

**UCWANINGO NGESIKO LENHLONIPHO NJENGENSIKA
YESIZWE SAMAZULU**

NGU-

EMMANUEL THEMBA NGWENYA

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZO-

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ISIFUNGO

Mina, **Emmanuel Themba Ngwenya**, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: **“Ucwaningo Olunzulu Ngenhlonipho Njengensika Yesizwe SamaZulu”** ungumsebenzi wami ngempela, ucwaningwe yimina. Imithombo yolwazi esetshenzisiwe iveziwe ukuthi itholakala kuphi. Lo mqulu wolwazi ubhalelwe leNyuvesi YakwaZulu, Ongoye kanti awukaze ubhalelwe noma wenziwe ngesinye iSikhungo Semfundo Ephakeme ngenhloso yokuthola iqhuzu.

E.T. NGWENYA

USUKU: _____

ISETHULO

Lo msebenzi wocwaningo ngiwethula kumama wami omncane ongudadewabo kamama engavundla kuye, uDumazile ngokudumaza izitha, osewalala kobandayo. Ngikhumbula sehla senyuka nezitimela siqamula amazwe ukuze mina ngibe utho. Ngithumela umlayezo kulelo lamathongo ngithi intando yakho isifezekile ntombi ka-

Ndabezitha,
Shandu kaNdaba ,
Sontshikaze, Gumbi lamagwala,
UShandu akangakanani, nasentendeni yesandla uyahlala,
Nasothini lomkhonto uyenela,
Mthiya ngankomo abafokazana bethiya ngamahlahla,
Shandu owalima insimu wayilimela izinyoni,
Zase zimbonga zithi tshiyo! tshiyo!
Bhabha Magwaza,
Nkentenkente, olwakhela izintaba zaseNhlazatshe,
Kwaze kwaphuma abafazi bengabhincile,
Bathi ingabe lolu nkentenkente lwenzani,
Ndaba koMkhulu,
Ndabezitha!

UKUBONGA

Ngifisa ukudlulisa ukubonga okujulile kubazali abanginika isisekelo sothando lwemfundo. Umama uSikholwaphi Jane Ngwenya owaqala ukungithengela iphephabhuku lakwaBONA kusukela ngiseneminyaka eyisishiyagalombili lokho okwakha ugqozi nothando lokufunda isiZulu. Ngingamkhohlwa kanjani ubaba wami uMabukazonke Samson Ngwenya owayenza konke okusemandleni ukuthi yonke imizamo yami yokuphokophelela imfundo ephezulu iphumelele. Phezu kwezimo zempilo ezazinzima ngaleso sikhathi wangidedela wabuye wangeseka ukuba ngiyofunda, eMgungundlovu esikoleni esasikude nasekhaya ukuze ikusasa lami liqhakaze. Ilapho okwadlondlobala uthando enginalo ngolimi lwesiZulu.

Kungabe angenzi ubulungiswa uma ngingashiya ngaphandle unkosikazi wami, UZodwa uMaMotha ongigqugquzele kakhulu ukuba ngiqhubekele phambili. Esho kancane ethi, “Ngiyafisa ukuthi ngelinye ilanga ugqoke ijazi elibomvu.” Lawo mazwi angigqugquzela kakhulu ngazibona ngingakenzi lutho uma ngingagqokanga ijazi elibomvu. Ngiyabonga ukusekwa ngokomoya izingane zami oHlengiwe, Mpumelelo, Londiwe noZanesu.

Ngibonga ngingaphezi kuSolwazi uMntungwa ngokungibekezelela nokungikhuthaza lapho sengicabanga ukuthi kungaphezu kwamandla ami. Uye wakholelwa kimi nakuba ngabe senginokuzingabaza. Ongithungathe ekudukeni kwami wangibuyisa emadlweni aluhlaza njengemvu ebilahlekile. Ngingeyilibale intokazi kaNomndayi uNkosazana Nonhlanhla Msomi, ngesineke sakhe asitshengisile engikhuthaza ukuba ngiwuphethe lo msebenzi kanye nobunono bakhe obubabazekayo ekubhaleni lo msebenzi ngomshini.

Ngiyazibongela mina mzikulu,
KaMadlovu,
Madlovu kaMfisha,
Mfisha kaSigonyela,
Singonyela KaHlokombi!
UNgwenya,
Mtimande.
Bambolunye,
Zingaba mbili ,zifuze ekhabonina,
Mabuya, bengasabuyi baye babuya emagwaneni,

IQQQA

Lolu cwaningo lubheka inhlonipho kanye nesiko njengesisekelo okwakhelwe kuso isizwe samaZulu. Kugxilwe emthelweni odalwe izindlela zokuphila nokuphilisana ezazilandelwa kusukela emandulo kuze kube manje ukulondoloza usiko lenhlonipho.

Isahluko Sokuqala siqukethe isethulo socwaningo esihlelwe ngokulandela lezi zihlokwana: isingeniso, inkuthazo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, umklamo wocwaningo, imibono yongoti, imibono yongoti ,abazohlomula kulolu cwaningo, uhla lwezahluko kanye nesiphetho.

Isahluko Sesibili sibheka ukwakheka kwesizwe kulandela izinkolelo, ulwazi lwendabuko kanye nomlando wenkolo yoMdabu.

Isahluko Sesithathu sibheka ubugovu nobudlova kwabaMhlophe kanye nemiphumela yakho kwezokuhlalisana kwemiphakathi, ezombusazwe, ezomlando kanye nasekusebenzisaneni kufukulwe umnotho. Izindlela ezafika nabamhlophe zabanakala zinenhloso yokulawula isimomqondo ebantwini abaNsundu. AbaNsundu bacabanga ukuthi amasiko abo aphantsi futhi awakulungele ukubhekana nezinkinga zabo.

Isahluko Sesine sibheka ikhaya njengeziko lapho kuqukethwe inkambiso yomphakathi namasiko. Ikhaya liyisizinda somndeni, impande yomphakathi itholakala khona. Libhekwa njengesikole sokuqala ngqa lapho kufundwa khona inhlonipho.

Isahluko Sesihlanu sikhuluma ngezindlela okunganakekelwa, kulondolozwe kubuye kuthuthukiswe lokho okungamafa namagugu esizwe ngokusebenzisa izinhloko ezikhona ukuvuselela isiko le nhlonipho.

Isahluko Sesithupha sidingida izinselelo ezibhekene nesiko le nhlonipho ezidalwa ukungaqondisi okushiwo umthetho wamalungelo esiNtu, izinga eliphakeme lobugebengu, izidakamizwa notshwala, izimfundiso nemikhuba yamazwe ngamazwe, ukuthutheleka emadolobheni, amasiko kanye nempucuko yaseNtshonalanga.

Isahluko Sesikhombisa siqukethe isihlaziyo, izincomo kanye nesiphetho socwaningo jikelele.

SUMMARY

The research is basically looking at respect and culture as building blocks of the Zulu nation. The main focus is on the impact of the historical and contemporary socio-cultural practices.

Chapter one is the introduction of the research topic where the following sub-topics form part of the research proposal: background to the study, the problem statement, the purpose of the study, delimitation of the study, the study methodology, beneficiaries of the study, division of the chapters and the conclusion.

Chapter two deals with formations and transformations in nation building by looking at beliefs, indigenous knowledge systems, mythology, culture and history.

Chapter three is based on Whites supremacism and its influence on social , political, historical and industrial patterns. Whites came with systems aimed at controlling the psychological reactions of Africans and conditioning them to think of their culture as inferior and inadequate to deal with challenges that face them.

Chapter four is looking at home as the point of departure for all socio-cultural activities. Family is home based and a key for social unit. Home is viewed as the source of primary education where respect is learned.

Chapter five is based on the promotion, consolidation, development and valuing of cultural heritage, norms and values by utilization of available resources in order to restore culture of respect.

Chapter six deals with the challenges facing the culture of respect which derive from misinterpretation of human rights acts, high level of crime, the abuse of drugs and alcohol, imperial ideologies, urbanization, western culture and civilization.

Chapter seven covers the findings of research, recommendations of the research and the conclusion of the research.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Inhlonipho iyona eyinsika yesizwe samaZulu. Ngaphandle kwenhlonipho isizwe samaZulu asinamva asinaphambili. Impilo yomuntu ongumZulu yencike ekuhlonipheni. Ubuntu bomuntu wakwaZulu bakhelwe enhlonipheni, ngaphandle kwenhlonipho kungevele lutho. Inhlonipho iyinsika esizweni samaZulu.

Ingane ifundiswa inhlonipho isencane ngoba inhlonipho iyisisekelo sempilo esizweni samaZulu. Ingane ifundiswa inhlonipho esizweni samaZulu ukuze ikwazi ukuphila kahle nangokwamukeleka phakathi kwabanye abantu. Ingane engenanhlonipho iyashesha ukubonakala phakathi kwesizwe samaZulu. Ayithandeki, ibizwa ngawo wonke amagama amabi, atshengisayo ukuthi ayihloniphi ngakho-ke ayamukeleki phakathi kwesizwe nasemalungeni omndeni, inezigwegwe. IBizwa kuthiwe ingumdlwembe, iyisiphoxo, iyihlongandlebe kanye namanye amagama amabi.

Inhlonipho iyinto ebhekwayo kwaZulu kuwo wonke umuntu. Umuntu ongenanhlonipho esizweni samaZulu akumuntu walutho. Ngisho nentombi eganile emzini akukhathalekile ukuthi inhle kanjani, ifunde kangakanani, izalwa emzini ocebe kangakanani kodwa uma ingenanhlonipho akumfazi walutho.

Kuvele kubonakale ukuthi angeke ize iwakhe umuzi intombi engahloniphi. Umfazi ongenanhlonipho akawakhi umuzi kwaZulu, umuzi azama ukuwakha uyabhidlika, aphindele ekhaya uma ingekho le nsika eyinhlonipho.

Inhlonipho ilindeleke kuwo wonke umuntu. Abanumzane kulindeleke ukuthi nabo babe ngabantu abanenhlonipho. Izenzo zomnumzane kumele zeyame enhlonipheni eyinsika yempilo esizweni samaZulu. Ukubonakala komnumzane enza izinto ngenhlonipho

kumakhela isithunzi nogazi phakathi kwabantu. Umnumzane ongenanhlonipho uyaphupha alahlekelwe isithunzi emphakathini awakhele.

Kuyadingeka ukuthi umnumzane noma esesikhundleni atshengise ukubahlonipha abantu abaholayo nokuzihlonipha okuyinto ejule kakhulu nephakeme esizweni samaZulu. Umuntu kwaZulu uhlonishwa esadla amabele nalapho esendele koyisemkhulu engasekho.

Ngokwesiko lesiZulu abantu abangasekho bayahlonishwa. Babizwa ngamagama atshengisayo ukuthi bayahlonishwa. Babizwa ngamathongo, amadlozi, abangasekho, izinyanya, abalele, izinyandezulu njalonjalo. Lapho kusetshenzwa izinto eziphathele nabangasekho zisetshenzwa ngesizotha nangokosiko lwesiZulu ukutshengisa inhlonipho.

Inhlonipho iyamakha umuntu abe ngumuntu ngokwesiZulu. Umuntu ulahlekelwa ubuntu uma inhlonipho ingekho. Inhlonipho yesizwe samaZulu ibonakala ibhekene nezinsalelo eziningi kule mihla. Kubonakala sanda isibalo sabantu abalahlekelwa ubuntu. Iningi labantu liphenduka amalulwane nezingane ziphenduka umhlambi kazalusile.

Ukufika kwenkolo nempucuko yabaMhlophe kwaletsa ukudideka nokungaqondisisi kwabanye abantu abangamaZulu. Kukhona abantu abaphuma emgudwini ofanele wenhlonipho. Inhlonipho ababenayo bayibona iwubuqaba. Balahleka balandele indlela yabezizwe yokwenza izinto ababengenasisekelo sazo. Kwathi ukwenza kwabo kwaphenduka amahlazo phakathi kwesizwe. Ziningi izinto ezehlisa isithunzi senhlonipho yamaZulu.

UMasuku, (1989:29) uthi:

Inkolo yesiNtu - "superstition"
Inkolo yabezizwe - "civilisation"
Inhlonipho kaZulu - "degeneration"
Imikhutshana yabezizwe - "edification"
Yimi odukise isizwe, Ndaba,
Ngathi asilahle amasiko akwaZulu.

Yimi odunge umthombo weqiniso, Ndaba,
Ngathi inkolo kaZulu ngeyobumnyama.
Ngithetheleleni, madlozi esizwe
Ngixoleleni, mathonga oHlanga.

Ukufika kwempucuko kwaholela ukuthi abanye abantu bakwaZulu basuke ezindaweni zasemakhaya baye ukuyohlala ezindaweni zasemadolobheni. Iningi lalahlekelwa inhlonipho emadolobheni. Ukuhlonipha kwabantu basemakhaya kuyehluka ekuhlonipheni kwabantu basemadolobheni. Ukwehlukana kwamazinga enhlonipho kudala ukwehlukana phakathi kwesizwe.

Ukuhlonipha kubuye kubandakanye ukuhlonishwa kwempahla yabanye abantu, ukuhlonipha komuntu, ukuhlonipha iqiniso kanye nokuhlonipha imizwa yabanye abantu.

1.2 Izinhliso zocwaningo

Lolu cwaningo luhlose ukubumba umphakathi onesithunzi owakhiwe ngabantu ababambebele enhlonipheni njengensika yobuntu. Ngalolu cwaningo kuhloswe ukuthi uZulu aziqhenye ngendlela agcina ngayo isiko lenhlonipho kuthi nalabo abaphambuka endleleni babone isibonelo esihle, baphindele endleleni efaneleyo.

Kuhloswe ngalolu cwaningo ukuthi zibuye emasisweni. Labo ababona ukuthi inhlonipho kaZulu iwubuqaba kumele izinto bazibone ngamanye amehlo baqonde ukuthi inhlonipho iyinsika yesizwe samaZulu. Bayilokhu abayikho ngenxa yenhlonipho. Ngaphandle kwenhlonipho asikho isizwe samaZulu. Inhlonipho iyona ehlukana isizwe samaZulu phakathi kwezinye izizwe.

Lolu cwaningo luhlose ukunciphisa izenzo zobugebengu nobudlova esizweni samaZulu. Abantu abakhuliswe ngenhlonipho babambelela enhlonipheni njengensika yesizwe, abanabo ubugebengu nobudlova. Bayazihlonipha, bayabahlonipha abanye abantu kanye nempahla yabo.

Kuhloswe ngalolu cwaningo ukuthi kwakheke isizwe. Inhlonipho iyinsika yesizwe. Isizwe esingenanhlonipho akusizwe salutho. Kuhloswe ngalolucwaningo ukuthi isizwe sakheke sazi ukuthi inhlonipho isho ukuthini kumuntu wakwaZulu.

Lolu cwaningo luhlose ukuthi izingane eziyikusasa lesizwe zibuyelwe ubuntu. Izingane zibuyelwe ubuntu ngenxa yokulahlekelwa inhlonipho. Azisakwazi ukufunda esikoleni ngenxa yokulahlekelwa inhlonipho. Abazali kanye nabafundisi bayakhala ngenxa yenhlonipho engasekho ezinganeni.

Kuhloswe ukuthi abantu baziqhenye ngaloko abayikho, bangabukeli phansi indlela abagcina ngayo usiko lwenhlonipho. Kuhloswe ukuthi abantu bakhuthazeke babambelele esikweni lenhlonipho kaZulu ngoba ukudembesela lokho kuyokusho ukudungeka kwesiphethu seqiniso.

Lolu cwaningo luhlose ukuthi abantu bashade imishado enesisekelo senhlonipho. Abantu bangene emshadweni bebambelele esikweni lenhlonipho njengensika yesizwe. Lokho kuyobasiza ukuthi bakwazi ukuhlonipha izimiso zomshado. Izehlukano zemishado eseziyinsakavukela kuhloswe ukuba zinciphe ngalolu cwaningo. Inhlonipho okwabe kuyinsika eyayimisa amakhaya kusadliwa ngoludala ivuke ime ngezinyawo. Abantu bashade bakhe imizi baze bahlukaniswe ukufa.

Kuhloswe ngalolu cwaningo ukuba isizwe samaZulu sibuyelwe izinhlanhla zaso uMvelingqangi ayesihlahlamelise ngazo emandulo ngenxa yokubambelela esikweni lenhlonipho, uZulu wabe ecela njengesizwe aphenkulwe. Abanengi balahlekelwe izinhlanhla ngenxa yokulahla inhlonipho. Ukuhlahlameliswa kwesizwe kweyame endleleni isizwe esibambelela ngayo esikweni lenhlonipho.

Ngalolu cwaningo kuhloswe ukuvuselela onembeza kubantu bazizwe bengabantu ngenxa yokubambelela esikweni lwenhlonipho. Kubakhathaze, kubahluphe emoyeni abantu ukugudluka esikweni lenhlonipho eliyinsika yesizwe.

Luhlose ukuba abantu besikhathi samanje ikakhulukazi intsha yazi ukuthi kuvelwa kuphi nenhlonipho futhi kubhekwe kuphi. Bafundiseke bangadideki ngenxa yezinto zesimanjemanje. Babambebele endleleni uZulu ayehlonipha ngayo. Bahlonyiswe, bacijwe ukuze bangagudluki ezimpandeni zenhlonipho kaZulu.

Kuhloswe ukuba kulondolozwe lonke ulwazi oluqukethe inhlonipho kaZulu emibhalweni ukuze lolu lwazi lungashabalali kodwa lukwazi ukudluliselwa ezizukulwaneni ngezizukulwane. Ulwazi oluqukethe inhlonipho kaZulu lulondolozwe emitatsheni yolwazi, intsha ifunde ukuze ihlomule ngalo.

1.3 Inkuthazo yocwaningo

Lolu cwano lukhuthazwe intshisekelo yokufuna ukubona isizwe samaZulu sibuyelwa isithunzi ngenxa yokubambelela esikweni lenhlonipho.

Ukubona uZulu enhlanhlatha ephuma emzileni wakhe wenhlonipho elandela abezizwe kulethe inkuthazo yokuba kwenziwe lolu cwano.

Lolu cwano lukhuthazwe ukubona imishado yezinsuku zanamuhla ibhidlika ngenxa yokuntula isisekelo senhlonipho. Kwacatshangwa ukuthi itshe elingaphonswa esivivaneni lingesihlangule na?

Ukwanda kwesibalo samahlongandlebe emphakathini ayisisusa sokukhathazeka ngoba engenayo inhlonipho kuye kwakhuthaza ukuba kwenziwe lolu cwano.

Lolu cwano lukhuthazwe ukubonakala kwezinsalelo eziza namalungelo esintu emphakathini wesizwe samaZulu. Ukubhekwa kakhulu kwamalungelo esintu kulethe ukulibaleka kwesiko likaZulu lokuhlonipha kwabanye abantu.

Ukudideka nokungaqondisisi kubantu okwenzeka ngemva kokufika kwabamhlophe nenkolo ehambisana nempucuko yabo, kuye kwakhuthaza ukuba kwenziwe lolu

cwaningo ukubuyisa isizwe endleleni.

Lolu cwaningo lukhuthazwa ukubona iningi labantu bakwaZulu lithutheleka ezindaweni ezingamadolobha, lishiya ngasemva izinto eziningi ezingamagugu ukubandakanya nenhlonipho. Impilo ifike iguquke emadolobheni, kulandelwe eminye imigudu ebukela phansi inhlonipho kaZulu.

Lolu cwaningo lukhuthazwa ukulangazelela izithelo ezingahlonyulwa isizwe samaZulu ngenxa yokubambelela esikweni lenhlonipho.

Ukwanda kwezehlakalo ezingamashwa emphakathini wesizwe samaZulu njengokwanda kwezifo, ukuncipha kwemishado, izenzo zendluzula kanye nezenzo ezingamahlazo esingakaze sike siwezwe emlandweni kaZulu kuye kwakhuthaza ukwenzeka kwalolu cwaningo ngethemba lokuthi kukhona okungalungiseka kulunge.

Ukubona uZulu esephila impilo eyisijabane exube isiko lenhlonipho yezinye izizwe kuye kwakhuthaza ukuba kwenziwe lolu cwaningo ukugwema ukushabalala kwesizwe ngenxa yokuduka emzileni wenhlonipho.

Lolu cwaningo lukhuthazwe ukubona isibalo esiningi sezingane zikaZulu zixubana nabanye abezinye izinhlanga njengasezikoleni nasezindaweni eziningi lapho abantu behlangana khona. Lapho kuhlengenwe izingane zikaZulu zingalahli okwakubo zifumbathe okwabezizwe.

Lolu cwaningo lukhuthazwe ukubona izizwe ezibambebele esikweni lenhlonipho yazo yoMdabu ziqhubekela phambili zize zidlondlobale kwezomnotho okuyisizwe samaShayina nesamaNdiya.

1.4 Umklamo wocwaningo

Lolu cwaningo luzobheka indlela yokuhlonipha yesizwe samaZulu lapho kuhlonishwa uMvelinqangi, uNomkhubulwane, amadlozi, abantu abadala kanye nobukhosi.

Lolu cwaningo luzogxila nasekubhekeni igalelo lenhlonipho lapho kuhlolisiswa izinhlanhla esizweni samaZulu, isithunzi sikaZulu, imihla yokuphila kaZulu, uhlobo lwezakhamuzi, ukukhula kwesizwe kanye nobumbano esizweni.

Kuzobhekwa kulolu cwaningo izinto ezikhinyabeze inhlonipho kaZulu lapho kubhekwa emlandweni wesizwe. Kuzobhekwa izinto ezifana nokufika kwabamhlophe nenkolo yabo, ukwehliswa isithunzi kukaZulu ngesikhathi sobandlululo, indluzula yezombangazwe, uthando lwemali kanye nokufudukela emadolobheni.

Lolu cwaningo luzobheka nobubi bokulahleka kwenhlonipho lapho izingane zikaZulu seziphenduke umhlambi kazalusile, sekwande izifo, kubhidlika imishado, kwanda ubujendevu nobumpohlo.

Kuzobhekwa kulolu cwaningo indlela isizwe samaZulu esihlonipha ngayo amagugu aso. Lapho kuzobhekwa ukuhlonishwa kwezindawo ezingamagugu eziqukethe umlando kaZulu, amasiko aligugu esizweni samaZulu, ukuhlonishwa kwamaqhawe esizwe samaZulu, ukuhlonishwa komlando wesizwe samaZulu, ukuhlonishwa kwaMakhosi akwaZulu, ukuhlonishwa kwamadlinza, ukuhlonishwa kolimi, ukuhlonishwa kokukhula kwabantu ngezigaba kanye nokuhlonishwa kwegugu lokuphatha izihambi.

Lolu cwaningo lugxile ekutheni uZulu uyihlonipha kanjani imvelo, lokhu kuhlonipha kwakhe kunamthelela muni esizweni?

Lolu cwaningo luzobuye lubheke ukuthi inhlonipho eyinsika yesizwe samaZulu ibhekene naziphi izinselelo kule mihla. Lapha kuzobe sekubhekwe indlela uZulu osephila isimanjemanje enza ngayo. Kuzobhekwa indlela yokugqoka, imisebenzi esisetshenzwa, izindawo esekuhlalwa kuzo, indlela imingcwabo esisingathwa ngayo, imithetho esibekwe uHulumeni kanye nokufinyelela kwezingane olwazini.

Lolu cwaningo luzobheka indlela impucuko yaseNtshonalanga ekhinyabeze ngayo inhlonipho kaZulu. Lapha kuzobhekwa umshado wesilungu osulandelwa uZulu,

imikhutshana okuthiwa iyimpucuko okukhuliswa ngayo izingane esilungwini, indlela umndeni ohleleke ngayo ngokwenkambiso yaseNtshonalanga, ukwehlukana kwabantu ngamazinga empilo okwenzeka kobelungu kanye negalelo likamabonakude.

Kuzobhekwa kulolu cwaningo ukuthi izinkolo ezafika nabezizwe zililimaze kanjani isiko likaZulu lenhlonipho.

Lolu cwaningo luzobuye lubheke nomonakalo odalwe ngamalungelo esikweni likaZulu lenhlonipho. Lapha kuzobhekwa amalungelo ezingane, abesifazane kanye nokusebenza komthetho.

Kuzobuye kubhekwe ukuthi ukuthuthuleka emadolobheni kukaZulu kulikhinyabeze kanjani usiko lwenhlonipho.

1.5 Izindlela zokuqhuba ucwaningo

Kuzofundwa izincwadi eziningi ezahlukahlukene ezithinta usiko lwenhlonipho esizweni samaZulu. Lezi kuzoba izincwadi zamanje nezakudala.

Kuzoxoxiswa nabantu bamazinga ahlukehukene empilo, kucwaningwe ulwazi kanye nemibono yabo mayelana nenhlonipho eyinsika yesizwe samaZulu. Ulwazi oluyotholakala luzobhalwa phansi, olunye loqoshwe ngomakhalekhukhwini.

Kuzohanjelwa imicimbi kanye nemibungazo lapho abantu behlangene khona, kubhekwe kucwaningisiswe ukwenza kwabo. Kuzobhekwa ukuthi balilandela ngayiphi indlela isiko lenhlonipho. Ulwazi olutholakalayo lubhalwe phansi.

Kuzoxoxiswa namalunga omphakathi ohlala ezindaweni zasemakhaya kanye nasemadolobheni ngokwehlukana kutholakale umuzwa kanye nemibono yabo mayelana nenhlonipho. Kuzobhekwa indlela abaphila ngayo ukuthi inagalelo lini esikweni lenhlonipho eyinsika yesizwe samaZulu.

Kuzolalelwa izinhlelo emsakazweni ezithinta isiko lenhlonipho yesizwe samaZulu ukuze kutholakale ulwazi, kubuye kubhekwe umabonakude, kubhekwe izimo ezilugqugquzelayo nezilikhinyabezayo usiko lwenhlonipho kaZulu.

Kuzoxoxiswa namalunga omphakathi ongamakholwa kuzwakale umuzwa kanye nemibono yabo ngesiko lenhlonipho yesizwe samaZulu.

Kuzohanjelwa izindawo ezihlala lezo zingane ezingumhlambikazalusile kubonwe indlela eziphila ngayo, kuxoxwe nazo ukuthola umbono nomuzwa wazo mayelana nezinto ezithile eziphathelele nenhlonipho.

Kuzoxoxiswa nalabo abangabaluleki bemishado kanye noSonhlalakahle kutholakale igalelo lenhlonipho kaZulu emishadweni kanye nasemphakathini.

Kuzohanjelwa izindawo ezigcina umlando namagugu esizwe, kuhlolisiswe negalelo lenhlonipho emlandweni kaZulu.

1.6 Imibono yongoti

Ongoti bayavumelana ukuthi uZulu uyisizwe esakhelwe sasekelwa esikweni lenhlonipho. Inhlonipho iyinsika yesizwe samaZulu. Ubuntu okukhulunywa ngabo ezweni lonke budabuka esikweni le nhlonipho yesizwe samaZulu.

KwaZulu ingane ibelethelwa enhlonipheni ikhule ngayo ize iye koyisemkhulu. Ifundiswa inhlonipho ukuze ibe nobuntu, ikhule ibe umuntu phakathi kwabantu.

Lapho ekhuluma ngobuntu obuhambisana nenhlonipho uMuendane, (2006:177) uthi:

An Africa that is an example of the exercise of human rights based on ubuntu and the rest of the world clamouring for the peace that uBuntu promote.

KwaZulu inhlonipho ibhekwe kakhulu ngaphezu kwezinto eziningi umuntu angase azicabange. Umuntu ongenanhlonipho kwaZulu akumuntu walutho.

UMkhatshwa, (1996:3) uthi:

Many communities had elders who were assigned with the duty of up bringing young people so as to become responsible adults. This shows that the idea of guiding the young person is not new phenomenon. The guidance from adults should afford young people a chance to understand who they are in relation to their social existence.

Lugotshwa lusemanzi kwaZulu, izingane zifundiswa inhlonipho ngezindlela eziningi. Abantu abadala basebenzisa izinganekwane ukufundisa izingane ezincane inhlonipho.

UHurlock, (1974:352) uthi:

The home as being, the most influential of the environmental factors in establishing personality and states that the relationship between mother and child during infancy and early childhood is extremely important. Since the child's early social experiences are mainly with his parents, it is them who play the dominant role in molding his personality pattern.

Ingane yomZulu ifunda inhlonipho ngokuxhumana namanye amalunga omphakathi. Inhlonipho ingane eyifundayo iyona eyenza ihlonipheke emphakathini ephila kuwo uma isikhulile. Ingane ekhule ingahloniphi akumele ilindele ukuhlonishwa uma isikhulile. Ngaphandle kwemfundiso eyifunda ekhaya kuningi ekufunda emphakathini.

Lokhu kufakazelwa uDurojaiye, (1988:2006):

Children learn, through the socialisation process, how to greet adults, how to behave, how to eat with good manners and how to talk politely.

Inhlonipho iyona eyenza umuntu. Umuntu ongenayo inhlonipho akanabo ubuntu. Inhlonipho ingane ikhula nayo, ayiyifundi ezincwadini. Asikho isikole esifundisa inhlonipho ukuze ingane ibe nobuntu.

UTutu, (1999:34) uthi:

Ubuntu is a way of life that cannot be formally taught, it is how the Black people of Africa have always lived - from birth to death it's part of what they are, and it is passed down from one generation to the next.

Kwesinye isikhathi indlela uZulu atshengisa ngayo inhlonipho iyaye ithathwe ngendlela ehluke ilabo abangayiqondi inhlonipho kaZulu. Kuyabonakala lokho uma kubingelelwa izikhulu. Kumuntu omhloniphayo awugcini ngokuthula isigqoko.

UMakhoba, (2002:2) uthi:

Ungaze usishwabakanye sibeyinkatha, sibemamfinyongo ezandleni. Ingani wenzela ukukhombisa ukuthi ombingelelayo awumelene naye. Yingakho-ke nasendlini singathwalwa isigqoko. Kuyadabukisa nokuthi abelungu abangozakwethu nabangobasi bayithatha isinxele le ndaba. Bathatha babone uphawu lobuphukuphuku nokwesaba uma sibahlonipha ngenhlonipho yoMdabu. Noma kunjalo selokhu sahlonipha nje thina, bayoze bafunde.

Indlela isizwe samaZulu esihlonipha ngayo ijulile:

UNtuli noNtuli, (1986:10) bathi:

Uthi uZulu malihlonishwe igama lomuntu. Uthi ukuhlonipha igama lomuntu makungagcini ngokukhuluma kahle ngalo ukuze linganukubezeki. Makudlulwe kuleyo nhlonipho. Kwenyukelwe enhlonipheni yokungagaguli kalula igama lomuntu ongaseyiyo ingane. Imnandi le nhlonipho kaZulu.

Inhlonipho ibaluleke kakhulu esizweni samaZulu. Ukungahloniphi kwaZulu kuholela ekudalekeni kwamashwa. Kwakungagcini ngokuhlonipha umuntu namasiko ayehlonishwa.

UMhlongo, (2002:26) uthi:

Isizwe sasingakakhohlwa yilokho okwakhohlwe nguJama, ukwehluleka kwakhe ukugingisa elilodwa lamawele igabadi. Emuva kwalesi siga amashwa emzini kaNdaba eza elakenyene.

KwaZulu kuhlonishwa wonke umuntu, akekho umuntu obukelwa phansi. Kunalokho umuntu kwaZulu uyasimamiswa ukuze isithunzi sakhe sibe sendaweni efanelekile. Inhlonipho kaZulu ifakazelwe ngabeNhlango YeZizwe eMqulwini Wabo Wamalungelo Esintu.

I-Centre for Human Rights, (1990:1-12) ithi:

The individual shall also have the duty to respect and consider his/her fellow being without discrimination his/her parents at all times. Preserve and strengthen positive African cultural values in his/her relationships with other members of the society.

Inhlonipho kaZulu isho ukuhlonipha umuntu wonke hhayi ukuhlonipha umuntu ngoba uhlose ukhlohlomula okuthize kuye.

UZulu, (2010) uthi:

Kuthiwa ngesiZulu ihlonipha nalapho ingeke igane khona.

Inhlonipho esizweni samaZulu ize ifinyelele nasezinganeni ezizalwa umuntu, ezizalwa zibe ngamakhosana kanye nalezo ezizalwa zibe ngamakhosazane.

UGcumisa, (1996:37) uthi:

Ubukhosana lobu yinto enkulu kabi kumuntu wakwaZulu. Abantu abaningi babuthanda kabi ubukhosana. Nobukhosazana buyigugu. Nobukhosana bomame bukhona ngokwesiZulu. Lobo bukhosana phela yibo ubukhosazana lobu. Nanxa inkosazana ingenalungelo lokwabelwa nokwaba ifa kodwa iyahlonishwa ngobukhosazana bayo. Izindaba zomndeni ezinohlolwe azilokothwa zidingidwe ngaphandle kwayo. Ngisho noma seyenda iyalandwa emzini izoveza amakhambi ekuxazulekeni kwezinkinga zakwabo. Izwi layo aliweli phansi.

KwaZulu iNkosi ephethe isizwe iyahlonishwa kakhulu. Inikwa isithunzi esiyifanele. Akusaphathwa uma kuyiNkosi Yohlanga.

UNyembezi noNxumalo, (1966:126) bathi:

INkosi Yohlanga yayihlonishwa nguwowonke umuntu. Umuntu akagaqazele ngamadolo lapho ebizwa yiNkosi. Ngisho nabaqobo beNkosi babeyihlonipha kakhulu. INkosi Yohlanga kuphela futhi okwakuthiwa “Bayede” kuyo, ayi amanye aMakhosi angaphansi kwayo, ayiphathwa eyabanye abantu phaqa nje.

1.7 Abazohlomula ngalolu cwaningo

Umphakathi wonkana uzohlomula ngalolucwaningo. Izwe lakithi linesidingo somphakathi owakhelwe esisekelweni senhlonipho. Abantu abasha bazohlomula ngalolu cwaningo, bazofunda izindlela zokuhlonipha ezazisetshenziswa, babone ukubaluleka kwenhlonipho.

Kuzohlomula aboMnyango WezeMfundo, izingane ezifunda isikole zizofunda inhlonipho eyoba usizo olukhulu ekuxhumaneni kwazo nothisha ukuze ukufunda nokufundisa kube impumelelo.

Ngalolu cwaningo kuzohlomula uMnyango Wezokuhlunyeleliswa Kwezimilo, abantu bazokwazi ngenhlonipho nokujula nokujiya kwayo. Bazoba ngabantu abazihloniphayo nabahlonipha abanye kanye nempahla yabo. Bazokwazi ukuyivikela inhlonipho abayizuzileyo. Lokho kuyonciphisa izenzo zobugebengu kanye nobudlova. Lehle inani labantu ababoshwayo emajele.

Ngalolu cwaningo kuzohlomula aboMnyango Wezokuvakasha. Abantu abaningi bazizwa bephephile futhi bemukelekile uma bephakathi kwabantu abanenhlonipho. Ngalolu cwaningo abantu bazokuba nevuso lokuhloniphana. Ngalolu cwaningo kuzohlomula abashadikazi. Izahlukaniso emshadweni zizonciphisa. Abashadileyo bayoba nevuso lokuhloniphana njengoba uZulu wabe enza, abantu bakuthokozele ukuba semshadweni.

Kulindeleke ukuthi uMnyango Wobuciko NamaSiko uhlomule ngalolu cwaningo, uzozuza ngolwazi ongalugcina ezinqolobaneni ulugcinele isizwe sikaMjokwana kaNdaba. Ingashi imithombo yenhlonipho phakathi kwesizwe.

Kuzozuza imindeni eyakhele lonke eloPhunga noMageba. Izozuza ngokuvunjululwa kwelinye lamagugu okuyinhlonipho. Inhlonipho izogcina imindeni ibambene njalo njengemindeni.

Ngalolu cwaningo kuzozuza abantu abasithandayo isintu sakubo abafuna singashabalali kunalokho siqhubekele phambili. Inhlonipho ingenye yamagugu esintu.

Kuzozuza ngalolu cwaningo nalabo abangayiqondisisi inhlonipho kaZulu, abacabanga ukuthi izenzo zenhlonipho kaZulu zikhomba ukusaba nobuphukuphuku. Bazocacelwa izinto eziningi ebezingabacaceli, inhlonipho kaZulu bayemukele ngendlela efaneleyo.

1.8 Uhlaka lwezahluko

Isahluko Sokuqala: Isethulo socwaningo

Isahluko Sesibili: Isisekelo senhlonipho

Isahluko Sesithathu: Umlando wokulahleka kwenhlonipho

Isahluko Sesine: Ikhaya

Isahluko sesihlanu: Ukuvuselelwa kwesiko lenhlonipho

Isahluko Sesithupha: Izinselelo ezibhekene nenhlonipho esizweni samaZulu

Isahluko Sesikhombisa: Isihlaziyo, izincomo nesiphetho

1.9 Isiphetho

Inhlonipho iyinsika yesizwe samaZulu. UZulu uncike enhlonipheni ukuba asimame, akhule njengesizwe. KwaZulu kulindeleke ukuthi umuntu ahloniphe ezalwa aze aye kobandayo. KwaZulu inhlonipho iyisibuko lapho umuntu azibuka khona ukuthi usengumuntu nobuntu. Umuntu onenhlonipho kwaZulu usuke enako konke, uyathandwa futhi uyemukelwa ngabantu. Umuntu ongenanhlonipho usuke ezidalela isigcwagcwa esikhulu, akathandwa muntu. Umndeni umkhipha inyumbazana umuntu ongenanhlonipho nomshado wakhe uyabhidlika. Ukungahloniphi kuhambisana namashwa.

Inhlonipho esizweni samaZulu ibhekene nezinselelo eziningi. Abantu abaningi bayaduka endleleni, baphambuke endleleni yenhlonipho kaZulu. Badidwa ukuthi sebephila esikhathini sesimanjemanje, sebaphucukile, sebephila impilo ephilwa ngabamhlophe. Inhlonipho kaZulu isibukeka iwubuqaba kwabanye ngakho-ke ayisabenzeli lutho. Umuntu uze avuleke amehlo, aqale ukuzisola lapho umvundla seziwunqanda phambili.

ISAHLUKO SESIBILI

2.0 ISISEKELO SENHLONIPHO

2.1 Isingeniso

Isizwe samaZulu sasekelwa phezu kwesiko lenhlonipho kusukela emandulo. Inhlonipho ingumuntu uqobo. Umuntu omuhle kamuhle ngaphandle kwenhlonipho nohlakaniphile kahlakaniphile uma engenayo inhlonipho. Inhlonipho iyinsika yesizwe. Impilo yesizwe incike ekuhlonipheni. Inhlonipho iyikho konke, inguMvelinqangi uqobo, iyisiko nomlando kanye nempilo yesizwe.

2.2 Ukuhlonipha kwesizwe

2.2.1 Ukuhlonishwa kukaMvelinqangi

Isizwe samaZulu sasinolwazi lokuthi kukhona ongaphezu kwamadlozi, lowo onguMdali wakho konke okukhona, konke kwavela ngaye. Wayekholwa uZulu ukuthi uMvelinqangi nguye oyinhloko, amadlozi angaphansi kwakhe. Isizwe sasimhlonipha futhi simesaba uMvelinqangi kusukela emandulo abelungu bengakafiki kwelika Mjokana kaNdaba. Izicelo zazidluliswa kuMvelinqangi ngenhlonipho nangokunxusa emadlozini. Kwakungaqondwa ngqo kuMvelinqangi, wayehlonishwa ngendlela engaphezu kokwenza. Yingakho uZulu wayenxuselwa ngamadlozi. UMkhize, (2010:38) uthi:

UMvelinqangi yena ngumxhumanisi nomhlanganisi
wakho konke.

Kwakukholelwa ukuthi uMvelinqangi wayeluncedo emadlozini ewasiza ukufeza imisebenzi ethize. Kwakunenkololo yokuthi bonke abaphambuka ezinhlosweni zikaMvelinqangi babeyojeza ngezindlela ezihlukeneyo besaphila kuwo lo mhlaba.

UNyembezi noNxumalo, (1966:130) bathi:

Owaphula imithetho noma ongahambi ngokwesiko wayejeziswa esekhona emhlabeni ngamashwa amvelelayo, izifo nendlala nokunye nje okwenza impilo yakhe inganambitheki. Kudingeke ukuba-ke ashweleze.

2.2.2 Ukuhlonishwa kukaNomkhubulwane

UNomkhubulwane wayehlonishwa kakhulu esizweni samaZulu. Kwabe kwaziwa ukuthi uNomkhubulwane iNkosazana yeZulu.

UMkhize, (2010:36) uthi:

Umsamo-ke uphila kakhulu ngenxa yaleli thongo. Ilona thongo leli elenza ukuthi ekhaya sithi kuyabuswa futhi kuyaphilwa.

Kwakukholelwa ukuthi yiyo le Nkosazana eletha inala esizweni samaZulu. Yabe itshalelwa insimu eyayilinywa ngamakhosikazi nezintombi nto kuphela.

UNyembezi noNxumalo, (1966:131) bathi:

Kwaktshalwa ingxubevange yembewu, kuthi lapho kumila khona kube yinto nje exubene, kungahlakulwa kungavunwa.

Lokhu kwakutshengisa ukumazisa nokumhlonipha uNomkhubulwane. Wayebuye enzelwe imikhosi kuphiswe notshwala obaziwa ngokuthi unomdede. Lobu tshwala babuhanjiswa ensimini yakhe, obunye buphuzwe. Abantu babekwenza konke lokhu ngoba betshengisa ukumhlonipha uNomkhubulwane njengethongo elibhekele ukuthi bayadla, bayatamasa lingumama wemvula.

Isizwe sasifundiswa ukuthi siziphathe kahle, singenzi izenzo ezizonenga uNomkhubulwane.

UHlatshwayo, (2012) uthi:

Inzilo yayingalahlwa ngesikhathi sasehlobo kusadliwa ngoludala. Lokhu kwakudala izinkinga, kube nesiphepho. Kulimale ukudla emasimini isivuno singabi sihle. Abafelokazi babesihlonipha isikhathi sabo sokuzila. Bazila ngokufaneleyo lokhu kwakuba nomthelela omuhle emvelweni.

2.2.3 Ukuhlonishwa kwamadlozi namathongo

2.2.3.1 Inhlonipho uma kuphahlwa emsamo

Amathongo namadlozi kukholelwa ukuthi ngabantu basekhaya abangasekho bayaphila nakuba bengasekho emhlabeni. Sebephila esimeni sokuba umoya. Banomsebenzi omkhulu abawenzayo emndenini nasesizweni yize bengasekho. Ngakho-ke bayahlonishwa.

UMkhize, (2010:34) uthi:

Sithi amathongo ngoba bafika silele ebuthongweni. Lapho siye sithi siyaphupha, siyaboniswa. Bangamathongo-ke ngoba bangamele izimpilo zethu, bangamele ukuziphatha kwethu, bangamele ikusasa lethu.

NgokwesiNtu kukholelwa ukuthi amadlozi yiwona abheke impilo yasekhaya ngokuphiwa amandla nguMvelinqangi. Kuyaye kuxhunyanwe namadlozi ngokuthi kuphahlwe emsamo okwaziwa ngokuthi ukuthetha idlozi.

UMkhize, (2010:41) uthi:

Ukuthetha umsamo ilapho sishisa khona impepho uma abanye abakubiza ngokuthi ukuphahla.

Lapho isizwe sikhuluma nabangasekho siya emsamo. Lokhu sikwenza ngenkulu inhlonipho.

UMkhize, (2010:42) uthi izizathu zokuya emsamo ukuyokhuluma namathongo kungaba ilezi:

Esokuqala ilapho sisuke sikhuluma nabadala kukhona esikucelayo kumbe sibhula ulaka oluthizeni ngaphandle kokuchitha igazi. Okwesibili ilapho sisuke senza khona umsebenzi othizeni, esingathi siyahlaba sibapha ukudla kokunye sigcina isiko elithizeni phakathi komuzi wabo.

Inhlonipho umuntu anayo maqondana namathonga kanye namadlozi imholela ukuthi abe nolwazi olunzulu futhi akuqondisise ukuthi ngubani ngempela okufanele ethule inkulumo emsamo.

UMkhize, (2010:43) uthi:

Ngakho-ke ukukhuluma emsamo nabadala kungumsebenzi kaSokhaya, ebambisene namadodana uma kungukuthi asekhulile nawo ngokwanele, futhi ngemvume yakhe ubaba wasekhaya. Umama naye wayethemeleza emsamo ngesimemo sika Sokhaya ngezinhliso ezithizeni. Ithongo lasekhaya liyamazi umama wasekhaya njenga nonkosikazi obaphisela utshwala abaphakele nokudla.

Ngokwenhlonipho yesiNtu izingane zazikwedlulisela kunina ukukhathazeka kwazo bese kuba nguyena oxhumana noSokhaya. USokhaya nguyena oxhumene nomsamo. Izingane zabe ziyazi indawo yazo ngokwesiko le nhlonipho yesiNtu.

UMwelase, (2012) uthi:

Ingane ibingavele iqonde kubaba lapho inenkinga kodwa ibiyethula kunina bese eyedlulisela kuyise eseyicubungile.

USokhaya kwabe kunguyena omela izindaba zasekhaya emsamo ngokwenhlonipho. Isalukazi noma ikhehla elingaphakathi kwekhaya kwakuhlonishwa kakhulu njengomakadebona, babebamba iqhaza lapho kukhulunywa nedlozi noma ithonga.

UMkhize, (2010:44) uthi:

Uma kuyindaba yokushweleza ngomonakalo okhuzwayo, kukhuza imvamisa izalukazi zakulo muzi, ezingaba yingxenywe yomndeni kumbe ingxenywe yomndeni wonke uphelele. Amakhehla wona aphuma ayoshaya iziqonga zesibaya ngezinduku akhuze umhlola kanti izalukazi zibe zizungeza zona zibhula indlu.

Lapho uSokhaya ekhuluma emsamo angaba khona amalunga omndeni okungumama wekhaya nezingane kodwa kumele bathule bathi du, okuwuphawu lokubonisa inhlonipho. Ingane ihlale iyingingane noma isingumnumzane ongakanani uma uyise oyizalayo esekhona. Lokhu kuluphawu lwenhlonipho esizweni.

UMkhize, (2010:44) ubeka athi:

Ake sithi-ke kusekhona uyise kababa wekhaya, ucela bona kuqala bamethule emsamo ngoba lapha ekhaya nakuba umuzi wakhiwe nguyena. Imfihlo phela lapha ukuthi yena akakabi nawo umuzi wakhe, ngoba owakhe oyokwakhiwa yindodana yakhe lona kusengokayise.

Umama ukhuluma emsamo kuphela ngemvume kababa kanjalo nendodana ingenza njalo kuphela uma ilawulwe nguyise.

UMkhize, (2010:46) uthi:

Indodakazi ayilokothi ukulawula emsamo iyokulawula ezakwayo mhlazane seyiphume owayo umuzi nayo isingumama owengamele umuzi wayo.

Lapho kukhulunywa nethonga emsamo ziningi izindlela abantu abakhombisa ngazo inhlonipho. Kuyaye kwehluke ikhaya ngekhaya. Abanye bayaye baguqe. Abanye bahlale ngezinqe dekle phansi, omunye alale cu ngesisu kanti abanye bema ngezinyawo bathi ukugoba kancane.

2.2.3.2 Ukuhlonishwa kokudla kwamadlozi namathongo

Ukudla kwamathongo namadlozi kuphathwa ngendlela ebonisa enkulu inhlonipho esizweni.

UNyembezi noNxumalo, (1966:130) bathi:

Inyama yamadlozi kayidliwa ngalolo lusuku, inkomo ihlatshwa, kudliwa amantshontsho nje kuphela. Endlini igcinwa emsamo lapho kuqalwe kwashunqiselwa ngempepho ixutshwe namafutha kuqala. Idliwa ngakusasa.

Ubaba wekhaya uyaye athathe isilwane esizohlatshwa akhuphukele naso emsamo. Uyaye athathe amalunga omndeni aguqe nawo emsamo abike konke okuzokwenzeka. Ozohlaba kumele abe sesimeni esihle senhlanzeko akhothe neswayi. Inyama ehlatshiweyo iyaye ibekwe ngogqoko emsamo kanye nokhamba lotshwala.

UMkhize, (2010:51) uthi:

Izithebe zenyama notshwala zikhishwa abesilisa kuphela hhayi abesifazane. Kukhishwa efanelekile hhayi noma iyiphi nje. Inyama yezinsizwa kayifani neyezintombi.

UDube, (2012) uthi:

Amadoda akhishelwa inyama yenhloko kanti abafana banikwa iphaphu nenhliziyo okwaziwa ngokuthi ubhedu. Izalukazi zasekhaya zona zidla impundu.

UMasango, (2015) uthi:

Iphapho lidliwa ngabafana endle ngaphandle komuzi. Ilapho abahlangana khona nemimoya yabanye abafana abashona besebancane kanye nalabo abaphuphumayo ngenkathi bekhulelwe onina. Isithebe sabo asikho phakathi komuzi.

Abantu abasha babeyihlonipha bengayidli inyama edliwa ngabantu abadala. Babengalokothi badle impundu yezalukazi abasha ngoba benenkolelo yokuthi bazoba ngabantu abalibalayo. Inyama yayiphakwa kulandelwa uhlelo oluthile.

UMkhize, (2010:73) uthi:

Amadoda athola inhloko nesixhanti, kanti ngayizolo basuke kade bosa umkhono. Amakhosikazi isifuba okuyingxenye engaphansi enkomeni ekhombisa ukuzithoba. Kanti omame babuye bathole umlenze. Abafana badla iphaphu nenhliziyo. Abamnumzane bona badla imikhele. Izikhulu zendawo zona bese zinikwa amagama. Insonyama idliwa ngamadodakazi.

2.2.3.3 Ukuhlonishwa kwendawo yamathongo

Amathongo anendawo yawo ekhaya eyaziwa ngokuthi umsamo. Endlini yesiZulu umsamo indawo esemva ngaphakathi. Abantu abadala bomuzi baya lapho uma befuna ukuyokhuluma namathongo.

UMkhize, (2010:72-73) uchaza athi:

Umsamo indawo ehlonishwayo ngoba kubekwa kuyona izinto ezingamagugu, ethala. Umsamo ilapho kubekwa khona ukudla kwabangasekho.

Abantu bayaye bakhumule izicathulo, kokunye bagobe, basonge izandla noma baguqe ukukhombisa inhlonipho. Enye indawo ehlonishwayo kakhulu isibaya. Kukholelwa ukuthi isibaya indawo yabadala abangasekho. Abanye bayaya esibayeni ukuyoxhumana nabangasekho. Ingane kayilokothwa ishaywe uma isibalekele esibayeni. Siyahlonishwa isibaya.

UNyembezi noNxumalo, (1966:39) bathi:

Esibayeni futhi yilapho kukholelwa ukuthi kukhona amadlozi.

Intombi uma iyogana ingeniswa esibayeni ngaphambi kokuthi iphume emzini kayise. Ngokwesiko isuke idlula kwabadala abangasekho isivalelisa ukuthi isiyaphuma isiyogana. Kunxuswa ukuthi indlela yayo ibe mhlophe. Lokhu kutshengisa inhlonipho ekhona ngezindawo ezimiselwe amathonga ekhaya.

2.2.4.1 Ukwenza ngokwentando yabadala

Abantu abadala bebaziswa kakhulu. Babehlonishwa kakhulu futhi bethandwa. Izingane bekulindeleke ukuthi zikhombise inhlonipho enkulu kubantu abadala. Nabantu abadala kulindeleke ukuba bahloniphane.

UMwamwenda, (1990:57) lapho echaza umuntu omdala uthi:

It can be stated that an adult is a person who accepts and carries out responsibility entrusted on him, is in a position to make social and viable decisions and is

capable of maintaining an integrated and stable personality.

Kuthiwa indlela "ibuzwa kwabaphambili." Lokhu kuyacacisa ukuthi abantu abadala banolwazi olujiyile olwaludala ukuthi bahlonishwe. Kubalulekile ukuthi umuntu omusha lapho ethatha izinqumo ezibalulekile abonisane nabadala. Lapho insizwa nentombi bethatha isinqumo sokuganana bebangazenzeli ngokuthanda kodwa udaba lwabo belwedlula kwabadala. Lokho bekukhombisa inhlonipho abanayo kwabadala.

UMwamwenda, (1990:307) uthi:

Young people fall in love and bring the matter to the attention of their parents for recognition and payment of bride price.

Kubalulekile ukuthi konke umuntu omusha akwenzayo kuthole izibusiso zabadala ukuze kube impumelelo. Lokhu kudala ukuthi abantu abadala babaluleke futhi bahlonishwe ekhaya. Abantu abadala esizweni bangumthombo wolwazi. Izinto eziningi zibuzwa kubo ukuze zihambe kahle nangokosiko. Akusiyo inkambiso yesiNtu ukugcina abantu abadala ezindaweni ezaziwa ngokuthi AMAKHAYA ABADALA. Kukholelwa ukuthi ubukhona kwabo phakathi kwekhaya kwenza ikhaya lihlonipheke libe nesithunzi.

2.2.4.2 Izimpahla zabantu abadala

Izimpahla zomuntu omdala ziphathwa zinakekelwe ngenhlonipho.

UNyembezi noNxumalo, (1966:125) bathi:

Izingane zazingahlali endaweni yabantu abadala futhi zingadli ngezimpahla zabantu abadala.

Ukhezo oludla umnumzane wekhaya lwalunakekelwa ngendlela ekhethekile. Kwakungalindelekile ukuthi kubonakale omunye umuntu edla ngokhezo oludla

umnumzane wekhaya. Ngisho nesihlalo somnumzane sasaziwa, kungalokothwa kudlalelwe kuso. Ukuhlala esihlalweni somnumzane esaphila kwakungaba uphawu lokumeyisa nokungamhloniphi.

UThabethe, (2012) uthi:

Izimpahla zomuntu omdala ziphathwa ngendlela ekhethekile. Izingane azilokothi zidlale noma zisebenzise budedengu izimpahla zomuntu omdala, kusukela ezimpahleni zokugqoka, ezokudla, ezisetshenziswa endlini, ezokulima, izikhali kanye nokunye. Izingane azilokothi zibolekise ngezimpahla zomuntu omdala ngaphandle kwemvume. Ngisho nalapho kuhlatshiwe kuqala abadala ukuzisikela kwelinonile izingane zilandele.

2.2.4.3 Indawo yomuntu omdala

Indawo yomuntu omdala iyahlonishwa. Akungenwa noma ikanjani egumbini lomuntu omdala. Umnumzane wekhaya ubeba nelawu lakhe lapho eziphumulela khona. Uname oyinkosikazi ezozala indlalifa waziwa ngokuthi indlunkulu. Uyahlonishwa kakhulu.

UNyembezi noNxumalo, (1966:39) bathi:

Indlunkulu le yiwona mongo womuzi, yilapho bekugcinwa khona nenyama yezinkabi uma kuthethwa amadlozi, izikhali zokulwa, kanti futhi izihambi bezifike zisinde endlunkulu zethuse iphango.

Inhlonipho ayikuvumeli ukuthi izingane zihlale zibuye zigcaluze lapho kukhona abantu abadala. Kwakubonakala ukuthi zingase zizithole zezigaxela ezindabeni zabantu abadala.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:125):

Izingane zazingahlali lapho kukhona abantu abadala noma zilokhu zigcaluza zehla zenyuka noma ziphuma

zingena. Uma zithuke ziba sendlini zazithula zithi du zingaphenduli noma zigaxele ezindabeni zabantu abadala.

Indawo yomuntu omdala yayihlonishwa ngisho engekho. Kungalokothwa kungenwe elawini lakhe ngenhloso yokugila imikhuba. Abesifazane babengalokothi bahlale esigqikini. Isigqiki ngesikababa.

UMkhize, (2010:30) uthi:

Umalokazane akufanele ukuthi ahlale esigqikini ngoba esobaba, njalo kumele ahlale ecansini.

Isibaya siyindawo yabadala naso sihlonishwa kakhulu. Kukholelwa ukuthi bahlala kuso abangasekho kulo mhlaba.

UMkhize, (2010:30) uthi:

Umalokazane kwakungafanele ukuthi angene esibayeni ngisho ukuncengca nje eceleni kwaso. Izinkomo zasekhaya akazikhalimi uyokuze atshelwe akwenze. Akazikhiphi izinkomo ngisho izimbuzi zasekhaya esibayeni, kuyokuze kufike abafana bazozikhipha bona.

Ingane lapho yonile oyijezisayo wayengalokothi asondele kuyo uma ike yabalekela esibayeni. Esibayeni isuke isisezandleni zamathonga.

2.2.4.4 Umuntu omdala ekhaya

Ubukhona bomuntu omdala ekhaya kwakuyigugu futhi kuhlonishwa. Kwakunomehluko omkhulu emzini lapho izingane zizihlalela zizodwa kunomuzi lapho kunomuntu omdala. Izingane zazingalokothi zikhulume noma yini eziyithandayo. Ulimi lwazo zaziluhlaziya zigweme inhlamba nokusebenzisa amagama angasile ukutshengisa inhlonipho kumuntu omdala.

UMkhize, (2010:49) uphawula athi:

Izingane bezingahlali lapho kukhona abantu abadala. Izingane isikhathi esiningi zazivamise ukuthi ziqoqane eziko elisexhibeni.

Inhlonipho yayenza ukuthi izingane zigweme ukwenza izinto ezingasile ngaphakathi kwekhaya. Kwakulindleke ukuthi kungabi kwampunzi idla emini lapho kukhona umuntu omdala, wayeyala, ekhuza, ebonisa abuye afundise.

UMpinda, (2012) uthi:

Izwi lomuntu omdala belilalelwa noma ngabe esekhule kangakanani. Ubehlonishwa yiwo wonke amalunga omndeni. Ubengumeluleki ngaphakathi kwekhaya. Abantu abasha bebe kholelwa ekutheni indlela ibuzwa kwabaphambili.

Umuntu omdala ubengumlamuli phakathi kwekhaya. Abashadikazi abakhona phakathi kwekhaya okungaba indodana nomakoti wayo, bebuhlonishwa ubukhona bomuntu omdala. Bebekugwema ukuxabana nomsindo ngoba behlonipha ukuba khona komuntu omdala ekhaya.

USibiya, (2013) uthi:

Ukukhuza komuntu omdala bekuzwakala. Kwakungalokothwa kweqiwe izwi lomuntu omdala. Lokho bekwenza imizi eminingi isimame ibe nokuthula.

Umuntu omdala bekungumfundisi phakhathi kwekhaya. Ikhehla elinguSokhaya beliyifundisa indodana yalo, liyiluleke ngendlela efanele ukuze ibe umnumzane oqotho. Ikhaya belisebenza njengeziko lapho kufundwa khona konke okuphathelene nenhlonipho. Indlela yokukhuluma emsamo beyifundiswa ekhaya ngabadala.

USibiya, (2013) uqhuba athi:

Abadala bebekugwema ukubhimba ekwenzeni kwabo ukuze kuvikeleke isithuzi senhlonipho.

Isalukazi besibamba elikhulu iqhaza phakathi kwekhaya. Izimfundiso zaso beziba ngolukhulu usizo ekukhulisweni kwabazukulu. Izingane beziqoqelwa ndawonye ngesikhathi sakusihlwa, zixoxelwe izinganekwane ezinesifundo. Bekuba kuhle kudele isizungu singekho. Lokhu bekudala ukuthi isalukazi sibe intandokazi sihlonishwe.

UShabalala, (2013) uthi:

Izingane bezithola ithuba lokufunda inhlonipho kumuntu omdala ongugogo wazo. Isalukazi ekhaya siphinde siyale, sibonise, sifundise omalokazane baso ngezinto ezimayelana nenhlonipho nokuphathwa kwekhaya. Izinkinga eziningi ezichitha imizi zazixazululwa ngokusebenzisa ulwazi lwabadala.

2.2.4.5 Ulwazi lwabantu abadala

Babehlonishwa kakhulu abantu abadala ngenxa yolwazi lwabo olukhulu. Abantu abadala bathathwa njengomtapo wolwazi. Yibo abazi amaqiniso ngempilo lapho izinto seziphithene isixazululo sitholakala kubo.

UMaseko, (2013) uthi:

Ubukhona kwabo phakathi ekhaya kusho ukunotha ngolwazi emalungeni alelo khaya. Abadala izinto bazenza ngesizotha besebenzisa ubuciko okuyikona okuthokozisa amathonga. Lokhu kudala ukuthi imisebenzi eyenzelwa amathonga ihambe ngempumelelo uma kubandakanywa abadala.

Abadala babengakhishwa inyumbazane, babeba ingxenye ebalulekile yomndeni, benakekelwa, behlonishwa.

UBakhas, (2012:45) uthi:

The older generation holds a wealth of valuable information that they have gathered during the course of their lives.

Ukunakekela abadala bekusho ukuhlomula ngokuncela embeleni ogwansile, abasha bezuza ulwazi oluyisisekelo. Izinkinga ezikhungethe imiphakathi zazixazululwa.

Ngokwalo mthombo wolwazi-www.dailysun.co.za/news/09-03-2011/the-elders:

The elderly were held in high esteem and if there were problems in the community, the people would approach the elder for his advice and guidance.

Abasha babelulekwa befundiswa ukuthi bagweme ubuhlongandlebe. Kunenhloso yokwakha isisekelo senhlonipho esiqinileyo, kucatshangelwa ikusasa.

2.2.5 Ukuhlonishwa koBukhosi

2.2.5.1 Isisekelo soBukhosi

Esizweni esiNsundu ubukhosi yinto ehlonishwa kakhulu. Kwakunenkolelo yokuthi ubukhosi basekwa nguMvelinqangi. Kwasekwa ngenkathi kudabuka umhlaba. Kulindeleke ukuthi abantu bazithobe bakhothame, bangaphambani nenhloso yoMvelinqangi. Indlela iNkosi eyaye ibizwe ngayo esizweni samaZulu iveza ngokusobala ukuthi imvelaphi yobukhosi ijule kangakanani. Iyaye ibizwe kuthiwe:

UHlanga lo mhlabathi,
NgoweZulu,
Ngonangezwe lakhe.
INgonyama
Unomthebe wesizwe.
ISilo Samabandla onke.

Ubukhosi bulandela ululiba oluthize lozalo. Abantu abazikhetheli iNkosi kodwa balandela uhlelo oluthile lokulandelana kwaMakhosi. Kukholelwa ukuthi loluhlelo lwahlelwa nguMvelinqangi ngokwakhe kanye nezinyanya zesizwe.

UNdimande, (2011) uthi:

Ubukhosi buxhumene nobuNkulunkulu. Kunenkolelo yokuthi izwi elivela ebukhosini lisheshe lizwakale kuMvelinqangi kunelizwi lomuntu phaqa.

UNdimande, (2011) uqhuba athi:

Lokhu kwabonakala ngenkathi kushona abaculi bakamasikandi izikhathi zilandelana. Kwavela umbono wokuthi kuyiwe esigodlweni seSilo kuyokhalwa kukhuzwe umhlolo. Kunxuswe ukuthi ukufa kudle kuzishiyele. Ngempela ukufa kwathi gozololo.

Kuye kuzwakale lapho izinto zixakile esizweni, uzwe abantu bethi akuyoshwelezwa edlinzeni leLembe. Lokhu kutshengisa inhlonipho nethemba abantu abanalo eMakhosini.

2.2.5.2 Ukukhulekelwa kwaMakhosi

Indlela aMakhosi akhulekelwa ngayo itshengisa ukuthi ayahlonishwa futhi asho lukhulu esizweni. Lapho ekhulekelwa nalapho ebongelwa ayaye abizwe ngezilwane ezinkulu nezinesithunzi.

AMakhosi ayaye akhulekelwe kuthiwe:

Wena weNdlovu
Wena wangasenhla
Wena owakhula silibele
Wena weZulu,
Silo samabandla,
Bayede!

Lokhu kukhuleka kubeka obala ukuthi akekho umuntu ongalinganiswa neNkosi. INkosi iyahlonishwa kakhulu futhi inkulu kunomuntu phaqa. Ukukhuleka kwenzeka ngokuzithoba nangendlela ekhombisa inhlonipho. Kungakhuleka ibandla noma kukhuleke umuntu ngayedwana. Kwesinye isikhathi ukukhuleka kwenziwa imbongi. Ingaqala ngokhuleka ithi isakhuleka ibese ixhuma ngezibongo zeNkosi:

Zulu eliphezulu!
Zulu eladuma obala
Lapho kungemunga kungemtholo
Uhlavana bhulumlilo
Ubaswe uMatshonga benoGqelemana
Inzima le nyama
Engububende beNgonyama!

Lokhu kulisiko lenhlonipho elenziwa isizwe ukubonisa ukuthi iNkosi inkulu iyahlonishwa. Ngakho-ke kulindeleke ukuthi ihlonishwe ngendlela ekhethekileyo.

2.2.5.3 Ukuhlonishwa kwezwi leNkosi esizweni

Izwi leNkosi labe lihlonishwa kakhulu, lingalokothi libuye lilambatha noma liwele phansi. Isizwe sasikhetha ukufa kunokuthi kwepulwe izwi leNkosi. INkosi ibiyaziwa njengomlomo ongathethimanga. Kwabonakala ukuhlonishwa kwezwi leNkosi ngesikhathi sokubusa kweNkosi uCetshwayo.

UBlose, (1974:21-22) umdlalo uqhuba uthi:

Vumindaba: Zulu eliphezulu! amazwi kaNdaba ayezwakala. Ngibona ngaso linye neZulu. Ngithi mina iZulu lokhu elikubonayo makwenziwe. Ngiyofa naye!
Ngqengelele: Zulu! Zonke lezo zintombi ezeqe izwi le Nkosi zisiwe kwankatha.
Ibandla: Elethu!

UMpungose, (2012) uthi:

Lokhu kutshengisa ukuthi izwi le Nkosi lalihlonishwa futhi linamandla. Akekho owayemelana nezwi le Nkosi omelana nalo ubezibizela ukufa uqobo. Izwi le Nkosi belaziwa njengomlomo ongathethi manga. Akukho okuyiphutha okwabe kuphuma emlonyeni weNkosi. Kwakubalulekile ukuthi lokho okushiwo iNkosi kufezeke. Abantu babezimisele ukubulala noma ukufa ukuze kufezeke izwi le Nkosi. Kwezinye izikhathi abantu babezithola bebhakene nezimo ezibucayi. Lokhu kwabonakala ngesikhathi seNkosi uShaka. Inkosi yalayela abantu ukuba bazilele ukukhothama kwendlovukazi uNandi.

UMpungose, (2012) uqhuba uthi:

Abantu bazila isikhathi eside kwaze kwaphuma izwi ebukhosini elinqamula ukuzila. Abantu abanengi bafa ngesikhathi sokuzilela iNdlovukazi uNandi ngoba behlonipha bengafuni ukuphambana nezwi le Nkosi. UGala kaNodade wakwazi ukungenelela ngobuchule nangenhlonipho wabonisa iNkosi uShaka ngengozi esasilengela kuyo isizwe.

2.2.5.4 Ulimi olusetshenziswa eBukhosini

Kwakusetshenziswa ulimi oluhlukile olunenhlonipho lapho kudingidwa izindaba zaseBukhosini. Abantu babelugwema ulimi oluhlambalazayo. INkosi kwakungashiwo ukuthi iyagula lapho igula.

UNyembezi noNxumalo, (1966:135) bathi:

Kwakungamenyezelwa ukugula kweNkosi kwaZulu.
Kwakuthiwa nje iyadunguzela.

Igama lokudunguzela lisetshenziswa lapho kubhekiswe eNkosini ukutshengisa inhlonipho.

UMathunjwa, (2012) uthi:

Lapho iNkosi isidlulile emhlabeni kuthiwa ikhotheme, isizwe sonke sihloniphe sizile. Nalapho isifihlwa kuthiwa iyatshalwa. Kuyaqikelelwa ukusetshenziswa kolimi olukhethekile olunenhlonipho lapho kuphathwa izindaba eziphathelene noBukhosi. Ngisho ithuna le Nkosi libizwa ngedlinza.

Umuzi weNkosi ubizwa ngokuthi isigodlo. Izigodlo zibuye zethiwe amagama. Ukwetha izigodlo amagama kuzenza zibe ingxenye yomlando, zikhunjulwe futhi zihlonipheke nalapho sekwaphela iminyaka ngeminyaka. Izigodlo zehlukile emizini yabantu phaqa, zinesithunzi futhi ziyahlonishwa ngenxa yobukhulu bazo, umlando eziwuqethe nokuvikeleka kwazo.

UShabangu, (2012) uthi:

AbaseBukhosini baziwa ngezigodlo lapho bevela khona. Singabala uMntwana wakwaPhindangene, iNkosi uMangosuthu Buthelezi. Sibale uMntwana wakwa-Nxangiphilile, uMntwana omkhulu uMcwayizeni.

Ukubizwa ngale ndlela kwenza abaseBukhosini babenesithunzi futhi bahlonipheke. Ingane ezalwa eBukhosini nayo iyahlonishwa ibizwa ngoMntwana.

UShabangu, (2012) uqhubeka athi:

Lapha sibala uMntwana uSifiso Zulu. UMntwana uBukhosibemvelo, uMntwana uLethukuthula, uMntwana uTutu Buthelezi. Bangingi abantwana baseBukhosini singebabale bonke.

Ukutshengisa inhlonipho iNkosikazi yeNkosi ibizwa ngoNdlunkulu bese kuthi unina weNkosi kuthiwe iNdlovukazi.

2.2.5.5 Ukuhlonishwa kweNkosi eseyakhothama

INkosi iyahlonishwa nakuba sekwaphela iminyaka eminingi yakhothama. Kwenziwa umkhosi obizwa ngokuthiwa inyathelo leNkosi.

UNyembezi noNxumalo, (1966:139) bathi:

Lona umkhosi wokukhonza iNkosi noma seyakhothama kucelwe ihlo elihle, ize ilekelele neNkosi eyangena esikhundleni sayo emhlabeni.

Umkhosi wenyathelo leNkosi uqhutshwa ngabesilisa kuphela. Abesifazane abalokothi baye emadlinzeni aMakhosi. Abesifazane bayayihlonipha futhi bayayemukela indawo yabo. Isizwe siyayihlonipha iNkosi noma seyakhothama, sikholelwa ekutheni ineqhaza engalibamba nakuba seyakhothama.

UMthembu, (2012) uthi:

Nakulezi zinsuku uZulu akayeki ukuthutheleka edlinzeni leNkosi uShaka ngenyanga kaMandulo. Lokhu kuhambela edlinzeni leLembe kufana nomthandazo wesizwe.

2.2.5.6 Ukunakekela isithunzi soBukhosi

Kungumsebenzi wesizwe sonke ukunakekela nokuvikela isithunzi seNkosi. Loku abantu bakwenza ukuze iNkosi yabo ihlonipheke. Isizwe siyazigwema izinto ezidala ukuthi kube khona ukuphambana phakathi kwabo neNkosi. Lokhu kwenziwa ukuthi isithunzi seNkosi sihlale sisendaweni efanele, ukubusa kwayo kungabi nenhlese yokudeleleka.

UXulu, (2012) uthi:

Imfuyo yeNkosi yabe inakekelwa futhi yaziswa. Akekho owayenemvume yokudabula phakathi kwezinkomo zeNkosi. Odabula phakathi kwezinkomo zeNkosi wayebulawa nokubulawa. Iphutha lokudabula izinkomo zeNkosi lake lamvelela uNomleti owayeyiqhawe nesithenjwa seNkosi uShaka.

Kuyiqiniso lokhu okushiwo nguXulu ngenhla ngoba ngisho ezomnumzane nje azidatshulwa ngokosiko lwesiZulu.

UDuma, (2012) uthi:

Ukudla kweNkosi kwakuphathwa ngendlela eyahlukileyo ebonisa ukunakekela nokuhlonipha iNkosi. Kwakuba uBanothile owayephatha ukudla kweNkosi owaziwa ngokuthi insila yeNkosi. Insila yabe iqinisekisa ukuphepha kweNkosi. Impilo enhle nende ephilwa iNkosi yayisho okufanayo ensileni yayo. Ukunqamuka kwempilo yeNkosi kwakusho ukunqamuka kwempilo yensila. Insila yabe yenza konke okusemandleni ukunakekela iNkosi ngoba yayikuqonda ukuthi ukuphila kwayo kuncike ekuphileni kweNkosi.

Uhlaba isikhonkosi uDuma kulokhu akusho ngenhla kangangoba akuphathwa nje yinoma ubani ongekho msulwa ukudla kweNkosi.

UHadebe, (2013) uthi:

Izimfihlo zasebukhosini zaziphathwa ngobunono kuqashelwa ukuthi aziputshuki. Izinhlozi zazibhekene nalowo msebenzi zinolwazi lokuthi ukuphatha budedengu izindaba zaseBukhosini kungalimaza isithunzi sobukhosi. Ubukhosi kungabe busahlonishwa kube ukufa kwezwe.

Yiqiniso elingephikwe lokhu okushiwo nguHadebe ngenhla ngoba lezo zimfihlo ziyizimfihlo zesizwe sonkana. Bakhethwa ngobuchule nangokuba nesifuba abaphatha izindaba zakoMkhulu.

UNgcobo, (2013) uthi:

INKosi yabe ingumkhuzi wamabutho esizweni. Yabe ibhekele ukuphuma nokuhlasela kwamabutho. Amabutho ayekuqaphela kakhulu ukunakekelwa nokugcinwa kwezwi leNkosi elihlonipha. IziNduna zempi zazithola imiyalelo eNkosini bese ziyedlulisa kuzo zonke izigaba zempi njengokuyala kweNkosi. Lokhu kwenziwa ngenkulu inhlonipho.

Lolu cwaningo luyavumelana nalokhu okushiwo nguNgcobo ngenhla. Kunjengoba echaza nje ngoba izinduna yizona zinsika zezwe nesizwe, iNkosi iyazi ukuthi ekukhulume nezinduna zayo nezesizwe kuzophethwa ngokucophelela ukugwema umonakalo ongashisa izwe.

2.3 Ukubaluleka kwenhlonipho

2.3.1 Ukwanda kwezinsuku

Ukuhlonipha kweyanyaniswa nempilo enhle nende ngabadala. Ingane ehloniphayo iyaye ifiselwe impilo enhle nende. Uyaye uzwe kuthiwa: ‘Ukhule uze ukhokhobe, udle izinyoni zabazukulu.’

Inhlonipho yenza abantu bathobelane bakwazise ukuphila njengabantu. Inhlonipho ibuyisa isithunzi sobuntu. Umuntu ohloniphayo naye ngokunjalo uhlonishwa ngokuphindiwe. IsiZulu sithi ‘kuhlonishwa kabili.’

Abantu abaphila ngenhlonipho baba nogazi bahlonipheke. Umuntu omusha onenhlonipho ubonakala ngokuba usizo nokubazisa abantu aphila phakathi kwabo. Amazwi akhulunywa

ngabantu abadala bencoma indlela enhle yokuziphatha komuntu omusha iphenduka ibe izibusiso. Lokhu kuhambisana nemfundiso yeBhayibheli ethi ohlonipha umuntu omdala ongaba sebangeni likayise noma likanina uzandisela izinsuku zokuphila emhlabeni.

EBhayibhelini encwadini ka-Eksodusi, 20:12 ithi:

Yazisa uyihlo nonyoko ukuze izinsuku zakho zande ezweni.

Abantu abadala bancoma inhlonipho njengesizathu esibenze bakhula baba neminyaka eminingi abanayo.

UCele, (2012) uthi:

Ukulahleka kwenhlonipho kumuntu omusha kungasho ukulahleka nokuncipha kwezinsuku zokuphila. Ukuhlonipha kuqala ekuzihlonipheni komuntu yena uqobo. Ahloniphe umzimba wakhe, amasiko akhe nakho konke okumzungezile phansi komthunzi welanga.

Lowo ohlonipha umzimba wakhe awunakekele uzibeka ethubeni elihle lokuphila isikhathi eside. Umuntu uhlonipha loko akudlayo, izikhathi adla ngazo, uhlobo lokudla akudlayo kanye nendlela adla ngayo.

UBuhlali, (2012) uthi:

Emandulo abantu abaNsundu babedume ngokudla ukudla okunempilo ukuze bagcine imizimba yabo ihlale iphilile. Lokhu bekwenza ngokuhlonipha amazinga abo empilo nawokukhula. Umfana wayengatholakali edla inyama ebekelwe izalukazi noma abanumzane.

Ukudla kwakungadliwa noma ikanjani kodwa bekuqashelwa ukuthi umuntu udla lokho afanele ukukudla ngokwesigaba akuso kanye nobulili bakhe. Amakhehla, izalukazi, abanumzane, amakhosikazi,

amantombazane kanye nabafana bebekwazi lokho okumele bakudle nalokho okulichilo.

Lokhu kwabiwa kokudla ngokwezigaba nangamazinga okukhula kugqugquzela ukuhloniphana kanye nokwazisana. Abantu babehlela ngalokho okumele kudliwe kanye naloko okumele kungadliwa. Abantu abasha bebekuhlonipha futhi bekwamukela ukudla njengoba beyalwa.

UMbatha, (2012) uthi:

Abantu abasha bebekhula bazi ukuthi akumele badle impundu, ingeyezalukazi. Bebazi ukuthi uma beyidla iyobangela ukuthi bakhohlwe.

Impundu yayiqashelwa lapho kuhlatshwa inkomo emakhaya, ikhishwa ngobunono ilungiselwe izalukazi. Ayidliwa umuntu noma abantu abancane noma abasha ngoba isiZulu sithi bayakhohlwa uma beke bayilokotha.

UMkhize, (2010:72) inyama yayabiwa ngenhlonipho kulabo abazoyidla. Inyama yayikhishwa ngale ndlela ngokwesiNtu:

Amadoda athola inhloko nesixhanti kanti ngayizolo basuke kade bese umkhono. Amakhosikazi anikezwa isifuba, isifuba phela ingxenye engaphansi enkomeni ekhombisa ukuzithoba kanti futhi omame bathola umlenze nomhlabulo. Izintombi zithola ibele. Abafana imikhele. Izikhulu zendawo zona bese zinikwa amagama. Insonyama-ke idliwa ngamadodakazi. Ezinye izitho zenkomo ngezomnumzane njengesibindi, izinso njalo. Umfana obelusa inkomo leyo udla imihlathi, ingobo kanye nedevu.

Inhlonipho isho ukwazi indawo yakho. Umfana okhuliswe ngendlela akafohli agagamele izinto zabantu abadala. Udlula ezigabeni zokukhula ngenhlonipho ngethemba lokuthi ngelinye ilanga uyokhula abe ngumnumzane oqeqeshekile nohloniphekile. Izingane

ezivame ukwenza izinto ngendlela ezibona ngayo zizithola zibhekane nezinkinga ngokuhamba kwesikhathi.

UMthembu, (2011) uthi:

Zisuke zingasatshelwa ngumuntu, zizibona zihlakaniphile njengabantu abadala. Kwesinye isikhathi zizibona zihlakaniphe ngaphezu kwabo. Zingena otakwini lapho zingenakutakula muntu khona.

Ingane enobuntu iyazihlonipha iziyalo zabadala iqaphele ukuzenza ngalokho-ke ayimsweli umbonisi nomlekeleli. Ikwazi ukugwema izimo eziyingozi ezingayiholela esimeni esingasihle. Ikwazi ukuphila isikhathi eside ize ifike ezingeni lapho isikhule ngokuphelele. Isuke ilolongwe yagcinwa iziyalo nezimfundiso zabadala.

UMthembu, (2011) uthi:

Le ngane ikhula ilandela inkulumo yabadala ethi, indlela ibuzwa kwabaphambili.

Inhlonipho yabantu boMdabu igcizelela ukuhlonishwa kwemithetho yemvelo kanye neyababusi bezwe. Akuvunyelwa isimo lapho abantu bengumhlambi kazalusile. Izimpahla zabantu ziyahlonishwa, amasela awanayo indawo lapho emukeleka khona esizweni. Ayajeza ngenxa yokungaziphathi kahle:

UMhlongo, (1991:33) uthi:

Umfo kaSenzangakhona manje usebulele uhlanya olwabe seluqede izinkomo zabantu, luzidlela emgedeni.

UManana, (2012) uthi:

Umuntu ongahloniphi izimpahla zabanye impilo yakhe iyancipha. Kwenye inkathi uyaye ahlawule lapho enze

umonakalo. Ukuhlawula indlela yokutshengisa ukuzisola ngomonakalo osuke wenzekile, kudala umoya wokubuyisana nokuhloniphana phakathi kwabantu. Inhlonipho eza nokuhlawula igwema isimo esimuncu ebesingadala ukuchitheka kwegazi kufe abantu.

Izingane ezizalwa emizini ziyahlonishwa kanye nemizi ezizalwa kuyo. Kuyiqiniso lokhu okushiwo nguMhlongo noManana ngenhla ngoba ophambana nehlonbe uyajeza noma ajeziswe ngabasemagunyeni kukunye ajeziswe nguMdali.

UMagagula, (2012) uthi:

Lapho kukhuleliswe ingane ezalwa emzini thize iyaye ihlawulwe, ivinjwe. Lokhu kwenziwa ukuhlonipha isithunzi somuzi kanye nesezintombi zendawo. Kungukweyisa ukungalungisi uhlawule lapho konakele khona kuba nemiphumela emibi enhlalweni yabantu.

Akulula ukuthi abantu abahloniphanyo bathathelane izikhali balwe. Bayaxoxisana udaba lwabo baluxazulule ngokuthula. Lolu cwaningo luyavumelana nalokhu okushiwo nguMagagula ngenhla ngoba kuvikelwa izimbali zesizwe kuwona onke amachalaha azohamba ecekela phansi isizwe qede ashiye kanjalo. Isithunzi somuzi nesomnumzane sivikelwa ngazo zonke izindlela ngokosiko lokuhlonipha lesiZulu.

UMajola, (2012) Uthi:

Ukuhloniphana kunciphisa amathuba okuthi abantu bazondane, bathakathane, babulalane kube njeya. Kudala ukuthi impilo ibe inhle, abantu bahloniphane kube nobuntu, nobudlelwane phakathi kwezihlobo nomakhelwane.

Ubukhelwane nokwakhelana yilokho okwesekelwe enhlonipheni ubuntu nobudlelwane obuhle ngaso sonke Isikhathi.

2.3.2 Umphakathi wezakhamizi eziqotho

Kuliphupho lanoma iliphi ilizwe emhlabeni ukwakhelwa imiphakathi eqotho. Isisekelo sobuqotho inhlonipho. Ngaphandle kwenhlonipho ubuqotho abukho. Abantu abahlonipha indlela yabo yokuphila baziwa ngokuthi baqotho. Baphila impilo enesizotha.

Siyakuqikelela ukuthi abantu baphile impilo eqotho. Bahloniphana bona bebodwa, bahloniphe nabanye abantu abafika endaweni yabo ngenhloso yokukhonza noma yokuvakasha.

UMkhize, (2010:49) uthi:

Izingane-ke zazihlonipha izihambeli zivuma ukuthi zizithume, zivuma ukuthi zizibizele abantu abadala, zivuma izingane ukuthi zibagudlukele abantu abadala ukuze bathole indawo yokuhlala. Yileyo nhlonipho eyayikhonjwa kuthiwe umuzi lona uyaphila.

Umphakathi onenhlonipho ububonakala ngezingane zawo ukuthi uyaphila. Izingane ezihloniphayo ziyaye zizwakale ngokubingelela. Ucwangingo luyavumelana nalokhu okushiwo nguMkhize ngenhla.

UMphuthi, (2013) uthi:

Uyaye uzwe ingane ithi: "sawubona." Lokho kusho kubaluleke kabi, kusho ukuthi umuntu uyambona futhi uyahlonipha ubukhona bakhe. Ukuhlangana kwabantu bangabingelelani yinto engathandeki futhi engamukeleki esizweni. Ukungabingeleli kwabantu kutshengisa ukungahoshelani kwemimoya kanye nokuntuleka kwenhlonipho.

UMsibi, (2013) uthi:

Izingane yizo eziyaye zibingelele abantu abadala.
Kuyaye kuphathise amahloni lapho abantu abadala
sekuyibo ababingelela izingane.

Inhlonipho yakha imiphakathi ephilile. Izingane ezihloniphayo ziyabazisa abantu abadala. Ubaba ungubaba, umama ungumama. Ubaba ungubaba wezingane zonke emphakathini akabhekanga izingane zakhe kuphela, kanjalo nakumame yiso lesa. Izingane zilindeleke ukuthi zibheke wonke umuntu omdala osesigabeni sobuzali ngeso lomzali. Kulindeleke ukuba imhloniphe njengoba yenza emzalini wayo oyizalayo, kungakhathalekanga noma iyamazi noma kayimazi.

UMzingi, (2013) uthi:

Inhlonipho etholwa umuntu omdala ezinganeni iyadala ukuthi naye azihloniphe. Umuntu omdala owaziyo ukuthi uyahlonishwa uyaphoqeleka ukuthi aziphathe kahle avikele isithunzi sakhe ukuthi singalimali emphakathini. Uyaqikelela indlela enza ngayo nakhuluma ngayo ekhaya nasemphakathini wonke.

UMsibi, (2013) uqhuba uthi:

Lapho kubonakala ukuthi izingane zinenhlonipho kunconywa abazali bazo ngesandla esihle ekukhuliseni izingane. Inhlonipho etshengiswa izingane iyisibuko lapho umphakathi ubona khona ikhaya lapho ingane ivela khona.

Inhlonipho iyasakha nesithombe somphakathi. Umphakathi nomphakathi waziwa ngezenzo zabantu abawakhele. Emiphakathini lapho kuqhakanjiswa khona inhlonipho, izenzo zedluzula nokungabekezelelani ziyindlala. Umphakathi owakhelwe izakhamuzi ezinenhlonipho uhlomula ubuqotho.

UGumede, (2013) uthi:

Umphakathi wabantu abaqotho uyahlonishwa ngeminye imiphakathi. Eminye imiphakathi iyakuthokozela ukuhlobana nokuxhumana nomphakathi wabantu abanenkambiso yobuqotho nenhlonipho. Lokho kuba inhlanhla emphakathini wabantu abanenhlonipho, izintombi ezivela khona ziyagana kanti izinsizwa zakhona zihlinzekwa ngemisebenzi eseqophelweni eliphezulu efuna ukuthi umuntu athembeke ngokusezingeni eliphezulu. Inhlonipho nokwethembeka kuyahambisana. Akwenzeki ukuthi umuntu onenhlonipho antule ukwethembeka kanjalo nothembekile aswele inhlonipho.

Ubuqotho bungumphumela wokuzihlonipha kumuntu. Abantu abanenhlonipho nabazihloniphayo babonakala ngobuqotho obungagcini kubo kodwa okwedlulela ekwaziseni abanye abantu kanye nezimpahla zalabo bantu. Abazibandakanyi ezenzweni zokweba nokulimaza izimpahla zabantu.

UDladla, (2013) uthi:

Ukuhlonipha nokuhlonipheka kwenza lowo ongumniniko abe nesithunzi nokwenza kwakhe kube nesizotha. Lokho kunika umphakathi ithemba ubone unensika phakathi kwawo.

Umlaba, (2013) uthi:

Umphakathi oqotho ompilo yawo incike ezimisweni zenhlonipho uphenduka ube ikhaya elifudumele nelivikelekile kubona bonke abawakheleyo. Izakhamuzi zalowo mphakathi zihlomula izinto eziningi eziyigugu. Imfundo nemfundiso iphenduka ibe umgogodla, izingane zibe nesimilo esihle, ukuzithiba nokuzonga, ukwazisa igugu lobusha kanye nokuziqhenya okuhle ngobusha.

Inhlonipho egcizelelwa ezinganeni ukuba zihloniphe loku okuhle eziyikho ngokwemvelo ukuze kulondeke. Izingane zingaluthwa imikhuba nokwenza kwabezizwe okungathi uma kwenziwa kuphenduke kube ichilo. Umphakathi ukhungathwe izinkinga, ikusasa lifiphale.

UMkhize, (2010:112) uthi:

Yiloku kweduswa-ke okusilahlele namhlanje, ubona sesingondinga sithebeni. Ukuqhulula kwezingane zamantombazane zizala abantwana imihla namalanga, yikhona kanye ukulahleka. Ukwazisa amalungelo njengoba kuthiwa njengamanje sinamalungelo ngenxa yenkululeko, ikhona kanye ukulahlekelwa nokulahleka.

Inhlonipho nobuqotho kumuntu kumholela endleleni yokuphila okuyiyonayona. Indlela yokuphila ebuyisa isimamise isithunzi sobuntu.

UMakhubu, (2013) uthi:

Umuntu aphile impilo enobuntu, agweme ukuba ilulwane. Ahloniphe amasiko amlolongile, amqeqesha abuye amakha ukuze abe umuntu phakathi kwabantu. Ukuphambuka emgudwini wenhlonipho kubanga ulaka emathongeni kudalele isizwe amashwa kanti inhlonipho iletha izinhlanhla.

UNyembezi noNxumalo, (1966:130) bathi:

Izinhlanhla kwakukholwa ukuthi ziphuma emadlozini. Amashwa kwakukholwa ukuthi abangwa intukuthelo yamadlozi.

UMadonsela, (2013) uthi:

Emiphakathini eminingi kubonakala ukwanda kwezenzo ezilichilo nehlazo ngenxa yokulahleka kwehlonipho. Izingane zezazi izidumbu zizincane, ukufa akusashaywa mukhuba, izindaba eziphathelele nocansi zixoxwa

nezingane. Indoda isitholakala isegunjini lapho kubeletha khona owesifazane.

UNyembezi noNxumalo, (1966:102) bathi:

Abesilisa babengangeni endlini yomdlezana kuze kuphele isikhathi esithile, kusindwe. Abafana babengakudli ukudla okusele kumdlezana engaze babe zincwakumbana.

Abanye abasayishayimkhuba le nkambiso eyayi yinhle isibonakala iwubuqaba. Lolu cwaningo luyahambisana nakho konke okushiwo ngongoti abehlukene ngenhla ukuthi yikhona okuguqule isiko lenhlonipho kwaliqeda nya emphakathini nasesizweni.

2.2.3 Ukukhula nokubumbana kwesizwe

Isizwe esisekelwe ezimfundisweni zenhlonipho siyakhula futhi sibumbane. Inhlonipho ifundisana ukwazisana. Abantu bayazisana ngokwezigaba zabo zokukhula, bahloniphane ngendlela efanele lezo zigaba. Izingane zikhuliswa ziqeqeshwe ngenhlonipho zilungiselelwa ukuba zibe ngomama nobaba bakusasa abahloniphekileyo. Lokho kwenziwa ngoba kukholelwa ukuthi 'inkunzi isematholeni.'

Isizwe esihlonipha amasiko aso siyakhula ekwazini indlela yaso yokuphila. Abadala baba isibonelo esihle lapho abantu abasha befunda khona.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:141) lapho bethi:

Inkonyane yomdlandla yeqa lapho kweqa khona unina.

UMalunga, (2012) uthi:

Umuntu impilo enhle ayiphilayo usuke engaziphileli kodwa usuke ephilela abamendulelayo kanye nalabo abandulelayo ukuze babonele okuhle kuye. Inhlonipho

itshaleka kahle ezinganeni ngokuthi abadala babe isibonelo. Abangaphambili kumele bayiphile inhlonipho phambi kwalabo ababendulelayo. Isizwe siyakhula endleleni yenhlonipho uma kunabadala abahlahla indlela, kwazise ukuthi indlela ibuzwa kwabaphambili. Abadala abaphila impilo eyisigwegwe bayingozi kakhulu esizweni, basibulala basiqede isizwe, sife sihamba. Kukhona labo abanezimfundiso ezidukisayo ababona inhlonipho njengento ewubuqaba nesidala. Lokho kuyasilimaza kudale inkombankombane phakathi kwesizwe. Kuba khona labo abazibona bengcono kunabanye. Isizwe sibe maqembuqembu kwehlukaniswe abantu ngokuthi bangamaqaba nezicuthe.

ULuthuli, (2013) uthi:

Izenzo zokubukelana phansi ziyayikhinyabeza inhlonipho, ziyenze inciphe ingakhuli.

Inhlonipho yesiNtu kulindeleke ukuthi kube ileyo engenamngcele namkhawulo. Kulindeleke ukuthi kube inhlonipho ekhuthaza ubunye esizweni.

ULushozi, (2013) uthi:

Kubhekeke ukuthi izinga le nhlonipho lo muntu ohlala emadolobheni libe sezingeni elifanayo nele nhlonipho etholakala kumuntu wasemakhaya. Imfundo ngendlela yaseNtshonalanga kanye nokufundiseka ngokwesiNtu akulindelekile ukuthi kwehlukaniswe abantu bagcine bengahloniphani bebukelana phansi.

Inhlonipho idala ukuthi abantu bahoshelane imimoya. Lokho kukhuthaza ukwazisana nokubambisana.

UNgubo, (2012) uthi:

Imicabango emibi ekhungethe izenzo ezimbi zokwenzelana phansi ayiyitholi indawo uma abantu behloniphana. Umuntu owaziyo ukuthi uyahlonishwa

uba nomzwa wokwamukeleka phakathi kwalabo bantu aziyo ukuthi bayamhlonipha. Nabantu abaziyo ukuthi ukuhlonipha kwabo kwamukeleka ngentobeko nangesizotha bayakhuthala ekwenzeni kwabo. Lokhu kuholela ekutheni abantu bazisane. Igebe elikhona phakathi kwabacebileyo nabampofu balivala ngenhlonipho.

Abantu abaphusile bayawalibala amazinga abo empilo balandele inhlonipho yesiNtu ekhuthaza ukuhlonishwa komuntu yena siqu hhayi ingcebo anayo.

UBhengu, (2012) uthi:

Abantu bakwaZulu babekwazi ukuvala igebe phakathi kwabacebile nabampofu. Lokhu babekwenza ngoba bebe sazisa isidalwa esingumuntu futhi besihlonipha bekwazisa ukuvala ihlazo lomunye ukuze isithunzi sobuntu singalimali.

UBhengu, (2012) uqhubeka athi:

Loku kwakubonakala lapho ompofu efika ukuzokwakha endaweni. Wayenikwa inkomazi ukuze asengele izingane. Amankonyane azozalwa kube ngawakhe. Kwakuhlonishwa ukuthi ungumuntu ngakho-ke kumele asekre.

Loku kwakusikhulisa isizwe kudale ukuthi sibumbane. Izenzo ezinhle zingunozala wobumbano. Ukungahloniphani okwandile kule mihla kudalwa ukubukelana phansi okwenziwa ngabantu. Kuhlonishwa ingcebo umuntu anayo kulitshalwe nguyena siqu. Loku kubonakala lapho kushabalala ingcebo, umniniyo uphenduka ize leze kulabo ababethi bayamhlonipha.

USishi, (2012) yena uthi:

Ukungahloniphani okwenzeka ngokubheka izinga lokuphila elisekelwe egcebani kuholela ezenzweni ezimbi zobugebengu. Izinto abantu abazisebenzele kanzima ziyalinyazwa zishabalale. Ukwahlukana, impi nokufa kuthola ithuba lokungena phakathi kwabantu. Isizwe esisodwa sihlukana phakathi uma ukuhloniphana kungekho.

Lolu cwaningo luyavumelana ngokuphelele nalokhu okushiwo ngongoti abehlukene ngenhla ngezimo zonke zempilo endulo nanamuhla ukuthi azisafanani nhlobonhlobo.

2.3.4 Izinhlanhla esizweni

Isizwe esinabantu abayazisayo inhlonipho siba nenhlanhla ekwenzeni kwaso. Okuhle okwenziwa yilesi sizwe kuba impumelelo ngoba kuncike ekuhlonipheni imibono yabadala kanye nongoti abayingxenyi yalesi sizwe.

UMasuku, (2013) uthi:

Ukuhlonipha imibono yabadala kwakuyinto eyayibaluleke kakhulu kusadliwa ngoludala. Abasha abazimisele ngempumelelo babeqala ngokuthi konke abakwenzayo nabanesifiso sokuthi kuphumelele babekwethula kwabadala.

Kusadliwa ngoludala yayihlonishwa kakhulu imibono yabadala, kukholelwa ukuthi ihambisana nobuchule kanye nezinhlanhla.

UMbatha, (2011) uthi:

Isizwe esingahloniphi imibono yabadala baso, siyisizwe esingenamlando esingenamvelaphi esingabukela kuyo.

Lokhu okungenhla kukhombisa ngokusobala ukuthi lolu hlobo lwesizwe luyanhlanhlatha. Zingavela kuphi izibusiso esizweni esingazisi izingqalabutho zaso.

UMagwaza, (2012) uthi:

Abadala bona babaluleke kakhulu esikweni lamaZulu ngokuba izinhlanhla, izicelo nokuthethelelwa kwamacala kucelwa kubo.

Isizwe esingahloniphi imibono yabadala asinayo inhlanhla. Ukwenza kwaso kuba namaphutha amaningi.

UMaduna, (2012) uthi:

Ukwazi nokuhlonipha imvelaphi kwenza ukuthi umuntu anotho ngolwazi. Lokhu kumenza abe ingxenye yamasiko amlolongayo, aziqhenye ngalokho ayikho. Imizi ngemizi inezinkolelo namasiko ekholelwa kukho nekunhloniphayo.

Kuyaye kuqikelelwe ukuthi lokhu kulandelwa ngendlela efanele engeke icasule izinyanya kudaleke amashwa.

UNyembezi noNxumalo, (1966:130) bathi:

Owaphula imithetho noma ongahambi ngokwesiko wayejeziswa esekhona emhlabeni ngamashwa amvelelayo, izifo nendlala nokunye nje okwenza inhlalo yakhe inganambitheki. Kudingeke ukuba-ke ashwelezise.

Umuntu owenza kahle konke ngemfanelo nangenhlonipho wayevelelwa izinhlanhla. Amasimu amvume, imfuyo ibuzwe kuye, inhlalo ithokozise ekhaya. Ikhaya livikeleke ezitheni nasebathakathini.

Ukucasuka kwethongo kwakungabangwa into encane bese kuvimbeka izinhlanhla, umuzi udungeke. Umnumzane unako ukulihlenga ikhaya ngokuvuselela isiko le nhlonipho emzini wakhe.

UMkhize, (2010:25) uthi:

Ubumnumzane noma ubusokhaya kusho ukuzihlonipha noma ngayiphi indlela. Indlela ozithobe ngayo ekuphatheni abantu, indlela owazisa ngayo imithetho yabadala abangabanikazi balo muzi owengamele othweswe wona emahlombe akho.

Indlela owenza ngayo izinto njengoSokhaya ingavulela noma ivalele ikhaya olengameleyo izinhlanhla. Ukuhlonipha nokuzihlonipha yikhona okuthokozisa izidalwa zasekhaya kuvulele izinhlanhla.

UMkhize, (2010:25) uqhuba athi:

Ngakho-ke esikhathini sanamuhla sekunzima lokhu ngoba usuthola obaba bengasazazi ukuthi baziphatha kanjani phakathi kwezingane zabo bebabangela izingane zabo amashwa namathunzi ezimpilweni zabo.

USokhaya ubonisa inhlonipho ngokuthi enze zonke izinto zakhe ngendlela efanele, indlela ethokozisayo eletha izinhlanhla emndenini wakhe. Abantu abanenhlonipho banenhlanhla yokuphepha ezinkingeni eziningi ezivelela abantu. Lokhu kuyaye kubangelwe ukuthi abazedeleli izexwayiso lapho bexwayiswa. Bayakuqonda ukuthi isala kutshelwa sibona ngomopho.

Kuyishwa ukungalaleli lapho ukhuzwa noma uxwayiswa, uvuleke amehlo lapho usuvelelwa izenzo ezimbi. Kuyinhlanhla ukugwema ingozi isekude.

UNgubo, (2012) uthi:

Ukuzihlonipha komuntu ezihlonipha yena uqobo yinto ebalulekile kakhulu. Kuyamvikela kumlondoloze emzimbeni, engqondweni nasemoyeni. Umuntu ozihloniphayo uyibonisa inhlonipho ngokwazi ukuhlonipha umzimba wakhe. Uyawunakekela aphephe ezingozini ezidaleka ngenxa yokungahloniphi imithetho ethile. Imithetho isuke ibekiwe ukuze ivikele ibuye iqondise ukuze zonke izinto zihambe kahle. Umuntu ohlonipha imithetho ebekiweyo uyalondeka ahlengeke kuloko okungamkhinyabeza kubuye kumhlukumeze ekuphileni kwakhe.

Ukungazihloniphi kunciphisa ukuphila komuntu kumdalele izitha kumfakele nezifo. Umuntu ongahloniphi akanayo indlela yokuziphatha, umzimba wakhe uwugqilaza ngezidakamizwa kanye nophuzo olunhlobonhlobo.

USithebe, (2013) uthi:

Igudu lalingeyona insakavukela umchilo wesidwaba. Lalihlonishwa libhenywa abantu abasezingeni elithile lokukhula futhi lisetshenziswa ngezikhathi ezithile njengezikhathi zempi.

UNyembezi noNxumalo, (1966:24) bathi:

Igudu - uphondo oluxhunywe nomhlanga obe usubizwa ngokuthi isitukulu. Umhlanga lo kubhenywa ngawo insangu usuxhunyelwe ophondweni. Ngamakhehla adla igudu.

Intsha yabe ingazibandakanyi nomthunzi wezinkukhu njengoba sibona ezinsukwini zanamhla. Intsha yabe iwuhlonipha umthunzi wezinkukhu yazi ukuthi ungowabantu abadala.

UThusi, (2012) uthi:

Lokhu kuhlonipha kwentsha kwabe kuyinhlahlala esizweni kusho intsha enekusasa engagxilile ezidakamizweni. Ukuzihlonipha kubandakanya indlela onakekela ubuye uvikele umzimba wakho kukho konke okungawulimaza kuwukhinyabeze. Abadala babeyitshala inhlonipho entsheni ngenhloso yokuthi ihlengeke ezimeni eziyingozi.

Intsha yabe ihlonipha futhi ihlonipha imizimba yayo. Abafana babekhuliswa ngendlela eyenza imizimba iqine, bangabi intekentekana.

UNyembezi noNxumalo, (1966:108-109) bathi:

Lapho kuyobuthwana komkhulu kwabekusetshenzwa kakhulu kwakhiwa, kulinywa beziphekela. Abafana bephathwa ngokungancengwa beshaywa bebulwa ngenduku kungabi ndaba zalutho. Kodwa kwakubuye kuhanjwe kusinwe kube kuhle kudele ukubuthwa kwakuyindawo yemfundo, izinsizwa zazifundiswa ukuziphatha, ukuhlonipha, nobuqhawe.

Izintombi zazinakekelwa njengezimbali zesizwe. Ukuziphatha kahle kunakekelwe imizimba kwabe kungelikhulu igugu ezintombini. Kwabe kubalulekile ukuthi yonke intombi igcine ubuntombi bayo. Ukwehluleka ukugcina ubuntombi kwakulihlazo.

UNyembezi noNxumalo, (1966:117) bathi:

Umuntu ongasentombi zazimkipha inyumbazane ezinye izintombi, futhi noma eselotsholwa, amabheka angabe eseva eshumini nenkomo eyodwa.

Kwabe kuyinhlahlala ukuba nengane yentombazane eziphethe kahle. Kwakusho ukuthi isibaya sakwabo sizogwala izinkomo lapho isilotsholwa. Umuzi wakwabo wawuzohlonipheka, isithunzi sikayise sikhule. Intombi esilahlekelwe ubuntombi yabe inikelwa ekhehleni ukube iligane. Ukwazisa nokuhlonipha imvelo kwakuletha izinhlanhla.

UButhelezi, (2012) uthi:

Kwakungalokothwa kusetshenzwe inhlabathi uma kukhona odlulile emhlabeni. Imisebenzi yabe imiswa kuhlonishwa ukufihlwa kwalowo odlulile, ngenxa yenhlonipho ukufa kwabe kungandile. Abantu bephila isikhathi eside.

Ukungena kwamanzi ekhaya kwakuhlonishwa, engangeni noma ngasiphi isikhathi.

UKhanyile, (1997) uthi:

Amanzi ayengalokothi angene ekhaya uma ilanga selishonile. Amanzi angena ngobumnyama angena neminyama ekhinyabeza impumelelo yomndeni. Izingane zihlukumezeke zingalali kahle ebusuku.

Izintombi zazikha amanzi kusakhanya, izinsizwa ziqomise emini kwa bha. Kulotsholwane kushadwe yonke into ikhanye ngoba yenzelwa ekukhanyeni. Kungafani nakule mihla lapho izinto zimnyama ngoba zixoxwa emathunzini amnyama.

UDhludlu, (2012) uthi:

Ukuduma kwezulu kwakuhlonishwa kakhulu. Lapho izulu lihloma abantu babeziqoqa. Abenza imisetshenzana ethize babeyishiya phansi, izingane ziyeke ukudlala. Lapho umndeni usuqoqene endlini ethize kushiswe impepha. USokhaya ahlome abafana. Imindeni yabe iphepha.

Isiphepho naso abantu babekwazi ukusigwema ngokuthi bahloniphe imithetho emiselwe imvelo.

UKhanyile, (1997) ubeka athi ngokuhlonipha:

Ehlobo abafelokazi babengalokothi bayilahle inzilo. Isikhathi sokulahla inzilo bekuba sebusika lapho sezidlulile izimvula. Lokhu bekwenziwa ukugwema isiphepho kuvikelwa nokudla emasimini ukuthi kungonakali.

Isizwe besithokozela inhlanhla yokuba nesivuno esihle ngenxa yokuhlonipha imithetho yesintu ephathelene nemvelo. Kukuphela kudlile kudliwa kubuswa.

Lapho abantu benza okuyimikhuba ephathelene nezibongo zabo babeqikelela ukuthi abaphambani namasiko athinta isizwe sonkana. Babeqonda ukuthi ukuphambana nesiko kwakuyodala amashwa. UJama ungomunye owehluleka ukuhlonipha isiko lesiZulu lokugingisa igabade.

UMhlongo, (1991:26) uthi:

Isizwe sasingakakhohlwa yilokho okwakuhlolwe nguJama, ukwehluleka kwakhe ukuginyisa elilodwa lamawele igabade. Emva kwalesi siga amashwa emzini kaNdaba eza elakanyene.

Ukungahloniphi isiko kudala amashwa.

2.3.5 Okuphawulekayo ngenhlonipho

Indlela abantu abahlonipha ngayo yayiphawuleka ekwenzeni kwabo okwahlukehlukene, emvunulweni nasemakhaya abo.

2.3.5.1 Imvunulo

Umuntu osesigabeni esithile sokukhula noma esikhundleni wabe ephawuleka ngokuvunula ngendlela ethile. Lokho kwakumenza ahlonipheke, amukeleke futhi afaneleke esigabeni

esithile. INkosi yabe ivunula ngendlela ethile ekhethekile eyenza iNkosi yehluke ibe nesithunzi phakathi kwabantu ebusayo.

UKhuzwayo, (2012) uphawula athi:

ILembe eleqa amanye amalembe ngokukhalipha laliphawuleka ngomgexo onezinzipho zengwe. INkosi uShaka wabe ekuqonda futhi ekwazisa ukubaluleka kwemvunulo.

Lokhu kwabonakala ngesikhathi sokukhothama kweNdlovukazi uNandi.

UMhlongo, (1991) ubeka athi:

UShaka wasukuma washiya ibandla leli elalimzimazisile. Wangena elawini lakhe wavunula waphelela.

Lapha kuvela ukubaluleka kwemvunulo. INkosi uShaka yabe ifuna ukulilela iNdlovukazi ngesizotha, ekulileni kwakhe isithunzi sakhe singalimali. Isizwe sithi lapho simlilela sibe simhlonipha njengeNkosi.

Abanumzane babevunula ngendlela eyayibenza babe nesithunzi behluke ebafaneni. Kanjalo nomame babevunula ngendlela eyehlukile kuleyo amantombazane avunula ngayo. Umame wayengelokotho avunulise okwentombazane kusadliwa ngoludala. Lokhu kwakungamehlisa isithunzi.

UNyembezi noNxumalo, (1966:08) bathi:

Isidwaba senziwa ngesikhumba senkomo noma sembuzi. Sifakwa ngamakhosikazi nezingoduso, cha izintombi.

UMthembu, (2012) ubeka athi:

Kwakungenzeki ukuthi abafana batholakale befake ungiyane, kwakwaziwa ukuthi ungowamakhehla.

Nakulezi zinsuku abantu basagqoka ngendlela ethile ukuhloniphela isimo esithile. Ubabona begqoke izingubo ezimnyama noma amatshali nawe ufunde kwezakho.

UMtshali, (2012) uthi:

Itshalo lisetshenziwa kakhulu kulezi nsuku ukubonisa inhlonipho. Ukubona umuntu wesifazane embethe itshali emahlombe loku kusuke kuchaza isimo esithile. Kungenzeka ukuthi uhloniphele isifo noma umshado.

Inhlonipho esuke itshengiswa owesifazane yenza abanye bambone, basifunde isimo sakhe bamhloniphe nabo. Bangamlingi aze agudluke ezimisweni zakhe.

2.3.5.2 Umuzi wakwaZulu

Umuzi wakaZulu wawakhiwe ngendlela ekhombisa inhlonipho. Lapho umuntu engena endlini yesiNtu ungena egobile noma eguqile ehamba ngamadolo. Ukungena komuntu engamile kwabe kuluphawu lwenhlonipho. Nalapho esengenile uma kuyinsizwa wayeqoshama ngenkulu inhlonipho, indoda endala yona ihlale esigqikini, umame aguqe ecansini.

UNyembezi noNxumalo, (1966:37) bathi:

Umuzi wesiZulu wawakhiwa ngesikhulu isinono futhi kucoshelelwa izinto eziningi lapho wakhiwa.

Umuzi wakwaZulu ubuwakhiwa ube nesibaya. Amaqhugwana abakhiwa azungeze isibaya. Isibaya besihlonishwa kakhulu sithathwa njengendawo yamadlozi. Izindlu zabe zihlukaniswe ngononina. Bekubakhona indlu yeNdlunkulu.

UNyembesi noNxumalo, (1966:39) bathi:

Endlunkulu-ke yilapho kuhlala khona inkosikazi
yomnumzane ezozala indlalifa noma inkosana.

Yabe ihlonishwa kakhulu indlunkulu, kuyiyona ewumongo womuzi. Idlozi labe lithethwa khona. Eduze kwendlu yendlunkulu bekubakhona ilawu lomnumzane lapho ephumula khona. Kwabe kukhona indlu yeqadi, indlu yekhohlwa, izindlu zomakoti kanye namalawu.

UMtshali, (2012) uthi:

Ukukhuleka kwezinto emzini wesiNtu kwakukhuthaza
ukuhloniphana, amakhaya kuyizizinda zenhlonipho.

Umuzi wesiNtu uluphawu lwenhlonipho nokuzotha. Unesithunzi, uyakhulekelwa kungenwa kuwo ngenhlonipho. Kusuke kuhlonishwa abakulowo muzi kanye nezidalwa zalapho ezingasekho. Kwehlukile kuloku okwenzeka ezinsukwini zanamuhla lapho uyaye ubone indoda isingaphakathi ngaphandle kokuthi kuzwakale ukukhuleka.

2.3.5.3 Izikhali zesizwe

Ihawu kanye nomkhonto kuluphawu oluhlonishwa kakhulu izizwe eziningi eziNsundu. Lokhu kwamukeleka njengezikhali zendabuko ezizweni eziningi zoMdabu. Izikhali zazisetshenziswa lapho kubhekenwe nezitha. Izikhali zazingasetshenziselwa ukulwa kuphela kodwa kwakubuywe kusinwe ngazo kukuhle kudelile, kungekho okonakele.

UMBatha, (2012) uthi:

Bekuyinto ejwayelekile nevamile ukubona insizwa
ivunulile iphethe izikhali zendabuko. Lokhu bekwenza
insizwa ihlonipheke ibe nesithunzi.

UMnumzane ubengahambi avathazele engaphethe lutho. Ubephatha induku noma ikuphi lapho ehamba khona.

UMBatha, (2012) uqhubeka athi:

Lapho umnumzane wekhaya esedlulile emhlabeni indlalifa ibibonakala ngosuku lo mgcwabo ngokuthi ime iphathe induku kayise. Bekucaca kuwo wonke umuntu ukuthi ngubani oyindlalifa.

Isikhathi esiningi yiyona inkosana ehlabi ngomkhonto kayise lapho okuzotshalwa khona uyise. Lowo mkhonto uba lapho ekhanda likayise kuze kube ukuthi uyehliswa aze ayolala egodini. Bese kuqalwa kugqitshwa. Kuthi uma igodi seliphakathi nendawo ukugcwala, inkosana bese iwukhipha umkhonto, iwephule qede isiphatho sawo isifake elibeni ukuze sihambe noyise. Ukudla kwawo kuyogcinwa kuze kuphume ihlambo ebese uphiselelwa inkosana.

Umkhonto ophathwa iNkosi uluphawu loBukhosi esizweni. Isizwe sonke siyawuhlonipha futhi siyawazisa umkhonto waseBukhosini. Ukudlulisa umkhonto waseBukhosini uwudlulisela komunye kwakusho ukudlulisa uBukhosi komunye. INkosi lapho iphethe umkhonto waseBukhosini isuke iphethe uBukhosi uqobo lwabo.

UMhlongo, (1991:43) usikhumbuza isigameko esenzeka ngesikhathi seNkosi uShaka:

Sekuqhamuka uShaka avele aqonde ngqo kuyise. Ufika ucela umkhonto lo omuhle awuphethe wobukhosi. Ethuke uSenzangakhona qede enqabe. Ambengcembengceze, ebika amanangananga. Agcine eselikhiphile elifana nelentulo. Yobe ndodana! Ngeke kulunge umkhonto lo ngoka Sigujana.

Loku kuveza ngokusobala ukubaluleka komkhonto esizweni. Umakoti lapho egcagcela emzini uphatha uhlobo lomkhonto asuka nawo kwabo. Lolu hlobo lomkhonto lwaziwa ngokuthi isinqindi. Nalapho esina enkundleni uphatha wona lo mkhonto.

UNyembezi noNxumalo, (1966:95-96) bathi:

Isinqindi futhi siphathwa ngumakoti egcagca kanti futhi kusikwa ngaso inyama emshadweni.

Wayehlonishwa umakoti lapho esina enkundleni ephethe isinqindi sakhe. Kuye kubonakale ukuthi ingane ezalwa umnumzane.

2.3.5.4 Ulimi

Inhlonipho yesizwe ngesizwe itshalwe olimini olukhulunywa ileso sizwe. Olimini lwesiZulu kunamagama asetshenziselwa ukuhlonipha izimo kanye nabantu abathile. Lokhu kusiza ekugwemeni amagama alumelayo nahlambalazayo. Omakoti banamagama akhethekileyo abawasebenzisayo emzini lapho begane khona ukutshengisa inhlonipho. Lawa magama agwema ukungqubuzana emndenini.

UMaseko, (2011) uthi:

Lapho umnumzane wekhaya angene wacwila ezinkambeni zikaFaro esehamba edayizela akuthiwa udakiwe kodwa kuyaye kuthiwe udlile noma umnandi.

Isimo esingesihle siyagutshezelwa singagqanyiswa kusetshenziswa amagama okuhlonipha ukuze kungabikho olinyalelwa isithunzi agcine engasahloniphekanga ekhaya nasemphakathini. Inhlonipho iyakuveza ukuthi umuntu ungaphezulu kwesilwane. Lokhu kufakazela imfundiso kaMvelinqangi ethi abantu abawubuse umhlaba, babuse phezu kwezilwane.

UMaseko, (2011) uqhubeka athi:

Umuntu kuyaye kuthiwe ushonile kodwa isilwane sifile. Umuntu kuthiwe uyabeletha kodwa inkomo iyazala, inja iyanyezeza, ikati liyephuka.

UMaseko, (2011) uyaqhubeka uthi:

Iwele akushiwo ukuthi liyagula kodwa kuthiwa liyabusa. Lapho selishonile kuthiwa lendile. Uma kukhona oshaywe umphezulu kuyaye kuthiwe udlalelwe inkosi kanti oshone ngenxa yokumuka ngamanzi kuthiwa uthenge ilala.

Umuntu noma eluhlanya wabe ehlonishwa kwaziswa ukuthi ungumuntu nesimo sakhe siqondisiswa. Akumele abizwe ngamagama amjivazayo.

UMaseko, (2011) uthi:

Wawuzwa kuthiwa zakhala kanye kwasa. Nawe ubese ufunda kwezakho ukuthi lona okukhulunywa ngaye akaphilile kahle ekhanda.

Ulimi luqukethe inhlonipho oluyitshala esizweni. Inhlonipho aMakhosi ahlonishwa ngayo itholakala olimini olukhulunywayo.

UMaseko, (2011) uqhubeka athi:

NgesiZulu iNkosi akushiwo ukuthi iyagula kodwa kuthiwa iyadunguzela. Nalapho isishonile kuthiwa ikhotheme. Nalapho isifihlwa kuthiwa iyatshalwa.

Ulimi oluthakwe kahle ngenhlonipho lwenza lowo okhulumayo abe nogazi, inkulumo yakhe yamukeleke. Abantu bayayithokozela inkulumo enokuhlonipha kunaleyo ejivazayo egcwele indelelo.

2.3.6 Imfundo nemfundiso

Esizweni kwabe kunezikhungo zokuqeqesha abantu abasha bamazinga ahlukeneyo empilo. Kulezo zikhungo abasha babethola amathuba okufunda ngenhlonipho eyinsika yesizwe.

Inhlonipho yabe itshalwa kulezi zikhungo ngoba kwaziwa ukuthi umuntu ngaphandle kwenhlonipho akalutho. Kumele afundiswe aqeqeshwe ngobuntu ukuze akhule kahle.

2.3.6.1 Izalukazi zasekhaya

Umuzi wesiNtu wawuhlelwe wakhiwa njengekhaya lokugcina nokulondoloza amagugu esizwe. Izalukazi zaziligugu elikhulu emndenini, zihlala ngaphakathi kwekhaya. Izindawo eziyizikhungo zokugcina abantu abadala zazingekho. Abantu abadala bebeyingxanye ebalulekile yomndeni. Kwakuthi ngezikhathi zakusihlwa isiphothuliwe imisebenzi yosuku kube igugu ukuqoqela ndawonye abazukulu ukuze kuxoxwe izinganekwane. Izinganekwane zazixoxwa umakade ebona wesalukazi sasekhaya. Kwakuletha isasasa ukulalelwa kwenganekwane eyabe ixoxwa ngobukhulu ubuciko.

UThwala, (2013) uthi:

Kulezi zinganekwane ezabe zixoxwa kwakukhona izifundo ezazifundwa ngabazukulu. Lezi zifundo zabe zibalolonga zibaqeqesha empilweni. Izinganekwane zabe ziveza ukuthi ukuziphatha okuhle kunomvuzo kanti okubi kunesijeziso. Lezi zinganekwane zabe zinomthelela omuhle ekukhuleni kwezingane zikhula ngenhlonipho zibahlonipha futhi zibazisa abantu abadala. Abantu abadala bebehlonishwa kakhulu njengothisha bokuqala abakha isisekelo empilweni yengane. Izingane bezifunda inhlonipho kukuhle zingaphoqeletwe kuxoxwa izinganekwane.

Ukuxhumana phakathi kogogo kanye nabazukulu bekuseqophelweni eliphezulu esikhathini esedlule. Kwakwehlukile kakhulu kunezinsuku zanamuhla. Iqhaza elibanjwa ngabantu abadala alisabonakali emndenini eminingi, sebeyathathwa beyogcinwa emakhaya abadala. Lukhulu oluphuthela izingane zanamuhla ezingafuni ukuhlala nabadala.

UNgcongwane nabanye, (1989:38) bathi:

Izinganekwane ngenxa yobuhlakani obutholakala kuzo zifana nomlalazi wokulola izingqondo zabantwana. Izinganekwane zingumnotho wesizwe. Izinganekwane ziyathokozisa, ziyafundisa zibuye zikukhalime uma usunhlanhlatha.

Izingane eziningi kule mihla zintula imfundo nemfundiso okumele itholakale emakhaya lapho zizalwa khona. Esikhundleni senhlonipho abantu abasha bazisa kakhulu amalungelo. Abadala abasenalo ithuba elalivamile lokuqeqesha abantu abasha ngezinto eziphathelele nenhlonipho.

UDlamini, (2012) uthi:

Izingane zazithokozela ithuba lokuba nabadala zifunda ngokuxoxelwa izinganekwane. Ezinsukwini zanamuhla zichitha isikhathi esiningi ziqgolozele omabonakude. Omabonakude bafundisa izinto eziningi, ezinye zazo zilimaza isimilo zezingane ziqede inhlonipho. Iningi le zingane elihlala libheke umabonakude ngokungenamibandela liphetha ngokonakalelwa isimilo.

Abaxoxi bezinganekwane babengagcini ngokuxoxa izinganekwane kodwa babebuye baziphe ithuba lokuqaphela ukwenza kwezingane bazikhalime lapho zigwegwa khona. Ukuxoxwa kwezinganekwane ngabadala bekufana nesikole semfundo nemfundiso lapho kufunda khona izingane.

2.3.6.2 Abazali

Umsebenzi omkhulu wabazali ukukhulisa izingane bazifundise inhlonipho. Lokhu abazali bakwenza ukuze ingane yabo yamukeleke emphakathini. Esikhathini esedlule bekungumsebenzi womuntu wonke osezingeni lokuba umzali ukunakekela nokukhalima noma ngabe iyiphi ingane .

ULushozi, (2013) uthi:

Ingane ibiziphatha ngenhlonipho noma ngabe ikuphi lapho ihamba khona. Ibihlonipha wonke umuntu omdala hhayi abazali bayo kuphela. Ezinsukwini zanamuhla akulula ukukhalima ingane ongayizaliyo.

UDlamini, (2012) uthi:

Kuvamile kule mihla ukuhlangabezana namagama aziswana lapho usuke ukhalima ingane ikakhulu uma ungayizali. Aye ezwakale amagama athi: “Ngangingekho ekukhuleni kwakho.”

Esikhathini esedlule abazali bebeyikhalima ingane ngezindlela zonke. Belusebenzisa uswazi uma kunesidingo. Izingane bezikhonjwa indlela yenhlonipho zisezincane ngoba vele umuthi ugotshwa usemanzi nobumba lubunjwa luseva.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:141) lapho bethi:

Umuthi ugotshwa usemanzi.

Lapha kugcizelelwa ukuthi kulula ukufundisa ingane inhlonipho isencane kunokufundisa umuntu omdala. Kungumsebenzi wabazali ukufundisa izingane zabo inhlonipho nokuzikhuza lapho zinhlanhlatha. Indlela yokukhuluma nabantu abadala ingenye yezisekelo ezibalulekile zenhlonipho.

Encwadini kaMngadi, (2001:46) sicaphuna ingxoxo ephakathi komuntu omdala nensizwa esencane:

Ngihloniphe mfana musa ukungibiza
ngomxhekexhekana wexhegu.

Indlela yokukhuluma nabantu abadala yabe iqashelwa kakhulu, phela kwabe kuyiyo eyabe ihlonza ukuthi ingane iluhlobo luni. Ingane ekhulele ekhaya eliphilayo nelinomthetho ayifani nengane ekhulele ehlane njengesilwane.

UMalunga, (2012) uthi:

Ingane ekhuluma ngendlela engakhombisi inhlonipho yabe ilihlazisa ikhaya lapho ivela khona. Ingane ekhuluma ngendlela kombis inhlonipho iba nogazi nekhaya ekhulela kulo liba nesithunzi. Abazali bebeyikhulisa ngokufanelekile ingane ukuze bangaphoxeki emphakathini. Abadala babeyifundisa ingane ukuthi ibazise abantu abadala, ibabingelele, ibe lusizo igweme ukuba uhlupho.

UMakhoba, (2004:17) uthi:

Ukubingelela kuyiqalo esimqoka ngoba singasekuqaleni futhi sivula imigoqo sihlahle nendlela. Uma umuntu eqala inkulumo engabingelelanga sengathi uyabeya labo esuke ekhuluma nabo.

Ingane yabe ikhuthazwa ukuthi ingahloniphi abantu ebaziyo kuphela kodwa ihloniphe nalabo engabaziyo, ingakhethi amabala lapho ihlonipha.

UNyembezi noNxumalo, (1966:139) bathi:

Inhlonipha nalapho ingayikukwendela khona.

Ingane yayifundiswa ukuthi iphinde ikwazi ukuzihlonipha yona uqobo. Abazali babekuqonda ukuthi ingane iyikusasa lesizwe ngakho kuhle ukuba inakekelwe kahle ukuze nayo ikwazi ukuzinakekela. Akumele ukuthi ingane esadinga ukunakekelwa iyekelelwe ukuba izibonele njengechwane lenyoka.

UMuendane, (2006:81) uthi:

Human beings have to be nurtured until they can acquire the ability to look after themselves.

Izingane kumele zifunde zithole iqiniso mayelana naloko ezihlangabezana nako ekuphileni kwazo. Abazali babeyiqeqesha ingane, bazi ukuthi uma ike yalahlekelwa inhlonipho iyobe idukelene nesizinda sobuntu.

UMuendane, (2006:82) uthi:

It is therefore important for parents and that are entrusted with bringing up children to ensure that the information children obtain is a good foundation for productive, worth while happy and exemplary life.

Igalelo labazali likhulu ekuboniseni nasekwaziseni izingane ngokubaluleka kwenhlonipho. Abazali abanandlela yokubalekela lo msebenzi abethweswe wona nguMdali ngokuba ngabazali abaletha izingane kulo mhlaba. Indlela kumele ikhonjwe futhi ihlahlwe yibo kanye abazali ukuze isizwe sibe nesizukulwane esiqotho.

UMuendane, (2006:82) uthi:

Parents have to navigate the thinking, actions and behaviour of the child to ensure that they the correct references to deal constructively and responsibly with the world.

Inhlonipho kwakungeyona indlela yokuziphatha kuphela kodwa kwakubuye kube isikhali sokubhekana nomhlaba. Kwabe kwaziwa ukuthi ingane ehloniphayo iyophumelela noma ikuphi lapho ihamba khona.

UMaseko, (2011) uthi:

Ukuhlonipha kwengane kuhambisana nokuhleleka nokukhalipha kwengqondo yaleyo ngane. Ingane ehloniphayo iyakwazi ukuqaphelisisa nokucubungula izimo, amazwi kanye nokwenza ngaphambi kokuthi ithathe isinyathelo. Ukungahloniphi kuhambisana nobuwula ingane engenahlonipho iyakhuluma ibuye yenze noma kanjani ngaphandle kokucubungula nokubhekisisa.

Ingane ukuze ikwazi ukuhlonipha kwakulindeleke ukuthi ilalelisise lapho kukhulunywa nayo. Emphakathini wesizwe samaZulu izingane esezifike esigabeni esithile sokukhula zaziklekla ezindlebeni. Ingane esifinyelele esigabeni sokuklekla kwakusho ukuthi isivuthiwe emqondweni, isiyakwazi ukwehlukana okuhle nokubi. Le ngane isingaba isibonelo kwezinye.

UKrige, (1962:85) uthi:

The piercing of the ears marks the first step from childhood to adulthood and though it is not a very important step, it nevertheless brings the child a higher status, for it is said that he is now able to hear and understand and therefore his ears has been opened in order that he may hear well.

Izingane ezikleklile zazithathwa njengezingane eziphusile ngokwengqondo. Abazali babezithemba ukwedlula lezo ezingakaklekli. Babekholwa ukuthi lezi zingane zabe zikwazi ukugcina nokuhlonipha loko ezikufundiswayo.

UMwamwenda, (1990:304) uthi:

Children who have gone through this ceremony are held to be more accountable for their behaviour than those who have not. In the past only children who had their ears pierced were allowed to graze cows. Those who had not looked after the goats.

Abangakleklile babelifisa ithuba lokuthi nabo baze baklekle. Ngakho-ke babenza konke okusemandleni ukuze bafinyelele esigabeni sokuklekla. Kwakulindeleke ukuba bahloniphe balandele imiyalo yabadala. Labo abasemgqeni wokuklekla babehlonipha ngendlela engaphezu kokwenza ukuze bamukeleke kwabadala bathole iziyalo.

UMwamwenda, (1990:307) uthi:

The initiates admonished to work hard, obey instructions of their elders and be helpful to the parents.

UMwamwenda, (1990:308) uqhubeka athi:

The African initiation into various activities and apprenticeship from an early age is important for preparing children for adult life, which entails running ones own affairs.

Abazali babezifundisa izingane loko okuphathelene namasiko esizwe. Izingane zazikufunda ekhaya konke okuphathelene nomsamo. Zazikhula ziyazi indlela yokuhlonipha emsamo.

UMkhize, (2010:29) uthi umakoti uma eyogana usizwa inhlonipho:

Ukuhlonipha yikhona kanye okumakhela igama nogazi. Ukungenzi izinto noma ikanjani sengathithi wakhula nezilwane.

Abazali babeyikhulisa ngokuzimisela ingane yabo ukuze ibakhele igama elihle, izenzo ezinezigwegwe zaziholela ezinkulumeni ezimbi nokungenanyelwa umphakathi. Abazali babengafuni ukuba kuthiwe 'abazalanga babola amathumbu.' Lawa ngamagama amabi ayabajivaza abazali kubenze bazenyeze babe namahloni bangathandi ukubandakanywa nale ngane eyisiphoxo.

Inhlonipho ikhuthaza ukuthi izinto zihambe ngohlelo phakathi kwezingane nabazali. Izingane kulindeleke ukuba zibe nendlela ehlelekile nekhombisa inhlonipho yokwethula izinkinga noma yokusho okuthize. Umama wekhaya kuvame ukuthi kube nguyeyumuntu okulula ukufinyelela kuye. Izinkinga bezethulwa kumame kube umsebenzi wakhe ukuzedlulisela kubaba ngenkulu inhlonipho. Lokhu kwakwenza obaba babe nesithunzi izingane zibesabe futhi zibahloniphe zingaxoxi nabo noma ini engagcina ibahlise isithunzi. Obaba babezithanda bekhathazeka ngaloko okukhathaza izingane zabo.

Encwadini kaShange, (1990:102) sithola uyise ebonisa ukukhathazeka ngezinkinga ezikhungethe indodakazi:

Into enkulu kodwa nengikubizele yona, engiyizwe kudala ngomama wakho namanje, nengifuna ukuyibuzisisa kahle kuwena, yindaba yesoka lakho engizwa kuthiwa lisejele. Iyangidida leyo ndaba angiyizwisisi kahle.

Nakuba izingane zazibahlonipha abazali babezinika ithuba lokuhlala nabo kuboniswane ngezinto ezithile. Izingane bezikhuthazwa ukuba zingafeli ngaphakathi kodwa zikhulume ngalezo zinto eziyinkathazo ekuphileni kwazo. Babekwazisa ukuthi indlela ibuzwa kwabaphambili.

Izingane bezingenzi izinto ngokubona kwazo kodwa beziyalwa ziboniswe ngabadala. Izwi nombono womzali bekubaluleke kakhulu kuyisibusiso.

2.3.6.3 Ekwaluseni

Izingane zabafana zazithola ithuba lokufunda inhlonipho kubafana abadala. Abafana abancane babethunywa ukuba bayovimba izinkomo. Babekwamukelwa ukuthunywa nokusetshenziswa. Ekwaluseni kwakunezingqwele ezabe zisatshwa futhi zihlonishwa ngabanye abafana. Zazihlonishwa ngenxa yobuqhawe. Lokhu kwakuba isifundo kwabanye abafana ukuthi ukuhlonishwa akuzi kalula kodwa kuyasetshenzelwa. Akekho owayehlonipha iminqolo kanye namavaka.

UNxumalo, (1973:61) uthi:

Bekuthi noma kudliwa iphaphu uma umnqolo ethuke wabakhona, izingqwele zilicwilise emanzini elakhe.

Le mpatho embi okuphathwa ngayo amavaka kanye neminqolo ibisiguqula isimo sokwenza kanye nesokucabanga kubafana abaningi. Iningi labafana belibhunkulela ukuba ngamaqhawe okuyizingqwele ekwaluseni. Lokhu babekwenza ukuze bahlonishwe. Iningi labafana abafika ekwaluseni kuyiminqolo namavaka bekuphetha sebengamaqhawe kanye nezingqwele. Lokhu kwakubangelwa ukuhlushwa abakuthola kwabanye abafana.

UNyembezi noNxumalo, (1966:28) bathi:

Abafana bayaqhathwa kuthi abahlulwayo amaqatha abo aqale acwiliswe emanzini. Ubhedu ludliwa izingqwele yilona olulelwa du.

Kwakuyinto enkulu nehlonishwayo ukudla ubhedu. Abafana babezinikela balwe ukuze bazuze ubhedu. Ukunqoba kwakusho ukuhlonishwa. Abafana babeqhathwa ukuze baqine futhi bangabi ngamagwala. Amagwala ayengahlonishwa neze.

UNyembezi noNxumalo, (1966:31) bathi:

Kuthi kwelusiwe isuke ingqwele ithi: “Usibanibani uthizeni uthi wena ungumfana.”

UNyembezi noNxumalo, (1966:31) bathi ukuphika komfana otshelwayo ukuthi yena akasiyena umfana loko kwakusho ukuqala kwempi. Umfana ongafuni ukulwa kwakuyaye kuthiwe akaphinde lawa mazwi emva kwengqwele:

Umnqol’ ogombetseni umachob’ izintwala zikanina.

Abafana babekhula bethanda ubuqhawe besaba ubugwala. Lokhu kwakudala ukuthi abafana bagcine sebehloniphana. Ukulwa kwasekwaluseni kwakungesiko okwenzondo namagqubu kodwa kwakuhlose ukuvumbulula amakhono okungcweka nobuqhawe ebafaneni.

URoger, (1942:28) uthi:

The individual and not the problem is the focus. The aim is not to solve one particular problem but to assist the individual to grow so that he can cope with the present problem and with later problems in a better integrated fashion. If he can gain enough integration to handle one problem in more independent, more responsible, less confused, better organised ways, then he will also handles new problems in that manner.

Okwakwenzeka ekwaluseni kwakubacija abafana ekubeni amadoda ahlonishwayo esikhathi esizayo. Kwakubuywe ekwaluseni kube khona imidlalo, kubunjwe ngobumba. Ekwaluseni bekufana nesikole lapho abafana beqeqeshwa khona ukuze babe ngamadoda akusasa aqotho nangamaqhawe okuvikela izwe nesizwe ngesibindi nobuchule ukuze kwande inhlalakahle ezweni, emphakathini nasemndenini.

UNyembezi noNxumalo, (1966:45) bathi:

Ukwelusa loku kwakungumsebenzi osemqoka wabafana. Ufaniswa futhi nesikole somfana ukusukela elusa amankonyane aze aluse imihlambi yezinkomo.

Abafana babephathwa kanzima ekwaluseni ukuze baqine. Ubenganethezeki umfana ekwaluseni eqiniswa ngokuhlushwa.

UNyembezi noNxumalo, (1966:105) bathi:

Abafana babephathwa ngokungancengwa beshaywa bebulwa ngenduku kungabi ndaba zalutho.

Lokhu bekwenziwa ukuze bakhule babe ngamadoda abekezelayo naziqondayo izimiso zempilo nahloniphekileyo. Amadoda akwaziyo ukubhekana nobunzima ayizakhamuzi eziqotho nezinesithunzi.

2.3.6.4 Ukukhula kwengane yomfana

Izinto eziphathelene nokukhula kwengane yomfana zazenziwa ngokunakekela okukhulu nangenhlonipho ukuze kungabibikho okubhimbayo. Kwakwehluke kakhulu kuloku okubonakala ezinsukwini zanamuhla lapho izingane zixoxa noma ngabe yini nabazali bazo. Emandulo izinto zabe zenzeka ngendlela ehlukile futhi ekhombisa inhlonipho.

UNyembezi noNxumalo, (1966:105) bathi:

Lapho umfana ekhulile wayevuka akhiphe izinkomo zakubo nezomakhelwane azise entabeni. Kwakuthi kungabonakala ukuthi izinkomo kazikho, abafana asebakhula bahambe bayofuna entabeni. Bathi bangamfika lomfana okhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise emhlane bese futhi bamphuzisa amanzi enkalankala.

Ezinsukwini zanamuhla kuyaye kubonakale ingane iphuma endleleni bese kuthiwa lengane yenza lezi zinto ngoba isesigabeni sokukhula. Izenzo ezivame ukwenziwa azitshengisi inhlonipho. Zibandakanya ukuhamba kubuywe ebusuku, izenzo zocansi, ukubhema ugwayi, ukuphuza nokudaza inkani.

UMwamwenda, (1990:47) uthi:

Adolescents tend to regard the pursuit of pleasure as one of the main objectives in life. Some conclude that drugs are the solution, others sex, or the combination of the two.

Izingane zazikhuliswa ngendlela enesithunzi ezokwenza ukuthi zikhule zihlonipha.

UNyembezi noNxumalo, (1966:105) bathi yilokhu okwakwenzeka ngesikhathi sokukhula komfana:

Umfana uhlala emsamo endaweni yamadlozi,
akhulumele phansi angamemezi.

Lokhu kwakwenza ukuthi yonke into eyenzekayo ngalesi sikhathi ihlonipheke, ibe nesithunzi, izothe. Kwakulindeke ukuthi umfana athole izibusiso emadlozini njengoba ehlezi endaweni yawo.

UNyembezi noNxumalo, (1966:106) baqhuba bathi:

Njengoba ehlezi lapha-ke umfana uyayalwa ufundiswa
ukuziphatha, ayazi yonke inqubo njengoba kufanele.

2.3.6.5 Ukukhula kwengane yentombazane

Nazo izingane zamantombazane zazikhuliswa ngenkulu inhlonipho kwaziwa ukuthi kukhuliswa izinzalabantu. Ngesikhathi sokukhula kwentombazane kwakwakhiwa idlangala okuthiwa ngumgoqo.

UMwamwenda, (1990:305) uthi:

She remains in seclusion for a couple of weeks. A girl is expected to remain a virgin until she marries and conceiving a child before marriage is considered a disgrace to the family.

Ucwaningo luyavumelana nalokhu okushiwo nguMwamwenda ngenhla ukuthi kuleso sikhathi ingane yentombazane igonqile yayiyalwa ngobuhle bokuziphatha nokuzigcina imsulwa ize iyogana.

UNyembezi noNxumalo, (1966:107) bathi:

Kulapho-ke futhi nentombazane iyalwa khona, ifundiswa nokuziphatha, kugcizelelwa ubuhle negugu lokuhlala umuntu ephelele ubuntombi bakhe, atshelwe ukuthi aziphathe kanjani uma enesoka lakhe, mhla wakhomba.

Kunjengoba besho uNyembezi noNxumalo ngenhla. Kunjalo ukuthi bekuyigugu elikhulu ukuzigcina kwentombazane, ihlale ngentombi ize ikhombe qede ilotsholwe iyintombi nto ize iyogana.

UShabangu, (1999:19) naye ubeka uthi:

Okunye eyalwa ngakho intombazane ukuthi njalo nje uma isesikhathini ingangeni esibayeni sezinkomo, ingawudabuli umhlambi wezinkomo, wezimbuzi noma wezimvu. Phela uma esesikhathini uthatheka njengomuntu ongcolile noma osebumnyameni. Ngakho-ke ukudabula imfuyo kungadabula ubisi lwayo. Akuvunyelwanga ngisho nokuthi angathinta ubulongwe bezinkomo. Uyayalwa ukuthi angawadli amasi noma aphuze ubisi lwezinkomo kuze kuphele izinsuku zakhe esesikhathini ngoba lokhu kungadala inkinga ezinkomeni ezisengwayo. Akuvunyelwe ukudabula phakathi kwabantu besilisa uma esesikhathini. Lokhu kungadalela abesilisa izifo, amabhadi nezingozi ezinhlobonhlobo. Akufanele ahlangane nomuntu wesilisa uma esesikhathini. Phela leso senzo singadalela owesilisa isifo esibulalayo esaziwa ngokuthi isifo sensila.

UShabangu uyihlaba esikhonkosini lapha ngenhla ukuthi intombazane ibidonswa ngendlebe ngenkambo nokuzithiba ekwenzeni into eyichilo nehlozo. Kunezinto okufanele izigweme ukuze ibe ngumuntu ngomuso.

Ngaphezu kwakho konke intombazane kwakulindeleke ukuthi inhloniphe umzimba wayo ukuze inhlonipheke esizweni. Intombazane eziphethe kahle yayiba igugu kubazali bayo.

Uyise wabe eyenzela isiko elaziwa ngokuthi umemulo. Lokhu kwakutshengisa ukuthi abazali bayayithokozela indlela ingane yabo ekhule ngayo.

UShabangu, (1999:30) uthi:

Mhla iphuma emgonqweni uyise uhlaba imbuzi okuyiyona ezokhulunyelwa ngayo kwabaphansi, kushiswe nempepho. Kusuke kubongwa ukuthi intombazane leyo bayithombisile. Okungukuthi bayibeke ezingeni lobuntu nelobudala. Imbuzi yokuthombisa ibizwa ngokuthi ingqibabomvu noma imbuzi yomhlonyane. Idliwa abadala abangasayi esikhathini ngoba sebefana namadlozi idliwe futhi izintombi ezisemsulwa ezingakalali nabafana ngoba phela nosingaye usuke esemsulwa.

Ucwaningo luyavumelana ngalokhu okushiwo nguShabangu ngenhla ukuthi intombazane ibibusiswa futhi ibongwa noma ibongelwa kwabalele ngokuyihlenga nokuyikhulisa futhi inxuselwa inqubekelaphambili empilweni yayo ngomusho. Kepha konke eyenzelwa khona kuhambisana nobumsulwa yingakho nje okuthinta abalele kugcinwa ngobumsulwa.

UNyembezi noNxumalo, (1966:108) bathi:

Lona ngumgidi lapho uyise wentombazane ehlabela umntanakhe inkomo ameme izihlobo nabangani, kudliwe kusinwe kujatshulwe. Kufana nokuthi uyise wentombazane usuyayitshela ukuthi isingagana uma isithanda usuyayidedela.

Lapha intombazane isuke ibonisa izimpawu zokukhula ngokomoya nangokomqondo. Isuke isibonakala ukuthi isikulungele ukuthatha izinqumo ezihloniphekileyo neziphusileyo kulandela ukuqeqeshwa ekuthole ekhaya.

UDurojaiye, (1988:235) uthi:

Conscience develops when the child gradually takes over his parents the exercise of control over himself. However, parental standards are easily internalised only when the child perceives his parents as genuinely concerned for his own moral wellbeing and generous with praise and reward for good behaviour as they are judicious with punishment as a deterrent for bad behaviour.

Kuyiqiniso lokhu okushiwo ngenhla ukuthi umzali nomzali unesibopho sokuqinisekisa ukuthi umntanakhe uyakhula uyaphelela ngokwenyama, ngokwengqondo nokomphumulo. Yingakho-ke umzali ebhekeke ukuncoma noma asole izingane zakhe ukuze zikhule zibe abantu abanobuntu phakathi kwabantu futhi ziziphathe ngobuqotho imihla ngemihla.

2.4 Isiphetho

Inhlonipho iyamakha umuntu abe umuntu ophelele nonesithunzi. Uphila abe umuntu obuqondayo ubudlelwane phakathi kwakhe noMvelinqangi nongadideki ngenkambiso yemisebenzi eyenzelwa amathongo kanye nenqubo yasemsamo. Imfundiso ayizuzwa kwabadala iyamlolonga imenze ayiqonde indawo yakhe ekhaya nasemphakathini. Uyaqaphela ukuthi izenzo zakhe zingashayisani nentando kaMvelinqangi, amathongo, ubukhosi, abadala kanye nomphakathi wonkana.

Inhlonipho idala ukuthi ubudlelwano buthuthuke phakathi kwezigaba ezihlukene zokukhula kwabantu. Izingane zikhula zibahlonipha futhi zibazisa abantu abadala. Lokho kuyabakhuthaza abadala bazihlomulise ngolwazi oluyoba usizo olukhulu ekuphileni kwazo ngoba zilalela. Zikhula ziliqonda iqhaza kanye nendawo yazo ekhaya nasemphakathini. Impilo iba ngesimeme.

AbaNsundu bayabuhlonipha kakhulu ubukhosi. Bayazithoba phansi kwabo futhi babuvikele ngoba bekhulwa ukuthi kwasekwa uMvelinqangi. Isizwe siyaqinisekisa ukuthi

isithunzi sobukhosi asilimali. Ubukhosi kubonwa njengelinye lamagugu endabuko okumele kuqashelwe ukuthi alishabalali futhi kuningi okunye okungamagugu okulondolozwe ebukhosini. Lachitheka igazi ngoba kuvikelwa ubukhosi.

Ibaluleke kakhulu inhlonipho yenza ukuphila kube kuhle kuthokozeleke. Abantu baphila impilo eqotho bahloniphe imithetho kanye nemvelo bese bevuzwa ngokuvikeleka. Bevikelwa yiyo imithetho nemvelo abayihloniphayo. Bakhule badlondlobale njengesizwe esihlonipha amagugu aso afana nolimi, imvunulo, izikhali, imizi yesiNtu kanye nolwazi lwendabuko.

ISAPHLUKO SESITHATHU

3.0 UMLANDO WOKULAHLEKA KWENHLONIPHO

3.1 Isingeniso

Ukulahleka kwenhlonipho kunomlando omude ezweni lakithi nasesizweni sakithi. Lokhu akuthinti kuphela isizwe sakwaZulu kepha nezinye izizwe ezakhele izwe lakithi iNingizimu Afrika. Lo mlando unomthelela ekudungekeni kobuthina namasiko ethu njengesizwe okudungwe ikakhulukazi ukuzanyazanyiswa kwezisekelo zobuntu nenhlonipho nobuqotho ngenxa yokudungwa ngabezizwe kanye nenkambiso yabo.

Izizwe zaseNtshonalanga zithe uma zitheleka kuleli lengabade zazenzele kwaba sengathi kukwamachanga kwampunzi edla emini. Badunga imindeni nesizwe ngenxa yenkambiso yabo. Lokho kuze kwaholele nasekwehlisweni kwaboMdabu isithunzi ngabaMhlophe. AboMdabu bathathelwa izwe nemfuyo nomnotho wabo ukuze baphoqeke ukuthi bafudukele emadolobheni beyokhonza khona ngenxa yomnotho nemali. Ngisho nombangazwe ube nomthelela omkhulu, Izahlukaniso zemishado kube yidungamuzi esizweni. Yikho lokhu okuzodingidwa kabanzi kulesi sahluko.

3.2 Ukufika kwabaMhlophe nenkolo yabo

AbaMhlophe bafika kuleli zwekazi lase-Afrika nenkolo eyabe ihambisana nemikhuba yabo yokuphila. Amasiko kanye nendlela yokuphila eyayiphilwa ngabantu boMdabu abazange bayicubungule. Lokhu kwaba nomthelela wokuthi bayibukele phansi, bayithathe njengento ewubuqaba esuka ezenzweni zokungazi nokungaqondisisi. Ukwenza kanye nemikhuba yabamhlophe kwathathwa njengempucuko kwathi izenzo, amasiko kanye nemikhuba yaboMdabu kwathathwa ngokuthi ubuqaba.

UMasuku, (1989:29) uyakuveza enkondlweni yakhe lokho abelungu ababekholelwa kukho mayelana nenkolo yoMdabu:

Inkolo yesiNtu - “superstition”
Inkolo yabezizwe – “civilisation”
Inhlonipho kaZulu - “edification”

UMuendane, (2006:56) uphawula athi:

As if they did not have religion, Africans were forced and coaxed, with the cooperation of European missionaries, to accept the various Christian denominations represented among the conquering European nations.

Kwabakhona ukudideka nokungaqondisisi kubantu abaningi. Abanye balahla loko ababekholelwa kuko balandela inkolo eyabe ifike nabamhlophe. Ngakolunye uhlangothi amasiko abo babengawalahlile ngokuphelele.

UKhambule, (2003) uthi:

Kwakufanele ukuthi isiphandla uma usenkonzweni usemboze ukuze uFata womlungu angasiboni.

AboMdabu abazange bahlonishwe nakuba base beyingxenye yenkolo eyabe ifike nabamhlophe. Kwabe kwandile ukubukelwa phansi kwabaNsundu ezinkonzweni.

UFriedman nabanye, (2006:43) bathi:

However, most Christian churches refused to admit Africans to the higher levels of church offices and responsibilities.

Lokhu kufakazelwa uDyer nabanye, (2005:275) lapho ethi:

In most missions Africans were kept out of the policy-making positions and on Sundays would be relegated to the back seat.

AboMdabu abaningi bakuthola kulukhuni ukubuyela emasikweni abo ngokupheleleyo nakuba babebandlululwa emabandleni abamhlophe.

UFriedman, (2006:43) uthi:

In response many African Christians formed their own break-away churches in order to free themselves of racial discrimination practised by the established churches.

Iningi laboMdabu esikhundleni sokuzuza uthando lobuzalwane lathola ukubandlululwa emabandleni abamhlophe. Abanye balahlekelwa inhlonipho nothando ababenalo kwabanye babafundisi abamhlophe. Ezinye izenzo ezenziwa ngabafundisi abamhlophe kwaba ukugudluzisa abantu boMdabu emasikweni abe eyisizinda sempilo nomthombo wenhlonipho. Laba bafundisi baqhakambisa izindlela zokuphila zaseNtshonalanga esikhundleni sezwi likaNkulunkulu.

URosenthal noVisser, (1996:107) bathi:

The missionaries aimed to convert to the Christian religion and to introduce the European lifestyle. Although the missionaries firmly believed these were good and necessary things to do, others have pointed out that those who changed their lifestyle and beliefs lost their own traditional cultures and religious beliefs in the process.

Abefundisi abamhlophe babengakugqize qakala ukulimala kwamasiko abansundu. Inkolo yaboMdabu yabe ithathwa njengento engubuthakathi. Amasiko abo ebukelwa phansi engalondolozwe.

URosenthal noVisser, (1996:108) bathi uDokotela John Philip encwadini eyabe eyibhekiswe kuMbusi waseKapa ngonyaka we-1828 waveza ukuthi:

The natives can scarcely be said to have any religion among them. They have no priests nor temples, nor any form of religious worship to oppose Christianity. But they have sorcerers, and rain-makers, and they are believers in witchcraft.

Izinkulumo ezifana nalezi zenza abaningi abaNsundu bangabaze lokho ababekholelwa kuko. Balahle amasiko abo, amasiko angalahlekanga wodwa kodwa kanye nenhlonipho. Abantu bahlukana phakathi kwaba yilaba abakholwayo ababezibona sebephucuzekile ngoba behlukene namasiko kanye nalabo ababebambebele emasikweni bebizwa ngamaqaba.

UDyer nabanye, (2005:221) uthi:

Williams the missionary was absolutely against African customs such as the use of ochre for decorating the body paying lobola, ancestor worship and dancing.

Lokho kwadala ukuthi iningi labaNsundu elabe lingabalandeli benkolo eyayifike nabaMhlophe libukele phansi amasiko endabuko. Inhlonipho eyayisekeleke emasikweni yaqala ukuba nemifantu.

UFriedman nabanye, (2006:44) bathi:

Africa lost both its political sovereignty and its economic independence. They dictated new social practices in areas such as marriage, education, child-care, clothing, food preparation and building. African culture was labelled as primitive and there to be changed and improved.

Iningi labaNsundu lazithola lididekile libambeke enkungwini yenkolo nempucuko. Kuleyo nkungu iningi lalahlekelwa igugu lesizwe okuyinhlonipho. Ukulandela impucuko

yaseNtshonalanga kwaholela ukuthi abaNsundu bangakuhloniphi loko okungokwabo ngokwendabuko kodwa bahloniphe loko okungokwabaMhlophe.

UMuendane, (2006:49) uthi:

Thus was taken away from their land, their dignity and their customs and their traditions trampled down and corrupted. They were deprived of everything else that would constitute a human right. The real problem is that Africans accepted inferiority, physically, mentally and spiritually themselves.

Ukwamukela ngezandla ezimhlophe nangenkulu inhlonipho loko okwakulethwa ngabelungu kwadala ukuthi kunyathelwe ngezinyawo loko okwakufunjethwe ngabaNsundu.

3.3 Ukwehliswa isithunzi ngabaMhlophe

Ukulinyazwa kwesithunzi kwesizwe esiNsundu kwaholela ekuthini iningi lilahlekelwe inhlonipho, ukuhloniphana nokuzihlonipha.

UMabunda, (2013) uthi:

Ukuthathwa komhlaba wabaNsundu kwanciphisa amadlelo kanye namasimu. Kwadala ubumpofu esizweni. Abamnumzane ababekhomba ngophakathi bagcwala izinkalo balibangisa esilungwini ukuyofuna amatoho, bexoshwa inkemane emakhaya.

Kwaba khona imithetho eminingi eyayibekwa umbuso wabelungu eyayihlose ukwehlisa abaNsundu isithunzi.

USpies, (1986:234) uthi:

The pass laws, which restricted their freedom of movement, underpinned the inferior of blacks in the Union.

AbaNsundu bazizwa bengahloniphekile ngenxa yomthetho wamapasi. Babehamba bemiswa yonke indlela. Babengakhululekile ezweni labo, bengahambi ngokukhululeka. Ukuhamba kwabo kwakufinyeziwe emhlabeni wobabamkhulu. Lokhu kwenza bazizwe bedelekile futhi bedelelekile.

UFriedman, (2006:219) uthi:

A pass was issued for one magisterial district, confining the holder to that area only. Being without a valid pass made a black person subject to immediate arrest, summary trial and deportation to the homeland.

Ukuphila lempilo kwasilimaza kakhulu isithunzi sabaNsundu.

UMabunda, (2013) uthi:

Iningi elalinganazo izincwadi zokuzazisa ezimukelekileyo laliphila ngokuzifihla nangokubalekela amaphoyisa. Ubumnumzane nokukhulekelwa kwanqindwa amandla ezindaweni lapho kulawula khona abamhlophe. Isithunzi somuntu oNsundu salinyazwa ngezindlela eziningi. Izinsiza ezazabelwa abaNsundu zazibonisa ukuthi abakhathalelwanga. Abantu ababebalulekile kwaku ngabaMhlophe kuphela. Yibona abantu ababehlonishwa izidingo zabo zibhekwa kuqala nangenkulu inhlonipho.

UFriedman, (2006:219) uthi:

Hospitals were segregated, the black ones being understaffed and underfunded. Ambulances for blacks typically contained little or no medical equipment.

Lokhu kuveza obala indlela impilo yabaNsundu eyayingahlonishwa ngayo. Bancishwa amathuba amaningi kwezemfundo nakwezombangazwe ngenhloso yokubenza abafokazi nezimpabanga ezweni labo.

UFriedman, (2006:219) ubeka athi:

In such ways the apartheid government ensured that the black population remained relatively poor and powerless while remaining a cheap and replaceable workforce for the mines.

Isithunzi sabaNsundu salimala kakhulu ngenxa yokubandlululwa. Ukuhlonishwa nokuhlonyuliswa kwabaMhlophe kwabandlondlobalisa.

USpies, (1986:234) uthi:

Regulations emanating from the Mines and Works Act of 1911 imposed job reservation by restricting skilled work to whites. The Native Labour Regulation Act of 1911 stipulated that blacks involved in industrial accidents would receive less compensation than whites.

Isimo abaNsundu ababephila ngaphansi kwaso sasibanga usizi. Lokhu kwaholela ukuthi kuvele amaculo amaningi afana naleli likaMasiza owabe enguthisha owaqamba iculo ngonyaka we-1930 elabe lithi:

Hhayi usizi lomtomnyama, e-Afrika
Zonk izizwe zisibeka phansi
Zisibeka phansi konyawo.
Koze kube nini Nkosi?
Koze kube nini Bawo?
Vukani mawethu!
Simanyane!
Ityala likuthi, vukani.
Senze ntoni?

Le ngcindezelo eyayiqonde ukubehlisa isithunzi abaNsundu abanye bayemukela njengento edaliweyo nesemthethweni wesiNtu.

UMuendane, (2006:49) uthi:

Now that most Africans had accepted Whites supremacy, building upon this broad policy of subjugation, European colonisers set about putting in place various laws that ensured that their subjects remained under the yoke of foreign domination with nothing to call their own.

3.4 Ukufudukela emadolobheni

Impilo ephilwa emadolobheni yaba nomphumela ongemuhle enhlonipheni abantu ababehloniphana ngayo emakhaya. Ukwehluka kwempilo ephilwa emadolobheni kwadala ukuthi abanye bahlukane nenkambiso yasemakhaya.

USpies, (1986:244) uthi:

Local authorities were given the rights to set aside locations for blacks in urban areas, but blacks were not given ownership rights.

Iningi lathutheleka emadolobheni ngenhloso yokuyosebenza, abadala ababekethe izimpande zenhlonipho bona babesele emakhaya. Abantu bafudukela emadolobheni bevela emagumbini amane omhlaba.

UMurray noStadler, (1986:265) bathi:

During the 1940s Africans migrating to the cities came not only in increased numbers but as families.

Abantu abavela ezindaweni eziningi ezahlukeneyo baqhamuka nezindlela zokuphila ezabe zingefani. Ukuhlonipha kwabanye kwabonakala njengento esephansi, esemva engahambisani nendlela yokuphila yasedolobheni.

UMasuku, (2014) uthi:

Emadolobheni akulula ukuhamba ubingelela abantu. Ubingelela labo obaziyo kuphela. Uma ubingelela wonke umuntu ungabonakala ungumuntu ongasile kahle engqondweni. Emakhaya abantu bayabingelelana bayazisana akukhathalekile ukuthi bayazana noma abazani. Kuyahlonishwa.

Indlela okwakhiwe ngayo emakhaya ikhuthaza isiko lokuhlonipha. Abadala banezindlu zabo, izintombi nezinsizwa zinamalawu azo. Kuyahlonishwana. Emadolobheni iningi lintula izindlu zokuhlala ezilungele ukukhulisa izingane. Abanye bahlala emijondolo lapho kuyinto elukhuni ukuhlonipha izinto ezithile. Izingane zizithola sezazi izinto okungamele ukuthi zizazi ngoba zisencane.

UMurray noStadler, (1986:265) bathi:

Municipal officials often asserted that the camps were insalubrious, insanitary, breeding grounds for criminals and inhibited mainly by vagrants.

Izingane zikhula ezindaweni zasemadolobheni ezidume ngokungabi nanhlonipho. Kuyaye kuzwakale kungathi into ejwayelekile neyamukelekile ukungahloniphi uma uyingane ekhulele edolobheni. Umkhuba omubi ungena kalula ezinganeni. Izingane zivamile ukuba ingxenye yezenzo ezimbi ezenzeka emadolobheni. Iningi liba ingxenye yalezi zenzo ngoba lisaba ukukhishwa inyumbazane ngontanga.

UDurojaiye, (1988:212) uthi:

A group with many ill-behaved children can spoil the few well behaved ones. The converse is equally true.

Inkulu ingcindezi etholwa ngabantu abasha emadolobheni. Abasha abathandi ukwenza izenzo eziphambene nezeqembu. Amalunga ayazibophezela emigomeni yeqembu ukuze azizwe emukelekile.

UDurojaiye, (1988:220) uthi:

Conformity to the in-groups values makes anyone who deviates more likely to feel insecure and uncomfortable.

Emadolobheni kwavela amaqembu emigulukudu aziwa ngokuthi otsotsi. Lawa maqembu aba umphumela wokuthutheleka kwabantu emadolobheni. Abe engenayo neze inhlonipho. Edume ngokuhlumeza umphakathi, eba, ekhuthuza, egqokeza, edlwengula abuye abulale.

UDlamini, (2014) uthi:

Iningi lezakhamuzi ezingabazali laba nokwesaba emigwaqeni yasemadolobheni. Kwaba lukhuni lapho kubonakala ukuthi izinto ziyonakala . Izingane eziningi zaphenduka imidlwembe.

Ziningi izizwe ezafudukela emadolobheni. Leso naleso sizwe sasihlukile kwesinye ngendlela yokuphila. Ukuhlangana kwalezi zizwe kwaba nomphumela omubi. Amaningi amasiko amahle ashabalala. Esikhundleni sawo kwangena imikhuba yasedolobheni. Abantu abanenhlonipho abavela emakhaya babukelwa phansi.

UDlamini, (2014) uthi:

Maningi amagama asetshenziswa emadolobheni ukubukela phansi abantu abavela emakhaya. Babizwa ngezinyoni, abashishi, obhari, izimpatha njalonjalo.

Lokhu kukhuthaza ukuthi badele imvelaphi yabo bagubezele ukuthi bavela emakhaya ngokuba ingxenye yezenzo ezimbi zasedolobheni. Siyaguquka isimilo sabanye uma befika emadolobheni. Izimo zasemadolobheni zihlukile kulezo zasemakhaya.

UDlamini, (2014) uthi:

Emadolobheni kunezindawo zokuzithokozisa. Izintombi nezinsizwa ziyavakasha kulezi zindawo. Ziphuze utshwala zibheme ugwayi. Kwesinye isikhathi kuhlalwa kulezi zindawo kuze kuse. Kugilwe yonke imikhuba umuntu angase ayicabange.

Utshwala abuyona indlala emadolobheni. Iningi labantu abaphuza utshwala emadolobheni intsha. Kulukhuni ukutshala inhlonipho uma abantu bezinikele ophuzweni oludakayo. Zimbalwa izindawo ezidayisa utshwala emakhaya uma uqhathanisa nasemadolobheni.

UDlamini, (2014) uthi:

Izintombi emadolobheni azilimisi iduku lapho ziqoma. Ziqoma isinyenyela. Lokhu kuyasilimaza isimilo sentombi. Igcina isiqoma abafana abangaphezu koyedwa ngoba yazi ukuthi konke ekwenzayo kuyimfihlo.

Izinhlaka ezikhuthaza intsha ukuthi iziphathe kahle izihloniphe ibuye izithibe seziyindlala. Imfundo etholakala ezikoleni ibonakala ihluleka ukubuyisa isiko lenhlonipho.

UXulu, (2014) uthi:

Ezikoleni zasemadolobheni intsha idala isimo sokusebenza sibe nzima kothisha. Izikole seziphenduke izizinda zezidakamizwa nempi. Kuyaliwa kuphathwa izikhali. Inhlonipho into ekude.

3.5 Uthando lwemali

Inhlonipho iye yagudluka emzileni wayo ngenxa yothando abantu abanalo emalini. Ziningi izenzo ezenziwayo esintwini ukuze kutholakale imali. Ezinye zalezi zenzo ziyayishabalalisa inhlonipho. Invamisa yezenzo ezilimaza isithunzi kuba yizo ezishabalalisa inhlonipho.

UButhelezi, (2014) uthi:

Kukhona abantu abakhokhelwa izizumbulu ukuba babulale abanye abantu. Lokhu bathi kungumsebenzi wabo abaziphilisa ngawo. Bayaziwa, babizwa ngokuthiwa “izinkabi.”

Laba bantu abenza lo msebenzi wokubulala abanye abantu abayihloniphi impilo. Benza lo msebenzi omubi kangaka ngoba bethanda imali. Abalihloniphi ilungelo lokuphila umuntu aliphiwe nguMvelinqangi. Kusadliwa ngoludala kwabe kwaziswa ukuphila komuntu. Wabe ethola usizo komakhelwane ukuze akwazi ukuphila impilo efana neyabanye abantu. Kwakungekho owayebheke ukuhlomula ngosizi lomunye umuntu. Isithunzi sobuntu sasihlonishwa.

UMagagula, (2014) uthi:

Kukhona abesifazane abathe chithi saka nezwe lonke abadayisa ngemizimba ukuze bathole imali. Bathi indlela abaziphilisa ngayo.

Lokhu kukhomba indlela laba abesifazane abangayihloniphi ngayo imizimba yabo. Abakuqondi ukuthi imizimba iyigugu lesizwe. Ukudayisa ngayo kulichilo elikhulu esizweni.

UMagagula, (2014) uthi:

Minyaka yonke izintombi zesizwe zithutheleka esigondlweni saseNyokeni emkhosini womhlanga. Lezi zintombi zisuke zibonisa izwe ukuthi zibugcinile ubuntombi bazo futhi ziyazihlonipha.

Akukuhle ukulahlekelwa isithunzi nokuhlonipheka ngenxa yokuxoshana nemali. Kukhona abantu abangena ebudlelwaneni bezothando nabantu abangabathandi kodwa abangena ngenxa yokuthanda imali. Lokhu akukhombisi ukuhlonipha izimiso zothando. Kuhambisana nokukhohlisana, ayikho inhlonipho ekukhohlisaneni.

Encwadini kaWanda, (2008:78) sithola lesi sigejane samazwi:

Ikuqala ngaphi nje ukuthi wena uthandana noyihlo?
Hhawu uSithole emdala kangaka kuthiwe uthandana naye!

Lesi siqeshana siveza ukuthi amantombazane amancane ngeminyaka kuyenzeka athandane nabantu abadala kakhulu kunabo, abangaba sezingeni lokuba abazali. Isizathu esiyaye sidale loku kuvame ukuba imali. Lawa mantombazane esuke edinga imali ukufeza izidingo zawo. Abamnumzane abahloniphekileyo bazithola belahlekelwa isithunzi ngenkathi lamantombazane ethola imali.

UTshabalala, (2014) uthi:

Lokhu kuthandana kwamadoda amadala namantombazanyana kudala ukuthi lehle izinga lokuhloniphana. Indoda ethandana namantombazane angontanga bezingane ezizalayo ayihlonishwa umndeni wayo kanye nomphakathi ewakheleyo. Ibonakala iyingozi ezinganeni zesiwe kunokuba ubaba nomvikeli wesizwe.

Amadoda kumele aqaphele angathiyeki ogibeni.

UZwane, (2014) uthi:

Kukhona izinsizwa ezisencane ezaziwa ngokuthiwa ngoBen-10. Lezi zinsizwa zithandana nabesifazane abadala abangaba ontanga bonina ababazalayo. Laba abesifazane bathengela lezi zinsizwa izipho baziphe nemali. Imvamisa abesifazane abagila lo mkhuba bemi kahle kwezomnotho. Banezimoto nemali. Abanye bahlala ngabodwana kanti abanye bashadile abanelisekile ngezinto ezithile.

Lezi zinsizwa eziyingxenye yalo mkhuba zisuke zihhwa imali. Isithunzi senzalabantu yesizwe siyalimala, inhlonipho iyaphela. Abazali okulindeleke ukuthi kube yibo abaluleka izingane bagila nazo umkhuba.

Ngokwalo mthombo wolwazi-www.ilanganews.co.za/05-08-2013/o-ben-10:

Lendaba yabesifazane okuthiwa bagijima nezimpungushe okuthiwa ngo-Ben-10, kuwubufakazi obuqandula ikhanda bokuwa nokufadabala kwesithunzi sembokodo yakithi. Yebo ngiyavuma ukuthi siphila kwesinye isikhathi manje kodwa noma kunjalo inhlonipho iyohlale imile. Ukubuya kwenhlonipho kwabesifazane kufanele kuqale ngokuthi bazihloniphe bona. Uma bekhombisa ukuzihlonipha, noma kanjani umphakathi uzobabuyisela endaweni yabo. Ukuqala kokuzihlonipha ukugwema amanyala namahlazo esiwabona enzeka emphakathini manje.

Ngisho nokufa imbala akusahlonishwa ngenxa yemali. Lapho kushone umuntu onemali kusuka umsindo sekubangwa ifa elishiywe umufi, kwesinye isikhathi kubakhona abathile abazama ukulizuzisa ngamacebo.

Incwadi kaMngadi, (2001:57) isizekela ngokungqubuzana okwenzeka emzini othile ngenxa yefa:

Lezi zingane mama angazi ukuthi zingena ngani ezindabeni zami ngimdala. Uyise ushonile. Sishonelwe

sonke. Nami angimlahlile. Ngisamthanda ngimkhumbula ngisho esemangcwabeni. Nokho okufanele zikwazi lezizingane ukuthi uthando lwami nolukayise sekungelomoya kuphela. Anginacala ngokufelwa. UNdlovu ungishiye ngisemncane. Nginemizwa nesizungu. Lezizikhohlakali zezingane ekade zizohubhuza amanga aluhlaza lapha kuwe ziphethene nami ziyangilwisa. Azazi ukuthi ngingunina noma ngiyikati yini.

Kuyaliwa izingane zigcina sezixabana nomzali oseleyo ukuhloniphana kungasekho.

UMngadi, (2001:194) uyaveza ukuthi ngenxa yefa kugcina sekulahleka imiphefumulo, kuyavela kulesisiqeshana:

Ethwala imikhono ekhanda qede elahleka phansi ezingingqagingqa eduze kukaDaniel. “Naze nangilaya bantabami!” emthatha emgona. Thathani ifa lakini bantabami, ningibuyisele umntanami uDaniel, “Daniel mfana wami,” emncenga embamba emnyakazisa nesandla..... Afika amaphoyisa enza umsebenzi wawo, abala amagxathu abuza amlayisha evenini uDaniel ayomshiya emakhazeni.

Kuyabonakala ukuthi impilo yomuntu ingabe isahlonishwa kanye noMdali ongumnini wempilo ngenxa yemali.

UPetros, (2012) uthi:

Sengike ngahlangana nothisha bezikole samabanga aphansi ngaso lesi sikhava sezidakamizwa. Yinkulu kakhulu inkinga abanye bakhala ngokuthi abasazi ukuthi benzenjani. Uma izidakamizwa zithathelwa kusobala ukuthi baseduze abazidayisayo.

Abadayisi bezidakamizwa abalihloniphi ilungelo lezingane lokufunda esikoleni. Izingane zidayiselwa izidakamizwa ngabantu abahlose ukuzicebisa. Abakhathali ngekusasa lezingane.

UButhelezi, (2014) uthi:

Labo abadayiselwa izidakamizwa baphetha sebeyizigqila zazo, sebulala, sebegqekeza, bedlwengula benza izenzo zobugebengu ezisabekayo.

Kusuke sekungekho ukuzihlonipha kumuntu nokuhlonipha umphakathi. Abadayisi bezidakamizwa basuke sebekutholile abakufunayo okuyimali. Isizwe sona sisuke sibhubha.

UButhelezi, (2014) uthi:

Abathengi bezidakamizwa bazithenga noma bengasathandi. Akulula ukuphuma kuzo uma uke wangena kuzo.

3.6 Izigaba zezombusazwe

Kuvamile kwezombusazwe ukuzwakala kwemibiko ethinta ukubulalana, ukuthukana, ukuhlambalazana, ukukhwabanisa nokucwasana. Yonke leyo mibiko iyasilimaza isithunzi sobuntu iqede inhlonipho. Miningi imiphefumulo elahlekile egameni lezombusazwe. Abantu bahlukumezeka kakhulu ngesikhathi sohulumeni owawukhethwe idlanzana. Babe boshwa baphathwe ngendlela ebuhlungu eyayibajivaza ibahlise isithunzi.

UCarlson, (1973:131) uthi:

More than a score told me that the security police regularly tortured the detainees to force them to give information and sign statements. The electric shock method had been used on many of them. Some could still still show me the burn marks on the fingers and toes. They said that after they had indicated to the security police their refusal to talk, they were ordered to strip. They were then told then to jump up and down, raising their knees high, until they become exhausted. They were beaten if they stopped.

Indlela abaMnyama abehlukunyezwa yayingabaniki nokuncane ukuhlonipheka. Isithunzi sabo sasilinyazwa ngendlela engaphezu kokwenza.

UCarlson, (1973:131) uqhuba athi:

Some were manacled and put in a squatting position, their hands placed over their knees and a broomstick inserted behind their knees and above their elbows. A burlap bag was put over their heads with the cord drawn around their necks and electrical wires were attached to different parts of their bodies. They were repeatedly shocked and it was they said, excruciatingly painful. Many painted when they came to, lying on the floor, water was being thrown on their faces. Then the procedure was being repeated all over again. Some defecated and were made to clean up their mess before the torture resumed.

Lokhu kuhlukumezeka kwakubahlisa isithunzi abahlukunyezwa. Kwesinye isikhathi abahlukumezi kwakuba ngabantu abancane ngeminyaka kunabahlukunyezwa. Abahlukumezi babeba nesibindi futhi bengananembeza banganamahloni ukuhlukumeza umuntu ngaphandle kokucabanga ngenhlonipho. Okubalulekile kubo kwabe kuwukufeza izinhloso zabo zombusazwe isithunzi somuntu babengasishayi mkhuba.

Iqiniso nempilo yomuntu azange ikuthole ukuhlonishwa ngesikhathi sohulumeni wobandlululo. Abantu babebulawa, befela ezandleni zamaphoyisa ubufakazi obuholela ekuthini abathile baboshwe kwakungabonwa. Abantu azange basawathemba amaphoyisa, ojele, odokotela, izimatshi, amajaji kanye nabameli bakahulumeni. Esikhundleni sokusebenzela isiNtu basebenzela ukufeza izinhloso zombusazwe. Ukuhlonishwa nokuthenjwa koHulumeni wobandlululo kwancipha ebantwini abaningi.

UFullard, (2004:363) uthi:

Ngudle was found hanged in his cell in the night of 4/5 September 1963. His family was only notified of his death almost two weeks later and he was buried by the

state after the district surgeon conducted a post-mortem and found no evidence of ill-treatment or injuries. A subsequent inquest cast the first light on the severe torture and conditions that the detainees had experienced, despite the proceedings being marked by secrecy, interference from the security police and hostile judiciary.

Iningi labantu elafela ezandleni zamaphoyisa azange lingcwatshwe ngendlela ehloniphekileyo nenesizotha, lafihlwa izihlobo zingekho. Ubufakazi bafihlwa, iqiniso lanyamalala. Konke ababekwenza babekwenza egameni lezombangazwe.

UMagwaza, (2014) uthi:

Kwafa abantu abangaphezu kwezinkulungwane ezingamashumi amabili kwaZulu-Natali, ngaphambi konyaka we-1994 odlameni lwezombusazwe olwaluphakathi kwabalandeli be-IFP ne-ANC.

Abantu balahlekelwa izinto eziningi odlameni lwezombangazwe. Imizi eyakhiwa kanzima yashiswa, abantu bafisa okwezimpukane. Imizi eminingi yasala ikhala ibhungane ezindaweni ezithize. Isithunzi sobuntu sehla, abantu babaleka okwezinyamazane bahlala emahlathini njengezimpungushe.

UDavenport, (1992:321) uthi:

The most serious difficulties occurred on the home front, for 1990 was not a peaceful year. Violence in Natal escalated to a greater extent than ever before, and antagonism between rival black political organisations reached a new intensity with unprecedented brutal acts of violence in township hostels and on public transport.

Lapho kunemibhikisho noma imibuthano yezombusazwe kuyinto ejwayelekile ukuzwa kujivazwa abaholi abahloniphekile. Kwesinye isikhathi bayaye bathukwe ngezinhamba, kuculwe amaculo abahlambalazayo kubuywe kushiswe izithombe kanye nezikibha

ezinobuso babo. Lezi zenzo ziyaye zibahlise isithunzi abaholi. Ziyizenzo ezingatshengisi inhlonipho.

Ukuphikisana kwamaqembu ezombusazwe kusetshenziswa amagama anohlevane kuyalehlisa izinga lokuhloniphana phakathi kwabaholi.

Ngokwalo mthombo wolwazi i-www.iol.co.za/solezwe/23-02-2014/ashiye-angalazi:

Amaqembu aphikisayo abeshiya angalazi kuZuma (uMengameli wezwe) ngenkulumo yakhe yokucina njengoba sekubhekwe okhethweni, aphinde amhleka usulu uma ethi kuzoba nezinguquko ezingqala kuHulumeni ozothatha izintambo emuva kwalolu khetho.

Izinkulumo zabaholi zenziwa ihlaya ngenhloso yokweyisa. Iningi lithola ithuba lokweyisa abanye ngaphansi kwesambulela sezombusazwe.

UButhelezi, (2014) uthi:

Ephalamende kuyaye kubonakale ingwevu, ehlonishwayo iphonsana ngamazwi nelunga elingaba seminyakeni yendodakazi noma indodana yalo kube kubi impela.

Kwabasephalamende abayiboni inkinga ekuphonsaneni ngamazwi kusuke kusetshenzwa kodwa izithunzi zabathile ziyalimala. Amaphephandaba anako ukwethula imibiko ehlista abathile isithunzi. Kwesinye isikhathi kubhalwa kabi ngabathize abasemkhakheni wezombusazwe kubuye kudwetshwe imidwebo ebizwa ngokuthiwa ngamakhathuni ngenhloso yokuhlekisa nokuveza okuthile ngendlela elumelayo.

UZwane, (2014) uthi:

UMengameli uZuma wamangalela uZaphiro ngenxa yeminye yemidwebo abona ukuthi imehlisa isithunzi nokho wabuye wasihoxisa isimangalo sakhe.

Kuyinto elula ukulimala kwesithunzi somuntu kwezombusazwe kanjalo nokuhlonishwa nokuba iqhawe yinto eyenzeka ngokuphazima kweso.

3.7 Imiphumela yokulahleka kwenhlonipho

Ukwanda kokwehla kwezinga lokuhlonipha kwaba nemiphumela engemihle enhlalweni yesiNtu. Kwaqala ukwanda kwezahluhaniso emishadweni, izingane ezingenamakhaya zagcwala emigwaqeni yezwe, ubugebengu kanye nokufa kwanda nezwe lonke.

3.7.1 Izahluhaniso emishadweni

Inhlonipho ihambisana nokuqonda kanye nokuthobela izimiso zomshado. Ukukhula kwezinga lapho abashadileyo bengahloniphani emshadweni kuye kwalandisa inani lezihluhaniso emishadweni. Ukungabikho kwenhlonipho kuyinto embi kabi emshadweni.

UShabalala, (2013) uthi:

Ukwanda kobubi kuyalugeda uthando. Kuyinto eyenzekayo ukuthi abashadileyo bakhohlwe ukuhlonipha izifungo zomshado. Isimo sibe sibi kungabikho ovuma ukugoba uphondo. Kuze kuvele indaba yesihluhaniso.

Umshado ufuna ukuba abashadileyo bathobelane bahloniphane. Loko kuyabasiza ukuthi babhekane nezinkinga zabo ngenxa yokuthi bazithobile akubi into elukhuni ukuthola isixazululo.

UDlamini, (2014) uthi:

Mandulo, indaba yesahluhaniso kwabe kuyinto eyabe ingaziwa. Abesifazane bangaleso sikhathi babeyazisa kakhulu indaba yenhlonipho babathobela kakhulu abayeni babo. Kwehlukile kunasezinsukwini zanamuhla lapho abesifazane bethi khona sebeyalingana nabesilisa.

Lokho kulehlisile izinga lenhlonipho, kwayikhubaza imishado eminingi.

Ukugudluka kukamalokazane enhlonipheni yoMdabu kuyayikhinyabeza inhlalo yakhe emzini. Kudala ukuthi angaqondi ukuthi ungubani futhi angakhanyelwa yiloko azokwenza emzini. Umalokazane ugcina esenza izinto ngendlela engeyona lokho kuholela ezahlukanisweni.

UMkhize, (2010:29) uthi:

Umalokazane ukugana kwakhe usuke eyaliwe kubo ukuthi lapho eya khona aze azi ukuthi akukhona kubo. Akulalwa, kuyavukwa, kuyasetshenzwa, kufanele, ukuthi akhuthale, angacekeli phansi igama lomndeni nendawo yakubo kubantu. Ukuhlonipha yikona kanye okumakhela igama nogazi. Ukungenzi izinto noma kanjani sengathithi wakhula nezilwane yikhona kanye okumenza ukuthi athandeka emndenini nakubantu nje. Ngakho okukhulu kuyena ukubekezela.

Akulula ukudaleka kwesahlukaniso lapho umalokazane kungumuntu ohloniphayo nobekezelayo. Inhlonipho ingamandla okusimamisa imishado kanye nesimonyo sothando.

UMkhize, (2010:26) uthi:

Omalokazane abaningi namhlanje sebefika nezimpande zezihlanya badlise umndeni wonke khona bezothandwa, bese bezichachazela nje. Bese lapho liyathukuthela ithongo.

Ukuchitheka komuzi kuyinto elula uma abadala abangamathonga asekhaya bengawusekanga. Abadala bondliwa inhlonipho ebonakalayo nezwakayo ngaphakathi kwekhaya. Inkinga enkulu engunozala wezahlukaniso ukulahleka kwehlonipho. Omalokazane bafika emzini bangakhi kodwa baphenduke amadungamuzi.

Lokhu kufakazelwa nguMkhize, (2010:25):

Umama akuyena umuntu othi efika nje ekhaya abe enza ubandlululo, nguyena usenquma izindlela zonke ukuthi lapha ekhaya ngubani ozongena nokuthi ubani ongeke angene lapha. Yena ubeka nje indlebe kodwa bese eba ngumesaya ozokwakha nokuvusa lo muzi.

Omalokazane ezinsukwini zanamuhla baye babonakale behluleka ukuhlanganisa umndeni ngokubanzi. Bakhetha ukuphuma imizi yabo lapho kufike kukhale esabo isicathulo. Bakhohlwe ukuthi empeleni obani abaningi bomuzi nenhloko yawo lena engasashaywamkhuba. Basuke sebeyiqalile indlela ebheke esihlukanisweni.

UButhelezi, (2007:140) uthi:

Awukho umshado ongenamsindo, izivunguvungu nokuzanyazanyiswa. Yonke imishado elapha ngaphandle iyacangcathwa, ilungiswe isimame, yize beyingathi iyabhabhalala.

Abashadileyo kumele bazinikele emshadweni bazilungiselele ukubhekana nobunzima. Bahloniphane bangazilibali izimiso zomshado. Abanye abesilisa bagxila ophuzweni oludakayo, lokho kuyasikhinyabeza isithunzi sabo emshadweni. Nabo baphethe sebengenzi izinto ngendlela efanele ukuhlonishwa kwabo kunciphe.

UMkhatshwa, (1996:09) uthi:

Some people use alcohol and drugs to escape real life issues. This is not the best way to deal with issues.

Ukuzinikela otshwaleni kumehlisa isithunzi umnumzane, umalokazane agcine esephoqeka ukuba agudluke ezimisweni ezithile. Inhlonipho anayo ngomyeni wakhe ishabalale. Ukuzinikela ophuzweni kudala ukuthi umnumzane ahluleke ukuzihlonipha yena uqobo.

UMkhize, (2010:24) uthi:

Umuzi ungumuzi ngokukhanya nezinhlanhla zakhona. USokhaya yinsika yomuzi okufanele ukuthi njalo nje ahlale ezibhekile angenzi okubi nokuzodumaza kumbe kumbe kuphathe kabi amathongo. Ungumuntu obheke konke, kanti kunjalo nje futhi konke kweyame phezu kwakhe.

USokhaya inhloko yekhaya nensika emele inhlonipho nokuhlonipheka kwekhaya. Ukuphenduka kukaSokhaya isiyabhuyabhu kungaholela ezenzweni ezingawuchitha uphele nya umuzi.

UMkhize, (2010:30) uthi:

Kuyenzeka-ke umalokazane azithole eselingekile, ngokweqela ngaphesheya, ilihlo lakhe libe bukhali ngakubantu besilia bese elingeka. Lokho kuyinto eyayingabekezeleki, wayekhishwa ngesango umalokazane onjalo kodwa phambi kwaloko abakubo kufanele balethe inkomo yokuzogeza leli hlazo, bese yena esexoshwa-ke abuyele ekhaya.

Kusuke sekudaleke isahlukaniso, umuzi usuchithekile ngenxa yokungahloniphi izinto ezithile. Inhlonipho ihambisana nokwethembeka.

AbeWatch Tower Bible Society, (2014:08) bathi:

Umshado ongenako ukwethembeka ngeke uchume. Ukudlala ngothando, ukubuka izithombe ezingcolile zobulili, ukuphinga nezinye izinto ezisongela umshado ojabulayo zingakuqeda nya ukwethembana emshadweni. Lapho ukwethembana kuphela emshadweni, uthando luqala ukuncipha ukwethembeka kunjengothango olubiyele umuzi oluvimbela izivakashi ezingamukelekile noma izinsongo lwenze abaphakathi komuzi balondeke. Ngakho lapho indoda nomfazi bethembekile komunye nomunye bayakwazi ukuhlala ndawonye ngokulondeka futhi bathululelane izifuba nothando lwabo lukhule.

Ukuphela kwenhlonipho emshadweni kuvezwa ukungathembeki.

UHawkins, (2014:) ubeka kanje mayelana nenhlonipho emshadweni:

Respects is keenly tied to the feeling of safety. Attitudes of respect builds a bridge of trust, where I know you value me and this attitude must be prevalent in any relationship for it to exist. If I do not feel respected by you, I certainly wont risk getting close to you.

Noma izihibe zikhona emshadweni kodwa kukhona okungawuhlenga uma kulandelwa futhi kuhlonishwa.

UHawkins, (2014:) uqhubeka athi:

Remember the reasons you married your mate, and make a special effort to comment on those qualities. Look closely at your mate recognising their special traits. Encourage the values they hold dear. Embrace the ideals your mate embraces. Take note of the qualities that made you respect them years ago.

Uyaqhubeka uHawkins, (2014:) ngokuba abaxwayise abashadileyo ngokuthi:

Without special care and attention every relationship can slip into either overt conflict and loss of respect or disengagement and subsequent loss of respect. Maintaining respect and appreciation for your mate will be one of the best investments you will make in your marriage.

Inhlonipho iyisisekelo somshado ngaphandle kwayo umshado uyachitheka. Umshado ophumelelayo uletha injabulo enkulu kanti onezinkinga uletha ukukhathazeka okukhulu. Ukulandela nokuthobela iziqondiso kuyawuhlenga umshado. Kuhle abazoshada balandele imigomo efanele, bazonge ngaphambi komshado, bangagili imikhuba eyodala ukuthi bangahloniphani uma sebephakathi emshadweni.

UZwane, (2014) uthi:

Ukungahloniphani kungaholela ekuthini abashadileyo basiguqule isinqumo abasithathileyo sokushada. Babone kungathi benza iphutha ngokushada ngakho-ke babone isihlukaniso njengesixazululo.

AmaKrestu avikela imishado yawo ngokuhlonipha izwi likaNkulunkulu. Liyawaluleka amakholwa ngaloko afanele ukukwenza ngakho-ke ngokuhlonipha umbhalo akukho ukwanda kwezahlukaniso.

EBhayibhelini iNkosi uJesu encwadini kaMathewu, (19:9) wathi:

Noma ubani ohlukanisa nomkakhe, ngaphandle kwesizathu sobufebe, ashade nomunye uyaphinga.

Ngisho noma umKrestu engasithola isahlukaniso lokho akumenzi ukuthi abe nonembeza okhululekile ukuthi ashade nomunye ngenxa yokulandela nokuhlonipha umbhalo oyiBhayibheli. Izinkolo eziningi zifundisa ngokuthobeka kwabesifazane emshadweni. Owesifazane uyinhliziyi yomshado inhlonipho ayilethayo ifakazelwa ukuthobeka okubonakala kuye emshadweni. Indoda eganwe ngowesifazane ozithobileyo izizwa inomuzwa wokuhlonipheka iwuthokozele umshado wayo.

Incwadi kaMphostoli uPetro wokuqala, (3:1,2) iyala abesifazane ithi:

Nani bafazi zithobeni kubayeni benu, ukuze kuthi uma bekhona abangalilaleli izwi, bazuzwe ngaphandle kwezwi, ngokuziphatha kwabafazi babo, ngoba beye baba ofakazi bokuzibonela bokuziphatha kwenu okumsulwa kanye nenhlonipho ejulile.

Lapho abazoshada bengakashadi besathembisana umshado ukuziphatha kwabo kuyaye kwethembise. Izinto abazenzayo phakathi kwabo kuba izinto ezincomekayo nezifanele ukulandelwa emshadweni. Emva komshado izinto eziningi ezazinconywa ziyashabalala. Kuvele imikhuba eminingi ebifihliwe.

U-Adewali, (2014:14) uthi:

Many couples lack some basic courtesies needed in marriage. Rudeness, careless words, disrespect for ones spouse, criticisms, public embarrassment do not portray politeness. Before the wedding most singles ensure they are courteous as they put their partner ahead of their desires. They consumed by the passion to make their intended spouse feel good about them. Once the ceremony is over, courtesy dwindles until mutual honour and respect is annihilated.

Inhlonipho iyona ebalulekile kuzo zonke izinhlaka zomshado.

Abe-Christiannet, (2012) baphawula bathi mayelana nenhlonipho emshadweni:

Respect in marriage means feeling safe, having a best friend someone who is a confident and soul mate. Distrust usually exists when there is a lack of respect. Partners who do not fully trust probably do not want to share their most intimate thoughts with each another. Secrets are only told to those that will not betray us. Respects in marriages exists when partners feel free with each another. They are not hindered by the outsiders and know that they have each others back.

Abe-Christiannet, (2012) baqhubeka bathi mayelana nenhlonipho emshadweni:

Connectedness exists between partners who respect each other and they often feel lonely when their spouse is not close by. A relationship built on mutual respect and trust is one that is strong and not easily shaken by outside sources.

Kubalulekile ukwenza ozwana naye ukuthi azizwe ebalulekile futhi edingeka othandweni lwenu. Lokho kungadala ukuthi azihloniphe abuye ahloniphe nothando lwenu. Wenza konke okusemandleni ukuthi angaphoxi aphambuke ezimisweni zothando ngoba ubalulekile.

Abe-Christiannet, (2012) babeka bathi:

Valuing mate is important if there is going to be respect in marriage. Partners need to value each another. Sometimes we can experience separation that take place with our partners and not realise at the time what has happened. A wedge can form between two people and gradually get bigger and bigger before a person realises that something is wrong. People can grow apart and all the sudden realise that they have nothing in common anymore.

Inhlonipho iyinsika yokusimamisa imishado ngaphandle kwayo asikho isisekekelo emishadweni. Imishado engayibandakanyi inhlonipho ayibi impumelelo, iphetha ngokugqashula ifindo lo mshado.

3.7.2 Ukwanda kwentsha engamahlongandlebe

Ukulahleka kwehlonipho emiphakathini eminingi kuholele ekwandeni kwentsha eyenza izinto ngendlela ethanda ngayo. Le ntsha ayifuni ukukhuzwa abazali emakhaya futhi iyenqaba ukuqondiswa othisha ezikoleni.

USondezi, (2012) uthi:

Ikhuluma ngendlela eyithandayo nothisha iphendule abazali noma ikanjani. Omunye ukhomba omunye esweni, omunye uvikekela iso lakhe ngenxa yokuziphatha kwentsha. Abanye basola uhulumeni bathi nguye oyimbangela ngokugidlabeza intsha ngamalungelo amaningi.

Abantu abayi nganxanye bengemanzi, kukhona labo abasola abazali ngokungenzi okwenele nokuntula amakhono ekukhuliseni izingane.

UStrehlow, (2008:95) uthi:

Parental involvement ensures children acquire good decision-making skills. Parents need to teach children right from wrong and how to learn from mistakes. Self confidence is built through making good choices and meeting expectations. Unfortunately some parents are not involved in their child's day to day life experiences. These children have not opportunity to learn through parental guidance. Bad choices and poor self esteem result from unstructured parenting.

Ukulahleka kwenhlonipho kuhambisana nokuthatha izinqumo ezingafanelanga. Izinqumo ezithathwa umuntu omusha ongahloniphiyo aziphusile ngoba usuke entula izeluleko zabadala. Akwenzayo kuyashayisa akekho ombonisayo, izenzo zakhe ziyimiphumela yendelelo.

UStehlow, (2008:96) uqhuba athi:

A child who makes a bad choice need to be held accountable for his actions, but a parent must be present to enforce consequences.

Umphakathi uyanengeka ukuzwa nokubona izenzo ezidalwa intsha engenanhlonipho.

UMasuku, (1989:39) uyakuveza loku enkondlweni yakhe lapho ethi:

Akahloniphi lo mfana;
Uyadelel' impela;
Ngizomjezisa lo mfana-
Hlez'ajwayele impela.
Ufuquz' usikilidi,
Uqhuqhuzisa nensangu.
Uyethukana lo mfana,
Uyabeyis' abadala:
Uyisiphoxo lomfana -
Uyobanjan' esemdala?

Le ntsha engenanhlonipho iphawuleka ngendelelo, ukubhema ugwayi nensango bese kuthukwa izinhlamba kweyiswe abantu abadala. Ibonakala ingenalo ikusasa lokho okuletha ukukhathazeka ukuthi iyokhula ibe abantu abadala abayobanjani?

Iningi lale ntsha liyesatshwa amalunga omphakathi ngenxa yezenzo zayo ezimbi nokwehlisa isithunzi noma ngabe ubani kungakhathalekile ukuthi mdala kangakanani. Indlela ingane ekhuliswa ngayo inomthelela ekuthini iyokhula ibe umuntu oziphethe kanjani. Ukukhulisa ingane ngokuyitotosa kudala ukuthi ingayazi indawo yayo njengengane. Ihluleke ukuhlukanisa phakathi komuntu omdala nontanga.

ULevene, (2008:10) uthi:

Theories centring on individual suggest that children engage in criminal behaviour because they were not sufficiently penalised for previous delinquent acts or that they have learned criminal behaviour through interaction with others.

Abanye abazali bakuthola kungumthwalo ukukhulisa izingane zabo ngendlela abayifisayo ngenxa yezizathu ezithile.

ULevene, (2008:) uthi:

More families consist of one parent households or two working parents, consequently, children are likely to have less supervision at home than was common in the traditional family structure. This lack of parental supervision is thought to have an influence on juvenile crime.

Kusadliwa ngoludala kwakungumsebenzi womphakathi ukukhulisa ingane. Ezinsukwini zanamuhla uma ike yaphunyuka esandleni sabazali kuyosho ukuthi amathuba okuthi ingene ngaphansi komhlambi kazalusile maningi.

UBeaver, (2008:79) ubeka athi:

With developments of modern societies, control of adults over adolescents decreases. This weakness of adult control is most obvious under pathological circumstances such as slum neighbourhoods or broken homes.

Lezi zingane ezingokhanda limtshelokwakhe zivame ukuba uhlupho ezikoleni futhi azenzi kahle ezifundweni. Inhlonipho yenza ingane ithobe. Ingane ethobileyo inobudlelwane obuhle nothisha ngakho ukufunda akuvamile ukuba nezihibe.

USiegel noBredon, (2011:345) bathi:

Children who perform poorly at school are also more likely to be truant ,and the status offence of truancy is linked to further offending. Impulsiveness is seen by some as the key aspect of a child's personality that predicts offending.

Ukuba ukhanda limtshelokwakhe kuyahambisana nokuba nemiphumela emibi esikoleni. Lezi zingane azenzi kahle ngoba zingabalaleli futhi zingabahloniphi othisha. Ziyehluleka ukulandela lokho okusuke kufundiswa bese ziba nokuzenyeza. Ngakho-ke ukwemboza ukuzenyeza le ntsha iyaye izame ukuvelela ngokweyisa.

UCohen, (1999:57) uthi:

Students who do poorly at school have reason to grow discouraged about their future. Such discouragement is often antecedent to rebellion.

Izingane eziqhuba kahle ezifundweni zazo azinayo inkinga yokungahloniphi othisha.

UCohen, (1999:58) uqhuba athi:

It also explains why school failures and those who withdraw from school before completing a course of study are more likely to become delinquents than students doing well in school.

Intsha engamahlongandlebe iba luhlupho olukhulu emphakathini emva kokuhluleka ukufunda ezikoleni. Ayihloniphi umphakathi kanti nemithetho iyishaya indiva.

UBarker, (2008:5) ubeka athi:

Young people who commit serious crimes before they are 18 years old challenge the future for everyone involved. They may be acting out to protest perceived abuses that have been perpetrated against them. They may believe that there is no future for them outside of a life of crime. They may believe that there is no future for them outside of a life of crime.

Lentsha isuke ingafundisekanga ukuzihlonipha, ayikhathali ukwenza izenzo eziphambene nomthetho.

UBarker, (2008:05) uqhuba athi:

There is correlation between juvenile delinquency and drug use, gang involvement, alcohol abuse and sexual behaviour. All of this issues challenge communities by making neighbourhoods unsafe and costing large amounts of public money to be spent on law enforcement.

Ukuncipha kwezinga lenhlonipho kuyalandisa inani lamahlongandlebe emphakathini. Ukwanda kwamahlongandlebe kusho ukwanda kwezenzo zobugebengu emphakathini, iningi lizizwa lingaphephile ukuba ingxenye yomphakathi onjalo. Abadala bazizwa bengahloniphekile lapho bebona izinto zonakala phambi kwabo bebhokile. Lapho bekhuza

bethi bayaqondisa kunhlanga zimuka nomoya. Kuzwakala bebalisa bethi: “Lafa elihle kakhulu.”

3.7.3 Ukufa nezifo

Amakholwa anenkulumo ayithathele eBhayibhelini ethi: Inkokhelo yesono ukufa. Kanjalo ukungahloniphi abazali kungukona okukhulu nokuphula umthetho kaNkulunkulu. EBhayibhelini encwadini ka-Eksodusi, 20:12 ithi:

Yazisa uyihlo nonyoko, ukuze izinsuku zakho zibe zinde ezweni uJehova uNkulunkulu wakho akunika lona.

Ekulahlekeni kwenhlonipho kukhona ukufa. Abantu abaningi balahlekelwa ukuphila kwabo ngenxa yokungazihloniphi bona uqobo, ukungahloniphi abanye abantu, ukungahloniphi imithetho ebhekele izimo ezithile kanye nokungamesabi uMdali.

Kukhona abantu abangahloniphi imizimba yabo. Benza izinto ezingafanele ngemizimba yabo njengokudayisa ngomzimba nokuba nobudlelwano bocansi nabantu abangaphezulu koyedwa kuholela ekwandeni kwezifo bese kulandela ukufa. Kukhona abasebenza ukuqaphelisa umphakathi ngezifo kodwa ngeshwa abanye bazishaye indiva iziyalo.

UWanda, (2008:168-169) uveza ukuthi:

UNgqongqoshe Wezempilo KwaZulu-Natali wexwayisa umphakathi ukuba uqaphele lesi sifo esichitheke umhlaba wonke. Sidla fumuka sidle silaza. Abantu bangazikhohlisi, alikatholakali ikhambi lokwelapha lolu bhubhane olungumashayabhuqe. Qikekelani ucansi olungaphephile. Ningathintani negazi noma uketshezi lomunye umuntu. Qaphelani insingo eke yasebenza komunye umuntu.

Abanye bayazidelela izixwayiso baqhubeke nokungahloniphi imizimba yabo, kudaleke izifo, bazisole sekonakele.

Incwadi eNgcwele iBhayibheli Izaga, 4:13 ithi:

Bambelela ekuyalweni, ungakuyeki, kulonde ngokuba kungukuphila kwakho.

Baningi abazisola izinto sezonakele uWanda, (2008:166-168) uveza amazwi nesimo somunye wabalingiswa impilo yakhe eyabe isifike ekugcineni:

Ngokuhamba kwesikhathi ukufa kwaya ngokuya kudlanga. Kamuva nje wayesekhala ngokutshutshumba nokufutha kwezinyawo. Zaya ngokuya zivuvukala, zagcina seziphihlike izilionda. Izilonda zasabalala nomzimba wonke. Izindawo ezigqame kakhulu kwakusezandleni, emlonyeni kanye nasezindaweni ezifudumalayo. Ukudla kwakungasadleki. Kwathi kusenjalo waxinwa yisifuba. Samphatha kambana-ke sona ekhwehlela igazi. Umoya wawunqamuka kungaphefumuleki kahle. Kwenzeka konke lokhu nje isisu asimbekile phansi siyamluma siyamhambisa uDumazile wathatha wathi: “Ngenza iphutha phambi kukaNkulunkulu naphambi komhlaba. Umhlaba usuyangihlaba manje. Baba ngaphula umthetho wesithupha uNkulunkulu awushiya kuMose. Angazi ukuthi ngawuphula kangaki. Bengithi ngambatha namadoda abantu kaningana. Angazi noma uNkulunkulu uyokwazi yini ukungithethelela.”

Ukungazihloniphi kuba nemiphumela emibi empilweni kulethe ukuzisola. Akugcini ngokudala izifo ezidala ukugula kuphela kodwa kubuye kuholele ezingxabanweni eziba isisusa sezimpi ezigcina zibulale abantu.

UMlangeni, (2014) uthi:

Kuyenzeka ukuthi izinsizwa zibulalane ngoba zibanga intombi esuke yaziqoma zombili. Kwesinye isikhathi

indoda ibulale enye noma umkayo ngoba ithi kuyashendezwa.

Izenzo ezinje zidalwa ukungazihloniphi kwabathile. Abanye abantu ababahloniphi abanye abantu. Bayahlukumeza benza izenzo ezidala ukuthi abantu bangabafuni babafisele okubi ngisho nokufa imbala. Ngokuvamile laba bantu abangafunwa umphakathi yingoba bangababulali, abadlwenguli kanye nezigebengu ezikhuthuzayo zigqekeze imizi yabantu. Iningi labantu ligcina selithathele umthetho ezandleni, selilimaza noma libulala labo bantu abaluhlupho.

UCerebush,(www.sowetanlive.co.za/news/2012/02/09/constable-feeds-hungry-kids?mode=true) ucashunwe ethi:

A 23 year old man was the first to be attacked after he was accused of attempting to rape a 20 year old girl. The community of Gammabolo stoned him. In the second stoning at Gamothiba a 32 year man died. The man was accused of attempting to rape a 23 year old woman. The woman used a whistle to call for help from her neighbours, who apparently attacked the man with a variety of weapons. The report said the man had two court cases pending against him-one for rape and another for housebreaking with intent to steal.

Abanye abaphila impilo yobugebengu babulawa kabuhlungu bafa kudutshulwana namaphoyisa. Emandulo abathakathi ababengawuhlalisile kahle umphakathi bengawuhloniphi bewuhlukumeza ngokuwuthakatha, babebulawa kabuhlungu noma badingiswe. Kwakungayekwa nje, elinye isu lokubulala abathakathi kwabe kungukuhlela inqina-mbumbulu.

UNyembezi noNxumalo, (1966:122) bathi:

Kwesinye isikhathi kwakuke kumenywe inqinambumbulu. Inhloso yale nqina kwakuba ukubulala umthakathi othize, okuzothi entabeni abhoxwe ngomkhonto ashinywe khona, ngoba esehluphe izwe.

Imizi eminingi kwaZulu yayichelwa ngezintelezi njalo kusihlwa ngaphambi kokuba kulalwe, lokhu kwakwenzelwa ukuphephisa umuzi ungaphenduki inkundla yokugiya abathakathi.

UMzukulu Zulu Tradition, (2012) uthi:

Ezinye zezintelezi ezazisetshenziselwa lo msebenzi imfingo, uphindamshaye kanye nentolwane.

Lokhu kwakwenzelwa ukuthi umuzi ube nesithunzi uhlonipheke, abakhunkuli bangazitanaseli kuwo ebusuku.

UMzukulu Zulu Tradition, (2012) uqhuba athi:

Ukubethela kwakwenziwa ngoba kunenhloso. Kwenzelwa ukuthi athi ufikile umthakathi azibone esekhungenkile engasakwazi ukunyakaza kuze kuse abonwe ngabantu eloku enqunu emzini womnumzane. Umthakathi kwaZulu wayejojwa kungalokhu kuqulwa amacala noma kudaziswana naye inkani. Kwesinye isikhathi kwabe kubulawa nomuzi wakhe wonke uphele nya.

Ukufa kuthola ithuba uma abantu bengayihloniphi imithetho. Imithetho eminingi ibekwe ukuthi ivikele abantu. Abanye abantu baphetha ngokufa noma ngokubulala abanye abantu ngokungayilandeli imithetho. Emigwaqeni baningi abantu abalahlekelwa izimpilo zabo ngenxa yokungahloniphi imithetho ebekiwe.

UMayaba, (2013) uthi:

Imithetho iyabekwa ukuze abantu baphephe emigwaqeni. Le mithetho ibandakanya ijubane elifaneleyo, ukuphumula emva kokushayela ibanga elithile, ukugwema uphuzo oludakayo kanye nokugcina

imoto esimeni esihle. Ngeshwa iningi lale mithetho ayihlonishwa bese kudaleka izingozi. Kudaleka usizi kwande izintandane nabafelokazi ngenxa yabathile abangayithobeli imithetho.

UMayaba, (2013) uqhuba uthi:

Akubona abashayeli bodwa abangahloniphi imithetho kodwa kukhona abahamba ngezinyawo abaphula imithetho. Abanye baphoqelela ukuwela lapho kungafanele khona.

Ezinye izingane zidlala ezindaweni lapho imithetho izivimbela ukuba zidlale khona. Kusuke sekubonakele ukuthi lezo zindawo ziyingozi bese kubekwa imithetho ezovimbela abantu ukuba basondele kuzo. Kubhalwa nemibhalo egqamile ukuxwayisa abantu. Abanye abayihloniphi leyo mithetho.

UZwane, (2013) uthi:

Ziningi izingane ezilahlekelwa imiphefumulo yazo ngenxa yokudlala emzileni kaloliwe. Ezinye zigijima phezu kwezitimela zihamba noma zigibele isitimela sesihamba loku abakubiza bathi ukuhlaba isitafu.

Ziphetha ngokubanjwa ugesi noma zigaywe isitimela. Ukuhlonipha imithetho kuyamgcina kumlondoloze umuntu. Ezinye izingane ziyabuthana zibe ngamaqoqo zihambe ziyobhukuda emifuleni nasemachibini aziwayo ukuthi ayingozi.

UZwane, (2013) uyaqhuba uthi:

Kwala sekubekwa amabhodi ezexwayiso, axwayisa ngobukhulu bengozi abangangena kuyona uma bebhukuda lapho kungafanele khona. Kodwa kudlule kube nhlanga zimuka nomoya.

Imithetho ebekwa abazali emakhaya ibaluleke kakhulu ekwakheni isisekelo semithetho okumele inhlonishwe, izingane ezizohlangana nayo ekuphileni kwazo. Imithetho ebekwa abazali emakhaya iyazigcina, izilondoloze ibuye izihlengi izingane uma ziyihlonipha.

UMaseko, (2013) uthi:

Abazali bayayibeka imithetho emakhaya, balindele ukuthi izingane ziyihloniphe. Leyo mithetho isuke iziphephisa izingane kokuningi okubi ezingakhalakathela kuko. Izingane ezikhulela emakhaya aziwa ngokuthi awanamthetho zivame ukugaxela ezinkingeni. Uthola abazali bazo sebhla benyuka ezinkantolo, emajele, ezibhedlela kanye nasemakhazeni imbala.

Imithetho ebekwa abazali ivikela izingane. Imithetho efana naleyo evimbela izingane ukuthi zihambe ebusuku, zingahambi ekhaya zingaziwa ukuthi zikuphi nokuthi zibikele abazali ngaloko ezihlela ukukwenza. Izingane ziyaye zinikwe nemisebenzi ezozivikela nasezifweni njengokuhlaza ikhaya. Lihlanzeke livikeleke emagciwaneni. Izingane ezikhloniphayo loku okufundiswa ngabazali ziyaphepha ezifweni. Ziyazi ngokubaluleka kwenhlanzeko. Kwazona zihlanzekile.

UBraunstein, (1988:525) uthi:

Hygiene is set of practices performed for the preservation of health. While in modern medical sciences there is a set of standard hygiene recommended for different situations. What is considered hygienic or not can vary between different cultures, genders and groups.

Imithetho ebekwa ekhaya iyabasiza abantwana ukuba bakhule ngokomzimba, ngokomqondo kanye nangokomoya. Bakhula bazi ukuthi imithetho kumele ithotshelwe.

UMkhatshwa, (1996:07) uthi:

Some of our young people do not know the role that they ought to play in society. They should be encouraged to carry forward the societal norms and values to generations to come. Young people should begin to understand that tomorrow's society will depend upon the kind of persons our present young people become.

3.7.4 Ukuphela kwegugu lobuntombi nobunsizwa

Ukulahleka kwenhlonipho kuliqedile igugu lokuba intombi nelobunsizwa entsheni eningi. Linciphile inani lezintombi eziziqhenyayo ngobuntombi kanye nezinsizwa ezibazisayo ubunsizwa. Izintombi eziningi azisazi ukuthi kukhulunywa ngani uma kukhulunywa ngentombi kanjalo nezinsizwa azisabuqondi ubunsizwa.

UNyembezi noNxumalo, (1966:280/297) bathi:

Intombi intombazane esisezingeni lokugana. Insizwa umuntu wsilisa osesebangingi lokuba aganwe.

Ezinsukwini zanamuhla izintombi eziningi zibonakala zehluleka ukuzahlukanisa namakhosikazi ashadile. Kulukhuni ukubona umahluko phakathi kwentombi yale mihla nenkosikazi eshadile. Ezinye izintombi azisabuhloniphi ubuntombi bazo, zenza konke okwenziwa ngamakhosikazi ashadile. Azisalindi ukuze ziphothule ibanga lobuntombi ngendlela efanele. Ukulinda ngenhlonipho akusekho kwezinye izinsizwa zenza noma yikuphi okwenziwa ngoyise zingakafiyeleli ebangingi elifanele lokwenza lokho.

UNgubane, (2013) uthi:

Namhla intsha engabafana iphuza utshwala ngendlela emangalisayo. Abanye bahlala endaweni yokuphuza utshwala ngezimpelasonto kuze kuse. Bangena namantombazane bawagcine emzini yawoyise bengakhiphanga ngisho indibilishi.

Phezu kokulahleka kwenhlonipho okungaka kusekhona lezo zintombi ezisabuhlonipha ubuntombi bazo. Ziyazi ukuthi ubuntombi buyinto ebaluleke kakhulu ngakho-ke kumele bugcinwe.

ULwazi, (2013) uthi:

Izintombi zamaZulu ziyabazisa ubuntombi bazo. Abantu bakwaZulu ubuntombi babubiza ngesibaya sikaSokhaya. Ubuntombi phela yibo obubuyisa isibaya sikaSokhaya.

Intombi kulindeleke ukuthi ibugcine ubuntombi bayo ibugcinele umfokazi ozoyishada ayenze unkosikazi. Iningi lezintokazi alisazikhathazi ngaloko uma like langena emshadweni lingena ubuntombi sebuphelile.

Kusadliwa ngoludala kwakungenjalo. ULwazi, (2013) uqhuba uthi:

Ngisho umakoti eseganile uyashisekela ukuba abantu basemzini bazi ukuthi wafika nabo ubuntombi muhla ezogcagca. Njengophawu lwesiqiniseko sobuntombi, umakoti uvuka ekuseni icansi ekade elele kulona ngokokuqala esemendweni. Leli cansi lisuke linegazi lokuchithwa kobuntombi.

Umakoti owangena eseyintombi nto wayehlonishwa emzini. Lokho kwakutshengisa ukuthi ukhule ngaphansi kwesisekelo senhlonipho. Nomyeni wakhe uyathokoza ngaye.

UMkhabela, (2014) uthi:

Insizwa eganwe intombi nto yayizizwa ihloniphekile inezithunzi. Kungafani nensizwa eganwa intombi engasaphelele yona ezizwa ilulazekile.

Zisekhona izintombi ezizamayo ukubugcina ubuntombi bazo. Ziyahlolwa, zihamba UMkhosi Womhlanga. Kukhona nezinhlango ezisekwe ngamalunga omphakathi ezilekelelayo ekuvikelweni kobuntombi.

UShabalala, (2011) uthi:

Inhloso enkulu yokugquzela ukuhlolwa kwezintombi ukwehlisa izinga lokukhulelwa kwentsha singakafiki isikhathi kanjalo nokulwa nezifo. Izintombi azingcini ngokuhlolwa kuphela kodwa ziyafundiswa nemisebenzi yezandla nemidlalo ehlukeneyokuzithokozisa.

Izinga lenhlonipho izingane zamantombazane ezihlonishwa nezizihlonipha ngalo linomthelela endleleni ezibugcina ngayo ubuntombi bazo.

UMbele, (2013) uthi:

Kunabantu besilisa abangazihloniphi izingane ezingamantombazane. Bayazidlwengula baqede ubuntombi bazo ngendlela ebuhlungu. Ezinye izingane ziyaye zihewe ngezipo okulandela ukuphela kobuntombi.

Izingane kumele zifunde ukuzithiba nabazali kulindeleke babambe iqhaza elibonakalayo ekukhulisweni kwezingane.

UClarke, (2008:) uthi:

Children are usually under the cover of their parents' destinies until they reach maturity, when their own destinies take over.

Kwesinye isikhathi izingane zamantombazane ziyaye zihambele imicimbi ekude nasemakhaya noma zitholakale ebusuku lapho kuphuzwa khona utshwala. Ilapho iningi lamantombazane lihlangebezana nenkinga yokulahlekelwa ubuntombi.

Kusukela emandulo ukukhula kwentombazane kwakuqashelwa kakhulu. Intombi yabe ivikelwa yizona zonke izinhloko zesizwe.

UNyembezi noNxumalo, (1966:106) bathi:

Lapho sekubonakele ukuthi intombi ikhulile kwakwaxhiwa idlangala okuthiwa ngumgonqo ngoba ilapho igonqa khona. Intombi yabe ihlaliswa ngontanga lapho. Umuntu wesilisa wayengena ngokuba ayiphe isipho esithile intombazane.

Intombazane yabe iyalwa ifundiswa indlela yokuziphatha nokunyathela umhlabathi ngesizotha nangokuzihlonipha.

Bayaqhubeka oNyembezi noNxumalo, (1966:107) bathi:

Kugcizelelwa ubuhle negugu lokuhlala nomuntu ephelele ubuntombi bakhe, atshelwe ukuthi aziphathe kanjani uma enesoka lakhe mhla wakhomba.

Izingane zazibalalela zibahlonipha abazali, ziyigcina imiyalo. Ngaleyo ndlela izingane zamantombazane zazihlengeka zilondeka. Esikhathini samanje iningi lezingane alisalaleli abazali, zenza ngendlela ezibona ngayo. Zenza loko ezikholelwa kukho nezikufunzwa ngabangani ababi nabakhohlakele.

UKunene, (2013) uthi:

Izintombi zanamuhla zilulekwa ukuthi zihlele imindeni. Ziye ocansini oluphephile okuyinto eyichilo nehlazo okungalulekwa kwakhiwe ingane ngakho. Indaba yokuvikelwa kobuntombi ayiphathwa.

3.7.5 Ukulimala kolimi

Ukwehla kwezinga lenhlonipho kube nomthelela omubi endleleni ulimi lwesiZulu olukhulunywa ngayo. Kwancipha ukuzazi kubantu, balibala imvelaphi yabo. Badideka baduma nemikhuba yabezizwe.

UDube, (2013) uthi:

Ukuzihlonipha kumuntu kuletha umuzwa wokuzethemba nokwamukela nokuhlonipha lokho ayikho. Inhlonipho yenza ukuthi umuntu athobe. Uthobela labo abamkhulisa bamlologa ukuthi abe yiloko ayikho. Uthobela imikhuba, imithetho kanye namasiko amlolongile. Uhlonipha indawo kanye nabantu abaphila kuyo nezindlela zabo zokuphila.

Ukulahleka kwenhlonipho kusho ukulahleka kwesithunzi sobuntu. Inhlonipho iyisisekelo sobuntu.

UDube, (2013) uqhuba athi:

Umuntu uma elahlekelwa inhlonipho isithunzi sobuntu siyamlahlekela kulandele ukudeleleka kobuyena, ulimi lwakhe, amasiko amzungezile, indawo kanye nabantu aphila nabo.

Umuntu uma engasaluhloniphi ulimi lwakhe uqala ukulukhuluma ngendlela engeyona, alubukele phansi, abuye alukhulume elusheba nezinye izilimi, abona sengathi zona zingcono. Akuyona inhlonipho ukukhuluma nabantu ulimi okungelona olwabo kodwa ube ulwazi futhi uluqonda ulimi lwabo.

UMuendane, (2006:58) uthi:

Invariably, when an African gives a speech and he or she chooses to speak in an African language, he or she will sincerely apologise for speaking in isiZulu or any other African language. I have never heard of a German or English man or woman who apologises for speaking to his or her people in his or her own language, which he or she shares with them.

Umuntu uzizwa ehloniphekile futhi emukelekile uma ukhuluma naye ngolimi lwakhe. Lokhu osekwenzeka kube mihla kuyajabhisa futhi kungamahloni ukuthola abantu

boMdabu bekhuluma nabanye boMdabu kodwa baqale ngokuxolisa ukuthi bazokhuluma nabo ngolimi lwabo loMdabu.

UDube, (2013) uthi:

Isizwe samaBhunu singesinye sezizwe esikuthokozela kakhulu ukukhulunyiswa ngolimi lwaso. Sizizwa sihloniphekile futhi sisikhulu.

Esizweni sakithi kukhona iningi eliziqhenya ngezilimi zaseNtshonalanga. Libonakala lihlonipha indlela izilimi zaseNtshonalanga ezikhulunywa ngayo. Izilimi zoMdabu abazinakile. Lapho beziphula bezibulala zishabalala kubona akusho lutho.

UDube, (2013) uthi:

Kuyaye kuzwakale abantu boMdabu bekhuzana bodwa uma bephula ulimi lwesiNgisi. Abanye baze bacebisane ngendlela okumele kulandelwe uma kukhulunywa isiNgisi. Kuyalumela kubo uma isiNgisi singakhulunywa ngendlela efanele. Izilimi zabo abazishayimkhuba.

Konke lokhu okungenhla imfundisoze eyangxinxwa yagxishwa emiqondweni yaboMdabu ukuthi okwabo akusilutho. Okuyikhona nokusezingeni eliphakeme yilokhu kwabezizwe. Le mfundisoze yangena yazika yajula ezingqondweni zaboMdabu.

UMuendane, (2006:151) uthi:

When an African makes while expressing himself or herself in African Language that he or she does not know well, Africans do not normally laugh but they help him or her along or attempt to understand him or her .However, when he or she makes mistakes in expressing himself in English, he or she will be ridiculed and condemned for molesting the Queen's language.

Abanye bayaye bathi bebodwa behlangene bengaboMdabu imihlangano yabo bayiqhube ngesiNgesi. Kwesinye isikhathi kusuke kukhona umlungu oyedwa. Umhlangano uqhutshwa ngesilungu ngoba kwenzelwa lo mlungu. Iningi laboMdabu liyaye lilahlekelwe ukuzwa amaphuzu amqoka ngoba lingasizwa kahle isiNgesi. Lokho kubonisa ukungabahloniphi abantu boMdabu nokungazihloniphi izilimi zabo.

UMuendane, (2006:151) uthi:

Respect for other people is the part of our tradition, which is ubuntu. This does not include being nice at your own expense, though. An example of being nice is switching to speaking in English when you are having a conversation with other Africans, for the benefit of an European who has been living for more than ten years in Africa and has not bothered to learn a single African language. I have never experienced a situation where English speaking Europeans have switched to my language on my joining them.

Kusilele kubo abaNsundu ukuba baluhloniphe, baluphakamise ulimi lwabo ukuze nezinye izizwe zenze njalo. Kuyiqiniso lokhu okushiwo nguMuendane ngenhla futhi kuyishwa elikhulu elenziwa ngaboMdabu kepha abaNhlophe bebe bengazihluphi ukukwenza.

UMuendane, (2006:151) uqhuba athi:

Nobody takes anybody seriously who does not take himself or herself seriously.

Abantu boMdabu bakhombisa ukuzilengisa ngento ebhudlukayo uma kuna imvula. Nangengozi akekho noyedwa umuntu ongathathela phezulu umuntu owehluleka ukuhlonipha nokuthathela izinto zakhe phezulu ngoba lowo muntu kusho ukuthi uyazeyya yena siqu sakhe.

Abanye abantu abasha abayitshengisi inhlonipho lapho bekhuluma nabantu abadala. Iningi liyaye likhulume kungathi likhuluma nontanga yabo.

USibiya, (2013) uthi:

Ingane uma ikhuluma nomuntu omdala kumele igweme amagama aphaathelene nolibo lokuzalana. Akusaphathwa eyamagama ahlambalazayo.

UShange, (2014) uthi:

Kunamagama okungelula ukuwaphimisa ngolimi lwesiZulu ngenxa yokuthi ezwakala ehlambalaza uma uwabiza. Isibonelo igama **umfazi** lingezwakala lihambalaza lingatshengisi inhlonipho uma lisetshenziswe ngokunganaki.

Ulimi kumele lukhulunywe ngenkulu inhlonipho. Indlela elandelwayo uma lukhulunywa ulimi ingalubulala. Amagama asolimini lwesiZulu awagagulwa wonke. Kukhona agwenywayo ngoba ukuwabiza kungasho ukweyisa noma ukuhlambalaza.

USibiya, (2013) uthi:

Kuvamile ukuzwa kukhulunywa ngogwayi lapho kukhulunywa ngesitho sangasese sowesilisa noma ngenkomo lapho kukhulunywa ngesitho sangasese sowesifazane. Lokho kusuke kuwukhlonipha nokugwema ukukhuluma ngendlela ehlambalazayo.

Ukugagula amagama ezitho zangasese esidlangaleni kungasho ukuthuka inhlamba okuyinto engamukelekile kwabadala nabancane. Lokho ngokwesiNtu kwehlisa isithunzi ngoba kunyantisa igazi futhi kokunye kuhlasimulisa umzimba kolaleleyo

USibiya, (2013) uqhuba athi:

Makugwenywe izinkulumo ezingubuwula kanye nokuntela okuyichilo. Lokho kuyalulimaza ulimi kululaze nesiNtu.

Lokhu kufakazelwa incwadi egcwele Kwabase-Efesu, (4:29):

Makungaphumi lizwi elibolileyo emilonyeni yenu, kodwa noma iliphi izwi elakhayo kuye ngokwesidingo, ukuze lidlulisele okuhle kwabezwayo.

Ulimi kumele lusetshenziswe ngenhlonipho nangendlela eyakhayo. Ukuntela kumele kwenziwe ngokuqaphela. Abadala banganteli ngendlela ezobahlisa isithunzi. Izingane ziqaphele ukuthi zinganteli ngendlela ezodala uthuthuva.

UWilliam, (2013:) bayichaza inhlamba ngokuthi:

An insult is an expression statement which is considered degrading, offensive and impolite. Insult may be intentional or accidental. An insult may be factual but at the same time pejorative.

Abantu abasebenzisa inhlamba bayizedeleli futhi bangamahlongandlebe angenandawo emphakathini nasesizweni jikelele.

Incwadi yeBhayibheli iZaga, (18:3) iyavumelana naloko lapho ithi:

Lapho kufika omubi, kufika nokudelela kanye nehlazo kukhona inhlamba.

Kunamaphutha enziwa abazali, bathanda ukufundisa izingane zabo ezikoleni okwabe kungezabamhlophe lapho kungafundiswa khona izilimi zoMdabu. Lezi zingane zikhula zingakwazi ukukhuluma kahle nokubhala ulimi loMdabu. Zigcina sezilubukela phansi

ulimi lwazo. Zizibone zingcono ngoba zikhuluma ulimi lwaseNtshonalanga oluthathwa njengolimi olukhulunywa emhlabeni jikelele.

USangweni, (2013) uthi:

Ezinye izingane ezifunda esilungwini zigcina sezilubukela phansi ulimi loMdabu. Nalezi ezifunda emakhaya zigcina sezinokuzenyeza lapho zihlangana nalezi ezifunda esilungwini.

Abanye abazali bakhulisela izingane zabo esilungwini, zikhule zifunda futhi zikhuluma isilungu nasekhaya. Kuba lukhuni kulezo zingane ukuxhumana nabanye abangasazi isilungu. Zikhula sezimdibimunye nezingane zabamhlophe okuyizona okuxhumaneka kalula nazo kunezendabuko. Ukungalwazi ulimi loMdabu enganeni yoMdabu kungasho ukulahleka kwemvelaphi nomsuka wayo siqu sayo.

UChiliza, (2014) uthi:

Amanye amagama aphinyiswa ingane ekhuluma isilungu aphenduka ihlaya uma ezwakala kulezo zingane ezikhuluma isiNtu.

Abazali kumele bakhuthaze izingane zabo ukuba ziziqhenye ngezilimi zoMdabu, zazi ukuthi ukhlonipheka kwazo kweyeme endleleni okunakekelwa ngayo amagugu esizwe. Ulimi luyisisekelo samagugu esizwe. Isizwe siphawuleka ngolimi lwaso kwezinye izizwe. Ulimi lwethu kumele silwazise, siluphathe ngenhlonipho ukuze luhlale luthuthuka.

3.8 Isiphetho

Lesi sahluko besicubungula umlando wokulahleka kwenhlonipho ikakhulukazi kwaboMdabu. Lo mlando uthinta izimbangela zakho ezifaka phakathi ukufika kwabaMhlophe kwelengabade okwaba nomthelela omkhulu ekwehlisweni kwesithunzi saboMdabu okuhambisana nobukhazikhazi balo mhlaba neziyaluyalu zawo. Konke lokhu

kunemiphumela eminingi ekuphundlekeni kwesisekelo senhlonipho phakathi kwesizwe nenhlalakahle yaso ngoba kusuke kwakheke isidleke salo lonke uhlobo lwemfucuzo. Isahluko esilandelayo sizokube esihlokweni sekhaya nakho konke okuthinta inhlonipho esizweni esiNsundu.

ISAHLUKO SESINE

4.0 IKHAYA

4.1 Isingeniso

Ikhaya liyisizinda lapho impilo yomuntu iqala khona. Izimo ikhaya elidabula phakathi kwazo ziba nomthelela emalungeni alelo ekhaya. Indlela umndeni obhekana nezimo iwumphumela wokuqeqeshwa okutholakala ekhaya. Ikhaya liyisizinda semfudumalo lapho ilunga nelunga lithola intokomalo nenkuthazo ebunzimeni elihlangabezana nabo. Liyisiphethu sezaluleko ezisimamisa impilo yomndeni.

UMkhize, (2010:05) uthi:

Ikhaya-ke, yilapho sithola khona umama, okunguyena obhekelele imfudumalo, ukukhuliswa, ukwelulekwa kanjalo futhi nokubungazwa kwabantwana nezingane zakulowo muzi. Umama nguyena owakha uchungechunge lobudlelwane emphakathini ngenkathi ubaba yena ephuma eya kwamanye amadoda eyokwakha ubukhulu bomuzi umama wakha yena imvubelo yenjabulo nokuthokomala ekhaya.

Inhlonipho izingane eziyifundiswayo neziyibona ekhaya yiyo ezenza abantu phakathi kwabantu. Ukonakala kwekhaya kungukonakala kwesizwe sonkana. Umsebenzi owenziwa ikhaya mkhulu kakhulu esintwini. Ekhaya yilapho amalunga omphakathi eqeqeshwa khona. Ezikhathini zentokozo nasezikhathini zosizi ekhaya ilapho kuhlangelela khona amalunga omndeni.

UKhanyile, (2013) uthi:

Ikhaya kumele kuqikelelwe ukuthi lisekwa ngaphansi kwezimiso zobuqotho. Abazali okuyibona abangabaholi bemindeni kumele bakhuthaze ubuqotho. Lokho kuyokhuthaza ukuthi izingane zabo zikhule ngobuqotho. Ikhaya liyisizinda neziko lokuqala le mfundo.

Lokhu kufakazelwa uDurojaiye, (1988:28) lapho ethi:

Home is also a place for learning, learning about world, about people, about ways of behaving and developing attitudes towards health work, people, places, things and life in general.

Abazali babamba iqhaza elikhulu ekukhuliseni izingane zabo. Izingane zifunda inhlonipho kubazali.

UDurojaiye, (1988:28) uthi:

Parents may transmit warmth, affection and spontaneity or none of these, depending upon their own experience. In addition parents provide the child with affection, a sense of belonging, satisfactory discipline behaviour and physical and psychological habits and attitudes which will enable him to relate purposefully in the social and educative atmosphere of the school.

Lolu cwaningo luyavumelana nakho konke lokhu okushiwo ngenhla nguKhanyile noDurojaiye ukuthi ikhaya liyisizinda esinzulu ekuzalweni nasekukhulisweni kwamalunga omndeni kanye nawesizwe jikelele. Ngaleyo ndlela ikhaya libhekeke ukuba lesekelwe emfundisweni eqondile nenhlonipho ukuze likhiqize isizwe esiqotho.

4.2 Inhlonipho phakathi kwabadala nabancane

4.2.1 Inkulumo phakathi komuntu omdala nengane

Inkulumo phakathi kwengane nomuntu omdala iphawuleka ngenhlonipho. Kukhona izinto okumele zivele kuyo kanye nalezo okungafanele zivele. Ingane akumele ikhulume nomuntu omdala imqolozele ezinhlamvini zamehlo. Isenzo esinjalo sitshengisa ukuzotha nenghlonipho nokuthi iyakuzwa lokho ekutshelwayo, iyakwamukela.

ULake, (2012:23) uthi:

Inhlonipho is form of avoidance of word usage due to amahloni-shame (as shown on the face), sense of shame or izinhloni-bashfulness, shyness, modesty, respect-which are all related to what you do with your amehlo, your eyes. It is the practice of avoiding eye contact as sign of respect both physically and metaphonically or linguistically. It acknowledges someone's power over you or someone's relationship with you.

UGamedze, (2013) uthi:

Etiveni tase-Afulikha akusikho kuhlonipha kukhuluma nemuntfu lomdzala ube umutse njo etinhlavini temehlo.

Ingane kumele ukuthi ikhethe amagama uma ikhuluma nomuntu omdala. Ulimi oluqukethe inhlamba kumelwe lugwenywe. Iphimbo lisetshenziswe ngentobeko. Ingane akwamukelekile ukuthi inyuse iphimbo uma ikhuluma nomuntu omdala kuze kube sengathi ikhuluma nontanga.

UGamedze, (2013) uqhuba uthi:

Indlela lokhuluma ngayo isho kutsi ukutsi uyahlonipha nobe kawuhloniphi, kungahloniphi kutsi mawukhuluma ubesolo. Mawukhuluma nemuntfu lo mdzala kufanele ukhetse emagama lowashoko.

Ingane iyafundiswa ukuthi nayo iyakhula izoba umuntu omdala oyodinga ukuhlonishwa. Kumele ihloniphe ngendlela eyoyithokozela uma yenzeka kuyo lapho seyikhulile.

UWilliam, (2013) uthi:

The respect given to elders has its practical effect in the maintenance of customs and traditions. The young are always looking forward to being elders and are often told that if a child respects an elder, he would be respected by the young when he becomes older.

Ingane akulindelekile ukuthi ikhulume nomuntu omdala ifake izandla emakhukhwini ifake nesigqoko. Lokho kungaba nemithelela emibi endleleni ingane ecabanga ngayo. Ingakhuthazeka ingane ukuba yenze izenzo ezenziwa ngondlebekazizwa uma ingakhuzwa. Izingane kumele zifundiswe inhlonipho ukuze zikhule zibe nobuntu.

UChaplin, (2006) uthi:

Ubuntu is the potential of being human, to value the good of the community above self interest. Ubuntu is to strive to help people in the spirit of service, to show respect to others and to be honest and trustworthy.

Ingane kulindeke ukuthi izinike isikhathi sokulalela ngenhlonipho lapho umuntu omdala ekhuluma. Kumele izithole ingaphikisani nomuntu omdala idaze inkani, ibuyise izinhlonzi. Ayimi ngezinyawo ithi phuhle, ihlala phansi noma igobise amadolo izothe. Ingane ehloniphayo iyathandeka abadala bayifisela okuhle empilweni yayo.

ISilo Samabandla, (2009) sayala sathi:

Sidinga intsha eziqoqayo, ezihloniphayo izigcine emzimbeni, endleleni ecabanga ngayo, ekuhlonipheni isizwe sonke, konke lokhu kube kusekeleke ekukhonzeni uNkulunkulu. Uma nizihlonipha niyophepha ezinhlotsheni eziningi zezifo. Niyosinda emahlazweni amaningi alulaza amagama enu nawabazali benu.

Ingane ezithobayo nelalelayo ngesizotha izuza ulwazi ikhaliphe.

UFiniza, (2011) uthi:

Kuthiwa indlela eyaphambili ibuzwa kwabadala ngoba bayihambe kuqala.

La mazwi asho ukuthi kumele abasha balalele abadala babahloniphe ukuze bazokwazi ukukhula ngolwazi nangenhlakanipho. IsiNtu sithi kuhlonishwana kabili, kanjalo nabantu abadala kumele bakhulume izinto eziphusile phambi kwezingane, bangakhulumi zinto ezibahlisa isithunzi. Bagweme ukusebenzisa ulimi oluhlambalazayo, akukhulumayo kube isifundo esihle ezinganeni.

EBhayibhelini encwadini yeZaga, (3:13-14) ithi:

Ubusisiwe umuntu othola ukuhlakanipha nomuntu ozuza ingqondo, ngokuba inzuzo yakho inhle kunenzuzo yesiliva, nokutholakala kukho kunegolide.

4.2.2 Ukwamukela isipho kumuntu omdala

Ingane lapho yamukela isipho kumuntu omdala kumele isebenzise izandla zombili ukutshengisa inhlonipho. Izingane zifundiswa ukwamukela isipho ngenhlonipho zisezincane.

UMashishi, (2013) uthi:

Kuyaye kuthiwe ingane ayimukele ngezandla ezimbili futhi iphaphathe. Yize kukhona abangakuthokozeli lokho, abathi izimfene ezenza njalo.

Ukwamukela isipho ngesandla esisodwa nangesandla sobunxele kuwukungatshengisi inhlonipho. Kubonisa ukungasithokozeli isipho nokungabi nendaba naso.

UMbatha, (2013) uthi:

Ukubonga lapho uthola isipho kuyathokozisa kukhuthaze kulowo ophayo kwenze ukuba akhuthale nangokuzayo.

Lapho ingane yemukela isipho emuntwini mumbé kulindeleke ukuthi isethule kubazali babe nolwazi ngaso. Basicubungule bazi nenhloso engaba imbangela ekutheni ingane ize iphiwe isipho. Bayibongele ingane uma kunesidingo.

UMbatha, (2013) uthi:

Kuhle abazali bazi ngezipho eziphiwa izingane zazo ngoba kwesinye isikhathi izingane aziphiwa ngehloso enhle. Kusuke kuyimizamo yokuziholela ophathe zigilwe isilo sengubo.

Ingane ephiwe isipho ngehloso enhle iyakhuthazwa ukuthi isinakekele kahle isipho sayo. Kwesinye isikhathi uma ingane ingakafinyeleli ezingeni lokwamukela uhlobo oluthile lwesipho kuba ngabazali abanakekela isipho sengane. Kuvame loku uma ingane isencane ngeminyaka lapho isuke iphiwe isipho esikhulu njengemfuyo.

UMbatha, (2013) uthi:

Ingane ayikwazi ukuzithathela isinqumo ezindabeni ezithinta imfuyo yize kuthiwa ingumnini mfuyo.

Ngakho-ke ingane kumele ibahloniphe abazali bayo futhi ibethembe nabo bathembeke ukuze ingane ibahloniphe. Izingane zifunda ukwethembeka nenhlonipho kubantu abadala. Kukho konke abakwenzayo abantu abadala kumele bakhumbule ukuthi bayisibonelo.

Izingane maziphiwe izipho ngendlela enhle enobulungiswa, kungabikhona ezicwaswayo nezikhishwa inyumbazane. Isipho masingadali uqhekeko phakathi kwezingane.

UMbonambi, (2011:38) uthi:

Ekhaya umzali angamupha isipho umntwana oziphethe kahle. Lo mntwana ongenzi kahle uma kukhona okuncane okuhle ekuziphatheni kwakhe kunconywe noma kuklonyeliswe.

Lokhu kungagququzela indlela enhle yokuziphatha, kubuyise nehlonipho entsheni. Izingane zithokozele ukwenza izinto ezithokozisa abazali bazo ukuze bazivuze ngezipho ezithize. Izipho ziyasiza ekufundiseni izingane ukuthi ukuziphatha okuhle kunomvuzo.

USafer, (1982:142) uyavumelana nokuthi izingane kubekhona eziphiwa khona:

Praise is not the sole means of positively consequating encouraged behaviours. The behaviour modification literature is characterized by stronger sorts of rewards.

Isipho sinomthelela omkhulu ekukhuthazeni isimilo esihle enganeni.

UWarrell noStilwell, (1981:238) bathi:

If the desired behaviour is rewarded there is a greater likelihood of such behaviour being repeated. If it is not rewarded, the behaviour pattern might disappear.

Ngaphandle kokubheka ukuphana ngezipho abazali kumele bakwazi ukutshengisa izingane zabo uthando. Batshengise ukuthi bayakuthokozela ukuziphatha okuhle.

UMbonambi, (2011:45) uthi:

Ingane uthando ingaveza loku ngokuntshontsha, ukuqamba amanga ukungahloniphi abantu abadala, ukushaya ezinye engalutholi izingane, ukuthuka inhlamba. Ukuphutha nokunye okuzocasula abefundisi noma abazali.

Izingane mazifundiswe ziboniswe uthando kodwa zingatotoswa.

UVrey, (1979:94) uthi:

Pedagogical love is the most important attribute of the parent child relationship. He further states that knowledge care, responsibility, respect and trust are components of pedagogical love.

Kumele kubekhona ubudlelwane obuhle phakathi komzali nengane.

UMbonambi, (2011:45) uthi:

Kubalulekile ukuthi kubekhona ukwazana phakathi komzali nomntwana ukuze kwakheke uthando. Lolu thando yilona oluzoholela ekutheni kube nokuzwana phakathi kwabo.

UDu Toit noKruger, (1993:61) bathi uma bechaza inhlonipho:

Respect comprises an unconditional acceptance of the other as unique person in his own right.

Uthando lungumthombo wazo zonke izenzo ezinhle. Ngaphandle kothando phakathi kwengane nomzali inhlonipho singeyibone. Abazali kumele bazinakekele izingane zabo ngokomoya, ngokomzimba nangokomqondo ukuze ebudlelwaneni babo kudaleke inhlonipho.

UMBatha, (2013) uthi:

Ukuhlonishwa akusiyo into umuntu ayithola noma ikanjani kodwa uyayizuza ngenxa yezenzo zakhe ezinhle ezithandwa ngabathile bese bemhlonipha ngenxa yazo. Ukuziphatha okuhle kunomvuzo.

Izipho mazisetshenziselwe ukufeza izinhloso ezinhle, kungabi ukulutha labo abesuke bezemukela. Ukwamukela nokuphana ngeziphho kwenziwe ngehlonipho. Inhloso yokupha yiyona ebalulekile kunesiphho uqobo lwaso. Inhloso enhle iholela emiphumeleni emihle nekhuthazayo eyenza owamukela isiphho angaguqukeli kokubi.

4.2.3 Imiyalo nezinkolelo ezifundiswa ekhaya

Kunezimfundiso ezithile ezilandelwayo nezifundiswa ekhaya ukuze izinto zenziwe ngendlela ehloniphekileyo. Ikhaya elingalandeli izimfundiso ezifaneleyo lilahlekelwa isithunzi nokuhlonipheka.

UMaseko, (2013) uthi:

Akudliwa umile endlini, ukudla umile endlini kudala ukuthi izindaba zakho nazo zime.

Ukudla umile endlini kungumkhuba omubi ongabukeki esizweni esiNsundu. Isikhathi sokudla siyahlonishwa konke kwenziwe ngesizotha.

Lokhu kufakazelwa uDarulihisan, (2013) wezimfundiso zama-Muslim lapho ethi:

Njalo ngesikhathi sokudla qala njalo ngokugeza izandla zakho ngaphambi kokuba udle. Yidla ngesandla sakho sokudla. Cabangela abanye abantu ungashoni uvumbuka ekudleni. Ungabi nomhobholo. Ungakhulumi nokudla emlonyeni. Phenduka ubheke eceleni usebenzise iduku noma okusaduku lapho uhlaselwa ukuthimula noma ukukhwehlela ngesikhathi sokudla. Ungabeki izindololwane phezu kwetafula ngesikhathi sokudla. Ungadli umile.

Lezi zimfundiso ziyavumelana nokuningi nezimfundiso zikaZulu. Imfundiso yesiNtu ibuye ijule ngoba iyaveza ukuthi isenzo esithile sinamthelela muni.

UMaseko, (2013) uthi:

NgokwesiNtu akudlelwa embizeni yokupheka. Akusiko ukuzihlonipha nokuhlonipha abanye enihlanganyela nabo ukufaka isandla sakho embizeni udle. Isenzo esinjalo sihlelela ukuthi line kakhulu izulu muhla umenzi esenzo esinjalo eshada.

Isenzo esinjalo kumele singakhuthazwa, sigxekwe ukuze abenzi baso basiyeke. Kubalulekile ukuthi umuntu lapho edla adlele endaweni ekhanyayo, akugweme ukudlela ebumnyameni. Odlela ebumnyameni uye uzwe esekhuzwa kuthiwa: “Wadlela ebumnyameni, udla amasakabuli yini?”

UMaseko, (2013) uthi:

Umuntu odlela ebumnyameni izindaba zakhe zibamnyama, azikhanyi.

Kuhle ukuthi umuntu akubone ukudla akudlayo ukuze konke ukwenza kwakhe kube sobala nezenzo zakhe zicace.

Umkhwenyana kanye nomkhwekazi kabadleli endaweni eyodwa lapho bekwazi ukubonana khona. Umkhwekazi uyahlonipha uyaye adede angahlali adle lapho kukhona khona umkhwenyana.

UMaseko, (2013) uthi:

Ezinsukwini zanamuhla lapho kulandelwa khona imfundiso yaseNtshonalanga ubabezala nomakoti sebetholakala behleli etafuleni elilodwa bedla. Kuphinde kube ileso kumkhwenyana nomkhwekazi.

Isenzo esinjalo silichilo siyayidondobalisa inhlonipho umakoti agcine esengamazi ubabezala ukuthi uyisivalo saliphi ibhodwe.

UMaseko, (2013) uqhuba athi:

UMakoti ngokwesintu akamxhawuli ubabezala noma angene ekamelweni lakhe.

Ukuduka siyeke okwethu silandele okwabezizwe angeke kusifikise ndawo.

Kulo mthombo-www.nativenessandculture.com/2009 kucashunwe inkulumo yeSilo Samabandla uZwelithini Goodwill KaBhekuzulu KaMaphumuzana KaDinuzulu, ethi:

Ngesinye isikhathi amasiko ethu ayaxukuzeka. Phela lapho sihlalisene nezinye izizwe kuningi okwesuleleka kithi. Nathi kuningi esikwesulela kwabanye. Kodwa isizwe esiqotho nesihlala sikugcinile okwaso okungamagugu, kasikuthengisi okwaso kalula. Ngiqonde ukuthi izinto zingaguquka lapha nalapha, kodwa ingono yalokho esikwenzayo kufanele ingaguquki.

Umuntu kufanele ahloniphe indlela enza ngayo izinto kanye nezinto ezisetshenziswa ekhaya.

UMaseko, (2013) uthi:

Akuhlalwa phezu kwetshe lokugaya lokho kwenza ukuthi lowo owenza lokho aphathwe iqolo libe buhlungu.

Akubukeki ukubona umuntu ehleli phezu kwetshe lokugaya, ikakhulukazi ngoba lisetshenziselwa ukugaya ukudla. Akukhuzwe uma kubonakala umuntu enza isenzo esingaphusile ngalolu hlobo. Izingane kumele zikhule zazi ukuthi akudlalwa ngezinto ezibalulekile, ziphathwa kahle zihlonishwe.

Indlu uqobo lwayo iyahlonishwa ngaphakathi nangaphandle.

UMaseko, (2013) uthi:

Izindonga zendlu ziyahlonishwa azishaywa. Izingane kumele ziqaphele ukuthi azidlali ngokushaya izindonga zendlu. Oshaya izindonga zendlu usuke eshaya amadlozi ngoba kukholelwa ekuthini ahlala ezindongeni. Zishaywa kuphela isalukazi sasekhaya lapho sikhuza umhlola othile.

Kumele okukhulunywayo nokudlalwa ngakho kuqashelwe ukuthi akuphambani nenkambiso yokwenza izinto ngokufaneleyo.

UMBatha, (2013) uthi:

Ukulunguza emnyango bese ujika ungangenanga kungaba nemiphumela engemihle. Izinto ozihlelayo zingavela bese zijika zingaphumeleli zilingise indlela owenaza ngayo. Owesifazane owenza njalo angaba nenkinga ngesikhathi sokubeletha. Ingane ingajika endleni kungabeletheki.

Izingane ezenza lomkhuba kumele zikhuzwe zingakujoyayeli ukwenza njalo. Ojika emnyango akatshelwe ukuthi akangene endlini aphume ngendlela efanele. Ukungalandeli inkambiso efanele kungaholela ebuhlungwini kudale nosizi.

ULwazi, (2013) uthi:

Akushiwo ukuthi uhalele inyama ukwenze njalo kungasho ukubika isifo kufana nokuzikhalisa okuyaye kwenziwe izingane, kungumkhuba omubi ohlodayo.

Izingane kumele zifundiswe ngoba zithatha ngokuthi ziyadlala kanti sezidala inkathazo ekhaya.

UKhanyile, (2014) uthi:

Akungakhuthazwa umkhuba wokubambelela esihlathini noma ekhanda kube kungonakele lutho. Izenzo ezinjalo zenziwa uma kukhona okonakele izinto zimapeketwana kulukhuni ukuthola isixazululo noma sekungekho into engenziwa.

Izenzo esinjalo sithathwa njengesenzo esiwukubikezela isigameko esithile esizophula imimoya yabantu.

UMotha, (2014) uthi:

Izinja ezishaya umkhulungwane kumele zikhuzwe ngesankahlu ukuba ziwuyeke lowo mkhuba. Zingadedelwa ukuba ziqhubeke nokushaya umkhulungwane. Izinja ezenza lokho zisuke zihlola umhlola.

Imiphakathi kumele ihloniphe futhi ibambisane. Akumele kube khona osikhwiliphambana nobhoko. Kumele baqondiswe bafake endleleni ukuze zonke izinto ziqhubeke ngosiko.

UMaseko, (2013) uthi:

Lapho kuvele isifo endaweni akekho okumele aphakamise igeja asebenze. Abantu kumele bahloniphe isifo esivelile babambisane nomndeni oshonelwe. Ukulima uma kushoniwe kamakhelwane kudala isimo sezulu esingasihle. Kube nesiphepho kumuke nemizi.

Ezinsukwini zanamuhla baningi abangasazishayimkhuba izenzo ezinhle ezikhombisa inhlonipho. Izehlakalo ezibuhlungu seziyinsada, amashwa emva kwamashwa ngenxa nje yokwehluleka ukulandela izimiso zesizwe.

4.2.4 Imfundiso etholakala ezageni

Izaga zineqhaza elibaluleke kakhulu ekufundiseni nasekuvuseleleni inhlonipho esiNtwini. Ukuqondisisa izaga kungaba usizo olukhulu ekulondolozeni lokho okungamagugu esizwe. Ziyakha zibuye zifundise ngendlela yokuziphatha.

IPhaphama, (2014:3-11) ithi:

Kunesaga sesiJalimane esithi: Indoda esiphethe ngesandla isigqoko ingalidabula lonke ilizwe.

Emasikweni amaningi uma indoda ikhumula isigqoko isuke ikhombisa inhlonipho.

NgokwePhaphama, (2014:3-11) lesi saga sichaza ukuthi:

Abantu bathembekile ekukuboniseni umusa nasekubathandeni kakhudlwana labo abanemikhuba emihle.

Kulezi zikhathi zokudlanga kwendelelo kuhle futhi kuyazuzisa ukwazi indlela yokuziphatha nokuphatha abanye.

Isaga esithi: “Ihlonipha lapho ingeyokwendela khona” sikhuthaza ukuthi kuhle ukuthi wonke umuntu ahlonishwe futhi ahloniphe naye ngokunjalo.

UNyembezi noNxumalo, (1966:139) bachaza bathi:

Intombazane kumele ihloniphe wonke umuntu ngoba kayazi lapho iyophelela khona.

Ulwazi olufana nalolu luyayakha luyilolonge intombazane luyenze iqaphele ukwenza kwayo ibambelele emfundisweni yenhlonipho. Izaga zikhuthaza abaganeneyo ukuba bahloniphe, babambisane, balalelane ngenhloso yokwakha umuzi onokuthula.

Lokhu kufakazelwa izaga encwadini kaNyembezi noNxumalo, (1966:140) ezithi:

Igugu liyadonsiswana.
Induku kayiwakhi umuzi.

Le mfundiso iwusizo kulabo abayemukelayo ukwakha imizi enesizotha. Iwusizo ekwakheni umuzi esisekelweni sothando nenhlonipho. Into eyigugu iphathwe ngazo zombili izandla nokucophelela ngaso sonke isikhathi ukuze ingaphahlazeki.

Izingane ziyakhuthazwa ukuthi ekukhuleni kwazo zibanakekele abazali bazo futhi zibathande.

Isaga esithi: “Inyoni ishayelwa abakhulu” sicacisa ngobudlelwane obulindeleke bubekhona phakathi kwengane nomzali.

UNyembezi noNxumalo, (1966:141) bathi uma besichaza lesi saga:

Umntwana kumele azise abazali bakhe, lokho akutholayo akwethule kubo. Impumelelo yomntwana liqholo labazali.

Abazali kulindeleke bazifundise izingane zabo inhlonipho bazihlomise ukuze zibe ngabantu isizwe esiziqhenya ngabo kusasa. Inkulumo ethi: “Inkunzi isematholeni” iyacacisa ngokukaNyembezi noNxumalo, (1966:141) ukuthi:

Abantwana kumele bakhuliswe kahle ngoba kuzoqhamuka kubo abaholi bangomuso.

Akulindwa ukuthi bakhule baze babe badala kodwa kumele bakhuliswe ngeqiniso futhi banakekelwe basebancane ukuze bakhule nayo inhlonipho. Kulukhuni ukufundisa umuntu omdala inhlonipho kunokufundisa ingane.

Lokhu kufakazelwa oNyembezi noNxumalo, (1966:141) lapho bethi:

Umuthi ugotshwa usemanzi.
Zibanjwa zisemaphuphu.
Uthingo lugotshwa lusathambile.

Izaga zivuselela ubuntu emphakathini zidale ukuba abantu bazisane baqaphele ukwenza izinto ngesizotha besabe ukwenza izenzo eziphoxayo. Bazisane bangabukelelani. Kunezaga ezikhuthaza abantu ukuba baphathane kahle ngenhlonipho.

UNyembezi noNxumalo, (1966:143) bayaziveza izaga ezifana nalezi ezilandelayo:

Kuhlonishwana kabili.

Kumele umuntu okusizileyo nawe umsize ngesikhathi sokuxakeka kwakhe. Isenzo esinjalo sikhuthaza ukusizana phakathi kwabantu.

Ezinye izaga ezikhuthaza ukusizana nokunakekelana ezibhalwe nguNyembezi noNxumalo, (1966:143) zibandakanya lezi ezilandelayo:

Imikhombe iyenanana.
Izandla ziyagezana.

Umuntu kulindeleke ukuthi abasize labo abamsizayo. Izaga zikhuthaza isintu ukuba sinakekele sibuye sihloniphe sazise izihambi. Izihambi ziphathwe kahle zingahlukunyezwa ziphiwe nokudla.

UNyembezi noNxumalo, (1966:143) bathi ngokwenzenjalo umuntu angeke abe mpofu. Bakufakazela lokho ngalezi zaga:

Inkomo ehambayo kayiqedi tshani.
Isisu somhambi kasiqedi lutho.

UNyembezi noNxumalo, (1966:143) bayakuveza ukuthi isihambi saneliswa yilokho osinika khona noma kukuncane kangakanani. Siyakwamukela sidle sibonge.

Isisu somhambi kasingakanani singangenso yenyoni.

Lapho unakekela uhlonipha isihambi usuke uzisiza wena ngoba kawazi ukuthi uyohamba uze ufike kuphi. Ikusasa kalaziwa.

UNyembezi noNxumalo, (1966:143) bathi:

Unyawo alunampumulo

Bachaza ukuthi baphathe kahle abantu ngoba kawazi lapho unyawo luyokuholela khona kusasa. Izaga ziphinde zibafundise abantu ukuba babonge, ukubonga kuwukukhombisa inhlonipho.

UNyembezi noNxumalo, (1966:145) baveza lezi zaga eziqondene nokubonga:

Inhlava iyabekelwa.
Isihlahla kasoniwa.
Ukubonga ukuzibekela.
Ibhazo libuya nenhlanhlula.

Umuntu kufanele atshengise ukubonga kulowo omsizile ukuze akwazi ukubuyela ukuyocela usizo futhi uma isidingo sivela. Nalowo okusizayo uyakhuthala uma ubonga.

Izaga zifundisa abantu ukuba bazithobe bangabukeli abanye abantu phansi ngoba becabanga ukuthi bangcono. Umuntu angaboni abanye abanezici akhohlwe ukuthi naye unazo ezakhe. Kubalulekile ukuthi umuntu abahloniphe abanye abamukele njengoba benjalo.

Nazi izaga eziqukethe le mfundiso ngokukaNyembezi noNxumalo, (1966:144):

Isifumbu sibona uqhaqhazela.
Izimfene zihlekana iziphongo.
Iqaqa alizizwa ukunuka.

Izaga ziyadala ukuthi umuntu acabange ngendlela ecwengekileyo kuthi nalezo zinto azishaya indiva akwazi ukuzinaka. Inhlonipho ifukanyelwe ezageni. Izaga zingamazwi obuhlakani aqukethe imfundiso neziyalo. Zigqugquzela ukuhlonishwa kwawo wonke umuntu, azikukhuthazi ukudelelwa kwabantu ngoba kuthiwa abalutho.

Lokhu kufakazelwa ilezi zaga ezisencwadini yoNyembezi noNxumalo, (1966:149):

Negwababa lize liphathe umgodo nonhloyile afise.

Okuchaza ukuthi nowedelelekile angaba nayo into anayo efiswa ngabangcono kakhulu kunaye. Abantu kumele bahloniphane nalowo osephezulu abahloniphe labo abangaphansi kwakhe ukuze bameseke ngezikhathi zonke.

UNyembezi noNxumalo, (1966:150) baveza isaga esikhuthaza abantu ukuba bangaziqhenyi kodwa abambisane nabantu:

Ithi ingangcothuka isisila ihlekwe.

Okuchaza ukuthi umuntu oziqhenyayo ngempahla yakhe uyaye ahlekwe lapho esevelelwe ngamashwa elahlekelwa yilezi zinto zakhe. Kuphele ukuhlonishwa.

4.2.5 Ukunakekela izihambi

IBhayibheli liyayala ukuba kunakekelwe izihambi ziphathwe kahle. Isizwe samaZulu sabe saziwa ngokuphatha kahle izihambi kungathi bebazi ukuthi abangenisa izihambi bangenisa izingelosi bengazi.

UKhambule, (2012) ubeka uthi:

Lo musa ozigaxa kwabe kuhlonishwa idlozi. Uma izihambi zifike zabusa ngamanzi amponjwana kwaba nokuhhomuzela ekhaya, abaphansi nabo babejabula basondele ekhaya bezobungaza umuzi baphuze kanye nezihambi. Uma kungekho umsindo wentokozo ekhaya abaphansi babewuziba lowo muzi, kube ukuphuthelwa kwalowo muzi izilokotho nezibusiso.

Kwabe kuyinto embi kabi ukuphatha kabi izihambi. Umnumzane ophatha kabi isihambi wayehlambalazeka abuye adume kabi ebantwini. Abantu babebuye bamthuke ngokuthi uyathakatha kwakhe ugcine imikhovu nomantindane.

Emizini emikhulu yezikhulu isihambi sabe samukelwa imvali. Emizini lapho imvali ingekho sabe sizingenela sihambe ngasohlangothini lwasesandleni sokudla size siyokuma ngasendlunkulu. Kuyobe sekuphuma ingane endala noma umakoti ezobuza isihambi ngenhloso yokuhambela kwaso kulowo muzi nokuthi singubani wakabani? Umnumzane wayengaphumi kuze kucace inhloso yokuhambela kwesihambi.

UKhambule, (2012) uqhuba uthi:

Kwakwenziwa lokhu ngoba ezinye izihambi azithembekile, kwakungenzeka ukuthi izihambi mbumbulu ezihlose impilo yensika yomuzi, umnumzane phela. Yena wayengaveli kuze kwezwakala ukuthi okulethe isihambi phakathi kwamasango ngabe yini nokuthi singesakwabani.

Sasingeniswa endlunkulu isihambi uma ethi umnumzane asingeniswe. Kwakuba umsebenzi wendlunkulu ukunakekela isihambi. Sasinikwa amanzi amponjwana ukuze isihambi sithibe ukoma kwakuncokola kamnandi nesihambi ukuze sizizwe samukelekile futhi sikhululekile.

UMsibi, (2012) uthi:

Bathi uma iyisehluleki indlunkulu yayingase ilahlekelwe isikhundla sayo.

Isihambi sasiphathwa kahle ngenhlonipho nangobuntu, singabukelwa phansi.

UMsibi, (2012) uqhuba uthi:

Ekuxoxeni nesihambi kwakungase kuvele ukuthi singumuntu omkhulu endaweni yakubo noma kambe sizalwa isikhulu. Kungase kuvele ukuthi siyisihlobo sakulo muzi noma kambe singumuntu ompofu oswele indawo yokufihla ikhanda. Uma siyisikhulu noma siyisihlobo kungase kuqoqwe izimbuzi khona manjalo sihlathiswe. Uma siyimpabanga ekhulekelwa ukutholwa sasinikwa indlu ngasesangweni sithi gozololo khona bese kubikelwa inkosana yozalo ukusuka lapho kwabe kubikelwa izikhulu zeNkosi usetholiwe njalo umuntu.

Lolu hlobo lwezihlobo lubizwa ngokuthi izinkulelwane. Lwalanda kakhulu ngezikhathi zempi. Umuntu onjalo wayekhulela emzini engowakhona aze agcine esethathe unkosikazi.

UMBatha, (2013) uthi:

Ngelanga lokuqala isihambi sasiba umuntu womnumzane nje zwi. Abanye bomuzi babesibona ngokungena belethe okuthile njengokudla.

Amanye amalunga omndeni ayesibona emva kokuba umnumzane esesibonile isihambi.

UMBatha, (2013) uthi:

Babefika basibingelele bese kuxoxwa amaxoxo angatheni. Amakhosikazi alapha ekhaya ayebingelela

isihambi ehlobile. Abe engena nokhamba oluzophuzwa. Lokhu kwakubonisa ukuthi isihambi samukelekile futhi siyahlonishwa amalunga wonke omndeni.

Uyaqhuba uMbatha, (2013) uqhuba uthi:

Emveni kukuba isihambi sibuse kangaka sasingakhululeka sihambe.

Ekuhambeni kwaso isihambi sasingahambi silambatha. Sabe senzela umphako. Isihambi kumele siphathwe kahle futhi sihlonishwe. Nangokwenkolo abantu bayalulekwa ukuba banakekele izihambi.

ICatholic Bible Foundation of South Africa, (1997:14) ithi:

UJesu emibhalweni yakhe usifundisa ukuthi kufanele sithethelele manje, singabahluleli abanye manje, sinakekele abampofu manje siphinde samukele izihambi manje.

Abampofu bayingxanye ebalulekile nenkulu yomphakathi. Ngakho-ke ukunakekelwa kwabo kusho ukuphatheka kahle komphakathi omkhulu. Abezenkolo babambe iqhaza elikhulu ekunakekelweni komphakathi ompofu.

UMasipala waseMsunduzi, (2007) naye uveza owakhe umbono mayelana nokunakekelwa kwabampofu. Uthi kumele basizwe. Uchaza athi ukunika usizo kusho:

Ukunakekela ngemali, izimpahla, izinkonzo kanye neminye imithombo yosizo.
Ukudayiswa kwempahla ngenani eliphansi.
Ukubolekisa ngemali kodwa ungafaki inzuzo.
Ukuqashisa ngempahla kodwa ungabizi inzuzo kuyo.

Abamabandla bathi uma bethandaza babhekise kuMdali ngenhlalo yabampofu. Umthandazo kaSeoka, (2009) uthi:

Nkulunkulu ophilayo uhlangana nathi ngezindlela eziningi ezicashileyo kodwa ezihlale zikhona kulokhu esihlangabezana nakho. Siphe amehlo okubona nezinhliziyi zokubona kulezo zindlela oyaye uziveze ngazo kithi. Sinike izinyawo nezandla ezilangazelela ukuthi zikwazi ukupha ukudla abampofu, ukunakekela abagulayo abanganamakhaya abo. Sinike umoya wokuba izithunywa zakho zokusabalalisa ubulungiswa emiphakathini yethu, yikhona umbuso wakho uzofika ubuse emhlabeni.

ULouw, (2011) uthi uHulumeni ubona ukubumbana komphakathi kuyikona okunganciphisa ubumpofu:

Uma sifuna ukwakha uhlelo ngokunakekela okusezingeni eliphezulu, ukunakekela wonke umuntu mahhala, ocebile kumele anikele asize ompofu, ophilile asize ogulayo. Kuncishiswe ukungalingani.

U-Eyring, (2013) uthi ibandla linezinhloso ngabampofu:

Injongo yenhlalakahle yebandla ukuba kusizakale amalunga akwazi ukuzimela ngokwabo, ukunakekela labo abampofu nabaswele kanye nokusebenza ngokusiza.

Emakhaya abadala nezingane kumele bafundiswe ukonga bangasaphazi ukudla kanye nezimpahla abanazo. Ngaso sonke isikhathi kumele bakusebenzise ngendlela abanakho ukuze kunakekelwe abampofu.

ULanga, (2013) uthi:

Lapho bedla betamasa kumele bakhumbule ukuthi kukhona abaswele.

UDlungwane, (2011) uyala amakholwa uthi:

Kubalulekile ukuthi ningene phakathi kwabantu, uma abantu benidinga kungabi lukhuni ukuthi banithole. Kuhle ukuthi nibahambe emakhaya abo, niwabusise ukuze kuxoshwe amadimoni. Kulokhu kuvakasha sengathi ningaqala ngabantu abampofu abangenalutho abanikela ngendibilishana yomfelokazi.

Ekhaya izingane ziyafundiswa ngempilo eqotho.

UZungu, (2013) uthi:

Wonke umuntu ufundiswa abazali nothisha bakhe ukuphila ngemithetho yokulunga, ekutheni abambe iqhaza ekubeni isakhamuzi esilungileyo, afeze izibophezelo zempilo ehloniphekileyo, azikhombise ngemicikilishane yempilo eqotho ebizwa ngokufaneleyo, nalapho umuntu ekhula ngeminyaka ufundiswa ukwengeza ngomqondo ohluzekile, ukuze ngayo aphelelise okuqotho empilweni yakhe.

Impilo eqotho noma ehlonipha imithetho yokulunga iyefana nempilo yesisa senhliziyo, le mpilo ingukwenza okuhle kumakhelwane nokuqaphela ukuthi ayidungwa inkohlakalo nobubi. Ukunakekela abampofu kuyisenzo esihle okumelwe sikhuthalelwe isizwe sonkana. Makuliwe nobumpofu buqedwe njengoba okhokho babenza. Abafokazane babekhona kodwa bebenakekelwa nemindeni yabo.

4.3 Ukuhlonipha kukamakoti oyinkosikazi yekhaya

4.3.1 Inkulumo

Indlela inkosikazi eganile eyaye ihloniphe ngayo iyaye izwakale olimini elusebenzisayo emzini. Izinto ziyaye zibe nendlela ezibizwa ngayo. Amagama asetshenziswa ngokukhulu ukucophelela, ukunganaki kungadala isimo esingasihle ekhaya esimuncu. Umakoti uhlonipha amagama athinta uyisezala ngandlela thize awagweme.

UBhengu, (2013) ubeka uthi:

Ake sithi igama lakhe uManzana, umakoti akalokothi alisebenzise igama eliphathelene namanzi, uyaligwema esikhundleni salo asebenzise amandambi. Lapho uyisezala kunguMabukazonke ngeke alisebenzise igama elithi “buka” esikhundleni salo uzosebenzisa elithi “bheka.”

Uyafundiswa esesekhaya indlela izinto ezibizwa ngayo kanti amanye amagama uwafunda khona emzini.

UBlose, (2013) uthi:

Umakoti kumele akhulume kahle emzini ngendlela enesizotha anganyusi iphimbo.

Nalapho ekhuluma nomyeni wakhe kumele aqaphele ukuthi ulilawula kanjani iphimbo lakhe. Angakhulumi ngendlela engenza abanye bacabange ukuthi uyathetha. Nalapho ekhuluma namalunga amadala omndeni, makakhophozele angawabheki emehlweni.

UBhengu, (2014) uthi:

Uyashesha ukuzwakala olimini umuntu ongenanhlonipho. Ukuqaphela ulimi nokukwazi ukulisebenzisa kuyinto ebalulekile emzini.

Nalapho ekhuza ethethisa izingane kumele aqaphele angeqiwa ukuthukuthela, konke akwenze ngesizotha nokuhlonipha igceke kanye nabanikazi balo asebalala nalabo abasadla anhlamvana.

4.3.2 Ukugqoka

Emzini inkosikazi igqoka ngendlela ehloniphekile enesithunzi. Lokhu kwenza ukuthi ingahlambalazeki ilulazeke noyibonayo abone ukuthi inkosikazi ayihloniphe. Inkosikazi eganile iyaye ibonakale ngokuthi yemboze amahlombe ngebhayi nolwembu ihlonipheke.

UNyembezi, (1992:22) uthi:

Ibhayi indwangu embathwa emahlombe ngabesifazane.
Ukuhiza ibhayi ukwembatha ibhayi.

UNyembezi, (1992:22) uchaza ulwembu athi:

Ulwembu isembatho sokwemboza amahlombe kumuntu wesifazane oganile.

UMsimang, (1975:184) uthi:

Umakoti uhlonipha abazali bendoda, unina noyise nalo lonke uzalo. Ufaka isicholo kanye nesidwaba bese ehlonipha ngesicwayo phezu kwamabele.

Zisekhona izicwayo ezinsukwini zanamuhla umehluko ukuthi zona azisenziwanga ngotshani okuthiwa ubendle noma udakazane kodwa zenziwa ngezindwangu zesilungu. Zibizwa zithiwe ngesimanje ngamabhodi.

UMphuthi, (2013) uthi:

Isidwaba siqala umakoti eseyingoduso asigqoke aze aguge esigqoka. Ixhama lona libhincwa enkabeni limele ibhande.

Inkosikazi ivame ukusikhumula isicwayo sayo uma isekhaya noma incelisa ingane. Inkosikazi esikhulile ayivamisile ukuvunula ngobuhlalu njengoba kusuke kwenza umakoti omusha uze abonakale evunulile uma kunemikhosi ethize.

UMsimang, (1975:185) uthi:

Emahlombe ihlala ihloniphe ngolwembu noma injeza.
Ngenxa yokuthuka kwenhloko lapho ekhula, isalukazi sibe sesithunga inhloko ende engumbolonjana.

UMBatha, (2006:328) uthi:

Ngaphandle kwesicwayo, kukhona isigcayi isikhumba esimbathwa ngamakhosikazi amboze ngaso amabele. Kungabuye kushiwo ukuthi ingcayi noma isidiya.

Okunye okuhlukanisa amakhosikazi aseganile ezintombini ezingakagani, umbhama.

USchoeman, (1983:06) uthi:

Umbhama yibhande elakhiwe ngobuhlalu elifakwa owesifazane osegcagcile. Umbhama ufakwa nje ngaphezulu kwesiphongo lapho kuqala khona isicholo. Izintombi azilokothi zilifake leli bhande ngoba lihambisana nesicholo, ngakho-ke isicholo asifakwa owesifazane ongakagcagci.

4.3.3 Okwenziwayo nokungenziwa emzini

Inkosikazi ilindele ukuhlonipha bonke abantu basemzini, izihlobo kanye nezivakashi zakhona.

UGule, (2013) uthi:

Noma kuthiwa kunezilwane ekhaya, izimfene umakoti phela kumele azihloniphe futhi azithande. Izidalwa nezinkubela zasekhaya azondle futhi azinakekele.

Kumele umakoti enze konke okwenziwayo emzini, kungabi athi akakwenzi ngoba akwenziwa kubo

UCele, (2010:79) uthi:

Iloku okwenziwa inkosikazi ngenkathi isafika isengumakoti, inhlonipho yokuzenzela akahambi phambi kwezindlu umakoti kodwa uhamba sakukhokhoba emva kwezindlu. Phela phambi kwezindlu kukhona isibaya lapho amakhehla omuzi eqoqene khona. Akadli phambi kwabantu basemzini.

Umakoti kukhona izindlu angangeni kuzona.

UHlongwane, (2013) uthi:

Umakoti akavumelekile ukungena ekamelweni likayisezala noma ngabe uyagula, into angayeza ukuthuma izingane zenze lokho okudingwa uyisezala. Yena ulalela ngendlebe emile ngaphandle ezwe ukuthi ufunani uyisezala.

Umakoti akahlali noyisezala noma ahlangane naye endleleni uma umakoti ebona ukuthi bazohlanguya uyachezuka athathe enye indlela.

UHlongwane, (2013) uthi:

Umakoti uyakwenza ukudla bese ethumela izingane ukuba kube izona ezikuhambisayo. Akufanele ahlanze

izimpahla zikayisezala ngaphandle uma ngabe uninazala usashona.

Kukhona ukudla umakoti okumele angalokothi akudle uma eganile. Ngokuhamba kwesikhathi uyavunyelwa ukukudla kanti okunye kweminye imizi uze afe engakudli.

UHlongwane, (2013) uthi:

Kweminye imizi intombazane ithi ingangena ebuntombini iyekiswe ukudla okuthile ngoba kuthiwa iyokuntshontsha emzini uma ize yakujwayela. Kwakuye kwenzeka umakoti acabange ukuthi uyedwa bese ekuntshontsha ukudla lokho. Uma eke waba neshwa wabanjwa wayebuyiselwa kubo ayokwelulekwa. Imindeni iyahluka ngezikhathi ezibekelwa umakoti ukuthi azile ukudla.

UShange, (2013) usilandisa ngemisebenzi eyenziwa umakoti athi ileyo misebenzi eyenza ahlonipheke uthi:

Umakoti uyatheza ugcina ikhaya lifudumele uxosha nekati eziko. Izinkuni abasuke beyozitheza basuke bezozisebenzisa ekuphekeni nokotha. Kuyenzeka uma beyotheza bathathe usuku lonke besehlathini. Uma esebuyile ehlahini akeqeli esililini sabesilisa enganikezwanga imvume kanti futhi kunokudla okungamelanga akudle uma enganikezwanga indlakudla yakulowo muzi. Lokho ukudla okufana namasi, inyama ekhulunyelwe namaqanda. Akavunyelwe ukungena esibayeni nokuthinta ubulongwe.

UShange, (2013) uqhubeka athi:

Kunembuzi ehlatshiswa umakoti emzini uma elethe umbondo ebizwa ngokuthi indlakudla ukuze akhululeke uma esefika kwakhe adle noma yini. Uma esefikile emzini uhlatshiswa ngembuzi yokuthi akhululeke angene noma ikuphi lapho efuna khona.

UKhumalo, (1997:572) uthi:

Umlobokazi uhlonipha kusukela kwabalele bekhaya ngendlela emiswe isiko, uhlonipha uyisezala noninazala lapha ekhaya. Ubahlonipha ngezenzo ezithile ngoba ngokwesiko enendlela okufanele aqhube ngayo.

4.3.4 Isikhathi sokukhulelwa

Le nhlonipho ahlonipha ngayo umakoti yenza ukuthi naye siqu sakhe ahlonipheke. Umakoti kunezinto ezithize okumele azigweme ngesikhathi sokukhulelwa. Ukwenza ngendlela engafanele kungadala ukuthi aphuphunyelwe isisu.

UCele, (2010:123) uthi:

Umuntu okhulelwe akavunyelwe ukuhamba ekuseni kakhulu abe ngowokuqala endleleni. Izindlela zihanjwa izilwane ezimbi kanye nabathakathi. Uma izilwane zihamba ebusuku zishiya imikhondo emibi eyingozi ezimpilweni zezingane ezincane kanye nezingane ezisesiswini.

UCele ufakazelwa uNyembezi noNxumalo, (1966:100) uma bethi:

Okhulelwe akavunyelwe ukuvuka ekuseni kuthiwa uzoze anqamule imikhondo yezilwane neyabathakathi ababekade behamba ebusuku, kuthi lapho ezohamba abophe amaqakala ngesithombo okuthiwa umkhondo ukuze avikeleke eubini bemikhondo.

Umakoti okhulelwe kumele aqaphele lapho engena noma ephuma emnyango, makangalunguzi.

UCele, (2010:123) uthi:

Eqinisweni akulunguzwa emnyango. Umakoti akakwazi ukuthi athi gaga sakuphuma bese ebuya ebuyela emuva. Abadala bathi nengane iyokwenzenjalo ivele ibuyele emuva.

UNyembezi noNxumalo, (1966:101) nabo bathi:

Futhi wayengalunguzi endlini noma phandle abuye aphindele emva ukuze angabi nobunzima mhla ebeletha.

Umakoti kumele aqaphele ukuthi uyamhlonipha umyeni wakhe, agweme izenzo ezingadala ukungqubuzana phakathi kwabo. Abanye omakoti baye benze izinto ngendlela edala ukuthi bahluthukelwe izinhliziyu ekugcineni. Kwesinye isikhathi bagcine belwa nabayeni babo bethi izenzo zabo zibangelwa ukuthi bakhulelwe. Lokhu kungahle kubahlukumeze ngokomphefumulo omakoti.

UCele, (2010:126) uthi:

Uma umakoti omumethe ehlukumezeka emphefumulweni, lokho kungasiphuphumisa isisu.

UCele, (2010:126) uqhuba athi:

Umlobokazi okhulelwe kulindeleke ukuthi aziphathe kahle ngokuzinakekela alungise ubudlelwane bube buhle namalunga omndeni. Azithobe noma sekwenzenjani ikakhulukazi kumyeni wakhe. Kunenkolelo ethi uma ubudlelwane bukamakoti nomyeni wakhe bungebuhle bungabanga izinkinga ekukhululekeni kwesinye isikhathi isisu singaphuphuma. Lokho kungaba luphawu lokungathokozi kwabaphansi. Uma kube nengxabano kumele ixazululwe ngokushesha.

Lolu cwaningo luyavumelana nakho konke lokhu okushiwo ngenhla ukuthi Isikhathi sokukhulelwa ngesibucayi kabi. Kudingeka umakoti aphaatheke enyameni, engqondweni nasemphefumulweni ukuze kuvikeleke ingane.

4.3.5 Isikhathi sokubeletha

Lesi isikhathi esibaluleke kabi empilweni kamakoti. Umakoti usuke ephakathi kokufa nokuphila. Lapha kubalulekile ukuthi umakoti enze njengoba ababelethisi bakhe bemluleka. Ababelethisi ngamakhosikazi amadala anolwazi lokubelethisa, asedlulile esigabeni sokuthola abantwana.

UMsimang, (1975:47) yena uthi:

Okhokho babengenabo odokotela nemitholampilo kepha uMvelinqangi wayebaphile ulwazi olulingene izikhathi zabo, ulwazi futhi esingeke salubukela phansi ikakhulukazi emunxeni wona lona wokubelethisa.

Ngokwesiko lesiZulu umntwana uyacelwa ngenkulu inhlonipho. Kulisiko ukuthi umakoti uma enenkinga ekutholeni abantwana kuhlathwe kucelwe. UMSimang uqinisile lapha ngenhla ukuthi uMdali wasipha isizwe nesizwe ongoti nochwepheshe bemisebenzi eyahlukene yesizwe nemindeni. Abanye lolo lwazi baluncela kulabo abadala kwazise indlela ibuzwa kwabaphambili.

UMakhanya, (1996:17) uthi:

Umnumzane nguye ohlela usuku lokwenza lo msebenzi wokukhuluma namathongo. Ngalolu suku umlobokazi uvuka kusempondozankomo aholwe uyisezala beqonde esibayeni izalukazi zilandela ngemuva izinzalabantu ziguqa ngaphandle kwesibaya ezansi naso. Ubabezala uqonda ngqo esibayeni angene nomalokazane wakwakhe. Bobabili bazungeza isibaya ubabezala ehamba ekhuluma, ngaleso sikhathi usuke ekhuluma nabangasekho abuye ababuze imibuzo. Umnumzane

umuzwa esethi: Ngenzenjani? Aphume impela umlobokazi? Izinkomo zami? Bazothini abalingani bami?

Emva kokuba uSokhaya esekhalile washweleza kwabaphansi, akupheli sikhathi sihlale isisu kumlobokazi kujatshulwe kube njeya.

Indlu umakoti abelethela kuyo ihlale ingcolile, izibi ezishanyelwayo azikhishwa.

UCele, (2010:130) uthi:

Le ndlu isiyohlala ingcolile uma kushanyelwa izibi zibekwa emva kwesivalo ukuze zingatholwa ngabathakathi funa bambulale umntwana ngoba ziyinsila yakhe. Ziyoze zishiswe lapho sekusindwa, umntwana nonina sebehlanjululwa ngokuphuca.

Lapho kulukhuni ukuba umlobokazi abelethe amakhosikazi abe enendlela yawo yokuthandaza acele kwabaphansi.

UCele, (2010:130) uthi:

Amakhosikazi wona ashaya indlu, ofundo. Lena indlela yokuthandaza yababelethisi benxusa kogogo abangasekho ukuthi nabo balekelele. Ngaso lesi sikhathi usokhaya usesibayeni eyokhuluma noyisemkhulu. Esho nokuthi uma kukhona okubacasulile uyacela bamkhulule umakoti abangakwenzi okubi. Uma bezwile ingane ikhala phansi.

Uma ingane isizelwe igcotshwa ngebomvu. Ibomvu lithathwa njengomxhumanisi phakathi komuntu namadlozi. Ingakho nezangoma zilisebenzisa kangaka ibomvu. Zisuke zenzelwa ukubonwa ngamadlozi.

UCele, (2010:141) uthi:

Ibomvu umcako wemikhosi nezigaba ezithile zokukhula.
Liyinto yokuhlonipha liphathelene nabaphansi.
UMntwana uhuqwa ngesibomvu kanye nesindwane.
Isindwane uhlobo oluthile lwamakha.

Kuba nesikhathi esithile sokulahla inongwane. Lokhu kwenziwa umamezala ngesikhathi sakusihlwa. Ukulahlwa kwenongwane kwenziwa ngezindlela ezihlukahlukene.

UBhengu, (2013) uthi:

Kuya ngezibongo nangamasiko. Kukhona abayimbela eziko, abanye bayishutheka ezaleni kanti kukhona abayiphonsa emfuleni idliwe izinkalankala.

Indlu lapho kubelethelwe ingane iyazilwa ngabesilisa. Abesilisa abavunyelwe ukubona umntwana nonina.

UCele, (2010:142) uthi:

Uma umdlezane ephuma ezibini uyagubuzela ikhanda njengomfelokazi. Akaphumi engagubuzele ngoba kungasuka umoya kube nesiphepho. Yingakho umdlezane egubuzela ukuvimbela leso simo.

UCele, (2010:142) uqhuba athi:

Isiko lithi umdlezane uncolile. Akadli nabantu, akahlali ngisho okhukhweni okuhlala kulo abanye abantu. Undlalelwa isaka, ahlale kulo aze aphuce aphume ekungcoleni. Abantu besilisa abakudli ukudla okuphathwe umdlezane. Uma bekudla bayongena engozini yokulimala kalula uma bephethe izinduku.

Umntwana wayehlala endlini kuze kuphele inyanga. Ucwangingo luyavumelana nakho konke lokhu okushiwo ngenhla ukuthi kusemqoka kangakanani ukuziphatha ngokuzihlonipha okomdlezane.

4.3.6 Imbeleko

Ingane ezelwe yayiba isibusiso kuMvelinqangi nasemadlozini. Ngakho-ke kunesidingo sokuthi ibikwe yethulwe kuwona amadlozi okunenkolelo yokuthi asondelene noMvelinqangi.

UGumede, (1997) uthi:

Isiphandla sitshengisa isiko lokumamukela kanti inyongo athelwa ngayo iluphawu lokumxhumanisa namadlozi omndeni avikeleke.

Kuyalungiselelwa kwenziwe utshwala kutholakale nembuzi ezohlatshwa ngalelo langa. Ingane ezokwenzelwa lo msebenzi kumele ibe seduze. Imbuzi ezohlatshwa kumele ilale ekhaya ukuze ikhothwe amadlozi.

UNdlovu, (2013) uthi:

Ubaba wekhaya noma umuntu omdala ekhaya ushisa impepho ngosuku lokuhlathwa kwembuzi akhulume nabalele abike umntwana kubona emsamo. Uyabika ukuthi imbuzi ekabani nengane ebikwayo ibe seduze nalapho kushiswa khona impepho. Kucelwa abaphansi ukuba beze bazokudla ukudla kwabo nomsebenzi ubusiseke.

Kube sekuhlathwa emva kwalokho. Inyama iphanyekwe emsamo. Ayidliwa ngalelo langa ize idliwe ngakusasa sekudle kuqala abalele.

UNdlovu, (2013) uqhuba uthi:

Inyongo, inanzi kanye nomswane kugcinwa endaweni ephaphile ngoba uma kungenzeka kuwele ezandleni ezingalunganga ungonakala umsebenzi.

UGumede, (1997) ungeza athi:

Isiphandla sikhishwa onyaweni lwangakwesokudla lwangaphambili lwembuzi. Ubese efakwa ngaleso sikhathi achelwe ngenyongo ekhanda, phezu kwezandla naphezu kwezinyawo.

Ibese iphekwa imbuzi, idliwe kuphuzwe notshwala kube kuhle kube njeya.

UGumede, (1997) uqhuba athi:

Izimpondo zishayelwa emnyango noma zibekwe phezu kwendlu. Izinsipho zotshwala zichelwa ngaphakathi endlini, phezu kwendlu nasemagecekeni. Umkhonto noma ummese obulele isilwane ugcinwa endaweni ephephile.

Kumele umkhonto noma ummese ohlabe imbuzi uze ungaweli ezandleni zabantu abangalungile ngoba bangaganga kuze kuthinteke impilo yengane, kanina ngisho umndeni wonke.

4.4 Amalunga omndeni

4.4.1 Ubaba

Umuntu oyindoda ubizwa ngobaba okuchaza ukuthi unguyise wabantwana. Umuntu ongubaba kumele ahlonishwe futhi esatshwe. Imiyalelo yakhe ihlonishwe iphinde igcinwe yiwo wonke umuntu phakathi kwekhaya. Ubaba unguSokhaya.

UHlophe, (2005:7) uthi:

USokhaya nguye ophinde abe umphathi womuzi. Uyedwa umnumzane emzini wesiZulu. Umnumzane uyahlonishwa kakhulu kangangokuthi uma kuhlatshiwe izibindi zidliwa nguye. Uma engakadli akekho umuntu

okumele adle emndenini. Uma esevukile wonke umuntu kumele avuke. Kumele athethe amacala aphinde abheke amadodana akhe awathathele abafazi uma esekulungele ukuganwa. Ubaba kulindeleke ukuthi ikhaya lakhe aliphathe ngenhlonipho nangesizotha. Agweme izezo ezingamehlisa isithunzi. Kulindeleke ukuthi awaphathe kahle amalunga omndeni awahloniphe njengoba emhlonipha angawaphathi kabi njengezihambi.

UHlophe, (2005:20) uqhuba athi:

Indoda ihlonipha abazali bomkayo ngokubabiza ithi “umukhwe nomkhwekazi. Yibo ebahlonipha kakhulu njengoba bamzalela futhi bamkhulisela umfazi nozoba unina wezingane zakhe.

Kuzona zonke izinto ezenziwa ekhaya uSokhaya nguye onikeza igunya. Akukho okwenziwa ngaphandle kwemvume yakhe uma esaphila. Ubaba uhlonishwa ephila noma engasekho kulo mhlaba. Imithetho nemiyalelo yakhe igcinwa ephila noma esalala kobandayo. Amandla akhe namagunya akhe uwedlulisela enkosaneni uma edlula emhlabeni.

4.4.2 Umama ongumamezala

Umama ubamba iqhaza elikhulu ekukhulisweni kwezingane zamantombazane. Ubafundisa ukuziphatha aphinde afundise nomakoti wakwakhe indlela izinto ezenziwa ngayo kulo mndeni aselilunga lawo.

UHlophe, (2005:9) uthi:

Umama naye ube esehlonishwa kakhulu ngabantwana. Kuyaye kuthi uma kukhona into umntwana afuna ukuyibikela uyise, kube lukhuni-ke ukuqonda ngqo kepha umntwana uyabe esebikela umama wakhe kuqala. Kube nguyena obikela usokhaya. Lokhu kwenzelwa ukuthi kube umama omncengayo usokhaya uma kwenzeka abanolaka olukhulu.

Lapha ufakazelwa uNgwane, (1997:26) lapho ethi:

The children and wife treat their father with extreme respect; they are more relaxed and open with their mother.

Kanjalo nomakoti balandela emkhondweni wezingane, abanalo ilungelo lokuzikhulumela ngqo noyisezala.

UHlophe, (2005:10) uthi:

Yingakho kubalulekile ukuthi uma umakoti efika emzini abambisane kahle ngomoya omuhle nomamezala babo leli bhande okutshelakiswa ngalo lohlelo lokuhlonipha linikezelwane kahle ngothando.

Umamezala uhlale engumama ngaso sonke isikhathi. Ungumama wabantwana bakhe kanye nalabo angabazali. Umamezala uqinisekisa ukuhamba kahle kwezinto ekhaya lakhe kanye nelendodana yakhe.

Umlaba, (2014) uthi:

Ukuze ubudlelwane phakathi kukamakoti nomamezala buhambe kahle, kufanele umamezala apha the umakoti njengengane yakhe ayizalayo. Ngumamezala okufanele abonise umakoti ngomoya omuhle uma ephaphalaza njengoba esuke ebonisa ingane yakhe ayizalayo.

Umamezala ubuye abe nomunye umsebenzi wokuhlanganisa umakoti kanye namanye amalunga omndeni.

UMashige, (2014) uthi:

Ubudlelwane phakathi kukamakoti nobabezala kumele buqine kodwa phela nobaba kumele abe ingxenye yakho

konke okwenzekayo, angamthathi umakoti njengomuntu oqhelelene naye.

Umakoti akumele kube umuntu osondelene ngokweqile noyisezala. Ukuhloniphana phakathi kukamakoti noyisezala kumele kuhlale kusezingeni eliphezulu.

4.4.3 Izingane zasekhaya

Kulindleke ukuthi izingane zikhule ngenhlonipho zibazisa abazali, izihlobo kanye nawo wonke amalunga omndeni. Ingane kumele kube yiyo ebonisa inhlonipho kubantu abadala.

UDladla, (2013) uthi:

Izingane kumele zibingelele kungabi yizo ezilindele ukubingelelwa abantu abadala.

Ingane engabingeleli kayithandeki. Ziyafundiswa ukubingelela kusukela ebuncaneni bazo.

UDladla, (2013) uyaqhuba uthi:

Kweminye imizi uma ingane ivuka ekuseni izithulele ingasho lutho kuyaye kuthiwe, “Wathula nje, wangabingelela besilele nawe yini? Bingelela!”

Uyothi uzwa uzwe okuyingane sekuthi “Sanibona.” Kanjalo kuyafunda, ngakusasa ngeke kuliphinde iphutha lokungabingeleli. Usuzozwa ngakho sekubingelela sekuthi “sanibonani,” bavume bese bayancoma abadala bathi:

Ha! Usibanibani usekhulile, useyakwazi ukubingela.

Kujabule okuyingane, sekuyokhula ngayo leyo ndlela yokubingelela, kubingelele wonke umuntu omdala noma ikuphi lapho kuhamba khona. Izingane zifundiswa ukuba zibahloniphe abantu abadala.

UDladla, (2014) uthi:

Izingane ziyabaphathisa abantu abadala imithwalo. Uma kusebhasini umuntu omdala akemi kube kunengane ehleli phansi. Iyasukuma ingane kuhlale phansi umuntu omdala.

Izingane ezenza izinto ezinhle ziyathandeka. Abantu abadala basho onke amazwi ayizilokotho ezinhle ukuzikhuthaza. Njengokuthi:

Ukhule uze ukhokhobe.
Inkosi ikubusise.
Ukhule uze udle izinyoni zabazukulu.

Ukukhuluma okuhle okuvela kwabadala kuyayikhuthaza ingane kuzigxilise izimpande zenhlonipho. Kuyenza ibambelele ezenzweni zenhlonipho, ibuxwaye ubuhlongandlebe.

UDube, (2014) uthi:

Ekhaya izingane ziyafundiswa indlela yokuziphatha kanye neyokuphatha abanye abantu.

Ziyafundiswa izingane ukuthi abantu abakhubazekile zibahloniphe futhi zibaphathe kahle.

UDladla, (2014) uthi:

Izingane ziyafundiswa ukuthi uma uhleka umuntu okhubazekile uzibangela amashwa. Lokho kungaholela ukuthi nawe uzithole ukuleso simo esifana nesalo muntu obukade umhleka. Okukanye lesi siqalekiso sehlele ezinganeni zakho.

Lokho kwenza izingane zixwaye kuthi nalezo ezingondlebekazizwa zingadlaleli ebantwini abakhubazekile.

Ziyafundiswa izingane indlela yokuziphatha mhla zaqoma noma zaqonywa. Kwakwehlukile ukuziphatha kwezingane kusadliwa ngoludala kunokuziphatha kwezingane zesikhathi sanamuhla.

UShabangu, (1999:19) uthi:

Isiko lokuhlonipha selaphela nya, omncane akasamazi nokuthi uyini omdala .
Izingane zabafana nezamantombazane ikakhulukazi ezesikole ezithandanayo sezima noma ikanjani emphakathini phambi kwabantu abadala ngaphandle kokuba zishaywe amahloni. Izintombi zanamhlanje yizo ezivakashela amasoka azo emakubo, zingena ngamafasitela ziphume ngawo futhi. Emva kwalokho kulandela imiswazi okungukwanda kwemilanjwane kanye nezifo ezingalopheki.

4.4.4 Izalukazi namakhehla asekhaya

Izalukazi zibambe iqhaza elikhulu emakhaya ngenxa yolwazi lwazo oluphangalele. Ziyathenjwa futhi ziyahlonishwa ngenxa yolwazi ezinalo lapho umuntu engena esigabeni esithize sokukhula.

UHlongwane, (2013) uthi:

Ukuthenjwa kwezalukazi kwakwaziwa nayizinsizwa uma sezifuna ukuganwa. Zazibuza bona abantu abadala mayelana nokuziphatha kwentombazane.

Izalukazi zabe zinendlela yazo yokuthola iqiniso mayelana nokuziphatha kwentombi. Lapho sezilitholile iqiniso, zazidlulisela ulwazi lwazo ensizweni eyisesheli bese ziklonyeliswa ngogwayi wamakhala. Izalukazi yizo ezaziba nolwazi mayelana nentombi noma insizwa ethile ukuthi isiqomile noma isiqonyiwe.

UHlongwane, (2013) uthi:

Uma intombi noma insizwa kubonakala ukuthi ayiqomile okukanye ayiqonyiwe, yayenzelwa umuthi wokuthi ibe nogazi ithandeki nayo ithole umaqondana. Kwesinye isikhathi bekuhlathwa isilwane insizwa bayicelele ukuthi iganwe.

Izinto zabe zilunga emva kokwenza okufaneleyo. Isiphiwo sezalukazi sabe simangalisa.

UHlongwane, (2013) uthi:

Ogogo bona babenesiphiwo sokuyibuka intombi ihambela kude babheka umzimba wayo, ukunyathela kwayo nokukhuluma uma ikhuluma nomuntu omdala. Bekwazi nokusho ukuthi uyozala izingane zabafana eziningi noma abantwana abaningi noma cha.

Umbuzo uthi bezibona ngani izalukazi ukuthi intombi izothola abafana?

UHlongwane, (2013) uthi:

Okunye ababekubheka izinsumpa ezincane ebusweni ebekuyizimpawu zokuthi intombi izothola abafana. Beziphela ngokubathola labo bafana.

Izalukazi bezikwazi ukuphawula izinto eziningi yingakho bezihlonishwa futhi zibonakala njengomthombo wolwazi. Ezinye izinto ebeziphawulwa izalukazi ngokukaHlongwane, (2013) ilezi:

Uma intombi isesikhathini babeyibheka izandla ngaphakathi, beziba bomvu zibe negazi eliningi uma usicindezela besiba mhlophe isandla uma usidedela lisheshe libuyele.

Uma intombi inamabele amancane bekuba olunye lwezimpawu olukhomba ukuthi unenzalo eningi nokuthi uzoba nobisi oluningi.

Uma intombi isingumakoti isikhulelwe bebewazi ukuyibona, izinzipho zayo bezibamhlophe kungathi iyagodola.

Amakhehla wona adume ngokuqukatha umlando waleso sibongo. Kuba ikhehla elikwaziyo ukuqondisa izinto lapho sezibhimba.

UNdwadwe, (2006) ongomunye owayesemshikashikeni wokubhala umlando wamaZwide uthi:

Sisebenzisa abantu abadala, abanye baseduze nathi kanti abanye kudingeka ukuba sigibele uma siya kubo. Sizivulile izandla kwesingalekelelwa ngakho kulo mlando. Sithemba ukuthi sizophumelela ngoba amakhehla amadala ayasisiza nezalukazi ziyasisiza.

Kuyacaca ukuthi abantu abadala yibona abaqukethe umlando nenjula yawo.

UNgwenya, (2014) uthi:

Ngaphandle kwabantu abadala isizwe angeke sazi ukuthi sivelaphi futhi siyaphi.

Amakhehla yiwo anolwazi mayelana nomsamo waleso naleso sibongo. Amakhehla angabaholi bemindeni uma kukhulunywa noma kwenziwa izinto ezithinta umsamo.

UNgwenya, (2014) uyaqhubeka uthi:

Izimpunga nezimpandla zasekhaya yizona ezisimamisa umsamo, zingamele umsebenzi wamadlozi. enza ikhaya libe nesithunzi lihlonipheke.

Abantu abadala bayisizinda somtapo wolwazi. Libusisiwe ikhaya elinabantu abadala.

4.4.5 Izihlobo zasekhaya

Ikhaya nekhaya linabantu abaxhumene nalo abangumndeni ababizwa ngokuthi izihlobo.

UHlophe, (2013) uthi:

Ngokwenqubo yesiZulu zonke izihlobo namalunga omndeni kunendlela elandelwayo okuhlonishwana ngayo. Ihambisana namagama okubizwana ngawo. Kukhona izihlobo zegazi okuyizona ezisondele kakhulu kanye nezihlobo ezidalwa ukufana kwezibongo. Ubuhlobo kwakhiwa ukuganana kwabathile.

Kukhona amagama izihlobo ezibizana ngawo ukutshengisa inhlonipho.

UHlophe, (2013) uthi:

Ukubizana ngamagama athile kungenye yezindlela zokuqhakambisa ubuhlobo obusondelene. NgesiZulu inkosikazi ibiza owesilisa emganile ngokuthi “myeni wami” noma athi “baba.” Kwesinye isikhathi amubize ngoyise wengane yokuqala njengokuthi “Baba kaThemba” uma igama le ngane kunguThemba. Abafowabo bendoda ayiganile ubabiza athi “mnewethu” noma “mfowethu.”

Baningi abantu abakha ubuhlobo. Kukhona oninazala, oyisezala, obabekazi, abakhwenyana, omakoti, abalamu, abazala, omalume, abashana kanye nabanye. Zibalulekile izihlobo empilweni nasekusimameni komndeni.

UNgwenya, (2014) uthi:

Izihlobo ziyaye zihlangane kakhulu ngemicimbi ethile emndenini efana nemishado kanti nangesikhathi zezifo ziyabonakala. Ukubonakala lapho kusuke kuhlange khona izihlobo kusho ukubuhlonipha nokubuvuselela lobo buhlobo. Kuyokuthi mhla nakuwe kunotho

olukhona zibonakale zitheleka izihlobo zakho ngoba nawe uyazihambela.

UManana, (2014) uthi:

Izihlobo ziqhakambisa ukubambisana yize kukhona labo abazikhipha inyumbazane. Kuhle ukusebenzisa amagama aqhakambisa ubuhlobo ukuze abantu bazazi ukuthi bangobani, bahloniphe lokho abayikho baziphathe ngendlela efanele. Bangavele bagagulane ngamagama lokho kungalehlisa izinga lobuhlobo kugcinwe sekungasahlonishwana ngendlela elindelekile. Ubhlobo buqiniswa busimamiswe inhlonipho. Inhlonipho iqhutshwa iqinisekiswa amalunga omndeni amancane kanye namadala.

Kuyiqiniso lokhu okushiwo nguNgwenya noManana ngenhla okokuthi izihlobo zibonakala ngokuba yimbumba nokwelekelelana uma kunemicimbi eqondene nazo. Leyo micimbi kungaba ngeyobuhle noma ngeyosizi kepha ziyabambisana njengegazi linye.

USibiya, (2014) uthi:

Izihlobo kumele zasizane, zingabuqedi ubuhlobo zibuphathe ngenhlonipho ukuze busimame.

Umlangeni, (2014) uthi:

Uke uzwe kuthiwa umzala uzala indodana. Abanye bayashelana baqomane bezihlobo. Isenzo sokuthandana nize nikhulelisane niyizihlobo sithukuthelisa abaphansi. Yingakho kuphetha ngokuthi kuzaleke izidalwa, kudingeke imbuzi yokushweleza ekugcineni.

Izihlobo zibuhlonipha kakhulu ubuhlobo bazo futhi ziyabazisa. Kusuke kuyishwa nokungcola ukuthola izihlobo zishelana zize zitholisane izingane ngoba lesenzo siyakheswa ngabalele ngoba singamanyala aphindiwe. Okubuhlungu okusuke kwenzeke ngoba bengazi labo abakwenzayo okuze kudingeke ukuba kubulawe igula uma sekuze

konakala ngenhloso yokushweleza kwabalele. Kokunye kuhlatshwa imbuzi emhlophe yokushweleza.

Le nkulumo ifakazelwa uNyembezi noNxumalo, (1966:113) lapho bethi:

Lapho izihlobo zithuka ziganana kungenziwanga imicimbi efanele, zizala izilima ngoba amadlozi asuke engawuthakaselanga umshado wazo. Kuhlatshwa imbuzi emhlophe kucelwe kwabaphansi ukuba bathalalise, bese beganana labo abathandene bezihlobo. Lokho kwenziwa ngaphambi kokuba kushadwe.

Kuhle ukuthi izihlobo zihambelane zazi ngemvelaphi yazo, zifunde ziqondisise izithakazelo zazo. Zibuqondisise ubuhlobo zibuhloniphe.

4.5 Isifo nokuzila

4.5.1 Ukufa

Ukufa bekuyinto ehlonishwa kakhulu emphakathini wesizwe esiNsundu. Lokhu kwakwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonileyo uyaguquka abe idlozi lasekhaya.

USibanyoni, (2014) uthi:

Emngcwabeni bekuya abantu abadala kuphela izingane zingalubhadi olwazo unyawo. Umngcwabo bekuyinto yabantu abadala, ikakhulukazi amadoda. Amangcwaba ayehlonishwa kakhulu, lapho umuntu ewakhomba wayewakhomba ngesibhakela ukukhombisa inhlonipho.

UKhanyile, (2014) uthi:

Ukufa isehlo esibuhlungu esingajwayeleki, kufika kungalindelwanga. Kudala usizi olukhulu emndenini.

Kuyiqiniso lokhu okushiwo uSibanyoni ngenhla ukuthi isifo bekuyinto nomcimbi wabantu abadala bodwa ngoba besihlonishwa. Lokhu kusenzeka kwezinye izindawo ezisahlonipha isifo njengoba bekunjalo esikhathini esedlule. Izingane azilokothi zisondele lapho okuvele khona isifo ngokwesiNtu phaqa.

Kwesinye isikhathi kudala ukuxabana emndenini abantu bangezواني. Kubalulekile ngesikhathi sesifo ukuthi abantu baziphathe kahle bazibambe. Bangenzi izinto ezingabenza babe namahloni ngesikhathi esizayo.

USibanyoni, (2014) uthi:

Abanye abantu baye babe nezinsolo ngesikhathi sesifo. Kunukwane kube njeya. Kwesinye isikhathi umndeni ugcine usuqembukelene phakathi.

Isikhathi umufi alinda ngaso emakhazeni engakangcwatshwa naso siba nomthelela ezinsizini ezikhungethe umndeni.

UNdlovu, (2013) uthi:

Kudala uma umuntu eshonile wabe engayiswa emakhazeni futhi ubengahlaliswa isikhathi eside engangcwatshiwe, wayegoqwa ngesikhumba senkomo. Esikhathini esiningi ubengcwatshwa ngosuku olulandela lolo ashone ngalo. Bekungadluliswa izinsuku ezimbili. Izihlobo ezikude bezingalindwa, bezifika ngoba sezizobeka itshe.

Abantu babezithoba ngesikhathi sesifo kube nesithunzi. Ongaziphathi kahle ngendlela wayedlula, abantu babekwesaba ukudlula baqaphele izenzo zabo.

UNdlovu, (2013) uqhuba athi:

Lapho kushonwe khona kwakubonakala ngokuthi kugcotshwe umlotha emafasiteleni. Kwakuluphawu

lokuthi behlelwe ifu elimnyama ngoba isifo sasingamenyezelwa nezingane zalapho kushonwe khona zingehli zenyuka. Abantu bendawo yibo ababefika nokudla okuphekiwe ngosuku lomngcwabo.

Lapho kushone umnumzane wekhaya bekuhlathwa inkabi abeyithanda kakhulu ukumphelezela. Ubegoqwa ngesikhumba sayo.

UHlongwane, (2013) uthi:

Inyama ibidliwa kodwa ingafakwa itswayi ngoba inyama yobubi. Notshwala babuphuzwa buze buphele bungambozwanga. Kwakunenkolelo yokuthi kumbozwa ukufa uma kumbozwa utshwala.

Kwakuthi emva kwezinsukwana kungcwatshiwe kube nomsebenzi wokugeza izikhali ebezisetshenziswa uma kugujwa ithuna, amapiki namafoholo.

UHlongwane, (2013) uthi:

Lo msebenzi wenziwa emva kwezinsuku ezinhlanu ukuya kweziyishumi kungcwatshiwe azibi ngaphezulu kwalokho, ngoba lo ongasekho angahle abenzele amashwa uma bephuza ukumenzela. Umndeni usebenzisa umuthi omhlophe uma kusalindwe usuku lo msebenzi.

Umuthi omhlophe usetshenziselwa ukuthi oshonile eze kahle, angezi ngolaka.

UHlongwane, (2013) uthi:

Babesebenzisa lo muthi ngaphandle kwesango noma igceke lo muzi. Umuntu ngamunye kwakufanele aphumele ngaphandle kwegceke aye kogeza khona ngalo muthi. Kwakungafuneki ukuba umuntu abheke emva uma esasebenzise lo muthi. Phela kwakwenzela ukuthi ifu elimnyama lisale ngaphandle komuzi kungabikho elimlandelayo.

Ngemva kokuba bagezile bonke babebuya bangene endlini ngokosiko lwesiZulu nangokwesiNtu phaqa.

UHlongwane, (2014) uthi:

Endlini kushiswa impepho, umuntu omdala ekhaya ube esekhuluma emazisa ongasekho ukuthi usegezekile usengahlangana nomndeni. Aphinde anxuse kulabo asebadlula ukuthi bamamukele lona ozayo. Lokhu kwakwenza ukuthi umuntu angene kahle emndenini wakhe wanganeno nowelizayo.

Yebo usuke esehambile emhlabeni, engaseyokuphinde abuye ngomzimba wenyama ngakho kuhle ukuba aphelekezelwe ngononina nangenqubo yakhona ukuze emukeleke kahle nakwabalele.

4.5.2 Ukufa ngengozi

Kwakuye kwenzeke ukuthi umuntu adlule emhlabeni ngengozi. Kungaba ingozi yemoto, isikhali, umphezulu noma ngabe eyaluphi uhlobo. Umuntu odlule ngengozi imisebenzi ephathelene naye beyiqhutshwa ngendlela ethile ehlukile.

UMBatha, (2014) uthi:

Umuntu odlule ngengozi ubengangeniswa ekhaya, bekudingeka agezwe amanxeba ngokuthi kuhlatshwe imbuzi ngaphambi kokuthi angeniswe ekhaya. Lapho engeniswa ekhaya engageziwe lokho kusho ukungena komkhokha ekhaya. Iningi lalowo mndeni lizohamba emhlabeni ngendlela efuze leyo ahambe ngayo, indlela yengozi.

Abanye ukugwema umkhokha bebakha okusathenjana noma umjondolwana ngaphandle komuzi. Sekuyolindwa nomufi lapho angangeni endlini. Uyosuka lapho eseyobekwa endlini yakhe yokugcina. Kweminye imiphakathi usuka emakhazeni ngosuku lo

mngcwabo adlule ngaphambi kwesango lasekhaya angehliswa emotweni emthwele. Useyolandelwa ngabamphelezele eseyofihlwa. Ngalezi zindlela abantu besuke bezama ukuvimba umkhokha ukuthi ungangeni ekhaya.

USibisi, (2014) uthi:

Kubalulekile ukuthi umufi agezwe amanxeba ukuze konke kuphetheke ngendlela efanele. Kuhlatshwa imbuzi kuthathwe umswane nenyongo kuhlanganiswe nemithi ethize bese egezwa amanxeba umufi. Le nyama yembuzi kayidliwa kweminye imizi iyagujelwa igqitshwe phansi kanti kweminye iyashiswa.

Umufi ulandwa ilunga elidala lo mndeni ngehlahla lomphafa noma ngomlahlankosi.

UBusane, (2014) uthi:

Ngolwazi lwami ukulandwa kwenzeka ngehlamvu lo mphafa. Kuyiwa lapho kwaphumela khona umphefumulo kuphethwe lelo hlamvu. Abizwe ngegama umufi atshelwe ukuthi ulandiwe uya ekhaya. Omlandileyo akakhulumi nabantu endleleni noma bembingelela uyathula. Ukhuluma naleli hlamvu elitshela esekwenzeka ngaleso sikhathi uma kunesidingo.

Ucwaningo luyavumelana nalokhu okushiwo uSibisi noBusane ngenhla ukuthi umuntu osethule ulandwa ngendlela efanele futhi umuntu omdala ogcina leyo nkonzo ngoba ijulile.

4.5.3 Okwenziwa ngabantu uma kushoniwe

Miningi imikhuba eyenziwa ngabantu uma kushoniwe. Izinto ezenziwayo ziyehluka izigodi ngezigodi.

UHlongwane, (2014) uthi:

Umngcwabo uhlukile kunomshado. Uyakwazi ukuthi uhlehliswe noma kusheshe kungcwatshwe ngaphambi kwesikhathi ebekuvunyelwene ngaso uma isimo siphoka. Umshado kumele wenziwe ngalolo suku olubekiwe noma ngabe isimo sinjani kawuhlehli.

UHlongwane, (2014) uqhuba uthi:

Uma umngcwabo nomshado kushayisana ,umshado kawuhlehli. Umshado uphumela kwenye indlu kusale kungcwatshwa. Abantu basemzini abasuke belethe umembeso abajikiswa ngaphandle uma kuwukuthi abomndeni abamfuni lo mkhwenyana indodakazi yabo bayifunela omunye.

Uqinisile uHlongwane lapha ngenhla ukuthi umshado awube usahlehliswa uma sekuvele isifo. Kuganwa ngesizotha nangenhlonipho kokubili ngononina.

UShangase, (2012) uthi:

Ukufa kuyahlonishwa, yingakho kuthi uma kushoniwe singadlali imisakazo, singayi emaphathini nakweminye imicimbi yenjabulo. Kuyazothwa kunenkolelo yokuthi uma kunomsindo umoya waloyo esuke eshonile uyaphazamiseka.

Abantu uma bayokhalisa abashonelwe babengena ngesizotha emzini.

UThwala, (2014) uthi:

Abesifazane babegqoka amatshali bangene bashaye ujenga beqonde endlini abayokhalisa kuyo. Kwehlukile kulokhu esekubonakala ezinsukwini zanamuhla lapho kubonakala abesifazane abagqoke amabhulukwe, behamba bengethwele lutho emakhanda, bexoxa

izindaba kodwa bathi bazokhalisana nomndeni oshonelwe.

Kwakungaphunywa kungenwa emizini eshonelwe. Kuqala kwakungavamile ukuthi kushonwe imizi ize ibe mibili esigodini esisodwa. Yiqiniso lokhu okushiwo uShangase noThwala ngenhla ukuthi abantu besigodi noma bezigodi bangena ngamahele bezobhonga emswaneni njengezinkomo uma kufe enye yazo. Basuke bezoduduza umndeni ohlezi emanzini.

UMdabe, (2013) uthi:

Uma kwenzekile kwashonwa kabili esigodini esisodwa, kwakungayiwa ukuyokhalisana nalemizi emibili ngosuku olulodwa noma leyo mizi ingomakhelwane. Babekhalisa umuzi owodwa omunye ulandele ngosuku olulandelayo. Lokhu babe kwenzela ukuvala umkhokha. Kuthiwa wawubuya nomkhokha namabhadi uzowafaka ekhaya uma ukhalisa imizi emibili ngosuku olulodwa. Indlela abantu asebenza ngayo ngalezi zinsuku ingaba imbangela yezifo esezithe chithi saka.

Umndeni wawugeza izandla uma usubuya ukuyongcwaba emathuneni.

UHlongwane, (2013) uthi:

Kwakumele bageze izandla ngentelezi eqondene nokugezwa kwezandla. Uma sekugezwa izandla abantu kwakumele bageze bebheke ekhaya bangami noma ikanjani. Kwakuqala kugeze umndeni bese bayalandela abanye abantu.

Ingane uma ishonelwe abazali yabe igunda ekhanda. Kwakubalekelwa ukuthi izinwele zizoqothuka. Kanjalo nowesifazane oshonelwe indoda wayegunda. Kuyiqiniso elimsulwa leli elishiwo ngenhla ukuthi umndeni nezihlobo nomphakathi bageza izandla ngaphandle uma sekuqedwe ukufihla.

UHlongwane, (2013) uthi:

Ingane uma ishonelwe unina, umgadi noma umuntu esondelene nayo leyo ngane iyaye ihluphe ibe ingane eyisinoko. Uma zidlala ezinye izingane yona ibonakale imi yodwa incikile ngodonga. Kwesinye isikhathi itholakale ikhala iyodwa, uma ibuzwa ukuthi ikhalelani ihluleke ukuchaza. Isuke inenkumbulo yalona owashona. Ngenkathi kushoniwe umndeni kumele ukwazi ukuyihlebelana ingane uma ilele ukuthi usibanibani akasekho emhlabeni.

Amawele nawo aneminye imidanti okumele ayilandele uma isifo siqondene nawo.

UNdlozi, (2013) uthi:

Iwele likhunyiswa umlotha uma lishonelwe kwenzelwa ukuthi lingaguli, amawele afana namakhosi. Uma kwende elinye iwele, leli eliphilayo kuqale kungene lona engcwabeni. Uma seliphumile kulandela leli elendileyo kuqhutshekwe lifihlwe. Kweminye imizi kuqale kungene eliphilayo ebhokisini ngaphambi kokuba kufakwe elendileyo.

UMnisi, (2012) uthi:

Izikhathi zokungcwaba ziyehluka umphakathi nomphakathi kodwa okujwayelekile izingane ezincane zingcwatshwa ekuseni kuthi lezo ezishone zingakaliboni ilanga zona zingcwatshwe kusihlwa. Abantu abadala bona bangcwatshwa emini yasekuseni nasemini yantambama. Umngcwabo kawukhishwa ekhaya ngehora leshumi nambili emini bebade.

Ucwaningo luyavumelana nalokhu okushiwo ngenhla nguHlongwane, uNdlozi noMnisi.

UBlose, (2002:161) uthi:

Ukuphatha le misebenzi ngenhlanzeko kuqala khona lapha ekuphathweni kwemingcwabo ngenhlanzeko nenhlonipho. Ukufa isango lokwedlulela ebudlozini. Ubunuku bokusingathwa kwemingcwabo kuletha intukuthelo kwabaphansi nalokhu isizwe esithi siyakucela kubona ngenxa yobunuku kungamukeleki.

Ngokuguquka kwesikhathi abantu sebenza izinto nendlela eyhlukile manje. Bathi isimanjemanje. Umuntu uthola kulukhuni ukuthola umehluko phakathi komngcwabo nomcimbi wenjabulo. Akukho okuya ngasethunjini okutholakala emshadweni ongeke ukuthole emngcwabeni. Indlela okugqokwa ngayo ithi ayifane kulezi zinsuku. Umehluko awubonakali ngenxa yokuguguleka kwenhlonipho nesizotha ebantwini.

4.5.4 Ukuzila nenhlambululo

Kwakuthi emva komngcwabo umfelokazi aphelekezelwe ngamanye amakhosikazi kuyiwe emfuleni ohambayo. Lapho ufike ageze bese eyaphuca ngokwesiko.

UHlongwane, (2013) uthi:

Ubese ebuyela ekhaya eyofaka inzilo njengokwesiko lakulowo muzi. Inkosikazi yekhaya ivame ukuzila isikhathi esingangonyaka kwabanye kube ngaphezulu kwalokho kuye ngokuthi izinto zihleleke kanjani kulowo mndeni.

Ziningi izinto inkosikazi ezizilayo nezihloniphayo ngenkathi isazilile ukuze ingadluli.

UHlongwane, (2013) uthi:

Njengokuya ensimini ezilile nokungena esibayeni nenzilo nokuya emfuleni emini konke lokho kuyazilwa. Umama ozilile uya emthonjeni selithambeme ilanga.

Umama ozilile uhlaliswa emuva uma kuhlangene abantu abaningi endaweni eyodwa njengasesontweni. Akufanele kuhlale umuntu phambi kwakhe njengoba kuthiwa unesinyama ngenxa yokushonelwa umyeni wakhe.

UHlongwane, (2013) uthi:

Ngesikhathi lowo wesifazane esazilile usebenzisa isitsha, inkomishi nesipuni okungafanele kusetshenziswe ngomunye umuntu. Kuba ngokwakhe kusukela ngesikhathi ehlala emakhandleleni aze akhumule inzilo.

Inkosikazi ezilile ayigcaluzi emizini yabantu, kubukeka kuyihlazo ukubonakala kwakhe ehambela imicimbi yomakhelwane nenzilo.

UCele, (2014) uthi:

Umfelokazi uze akhunyulwe ngokwesiko uma sekushaye isikhathi, inzilo ikhunyulwa ngesikhathi sasebusika onyakeni. Umsebenzi owenzelwa ubaba waziwa ngokuthi umsebenzi wesihlangu ilapho kuhlatshwa khona inkomo njengoba kusuke kuhlonishwa umnumzane wekhaya namadoda endawo agiya aqephuze esibayeni.

Kudala amadoda ayevame ukuthatha isithembu ngakho-ke ileyo naleyo nkosikazi yabe izila. Lapho sekufike isikhathi sokukhumula inzilo, inkosana yomndeni yabe ihlangana nozalo idingide uhlelo lwalo msebenzi wokukhumula komame. Usuku lokukhumula lwalunqunywa khona lapho.

UMthembu, (2000:70) uthi:

Yilowo nalowo mlobokazi uya ekhaya eyolanda inkomo yokumhlambulula. Isithembu silala emakubo uma silande lezo zinkomo. Uma kuhambe umlobokazi umkhwenyana uya ekhweni ayohlanzwa. Inkomo elandwa umlobokazi ekhaya yaziwa ngokuthi eyokususa isinyama njengoba ehanjelwe umyeni wakhe.

Lapho sibuya isithembu sibuya nezinkomo zibikwe lapha ekhaya. Lezi zinkomo zihlala esibayeni kanye nalezi zalapha ekhaya ukuze zijwayelane.

UMthembu, (2000:70) uthi:

Ukungemukelani kwalezi zinkomo kusho ukuthi nabaphansi abemukelani. Yikho lokhu okungadala ukuthi amalunga omndeni akhungathwe yiminyama namashwa futhi adindwe izinswazi zemiswazi yabaphansi.

Kuyafudunyezela ngesonto lokugcina. Ngosuku olulandelayo kuhlatshwa imbuzi yokubika umsebenzi. Kudliwa okwangaphakathi yona ilale emsamo. Kuse idliwe yonke iphele nya ngaphambi kokuthi kuhlatshwe izinkomo.

UMthembu, (2000:70) uthi:

Izinkomo zihlatshwa ngokwelamana kwesithembu. Uma umuzi wakubo komunye womame ukhungethwe ubumpabanga nobuswezi, kumele kubolekwe, inkosana yomuzi ilifihle ihlazo lalowo mame.

Lezi zinkomo zihlatshwa ngesikhathi esisodwa. Ngalolo suku abesilisa baphuma inqina kuthi lapho sebebuya baye emfuleni bayogeza. Lokho babekwenza ngaphambi kokuba banikele lapho kunomcimbi khona.

UDladla, (2014) uthi:

Omame bagqoka imvunulo entsha, endala isuke isishisiwe ngoba inesinyama. Ngaleso sikhathi sebengakhululeka ukwenza imisebenzi ababeyizilile.

UMthembu, (2000:70) uthi:

Uma kukhona okufanele angenwe ebafazini umndeni uyahlangana ubhunge uvumelane ukuze indlu yongasekho ime.

Kuyaye kube ngcono uma ohlela ukungena omunye wamakhosikazi kube ilunga lo mndeni ukuze izingane zibe ngezegazi elilodwa.

UXingwana, (2012) uthi:

Ukungenwa komfelokazi umfowabo wendoda enye indlela yokuhlukumeza umuntu wesifazane. Amasiko esiwaziyo thina ukuthi uma umyeni wakho eseshonile umfowabo kufanele akunakekele kanye nezingane zakho ayi ukuthi akungene.

UDladla, (2014) ubeka athi:

Ngicabanga ukuthi ukungenwa kwakukuhle njengoba umfelokazi wayeba nesithunzi. Akufani namanje lapho sebephathwa ngabafana abancane nje kungabi zindaba zalutho. Kwakukuhle kuqala ngoba wayengeke abe nesizungu engesanayo indoda. Manje sebengaze babulalane abantu ukuze bangene umfazi badle ifa lendoda.

Indoda nayo iyazila uma ishonelwe omunye wamakhosikazi ayo. Kumele ibonakale ukuthi ishonelwe.

UHlongwane, (2013) uthi:

Inzila yomuntu wesilisa uma ezilele umkakhe ufaka okusabhade engalweni elimnyama noma eliluhlaza isikhathi esingaba izinyanga eziyisithupha.

Abanye bazila isikhathi esifushane kunezinyanga eziyisithupha ngenxa yokuthi sebeyasebenza bangaze baphuthelwe izinto ezithile emsebenzini. Kukhona nalabo abangasazili nhlobo ngenxa yenkolo asebakuyo.

Lapho kufika isikhathi sokuba ahlanjululwe umnumzane uMthembu, (2000:70) uthi:

Uma kuhambe umlobokazi umkhwenyana uya ekhweni ukuyohlazwa. Izingane nazo ziyazila uma kukhona oshonile.

UCele, (2013) uthi:

Kweminye imizi izingane ziyaye ziziliswe ngesichibi esimnyama noma esiluhlaza esifakwa engalweni yesinxele noma zigundwe emakhanda zisuswe izinwele. Kweminye imizi zikwenza kokubili ukugunda nokufaka isichibi.

Isikhathi esiyaye siziliswe izingane siyehluka umuzi nomuzi.

UDladla, (2014) uthi:

Izingane ziyaye ziziliswe isikhathi esisukela enyangeni eyodwa ukuya ezinyangeni ezintathu. Abanengi bakubona kungalungile ukuzilisa ingane isikhathi eside ngoba izingane ziyehluleka ukuzithiba isikhathi eside. Kwesinye isikhathi inzilo ingaze ilahleke ingane ize idlule.

Lapho sekufike isikhathi sokukhumula inzilo yezingane iyathathwa ibekwe kahle ilinde isikhathi lapho unina eyoyibeka khona eyakhe bese ishiswa yonke ndawonye.

UMdluli, (2013) uthi:

Izintombi ziyaye zishonelwe ngamasoka azo. Intombi kayilizileli isoka. Zikhona izinto eziyaye zenziwe ukuze

kungabikho amashwa namabhadi. Sikhumbule ukuthi intombi nesoka basuke bengakaganani ngokwesiNtu.

UHlongwane, (2013) uthi:

Abanye bathi uma sekubonwa isidumbu intombi kumele iye ifike ikhulume ithi akahambe sekuphelile ngaye emhlabeni, uma engakwenzanga lokho umufi uyohlala emhlupha uma esethandana nomunye umuntu.

UMbatha, (2014) yena uthi:

Intombi akumele ize kubo kasoka ngelanga lo mngcwabo kodwa kufanele iwujubele umngcwabo uma usuya emangwabeni. Uma sekugqitshwa ithuna intombi kumele isuke ihambe kungakapheli iyogeza ngomuthi ewunikwe ngumndeni wesoka, bese ibuyela kubo ingabe isangena kubo kasoka. Kukholelwa ukuthi uma ebuyela khona isoka lizomlandela abe nomnyama.

Intombazane kuyenzeka ishonelwe ingane, leyo ntombazane akumelwe iyekwe kanjalo nje kodwa kumele igezwe kususwe kuyo ithunzi lokushonelwa.

UMyeza, (2014) uthi:

Intombazane kumele igezwe kubo kamfana oyikhulelisile kuqala, iphinde igezwe kubo kwayo ngabazali bayo. Kuvutshelwa utshwala kushiswe nempepho, kuhlathshwe imbuzi kubikelwe abaphansi ngokugezwa kwentombazane. Kuthathwa umswane, inyongo kanye namanzi abandayo kuhlanganiswe bese intombazane iyavuka iyogeza ekuseni kakhulu entathakusa ngaphandle komuzi noma emfuleni onamanzi ahambayo.

Inyama yembuzi ehlatshiweyo kumele idliwe iphele, idliwa umndeni abantu abamenywa kodwa uma sebezifikele abancishwa.

Njengoba imizi yakhile yakhe emhlabeni waMakhosi, aMakhosi nawo awaphili ingunaphakade siyafika isikhathi sokuthi adlule emhlabeni. INkosi uma sekuzwakele ukuthi isikhothame isizwe siyaqala ukuzila.

UMthembu, (2000:98) uthi:

Ngalesi sikhathi iNkosi ingakatshalwa izinkomo azisengwa kuso sonke isizwe, amankonyane ayanikelwa. Imigidi enjengezindwendwe namacece kuyama.

Ukubuyiswa kweNkosi kuyaye kwenziwe ebusika.

UMsimang, (1975:147) uthi:

Okusemqoka ukuthi yonke le imidanti yamahlambo nokugeza nokukhumula, kumele yenziwe ebusika. Uma kwenziwe ebusika bekuthiwa imvula iba nesiphepho esesabekayo kusiphuke ukudla emasimini, kwemuke izindlu.

UMthembu, (2000:100) uthi:

Uma iNkosi isibuyisiwe kuhutshwa amahubo amakhulu esizwe. La mahubo akhunga izibusiso ukuze izwe libe namazolo lingashazwa futhi isizwe sibe nenala yamabele notshwala. Konke lokhu kukhongwa kuyona inkosi ebuyiswayo yikho nje kwemukelwa ngemililizelo nenkwahla yehlombe.

UDlamini, (2007) uthi ukwenziwa kwehlambo le Nkosi kwenziwa ngendlela ehlukeyo kunaleyo abantu abayaye benze ngayo:

Yileyo naleyo ndoda ikhipha inkomo ukuze umsebenzi ufezeke kahle. Ukulethwa kwezinkomo ukuba zizofeza umsebenzi kukhombisa khona ukuthi iNkosi iyiNkosi ngesizwe sayo. Lokho kutshengisa ngokusobala ukuthi uma abantu bakhile endaweni yenkosi bangabayo futhi

bayayihlonipha. Asikugcizelele ukuthi akekho uSokhaya osuke ephoqiwe ukukhipha inkomo kodwa besuke belandela onembeza babo. Basetshenziswa uthando olunzulu abathanda ngalo iNkosi yabo.

4.5.5 Ukubuyiswa ngenhlonipho kwedlozi ekhaya

Isizwe samaZulu sasimhlonipha kakhulu umuntu osedlulile emhlabeni. Sikholelwa ukuthi umuntu akafi kuphelele lapho kodwa uyabuya abe idlozi noma ithonga.

UNtuli, (2004:12) uthi:

AmaZulu asebambelele enkolweni yomdabu awananazi ngokuthi umoya womufi uya emndenini wakhe wabaphansi umoya womufi uhlala lapho kuze kube isikhathi sokukhipha ihlambo lo mufi bese ubuyiswa. Ungabuyiswa umoya wakhe usuzoza ekhaya usulithongo.

UMkhize, (2010:33) uthi:

Amathongo abantu ababephila asebasishiya emhlabeni. Abantu abakhona abahlala ezweni labo abahlale njalo befika ngezikhathi ezahlukene kithina. Bangamathongo ngoba bangamele izimpilo zethu, bangamele ukuziphatha kwethu, bangamele ikusasa lethu.

Le ncazelo kaMkhize ithi kayifane nalena kaNtuli, (2004:12) uma ethi:

Ithongo umoya womuntu osewashona okunenkolelo yokuthi uvikela abomndeni nozalo jikelele abasaphila.

Ithongo alilahlwa kodwa liyanakwa libuyiswe ekhaya.

UNtuli, (2004:13) uqhuba uthi:

Ngokuhamba kwesikhathi lo moya uyakhuliswa ukuze ube ithongo laphakade, Ngokwenzelwa amasiko njengokubuyiswa kwelabaphansi, ukulandwa enxweni elidala uma umuzi uthuthela kwelisha, ukukhunjulwa ngokuthi kuhlalwe ngenhlonipho phakathi komuzi, ukuze nalowo moya ukwazi ukuvikela abomndeni nozalo.

UNtuli, (2004:16) uthi:

Umoya wethongo uthatheka njengomoya omuhle. Uziveza ngenhloso yokunika abahlobo bawo ilungelo lokwazi izimfihlo zakwelikamoya. Ingakho-ke kuyaye kuthi umuntu uma eshonile ikakhulukazi uma egodukile bese kwenziwa ihlambo nesiko lokumbuyisa. Ihlambo lisuke lenzelwa ukumkhuphula umufi kwelabaphansi.

Kusuke kubuyiswa umoya wongasekho ukuba uzohlanganyela nomndeni nozalo lwakhe. Kusuke kubuyiswa umuntu okwaziwayo ukuthi angeke afike abe inkinga emndenini kodwa uzoba ihawu nesiphephelo.

UNtuli, (2004:17) uthi:

Inkolo yoMdabu ithi uma umuntu eshona umyeni wakhe uthatha uhambo olude uya ezweni lamathongo. Lowo moya uyahlanjululwa, ushwelezelwe, unxuselwe ngokuphelekezelwa ngemisebenzi yesiko ukuze ufike kwelabaphansi wamukeleke. Ungamukeleka lo moya kwelabaphansi unqunyelwa isikhathi esithize sokuphila ungumoya sithunzi. Abomndeni sekufanele bayocela kwaphansi ukuba lo moya sithunzi bawudedele ubuye ekhaya usunamandla okuvikela, ukusingatha nokuphephisa abomndeni.

Kumele kwenziwe lokhu kubuyiswa emva kokuzilelwa nokukhishwa kwehlambo.

UMakhoba, (2002:138) uthi:

Leli siko liphethe ukungenisa umnumzane endlini engenhla. Yingalesi sikhathi umnumzane ephothula khona eba yithongo.

Kunesidingo esikhulu sokuba leli siko lenziwe. Umuntu oba yithongo noma yidlozi umuntu osemdala, imvamisa umnumzane wekhaya kuyenzeka kwesinye isikhathi kube isalukazi esingunina kamnumzane naso sibuyiswe. Uma leli siko lokubuyiswa kwethongo lingagcinwa kuyaye kube nezinkinga.

UMsimang, (1975:147) uthi:

Uma engabuyiswanga umufi uba uhlupho, ehamba elandela abantu noma amadodakazi abe isithunzi esibi ekhaya ngoba efuna ukubuyiswa.

Kunesikhathi esilungele ukuthi umuntu usengabuyiswa ekhaya njengethongo.

UNyembezi noNxumalo, (1966:138) bathi:

Kwakuphela unyaka noma iminyaka emibili bese kwenziwa isiko lokubuyisa owashona. Kwakubuyiswa osewashona emathongeni, acelwe ukuba abheke neno, ahlenge umuzi, angakhohlwa umuzi wakhe.

UMakhoba, (2002:138) yena uthi:

Ukubuyisa umnumzane kwenziwa emva kweminyaka emibili noma ngaphezulu. Akukuhle kodwa ukuthi kuze kube iminyaka emithathu golokoqo ngabe lokho kukhomba ukuthi kunenkulumo.

Kukhona ababheka ukuthi ithuna lize libohle.

UMadlala, (2012) uthi:

Imvama ilaba abale mihla asebengcwaba ngamabhokisi. Kudala ingcwaba lalithatha isikhathi ngaphambi kokuba lehle ngoba laligutshwa libe negumbi. Inhlabathi ingamthinti umufi. Kwakubalwa iminyaka umnumzane ahamba emhlabeni.

Ukubuyisa osewashona akusiyo into elula nje. Kumele yenziwe ngesikhulu isineke nangenhlonipho.

UMakhoba, (2002:98) uthi:

Kulukhuni, kudinga ancengwe, ubuya engesona isimo ayehambe eyisona. Ubuya eselithongo. Ithongo alibonakali ngamehlo enyama. Kepha kuba nezimpawu ezishoyo ukuthi umuntu ubuyisiwe wabuyiseka.

Umsebenzi wokubuyiswa kwethongo udinga inhlanzeko nenhlambuluko yeqiniso epheleleyo.

UZulu, (1999:56) uthi:

Bafuna ukuthi izinto eziqondene nabo zibe ngezimsulwa. Uma abantu benza umsebenzi bengemsulwa, bayawuduba lowo msebenzi. Izinto eziphambana nenhlanzeko izingxabano, amagqubu ukuphatha imithi yokuthakatha, ucansi, yinzondo nomona.

UNtuli, (2004:81) uthi nomame abazophatha balungise ukudla okuqondene nalo msebenzi kumele babe msulwa:

Inzalabantu ethinta utshwala balo msebenzi kumele ibe msulwa. Ukuze bugcineke ubumsulwa akukho namunye phakathi kondlunkulu okufanele aye elawini lo mnumzane ngalezi zinsuku zomsebenzi. Uma kukhona

okusenzliziweni zawo amakhosikazi, kumele
akulungise angaze one ukudla kwabadala.

Ukuzwana komndeni nokukhululeka ezinhliziweni kuyinto ebaluleke kakhulu uma
kubuyiswa ithongo.

Lokhu kufakazelwa uZulu, (1999:14) lapho ethi:

Abaphansi bayaduba uma abaphezulu bengazwani.
Ukuduba kwabo kwenza umsebenzi ungamukeleki.

Umame opheka utshwala kumele awenze ngenkulu inhlonipho lo msebenzi, acabeke
emahlombe. Kusukela ekuqaleni kuze kube sekugcineni.

UNtuli, (2004:84) uthi:

Uma eqeda ukuvubela utshwala ovubelayo kumele
athele utshwala okhambeni oluncane okuthiwa
umvakwembiza.

UNtuli, (2004:82) ucaphuna uKhumalo echaza umvakwembiza ethi:

Umvakwembiza ukhamba oluncane. Lolu okuthi
ukuvutshelwa kuthiwe du bese lugcwaliswa
sekokhulunyelwa kulona. Kubikwa ngalo kwabadala
ukudla lokhu.

Lo msebenzi uqhutshwa ngesikhulu isinono bayabikelwa abadala ngomsebenzi babekelwe
nokhamba lwabo, umvakwembiza. Omame belokhu behloniphile becabeke emahlombe.

UNtuli, (2004:83) uthi:

Ukuhlonipha kwesimame lokhu kwehlukene kabili.
Kukhona ukuhlonipha ngezenzo kanye nokuhlonipha
ngokukhuluma. Kokubili kunochungechunge lwemidanti
namasiko akulawulayo.

Lapha ekhaya kuyaqashelwa ukuthi umsindo ongase ucasule abadala kawenzeki nabaphuza utshwala babuphuza ngokuzithiba.

UNtuli, (2004:83) uthi:

Buyadumaza ubudakwa, ubumbukaza, ubuthatha, ubuxhwanguxhwangu obuhambisana nomsindo, umuntu abubona kweminye imizi benziwa intsha nabadala kepha kuthiwa kwenziwa umsebenzi wokubuyisa ithongo. Isiko lesiZulu likhuthaza ukuzithiba nokuzilinda uma kuphuzwa utshwala.

Kusuke kunxuswa kunxenxwa abanikazi bomuzi, kulindeleke ukuba kube nesizotha esikhulu kanye nentobeko.

UMsimang, (1975:22) uthi:

Amazwi ethu angalokothi aphakame uma sizixoxela ezethu. Izwi elilindelekile ukuzwakala limpongoloza elalowo othetha idlozi ekhuluma namathongo ngezikhathi ezithile.

Umsebenzi ubikwa ngokuthi kuhlatshwe imbuzi. Imbuzi yandulela ukuhlatshwa kwenkomo.

UMakhoba, (2002:112) uthi:

Okwenza kube imbuzi okubikwa ngayo ukuthi amathongo ayalithanda iphunga layo.

UNtuli, (2004:90) uthi:

Lokhu kwakuthenjwa ngoba yona iyakhala uma ibulawa.

UMsimang, (1975:36) uthi:

Ukukhala lokhu kubaluleke njengoba kuthiwa yikhona bezokuzwa abaphansi bese besondela bezokuzwa isikhalo lesa.

Ngaleyo ndlela imbuzi ithumela umyalezo kwabaphansi.

UNtuli, (2004:90) uthi:

Le mbuzi ihlatshwa kusihlwa noma ebusuku impela. Ebusuku isikhathi samathongo, isikhathi esinokuthula. Amathongo awezwani nomsindo nokuxokozela.

UMakhoba, (2002:114) uthi:

Le mbuzi kumele kube yintondolo. Isizathu esinqala salokhu ubungcwele balo msebenzi owenziwayo. Intondolo ayikhweli ngakho-ke imsulwa.

Isilwane esizohlatshwa kumele kube isilwane sasekhaya esinganasici.

UNtuli, (2004:94) uthi:

Isilwane esivela ngaphandle siyakhungwa, ayabikwa-ke onke la mathizethize, kuthayizwe kunxuswe amathongo ukuba asamukele lesi silwane. Isilwane uma sesibikiwe siyiswa exhibeni lapho sizohlatshwa khona.

UMakhoba, (2002:117) uthi:

Ezangaphakathi ziyaphekwa zidliwe khona ebusuku. Isizathu sokuphekwa kwazo ukupha abalele. Bayidla ngephunga .Iphunga le nyama yangaphakathi ikakhulukazi itwani liwukudla emathongeni.

Ngakusasa inyama yembuzi iyadliwa umndeni walapha ekhaya.

UNtuli, (2004:96) uthi:

Le mbuzi idliwa ngakusasa umndeni. Okwenza kube umndeni ukuthi ithinta amathongo alapho ekhaya.

Akukho owangaphandle omenywayo uma kudliwa le nyama.

UNtuli, (2004:96) uthi:

Akulungile ukuthi umuntu wangaphandle adle le nyama. Umuntu wangaphandle hleze aphuphe abe ngumthithimbili womthothongo noma izinto zingamhambeli kahle. Kwabasekhaya kuyinhlanhla ukudla inyama yezinyanya kanti kowangaphandle ayinanhlanhla.

Basuke sebemenyiwe okudingeka babekhona abaphilayo nabangasekho.

UNtuli, (2004:96) uqhuba athi:

Ngenhlonipho nangesizotha seabikelwe abanikazi bomuzi. Babikelwe ngesilwane imbuzi ukuthi umsebenzi ozokwenziwa kumuzi wabo ngowani. Banxuswa ukuba bawuvume bawubusise.

UMadlala, (2012) uthi:

Umuzi usuke usunesinye isithunzi nesizotha ngaphambi kokuba kulalwe. Kusuke sekubonakala ukuthi sebekhona emagecekeni. Ngakusasa kusuke kuzowa inkomo yokubuyisa ithongo. Izinkomo zibuyiswa zonke lapho sekuthambama ilanga zingeniswe esibayeni.

UMsimang, (1975:134) uthi:

Ayikaziwa belu inkomo ezokwenza lo msebenzi. Yaziwa unnumzane kuphela. Phela le nkomo

ayikhonjwa ngomunwe noma ibizwe ngegama, ngoba amaZulu akholwa ukuthi lokho kungaletha umswazi omubi ukuba inkomo leyo izace noma ivelelwe ingozi ethize.

UNtuli, (2004:98) uthi:

Zibuyiswa ntambama ngoba sekuyisikhathi sawo amathongo, aseqala ukusondela egcekeni ngamathunzi... inkomo yalo msebenzi ayihlatshwa ekuseni ngoba eyomsebenzi othinta abalele. Isizotha nokuthula ngesikhathi sekungeniswa izinkomo esibayeni, kubuyisa isithunzi nenhlonipho ebabazekayo kulo msebenzi.

Ucwaningo luyavumelana nakho konke lokhu okushiwo ngongoti abehlukene ngenhla ukuthi le nkono iyinkono ejulile nehlanzekile.

UMsimang, (1975:125) uthi:

Kungumgomo ukuthi izinkomo zakuleso sibaya ziphelele zonke ngothi lwazo. Lapho seziphelele umnumzane ubese aziswa, aphume endlini aqonde esibayeni. Ekhonjiwe noma ezikhonjiwe abafana bazibuyisela nganxanye.

UNtuli, (2004:99) uthi:

Okuvamile ukuba umnumzane akhethe inkabi esiqinile, hhayi imalukazi... Ngokunjalo inkunzi ingeke yakhethwa ngenxa yenyama yayo elukhuni futhi ayimsulwa.

Kubese kuba ithuba le mbongi yomndeni uma ikhona. Izokwenza umsebenzi wayo ngendlela evusa usinga. Emva kwayo kufuneka umuntu wozalo olibonayo inxeba ozoba umhlabi.

UNtuli, (2004:103) uthi:

Umhlabi uqale ahlafune isiqunga noma umtshiki noma igenqele le swayi uma ozohlaba inkomo ezazi ukuthi unegazi elibi elingayenza inyama ingabi mnandi. Akawuphakamisi umkhonto uyawucashisa ngesizotha, aze awuphakamise uma esewuhlaba.

UMsimang, (1975:125) uphawula uthi:

Lo mkhonto unele uyibulale le nkomo bese unikezwa umnumzane awesule igazi ayowubeka endlini engenhla.

Inkomo ehlatshwayo kumele ibhonge okuluphawu kwabalele ukuthi izinto zihamba kahle. Nabomndeni bayakuthokozela lokho kubonisa ukuthi izinto zihamba ngosiko.

UMsimang, (1975:128) uthi:

Ngaso lesi sikhathi sokuhlinza umfana usezothunywa kumnumzane eseyocela ukhamba lwabahlinzi. AmaZulu athanda ukuba kusetshenzwe kudliwa bonke bename.

Igazi nomswane kuqashwe ngeso lo khozi ukuthi kungaze kuwele ezandleni ezingafanele. Lapho sekuqediwe ukuhlinzwa inyama ingeniswa endlini kanye nokhamba oluncane oluthelwe umnumzane isicathulo. Kukhona izitho ezithile ezishiswa kanye nempepho.

UNtuli, (2004:108) uthi:

Kepha okulisiko lwemindeni yamaZulu eminingi, ukushisa umhlwehlwe, amanoni ezinso kanye nezicubu zenyama yesiphanga edikizayo noma isifile inkomo okuthiwa impukane.

UNtuli, (2004:108) uqhuba athi:

Lezi zinto zishiswa ngoba abaphansi bayimimoya eyaneliswa ngokudla usi lwale nyama.

Sekuqalile-ke ukubusa kudliwa amantshontsho, kuyosiwa wonke umuntu useqalile ukufinya ngendololwane. Ngosuku olulandelayo kukhishwa inyongo ukuze kuthelwe inkosana.

UMakhoba, (2002:128) uthi:

Inkosana ibizelwa endlini engenhla. Inhloko yekhaya ibe isiyiconsisela okhakhayini, nasezinyaweni ngenyongo. Elinye iconsi lithiwa co olimini. Enye inyongo iyachithwa khona emsamo. Bese isikhwama sayo isigqiza esihlakaleni sesandla sokudla. Baqambe bayafika abantu usegqizile umfana.

Umfana oyindlalifa kumele asondele kuye amathongo.

UNtuli, (2004:117) uthi:

Inyongo iyokwenza asondele kuye amthande. Adonswa iphunga le nyongo engukudla kwawo. Kusukela ngaleli langa lomcimbi azomsingatha ambusise. Imfuyo izokwanda, ukudla kugcwale izinqolobane.

Inyama iyahlahlelwa iphekwe. Ukhanda luchonywa phezu kwamakhothamo endlu yangenhla lubheke esibayeni noma ezimpundwini zesibaya.

UNtuli, (2004:117) uthi:

Ukuchonywa kokhanda kuluphawu lokuthi kuyahlatshwa kulo muzi... Kuwukuhlonipha abanimuzi (amathongo). Bazibone izinkomo zabo...

Ukubhekisa kwazo esibayeni kuhlonipha amathongo alapha ekhaya.

Kuyadliwa kuyabuswa, inyama iphuma ngokuhluka kwezigaba zabantu, omnumzane, izinsizwa, abafana, izalukazi, omame kanye nezintombi. Iphakwa ngononina. Kuyaziwa ukuthi uhlobo oluthile lwenyama ludliwa ngobani.

UMadlala, (2012) uthi:

Enye yamadoda amadala omndeni iqala ihubo lomndeni uma likhona ngesikhulu isizotha. Uma bengenalo ihubo lomndeni kuhaywa inkondlo yomndeni konke kwenziwa bemi ngezinyawo.

UNtuli, (2004:129) uthi:

Njengoba lingumkhuleko leli hubo, lihutshwa ngephimbo le nhlonipho linesizotha nokuzithoba akumenyezwa... Uma sebesendlini engenhla inhloko yomndeni iyabathulisa bese ikhuluma. Uyatshelwa umnumzane obuyiswayo ukuthi namuhla ungeniswa endlini kwabo.

Ngalesi sikhathi kuzwakala okukuqala igama likamufi selibizwa lihlanganiswa nelamathongo alapha ekhaya.

UNtuli, (2004:126) uqhuba athi:

Ngesikhathi ikhuluma inhloko yomndeni abanye bakhotheme. Sekuthule cwaka. Akumiwa ngezinyawo endlini yesiZulu kuhlonishwa amathongo.

Lapho inkulamo yokubuyisa umnumzane isiphothuliwe abanye bayahamba kanti abanye baqhubeka nokudla nokuphuza. Umnumzane wekhaya uyoze aphume asho ngezwi elikhulu athi: Isizalele ethekethekeni!

Kuyaziwa-ke ukuthi uma esho njalo umsebenzi usuke usuphuthuliwe. Abantu sekumele babone abeze ngayo. Kuyagiywa-ke, kubongwe. Isiyobonana ngosuku olulandelayo sekulandwe izigqoko.

4.6 Isiphetho

Lesi sahluko besicubungula yonke into ethinta ikhaya nenhlonipho emzini womuntu ongumZulu. Onke amasiko athinta inhlonipho phakathi kwezinhlaka zonke zomndeni athintiwe ngezigaba zawo kusuka ekuzalweni kuze kuyoshaya kuzinyanya namathongo ekhaya.

Ukuze umuzi nomuzi ube nokuthula nenqubekela phambili, kubalulekile ukuba zonke izinto eziyimigomo yempilo nenhlalakahle zigcinwe futhi zipheleliswe. Uma konke kuphathwe ngobunono nangononina, lelo khaya nalowo mndeni uyachuma udlondlobale ugcine uyisibuko sezwe ngoba usekelwe engqikithini yobuntu besiNtu.

ISAHLUKO SESIHLANU

5.0 UKUVUSELELWA KWESIKO LENHLONIPHO

5.1 Isingeniso

Inhlonipho elahlekayo ingabuya ngokuthi kuvuselelwe lokho okungamasiko ethu nokujejeza sibheke emva sithole amaqiniso ngempilo. Sizithole ukuthi singobani ngempilo. Sivumbulule lokho okwakungamagugu okwasilahlekela okwakuwusizo kithi.

UMkhosi Womhlanga ugqugquzela ukuba intsha izihloniphe ibuye ilondoloze ubuntombi bayo obuyigugu lesizwe. Izikole kumele zibhekwe njengezizinda zokutshala inhlonipho ngoba ilapho intsha eningi igcwele khona. Lokho kuyosiza ukuba sibe nomphakathi ophilile. Intsha kumele iqeqeshwe kabanzi ezikoleni ifundiswe lezo zinto eziyinsika ekwakhweni kwesizwe.

5.2 UMkhosi Womhlanga

5.2.1 Uyini uMkhosi Womhlanga?

Lona umkhosi owaqalwa iNkosi uMpande.

UNkosi, (2013:25) ubeka uthi:

UMkhosi Womhlanga was initiated during the reign of King Mpande of Nodwengu. It was believed that women are the pillars and strength of the nation, thus if they are well groomed and be brought up with proper norms and values, a stronger nation will exist.

Lo mkhosi waqala nokuba nedumela kwelaseSwazini ngenkathi kubusa iNkosi uSobhuza Wesibili ngeminyaka ye-1940. Izintombi zasuka kuzona zonke izindawo ezakhele izwe

laseSwazini zanjela eLudzidzini embuthanweni owathatha izinsuku eziyisishiyagalolunye. Lezo kwabe kuyizintombi nto.

AbeSwazi National Trust Commission, (2014) bathi:

Girls who fall pregnant outside marriage had their families fined a cow.

Lo mkhosi wabuye wavuselelwa kuleli laseNingizimu Afrika emva kokunyamalala isikhathi eside.

UMc Neill, (2011:27) uthi:

In South Africa the Reed Dance was introduced in 1984 by the Zulu King Zwelithini. The dance here takes place in Nongoma, a royal kraal of Zulu King.

Lo mkhosi lapha eNingizimu Afrika ubakhona njalo ngenyanga kaMandulo.

U-Ivanovic, (2008:155) yena uthi:

All girls are required to under go the virginity test before they are allowed to participate in a royal dance.

Izintombi zivunula ngobuhlalu obuhle obunhlobonhlobo, izigege kanye nezinculuba ukuze zihlobe zibonakale kahle. Impumelelo yoMkhosi WoMhlanga incike ekuhlolweni kwezintombi. Izintombi ezisaphelele ezenza lo mkhosi ube impumelelo.

UDubin, (2013:04) uthi:

As part of the ceremony, the young women dance bare breasted for their king, and each carries a long reed which is then deposited as they approach the king. The procession is led by the chief Zulu princess who plays the prominent role throughout the festival. If the reed

should break before the girl reaches the point, it is considered to signal that the girl has already been sexually active.

5.2.2 Izinhlolo ZoMkhosi Womhlanga

UMkhosi Womhlanga yokwakha isizwe esihloniphekile nesizihloniphayo kanye nesiphilile. Lapho izinzalabantu zibamba elikhulu iqhaza ukulondoloza lokho okungamagugu esizwe.

UMc Neill, (2011:27) uthi:

The ceremony was re-introduced by King Goodwill Zwelithini in 1985, as the means to encourage young Zulu girls to delay sexual activity until marriage and thus limiting the possibility of HIV transmission.

Kuhloswe ukuthi abesifazane abasebancane baziphathe ngokuzihlonipha baxwaye ukuphatha imizimba yabo budedengu. Izintombi ziyaqeqeshwa ezindaweni ezisuka kuzo. Kusadliwa ngoludala umsebenzi omningi wokuqeqesha wabe usezandleni zamaqhikiza, manje sekukhona omame ezindaweni ezinohlelo lokuhlola izintombi abenza umsebenzi wamaqhikiza. Laba omame abenzi umsebenzi wokuhlola kuphela kodwa babuye bawaluleke amantombazane ngezinto eziningi ezithinta ubuntombi. Amaqhikiza ayengazihloli izintombi.

UNkosi, (2013:26) uthi:

The responsibilities of amaqhikiza included instilling society norms, values. Maidens were also taught how to conduct themselves, do house chores and respect other people young and old.

UMaseko, (2014) uthi:

Abesifazane bangumgogodla wesizwe. Isizwe esingenabo abesifazane abaqotho sifile leso sizwe. Kuyoba isizwe esigcwele imilanjwana namavezandlebe.

Lo mkhosi uhlose ukuhlumelelisa ubuqotho nokuzazi kanye nokubeka phambili isizwe.

UNkosi, (2013:27) uqhuba uthi:

The aim of this ceremony is maidens to celebrate their purity, showcasing that they are proud of their bodies while they are being prepared for womanhood at the same time king and the nation a spectacle to marvel at, and motivate the young maidens through words and joyfulness.

Kuhloswe ukuthi abesifazane abasebasha baligweme futhi balesabe ihlazo. Intombi engasaphelele isithola isihlazeka phambi kwezinye izintombi nesizwe ngakho-ke kuhle inakekelwe kahle ihlolwe.

UNkosi, (2013:28) uthi:

According to the Zulu tradition only virgins are supposed to take part in the ceremony. If the young maiden carrying a reed is no longer a virgin the reed breaks, thus embarrassing the maiden and her entire family in public.

Izintombi ziyakwesaba ukuphoxeka nehlazo ngakho zenza konke okusemandleni ukuthi zingaphoxeki. Kuhloswe ukuthi izintombi zibe ngabantu abalalelayo, abakhuzekayo kanye nabalawulekayo. Lapho zihambela lo mkhosi zisuke zingezodwa kodwa zisuke ziphansi kweso labathile ababhekele ukuqeqesheka kwazo kanye nokuphepha.

UNkosi, (2013:28) uqhuba uthi:

These maidens are accompanied by two women per group, from each isigodi (village) called matrons. Some of the matrons mentor the young maidens and even perform virginity testing in preparing for the reed dance.

Kukhuthazwa ukuba kufundwe kungabibikho okuphazamisa imfundo. UNkosi, (2013:128) uqhuba uthi:

This implies that the majority of respondents are still part of schooling phases. The team that is responsible for planning UMkhosi Womhlanga must therefore ensure that the event does not interfere or coincide with the major educational activities such as examinations in order to avoid instances where respondents have to make a choice between attending school activities or UMkhosi Womhlanga.

Kubhekwe ukuthi abantu besilisa babazise abantu besifazane futhi babahloniphe. Mabaqonde ukuthi abantu besifazane izimbali zesizwe okumelwe zihlakulelwe ngenhlonipho ngaso sonke isikhathi. Nabesilisa bayawuvakashela uMkhosi Womhlanga.

UNkosi, (2013:129) uthi:

The event is mostly attended by single men. The reason for this may be the fact that men at this stage are still looking for life partner and UMkhosi Womhlanga is potentially a place to meet a future wife.

Izinsizwa zikwazi ukuzitholela amakhosikazi angomuso ezinokuziqhenya ngawo. Izinsizwa zijatshuliswa isimilo sentombi. Umkhosi Womhlanga ukhuthaza izintombi ukuba zizigcine ukuze ziphephe esifweni sengculaza esingumbulalazwe.

UNkosi, (2013:194) uthi:

The majority of respondents realise the role of umkhosi womhlanga as cultural event in preventing or minimizing the spread of H.I.V /AIDS.

Kulo mthombo-www.eshowe.com/zulureeddance, kucashunwe inkulumo yeSilo Samabandla uBhejane Phum'esiwiwini u Zwelithini Goodwill Zulu ngo-2004 sithi:

I had attended the Human Unity Conference where the focus was on H.I.V /AIDS, this is what promoted to bring back this ceremony and encourage abstinence within our youth. We are in a time where intombi and insizwa want to marry, must go for a blood test to prevent any family disputes caused by mistrust. We are fighting against high number of orphans. It is my wish that all educators promote culture of the Zulus ... While some aspects of our lives have not changed, as Africans, we should not distance ourselves from our culture and take on the cultures and traditions of other nations.

UMkhosi Womhlanga ukhuthaza abazali ukuba babambe iqhaza ekukhulisweni kwezingane zabo. Isithunzi sabo sibuye njengabazali bakwazi ukulawula izimo emakhaya.

Saqhubeka iSilo ngokusho kwalo mthombo- www.eshowe.com/zulureeddance sathi:

I'd like to thank all parents who have supported and encouraged their children to respect and observe the reed dance and for believing in me as their king. I'd like to encourage other parents to promote this vital and important ceremony which instills good values and morals within our youth especially in this day and age.

UMkhosi Womhlanga ugqugquzela izintombi ukuba ziziqhenye ngento enhle eziyiyo. Zibulondoloze ubuntombi bazo ngoba buyigugu esizweni.

Kulo mthombo-www.eyethunews.com/2014 kucashunwe inkulumo kaNdlunkulu wakwaNyuswa obephendula mayelana nalokho okukhulunywe ezintombini ebe ziseMkhosini ethi:

Kukhulunywe ngokuthi kumele bazithibe ocansini futhi babe nenhlonipho bazihloniphe nabo. Enye yezinto ebezizigquzelwa ukuthi baziqhenye ngemizimba yabo futhi bayithande.

Isizwe siyahlonishwa saziwe umhlaba wonke ngenxa yezintombi zaso ezinokuzithiba. Lo mkhosi uhanjelwa abantu abaningi abavela emazweni omhlaba.

UNkosi, (2012:143) uthi:

The majority believe that purpose of UMkhosi Womhlanga is to instill cultural traditions and customs among young people.

5.2.3 Umthelela WoMkhosi Womhlanga entsheni

UMkhosi Womhlanga utshala imbewu yokuzazi nokuzonga emantombazaneni akhulayo.

UNtombela nabanye, (1997:26) bathi:

Intombazane ayigcini nje ngokuzigqaja kodwa ukwenza kwayo kusuke kuxwayise amanye amantombazane esuke engakafiki kuleli zinga. Umyalelo wokuthi aze aqhubeke nokuziphatha kahle. Iyakloloda kulawo mantombazane angaziphathanga kahle ekukhuleni kwawo. Konke lokhu kuvezwa ngamaculo. La wamaculo awagcini ngokukhuluma nezintombi, kodwa abuye abheke ubulili besilisa.

Izinga lokuhlonipha nokuhlonishwa liyakhula entsheni ngenxa yentombazane eziphethe kahle.

UKhuzwayo, (2000:86) uthi:

Ingane yentombazane eze ifinyelele ezingeni elithile iziphethe kahle isagcwele. Isuke ilalele abazali bayo yalalela imiyalo yabo. Isuke ingagcinanga lapho ngoba isuke ihloniphe nomphakathi ewakhele yaze yahlonipha ngisho abangasekho ngoba yibona abayigcinile kuze kube ilezi sikhathi.

UMkhosi Womhlanga uyalwa nokusabalala kwesifo sengculaza negciwane laso.

UKhuzwayo, (2002:142) uthi:

Intombi ehambela umkhosi womhlanga iyabugcina ubuntombi bayo, izilonde izigweme izilingo zocansi futhi ihlale ihlanzekile.

Izintombi zikhula zikwazisa ukubaluleka bokuba nesimilo esihle ngakho-ke zikhula zizinakekela. Isimilo sihambisana nenhlonipho nokuzihlonipha. Intombi enesimilo esihle iyintombi ziphelele phakathi kwezinye izintombi akukho ukuzinyenza ngayo.

UNzimande, (2014) uthi:

Kuyancomeka ukuhanjelwa kwalo mkhosi minyaka yonke ngoba kwenza sibe isizwe esiyikhathalele intsha. Isizwe esinohlelo ekuncediseni intsha ekuthini ilwe nezinselelo zesikhathi sokuphila kwayo.

Nakuba kukhona abagxeka lo mkhosi kodwa izintombi ziqiniswa idolo ngokuthi akukho okuyophazamisa kubuye kuqede lo mkhosi.

Intatheli yeSolezwe uManqele kulo mthombo - www.iol.co.za/isolezwe-bahlasela-amasiko-2015 ucaphune inkulumo yeSilo sithi:

Ayingiphethe kahle lenkulumo yabesifazane
bakaKhongolose abathi UMkhosi Womhlanga

oqhakambisa ukuhlolwa kwezintombi ulichilo... Ngifisa ukusho ukuthi uma kukhona abahlasela amasiko amaZulu angeke ngivume. Ngizolwa noma sengifile. Le mikhosi ivikela isizwe sikababa. Manje kufanele afe amaZulu? Akungadelelwa isihlalo.

Intsha kubonakala iba nogqozi lokulondoloza lokhu okungamasiko esizwe. Indlela intsha evunula ngayo necula ngayo iyabonisa ukuthi iyawathanda amasiko esizwe.

UNkosi, (2013:92) uthi:

Since UMkhosi Womhlanga is the cultural event, it is vital that the norms, values and practices of the Zulu culture relating to this event preserved for the future generations.

Uyisizinda lapho intsha iyayefunde khona ithole ulwazi. Izintombi eziyaye zihambele lo mkhosi zinolwazi oluningi nolunzulu maqondana nomuntu wesifazane uma kuqathaniswa nalezo ntombi ezingeyona igxenye yalo mcimbi.

UNkosi, (2013:92) uthi:

Education plays a very important role in Umkhosi Womhlanga of the matrons who accompany maidens, most are retired teachers and nurses. The matrons' role is educating the maidens about different aspects of Umkhosi Womhlanga that is, the origins, practice and processes of the event.

Izintombi zihlomula ngekhono lokukhuluma. Zithola ulwazi lokubhekana kahle nezesheli, zilwe impi yamazwi. Akulula ukulutha ngamazwi intombi ehambela lo mkhosi.

UNdlovu, (2014) uthi:

Zifundiswa nendlela okumele zikhulume ngayo nomuntu wesilisa uma eshela. Intombazane uma isingene esigabeni esithize sokukhula izinsizwa ziyaqala

ukubeka amaganyana. Ziyakwazi ukumelana nalawo maganyana izintombi ezihlolwayo.

Izigameko ezimbi ezisophe ukulimaza isithunzi sentsha azidlangile ezindaweni lapho intsha ikhuthalele ukuba ihlolwe. Isilisa siyazihlonipha izintombi ezihlolwayo asizibhozomeli noma ikanjani. Kuyaziwa ukuthi lezi zintombi ziyizimbali zesizwe, othinta zona uthinta isizwe uqobo ngisho namahlongandlebe ayakwazi lokho.

UMathunjwa, (2014) uthi:

Kuthiwa izigameko zokudlwengulwa kwamantombazane zimalwa kakhulu ezindaweni lapho kunohlelo lokuhlolwa kwezintombi.

Amaculo aculwa uma kunemikhosi akhuthaza uthando nenhlonipho esizweni.

UNkosi, (2013:31) uthi:

These songs, amahubo, are special songs for the event and the lyrics are about the pride of the maidens and their king. Maidens also sing about current issues concerning the royal house, the government and their communities.

Amatshitshi afunda ukuzithathela izinqumo ngempilo yawo kungekho owaphoqile, atshengisa intshisekelo yokuvikela ubuntombi bawo kanye nesithunzi sobukhosi bakwaZulu ukuze buhlonipheke baziwe emhlabeni wonke.

UMadondo, (2014) uthi:

Ukuhlolwa kwezintombi akukaze kube impoqo kodwa kuba ugqozi nentshisekelo yawo lawo matshitshi. Kungukulandela ezinyathelweni zokhokho bazo.

Abesifazane bayakhuthazeka ukuba babe nothando lo mlando wesizwe kanye nenhlonipho yesizwe sakwaZulu.

UMadondo, (2014) uqhuba uthi:

Laba bantu besifazane bayawuthanda umlando wesizwe sakwaZulu futhi bazimisele ukukhunjulwa njengamaqhawekazi. Amaqhawekazi alwa elwela ukuvikela igugu lobuntombi, ukuziqhenya kwesizwe.

Inhlonipho ilondolozeke ebantwini. Ikhona inhlonipho ngoba kusuke kukhona abantu. Ayithengwa kodwa iyazuzwa ngokwemisebezi emihle umuntu avelela ngayo.

UMadondo, (2014) uthi:

Amatshitshi asempini enkulu yokulwa nesimo sengqondo esihlose ukudicilela phansi abantu abasha besifazane. Lapho iningi selizinikele ohideni lwezenzo ezingaphusile ezigcina zilethe ukufa esizweni.

UMabuza, (2014) yena ubeka athi:

UMkhosi Womhlanga ukhuthaza amatshitshi ukuba abe nenhloso eyodwa asebenze ngokubambisana nokukhuthazana empini yokulwa nobhubhane oluhlose ukubhubhisa isizwe. Izintombi zihlolwa zilulekwe zingamaqembu. Ziyasekwa isizwe sonke. Kazilwi impi kayedwana. Emkhosini ilapho imbewu yenhlonipho efike ithole khona umhlabathi ovundile ukuze ihlume.

Ucwaningo luyavumelana nakho konke lokhu okushiwo ngongoti abehlukene ngenhla ngeqhaza loMkhosi Womhlanga. Iqholo layinoma yisiphi isizwe lizinze ezimbalini zaso eziqhakazile nezimsulwa nezinamakha amtoti. Konke lokho kuyisibunge sesizwe esithandekayo nesihloniphekile phakathi kwezizwe zonke zomhlaba-jikelele.

5.3 Uhlelo lwemfundo

5.3.1 Imfundo nesiko

Amasiko abambe elikhulu iqhaza ekulondolozweni kwenhlonipho esizweni. Ukushabalala kwamasiko amaningi kusho ukushabalala kwenhlonipho. Kulukhuni ukusho ukuthi abantu bayahlonipha kodwa babe bebukela phansi amasiko abo.

UBhengu, (2014) uthi:

Ngemva kwezimpi ezaliwa uZulu nabacindezeli baseNtshonalanga, ukuhlulwa kukaZulu kwaholela ethini acindezelwe aze ephucwe ubuZulu bakhe afakwe inkoleloze namasiko ezinye izizwe. Amasiko namagugu kaZulu ancipha amanye ashabalala unomphela. Ukuziqhenya njengomZulu kwaphela kwabaningi.

Kule mihla kwande abantu abangazi ukuthi isiko liyini nabangafuni nokuyazi indaba yesiko.

UNzimande, (2014) uthi:

Abanye bathi isiko alifuneki liwubuhedeni. Kwaba khona abathi kulesi sikhathi samanje seliphelelwe isikhathi ngakho-ke ukuzixhumanisa nalo sekungubuqaba nokuphindela emva.

Abantu baqala ukuphila ngendlela ababecabanga ukuthi ibalungele. Iningi ladavuzwa ebunyameni, lanhlanhlatha kungekho ukuqonda nokuqondisana mayelana nesiko likaZulu. Imikhutshana yabezizwe kwaba iyona engenisa ngamandla.

UMsimang, (1975:12) uthi:

Isiko ngingasho nje ukuthi umkhuba owenziwa iqoqo labantu abahlala ndawonye odluliselwa ezizukulwaneni nasezizukulwaneni.

5.3.1.1 Ukuhlonipha nesiko ezikoleni

Ezikoleni aziziningi izinhlelo ezikhona ezihleliwe ukubhekana nezinga lokwehla kwenhlonipho ezinganeni. Ukutshalwa kabusha nokuvuselelwa kwamasiko axhumene nenhlonipho ezikoleni lapho intsha eningi itholakala khona kungasibuyisa isithunzi sesizwe. Imithetho eshaywa ezikoleni ayiwabhekeli amasiko esizwe. Kwezinye izikole kukhona ukushayisana phakathi kwamasiko esizwe kanye nemithetho elawula isikole. Okubhekwa kakhulu izikole ukuthi uthini uMthethosisekelo wezwe.

UMbonambi, (2010:35) uthi:

Kubalulekile ukuthi uma umntwana emukelwa esikhungwini semfundo anikezwe uhla lwemithetho yaleso sikhungo. Lolu hla lwemithetho lusuke lubhalwe isigungu esimele abazali sisizana nomphathi sikhungo. Le mithetho akufanele ishayisane noMthethosisekelo wezwe. Kungumsebenzi kaNgqongqoshe Wezemfundo ukuthi anikeze isigungu esimele abazali imigomo okumele siyilandele ukuhlela le mithetho.

Imithetho enikwa abafundi kubonakala kuyimithetho engayishayimkhuba imvelaphi namasiko abafundi, okuningi okungasiza kusimamise imithetho eshaywa ezikoleni kukhona kuthukuswe emasikweni kanye nasenhlonipheni abafundi abayithola ekhaya.

UMaseko, (2014) uthi:

Imithetho enikwa abafundi kumele ibavuselele abafundi bazi ukuthi bangobani. Bayazi imvelaphi yabo baziqhenye ngayo. Ingane kumele yazi ukuthi umuntu omdala uyabingelelwa.

Umlolo, (2014) uthi:

Ezinye zezinto kucatshangwa ukuthi zincane azibalulekile. Kuyaye kuthi noma ingane iphambuka kuzo kungabikho oyikhalimayo. Kwezinye izikole

othisha abasanendaba nezingane ezingabingeleli. Kubona into abayibhekile ukuthi ingane iyawenza umsebenzi abayinika wona iyaphumelela nasezifundweni. Eyokubingelela kubonakala kuyinto engabalulekile engeke iyisize ngalutho ingane.

UMaseko, (2014) uqhuba uthi:

Ezikoleni izingane zifike zifunde ukuphendulana nabantu abadala. Uthisha ethi uyalibeka nengane nayo ibe ilibeka.

Ucwaningo luyavumelana nakho konke lokhu okushiwo ngenhla nguMaseko noMlolo. Izingane azinalo ulwazi lokuthi ukuphendulana nomuntu omdala into embi futhi engakhombisi inhlonipho. Izingane ezikoleni zaphenduka imidlwembe engalamuleki ngenxa yemithetho kaHulumeni.

UMlolo, (2014) uthi:

Akuveli ezinhlelweni eziningi zemfundo lapho kugcizelelwa indlela yokukhuluma nomuntu omdala kugxilwe enqubeni yama-Afrika yokukhulisa ingane. Lapho izingane zifundiswa ukuthi ukukhuluma nomuntu omdala kwenziwa ngenkulu inhlonipho.

Ukuqedwa komthetho wokuthi izingane mazingashaywa esikoleni kwakungasho ukuqedwa kwenhlonipho. Kepha ngeshwa elikhulu kwatshaleka leyo mfundisoze egcina yenze izingane zaphuma esandleni zadlebeleka.

UBhengu, (2014) uthi:

Izingane zalahlekelwa ukuzazi ukuthi zingobani. Azange zisawubona umehluko phakathi kwazo nabantu abadala. Zalahla izinto eziningi ngoba zithi ziyagqilaza. Phakathi kwalezo zinto ezalahlekayo kwalahleka nenhlonipho.

UKhumalo, (2008:121) uthi:

Ukuziqhayisa komuntu ngesiko namagugu akhe kwenza umuntu azihloniphe yena uqobo lokho kwenza ukuthi nomunye umuntu akwazi ukuhlonipha umuntu ozihloniphayo, ngokwenza okunjalo kwanda futhi kukhulise ubuntu emphakathini obanzi. Ukwazi nokulandela isiko lokho kwenza azi mayelana nemvelaphi yakhe, azi ngokwenzekayo ngesikhathi akuso futhi azi ukuthi ubheke kuphi.

Ukungazi nokungaqondi ngesiko entsheni eNsundu kusho ukungaqondi ngemvelaphi yayo. Yikho lokhu okuyenza ibe yimihlambi kazalusile intsha yesizwe esiNsundu.

UKhumalo, (2008:121) uqhuba uthi:

Ukuphela kobuntu emphakathini kungumphumela wokushabalala kwenhlonipho njengesisekelo esisemqoka ekwakhiweni kwesizwe esiqotho. Isiko liqukethe indlela eyamukelekile emphakathini ngalokho isiko liyakwazi ukukhalima umuntu oseqala ukudlebeleka nokunhlanhlatha maqede afakwe emzileni wokulunga ngokusebenzisa isiko nesikompilo. Intsha enenhlonipho kayikwazi ukugcwaneka emphakathini kwazise ukuthi isuke inonembeza ohlale unkenteza endlebeni nasemqondweni lapho umuntu ecabanga ukwenza okubi emphakathini.

Ezikoleni azisekho izinhlelo zokuvuselela onembeza, kugxilwe ezingeni eliphezulu lokusebenza kwengqondo. Ukuxhumana phakathi kwabazali nothisha kumele kusekeleke ekubambisaneni nasekwakhisaneni. IsiZulu sithi: 'Igugu liyabanjiswana.'

Isikole kanye nekhaya eliphilile kwakha umphakathi ophilile. Isimo ingane ekuso nebukeka ikuso kumele sicutshungulwe isasekhaya ingakaphumi ukuza esikoleni. Okungalunganga kulungiswe, ingane ingaphumi ekhaya igqoke ngendlela engathokozisi abazali bese kulindelwa ukuthi umphakathi uzokwamukela.

UMbatha, (2014) uthi:

Indlela ingane egqoka ngayo umfanekiso wesikole ithumela umyalezo emphakathini mayelana nohlobo lwengane kanye nekhaya ephuma kulo.

Ukuhleleka komqondo wengane nesithombe sekhaya lapho ingane iqhamuka khona uyokubona endleleni ingane egqoka ngayo.

Izigeleko lapho isikole nabazali behlangana khona ukutakula ingane elengela ogibeni oluthile azandile. Ingane ihlala inesidingo sokuba ikhuzwe iboniswe indlela eqondile.

UMbatha, (2014) uqhuba uthi:

Indlela okugqokwa ngayo umfaniswano wesikole iyakhuluma. Sikwazi ukubona ingane ezimisele ngesikole kanye naleyo enezinhloso ezibheke eceleni.

Izenzo zendluzula ezibonakala emphakathini ziyinkomba yokushabalala nokulahleka kwesiko le nhlonipho.

ULelepe, (2003) uthi:

In this era of globalization issues such as culture, cultural identity, cultural space and place are among those in the forefront. Nations in general have become increasingly conscious about their identities, which include language, culture and country.

5.3.2 Iqhaza elingabanjwa isikole nabangamele ezemfundo

5.3.2.1 Izilimi zoMdabu

Ukufundiswa kwezilimi zoMdabu ezikoleni nokukhuthaza abafundi ukuba baziqhenye ngemvelaphi yabo kungadala umehluko.

UDlamini, (2014) uthi:

Ulimi lomuntu luqukethe yonke into ephathelene naye. Inkolo namasiko omuntu kusolimini lwakhe. Ukulahleka kolimi kusho ukulahleka kwakhe uqobo. Usuyonhlanhlatha emva kwaloko elandela ezinye izizwe namasiko azo. Usuke eselahlekile umuntu ongasalwazi ulimi lwakhe lwendabuko. Ulimi lo muntu luxhumene namasiko akhe.

UMnyango Wezemfundo kukhona okwenzayo ukuqhakambisa izilimi zoMdabu nakuba kungakafiki lapho iningi lethu lithanda khona. Inhlonipho namasiko okukhalwa ngakho kusolimini.

UMbatha, (2014) uthi:

Ingane enenhlonipho izwakala olimini lapho ikhuluma. Amagama ewakhulumayo iyawahlunga. Ihlohisise enkulumeni yayo ukuthi awekho yini amazwi angemahle angadala uhlevane ngaphambi kokuba iphimise. Iyaqaphela ukusebenzisa ulimi olufanele lapho ikhuluma nontanga bayo nalapho ikhuluma nabantu abadala. Inhlonipho ihambisana nobuhlakani bokuhlukanisa phakathi kokulungile nokungalungile. Ukudelela kuhambisana nobuwula bokungakwazi ukuhlukanisa okuhle nokubi.

Izingane eziningi ziyaluguqula ulimi zilukhulume ngendlela ethandwa yizona nethokozisa zona kanye nabangani ikakhulukazi abangani abangalungile.

UNgubane, (2014) uthi:

Lokhu kubonakala kuletha ukufadabala nokulimala kolimi, abalukhulumayo lolo lulimi kudingeka basukume baluvikele. Lapho abanini bolimi belubukelela ulimi lwabo bengenaso isikhwele ngalo, luyalimala, lufe luphele.

Intsha iyokhuluma kanjani ngenhlonipho nangesizotha uma ulimi ingalwazi. Ukukhinyabezeka kwezilimi zabaNsundu kwakusho ukukhinyabezeka kwabo uqobo. Ulimi lungamandla okubusa nowokuqondisa. Kuyoba lukhuni ukuqondisa isizukulwane esizayo uma ulimi lokhokho selushabalele.

UMangena, (2002) uthi:

Like knowledge, language is power. You cannot take away or cripple the language of people and expect them to have power to interact with their situation effectively.

Izikole eziningi aziyikhuthazi intsha ukusebenzisa izilimi zayo zoMdabu ngokukhulu ukuzethemba nangaphandle kokuzenyenza. Iningi lezikole likhuthaza ukuba kukhulunywe isiNgisi.

UKhumalo, (2008:125) uthi:

Ukusebenzisa ulimi lwakho kunomthelela omkhulu ukuthi uzazi futhi uzithande ubuwena uqobo nokungesikho nje okwesikhathi samanje kuphela futhi okungeyikho okwedlulayo, kunalokho kunomnyombo kanye nokubambelela ngamandla kumagugu namafa akhulayo esiNtu.

Lapho kufundiswa izilimi zoMdabu kugxilwa kakhulu ekwakhekeni kolimi, ekubhalweni kolimi kanye nasekukhulunyweni kolimi. Ayibhekwa kakhulu indaba yokuxhumana kolimi nesiko.

UMkhwanazi, (2014) uthi:

Ukufundisa ulimi kugxilwe nasesikweni, kuyobuyisa umuzwa wokuzazi. Izingane ziyoyazi imvelaphi yazo zibuthande ubuzona kanye nolimi lwazo.

Kusemqoka ukucija intsha ukuze ikhule iyisizwe esaziyo lapho sivala khona nalapho siphokophelele khona.

UKhumalo, (2008:126) uthi:

Isiko lingenye yezindlela ezisemqoka ukwakha isimilo kanye nokubumba umuntu ukuze akwazi ukuba nobuntu. Ingakho kusemqoka ukuba intsha ikwazise ukuziqhenya nokuziqhayisa ngamasiko esizwe sayo.

Izikole eziningi zisengakaphumeleli ukufundisa izingane ngempumelelo ukuba zenze izinto ngokunganhlahlathi kodwa zilandele usiko oluthile. Leyo ndlela iyavunywa, ilandelwe ibuye ihlonishwe ibo bonke abathintekayo .Iyona egcina isiyisiko lokwenza izinto.

5.3.2.2 Iculo lesizwe

AboMnyango WeZemfundo abakenzi umzamo obonakalayo ukusukumela ngezinyawo indaba yokukulwa kweculo lesizwe. Iculo lesizwe ilona elikwaziyo ukuveza isithombe sokuthi abantu abaliculayo bangabantu abanjani. Ukuzimisela kwabo, inhlonipho yabo kanye nokuzazi kwabo kuyavela lapho ubuka ucubungula indlela abacula ngayo iculo lesizwe. Lapho isizwe singazi lutho ngomlando waso lokho uyokubona ngokuqaphela indlela abacula ngayo iculo lesizwe. Nalapho isizwe sihlukene phakathi singabumbene lokho uyokuqaphela ekukulweni kweculo lesizwe.

UKhumalo, (2008:126) uthi:

Kusemqoka ukuba wonke umuntu alazisise njengoba liyigugu iculo lesizwe sakubo. Konke okungamagugu kufanelekile ukuba kugcinwe, kulondolozwe kuphinde ngemfanelo.

Izikole zisengakabonakali ziyifundisa intsha ngobumqoka behubo le sizwe. Indlela okwenziwa ngayo uma kuculwa leli culo kumele kube ngemukelekayo esizweni.

UMbatha, (2014) uthi:

Ukubona abantu bezixoxela izindaba zabo, abanye bethwele izigqoko, abanye behleli ngenkathi abanye bemile kuphathisana ngamahloni. Kuyabonisa ukuthi abawazi umsuka nenhloso yeculo lesizwe.

Iculo le sizwe lihamba ibanga elide ukwedlula umcabango wabantu abaningi.

UMveli, (2014) uthi:

Abantu abaningi basengakaqondi ukuthi ihubo le sizwe liyini. Ihubo le sizwe livame ukuculwa lapho kusuke kunemibuthano yamazwe ngamazwe kanye nasemidlalweni ehlanganisa amazwe omhlaba. Kusuke kukhona izintatheli ezivela emazweni omhlaba. Okuhle noma okubi esikwenzayo kufundwa kubonwe umhlaba wonke.

UKhanyile, (2014) yena uthi:

Ukuzihlonipha ngenkathi uhuba ihubo le sizwe kubalulekile. Kudala noseduze kwakho ukuthi abone ukuthi akudlalwa, naye atshengise inhlonipho. Ngokuhlonipha kwenu isizwe siyahlonipheka. Abantu basemazweni akude bathola ukwazi okuthile ngani.

Kuyiqiniso lodwa nelimsulwa konke lokhu okushiwo ngongoti abehlukene ngenhla. Luselude ukhalo okusadingeka luhanjwe ukufundisa intsha nesizwe jikelele ngobumqoka behubo lesizwe.

Izingane azibonisi ukuba nolwazi nokuzinikela kukho konke ezikwenzayo. Uma zidebesela zitshengisa ukunganaki ngenkathi zicula iculo le sizwe zingahle zenze okufanayo nangesikhathi sokufunda. Kumele kugxekwe ukudlala nokungazimiseli uma kwenziwa utho ikakhulukazi uma lenzelwa isizwe. Kumele kutshalwe ezinganeni umoya wokuthanda, ukuhlonipha nokunakekela konke okungamagugu esizwe.

Njengoba ihubo le sizwe lihlanganisa izilimi ezihlukene zaseNingizimu Afrika, uKhumalo, (2008:127) ubeka uthi:

Lokhu kukodwa kuchaza ukuthi uma intsha ikwazi ukhuba ihubo le sizwe ngendlela efanele ingakwazi ukubaluleka kokuqonda nokuhlonipha nokwazisa izilimi namasiko ezinye izinhlanga nokugququzela ukuziqhayisa nokuziqhenya ngezwe layo.

UMnyango Wezemfundo kumele uzibambe ziqine, utshale inhlonipho ekuculweni kweculo lwesizwe, inhlonipho eyosabalala nesizwe sonke.

5.3.2.3 Isifundo sezenkolo

Ukukhishwa nokungathathwa njengesifundo esiphoqelekile kwesifundo sezenkolo kwaba nomthelela ongemuhle ezikoleni. UMnyango Wezemfundo kumele uyifakele izibuko indaba yokubuyiswa kwesifundo sezenkolo ezikoleni. Isikole kumele senze ucwaningo sithole ukuthi iziphi izinkolo ezikhona emphakathini esiwusebenzelayo. Lapho sizobe sesikwazi ukubhekela izingane zaleyo miphakathi ngenkolo ezilungele.

UBhengu, (2014) uthi:

Nakuba izinkolo zahlukene kodwa zonke ziyavumelana ngobukhona boMdali. Zonke zikhuthaza ukuziphatha okuhle, ukumesaba uMdali kanye nasekuthandeni abantu.

Isifundo sezenkolo siyawuvuselela unembeza ezinganeni. Izingane ezikhula zesaba uMdali ziyahlonipha.

UMaseko, (2014) uthi:

Imikhuba emibi ehambisana nobudlova ingancipha. Isifundo sezenkolo sehlukile kwezinye izifundo ezigxile ekusebenzeni ngengqondo yomntwana. Sona sibuye sisebenze ngomphefumulo nenhliziyo yengane. Sinamandla okubuyisa Ubuntu.

Ingane efundisiwe inkolo ikhula inonembeza izikhuze lapho yenza okubi. Ngesikhathi sokufunda kuba nethuba lokwenza imithandazo lapho kusuke kunxuswa uMdali mayelana nezinto ezithile. Kunamaculo namavesi ekhanda. Kufundwa izincwadi ezakha isimilo somuntu.

UBhengu, (2014) uthi:

Angiboni ukushayisana phakathi kwenkolo nesiko. Kokubili kukhuthaza isimilo esihle nenhlonipho.

Abezemfundo kumele bayingenise kahle indaba yokufundiswa kwesifundo sezenkolo. Baqaphele ukuthi inkolo ayifundiswa ngenhloso yokucindezela nokushabalalisa amasiko. Kumele sifundiswe njengesikhali sokubuyisa ubuntu, isiko nenhlonipho.

UMaseko, (2014) uthi:

Izwe selikhululekile manje ngakho-ke isifundo sezenkolo kumele singafundiswa ngenhloso yokufeza izinjongo zepolitiki, masisetshenziselwe ukubuyisa ubuntu, isiko nenhlonipho.

Lesi sifundo singawudala umehluko, inhlese yenhlonipho ingabonakala.

5.3.2.4 Imidlalo, imiculo kanye nezinkondlo

Ukwenziwa kwemidlalo kanye nokuculwa kwamaculo kungabavula amehlo nezindlebe abaningi abangaqondi ukubaluleka kwenhlonipho.

UMabena, (2014) uthi:

UMnyango Wezemfundo kumele ezinhlelweni zawo wenze imincintiswano yezomculo kanye nemidlalo yeshashalazi lapho kuzogxilwa khona endikimbeni yomculo. Kumele kuvezwe namathuba okuhaya izinkondlo ezithinta indikimba yenhlonipho.

UMakhathini, (2014) uthi:

Ingane ifunda kangcono uma iyibona into yenzeka futhi ihlale izwa ngayo.

UMabena, (2014) uqhuba uthi:

Ukuhlelwa kwemidlalo egqugquzela inhlonipho kusukela emabangeni aphansi kuze kufinyelele kwaphezulu kungasakha isithombe senhlonipho ezinganeni. Kanjalo nomyalezo ogqugquzela inhlonipho ungafinyelela kangcono ngokuzwakala kwamaphimbo amtoti azo izingane.

UKhumalo, (2008:08) uthi:

Ngesikhathi sobandlululo eNingizimu Afrika, kwabanokucindezelwa kwamasiko ezinye izinhlanga kulelizwe. Lokho kwenza ukuthi amanye amasiko agcine ngokushabalala. Kwenza ukuthi kube nokuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini.

Konke lokhu okushiwo ngongoti abehlukene nenghla kuyiqiniso elimsulwa futhi nocwaningo luyavumelana nakho ngokuphelele. Yonke into ikhalela ukuba ihlelwe ngononina ukuze ikwazi ukwakha umfundi ngokwenyama, ingqondo nomphefumulo. Ngaleyo ndlela kusho ukuthi ingane inikezwa imfundo egcwele nephelele.

UMlolo, (2014) uthi:

Abantu abaningi baseNingizimu Afrika abaNsundu baze baguqula izibongo zabo ukuze babonakale bangcono kunalokhu abayikho ngempela. Ukuvela kwabo nokwaziwa kwabo bewuhlanga lwamakhaladi kwakuyobenza babe namathuba nokuhlonishwa okungcono.

Lokhu kuvezwa imigqa ethize enkondlweni kaMasuku, (1973:27) esihloko esithi: “Ngixoleleni Mathonga Ohlanga” lapho ethi:

Hheyi, letha ugwayi wena “Be quick!”
Angisiye uJunguluzi Makhubu-“shut up!”
Sengingumlungu mina, “uMr Jones MacCube!”

Kule migqa kuvela ubulungu njengento engcono okungaguqukelwa kuyona ukuze umuntu ahlonipheke abonakale engcono emkhulu. Imidlalo, imiculo kanye nezinkondlo ingahlelwa izikole ngendlela eveza negqamisa ukubaluleka nobuhle benhlonipho esizweni esiNsundu.

Izingane zinekhono lokusungula nokuqamba izinto eziningi ngakho-ke uma othisha bangazinika ithuba lokuba ziqambe izinkondlo ngendikimba yenhlonipho kungaba kuhle. Kungazinika ithuba lokuba ziveze ukuthi zazi kangakanani ngenhlonipho.

UMthethosisekelo weRiphaphuliki yaseNingizimu Afrika we-1996 isigaba 31(1) uthi:

Abantu abangamalungu emiphakathi enamasiko, izinkolo noma izilimi ezithile kufanele bangaphucwa ilungelo, kanye namanye amalungu emiphakathi yabo lokwenza okulandelayo: Ukuthokozela amasiko abo, ukuqhuba inkolo yabo nokusebenzisa ulimi lwabo, futhi bakhe, bajoyine futhi bagcine izinhlangano zamasiko, zenkolo nezilimi kanye nezinye izinhlangano zomphakathi.

Izikole azikakabi nazo izinhlelo lapho kuyaye kudingidwe khona izinhlaka zomthetho sisekelo kanye nabafundi.

UMlolo, (2014) uyaqhubeka uthi:

Amasiko avikeleke kuMthetho Sisekelo. Kuyimvelo yomuntu ukuthi isizwe ngesizwe sivikele amasiko aso. Izikole ziyizikhungo lapho kungafundwa kubuye kuvikelwe amasiko, inkolo, umculo, ukusina kanye nezinye izinto ezingamagugu.

Izinhlanga ezihlukene zinganikezelana ngamathuba okugcina nokulandela lokho okungokwazo.

Sincane isikhathi esichithwa izikole ukuqhakambisa amasiko. Lokho kugcina abafundi bengazi futhi bengaqondi ngamasiko abo kanye namasiko ezinye izizwe.

UNewton, (2012) uthi:

By making the public aware of others' cultures. This will lead to better understanding, more consideration and respect for all the people of South Africa.

UMasina, (2014) uthi:

Isikole kumele sihlele izinsuku lapho kuzoqhakanjiswa khona amasiko. Kugidwe kubuye kusinwe abafundi bajabule. Lokhu kuyokwenza abafundi bakubone ukubaluleka kwesiko.

Kufakaza uMabaso, (2014) lapho ethi:

Ukugida nokusina kungenye yezindlela ezisemqoka ukwedlulisa umyalezo nendlela yokuphila yesizwe ngesizwe. Esinye isizwe sikhona ukubona nokuphawula indlela esinye isizwe esenza ngayo izinto.

Ucwaningo luyahambisana nakho konke lokhu okushiwo ngongoti ngenhla ngeqhaza elisemqoka okufanele libanjwe yizikole ukwakha abafundi kanye nesizwe sanamuhla nesangomuso ngokugxilisa ubusona kakhulu kanye nabezinye izinhlanga ezakhele umhlaba.

UMasina, (2014) wenaba uthi:

Izinhlelo zokuqhakambisa inhlonipho ulimi namasiko, kumele zingagcini ziphelele ezikoleni kodwa mazibuye zinabele nasemphakathini. Kwezinye izikhathi amalunga omphakathi angamenywa ezikoleni uma kugujwa imikhosi ethile ukuze abafundi bafunde kulawo malunga anolwazi.

UMtshali, (2014) yena uthi:

Ukubandakanya amalunga omphakathi ezinhlelweni zobuciko kungaba nomvuzo omuhle njengoba abantu beyizinqolobane ezingathuthukisa imboni yezobuciko. Kungabi izifundiswa kuphela ngoba ubuciko nekhono akuyi ngezinga lokufunda nokufundiswa esikoleni kuphela. Kubuye kube yinto umuntu azalwa nayo nayifunda kusukela ebuganeni kuze kube sezingeni lokuthuthukiswa ngokuvuleleka kwamathuba entuthuko

nokubhekana nezinselelo ezihambisana nesikhathi abantu abaphila kuso.

Ivangeli lenhlonipho lingashunyayelwa ngemidlalo yeshashalazi, umculo kanye nezinkondlo. Inhlonipho mayibe isinkwa sethu semihla ngemihla, impilo izoba nevuso kanye nesasasa abantu bathokozele ukuphila. Kepha konke kwenziwe ngokuxhumana nokubambisana phakathi kwezikole, imiphakathi nesizwe jikelele.

5.3.2.5 Imfundo evuselela ubu-Afrika

Abezemfundo babhekene nenselelo yokwenza imfundo ihambisane nezidingo zabantu base-Afrika. Imfundo yama-Afrika kubonakala ifeza izifiso zabaseNtshonalanga.

UMabena, (2014) uthi:

Inqubo elandelwa ezikoleni zethu ileyo yase Ntshonalanga. Lokhu kubonakala kulimaza amasiko ethu kanye nendlela yethu yesi-Afrika yokwenza izinto. Inhlonipho okuyilona uphawu olukhulu lwase-Afrika iyashabalala. Abafundi abakhiqizwa izikole zethu baphuma ubu-Afrika sebuphundlekile sebengamalulwane alandela inqubo yaseNtshonalanga ngolimi nangendlela yokwenza izinto.

Izilimi zama-Afrika azikayitholi kahle indawo yazo efanele ezikoleni.

UPassmore, (2013) uthi:

Uma intsha eyafa ngonyaka ka-1976 ilwela ilungelo lokufundiswa ngolimi lwayo ingavuka namhlanje ingadumala. Okungayidumaza kakhulu ukubukelwa phansi kwezilimi zendabuko lapha eNingizimu Afrika.

Ukubukela phansi ulimi lwama-Afrika kwenziwa yiwo ama-Afrika uqobo lawo ngenxa yokudideka emqondweni ukuthi yini okufanele yenzeke kuqala kunenye phakathi kokuzazi

wena kuqala ebese ufunda okwabanye abantu. AboMdabu bagabisa ngokwezizwe kuqala kunokwabo.

UMabuza, (2014) uthi:

AboMnyango WezeMfundo kumele baqikelele ukuthi izilimi zase-Afrika ziyahlonishwa azinganyelwa izilimi zaseNtshonalanga. Emazweni aseNtshonalanga izilimi zase-Afrika azaziwa nokuthi ziyini abazihluphi nokuzihlupha ngazo.

Lapha e-Afrika izilimi zaseNtshonalanga zihamba phambili ezase-Afrika zisalele ngemva.

UPassmore, (2013) uthi:

Intsha yanamuhla iphila ngcono ngenxa yezithukuthuku zentsha eyazidela ngeminyaka eyadlula. Yayilwela ukukhuluma izilimi ngokukhululeka nokuthi zonke izilimi zinikwe isithunzi esifanayo.

UZwane, (2014) yena uthi:

Ababephethe ngaleso sikhathi babefuna ezabo izilimi kube yizo ezihlonishwayo nezikhulunywayo, ezabaNsundu zona zibukelwe phansi. Manje umbuso ususezandleni zesizwe esiNsundu. Ithuba lokuguqula izinto zenzeke ngendlela ezobuyisa isithunzi nokuhlonipheka esizweni.

Ulimi lubaluleke kakhulu ukubuyisela isimo senhlonipho endaweni yaso lapho abantu bazoziqhenya bazazi ukuthi bangobani. Kuyishwa lokhu okushiwo uZwane ngenhla ukuthi ngisho sekuphethe abaNsundu kepha basashumayela ivangeli elalishunyayelwa ngabacindezeli. Lokho kusho ukuthi iseyinde indlela esazohanjwa ukulungisa isimo sezwe nesezingane.

UMasina, (2014) uthi:

Intsha kumele ikhule ikuqonda ukubaluleka kolimi. Yazi ukuthi ulimi luwu qobo lo mninilo. Uma umuntu elubukela phansi engaluhloniphi usuke engazihloniphi yena uqobo futhi ezibukela phansi. Manje sesikhululekile kumele siziqhenye ngamasiko nendabuko yethu.

Isimo somqondo wama-Afrika asikaguquki, iningi alikayiqondi indaba yokuthi inkululeko yethu ayisho lutho uma izilimi zethu zingakakhululeki ngokugcwele nentuthuko yethu ayilutho uma izilimi zethu zingathuthukisiwe.

UNzimande, (2014)uthi:

Sekwakheke isithombe esingelona iqiniso sokuthi umuntu okhuluma kahle isiNgisi uhlakaniphile. Hhayi cha akunjalo, isiNgisi siwulimi njengazo zonke izilimi.

Ukuhlonipheka nokuziqhenya kwesizwe kuyobuya mhla saqala ukuziqhenya ngezilimi zethu. Lokhu okushiwo uNzimande ngenhla kuyimfundisoze egcwele emiqondweni yamazemtiti angakugqizi qakala okwawo njengolimi nenhlonipho. Labo sebavuma ukuhungulwa imiqondo yemuka nomoya kanye nolwandle kanti izilimi zonke ziyalingana.

UPassmore, (2013) uthi:

Kuyethusa ukuzwa umzali omnyama onengane efunda ezikoleni ezixube izinhlanga esho ngokukhulu ukuziqhenya lokhu ethi: “Mina ingane yami ngifuna ifunde isiNgisi NesiBhunu, IsiZulu izosenzani?”

UNzimande, (2014) uthi:

Uma isizwe zingazisukumeli izinto zaso ekugcineni zizoshabalala, umlando usisole usilahle ngecala. Masilusukumele ngezinyawo zombili udaba lolimi

ukuze lokho okwenzeka kumaMelika angama-Afrika kungenzeki nakithi.

UPassmore, (2013) uthi:

Labo ababeyizigqila kwelaseMelika abathathwa kwelase-Afrika ngenkani babengavunyelwe ukukhuluma ulimi lwabo. Babe phoqwa bekhulunyiswa isiNgisi samaMelikana. Ekugcineni bakhohlwa ulimi lwabo, bakhohlwa nayizwekazi lase-Afrika.

Ulimi luyamxhumanisa umuntu nezimpande zakhe. Uma kunqanyulwe lezo zimpande kufana nokuthi lowo muntu ufana nofile. Kuyishwa okwehlela abafowethu nodadewethu boMdabu baseMelika. Kepha kuyisiqalekiso lokhu okushiwo nguPassmore ngenhla okushiwo ngabanye abazali bedlisa izingane zabo ushevu.

UNzimande, (2014) uthi:

Ukwazi izilimi eziningi kuhle futhi kungakuvulela amathuba kodwa kuhle kakhulu ukwazi ulimi lwakho kuqala.

Izifundo ezifundiswa izingane kumele kube ilezo eziqhakambisa ubu-Afrika.

UNzimande, (2014) uqhuba uthi:

Izingane azibe nomuzwa nothando lokuba ama-Afrika. Zizithuthukise zona njengama-Afrika.

Ngenkathi uMdali edala umuntu oNsundu wase-Afrika wayengenzi iphutha, wabe enolwazi mayelana nohlobo lomuntu ahlose ukuludala. Ngakho-ke esiyikho indlela esibukeka ngayo, umbala wesikhumba sethu kanye nendlela esakheke ngayo singama-Afrika kuhle sikuthande, sikuhloniphe njengesiphiwo sikaMenzi wezinto zonke.

UMasina, (2014) uthi:

Indlela izingane ezizibheka ngayo kumele zizibheke njengama-Afrika. Kusukela ekugqokeni kwazo kuye ekuzilungiseni kwazo. Kuhle ukulungisa izinwele kodwa makwenziwe ngendlela ephusile. Indlela ezokwenza ukuthi ingane yom-Afrika ungafuniseli ukuthi ngabe isengum-Afrika noma sekungolunye uhlanga. Kuyadabukisa ukubona izingane eziningi zizama ukuguqula ukubukeka kwazo njengama-Afrika. Ukuthenga izinwele zezinye izinhlanga uzifake ekhanda lakho ichilo nenhlazo. Abazofunda ngomlando wethu bayosigxeka kakhulu.

UNzimande, (2014) yena uthi:

Ama-Afrika kumele aqhubeke nomzabalazo owawulelwa ngamaqhawe, elwela ukuthi umuntu omunyama angashabalali kodwa ahlonishwe athuthuke.

Kulomthombo -www.sahistory.org.za/stevebiko kucashunwe inkulumo ka-Steve Biko, (1971) ethi:

It is a manifestation of a new realisation that by seeking to run away from themselves and emulate White man, Blacks are insulting the intelligence of whoever created them. Black consciousness therefore takes cognizance of the deliberateness of God's plan in creating Black people black. It seeks to infuse the Black community with the new found pride in themselves, their efforts, their value systems and their culture, their religion and their outlook to life.

Ucwaningo luvumelana isibili nalokhu okushiwo nguBiko ngenhla ukuzazi nokuzigqaja uziqhayise ngalokho uMdali akuphe khona njengomuntu woMdabu hhayi ukuduma nehlonbe.

Umuntu muhle eyilokhu uMdali amdala amenza khona. Intsha ayifundiswe ukuba izihloniphe, izithande. Isimo sengqondo siguqulwe sikwazi ukubona ubuhle, ubukhulu, ukuhlonipheka nokubaluleka kokuba umuntu oNsundu.

Kuqhutshekiwe nokucaphuna kulo mthombo- www.sahistory.org.za/stevebiko enkulumeni kaSteve Biko, ngenkathi ethi:

Blacks were ashamed of their skin colour, and it is believed that some black women adapted themselves to wigs with long European hair to hide their African hair. This relentless degeneration of Black African Culture created a sense of inferiority than rendered Black South Africans incapable of action and revolt.

Black consciousness seeks to show the Black people the value of their own standards and outlook. It urges the Black people to judge themselves according to these standards and not to be fooled by White society who have white washed themselves and made the white standards the yardstick by which even Black people judge each other.

Kuyishwa lokhu okushiwo nguBiko ngenhla ngabanye abantu boMdabu abazibukela phansi bona siqu sabo, badume nehlonbe nokwabezizwe. Kuyinselelo ebhekene nabantu boMdabu ukubakhalima, babuye kwabo.

UKhaba, (2014) uthi:

Izingane kumele zifundiswe ukwenza izinto ezinhle ngaphansi kwegama lobu-Afrika. Zizithande zibe nemisebenzi emihle esiziqhenyayo ngayo. Kumele zazi ukuthi ezikwenzayo kuyasehlisa noma kuyasikhuphula isithunzi sokuba um-Afrika.

Izingane mazifunde ukunakekela izakhiwo zesikole. Izikole ezifunda izingane zase-Afrika kumele zibukeke nazo. Izakhiwo zezikole ezifunda ama-Afrika mazaziwe njengezakhiwo ezinhle, ezihlanzekile, ezinakekelwayo nezikhangayo. Kepha konke lokho kusemahlombe

abo abantu boMdabu ukukusukumela. Uma bengasukumi bazenzele balindele ukuthi ubani ozobenzela na? Akekho omunye umuntu oyobenzela ngoba yileyo naleyo nkwali iyaziphandela.

UMathonsi, (2014) uthi:

Ukuthanda nokulondoloza okungokwethu kuzokwenza sihlonishwe yizo zonke izinhlanga. Izakhiwo ezindala zezikole zabaMhlophe zibukeka zisesimeni esihle kuneziningi ezintsha zethu sizwe esiMpisholo.

Indlela yokucabanga neyokubuka izinto kumele iguquke. Isizwe sikuqonde ukuthi konke esikwenzayo sizenzela sona. Akasekho esimlayayo manje ngoba uhulumeni okhona ngowentando yeningi. Esikonayo sizonela thina sifana nentwala edla indlu yayo.

Lapha- www.brainycote.com/saibaba/1999 kwacashunwa inkulumo ka-Sai Baba, ethi:

A house must be built on a solid foundations if it is to last. The same principle apply to man, otherwise he too will sink back into soft ground and become swallowed up by the world of illusion.

Lokho okwenzeka ezikoleni kugcina sekunabele nasemphakathini. Imiphakathi ephilile ingumphumela wezikole eziphilile. Ukuguqula izimo ezikoleni zethu, senza okufanele kungasiguqula isimo emiphakathini yethu. Abafundi abasezikoleni namuhla bazoba ngabaholi bemiphakathi kusasa. Abazali kuhle babambisane nothisha ukuze sibe nomphakathi oqhakambisa isiko nenhlonipho.

5.4 Isiphetho

Isiko lenhlonipho lingavuseleleka uma kungakhuthazwa intsha ukuba ibe ingxenye yoMkhosi Womhlanga ibuye ibe ngamanxusa agququzela inhlonipho ezweni lonke. Kunxuswe abaxhasi ukuba bawuxhase ngezimali lo Mkhosi ukuze usimame ngoba ubonakala unegalelo ekufundiseni intsha ukuzihlonipha nokuhlonipha amagugu esizwe.

Izikole zakithi kumele zibonakale njengamaziko okuqeqesha nokwakha uhlobo lomphakathi ohlosiwe. Singavumi ukuba izikole zethu zibe izizinda zokushabalalisa amasiko namagugu ethu. Kuyosiza ukulandela okhondweni lalowo owaba ngumengameli wokuqala wentando yeningi uDokotela Mandela ukwethemba imfundo njengesixazululo ezintweni zonke. Singawalibali amazwi akhe (<https://blog.usaid.gov/2013/04/education-the-most-powerful-weapon>) lapho ethi:

Education is the most powerful weapon which you can use to change the world.

Singakweyisi ukubandakanywa kwesifundo sezenkolo ezikoleni zakithi okuyosiza kakhulu ukubuyisa isiko lenhlonipho.

Ezenkolo zingena ngaphansi kwalezo zifundo ezikwaziyo ukuthinta umphefumulo wengane. Izingane zidinga ukukhula ngokuphelele kusetshenziswe umculo, imidlalo yeshashalazi kanye nezinkondlo ukwedlulisa umyalezo ogququzela amasiko nenhlonipho. Ubu-Afrika buyizimpande zethu njengesizwe masibuphile, sibuthande siqaphele ukuthi bungashabalali ezandleni zethu ngoba lokho kuyokusho ukuphela kwethu.

ISAPHLUKO SESITHUPHA

6.0 IZINSELELO EZIBHEKENE NENHLONIPHO ESIZWENI SAMAZULU

6.1 Isingeniso

Inhlonipho eyinsika yesizwe ibhekene nezinsalelo eziningi kulesi sikhathi esiphila kuso. Izinto ezenzekayo kulesi sikhathi ziyayidodobalisa lenhlonipho eyabe iyigugu elikhulu lesizwe. Impucuko eyavela eNtshonalanga ayizibekile phansi iyangena kuwona wonke amazanga empilo. Kayisaphathwa eyoMthethosisekelo ogidlabeza abantu ngamalungelo adala ukuthi abantu bakhohlwe indaba yehlonipho, bahambe nodumo lwamalungelo.

Inhlalo yale mihla kanye nezidingo zesiNtu kwenza abantu bashiye amakhaya nezindawo abazalelwa kuzo bagcwale izwe lonke. Iningi lithutheleka ezindaweni ezingamadolobha. Kulezi zindawo bahlangana nezinsalelo ezihlukeneyo, abanye babo bagcine sebelahlekelwa inhlonipho.

Izizinda zenhlonipho okungamasonto nezikole kanye namakhaya kubonakala kuwohloka ngenxa yezinsalelo eziningi okubhekene nazo. Emakhaya akusekho abangahlala nengane bayikhulise bayibonise indlela. Iningi lamakhaya seliphethwe izingane. Abazali basebenza bonke kude namakhaya kanti kwamanye bashona izingane zasala zizodwa. Emasontweni amaningi sincane isikhathi sokushumayela iqiniso lokuphila elisezweni le Nkosi. Izinto eziphambili ezikhulunywayo indaba yemali kanye nombango wezikhundla. Konke lokhu kusenza isiNtu sibe madolonzima ukuzisondeza emasontweni.

Lapho kubhekwa izikole kutholakala ukuthi seziphenduke izizinda lapho kutholakala khona izidakamizwa nezinkundla zokuqeda amagqubu. Abafundi kanye nothisha sebezizwa bengaphephile ngenxa yemigulukudu ezithukuse phakathi kwabafundi. Bathi othisha befundisa bona babe betshala indelelo. Inhlonipho isifana nembewu etshalwe emeveni, ukukhula kwayo kuminyaniswe ngameva.

6.2 Isimanjemanje

6.2.1 Indlela yesimanje yokugqoka

Ukugqoka ngendlela efanele kwenza umuntu ahlonipheke emehlweni abantu. Abesifazane abaningi sebegqoka amabhulukwe kungabi ndaba zalutho.

UNgobe, (2012) uthi:

Indlela ogqoka ngayo yiyona enikeza abantu isithombe sokuthi uwuhlobo luni lomuntu. Utsotsi umbona ngendlela agqoka ngayo kanjalo nomfundisi ugqoka ngendlela ethile.

Emizini ethile kuphanjwana ngamabhulukwe kulukhuni ukwehlukana phakathi kukamame nobaba wasekhaya.

UBhengu, (2014) uthi:

Kuvamile ukuthi laba bomame abagqoka amabhulukwe bangathwali lutho emakhanda. Bahlale baphambanise imilenze ungafunga ukuthi ngamadoda uqobo lawo.

EBhayibhelini incwadi kaDetronomi, 22:5 ithi:

It is not right for a woman to be dressed in man's clothing or for a man to put on a woman's robe.

Ezinsukwini zanamhla konke lokhu akushaywa mkhuba kuthiwa izinto ezabe zenzeka kudala hhayi manje. Kunabathile kwabesifazane abangasayihloniphi indawo yabo yokuba ngamakhosikazi asekhaya anesizotha.

UMaseko, (2014) uthi:

Iningi lomame abafaka amabhuluwe bagcina sebeyilibele indawo yabo ekhaya. Kukhona nalabo abagqoka amabhulukwe ngendlela ephathisana amahloni. Bagqoka amabhulukwe asiveza asibeke obala isimo sokwakheka komzimba wabo nadala inkanuko kubantu besilisa.

Inhlonipho iyaphela umame aphenduke intombi.

Ulwazi olucashunwe lapha - www.jesus-is-saviour.com luthi:

Women who wear pants deliberately cause men to lust, and commit sin of adultery.... in every case of women wearing any type of revealing (shapely) pants draw male's attention directly to her crotch area of her body and her buttocks. The rule of thumb ladies is that if your clothing shows curves and shape, men will be aroused.

Inhlonipho ihambelana nomthetho kaNkulunkulu. Akukuhle kuNkulunkulu ukuba abesifazane bagqoke ngendlela engahloniphekile nevusa imizwa kwabesilisa.

Kulo mthombo- www.thestandard.co.za kuthiwa:

Women are to dress in modest apparel that is what the Bible commands .It is not matter of the opinion. God has revealed his concerning the matter in which women ought to dress.

Kunabesifazane abayaye bagqoke iziketi ezimfushane kakhulu okuyaye kubonakale sengathi abagqokile nhlobo.

UMchunu, (2014) uthi:

Ukugqoka izigqebhe kugqugquzela izenzo zokudlwengulwa kwabesifazane. Isimo sesibi manje izinto seziguqukile akufani nangesikhathi kusadliwa ngoludala. Kwakuhlonishwana kakhulu. Intombi yayike icelwe ukuba ishikile kodwa wawungeke uzwe ukuthi isidlwenguliwe. Ezinsukwini zanamhlanje kunabantu besilisa abala ukubona izithende zezinqe kube sekonakele.

Abantu besifazane kulindeleke bagqoke ngendlela ezobuyisa isithunzi, ibenze bahlonipheke.

Ulwazi olucashunwe kulo mthombo- www.jesus-is-saviour.com lugcizelela ukuthi:

A godly woman understand this and dresses with clothing that is thicker and is not skin hugging tight, nor does she wear any skirt that reveals her thighs.

Ukugqoka ngendlela evusa imizwa kuyabonakala ezindaweni zokusebenza, ezikoleni nasemasontweni imbala. Kubonakala ingekho indlela yokuvimba lesi senzo. Kwamanye amabandla babukeka bemadolonzima ukulwa nalo mkhuba.

Ulwazi olucashulwe lapha- www.jesus-is-saviour.com luveza ukuthi:

The problem is that preachers no longer preach standards in our churches. Too many pastors are so concerned about keeping the money flowing in to the offering plates that they compromise, tickle the ears and scratch the backs of spoiled, carnally minded and worldly church members who won't tolerate biblical standards of dress and separation from the world.

Iningi labesifazane alifuni ukushayelwa umthetho mayelana nendlela okumele bagqoke ngayo. Nabo baneyabo imibono, bayaphikisana nokushiwoyo.

Kulo mthombo -www.dailyindependanting.com kucashunwe inkulumo kaMartins, (2014) ethi:

As a lady, I don't feel it matters to wear trousers to church. I prefer it because it makes me feel free and covered. What God requires is your heart and not what you are wearing. In my church we do put on trousers.

UMthethosisekelo walapha eNingizimu Afrika uthi abesifazane nabesilisa sebeyalingana, akusekho omkhulu kunomunye. Lokhu kuyabonakala emisebenzini. Imisebenzi eminingi eyabe yaziwa njengemisebenzi yabesilisa nabesifazane sebeyayenza. Eminye yayo iyabaphoqa abesifazane ukuba bagqoke amabhulukwe ukuze bakwazi ukusebenza ngendlela efanele.

USithole, (2014) uthi:

Uyabathola abesifazane bebhushuzela phakathi kwama-ovoloni lapho kusuke kwakhiwa imigwaqo. Abanye ubabone sebengaphansi kwezimoto sebengomakhenikha kanti abanye ubathole sebephezulu ezikefuleni sekwakhiwa izakhiwo ezinkulu. Lapha uvele ubone ukuthi isiketi nengubo ayikho indawo yakho.

UXulu, (2014) uthi:

Izingane zamantombazane ezifunda isikole zithengelwa amabhulukwe zisezincane njengengxenywe yomfaniswano wesikole. Zikhula zigqoka wona amabhulukwe ngakho-ke kuba umthwalo onzima ukubatshele ukuthi bayeke amabhulukwe uma sebekhulile.

6.2.2 Imisebenzi yesimanje esetshenzwayo

Miningi imisebenzi esetshenzwayo kulezi zinsuku evele isilimaze isiqede isithunzi somuntu. Eminye ivele imphendule ihlaya umuntu, kuphele ukuhlonipheka kwakhe

njengomnumzane wekhaya noma inkosikazi yomuži. Abaningi noma besibona isimo esinjalo bayasibekezelela ngoba befuna ukuxosha ikati eziko.

Kusetshenzwa nezinye izinhlanga ezingayishayimkhuba nezingayiqondisisi indaba kaZulu yenhlonipho.

UXulu, (2014) uthi:

Umuntu omdala esizweni samaZulu kabizwa noma ikanjani nanoma ubani ngegama lakhe aliqanjwa abazali bakhe. Ubizwa ngesibongo, isithakazelo noma kuthiwe baba noma mama kuye ngokuthi ungakanani. Nalaba abambizayo bakhule kangakanani.

Emisebenzini kwehlukile, uye uzwe abamnumzane abahlonishwayo bebizwa ngamagama abaqanjwa abazali babo. Kwesinye isikhathi basuke bebizwa ezincane izingane lezi. Uma ulalele ungafunga uthi kubizwa umfana kanti ushaye phansi, kubizwa uSokhaya.

UMbatha, (2014) uthi:

Kwesinye isikhathi indoda endala iyaye ibizwe ingane yomlungu engaba ngumzukululu kuyo. Uyibone indoda isabela ngokukhulu ukumamatheka lokhu okutshengisa ukuthi iyayithokozela le nto. Ekhaya bangeke balokothe bayibize ngegama, bangawukhomba umuzi onotshwala.

Emsebenzini kuncengiwe, ukuhlonishwa abakushayimkhuba, abakufunayo imali.

UNzimande, (2014) uthi:

Kunezikhathi ezinzima lapho ophethe kufuneka aphakamise iphimbo ukuze izinto zisheshe. Kuyaye kudabukise ukubona owesilisa noma owesifazane ephakamisela umuntu omdala iphimbo. Kuyenzeka lokhu ngoba iningi labantu abasha selengamele

izikhundla ezinkulu. Lezi zikhundla zibenza bazibone bebakhulu kunabantu abadala.

Lokhu kukhahlwa kwabadala intsha emisebenzini kubehlisa isithunzi nokuhlonipheka.

UXulu, (2014) uthi:

Abanye abantu bayibheka ngamanye amehlo indaba yenhlonipho. Kubo akukho ukuthi umdala noma umncane. Kubona into ephambili ukwedlula inhlonipho nesiko umsebenzi.

Ngakolunye uhlangothi uDaniels, (2014) uthi:

Cultural relativism involves a certain amount of humility. In order to refrain from evaluating others on the basis of their culture, we must be aware of the influence our culture has on us. We must acknowledge that our culture is not superior or inferior to other cultures, it is simply different.

Ukushayisana phakathi kwendlela okuqhutshwa ngayo umsebenzi kanye nesiko labaNsundu lenhlonipho idala abezinye izinhlanga badideke. Abaqondi indlela abaNsundu abaqhuba ngayo isiko. Lokhu kuholela ukuthi babe nemicabango engelona iqiniso.

UXulu, (2014) uthi:

Ukungena ehhovisi lo mphathi wethule isigqoko noma kuthi uma ukhuluma nomphathi wethule isigqoko ukukhombisa inhlonipho, abanye bakubona njengomuntu ongazethembi okhungethwe ukwesaba uma wenza njalo. Esikhundleni sokuthi nabo bakwemkele ngenhlonipho, bakweyise bakubukele phansi.

Iningi ligcina seliyekile ukuhlonipha bese kubonakala kukubi. Libonakale njengabantu abangafundisekile abanendelelo.

UXulu, (2014) uthi:

Kwezinye izindawo uma unikezwa isipho usamukele ngenhlonipho ngezandla zombili abakuqondi ukwenza kwakho. Bathatha sengathi uphethwe ubugovu unomhobholo awanelisiwe ilokhu abakunika khona ufuna okungaphezulu.

Kwesinye isikhathi abezizwe ukuhlonipha kwesizwe esimpisholo bakuthatha njengento engasile.

UBhengu, (2014) uthi:

Ukuguqa kowesifazane ngoba enikeza umyeni wakhe ukudla, kwezinye izinhlanga kubonakala njengokuhlukumeza ilungelo lakhe lokulingana. Abakuboni njengokuhlonipha kodwa uyothi ubona ubone owesilisa omhlophe eguqe ngaphambi kowesifazane nendandatho ecela ukuba ashadwe ilona wesifazane. Lokhu kungumkhuba wabo akekho obagxekayo ngalokho. Kunalokhu kubonakala naboMdabu sebewulandela lo mkhuba. Okwethu kuyancipha okwabezizwe kuyanda.

Ezinye izinhlanga zibona amasiko azo engcono kunawabantu abaNsundu, abantu abaNsundu abagudluka emasikweni abo babonakala njengabaphucuzekile asebebona ukukhanya.

UJansens, (2011) uthi:

Trouble arises when a person believe that only my culture makes sense with the right values and represents the right and logical way to behave. This mode of thinking is called ethnocentrism. When two ethnocentric people from different cultures interact there is little chance that they will achieve an understanding of each other's world views. Common ethnocentric reactions to a differing world view are anger, shock and amusement.

Selinciphile inani labantu abafaka iziphandla, iningi libalekela ukucwaswa kanti sebegudlukile emasikweni esiNtu.

UXulu, (2014) uthi:

Abanye indaba yesiphandla bayithatha njengento ewubuqaba nobuhedeni.

U-Azaboni, (2012:159)

Respecting cultural values is often a good but like most good things; it can be taken too far. The cultural relativist refuses to be tolerant when someone violates a cultural standard. Most believe this commitment to a culture values is a mistake because many cultural standards are arbitrary, harmful, confusing or even ridiculous.

Iningi labesifazane basemadolobheni liyasebenza lapho besebenza khona abanye bahola izizumbulu zemali ezingaphezulu kwemali etholwa abayeni babo. Amakhaya asesimamiswa yiyo laba omame. Lokhu kuyaye kudale izinkinga kwamanye amakhaya kugcina sekungasahlonishwana ngendlela elindelekile. Ubaba njengenhloko yekhaya ugcina esezingabaza angasazethembi.

UXulu, (2014) uthi:

Abanye abesifazane abahola imali eningi kunabayeni babo bagcina sebelahlekelwe inhlonipho. Sekuyibona abakhonyayo ekhaya. Izingane sezikhala kubo mayelana nezidingo zazo. Ubaba sekufana nokuthi akekho nakuba ekhona.

Lokhu kuyawulimaza umshado ngoba ukuhloniphana kugcina sekungasekho, umame esezibona kunguyena obhula amaphiko.

UFernandez, (2007:317) uthi:

Once again culture may affect woman's choice of husband and we might not expect that a woman who wanted to work may be less concerned with her husband income level and more concerned with other idiosyncratic features the forces that push towards assortative mating may lead more educated women to marry similarly more educated and also higher income men.

Uhlobo lwemisebenzi esisetshenzwa manje iletha enkulu inselelo esikweni le nhlonipho. Abesilisa abangoDokotela bayaye babhekane nezinsalelo ezithile lapho benikeza usizo ezigulini zabo ezingabantu besifazane.

UBhengu, (2014) uthi:

Akuzwakali kahle ukuthi indoda isebenzane nezibeletho noma ibelethise umuntu wesifazane. Kwantu babekhona ababelethisi okungabesifazane abadala ababewenza lo msebenzi. Kubukeka kulichilo ukuthi kulezi zinsuku sekukhona namadoda enza lo msebenzi.

Kusadliwa ngoludala kwakuhlonishwa ngisho indawo lapho ingane ibelethelwe khona, abesilisa bangangeni kuleyo ndlu kuze kuphele izinyanga ezithile. Ayisaphathwa eyalezi zinsuku lapho abesilisa sebangababelethisi.

Okhokho babe nezizathu ukuthi kungani ukuzalwa komuntu kumelwe kuhlonishwe. Kunezinto ezithile umuntu wesilisa okumele azihloniphe ukuze agcine isithunzi sakhe avikeleke nasezilingweni.

UXulu, (2014) uthi:

ODokotela nabo ngabantu ngakho-ke bangawela kunoma iluphi uhlobo lwesilingo njengabo bonke abantu. Miningi imibiko eyaye izwakale lapho kuthiwa

uDokotela ungene esilingweni ethi ulapha isiguli wagcina esewotawotana naso ngendlela engafanele wapheliswa umsebenzi.

Kulo mthombo - www.patientmodesty.org.com bafakazelana ngoXulu ngokuningi lapho bethi:

Male doctors are not morally above other men. It is very normal for the men to be aroused by seeing the naked women and a male doctor is not different. No amount of training can take a “man” out of the male doctor. No matter how professional the male doctor is, there is no chance that he could stay pure in his mind 100% of the time.

Kuphambene kakhulu okwenzeka kulezi zinsuku mayelana nenhlonipho enikezwa umdlezana ngokwesiNtu.

Kulo mthombo- www.patientmodesty.org.com baqhubeka bathi:

Male doctors could take pictures of women parts secretly without anyone ever knowing. A number of male doctors have involved in voyeurism. A well respected male gynaecologist, Dr Levy secretly took pictures of his patients with a pen camera for along time before he was arrested. He delivered many babies and helped of women with female health problems.

Abesifazane abangoDokotela nabaHlengikazi nabo bayaye babhekane nezinsalelo ezithize uma bebhekene nezifo ezithinta impilo yabesilisa yangasese.

UMasondo, (2014) uthi:

Akukhona ukuhlonipha ukukhipha isitho sangasese uma ungowesilisa ukuba sibukwe sibuye siphathwe abantu besifazane. Kodwa lokhu kuyenzeka ezikhungweni zezempilo. Kukhona abahlengikazi abenza umsebenzi wokusoka abesilisa ezibhedlela nasemitholampilo.

Ezikoleni kuzwakala imibiko yokuthandana kothisha nezingane abazifundisayo. Le mibiko iyasehlisa isithunzi sothisha njengabantu abahloniphekileyo nabathenjwa umphakathi. Umphakathi ubheka othisha njengabazali.

UNgiba, (2014) uthi:

Uthisha ungumzali ngakho-ke akulindelekile ukuthi kutholakale ukuthi uthandana nezingane nakuba lowo thisha emncane kangakanani ngeminyaka. Izingane makazibheke ngeso lobuzali ukuze akwazi ukubhekana nanoma iluphi uhlobo lwesilingo. Izingane nazo azisahloniphi kwenye inkathi kuba yizo eziheha othisha.

Imfundiso yasekhaya ingaba usizo ekufundiseni izingane indlela okumele ziziphathe ngayo.

UNkabinde, (2014) uthi:

Izingane kumele zihloniphe othisha njengabazali bazo. Ingane kumele ithathe uthisha njengomzali wayo. Ingane ehloniphayo nethatha uthisha njengomzali angeke imhehele ebubini.

Inhlonipho ihambisana nesithunzi, ukuphela kwesithunzi kusho ukuphela kwenhlonipho.

ULuxmore, (2013) ubeka uthi:

Any sexual relationship between a student and a teacher leads to the teacher's instant dismissal. Therefore teachers whether they like it or not, they are parent figures.

Ukuphela kwenhlonipho kusho ukungena kwenhlupheko nosizi. Kulahleka imisebenzi, kuphela imishado kanye nobuntu.

6.2.3 Imingcwabo yanamuhla

Kulezi zinsuku iningi labantu alisayihloniphi imingcwabo njengoba kwakwenzeka ezikhathini ezingaphambili. Imingcwabo ayisahluKanga emadilini. Isizotha, ukukhala, ukuzithoba kanye nenhlonipho elindeleke emingcwabeni sekuyivelakancane. Iningi liya emingcwabeni ngoba lifuna ukubuka nokubonwa. Nalabo abanemali sebeyihlela imingcwabo ngoba benzela ukubukwa nokubukisa.

UNtuli, (2004:150) uthi:

Umuntu ophilayo usuke umenzele lukhulu ngokwenkolo namasiko oMdabu uma kuthe lapho esethule wangcwaba isidumbu sakhe ngesizotha nangenhlonipho. Yingakho umZulu ekhala kakhulu uma omunye umuntu emenza inhlekisa ngoba engasenamandla okuzenzela nokuzikhulumela ethi: “Usina ngethambo lami” ngoba ithambo lomuntu osedlule emhlabeni kumele lifihlwe ngentobeko nangenhlonipho.

Okwenzeka emingcwabeni yanamuhla kuyefana nokusina ngethambo lomuntu.

ULuthuli, (2014) uthi:

Emingcwabeni ilapho kubonakala khona imiswenko enhlobonhlobo. Usuke udideke ukuthi lemiswenko ibiyoze ivele nini uma lo oshonileyo ubengashonanga. Eyokukhalisa nokuzwelana nabalahlekelweyo ayinakwa nakunakwa okuphambili ingqephu.

UNtuli, (2004:148) uqhuba uthi:

Kweminye imingcwabo inhlonipho yesidumbu somufi kanye nomingcwabo into engekho. Isizotha nesithunzi somingcwabo singabakhona kanjani kunobuhhomu, kukhuzwa izaga neziqubulo zezinhlangano, kuqhunyiswa izibhamu kunjeya.

Sekuyinto evamile ukubona abantu bezixoxela izindaba zabo ngenkathi inkonzo yomngcwabo iqhubeka emathuneni. Kwesinye isikhathi uyaye uzwe uhleko lukhuza phezulu nawe uvele ubone ukuthi imiqondo yabo ayikho ohlelweni lomngcwabo oluqhubekayo.

UMohale, (2012) uthi:

Sebekhuze umhlola ongoti bezamasiko ngokuziphatha kwezintokazi ebezizigqiba ithuna lebhungu laseSoweto eGoli zidle izigqebhe ngaphezulu zifake obhodisi kuphela. Kulo mngcwabo oshiye abantu bekhaxile, kubuye kwabonakala enye intokazi igxamalazele ithuna yase idansa sakunyakazisa isinqe phezu kwegodi.

Inhlonipho namasiko esiNtu kubhekene nezinsalelo kule mihla. Abantu besifazane abaligqibi igodi ngokwamasiko esiNtu.

UMaphalala, (2012) uthi:

Ngokwesiko lesiNtu akukaze kwenzeka nangengozi ukuthi abantu besifazane bagqibe igodi ngisho ngabe mncane kangakanani umuntu oshonile. Ngisho noma intombazane ibithandana nomfana lowo ayilithinti ifosholo. Kodwa iyaye ithathe igade ilikhife bese ilibeka ethuneni ukuze ingamphuphi.

UShangase, (2012) naye uphawula uthi:

Ukufa kuyahlonishwa yingakho uma kushoniwe singadlali imisakazo, singayi emaphathini nakweminye imicimbi yenjabulo. Kuyazothwa ngoba kukholelwa ukuthi uma kunomsindo umoya walowo oshonile uyaphazamiseka.

Kweminye imingcwabo uyaye ubone kudlalwa ngezimoto kudutshulwa nasemoyeni. Uvele udideke ukuthi ngabe ukuhlonipheka komngcwabo kusekhona yini esiNtwini.

UXulu, (2014) uthi:

Abanye bathi basuke bephelezela umufi ngendlela ebeyithanda ephila ngayo. Abazali nezihlobo zikamufi bavame ukungayithokozeli le nto esuke yenzeka.

Lokhu kwenza kuthunaza kwehlise isithunzi somngcwabo. Akucaci ukuthi umyalezo ohloswe ukudluliswa abahleli balolu hlobo lomngcwabo imuphi ngempela. Noma bahlose ukubukwa nokubukisa kuphela.

UMaseko, (2014) uthi:

Isithunzi somngcwabo saqala ukwehla ngenkathi kuqala ukubonakala kwezingane emingcwabeni. Kwathi abanye bethi bayazama bayakhuza ukuthi izingane zifunani emingcwabeni kwaba nhlanga zimuka nomoya akekho owathanda ukulalela. Kanti sasingakaboni lutho lukhulu olwaluseza. Kusadliwa ngoludala wawungeke uyibone ingane emangcwabeni.

Imingcwabo lena iphendulwa amakhulu amadili lawa. Uma sekubuywa ukuyofihla umufi isuke ingekho inhlobo yokudla esuke ingekho. Ungafunga uthi kunomshado kanti bekufihlwa umuntu.

UThusi, (2014) ubeka uthi:

Kuyaye kuthi emva komngcwabo abantu baqale ukuncoma izinto abazibone emngcwabeni, ibhokisi, ubukhazikhazi ababubone esontweni nasemangcwabeni. Ubumnandi nobuningi bokudla akusali ngenkathi kunconywa. Abalahlekelwe abathandiweyo babo bangena kwezinkulu izindleko bezama ukufinyelela ezingeni elilindelwe ngabantu. Ohlulekayo ukungcwaba ngokusezingeni elilindelwe uba indaba egudwini kuze kuhlekiswe nangaye.

Kweminye imiphakathi kuyaye kubuthane abangani kanye nomakhelwane kwenziwe umcimbi emzini ebekushonwe kuwo.

USithole, (2014) uthi:

Kuyaye kube nomculo okhalela phezulu kanti futhi kuyadanswa. Ngokuvamile le micimbi ihambisana nokuphuza utshwala kanye nokuziphatha okubi. Abanye bathi lokhu kuzokwenza bakhohlwe usizi lokushonelwa.

NgokwesiNtu umuntu uyazilelwa uma esedlule emhlabeni kuhlonishwe. Ukuziphatha okubi ngaphambi komngcwabo, ngosuku lomngcwabo nangemva komngcwabo akwamukelekile. IsiNtu sikhuthaza isibopho senhlonipho nesiko esalifunda kwabasandulelayo.

6.2.4 Amasonto esikhathini samanje

Amasonto abebonakala njengezizinda lapho kungavuseleleka khona izimilo kufundiswe nenhlonipho esizweni. Sekukhona abasungula amasonto ngenhloso yokuzicebisa nokuzakhela udumo. Izimfundiso ezakhayo zisole ukwenza okubi seziyindlala. Izintshumayelo eziningi zigxile ekutheni abantu banganotha kanjani.

Kulo mthombo- nakedlaw.avvo.com bathi:

But as you are about to find out spreading gospel has become a very profitable business for several well known televangelists affording them the opportunity to live in mansions, own seconds and third homes.

Kulo mthombo- www.puregospeltruth.com bathi:

When they go to church it seems like their past always talks about the financial needs of the church right before the collection plate is passed each week and asks people to give more money to help to meet those needs. On top

of that pastors preach sermons about money from time and some of those sermons motivate people to give more to the church.

Amasonto ayesunguleke emva kokuba uJesu Kristu ethululele umoya wakhe ongcewele emhlabeni ngephentakhoste, ukwehla kukaMoya.

Kulo mthombo - www.nowadayschurches.com kuthiwa:

It was the Holy Spirit which came down after Jesus Christ ascended to Heaven that empowered Christian thousands of years ago. Through the power of the Holy Spirit people began to speak in different languages, people were being healed and believers had supernatural love for one another. The fire that came down from heaven, that rush of wind seems to have disappeared.

Abaningi sebevula amabandla ngaphandle kokuholwa uMoya oNgcewele benze izinto ngenkohliso.

Uyaqhubeka lo mthombo – www.nowadayschurches.com uthi:

Churches today are rapidly abandoning the fundamentals of the Christian faith, replacing them with mordenistic teachings.

Inhlonipho nokuzotha okumele kubonakale endlini kaNkulunkulu bayakuguqula bakwenza into yasendulo. Imibono yabaholi esihamba phambili ukwedlula izimfundiso eziyiqiniso zeBhayibheli.

Uqhubeke lo mthombo- www.nowadayschurches.com uthi:

Many churches forget that the word of God is supposed to be the authority in a church. Too many pastors put upon themselves to control peoples' life, when they

ought to counselling people to make their own decisions using Biblical principles.

Kwenye inkathi kuyaye kubonakale abafundisi bangena emakhaya uma kunezinkinga bathathe indawo kaSokhaya, kube yibo abalawula izinto esikhundleni sokunika izeluleko.

Lomthombo www.nowadayschurches.com uthi:

All too often pastors get personally involved in marriage disputes and only make matters worse. I once heard a pastor say that he never recommended a divorce but jump up and down with gladness on a couple occasions when there was a divorce. No pastor has the right or authority to interfere in anyone's marriage. To do so tread upon holy ground and desecrate the divine institution of marriage.

Kweminye imizi abanumzane bakhona abasaziwa ukuthi bayisivalo saliphi ibhodwe, indawo yabo isithathwe ngabefundisi. Izitsha eziphambili seziphuma uma kukhona uMfundisi. Akusiyo into embi ukuthobela nokuhlonipha inceku yeNkosi kodwa uSokhaya kumele anikezwe indawo yakhe.

UJohnson, (2000) uyala abesifazane ukuba bahloniphe abayeni babo.

Ladies, do not ever place your pastor above your husband. I don't care how much of a heathen your husband may be, he still your husband. Your pastor should have no authority over you. The only power that a pastor should have is the power of scriptural influence upon his church members, but this is not his own personal authority.

Abefundisi abaningi banenhloso yokwandisa amalunga amabandla abawaholayo. Ngakho-ke bathola kulukhuni ukushumayela iqiniso ngaphandle kokwesaba. Bazama ngazo zonke izindlela ukuheha abantu ikakhulukazi intsha.

UJohnson, (2000) uthi:

Sadly, other so called churches have resorted to using the Devil's Rock 'n' Roll music to lure young people into a worldly church. But you'll never hear most pastors cry aloud against these evils; because they don't care. The truth is so frightening that even preachers, the ones who ought to preaching the truth don't want the truth.

Okwenzeka emasontweni kule mihla kuyayikhinyabeza inhlonipho. Imindeni entulayo ayitholi ukunakwa njengemindeni enemali emasontweni.

Kulomthombo - www.puregospeltruth.com bafakaza bathi:

This is happening in many churches. The poor and afflicted members are not shown as much favour as those members who are wealthy and always have everything going well for them, And the "modern gospel of success and prosperity" is shaming the poor man and make him think that he must be in sin in his life, but because of poverty.

Inhlonipho isithengwa ngemali.

UCele, (2014) uthi:

Kukhona abalubhada ngalelo langa esontweni kodwa ngoba bayayikhokha imali abaconsi phansi kubefundisi. Kuthi labo abahlale bekhona imihla namalanga kodwa behluleka ukwenza umnikelo obonakalayo izidingo zabo zibonwa kamva.

Ucwaningo luyavumelana nalokhu okushiwo ngongoti abehlukene ngenhla ukuthi amabandla asaphenduka ukudla nesizinda senkukhumalo. Ingcebo yomhlaba yiyona esiphenduke ungqa phambili kunokweZulu okusekelwe ekulinganeni kwezimvu zeNkosi phambi kwenceku yeNkosi emele yona uqobo lwayo sezishiyana ngemishefezo kulemihla.

6.2.5 Uthando lwalemihla

Uthando alusasingathwa ngesizotha nangeqiniso. Kuningi okuyaye kudale amahloni okwenzeka othandweni kulezi zinsuku. Ukweshela sekuyimvela kancane. Abantu sebavele bathandane kodwa bengazani kwesinye isikhathi bengakaze babonane.

UButhelezi, (2014) uthi:

Asisekho isidingo sokweshela kulezi zinsuku zanamuhla. Intombi usuvele uyithole ngokuthi ucele inombolo yayo kamakhal'ekhukhwini. Uma ikunika lokho kusho ukuthi iyavumelana nawe sekungeyakho.

Isithunzi sothando nokuthandana asisekho. Uthando beluhlonishwa luyisiqalo esibheke emshadweni. Izintombi zihlonishwa ngokuba nesimilo.

UXulu, (2013) uthi:

Inkambiso kaZulu kwabe kungukuthi intombi ikhulunyiswe isikhathi eside. Kwakuphela iminyaka isesheli sishela. Intombi yayingalokothi iqome ngaleso sikhathi. Intombi yayizibamba itshengise ukuba nesimilo ngisho noma uthando isiluzwa luvutha ngaphakathi. Akusafunwa imidanti eminingi kulezi zinsuku. Abazikhathazi ukubuza ngisho nangemvelaphi.

UXulu, (2013) uqhubeka uthi:

Kwakulisiko lakwaZulu ukuthi insizwa ngaphambi kokuba iyibuze intombi iqale iyibuze ukuthi iqome kuphi. Lokho insizwa yayikwenzela ukuthi ingaqonywa intombi ethanda kubo noma isihlobo.

Abantu bebasisana behloniphana izinto bezenza ngosiko hhayi ukwenzisa okwezilwane zona ezivele zilandelane nje.

UMaseko, (2013) uthi:

Izintombi seziqoma umuntu zingazi nakwazi ukuthi uzalwa umabani. Zisuke zinganandaba nalokho. Kwesinye isikhathi bagcina ngokwazana amagama baqhubeke ngothando lwabo izibongo sebeyozibona kamuva.

Intshisekelo yothando lweqiniso ayisabonwa kodwa kubonakala inkanuko. Isikhathi sokuya emfuleni uma efuna intombi asisekho sidlulile, izintombi sezigcwala ezindaweni zokucima ukoma.

Izinsizwa zabe zizihlonipha, zizazi ukuthi zingobani, zingahambe ziziphonsa njengoba sibona kulezi zinsuku.

UMaseko, (2014) uthi:

Kulukhuni kule mihla, izinsizwa seziphenduke iziyabhuyabhu nemithothongo engalesabi ihlazo. Uzithola ezalukazini ezingaphezu konina ngeminyaka uthi uyalalelisisa uzwe zibalwa kanye nalabo abezwana nabafelokazi. Uzibuze ukuthi kanti kushone kuphi ubunsizwa nokuzihlonipha uma kunjje?

Lapho uthi ubheka ezintombini uhlangabezane nesimo esifana nse.

UMaseko, (2014) uqhuba uthi:

Izintombi zanamuhla nazo azikhethi. Ziziphonsa ekhehleni, ziziphonse emfaneni. Akusekho ukuhlonipha nokuzihlonipha. Ayisaphathwa eyokuba namasoka angaphezu kwelilodwa.

Kuqala uthando lwabe lunesithunzi, intombi yayiqoma imise iduku. Kwabe kwazi wonke umuntu ukuthi intombi ethile ikhombe kuphi. Kwakuvinjelwa ukuthi kungenzeki ukuthi intombi ithandane nezinsizwa ezimbili ngesikhathi esisodwa.

UMbonambi noDlamini, (2010) bathi:

The girl in return has to confirm that they are dating by doing what is called “ukumisa iduku.” This is when she goes to her boy friend’s to stay there for the couple of days and put up the white cloth at the end of the long stick to signal that she is dating the boy.

Ukumiswa kweduku sekuyimvela kancane, uthando seluyinto engenabo ubufakazi. Amaqhikiza okwakungabeluleki bezintombi awasabonwa. Intombi nentombi iyazibonela kuhle kwechwane lenyoka.

UKubheka-Ngobese, (2000) uthi:

Uma ngabe insizwa isilutholile ucu kumiswa iduku elimhlophe okuchaza ukuthi seyamukelekile entombini leyo konke kumhlophe. Ngokunika insizwa ucu intombi isuke isizimisele ukuthi izogana insizwa leyo.

6.3 Impucuko yaseNtshonalanga

6.3.1 Umshado

Impucuko yaseNtshonalanga yiyo ekhonyayo uma kuboshwa ifindo lomshado. Amafa kanye nencwadi ewubufakazi bokuthi sekushadiwe izona zinto ezihamba phambili emshadweni olandela inqubo yaseNtshonalanga.

UHlase, (2012) uthi:

Umshado wesintu wawulungiselelwa ngenkulu inhlonipho. Kwakwenziwa yonke imisebenzi efanele ephathelene nesiko umakoti athelwe ngenyongo angeniswe ekhaya.

Into eyayiphokophelwe umakoti emshadweni kwabe kuwukwakha umuzi.

UMayisela, (2014) uthi:

Isibopho somshado sasiba senhliziyweni yomuntu kusadliwa ngoludala. Intombi ezoba inkosikazi yomuntu yabe ingena emshadweni iyazi indawo yayo. Indoda ibinguSokhaya ngokweqiniso inamandla okuphatha ikhaya.

Umakoti ongena emshadweni wabe efundiswa ukubekezela nenhlonipho.

UVilakazi, (2014) uthi:

Kwabe kuthiwa emendweni kukwamfazi ongemama, agwinye itshe ayibambe noma ishisa. Kwakuba njalo ayibambe kuze kube sekugcineni.

Umakoti wabe engaphikisani nendoda kodwa wabe eyithobela. Lokho kwabe kuwugcina umshado ingunaphakade. Umakoti ahlale emzini aze aluphalele khona.

UMthembu, (2014) uthi:

Umakoti ubebheka ikhaya, alilungise alakhe akhulise izingane zakhe impilo iqhubeke ibheke phambili. Ubengangeni ezindabeni zomyeni wakhe. Uma umyeni wakhe esefuna ukuthatha isithembu ubengamelani naye kodwa ubemeseka. Lokho bekuwuqinisa kuwakhe umshado wabo.

Bekungekho ukwenza izihlukaniso zemishado njengoba kwenzeka kulezi zinsuku. Bekuhlonishwana ukuphila komuntu kuncike kwabanye abantu ngoba vele umuntu ngumuntu ngabantu.

UShabalala, (2014) uthi:

Ihlazo belisatshwa kungekho owesifazane ofisa ukubizwa ngomabuy'emendweni. Babeyibamba ishisa

nakuba izinselelo zikhona. Bekwala inkosikazi izibonela ukuthi iyisaliwakazi ayithandwa kahle kukhona oyintandokazi othandwayo kodwa ibihlala emzini wayo ikhulise izingane zayo.

Ekhaya bekungahlali abashadikazi nezingane zabo kuphela kodwa bekuba khona amanye amalunga omndeni.

USikes, (2013:03) uthi:

The traditional family did not consist only of the mother, father and children. It would also consist of grandparents, uncles and aunts. These families would stay together and share their problems and responsibilities together.

Ukuhlala namanye amalunga omndeni bekuwuqinisa umshado. Izinkinga ezikhungethe umshado bezixazululwa khona ekhaya, kungajahwa ukuphumela ngaphandle ukuyochaya izimfihlo namahlazo omndeni. Ihlazo nezimfihlo zomndeni bekuyisifuba somndeni.

UMahlaba, (2014) uthi:

Lapho amalunga omndeni emaningi kungahlali abashadikazi nezingane zabo kuphela, kuyawusimamisa umshado. Kuyabanjiswana emisebenzini yasekhaya kanye nasekukhuliseni izingane. Izingane zikhula zihlonipha abantu abadala ngokubanzi, azikhuli zihlonipha abazali bazo kuphela. Abashadikazi bathola ukubhekana nezindaba ezithinta bona ngoba isikhathi sokwenza okufisayo siyanda.

USwan, (2009:18) uthi:

Materilism has also created problems for the family. For the sake of gaining wealth, families have been willing to work longer hours and odd schedules. In more recent times, however businesses are staying some even being open 24 hours per day and 7 days per week. This can

cause parents to have little or no time together, and divorce can result. Even if the married couple has greatly love each other in the past when they were seeing each other daily, if they are seperated for several weeks by their jobs they can grow apart.

USikes, (2013:05) uthi:

This seperation can also lead to affairs, since these married couples are looking for others to fill gap which is led by the absence of their spouse. Affairs lead to divorce. When divorce happens, single parents families result, since the children tend to be granted to either father or mother via the government.

Abesifazane banamandla alinganayo nabesilisa ngokwenqubo yaseNtshonalanga. Bayazikhuphula ngokwemfundo bagcine sebesebenza imisebenzi ephambili ebakhokhela kangcono. Ngaleyo ndlela bese bethwala izimpondo njengenkomo okugcina khona kanye ezehlukanisweni ezihlukumeza umndeni nezingane.

Ulwazi olutonyulwe kulo mthombo, www.ukessays.com/marriage luveza ukuthi:

The prevalence of women working outside home is not only because of the necessity to help the family in the finance but to gain power and able to take decision in a family like man does.

Amandla-ke ayahlupha ngoba ayaphuphuthekisa ugcine usungumakhonya njengenkunzi yenkomo esibayeni.

Luyaqhubeka, www.ukessays.com/marriage luveza ukuthi:

In past, marriages used to last long, but future trends will be different because of high divorce rates. People think about themselves individually now and equality also plays an important role. Gender biasness has decreased a lot which maintains both husband and wife rights equally and when they are not being fulfilled

people go to look for other options like divorce and separation. This in future will result in families with number of single parents.

UMadondo, (2014) uthi:

Esikhathini esedlule abashadileyo babeqinisekisa ukuthi bahlala ndawonye bakhulisa izingane zabo. Kuthe ngokufika kwabelungu umnotho kaZulu owawuncike emfuyweni nasekulimeni umhlaba wafadabala. Amadoda aphoqeleka ukushiya imizi yawo anikela esilungwini ukuyofuna umsebenzi. Imfudumalo eyayikhona emakhaya yancipha.

Ulwazi olutonyulwe kulo mthombo - www.traditionalmarriages.com luthi:

In traditional families, more is talked about bonds and staying together like family as single unit, nowadays more is being focused in individuality. People like to think about themselves first and then about significant others. Individuality has given rise to equality and in case of families all members must be equal together. This is a concept which has been adopted by the modern families where each of the family members has a say in the family decisions and everything is based on equality.

UMhlungu, (2014) uthi:

Impucuko yaseNtshonalanga isiholele ukuthi kube khona imishado yabantu bobulili obufanayo into owawungeke uyibone noma uyizwe emandulo. Umshado awusahlonishwa njengesimiso esamiswa uMdali lapho agunyaza khona abantu ukuba bazalane bande.

Kuyiqiniso lokhu okushiwo ngongoti ngenhla ukuthi ayikho into ebiyaziswa njengobunye, ubumbano nobambiswano emndenini. Konke bekwenziwa esisekelweni senhlonipho nokwazisana. Konke lokhu okuhle kubhidlizwe imfundisoze yaseNtshonalanga efike

yadinga ubunye nenhlalakahle yemindeni, kwagcina sekuzaleke ogombela kwesabo into eyayingaziwa kwaZulu.

6.3.2 Ukuhlelwa kwemindeni

Inqubo yaseNtshonalanga igqugquzela ukuba imindeni inciphise ukuzala. Ukuthola izingane kuyisipho esivela kuMvelinqangi ngakho-ke ukuvimbela inzalo kuwukumelana nezinhloso zikaMvelinqangi nokungamhloniphi.

Ulwazi olutonyulwe kulo mthombo, www.facebook.com.amaqiniso.ngenkolo luveza ukuthi:

Ukuhlela umndeni ngamaphilisi nangemijovo kulicala kuJehova uNkulunkulu wakho. Ngenkathi owesifazane elala nendoda kuneqanda elidibana nelendoda. Umjovo noma iphilisi kubulala lelo qanda okungaba lakha umntwana. Ngamanye amazwi uma uhlela ufana nesosha elicupha ibhomu endleleni ukuze libulale isitha. Umjovo noma iphilisi kubulale imiphefumulo ongayazi mingaki. Uhamba nebhomu esinyeni sakho, uhamba namathuna esinyeni sakho.

Kusadliwa ngoludala kwabe kungekho ukuvinjelwa kwenzalo, izingane bezitholakala njengesibusiso esivela kuMvelinqangi nakwabaphansi. Abantu bekuthokozela lokho futhi bebonga.

UGwamanda, (2003:195) uthi:

Uma ubheka cishe amazwe amaningi asecundise abantu ukunciphisa isibalo sabantwana ukusuka kwabane kuze kufike ngisho nakoyedwa umndeni ngamunye. Isizathu salokhu ukwesaba ukuthi abantu bazokugcwala ngokweqile ezweni... population explosion... Bakhohlwa ukuthi uNkulunkulu wenza konke ngokuhleleka ngohlelo lwakhe lwasezulwini. Lokhu kuziphatha okuthukusiwe kuqondwe ngakho ukumelana nomyalelo kaNkulunkulu wokuthi, *“Zalani nande nigcwalise*

umhlaba niwunqobe” kafushane lesi senzo sokuhlubuka sesijike kwaba yisona senzo esiyinto elungileyo ukuyenza, kwathi ukulalela umthetho kaNkulunkulu kwaba yikhona okushaywa indiva.

Ukuhlela akusenziwa imindeni yabashadikazi kuphela kodwa nezingane zamantombazane asemancane asengenile kulo mkhuba.

Ulwazi olutonyulwe kulo mthombo, www.iol.co.za/solezwe-siyanda-isibalo-sabesifazane-abasebancane-abahlela-umndeni luveza ukuthi:

Siyakhula isibalo sabesifazane abasebancane KwaZulu-Natal abakhetha ukuhlela umndeni besebenzisa isivikela kukhulelwa esifakwa iminyaka emithathu engalweni esibizwa nge *–Implanon*. Iningi labasebenzisa lokhu yintsha esafunda ezikoleni ebalekela ukukhulelwa.

UMavuso, (2014) uthi:

Uhlelo lokuhlela umndeni lukhuthaza intsha ukuba iye ocansini ngaphandle kokwesaba ngoba isuke yazi ukuthi akekho ungiyosho oyovela. Intsha izinikela ocansini ngaphandle kokwesaba igcine isiyisisulu sezifo.

Ukuzibandakanya ezenzweni zocansi kwentsha engakashadi kuwuphawu lokungaziphathi kahle. Kudala izintombi zabe zisoma.

UMathe, (2014) uthi:

Ukusoma ilapho ulele nomuntu wesilisa uphambanisa imilenze uvale amathanga ukuze uzigcine uyintombi kuze kube uyashada. Ukube leli siko lisenziwa ingabe amatshitshi asemaningi futhi ingabe azikho nhlobo izingane ezikhulelwa zisafunda isikole.

Kwakuhlonishwana kakhulu, insizwa yayingalokothi idlule lapho okumele igcine khona. Ukusoma kwabe kungukusoma kuphelele khona lapho. Kwakubalulekile ukuthi intombi ihlale iyintombi nto.

UKies, (1987:16) uthi:

Full premarital sex was forbidden in traditional Zulu society and illegitimate births were strongly condemned because of disruptive effect that children born out of wedlock would have on the community. Problems foreseen in this regard included the fact that there would be not be a father to pay bride price at a wedding and the fact that there would be no ancestral spirit on the paternal side to worship on the kraal of the bridal couple.

6.3.3 Ukukhulelwa kwentsha

Ukukhulelwa kwentsha kuyinselelo enkulu kulezizinsuku, akusafani nesikhathi sakudala lapho izinto zazihamba ngokulandela isiko. Intsha yanamuhla isiphila ngendlela yanamuhla engancikile emasikweni lapho umuntu ekhululekile ukwenza izinto ngendlela acabanga ngayo.

UJele, (2014) uthi:

Kwakukhuthazwa indlela enhle yokuziphatha ukuze kuvikelwe ukukhulelwa ngaphandle komshado. Indlela izintombi ezazikhula ngayo ngaphansi kobuholi bamaqhikiza yayikuvimbela ukukhulelwa kungakafiki isikhathi.

UKies, (1987:17) uthi:

In order to prevent unwanted pregnancies young people and lovers were allowed to have an external sexual intercourse. Even this type of sexual contact was,

however, regulated. The young adults were instructed in these practices by the leader of each peer group.

Ukukhulelwa kwentsha kulezi zinsuku kuza nezinselelo eziningi ezazingekho esikhathini sakudala.

UManana, (2014) ubeka uthi:

Amantombazanyane asemasha ayakhulelwa kulezi zinsuku kuthi ngenxa yezinkinga ahlangebazana nazo agcine ngokusikhipha isisu leso. Kuyaye kwenzeke ukuthi lawo mantombazane apethe ngokugula noma ngokufa.

Intsha ekhulelwa isafunda isikole ibhekana nomthwalo wokuba abazali abancane abasebasha nabo abadinga ukunakekelwa. Lentsha izithola inengcindezi enkulu ngokomphefumulo.

Ucwaningo olwenziwe uMnyango Wezemfundo emqulwini i-Department of Education, (2009:77) luveza ukuthi:

Much like young women, young men report a strong emotional response of shock, fear, shame and embarrassment, on hearing about their impending fatherhood. While many teenage fathers involved in the study were not ready for fatherhood, they expressed a deep sense of responsibility for the child and willingness to be actively involved in the child's life. Unlike reports from the perspective of young women few young men spoke of denying paternity.

USwartz noBhana, (2009) bona bathi:

For young men being a father had little to do with providing fertility and masculinity as with being present, talking to and guiding children and providing financial support. The young men want to be actively involved in the lives of their children.

Intsha engabafana ibhekana nezinqabelo ezibavimbayo ukuthi babambe iqhaza ngokugcwele ekukhulisweni kwezingane zabo. Lokho kuholela ekuthini ingakutholi ukuhlonipheka ekudingayo njengobaba bezingane.

USwartz noBhana, (2009) bathi:

Despite the deep sense of responsibility expressed by young fathers towards their children in the study, a number of factors serve as barriers to them fulfilling their role as father. Chief among these is the carer versus financial provider role, poor relationship with the female partner and her family and cultural factors related to negotiation of paternity and on going responsibility for the child.

Livame ukungaqhakazi ikusasa lentsha ethola izingane isafunda isikole ihlangabezana nezinkinga eziningi ezenza idikibale ingasaqhubeki nesikole.

UKleplinger, (1995) kanye nabanye bathi:

Teenage mothers tend to have fewer years of education compared to those who have their first child after 20 years of age. Early childbearing requires strong familial support for girls to return to school. The lack of parental support and lack of support from peers, all contribute to high dropout rates. When girls were solely responsible for childcare they were less likely to return to school. Some families enable girls to return to school to protect their educational opportunities, but for others new familial responsibilities limit such possibilities.

UMakhanya, (2014) yena ubeka uthi:

Intsha yabafana kanye namantombazane iyaphoqelesa ukuthi iyeke isikole iyofuna umsebenzi ukuze ibe nesandla ekukhuleni kwengane. Ngenxa yezinga eliphansi lemfundo bagcina sebesebenza imisebenzi ekhokhela iholo eliphansi ngendlela emangalisayo kwenye inkathi bangawutholi umsebenzi sanhlobo.

Bangacina sebeziphilisa ngobugebengu kwenye inkathi owesifazane agcine esethengisa ngomzimba, kuphele ukuzithanda nokuzihlonipha.

Ubudlelwane bezothando ezithandanini ezisheshe zaba nengane zisafunda isikole abuvamisile ukuhlala isikhathi eside. Bavame ukungafinyeleli esinqumeni sokuba bashade. Bavame ukwehlukana bese ingane iba umthwalo womzali oyedwa noma ibe ngundingasithebeni ngoba engekho onamandla okubhekana nezinsalelo zakhona.

AbeNational Campaign to Prevent teen Pregnancy, (2002) bathi:

Teenage pregnancy also affects the marriage prospects of young women. Ironically, women report that some of young fathers often deny paternity to protect their own educational and financial aspirations.

Kusadliwa ngoludala kwabe kuyichilo elikhulu ukulahla igazi lakho. Kwabe kuhlawulwa kukhokhwe nemvimba uma intombazane ikhulelwe ingakangeni emshadweni. Kwenye inkathi kwabe kwenziwa izaba ukuthi izingane zishade ukuvimba izinkinga ezidalwa ukukhulelwa ngaphandle komshado.

UKaufman nabanye , (2001) bathi:

Although an early pregnancy seldom leads to marriage in African culture, acceptance or rejection of paternity plays a critical role in determining the respectability of a woman and her child. When paternity is accepted, it offers social and financial commitment to the child and dignity and respect to the mother and family. But acceptance and rejection of paternity rests entirely with the males' family.

Intsha ekhulelwa isafunda esikoleni ileyo ntsha ezibandakanya nokwenza ucansi olungaphephile. Lokho kudala ukuthi izithole isingenwe igciwane lesandulela ngculaza nengculaza uqobo lwayo.

UBradshaw, (2003) nabanye uthi:

Child mortality is the critical indicator of the health and state of development of a population. Although South Africa is economically developed compared to other African states, its child mortality is increasing. In 1990 the under 5 mortality was 60 per 1000 live births, by year 2000 this had increased to 95 per 1000 live births. No doubt HIV and AIDS are critical determinants of increasing infant and child mortality but nevertheless early child bearing is an important contributor to both infant and child mortality.

6.3.4 Ukushulwa kwezisu

Ukushulwa kwezisu kungenye yezinselelo ezikhinyabeza inhlonipho kaZulu. Ukushulwa kwezisu kubonakala njengesenzo esingahambisani nezinhloso zoMvelinqangi nabaphansi, ukuqeda impilo yongakazalwa kubonakala kuyisenzo esibuhlungu nesilichilo.

UNdlangamandla, (2014) uthi:

UZulu ukwazisa kakhulu ukuba izingane ezingamantombazane zizigcine ziyizintombi nto kuze kufike isikhathi sokushada. Kuyavela ukuthi enye yezinhloso yalesi senzo kwabe kuwukuvimbela izingane zamantombazane ukuba zingakhulelwa kungakafiki umshado. Ngaleso senzo sokuzithiba kwezintombi yayingekho inkinga yokushulwa kwezisu esivamile manje.

Izingane ziyigugu elikhulu esizweni samaZulu. Umuzi ongenazo izingane usuke ufulathelwe ngabaphansi, kwenziwa izaba eziningi ukuze izingane zigcine zitholakele. Kuyashwelezwa noma kuyiwe ezinyangeni kutholakale imithi yokwelapha ukuze abambe umakoti. Ukushulwa kwezisu kuphambene kakhulu nenhloso nezilokotho zikaZulu.

UMsimang, (1975:47) uthi:

Ukuganana kungumphumela neziqhamo zothando oluhle olubusisekileyo, abantwana bayithelo eziwumvuzo. Singebenalo igunya lokuthi umuzi wesiZulu ungumuzi uma kungekho umntwana phakathi kwamasango. Kumnandi kangakanani emphefumulweni webandla ukuzwa usana lukhala seluze lwanesilokazane. IBhayibheli lisifundisa ukuthi uJesu wathi: Vumelani abantwana beze kimi ningabenqabeli ngokuba umbuso weZulu ungowabanjalo.

Umthetho eNingizimu Afrika ugunyaza amantombazane aneminyaka engaphansi kweshumi nesishiyagalombili ukuba azithathele isinqumo sokuhushula isisu ngaphandle kwemvume yabazali.

UMtshali, (2007) uthi:

Singakuchaza ngokuthi ilowo nalowo ulawulwa unembeza wakhe. Umthetho wezwe lakithi uyakuvumela ukuhushulwa kwezisu. Sinomthwalo wokuthi lo mthetho ulandelwa ngendlela enokubhekelela nobuqotho.

Kunezikhangisi ezithe chithi saka ezikhuthaza amantombazanyane ukuba ahushule izisu emva kokukhulelwa.

Nasi esinye isikhangisi esithathwe kulo mthombo, www.kznhealth.gov.za/ezempilo/january15:

Ukuhushula isisu okushibhile!!!
Akukho mibuzo ebuzwayo
Kulula, kuyashesha futhi akubuhlungu
Imiphumela iqinisekisiwe

Shayela udokotela ku: 023 - 324 2239

Izikhangiso ezifuze lesi esingenhla ziyabalutha abantu abasha. Senza kubonakale kuyinto elula ukuhushula isisu engenzeka ngaphandle kwenkinga. Iqiniso lithi ukuhushula isisu akukhona ukusinisa amahleza, intombazane iyalimala engqondweni, emphefumulweni kanye nasemzimbeni.

USithebe, (2014) uthi:

Abezempilo bakhuluma ngokuthi kukhona ukuhushulwa kwezisu okuphephile okwenziwa ochwepheshe okungeke kuyilimaze noma kuyigulise intombazane kodwa abasho lutho mayelana nokulimala komphefumulo nengqondo yalowo osuke ehushula isisu. Unembeza ungeke uwuvale.

Iningi labenza lo mkhuba liphetha selikhungethwe izinkinga empilweni, impilo ingasathokozeleki neze.

Ulwazi olutonyulwe kulo mthombo, <https://www.facebook.com/permalink/seyahlaziya> luveza ukuthi:

UMnyango WezeMpilo usutshengise ukukhathazeka ngengcindezi izibhedlela zikaHulumeni eziyitholayo ngoba bayanda nsuku zonke abantu abasha abafika befuna ukuzokhishwa zona nomsebenzi uyanda. Ngo-1997 uHulumeni wakwenza kwaba semthethweni ukuhushulwa kwezisu ngenxa yokuthi kwasekufe inqwaba yabantu besifazane behushula kubantu abangenalwazi nabangekho emthethweni. Yingakho abanika ithemba lokuthi beze ezibhedlela bazothola usizo lwamahhala. Kodwa abafundi besikole yibo abagcwala kakhulu ezibhedlela bezohushula ngoba besaba ukuxoshwa emakhaya futhi bebona ukuthi ukuba nomntwana kuzobalibazisa kakhulu ezifundweni zabo.

UMethula, (2014) uthi:

Iningi lisuke linezizathu ezizwakalayo ezibaholela kulesisenzo kodwa asikho isizathu esingadala ukuba

kukhishwe umphefumulo. Ubani owaziyo? Ungathi uhushula isisu kanti uhushula umholi wakusasa oqukethe izixazululo zomhlaba.

Siyanda isibalo samantombazane ahushula izisu.

Ulwazi olutonyulwe kulomthombo, www.isizulunews24.com/ukuhushulwa.kwezisul luveza ukuthi:

UMnyango wezeMpilo udedele izibalo ezithi zingu-77 771 izisu ezihushulwe ngokusemthethweni ngonyaka ka-2011. Isibalo sikhule kakhulu kwebesiyikho ngo-2010. UMnyango uthe ukhathazekile ngoba lokhu kubeka obala ukuthi abantu abawasebenzisi amajazi omkhwenyana.

Ukuhushulwa kwezisul into eyenzeka nsuku zonke ezibhedlela zikaHulumeni.

Ulwazi olutonyulwe kulomthombo, <https://www.facebook.com/permalink/siyahlaziya> luveza ukuthi:

Lento ibiyihlazo kakhulu kithina sizwe esiNsundu babezikhapha kodwa hhayi ngaloluhlobo. UMnyango usuveze izibalo ezethusayo zokukhishwa kwezisul eNingizimu Afrika. Ucwangingo loMnyango luveza ukuthi ziphakathi kuka-2500 no-3000 izisu ezihushulwa nsuku zonke. Futhi abesifazane abazihushulayo bangaphansi kweminyaka engaphansi kweminyaka eyishumi nesishiyagalolunye basafunda isikole. Izinhlango zezenkolo zisola uMnyango Wezempilo ukuthi awenzi okwanele ukuvimba leli hlazo.

UMncwango, (2015) uthi:

Uma uHulumeni engavala lendaba yokuhushula ezibhedlela isibalo singehla. Intsha kufanele ifundiswe ngokuziphatha ingazibandakanyi nocansi ingashadile.

Esikhathini esedlule kwakungavamile ukuhushulwa kwezisu kwabe kunemithetho engakuvumeli ukuthi kwenzeke.

UStevens, (2013) uthi:

In 1974, South Africa passed the abortion and sterilisations Act. At a time when most Western Nations were liberalising their abortion laws, South Africa act provided for abortion only under the most exceptional of circumstances. A woman could qualify for an abortion, for instance if two state psychiatrists would testify that she was suicidal.

Esikhathini esedlule bekunjengoba esho uStevens ngenhla. Umthetho ubuqondile uthe thwi ukuthi lokho kwenzeka ngaphansi kwamiphi imibandela.

UZakhe, (2015) uthi:

UHulumeni uthi kuyilungelo labesifazane ukuba bazikhethetele bona isinqumo sokuthi umntwana uyaphila noma uyahushulwa ngoba umbungu awunalungelo umzimba okamama angenza akuthandayo ngawo. Imali yabakhokhi bentela yiyo esetshenziswa ekuhushulweni kwemiphefumulo engenacala engacelanga ukuthi ibekhona ethi noma isikhona isuswe nje.

Kuyiqiniso futhi lokhu okushiwo uZakhe ngenhla nokho okuyishwa ngoba kungumphumela wamalungelo kaHulumeni wentando yeningi.

ULukhele, (2015) uthi:

Lapho owesifazane evelwe isimo sokushonelwa ingane noma sokuphuphunyelwa isisu kumele agezwe ukuze agweme iminyama. Kwenzekani ngalaba abahushula izisu? Iningi labahushula izisu benza izenzo zabo ngasese abazali bengazi.

Kuyiqiniso lokhu okushiwo uLukhele ngenhla ukuthi kunemigomo ngokwamasiko alandelwayo uma ushonelwe yingane. Inkinga ngeyokuthi kwenzekalani kulaba abazenzela ngomathanda na? Iningi labo yebo kwabazali, kwamndeni usuke ungazi, bazenzela ngonoqhakala.

UMkhize, (2010:24) uthi iminyama abantu ababonakala bengayinakile iyangena emakhaya ngenxa yabesilisa nabesifazane abangenzi okufanele kwenziwe:

Umnyama-ke into elula ukuthi uSokhaya ayithole nje kalula. USokhaya umnyama into angayithola ngezindlela eziningi. Angakuthola ngalezi ndlela: Ngokulala nomuntu wangaphandle kanti kwayena uneminyama yakhe. Ukulala nowangaphandle kanti wakhipha isisu kumbe washonelwa ngumntwana wangagezwa.

Kulula ukuthi kube nomnyama ongenayo ekhaya ngenxa yabesifazane abahushula izisu kungaziwa. Awukho umthetho obaphoqayo ukuthi kubekhona abazisayo uma bethatha isinyathelo sokuhushula isisu. Ukugezwa ngokosiko kungasiza ukususa umnyama. Manje esikhathini esiningi kusuke kungumenzi owaziyo abanye bengazi.

Ulwazi olutonyulwe kumthombo, <https://en.wikipedia.org/wiki/abortion-in-south-africa> luveza ukuthi:

A woman under the age of 18 will be advised to consult her parents, but she can decide not to inform or consult them if she so chooses. A woman who is married or in a life partner relationship will be advised to consult her partner, but again she can decide not to inform or consult him or her. An exception is that if the woman is severely mentally ill or has been unconscious for a very long time, consent of the life partner, parent or legal guardian is required.

Ayenzeka amahlazo nasemandulo ayengaholela ukuba kuhushulwe izisu kodwa abadala bebexolela ukuhlala phezu kwalo ihlazo lelo lingaveli kunokuba bakhiphe umphefumulo.

Abesifazane abaneminyaka engaphansi kweshumi nesishiyagalombili abangaxoxisana nabazali babo, ngale kwalokho akudokwe eligayelwe muntu ngokwale mihla.

UMkhize, (2010:17) uveza elinye lamahlazo elabe lenzeka okuthiwa isona:

Isona ihlazo eliphindene. Isona kulapho izingane zandawonye kumbe ezihlobene zilalana khona bese kuvela umntwana. Isona singavela ngokuthi kulalane izingane zandawonye. Isona singavela ngokuthi ubaba alale ingane yakhe ayizalayo. Isona singavela ngokuthi omzala balalane baze impela baganane. Lokhu kuba umhlola omkhulu ekhaya isikhathi esiningi okuyaye kuvalwe kuthiwe akungakhulunywa. Kuyihlazo ngoba zibekwa nje ingane ivela ingazazi ukuthi isibongo sizokuba ubani na?

Phezu kwezinsalelo ababebhekana endulo babengakucabangi ukuhushula isisu. Babencamela ukufukamela sona isona lesa, kushwelezwe kwabalele.

UMavundla, (2015) uthi:

Isenzo sikaZulu sokuthi umuntu ophuphunyelwe isisu kumele agezwe ngokwesiko kususwe umnyama kutshengisa ngokusobala ukuthi wabe enolwazi lokuthi impilo yomuntu iqala kude eselihlule. Leli hlule lingumuntu ozokhula abe utho ezweni. Ngakho-ke ukuchitheka kwalo lingakafinyeleli esigabeni sobuntu kumele kuhlonishwe obekhulelwe agezwe kugwenywe umnyama. Ukusebenzisa amagama athi: “Isisu sichithekile noma umasibani uchithekelwe isisu.” Kutshengisa ukuqonda ukuthi lokhu okukhulelwe bekusawuketshezi kungakafinyeleli ndawo. Nakuba kunjalo isehlakalo esifuze lesa sabe sibhekelelwa kahle nangesizotha kwenziwe konke okufanele ngenhlonipho.

UZulu ubekuqikelela ukuthi owehlelwe yilo mshophi oshiwo uMavundla ngenhla uyagezwa, asuswe umshophi abuye ageqwe ukuze ahlanzeke ngezihlambezo.

UMlangeni, (2015) uthi:

Isenzo sokuhushula isisu siyabathukuthelisa abaphansi bese bephendula ngolaka. Lesi esihushulwayo kusuke kuyisipho esivela kubo ngakho-ke ukusibona sihamba nemigqomo kadoti, sihamba namaphayiphi endle noma sitshingiwe endle kwenza babe nolaka. Umenzi kungenzeka agule noma neyakhe impilo iphele. Kwabanye kuba ngathi kubahambela kahle kuthi ngelikade sebesemshadweni sebezidinga izingane kube umqansa ukukhulelwa uchitheke umshado. Kusuke sekuwulaka lwabaphansi.

Vele abalele kufanele sibathukuthelise isenzo esifuze lesi esishiwo uMlangeni ngenhla ngoba siyichilo nehlazo lamabomu nokubedelela. Yikho nje bephendula ngolaka ukuze bavimbe ukuthi kungaphinde kwenzeka.

UKonkl, (1999) uthi:

Pro-life supporters argue that abortion is morally wrong on the basis that a fetus is an innocent human person or because a fetus is a potential life that will in most cases, develop into a fully functional human being.

Inkondlo kaXaba, (2009) ikuveza kube obala ukuthi umbungu okhulelwe umuntu usuke unempilo kuwo ngakho-ke ukuwuhushula kuwukwenza isenzo esibi kuwo. Le nkondlo ethi: **“Mama Liph’ Igama Lami”** izwakalisa ingane eyahushulwa isizikhulumela ithi:

Sengikweny’ indawo,
Sengikweliny’ izwe,
Ayabizw’ amagama
Ontanga bangishiyile,
Senginjengenhhlwa
Mama liph’ igama lami?

Ngisingathe mama
Umzimba wami usahlezi kanye nendl’ esitamkokweni
Ehlobo ilanga lizitika ngemisebekazi yalo,
Ebusika umoya uzitika ngesiphepho sawo,

Phezu kwami imvula ingidica
Ngisho isitamkoko sesidla izindwani
Mama liph'igama lami?

NgesiNtu umuntu akafi kodwa umphefumulo wakhe uyaphuma emzimbeni uye kokhokho bakhe usesimeni sokuba umoya.

UMavundla, (2015) uthi:

Ngokwesiko lesiNtu kunesidingo esikhulu sokuthi noma ngabe imuphi umphefumulo ophumayo ulandwe endaweni ophumele kuyo uzongcwatshwa kahle ngendlela efanele. Kwenye inkathi umzimba womufi usuke ungasabonakali ngenxa yokudliwa izilwane noma ukushiswa umlilo kodwa kuyaye kuyiwe endaweni okwaziwa ukuthi umphefumulo uphumele kuyo. Umufi uyaye amenyezwe ngegama kuphethwe ihlahla. Kuhanjwe naye asiwe ekhaya. Izingane ezihushulwayo ngenxa yokungalandwa ezindaweni ezihushulelwe kuzo zidala inkinga ngokuhamba kwesikhathi. Umenzi ukhathazwa imibono kanye namaphupho angagcina eyikhinyabeze unomphela impilo yakhe.

Kunjengoba esho uMavundla ngenhla ukuthi imiphefumulo iyadinga ukulandwa ngehlahla izongeniswa ekhaya nasemndenini.

6.3.5 Omabonakude nomakhalekhukhwini

Endulo kukhona izinto ezazihlonishwa kakhulu zingabonwa futhi kungakhulunywa ngazo kodwa ngokuba khona kukamabonakude kanye nomakhalekhukhwini lezi zinto sezibukwa yiwo wonke umuntu ngisho nezingane imbala. Akusekho ongathi uyakufihla ukuze izingane zingakuboni. Izingane zibona yonke into, zikhulume yonke into bese zenza yonke into isikhathi singakafiki.

UJele, (2015) uthi:

Izingane zazikhuliswa kahle ngesineke zilindwa ukuze imiqondo yazo ikhule ngokwanele. Abadala babe yazi into elungele umqondo nengalungelanga umqondo wengane.

Akukho lapho izingane zingafinyeleli khona ngokusizwa umakhalekhukhwini kanye nomabonakude imibulalazwe yale mihla yanamuhla.

UJele, (2015) uyaqhubeka uthi:

Kudala izingane zabe zikhalinywa ukuze zingafinyeleli olwazini olungafanele. Izingane zabe zingazi ukuthi unina ukhulelwe uzobeletha athole ingane. Kwakuthi uma sezibona kukhona ingane encane ekhaya zitshelwe ukuthi ifike ngebhanoyi. Zazikhulwa yilokho ezazikutshelwa zingabi nazo izinsolo. Izingane zanamuhla zikuhleka usulu uma usho njalo phela sezazi lukhulu ngenxa yezinto abazibonayo kumabonakude nakomakhalekhukhwini.

Ulwazi olutonyulwe kulo mthombo, www.streetdirectory.com/cell-phones/influence luveza ukuthi:

Apart from health hazards, these handsets can also affect the child in other ways. For instance, the latest phones have ability to share photos and videos. A kid can just push wrong buttons and send some details to a wrong person. He/she may also dial numbers unknowingly and create problems for others.

Izithombe okutshengiswa zona kumakhalekhukhwini ezinye zazo izithombe umzali angeke akujabulele ukuthi ingane yakhe izibone eminyakeni esuke inayo kodwa okubuhlungu ukuthi ezinye zazo lezo izingane zithengelwa ngabazali le mibulalazwe. Ezinye zibabuka nabazali omabonakude nakho konke ukungcola komhlaba.

USiluma, (2015) uthi:

Iningi lezi thombe okutshengiswana zona ngomakhalekhukhwini izithombe zabantu abasuke benza ucansi. Kubonwa nezitho zangasese. Lokhu kugcina sekubagququzela abantu abasha ukuthi babe ingxenye yawo lo mkhuba. Baqala ngokuthumelelana lezi zithombe bagcine sebenza izinhlelo zokubonana ukuze kuzogilwa lo mkhuba abethumelelana wona ngomakhalekhukhwini.

Amavidiyo ocansi agcwele nakomabonakude, kuncane uma kungekho izingane ezingakwazi ngezithinta ucansi.

Ulwazi olutonyulwe kulo mthombo, www.pediatrics.org/cgi/content/114/3/e280 luveza ukuthi:

Two-third of TV programs contains sexual content. TV may create illusion that sex is more central to daily life than it truly is and may promote sexual initiation as a result. A process known as media cultivation. Exposure to the social models provided by TV also may alter beliefs about the likely outcome of engaging in sexual activity. Social learning theory predicts that teens who see characters having casual sex without experiencing negative consequences will be more likely to adopt the behaviour portrayed.

Lokho abakubonayo abalingiswa bekwenza bayalangazelela ukukwenza okudala ukuthi babe yingxenye yezenzo zocansi basebancane. Kudala umabonakude nomakhalekhukhwini kwabe kungekho ngakho-ke zazimbalwa izinto ezazigququzela abantu abasha ukuthi bazibandakanye nezenzo zocansi.

Luyaqhubeka ulwazi olukulomthombo, www.pediatrics.org/cgi/content/114/3/e/280 luveza ukuthi:

We hypothesized that adolescents exposed to greater amount of sexual content on TV would initiate intercourse sooner and would progressed more quickly to higher levels of noncoital activity.

Umabonakude unika izingane ithuba lokubona abantu benza izenzo zobudlova kanye nokukhohlakala okuholela enkanukweni izingane zikhanukela ukwenza lokho ezikubone kwenziwa. Vele phela ingane ifunda ngokwenza nangokubona isikhathi esiningi .

UMchunu, (2015) uthi:

Izingane ezincane ziyaye zibone abantu belwa, bedubulana bebulalana ezinhlelweni ezisuke ziboniswa kumabonakude. Izingane zithanda ukulingisa lokho ezisuke zikubona. Ngenxa yokuthi izinhlelo eziveza izenzo zendlunzula zibonwa izingane nsukuzonke lokho kuzenza zikhule zazi ukuthi indluzula indlela yokuphila. Aziyixwayi noma seziyibona yenzeka emphakathini.

Ulimi oluyaye lukhulunywe kweminye imidlalo esuke iboniswa kumabonakude aluzilungele izingane ngoba alunanhlonipho.

UBhudulwayo, (2015) uthi:

Nakuba zikhona izexwayiso ezivezwayo kumabonakude mayelana neminyaka okumele ube nayo ukuze ubone uhlelo oluthile kodwa abathameli bezinhlelo zikamabonakude bakushaya indiva lokho. Bahlala nezingane zabo babuke izinhlelo nakuba sebexwayisiwe ngedluzula kanye nolimi oluqukethwe lapho.

Abazali balemihla abenzi okusemandleni ukuzivikela izingane ezintweni ezona imiqondo yazo. Izingane zakuqala zazikhuzwa ukuba zingabheki izinto ezithize kuthiwe zizovaleka

amehlo kepha ezanamuhla sekufana nokuthi usinisa amahleza noma uthela amanzi emhlane wedada. Kuba sengathi uzithumile ukuba zikwenze lokho uma uke wazikhuza.

U-Adonsi, (2015) uthi:

Abazali babenganayo ingcindezi yokuvimba izingane zabo ezintweni eziningi njenganamuhla. Ingane beyikhuzwa ukuthi ingajwayelani nabangani ababi. Uma kubonakala ukuthi ayinabo abangani ababi umzali waleyo ngane ubekhululeka abone ukuthi ayikho engozini yokuthola izimfundiso ezingalungile. Kule mihla izingane zikwazi ukuxhumana nabantu abaningi abazibiza ngabangane zisebenzisa umakhalekhukhwini. Iningi lalabo bantu izingane azibazi azikaze zize zibabone nakwamadala eJuteni.

Kuyaye kuxoxwe ngezinto eziningi kuthunyelelwane nezithombe. Ezinye izingane zinabangane abangaphezu kwamashumi amahlanu ngesibalo. Labangane batholakala ngohlelo lokuxhumana lukamakhalekhukhwini nalo olungumbulalazwe uqobo lwawo. Yilapho ezinabafundisi nabeluleki khona abedlula abazali.

Ulwazi olukulo mthombo, www.vshineworld.com/disadvantages-of-cellphones luveza ukuthi:

It has been observed that children tend to waste lot of time calling or texting their friends, sometimes ignoring their studies. Moreover, giving cellphones to children also makes them vulnerable to check internet sites which you have banned at home.

Yiqiniso lokhu okushiwo ngenhla ukuthi kwabazali banesandla ekutheni izingane zabo zibe wuvanzi oluhamba luphuza kuzo zonke iziziba zemfucuzo yomhlaba. Iningi lazo ligcina lidliwe yizona iziziba lezo eziphuza kuzo zikhohlwe yisikole nekusasa lazo ngoba selilibeke yizinto ezingaphezu kwazo.

UNdimande, (2015) uthi:

Iningi lezingane lixhumana nabantu elingabazi ngomakhalekhukhwini. Ingane ayibi nakho ukwesaba noma ngabe mdala lomuntu exhumana naye. Akukho ekwesabayo ngoba lo muntu esuke ixhumana naye ayimazi futhi ayimboni akekho eduze. Naye lo muntu akayazi le ngane. Ingane esimeni esinjalo iyaye ikhululeke ukukhuluma noma yini nanoma ngani. Ikhuluma nezinto ebingeke izikhulume uma ngabe lo muntu ubekhona imbona. Kukhulunywa izinto eziningi ezingamahlazo umuntu omdala ophusile angeke azixoxe nengane. Lo oxoxa nengane ngomakhalekhukhwini akabi nako ukucabanga ukuthi uxoxa nengane agweme ukukhuluma izinto ezithile. Akakuhlaziyi akucubungule akukhulumayo.

Konke lokho kukhutshwazwa yikhona kanye imithetho yamalungelo ayinsada nesangcokolo.

UMahlangu, (2015) uthi:

Ingane ehlala ixhumana nabantu abadala engabazi ezinkundleni zokuxhumana kuxoxwa ngezinto ezingaphezu kwengqondo yayo igcine isijwayele ingasabasabi abantu abadala. Ingasakwazi ukuhlukanisa phakathi kwabangani bayo nabantu abadala. Ingane igcina isikwenza lokhu ebantwini abadala esondelene nabo. Isikhuluma nabo njengoba ijwayele ukukhuluma nalabo engababoni. Isuke isiphelelwe inhlonipho leyo ngane.

Omakhalekhukhwini benza kube lukhuni ukwakha ubuhlobo nabantu ohlala nabo kanye nabantu abaseduze kwakho. Isikhathi esiningi labo abanomakhalekhukhwini bagxila ekuwusebenziseni bakhohlwe yilabo abaseduze kwabo.

Ulwazi olukulomthombo, www.wirelessinternetreview.com/cell-phones-in-schools luthi:

Even if it is lunchtime or between classes, it's rude to spend time texting or talking on a cell phone. Students need to develop face to face relationship and if they spend the majority of their time at school communicating on their cell phones they are not learning how to build relationship in person. You've likely seen them around town, on public transportation and in store with their eyes and fingers glued to their mobile device. Instead of interacting with people around them, they ignore face to face conversations for virtuals one. Many believe that our younger generation is actually less capable of normal socialising because of this. They've gotten so little practice that they are simple not comfortable with chatting with someone they meet out in public. Since humans are social creatures by nature who need real life connections, this runs the risk of becoming a huge problem for society.

Impilo ngokwesintu ingukuxhumana uxoxe nabantu uma ungumuntu. Akubonakali kungubantu ukuba matasatasa ngalokho osuke ukwenza bese ukhohlwa ukuthi kunabantu abaseduze kwakho. Abadinga ukubonwa ukuthi bangabantu bakhona bayaphila. Phela idonswa wuju lwezinyosi lolu olumunca kulesi siqalekiso. Kanti ngomuso lolu lujuluphenduka uhlongasibi.

UShezi, (2015) uthi:

Yingakho ngesiZulu kuyinto ebalulekile ukubona abantu ubese ubabingelela. Ukubingelela ngesiZulu uthi: "Sawubona" kutshengisa ukubaluleka kokubonakala komuntu. Ukuhamba komuntu ehamba ekhuluma noma ebhala ngomakhalekhukhwini, edabula phakathi kwabantu engababoni kungathi uhamba phakathi kwezihlahla akusiyo into elungileyo nebonisa ukubahlonipha nokubazisa abantu. Uma unakene nomakhalekhukhwini uyobabingelela nini abantu?

Emakhaya abazali abasakwazi ukuhlala baxoxe nezingane zabo. Ilowo nalowo usehlala ematasatasa nomakhalekhukhwini wakhe. Abantu sekuyilabo okuxhunyanwa nabo

ngaphandle ngomakhalekhukhwini. Laba umuntu ahlala nabo kubonakala kungasebona abantu. Akaxoxi nabo, akabanakile. Umakhalekhukhwini udala ukwahlukana.

Ulwazi olukulomthombo, www.gcsu.edu/social-media luveza ukuthi:

This technology may be doing more harm than good. It is not only changing how we communicate but how we interact with each other in daily life. Social networking affects our lives in many ways including our communication, self expression, bullying, friendships and even our mental health.

Eqinisweni lobu buchwepheshe bulibolisile izwe ngoba busuke bathathwa ngegiya eliphezulu kodwa eliholela ekufeni.

Lokhu kufakazelwa abe-socialnetworking.lovetoknow.com/impact-of-social-networking lapho bethi:

While on the surface it appears social networking brings people together in a larger sense it may create social isolation. As people spend increasing amount of time on social networks they experience less face to face interaction. This can lead to a host of mental, psychological, emotional and physical problems including anxiety and depression. Children are exposed to online predators.

Ucwaningo luyavumelana nalokhu okushiwo ngenhla ukuthi lesi sangcokolo sidale uqhekeko nokuhlukana kunokuxhumana kwesiNtu. Kuyenzeka ukuthi umakhalekhukhwini uholele abashayeli ukuthi bangayihloniphi imithetho yomgwaqo. Lokho kuholela ekutheni kudaleke izingozi ezinkulu kulahleke nemiphefumulo.

Ulwazi olukulomthombo, wol.jw.org/zu/wol/ip-zu luthi:

Ucwaningo lwaseCanada lwathola ukuthi ukusebenzisa umakhalekhukhwini ngenkathi ushayela kuyingozi

njengokushayela uphuzile... Bachaza ukuthi ocingweni kunzima kakhulu kunokuxoxa nje nomuntu nisemotweni. Kutholakele ukuthi umshayeli oyedwa kwabahlanu e-Australia ubhala imiyalezo yama SMS kanti oyedwa kwabathathu ushaya ucingo noma amukele izingcingo kumakhalekhukhwini lapho eshayela.

Umakhalekhukhwini uphazamisa ukuthula nothando okuqhubekayo emindenini eminingi ngoba kudaleka izingozi, kufa abantu, abanye babe yizinkubela zaphakade.

UMazolo, (2015) uthi:

Kuyaye kuthi umndeni uzihlalele kahle unethezekile, kungene ucingo ngomakhalekhukhwini oluvela kumuntu owaziwayo noma ongaziwa kusale kudungeka imimoya. Kungene idimoni lokungathembani phakathi kwezithandani. Kwesinye isikhathi lona oshayelwa ucingo uzophuma noma esuke eduze kwalowo ahleli naye ayoluphendulela phandle ucingo kube useyinyathele emsileni.

Abanye umakhalekhukhwini bawusebenzisela ubugebengu nokukhohlisa.

UKhoza, (2015) uthi:

Abantu abaningi bayakwazi ukuqamba amanga besebenzisa omakhalekhukhwini. Bangashaya ucingo bathi basendaweni ethile kanti abekho lapho bakwenye indawo. Izigebugu zixhumana ngawo uma zenza izenzo zobugebugu zixwayisana ukuze zingabanjwa. Zikwazi ukuholela abantu ophathe lapho ezifika khona zibagile isilo sengubo.

UJali, (2015) naye uyafakaza uthi:

Baningi abantu abaqolwa izimali zabo ezinkulu ngenxa kamakhalekhukhwini. Kuvela imiyalezo ethi: “uwine” izizumbulu zemali ukuze uyithole le mali kumele ubanike imininingwane yasebhangeni.

Kunezindawo lapho kumele khona ukuthi ungawuvuli umakhalekhukhwini. Ukuzwakala kukamakhalekhukhwini ekhala kungasho ukungahloniphi. Akwamukeleki ukukhala kukamakhalekhukhwini egumbini kufundwa, esontweni kanye nasemngcwabeni.

UKhoza, (2015) uthi:

Kukhona abangakushayimkhuba ukukhala
kukamakhalekhukhwini emngcwabeni. Bayaqhubeka
bazixoxele nalowo abasuke bexoxa naye. Izikole
eziningi ziyazama ukulwa nokuphathwa
komakhalekhukhwini.

Konke njalo lokhu okushiwo uKhoza ngenhla kuwukwedlula ngokwesiNtu. Isizwe esesidlule asiphinde siyazi into eyihlazo nechilo. Kwakhona ezikoleni kuyishwa ukuthi le nkinga iyinsada ezikoleni zaboMdabu. Ezikoleni zezinye izinhlanga alithethwa nokuthethwa icala lengane ephethe lento esikoleni kufundwa.

UJali, (2015) uthi:

Kuyaye kuthi uma kwenzeke isehlakalo esithile esihlasimulisa umzimba noma esiyihlazo basithwebule. Kuyothi ngomzuzu siyobe sesisabalele nezwe lonke. Kuyobe sekutshengiswana ngaso. Akucatshangwa ukuthi le mifanekiso enyantisa igazi ethwetshulwayo iyohamba ize ifike ezinganeni. Lapho kukhona okwenzekayo okudonsa amehlo abaphethe omakhalekhukhwini bayathwebula bakusabalalise izwe lonke.

Lolu cwaningo luvumelana nalokhu okushiwo uJali ngenhla indaba yomsangano owenziwa abanikazi balezizinto. Imifanekiso eminingi esatshalaliswa ngomakhalekhukhwini imvamisa iqukethe lokho okungakhi nokungathuthukisi isizwe.

6.4 Amalungelo adukisa isizwe

6.4.1 Ilungelo lezingane lokuba zingashaywa esikoleni nasekhaya

Isigaba samashumi amabili nesishiyagalombili (28) soMthethosisekelo waseRiphabhuliki yaseNingizimu Afrika sinikeza izingane amalungelo.

Ngokufingqiwe lo mthombo, hmna.localwrx.com/childrenrights uthi:

Ingane inelungelo lokuthi ingaphathwa noma ijeziswe ngendlela enesihluku neyehlisa isithunzi.

Isolezwe ngokutholakala kulo mthombo, www.iol.co.za/isolezwe/azingashaywa-izingane/2012 lithi:

Izinhlango ezilwela amalungelo ezingane zihlongoza ukuba kuvalwe ukushaywa kwezingane emakhaya noma kube icala elibomvu ukutholwa komzali eshaya ingane yakhe. IChildren's Right Project ese-University of Western Cape icela uMnyango Wezokuthuthukiswa koMphakathi ukuba uvale ukushaywa kwezingane emakhaya ukuze unikeze izingane amalungelo athe xaxa.

Leli lungelo libonakala lizozilimaza izingane kunokuba lizakhe. Iningi liyalihlaba leli lungelo lithi alilungile, lizobulala ikusasa lezingane uma kuyikho ukuthi vele selifile. Lezo zingane ezingumhlambi kazalusile ziyokuba isizwe esinjani?

UMgojo, (2012) uthi:

NeBhayibheli liyasho ukuthi ingane kumele uyifake uswazi ukuze ikhule ngendlela efanele okuyoba ngeyayo ngelinye ilanga. Thina size saba badala kangaka sikhuliswa ngenduku. Ngabe sibulala isizwe uma sithi izingane azingashaywa emakhaya. Nasezikoleni konakele kangaka nje ngoba izingane azisashaywa.

Ungahamba uliqede izwe abantu abaphumelele namuhla, ngabantu abakhuliswa ngendlela bathola noswazi kubazali babo. Angivumelani nokuthi kubulawe izingane uma zishaywa kodwa ingane kumele ithole uswazi ngendlela efanele.

USindi ku-[Twitter \(@Sindi55\)](#) yena uphawule wathi:

Ukushaywa into esikhule ngayo asihlephukanga ndawo kodwa abazali bethu babezama ukusivikela ukuba siyazi into ezosifaka ehlathini nento engalungile. Ngisho neBhayibheli liyakhuthaza ukufakwa komntwana endleleni ngalolu hlobo (Izaga13:24). Kuyoba ikhaya elinjani lapho ingane izothi uma yonile ingakwazi ukukhunjuzwa ukuthi ezinye izinto azenziwa. Ingabe kuyoba kuhle uma abazali nezingane sebebhokene ngeziqu zamehlo. Okuyingane kugabe ngamalungelo akho, nomzali ngapha uzama ukuqinisa umthetho wasekhaya. Angisho ukuthi abantwana mababhonywe, kodwa ngithi asingavumi amalungelo asemuke izinto esikhule ngazo, size sikhohlwe ukuthi singobani.

Abazali bebewazi umgomo nomthwalo osemahlombe abo ngokomyalelo woMdala wezinsuku kanye nokhokho babo. Ingane ayikaze ibulawe ukuthintithwa ngoswazi kepha ibifakwa endleleni eyoyenza isakhamuzi esiqotho ngomuso.

Udaba luka-Adrian Peterson owazithola ekwenkulu inkinga ngemva kokubhaxabula indodana yakhe eneminyaka emine lo mthombo: www.forbes.com/corporal-punishment ubika uthi:

He has admitted whopping of his four year old son with tree branch. According to the victim, and Peterson's own admission, the child suffered not only defensive wounds to his hands, but bruises and cuts to his buttocks, ankles, back and scrotum. As a result of the charges, Nike suspended their endorsement deal with him and Castor Motor Oil ended their relationship with Peterson altogether. The Vikings banned Peterson from all team activities.

UPeterson kulo mthombo: www.forbes.com/corporal-punishment waziphendulela wathi:

I have live with the fact that when I discipline my son the way I was disciplined as a child, I caused the injury that I never intended or thought would happen but deep in my heart I have always believed I could have been one of those kids that was lost in the streets without discipline instilled in me by my parents and other relatives.

Uswazi luyaziqondisa izingane lwenza zibone ukuthi othisha noma abazali abasithokozeli kanganganani isenzo esibi. Eqinisweni inhlosongqangi ukuzakha ukuba zibe yizakhamizi zangomuso eziqonde thwi okothi lomkhonto.

UPohnpei, (2010) onguthisha ufakaza uthi:

You can make the argument for all these kind of corporal punishment and arguments are pretty much the same for all of them. To me the main argument for corporal punishment of all sorts is that it really catches the attention of the person who is being hit. When person misbehave in ways that are quite serious, they must be shown that their parents or teachers or even society take their actions very seriously and those kinds of actions are not tolerated. You can argue that a physical pain makes that point more clearly than the other forms of punishment and in the way that can not be ignored.

Izingane eziningi azisalaleli othisha kanye nabazali yilezo ezisilwazi uswazi ebese zazi ukuthi ziyizingane okumele ukuba ziqondiswe ngobulungiswa hhayi ngokubulawa ngokuthi ziyekwe zenze umathanda.

UMadlanzi, (2013) uthi:

Akusekho okuziphoqayo ukuba zilalele. Zilalela uma zithanda lokho kwenza lande inani lezi ngane ezingahloniphi eziyimidlwembe. Othisha kanye nabazali bezwa kungathi baboshwe izandla ngenxa yomthetho

othi izingane mazingashaywa kodwa makusetshenziswe ezinye izindlela ukukhuza izingane. Izindlela eziphakamiswayo ukukhuza izingane zibonakala zingenamandla. Amahlongandlebe ayanda. Akusekho ezikwesabayo izingane. Zenza lokho ezikuthandayo. Abazali abasazishayi sezishaywa umhlaba.

Ingane engazazi ukuthi iyingane ngesikhathi iseyingane, ikusasa layo lifile. Vele iholelwa khona ekubeni umdlwembe nehlongandlebe elingenakusasa ngaphandle kuyophelela ejele.

UBrett, (2010) uthi:

Fear is a powerful motivator. If I was to argue that corporal punishment had value in any of these three areas, I would argue that it can be powerful too to condition behaviour and serve as a deterrent against potential future criminal or deviant behaviour on the part of students, prisoners or children. Corporal punishment is simple and direct and almost impossible to misinterpret. As the consequences of breaking the laws or rules are then known to everyone, without question or ambiguity, society in general, and kids especially, are more likely to follow the rules.

Iningi liyavuma ukuthi induku iyaziqondisa izigwegwe ezinganeni. Kunomehluko phakathi kwezingane eziqondiswa ngenduku kanye nalezo ezikhuzwa ngomlomo. Asikho isikhali esinamandla njengokuthi ingane yesaba esinye isidalwa esiwumuntu futhi isihloniphe noma sisincane noma sisidala. Leyo ngane iyokhula ikhuliswe ngokwezigaba zayo ngoba iyakwazi ukulalela nokuhlonipha isigaba sayo. Umvuzo waleyo ngane mkhulu ngokubabazekayo ngomuso ngoba izibekele umkhusu wangomuso emlandweni wayo wobuntu.

UKannan, (2010) uthi:

One of the positives seen in corporal punishment is severe imposition of order in the settings that lack elements on it. The proponents of corporal punishment argue that if a part of a larger scheme, corporal

punishment can help to remedy children's poor decisions and can teach them structure and discipline. The arguments against it are fairly evident. Hitting the child is not something that should be embraced for it moves individuals closer to abusing a child causing long lasting scars in them and forging greater resentment within them.

Izingane akumele zishaywe ngoba kuhloswe ukuba zilinyazwe kodwa kumele zakhiwe ukuba zibe ngabantu kusasa isizwe esingathembela kubo.

UMisoy embonweni wakhe otholakala kulo mthombo, www.enotes.com/punishment uthi:

From a parent to a child, corporal punishment can be used effectively for a child to who it causes changed behaviour. When safety is the cause, corporal punishment is often necessary. For example, if a child is to run out into the street and the child is just 2-3 years old still learning language, the idea of the sidewalk as a boundary must be made clear before the child is hit by the car? This is the advantage of the corporal punishment, saving a life of a child by instilling fear that the child will feel a sting if not following the stated rule. Another positive is the quick execution. Once administered, a conversation of loving expectation must ensue. The child needs to know punishment is done out of love, not anger. Then, there are no lingering feelings, the child does not weeks of being grounded, and understands not to repeat that behaviour.

Ukuziphatha okuhle kwenza izingane zibe ngabantu abaphumelele empilweni nabakwaziyo ukubhekana nemiphumela yezenzo zabo. Imiphumela emibi iyabonakala ezinganeni eziziphethe emakhaya nasezikoleni. Lezo zingane azifiki ndawo ngoba zisuke sezeqe isigaba sazo sokuba izingane ziphanga umdaka sengathi izulu linile. NgesiZulu umuthi ugotshwa usemanzi nobumba lubunjwa luseva.

UMthethwa, (2015) uthi:

Abantwana akumele baxhashazwe kodwa kumele bakhaliwe ezenzweni ezingabenza bagcine beyimidlwembe nemihambima. Bafundiswe ukuthi amalungelo abo bawasebenzise ngendlela efanele hhayi indlela ezobafaka ehlathini. Abazali bethu bebesivikela kokuningi okubi esingabe sangena kukho besebenzisa uswazi. Okubuhlungu kule mihla izingane ziyakhuzwa ngomlomo kodwa azilaleli. Umzali ozama ukuphakamisa isandla uyaboshwa.

Abanye abazali sebeyazesaba izingane zabo. Abazali abaselutho kwezinye izingane into ephambili amalungelo. Labo bazali balahle ilungelo labo lokuba abazali. Bayobuzwa ngomuso ukuthi benzeni ukukhalima nokuqondisa imiphefumulo eyayibekwe ezandleni zabo.

UMalinga, (2015) uthi:

Kulukhuni ngisho ukwenza imisebenzi eyenziwa ekhaya ezinganeni zethu namuhlanje. Azifuni ukwenza lutho. Amakilasi ezikoleni angcola ngendlela emangalisayo. Ilezo nalezo ezisalalela uma zitshelwa. Iningi lithi ilungelo lazo alizivumeli ukuba zisebenze. Akasekho otshela izingane, ziyazitshela zona. Ukukhulisa izingane kubonakala kungumthwalo omkhulu ikakhulukazi kulezi zinsuku lapho sekwande abazali abangabodwana.

Kwezinye izindawo sekuvele izinhlangano ezifuna ukuphonsa itshe esivivaneni zisize abazali ngokubanika amasu ngokukhuliswa kwezingane. Yisizwe esinjani esingakwazi ukusebenza? Ikusasa lezingane lisekwazini ukuzenzela izinto lizimele ngisho bengasekho abazali bazo.

Kumthombo weSolezwe- www.iol.co.za/isolezwe/i-childline-ihlomisa-abazali kuvele ukuthi:

Uphiko oluvikela amalungelo ezingane i-Childline seluthathe igxathu ekusizeni abazali ekukhuliseni ngendlela izingane zabo. Lolu phiko luzoqala uhlelo lochungechunge lwezingxoxo zokucobelana ngolwazi lapho abazali bezobe behlomisana khona benikezana amathiphu okuthi bangazikhulisa kanjani izingane zabo zibe qotho.

Yilona njalo lolu phiko olubolise izwe ngala malungelo ngoba lufuna ukuzuza izingane okungesizona ezabo. Izingane zinabazali bazo abanejoka lokuzibheka bazikhulise zize zikwazi ukuzimela njengabantu bonke. Akubona bonke abazali abayokwazi ukufinyelela ezikhungweni lapho abangase bathole usizo lokuthi bangazikhulisa kanjani izingane zabo.

UShange, (2014) uthi:

Ukuthinta ingane yakho ingakakhuli kancane ezinqeni ngoswazi lapho yonile ingakangenwa umoya wamalungelo kuyosiza ukuthi ikhule iwazi umthetho wakho. IsiZulu sithi libunjwa luseva. Lapho izingane sezikhulile kunzima ukuzikhuza ngoswazi. Zisuke sezingenwe umoya wamalungelo, sezihamba lapho zithanda khona zibuye ngesikhathi ezisithandayo. Phela yizo ezinamalungelo, amalungelo abazali akekho okhuluma ngawo.

Kulukhuni kabi ukuthinta umdlwembe osungenwe umoya wezikhova uma usukhulile kepha uma uyiqondise ebuncaneni bayo ingane iyabonga ngomuso.

6.4.2 Ilungelo lokuya ocansini kwezingane

Sekusemthethweni ukuthi izingane ezineminyaka esukela kweyishumi nambili ukuya eminyakeni eyishumi nanhlanu zizibandakanye nezenzo zocansi.

UMonama, (2015) udalule lolu daba kulo mthombo – www.iol.co.za/child-sex-law/2015
lapho ebika ethi:

In June 2015, Parliament decriminalised consensual sexual activity between children aged 12 to 15 years much to the relief of activists who have been fighting the constitutionality of 2007 Sexual Offences Act for a long time. Although the age of consent is set at 16, the act extends in decriminalising consensual sex between 12 to 15 year-olds.

Lokhu kufakazelwe i- Independent Media, (2015 July 22) lapho ithi:

Consensual sexuality for children activities for children from 12 to 15 has been legalized, but they need to know the consequences.

UMhletywa, (2015) ongumzali uye waveza ukungahambisani kwakhe nalo mthetho lapho ethi:

Ingabe leli zwe libheke kuphi? Ukwenza ucansi ezinganeni ezineminyaka eyishumi nambili into elichilo. Lokhu kuyonyusa izinga lokukhulelwa kwentsha kanye nokusabalala kwegciwane lengculaza kanye nengculaza uqobo. Laze lafa elihle kakhulu.

UBaloyi, (2015) yena uphawule wathi:

Izingane ezineminyaka eyishumi nambili azikazi lutho ngocansi. Umzimba wazo usengakakulungeli ukuzibandakanya nezenzo zocansi.

Inhlonipho kaZulu ekhuthaza ukuzonga nokuzithiba ezinganeni ibonakala ibhekene nenselelo enkulu kula malungelo anikezwa izingane.

UMashele, (2015) uthi:

Ayohlonipheka kanjani amakhaya uma eguqulwa enziwa izidleke zokuba izingane zenze ucansi? Ingabe izingane zisayophinde zibahloniphe abazali bazo uma zikwazi ukwenza ucansi zisezincane ngoba zisebenzisa ilungelo lazo elisemthethweni? Kuvunyelwa ukuba kugilwe umkhuba emakhaya.

UMahlangu, (2015) uthi:

Ucansi lwamiswa uMdali ukuba abashadikazi babe nezingane babuye bathokozisane emshadweni. Ucansi ezinganeni lukhomba ukufa kwezwe. Ingane eneminyaka eyishumi nambili ngesiZulu sithi kusuke kusewubusuku. Le ngane akubonakali ukuthi isivuthwe ngokwanele ngokomqondo ukubhekana nemiphumela yezenzo zayo.

Ukwenza ucansi kwezingane kungukudelela abazali nokungahloniphi umthetho kaNkulunkulu.

UNdabezitha, (2015) uthi:

Sesibona izingane ezincane zifa zishiya umhlaba kungakabiphi. Sekungabazali abangcwaba izingane zabo esikhundleni sokuba bona bangcwatshwe izingane zabo. Kunzima ukugwema ulaka lukaNkulunkulu uma kunemithetho egunyaza ukwenziwa kwamanyala.

UMashele, (2015) uthi:

Uma kungenzeka ukuthi intombazane ikhulelwe inale minyaka enayo wonke umthwalo uyothwalwa ngabazali. Abenzi bomkhuba angeke bakwazi ukubhekana nemiphumela yomsebenzi wabo. Imali etholakalayo yesondlo sezingane ayanele ukubhekana nazo zonke izidingo zengane.

Izingane ezenza lo mkhuba zithi zenza ngoba zifuna ukuzithokozisa.

UMaphumulo, (2015) uthi:

Izingane eziningi zingena kulo mkhuba ngesikhathi samaholide lapho kunemicimbi eminingi nobumnandi. Ziyaye ziphuze kakhulu utshwala bese zehluleka ukulawula ukuziphatha kwazo. Kuba lula ekutheni ziholeleke ezenzweni zocansi. Lapho ingane ike yangena kulo mkhuba akubi lula ukuphinde ibuye ikwazi ukuphuma kuwo. Eyentombazane isiyoba ibhola labafana.

Lo mkhuba uyasiqeda isithunzi samakhaya.

UMashele, (2015) uyaqhubeka uthi:

Abenzi balo mkhuba bavame ukwenza lo mkhuba bengamaqenjana. Iningi lingena kulo mkhuba ngoba lifuna ukubonakala kubangani lingabantu abasezingeni abazaziyo izinto nabangasileli ezintweni. Ngakho-ke bayaye bahlonze amakhaya noma izindawo okungaba lula kuzo ukuba kuqhutshwe lo mkhuba. Uma kwenzeka ukuthi akekho abamsabayo ekhaya elithize, lelo khaya baliphendula inkundla yabo yokugila imikhuba.

Iningi lentsha kuyavela ukuthi liluthwa ngontanga lithola ingcindezi eyenza bahluleke ukwenqaba uma bahehelwa kulo mkhuba.

UZulu, (2015) osengumuntu omusha uthi:

Kungani abangani bethu beqomile, bethandana nobaba abadala futhi benza ucansi, akulungile. Intsha eningi engamantombazane iba nokuzisola ngokwenza ucansi bese izinikela emasokeni. Ungahuhwa izithembiso ezinjengo: “Ngizokunakekela kanye nengane” umuntu oyedwa oyokunakekela uwena ngokufunda kwakho. Owesilisa ophilayo yilowo ogqugquzela ukuba uqede izifundo zakho futhi angeke akugququzele ukuba wenze ucansi.

Izingane zamantombazane zibonakala zingaqeqeshekile ukubhekana nokuluthwa ngabafana. Amaqhikiza awasekho nabazali abaningi kulukhuni ukuxoxa nezingane zabo ngezindaba ezithinta ucansi. Iningi labazali licabanga ukuthi izingane zabo zisezincane azikakafiki esigabeni sokuzibandakanya nocansi kanti bacabanga emva kwendaba.

UMadondo, (2015) uthi:

Amaqhikiza ayenza umsebenzi omkhulu. Siyabonakala isikhala sawo namhlanje. Ukube akhona ingabe akunjje. Ayenza umsebenzi oncomekayo nezintombi ziwahlonipha. Izinto zabe zenziwa ngenhlonipho nezintombi ziqoma ngesikhathi nangendlela efanele. Zifundiswa ziqeqeshwa zikwazi ukumelana nabafana. Zingafani nezingane zanamuhla ezingenaye ucha.

UMngomezulu, (2015) naye ongumuntu omusha wesifazane ubeke wathi:

Abantu abasha kumele bafunde ukuthi 'cha.' Lokhu kubandakanya ukwenqaba nanoma yini ongathandi ukuyenza. Noma ngabe ukwenqaba ukuqoma. Ukuthi bonke abangani bakho baqomile akusho ukuthi nawe qoma. Ukuthintana ngokomzimba noma ukwenza ucansi olungaphephile akukho okubi uma uthi 'cha' kukho.

Ukwenza ucansi lube semthethweni ezinganeni kuholela ekwandeni kwezigameko zokudlwengulwa kwezingane zidlwengulwa ngezinye izingane.

UNdabezitha, (2015) uthi:

Iningi labafanyana lisuke lingakaqondi kahle ngezinyathelo umuntu okumele azilandele ukuze afinyelele ocansini, njengokushela uqonywe ube nentombi. Ngakho-ke ngemva kokuzitika ngezithombe kanye namavidiyo ocansi kubandakanya nezingxoxo ezithinta ucansi baba nomuzwa wokululangazelela ucansi nokufisa ukuzibona belwenza. Lokho kuholela ekuthini bazibone sebebhudukeza amantombazanyane

bawadlwengule. Kwesinye isikhathi bangakwenza lokhu beyiqulu ukubamba intombazanyane bayidlwengule. Sekuke kwenzeka esikoleni saseGoli lapho abafana besikole ababamba khona intombazane bayidlwengula.

Emakhaya iningi labazali libona kulukhuni ukuxoxa nezingane zabo ngezindaba ezithinta ucansi. Iningi labazali liyazama ukukhuza izingane ukuba zihlukane nalo mkhuba nasezikoleni izingane ziyafundiswa ngezindaba ezithinta ucansi.

UGule, (2015) uthi:

Abanye abazali babona kuyinto engcono ukuqhuba ingane iye emtholampilo ukuze ithole engakusebenzisa ukuvimbela ukukhulelwa. Lokho kwenzeka uma sebebona ukuthi isingenile ezindabeni zothando. Ukuhlala baxoxisane nengane ukuba iwuyeke umkhuba esingene kuwo bakubona kuyimpi abangeke bayinqobe. Seyikhonkotha bulala. Angeke bayishaye, angeke bayixoshe umthetho uyayivikela.

UXulu, (2015) uthi:

Ezikoleni kunesifundo esaziwa ngokuthi i-Sex Education lapho izingane zifundiswa konke okuphathelele nocansi, okubi kanye nokuhle. Okumangazayo liyanda inani lezingane ezikoleni elitshengisa ukuba magange ngocansi nelikhulelwayo uma kuqhathaniswa ngesikhathi lapho isifundo esifana nalesi sabe singekho intsha yabe ibanjwe amahloni kanye nokwesaba ihlazo.

Kwesinye isikhathi kuyaye kuthi izingane zingakazi lutho ngezindaba ezithinta ucansi kuqale ezikoleni kuthiwe isikhathi sesifikile ukuthi zingafundiswa ngocansi.

UHarris, (1986:07) uthi:

The widespread of sexual harassment in schools and the rising rates of teen sexual activity are not isolated phenomena but the outgrowth of the abnormal pre-occupation with sex that children are manifesting from the earliest grades.

Isifundo sezocansi esikoleni naso sibonakala sinomthelela ekukhuthazeni abafundi ukuthi benze ucansi kunokuba balugweme. Konke lokhu okushiwo ngongoti ngenhla ucwaningo luyavumelana nakho ukuthi kuyinkinga enkulu ekhaya, ezikoleni nakuzona uqobo izingane. Izingane kusafanele zilungele ukufunda lokho okubhekene nezifundo zazo zengqondo hhayi izinto zothando. Ayiphathwa-ke eyezindaba zocansi ngoba imiphumela iyakhombisa.

UMolefe, (2015) uthi:

Ukubonakala kwezisebenzi zezempilo okukanye othisha befundisa izingane ukuthi lisetshenziswa kanjani ijazi lo mkhwenyana kuyazilola izingane ukuthi zibe magange ocansini. Izingane ngabantu abadela ngokubona. Okukhathazayo ukuthi ezinye zezingane zisuke zisezincane.

UDawson, (1986:162) uthi:

Teachers providing condom instruction will commonly demonstrate how to fit a condom to a model or a student may be asked to put a condom on a banana. In the same non judgemental atmosphere, discussion often includes the pros and cons of different lubricants, special precautions for anal and oral sex and so on. Some school takes what it seems like the next logical step of actually distributing condoms to students. Both actions signal approval of "protected sex" and further undermine an abstinence message.

Lokhu okushiwo uMolefe noDawson ngenhla kuyiqiniso ukuthi izingane zifunda ngokubona, ngokwenza nokuthinta. Izingane kufanele zifundiswe ukuhlala ngentombi qha.

UKilpatric, (1992:) uthi:

Growing up in a highly eroticized sexual environment, children are preoccupied with sex in developmentally distorted ways and increasingly likely to act out their sexual impulses.

UWilder, (1991:) uthi:

Regardless of sexual orientation, the best way to avoid AIDS and other STD's is to refrain from sexual activity until as adults they are ready to establish a mutually faithful monogamous relationship.

Ucwaningo luyavumelana nemibono kaKilpatric noWilder ngenhla ukuthi izingane kungazidida zigcine ziziphonsile esizibeni. Kuyiqiniso futhi ikhambi elingugo ukungazimbandakanyi sanhlobo kulo lonke lolu khuvethe oluholela ekufeni kusasa.

UMeikle, (2002) kulo mthombo – www.theguardian.com/school.publichealth uphawula uthi:

One of the biggest studies ever conducted on the impact of sex education delivered by teachers suggested that specially designed programme aim at school pupils had no more impact on adolescents' sexual activity or risk taking than conventional lessons although it increased their knowledge of sexual health and marginally improved relationships.

UCraven, (2008:) uthi:

Furthermore the new emphasis offers no moral distinctions about any sexual behaviour instead the student's "choice" is given the supreme authority and the goal of the curriculum is merely to aid in the expression of their choice that thus the emphasis on contraception. The principal message that pervades comprehensive sex education curricula, through repeated example is that it is okay for teens to have sex as long as they use contraception.

Ukungaluhloniphi ucansi njengento eyabekelwa abantu abashadile okwenziwa intsha kunemiphumela emibi ekusaseni lentsha nasempilweni yayo jikelele.

URobert nabanye, (2003:) bathi:

Early initiation of sexual activity and higher numbers of non-marital sex partners are linked in turn to a wide variety of negative life outcomes, including the increased rates of infection with transmitted diseases, increased rates of out-wedlock pregnancy and birth increased single parenthood, decreased marital stability, increased depression and decreased happiness.

Intombazane esheshe ingene ezenzweni zocansi isheshe ibuqede ubuntombi bayo. Iphenduka ibe isidlalo sabafana abaningi okwenza abemancane amathuba ayo okuthi ingene emshadweni. Isiphetho sayo yithuna.

UMnguni, (2015) uthi:

Iningi labafana elilala namantombazane liwaqede ubuntombi uma sekufika isikhathi sokuba lishade, liyakhohlwa ilawo mantombazane ligijimele ukuyoshada nezintombi nto. Zisale seziqhubeka nabanye nabo babuye bazishiye bagijimele ezintombini nto. Zigcine seziyibhola labafana. Kwesinye isikhathi zisale nezingane eziningi ezinezibongo ezingafani.

Yiqiniso elimsulwa leli elishiwo uMnguni ngenhla. Kuyivela kancane ukuthi umfana athathe intombazane enengane noma izingane zakhe. Uma eseyonile isala kanjalo uma eseganwa. Leyo ngane igcina ingundingasithebeni.

URobert nabanye, (2003:) bathi:

The earlier a woman begins sexual activity, the more sexual partners she is likely to have during her lifetime. Girls who begin voluntary sexual activity at the ages 13 or 14 will have, on average more than 13 voluntary non marital sex partners during their lives. By contrasts, women who begin sexual activity in their early 20s will have on average 2 to 3 sexual partners during their lives.

Izingane kumele zisithokozele isikhathi sazo sokukhula njengengane ngaphansi kwesandla sabazali. Ukuzifaka kwazo ezenzweni zocansi zisezincane kuzincisha intokozo nenkululeko yokuba ingane kodwa kuziholela ebuhlungwini nosizi empilweni yazo yonke.

6.4.3 Ilungelo lokufunda esikoleni kwezingane ezikhulelwe

Izingane zamantombazane ezikhulelwe zinelungelo lokuqhuba izifundo zazo ngesikhathi zisakhulelwe nangemva kokubeletha lapha eNingizimu Afrika. Isikole sibonakala singeyona indawo ekulungele ukugcina abantu abakhulelwe. Izingane ezifundayo kanye nalezo ezikhulelwe zizithola zihlukumezeka ngezindlela ezihlukene ngenxa yalesi simo.

UMalahlela, (2012:35) uthi:

The educators revealed that the relationship between pregnant teenagers and their peers is generally poor. The reasons are that learners who are not pregnant classify themselves as being fortunate not to fall in the trap and as the result they undermine those who are pregnant. According to educators pregnant learners usually suffer from inferiority complex, lack of confidence as in thinking that others are laughing or

gossiping about them.and they also have the problem of low esteem.

Isimo somuntu okhulelwe sihlukile kuleso somuntu ongakhulelwe. Kunezikhathi lapho kuba khona izinto ezimcasulayo okuyizinto ebezingeke zenzeke uma ngabe engakhulelwe. Othisha kanye nabanye abafundi kudingeka bambekezelele ngendlela ekhethekile. Lokho kuphazamisa ukufunda. Inhloso kathisha nezinjongo anazo ngokufundisa ziyaphazamiseka. Isikhathi okumele asichithe enakekela igumbi lakhe ngokwezifundo siyalimala ngenxa yomuntu oyedwa.

UMalahlela, (2012:35) uyaqhubeka uthi:

They reported that some learners in their pregnancy state have bad or negative attitude towards the school authorities and that they absent themselves from school regularly with reasons to consulting at the clinics. They also have problems participating in Physical education and training activities, regularly break contact with educators' time for teaching and learning purposes, play truacy and challenge the disciplinary code of the school. Educators reported that sometimes when these pregnant learners have arrived late at school and are mixed with other learners who are not pregnant, they face the challenge of applying disciplinary measure or punishment to them due to their delicate state of affairs.

Vele kuyimvelo ukuthandiswa noma ukwaliswa komuntu okhulelwe noma emdala. Kangakanani-ke uma engene kuleso simo ngengozi noma ngenxaphephe. Kufanele aphazamiseke ngoba ungene entweni engakakulungeli ukungena kuyona.

URamabulane, (2015) onguthisha uthi:

One of the problems with them is, they are expected to be treated differently. They expect you to have, not realise her situation and treat her as such, they expect you to give her special attention.

URatshihume, (2015) naye onguthisha ubeka uthi:

My observation has showed me that they are more or less emotional and when you asked them questions they think may be you are attacking them. In most cases they are driven by their hormones.

Lapho kwenzeka ukuthi uthisha akanayo indlela efanele yokobhekana nezingane ezikhulelwe egumbini lakhe, zingasiguqula isimo sokufunda nokufundisa sivume zona.

ULuthuli, (2015) uthi:

Ezinye izingane ziba nemikhutshana engalungile ekilasini uma kukhona ingane ekhulelwe. Ezinye ziyalala uma kufundiswa zithi ziyozela azikwazi ukufunda ngenxa yokuthi kukhona okhulelwe phakathi kwazo. Isimo sokufunda nokufundisa siyadungeka uma uthisha engasilawuli isimo. Izingane ezikhulelwe nazo azizibeki phansi ziyaziphendulela kanti ezinye ziyahluleka ukuziphendulela zigcine sezizikhipha inyumbazane.

Ukuhlonishwa kwesikole njengeziko lemfundo ebelihlonishwa kakhulu kuyehla kakhulu ngenxa yezingane ezifunda zikhululelwe. Kugcina kunobudluthudluthu nokuphazamiseka kokufanele kwenziwe ngenxa yehlongandlebe elilodwa kodwa elivunwa ngumthetho ngobuhlongandlebe balo.

UMsomi, (2015) uthi:

Izingane ziya ezikoleni ukuyothola ulwazi nokufunda indlela enhle yokuziphatha. Kuyangabazisa ukuthi ingane ingathola isifundo esihle enganeni ekhulelwe. Esikoleni kunezingane ezisemsulwa ezingakazi lutho ngezindaba ezithinta ucansi ngakho akusibo ubulungiswa kuzo ukuthi zifunde nezingane ezikhulelwe. Imicabango yazo iyaphazamiseka lapho zibona le ngane ekhulelwe. Ziba nemibuzo ezizibuza yona engqondweni ngesikhathi ukufunda kuqhubeka. Lokho kugcina sekuziphazamisa ekufundeni kwazo.

Sezingasabambi kahle ngendlela efanele ukuqhathanisa ngesikhathi sizodwa ingakabonakali le ngane ekhulelwe.

Indlela ekhethekileyo okuphathwa ngayo izingane ezikhulelwe othisha ngoba bebonelela isimo sayo sempilo ingaba nomthelela ongemuhle kwezinye izingane. Eqinisweni idunga umoya wokufunda nokufundisa kanye nenhlonipho ngoba lokhu kunomthelela omubi ezinganeni eziziphethe kahle. Idungamuzi libi ngoba liwudinga wonke umsebenzi wezikole kugcina kuchithekele nasezinganeni ezimsulwa.

UZwane, (2015) onguthisha uthi:

Izingane ezikhulelwe azinikwa sijeziro ezikoleni, nakuba izingane zingasashaywa kodwa kukhona okwenziwayo ukuzethusa. Njengokuthi azigijime zijikeleze inkundla, zishanele igumbi lokufundela noma zisale imizuzu ethize emva kokuba isikole siphumile. Lokho akwenziwa ezinganeni ezikhulelwe, ziyatotoswa zilethelwe nokudla ukuze zingemi emigqeni emide njengezinye izingane kufolelwe ukudla. Ezinye izingane ezingakhulanga ngokwanele ngokomqondo zingase zibone kuyinto enhle ukukhulelwa. Zibone ukuthi muhla zakhulelwa nazo ziyothola ukuphathwa ngendlela ekhethekile njengalezi zingane ezizibonayo.

Izingane ezifunda zikhulelwe zidala kuphele ukuziqhenya ngezikole njengamaziko emfundo ahloniphekile.

UMashele, (2015) uthi:

Ukubonakala kwezingane eziningi zifunda zikhulelwe kwenza isikole sibonakale singenamandla namthetho olandelwayo. Kubonakala sivumela ukuthi kwenzeke yonke into. Sibonakala isikole singasakwazi ukushaya umthetho. Vele isikole angeke sikhone ukushaya umthetho ngoba silandela uMthethosisekelo Wezwe, izingane zinelungelo lokufunda zikhulelwe.

UMabuza, (2015) uthi:

Imali yesondlo etholwa onina bezingane nayo ingaba nawo umphumela ongemuhle kwezinye izingane. Ngemva kokubeletha ingane ebikade ikhulelwe ingabonakala iphatha imali eningi esikoleni. Kungaba ukuxhaswa ngabazali uma bemi kahle, kungaba imali yesondlo sezingane noma imali ephuma esokeni layo okunguyise wengane. Ezinye izingane zikhuleliswa ngamasoka asemadala ase esebenza okuyiwona abanika imali. Ezinye izingane ezintulayo nezingacabangi kahle zingalutheka zibone ukuthi nazo zingaba nendathane yemali uma zingakhulelwa.

Konke lokhu okushiwo ngongoti ngenhla kuyiqiniso leso sonke isimo esenzeka ezikoleni ezinezingane ezifunda zikhulelwe. Okubuhlungu ukuthi eziningi zalezi zingane ezoMdabu futhi lokhu kuyinsada ezikoleni zaboMdabu ngoba kwezezinye izinhlanga umthetho umile futhi uyahlonishwa. Okhulelwe uzibonela yena indlela ngoba akasenandawo kuzona.

Imvama izingane ezikhulelwayo zisafunda isikole azibi nemiphumela emihle esikoleni. Lokho kudalwa ukuthi ziyaphutha izinsuku eziningi. Zigcine sezisiyekile isikole. Ilungelo lokufuda kwezingane zikhulelwe kumele libukezwe, izingane eziningi ziyaphazamiseka ngenxa yengane eyodwa.

UMlambo, (2015) uthi:

Lezi zingane azisitholi isifundo sokuzonga nokuzithiba. Ziyazi ukuthi noma zingakhulelwa zifunda akukho okuzozilahlekela zizoqhubeka nokufunda njengazo zonke izingane. Lokhu kwenza sande isibalo sezingane ezikhulelwayo bese ziqhubeka nesikole ngoba zibonela kwezinye ezikwenzayo lokho.

Isikole akuseyona indawo yezingane kuphela kodwa nabazali abayingane bayanda. Lokho kudala ukuthi kube lukhuni kubaPhathi bezikole ukulawula izikole.

UMlambo, (2015) uyaqhubeka uthi:

Izingane ezingabazali zinezidingo eziningi ukwedlula izingane ezingebona abazali. Kunezikhathi lapho zidinga ukuya emtholampilo kanye nezingane zabo kanye nalapho kuyoholwa imali yesondlo sezingane ziyaphutha esikoleni zingabi khona. Lokho kwenza zisalelele emsebenzini wesikole.

UNgobese, (2015) uthi:

Kungaba yinto engcono ukuthi izingane ezikhulelwe nalezo ezinezingane ziqhubeke nezifundo zazo ezikoleni ezimiselwe ukufunda abantu abadala. Lokho kuzokwenza izikole zihlonipheke nezinga lokukhulelwa lizokwehla ngoba izingane zizokwazi ukuthi uma zike zakhulelwa indawo yazo isitholakala esikoleni sabantu abadala.

Kwesinye isikhathi izingane ezikhulelwe nezinezingane ziyabona ukuthi isikole lapho kufunda khona izingane asisazilungele. Zifise ukuqhubeka nesikole lapho isimo sizobavumela khona njengasesikoleni sabadala kodwa ziphoqwe ngabazali ukuba ziphindele esikoleni.

UZarchy, (2005:) uthi:

Teenage mothers have expressed negative perceptions about education, including a lack of relevance and negative school environment.

Izingane ezifunda zikhulelwe kanye nalezo ezinezingane ziphetha ngokuyeka isikole zingakaqedi, zishiye isikole phakathi.

UMangino, (2008) uthi:

Teenage parents often cited school related reasons for dropping out of school –related reasons for dropping

out of school. One of the specific issues that was identified as hindering their educational attainment was a rigidity by some school administrators concerning the school's attendance policies. This included the inability to provide adequate leave for teen parents to complete their general child care responsibilities. Also voiced was the limited credit that is often received from home study. Another school related reasons for teenage parents dropping out of school was the lack of transportation between their homes, day care and the school for them and their children.

Ziningi izidingo zezingane ezingabazali ngakho kunesidingo sokuba uHulumeni abuye ahlele ngenye indlela.

UMashele, (2015) uthi:

Izikole kumele kube indawo ehloniphekile lapho kufunda khona izingane. Ukudidiyela izingane ezikhulelwe, izingane ezinezingane kanye nalezo esingathi zimsulwa kuyasikhinyabeza isithunzi semfundo.

6.4.4 Ilungelo lokulingana phakathi kwabesilisa nabesifazane

Leli ilungelo elikuMthethosisekelo. Iningi aliliqondisisi leli lungelo, lokho kuholela ekutheni lisetshenziswe ngendlela engafanele. Ngaleyo ndlela inhlonipho uZulu ahloniphana ngayo phakathi kwabesilisa ihlangabezana nezinsalelo eziningi uma leli lungelo lingasetshenziswa ngendlela.

Abe-Gender Mainstreaming, (2001) olwazini olutonyulwe kulo mthombo www.un.org/womenwatch/osagi/conceptionsanddefinitions.htm bathi uma bechaza lokhu kulingana:

Equality between women and men (gender equality): refers to the equal rights, responsibilities and opportunities will not depend on whether they are born

male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognising the diversity of different groups of women and men. Gender equality is not women issue but should concern and fully engage men as well as women.

Leli lungelo kukhona abalididanisa nelungelo labesifazane elingabafaki abasilisa.

UMlangeni, (2015) uthi:

Ukulingana phakathi kwabesifazane nabesilisa akusho ukuthi abesifazane kumele babe ngaphezu kwabelisa kube yibo abashaya umthetho emsebenzini nasekhaya abesilisa bona behlele ngezansi. Leli lungelo alisho ukuthi akungahlonishwana, inhlonipho ibamba iqhaza elikhulu ekwakhweni komuzi. Owesifazane usenayo indawo yakhe ekhaya okumele ayengamele ngenkulu inhlonipho kanjalo nowesilisa unendawo yakhe ekhaya ayengamele. Ngakho-ke makungabikho othatha indawo yomunye ngoba ethi sekuyalingwana.

UDube, (2015) uthi:

Kunabesifazane abangasafuni ukuzwa lutho ngomthetho oshaywa indoda ekhaya ngoba bethi sekuyalinganwa. Bafuna kube yibona abashaya umthetho hhayi indoda. Lokho kusho ukulahleka kwenhlonipho.

Ukungaliqondisisi kahle leli lungelo kuye kwadala izinkinga emizini eminingi. Ukuhloniphana obekuvamile kwabonakala kuncipha kwanda izenzo zedlunzula kwagcina kubhidlike imizi.

UMchunu, (2015) uthi:

Selandile kakhulu inani labesifazane elihlukunyezwa ngabesilisa kanye nenani labesilisa elihlukunyezwa ngabesifazane. Kwesinye isikhathi imiphumela yaloku kuhlukumezana ibe nemiphumela emibi kakhulu

okungaba ukwehlukana, ukulimazana, ukubulalana kanye nokuboshwa isikhathi eside. Izigameko ezifuze lezi zabe ziyincosana ngenkathi leli lungelo lingakabikho.

Iningi lamadoda liyahlukumezeka maqede libe nenkinga ukuthi lingasizakala kanjani. Ziningi izinto ezihlukumeza amadoda.

UPhenyane, (2012) ngenkathi kutonyulwa umbono wakhe: www.iol.co.za/isolezwe/inyangangamadoda uphawule wathi:

Ukuhlukumeza noma ukuhlukunyezwa kumuntu wesilisa kuleli yinto eyenzeka usuku nosuku nokugcina kwesinye isikhathi engakwazi ukukhuluma ngakho. Uma ubheka abantu abashadile noma abathandanayo bahlukumezana ngokufanayo kanti ekugcineni icala liphuma nowesilisa. Kuliqiniso elingephikwe ukuthi kunabantu besilisa abahlulwayo nabahlukunyezwayo ngabathandiweyo babo kodwa lokho akushaywa mkhuba.

UMgabhi, (2015) uthi:

Emzini lapho kuqhakambiswa khona inhlonipho ukwedlula amalungelo kunokuthula kunalapho ilungelo kuyonanto ephuma phambili.

Lapho indoda izibona ukuthi ayisenawo amandla ekhaya kungaba nemiphumela emibi engaholela ekuthini indoda iziphathe ngendlela engafanele. Indoda uma ihlonishwa ekhaya izizwa inesithunzi kanti lapho ingasahlonishwa kuyonakala.

UManyathi, (2012:) uthi:

Umuntu wesifazane uma eyogana uye ayalwe kubo ukuthi afike ahloniphe emzini. Ukungahloniphi kwakhe kululaza umuzi wakubo lapho esuka khona. Owesifazane ongahloniphi wayexoshwa emzini ukuba ayolanda inhlawulo obekujwayeleke ukuthi kube isilwane... Akuhlonishwa abesilisa kuphela kodwa

nabesifazane nabo bayahlonishwa. Isibonelo ekhaya uma umnumzane efuna ukuhlaba inkomo yakhe akaveli ayibhokode ngomkhonto nje engabonisananga nomama wasekhaya.

UMdunge, (2013) uthi:

Ukubonisana phakathi kwabaganeneyo kwabe kukhona kusukela endulo. Kunesidingo esikhulu sokuthi kuhlonishwane emshadweni. Akuliwe nemithetho ecindezela nehlukumeza abantu besifazane kodwa lokho kungasho ukuthi sebekhwezwa emakhanda abantu besilisa.

Amadoda amaningi nakuba engahlukunyezwa ngokwenyama kodwa ayahlukunyezwa kakhulu emphefumulweni ngabantu abashade nawo noma abathandana nawo.

Ulwazi olutonyulwe ku-www.psychcentral.com/archives/2014/04/09/invisible-victims luveza ukuthi:

It is true, however, than women tend to abuse men differently than men abuse women. Women generally favour emotional abuse tactics, making the abuse much more difficult to detect. Examples of the ways women perpetrate emotional abuse include:

*Extreme mood swings.
Constant anger or displeasure
Withholding sex
Name calling
Public humiliation.*

Abanye besifazane basuke besebenzisa lona leli lungelo bethi umthetho ubabeke ezingeni elifanayo nelamadoda ngakho angeke bavume ukulawulwa ngamadoda. Ngakolunye uhlangothi indoda izibona ibophekile izandla nezinyawo ingazi ukuthi iyothi webani asabele kuphi.

UMtshali, (2015) uthi:

Akulula ukuthi uma uyindoda izinkinga ezikukhungethe emzini wakho uzinekele izwe. Ziyakudla ngaphakathi kube kungekho owaziyo ukuthi udliwa yini ngempela. Abesifazane bayakwazi ukulisebenzisa ilungelo ukuthi livune bona nokuyinto amadoda asahluleka ukuyenza.

Nakuba kungaba khona izimpawu indoda ehlukumezekile ekhaya ebonakala ngazo kodwa ayilokothi ithi vu ngezinkinga ebhekene nazo emzini wayo. Kuyashiwo ukuthi injobo enhle ithungelwa ebandla kodwa le ayilokothwa iphathwe.

Ulwazi olutonyulwe ku, www.psychcentral.com/archives/2014/04/invisible-victims lubuye luveze ukuthi:

Even if a man does not sustain serious or even physical injuries from these abusive episodes, the damage manifest itself in other ways:

Abused men are more likely to linger at work or after-work activities because they do't want to go home.

Excessive reading, watching TV, or playing video games becomes his way of escaping reality.

He may also turn to substance abuse especially alcohol.

Abused men demonstrate unwillingness to trust, low esteem, emotional numbness or depression. In severe cases this can lead to suicidal thoughts.

Suicidal thoughts may stimulate a sudden interest in reckless behaviour. This can be as casual as reckless driving or walking into the road without looking in which death would be considered accidental.

Indoda idinga ukuzizwa inguSokhaya ithotshelwa futhi ihlonishwa ngamalunga omndeni wayo. Iningi labesifazane ngenxa yelungelo elithi bayalingana nabesilisa litholakala liqophisana nabesilisa kukho konke abakwenzayo.

UMhlongo, (2015) uthi:

Ezindaweni zokucima ukoma sekugcwala abesifazane ebusuku. Uye umangale ukuthi njengoba elapha ngalesi sikhathi ngubani onakekela ikhaya. Abesifazane baneqhaza lokuba umama ekhaya okumele balibambe. Imfudumalo yasekhaya ilethwa umama uma elandela yonke imikhondo kababa wekhaya umuzi uyashabalala uphele nya.

Lokhu kufakazelwa ulwazi olutonyulwe ku, www.daily.co.uk/femail/men-victims oluthi:

It is easy to blame women's increased violence on their emancipation: They move more into mens worlds, earning and competing with as much aggression and vigour as their male colleagues. They are drinking more too: figures from the Office of National Statistics show that women are fast catching men up in the alcohol stakes.

Abesifazane ngabantu abadume ngentobeko nokunakekela imindeni yabo. Ukuvuleleka kwabesifazane ngamathuba athile emsebenzini akungabaxhophi ebese bekhohlwa yinkonzo yabo yokwehlela ngezansi nesizotha sentobeko njengoba isho incwadi eNgcwele.

UPhungwayo, (2015) uthi:

Kwakuba yibo abagubezela bafihle izibi zasekhaya bawabambe amakhaya ame nalapho sekunzima. Ilungelo lokulingana phakathi kwabesilisa nabesifazane kumele lisingathwe ngenhlonipho ngabesilisa kanye nabesifazane ukuze izinto zibuyele esimeni esifanele. Amakhaya kube ngamakhaya kukhuliswe izingane ngendlela efanele.

Vele ukuma nokusimama kwamakhaya nemindeni eminingi yinkonzo yenzalabantu ebusiswe ngayo ukuba iyifeze ngesizotha nentobeko.

UKubheka, (2015) uthi:

Abesifazane bayinsika yesizwe ngakho ukugudluka kwabo endaweni yabo kungasilimaza isizwe. Abesifazane mabangaluthwa ilungelo kodwa kunalokho abaliqondisise bazi ukuthi lisho ukuthini kubo. Ukudideka nokungawaqondisisi amalungelo abanawo kungabaholela ophathe ashabalale amakhaya. Kuthenjelwe kubo ukuba basimamise amakhaya. Yingakho kuthiwa intandane enhle umakhothwa unina.

Kukhuthazwa ukuthi kubekhona ukubambisana emakhaya ingabibikho indaba yokuncintisana phakathi kukamame wekhaya kanye nobaba ngoba begquqquzelwa ilungelo. Inzalabantu yiyona eyizinsika zamakhaya. Lokho akutolikelwa. Kodwa uma beke balibala yilo mgomo wokuba yizinsika zamakhaya nemindeni, baqophisane nabayeni babo lelo khaya iphelile indaba yalo ngoba lizoshaya yimimoya engatheni qede livume phansi.

USehlako, (2015) uthi:

USokhaya kanye nenzalabantu kumele bangayikhohlwa indawo yabo eyasekwa uMvelinqangi. Imishado seyinciphile sekwande amakhaya anomzali oziphilela yena yedwa kanye nezingane zakhe. Igugu lokugana nokuganwa unethezeke liyancipha. Imishado ibhekene nezinsalelo ngenxa yaleli lungelo.

6.5 Isiphetho

Ziningi izinto eziyinsalelo ngenxa yendlela esekuphilwa ngayo kulezi zinsuku ezenza inhlonipho kaZulu ayebambelele kuyo ingachumi. Indlela esekuqhutshwa ngayo yenza kubelukhuni satshe ukutshala le mbewu eyinhlonipho kaZulu. Izinguquko zesimanje eziza nempucuko yaseNtshonalanga, lapho kunamalungelo adukisa isizwe, amaziko obekuthenjelwe kuwo afana namakhaya ebonakala ewohloka, kugunyazwa ukuhushulwa kwezisu, kuvunyelwa izingane ukuba zenze ucansi, utshwala nezidakamizwa kuthumbe isizwe, kudayiswa ngomzimba, ubugebengu budlangile uma kunjalo lesi sikhathi

sibonakala njengomhlaba olugwadule ekutshaleni imbewu yenhlonipho eyakhulisa yasimamisa okhokho. Abazali abasakwazi ukusho lutho ezinganeni zabo. Zinamalungelo konke ezikwenzayo zikwenza ngegunya. Inkunzi isematholeni, inhlonipho kumele iqale entsheni ukuze sibe nabantu abazoqhubeka nayo kusasa.

ISAHLUKO SESIKHOMBISA

7.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

7.1 Isihlaziyo socwaningo

Lolu cwaningo luye lwakuveza ukuthi inhlonipho ibaluleke kakhulu esizweni samaZulu. Kusukela emandulo kwakuhlonishwa izinto zenziwa ngendlela. Isizwe samaZulu sasikuhlonipha ubukhona nokubaluleka kukaMvelinqangi, kukaNomkhubulwane, kwamathonga, kobukhosi kanye nokwabantu abadala nabantu jikelele.

UMhlongo, (2012) uthi:

Inhlonipho yiyona emise ukuxhumana phakathi
kwabaphilayo, amathongo noMvelinqangi.

Ubukhosi buwuhlelo lukaMvelinqangi lokubusa umhlaba, ohlonipha ubukhosi uhlonipha uMvelinqangi uqobo. Ubukhosi buyahlonishwa kwaZulu kuze kube inamhlanje.

UNdimande, (2011) uthi:

Ubukhosi buxhumene nobuNkulunkulu. Kunenkolelo
yokuthi izwi elivela ebukhosini lisheshe lizwakale
kuMvelinqangi kunelizwi lo muntu phaqa.

Lolu cwaningo luveza ukuthi kunezinto ezinhle isiNtu esizizuzayo ngenxa yokuhlonipha. IsiNtu esiyiphilayo nesiyazisayo inhlonipho sihlahlameliswa ngempilo ende, ubuqotho, ubumbano kanye nezinhlanhla.

UNyembezi noNxumalo, (1966:130) bathi:

Izinhlanhla kwakukholelwa ukuthi ziphuma emadlozini.
Amashwa kwakukholwa ukuthi abangwa intukuthelo
yamadlozi.

Inhlonipho esizweni iyinto ebanzi, inabela emvunulweni, ekwakhiweni komuzi wesiNtu,
izikhali kanye nolimi.

UNyembezi noNxumalo, (1966:37) bathi:

Umuzi wesiZulu wawakhiwa ngesikhulu isinono futhi
kucoshelelwa izinto eziningi lapho wakhiwa.

Lolu cwaningo luveza ukuthi izingane bezifundiswa inhlonipho. Izalukazi emakhaya
bezinomsebenzi wokufundisa inhlonipho zisebenzisa izinganekwane.

UNgcongwane nabanye, (1989:38) bathi:

Izinganekwane ngenxa yobuhlakani obutholakala kuzo
zifana nomlalazi wokulola izingqondo zabantwana.
Izinganekwane zingumnotho wesizwe.
Izinganekwane ziyathokozisa, ziyafundisa zibuye zikukhalime uma
usunhlanhlatha

Lubuye lolu cwaningo lwaveza inhlonipho njengesisekelo esibalulekile empilweni
okumele abazali bakubeke emahlombe abo ukuthi bayayifundisa ezinganeni zabo.

UMuendane, (2006:82) uthi:

*It is therefore important for parents and that are
entrusted with bringing up children to ensure that the
information children obtain is a good foundation for
productive, worthwhile happy and exemplary life.*

Kuvele nokuthi ekwaluseni izingane zabafana zifunda ukuhloniphana zona zizodwa.
UNyembezi noNxumalo, (1966:45) bathi:

Ukwelusa kungumsebenzi osemqoka wabafana.
Ufaniswa nesikole somfana kusukela elusa
amankonyana aze eluse imhlambi yezinkomo.

Lolu cwaningo luyaveza ukuthi umfana nentombazane babethola isikhathi esanele sokufundiswa ngenhlonipho ngesikhathi sokukhula kwabo. Umfana wayehlala emsamo endaweni yamadlozi kuthi intombazane yona ihlale emgoqweni.

UNyembezi noNxumalo, (1966:107) bathi:

Kulapho—ke futhi nentombazane iyalwa khona ifundiswa nokuziphatha, kugcizelelwa ubuhle negugu lokuhlala umuntu ephelele ubuntu bakhe, atshelwe ukuthi aziphathe kanjani uma enesoka lakhe, muhla wakhomba.

Lolu cwaningo luveza ukuthi ukufika kwabamhlophe nenkolo yabo kwazisiphula ezinye izikhonkwane zenhlonipho. Kukhona abayeka inkolo namasiko esiNtu okwakubalondile bephila ngakho ngenhlonipho bangena enkolweni entsha.

UMuendane, (2006:28) uthi:

As if they did not have religion, African were forced and coaxed, with the cooperation of European missionaries, to accept the various Christians denominations represented among the conquering European nations.

Lolu cwaningo luyaveza ukuthi imithetho yobandlululo eyayishaywa uHulumeni wabaMhlophe yabehlisa isithunzi sabantu abaNsundu.

Ukufudukela kwabantu emadolobheni lapho abafika khona baba nothando lwemali okwabaholela ukuthi bangene kweminingi imikhuba le, kuhlonzwe ilolu cwaningo njengezinye zezimbangela ezaba nomthelela ekwehleni kwezinga lenhlonipho. Izigigaba ezithinta ezombusazwe ezahlasela izwe lakithi zahlukanisa abantu baba maqembuqembu kwaphela ukuhloniphana. Kwathukwana ngezinhamba, kwaliwa kwabulawana.

UDavenport, (1992:321) uthi:

For 1990 was not a peaceful year. Violence in KwaZulu Natal escalated to a greater extent than ever before, and antagonism between rival Black political organisations reached a new intensity with unprecedented brutal acts of violence in township hostels and on public transport.

Lolu cwaningo luthole ukuthi ngokulahleka kwenhlonipho ziningi izinto ezingamashwa ezivelela isiNtu. Lapha kubalwa, izahlukaniso emishadweni, ukwanda kwentsha engamahlongandlebe, ukwanda kwezifo, ukuphela kwegugu lobuntombi nobunsizwa kanye nokulahleka kwamagugu esizwe afana nolimi.

EBhayibhelini encwadini yeZaga, 18:3 ithi:

Lapho kufika omubi, kufika nokudelela kanye nehlozo kukhona inhamba.

Lolu cwaningo lukwazile ukuveza ikhaya njengesizinda esikhulu senhlonipho. Ikhaya lifana nenkundla lapho izinto eziningi ezincike esikweni lenhlonipho zenzeka khona. Lolu cwaningo lubalula ngenhlonipho eyenzeka ekhaya lapho lubheka imfundiso yabazali

ezinganeni, ukuxhumana nomphakathi wangaphandle, ukuganana, ukubelethwa kwabantwana, imingcwabo, imishado kanye namasiko enziwayo.

UDurojaiye, (1988:28) uthi:

Home is also a place for learning, learning about world, about people, about ways of behaving and developing attitudes towards health, work, people, places, things and life in general.

Lolu cwaningo luveze ukuthi kukhona okungenziwa nokungabanjelelwa kukho ukuvuselela isiko lenhlonipho. UMkhosi Womhlanga ungenye yemikhosi emikhulu isizwe esingathembela kuyo ukugcina nokulondoloza izintombi eziyigugu lesizwe. Uguquko emfundweni lubalekile lapho kucatshangwa ngokuvuselelwa kwenhlonipho.

UNkosi, (2012:143) uthi:

The majority believe that the purpose of UMkhosi Womhlanga is to instil cultural traditions and customs among young people.

Lolu cwaningo luvumbulule ukuthi isiko lenhlonipho libhekene nezinselelo eziningi kulesi sikhathi esekuphilwa kuso. Impilo yesimanjemanje yenza kube lukhuni satshe ukuphila ngendlela yenhlonipho njengoba kwabe kwenzeka emandulo. Ziningi izihibe okungabalwa kuzo okumbalwa njengempucuko yaseNtshonalanga, amalungelo kanye nokulutheka kwentsha iluthwa izinto eziningi.

Ulwazi olwatonyulwa kulo mthombo, www.iol.co.za/child-sex-law lwaveza ukuthi:

In June 2015, parliament decriminalised consensual sexual activity between children aged 12 to 15 years much of the relief activists who have been fighting the constitutionality of 2007 Sexual Offences Act for long time

Ukuvunyelwa kwezingane ezincane ukuba zizibandakanye nocansi kuyinto ephambene kakhulu nenhlonipho.

7.2 Izincomo zocwaningo

Lolu cwaningo luncoma ukuba kufundiswe umlando ezikoleni othinta ukuhlonipha kwesizwe kusukela emandulo. Lo mlando kumele uqukathe indlela okwakhlonishwa ngayo uMvelingqangi, uNomkhubulwane, amathonga, abadala, aMakhosi kanye namagugu esizwe. Kumele uqale ukufundiswa kusukela emabangeni aphansi.

Ikhaya liyisizinda esikhulu nesiqukethe okuningi okuthinta impilo yomuntu. Lolu cwaningo luncoma ukuthi akube nomkhankaso wokukhulisa nokuvuselela isithunzi samakhaya. Ikhaya libe indawo ehloniphekile ukuze kuhlonipheke nabaphakathi kulo. Lo mkhankaso wokuhlonipha amakhaya nabaphakathi kuwo ungasakazwa emisakazweni, kufundwe ngawo emaphepheni, ubonakale komabonakude, kushunyayelwe ngawo emasontweni, kufundiswe ngawo ezikoleni uphinde usatshalaliswe ezinkundleni zokuxhumana.

Lolu cwaningo luncoma ukuthi kuphakanyiswe inyanga ekhalendeni kaZwelonke ezothokozelwa ngokuhlanganyela intsha kanye nabantu abadala, ukubandakanya oqogo nomkhulu. Ngaleyonyanga intsha kuzomele iziphe ithuba lokuba abantu abadala bayicobebele ngolwazi baphinde bayeluleke ngendlela enhle yokuziphatha.

Kuzomele kuhlelwe imihlangano izindawo ngezindawo yamadoda kanye neyomama bamakhaya. Le mihlangano kuzomele ihlelwe ngokwehlukana. Eyamadoda ibe yodwa kanjalo neyomame. Kule mihlangano kuzomele kucotshelelwane ngolwazi olumayelana nendlela yokuphatha amakhaya kanye nokukhulisa izingane zalezi zinsuku. Kuzomele kumenywe oSolwazi, abeFundisi kanye nabanye ongoti abavela emikhakheni ehlukene.

Intsha kuzomele ixhaswe ukuba yenze imikhankazo lapho igxeka khona izidakamizwa, utshwala, ukudayiswa komzimba kanye nobugebengu. Igqugquzele imfundo nokwakhiwa kwesizwe kugcizelelwa inhlonipho.

Lolu cwaningo luncoma ukuba izikole zifundise izilimi zoMdabu kanye namasiko ahambisana nalezo zilimi. Lapho kufundiswa ulimi lwesiZulu kumele lufundiswe namasiko esiZulu. Kukhuthazwe intsha ukuba iluthande ulimi lwayo kanye namasiko ayo. Kwande imifundaze kanye nemikhankaso egqugquzela ukuba kufundwe ulimi namasiko oMdabu.

UShangase, (1996:06) uthi:

Isiko liyigugu nomlando wempilo yesizwe nesizwe esiziqhenya ngalo, yilona elihlanganisa impilo zabantu. Isiko lisifundisa ngendlela yokuziphatha yaleso naleso sizwe. Isiko liyindlela kumbe umgudu abantu baleso sizwe okudinga bahambe ngawo. Isiko liyinkolelo yesizwe ngesizwe. Isiko alithathelwa futhi alifundelwa komunye umuntu. Isiko liyinqubo nenkambo yezizwe ngokwahlukana. Isiko liyinto ebucayi, edinga ukugcinwa, ilondolozwe njengezikhali zamaNtungwa. Isiko lidinga ukudluliselwa kwizizukulwane nezizukulwane. Isiko liyindlela yokufeza izidingo ezithile empilweni yomuntu ngomuntu, kuye ngezigaba namabanga okukhula kwakhe.

Lolu cwaningo luncoma ukuthi uhlelo lwemfundo olufundiswayo kube ilolo oluqhakambisa ubu-Afrika. Kuchithwe izimfundiso zaseNtshonalanga ezingawasizi ngalutho ama-Afrika kodwa ezicindezela amasiko, umlando, amagugu kanye nezimfundiso zoMdabu.

Isifundo sezenkolo masibuyiselwe ezikoleni. Sifundiswe ngenhloso yokuvuselela onembeza nezimilo hhayi ngenhloso yokucindezela.

UMkhosi Womhlanga kanye neminye imikhosi ekhuthaza inhlonipho nokuzihlonipha kuzomele ixhaswe ngezimali uhulumeni kanye nezilokotho ezinhle isizwe sonke ukuze siphindaphindeke isibalo esitshengisa isasasa.

Lolu cwaningo luncoma ukuthi kube nokufundiswa okunzulu ngamalungelo ukuze isizwe sibe nolwazi. Lapho siwasebenzisa amalungelo siwasebenzise ngokuwaqondisisa nangenhlonipho nangokungabulali isiko.

USachs, (1990:iv) uthi:

We are not used to the concept of rights, certainly not of constitutional rights. Our debates are about power rather than rights. We speak about human rights only in terms of how they are violated and not in terms of how they can affirm and legitimise a new society.

Izinhlangotho ezingamele ezamasiko azimeleleke ngobuningi ebhodini elengamele Ezokusakaza kanye nokuxhumana ukuze liqinisekise ukuthi izinhlelo ezethulelwa umphakathi aziwulimazi ngokwamasiko kanye nasezintweni ezithinta inhlonipho. Izingane mazingakhuthazwa ukuhlala isikhathi eside zibuka umabonakude. Abazali mabangazikhokheli izinhlelo zikamabonakude ezidala isasasa elikhulu ezinganeni. Lezo zinhlelo mazihlelelwe isikhathi samaholide izikole zivaliwe. Izingane azikhuthazwe ukuchitha isizungu ngokufunda izincwadi.

Akungakhuthazwa ukuphathwa nokusetshenziswa komakhalekhukhwini esikoleni nasekhaya. Izingane mazingathengelwa izinhlobo ezithile zomakhalekhukhwini isidingo singekho. Ezinye izinhlobo zomakhalekhukhwini zikwazi ukuhlinzeka izingane ngolwazi olungazilimaza.

7.3 Isiphetho socwaningo

Inhlonipho iyinsika yesizwe samaZulu. Ixhumene nendabuko yesizwe. Ukuvuselela izimpande zenhlonipho kuyinto enhle engenziwa isizwe. IsiNtu sinesidingo sokufundiswa kabanzi ngoMvelinqangi, amathonga, abantu abadala kanye nobuntu. Sazi ngokuxhumana okukhona phakathi kwalokho. Inkolo yoMdabu yabe ibalolonga abantu ukuba bamhloniphe bamazi uMvelinqangi, besabe ukwenza okubi bavuseleleke babe nonembeza ngoba bekholelwa ukuthi bazojeza bangabi nempilo ethokozisayo.

UNyembezi no Nxumalo, (1966:130) bathi:

Owaphula imithetho noma ongahambi ngokwesiko wayejeziswa esekhona emhlabeni ngamashwa amvelelayo, izifo nendlala nokunye nje okwenza impilo yakhe inganambitheki. Kudingeke ukuba-ke ashweleze.

Ubuntu buqala ngaphakathi kwakhe umuntu uqobo. Uqala ukuzazi, azimukele, aziphathe yena uqobo njengomuntu. Lokho sekuyisiqalo sokuzihlonipha esizomupha ulwazi lokuhlonipha abanye abantu nokuhlonipha ukuphila jikelele. Lokhu kwakudala ukuthi kube nezinhlanhla.

UNyembezi noNxumalo, (1966:130) bathi:

Izinhlanhla kwakukholelwa ukuthi ziphuma emadlozini. Amashwa kwakukholwa ukuthi abangwa intukuthelo yamadlozi..

Inhlonipho iboniswa ngokwenza izinto ezifanele. Indlela yokugqoka, ukuxhumana kwabantu, ukunakekela okungokwabanye nokwakho kanye nokuziphatha komuntu kukhombisa izinga lenhlonipho elisuke likhona.

UMuendane, (2006:82) uthi:

Parents have to navigate the thinking actions and behaviour of the child to ensure that they the correct references to deal constructively and responsibly with the world.

Ukuhlonipha kuwukwazi nokuqonda amasiko akhona emiphakathini ahlukene. Kulukhuni ukwehlukana inhlonipho nesiko. Lapho ufuna ukuhlonipha abantu abathile kuhle wazi uqondisise amasiko alabo bantu. Abamhlophe ngenkathi befika kuleli zwe balubukela phansi ulwazi lwendabuko kanye nenkolo yoMdabu lokho kwaba nomphumela omubi esikweni lenhlonipho.

UMuendane, (2006:56) uyakufakazela lokhu:

As if they did not have religion, Africans were forced and coaxed, with the co-operation of European missionaries, to accept the various denominations represented among the conquering European nations.

Iningi lakhishwa enkolweni yoMdabu ngoba kuthiwa iwubuqaba kanti liyobandlululwa ngabamhlophe emabandleni abo.

UDyer, (2005:275) uveza ukuthi:

In most missions Africans were kept out with policy making positions and on Sundays would be relegated to the back seat.

Babuye bagudluzwa emasikweni abo abe eyisizinda sempilo nomthombo wenhlonipho.

URosenthal noVisser, (1996:107) bathi:

The missionaries aimed to convert to the Christian religion and to introduce the European lifestyle. Although the missionaries firmly believed these were good and necessary things to do, others have pointed out that those who changed their lifestyle and believe lost their own tradition cultures and religious believe in the process.

Isimo sezombangazwe ezweni lakithi sabanemithelela engemihle eyaholela ukuthi abantu abaNsundu balahlekelwe umhlaba wabo. Lokhu kwadala ukuthi iningi lithutheleke emadolobheni. Ilapho okwabonakala ukwehliswa isithunzi kwabaNsundu. Isiko lenhlonipho labonakala likhinyabezwa izinto eziningi emadolobheni. Imithetho eyayishaywa yayibacindezela abaNsundu. Kwesinye isikhathi babephila ngokubaleka

nokuzifihla. Ukuphila njengezinyamazane kwakubajivaza kubehlisa isithunzi. Ukuhlonipheka kwaphundleka.

UFriedman, (2006:219) uthi:

A pass was issued for one magisterial district confining the holder to that area only. Being without a valid pass made a Black person subject to immediate arrest, summary trial and deportation to the homeland.

Izindawo abaNsundu ababehlala kuzo emadolobheni zazingalikhuthazi isiko le nhlonipho. Zazingafani nezasemakhaya lapho kwakuphilwa ngokukhululeka. Umnumzane ekhulekelwa, ephila ngokunethezeka enelawu lakhe. Emadolobheni isimo sabe sesiguqukile. Kuphilwa impilo engaqhakambisi isiko lenhlonipho.

UDlamini, (2014) uthi:

Izintombi emadolobheni azilimisi iduku lapho ziqoma. Ziqoma isinyenyela. Lokhu kuyasilimaza isimilo sentombi. Igcina isiqoma abafana abangaphezu koyedwa ngoba yazi ukuthi konke ekwenzayo kuyimfihlo.

Ukukhula kwezidingo emadolobheni kwaholela ukuthi iningi likhonze imali ngaphezu kwenhlonipho eyabe iyigugu lesizwe. Lokhu kwaholela ezenzweni ezimbi ezifana nokubulawa kwabantu, ukudayiswa komzimba, ukuthandana kwentsha nabantu abadala, ukwanda kwezidakamizwa kanye nezinga eliphezulu lobugebengu.

UButhelezi, (2014) uyafakaza uthi:

Kukhona abantu abakhokhelwa izizumbulu ukuba babulale abanye abantu. Lokhu bathi kungumsebenzi wabo abaziphilisa ngawo. Bayaziwa, babizwa ngokuthiwa “izinkabi.”

Ukulahleka kwesiko lenhlonipho kwaba neminye imiphumela emibi efana nokwanda kwezihlukaniso zemishado, ukwanda kwentsha engamahlongandlebe kanye nezifo. Iningi lilahlekelwa ukwesaba amahloni nehlazo. Abanikeza iziyalo eziphusile baba indlala.

UMkhize, (2010:26) uthi:

Umalokazane abaningi namhlanje sebefika nezimpande zezinhlanga badlise umndeni wonke khona bezothandwa bese bezichachazela nje. Bese lapho liyathukuthela idlozi.

Ekulahlekeni kwenhlonipho kuvela ukufa. Lapho kukhona ukungazihloniphi nokungahloniphi kulula ukuthi ukufa kungene phakathi kwabantu. Ukungazihloniphi kuhambisana nokuziphatha okungekuhle lapho abantu bezinikela khona otshwaleni, izidakamizwa kanye nocansi. Okulandela lapho kuba ukungenwa izifo kanye nokuzibandakanya ezenzweni zobugebengu ezigcina zedlule nemiphefumulo yabangingi.

UMkhatshwa, (1996:07) uthi:

Some of our young people do not know the role that they ought to play in society. They should be encouraged to carry forward the societal norms and values to generations to come. Young people should begin to understand that tomorrow's society will depend upon the kind of persons our present young people become.

Indlela izingane zamantombazane nezabafana ezazikhuliswa ngayo emandulo yayizicija ukuba zibe ngamalunga omphakathi aqotho. Zabe zinolwazi futhi zikuqonda ukuthi liyini igugu lokuba insizwa nentombi.

UKunene, (2013) uthi:

Izintombi zanamuhla zilulekwa ukuthi zihlele imindeni. Ziye ocansini oluphephile okuyinto eyichilo nehlozo okungalulekwa kwakhiwe ingane ngakho. Indaba yokuvikelwa kobuntombi ayiphathwa.

Olimini olukhulunywayo lwesiZulu ilapho kutshalwe khona inhlonipho. Ukulimala kolimi esilukhulumayo kuyizinkomba ezisobala zokulahleka kwenhlonipho. Isizwe asikwazi ukulinyalelwa ulimi kusale inhlonipho. Ngokuthinteka kolimi inhlonipho iyathinteka.

UMuendane, (2006:151) uthi:

Respect for other people is the part of our tradition, which is ubuntu. This does not include being nice at your own expense, though. An example of being nice is switching to speaking in English when you are having a conversation with other Africans, for the benefit of an European who has been living for more than ten years in Africa and has not bothered to learn a single African language. I have never experienced a situation where English speaking Europeans have switched to my language on my joining them.

AbaNsundu kumele balusukumele ulimi lwabo baluphathe ngenkulu inhlonipho kanjalo nezinye izizwe zizokwenze njalo.

UMuendane, (2006:151) uqhuba athi:

Nobody takes anybody seriously who does not take himself or herself seriously.

Abazali kumele bakhuthaze babuye bafundise izingane zabo ukuba ziziqhenye ngezilimi zazo zomdabu. Ukuhlonipheka kwabo nokwesizwe sonke kuncike ekunakeleleni nasekuvuseleleni amagugu esizwe. Ulimi luyingxenye ebaluleke kakhulu yamagugu esizwe.

Kuneqhaza elikhulu okumele libanjwe ngamakhaya ekuvuseleleni isiko lenhlonipho esizweni. Abazali njengabaphathi bekhaya kumele bazibophezele esimisweni sobuqotho. Isiko lenhlonipho lihlunyeleliswa ubuqotho babantu abaligcinayo.

UDurojaiye, (1988:28) uthi:

Home is also a place for learning about world, about people, about way of behaving and developing attitudes towards health, work, people, places, things and life in general.

Kusenesidingo esikhulu ukuba izingane zifundiswe izinto okucatshangwa ukuthi zincane azibalulekile kangakho njengokubingelela, indlela yokukhuluma nabantu abadala, ukwamukela isipho kanye nokuthobela imiyalo yabadala. Ikhaya isona isizinda sokuqala sokufundisa ingane.

Ukuhlonipha kuhambisana nokwazisa abanye abantu nokubanakekela. Ukungenisa nokunakekela izihambi okwabe kwenzeka kwelikaMthaniya kukholelwa ukuthi ukuzixosha kungasho ukuxosha amathonga asekhaya kuyafana nalokho okwakufundiswa.

INdodana Yomuntu eNcwadini eNgcwele, Incwadi, Isahluko nevesi lapho ithi:

Ningakhohlwa ukungenisa izihambi, ngokuba abanye bangenisa izingelosi bengazi.

Phakathi kwesizwe kukhona abantu abampofu abaswele izinto eziningi. Labo bantu kumele baphathwe kahle ngenhlonipho kuhlangatshezwane nezidingo zabo.

UZungu, (2013) uthi:

Wonke umuntu ufundiswa abazali nothisha bakhe ukuphila ngemithetho yokulunga ekutheni abambe iqhaza ekubeni isakhamuzi esilungileyo, afeze izibophezelo zempilo ehloniphekileyo, azikhombise ngemicikilishane yempilo eqotho ebizwa ngokufaneleyo, nalapho umu ekhula ngeminyaka ufundiswa ukwengeza ngomqondo ohluzekile ukuze ngayo aphelelise okuqotho empilweni yakhe.

Indlela yokugqoka ibalulekile ekutshengiseni inhlonipho. Omakoti kanye namakhosikazi kwakunendlela ethile agqoka ngayo eyenza bahlonipheke. Umakoti wabe engagqoki njengentombi engakathathwa .Imvunulo yakhe yabe inomehluko, imenza abe nesithunzi, ahlonipheke.

UMsimang, (1975:184) uthi:

Umakoti uhlonipha abazali bendoda, unina noyise nalo lonke uzalo. Ufaka isicholo kanye nesidwaba bese ehlopha ngesicwayo phezu kwamabele.

Uyaqhuba uMsimang, (1975:185) uthi:

Emahlombe ihlala ihloniphe ngobulwembu noma injeza.
Ngenxa yokuqothuka kwenhloko lapho ekhula isalukazi
isalukazi sibe sesithunga inhloko ende engumboljana.

Ukugqoka kwanamhlanje lapho amakhosikazi agqoka khona amabhulukwe kanye nezimpahla eziwampintshayo kuwenza angahlonipheki kubuye kudale izinsolo kwabaningi.

Lo mthombo, www.jesus-is-saviour.com uthi:

Women who wear pants deliberately cause men to lust and commit sin of adultery ...in every case of women wearing any type of revealing (shapely) pants draw draw males attention directly to her crotch area of her body and buttocks. The rule of thumb ladies is that if clothing shows curves and shape, men will be aroused.

Emandulo amakhosikazi ayegqoka ngenhloso yokuhlonipheka nokwamukeleka, kungekhona ukufaka abesilisa esilingweni.

Indlela okusetshenzwa ngayo kulezi zinsuku idala ukuthi kube nezinselelo esikweni lenhlonipho. Emandulo ukubelethisa kwabe kwaziwa ukuthi umsebenzi wabesifazane. Umuntu wesilisa wayengalothi angene endlini lapho kunomdleane kuze kwedlule isikhathi esithile esimiselwe lokho. Kulezi zinsuku abantu besilisa seyabelethisa noDokotela baxilonga abesifazane noma ngabe bekusiphi isimo. Lokho kuhambe kudale izinkinga.

Lo mthombo, www.patientmodesty.org.com uthi:

Male doctors are not morally above other men. It is very normal for the men to be aroused by seeing the naked women and a male doctor is not different. No amount of training can take a “man” out of the male doctor. No matter how professional the male doctor is, there is no chance that he could stay pure in his mind 100% of the time.

Ukufa kwakuhlonishwa abantu beziphatha ngesizotha bezila ngesikhathi sesifo. Okwenzeka kulezi zinsuku emangcwabeni kufikiselana amahloni. Indlela okugqokwa ngayo nezinto ezenziwayo ziyalijivaza isiko lenhlonipho.

UThusi, (2014) ubeka uthi:

Kuyaye kuthi emva komngcwabo abantu baqale ukuncoma izinto abazibone emngcwabeni, ibhokisi, ubukhazikhazi abakubone esontweni nasemangcwabeni. Ubumnandi nobuningi bokudla akusali ngenkathi kunconywa. Abalahlekelwe ngabathandiweyo babo bangena kwezinkulu izindleko bezama ukufinyelela ezingeni elilindelwe ngabantu. Ohluleka ukufinyelela ezingeni elilindelwe uba indaba egudwini kuze kuhlekiswe nangaye.

Okuningi okwenzeka emabandleni akubonisi ukukhonza nokudumisa uMdali. Kunalokho kubonakala abantu bedumisana bebodwa namabandla esetshenziswa ngenhloso yokuzicebisa. Ibandla kumele lisebenzele inhlonipho nothando esizweni, kungaxilwa kokwezwe ikakhulukazi impande yesono nobukhazikhazi bezwe.

Lo mthombo, www.puregospeltruth.com uthi:

When they go to church it seems like their pastor always talks about financial needs of the church right before the collection plate is passed each week and asks people to give more money to help to meet those needs. On top of that pastors preach sermons about money from time and some of those sermons motivate people to give more to the church.

Akukuhle ukuthi inhlonipho nokuzotha okumele kubonakale endlini yoMdali kuguqulwe kwenziwe into yasemandulo. Izimfundiso eziyiqiniso zeBhayibheli yizo okumele zihambe phambili ukwedlula imibono yabaholi.

Many churches forget that the word of God is supposed to be the authority in the church. Too many pastors put upon themselves to control people's life, when they

ought to counselling people to make their own decisions using Biblical principles.

Isiko lenhlonipho likhuthaza ukuthi imindeni ihlonishwe, ingathathelwa izinqumo kodwa inikezwe ithuba lokuba ixazulule izinkinga zayo. Ingakho kunenkulumo yesintu ethi: Impi yomndeni ayingenwa.

Akusenjalo ezinsukwini zanamuhla, kunabaholi bamabandla asebethatha indawo yoSokhaya. Sekuyibo abaxazulula izininga ezibhekene nemindeni. Iningi liyangenelela alilindi ukuthi kuze kubekhona ocela iseluleko.

Lo mthombo, www.nowadayschurches.com uqhuba uthi:

All too often pastors get personally involved in marriage disputes and only make matters worse. I once heard a pastor say that he never recommended a divorce but jump up and down with gladness on a couple occasions when there was a divorce. No pastor has the right or authority to interfere in any one's marriage.

Ihlazo belesatshwa kungekho owesifazane ofisa ukubizwa ngomabuya emendweni. Abesifazane babebekezela noma zazikhona izinselelo. Ngaleyo ndlela izahlukaniso zabe zingekho.

Umthetho wamalungelo esiNtu udala izinselelo eziningi esikweni lenhlonipho. Kuningi okwenziwa ngabantu okungalungile bethi basebenzisa ilungelo labo elithile. Izingane azisashaywa esikoleni nasekhaya. Sezizenzela umathanda. Ukuthusa ngoswazi sekuyicala elibomvu. Izinto ziyonakala emakhaya, esikoleni nasemphakathini. Iyanda imidlwembe namahlongandlebe, amajele ayagcwala.

UMadlanzi, (2013) uthi:

Izindlela eziphakanyiswayo ukukhuza izingane zibonakala zingenamandla. Amahlongandlebe ayanda. Akusekho ezikwesabayo izingane. Zenza lokho ezikuthandayo. Abazali abasazishayi sezishaywa umhlaba.

Izingane kumele zibe nokwesaba zingenzi umathanda ukuze izinto zenzeke ngendlela efanele. Izingane ezingathuswa ngoswazi azigqogquzeleki futhi aziqoqeki kepha ziba yuvanzi nomhlambi kazalusile ngoba uchakide uhlolile, imamba yalukile.

Lokhu kufakazelwa uBrett, (2010:12) ngenkathi ethi:

Fear is a powerful motivator. If I was to argue that corporal punishment had value in any of these three areas, I would argue that it can be powerful too to condition behaviour and serve as a deterrent against potential future criminal or deviant behaviour on the part of students, prisoners or children. Corporal punishment is simple and direct and almost impossible to misinterpret. As the consequences of breaking the law or rules are then known to every one, without question or ambiguity, society in general, and kids especially, are more likely to follow the rules.

Ukuziphatha okuhle nokubambelela ezimfundisweni ezilungileyo kwenza izingane zibe ngabantu abaphumelelayo empilweni. Izingane akumele zihlukunyezwe noma zixhashazwe kodwa ukuzikhalima ezenzweni ezimbi kuyinto enhle nelindelekile ukuze zibe yizakhamizi eziqotho.

Ukuya ocansini kwezingane ngelinye lamalungelo okumele linganikwa indawo esizweni. Liza nemiphumela eminingi emibi efana nokukhulelwa kwentsha esafunda isikole nengaphansi kwesandla sabazali. Lokhu kudala amakhaya abhekane nomthwalo omkhulu wokunakekela onina bezingane kanye nezingane zabo. Kuholela nasekwandeni komphakathi ompofu. Iningi lezingane ezikhulelwa zisafunda isikole alisiqedi isikole. Liyaphoqeleka ukushiya isikole ukuba liyobhekana nezidingo zezingane. Kubanzima ukuthola imisebenzi ekhokhela ngokwanelisayo bese igcina iyisisulu sempilo yobuphofu.

Ukuhushulwa kwezisu ngelinye lamalungelo akhona angatshengisi ukuhlonipha impilo. Impilo isipho esivela kuMdali, akekho onelungelo lokubulala. Ukuvumela ilungelo lokubulala nokuqeda impilo kubulala unembeza kumuntu. Lokhu kwenza sibe umphakathi oxazulula izinkinga zawo ngokubulala kanti umyalelo weNcwadi eNgcwele umile ekuthenini obulale ngenkemba naye ngokunjalo uyokufa ngenkemba.

UNdlangamandla, (2014) uthi:

UZulu ukwazisa kakhulu ukuba izingane ezingamantombazane zizigcine ziyizintombi nto kuze kufike isikhathi sokushada. Kuyavela ukuthi enye yezihloso yalesi senzo kwabe kwabe kuwukuvimbela izingane zamantombazane ukuba zingakhulelwa kungakafiki umshado. Ngaleso senzo sokuzithiba kwezintombi yayingekho inkinga yokuhushulwa kwezisu esivamile manje.

Isiko lenhlonipho lihambisana nonembeza nokwesaba ihlazo. Isizwe sibhekene nenselelo enkulu yokuvuselela zonke izinto ezingamagugu ezisakhayo njengesizwe. UMKhosi Womhlanga elinye lamagugu isizwe okumele liziqhenye ngalo futhi lilivikele ngoba lilondoloza ubuntombi bezimbali zesizwe. Izimbali zesizwe ezingumqemane ziyisibusiso nengqikithi eyisimakade saleso naleso sizwe phansi komthunzi welanga.

UNkosi, (2013:27) uthi:

The aim of this ceremony is maidens to celebrate their purity, showcasing that they are proud of their bodies while they are being prepared for womanhood at the same time king and the nation a spectacle to marvel at, and motivate the young maidens through words and joyfulness

Izintombi ziyakhuthazwa ukuthi zesabe ihlazo, ziqhubeke nokuziphatha kahle ukuze isizwe siziqhenye siziqhayise ngazo. Ngisho izinsizwa nsi zesizwe zizishaya izifuba ngokushaya itshitshi eliyintombi nto phakathi kwezinye izintombi. Lizishaya lingenqeni ezamabheka.

UMkhakha Wezemfundo kubonakala kunesidingo esikhulu sokuthi ubambe iqhaza uncedise ekulondolozweni kwesiko lenhlonipho. Amasiko abambe elikhulu iqhaza ekulondolozweni kwesiko lenhlonipho. Ukushabalala kwamasiko amaningi kungasho ukushabalala kwenhlonipho.

UKhumalo, (2008:121) uthi:

Ukuphela kobuntu emphakathini kungumphumela wokushabalala kwenhlonipho njengesisekelo esisemqoka ekwakhiweni kwesizwe esiqotho. Isiko liqukethe indlela eyamukelekile emphakathini ngalokho liyakwazi ukukhalima umuntu oseqala ukudlebeleka nokunhlanhlatha maqede afakwe emzileni wokulunga ngokusebenzisa isiko nesikompilo. Intsha enenhlonipho kayikwazi ukugcwaneka emphakathini kwazise ukuthi inonembeza ohlale unkenteza endlebeni nasemqondweni lapho umuntu ecabanga ukwenza okubi emphakathini.

Izikole kumele ziqhamuke nezinhlelo zokuvuselela onembeza ezinhlelweni zazo zokufundisa, kungagxilwa ekuhlomuliseni ingqondo kuphela. Ingane ayihloniyiswe ngokuphelele ngokwenyama, ingqondo nomphefumulo ukuze kukhiqizwe isakhamuzi esiphelele nesiqine ngqi ukhakhayi ukuze zibhekane nengomuso.

ULelepe, (2003:15) uthi:

In this era of globalization issues such as culture, cultural identity, cultural space and place are among those in the forefront. Nations in general have become increasingly consciuos about their identities, which include language, culture and country.

Ulimi lubaluleke kakhulu ekugcineni nasekulondolozeni amasiko. Ukufundiswa kwezilimi zoMdabu ezikoleni nokukhuthaza abafundi ukuba baziqhenye ngemvelaphi yabo kungadala umehluko.

UMBatha, (2014) uthi:

Ingane enenhlonipho izwakala olimi lapho ikhuluma. Amagama ewakhulumayo iyawahlunga. Ihlolisise enkulumeni yayo ukuthi awekho yini amazwi angemahle angadala uhlevane ngaphambi kokuba iphimise.

Ukukhishwa kwesifundo sezenkolo esikoleni akubonakali kuyisenzo esihle. Ezenkolo zineqhaza elikhulu ezingalibamba ekuvuselelweni konembeza. Kungabakuhle ukuthi

isifundo sezenkolo sibuyiselwe ezikoleni kodwa kuqashelwe ukuthi inkolo ayifundiswa ngenhloso yokucindezela nokushabalalisa amasiko.

UMaseko, (2014) uthi:

Izwe selikhululekile ezenkolo kumele zingafundiswa
ngenhloso yokufeza izijongo zepolitiki
mazisetshenziselwe ukubuyisa ubuntu, isiko
nenhlonipho.

Izidakamiswa nophuzo oludakayo zibonakala ziyisitha esikhulu sesiko lenhlonipho. Iningi ligila imikhuba ebabazekayo ngenxa kokuzibandakanya nezidakamizwa notshwala. Kudlwengulwa izingane nezalukazi, kubulawe abantu ngendlela enyantisa igazi, kubuye kwenziwe izenzo zobugebengu obuxakile.

Lapho lezi zidakamizwa sezisebenza emzimbeni womuntu angabe esesaba ihlazo namanyala. Amahloni ayaphela. Inhlonipho ihambelana namahloni. Izingane zivele zigagule abantu abadala ngamagama. Nalapho zikhuzwa kubenhlanga zimuka nomoya. Kuyefana nasendleleni esibiza ngayo abantu ikakhulukazi asebekhulile. Akwemukeleki futhi kuhlasimulisa umzimba ukubiza umuntu omdala ngegama ikakhulukazi uma umncane nakuye kanti kweminye imiphakathi kuyinto evumelekile. Esizweni sikaZulu yinto enqindwayo ukuze ingachumi funa kuchume isangcokolo.

UBeaver, (2008:79) ubeka uthi:

*With developments of modern societies, control of adults
over adolescents decreases. This weakness of adult
control is most obvious under pathological
circumstances such as slum neighbourhoods or broken
homes*

Inhlonipho ibuye ihambisane nokuqaphela nokwazi. Umuntu ohloniphayo uyakwazi ukuqaphela lapho kunabantu abasezingeni elithize kanye nesezimeni ezithize. Uyayiqonda indlela okumele akhombise ngayo inhlonipho. Inhlonipho enikezwa amakhosi yehlukile, yethula ngendlela ehlukele kanjalo naleyo eqondene nabantu abadala. Ingane engakwazi ukuhlukanisa lapho ikhuluma ukuthi ikhuluma nontanga wayo noma nomuntu omdala

isuke isenkingeni yokulahlekelwa inhlonipho. Isuke ikhalela ukubuyiswa, ikhalinywe futhi iqondiswe ngobunono ukuze ingadlebeleki.

USiegel noBredon, (2011:345) bathi:

Children who perform poorly at school are also more likely to be truant, and the status offence of truancy is linked to further offending. Impulsiveness is seen by some as the key aspect of the child's personality that predicts offending

Ukulalela lapho kukhulunywa nawe nokuvumela ukuqondiswa ube usuwenza ngendlela efanele ngenye yezimpande ezenza inhlonipho isimame. Ukukhuza kungalalelwa, kungabikhona ovumela ukuqondiswa lokho kuwukudlebeleka futhi akunaso nhlobo nhlobo isibusiso namathamsanqa.

Isizwe kuhle sibambebele enhlonipheni, singagudluzwa ubukhazikhazi bamalungelo alesi sikhathi. Sikhuze ichilo nehlazo lapho intsha okuthenjelwe kuyo kusasa isibhukuda ezidakamizweni nasotshwaleni. Sikhuze umhlola lapho izintokazi zakithi, izinzalabantu zesizwe sezithengisa ngemizimba yazo, isibaya soyise kanye nalapho sesihushula izisu.

Inhlonipho iyokutshaleka esizweni lapho konke sekumi ngononina. Ubaba anikwe futhi ayithathe indawo yakhe njengoSokhaya ngentobeko nangesizotha, enokuqondisisa ukuthi umuzi awengamele akusiwona owakhe kodwa ungokayise naye owenganyelwe ngamakhehla amadala asekwelamathonga. Inkosikazi yekhaya yazi ikuqonde ukuthi iyinzalabantu yezithutha zekhaya, ikhaya kumele aliphathe ngenhlonipho nangesizotha ngoba akulona elayo kodwa uzokwakha umuzi wabadala. Izingane zikhule zibazisa abazali bazo njengokuyala kweNcwadi eNgcwele. Zilalele izimfundiso ezakhayo zasekhaya.

Sizihlolisise sizicubungule izimfundiso zokufika, singabi othathekile kodwa siqhakambise okwethu njengefa esalishiyelwa okhokho. Siqaphele ukuthi umlando awusisoli, usibhale kabi njengabantu abalahla amagugu abo, bagijima nokwabezizwe. Siziqhenye ngomlando wethu owakhiwe ubuqhawe nobuntu. Singalihlanekezeli iqiniso lokuphila esalivezelwa ngobabamkhulu njengento ewubuqaba ngenxa yokuluthwa impucuko yaseNtshonalanga.

Sizihlole ukuthi ingabe ikuphi lapho siwe khona, sivuke sizibuthe sibheke phambili. Lokho kuyosakha kususimamise, sikhule sidlondlobale kabusha njengesizwe sibe ngangezintaba zoNdi noKhahlamba.

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ISONGEZO / APPENDIX
UHLELOMIBUZO / QUESTIONNAIRE

**UCWANINGO NGESIKO LENHLONIPHO NJENGENSIKA YESIZWE
SAMAZULU / THE CUSTOM OF RESPECT AS THE PILLAR OF THE
ZULU NATION**

A. ULIBO / GENEOLGICAL / DEMOGRAPHIC

Amagama akho aphelele nesibongo / Your full name and surname:

1. Iminyaka yakho yobudala / Age
- Phakathi kwe-13 kuya kuyi-19
- Phakathi kwama-20 kuya kuma-29
- Phakathi kwama-30 kuya kuma-49
- Phakathi kwama-50 kuyaphezulu
2. Ubulili / Gender Ungowesifazane Ungowesilisa
3. Uganiwe / Uganile? A you married? Yebo Cha
4. Wehlukanisile / Udivosile / Divorsed Yebo Cha
5. Wazalelwa kuyiphi indawo? / Where is your place of birth?

6. Uma nike nathutha, nathuthela kuphi? / If ever moved to another place, where is that place?

7. Bhala amabama owagcina kuwo esikoleni / Name school grades you did at school

Amabanga aphansi

Amabanga aphakathi nendawo

Amabanga aphezulu

8. Uqeqesho lwakho lwemfundo lukuziphi iZikhungo Zemfundo Ephakeme?
Where did you obtain your Higher Education?

ENyunivesithi

Ekolishi

EThekhnikhoni

Awukaze ulubeke/ulubhade esikoleni?

9. Wenza msebenzi muni? What is your occupation?

Awusebenzi

NginguMhloli

NginguMabhalane

NgiyiNduna

Umfundi

Okwahlukile, chaza

10. Obani amagama abazali bakho? / What are the names of your parents?

Ubaba -----

Umama -----

11. Bazalelwa kuphi abazali bakho? / Where did your parents born?

12. Bazalwa ngayiphi iminyaka abazali bakho? / When did your parents born?

13. Yimaphi amakhono ababenawo? What skills do your parents had?

14. Ngobani abafowabo bakababa wakho? / Who are father's brothers?

15. Ubani uMukhwe / uMkhwekazi wakho uma uganile / uganawe? / Who are your in-laws if you are married?

16. Obani amagama abafowenu nodadewenu ngokulandelana kwabo? / Who are the names of your brothers according to their birth order?

17. Obani amagama abantwana bakho? / What are the names of your children?

18. Washada nini, ushada nobani? / When did you get married and with whom did you get married?

B. IMINININGWANE NGENDAWO / GEOGRAPHIC

19. Udabuka kuphi? (Isigodi / umhlathi, iNkosi, iNduna) / Where was your original place? (Ward, Chief, Foreman)

20. Obani amagama ogogo nomkhulu bakho? / What are the names of your grandparents?

21. Babehlala kuphi nendawo ogogo nomkhulu bakho? / Where did your grandparents live?

22. Yini ababedume ngayo? / What were they famous about?

23. Yiliphi isiko noma imikhuba ababeyigcina ngezikhathi zabo? / What tradition or custom did they perform in their times?

24. Ngabe nisaligcina yini lelo siko / umkhuba? / Do you still practice that tradition / custom?

Yebo Cha

Chaza:

C. IMINININGWANE NGOSIKO

25. Iliphi isiko olithandayo?

26. Chaza ulithandela ini leli siko?

27. Lihle ngani leli siko?

28. Ngabe usalenza / usaligcina leli siko?

29. Ukhona ekhaya osalenza / osaligcina?

30. Nilenzela ini?



45 Begonia Street
Bergsig
1441

14 KuZibandlela 2012

Khansela Lendawo
Dr Pixely Ka-Isaka Seme Local Municipality
Volksrust
2470

Motha (Dlebenkomo)

Incwadi Yokucela Imvume Yokwenza Ucwangingo Ngesiko Lenhlonipho

Ngingumfundi ofunda eNyuvesi YakwaZulu, Ongoye. Ngenza iqhuzu lobuDokotela eMnyangweni Wezilimi ZoMdabu Namasiko. Ngenza ucwangingo ngesiko lenhlonipho njengensika yesizwe. Lokhu kuyosiza ekutholeni umnyombo weqhaza lenhlonipho ekwaxhiweni kwesizwe. Lolu cwangingo luzovumbulula izinto ezingamagugu neziqukethwe olwazini lwendabuko ezingaba isixazululo ezinkingeni ezikhona esikhathini samanje ezidalwa ukulahleka kwesiko lenhlonipho.

Ngicela imvume yokuqhuba lolu cwangingo emphakathini owengamele. Abazobamba iqhaza kulolu cwangingo bazophendula imibuzo abazobuzwa yona. Ngqiqinisekisa ukuthi abayikuphoqwa ukuphendula imibuzo futhi abangafuni ukudalulwa amagama abo emphakathini nakulolu cwangingo, lokho kuyohlala kuyimfihlo njengesivumelwano phakathi kwami nabo.

Ulwazi abayongicobelela lona luyosatshalaliswa ngemibhalo ezoba semabhukwini. Iyosatshalaliswa Ezikhungweni Zemfundo Ephakeme ukuze wonke umuntu afundiseke ngaleli siko lenhlonipho.

Ngicela ukuba usayine ngezansi njengophawu lokungivumela ukuba ngiqhubeke nalolu cwangingo emphakathini owengamele.

Isiginisha YeKhansela Lendawo

04-01-2013

Indawo DAGGAKRAAL

04-01-2013

Usuku

Isiginisha Vomcwangingi

Bergsig

Indawo

14-12-2012

Usuku