

ISIFUNGO

Mina, **Sibonelo Edgar Zulu** ngiyafunga ngokugcwele ngifakazise ukuthi lo msebenzi wocwaningo osihloko esithi: **“Ingonyuluka Ngesiko Lokuphehlwa (Ukuncunca) Esizweni SamaZulu,”** ngumsebenzi wami engizijulukele mina ngasebenzisa ingqondo yami ukuwuhlaziya nokuthi imithombo yolwazi ecashuniwe kuyo izezwe ngokuphelele futhi ngisebenzise imithombo eyahlukahlukene. Lo mqulu ngiwushicilele ngaphansi kweso loMnyango Wezilimi ZoMdabu Namasiko ngaphansi kweSikhungo Semfundo Ephakeme, INyuvesi YakwaZulu, Ongoye.

Zulu S.E

Usuku-----

UMNIKELO

Lo msebenzi ngiwethula ngenkulu inhlonipho nokuzithoba kubaba wami, uMuntuwenkosi, Nakokwakhe Zulu, nakuba engasekho kulo mhlaba kepha ngiwethula kuye ngenkulu intobeko ngoba nguyena owangipha inkuthazo yokuba ngithande imfundo. Ngiyethemba ukuthi lapho ekhona uyajabula futhi uyaziqhenya ngakubonayo kufezeka iphupho lakhe . Ngibonga umama wami uMakhosazane Norah Zulu (uKaMashiyane).

Ngingemshiye uNkosikazi wami uBongiwe Monica Zulu (uMaMfeka) ube nami engibekezelela nginqamula izinkalo ngihamba ngintongela ulwazi ezindaweni ezahlukene ngenza lolu cwaningo. Ngingeyishiye ngaphandle indodakazi yami u-Immaculate Buhle Zulu. Ngithi ndodakazi yami landela ezinyathelweni zikababa uthande imfundo ukuze ube utho nawe kusasa. Ngithi kini nonke nime njalo nihlale ningiseka ukuze ngibe nomdlandla ngiqhubekele phambili kukho konke engikwenzayo.

UKUBONGA

Ngibonga kuMdali kanye nezinyanya zakithi kwaMageba ngokungipha amandla nengqondo ukuze ngiqhube lo msebenzi. Ngithi boNdaba! BoMageba!

Ngibonga uMeluleki wami uSolvazi Z.L.M Khumalo; ngithi kuwe Mntungwa; Mbulazi ;Lukhanyise njalo lolu bhaqa oluphethe ukuze ulimi lukaPhunga noMageba lunganyamalali. Wena kaMzilikazi kaMashobane qhubeka njalo nenhliziyo yakho emnene enokubekezela obuyikhombisa kimi. Lo msebenzi ubungeke ube yimpumelelo ngaphandle kwakho. Mbulazi ubungikhalima kuhle kwenkabi kumele ihambe emseleni, ubungumshayeli wenkabi ebifuna ukunqamula amajoka kanye nezikeyi ingafuni ukulima indima ebibekelwe yona phambi kwayo. Namhlanje yimina lo oseyiphethile le nsimu engikade ngiyilima. Sibonga uSomandla owakupha amandla okuba uphathe lo Mnyango Wezilimi ZoMdabu. Ngithi yima njalo Mbulazi.

Ngidlulisa ukubonga kwami kuDokotela B.C. Khuzwayo obeyisekela lo meluleki wami. Ume njalo Phakathwayo, Qwabe. Amagalelo akho ayabonakala kulolu cwaningo, ubungicathulisa kusuka ekuqaleni sengize ngafika empumelelweni. Ngibonga isikhathi sakho obungipha sona, ungipha izeluleko kanye nolwazi lwakho lapho sekufike ukufiphala kimi kepha wena ufike nobhaqa lwakho ungikhanyisele.

Abanye engibabongayo umama wami uMaNcube Zulu (eMvazane) okunguyena obesemva kwami engihlanganisela engingasakutholi. Ubengitholela abantu abanolwazi kahle lokuphehlwa kwezingane. Ngithi Ncube yima njalo ungasinwa nangomuso ukungisiza. Ngibonga kakhulu eSikhungweni Semfundo Ephakeme iNyuvesi YakwaZulu Ongoye ngokungivumela ukuba ngithuthukise ulwazi lwami kusona. Ngithi ayime njalo ngokuthuthukisa izilimi zoMdabu esikhungweni sayo.

NGIYABONGA

IQOQA

Iqoqa lalo msebenzi wocwaningo luzama ukuthintitha izintuli esezifuna ukulalela kwamanye amasiko kanye nemikhuba eyenziwa isizwe saMaZulu. Le mikhuba namasiko enziwa kubantwana kusukelwa bezalwa, bencela baze babe badala. Kulezi zigaba zokukhula komntwana abazali bakhe basuke bemqaphele ngeso lokhozi ukuthi ukhula kahle akahlaselwa imikhuhlane kanye nemimoya emibi esakhula, lokho okungase kumdalele izinkinga esemdala. Kulesi sikhathi sanamuhla kutholakala ukuthi sekunezinkinga esezivelela isizwe sikaPhunga noMageba ezivela ngentsha, ngenxa yokuthi kunemikhuba kanye namasiko angasenziwa kumntwana besakhula.

Umcwaningi uthe ake ajeqeze emuva abheke ukuthi alikho yini isiko noma umkhuba ongasiza isizwe sikaNdaba ekunqandeni la manzi asevule umhoshha eseza egeleza ebhubhisa intsha yesizwe saMaZulu nokuzigqaja kwalesi sizwe ngenhlonipho nokuziphatha kwentsha. Leli qoqa lalo msebenzi lehlukane izahluko ezinhlanu.

Isahluko Sokuqala: Sigxile kakhulu esingenisweni socwaningo lapho ucwaningo lubheka khona isethulo salo, ingqinamba yocwaningo, intshisekelo yalolu cwaningo, izinhloso socwaningo, imbono yongoti, ukubaluleka kwalolu cwaningo esizweni saMaZulu ekukhuliseni intsha yanamuhla, sibuka inhlawumbiselo nokwaziwa yiwonkewonke ngaleli siko, izindlela zokuqhuba ucwaningo nohlaka lwezahluko nesiphetho.

Isahluko Sesibili: Indlela yohlumbuzo (**Questionnaires Method**)

Indlela yokuphonsa imbuzo (**Interviewing Method**)

Indlela yokuqoqa ulwazi kusetshenziswa ucingo (**Telephone Method**)

Indlela yokuzihlwayela ulwazi mathupha(**Empirical Research**)

indlela yokuqoqa ulwazi ithinta izibalo (**Quantitative Research Method**)

Indlela ephatha isimo (**Qualitative Research Method**)

Indlela yokuphungula (**Deductive Research Method**)

Indlela yokuhlaziya eyiqiniso (**Inductive Research Method**)

Indlela yocwaningo ephathelene nomumo wezinto (**Case Study Research Method**)

Indlela yocwaningo yokuhlola ephathelene nezimanga (**Phenomenological Research Method**)

Indlela yokuqoqa ulwazi elandisayo (**Narrative Research Method**)

Indlela yocwaningo ephathelene nesayensi eyahlukanisa izinhlobo zabantu (**Ethnology Study Method**).

Isahluko Sesithathu : Sibheka, sicubungule amasiko kanye nemikhuba elandelwayo uma kukhuliswa abantwana uma umndeni usuthole umntwana. Lesi sahluko sigxile kakhulu ekuqiniseni komntwana uma esanda kuzalwa ngezinyamazane ngoba eselula esheshe abambe imimoya emibi, umkhuba wokulahla ingane esishozini, ukuze kukhishwe inyani, imkhuba eyenziwa enganeni uma kuthiwa izalwe imbethe kanye nesiko lokufakwa kwengane isiphandla.

Isahluko Sesine: Isona sahluko esiqukethe ingqikithi noma umongo wocwaningo, isahluko esisuse umcwaningi ukuba acubungule ngokushiselwa kwezingane igazi zize zifise ukwenza ucansi zisencane. Lesi sahluko sibheka ukuze kutholakale umlando ngokuphehlwa kwezingane, ukuthola uhlaka lokuphehlwa kwezingane, ukuthola ukuthi ubani uMphehli?, indlela elandelwayo uma kuphehlwa, okungaba isizinda, lapho sibheka indawo lapho kuphehlwa khona ukuthi isiphi isikhathi sonyaka okumele kuphehlwe ngaso ? kanye nesimo sonke somphehli. Kubhekwa indikimba yokuphehlwa, iminyaka yabantwana okumele baphehlwe kanye nezinsizakusebenza ezizosetshenziswa uma kwenziwa leli siko.

Isahluko Sesihlanu: sethula isihlaziyo sokuphuthulwa kocwaningo ngesiko lokuphehlwa. Kuhlaziywa isingeniso socwaningo, uhlaka lokuphehlwa, kuhlaziywa isiqalo sokuphehlwa, kuhlaziywa iphakathi lokuphehlwa, kuhlaziywa isiphetho sokuphehlwa kanye nayo yonke iminxa yokuphehlwa.

SUMMARY

This research is about the behaviour of young girls and boys amongst the Zulu Nation. It is about the process of blood-letting in the youth of Zulu Nation. There is a belief in the Zulu`s customs, that the hot blood in the youth encourages boys and girls to became too hot or fast in the opposite sex.

Chapter one is the general introduction of the research topic where the following topics form part of the research proposal. These include; introduction, problem statement, motivation of the study, aims of research, research methodology, delimitation of the problem, literature review, importance of the research, beneficiaries, hypothesis/assumptions, ethical considerations, intellectual property and innovation, definition of problematic terms, division of chapters and conclusion of the chapter.

Chapter two deals with different techniques or types of research methods used by researchers in various topics. This includes the following research methods, qualitative research method, quantitative method, questionnaires method, interviewing method, telephone research method, experimental method, narrative research method, phenomological method and case study.

Chapter three deals with the various methods of strengthening the Zulu child against the dangers that are thought to threaten it during the first few months of its life. It deals with a transition from childhood to adulthood. The development of the Zulu child from childhood to manhood or womanhood is also discussed.

Chapter four investigates the main pattern of blood-letting in the youth of Zulu Nation. It also reveals how the process of blood-letting is done in the youth.

Chapter five deals with analysis, recommendations and conclusion.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso / Introduction

Isizwe nesizwe sinemikhuba yaso kanye namasiko aso. Umuzi nomuzi nawo unayo imikhuba yayo eyenziwa kuyo. Ikhaya nekhaya linendlela elikhulisa ngayo umntwana walo ukuze akhule ngenhlonipho. Lokhu kufakazelwa nguMsimang, (2003:210) obika kanje:

NgesiZulu kuthiwa libunjwa liseva, kuphindwe kuthiwe umuthi ugotshwa usemanzi, kubuye kuthiwe zibanjwa zisemaphuphu. Zonke lezi zaga kanye nezinye ezimqondo ufana nowalezi zichaza ukuthi umntwana ufundiswa esemncane, yilokho abazali bakhe abafisa abeyikho esekhulile.

Ukukhulelwa kwamantombazane esemancane kanye nokudlwengulwa kwezalukazi abafana abasebancane sekuyinsakavukela umchilo wesidwaba. Lokhu kukhomba ukuthi kunesiko lamaZulu elingasenziwa kahle. Leli yisiko lokukhulisa nokufundisa ngokuziphatha kwentsha. Lokhu kugxile esizweni samaZulu.

UMsimang, (2003:210) uthi:

Kwakuthiwa umntwana ongakhuliswanga ngesiko ngeke ase kahle, uyokwenza okuphambene nokulunga bese kuthiwa kazithanga chi noma kaziphelelanga. Uma intombazane ingagwetshwanga kwakuthiwa iba lumpe indinde nezwe kanti umfana yena uba isigcwelegcwele agcwaneke ezigangeni.

Isizwe samaZulu sisebenzisa izigaba zokukhula kwamantombazane kanye nabafana, kuba namabanga athile okukhula. Umfana noma intombazane uma ingena ebangeni elithile, kubakhona isiko noma umkhosi othile okumele wenziwe olisiko. Kulowo mkhosi umntwana kubakhona iziyalo nemithetho anikezwa zona eziyimfundiso ngokuziphatha kwakhe uma

esekulelo zinga asekulo ngaleso sikhathi. Ziningi izigaba ezilandelwayo uma kukhuliswa ingane.

Lokhu kufakazelwa uMsimang, (2003:210) obika athi:

... Okhokho babefanisa ukukhula komntwana nokukhula kommbila wona okhula ngamalunga. Ngokunjalo umntwana wayeba namalunga noma amabanga okukhula. Ukusuka kwelinye ibanga engena kwelinye kwakuba umkhosi obalulekile, kwenziwe isiko elithile.

Umntwana uyabongwa uma ezelwe ekhaya ashunqiselwe ngezinyamazane, ahlathelwe ukuze enzelwe imbeleko bese enzelwa nesiphandla. Intombazane uma isihlosa kubakhona isiko elenziwayo, leli siko kwakulisiko okwkuthiwa uMhlonyana, odadewabo babe sebeyiyala ngemikhuba yaleso sigaba. Leyo ntombazane iba isiyenzelwa umgonqo. Emva kokugonqa intombazane ibe isiyalwa amantombazane amadala ngokuba ihloniphe umzimba wayo.

UMsimang, (2003:210) uqhuba uthi:

Umntwana angazalwa wayeshunqiselwa ngezinyamazane zomuzi lowo bese kwaziwa-ke ukuthi usengenisiwe emxhakeni walowo mndeni. Lokho kwakubongwa ngokuba akhungwe anikwe nembeleko.

Umfana naye ukhuliswa ngabanye abafana ekwaluseni. Umfana uma engena ezingeni lokukhula, bese kuthi laba bafana abadala bethi akabambe ishoba lwenkunzi bese edoncula usinga lweshoba lwenkunzi. Bayabe sebemchumbuza ngaphansi komthambo womthondo, bese befaka lo mucu abawudonse eshobeni lenkunzi bebopha lowo mthambo uyoze uzinqamukele wona umthambo bese kuhlukana ijwabu kanye nomutsha. Umfana ufika esigabeni esilandelayo lapho ephupha khona isalukazi, nakhona uyalwa abanewabo ngaleso sigaba asekuso.

1.2 Ingqinamba yocwaningo / Problem statement

Ingqinamba ebhekene nocwaningo ukutholakala kwezingane ezincane zamantombazane kanye nezingane zabafana zithanda ucansi zisencane. Lolu cwaningo lubheka ukuthi yini izingane ziluthande kangaka ucansi. Okuyingqinamba yocwaningo ukuthola izingane zamantombazane ezincane zikhulelwa singakafiki isikhathi sokuba zikwazi ukukhulisa abantwana. Ingqinamba ebhekene nocwaningo ukuthola abafana abancane bedlwengula abantu abadala qede bababulale. Kuyavela ukuthi izingane zishiselwa yigazi. Ingqinamba yocwaningo ukuthola ikhambi lokunciphisa igazi elishisayo elisezinganeni elenza izingane zihalele ucansi zisencane. Lapha ucwaningo luthola ukuthi kunesiko elalenziwa kudala esikhathini sasendulo, kanti nasesikhathini samanje lusenziwa yisizwe samaZulu, lokunciphisa igazi elishisayo lezingane ezincane ukuba zingaluhaleli ucansi zisencane.

1.3 Intshisekelo yocwaningo / Motivation of the study

Intshisekelo yocwaningo isuswe ukuthi kunamakhulukhulu amantombazane atholakala ukuthi akhulelwa esemancane, iningi lawo kutholakala ukuthi aneminyaka eyishumi nambili kuya emashumini amabili. La mantombazane asephenduke omama esemancane. Kutholakala ukuthi inkinga yawo ukuthi abantwana bathanda ucansi besebancane ngenxa yokushiselwa yigazi. Ucwaningo lususwe ukuthola ukuthi abafana abancane sebephenduke imidlwembe, banesihluku, sebeyizinswelaboya futhi badlwengula izalukazi imbala ngenxa yokushiselwa yigazi. Kungalezi zizathu-ke umcwaningi ekubone kubalulekile ukuthi kekuphenywe ukuthi kungani lo mkhuba wokukhulelwa kwezingane nokudlwengulwa kwezalukazi kangaka yizingane zabafana ezisencane kudlange kangaka.

1.4 Izinhloso zocwaningo / Aims of research

Lolu cwaningo luhlose ukuthola ukuthi isiko lokuphehlwa kwezingane lingesize yini ukwehlisa ukushisa kwegazi lezingane zabafana osekwenze ukuba zibe uhlupho, zingalaleli abadala, zidlwengule bese ziyababulala labo ezisuke sezibadlwengulile, kanti

amantombazane wona athande ucansi esemancane. Inhloso ngukuthola ukuthi yini izingane zamantombazane zikhulelwa zisencane. Inhloso yalolu cwaningo ukuba kutholakale izindlela sesimanje ezihambisana nezempilo eziphephile ezihambisana nesikhathi samanje. Ukuthola izindlela ezazisetshenziswa esikhathini sakudala uma kwenziwa leli siko lokuphehlwa. Inhloso yalolu cwaningo ukunciphisa isibalo sezingane ezishonayo uma kade zenziwa leli siko. Izinhloso zocwaningo ukuthola izindlela ezintsha zesimanje zokuqhuba leli siko lokuphehla. Ucwanoing luhlose nokuthola ukuthi yini imbangela yokushona kwezingane uma kade zenziwa leli siko. Ucwanoing luhlose ukuthola izindlela eziphusile neziphucukile ukuqhuba leli siko.

1.5 Izindlela zokuqhuba ucwaningo/ Research methodology

Umcwaningi uzovakashela izindawo ezinezikhungo zokugcina amasiko esizwe samaZulu. Umcwaningo uzovakashela imindeni esalulandelayo nesalungcinayo lolu siko; luzovakashela imitapo yolwazi lubheke izincwadi ezinolwazi ngaleli siko. Umcwaningi uzoxoxisana nemiphakathi ehlukene mayelana naleli siko; uzoxhumana ngezingcingo nabanye abantu abanolwazi ngaleli siko abakude ukuze bamchathazele eshungwini labo lolwazi ngaleli siko. Umcwaningi uyosebenzisa isiqophamazwi kulabo bantu azobahambela ukuze bamxoxele ngaleli siko, uyobabuza imibuzo mayelana naleli siko bese izimpendulo zabo eziqopha ngesiqophamazwi. Umcwaningi uyosebenzisa uhlamibuzo ayolunika abantu abathile ukuba baphendule imibuzo ekhona kulo.

1.6 Umklamo wocwaningo / Delimitation of the problem

Inkinga yokukhulela kwezingane kanye nokudlwengulwa kwezalukazi ikhungethe izwe lonke laseNingizimu Afrika elineZifundazwe eziyishiyagalolunye (9) kepha lolu cwaningo luzobheka kuphela kakhulukazi eSifundazweni saKwaZulu-Natal esinesizwe samaZulu. Ucwanoing luzogxila esizweni samaZulu okuyisona esiligcinayo leli siko. Ucwanoing luzogxila endaweni yaseShowe kanye nasendaweni yaseNtambanana esigodini saseMvazane. Eshowe kuzobukwa ukuthi bawusebenzisa kanjani bona umsege uma bephehla izingane.

Kanti eMvazane ucwaningo luzobheka ukuthi bawusebenzisa kanjani umuzi bona uma bephehla.



Leli yibalazwe eliveza isifundazwe saKwaZulu-Natali, liveza indawo yaseMvazane engaphansi kukaMasipala waseNtambanana Empangeni. UMvazane ungaphansi kweNkosi yakwaMthiyane. Umcwaningi yilapho azokwazi khona ukuthola ulwazi ngocwaningo lwakhe. Kuleli balazwe kuvela indawo yeNkosi yakwaBiyela OBuka nalapho umcwaningi azohambela khona ayothekela ulwazi ngesihloko zakhe kanye nendawo yeNkosi uDube eMpembeni.

1.7 Imbono yongoti / Literature review

Kunesiko elalenziwa kwaZulu lokuncunca / ukusukula / ukuphehla / ukugweba izingane. Isiko lokuphehla lisiza ukuba liphungule igazi eliningi elishisayo kubantwana. Leli siko ilona

okubonakala sengathi lalisiza ukuba abantwana bamantombazane bengakhulelwa besebancane kanye nabafana bengabi imidlwembe benze izinto ezingasile esizweni.

UMsimang, (2003:214) uthi:

Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa yayiba lumbe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana wayesukulwa kube kanye kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo.

Uqinisile uMsimang ngalokhu akusho ngenhla ngoba bekunjalo esikhathini esedlule. Nakuba zisekhona izindawo ezisakuqhuba lokhu okungenhla kepha seziyingcosana.

UMbatha, (2010:1148) ufakaza uthi:

Ukusukula ukugweba ingane, kuqala izingane zabe zisukulwa ukuze zikwazi ukuzithiba.

UMsimang uphinde agcizelele, (2003:215) uthi:

Amantombazane abe ephehlwa ngezintambo zomuzi eziphothiwe, kwabe kuphehlwa phezu komthambo lona osendaweni engasese, kuzophehlwa kuze kuvuthwe isikhumba siyobuke, akasakhali lapho umntwana useluqanduqandu, kulo kuphehlwa lokho. Umuzi uzoze uyodabula umthambo phansi kuqhume igazi elimnyama bhuqe. Kuzophehlwa njalo lize liphele elimnyama kophe elibomvu ngokuhle.

UMsimang, (2003:215) uphinde aqhube athi:

Abafana bona babephehlwa ngokunjalo kepha kubona kwakusetshenziswa umsenge. Kwakuthathwa iziqu zamaqabunga omsenge kuphehlwe ngazo. Kuthi kungopha

kancane bese eyekwa umfana noma esaphuma igazi elimnyama. Lokho kwakwenziwa ngoba kuthiwa abafana abanalo igazi eliningi njengentombazane.

Isizwe kumele siliqhube leli siko lokuphehlwa kwezingane ukuze liphume leli gazi elizenza zishiselwe yileli gazi, bese zihlupha zifune ucansi noma yinini noma kanjani.

UCele, (2012) uyavumelana noMsimang uthi:

Umuntu ongalikhiphanga igazi elibi ubonakala esethayiza uma kuhlangana ubulili obungafani noma ngabe kusemsindweni noma emaceceni, abantu abanegazi elibi bafuna ukulala noma nini. Balale ukulala okungahloniphekile kanti amaZulu ayisizwe senhlonipho kuyo yonke imicimbi yawo.

Leli siko libalulekile entsheni yesizwe samaZulu ngoba ibuyisa inhlonipho esizweni sisonke samaZulu. Ingane eyenziwe leli siko iyakwazi ukuziphatha kahle eyentombazane ikwazi ukugcina ubuntombi bayo ize ishade. Lokhu kwenza intombazane iziphathe kahle ingalangazeleli umuntu wesilisa singakafiki isikhathi sokuba ilale nomuntu wesilisa ize ingene emshadweni wayo iyintombi nto.

Lokhu kufakazelwa uKhuzwayo, (2002:52) laphe ethi:

Ukugweba kusho ukuphehla umuntu wesifazane noma wesilisa osemncane ongakafiki ezingeni lokuthomba, ngenhloso yokukhipha igazi elibi, eligcina selidale impene. Leli gazi liyashisa kumuntu, limenze alangazelele umuntu wesilisa uma kungowesifazane, noma owesifazane uma kungumuntu wesilisa.

Igazi elibi likuzo zonke izingane, kungabe eyentombazane noma eyomfana kumele iphehlwe uma sekubonakala ukuthi kufanele ukuphehlwa. Leli gazi elibi liyayenza ingane ibukeke isikhulile, ibe namabele isheshe ihlose.

Lokhu kufakazelwa uNtuli, (2010:103) laphe ethi:

Kunconywa zonke izingane ezabafana nezamantombazane, kwenzelwa ukuthi kuphume igazi elibi elishisayo okuyilona futhi elenza ukuthi ingane yentombazane isheshe noma iphume amabele, futhi leli gazi ilona elenza ingane yentombazane isheshe ithombe, futhi ilona elenza noma ubani ebe nemizwa ephezulu ehala ngokweqile futhi ingasheshi idele kumbe ingadeli kwahlalo.

1.8 Ukubaluleka kwalolu cwaningo / Importance of the research

Lolu cwaningo lubalulekile ngoba kuzotholakala ukuthi leli siko lalenziwa kanjani. Iqhaza elingabanjwa ileli siko ekulweni nokukhulelwa kwentsha ngenxa yokushiselwa yigazi bese zenza ucansi. Ukudla okungamele kudliwe intsha ngoba yikhona okwenza intsha ishiselwe igazi bese ithanda ukwenza ucansi ingakafiki ezingeni lwalo. Izindlela ezahlukeni zokufundisa nokukhulisa intsha esizweni samaZulu. Ukucubungula ngolwazi ngamasiko, izinkolelo kanye nemikhuba yesizwe samaZulu. Loluh cwaningo lusiza isizwe sonkana ukunciphisa izinga eliphezulu lokukhulela kwezingane zisencane zamantombazane nokudlwengulwa kwabantu abadala, izingane zabafana kanye nokunciphisa igazi elishisayo ezinganeni.

1.9 Abazozuza ngocwaningo / Beneficiaries

Isizwe sonke samaZulu kanye nezwe lonke lizozuza kulolu cwaningo ngokuba kuzotholakala ikhambi lokwehlisa izinga lokukhulelwa kwezingane zisencane. Kuzozuza uHulumeni ekwehleni kwesibalo sezingane azondlayo ezikhula zingenabo abazali bobabili. Umphakathi uzokhululeka ngokwehla kwezinga lokudlwengulwa kwabantu abadala bedlwengulwa abafana abancane. Kulolu cwaningo kuzozuza umphakathi osaliqhubayo leli siko ngokuba selizokwenzeka ngokuphepha okuhambisana nezempilo. Kuzozuza umphakathi ngokuba kwehle izinga lezingane ezishona uma kuqhutshwa leli siko. Kuzozuza abaphehli ngokuqeqesheka ngokwezempilo, ngemithambo eyingozi ezithweni zangasese zezingane uma beziphehla kanye nokuthi abaphehli bazosebenzisa izindawo ezihlanzekile uma bephehla izingane.

1.10 Inhlawumbiselwano nokwaziwa yiwonkewonke / Hypothesis / Assumptions

Kuhlawumbiselwa ukuthi isiko lokuphehlwa kwezingane liyasiza ukwehlisa igazi elishisayo enganeni esencane yentombazane kanye nengane yomfana. Ingane yentombazane kanye neyomfana engaphehlwanga ithanda ucansi kakhulu. Kuthiwa ingane yentombazane engalenzile iyandinda. Umfana ongalenzile kuthiwa uba umdlwembe, ashiselwe igazi bese eba yinswelaboya.

1.11 Ucwaningo ngabe luzoyithinta impilo yabantu / Ethical considerations

Lolu cwaningo luzoyithinta impilo yabantu. Ucwaningo luzohambela imindeni kanye nabantu abalenzayo leli siko. Ucwaningo luzoyithinta impilo yabantu ngoba umcwaningi uzohambela abantu abalwenzayo leli siko. Ucwaningo luyocela abantu abathile ukuba baluthathele izithombe uma kuqhutshwa leli siko uma kuphoqa kungabantwana bobulili obungafani nobomcwaningi.

1.12 Ubuhlakani obungase buvele ngalolu cwaningo / Intellectual property and innovation

Lokhu okuzotholakala kuyobhalwa ezincwadini ezingafundwa isizwe sonke bese kusiza isizwe. Kuyosatshalaliswa kuyo yonke imitapo yolwazi yomphakathi, luyosatshalaliswa kuzo zonke iZikhungo Zemfundo Ephakeme. Luyosabalaliswa lolu lwazi eZikhungweni ezibhekene nokuqhutshwa kwamasiko esiNtu anhlobonhlobo.

1.13 Ukuchazwa kwamagama / Definition of problematic terms

Icansi > Icansi impahla eyelukwa ngelala, nekhwani noma nencema, okulalwa noma kuhlalwe kuyo. Amacansi ekhwani enzelwa ukuthokomala, awencema ngawokuhloba kanti ayaqanda.

Isiko > Yilokhu okulandelwa kugcinwe abantu noma isizwe okuyinto okungelula ukubahlukanisa nayo. Indlela yokuphila yesizwe.

Ubhedu > Ubhedu inyama enonile ehamba nephaphu nenhliziyo edliwa ngabafana abangamaqhawe noma abayizingqwele uma kudliwa iphaphu ekwaluseni.

Ukuphehla > Ukukhipha igazi elibi enganeni ngokugovuza ngemuva ngomuzi noma ngom senge.

Ukudlwengula > Ukulala nowesifazane ngaphandle kwemvume yakhe / ukuphoqa owesifazane ukuthi aye ocansini ngesihluku.

Ukusukula > Ukugweba ingane kuphume igazi elibi endunu.

Umsenge > Isihlahla esimila ehlanzeni, akumele sitshalwe ekhaya ngoba kunenkolelo le-yokuthi sithandwa yizulu, lokhu kungenza ukuba izulu lidlalele ekhaya.

Umhlanga > Umhlanga ukhula ube mude kakhulu imvamisa wedlula abantu. Umila endaweni elixhaphozi lapho kunamanzi khona amaningi.

Umuzi/uzi > Utshani obumila exhaphozini, lolu hlobo lotshani luqinile, lwehlukile kobunye utshani. Lobu tshani busikwa amakhosikazi ukuze abusebenzise uma ephica izitsha zabo azisebenzisa ekhaya kanye lapho ethunga amacansi. Lobu utshani obude ngaphezudlwana kwemitha. Bumila emaxhaphozini buqhakaze imbali eluhlaza. Benza izithebe. Yilobu tshani futhi obuthekeleza izintingo zendlu.

Ukugweba > Elinye isiko elaliye ligcinwe lapho umntwana osekhlile waba kuleli banga, kwakuba ukugwetshwa.

Ukundinda > Ukungaziphathi kahle komuntu wesifazane / ukuba nesimilo esingesihle kumuntu wesifazane.

Ukuthomba > Ukukhula komfana noma intombazane ifinyelele ebangeni lobudala.

1.14 Uhlaka lwezahluko / Division of Chapters

Lolu cwaningo lunezahluko eziyisihlanu ezihlelwe kanje:

Isahluko Sokuqala: Isethulo socwaningo

Isahluko Sesibili: Izindlela ezahlukeni zokwenza ucwaningo

Isahluko Sesithathu: Amasiko nemikhuba yokukhulisa umntwana

Isahluko Sesine: Indikimba ngokuphehlwa komntwana

Isahluko Sesihlanu: Isihlaziyo, izincomo nesiphetho

1.15 Isiphetho / Conclusion

Ukuphetha lesi sahluko sokuqala, lesi sahluko kucubungula kubhekisiswe izinkinga nezingqinamba ezibhekene nesizwe sikaPhunga noMageba sokudlwengulwa kwabantu abadala kanye nentsha esiyisivuthevuthe kwezocansi isencane. Ucwaningo lubheka isiko lokuphehlwa kwezingane ezincane ukuthi alikho yini iqhaza elingalibamba ekwehliseni lolu dungunyane eseluhlasele isizwe esiNsundu.

ISAPHLUKO SESIBILI

2.0 IZINDLELA EZISETSHENZISIWE UMA KUQOQWA ULWAZI LOCWANINGO (IZINSIZAKUHLAZIYA)

2.1 Isingeniso

Kulesi sahluko sizobheka bese sicubungula izindlela ezahlukeneyo zokuqoqa ulwazi uma kwenziwa ucwaningo. Ucwaningo yindlela umcwaningi angakwazi ngayo ukuthola amaqiniso amsulwa. Ucwaningo uhlelo oluhlelekile lokuthola amaqiniso anesisekelo kanye nophenyo ngesihloko ngobuqiniso obuphathekayo, lokhu kungenxa yezigameko ezenzeka ukuze kuphenduleke imibuzo ethile evezwa isihloko noma ingqinamba. Inhloso yocwaningo ukuba kutholakale amaqiniso okuyiwonawona aqondile nabambekayo ngesihloko sokuphehlwa kwezingane. Kubalulekile ukuthi sizibheke bese sizicubungula lezi zindlela zokuqoqa ulwazi ukuze sithole isiqiniseko sokuthi konke esizobhala ngakho lapha kungamaphuzu asekelwe yimibono yezindlela zokuqoqa ulwazi kwavunyelwana ngazo. Ziningi izinhlobo zezindlela zokuqoqa ulwazi ngesihloko. Kumele ucwaningo lungasuselwa ekhanda kepha kumele kubhekwe izindlela ezingalandelwa ezikwazi ukuthola ulwazi. Ngesikhathi umcwaningi eqhubeka ebheka futhi ecubungula lezi zindlela uzobe eseqagula lezo ezizomsiza ngqo kulesi sihloko socwaningo lwakhe.

2.2 Ukuchazwa kwezindlela zocwaningo / Izinsizakuhlaziya

Ziningi zona izindlela ezisetsenziswayo uma kwenziwa ucwaningo. Umcwaningi uzobala ezithile izindlela bese evezwa lezo azozisebenzisa. Indlela yokuqoqa ulwazi ngendlela yokusebenzisa uhlu lwembuzo (*Questionnaires Research Method*). Lolu hlu-mbuzo umcwaningi uhlela imibuzo yakhe azoyibhala phansi bese enika ababambiqhaza ukuba bayiphendule. Indlela yokuhambela abantu babuzwe imibuzo mathupha noma ubuso nobuso (*Interviewing Research Method*). Indlela yokuqoqa ulwazi ngokuthinta abantu abathile ngocingo abanolwazi ngesihloko abangekho eduze komcwaningi (*Telephonic Research Method*). Indlela yokuzihlwayela ulwazi mathupha ngokuhambela abantu abanolwazi

ngesihloko (*Empirical Research Method*). Indlela yokuqoqa ulwazi ethinta izibalo (*Quantitative Research Method*). Indlela ephatha isimo (*Qualitative Research Method*). Indlela yocwaningo ngokuphungula (*Deductive Research Method*). Indlela yokuhlaziya eyiqiniso (*Inductive Research Method*). Indlela yocwaningo ephathelene nomumo wezinto (*Case Study Research Method*). Indlela yocwaningo ephathelene nezimanga (*Phenomenological Research Method*). Indlela yocwaningo eqoqa ulwazi elandisayo (*Narrative Research Method*). Indlela yocwaningo ephathelene nesayensi eyehlukanisa izinhlobo zabantu (*Ethnology Study Research Method*) noma zingaphelele lapha izindlela ezilandelwayo uma kuqoqa ulwazi. Umcwaningi uzoveza noma agagule lezo zindlela azozisebenzisa uma eqhuba ucwaningo. Umcwaningi ngeke azisebenzise zonke lezi zindlela kepha uyokhetha lezo ezihambisana nesihloko.

2.2.1 Indlela yocwaningo ephathelene nezimo / Qualitative Research Method

Le ndlela yokuqoqa ulwazi kumele umcwaningi aqoqe imininingwane yakhe, ayihlaziye bese eyihumusha ngendlela abantu abenza ngayo nabakushoyo. Umcwaningi ube esebhala indaba ngamazwi hhayi ngezinombolo.

UMcMillan, (1993:42-43) uthi:

Qualitative research is to collect data in the form of words rather than numbers. There is an in-depth verbal description of phenomena. While there are different techniques that can be used to provide verbal descriptions, the goal of each is to capture the richness and complexity of behaviour that occurs in natural settings from the participant's perspective. Once collected the data are analysed inductively to generate findings.

Ucwaningo simo luqoqa ulwazi ngokuxoxa kunokuba lusebenzise ukubala. Kunokuchazwa okujulile okuxoxwa ngakho, ekubeni kunobuchwepheshe okusetshenziswayo uma kuxoxwa. Inhloso yomcwaningi ukuthola injula nokucebisa ngokuphelele kwalokho okucwaningwa ngakho, uma eseluqoqile lolo lwazi oseluhlaziya ngokweqiniso lokutholakele.

Le ndlela yona yehlukile kuleyo ephathelene nokubala ngoba yona ibhekene neminingwane engamazwi kanti enye yona ibhekene nokubalwa kwezinto nabantu kanye nokuzinkankanya. Le ndlela iyona ebhekene nokuba kutholakale incazelo noma umcwaningi alandise, acacise, abe nentshisekelo nomqondo ngocwaningo. Le ndlela kumele iveze umumo noma ubunjalo besimo bese kuba nesingathekiso saleyo nto okucwaningwa ngayo.

U-Anderson, (2006:34) uluchaza kanje lolu hlobo:

Qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of things.

Ucwaningo lwesimo lubheka incazelo, imibono ubumqoka ukuchazwa kwezinto kanye nokuma kwazo.

Le ndlela yokuqoqa ulwazi yocwaningo oluphathelene nesimo yona isebenzisa izindlela ezahlukene ukuthola ulwazi. Umcwaningi kumele aziqoqele yena ulwazi ngokuba abuke amabhuku, ukuba aqoqe ulwazi ngokuba axoxe nomuntu ngamunye naye (*interviewer*), ukuba aqoqe ulwazi ngendlela yokuhlanganisa umphakathi ngamaqoqo awubuze imibuzo. Imibuzo ebuzwa umcwaningi kumele kube ethi: Kungani? Nothi yini? Ngokuxoxisana nabantu kwenza kutholakale ulwazi ngabakushoyo bona kunokuba kusetshenziswe izibalo. Izibalo zisetshenziswa ukuchaza kabanzi ngalokho osekutholakale kubantu. Abantu abasuke bebambe iqhaza ekuvezeni ulwazi kuye kumele kube bachazelwe ngesihloko socwaningo.

UCreswell, (2007:41) uthi:

Some authors believe that by reading about a study, discussing the procedures, and pointing out issues that emerged, the aspiring qualitative researcher will have a sense of how to conduct this form of inquiry.

Abanye ababhali bakholelwa ekutheni ukufunda, nokuxoxa ngezindlela ezahlukene kungaveza amasu aphokophelisa ukulekelela umcwaningi ukuphenya udaba.

Umcwaningi uziqoqela iqegebana labantu bese exoxisana nalo ngokuba abafake imibuzo ethile mayelana nesihloko sakhe. Umcwaningi kumele acele abantu ukuba baphendule imibuzo ngokwethembeka azobabuza yona.

UCreswell, (2007:40) ugcizelela ngokuthi:

We conduct qualitative research because we need a complex, detailed understanding of the issue. When we want to power individuals to share their stories, hear their voices.

Umcwaningi ukhetha ucwano lwesimo ngoba efuna ukuthola zonke izimo eziqondene nemicabango ethile, ukwazi imininingwane ezotholakala. Lokho okuzosiza uma sifuna ukuthuthukisa umuntu ngamunye ngokuhlanganyela ezindabeni zabo nokulalela abakukhulumayo.

Umcwaningi ubuza abantu imibuzo evulekile inoma ngani ehambisana nesihloko. Kule mibuzo abantu bamukelekile ukuba baphendule imibuzo ngokuba baveze imizwa yabo kanye nokuveza imibono nemicabango yabo ngemibuzo noma ngesihloko lesa.

U-Anderson, (2006:7-8) uyibeka kanje:

The qualitative research is much more subjective than quantitative research and uses very different methods of collecting information, mainly individual, in-depth inter.

Ucwano lwesimo lugxile kwingxoxo kunesibalo, kanti lusebenzisa izindlela ezahlukene ukuqoqa ulwazi olunzulu.

Le ndlela yokuqoqa ulwazi incike ekutholeni ulwazi kubantu abanolwazi ngaleso sihloko noma inkinga okufuneka ixazululwe. Kufuneka kube abantu abanolwazi olubanzi noma olunzulu, ulwazi olukahle ngaleso sihloko kanye nozwelo. Umcwaningi uma ekhetha le ndlela yokuqoqa ulwazi ngezimo usuke efuna ulwazi nemicabango ethile emphakathini ukuze athole imininingwane ngenkinga.

UMacMilan, (1993:372-373) uqhuba athi:

Qualitative research is naturalistic inquiry, the use of non-interfering data collection strategies to discover the natural flow of events and processes and how participants interpret them. Most qualitative research describes and analyzes people's individual and collective social actions, beliefs, thoughts and perceptions. Qualitative research collects data by interacting with select persons in their settings (field research) and obtaining relevant document.

Ucwaningo lwesimo ludinga ulwazi lwemvelo, ukusebenzisa izinhla zokuqoqa ulwazi lwemvelo. Ucwaningo lwesimo luchaza umuntu ubuyena ngokuthola ulwazi ngaye, ezenkolo, nangaleyo nto. Ucwaningo lwesimo luqoqa ulwazi ngokuxhumana nabantu ukuze luthole umbhalo osesimeni esifanele.

Lolu hlobo lwendlela yokuqoqa ulwazi alubizi noma alunzima ukuba lungasetshenziswa ekutholeni ulwazi olusemqoka noludingekayo. Lokhu umcwaningi uzokwenza ngenkathi exoxisana nomuntu ngamunye ukuthi amuphe ulwazi, akufani nalapho umcwaningi azoshaya khona ucingo, lokho kuzodala izindleko eziningi.

Le ndlela yokuqoqa ulwazi isebenzisa inani labantu abayingcosana. Kumele umcwaningi asebenzise izithombe uma eseqoqa ulwazi ukuze kuvele izithombe zezinto akade ezisebenzisa. Umcwaningi uyothi uma esehlenganise abantu amaqoqa abo bese ecela ukuba baveze izinto abazisebenzisa uma beqhuba isiko lokuphehla. Lokhu kuyomsiza ukuba athathe izithombe zazo. Bese ecela kubo ukuba bamthathele izithombe uma sebeliqhuba leli siko ngoba kuyokwenzeka kuphehlwe ingane enobulili obungafani nobakhe. Lokho kuyomphoqa ukuba angazithatheli yena izithombe.

Le ndlela yande ngendaba kunokuba kuvezwe izibalo. Zincane izinto okuqagelelwa kuzo. Lonke ulwazi olutholakele lunobufakazi nobuqiniso ngesihloko leso. Le ndlela ifaka indlela yokuqoqa ulwazi ngendlela yokuveza (*emergent design*) kanye neyokuma kwezinto (*case*

study). Lapha umcwaningi ebheka isizwe esithile bese ekhetha isigodi esithile bese ekhetha iqegebana labantu lapho azoveza khona inkinga yakhe.

UMcMilan, (1993:374-375) ubeka kanje:

Emergent design is a reality, may seem circular, as processes of purposeful sampling, data collection and partial data analysis are simultaneous and interactive rather than discrete sequential steps, for example, most anthropologists begin the research process by identifying a group, a tribe, a village, an urban scene/that suggests some personal, empirical, or conceptual research problem.

Le ndlela yokuveza inobuqiniso, ingabonakala isabalele kangangokuthi izindlela zokulinganisa umklamo, ukuqoqa ulwazi Kanye nezokuhlaziya ingxenye yolwazi, zenzeka kanyekanye. Kule ndlela futhi amaphuzu ayalandelana ngokuhlangana nangangokunikezelana, lokhu kubonakala ngokuthi labo abacwaninga ngesintu, baqala ngokubheka iqoqo labantu, kube isizwe, isigodi Kanye nemkundla yedolobha ebonisa intshisekelo yocwaningo eqondene nalabo bantu, ulwazi olusobala .

Ekugcineni umcwaningi uba nombhalo oxoxa indaba eneqiniso nenengqikithi okungumongo wendaba enencazelo eveza lapho kucashunwe khona okungaba ongoti bobuciko noma kubantu abahlukene abanolwazi ngesihloko.

Le ndlela umbhali kumele asebenzise eminye imibhalo ebhalwe ngabanye ababhali abangongoti (imbhalo yongoti). Le ndlela ivumbulula bese ichaza ngokuphelele ngokwenzakayo. Umcwaningi kumele akuqoqe konke okuvumbulukayo bese ekuhumusha ngezindlela eziningi.

Umcwaningi uzoyisebenzisa le ndlela yokuqoqa ulwazi ngesimo ngoba uzohambela indawo yaseShowe naseNtambanana (eMvazane). Lapho ezoxoxisana nabantu bakhona mayelana nesiko lokuphehlwa kwamantombazane nabafana. Uzoba nemibuzo azobabuza yona.

Umcwaningi uzobabuza ukuthi kungani izingane ziphehlwa? Nokuthi yini ukuphehlwa kwezingane? Le ndlela izomsiza umcwaningi ukuthola ulwazi ngabakushoyo nabamcacisela ngakho bese eba nentshisekelo ngocwaningo. Umcwaningi kuyomele ayihumushe bese eyihlaziya indlela labo bantu abaphila ngayo nangendlela abenza ngayo esusela eminingwaneni abamnike yona.

Umcwaningi uyovumela abantu axoxisana nabo ukuba baveze imizwa yabo ngokuphehlwa kwezingane bese bebeka imibono yabo ngokuphehlwa kwezingane. Umcwaningi uzothatha imizwa nemibono yabantu ngesiko lokuphehlwa ukuthi kudalwa yini izingane ezincane ziluthande kangaka ucansi. Bayoveza imbono yabo ukuthi leli siko laliqhutshwa kanjani.

Le ndlela yenza umsebenzi womcwaningi ukholakale ngoba lonke ulwazi olutholakele lunobufakazi nobuqiniso bomhlahlandlela ngamaqiniso aqoqiwe ngesihloko.

Ekugcineni ucwaningo luzoba nombhalo oxoxa indaba enengqikithi nencazelo ephelele ngokuphehlwa kwezingane. Umcwaningi uzothi uma eselalele zonke izimpendulo zabantu ngemibuzo akade eabuza yona, uyobe eseluqoqa lonke ulwazi alutholile kanye nezithombe azithathile bese ekhanda indaba enengqikithi ngokuphehlwa kwezingane.

2.2.2 Indlela yocwaningo ephathelene nokubala / Quantitative Method

Le ndlela yokuqoqa ulwazi olupathelene nokubala lapho kuvivinywa izibalo zokuthile okukanye inani lezinto okumele zixazululwe noma zicubungulwe noma zixilongwe. Le ndlela yokuqoqa ulwazi ngokucwaninga imayelana nezinombolo.

U-Anderson, (2006:10) ubeka kanje:

... Measurement must be objective, quantitative and statistically valid simply put, it's about numbers, objective hard data. The sample size for survey is calculated by statistics using formulas to determine how large a sample size will be needed from a given population in order to achieve finding with an acceptable degree of accuracy.

Isilinganiso kufanele ukuba sibe nomgomo noma impokophelo, le ndlela iveza ubungako ngokwezinombolo kanye nokuqiniseka ngokwezibalo, ngamanye amazwi kungashiwo ukuthi kumayelana nezinombolo kanye nolwazi oluphathekayo noluphokophele emgomeni. Isimo sobungako bomklamo wocwaningo lubalwa ngezinombolo kusetshenziswa izindlela zokukala ukuthi ngabe ububanzi balowo mklamo buzodinga inani labantu abangaki ukuze kugcine kutholakale imiphumela eyamukelayo ngokwezinga lokucophelela.

U-Aiaga noGunderson, 2000: 18) bayichaza kanje le ndlela eqoqa ulwazi:

Quantitative research is explaining phenomena by collecting numerical data that are analysed using mathematically based method (in particular statistics).

Ucwaningo oluphathelele nokubala luchaza isenzeko esingavamile ngokuqoqa ulwazi oluhlaziyiwe ngezinombolo, kusetshenziswa indlela esekelwe ezibalweni (ngandlela thize yokubala)

Le ndlela yokuqoqa ulwazi oluphathelele nokubala isetshenziswa uma kunezinombolo lapho kuvivinywa izibalo kusetshenziswa ubuchwepheshe ukunkankanya izibalo.

I-United StateInstitute of Peace, (2014) ithi:

Quantitative research is a study involving the use and analyses of numerical data using statistical techniques. They pose questions of who, when, where, what and how much.

Ucwaningo oluphathelele nokubala luyisifundo esihlanganisa ukusetshenziswa nokuhlanganisa kolwazi ngokwezinombolo kusetshenziswa amasu okubala. Kubuzwa imibuzo enjengokuthi ubani?, yini?, kuphi, yini nokuthi kungakanani?.

Le ndlela ihlelelwa ukuze kutholakale noma kuphume isibalo esikholakalayo ukuthi bangaki abakwenzile lokho. Lokhu kucaciswa ngezinombolo ezingaba ngokuthile ekhulwini.

I-United State Institute of Peace, (2014) iqhuba ithi

Quantitative research is especially used when carrying out large scale needs assesment or baseline survey. It is independent of the research and one should get similar result no matter who carries out the research. It can also be used to measure trends.

Le ndlela yocwaningo yokubala isetshenziswa ikakhulukazi ukuqhuba izidingo zokuhlola izilinganiso ezinkulu noma ezibanzi okukanye isisusa socwaningo. Lusuke lungancikile noma luzimele ocwaningweni kangangokuthi noma ngubani owenza ucwaningo ngaleyonto kufanele athole imiphumela efanayo. Lungaphinde lusetshenziswe ekukaleni noma ekulinganiseni izimo esezivamile.

Le ndlela iyamsiza umcwaningi ukuba athole ukuthi bangaki abantu abayenzayo leyo nto okuzobe kucwaningwa ngayo. Iphinde imsize ekutholeni ulwazi ngezinombolo ukuthi bangaki abasemnyakeni ethile abayenzile leyo nto. Lokhu umcwaningi uyokuthola ngokuxoxisana nabantu azobe ebahambe emaqqweni akhe awenze ezigodini azikhethile.

Le ndlela imayelana nokuthola ulwazi ngomumo ukuthi bangaki abantu besifazane abakwenzile kanti bangaki abesilisa abakwenzile lokho. Umcwaningi uyocela ubantu axoxisana nabo emaqenjini awakhile ukuba bamvezele ukuthi bangaki abantwana abaphehliwe emindenini yabo. Lokho kuzomsiza ekwenzeni umumo ongavezwa ngomdwebo, bese eveza ngomumo.

Le ndlela iyasiza kumcwaningi ukuba athole ukuthi kwenzeka ngokubanzi okungakanani leyo nto futhi kuzosiza kanganani leyo nto.

Le ndlela iyamsiza umcwaningi ukuchaza kabanzi ngokwenzeka kwaleyo nto, bese kuba nokucabangela ukuthi lokho kuyosiza kanjani.

Le ndlela iyasiza ukuba kuvele ukuthi into okumele isitshenziswe kuba isilinganiso esingakanani, ibanga elingakanani ubude.

Le ndlela iphendula umbuzo womcwaningi othi yenziwelwani leyo nto nokuthi isiza kuphi leyo nto?

Le ndlela yokuqoqa ulwazi abacwaningi abaningi bayayithanda ukuyisebenzisa ngoba iveza kahle isibalo zaleyo nkinga okucwaningwa ngayo noma lesi sikhloko. Le ndlela iveza amaqiniso abe sobala wonke umuntu akwazi ukuba nolwazi olucacile ngesikhloko.

2.2.2.1 Ubuhle bandlela yokuqoqa ulwazi ngokubala

- ❖ Le ndlela isiza ekusetshenzisweni uma kuqoqwa ulwazi oluningi noma isibalo esikhulu.
- ❖ Imphumela evela uma kusetshenziswa le ndlela yokuqoqa ulwazi iba izibalo.
- ❖ Le ndlela ikubeka kucace lokho okubalwayo ngenani lakho ukuze kusetshenziswe ngokwemukelekile ukuze kusize eziphakamisweni.

2.2.2.2 Ububi bandlela yokuqoqa ulwazi ngokubala

- ❖ Imphumela yakhona kumele ibalwe ngohlelo oluthile olukusiqoqelilwazi (excel, access noma data analysis software) okungelula ukuba ifinyelele ezinhlakeni zonke zikaHulumeni.
- ❖ Le ndlela ithatha isikhathi eside nesiningi kubalwa, lokhu kumele umcwaningi athathe isikhathi eside engena kulolu hlelo bese ethatha isikhathi eside ehlaziya lokho akutholile.
- ❖ Le ndlela ithatha isikhathi eside umcwaningi esacubungula ulwazi kanye nemiphumela ezinkankanyo (sample).
- ❖ Le ndlela ithatha isikhathi eside somcwaningi ukuqoqa ulwazi lokunkankanya.

Umcwaningi uzoyisebenzisa le ndlela yokuqoqa ulwazi ngokubala ngoba ingamsiza ukuveza isibalo sezingane ezikhulelwe ziseminyakeni engaphansi kweminyaka eyi-18. Umcwaningi

uyoyisebenzisa le ndlela ukuveza amanani ekhulwini abantu besifazane abangabaphehli kanti bangaki abesilisa abangabaphehli. Umcwaningi iyomsisa le ndlela uma eseveza isibalo sezingane zamantombazane ezilwenziwe lolu siko lokuphehla kanti zingaki ezabafana ezilwenziwe lolu siko lokuphehla. Umcwaningi uyoyisebenzisela le ndlela ukuthola ukuthi liba ngakanani igazi okumele liphume enganeni uma iphehlwa, lokho okuyisikalo sakhona segazi. Le ndlela umcwaningi uyoyisebenzisa ukuze iveze isibalo sezingane ezingavikeleka uma yenze leli siko lokuphehlwa. Le ndlela uma umcwaningi eyisebenzisile iyomsisa ukuthola ukuthi kumele ube mude kangakanani umuzi noma umsenge osetshenziswayo uma kuphehlwa ingane. Izibalo ziyasiza ukuveza ukuthi kumele iphehlwe kangaki ingane yentombazane kanti eyomfana kumele yona iphehlwe kangaki. Le ndlela izomsiza umcwaningi uma esedweba imumo yeminyaka yezingane esezaphehlwa, imumo eveza abantu besilisa abangabaphehli kanti bangaki abesifazane abangabaphehli.

2.2.3 Indlela yocwaningo ngohlumibuzo / Questionnaires Method

Le ndlela yocwaningo yokuqoqa ulwazi umcwaningi uhlela uhlu lwemibuzo yakhe ephepheni bese ehlela indawo kulo iphepha ukuba abantu baphendulele kulo. Ephepheni lemibuzo umcwaningi uveza isihloko sakhe ekuqaleni kwephepha ukuze umuntu abe nesithombe esicacile ngemibuzo ukuthi imayelana nani. Kumele umcwaningi ahlele imibuzo yakhe ngokuba ekuqaleni aqale ngemibuzo ezodinga imininingwane yalowo muntu ozophendula imibuzo. Imibuzo ezolandela leyo umcwaningi uye abuze imibuzo emifishane bese kuthi ekugcineni umcwaningi abuze imibuzo emide lapho ezofuna khona lowo onolwazi achaze kabanzi.

UWyne noStuart, (2001:47) babeka kanje:

Questionnaire is a printed list of questions that respondents are asked to answer. These instruments are commonly used and commonly abused. It is easy to compile a questionnaire; it is not easy to compile an effective one. Effectiveness requires planning before hand to ensure that the data can be objectively analysed. Open (or unstructured) questions can be used in a preliminary survey or to get a feel for the subject. Here respondents answer questions in their own

words. Closed (or structured) questions are used in large-scale data collection. Here respondents choose from a collection of alternatives (e.g true or false) or assign a numerical score or ranking.

Uhlelo-mibuzo wuhlaka lwemibuzo esuke iqoshelwe abazobamba iqhaza ngokuyiphendula. Imvamisa lezi zinhlaka zisetshenziswa ngendlela eyiyo okukanye okungeyona. Kulula ukwakha nokuhlanganisa uhlelo-mbuzo kodwa akulula ukwakha uhlanganise oluhlaba esikhonkosini. Lolo oluhlaba esikhonkosini ludinga ukuhlelelwa kunesikhathi ukuze kuinisekise ukuthi ulwazi lungahlaziyelwa ngokomgomo ephokophelweyo. Imibuzo evulekile ingasetshenziselwa umklamo wokwandulela ukulungiselela noma ukuthola uvo ngesihloko, lapho ababambiqhaza ekuphenduleni baziphendulela ngawabo amagama. Imibuzo evulekile isetshenziselwa ukuqoqa ulwazi lwezilinganisoezinkulu noma ezibanzi. Kulolu hlobo lwemibuzo ababambiqhaza baphendula ngokukhetha Izimpendulo ezihleliwe njengokuthi: yebo noma qha, noma bakhe impendulo ngokuhlikihla inombolo.

Kule ndlela yokuqoqa ulwazi kusuke kusetshenziswa iphepha lohla-mbuzo ukuze abantu okuthekelwa kubo ulwazi bakhululeke uma bephendula imibuzo. Kuye kube kuhle umcwaningi ukuba asebenzise le ndlela yohla-mbuzo ngoba umcwaningi uyakwazi ukuxhumana nabantu abanengi ngoba la maphepha uwathumela kubantu abanengi. Lokhu umcwaningi kumongela isikhathi esiningi sokuba axhumane nomuntu ngamunye. Abantu abaphendula imibuzo bayiphendula bekhululekile ngoba umcwaningi usuke engekho eduze kwabo.

IKirkless Council, (2014) ithi:

A questionnaire is simply a “tool” for collecting and recording information about a particular issue of interest. It is mainly made up of a list of questions, but should also include clear instructions and space for answers or administrative details. Questionnaires should always have a definite purpose that is related to the objectives of the research, and it needs to be clear from the outset how the findings will be used. Respondents also need to be made aware of the purpose of

the research wherever possible, and should be told how and when they will receive feedback on the finding.

Uhlelo-mibuzo luyisikhali noma uhlaka lokuqoqa kanye nokuqopha ulwazi ngendaba ethile eyintshisekelo, kuwuhla lwemibuzo okufanele lube nohlaka olucacile oluzolandelwa kanye nendawo yezimpendulo nemininingwane. Uhlelo-mibuzo kufanele lufeze injongo ethize ehambelana nemigomo yocwaningo futhi kufanele kucaciswe ukuthi imiphumela iyosetshenziswa kanjani. Ababambiqhaza kufanele baqwashiswe ngenhloso yocwaningo uma kungenzeka futhi batshelwe ukuthi imiphumela yocwaningo iyotholakala kanjani nagasiphi isikhathi.

Kule ndlela yohlumbuzo umcwaningi uke asebenzise ezinye izindlela ezihambisana nayo okusetshenziswa iphepha-mbuzo okuyimibuzo yesiqoqalwazi (*e-mailed*), indlela yokuqoqa ulwazi ethinta izibalo (*quantitative research*), ubuso nobuso nomuntu (*face-to-face*) nezinye izindlela zokuqoqa ulwazi.

IKirklees Council, (2014) iqhuba ithi:

Structured questionnaires are usually associated with quantitative research, i.e. research that is concerned with numbers (how many? How often? How satisfied?). Within this context, questionnaires can be used in a variety of survey situations, eg. postal, electronic, face-to-face and telephone. postal and electronic questionnaire are known as self-completion questionnaires, that is, respondents complete them by themselves in their own time. Face-to-face and telephone questionnaire are used by interviewers to ask a standard set of questions and record the responses that people give them. Questionnaires that are used by interviewers in this way are sometimes known as interview schedules.

Uhlelo-mibuzo oluvalekile luvamise ukuyamaniswa nocwaningo lokubala, okungukuthi ucwaningo oluphathelene nezinombolo (Kungaki?Kangaki?, Kanjani?). Kule ngqikithi uhlelo-mibuzo lungasetshenziswa ngokwemiklamo ezimeni ezahlukahlukene. Ukunikeza isibonelo: Izindlela ezingasetshenziswa kungaba amaposi,

ubuchwepheshe beziqoqelulwazi, ukuxoxa ubuso nobuso kanye nokushaya izingcingo. Ekuposeni kanye nasekuthumeleni ngendlela yeziqoqalulwazi, ababambiqhaza bangaziphendulela ngokwabo nangesikhathi sabo kanti ukuxoxa umlomo nomlomo kanye nokushaya ucingo, kusebenza ukubonana nokukhulumisana kubuzwa imibuzo ngokwezinga elithile kuphinde kuqoshwe nezimpendulo ezitholakele

Umcwaningi uzoyisebenzisa le ndlela ukuqoqa ulwazi ngesihloko ngoba ikhona imibuzo ayihlelile. Umcwaningi angahambela izigodi ezithile ezisendaweni eseduze naye bese ecela labo bantu abanikile leyo mibuzo ukuba bayiphendule ngokukhululeka, uyobe eseyilanda ngosuku olulandelayo. Umcwaningi uyocela abantu ukuba bayifundisise imibuzo leyo ukuze bayiqonde kahle ngaphambi kokuba bayiphendule.

2.2.4 Indlela yocwaningo ngokuphonsa imibuzo / Interviewing Method

Le ndlela umcwaningi uhambela umuntu nomuntu ehlale naye phansi bese eba nemibuzo azombuza yona ubuso nobuso ukuze athole ulwazi ngesihloko. Le ndlela kuba umuntu nomcwaningi. Umbuzwa uvumelekile ukuba aveze imibono yakhe, ulwazi lwakhe kanye nezinkolelo zakhe ngesihloko leso. Umcwaningi kuye kumele ukuthi acubungule bese ehlela kahle lonke ulwazi alutholile kulowo muntu okade emnika ulwazi. Imvamisa abantu ababuzwayo abafundile kanti abakwazi ukubhala.

UWayne, (2001:49) ubeka kanje:

An interview involves a one-on-one verbal interaction between the research and a respondent. Much of what was said above for questionnaires is true for interviews. An interview should have a plan. The researcher must not direct the respondent's answers through his/her tone of voice or through the way he/she phrases a question. One area where researchers would need to use interviews rather than questionnaires would be in getting information from people who can't read.

Inhlolokhono iphathelele nokukhulumisa phakathi komcwaningi nophendula imibuzo. Okuningi osekuphawulwe ngohlelo-mibuzo kuyahambelana

nenhlolokhono. Inhlolokhono kufanele ube nesu elilandelwayo, ocwaningayo akufanele abuze ngendlela yokulawula Izimpendulo zombambiqhaza ngephimbo lakhe noma ngendlela abuza ngayo. Abacwaningi bangayisebenzisa inhlolokhono esikhundleni sohlelo-mibuzo uma befuna ukuthola ulwazi kulabo bantu abangakwazi ukufunda.

Le ndlela yokubuza umbuzo ubuso nobuso phakathi komcwaningi nomuntu, umcwaningi uye acele umuntu ukuba athi ukuchaza kabanzi ngempendulo yakhe mayelana nombuzo awubuzile ukuze athole injula yolwazi ngempendulo yakhe.

UMaree, (2002:87) uthi:

An interview is a two-way conversation in which the interview asks the participant question to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant.

Inhlolokhono iyingxoxo noma inkulumo yababili lapho obuzayo ebuza imibuzo kumbambiqhaza ukuze aqoqe ulwazi kanye nokufunda ngamasu, izinkolelo, imiqondo, imibono kanye nemikhuba yombambiqgaza.

Zintathu izindlela ezilandelwa abacwaningi zokubonana nokukhuluma nabantu ukuze bathole ulwazi ngale ndlela yokubuza umuntu ubuso nobuso. Indlela yohla-mbuso oluvulekile, uhla-mbuzo oluhlelekile kanye nohla-mbuzo olungahlelekile.

2.2.4.1 Uhla lwemibuzo oluvulekile

Lolu hlobo lombuzo oluvulekile ilapho umcwaningi eba nengxoxo evulekile nalabo bantu ababuzayo ngenhloso yokuba athole imibono, izinkolelo zabo, izindlela yokuziphatha kwabo kanye nembono yabo mayelana nesihloko leso. Le ndlela ithatha isikhathi esiningi somcwaningi ngoba kuba nochungechunge lwezigaba okumele zilandelwe. Ababambe iqhaza bangaqhamuka neziphakamiso zabo ezingaba izixazululo noma baveze imbono yabo

ngesihloko leso. Ekugcineni umcwaningi kumele kube lolo lwazi alutholile lapho aluqinisekise ngokuba aluyamanise nalolo aluthole kweminye imithombo yolwazi.

UMaree, (2007:87) uthi:

An open-ended interview often takes the form of a conversation with the intention that the researcher explores with the participant her or his views, ideas, beliefs and attitudes about certain events or phenomena. Open-ended interviews are normally spread over a period of time and consist of series of interview. Participants may propose solutions or provide insight into events, but the focus is mainly on their own perceptions of the event or phenomenon being studied.

Inhlolokhono ephetha ngokuvuleleka ivamise ukuthatha isimo sengxoxo ngendlela yokuthi umcwaningi ugcina esebambisana nombambiqhaza ekuhloleni umqondo, amasu, izinkolelo kanye nezimo zombambiqhaza maqondana nezigameko noma izenzeko ezithize. Le nhlolokhono ivamise ukwelula isikhathi eside Ngoba iwuchungechunge lwemibuzo. Ababambiqhaza bangankankanya izixazululo ngokunikeza ulwazi olubuhlakani ngezehlakalo. Kufanele kugcine kugqanyiswa imibono yabo ngaleso sigameko noma isenzeko okufundwa ngaso.

2.2.4.2 Uhla lwemibuzo olungahlelekile

Lolu hlobo lombuzo olungahlelekile lona luvamise ukuthi lutholakale ngokuhlenganisa ulwazi olutholakala kweminye imithombo yolwazi. Ivamise yona ukuthi uma isetshenzisiwe ithathe isikhathi eside ngoba lowo obambe iqhaza ekuphenduleni imibuzo uvumelekile ukuba aphenhule ngendlela yakhe bese umcwaningi kumthathe isikhathi eside ukuba ahlaziye aphine acubungule lolo lwazi. Le ndlela yohlelombuzo ihlelelwe indlela yophenyo. Umcwaningi uma ebuza umuntu kumele aqaphele izimpendulo azitholayo ukuthi akukho yini okusha okuqhamukayo esihlokwini.

UMaree, (2002:87) uthi:

The semi-structured interview is commonly used in research projects to corroborate data emerging from other data. It

seldom spans a long time period and usually requires the participant to answer a set of predetermined questions. It does allow for the probing and clarification of answers. Semi-structured interview schedules basically define the line of inquiry. As a researcher you must be attentive to the responses of your participant so that you can identify new emerging lines of inquiry that are directly related to the phenomenon being studied.

Inhlolokhono enemibuzo ecishe ivaleke ivamise emsebenzini yocwaningo ukuze iqinisekise ulwazi olusha oluqubuka kolunye. Le nhlolokhono ayivamile ukudonsa isikhathi eside ngoba umbambiqhaza uphendula kuphela imibuzo esuke kade isihleliwe, liba khona ithuba lokwenaba ngezimpendulo. Umumo wale nhlolokhono ilandela indlela yophenyo. Umcwaningi kudingeka aqaphelisise ekuphenduleni kombambiqhaza Ngoba angagcina esethola ulwazi lophenyo olusha oluphathelele ngqo nesenzeko ofunda ngaso.

2.2.4.3 Izindlela ezamukelekile uma kubuzwa umuntu imibuzo

Kule ndlela yokuqoqa ulwazi umcwaningi kumele aqale azichaze yena kubantu azobabuzwa imibuzo ukuthi ungubani yena kanye nesihloko nenhloso yakhe yokubuzwa leyo mibuzo kanye nobumqoka baso.

- ❖ Umcwaningi kumele akwamukele uma umuntu embuzwa imibuzo engafuni ukumnika impendulo futhi angasibuzi isizathu sokwenqaba kwakhe.
- ❖ Umcwaningi kumele abe nesiqiniseko sokuthi umuntu ambuzayo ukhululekile noma akacasuki uma embuzwa imibuzo.
- ❖ Umcwaningi kumele acele imvume kulowo ambuzayo ukuthi ucela ukumqopha uma enesiqophamazwi okukanye acele ukubhala phansi konke abakukhulumayo.
- ❖ Umcwaningi akumele aphikisane nokushiwo yilowo ambuzayo ukuze kube nokwethembana phakathi kwabo.
- ❖ Umcwaningi kumele ambuze kahle umuntu lowo angamjahi ukuze aneliseke ukuthola akufunayo noma kungamthatha isonto lonke ukufuna ulwazi kulowo muntu.
- ❖ Umcwaningi kumele abhale izwi nezwi alithola kulowo muntu.

2.2.5 Indlela yocwaningo ngocingo/ *Telephone Research Method*

Umcwaningi uyisebenzisa le ndlela ukuxhumana nabantu abakude naye futhi abanolwazi ngesihloko. Umcwaningi uyisebenzisa le ndlela ngokuthi ahlele imibuzo azobuza abantu uma ebathinta ngocingo. Umcwaningi uthi uma ethola izimpendulo bese ezibhala phansi. Abacwaningi bathi le ndlela ilula, ayimbi eqola uma umcwaningi eyisebenzisa, inhle ngoba umuntu uyaqoqeka uma ephendula imibuzo ocingweni ngenxa yezindleko. Inhloso yomcwaningi uma esebenzisa le ndlela ukuba athekele ulwazi kubantu abakude naye kepha abanolwazi olunzulu ngesihloko. Umcwaningi kumele kuthi uma eqala eshaya ucingo ebe eseyihlele kahle imibuzo yakhe. Le ndlela iyamsiza umcwaningi ukuba aqoqe ulwazi aludingayo eduze ngendlela esheshayo kanti umcwaningi ukwazi ukuxhumana nabantu abanengi ngesikhathi esifishane ezindaweni eziningi ezahlukene.

Umcwaningi uyibona kuyindlela enhle azoyisebenzisa ukuxhumana nabantu abanengi abakude naye uma eseqhuba ucwaningo lwakhe ngesihloko ngesiko lokuphehlwa kwezingane. Laba bantu azoxhumana nabo basezindaweni ezifana nendawo yaseNkandla, eMahlabathini kanye naseNquthu okuyizindawo eziqhelelene nomcwaningi futhi okuyizindawo lapho lisaqhutshwa khona leli siko. Le ndlela izomsiza ukuxhumana nalaba bantu ngokushesha.

2.2.6 Indlela yokuqoqa ulwazi ngokubona / *Experimental Method*

Le ndlela yona yehlukile kwezinye izindlela zokuqoqa ulwazi ngoba yona izama ngayo yonke indlela ukucubungula ulwazi olutholakele. Umcwaningi usebenzisa igumbi lokucwaninga okuyindlu yokufundela abafundi inzululwazi noma abacwaningi benzululwazi. Okubalulekile ngale ndlela umcwaningi usuke efuna ukuthola okuyimbangela noma okuyisisusa salokho okucwaningwayo. Umcwaningi usebenzisa indlela ethile ukubheka ukuthi inamthelela muni, inomthelela ongakanani kuleyo nto bese ephinda enza isivivinyo sokubheka ukuthi into ethile ingasetshenziswa yini ukuqonda imbangela yento ethile. Umcwaningi kumele asebenzise amaqembu amabili ukwenza isivivinyo sakhe ukuze abone ukuthi imphumela yakhe noma leyo nto imphatha kanjani lowo muntu okuhlolwa ngaye

noma iyelapheka yini leyo nto. Abacwaningi bayisebenzisela ukuthola ukuthi uma kwenziwa into ethile kuba yini umthelela waleyo nto emva kwesikhathi esithile.

Umcwaningi ngeke ayisebenzise le ndlela yokuqoqa ulwazi esihlokweni ngoba sisebenzisa ubunzululwazi kakhulu kanti isihloko asibhekene nobunzululwazi.

2.2.7 Indlela yocwaningo elandisayo / *Narrative Research Method*

Le ndlela umcwaningi uyisebenzisa ngokuhambela abantu ezindaweni zabo. Umcwaningi usuke esebenzisa le ndlela uma ecwaninga impilo yomuntu ngamunye. Inhloso yomcwaningi uma esebenzisa le ndlela usuke efuna imvelaphi yomuntu kanye nomlando wakhe ngokuba ambuze imibuzo ethile. Umcwaningi usuke efuna umuntu ukuba axoxe indaba ngaye ukuze athole ulwazi olunzulu ngaye. Le ndlela umcwaningi ufuna ukuthola ulwazi ngengxoxo ngalowo muntu.

Umcwaningi uyayisebenzisa le ndlela ngokuba ahambele abantu abalwenzayo lolu siko lokuphehlwa kwezingane noma abaphehli. Umcwaningi uzobuza laba bantu imibuzo ethile bese ecela ukuba lowo muntu ake axoxe indaba ukuthi akake achaze ukuthi walenziwa nini leli siko? Walenziwa eneminyaka emingaki? Futhi lenziwa kanjani kuye? Umcwaningi uyofuna amxoxele ukuthi wenzelwa kuphi nendawo? Futhi iziphi izinsizakusebenza ezazisetshenziswa ukuqhuba leli siko? Umcwaningi uyocela kulowo muntu omthululela ulwazi ukuba konke akushoyo ucela ukuba akubhale phansi noma akuqophe ngesiqophamazwi. Uma evuma lowo muntu, uyobe esekubhala phansi lokho azobe ekusho kube indaba.

Umcwaningi uyophinde ahambele umphehli wendawo okunguyena ophehla izingane ukuba naye ambuze imibuzo ethile ngokuqhutshwa kwesiko lokuphehlwa. Umcwaningi uyomcela umphehli ukuba ake amxoxele ukuthi yini inhloso yokuphehlwa kwengane? Uma ephehla ingane uphehla ingane eneminyaka emingaki? Usebenzisa ini uma ephehla ingane (izinsizakusebenza)? Uyiphehlela kuphi ingane? Kumele kuphume igazi elinjani enganeni noma elingakanani ukuze abone ukuthi ingane isiyenele, angabe esaqhubeka nokuyiphehla?

Umcwaningi uyocela umphehli ukuba amxoxele indaba ukuba ibonakala kanjani ingane engaphehliwe noma ephehliwe kwezinye izingane. Ngabe ingane yentombazane iphehlwa kangaki kanti yona eyomfana iphehlwa kangaki? Bese ecela ukuba amxoxele ukuthi yini enye yenziwe kanye, enye iphindwe. Umcwaningi kuyothi lonke ulwazi aluthole kubantu akade ebabuza imibuzo alucubungule aphinde aluhlaziye bese elubhala phansi njengendaba.

2.2.8 Indlela yocwaningo ngokuhlola okuphathelene nezimanga / *Phenomenological Research Method*

Le ndlela yokuqoqa ulwazi yona umcwaningi imsize ngokuba asusele ulwazi lwakhe kolunye ulwazi okungabe ulufunde ezincwadini noma uluthole kubantu. Umcwaningi uluthola lolu lwazi ngengxoxo eqhamuka kubantu.

Umcwaningi uzoyisebenzisa le ndlela ngokuba ahambele abantu ukuba bamunike ulwazi mayelana nesihloko. Uzobavezela ulwazi ngaleli siko lokuphehlwa kwezingane bese eqhubeka nokuba abafake imibuzo ethile. Uyobe ephethe imibuzo ehlelekile ehambisana nesihloko okuluhla-mbuzo.

2.2.9 Indlela yocwaningo ukubhekwa kwezinto / *Case Study*

Le ndlela yokuqoqa ulwazi yocwaningo umcwaningi uthola ulwazi ngokuba aveze inkinga ukuze kuxazululeke inkinga. Umcwaningi kumele axoxe insambatheka noma ingqingetshe yendaba ebhalwe phansi bese ecela abantu ukuba bafunde leyo ndaba, bese eqhamuka nemibuzo esuselwa kuyo indaba. Abambiqhaza kuzomele bajule kakhulu uma sebefunda ngaleso sehlo esisendabeni. Umcwaningi angakhetha abantu abahlanu eqenjini bese ebanika imibuzo ebhalwe ephepheni. Laba bantu uma bephendula le mibuzo baqhamuka nezixazululo nezimvo zabo eziphusile. Le ndaba umcwaningi kumele aveze inkinga ehambisana nesihloko. Abantu abazobe bephendula imibuzo esuselwa kuyo leyo ndaba bese beveza ubuciko babo obungenziwa ukuze kuxazululeke leyo nkinga.

UFlick, (2009:153) uchaza kanjena:

The interviewee is then confronted with dilemma stories, which are followed again by a focused interview: The subject is asked to describe the situation [in the story] and to find a solution. The interviewer is asking questions and tries to reach the highest possible level the subject can achieve. Again, the interviewer must be trained in understanding and assessing the actual level of the individual in order to ask questions at the level proximal to the individual's point of view.

Ohlolwa ikhono ube esebhekana nezindaba ezixakayo eziphinde zilandelwe yinhlolekhono eqondile. Okufunekayo ukuba achaze isimo endabeni bese ethola isixazululo saleso simo. Ohlola ikhono ubuza imibuzo azame nokufinyelela ezingeni eliseqhophelweni eliphezulu, ngaleso simo esihlolwayo. Ohlola ikhono udinga ukuqeqesheka ekuqondeni nasekuhloleni izingab okuyilonalona lo muntu ukuze abuze imibuzo esondelene noma ehambelana nezinga lalowo muntu akucabangayo.

Umcwaningi angavela nendaba yakhe bese le ndaba eyincikisa esihlokwini ukuze kuthi abantu uma bephendula imibuzo ayibhale phansi akwazi ukuthola ulwazi ngesihloko. Umcwaningi angahlela indaba yakhe kanje. Endaweni yasoBuka, esigodini saseMkhandlwini, kunabantwana bamantombazane abangamashumi amabili abakhulelwe bengakahlanganisi iminyaka eyishumi nanhlanu. Kutholakale ukuthi la mantombazane uma kunomcimbi endaweni ayahalazela ukulala nabafana. Abafana bendawo bona kutholakala ukuthi abaningi kubo badlwengula abantu abadala ikakhulu izalukazi. Umphakathi wale ndawo ukhathazekile ngalezi zehlakalo. INkosi yendawo isike yabiza imbizo yesizwe sayo kepha kutholakala ukuthi kunhlanga zimuka nomoya. Asitholakali isixazululo kule nkatha yenkinga yesimo.

Imibuzo

1. Yini imbangela yalezi zingane zalesi sigodi zithande kangaka ucansi?
2. INkosi yale ndawo ingasixazulula kanjani isimo ebhekene naso esigodini sayo?

3. Ngabe likhona yini isiko elingenziwa kulezi zingane ukuze zehlise izinga lokuthanda ucansi zisencane?
4. Lingenziwa yini lelo siko ezinganeni zabafana?
5. Uma likhona isiko elingaxazulula le nkinga, ngabe yiliphi?
6. Ngabe lenziwa kanjani lelo siko?
7. Awenabe uchaze ukuthi lenziwela kuphi leli siko? Lenziwa ngubani? Lenzelwa kuphi? Iziphi izinsizakusebenza ezisentsenziswayo uma kuqhutshwa leli siko? Lenziwa kubantwana abaneminyaka emingaki nokuthi liphephile yini leli siko ukuba lingenziwa ezinganeni?

Inhloso yomcwaningi ukuba asebenzise le ndlela yokuqoqa ulwazi ngendlela yohlobo lokuma kwezinto ukuba athole ukuthi okwenzekayo kwenzeka kanjani kanye nokuthi kungani kwenzeka ngendlela okwenzeka ngayo. Abantu abazophendula leyo mibuzo bazovela nemibono yabo kanye nezixazululo zabo. Lokhu okuyosiza umcwaningi ukuba athole ulwazi ngesihloko. Umcwaningi uyobe esethola amaqiniso bese ehlela aphinde acubungule izimpendulo azitholile bese ethola isisombululo sokufihlekile kube sobala. Kule ndlela yokuqoqa ulwazi umcwaningi ulwazi lwakhe luncike kakhulu ezimpendulweni zabantu.

Umcwaningi uyohambela indawo yaseMvazane lapho ezobephetha indaba yakhe ayibhale ephepheni kanye nemibuzo yakhona. Umcwaningi uyocela ukuba ahlanganiselwe iqeqebana labantu besigodi ukuze axoxe nabo mayelana nesihloko bese ebanika lawo maphepha akhe anendaba exakayo ukuba bawafunde bese ebanika amanye amaphepha anemibuzo ukuba bayiphendule.

2.2.10 Isiphetho

Lesi sahluko sethule kahle kwacaca izindlela zokuqoqa ulwazi. Umcwaningi kukuye-ke ukuthi ngabe uzozilandela zonke yini lezi zindlela zokuqoqa ulwazi ukuze umsebenzi wakhe wocwaningo ukholakale. Lezi zindlela zitholakala zizinhle ekuhloleni umsebenzi womcwaningi ukuthi ubelula ukuwuqhuba. Ziningi izindlela zokuqoqa ulwazi lomcwaningi uma kubhekwa zonke lezi zindlela ezibalwe ngenhla. Uma kubhekwa le ndlela yohlobo

lokuma kwezinto izomsiza umcwaningi uma eya kubantu ephethe indaba azoyixoxela abantu, ulwazi lapho luziqabukela lona kubantu bezama ukuxazulula inkinga umcwaningi ayibeke phambi kwabo. Empeleni zonke lezi zindlela ezibekiwe zizomsiza umcwaningi.

ISAPHLUKO SESITHATHU

3.0 AMASIKO NEMIKHUBA EGCINWAYO UMA KUKHULISWA ABANTWANA

3.1 Isingeniso

Ingane ibalulekile emndenini kanye nasesizweni samaZulu. Kwakubalulekile namanje kusabalulekile kwaZulu ukuthi umuntu wesifazane agane, owesilisa aganwe bese kuthi kulowo mushado kutholakale abantwana okuzoba yibo abazovusa lowo muzi.

Izalukazi zekhaya ziphatheka kabi uma umlobokazi kuze kuphele izinyanga zingamboni ebambile. Size sibuze endodaneni ukuthi kanti mfana kwenzekani kumlobokazi noma sithi ndodana sengiyoze ngihambe emhlabeni ngingakaze ngimgone umzukulu wami na?

UNyembezi noNxumalo, (1982:100) bathi:

Kwabe kuligugu kwaZulu ukuthola abantwana njengoba kusenjalo namanje. Umakoti ongabatholi abantwana wayecelelwa nasemadlozini ukuba amsize.

UBrindley, (1982:32) uyavumelana noNyembezi kanye noNxumalo uma ethi:

Should an umakoti not conceive, her father-in-law may summon the umndeni (local agnatic group), slaughter a goat or beast, enter the cattle-kraal and request a baby from the ancestors, first mentioning by name all the deceased males of the homestead and concluding, grandmothers and mothers, help us and give us a baby... oh our women (amakhosikazi akithi) we are pleading, help us, where will you enter if you do not give us a child, because of this, you are destroying our home..., old people state that after the ancestors have been approached in this way the umakoti immediately falls pregnant.

Kuyenzeka umakoti kutholakale ukuthi akamtholi umntwana noma akakhulelwa, kuye kuthi ubabezala abize

umndeni, bese ehlaba imbuzi noma isilwane esithile, uye akhulume namadlosi ekhaya ecela kuwo ukuba abaphe abantwana, uke aqale abize bonke abesilisa balelo khaya asebashona, aqede eze kwabesifazane okungogogo bekhaya abangasekho, ecele ukuba babasize babaphe abantwana. Umnumuzane wekhaya uyazincengela ecela kokhokho bekhaya, asho ukuthi kuyaphela ngaleli khaya. Abantu abadala bayasho ukuthi uma kucelwe ngale ndlela umakoti usheshe akhulelwe.

Kwakuba isibusiso emzini wamaZulu ukubakhona komntwana ekhaya.

UKrige, (1950:61) uthi:

The birth of a child is important, not only as the advent of the individual into society, but as making a further stage in the lives of its parents...To a women, therefore, childless is the greatest of all misfortune ...

Ukutholakala komntwana ekhaya kuba into esemqoka nejabulelwayo, lokho akukhona kuphela kwalowo mphakathi, kodwa kwenza inqubekela phambili kubazali, kowesifazane ongenamntwana kuba elikhulu ishwa noma isenzeko.

Kubamnandi ekhaya nakwabadala uma kubonakala umakoti esezithwele noma esemuhle kuze kuthiwe uyakhula umuzi. Kunenkolelo nomkhuba owenziwayo kumakoti uma kubonakala ukuthi usenesikhathi egcagcile kepha akabonakali ukuthi usezithwele. Lokho kubonakala sengathi umakoti unenkinga bese kwenziwa imizamo yokuba amumathe.

UCele, (2012:2) uthi:

Kuye kwenzeke umakoti angazali kanti akasiyo inyumba. Uma unenkinga efuze lena, kuqale kuzanywe ngamakhambi, uma kungenzeki lutho kunhlanga zimuka nomoya, abadala bayaqala baxhoze mphini mumbe kungeniwe sekuyiwe embhulweni kuyobuzwa kosiyazi ukuthi, uthi luxake eguleni nje ngani?

Iyona mizamo eyayenziwa ukuba umakoti athole abantwana. Lokhu kukhombisa ngokusobala ukuthi abantwana bayisibusiso emndenini futhi babalulekile. Uma kubonakala ukuthi umlobokazi unenkinga esibelethweni kuye kwenziwe izimbiza ezibizwa ngokuthi izihlambezo. Lezi zimbiza zimgeqa umakoti ukuze kuphume ukungcola esibelethweni sakhe ukuze akwazi ukubamba isisu.

Umntwana uma esebelethwe ubhekwa njengezikhali zamaNtungwa. Kukholelwa ekutheni umntwana uma esemncane uselula angase ahogele imimoya emibi bese eshona ukhakhayi phakathi. Miningi imigomo eyenziwayo ukuqinisa umntwana osanda kuzalwa. Le mikhuba yenziwa ngezigaba zokukhula komntwana. Lokhu kuyisiko kanye nemikhuba yesizwe saMaZulu nokho akusajwayelekile esikhathini samanje ngenxa yempucuko. Izingane sezisiwa koDokotela besimanje.

3.2 Isiko lokuqiniswa kwengane

Umntwana uma esemncane kukholakala ukuthi uselula uhogela yonke imimoya emibi. Lokhu kukholakala ukuthi ingane ingashona ukhakhayi phakathi ngenxa yobunzima bemimoya emibi. Umnumzane womuzi uke aye enyangeni eyaziwayo ayofuna izinyamazane zokushunqisela ingane ukuze umntwana angahlaselwa imimoya emibi. Miningi imithi esetshenziswayo ukuqinisa umntwana, eminye imithi kuba yisiphondo esixutshwa nobisi bese kuchathwa ngaso ingane. Umusa wona usetshenziselwa ekuchatheni ingane uma inomkhuhlane. Umsuzwane wona umuthi wemimoya osetshenziswa uma kade kuphethwe isidumbu. Abantu bahlamba ngamanzi anawo izandla uma bekade bephethe isidumbu noma kade besemgcwabeni. Izulu uma liduma eminye imizi iyawusebenzisa njengesikhonkwane, bawuchoma emakhothameni ezindlu. Ingane uma ishisa ngenxa yomkhuhlane kokunye inesilonda semimoya bayichatha ngawo.

UNyembezi noNxumalo, (1982:102) bathi:

Umntwana wayethunqiselwa ngezinyamazane eziqondene nayo, owomfana kube ngezabafana nowentombazane kube

ngezamantombazane. Izibongo ezahlukene zisebenzisa izinyamazane ezahlukene.

UBrindley, (1982:51) uvumelana noNyembezi kanye noNxumalo uthi:

The mother-in-law who is the ugogo of the baby induces sneezing by applying a little umbhemiso (a powdered medicine obtained with the other medicines from the old women or an Inyanga to each of the infant's nostrils. The baby is made to sneeze because while enceinte its mother may have walked over the sport where an Inyanga had treated an abnormal placenta.it is unusual, and this a blush tinted unbiliceus indicate that the child is possessed by a spirit known as Indawe, which will cause it to grow up to become an Isangoma (diviner) if the umbhemiso is not applied such a spirit will oppress the baby and it may die.

Unamezala ongugugu wengane, usebenzisa umbhemiso (oyimpuphu) okade ewuthola esalukazini esazi imithi noma imyanga. Umbhemiso uwufaka ekhaleni lengane ukuze ithimule. Ingane ithinyuliswa ngoba kungenzeka ngekathi umama wayo eyikhulelwe wahamba lapho khona inyanga yayilaphela khona umuntu owayenomzanyane ongajwayelekile noma ongavamisile, kodwa kusuke kususwa leyo nhlansana yokuthi ingane yenganyelwe imimoya emibi eyaziwa ngokuthi Amandawe, lokho okungayenza ukuthi uma ikhula ibe yisangoma uma ingabhenyiswanga umbhemiso, ngoba lemimoya ingayicindezela futhi ize ife.

UCele, (2012:344) ufakaza uthi:

Kuthenjelwa kuzo izinyamazane, kusebenza zona izinyamazane athi ukushunqiselwa umntwana. Ziyonuka izinyamazane izincucwana zezinyamazane nezikhunjana kunamandla amangalisayo ekuxosheni imimoya eyizinzulwane. Akashunqiselwa ngoba emncane kuphela umntwana kodwa izinyamazane ziwumithi womndeni.

Ngemva kokuba umntwana esebelethiwe kuba nesikhathi lapho kufanele aqalwe ukuqiniswa.

Umntwana uma eseshunqiselwa, kubaswa izinkuni zize zibe ngamalahle bese kufakwa

amalahle odengezini bese kufakwa izicucwana kanye nezikhumba zezinyamazane kulo udengezi zishunqe. Umntwana yena ubanjwa ngezandla zombili aphakanyiselwe phezulu, ngaphezu kodengezi ukuze ahogele intuthu yezinyamazane esuke isithe mbo endlini ukuze ixoshe imimoya emibi enganeni. Abazali bengane bakholelwa ukuthi leyo ntuthu yezinyamazane eshunqayo iba namandla azo izinyamazane ukuxosha imimoya emibi.

UKrige, (1936:66) uqhubeka uthi:

Soon after birth every baby is held in the smoke of burning animal charms comprising of small particles of every possible animal of ill luck. This is supposed to counteract all “izinyamazane” diseases which the child may have contacted while in the womb, through his mother having walked over tracts of harmful animals, or that may be brought in by people who come to visit the baby with bad medicine of this nature.

Esikhathini esincane umntwana eqedwa kubelethwa ube eseshunqiselwa ngezinyamazane, ezihlanganisiwe okungezezinhlanhla. Izinyamazane ziyasiza ukuxosha zonke izifo okungenzeka umntwana wazihogela esesesibelethweni sikanina, lokhu futhi kuyasiza ukuvika imimoya emibi esuke ifika nabantu abazobona umntwana, labo abasebenzisa imithi emibi.

AmaZulu akholelwa ekutheni umntwana kumele aqiniswe ukuze afike ezingeni lobunsizwa nelobuntombi. Kukholakala ukuthi unina womntwana uma ekade ehambile kumele athi uma efika lapho khona khlukana izindlela noma okuneziphambano khona, kumele acoshe izibi zakhona ukuze kuthi uma efika ekhaya kumntwana ngaphambi kokuba amthinte, kumele amshunqisele ngazo lezo zibi.

UCele, (2012:346) uthi:

Inkolelo yesizwe samaZulu ithi, uma unina wengane efika nalezi zibi ekhaya, ngaphambi kokuba abambe umntwana wakhe, kufanele afake amalahle odengezini ashise izibi njengoba esuke eshisa inyamazane amlengise phezulu kwale ntuthu. Imimoya emibi iyabaleka uma eshiselwa izibi

zezindlela. Lokhu kujikajika komntwana phezu kwentuthu uyakhala kanti sekuyiyona indlela ezomyeka ngayo imimoya yobubi.

Ngaphandle kokuqiniswa kwengane ngezinyamazane kuye kusebenziswe nezimpande zemithi. Kunemithi ethile esetshenziswayo ukuqinisa abantwana emoyeni emibi.

UZulu, (2012) uthi:

Nayo iNdalicwatha iququdelwa ukuxosha imimoya emibi njengoba kwenziwa ngeziQunga, iMpila kanye neMpishompisho. Ukuqinisekisa ukuphepha la makhubalo axutshwa nomlotha ukuze abazongena endlini yomdlezana. Ezibini bagcoba izinyawo zabo ngawo umzala_ukuze baxoshe imimoya okungenzeka ukuba ibakhungele ngendlela.

La makhambi kanye nezinyamazane kuyasiza ekukhuliseni abantwana. Lezi izigaba zokuqala ukukhulisa abantwana ukuze bakhule bephila babe namandla. Lokhu kujabulisa unina noyise womntwana, okusho ukukhula komuzi wabo. Kuye kube neminye imikhuba namasiko agcinwa kubantwana uma bekhula.

3.3 Isiko lokulahlwa kwengane

Miningi imikhuba namasiko enziwa enganeni uma izelwe nalapho iya ikhula ngezigaba ezithile zokukhula kwayo. Kunenkolelo kumaZulu yokuthi uma ingane izalwa iba nenyoni. Ingane enenyoni ibonakala ngokuba yethuke njalo uma ilele noma ngabe kukhona umsindo owenzeka endlini lapho ikhona le ngane.

UMsimang, (1975:50) uthi:

Ngaphandle kokuzalwa inkosikazi enemimoya, abantwana banamuhla kuyenzeka bazalwe benenyoni ngenxa yokuthi mhlawumbe unina weqa naye esakhulelwe ezishozini noma watheza izinkuni ezeleleselwe kokunye zothiwa ekhaya, esakhulelwe. Kuningi okunye ukufa osekuhlupha abantwana ngenxa yemithi emininginingi esiphathwa izinyanga zakuleli zinsuku.

UBrindley, (1982:64) uthi:

Gastroenteritis or a sunken fontanelle is usually ascribed to inyoni or isishozi (negative force derived from the mother`s contact with a place that was struck by lightining). ...To counteract its debilitating effect the baby`s grandmother, because she is experienced in syringing, may administer a cleansing treatment called ukulahla (to throw away, lose) at a spot struck by lightining.

Ukushona phakathi kwenkaba yengane kuvamise ukuthi, kuthiwe ingane inenyoni noma inesishozi,(lokhu kuyimiphumela emibi yokuthi umama wengane wahamba esishozini, lapho kwadlalela khona izulu), lokhu kwenza ugogo wengane adangale noma aphaatheke kabi, ngoba kuzomela ichathwe ingane, avume ukuba ihlanjululwe ngokwenziwa umkhuba wokulahlwa endaweni lapho kwadlalela khona izulu (isishozi).

Ingane uma ilokhu yethuka kuye kufunakale ukuba iyochathwa ngoba kukholakala ukuthi inenyoni ukuze kukhishwe le nyoni ngokuba ilahlwe. Unina wengane uke ayithathe ingane ayise kumuntu owaziwayo ukuthi uyakwazi ukukhipha inyoni enganeni. Ayisiwa kunoma ngubani umuntu kepha isiwa enyangeni enawo umuthi wokukhipha inyoni enganeni.

UCele, (2012:343) uchaza uthi:

ISiphondo umuthi oxutshwa nobisi bese kuchathwa ngawo abantwana. Lona futhi ngumuthi wokwehlisa inyoni ukuze abantwana bangethuswa lubala.

Umntwana ongalahliwe wethuswa ubala uma kuduma izulu, kukhuluma umuntu noma kukhona okuwayo endlini uvele athuke aze akhale. Inyanga noma isalukazi esikwazi ukukhipha inyoni kuphela esingamsiza lo mntwana ngokuba simkhiphe

3.3.1 Inqubo yokulenza leli siko

Unina wengane othatha ingane ayise enyangeni, inyanga izoyithatha ingane iye nayo esishozini ifike iyichathele khona ngokusebenzisa imithi ethile.

UDlamini, (2013) uthi:

Kuyiwa esishozini kuphethwe isitsha esenziwe ngeswela kulapho kuzofakwa khona umuthi noma intelezi okuzochathwa ngayo ingane kanye nohlanga, kufike kuthathwe utshani obushiswe izulu lapho kudlalele khona izulu, bese kuhlanganiswa nezinsizi ezikhipha izulu, kufakwe amanzi esitsheni soselwa bese kuhlanganiswa namanzi bese kuba umuthi wokuchatha. Kubaswa umlilo phezu kwesishozi bese kufakwa uhlaka ngemuva enganeni. Inyanga izobe isifutha intelezi ngomlomo ohlakeni ukuze ingene esiswini sengane, bese iyayibamba ukuze ingasheshi ikukhiphe. Ngenkathi ingane isikapalata ibe isikapalatela kuwo lo mlilo obasiwe ukuba ucime. Lokho kobe kusho ukuthi selicinyiwe izulu esiswini sengane futhi ayiseyukuphinde yethuke ingane uma izulu liduma. Isitsha soselwa kanye nohlanga okukade kusetshenziswa kuyabulawa kushiwe khona lapho, akubuyeli ekhaya ngoba kukholakala ukuthi uma kubuywe nakho ekhaya kusuke kubuywe nezulu ekhaya lokhu ongungenza izulu lidlalele ekhaya.

Ingane yentombazane ilahlwa kabili bese kuthi eyomfana kwenzeke ukuba ilahlwe kabili. Umfana yena kwenzelwa ukuba angabi nalo uvalo futhi angathuki nje kalula futhi angesabi abe nesibindi. Kubakhona inyanga ekunika unina wengane okuyizinyamazane ukuba akushunqise uma kuduma izulu ukuze ingane ingethuki.

UBrindley, (1982:64) kokunye uyavumelana noDlamini:

A hole is dug in the lightning-sport at the bottom of which the grandmother or expert places grass from the thatch above the doorway of every house (ikhothama) in the homestead to which the baby belongs. The grandmother lights it, holds the baby and gives it enema (ukuchatha) forcibly blowing medicated water through a reed and making certain that the excreta falls into the prepared hole,

thus quenching the fire. The fire must be extinguished because it symbolizes the lightning force which is being driven out of the baby.

Kumbiwa umgodi ushone lapho kudlalele khona izulu (esishozini), isalukazi noma uchwepheshe wokulahlwa kwezingane, uthatha utshani bekhothama okufulelwe ngabo indlu ekhaya kubo kwengane. Isalukazi sibe sesibushisa, sithathe umntwana bese simchatha sisebenzisa uhlanga, umntwana ube esezikhulula kuwo umgodi ombiwe, kumele acime umlilo osemgodini, lokho kuyobe kusho ukuthi umbani obuhlupha umntwana uphumile.

Uphinda aqhube futhi uBrindley, (1982:64) athi:

Some old people do not use grass or fire, but mix the sand from a lightning spot with medicated water and syringing the baby over a hole anywhere in the homestead. All old women will however wash the excrete off the baby with the liquid, which must fall into the hole, and afterwards through the syringing reed and baby's waist-band into the hole. While the grandmother fills in the hole, the mother must head straight for home with the baby and never look back lest the sickness returns.

Abanye abantu abadala ababusebenzisi utshani nomlilo, kepha basebenzisa inhlabathi yalapho kudlalele khona umphezulu, bese bewuhlanganisa namakhambi athile, bese bechatha ngakho umntwana, uchathelwa emgodini osuke umbiwe ekhaya lakubo kwengane. Ugogo uhlanza amasimba omntwana ngamanzi bese ewafaka emgodini, bese kuthi umama wayo ayithathe aye nayo endlini engabe esabheka emuva, funa isifo noma ukugula kubuye.

3.4 Ingane ezalwe yembethe

Ingane nengane izalwa iphuma ngesimo sayo. Ingane izalwa ifumbethe ezandleni zayo. Lokhu kuyinkolelo yokuthi isuke ifumbethe izipho zayo nethalente eliphiwe abakubo abadala abangasekho. Lezi ziphiwo zayo kwakumele kuthi uma ikhula ingane izisebenzise. Inkolelo yamaZulu ithi uma ingane kungezi kahle kuye kuthiwe kukhona okungenzekanga kahle mhla ibelethwa.

Ababelethisi bayaqikelela uma bebelethisa unina wengane. Kuyenzeka ingane iphume kutholakale ukuthi ibihleli emanzini esibelethweni sikanina. Enye ingane kuye kuthiwe izalwe yembethe ngoba isuke ivaleke ubuso ngontwentwesi oluthile olufana nomhlwehlwe. Lolo ntwentwesi kuthiwa leyo ngane isuke inenhlanhla bese kuthiwa izalwe imbethe.

UNtuli, (2008:88) uthi:

... Usuke embethe (Ubuthumbu). Le nto unina wengane uye ayembule kahle enganeni uma eyembula le nto ungathi ukhipha umhlwehlwe esiswini sembuzi noma senkomo indlela ephuma ngayo.

Ababelethisi bayaqikelela uma bebelethisa unina wengane uma bethola ukuthi ingane yembethe ngoba lokho okusuke ikwembethe ingane noma kuyimbozile kumele kususwe ngokukhulu ukucophelela. Akumele bakudabule noma bakugqobhoze ngoba kuzokonakala. Uma unina wengane ebelethele ekhaya, kuye kuthi labo ababelethisayo bayayembula ingane bese beyiqoqa beyibeke kahle baze bayikhombise unina wengane. Uma esebuyile amandla kuye noma kanjalo ebelethele esibhedlela abahlengikazi abayaziyo bayamnika unina wengane. abahlengikazi abagangile abakwaziyo ubuthumbu baye bazenzele imali ngokuthi bawuntshontshe noma awuthathe bawudayisele izinyanga ukuze zihlanganise nemithi ethile bese zenza umuthi wenhlanhla ezizowudayisela abantu ukuze babe nenhlanhla.

UNtuli, (2008:88) uthi:

Uma unina wengane eseyembulile uyayigoqa ayigcine kahle le nto kuze kushaye ilanga azophuma ngalo esibhedlela eyigcinile, uma esephuma esibhedlela uhamba nayo ayenayo ekhaya, uma esefikile ekhaya ufike ayigcine futhi kahle ayigcinisise impilo yakhe yonke lapho angeke aze alibale khona.

Ubuthumbu kukholakala ekutheni buphethe impilo yonke yengane. Ingane uma iphethwe umkhuhlane omubi, kuye kufuneke ukuba unina noma uyise wayo ayithathe ubuthumbu ayihlanganise nempepho bese esyihunqisela. Uyise ube esekhuluma nabadala bakubo ukuba

mawuphele umkhuhlane enganeni. Kumele kuhleshulwe kubo kancane ubuthumbu hhayi kakhulu nebala uyophela umkhuhlane enganeni.

Kubalulekile ukuba ubuthumbu bubhekwe kuhle kwezikhali zamaNtungwa ngoba akufanele buduke noma busuke emehlweni kanina wengane noma kayise. Kuyothi ingakhula ingane unina ayedlulisele kuyo bese eyidonsa ngendlebe eyiyala ngokubaluleka nobumqoka bobuthumbu empilweni yayo. Ingane kuye kudingeke ukuba ibuqaphele ubuthumbu ngoba kukholakala ukuthi buphethe izinhlanhla zayo. Akekho umuntu ovunyelwe noma onelungelo lokuba abusebenzise noma ngabe umfowabo noma udadewabo. Kunenkolelo yokuthi uma ebunike omunye womndeni angathatha zonke izinhlanhla zakhe.

UNTuli, (2012:89) uthi:

Le nto ayisetshenziswa omunye umuntu noma ngabe udadewenu noma umfowenu. Awuyiniki ngisho umkhwenyana wakho ngoba zonke izinhlanhla zakho ziyaguquka zibe kulowo omnikile wayisebenzisa.

Ucwaningo luthola ukuthi kuye kwenzeke ukuthi unina wengane imlahlekele lento esibhedlela noma ngabe utetele ekhaya ngoba kusuke kukhona abakuthathile ukuze bakudayisele izinyanga ezenza umuthi wenhlanhla. Ingane uma ibe neshwa balahleka, izinto zayo zibonakala ngokuba zingacaci, ivelelwe amashwa. Ngenhlanhla ikhanyiselwa izangoma uma ike yaya kuzo ukuyobheka ngesimo sayo, ibheke ukuthi yini izinto zayo zingakhanyi futhi ivelelwe izinkinga. Izangoma zibe seziyitshela ukuthi yona yazalwa yembethe, kwase kunyamalala lokho eyayikwembethe yingakho izinto zayo zingakhanyi.

Kunomkhuba owenziwayo oyisiko uma ingane kutholakala ukuthi yalahlekelwa ubuthumbu mhla izalwa. Lo mkhuba wenzelwa ukuba zibuye izinhlanhla zale ngane.

UKhuzwayo, (2013) uthi:

Kuye kuthathwe imbuzi emhlophe noma ebomvu. Kuyiwa nayo endlini yangenhla, kufikwe kubikwe lo msebenzi

wengane nesimo esiyivelele kwabadala, kuyabikwa ukuthi le ngane yazalwa imbethe kepha into yayo yaduka, abadala bayacelwa ukuba izinhlanhla zayo zibuye. Iyohlinzwa-ke leyo mbuzi bese kukhishwa umhlwehlwe wayo, bese iyembeswa leyo ngane ebusweni isikhashana bese uyasuswa. Ucwangingo luthola ukuthi uma usususiwe ebusweni bengane uba usuhlanganiswa nempepho bese ubekwa endaweni ephephile. Ingane iyokusebenzisa lokho uma igula noma icela izinhlanhla. Kusetshenziswa imbuzi engenalo ibala elimnyama kanti ayivumelekile imbuzi emnyama ngoba kuthiwa iyona eletha isinyama.

UNtuli, (2012:90) uthi:

Kubanjwa imbuzi emhlophe qwa engenabala ndawo, uma kuyingane yomfana kuba impongo noma intondolo, uma kuyingane yentombazane kufuneka kube imbuzi eyinsikazi, kubanjwa imbuzi kuyoguqwa emsamo kubikwe ukuthi namhlanje kubuyiswa into yomntwana eyalahlekayo lapho owazalelwa khona.

UNtuli, (2012:90) uqhuba athi:

Leyo ngane imbathiswa wona lowo mhlwehlwe kusuka ekhanda kuze kuyoshaya ebusweni, bese kuhutshwa ihubo lasekhaya -- bese uyabekwa umhlwehlwe noma ugcinwe njengalowo ezalwe nawo, sekuyothi njalo nje-ke uma kunenkinga kusentshenziswe wona. Lenziwa kanjalo-ke usiko lo mntwana ozalwe embethe.

Lihle leli siko ngoba livulela umntwana izinhlanhla aze akhule abe nomuzi wakhe.

3.5 Isiko lembeleko kanye nokufaka ingane isiphandla

Ingane yenzelwa isiko lembeleko. Isiko lembeleko lenziwa uyise wengane uma eyikhunga ngoba eyibonga kwabadala bakubo noma eyifaka emndenini. Imbeleko yenziwa enganeni yokuqala kwabo (izibulo). Kuya ngomnumzane ukuthi umi kanjani emfuyweni, omunye uhlabela ingane yakhe inkomo kanti omunye uyenzela imbelek ngembuzi.

UMsimang, (2003:52) uthi:

Abanye imbeleko kuba inkomo, kakhulukazi uma umntwana lowo elizibulo nokho akuvamile ukuba imbeleko yomntwana kube imbuzi. Abanye baye bakhombise ukubonga nokuthokoza kwabo ngokuba bahlabe izintondolo kokunye ngambili bese benza imbeleko.

Isiphandla sifakwa enganeni uma isuke ifakwa emndenini. Uma ingane ingasifakwanga isiphandla kukholakala ukuthi ingane iyahlupha. Kuye kuhambe isikhathi ihluphe leyo ngane bese kuvela ukuthi ayenzelwanga isiphandla. Kumele kuthi lowo ozobe eyifaka, akayifake esandleni sokudla okuyisandla sikayise, kodwa uma beyikhunga ekhaya konina wayo, akayifake esandleni sokuncele okuyisandla sikanina bese kudliwa inyama leyo. Isiphandla leso ingane iyosifaka size sizingamukele sona noma sikhishwe bese sibekwa endlini yangenhla, kuye kugaywe utshwala kuphuzwe

UDlamini, (2013) uthi:

Umunzane wekhaya ubamba imbuzi esibayeni, bese eya endlini yangenhla lapho azofika ashise khona impepho emsamo bese eyakhuluma nabadala bakubo ebika umsebenzi wengane, namhlanje senzela ingane ethile ayibize ngegama, siyifaka emndenini, ngalesi silwane, bese iyanqunywa imbuzi leyo, iyahlinzwa, kwehlukaniswe inyama kanye nesikhumba.

Ucwaningo luthole ukuthi kuthathwa isikhumba saleyo mbuzi sisikwe kahle bese kusikwa engxenyeni ethile kuso isikhumba noma ekhanda layo imbuzi, kwenziwa isiphandla. Kubizwa leyo ngane okumele ifakwe isiphandla. Ingane isiphandla ifakwa umuntu omdala ekhaya, akubi yinoma ubani.

Ucwaningo luthole ukuthi isiphandla asifakwa yinoma iyiphi ingane ekhaya kepha kufakwa ingane yokuqala kwabo (izibulo). Isikhumba esisalile saleyo mbuzi sibe sesishukwa sithambe bese kwenziwa imbeleko yengane. Leyo mbeleko ibe isisetshenzizwa ukubeletha leyo ngane kanye nezinye zakwabo eziyelamayo. Ingakho kukhona isaga esithi: “Akulahlwa

mbeleko ngokufelwa.” Lokho kusho ukuthi noma ingafa leyo ngane, kumele ingalahlwa leyo mbeleko ukuze ikwazi ukusetshenziswa ukubeletha ezinye izingane eziyelamayo.

3.6 Ukuphumputha ingane enesilonda / Ukuphehla ingane isilonda

Ingane uma iphumputhwa kusuke kuphumputhwa isilonda enganeni. Leli siko lenziwa uma kubonakala ingane ibunile, ingathandi ukudlala, ithanda ukulala noma ilokhu ikhala njalo kungabonakali ukuthi ikhaliswa yini. Abadala bakholelwa ekutheni kukhona okungalungile kuyo (ibonakala emehlweni ayo eshone phakathi). Umama wengane uye athathe amakhambi athile esilonda bese iyaphumputhwa. Kuye kusetshenziswe imithi ethi uma idliwa ishwaqe njengoMgxamu, uMganu kanye noMgugudu abanye basebenzisa uMncaka noma uMdoni.

UDlamini, (2013) uthi:

Kuxhozwa umuthi amaxolo awo bese uyagxotshwa, uhlanganiswe namanzi afudumele, umama wengane usebenzisa uhlanga oluvuleke izinhlangothi zombili (izimbobo), umama wengane ube esephuza umuthi awumumathe ngomlomo, afake uhlanga ngemuva enganeni bese efutha lo muthi awumumethe ngemuva enganeni, ungene ngemuva. Lo muthi uyohamba ngaphakathi ezibilini zengane ubhekane nesilonda esingaphakathi enganeni.

UKhuzwayo, (2002:53) uthi:

Nanamhlanje ingane isaphehlwa uma kubonakala ukuthi ithanda ukuba nesilonda. Noma kungasetshenziswa umuzi noma uthi lomsenge kodwa iyaye ifakwe umuthi wokuhlaza amazinyo (i-colgate) kanjalo nomuntu wesilisa uyachatha, kumsize ekuqeqeni iqolo kuphinde kuvuse imizwa yobuntu bakhe.

Kwezinye izigodi kuye kusetshenziswe amafutha okugcoba (uVaseline) uhlanganiswe ne-alamu, lithathwa liligenqele bese liyagaywa lize libe impuphu, i-Alamu lishwaqile uma likhothwa. Kuthi uma sekuhlanganisiwe nama-futha umama wengane ube esesebenzisa umunwe wakhe wokukhomba ukutampuna le nhlanganisela, bese eyishutheka ngemuva

enganeni eyiphumphutha isilonda ngemuva. Ingane iyokhala izithanqaze ngoba isuke izwa ubuhlungu kepha isuke ibanjiwe. Umama wayo uye aqhubeke eyiphehla aze aneliseke ukuthi umuthi ungenile esilondeni. I-alamu liyashwaqa bese likwazi ukuvala lipholise isilonda esingaphakathi, kuye kuthi emva kwesikhashana, ingane ephumphuthiwe iye ibonakale ngokuba isiswabulukile nasebusweni namehlo abeseshone phakathi esephapheme. Ingane ibe isiqala nokudlala nezinye. Isiko lokuphumphuthwa kwezingane liyasebenza futhi lenza iphile

3.7 Isiphetho

Isizwe siyisizwe ngamasiko kanye nemikhuba yaso. Ingane yenkalankala ihambisa okwabazali bayo ngoba isuke ibone ngendlela bona behamba ngayo. Isizwe samaZulu izingane zaso ziyowagcina amasiko azo kanye nemikhuba yakhona ngenxa yokuthi zibone abazali bazo bewagcina. Amasiko esizwe nemikhuba yakhona kuhle ukuba yenziwe ukuze isizwe singabhubhi. Isizwe siyisizwe ngenkolo, imikhuba kanye namasiko aso. Amasiko amadala kuyenzeka ashintshe ngenxa yempucuko, kepha akumele aphele kepha awahambisane nesikhathi okuphilwa ngaso, ngakho-ke kumele avuselelwe ezinganeni zanamhlanje, lokhu okungasiza ukubuyisa inhlonipho nokuziphatha kahle entsheni. Amasiko kanye nezinkolelo ezingenhla kuyakholakala ukuthi kuwumgogodla wokukhulisa abantwana. Kuyacaca ukuthi kukhona ukuxhumana phakathi kwemikhuba kanye namasiko okukhuliswa kwabantwana kanye nempilo enhle nenhlonipho. Esahlukweni esilandelayo ucwaningo seluzobuka ngqo isiko lokuphehlwa noma lokuncunca izingane.

ISAHLUKO SESINE

4.0 ISIKO LOKUPHEHLWA/ LOKUNCUNCA IZINGANE

4.1 Isingeniso

Isizwe nesizwe sinamasiko aso. Ingane ikhuliswa ngesiko layo kulandelwa isiko laleso sizwe. Kubalulekile ukuba isizwe nesizwe sivuselele isiko laso eselibonakala sengathi liya ngokushabalala ngenxa yokuthi abantu baleso sizwe sebethatha imikhuba kanye nezinkolelo zaseNtshonalanga. KwaZulu kwakuyisiko namanje kuselisiko ukuphehlwa kwezingane zamantombazane nabafana. Kwakulisiko elalikhuthalelwe esizweni samaZulu isiko lokuphwa kwezingane, kepha esikhathini samanje kubonakala sengathi seliyashabalala leli siko. Kubalulekile ukuba kekubhekwe ukuthi kuyini khona ukuphehla. Lenziwa kanjani leli siko? Uhlaka lokuphehla lapho kuzobhekwa indawo, isikhathi sokuphehla, ekugcineni kumele kubhekwe ububi nobuhle baleli siko. Kumele kubhekwe ukuthi kumele yini likhuthazwe leli siko esikhathini sanamuhla, njengesiko elingasetshenziswa njengesikhali sokunciphisa izinga lezingane ezincane ezithanda ucansi.

UNtuli, (2010:09) uthi:

Amasiko ilezo zinto zesiZulu umuntu owumZulu akholelwa kuzo njengomZulu, futhi ilezo zinto zesiZulu okhokho bethu ababekholelwa kuzo, bese kuthiwa ziwusiko lo muntu owumZulu.

UDhlomo, (1977:146) uqhuba athi:

Ayikho into eyedlula amasiko ethu oMdabu. Amasiko lawa yiwona okwakhelwe phezu kwawo ubuqotho nesithunzi sesizwe. Uma isizwe singawahloniphi amasiko aso afanele ukuhlonishwa, sivelelwa ngamashwa sigcine ngokuphelelwa isithunzi... kungashiwo ukuthi amanye amasiko kawahambisani nesikhathi zamanje. Kodwa lawo asahambisana nazo kufanele alondwe, ahlonishwe afundiswe abantwana bethu.

UMsimang, (1975:12) ubeka kanje ngesiko lokuphehlwa:

Isiko lisho umkhuba noma ukwenza okuthile okujwayelekile kubantu abaningi bamaZulu futhi osekunesikhathi eside kwenziwa futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo, izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha anamalumbo.

Lokhu okushiwo uMsimang ngenhla kucacisa ngokusobala ukuthi uma kukhona isiko elingenziwe enganeni noma kumuntu phaqa, kuye kube khona imikhokha emibi emlandelayo efuna lelo siko ukuba lenziwe.

U-Ayisi, (1979:18) yena ubeka kanje ngesiko:

...it is becoming more and more clear. Scientifically speaking, to use culture as the most important factor in human development and culture is manifested in many ways.

Kuyacaca ngokolwazi ukuthi, ukusebenzisa amasiko kuyinto esemqoka ekukhuleni komuntu.

Isizwe samaZulu sasisebenzisa izigaba ezithile zokukhulisa izingane ukuze zibe nenhlonipho. Umntwana wayefundiswa inhlonipho nendlela yokuziphatha. Umntwana ongafundiswanga ukuzithiba nokuhlonipha uba yihlongandlebe, umdlwembe, isigcwelegcwele, abe unondindwa. Isizwe samaZulu yisizwe siyaziqhenya ngamasiko aso futhi esiwagcinayo. Ingane yayizalwa bese yenzelwa isiko layo ukuze umntwana akhule kahle.

UCele, (2012:244) uthi:

AmaZulu ayazi ukuthi ukuzala abantwana bachume kuyinhlanhla efanele ukubongwa ezithunzini zomuzi,

ezinyanyeni. Abantu abanye bayazala kodwa bangachunyelwa lutho.

Kuzwakala abantu sebethi: Wo wabola uboshiwe ugwayi kaKholo' noma uzwe abanye bethi: "Lesi esathunywa ugwayi sabuya nomquba." La magama akhomba ukuthi kuzelwe ukuzala kodwa abantwana abanampilo ejabulisayo. Abanye bathi: "aziphelelanga," noma bethi: "Zakhala kanye zehla."

Lokhu kuyenzeka kumntwana okhule engenzelwanga isiko elithile empilweni yakhe. Umntwana utholakala esenza izinto ezingamukeleki esizweni aphambane nokulunga.

UMsimang, (2003:210) uthi:

Kwakuthiwa umntwana ongakhuliswanga ngosiko ngeke ase kahle, uyokwenza okuphambene nokulunga bese kuthiwa kazithanga chi, noma kaziphelelanga. Uma intombazane ingagwetshwanga kwakuthiwa iba lumpe indinde nezwe kanti umfana yena uba isigcwelegcwele agcwaneke ezigangeni.

Isizwe samaZulu sasinesiko lokuphehlwa kwabantwana elalenziwa ezinganeni zabafana kanye nezamantombazane, ukuze kuphungulwe igazi eliningi elishisayo. Isiko ilona okubonakala sengathi lalisiza ukuba abantwana bamantombazane bangakhulelwa besebancane futhi bangabi onondindwa, abafana bangabi imidlwembe bese benza izinto eziphambene nobulungu emndenini kanye nasesizweni.

UMsimang, (2003:214) ufakaza uthi:

Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya.

Intombazane kuthiwa yayiba lumpe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana wayesukulwa kube kanye kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo

Lolu cwaningo luhlose ukuthola ukuthi ngabe leli siko lalibaluleke kangakanani esizweni sisonke kanye nakubantwana. Ucwaningo lufuna ukuthola ukuthi iliphi iqhaza elingabanjwa isiko lokuphehlwa esikhathini samanje ekuvimbeni intsha ukuba ingakhulelwe. Izinkomba zikhomba ukuthi kunesiko elingasenziwa ekufundiseni ukuzithiba nokuzibamba kwentsha yamantombazane ekuthandeni ucansi.

Kuyavela ukuthi kumele kuvuselelwe kubuyiswe isiko lokuphehlwa kanye nokugcizelela imikhuba yesizwe samaZulu ekukhuliseni nokunakekela izingane, indlela okumele zikhuliswe ngayo ukuze zibe nenhlonipho.

UMakhanya, (1996:6) uqhuba uthi:

Isiko liyigugu nomlando wempilo yesizwe ngesizwe, esiziqhenya ngalo...Isiko liyinto ebucayi edinga ukugcinwa, ilondolozwe njengezikhali zamaNtungwa. Isiko lidinga ukudluliselwa kwizizukulwane ezithile empilweni yomuntu ngomuntu, kuye ngezigaba namabanga okukhula kwakhe.

Izigameko ezenziwa ezweni yintsha yanamuhla ziyinkomba yokuthi kukhona isiko elingasenziwa ezinganeni zanamuhla, amantombazane asekhulelwa esemancane aze aphenduke amalumbe abe onondindwa kanti abafana bona sebeyizinswelaboya nemidlwembe ongomlalandle, badlwengula izalukazi baze bazibulale kanye nezingane ezincane. Kuyacaca ukuthi kunegazi elibashisayo okumele liphungulwe kubona.

Kuyahlaluka ukuthi isiko lokuphehlwa kumele libuyiswe ukuze ziphungule leli gazi elishisayo nelizihluphayo, beze zenza la mahlazo.

Kuyacaca ukuthi uma isizwe singase sibuyise leli siko, lingehla izinga lokukhulelwa kwezingane zisencane, zingabi nempene kanye nokuphenduka kwabafana babe yimidlwembe. Umndeni, isigodi kanye nesizwe kumele kukhulise abantwana ngokubafundisa amasiko kanye nemikhuba. Isiko elikhulisa abantwana babe nokuzihlonipha kuba isiko lokuphehlwa/ukusukulwa/ukuncunca.

4.2 Ukuphehlwa Kwezingane / Ukusukula / Ukuncunca / ukugweba.

4.2.1 Kuyini ukuphehlwa kwezingane?

Abantwana bakhuliswa ngezinhlobonhlobo zemikhuba kanye namasiko bebe belungiselelwa ukuba babe abantu abasesimeni sokwemukeleka emphakathini kanye nasesizweni sonkana. Isizwe samaZulu sasisebenzisa izigaba zokukhula kwamantombazane kanye nabafana ukugqamisa imkhuba namasiko aso. Izigaba ziba ningi ezazilandelwa uma kukhuliswa ingane ize ifike esigabeni esithile. Isiko lokuphehlwa lalenziwa kuzo zonke izingane, zabafana nezamantombazane.

UKhuzwayo, (2002:52) uthi:

Ukugweba kusho ukuphehla umuntu wesifazane noma wesilisa osemncane, ongakafiki ezingeni lokuthomba, ngenhloso yokukhipha igazi elibi eligcina selidale impene. Leli gazi liyashisa kumuntu limenze alangazelele umuntu wesilisa uma kungowesifazane, noma owesifazane uma kungumuntu wesilisa.

Kuyacaca ukuthi uma ingane ingaphehlwanga yaze yathomba iba nempene. Kuyahlaluleka ukuthi izingane ezingi zithanda ucansi zisanda kuthomba. Kuyaphawuleka ukuthi leli gazi libi ezinganeni ngoba lidala ukuthi zithande ucansi zisencane.

UNtuli, (2010:103) ubeka uthi:

Kuncuncwa zonke izingane ezabafana nezamantombazane, kwenzelwa ukuthi kuphume igazi elibi elishisayo okuyilona futhi elenza ukuthi ingane yentombazane isheshe ihlose noma iphume amabele, futhi leli gazi ilona elenza ingane yentombazane isheshe ithombe, futhi ilona noma ubani ebe nemizwa ephezulu ehala ngokweqile, futhi ingasheshi idele kumbe ingadeli kwanhlobo uma yenza ucansi.

Isiko lokuphehlwa kwezingane lalenziwa kudala namanje isizwe samaZulu esasikholelwa ekutheni ingane uma ikhula iba negazi eliningi elingenza ibe nomzimba omubi, futhi okungenza intombazane ibe nempene, ithande ucansi, indinde kanti umfana naye wayeba nomzimba omubi, abe nezilonda emzimbeni, abe umdlwembe inswelaboya futhi umlalandle.

UMbatha, (2010:11480) uthi:

Ukusukula ukugweba ingane, kuqala zabe zisukulwa ukuze zikwazi ukuzithiba.

Lolu cwaningo luthole ukuthi ingane engakhishwanga leli gazi ayikwazi ukuzithiba. Kutholakala ukuthi iba isilawulawu, igazi layo seliyilawula kungesesiya ezilawula kepha sekuwumzimba wayo. Kuyavela ocwaningweni ukuthi ingane engaphehlwangwa iba negazi elibi bese yenza izinto ezimbi zodwa. Kuyavela ukuthi zisukulwa-nje ngenhloso yokuphungula igazi elibi.

Ilanga LangeSonto, (2014:18) lithi:

Ukuphehlwa kwengane yentombazane neyomfana kungezinye zezinto ebezithathwa njengezenza umsebenzi omkhulu ekukhuleni kwezingane. Lokhu bekunconywa kakhulu ngabantu abadala ngoba bethi kwenza ingane ikhule ingahanqasi abafana noma amantombazane.

Lolu cwaningo luthole ukuthi ingane engakhishwanga leli gazi ayikwazi ukuzithiba. Ingane iba isilawulawu ayikwazi ukuzilawu yona kepha ilawu yigazi layo noma umzimba wayo. Ingane engasukulwanga iba negazi elibi bese yenza izinto ezimbi zodwa. Kuyatholakala ukuthi isukulwa-nje ngenhloso yokuphungula igazi elibi.

UMsimang, (2003:214) uthi:

Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholelwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa yayiba lumpe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana basukulwe. Lokhu kusho ukuphehla noma ukugweba izingane, lolu lwazi luvela kude kokhulukhulu besizwe. Isizwe samaZulu sasikholelwa ukuthi umntwana ukuze abe umntwana ophila kahle onenhlonipho kufanele alenze leli siko lokuphehlwa ukuze aphungule leli gazi.

Umntwana owayesedinga ukuphehlwa wayebonakala ngokuthi abe nezilonda emzimbeni wakhe, alunywe, azenwaye kuze kubebuhlungu kuphume igazi. Abantwana kwakutholakala ukuthi sebelunywa ngisho ezithweni zabo zangasese.

UCele, (2012:448) uvumelana noMsimang:

...olunye uphawu lwalesi simo ukuba kubonakale abantwana bezenwaya ezithweni zabo zangasese. Abadala babe sebona ukuthi umntwana udinga ukusizwa kuphungulwe igazi elishisayo. Umuntu onjalo uba nemizwa yobulili ephezulu kakhulu. Umuntu onjalo akacabangi lutho lwenqubekela phambili yempilo ngaphandle kokulala, ucansi anakuba lokho kulala anganeliswa lutho.

Lolu cwaningo luthole ukuthi kuba khona izimpawu ezithile okubonakala ngazo ukuthi ingane idinga ukuphehlwa. Kuyavela ukuthi abadala bayibona ngokuba ilokhu ibonakala izenwaya kakhulu isitho sayo sangasese, leyo ngane kusuke sekumele ukuba iphehlwe. Ucwangingo luthole ukuthi isuke ihlushwa igazi elibi kumele iphehlwe. Kuyavela ukuthi leli gazi uma lingakhishwa ligcina liyidalela ukuba ithayize ifune ukwenza ucansi manje. Kuyavela ukuthi ingane engaphehlwangwa uma isifuna ucansi ayibe isacabanga lutho ephambi kwayo ngaphandle kokulangazelela ucansi. Ucwangingo luthole ukuthi uma isiludinga isuke ingasakwazi ukuzilawula kepha isuke isilawulwa imizwa yayo.

Ilanga LangeSonto, (18) liqhuba lithi:

Mayelana nokuphehlwa kwengane sithole ukuthi kwenziwa ngenhloso yokuthi kukhishwe igazi elimnyama okuthiwa yilona kanye elenza ukuthi ibabe ebafaneni noma ezintombini kube kungakafiki ngisho isikhathi sokuthi ingazibandakanya ebudlelwaneni bezothando.

Kuyagqama ukuthi igazi eliningi nelibi yilona elidala lo mbulalazwe. Isiko lokuphehlwa lalenziwa kuyo yonke imizi ukuze kube nenqubekela phambili ezinganeni. Igazi lalenza ingane ingakwazi ukuzilawula yona kepha ilawulwe imizwa yayo. Ucwangingo luthole ukuthi isiko lokuphehlwa kwezingane libamba elikhulu iqhaza ekukhuliseni izingane. Kutholakala

ukuthi abadala babelincoma leli siko ngoba kwakubukeka kuwumkhuba omuhle osiza izingane zingalingeki ukuya ocansini zisencane.

UCele, (2012:350) uthi:

Umuntu ongalikhiphanga igazi elibi ubonakala esethayiza uma kuhlangana ubulili obungafani. Noma ngabe kusemsindweni noma emaceceni, abantu abanegazi elibi bafuna ukulala noma nini. Balale ukulala okungahloniphekile kanti amaZulu ayisizwe senhlonipho kuyo yonke imicimbi yawo.

Ucwaningo luthole ukuthi kuba nezimpawu ezibonakala ngazo ingane ezidinga ukuphehlwa. Kuyaveza ukuthi abadala bayibona ngalokhu izenwaya iphindelela esithweni sayo sangasese, njengoba sekuphawulekile ekhasini lama-69, kuyavela kulolu cwaningo ukuthi leyo ngane isuke isifuna ukuphehlwa.

Umfana kwesinye isikhathi bekutholakala ukuthi uma kusemcimbini usesusa umsindo useyalwa. Usefuna kuchitheke igazi, lowo wabe esebonakala ukuthi ushiswa igazi, futhi ufuna umuntu ongase alwe naye ukuze kuphume leli gazi ekhanda lakhe. Abantu abadala bayaye bethi, wakhula izinsizwa ziboshiwe, okuveza ukuthi wakhula engaqhathwanga esengumfana ukuze ashayeke kuphume igazi elishisayo. Emdlalweni kwakuye kuphume insizwa ethile ishone ezansi laphe isifuna aphume ayilandele bese beyancweka, bese imushaya ikhanda kuphume leli gazi elimhluphayo, uyonele ashayeke ekhanda, kuphume leli gazi, uyobe esethoba, uyomhlonipha lowo mfana noma insizwa emshaye ikhanda.

Umfana oqhathiwe liyaphuma kuye leli gazi ngenkathi beyodla iphaphu entabeni. Umnumzane ohlabile unika abafana iphaphu, inhliziyi kanye nedevu kuphela, uma sekukhishwa izitho zenkomo, lowo ohlahlelayo, abafana bona ubanika iphaphu bayolidlela entabeni ukuze bangabonakali uma sebebanga ubhedu.

UMbatha, (2010:57) uthi:

Ubhedu inyama enonile ehamba nephaphu nenhliziyo
edliwa ngabafana abangamaqhawe noma abayizingqwele
uma kudliwa iphaphu ekwaluseni.

Lolu cwaningo luthole ukuthi ukuqhathwa kwabafana kusuke kufunakala ukutholakala ukuthi yimuphi oyingqwele. Ukuqhathwa kwabafana kwenza baqine ukhakhayi babe nesibindi. Abafana baba amadoda aqinile akusasa azethembayo futhi nesizwe sibathembe. Ucwanningo luthole ukuthi ukuphuma kwegazi ekhanda lomfana akusho lutho kuye kepha kumisa isibindi. Kuyavela ukuthi kunesikhathi lapho oyivaka bamcwilisela khona iphaphu , lokhu kwenzelwa ukuthi abe nesibindi engabi novalo lokulwa. Ucwanningo luvumbulule ukuthi kuyabasiza abelusayo ukweqhathwa. Kuvela ukuthi lapha ekwaluseni bathola izifundo eziningi zobudoda, ukuziphatha, ukuhlonipha nokuzihlonipha, yingakho kuthiwa ekwaluseni kusesikoleni. Ucwanningo luthole ukuthi umfana odelelayo futhi ongahloniphi uma kwelusiwe ephambuka ube eseqondiswa lezo zigwegwe ngenduku. Ucwanningo luvumbulule ukuthi lowo ophambukile uye eqhathwa nontanga yakhe bamshaye kuphume lelo gazi elimshisayo. Ucwanningo luthole ukuthi kuyenzeka lowo engaqhathwa nontanga yakhe kepha anenebulwe ingqwele ngenduku. Ucwanningo luvumbulule ukuthi leyo ndlela yokunenebulwa ingqwele lowo isuke imqinisa futhi imfundisa ukuba indoda. Ucwanningo luveza ukuthi noma eseyindoda engadlali amanye amadoda.

4.3 Uhlaka Lokuphehla

Ucwanningo luthole ukuthi izingane eziphehlwayo ezabafana kanye namantombazane. Izingane ziyagwetshwa, ziphehlwa nje ngenhloso yokuphungula igazi eliningi lokukhula. Ukukhipha igazi elibi elishisayo kosakhulayo, osemncane noma onomzimba omubi. Izilonda ekhanda, umzimba nezindlebe ezivuzayo ezingalapheki.

UCele, (2012:368) uthi:

Lokhu kusho ukuphehlwa noma ukugweba izingane. Lolwazi luvela kude kokhulukhulu besizwe. Babekholwa ukuthi ukuze umntwana aphile abe nobuntu, kufanele aphungule igazi elibi. Leli gazi bathi yilo leli elibanga

umzimba omubi, umntwana abe nezilonda ezingelapheki okuthiwa umuna. Lezi zilonda ziyaluma, umntwana uzenwaya kuze kube buhlungu ngisho kobukayo esopha umntwana ethi xhi.

Kuyavela ukuthi leli siko lalenziwa nangesikhathi sasemandulo. Kuyatholakala ukuthi abadala babekhohlelwa ekutheni ingane ukuze iphile ibe ngumuntu okahle kumele iphungulwe igazi elibi. Kuyavela ukuthi abadala uma bebona ukuthi inomzimba omubi kwakumele iphehlwe. Ingane yayibonakala ngokuba ibe nezilonda, ilunywe emzimbeni, bese abadala becacelwa ukuthi leyo ngane kumele iphungulwe igazi elibi.

Uphinde aqhube uCele, (2012:369) athi:

AmaZulu anazo izimbiza zokuchatha okuba umzamo wokuqala. Ezinye izimbiza ziphuzwa njengeziphungo. Olunye uphawu lwalesi simo ukuba kubonakale abantwana bezenwaye ezithweni zabo zangasese. Abadala babe sebona ukuthi umntwana udinga ukusizwa kuphungulwe igazi elishisayo. Uma umntwana engayekwa enjalo, angaba umntwana onompe noma onempene. Umuntu onjalo uba nemizwa yobulili ephezulu kakhulu. Umuntu onjalo akacabangi lutho lwenqubekela phambili yempilo ngaphandle kokulala, ucansi nakukho kulala anganeliswa lutho.

Kuyatholakala ukuthi yiwona mbulalazwe igazi eliningi ebantwaneni. Kutholakala ukuthi leli gazi lalichithwa emzini eminingi ukuze kubekhona ukuthula emzimbeni wezingane. Ucwangingo luthole ukuthi umntwana ongallenganga leli siko kwaukholakala ukuthi akakwazi ukuzicabangela yena ngesingaye kepha ube eselawulwa imizwa yakhe, ebese lokhu esethayiza uma kuhlangana ubulili obungefani. Ingane ibe isifuna ukulala noma nobani noma nini.

Ilanga LangeSonto, (2014:18) lithi:

Ukuphehlwa kwezingane zamantombazane noma abafana kuthiwa bekuba wusizo ekugwemeni ukuthi zingalukhanukeli ucansi.

Ucwaningo luthole ukuthi leli siko liyifa elivela kubantu abadala. Isiko lokuphehlwa lalenziwa umuntu osuke naye ebukele kwabanye noma komunye ongaphambi kwakhe omdala, bese efunda kuye naye uyobe esebukelwa abanye abancane kunaye. Isiko lifuna ukwenziwa umuntu onolwazi lwalo ngoba lalinobungozi elalinabo. Kwakuba umuntu onesineke, ongenawo amawala uma enza into.

UCele, (2012:370) uthi:

Abasukuli bangamakhosikazi nezalukazi. Leli siko lidinga ukucophelela. Uma lenziwe umuntu ongenalwazi kungenzeka ingozi yokufa. Leli siko liyaziqeda izingane eziningi. Kunokuthi umntwana ophe kakhulu aze afe. Noma-ke umntwana anqamuke umthambo wobuntu, atheneke angabe esaba lutho. Yingakho kufanele lo mcimbi wokusukula uphathwe yinyanga efunde yaqeda kwabangaphambili.

Kuyatholakala ukuthi ubulili obuthile obuningi obuvamise ukwenzisa leli siko ezinganeni. Ucwaningo luveza ukuthi abaphehli abaningi nabajwayelekile kuba abesifazane. Kuyavela ukuthi abaphehli kuba abantu besifazane asebadala abayizalukazi. Ucwaningo luveza ukuthi makube abantu abanolwazi olunzulu ngokwenziwa kwaleli siko. Ucwaningo luveza ukuthi kuyingozi enganeni uma yenziwa umuntu ongenalo ulwazi kahle ngokuqhutshwa kwaleli siko. Kuyavela ukuthi ziningi izingane ezishonayo uma zenziwe umuntu ongenalo ulwazi olunzulu ngaleli siko.

UXulu, (2012) ufakazela uCele:

Leli siko liyingozi uma lenziwa ngokunganaki. Izingane eziningi zifela khona ekusukulweni zibulawa ukuphehlwa ngumuntu ongalwaziyo, anqamule umthambo, kanti umuntu ophehlayo akanqamuli imithambo yabantwana kodwa yena uphungula igazi elibi elizobanga impene. Kukancane lapho ufica inyanga ikwazi ukungcongca izinhlobo zombili, umuntu uba umpetha wohlobo olulodwa kodwa ofundele ukubenza bobabili naye akalelwa.

4.4 Umphehli

Umphehli kuye kube umuntu wesifazane ofundisiwe, osemdala, owumama, onesineke futhi onolwazi olukhulu ngesiko lokuncunca. Kumele kube umuntu ohlanzekile, wesifazane noma wesilisa olihlakani ngayo yonke imicimbi yamasiko esiNtu kuye kufuneke oyinono nomuntu omsulwa.

UNkk Ndlovu, (2013) uthi:

Umphehli kuye kube umuntu wesifazane ofundisiwe osemdala. Kuye kube umama hhayi ngoba kungumama ohlodayo noma ophatha amakhambi noma othwasile, kepha kuba umama ofundisiwe owayebona abadala kunaye belenza leli siko.



UNkk Ndlovu (60), waseShowe onguMphehli

UNkk Ndlovu uyena ongumphehli uthi noma engumuntu osebenza abantu njengesangoma, akusho ukuthi wonke umuntu owazi amakhambi kumele abe umphehli, kepha naye

wayebukela kwabadala kunaye ababephehla wayesefunda kubo. Ucwangingo luthole ukuthi kuye kufike izingane zigula nabazali bazo zinezilonda, bese ethola ukuthi azithakathwangwa kepha zinomzimba omubi nje. Kumele ziphehlwe kuphume igazi elibi. uNkk Ndlovu uveza ukuthi uyonele ayiphehle ivele iphile yelulame esimeni efike iyiso. UNkk Ndlovu uchazele umcwangingi ukuthi kuyenzeka kubekhona abesilisa abakwaziyo ukuphehla kepha abajwayelekile ukuba babekhona. Umphehli wesifazane uyakwazi ukuphehla bobubili ubulili okungumfana noma intombazane.

Ilanga LangeSonto, (2014:18) lithi:

Ngokolwazi esilufumbathiswe nguMnumzane Khenani Makhoba waseNembe eMandeni ogwini oluseNingizimu neKwaZulu-Natali, uthi ukuphehla, ukusukula noma ukugweba ingane bekwenziwa yizalukazi noma izinyanga ngenhloso yokugweba ingane ukuba ingabi nkamunkamu ekuthandeni abafana uma kungeyentombazane.

Ucwangingo luthole ukuthi uMnumzane Makhoba naye uyakuveza ukuthi kumele umphehli kube umuntu oseyisalukazi. Kuyavela ukuthi uMakhoba uthi ingane ephehliwe ayibi nalo uthando olukhulu lokuthanda ucansi.

UBrindley, (1982:68) uvumelana noNkosikazi Ndlovu:

The operation of ukuncunca/ ukuphehla is done by old women who has the knowledge and experience.

Uhlelo lokuncunca lwenziwa izalukazi ezinolwazi olunzulu futhi ezinekhono,

Ucwangingo luveza ukuthi kumele kube umuntu omdala nonolwazi olunzulu ekwenzeni leli siko ngoba kusuke kuvikelwa ingozi engavela uma lenziwa umuntu ongenalwazi. Ucwangingo luthola ukuthi ziningi izingane esezishonile ngenxa yokuphehlwa umuntu ongenalwazi olunzulu. Kuyavela ukuthi zopha kakhulu zize zishone.

UMsimang, (2003:214) uthi:

Nakhona belu ekusukuleni kwakunezinyanga zakhona,
ikakhulu phela ngoba ukusukula lokhu kwakuyingozi.
Umuntu onewala wayengahle aveze ingozi embi.

Kuyacaca ukuthi umuntu okumele kube umphehli kufanele abe nekhono nolwazi olunzulu ngomsebenzi ngoba kunobungozi obukhona kuleli siko uma lenziwa.

4.5 Isizinda sokuphehla

Isizinda sokuphehla sibhekise ekuthini umcwaningi ubheka indawo lapho umphehli ephehlela khona izingane. Ingabe indawo enjani? Kwenziwani kuleyo ndawo? Yini umphehli akhethe leyo ndawo? Ngaphansi kwesizinda umcwaningi uphinde wabheka isikhathi leli siko elenziwa ngaso. Isikhathi ngabe esasebusika, ehlobo, entwasahlobo noma ekwindla? Kungani abaphehli bekhetha leso sikhathi sonyaka? Ekugcineni umcwaningi ube esebheka isimo senhlalo yalowo ophehlwayo kanye naye umphehli uqobo lwakhe.

4.5.1 Indawo yokuphehlela

Ngokwendawo lapho kuphehlelwa khona ucwaningo luthole ukuthi umphehli uye athande ukusebenzisa indawo engaphandle kwekhaya. Ingane iphehlelwa ngaphandle kwekhaya ukuze ezinye zingayiboni enye ephehlwayo ngoba kungenzeka ziphatheke kabi bese ziyesaba uma sekufanele kube yizona eziphehlwayo.

UNdlovu, (2013) uthi:

Umphehli uphehlela ngaphandle kwekhaya, kwasamlahla umntwana. Umba umgodi wokufaka lelo gazi akade elikhipha kumntwana. Akube indawo enomhoshana onamanzi ukuze kugezwe ingane uma isiqedile ukuphehlwa.



UNkk Zulu (56) ongumphehli endaweni yaseMvazane (eNtambanana)

Lapha ucwaningo lumthole uNkk Zulu elungiselela ukuphehla enye yezingane zamantombazane ebilethwe abazali bayo ukuba abaphehlele yona. Ingane le ibinezilonda ekhanda futhi ilokhu ibunile, ingathandi ngisho ukudlala nezinye. Umcwaningi umthole uNkk Zulu engaphandle komuzi ezansi kwesibaya ezaleni lapho bechitha khona umlotha. Kuyavela ukuthi iyona ndawo yakhe ayisebenzisayo uma ephehla izingane. Akaziphehleli ekhaya ezinye zalezi zingane ziphethe uzi/umuzi noma ibunda okuyilona alisebenzisayo uma ephehla, kungaba ngeyentombazane noma ngeyomfana, usebenzisa wona, ezinye ziyahamba uma sekuqalwa ukuphehlwa enye. Kuyavela ukuthi kusetshenziswa umlotha wekhaya ukugeza ingane uma isiqedile ukuphehlwa. Ucwanningo luvumbulule ukuthi umlotha uyasiza enganeni encane esanda kuzalwa. Ingane encane iyakhothiswa wona umlotha ukuze kuthi uma ilele ingethuki ebusuku. Kutholakala ukuthi umlotha ususa izinto ezimbi emzimbeni wengane bese ihlangana nabakubo abangasekho. Ucwanningo luveza ukuthi nemfuyo yekhaya, imbuzi, inkomo kanye nezinkukhu ziyakhothiswa lo mlotha wekhaya. Kuyavela ukuthi lapho kulahlwa khona umlotha ekhaya ezaleni kulahlwa nezinkinga ezibhekene nengane yalelo khaya. Ucwanningo luthole ukuthi ngisho izibi zekhaya zilahlwa khona ezaleni. Isizwe samaZulu

sikholelwa ekutheni uma ingane isigezwe ngomlotha kusuke sekusuke konke okukhathaza ingane emzimbeni. Ucwangingo luthole ukuthi umlotha uyinsila yomuzi.

UZulu, (2013) uthi:

Umphehli kumele aphumele ngaphandle kwekhaya aye nengane ezaleni lapho kuchithwa khona umlotha wekhaya. Umphehli kumele aphaathe isitsha (indishi) esinamanzi ukuze ageze ingane uma eseyiqedile. Kumele ambe umgodi azokwazi ukufaka igazi akade elikhipha enganeni.



Lona ugogo uKaMagwaza Zulu ukhomba isiduli ebephehlela kuso izingane

UKaMagwaza, (2014) uthi:

Uma kuphehlwa ingane kumele kuyiwe ngaphandle komuzi. Kufunakala kutholakale indawo eneziduli lapho ingane ifike iphehlele khona. Umphehli kumele ambe esidulini avule umgodi, bese ephehla ingane kuthi igazi layo leyo ngane lifakwe kulowo mgodi bese liyaqgitshwa. Uma siya

ngokukhula isiduli liya ngokuqgibeka igazi lengane okusho ukuthi uma liqgibeka igazi le ngane, iya ngokwehla iqgibelana nemizwa yengane ingahluphi ukube ingathandi ubulili obungefani nobayo.

Isiduli indunduma yenhlabathi esuke iqoqwe izilwanyana okuthiwa imihlwa noma inhlabathi eyidundu eliqinile eyakhiwa inganga. Izilwanyana lezi zisithathisa okwendlu yazo le nhlabathi., bese kuthi okungukudla kwazo zikufake ngaphakathi kuso isiduli lesi. Kuyavela ocwaningweni ukuthi uma kufakwa leli gazi elikade liphehlwa esiduli liyagqitshwa bese kuthi umuhlwa udle igazi elingcolile. Ucwaningo luthole ukuthi isiduli siyangokukhula sibe indunduma enkulu sigqiba leli gazi. Kuyakholakala ukuthi ukuya ngokugqibelana kwenhlabathi ngaphezu kwegazi lengane kwenza ukuthi imizwa nayo igqibelane ingasheshi ithande ucansi.

Ucwaningo luthole ukuthi abanye abaphehli baphehlela emva kwezindlu. Emandulo isizwe samaZulu sabe sifihla noma sigcwaba izingane ezishone zisencane emva kwezindlu. Mancane noma awekho amathuna ezingane emathuneni kweminye imindeni. Emandulo kwakuthi uma kushone ingane isencane kuvele kumbiwe emva kwezindlu bese iyafihlwa.

Bekuthi uma kubonakala ukuthi inegazi elibi noma izilonda ezimbi ekhanda kuya ezinyaweni ezingapheli, bekubonakala ukuthi ihlushwa igazi elibi, bese iyophehlelwa ngemuva kwendlu lapho kunamathuna khona ezingane.

UNzuza, (2015) uthi:

Umphehli ubeyithatha ingane eye nayo emva kwezindlu lapho kunamathuna khona ezingane bese eyiphehla khona ingane. Ingane ibifulatheliswa indlu yakwagogo uma iphehlwa. Akumele ingane ibheke indlu yakwagogo uma isaphehlwa. Bekuthi uma isiqhediwe ukuphehlwa bese ivunyelwa ukuba ibheke kwagogo ihambe ize iyongena khona.

Kuyavela ocwaningweni ukuthi uma ingane inegazi elibi akumele ukuba ibheke endlini yakwagogo uma iphehlwa. Ucwaningo luvumbulule ukuthi abadala abangasekho bayayifulathela ingane enomzimba omubi. Abadala abangasekho abahlangani nengane enegazi

elibi, lokhu kwenza ingane ingabi nanhlanhla ngoba ifulathelwa abadala bakubo. Ucwangingo luthole ukuthi kumele iphehlwe ingane ikhishwe igazi elibi ukuze ihlanganiswe nabadala bakubo abangasekho. Kuyavela ukuthi izingane ezingasekho emhlabeni zingasiza ukuhlambulula umzimba omubi wezinye eziphilayo, yingakho abaphehli beyithatha beyoyiphehlela emva kwezindlu lapho kunamathuna ezingane esezashona. Ucwangingo luthole ukuthi uma ngabe leyo ngane isiphehliwe kuye kufanele ihambe iqonde endlini yakwagogo endlini enkulu ingabe isabheka emuva ize iyongena kwagogo. Ucwangingo luthole ukuthi emva kokuphehlwa kwengane emva kwendlu, ingane ibe isikhululeka uphele umzimba omubi iswabuluke nayo njengezinye izingane.

Ucwangingo luvumbulule ukuthi kuye kwenziwe yonke imizamo yokukhipha igazi elibi enganeni kepha kutholakale ukuthi akuzweli. AmaZulu akholelwa ekutheni umuzi akusiwona owalowo mnumzane ophilayo ngaleyo nkathi, kepha okayise ongasekho namathongo akubo. Kuyavela ukuthi umuzi owabaphansi kanye nakho konke okungaphakathi kulowo muzi. Kuye kuthi umnumzane wekhaya uma kukhona okungahambi kahle ekhaya, kungaba kuNkosikazi noma ezinganeni, bese eya esibayeni eyokhuluma nabadala bakuba ebika umaga ovelile ekhaya. Umnumzane uye angene esibayeni alubike udaba njengoba lunjalo. Umnumzane wekhaya uyayibika le ngane elapha ekhaya enezilonda emzimbeni ezingapheli. Ubika kwabakubo abangasekho ukuba abasise balekelele ekuphiliseni leyo ngane. Ucwangingo luvumbulule ukuthi uma eqeda ukubabikela abakubo ube esephuma esibayeni. Ucwangingo luthole ukuthi emva kwesikhathi esithile ingane iba isikhululeka ziphele izilonda ezingapheli.

4.5.2 Isikhathi sokuphehla

Ucwangingo luthola ukuthi asikho isikhathi esibekiwe sonyaka nesiyimpoqo sokuphehla ingane. Kubanesimo lapho kuphoqa khona ukuba umntwana aphehlwe ngenxa yesimo somzimba wakhe. Kungaba izilonda ezivela emzimbeni wakhe. Kungaba izilonda ezivela ekhanda lakhe kanye nokuvuza kwezindlebe zakhe, lokhu kuye kwenze ukuba umntwana bese kudingeka ukuthi aphehlwe. Kuyavela ukuthi asikho isikhathi esibekiwe sonyaka, kepha isikhathi sosuku kuba sasekuseni. Ucwangingo luthole ukuthi kuba sekuseni umntwana

engakadli. Umntwana kumele aphehlwe engakadli ngoba kwesabelwa ukuthi uma esedlile kungathi uma esaphehlwa avele azikhulule ngenxa yobuhlungu. Kumele isisu singabi nalutho, yingakho umphehli kumele aqale ngokuyichatha kuphume konke ekudle ngayizolo.

UGabela, (2013) uthi:

Kuyenzeka ingane ingaguli ngezilonda ezivela emzimbeni wayo kepha kube iminyaka esho ukuthi usengaphehlwa. Kuye kube isikhathi sasebusika ngoba kusuke kubanda, izilonda ziyashesha ukuphola.

Kuyavela ocwaningweni ukuthi ayikho iminyaka ebekiwe yokuphehlwa kwengane. Ingane iphehlwa ngenxa yesimo somzimba wayo. Kuyenzeka ibonakale ihlupha noma isebusika noma ehlobo bese iyaphehlwa.

4.5.3 Iminyaka yomntwana ophehlwayo

Ucwaningo luthole ukuthi izingane ziqala eminyakeni eyisithupha (6) kuya eminyakeni eyishumi nambili (12) ukuphehlwa. Ingane eneminyaka emithathu isuke iphehlwa isilonda noma umzimba omubi. Kwesinye isikhathi kwenziwa ngoba umzali umbone umntwana ezenwaya umzimba kanye nasesithweni sakhe sangasese, okusho ukuthi ikhona inkinga anayo umntwana bese bemusa kumuntu ophehlwayo. Kuyavela ukuthi uma eseneminyaka eyishumi nambili bese beyamphinda, laphe kusuke sekubonakala ukuthi usekhulile nendlela aziphatha ngayo useyabonakala ukuthi useyaqala ukuthanda ubulili obungafani nobakhe, lokhu kuchaza ukuthi useqala ukushiselwa yigazi sekumele ukuba aphehlwe likhishwe leli gazi. Intombazane iyaphehlwa uma sekubonakala ukuthi isiyahlosa. Igazi liyakhishwa ngoba kukholakala ukuthi yilona elenza intombazane isheshe iphume amabele kanye nokushesha ithombe.

UBrindley, (1982:65) uthi:

The process of ukuncunca is performed on a young child because it is less painful at an early stage, an older child would also resist the treatment, this process of blood-letting (ukuphehla) is usually performed twice on a little girl.

Uhlelo lokuncunca lwenziwa ezinganeniezincane ngoba kuba kuncane ubuhlungu uma isencane. Ingane esindala kuyenzeka yenqabe noma igolozwe ukuphehlwa, uhlelo lokuphehla luvamise ukwenziwa kabili enganeni yentombazane esencane.

Ucwaningo luthole ukuthi kumele kuqalwe ukuphehlwa kwengane isencane. Kuyavela ukuthi uma isencane ayibuzwa ubuhlungu kakhulu njengesikhulile. Kuyavela ocwaningweni ukuthi kuhle iphehlwe isencane ngoba ayinakho ukwenqaba njengendala yona isingenqaba ukwenziwa leli siko. Kuyavela ukuthi intombazane kumele iphindwe kabili ukuphehlwa.

UMsimang (1975:215) uqhuba athi:

Nokho ukusukula kwakuqala umntwana eseneshumi leminyaka kuqhubeke njalo...

UNyembezi noNxumalo, (2006:104) bathi:

Ukugwetshwa lokhu kwakwenziwa ngezindlela ezahlukene izigodi ngezigodi. Kwezinye izigodi ingane yayigwetshwa ngisho isenezinyanga ezintathu noma kuthi lapho isindala futhi iphindwe igwetshwe. Kwezinye isigodi-ke ingane yayigwetshwa ineminyaka elishumi kodwa ngaphambi kokuba ikhule.

4.6 Izinsizakusebenza ezisetshenziswayo uma kuqhutshwa isiko lokuncunca

Ucwaningo luthole ukuthi kunezinto ezahlukene abaphehli abazisebenzisayo. Umphehli usebenzisa indishi, uyisebenzisela ukuba ageze ingane uma isiqedile ukuphehlwa. Kutholakala ukuthi uyiphehlela eduze komfula ukuze kuthi uma eseyiqedile ukuyiphehla bese eyigezela emfuleni. Amanzi okugeza, icansi azohlala kulo, amanzi antukuntuku, omunye uwasebenzisa uma ezoyichatha, umsenge, umhlanga kanye nomuzi/ibunda. Esikhathini samanje abanye basebenzisa amaphilisi okuthiwa iPanado (amaphilisi aqeda izinhlungu) uma umntwana eshisa.



Uchatho / Uphondo

Uchatho/uphondo luyasetshenziswa abanye abaphehli ukuchatha ingane. Umphehli uke aqale ngokuba ayichathe ingane ngekhambi ngaphambi kokuba ayiphehle. Ucwangingo luthole ukuthi abanye abaphehli basebenzisa umhlanga ukufutha uma beyichatha ngembiza. Umphehli usebenzisa amanzi antukuntuku ukuchatha ingane. Inhloso yokuyichatha ukuba nesiqiniseko ukuthi akukho lutho esiswini. Akumele kube nokudla esiswini sengane uma iphehlwa ngoba kwesatshelwa ukuthi umntwana angase azikhulule esaphehlwa.

UBrindley, (1982:68) uthi:

The old woman syringes the child with medicine and before this fluid is expelled induces rectal bleeding.

Isalukazi siqala ngokuyichatha ingane ngekhambi ukuze kuphume ukungcola okuluketshezi ngomdidi.

UMbatha, (2010:140) uthi:

Uchatho, okokufaka umuthi wokuchatha; uphondo
lokuchatha, okokuchatha okwenziwe ngophondo noma
ngokusanjoloba.

Abantwana bona bachathwa ngomhlanga. Kukhiwa umhlanga emfuleni bese uyanqunywa kahle ekugcineni kuvuleke imbobo ngapha nangapha kuwona. Uyashiswa ekugcineni ukuze ingahlabeki uma ufakwa endunu yayo, lowo oyichathayo umumatha umuthi ngomlomo, bese ewufutha ngomlomo ungene ngawo umhlanga lowo esiswini sengane.



Indishi

Indishi iyasetshenziswa abaphehli uma beqeda ukuphehla ingane. Bayigeza uma sebeyiqedile kule ndishi, kuye kufakwe amanzi okugeza. Kuyavela ukuthi kuya ngomphehli ukuthi usebenzisa amanzi anjani, angaba ntukuntuku noma abandayo.



Icansi

Icansi lisetshenziswa abaphehli uma bephehla. Umphehli akakwazi ukuphehla ehleli esihlalweni noma esigqikini noma emile. Umphehli uhlala phansi ecansini enabe bese eyigona ingane emathangeni bese eyayiphehla.

UMbatha, (2010:19) uthi:

Icansi, okokulala nokuhlala okwelukwe ngencema, ilala noma ikhwani: icansi/ukhukho.

Ucwaningo luthole ukuthi umphehli usebenzisa icansi uma ephehla. Umphehli akakwazi ukuphehla ehleli esigqikini noma esihlalweni. Kuyavela ukuthi kumele andlale icansi phansi bese ehlala kulo enabe. Kuyavela ukuthi ube esethatha ingane eyigona emathangeni akhe. Ucwaningo luthole ukuthi ibe isidunusa ukuze ayiphehle kahle. Icansi liyamsiza ukuba ahlale kahle ukuze aphehle ingane.

Uqhuba athi uMbatha, (2010:19):

Umhlanga noma utshani obuthungwe ngozinga noma ngentambo kwenziwe into yokwendlala phansi nxa kulalwa, uhlaka okulalwa phezu kwalo.

UNyembezi, (1992:50) uthi:

Icansi isihlandla sokulala esenziwe ngelala/ngekhwani/ngencema, kuyahlalwa futhi ecansini, ucansi, ukhukho, icansi lamafundo kalilali---liphiwa izalukazi noma abantwana ukuze owalukayo athwase kahle.

UNyembezi noNxumalo, (2006:25) bathi:

Icansi, impahla eyelukwa ngelala, ngekhwani noma ngencema, okulalwa noma kuhlalwe kulo. Amacansi ekhwani enzelwa ukuthokomala, awencema ngawokuhloba kanti ayaqanda.

Ucwaningo luthole ukuthi icansi libalulekile esizweni saMaZulu. Amacansi kuyavela ukuthi elukwa ngezinhlobo zotshani obehlukene. Icansi liyenziwa ngotshani okuthiwa incema, lezi zinhlobo zamacansi zisetshenziswa ubulili obehlukene. Ocwaningweni kuyavela ukuthi icansi elalukwe ngencema lisetshenziswa kakhulu abantu besilisa (amadoda). Kuyavela ukuthi umuntu wesilisa akahlali noma alale kunoma yiliphi icansi ngaphandle kwecansi elenziwe ngencema.

Ucwaningo luthole ukuthi kunenye inhlobo yecansi eyelukwa ngebhuma. Kuyavela ukuthi leli cansi lebhuma okwamukelekile ukuthi umuntu ahlale kulolu hlobo lwecansi. Kuyavela ukuthi

ibhuma lisetshenziswa abantu besifazane kanye nezingane. Kuyacaca ukuthi umphehli usebenzisa icansi lebhuma uma ephehla. Ucwangingo luthole ukuthi isizathu esenza abesifazane balithande ibhuma, yingoba lifudumele ukuba lingasetshenziswa ukulalisa izingane.

Kuyavela ukuthi miningi imisebenzi eyenziwa ngecansi. Ucwangingo luthole ukuthi liyasetshenziswa ukuhlala. Kuyavela ukuthi esikhathini sakudala nasesikhathini samanje abantu besifazane abalisebenzisa kakhulu. Abantu besilisa kuyavela ukuthi basebenzisa izikhumba kanye nezigqiki uma befuna ukuhlala. Esikhathini sakudala yayingekho imbhede yokulala kepha abantu babesebenzisa amacansi kanti abesilisa bona babesebenzisa izikhumba ukuhlala. Kunohlobo oluncane lwecansi olubizwa ngokuthi isicephu.

Amacansi umndeni uyazelukela uma kukhona okwazi ukweluka ukuze uwasebenzise. Amacansi ayasetshenziswa uma kunodwendwe sekwabelwa abasemnzini. Kuyavela ocwanningweni ukuthi umakoti uqale abele umyeni wakhe amacansi encema amlalisa ngawo, aphinde abele ubabezala wakhe ngawo amacansi encema. Kuyavela ukuthi abesifazane ababelayo bona umakoti ubabela ngamacansi ebhuma.

Ucwangingo luveze ukuthi icansi liyasetshenziswa uma kufihlwa umuntu oshonile. Kuvela ukuthi uma sekubekwe izintungo phezu kwebhokisi ethuneni kube sekubekwa lona icansi.



Umsenge

Umsenge isihlahla esimila ehlanzeni. Kutholakala ukuthi asitshalwa ekhaya ngoba kunenkolelo yokuthi sithandwa yizulu, lokhu kungenza ukuba izulu lidlalele ekhaya. Umsenge ungatshalwa ngaphandle komuzi. Ucwango luthole lesi sihlahla yingakho sithandwa umphezulu. Siyasetshenziswa uma sekomise izulu isikhathi eside imvula ingatholakali. Kuye kuthathwe ingane yentombazane engakaze ilale nomfana, kukhiwe iqabunga lomsenge liphathiswe ingane yentombazane ukuba ilifake emanzini, kungaba asemfuleni noma esitsheni bese kuyakhulunywa kucelwe imvula, nebala liyobe selina njalo izulu. Umsenge yiwona osetshenziswa ukuphehla ingane ngabe eyomfana noma eyentombazane. Umphehli uye akhe igatsha lalesi sihlahla bese elihluba amaqabunga bese ebala amaqhuzu abe mathathu lapho esuse khona la maqabunga. Amaqhuzu okumele angene endunu yengane bese elokhu ephendula le nduku ngemuva enganeni ngezandla zombili, kuphume igazi elimnyama kuze kuphume elibomvu, lapho usuke eseyiphehla. Umphehli akumele ukuba ayifake yonke le nduku ngemuva enganeni ngoba ingase ilimale, bese kuvela ingozi ife noma enye inqamukelwe umthambo wokuzala.

UNyembezi noNxumalo, (2006:71) bathi:

Umsenge, umila emahlanzeni, awunawo amahlamvu amaningi, aba nje yisixhotshana phezulu. Isiqu siyaphundleka. Abantu bahlanza ngamaxolo awo bakhiphe inyongo. Abanye bayawubasa umsenge lapho usuwomile.

Ungena kanjalo umsenge ekhaya, kodwa akuvumelekile ukuba utshalwe ekhaya ngenxayezizathu ezivezwe ekhasini lama-74 ubungozi bawo ekhaya.



Umhlanga

Umhlanga isikhathi esiningi umila endaweni elixhaphozi lapho kunamanzi khona amaningi. Umhlanga uyasentshenziswa abantu abadala uma bechatha izingane. Ucwangingo luthole ukuthi baye bathathe umhlanga owomile ungabi mude kakhulu ulingane nochatho lwengane. Lo mhlanga bawuvula imbobo esuka ngapha esandleni sokunxele ize iyophuma ngalena esandleni sokudla, bese beyawushisisa ngaphandle ekugcineni kwawo ndawo zombili, uma sebeyichatha, bawufaka endunu yengane. Umuntu oyichathayo ube esemumatha umuthi

ngomlomo bese eyifutha ngawo lowo esebenzisa imbobo evulwe kuwo ukuba umuthi ungene esiswini sengane.

UNyembezi noNxumalo, (2006:73) bathi:

Umhlanga, ukhula ube mude kakhulu imvamisa wedlule abantu. Umila emaxhaphozini endaweni engamadudusi. Wakha amagama, wenze nemihlanga yokuchatha izingane.

Umuzi / uzi utshani obumila exhaphozini, lolu hlobo lotshani luqinile, lwehlukile kobunye utshani obujwayelekile. Umuzi utshani obusikwa amakhosikazi ukuze abusebenzise uma bephica izitsha zabo abazisebenzisa ekhaya kanye nokuthi uma bethunga amacansi. Umuzi bawusebenzisa uma bephica izithebe, amacansi, imbenge, izigqabetho kanye nokunye okuningi, abanye bathi ibunda kuze kuvele inkulumo ethi: “Abasiki Bebunda” lapha abesifazane basuke beyosika wona bese bekhininda khona izindaba. Amadoda ayawusebenzisa uma indoda ishonelwe unkosikazi wayo bese izila ngawo. Indoda ifaka umucu wawo okukhombisa ukuthi ishonelwe. Indoda eshonelwe iwufaka entanyeni ukukhombisa ukuhlonipha ukushiwa umkayo. Abaphehli bawusebenzisa ukuphehla. Abaphehli bayawusika phakathi bese benza ifindo/okuyiqhunzu phambili kuwo ukuze kuthi uma bewusebenzisa enganeni ukwazi ukwenwaya indunu yengane, baye belokhu bewuphendula ngezandla zombili uphakathi endunu yengane kuze kuphume igazi.

UBrindley, (1982:68) uthi:

Old women who has the knowledge and experience, they a piece of Umuzi (fibre use in mat-making) grass, flattens one side and ties a knot at the end. The old woman syringes the child with medicine and before this fluid is expelled induces rectal bleeding (ukuncunca/ukugweba) by inserting the knotted grass-stalk in its rectum and twirling it (ukuphehla).

Isalukazi esinolwazi nesikujwayele, sisebenzisa umuzi (uhlobo oluthile lotshani olwenza amacansi), siyawuklaza phakathi bese sibopha ifindo ekugcineni. Isalukazi siqala ngokuyichatha ingane ngekhambi, bese ifaka umuzi

oneqhubu phambili emdidi wengane bese
siwuphenduphendula (ukuphehla)



Umuzi / ibunda / uzi

UNyembezi noNxumalo, (2006:73) bathi:

Lobu utshani obude ngaphezudlwana kwemitha. Bumila emaxhaphozini buqhakaze imbali eluhlaza. Benza izithebe. Yilobu tshani futhi obuthekeleza izintingo zendlu lapho yakhiwa.

Kuyavela lapha ocwaningweni ukuthi yiwona umuzi osetshenziswa umphehli ukuphehla. Kuyavela ukuthi umuzi uhlobo lo tshani oluqinile olusiza ukuphehla. Kuyavela ukuthi umphehli ubopha ifindo phambile kuwo umuzi lo bese ewufaka endunu yengane bese lokhu ewuphenduphendula ukuze kuphume igazi. Kuyavela ukuthi umuzi uyamsiza umphehli ukuba uqhumise igazi. Ucwangingo luyakuveza ukuthi esikhathini zakudala uma indoda ishonelwe unkosikazi yayo, yabe iwusebenzisa ukuzila. Umuzi abantu bayawusebenzisa ukwakha izimbenge, izigqabetho, amaqoma kanye nezithebe, lokhu okuyizitsha ezisetshenziswa isizwe saMaZulu.

4.7 Liqhutshwa kanjani leli siko?

Isiko lokuphehla labe liyingozi ezinganeni uma lenziwa umuntu ongalazi kahle kanye nemithambo yobulili, lokhu kungenza abantwana batheneke bengabe besaba nabo abantwana. KwaZulu kwakulisiko elalenziwa ezinganeni zesilisa nezesifazane. Kwakunendlela elaliqhutshwa ngayo leli siko.

Abantwana babelethwa abazali babo kulowo muntu ongumphehli. Umphehli uzobe eseyithatha ingane aphumele nayo ngaphandle kwegceke aye nayo ezaleni. Umphehli uphethe uhlaka lokuchatha noma uphondo, amanzi ngendishi ukuze ayigeze uma eseyiqedile. Kuyavela ukuthi uphatha icansi azohlala kulo uma esephehla, umuzi uwusebenzisa uma esephehla noma induku yomsilinga uma esebenzisa wona.

Umphehli uzofika esikhundleni sakhe endlale icansi bese ehlala phansi, uzobe esebiza leyo ngane ephehlwayo. Uzoyiguqisa imdunusele ukuze abone indunu yayo ukuze afake uhlanga noma uphondo endunu ukuze aqale ayichathe, ukuze kuphume okungaphakathi esiswini kuthi uma eseqala ukuyiphehla ingamngcolisi ngendle uma isizwa ubuhlungu, uma kuseyingane encane uyayigona ayibeke emathangeni akhe bese eyibamba ukuze inganyakazi bese iyabaleka.

UBrindley, (1982:68) uthi:

The old woman syringes the child with medicine and before
this fluid is spelled induces rectal bleeding.

Isalukazi siqala ngokuchatha ngekhambi ingane ngaphambi
kokuba kuphume uketshenzi ngomdidi.

Kuyavela ukuthi kuyinqubo efanayo enganeni yomfana noma yentombazane. Umphehli uyazichatha kuqala ngaphambi kokuba ziphehlwe, ngaphambi kokuba ayiphehle uke abuze kumzali ukuthi ike yadla yini ngaphambi kokuba ize lapho kuphehlwa khona. Kuyatholakala ukuthi usuke eyibuzela ukuba abe nesiqiniseko sokuthi ingane ayinalutho esiswini.

Umphehli uma eqeda ukuyichatha ube eseqala ukuyiphehla, kuya nokuthi usebenzisa umuzi noma umsenge.

UCele, (2010:370) uthi:

Abantwana balethwa onina enyangeni yokusukula. Uma umntwana kuyintombazane, inyanga isebenzisa indukwana yomuzi noma intambo yomuzi ephothiwe kanti uma kuwumfana inyanga isebenzisa induku yeqabunga lomsenge.

Umphehli ube esesika umucu womuzi awenze intambo, bese enza iqhuzu phambili kuwo ukuze uma ungena endunu ukuze ikwazi ukwenwaya noma ukitaze isikhumba sangaphakathi kuze kushise bese kuqhuma isikhumba bese kuphuma igazi. Umphehli osebenzisa umsenge, ukha indukwana bese eyihluba amaqabunga. Kuyavela ukuthi kumele abale amaqabunga abe mathathu awasuse kusale amaqhuzu amathathu kuyo induku leyo.

Umphehli ube eseyiguqisa ingane leyo uma isikhulile noma ayibeke emathangeni akhe uma isencane, bese efaka umuzi noma induku yomsenge esewabalile amaqhuzu lawo abe mathathu ngemuva endunu yayo. Umphehli uyayiphenduphendula induku lena noma umuzi ngesineke kuze kuphume igazi, uqhubeka njalo size sivuthwe isikhumba sakuleyo ndawo lapho kuphenduphenduka khona. Umntwana ngaleso sikhathi uba esekhala eseluqanduqandu ezwa ubuhlungu. Abasiza umphehli babe sebembamba umntwana. Umphehli uyaqhubeka lapho kusaphuma igazi elimnyama kuze kuphume elibomvu, uma sekuphuma elibomvu igazi ube eseyeka.

Ilanga Langesonto, (2014:18) lithi:

UMnumzane Makhoba uthi, cishe ezintweni ebezenziwa kumuntu ngesikhathi ekhula akukho okubuhlungu njengokuphehlwa ngoba kusuke kwenziwa endaweni ebucayi (isitho sangasese) ngokuthi kuthiwa cobho uzi (uhlobo lwesihlahla esithile) esithweni sayo sangasese. Uthi ngesikhathi isalukazi siluhlikihla uzi esithweni sangasese,

lusuke luphenduphenduka kuphume igazi elimnyama okuyilona leli okuthiwa lenza ingane ibatshwe, lokhu kuze kuyekwe ngoba sekuphuma elibomvu igazi nokusuke sekubonakala-ke ukuthi umsebenzi usufezekile.

Ucwaningo luthole ukuthi ingane uma isiphehlwa izwa ubuhlungu obunzima. Kuyavela ukuthi uma eqhubeka ephenduphendula umuzi endunu yengane isuke ikhala ngoba isuke izwa ubuhlungu. Kuyavela ukuthi ngenkathi umphehli ephenduphendula le nduku esithweni sangasese sengane kuba sekuqhuma igazi. Ucwaningo luthole ukuthi ekuqaleni kuphuma igazi elimnyama eliveza ukungcola. Ngokocwaningo kuvela ukuthi uma esayiphehla kusaphuma igazi elimnyama akami ukuphehla kepha uyaqhubeka. Kuvela ukuthi igazi elimnyama yilona elibi nelingcolile okumele liphume. Umphehli uyaqhubeka lapho kusaphuma elimnyama kuze kuphume elibomvu elihlanzekile. Kuyatholakala ukuthi uma esebona kuphuma elibomvu ube esema engaqhubeki nokuphehla.

UBrindley, (1982:65) uthi:

A woman who has the knowledge and experience and is usually old, fetches a piece of umuzi (fibre used in mat-making) grass, flattens one side and ties a knot at the end. The old woman syringe the child with medicine and before this fluid is expelled induce rectal bleeding (ukuncunca / ukugweba) by inserting the knotted grass-stalk in its rectum and twirling it (ukuphehla). The medicine and blood are dispelled together.

Owesifazane onolwazi nolujulile, kuvamise ukuba ngosekhulile, uthatha umuzi, awusike phakathi, bese ebopha ifindo ekugcineni kwawo. Isalukazi sibe sesiyichatha ingane ngekhambi, bese sifaka umuzi endunu yayo silokhu siwuphenduphendula. Umuthi negazi kube sekuphuma kanyekanye endunu yengane.

UXulu, (2010) uthi:

Leli siko liyingozi uma lenziwa ngokunganaki. Ingane eziningi zifela khona ekusukulweni zibulawa ukuphehla uhlobo umuntu angalwaziyo, anqamule umthambo, kanti umuntu ophehlayo akanqamuli imithambo yabantwana kodwa yena uphungula igazi elibi elizobanga impene. Kukancane lapho ufica inyanga ikwazi ukungcongca izinhlobo zombili, umuntu uba umpetha wohlobo olulodwa kodwa ofundele ukubenza bobabili naye akalelwa.

4.7.1 Ukuphehlwa kwamantombazane

Uma kuphehlwa kuyefana noma ngabe intombazane noma umfana, kepha entombazaneni esikhathini esiningi kuye kuthi umphehli asebenzise intambo ayiphothe ngomuzi. Umphehli kumele awazi umthambo wentombazane okumele afike kuwo ngoba uma engawazi kungenzeka ingozi, inqamukelwe umthambo wenzalo, ingabe isaphinde ithole abantwana ngisho emshadweni wayo. Kuyavela ukuthi kuye kwenzeke umntwana ophe kakhulu aze ashone.

UMsimang, (2003:215) uthi:

Amantombazane abe ephehlwa ngezintambo zomuzi eziphothiwe, kwabe kuphehlwa phezu komthambo lona osendaweni engasese. Kuzophehlwa kuze kuvuthwe isikhumba siyobuke; akasakhali lapho umntwana useluqanduqandu, kulo kuphehlwe lokho. Umuzi uzoze uyodabula umthambo phansi kuqhume igazi elimnyama bhuqe kuphuphuzela amagwebu nakhu phela kuyaphehlwa, kuzophehlwa njalo lize liphele elimnyama kophe elibomvu ngokuhle eliklasile.

Intombazane yayingaphehlwa kanye kepha yayiphindwa kabili noma kathathu. Ucwangingo luthole isizathu sokuthi kungani izingane zamantombazane zona ziphindwe, kuthiwa zona zinegazi eliningi.

UCele, (2012:371) uthi:

Uma kusukulwa intombazane, kuphindwa kaningana akubi kanye. Njengoba seysisukuliwe nje intombazane, isazobuye ibuye kabili noma kathathu. Abagubhuzi bathi intombazane inegazi eliningi.

Ucwaningo luthole ukuthi izingane uma ziphehlwa aziphehlwa ngokufana kepha zehlukana ngobulili. Ingane yentombazane iphehlwa kabili noma kathathu. Ucwaningo luvumbulule ukuthi okwenza ukuthi iphindwe yona ukuthi inegazi eliningi. Ngokocwaningo kutholakala ukuthi igazi eliningi yilona elenza intombazane ithande abafana.

UXulu, (2010) uyafakaza uthi:

Amantombazane wona asukulwa kube ngaphezulu kokukodwa ukuze kungenzeki iphutha kube yiwona aqala izindaba zothando, noma indaba yothando isiqaliwe, amantombazane kufanele ephuze ukuyemukela. Angayemukeli ngemizwa kodwa ayemukele ngengqondo, ngolwazi, nangemfanelo, kwenzelwa ukuba bangenzi izinto ngenxa yokushiswa yimizwa.

Kuyavela ukuthi akumele intombazane iziqalele yona ezothando kumfana. Kutholakala ukuthi akumele yona isheshe ivume uma ishelwa, lokho kwenza ukuthi ibizwe ngentombazane exegelwa isimilo noma eyisifebe, isona sizathu esitholakale ocwaningweni okwenza iphindwe uma iphehlwa. Ucwaningo lubeza ukuthi leyo engaphehlwanga ayikwazi ukulawula imizwa yayo kepha kugcina sekuyimizwa yayo esilawula yona.

UBrindley, (1982:68) uthi:

The process is usually performed twice on a little girl to reduce her wish to play with her genitals.

Ukuphehla kuvamise ukwenziwa kabili enganeni yentombazane ukwehlisa ukulangazelela ukudlala ngesitho sayo sokuzala.

Ucwaningo luveza ukuthi intombazanyana kuhle iphindwe kabili noma kathathu ukuphehlwa. Kuyacaca ukuthi kumele kubulawe imizwa esheshayo ukuze ingaluthandi ucansi .

UMsimang, (1975:214) ufakaza uthi:

...kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo. Lokho kwakubonakala ngokuba ithande njalo ukuzenwaya ngaphambili.

Ucwaningo luvumbulule isizathu sokuphindwa kwengane yentombazane ngokuthi inesilumo. Ucwaningo luveze ukuthi ibonakala ngokuthi ilokhu ithanda ukuzenwaya isitho sayo sangasese, lokhu kuveza ukuthi inesilumo. Ucwaningo luthole ukuthi yisona esenza ishiselwe igazi bese ithanda ucansi.

Ilanga LangeSonto, (2014:18) lithi:

Nakuba lokhu bekwenziwa ebulilini bobubili kodwa bekubhekisiswa kakhulu emantombazaneni ngenxa yokuthi ukuthanda abantu besilisa kwentombazane kuyichilo njengoba ize ibizwe nangesifebe uma yenza njalo.

Ucwaningo luvumbulule ukuthi nakuba ukuphehlwa kwenziwa ezinganeni zabafana nezamantombazane, nazo ziyenziwa. Kuyavela ukuthi leli siko ligxilise kakhulu ezinganeni zamantombazane. Ucwaningo luthole ukuthi uma intombazane ithanda isilisa kuye kubukeke kulihlazo esizweni. Kuyavela ukuthi intombazane ethanda ukulala nabantu besilisa noma ethanda ucansi ibizwa ngesifebe. Ucwaningo luthole ukuthi yigama elibi emphakathini nasesizweni sonkana.

4.7.2 Ukuphehlwa kwabafana

Ukuphehlwa komfana nentombazane inqubo yakhona iyefana kepha umfana yena uphehlwa kube kanye. Abaphehli abanye bake basebenzise induku yomsenge uma bephehla umfana kanti intombazane yona basebenzisa intambo yomuzi ephothiwe, kepha kuya ngezigodi.

Kuyavela ukuthi kwesinye isigodi ongekho umsenge kuso bese kutholakale ukuthi umphehli usebenzise umuzi kubo bobubili ubulili.

UCele, (2012:373) uthi:

Abafana bona abaphehlwa ngomuzi, umuzi owamantombazane. Bona baphehlwa ngenduku yeqabunga lomsenge, ibanjwa ngentende yesandla zozimbili, bese iphenduphendulwa ngesineke njengawo umuzi. Ukopha kwegazi kuyefana.

Ucwaningo luthole ukuthi abaphehli abaningi basebenzisa izinsizakusebenza ezifanayo uma bephehla. Kuyavela ukuthi umphehli usebenzisa induku yegatsha lomsenge uma ephehla umfana. Kuvelile ocwaningweni ukuthi umphehli uma ephehla intombazane uvamise ukusebenzisa utshani okuthiwa umuzi. Umphehli uye akhe igatsha lomsenge bese elihluba esusa amaqabunga ukuze kuvele amaqhuzu amathathu. Kuyavela ukuthi yiwona la maqhuzu okumele abhidle isikhumba sendunu yengane kuze kuphume igazi. Ucwaningo luthole ukuthi nakumfana kuqala kuphume elimnyama kuze kuphume elibomvu. Kuyavela ukuthi nakuye umfana uma kusaphuma elibomvu akayekwa. Umfana wehlukile entombazanen, ikuthi yena uphehlwa kanye kanti intombazane iyaphindwa. Ucwaningo luthole ukuthi kumele abe nothando lwentombazane bese eyeshela kanti intombazane akumele izeshелеle noma uma yeshelwa akumele isheshe ivume.

UMsimang, (1975:214) uthi:

Umfana wayesukulwa kube kanye...

Ucwaningo luveza ukuthi umphehli uphehla umfana ngokufana nentombazane. Kuyavela ocwaningweni ukuthi intombazane yenziwa kakhulu bese kuthi yena enziwe kanye. Kutholakala ukuthi usheshe ayekwe ngoba kuvela ukuthi unegazi elincane elingalingani nelentombazane.

UMsimang, (1975:214) uphinde aqhube athi:

Abafana bona baphehlwa ngokunjalo kepha kubona kusetshenziswa umsenge. Kuthathwa iziqu zamaqabunga omsenge, kuphehlwe ngazo. Kuthi kungopha kancane bese eyekwa umfana noma esaphuma igazi elimnyama. Lokho kwenziwa ngoba kuthiwa abafana abanalo igazi eliningi njengamantombazane.

UBrindley, (1982:65) ufakaza athi:

...with a boy it is only done once for if it were repeated his craving for the opposite sex would die. When treating a little boy the women must be particularly careful not to interfere with what Biyela and Khanyile term umthambo wokuzala and the Dlomo umnqanqa (the vein of birth), the fibrous tissue running along the underside of the penis, because his wellbeing and pure sexuality lies here.

Kubafana kwenziwa kanye ukwehlisa intshisekelo noma inkwankwa yobulili obungefani nobakhe, uma kwenziwa umfana omncane, owesimame kumele aqaphele angathinti umthambo wokuzala, umthambo wokuzala utholakala uncike ngaphansi komthondo.

Ucwaningo luthole ukuthi yena uphehlwa kanye. Umfana akaphindwa kabili noma kathathu njengentombazane. Kuyavela ocwaningweni ukuthi umphehli kumele aqaphele uma ephehla umfana. Ucwaningo lubeze ukuthi kumele aqikelele uma ephehla umfana, ngoba kungenzeka athinte umthambo wokuzala ogudle esithweni sangasese somfana. Ucwaningo luthole ukuthi uma ungase uthinteki, ingane ingase itheneke ingabe isaba nawo umdlandla wocansi ngisho isiganiwe noma ingabe isabathola abantwana emshadweni wakhe.

Ilanga LangeSonto, (2014:18) lifakaza ngokuthi:

UMnumzane Makhoba uthi, njengoba nomfana ubenziwa lokhu kodwa bekunganakwa kangako okwabafana ngoba vele ukuthanda amantombazane komfana kwakuthathwa njengobusoka kodwa okwentombazane kwakuthathwa njengobufebe. Uthi umfana benziwa ngemuva (ephehlwa) noma khona esithweni sakhe sangasese.

Uma kuphehlwa umfana kumele kube umuntu owaziyo umthambo wabafana ngoba uma engawazi kunganqamuka umthambo wokuzala kumntwana. Umphehli kumele aqaphele uma esopha umntwana ukuthi akophi yini kakhulu ngoba uma esophe kakhulu lokho kungadala ukuba umntwana aswelakale noma atheneke.

4.8 Kubaluleke ngani ukuthi intombazane iphehlwe?

Ukuphehla kwakuyisiko lakudala kanti namanje leli siko lisaqhutsha kwezinye izindawo. Isiko lokuphehla libalulekile entombazaneni esencane engakathombi ngoba kukholelwa ekutheni lehlisa inkanuko yocansi, ingathandi ukwenza ucansi. Isizwe samaZulu sikholelwa ekutheni intombazane engalenzanga leli siko iba nempene bese iyandinda. Intombazane engalenzanga leli siko ibonakala ngokuba ilokhu izenwaya esithweni sayo sangasese sangaphambili ngoba ikhanukela umuntu wesilisa.

Ilanga LangeSonto, (2014:18) lithi:

... lokhu bekusuke kwenzelwa ukuvikela ingane ingabatshwa nhlobo. Uthi nakuba ukuphehlwa kwengane kwenziwa ngendlela ebuhlungu kodwa bekusiza ngoba bekuyenza ikwazi ukuziphatha kahle ize ifinyelele esigabeni esifanele.

Intombazane akumele kube iyona ezifunela uthando kumuntu wesilisa. Kuyavela ukuthi uma intombazane ilenzile leli siko, iyakwazi ukuthi ihlale iqinile, ingabi lula kubantu besilisa. Ukuphehlwa kwayo kuyayisiza ukuba ingasheshi ivume kumuntu wesilisa uma esekhuluma ngothando ngenxa yokuphoqwa imizwa yayo kepha ivume ngenxa yothando esinalo ngalowo muntu. Kuyavela ukuthi nakuba isifikile ezingeni lokuqoma iba ngaphansi kweso lodadewabo noma amaqhikiza ayigadile. Izindaba zothando intombazane ayiziphatheli. Iqhikiza libe seliyilaya ngobungozi bokulala nomfana bese ithi mabasome uba belala kuze kufike usuku lodwendwe. Ukusoma lokhu kuyayisiza intombazane ukuba iziphathe kahle ingaluthandi ucansi.

Ilanga LangeSonto, (2014:18) liqhuba lithi:

Ingane eyenziwe lokhu ibithi uma-nje icabanga ukulala
nomfana kufike lowo muzwa ebhekane nawo ngesikhathi
iphehlwa, icabange ukuthi sekuleyo ndaba futhi bese ihlehla
nyovane.

Kubalulekile ukuthi intombazane iphehlwe ngoba lokho kuyayisiza ukuba ivikeleke ekushesheni ikhulelwe isencane kanye nasezifeni zocansi iyavikeleka ngoba ayisheshi yenze ucansi isencane. Kuyavela ukuthi kuyayisiza intombazane ukuba ingazitholi isinezingane isencane, isikhipha isisu ngenxa yokuthi isencane ekutheni ingakhulisa ingane yayo. Ukuphehlwa kwentombazane kunciphisa amathuba amaningi okuba ingaphathwa isilumo uma isezinsukwini zayo ngoba uma iphehlwa ayiyekwa uma kusabonakala ukuthi isenaso isilumo. Kuyatholakala ukuthi liphuma lonke igazi elidala isilumo. Intombazane uma iphehlwe iba negazi nomzimba omuhle ngenxa yokuthi kusuke sekuphume igazi elibi kanti intombazane engaphehlwe iba nomzimba omubi, imile izilonda emzimbeni.

4.8.1 Kubaluleke ngani ukuthi umfana aphehlwe?

Ucwaningo luveza ukuthi ukuphehlwa kwabafana namantombazane kuyefana kepha umfana uma ephehlwa uphehlwa kanye, akufani nokwamantombazane. Lokho kuveza ukuthi zincane izinkinga umfana abhekana nazo uma eqhathaniswa nentombazane. Ukuphehlwa komfana kumsisa ukuba angabi negazi elibi futhi angabi nezilonda. Leli siko umfana lalimfundisa ukuba akwazi ukuzithiba ocansini kanye nokuhlonipha abanye abantu. Umfana kumele akwazi ukuzicabangela angaqhutshwa imizwa yakhe. Lokhu kungenza ukuba uma ehlangana nobulili obungefani nobakhe (besifazane) bese efuna ukulala naye noma ikuphi noma kanjani. Umfana uyasizakala ukuba azithobe alinde izinga lakhe elizobe selisho ukuthi usengaqala ukweshela bese eba nomuntu athandana naye. Naye umfana uyathibeka ezifeni zocansi angazithola uma esheshe wenza ucansi esemncane futhi olungaphephile.

4.9 Izinkinga ezivela uma kuphehlwa

Leli siko lokuphehla lalenziwa esikhathini sakudala noma lisenziwa namanje kepha alifani nesikhathi sakudala. Lokhu okwadala ukuba leli siko liye ngokuya linyamalala izinkinga okwakuhlangabezana nazo. Noma lalisenobuhle balo leli siko kepha zikhona izinto ezazizimbi ngalo leli siko.

Abaphehli ababephehla izingane kwakuba abantu abangakuqeqeshele ukuphehla. Akukho lapho ababefundiswa khona ukuphehla. Umuntu wayevele abuke omdala wakubo ephehla izingane naye bese eyaphehla engafundisiwe. Lokho kwakuba ingozi enganeni. Babengaqeqeshiwe ngokwezempilo njengokuthi bazi izinhlobo zemithambo ezitholakala esithweni sangasese sengane, imithambo okungamele ithinteke. Lokhu kwakudaleka ukuba kuthinteke nemithambo ebucayi enganeni bese kudaleka ukuba ingane yophe kakhulu ize ishone.

Asikho isihlanzimagciwane abasisebenzisayo ukuhlanya izinsizakusebenza zabo. Kuyavela ukuthi lokhu kusho ukuthi amagciwane atholakale enganeni yokuqala ephehliwe kuyenzeka athelelekele kwelandelayo, lokhu kube sekubanga izifo esithathelanayo. Ucwangingo luthole ukuthi kumele ngabe bayazi ngezempilo, bekumele babe nokusaketshezi olubulala amagciwane ngaphambi kokuba basebenzise izinsizakusebenza nazo lezi zinsizakusebenza umuzi kanye nomsenge kumele kuhlazwe uma kade kukhiwa lapho kukhiwa khona kungakasetshenziswa.

Ayikho indawo ehlanzekile okuqhutshelwa kulo isiko lokuphehlwa. Umuntu uliqhuba ngaphandle emoyeni ezaleni lomuzi wakhe, kanti ukube bafundisekile ngokwezempilo ngabe bakwenzela endlini. Amagciwane ahamba emoyeni ayangena enganeni edunusile ngendunu aze ayongena esiswini bese ingenwa izifo.

Ngesizathu sokuthi abaphehli abafundisekile ngezitho zomzimba womuntu noma imithambo etholakala endunu yomuntu, kuyenzeka kuthinteke umthambo osendunu yengane okungamele uthinteke, bese eyalima kudaleke izinkinga ezinkulu. Umntwana aphantlala noma atheneke,

angaphinde athole umntwana nasemshadweni wakhe, lokho kuyobe sekulimaza umshado wakhe.

Kungenzeka kuthinteki umthambo onegazi eliningi, bese umntwana opha kakhulu aze ashone. Abantwana abaningi bayafa bebulawa ukopha okuningi futhi bengalutholi usizo oluphuthumayo kwabezempilo.

Kuyenzeka umntwana alimale ngenxa yokunyakaza lapho ebanjiwe ezwa ubuhlungu, bese elimala endunu ngoba kusuke kufakwa izinto esiqinile nezibuhlungu kuyena bese kubakhona lezi zinto ezilimaza khona ngaphakathi endunu.

Umntwana uhlala isikhathi eside nobuhlungu obungaphakathi bungapholile. Umntwana uzwa ubuhlungu njalo uma eseyozikhulula ngenxa yokulimala kwakhe endunu. Uzwa ubuhlungu obunzima kuze kutholakale ukuthi sekuphuma negazi.

4.10 Lingakhuthazwa yini leli siko lokuphehlwa kwezingane esikhathini samanje?

Nakuba leli siko lokuphehlwa kwezingane linayo imphumela yalo emihle kepha ucwaningo luthola ukuthi ikhona imiphumela engemihle edaleka uma kuphehlwa. Izizathu ezingenza umcwaningi ukuba athi leli siko lingakhuthazwa kanti zikhona ezinye izizathu ezingenza umcwaningi athi lingakhuthazwa leli siko. Umcwaningi uhlaziye imbono kanye nemibiko yabantu wathola ukuthi sasingazange sikhuphuke kangaka isibalo sabantwana abakhulelwa bebancane kanye nesibalo sabesifazane abadala abadlwengulwayo izingane zabafana ezincane.

Ucwaningo luthole ukuthi lehlile izinga lezingane eziphehlwayo kulesi sikhathi samanje, lokhu kudalelwa izizathu eziningi eziholela ukuthi lingabe lisagcinwa. Isizathu sokuqala esidala le nkinga ukuthi baningi abantwana abendela koyisemkhulu ngobudedengu obenziwayo uma kuqhutshwa leli siko.

UNala, (2013) onguMhloli wezintombi uthi:

“Ugogo wami owangifundisa ukuhlola izintombi wenqaba ukungifundisa ukuphehla izingane ngenxa yokuthi leli siko linobungozi uma lenziwa. Baningi abantwana abashonayo uma benziwa leli siko, ngakho-ke akasoze angifundise noma angikhombise ukuthi lenziwa kanjani leli siko, wangicela ukuba ngingalenzi leli siko ezinganeni zabantu ngoba ziyolimala bese ziyafa bese ngithweswa amacala okubulala, namanje ngiyalesaba ukulenza leli siko kepha ukuhlola izintombi ngiyakwenza.”

Ucwaningo luthole ukuthi kunemthambo ethumela igazi emzimbeni eyingozi okungamele ilimale. Kuyavela ukuthi kunemithambo okuye kwenzekae ithinteki, kuba yilowo ohambisana nenzalo yomuntu okungathi uma ilimele umntwana atheneke impilo yakhe yonke. Izinkinga ziyavela enganeni uma sekumele yakhe umndeni wayo emva komshado wayo ingasabatholi abantwana ngenxa yokulimala komthambo wenzalo.

Esinye isizathu esenza lingakhuthazwa leli siko izinsizakusetshenziswa ezisetshenziswayo uma liqhutshwa. Kuyavela ukuthi izinsizakusebenza abazisebenzisayo abaphehli bazilanda eqeleni noma exhaphozini bese bezisebenzisa zinjalo zingahlanziwe ngemithi ebulala amagciwane ezinjengomuzi kanye neqabunga lomsenge. Kuyavela ukuthi maningi amagciwane ahlala kulezi zitshalo kepha umphehli uvele azithathe zinjalo zingahlanziwe, azishutheke ngemuva endunwini yengane okungathi lawo magciwane abehleli kulezo zitshalo angene ngendunu yengane bese iyagula.

Esinye isizathu esenza ukuba leli siko lingakhuthazwa ukuthi, uma liqhutshwa kuba negazi eliningi eliphuma endunu. Kuyavela ukuthi umphehli akazi ukuthi kumele libe ngakanani okumele liphume. Umphehli ubheka kuphela ukuthi ngabe kusaphuma elimnyama yini, bese elokhu eqhubeka elikhipha kuze kuphume elihlanzekile. Kuyavela ukuthi lokhu kuyingozi ngoba lingase iphume lonke emzimbeni bese iphelelwa amandla ize ishone. Kuyavela ukuthi kungenzeka ingabi nalo igazi eliningi emzimbeni bese iyashona, akekho udokotela oyihlodayo ukuthi inegazi elingakanani emzimbeni ngaphambi kokuba iphehlwe futhi kumele likhishwe

yini elikhona kuyo. Kuyavela ukuthi lokhu kuyingozi ukuqhuba leli siko. Ucwangingo luthole ukuthi azibibikhona ezempilo ezibhekela impilo yomntwana uma kuqhutshwa leli siko okungaba ukuthi uma isiyophe kakhulu kube negazi efakelwa lona okukanye imijovo esetshenziswayo ukufaka amanzi emzimbeni alahleke ngenkathi yopha nangayisiza ukubuyisa amandla alahlekile.

Esinye isizathu esingenza lingakhuthazwa indlela enesihluku okubanjwa ngayo ingane uma liqhutshwa leli siko. Ingane iye ibanjwe abantu abaningi uma isiphehlwa ukuze inganyakazi uma isizwa ubuhlungu. Umntwana uyalimala uma ecindezelwa abantu abaningi phansi, lokhu okudala ukuthi ingane ilimale noma yephuke ezinye izingxenye zomzimba noma iklunyuke.

Ilanga LangeSonto, (2014:18) lithi:

Leli phepha lenze ucwangingo olunzulu mayelana nalesi
senzo nokuvele ukuthi kalisenziwa manje ngenxa
yokushitsha kwezinto nangenxa yokubakhona
kwamalungelo, ngesizathu sokuthi ukuphehla kuyinto
ethathwa njengenesihluku.

Ucwangingo luthole ukuthi umntwana uba nakho ukuthi ahlale ethukile noma sekwadlula ngenxa yokuphazamiseka emqondweni wakhe ngezinhlungu azizwa enziwa leli siko. Kuyavela ukuthi ayikho into umntwana anikwa yona evimba ubuhlungu ngaphambi kokuba enziwe leli siko okungenani engamdaka ukuze angabuzwa ubuhlungu noma nangemuva kokuphehlwa okungamsiza angazizwa izinhlungu. Ucwangingo luthole ukuthi buningi ubuhlungu ingane eba nabo emva kokuphehlwa, lokho kuzwakala uma isithi isiyozikhulula endlini encane. Ucwangingo luthole ukuthi ayikho into engumuthi noma eyisigcobo engasiza ingane ukuba isheshe iphole izilonda ezingaphakathi endunu yayo..

Esinye isizathu esidala ukuba lingakhuthazwa leli siko ukuthi abaphehli ababambisani nezinhlaka zikaHulumeni. UMthethosisekelo Wezwe laseNingizimu Afrika uthi abantwana banamalungelo. Izingane zinamalungelo azo manje okuthi kumele ingenziwa into engayifuni. Ucwangingo luthole ukuthi akubikhona ukuvumelana phakathi komzali nengane uma

iyokwenziwa leli siko, kepha uvele ayithathe ayise kumphehli bengavumelene. Ilungelo le ngane elithi akekho umuntu ovumelekile ukuba athinte isitho sayo sangasese ngaphandle kwayo noma unina wayo. Ukuphehlwa kwengane isikhathi esiningi kwenziwa abaphehli okungesibo abazali bazo, lokhu okuphambene nelungelo lezi ngane. Ingane inelungelo lokuba ihlolwe uDokotela wezempilo ngaphambi kokuba kwenziwe noma yini kuyo futhi kumele ixilongwe endaweni ephephile enemphilo.

Kafushane lapha kuthi akuvele isithombe sokuthi imizamo yesiNtu eyenziwayo ayilungile, ngamafuphi aziyekwe zidle amahlanga, kube kwampunzi edla emini na? Ngamafuphi lokhu okwakuliwa nokuthi kunqandwe ukushiselwa yigazi izingane kungaqhubeka ngenxa yamalungelo.

4.11 Isiphetho

Kulesi sahluko kuvelile ukuthi kubaluleke kangakanani ukuqhutshwa kwaleli siko kanye nezizathu ezingenza lingakhuthazwa nokuvuselelwa. Ukukhishwa kwegazi elishisayo ezinganeni kubonakala kubalulekile esizweni sikaPhunga noMageba lokho okungenza ukuba lehle izinga lokukhulelwa kwezingane kanye nokudlwengulwa kwabantu abadala.

Ucwaningo luthole kubalulekile ukuthi abazali bakhuthaze izingane zabo ukuba zilenze leli siko ngoba zizosizakala ngenxa yomlando walo. Ukuphehla kuyayisiza ukuba iziphathe kahle futhi ihloniphe ubulili obungefani nobayo. Ingane uma igqugquzelwe umzali wayo ngaleli siko nengane ingalibona libalulekile, bese ize ilithande.

Kuyavela ocwaningweni ukuthi ziningi izinselelo okwakubhekwana nazo uma kuqhutshwa leli siko esikhathini sakudala, okusho ukuthi kumele kubhekwe kabusha ezinye izindlela zesimanje uma seliqhutshwa esikhathini samanje.

Ucwaningo luveza ukuthi uma ngase likhuthazwe kahle kubazali kanye nayo intsha yakuleli uqobo lwayo, lingaba nayo imphumela emihle esizweni sikaNdaba. Intsha ingaziphatha kahle

izibambe ingalingeki ekuthandeni ucansi. Kuyacaca ukuthi likhona iqhaza elingalibamba engxenyeni ethile empilweni yentsha yesikhathi samanje ukuba ingakhulelwa bese kwehla nezinga eliphezulu lokudlwengulwa kwabantu abadala besifazane yintsha.

Nakuba zikhona izinto ezinhle ezingenziwa yileli siko kepha kutholakele ocwaningweni ukuthi kukhona izinselelo elinazo ngenxa yempucuko esingene esizweni sikaMthaniya okumele zilungiswe ngokwesikhathi samanje.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Ukuhlaziywa kocwaningo / Imiphumela

Kulo msebenzi wocwaningo kuvunjululwe ukuthi amasiko esintu esizwe samaZulu awasenziwa amanye awo ngenxa yempucuko esingene esizweni sikaMageba. Ucwanoingoluwaveze obala amaqiniso ngalawo masiko amanye awo okuthiwa aphambene nempucuko nenkolo yobuKhrestu kanye noMthetho-sisekelo wezwe laseNingizimu-Afrika okhuluma ngamalungelo ezingane.

Ucwanoingolububheka ikhambi elingasiza isizwe sikaPhunga noMageba esixakekile ngezinga eliphezulu lokukhulelwa kwezingane zamantombazane kanye nokudlwengulwa kwabantu abadala abayizalukazi.

Kuleli likaMthaniya sekujwayelekile ukutholakala kwezingane zamantombazane ezingaphansi kweminyaka eyi-18 sezizithwele. Esizweni samaZulu kwakulihlazo elibi kakhulu futhi kuwuthunaza isithunzi umuzi womnumzane ukutholakala kwengane yakhe ikhulelwe ingakagani. Ikhaya nekhaya liba nomthetho elikhulisa ngawo ingane yalo. Uma kutholakale ukuthi kunomfana okhulelise leyo ngane, kuye kumele akhokhe inhlawulo eyinkomo yokuhlanza igama lalowo muzi okuthiwa ingezamagceke. Umfana okhulelisile kumele akhokhe izinkomo ezintathu, eyodwa kulezi zinkomo eyokugeza igceke, ekanina wentombazane kanye neyeNkosi yendawo. Kuye kufuneke ukuthi kutholakale nembuzi yokugeza izintombi zesigodi ngoba kukholakala ukuthi intombazane ekhulelwe isuke ithuke zonke izintombi zesigodi.

Inkomo yokugeza igceke yayihlatshelwa ngaphandle komuzi okuveza ukuthi eyehlazo. Kwakuthiwa inyama yamanyala. Ayingeni le nyama ekhaya, iphelela ngaphandle kwegceke iphiwe abantu yonke. Ayidliwa ngumnumzane wekhaya leyo nyama. Lokhu kuveza ukuthi

kulihlazo elingajwayelekile esizweni saMaZulu ukuthola umfana edlwengula abantu besifazane. Umfana owayedlwengula abantu besifazane wayebizwa ngesigwadi, isishimane noma uvulavale uqobo lwakhe.

Ucwaningo luthole ukuthi izinga liphezulu lokukhulelwa kwezingane zamantombazane kanye nokudlwengulwa kwabantu abadala abayizalukazi. Ucwaningo luthole ukuthi ukuba ningi kwegazi elishisayo ezinganeni yikhona okudala izinga eliphezulu lokukhulelwa kwezingane. Okuvunjululwe ucwaningo ukuthi igazi eliningi lehliswa ngokuba ingane iphehlwe kepha, ucwaningo luthole ukuthi alisenziwa noma bekhona abasalenzayo kepha abasebaningi. Ucwaningo luthole ukuthi leli siko lalisiza ukunciphisa igazi elishisayo ezinganeni.

Ucwaningo luthole ukuthi ukulahlwa kwamasiko okhokho besizwe nokubukela phansi amasiko esizwe yikhona okudala umthelela omningi omubi kanye nezinkinga eziningi osekulangatshezwana nazo esikhathini samanje. Kuyavela ukuthi lezi zinkinga zidalwa ukungalandeli ukugcinwa kwamasiko akudala okukhulisa abantwana, okwakulusizo esizweni saMaZulu.

Ucwaningo luthole ukuthi abadala basemandulo babenezindlela zabo zobuhlakani ababeziphile uMvelinqangi ukulwa naleli hlazo ukuba lingenzeki. Kwakunamasiko athile ayesetshenziswa noma ayelandelwa abadala nabo babewathathe kwabadala kunabo ukuba bawadlulisele esizukulwaneni sabo. Ucwaningo luthole ukuthi kwakunesiko lokuphehlwa kwezingane elalenziwa okhokho ukuvikela ukushisa kwegazi, okunenkmalelo yokuthi ilona elidala ukuthi izingane zithande ucansi. Abadala babeyilandela le ndlela yaleli siko ngoba babenenkmalelo yokuthi liyabasebenzela. Ucwaningo luthole ukuthi isiko yilona elikwazi ukwakha nokukhulisa ingane

U-Ayisi, (1979:18) ubeka kanje:

... It is becoming more and clearer, Scientifically speaking, to use culture as the most important factor. In the last resort, culture is the most important factor in human development, and culture is manifested in many ways.

Kuyacaca ngokolwazi ukuthi ukusebenzisa amasiko kuyinto esemqoka ekukhuleni komuntu.

UMsimang, (2003:14) uthi:

Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lomfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa yayiba lumpe bese indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana wayesukulwa kube kanye kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo.

Ucwaningo luthole inhloso yokwenziwa kwaleli siko ezinganeni ukuthi lalenzelwa ukwehliswa kwegazi elishisayo ezinganeni zabafana nezamantombazane. Ucwaningo luthole ukuthi ezingalenziwanga leli siko ziyahlupha. Azilaleli abazali, ezabafana zidlwengula izalukazi bese ezamantombazane zikhonza ucansi bese ziyakhulelwa zisencane.

Ucwaningo luphinde lwathola ukuthi isizwe saMaZulu sasisebenzisa izigaba ezithile zokukhula kwezingane zamantombazane noma ezabafana. Le ndlela yokusebenzisa izigaba zokukhula kwezingane yayisiza ukuba ziziphathe kahle bese zizihlonipha zona kanye nabazali bazo.

Kuyavela ocwaningweni ukuthi umfana wayekhuliswa ngabanye abafana abadala kunaye ekwaluseni indlela yokuziphatha. Ucwaningo luthole ukuthi izigaba nezigaba zokukhula komfana kwakuba nemkhuba afundiswa yona emkhulisayo, kanjalo amaqhikiza kwakuyiwo ayekhulisa bese eyala intombazane esencane imikhuba yokuziphatha kwentombazane encane.

Ucwaningo luthole ukuthi intombazane eyenziwe leli siko iyakwazi ukuziphatha kahle igcine ubuntombi bayo ize ishade. Kuyavela ukuthi intombazane iziphatha kahle ingasheshi ilangazelele ucansi noma umuntu wesilisa singakafiki isikhathi sokuba ilale nomuntu wesilisa.

Ucwaningo lusebenzise izindlela eziningi zokuqoqa ulwazi uma kwenziwa ucwaningo, lezi zindlela kutholakale ukuthi umcwaningi uyakwazi ukuthola amaqiniso okuthi konke azobhala ngakho kuzoba isisekelo kanye nezinto okuvunyelwane ngazo.

Ucwaningo luvumbulule indlela yokwenza ucwaningo ngendlela ephathelene nesimo. Kule ndlela kumele kuqoqwe ulwazi ngokuhambela abantu ukuze kutholakale ulwazi bese eluhlaziya qede umcwaningi aluhumushe lolu lwazi. Umcwaningi uthole ukuthi le ndlela iyamsiza ngokuba afunde amabhuku bese exoxisana nabantu ngabanye.

Enye indlela yokuqoqa ulwazi esetshenziswe ucwaningo eyokuqoqa iqeqebana labantu bese exoxisana nabo umcwaning, ekugcineni bese eabuza imibuzo. Umcwaningi ubuza abantu imibuzo ethile ukuze athole ulwazi ngesihloko sakhe sesiko lokuphehlwa kwezingane. Le ndlela yokuqoqa ulwazi ayibizi futhi ayinzima ukuba ingasetshenziswa. Kutholakale ukuthi le ndlela umcwaningi iyamsiza ukubhala indaba eyiqiniso nesiqiniseko.

Ucwaningo luthole ukuthi kunenye indlela esetshenziswayo ukuqoqa ulwazi. Le ndlela kuthiwa indlela ephathelene nokubala. Ucwaningo luthole ukuthi le ndlela isetshenziswa uma kufunakala izibalo ezithile noma kuvivinywa izibalo zokuthile okukanye inani.

U-Anderson, (2006:10) uthi:

... Measurement must be objective, quantitative and statistically valid simply put, it's about numbers, objective hard data. The sample size for survey is calculated by statistics using formulas to determine how large a sample size will be needed from a given population in order to achieve finding with an acceptable degree of accuracy.

Isikalo makube yisona, masibaleke futhi siphathelane nesibalo, masibe mayelana nesibalo, isikalo sembonakaliso kumele sibalwe ngesikalo esiveza ubude baso, lokho okuyobe kudingwa umphakathi ukuze kufezeke okutholakele ngokuvumeleka kobukhulu/ kangako kweqiniso.

Ucwaningo luthole ukuthi le ndlela yokuqoqa ulwazi ihlelelwe ukutholakala isibalo esikholakalayo ukuze kutholakale ukuthi bangaki abantu abakwenzile okuthile nokuthi bangaki abangakwenzanga lokho okucwaningwa ngakho. Le ndlela iyasiza ngokucacisa ngezinombolo.

U-Aiaga noGunderson, (2000:19) bathi:

Quantitative research is explaining phenomena by collecting numerical data are analysed using mathematically based method (in particular statistics).

Indlela yokuqoqa ulwazi ngokubala ichaza zonke izimo ngokuqoqa izibalo isebenzisa indlela yezibalo(ikakhulukazi izinombolo uqobo).

Ucwaningo luthole ukuthi le ndlela yokuqoqa ulwazi ephathelene nokubala iyamsiza umcwaningi ukuthola ukuthi lokho okusetshenziswayo kuba isikalo esingakanani, ibanga elingakanani, ubude futhi kusiza kuphi lokho. Abacwaningi abaningi bathanda le ndlela ukuyisebenzisa ngoba ivera kahle isibalo saleyo nkinga okucwaningwa ngayo. Ucwaningo luvumbulule ukuthi le ndlela ikubeka kucace lokho okusuke kubalwa ngenani, lokhu kusiza ukuze kusetshenziswe lezo zibalo ngokumukelekile khona kusize eziphakamisweni.

Lolu cwaningo liyakuveza ngokusobala ububi bale ndlela bokuthi uma sekuphuma imiphumela kumele ibalwe ngokohlelo lwesiqoqelilwazi okungelula ukuba ifinyelele ezinhlangeni zonke zikahulumeni. Indlela yokubala ithatha isikhathi eside nesiningi somcwaningi uma ebalwa futhi esazohlaziya lokho akutholile.

Ucwaningo luthole ukuthi kunzima ukusebenzisa le ndlela ocwaningweni ngenxa yokuthi akakwazanga ukuthola isibalo esanele sabantu abasenzayo leli siko ngenxa yokwehla kwesibalo sabantu abasenzayo leli siko noma abasenzayo esikhathini samanje.

Ucwaningo luveze isizathu zokwehla kwesibalo sabantu abasenzayo leli siko. Kuvele ukuthi kwakunobungozi obabuvela ezinganeni uma ziphehlwa, ezinye zazigcina ngokuba zishone.

Enye indlela abacwaningi abayisebenzisayo ukuthola ulwazi indlela yohlu-mbuzo. Ucwangingo luthole ukuthi le ndlela kumele umcwaningi ahlele imibuzo yakhe ngesihloko acwaninga ngaso aphinde ayibhale phansi ukuze ayinike abantu abathile ukuba bamphendulele yona. Ngokocwaningo kutholakala ukuthi kuyamsiza umcwaningi ukuthola ulwazi ngezimpendulo zemibuzo kubantu abamphendulele leyo mbuzo. Umcwaningi iyamsiza le ndlela ngoba ukwazi ukuthola ulwazi oluningi ngoba ukwazile ukuxhumana nabantu abaningi ngesikhathi esincane.

Ucwangingo luthole ukuthi kunenye indlela yokusiza umcwaningi ukuthola ulwazi indlela yokuphonsa imibuzo umuntu. Le ndlela umcwaningi ukwazi ukubuza umuntu imibuzo ubuso nobuso bebhakene nomuntu omupha ulwazi. Kuyamsiza umcwaningi ukuthi athole ulwazi olwanele ngoba usuke exoxa naye umuntu ubuso nobuso.

UWayne, (2001:49) uchaza kanje:

An interview involves a one-one verbal interaction between the research and a respondent. Much of what was said above for questionnaire is true for interviews. An interview should have a plan. The researcher must not direct the respondent's answers through he/she phrases a question. One area where researchers would need to use interviews rather than questionnaires would be in getting information from people who can't read.

Indlela yokuxoxa nomuntu nomuntu kufaka kuba ukukhuluma nomuntu umulomo nomlomo, lapho kungumcwaningi nalowo onikezana nolwazi. Okuningi okushiwo ngohlu-mbuzo kuyiqiniso. Isikhathi lapho umcwaningi kumele asebenzise uhlelo-mibuzo uma efuna ukuthola ulwazi kubantu abangakwazi ukubhala nokufunda.

Ucwangingo luthole ukuthi inhle le ndlela ngoba umcwaningi uyakwazi ukucela lowo muntu ambuzayo ukuba athi ukuchaza kabanzi ngempendulo yakhe ngenhloso yokuthola injula ngempendulo yakhe. Ucwangingo luthole ukuthi zintathu izindlela zemibuzo umcwaningi

azilandelayo zokubuza abantu imibuzo: uhlolo-mbuzo ovulekile, uhlolo-mbuzo olungahlelekile kanye uhlolo-mbuzo ovulekile.

Ucwaningo luthole ukuthi kunenye indlela engasetshenziswa umcwaningi ukuthola ulwazi okuyindlela yokusebenzisa ucingo. Le ndlela inhle futhi ilula ngoba umcwaningi uyakwazi ukuxhumana nabantu abaningi nabakude abanolwazi ngesihloko. Ucwaningo luthole ukuthi le ndlela ilula futhi ayibizi uma umcwaningi eyisebenzisa.

Ucwaningo luthole enye indlela yokuqoqa ulwazi okuyindlela eqoqa ulwazi ngokubona. Le ndlela iyabasiza abacwaningi ukucubungula ulwazi oselukhona noma oselutholakele. Le ndlela isiza umcwaningi ukubheka okuyimbangela noma okuyisisusa salokho okucwaningwayo, umcwaningi usebenzisa iLebhu okuyindlu yokufundela isayensi noma abacwaningi besayensi. Umcwaningi usuke ecubungula ukuthi le nto ayicubungulayo inamthelela muni, ongakanani bese ephinda enze izivivinyo zokubheka ukuthi into ethile ingasetshenziswa yini ukuqonda imbangela yento ethile.

Ucwaningo luthole ukuthi kumele umcwaningi asebenzise amaqembu amabili okwenza izivivinyo ukuze ahlole ukuthi imiphumela noma leyo nto imphatha kanjani lowo muntu noma leyo nto. Le ndlela iyamsiza umcwaningi ukuthola ukuthi into ethile kuba yini umthelela waleyo nto emva kwesikhathi esithile.

Ucwaningo luvumbulule enye indlela yokuqoqa ulwazi elandisayo. Ucwaningo luthole ukuthi le ndlela umcwaningi uhlangana nabantu abathile ukuba bamxoxele ngesihloko. Umcwaningi ukhetha abantu abake bayenza leyo nto acwaninga ngayo. Ucwaningo luthole ukuthi umcwaningi ucela umuntu ukuba amxoxele indaba ngento eyenzeka kuye nokuthi yenzeka nini, ukuthi yenzeka eneminyaka emingaki futhi kwenzeka kuphi?

Umcwaningi ukubhala phansi konke lokhu okusuke ekuxoxelwe yilowo muntu noma asebenzise isiqhophamazwi ukuqopha inkulumo yalowo muntu. Le ndlela iyamsiza umcwaningi ngoba ubhala indaba phansi elandayo.

Ucwaningo luthole enye indlela yokuqoqa ulwazi yokubheka kwesinto. Indlela yesimo isetshenziswa umcwaningi ngokuba aveze inkinga ukuze kuxazululeke inkinga yakhe. Kumele kube nendaba ebhalwe phansi bese iba nemibuzo yakhona, kule ndaba akuvele inkinga okumele ixazululwe, ngenkathi abantu beyifunda kumele bajule ngemicabango yabo ukuze kutholakale isisombululo saleyo nkinga.

Umcwaningi uthole ukuthi kumele akhande indaba ehambisana nesihloko, kule ndaba akuvele inkinga okumele ixazululwe. Kuyavela ukuthi umcwaningi kumele ahlele imibuzo ezophendulwa yilabo bantu. Izimpendulo ziyamsiza umcwaningi ukuthola ulwazi. Ucwaningo luthole ukuthi umcwaningi uma esebenzisa le ndlela usuke efuna ukuthola ukuthi okwenzekayo kwenzeka kanjani. Izimpendulo zabantu zihambisana nembono yabo bese bevela nezixazululo.

Ucwaningo luthole ukuthi isizwe samaZulu sinamasiko kanye nemikhuba egcinwayo uma kukhuliswa abantwana. Ukutholakala kwabantwana emndenini esizweni samaZulu kuba igugu. Ngokocwaningo kuthiwa umakoti uma engabatholi abantwana, izalukazi zekhaya zaziphatheka kabi. Umndeni kwakuba nemkhuba ethile eyenzayo ukuze kuxazululeke inkinga kamakoti. Umlobokazi wayegeqwa ukuze athole abantwana emzini. Ucwaningo luthole ukuthi umakoti kuphela awayegeqwa, hhayi intombi noma ingodosi. Intombi ayigeqwa kungonakele lutho. Kuyatholakala ukuthi kuye kubonakale impilo yayo kuphela kepha uma kutholakala ukuthi intekenteke, kuyenziwa imizamo yokuhlanza igazi kanye nesibeletho sayo. Intombi uma ikhule ihlushwa izilonda ikhombisa ukuba nomzimba omubi, yayigeqwa ngoba kwakusho ukuthi igcolile okungayidalela inkinga emzini.

UDlamini, (2013) uqhuba kanjena:

Kuxhozwa umuthi amaxolo awo, bese uyagxotshwa, uhlanganiswe namanzi afudumele, umama wengane usebenzisa uhlanga oluvuleke izinhlangothi zombili (izimbobo), umama wengane ube esephuzwa umuthi awumumatha ngomlomo, afake uhlanga ngemuva enganeni, bese efutha lo muthi awumumethe ngemuva enganeni,

ungene ngemuva. Lo muthi uyohamba ngaphakathi ezibilini zengane ubhekane nesilonda esingaphakathi enganeni.

Ucwaningo luvumbulule ukuthi ngenxa yempucuko esingene esizweni sikaMageba sekusetshenziswa izinto zesimanje. Kuyavela ocwaningweni ukuthi lezi zinto zesimanje nazo ziyashwaqa. Kuyavela kulolu cwano ukuthi kusetshenziswa (uVaseline) okungamafutha okugcoba umzimba kanye ne-alamu. I-alamu liyagaywa libe impuphu bese lihlanganiswa nawo la mafutha okugcoba. Umama wengane uye ayibambe ayibeke emathangeni akhe bese eyidunusisa. Umama ube esetapuna le nhlanganisela yenhlama eshwaqile ngomunwe bese eyishutheka endunu yenganeni. Uma eseyifakile le nto enganeni ube esephenduphendula lo munwe endunu yengane ngenhloso yokuphuphutha isilonda ezibilini zengane.

UKhuzwayo, (2002:53) uyafakaza ngalesi simo:

Namhlanje ingane isaphehlwa uma kubonakala ukuthi ithanda ukuba nesilonda. Noma kungasetshenziswa umuzi noma uthi lo msenge, kodwa iyaye ifakwe umuthi wokuhlanza amazinyo (i-colgate) kunjalo nomuntu wesilisa uyachatha, kumsize ekugeqeni iqolo kuphinde kuvuse imizwa yobuntu bakhe.

Ucwaningo luvumbulule ukuthi ngenkathi unina ephenduphendula umunwe egeqa isilonda, ingane ngaleso sikhathi iyazibhonqa ikhale ngenxa yokuzwa ubuhlungu.

Isizwe samaZulu sithathwa njengesizwe esiwazisayo amasiko aso. Ucwaningo lubheke umkhuba wokuphuphutha isilonda kanye nesiko lokuphehlwa njengezinto ezifanayo kepha ucwaningo luthole ukuthi akufani. Ucwaningo luthole ukuthi isiko yilona okwakhelwa kulo ubuqotho nesithunzi sesizwe.

Ngokuchaza kukaMsimang, (1975:12) ubeka kanje ngesiko:

Isiko lisho umkhuba noma ukwenza okuthile okujwayelekile kubantu abaningi bamaZulu futhi osekunesikhathi eside kwenziwa, futhi akukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga

ngemfanelo, izelelesi lezo zokwehlelwa imizwa emibi nemikhokha.

Ucwaningo luvumbulule ukuthi uma kukhona isiko elingenziwe enganeni noma kumuntu phaq, kuye kubekhona imkhokha emibi lowo muntu noma ingane eyivelelayo. Umzali kuye kumele ayenzele lelo siko.

Ocwaningweni kuyavela ukuthi isizwe samaZulu sasinesiko lokuphehlwa kwabantwana. Ucwaningo luthole ukuthi liyamsiza umntwana ukuba akhule enenhlonipho. Isiko liyayenza ingane yentombazane ukuthi izithibe ezenzweni ezimbi ingakhulelwa isencane kanti eyomfana ingabi umdlwembe. Isiko lokuphehlwa kwezingane lisiza ukuphungula igazi eliningi elibi elishisayo.

UMsimang, (2003:214) ulichaza kahle leli siko:

Ukusukula phela ukuphehla noma ukugweba izingane. Kuphehlwa nje kuphungulwa igazi eliningi kakhulu. UZulu wabe ekholwa ukuthi igazi eliningi liyashiselana, umninilo enze izenzo ezinganambitheki. Igazi lo mfana ongaphehlwanga laliba libi, enze izenzo zobulwane, abe umdlwembe nomlalandle nenswelaboya. Intombazane kuthiwa yayiba lumpe, indinde. Ngakho-ke kwakungumthetho wezwe lonke ukuba abantwana bangaphuthi ukusukulwa. Umfana wayesukulwa kube kanye kanti intombazane yayize isukulwe kaningana uma kubonakala ukuthi isenaso isilumo.

Ngalamazwi angenhla kaMsimang kuyacaca ukuthi isiko lokuphehlwa kwezingane lalibamba iqhaza elikhulu ekunciphiseni izinga eliphezulu lokukhulelwa kwentsha. Ucwaningo luvumbulule indlela leli siko elenziwa ngayo kanye nenhloso yokwenziwa kwalo. Ngokocwaningo kuyatholakala ukuthi leli siko lalenziwa emandulo. Laliphoqekile ngalezo zikhathi kanti kwezinye izigodi ezisesiFundazweni saKwaZulu-Natal lisenziwa namanje leli siko. Bancane abasalenzayo ngenxa yempucuko eyafika esizweni samaZulu kanye namalungelo ezingane angasavumi ukuthi izingane zithintwe izitho zazo zangasese.

Kuyavela kulolu cwaningo ukuthi ingane uma ikhula iba negazi eliningi elenza ibe nomzimba omubi. Intombazane iba nempene bese ithanda ucansi isencane. Kuyavela ukuthi umfana uba nezilonda ezimbi emzimbeni bese abe umdlwembe. Ucwanningo luthole ukuthi ukuphehlwa kwezingane kungezinye zezinto ezithathwa njengezinomsebenzi omkhulu ekukhuliseni izingane. Ucwanningo luthole ukuthi ukuphehlwa kwenziwa ngenhloso yokuthi kukhishwe igazi elimnyama. Kukholakala ukuthi yilona elenza ukuthi izingane zibabe ocansini nakuba singakafiki isikhathi sokuba zilwenze. Ucwanningo luthole ukuthi ingane engalikhiphanga, itholakala isithayiza uma kuhlanguke ubulili obungefani nobayo. Ingane iba isifuna ukulala noma nobani noma kuphi.

Ucwanningo luvumbulule ukuthi umfana ongalikhishwanga leli gazi uthanda ukulwa. Uma kunomcimbi ubonakala ngokuba ethande ukususa umsindo ukuze kuliwe bese kuchitheka igazi. Ngokocwaningo kumele kuthi uma ekhula aqhathwe ukuze ashayeke ikhanda bese kuphuma leli gazi elishisayo. Abafana bakuthola ukweqhathwa uma beyodla iphaphu. Inhloso yokuqhathwa kwabafana ukuba kutholakale ingqwele. Umdlalo wokuqhathwa kwabafana, wenza abafana baqine ukhakhayi, wenza babe nesibindi uma sebengamadoda akusasa. Ukuqhathwa kwenza abafana babe nokuzethemba ebudodeni babo futhi nesizwe singabeka amathemba kubo. Kuyavela ngalolu cwaningo ukuthi ukuphuma kwegazi ekhanda lomfana akusho lutho kuye kepha kumnika inhlonipho nesibindi.

Kuyavela ocwaningweni ukuthi ukucwiliselwa komfana oyigwala ibhakubha emanzini kuyamkhuthaza ukuba abe nesibindi angabi ivaka, lokhu kuveza ukuthi noma eseyindoda angadlali amanye amadoda. Kuyacaca ukuthi kumele afundiswe esemncane indlela yobudoda. IsiZulu sithi inkunzi isematholeni.

Ucwanningo luthole ukuthi ukwelusa kwabafana kubalulekile empilweni yomfana osakhula, ngoba ziningi izimfundiso azithola ezingqweneni. Umfana ufunda ukuthobela abantu abadala ngenkathi ethobela abafana abadala kunaye kanye nontanga yakhe. Ucwanningo luthole ukuthi umfana ukhula ekwazi ukulalela imbono yabanye abantu.

Ucwaningo luthole ukuthi kumele kube nomuntu ophehla abantwana. Umuntu ongumphehli kuvamise ukuba umuntu wesifazane, lo muntu kumele kube umuntu osekulile ngeminyaka futhi onolwazi olunzulu ngesiko lokuphehlwa.

UCele, (2012:370) ukuveza kahle lokhu uthi:

Abasukuli bangamakhosikazi nezalukazi, leli siko lidinga ukucophelela, uma lenziwa umuntu ongenalwazi kungenzeka ingozi yokufa. Leli siko liyaziqeda izingane eziningi, kunokuthi umntwana anqamuke umthambo wobuntu atheneke angabe esaba lutho, yingakho kufanele lo mcimbi wenziwe umuntu onolwazi ngaleli siko.

Ucwaningo luthole ukuthi ayikho indawo lapho kufundiselwa khona abantu ukuphehla izingane. Ucwaningo luveze amaqiniso okuthi wonke umuntu owenza lo msebenzi wokuphehla ubuka kwabadala kunaye uma belwenza nabo bese beyafunda. Umphehli kumele kube umuntu olinono, oligcokama, ohlanzekile futhi onolwazi olunzulu ngaleli siko. Akube umuntu onesineke, olithandayo isiko futhi onothando lwezingane. Kumele kube umuntu omdala oyisalukazi futhi noma ngabe uyinyanga noma umthandazi. Ucwaningo luthole ukuthi uma umphehli ephehla kumele acophelele. Kuyavela ocwaningweni ukuthi kuyingozi enganeni ukuphehlwa umuntu ongenalwazi olunzulu ngaleli siko. Kuvela ukuthi ingane iyafa nokufa uma umphehli engacophelelanga uma eqhuba leli siko. Akafuneki umuntu onewala ngoba kungavela ingozi enganeni.

Ucwaningo luvumbulule ukuthi uma kwenziwa leli siko ayikho indawo ephoqelekile okumele lwenzelwe khona. Umcwaningi uhlangane nabaphehli abahlukene abaveze izindawo lapho belenzela khona. Kuyavela ocwaningweni ukuthi ingane ayiphehlwa endlini noma egcekeni. Kuvumbululeke ukuthi ziphehlwa ngaphandle kwemizi. Ucwaningo luhlangane noNkosikazi Zulu waveza ukuthi yena ingane uyiphehlela ngaphandle komuzi ezaleni. Kuyavela ocwaningweni ukuthi kumele umphehli ambe umgodi khona lapho ezaleni, lo mgodi kumele kugqitshwe khona igazi elibi elikade liphuma.

Ucwaningo luvumbulule ukubaluleka kweziko esizweni samaZulu. Iziko libalulekile ngoba ilapho kwakheka khona umlotha uma kubasiwe, lo mlotha uvela lapho sekuphekiwe kwavutha izinkuni zakhipha amalahle, lamalahle akhihlika aze aphola kwavela umlotha. Umcwaningi uthole ukuthi umlotha ubalulekile ukwakha izala lomuzi. Umlotha ochithwa ezaleni yiwona oba insila yomndeni uphinde uphilise umndeni. Umcwaningi uthole ukuthi umlotha uyikhambi lokwelapha umndeni kanye nemfuyo yekhaya.

Ucwaningo luthole omunye umphehli othi yena usebenzisa isiduli. Umphehli umba umgodi kuso bese kuthi uma eseqede ukuphehla ingane, igazi layo alifake kuso. Ucwaningo luthole ukuthi uma iya ikhula inhlabathi yesiduli, igqiba igazi lengane. Kuyavela ocwaningweni ukuthi uma liya ngokugqibeka igazi nemizwa yayo iya ngokuya yehla igcina ingalukhanukeli ucansi. Ucwaningo luvumbulule ukuthi umuhlwa okuyiwo ohlala esidulini uneqhaza elikhulu olibambayo ekwalapheni ingane enegazi elibi. Umuhlwa yiwona odla noma omunca igazi elibi elikhishwe enganeni elisale esidulini. Ucwaningo luthole ukuthi yiyo imihlwa ekhanda iziduli okuphehlelwa kuzo izingane ezinegazi elibi. Kuyavela ocwaningweni ukuthi uma kungase kubulawe noma kuphele imihlwa ngeke kuphindwe kutholakale iziduli sokuphehlela izingane. Imihlwa iyona ekhulisa isiduli sibe sikhulu bese kuthi igazi lengane ligqibelane kakhulu, lokho kwenza negazi ligqibelane ingasheshi ithande ucansi.

Ucwaningo luthole ukuthi indlu yakwagogo emndenini ibalulekile. Ingane enegazi elibi akumele ingene futhi ibheke ngakuyo uma iphehlwa. Kuyavela ukuthi kumele ingane ephehlwayo iyifulathele leyo ndlu. Indlu yakwagogo iyona esiza ingane ukuthi uma isiphehliwe ihambe iyongena khona ukuze ihlanganyele nabadala izalukazi zakubo ezingasekho. Kuyavela ocwaningweni ukuthi abadala abangasekho abayibheki ingane enegazi elibi. Ucwaningo luveza ukuthi ingane esiphehliwe iyamukeleka emndenini wakubo ongasekho.

Ucwaningo luveze ukubaluleka kwesibaya ekhaya. Ocwaningweni kuyavela ukuthi uma ngabe sekuzanywe yonke imizamo yokukhipha igazi elibi enganeni kungasizakali, umnumzane wekhaya uya esibayeni. Kuyavela ukuthi isibaya ilapho kuhlala khona abadala bekhaya

amadoda angasekho. Umnumzane wekhaya uhamba eyothetha khona ebika yona ingane enegazi elibi. Abadala bekhaya, baye bezwe bese ingane iyelapheka. Kubalulekile ukuthi umuzi ube nesibaya ukuze kuthi uma kunezinkinga ekhaya umnumzane wekhaya ahambe aye kuso ayokhuluma nabadala bakubo. Isibaya indawo ebalulekile emndenini ukuba ikwazi ukuxhumana nabaphansi bomndeni.

Ucwaningo luthole ukuthi asikho isikhathi esibekiwe sonyaka okuyisona sokuqhuba leli siko. Kuyatholakala ocwaningweni ukuthi kuba nesimo esithile esenzeka enganeni esenza ukuba lenziwe leli siko. Ingane ingaphehlwa noma yisiphi isikhathi sonyaka ngabe ebusika, ehlobo, entwasahlobo noma entwasabusika kepha ngesikhathi sasekuseni. Lesi sikhathi sihle ngoba ingane isuke ingakadli, funa lapho seyiphehlwa isizwa ubuhlungu bese iyaphunyuka ingcolise umphehli. Ucwaningo luthole ukuthi isimo esiphoqa ukuba ingane iphehlwe, kungaba izilonda ezimila emzimbeni zikhomba igazi elibi enganeni. Kungabonakala ingane ivuza ubomvu endlebeni, leyo ngane kuyamela ukuba iphehlwe. Ukuzenwaya kwengane isikhathi eside esithweni sayo sangasese, lokho kuveza ukuthi leyo ngane kumele iphehlwe. Ucwaningo luthole ukuthi ikhona eminye imizamo eyenziwayo ukuqeda lezi zimo enganeni. Abanye abantu basebenzisa amakhathakhathana njengezimbiza nokunye kepha ucwaningo luthole ukuthi abaningi bakholelwa ekuphehlweni kwezingane. Ukuphehlwa yikhona okuyisixazululo ukukhipha igazi elibi enganeni.

Ucwaningo luthole ukuthi ayikho iminyaka ebekiwe yokuphehlwa kwezingane. Kuvele ukuthi kuyisimo esifanayo nesingenhla sokuthi kuba nezimo ezithile eziphoqayo. Kuyenzeka ingane iphehlwe ineminyaka eyisithupha noma ngaphansi kwalokho ngenxa yalezo simo ezivelile. Umntwana uyaphehlwa uma kubonakala indlela akhula ngayo nangendlela aziphethe ngayo. Indlela aziphatha ngayo ebulilini obungafani nobakhe umntwana osenjalo kumele akhishwe lelo gazi elibi. Umcwaningi uthole ukuthi intombazane uma isiqala ukuhlosa kumele iphehlwe ukuze kwehle igazi elishisayo.

Lokhu kufakazelwa nguNyembezi noNxumalo, (2006:104):

Ukugwetshwa lokhu kwakwenziwa ngezindlela ezahlukene izigodi ngezigodi. Kwezinye izigodi ingane yayigwetshwa ngisho isenezinyanga ezintathu, noma kuthi laphe isindala futhi iphindwe igwetshwe. Kwezinye isigodi-ke ingane yayigwetshwa ineminyaka elishumi, kodwa ngaphambi kokuba ikhule.

Ucwaningo luvumbulule ukuthi ayikho iminyaka ebekiwe ngokuphehlwa kwezingane, kungaya ngomzali ukuthi ubonani enganeni yakhe. Ocwaningweni kuyavela ukuthi esikhathini sakudala zonke izingane kwakumele ziphehlwe. Isizwe samaZulu sasikholelwa ekutheni igazi eliningi liyayishisa bese yenza izenzo ezinganambitheki. Ucwaningo luthole ukuthi ingane yentombazane eyenziwe leli siko, ikhula ingahanqazi abafana kanti neyomfana nayo ayihanqazi amantombazane.

Ucwaningo luvumbulule izinsizakusebenza eziningi ezisetshenziswa abaphehli uma beqhuba leli siko. Kuyatholakala ukuthi kuye kudingeke indishi ezosiza ukugeza ingane uma iqeda ukuphehlwa. Abanye abaphehli baphehlela eduze nemfula ukuze igazi elibi elikade liphuma enganeni lihambe namanzi omfula. Umphehli uyalidinga icansi azohlala kulo uma eseqhuba leli siko ngoba kumele ayigone ingane, akumele ahlale esigqikini. Ocwaningweni kuvele ukuthi abaphehli basebenzisa izinto ezahlukene uma bephehla izingane ezinobulili obungefanani. Omunye usebenzisa iqabunga lomsenge kuphela kubo bobubili ubulili kanti omunye usebenzisa umsenge uma ephehla umfana. Omunye umphehli usebenzisa intambo yomuzi ukuphehla intombazane kuphela kanti omunye intambo yomuzi uyisebenzisa kubo bobubili ubulili. Umphehli uyalusebenzisa uphondo lokuchatha noma umhlanga ukufutha. Ucwaningo luthole ukuthi kumele ichathwe ngaphambi kokuba iphehlwe ukuze kuphume konke okungaphakathi esiswini. Umphehli usuke esaba ukuthi kungenzeka ingane iphunyuke imngcolise ngekathi eyiphehla uma isizwa ubuhlungu.

Ucwaningo luvumbulule izingane zihanjiswa abazali bazo kumphehli. Umphehli usebenzisa umuzi noma umsenge ukuphehla. Umphehli usika umucu womuzi awenze intambo bese kuthi

phambili kuyo intambo yomuzi enze iqhuzu. Kuyavela ukuthi iqhuzu yilona elimsiza ukuthi uma lingena endunu yengane ephenduphendula umuzi bese lidala ukushisa esikhumbeni bese kuqhuma igazi. Ucwangingo luthole ukuthi umphehli uyayifaka le ntambo endunu yengane, uma sewungene kahle waneliseka umphehli ube esewuphenduphendula ngezandla zombili esebenzisa amathe ezandla. Iqhuzu alibophe phambili kuwo yilona elimsizayo ekuhhudleni isikhumba sendunu yengane lize liqhume imthambo yegazi bese kuphuma igazi. Ucwangingo luthole ukuthi kuqala kuphume igazi elimnyama elibi kepha umphehli akawukhiphi umuzi ulokhu eqhubekile nokuwuphenduphendula endunwini yengane, ngenkathi eqhubeka ephehla, ilokhu inyakaza ngenxa yokuzwa ubuhlungu. Umntwana uyakhala abe uqanduqandu kepha akayeki ukumphehla kuze kuphume igazi elibomvu elihlanzekile, ingaleso sikhathi lapho umntwana engalimala khona.

UMakhoba, (2014:18) ufakaza kanjena:

Cishe ezintweni ebezenziwa kumuntu ngesikhathi ekhula akukho okubuhlungu njengokuphehlwa ngoba kusuke kwenziwa endaweni ebucayi (isitho sangasese) ngokuthi kuthiwa cobho uzi (uhlobo lwesihlahla esithile) esithweni sayo sangasese. Uthi ngesikhathi isalukazi siluhlikihla uzi esithweni sangasese, lusuke luphenduphenduka kuphume igazi elimnyama okuyilona leli okuthiwa lenza ingane ibatshwe, lokhu kuze kuyekwe ngoba sekuphuma elibomvu igazi nokusuke sekubonakala-ke ukuthi umsebenzi usufezekile.

Ucwangingo luthole ukuthi ziningi izingane ezishonayo ngenxa yaleli siko. Kuyavela ukuthi kumele kube umuntu onesineke uma eqhuba leli siko. Kuyenzeka umphehli kube ongenalo ulwazi olunzulu ongenza ubudedengu kuze kunqamuke umthambo wokuzala wengane.

Ucwangingo luthole ukuthi abanye abaphehli basebenzisa isihlahla somsenge ukuphehla. Umphehli uhlubula igatsha lomsenge bese ehluba amaqabunga abe mathathu, lapho kusuka khona la maqabuka kusala amaqhuzu. Amaqhuzu yiwona akala ngawo ubude obungena endunu yengane. La maqhuzu yiwona asiza ukuhhudla isikhumba esisendunu yengane ukuze kuphume igazi.

Ucwaningo luthole ukuthi uma intombazane iphehlwa iphindwa kabili noma kathathu. Lokhu kuphindwa kwentombazane ingenxa yokuthi intombazane kukholakala ukuthi inegazi eliningi kunomfana. Kuvelile ocwaningweni ukuthi intombazane iphindwa-nje ngoba akumele kube iyo eqala ezothando kumfana. Okunye okwenza intombazane iphindwe ukuthi uma ibonakala ukuthi inesilumo futhi uma ibonakala ilokhu izinwaya ngaphambili esithweni sayo sangasese.

Ucwaningo luvumbulule ukuthi ukuphehlwa kwentombazane nomfana kuyefana. Bobubili ubulili bezingane umuzi noma induku yomsenge ifakwa endunu yengane. Nakuye umfana ifakwa ngemuva bese ilokhu iphenduphendulwa ngezandla zombili kuze kuphume igazi.

Ucwaningo luthole ukuthi kumele umphehli ophehla umfana kube umuntu owaziyo umthambo womuntu wesilisa.

Ucwaningo luthole ukuthi kubalulekile ukuba kuphehlwe amantombazane asemancane angakathombi, lokhu kwenzelwa ukuthi kwehliswe inkanuko ukuze ingathandi ucansi isencane. Intombazane eyenziwe leli siko iyakwazi ukuziphatha kahle, ingalwenzi ucansi kuze kufike isikhathi esifanele. Isiko lokuphehla liyayisiza ingane yentombazane ekwehliseni izinga eliphezulu lokulunywa kwesitho sayo sangasese sangaphambili. Intombazane iyavikeleka ekukhuliseni izifo eziningi ezitholakala ngokwenza ucansi. Kuyavela ukuthi libaluleke ngokuthi intombazane ayisheshi ikhulelwe isencane. Kuyavela ocwaningweni ukuthi iyasizakala ekwehleni kwezinga lokuhlushwa isilumo.

Ucwaningo luthole ukuthi amaqhikiza nawo adlala indawo enkulu kabi ekukhuliseni amantombazane. Kuyavela ukuthi ayawayala ukuthi noma eselitholile isoka kepha akumele asheshe enze ucansi. Ayawayala ukuba uma enamasoka awo kumele asome. Akumele avumele umfana angene esibayeni sikayise wayo singakafiki isikhathi. Ukusoma kuyasiza entombazaneni ukugwema ukuthi ingasheshi ikhulelwe. Isiko lokusoma liyahambisana nesiko lokuphehla ngoba nalo lenza ingane ingasheshi yenze ucansi isikhathi singakafiki.

Ucwaningo luthole ukuthi umfana yena ukuphehlwa kumusiza ukuba angabi negazi elibi aphume izilonda. Kuyavela ocwaningweni ukuthi ukuphehlwa komfana kuyamsiza ukuba akwazi ukuzithiba ekujaheni ucansi esemncane nokuzihlonipha aphinde ahloniphe abanye abantu. Umfana uyasizakala ukuba akwazi ukuzicabangela, angaqhutshwa imizwa ukuthi enzeni uma ebona ubulili obungafani nobakhe. Umfana uyasizakala ukuba akwazi ukuzithoba alinde izinga lakhe elizobe selisho ukuthi usengaqala ukweshela aqonywe bese ethola umuntu azothandana naye baganane bese benza ucansi naye.

Ucwaningo luthole ukuthi kubalulekile ukuthi umfana eqale ekwaluseni ukuze athole imfundiso yokuziphatha nokuhlonipha. Kuyavela ocwaningweni ukuthi uma abafana besekwaluseni bayafundiswa yizingqwele nontanga yabo ukuhlonipha abanye abantu. Kuyavela ukuthi umfana uyakwazi ukuthatha alalele imbono yabanye abantu. Ukwalusa kuyamsiza umfana ngoba uyeqhathwa bese eshaywa kuphume igazi elibi elishisayo.

Ucwaningo luvumbulule izinkinga eziningi ezivelayo uma kuqhutshwa leli siko lokuphehlwa kwezingane. Ucwaningo luvumbulule ukuthi lehlile izinga lokuphehlwa kwezingane kulesi sikhathi samanje. Ngokocwaningo kutholakale ukuthi kuye kube nezinkinga okuhlangabezwana nazo uma kwenziwa leli siko. Ucwaningo luthole ukuthi inkinga enkulu ukuthi ziningi izingane ezishonayo uma kwenziwa leli siko. Inkinga enkulu kuba abaphehli abaliqhubayo. Abaphehli abaqeqeshiwe ngokwanele ukuphehla izingane. Kutholakala ukuthi ayikho indawo abaqeqeshwa kuyo, abazi lutho okuphathelele nezempilo kanye nokuphepha ngempilo yomuntu. Abanalo ulwazi lwemithambo etholakala esithweni sangasese somuntu okumele ingathinteki ebucayi kumuntu.

Ucwaningo luthole ukuthi ukuthinteka kwale mithambo kabi yikhona okudalela ukushona kwezingane ngoba zingcina sezophe kakhulu. Kuyavela ukuthi azikho izihlanzimagciwane abazisebenzisayo ukuhlanza izinsizakusebenza zabo ezifana nomuzi kanye nomsenge, lezi zinsizakusebenza zabo basuke kade bezithatha ehlanzeni bengazihlanzile bese bezifaka endunu yengane sinamagciwane. Kuyatholakala ukuthi lokhu kudalela ingane ukuba igule hleze ize ishone. Ucwaningo luthole ukuthi leli siko lenzelwa phandle okhalweni

nasesigangeni. Ayikho indawo evalekile eyindlu engavikela amagciwane ukuthi angangeni endunu yengane. Ayikho nemishini yokuhlola ukuthi awekho yini amagciwane akulezi nsizakusebenza zabo. Kuyatholakala ukuthi maningi amathuba okuthi ingane ilimale uma kuqhutshwa leli siko ngenxa yokuthi uma izwa ubuhlungu iphehlwa iyanyakaza. Ingane bukhulu ubuhlungu ebuzwayo ngaphakathi endunu emva kokuphehlwa ngoba azikho izinto enikwa zona ukudambisa ubuhlungu. Lobu buhlungu kwenzeka kakhulu uma ingane isiyozikhulula.

5.2 Izincomo

Kulo msebenzi ucwaningo luncoma ukuthi kumele kugqugquzelwe ukuba abantu bangawalahli amasiko abo. Kunconywa ukuthi umndeni ukhulise ingane ngenhlonipho. Kunconywa ukuba izingane zamantombazane zibuyiselwe esikweni lokuhlonipha lapho zihlelwa ngobuntanga bazo, lokhu kwakwenzeka ngaphansi kweqhikiza okuyilona elisingethe imicimbi yokuqomana nokuhlobonga. Isiko lingasiza ukuvimba ukukhulelwa kwezingane zamantombazane zisencane. Umndeni mawufundise izingane amasiko ahambisana nenhlonipho. Ucwaningo luncoma ukuba izingane kugcizelelwe ukufundisa ngemvelaphi yamasiko azo.

Kuhle kube nendawo lapho kuzoqeqeshelwa khona abaphehli. Kunconywa ukuthi kubhekelwe ukuthi leli siko liqhutshwa ngendlela enhle yini nephephile. Kunconywa ukuthi kube nabantu abanolwazi olunzulu nabaqeqesheke kahle ekuqhubeni leli siko. Kunconywa ukuba kuqeqeshwe abantu abasha abanesineke ekwenzeni izinto. Abantu abadala abaphehlayo kuyenzeka bangabe besabona kahle emehlweni bese belimaza izingane.

Kunconywa ukuthi kube khona ukuxhumana phakathi koMnyango Wezempilo, Wezemfundo, uMnyango Wezobuciko NamaSiko kanye noMnyango WaMakhosi. Abezempilo kumele bafundise abaphehli ngokubaluleka kwenhlanzeko uma beqhuba leli siko. Kumele bona kuhlanzeke bona kuqala ngaphambi kokuthinta ingane. Uma kuqhutshwa ngendlela endala

lapho kusetshenziswa umuzi noma umsenge kumele bafundiswe noma batholelwe izihlanzimagciwane ezizohlanza lezo zinto.

Kunconywa ukuba kube khona ukuhlolwa kwezingane uDokotela ngaphambi kokuba zenziwe leli siko. Ingane kumele ihlolwe ukuthi iphila kahle, ayikho yini ingozi engavela enganeni uma yenziwa leli siko. Ayihlolwe ingane igazi layo ukuthi lanele yini ukuba kukhona yini elingakhishwa kuyo bese kuba khona elisalayo. Lokhu kwenzelwa ukuthi ingashoni ingane ngenxa yokuphelelwa igazi emzimbeni. Kumele abaphehli basebenzise izivalazandla (amagilavuzi) ukuze bangahlangani negazi lengane ngezandla zabo.

Kunconywa ukuthi abaphehli baqeqeshwe abezempilo ngemithambo ebucayi okungamele ithinteki etholakala endunu yengane.

Kunconywa ukuba leli siko liqhutshwe ezindaweni ezivalekile eziphephile. Kumele lenziwe ezindaweni zikaHulumeni ezifana neMitholampilo noma izibhedlela. Kumele kube khona ukubambisana phakathi koMnyango Wezempilo, uMnyango Wemfundo kanye noMnyango WaMakhosi.

Kumele ingane inikwe amaphilisi nemithi okuqeda izinhlungu uma iqedwa ukuphehlwa. Lolucwaningo luncoma ukuthi kuvuselelwe imikhuba namasiko esizwe eyayibalulekile ekuziphatheni kwentsha yakithi. Nalo leli siko lokuphehlwa kwezingane kumele livuselelwe.

5.3 Isiphetho

Kulolu cwaningo kuyavela ukuthi izwe lonke jikelele likhungathekile yile nkinga yokukhulelwa kwezingane zisencane kanye nokudlwengulwa kwabantu abadala. Kuyabonakala ukuthi iziyalo zabadala, ezemfundo, abezempilo abaqhamuka nezivikelo kukhulelwa okungahlelekile kanye nezomthetho ababopha abadlwenguli kuyacaca ukuthi bayehluleka.

Kuyavela ukuthi kumele kubuyelwe emikhubeni yakudala. Kuyancomeka ukuba kubuyiswe isiko lokuphehlwa kwezingane. Kumele kuvuselelwe imkhutshana, amasiko kanye nezinkolelo ezazizinhle ezazenziwa abasendulo eyayisebenza ikhuthaza ukuziphatha kahle kwentsha. Nakuba intsha yamanje seyiphila ngaphansi kwempucuko kepha kuyadingeka ukuba kubhekwe emuva emasikweni akudala. Inhloso yokubheka emuva ukuthola amasiko angase asize isizwe sikaNdaba ekulweni nokukhulelwa kwentsha isencane kanye nokudlwengulwa kwabantu besifazane abadala.

Kuyavela esizweni samaZulu ukuthi amasiko into ebaluleke kakhulu kusona. Kubalulekile ukuthi abantu bengawalahli amasiko abo. Isiko liyamakha umuntu kanti nengane ikhula kahle ngenhlonipho ngenxa yesiko. Ukuze amasiko esizwe anganyamalali kuhle kufundiswe zona izingane ngawo amasiko. Isiko linomthelela omuhle esizweni ingakho kumele isizwe sivuselele isiko uma kubonakala ukuthi lalinosizo manje seliyanyamalala. Abazali bezingane kumele babafundise abantwana babo ngamasiko abo bese bewagcizelela imvelaphi yawo.

Kuyavela ukuthi abadala bawaqala amasiko ngoba kunezizathu ezithile. Kunconywa isizwe samaZulu ngenhlonipho esinayo ngenxa yamasiko esikhuliswe ngawo. Kumele izingane zixoxelwe ngawo la masiko ukuze ziwathande ziwenze. Kuyancomeka ukuba zifundiswe ngamasiko azo ukuze zihlale zinomlando ngamasiko azo. Kumele kugqugquzelwe uMnyango Wezobuciko NamaSiko ukuba uvuselele amanye amasiko okubonakala ukuthi ayenosizo ekukhuliseni isizwe. Isiko lisiza ukuba izingane zikhule ngokwazana ngokukhula kwazo. Isiko liyasiza ukukhulisa izingane ngokuhleleka ngobuntanga, lokhu kwenzelwa ngaphansi kweso nesandla samaqhikiza kanye nabanewabo babafana ababhekana nabafana.

Umuntu olazi kahle isiko lakhe uyayazi inhlonipho okukhuliswa ngayo abantwana. Amasiko ayisikhundla nesidleke sokukhulisa ingane nokuyifundisa inhlonipho. Kumele kube uSokhaya kanye nabo bonke abadala bekhaya abangaba isibonelo esihle ezinganeni ngokugcina amasiko. Kuyavela ocwaningweni ukuthi ingane iyinto ebaluleke kabi emndenini esizweni samaZulu. Kwakuba into embi emndenini ukuthola ukuthi umalokazane akamtholi umntwana. Kuyavela

ocwaningweni ukuthi kumele kube khona imizamo eyenziwayo ukuze umakoti athole abantwana. Kwakuye kusetshenziswe izimbiza ezithile ukuze umakoti asizakale.

Kubalulekile nasesikhathini samanje ukuba izimbiza zisetshenziswe nakuba sekunempucuko. Izimbiza zibalulekile futhi zilusizo ekuxazululeni izinkinga zokungabatholi abantwana. Okubi manje ngezimbiza kuyatholakala ukuthi sekunezimbiza ezingoqhibukhowe ezingafani nezimbiza ezazenziwa kudala. Kumele kuthi abantu abazenzayo behambe beyoncela noma beyothekela ulwazi kwabadala abazenzayo lezi mbiza. AmaZulu ayezimbela izimpande, bezixebulela amaxolo emithi bese benza izimbiza ngakho, kepha esikhathini samanje kuvela okubi ukuthi abantu sebeyazithenga izimpande abenza ngazo lezi mbiza.

Kuyavela kulolu cwaningo ukuthi uma umntwana esetholakele kwakumele aqashelwe kühle kwezikhali zaMantungwa. Umntwana uma esakhula, kunenkolelo yokuthi ulula ekuhogeleni imimoya emibi, lokhu kwenza umntwana angenwe ukugula. Miningi imikhuba nemigomo eyayenziwa nenziwayo nenye eyayilandelwa ukuvikela umntwana ezifeni ezivelayo uma umntwana ekhula. Imikhuba kuyavela ukuthi yayenziwa ngezigaba zokukhula kwengane. Ocwaningweni kuyavela ukuthi eminye yale mikhuba ayisenziwa ngenxa yempucuko esikhona esizweni sikaMthaniya.

Kubalulekile ukuba wonke umzali ayinakekele ingane yakhe uma ikhula. Umzali kubalulekile ukuba aqonde ukuthi kukhona izinto ezenziwayo uma kukhuliswa ingane ukuze iqine. Abazali bengane bazama ngayo yonke indlela ukuthola izinto zokuqinisa ingane ukuba ingashoni isencane ngenxa yemimoya emibi. Kunenkolelo ethi emkhathini kugcwala imimoya emibi engagulisa ingane ize ishone. Kubalulekile ukuba kutholakale izinyamazane ukuze kushunqiselwe ingane ukuze ingahlaselwa imimoya emibi. Kubalulekile ukuba ingane ishunqiselwe ngezinyamazane eziqondene nayo. Inyanga okutholakala kuyo izinyamazane kühle ukuba izazi izinhlobo zezinyamazane ezisetshenziswa enganeni yomfana nezinye ezisetshenziswa enganeni yentombazane. Kumele kwaziwe ukuthi leyo nyamazane imsize kuphi umntwana.

UCele, (2012:344) uyakufakazela okungenhla:

Kuthenjelwa kuzo izinyamazane, kusebenza zona izinyamazane athi ukushunqiselwa umntwana. Ziyonuka izinyamazane izincucwana nezikhunjana kunamandla amangalisayo ekuxosheni imimoya eyizinzulwane. Akashunqiselwa ngoba emncane kuphela umntwana kodwa izinyamazane ziyimithi yomndeni.

Kuyavela ukuthi umntwana emva kokuba eseshunqiselwe ngazo lezo nyamazane uyahamba umoya omubi. Kuyavela ukuthi kuningi okumele kwenziwe enganeni ukuze iqine. Unina wengane uma ekade ehambile naye kukholakala ukuthi angabuya nemimoya emibi lapho ekade eye khona. Unina wengane kuye kumele naye kube khona akwenzayo ukuvikela ingane ingahaqwa imimoya emibi abuye nayo. Kuyavela ukuthi kumele aqoqe izibi zezindlela lapho zihlangana khona bese eseshunqisela ingane ngazo ngaphambi kokuba ayithinte.

Isigaba sesibili esokukhulisa ingane, leli siko yisiko lokulahlwa kwengane. Ingane ilahlwa ngenxa yokuthi inenyoni. Isiko libalulekile ukuba lenziwe ezinganeni ukuze ingalokhu yethuka ubala uma ilele. Iyasizakala ingane ukuthi ilale ngokukhululeka ingaphazamiseki. Esikhathini samanje sempucuko umama wengane usethenga amafutha ekhemisi agcoba ngawo ingane esiphongweni sengane ukuze ingethuki uma ilele. AmaZulu akholelwa ekutheni uma ingane yethuka ilele inenyoni. Indlela esetshenziswayo ukuze ingane ikhululeke kumele iyochathwa abantu abakwazi ukukhipha inyoni enganeni. Kuyavela ukuthi akumele kube yinoma ngubani ongenza lokho. Kumele lowo muntu oyenzayo ingane ayichathele esishozini. Kunemithi okuchathwa ngayo ingane enjengesiphondo kanye nezinsizi ezikhipha izulu. Kuyavela ukuthi ingane yethuka kakhulu uma izulu liduma. Kubalulekile ukuba uma ichathwa ingane ichathelwe esishozini okukade kudlalele khona izulu. Kuyatholakala ukuthi inyanga noma lowo ochatha ingane kumele abase umlilo lapho ingane izozikhulula khona. Kumele lokho okuphuma esiswini sengane kucime umlilo. Kuhle wenziwe lo mkhuba enganeni ukuze ingahlali yethuka. Kuyatholakala ukuthi umfana yena kumele alahlwe kabili ngoba akafunakali umfana owethukayo nonoval. Kumele umfana uma ekhula akhule eyindoda enesibindi engathuswa kalula ngamanye amadoda. Intombazane yona kumele yenziwe kanye.

Isiko liyabasiza abantu besilisa ngoba libapha isibindi yingakho kutholakala ukuthi amadoda awasheshi ukwethuka njengabesifazane abanovalo.

Isigaba sesithathu esenziwa enganeni uma ikhula isigaba sengane ezalwe yembethe. Kumele leyo ngane yenzelwe lelo siko. Kuyatholakala ukuthi ingane nengane izalwa ifumbethe utho esandleni. Ingane ezalwe yembethe kuye kuthiwe imbethe izinhlanhla. Kuyavela ukuthi buyalahleka ubuthumbu bengane kepha kube khona okwenziwayo ukuze kubuyiswe ngomkhuba wakhona kanye nenhlanhla yengane. Ingane eyalahlekelwa ubuthumbu ibonakala ngokuba izinto zayo zingayikhanyeli. Kuye kumele bubekwe kahle ukuze bungalahleki ize ikhule. Kuyatholakala ukuthi buyasetshenziswa ukushunqisela ingane ngabo uma igula. Ubuthumbu akumele busetshenziswe kunoma ubani noma ngabe ingane elamana nayo, lokhu kukholakala ukuthi inhlanhla yaleyo ngane iyohamba naleyo ebusebenzisile. Kuyavela ukuthi uma bulahlekile ngasizathu sithile, kuye kumele yenzelwe ngomhlwehlwe wembuzi. Kuhlatshwa imbuzi ebomvu noma emhlophe engenabala elimnyama ndawo. Uma isihlinziwe imbuzi kuye kukhishwe umhlwehlwe wayo. Uma ukhishwa umhlwehlwe embuzini uye ube sekumbozwa ngawo ingane ebusweni isikhashana bese uyambulwa ubekwa. Umhlwehlwe uyayisiza ingane uma igula ngoba uhlanganiswa nempepho ukushunqisela ingane uma igula, uma sekuqediwe ngawo ube usubekwa endaweni efihlekile, yingakho lenziwa leli siko enganeni ukuze ingabi namashwa namabhadi nezinto zayo zikhanye.

Isigaba sesine sokukhula kwengane ukuba ingane yenzelwe imbeleko. Kuyacaca ukuthi isizwe samaZulu siyalenza leli siko enganeni. Kumele kwenzelwe ingane yokuqala kwabo eyizibulo. Abanye abazali basuke beyikhunga noma beyibonga kwabadala bakubo ukuba bamuphe umntwana. Imbeleko kumele yenziwe ngesikhumba sembuzi. Kuya ngomuzi ukuthi umi kanjani. Umnumzane omi kahle yena ingane yakhe uyenzela ngenkomo. Kumele sihlatshwe bese siyahlinzwa leso silwane bese isikhumba saso somiswe bese siyashukwa. Siyothi uma sesithambile bese sisikwa kahle siba imbeleko yengane.

UMsimang, (2013:52) ufakaza uthi:

Abanye imbeleko kuba inkomo, kakhulukazi uma umntwana lowo elizibuko, nokho okuvamile ukuba imbeleko yomntwana kube imbuzi. Abanye baye bakhombise ukubonga nokuthokoza kwabo ngokuba bahlabe intondolo kokunye ngambili bese benza imbeleko.

Kuyavela ukuthi leso sikhumba saleyo mbuzi kuye kumele ukuthi kusikwe isiqeshana sesikhumba kwenziwe isiphandla. Isiphandla kuyavela ukuthi isona ingane engeniswa ngaso emndenini. Kuyatholaka ukuthi uma ingenzelwanga isiphandla iyaye ihluphe noma ingahloniphi ngenxa yokuthi ayenzelwanga leli siko. Kumele kulandelwe umthetho nesiko lokuthi isiphandla sifakwa esandleni sokudla enganeni uma yenzelwa ekhaya kubo. Imbeleko umama wengane ubeletha ngayo ingane ize ikhule, kuyavela ukuthi ayilahlwa ngoba isikhulile kepha iyabekwa ukuze umama wengane abelethe ezinye eziyelamayo.

Ingane uma ibonakala ukuthi ibunile iyayetha futhi ayikuthandi ukudla futhi ayifuni ukudlala nezinye izingane, umzali wayo uyibona sengathi inesilonda esingaphakathi esiswini. Ingane enjalo kuye kumele iphumputhwe leso silonda ukuze iphole. Kuyatholakala ukuthi ziningi izindlela ezisetshenziswayo uma kuphumputhwa ingane. Abanye basebenzisa imithi engamaxolo ukwenza umuthi wokuphumputha. Kuyavela ukuthi kumele kube umuthi oshwaqayo ukuze ukwazi ukuvala isilonda esingaphakathi. Abanye basebenzisa umuthi wokuxubha (i-colgate) ukuphehla isilonda enganeni. Umphehli uye awutampune umuthi ngomunwe bese ewufaka endunu yengane bese lokhu ephenduphendula lowo munwe. Kuyatholakala ukuthi umuthi uyangena esilondeni bese siyavaleka, nakuba kuba buhlungu ngenkathi yenziwa kepha iyabanjwa ize iqedwe, emva kokuphehlwa kwayo ibe isilulama.

Kuyavela ukuthi ingane ukuze ingahlushwa yigazi elishisayo kumele iphehlwe. Kuyacaca ukuthi isiko lokuphehlwa kusuke kukhishwa igazi elishisayo elibi enganeni. Kuyavela ukuthi ingane engalikhiphanga leli gazi iba nokulangazelela obunye ubulili obungefani nobayo ukuze zenze ucansi. Kuyacaca ukuthi kumele lenziwe leli siko ezinganeni ukuze kuvikeleke ingane ingabi nomzimba omubi onezilonda. Izingane eziningi ezitholakala zithayiza ngaphandle

kuyabonakala ukuthi zenziwa ukushiselwa yigazi. Kuyavela ocwaningweni ukuthi kumele kuphehlwe izingane zabo bobubili ubulili. Kuyatholakala ukuthi leli siko ukuthi lalenziwa kakhulu esikhathini sakudala.

Kuyabonakala ukuthi sikhona isidingo sokuba kuqeqeshwe abaphehli. Abaphehli bavela kungabantu besifazane asebebadala futhi abangakuqeqeshelwe ukuphehla izingane. Kuvela ukuthi kuye kube yinoma ngubani umuntu wesifazane omdala owake wabona omunye umuntu ephehla naye ebesethi ungumphehli.

Kuyacaca ukuthi kumele kube nendawo ephephile okuyiyona lapho kuzophehlelwa khona abantwana. Indawo makube ehambisana nesimo esihle sezempilo. Ocwaningweni kuyavela ukuthi izingane ziphehlelwa phandle esigangeni. Izinsizakusebenza ezisetshenziswayo kuyavela ukuthi azihlanzwa ngalutho okuyisibulalimagciwane. Kumele kube khona izibulalimagciwane ezisetshenziswayo ukuhlanza izinsizakusebenza emva kokusetshenziswa. Kumele kusetshenziswe indlela ephephile yesimanje ukukhipha igazi elibi enganeni okufana nemijovo.

Kuyacaca ocwaningweni ukuthi ayikho iminyaka ebekiwe okumele ingane iqale ngawo ukuphehlwa. Kuyacaca ukuthi akumele ukuba kuphehlwe ingane esencane ngoba ayikabi nalo igazi eliningi. Kumele ingane ihlolwe nguDokotela Wezempilo ngaphambi kokuba ikhishwe igazi. Ukuhlolwa nguDokotela kuyasiza ukuthola ukuthi kumele yini ukuthi iphehlwe noma ngabe inalo yini igazi elenele.

Kumele kuphehlwe ngendlela efanayo ingane yomfana kanye neyentombazane. Akumele kube khona ingane ephindwa kaningi kunenye. Ukuphindwa kwengane kwenza iphelelwe igazi okungenza ukuthi ishone. Kumele kwenziwe ngendlela engalimazi noma kuzwise ingane ubuhlungu. Kuyavela ocwaningweni ukuthi zikhona izinkinga ezivelayo uma kuqhutshwa leli siko. Kumele kube khona ukuthuthukiswa kwaleli siko ukuze zingaveli lezi zinkinga. Kumele kube khona ukuxhumana phakathi koMnyango Wezempilo kanye noMnyango WezoBuciko NamaSiko ukuze kukhuthazwe leli siko. Kuhle zibuye emasikweni, okutholakala ukuthi

kunosizo ekusizeni ukuxazulula izinkinga okubhekweni nazo esikhathini samanje, kusetshenziswe ukuze kwelekelele isizwe nezwe lonkana esibhekene nenkiyankiya umchwayo wamaMboza.

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