endimeni yalo mculo. Okunye okugqamile kulo mculo ukuthi nakuba omasikandi sebenyonkele okuningi emculweni waseNtshonalanga kodwa basawasebenzisa amasu okuzethula, okuxoxisa iziginci, ukukhononda, ukukloloda namanye amaningi. UShabane kuNtombela (2011), uyaqhuba uthi: Iningi lomasikandi linezidlaliso elaziwa ngazo endimeni yomculo. Noma kunjalo kunomasikandi abathi benazo izidlaliso zabo kodwa bakhethe ukusebenzisa amagama abo angempela. Kulowo mkhakha singabala uBhekumuzi Luthuli, uThokozani Langa, uMfiliseni Magubane, uTholakele Malunga, uShonaphi Luthuli, UNothi Ntuli, uMaqhinga Hadebe, uKhuzani Mkhize, uShiyani Ngcobo, uMuzikayifani Buthelezi, uSipho Mchunu, nabanye. Kumele sisho lapha ukuthi endimeni yomculo womasikandi akekho umasikandi ongenaso nhlobo isidlaliso noma izihasho aziwa ngazo, isizathu esisobala salokho ukuthi kunesikhathi lapho umasikandi ngamunye esebenzisa khona isihasho njengesu lokuzethula, lapho ezethula akazishiyi izihasho zakhe kanti bayazisebenzisa futhi izihasho zabo ukukloloda imvamisa amagama abo ezidlaliso aba nokukloloda okuthile, lapho singabala uKhuzani Mpungose ozibiza ngenkosi yomaskandi, iGcokama elisha, uQhosha nabanye (Shabane, 2011)

NgokukaNtombela (2011), Omasikandi bafunda ngalo mculo besebancane befunda ngokubukela kanye nokubamba iqhaza kwezinye izinhlobo zomculo emphakathini. Ngaphambi kokuthi abafana bakwazi ukudlala iziginci zangempela bafunda ngokuzakhela iziginci zamagogogo (zamathini). Bakhona okuthi lapho sebezama impela ukuzishaya iziginci zokuzenzela babe nenhlanhla yokuthi emakubo noma komakhelwane zikhona izigincizangempela. Singekuphike ukuthi namuhla kulula ukuthi abantu bafundele ukudlala iziginci ezikoleni zomculo, kulabo abanenhlanhla yokukwenza lokho, kodwa omasikandi abakuyeli ezikoleni ukudlala iziginci. Nalowo ongakuyela angathi esefunde wagogoda ngesiginci kodwa abuye azofundiswa ngabanye omasikandi abangakuyelanga ezikoleni ukudlala iziginci zomculo womasikandi. Isizathu ukuthi iziginci zomasikandi zikhala eyazo indlela eyenza zizwakale sengathi zixoxa indaba. Esinye isizathu ukuthi emculweni womasikandi kubuye kuhlatshwe izihlabo.

UMathenjwa uma echaza izihlabo uthi

In a traditional Zulu setting every insizwa (young man) has his own izihlabo. They are composed after certain happenings or incidents in his life and bear a short history of that young man (1996: 112).

Ngokwenqubo yendabuko yamaZulu insizwa nensizwa inezihlabo zayo.

Izihlabo ziqanjwa ngemuva kwezehlakalo ezithile empilweni yayo futhi ziqukethe umlando omfushane waleyo nsizwa (1996: 112).

Okwamanje omasikandi izihlabo bazifundiswa ngabanye omasikandi. Ngakho-ke ukudlala isiginci somculo womasikandi akufundelwa esikoleni, omasikandi bafundiswa ngabanye omasikandi. Abanye bafundiswa ngontanga yabo ukudlala iziginci, abanye bafundiswe ngabafowabo noma amanye amalungu emindeneni. Bakhona futhi abathi lapho sebezama ukudlala iziginci zamathini balingisele omasikandi abathile asebeqophile besizwa wukulalela umculo wabo emsakazweni. UMusawenkosi Majola owaziwa ngelikaKhwelebasini wayethanda ukulalela uKhozi FM nokwamenza wathanda uShwi noMuntekhala wagcina esebalingisela labo masikandi. Abanye omasikandi basebenzisa amakhasethi, amasidi, amadividi, kanye namathelevishini ukulingisela omasikandi ababathandayo (Ntombela, 2011).

1.2. Isendlalelo Socwaningo

UHadebe (2000) ubeka kanje: Ukufika kwabelungu kuleli lizwe maqede bazinze kwaguqula impilo yabantu abamnyama ngezindlela ezechukene (Hadebe, 2000 kuNtobela, 2011). Okunye okwaba wumphumela walokho kwaba ukusungulwa kwezimayini zegolide eGoli, e-Kimberly, nakweziye izindawo. Ukusungulwa kwezimayini abantu besilisa baqala ukuthuthuleka emadolobheni nasezimayini ngenhloso yokuyofuna imisebenzi. Sebeyitholile imisebenzi kwadingeka ukuba bahlale ezinkompo, okuyizindawo zokuhlala ezazihlelelwe abantu abamnyama ngaleso sikhathi. AmaZulu kungabanye babantu abanamakhono ayisimanga okusebenzisa amaphimbo abo ngempumelelo, nangaleso sikhathi amaZulu ayekukhonzile ukuhuba amahubo enhlobonhlobo, ukuhlabelela izingoma kanye nokusina indlamu. Ngakho-ke lapho abanumzane nezinsizwa befulathela imizi yoyise, bahamba nawo amakhono abo okucula imiculo enhlobonhlobo yesiNtu, bafike bazithokozisa ngomculo wabo emahostela. Ngaleso sikhathi amaZulu ayengakahlangani neziginci.

ULevine uthi:

The guitar was introduced to the Zulu culture by Portuguese explorers as far back as the 1880s (2005: 61).

Isiginci sethulwa emasikweni amaZulu ngamaPutukezi abahloli bamazwe kuze kufike emuva kweminyaka yowe-1880s (2005: 61).

UNtombela (2011) uqhuba uthi: Ukufika kwamaPutukezi neziginci kwenza amaZulu asungula olunye uhlobo lomculo ezimayini, lapho kwakunezinhlango zabantu ezechukene. Phakathi kwalezo zinhlango kwakukhona amaBhunu ayedlala izinkositini emculweni wawo. Nakho ukuhlango kwamaZulu namaBhunu kwaba nomthelela omkhulu emculweni wamaZulu. AmaZulu abe esethatheka anyonkela iziginci nezinkositini emculweni wawo womdabu. Kwathengiselwana iziginci nezinkositini phakathi kwamaPutukezi, amaBhunu kanye nabantu abamnyama. Aqala-ke amaZulu ukusebenzisa iziginci emculweni wawo.

Lolu cwaningo, lumayelana nomculo kamasikandi, lungolunye lwalolo olumbalwa

olwenziwe ngesiZulu. Ucwangingo lukhomba luphinde luhlaziye ukukloloda njengesu elisetshenziswa ngomasikandi besiZulu emculweni wabo ukupiklelana noma ukuqhosha ngokuthile okuthinta inhlalo. Into eyenze umcwangingi akhethe abaculi okunguKhuzani Mpungose kanye noMthandeni Manqele kungenxa yokuthi laba baculi emculweni wabo omningi kuyavela lokho umcwangingi acwaninga ngakho okungukukloloda emculweni kamasikandi.

1.2.1 Umcabango Ongakafakazelwa

Omasikandi behlukene kabili abesilisa kanye nabesifazane kodwa okuyaye kuqapheleke ukuthi okwamanje omasikandi besilisa ibona abaningi kulolu hlobo lomculo. Kanti-ke phezu kwalokho kunezinhlobo ezimbili zomasikandi: omasikandi asebewuqophile umculo wabo kanye nomasikandi abangaphumelelanga ukuqopha. Ngokulandela nokulalela umculo womasikandi kuyavela ukuthi omasikandi besiZulu basebenzisa izindlela ezahlukahlukene ukufeza izinhloso ezehlukahlukene emaculweni abo. Kukhona omasikandi abasebenzisa ukukloloda ukuzethula kubalandeli babo nakwabanye omasikandi, ukuqhosha ngamanye amalungu emaqenjini abo, ukuqamba kanye nokusebenzisa izidlaliso, ukwethula imiyalezo ngamaculo abo, ukuveza ukuthinteka kwabo bethintwa yizinto ezithile (Shabane, 2011).

Omasikandi badlulisela imiyalezo eyehlukahlukene emphakathini, yilowo nalowo ufisa ilaka lakhe lizwakale ngendlela yakhe, abanye babo bayexwayisa, kulabo singabala Izingane Zoma, leli qembu libamba elikhulu iqhaza emculweni kaMasikandi ekuxwayiseni umphakathi ngokuhlukunyezwa kwabantu besifazane. U-Olsen (2014:154) uthi leli gama lakhethwa ngoba iqembu lixube abesifazane nabesilisa. Babengafuni ukuliqamba ngegama elizochema nobulili obuthize. Leli gama liveza ukuthi bonke abesilisa nabesifazane bayizingane zomama, bazalwa ngomama. Leli qembu lidume ngomculo oletha imiyalezo enhlobonhlobo kubantu, oqukethe izindikimba ezahlukahlukene eziwuthinta ngqo umphakathi njengezombusazwe, ezemindeneni, ukuhlalisana kwabantu, njalo njalo. Umculo kamasikandi uyakwazi futhi ukuthi usize abantu bezwakalise ilaka labo kwezemibusazwe. Bangingi abaculi abasebenzisa umculo ukudlulisa isikhalo esithile noma ukubonga kubaholi

bezombusazwe.

1.3 Umklamo Wocwaningo

UKhohliso ecaphuna uBertram noChristiansen, ubeka kanje:

Umklamo wocwaningo uchazwa njengamalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile olubalulekile ekuphenduleni imibuzo yocwaningo. Ucwano lonke lugxile ekubhekeni ukukloloda emaculweni omasikandi phakathi kwabaculi ababili uMthandeni Manqele kanye noKhuzani Mpungose. Indlela yekhwalthethivu izosetshenziswa ukuqhuba lolu cwano. Uhlaziyombhalo luzobamba iqhaza elikhulu ukuqhuba lolu cwano, injulalwazi ethinta konke okuphinyiswe ngomlomo izosetshenziswa ukuqokelela lolu cwano (2014: 58).

1.3.1 Umlando Kafushane Ngabaculi Abaqokiwe

Laba baculi bakamasikandi batholakala esiFundazweni eGauteng, kodwa badabuka KwaZulu-Natali.

1.3.1.1 Umlando kaKhuzani Mpungose

UKhuzani Nkosikhona Innocent Mpungose (03 ngoZibandlela 1989) obuye aziwe ngegama elithi Indlamlenze ungumculi wohlobo lomculo kaMasikandi odabuka eMandaba eNkandla, KwaZulu-Natali. Lo mculi usezakhele idumela elikhulu ngephimbo lakhe. UKhuzani ubuye aziwe kakhulu ngokugqoka izimpahla ezihamba phambili zikanokusho. Ngonyaka wezi-2011 uKhuzani wakhapha i-albhamu yakhe

yokuqala esihloko sithi: “Bahluleke Bonke”. Ngonyaka wezi-2012 wakhipha eyesibili esihloko sithi: “Amampunge”. Le-albhamu yamlethela idumela elikhulu okwaholela ekutheni uMtshengiseni Gcwensa, bukhoma Okhozi FM aphethe ngokuthi uKhuzani uzoba ngumculi kamasikandi oyingqwele futhi uzohlabana ngezindondo eziningi njengeNdidane. Njengoba abe eshilo uMtshengiseni, uKhuzani manje usaziwa njengeNkosi kaMaskandi ngabalandeli bakhe ababuye bambize ngoKing Khuba! Abalandeli bembangaki yakhe enkulu uMthandeni Manqele kepha bayakuphikisa lokhu (GA creative band newsletter, 2018).

1.3.1.2 Umlando kaMthandeni Manqele

UMthandeni owaziwa ngeGcokama Elisha, wazalwa zingama-24 kuMbasa ngowe-1988 ezalelwa endaweni yaseHluhluwe (eMdletsheni), Ngonyaka wezi-2009 wahlangana noMnothiseni Mnomiya benza idemo ngokuhlanganyela. Le demo yayi wuhlobo lomculo kamaskandi, okuningi ababekwenza kule *demo* babechushiswa uFihlezakhe. Kule demo kwaba nengoma eyayishisa izikhotha eyayithandwa ngabantu abaningi yasabalala emafonini abantu kwaduma ukuthi iculwa nguMgqumeni esihloko esithi i-*Secrete*.

UFihlezakhe walithanda izwi likaMthandeni waze wanquma ukuthi amfake ezingomeni zakhe. Kuma-CDs kaFihlezakhe zonke izingoma ezazifake uMthandeni zazithokozelwa ngabantu kakhulu. Kuhambe isikhathi wagcina esezenzela eyakhe idemo eyayinezingoma ezintathu. Amagalelo akhe aqala lapho ukubonakala futhi kwakuthi uma ekade edlala emicimbini eyahlukahlukene efana nemicimbi yokuklomelisa abantu abathile neyokubungaza, abantu babemthokozela futhi babeze bemgqugquzele ukuthi enze i-CD. Abanye babeze befune ukuthenga yona idemo bevinjwe wukuthi ayidayisi.

1.4 Izinhloso Zocwaningo

Izinhloso zocwaningo lapha zincike kakhulu emculweni kaKhuzani Mpungose kanye noMthandeni Manqele. Yingakho nemibuzo nezimpendulo kungagudluki kukho. Loluhloso luhlose:

- ☐ Ukuhlola ukuthi yini omaskandi abakhethiwe abaklolodelana ngayo.
- ☐ Ukucubungula izizathu zokuklolodelana kwabo.
- ☐ Ukuhlaziya ukuthi baklolodelana kanjani.

1.5. Imibuzo Yocwaningo

Uma kwenziwa ucwaningo kubalulekile ukuthi kube khona imibuzo ephendulwa wucwaningo. Ababamba iqhaza kuyaye kube khona lapho bephendula khona, bebeka nemibono yabo. Imibuzo ebuzwe kulolu cwano miningi. Imibuzo ekhethiwe lapha yilena ebonakala ibalulekile kakhulu. Imibuzo elandelayo ihlelwe kahle ngokulandelayo ukuze umcwaningi ayiphendule ocwaningeni lakhe.

- Yikuphi abaculi abakhethiwe abakloloda ngakho?
- Kungani abaculi beklolodelana?
- Abaculi abaqokiwe baklolodelana kanjani?

1.6. Izimo Zokwethembeka

Uma kwenziwa ucwaningo, kumele kwenziwe isiqiniseko ngolwazi oluqoqiwe. Ukuqinisekisa (*trustworthiness*) ikhonsepthe esetshenziswe uGuba kanye noLincoln (1994) maqondana nocwaningonto. UBurton noBartlett bathi,

Validity to the truthfulness, correction or accuracy of research data (2005: 27).

Ukuba yiqiniso, ukulungisa noma ukunemba kwemininingo yocwaningo (2005: 27).

Lokhu okusho ukuthi uma kubukwa imiphumela yocwaningo ngokuthi iyiqiniso ngakho-ke nethuluzi locwaningo olusetshenzisiwe kumele lihambisane nemiphumela ethathwa njengeyiqiniso. Ngakho-ke ngizoveza ubufakazi obususelwa kokutholakele ngesikhathi socwaningo. Indlela eyiyonayona kuzoba eyokuletha incazelo ephilele yokuthi ngabe ulwazi olutholakele beluqoqwe kanjani futhi lwahlaziywa kanjani kulo msebenzi. UPunch (2010) ube esvela nenye indlela yokubuka ukwethembeka kolwazi. Le ndlela iyona encike kakhulu endleleni yokuhlaziya egcizelela indlela yokugcina yokuchaza iphindeigagule ukuthi umcwaningi uyakwazi ukwakha umqondo ekuhlaziyeni akwenzile kususelwa olwazini olutholakele.

Lolu cwaningo luqhutshwa kusetshenziswa indlela eyikhwalthethivu. Ukuze lolu cwaningo lube oluyimpumelelo, kusetshenziswa indlela yokuhlaziywa kwemibhalo ukuqoqa ulwazi locwaningo. Lonke ulwazi oluzokwethulwa kulolu cwaningo luyiqiniso. Lesi sigaba sinikeza lowo ofundayo ithuba lokuthi ahlulele ukuthi ngabe ucwaningo lungoluseqophelweni eliphezulu noma lunamagebe angazange avalwe ngesikhathi sokuqhutshwa kocwaningo.

1.7. Isidingo Sokwenza Lolu Cwaningo

Isidingo sokwenza ucwaningo lwalolu hlobo sikhulu. Isizwe samaZulu sinothe kakhulu ngamasiko aso. Kuliqiniso elingephikwe ukuthi ngenxa yomhlaba esiphila kuwo onezinguquko nezinselelo eziningi amanye ala masiko asethanda ukushabalala. Abantu abaningi abangamaZulu abasazi lutho ngomculo kamasikandi owusikompilo lwesizwe sabo ngenxa yamandla osikompilo lwezinye izizwe, ngakho ke ukukloloda njengesikompilo lamaZulu lolu cwaningo lugcizelela ukubaluleka kwalolu sikompilo njengoba sazi ukuthi esizweni samaZulu uma kugcagcwa kuba khona ukukloloda phakathi komthimba nekhetho lapho besebenzisa ingoma, imvunulo kanye namahubo ukuveza ukuklolodelana, ngaleyo ndlela abantu abangayiqondi indaba yokukloloda ukuthi iyini futhi yenzeka ngaphansi kwaziphi izimo bazothola ulwazi olunzulu kulolu cwaningo.

ENingizimu Afrika abantu abangamaZulu abasha abasavamile ukulalela noma bacule umasikandi ngenxa yomthelela womculo wezinye izizwe imvamisa sebecula umculo wabelungu. UMagwaza (1999:72) ubuka lesi senzo njengophawu olumele ukuphuma esikweni labo babuye babuyele futhi, okuyikhona okususe umcwaningi ukuba athathe isikhathi sakhe sonke acwaninge ngalolu hlobo lomculo aqoke abaculi abathize indlela laba baculi abaziveza ngayo emphakathini enokungathelelani amanzi, lokhu kushiya abantu abaningi nemibuzo engaphenduleki iyona kanye-ke le mibuzo umcwaningi ayiphendulayo.

1.8. Izinkinga Zocwaningo

Ngaso sonke isikhathi uma kwenziwa ucwaningo kuhlale kuba khona izingqinamba kanye nemingcele. NgokukaSimon (2011:2) izingqinamba nemingcele yona

iwukuntengezela okungenzeka ocwaningweni futhi umcwaningi angeke akulawule. Kodwa-ke kuye kube nzima kakhulu ukuqagela ushaye emhlozeni ukuthi iziphi izingqinamba ozohlangabezana nazo esikhathini esizayo. Kulolu cwaningo umcwaningi uhlangabezane nezinkinga zokuthola izingoma ezibhalwe phansi, imvamisa abaculi bakamasikandi abajwayele ukuba umculo wabo bawubhale.

ENingizimu Afrika kunabantu abadaya umculo owebiwe lokhu kwenza kube nzima ukuthola umculo osuke uwudinga ngaleso sikhathi ikakhulukazi uma ungekho kwi-inthaneth. Lokhu kuletha ingqinamba enkulu kubacwaningi ngoba uma bethenga umculo okhishwe ngokungekho emthethweni bagcina besebenzisa ulwazi okungelona.

Ubhubhane lwegciwane ikhona luye lwafaka enkulu ingcindezi ekwenzeni ucwaningo, ngalesi sikhathi semvalelwakhaya kube nzima ukuqoqa ulwazi, imitapo yolwazi ibivaliwe kungekho ukuthola izincwadi ezifanele nezidingekayo ukwenza ucwaningo, kanti futhi bekungavunyelwe ukuthi abantu batholakale ngaphandle kwamakhaya abo ngemuva nangaphambi kwezikhathi ezikhethiwe, okwenze kwabanzima ukuthola izingoma ezingekho kwi-inthanethi okufanele zithengwe ezitolo zomculokwazona lezo zitolo ebezivaliwe ngenxa yalo ubhubhane.

Abaculi bamanje uma uzobalalela kuphela futhi ungesiye umuntu olandela kakhulu umculo wabo ungazithola udideka indlela abacula ngayo iyefana inesigqi esifanayo kanti nendlela abakhipha ngayo amazwi iyefana lokhu kuba yindida kakhulu kumcwaningi ngoba uzithola enokudideka ukwehlukanisa amaphimbo abaculi abaqokiwe.

1.9. Ukuhlelwa Kwezahluko Zocwaningo

Ukuhlela kahle lolu cwaningo umcwaningi ulwehlukanise ngezahluko eziyisihlanu, okuyilezi:

Isahluko Sokuqala

Kulesi sahluko umcwaningi wethula okuqukethwe ucwaningo lwakhe. Lapha kuchazwa kafushane ngaphansi kwalezi zihlokwana: Isingeniso nomlando omfushane ngocwaningo, umklamo wocwaningo, izinhloso zocwaningo, umcabango ongafakazelwe, isidingo socwaningo, imibuzo ezophendulwa ucwaningo, izinjongo zocwaningo, isisusa socwaningo, izimo zokwethembeka, izinkinga zocwaningo kanye

nokuhleleka kwezahluko.

Isahluko Sesibili

Lesi sahluko sethula ukubuyekezwa kwemibhalo, lapha umcwaningi ubheka imibhalo ehlobene nocwaningo lwakhe esike yenziwa eminyakeni edlule, kungaba izincwadi ezibhaliwe ngomculo, amaphepha ocwaningo asebhaliwe ngomculo kamasikandi kanye namajenali nam-athikili abhaliwe ngomculo.

Isahluko Sesithathu

Kulesi sahluko umcwaningi ubheka izindlela zokwenza ucwaningo bese esinika indlela okuyiyona akhethe ukuyisebenzisa okuyindlela yekhwalithethivu. Lapha umcwaningi uqale wabuyekeza imibhalo emayelana nekhwalithethivu njengoba iyona ezobe imsize ukuqokelela ulwazi lwalolu cwaningo. Kuso lesi sahluko umcwaningi uzophinde abheke kabanzi injulalwazi eziqondele nalolu cwaningo bese esinika injulalwazi okuyiyona azoyisebenzisa ukuqhuba lolu cwaningo

Isahluko Sesine

Lesi sahluko sihlaziya ulwazi olutholakele, lapha umcwaningi usethulela konke akutholile ngesikhathi enza ucwaningo lwakhe, lokhu ukuveza ngokuphendula yonke imibuzo yocwaningo azibuze yona ngaphambi kokuqala lolu cwaningo.

Isahluko Sesihlanu

Okutholakele kanye nesiphetho socwaningo, kulesi sahluko umcwaningi usethulela imiphumela yocwaningo lwakhe ukuthi ngabe yonke imibuzo iphendulekile na. Aphinde asinike nokunye akutholile obekungalindelekile okungaba izinto aziphawule ngesikhathi eqhuba ucwaningo bese esigoqela ucwaningo lwakhe ngeziphakamiso kanye negebe elisekhona kulolu hlobo locwaningo oluphathelele nomculo womdabu.

1.10. Isiphetho

Lapha esahlukweni sokuqala ziveziwe izinhloso zocwaningo, isisusa socwaningo sichaziwe kabanzi, umlando kafushane ngabaculi abaqokiwe ulotshiwe, kwase kubhalwa uhla lwemibuzo ezophendulwa yilolu cwaningo lonke kanye nezinhloso zocwaningo. Umklamo wocwaningo okuyiwona ozosebenza. Isahluko esilandelayo sidingida ukubuyekezwa kwemibhalo ehlobene nocwaningo.

2. ISAHLUKO SESIBILI

2.1 Ukubuyekezwa kwemibhalo ehlobene nesihloko socwaningo

Kulesi sahluko umcwaningi ubuyekeza imibhalo ehlobene nalolu cwaningo, umcwaningi uzobe ecubungula konke okubhaliwe ngomculo kamasikandi, kuzoqalwa ngemibhalo ekhuluma ngomculo jikelele bese ephinda umcwaningi ebuyekeza imibhalo ekhuluma ngqo ngomculo kamasikandi eyahlukahlukene, ayikabi bikho imibhalo ekhuluma ngokukloloda emculweni kamasikandi ngakho lolu cwaningo ngokukloloda emculweni lungolokuqala, bakhona ababhalile ngezinto ezahlukahlukene ngomculo kodwa kulolu hlangothi lokukloloda akekho obenents hisekelo yokulubheka.

UMouton (2001:186-187) uma ehunyushelwa esiZulwini uthi uma umcwaningi esukela umsebenzi wokucwaninga, inhloso yokuqala kufanele kube ukuthola osekwenziwe okuhlobene nocwaningo lwakhe. UZondi (2008:41) uthi ukubuyekezwa kwemibhalo kuhlose ukunikeza isisekelo esiqinile nelungelo lokwenza ucwaningo. Umcwaningi ufunde izincwadi kanye nemisebenzi yabanye abacwaninge ngomasikandi besiZulu.

2.1.1 Ucwaningo oselwenziwe ngomculo wonkana

Luningi ucwaningo oselwenziwe, ikakhulukazi ngomculo womdabu okungena ngaphansi kwawo umasikandi. Umculo uyindlela yokudlulisa umyalezo othile, okungaba iziyalo, izexwayiso, ukuncoma noma ukunikeza noma yiluphi ulwazi oludingekayo. Lokhu kusekelwa uNtombela nabanye (1997:52) uma bethi nakuba inhloso yomculo isuke iwukuthokozisa nokuchitha isizungu, kepha inhlosongqangi kusuke kuwukudlulisa umyalezo othile. Umculo uphethe impilo yabantu emhlabeni wonke jikelele, futhi abanye abantu bawuthanda ngoba unikeza umyalezo othile, abanye bawuthandele ukuzijabulisa nokuthi basine noma badanse ngokwamasiko abo. Lokhu kusekelwa uMatthew benoThomson (2010:10) uma bethi umculo usebenza kulo lonke uhlobo lomuntu emhlabeni jikelele, futhi umculo uhambelana nezimo ezahlukahlukene, kungaba izimo ezijabulisayo noma izimo ezidabukisayo.

Umculo uyakwazi ukuguqula isimo somqondo womuntu. UFelix (2010:159) uthi umculo uwubuciko obuletha umsindo omnandi kowulalele, futhi ngomculo kudluliswa imiyalezo enhlobonhlobo kuhlenganise nezikhalo ezithinta umphakathi.

UStoke (1994) ugcizelela uthi iqhaza lomculo emphakathini uthi "ilona elenza abantu bazazi ngokobuzwe kanye nobuhlanga babo, ukuthi kadabuka kuphi kanye nemingcele eyehlukanisa izindawo abahlala kuzo". Ngamanye amagama, abantu basebenzisa umculo hhayi nje ukuzibeka esimweni esithile senhlalo kodwa nokufunda ngabanye abantu njengamasiko ezinye izinhlanga nolimi kanye nesimo senhlalo yabo. Okombuso noma komculo we-*elite* osebenzayo kungasetshenziswa njengethuluzi ukuhlinzeka abantu abanomuzwa wokuthi bangamalungu. Umbuso ungasebenzisa futhi umculo njengecebo lokusekela umbuso noma umbono.

UMartiniello noLafleur (2008) banikeza izibonelo ezinhle kakhulu zamaNazi aseJalimane naseSoviet Union, bobabili ababone umculo njengendlela yokuqhakambisa ubunikazi bezwe nokuthola ukusekelwa kombono ovelele. Babone ukuthi eJalimane, izingane zesikole zaziphokelekile ukuba zifunde iculo likaHorst-Wessel (iculo elisemthethweni leNazi Party). Bekubalulekile ukuthi bazi futhi baphinde bacule leli culo ngoba lalisetshenziswa njengecebo likahulumeni lokukhuphula nokuqinisa umthetho wokuziphatha ezweni.

UMartiniello noLafleur (2008) baphetha ngokugcizelela isidingo esiphuthumayo sokuthuthukisa ucwaningo ngomculo nakwezepolitiki okubhalwe kulo ingxenye yabo. Ngakho-ke, ucwaningo olukhona manje luhlose ukufaka isandla ngesizotha ekuvaleni igebe elikhonjwe ezincwadini ngokubheka ukuthi umculo weKalanga ufaka kanjani isandla endabeni yomculo njengendlela yokubonakalisa umbhikisho.

UMuller (2008:113) uthi umculo uyakwazi ukuxazulula izinkinga noma ukungaboni ngaso linye ebantwini, wenze kube khona ubumbano. UNtaka (2007) uthi umculo nosiko kuxhumene futhi kubamba elikhulu iqhaza emiphakathini yama-Afrika. UKrige (1968) uthi izingoma kanye nokusina kubamba iqhaza elikhulu empilweni yomphakathi, uma kunesimo okumele basilungise basebenzisa umculo.

UCort ubeke umbono wokuthi "kuze kube ngasekupheleni kweminyaka yama-1960s, umthelela womculo njengesu lokuveza ukukhononda ngokwezepolitiki kwase kuya ngokuphela. Ucwangingo ngokuvamile lugxila kwezinye izingxenye zemibhalo okungama-eseyi kanye nemibhalo yemilando" (2013: 5). Ocwaningweni lwakhe uCort (2013) uhlola umsebenzi wokuqamba ngezingoma zokubhikisha ezenziwa ngonyaka wowezi-2000 eMelika. Ngalesi sikhathi umculo usetshenziswa njenge-*bulwark* ukuphonsela inselelo amandla ezombusazwe ngokunika abantu amandla okunqoba ubunzima. Izingoma ezaziculwa ngesikhathi uCort (2013) eqoqa ucwangingo lwakhe zicacisa imiyalezo ehlanganisa amalungu ezinhlangano ezahlukahlukene kanye nomfutho wokwenza izinguquko kwezenhlalo. Lolu cwangingo lubalulekile, esikhathini samanje ngoba lunikeza ukuqonda okuthile ngamandla wezingoma zokubhikisha ekwedluliseni imiyalezo ethile. Abaculi bazofaka imibono yabo eyehlukile futhi kwesinye isikhathi ngokuxuba izingoma nohlobo lomculo owenziwayo.

UFinnegan (1970) ungomunye wabacwaningi ocwaningisise kakhulu ngalokhu okushiwo ngomlomo ezifundweni zase-Afrika futhi imisebenzi yakhe iyagqugquzela kakhulu. Ube negalelo elikhulu endabeni yezincwadi zokushiwo ngomlomo lapho eveza khona izindaba ezahlukahlukene nezepolitiki ezixhumene nezingoma. E-East Africa, ngokwesibonelo, uFinnegan (1970) uveza ukuthi izingoma zingasetshenziswa njengendlela yokubika nokuveza ngokwenzekayo njengamanje, ukuze kwenziwe ikhemikhali futhi kuqondiswe kabusha imibono yabantu abaningi. Umsebenzi kaFinnegan ubamba iqhaza olwazini lokuthi abantu bengazisebenzisa kuphi futhi nini izingoma njengendlela yokuphawula ngezinkinga zabo zenhlalo. Ingxoxo abanayo maqondana nemisebenzi yomculo ihlinzeka kabanzi ngezingoma njengezindlela zokubhekana nezinto ezingaphakathi komongo wokuxabana nokunganeliseki.

Olunye ucwangingo oluka-Leslie othi abantu besifazane base- Afrika babe nezindlela zendabuko ababazisebenzisa ukudlulisa ukukhonondela ukucindezelwa kwabo (1994:223). Kwakuba nezingoma eziveza ukunganeliseki. UNTombela nabanye bathi abantu baveza ukudabuka kwabo ngomculo, isibonelo uma intombi yaliwe uzwa ngomculo omumethe umunyu ukuthi akuhambi kahle (1997:51). UZondi uthi kunezingoma ezisetshenziswa njengezikhali ukuze kube khona ubulungiswa emphakathini, ukholelwa ukuthi labo abasuke benza ububi bayathinteka, okuyinto engabenza babuyeke ububi lobu abasuke bekwenza (2005:209). Umcimbi noma ngabe ngowesimo esihle noma ngowesimo esibi awubi muhle ngaphandle kokuthi

kube khona umculo. UBurton lapho ecashunwe uMatthew noThomson uthi umculo uyikhambi emphefumulweni odabukile (2010:12). Ukulalela umculo kuletha ukuthula komqondo nokwaneliseka kulowo osuke ewulalele. UBiyela uthi umculo womdabu ungumgogodla nensika yesizwe samaZulu, ngaphandle komculo isizwe singaphela (2001:256). UBarry (2009) uthi lanxa umculo uthathwa njengento ebaluleke kakhulu kwezobuciko, kodwa likhona iqhaza elibonakalayo elibanjwe ngumculo wezinsimbi ngekhuu neminyaka yezi-17th. Yile ndima, ayeyigcizelela, eyavumela ababhali nabagxeki ukuthi bangakhohlwa ukuqina komsindo. Ngakho-ke, uphakamisa ukuthi, ukuthanda izinto, ukwehluka kanye nokungaqiniseki kolimi nakho kungafundwa ngemisindo yalo. Ngosizo lwethiyori "yezimpawu ezingenalutho" uhlaziya umbono kaColeridge wezinto ezibonakalayo zomsindo njengengxenye yecebo lakhe lokukhulula ulimi "kubushiqela beso" (Barry, 2009).

UWalker uthi umculo uwumlingo oletha injabulo kanti futhi uyikusasa lesizwe (1990:773). UHart benoStevens bathi umculo unamandla angeke aqhathaniswa nalutho ezimpilweni zabantu (1990:16). Abantu bathola ukuzethemba ngenxa yomculo wabo. Lokhu kusekelwa nguThomson othi uMongameliwaseZaire uMobutu Seseko wagqugquzela ukuthi abantu badlale umculo wakhona ngolimi lwakhona (2013:138). Lokho kwabagqugquzela ukuthi bathande ulimi lwabo kanye namasiko abo. UVerschoor uthi inhloso yomqambi wezingoma kusuke kuwukuzwakalisa ukukhononda, ukunganeliseki kanye nenzondo yalabo asuke ebhekise kubo ngenkathi eqamba ingoma (1973:27). UMiller benoShahriari bathi umculo uyimpilo emhlabeni jikelele ngaphandle komculo kuningi okungonakala (2006:14). UMiller benoShahriari bathi:

There is hardly a ceremony whether personal or national that is not accompanied by music (2006:14).

Awukho neze umcimbi noma owomuntu noma owobuzwe ongahambisani nomculo (2006:14).

Lokhu kuyiqiniso ngoba imicimbi eminingi iphelekezelwa umculo isikhathi esiningi. Iyivelakancane imicimbi engenawo umculo. UMichler beno-van Schaik bathi umculo uyasikhulula ezingcindezini esinazo ezingokomzimba nezingokomqondo (2005:203). UVeer uthi umculo uyimpilo (1980:9). Lokhu kuyasivezela ukuthi ngempela umculo uneqhaza elikhulu ekuvezeni izinkinga ezikhungethe abantu.

2.1.2 Ucwangingo olwenziwe emazweni omhlaba

Baningi abantu asebeke bazikhathaza ngokubhala ngomculo eNingizimu Afrika, bakhona abebekhala ngenhloso yokudlulisa izikhalo ezithile abanye babhala bencoma okuthile besebenzisa umculo, kepha iningi belicubungula ikakhulukazi umculo womdabu. U-Emberly ngonyaka wezi-2016 wenza ucwangingo olusihloko esithi: *My music, my voice: Musicality, culture and childhood in Vhavenda communities*, lolu cwangingo lwenzelwe ezweni lase-Canada eNyuvesi ebizwa nge-York University. Lapha wayedingida Umbhalo wokubambisana ehlola ukuthi izingane nentsha emiphakathini yaseVenda eNingizimu Afrika bawusebenzisa kanjani umculo ukuze baqinise ubuqiniso babo phakathi kwesiko noshintsho. Ngokuhlola lokhu, sizokhombisa ukuthi izingane nabantu abasha bakha kanjani, bahlanganisa kanjani, futhi baphonsela inselelo kanjani imibono ephilayo neyamanje yokuthi kusho ukuthini ukuba umVenda.

Ngokujwayelekile izingane zithathwa njengabantu abangenazwi okungumkhuba ochemile ngokweminyaka, ngokucindezeleka-ke kwazo izingane nabantu abasha abasebancane bayaye bathole indlela ezizobenza babonakale noma bezwakale emiphakathini abaphila kuyo. Izindlela abazisebenzisayo kuyaye kube ilezo ezinobuhlakani nobuchule njengakho ukungena endimeni yomculo ngenhloso yokuzwakalisa ilaka lakho, kanti nokudansa nokushaya iziginci kanye nezimfiliji kuyingxenye yezinto abazisebenzisayo ukuze bathole ukulalelwa noma ukukhathalelwa emiphakathini. Emiphakathini yasemakhaya eVhenda esifundazweni saseLimpopo lisebenzisa umculo kanye nomdanso ukuze ziveze ukuthi kusho ukuthini ukuba ngumVenda futhi lokhu bakwenza kusabalale umhlaba wonke, lapha kusizakala ngisho abantu bakwamanye amazwe abathanda ukwazi kabanzi ngosikompilo lwabantu baseLimpopo eVenda.

Kanti uTitus ngonyaka wowezi-2017 wabhala incwadi esihloko esithi: *"Your Tongue, Your Sound, Your Song from Your Inside:" Hearing Maskandi in Post-Apartheid South Africa*". Le ncwadi uyibhala nje uzinze ezweni lase-Netherlands. Lapha wayedingida ulwazi oluthile mayelana nomculo waseNingizimu Afrika kamaskandi, ovame ukudayiswa ngokuthi "Zulu blues," ebheka izindlela ezahlukene zokubhala omaskandi, bahlaziywe futhi baqondiswe yiyo abahlanganyela emisebenzini yomaskandi ngemuva kwesikhathi sobandlululo eNingizimu Afrika.

Kule ncwadi uTitus uhlaziya indlela umculo kamasikandi abantu abawuhlaziya ngayo nezinto abazikhulumayo ngawo lo mculo, lapho singabala abaculi bezinye izinhlobo zomculo, abakhiqizi bomculo, abathandi bomculo nomphakathi nje jikelele. Esahlukweni sakhe sokuqala ukhuluma ngengoma endala yempi yamaZulu ethi "Sab' Inganono" ekhishwe umaskandi omhlophe wesiZulu. Lokhu kumenza umcwaningi akwazi ukwethula umlando ogcwele kamaskandi wokwehlukaniswa kwezenhlalo nobandlululo nokungalingani, kanye nokukhombisa ubungqayizivele balo mlendo eminyakeni engaphezulu kwamashumi amabili ngemuva kokuphela kobandlululo. Esahlukweni sesibili, uTitus ukhuluma ngezindlela uthisha wakhe wesigingci sikamaskandi, uShiyani Ngcobo, akhombise ngazo umehluko phakathi kwezitayela eziningi zikamaskandi kanye nokushuna, nokuthi zitholakala kanjani ezifundeni ezahlukahlukene zaseNingizimu Afrika. Lokhu kumenza akwazi ukuveza isehlo esaba yisiphazamiso sokufuduka kwabaculi bakamasikandi okwenzeka ezikhathini zobandlululo, nokwamukela izindlela eziningi lapho izitayela namakhono kamaskandi kuba nokuhlobana nezinye zakwezinye izindawo ezithile ngomsindo, umdanso nezinkondlo. Ingxenye yesibili yebhuku elabhalwa nguye uTitus ikhuluma ngokuvela komculo kamasikandi ezindaweni ezahlukahlukene, kuningi okubalulile emibhalweni yakhe ngomculo kamasikandi ngoba uma uqhubeka nokuyifunda le ncwadi ingxenye yesibili yona iphethe ukuvela komculo kamasikandi emhlabeni jikelele nalapho umculo ukhiqizwe khona.

UTitus ngonyaka wezi-2013 wabhala i-athikili esihloko esithi: *Walking Like a Crab: Analyzing Maskandi Music in Post-Apartheid South Africa*. Le-athikili ikhuluma ngomculo waseNingizimu Afrika umaskandi, ovame ukubizwa ngokuthi "Zulu blues uma uthengiswa, ichaza izindlela ezehlukene zomaskandi ezihlaziywa ngomculo futhi zihunyushwa ngabaculi izethameli, abakhiqizi kanye nabafundi.

Kuthe ngonyaka wezi-2013 uTitus wabhala i-athikili esihloko esithi: *The West in musical retrospect: The historiographical implications of South African maskanda music*. Ukuhlaziya kwakhe ingoma kamaskandi kaDavid Jenkins endala yempi yamaZulu ethi 'Sab' inganono' kusebenza emazingeni ehlukeni e-epistemology, lapha uTitus uhlose ukwethula umaskandi njengendlela yokwazi lokho okwanele nokuzimela ngokwe-epistemology ekusunguleni ubudlelwano phakathi kwamanje nokwedlule njengezenzo zomlando wokufunda. Lo mbhalo uhlose ukuveza lobu bunzima: ukuveza indlela umculo kamasikandi onganakiwe ngayo esikhathini esedlule kanye namanje emazingeni ezemfundo, umlando kanye nolwazi ngomculo

kamasikandi ababhali bavame ukuwushaya indiva kepha uqukethe ulwazi oluningi ngamasiko esintu.

UKyzer ngonyaka we-2016 wabhala i-athikili esihloko sithi: *"Come on Home: The Importance of Cape Jazz in South Africa"* Lapha uKyzer uchaza umculo wendabuko waseNingizimu Afrika, ukubaluleka kwawo lo mculo kanye nokuduma kwawo ukuthi awugcini ngokuduma nje kuphela kepha unokuxhumana namasiko, futhi umculo wendabuko yaseNingizimu Africa wawuyindlela yokugxeka indlela yokuphathwa uhulumeni wobandlululo.

Kulo mbhalo kaKyzer kuningi okubalulekile abantu abamnyama abangakunakile okuvezwa umculo womdabo lapho singabala wona umculo kamasikandi, amahubo kanye nezibongo zamakhosi. Umbhali uthi lolu hlobo lomculo lufana nesigcinimasiko noma isigcinimagugu ngoba ngomculo nje uwodwa ukwazi ukudlulisela ulwazi ngesiko lesintu esizukulwaneni ngezizukulwane. Kuthe esancoma ubuhle bokugcina umlando komculo wesintu wangabe esayishiya eyokuthi lo mculo uyithuluzi lokusilwela nohulumeni wobandlululo, abaculi okwakuyibo abaqopha kuqala lolu hlobo lomculo balisebenzisa ithuba lokuzikhalela kuhulumeni wobandlululo indlela ayephatha ngayo abantu abamnyama eNingizimu Afrika.

USims ongowaseMelika, ngonyaka wezi-2008 wenza ucwaningo olusihloko esithi: *Music and word recall: The strength of familiar melodies as mnemonic devices*. Lapha wayesibekela umculo njengendlela elula ukudlulisa ulwazi olubalulekile, futhi ngaleyo ndlela umuntu akasheshi ukukhohlwa yilokho akufunde ngomculo.

Ngokujwayelekile umuntu uma eqamba iculo usuke efuna ukudlulisa umyalezo othile noma isikhalo sakhe okanye isincomo esithile. Nalapha uSims uyakucacisa ukuthi umculo uyindlela yokudlulisa ulwazi olubalulekile, esikhathini sasemandulo emkhosini kwakuba nohlobo oluthile lwamahubo ayeculwa kuyona kwakuya ngokuthi imuphi lowo mkhosi futhi ubaluleke ngani kwakukhethwa ukuthi lelo hubo liyahambelana yini nawo futhi umuphi umyalezo elizowudlulisa emphakathini. USims ukholelwa ukuthi umuntu akufunde eculweni akulula ukuthi akukhohlwe, angithi iculo lilokhu linkenteza emqondweni wakhe noma lingasaculwa futhi uma limhlabe umxhwele umthola naye eselokhu elicula eliphindaphinda. Konke lokhu uSims uthi kwakuba iyona ndlela enhle yokufundisa abantu ngezinto ezibalulekile.

Uforn ngonyaka wezi-2000 wabhala i-athikili esihloko esithi: *The Words of Music*,

lapha wayechaza amagama nomculo ukuthi kuyizindlela ezimbili ezingafani. Kodwa-ke, njengezindlela zabantu zokuxhumana noma izindlela zokubonisana, ziyefana kakhulu, njengezinhlelo zokusayina, ukungena kwabo mathupha kuphakanyiswa ngezingathekiso ezifana nolimi lomculo noma umculo wolimi", futhi bahlangene ngandlela-thile kuzo zonke izinhlobo zezingoma.

2.1.3. Ucwangingo oselwenziwe e-Afrika

Baningi abantu abanentshisekelo yokwazi kabanzi ngomculo womasikandi baseNingizimu Afrika, nabo-ke bayaye bazihluphe ngokubhala noma bacwaninge ngezinto ezihlobene nawo lo mculo nangawo ngqo. Lapha kulesi sigaba kuzobhekwa abacwaningi kanye nababhali asebebhalile ngezinto ezithinta umculo kamasikandi. U-Olsen wabhala ucwangingo lokuphothula iziqu zakhe zeMasters olusihloko esithi: 'Mina ngizokushaya 'ngengoma / I will challenge you with a song' lapha wayedingida ukubaluleka komskandi ekwakheni ukudlelwano phakathi kwamadoda:

U-Olsen uthi:

constructions of masculinity in maskanda. Maskanda is a musical style which was developed at the turn of the 20th century by men engaged in migrant labour in South Africa. It speaks of male experience and is generally regarded as the domain of men. Embedded in the images and musical strategies of maskanda, are the stories of Zulu men confronting social and political upheaval. In a brief and transitory exploration of its history, I hope to illuminate some of the meanings which are embedded in maskanda by focusing on the construction of masculine identity through this music form. Since the topic demands a more detailed and thorough investigation than is possible here, what follows is perhaps best seen as an invitation to look at maskanda, not simply as 'traditional Zulu music (as much of the public media would have it) but as a response to an identity crisis experienced by Zulu men a crisis which has itself mutated with the changing dynamics of society over the past century (2014: np).

ukwakhiwa kobudoda kumasikandi. Umasikanda uwuhlobo lomculo owasungulwa ekuqaleni kwekhulu lama-20 ngabesilisa ababesebenza kwamanye amazwe eNingizimu Afrika. Ukhuluma ngezinto abesilisa abahlangabezana nazo futhi ngokuvamile ubhekwa njengesizinda sabesilisa. Okufakwe ezithombeni nakumasu omculo kamaskanda, yizindaba zamadoda akwaZulu abhekene nezinxushunxushu zomphakathi nezepolitiki. Ukuhlola kafushane ngomlando womculo kamasikandi, ngiyethemba kuzokhanyisa ezinye zezincazelo ezifakwe umasikandi ngokugxila ekwakhiweni kobunikazi besilisa ngalolu hlobo lomculo. Njengoba isihloko sidinga ukuba kwenziwe uphenyo oluningi nolunzulu kunalokhu okungenzeka lapha, okulandelayo mhlawumbe kungabonakala kahle njengesimemo sokubheka umaskandi, hhayi nje 'njengomculo

wendabuko wesiZulu (njengoba nje imithombo yezindaba yomphakathi ingaba nawo) kepha njengezimpendulo ezinkingeni ezehlela amadoda akwaZulu izinkinga ebekade ziguquke ngokushintsha kwamandla omphakathi eminyakeni eyikhulu edlule (2014: np).

U-Olsen 2014 wabhala incwadi esihloko esithi: *Music and Social Change in South Africa: Maskandi Past and Present*. Le ncwadi inikeza ukuhlaziywa okubanzi komculo kamaskandi ngokunikeza ukubhekisa lolu hlobo lomculo wesiZulu ngesikhathi sobandlululo kanye nezinkathi ubandlululo seluphelile.

U-Olsen wabhala i-athikili ngonyaka wezi-2001 esihloko esithi: 'Mina ngizokushaya ngengoma'/'*I will challenge you with a song*': *constructions of masculinity in maskandi*. Lapha u-Olsen wayebheka ukwakheka komculo wanamuhla okubonakalangokucacile ukuxhumana nohlobo lomculo olwalwakhiwe abantu abangamaZulu abafuduka. Kwathi ngonyaka wezi-2015 uT nsing nabanye babhala i-athikili esihloko sithi: "*The 'cognitive' and the 'emotive' component in Christian songs: Tracing the shifts in traditional and contemporary songs*" yocwaningo esuselwaocwaningweni lobuciko bombhalo kumbuzo wezindlela ezisezingeni lezingoma zobuKhrestu. Emabandleni amaningi obuKhrestu namhlanje, umbuzo womculo uyinkinga ethinta imizwa njengoba insizakalo nomculo wayo uthinta inhliziyo yempilo yabantu yokukholwa futhi wakhe imfundiso yabantu.

U-Olsen uphinde waphonsa igalelo lakhe ngonyaka -2001 lapho ebhala iphepha lakhe lokuphothula iziqu ze-Masters esihloko salo sithi: *POLITICS, PRODUCTION AND PROCESS: I Discourses on tradition in contemporary maskanda*. Loluhlobo lwacwaningo luthinta izinqubo zokwenza incazelo komculo kamasikandi wesimanjemanje ngokuqondile, lumayelana nengxenye edlalwa yisiko, ekwakheni incazelo. Lapha umcwaningi uhlose ukuthola ezinye zezindlela usiko elihunyushwa futhi lisetshenziswe ezingxoxweni zezemfundo nakuzo zonke izinkulumbo ezithinta ezempilo yansuku zonke, kanye nokuxhumanisa le mibono ekusetshenzisweni kwayo ekwakheni kanye nasekuthengiseni kwamaskanda wesimanje. Loluhlobo lwacwaningo lugxile kubaculi abathathu okunguMadala Kunene, Shiyani Ngcobo noPhuzekhemisi.

2.1.4 Ucwaningo oselwenziwe eNingizimu Afrika

UBiyela wenza ucwaningo wezi-2001 olusihloko esithi: Ucwaningo olunzulu lokuqhathanisa umculo kamasikandi nesicathamiya njengobalulekile esikweni lesizwe samazulu, kugxilwe kakhulu kuphuzekhemisi kanye namambazo amnyama. Lolu cwanoingo kuhloswe ngalo ukweneka obala ukubaluleka komculo kaMasikandi kanye noweSicathamiya esikweni lesizwe samaZulu. Ubiyela (2001) uthi izimpande zomculo woMasikandi zikwaZulu lo mculo usuwenabele kwaXhosa. Yikho sesithola iciko lakhona okuthiwa yiNkunzemdaka. Ngabaculi abafana noMfazomnyama, uHhashelimhlophe, noPhuzekhemisi abathwele iphunganhloyi kwaZulu. Yibo abahlangana qede bakha iqembu leZingqungqulu Zomhlaba. Baveza imizwa yabo ngomculo kaMasikandi. UDonda lapho ecashunwe uBiyela uthi:

Ayikho phela ingcweti engabumba ingasetshenzwa wugqozi ngaphakathi olususwa yizinto eziyizungezile. Ubiyela uqhuba uthi: Kudaladala umculo wesiZulu owawuhambisana nomvumo wawuhlatshelelwa nje ungalotshiwe. Ukuhlabelela kwakusetshenziswa ukwedlulisela isiko ezizukulwaneni ngezizukulwane (Donda, 1999: 13).

UZondi (2016) ufakazela umqondo ngokuthi:

For centuries Zulu music, like Zulu language, was conceived and practised outside any writing system. Songs were passed down from generation to generation, from clan to clan, from group to group and even from individual to individual by imitation method. This was a society where rote learning was essential for the transmission of the cultural heritage.

Sekungamakhulu eminyaka umculo wesiZulu, njengolimi lwesiZulu, uqanjwa futhi wenziwa ngaphandle kwanoma yiluphi uhlelo lokubhala. Izingoma bezidluliselwa esinye isizukulwane ziye kwesinye, zisuka emndenini ziye komunye nomndenini, zisuka eqenjini ziye eqenjini ngisho zisuka kumuntu ziye komunye ngendlela yokulingisa. kwakungumphakathi lapho ukufunda ngokubamba iqhaza kwakudingeka ekudlulisweni kwamagugu amasiko.

Ubuntoti bokubumbana kwemisindo yamahubo bunyelela bukitaze ungqengqengqe lwendlebe. Budlulele engqondweni, bugcwale inhliziyi bese buwuguduza umoya womlaleli. Le ndlela ijijisa ihlule eliyisiko libe yisimbelambela. Yingakho kuphoqekile ukulandela imvelaphi nomlando weSicathamiya noMasikandi. Inhloso wukuthundlaza ubuqiniso obuyinyaniso nesigcobocishi esingama ngakho sithi impela lezi zinhlobo zomculo zingumgogodla nomongo womculo oshumayela futhi ugxilise isiko.

UShabane uthi uMasikandi uyisiko lesiZulu, ngoba umumethe wona amasiko (1997:94). U-Olsen (2014) uthi uMasikandi ungaphezu kokuba uhlobo nje lomculo,

kodwa uveza imvelaphi yomuntu, futhi bonke abalandeli bomculo kamasikandi bayakujabulela ukuba ngamaZulu. UMathenjwa uthi umculo kamasikandi waqala ngenkathi abantu besilisa abaningi beshiya izindawo zoyisemkhulu beyofuna imisebenzi emadolobheni eminyakeni ye-1910 (1995:10). UMuller naye usekela uthi:

Labour migration, the movement of black South African from the rural regions of South Africa into the urban areas in search of work is one of the most powerful forces shaping black South African life, music and performance in the century (2008:99).

Ukufuduka kwabasebenzi, ukuhamba kwabantu abamnyama baseNingizimu Afrika besuka ezifundeni zasemakhaya zaseNingizimu Afrika beya emadolobheni beyofuna umsebenzi kungenye yamandla amakhulu abumba impilo yabantu abamnyama baseNingizimu Afrika, umculo nokusebenza kwabo kuleli khulu leminyaka (2008:99).

UDavis (1994) uthi umculo kamasikandi waqala eminyakeni ye-1920, ngenkathi iziginci ziqala ukuba khona esifundazweni sakwaZulu-Natali. UMuller (1995) uthi omasikandi babamba iqhaza elikhulu emiphakathini. Bangabakhulumeli babantu ngenxa yokuthi bacula ngezinto eziyithinta ngqo imiphakathi. Umculo kamasikandi uphenduka isikhali sokulwa nalo lonke uhlobo lokuhlukumezeka abantu ababhekana nakho. UShabane (1997) uthi abanye omasikandi bacula ngezombangazwe, ngezenhlalo yemindeni njengakho ukuhlukunyezwa kwabantu besifazane kanye nangezomnotho. Omasikandi kabanandaba nohlobo lomuntu abacula ngaye, noma ngabe kuwumuntu onesikhundla esingakanani uma benokuthile abafisa ukukudlulisangaye baqamba ingoma ngakho. Lokhu kusekelwa uXulu uma ethi:

Maskanda musicians rely on their knowledge of social affairs to formulate the text of their songs (1993:379).

Abaculi bakamaskanda bathembele olwazini lwabo lwezenhlalo ukuze bakhe izingoma zabo (1993:379).

UShabane uthi ingoma kamasikanda iqanjwa ngezinto uMasikandi asuke ezibone zenzeka emicimbini yasemakhaya efana namacece, imibondo, imigcagco nakweminye nje imikhosi (1996:78). Umculo uyakwazi ukufundisa kanye nokuxwayisa abantu ngokuthile, kungaba okuhle noma okubi. Umculo futhi uyakwazi ukuthi ufundise abantu izindlela zokuxazulula izinkinga noma ukungaboni ngaso linye, uyakwazi ukubumba abantu. Lokhu kusekelwa nguMuller uma ethi:

Music can resolve differences, singing the song gives each other a glimpse

into political possibilities of unity in diversity of many cultures (2008:113).

Umculo ungalungisa ukungezwani, ukucula ingoma kunikeza amazwibela amathuba ezombusazwe wobunye ngezindlela eziningi nakwezamasiko (2008:113).

UPooley (2016) wabhala iphepha elisihloko esithi: *Umaskandi Izibongo: Semantic, Prosodic and Musical Dimensions of Voice in Zulu Popular Praises*. Kuleli phepha umcwaningi ufuna ukulingana phakathi kokufundwa komaskandi okunemibandela, izibongo njengemibhalo yezenhlalo nesikhathi nendawo nokuhlaziywa okusondelene nezinkomba zesigqi sabo kanye nesakhiwo. Aphinde aphawule ukuthi ukuvuselelwa kwemithetho yokusebenza engaguquki, yamazinga ahlukile nezinhlanguanisela zamathoni nezici zikazwelonke, ayilingani nale ncazelo ebanzi yezibongo zomasikandi kepha zinikeza uhlaka lokuhumusha imininingwane yesakhiwo sesigqi okukhanyisa ubukhulu bokudlala nobumangalisayo bomaskandi. Umcwaningi uqhubeka abe esiveza ukwephulwa kwezimiso zolimi izibonakaliso zomasikandi, izibongo okukhombisa ukuqondiswa kokuzimisela futhi okungaxegi kakhulu kwengxenywe enkulu yesiko 'lokulwa' lapho kuvela khona izibongo ezithandwayo. Umbhali ube esiveza ukuthi ukuhlaziywa kwesigqi kuletha iminyakazo ezibongweni zikaPhuzekhemisi noJonathan Mathenjwa kukhombisa ukuthi iphimbo libekwa kanjani ngezindlela ezahlukahlukeni zokuqonda, kufaka phakathi izenzo zangamabomu zokukhohlisa, okudala ukusebenza nokwanelisa ngendlela emangalisayo.

UNtuli benoMsimang (1990) bathi ezikhathini zakudala omasikandi abanengi babecula kakhulu ngothando, bekhala ngezintombi noma amakhosikazi abo abawashiye emakhaya, noma bacule ngezinkinga abahlangabezane nazo beshela. Umculo kamasikandi uyahambelana nobunkondlo. UMathenjwa ubheka ubunkondlo obusemculweni kamasikandi uma esezibongela noma ezihasha, lapho ezisho imvelaphi yakhe (1995:25). UNTombela uthi omasikandi basebenzisaubunkondlo uma becula, bafuna ukuthi abalandeli bakubone, bakhogele, bakuthintefuthi bakulalele lokho abasuke becula ngakho (2011:88). Omasikandi uma becula balingisa ngezitho zabo zomzimba lokho abasuke bekhuluma ngakho, ikakhulukazi izandla. Isibonelo iqembu "Izingane Zoma" uma licula mhlawumbe ngendoda likhombisa ngezandla amadevu. Lelo isu lokusebenzisa izinzwa.

Maningi amasu obunkondlo atholakala emculweni kamasikandi. ULewis uthi umfanekisomqondo yisithombe esakhiwa ngamagama emqondweni (1968:8). Leli

yisu lezimbongi ukwenza lowo osuke elalele noma ebukele okwenziwayo kwakheke isithombe emqondweni wakhe ngokuthile okukhulunywa ngakho. USteinberg esekela iphuzu lemifanekiso mqondo uthi:

Artists have ability to communicate their mental images or interpretations of the word, by using the medium in which they are best able to express themselves (2007:74).

Abaculi banekhono lokuxhumana ngemifanekiso yabo yengqondo noma ukuhunyushwa kwagama, besebenzisa indlela abakwazi ngayo ukuveza imizwa yabo ngayo (2007:74).

UShabane uthi umasikandi ubambe elikhulu iqhaza ekuxwayiseni umphakathi ngezinto eziyichilo (1999:93). Luningi ke nolunye ucwaningo olwenziwe mayelana nomculo kamaskandi njengalolu lukaMathenjwa (1993) noluka-Olsen (2001). NgokukaDavies (1994), umaskandi uhlobo lomculo oludlalwa kakhulu ngabesilisa abangamaZulu. Izinsiza kucula ezifana nesigingci, inkostina kanye nevayolini zivame ukusetshenziselwa ukwenza lo mculo udlalwe kakhulu futhi uthokozise. Eqenjini iziginci zikagesi, izigubhu, izinsimbi zomculo wezwi kwesinye isikhathi kusetshenziswa nekhobhodini kanti nabadansi nabo bayacula ukwelekelela. Ukufakwa kwezinsiza kucula zikagesi emculweni kamaskandi kanti ulwazi lwamaqembu kamasikandi kwaphuza ukusabalala uma uqhathanisa nalezi ezinye izinhlobo zomculo ezidumile eNingizimu Afrika. Umculi ngamunye usebenzisa i-*acoustic instrument*, ikakhulukazi isigingci, kuseyindlela ekhethwa kakhulu ngabaculi bakamaskandi namuhla. Kodwa-ke, labo baculi abafisa ukuqopha baphoqeleka ukuba bakhe iqembu kwazise imboni yokuqopha ayiqophi abaculi bakamaskandi ngabodwana. Izinguquko eziningi zenzekile esikweni likamaskandi njengoba lithuthuke eminyakeni edlule ngenxa yokuphenduka kwezenhlalo. Into ehlala ikhona kuyo yonke le ntuthuko ukuthi umculo uyaqhubeka nokukhombisa ithonya lemiculo yakudala yamaZulu, okuyikho okujwayele ukuyehlukanisa nezinye izitayela zezinsiza kucula zaseNingizimu Afrika ezidumile.

Kuthe ngonyaka we-1991 uDavies waphinda wavela ngenye l-athikili esihloko esithi: "*Aspects of Zulu Maskanda Guitar Music*" Indlela asebenza ngayo kulo mbhalo yayigxila ekuchazeni izinto ezenza umculo kamaskandi wehluke kwezinye izinhlobo zomculo. Ngokuhambisana nezinhlelo ezisunguliwe zaseNtshonalanga zokuqopha umculo, umculo kamasikandi uvame ukuthathwa njengohlobo nje lomculo

olwejwayeleki kepha isitayela sawo abasinaki neze. UDavies ube esebona isikhala ekutheni akuveze lokhu ngokubhala i-athikili.

UHadebe (2000) wenza ocwaningo olusihloko esithi: *Izwe Alithuthuki By Phuzekhemisi As Sung in Kwazulu-Natal: Maskandi Song As Social Protest Analysed As An Oral-Style Text*. Lapha umcwaningi ubheka iculo likaPhuzekhemisi elithi izwe alithuthuki njengeculo elikhonondayo ngokungasimami kwezwe lase-Afrika. Lapha umcwaningi uveze uPhuzekhemisi njengomkhulumeli wabantu noma engelona ilunga lePhalamende kodwa uyakwazi ukudlulisela imizwa noma izikhalo zabantu ngomculo wakhe.

UNGobe ubhale incwadi esihloko sithi: *Indidane*. Le ncwadi ikhuluma ngempilo yesinye sezihlabani zomculo kamaskandi ebesidume kakhulu ngokuchoma nokuba nezinkumbi zabalandeli uMtshengiseni “Indidane” Gwensa. Inhloso yale ncwadi wukufeza isifiso sakhe lo mculi sokuba umlando wakhe namagalelo akhe kwezobuciko kube yinto ehlale ikhona ifundwe nayizizukulwane ezizayo. Kule ncwadi lo mculi usinikeze okuningi ngempilo yakhe nezinye izinto ebezikade zingaziwa ngaye okuhlanganisa nobunzima akhule ngaphansi kwabo. Le ncwadi iNdidane kaMaskandi ikuthatha ikubeke ngempilo kaMtshengiseni esakhula kuze kube uba umculi kamaskandi ovelele.

Untombela (2001) wenza ucwaningo olusihloko esithi: *Amasu Asetshenziswa Ngomasikandi BesiZulu Emculweni Wabo*. Lapha umcwaningi ukhombisile ukuthi omasikandi basebenzisa amasu ehlu kahlu kene ukuzethula kubalandeli babo nakwabanye omasikandi, ukuqhosha ngamanye amalunga emaqenjini abo, ukuqamba kanye nokusebenzisa izidlaliso, ukwethula imiyalezo ngamaculo abo, ukuveza ukuthinteka kwabo bethintwa yizinto ezithile, ukusebenzisa izinhlobo ezehlukene zemifanekisomqondo kanye nokusebenzisa amasu akhombisa ukuthonyeka kwabo yizimo ezifana nenkolo yobuKrestu, iziphicaphicwano, izinganekwane kanye nezibongo zabantu abadumile.

UNTombela (2016) wabhala i-athikili esihloko esithi: Umculo womaskandi: Ukuhlaziywa Komculo Wesizulu Womdabu Kusetshenziswa I-*General Inductive Approach*. lapha umbhali wethula umculo womaskandi njengenye yezinqolobane ezigcina amasiko esiZulu, esebenzisa i-*general inductive approach*. Abuye aveze ukuthi lolu hlobo lomculo lungasetshenziswa kanjani ukudala uxolo phakathi

kwabantu. Umcwaningi ukhethe ukuhlaziya umculo womaskandi njengomculo omele ezinye izinhlobo zomculo womdabu ezinothe ngamagugu e-Afrika.

UDuma ngonyaka wezi-2016 wenza ocwaningo lokuphuthula iziqu zakhe zeMastazi olusihloko esithi: Ukuvezwa Kokuhlukunyezwa Kwabantu Besifazane Ezingomeni Zomculo Weqembu “Izingane Zoma”, lapha kulolu cwaningo kuningi uDuma ayekhuluma ngakho okuvela emculweni weqembu Izingane Zoma. NgokukaDuma (2016) Ukuhlukunyezwa kwabantu besifazane kubukeka kuyinto ethinta umhlaba wonke, ekade yaba khona futhi eqhubekayo. Kwezinye izingxenye zomhlaba ukuhlukunyezwa kwabantu besifazane kuthathwa kalula njengento eyamukelekayo emphakathini futhi engabukeki kuyinto ebucayi nedinga ukuthathelwa izinyathelo. Umcwaningi kulolu cwaningo kuningi akuvezile okuthinta abantu besifazane ngezimpilo zabo, ikakhulukazi lokhu okungase kubasize ukuphuma kulesi sihlava sokuhlukunyezwa. Kuningi-ke obekuthinte umcwaningi ukuze abe nelukuluku lokufisa ukuphumela obala ngodaba lokungahlaliswa kahle kwabesifazane, lapho singasho ukuthi umcwaningi ebefuna ukuveza iqhaza elibanjwa wumculo kaMasikandi ekuxwayiseni umphakathi ngokuhlukunyezwa kwabantu besifazane. aphinde azise abesifazane ngamalungelo abo, nokuthi bafunde, futhi balandele imigudu efanele uma behlangabezana nokuhlukunyezwa.

UMsimang (1991) ubeka kanje: ngakubiza ngezibongo zamasikandi: Singakakuniki isibonelo ngezibongo zawoMasikandi, kuhle kesendlalele ngamazwi ambalwa. Njengoba ngishilo, lolu wuhlobo olusha lwezibongo. Kuningi kulookuthe ukwehluka. Zehlukile lezi zibongo ngoba oshaya isiginci akagcini nje ngokuzibonga, kepha uqale endlalele. Ekwendlaleleni kwakhe uyazethula, asitshele ukuba ungubani wakwabani, ozalwa ngubani nomabani. Kusuka lapho wethula indawo yakubo. Ngenkathi eyichaza, umfula awuphuzayo, isigodi asakhele, induna emphethe, Muva nje uze abonge ngisho abambisene nabo.

UNtuli (1990) uthi umculo kamasikandi wumculo owasungulwa ngabalimi, kanti igama leli elithi masikandi lisuselwe olimini lwesiBhunu egameni elithi *musikant*. Ngomaculangayedwa abangoMasikandi, uNtuli, ubeka kanje:

The guitar (or other instruments) seems to have taken the place of other singers who would otherwise sing along if Masikandi were in a traditional rural setting ..., So this interplay between the leader and the rest of the 17 singers is altered in the case of Masikandi music, where both the solo and the response are produced by the same person (1990:302).

Isigingci (noma ezinye izinsimbi) kubukeka sengathi sithathe indawo yabanye abaculi abebengacula kanye nabo ukube umasikanda ubesendaweni yasemakhaya .., Ngakho-ke lokhu kuhlangu phakathi komholi nabanye babahlabeleli abali-17 kuguquliwe kuleli cala yomculo kaMasikandi, lapho kokubili i-solo nempendulo kukhiqizwa ngumuntu oyedwa (1990:302).

Kunohlobo lukaMasikandi lapho kuhlabelela khona iqembu. Kuba negosa elihola iqembu. Yilo futhi elishaya isiginci. Yilesi siginci segosa esiveza izihlabo zomculo kaMasikandi okunguMzansi oculwa nguPhuzekhemisi, isiLenge, isiZingili kumbe isiShameni. UKhumalo lapho ecashunwe kuBiyela (2001: 50) uchaza umculo kamasikandi kanje: lezi zingomayilezo ezidlalwa ngoMaskandi uma kukhona abafuna ukukwethula emphakathini, kokunye okungumzwangedwa kuzona. Bathi uma sebeziquhulula, umuntu oshaya izimbambo zikaSathane, noma onxanxatha inkositini angaze ayongena noma kuphi ngezinyawo, elokhu ekhulume nayo inkabi yakhe, imvumela. Kudala umculo wesiZulu owawuhambisana nomvumo wawuhlatshelelwa nje ungalotshiwe. Ukuhlabelela kwakusetshenziswa ukwedlulisela isiko ezizukulwaneni ngezizukulwane. Ubumtoti bokubumbana kwemisindo yamahubo bunyelela bukitaze ungqengqengqe lwendlebe. Budlulele engqondweni, bugcwele inhliziyi bese buwuguduza umoya womlaleli.

2.2. Isiphetho

Kulesi sahluko umcwaningi ubebuyekeza imibhalo ehlobene nesihloko socwaningo alwenzayo, lapho eqale ngokubheka imibhalo esibhaliwe ngomculo wabe esengena emculweni awukhethile okungumculo kamasikandi, esahlukweni esilandelayo umcwaningi ubheka izindlela zokwenza ucwaningo bese esinika indlela okuyiyona akhethe ukuyisebenzisa okuyindlela yekhwalithethivu. Lapha umcwaningi uzoqale abuyekeze imibhalo emayelana nekhwalithethivu njengoba iyona ezobe imsize ukuqokelela ulwazi lwalolu cwaningo. Kuso lesi sahluko umcwaningi uzophinde abheke kabanzi izinjulalwazi eziqondele nalolu cwaningo bese esinika injulalwazi okuyiyona azoyisebenzisa ukuqhuba lolu cwaningo.

3. ISAHLUKO SESITHATHU

3.1. Izindlela Zokwenza Ucwaningo

Kulesi sahluko umcwaningi ubheka izindlela zokwenza ucwaningo bese eveza indlela okuyiyona akhethe ukuyisebenzisa okuyindlela yekhwalithethivu. Lapha umcwaningi uzoqale abuyekeze imibhalo emayelana nekhwalithethivu njengoba iyona emsiza ukuqokelela ulwazi lwalolu cwaningo. Kuso lesi sahluko umcwaningi uzophinde abheke kabanzi izinjulalwazi eziqondene nalolu cwaningo bese esinika injulalwazi okuyiyona ayisebenzisayo ukuqhuba lolu cwaningo, bese egcina ngokubheka ukuhlobana kwenjulalwazi nesihloko socwaningo.

3.2. Indlela yokwenza ucwaningo

Ziningi izindlela zokwenza ucwaningo singabala ikhwalithethivu kanye nekhwantithethivu. Ulwazi lungaqoqwa ngezindlela eziningi ezahlukahlukene. Lapha kuvezwa ukuthi ucwaningo lwenziwa kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele. Ziningi izindlela zokuqoqa ulwazi nababhali bazichaza ngezindlela ezahlukene. UKumar (2011) ukuchaza kabanzi ukuthi izindlela zokwenza ucwaningo ngokujwayelekile zingahlukaniswa imikhakha emibili okungaba ikhwalithethivu kanye nekhwantithethivu. Izindlela zokwenza ucwaningo ziveza ukuthi ulwazi oluzosetshenziswa ocwaningweni luzoqoqwa kanjani ukuze luhlanganiswe lukhiphe ucwaningo oluphelele. Luningi ulwazi umcwaningi angaluthola kodwa lokho akusho ukuthi lonke ulwazi olutholayo luyahambisana nocwaningo. UKumar uzichaza kanje izindlela zokwenza ucwaningo:

There are many research methods that can be used, for instance; qualitative and quantitative. Quantitative data collection methods are much more structured than qualitative data collection methods. Quantitative data collection methods include various forms of surveys, online surveys, paper surveys, mobile surveys and kiosk surveys, face to face interviews, telephone interviews, longitudinal studies, website interceptors, online polls, and systematic observations (2011: 23).

Ziningi izindlela zokwenza ucwaningo ezingasetshenziswa, isibonelo; ikhwalithethivu kanye nekhwantithethivu. Ikhwantithethivu uhlobo lokuqoqa ulwazi olwakheke kahle kakhulu okwedlula ikhwalithethivu.

Ikhwantithethivu ibandakanya izinhlobo ezahlukene zezinhlobo, ezenziwa ku-inthanethi, emaphepheni, kumakhalekhukhwini, ucwaningo lwekhiyoskhi, olwenziwa ubuso nobuso, inhlolekhono yomakhalekhukhwini, izifundo ezinde, ngokusebenzisa amawebusayithi, ukuvota nge-inthanethi kanyenokubheka ngokohlelo (2011: 23).

3.3. Ikhwalithethivu

Ucwaningo oluyikhwalithethivu lusuke luhlose ukuhumusha, lucubungule futhi luveze ukuqonda kahle ngokwenzeka kwezimo ngobunjalo bazo ngendlela ezisuke zenzeka ngayo endaweni. Okunye futhi kungaba ukuthi abantu abayingxanye yaleso simo bakuqonda kanjani ukwenzeka kwalezo zimo. Kulolu cwaningo kuzosetshenziswa ikhwalithethivu, Ngenxa yokuthi azikho izibalo ezizosetshenziswa, kuzohlaziywa okuqokethwe kodwa kuzobe kucwaningwa umculo kamasikandi kubhekwa ukukloloda okutholakala kulolu hlobo lomculo. Lokho-ke akudingi ukuthi kuze kwakhiwe imibuzo ezobuzwa abantu abathile, kudinga ukuthi kusetshenziswe wona amaculo kamasikandi. Lokhu kugcizelelwa nanguLincoln obeka athi:

This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (2000:3).

Lokhu kusho ukuthi abacwaningi abasebenzisa ikhwalithethivu babheka izinto ezimeni zabo zemvelo, bezama ukwenza umqondo, noma ukuhumusha, izehlakalo ngokwezincazelo abantu abaziletha kubo (2000:3).

Ngakho-ke, lolu cwaningo aluhlosile ukuhlaziya ulwazi oluncike ezinombolweni, njengokuthi lubheke ukuthi bangakanani abafundi abangakwazi ukufunda okubhaliwe, kodwa lucubungula amazwi angamagama nezitatimende kanye nokwenzekayo lapho othisha befundisa bese kuhlaziywa, kwakhiwe izindikimba. UCole unikeza le ncazelo yocwaningo oluyikhwalithethivu:

Qualitative research shares its philosophical underpinnings with the naturalistic paradigm, which describe and explain a person's experiences, behaviours, interactions and social contexts without the use of statistical procedures or quantification (2006:26).

Ucwaningo lwekhwalithethivu luhlanganyela ekusekelweni kwalo kwefilosofi nepharadaymu yemvelo, esho futhi ichaze okuhlangenwe nakho komuntu, indlela aziphatha ngayo, ukuxhumana kwakhe nezimo zenhlalo

yakhe ngaphandle kokusebenzisa izinqubo zezibalo noma ubungakanani (2006:26).

Ngala mazwi, uCole uhlobanise ucwaningo oluyikhwalthethivu nepharadaymu ye-*naturalistic*. UCole (2006) ubeka ukuthi kulolu hlobo locwaningo kuhlaziywa indlela abantu abaziphatha ngayo kuhlanganise nalokho asebeke bahlangabezana nakho emiphakathini ngale kokusebenzisa izibalo. UCreswell (2009) naye ugcizelela ukuthi abacwaningi bocwaningo lwekhwalithethivu baqoqa ulwazi oludingwa wucwaningo kubahlanganyeli abahlale besesimweni esijwayelekile isikhathi esiningi, ngokwalokho okudingwa wucwaningo. Nomcwaningi uqoqa ulwazi ebuka lokho okwenziwa futhi kukhulunywe wumhlanganyeli wocwaningo. UCreswell ubeka athi:

Researchers do not send out instruments for individuals to complete... they gather information by actually talking directly to people and seeing them behave and act within their context... researchers have face to face interactions overtime (2009:175).

Abacwaningi abathumeli amathuluzi omuntu ngamunye ukuba aziqedele... baqoqa imininingwane ngokukhuluma ngqo nabantu futhi bababone beziphatha futhi benze ngokomqondo wabo... abacwaningi babhekana ubuso nobuso nokusebenzisana isikhathi esingeziwe (2009:175).

La mazwi acashunwe ngenhla agcizelela ukuthi ocwaningweni oluyikhwalthethivu, umcwaningi akaqoqi ulwazi ngokunikeza umhlanganyeli ngamunye ithuluzi lokuthi agcwalise ulwazi oludingeka kulelo thuluzi kepha umcwaningi uqoqa ulwazi ngokuziyela mathupha kumhlanganyeli axoxisane naye aphinde futhi abuke lokho akwenzayo kuleyo ndawo ajwayele (umhlanganyeli) ukuba kuyona.

Qualitative methods are particularly well suited for examining instances of self-regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity (Creswell, 2009:175).

Izindlela zekhwalthethivu zifanelwe ngokukhethekile ekuhloleni izimo zokuzilawula njengemicimbi ngoba zibandakanya izincazelo ezicebile, eziphelele, futhi azenzi ukuqagela, ukuzinza kwabantu, futhi zenzelwe ukuveza ubunzima (Creswell, 2009:175).

USherman noWebb (1988) bona bavumelana ngala mazwi ngokuphathelene nocwaningo oluyikhwalthethivu:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

Ucwaningo lwekhwalithethivu lubandakanya ukusetshenziswa kwemininingwane yekhwalithethivu, efana nezingxoxo, imibuzo, imiqingo, imibhalo kanye nolwazi ngeqhaza lokubuka, ukuqonda nokuchaza izinto ezenzeka emphakathini. Izibonelo zezindlela zekhwalithethivu zifaka phakathi ucwaningo lwezenzo, ucwaningo lwe-case study kanye ne-ethnography.

Laba babhali abacashunwe ngenhla bagcizelela ubumqoka bocwaningo oluyikhwalithethivu. Bonke baveza ukuthi ucwaningo oluyikhwalithethivu lusiza umcwaningi ukuba ahlole, ahlaziye futhi acubungule isimo noma izimo zabahlanganyeli bocwaningo ngokuqondile ngokuzibandakanya ezingxoxweni nabo kanye nokubabukela besesimweni ababhekene naso, esimayelana nalokho umcwaningi acwaninga ngakho. Lokho kusiza umcwaningi ukuba angagcini eseqagela noma esezengezela ulwazi olungesilo oluhambisana nalokho acwaninga ngakho ngoba ulwazi uluqoqa ekuso mathupha isimo. ULeedy no-Ormrod baphawula ngokuthi ucwaningo lwekhwalithethivu lwenziwa ngumcwaningi ngokuthi aye kuleso simo acwaninga ngaso, abuke abahlanganyeli bocwaningo besesimweni abahlale bekuso emihleni, kungabi wukuthi kukhona okushintshwayo ngoba kukhona umcwaningi (2005: 133). Ngakho-ke, ucwaningo lwekhwalithethivu lusebenza njengomkhanya (iwindi) osiza umcwaningi ukuba abuke futhi aphawule ngezinto eziphathelele nenhlalo yabantu. Nalolu cwaningo luhambisana kahle kakhulu nocwaningolwekhwalithethivu ngoba umcwaningi uqoqe ulwazi ngokulalela, abhale aphinde abukele izingoma eziqoshiwe zabaculi abaqokiwe. Ngakho-ke okuhlaziye kwacutshungulwa kulolu cwaningo kuthathwe kunjengoba kunjalo, akukho kunonga umcwaningi akwenzile.

Ikhwalithethivu isho ukuqonda kabanzi ngento ethile, kungaba uhlobo lwabantu abathile. Lolu cwaningo lubuke umqondo ojulile kunokubuka umqondo osobala noma ojwayelekile, kungaphinda futhi kucwaningwe indlela yokuziphatha kwabantu bohlobo oluthile noma indlela lolo hlobo lwabantu olwenza ngayo izinto. UKumar (2011) noWolcott (2009) bathi ikhwalithethivu ihlose ukuqonda kabanzi ngento ethile kunokuba iqonde ngencazelo esobala njengxenye enkulu yabantu abaningi, ihlose ukunikeza isakhiwo esithile, ukuhleleka kanye nencazelo enablee ngabebe yingxenye

yocwaningo. Ibizwa ngocwaningo oluvulelekile, ikhiqiza ulwazi njengeqembu labantu emphakathini. Bobabili uKumar noWolcott bachaza izinto ezithi azifane mayelana nekhwalithethivu ngoba bayakuveza ukuthi kulolu hlobo lokuqoqa ulwazi kuvezwa ubunjalo bento kodwa akubhekwa nje umqondo osobala kodwa into ichazwa njengoba injalo kuvezwe ubuqiniso ngayo. Kuvela ukuthi lapha kukhethwa into ethile uma kucwaningwa ukuze ibhekisiswe kahle ubunjalo bayo.

UStrauss noCorbin (1990) bathi ikhwalithethivu ingasho izinto eziningi ezahlukahlukene ebantwini abahlukahlukene, ngakho akulula ukuyichaza ngendlela ezokwanelisa bonke abantu. UFlick (2009) uthi ikhwalithethivu inconywa kakhulu ngokunikeza ulwazi olunzulu kulokho okusuke kucwaningwa ngakho. UDey (1993) uthi ulwazi lwekhwalithethivu lusebenzisa izincazelo ezakhiwa ngolimi kanye nokwenza. UHolborn (1990) uveza ukuthi ikhwalithethivu inikeza ulwazi ngamagama ULeedy (1993) uthi:

“Qualitative research method deals with data that are Principally verbal and quantitative research methodology as dealing with data that are principally numerical”.

Indlela yokucwaninga ikhwalithethivu isebenza ngemininingo ekhulunyiwe kanti ikhwantithethivu yona isebenza ngamanani nangezinombolo.

Nakulolu cwaningo kulindeleke ukuthi imiphumela kube yileyo etholakala ngamagama, futhi kube ilezo zimpendulo ezishaya emhlohlweni. Ngisho nesihloko socwaningo sikhuluma ngokukloloda Emculweni Kamaskandi: Kubhekwa abaculi oKhuzani Mpungose kanye noMthandeni Manqele. Lokhu kuveza ukuthi ngisho nezimpendulo eziyolindeleka zibe ngamagama. Ikhwalithethivu ibeka umbukeli emhlabeni. Ikhwalithethivu imbandakanya ukufunda kanye nokusebenzisa izinhlobo eziningi zezinsizakufunda, ulwazi oluthinta abantu kanye nokukhiqiza imibhalo yamasiko (Denzin, 2003:25).

Ikhwalithethivu yona ikholelwa ekutheni into ecwaningwayo ibonakale. Iqoqa zonke izinsiza ezingaba nosizo ocwaningweni, kungaba uhlobo lwabantu abazoba yingxenye yocwaningo Denzin noGroenewald, (1994) Bagcizelela ukuthi ikhwalithethivu igxile ezintweni eziphathekayo kanye nezibonakalayo. Izinto ziyavezwa ubunjalo bazo. Lolu cwaningo lungaphansi kwekhwalithethivu.

Ucwaningo ngendlela yekhwalithethivu isebetshenzisiwe ukuqoqa ulwazi locwaningo. Ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinqubo. UDenzin noLincoln bachaza ikhwalithethivu ngokuthi:

The word qualitative implies an emphasis on the processes and meanings that are not rigorously examined or measured if measured at all. On the other hand, quantitative research methods do not involve the investigation of processes but emphasise the measurement and analysis of casual relationship between variables within a value-free context (1994:4).

Igama elithi khwalithethivu lisho ukugcizelelwa kwezinqubo nezincazelo ezingahlolwa noma zikalwe ngokuqinile noma zilinganiswe uma kufanele zilinganiswe. Ngakolunye uhlangothi, izindlela eziningi zokucwaninga azibandakanyi ukuphenywa kwezinqubo kepha kugcizelela ukulinganisa nokuhlaziywa kobudlelwano obungajwayelekile phakathi kwezinto eziguqakayo ngaphakathi komongo ongenazinto (1994:4).

Igama ikhwalithethivu lisho ukugxila ezintweni nasezincazelweni ezingacutshungulisiwanga noma ezingakalisiwanga uma kwenzekile zakalwa. Ngakolunye uhlangothi, indlela yocwaningo ikhwalithethivu ayikufaki ukucwaningwa kwezinto kepha igxila ekukalweni nasekuhlaziyweni kobudlelwano phakathi kwezinto. UBerg (2001:3) uthi ucwaningo lwekhwalithethivu lubheka izincazelo, amagamamqondo, izichasiselo, ubunjalo, izingathekiso kanye nezimpawu zezinto. UJackson (2008:88) uthi ucwaningo lwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo bese ulwazi lucutshungulwa ngaphandle kokusebenzisa izinqubo. U-Elliott uthi:

Research that adopts a less structured set of questions, allows the respondent to set the agenda within the parameters of the topic under investigation and generates rich textual or observational data (2005:39).

Ucwaningo olwamukela isethi yemibuzo engahlelekile, luvumela ophendulayo ukuthi asethe i-ajenda ngaphakathi kwemingcele yesihloko esiphenywayo futhi akhiqize imininingwane ecebile yemibhalo noma yokubuka (2005:39).

Ucwaningo olulandela indlela evumela ukuba khona koguquko emibuzweni ebuzwayo, okunika umcwaningi ithuba lokuba kube uyena ohlahla indlela yokuqoqa ulwazi ngaphansi kwesihloko okwenziwa ngaso ucwaningo nokumnika isithombe esihle ngalokho acwaninga ngakho. U-Elliott (2005) uqhubeka athi ubuhle

bokusebenzisa indlela yekhwalithethivu ukuthi lindlela inika umcwaningi ithuba lokuthi akhe isithombe esicacile ngokwenzakalayo kuleyo ndawo lapho kwenziwa khona ucwaningo. UCreswell (2003) uchaza ngezindlela ezahlukene ezingasetshenziswa ngumcwaningi ekuqoqeni ulwazi ocwaningweni lwekhwalithethivu. Lapha ubalula izingxoxo, ukucutshungulwa kwemibhalo, ukucutshungulwa kwezinto ezizwakalayo nezibonwayo. UNeuman uthi indlela yokuqoqa ulwazi ngokwekhwalithethivu iyakwazi ukuthola ulwazi ngokwenzeka emphakathini (1997:47). Indlela yekhwalithethivu iyakuvumela ukuba khona koshintsho emibuzweni kulaba ababuzwayo ngokuhambisana nesimo. Umcwaningi angasebenzisa izindlela ezahlukene ukuqoqa ulwazi ngokwendlela yekhwalithethivu. UNkosi uveza ukuthi abacwaningi bekhwalithethivu baqoqa ulwazi abaludingayo kubabambiqhaza besendaweni ababa kuyo nsuku zonke (2011:88). Uqhubeka athi ababambiqhaza benza izinto njengokwejwayelekile. Uveza ukuthi abacwaningi bekhwalithethivu baqoqa ulwazi ngesikhathi ababambiqhaza bocwaningo besesimweni esejwayelekile. Ucwaningo ngokukloloda emculweni kamasikandi luyahambisana nendlela yekhwalithethivu njengoba umcwaningi usebenzise uhlaziyomibhalo ukuthola ulwazi olwanele.

UNkosi (2011) uthi ucwaningo ngokwekhwalithethivu luqoqa ulwazi ngokuqhuba izingxoxo kanye nokubheka okwenziwa ngababambiqhaza. UNkosi (2011) uqhubeka athi umcwaningi ubuye asebenzise ulwazi oluqoqwe ngokubheka osekubhaliwe ngesihloko socwaningo. Ucwaningo ngokukloloda Emculweni Kamaskandi: Kubhekwa abaculi oKhuzani Mpungose kanye noMthandeni Manqele lwenziwe ngokusebenzisa ulwazi oseluke lwasetshenziswa kanye nokulalela umculooqokiwe. U-Ausiku uveza ukuthi abacwaningi bendlela yekhwalithethivu baqala ngokuqoqa ulwazi kuqala ngaphambi kokuthola inkombandlela okumele bayilandele; uqhathanisa ukuhlaziywa kolwazi lwekhwalithethivu nefanela lapho izinto zivulekile ngaphezulu bese ziqonda ngaphansi, ubeka ngokuthi:

Compared the process of qualitative data analysis to a funnel: things are open at the beginning and more directed and specific at the bottom (2010:35).

Uma kuqhathaniswa inqubo yokuhlaziywa kolwazi ngendlela yekhwalithethivui: izinto zivulelekile ekuqaleni futhi ziqondiswe kakhudlwana futhi zicacisiwe ngezansi (2010:35).

Ukuqoqa ulwazi ngendlela yekhwantithethivu kufana nefanela: izinto zivulekile ngaphezulu bese ziya ngokuvaleka, ziqoqeka ngaphansi. UMiles noHuberman (1994:45) baveza izinhlobo ezintathu ezingasetshenziswa ukuqoqa ulwazi ngendlela yekhwalthethivu.

3.3.1 Ipharadaymu yocwaningo

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadaymu eqondayo (*Interpretive/hermeneutics*). Ipharadaymu eqondayo yiyona elungele lolu hlobo locwaningo njengoba kubhekwa ukukloloda emculweni kamasikandi phakathi kwabaculi ababili okunguKhuzani Mpungose kanye noMthandeni Mangele. UWilliams (2008:8) uma ehunyushelwe esiZulwini uchaza ipharadaymu njengohlobo oluthile oluphelele lwenkolelo, umbono noma isizinda okuyiso esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho okucwaningwayo. UMazibuko (2008) uthi ukuqokwa kwepharadaymu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba ipharadaymu iyona eba yisisekelo socwaningo. UMazibuko (2008) uqhubeka athi izindlela zokubuka umhlaba ngeso ipharadaymu iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Esikhathini sanamuhla kubonakala amapharadaymu esemaningi kakhulu. Ukuchazwa kwepharadaymu esetshenziswayo ekwenziweni kocwaningo kubalulekile ngoba ipharadaymu yiyona ndlela yokuqhuba ucwaningo echazela umcwaningi ngalokho akucwaningayo. Ababhali abaningi bathi uma kukhulunywa ngamapharadaymu kusuke kuqondiswe kukhwalthethivu kanye nekhwantithethivu futhi baqhamuka nemibono eyahlukene mayelana nenani lamapharadaymu kanti ngokuka-Lather (1991) mane amapharadaymu akhona:

Ebikezelayo (*Positivist*)

Ekhululayo (*Emancipate/critical*)

Ehlukanisayo (*Post-structural/post-colonial*)

Eqondayo (*Interpretive/hermeneutics*)

UMcKenna (2003) simcaphuna kuMazibuko (2008:23) uveza ukuthi ipharadaymu ebikezelayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Okuvelayo ukuthi le pharadaymu ifuna umcwaningi abe nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni. Ipharadaymu ekhululayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa njengoba kwenza ipharadaymu eqondayo, kodwa yona ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo akhuthaza ukungalingani. Le pharadaymu isebenzisa izingxoxo ukuqoqa ulwazi locwaningo. UMcKenna (2003) uthi ipharadaymu ehlukanisayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso alaziwa. Ipharadaymu ehlukanisayo ibuza umbuzo wokuthi likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? UHoepfl (1997) uthi ipharadaymu eqondayo ibheka incazelo abantu abanayo ngezinto abazenzayo nokuhunyushwa kwalezo zincazelo wumcwaningi. UHenning (2004) uveza ukuthi umcwaningi osebenzisa ipharadaymu eqondayo akabheki nje kuphela ukuthi okushiwoyo kunencazelo yini nokuthi ithini leyo ncazelo kodwa ucubungula amagama njengendlela yokuxhumana, okubheka indlela abantu abachaza ngayo impilo yabo.

3.3.1.1 Ipharadiyamu eqondisayo

UKaboub (2006) lapho ecashunwe kuMazibuko (2008) uchaza ukuthi ngokwepharadaymu eqondayo kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. UKaboub (2006) uqhubeka athi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Ipharadaymu eqondayo igcizelela ukubaluleka kolimi ukunika izincazelo. Le pharadaymu uma ibukwa ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma siyibuka ngeso lolwazi lwalelo qiniso, ipharadaymu eqondayo ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo. Izingxoxo ziyindlela enhle yokuqoqa ulwazi ngokwale pharadaymu.

Ipharadaymu eqondayo iyahambisana nendlela yekhwalithethivu njengokuqoqa ulwazi

ngezingxoxo kanye nokubuka ngoba lezi yizindlela ezikulungele kakhulu ukuthola ukuthi abanti bawubuka kanjani umhlaba obazungezile. UMiller noBrewer (2003) bathi indlela yekhwalithethivu igxila kakhulu emizamweni yokuqonda ukuthi abantu nje bacabanga kanjani ngesihloko esicwaningwayo. Ucwangingo ngokukloloda emculweni kamasikanda: kubhekwa uKhuzani Mpungose noMthandeni Mangele luncike kupharadaymu eqondayo njengoba lugxile ekubukeni nasekulaleleni umculo wabantu abathize abakhethiwe. Lolu cwangingo lungaphansi kwepharadaymu eqondayo ngoba inhlosongqangi yalolu cwangingo ukuthola ukukloloda emculweni kamasikandi. Umcwangingi ubone kuwumqondo ophusile ukusebenzisa ulwazi oluvele selukhona okubalwa kulo nokubukela aphinde alalele izingoma esezakhiswa ezinokukloloda. Umcwangingi kulolu cwangingo ube yingxenye yokuqoqa ulwazi ngokulalela okuqhoshwe esikhathini esedlule. Ulwazi kulolu cwangingo luqoqwe emaphephandabeni, ezinkundleli zokuxhumana, kumabonakude, emisakazweni, ku-inthanethi, emacwecweni abaculi abaqokiwe, kanye namaphepha ocwangingo oseluke lwenziwa phambilini oluhlobene nalolu.

3.3.2. Izindlela zokuqoqa ulwazi

Kulolu cwangingo, ulwazi lwaqoqwa ngokusebenzisa imibhalo eyabhalwa eminyakeni edlule ehlobene nalolu cwangingo, kwaphinda kufundwa okubhalwe abamaphephandaba okumayelana nabaculi umcwangingi acwanginga ngabo. Amacwecwe kanye ne-inthanethi iwona asiza ukulalela amaculo omasikandi labo okucwangingwa ngabo kulolu cwangingo. Izingxoxo ezaqoshwa esikhathini esedlule zizobukwa ziphinde zilalelwe ukuthola ulwazi olwengeziwe.

3.3.2.1. Ukubukela

Enye yezindlela ezihlelekile zokuthola ulwazi ukuba umcwangingi abukele okwenziwa ngabacwanningwayo. Lapha umcwangingi usuke ebuka indlela laba abacwanningwayo abenza ngayo lokho okucwanningwa ngakho ngaphandle kokuba aze axoxisane nabo. Ngakho-ke, njengoba lolu cwangingo luyikhwalithethivu, kubalulekile ukuba umcwangingi abukele lokho okwenziwa ngabahlanganyeli bocwangingo lapho benza abakwenzayo

ukuze athole ulwazi olujulile lwalokho okucwaningwa ngakho, futhi alalele aphinde akuqonde kahle lokho okwenziwayo (Nieuwenhuis, 2008). UCohen nabanye babeka kanje ngokubukela okwenziwayo (*observation*):

The distinctive feature of observation as a research process is that it offers an investigator the opportunity to gather live data from natural occurring social situations (2011: 456).

Isici esivelele sokubukwa njengenqubo yocwaningo ukuthi sinikeza umphenyi ithuba lokuqoqa ulwazi bukhoma ezimweni zemvelo ezenzakalayo (2011: 456).

La mazwi acashunwe ngenhla aveza ukuthi ukubukela lokhu okucwaningwa ngakho kusiza umcwaningi ukuba abe sethubeni lokuqoqa ulwazi bukhoma ngalokho okwenzakalayo okuphathelene nokucwaningwayo. Ngakho-ke ukubukela kwami abahlanganyeli balolu cwaningo kwangisiza ukuthola ulwazi olunothile. Nakuba ngangikhona ngibukele okwakwenziwa ngabahlanganyeli bocwaningo, ngangingeyona ingxenye yabacwaningwayo. Kuphela nje ngangigxile eqhazeni lami lokubukela okwenziwayo njengomcwaningi. Lokhu engakwenza kuyahambisana nalokho okushiwo nguNieuwenhuis lapho ethi:

Observer as participant means that one gets into the situation but focuses mainly on his or her role as an observer in the situation. In this way one may look for patterns of behaviour in a particular community to understand the assumptions, values and beliefs of the participants and make sense of social dynamics – but the researcher remains uninvolved and does not influence the dynamics of the settings (2008: 85)

Umbukeli njengomhlanganyeli kusho ukuthi umuntu ungena kulesi simo kodwa ugxila kakhulu endimeni yakhe njengombukeli esimweni. Ngale ndlela umuntu angafuna amaphethini wokuziphatha emphakathini othize ukuze aqonde imicabango, amanani nezinkolelo zababambiqhaza futhi enze umqondo wokuguquguquka kwezenhlalo - kepha umcwaningi uhlala engazibandakanyi futhi akathinti amandla ezinto.

Ngamanye amazwi kwakungilungele njengomcwaningi ukuba ngigxile ekubukeleni okwakwenziwa ngabaculi bamasikandi abaqokiwe. Kanti futhi, kwakumele kungabi bikho lutho engilwenzayo noma oluwumbono wami olwaluyophazamisa lokho engangikubukele lapho abaculi becula umculo wabo wokuklolodelana.

UBless (2000) uchaze indlela yokubukela njengendlela yokuqoqa ulwazi ngokubukela

indlela ababambiqhaza abenza ngayo. Uqhubeka aveze izinhlobo ezahlukene zokubukela ezingasetshenziswa umcwaningi ukuqhuba ucwaningo lwakhe. Lapha ubala ukubukela okujwayelekile kanye nokubukela komhlanganyeli. Uqhubeka athi ukubukela okujwayelekile kusho ukuqopha isehlakalo noma okwenzekayo kunjengoba kubukwa wumuntu oseceleni. Indlela yokubukela komhlanganyeli yona idinga ukuthi obukelayo afihle inhloso yokuba ingxenye kwakhe ngokuba naye aphenduke umhlanganyeli. Umcwaningi uba yingxenye yomphakathi aqhuba kuwo ucwaningo. UBless (2000) uqhubeka athi umcwaningi ujoyina iqembu elicwaningwayo abe elinye lamalungu aphinde enze konke abakwenzayo. Ucwaningo ngokukloda emculweni kamasikandi lusebenzise uhlobo lokubukela olujwayelekile lapho umcwaningi eqoqe ulwazi locwaningo ngokubukela imicimbi kamasikandi kanye namavidiyo asekhishiwe omasikandi abaqokiwe.

UNKosi (2011) ocwaningweni lwakhe uchaza isu lokubukela ngokuthi umcwaningi ayobheka indlela ababambiqhaza abenza izinto ngayo, abuke ukwenzeka kwezinto ngaphandle kokuba abuze imibuzo noma axoxe nababambiqhaza ngalokho okwenzekalayo. UNKosi (2011) uqhubeka athi ukubuka okwenziwa ngababambiqhaza kunikeza umcwaningi ulwazi olujulile ngalokho okucwaningwayo njengoba umcwaningi usuke ebukela okwenzekayo.

UNKosi (2011) uqhubeka aveze izinhlobo ezimbili zababukeli. Lapha ubala (*participant as observer kanye ne-observer as participant*) umhlanganyeli njengombukeli kanye bombukeli njengomhlanganyeli Lolu cwano lusebenzise i- *observer as participant* njengoba umcwaningi ubebukela okwenzeka emculweni abacula bayaziculela umculo wabo ngaphandle kokuphazamiseka. Umcwaningi uzobukela aphinde alalele umculo kamasikandi ngaphandle kokuphazamisa ababukeli bomculo. Lapha kuvela ukuthi umcwaningi akaze akhulume lutho nababambiqhaza ngesikhathi imicimbi yomculo kamasikandi iqhubeka. Kuphela nje umcwaningi wayebhala phansi konke ayekubona kwenziwa, kuculwa noma kukhulunywa ngabaculi. Inhloso enkulu kwakuwukuthi athole ukukloda kanye nezinto abaklodelana ngazo abaculi abaqokiwe kanye nezindlela abaveza ngazo ukukloda kwabo.

3.3.2.2. Ubuhle bokusebenzisa isu lokubukela

Izingxoxo ezibanjwa nababambiqhaza ekutholeni ulwazi azenele, ukubukela

kukhombisa amandla amakhulu ngezinto ezenzeka emphakathini. Ukubukela kwenza umcwaningi athole ubuqiniso ngemibono eyenziwe abantu ngesikhathi kuqhubeka izingxoxo. Umcwaningi ngesikhathi eqhuba elalela futhi ebukela izingxoxo ezahlukahlukene kwavela ukuthi kuningi ukukloloda okusemculweni kamasikandi okunye kuyacaca kuthi bha kanti okunye kuyagigiyela, ekubukeleni imicimbi eminingi kuye kwaveza nokuthi ukukloloda sekuze kwangenelela ngisho kubalandeli bakamasikandi imbala. Lokhu kufakazela amandla esu lokubukela umcwaningi angalisebenzisa ukuthola amaqiniso ngocwaningo lwakhe. Isu lokubukela nalo linabo ububi balo.

3.3.2.2. Ububi bokubukela

Ukubukela kuyasiphazamisa isimomqondo kubabambiqhaza. Ukubukela izinto kumabonakude kanye nalezo eziqhoshiwe zafakwa ezinkundleni zokuxhumana kuyenzeka zingabi nabuqiniso kube izinto nje eziyimibono yabantu abangabalandeli kanye nalabo abangawulandeli umculo kamasikandi.

3.4. Ukuvivinya amathuluzi okuqoqa ulwazi

Kubalulekile ukuba umcwaningi abe nolwazi oluyisisekelo ngalokho azobe ecwaninga ngakho, kucacise nendlela azoqhuba ngayo ucwaningo. Ukuba nolwazi oluyisisekelo kwadingeka ukuba kuvivinywe amathuluzi ayezosetshenziswa ukuqoqa ulwazi (Strydom ku- de Vos, 2002). Ngakho-ke, kulolu cwaningo amathuluzi okuqoqa ulwazi avivinywe (piloted) emculweni kaKhuzani Mpungose kanye noMthandeni Manqele ukuqinisekisa ukuthi imibuzo inembile, futhi lokhu kwasiza nasekusefeni imibuzo.

3.5. Ukuqokwa kwabaculi

Lolu cwaningo lwaqhutshwa ngokulalela umcula kaKhuzani Mpungose kanye nokaMthandeni Manqele, laba baculi ngabakhetha ngoba ibona abahlale beveza ukuklolodelana okuthize emculweni wabo. uKhuzani uma uMthandeni enze okuthile okuthi akufane nokwakhe noma okuhlazayo ube eseqoka iculo ngaleso senzo kanjalo noMthandeni uma kukhona okungasile okwenziwe uKhuzani ube esefikelwa ithuba lokuba akhiphe umculo ngalokho, lokho kwenza ngaba nelukuluku lokwazi kabanzi ngomculo wabo kanye naso lesi senzo sabo sokukloloda.

3.6. Uhlaziyomibhalo

Ucwaningo lwenziwa ngokufanele ngokuqoqwa, ngokuhlaziywa, ngokuchazwa nangokuhunyushwa kwezingoma. Kulolu cwaningo umbhali usebenzisa indlela yokuhlaziywa kwemibhalo ekuqoqeni ulwazi. NgokukaNdimande (1998: 25) ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi. Kukhona indlela yokuhlela imibuzo ngokuyibhala phansi, indlela yokuxoxisana nomphakathi, kanye nokusebenzisa imitapo yolwazi. Umcwaningi uqoke indlela yokuhlaziywa kwemibhalo njengoba lolu cwaningo lumayelana nokuhlaziya umculo kamaskandi owehlukahlukene. Umcwaningi ubone le ndlela ilufanele lolu cwaningo ngoba kumele alalele amazwi aphinde ahlaziye umculo kamasikandi, njengoba izingoma zibhaliwe.

Uhlaziyomibhalo lapho umcwaningi abuye asebenzise imibhalo eshicilelwe kanye naleyo engashicilelwe ekuqoqeni ulwazi oludingekayo ocwaningweni. Ngaphandle kwezingxoxo ezihlelekile nabantu abathize. Umcwaningi ubuye alandela indlela yokuhlaziya okuqukethwe izincwadi, amajenali, amathesisi, amaphepha kanye nemibhalo enhlobonhlobo ngesihloko socwaningo (Ntombela 2001).

UBryman uthi uhlaziyomibhalo luyindlela yokucubungula imibhalo ngendlela ehlelekile (2004:182). UBryman (2004) uqhubeka uthi: Le ndlela icace bha ayifihli lutho. Le ndlela inhle ngoba kucutshungulwa imibhalo eyayibhalwe kungaziwa ukuthi ngelinye ilanga iyoke icutshungulwe. UMncube lapho ecashunwe uMazibuko (2008) uthi: uhlaziyo lokuqukethwe luyindlela yokucubungula imibhalo ngendlela ehlelekile, uMncube uqhubeka acaphune uBest nabanye (1977) lapho ethi uhlaziyo lokuqukethwe luyithuluzi locwaningo elisetshenziswa ukuqoqa nokuhlaziya umongo wokubhaliwe noma okukhulunyiwe. Okuqukethwe kungaba amagama, amabinzana amagama, imisho, izigaba, izithombe, izimpawu, imibhalo egciniwe emayelana nomsebenzi nemibiko, amafomu agcwalisiwe, izincwadi zokufundwa, imibhalo yomlando womuntu, amadayari, izindaba, izingqikithi, amaphephabhuku, amaphephandaba amabhulethini, amakhathalogi, amasilabhasi, amafilimu, amakhathuni noma imiqondo. Uhlaziyo lokuqukethwe lubuye lwaziwe nge-document analysis ngoba luphathelene nemibhalo ebhaliwe ngaleso sikhathi noma imininingwane noma amabhuku athile asetshenziswa njengemithombo yemininingwane yocwaningo.

Umcwaningi wabheka imisebenzi eminingi ekhuluma ngomlando womculo kamasikandi eNingizimu Afrika, izidlaliso eziqanjwa abaculi bakamasikandi, ngabalandeli bawo lo mculo, kanye nezizathu ezenza abalandeli baye emicimbini yemiculo kamasikandi kanye nokusetshenziswa komculo kamasikandi ukulwa nobandlululo eNingizimu Afrika.

3.7.Ubuqiniso nokukholakala

Kubalulekile ukuba ucwaningo oluyikhwalthethivu lube nobuqiniso nokukholakala. Ngikusho lokhu ngoba umcwaningi nguyena oneqhaza elikhulu ekuqoqeni ulwazi locwaningo. Nokho, abacwaningi bocwaningo oluyikhwalthethivu banemibono ekhomba ukungakholelwa ekutheni ucwaningo oluyikhwalthethivu luyaba nobuqiniso nokukholakala. Nakuba kunjalo, bona kanye abacwaningi bocwaningo oluyikhwalthethivu bagcina sebevumelana ngokuthi kuyadingeka ukuba kube nendlela esetshenziswayo ukuze kube nobuqiniso kanye nokukholakala ocwaningweni (Davies & Dodd, 2000; Lincoln & Guba, 1985; Mishler, 2000; Seale, 1999; Stenbacka, 2001). Ukufakazela lokhu engikuphawule ngenhla, uEisner ubeka athi:

Although the term reliability is a concept used for testing or evaluating quantitative research, the idea is most often used in all kinds of research. If we see the idea of testing as a way of information elicitation, then the most important test of any qualitative study is its quality. A good qualitative study can help us understand a situation that would otherwise be enigmatic or confusing (1991: 58).

Yize igama ukwethembeka kungumqondo osetshenziselwa ukuhlola noma ukuhlola ucwaningo lwekhwantithethivu, umqondo uvame ukusetshenziswa kuzo zonke izinhlobo zocwaningo. Uma sibona umqondo wokuhlolwa njengendlela yokuphakanyiswa kolwazi, isivivinyo esibaluleke kakhulu kunoma yiluphi ucwaningo lwekhwalithethivu yikhwalthethivu yaso.

Isifundo esihle sekhwalithethivu singasisiza ukuthi siqonde isimo esingahle sibe yindida noma sidide. La mazwi ka-Eisner (1991) agcizelela ukuthi ucwaningo olukholekayo nolunobuqiniso lususiza ukuba siqonde kahle isimo (situation) ngendlela esisuke senzeka ngayo kulokho umcwaningi acwaninga ngakho. Ngakolunye uhlangothi, uLincoln & Guba (1985) emsebenzini kaPatton bathi:

Validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the

quality of the study. This corresponds to the question that 'How can an inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to? (2001:209).

Ukuba semthethweni nokwethembeka yizinto ezimbili noma imuphi umcwaningi osezingeni okufanele akhathazeke ngazo ngenkathi edizayina ucwaningo, ehlaziya imiphumela futhi ehlola ikhwalithi yocwaningo. Lokhu kufana nombuzo othi 'Umbuza anganxenxa kanjani abalaleli bakhe ukuthi okutholwe ngophenyo kufanele kunakwe?

La mazwi acashunwe ngenhla agcizelela ukuthi ubuqiniso nokukholakala kuyizidingongqangi ocwaningweni oluyikhwalithethivu. Lokhu kusiza ekutheni ukuhlaziywa kolwazi olutholakele kulethe ukuqaphela endleleni umcwaningi aphumelele ukunxenxa ngayo izethameli zakhe kulokho okutholakele ocwaningweni. Ukukholakala kwemiphumela ocwaningweni oluyikhwalithethivu kulethwa amathuluzi asetshenzisiwe ukuqoqa ulwazi. Ngamanye amazwi, izindlela zokuqoqa ulwazi kanye namathuluzi asetshenzisiwe kudinga ukuba kunikeze ulwazi okuzothi lapho luhlaziywa lube ngolukholakalayo, ngaleyo ndlela lube nobuqiniso. Njengoba ngike ngachaza phambilini, kulolu cwaningo ngasebenzisa amacwecwe kanye nokubhalwe ezincwadini nasemaphepheni ukuthola ulwazi lwalolu cwaningo. Ngaphinde ngaqoqa ulwazi ngokubukela imiculo eqoshiwe emcimbini eyahlukahlukene lapho abaculi abaqokiwe ababemenywa kuyo ukuyonandisa noma beyoqhudelana nabanye abaculi bakamasikandi.

3.8.Injulalwazi

Kubalulekile ukuba khona kohlaka lwenjulalwazi oluwumgogodla wokwenziwa kocwaningo. Ziningi izindlela okuchazwa ngazo injulalwazi. I-American Heritage Dictionary (2001) ithi:

A theory is a set of statements or principles devised to explain a group of facts or phenomena, especially one that has been repeatedly tested or widely accepted.

Ithiyori iwuhlelomgomo olusamaqiniso oseluye lwahlolwa ukusebenza kwalo yiqembu labantu abathile futhi kwavunyelwana ngokusebenza kwalolo hlelomgomo noma-ke ukukholakala kwalo.

Ngamanye amazwi, abantu bavumelana ngokwenzeka kwezinto ezithile abazihlole emphakathini othile abasondelene nawo. Ziningi-ke izinjulalwazi esezasungulwa

ngokuvumelana kwabantu abathile ngokohlelo nokuvivinya lokho abakutholayo. Lapho bechaza injulawazi ngokwezemfundo, uTracey benoMorrow (2006) bathi:

It refers to a well-documented explanation for a phenomenon related to teaching and/or learning. This explanation (i.e., theory) then becomes part of the body of the content knowledge that constitutes the field.

Kushiwo incazelo ebhalwe kahle yesimo esihlobene nokufundisa kanye / noma ukufunda. Le ncazelo (isb., Ithiyori) bese iba yingxenye yomzimba wolwazi yokuqokethwe eyakha umkhakha.

Laba babhali bachaza ukuthi injulawazi ngokwezemfundo ithathwa njengohlelo lwezitatimende ezithile ezihlelelwe ukuchaza izimo ezimayelana nokufunda nokufundisa (Tracey noMorrow, 2006). Lapho echaza ukuthi iyini injulawazi, uGilbert (2007) uthi:

A theory highlights and explains something one would not see, or would find puzzling. Often, it is an answer to a “why”... Thus, one characteristic of a theory is that it can be used as an explanation.

Injulawazi iqhakambisa futhi ichaze okuthile umuntu angeke akubone, noma angakuthola kuxaka. Imvamisa, kuyimpendulo yokuthi “kungani”... Ngakho-ke, omunye umbono wokuchazwa komqondo wokuthi ingasetshenziswa njengencazelo.

Kula mazwi acashunwe ngenhla uGilbert ubeka ukuthi injulawazi igqamisa futhi ichaze okuthile okungabonakali ukuthi kwenzeka kanjani. Ngakho-ke injulawazi isiza ukuba kuphenduleke umbuzo wokuthi okuthile kwenzeka kanjani. UMathonsi uthi injulawazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlahlatha (2002:35). Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe injulawazi. Injulawazi lena iyona esiza ukuchaza izinto ezithile embhalweni osuke ucwaningwa. Uyakufakazela lokhu uFokemma uma ethi izinjulawazi zemibhalo zibalulekile emizamweni yokuhlaziya okushiwo imibhalo ngamagama nokuchaza nje imibhalo njengendlela yokuxhumana kwabantu ngenkulumo (1978:1). Uze athi akukwazi ukuthi kungacwaningwa kodwa ucwaningo lube lungayeme kunjulawazi ethile yezemibhalo. Ongoti abaningi bakubona kubalulekile ukusebenzisa umbono wabanye ongoti ukusekela nanoma yimuphi umsebenzi obhalwe phansi. UGarbers uphawula ngokuthi, umsebenzi obhalwe phansi ongasekelwe ngenjulawazi ewumbono womunye uchwepheshe, uye

uzwakale ungenalo iqiniso futhi awubi naso isithunzi nakulowo owufundayo (1996:278). UWysocki uma echaza injulalwazi uyichaza ngokuthi iwuchungechunge lwemibono olusiza ukuchaza indlela izinto ezenzeka ngayo emhlabeni (2004:19). Uqhuba athi, uma umbhali ebhala ngesihloko esithile, kubalulekile ukuthi lokho akubhalayo akusekele ngemibono (Wysocki, 2004:19). Echaza injulalwazi uGarbers uthi:

Theory is a set of interrelated constructs (concepts), definitions and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining and predicting the phenomena (1996:278).

Injulalwazi iyiqoqo lemibono, izincazelo kanye neziphakamiso elichaza umbono ohlelekile wezinto ngokubheka indlela izinto ezenzeka ngayo ngenhloso yokuchaza nokubikezela ukwenzeka kwezinto (1996:278).

UMitchel noJolley bayichaza kanje injulalwazi:

The research theory is a person's idea that can be used for research field so that your truth supports the knowledge that has been mentioned in your research (1988:21).

injulalwazi umbono womuntu ongasetshenziswa ekwenzeni ucwaningo ukuze amaqiniso omcwaningi ahambisane nolwazi olushiwo ocwaningeni (1988:21).

Umcwaningi angayithatha njengeziphakamiso lapho imibono eminingi emisha isuselwa khona. UNdimande (1988:17) uyakufakazela lokhu uma ethi injulalwazi ngumhlahlandlela ohlahlwa ngusonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Kuliqiniso lokhu okushiwo yilaba bacwaningi kwazise njalo uma kwenziwa ucwaningo ayisali ngaphandle injulalwazi ukuqinisekisa ukuthi amaqiniso ayavezwa. Kufanele injulalwazi isebenze kuleso naleso sahluko socwaningo ukuze lokho okukhulunywa noma okubhalwe ngakho kungalahleki.

Umcwaningi kumele aveze ubufakazi obunesigqi balokho akushoyo anikeze nezibonelo, imilando nezinkolelo ezivela kubantu abehlukene befakazelana ngaleyo njulalwazi. UCuller uvumelana nababhali abangenhla ekuchazeni injulalwazi umaethi:

Theory is a body of thinking and writing whose limits are exceeding hard to define. The works in question are tied to arguments in these fields, but they become theory because their visions or arguments have been suggestive

or productive for people who are not studying those disciplines (1997:3).

Injulalwazi ngumzimba wokucabanga nokubhala onemikhawulo edlula ubunzima ukuyichaza. Imisebenzi okukhulunywa ngayo iboshelwe ezimpikiswaneni kule mikhakha, kepha iba yithiyori ngoba imibono noma izingxoxo zabo kube ezokuphakamisa noma zokukhiqiza kubantu abangafundi kuleyo mikhakha (1997:3).

Injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezigaba ezingafani. Uqhubeka athi injulalwazi kumele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo. Ziningi izinhlobo zezinjulalwazi ezisetshenziswa ngababhali ocwaningeni lwabo. Bakhetha lena abayibona ihambelana nocwaningo. USwanson (2013) yena uthi:

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limits of the critical bounding assumptions.

Injulalwazi yakhelwe ukuchaza, ukubikezela, nokuqonda izehlakalo futhi, ezimweni eziningi, ukuphonsela inselelo nokwandisa ulwazi olukhona, ngaphakathi kwemingcele yemibono ebucayi.

Bonke laba babhali abacashunwe ngenhla bavumelana ngazwi linye ukuthi injulalwazi isiza ukuhlonza, ukuchaza kanye nokuqonda lokho okusuke kuphakamise umbuzo othile kulowo ocwaningayo. Ngakho-ke kubalulekile ukuba ocwaningayo asebenzise injulalwazi ukuze kuphenduleke imibuzo yocwaningo.

3.8.1. Izinjulalwazi zokuhlaziya

Kunobudlelwano phakathi kocwaningo kanye nenjulalwazi (Fawcett and Downs, 1986). Yingakho kubalulekile ukuba umcwaningi asebenzise injulalwazi yokuhlaziya lapho ecwaninga. Lokho kusiza umcwaningi ukuba akuqonde kahle lokho acwaninga ngakho ukuthi ukubheka kusiphi isimo. UTracey noMorrow (2006) bathi:

Ideally, all research studies have theoretical foundations.

Ngokufanelekile, zonke izifundo zocwaningo zinezisekelo zezinjulalwazi.

Ngamafuphi laba babhali abangoTracey noMorrow babeka ukuthi lonke ucwaningo lunesisekelo esiyinjulalwazi. Baqhuba bathi:

The reason that theories are central to educational research is that they are the concepts by which the scholars explain their research. Researchers use theories as explanations for why they expect something will happen (their hypothesis) in their studies as well as why they believe something did happen (their discussion) in their studies (Tracey and Morrow, 2006).

Isizathu sokuthi izinjulalwazi zibe umgogodla wocwaningo kwezemfundo ukuthi ziyimiqondo izazi ezichaza ngayo ucwaningo lwazo. Abacwaningi basebenzisa izinjulalwazi njengezincazelo zokuthi kungani belindele ukuthi kukhona okuzokwenzeka (umbono wabo) ocwaningweni nokuthi kungani bekholelwa ukuthi kukhona okwenzekile (ingxoxo yabo) ocwaningweni lwabo.

La mazwi acashunwe ngenhla agcizelela isizathu esenza abacwaningi basebenzise injulalwazi yokuhlaziya ocwaningweni lwabo. Aphinde agcizelele ukuthi injulalwazi yokuhlaziya isetshenziswa ngabacwaningi ukuze kuchazeke noma kuhlaziyeke ukuthi kwenzeka kanjani lokho umcwaningi asuke ecwaninga ngakho. USwanson yena uthi:

The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory which explains why the research problem under study exists (2013: 3).

Uhlaka lwenjulalwazi luyisakhiwo esingabamba noma sisekele imfundiso yokuziphenya yocwaningo. Uhlaka lwenjulalwazi lungenisa futhi luchaze injulalwazi ukuthi kungani inkinga yocwaningo engaphansi kocwaningo ikhona.

Ngamafuphi uSwanson (2013) uveza ukuthi ukusetshenziswa kohlaka lwenjulalwazi ocwaningweni kusiza ekuhlaziyeni ukuthi kungani kunesidingo sokucwaninga ngalokho umcwaningi akubona kuyinkinga edinga ukucwaningwa noma-ke ukuthi kungani lolo cwaningo kumele lube khona noma lwenziwe. USwanson ubuye athi:

“A theoretical framework consists of concepts, together with definitions and existing theory/theories that are used for your particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of your research paper and that will relate it to the broader fields of knowledge in the class you are taking” (2013: 3).

Uhlaka lwenjulalwazi luqukethe imiqondo, kuhambisana nezincazelo kanye nethiyori / imibono ekhona esetshenziselwa ucwaningo lwakho. Uhlaka lwethiyori kumele lukhombise ukuqonda imicabango nemibono ehambisana nesihloko sephepha lakho locwaningo futhi elizokuhlobanisa

emikhakheni ebanzi yolwazi ekilasini olithathayo.

Lapha uSwanson ugcizelela ukuthi uhlaka lwenjulalwazi kumele lulethe izincazelo zamathiyori asetshenzisiwe lapho kwenziwa noma yiluphi olunye ucwaningo. Kanti futhi kumele lukhombise ukuthi injulalwazi yokuhlaziya kanjalo nohlaka lwemicabango kuyahambisana nalokho okucwaningwa ngakho. Ukwengeza kulokho okushiwo nguSwanson, uCreswell (2002) uthi:

A theoretical lens in narrative research is a guiding perspective or ideology that provides structure for advocating for groups or individuals writing report (2002: 524).

Ithiyori ocwaningweni olulandisayo ingumbono oqondisayo noma umbono ohlinzeka ngesakhiwo sokukhuthaza amaqembu noma umbiko wabantu ngamunye

Ngamanye amazwi ukusetshenziswa kwenjulalwazi yokuhlaziya ocwaningweni kusemqoka ekulawuleni ucwaningo ukuthi lunganhlathathi kepha lugxile emzileni walokho okucwaningwa ngakho. Ngakho-ke nakulolu cwaningo ngasebenzisa injulalwazi ye-*Orality* kanye nenjulalwazi yokungqubuzana kwemibono lokhu kungenxa yokuthi ngibone lezi zinjulalwazi ziyahambisananalolu cwaningo.

3.8.2. Injulalwazi ye-*Orality*

Kulolu cwaningo kwasetshenziswa injulalwazi ye-*Orality* kanye nenjulalwazi yokungqubuzana kwemibono (*conflict theory*) ukubheka ukukloloda emculweni kamasikandi kubhekwa uKhuzani Mpungose noMthandeni Manqele. UCanonici (1996:2) uthi igama elithi *oral* lisuselwe egameni lesiLathini u-os, *oris* elisho umlomo, ubuso kanye nokwenza komuntu wonke. Kuqale kubonakale ngamagama ukuxhumana ngobuciko bomlomo, okwesibili kubonakale ngobukhona kwalowo okhulumayo, ukwenza kwakhe kanye nomzimba wakhe. Injulalwazi ye-*Orality* isetshenziswe kulolu cwaningo ngoba ikhuluma ngezinto ezishiwo ngomlomo njengakho ukucula. U-Ong uphawula kanje nge-*Orality*:

The purely oral tradition or primary orality is not easy to conceive of accurately and meaningfully (1982:11).

Lokho okwakudluliswa ngomlomo kuphela akulula neze ukukudlulisa

njengoba kunjalo (1982:11).

U-Ong uthi kunegama alihlanganisa elithi “*Oral residue*” elisho lokho okudluliswa ngomlomo okusekhona ngisho ngesikhathi sekubhalwa (1982:13). Uyaqhubeka u-Ong ehlukane phakathi komuntu okwazi ukukhuluma kanye nalowo muntu ofundile. Ngokuka-Ong sonke siyakwazi ukukhuluma ngezindlela ezingefani. Umehluko okhona ukuthi abanye abantu bayakwazi ukukhumbula izinto eziningi kunabanye. Izithakazelo namaculo esintu lapho kunemicimbi khona eyehlukeneyi Zulu uthola zishiwo ngomlomo. Abantu abaningi abawafundi ngisho phansi ngesikhathi bewacula.

U-Ong ubuye aveze lo mbono nge-*Orality*:

Cultural historians have delved more and more into prehistory, that is, human existence before writing made verbalized records available (1982:1).

Abomlando wamasiko bazama ngayo yonke indlela ukuqoqa konke lokho okwakushiwo ngomlomo ukuze bakubhale phansi (1982:1).

Kwakungelula neze ukuba bakwazi ukukuqoqa konke. Abanye abantu uthola bephikisana nokuthile. U-Ong (1982) uphawula ukuthi i-*Orality* igxile kakhulu ezintweni ezazishiwo ngomlomo. Uqhubeka athi ababhali abaningi ababhale ngale njulalwazi babhale kakhulu ngezinto ezazikhulunywa zingabhalwa phansi. UNgugi wa Thiong’o (1986) ubheka izindlela ulimi olungabumba ukuqaphela kwezepolitiki kulabo abalusebenzisayo. Ulimi luyimali ephethe lokho abantu asebedlule kukho olubalungisayo lubakhombise indlela. Uqhubeka athi abantu ngaphandle kolimi bayizigqila. Lokhu kufakazelwa nawukuthi abantu abangamaZulu uma besho izithakazelo basebenzisa ulimi lwabo, abazigqajayo ngalo. U-Appiah (1997:56) naye uhambisana noNgugi wa Thiong’o uma ethi ulimi nemibhalo ukholelwa ukuthi yikhona okuyisisekelo sakho konke.

Imibhalo ukuze ikhumbuleke kumele ibe mifishane, (Jousse, 2000:333). Uqhubeka athi ngokuhamba kwesikhathi igcina isimide bese ingabe isakhumbuleka. Amaculo imisho yawo mifishane. Yingakho abantu abaningi beshesha ukuwazi. Uthi okwakushiwo ngomlomo kugcina kungasazwakali kahle uma sekubhaliwe ngoba incazelo yayitholakala kahle kusashiwo ngomlomo. Akulula ukuchaza ukuthi ubani umbhali wezinto ezazishiwo ngomlomo ngoba zazidlula kubantu abaningi kakhulu, (Okpewho, 1992:31). Lokhu kusho ukuthi ulwazi kwakungolwabantu bonke. Lo mbono awusali ngaphandle ku-*Orality*:

What cannot be recalled is wasted, (Ong,1982:11).

Lokho okungeke kusakhumbuleka kungokulahlekile.

Lokhu kwenza ukuba umuntu ongafundile ukuba asebenzise owakhe umqondo ekukhumbuleni izinto ngamandla ukuze akwazi ukukhumbula konke okusemqondweni wakhe njengoba kunjalo.

Ngokuka-Ong (1982:14) lokho okwakushiwo ngomlomo kwakubaluleke kakhulu futhi kunamandla amakhulu okungasekho kepha namuhla njengoba izinto sezibhalwe phansi. Umcwaningi uyahambisana nalokhu okushiwo u-Ong kwazise umculo kamasikandi kubantu abangamaZulu ubaluleke kakhulu namanje akukashintshi. Noma kunjalo kepha ngaphandle kokubhala ngeke kwenzeke lutho. Lokho kusho ukuthi lokho okushiwo ngomlomo kumele kubhalwe phansi. Kuyinto enhle esikhathini samanje ngoba sekukhona ababhali abaningi ababhale ngezithakazelo. Ziningi izincwadi ozitholayo ezibhalwe ngazo. Ukubhala phansi kubalulekile ukuthuthukisa umlando kanye nokuhumusha ulimi. Kungasetshenziswa ukufunda ukuvuselela ukukhumbula. Uma abantu abangamaZulu bexhumana nabangasekho bahuba umculo basho nezithakazelo ngesikhathi beshungisa nempepho emsamo. Lokhu kusafakazela ukubaluleka kokushiwo ngomlomo.

Umculo kamasikandi nezithakazelo kuyingxenye ebalulekile yobuciko bomlomo kubantu abangamaZulu. Zonke izindawo lapho uculwa khona uculwa ngomlomo. Ezizukulwaneni ngezizukulwane zazidluliswa ngomlomo. Umuntu osuke ezisho ozaziyo. Akuthathwa noma ngubani. Naye loyo kuba ngomdala emndenini. Isikhathi esiningi kuba owesilisa. Umuntu osuke esho izithakazelo kusuke kuqinisekisiwe ukuthi umuntu ozaziyo. Uma ezisho ukhombisa ukuhlonipha okuthile. Nabantu abasuke bemulalele basuke benomunye umuzwa. Bakhombisa ukuhlonipha okukhulu. UGoody uyichaza kanje injulalwazi ye-Orality:

Orality is the quality of being oral or orally communicated or as a preference for or a tendency to use spoken forms of language. Means through which we exchange information (1987:114).

I-Orality yizingabunjalo lomlomo noma lokuxhumana kusetshenziswe umlomo. Yilapho kushintshwana ngolwazi kusetshenziswa umlomo (1987:114).

UHavelock uvumelana nababhali abangenhla ekuchazeni injulalwazi ye-

Orality uma ethi:

Orality exists in a dialectical relationship with literacy, and that communication is a competition eye and ear (1986:208).

Ubuciko bomlomo busebenza ngokuxhumana kukhulunywa kusetshenziswa amehlo nezindlebe. Izindlebe zibaluleke kakhulu uma kukhulunywa ngoba ukuze uzwe kumele usebenzise zona (1986:208).

UWegner noMartin uvo lwakhe ngenjulalwazi ye-*Orality* alwehlukile kolwabanye ababhali asebephawulile uma ethi:

Orality refers to thought and its verbal expression within cultures (1994:38).

Ubuciko bomlomo buhambisana nemicabango nokukhulunywayo ngamasiko.

Lokho abantu abakucabangayo kwesinye isikhathi bayaye bafise ukuba kuvele emiphakathini, njengoba nakulo lolu cwaningo kuzovela ukuthi abaculi abaqokiwe bacabanga kanjani ngomunye nomunye, imvamisa-ke uma abantu bengezwe imicabango iyaye ingabi mihle, kuhle ngoba abaculi abaqokiwe abagcini nje ngokucabangela ngaphakathi lokho abakucabangayo ikhona ababhala ngakho umculo wabo, ilapho sizobona konke abacabangelana kona. Injulalwazi ye-*Orality*:

The oral tradition of passing along history, information and stories of culture have been around since the beginning of time. In many cultures today, oral traditions are still the main means of passing down knowledge and history. Several problems arise from the oral tradition as a use of passing along of a people's heritage. Often as it is passed down from generation to generation some information is left out or forgotten (Misztal,2003:81).

Ukusebenzisa umlomo kubalulekile ekudluliseni umlando, ulwazinezindaba zamasiko zilokhu zikhona kusukela emandulo. Emasikweni amaningi namhlanje, ubuciko bomlomo busaphila buseyiyo indlela yokudlulisa ulwazi nomlando. Ziningi izinkinga ezitholakala ebucikweni bomlomo njengendlela yokwedlulisa amagugu abantu. Isikhathi esiningi ngesikhathi kudluliswa ezizukulwaneni ngezizukulwane olunye ulwazi luyasala bese luyakhohlakala.

U-Akiva no-Odaga bathi:

Oral literature is a spoken word, acted (performed) art whose media, like

that of written literature, is words (1982:1).

Ubuciko bomlomo buyigama elikhulunywa ngomlomo. Ukuxhumana, njengoba kwenzeka nangokubhala phansi, kwenzeka ngamagama aphinyiswa ngomlomo (1982:1).

Umbono ka-Akiva no-Odaga ngobuciko bomlomo uhambisana kakhe kakhulu nalokho umcwaningi ahlose ukuveza ubufakazi bocwaningo lwakhe ngakho, ngoba ubheka izinto eziphinyiswa ngomlomo kulabo abakhethile ukubacwaningela umculo wabo.

UMsimang uthi:

Ubuciko bomlomo yinkulumo enobuchwepheshe noma eyingxoxo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Abadala baye bathi bezwa ngabadala kanti nabo bezwa ngabadala ababengaphambi kwabo kuhlehle njalo njalo. Uma kukhulunywa ngobuciko bomlomo akukhulunywa ngokhondolo olwaqala lwagcina ngokhokho, kepha kukhulunywa ngokhondolo oluphilayo noluthuthukayo ngisho nanamuhla lokhu (1991:1).

Uyaqhubeka uMsimang (1991:2) uveza ukubaluleka kobuciko bomlomo. Uthi uma kuhlaziywa ubuciko bomlomo kusuke kungenzelwa khona nje ukuchitha isizungu, kodwa kuqondwe ukuthola injulalwazi noma ifilosofi kaZulu wakuthangi. UYates yena ubeka lo mbono ngenjulalwazi ye-*orality*:

Orality is a term that is applied to languages that do not have a prevalent form of written communication. The term refers to the way that language is used in thinking and speaking in populations that do not have widespread access to a written form of their language. Oral traditions have been studied for many centuries because it is understood that spoken language came long before written language (1966:172).

I-*Orality* yigama elisetshenziswa ezilimini ezingenayo indlela evamile yokuxhumana ngokubhaliwe. Leli gama lisho indlela ulimi olusetshenziswa ngayo ekucabangeni nasekukhulumeni kubantu abangenakho ukufinyelela okubanzi kolimi olubhaliwe. Amasiko adluliselwa ngomlomo afundwe amakhulu eminyaka ngoba kuyaqondakala ukuthi ulimi olukhulunywayo lwafika kudala ngaphambi kokubhalwa kolimi (1966:172).

UYates uthi ubuciko bomlomo yigama elisetshenziswa ezilimini ezingenako okubhalwe phansi kokuxhumana. Leli gama limele ukuthi ulimi lusetshenziswa ekucabangeni nasekukhulumeni ebantwini abanganako abangakusebenzisa okubhalwe phansi ngolimi lwabo. Ubuciko bomlomo sebufundwe iminyakanyakangoba kuyazeka ukuthi

ulimi olukhulunywayo lwafika kuqala kunolubhalwe phansi. Lezi zincazelo zobuciko bomlomo ziyahambisana nalolu cwaningo olumayelana nomculo kamasikandi abaculi abaqokiwe bayawazi ngokudluliselwa wona ngomlomo kusuka kokhokho babo. Imiphakathi engafundile naleyo efunde kancane, lyasiza ukudlulisa ngomlomo ulwazi lomlando oluyigugu luye emphakathini walesi sikhathi.

3.8.3. Ithiyori Yokungqubuzana Kwemibono (*Conflict Theory*)

Bakhona abacwaningi asebeke bacwaninga ngethiyori yokungqubuzana kwemibono, lapha umcwaningi uzoveza kafushane abacwaningi asebebhalile ngethiyori yokungqubuzana kwemibono. UDavison noWood (2004) bathi:

Conflict theory examines any social phenomenon through the lens that there is a natural human instinct towards conflict. Marx is not saying that conflict is good or bad, but instead that it is an unavoidable aspect of human nature and helps explain why things are the way they are.

Ithiyori yokungqubuzana ihlola noma yikuphi okwenzeka emphakathini ngokusebenzise noma yikuphi okunonakalayo ukuthi kunesifiso somuntu esingokwemvelo sokulwa. UMarx akasho ukuthi ukungqubuzana kuhle noma kubi, kepha kunalokho kuyisici esingenakugwenywa semvelo yomuntu futhi kusiza ekuchazeni ukuthi kungani izinto ziyile ndlela eziyiyo.

Ngokubheka okushiwo ngenhla kuyacaca impela ukuthi ukungqubuzana kwemibono kuyinto engenakugwenya, lokhu sikusho ngoba kule ndima yomculo kamasikandi sekuvelile kaningana ukungqubuzana kwemibono phakathi kwabaculi abehlukahlukene. Ukungqubuzana sikubonile phakathi kwabaculi asebadlula emhlabeni, uMtshengiseni kanye Mgqumeni kanti nabanye abasaphila banakho ukungaboni ngaso linye. UDavison noWood (2004) bayaqhubeka bathi:

Conflict theory has been used to explain a wide range of social phenomena, including wars, revolutions, poverty, discrimination, and domestic violence. It ascribes most of the fundamental developments in human history, such as democracy and civil rights, to capitalistic attempts to control the masses (as opposed to a desire for social order). Central tenets of conflict theory are the concepts of social inequality, the division of resources, and the conflicts that exist between different socioeconomic classes.

Ithiyori yokungqubuzana kwemibono isetshenziselwe ukuchaza izinhlobonhlobo zezimo zenhlalo, kufaka phakathi izimpi, izinguquko,

ubumpofu, ukubandlululwa, nodlame lwasekhaya. Ibeka iningi lentuthuko eyisisekelo emlandweni wesintu, njengentando yeningi kanyenamalungelo omphakathi, emizamweni yobungxiwankulu yokulawula uquqaba (ngokungafani nesifiso sokuhleleka komphakathi). Izisekelo ezisemqoka zomqondo wokungqubuzana kwemibono yokungalingani kwezenhlalo, ukwahlukaniswa kwezinsizakusebenza, kanye nezingxabano ezikhona phakathi kwamakilasi ahlukenene ezenhlalo nezomnotho.

Ukweseka lokhu okushiwo ngababhali, ithiyori yokungqubuzana kwemibono njengoba ichaza izinhlobonhlobo zezimo zenhlalo, nalapha emculweni iyakwazi ukusebenza ukubheka indlela abaculi abahlalisene ngayo, abanye babaculi inhlalo yabo yinhle basebenzisana kahle kepha kwabanye isimo simanzonzo asisihle neze, ziningi-ke izimbangela ezenza abaculi bagcine bengezwene, lapho singabala; indlela yokucula ethi ayifane; ukushawa kweziginci kanye nenani labalandeli. Kukho konke lokhu okubaliwe akekho umculi ofuna ukwedlulwa omunye ingakho uthola sebeqhosha ngokuthi omunye ubhasi udlalwa ngubani kanti inkostina yona ubani oyibambayo. Ukungqubuzana lapho endimeni yomculo kudalwa izinto ezincane esingavamile ukuzinaka thina bantu. U-Insko nabanye (1992) bayichaza kanje ithiyori yokungqubuzana kwemibono:

Many types of societal conflicts throughout history can be explained using the central tenets of conflict theory. Some theorists, including Marx, believe that societal conflict is the force that ultimately drives change and development in society

Izinhlobo eziningi zezingxabano zomphakathi kuwo wonke umlando zingachazwa kusetshenziswa izisekelo ezisemqoka zethiyori yokungqubuzana. Amanyane ama-theorists, kubandakanya noMarx, akholelwa ukuthi ukungqubuzana komphakathi kunamandla agcina eletha ushintsho nentuthuko emphakathini

U-Insko nabanye uma bethi, ukugqubuzana kwemibono emphakathini kuletha ushintsho nentuthuko ngingabavumela ukweseka lokho engikuthole ngesikhathi ngiqoqa ulwazi mayelana nomculo oqokelwe ukusetshenziswa kulolu cwaningo. Indlela abantu abagqoka ngayo ekhombisa ukweseka lolu hlobo lomculo isiphucuzeke kakhulu uma uqhathanisa nendlela ebekugqokwa ngayo uma kuyothanyelwa noma kunemicimbi yomculo kamasikandi, imvunulo yesintu abasayiqhakambisi kakhulu kepha sebeba ngoswenka manje izinga selithuthuke

kakhulu. Kanti nabaculi bakamasikandi sebekwazi ukwethula izinhlelo lapho sikwazi ukuthenga umculo sisebenzisa omakhalekhukhwini akusadingeki uze uye ezitolo zomculo. Kuningi-ke ukuthuthuka esingakubala okuvela kule ndima yomculo. UMutezo (2015) ungomunye babacwaningi ababhale kakhulu ngethiyoriyokungqubuzana kwemibono, yena uyichaza ngokucaphuna imibhalo yasebebhale ngaphambi kwakhe, uyibheka kanje:

conflict theory is a social psychological model of intergroup conflict that was termed by Donald Campbell (1965). Realistic Conflict theory assumes that intergroup conflict occurs when there is competition for scarce resources and accordingly, positive relations can only be achieved if superordinate goals are in place (Campbell, 1965,). Therefore the severity and length of conflict is dependent upon the perceived value and scarcity of the given resource (McLeod, 2008).

Ithiyori yokungqubuzana uhlobo lwethiyori oluthinta ukungqubuzana ngokomqondo kumaqembu elaqanjwa nguDonald Campbell (1965). Ithiyori yokunqubuzana icabanga ukuthi izingxabano zenzeka lapho kunomncintiswano wezinsiza eziyindlala futhi zenzeka ngokufanelekile, ubudlelwano obunenqubekela phambili bungaba khona kuphela uma imigomo emikhulu ikhona (Campbell, 1965,). Ngakho-ke ubunzima nobude bengxabano buncike enanini elibonwayo futhi nasekushodeni kwezinsiza ezinikeziwe (McLeod, 2008).

UCampbell uma ethi ukungqubuzana kwemibono kudalwa ukuqhudelana okuthize kanye nokushoda kwezinsizakusebenza, lo mbono wakhe uyafakazeleka lapho sithola ukuthi emculweni kamasikandi kuyavela ukushiyashiyana ngokwamazinga empilo kanti nezikhathi abaculi abaqala ngazo ukucula azefani lokhu kusho ukuthi namagalela abo emculweni awazukulingana, konke-ke lokhu kuyaba imbangela yokuthi kugcine kube nokungqubuzana kwemibono kubaculi. Omunye noma umculo wakhe ungaphansi ngokwezinga akafuni ukwamukela ubona engathi useyehlulwa ngomunye umculi.

UBrewer (1979) kuMutoze(2015) uthi:

the primary hypothesis of Conflict theory perspective is that intergroup discrimination and competition occurs whenever economic resources are scarce. This theory stipulates that favouritism may emerge in competitive situations over resources in which a win for one group entails a corresponding loss for the other group (Brown, 1988). The hypothesis of Conflict theory directly translates into the notion that competition exists

when the outcomes are monetary due to the fact that money has an economic value therefore groups/individuals will compete to acquire the maximum value.

umbono oyinhloko wethiyori yokungqubuzana yilokho ukucwaswa kwamaqembu kanye nokuncintisana kwenzeka noma nini lapho izinsiza zomnotho ziyindlala. Le thiyori ibeka ukuthi ukucwasana kungavela ezimweni zokuncintisana ngaphezu kwezinsizakusebenza lapho ukunqoba kweqembu elilodwa kufaka ukulahlekelwa okuhambisanayo nelinye iqembu (uBrown, 1988). Umbono wethiyori yokungqubuzana u humusha ngqo emcabangweni wokuthi ukuncintisana ikhona lapho imiphumela iyimali ngenxa yokuthi imali inenani lomnotho ngakho-ke amaqembu / abantu ngamunye bazoqhudelana ukuthola inani eliphakeme.

UBrewer weseka lokho okushiwo okucashunwe nguMutezo kuCampbell, lapho ugcizelela ukuthi izingxabano noma ukungqubuzana phakathi kwabantu isiphetho sakho ukwentuleka kwezinsiza zokusebenza kanye nokuqhudelana ngezinto ezithile empilweni kanye nasemphakathini. Uyaqhubeka uMutezo (2015) uchaza ithiyori yokungqubuzana kwemibono uthi:

Conflict theory was largely generated from the outcomes of Sherif and colleagues Robbers' Cave experiments. Understanding the Robber's cave experiment is necessary as it informs the theoretical basis of the present study. The Robbers' Cave experiment gives a detailed explanation of group formation process according to Sherif and colleagues (1954). Furthermore, the Robber's Cave study illustrated the power of competition for the increase of in-group favouritism and group cohesion and as a result Realistic Conflict theory was formulated

ithiyori yokungqubuzana yaqhamuka kwimiphumela kaSherif nozakwabo yokuhlolwa komgede wabaphangi. Ukuqonda ukuhlolwa komgede we-Robber kuyadingeka njengoba kunjalo kwazisa isisekelo sethiyori yesifundo samanje. Ukuhlolwa komgede wabaphangi kunikeza incazelo eningiliziwe yenqubo yokwakhiwa kweqembu ngokusho kukaSherif nozakwabo (1954). Ngaphezu kwalokho, isifundo somgede kaRobber sakhombisa amandla okuncintisana ngokwanda kokukhetha eqenjini nokuhlangana kweqembu futhi ngenxa yalokho ithiyori yokungqubuzana yabe isiyakheka.

Injulalwazi yokungqubuzana kwemibono igqamisa izinxushunxushu ezidalwa ukungalingani ngokwamazinga empilo kanye nokungatholi ngokufana izinsiza eziyisisekelo sempilo yamihla yonke. Le njulalwazi ithi abanye baphila impilo

ephezulu kakhulu okwedlula abanye kanti abanye baphila kanzima ilokho ke okudala ukungwezvani phakathi kwabantu emphakathini, lokhu kugcina sekwenza kube nokuqhudelana ngezinga lempilo kubantu. Ngakho le njulalwazi ihambisana kahle kakhulu nocwaningo ngomculo kamasikandi ikakhulukazi uma kufaka abaculi abaqokelwe lolu cwaningo, lokhu sikusho ngoba ngesikhathi kuqoqwa kuhlenganiswa izingoma ezisetshenziselwa ukuhlaziya ulwazi kulolu cwaningo kuvezwa ukungqubuzana okukhulu kubaculi abaqokiwe okunguKhuzani Mpungose kanye noMthandeni Manqele. Umculo wabaculi abaqokiwe uveza okukhulu ukungalingani kanye nokuqhudelana ngezinto ezithile, lapho singabala ukunitha kwabaculi, inani labalandeli bomculo ngamunye, imizi yabaculi abaqokiwe, kuningi okuvelile ngesikhathi kulalelwa kuphindwa kubhalwa phansi lezi zindaba.

3.9. Ukuxhumana kwezinjulalwazi nesihloko socwaningo

Kubalulekile ukucacisa kule ngxenye ukuthi ithiyori ye-*orality* ihlobana kanjani nomculo kamasikandi nalolu cwaningo. Ithiyori ye-*orality* iyakuvuna lokho okukhulunywa ngomlomo, ikholelwa ukuthi kulula ukudlulisa ulwazi kubantu ngomlomo. Abalandela ithiyori ye-*Orality* bakholelwa kakhulu ekutheni lokho okushiwo ngomlomo kuyahlala emiqondweni yabantu futhi ikhona abakuthakasela kakhulu ngoba ulwazi lufika luseyilo lungashinsthile futhi kulula ukukudlulisela esizukulwaneni. Ziningi izinto abaculi abaqokiwe abakloloda ngazo, imvamisa babheka lokho omunye nomunye angakwenzanga kahle noma ahlulekile ukukwenzanoma ukukufeza kwaze kwabonakala nasemiphakathini, lapho singabala: imvunulo/indlela yokugqoka Izindondo, ukuthenga izimoto, inani labalandeli, ukukhipha umculo emva kokuba omunye ekhiphe kuqala, izinhlelo zokusebenza (*apps*), kuningi singabala kushone ilanga. Kanti nayo ithiyori yokungqubuzana kwemibono iyahambisana nalolu cwaningo ngoba umcwaningi abaculi abaqokile kanye nezingoma azikhethile ziyakuveza ukuthi phakathi kwabaculi abaqokiwe kukhona ukungqubuzana kwemibono, cishe kuzo zonke izingoma ezikhethiwe kuyavela lokhu, ziningi-ke izinto ezidala ukuthi kube khona ukungqubuzana phakathi kwabaculi abaqokiwe, lapho singabala, umcebo, inani labalandeli, ubukhosi emculweni kamasikandi, kuningi umcwaningi uzokuveza kahle lapho esehlaziya ulwazi alutholile.

3.10. Isiphetho

Kulesi sahluko umcwaningi uchaze kabanzi ngezindlela zokwenza ucwaningo azisebenzisile ekuqoqweni kwalolu cwaningo ekuhlobanisa nalokho akhuluma ngakho. Umcwaningi ube esengena kuyo indlela esebenza ukuqoqa ulwazi lwalolu cwaningo okuyindlela yekhwalthethivu, ukwenze lokhu ngokuyichaza ukuthi iyini, waphinda wasinika amapharadiyamu angena ngaphansi kwalendlela wabe esekhetha ipharadiyamu azoyisebenzisa ukuqhuba lolu cwaningo. Umcwaningi uqhubekile waveza ububi nobuhle bokusebenzisa ikhwalthethivu ekwenzeni ucwaningo. Kuso lesi sahluko umcwaningi ube esesethulela izinjulalwazi ezisetshenzisiwe kulolu cwaningo okuyinjulalwazi *ye-orality* kanye nenjulalwazi yokungqubuzana kwemibono, lapha ubeyichaza ukuthi iyini nokuthi isebenza kanjani ocwaningweni. Ekugcineni sibe sesethulelwa ukuhlobana kwenjulalwazi nocwaningo. Isahluko esilandelayo sihlaziya ulwazi olutholakele, lapha umcwaningi usethulela konke akutholile ngesikhathi enza ucwaningo lwakhe, lokhu uzovezangokuphendula yonke imibuzo yocwaningo azibuze yona ngaphambi kokuqala lolu cwaningo.

ISAHLUKO SESINE: UKUHLAZIYWA KOLWAZI OLUTHOLAKELE

4.1. Isingeniso

Kulesi sahluko kwethulwa ulwazi olutholakele ngesikhathi kwenziwa ucwaningo ngokuphendula imibuzo yocwaningo. Umcwaningi usebenzise isu lokubukela, ukulalela kanye nokufundwa kwemibhalo ekuqopeni ulwazi locwaningo. Ngaphambi kokuba umcwaningi ethule futhi ahlaziye ulwazi olutholakele kubalulekile ukuthi kubhekwe ukuthi injulalwazi ye-*orality* isetshenziswe kanjani ukuhlaziya ulwazi locwaningo. Okuzolandela ukwethulwa kolwazi olutholakele ngokuphendula umbuzo wokuqala wocwaningo ochaza kabanzi ngembangela yokukloloda emculweni womaskandi abaqokiwe. Umcwaningi uzoqhubeka ethule ulwazi olutholakele ngokuqhubeka aphenule omunye umbuzo ochaza ngezindlela omaskandi abaveza ngako ukukloloda kwabo emculweni. Kulesi sahluko umcwaningi uzokwethula aphinde ahlaziye ulwazi olutholakele ngokulandisa ngalokho omasikandi abaqokiwe abakloloda ngakho.

4.2. Kungani abaculi beklolodelana?

Laba baculi abaqokiwe banokungaboni ngaso linye okungacaci nokho ukuthi kudalwa yini, lesi simo singaqagela ngaleyo ndlela yokuthi abaculi abafuni ukulingana endimeni yomculo nakwezomnothowabo. Ngokwephephandaba i-Opera News (2020) :

The South african Maskandi artist Mthandeni Manqele has three groups under his name called Mthandeni, Indla beyiphika and Igckama Elisha. Mthandeni has released many hit songs including I-Dog style, Uswidi wodwa, anginawo amandla, uzozwa ngathi and many more songs. He is also one of the richest celebrities in South Africa who are Maskandi artists, Khuzani Mpungose and Thokozani Langa are also some of the richest Maskandi artists in the country.

Umculi kaMaskandi waseNingizimu Afrika uMthandeni Manqele unamaqembu amathathu ngaphansi kwegama lakhe abizwa ngoMthandeni, Indla Beyiphika neGckama Elisha. UMthandeni ukhiphe izingoma eziningi ezishisa izikhotha okubalwa kuzo ethi *I-Dog Style, Uswidi Wodwa, Anginawo Amandla, Uzozwa Ngathi* nezinye izingoma eziningi. Ungomunye wosaziwayo abacebe kakhulu eNingizimu Afrika okungabaculi

bakaMaskandi, uKhuzani Mpungose noThokozani Langa nabo bangabanye babaculi bakaMaskandi abacebe kakhulu kuleli.

Okucashunwe ephephandabeni kuveza ngokusobala okuyimbangela yokuklodelana emculweni wabo, lapha kuzocaciswa kabanzi ngakho lokhu kuklodelana kwabo ukuthi kuphehlwa yini. INkosi kamasikandi, leli gama noma isihasho sesisetshenziswe abaningi abaculi endimeni kamasikandi kodwa kubukeka engathi asikamtholi esimfanele kwazise wonke umuntu uthi uyena iNkosi kamasikandi ngoba wonke umculi uzizwa limfanele noma efanelekile ukuthi abizwe ngenkosi. Ubukhosi buza nezinto eziningi, singabalaukwazi ukuhola abantu abathile, ukwazi ukukhulumisana nalabo bantu obaholayo ungasebenzisi amandla akho obukhosi ukufeza izifiso zakho noma ukuthola lokho okufunayo ngodli. Ukuba yisibonelo kulabo bantu obaholayo kusho ukuthi konke okwenzayo akube yinto eyamukelekile ongayivumela nawe uma seyenziwa omunye walaba obaholayo nokungathathi isikhundla sobukhosi usibeke phambili okudlula abantu obaholayo. Kuningi singabala kushone ilanga. Abaningi-ke bathi lesi sihlalo sobukhosi siyashisa. Kubaculi bamasikandi umcwaningi aqoke ukucwaninga ngabo ukhona umculi ozibiza ngenkosi kamasikandi okunguKhuzani Mpungose. Ngokwakheuzibona kunguye obashaya amakhanda bonke anabo kule ndima kamasikandi. Yingakho ebona kumfanele ukuba abizwe ngenkosi yomasikandi eculweni elaphumaku-albhamu *“Inhlinini Yoxolo”* (2018) kuneculo elinesihloko esithi: “ElikaKhuba”,

ElikaKhuba,

Oh! Kade mina ngishaya abantu,

Ngiwina nezindondo uma ngiqhamuka bayakhala abantu bashaya amavuvuzela,

Oh! Kade mina ngigxoba abantu ngiwina nezindondo uma ngiqhamuka bayakhala abantu bashaya amavuvuzela,

Oh! Kade mina ngigxoba abantu ngiwina nemincintiswane bayakhala abantu,

*Mina ngiNkunzi kulo shuni, awu futhi ngibhoza kulo mculo mina,
Phela mina ngiyiNkosi kulo mculo,
Ngyingqongqo kulo mculo.*

Lapha eculweni likaKhuzani Mpungose elithi: “ElikaKhuba”, uKhuzani uyaklodela ngomculo kamasikandi ukuthi uyena ingqongqo ekuculeni lolu hlobo lomculo

futhi abantu bayamthanda uma eqhamuka bashaya amavuvuzela.

Elinye igama noma isihasho esisinika inkinga ukwazi ukuthi ubani umnikazi wobugcokama ngoba baningi bazibiza ngamagcokama. Umehluko ukuthi kukhona iGcokama Elisha, Inkosi Yamagcokama okusho ukuthi wonke umculi ozibona efanelwe ukubizwa ngegocokama uyasisebenzisa lesi sihasho. Ubugcokama bufaka kakhulu ukuzithanda okusho ukuthi ngendlela ogqoka ngayo nowenza ngayo izinto kufanele zibe nobugcokama okungacaci-ke nokho ukuthi ngabe bonke laba abazibiza ngamagcokama zikhona yini izinkomba zobugcokama kubona nomculo wabo. Kubaculi abaqokiwe ukhona ozibiza ngeGcokama Elisha, okunguMthandeni Manqele. Indlela agqoka ngayo lo mculi kamasikandi kungaphawuleka njengobugcokama ngoba imvunulo abasagxilile kuyona sebeyaswenka bafake amhlophe qwa amayembe namabhulukwe aqondiswe nge-ayina, ngokujwayelekile umuntu uma egqoke iyembe uyaye ahlonipheke futhi abukeke ehlanzekile okunokugqoka imvunulo yesintu.

Ngonyaka we-2019 kuNdasa zingama-30, uKhuzani Manqele wenza ikhonsathi eyayibizwa nge #GCWALISAIMABHIDA kwakungumcimbi oyindumezulu kakhulu eNingizimu Afrika. Abathandi bakamasikandi babewubheke ngabomvu. Akekho owayengafisi ukuwuthamela kwazise kwakukhona nezinye izihlabani zikamasikandi ezithandwa kakhulu ezazizohambela lo mcimbi. Kuzo lezo zihlabani zikamasikandi ezazimenyiwe singabala uHhashi Elimhlophe, uThokozani Langa, Imithente, Ingane Zoma, DJ Tira, uQhosha, uBahubhe, uNjoko, Ithwasa Lekhansela nabanye abaningi. UMthandeni Manqele wayengekho ohlwini lwazo wayengavunyelwe ukuba yingxeny yalo mcimbi.

Iphephandaba elaziwa nge-News 24 elabhala mhla ziyisi-5 kuZibandlela kowe-2019 lakufakazela lokhu:

Kuthe ngabo-10 ebusuku kwasuka isidumo endaweni ejwayelekile lapho uManqele aqhamuka khona manjalo walandelwa yinqwaba yabalandeli bakhe bonke begqoke ezimhlophe. Abalandeli bakaMpungose bavele bazungeza yena kanye nesisekelo sakhe. Izinsongo zashintshaniswa ngokushesha. "Uyaphi lo?" Kubuza omunye wamalungu esixuku ethukuthele. Ama-*biceps* akhe aqhuma ngaphansi kwesikibha sakhe esiluhlaza okwesibhakabhaka. "Akashongo yini lona ukuthi abeza lapha bayiziphukuphuku?" kubuza abangani bakhe ngokukhuluma, ebhekise

kuManqele.

Kulezi zihlabani zikamasikandi uKhuzani noManqele kubukeka inkulu impi eqhubekayo phakathi kwabo engaholela kweziningi izinto ezimbi. Lokhu kuvele ngemuva kokuthi abaculi ababili benikana izinsongo ezinobudlova nokuthukana uma besesiteji noma bengasekho esiteji. Kwabuye kwaba ngumphumela weculo “Inhlinini Yoxolo” kaMpungose, eliqhamuka ku-albhamu yakhe yomculo wesikhombisa. Leli culo laphuma emva kokuba kubizwe umhlangano wokuthi baxolelane njengabantu abasendimeni eyodwa yomculo okungenzeka ngenye imini badingane. Leli culo lakuveza ngokusobala ukuthi imizamo yabantu abathile abebezama ukwakha uxolo ibe yize leze. Lokhu kukhombisa ngokusobala ukuthi ziningi izinto eziyimbangela yaloku kuklodelana kulaba baculi.

Ngokohlelo lukamabonakude i-Morning Live kuthiwa (23 June 2017):

A feud between two Maskandi stars in Kwazulu-Natal is over! Thanks to the intervention of the Mdletshe Tribal Authority. The tension between Khuzani Mpungose and Mthandeni Manqele spiralled out of control recently leading to the death of two people and leaving others injured. It's believed the tension was fueled by their fans.

Sewuphelile umbango phakathi kwezingqalabutho ezimbili zikaMaskandi Kwazulu-Natali! Sibonga ukungenelela kwesiphathimandla sesizwe sakwaMdletshe. Ukungezwani phakathi kukaKhuzani Mpungose noMthandeni Manqele kushubile kungalawuleki muva nje okuholele ekufeni kwabantu ababili kwasala abanye belimele. Kukholakala ukuthi ukungezwani kubangelwe abalandeli babo.

Lezi zingqalabutho zikamasikandi uKhuzani noMthandeni imvamisa izingxabano zabo zihlezi zisemculweni wabo kodwa kulokhu kubukeka engathi impi yabo ize ngelinye izinga. Bobabili bakhipe i-App ezosiza abalandeli babo ukuthola umculo wabo kalula. Kepha abalandeli babo babengahlalisekile ngalokhu kokuthi akubanga nje ukuqondana kwezinto.

Abephephandaba elaziwa nge-Daily Sun babeke kanje okwashiwo uKhuzani ngalolu daba lwama-App:

Asked about Khuzani's App, he said I have never seen it because I blocked everything about him, he is not my rival anymore because his level

is down there and I'm on top, I'm his role model, I don't want people to compare me and him, they are downgrading me.

Ebuzwa nge-App kaKhuzani, uthi angikaze ngilubone ngoba ngivimbe konke ngaye, akaseyona imbangi yami ngoba izinga lakhe lisezansi futhi ngiphezulu, ngiyisibonelo sakhe, angifuni abantu abangifanisa naye, bayangehlisa.

Ukubheka nje le nkulumo engehla ngisho nomuntu ongakaze awulalele umculo walaba baculi abaqokiwe, usengakwazi ukubona ukuthi kungakafiki nje emculweni wabo ngqo kuningi abahlale beklolodelana ngakho akupheleli nje esiteji.

Kanti okunye okuyaye kuqapheleke kulaba baculi okubhalwe ngabo ukuthi bobabili bangamanxusa ezimpahla ezithile. UKhuzani Mpungose uyinxusa lezimpahla ze-Cutty kanti uKhuzani yena uyinxusa lezimpahla zakwaJonathan D. Lokhu kuye kwasusa umsindo omkhulu kubangwa ukuthi iyiphi inkampani enezimpahla ezihamba phambili. Lokhu kucacisa ngokusobala ukuthi umbango kulaba baculi awupheleli nje emculweni kepha kungaphezu kwalokho.

Kuke kwenzeka kwaba nokuputshuka komculo kaMthandeni Manqele ngaphambi kokukhipha icwecwe lwawo ngokusemthethweni. Izinsolo zonke zabhekiswa kuKhuzani ngakho njalo ukuthi konke okubi okwehlela omunye phakathi kwabo ababheki kwezinye izinhloko abasebenzisana nazo kepha bavele baqondise izinsolo komunye nomunye. Ukuphuma komculo ngendlela yobugebengu kusuke kuhlose ukucekela phansi umculo walowo muntu. Lokhu kungenziwa nanoma ubani onenhloso yokuqhubezela phambili kokungazwani phakathi kwezinhloko ezimbili, kanti futhi uma udumile baningi abantu ongazithola bengakuthandisisi abangasebenzisa ithuba abalitholayo ukucekela umsebenzi wakho phansi.

Nangesikhathi sokufika kobhubhane lwe-COVID19 bobabili laba baculi balisebenzisile lelo thuba ukukhipha okuthile. IGcokama Elisha okunguMthandeni Manqele ukhiphe isingili lapho exwayisa khona ngokhuvethe olusingethe izwe laseNingizimu Afrika kanye neNdlamlenze okunguKhuzani Mpungose ebegqugquzela ukuziphatha kubantu ngaso lesi sikhathi sokhuvethe lwe-COVID19 ngokukhipha imidlalo yopopayi ezinkundleni zokuxhumana edlale indima enkulu yokuchitha isizungu njengoba abantu kulesi sikhathi sokuvalwa

kwelizwe bebeba nesizungu bezivalele ezindlini. Kanti kuyo le mibukiso ubesitshela okumele kwenziwe ukunciphisa ukutheleleka ilolu bhubhane.

Ezinkundleni zokhuxhumana kuphume ividiyo lapho uMthandeni Manqele ehlinza inhloko yenkomo ehlukana inhloko nesixhanti kanti phambilini naleso senzo sivele senziwa uKhuzani Mpungose owaze wakhipha i-albhamu esihloko esithi *“Inhloko Nesixhanti”*.

Kukhona konke okubalulwe ngenhla kuyakhombisa ukuthi ikhona into engahambi kahle kulabo masikandi ababili abaqokiwe. Yonke into abayenzayo inokubangisana okuthile akekho ofuna ukwedlulwa omunye.

4.3 Izinto omaskandi abaqokiwe abakloloda ngazo

Omasikandi uma bekloloda basebenzisa izindlela ezithile ukuze lokho abakloloda ngakho kusheshe kufinyelele kulabo ababaklolodelayo. Lapha kulolu cwaningo kuzobhekwa ukuthi omasikandi abaqokiwe basebenzise ziphi izindlela ukuveza ukukloloda kwabo. Omasikandi basebenzisa lezi zindlela ezilandelayo ukuvezwa ukukloloda emculweni wabo.

4.3.1. Izihasho zabo

NgokukaNtombela (2011) Izihasho zakhiwa yizigameko insizwa esuke yedlule kuzo. Kumele sisho lapha ukuthi endimeni yomculo womasikandi akekho umasikandi ongenaso nhlobo isidlaliso noma izihasho aziwa ngazo. Isizathu esisobala salokho ukuthi kunesikhathi lapho umasikandi ngamunye esebenzisa khona isu lokuzethula. Lapho ezethula akazishiyi izihasho zakhe. Ikhono lomasikandi lokuqamba kanye nelokusebenzisa izithombemagama liholela ekutheni kube nomasikandi abaziwa ngezidlaliso kunamagama abo angempela. Kulowo mkhakha kukhona uShwi noMuntekhala, uMgqumeni, uHhashi Elimhlophe, uPhuzekhemisi, uMfazomnyama, uThwalofu, uPhuzushukela, uNganeziyamfisa, uKhambalomvaleliso, nabanye. Sizozibona eSahlukweni sesihlanu izimo abanye omasikandi abathola ngazo izidlaliso zabo.

Abaculi abaqokelwe lolu cwaningo okunguKhuzani Mpungose kanye noMthandeni Manqele nabo banazo izihasho noma izidlaliso zabo abaziwa ngazo endimeni yomculo kamasikandi kanti futhi bayazisebenzisa kakhulu ukukloloda komunye nomunye. UMthandeni owaziwa njengeGcokama Elisha leli gama lobugcokama liqonde ukusitshela ukuthi uhlanzekile uyincwasimende kanti lokhu kumenza agcine esebiza uKhuzani ngedixa lokhu siyakuthola eculweni elisihloko esithi “Ubugungqungu”. IGcokama Elisha ku-albhamu eyaphuma ngonyaka wezi-2018 esihloko esithi: “*Indlabey’phika*” ingoma esihloko esithi: “Ithuna Ledixa”, uma lizihasha sakukloloda lisho kanje:

*Lasho lakhonza iGcokama Elisha,
Phezu kwentaba enkulu iJukumbane,
Kwavungazela izifunda ngezifunda
Kwaxokozel' amaxoki
Asha amadamu anamanzi,*

*Yangena yagulukudela indlabeyiphika,
Sebesula amadevana kwelengezo
Bayidlela umona ngisho eyigincini,
Bayidlela umona ngisho kwelakini ntangazamashinga,
Bayayiphika esidlangalaleni bayivuma ukushona kwelanga
Sengisho phela sebesuthi amanzi ebhethri,
Ngisho ngiphethe ofakazi abaningi*

*Owokuqala nguwe manikinikana sgilamkhuba sexoki
Ngoba nawe wagcina uyivumile induku,
Mina ngumhlakazanhansi kusalamanxiwa s'thabathaba solude ukhalo,
Baqjula bakhatha bakhihliza amagwebu,
Bashaya ukomonqo bathi gingqani okhalweni sebevulile,
Ngiyagugumba ngihamba lukeke ngishintsha amabala njengonwabu,
Kanti ngicije njengothi lomkhonto kwabangithandayo,
Mmmawe! Sukanini madoda,*

*Zasho zafika lezo zinto ezikade zilindelwe noma ubani iSouth Africa yonke,
Vulani izindlebe,
Nivule amakhala,
Nivule imilomo,
Nivule yonke into enembobo esemzimbeni ekhipha umoya.*

Lapha uMthandeni ubiza uKhuzani ngedixa lokhu ngikusho ngoba umnikazi noma umuntu okwakunguye ohlele umcimbi we-#GCWALISAIMABHIDA, kwakunguye uKhuzani Mpungose. Ngaleyo ndlela uye leli dixi okuthiwa limeme uMthandeni emcimbini. Kanti uKhuzani yena waziwa njengenkosi yomasikandi okusho ukuthi endimeni jikelele yomculo womasikandi uyena ocula noma owenza kahle okubadlula bonke. Lokhu kufakazelwa elinye lamaculo akhe adume kakhulu

elisihloko esithi“ElikaKhuba”.

Kule migqa ecashunwe eculweni kucacisa kabanzi ngokukloloda kukaKhuzani ngobukhosi bakhe emculweni kamasikandi, uze abize izwe ngelingelakhe njengawo wonke amakhosi anezizwe zawo. Iculo elisihloko esithi: “Isikhova” etholakala ku-albhamu esihloko esithi: “*Inhloko Nesixhanti*”, uyazihasha (2019) uthi:

Yakhonya inkunzi ezinyawombili ezinye zinyawozine,Zathi two multiply by two,
kwenza four,
Mide iminyango iqhoshe ngephiko emhlane ukhozi,
Utshelwa imina njalo wethu umjabulisi wamaNdiya namaSulumane,Kusukume
isalukazi nobhoko ezindabeni,
Ngithi buvove MaShabalala skhathele,Indoda nendoda ubhiya esandleni,
Uskigi sekhehla umalamba aze ayicele ohlanyeni,Skigi uyadela ngoba ubona
umsuka wayo,
Umkami ungithume kabi ngoba ungithume ngenhla kwedolo ayibambeki
iyesabeka,
Umpondo zomnenke umalengashiye ummbila saqumba saphalaza ayize
nomquba inqunqumbane,
Useqamafunge lo onjengomthakathi,
Umsikanantambo ahambe nezinja umfana uyakhala munye umnyango lo
uchakide ovimbe izinja owakhele emaveni,
Usinqa seselesele, Ujomba sebejombile,
Umhlaba kawunoni ngokuhlala amasoka,

Unkulumo zamnqoba zaphel’ ezandleni,
Umthombo kawunanwa ngoba mawunanwa uyodaka lonke ibandla,Awubheke
sebedakiwe, yimi njalo wethu
NgiNdlamlenze entombini ngiNdlamlenze futhi nasensizweni

NoMthandeni kukhona lapho simthola ezibiza ngenkosi kamasikandi engomeni yakhe esihloko esithi: “Bayathimula Ondukwana Zobumba”. Siyabona kule migqa ecashuniwe umculi ekhala ngokushisa kwesihlalo sakhe sobukhosi okucacisa ngokusobala ukuthi naye uzibona eyinkosi kulolu hlobo lomculo.

4.3.2. Abalandeli

Abalandeli yilabo bantu abakwesekayo futhi abakubona njengomuntu ofanelekile ukuba balandele wena kulokho okwenzayo. Nasemculweni-ke abalandeli bakhona futhi ibona abenza ukuba umculo ubeyimpumelelo ngoba ngaphandle kwabo umculo wakho awuyi phambili uma ungalalelwa muntu futhi nokuthengisa kwawo akuhambi kahle uma abalandeli bengekho. NgokukaNtombela (2011),

Umculo wawukade uculelwa ukuzithokozisa nokuqeda isizungu, waphenduka waculelwa ukuxosha ikati eziko. Yingakho namuhla omasikandi abaningi sebekwazi ukuziphilisa ngemali abayithola lapho abalandeli nabathandi bomculo womasikandi bethenga lolu hlobo lomculo. UGwynn(1992) uchaza abalandeli kanje:

A person who approves of and encourages a public figure, political party, policy, etc. "Labour supporters".

“Umuntu ovumela futhi akhuthaze umuntu ovelele, iqembu lezopolitiki, inqubomgomo. "Abasekeli bezabasebenzi”.

Abalandeli yilabo bantu abeseka noma ngabe yini oyenzayo bahlale benawe kuzo zonke izingqumo ozithathayo. Nalapha singasho ukuthi abalandeli umcwaningi akhuluma ngabo yilabo bantu abathanda umculo kamasikandi kaKhuzani Mpungose kanye noMthandeni Manqele. Esikhathini esiningi kuyaqapheleka ukuthi izingxabano noma ukungezwani phakathi kwalaba baculi kunomthelela nakubalandeli babo ngoba nabo indlela ababhala ngayo noma abakhuluma ngayo ezinkundleni zokuxhumana sebeveza ukuthi kwabona banenzondo bebodwa. Kepha kulolu cwaningo kubhekwa ukuthi abalandeli basetshenziswe kanjani abaculi abaqokiwe ukuveza ukukloloda kwabo.

Ngesikhathi iGcokama Elisha (uMthandeni Manqele) lithenge uhlobo lwemoto i-Quantum kwaba khona ukukloloda okuqhamuka kuKhuzani Mpungose ngenani labalandeli bakaMthandeni, eculweni likaKhuzani elisihloko esithi: “Wavuma Wavuma”, kukhona imigqa lapho ethi:

*Usuwenzani-ke manje usuzihlekisa ngabantu
Uthi i-Quantum ulithengele abalandeli,
Ngabe wawuqonde ukusitshela ukuthi abalandeli bakho bawu-15?
Ngisho ngoba phela i-Quantum ilayisha 15,
Eeh lapho-ke ngabona ngoba umhlaba wonke jikelele emcimbini kaNgelovi
wenza u-500,
Ngase ngibona ukuthi hhayi ngoba ngizinze eGoli kungenzeka ukuthi bawu
-15 abalandeli bami (Isixaxa Samaxoki, 2017).*

Lapha kugqamisa ukukloloda okukhulu ngenani labalandeli bakaMthandeni,

okholelwa ukuthi bancane kangangokuthi banganela i-Quantum.

4.3.3. Imvunulo

Imvunulo yomdabu iyindlela yokuphila yesizwe ngesizwe. Ukulahla lezo zinto ezingamagugu esizwe kusho ukungalandeli amasiko. Abanye abantu bakubuka njengento eyihlazo ukunamathela emasikweni abo. Ukungalandeli amasiko kusho ukwenza okuphambene nosikompilo, uNyembezi (1992:475) uthi usikompilo yindlela isizwe esiphila ngayo.

NgokukaKhumalo (1995:35) igama imvunulo lichaza okokwembatha, isizwe nesizwe esikwembathayo njengokwesiko. Umuntu ongumZulu ubonakala ngendlela avunule ngayo ukuthi ungumZulu. Umuntu ongumVenda naye ubonakala ngendlela avunule ngayo ukuthi ungumVenda, kanjalo nongumXhosa. Imvunulo iyinkombandlela yesizwe nesizwe okufanele sivunule ngayo ukuze siqhubeke nosikompilo lwaso. Ubuhlalu buyingxenye yemvunulo, ngakho-ke kuzobhekwa izinhlobo zemvunulo kanye nokubaluleka kwayo njengoba yembathwa ngabantu besifazane ngokwezigaba zabo.

Endimeni kamaskandi wesimanje selukhona uguquko endleleni yokugqoka, imvamisa sebeyaswenka abasavunuli ngohlobo lwakudala lapho uthola khona umculi kamasikandi egqoke ibheshu nokunye okuvunulwa ngakho. Abesimanje sebegqoka amabhulukwe abizayo o-*Brentwood* no-*Omega*, nabo laba baculi abaqokiwe bayingxeye yabaculi besimanje abangasavunuli, ngisho isidlaliso sikaMthandeni esithi igcokama siyakugqamisa lokho. Abaculi abaqokelwe lolu cwaningo bayakloloda-ke ngendlela abagqoka ngayo njengoba bobabili laba baculi bengamanxusa ezimpahla zokugqoka. Lokhu kukhombisa khona impela ukuthi abasagxilile emvunulweni yesintu bayaswenka manje kube yilowo nalowo ufuna ukwedlulela komunye ngengqephu. Ngonyaka wezi-2020 kuLwezi mhla zili-19, uKhuzani Mpungose wabhala kanje ekhasini lakhe laku-*Facebook*:

Nanka la mahembe besinjena-ke namhlanje kwaMaphumulo.

Lapha wayekloloda ngamahembe ngokwakhe awabona emahle futhi kunguye umculi ovame ukufaka lolu hlobo lwehembe. UMthandeni ngonyaka wezi-2020

kuZibandlela wabhala naye ekhasini lakhe laku-Facebook lapho ekloloda ngesicathulo ayesigqokile kanye nebhlukwe wabhala kanje:

Yini engathi uDuyaza ufake isicathulo se#Jonathandafrica.

Lesi sicathulo asigqokile singumkhiqizo wenkampani esetshenzelwa imbangi yakhe uKhuzani Mpungose, ngakho lapha umklolodela ngokuthi yena ukwazi ukuthenga impahla ekhangiswa nguye. Lokhu kumenza azibone emehlula uKhuzani.

4.3.4. Imicimbi

Umcimbi ungachazwa njengomhlangano womphakathi ngenhloso yokubungaza, ukufundisa, ukumaketha noma ukuhlangana kabusha. Imicimbi ingahlukaniswa ngesisekelo sosayizi wayo, uhlobo nomongo. UMbatha (2006) uma echaza umcimbi uthi:

“umcimbi umbuthano wabantu abahlangene ukuzodingida noma ukuzogubha umkhosi othile”.

Imvamisa uhlobo lwemicimbi esetshenziswa omasikandi ukuveza ukukloloda kwabo umcimbi wokuzijabulisa. Umcimbi we #GWALISAIMABHIDA waba nedumela elikhulu kubalandeli bakamasikandi futhi wabamba iqhaza elikhulu kakhulu ukuveza inani labalandeli bomhleli walo mcimbi okunguKhuzani Mpungose. Abantu babebulala inyoka kuleli dolobha elikhulu iTheku beyothamela le ndumezulu yomcimbi, begqoke beswenke beconsa ngemibala eluhlaza okwesibhakabhaka. Kwathi noma befika ababehamba noMthandeni Manqele bangemukeleka kwazise umcimbi kwakungowembangi yakhe enkulu, nasemculweni wakhe uKhuzani Mpungose akakhohlwa ukufaka imicwana mayelana nokwenzeka kuwo lo mcimbi.

Emva kwaleso sigameko sokutholeka kukaMthandeni e-Moses Mabhida ngaphandle kokuthola isimemo, eculweni lakhe elisihloko esithi: “Ubugungqugungqu”, ikhona imigqa lapho ekloloda ngokutholeka e-Moses Mabhida bese izihlwele zimjabulela.

*Mina ngingumshayi
wedixa,Aze aliqashe,*

*Phansi eThekwini egagasini kwigcwalisa iMabhida yami,
Ngawudla umhlanganiso
Basala bencela izithupha omalambane (Is'korokoro Sam, 2020).*

Kule migqa ecashuniwe uMthandeni ukoloda ngakho ukutheleka emcimbini usho nokuthi wadla umhlanganiso. Lokhu ukusho ngoba kwaba nabalandeli ababethamele ngaleso sikhathi etheleka, bahamba bayombona noma esexoshiwe emcimbini baphuma naye ngalokho ubona engathi wawudla umhlanganiso kulo mcimbi.

4.3.5. Izinhlelo zokusebenza kweselula

Izinhlelo zokusebenza zijwayelekile futhi kulula ukuzisebenzisa ukuthola ulwazi oluthile. Esikhathini samanje abantu sebefunde ukwenza izinto besezindlini zabo, kanti nokufika kobhubhane lwegciwane i-*Corona* kwenze abantu abaningi bafunde ukwenza izinto ngaphandle kokuphuma ezindlini zabo. Laphosingabala ukuthenga nokuthengisa imikhiqizo kusetshenziswa izinhlelo zokusebenza zomakhalekhukhwini kanye namakhompyutha. Ngalokhu singasho ukuthi leli zinga lokwenza lula ukuphila kubantu selihambe laze lafinyelela nakuwo umculo wesintu, umasikandi. Bakhona-ke ongoti abasichazela kahle ukuthi uhlelo lokusebenza lusebenza kanjani nokuthi luyini.

Njengoba bese kuke kwashiwo ukuthi lezi zinhlelo zokusebenza nasemculweni kamasikandi sezize zafinyelela. Lezi zinhlelo zenza kube lula ukuthola umculo kamasikandi kanye nakho konke okuphathelene nomculi wamasikandi ongumnikazi wohlelo lokusebenza. Ingakho laba baculi bebone ukubaluleka kanye nesidingo sokwethula lezi zinhlelo ukuze abalandeli bahlale bazi konke okwenzekalayo ngomculi lowo. Bobabili-ke abaculi okunguKhuzani Mpungose kanye noMthandeni Manqele banazo izinhlelo zokusebenza ngoba kubona bobabili akekho ofuna ukwedlulwa ngomuye ngezenzo kanjalo nangomculo.

UPogue (2009) uma echaza uhlelo lokusebenza uthi:

“A mobile application, also referred to as a mobile app or simply an app, is a computer program or software application designed to run on a mobile device such as a phone, tablet, or watch Apps were originally intended for productivity assistance such as email, calendar, and contact databases, but

the public demand for apps caused rapid expansion into other areas such as mobile games, GPS and location-based services, order-tracking, and ticket purchases, so that there are now millions of apps available”.

Uhlelo lokusebenza lweselula, olubizwa nangokuthi uhlelo lokusebenza lweselula noma uhlelo lokusebenza nje, uhlelo lwekhompyutha noma uhlelo lwe-software olwenzelwe ukusebenza ezintweni ezinjengeselula, ithebhulethi, noma izinhlelo zokubuka zazenzenzwe usizo lokuxhumana njenge-imeyili, ikhalenda, nemininingwane yolwazi yokuxhumana, kepha isidingo somphakathi sezinhlelo zokusebenza sidale ukunwetshwa okusheshayo kwezinye izindawo ezifana nemidlalo yeselula, i-GPS ukulandelwa kwe-oda nokuthengwa kwamathikithi, ukuze kube nezigidi zezinhlelo zokusebenza ezitholakalayo.

Uhlelo lokusebenza lweselula, olubizwa nangokuthi uhlelo lokusebenza lweselula noma uhlelo lokusebenza nje, uhlelo lwekhompyutha noma uhlelo lwe-software olwenzelwe ukusebenza kuselula, ithebhulethi, noma iwashi. Izinhlelo zokusebenza ekuqaleni bezihloselwe usizo lokukhiqiza olufana ne-imeyili, ikhalenda, nemininingwane egciniwe yokuxhumana, kodwa isidingo somphakathi sezinhlelo zokusebenza sidale ukunwetshwa okusheshayo kwezinye izindawo ezifana namageyimu eselula, i-GPS namasevisi asuselwa endaweni, ukulandelwa kwe-oda, kanye nokuthenga ithikithi, manje seziningi izinhlelo zokusebenza ezitholakalayo.

kulowo nyaka. Lapha singabala ama-SATMA namanye amaningi. Nakhona-ke kulaba baculi okucwaningwa ngabo kukhona osethe wahlabana ngezindondo emculweni kamasikandi. Lokho sikuthola eculweni elikwenye yama-albhamu esihloko esithi: *“Mema ontanga”*, uKhuzani Mpungose lapho ebala khona imiklomelo kanye nezindondo ethi wazithola ngokwenza kahle emculweni

Mhla ziye-18 kuMbasa kowezi-2019 uKhuzani Mpungose wakhipha umbhalo ezinkundleni zokuxhumana eqhosha ngohlelo lukamakhalekhukhwini olwaluzophuma. Lapho ukloloda kanje ngohlelo lwakhe:

“Nanku umlando webakwethu ngoJuni i-App kaKhuzani izobe igcwele kuwona wonke ama-phone. Okwakho ukuya ku-Play store or Google store and download it ube nayo ubone ukuthi izobe ikuphatheleni. Uzojabula kakhulu selokhu ngaba khona akaze ngiphushwe igama lami ngamanga. Umsebenzi lapha kimi uyazikhulumela uma usalibele ukukhohlisa abantu uyongibamba kude ngifuna ukushiya isitembu kulo mculo ngisezingeni lami ngedwa zwi. Ngisesichongweni ngibulawa isizungu angina Competition zizobe zenzeka kule app ngiyawadabukela amadatha first artist in the world ukuba ne app asazi bafwethu ongaboni akasophinde

abone#Asnamanga#Asihlehlisi#Kunjani la.”

UMthandeni naye akazibekanga phansi ngoba kuthe ngonyaka wowezi-2020 kuNhlabha mhla zingama-24 wamemezela naye olwakhe uhlelo lukamakhalekhukhwini ekhasini lakhe laku-Facebook.

“#The Mthandeni "Igcokama Elisha" App is Live and Active on PLAYSTORE. The link is:-

*Hey check out *IGCOKAMA ELISHA* app at:
<https://play.google.com/store/apps/details...>”*

Laba baculi abaqokiwe kuvele ngokusobala kulezi zicaphuno ezingenhla ukuthi akekho ofuna ukugoba uphondo, noma uMthandeni kungekho akukhuluma kakhulu okungamagama kepha ukwenza kwakhe kwakhombisa ukungafuni ukwehlulwa uKhuzani.

4.3.6. Ukuwina izindondo

Izindondo ngokujwayelekile zitholwa ilowo muntu osuke enze kahle okubadlula bonke asuke encintisana nabo. Nalapha endimeni yomculo kamasikandi iyaba khona imicimbi yokukhipha izindondo kulabo masikandi abashaya umculo oseqophelweni eliphezulu kanye nalabo umculo wabo othengiswe kakhulu wakhe. *Ngawuthatha u-hundred thousands emcimbini kaNgelovi kwimpucuko nezami,*

Wawukuphi wena?

Sawina kwimpucuzeko eMoses Mabhida kwakuwuJulayi khona njalo ngo-2017,

Wawukuphi wena?

Ngayiwina i-Best Maskandi kuma-Life Changers Awards, wawukuphi wena?” (Inhlinini yoxolo, 2018).

UKhuzani eculweni lakhe elisihloko esithi “ElikaKhuba” ukloloda ngokuwina izindondo:

ElikaKhuba,
Oh! Kade mina ngishaya abantu,
Ngiwina nezindondo uma ngiqhamuka bayakhala abantu, Bashaya
amavuvuzela,

Oh! Kade mina ngigxoba abantu ngiwina nezindondo uma ngiqhamuka bayakhala abantu,
Bashaya amavuvuzela,
Oh! Kade mina ngigxoba abantu ngiwina nemincintiswane bayakhalaabantu,
Mina ngiyinkunzi kulo shuni, awu futhi ngiyibhoza kulo mculo mina, Phela mina ngiyiNkosi kulo mculo,
Ngyingqongqo kulo mculo (Inhlinini yoxolo, 2018).

IGcokama Elisha lona-ke ngasohlangothini lwalo liyakhala ngokwenzelwa ngokuwina izindondo kukaKhuzani. Lithi kwakungavotiwe bekumane kukhulunywe bese uKhuzani ewiniswa. Lokho sikuthola lapho selikloloda ngokuwina kweminye yemisakazo lapho lehlula uKhuzani Mpungose lithi:

Ngalishay' idixa phakathi ezindlini zomsakazo, Ngaligezisa ngodaka ngo 4 nil i-score, Kwavele kwacacela lonk' izwe ukuthi kwalezi ndonjwana akhuluma ngazo ezomkokotelo, Kwakusuke kungavotiwe.

4.3.7. Izigameko

Uma umculi ehlelwe okuthile, lowo omunye uyaye asizakale ngalokho okumehlele ikakhulu uma kungekuhle noma ebhekene nezinkinga. Lokhu kusizakala kwakhe ukuveza kakhulu emculweni aqambe iculo elithile noma akufake ezidlalisweni zakhe. Isibonelo: kune-albhamu esihloko esithi: “*Inhloko Nesixhanti*”, uKhuzani Mpungose ayikhipha kuqala kwathi ekuhambeni kwesikhathi noMthadeni walandela wenza okufanayo kwaba sekuphuma iculo elakhishwa uKhuzani elisihloko sithi: “*Inhloko Nesixhanti*”:

Akukho mfana ongamelana nami kulabo tsotsiWebafana ninamanga ngeke nisithinte thina, Senihlukanisa inhloko nesixhanti, Ake sinyukele entabeni siyoyihlukanisa inhloko nesixhanti” (Inhloko Nesixhanti, 2018).

Le migqa ecashuniwe eculweni likaKhuzani elisihloko esithi: “*Inhloko Nesixhanti*”, iyaveza ukuthi ngemva kokuthi uMthandeni ekhiphe ividiyo ngenhloko nesixhanti, uKhuzani wabe esekloloda ngomthelela anawo kuMthandeni njengoba ngokwaleli culo uMthandeni wenza okwenziwa uKhuzani. Lokhu kumenza azizwe enamandla okumenzisa okuthandwa nguye uma ethi: “*Ake sinyukele entabeni siyohlukanisa inhloko nesixhanti*”. Ngokujwayelekile ngezikhathi zasendulo uma abafana beya entabeni kusuke kuzoqhathwa abafana abathile abangesabani. Namanje kuleli culo singasho ukuthi uKhuzani ebefuna okufanayo kuMthandeni ngoba kubukeka engathi

konke akwenzayo uyakukopela akwenze okusho ukuthi akekho osaba omunye.

Ngaleyo ndlela ukuya entabeni kuzoqeda konke lokhu kungesabani.

Kunengoma kaKhuzani Mpungose esihloko esithi: “*Wavuma Wavuma*”, lapha kuleli culo uKhuzani Mpungose uKloloda ngezigameko eziningi ezelehlela uMthandeni Manqele. UMthandeni emncintisanweni ayeqokelwe ukuqhudelana nabanyeabaculi ngonyaka we-2013 owawuhlelwe abephephandaba llanga kanye nabenkampani yamahewu iMnandi Mahewu, lapho abhinciselwa nxanye omunye wabaculi bakamasikandi abasebancane uQalindaba. Aphinde uKhuba kulo leli culo aklolode ngokuxoshwa kukaMthandeni oLundi ngosuku bemenyiweukuba bayodlala ngesikhathi sokhetho ngonyaka we-2015. Ngenxa yokuzama ukuzenza uKhuzani ngesikhathi ecula esiteji, lokhu kwathukuthelisa abalandeli ababethamele lo mcimbi. Kulo leli culo uKhuzani uklolodela uMthandeni ngohlobo lwemoto eyiPolo ayethembise ukulipha omunye wabaculi bakamasikandi owaphakamisa idumela lakhe emculweni kamasikandi okunguJaiva Zimnike. Lokho kwagcina kungenzekanga nokho ngoba iPolo yatholakala esigangeni seyikhishwe amasondo. UMthandeni waphinde wathenga imoto eyisithuthi somphakathi uhlobo lwe-Quantum ayithenga ngokuthi uyithengele abalandeli bakhe nalapho ajabulisa kakhulu imbangi yakhephela ngoba yabona ukuthi abalandeli bakhe bancane kangangokuthi bangenela i-Quantum. UMthandeni ngosuku lomcimbi wempucuzeko wethuka abalandeli

ngoba ngesikhathi ecula esiteji bavele baqala baziculela izingoma zikaKhuzani lokho-ke kwamcasula. Konke-ke lokhu kwenza izigameko emicimbini eyahlukahlukene kwaholela ekutheni uKhuzani Mpungose aqophe iculo lapho ethi: “Wavuma Wavuma”.

*Ngithi ngizokubuza imibuzo eyishumi nanye mfanakithi, ngeke ngikhulumekakhulu uwena oyoziphendulela,
Utshela isizwe sikaMthaniya ukuthi kahle kahle wena uwubani?
Kwenzakani emncintiswaneni weLanga namaHewu ngo-2013 mhlazane unominethwe emaduneni?*

Wahlala njena wathula sigxumagxuma yini le ongenayo?

*Eeeh..... eeeeh.... Sawubona bhuti Khuba kahle kahle lapho eeeh....
ngehlulwa uQalindaba eeeh kahle kahle kusamele ngikhokhe lesosikweletu sokuthi ngashawa uQalindaba,*

Futhi phela mina kahle kahle angikaphumi emaduneni.

Babekushayelani abalandeli oLundi esiteji mhlazane simenywe khonangesikhathi sokhetho?

Lapho-ke eeeeh....

*Ngayilahla ngokuthi ngizame ukugida angithi ngiyaye ngibone wenanezinkabi zakho inkinga yami-ke ngasuke ngabhimba,
eeeh base bengixosha abantu eeeh oLundi.*

5. Wamyekelani uJaiva ukuthi akushaye isigingci njengoba usudlalalelwa umfowabo nje?

*Wagcina wenzenjani ngePolo eli-blue owawuthe uzolipha
uJaivaumbonge ngoba uyena owakugqamisa la emculweni?*

UJaiva bhuti ngamyekela ukuthi manje wayesaphethwe yilaba baphathi ababengasangiphethe,

*Manje ngabona ukuthi hhayi bazomtshela ukuthi akabuye engibambe ngophondo,
eeeh okwePolo-ke bhuti ngicela singakhulumi ngakho ngoba ngachaza ukuthi lalahleka kodwa ngalithola selingasenamasondo.*

11. Usuwenzani-ke manje usuzihlekisa ngabantu uthi i-Quantum ulithengele abalandeli, ngabe wawuqonde ukusitshela ukuthi abalandeli bakho bawu-15?

Ngisho ngoba phela i-Quantum ilayisha 15,

Eeeh lapho-ke ngabona ngoba umhlaba wonke jikelele emcimbini kaNgelovi wenza u-500 ngase ngibona ukuthi hhayi ngoba ngizinze eGoli kungenzeka ukuthi bawu-15 abalandeli bami. (Isixaxa Samaxoki, 2017).

4.3.8. Izingxabano

Iningi labaculi bakamasikandi liyathanda ukuthi uma linezingxabano licule ngazo ukuze zisheshe zifinyelele kulowo abasuke bexabene nabo. Nakuwo umculo kaKhuzani Mpungose kanye noMthandeni Manqele kuyavela lokhu. Eculweni likaMthandeni Manqele elithi “Ithuna Ledixa”, ikhona imigqa ekufakazelayo lokhu:

Lwaphelelaphi uthando lwenu lwasemapakini nosbali uMnyamana, Ngoba phela

*nanihamba
Niqabulana nje,
Niqabulana ngegama lami koMnambithi nishutha izithombe niqabulana,
Seningidwebela omunye u-v omusha futhi nginjongile kalokhu anginakudlala
amakhwenkwe mina (Indlabeyiphika, 2018).*

Kulokhu okucashunwe eculweni kuyakuveza ukuthi abaculi kukhona izingxabano abanazo kepha basebenzisa umculo ukudlulisa imidlinzo yabo. Kanti noKhuzani Mpungose eculweni elithi: “Sengingangawe”,

*Bonke ababengithuka baxabene, buka namhlanje.
Uzowuchama uphinde uwuphuze namhlanje ngoba eyami induku
anginanwanga uyihlo,
uzowumba uphinde uwugqibe eyami induku anginanwanga uyihlo, Baxabene bodwa
buka namhlanje babanga inkomo,
inkomo zamalobolo babanga inkomo, inkomo zamalobolo, Obuke nasi iskhuni sibuya
ngomkhwezeli. (Inhloko Nesixhanti, 2019)*

4.3.9.Ukuvelela emculweni

Wonke umuntu uma kukhona akwenzayo uyaye afune ukuba adume umhlaba wonke aziwe abantu abaningi. Lokho kukhombisa ukuthi abantu bayayithanda futhi bayayithakasela into oyenzayo. Bangingi-ke abaculi bakamasikandi abavelele abaziwa umhlaba wonke ngisho nasemazweni aphesheya. Sesike sezwa bebizwa ukuba bayodlala umculo wabo khona. Kulolu cwaningo ukubuka kube yisikhali abasisebenzisayo abaculi abaqokiwe ukuvelela kwabo emculweni ukuze kuzwakale ukukloloda kwabo. Emculweni kamasikandi imvamisa uma usafika ubizwa ngevukane, manje abaculi kuzwakala bengakunambithisizi kahle lokho bayakuveza emculweni wabo omningi futhi leli gama lobuvukane abaculi abaqokiwe balisebenzisa ukuklolodelana bezama ukubonisana ukuthi ubani ingqongqo kulo mculo.

UKhuzani ku-albhamu yakhe eyaphuma ngongyaka we-2016 kuneculo laphe ecula ngokuvelela emculweni, uthi:

*Ngikuphica ngamanzi nopharafini
Umfanana ongakaze awudlale u-live nomfana owake wadlala u-live.
Umfana ongakaze awuvale umcimbi nomfana owake wavala umcimbi.
Fakaza mfoka Sbiya ePrincess Magogo,
Umfana ongakaze awudlale u-live nomfana owake wadlala u-live Fakaza Mlamuli
mfokaNxele eMantshontshweni,
Ngithi ngigiya ngakhona ngoba nakwi-top 3 yomaskandi ngiwu number 3
Usungafakaza-ke Eric mfokaNgobe kwiLanga (Isihlahla Samavukane, 2016).*

Lapha kule migqa ecashunwe eculweni likaKhuzani elisihloko esithi: Isihlahla Samavukane, yilona eliveza ukukloloda ngokuvelela emculweni. Lapha ubala abantu abangofakazi bezinto ezikhomba ukuhamba phambili kwakhe kwezomculo. UKhuzani ukloloda kuMthandeni ngokuthi kunezinto yena asezenzile uMthandeni angakaze azenze njengoba besendimeni yomculo kamasikandi.

4.3.10.Ubukhosi emculweni kamasikandi

UNyembezi (1992:240) lapho ecashunwe kuMazibuko (2008:2) uma echaza ubukhosi uthi kushiwo impilo yokunethezeka, umbuso noma isikhathi sokubusa kwenkosi. Emculweni kamasikandi ubukhosi buyinto abayikhonzile kakhulu. Kungenzeka lokhu kuwumthelela wokuthi imvamisa abaculi bakamasikandi bangabantu abakhulele ezindaweni lapho kubusa amakhosi kakhulu okwedlula ipolitiki. Iningi labaculi liyazi ukuthi ubukhosi busho ukuthini futhi inhlonipho oyithola njengokuba sesikhundleni sobukhosi. Yingakho baye bathande ukubizwa ngeNkosi kumaskandi. Nokho-ke lobu bukhosi buhlezi busembangweni ngoba akekho ofuna ukukhothama komunye umuntu.

UKhuzani Mpungose ungomunye wabaculi abazibiza ngenkosi kamasikandi ukufakazela lokhu kuneculo likaKhuzani elitholakala ku-albhamu esihloko esithi “*Inhlinini Yoxolo*” (2018) isihloko seculo sithi:

ElikaKhuba

Isihloko sisodwa saleli culo sicacisa kabanzi ngombuso uKhuzani azinika wona emculweni kamasikandi, uyaqhubeka athi:

*Oh! Kade mina ngishaya abantu,
Ngiwina nezindondo uma ngiqhamuka bayakhala abantu bashayaamavuvuzela,
Oh! Kade mina ngigxoba abantu ngiwina nezindondo uma ngiqhamuka
bayakhala abantu bashaya amavuvuzela,
Oh! Kade mina ngigxoba abantu ngiwina nemincintiswane bayakhalaabantu,
Mina ngiyinkunzi kulo shuni, awu futhi ngibhoza kulo mculo mina,Phela mina
ngiyinkosi kulo mculo,
Ngiyingqongqo kulo mculo (Inhlinini Yoxolo, 2018).*

Emigqeni ecashunwe eculweni likaKhuzani, uKloloda ngokuba inkosi emculweni nokuba ingqongqo okwedlula abanye abaculi bamasikandi. UKhuzani uyaphinda ukhipha i-albhamu esihloko esithi: “*Inhloko Nesixhanti*” (2019) lapha kule albhamu kuneculo lapho eqhubeka ekloloda ngobukhosi emculweni kamasikandi, leli culi

isihloko salo sithi “Sengingangawe”.

*Ngafika ngavuselela igama lobukhosi latrenda ,
nawe futhi usufuna lobu **bukhosi**.*

UKhuzani uyaphinda ukhipha i-albhamu esihloko esithi: “*Isipoki Esingafi*” (2020) nalapho kuneculo elisihloko esithi: “Nizoguqa la”, lapha kuleli culo uklolodela abanye abaculi ngokuthi uyena inkosi emculweni kamasikandi bonke bazoguqela yena.

*Noma ningaphika nize nikhale izinyembezi, iyodwa inkosi yenu;
Noma ningaphika nize nikhale izinyembezi, iyodwa inkosi yenu;
Noma ningaphike nize nikhale, iyodwa inkosi yenu;
Bafana bami ngithi wozani;
Wozanini nonke.
Bafana bami*

*Wozani nonke webafana
Nizoguqa la! Guqa la!
Engani yim’ inkosi yenu;
Nizoguqa la! Guqa la!
Wozani nonke wemathwasa
Nizoguqa;
Engani yimi ugobela wenu;*

*Nginibiza nonke webafana engani yimi inkosi yenu.
Uzenz’islima ngamabomu uzibiza ngenkosi
Nizoguqa la!
Wena mfana wam vel’ukhohlwe ngeke ungimele;
Nizoguqa la!
Uzibiza ngenkosi*

4.6.11. Ukudlalwa komculo emisakazweni

Abaculi abaningi bayakujabulela ukudlala kwemiculo yabo emisakazweni edumile, futhi lokho kuyaye kuthathwe njengempumelelo ngoba uma umculo udlalwa emisakazweni lokho kusho ukuthi uzolalelwa abantu abaningi okungaholela ekutheni udayiswe kahle umculo. IGcokama Elisha eculweni elisihloko esithi, i-“Dog Style”, kunemigqa lapho likloloda ngokuwina emsakazweni, lapho lithi:

*Ngalishay’ idixa phakathi endlini zomsakazo,
Ngaligezisa ngodaka ngo 4 nil i-score,*

Kwavele kwacacela lonk' izwe ukuthi kwalezi ndonjwana akhuluma ngazo ezomkokotelo,

Kwakusuke kungavotiwe. (Idogstyle, 2019).

IGcokama Elisha liyaphinda liyakloloda ngokwenzelwa ngokudlalwa komculo kaKhuzani Mpungose emsakazweni Ukhozi.

Ngizwe ngandlebenye ukuthi kulezi zinsuku liyafona idixa, Uafona umangcola, Ufonela uTshathugodo ufuna amdlalele lesi sgege oKhozini, Bese kuvalwe abanye abaculi (Ushuni wenkani, 2013).

IGcokama Elisha likubeke kwacaca ukuthi uKhuzani Mpungose ukuze kudlalwe umculo wakhe oKhozini kumele aze akhulume nabanye babasebenzi uze abagagule ngamagama abo. Ngalokhu kuyavela ukuthi umculo walo iGcokama akumele lize lenzelelwe ukuze udlalwe emsakazweni ethile kepha idumela lawo umculo liyamkhulumela.

4.3.12.Ukuthwala

Ukuthwala kuyinto esabuthakathi eyenziwa abantu ukuze bacebe noma bathandwe futhi badume kubantu. Kuyaye kuvele-ke emaphephandabeni izinto ezikhuluma ngokuthwala bayakubalula ukuthi ziningi izindlela abantu abathwala ngazo, lapho singabala; izinyoka, abantu, idlozi, singabala kushone ilanga. UNyembezi (1992) kuNkosi (2001) uthi:

Ukuthwala is a practice of getting supernatural powers that enable one to be rich or powerful or have more dignity. In this practice a person (usually male) goes to a traditional healer, who will give him/her medication and let him/her undergo some rituals in order to acquire the dignity or riches she/he wants. People who usually engage in this practice are those who want to be rich or who want to hold powerful positions in communities.

Ukuthwala kuwumkhuba wokuthola amandla angaphezu kwawemvelo lokho kwenza umuntu akwazi ukuceba, abe namandla noma abe

nesithunzi esithe xaxa. Kulo mkhuba umuntu (imvamisa owesilisa) uya kumelaphi wendabuko, ozomnika umuthi wokwenza amasiko athile ukuze athole isithunzi noma ingcebo ayifunayo. Abantu imvamisa abahlanganyela kulo mkhuba yilabo abafuna ukuceba noma abafuna ukubamba izikhundla ezinamandla emiphakathini.

Lapha emculweni kamasikandi abaculi abaqokiwe bayaye baklolodelane ngakho ukuthwala. IGcokama Elisha eculweni elisihloko esithi: i-“Dog style” lithi:

*Uyisilima impela mfana wami, uyisilima mfokaMpungose;
Futhi wena uyilesi esathunywa ugwayi sangabuya nalutho,
Kungcono ngisho lesi esabuya nomquba uNsumpa,
Wena wakhohliswa abalandeli mhla ngifika emculweni ngo-2013 bethi
ngithwele,*

*Wagijima-ke nawe wayothwala ngayo yonke into eyisakhiwo senyoka,
Ngikhuluma nje unquma amatotoloji ezingane,
Unqum'ijwabu wondl'inyoka,
Unqum'ijwabu wondl'inyoka,
Ngoba naku ungafuni ukuvuma ukuthi ngiyakwehlula ngakho konke.
(Idogstyle, 2019).*

Lapha kule migqa ecashuniwe kuyavela ukuthi iGcokama Elisha lisola uKhuzani Mpungose ngokuthwala ngoba efuna ukumehlula emculweni nakukho konke abakwenzayo, lase lithola ithuba lokuba limklolodele ngazo izenzo zakhe zokuthwala lokhu elimsola ngakho.

4.3.13. Abantu abasebenzisana nabo

Empilweni kuhlala kukhona abantu oxhumene nabo okanye osebenzisananabo ukuze lokho okwenzayo kube yimpumelelo, ngokunjalo nabaculi bakamaskandi abaqokiwe banawo amaqembu kanye nabantu abasebenza nabo nabake basebenzisana nabo. Lapha kulesi sigatshana sibheka ukuthi ngabe ubudlelwane nabantu omasikandi abaqokiwe abasebenzisane nabo kwabuye kwaphelela ubudlelwano babo babusebenzisa kanjani ukuklolodelana.

IGcokama Elisha liyakloloda kakhulu ngabantu abake basebenzisana noKhuzani Mpungose kanye nalabo axhumene nabo kwezomculo kanye nasemisakazweni. Ku-albhamu ethi: “*Is'korokoro Sam*” (2020) kuneculo elisihloko esithi: “Ubugungqungqu” lapho ekloloda khona ethi:

*Ngithe bhensa Mgodji, Ngibhensele mhlane onotwayi,
Angithi njalo uma ngikubhokle kahle uthumela le mvubu yakho
ukuthingithuke ko-Facebook,*

Nayo leyo mvubu esiyonakala,
 Isihlahla amehlo manje, amila esimongo angathi iselesele, Umfazi ugane
 iselesele lendoda.
 Uthi isimo sakho sinjani wena? Mina ng'yasazi isimo sakho sinjani,
 Uwe lo owangijwayeza nedixa uthi alingithuke, Ulinabukelisa, ulinabukelisa,
 ulinabukelisa, Ulikhweza ekhanda lami,
 Waze walibhalela nengoma ethi inyoni yomthakathi Uthi alingithuke,
 Namhlanje uwe lo,
 Usukhosele phansi kwawo amaphiko esikhova manje usufudumele la, Gede
 phuma la ungafudumali la buyela khona ndoda az'khale.
 Wengodo ngase ngibingelela wena kwase kusuza uQhosha, Kanti nihlangene
 ngani?
 Kanti nihlangene ngami? Yeyi bazoninyanya abantu,
 Yeyi bengithi nihlangene ngokubhimba nimemeza kanti nihlangene ngami,
 Abantu bamenyanya kabi umuntu ohlangene nedixabese
 ethukaiGcokama,
 Kanti nina niphuma kuliphi ilizwe?
 Anazi ukuthi umuntu ohlangene nedixa uyonakala.

Niyambona uMgube lo we-Inova?

Yeyi babemuthanda kabi abantu uMgube esashutha neGcokama lapha
 kondabizekwayo,
 Lafika idixa lamfakela isigcwagcwa lamona lamqeda, Ungasho nje ukuthi mubi
 kuphi njengamanje?
 Uma engekho mubi le eGoli kaSuperbet, mubi le esitolo eMdlovana, Yeyi
 madoda u-Alson!
 Uze umthole impela etha u-petrol egaraji ethela nje ehambisa ububi kweny'
 indawo,
 Ngoba phela mengekho mubi la, Mubi le.
 Ngizwe ngandlebenye ukuthi kulezi zinsuku liyafona idixa, Uyafona
 umangcola,
 Ufonela uTshathugodo ufuna amdlalele lesi sigege oKhoziniBese kuvalwe
 abanye abaculi,
 Yeyi k'yobe ulahlile umkhaya mayedlale leyo nyolo, Indavundavu ukudla
 okungavuthiwe,
 Yey' ngoba naye uTshatha ube-right, Wadla ibhulakifesi noMgodi
 Umise okwempisi manje,
 Yeyi umise okwakherothi into nje engeke isalungiseka manje umile umile
 njengempisi manje,
 Kodwa uyageza yena,
 Kuyasho ukuthi usuka kulo moya wangapha eMdletsheni.

Kuzo zonke lezi zigatshana ezicashuniwe iGcokama Elisha liklodela uKhuzani
 ngabo bonke abantu asebenzisane nabo, abasakazi, abanye abaculi abakule
 ndima kamasikandi, abakhinqizi bomculo uyasina uyazibethela kubo kuleli culo.
 Kuchaza ukuthi uKhuzani yena uyabasebenzisa abantu abasondelene
 noMthandeni ukuklodela emculweni wakhe. Akhona amaculo lapho ecula khona

afake amagama abantu uMthandeni asebenzisana nabo nake wasebenza nabo phambilini kodwa babuye baphela ubudlelwano phakathi kwabo. Ingoma kaKhuzani Mpungose ethi: “Sengingangawe” ephuma ku-albhamuesihloko esithi: “*Inhloko Nesixhanti*” (2019) lapha sithola uKhuzani ekloloda ethi:

Hawu! Nangu uMatshitshi edlulayo! Nangu uMatshitshi! Nangu uMatshitshi!
WeMatshitshi awume lapho,
awume kancane
kuthiw' i-arena wawuxhas' uKhathi, kuthiw' igolide int'eyayingekho
int'eyakhandwa;
Awu ngyezwa dunudunu mfana wami ukuthi umuntu uma esebenza nawe
unede abe nemali bese uyamxosha ngoba ufuna ukuba nemali wedwa
sgilamkhuba;
Ngikhuluma lezi ndaba nje zindaba ezingafuni mina-ke lezi, zindaba
engafakwa kuzona,
waqala kuMjikijelwa ufika emculweni maqede wamthuka engenze lutho,
maqede wak'ziba,
uthe usuka lapho wawujikela uDlubheke umfokaNondindwa, wak'ziba;
uthe ujika lapho waya kwiMfezemnyama nakhona futhi wak'ziba
wath' usuqala uMtshengiseni usuthi nabakwaGupta bayobe bekhona yavele
yangakunaka iNdidane ngoba vele kade wabuqala ubuqili wena;
kuthe kusuka lapho wase ufuna iqhinga lesibili ngoba leli lokuqala
alisebenzanga,
umhlangano owawubanjelwe eGoli kuwuNgqalabesi, kuwuNgizwe Mchunu
kanye nawe noGasela,
kwathiwa kuzokwenziwa njani uma kunjena?
Lathi inxele langakithi shayani lo wangakithi ngizomhlohla akuphenduleBese
uyaduma ngoba vele uyamisana,
Maqede wayesekunik' imbongi,
Awu! Dankie Macingwane ng'yabonga izitha zakho mngan' wami zigcwele
amaphaleka;
Wayishay' i-own goal mngan' wami usuth' izandla zakho z'yathinta
z'yabusisa,
Wakhohlwa ukuthi z'yathinta z'yaphuphisa,

Ngisho ngoba izandla zakho zimnyama zithe rhoo zimarholorholo ngathi
ezikaSathane;
Sandla seciwane s'ythinta s'yabhubhisa, Baphi nje oSkandi kid?
Baphi nje oVusi Nova? Angisayiphathi-ke eyokunxusa,
angisachomi ngisho nangayo mngan' wami wayifakela isigcwacgwa esithi
gcwa.

Kuleli culo uKhuzani ubale abantu abaningi abasebenzisane neGcokama Elisha, kanti iningi labo sebaqhelelana kuzwakala engathi ubudlelwane ababenabo abuphelanga kahle. Lokhu kuvezwa indlela uKhuzani abuza ngayo eculweni ukuthi baphi osibanibani owawenza nakho lokhu, kusho ukuthi laba baculi abagcini nje ngokungezwani bebodwa kepha lokhu kunomthelela nakwabanye

abaculi ababambisene nabo kanye nalabo abakhiqiza umculo, neminye nje imisebenzi abayenza njengakho ukunxusa.

4.4. Abaculi abaqokiwe baklolodelana kanjani?

Abaculi abaqokiwe kunezindlela abazisebenzisayo ukuze kuvele ukukloloda emculweni wabo, lapha kule ngxenyana yocwaningo umcwaningi uzosembulela ukuthi ngabe laba baculi abaqokile imaphi amathuluzi noma amaqhinga abawasebenzisayo ukuze kubonakale lokhu kuklolodela kwabo emculweni wabo.

4.4.1. Ulimi

Ulimi luyindlela yokuxhumana kwabantu, nalapha emculweni kamasikandi basebenzisa ulimi ukukhiqiza umculo wabo omnandi. Ulimi olusetshenziswa emculweni lunotho kakhulu. Abaculi bayacikoza uma bebhala noma becula umculo wabo kamasikandi, lokhu kubizwa ngobuciko bomlomo.

UMbatha (2019) ocwaningweni lwakhe lokuphothula iziqu zeMastazi ubhalile ngobuciko bomlomo uthi: Ababhali bemibhalo yobuciko besimanje bavamise ukusebenzisa amasu obuciko bomlomo emibhalweni yabo. Imibhalo yabo ibandakanya amanoveli, izindaba ezimfishane, imidlalo kanye nezinkondlo. Ubuciko obutholakala emibhalweni yabo bubandakanya izinganekwane, izibongo, amaculo, izaga nezisho, iziphicaphicwano njalonjalo. Lokhu kukhombisa ukuthi ubuciko bomlomo bungezinye zezinto eziyigugu kubabhali bemibhalo yobuciko.

Ngokubheka okushiwo uMbatha, ucwaningo ngokukloloda emculweni kamasikandi linakho ukuveza ukukloloda kusetshenziswa ezinye zezinto eziwubuciko bomlomo. Lapho singabala:

4.4.1.1. Izifengqo

NgokukaNtombela (2011), Izifengqo ezisetshenziswa omasikandi zenza iculo liphile futhi likwazi ukwedlulisa kahle imizwa kamasikandi yokumangala kanye

nokwenyanya. Imvamisa abaculi bakamasikandi basebenzisa isifengqo esingumbuzombumbulu. Lapho besuke bebuza imibuzo engadinge mpendulo ngenxa yokungaphathwa kahle okuthile. Ekulaleleni amaculo omasikandi abaqokiwe umcwaningi ukutholile ukusetshenziswa kombuzombumbulu emculweni wabo.

4.4.1.1.1 Isifaniso

UNTombela (2011,192) uthi: Lapho bechaza isifaniso, abahluzi bavumelana ngazwi linye ukuthi imbongi ifanisa izinto ezimbili ezingefani nhlobo kodwa okuthi lapho zibhekisiswa kahle kuvele ukufana okuthile kuzona. UZulu nabanye kuNtombela (2011) bathi:

Isifaniso sibonakala kalula ngokusetshenziswa kwezakhi zokufanisa ezithile njengalezi: njenga-, sengathi- yi-, fana na-, nezinye ezinjalo (1989:55).

Ngaphandle kwezakhi zokufanisa ezivezwa yilaba babhali, nazi ezinye ezisetshenziswayo: okwe-, nganga-, kuhle kwe-, wena owabona-, fuze-, ngathi. Kubalulekile ukuthi sisho ukuthi sisuke sisetshenziswe kahle isifaniso uma osisebenzisayo eqhathanisa izinto ezimbili ezingefani neze kodwa okunokuthile okufanayo kuzona (Ntombela, 2011).

Omasikandi bazisebenzisa bephindelela izifaniso emaculweni abo. Ake sihlaziye izifaniso emaculweni omasikandi abaqokiwe ambalwa sibone ukuthi omasikandi bazisebenzisa kanjani njengesu lokudweba izithombe zalokho abahlose ukukloloda ngakho. *Yeyi ngoba naye uTshatha ube-right, Wadla ibhulakifesi noMgodi, Umise **okwempisi** manje, Yeyi umise **okwakherothe**, Into nje engeke isalungiseka manje,*

*Umile umile **njengempisi** manje.* (Is'korokoro sam, 2020).

Lapha kulesi sigatshana esicashunwe kwelinye lamaculo kaMthandeni Manqele lapho esebenzise izifaniso emculweni wakhe ukuze kugqame kahle lokhu afuna ukukloloda ngakho kwimbangi yakhe uKhuzani Mpungose. Lapha uMthandeni Manqele ukloloda ngabantu abasebenzisana noKhuzani esebenzisa izifaniso,

ufanisa uTshatha nokherothi okuyisitshalo esidliwayo aphinde amfanise nesilwane sasentabeni/ehlathini impisi. UKhuzani ku-albhamu yakhe esihloko esithi: “Inhloko Nesixhanti” (2019) iculo elithi: “Sengingangawe”, naye siyamthola esebenzisa izifaniso lapho ekloloda kuMthandeni.

*Wayishay' i-own goal mngani wami, Usuthi
izandla zakho ziyathinta ziyabusisa,
Wakhohlwa ukuthi izandla zakho ziyathinta ziyaphuphisa,
Ngasho ngoba izandla zakho zimnyama zithe klwe,
Zimarholorholo **ngathi** ezikaSathane,
Sandla segciwane s'ythinta s'yabhubhisa,
Baphi nje oSkandi kid?
Baphi nje oVusi Nova?
Baphi nje oFirst accent?
Angisayiphathi-ke eyokunxusa,*

*Angisachomi ngisho nangayo mngan' wami wayifakela isigcwagcwa esithi
gcwa,*

*Ngikutshela lezi zindaba nje mngani wami ngihlukumezekile,Ngoba
wathatha igolden hour yami,
Wayifaka lesi sigcwagcwa sakho ngezandla zakho ezibolisayo,*

*Angisafuni nakuyibona nje mngani wami ngagcina lapho ngoba
wawusuyiphuphisile,*

*Wahamba Ndidane nedumela lakho,
Wasishiya sodwa kamhlaba,
Ngasala ngijabulisa abantu ngokuvala imicimbi,*

*Kuthe kujika ngase ngiyeka ukuvala imicimbi yathathwa nguye
umarholorholo ngezandla nangomarholorholo ngobuso,*

Wawuvala umcimbi kwaba kanye wabhixa futhi ngezandla zakhe,

*Yaphupha futhi imicimbi, usakuzwa nje ngokuvalwa kwemicimbi
njengamanje,*

Konke okuthintwe nguwe kuyaphupha mngani wami,

*Uyakhala uDj Bhunu mngani wami uthi selokhu acula nawe akaphindanga
Wawuthola umsoco,*

*Konke osekuthintwe nguwe mngani wami kyaphupha,
Zandla zakhe ezimnyama ezinede zithinte bese kuyabola,
Baphi nje oMacekeceke?
Hawu ziphoseni embawuleni bafana bami,*

*Ayikho into engizoyenza ngizokwenzenjani makuthiwa cula,Culani!
Okunye **ngathi** imbongolo,
Okunye **ngathi** ikati,
Okunye **ngathi** umdlwane,
Okunye **ngathi** umcumo,*

*Okunye **ngathi** ixoxo,
Into ongayazi nje.*

Lapha uKhuzani Mpungose ufanisa izandla zikaMthandeni Manqele nezikaSathane, okusho ukuthi indlela azibona ngayo zizimbi uze abone zifanelwe ukuba ezikaSathane.

4.4.1.1.2. Umbuzombumbulu

UQwabe (2015) uthi: Umbuzombumbulu phela umbuzo othi ubuzwa kodwa ibe ingalindelekile futhi ingadingeki impendulo. Nabaculi abaqokiwe bayawusebenzisa lo mbuzo ezingomeni zabo abakloloda kuzo. Eculweni

elisihloko esithi: “Thula Dunudunu” eliku-albhamu esihloko esithi: “Isipoki Esingafi” (2020), uKhuzani ukloloda kanje:

*Lalela la uwena owaqala le nto,
Ukuthi ngangikwenzeni?
Angazi, buya la,*

Konje uthi wi-millionaire?

I-millionaire elihlala elok’shini?

*Phela ungakhohlwa ukuthi wena ngoDisemba uma wehla uya emakhaya
uya ushiye isikhiye phansi kwetshe,*

*Uthi yeyi wemakhelwane anongigadela uma k’shisa nje, nivule umnyango
kushaye umoya,*

phela uhlala kwagxumumngene wena,

*Njengobani umunye onemali ohamba ememezela ukuthi unemali?
Kodwa phela vele kuthiwa ithini elingenalutho linomsindo.*

Kuleli culo uKhuzani usebenzise umbuzombumbulu, umbuzo awubuza kodwa engadinge mpendulo yawo kanye nombingqo. Ubuza umbuzombumbulu ngenhloso yokugcizelela ukuthi into eyaye ishiwo uMthandeni athi uyi-*millionaire*, uyabhinqa uzama ukuhlelisa ngaye. IGcokama Elisha ku-aibhamu esihloko esithi: “*I-thousand*” (2017) ingoma esihloko esithi: “Qula Kwedini”, lapha kuleli culo lisebenzise umbuzombumbulu kanje:

Ngimshaye ngim’yekeleni utetemane

*Ngimshayeni ?
Ngimyeke utetemane?*

*Ngimshaye utetemane ngimyeke na?
Utetemane,
Ngob' uyambona uyedelela,
Ngoba uyambona uyedelela,
Uyedelela utetemane ngimshaye utetemane,
Mshaye! Umyekeleni?
Mshaye!*

*Ngithi ng'lamulele mkhululi wami,
Ng'lamulele mkhululi,
Wemkhululi wami,
Ngabizwelwa esigcawini
Kwenzenjani?
Kuthiwa ng'zothetha amacala,
Ngithi ng'lamulele mkhululi wami,
Weee mkhululi wami;
Lasukuma idixa langinyathela ngingenze lutho,
Sekuthiwa emakhosini ngonile manje,
Ngithi ng'lamulele mkhululi wami;

Lasukuma idixa langisukela ngingenze lutho,
Sekuthiwa kumakhosi ngonile manje,
Qula kwedini mfan'wami awungitshele kahle,
Awungutshele kahle,
Wayiqalelani into ongeke uyimele kanje?*

Lapha kule migqa iGcokama Elisha licula libuza imibuzo engenakuphendulwa muntu kwazise lo muntu ebhekiswe kuye imibuzo imbangi yakhe uqobo. Lapha uMthandeni ukoloda ngokuthi uKhuzani uyatetema, okusho ukuthi kuyashesha ukuzwela uma sewuzibuyiselela kuye.

4.4.1.1.3. Isingathekiso

UNTombela (2011) uthi: Nalapha abahluzi bayavumelana ngokuthi ukungathekisa ukubiza into ngenye yize lezo zinto zingefani nhlobo. Nangu uNtuli (1991:40) lapho ecashunwe uNTombela (2011) ethi: Isingathekiso sithi kasisho okufanayo nesifaniso. Kodwa sona siyanqamulela. Sona asiwasebenzisi amagama afana no-nje-, nga-, nganga- namanye. Sona asithi indoda

injengebhubesi, uma inesibindi. Kodwa sithi nje indoda iyibhubesi. Into ivele ibizwe sengathi isiyiyo leyo nto eqhathaniswa nayo. Okuqondwe nguNtuli lapha ukuthi isingathekiso siqhathanisa izinto ezimbili njengesifaniso. Umehluko okhona ukuthi ukuqhathanisa okukhona lapha kuthe ukucasha kancane ngoba into ibizwa ngaleyo eqhathaniswa nayo. Omasikandi bazisebenzisa bephindelela izingathekiso emaculweni abo. Ku-albhamu kaMthandeni ethi: “*Is’korokoro Sam*” (2020) kuneculo elisihloko esithi: “Ubugungqungu” lapho ekloloda khona ethi:

Angithi njalo uma ngikubhokle kahle,

*Uthumela le mvubu yakho ukuthi ingithuke ko-Facebook,
Nayo leyo mvubu esiyonakala.*

Kule migqa engenhla ecashunwe eculweni leGcokama Elisha lapho lisebenzise khona isingathekiso ukuveza ukukloloda libiza omunye wabasebenzisana noKhuzani ngemvubu, lapha uMthandeni ubize uThibela ngemvubu okuyisilwane esihlala emanzini.

4.4.1.2 Isu lokugigiyela

Abaculi bakamasikandi bayalithanda isu lokugigiyela uma besho okuthile emculweni wabo. Uma bekwenza lokhu basebenzisa amagama abaziqambela wona beqamba umuntu kungenzeka basuke bemqamba ngezigameko ezake zehlala lowo noma indlela abathanda ukumchaza ngayo. UKhuzani ku-albhamu ethi: “*Isipoki Esingafi*” kuleli culo elisihloko esithi: “Dunudunu” lapho usuke eqonde ukubiza uMthandeni Manqele ngoDunudunu. Lokho okuchaza indlela athi uma ehamba enze ngayo akhiphe isinqa sakudunusa. Kanti kukhona elinye iculo lapho ebiza iGcokama ngesikhova ngoba bethi ubukeka njengesikhova. IGcokama Elisha eculweni elisihloko esithi: “Zadumelana” elitholakala ku-albhamu esihloko esithi: “*Iskorokoro Sam*”, lapha iGcokama Elisha libiza uKhuzani ngedixa. Leli gama ngokujwayelekile lisebenza kubantu abangazithandi abangagezi abangcolile. Lapha kuwukugigiyela ngoba akalisho igama ngqo likaKhuzani kepha umbiza ngedixa. Uyaqhubeka amubize ngomangcola nakho okukhomba ukungazithandi ukuhlala engcolile.

4.4.2 Umnotho/ubugwili

Abanye babaculi bakamasikandi bami kahle empilweni, banemizi emihle kanye nezimoto zabo zikanokusho, kepha noma kunjalo bayayithola indlela yokugxeka noma ukubukela phansi omunye umuntu. Abaculi umcwaningi abaqokile bayayisebenzisa imizi kanye nezimoto zabo ukuklolodelana. Ku-albhamu kaKhuzani esihloko esithi: “*Iskorokoro sam*” (2020) kuneculo elisihloko esithi: “Wayengizwe Ngithini”, lapho ekloloda ngokufela imali yakhe emculweni kamaskandi uthi:

*Wo! Ngafela amandla ami mina sengiphila kanzima,
Ngafela amandla ami mina sengiphila kanzima, Wo!
Ngafela imali yam’ mina ngathwala ubunzima,
Ngafela imali yam’ mina ngathwala ubunzima,
Sengiphila kabuhlungu,
Sengiphila kabuhlungu,*

*Abangani bonke bangijikele ngemizamo yami, Buka
sengithwele amazwi ami,
Ngafela amandla ami mina sengiphila kanzima,
Sengiphila kabuhlungu.*

Kule migqa ecashunwe kwelinye lamaculo elibaluliwe ngenhla, lapha uKhuzani uyakloloda ngokuthi abantu sebemjikele ngoba bebona ukuthi usemi kahle ngakwezomnotho. Abangani bakhe bamhlelele ngenxa yemizamo yakhe. Enye yezingoma zikaKhuzani eku-albhamu esihloko esithi: “*Isipoki Esingafi*” (2020) iculo elisihloko esithi: “Thula Dunudunu”, lapho ekloloda ethi:

*Sekunjalo madoda awu yaphinda yadibana,
Mina angiyithethi-ke indaba yakho s’dalo,
Ng’yezwa mngani law’hamba khona,
Lawuphuza khona kuthiwa uyakhuluma uthi:
Kungcono uzinakele u-Ali Mgube ngoba mina sengikwehlule futhi mina
angisekho kwi-level yakho,*

*Lalela la uwena owaqala le nto,
Ukuthi ngangikwenzeni?
Angazi buya la,*

Konje uthi wi-millionaire?

I-millionaire elihlala elok’shini?

*Phela ungakhohlwa ukuthi wena ngoDisemba uma wehla uya emakhaya
uya ushiye isikhiye phansi kwetshe,*

Uthi yeyi wemakhelwane anongigadela uma k'shisa nje nivule umnyango kushaye umoya,

phela uhlala kwagxumumngene wena,

Njengobani omunye onemali ohamba ememezela ukuthi unemali?

Kodwa phela vele kuthiwa ithini elingenalutho linomsindo,

Ngabona mngani wami mhla uvakashelwe amawele akwaMkhize lena oLundi,

Afika emini ilanga libalele wawashaya nge-fan ka-R150,

Kwathi malithambama ilanga kwase kubanda,

Wawashaya nje nge-heater ka-R200,

Kwathi mase kuhlangene konke kwaba u-R350,

Waqede wazibiza nge-millionaire,

Futhi wena!

Lapha kuleli culo uKhuzani uklolodela uMthandeni Manqele ngomnotho ahlezi eqhosha ngawo kepha uyakhala ngawo uthi akukona ukuba nemali lokhu kwakhe. Lokhu sikubona ngemibuzombumbulu kanye nezinye zezinto ababale inani lentengiso yazo.

4.4.3 Ukuzethula kwabo

Namuhla yize omasikandi bezethula kubalandeli babo, singasho ukuthi baphinde bazethule nakwabanye omasikandi. Lokhu sikushiso ukuthi lapho omasikandi bezethula kuyavela ukuthi kukhona ukuklolodela abanye omasikandi ngezethenjwa zabo emaqenjini abo kanye nophrojusa babo. Umasikandi ngamunye wethula ilungu leqembu ngokuveza umsebenzi walo osemqoka eqenjini ngalinye (Ntombela, 2011). Ukwethulwa kwabadlali beziginci zamaqembu alabo masikandi kuyisu lokuklolodela abanye omasikandi. Abanye babo baqasha abadlali abehlukahlukene ngezikhathi ezehlukene emaqenjini abo, ukuba babadlalele iziginci zebhesi (Ntombela, 2011).

Esinye isizathu esenza sithi omasikandi bazethula kwabanye omasikandi ukuthi omasikandi banophrojusa abehlukene, nabo ababuye babashintshe ngenxa yezingxabano ezibuye ziqubuke phakathi kwabo. Amanye amaqembu omasikandi anabadlali beziginci zebhesi kanye nezinkositini abadlala emaqenjini ehlukenene. Umasikandi ozethula aze ethule labo abayizethenjwa

zakhe eqenjini kanye nophrojusa wakhe usuke eklolodela abanye omasikandi hhayi abalandeli. Abalandeli abanandaba kangako nokuthi ubani uphrojusa kamasikandi ngamunye. Ngabanye omasikandi abangaba nentshisekelo yokwazi ukuthi umasikandi othile uphekwa yimuphi uphrojusa. Kuliqiniso ukuthi amakhono abashayi beziginci nabadlali bezinkositini awefani. Yilo-ke leli phuzwana elenza omasikandi batshele abanye omasikandi ukuthi ngobani abashaya iziginci zebhesi noma izinkositini emaqenjini abo.

Omasikandi bazethula phakathi namaculo abo besebenzisa amasu ehluhahlukene. Inhloso yokuzethula kwabo ukuzazisa kubalaleli kanye nokuklolodela abanye omasikandi ngezimo ezithile abazibona zibavumela laphe beziqhathanisa nabanye omasikandi. Omasikandi abaqokiwe okunguKhuzani Mpungose kanye noMthandeni Manqele nabo uma bezethula bayakuveza ukuqhosha noma ukukloloda ngezimo ezithile zempilo yabo noma izigigaba ezibehlele.

4.4.3.1 Izibongo

Izibongo ziwubuciko bomlomo obenza umculo ubemnandi futhi nabalaleli bomculo bayakuthakasela ukwazi izibongo zomnikazi weculo. UMabuya (1988:2) uthi: Izibongo singazifanisa nomvumbululi wamaqiniso athile akade enganakekile empilweni yabantu kanye nendawo abahlala kuyo nesimo senhlalo yabo. Uma kuyizibongo zenkosi zisitshela kabanzi mayelana nokubusakwenkosi zivumbulula amaqiniso obuqhawe nobuvaka baleyo nkosi ebusayo. Uqinisele uMabuya uma ethi izibongo zifana nomvumbululi wamaqiniso. Isizathu ukuthi ngenxa yezibongo amaqiniso mayelana nezinto ezinhle kanye nezinto ezimbi ezenziwa yilowo obongelwayo avela obala. Okunye ngezibongo ukuthi ziqukethe umlando obalulekile ngalowo obongelwayo. Ngenxa yezibongo abantu abaphila esikhathini samanje banesithombe ngamakhosi akwaZulu oselwa ngokulandelana kwawo. Kanjalo nabantu abayophila eminyakeni eminingi ezayo bayokwazi ngobuqhawe kanye nobuvaka bala makhosi (Ntombela, 2011).

Nasemculweni kamasikandi, omasikandi bonke banezibongo zabo abaziqambe ngezigameko ezinhle kanye nezimbi abahlangabezane nazo.

IGcokama Elisha ku-albhamu esihloko esithi: *“Indlabey’phika”* (2018) ingoba esihloko esithi: *“Ithuna Ledixa”*, uma lizibongela sakukloloda lisho kanje:

*Lasho lakhonza iGcokama Elisha
Phezu kwentaba enkulu iJukumbane,
Kwavungazela izifunda ngezifunda
Kwaxokozel' amaxoki
Asha amadamu anamanzi,*

*Yangena yagulukudela iNdlabeyiphika
Sebesula amadevana kwelengezo
Bayidlela umona ngisho eyigincini,
Bayidlela umona ngisho kwelakini ntangazamashinga
Bayayiphika esidlangalaleni bayivuma ukushona kwelanga
Sengisho phela sebesuthi amanzi ebhethri,
Ngisho ngiphethe ofakazi abaningi*

*Owokuqala nguwe manikinikana s’gilamkhuba sexoki
Ngoba nawe wagcina uyivumile induku,
Mina ngumhlakaza nhlansi kusalamanxiwa sthabathaba solude ukhalo,
Baqujula bakhatha bakhihliza amagwebu,
Bashaya ukomonqo bathi ginqani okhalweni sebevulile, Ngiyagugumba
ngihamba lukeke ngishintsha amabala njengonwabu, Kanti ngicije
njengothe lomkhonto kwabangithandayo,
Mmmawe! Sukanini madoda!*

*Zasho zafika lezo zinto ezikade zilindelwe noma ubani i-South Africa
yonke,*

*Vulani izindlebe,
Nivule amakhala ,
Nivule imilomo,
Nivule yonke into enembo bobo esemzimbeni ekhipha umoya.*

UKhuzani kwezakhe izibongo uyakloloda kakhulu ngezehlo esezike zamehlela ikakhulukazi ezenzeke esesendimeni yomculo. Ingoma esihloko esithi: *“Isikhova”* etholakala kwi-albhamu esihloko esithi: *“Inhloko Nesixhanti”* (2019) uyazibongela uthi:

*Yakhonya inkunzi ezinyawombili ezinye zinyawozine, zathi two multiply by two
kwenza four,
mide iminyango iqoshe ngephiko emhlane ukhozi,
utshelwa imina njalo wethu umjabulisi wamaNdiya namaSulumane, kusukume
isalukazi nobhoko ezindabeni,
ngithi buvove maShabalala skhathale, indoda nendoda ubhiya esandleni,
uskigi sekhehla umalamba aze ayicele ohlanyeni, skigi uyadela ngoba ubona
umsuka wayo,
umkami ungithume kabi ngoba ungithume ngenhla kwedolo ayibambeki
iyesabeka,*

umpondo zomnenke umalenga shiye ummbila saqumba saphalaza ayize
 nomquba inqunqumbane,
 useqamafunge lo onjengomthakathi,
 umsikanantambo ahambe nezinja umfana uyakhala munye umnyango lo
 uchakide ovimbe izinja owakhele emaveni,
 usinqa seselesele, ujomba sebejombile,
 umhlaba kawunoni ngokuhlala amasoka,unkulumo zamnqoba zaphel'ezandleni
 umthombo kawunanwa ngoba mawunanwa uyodaka lonke ibandla,awubheke
 sebedakiwe, yimi njalo wethu
 ngindlamlenze entombini ngindlamlenze futhi nasensizweni

Bobabili abaculi abaqokiwe banazo izibongo zabo uma uzilalelisisa zonke
 zinokukloloda ngokuthile lapho singabala ukushawa kweziginci, abantu
 abasebenzisana nabo nokunye, ubugcokama inhlanzeko, izibongo zabo-ke
 ziningi lapha umcwaningi ukhethe lezo okuyizona ezinokukloloda kakhulu.

4.4.4 Ukuzifanisa nomuntu

Kwesinye isikhathi kuyenza umuntu azithole enza into ethi ayifane neyomunye
 umuntu. Nalapha emculweni kamasikandi kuvamile ukuthi omunye enze
 okuhlobene noma okufana ncamashi nokwenziwe omunye. Lokhu-ke
 abakuthakaseli omasikandi abaqokiwe, bayakuveza ukungajabuli kwabo
 ngalokhu emculweni wabo.

NgokukaNtombela (2011), Kunesikhathi lapho umuntu noma abantu bethatheka
 khona yizimo ezithile ezenziwa ngomunye umuntu noma ngabanye abantu.
 Lapho umuntu ethatheka yinto ethile kuyenzeka agcine eseyisebenzisanaye.
 Lokho kuthatheka yinto komuntu maqede ayisebenzise sikubiza ngokuthi
 ukuthonyeka. Uma umuntu ongumZulu ethatheka yindlela acula aphinde adanse
 ngayo amaNdiya maqede leyo ndlela ayisebenzise emculweni wakhe, kuthiwa
 uyathonyeka umculo wamaNdiya. Ukuthonyeka kuyenzeka kubantu bohlanga
 olulodwa, kubantu bezinhlanga ezehlukene, esizweni esisodwa, ezizweni
 ezehlukene, njalonjalo.

IGcokama Elisha eculweni elisihloko esithi “Ithuna ledixa” elitholakala ku-
 albhamu esihloko esithi: *“Ushuni Wenkani”* (2013) lithi:

Ngithi hlukana nokuthi njalo uma ushutha lamavukana akho ulokhuuwafaka
 nje izintwanyana,
 Ulokhu uwafaka nje uwenza samina,Uwafaka nje intwanyana,
 Ulokhu uwatonatona engathi asaGcokama Elishanyana ayizichuse zami

Ngoba angiphakelwa nguwe,
Futhi wehluleka ukungiphakela ngisho usangi-afoda, Nihlangene ngegama
lami,
Nihlangene ngamatotoloji nenza engathi niyenzana kanti nikhohlisaabantu
nidwebela mina u-v,
Zolo lokhu benibolekana amawashi amancane,
Amancane impela ningabangani nizixoxa zonke nihleba ngami.

Lapha kule migqa ecashuniwe iGcokama liklolodela uKhuzani ngokwenza izinto
ezifana nezakhe ethi uzama ukuzenza yena. Uze athi bazichuse zakhe okusho
ukuthi bayimfanekiso nje enganyakazi efana naye. Engomeni esihloko esithi:
“Wavuma Wavuma”, uKhuzani ubeka kanje ngoMthandeni:

Babekushayelani abalandeli oLundi esiteji, mhlazane simenywe khona ngesikhathi
sokhetho?lapho ke eeee....
Ngayilahla ngokuthi ngizame ukugida,
Angithi ngiyaye ngibone wena nezinkabi zakhoInkinga yami-ke ngasuke ngabhimba,
Eeeee base bengixosha abantu eee oLundi (Isixaxa samaxoki, 2017).

Lapha kule migqa ecashuniwe uKhuzani ukloloda ngokushawa kukaMthandeni
oLundi eshawa abalandeli bakamasikandi ngenxa yokuthi wazama ukugida
njengaye okusho ukuthi imizamo yakhe ayiphumelelanga yase ibacasula
abalandeli bomculo kamasikandi ngenxa yokuthi babazi ukuthi lo mgido
awuzamayo akusiyo owakhe okaKhuba.

4.4.5.Ukuphakamisana emculweni

EsiZulwini abantu bakholelwa ukuthi indlela ibuzwa kwabaphambili. Kanjalo
nasemculweni kuyaye kube kuhle uma osemkantshubovu kwezomculo
akhombise indlela abasafika ukuze nabo baziwe futhi badume. Emculweni
kamasikandi nakhona siyababona abaculi bekhuphulana emculweni, kepha
abaculi abaqokiwe bayakusebenzisa lokhu ukuklolodelana. IGcokama Elisha
lineculo elisihloko esithi “Ithuna Ledixa” eliphume ku-albhamu esihloko esithi “
Ushuni Wenkani since 2013” lapha uMthandeni ukloloda ngokuthi uyena
ophakamise umculo kamasikandi ngokufika kwakhe kule ndima yomculo, lokhu
ukubeka kanje:

Ngikhuluma lezi ndaba nje, Ngithwele isiphambano,
Ngigcwele amanxeba umzimba wami uvuzaigazi, ngifela omaskandi,
Ngifela abaculi,
Ngifela ukuthatha umculo ngiwuphakamise maqedeNgibongwe
ngezinhlamvu,

Sihlalo sami sobukhosi emculweni kamaskandi siyashisa ngiyavuma.

Kanti naye uKhuzani akazibeki phansi ngokuthi uyena owenza uMthandeni Manqele ukuba avelele emculweni kamasikandi. Ku-albhamu esihloko esithi “*Inhloko Nesixhanti*” (2019) kuneculo elisihloko esithi: “Sengingangawe”,

Awu! Sandla senkosi yomaskandi s'yathinta s'yadumisa,

*S'yaphaka s'yasuthisa, awubheke nje udunudunu ungakanani manje,
Kaze uyoza nini ukuzobonga emaNdaba mfan'wami,
Ngoba ilokhu wafika wena emculweni umnotho nje uwulanda ngegamalami,*

*Usakhumbula ukuthi wathini mhlazane sibizwe amakhosi?
Awuthi ngikukhumbuze,
Angithi wena wathi:*

*Ilokhu kwahamba iBhova emhlabeni,
Umntu owasala wakududuza iNdlamlenze,
Kwaze kwafika iskhathi sokuthi nawe ungene emculweni,
Nangempela sahlangukani kwiVibe Fm eThekwini, Wacela
ukushutha nami bakushutha abasakazi,
Washo wathi:*

*Indoda osusele nayo emculweni ekuthandayo imina uqobo lwami,
Uyangiphika namhlanje mfan'wam heeeeeeeeeee?
Uyakutshela kodwa unembeza wakho mfan'wam,
Uyalazi iqiniso,
Sandla sikaKhuba s'yathinta s'yadumisa.*

Lapha uKhuzani Mpungose ukuloloda ngokuthi la kuthinta khona isandla sakhe kuyaduma. Uthi nguyena owasiza iGcokama Elisha ukuba lidume laziwe emculweni kamasikandi. Uze uveza nokuthi iGcokama Elisha lacela ukushutha naye isithombe okusho ngokusobala ukuthi lalifuna ukuvela ngaye emphakathini kwazise uyena owaziwa kuqala emphakathini ngoba uyena owangena endimeni yomculo kamasikandi kuqala kunoMthandeni.

4.5.Isiphetho

Kulesi sahluko umcwaningi ubehlaziya ulwazi olutholakele, lokhu ubekwenza elekelelwa amathiyori awakhethile esahlukweni esandulela lesi. Umcwaningi ubeqinisekisa ukuthi imibuzo abenayo ngocwaningo lwakhe iphendulekile kanye nezinjongo zakhe zifezekile ngesikhathi ehlaziya lonke ulwazi alutholile. Isahluko esilandelayo isahluko sokugcina lapho umcwaningi ezobe esethulela iziphakamiso anazo ngocwaningo aphinde asisongele ucwaningo selulonke.

5.ISAHLUKO SESIHLANU

Isiphetho socwaningo lulonke

5.1. Isingeniso

Lesi sahluko siphetha wonke umsebenzi nengxoxo yocwaningo ngokukloda emculweni kamasikandi: kubhekwa uKhuzani Mpungose noMthandeni Manqele. Lesi sahluko sisehlukanise izingxenye ezine kanje: Engxenyeni yokuqala, sibuyekeza konke esikhulume ngakho kusukela eSahlukweni sokuqala kuze kufike eSahlukweni sesine. Engxenyeni yesibili, sethula imiphumela yocwaningo. Leyo miphumela siyehlukanisa izingxenyana ezimbili: imiphumela ebikade ilindelekile kanye neminye imiphumela. Engxenyeni yesithathu, sethula iziphakamiso mayelana nomculo womasikandi besiZulu. Engxenyeni yesine, sisonga lonke ucwaningo.

5.2. Ukufingqa Izahluko

Esahlukweni sokuqala kulapho bekwethulwa khona ucwaningo ngokuthi kuvezwe umlando kafushane ngocwaningo, umklamo wocwaningo, izinhloso zocwaningo, imibuzo ephendulwa ucwaningo, izinjongo zocwaningo, isisusa socwaningo, indlela yokuqhuba ucwaningo, kanye nezinjulwalwazi ezisetshenzisiwe ukwenza ucwaningo.

Isahluko sesibili sona besiqukethe ukubuyekwezwa kwemibhalo, lapho umcwaningi ebebheka imibhalo ehlobene nesihloko acwaninga ngaso, kungaba izincwadi, ama-athikili, ucwaningo oseluke lwenziwa phambilini noma eminyakeni eyedlule. Konke lokhu bekwenziwa ngokuhlukanisa ngokuthi imibhalo yenziwe kuphi, kukhona leyo eyenziwe ezingeni lomhlaba jikelele, kube khona eyenziwe emazweni ase-Afrika bese kuba ileyo eyenziwe eNingizimi Afrika.

Esahlukweni sesithathu kulapho kubhekwe izinjulalwazi ezisetshenzisiwe okuyinjulalwazi ye-*orality* kanye nenjulalwazi yokungqubuzana kwemibono. Kuchaziwe ukuthi ziyini lezi zinjulalwazi futhi zisetshenziswa kanjani kulolu cwaningo. Umcwaningi kuso lesi sahluko ube esedingida indlela yokwenza ucwaningo okuyindlela yohlaziyomibhalo, le ndlela ichaziwe ukuthi iyini nokuthi

kungani kukhethwe yona ukwenza lolu cwaningo. Kubuye kwabhekwa noma kwabukezwa imibhalo ukuze kuvele isithombe socwaningo oselwenziwe nokucacisa ukuthi lolu cwaningo luzohluka kanjani koselukhona.

Esahlukweni sesine khona bekuhlaziywa ulwazi olutholakele nokuyilapho bekuphendulwa imibuzo ephathelene nalolu cwaningo. Lokhu umcwaningi ebekwenza elekelelwa injulalwazi ezikhethiwe ukuba yizona ezisiza ukuhlela nokuhlaziya ulwazi oluqondene nalolu cwaningo.

5.3. Okutholakele

Ucwaningo luveze imiphumela ehlukaniseka kabili kanje: imiphumela ebeyilindelwe kanye neminye imiphumela. Ngezansi umcwaningi uzophawula ngohlobo lomiphumela ngamunye.

5.3.1. Imiphumela ebeyilindelekile

Ocwaningweni kuvelile ukukloloda okusemculweni kamasikandi wabaculi abaqokiwe, nezinto abakloloda ngazo kanye nezinto eziholela kulokhu kukloloda ziveziwe. Ucwaningo luvezile ukuhlobana kwezinjulalwazi ezisetshenzisiwe nalo lolu cwaningo, injulalwazi yokungqubuzana ngokwemibono ihlobene kakhulu nalolu cwaningo ngoba yona igxile kakhulu ekuhlaziyeni izingxabano ezidalwa ukungalingani ngokwezinga lempilo nangokomnotho. Lapha kulolu cwaningo bekubhekwa ukukloloda, ngokujwayelekile abantu abavele nje baklolodelane kepha kusuke kunokungqubuzana okuthile ngokwemibono yabo bese beyaklolodelana. Abaculi abaqokiwe okunguKhuzani noMthandeni nabo bayakloloda okusho ukuthi kukhona ukungqubuzana ngokwemibono phakathi kwabo yize besebenzisa umculo wabo ukukwenza lokhu. Injulalwazi ye-*orality* nayo ithathwe njengehlobene kakhulu nalo lolu cwaningo, umculo uwubuciko bomlomo ngakho-ke le njulalwazi okuyiyo ethinta izinto ezishiwo ngomlomo ilufanele lolu cwaningo olubheka kabanzi ukukloloda emculweni kamasikandi.

5.3.2. Imiphumela ebingalindelekile

Ngale kwemiphumela ebikade ilindelekile, ucwaningo luphinde lwaveza eminye imiphumela. Kuvele ukuthi omasikandi besiZulu behlukahlukene. Kukhona

omasikandi besilisa, abesifazane, asebewuqophile umculo, abangakawuqophi umculo wabo kanye nalabo asebaya koyisemkhulu.

Lapho kuqhathaniswa umculo womasikandi wakudala nowesimanje, kugqama ukuthi ziningi izinguquko esezenzekile kulolu hlobo lomculo. Ezinye zalezo zinguquko yilezi: Kudala umasikandi kwakuba ngumuntu wesilisa kodwa namuhla sebekhona nabesifazane. Umasikandi kwakuba ngumuntu wesilisa oyedwa owayezishayela isiginci lapho ecula kodwa namuhla sekunamaqembu omasikandi abazimele futhi sekukhona nomasikandi abashayelwa ngabanye iziginci ezizihola phambili. Omasikandi bakudala babevunula lapho beculela abalandeli kanti omasikandi banamuhla sebegqoka lokho izimfashini.

Uguquko olukhulu olugqamile endimeni yalo mculo yilolo olwalethwa ngophroja bomculo womasikandi. Ophroja bafike banxenxa omasikandi ukuthi bazihlele babe ngamaqembu ukuze umculo wabo uqopheke. Lokho kwaholela ekutheni omasikandi banyonkele ezinye izinto emculweni waseNtshonalanga maqede waguquka umculo wabo kanye nezinhloso zokuculwa kwawo. Uguquko-ke luza nezinto ezinhle nezimbi. Okuhle okwalethwa ukuhlangu komasikandi nophroja ukuthi umculo womasikandi sewuphenduke umsebenzi, abaculi sebeyakwazi ukondla imindeni yabo ngemali yalo mculo. Enye yezinto ezimbi ezilethwe wuguquko ukuthi abanye omasikandi baqonelwa yizinkampani uma sekuziwa emhlomulweni oyinkece. Noma sekube nezinguquko emculweni womasikandi, zikhona izinto omasikandi abasabambelele kuzo ezifana nokuzethula kwabo kanye nokuhlaba izihlabo.

Okunye okuvelile ukuthi omasikandi abaqokiwe basebenzisa izindlela eziningi ukuklolodelana. Lapho singabala ngisho imisebenzi abayenzayo engekho emkhakheni womculo. Ngokuqhubeka kocwaningo kugcine sekuvela nokuthi abaculi abaqokiwe basebenzisa ubucikomazwi. Umculo wabo ugcina usuveza izifaniso kanye nezifengqo, lokhu okusho ukuthi baba nokunkondloza uma becula.

Abaculi abaqokiwe abagcini nje ngokuklolodelana bodwa uma becula kepha nabantu abasebenza nabo bayangena uma sebekloloda. Lapho singabala abashayi beziginci, abakhiqizi bomculo, abasakazi, abalandeli bomculo kanye nalabo abayingxenye yabantu ababaculisayo ezingomeni zabo bayawathola amachaphazelo.

5.4. Izinselelo

Ziningi izinselelo umcwaningi ahlangubezane nazo ekwenzeni lolu cwaningo. Ezinye zazo ebezilindelekile ilezo nanoma ubani owenza ucwaningo ayaye ahlangubezane nazo.

Inselelo okuyiyona ebonakala ihamba phambili lapha ukutholakala kwezingoma ezibhalwe phansi. Umcwaningi ukuthole kunzima ukuthola izingoma ezibhaliwe lokhu kwaholela ekutheni ingoma ngayinye ayilalele bese eyibhala ngokwakhe phansi.

Kuthe umcwaningi esephakathi nokwenza ucwaningo umhlaba wonke wase uzithola ungaphansi kwesimo esibi lapho kuhlasele isifo sobhubhane lweKhorona. Akekho obevumelekile ukuphuma ekhaya abe uvanzi nje ngaphandle kwesizathu esibambekayo. Ziningi-ke izindawo ezibe sezivalwa ngenxa yalesi sifo lapho kubalwa imitapo yolwazi okuyiyo umcwaningi abeyidinga kakhulu ngalesi sikhathi okwenze kube nokubambezeleka ekuqhubeni ucwaningo.

Imibhalo eminingi ebhaliwe ngomculo ibhalwe ngolimi lwesiNgisi lokhu okwenza umcwaningi uma esebenzisa izicaphuno ezisuselwe kule mibhalo kumele ayihumushele esizulwini ngoba ucwaningo lwakhe lungesiZulu. Lokhu-ke kunokubambezela okudle nesikhathi socwaningo.

5.5. Iziphakamiso

Njengoba isantuleka kangaka imibhalo emayelana nocwaningo lomculo womasikandi, ubukeka usemkhulu umsebenzi osamele abacwaningi endimeni yomculo womasikandi besiZulu. Lusadingeka ucwaningo:

- ❖ Oluzobheka ukunyonkela emculweni kamasikandi.
- ❖ Oluzobheka ukuqhudelana phakathi komasikandi.
- ❖ Ubunkondlo obutholakala emculweni kamasikandi.
- ❖ Oluzobheka ukusetshenziswa kolimi emculweni kamasikandi.
- ❖ Oluzohlaziya umehluko phakathi komasikandi bamanje nomasikandi bakudala.
- ❖ Oluzocwaninga kabanzi ngomsuka wezihasho kanye nezibongo zabaculi bakamasikandi.

5.6. Isiphetho

Inhlosongqangi yalolu cwaningo ukuveza ukukloloda emculweni kamasikandi kubhekwa umculo kaKhuzani Mpungose kanye noMthandeni Mangele. Umcwaningi ukwenze lokhu ngokubheka izinto omasikandi abaqokiwe abakloloda ngazo, ukuthi kungani laba baculi bekloloda. Umcwaningi ube eseveza izinto ezenza kugcine kube khona ukuklolodelana phakathi kwalabo masikandi abaqokiwe. Ezinye zalezi zinto umcwaningi azitholile zikucacisa kukhanye bha ukuthi laba baculi noma kuke kwaba khona abangenelela kulokhu kungezwani okuvezwa izenzo zabo, kepha uxolo akubonakali kuyinto ezokubakhona maduze phakathi kwabo.

Kulo lolu cwaningo uveziwe umlando omfishane ngabaculi, kwase kuvela nokuthi ngubani owangena kuqala endimeni yomculo kamasikandi. Umcwaningi ube esethi ukuthinta indlela laba baculi abasebenzisa ngayo ulimi, nokuyindlela enokucikozisa okwenza umculo wabo ube mnandi abantu bawuthakasele. Kunezinto ezivela ngokungenhloso uma kwenziwa okuthile. Nalapha kulo lolu cwaningo kunezinto obekungahlosiwe ukuthi zizovela noma ebekungaqondiwe ukuthi kuvele zona kepha ngokulalela kanye nokuhlaziya umculo kunezinto ezigcina sezivela ngokungenhloso. Lapho singabala izinga lempilo eliphilwa abaculi abaqokiwe, amanani ezimpahla kanye nezimoto nemizi yabo. Lolu cwaningo luveze ezinye izinjulalwazi kanye nezindlela ezingasetshenziswa ngabacwaningi ukuqoqa ulwazi olumayelana nomculo womasikandi. Amathiyori esiwasebenzise kulolu cwaningo angumgudu esiwulandele njalo ngenhloso yokufinyelela ezimpendulweni nasemibonweni emisha. Ngaphandle kokusiholela ezimpendulweni, lo mgudu ubuye wasembulela ezinye izinhlobo zocwaningo olusadingeka endimeni yomculo womasikandi. Kumele sisho laphaukuthi umgudu esiwulandelile usengalandelwa futhi ngabacwaningi abafisa ukucwaninga izinhlobo ezithile zomculo womdabu: umculo wamaNdebele, wamaXhosa, wamaSwazi, wabeSuthu, wabeTswana, njalonjalo. Ngakho-ke umsebenzi walolu cwaningo ungumnikelo omusha olwazini oselukhona endimeni yombhalo ngomculo womasikandi.

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