

IINQOBO ZENTLALO NJENGOKO ZIQULETHWE
ZIINTSOMI EZICHONGIWEYO ZESIXHOSA

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INGENISWE UKUZALISEKISA IIMFUNO ZESIDANGA
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ISIQULATHO

| | |
|---|----|
| ISIQINISEKISO | 5 |
| UMBULELO | 6 |
| ISINIKEZELO | 7 |
| ISISHWANKATHELO | 8 |
| ISAHLUKO 1 | 9 |
| 1. INTSHAYELELO MXHOLO | 9 |
| 1.1 INTSHAYELELO NEMVELAPHI | 9 |
| 1.2 INQONTSONQA EYINGXUBAKAXAKA | 15 |
| 1.3 INGQIQO YOPHANDONZULU | 17 |
| 1.4 IINJONGO KUNYE NEMIBUZO YOPHANDONZULI | 18 |
| 1.4.1 IINJONGO ZOPHANDONZULU | 18 |
| 1.4.2 IMIBUZO YOPHANDONZULU | 20 |
| 1.5 INGCACISO SIGAMA ESISETYENZISWAYO KOLU PHANDONZULU.... | 20 |
| 1.6 UYILO LOPHANDO | 21 |
| 1.7 INDLELA YOPHANDO | 23 |
| 1.8 INKCAZOBUNGCALI OKANYE ISITHAKO SOHLALUTYONZULU | 24 |
| 1.9 UPHENGULULO LONCWADI | 28 |
| 1.10 INGQWALASELA YOKUZIPHATHA | 30 |
| 1.11 UBUME BEZAHLUKO | 30 |
| | |
| 1SAHLUKO 2 | 32 |
| 2. UPHENGULULO LONCWADI | 32 |
| 2.1 INTSHAYELELO | 32 |
| 2.2 YINTONI INTSOMI | 34 |
| 2.3 IXESHA LOKUBALISA INTSOMI | 38 |
| 2.4 UKUBALULEKA KWEENTSOMI ZESIXHOSA | 39 |
| 2.5 IINQOBO ZENTLALO NGOKUDULISWA ZIINTSOMI ZESIXHOSA | 46 |
| 2.5.1 INTEMBEKO | 48 |
| 2.5.2 UBUGORHA | 49 |

| | |
|--|----|
| 2.5.3 INTSEBENZISWANO | 49 |
| 2.6 ISISHWANKATHELO | 52 |
| ISAHLUKO 3 | 54 |
| 3 INDLELA YOKUQHUTYWA KOPHANDO | 54 |
| 3.1 INTSHAYELELO..... | 54 |
| 3.2 UYILO LOPHANDO | 54 |
| 3.3 UPHANDONTYILAZWI | 56 |
| 3.4 INKCAZOBUNGCALI OKANYE ISITHAKO SOHLALUTYONZULU | 57 |
| 3.5 UKUQOKELELWA KWEDATHA | 60 |
| 3.6 ISAKHIWO SEENTSOMI | 61 |
| 3.6.1 ULee haring (2013) usizoba ngolu hlobo yena isakhiwo seentsomi | 62 |
| 3.6.2 UJafta (1975) usibonakalisa ngala manqanaba isakhiwo seentsomi | 63 |
| 3.6.3 UDundes (1965) kolwakhe uluvo uyibona intsomi inala manqanaba..... | 64 |
| 3.7 IMVUME YOKUQHUBA UPHANDO | 65 |
| 3.8 ELOKUQUKUMBELA | 65 |
| ISAHLUKO 4 | 67 |
| 4 UHLALUTYONZULU LWEENTSOMI EZICHONGIWEYO | 67 |
| 4.1 INTSHAYELELO | 67 |
| 4.2 UKUHLELWA KWEENTSOMI NGOKWEMIXHOLO | 69 |
| 4.2.1 IINTSOMI EZINGEZILWANYANA ZODWA | 69 |
| 4.2.2 IINTSOMI EZINGEZILWANYANA NABANTU..... | 78 |
| 4.2.3 IINTSOMI EZINGEMVELAPHI | 80 |
| 4.3 UKUHLELWA KWEENTSOMI NGOKWESAKHIWO | 81 |
| 4.3.1 UBUHLOBO OBUNGEUBUBO | 81 |
| 4.3.2 UKUDUBADUBA ISIGQIBO | 81 |
| 4.4 UKUHLELWA KWEENTSOMI NGOKWENKCAZOBUNGCALI YOKUSEBENZA..... | 83 |
| 4.5 UKUQUKUMBELA | 84 |

| | |
|--|----|
| ISAHLUKO 5 | 85 |
| 5 IZIPHUMO ZOPHANDONZULU, IINGCEBISO NELOKUQUKUMBELA | 85 |
| 5.1 INTSHAYELELO | 85 |
| 5.2 IZIPHUMO ZOPHANDONZULU | 86 |
| 5.3 IZINTO EZIQAPHELEKAYO | 89 |
| 5.4 IINGCEBISO | 93 |
| 5.5 ELOKUQUKUMBELA | 94 |
| | |
| IMITHOMBO EKUCATSHULWE KUYO | 96 |

ISIQINISEKISO

Mna Thunyelwa Olivia Ngcingwana, ndiyaqinisekisa ukuba okuqulathwe kulo msebenzi usihloko sithi “linqobo zentlalo njengoko ziqulethwe ziintsomi zesiXhosa” ngumsebenzi wam endiwuqulunqe ngokwam, ndingazange ndawungenisa ngaphambili nakweliphi na iziko lemfundo ephakamileyo. Abantu endithe ndancaza kwizimvo zabo ndiye ndabakhankanya kuluhlu lwemithombo esetyenzisiweyo ukuphanda nzulu.

Utyikityo: 

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UMBULELO

Ndiswele imilomo eliwaka ngendikhwaza ndiviwe kwilizwe lonke ndibabaza ubukhulu neenceba zoMdali ovula kuvaliwe, owenza kwenzeke, ndithi ekugqibeleni ude wabonwa nandim.

Mathol'anyongande kudlelana kuni makhankatha am, Njingalwazi N. Saule nawe Mnumzana M. Diko. Bekungekho lula, kodwa nindithwale, nandiqwabulula kwade kwaba lapha. Nindifunqule ndade ndafunquleka, nisindwa ninjalo. Ndinjenjenje nini, yonke le mpumelelo yeyenu. Phambili ngokufunqula abo basakhasayo batsho babone, njengam. Ndiyazidla ngani.

Ndibulela abazali bam abangasekhoyo, ababeyithanda kakhulu imfundo noxa babengafundanga nto ibhekephi nje. Ndiyanazi nincumile apho nikhoyo Jwarhakazi nawe Qengeba. Kukwenza kwenu oku.

Ndibulela umyeni wam uSonwabo Ngcingwana ngenkuthazo nenkxaso engagungqiyo ngalo lonke ixesha ndinqwenela ukufunda. Enkosi Mtshkilana, uThixo akwenzele yonke into oyinqwenelayo. Ndibulela inkuthazo endiyifumene kubantwana bam uThamsanqa, uSihle, uBomikazi, uNqabakazi, uAphiwe kunye nabazukulwana uSandiso noNgcathu. Ndibulela usapho lonke lakwaMnguni, ekhaya eDikeni, ndibulela ngokukhethekileyo uZikhona Mnguni, umtshana wam, uyayazi ke yena into ebesiyenza ukududula lo msebenzi. Ndiyazidla ngani mathol'oMthwakazi.

Ndiliyokoyoko ndinjenjenje zizandla zabafundisi ntsapho endixikixwe zizo esiXhoseni. Ndingabalula phakathi kwabo abahlohli bam besiXhosa ekholejini, ongasekhoyo, umnumzana T. Kabanyane, umnumzana Z. Sikiti, uNkosikazi Moropa owayendihlohla e Unitra, kanye kweli candelo loncwadi lwemveli. Ndithi kubo loo nto bayiphathisiweyo bangayilahli.

Ndiyazibulela nam ngenyameko nenzondelelo endithathe yandibeka kule ndawo ndikuyo ngoku.

Bekungekho lula kodwa ndiyancoma ngoku.

ISINIKEZELO

Lo msebenzi ndiwunikezela kubantwana bam bonke, oodade wethu, abanakwethu, abatshana, abazukulwana kunye nesizukulwana.

Ndiwunikezela kusapho lonke looMphankomo, ooMbotho namaJwarha. Oku ndikwenzela ukuba kube ngumkhombandlela kubo, ekukhuleni nasekukhuliseni ezabo iintsapho. Mna ndikhuliswe ngumakhulu uMaxaba, endikhulisa ngokundibalisela iintsomi, yiyo loo nto ndinqwenela ukuba ndibancazele kolu lwazi ndalufumanayo kuloo titshalakazi yasemandulo. Ukuba ndithi andikwazi ukwahlula okubi kokuhle ndingaba ndiyamkhanyela owam umakhulu. Ndadimbaza ndonela kweso sisele senyathi. Ndithi makaphumle apho alele khona phezu kwemisebenzi yakhe emihle. Ugqatso ulufezile.

Kuni bantwana basekhaya ndithi nanku umbele ubhonxile, ncancani nonele, nincancise nabamelwane, ningaziminci nodwa. Isikhwebu sombona simnandi ngokuchubelana.

USHWANKATHELO

Olu phandonzulu lwenzelwa ukuvuselela ukubaliswa kweentsomi zesiXhosa kubantu nakubantwana. Oku kubaliswa kwezi ntsomi kubonakale kunikelwe umva kakhulu ngabantu abantetho isisiXhosa, nto leyo eyenze ilahleko enkulu esizweni kuba ezi ntsomi zidlala indima enkulu ekukhuliseni abantwana ngendlela eyiyo, nasekuphuhliseni ukuthethwa kolwimi lwesiXhosa.

Olu phandonzulu ludandalazisa ukubaluleka kweentsomi ekusasazeni iinqobo zentlalo ezidingeka kakhulu ekukhokeleni abantu ukuze kubekho phakathi kwabo intlalontle, intembeko, intsebenziswano, ubugorha, ukwanela, ukuthatyathwa koxanduva, ukuvuk'uzenzele nobuntu. Kuvezwa iintsomi ukuba zizithuthi zenkcubeko yoluntu, ifuthe lazo lifana twatse neli lamakhasi onxibelelwano.

Kusetyenziswe inkcazobungcali yokusebenza, ukubethelela ukubaluleka kwentsebenziswano ekuhlaleni. Intsebenziswano kanye oku kwale yamalungu omzimba, yiyo eza nomanyano ekuhlaleni, umntu ngamnye azibone ebalulekile, edingeka ekuhlaleni. Ziveziwe iintsomi zamazim, kwacaciswa ukuba nathi kweli xesha siphila kulo sinawo amazim aziziyobisi nokuthengiswa kwamalungu omzimba, apho umntwana ongaphulaphuliyo kubantu abadala xa behlukisa agangxeleka khona.

Zinikiwe iingcebiso ekusetyenzisweni kweentsomi ngabantu ukuvelisa imfundiso nokonwabisa ngaxeshanye. Lulunyukisiwe ulutsha ngokugaxeleka kwalo kubuhlobo obungebubo, ubuhlobo boodyakalashi koomvolofu.

Makubuyelw'eMbo, kusetyenziswe amachiza emveli.

AMAGAMA ANGUNDOQO

IsiXhosa; iintsomi; iinqobo zentlalo; intlalo; imbonobunzululwazi; uphandontyilazwi; inkcazobungcali yokusebenza; iiperile zobulumko; ubuntu; ulutsha

ISAPHLUKO SOKUQALA

Intshayelelo mxholo

1.1. INTSHAYELELO NEMVELAPHI

Entlalweni yakwaXhosa, umntu ngumntu ngabantu. Akunyamezeleki ukubukela umntu etyiwa ziintwala, abantu bekhona. Ubuntu bubonakaliswa ngokwabelana ngaloo nto incinane ikhoyo. Ubesithi umntu ongenanto, akubona komnye umzi kunyakazela ziinkukhu, acele isahlulo, oko kukuthi, aboleke isikhukukazi naye simzalele amantshontsho, aze asibuyisele kumnikazi waso sisakube sikwenzile oko. Bekubakho umanyano, ubudlelwane, intlonipho nentsebenziswano phakathi kwabantu. Lo moya wemvisiswano kubantu bakwaXhosa ubudluliselwa nakubantwana bamaXhosa. Ikwangulo moya ubuwenza ube khaphukhaphu umsebenzi wokukhulisa abantwana bade babe lulutho ekuhlaleni naselizweni liphela. Umntwana ubesazi ukuba umama ngumama, nokuba ngokabani, utata ngutata, nokuba ngokabani. Bekungeyiyo le nto yenzeka kule mihla, apho uxelelwa eziqhitsini ngomnye umfazi athi “akuzalelwana.”

UFollett (2015) uyibethelela kanobom indima yentsebenziswano ekwenzeni izinto. Uthi iziphumo ziba zihle kakhulu kunamaxesha uzenzela wedwa. Uthi xa kuqhagamshelwana, kucetyiswana, kuboniswa, kuthatyathwa izigqibo, kusabelwana ngeembono, kuthatyathwa uxanduva ngumntu wonke, kuba khaphukhaphu yonke into ekuhlaleni.

Bebekhula kamnandi nakakuhle abantwana bebukela kubazali, bekopa izinto ezintle kubo, bekwazi ukwahlula phakathi kokuhle nokubi. Amanqanaba okukhula eluntwini bebewafundiswa ngohlobo obungeze ulucingele ukuxabiseka kwalo kuba belusenziwa ngomlomo, ngokungathi kuyadlalwa, bebaliselwa iintsomi zesiXhosa, befundiswa ukuthetha ulwimi lwabo ngemidlalwana enjengooqashiqashi, befunda ukubala kwimidlalo enjengonochesi. Kwezi ntsomi ke kulapho kudluliswa khona izilumkiso, iziyalo,

kufundiswa ngeenqobo zentlalo, eziyimithethwana yasekuhlaleni, engabhalwanga phantsi.

UNgugi(1986) uthi babesithi xa bebaliselwa iintsomi bafumanise ukuba eyona mfundiso ibethelelwayo yintsebenziswano ekuhlaleni. Uthi kwiintsomi ezingabantu namazim, babefunda ukuba loo ngxaki ingamazim, agqiba abantu, iyasombululeka xa abantu besebenzisana ukuyilwa. Uthi kwiintsomi ezingezilwanyana ezingabalinganisi abaphambili, apho oomvundlazana, bebancinane, bebuthathaka benjalo, bebephela bengamaqhawe namaqhawekazi. Oku bekusenzeka ngokuthi esona silwanyana sincinane sisebenzise ingqondo ukuqhatha eso sikhulu sinamandla njengengonyama. Ezi ntsomi zikhuthaza ubugorha ngengqondo, hayi ngezigalo.

Uphinde athi uNgugi(1986), kwezinye iintsomi bekuye kubonakale ukutsala nzima kwezilwanyana zisokoliswa yindalo, mhlawumbi kunqabe amanzi, kubekho imbalela. Uthi loo meko, nendlela ezo zilwanyana ziyisombulula ngayo, iba yimfundiso ngobomi bokwenyani kwilizwe esiphila kulo. Ibonisa ukuba umntu makavuke azizamele xa eyibona imeko ukuba iyamekuza.

Kwakungekho zikolo kaloku emaXhoseni, kungekho maziko okubunjwa kwezimilo, kungekho maziko onyango, kodwa intlonipho, ubuntu, intobeko, inkathalo nentsebenziswano, zazihamba phambili. Oku kwakusenza intlalontle emaXhoseni, kutsho kunqabe neziphithiphithi. Sesi sizathu ke esenze ukuba umphandinzulu anqwenele ukukhe avuselele amaXhosa ngokubaliselana ezi ntsomi ziqulathe iinqobo zentlalo, ukuze kufumaneke ezi ziyalo nezilumkiso kubantwana abasakhulayo. Bekunga kungakhe kulinganiswe oomakhulu bamandulo, ababengootitshalakazi baloo maxesha, befundisa emakhaya, izikolo zingekabikho, futhi bakhuphe abantwana abathe tse, bakhuphe iinkokheli zokwenyani, bakhuphe abafazi namadoda oqobo.

Olu phandonzulu lubhalwa ngesiXhosa. Oku kwenzelwa ukukhuthaza ukusetyenziswa kolwimi lwesiXhosa ngamaXhosa. Wokhumbula ukuba uninzi lwawo amaXhosa sele ade awasazi kuba engasasifundi, engasasithethi. Kaloku kule mihla isuke yaqheleka into yokuba uthi xa uthetha isiXhosa,

ungakhumshi, ubonwe njengomntu ongabalulekanga. Uthi ukuze uqondwe usikhuphe ngamarhanana, isiNgesi. Ewe, bakhona abantu abasithethayo isiXhosa kodwa inyaniso yile yokuba umgangatho wokuthethwa kwesiXhosa awuncumisi.

Olu phandonzulu lujoliswe ekubuyiseleni isidima seentsomi zesiXhosa, esithe sakhahleleka phantsi, sashiya ithanda elikhulu ekuhlaleni. Ngenxa yokutyeshela inkcubeko yethu, nokunganaki iindlela zethu zemveli zokufundisana ngomlomo, ezazingumqolo wentlalontle yoluntu, sibonakala njengabantu abangenankcubeko. Sibonakala sibudada bukiwu, siziindwendwe elizweni loobawo, siphulukana nolwimi lwethu lweenkobe, sihamba sikopa iinkcubeko zabanye abantu.

Language, any language, has a dual character, it is both a means of communication and a carrier of culture. Ngugi(1986:13)

UNgugi (1986) usilumkisa kakhulu ke ngokutyeshela ulwimi lwethu, sixabise ukusebenzisa isiNgesi. Usibonisa ngokucacileyo ukuba ukuxatyiswa kolwimi lwenkobe kuncedisa nasekugcineni inkcubeko yethu.

Ngokwengcamango yomphandinzulu wolu phandonzulu, oku kubaliswa kweentsomi esiXhoseni kuza kunyanzelisa ukuthethwa kolwimi, kuba ziza kubaliswa ngesiXhosa.

Sizama ukubaleka ihlazo lokuphulukana nolwimi nenkcubeko yethu. Sabona kakubi kwibali likaNongqawuse, intombi kaMhlakaza, apho saphulukana nobutyebi bethu, saphela sizimpula zikalujaca.

UMda(2000) uthi uNongqawuse lo wayeyintombi kaMhlakaza, kwelaseMpumakoloni, emaXhoseni. Wathi gqi nesiprofetho ngowe1856, esithi amaXhosa mawabulale zonke iinkomo zawo, atshise amasimi awo kuba izinyanya ziza kuvuka ziwanye ezinye iinkomo kunye nesivuno esitsha esingangxengwanga. Bakwenza oko abantu, bazibulala iinkomo zabo ababephila ngokufuya zona, bawatshisa amasimi abo anesivuno, ababesondla ngaso iintsapho zabo. Balinda ke ngokwesiprofetho sikaNongqawuse. Zange kufike zinyanya, zange kufike zinkomo, zange kufike sivuno kude kube nanamhla. Baqala ukulamba nokusokola kwade kwanyanzeleka ukuba

amadoda mawaphume emizini yawo ayokukhangela imisebenzi emigodini, asebenzele abanye abantu ukuze alale etyile.

Salahlekwa kokuninzi isizwe samaXhosa sesi senzo sikaNongqawuse. Olu phandonzulu luzama ukulumkisa abantu ukuba bangaphindi esezolo, balahle iindlela ezizizo zokwenza izinto, badludle nezintsha kanti zibasa egedukeni. Oku kubukula kwethu inkcubeko yethu, kusenze salahlekwa bubuntu ekuhlaleni, kusenze sazivalela ezindlwini zethu ezibiywe ngamathango amade, kusibizele iinkathazo zabantwana abasebenzisa iziyobisi. Iintsomi ke ziqulathe kanye ezi mfundiso, zingoosompempe futhi zizizipili zenkcubeko yabantu bakwaXhosa. Zazisetyenziswa kakhulu iintsomi ekufundiseni, zizizithuthi zolwazi olufunekayo ekukhuliseni abantwana. Kaloku kwakungekho zincwadi, kungekho zikolo, kungekho nomathotholo namabonakude, kusetyenziswa olu hlobo ekufundiseni nasekululekeni abasakhulayo.

UBongela(1991) uthi iingcali ziwa ngokuwa ekuchazeni ukuba intsomi le yintoni na kanye. Ucaphula okaDundes yena othi ngalo mbandela wentsomi, *“Boas considered folklore to be a kind of a mirror for a culture and he suggested that a people’s folklore was that people’s autobiographical ethnography. This meant that although folklore might be a key to the past, it likewise reflected the present culture and thus was also a key to the present.”*

Nako ke oku kubaluleka kokubaliswa kweentsomi ebantwini kuba zingoovimba bolwazi lwenkcubeko yabo. Luyancedisa ekuyigcineni isaziwa imvelaphi yabo.

Kuthe kwakufika iindlela ezintsha zokufunda, nokulungiswa kwentlalontle yoluntu, zanyhashwa, zatshikilelwa iindlela zemveli zokufunda nokufundisa, “waqhawuk’ ujingi abantwana bedlala.”

La magqabantshintshi angentla apha abonisa ukuba kutheni olu phandonzulu luzama ukuqwabulula iinqobo zentlalo eziqulathwe ziintsomi ezithile zesiXhosa. Ukwenjenje kukuzama ukungqinelana nentetho ethi iintsomi ziiperile zobulumko. Uphandonzulu luhlaba ikhwelo kumzi wakwaXhosa, lulumkisa ngelithi, “zemk’iinkomo magwalandini.” Siyafa isizwe, sihluthwa intlaka emlonyeni, ulwimi lwesiXhosa lujongelwe phantsi ngabantu abantetho

isisiXhosa kanye. Izithethe zamandulo ezazisetyenziswa ekufundiseni nasekukhuliseni abantwana ngendlela eyiyo, zityeshelwe ukungena kwale mpucuko yaseNtshona. Iintsomi ezazisetyenziswa, zibaliswa ebantwaneni ngoomakhulu, zaye zabonwa njengamabalana ayinkcithaxesha, zabonwa njengezinto zokozelisa abantwana, zabonwa njengezinto zokuchitha isithukuthezi, waphela ke umdla ebantwini.

Zajika izinto azahamba ngendlela kuba oosompempe, iintsomi, azisabaliswa ebantwaneni, kanti ke ezi ntsomi zithatha le ndawo yoswazi olungasasetyenziswayo ukohlwaya umntu omoshayo. Ukubalisa intsomi eza kuba nomlinganiswa owonayo, aze abonakale esohlwaywa kanobom ekugqibeleni, kudlulisa umyalezo emntwaneni, kumlukisa ekwenzeni okungalunganga, utsho abone kuloo ntsomi ukuba umntu owonayo wohlwaywa njani.

Umphandinzulu ukholelwa ekuthini iintsomi ezi, xa kunokubuyelwa ekuzibaliseni ngamandla, kuchongwe kanye ezo ziqulathe iinqobo zentlalo, uluntu lungabuya lubumbane, intlalo ingabuya ibentle, ubuntu bungabuya bukhonye phakathi kwabantu ekuhlaleni. Bangakhula kakuhle abantwana benemikhombandlela abayifumana ngokumamela iintsomi. Ilungu ngalinye lasekuhlaleni lingazuza nto ngokubaliswa kweentsomi. Amalungu asekuhlaleni angathobelana, angahloniphana, angancedana, angaxhasana; loo nto yenze isizwe esimanyeneyo. Intlonipho yelungu ngalinye izala uluntu oluhloniphayo, uluntu olunentlonipho luzala isizwe esihloniphayo. Sesi sizwe silahlekileyo sakwaXhosa esi sicengwa yile mvuselelo yezi ntsomi.

UMakgamatha (1987) uyicacisa indlela ezibaluleke ngayo iintsomi ngokuthi azibaliswa nje ukubonisa inkolo yamandulo, uthi zingasetyenziswa ekuphuhliseni intlalontle eluntwini, zingasetyenziswa ekufakeni uxinzelelo emntwini ngamnye ongaziphethanga ngendlela eyiyo phakathi kwabanye abantu.

USone (2018) uthi abantu base Afrika, njengabo nabaphi abanye abantu elizweni, nabo baneenqobo eziyimfuneko ekukhuseleni nasekuphuhliseni inkcubeko yabo. Uthi ke iinqobo zentlalo zikwezo zidingeka ngokwenyani kuba zona zizo eziza kumkhokela umntu ekwenzeni kakuhle nangokulindelekileyo

ekuhlaleni. Uthi ezi nqobo ziqulethwe kwimfundiso abathi abahlali bayisasaze ekuhlaleni besebenzisa olu hlobo lwemveli, lunjengeentsomi, amaqhina, izaci neengoma. Uthi kuye kuthi ngeli xa kusenziwa ezi ntsomi, kanti kufundiswa intembeko, ukuzingca, inkuthalo, ukuncedana novelwano. Uthi ke ezi ntsomi ziifestile zokukrobisa imithethwana yasekuhlaleni engabhalwanga phantsi, emayaziwe, yenziwe ukuze kuhlaliswane kakuhle.

Olu phandonzulu luhambisana ngqo nale ngcamango ingasentla, yokuba iintsomi mazisetyenziswe kakhulu ukubonisa iinqobo zentlalo ezilulutho ekuziseni inzolo phakathi kwabahlali. Iintsomi ziyafundisa, zifundisa iindlela ezizizo zokuhlalisana. Iintsomi ziyakha, ziyalumkisa, ziyakhokela, zingoosompempe abakhuza izinto ezimbi ezenziwa ngumntu komnye umntu. Iintsomi ziyonwabisa. Ukubuyisa ukubaliswa kweentsomi emaXhoseni ingalinyathelo elihle kakhulu kuba ziqulathe zonke iinqobo zentlalo ezibonakala zilibalekile okanye zingaziwa namhlanje luluntu lwala maxesha. Umphandinzulu uzama ukubuyisa isidima seentsomi zesiXhosa nokubuyisa ukubaliswa kwazo kubantu ekufanele ukuba bazibaliselwe kuba iintsomi ziintsika zenkcubeko yabantu.

UChesiana (1997), uyatsho ukuba akukho nkcubeko ingaguqukanga kwinto eyayiyiyo kuqala. Uthi inkcubeko nganye imane ilungelelaniswa namaxesha, ngabo bantu bayilungisayo. Undlela lula wokwenza oko kukubaliswa kweentsomi eziza kuhambisa ezo nguquko eluntwini. Yiyo loo nto kunganyanzelekanga ukuba indlela yokubaliswa kweentsomi ifane. Umbalisi uxhomekeka kumyalezo lowo afuna ukuwudlulisa kubaphulaphuli, kuloo ndawo abalisa kuyo okanye ngeloo xesha lokubaliswa kwezo ntsomi.

UNgugi(1986) uthi yena, kubabalisi beentsomi, bakho abaziincutshe zokubalisa, nabo bangezizo. Uthi iincutshe zingayibalisa iintsomi ziyiphindaphinde kodwa ibe isanambitheka kubaphulaphuli. Uthi zingayibalisa iintsomi ebibaliswe ngomnye umntu, ziyenze ibengathi iyaqala ukubaliswa. Uthi obu buchule bulele kwindlela ilizwi kunye nethoni yombalisi, eziphuma ngayo xa ebalisa.

Le ntetho ichaza ukuba oku kucetywa lolu phandonzulu, ukuvuselela ukubaliswa kweentsomi, kungayimpumelelo ukuba zingathi xa zibaliswa kungagqithiswa nje usana kunina, zibaliswe ngobunono, zinike umdla kubaphulaphuli.

1.2. INQONTSONQA EYINGXUBAKAXAKA

Kubonisiwe kwintshayelelo ukubukulwa kweentsomi zesiXhosa ngamaXhosa kanye, ekwenziwe kukungenelela kwempucuko yaseNtshona, etsho sazeya singamaXhosa (amanye amaXhosa), lwangathi olwethu ulwimi luphantsi, aluxabisekanga kwaye lukrwada. Yasitsho saneentloni zokusebenzisa iindlela zethu zemveli zokufundisa abantwana bethu, saphelwa ngumdla ekubaliseni iintsomi kubo, iintsomi zabonwa njengobuxoki obungenakumanyelwa konke konke.

Le ngxaki yokubukulwa okanye ukujongelwa phantsi kweentsomi yeyona ingunobangela wolu phandonzulu. Abantu beli xesha lokhanyo, bakhathalele iindaba abaziva koonomathotholo, koomabonakude, kwi-intanethi nakwimidiya yokuncokola. Abantwana bona bathe ntshoo koomyayayi babo, akukho uthetha nomnye ekhaya, kukwabambezakhe. Uphandonzulu luceba ukusebenzisa la mathuba kanye ekubuyiseni ukubaliswa kweentsomi, kanye kula makhasi onxibelelwano asetyenziswayo kweli xesha siphila kulo. Kungakuhle ukuba ezi ntsomi zingenziwa umxholo wazo ulungele le ntlalo yeli xesha, kuzekeliswe ngezinto ezenzeka ngeli xesha, kwisizukulwana esisakhulayo, ukuze sifumane iimfundiso ngeenqobo zentlalo, sikwazi ukuziphatha, sikwazi ukohlula phakathi kokuhle nokubi emakwenziwe ngumntu ekuhlaleni nabanye abantu. Kungenzeka njani ukuba iintsomi zibuye zibe nelaa futhe lazo lamandulo elalisenza abantwana badibane ndawonye bazokumamela, kukhe kubekho okwa kufuthelana, obaa bushushu bokudibana ndawonye, kubuliswane, kuwolwane, kuthandanwe, kuncokolwe nangezinye izinto ezibalulekileyo zokuhlala.

Ingxaki eqaphelekileyo koku kungasiwaso kweentsomi zesiXhosa kukuba iintsomi zithathwa njengamabali abubuxoki. Abantu batsho phandle ukuba

abanakuchitha ixesha labo bona bamamele ukuxokiswa, bamamele amasele athethayo. Le nto yenza ubani acinge ukuba ayingebi sesinye sezizathu zokubukulwa kwazo iintsomi, esi sokuthi naxa umntu athetha into engakholelekiyo, kuthiwe uthetha intsomi emini, kuthiwe yintsomi yantoni na le ayithethayo.

Yiba nomfanekiso womntu ezimisele ke ngoku esithi makuphulaphulwe, “Kwathi ke kaloku ngantsomi”, inokuba baba bangaphi abantwana okanye abantu abanomdla wokumamela obu buxoki buza kubaliswa apha? Zona ezo mfundiso ziqulathwe zezo ntsomi zisamanyelwe ngubani kobo buxoki ububalisayo? Ngokuqinisekileyo imbewu iwela elulwalweni apha. Ithi ke yonke le nto masikhe silungise le ngxaki yokuzichaza iintsomi njengamabali angeyonyani.

Umzekelo, ingxaki kubunzululwazi besiXhosa ilele kwiinkcazelo ezifana nale kaNtshinga (1990) ethi intsomi libali elingeyonyani. USwana nabanye (2014) bayayibethelela kwinkcazo yabo intsomi ukuba libalana ekunzima ukukholelwa ukuba liyinyaniso.

Umphandinzulu ukubona kufanelekile ukukhe kukhangelwe ndlela yimbi yokuchaza iintsomi zesiXhosa kuba kukhangeleka ngathi olu lungentla apha luyasibulala isidima sazo kubantu abebemele ukuziphulaphula. Ngeso sizathu, kuyabonakala ukuba ingxaki ekhoyo kwiintsomi zesiXhosa ayikho ekubeni zingabaliswa nje kuphela; koko isekubeni zichazwe ngendlela ephosayo.

Ngale ngxelo sele yenziwe apha ngasentla, kuhle ukuba umfundi wolu phando ayazi kwangoku ukuba ikho ingxaki esiXhoseni; ngxaki leyo enxulumene neentsomi.

USatyo nabanye (1993) bayivelele nabo le nto imbi yokunxulunyaniswa kweentsomi nobuxoki, esitsho futhi ukuba seyiqheleke kangangokuba umntu angade acinge ukuba ziyinto efanele ukucezelwa njengobuxoki obu. Ude atsho ukuba kanti ke akunjalo. Uthi iintsomi zibaluleke kakhulu kwizizwe zonke. Uthi iintsomi ziyimfundo yesizwe, okanye kungathiwa zezinye zeentsika ezixhasa ubuzwe ngabunye.

1.3. INGQIQO YOPHANDONZULU

Bakhona abazali abakhetha ukuchitha iimali ezinkulu ekukhuliseni abantwana babo, bebasa kwizazi ngengqondo, bebasa kwiingcaphephe, bambi basiwe kumaziko okubabuyisela kwizimo zangaphambili xa bathe batenxa ezimilweni. Kazi ukuba phambi kokubabona betenxile ezimilweni, sikhe sababonisa na indlela eyiyo yokuziphatha sisebenzisa iintsomi zesiXhosa? Sikhe sabenzela na iintsomi, apho sibabonisa ngazo ukuba umntu owenza okubi uyohlwaywa, aze owenza okuhle afumane ukuvuzwa? Sibabalisele na ngeentsomi zabantwana ababethunywe kulonina, beza kuhamba umgama omde, bacaciselwa indlela amaze bahambe ngayo? Aba bantwana abahamba ngale bebeyicaciselwe, baze balahleka kwade kwamnyama bayokugangxeleka emzini wesigebengakazi. Iintsomi ezinjengale zinemfundiso kubantwana, zibafundisa ukuthi mabamamele abantu abadala xa bebacebisa, oko kuthetha ukuthi ilizwi lomzali alidliwa nja. Ingangabi nafuthe intsomi kulutsha lwala maxesha xa uthetha ngezigebe kuba azaziwa. Cacisa kaloku ukuba ezale mihla izigebe ziziyobisi notywala obungasetyenziswa ngendlela. Ezanamhla izigebe kukuthengisa ngemizimba ngamantombazana aselula.

Umfundi wolu phandonzulu makazi ukuba ingqeqesho iqala ekhaya. Le ngqeqesho ikhutshwa ngokubaliswa kwezi ntsomi kwiintsatshana ezisakwaziyo ukumamela. Ezi ntsomi ziqulathe iimfundiso malunga neendlela zokuziphatha ukuze ukhule ube lulutho esizweni, ziqulathe iinqobo zentlalo, zikhombisa indlela, ziyaqeqesha, ziyabumba apho kuphasalake khona. Iintsomi zingosoompeme kaloku kwabo benza okubi, ziyalumkisa futhi ziyayala. Zizo kaloku ezibonisa ukuba isala kutyelwa sibonwa ngolophu.

USatyo nabanye(1993) bathi kukho impazamo enkulu, ngakumbi kwizizwe ezivela eNtshona, yokuba zingekafiki ezi zizwe, usapho lukaNtu lwaluhleli ebumnyameni, lungenalunqulo, lungenamfundo. Bathi nakanye. Bathi amaziko oqeqesho kwimfundo yemveli ayekho, iintojane, nolwaluko. Bathi into eyayingekho kule mfundo yemveli lubhalo, yonke into yayithethwa ngomlomo, ibhaleke ezingqondweni, ize ke izizukulwana ezingaphambili ziyidlulise kwezilandelayo. Bathi le mfundo yemveli yayinalo uncwadi, lwaye olu ncwadi

njengolu lwanamhlanje, lwalunayo iprozi, (naprozi iprozi le ibalisayo – *narrative prose*), ziintsomi ezi ke ezo.

Olu luvo lungentla lubethelela ukuba olu ncwadi lwemveli malungatyeshelwa, malusetyenziswe kuba lunendima enkulu oluyidlalayo ekufundiseni, ngakumbi kubantwana abasakhulayo, abadinga ukukhokelwa.

Olu phandonzulu luyibona iyingxaki enkulu into yokutyeshelwa kweentsomi zesiXhosa, ngamaXhosa, kudludlwa namajelo osasazo, nto leyo ibenze bazijongela phantsi iintsomi, zaphulukana nesidima sazo, zabonwa njengendlela yakudala eyayisetyenziswa ukuchitha isithukuthezi. Ewe, zininzi kakhulu izinto abaxhamla kuzo abantwana kula majelo osasazo, kodwa iintsomi zona mazingatyeshelwa, mazibaliswe kanobom.

1.4 IINJONGO KUNYE NEMIBUZO YOPHANDONZULU

1.4.1 Iinjongo Zophandonzulu

Eyona njongo iphambili kolu phandonzulu kukutsala umdla wabantu abantetho isisiXhosa ukuba babuyele kundalashe wendlela yamandulo yokufundisa, ingakumbi ukufundisa abasakhulayo, bafundiswe nangokubaliselwa iintsomi zesiXhosa. Mababaliselwe ezi ntsomi, kungajongwanga ukonwabisa nokuchitha isithukuthezi kuphela, mazibaliswe ngenjongo yokubafundisa nokubakha, ukuze ngokwakheka kwabo kukhule isizwe esakhekileyo, hayi le ngxubakaxaka sikuyo ngoku.

Uphandonzulu lujoliswe ekuqwabululeni, luveze iinqobo zentlalo eziqulathwe zezi ntsomi zesiXhosa, lubonise iindlela ezingaluncedo ngayo ukubumba izimilo zolutsha lwanamhla, lubonise iindlela ezingancedisa ngazo ezi ntsomi ekufundiseni ngobuntu, ngokwabelana, ngokusebenzisana nangokuhlakanipha, umntu athabathe uxanduva, avuke azenzele, abenenkathalo kwaye amazi omnye umntu. Kaloku kukwangeemfundiso ezivela ezintsomini, apho kuvela iintetho ezithi, “imbila yaswel’umsila ngokuyalezela”, ntetho leyo ekhuthaza ukuvuka uzenzele, uyeke ukuthumela ngabanye abantu.

Umba wexesha awulibalekanga kolu phandonzulu. Ewe, amaxesha ngamanye, izinto azisafani nakuqala, kodwa intlonipho, ubuntu, ubugorha, imbeko, ubudlelwane nezinye iinqobo zentlalo zisadingeka ebantwini. Loo nto ithi ke makuthi xa kukhethwa iintsomi eziqulathe iinqobo zentlalo kujongwe imixholo ezakuba negalelo kweli xesha siphila kulo ngoku. Ezanamhla iintsomi mazithethe ngamazim aziziyobisi, nezigebenga ezingabantu ababulala batyhuthule amalungu emizimba yabantu benze ngawo amayeza, kuba ezi zezona zinto zifuna ukuqwalaselwa lulutsha lwanamhla.

USone(2018) utsho naye ukuthi amabali esiNtu, iintsomi ke, enzelwe ukusasaza imiyalezo emitsha, iinjongo neembono ezijolise kumava ekuhlaleni ngokwabantu okanye abantwana belo xesha kuphilwa kulo. Ithetha ukuthi ke loo nto iintsomi mazikhethwe zilungele elo xesha. Kungabaliswa iintsomi eziza kungabi nafuthe kwabo babaliselwayo. Ngalo ndlela kujongwa ixesha eli kuphilwa kulo ngoku.

U Finnegan(1970) uthi xa kubaliswa ezi ntsomi, akunyanzelekanga ukuba zibaliswe ngendlela enye efanayo, zingatshintshatshintshwa, kufakelelwe imiba emitsha kulungiselelwa loo meko zibaliswa phezu kwayo. Yiyo ke le nto kufumaniseka ukuba ithi intsomi enye ibaliswa ngabantu ababini bangayibalisi ngokufanayo twatse. Kusukuba belungiselela loo meko babalisa phezu kwayo. Kulindelekile ke oku xa kubaliswa iintsomi kweli xesha sikulo ngoku. Mazibaliswe kulinganiswe ngezinto ezaziwayo zala maxesha. Umzekelo, ngoku singathetha ngamaphara, hayi izigebenga.

Ezi njongo zolu phandonzulu zingadweliswa ngolu hlobo:

- i. Ukuqhala iintsomi ezikhethiweyo zesiXhosa kuvezwe iinqobo zentlalo eziqulathwe kuzo.
- ii. Ukubonisa indlela eziluncedo ngayo ezi ntsomi kweli xesha siphila kulo, nakwisizukulwana sanamhla.
- iii. Ukuveza iindlela ezintsha ezinokusetyenziswa ekubaliseni iintsomi zesiXhosa, sijonge ukutshintsha kwamaxesha nokutshintsha kwezinto.
- iv. Ukwenza igalelo kulo mzamo wokukukhuthaza nokuphucula ukuthethwa kolwimi lwesiXhosa noncwadi lwesiXhosa.

1.4.2. Imibuzo Yophandonzulu

Uphandonzulu luzama ukuza neempendulo kule mibuzo:

- i. Zintoni iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa?
- ii. Singakubonakalisa njani ukubaluleka kweentsomi ekufundiseni, ekulumkiseni nasekuyaleni esi sizukulwana sanamhla, seli xesha langoku?
- iii. Ndlela zini zesimanjemanje zokubalisa iintsomi, ezinokusetyenziswa ukutsala umdla wesi sizukulwana sanamhla?
- iv. Kutheni kufuneka sibaliselwe iintsomi esi sizukulwana sanamhla?
- v. Kutheni iintsomi kubalulekile ukuba zibaliswe ukuzama ukuncedisana neli phulo lokukhuthaza ukuthethwa kolwimi lwesiXhosa, nokuphucula uncwadi lwesiXhosa?

Ngezi njongo zingentla apha, nale mibuzo idweliswe ngentla, bekunga kungavuseleleka umdla kwiingcali nakubabhali boncwadi lwesiNtu, baphande nzulu ngomba weentsomi, baze neengcamango nenzululwazi yefilosofi yeentsomi, ukuze sibuye isidima seentsomi.

1.5 INGCACISO SIGAMA ESISETYENZISWAYO KOLU PHANDONZULU

Uphandonzulu lusebenzise isigama esithile esihambelana nomxholo waso, ngoko ke kufanelekile ukuba kubekho ingcaciso yesigama esisetyenzisiweyo apha.

- i. Iinqobo zentlalo, ngokuka Follet (2015), yimithethwana yasekuhlaleni, engabhalwanga phantsi, ethi idluliswe ngomlomo okanye ngezenzo ezamkelekileyo kwinkcubeko yabo bantu.
- ii. Iintsomi, ngokuka Olrik (1992) ngamabalana amandulo awayedluliselwa kwizizukulwana ngezizukulwana, ngenjongo yokonwabisa nokufundisa.
- iii. Uncwadi lomlomo, ngokuka Follet (2015) lulo naluphi na uhlobo lwengcebiso okanye lwentengiso, oludluliswa ngomlomo. Olu ncwadi luquka amabali, amasiko nezithethe, ulwazi lwemveli okanye ulwazi lwengingqi.

- iv. Ulutsha, ngokuka Henze (2015) lubhekiselele kuye nabani umntu obudala buphakathi kobuntwana nobuntu obudala.
- v. Linye igama leentsomi esiXhoseni, akufani nasesiNgesini apho zahlulwa kubekho i*myths*, *legends* kwakunye ne*folktales*. EsiXhoseni sineentsomi kuphela, asinalo elinye igama esizibiza ngalo. UBascom (1954) uzichaza iintsomi njengamabali nje aqwetyiweyo. Uthi awathathwa njengembali eyayikhe yenzeka, kungenzeka ukuba zange khe enzeke futhi uthi mawangathathelwa phezulu. Uthi noxa kusithiwa abaliselwa ukonwabisa nje, anayo eminye imisebenzi. Yile misebenzi ke uphandonzulu lugqogqa yona.
- vi. Iintsomi, njengoko kusitshiwo ngentla apha, zinemfundiso, kwaye ziqulathe iinqobo zentlalo. Iinqobo zentlalo yimithethwana yokuhlala engabhalwanga phantsi, edluliswa ngomlomo, enokuthi yakunganakwa, yakungalandelwa, yakutyeshelwa luluntu, kuqhawuke kuhlangu. Le mithethwana ibalulekile futhi iyintsika yokuxhasa uluntu luhlale lumanyene xa isetyenziswa ngendlela eyiyo. Olu phandonzulu luqoka ukuqwabulula ezo nqobo zifunjathwe ziintsomi zesiXhosa, ukuze sikhule isizwe singafel' emanyaleni.
- vii. Abantwana, uthi uPlastow (2015) ngabantu abangaphantsi kweli nqanaba lokukhula kuthiwa kukufikisa.

1.6 UYILO LOPHANDO

UBerman(2000) uluchaza uyilo lophando njengeqhinga elisetyenziswayo ekuqokeleleni udibanise ubungqina obucholacholeyo bezinto ezohlukeneyo zophandonzulu olwenzayo. Eli qhinga licwangciswa ngendlela elandelelana kakuhle ukuqinisekisa ukuba likukhokelela ekusombululeni ingxaki yophandonzulu olo.

USalkind(2010) uluchaza uyilo lophando njengendlela eyenziwe ngokusesikweni yokusombulula iingxaki, yokucinga, nokuqokelela ulwazi. Uthi impumelelo yako konke oku ixhomekeke ekucaceni kweenjongo zophandonzulu, ekuchongweni kwezixhobo ezisetyenziswayo, kuvavanyo olwenziwayo nasekutolikweni kweziphumo.

Uyilo lophando olusetyenziswayo kolu phandonzulu lellokuxilonga, kuba iinjongo kukukhangela isizathu esibangela ukuba iintsomi zesiXhosa zingasiwaso ngamaXhosa kanye. Umphandinzulu apha uzama ukuhlalutya abonise ukubaluleka

kwezi ntsomi zesiXhosa zinganakwanga; abonise nendlela eziluncedo ngayo ekudibaniseni uluntu luhlalisane ngemvisiswano nangoxolo, akhuphe kuzo iinqobo zentlalo eziziquathileyo. Olu phandonzulu lwenzelwa ukufumanisa onke amasolontya anokuthi kanti ngawo akhokelela kwiingxaki ezambethwe ngabahlali, izinto ezinjengokuphela kobuntu ebantwini, intswelambeko, urhwaphilizo, ubugebenga nokusetyenziswa kwezinyobisi.

Uphandonzulu luyiqwalasele imeko ekuyiyo ekuhlaleni, njengomdla ophelileyo ekubalisweni kweentsomi ebantwaneni, nokuba abantwana abazazi iinqobo zentlalo yakwaXhosa, bengamaXhosa ke phofu. Olu yilo lophando lokuxilonga, lunamanqanaba amathathu angala:

- Ukuqala kwengxaki. Apha kujongwa ukungahoywa kweentsomi zesiXhosa, ukungalandelwa kwemithethwana yasekuhlaleni ngabahlali, okukhokelela kwintswelambeko, ukungabikho kobuntu ebantwini, nokungathembeki phakathi kwabahlali.
- Ukuxilongwa kwengxaki. Apha kweli nqanaba kuqokelelwa iintsomi zesiXhosa ezifumaneka kwiincwadi kunye nezo zikuncwadi lomlomo zihlelwe ngokweemeko zentlalo, nangokwakhiwa kwazo, ukuze kube lula ukuziqhelanisa neenqobo zentlalo eziziquathileyo. Iintsomi ziza kuchongwa, ziqokelelwe, zihluzwe, zitolikwe kuboniswe ukubaluleka kwazo njengezithuthi ezilayishe ubuncwane bentlalontle eluntwini. Kuya kuthi kuqhalwe ke ngoko ezi nqobo zentlalo ziquathwe zezo ntsomi zesiXhosa ziza kube zichongiwe.
- Isisombululo sengxaki. Kukhuthazwa ukusetyenziswa kweentsomi eluntwini ngenjongo yokwakha abemi abangabo. Ababalisi bayakhuthazwa ukuba bazihlele iintsomi zibe zezo ziza kuba nxamnye nentlalo yabo babaliselwayo, bajonge ikakhulu abo basakhulayo, ngenjongo yokubagoba besebatsha. Apha ke kufuneka kuchongwe umbalisi onesakhono sokubalisela abantwana, etyala imbewu kumhlaba olafulafu, olungele ukulinywa, khona ukuze kuntshule kukhule isizwe sangomso esiyibambileyo imithetho yentlalontle.

Ikakhulu, kufuneka ubaliso lweentsomi luphefumle kwiimeko zale mihla ukuze kubonakale mhlophe ukuba iintsomi asizinto okanye aziloncwadi lungenakusetyenziswa.

1.7 INDLELA YOPHANDO

Uphandonzulu olu luyazi ukuba ukuze kufikelelwe kwisisombululo esisiso malunga nentsindabadala ekujongenwe nayo esiXhoseni, ezintsomini, kufuneka kusetyenziswe uhlobo olululo lokuphandanzulu okanye lokuzama ukusompa isishiqi. Oko kukuthi, umphandi kufuneka achonge indlela yophando efanelekileyo ukuze umsebenzi ungabathazeli. Yiyo loo nto kusetyenziswa uphandontyilazwi.

UPark nabanye (2016) baluchaza uphandontyilazwi njengolunjongo yalo ikukufumana iimpendulo nezizathu okanye oonobangela kwingxaki ekhoyo, ze ekugqibeleni kuziwe nezisombululo. Oko kukuthi, uphandontyilazwi lusetyenziswa kulo msebenzi ukufumana oonobangela kwiingxaki ezigubungele iintsomi zesiXhosa njengoko sele kutshiwo kwisahluko sokuqala. Uthi olu hlobo lufuna kufundwe kakhulu kuziwe nazo zonke izimvo nemibono engaba luncedo kuloo mba kuthethwa ngawo. Umphandinzulu uqokelele intaphane yeentsomi zesiXhosa ukuze afunxe afumane aze ahluze ulwazi kangangoko, ngenjongo yokudandalazisa ezi nqobo zentlalo ziqulathwe kuzo.

ULeedy (2005) uluchaza uphandontyilazwi njengolunika umdla kuba umphandinzulu kufuneka aphonononge umba othile aze kamva awucacise, awucakace eveza iimpendulo ezingaba luncedo kwimibuzo ekhoyo kuphandonzulu olo. Ezi ngcaciso zophandontyilazwi zezi ngcali zilukhuthaze kakhulu uphandonzulu ekuqhubeleni phambili kuba luvumela ukuba makukhe kujongwe izinto ezinokuthi kanti zizo ezibangela ukubukulwa kweentsomi ngabantu abantetho isisiXhosa, iindlela ezichazwa ngazo ngabo bazichazayo, ixesha lokuzibalisa, umxholo weentsomi, ukunqaba kwababalisi nokungadandalaziswa kakuhle kwale mfundiso kuthiwa ziyiqulathile.

Yiyo loo nto uphandonzulu lugxile ekombeni ezi nqobo zentlalo ziqulathwe zezi ntsomi zesiXhosa, luze luzihlele ngokweemeko zokuhlala nangamaxsha ezingathi zisebenziseke ngawo ekuhlaleni. Enye into emnandi ngophandontyilazwi kukuba lungajikwajikwa lusetyenziswe ngeendlela ngeendlela, luvulelekile, aluna fomula okanye mgaqo ubophelelayo kwaye idatha eqokelelweyo ingatolikwa ngokohlobo umntu anqwenela ukuyitolika ngalo ukuphendula loo mibuzo ifuna iimpendulo.

Umphandinzulu uza kuqokelela ulwazi analo ngeentsomi, aqokelele kwiincwadi ezithetha ngeentsomi, aqokelele kumanqaku, kwiithisisi needisetheyishini. Olu lwazi luza kuqokelelwa, luhluzwe, ludityaniswe kuphume into eluqilima edibeneyo ebonisa ezi nqobo zeentlalo ziqulathwe ziintsomi zesiXhosa. Umbuzo ke ngoku umile, umbuzo othi kuhluzelwa ntoni? Kaloku ezi ncwadi zifundiweyo okanye olu lwazi luqokelelweyo alungebi lolu lufunekayo lonke kolu phandonzulu, yiyo loo nto kunyanzelekile ukuba kuhluzwe kuphunywe nale nto ifunekayo, le iza nesisombululo sengxaki ekolu phandonzulu. Ngeso sizathu, umphandinzulu akabuthi yonke into ekhoyo ekunokwenzeka ukuba ibe yimfungumfungu kulo msebenzi.

1.8 INKCAZOBUNGCALI OKANYE ISITHAKO SOHLALUTYONZULU

Olu phandonzulu lulandele inkcazobungcali yokusebenza (*functionalist theory*) kuba yona igxile eluntwini nasebudlelwaneni balo. Le nkcazobungcali icacisa ukuba amalungu oluntu afaniswa namalungu la omzimba, wona asebenzisana kakuhle encedisana ukuze umzimba wonke uphile, iinkqubo zisebenze ngendlela efanelekileyo, kungabikho zingxaki zomzimba. Kukhethwe yona kuba iinjongo zomphandinzulu zezokuba kwaziwe ngentlalontle equka intsebenziswano eluntwini, ukuze kubekho ukuthula noxolo eluntwini. Iintsomi ke zizithuthi zaloo mithethwana yokuhlala kuba ifumaneka apho kuzo ngeli lixa kubaliselwanayo. Uluntu, kanye njengomzimba namalungu awo, lungaphila luphathisane, luhlalisane ngoxolo, lwakheke, lube nocwangco, abantwana bafundiswe okulungileyo ngokubaliselwa iintsomi zesiXhosa, ezibakhayo. Inkcazobungcali yokusebenza iqaqambisa ukuba iintsomi zesiXhosa mazibonwe njengelungu okanye izenge kwintlalo kaXhosa. Eli lungu liziintsomi kwintlalo kaXhosa lithi likhokelele ekubeni intlalo yaphuke okanye ingabiyiyo le nto ebekufanele ukuba ibe yiyo xa zingabekwa liso.

Ukuyilanda emva le nkcazobungcali yokusebenza, sijonge oku kutshiwo ngentla apha, singabalula uMalinowski (1944) obenefuthe kakhulu ekuphuhliseni le nkcazobungcali yokusebenza. Yena ugxile kwinkcubekontlalo kwindalo, nokusebenza kwintlalo. Singabalula kwakhona u Radcliffe–Brown (1952) yena ugxile kubume bokusebenza kwintlalo.

UMalinowski (1944) yena ubethelela emntwini neemfuno zakhe ezinjengokuba kufuneka abenayo into esiwa ethunjini, kufuneka abe nendawo yokufihla intloko, kufuneka azale, andise usapho. Uthi ke kufuneka abekhona amaziko asekuhlaleni apho kuza kufezekiswa khona ezi mfuno zomntu. Loo maziko aquka amaziko afundisa ngamasiko nezithethe, afundisa ubuntu, afundisa ngeentsomi zesiXhosa ezi uphandonzulu lume ngazo. Kwakhona iimfuno zihamba zohluka ngokwezoqoqosho, ezemfundo, ezasekuhlaleni kunye nezamaqela opolitiko. Uthi iziko ngalinye linabasebenzi, linomqulu walo, linemithetho, imisebenzi yalo, izixhobo ezisetyenziswayo kunye nokusebenza kwalo. Kukula maziko ke apho iimfuno zomntu ziza kufezeka khona, kunjalo nje iziko ngalinye lidlala indima enkulu kulo msebenzi, onke ayadingeka.

Olu phandonzulu luhambisana kanye nokutshiwo yile nkcazobungcali yokusebenza kuba nalo luzama ukwakha umntu, mntu lowo oneemfuno zakhe, mfuno ezo ekufuneka zifezekisiwe, ekuya kuthi ukuze zifezekiswe kakuhle kubekho amaziko anika uncedo olo kuloo mntu ukuze akheke ngokugqibeleleyo. Iintsomi zesiXhosa zingaluncedo kakhulu ekunikeneni ulwazi ngezinto zoqoqosho, zinemfundiso, ziqulathe iinqobo zentlalo. Ezintsomini umntu uyafundiswa ngokukwazi ukuzenzela, aphande, angasoloko ejonge ukukhongozwa, njengala ntsomi yembila eyaswela umsila ngokuyalezela, ezakucaciswa kwisahluko sesine. Amaziko emfundo kwakunye namaziko ezenkcubeko nobugcisa angalwenzela libe yimpumelelo eli phulo lokufezekiswa kwezi mfuno emntwini.

URadcliffe-Brown (1952) ujonge kweli cala limalunga nendlela uluntu lwakheka ngayo. Apha ugxininisa inkqubo yobudlelwane eluntwini, intsebenziswano kumaziko ngamaziko ngenjongo enye, ukwakha uluntu oluqhubela phambili. Iintsomi ziluncedo kakhulu ukufaka loo moya wentsebenziswano nemvano eya kuthi yenze uluntu olumanyeneyo noluqhubela phambili.

Le nkcazobungcali iyangena kanye kolu phandonzulu kuba nakulo kujongwe ukuvuselela umntu kuqala, aqoqwe, alungiswe, azazi, azinakekele, azazi nemvelaphi namasiko akhe, ukuze alungele ukuba phakathi kwabanye abantu. Ithi inkcazobungcali le yokusebenza umntu uba ngogqibeleleyo ngokuthi azi izinto ezenziwa kwinkcubeko yakhe. Lolu lwazi umphandinzulu aza nalo ngokuqwabulula iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa. Ukwenza oko ngethemba lokuba umntu uyakuchola nto emveni kokuva la mabalana afundisayo. Iinjongo zezokuba loo ngqokelela yolwazi ngobudlelwane, ngentsebenziswano, ngobuntu (Ubuntu), ngobugorha, ngentlonipho, ngokwabelana, ngokunyaniseka nangentobeko, imakhe agqibelele oyifumeneyo. Loo nto ingasibuyisa isidima seentsomi emaXhoseni.

Nalo mbono kaRadcliffe-Brown (1952) wokuba kukhona ukuhambelana kwezinto phakathi kwentlalo yoluntu nobomi bomntu, uyangena kolu phandonzulu. Umntu oziphethe kakuhle, ozigcine kakuhle, owenza imithetho yasekuhlaleni, ongahluphi mntu, uyagqibelela, ukwenjenjalo ke uyakheka aze abe lulutho eluntwini. Ukuba singanabantu abagqibeleleyo, singanoluntu olugqibeleleyo, sibe nesizwe esihloniphekileyo esakhiwe ngeemfundiso zeentsomi zesiXhosa. Yile nkqubo olu phandonzulu lunqwenela ukuba khe kuzanywe yona ngokuthi kuvuselelwe ukubaliswa kweentsomi ebantwini, bakhumbuzeke ngeenqobo zentlalo, batsho bahlalisane ngoxolo, kubekho inzolo nenkqubela phambili esizweni.

Olu phandonzulu luphinda lusebenzise inkcazobungcali yenkcubekontlalo. Le nkcazobungcali iza kusetyenziswa ukusimelela nokuxhathisa kwiingxoxo zalo msebenzi. Yona igxile kubudlelwane phakathi koluntu nenkcubeko yalo. Ithi le nkcazobungcali indlela abantu abahlelisene ngayo nenkcubeko yabo, iyabakha engqondweni. Abazali, izizalwane, oontangandini kunye noluntu ludlala indima enkulu ekwakheni obu budlelwane. Into nganye inomsebenzi wayo.

UVygotsky (1978) kule nkcazobungcali, ukucacisa ukufunda komntu njengenkqubo yasekuhlaleni nanjengentsusa yenkcubeko eluntwini. Ukholelwa ekubeni yonke into ifundwa ngokwamanqanaba amabini. Okokuqala, uyifunda ngokudibana nabantu uyibone beyenza. Okwesibini, nokokugqibela, uthi uye ngoku uyicingisise, uhluze apha kuwe engqondweni uzibone ukuba ukulungele ukuyenza kodwa ufune uncedo ebantwini ukuze ukwazi ukuyenza okanye ukuqhubela phambili. Uthi kulapho kuye kufuneke umntu oza kukuxhasa akuthantamise akufundise ude ube nazo nawe izakhono nolwazi.

Ubaliso lweentsomi lungayinxalenye yemfundiso ekuzanywa ngayo olu thantamiso lokukhulisa iingqondo zabantwana, behlohlwa ngezinto ezivumelekileyo amabazenze phakathi kwabantu. Uphandonzulu ke ngoko luyadomboza lucela ukuba iintsomi zesiXhosa, njengazo naziphi na ezinye iintsomi, mazingavalelwa ngaphandle, mazingayenziswe ekukhuliseni inzolo, uxolo nemvisiswano eluntwini, nakuzo zonke izinto ezinxamnye nenkcubeko yamaXhosa, intlonipho, intobeko, ubuntu kunye nembeko.

Uphandonzulu luzama ukucacisa ukuba iintsomi ezi mazibonwe njengenxalenye yemizamo yokudlulisa iinqobo zentlalo nenkcubeko ebantwini. Mazibonwe njengezithuthi ezihambisa ulwazi olufunekayo ekuhlaleni. Loo nto ke ezi ntsomi zitolikeka ngokwahlukileyo, ngokwentlalo nenkcubeko yabo bantu zihanjiselwa bona.

UMustofa (2018) utsho naye xa ecacisa le nkcazobungcali yenkcubekontlalo ukuthi iinqobo zentlalo nenkcubeko zibaluleke kakhulu kuncwadi kuba ziyamncedisa umfundi ekutolikeni iziganeko. Oku kucacisa into yokubaluleka kwemfundiso evela ekuhlaleni, kubantu ohlala nabo kuba bakulungiselela intlalontle, ukuze ungahleleleki.

1.9 UPHENGULULO LONCWADI

Uphengululo loncwadi luziindidi. Olu phandonzulu lusebenzisa olu phengululo loncwadi lwemveli. Olu phengululo luyagxeka ze luphinde luncome apho kukho isidingo; lushwankathele okuthethwa ngababhali ngesihloko esithile. Luyanceda olu

hlobo ekuqokeleleni uncwadi luze ludibanise luphume nento engqingqwa. Owona msebenzi wolu hlobo lophengululo kukunika umbhali nomfundi isishwankathelo esibanzi ngesihloko, luze luqaqambise iindawo ezithile zophandonzulu. Olu hlobo lophengululo lunganceda nokuchonga izikhewu ezikhoyo kuphandonzulu, luze lucokise, lucacise imibuzo yophandonzulu.

Uphandonzulu lungeenqobo zentlalo eziqulathwe ziintsomi zesiXhosa. Iingcali zesiXhosa ziye zagxininisa ekuqokeleleni iintsomi, zaze zazihlalutya ngokwesakhiwo sazo. UJafta (1975) kuBongela (1991) uzicalucalula iintsomi ngokwesakhiwo, athi zinentshayelelo, impixano, uvuthondaba, isisombululo sengxaki kunye nesiphelo.

Xa sijonga lo msebenzi kaJafta (1975) ungentla, sesiqala ukuqhala iinqobo zentlalo ezivezwa zezi ntsomi, ngesakhiwo sazo. Ziveza imeko ekuyiyo kubomi esibuphilayo, ubomi obuneempixano neenkathazo, kodwa zonke ezo zinto zinako ukusonjululwa, kubuye kube mnandi kwakhona. Ukunyamezela nethemba ziyavezwa kwisakhiwo sentsoni, singekayiva kwantsomi leyo. UJafta (1975) akazivezanga ngokuphandle indlela ezingasetyenziswa ngayo iintsomi eluntwini.

UBongela (1991) ucacisa ixesha lokubalisa iintsomi zesiXhosa elalingorhatya. Akaveli naso isizathu sokubaliswa kwazo ngorhatya, uthi nje abantwana babexelelwa ukuba xa bezenze emini iintsomi, baya kuphuma iimpondo. Akukho bungqina bamntu owakhe waphuma iimpondo. Ukukhethwa kweli xesha langorhatya kukwenzela ukuba abantwana, emini bafunde imisetyenzana ekufanele ukuba bayazi, bayokwalusa, abanye bayokutheza. Oku kukhethwa kweli xesha lokubalisa, nokufundiswa kwabantwana eminye imisetyenzana yekhaya, sekuveza ezi nqobo zentlalo kuqhalwa zona kolu phandonzulu, ukuthabatha uxanduva, ukuphuma uziphandele, kuba esihleliyo sidl'ukuhlala, esiphilayo sesithwethwayo.

ULubambo (2015) ubhalile ngendima edlalwa ziintsomi zeSiswati ekwakheni izimilo zamakhwenkwe. Kumsebenzi wakhe ugxile ekubalulekeni kokubaliswa kweentsomi

apho amakhwenkwe azotywa abe ngamaqhawe kwiindawo zawo - ekuhlaleni. Uthi le nto iba nefuthe ebomini bomntwana abuphilayo, azive enqwenela ukufana neli qhawe abaliselwa ngalo. Uphandonzulu lujoliswe ekwenzeni eli futhe kulutsha lwamaXhosa, ngeentsomi. Umahluko koku kwenziwa nguLubambo (2015) nolu phandonzulu kukuba yena ujolise ekukhuthazeni amakhwenkwe. Olu phandonzulu ke ngoko luza kwenza okuhlukileyo, lukhuthaza amakhwenkwe namantombazana ukuba acholachole iimpawu zobughorha kwiintsomi. Obu bugorha asibobugorha ngamandla odwa, bubugorha bokusebenzisa ingqondo.

Ukuvela kwenye inkalo, uMadonsela (2017) ujonge kwinzolo eluntwini. Ubonisa ukubaluleka kokuba yimbumba kubantu, bahlalisane ngoxolo nenzolo kutsho kunciphe ubundlobongela nobugebengu. Uthi ukuba abantu bayazazi iinqobo zentlalo yabo, kungabikho oobholel'ecaleni, kungalawula uxolo lodwa kuloo ndawo. Iintsomi ke zizo ezingathutha zisasaze ezi nqobo zentlalo ukuze zaziwe kumzi nomzi.

Kukho iingcali ezithe xa zichaza iintsomi zazayamanisa nobuxoki, nto leyo eyenze sehla isidima sazo nemfundiso yazo, zaxela imbewu ewele elulwalweni. UMdekazi noKabanyane (2015) bayatsho ukuba le nto yokunxulunyaniswa kweentsomi nobuxoki seyiqhelekile kangangokuba umntu angade acinge ukuba ziyinto efanele ukucezelwa njengobuxoki obu. Bathi kanti ke akunjalo. Bathi iintsomi zibaluleke kakhulu kwizizwe zonke. Iintsomi ziyimfundiso yesizwe okanye kungathiwa ziyenye yeentsika ezixhasa ubuzwe ngabunye.

Nangona ezinye iingcali zizichaza iintsomi njengamabalana angeyonyani, uNorton (1994) uthi yena iintsomi ziqulathe inyaniso engangxengwanga kwaye zibonakalisa amaxabiso ezithethe zabantu. Uthi abalinganiswa, izenzo zabo kunye nembuyekezo nezohlwayo abazifumanayo ekugqibeleni, zibonisa intlalo yomntu ekuhlaleni kanye.

Uphandonzulu luyavumelana noku kungentla apha, indlela ezichazwa ngayo iintsomi izitsho zenyele, zinganiki mdla wokuzimamela. Kanti ke iintsomi ezi ziiperile zobulumko, ziintsika zokuxhasa uluntu lumanyane. Iintsomi zizipili zenkcubeko yabantu, ziyalugcina uluntu lukhule luneenqobo zentlalo nenkcubeko egcinakeleyo.

Iingcali ziyazichaza iintsomi ukuba ziyonwabisa kwaye ziyafundisa, kodwa azikuqhali oku kufundisa kwazo ukuba zifundisa ntoni. Ngolu phandonzulu, umphandinzulu ucela ukuvala esi sikhewu ngokuthi aqhale aqwabulule ezi mfundiso ziqulathwe zezi ntsomi, iinqobo zentlalo ke ukutsho. Uphengululo loncwadi esiXhoseni lubonisa ukunqongophala kwabantu abafunda baphande nzulu ngeentsomi kuncwadi lwesiXhosa.

1.10 INGQWALASELA YOKUZIPHATHA

Umphandinzulu uyazi futhi uyavuma ukuba kulo naluphi uhlobo lophandonzulu, iyafuneka ingqwalasela yokuziphatha. Umfundi makazi ukuba umphandinzulu usenzile kwabasemagunyeni isicelo sesiqinisekiso sokuziphatha. Uphandonzulu alubandakanyi bathathinxaxheba abangabantu, alubandakanyi zilwanyana nazinto ezizityalo. Kusetyenziswe iincwadi ezineentsomi, amanqaku, ithisisi nedisetheyishini.

1.11 UBUME BEZAHLUKO

Isahluko 1: Intshayelelo, imvelaphi, iinjongo zophando nemibuzo zicaciswa apha kwesi sahluko.

Isahluko 2: Uphengululo loncwadi, apho kuqokelelwa khona lonke ulwazi olufumanekayo noluluncedo kuphandonzulu, luze luhluzwe ludityaniswe kuchazwe apho isikhewu sikhoyo.

Isahluko 3: Esi sahluko siphethe ingcaciso ngoyilo lophando, indlela yophando nenkcazobungcali uphando oluchankathe phezu kwayo.

Isahluko 4: Esi sahluko singohlalutyo lweentsomi, kukhutshwe apho kuzo iinqobo zentlalo eziziqulethileyo.

Isahluko 5: Apha kuvezwa okuqaphelekayo, kuvezwa iingcebiso kuze kuqukunjelwe konke ngophandonzulu.

ISAPHLUKO SESIBINI

Uphengululo Loncwadi

2.1 INTSHAYELELO

Uphengululo loncwadi lujolise ekufundeni, ekuchazeni, ekucaciseni, ekushwankatheleni, ekuvavanyeni, ekuphicotheni nasekuphefumleni malunga neembono esele zikho malunga nophando. Kujongwa ukuba iingcali esele ziphefumle ngalo mba usondele kulo wakho ziphefumla zithini, kuphi apho zivumelana khona, kuphi apho zikhabana khona. UCooper (1988) uluchaza uphengululo loncwadi njengoluzama ukuchaza, lushwankathele, luvavanye, lucacise okanye ludibanise umxholo wengxelo yokuqala yophando.

linjongo zolu phengululo kwesi sahluko, kukushwankathela, lutolike, luze ludibanise umsebenzi utsho ulungele ukupapashwa. Luchaza izikhewu zolwazi ngesifundo eso, apho zikho khona, luze luzivale ezo zikhewu ngophandonzulu olu lwenziwayo. Umphandinzulu uza kunika eyakhe ifilosofi malunga nokutshiwo ziingcali azikhankanyileyo kuphengululo olu, athethe nazo, axoxe nazo, abe yinxalenye yeengxoxo kwaye aphawule naye xa kuyimfuneko.

Uphandonzulu olu lumalunga negalelo leentsomi zesiXhosa ekufundiseni ngeenqobo zentlalo eluntwini ekubaliselwa lona. Uphandonzulu ludandalazisa ukuba iintsomi ezi zizithuthi zokufundisa abantu bakwaXhosa intlalontle, ubuntu, ukunyaniseka, ubunono, ubudlelane, inkathalo, ubugorha, ukwabelana kwakunye nezinye iindlela zokuziphatha ezamkelekileyo eluntwini jikelele.

Ingxubakaxaka esijongene nayo isizwe samaXhosa, kukujongelwa phantsi kweentsomi ngabantu bonke, kuquka nabo basakhulayo, abona bekufanele ukuba bayazibaliselwa de baziphakamisele phezulu. Ingxaki isekubeni uninzi lwabantu alunamdla wokumamela nokubaliselana iintsomi, bambi balikhupha litsole elokuba abanakube bemamele ubuxoki; ude athi omnye akanakumamela amasele athethayo yena ngelixa omnye athi akanakumamela iingonyama ezithethayo, njalo njalo.

Enye intsindabadala esijongene nayo isizwe samaXhosa kukungafumani xesha lililo lokubaliselana ezi ntsomi kuba eli lasebusuku, ekwakufudula kubaliselwana ngalo, lidlulwa zezeli xesha izinto zokuzonwabisa, oomabonakude, intanethi, namakhasi onxibelelwano afana nooFacebook, Twitter, nezinye. Uphandonzulu ke ngoko lugxile ekubuyiseni isidima seentsomi, ekuthe xa zichazwa zachazwa njengamabalana abubuxoki, ekunzima ukuwakholelwa, noxa enemfundiso nje. Umfundi walo msebenzi aqaphele ukuba inkcazonzulu malunga nentsomi iza kuthi ishukuxwe, loo nkcazonzulu ithi ivavanye okanye ipeculule ukuba ingaba intsomi libali elingeyonyani ngenene na okanye linabo ubunyani?

Esi sahluko simalunga nokuzama isisombululo ngokuthi sicacise ezi ndawana zibangela intandabuzo ngexabiso leentsomi kwisizwe samaXhosa. Siqulathe la macandelo alandelayo esi sahluko:

- Siqala ngokucacisa ukuba intsomi le yintoni
- Siphicotha siphonononge amaxesha okubaliswa kweentsomi
- Sixovula umba wokubaluleka kweentsomi
- Siqhala iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa
- Okokugqibela sibonisa izikhewu kumsebenzi owenziwe ngabangaphambili ababethetha ngalo mba weentsomi.

Kuninzi okumele ukuba kuphononongwe kolu phandonzulu, kujongwe isizekabani sokubukulwa kwazo iintsomi zesiXhosa ngamaXhosa kanye, kukhethwa ukuba kufundwe ezezinye iilwimi. Phofu, kude kubekho neengcamango ezithi uncwadi lwesiXhosa alunamandla, ngako oko kufuneka kufundwe uncwadi lwaseNtshona. Umzali axolele ukusa umntwana wakhe ayokululekwa isimilo kumaziko oluleko ahlawulelwayo, eziphosanisa neyona ndlela ilula yoluleko, iintsomi zesiXhosa ezimumathe iimfundiso. Ewe kaloku inyathi ibuzwa kwabaphambili, babesenza njani oonozala kudala, ukululeka nokukhulisa abantwana, zazingekho nje izikolo zale mihla zoluleko? Babekwazi njani abantwana ukukhula babe ngabemi abanenkathalo, babe ngabaphathi, babe ziinkokheli ezizizo, babe ngootata noomama besizwe,

bengakuqeqeshelwanga sikolweni konke oko? Impendulo ithi, babebaliselwa iintsomi ngoomakhulu ebusuku. Ezi ntsomi zaziqulathe imfundiso ngentlalontle eluntwini.

2.2 YINTONI INTSOMI?

Intsomi le libalana elibunjwe kakuhle lalungela ukubaliswa ngomlomo ngobuchulekazi basemaXhoseni ukuze libe yimfundiso eyonwabisayo engalibaleki msinyane. Iimpawu zentsomi zezi:

- Zazifudula zibaliswa ngomlomo,
- Zinomyalezo onemfundiso,
- Uninzi lwazo zinengcaciso malunga nemvelaphi yezinto,
- Abalinganiswa kwiintsomi zizilwanyana okanye abantu okanye izilwanyana nabantu,
- Umlinganiswa ophambili uyalingwa abe kwimeko enzima edala impixano

Eli balana lizotywa libe nentshayeleyo, isakhiwo, umxholo othi ube nempixano, ze ekugqibeleni kubekho isisombululo okanye isiphelo. Ukongeza kubuncwane bentsomi kubakho nengonyana elula ephindwaphindwayo ukuze nabaphulaphuli bade bayazi nabo bayicule, kanti ngaloo ndlela kubethelelwa umxholo wentsomi leyo nemfundiso equlathwe kuyo. Ukuba siyiphonononga kakuhle intsomi le sakuqaphela ukuba umyalezo okanye imfundiso ifumaneka emxholweni lowo. Laa mpixano okanye esa sidingo, zizo ezingqanyaniswa nentlalo yoluntu, size ke isisombululo sentso siphuhlise indlela intlalo yoluntu efanele ukuba yiyo. Ezi ngonyana zizo ezithi ziphuhlise ukonwabisa ekuthethwa ngako ziingcali ezifana noSatyo (1993), xa athi amandla eentsomi asekuqulunqeni izimo zabantu nasekonwabiseni, ngakumbi abantwana. Isankenteza nanamhla ingonyana esasiyicula sonke xa sibaliselwa intsomi kaMphephethwa isithi:

Andisele lakubethwa, nini makwedini

Ndize nay'uMphephethwa, kuni makwedini

Andisele lakubethwa, nini makwedini

Ndize nay'uMphephethwa, kuni makwedini

Sasesiyazi ngentloko le ngonyana siyicula nokuba siya emlanjeni siliqela labantwana kuba uncwadi lwesiXhosa – iintsomi – lugxininisa ukuba lusetyenziswe ngalo lonke ixesha.

USatyo nabanye(1993) bathi eli gama lithi “intsomi” lisetyenziswa esiXhoseni libhekiselele kwiindidi ngeendidi zeembalana zobuxokixoki. Uqhuba athi intsomi yimbalana yobuxoki ekunokuqhotyoshelwa kuyo izithethe zesizwe eso okanye kubandakanywe iinkcazelo zezishiqi zasendalweni okanye kusetyenziswe intlalo yezilwanyana kuzanywa ukusombulula izinto zentlalo yoluntu. Oku kungenxa yokuba iintsomi zizoba intlalo kaNtu – kaXhosa.

Ewe iintsomi ezi ziqwetyiwe kodwa ke masikhe singalisebenzisi eli gama lobuxoki, njengoko singalisebenzisi nakwezinye iindidi zoncwadi eziqwetyiweyo esiXhoseni, ezinjengeenoveli namabali amafutshane. Kuye kwaqapheleka (njengoko uncwadi olu luqhutywa luphengululwa kwesi sahluko) ukuba isidima sentsoni siye sakhahleleka phantsi kakhulu, kwathi yonke into engakholelekiyo yafaniswa nentsomi. Ininzi esiXhoseni into ethi xa uthetha into engekho, kuthiwe uthetha intsomi emini. Asingeze sazi nokuba le nkcazo ayisiso isizathu sokunganakwa kweentsomi na ngoku.

Uthi enaba uSatyo nabanye (1993) xa ebonisa ukubaluleka kwazo iintsomi kuba kunokuqhotyoshelwa kuzo izithethe zesizwe, zibe sele zigqwaliseke ngelaa gama lobuxoki, kungabonakali ke ngoku ukubaluleka kwazo. Oko kukuthi, iintetha ezithi iintsomi ngamabali obuxokixoki zigqwalisa uncwadi lwesiXhosa.

UNtshinga (1990) uthi “intsomi libali elingeyonyani kodwa ezi zinto kubaliswa ngazo nokuba zange zibekho okanye soze zibe kho zifuze ezikhoyo. Nale inkcazo inalo ifuthe eliphelelisa umdla kumntu ofunda intsomi, eli gama lithi “elingeyonyani” noko alivakali kamnandi ingakumbi xa sijonga ukubaluleka kweentsomi ekufundiseni abantwana.

Ungamfundisa njani umntwana ngento engeyonyani, okanye ebubuxoki? Unyanisile ke ngoko uNtshinga (1990) xa egqitha esithi iintsomi ezi luncwadi lwemveli oluvela entlalweni yabantu nolugqithiselwa kwizizukulwana ngomlomo, ngamasiko nezithethe.

UMdekazi noKabanyane (2015) ayibaphathi kakuhle nabo le nto yokunxulunyaniswa kweentsomi nobuxoki. Bathi seyiqhelekile into yokuba kuthiwe iintsomi ngamabali abubuxoki kangangokuba umntu angade acinge ukuba ziyinto efanele ukucezelwa njengobuxoki obu. Bathi kanti akunjalo, iintsomi zibalulekile kakhulu kwizizwe zonke.

Ekuphawuleni ngeentsomi nokumamela iintetha eziwayo ngeentsomi, nabantu ekuhlaleni, kufumaniseke ukuba bengasenamdlala wantsomi nje kukuba besithi abanakube bechitha ixesha labo bemamele ubuxoki bona. Ude athi omnye, “wakhe wayibona phi inkomo ithetha?” Kungoko kubonakale kuyimfuneko ukuba kucaciswe ukuba kutheni na kukho izilwanyana ezithethayo nje kolu hlobo loncwadi. Le nto yokuthetha kwamasele, oofudwazana, imivundla, iingonyama kunye nezinye izilwanyana iwubethe waphela tu umdla wokumanyelwa kweentsomi kuba yayanyaniswa nobuxoki nayo.

USatyo nabanye(1993) bayicacisa kakuhle le mbono yezilwanyana ezingabalinganiswa entsomini. Bayichaza njengeyona ndlela itsala umdla kubaphulaphuli kuba uthi isilwanyana sinikwa indima ebalini ngokweempawu zaso, umzekelo nguNgonyama owasoloko ongamele kwezinye izilwanyana ngenxa yokuba usesona silwanyana sinamandla. Oku kwenza lula nakubaphulaphuli kuba akukho mfuneko yokubachazela ukuba uNgonyama lo wayenamandla esoyikwa zezinye izilwanyana, bahleli sebemazi. Ngokunjalo noDyakalashé, udlala indima yomntu onobuqhetseba, ithethe ukuthi kuyaziwa ukuba kungabakho yena entsomini, ikhona inqatho eza kwenzeka. UMvundlazana yena udlala indima yomntu omncinane ngomzimba, odelekileyo kodwa uhlakaniphile, uphuhlisa intetho ethi, “ungadel’umqulwana iiyadi ungazibalanga.” UFudwazana udlala indima yomntu owenza izinto ngokucutha, ungumcwangcisi othi abe neziphumo ezihle ekugqibeleni.

UMvolofu usoloko edlala indima yomntu osisityhakala, osoloko echaneka, ofela izono zomhlobo wakhe uDyakalashi. Kuyanyanzeleka ke ngoku aba balinganiswa bathethe ukuyenza yonwabise intsomi leyo. Ubukho bezilwanyana entsomini buyongeza kubuncwane bentsomi leyo, futhi itsho iphuhle ngakumbi imisebenzi yeentsomi.

UNorton (1994) uzichaza iintsomi njengeziqulathe inyaniso engangxengwanga nezibonakalisa amaxabiso emveli ebantwini. Uthi abalinganiswa nezenzo zabo, imbuyekezo nezohlwayo abathi bazifumane zibonisa okwenzeka nyani eluntwini nasekuhlaleni kwamaXhosa. Uthi uNorton (1994) kwiintsomi kukho imixholo ebonisa impumelelo nethemba eluntwini, ebonisa ukuziphatha kakuhle futhi kuyo kufumaneka izinto eziphathekayo eziba luncedo kakhulu ekwakheni isizwe sangomso.

UGamble (2013) uzichaza iintsomi njengamabalana wabantu adluliselwa kwizizukulwana ngezizukulwana. Uthi la mabalana abaliswa ngolona hlobo lulula lulandelekayo kodwa anentsingiselo enzulu equlathwe kuwo. Uphandonzulu luhambisana kakhulu nezi nkcazelo zithi iintsomi ngamabalana aqulathe inyaniso nezibonakalisa amaxabiso emveli ebantwini. Ibinga lingakhe lisuswe eli gama lobuxoki entsomini kuba lisethule lasikhahlela phantsi isidima seentsomi kwatsho kwajala nezo mfundiso ziqulathwe zizo. Uphandonzulu luzama ukuqhala loo nyaniso ifihlakale apho kwezo intsomi zesiXhosa zingasiwe so, efana nqwa nomntu olahla isiciko seyogathi engasikhothanga.

Ewe ikhona eminye imingeni esijongene nayo kweli cala lokubaliselana iintsomi, efana nale:

- Itheknoloji, ubukho boomabonakude, ubukho beintanethi nokusetyensiswa kwamakhasi onxibelelwano kuyaliba lonke ixesha ebekunokubaliselwana ngalo.
- Ingxaki enkulu ikwaba bantu bamele ukuba bayabalisa, banqongophele, akusahlalwa noomakhulu ngoku. Abazali abatsha bayazihlalela bazikhulisele abantwana ngokwabo, ngendlela ethandwe ngabo.

- Iintsomi zibhalwe phantsi ngoku. Kuye kwabonakala ukuba ziye zilibaleka iintsomi, zaze zaqokelelwa zabhalwa phantsi. Loo nto yenza ukuba kungabi mnandi ncam ukuyibalisa ifundwa encwadini, kunamaxa ibaliswa ngomlomo ilinganiswa.
- Omnye umngeni kukufika kwenkolo yobuKristu. Kumakhaya amaninzi ixesha elininzi lichithwa ngokuphicotha iBhayibhile nemithetho elishumi. Lolunye uhlobo lokukhulisa abantwana olu, kodwa ke ayithethi ukuthi iintsomi mazityeshelwe kuba zona zibetha iintaka ezimbini ngelitye elinye, ziyonwabisa, ziyafundisa.

Ngale ngxoxwana ingasentla apha, olu phandonzulu lumi kwinto ethi makhe sibuyel'eMbo mzi wakwaXhosa, sidle ngendeb'endala kweli cala lokukhulisa abantwana, sizame ukuhambisa ivangeli yentlalontle kubo besebancinane, sibabonise ubulumko nobuchule bokuhlalisana kakuhle obufumaneka ngokumamela ezi ntsomi. Iintsomi ziyasakha isizwe.

2.3 IXESHA LOKUBALISA IINTSOMI

Mandulo iintsomi zazibaliswa ngokuhlwa. Kwakude kuthiwe xa uzibalisa emini uza kuphuma iimpondo. Le yayiyindlela yokukhuthaza ukwenziwa kwemisebenzi emini ngamakhwenkwe namantombazana, bangahlali phantsi bamamele iintsomi, bafunde imisetyenzana yokutheza nokwalusa kanti nokulima. Ziye zaguquka izinto ukufika koonomathotholo, kwathi ela xesha lokumamela iintsomi kwamanyelwa amabali koonomathotholo, kwafika oomabonakude, kwabukelwa imidlalo yomabonakude. Zatshikilelwa umva iintsomi. Ndithetha nje ngoku wonke umntu ubambe umakhal'ekhukhwini wakhe uqwalasele kuye uncokola nelizwe, kumakhasi onxibelelwano. Kunzima sele umthuma umntwana, ubone ukuba umphazamisile. Oku kunokukhonjwa ekulahlekeni kwesidima neemfundiso zeentsomi zesiXhosa.

UBongela (1991) uthi ixesha lokubalisa iintsomi lelo lasebusuku. Utsho nje ukuthi abantwana babexelelwa ukuba xa umntu ebalise iintsomi emini uya kuphuma iimpondo.

USatyo nabanye(1993) bathi elona xesha lokubaliswa kweentsomi kungorhatya xa lonke usapho lukhona, kwaye nomsebenzi wemini sele ufinyeziwe, sekujongwe ukubeka amacala. Bathi kuye kwenzeke ukuba umntu azive enqwenela ukubalisa intsomi emini, engenakulinda urhatya. Bathi ke kufuneka atarhuzise, angxengxeze, athi “Chosi ntsomi, ndingaphum’iimpondo.” Iintsomi sezibaliswa ngoku nasezikolweni, emini, koonomathotholo nakomabonakude.

limeko ekuphilwa phantsi kwazo ngoku zenza kube lula ukubaliswa kweentsomi nangaliphi na ixesha, kungalandelwa eliya langorhatya. Ewe, urhatya olu ibilelona xesha lizole kamnandi nekonwatywe ngalo ukuba kungabaliselwana iintsomi, ukuze le mfundiso iqulathwe kuzo izokungena kamnandi. Uthi uSatyo (1993) njengoko sisazi ukuba iintsomi zinenxaxheba enkulu kakhulu kwimfundo yesizwe, futhi akukho zimfundiso zimiliseleka lula ezingqondweni zabo bafundiswayo njengezo zimiliselwa ngendlela eyonwabisayo, naphantsi kwemeko ephepheza umoya wolonwabo. Urhatya olu luyifanela ngqo le nkcaza. Lunenzolo, impithizelo inqabile, imeko ivumela ukumamelisisa, kodwa ke naliphi ixesha apho kubonakala kungabaliswa iintsomi ngalo livumelekile, oko nje zisonwabisa futhi zifundisa.

2.4 UKUBALULEKA KWEENTSOMI ZESIXHOSA

Uphandonzulu lujolise ekudandalaziseni phandle ukubaluleka kweentsomi ekuphuhliseni uluntu, ekufundiseni ulutsha ngezithethe zalo, ekufundiseni nendlela eyiyo yokuhlalisana, ukuncedana mhlengengxaki, ukungazisindisi wedwa ngomthwalo abanye abantu bekhona, ukwabelana ngezinto ungahluthi wedwa abanye abantu belamba, bade batsho ukuthi “Le nt’ilivili iyajika-jika, namhla ndim, ngomso nguwe.” Ziyafundisa iintsomi naxa kubaliswa ngembila eyaswel’umsila ngokuyalezela, kuba kaloku ukuba yayiye yaya kwakumkani uNgonyama, mhla ezinye izilwanyana zazinikwa imisila, ngeyayiwufumene, nto nje yalibala kukugcakamela ilanga, yathuma inkawu ukuba iyithathele umsila, suka owayo umsila wancanyathiselwa kulo wenkawu, watsho wamde waligqajolo.



Inkawu



imbila

Olu phandonzulu luvumelana naye uSwana nabanye (2014) xa bechaza iintsomi zesiXhosa ukuba ziqulathe imfundo yesizwe kuba zingamabalana aqulathe ubomi boluntu. Sakukhumbula kaloku ukuba naxa mandulo phaya, sasingakwazi nje ukubhala, sasifundisana ngomlomo. Iintsomi yayiyeyona ndlela yokufundisa, ngakumbi imithethwana yokuhlala, yasekuhlaleni nasekuhlalisaneni kakuhle.

Uyicacisa kakuhle uSatyo nabanye (1993) xa bathi, le nto yokunxulunyaniswa kweentsomi nobuxoki yenziwa kukuba uninzi lwala mabali abalisa ngezinto ezingenakwenzeka, nangamazwe angekhoyo, nangezilwanyana ezingekhoyo. Baqhuba bathi nakubeni kunjalo, iintsomi ezi ngamabalana amafutshane angumfuziselo onqatyisiweyo wobomi bomntu, nanjongo yawo ikukuqulunqa nokunqwanqwada isimo somntu, nokuzoba ububanzi bomhlaba ohanjwe ziingcinga zomntu ekuzingeleni izisombululo zokuchaza iimfihlelo zendalo kwakunye nokuqaqambisa izenzo zobuqhawe, zamaqhawe namaqhawekazi esizwe.

Kule ngcaciso kaSatyo nabanye (1993), uphandonzulu lufumene umrhiba othe wenza ukuba lugrumbe kanye ezo ntsomi ziza kubonisa ukuqulunqwa nokunqwanqwadwa kweso simo somntu. Kwakhona uphandonzulu luza kukhangela ezo ntsomi ziza kubonisa izenzo zobuqhawe namaqhawekazi esizwe, ukuze kubunjwe abo basakhulayo bazeke mzekweni.

USatyo nabanye (1993) bathi umakhulu, ongumbalisi ngelo xesha, ube bonakali ebalulekile, esisisele senyathi kumntu wonke, ingeyiyo le nto yeli xesha, apho umakhulu abonakala eyinto yokudlala engathi akazi nto, kubazukulwana. Ukuchaza ukubaluleka kweentsomi njengezonwabiso, nezidandalazisa ukuxabiseka koomakhulu ebantwaneni, bababone njengezisele abadimbaza kuzo ulonwabo, bangabathathi njengezinto zokudlala. Bade athi iintsomi zandisa ubudlelane phakathi kwabantu abadala nabantwana.

Bobu budlelane bunqabileyo kanye obu benza umsantsa phakathi kwabantwana nabazali, ufike umntwana ezivalele egumbini lakhe lokulala, abazali behleli bodwa egumbini lokuhlala, kungekho luqhagamshelwano. Iintsomi zazinciphisa loo msantsa, zazidibanisa usapho, wayethi onengxaki afumane nethuba lokuhoyeka anikwe izoluleko, abaliselwe ngeentsomi ezinabalinganiswa abanengxaki efana nale yakhe, nendlela esombululeke ngayo. Oomakhulu, ababengababalisi babedlala indima yonoontlalontle, bebethelela izikhonkwane zobulumko kwabasakhulayo, ngenjongo yokwakha isizwe sangomso.

Uphandonzulu luvumelana naye uSatyo nabanye(1993) xa kumsebenzi weentsomi bakhankanya ulonwabo, oko kukuthi ziyonwabisa, banabe bebonisa ukubaluleka kwemfundiso eze konwatywe, bayifanise nemvula engumvumbi emhlabeni. Bathi olu hlobo lwemvula lufafaza kamnandi, luwangenisa kamnandi amanzi emhlabeni, ubumanzi buzike, buhlale iintsuku, uze umhlaba unike iziqhamo ezihle okanye ulimeke lula. Oku kufafaza kwemvula kufana nqwa nemfundiso eyenzekayo xa umakhulu ebalisa le ntsomi ngexesha lokuphumla kumntu wonke, ebusuku, ingqondo sele ipholile, emva komsebenzi wemini. Iyazenza imfundiso efumaneka ngeli xesha kuthe cwaka kungekho mpithizelo nangxolo.

UBongela (1991) uthi imbangi yokuba intsomi ibaliswe ebusuku yayikukuba abantwana bagcinwe besebenza, bexakekile emini, bangalityaziswa ngokuphulaphuliswa iintsomi bengasebenzi. Ngokwenene bekuya konakala izinto ezininzi xa ezi ntsomi zibaliswa kwasemini, kube kusafuneka abantwana beyazile

neminye imisetyenzana yasekhaya nasemadlelweni. Iye yanalo ke igalelo ekwehliseni isidima seentsomi laa nto ithi iintsomi zazibaliswa ebusuku nje kwakusenzelwa ukozelisa abantwana, yawenza wabonakala ukhaphukhaphu umsebenzi wazo eluntwini.

UNtshinga (1990) uthi iintsomi zenzelwe ikakhulu ukonwabisa, imfundiso iza mva. Uthi umakhulu ubezenza iintsomi ukuchitha nje isithukuthezi nokuhambisa ixesha kangangokuba abanye bebede balale kusabaliswa. Olu phandonzulu aluvumelani nalo mba konke konke. Iintsomi zazithatha indawo yesikolo, umakhulu engutitshalakazi kuba kaloku kwakungekho zikolo zokufundisela ngelo xesha lamandulo. Noku konwabisa kubekwa phambili ziingcali zeentsomi kwenzelwa ukuba imfundiso ingene konwatywe, ifikele kwisimo esivumayo, izokwenza umahluko. Masithi ke kwakubethwa iintaka ezimbini ngelitye elinye, kusonwatyiswa, kufundiswa.

USatyo nabanye(1993) bade banabe becacisa ukuba ulonwabo oluziswa kukubaliselwa ezi ntsomi luyesulela, bathi ulonwabo lomntu omnye emzini lusulela umzi wonke, kanti ke ulonwabo lomzi omnye luyakwazi ukusulela neminye imizi, into ke leyo ezala ulonwabo kubemi bonke ngokubanzi. Eli nqaku linegalelo ekuphuhliseni iinjongo zophandonzulu, ezokuzama ukukhulisa ubuntu, ubudlelane, ububele, intlonipho, intobeko phakathi kwabantu, ngokubaliselana iintsomi, ukuze kubekho ulonwabo nemvisiswano kunye nentsebenziswano ekuhlaleni. Abantu abonwabileyo benza uluntu olonwabileyo, luze uluntu olonwabileyo lwenze isizwe esonwabileyo. Esi sizwe sonwabileyo ke siza kuzala abantwana abonwabileyo, hayi iinjubaqa, iindlobongela nezaphulimthetho.

UMsimang (1986) uthi omnye umsebenzi ophambili weentsomi kukufundisa. Uthi iintsomi zesiNtu zidlala indima ekudluliseni izithethe nenkcubeko kwizizukulwana ngezizukulwana. ULubambo (2015) ubhale ngenxaxheba edlalwa ziintsomi zeSiswati ekubumbeni isimilo samakhwenkwe. Uphandonzulu lwakhe lugxile ekubalulekeni kokubaliselana iintsomi apho amakhwenkwe azotywa abe ngamaqhawe eluntwini, esithi oku kunganegalelo kumntwana ngamnye xa enokukopa izenzo zobuqhawe.

ULubambo (2015) noSatyo nabanye (1993) bathetha into efanayo, ukubunjwa kwesimo somntu ngokubaliselwa iintsomi ezingenzo zamaqhawe namaqhawekazi esizwe.

Ukushwankathela, iingcali ezikhankanyiweyo zonke zibeka phambili ukubaluleka kweentsomi ekufundiseni nasekonwabiseni eluntwini. Zikhankanya imfundiso ngobume boluntu, imfundiso ngenkcubeko eluntwini, imfundiso ngobuqhawe, imfundiso ngokuhlonipha oomakhulu, baziwe ukuba bazizisele zenyathi, abazonto zokuhlekisa kubazukulwana. Zikhankanya futhi imfundiso ngokubunjwa kwezimilo zabo basakhulayo.

Ezi ntsomi ke kwaXhosa zidlala indima enkulu ekufundiseni abantwana besakhula ngeenqobo zentlalo yamaXhosa ukuze bakwazi ukwahlula okubi kokuhle. Bagotywa bebatsha kanye xa bebaliselwa ngentsomi kaNomadlavana, owaphatheka kakubi ngumamomncinci wakhe neentombi zakhe, esenziwa isicaka emzini katata wakhe, kanti uza kuphela eyikumkanikazi yabo, ithi ke loo nto, “ingomso akulazi”. Intsomi yelahle nemboty ekhangeleka iyeyona imfutshane, ebisenziwa ngumakhulu xa ediniwe ngaloo mini kuba ibimfutshane kakhulu, iqulathe imfundiso yokuba inxeba lendoda alihlekwa; oko kukuthi, musa ukumhleka omnye umntu xa esengxakini kuba le nto ilivili iyajikeleza. Andithi ilahle lathi lakungena emlanjeni kuba liwela lisiya ngaphesheya liyokucholachola iinkuni, lacima, yaze imbotyi yahleka yaqhekeka phakathi, kwaphela nakuyo.

Imfundiso engokuthembeka nokunyaniseka iyafumaneka kwintsomi yesele nenkosazana, apho inkosazana yatshonelwa yibhola yayo esizibeni yaze yancedwa lisele leza nayo liyithe chu ngomlomo. Le nkosazana yayithembise eli sele ukuba xa lingeza nayo le bhola, iya kulimemela kwisidlo kokwayo. Yalimemela kokwayo esidlweni sasebusuku eli sele. Nalo isele lifika lisithi ngcu esitulweni phakathi kosapho kodwa ayajika inkosazana kwisithembiso eyayisenzile emlanjeni kwisele. Kanti eli sele ngumfana omhle owayejikwe walisele ngumthakathi, baphela betshata nale nkosazana, bonwaba kakhulu.

Ziyafundisa iintsomi ngokuthatha uxanduva, ungayekeli kwabanye abantu kakhulu. Iintsomi kaDyakalashé namantshontsho engonyama ifundisa lukhulu kubazali abasa abantwana ezikolweni bangaze baphinde bakhe bayokukroba ukuba umntwana uqhuba kanjani na. Andithi ingonyama yavuma ukugcinelwa abantwana nguDyakalashé, ithi xa iyokubuzá ukuba basahleli kakuhle na, athi ewe, ambize ammamelise nje ingxolo emngxunyeni angamngenisi kuba esithi baza kumfekethela bafune ukuhamba naye besakumbona, kanti wabatya kudala abantwana, le ngxolo ammamelisa yona kulo mngxuma, yingxolo yeenyosi. Kuba njalo ke kubazali abasa abantwana kootitshala ukuvulwa kwezikolo, bangaze baphinde balibeke, abanye bangezi kwakwiintlanganiso sele bemenyiwe kodwa balindeleke ukuba abantwana mabaphumelele ukuphela konyaka.

Uphandonzulu lubonakalisa ukubaluleka kweentsomi ekuphuliseni izimilo ebantwini ngokuthi kuchongwe kanye ezo ziqulathe iinqobo zentlalo. Uphandonzulu alizokuthatha zonke iintsomi, luzakukhetha nje ezo zibonakala ziwuveza lo mba wokuqulathwe zezo ntsomi esiXhoseni njengoko kuxeliwe kwisahluko sokuqala. Ezi ngcali zikhankanywe apha ziyibeka icace gca into yokuba iintsomi ziyonwabisa kwaye ziyafundisa, kodwa azidandalazisi ngokuphandle ukuba zifundisa ntoni. Olu phandonzulu lugxile ekufundiseni kwentsomi ngeenqobo zentlalo, ukuze kuphuhle izimilo zabantwana, babe nomkhombandlela ekukhuleni, bakwazi okuvumelekileyo ukuba mabakwenze nokungavumelekanga eluntwini.

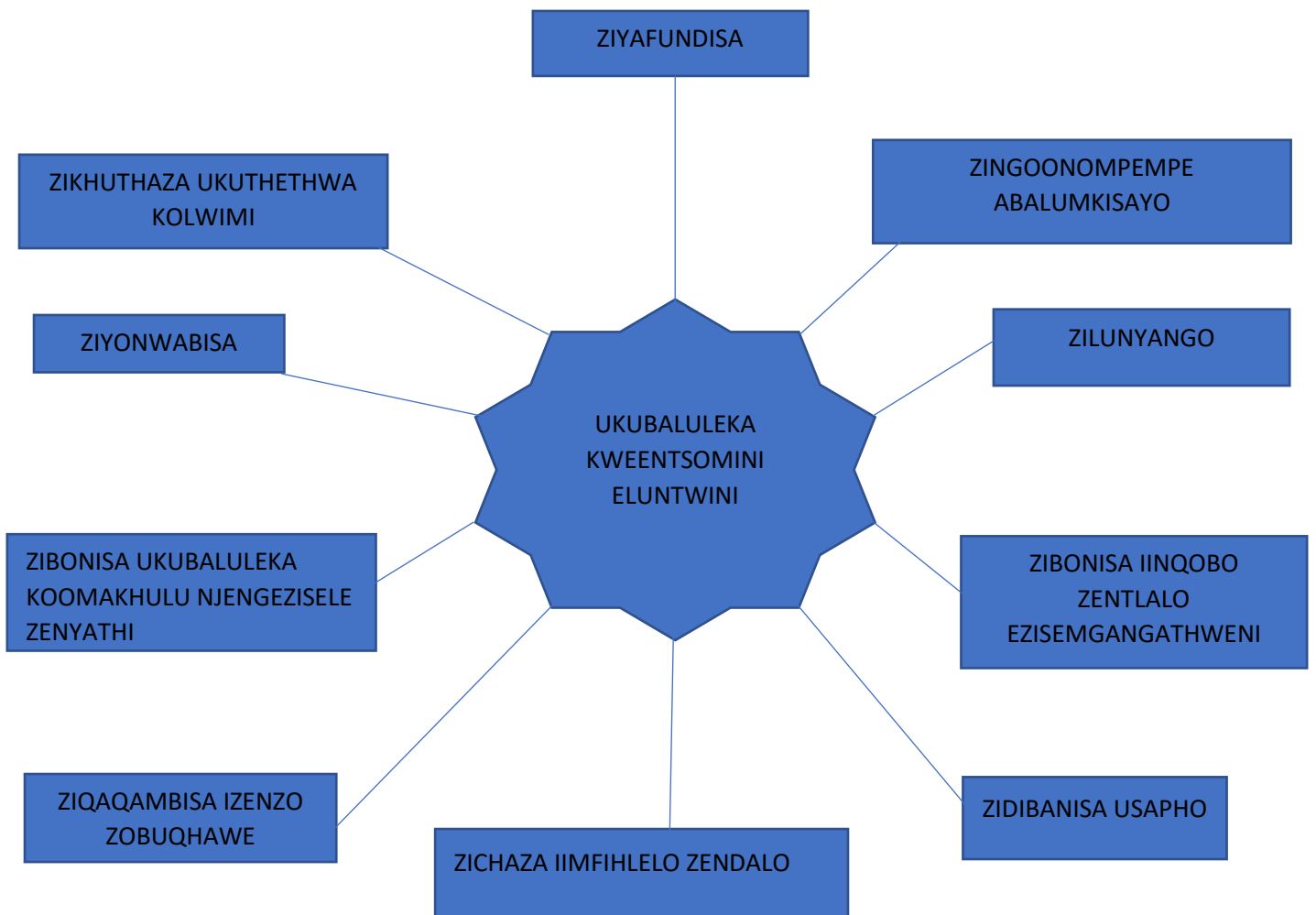
Ukwenjenje ke umphandinzulu uzama ukuvala isikhewu ebesisoloko sikho ebekunokwenzeka ukuba sibe ngomnye wonobangela wokuba iintsomi ezi zingasiwaso, zijongelwe phantsi kwaye ukubaliswa kwazo kubonwe njengenkcithaxesha. Awuchithi xesha xa ubalisa iintsomi, koko wakha isizwe sangomso, ingakumbi kulutsha lwanamhlanje olubonwa njengeenkokheli zangomso. Kubonakala kakuhle oku kwintsomi yechibi lezilwanyana. Baninzi abantu abaphila obaa bomi bukaDyakalashé, abasetyenzelwa ngabanye abantu, bayalala emini njengokuba abanye besebenza nzima nje, kanti baza kunyoshoza ngobusuku beqhekeza imizi yabantu besiba iimoto zabantu. Isiphelo sabo masifane nqwa nesikaDyakalashé, bohlwaywe kanobom, akukho nkwal'iphandel'enye.

Ewe, iintsomi ezi ngoonompempe abachaza kusekuhle ukuba kuza konakala. Iintsomi kadyakalashi nomvolofu, abaya kungena ngesikroba, esibayeni (ubuhlanti) somntu ngobusuku, badla iigusha zalapho, kanti udyakalashi umane esiya kuzilinganisa ukuba usakwazi na ukuphuma xa ebhokoxile, iyafundisa ngobuhlobo obungebubo. Le ntsomi ingunompempe ohlab'ikhwelo kulutsha ukuba maluhlabe lukhangele xa lukhetha abahlobo apha ekukhuleni. Baninzi abantwana abangene kwimikhuba yobusela, yokusebenzisa iziyobisi, yokuthengisa nangemizimba berhuqwa ngabo bacinga ukuba bayabanceda, kanti bayaboyelisela.

Ezi ntsomi ziza kuhlelwa ngokwenqobo zentlalo eziziqulathileyo. Loo nto ithethe ukuthi njengokuba iingcali zivumelana zonke nje ukuba iintsomi ziyonwabisa kwaye ziyafundisa, makuvele ukuba zifundisa ntoni. UMoropa (1995) uthi iintsomi ziyonwabisa, zifundise zinike nolwazi. UMdekazi nabanye (2015) bade batsho ukuba iintsomi ziyimfundiso yesizwe okanye kungathiwa ziyenye yeentsika ezixhasa ubuzwe ngabunye. Olu phandonzulu lugxile ekudandalaziseni oku kuthethwa zezi ngcali ngokubaluleka kweentsomi, kwaye lujonge ekubuyiseni lende b'indala kwakudliwa ngayo ngoomakhulu ekukhuliseni iintsana zingadlaleli emlilweni kuba ziza kutsha.

Iintsomi ziiperile zobulumko, iintsomi ngoomabonakude, iintsomi zilunyango, iintsomi ziyonwabisa, iintsomi ziyakha, iintsomi ngoosompempe, iintsomi ziintsika zobomi, kungoko olu phando lusithi iintsomi ziqulathe iinqobo zentlalo ezikumgangatho ophezulu, ngoko ke mazisiwe iso kakhulu kule mihla. Indlela yokuzibalisa ingatshintshwa, ilungele iimeko zeli xesha kuba akusahlalwa emlilweni noomakhulu, nexesha lokubalisa lingangabi leliya langorhatya, kodwa ukubaliswa kwazo makuqhubeka ngamandla.

Ziluncedo kakhulu kwesi sizukulwana sanamhla sentandabuzo. Ukubaliswa kwazo kungaluncedo nasekufundiseni abantwana bakwaXhosa ngolwimi lwabo lweenkobe, olubonakala lungasetyenziswa kuba wonke umntu ngoku udludle nolwimi lwesiNgesi, ulwimi kwasemzini. Uphandonzulu luza kuzihlela iintsomi luqhale le mfihlelo ibingabonwa ngabantu ezintsomini.



2.5 IINQOBO ZENTLALO NGOKUDULISWA ZIINTSOMI ZESIXHOSA

Isizwe sakwaXhosa sisizwe semithetho, sisizwe esinentlonipho. Indoda ibisithi xa ibona umntu ohloniphekileyo ide yothule nesankwane xa ithetha naye, isiqobe sibe sincinane ukubonisa intlonipho. Bekuthi xa enye indoda ithethe gwenxa komnye umntu ekuhlaleni, ibizelwe intlanganiso idliwe, mhlawumbi kuthiwe mayisile ijoma nokuba linye lomqombothi ibonakalise ukuzithoba nokuzisola ngendlela ethethe ngayo. Umfazi yena ebebhaka isonka abize abanye abafazi kuzokuphungwa, ithethwe iphele loo nto. Zikhankanyelwa ntoni zonke ezi zinto? Iinjongo kukubonisa iinqobo zentlalo nokubaluleka kwazo ekwakheni isizwe esinoxolo.

Yintoni iinqobo zentlalo ezi uphandonzulu ludandalazisa zona ezintsomini zesiXhosa? Yimithethwana yoluntu engabhalwanga phantsi ekuqhutywa ngayo intlalontle. Loo mithetho yentlalo ikwayile incathame phantsi kweentsingiselo zeentsomi zamaXhosa. UTsirogianni noGaskell (2011: 55) bazichaza benjenje iinqobo zentlalo:

Social values are standards which individuals and social groups employ to define personal goals and essentially shape the nature and form of social order in a collective i.e., what is acceptable and not acceptable, what ought or not to be, what is desirable or non-desirable.

Uphandonzulu luyavumelana nezi mbono zingentla apha. Le ngcaciso izibona ezi nqobo zingumkhomba ndlela wokuqwabulula izimilo zabantwana, ukuze apho kukho khona imfuneko, bagotywe besebatsha, kubekho inzolo nocwangco esizweni. Uphandonzulu olu luza kuzichuba luzicukuceze iintsomi ngokweenqobo zentlalo eziqulathwe kuzo. Oku kukuvuselela umdla eluntwini lutsho luzibone zibhalwe phantsi ezi nqobo zentlalo, njengemithetho elishumi eBhayibhileni. Njengoko uSatyo nabanye (1993) besitsho ukuba iintsomi ziyonwabisa, uluntu luya kuthakazelela ukonwaba ekuhlaleni kuba kubasondeza ndawonye abantu, kutsho kwabelwane ngeembono ezakhayo ezakha isizwe sangomso.

lingcali ziyazohlula iinqobo zentlalo. Ziyatsho ukuba zisekelezelwe kwinkolo, kwindlela yokuziphatha nakulangazelelo. Zithi ke futhi ezi nqobo zentlalo zihambelane namaxesha, nendawo kunye nenkcubeko. Le nto ithetha ukuthi nalapha kwiintsomi kuyafuneka ukuba sikhe sijonge ukuba intsomi le isenalo na igalelo kubahlali beli xesha langoku okanye sele yapheliswa yintsingiselo. Yiloo nto uphandonzulu luza kuphonononga umxholo wentsomini lujonge ukuba uyawuphuhlisa na umsebenzi wayo kwesi sizukulwana sanamhla.

Ezi nqobo ziqulathwe ezintsomini zesiXhosa ziza kuhlelwa ngolu hlobo:

- Intembeko
- Ubugorha
- Intsebenziswano
- Ukuthobeka

- Ubuntu
- Ukucwangcisa
- Ukwabelana
- Inkathalo
- Ububele
- Intlakanipho.

Okona kufuneka kuveziwe ekugqibeleni kukuba konke oku kuzisa ulonwabo phakathi kwabantu, ngokwenjalo ke intlalo iba ntle kumntu wonke, kuviwane, kuncedwane, kuthandanwe.

2.5.1 INTEMBEKO

Le ngobo yentlalo iyintembeko, yindlela yokuziphatha ekhokelela kwintlalontle. Isisiseko sokunyaniseka, sengqibelelo nokuba phandle, ungabinazimfihlo kwabanye abantu ohlala nabo, ucace gca, ungaxoki, ungabi lisela nemenemene. Intembeko iquka ukulunga nokuzithoba. Xa kunokuthembeka wonke umntu ekuhlaleni, iingxaki zinganqongophala, intlalo ingantle, ubomi bube mnandi. Ubukho bentembeko eluntwini buyabuqinisa ubudlelane futhi benze ukuba abantu bahlalisane kakuhle, basebenzisane bazive bekhuselekile bebanye.

Iingxaki ezininzi zizalwa kukungathembeki komntu komnye umntu. Ukungathembeki kuphelisa ubudlelane nobubele phakathi kwabantu. Ukungathembeki kuyosulela, uthi omnye akubona ukuba ubani uyekiwe esaziwa ukuba akathembakali, naye aqhube ngokungathembeki, de ukungathembeki kube ngathi yinto efanele ukuba ivumelekile, uluntu luphile intlalo yokungathembeki. Oku kucaca kakuhle kwintsomi yechibi lezilwanyana, apho udyakalashi uye akathembeka, akasebenzisana nezinye izilwanyana xa zazisomba umngxuma wokukhongozela amanzi, kodwa esakuba khona amanzi wamane esiya kusela ngobusuku kweloo chibi.

Uphandonzulu lubonisa ukuba intembeko ngunozala wolonwabo eluntwini, luphelisa amaxhala nokujongana ngezikhondo, ngoko ke iintsomi eziqulathe intembeko

ziluncedo kakhulu entlalweni. Masibabalisele abantwana ngentsomi yenkosazana nesele ukuze bayifunde intembeko beselula, bayazi ukuba inembuyekezo.

2.5.2 UBUGORHA

UHagner (2018) uyicacisa indima yobugorha ngokuthi thina singabantu siba nazo iimfazwe imihla yonke. Uthi asilweli kufumana zikhundla, asilweli mali, singalweli neentsapho zethu, silwa amaxesha amaninzi imfazwe yangaphakathi. Uthi sihlangabezana neentetho ezingatshongo khona, imikhuba engeyiyo, nonxunguphalo. Uthi ayithethi ukuthi le nto ubomi yindawo yemfazwe, nto nje bunayo imingeni. Ithi ke loo nto masikulungele ukuhlangabezana nayo ngobuchule bobugorha.

Le ngcaciso ithetha ukuthi ubugorha ayibubo obezigalo kuphela, nengqondo iyasetyenziswa. Ungaligorha ngeengcebiso, ungaligorha ngezenzo, ungaligorha ngokukhalipha, okanye ube ligorha ngembeko. Iingcali zithi ubugorha kukunganikezeli kuloo mfazwe ubugangxeleke kuyo, ukufunga ungajiki de uyigqibe le nto ubumele ukuba uyayenza. Nasesikolweni sinawo amagorha namagorhakazi, la athi sekunzima ezifundweni anyamezele de ayokuphuma entanjeni.

Leli gorha liboniswa ezintsomini zesiXhosa, ekufuneka sibabalisele ngalo abantwana ukuze banqwene ukuba ngamagorha esizwe nabo. Bubugorha kanye obabonakaliswa nguFudwazana kulaa ntsomi yechibi lezilwanyana. Yena wazijul'ijacu wathi uza kumgada lo mntu umane esiya kusela amanzi echibini ngobusuku. Wenjenjalo ke nangoku weza nalo isela elingudyakalashi linamathele kuye eqokobheni emqolo.

2.5.3 INTSEBENZISWANO

UGreen (1968) uyichaza intsebenziswano njengemizamo yababini nangaphezulu, bethetha ngazwinye ekwenzeni umsebenzi ofezekisa oko bajonge ukukufezekisa. Le ngcali iyatsho ukuba xa umsebenzi ungakwazi ukwenziwa ngumntu omnye

kuyafuneka abantu baphathisane, basebenzisane, bemxhelomnye, ukuze kubekho impumelelo.

Liyinene elithethwa leli nqaku kuba akukho luntu lunokuhambela phambili xa intsebenziswano ingekho. Iintlobo ntlobo zobudlelane ezifumaneka eluntwini zixhomekeke kwintsebenziswano ekhoyo. Ngenxa yentsebenziswano uluntu luyahlangana luthethe ngazwinye. Le ntsebenziswano ihamba indima ende, iqala kusapho ekhaya ize iphumele eluntwini ide iyokutsho esizweni siphela.

Le ntsebenziswano kukuncedisana, ikwakuko nokwabelana ngezinto eluntwini. Ezilalini kuye kwenziwe ilima, abantu baphume ngobuninzi bayokuhlakula ukhula entsimini yomntu ngemini ethile, bayokuvuna bevunela umzi othile obacelileyo. Mhla kubhujweyo emzini, bayaphuma abafana baloo lali bayokomba ingcwaba aza kufakwa kulo umfi. Yile ntsebenziswano kufuneka beyazile abantwana abafundelwa iintsomi. Kufuneka bazi ukuba imbuyekezo yayo ingangakhawulezi ibonakale kodwa ikhona ekwakheni isizwe sangomso. Ngentsebenziswano eluntwini kungaphela nobusela, kungaphela nokubulalana, kungaphela nokuchuku, kungalawula uxolo nemvisiswanoo, kuphume isizwe esilucwambu.

Ukwenjenje kukuzama ukubonisa ukuba iingcali ziphefumle ngeentsomi nokubaluleka kwazo, zakhankanya ukonwabisa nemfundiso yazo eluntwini, zatsho ukuba iintsomi zizithuthi zolwazi malunga nenkcubeko yabantu kwizizukulwana ngezizukulwana. Izikhewu ezikhoyo kwezi ngcaciso kukuqhala kanye ezi mfundiso ngendlela ecubungula iintsomi eziza kuthi zichongwe ngokwemixholo kwisahluko sesine. Uphandonzulu luzama ke ukuvala ezo zikhewu ngokuthi lwaneke elubala ukuba iintsomi zifundisa ngeenqobo zentlalo ezizezi zikulo mzobo ungezantsi, ziqulathile, ngoko mazingajongelwa phantsi konke konke. Masizibuze imibuzo enjengale:

- Kwakusenziwa njalo mandulo, wawungasokuze ubone mntu olambileyo, ohamba ekhangela ukutya emigqomeni nje?
Impendulo ithi kwakusabelwana ngento umntu anayo, athi ukuba uneenkukhu okanye iihagu azifuyileyo, anike ummelwane isahlulo.

Bubuntu ke obo. Umntu wayengumntu ngobuntu. Kwaqala ukonakala kusakuphela ubuntu ebantwini.

- Kutheni na kule mihla ungenakubiza umntwan'omntu umombulele nokuba yibhulukhwe encinane kuwe, okanye umphe iqhekeza lenyama eshiyeke izolo kwisidlo sasebusuku kwakho? Impendulo ithi kwaphela ukuthembana eluntwini. Kuqala lo uphiwayo azibuze ukuba ebekhe wathi udinga ibhulukhwe na, okanye athi kazi elo qhekeza lenyama ulifake ntoni na?
- Kutheni kule mihla kuqhekezwa imoto yakho okanye emzini wakho baze abantu bathengiselwe ezo zinto zakho kwalapha ekuhlaleni kodwa kungabikho namnye oza nomkhondo ukuze bohlwaywe abaqhekezi? Impendulo ithi kwaphela intsebenziswano eluntwini.

Uphandonzulu luzama ukubuyisa loo maxesha obumnandi ngokuveza olu hlobo lakudala lokukhulisa abantwana, elalisithi: “Kwathi ke kaloku ngantsomi”

2.6 ISISHWANKATHELO



Iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa ...

Ukuba kanti sinovimba oteketeke onje ngalo weentsomi ekukhuliseni abantwana bethu, sizisokolisela ntoni? Kungani na singakhe sibuyele kulaa ndlela abantu abadala babekhulisa ngayo abantwana, bebabalisela iintsomi zooNomahamle, iintsomi zoNomadlavana, iintsomi zokubhaqwa kwezimba, apho kwakusithi kusonwatyiswana nje kube kufundiswana ngobugorha, unyamezelo, Ubuntu nentsebenziswano. Ewe zingangabaliswa ngoomakhulu ngoku kuba akusahlalwa nabo, zingangabaliswa nangela xesha lasebusuku kodwa kwenziwe amacebo nokuba zibaliswa ezikolweni okanye kumaziko ezenkcubeko asekuhlaleni.

Kubalulekile ukuba xa zibaliswa ezi ntsomi, baxelelwe abo babaliselwayo ukuba kutheni na, okanye iinjongo zokuba babaliselwe ziziphi na, ukuze kuphele laa ngcamango ithi iintsomi zibaliselwa ukuba abantwana bozele kamnandi balale. Mabaxelelwe bacaciselwe ukuba iintsomi ziiperile zobulumko, zizo eziqulathe umkhombandlela kwintlalontle eluntwini, ngoko ke mazithathelwe ingqalelo. Nasezikolweni mayingabethiswa ngoyaba le ndawo yeentsomi kulwimi lwesiXhosa, makungenwe nzulu kuba ziyancedisa ekubumbeni izimilo zabasakhulayo. Kungakuhle kakhulu ukuba isebe lezeMfudo lingaqesha abantu abahamba ezikolweni babalise ezi ntsomi kumabanga onke, ungamkhulu umahluko kwizimilo zabanye abafundi kuba mhlawumbi abalifumani eli thuba lokubaliselwa emakhaya. Masibuyel'eMbo, masingalahl'imbo yethu ngophoyiyane.

ISAPHLUKO SESITHATHU

Iindlela Zokuqhutywa Kophando

3.1. INTSHAYELELO

Isahluko sesibini besimalunga nophengululonzulu loncwadi kushwankathelwa, kuphicothwa, kuphononongwa izimvo zeengcali malunga nombaba weentsomi, kude kwaboniswa apho zikho khona izikhewu kwababephande ngazo ngaphambili.

Esi sahluko sesithathu sona sicacisa iindlela zokuqhutywa kophandanzulu olungokubaluleka kweentsomi ekufundiseni ngentlalontle eluntwini. Sibonisa uhlobo loyilo lophando olusetyenziswayo. Kukwesi sahluko apho kucaciswa khona uphandontyilazwi, kuba lulo oluchongwe njengoluya kusetyenziswa kolu phandanzulu. Icaciswa apha inkcazobungcali esetyenziswayo ukucubungula iintsomi eziza kuqwabulula ezi nqobo zentlalo ziqulathiweyo. Indlela eqokelelwa ngayo idatha nayo ivezwa kwesi sahluko. Isakhiwo sentsomi nokutshiwo ziingcali eziphambili ngaso sivezwa kwesi sahluko. Umfundi aze akhumbule ke ukuba olu phandanzulu alifuni mvume yakuqhuba uphando kuqa iintsomi zesiXhosa zezawo onke amaXhosa futhi kunjalo nje akukho mntu uya kubanga athi “le intsomi yeyam” okanye yaqanjwa ngubani. Ekugqibeleni kuyaqukunjelwa ngako konke okukhankanyiweyo kwesi sahluko.

3.2. UYILO LOPHANDO

USalkind (2010) uluchaza uyilo lophando njengendlela ecwangciswe kakuhle yokuphunyezwa kweenjongo zephulo elo, kusonjululwa ingxubakaxaka ekhoyo, kuqiqwa, kuqokelelwa ulwazi ngokuchonga izixhobo, uhlobo lokuvavanya kwakunye nokuhlela uhluze ngempumelelo oko ukuqokeleleyo. Ngamanye amazwi, xa kuyilwa uphando kujoliswe kubuchule obulandelwayo kuphandanzulu lwesiXhosa.

UBerman (2000) uthi uyilo lophando liqhinga oliqwebayo lokudibanisa amacandelo ahlukeneyo okufumeneyo kuphando olo, uze nawo kakuhle ade ayondelelane ukuze aphenandle okanye axazulule loo ngxubakaxaka ikhoyo. Ukukhumbuza, sitshilo

kwisahluko sokuqala ukuba ingxubakaxaka enyuswa ngulo msebenzi okanye sesi sifundo kukungathathelwa ngqalelo malunga neentsomi zesiXhosa. Konke oku kwenzeka ngempumelelo xa idatha iqokelelwe yaze yatolikwa ngendlela eyiyo.

Uyilo lophando luxhomekeka kuhlobo lobungqina obufunekayo ukuphendula imibuzo yophandanzulu olo. Lo msebenzi, uza kusebenzisa uyilo lophando lokuxilonga kuba umphandanzulu ujonge ukuhlola unobangela wokungasiwa so kweentsomi luninzi lwabantu abantetho isisiXhosa, zibe zona ziqulethe lukhulu, ziqulethe iinqobo zentlalo. Olu yilo lophando lukhethelwe ukuphanda imingeni ephambili ekhoyo kubantu abangamaXhosa, ekunokwenzeka ukuba ibe yiyo le yenza oku kubukulwa kweentsomi eluntwini. Uyilo olu lunamanqanaba amathathu angala:

- **Ukuqala kwengxaki.** Apha kujongwa ukungahoywa kweentsomi zesiXhosa, ukungalandelwa kweemithethwana yasekuhlaleni ngabahlali, okukhokelela kwintswelambeko, ukungabikho kobuntu ebantwini, nokungathembeki phakathi kwabahlali.
- **Ukuxilongwa kwengxaki.** Apha kweli nqanaba kuqokelelwa iintsomi zesiXhosa ezifumaneka kwiincwadi kunye nezo zikuncwadi lomlomo zihlelwe ngokweemeko zentlalo, nangokwakhiwa kwazo, ukuze kube lula ukuziqhelanisa neenqobo zentlalo eziziqulethileyo. Iintsomi ziza kuchongwa, ziqokelelwe, zihluzwe, zitolikwe kuboniswe ukubaluleka kwazo njengezithuthi ezilayishe ubuncwane bentlalontle eluntwini. Kuya kuthi kuqhalwe ke ngoko ezi nqobo zentlalo ziqulethwe zezo ntsomi zesiXhosa ziza kube zichongiwe.
- **Isisombululo sengxaki.** Kukhuthazwa ukusetyenziswa kweentsomi eluntwini ngenjongo yokwakha abemi abangabo. Ababalisi bayakhuthazwa ukuba bazihlele iintsomi zibe zezo ziza kuba nxamnye nentlalo yabo babaliselwayo, bajonge ikakhulu abo basakhulayo, ngenjongo yokubagoba besebatsha. Apha ke kufuneka kuchongwe umbalisi onesakhono sokubalisela abantwana, etyala imbewu kumhlaba ongovungovu olungele ukulinywa, khona ukuze kuntshule kukhule isizwe sangomso esiyibambileyo imithetho yentlalontle.

Ikakhulu, kufuneka ubaliso lweentsomi luphefumle kwiimeko zale mihla ukuze kubonakale mhlophe ukuba iintsomi asizinto okanye aziluncwadi lungenakusetyenziswa.

3.3. UPHANDONTYILAZWI

Uphandonzulu olu luyazi ukuba ukuze kufikelelwe kwisisombululo esisiso malunga nentsindabadala ekujongenwe nayo esiXhoseni, ezintsomini, kufuneka kusetyenziswe uhlobo olululo lokuphandanzulu okanye lokuzama ukusompa isishiqi. Oko kukuthi, umphandi kufuneka achonge indlela yophando efanelekileyo ukuza umsebenzi ungabathazeli. Yiyo loo nto kusetyenziswa uphandontyilazwi.

UPark nabanye (2016) baluchaza uphandontyilazwi njengolunjongo yalo ikukufumana iimpendulo nezizathu okanye oonobangela kwingxaki ekhoyo, ze ekugqibeleni kuziwe nezisombululo. Oko kukuthi, uphandontyilazwi lusetyenziswa kulo msebenzi ukufumana oonobangela kwiingxaki ezigubungele iintsomi zesiXhosa njengoko sele kutshiwo kwisahluko sokuqala. Uthi olu hlobo lufuna kufundwe kakhulu kuziwe nazo zonke izimvo nemibono engaba luncedo kuloo mba kuthethwa ngawo. Umphandinzulu uqokelele intaphane yeentsomi zesiXhosa ukuze afunxe afumane aze ahluze ulwazi kangangoko, ngenjongo yokudandalazisa ezi nqobo zentlalo ziqulathwe kuzo.

ULeedy (2005) uluchaza uphandontyilazwi njengolunika umdla kuba umphandinzulu kufuneka aphonononge umba othile aze kamva awucacise, awucakace eveza iimpendulo ezingaba luncedo kwimibuzo ekhoyo kuphandonzulu olo. Ezi ngcaciso zophandontyilazwi zezi ngcali zilukhuthaze kakhulu uphandonzulu ekuqhubeleni phambili kuba luvumela ukuba makukhe kujongwe izinto ezinokuthi kanti zizo ezibangela ukubukulwa kweentsomi ngabantu abantetho isisiXhosa, iindlela ezichazwa ngazo ngabo bazichazayo, ixesha lokuzibalisa, umxholo weentsomi, ukunqaba kwababalisi nokungachazwa kakuhle kwale mfundiso kuthiwa ziyiqulathile.

Yiyo loo nto uphandonzulu lugxile ekombeni ezi nqobo zentlalo ziqulathwe zezi ntsomi zesiXhosa, luze luzihlele ngokweemeko zokuhlala nangamaxesha ezingathi zisebenziseke ngawo ekuhlaleni. Enye into emnandi ngophandontyilazwi kukuba lungajikwajikwa lusetyenziswe ngeendlela ngeendlela, luvulelekile, aluna fomula okanye mgaqo ubophelelayo kwaye idatha eqokelelweyo ingatolikwa ngokohlobo umntu anqwenela ukuyitolika ngalo ukuphendula loo mibuzo ifuna iimpendulo. Umphandinzulu uza kuqokelela ulwazi analo ngeentsomi, aqokelele kwiincwadi ezithetha ngeentsomi, aqokelele kumanqaku, kwiithisisi needisetheyishini. Olu lwazi luza kuqokelelwa, luhluzwe, ludityaniswe kuphume into eluqilima edibeneyo ebonisa ezi nqobo zeentlalo ziqulathwe ziintsomi zesiXhosa. Umbuzo ke ngoku umile, umbuzo othi kuhluzelwa ntoni? Kaloku ezi ncwadi zifundiweyo okanye olu lwazi luqokelelweyo alungebi lolu lufunekayo lonke kolu phandonzulu, yiyo loo nto kunyanzelekile ukuba kuhluzwe kuphunywe nale nto ifunekayo, le iza nesisombululo sengxaki ekolu phandonzulu. Ngeso sizathu, umphandinzulu akabuthi yonke into ekhoyo ekunokwenzeka ukuba ibe yimfungumfungu kulo msebenzi.

3.4. INKCAZOBUNGCALI OKANYE ISITHAKO SOHLALUTYONZULU

Olu phandonzulu lulandele inkcazobungcali yokusebenza (*functionalist theory*) kuba yona igxile eluntwini nasebudlelwaneni balo.

Functionalist analyses examine the social significance of phenomena, that is, the function they serve a particular society in maintaining the whole. (Jarvie 1973)

Kule nkcazo kaJarvie(1973) ijongwe ngeliso elibukhali indima edlalwa ziziganeko zasekuhlaleni, nomsebenzi eziwenzayo ekwakheni uluntu ngokugqibeleleyo. Yiyo loo nto kufuneka iintsomi zibalisiwe, ukuze zibe zizithuthi zokuhambisa ezi ziziganeko zakhayo eluntwini.

Kule nkcazobungcali yokusebenza, amalungu oluntu afaniswe namalungu la omzimba, wona asebenzisana kakuhle encedisana ukuze umzimba wonke uphile, iinkqubo zisebenze ngendlela efanelekileyo, kungabikho zingxaki zomzimba.

Kukhethwe yona kuba iinjongo zomphandinzulu zezokuba kwaziwe ngentlalontle equka intsebenziswano eluntwini, ukuze kubekho ukuthula noxolo eluntwini. Iintsomi ke zizithuthi zaloo mithethwana yokuhlala kuba ifumaneka apho kuzo ngell lixa kubaliselwanayo. Uluntu, kanye njengomzimba namalungu awo, lungaphila luphathisane, luhlalisane ngoxolo, lwakheke, lube nocwangco, abantwana bafundiswe okulungileyo ngokubaliselwa iintsomi ezibakhayo. Inkcazobungcali yokusebenza iqaqambisa ukuba iintsomi zesiXhosa mazibonwe njengelungu okanye izenge kwintlalo kaXhosa. Eli lungu liziintsomi kwintlalo kaXhosa lithi likhokelele ekubeni intlalo yaphuke okanye ingabiyiyo le nto ebekufanele ukuba ibe yiyo xa zingabekwa liso.

UMalinowski (1944) ube nefuthe kakhulu ekuphuhliseni le nkcazobungcali ichongwe kulo msebenzi. Kuye kwaneenguqulelo ezimbini ezibekwa phambili phakathi kweminyaka ye1910 neye1930 ekaMalinowski (1944) inkcubekontlalo kwindalo. nokusebenza kwintlalo. Enye inguqulelo yekaRadcliffe-Brown(1952) ubumebokusebenza kwintlalo.

UMalinowski (1944) yena ugxile emntwini neemfuno zakhe ezingundoqo, ezinjengokutya, indawo yokufihla intloko, nosapho. Uthi ke kufuneka abekhona amaziko asekuhlaleni apho kuza kufezekiswa khona ezi mfuno zomntu. Kwakhona iimfuno zihamba zohluka ngokwezoqoqosho, ezemfundo, ezasekuhlaleni kunye nezamaqela opolitiko. Uthi iziko ngalinye linabasebenzi, linomqulu walo, linemithetho, imisebenzi yalo, izixhobo ezisetyenziswayo kunye nokusebenza kwalo.

Olu phandanzulu luhambisana kanye nokutshiwo yile nkcazobungcali yokusebenza kuba nalo luzama ukwakha umntu, mntu lowo oneemfuno zakhe, mfuno ezo ekufuneka zifezekisiwe, ekuya kuthi ukuze zifezekiswe kakuhle kubekho amaziko anika uncedo olo kuloo mntu ukuze akheke ngokugqibeleleyo. Iintsomi zingaluncedo kakhulu ekunikeneni ulwazi ngezinto zoqoqosho, zinemfundiso, ziqulathe iinqobo zentlalo. Ezintsomini umntu uyafundiswa ngokukwazi ukuzenzela, aphande, angasoloko ejonge ukukhongozwa, njengala ntsomi yokubhaqwa kwezimba, eza kucaciswa kwisahluko sesine. Amaziko emfundo kwakunye namaziko ezenkcubeko

nobugcisa angalwenza libe yimpumelelo eli phulo lokufezekiswa kwezi mfuno emntwini.

URadcliffe-Brown (1952) ugxile kwindlela uluntu olwakheke ngayo. Apha ugxininisa inkqubo yobudlelwane eluntwini, intsebenziswano kumaziko ngamaziko ngenjongo enye, ukwakha uluntu oluqhubela phambili. Iintsomi ziluncedo kakhulu ukufaka loo moya wentsebenziswano nemvano eya kuthi yenze uluntu olumanyeneyo noluqhubela phambili.

Le nkcazobungcali iyangena kanye kolu phandonzulu kuba nakulo kujongwe ukuvuselela umntu kuqala, aqoqwe, alungiswe, azazi, azinakekele, azazi nemvelaphi namasiko akhe, ukuze alungele ukuba phakathi kwabanye abantu. Ithi umntu ubangogqibeleleyo ngokuthi azi izinto ezenziwa kwinkcubeko yakhe. Lolu lwazi umphandinzulu aza nalo ngokuqwabulula iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa, ngethemba lokuba umntu uyakuchola nto emveni kokuva la mabalana afundisayo kuba kaloku loo ngqokelela yolwazi ngobudlelwane, ngentsebenziswano, ngobuntu (Ubuntu), ngobugorha, ngentlonipho, ngokwabelana, ngokunyaniseka nangentobeko, ingamakha agqibelele oyifumeneyo. Loo nto ingasibuyisa isidima seentsomi emaXhoseni.

Nalo mbono kaRadcliffe-Brown (1952) wokuba kukhona ukuhambelana kwezinto phakathi kwentlalo yoluntu nobomi bomntu, uyangena kolu phandonzulu. Umntu oziphethe kakuhle, ozigcine kakuhle, owenza imithetho yasekuhlaleni, ongahluphi mntu, uyagqibelela, ukwenjenjalo ke uyakheka aze abe lulutho eluntwini. Ukuba singanabantu abagqibeleleyo, singanoluntu olugqibeleleyo, sibe nesizwe esihloniphekileyo esakheke ngeemfundiso zeentsomi zesiXhosa. Yile nkqubo olu phandonzulu lunqwenela ukuba khe kuzanywe yona ngokuthi kuvuselelwe ukubaliswa kweentsomi ebantwini, bakhumbuzeke ngeenqobo zentlalo, batsho bahlalisane ngoxolo, kubekho inzolo nenkqubela esizweni.

Olu phandonzulu luphinda lusebenzise inkcazobungcali yenkcubekontlalo. Le nkcazobungcali iza kusetyenziswa ukusimelela nokuxhathisa kwiingxoxo zalo msebenzi. Yona igxile kubudlelwane phakathi koluntu nenkcubeko yalo. Ithi le nkcazobungcali indlela abantu abahlelisene ngayo nenkcubeko yabo, iyabakha engqondweni. Abazali, izizalwane, oontangandini kunye noluntu ludlala indima enkulu ekwakheni obu budlelwane. Into nganye inomsebenzi wayo.

UVygotsky (1978) kule nkcazobungcali, ukucacisa ukufunda komntu njengenkqubo yasekuhlaleni nanjengentsusa yenkcubeko eluntwini. Ukholelwa ekubeni yonke into ifundwa ngokwamanqanaba amabini. Okokuqala uyifunda ngokudibana nabantu uyibone beyenza. Okwesibini nokokugqibela, uthi uye ngoku uyicingisise, uhluze apha kuwe engqondweni uzibone ukuba ukulungele ukuyenza kodwa ufune uncedo ebantwini ukuze ukwazi ukuyenza okanye ukuqhubela phambili. Uthi kulapho kuye kufuneke umntu oza kukuxhasa akuthantamise akufundise ude ube nazo nawe izakhono nolwazi.

Ubaliso lweentsomi lungayinxalenye yemfundiso ekuzanywa ngayo olu thantamiso lokukhulisa iingqondo zabantwana, behlohlwa ngezinto ezivumelekileyo amabazenze phakathi kwabantu. Uphandonzulu ke ngoko luyadomboza lucela ukuba iintsomi zesiXhosa, njengazo naziphi na ezinye iintsomi, mazingavalelwa ngaphandle, mazisetyenziswe ekukhuliseni inzolo, uxolo nemvisiswano eluntwini, nakuzo zonke izinto ezinxamnye nenkcubeko yamaXhosa, intlonipho, intobeko, ubuntu kunye nembeko.

3.5. UKUQOKELELWA KWEDATHA

Ukuqokelelwa kwedatha yinkqubo yokucholachola ulwazi oluza kuba luncedo kumba othile ekuxoxwa ngawo. Linqanaba lophandonzulu kuzo zonke iinkalo zokufunda. Olu lwazi luqokelelwa luze luhluzwe lusetyenziswe ekuphenduleni imibuzo ekhoyo, luzise neziphumo zophandonzulu olo.

Kolu phandonzulu kuqokelelwe iintsomi zesiXhosa ezifumaneka kwiincwadi, kumanqaku abhaliweyo, kwidiseteyshini neethisisi. Umphandinzulu ubenazo iintsomi azaziyo zesiXhosa, njengamntu owakhula ehlala nomakhulu, ngoko ke zithe zayinxalenye yedatha. Loo ngqokelela yeentsomi iza kuhlelwa, ihluzwe ukuze ke itolikwe ngokweenqobo zentlalo ezizulathileyo. Kule ngqokelela yeentsomi ziza kuhlelwa ngolu hlobo kuqala:

- lintsomi ezingezilwanyana zodwa: kuze kucubungulwe iinqobo zentlalo ezizulathileyo.
- lintsomi ezingezilwanyana nabantu: nazo kuya kuthi kuqhalwe iinqobo zentlalo ezizulathwe apho kuzo.
- lintsomi ezingembali: nalapha kuya kucubungulwa iinqobo zentlalo ezimumathwe apho kuzo.
- lintsomi ezingemvelaphi: kuya kuqwatyululwa iinqobo zentlalo ezizulathwe kwezi ntsomi.

Ukuhambisa iingongo zalo msebenzi, kuza kuxoxwa kuboniswe igalelo leentsomi kwintlalo kaXhosa, ingakumbi kulutsha nabantwana.

3.6. ISAKHIWO SEENTSOMI

UMdekazi nabanye(2015) basichaza isakhiwo sentsomi ngokuthi asohlukanga kuyaphi kwibalana elifutshane kuba naso sinentshayeleyo, isiqu nomqokumbelo. Bathi umahlukwana okhoyo kukuba intshayeleyo yentsomi ingahlulwa kubini: kukho isiqalo kuze kubekho inkqu ntshayeleyo. Isiqalo kwiintsomi zonke sithi, “Kwahla, kwahla kwangantsomi” okanye “Kwathi ke kaloku ngantsomi”. Bathi ke la mabinzana okuqala alandelwa yinkqu ntshayeleyo, apho abamameli bazotyelwa umfanekiso wesimo sentlalo nezinto kwaye baziswe ngabalinganiswa abaphambili. Njengoko iintsomi zikhohise ngokuba nokudungadungeka kwentlalo, apha kwintshayeleyo abamameli bangcanyuliswa nakwizinto eziya kubanga ukudungadungeka kolonwabo entlalweni.

Bathi nomqokumbelo wentsomi nawo untlandlumbini. Kukho isigqibo, apho umbalisi abonisa ukubuyela kwemeko kwinto ebekuyiyo ngaphambili, ingekagxojwagxojwa. Le nto yenzeka ngokuthi boyiswe abadungadungi ngokuthi bafe okanye bawe kwimizamo yabo emibi.

Babuye bathi isiqu sentsomi naso sinokucukucezwa sibe ziziqhunyanana ngeziqhunyana ezinxityelelaniswe ngeminxetyana ethile ngobuchule obukhulu. Ezi ziqhunyanana ziziganekwana ezenzekayo apha ebalini, nezithi zinxibelelane ngokuthi okwenzekayo kwisiganeko esingaphambili kuzale okwenzeka kwesilandelayo, into leyo eyenza ukuba ibali lihambe liye kufika ekupheleni.

UBongela (1991) uthi zininzi iingcali ezithe zenza igalelo ekucalucaluleni iindlela ezakhiwe ngazo iintsomi. Ubalula, phakathi kwabanye, uHaring(2013), uDundes(1965) noJafta(1975). Bakho ke nabanye abathe benza uphando okanye bawisa iingxoxo ngeentsomi kodwa aba bathe bacatshulwa ngasentla bathe bagqwesa ngokweenjongo zalo msebenzi.

3.6.1 UHaring (2013) usizoba ngolu hlobo yena isakhiwo sentsomi

Okokuqala, uthi kubakho ubuhlobo obungebubo. Sizifumana kakhulu ezi ntsomi zinobu buhlobo bungebubo kwiintsomi zikadyakalashi nomvolofu, apho wasoloko echaneka umvolofu eqhathwe ngudyakalashi ozenze umhlobo wakhe kanti uyamsebenzisa ekufumaneni loo nto abe eyifuna, emva koko amshiye enyanyeni. Zinegalelo ezi ntsomi ekufundiseni ulutsha nokulumkisa ngobu buhlobo bungebubo. Baninzi abantwana abagangxeleka kwizinto ezingezizo bengaqondanga, kanti bafakwe ngabo bacinga ukuba bangabahlobo babo.

Uthi uHaring (2013) kwisakhiwo sentsomi kubakho isivumelwano okanye isigqibo phakathi kwabalinganiswa ababini. Siyawufumana lo mzekelo wesi sakhiwo kwintsomi yengwenya nenkawu. Apho, ingwenya yabeleka inkawu iyiwelisa emlanjeni, isithi mayizokufumana iziqhamo ezimnandi ngaphesheya komlambo. Yathi xa isesizikithini somlambo yazichaza ukuba ibirhalela isibindi senkawu, yothuka inkawu ngelo xesha isemqolo kwingwenya kwaye ayikwazi nokudada. Yakhawuleza nayo yacinga icebo yathi bekutheni ingwenya ingatsho kwangoko kuba zona iinkawu azihambi nazo izibindi zizishiya ngasemva, ngoko ke mabajike bayokusilanda. Yajika ingwenya, yathi yakufika elunxwemeni yathi tancu inkawu yaphel'emehlweni. Kunjalo kanye ke nalapha eluntwini olu lufundiswa ngeentsomi, mabazi ukuba kuyenzeka ukuba umntu

athi uyakunceda ukufunela umsebenzi, kanti uyokukuthengisa okanye uyokubulala akutyhuthule amalungu omzimba awathengise.

Okwesibini, ukudubaduba isigqibo. Lelinye inqanaba lesakhiwo sentsomi ngokukaHaring (2013) eli. Kuye kuthi ngoku bekwenziwe isigqibo kwavivana, kubekho lo usidubadubayo singabi yile nto bekuvunyelwene ngayo. Kwintsomi yechibi lezilwanyana, udyakalashi usidubadubile isigqibo esathatyathwa entlanganisweni zizilwanyana zehlathi, akaya komba mngxuma yena, kodwa wamane esiya kusela ngobusuku ngoku xa amanzi sele eqokelelekile kwichibi lezilwanyana.

Okwesithathu, ubuqhinga nenkqatho. Zikho kwaye zininzi iintsomi apho eli nqanaba lobuqhinga lidula khona. Sakuyikhumbula kakuhle intsomi esasidla ngokuyibaliselwa ngoomakhulu, intsomi kadyakalashi owaqhatha umakhulu wathi mabaphekaphekane. Iyalumkisa kakhulu ebantwini le intsomi. Ikhuthaza ukuhlakanipha engqondweni, wenze isigqibo esisiso.

Okwesine, ukusinda. Lo mlinganiswa usebenzise iqhinga okanye inkqatho udla ngokusinda ekugqibeleni. Intsomi kadyakalashi owatya amantshontsho engonyama iphela udyakalashi eleqwa kodwa wasinda akadanga wabulawa.

3.6.2 UJafta (1975) yena usibonakalisa ngala manqanaba isakhiwo seentsomi

- Ingabula zigcawu. Uthi intsomi nganye iyakuqala ngokuthi zonke izinto zime kakuhle ngokungenagxeke, kungekho siphazamiso, de kubekho isidingo esiya kuthi senze ukuba umlinganiswa ophambili athabathe amanyathelo okufezekisa esi sidingo sisuke sadubaduba ulonwabo nemvisiswano.
- Ukujiya kwezinto. Eli nqanaba lijijisa izinto zide zifikelele encotsheni le ibizwa ngokuba luvuthondaba.
- Uvuthondaba. Kweli nqanaba kubakho isiqhamo esibonakalayo, apho mhlawumbi umlinganiswa ophambili eva ubuhlungu, intshutshiso, ukuthuthumba, intsokolo, impathekombi okanye ukungcungcutheka.

- Utyhilondaba. Emva kovuthondaba, zonke izinto ebeziphithikeziwe azema ngendlela yazo, zibuyela kwimo yazo. Uthi lo mlinganiswa ebezifumene esengxakini ngenxa yesenzo sakhe, ancediswe ngabanye ekubeni loo ngxaki yakhe ipheliswe. Kukweli nqanaba apho iintsomi nomsebenzi wazo oyimfundiso ngentlalontle uza kubonakala kakuhle khona, ngokophandonzulu olu, kuba zizakufundisa ngokuncedana eluntwini, athi amaciko, “isandla sihlamba esinye”.
- Isiphelo. Kweli nqanaba zonke izinto ziyaqosheliswa. Konke obekonakele kuyalunga, kuvele ulonwabo, izinto zibuyela kundalashé. Baya kufundiswa apho ke kanye ababaliselwa iintsomi, bazi ukuba yonke into inesiphelo, mabafunde ukunyamezela balinde, azi lowo unengxaki ukuba naye ngenye imini uza kukhululwa kuloo makhamandela agangxeleke kuwo, angathathi undlelamfutshane oya empumelelweni.

3.6.3 UDundes (1965) kolwakhe uluvo uyibona intsomi inala manqanaba kwisakhiwo sayo:

- (a) Isidingo - apha kuxa zithi zonke izinto bezime kakuhle ngendlela yazo, suka kubekho isidingo, ukutsho oko into engekho, ethi koko kungabikho kwayo ibange unxunguphalo, kufuneke ke ngoku kuthathwe amanyathelo kuye kufunwa loo nto ide ifumaneké.
- (b) Imizamo yokuhlangabezana nesidingo
- (c) Isenzo esingamkelekanga: (ukuphazamisa)
- (d) Iinzame zokubamba umphazamisi
- (e) Isiphumo – sibakho ke isiphumo emva kwemizamo yokubamba umphazamisi.
- (f) Iinzame zokusinda – maxa wambi uthi umlinganiswa ebesele efunyenwe elixhoba lotshaba angazinikeli ekufeni koko enze iinzame zokusinda kuloo ngozi akuyo.

Ezi ngcali zingezantsi apha zithetha okufanayo nezi zingentla apha malunga nesakhiwo sentsomi.

Olrik's Epic law of opening and closing – This law states that the folktale does not begin with sudden action, but it moves from calm to excitement. (Olrik in Dundes, 1965:131-132)

Lack is a state of disequilibrium, when an individual or community lacks something. Lack refers to the problems to be overcome. It may be caused by illness, death, famine, etc. as well as emotions of desire, want, jealousy, etc. (Marivate (1976:99)

Ezi ngcali zingentla apha ziyavumelana ngobukho besidingo okanye ukudubaduba kwisakhiwo sentsomi, kwayo esi sidingo siso esiqhubela ibali phambili, kuba kufuneka kukho isisombululo.

Asithathanga zonke iingcali eziphawula ngesakhiwo sentsomi, kodwa kuyabonakala ukuba isakhiwo sentsomi siyahluka ngokwentsomi leyo kwakunye nento ephuhliswayo ngokubaliswa kwentsomi. Njengoko iintsomi sithe ziyalumkisa, ziyayala, ziyanqwanqwada, ziyafundisa ngentlalontle eluntwini, isakhiwo sisekelezwe kwezo njongo. Isakhiwo sentsomi sibonisa amahlandinyuka obomi, sisipili sentlalo yabantu, sibonisa ukuba apha ebomini akusoloko kulula, bakhona abadubadubi, kodwa baphinde babekhona abahlanguli, kunjalo ke ubomi.

3.7. IMVUME YOKUQHUBA UPHANDO

Kolu phandonzulu, ngenxa yokuba kungenziwa dliwanondlebe nabantu, kungenziwa luvavanyo nolingo, kusuke kwaqokelelwa iincwadi ezineentsomi, amanqaku angeentsomi, kwafundwa iithisisi zabantu ezithetha ngeentsomi, akubangakho sidingo sampephamvume yokuqhuba uphandonzulu. Abo kuthe kwacatshulwa kubo baya kuthi badweliswe phantsi koluhlu lwemithombo yolwazi.

3.8. ELOKUQUKUMBELA

Esi sahluko sibonisa amanqanaba alandelweyo kule nkqubo yokuqhutywa kophandonzulu. Sisikhokelo sendlela yokuchonga uyilo lophando, indlela yokuphanda nzulu nohlobo omalulandelwe xa kuqokelelwa naxa kutolikwa idatha eqokelelweyo ukwenzela ukuba kuphenduleke imibuzo evelayo ngomba ekuxoxwa ngawo. Ukuxelwa kodidi lophando olusetyenziswayo, uphandomtyilazwi, kukuzama ukuba umphandinzulu abenomlimandlela aza kuchankcatha phezu kwawo, ukumnqanda

angaqokeleli wonke uvobe adibana naye, athi nca emxholweni. Ukuchongwa kwenkcazobungcali esetyenziswayo nako kukumgcina esemxholweni, achankcathe phezu kwala manqanaba ahambelana nenkcazo leyo.

Impumelelo yolu phandonzulu ixhomekeke ekuyilweni kakuhle kwezi zigaba zonke, nasekutolikweni kakuhle kwedatha eqokelelweyo, ngokwalapha ke, ukuvezwa kwendima edlalwa kukubaliselana iintsomi ngabantu abantetho isisiXhosa, kuba ziqulathe iinqobo zentlalo ezifundisa umntwana ukwahlula okubi kokuhle, eselula.

ISAHLUKO SESINE

Uhlalutyonzulu lweentsomi ezichongiweyo

4.1. INTSHAYELELO

Isahluko sokuqala solu phandonzulu sisibeke sacaca isizekabani sokuqhutywa kolu phandonzulu, esokubukulwa kweentsomi zesiXhosa, ngamaXhosa kanye, nto leyo eyosuleleke nasebantwaneni nkqu nolusebeleni usana. Lo mkhuba udale ithanda elikhulu esiXhoseni sisonke kunye nasekuhlaleni, kwaze kwenzeka ukhukuliseko lolwimi lwesiXhosa, zemka izinongo zolwimi, balahlekwa abantu bubuntu (Ubuntu), bawalibala amasiko nezithethe zabo, kuba zonke ezi zinto zazifumaneka xa kubaliselwana iintsomi, zaziqulathwe ezintsomini. Iintsomi zazizipili zobuntu, zazizizithuthi zolwazi ngamasiko nezithethe zamaXhosa. Njengoko kwakungekho zikolo nje ngelo xesha lamandulo, futhi kungabhalwa, isilabhasi yakwaXhosa yayidluliswa ngeentsomi ezi.

Ngeliphandle ilizwi, uncwadi lomlomo emaXhoseni lwalugxile ekubeni lube sisithuthi semfundo; hayi imfundo eyelwa esikolweni koko imfundo eqhutywa kwintlalo yamaXhosa. Umfundi walo msebenzi aze aphinde akhumbule kwakhona ukuba uncwadi lwesiXhosa kwaXhosa okanye eAfrika gabalala lwalunamasolontya amaninzi; kodwa ubukhulu becala, iintsomi zazizezona zigqwesileyo. Yiyo loo nto lo msebenzi ubone kukuhle ukuba uzame ukuzoba, ukubonisa nokulanda izinto ezazifukanywe ziintsomi zesiXhosa. Ukwenza oku, umfundi aphawule kwakhona ukuba kuza kuhlalutywanzulu kujoliswe kwiimeko zale mihla.

Kwesesibini isahluko kuphicothwe kwaphononongwa konke okumalunga nokutshiwo ziingcali ngeentsomi zesiXhosa, kuquka nabo bangezongcali zesiXhosa kodwa abakummandla wentsoni, kuzanywa ukucaciswa ukubaluleka kwazo, kukhangelwa unobangela wokubukulwa kwazo, njalo njalo. Ikhankanyiwe imingeni ekunokwenzeka ukuba ibe kanti inalo igalelo ekothuleni phantsi isidima seentsomi

nokutyhafa kwabantu ekuzibaliseni. Kukwesi sahluko apho kuthe kwagxilwa kakhulu kwiimbonobunzululwazi zeentsomi zesiXhosa de kwaphawulwa umsantsa okhoyo.

Kwesesithathu isahluko kuthethwe ngeendlela zokuqhutywa kolu phandonzulu. Yacaciswa indlela ezakuqokelelwa ngayo idatha (iintsomi ukutsho), nokuhlelwa nokuhluzwa kwazo iintsomi ezo, ze ke ngoku kuphefumlwe kuchazwa oku kukubaluleka kwezi ntsomi zichongiweyo ziqulathe ezi nqobo zentlalo yamaXhosa.

Kwesi sahluko sesine kulapho ezi ntsomi ziqhalwa khona oku zikumumathileyo. Kulapho kuboniswa khona obu buchule bamandulo bootitshalakazi ababengoomakhulu ababefundisa ngabo, izikolo zingekabikho, bekhulisa abantwana ngokubabalisela iintsomi, bebonakala ngokungathi bachitha isithukuthezi, kanti batheng'emithiyo ngenethole. Ngamanye amazwi, kukwesi sahluko apho kuphendulwa khona imibuzo efana nokuthi: galelo lini elithi lenziwe ziintsomi kwintlalo kaXhosa? Zingasetyenziswa njani iintsomi zamaXhosa ukulungisa izimilo ezitenxileyo? Zibaluleke njani iintsomi zesiXhosa kule mihla simi kuyo? Iintsomi ezichongiweyo kolu phandonzulu zilishumi elinesibini.

UMoropa (1995) uthi iintsomi ziyonwabisa, zifundise, zinike ulwazi. Uthi ziyenye yeendlela zokuchitha isithukuthezi nokuhambisa ixesha. Uqhuba athi zingumfanekiso wobomi kuba ezi zinto kuthethwa ngazo zimele izinto ezenzekayo nezikhoyo entlalweni. Ngeso sizathu, akukholeleki ukuba iintsomi zesiXhosa zingabonwa njengamabali nje anganekuthabatha nxaxheba kwintlalo yoluntu.

Esi sahluko siqhala loo mfundiso nolo lwazi luqulathwe zezi ntsomi zichongiweyo. Isahluko sicwangcise ngolu hlobo:

- Isigaba sokuqala sicacisa indlela ezichongwe ngayo iintsomi nokuhlelwa kwazo ngokwemixholo.
- Isigaba sesibini sibonisa ukuhlelwa kwezi ntsomi ngokwesakhiwo kunye nobume beentsomi.

- Isigaba sesithathu sibonisa ukuhlelwa kweentsomi ngokulandela inkcazobungcali esetyenzisiweyo kolu phandonzulu ekuphuhliseni oku kuqulathwe zezi ntsomi zichongiweyo.
- Isigaba sesine siyaqukumbela.

4.2. UKUHLELWA KWEENTSOMI NGOKWEMIXHOLO

lintsomi eziqokelelweyo zesiXhosa zichongwe ngokweendidi zazo, zaze zahlelwa ngokwemixholo.

4.2.1. lintsomi ezingezilwanyana zodwa

UMoropa (1995) uthi kolu didi lweentsomi izilwanyana ziyamntwiswa. Oko kukuthi, ziyacinga, zithethe, ziziphathe njengabantu. AmaXhosa athi anike izilwanyana iimpawu zabantu zizonke; oko kukuthi, izilwanyana zithi zifane twatse nabantu. Uthi zithatha izimaphambili zamahlelo 1(a) nele2(a). Umzekelo: Ungonyama, Oongonyama, Ufudwazana, Oofudwazana.

Uthi uMoropa (1995) kukho izilwanyana ezithile ezisoloko zikhona apha ezintsomini, njengongonyama, umvundla, ufudo, ingcuka, udyakalashé, isele nezinye. Uthi ezi zilwanyana kwezi ntsomi zityhila izimo okanye iimpawu ezithile ezinjengezi:

- Ungonyama utyhila isimo somlawuli, isikhohlakali, isiyatha esikhathalele ukwanelisa ezaso iimfuno.
- Umvundla unamaqhinga (ikakhulu awokuzisindisa).
- Ufudo lunomonde, luthule, lunobulumko, luyanyamezela ebunzimeni.
- Ungcuka uyarhala, akakwazi ukuzibamba okanye ukuzeyisa.
- Udyakalashé unobuqhetseba, usoloko ezivisa ubuhlungu ezinye izilwanyana.

Oko kukuthi ke, izilwanyana kwiintsomi zesiXhosa zithi zityhile iimpawu zabantu njengoko ubani enokuphawula ukuba bonke abantu baneempawu ezahlukileyo ezithi zityhile izimo kunye nezimilo zabo.

Uphandonzulu luchonge iintsomi ezingezilwanyana ukuze kuzo apho sibone iinqobo zentlalo eziziqukathileyo, sibone izilumkiso neziyalo ezilapho kwimixholo, kunye nasekubalisweni kwazo. Ezi mpawu zezi zilwanyana zisetyenziswa kwezi ntsomi sele zinika umkhombandlela wentlalo yoluntu, zilumkisa ngabantu abangoohlohlesakhe. Zibonisa abo bazizilumko, zibonisa abo bacoselelayo, banomonde, bazicwangcisa kakuhle izinto abazenzayo ukuze baphumelele. Zibonisa abanyolukileyo, abangxamayo baphele begaxeleka ezinkathazweni. Zikwabonisa ukuba bakhona noodyakalashi abangabantu, abanobuqhetseba, abasoloko bebavisa kabuhlungu abanye abantu.

Intsomi: Imbila yaswel'umsila ngokuyalezela

Kuxeliwe kwizahluko ezingaphambili ukuba iintsomi ezi ziza kulandwa kumthombo woncwadi lwesiNtu. Oko kukuthi, akukho bani unokuthi iintsomi zezakhe kuba zisetyenziswa zikwaqanjwa ngawo onke amaXhosa. Iintsomi zezamaXhosa.

Kule ntsomi ithi “imbila yaswel'umsila ngokuyalezela” ikumkani yezilwanyana, ingonyama, yacinga ukuba makhe yenzele zonke izilwanyana ubomi obungcono njengayo, izifakele imisila ukuze zikwazi ukuxhathisa xa zibaleka, futhi zikwazi ukuphekuza iimpukane ezizibhuzayo ehlotyeni. Yabizela entlanganisweni zonke izilwanyana ukuze yenze lo msitho wokuzifakela imisila. Zeza zonke izilwanyana ngaphandle kwembila eyathumela inkawu ukuba ize iyiphathele kuba isithi isaxakekile yeminye imisetyenzana, ngelo xesha iyaphosisa igcakamele ilanga lasekuseni ematyeni.

Zafakelwa ke izilwanyana ezathabatha uxanduva zaya kulo msitho imisila eyenziwe yingonyama, eyenze ngobuchule bokuba umsila ngamnye ulungele isilwanyana eso nangebala laso. Owembila wafakelwa kwinkawu njengoko ibiyaleziwe yimbila, yatsho yanegqajolo lomsila (inkawu). Emva koko zagoduka izilwanyana zichwayitile zinemisila. Inkawu yathabatha ezinye iindlela xa igoduka ibaleka leya idlula

ngakwimbila. Kunanamhla imbila ayinamsila. Inkawu inomsila omde oyinceda ekugwenceleni kumasebe emithi itsibe iye komnye umthi isitya iziqhamo ezona zimnandi zityebileyo, eziphezulu emthini.

Imfundiso ngokwentlalo yamaXhosa

Le ntsomi yembila eyaswel'umsila ngokuyalezela, ifundisa ngokuthabatha uxanduva, iyalumkisa kumntu wonke, ibonisa ubungozi bokuthumela ngomnye umntu, nento ebekumele ukuba uyazenzela. Kaloku imbila yile ithe izilwanyana zibiziwe yingonyama ezakuzinika imisila ukuze zikwazi ukuphekuza iimpukane ehlotyeni, yasuka yona yagcakamela ilanga, yathumela inkawu ukuba iyiphathele umsila. Wancanyathiselwa kwinkawu ke umsila wayo, wamde waligqajolo njengoko siwubona kule mihla. Ithi ke loo nto masivuke sizenzele, sikhe siyeke ukuthumela. Singaluluntu oluqhubela phambili ukuba singanalo moya wokuvuka sizenzele, kambe liyatsho ke neciko lamaXhosa ukuthi vuk'uzenzele. Ndlela le kungakhathalwa ngayo ngabantu kweli xesha sikulo, ingakumbi ulutsha, umzekelo, abantu abaneepilisi ekufanele ukuba bayazifumana qho ngenyanga eklinikhi, bayayaleza ukuba mabaphathelwe ngabaya ngakhona, kuba bona besonqena ukuya, kungekho sizathu sibambekayo. Uzibuze umbuzo wokuba kazi loo mntu uyazisela na ngendlela efanekileyo kwa ezo pilisi.

La mabalana eentsomi anceda ukuthunuka izazela kubantu abanje ngale mbila eyaswela umsila ngenxa yokuyaleza. Amabali eentsomi alungisa futhi ekwahlakula indlela yabasakhulayo, abumba isizwe sangomso, isizwe esithabatha uxanduva ukuze kubonakale inkqubela phambili.

Okunye okufuneka kuqatshelwe kulo msebenzi kukuba le nto yalo msila wembila uphele ufunyanwa yinkawu, ibonisa le ntetho yesiXhosa ithi ilifa lezidenge lidliwa zizilumko. Baninzi abantu abangaqiqiyo ekwenzeni izinto, baze baphangelwe ngabangqondo zibalekayo, kuthi ngeli xesha bekufanele ukuba into ifunyanwa nguloo mntu, suke ifunyanwe ngolumkileyo othe watsiba kuqala. Iyasilumkisa kakhulu le ntsomi yembila, ingakumbi ulutsha loMzantsi Afrika. Nangoku inkawu iphila kamnandi

nomsila wayo oligqajolo, ikhwela emithini igwencele iye phezulu ifumane iziqhamo ezityebileyo, iphinde itsibe iye komnye umthi inganyathelanga phantsi kuba ixhathisa ngaloo msila.

Le mfundiso inwenwa iyokutsho kwimeko yentlalo, njengoko inkcazobungcali yenkcubekontlalo isitsho, apha kuthi eMzantsi Afrika, maninzi amathuba okuba sizenzele imisebenzi kuba sinazo kakhulu izixhobo zokuzenzela, nto nje sijonge ukukhongozwa emlonyeni. Bayafika ke abantu bamanye amazwe, basebenzise eli cham singalisebenzisiyo thina, basebenze basogqithe, silibele kukubukela. Ithi ke le nto, masivukeni emaqandeni, masisukumeni kwindawo yentuthuzelo, sisebenze, sibile, ukuze ilifa labantwana bethu nezizukulwana ezizayo lingaxhwilwa sikhona, sijongile, kuba ngenene, ilifa lezidenge lidliwa zizilumko.

UTaylor (2000) uyibeka kakuhle imisebenzi yeentsomi zesiXhosa eluntwini xa athi zibaliselwa ukugcina impucuko nenkcubeko yabantu – oku kuqhotyoshelwe phantsi kwenkcazobungcali yenkcubekontlalo kunye nenkcazobungcali yokusebenza. Uthi iintsomi zizithuthi zembali nolwazi ngeso sizwe kubaliswa ngaso, futhi zifundisa ngesimo sokuziphatha kwabo baseze ngobuso elizweni. Ukuba abantu bangaliva kakuhle eli bali lale mbila, baletyise, bangatsho baphakame bavuthulule, bazi ukuba esihleliyo, sidl'ukuhlala, esiphilayo sesithwethwayo.

Intsomi: Udyakalashé nechibi leenyamakazi

Intsomi yechibi leenyamakazi imalunga nentlanganiso eyenziwa ziinyamakazi ezazigutyungelwe yimbalela, zinqatyelwe ngamanzi okusela. Wavela umvundla nesisombululo esithi zonke iinyamakazi mazombe umngxuma ukuze kuthi yakuna imvula aqokeleleke amanzi kwenzeke ichibi eziza kusela kulo. Zavumelana ngamxhelomnye iinyamakazi, ngaphandle kodyakalashé owala yena ngelithi akanakusela loo manzi xa kombe amaqaqqa noofudwazana kuloo mngxuma. Zomba zaququzela iinyamakazi, yana imvula, aqokeleleka amanzi. Kwaqapheleka ukuba ikhona into emana isiza kusela kweli chibi ngobusuku, kubonakala iinyawo zayo rhoqo xa kuvukwa kusasa. Kwathunywa iinyamakazi ukuba ziyilalele ziyibambe, zohluleka

zikhathwa ngusiqhetseba wexoki ongudyakalashi. Ufudo lwazicelela ukuya kumlalela ngokwalo udyakalashi, kwabakho intandabuzo kwezinye izilwanyana kuba zimoyikisela kulo somaqhetseba wenyamakazi. Wabanjwa lufudo ke udyakalashi lakhwaza lisithi limfumene, zatsho zavela zonke iinyamakazi zamtyatyusha kanobom.

Imfundiso ngokwentlalo yamaXhosa

Kubantu ababaliselwa le ntsomi, bafundiswa ngokuba khaphukhaphu komsebenzi xa abantu besebenzisana – Ubuntu - ngomoya omnye wemvisiswano. Intsebenziswano phakathi kweenyamakazi zasehlathini iwenze wayimpumelelo umsebenzi wokomba, zikhe zabekwa ecaleni iinkcuku neeyantlukwano. Kuba njalo naseluntwini, ekuhlaleni; kuphathiswane, kuthwaliswane imithwalo, kusetyenziswane ukulwa ingxaki, umntu angasindwa yedwa abantu bekhona. Nobudlelwane buyavezwa kule ntsomi, ukudibana kwezilwanyana zifikelele kwisigqibo futhi ziphumelele zikhe zilibale ngokukrwempana nokuleqana. Le nqobo yentlalo iyawubumba umzi wakwaXhosa, ibuyisa isidima sawo, kuba kakade lo mzi waziwa ngobudlelwane, ngobubele nangobuntu - Ubuntu. Into yokukrwempana asinto yawo kakade amaXhosa.

Iyavela nentobeko kule ntsomi, futhi kuthotyelwe nomncinane ngomzimba, umvundla, lo uze nalo mbono wokombiwa kwechibi. Le ntsomi inganegalelo ekupheliseni lo mkhwa wokungamanyelwa kwabantu ezintlanganisweni, kuba bengenanto, okanye bejongelwe phantsi, kude kucace ukuba abanakucebisa kwamntu, omnye athi sele ephakamise isandla efuna ukuthetha, angakhonjwa ngumhlalingaphambili okanye usihlalo, anganikwa nethuba lokuvula kwaloo mlomo. Oku kuthobelana kuphinda kuvele xa kuvunyelwa ufudo luye kulalela isela elinyoshoza ngobusuku liye kusela amanzi kwichibi lezilwanyana. Zibe khona iintetho ezithandabuzayo ukuba ikhona into engenziwa lufudo ukubamba udyakalashi ondwebe onjeyaa. Nangoku ke wambamba, wasebenzisa ubuchopho, hayi amandla. Oko kukuthi, ngamanye amaxesha musa ukudela umntu kuba ujonge isiqu sakhe, koko nika ithemba uthembele kwindlela yakhe yokucinga nokuqqa.

UBascom (1954) uthi omnye umsebenzi woncwadi lwemveli kukugcina ucwangco ekuhlaleni. Uthi lufundisa ukuziphatha neenqobo zentlalo. Le ntsomi yeenyamakazi ingumzekelo omhle ekuhlaleni. Singodlulwa njani zizilwanyana, xa zona zikwazi ukudibana zenze into ephucuke kangaka zingazalani nokuzalana, zithobelane, zisebenzisane ukuze zifumane isisombululo kwiingxaki ezihlangabezana nazo. Maninzi amacebiso namacebo ebesinokuwasebenzisa ukulwa iingxaki zeziyobisi kulutsha, ingxaki yokuthengisa ngemizimba, ingxaki zorhwaphilizo olugubungele ilizwe lethu – uMzantsi Afrika. La macebo (okanye ezi ngcebiso) akhona eluntwini, afuna nje kuhlangukwe kuthethwe ngazwinye, kusetyenziswane, kuthotyelwane kulungiswe apho konakele khona. Kuyafuneka sikhe sixele ezi nyamakazi, singajongi ukuba omnye umhlophe okanye ugwangqa, sihlangukane singabantu sisebenzisane nokulwa ubugebenga nobundlobongela obusenze sazivalela ezindlini singathandi.

Ewe, njengakuyo le ntsomi, bakhona obhol'elecaleni, abanjengo dyakalashi lo ekuhlaleni. Nakuthi apha, singahlangukane sisebenzisane ukubabhaqa kwamsinyane, sibabeke emgceci batsho balunge.

Intsomi: Udyakalashi nengwe

Kwintsomi kadyakalashi nengwe, ingwe iye yagcinelwa abantwana bayo ngudyakalashi, kwadlula iintsuku ingababoniswa kumane kusithiwa basonwabile, udyakalashi umane eyivisa nje intsholo yengxolo esemngxunyeni esithi ngabantwana bayadlala, futhi makangaveli bambone kuba bazakumfekethela. Udyakalashi umane esitya intshontsho elinye ngosuku, wade wabatya bonke wabagqiba. Uthe akube ebatye bonke abantwana bengwe wayisa kulaa mngxuma ukuba ingene iyokubabulisa, kanti lo mngxuma ngumngxuma weenyosi, zayitya ingwe yaphuma igileka ingasaboni kukudumba, dyakalashi wayephi? Bantwana babephi?

Imfundiso yentsomi kwintlalo kaXhosa

Le ntsomi iqulathe imfundiso ngenkathalo kubazali ngabantwana babo. Eluntwini, oku kungakhathali kwabazali kuxhaphakile apha ekuhlaleni. Umzekelo, ezikolweni sininzi

isikhalo sootitshala ngabazali abagqibela ukuya esikolweni ngalaa mhla umntu wayeyokucelela umntwana isikolo, angaze aphinde alubeke olwakhe unyawo, nditsho sele ebizelwe intlanganiso yabazali. Akazi nokuba umntwana uqhuba njani eklasini notitshala wakhe, akajongi nezoo ncwadi. Uqabuka sele konakele ke ngamanye amaxesha, kanye oku kwenzeka kule ntsomi. Le nkathalo ingasisindisa ezintweni ezininzi ekuhlaleni, ingakumbi ekukhuliseni abantwana, kuba umzali angakhawuleza ayiqaphele ingxaki emntwaneni xa ethe wanayo kuba angambona msinyane xa etshintsha ehamba kumgca ongenguwo. Ukubaliselana iintsomi oku kanti kumsondeza ngakumbi umntwana kuba kuvula amathuba okuthetha, atsho axele msinyane umntu xa enengxaki, kukhawulezwe kukhangelwe isisombululo.

Ukuba singakhe isizwe samaXhosa siqwalasele ukuba abantwana abangamantombazana baphela bengamaxhoba njani, kude kuthengiswe ngabo emazweni, kusenziwa imali ngabo bebancinane benjalo. Ayingebe le ntsomi iyasilumkisa na? Kaloku iintsomi ezi zingoosompempe, ziyakwazi ukuyihewula ingxaki ingekahambeli phambili. Singayiyeka njani na ke le ndlela iphucuke kangaka yokukhulisa isizwe sangomso, sibakhathalele abantwana bethu ngandlela zonke, siqande amanzi angangeni endlwini.

Intsomi: Impuku nengonyama

Intsomi yengonyama enkulu eyancedwa yimpuku yayikhulula ibanjiswe ngomnatha weentsontela, yawugrenya ngaloo mazinyo ayo abukhali kwade kwavuleka umngxuma yaphuma, ikhuthaza ukubaluleka kokuncedana. Ikwaveza into abaninzi abangayiqondiyo, eyokuba amandla mawangajongwa kwinkangeleko okanye ekwakhekeni komzimba, into ebalulekileyo yingqondo nokukhalipha komntu. Athi amaciko ungabokudela umqulwana iyadi ungazibalanga. Khangela ukuba impuku ingakanani kwingonyama, kodwa ihlangulwe yiyo ibotshelwe kumnatha weentsontela, ingakwazi nokushukuma iyokuzifunela ukutya. Suka yona impuku yasebenzisa ingqondo, yagrenya ezo ntsontela kwade kwavuleka umngxuma yakhululeka ingonyama.

Intsomi: Oofudwazana noongonyama

Intsomi yoofudwazana noongonyama ingqina ukuba ekunyamezeleni mkhulu umvuzo. Bayihleli intlalo yokungcungcuthekiswa ngoongonyama oofudwazana esikolweni. Njengokuba ezi zilwanyana zacinga ukuba mazi yokufunda ukuze ziphucule ilizwe lazo, ootitshala yaba ngoongonyama abangamadoda nabangabafazi. Zathandwa kakhulu ke ngootitshala iingonyama kwesi sikolo, kwacaca ukuba kwanto entle eyenziwe ngoofudwazana ayinconywa nokunconywa, kunconywa eyenziwe ngoongonyama. Babekrelekrele oofudwazana, babebalasele nasemidlalweni kodwa kwathi xa kuvela isiphomali sokufunda, kwaphiwa oongonyama bodwa. Banyamezela oofudwazana bade bagqiba ukufunda baqeshwa baphangela kwiindawo ezibhetele kuRhulumente wabo wezilwanyana.

Nanko ke lo mvuzo mkhulu ucaciswa yile ntsomi – ekunyamezeleni ukho umvuzo. Eluntwini kuyafuneka oku kunyamezela, uluntu malufunde nto kule ntsomi, masingathathi iindlela ezimfutshane eziya empumelelweni kuba zineziphelo ezingantlanga. Abanye abantwana bohulwa kukunyamezela ezikolweni, bafune ukuthengisa ngemizimba, abanye bathengise iziyobisi, njalo njalo; kodwa zonke ezi ndlela azipheli kakuhle, kanti onyamezele ukufunda, aphumelele, uba nemfundo elilifa elingasayi kuze loxuthwe mntu kuye.

USatyo nabanye (1993) bathi alibanga lincinane igalelo leentsomi ekufundiseni ngokubaluleka kobugorha. Uthi ubukhalipha bunomvuzo omkhulu kunene. Bacacisa bathi umvuzo wokuqala lulonwabo lokwaneliseka kweqhawe elo ngempumelelo eliyifumeneyo emva kokungcungcuthekiswa. Onke amagingxigingxi, iinduma, neziva eli qhawe eligqithe kuzo zijika zibe ziimbasa zoloyiso. Kube njalo koofudwazana ababengcungcuthekiswa ngoongonyama esikolweni kodwa banyamezela abayeka bade bayokuphuma entanjeni, batsho baphangela kwiindawo ezibhetele, baphucula isizwe sezilwanyana.

USatyo nabanye (1993) bathi njengokuba iintsomi zigxininisa ukubaluleka kobukhalipha nje, asibukhalipha bazigalo bodwa obu bugxininiswayo, kukho izenzo

zobukhalipha eziphumelela kuphela nje ngenxa yobuchule ekusetyenzisweni kwengqondo. Kunjalo kwintsomi yechibi leenyamakazi, apho ufudo lothuse zonke izilwanyana ezikhulu zehlathi ngokuthi luzakuya kugada udyakalashe onyoshoza ayokusela amanzi ngobusuku, ngelixa wayengavumanga ukomba ichibi. Ufudo lwasebenzisa ingqondo, hayi amandla okanye izigalo, lwambamba udyakalashe.

Intsomi: Iimpuku ezimbini nomgwebi uSokhetye

Intsomi yeempuku ezimbini nomgwebi uSokhetye, ifundisa ngokwanela. Ezi mpuku kaloku zichole iqhekeza lesonka samasi, zaze zalwa ngaso, iyileyo ifuna iqhekeza elikhulu kunelomnye. Zigqibe kwelokuba ziye kumgwebi uSokhetye ziyokumangalelana. Umgwebi umane eluma esi sonka samasi esibeka esikalini, esithi uzama ukulinganisa la maqhekeza, nto nje sehle isikali kwelinye icala ukubonisa ukuba amaqhekeza akakalingani; aphinde umgwebi alume kwelinye icala, sinyuke icala elinye isikali. Ngalo lonke eli xesha iimpuku zibukele kalusizi, isonka sazo samasi siyacutheka. Zincame zamnqanda umgwebi ngokubona ukuba sele eza kufaka iqhekezana lokugqibela, kuphele tu ngeso sonka samasi.

Imfundiso ngokwentlalo yamaXhosa

Imfundiso equlathwe yile ntsomi yeyokuba masizame ukwanela zizinto esizifumanayo. Masiyeke ukusoloko sikhalaza oku kwehagu, yona idla ikrokra, ide iyokukugqiba ukutya. Ukwanela kuyaphilisa emphefumleni. Le nto yokwanela ihamba indima ende kuba ikwenza ugqithele kwinqanaba elilandelayo ebomini, udlule uxole ungazilibazisi ngokukhalaza. Ifana nqwa nento eyenzeka kubantu beli xesha emisebenzini. Uthi umntu xa ekulo msebenzi akhalaze abone ngathi kuluhlaza kakhulu ngaphesheya phaya, atshintshele khona. Uthi esakufika komnye umsebenzi, lowo ebebona ngathi kungcono kuwo, xa ejonga kulo awushiyileyo, abone ngathi kubhetele kuwo ngoku.

Le ntsomi ifundisa oko kwanela eluntwini, okuza kuzisa inzolo nemvisiswano. Umntu makathobe iemele kuloo ndawo akuyo. Kwakhona le ntsomi yezi mpuku iyayibonisa le ntetho ithi ilifa lezidenge lidliwa zizilumko. Iimpuku ebezichole isonka samasi,

azixhamlanga kweso sonka kuba zambukela umgwebi uSokhetye esinkamfula esigqiba isonka samasi phambi kwazo. Oyena mntu uxhamlileyo nguSokhetye. Sisilumkiso esikhulu eluntwini lwakwaXhosa esi. Kuninzi oku kukruthakruthana kwabantu, bebangisana, benyhukulana, ingakumbi kumaqela opolitiko, nto leyo eyenza ukudodobala kwenkqubela eluntwini. Uluntu luchitha ixesha elininzi luphikisana ngeentetho koomabonakude nakoonomathotholo, nkqi ukuza notshintsho.

4.2.2 Iintsomi ezingezilwanyana nabantu

Olunye udidi lweentsomi ezichongwe kolu phandonzulu lolu lungezilwanyana nabantu. Umoropa (1995) uthi olu didi luyelelene nolu lwezilwanyana kodwa umahluko mnye ngulo wokuba imilingo iyafumaneka apha, kwaye abantu bayathetha nezilwanyana. Oko kukuthi, izilwanyana kunye nabanye zisebenza kunye kolu didi lwentsomi.

Intsomi: Inkosazana nesele

Kwintsomi yenkosazana nesele, sifundiswa ngokufezekiswa kwezithembiso. Ibaluleke kakhulu le nqobo yentlalo ekuhlalisaneni kakuhle kwabantu. Iyalugcina ucwangco eluntwini, ingumthethwana okhangeleka ungabalulekanga kuyaphi kuba ubani esazi mhlawumbi ukuba akazokwenziwa nto nokuba akazifezekisanga izithembiso, kodwa kuthi apho waphulwe khona, iqale inkathazo. Kuthi xa kuye kwabakho ukungathembani, kukhule intiyo, kuphele uthando, kunqabe inyaniso, sonakale isizwe sonke. Inkosazana iye yanyanzeleka ukuba isifezekise isithembiso eyasenza kwisele eleza nebhola yayo etshone esizibeni. Inyamezele ukumane ilala nesele ebhedini, kwade kwafika ixesha lemilingo, isele kwasa lingumfana omhle, yamthanda inkosazana lo mfana, yatshata naye.

Imfundiso ngokwentlalo yamaXhosa

Ukubaliswa kwale ntsomi kuncedisa ekufundiseni abantwana ngokwenziwa, ngokugcinwa, nangokufezekiswa kwezithembiso. Oku kungabanceda abo

babaliselwayo xa sele bekhulile, bakhumbule ukuba kwenzeka ntoni xa umntu ezigcinile izithembiso abezenzile ngelixa asengxakini. Kule mihla sikuyo uyakwazi umntu ukufundiswa ngumhlobo wakhe ongafundanga, emnceda, athi akuphumelela ambaleke esithi akafundanga, umenzela iintloni xa ephakathi kwezinye izifundiswa.

Intsomi: ULizo nengonyama

ULizo uncede ingonyama eyayigquma ithiyiselwe, icinezelwe yiheke enkulu, yamthembisa ukuba ayizokumenza nto xa eyihlangule apho. Nabo ubuntu, nantso imfesane, izinto ezifundiswa yile ntsomi, ukunceda ungajonganga mbuyekezo, ukunceda umntu omaziyo ukuba ebezakukuqwenga oku kwengonyama xa ebenokudibana nawe ehlathini. Jonga ke nangoku, ithe yakuhlangulwa ingonyama yakhamisa yazolula kuba iza kutya loo Lizo ubegqiba kuyinceda. Nako ke ukunganyaniseki kwingonyama isakube ihlangulwe emgibeni. Nabo ubugorha kudyakalasho othe gqi wahlangula uLizo kuloo ngonyama. Akenzanga bugorha ngazigalo udyakalasho nto nje usebenzise ingqondo. Uthe akuchazelwa ukuba bekuqale phi na ukuze kuzokuba kule meko afike kuyiyo, wathi mabalinganise konke oku bakubalisayo, ngaloo ndlela ingonyama yabuyela kwakhona kuloo mgibe yayihlangulwe kuwo nguLizo. Wabe uyasinda ke uLizo, yashiyeka igquma apho ingonyama kwakhona. Kunjalo ukunganyaniseki, uthi uncediwe, ungabi nambulelo, suke uphindele kuloo ngxaki ubuhlangulwe kuyo.

Ekuhlaleni phaya, konyulwa iinkokheli ukuba zince abantu, ziphucule iimeko nobugxwayiba abaphila phantsi kwabo, suka ezo nkokheli zaba ngoohlohlesakhe; suka ziphucule iintsapho zazo, zilibale ngabo bazivoteleyo zaba kwizikhundla eziphezulu. Ukubaliswa kwezi ntsomi kuza kuba lulutho ekuthunukeni izazela zabantu abazimo zizotywa ngoongonyama aba.

4.2.3 Iintsomi ezingemvelaphi

Iintsomi: Ukubhaqwa kwezimba

Le ntsomi imalunga nendoda eyayinabafazi ababini, omnye engafumani bantwana waze omnye wakhulelwa wafumana umntwana. Wajijitheka lo ungafumani bantwana ngumona, kodwa kwathi kuba ngokwesithethe sale ntlalo babekuyo, kwafuneka amncede amphekele lo usesefukwini kuba wayengekabi namandla. Wamane evuka esiya ehlathini, eyomkhelela izityalo aza kumphekela zona ukuze abe segazini. Kulapho abhaqe isityalo angasaziyo waqonda ukuba uza kusikha amphekele ukuze afe, ngelakhe ecinga ukuba uyambulala. Zahamba iintsuku emphinda kwesi sityalo, nto nje endaweni yokuba afe uzakwabo wasuka wamhle watyeba waqumqum nosana lwakhe. Wanconywa wathandwa nangabantu belali xa ephuma efukwini. Bade bambuza ukuba umtyisa ntoni bamcela ukuba ababonise. Kanti eso sityalo lizimba. Kwaba njalo ke ukubhaqwa kwezimba, batsho balikha nabanye abantu balilima ezitiyeni zabo.

Imfundiso ngokwentlalo yamaXhosa

Iintsomi engokubhaqwa kwezimba ifundisa ngobuntu. Ingakhangeleka ngathi ivelisa ububi, kuba umfazi wesibini wayenomona, kodwa isenzo esi sona sokumnceda amphekele umkandoda, ngelixa asesefukwini, sisenzo esifundisa ukuba isandla sihlamba esinye, bubuntu ke obo. Ebesele etshilo uMoropa (1995) ukuba iintsomi zisisipili senkcubeko yasekuhlaleni, zibonisa indlela yokuhlalisana kwabantu kakuhle, bencedana, bephekelana, futhi bephekisana. Yintlalo yakwaXhosa le iboniswa yile ntsomi. KwaXhosa umntu ngumntu ngabantu. Kuyancedwana kungajongwanga nzuzo. Sifundiswa ukuba kulungile ukubonisa ubuntu komnye umntu osengxakini kuba inkungu ilala kwiintaba ngeentaba.

4.3 UKUHLELWA KWEENTSOMI NGOKWESAKHIWO

Zininzi iingcali eziphefumleyo ngesakhiwo seentsomi. Phakathi kwazo singabalula uHaring(2013). NgokukaHaring(2013) isakhiwo sentsemi sithabatha la manqanaba alandelayo:

4.3.1 Ubuhlobo obungebubo

Intsomi: Udyakalashi nomakhulu

Intsomi enobuhlobo obungebubo yintsomi kadyakalashi nomakhulu. Udyakalashi ufike umakhulu eyedwa, abazukulwana besesikolweni. Ufike ezihlekahekisa ezenza umhlobo kamakhulu. Uthe mabaphekaphekane futhi kwaqala yena ukungena embizeni. Ukhawuleze wakhutshwa xa amanzi eqala ukuba dikidiki, kwaze kwafuneka kungene umakhulu. Waphekwa ke umakhulu wavuthwa wayucuka, ube ngakhwaza ukuba makophulwe uyatsha akananzwa ngumhlobo wakhe.

Imfundiso

Le ntsomi ilumkisa kakhulu eluntwini ngobuhlobo obungebubo. Ixhobisa abantu ngokuhlakanipha ekukhetheni izihlobo. Baninzi abantu nabantwana abalukuhlwe ngabantu abacinga ukuba bazizihlobo, kanti bayabeyelisela. Kule mihla sixakene nabantwana bangene kwiziyobisi, baboniswa zizihlobo, oontangandini, besithi babafundisa ulonwabo. Sixakene nabantwana abangamantombazana abathengisa ngemizimba. Nalapho uya kufumanisa ukuba umntwana ulukuhlwe ngumhlobo acinge ukuba uyamnceda umfunela umsebenzi, kanti umzisa kulo mkhuba. Siyalumkiswa ngaba sompemphe bazezi ntsomi zesiXhosa, siboniswa ubungozi esigaxeleka kubo ngokulandela iingcuka ezambethe iimfele zeegusha. Ithi ke loo nto masivule amehlo apha ekuhlaleni, sithi xa sikhetha abahlobo esiza kuhlala nabo ebomini bethu sihlabe sikhangele kuba eli lizwe lizele oodyakalashi.

4.3.2 Ukudubaduba isigqibo

Lelinye inqanaba lesakhiwo eli, apho kuthi ngoku bekwenziwe isigqibo kwavunyelwana, kubekho osidubadubayo singabi yile nto bekuvunyelwene ngayo.

Intsomi: Ihagu nentombi kaSikhova

Apha kule ntsomi isoka elinguhagu laphandlwa yintombi kasikhova kodwa kwacaca ukuba ngenxa yezinto ezininzi abohluke ngazo, intombi kasikhova ayivumi ukuba batshate. Yathembisa ihagu ukuba iza kuguqula isimo sayo silungele oko kufunwa yile nzwakazi; yafakela amaphiko ihagu, yathembisa ukuba nayo njengezikhova iza kulala emini, ihambahambe ebusuku, ifaniselane nowakwayo (naso ke isivumelwano). Ayizange ikwazi ukugcina izithembiso, yabhabha ngaloo maphiko elangeni kwanyibilika loo mthwebeba ebencanyatheliswe ngawo, awa amaphiko isabhabha emoyeni phofu imzimele uwabo esalele (ukudubaduba isigqibo) waliwa ke uhagu ekwezoo ntlungu ebetheke wadumba nomlomo.

Imfundiso

Kwintsomi kaHagu nentombi kaSikhova, kudandalaziswa ukubaluleka kwentembeko, ukugcinwa kwezithembiso kunye nokuhlonitshwa kwesigqibo ekuvunyelwene ngaso.

Ekuhlaleni siyazibophelela xa sifuna oko sikufunayo, kuba sisafuna ukulungelwa, sithi xa sibona ukuba ingathi silungelwe, siqale ukungathembeki, sophule izibhambathiso, kuqale apho ke ukonakala, sibuye ke ngoku sesisolana, omnye ekhomba komnye esweni. Le ntsomi ilumkisa ngoko kungathembeki, okungunozala wempithizelo nokungaxoli eluntwini. Ukuba abantwana sibakhulisa sibabalisela iintsomi ezingentembeko, bayazi kwangoku ukubaluleka kokuthembeka entlalweni yabo, singanesizwe esithembekileyo, singanocwangco noxolo ekuhlaleni jikelele, futhi bangancipha abarhwaphilizi, oohlohlesakhe kunye namasela. Le ntsomi ifundisa ngokuthatyathwa kwesigqibo, nqanaba elo libaluleke kakhulu entlalweni; ibuye ifundise ngeziphumo eziba zibi xa kuye kwabakho ukusidubaduba. Yinqobo yentlalo esemgangathweni ophezulu le yokuthatyathwa kwesigqibo kuba iqhubeka iyokuphuma ekuzibopheleleni, unamathele kwisigqibo osithabathileyo.

Baninzi abantwana abangcungcuthekiswe kukuqhawuka kwemitshato yabazali babo, ngenxa yokophulwa kwezigqibo ebezithatyathwe mhla bezimanya ngeqhina lomtshato. Maninzi amaqabane aphazamiseke aya kuphelela endimangeni ngenxa

yokwaphulwa kwezigqibo emitshatweni yawo. Ezi meko zonke zicinezela abantwana, bade abanye baphelele ezitratweni, bawafulathele amakhaya abo kuba bengakwazi ukunyamezela intlalo engeyiyio kubazali babo.

4.4 UKUHLELWA KWEENTSOMI NGOKWENKCAZOBUNGCALI YOKUSEBENZA

Kule nkcazobungcali yokusebenza, uRadcliffe–Brown (1952) ugxininisa inkqubo yobudlelwane eluntwini, ugxininisa intsebenziswano kumaziko asekuhlaleni, ngenjongo enye, ukwakha uluntu oluqhubela nolukwahambela phambili. Uyifanisa intlalo yoluntu namalungu omzimba, ekufuneka asebenzisane ukuze umzimba uphile. Umfundi wolu phandonzulu makakhe akhangele le mizekelo ingasezantsi.

Intsomi: Amalungu omzimba nogwayimbo

Le ntsomi ingamalungu omzimba aqala ugwayimbo, ekhalazela ukuba ngawo asebenza kakhulu ekuziseni ukutya emzimbeni. Loo malungu yayingamehlo, esithi ngawo akhangela akubone ukutya apho kukhoyo. Imilenze nayo yavela isithi iyalungenelela olu gwayimbo kuba nayo isebenza kakhulu ukuya kwindawo yokufumana oku kutya. Zavumbuluka izandla zizincoma ukuba oku kutya kwenziwa zizo, ukuze kulungele ukuba kungaya emlonyeni. Esona sikhazazo sasisesokuba amathumbu nomlomo awenzi nto wona, amkela nje ukutya okungenayo.

Lwafika usuku logwayimbo, amehlo acimela, iinyawo azaya ndawo, zaqengqeleka iintsuku kungekho nto ingenayo esiswini. Akhala amathumbu ngenxa yendlala. Kwanzima emehlweni sele efuna ukujonga, kwacaca ukuba ubuthathaka umzimba wonke, kwanzima kwa ukuhamba nokuphakamisa ingalo. Kwaqaqamba zintloko, kwakubi kwayiloo nto ngoku. Kwabonakala ukuba inkqubo yonke yomzimba ayihambi kakuhle kuba amalungu akasebenzisani ngenxa yolu gwayimbo.

Imfundiso

Le ntsomi idandalazisa ukuba ilungu ngalinye lomzimba linenxaxheba eliyidlalayo, akukho lungu lisebenza ngaphezulu kunamanye, nto nje ilungu lenza umsebenzi elidalelwe wona, ekuthi ke xa amalungu la esebenzisana kakuhle enze umsebenzi

onempumelelo, uphile umzimba, ungabikwa hlaba. Koku kutshiwo nguRadcliffe-Brown (1952) kule nkcazobungcali, xa athi intlalo eyiyo yoluntu uyifanisa namalungu omzimba, wona asebenzisanayo ezama ukufezekisa zonke iimfuno zomzimba ukuze umzimba nawo usebenze kakuhle kungabikho zinto zisilelayo. Uthi ukuze kubekho intlalontle eluntwini, kufuneka intsebenziswano, umntu ngamnye asebenzise isakhono anaso ukukhulisa ucwangco nenzolo ezala inkqubela phambili.

La mehlo ayeke ukukhangela ukutya esithi kuza kulamba isisu, awaqondanga ukuba isisu sinomsebenzi omkhulu naso, owokucola oku kutya sikuse emathunjini, aze amathumbu akuse egazini, igazi likujikelezise emzimbeni, utsho umzimba uzifumane wonke ezo zakhamzimba zifunekayo ukuze amalungu abe namandla. Iintsomi zisasaza olo lwazi xa zibaliselwa abantu, yiyo loo nto olu phandonzulu luqwabulula ezi mfihlelo ziqulathwe ziintsomi zesiXhosa.

Iintsomi ezi zidlala indima yelinye ilungu kula malungu omzimba kuthethwa ngawo, zinenxaxheba eziyidlalayo ekwakheni uluntu ngezi nqobo zentlalo zifundisa ngazo. Yile nto uphandonzulu lunqwenela ukuba sikhe sibuyele ekuzisebenziseni ngamandla, ukuncedisa ukukhulisa ngendlela isizukulwana esisakhulayo.

4.5 UKUQUKUMBELA

Ukutsala umdla eluntwini ngokubaliswa kweentsomi zesiXhosa akuzokuba ngumsebenzi olula kuba sebenethuba belahlekene nencasa eluncuthu yolu hlobo lokonwabisana nokufundisana. Noko kunjalo, masingapheli mandla, masizame kangangoko ukuwenza amatitile okubuyisa isidima seentsomi zesiXhosa. Umbuzo ke ngoku ibe ngothi, singakwenza njani oko?

UBascom (1954) uthi amabalana anjengeentsomi ezi makahlelwe ngokwamaqela lawo aza kubaliselwa, kohlulwe iintsomi zabantwana ngokomxholo, zingafani neentsomi zabantu abadala. Enye into ayichaphazelayo uBascom (1954) kukuba mazihlelwe iintsomi ngokwexesha lokuzibalisa, indawo ezibaliswa kuzo, nezizathu ezibaliselwa zona. Ugxininisa ekubeni ayinakufana intsomi oyibalisa ethekweni, konwatywe, kunye nentsomi oyibalisa uthuthuzela kwisihlo esibuhlungu.

ISAPHLUKO SESIHLANU

IZIPHUMO ZOPHANDONZULU, IINGCEBISO NELOKUQUKUMBELA

5.1. INTSHAYELELO

Uphandonzulu lungeenqobo zentlalo eziqulathwe ziintsomi zesiXhosa. Iinjongo zolu phandonzulu kukutsala umdla wabantu abantetho isisiXhosa, babuyele ekubaliseni iintsomi, zibaliswe njengakudala, zingafundwa nje ezincwadini, zibe nonobalisa oza kulinganisa, amane etshintshatshintsha ilizwi, kuculwe okanye kuvunywe, kuphendulwe nemibuzwana evelayo ukuba kuyenzeka. Umphandinzulu uyiqwalasele into yokutshintsha kwamaxesha neemeko ekuphilwa phantsi kwazo ngoku, kodwa iintsomi ezi zesiXhosa zona mazingajongelwa phantsi konke konke. Ukukhumbuza, ubani wokhumbula de aphawule ukuba iintsomi zesiXhosa azisahoywa ngendlela ebekumelwe ukuba zihoywa ngayo.

Intsusamabandla yokuqhutywa kolu phandonzulu kukucaca kwento yokuba iintsomi zesiXhosa azisasiwe so, ziyabukulwa, kanye ngabantetho isisiXhosa, into ke leyo ekhokelele ekunqabeni kwentlonipho, ubuntu nentembeko ebantwini, ekuhlaleni kuba zonke ezi nqobo zentlalo bezibhaqeka simahla, xa kubaliselwana iintsomi. Le ntlungu yokulahleka kwabantu emini ilanga lihlab'umhlaba, yenze kwayimfuneko ukuba uphandonzulu olu khe lugxininise ekuqokeleleni iintsomi zesiXhosa, luzihluze, luzihlele, lubonise ubutyebi bolwazi oluqulathwe apho kuzo. Nangoku ziye zaqokelelwa zahlelwa kwisahluko sesine, zatolikwa iinqobo zentlalo eziziqulathileyo.

Njengoko kubonisiwe kwisahluko sesithathu ukuba uphandomtyilazwi lulo olunokusebenza ngcono okanye bhetele apha, uLeedy (2005) uluchaza uphandomtyilazwi njengohlobo apha olunika umdla kuba luyamvula, lumvumele umphandinzulu ukuba aphonononge isenzeko aze anike inkcazo ephendula umbuzo obuveziwe ngaso. Sakukhumbula ukuba kusetyenziswe uphandomtyilazwi kanye kolu phandonzulu oluthe lwaxhathisa ngenkcazobungcali yokusebenza. Yiyo loo nto kwesi sahluko kuza kuphenduleka imibuzo okanye izizathu zokubukulwa kweentsomi

zesiXhosa, ngamaXhosa kanye. Ezo mpendulo zivezwa ziziphumo zophandonzulu kwakunye nezinto ezithe zaqapheleka kweli phulo. Ezo mpendulo zivezwa ziziphumo zophandonzulu, zivezwa zizinto eziqaphelekayo naziingcebiso zomphandinzulu.

Imibuzo yophandonzulu, njengoko unokukhumbula, ibisithi:

- i. Zintoni ezi nqobo zentlalo eziqulathwe ziintsomi zesiXhosa?
- ii. Singakubonakalisa njani ukubaluleka kwazo iintsomi zesiXhosa kweli xesha siphila kulo?
- iii. Buchule buni obunokusetyenziswa ukutsala umdla wesi sizukulwana sitsha ukuze luqonde de lusebenzise iintsomi zesiXhosa?
- iv. Kutheni kubalulekile ukuba esi sizukulwana sangoku masifundiswe iintsomi?
- v. Kutheni iintsomi zibalulekile kule nguqu ikhuthaza ukubeka phambili nokuphuculwa kolwimi noncwadi lwesiXhosa?

Le mibuzo iphenduleka ngeengcaciso nemizekelo eyenziwa kwiziphumo zophando kwakunye neengcebiso ezivezwayo kwesi sahluko.

Esi isahluko sicwangciswa ngolu hlobo:

- Intshayelelo le sele yenziwe ngasentla apha.
- Iziphumo zophandonzulu.
- Izinto eziqaphelekayo okanye eziphawuliweyo.
- Iingcebiso ekuqondwa ukuba zizo ezinokukhokelela ekusombululeni.
- isintsompothi esithe sanyuswa njengenqontsonqa eyingxubakaxaka.
- Elokuqukumbela.

5.2. IZIPHUMO ZOPHANDONZULU

Xa bekuphicothwa iindlela iingcali nababhali abebekhala ngeentsomi abazichaza ngazo iintsomi, besithi ngamabalana abubuxoki, kukrokreleke ukuba oku kubukulwa kwazo kungenzeka ukuba kusukele apho. Oko kukuthi, indlela iintsomi zesiXhosa

ezithe zachazwa ngayo ziingcali ngeengcali zesiXhosa njengoko kubonisiwe kwisahluko sesibini kukhokelele ekubeni zibukulwe. Imivumbo yale nkcazo yeentsomi ekuthiwa ngamabalana obuxoki iyokutsho ekubeni athi umntu xa ethetha into engekho okanye engakholelekiyo, kuthiwe uthetha intsomi emini. Lihambe ke elo bala libi lentsomi yesiXhosa laya kubulala isidima seentsomi zesiXhosa sele zizonke, kwanzima nokubona imfundiso equlathwe apho kuzo ibe ihamba ngendlela eyimphumelelo kuba kaloku ngenene nangenyaniso ungamfundisa njani umntwana ngobuxoki. Uphandonzulu luzamile ukususa elo bala limdaka ekuchazweni kwazo iintsomi, laqaqambisa ezi ndawo zibonisa iintsomi njengamabalana ayiliweyo, onwabisayo ekwaqulathe izilumkiso neziyalo ngezasekuhlaleni. Ziqokelelwe, zachongwa, zahlelwa iintsomi zesiXhosa, kudandalaziswa iinqobo zentlalo eziqulathwe apho kuzo nto leyo ebuyisa isidima sazo. Umzekelo, iye yavela into yokuba xa iintsomi zesiXhosa zinokuqondwa njengesixhobo sokubuyisa ubuntu, noko kungatsho kubekho uxolo nemvisiswano kakumbi nangakumbi kwintlalo kaNtu.

Olu phandonzulu luvuma ngamxhelo mnye noChesaina (1997) othi yena uqaphele ukuba olu ncwadi lwemveli, kuquka neentsomi, luzoba intlalo yoluntu olo lusebenza ngalo. Uthi uChesaina (1997) njengokuba uncwadi lwesiXhosa luzoba inkcubeko yabantu nje, lusebenzisa ulwimi lwabo ukudandalazisa iinqobo, inkolo, amasiko nezithethe zabo. Uthi inkcubeko, nayiphi na, iyaguquguquka futhi iyaphuculwa ngokuhamba kwamaxesha nokutshintsha kweemeko ekuphilwa phantsi kwazo. Ithi ke loo nto kungasetyenziswa kwa ezi ntsomi kanye ukuveza utshintsho eluntwini, kutshintshwe amaxesha okuzibalisa, nendlela yokuzibalisa, ilungele la maxesha angoku, kuquka neemeko zaloo maxesha.

Uphandonzulu luyichaphazele indaba yexesha lokubalisa, lusitsho ukuba iintsomi zingabaliswa nanini na, kungalandelwa okanye kusenokungalandelwa elaa xesha langorhatya ezazibaliswa ngalo mandulo. Imixholo yeentsomi isenokujikajikwa, oko nje imfundiso isekhona futhi ifundisa ngezinto ezilungele eli xesha langoku. Angatshintshwa ngoku amazim nezigebenga ezingooNomehlomancinane, kuba aweli xesha amazim ziziyobisi, ngabarhwaphilizi, nabathengisa ngamalungu omzimba, atyhuthulwe ebantwini ayokwenza amayeza. Ezi kuzekeliswe ngazo ngasentla apha

ziingxaki uluntu olujongene nazo ezi ngoku. Izilumkiso ngeentsomi kufanele ukuba zenziwe ngezi ngxaki. Olu phandonzulu ke luye lwagxila kwezo zilumkiso kwisahluko sesine.

Inkcazobungcali esetyenziswe kolu phandonzulu, yeyokusebenza, apho uRadcliffe-Brown (1952) ayichaze intlalo yoluntu wayifanisa namalungu omzimba, wona athi asebenzisane onke ukuze umzimba uphile. Iintsomi zenza elinye ilungu lomzimba, kula malungu asekuhlaleni. Iintsomi lithala leziganeko zoluntu. Zizo eziqulathe iinqobo zentlalo yoluntu. Yiyo loo nto olu phandonzulu luyimele into yokuba iintsomi mazibe yinxalenye yeendlela zokukhulisana eluntwini kuba zidlala indima enkulu ngeenqobo zentlalo ezisilumkisa ngazo; ziziintsika zokumilisela amasiko nenkcubeko yabantu. Ukubukulwa kwazo – iintsomi zesiXhosa - ngabantu abantetho isisiXhosa, kudala isikhewu eluntwini nasentlalweni, nto leyo engunozala wokungahambi kakuhle kwezinto ekuhlaleni, ukungaphili komzimba, ngokwenkcazobungcali yokusebenza.

Ziveziwe iinqobo zentlalo kwiintsomi ezichongiweyo kwisahluko esandulela esi, oko kukuthi isahluko sesine.

Buveziwe ubuntu, kuba kaloku umntu ngumntu ngabantu. Sikrotyisiwe salunyukiswa ngokuthabatha inxaxheba, kusithiwa masivuke sizenzele, kuba imbila yaswel'umsila ngokuyalezela. Sikhunjuziwe ukuba umzi wakwaXhosa ngumzi wobudlelane nobubele, yiyo loo nto amaXhosa ayenikana izahlulo ekuhlaleni, athi umntu onehagu ezele amantshontsho, awasasaze loo mantshontsho, anike abanye abafazi elalini ukuze nabo bafuye babe neehagu, zithi zakuphinda zizale, bohlulelane ngaloo mantshontsho. Ithi xa ixhelwa loo hagu yohlulwe phakathi inyama yayo. Kukulhalisana ke oko. Buveziwe ubugorha kwezinye iintsomi, apho bubonakaliswe ngokukhalipha engqondweni, hayi ngezigalo.

Iinqobo zentlalo zidandalaziswe zade zaveza nesiyalo esithi “ilifa lezidenge lidliwa zizilumko”. Ibonisiwe inkathalo kwezinye iintsomi, ebonakala iyingqobo engathi ayibalulekanga, kanti ihamba indima ende ebomini. Ukuthembeka, ukugcina isithembiso nokunyaniseka, kuthethiwe ngazo njengeenqobo zentlalo ezenza ucwango eluntwini. Sixhotyisiwe ngokunyamezela, apho kutshiwo ukuthi “ekunyamezeleni ukhona umvuzo.”

Njengoko amaxesha engamanye, ezi nqobo zicaciswe zangqamana neli sikulo ixesha. Izinyalo zibe malunga nokusetyenziswa kwezinyobisi, nokuthengisa ngemizimba, kwalunyukiswa abantwana ngobuhlobo obungebubo. Kwakhuthazwa ukuthatyathwa koxanduva ngumntu wonke, kwakhuthazwa ukunyamezela ezikolweni ngabafundi, kwakhuthazwa ukuhlakanipha ngengqondo – ubugorha ngengqondo, hayi ngezigalo namandla, kwalunyukiswa abantwana ngobuhlobo obungebubo. Ezi nqobo zilunga kanye kwesi sizukulwana sanamhla, zinegalelo elikhulu ekubaboniseni indlela yokuphila neyokuhlala kakuhle.

Balunyukisiwe abantu ngoohlohlesakhe noobholel'ecaleni. Balunyukisiwe abantu ngokuyekelela imixakatho de kucace ukuba ilizwe labo liza kuphathwa ngabantu abaziindwendwe bekhona, oko kwenzekwe ngeemfundiso ezifumaneka kwezi ntsomi zesiXhosa. Inkathalo kubazali, yenye yezilumkiso ezivele kwezi ntsomi, kusithiwa mhlawumbi sesinabantu ababizwa ngokuba ngamaphara, amaphara sele engaka nje kule mihla, kohluleke umzali emva ekhaya, yathi ke loo nto yonakalisa uluntu lonke.

5.3. IZINTO EZIQAPHELEKAYO

UFinnegan (1970) uyicacisa kakuhle into yokuba ababalisi beentsomi banakho ukuyijikajika, bafakele ezo ndawo bafuna ukuzifakela ukuze intsomi le ilungele abo bayibaliselwayo okanye ilungele loo ngingqi ibaliswa kuyo.

Each narrator has his own style, speaks freely and does not feel in any way bound by the expressions used by the person who taught him the tale. (Finnegan:1970:8)

Kuqapheleke ukuba iintsomi zesiXhosa ziyakwazi ukujikajikeka, zibaliswe ngeendlela ngeendlela, zilungele abo bantu baloo ngingqi, kusetyenziswe imizekelo abaza kwazi ukuyiqonda. Koko kujikajikeka kwenzekayo ufumanisa ukuba imfundiso ihleli ikhona yona. Yiyo loo nto kusalungile ukuba nakalokunje, iintsomi zisengasetyenziswa ekufundiseni nakwesi sizukulwana sale mihla, ngoko ke mazingabukulwa, nokuba amaxesha ngawokhanyo. Maxa wambi iinqobo zentlalo ziyongezeleleka, kuxhomekeka umyalezo odluliswayo wentsomini leyo ukuba uthini. Kunqabile

ukufumanisa ukuba intsomi ayiqulathanga myalezo okanye silumkiso. Zonke iintsomi zesiXhosa ziqulethe imiyalezo enzulu futhi enokusetyenziswa.

Xa ufuna ukuveza isilumkiso kule ntlalo yala maxesha kwaXhosa, kufanele ukuba intsomi uyinonge ngezinto ezenzeka kule mihla, uguqule la mabali akudala ayethetha ngamazim, kuba awaziwa amazim ngabantwana beli xesha. Amazim agqiba abantwana ngoku ziziyobisi nokutyhuthulwa kwamalungu emizimba ayokwenza amayeza. Kuqapheleke oku kolu phandonzulu xa bekuqokelelwa iintsomi zesiXhosa. Kwiintsomi ezazibhalwe okanye ezazibaliswa kudala, ingakumbi olu didi lweentsomi ezingezilwanyana nabantu, ayatshintshwa amagama abantu, maxa wambi zitshintshwe nezilwanyana, kodwa imfundiso imile ayigungqi.

UMota (2009) kwidisetheyishini yakhe, uyichaphazele into yokuba isakhiwo sentsomi sixhomekeka ikakhulu kuhlobo lwabaphulaphuli abo kwenzelwa bona intsomi. Uthi intsomi eyenzelwa abantwana abancinane iba mfutshane futhi icace, ingabe ijikeleza kuba iza kude ibalahleke imfundiso, kanti eyenzelwa abaphulaphuli abathe dlandlu, nabantu abadala iba nde futhi ithande ukuntsonkotha.

Ewe yinyaniso le ithethwa ngasentla apha, kodwa siqaphele ukuba intsomi isenokuba mfutshane kodwa ilungele zonke iindidi zabaphulaphuli. Umzekelo, yintsomi yelahle nembotyi. Le ntsomi abantu abaninzi babesithi umakhulu ubeyenza xa esonqena ukubalisa kuba imfutshane uza kuyigqiba msinyane, kanti akunjalo. Le ntsomi ithi abahlobo ababini, ilahle nembotyi, bacinga ukukhe bayokucholachola iinkuni ngaphesheya komlambo. Bafika umlambo ugcwalisile boyika ukuwela. Bathembiselana ke apho betshovana esithi omnye “wela lahle”, athi omnye “wela mbotyi.” Uqalile wawela ulahle, wahlihliza kwa oko wacima esakungena emanzini. Yhoo! Wahleka umhlobo wakhe umbotyi waqikileka, kanti akaqondanga, wahleka waqhekeka phakathi. Yaphela apho le ntsomi. Loo nto ibonise ukuphela kwebali.

Imfundiso ekule ntsomi isekubeni ungabokumhleka omnye umntu xa esengxakini, athi ke amaciko esiXhosa, “inxeba lendoda alihlekwa.” Uyayibona ke ukuba imfutshane

injalo, ifundisa wonke umntu, omncinane nomdala. Le nto ingqina ukuba iintsomi ziyakwazi ukujikajikwa zilungele loo meko kuyiyo ngeloo xesha.

The variability typical of oral literary forms has tended to be overlooked by many writers. This is largely because of certain theoretical assumptions held in the past about the verbatim handing down of oral tradition supposedly typical of non-literate societies. (Finnegan:1970:9)

Le ngcali ingentla apha ibethelela le nkululeko yokukwazi ukujikajika ubume bebali bulungele eso simo kukuso ngelixa lokubalisa. Ude yena aquke uncwadi lwemveli jikelele, ebonisa ubuchule bokuthi ungakwazi ukulusebenzisa ngeendlela ngeendlela, awubophelelekanga.

Kuqapheleka ukuba iintsomi ezi kanti azipheleli ekubaliselweni abantwana kuphela, ziyabaliswa nakubantu abasele bekhulile, ngenjongo yokulumkisa okanye ukudlulisa iinqobo ezithile zentlalo okanye isiko elithile elithande ukungenziwa ngendlela yalo. Zitshilo kaloku iingcali kwisahluko esandulela esi ukuba iintsomi zizipili zentlalo namasiko oluntu lakwaXhosa, zitshilo ukuthi iintsomi zizithuthi zolwazi okufuneka lusasazwe eluntwini ukuze ubuzwe bungabhangi. Ilifa labantwana bethu lingadliwa ngabanye abantu sikhona. Koku kungahoyeki kweentsomi zesiXhosa, kubekho nengcamango yokuba zenzelwa nje abantwana ukuba mabozele msinyane balale, loo nto leyo ibe yimpazamo enkulu, yenza okokuba abantu abasele bekhulile bona bacinge ukuba abanakumamela izinto zabantwana. Uphandonzulu luqaphele ukuba aba kanye badala abantu, ngabona bazidingayo ezi ntsomi ukuze bacholachole iinqobo zentlalo eziqulathwe kuzo.

Lo mzekelo wentsoni yechibi leenyamakazi, imfundiso yayo iyintsebenziswano, umanyano nokuthobelana, ungena kakuhle kubantu abadala kanye. Ukubambisana, ukunyamezelana, nokubeka ecaleni ukruthakruthwano, kusetyenzwe kuphume iziphumo zophuhliso lwentlalo, zizinto ezimele ukwenziwa rhoqo ukuze kuhlalwe ngokonwaba. Ewe, iyalunga le ntsomi nasebantwaneni kodwa ifuna ukubaliswa ngobuchule obuza kuyenza inike umdla kubo futhi ilungise izimilo ezitenxileyo, izimilo ezifana nesi sikadyakalashi, ongombanga umngxuma xa bekusombiwa zezinye

iinyamakazi, kodwa wamane enyoshoza ngobusuku esiya kuba amanzi xa sele ichibi lizele ngamanzi. Kwakhona, ukubalisa intsomi yesiXhosa kusetyenziswa ubuchule bentsomi bufuna kugxilwe kwizigalo nobuchule bakwaNtu. Kweli qela labaphulaphuli abangabantwana, kufuneka ohlwaywe udyakalashi esakuba ebhaqiwe, ukuze kube sisifundo kubo ukuba umntu owenza okubi uyohlwaywa. Isohlwayo kwaXhosa yindlela yokuqoqosha nokulungisa izimilo zabantu.

UMoropa(1995) uthi imfundiso ekhoyo ezintsomini iveliswa ngeendlela ngeendlela. Uthi inokuveliswa ngohlobo lwesiyalo okanye lwesilumkiso. Uthi xa ezekelela, sifumana iimfundiso ezinje ngezi,

- Umntu owenza okubi uyohlwaywa,
- Umntu owenza imisebenzi elungileyo uyavuzwa,
- Ekunyamezeleni kukho umvuzo
- Zenzele ungajongi kwabanye abantu
- Iintsomi zinegalelo ekutyebiseni nasekuhombiseni ulwimi.

Kwesi sizukulwana sitsha singabethwayo ngoswazi, apho umntwana anelungelo lokuba akumangalele xa umbethile, ungumzali wakhe okanye utitshala wakhe, imfundiso eza ngentsomi yeyona ilungayo. Uxanduva lwakho wena mbalisi kukuba uya kuzekelisa ngokubetha umlinganiswa osentsomini lo, xa usoyikisa umntwana ongevayo. Bobu buchule bokubalisa iintsomi obu bufunekayo kwesi sizukulwana sanamhla, owonileyo entsomini, ohlwaywe kanobom, owenze okuhle, avuzwe. Iintsomi zibaluleke kakhulu ekubumbeni izimilo, ziingosompempe abalumkisa ulutsha ngokungekenzeki, ngokuthi ziveze abalinganiswa abazimilo zitenxileyo besohlwayeka ekugqibeleni.

Kuqapheleke ukuba iintsomi ziyalityebisa ulwimi lwesiXhosa kwabo babaliselwayo. Yiva xa kusithiwa “wandibambisa isisila sehobe.” Yintsomi kaloku le, apho udyakalashi wayebambe ihobe eza kulitya, lathi lona uza kuva kamnandi xa elitya elibambe ngomsila, naye wenjenjalo walibamba ngomsila, laphuncuka ihobe labhabha, wasala udyakalashi ebambe isisila. Le ntetho isetyenziswa njengeqhalo lesiXhosa elithetha ukulinda into engazokwenzeka. Ngokuqinisekileyo umntu obaliselwe le intsomi, akasokuze ayiphose intsingiselo yeli qhalo kwakunye nendlela amakalisebenzise ngayo kwintetho yakhe yesiXhosa.

Kwakhona intetho ethi “kukuza kukaNxele” isukela kwintsomi ethetha ngomfo onguNxele, owabanjwa waya kuvalelwa esiqithini saseRobben Island. Kuthiwa lo mfo wabathembisa abantu ukuba yena uza kudada abuye kweso siqithi kuba uyindadi eyaziwayo, uqhele ukudada emadamini ezilalini zakowabo. Bambukela ke unkabi ekhweliswa kweso sikhithshane esiya kuvalelwa, bethembile ukuba uza kubuya adade azokufika kolo nxweme lwaseKapa. Akakabuyi kunanamhla. Le ntetho ke ithetha ukuba uya kulinda unaphakade, soze yenzeke loo nto. Umntu okhe wayibaliselwa le ntsomi uyayazi intsingiselo yeli qhalo, ngoko ke uyaphucuka ekuthetheni ulwimi lwakhe lwesiXhosa. Ngokuqinisekileyo iyanambitheka intetho yakhe. Nanko ke umsebenzi weentsomi. Zisikhuphela amaciko okuthetha, amaciko antetho yawo ithi “ndimamele.”

Kule mihla sikuyo, isizukulwana sithetha ulwimi lwasemzini, isiNgesi, ngaphezu kwelenkobe, isiXhosa. Akutshiwo ukuba masingathethwa isiNgesi, kuba naso siyafuneka kwiimeko ezithile, kodwa hayi ngolu hlobo kwenzeka ngalo. Kukho abantwana abade bangasazi isiXhosa bengamaXhosa. Zinganceda kakhulu ezi ntsomi ukuphuhlisa ukufundwa kolwimi lwesiXhosa ngabantwana beli xesha. Yiyo loo nto uphandonzulu lukhuthaza ukubaliswa kweentsomi kulutsha lwanamhla.

5.4. IINGCEBISO

Njengoko sizibonile iinqobo zentlalo eziqulathwe ziintsomi zesiXhosa, masinyathele ezinyaweni zikaBascom (1954) othi iintsomi mazibaliswe kwiindawo ezohlukeneyo, kubaphulaphuli abohlukeneyo, ngamaxesha ohlukeneyo nakwiimeko ezilungele imixholo eyohlukeneyo.

Njengoko zihleliwe iintsomi, zalathwa iinqobo eziziqulathileyo, kulula ke ngoku ukubona ukuba intsomi ethile ilungele ukubaliswa kwimeko ethini. Kwimibhiyozo eyenziwayo ekuhlaleni, kungachongwa intsomi eza kubaliswa, umxholo wayo okanye isakhiwo sayo silungele loo meko kuyiyo apho. Le ntsomi mayifakwe kwintetho

yesithethi sosuku, incedise ukudlulisa umyalezo wosuku. Kaloku isithethi sosuku simanyelwa ngumntu wonke, kude kuthiwe sisithethi sembeko, sinikwa imbeko, ngoko ke eli thuba lokufaka intsomi lingawonyusa umdla weentsomi kubantu abaphulaphuleyo.

Zingabaliswa iintsomi ezikolweni, kubekho nje umsitho wokubaliswa kweentsomi zizikolo, zikhuphisana. Ngaloo ndlela kwakube kufundiswa ukuthethwa kolwimi lwesiXhosa, kwakunye nokuhlalisana kakuhle kwabantu (intlalontle).

Kwimisitho eyenziwayo ngala holide yamafa nenkcubeko yethu (*Heritage day*) kungakhe kuchongwe nje intsomi nokuba inye, ibaliswe lichule lomntu kuloo nginginy. Loo mntu uyakuba ekhumbuza abantu ukuba sinalo, kwinkcubeko yethu, uncwadi lomlomo, olwalusetyenziswa ngoomakhulu ukufundisa abantwana ekhaya, kuba kwakungekho zikolo.

Ngokujonga umthamo weenqobo zentlalo eziqulathwe ziintsomi, umphandinzulu ubona kufanele ukuba ixesha lokubaliswa kweentsomi lingabi leli langorhatya kuphela. Iintsomi zifanele ukubaliswa nanini na xa ixesha livuma kuba imfundiso ekuzo idinga ukuzikisiswa, yakha umntwana, yakha ikamva lakhe kunye nobuntu bakhe, ayifanelanga ixesha lasebusuku kuba sele umntwana lowo exube nokozela.

Iintsomi kule mihla zingabaliswa kumakhasi onxibelelwano kuba ngawona ayihambisa msinya ivangeli. Ingenziwa intsomi ibe mfutshane kufakelwe nemifanekiso, ilinganiswe, ibe nayo nengonyana, irekodishwe ifakwe kunomyayi. Lingatshona elalo mini ifundwe ngamawaka abantu. Ukuba singakhe senze iintsomi olu hlobo kwenziwa ngaye uTik Tok ingahamba msinyane ivangeli yeentsomi, nayo ikhe igqibe ilizwe lonke.

5.5. ELOKUQUKUMBELA

Ziqulathile iintsomi zesiXhosa, ziqulathe ubugcisa bokululeka abantwana besakhula, zibagoba besebatsha. Zifundisa ngobuntu – Ubuntu. Zikhulisa ubudlelwane, zikhuthaza intsebenziswano, zifundisa ngobugorha, zikhuthaza intembeko, zifundisa isakhono sokwenza izigqibo nokufezekiswa kwezithembiso. Zilumkisa ngobuhlobo obungebubo, zihlaba ikhwelo ngelithi masilumke, kuba ilifa lezidenge lidliwa zizilumko. Zithi “vuk’uzenzele” kuba imbila yaswel’umsila ngokuyalezela.

Masibaliselane iintsomi, ukongeza ulwazi ngezithethe namasiko esiXhosa. Masivuke emaqandeni, singatshikileli inkcubeko yethu sidludle neyezinye iintlanga. Siya kuxela laa nomyayi wasentsomini, owayabula enesithukuthezi waya kungena kumsitho wamahobe. Wathi kuba wayengafani namahobe ngombala, wazidyobha umzimba lo wonke ukuze avunyelwe ukungena emnyango, wangena wonwaba, waphiwa naye iziselo kucingwa ukuba lihobe. Uthe akonwaba waphakama wadanisa naye phakathi kwamahobe lawo. Uye walibala umfomkhulu watsho ngelo lizwi “grwaa! grwaa!” Abheka onke amahobe, achasela kunomyayi, wathathwa kakubi wakhutshelwa ngaphandle. Unyoshoze wabuyela koonomyayi, kodwa nalapho akaziwanga kuba ngulo ubezidyobhe umzimba efuna ukufana namahobe. Uphele engusithubeni ongamkelekanga macala. Masilumke singehlelwa sesi sehlo nathi.

Nazi iinqobo ezintsomini, ezingentlalo yamaXhosa. Masiyeke ukuba budada bukiwu. KwaXhosa, umntu ngumntu ngabantu. KwaXhosa, isandla sihlamba esinye. Masibuyel’eMbo, singalahl’imbo yethu ngophoyiyana!

Kubo bonke abanomdla wokuvuselela lo mdlala wokubaliswa kweentsomi, mabathabathele apho olu phandonzulu luphele khona, bongeze nezinye iintsomi eziqulathe iinqobo zentlalo, ukuze aphuphume lo vimba. Malongiwe ulwimi lwesiXhosa, maluthethwe kakuhle ulwimi lwesiXhosa, mazigcinwe iinqobo zentlalo ukuze bakhuliswe ngazo abantwana, bangabi sisizukulwana sentandabuzo.

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