

**INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN
SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER
STEREOTYPES**

*A case of Jija Secondary School at Nkandla area, in rural
Northern KwaZulu-Natal.*

by

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A thesis submitted in fulfillment of the
requirements for the degree of

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**UCWANINGO LOKUHLOLA UKUTHI IMIBHALO YOBUCIKO YESIZULU
EFUNDWA EZIKOLENI INAMTHELELA MUNI EKUBHEBHETHEKISENI
IMIBONO EMISWE NGOKOBULILI**

*Esikoleni Samabanga Aphezulu iJija, esemakhaya aseNkandla
enhla nelaKwaZulu-Natali*

Ibhalwe ngu-

Zinhle Primrose Mncube

Umqingo owethulwe ukufeza izimfanelo
zeziqu eziphakeme ze-

MASTER OF EDUCATION

Inyuvesi yakwaZulu-Natali,

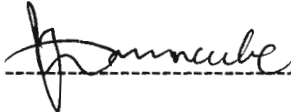
Umkhakha WezeMfundo

Umeluleki: UDokotela T.M. Buthelezi

Usuku lokuphothula: January 2007

DECLARATION

I, Zinhle, Primrose Mncube, the undersigned, declare that the contents of this thesis constitute my own original work, which has not previously been presented to another institution, either in part or as a whole, for the purposes of obtaining a degree. Where use has been made of the work of others, this has been acknowledged and referenced accordingly.

SIGNATURE:  DATE: 19.04.07

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Mina, Zinhle, Primrose Mncube, engisayine lapha ngaphansi, ngiyafunga ngigomela ukuthi okuqukethwe kulo mqingo kungumsebenzi wami engizakhele wona, awukaze wethulwe kunoma yisiphi Isikhungo Semfundo futhi akukho ngxenye yalo msebenzi eseyake yethulwa ngenhloso yokuthola iziqu zemfundo. Lapho ngicaphune khona imisebenzi yabanye abantu, ngibafakazele ngendlela efanele.

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Ngeswele imilomo eyizigidigidi ukudlulisa ukubonga kwami kubo bonke laba abalandelayo:

Ngiqale ngibonge uSomandla okunguye ongiholile kule nyathuko engiyithathile, ngaze ngakwazi ukufinyelela lapho bengiphokophelele khona. Ngaphandle kwaKhe, konke bekungenzeke.

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Kulo mqingo kusetshenziswe ubhalo i-American Psychological Association (APA) 5th Style, engenye yezinhlobo zokubhala ezisetshenziswa emhlabeni wonke jikelele.

Izibonelo ngaphakathi komqingo:

Umbhali, unyaka, ikhasi/amakhasi okucashunwe kuwo (lapho kufanelekile)

(Nkomonde, 2005)

(Nkomonde, 2005, p.78)

(Nkomonde, 2005, pp.30-48)

UNkomonde (2005) uthi.....

UNkomonde benoMathe (2000) baphawula ngokuthi/bathi.....

Izibonelo kuhlu lwemithombo yolwazi esetshenzisiwe:

Incwadi (Book)

Umbhali. (Unyaka). *Isihloko*. Indawo: Abashicileli

Isibonelo: Nene, J. (2000). *Umabo*. Nkandla: Ngosi Publishers

Ijenali (journal)

Umbhali. (unyaka). Isihloko sombhalo. *Igama lejenali*. i-Volume(inombolo yejenali), Amakhasi

Copley, P. (1998). The Language of Learning in South Africa. *South African Journal of Education*, 29(4), 289-30

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IMIQONDONGQANGI ENQALA

Kule ngxenye ngichaza indlela imiqondongqangi esetshenziswe ngayo kulo mqingo.

Ubuncane (*smallness*)

I-Free Dictionary ichaza igama ‘ubuncane’ njengokuba ngaphansi kwalokho okujwayelekile noma ukungabi mdala noma ukungakhuli ngokwanele. Kulo mqingo leli gama lisho ubuncane bomuntu wesifazane ngenxa yokwehliswa isithunzi, futhi nangokungabaluleki kangako.

Ukukhishwa inyumbazane (*marginalization*)

UYoung (1990) uthi ukukhishwa inyumbazane kusho ukungabi yingxenye yeqembu elibalulekile futhi okuyilona elinamandla okulawula, ufane njengento engekho noma engabonakali, futhi ungakwazi ukuthatha izinqumo ngenxa yokuthi awungeni eqenjini lelo okuyilona linamandla. Kulo mqingo ukukhishwa inyumbazane kusetshenziswe ngomqondo ofanayo nalowo ochazwa nguYoung (1990).

Ingcindezelo (*oppression*)

UFreire (1970) uchaza ingcindezelo njenganoma yisiphi isimo lapho umuntu noma uhlobo oluthile lwabantu luhlukumeza noma luzinika amandla, ngokuba luthathele abanye abantu bohlobo noma belinye iqembu izinqumo, lubenze babuke izinto ngamehlo alo noma lusebenzele lona. Nakuwo lo mqingo leli gama lisetshenziswe ngalowo mqondo.

Ilungelo labakhethiwe (*privilege*)

I-American Heritage Dictionary of English Language (2000) ichaza ilungelo labakhethiwe njengelungelo elingelomuntu othile noma abantu bezinga elithile. Kulo mqingo lo mqondongqangi usetshenziswe ngayo le ndlela.

Iqembu lenhlalo (*social group*)

UYoung (1990; 2000) uchaza iqembu lenhlalo njengeqembu labantu abathile abanezimpawu ezifanayo okuyizona ezibenza bahluke kwelinye iqembu ngokwamasiko, abakwenzayo noma indlela yokuphila. Kulo mqingo leli gama lisetshenziswe ngayo le ndlela.

Imibono emiswe ngokobulili (*gender stereotypes*)

OBest noWilliams (1982) babuka imibono emiswe ngokobulili njengezimpawu eziyiqiniso mayelana nobulili obuthile babantu okungaba ngobesilisa noma ngobesifazane, kodwa ezenziwe zaba nehaba ekuchazweni kwazo futhi zindlelekele kubo bonke abantu balobo bulili. Nakuwo lo mqingo leli gama lisetshenziswe kanjalo.

Ubulili (*sex*)

ULorber (1994) uchaza ubulili njengokwehlukana ngokwemvelo kobulili besilisa nobesifazane, okuyikhona kucacisa ukuthi umuntu ungumfana noma uyintombazane yini ngesikhathi efika emhlabeni. Nakulo mqingo leli gama lisetshenziswe ngalo mqondo wokuchaza ubulili obuhlukanisa abantu ngokwemvelo. Nokho-ke kwezinye izindawo kulo mqingo libuye lasetshenziswa ukusho ubulili obakhiwa emiphakathini (*gender*) ngokuhlukanisa amaqhaza ngokobulili.

Ubulililili (*gender*)

ULorber (1994) uchaza ubulililili njengemibono noma isithombe esakhiwa yimiphakathi ukuchaza ukuthi kusho ukuthini ukuba ngumuntu wesilisa noma wesifazane emphakathini. Ngale ndlela ubulililili buyakhiwa noma benziwa ngabantu ngenxa yamaqhaza abawahlukanisa ngokobulili. Lapha ngingabala izingubo zokugqoka, igama ingane eyethiwa lona, amathoyizi nokunye, okunomthelela ekwakheni ubulililili. Kulo mqingo lo mqondongqangi usetshenziswe ngalowo mqondo.

Izindima noma amaqhaza ngokobulili (*gender roles*)

ULeach (2003) uchaza lo mqondongqangi njengemisebenzi noma izinto ezilindeleke ukuba zenziwe ngabantu besilisa nabesifazane ngokobulili babo ngokwabelwa ngumphakathi. Kulo mqingo lo mqondongqangi usetshenziswe ngawo lo mqondo.

Ukulingana ngokobulili (*gender equality*)

ULeach (2003) uchaza ukulingana ngokobulili njengokulingana kwamalungelo obumnini, kungabhekwa ukuthi umuntu ungowabulili buni. Kulo mqingo lo mqondongqangi usetshenziswe ngaleyo ndlela.

Ubulungiswa ngokobulili (*gender equity*)

ULeach (2003) uchaza ubulungiswa ngokobulili njengokwenza izinto ngeqiniso kungabi bikho ukwenzelela ubulili obuthile futhi izinto zenziwe ngokomthetho namalungelo abantu. Kulo mqingo lo mqondongqangi usetshenziswe ngayo le ndlela.

Ukungalingani ngokobulili (*gender inequality*)

U-Adams nabanye (2000) bachaza ukungalingani ngokobulili njengokubukela phansi noma ukwehlisa isithunzi somuntu wesifazane kuphakanyiswe lesi sowselisa. Kanti uMiller (1976) uphawula ngokuthi labo abaseqenjini elinamandla noma eliphethe baye balawule labo abangaphansi kwabo ukuthi kufanele baphile kanjani. Zombili lezi zincazelo zisetshenziswe zahlanganiswa kulo mqingo ukuchaza ukungalingani ngokobulili, okubhekene nabantu besifazane.

INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES

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Northern KwaZulu-Natal.*

By: Mncube, Zinhle Primrose

ABSTRACT

This study aims to investigate how isiZulu literary texts that are prescribed at secondary schools perpetuate and reinforce gender stereotypes. Situated within the interpretive paradigm, the study is a qualitative case study of one secondary school at Nkandla area, in Northern KwaZulu-Natal. Semi-structured interviews with teachers at the school as well as the Department of Education official were used to collect data. The DoE official that was interviewed is one of the personnel responsible for the selection of isiZulu literary texts for schools. Teachers interviewed were also responsible for the selection of isiZulu literary texts in the school for grades eight to ten. A semi structured interview schedule was developed as a research instrument. Content analysis was used to analyse selected literary texts as well as the Department of Education guidelines document for the selection and prescription of isiZulu literary texts.

Pharr's (1988) theory of oppression as well as two of the five faces of oppression formulated by Young (1990) were used to develop a conceptual framework for the study. Findings of the study indicate that in ten out of the eleven books that

were analysed, both males and females are stereotypically represented. In these books women are portrayed as nurturers, housewives, dependent, and so on. On the other side, men are portrayed as heads of families, independent, successful, artful, business people, strong, and so on. Only one book was found to challenge the stereotypes about women and men. Recommendations were formulated. Among others, it is recommended that further research be conducted to explore gender issues during the process of selection and prescription of isiZulu literary texts to be used in schools.

**UCWANINGO LOKUHLOLA UKUTHI IMIBHALO YOBUCIKO
YESIZULU EFUNDWA EZIKOLENI INAMTHELELA MUNI
EKUBHEBHETHEKISENI IMIBONO EMISWE NGOKOBULILI**

*Esikoleni Samabanga Aphezulu iJija, esemakhaya aseNkandla
enhla nelaKwaZulu-Natali*

Ibhalwe ngu-

ZINHLE PRIMROSE MNCUBE

IQQQA

Lolu cwaningo luhlose ukuhlola ukuthi imibhalo yobuciko yesiZulu efundwa ezikoleni zamabanga aphezulu iyigqunguzela kanjani imibono emiswe ngokobulili. Ngaphansi kwepharadaymu yomhumusho (*interpretive paradigm*) lolu lucwaningo lwesimo sotho (*qualitative case study*) lwesikole esisendaweni yaseNkandla, enhla nekwaZulu-Natali. Kusetshenziswe inhlolelwazi esakuhleleka ukuqoqa ulwazi kothisha nasesikhulwini soMnyango WezeMfundo. Isikhulu soMnyango WezeMfundo esahlanganyela kulolu cwaningo siyingxenye ekuqokweni kwemibhalo yobuciko yesiZulu efundwayo ezikoleni. Othisha abangabahlanganyeli (ababebambe iqhaza) kulolu cwaningo bayingxenye futhi ekuqokweni kwemibhalo yobuciko yesiZulu yamabanga esishiyagalombili kuya kweleshumi esikoleni abafundisa kuso. Kusetshenziswe isheduli yenhlololwazi esakuhleleka ukuthola ulwazi esikhulwini soMnyango WezeMfundo kanye nakothisha. Kuphinde kwasetshenziswa uhlaziyo lokuqokethwe (*content analysis*) ukucubungula imibhalo yobuciko kanye nomhlahlandlela woMnyango WezeMfundo olawula ukuqokwa kwezincwadi (imibhalo yobuciko).

Kusetshenziswe injulalwazi kaPharr (1988) yengcindezelo kanye nezimbili kwezinhlanu izindlela zengcindezelo ngokukaYoung (1990) ukwakha uhlaka locwaningo. Imiphumela yocwaningo ikhombise ukuthi eziyishumi kweziyishumi nanye izincwadi ebezicutshungulwa, abalingiswa besilisa nabesifazane bavezwe belandela imibono emiswe ngokobulili. Kulezi zincwadi (imibhalo yobuciko) abalingiswa besifazane bavezwe beyizinzalabantu, besebenza imisebenzi yasekhaya, bengaphansi kwabesilisa, njalunjalo. Abalingiswa besilisa bavezwe beyizinhloko zemizi, bekwazi ukuzimela, bephumelela, benamakhono, bengSomabhizinisi, benamandla, njalunjalo. Yinye incwadi etholakale inikeza inselelo emibonweni emisiwe yabantu besifazane neyabesilisa. Ngenze uhlu lwezincwadi, okuphakathi kwazo ngincome ukuthi kube nolunye ucwaningo oluzobheka ngehlo elibukhali indaba yobulili lapho kuqokwa imibhalo yobuciko yesiZulu efundwa yizingane zesikole.

Isahluko sokuqala

ISETHULO, ISENDLALELO KANYE NENHLOSO YOCWANINGO

ISETHULO

Lo mqingo wethula umbiko wocwaningo olwenziwe ngokuhlaziya imibhalo yobuciko efundwa ezikoleni zamabanga aphezulu. Lolu cwano luhlose ukuthola ukuthi imibhalo yobuciko yesiZulu iyibhebhethekisa kanjani imibono emiswe ngokobulili yabesilisa nabesifazane. Le mibono emiswe ngokobulili inomthelela omkhulu ekwenzeni ukungalingani nokungabibikho kobulungiswa ngokobubulili (*gender equality and gender equity*) emiphakathini. Ngaphandle kwalokhu kulesi sahluko kuzokwenatshwa ngesendlalelo kanye nenhloso yalolu cwano. Kuzobuye futhi kuxoxwe ngezinto ezingaba nomthelela ekubhebhethekiseni imibono emiswe ngokobulili. Kuso lesi sahluko kuzobuye kuxoxwe ngezingqinamba nemingcele yocwaningo lwalolu hlobo, kuphinde kuvezwe imibuzo engumgogodla walolu cwano.

Ukuqoqa ulwazi obeludingeka kulolu cwano, kusetshenziswe imibhalo yobuciko yesiZulu efundwa esikoleni samabanga aphezulu esiseNkandla iJija Secondary School¹. Olunye ulwazi lutholakale kubahlanganyeli (*labo ababebambe iqhaza*) ocwaningweni, okungothisha abaphathelene nokuqokwa kwemibhalo yobuciko yesiZulu bakuso lesi sikole kanye nesikhulu

¹ IJija Secondary School yigamambumbulu engilisebenzise kulo mqingo ukugwema ukusebenzisa igama langempela lesikole.

soMnyango WezeMfundo esiyingxenye yabaphethe izindaba zokuqokwa kwemibhalo yobuciko zezikole zamabanga aphezulu.

Ziningi izizathu ezingenze ngathanda ukwenza lolu cwaningo. Kafushane ngingasho nje ukuthi uthando lokuba ngenze ucwaningo lwalolu hlobo lwaqala ekutheni sengifundise imibhalo yobuciko yesiZulu emabangeni aphakeme ezikoleni iminyaka eyishumi nane. Ekuqaleni bengingenalwazi futhi ngingenahlo elibukhali lokuqaphela ngokuphathelene nobulililili (*gender*) lapho ngicubungula imibhalo yobuciko engabe ngiyifundisa ezikoleni. Uma ngifundisa ngihlaziya imibhalo yobuciko bengiye ngibhekisise kuphela isakhiwo, izinhlobo nokuvezwa kwabalingiswa, isizinda, ingqikithi, indlela yokubhala kanye nokunye okuphathelene nemibhalo eyahlukene yesiZulu kodwa ngaphandle kokubuka ngokobulililili.

Lokhu kungabi nalo ihlo elibukhali lokubuka ngokobulililili ngahamba nakho ngaze ngaqala izifundo zeziqo ze-*Master of Education* eNyuvesi yakwaZulu-Natali ngonyaka wezi-2005. Ngesigamu sokuqala salowo nyaka, kulapho ngafunda khona kabanzi ngemibhalo engangiyicubungula, ngaqala ukuba nehlo elibukhali ngemibono emiswe ngokobulili emibhalweni yobuciko, iningi layo okwabe kungeyesiNgisi. Phakathi kwezifundo engangizenza kwakukhona isifundo se- *Language and Education* kanye nese-*Contemporary Issues in Language*. Zombili lezi zifundo zaziyingxenye yezifundo ezingaphansi komkhakha we-*Language and Media Studies*, engangizimisele ukuba ngiqeqesheke kuwo. Ngesikhathi ngiqoqa ulwazi engangizolusebenzisa ukwenza izivivinyo zami zalezi zifundo esengizibale ngenhla, ngangiyise ngisebenzise imibhalo eyayinawo amakhasi nezahluko ezidingida ngokwehlukani ngokobulili ezinhlakeni ezahlukene. Iningi lemibhalo engangiyifunda yangenza ngakwazi ukwehlukani phakathi kwamagama

amabili, 'sex' ne- 'gender', nanokuthi abantu emiphakathini eyahlukene babuhlukanisa kanjani ubulili, okuyikhona okungabhebezela ukungalingani ngokobulili nokungenziwa kobulungiswa bobulili (Gooden, 2001; Eckert no-McConnell-Ginet, 2003; Best noWilliams, 1982).

Kulokhu kufunda kwami ngangibe nenhlahla enkulu yokufundiswa abaqeqeshi abangenza ngavuleka amehlo ngezinto eziphathelele nobulililili, okuyizinto eziyingxenywe yokubhebhethekisa ukungalingani ngokobulili emiphakathini yethu. Lokhu kwangenza ngakhula ekubukeni izinto ngehlo elibukhali lokubhekisisa ubulililili. Imiqingo esabe sinikezwa yona njengabafundi kuzo zombili lezi zifundo nasemibhalweni engangiyifunda emtatsheni wezincwadi lapho ngilungiselela izivivinyo, yayilukethe ulwazi oluphathelele nobulililili njengokwenkomba yomhlahlandlela okwakumele ulandelwe ngezihloko ezahlukene ezabe ziqukethwe kuyo le miqingo.

Ulwazi engangiluthola lwakhombisa ukuthi ababhali bemibhalo yobuciko yesiNgisi efundwa ezikoleni abanalo ihlo elibukhali lokubuka izinto ngokobulili, lokhu okubenza babhale izincwadi ezinemibono emiswe ngokobulili. Lokhu kufakazelwa ucwaningo oselwake lwenziwa ngabacwaningi abaningi abacubungula yona imibono emiswe ngokobulili emibhalweni yobuciko yesiNgisi (Fox, 1993; Temple, 1993; Buthelezi, 2003) nabanye. Lokhu kwangenza ngacabanga ukuthi lena yinto engenzeka nakuso isiZulu njengoba naso siwulimi olusetshenziswayo emiphakathini eminingi, ikakhulukazi esifundazweni saKwaZulu-Natali. Ngikusho lokhu ngoba ababhali bemibhalo yobuciko yesiZulu bangabantu abahlala emiphakathini eyehlukanisa izinto ngokobulili ngokwemvelo futhi abasaqhubekayo nokuyigcina imibono emiswe ngokobulili. Lokhu-ke kungenza ngicabange ukuthi isiZulu singakugqugquzela ukwehlukanisa kanye nokucindezelwa

kobubodwa ubulili emibhalweni yaso. Ngale ndlela imibhalo yobuciko efundwayo ezikoleni ingaba nawo umthelela ekubhebhethekiseni imibono emiswe ngokobulili ezinganeni zesikole ezikhula zibe ngabantu abadala abakhungethwe imibono emiswe ngokobulili emiqondweni yabo.

ISENDLALELO NENHLOSO YOCWANINGO

Emiphakathini kuvamile ukuba abantu besilisa nabesifazane bangathathwa ngokulinganayo. Kuvame ukuba kube wubulili besilisa obuthathwa njengobubalulekile kunobesifazane ezintweni eziningi, bese kuthi abantu besifazane babonakale bengekwazi ukubamba amaqhaza aziwa njengawabantu besilisa emiphakathini eminingi.

Ziningi-ke izinto ezingabhebhezela ukungalingani ngokobulili emiphakathini, kuhlenganisa nezinto ezenziwa esikoleni lapho ingane isafunda. Kungaba ezemidlalo, imifaniswano, yimisebenzi yansukuzonke efanano nokuhlansa indlu, ukupenda kanye nokunye. Phakathi kokunye ulimi olukhulunywayo kanye nemibhalo yobuciko eminingi efundwa ezikoleni iba nakho lokhu kungathathwa ngendlela efanayo kwabantu besifazane nabesilisa.

UHulumeni waseNingizimu-Afrika usemshikashikeni wokwenza izinguquko eziningi ukwenza isimo senhlalo yabantu bakuleli zibe ngethuthukile nehlukele kuleyo yobandlululo olukade lugqamile ngesikhathi sikahulumeni omdala, owaphelelwa yisikhathi ngonyaka we-1994. Phakathi kokunye uhulumeni azama ukukushintsha ukulinganiswa kobulili. Umthethosisekelo wezwe uyakucacisa ukuba kungabi khona ubulili obuthathwa njengobungcono kunobunye, okwenza lobu obunye ubulili bubukeleke phansi (Constitution of the Republic of South Africa, Act 108, 1996).

Phezu kokuba uHulumeni waseNingizimu-Afrika ukugququzela futhi ukugcizelela ukuthi kubekhona ukulinganiswa kobulili (*gender equality*) kanye nobulungiswa bobulili (*gender equity*), lokhu akukagxili kahle emiphakathini. Izindima noma amaqhaza okufanele abanjwe ngabantu besilisa nabesifazane emiphakathini (*gender roles*), ahlukaniswe ngokobulili nangendlela egququzela ukungalingani kwabesilisa nabesifazane, okuyinto uhulumeni alwayo nayo esikhathini sanamhlanje. Ngenxa yalokhu kubakhona izinkinga eziningi emiphakathini eziba ngumthelela walokhu kuhlukaniswa kobulili. Ngingabala lapha ukubukeleka phansi nokuhlukunyezwa kwabesifazane ngezindlela ezahlukene: ukumfimfa kwamathuba emisebenzi ekhokhela kahle nezikhundla eziphezulu zabantu besifazane, ubuphofu obugebela kakhulu ebulilini besifazane (*feminised poverty*) lapho beqhathaniswa nabesilisa, izinga eliphezulu labesifazane abahlaselwa yisandulela-ngculazi kanye nengculazi, nokunye okuningi. ULeach (2003) uyakuchaza lokhu kungalingani ngokobulili lapho ethi emiphakathini eminingi izinto ezisondelene nomuntu wesilisa zivamile ukuthi zibekwe kahle noma zibe sesikhundleni esingcono lapho ziqhathaniswa nezomuntu wesifazane. Ngokuvamile lokhu kwenza abantu besilisa babe namandla kuyo yonke imikhakha emiphakathini futhi babonakale bebakhulu kunabantu besifazane.

Abacwaningi abacwaninga ngezobulili abanengi abafana no-Ernst (1995), noTemple, (1993), noFox (1993), noNarahara (1998) noButhelezi (2003), noFried (1982) kanye noGooden (2001), bayakubalula ukuthi imibhalo yobuciko efundwa ezikoleni iyayigququzela imibono emiswe ngokobulili (*gender stereotypes*). Nakuba laba bacwaningi begxile kakhulu emibhalweni yesiNgisi, abakushoyo kuyahambelana nokwenzeka emibhalweni yesiZulu. Iningi lwalaba bacwaningi liyavumelana ngokuthi ubuzona bezingane kanye

nokuzethemba kwazo kungalinyazwa ukuvezwa kabi kwabalingiswa bobulili obufana nobazo.

Ezinye zezibonelo zemibono emiswe ngokobulili zingatholakala nasezimweni zokukhuluma ezinjengalezi:

Women in the field damage the crop. (Abantu besifazane lapho besensimini bayazibulala izitshalo).

Behind a loser stands a woman. (Ngemumva komuntu ongaphumeleli kukhona umuntu wesifazane).

Without a man, the family is a house without a roof. (Ngaphandle kwendoda, ikhaya lifana nendlu engenaluphahla).

(Leach, 2003, p.11).

Lezi zimo zokukhuluma zinemibono emiswe ngokobulili ngoba zenza kube sengathi wonke umuntu wesifazane uyilokhu ezikuchazayo. Ngamanye amazwi zibopha abantu besifazane ngabhande linye kodwa kube umuntu nomuntu engenza ngendlela ehluke komunye ngokwemvelo. Futhi zikhomba ukuthi umuntu wesilisa nguyena okwazi ukwenza izinto zenzeke uma engekho umuntu wesifazane eduze kwakhe; ngamanye amazwi umuntu wesifazane uba njengesithiyo kumuntu wesilisa uma sibheka incazelo yezinye zalezi zimo zokukhuluma.

Inhloso yalolu cwaningo-ke ihlukene kabili: okokuqala, ukubheka ukuthi imibhalo yobuciko yesiZulu efundwa ezikoleni emabangeni aphezulu inayo yini imibono emiswe ngokobulili, njengoba lokhu kungagqugquzela ukungalingani ngokobulili kanye nobulungiswa ngokobulili emiphakathini.

Okwesibili ukuthola ukuthi umhlahlandlela olandelwayo lapho kuqokwa imibhalo yobuciko efundwa ezikoleni uyabubhekelela yini ubulililili.

IZINGQINAMBA NEMINGCELE YALOLU CWANINGO

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo, kuyenzeka kubekhona izinto eziyizingqinamba kanye nemingcele. Kulolu cwaningo ngingasho ukuthi ingqinamba yalo ukuthi imiphumela yalo ngeke ithathwe ngokuthi yendlalekele kuzo zonke izikole. Isizathu salokhu ukuthi lolu cwaningo lobunjalo besimo (*qualitative study*) lugxile esikoleni esisodwa okuyisona singinikeze izincwadi engizicwaningile, okungenzeka ukuthi akuzona zonke izikole ezisebenzisa lezi zincwadi ezifanayo.

Ngaphandle kwezingqinamba zocwaningo, ucwaningo alubheki noma yini esondelene naleso sihloko. Kuye kufanele lugxile esimweni esisodwa ukuze lungagcini seluwola noma yini, okungenza ukuba lungabi yimpumelelo. Ngaleyo ndlela nakuba kukuningi umuntu ongumcwaningi angakuhlola emibhalweni yobuciko, kulolu cwaningo kubhekwa kuphela indlela abalingiswa besilisa nabesifazane ababekwa ngayo emibhalweni yobuciko yesiZulu ukuze ngihlunge imibono emiswe ngokobulili, engithatha ngokuthi ingaba nomthelela ekugqugquzeleni lokhu kungalingani ngokobulili.

Njengoba lolu cwaningo luphinde lwenabele nasemigomweni yokuqokwa kwezincwadi ezifundwayo ezikoleni, lokhu kusho ukuthi angizange ngibheke ezinye izinhlobo zolwazi olumayelana nezincwadi ezifundwayo ezikoleni kodwa ngibheke kuphela umhlahlandlela olandelwayo lapho kuqokwa izincwadi ezifundwa emazingeni aphezulu ngokoMnyango WezeMfundo, kanye nalezo izikole eziziqokela zona kulawo mabanga angaqokelwa nguMnyango WezeMfundo.

Omunye umngcele walolu cwaningo ukuthi ngigxile emibhalweni yobuciko yamabanga aphezulu kuphela, hhayi emazingeni aphantsi ezikoleni. Isizathu ukuthi bekungebe lula ukwenza ucwaningo lwezincwadi eziningi kakhulu kuleli zinga leziqu engizifundelayo, njengoba bekungenzeka imibhalo ibe miningi kakhulu uma bengingazama ukuqala emabangeni amancane.

IMIBUZO ENGUMGOGODLA WOCWANINGO

Le mibuzo elandelayo yiyona engumgogodla wocwaningo:

- Abantu besifazane nabesilisa bavezwe kanjani emibhalweni yobuciko yesiZulu?
- Yimiphi imibono emiswe ngokobulili yabantu besifazane neyabesilisa?
- Umhlahlandlela ogunyaza ukuqokwa kwemibhalo yobuciko yesiZulu yamabanga aphezulu ezikoleni uyabubhekelela yini ubulililili?

Okubalulekile ngalolu cwaningo lwalolu hlobo ukuthi alukasabalali kangako emibhalweni yesiZulu ikakhulukazi uma kuqhathaniswa nomthamo wolwazi otholakalayo esiNgisini nakwezinye izilimi.

Lo mqingo ngiwehlukanise izahluko eziyisikhombisa.

Isahluko sokuqala: Isingeniso

Lesi sahluko sethula siphinde siveze kafushane inhloso yocwaningo kanye nokuyikhona kungihlabe umxhwele ngalesi sihloko ukuze ngicwaninge ngaso. Siphinde sinikeze nesidingo nesizathu sokwenza lolu cwaningo, siveze isendlalelo nenhloso yocwaningo. Sibuye siveze nemibuzo eyiwona ingumgogodla walolu cwaningo; ngamanye amazwi okuyiyona okufanele

iphendulwe yilolu cwaningo. Kuyaxoxwa nangezingqinamba nemingcele ephathelene nocwaningo lwalolu hlobo. Siphinde siveze ukuma kwezahluco okuyizona ezakha lo mqingo.

Isahluko sesibili: Ukubuyekezwa kwemibhalo

Lesi yisahluko sokubuyekezwa kwemibhalo lapho kuzoxoxwa kusatshalalwe ngemisebenzi yabanye ababhali asebake benza ucwaningo olumayelana nalesi sihloko. Kucashunwe imisebenzi yabacwaningi emhlabeni wonke jikelele, kuhlanganisa nemisebenzi yabacwaningi bakhona lapha eNingizimu Afrika nakulo izwekazi lase-Afrika kanye naphesheya kwezilwandle.

Isahluko sesithathu: Uhlaka lwenjulalwazi nemiqondongqangi yocwaningo

Kulesi sahluko kukhulunywe ngenjulalwazi okuyiyona eqokelwe ukuba ibe wuhlaka lwalolu cwaningo. Ngaphandle kwalokhu, kuchazwe imiqondongqangi ehambisana nenjulalwazi esetshenzisiwe.

Isahluko sesine: Umklamo nezindlela zocwaningo

Kulesi sahluko kuxoxwa ngezindlela ezisetshenzisiwe ekuqoqeni ulwazi obeludingeka kulolu cwaningo. Kuqale kwaxoxwa ngepharadaymu yomhumusho (*Interpretive paradigm*), kwaphinde kwaxoxwa ngamathuluzi okuqoqa ulwazi ahlukahlukene. Kusetshenziswe inhlololwazi (*interview*) ukuqoqa ulwazi kothisha abaphathelene nokuqokwa kwezincwadi (imibhalo yobuciko) esikoleni okugxile kuso lolu cwaningo kanye nasesikhulwini soMnyango WezeMfundo esiphathelene nokuqokwa kwemibhalo yobuciko yesiZulu yamabanga aphezulu ezikoleni. Ukuhlaziya imibhalo yobuciko yesiZulu nomhlahandlela woMnyango WeMfundo olandelwa lapho kuqokwa

imibhalo yobuciko yesiZulu kusetshenziswe indlela yohlaziyo lokuqukethwe (*content analysis*).

Isahluko sesihlanu: Okutholakele

Kulesi sahluko kuxoxwe ngokutholakele ezincwadini ebezicwaningwa kanye nakumhlahlandlela woMnyango WeMfundo KwaZulu-Natali, olawula ukuqokwa kwemibhalo yobuciko yesiZulu efundwa ezikoleni.

Isahluko sesithupha: Ukuhlaziya okutholakele, iziphakamiso kanye nesiphetho.

Kulesi sahluko kuhlaziywe okutholakele kulolu cwaningo. Kuphinde kwabekwa neziphakamiso kanye nesiphetho socwaningo

Imithombo yolwazi:

Kule ngxenye yomqingo kuvezwe yonke imithombo yolwazi esetshenzisiwe ngaphansi kwezahluko zalo mqingo.

Izeleko:

Kule ngxenye kukhonjiswe zonke izeleko ezihambisana nalolu cwaningo.

IQOQA LESAHLUKO

Kulesi sahluko kwethulwe kwaphinde kwavezwa isendlalelo nenhloso yocwaningo. Lapha kuvezwe kafushane inhloso yocwaningo kanye nokuyikhona kungihlabe umxhwele ngalesi sihloko ukuze ngicwaninge ngaso. Nginikeze nesidingo sokwenza lolu cwaningo, ngaphinde ngaveza nokuma kwezahluko okuyizona ezakha lo mqingokukhulunywe ngesendlalelo nenhloso yocwaningo. Kukhulunyiwe kafishane ngezindima noma ngamaqhaza ngokobulili (*gender roles*) abhebhezela ukungalingani

ngokobulili kanye nomthelela walokho emiphakathini. Kuchaziwe futhi nangezingqinamba nemingcele yocwaningo lwalolu hlobo. Kuphinde kwavezwa nokuyiyona mibuzo engumgogodla walolu cwaningo, okuyiyona okufanele iphendulwe yimiphumela yalolu cwaningo. Esahlukweni esilandelayo kuzokhulunywa ngokubuyekezwa kwemibhalo, lapho kuzobhekwa imisebenzi yabanye ababhali asebakhe babhala ngalesi sihloko emibhalweni yezinye izilimi.

Isahluko sesibili

UKUBUYEKEZWA KWEMIBHALO

ISINGENISO

Kulesi sahluko kuzoxoxwa ngocwaningo oselwake lwenziwa emhlabeni jikelele, nasemazweni ase-Afrika kanye naseNingizimu-Afrika lapho abanye abacwaningi ababebheka lokhu kungalingani ngokobulili besilisa nobesifazane okutholakala emibhalweni yobuciko nakusikompilo lwabantu.

AMAQHAZA/IZINDIMA NGOKOBULILI (*GENDER ROLES*)

Ukuhlukana ngokobulili kuyinto abazali nomphakathi abayiqalisa kusukela ingane izalwa, lapho izingane zabafana nezamantombazane zihlukaniswa ngemibala yezingubo zokugqoka, amathoyizi, izinhlobonhlobo zemidlalo nangemisebenzi yasekhaya ezinganeni esezikhulakhulile. Kanti-ke futhi ngaphandle kwalokhu, umphakathi ulindele ukuthi abafana namantombazane baziphathe ngezindlela ezingafani. Ngakho-ke nalapho sebedadala bakhula bazi ukuthi kunemisebenzi engeyabantu besifazane kanti eminye ingeyabesilisa. Isibonelo: ukumba ithuna, ukuthetha amadlozi emndenini, ukukhipha intombazane eyoshada, ukwakha indlu njalonjalo, kuthathwa njengemisebenzi yabantu besilisa. Ngaphandle kwalokhu izingane zamantombazane ziyafundiswa ukuthi kulindeleke ukuba ziziphathe kahle, ziyalwe ngokuqoma kaningi lapho sezikhulile. Zigqugquzelwa ukuba zibe nobudlelwano obubodwa bezothando lapho sezifike ebangeni elithile. Kodwa

lokhu akwenzeki kubafana. Abafana bakhula babe nabantu besifazane abaningi abathandana nabo ngenxa yokuthi bajahe ukubizwa ngamasoka, okuyinto ebukeya kabi kumantombazane lapho enza okufanayo kodwa ebe engabukeki kabi umfana oqonywa njalo. Lokhu kufakazelwa nanguWest noZimmerman (1987, p.126) ababeka bathi: “*Gender is not something we are born with, and not something we have, but something we do.*”

Yingakho nje o-Eckert benoMcConnel-Ginet (2003, p.10) bebeka bethi: “*Gender is constructed, but sex is innate*”. Lokhu kusho ukuthi igama ‘ubulili’ (*sex*) lisho ubulili bemvelo umuntu azalwa nabo futhi yibona obenza ingane ukuba ibe ngumfana noma ibe yintombazane ngenxa yesitho sayo somzimba ikakhulukazi isitho sayo sangasese. Bese kuthi igama ‘ubulililili’ (*gender*) lisho ubulili obakhiwayo kumuntu, okungaba ngenxa yezingubo ezigqokiswa ingane, amathoyizi, yindlela yokuziphatha namaqhaza okufanele ingane iwabambe emphakathini njalonjalo.

USwartz kanye nabanye (2003) baphawula ngokuthi imiphakathi ivamile ukufundisa izingane ngemisebenzi ehlukana ubulili babafana nobamantombazane kusukela abantwana besebancane. Ngale ndlela abantwana bakhula sebekwazi okumele bakwenze futhi bakubone kufanelene nobulili babo.

IMIBONO EMISWE NGOKOBULILI EMIBHALWENI

EMkhakheni WezeMfundo, abacwaningi abaningi sebeke babuza ubufakazi bokuthi imibono emiswe ngokobulili (*gender stereotypes*) iyavela ngezindlela ezahlukene kwizinsizakufunda noma kwimithombo yolwazi (*educational media*) njengezincwadi (Hogben noWaterman, 1997), ezincwadini zezithombe

zasezinkulisa (Tepper noCassidy, 1999), nasezincwadini esezike zazuza imiklomelo (Dougherty no-Engel, 1987).

Enye yezinto ezibalulekile ngemibhalo yobuciko yindlela ezethula ngayo amaqiniso ngezimo eziphathelene nabantu (Temple, Martinez, Yokota noNaylor, 1998). Isibonelo: uFox (1993) noNarahara (1998) baphawula ngokuthi imibhalo yobuciko ineqhaza elibambile ukwakha nokugcina ukungalingani ngokobulili, nokwenza izingane zenze izinto ngendlela ekhuthaza ukungalingani ngokobulili.

U-Eisenberg (2002) waseNyuvesi e*Pace* uphawula ngokuthi abantwana babonakala bekwazi ukubamba kangcono ulwazi abaluthola ezincwadini kunalolo abaluthola ngezinye izindlela. Lokhu kufakazelwa nangumcwaningi onguJonsdottir (1990) ophawula ngokuthi izindlela ezikwazi kalula ukubhebhethekisa imibono emiswe ngokobulili yizincwadi zesikole kanye neminye imithombo yezindaba. Kanjalo noMurnen nabanye (1989) bayakuqinisekisa ukuthi abantwana bafunda ngezinto ezahlukene ezimayelana nobulili ezincwadini kanye nakweminye imithombo yolwazi.

Ezindaweni zasemakhaya akusiyo yonke imindeni enemithombo yezindaba njengemisakazo, omabonakude kanye namaphephandaba. Isizathu ukuthi eminye imindeni impofu kakhulu, ngakho ayikho indlela yokungenisa imali ekhaya. Ngaleyo ndlela izingane zakuleyo mizi zisebenzisa ulwazi eziluthola ezincwadini esikoleni, ikakhulukazi njengoba esikhathini sanamhlanje eNingizimu-Afrika nengane ehluphekayo iyakwazi ukufunda ingakhokhanga mali yesikole ngenxa yezinhlelo zikahulumeni zokunikeza ilungelo lokufunda kuwonkewonke odinga ukufunda (Afrol News, 2007).

Abacwaningi abaningi asebeke bacubungula imibhalo yobuciko bayakubika ukuthi esikhathini esiningi abalingiswa besifazane ababekwa kahle lapho beqhathaniswa nabesilisa. Bavezwa benza imisebenzana ebukeya ingabalulekile kunaleyo eyenziwa ngabantu besilisa. Lokhu kwenza isithunzi somuntu wesifazane ezincwadini sibukeleke phansi, bese kugqama lesoswesilisa. Kanti lokhu kuba yingozi ngoba uma sekugxilile ezingqondweni zabanye abantu kunawo umthelela ekuhlukunyezweni kwabantu besifazane emphakathini.

ULeach (2003, p.103) uveza uvo lwakhe uthi uma abalingiswa besifazane ezincwadini bevezwe bengabalulekile kangako ngenxa yemisebenzi emincane abayenzayo, babe ngaphansi kwabalingiswa besilisa ngaso sonke isikhathi, baba nokuzisola (*apologetic*), ukuzenyeza, ukubonga, amahloni, lokhu okungenza abantwana baphile noma baziphathe njengabantu abanjalo. Lokhu kungaba nomthelela ekungaphumelelini kwabo empilweni noma babukeke ingabafanele impumelelo njengoba bangazibona bengelutho ngaso sonke isikhathi. Futhi lokhu kungaholela ekutheni bangakwazi ukwenza imisebenzi emikhulu eholela kahle, bazithole benza leyo eholela kancane nengadingi uqeqesho nolwazi olutheni. Ngaphandle kwalokhu, lokhu kungaphumeleli kwabesifazane kungenza ukuthi amantombazane esikole angabi nabo abantu abayizibonelo ezinhle (*role models*) abangawakhuthaza ngokufunda nangokucabanga ngemisebenzi eholela kahle. Uma abantu besilisa bevezwa kuphela bengabantu abakwaziyo ukuzimela nokwenza izinto zenzeke, lokho kungenza babonakale ukuthi yibona kuphela abangehluleki, abanamandla onke nabacabanga kangcono kunabantu besifazane ngakho abantu besifazane abanawo amandla okwenza izinto.

Lokhu akusho ukuthi abantu besifazane kumele bavezwe bengathembekile, bengahloniphi, njalonzalo. Kodwa kusho ukuthi ukuvezwa kwabalingiswa besifazane kulingane nokuvezwa kwabesilisa. Izibonelo: Abalingiswa besifazane bangavezwa babe ngabaphathi, bondle emakhaya, babe ngabaphumelelayo bebe bengancikile kwabesilisa, njalonzalo. Kanjalo nabesilisa nabo kumele babonakale bevezwe benezimpawu zokuhlonipha, bethembekile, benakekela izingane, njalonzalo. Lokhu akwenzeki emibhalweni yobuciko esikhathini esiningi.

Emibhalweni ukuvezwa komuntu wesilisa njengobuthakathaka akuvamile kodwa kuvame ikakhulukazi kumuntu wesifazane. Abacwaningi abaningi sebake bakuthola ukuthi imibono emiswe ngokobulili ezincwadini zabantwana inomthelela ongemuhle ekuziphatheni kwezingane. UMurnen nabanye (1989) babheka nokuthi ababhali kusukela ngonyaka we-1980 kuya onyakeni we-1990, babeyibeka kanjani indaba yobulili ezincwadini zezingane nanokuthi ababhali bezincwadi bayibuka ngaliphi ihlo indaba yokubeka lobo nalobo bulili ngendlela okungeyona ezincwadini zezingane. Bathola ukuthi abantu besifazane babukeleka phansi lapho beqhathaniswa nabalingiswa besilisa kuleyo mibhalo ababeyicubungula.

Izincwadi ezifundwayo zingayilolonga impilo zigxilise indlela ethile yokubuka impilo ngokobulili. UFox (1993) uyachaza ukuthi nanoma yini esiyifundayo isenza sibe yilokhu esiyikho, sibe amantombazane, amakhosikazi, siphinde sibe abafana noma amadoda. UFox (1993) noGooden (2001) babuka izincwadi ukuthi nakuba zimqoka ekukhuliseni izingane nokucabanga kwazo, ziphinde zibe yindlela yokufundisa ngamasiko nangenqubo yomphakathi, zenza abantwana bazemukele beyilokho abayikhona futhi baziphathe ngendlela ethile. Ngakho-ke ezikufunda

ezincwadini izingane kulula ukuba zikulingise, ikakhulukazi uma labo balingiswa bengabobulili bazo. Okushiwo ngoJett-Simpson benoMasland (1993) kuyahambelana nokushiwo nguFox (1993) lapho bethi ukungalingani ngokobulili kuyatholakala kokuqukethwe ezincwadini eziningi zezingane, olimini nasezithombeni ezisezincwadini zezingane.

U-Ernst (1995) wenza ucwaningo lwezihloko zezincwadi eMelika, wathola ukuthi amagama abalingiswa besilisa ayephindwe cishe kabili kunamagama abalingiswa besifazane ezincwadini ayezicwaninga. UFox (1993) noBrown (1980), noTemple (1993) noToshiko (1998), noRudman (1995) kanye noPierce (1993) bathola ukuthi abalingiswa besilisa yibona ababevela benza izinto ezibalulekile futhi benamandla, beyizihloko zabantu besifazane, benikeza izidingo kulabo abangaphansi kwabo; okungabantu besifazane nezingane, baphinde babe ngabavikeli babantu besifazane, bese kuthi njalo abalingiswa besifazane babengaphansi kwabesilisa.

Ababhali abafana noDelamont (1989) noLobban (1987) benza ucwaningo lapho babecwaninga khona izikimu noma izinhlaka zezinhlelo zomsebenzi wonyaka zekhono lokufunda (*reading schemes*) eMelika naseNgilandi. Bathola ukuthi izinhlaka zezinhlelo zamakhono okufunda zaziveza ukugqama kwabantu besilisa lapho abantu besifazane bona babenza imisebenzi ephansi. Amantombazane kanye nabesifazane abadala babehlala bevaleleke emakhaya, kanti abafana namadoda babengaphandle kwasekhaya, babengabantu abazungeza umhlaba. UDelamont (1989) noLobban (1987) babuye bathola ukuthi amantombazane nabesifazane abadala babengebaningi ngokwesibalo kunabafana kanye namadoda ezikimini ababezicwaninga. Abalingiswa besilisa babevela bengabashayeli bezitimela, abashayeli bamabhasi, bondla emakhaya, benesibindi kanye nokunye okuphakamisa isithunzi somuntu wesilisa.

ENingizimu-Afrika uButhelezi (2003) wenza ucwaningo lwezincwadi zezilimi zesikole eziyi-6 ezifundwa emabangeni aphakathi, lapho ayebheka khona ukuthi ngabe zinayo yini imibono emiswe ngokobulili. Wathola ukuthi zaziveza umuntu wesifazane eyinzalabantu, engunkosikazi oganile noma abe yindodakazi yenkosi, ethola aphinde anakekele abantwana kanye nabanye, ewumgcinikhaya, enza imisebenzi yokupheka nokunakekela indlu, ehlanza indlu nezingubo zokugqoka.

Akusiyo kuphela imibhalo yobuciko yesiNgisi esiyake yacutshungulwa, ikhona imithonseyana yemibhalo yobuciko yesiBhunu esiyake yahlaziywa yaveza ukungalingani ngokobulili. Ucwaningo olwenziwa nguBrink (1990) lwezincwadi ezinhlanu zesiBhunu eNingizimu-Afrika, lwaveza ukuthi ezincwadini ezimbili ezazibhalwe ngababhali besilisa zazinomthelela omkhulu ekucabangeni kwabantu abangamaBhunu. Kuzo zombili lezi zincwadi, wathola ukuthi umuntu wesifazane oyisibonelo kubantu besifazane wayengumama wesizwe “*volkmoeder*”. Waqhathanisa lezi zincwadi ezazibhalwe ngababhali besilisa nezinye ezintathu ezazibhalwe ngababhali besifazane. Wathola ukuthi kwezintathu ezazibhalwe ngababhali besifazane, abantu besifazane babebekwe baveza okuyisona sithombe esiyiqiniso ngabantu besifazane abangamaBhunu. Emiphakathini eminingi abantu besifazane besizwe samaBhunu babenza imisebenzi ehlukehlukehene. Kwakungesibo bonke abantu besifazane abangamaBhunu abahlalela ukuthola nokukhulisa izingane kuphela. Lapho uvan der Merwe (1994) ephawula ngalezi zincwadi ezimbili ezazibhalwe ngababhali besilisa akhuluma ngazo uBrink (1990), ubeka ukuthi okuyikhona kwakugcizelelwa kulezi zincwadi kwabe kuyimibono emisiwe (*stereotype*) ngomuntu wesifazane okufanele

athole izingane aphinde azinakekele, okungelona iqiniso ngabo bonke abantu besifazane bamaBhunu.

UPierce (1993) ocwaningweni lwakhe lwamaphephabhuku amabili aseMelika *i-Teen neSeventeen Magazines*, amantombazane asekhulakhulile kula maphephabhuku ayevezwa engenankululeko ngoba kwakufanele agane, anakekele abafana ngokudla nangokubawashela izingubo, enze imisebenzi yasekhaya, apheke, angaphumi ngaphandle kwasekhaya, acele imvume yokwenza noma yini kubafana futhi athembele kubo. Abafana bona babevela bekhululekile ukwenza noma yini abayithandayo futhi bebalulekile kunamantombazane, bengamaqhawe futhi benza imisebenzi ebalulekile. Lokhu kusho ukuthi abantu besifazane kula maphephabhuku ayecwaningwa uPierce (1993) babengaphansi kwabantu besilisa ngokwezikhundla futhi bencike kubo kukho konke abakwenzayo. Lokhu uPierce (1993) uthi kuyingozi kubantu besifazane abasebancane abafunda leyo mibhalo ngoba bangakhula balingise laba balingiswa, bangabi ngabantu okufanele bazibone bekhululekile futhi bekwazi ukuzimela. Lokhu futhi kunawo umthelela kubafana abangakhula bebuka abantu besifazane njengabantu abangakwazi ukuzicabangela.

U-Ernst (1995), uJett-Simpson benoMasland (1993) noTemple (1993) ocwaningweni lwabo lwezincwadi zesiNgisi lapho babebheka khona imibono emiswe ngokobulili, bathola ukuthi abalingiswa bamantombazane babevezwe bengabantu abanemimoya emihle, bengazethembi kodwa bethembele kubantu besilisa, bethobela umthetho wabesilisa. Abalingiswa babafana bona babevezwa benamandla, behlenga abathile, ikakhulukazi abalingiswa besifazane, bethanda ukuvakasha, bekwazi ukuzimela, benamandla okuzenzela izinto futhi kwabakwenzayo beyizilwi. Ngokwalaba bacwaningi, abalingiswa

besifazane babevame ukuthi uma bephumelela ezintweni abazenzayo, kube yingoba kukhona oqhamuke nosizo. Lokhu kwakungafani nabalingiswa babafana bona ababephumelela ngoba benamandla okuzisiza ngokwabo, bengathembele kumuntu. Uma ngabe kwakwenzeka abalingiswa besifazane bevezwa bekhuthele ekwenzeni izinto noma bekwazi ukufinyelela ezifisweni zabo, babengagcini kanjalo kodwa babegcina sebekhathele, bengasakwazi kwenza lutho. Abalingiswa besifazane ababeba nomdlandla kuze kube sekupheleni kwendaba babeba ngabahlukile noma abangajwayelekile. Isibonelo: uma umlingiswa wentombazane wayevela ekwazi ukulwa nomfana amehlule futhi enesibindi, wayengakholakali ukuthi ungumuntu wesifazane ngempela. Wayebukwa njengendoda ezifihlile, kungakholakali ukuthi uyintombazane ngempela. Ngakho-ke ucwaningo lwakhombisa ukuthi bobubili ubulili besilisa nobesifazane buvezwa ngendlela engesilona iqiniso ezincwadini (Rudman, 1995).

UWhitely benoKite (1995) benza ucwaningo lwezibalo (*survey*) lwezincwadi zesayensi ezikoleni zamabanga aphekeme ezazisetshenziswa e-*Caribbean* naseNgilandi. Babebheka ukumeleleka kobulili bobubili kulezi zincwadi ababezicwaninga. Imiphumela yocwaningo yaveza ukungalingani ngokobulili. Lokhu kwakubonakala ngokuvela kaningi kwabantu besilisa ezincwadini. Lokhu kwakungaba nomthelela kubafundi bamantombazane ababethatha isifundo sesayensi, ngoba bengekho abantu besifazane abayizibonelo zoSosayensi kwabasha besifazane. Kanjalo-ke inani labantu besifazane abenza imisebenzi esemikhakheni yezesayensi laliyingcosana kunabantu besilisa. Lokhu kufakazelwa nangabanye abacwaningi abafana noMargolis benoFisher (2002), noThom, noPickering benoThompson (2002) baseMelika abaqhathanisa inani labasebenzi besilisa nabesifazane emisebenzini yezobuchwepheshe ehlobene namakhompyutha nezibalo. Bathola ukuthi

isibalo sabantu besifazane sasisincane kakhulu lapho siqhathaniswa nesabantu besilisa ababenza le misebenzi.

ENingizimu-Afrika uButhelezi (2003) ocwaningweni lwakhe lwezincwadi zezilimi ezintathu (isiNgisi, isiBhunu kanye nesiZulu) zesikole lapho ayebheka khona imibono emiswe ngokobulili, wathola okufanayo nokungenhla. Uma kuziwa kwezemisebenzi ekhokhelwayo, abalingiswa besifazane babevezwa benza imisebenzi yokunakekela abantu neyokusiza abanye. Izibonelo: babengamanesi, abaculi, othisha, besebenza nasebhange. Lokhu kwakwehlukile kubalingiswa besilisa ababevezwa benza imisebenzi yokuphatha, ukuthatha izinqumo, ukulawula, ukuphathwa kwezimali kanye neminye imisebenzi eholela izimali eziphezulu. Izibonelo: babengodokotela, omakhenikha, oSomabhizinisi, abasakazi, abaphathi bezezimali, abaphathi bamabhizinisi, othishanhloko kanye namaphoyisa.

U-Ernst (1995) ocwaningweni lwakhe lapho ayebheka khona imibono emiswe ngokobulili, wathola ukuthi umntwana kanye nokuzethemba kwakhe angalinyazwa ukuvezwa kabi komlingiswa noma abalingiswa bobulili obufana nobakhe. Ngale ndlela imibono emiswe ngokobulili inomthelela omkhulu ekucabangeni, ekuphileni nasekwenzeni kwabantu. Lokhu kucabanga kugcina kugqugquzela noma sekuyimbangela yezimo ezingahambisani nenhlalohle yabantu. Lezi zimo zithinta abesilisa nabesifazane ngezindlela ezahlukene. Njengokuthi nje abantu besifazane abanengi bayahlukunyezwa, badlwengulwe kanti futhi abanengi babo yibona abaphethwe yingculazi nabanegciwane lesandulela ngculazi (World Bank, 2002, p.20-21). Lokhu kungavezwa ngokweqiniso kwabantu besifazane kunawo umthelela onjengokungazethembi nokungabi nawo amathuba amahle emisebenzi kwabantu besifazane. Abantu besilisa bagcina beba baningi abayizigebengu abagcina beboshwa nabaningi

abangabahlukumezi babantu besifazane nezingane ngenxa yokuthi balindeleke ukuthi babe nesibindi futhi bangakhombisi uzwelo nokunye.

Abalingiswa abasezincwadini ezifundwayo kanye nezehlakalo ezithile ezincwadini kungaba nomthelela ekutheni izingane zizibuke zona njengabantu bohlobo oluthile futhi zibuke umhlaba ozizungezile ngehlo elithile. Lapho abantwana befunda izincwadi, bafunda izindlela zokucabanga ngamaqhaza abo ngokobulili babo (*gender roles*). Kubantwana imifanekiso nemibhalo kuyahlangana kwakhe isibuko ezingqondweni zabo mayelana nabo kanye nabanye abantu. Lokhu kuyahambisana nokushiwo nguMendoza benoReese (2001) baseMelika, abaphawula ngokuthi imibhalo yobuciko inomthelela ekucabangeni kwengane esakhulayo. Futhi abalingiswa kanye nezehlakalo okusemibhalweni yobuciko okungaba nomthelela ezimpilweni zabantwana, okungavela ngokuthi abafundi bafise ukwenza, ukukholelwa noma babe nemizwa enjengeyabalingiswa abasezincwadini abazifundayo (Mendoza noReese, 2001). Okunye abakubalayo laba bacwaningi oMendoza benoReese (2001) ukuthi ezinye zezizathu zokufundisa imibhalo yobuciko ezikoleni kubantwana abasakhulayo ukukhulisa ulimi, ulwazi kanye nokufundisa ngamasiko nenqubo yomphakathi.

USIKOMPILO, ULIMI NOBULILI

Usikompilo, ulimi nenqubo yomphakathi nakho kuyayibhebhethekisa imibono emiswe ngokobulili. Okokuqala nje, emiphakathini yethu, ikakhulukazi yamaZulu noma esizweni esiNsundu, umuntu wesilisa ubenikezwa iqhaza lokulawula izinto eziningi, njengakho nje ukuba yinhloko yekhaya nokunye okuningi. Ukucacisa ngalokhu, njengokuthi nje kunosikompilo lokuganiselana lwamaZulu olwenza umuntu wesilisa ahlale emkhulu noma abonakale emkhulu kunowesifazane. Uma umuntu wesilisa eganwa eba

nomndeni ugcina isibongo sakhe kube yisona esisebenzayo bese kuthi esomuntu wesifazane aganene naye singasebenzi esakhe ukubiza lowo mndeni, nabantwana babizwe ngesikayise, kanjalo nowesifazane ashintshe esakhe azibize ngesalowo amganile. Ngaphandle kwalokhu izibonelo zemibono emiswe ngokobulili ingatholakala nasezimweni zokukhuluma zesiNgesi ezifana nalezi:

Women in the field destroy the crop.

Behind every loser there is a woman.

(Leach, 2003:103-104).

Kulezi zimo kuyavela ukuthi amaqhaza alindeleke kumuntu wesifazane ukuba abe wuhlupho, lapho kukhona khona kungabi bikho ukuthula, angabi yilungu elibalulekile emndenini. Kanti kulezi zimo zokukhuluma ziveza umuntu wesilisa njengomuntu obalulekile kakhulu ekhaya, ongelona uhlupho ekhaya, ngaphandle kwakhe ngisho impilo ingeke yaqhubeka kalula.

Kanti isiZulu naso sinazo izimo zokukhuluma ezikhombisa ukubukeleka phansi komuntu wesifazane, kubonakale umuntu wesilisa kunguyena ongcono. Nazi ezinye zezibonelo:

- “Okwehlula amadoda kuyabikwa” (okuyisaga esichaza ukuthi lapho umuntu enenkinga kumele abikele abanye abantu).
- “Ukuba yindoda” (okuyisisho esisho ukuthi umuntu wenza into ngendlela ephusile).
- “Ukukhuluma elinentshebe” (okuyisisho esisho ukuveza umbono ophusile).

Ngale ndlela, engikushoyo ukuthi ulimi olusetshenziswa emiphakathini lungaba nomthelela ekutheni izincwadi zolimi zisetshenziswe ukugqugquzela noma ukunciphisa imibono emiswe ngokobulili uma ikakhulukazi lezi zimo zitholakala nasezincwadini ezifundwa yizingane.

Kuningi-ke okulindelwe ngumphakathi ngalobo nalobo bulili. Okunye kwakho ukuthi umuntu wesifazane uma ekhuluma kulindeleke ukuba asebenzise isihlonipho ukukhombisa ukwehlela ngezansi ikakhulukazi lapho ekhuluma nomuntu wesilisa. Lokhu akwenzeki kuma-Afrika kuphela kodwa kwenzeka ngisho nakwamanye amazwe aphenesheya kwezilwandle anjengoJaphani. EJaphani kukhona ulimi lwabesilisa nolwabesifazane oluhlukene. Baze balubize njengolimi lobulililili (*gendered language*). Ulimi lwabantu besifazane balubiza ngokuthi *yi-onna kotoba*, okungukuthi '*ulimi lwabesifazane*' (Wikipedia, 2006). Isibonelo: abantu besifazane eJapan lapho beqonde ukuthi 'mina', basebenzisa igama elithi *atashi* kanti abesilisa basebenzisa igama elithi *boku*. Lokhu kwenza ukuthi umuntu oyisifiki kuleliya zwe athole ubunzima lapho efunda ulimi lwakhona uma ngabe engalwazi lolu limi oluhlukene kubantu besilisa nabesifazane njengoba emaningi amagama aseJaphani ehlukeno ngokobulili (Wikipedia, 2006).

Esizweni samaZulu eNingizimu Afrika kuvamile lapho umuntu wesifazane ekhuluma nomuntu wesilisa axolise engashongo lutho noma asebenzise amazwi okuzithoba nokuzenyeza. Nakhona esiZulwini kunolimi lokuhlonipha olusetshenziswayo ikakhulukazi ngabantu besifazane. Kwabesifazane abasebenzisa lolu limi kuvamile ukuba kube ngabaganile kanti kwabesilisa imvamisa kuba abantu abancike kakhulu emasikweni esiZulu, abasaziqhayisayo ngobuZulu babo ikakhulu ebukhosini bakwaZulu nasezindlini zamakhosi. Ngalolu limi umuntu uye angawabizi amanye

amagama noma izinhlamvu ezithile ezithintekayo emagameni abantu okuyibona abahloniphayo. Isibonelo: owesifazane ohloniphayo uma igama likababezala wakhe kunguDlayedwa, lowo mlobokazi kusho ukuthi kufanele abalekele ukubiza uhlamvu olugqamile kuleli gama u dl noma azame elinye igama elisho okufanayo naleli kodwa elingenawo lo msindo. Uma igama lomuntu wasemzini kunguNdlela, umakoti wakulowo muzi akalibizi igama elithi indlela noma ngabe engasho yena lowo muntu wasemzini. Esikhundleni salo uzosebenzisa elinye lokuhlonipha elithi inyathuko.

Bakhona nabantu besilisa abalusebenzisayo ulimi lokuhlonipha. Isibonelo; uma uMntwana uMangosuthu Buthelezi, iNkosi yesizwe sakwaButhelezi onguNdunankulu kaZulu futhi ongumsunguli noMholi Weqembu Le-Nkatha Freedom Party, echaza isizwe esimnyama, uye asebenzise igama lokuhlonipha elithi mpisholo, athi isizwe esimpisholo, kunokuba athi isizwe esimnyama. Lokhu ukwenza nalapho ekhuluma ngegama imali kanye namanye amaningi amagama angawokuhlonipha. Uvame ukusebenzisa igama inkece esikhundleni segama imali okuyilona abantu abaningi abajwayele ukulisebenzisa, asebenzise incoso esikhundleni segama elithi inyama. Lokhu kuyindlela ekhombisa ukwazi inhlonipho, ikakhulukazi njengoba engumuntu waKwaZulu futhi ebukhosini, lapho inhlonipho nokuziqhayisa ngobuzwe bukaZulu kuqikelelwa kakhulu.

Yize ulimi lokuhlonipha luya ngokuya luncipha ukusetshenziswa kwalo emiphakathini eminingi ikakhulukazi ezindaweni zasemadolobheni, emiphakathini eminingi yasemakhaya lusasebenza futhi umuntu wesifazane olusebenzisayo ubukwa kahle njengohloniphayo. Lokhu kuncipha kokusebenzisa lolu limi kungenxa yezinguquko ezilethwa yisikhathi okuphilwa kuso namhlanje, ezombusazwe kanye nesimo senhlalo njengoba

abantu sebhala ezindaweni ezixube izinhlango nezilimi. Nakuba esizweni samaZulu nasebukhosini bakwaZulu isihlonipho singasho ukudeleleka komuntu osisebenzisayo ngenxa yezinguqoko zenhlalo yabantu kweminye imiphakathi lolu limi seluyabugcizelela ubuncane bomuntu wesifazane okumele aziqaphe ulimi ngaso sonke isikhathi lapho ekhuluma ngoba angabukwa njengodelelayo uma ethuke ephunyuka wangalusebenzisa njengoba kulindelekile.

Lokhu kwehluka kokusetshenziswa kolimi ngabesilisa nabesifazane kufakazelwa nawucwaningo olwake lwenziwa ngabanye abacwaningi abafana noLakoff (1974) noBodine (1975) kanye noSachs (1987) baseMelika. Laba bacwaningi bathola ukuthi ulimi olusetshenziswa ngumuntu wesifazane lwehlukile kunalolo olusetshenziswa ngumuntu wesilisa. Bathola ukuthi abantu besifazane bajwayele ukuthi lapho bekhuluma bebodwa bakhulume ngezinguqoko, izimfashini, izinto zokuzinciphisa nezibenza babukeke kahle kanti abantu besilisa babathola bengabantu abathanda ukuxoxa ngezemidlalo, ukuzilolonga, izintombi, ukudla, njalonjalo. UBrown (1980) ocwaningweni lwakhe wathola ukuthi abantu besifazane babehlukile ngokukhuluma lapho beqhathaniswa nabantu besilisa ngenxa yokuthi bona bavama ukusebenzisa ulimi oluthambile nolunesizotha.

Lokhu kuhlukana kokusetshenziswa kolimi ngabesifazane nabesilisa kuyahambelana nokuthi abesilisa nabesifazane bayehluka indlela abazibuka ngayo, indlela abacabanga ngayo, indlela abenza ngayo izinto njalonjalo. Abacwaningi abafana noNeumark-Sztainer nabanye (2000), noCohen (2005) no-O'Dea (1999) noHoyt benoKogan (2001) noWardle benoFoley (1989) noMcCabe benoDavison (2005) kanye no-Altabe benoThompson (1993) bathola ukuthi abesifazane benza imizimba yabo kube yiyo ebona babebahle

noma babukeke kangcono. Laba bacwaningi baphawula ngokuthi abantu besifazane abanemizimba emikhulu abazithandi kahle beyilokhu abayikho, bafisa ukuba bancane ngemizimba. Bazibona bebabi ngenxa yemizimba yabo emikhulu bangagculiseki ngobuhle bobuso. Laba bacwaningi bathola ukuthi lokhu kuyabalimaza abantu besifazane ezingqondweni ngoba baze bahlukumezeke nangokwemiphefumulo, bazincishe nokudla, badle ukudla okuncane, okuze kuholele ekutheni abanye babo babenesifo sokomelela (*anorexia*) esingumphumela wokuzinciphisa ngokweqile.

Ucwaningo olwenziwa ngu-Ajayi beno-Ahbor (1996) baseNigeria, ababebheka ukuthi bangakanani abantu besifazane ababezibandakanya nezifundo ze-*Information Technology*, *iScience*, *i-Engineering*, *i-Mathematics* ne*Technology*, lwaveza ukuthi sabe sisincane kakhulu isibalo sabantu besifazane abenza lezi zifundo. Imiphumela yocwaningo lwabo yaveza ukuthi abesifazane babencishwa amathuba okuchazeleka kahle ngalezi zifundo futhi bebukeka njengabantu abangenamandla okuzenza, kube sengathi zingezabantu besilisa kuphela. Abesifazane babethathwa njengabantu okufanele benze kuphela imisebenzi yasekhaya, bathole izingane, bahlanze izindlu futhi babe ngaphansi kwabantu besilisa. Lokhu kwakufakazelwa nawubumqoka bomshado kubantu besifazane baseNigeria, okwakufanele ukuthi bagane noma yikanjani ukuze bahlale njalo bengaphansi kwabantu besilisa. Uma kwakungenzeki lokhu intombazane leyo yayingakutholi ukuhlonipheka noma ngabe yayingafunda kangakanani, izuze noma yiziphi iziqu zemfundo (Ajayi no-Ahbor, 1996).

Kanti ucwaningo olwake lwenziwa nguBoschini (2003) noCorrell (2001) kanye noTurner benoBowen (1999) baseMelika, lwaveza ukuthi abantu besilisa nabesifazane babekhetha izifundo ngokwehlukana ngokobulili lapho

befika ezikoleni zemfundo ephakeme, emanyuvesi. Abesilisa nabesifazane babekhetha izifundo ngokwehlukana ngokobulili kusukela besesezikoleni zamabanga aphezulu, bathi beqambe befika enyuvesi bese bevele benza izifundo ezihlukaniswe ngokobulili. Kwakuthi nalabo ababekade bekhaliiphile esifundweni se*Maths*, bashintshe uma befika enyuvesi, bathathe izifundo ze-*Art* kunokuba baqhubeke ne*Maths*, bese abafundi besilisa bathathe izifundo zobuchwepheshe, ubunjiniyela kanye nezomthetho.

Lolu cwaningo olwalwenziwa yilaba bacwaningi ngokwehlukana lwaveza ukuthi ziningi izinto ezenza abantu besifazane bangabi baningi njengabantu besilisa ezifundweni zobuchwepheshe, ubunjiniyela kanye nezomthetho. Ezinye zezizathu ukuthi abantu besifazane abathandi ukwenza izifundo ezinegama noma ezesatshwayo njengazo lezi zesayensi, ubunjiniyela, njalonjalo. Okunye ukuthi abantu besifazane bangazigwema izifundo ezihlala zivumbulula ulwazi olusha njalo, ezingenza ukuthi bazithole bephoqeka ukuhlala befunda. Kanti-ke futhi abathandi ukuqhelelana nemindeni yabo isikhathi eside, ngakho-ke bahlanganisa ukufunda kwabo nemindeni yabo. Ngale ndlela lokhu kukhetha izifundo ngokobulili kwaba nomthelela ngisho nasemisebenzini ekhokhelwayo yabantu besilisa neyabesifazane eyayehlukaniswa kusukela ekukhetheni izifundo ezikhungweni zemfundo.

UBULILILILI NEMIDLALO

Imvamisa emiphakathini imidlalo ihlukaniswe ngokobulililili. Kuvamile ukuthi nakuleyo midlalo edlalwa yibo bobubili ubulili, abesilisa nabesifazane bangahlulelwa ndawonye. Isibonelo: emdlalweni wokubhukuda, wokugijima, esibhakeleni neminye, abantu besilisa abaqhudelani nabesifazane. Futhi abantu besifazane noma bekhona abazimbandakanya kwezemidlalo, ababaningi

njengabantu besilisa emikhakheni eyahlukahlukene yezemidlalo. Lokhu kwenziwa ngukuthi baye bazibone bengenawo amandla ngokwanele okwenza imidlalo ikakhulukazi eshukumisa umzimba kakhulu. Eminye imidlalo esahlanganiswa kakhulu nabantu besilisa yilena: ibhola likanobhutshuzwayo (lezinyawo), isibhakela, ikhilikithi, ibhola lombhoxo (irabhi), ukusubatha neminye eminingi ethandwa ngabantu besilisa. Nakuba esekhona amaqembu abesifazane asungulekayo ukudlala eminye yale midlalo, njenge-“Banyana Banyana” eNingizimu-Afrika okuyiqembu labesifazane abadlala ibhola lezinyawo, le midlalo isathatheka njengeyabesilisa.

URandall (1991) waseMelika wenza ucwaningo lapho ayebheka khona imidlalo abantu besifazane abavama ukuzimbandakanya kuyo. Wathola ukuthi abesifazane benza imidlalo efana nekhilikithi, ibhola lomnqakiswano kanye nomculo. Kanti kolunye futhi ucwaningo olwenziwa oGober benoMewborn (1998) baseMelika, lwalubheka ngezobulili ekolishi. Ucwaningo lwabo lwaveza ukuthi ezincwadini eziyi-105 ezazicwangingwa, ayengama-28 kuphela amantombazane ayengabalingiswa kulezo zincwadi ayezimbandakanya nezemidlalo (Gober noMewborn, 1998).

Kanjalo nocwaningo lwezincwadi zezithombe (*picture books*) zemidlalo olwenziwa ngoDionne beno-Albanese baseNyuvesi yaseRyerson eCanada, lwakuveza ukungameleleki kahle kwabantu besifazane emdlaweni wokugijima. Inani labo lalilincane kakhulu lapho beqhathaniswa nabantu besilisa (Dionne no-Albanese, 2005).

UFried (1982) uthi enye yezindlela zokwenza kangcono ukungalingani kwabantu besifazane nabesilisa ukuba kuncishiswe ukucindezela ngokobulili (*sexism*) ezincwadini ezifundwayo zezingane. UTurner-Bowker (1996)

uyaxwayisa ngokuthi ulimi luyasetshenziswa njengendlela yokufundisa nokubhebezela ukungalingani ngokobulili emiphakathini eyahlukene. Lokhu kungalingani akhuluma ngakho uTurner-Bowker (1996) uthi kungabonakala ngokuthi umlingiswa osemqoka encwadini uyibuphi ubulili nanokuthi lobo bulili bubekwe kanjani encwadini leyo.

Esizweni samaZulu miningi imidlalo eyayidlalwa ngabafana namantombazane ngokwehlukana ngokobulili. UNyembezi benoNxumalo (1995) babalula eminye yale midlalo eyayidlalwa ngabesifazane njengalena: ukwakha izindlu; unongekleni (umdlalo wokwakha izingane ngezidwedwe); uqagela ngiphetheni (lapho umuntu efumbatha into ethile esandleni bese ecela omunye ukuba aqagele ukuthi uphetheni) neminye eminingi. Izibonelo zemidlalo yabafana yilezi: iqanda lenjelwane (umdlalo wokugqiba into ethile phansi, imvamisa eyenyanyekayo engaboni omunye bese umkhohlisa ngokuthi kukhona okuhle laphaya, uyothi uma evula ahlangebezane nento ayenyanyayo mhlawumbe, okungaba ngisho yindle); ukweqhatha izinkunzi (lapho abafana beqhatha izinkunzi zezinkomo, kwesinye isikhathi kwakuba yingozi ngoba kwakuphela ngokuthi enye inkunzi igwaze kabi enye ngophondo ize ife); ukwelenyoni (umdlalo wokugibela ezihlahleni kubonakale ukuthi ngubani ogibele waba phezulu kunabo bonke); ukweqhathana (lapho abafana baqhathwe ngokuthi balwe, kubonakale ukuthi ngubani ingqwele, kuqedwe nobugwala kulabo abangamagwala); ukuqwagela (lapho abafana abelusile behamba bayobhonyula ummbila noma imfe emasimini bakubophele emaqakaleni ukuze bangabonakali ukuthi baphetheni; bahambe nakho bayokosela entabeni); ukugibela amathole; ukucupha izinyoni; ukudla iphaphu kanye neminye eminingi eyayaziwa njengemidlalo yabafana (Msimang, 1995).

Kuyavela ukuthi imidlalo yabafana yayibafundisa ukuba nesibindi sokuzidela engozini njengoba eminye yayo yayiba nobungozi; njengomdlalo wokugibela ezihlahleni, njengoba babengawa balimale kabi. Kanjalo nomdlalo wokuqwagela njengoba babesuke bengawucelanga kumnikazi ummbila lowo emasimini, lokhu kwakungabenza bajeziswe uma babebanjwa nawo. Lokhu futhi kwakungabafundisa namaqhinga okuphunyula ngoba babengevume kalula ukuthi yibo abantshontshe ummbila uma bebuzwa. Kanti imidlalo yamantombazane, yayiwafundisa ukuba abe ngomama basemakhaya, abanemizi, ukuba nezingane abazozinakekela, njengoba ayeze enze onongekleni.

Nokho-ke eminye-ke imidlalo yayingakhethi bulili njengalena: ukufihlelana into; unoxhongo (kuthathwa izintingo ezimbili eziqinile kuthi ngokuyela phakathi naphakathi nazo zikipilitwe. Kulapho kukipilitwe khona-ke lapho umuntu ebeka khona izinyawo kuzo zombili izintingo lezi, bese ehamba ngazo axhongozele. Abanengi unoxhongo bahamba ngaye lapho sekuhwalele ukuze basabise abanye). Eminye imidlalo ingqathu noncikidane. Uncikidane udlalwa ngokuthi kuqala oyedwa abeke isandla ethangeni lomunye, kulandele omunye abeke esakhe kulesi esesiphansi, zelekane njalonjalo-ke izandla ukuba zingeva eshumini. Lapho sezibekiwe zonke izandla ziqokothiswe okomuntu obutha into ethile ngamachopho eminwe wonke umuntu athi “Ncikinciki dane, wo yosu, yosu”. Ngesikhathi kuthiwa yosu, yosu, kuyancwetshwana. Yilowo nalowo ancwebe isandla esingaphansi kwakhe. Nokho-ke lo mdlalo wawubuye udlalwe ngabafana bebodwa noma amantombazane ewodwa. Umdlalo kamacashelana wona udlalwa ngokucasha bese abanye bekucinga. Ukuphica noma ukuphicaphicana ngumdlalo wokubuzana incazelo yeziphicaphicwano, kubonakale ukuthi ngubani oneziphicwano eziningi okunzima ukuzihlazulula, noma okwazi ukuchaza kakhulu iziphico zibe

mbalwa ezimehlulayo. Omunye umdlalo ukugenda, okungumdlalo wamatshe nengendo. Ukugenda kwenzeka ngezindlela eziningi. Isibonelo: kufakwa amatshe amaningi esigojaneni bese kugendwa kudedelwana. Umuntu udedela omunye lapho eseshile noma esehlulekile. Lapho egenda umuntu uphonsa ingendo phezulu akhiphe itshe elilodwa alibeke eceleni ajahe ukwenqaka ingendo ngoba ukwenza konke lokhu nje isemoyeni. Bathatha amatshe ngalinye, ngamabili, ngamathathu, kuze kube ngamahlanu. Umuntu ubuye adle amatshe omunye lapho engasashi, aze aqothe nengendo yalona omunye (Msimang,1995). Nakuba le midlalo yayibuye ingahlukanisi ngokobulili, lokhu kwakwenzeka lapho abafana namantombazane besebancane ngeminyaka. Kuyothi lapho sebekhulakhulile baziqondanise nemidlalo ehlukana ngokobulili kuphela

IQQQA LESAHLUKO

Kulesi sahluko kuxoxwe ngokubuyekezwa kwemibhalo, lapho bekubhekwa khona imisebenzi esike yenziwa ngabanye abacwaningi, ukubheka ukungalingani ngokobulili emibhalweni kanye nakusikompilo. Esahlukweni esilandelayo kuzokhulunywa ngenjulalwazi nemiqondongqangi ewuhlaka lwalolu cwaningo.

Isahluko sesithathu

UHLAKA LWENJULALWAZI NEMIQONDONGQANGI YOCWANINGO

ISINGENISO

Kulesi sahluko kuzogxilwa ekuchazeni ngenjulalwazi kaPharr (1988) kanye nemiqondongqangi ewuhlaka lwalolu cwaningo. Imiqondongqangi okuzoxoxwa ngayo yilena: yiqembu lenhlalo (*social group*); yingcindezelo (*oppression*); imibono emisiwe (*stereotypes*); imibono emiswe ngokobulili (*gender stereotypes*); ukucwasa ngokobulili (*sexism*); ukulingana nokungalingani ngokobulili (*gender equality and inequality*); ubulililili (*gender*); ubulililili njengesikhungo senhlalo (*gender as a social institution*); kanye namaqhaza noma izindima ngokobulili (*gender roles*).

IQEMBU LENHLALO (*SOCIAL GROUP*)

Iqembu lenhlalo lingakhiwa abantu abahlanganiswe okuthile okufanayo kubo okungaba ubulili, ubuhlanga, inkolo, ubudala, ukufana ngokomzimba, ukucabanga, izinga lempilo njalonjalo. UYoung (1990) uchaza iqembu lenhlalo njengeqembu labantu elehlukile kwelinye ngenxa yezinto ezifana namasiko, izinto elizenzayo noma indlela yokuphila. Kubakhona okuthile okufanayo kumalungu eqembu lelo, okungaba mhlawumbe yindlela yokuphila noma ubulili nokunye, okwenza amalungu alelo qembu ahlangane ndawonye kunokuba ahlangane nabanye belinye iqembu elinezimpawu ezehlukile.

Ubeka kanje uYoung (1990, p.31-33):

A social group is a collective of persons differentiated from at least one other group by cultural forms, practices, or way of life. Members of a group have a specific affinity with one another because of their similar experience or way of life, which prompts them to associate with one another more than with those not identified with the group.

Ngamanye amazwi iqembu lenhlalo alenziwa yizinto ezifanayo ezenziwa ngamalungu alelo qembu kodwa lenziwa ngubuqobo noma ubunjalo bamalungu okwenza bachazwe ngendlela efanayo abantu abakulelo qembu (Young, 1990). Amanye amaqembu enhlalo aba namandla kanti amanye awabi nawo amandla. Ngamandla ngiqonde ukuba namalungelo ezintweni eziyizidingongqangi, lokhu okusiza umuntu ukuba akwazi ukuthola akudingayo abanye bebe bengakutholi. Abantu abanalawo mandla banomthelela ekucabangeni kwalabo abangenamadla, bayakwazi ukulawula izimpilo zabo ngenxa yokugunyazwa ngamandla abangenawo abanye abakwelinye iqembu. Yilokhu uTulloch (1993) akuchaza njenge- '*privilege*', okuyilungelo labathile kuphela elingavulelekile kuwo wonke umuntu.

Isizathu sokuba ngixoxe ngeqembu lenhlalo yingoba lolu cwaningo lumayelana namaqembu enhlalo amabili; elabesilisa nelabesifazane. Engiqonde ukukuveza ukuthi emiphakathini abantu abaphezulu kunabanye ngokwezikhundla yilabo abaseqenjini labantu besilisa, bese kuthi iqembu labantu besifazane libe ngaphansi kwaleli labesilisa. Ngaleyo ndlela imiphakathi iba namaqembu enhlalo amabili ngokobulili, lapho abantu besilisa kuyibona ababukeka kangcono kunabantu besifazane, benamandla, beqotho, behlakaniphile futhi besebenza; lokhu okwenza ukuthi iqembu lenhlalo labesifazane libe ngaphansi kwabesilisa ekhaya nasemisebenzini. Nokho-ke

iNingizimu-Afrika iyawabhekelela amalungelo abantu lapho wonke umuntu elingana, ngaphandle kokubheka ubulili, ubuhlanga, ubudala, izinga lempilo, ubuzwe, ulimi njalonjalo (The Constitution of the Republic of South Africa, 1996).

INGCINDEZELO (*OPPRESSION*)

Ngokwejwayelekile ingcindezelo idalwa ukuthi ubani obalulekile kunomunye noma omkhulu kunomunye. Ocindezelweyo uyizwa ingcindezelo ngenxa yokuba engenasikhundla esikhulu noma engabalulekile kulowo mphakathi ngenxa yokuthi kukhona abanamandla. Isibonelo: u-Exodus 1:8-22 eBhayibhelini Elingcwele ukhuluma ngama-Israyeli ayehlupheka eyizigqila, ebulawa eGibhithe ngaphansi kwesandla sikaFaro esasinamandla kunawo (Ibhayibheli Elingcwele, 2000 p.64). Lokhu kwakungenxa yokuba lowo ingcindezelo esuke ibhekiswe kuye akazwelwa yilabo abamcindezelayo ngenxa yokuthi bona basuke benganakile futhi bengenandaba nokungathinti bona.

OSonjulalwazi abaningi sebeke bayichaza ingcindezelo ngezindlela ezahlukene. Abanye abafana noGoldenberg (1978, p.59), bazama ukuchaza ingcindezelo njengendlela eyenzeka noma eziveza ngayo. UBlauner (1972) uphawula ukuthi laba abachaza ingcindezelo bayichaza beyibuka ngehlo lalabo abacindezelwayo kanye nasemiphumeleni yayo ingcindezelo ebhekiswe kubo. UGoldenberg (1978, p.59) uthi:

Oppression is above anything else, a condition of being, a particular stance one is forced to assume with respect to oneself, the world and the exigencies of change.

UHardiman benoJackson (1992) bathi ingcindezelo yinto eyenzekayo egxila kukungalingani noma ukungafani kubantu bamaqembu noma bezinhlobo ezahlukene okuhlanganisa imibono, ukuphathwa kwezikhungo nokwamukeleka kwemibono evezwa yilabo abangabacindezeli, ukwenza izinto kanye nesiko kulabo abacindezelwayo. UHardiman noJackson (1992), baqhubeka baphawule ngokuthi ingcindezelo imayelana nokuphakama kwabanye beqembu elithile kanti okokuqala ineqembu eligqamile elinamandla okulawula nokubeka imigomo okufanele ilandelwe. Yilona leli qembu elikwazi ukusho ukuthi yikuphi okuyikhona okwamukelekile, okuyiqiniso noma okulungile. Okwesibili inokubulala okunonya olwesabekayo, ukuhlukumeza, ukubandlulula kanye nezinye izindlela ezikhomba ukungalingani. Okwesithathu kunendlela yokungena emqondweni womuntu ocindezelweyo, lapho umuntu ocindezelwayo ekwamukela ukucindezelwa kwakhe futhi akujwayele, kube semizweni yakhe, aphinde ahlange nabacindezeli bakhe ekuzicindezeleni yena. Lokhu uFreire (1970, p.40) ukubiza njengengcindezelo yocindezelweyo ngomunye ocindezelweyo, okusho isimo lapho abantu abacindezelweyo bezicindezela bona. Okwesine ukuthi amasiko alabo abacindezelwayo ayaqedwa, ahunyushwe ngokungeyikho futhi ehliswe isithunzi, lapho amasiko alabo abangabacindezeli efakwa ezingqondweni zalabo abacindezelweyo. Okwesihlanu ukuthi izinhlangothi zombili zalabo abacindezelwayo kanye nalabo abacindezelwe zineqhaza ezilibambile ukweseka nokugquguzela ingcindezelo. Lokhu bakwenza ngendlela abaziphatha ngayo, abenza ngayo, indlela ababuka ngayo nabakholelwa kukho kanye nokwenza njengokwemigomo ababekelwe yona njengabantu abaseqenjini eligqamile noma eliphansi. Umphumela wengcindezelo kuba ukuhlukumezeka kwamalungu eqembu elicindezelwayo bese kuthi amalungu eqembu elinamandla azuze ngenxa yengcindezelo.

Kanti uFreire (1970, p.40) uchaza ingcindezelo njenganoma yisiphi isimo lapho umuntu noma uhlobo oluthile lwabantu luhlukumeza noma luzinika amandla ngokuba luthathele abanye abantu bohlobo noma belinye iqembu zinqumo, lubenze babuke izinto ngamehlo alo noma basebenzele lona.

UClarke (2005) ubuka ingcindezelo njengokuphathelene nokucatshangwa noma okusemqondweni womuntu. Ubuka izidingo zokuphathelene nomqondo okuyizona ezenza ingcindezelo ibaluleke futhi isebenze. UClarke (2005) uthi ingcindezelo iyinto ephathelene nokwenzeka emqondweni womuntu okuyikhona kwenza ukuba umuntu azame ukumelana nokwesaba kwakhe novalo ngokuba anikele inkululeko yakhe kwabanye abantu ngaleso sikhathi yena ecindezelekile.

UFreire (1970) uyavumelana nokomqondo wokuthi labo abacindezelwayo abawubangi umsindo ngokuba bakhononde, bazwakalise izimvo nokukhononda kwabo kanti bayaphoqeleka ukuba baphile ngendlela abayikhethelwa yilabo abangabacindezeli babo. UFreire (1970) uqhuba athi labo abacindezelwayo basuke sebethela impilo yengcindezelo futhi sebeyijwayele, balandele imigomo abayibekelwa ngabacindezeli babo, bese beyesaba inkululeko.

Lokhu kuyahambisana nokushiwo nguMemmi (1965) ochaza ingcindezelo ngokuthi uma isiqhubeka isikhathi eside ngendlela yokuthi labo abacindezelweyo basuke sebethela ukuphila ngaphansi kwayo, baye bakholelwe ukuthi iyingxenye yempilo yabo futhi bayayemukela, bangaziboni bephunyukile kuyo. Kanjalo noHardiman benoJackson (1992), baphawula ngokuthi labo ingcindezelo ebhekiswe kubo bayahlupheka ngenxa

yengcindezelo futhi bayayiphila impilo yengcindezelo, lapho labo abaseqenjini labagqamile noma abangabacindezeli bayazuza ngengcindezelo futhi balawulwa yimigomo nendlela yokuziphatha eyenziwa yilokho kugqama kwabo noma ubumqoka babo phezu kwalabo ababacindezelayo. Phezu kwalokhu, labo abangabacindezeli ngenxa yamandla okushaya imithetho, baba njengesibuko salaba beqembu elicindezelwayo futhi bazibona beyilokho okulindelekile kuwo wonke umuntu futhi kuyibona kuphela abalungile.

Ingcindezelo engikhuluma ngayo iyahambisana nengcindezelo yabantu besifazane ngabesilisa emiphakathini eminingi. Lokhu kuye kwenzeke nasemindenini nakuba isikhona imithonseyana yemindenini ezama ukukushintsha lokhu, iningi layo lisayiphila impilo enengcindezelo. Kusukela emandulo, ezizweni eziningi umuntu wesilisa emiphakathini uthathwa njengobalulekile kunomuntu wesifazane, uba mkhulu kunomuntu wesifazane, ngendlela yokuthi owesifazane akakwazi ukuthatha izinqumo ngaphandle kowesilisa ekhaya. Ekhaya umuntu wesifazane uhlala engaphansi kowesilisa. Isibonelo: umuntu wesifazane nalapho ehlushwa ngumuntu wesilisa amganile ngezindlela ezahlukene, uyabekezela, omunye aze afe elokhu elibele ukuthi uyabekezela. Kweminye imindenini, ikakhulukazi ehluphekayo nalapho kugqame khona ukucindezelwa komuntu wesifazane; lapho kudliwa abantu besilisa yibona abaphekelwa ukudla okungcono, abesifazane badle lokho okuyizinsalela noma bangakutholi kwanhlobo baphile impilo yokusokola ngoba kwaziwa ukuthi ubaba wekhaya uyena okufanele adle kangcono. Ngale ndlela abantu besifazane yibona ababa ngabacindezelekile, bese kuthi abantu besilisa babe ngabacindezeli babantu besifazane.

IZINDLELA EZINHLANU ZENGCINDEZELO

UYoung (1990) uhlukanisa izinhlobo ezinhlanu ingcindezelo eziveza ngazo:

- Ukuxhashazwa noma ukuxhaphazeka (*Exploitation*)
- Ukukhishwa inyumbazana (*Marginalization*)
- Ukungabi namandla (*Powerlessness*)
- Udlame (*Violence*)
- Usikompilo olunwebekile - (*Cultural Imperialism*).

Ngizoxoxa ngezinhlobo ezimbili zengcindezelo kulezi ezingenhla; ukuxhashazwa kanye nosikompilo olunwebekile. (Buka ithebula 1)

Ithebula 1

Usikompilo olunwebekile (*cultural imperialism*)

Lokhu kusho ukungabonakali ngenxa yokubukelwa phansi kobuzwe namasiko akho yilabo abagqamile abanezikhundla ezingcono emphakathini noma abakhulu futhi ube ungabekeki ngeqiniso uphinde ubhekwe ngendlela ehlukile.

Ukuxhaphazeka / ukuxhashazwa

Igama lokuxhaphazeka noma ukuxhashazwa lisho ukusebenzisa umuntu ngendlela engenabo ubulungiswa, lapho umuntu esebenza angayitholi inkokhelo elingene umsebenzi awenzile. Osobulilikazi (*feminists*) bakuveza ngempumelelo ukuxhaphazeka kwabantu besifazane uma beqhathaniswa nabesilisa. Abakuvezayo ukuthi abantu besilisa banamandla, bakhululekile, bangaphezu kwabantu besifazane futhi babukeka bebakhulu emiphakathini ngenxa yokuthi basetshenzelwa ngabantu besifazane. Ngale ndlela izithelo zokusebenza kwabantu besifazane zidliwa ngabantu besilisa.

UDelphy (1984) uchaza umshado phakathi komuntu wesilisa nowesifazane njengento ephathelene nezinga lempilo lapho umuntu wesifazane esebenza ngamandla akhe kodwa ebe esebenzela umuntu wesilisa, ngaphandle kokuba owesifazane azuze utho. Isibonelo: emakhaya abantu besifazane yibona abaphekayo bephekela abayeni babo, bahlanza izingubo nezindlu, banakekele izingane, benze imisebenzi yonke yasekhaya ethathwa ngokuthi ingeyabantu besifazane kodwa akukho mvuzo abawutholayo ngalokhu. Kunalokho bayakhandleka futhi bancishelwe ngamathuba okuzithuthukisa bona kwezemfundo, kwezamabhizinisi nakokunye.

UFerguson (1989) ecashunwe kuYoung (1990), uphawula ngolunye uhlobo lwengcindezelo yabantu besifazane lapho abesifazane besebenzisa khona amandla abo ukuze kuzuze abantu besilisa njengokunakekela ngokomphefumulo baphinde banelise abantu besilisa ngocansi kodwa bona njengabantu besifazane kube kukuncane abakutholayo kubantu besilisa kuzo zombili lezi zinto (Young, 1990).

Isizathu sokuxoxa ngalolu hlobo lwengcindezelo yingoba ezincwadini eziningi ezifundwayo kuvamile ukuba abantu besifazane bavele benakekela abanye nangokomphefumulo futhi nangokocansi kulabo abanobudlelwano nabo, babonakale bezama ngayo yonke indlela ukuba babanelise nangokomzimba, babaphekele, babawashele, babathande kodwa esikhundleni salokhu abesifazane bangazuzi lutho ngalokhu. Abantu besifazane bavama ukwenelisa abantu besilisa ngokothando nangokocansi, bathande bona bodwa kodwa abesilisa bona bathandana nabanye besifazane abaningi. Lokhu kugcina kwenza ukuthi umuntu wesifazane ongenacala lokuziphatha kabi agcine ebulawa yigciwane lengculaza ngenxa yowesilisa ongethembekile.

Usikompilo olunwebekile

NgokukaYoung (1990) lolu hlobo lwengcinezelo luthatha konke okwenziwa yiqembu eliphezulu kunelinye, lukwenze kube yikhona okulungile, okuphelele, okuyisibuko sanoma yini eyenziwa yilaba belinye iqembu eligqilazwayo. Ngaleyo ndlela okwenziwa yiqembu labagqilazi kuthathwa njengento eyiqiniso nokufanele kubukelwe kuyo yilabo beqembu elingaphansi. Nanoma yikuphi okwenziwa yileli qembu labagqilazi kuba ziyona nto okufanele abeqembu eligqilazwayo bayilandele ngenxa yokuthi abakwenzayo laba abagqilazwayo kuthathwa njengento engalungile, engavumelekile noma engekho. Lolu hlobo lwengcinezelo luyahambisana kakhulu nenjulalwazi engizoyisebenzisa kulolu cwaningo, injulalwazi kaPharr (1988). NgokukaPharr (1988, p.11) abeqembu eligqilazwayo bagcina bethathwa noma bebizwa njengokuthi ‘abanye’ (*the other*). Ngale ndlela laba ngababukelwa phansi ngenxa yokuba bengabona abaleli qembu elinamandla, bese kuthi laba abanamandla abangcono bona babe ‘yimvama’ (*norm*), babe ngabalungile, okufanele kubukelwe kubo.

Ukuchaza kafushane ngenjulalwazi, ngokukaMitchel benoJolly (1988, p.21) injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona. UNdimande (1998, p.17) ubeka ukuthi injulalwazi ngumhlahlandlela ohlahlwa ngoSonzululwazi ngokubona ukwenzeka kwezinto emhlabeni, bese leyo nto beyichaza igcine isiyinqubomgomo yesizwe. Kulolu cwaningo ngizosebenzisa injulalwazi kaSonjulalwazi uPharr (1988) yengcinezelo lapho omunye eba ‘yimvama’ (*norm*) omunye abe ‘omunye’ (*other*).

NgokukaPharr (1988) ‘imvama’ ziyona sithombe sokulunga okuthi ngayo kwahlulelwe ‘omunye’, okunguyena ongaphansi kwayo ngoba ‘omunye’

ubonakala ehlukile. Le 'mvama', isekwa nayizikhungo zikahulumeni ezifana nomthetho, isonto, umndeni, indawo yomsebenzi kanti futhi isekwa nangamandla omnotho, okuthi ngawo ikwazi ukuthola amandla aphelele okulawula. Ngokwale njulalwazi kaPharr (1988), bonke laba abangayona ingxenye 'yemvama', baba ngaphandle kweqembu; abangeniswa ngaphakathi. Njengoba bengaphandle nje bekhishwa inyumbazana, baye bakhalele amalungelo nokuba nabo bathathwe njengengxenye yemvama. Nanoma yini engesiyo ingxenye 'yemvama', ayilungile, incane, ibukeleka phansi futhi ikhishwa inyumbazana ngenxa yokuthi ikalwa noma iqhathaniswa naleyo ethathwa njengokuyiyonayona esemqoka nelungileyo.

UPharr (1988) uthi emaqenjini amaningi enhlalo, amanye aba 'yimvama', amanye abe 'ngabanye'. Izibonelo: kubulililili abesilisa yibona 'abayimvama' kuthi abesifazane babe 'ngabanye'. Kanti abangezona izitabane 'bayimvama' kuthi izitabane zibe 'ngabanye'. Uma kukhulunywa ngempi yebala (*racism*), abelungu 'bayimvama', kuthi abamnyama babe 'ngabanye'. Uma kukhulunywa ngokukhubazeka, abakhubazekile 'bangabanye' kuthi abangakhubazekile babe 'yimvama'. Ngokobhubhane lwengculaza, abangakangenwa yigciwane lesandulela-ngculaza 'bayimvama' bese kuthi asebethwe yingculaza noma asebenzenwe yigciwane layo 'bangabanye'. Ziningi-ke nezinye izibonelo njengalezo eziphathelene nesabhongo sama-Afrika (*xenophobia*), izinhlalo ngokobukhulu (*classism*), njalonzalo.

Ngokwale njulalwazi kaPharr (1988), umuntu oyedwa angaba yilungu lamaqembu amabili noma ngaphezulu. Ngaleyo ndlela-ke uyakwazi ukuba 'yimvama' aphinde abe 'ngomunye' futhi. Isibonelo: abesilisa abamnyama 'bayimvama' uma kukhulunywa ngobulililili kanti 'bangabanye' uma kukhulunywa ngempi noma unya lwebala. Kanjalo nomuntu wesifazane

angaba ‘ngomunye’ uma eqhathaniswa nowesilisa kodwa aphinde abe ‘yimvama’ uma kukhulunywa ngokukhubazeka uma yena engakhubazekile.

Ngikhethe le njulalwazi kaPharr (1988) ngoba ngibona ihambelana nokwenzeka ngabantu besilisa nabesifazane emiphakathini. Abantu besilisa emiphakathini yibona abagqamile, abanamandla, abahlonishwayo, abakwazi ukubeka izwi lizwakale futhi babekeke kahle kunabantu besifazane, lokhu okuvama ukwenzeka nasemibhalweni yobuciko. Kanti abesifazane bathathwa njengabangabalulekile kangako, benze imisebenzi ephansi lapho beqhathaniswa nabantu besilisa, babe ngaphansi kwabantu besilisa ngokwezikhundla, abanalo izwi abalikhuluma lizwakale futhi bangakwazi ukwenza ezinye izinto ngaphandle kwabantu besilisa kanye nokunye okuningi okwehlisa isithunzi somuntu wesifazane kuphakamise lesi sowesilisa.

Emibhalweni eminingi yobuciko kubonakala abantu besilisa kakhulu benza imisebenzi engcono kanti isikhathi esiningi yibo ababa baningi lapho kuqhathaniswa abalingiswa besilisa nabesifazane. Amaqhaza abanjwa ngabalingiswa besilisa emibhalweni aba ngabalulekile ngisho kulawo enziwa ngabantu besifazane. Isibonelo: yibona abantu besilisa abavama ukubonakala benza imisebenzi ekhokhelwayo, bengabantu abaphumelelayo kodwa abesifazane esikhathini esiningi ababekeki kahle. Imvamisa babababi, kwezinye izincwadi bangabi bikho nhlobo abalingiswa besifazane, okungenza umuntu acabange ukuthi abantu abalungile ngabantu besilisa, abesifazane abalungile. Ngale ndlela isithombe esiyisona ngempela ngabantu besifazane siyalimala ngenxa yokungabekeki ngokweqiniso.

UBULILILILI (*GENDER*)

Ngokwejwayelekile ubulililili (*gender*) busho ubulili besilisa noma besifazane. ULorber (1994) uchaza ubulililili njengemibono noma isithombe esakhiwa yimiphakathi ukuchaza ukuthi kusho ukuthini ukuba ngumuntu wesilisa noma wesifazane emphakathini. Kusukela umntwana ezelwe aze abe mdala ugxishwa imfundiso ngokobulililili ngoba izimpahla azigqokayo kanye negama ethiwa lona, kumfundisa ukuthi ungumfana yini noma uyintombazane. Ngale ndlela ubulililili yinto umuntu ayifundayo empilweni ngokuqhubekayo kusukela emncane aze abe mdala.

UTulloch (1993) uphawula ngokuthi ubulililili buwukwehlukana ngokolimi amabizo kanye namanye amagama asondelene noma ahambisana nobulili bobubili noma okungenabo ubulili. Uma ngabe igama lihambisana nobulili besilisa nakanjani lisuke lingahambisani nobulili besifazane. Ngaphandle kwalokhu, kukhona elinye iqembu elingangeni kunoma yibuphi ubulili besilisa nobesifazane okuthiwa ubungqingili (*homosexuality*). UReiter (1975) ubeka ngokuthi ubulililili buyingxenye yezinto eziphathelene nobulili ezikhomba indlela umphakathi ohlela ngayo ubulili obusukela kobemvelo kuya kulokho okungumphumela wokwenziwa ngumuntu futhi umphakathi weneliseke ngakho.

Ngokwalezi zincazelo ezingenhla ubulililili (*gender*) abufani nobulili (*sex*). Ubulili busho ukwehlukana ngokwemvelo kobulili besilisa nobesifazane kanti ubulililili busho ukwehlukana ngokobulili njengalokho kuyinto eyenziwa ngabantu ngenxa yamaqhaza noma izindima ngokobulili ezihlukene ezinikezwa umuntu wesilisa noma wesifazane. ULorber (1994) uphawula ngokuthi igama ubulili (*sex*) yigama eligcina ukusebenza mhla umuntu efika emhlabeni lapho abantu bethola ukuthi ungumfana yini noma uyintombazane,

emva kwalokho kuqale kwakheke ubulililili, ngenxa yokuthi bazometha igama abazali bakhe, bamgqokise baphinde bamfundise ubulililili. Useyoze ahlangane nobulili (*sex*) futhi ngesikhathi efika ezingeni lokukhula (*puberty*) lapho umzimba usuzomkhumbuza ukuthi ungowabuphi ubulili ngokwemvelo, kube ukuthi ngaleso sikhathi imizwa yakhe yobulili isuke isiyembeswe ingubo yobulililili asuke esebufunde isikhathi eside.

Ukukhuluma ubulililili ngokuka-Odora-Hoppers (ecashunwe kuChisholm benoSeptember, 2005), kusho ukuzama ukuqonda kahle ukuthi umphakathi wenzenjani ukwenza umuntu abe yilokhu ayikhona ngokobulililili; ukuba aziphathe ngendlela ethile, alangazelele ukwenza okuthile kanye nokuba nemizwa yakhe noma indlela umuntu azibuka ngayo nendlela abuka ngayo umphakathi wonkana. OWest benoZimmerman (1987) kanye noButler (1990) baphawula ngokuthi ubulililili abusikho lokhu esinakho kodwa buyilokhu esikwenzayo. Ngale ndlela ubulililili bungabonakala bungekhona lokhu okungaphakathi kumuntu azalwa nakho kodwa buyilokhu esikufundayo emiphakathini. Yingakho nje uLorber (1994) ethi umuntu uzalwa enobulili bemvelo (*sex*) bese efundiswa ubulililili (*gender*). Umphakathi awukuvumeli ukuba umuntu achezuke endimeni ayabelwe nayifundiswayo ngokobulililili. Umphakathi usebenzisa ulimi ukujezisa bonke abangawulandeli umgomo abanikezwa wona ngokuba ubabize ngamagama ayiziswana.

Isibonelo: umuntu wesilisa ongabonakala enzisa okomuntu wesifazane angachazwa njengenina, intombi, *mama's-boy*, usisi-bhuti njalonjalo. Umuntu wesifazane owenzisa okomuntu wesilisa angachazwa njengokuthi yindoda, ccyindoda-mfazi oma yi- '*tom-boy*'. Kanjalo umuntu wesifazane ongathandana nabantu besilisa abaningi kungathiwa isifebe, okuyigama elibi

kodwa uma owesilisa engathandana namantombazane amaningi kungathiwa yisoka, okuyigama elingezwakali kabi (Buthelezi, 2004).

Ama- *post structuralist theorists* achaza ubulililili njengalokho esikwenzayo nokwakhiweyo kanti ama-*resourcists* abuka ubulililili njengegama elichaza lokho esikwenzayo sikuhlanganise nalokho esizalwa nakho okwehlukana umuntu wesilisa kowesifazane (Chisholm noSeptember, 2005, p.80). U-Leach (2003) ubuka ubulililili njengegama elisondelene namasiko elisuselwa kwisayensi yenhlalo yabantu (*social sciences*). Ngale ndlela ubulililili kabakhiwa esizalwa nakho kodwa yilokho esikwenzayo okwenza senze ngendlela ethile, iqhaza esilibambayo, nalokho esikulindele ngekusasa lethu (Leach, 2003).

Ubeka kanje uLeach (2003, p.34) lapho echaza ubulililili:

...a culturally relative term derived from the social sciences; it is the product not of biology but of social practice...used to describe all the socially driven aspects of our lives; the roles we play, the responsibilities we take on, our expectations for the future, and the behaviour and activities we engage in.

Ngakolunye uhlangothi abanye ababhali abanjengoBest noWilliams, (1982), bachaza ubulililili njengezimpawu zomuntu, ukuziphatha kwakhe kanye nalokho okungalindeleka kumuntu wohlobo lobulili obuthile ngokwemigomo namasiko, okungaba ngokwemvelo, okufundwayo okanye okungaba yinhlanganisela yakho kokubili (okwemvelo azalwa nakho kanye nalokho umuntu akufundayo). Indlela okuhlukaniswa ngayo ubulililili kwenza kungabilula ukuba senze izinto ngendlela engahlukanisi ubulili, futhi kungabilula ukuba singaziphathi ngendlela eqhakambisa

ubulili bethu. Lokhu kuhlukanisa ngokobulili kwenza kube lula ukuba labo abacindezelwayo ngenxa yobulili babo bacindezelwe yilabo bobunye ubulili, kuthi labo bobunye ubulili obucindezelayo bangaziboni bengabacindezeli ngenxa yokuthi bavunwa ngamasiko nenqubo yemiphakathi.

UBULILILILI NJENGESIKHUNGO SENHLALO (GENDER AS A SOCIAL INSTITUTION)

Ukuze ngichaze kahle ngobulililili njengesikhungo senhlalo (*gender as a social institution*) ngizoqala ngichaze igama isikhungo (*institution*) bese ngichaza igama isikhungo senhlalo ukuze ngikwazi ukuxoxa ngakho sengikuhlanganise ndawonye. UMartin (2004, p.99) usichaza kanje isikhungo:

the set of institutions that meet 'basic' societal 'goals' or 'needs', and that those institutions are necessary for the society to exist.

OBerger benoLuckmann (1966, p.55) bachaza umphakathi (*society*) njengengxubevange yezikhungo. UBellah kanye nabanye (1991) bathatha ngokuthi izikhungo ziba nazo izimpawu eziphathelene nokuziphatha okwamukelekile kwabantu emphakathini. Abanye ababhali basebenzisa igama 'izikhungo' lapho bechaza izikhungo eziphathelene nomsebenzi ezifana nezikole, izikhungo zokuqeqesha amakhono, amathekhnikhoni, amanyuvesi, amakolishi, njalonjalo. Abanye baye babambelele ekutheni ziyini lezi zikhungo, kanti abanye babambelele ekutheni uyini umsebenzi owenziwa yizikhungo lezo. Abanye ababhali bathi izikhungo zinezinhlelo zangaphakathi, akukho ukungqubuzana kwemibono, aziguquguquki (Williams, 2000). Abanye futhi ababhali bagxila kulokho okushintshayo okufana namandla

okuphatha, ukungalingani, ilungelo labathile kanye nokunye okuyizimpawu zesikhungo (Williams, 2000). Cishe onke amagama achaza izikhungo azichaza njengezinamandla okuphatha, ukuphoqa noma ukuqukatha. UWilliams (2000, p.142) uchaza isikhungo kanje:

It is an integration of interrelated norms, beliefs, and values centered on important and recurrent social needs and activities.

UHamilton (1932, p.84) ulichaza kanje igama 'isikhungo':

a complex phenomenon with multiple facets: 'a cluster of social usages', 'possessing some prevalence and permanence', 'embedded in the habits of a group or the customs of people' and 'accompanied by formal and informal sanctions that function to fix the confines of and impose from upon the activities of human beings'.

Kanjalo nesichazamazwi *iBlackwell Dictionary* kaJohnson (2000), sichaza isikhungo ngokuthi siyiqoqo lemibono efanayo engalekelela ekwakheni okungaba yizinhloso zomphakathi lowo. UMartin (2004) ubala izinto eziyishumi nambili eziyizimpawu zesikhungo senhlalo. Lapha ngizobala ezine zazo okuyizona ziyicacisa kahle indaba yezikhungo. Okokuqala, ukuthi izikhungo zakhiwa ngokuhlangana kwabantu abathile abenza izinto ezithile ezifanayo. Okwesibili, ukuthi izikhungo zinomlando okwaziyo ukuthi ucwaningwe, njengokubheka ushintsho oselubekhona ngobulili kusukela eminyakeni we-1920 kuya kunyaka we-2000. Okwesithathu, ukuthi izikhungo zihlale ziguququka, okuyinto engafani neshiwo ngabanye ababhali abafana noBellah kanye nabanye (1991). NgokukaMartin (2004) lokhu kwenziwa ukuthi izinto abantu abazenza esikhathini samanje bazama ukuzithuthukisa noma ukuzenza ngcono kunendlela ezazenziwa ngayo

kudala. Isibonelo: esikhathini esiphambili abantu besilisa yibona ababenamandla okuba sezikhundleni kanti umuntu wesifazane kwakungabilula ukuba athole isikhundla esikhulu, ikakhulukazi lapho kuziwa emisebenzini ekhokhelwayo nasezikhundleni ezinkulu zasemiphakathini. Okwesine, ukuthi izikhungo zenziwa ngabantu. Ukuze kube yisikhungo kufanele kube nabantu abaphilayo kuleso sikhungo, abakhuluma noma abenza okuthile ngendlela efanayo. Izikhungo ziyahluka esinye kwesinye ngenxa yabantu abakuzo abenza izinto ezehlukile kwezinye izikhungo, okuyikhona kwenza isikhungo sehluke kwezinye izikhungo.

OSobulilikazi (*feminists*) babuye bawukhulisa umqondo wokuthi izikhungo zingezabantu abaphilayo. Lokhu kuhlenganisa nobulililili noma ubulili bokwenziwa (Acker, 1990; Lorber, 1996; Rogers benoGarrett, 2002). U-Acker (1992) ugxila kulezo zinto okuyizona ezilekelela ukusabalalisa ubulililili emikhakheni noma ezimweni ezahlukahlukene. OSosayensi benhlalo yabantu (*social scientists*) basebenzisa itemu '*social institution*' ezindaweni eziningi ezahlukene kuhlenganisa intela (Bellah nabanye, 1991), izikole (Due nabanye, 2003), izibhedlela zabaphethwe yizifo zengqondo (Goffman, 1962), ezemidlalo (Anderson noTaylor, 2000), inkolo kanye nomshado (Waite noLehrer, 2003), ubudlelwano bobulili obungafani (*heterosexism*) (Rogers noGarrett, 2002) kanye namanyuvesi (Benschop noBrouns, 2003). UCamic (1990, p.315) uphawula ngokuthi isikhungo kwakungumqondongqangi osemqoka koSosayensi bemvelaphi yabantu (*anthropologists*), ososayensi benhlalo yabantu (*sociologists*), oSosayensi bomnotho (*economists*), kubacwaningi bepolitiki (*political researchers*) nakubacwaningi bengqondo (*psychologists*), ekuqaleni kwalo nyakakhulu wezi-2000. Njengesikhungo senhlalo, ubulililili bungenye yezinto ezisemqoka abantu abahlela ngazo

ukuphila kwabo. Ngakho-ke uma ubulililili bukwazi ukuthi benze isikhungo, lokhu kuchaza ukuthi zikhona izinto ezihlukanisa abantu ngenxa yokungafani kobulili babo.

ULorber (1994, p.10) uphawula kanje:

Every society classifies people as girl and boy children, constructs similarities among them and differences between them, and assigns them to different roles and responsibilities. Personality characteristics, feelings, motivations, and ambitions flow from these different life experiences so that the members of these different groups become different kinds of people.

Labo bobulili obufanayo bathathwa njengabantu abenza isikhungo esisodwa bese kuthi nalabo bobunye ubulili bakhe esabo isikhungo senhlalo eshlukile. Lokhu kwenziwa ukuthi abantu besilisa nabesifazane benza ngezindlela ezahlukene, okuyikhona kudala ukuba babe sezikhungweni zenhlalo ezahlukene.

UKULINGANA NOKUNGALINGANI NGOKOBULILI (*GENDER EQUALITY AND INEQUALITY*)

Kule ngxenye ngizoxoxa ngokulingana nangokungalingani ngokobulili. Ukulingana ngokobulili ngumqondongqangi ochaza ukuthi kumele abantu bobulili bonke (bobulililili) balingane ngokomthetho wezwe nangokwemiphakathi. Ukulinganiswa kobulili akusho khona ukuthi abantu besilisa nabesifazane kufanele bafane kodwa kusho ukuthi amathuba noma amalungelo akumele ancike ekutheni ungumuntu wesilisa yini noma wesifazane.

Abantu bavamile ukudidanisa ukulingana ngokobulili nobulungiswa ngokobulili (*gender equality and gender equity*). ULeach (2003) uyawahlukanisa la matemu. Uphawula ngokuthi ukulingana ngokobulili kuchaza ukulingana ngokwamalungelo nobumnini, kungabhekwa ukuthi umuntu ungowabulili buni; kanti ubulungiswa ngokobulili buchaza ukwenza izinto ngeqiniso kungabibikho ukwenzelela ubulili obuthile futhi izinto zenziwe ngokomthetho (Leach, 2003, p.21). ULeach (2003) uchaza ubulungiswa ngokobulili njengokungenzeleli ngokobulili bomuntu wesilisa nowesifazane ekusebenziseni izinto. ULeach (2003) uqhubeka achaze ukuthi ubulungiswa ngokobulili abuchazi khona ukuthi wonke umuntu kufanele athathwe ngendlela efanayo noma kufanele abantu besilisa nabesifazane balingane ngokobuningi kunoma yisiphi isikhungo noma emsebenzini othile.

Abacwaningi abangama-*structuralists* bachaza ukulingana njengokubhoncula noma ukususa izinto ezivimba ukulingana ekunikezweni kwamathuba nokunye okungumphumela wokuhlukanisa ngokobulili okufana nemithetho yobandlululo, inqubo yesizwe, okuphathelene nezikhungo ezahlukeni, ukwehlukana ngobulili nokunye (Chisholm noSeptember, 2005, p.80).

U-Adams nabanye (2000) bachaza ukungalingani ngokobulili njengokubukela phansi noma ukwehlisa isithunzi somuntu wesifazane kuphakanyiswe lesi somuntu wesilisa. UMiller (1976) uphawula ngokuthi labo abaseqenjini elinamandla noma eliphethe baye balawule labo abangaphansi kwabo ukuthi kufanele baphile kanjani. Uqhubeka achaze uMiller (1976) ukuthi labo abaseqenjini eliphezulu ngokwesikhundla abaze bangathanda ukuba bakhunjuzwe noma kukhulunywe ngokungalingani.

Ukungalingani ngokobulili kuchithakele emazweni amaningi emhlabeni jikelele. Emazweni afana neNingizimu ye-*Asia*, abantu besifazane bafunda iminyaka eyisigamu saleyo efundwa ngabantu besilisa (Sharma, 2006). Emazweni aku*Sub-Saharan Africa*, abantu besifazane abakwazi ukuthola amalungelo ekubeni abanikazi bomhlaba ngaphandle uma benamadoda abawaganile futhi nomshado usamile (Sharma, 2006).

Lokhu kufakazelwa nanguSen (2001) waseNyuvesi yaseHarvard, oveza ukuthi abantu besifazane abakakutholi ukulingana nabesilisa njengoba uma kubhekwa izinga lobuphofu abantu abalinganiselwa kumakhulumbili amathathu, abangamashumi ayisikhombisa, ngabesifazane; nalapho kubhekwa izinga labangafundile, abantu abayizigidi eziyi-1000 abadala, izingxenye ezimbili kwezintathu ngabantu besifazane.

Uma amazwe onke omhlaba engenza imizamo eyimpumelelo ekuqedeni ukungalingani ngokobulili ingancipha indlala emiphakathini. Ngikusho lokhu ngoba uma abantu besifazane bencishwa amathuba okufunda ezindaweni eziningi kusho ukuthi akulula ukuba bathole amathuba emisebenzi bakwazi ukuzimela basebenze imisebenzi efundelwayo nekhokhela imali engcono yokuziphilisa.

USen (2001) eNyuvesi yaseHarvard, owacwaninga wathola ukungalingani ngokobulili ocwaningweni lwakhe ayelugxilise emiphakathini yaseNingizimu ne-*Asia*, uphawula ngezindlela eziyisikhombisa zokungalingani ngokobulili azitholayo:

1. Ukungalingani ngokokufa (*Mortality inequality*).

Kwezinye izifundazwe indaba yokungalingani phakathi komuntu wesilisa nowesifazane kuhlanganisa nokufa nokuphila. Iningi labantu besifazane kwezinye izindawo alikutholi ukunakekelwa njengabantu besilisa ngokwezempilo, okwenza isibalo sabantu abashonayo besifazane sibe sikhulu kunesabesilisa. Kwezinye izindawo ezinjengase *China*, eNyakatho ne-Afrika nase *Kerala* abantu besifazane baye babulawe lapho betholakala khona bebaningi ukuze baphunguke (Sen, 2001).

2. Ukungalingani okungaphambi kokuzalwa (*Natality inequality*)

Abantu abanengi baye bafise sengathi bangathola izingane zabafana lapho belindele ukuthola abantwana. Ngenxa yezinga eliphezulu lezobuchwepheshe esikhathini sanamuhla, abantu besifazane ngokwezinqumo zabo noma ngokwabayeni babo baye bahushule izisu lapho sekucacile ukuthi ingane ezozalwa ayiyona eyobulili besilisa. Lokhu kwenzeka ikakhulukazi emazweni anjengo-*Asia*, *China* naseNingizimu ye*Korea* (Sen, 2001).

3. Ukungalingani ezintweni eziyisisekelo sempilo noma eziyimpilo-ngqangi (*Basic Facility Inequality*)

Kwamanye amazwe afana nako *Latin America*, *Asia*, kanye namanye ase-Afrika, amantombazane ancishwa amathuba okufunda afana nalawo anikezwa abafana. Lokhu kwenzeka nakwamanye amazwe ase-*Europe* (Sen, 2001).

4. Ukungalingani ekutholeni amathuba ayisipesheli (*Special opportunity inequality*)

Ngenxa yokuthi kukhona ukungalingani ngokobulili ezikoleni zakwamanye amazwe, lokhu kuphinde kube nomthelela ngisho emazingeni aphezulu ezemfundo, lapho uthola khona ukuthi abantu besifazane bambalwa kakhulu

kunabantu besilisa ezikhungweni zemfundo ephakeme. Amanye amazwe analokhu kungalingani afana no-*Europe* kanye neNyakatho yeMelika.

5. Ukungalingani ngokwemisebenzi ekhokhelwayo (*Professional inequality*)

Ngasohlangothini lwezemisebenzi ekhokhelwayo nasezikhundleni ezinkulu emisebenzini ikakhulukazi emazweni anjenge*Japan*, abantu besifazane baholelwa kancane futhi ngabantu besilisa abaningi ezikhundleni ezinkulu. (Sen, 2001). ENingizimu Afrika uhulumeni usemkhankasweni wokwenza ngcono udaba lokulinganiswa kobulili emisebenzini ekhokhelwayo. Eminye yemithetho isibekiwe mayelana nalokhu njenge-*Employment Equity Act no 55 of 1998* (Department of Labour, 1998).

6. Ukungalingani ngobumnini / ngobunikazi (*Ownership inequality*)

Emiphakathini eminingi ukungalingani kobunikazi kuba yinto ebonakalayo, lapho kutholakala khona umuntu wesifazane engenalo ilungelo lokuba nomuzi ngaphandle kwendoda nokuba abe ngumnikazi womhlaba (Sen, 2001). Ngaphandle kwalokhu, kwamanye amazwe njengase*Japan* nase*Kerala* abantu besifazane abamukelekile kwezomnotho nakwezinye nje izinto eziphathelele nemiphakathi (Sen, 2001).

7. Ukungalingani ekhaya (*Household inequality*)

Kuvamile ukuba kube kuningi ukungalingani ngokobulili okwenzeka ngezindlela ezahlukene emakhaya, okuholela ekwabelaneni noma ekwahlukanisweni kwemisebenzi yasekhaya, kube khona eyaziwa njengeyabantu besilisa eminye yaziwe njengeyabantu besifazane. Isibonelo: abantu besifazane bavama ukuba sekhaya benze imisebenzi yasekhaya bathole baphinde bakhulise abantwana, kuthi abantu besilisa babe ngaphandle

kwasekhaya bayosebenza basebenzele izingane zabo kanye namakhosikazi abo (Sen, 2001). Ngaphandle kokungalingani ngokobulili, kukhona nokucwasa ngokobulili engizoxoxa ngakho lapha ngezansi.

UKUCWASA NGOKOBULILI (*SEXISM*)

Ukucwasa ngokobulili (*sexism*) kuchaza ukungabekeki ngeqiniso komuntu wesifazane. UParr (1988, p.8) uchaza ukucwasa ngokobulili njengenkolelo ephoqelelwa kubantu ukuba bakholelwe kumuntu wesilisa okufanele abe nesikhundla esikhulu noma esigqamile futhi aphinde abe namandla okulawula izinto, okwenza ukuba umuntu wesifazane abe ngaphansi komuntu wesilisa. UBouchier (1983, p.63) umchaza kanje umuntu oyincwasi ngokobulili (*sexist*):

A sexist may be described as a male chauvinist, a man who takes up a position, either consciously, instinctively, of domination over and against women by virtue merely of his status as a man.

Ngokwejwayelekile, ukucwasa ngokobulili kuchazwa ngokwendlela abantu besilisa ababuka ngayo abantu besifazane nokwenza kwabo bebhekise kubantu besifazane. UBardwick (1980, p.15), uphawula ngokuthi bonke abantu abahambisana nokucwasa ngobulili noma ngabe bangabesilisa noma ngabesifazane, bakwenza lokhu bekuhlosile noma bengakuhlosile ngenxa yokuthi baye bazitshele ukuthi okuphathelene nobulili besilisa kungcono kunanoma yini esondelene nobulili besifazane. Lokhu kwacwasa ngokobulili kuyahambisana futhi nemibono emiswe ngokobulili (*gender stereotypes*).

IMIBONO EMISWE NGOKOBULILI (*GENDER STEREOTYPES*)

UTulloch (1993) uchaza umbono omisiwe (*stereotype*) njengento umuntu ayenzayo ahambisane nayo futhi ngokuvamile bonke abantu baba naso isithombe emiqondweni esingaguquki futhi esenza abantu abachazwa ngendlela ethile bafane bonke. UBest benoWilliams (1982) babeka ukuthi imibono emisiwe iyilokho abantu abaye bavumelane ngakho noma bakwazi ngobunjalo beqembu noma uhlobo oluthile lwabantu. Akubi ngokubi kuphela kodwa kubakhona nokuhle ngalabo bantu abachazwayo, nakuba esikhathini esiningi imibono emisiwe ivama ukuba ibe mibi. Abantu bayaye bangacabangi ukuthi yilowo nalowo muntu uhlukile komunye. Ngale ndlela bonke abantu balolo hlobo banikezwa izimpawu ezifanayo lapho bechazwa.

Igama lemibono emisiwe kwisayensi yenhlalo yabantu (*social sciences*) lisukela encwadini kaLippman (1922) ethi: “*Public Opinion*”, lapho echaza khona uLippman (1922) ukuthi imibono yabantu emhlabeni inanyekwa ngezinto eziyimicabango engafakazelwanga, ezigcina zidluliselwe ezizukulwaneni ngezizukulwane. NgokukaLippman (1922) (njengalokhu ecashunwe ngu-van der Merwe (1994), le mibono ebhekiswe ohlotsheni noma eqenjini elithile labantu, ibizwa ngokuthi yimibono emisiwe. Uvan der Merwe (1994) ungathekisa umbono omisiwe njengokhethe lwensimbi olusetshenziswa ekubhaleni. Uphawula uthi ukhethe olulodwa lungasetshenziswa ukwenza izinkulungwane zezinto ezingafani zibe ngezifanayo (van der Merwe, 1994). ULakoff (1987) ubalula uthi imibono emisiwe yenza izahlulelo ngabanye abantu. Kusobala ukuthi imibobo emisiwe ingaba yiqiniso noma ingabi yilona iqiniso.

ULippman (1922) ubala izinto ezilandelayo njengezimpawu zemibono emisiwe:

- Kulula ukwakha umbono omisiwe.
- Umbono omisiwe uba ngowabantu abaningi, ugquqquzelwe yimithombo yezindaba futhi udluliswe esizukulwaneni ngesizukulwane.
- Akulula ukuba umbono omisiwe ushintsheke noma uguqulwe.

Kuyaphawuleka ukuthi eminye imibono emisiwe ingebe yiqiniso futhi kungabibikho ubufakazi obuyifakazelayo noma umsuka wayo. Eminyane imibono emisiwe nakuba ingezwakala ingelona iqiniso kodwa isuke ikhona inhlansi ethile yeqiniso ngabambalwa kulelo qembu lenhlalo. Nokho-ke ihaba lisekutheni kubhecwe wonke amalungu eqembu lelo, lokhu okugcina kulimaza lobo buqiniso obuncane obukade bukhona. Ngale ndlela imibono emisiwe ingasukela ekukhulumeni ngokwenjwayelo okudidiyelayo (*generalizations*) okungelona iqiniso okusuke kususelwa eqenjini elincane labantu noma ezahlakalweni ezihlukile kunaleso esisuke sichazwa. Ngale ndlela uma sikhuluma ngabantu besifazane njengabantu abathobile, abahloniphayo nabathembekile, akusibo bonke abesifazane abanjalo ngenxa yokuthi umuntu nomuntu wehlukile komunye. Ngamafuphi, imibono emisiwe yilezo zimpawu noma izinsolo ezingaba noma zingabi yilona iqiniso ngabo bonke abantu abakulelo qembu lenhlalo. Imibono emisiwe ikhona kuzo zonke izinhlobo ezahlukene zamaqembu enhlalo akheka ngenxa yobulili, ubulililili, ubuzwe, ubuhlanga, umsebenzi kanye nokunye okuningi okwenza kube khona abantu abanikezwa izimpawu ezifanayo.

Ziningi izincazelo zemibono emisiwe ngokobulili. Abanye ochwepheshe babuka imibono emisiwe njengezimpawu eziyiqiniso mayelana nobulili obuthile babantu okungaba ngobesilisa noma ngobesifazane kodwa ezenziwe

zaba yihaba ekuchazweni kwazo (Best noWilliams, 1982). Ngakolunye uhlangothi abanye ochwepheshe engingahambisani nabo bayayiphika indaba yemibono emiswe ngokobulili, bathi zonke izimpawu zamaqembu enhlalo ziyimvelo. Bakweseka lokhu ngokuthi ngokwemvelo yakhe umuntu wesifazane akanamandla njengomuntu wesilisa njengoba futhi kuyimvelo ukuba umuntu wesilisa abe namandla (Best noWilliams, 1982). Bathi ngokwemvelo umuntu wesifazane uyaye azithobe ngenxa yokuthi abantu besilisa banochuku lwemvelo kubantu besifazane ngesizathu sokuthi abesilisa benamandla. Lo mqondo uthi umuntu wesifazane uye abe ngaphansi komuntu wesilisa ngenxa yokuthi nguye owesilisa owenza owesifazane abe ngaphansi kwakhe ngokuba amtotose. Futhi umuntu wesifazane akakwazi ukuthatha izinqumo ngesizathu sokuthi umuntu wesilisa lapho ekhuluma ngokwemvelo uye athathe izinqumo (Best noWilliams, 1982). Nokho-ke akusiso sonke isikhathi lapho abantu besifazane bengenazwi. Kweminye imindeni kulalelwa bona, yize ke kwesinye isikhathi kuye kungemikeleki kahle lapho kungumuntu wesifazane onezwi phezu kowesilisa.

Nasolimini lwesiZulu ikhona imibono emiswe ngokobulili, eminye emihle, eminye engemihle. Eminyane yemibono ngabesilisa yilena: abantu besilisa abanawo umusa kakhulu, abanalo uzwelo njengabantu besifazane, banamandla okugxeka, banomndlandla kwezocansi, abanabo ubuso obubili kanti uma kwenzeka umuntu wesilisa ebushintsha ubuso, akuvami ukuba ahlanganise lokho nomsebenzi wakhe. Eminyane futhi imibono emisiwe yabesilisa ukuthi abantu besilisa bondla imindeni yabo, bakhali phile ezifundweni zobuchwepheshe, banomoya wokuzula, banamandla, bavama ukuba nezinhliziyi ezimbi, bagqamile emiphakathini nokunye okuningi okuchaza abantu besilisa (West noZimmerman, 1987).

Ngakolunye uhlangothi abantu besifazane bangabantu abasheshe badube, bancane lapho beqhathaniswa nabantu besilisa ngokwezikhundla, bathobela abantu besilisa, abakwamukeli ukugxekwa, bakhonze imindeni yabo kunemisebenzi abayenzayo, bayizinhlebi, bashintshashintsha ubuso, okuvama ukuba kube nomthelela emsebenzini abayenzayo, banakekela abanye abantu, bathanda ukusonta, balungile, banezinhliziyo ezithambile, bayakhanga, bahlala benezikhalo noma bekhononda, abanamandla, bayakwazisa ukubonga, kanye nokunye okuningi okuthathwa ngokuthi kuhambisana nabantu besifazane (Williams no Bennett, 1975, pp. 327-337).

IZINDIMA / AMAQHAZA NGOKOBULILI (*GENDER ROLES*)

Igama elithi amaqhaza noma izindima ngokobulili (*gender roles*) lisetshenziswa kakhulu yizifundiswa zasemazweni aseNtshonalanga elisho imisebenzi noma lokho okulindeleke ukuba kwenziwe ngabantu besilisa nabesifazane ngokobulili babo. La maqhaza ngokobulili ayaba njengomhlahlandlela ekuziphatheni, ekwenzeni nasekucabangeni komuntu wesilisa noma wesifazane. Angaba nomthelela ekuqokweni kwezingubo zokugqoka, ukukhethwa komsebenzi, ebudlelwaneni babantu obehlukene (njengobuzali), ukuziphatha kanye nokunye okuningi okungaba nomthelela empilweni yomuntu okuhlobene nobulili. Amaqhaza ngokobulili angahlukahlukana ngokwezindawo nangokwamasiko abantu ehlukenegoba abantu bawenza ngezindlela ezahlukene.

Abacwaningi abaningi ikakhulukazi oSobulilikazi (*feminists*), okungabacwaningi abagxile ekulweni nengcindezelo yomuntu wesifazane baphawula bathi awendabuko amaqhaza ngokobulili (*traditional gender roles*) enza umsebenzi wokucindezela umuntu wesifazane. Bathatha ngokuthi ubulililili benziwa ngoba kuqondwe ngabo ukuba abantu besifazane bahluke

kwabesilisa okuyibona abathathwa njengabangcono futhi ukuze kubhebhezwe ubukhulu bomuntu wesilisa phezu kowesifazane. Abantu besifazane eminyakeni eyedlule bebelwela amalungelo abo okuba balingane nabantu besilisa futhi bakwazi ukuphumelela kwababekulwela, yize kusekuningi namanje okusafanele kwenziwe ekubeni kulinganiswe ubulililili ngokuphelele (Sen, 2001).

Amaqhaza ngokobulili kanye nokuziphatha okuhambisana nobulili kuke kwaba yinto enakekelwayo esikhathini esidlule. Kuqale ukushintsha kancane ngokuhamba kwesikhathi kweminye imiphakathi. Ushintsho kumaqhaza ngokobulili lungadalwa ukuguqulwa noma ukwenziwa kwezinto ngendlela yempucuko engumphumela wesikhathi okuphilwa kuso. Isibonelo: njengoba esikhathini esiningi kujwayeleke ukuba kube ngabantu besifazane abanakekela izingane namhlanje bakhona abantu abayingcosana besilisa abakwaziyo ukunakekela izingane zabo, izingane zabafana nezamantombazane seziyakwazi ukuthola imfundo elinganayo kanti nabanye abantu besilisa nabesifazane (nakuba beseyingcosana) sebesebenza imisebenzi ekhokhelwayo ngokulingana, ngaphandle kokuyihlukanisa ngokobulili. Lapha eNingizimu-Afrika lokhu kungenxa yezinguquko ezilethwa nguhulumeni ezenza ukuba abantu balingane (The Constitution of the Republic of South Africa, 1996).

Nakuba iningi loSonjulalwazi nabacwaningi bevuma ukuthi amasiko kanye nokuziphatha kwemiphakathi kuyashintshashintsha, sekwake kwabakhona inkulumo-mpikiswano mayelana nokuthi kungashintsha kanjani futhi kusheshe kangakanani ukushintsha kwakho (Harrison noCarroll, 2006). Izinkulumo-mpikiswano ezinjengalezi zibanesigqi lapho zifaka ubulili, okungaba ngobemvelo noma bokwakhiwa (ubulili noma ubulililili) ngenxa yokuthi abantu banemibono eyahlukene ngokuthi bungakanani ubulili

bokwakhiwa (*gender*) obuncike ebulilini bemvelo (*sex*). Okuphawulekayo ukuthi amaqhaza ngokobulili lawo athathwa njengawendabuko anawo umthelela ekubhebhethekiseni imibono emiswe ngokobulili.

Phambilini kanye nasesikhathithi samanje kweminye imindeni, ikakhulukazi yasemakhaya angathuthukile, abantu besifazane kulindeleke ukuba bagane, bahlale ekhaya, bathole izingane baphinde bazinakekele. Indoda ilindeleke ukuba isebenze yondle umndeni wayo. Uma umuntu wesifazane ekhetha ukuyosebenza, uthathwa njengeniyumba noma ngowesifazane ongaqede kuba ngumuntu wesifazane kwamanye amazwe (Harrison noCarroll, 2006). Indoda enganwe yilowo wesifazane uma ihlala ekhaya ingasebenzi kusebenza yena engowesifazane ingabonakala ingeyona indoda ngokuphelele okanye ibukeke njengesehluleki.

Abacwaningi abafana noLawrence, noTaylor noByers (1996) bangabonakala njengabantu abagqugquzela ukungalingani ngokobulili ngenxa yokuthi bagcizelela ukuhlukana kwamaqhaza noma kwezindima ngokobulili. Baphawula ngokuthi okuyikhona kulindeleke ngamaqhaza ngokobulili wukuba acace kahle kubantu abasebancane. Isikole, umndeni, kanye nemithombo yolwazi kukwazi kangcono ukufundisa ngamaqhaza ngokobulili okufanele izingane zikhule zizwalandele. Izingane ziye zilingise abazali, othisha kanye nontanga yazo ngezindlela zokuziphatha.

Imibhalo eminingi yobuciko ikhombisa ukuthi izimpawu zamaqhaza ngokobulili asondelene nabantu besilisa abeka kangcono noma aphakamisa isithunzi somuntu wesilisa kunomuntu wesifazane (Bassoff noGlass, 1982; Whitely, 1983). Ukulolonga umzimba nokuphumelela sekwake kwatholakala kuyizinto ezisondelene nabantu besilisa (Taylor noHall, 1982). Bukhona

obunye ubufakazi osebake bavezwa ngabacwaningi abafana no-Archer (1995), Buss (1995), Buss noSchmitt (1993), abathola ukuthi umehluko ekwenzeni kwabantu besilisa nabesifazane ukuthi abesilisa bayaba ngabaqambi bezinto ezintsha esikhathini esiningi.

UParsons (1955) owayesebenza e-USA waqamba isifanekiso (model) asibiza ngokuthi yi-*“model of the nuclear family”*. Ngaleso sikhathi kule ndawo umndeni oyisiqalo (*nuclear family*) wawuthathwa njengento okuyiyona eyamukelekile kuyo yonke imindeni. Umndeni oyisiqalo wawuqhathanisa indlela amaqhaza ngokobulili ayebukwa ngayo ngokwejwayelekile noma ngokwendabuko kanye nangokwenkululeko. UParsons (1955) uyakholwa ukuthi imisebenzi yokuziveza yabantu besifazane isebenza ukufeza izidingo nokuqinisa ubudlelwano phakathi kwamalungu omndeni. Ngakolunye uhlangothi imisebenzi elindeleke kubantu besilisa isondelene nemisebenzi yangaphandle kwasekhaya enjengokuyosebenza ukuze kutholakale imali, umuntu wesilisa akwazi ukondla umndeni wakhe. UParsons (1955) uyasihlukanisa isifanekiso sakhe izigaba ezimbili: isigaba sokuqala sasibheka amaqhaza ngokobulili njengokwejwayelekile, bese kuthi isigaba sesibili sibheke amaqhaza ngokobulili ngendlela ekhululekile. Isigaba sokuqala sesifanekiso sikaParsons (1955) siphawula ngokuthi abesilisa yibona okufanele bafunde benze imisebenzi efundelwayo futhi ekhokhelwayo. Kanti abantu besifazane bona kumele babe sekhaya, bathole futhi banakekele izingane. Uma kunengxaki noma ukuphambana kwemibono, izwi lomuntu wesilisa yilona elingelokugcina. Isibonelo: uma kukhethwa indawo yokuhlala njengomndeni, isikole lapho kufanele kufunde khona izingane kanye nokuthengwa kwezinto eziyizingo zekhaya, ngowesilisa onezwi lokugcina. Isigaba sesibili sesifanekiso sikaParsons (1955) siphawula ngokuthi abantu besilisa nabesifazane kumele bafunde ngokulinganayo, imisebenzi

ingahlukanisi ubulili, imisebenzi yasekhaya yenziwe yibo bobubili ubulili kungabi bikho ukwehlukana, kuboniswane ekuthathweni kwezinqumo, umuntu wesilisa angabi phezu kowesifazane ngesikhundla futhi yonke imisebenzi yenziwe ngokulingana kungabibikho ukubandlululana ngokobulili. Lesi sigaba sesibili siyayigqugquzela inkululeko yabantu bonke kanye namalungelo esintu.

IQQQA LESAHLUKO

Kulesi sahluko kuxoxwe ngenjulwalwazi nemiqondongqangi ewuhlaka lwalolu cwaningo. Kucashunwe nemisebenzi yabanye ababhali abake babhala ngemiqondongqangi esetshenzisiwe kanye nenjulalwazi yalolu cwaningo. Esahlukweni esilandelayo kuzokhulunywa ngomklamo nezindlela zocwaningo.

Isahluko sesine

UMKLAMO (*DESIGN*) NEZINDLELA ZOCWANINGO

ISINGENISO

Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezitshenzisiwe ukuqoqa ulwazi oludingekayo ukuze kutholakale izimpendulo zemibuzongqangi yalolu cwaningo. Lolu cwaningo luphendula imibuzongqangi emine, okuyiyona elawula izindlela namasu asetshenzisiwe ukwenza lolu cwaningo. Lolu cwaningo lungaphakathi kwepharadaymu yomhumusho (*interpretive paradigm*).

I-PHARADAYMU YOMHUMUSHO (INTERPRETIVE PARADIGM)

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadaymu yomhumusho (*Interpretive paradigm*). Ipharadaymu yomhumusho yiyona elungele lolu hlobo locwaningo njengoba ngihlaziya imibhalo yobuciko kanye nomhlahlandlela wokuqokwa kwezincwadi ezifundwayo ezikoleni. Njengoba uNeuman (2000, p.68) echaza, enye yezimpawu zepharadaymu yomhumusho ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo (*written text*) noma indikimba yokukhulunywayo (*oral text*) noma izithombe (*visual text*). Lapha ngicwaninge ‘ngokufundwayo’ ukuze ngithole izincazelo ngokusemibhalweni yobuciko yesiZulu kanye nomhlahlandlela wokuqokwa kwezincwadi ezifundwayo ezikoleni.

NgokukaNeumann (2000, p.68), umcwaningi osebenzisa ipharadaymu yomhumusho ungena athi shi embonweni wokwethulwa yilokho akucwaningayo njengento ephelile. Ngamanye amazwi, incazelo eyiqiniso akuvami ukuthi ibe sobala njengalokhu umuntu engacabanga; umuntu uyithola emva kocwaningo olujulile ngendikimba leyo, lapho ebheka khona imiyalezo eyethulwa indikimba yokubhaliwe aphinde abheke nobudlelwano bazo zonke izingxenye zaleyo ndikimba.

Umcwaningi ongumhumushi usebenzisa imininingwane eminingi ejiyile ukuze athole ulwazi noma ukuqonda okunzulu ngokwenzekayo. Lolu hlobo lomcwaningi lugxila kokwenzekayo (*practical orientation*) nasekutheni ubantu bazenza kanjani izinto imihla ngemihla.

Yini injongo yocwaningo lwenhlalo kubacwaningi abahumushayo?

UCohen, noManion benoMorrison (2000, p.305) babeka kanje:

For interpretive researchers, the goal of social research is to develop an understanding of social life and discover how people construct meaning in natural settings. An interpretive researcher wants to learn what is meaningful or relevant to the people being studied, or how individuals experience daily life. The researcher does this by getting to know a particular social setting and seeing it from the point of view of those in it, therefore sharing feelings with them.

Ngale ndlela ipharadaymu yomhumusho ihambisana kahle-ke nalolu cwano ngobaba ngicwaninge ngajula ngemininingwane engayithola ngokuxoxisana nabahlanganyeli bocwaningo; okungothisha abaphathelene nokuqokwa kwezincwadi (kwemibhalo yobuciko) esikoleni engasikhethayo kanye nesikhulu soMnyango WezeMfundo engathola kuso imininingwane

engangiyidinga. Ngabuye ngahlaziya nomhlahlandlela olawula ukuqokwa kwezincwadi ezifundwayo ezikoleni kanye nazo uqobo izincwadi ezifundwayo. Konke lokhu kwakufanele ngikucwaningisise ukuze ngithole ukuthi ngabe ikhona yini imibono emiswe ngokobulili ezincwadini ezifundwayo nanokuthi uthini umhlahlandlela olawula ukuqokwa kwazo ozenza ukuthi zibonakale zifanele ukufundwa yizingane zesikole.

Umklamo nendlela yokuqhuba lolu cwaningo

Lolu lucwaningo lwesimo sotho (*qualitative case study*). UYin (1988, p.82) uchaza kanje:

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

Njengoba ngaqoqa ulwazi oludingwa yilolu cwaningo kubahlanganyeli bocwaningo (okungothisha nesikhulu soMnyango wezeMfundo), akukho kuqagela okwenzeka noma okucatshangelwayo. USherman benoWebb (1988, p.84) bayavumelana ngokuthi indlela yocwaningo lwesimo noma lobunjalo botho iyona evuma kahle ocwaningweni olufuze lolu. Bathi:

A direct concern with experience as it is “lived” or “felt” or “undergone”. Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.

UDenzin benoLincoln (1994, p.2) bachaza ucwaningo lwesimo sotho njengendlela exube izindlela ezahlukene. Baphinde bathi: “*It is a situated activity that locates the observer in the world*”. Ngokwalaba bacwaningi ucwaningo lwesimo sotho lukhona njengento efanele ukuba ihunyushwe, nokuyiyona eyenza okwenzeka emhlabeni kubonakale. Kanjalo noBryman (1988, p. 9) uyavumelana nalaba babhali lapho ethi indlela abahlanganyeli bocwaningo beqonda noma behumusha ngayo izinto abazenzayo yiyona ehambisana kahle nocwaningo lwesimo sotho.

Abacwaningi abenza ucwaningo lwesimo sotho baye bazame ukuqonda ngezincazelo abahlanganyeli bocwaningo abazinikezayo ekwenzeni izinto ezithile lapho bekhona. Ngamanye amazwi, laba bacwaningi babuka indlela abacwaningwayo ababuka ngayo izinto. UPatton (1990) naye uthi umcwaningi ocwaninga ngesimo sotho ucwaninga into ngokuphelele. Lokhu kuchaza ukuthi kubhekwa nobudlelwano obukhona kukho konke okusondelene nalokho okucwaningwayo; okungaba yipolitiki, inhlalo, indawo kanye nokunye. Lokhu kuchaza ukuthi inhloso yocwaningo lwesimo sotho wukuqonda kahle ngokwenzekayo kuhlangukiswa nokunye okusondelene nakho.

Njengabanye abacwaningi, u-Eastwood (1988), yena uthi okuyilona phawu olumqoka locwaningo lwesimo sotho ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Okumqoka ngocwaningo lwesimo sotho ukuthi luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa lapho okusemqoka kuyilokho okuluvo lwabahlanganyeli bocwaningo (*participants*). Ngakho-ke imiphumela yocwaningo lwesimo sotho iqondana ngqo nendawo noma nesehlakalo lesocwaningo, ayikwazi ukufanelekiswa ngezindawo zonke noma ngezinye izimo ezingaphathelene

naleso esisuke sicwaningiwe. Ngale ndlela ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningweni lwesimo sotho. UFilstead (1979, p.37) uyakugcizelela lokhu nxa ebeka ukuthi amazwi alowo onikeza ulwazi ngocwaningo enjengoba enjalo yiwona asemqoka futhi anikeza umqondo ngemiphumela yocwaningo. Ngamanye amazwi noma yini eshiwoyo ngesikhathi kwenziwa inhlololwazi ibalulekile ngenxa yokuthi inikeza umcwaningi ithuba lokuba athole lokho afuna ukwazi ngakho. Lokho umcwaningi akutholile ngocwaningo kuye kube sekuhlaziywa ukuthola imiphumela yocwaningo.

Ngaphandle kwalokhu, ocwaningweni lwesimo sotho, okuyikhona kubalulekile amagama, imisho, izigaba njalonjalo, okuyizona ezinikeza incazelo ngokucwaningwayo kanti ucwaningo lobungako botho (*quantitative research*) lusondelene kakhulu nezinombolo.

UKaplan benoMaxwell (1994) bavumelana ngokuthi injongo yokuqonda kahle ngezimvo noma indlela abantu abacwaningwayo ababuka ngayo izinto kanye nalezo zindawo abakuzo kuye kuphelelwe ubumqoka lapho kwenziwa ucwaningo lobungako botho (*quantitative research*).

Enye into esemqoka ngocwaningo lwesimo sotho ukuthi luyinkimbinkimbi nokuthi luyazithola lezo zinto ezijiyile noma ezifihlekile. Ngale ndlela-ke nginethemba lokuthi ngalolu cwano engilwenzile kuvela obala lokho obekungaziwa mayelana nolwazi lobunkimbinkimbi bemibono emiswe ngokobulili. Ngibe sengikhetha umklamo nezindlela zokuthola ulwazi ezihambisana nalolu hlobo locwaningo.

UCWANINGO LOTHO (CASE STUDY)

Lolu cwaningo luwucwaningo lotho (case study) ngenxa yokuthi lugxile esikoleni esisodwa. Isizathu sokuba ngigxile esikoleni esisodwa ukuthi nakuba imibhalo yobuciko yesiZulu emazingeni aphezulu ezikoleni (ukucacisa; ebangeni leshumi nambili) iqokwa nguMnyango WezeMfundo, isikole nesikole siyazikhethela ohlwini lwezincwadi ezisuke zigunyazwe nguMnyango WezeMfundo emabangeni eshumi neleshumi nanye. Lokhu kwenzeka ngokuthi uMnyango WezeMfundo ukhiphe uhlu olude lwezincwadi bese isikole ngasinye sizikhethela kulolu hlu izincwadi ezilungele sona. Emabangeni esishiyagalombili nelesishiyagalolunye, khona-ke okwamanje bezingakabi bikho izinhla zemibhalo yobuciko yesiZulu ezikhishwe nguMnyango WezeMfundo ukuba izikole zikhethe kuzona. Isikole ngasinye sisebenzisa noma ngabe yiyiphi incwadi ekhona esikoleni ukuze ukufunda kuqhubeka. Ngaleyo ndlela okwenzekayo ngemibhalo yobuciko yesiZulu ezikoleni zamabanga aphezulu ukuthi ziyahluka ngesikole ngesikole, kuye ngokuthi isikole sikhetha ukwenza ziphi izincwadi, bese kuthi, kube yibanga leshumi nambili kuphela elifunda imibhalo yobuciko yesiZulu efanayo kuzo zonke izikole njengoba zisuke ziqokwe nguMnyango WezeMfundo uziqokela izikole zeSifundazwe sonke.

Kuyacaca-ke ukuthi akulula ukuthi zonke izikole zikhetha izincwadi ezifanayo kusukela ebangeni lesishiyagalombili kuye kweleshumi nanye njengoba isikole sizikhethela ngokuthanda kwaso izincwadi zemibhalo yobuciko yesiZulu esifisa ukuzenza. Okunye engingakubeka mayelana nokwehlukana kwemibhalo yobuciko yesiZulu ezikoleni kula mabanga ukuthi ezinye izikole azizihluphi ngokuthenga izincwadi ezisuke ziqokwe nguMnyango WezeMfundo kulawo mabanga uMnyango osuke uwaqokele. Ziyasebenzise noma ngabe yiyiphi incwadi ezinokuyithola, uma nje kungeyombhalo wobuciko wesiZulu, akukhathaleki ukuthi ngabe indala kangakanani. Lokhu

kuvame ukwenzeka ezikoleni zasemakhaya ngenxa yokuthi azinawo umcebo owanele ezingawusebenzisa wokuthenga izincwadi.

Uma ngibuyela kucwaningo lotho, uStake (1988, p.257) uluchaza kanje:

The case study focus is on a single actor, a single institution, a single enterprise, may be a classroom, usually under natural conditions so as to understand it

UWinston (1977) uthi ucwaningo lotho lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo. Ngale ndlela utho olucwaningwayo lungaba lunye (*single case*) noma zibe ziningi (*multiple cases*) (Yin, 1994). Ucwaningo lotho lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*). Lolu cwaningo luwuphenyo mayelana nokuthi ikhona yini imibono emiswe ngokobulili emibhalweni yobuciko yesiZulu efundwa ezikoleni nokuthi umhlahlandlela wokuqokwa kwemibhalo yobuciko efundwa ezikoleni uyabubhekelela yini ubulili. UTellis (1977) uthi ucwaningo lotho oluphenyayo ukuqoqa imininingwane lungenziwa ngaphambi kokuthi kwakhiwe imibuzo enqala okufanele iphendulwe lucwaningo kanye nombono ongafakazelwanga (*hypothesis*). UTellis (1977) uphinda athi ucwaningo lotho lungathathwa njengeziqalo zocwaningo kolunye ucwaningo lwenhlalo nakuba ngokukaTellis (1977), umklamo wocwaningo kumele wenziwe ngaphambi kwesikhathi socwaningo.

UStake (1995) benoYin (1994) bakhipha izindlela eziyisithupha zokuthola ubufakazi ocwaningweni lotho, okuyilezi:

- Izincwadi: izincwadi ezibhalelwe umuntu (*letters*), iziqeshana zamaphephandaba nokunye.

- Izinhlohlolwazi: ezivulelekile (*open-ended*) nenhlohlolwazi ehleliwe (*structured interview*).
- Imininingwane eyigugu: enjengemininingwane egciniwe (*records*), uhlu lwamagama nokunye.
- Imisebenzi yobuciko: efana namathuluzi, izinto zokusebenza noma yiluphi olunye uhlobo lwemisebenzi yobuciko ekwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo.
- Ukuqaphelisisa ngqo (*direct observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo.
- Ukuqaphelisisa komhlanganyeli (*participant observation*), okwenza umcwaningi abe yingxenyane ezehlakalweni noma esahlakalweni esicutshungulwayo.

Kulolu cwaningo, imithombo yocwaningo (*data sources*) engiyisebenzisile ukuthola ulwazi kwaba yimibhalo yobuciko yesiZulu kanye nomhlahlandlela wokuqokwa kwemibhalo yobuciko yesiZulu yamabanga aphakeme ezikoleni woMnyango WezeMfundo kanye nombhalo wenhlohlolwazi (*interview transcript*). Izincwadi lezo zesikole zabe sezicutshungulwa ukuze kutholakale ukuthi zinayo yini imibono emiswe ngokobulililili kanti umhlahlandlela onemigomo elawula ukuqokwa kwemibhalo yobuciko nawo wacutshungulwa ukuze kutholakale ukuthi izindlela nemigomo elandelwayo lapho kuqokwa imibhalo yobuciko yesiZulu ezikoleni iyayibhekelela yini indaba yobulililili. Ngaphinde ngenza inhlohlolwazi nesikhulu soMnyango WezeMfundo kanjalo nabafundisi abaqondene nokuqokwa kwemibhalo yobuciko efundwa ezikoleni zamabanga aphezulu.

UHLAZIYO LOKUQUKETHWE (*CONTENT ANALYSIS*)

Uhlaziyo lokuqukethwe (*content analysis*) luyithuluzi locwaningo elisetshenziswa ukuqoqa nokuhlaziya umongo wokubhaliwe noma okukhulunyiwe (*text*). Okuqukethwe kungaba amagama, amabinzana amagama, imisho, izigaba, izithombe, izimpawu (*symbols*), imibhalo egciniwe emayelana nomsebenzi nemibiko, amafomu agcwalisiwe, izincwadi zokufunda, imibhalo yomlando ngomlobi wawo (*autobiographies*), amadayari, izindaba, izingqikithi, amaphephabhuku, amaphephandaba, amabhulethini, amakhathalokhi, amasilabhasi, amafilimu, amakhathuni noma imiqondo (Best, 1977). Into yokuqala okufanele yenziwe ngumcwaningi osebenzisa uhlaziyo lokuqukethwe wukwakha ubhalo olufihlakele (*coding*) lokuqukethwe bese ephinda elufukula uhlaziyo akhe izindikimba (*themes*). NgokukaBest (1977), uhlaziyo lokuqukethwe olubuye lwaziwe ngedocument analysis, luphathelene nokuhlolwa kwemibhalo ebhaliwe ngaleso sikhathi noma imininingwane noma amabhuku athile asetshenziswa njengemithombo yemininingwane yocwaningo (*sources of data*).

UBest (1977) uthi eminye yemibuzo yocwaningo ingaphenduleka ngenxa yokusebenzisa uhlaziyo lokuqukethwe. Kulolu cwaningo ngisebenzise uhlaziyo lokuqukethwe ukukhombisa imibono emiswe ngokobulili (yabesifazane nabesilisa) emibhalweni yobuciko yesiZulu efundwa ezikoleni ikakhulu emabangeni aphezulu. Ngiphinde ngahlaziya umhlahlandlela olawula ukuqokwa kwemibhalo yobuciko efundwa ezikoleni

Ukuhlaziya imibhalo yobuciko yesiZulu ngaqoka izincwadi eziyishumi nanye ezifundwa esikoleni iJija Secondary School esiseNkandla, kusukela ngonyaka we-2003 kuya kunyaka we-2005. Ngaqoka lesi sikole ngoba yisona esasiseduze kunezinye futhi sakhiwe eduze nomgwaqo. Ngaleyo ndlela

ngakwazi ukufinyelela kalula kuso noma ngabe izulu lalina noma kumfimfa ukuhamba ikakhulukazi njengoba indawo yaseNkandla isesemumva nentuthuko njengoba imigwaqo eminingi ingakabi nalo itiyela, okwenza kuhambeke kalukhuni kuzo uma kunodaka. Ngathatha izincwadi zonke zesiZulu ezifundwa kulesi sikole iJija, kuwo onke amabanga, kusukela kunyaka we-2003. Ngabe sengikhetha eziyishumi nanye kwezingamashumi amathathu nanye. Ngakhetha zabaningana izincwadi engangizozicubungula ngoba ngangizobheka kuphela imibono emiswe ngokobulili nokubekeka kwabalingiswa besilisa nabesifazane kuzo. Ngaleyo ndlela ngangingezukubheka konke okunye ezincwadini. Izincwadi zaqokwa ngaphandle kokulandela imigudu ethile noma ukwazi ukuthi zabe ziluhlobo luni lwemibhalo noma zabe ziquketheni (*randomly*). Ngabe sengenza izigaba ukuhlaziya engakuthola ezincwadini kanye nezindikimba ezatholakalayo kuleyo naleyo ncwadi. Ngabe sengenza ubhalo olufihlakele ngakhipha izindikimba ezatholakalayo ezincwadini engabe ngizicwaninga. Kulezi zincwadi ngangibheka amagama asetshenzisiwe, izincazelo, imisho, izigaba kanye nemiyalezo okwatholakala ezincwadini.

Izincwadi engizicubungulile yilezi:

Uphuya WaseMshwathi	Bhengu, K	1991
Impi Yabomdabu Isethunjini	Buthelezi, J.C.	2004
Mubi Umakhelwane	Gumbi, J.N.	2005
Umthathe Uzala Umlotha	Kubheka, I.S.	2004
Ngaze Ngazenza	Masondo, M.M.	2000
Ingwijikhwebu	Molefe, L.	1998
Singadlala Abantu	Ntombela, T.E.	2004
Kwake Kwaba Nje	Nxaba, C.	1997
Mntanami! Mntanami!	Nyembezi, S.	1992
Aphelile Agambaqa	Radebe, M.E.	2002
Kungasa Ngifile	Sibiya, E.D.M.	2002

INHLOLOLWAZI (INTERVIEW)

Ukuthola ulwazi ngezindlela nemigomo elandelwa ngothisha abaqoka izincwadi zemibhalo yobuciko yesiZulu esikoleni iJija engasikhethayo nasesikhulwini esiseMnyangweni WezeMfundo, ngenza inhlololwazi, ngisebenzisa nesiqophamazwi ukuqopha ingxoxo engaba nayo nabo. Othisha engaxoxisana nabo babebabili. UBest (1977) uchaza inhlololwazi njengehlelo lemibuzo exoxwa ngomlomo (oral questionnaire). Esikhundleni sokuphendula ngokubhala phansi njengephepha elinamahlelo emibuzo (questionnaire), obuzwayo noma ohlolwayo uyaye aphenndule ngomlomo ngesikhathi kunokukhuluma nokuphendulana phakathi komcwaningi nalowo asuke exoxa naye ukuthola ulwazi oluthile aludingayo ocwaningweni lwakhe. UBest (1977) uyavumelana noDe Vos nabanye (2002, p.79-81,106) abathi inhlololwazi ingukukhuluma ngqo komcwaningi kanye nalowo ocwaningwayo, okuye kuthi umcwaningi afunde ebusweni nakokushiwo

ngocwaningwayo, ebhekisisa indlela akhuluma ngayo nendlela enza ngayo lapho ekhuluma.

Kanjalo no-Ackroyd benoHughes (1992, p.102) bathi inhlololwazi ikhulula abantu ukuba bakwazi ukusho ukuthi bazizwa kanjani, bangobani, banani; batshele obahlolayo ngezimpilo zabo, bakwazi ukuveza abakufisayo nabakwesabayo, baveze imibono, basho nabakholwa yikho. USeidman (1998, p.1) uthi umcwaningi wenza inhlololwazi ngoba efuna ukwazi ngezindaba zabanye abantu. Izindaba zingenye yezindlela zokuthola ulwazi. Ukuxoxa izindaba kuyindlela yokwakha ulwazi. Yilelo nalelo gama abantu abalisebenzisayo lapho bexoxa izindaba zabo libalulekile ocwaningweni (De Vos nabanye, 2002). Ingxoxo, njengayo inhlololwazi, inento esuke igxile kuyo kodwa hhayi ohlangothini olulodwa lwayo. UDe Vos nabanye (2002, p.79-81) baqhubeka babeke kanje:

All interviews are interactional events and interviewers are deeply and unavoidably implicated in creating meanings that ostensibly reside within participants.

UBogdan benoBiklen (1992, p.135) bachaza inhlololwazi njengengxoxo esuke ihleliwe, imvamisa nabantu ababili noma ngaphezulu, ngesizathu sokuthola ulwazi oluthile. Ngenxa yale nkulumo ecashunwe ngenhla, kuyacaca ukuthi inhlololwazi iyakwazi ukuvumela umcwaningi ukuba athole ukucaciseleka ngaleyo nto asuke efuna ukwazi kabanzi ngayo. Kusobala futhi ukuthi umcwaningi ubuka izinto ngehlo lalowo asuke emcwaninga, akaqhamuki nokwakhe kumbe ezakhe izimpendulo. Ngabe sengibona-ke ukuthi indlela yenhlololwazi yayilufanela lolu cwanningo njengoba nami ngangifuna ukuthola ulwazi kothisha nesikhulu soMnyango WezeMfundo engangiqondene nabo.

INHLOLOLWAZI ESAKUHLELEKA (SEMI STRUCTURED INTERVIEW)

Izinhlolo zenhlololwazi engizisebenzisile kubo bonke abahlanganyeli bocwaningo; okuyisikhulu soMnyango WezeMfundo kanye nothisha ababili ababethinteka ekuqokweni kwemibhalo yobuciko yesiZulu esikoleni engangisikhethile, kwaba yinhlololwazi esakuhleleka. Inhlololwazi esakuhleleka ibuye ibizwe ngenhlololwazi eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zenhlololwazi (*interview guides*) ezinemibuzo azoyibuza (Flick, 1998). Imigomo okanye imigudu emisiwe yikhona okuvumela umcwaningi ukuba akwazi ukwenza imibuzo ukuze kugqame kahle noma kubonakale okuyizona zindawo ezidingeka zibe nezimpendulo zemibuzo yocwaningo (Flick, 1998, p.76).

Ucwaningo lwesimo sotho luvame ukusebenzisa izinhlololwazi ezisakuhleleka (Morse, 1991, p.89). UMorse (1991, p.89) ubeka ngokuthi imibuzo yezinhlololwazi ezisakuhleleka zenziwa zisondelane nalezo zindawo ezidinga ukucwaningwa kodwa zibuye zikwazi ukuvumela ukuxoxa ngokukhululeka nganoma yisiphi isimo noma nangeminye imibuzo engavela ngesikhathi inhlololwazi iqhubeka phakathi komcwaningi nocwaningwayo.

Lolu hlobo lwenhlololwazi ludinga uhlobo lwemibuzo evulelekile (*open-ended questions*) okumele ibuzwe ngumcwaningi ukuze angamvaleli ekhoneni lowo asuke embuzwa, bese engabe esakwazi ukusho ezinye izinto ebezingaba lusizo kumcwaningi. Lokhu kufakazelwa nanguDe Vos nabanye (2002), ababekayo ukuthi kwinhloololwazi esakuhleleka, umcwaningi uyakwazi ukulandelisa ngeminye imibuzo ezwa ethinteka ngayo kumbe elangazelela ukuzwa kabanzi ngayo, equbuka ngenkathi bexoxisana nomhlanganyeli wocwaningo ukuze athole isithombe esiphelele ngafuna ukukwazi.

Inhlololwazi engaba nayo nothisha engangisebenza ngabo besikole engasikethayo kanye nesikhulu soMnyango WezeMfundo yathatha ihora elilodwa ngayinye. Ngayisebenzisa inhlololwazi ngendlela yokuthi ibe ngekhululekile, ngikwazi ukubuza eminye imibuzo eyayiqhamuka lapho ngilalele izimpendulo zabahlanganyeli bocwaningo (abacwaningwayo) ngenkathi benginikeza ulwazi engangiludinga. Lokhu kwenza ukuba abahlanganyeli bocwaningo bazizwe bekhululekile, bakwazi nokusho ezinye izinto okwakungebelula ukuba bazisho uma ngangigasebenzisa ezinye izindlela zokuqoqa ulwazi. Ngabuye ngakwazi ukungena ngokujulile ezingqondweni zabo njengoba babekhululekile, bengesabi. Ngenxa yokuthi inhlololwazi esakuhleleka iyabubumba ubungani, ngabakha ngempumelelo ubungani nabahlanganyeli bocwaningo. Asizange sibekhona isikhathi lapho bazizwa benokwesaba noma bangicele ukuba ngivale isiqophamazwi. Saxoxa nje nabo saze saqeda bengaxwayanga lutho.

UHLELO LWENHLOLOLWAZI ESAKUHLELEKA (THE SEMI-STRUCTURED INTERVIEW SCHEDULE)

Ngenza uhlelo lwenhlololwazi esakuhleleka ngemibuzo okuyiyona engumgogodla wocwaningo. UDe Vos nabanye (2002) bachaza isheduli yenhloololwazi njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulelekile azoyibuza kulowo azothola kuye ulwazi baphinde baxoxe ngayo (Holstein noGubrium, 1995, p.76). Lokhu ngakwenza ukuze ngiqinisekise ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwano. Inhloso yokuxoxisana nesikhulu soMnyango WezeMfundo kwakuwukuba ngithole ulwazi mayelana nenqubo nemigomo elandelwayo lapho kuqokwa imibhalo yobuciko yesiZulu efundwa emazingeni

aphezulu ezikoleni; okungamabanga kusukela kweleshumi kuya kweleshumi nambili. Kothisha engaxoxisana nabo esikoleni engangisiqokile ngangifisa ukuthola ulwazi ngokuqokwa kwemibhalo yobuciko yesiZulu yamabanga esishiyagalombili nelesishiyagalolunye.

Ngabuza imibuzo evulelekile ukuze ngiqinisekise ukuthi abahlanganyeli bocwaningo babesho konke ababefuna ukukusho mayelana nemibuzo, bangampintsheki ngenxa yemibuzo engangingayibuza.

ISIVIVINYO SOCWANINGO (PILOT STUDY)

Ukuze ucwaningo lube yimpumelelo, kudingeka umcwaningi abe nekhono lokulwenza futhi abe nolwazi oluthe xaxa lokwenza ucwaningo. UJanesick (1998) uncoma ukuba umcwaningi enze isivivinyo socwaningo esingethathe isikhathi eside ukuze akwazi ukuthola amakhono azowadinga ekwenzeni ucwaningo lwakhe ngempumelelo. Ngabe-ke senginquma ukwenza isivivinyo socwaningo kwesinye sezikole zamabanga aphezulu esikhona eNkandla ukuze nginciphise amathuba ezinkinga engingase ngihlangabezane nazo uma sengiqoqa ulwazi mayelana nocwaningo njengomcwaningi osakhula. Esinye isizathu sokuba ngenze isivivinyo socwaningo ngangifuna ukuthola ukuthi kungenzeka yini ukuthi kube nemibuzo ehleliwe engeke izwakale kahle kubahlanganyeli bocwaningo, okungenza ukuba banganikezi izimpendulo ezinembayo.

Lesi sivivinyo socwaningo ngasithola siwusizo kakhulu ekungilungiseleleni ukuba ngenze ucwaningo lwangempela olwaluzolandela emva kwalolu. Kwaba ngalesi sikhathi-ke lapho ngakwazi khona ukubona okuyizona zingqinamba nobuhle bohlobo lwethuluzi engangizolisebenzisa ukuqoqa ulwazi olwabe ludingwa lucwaningo, okuyinhlololwazi esakuhleleka (*semi-*

structured interview). Kungaso futhi lesi sikhathi lapho ngazuza khona amakhono okulalela nawokukhuluma ukuze abacwaningwayo bangeke bazizwe benokwesaba noma babe namahloni nami ngikwazi ukulandelisa ngemibuzo equbukayo ngesikhathi senhlololwazi.

UKUQHUTSHWA KWENHLOLOLWAZI (*THE INTERVIEW PROCESS*)

Inhlololwazi nesikhulu soMnyango WezeMfundo

Inhlololwazi engaba nayo nesikhulu soMnyango WezeMfundo yaba ngekhululekile nenomoya omnandi. Ngafika kusasele imizuzu engamashumi amabili ngaphambi kwesikhathi esasivumelene ngaso. Ngazizwa ngemukelekile ngisekhaya. Indawo esasikuyona yangenza ngazizwa ngisekhaya. Nakuba ngingumcwaningi osemncane kodwa angizange ngibe nokwesaba. Saxoxa kahle siphendulana. Yonke imibuzo engayibuzayo yaphenduleka. Ngangibuye ngibuze eminye eyayiqhamuka ngenkathi sixoxa ukuze ngithole lonke ulwazi engabe ngiludinga. Angizange ngiyiqophe ingxoxo phakathi kwami nesikhulu soMnyango WezeMfundo. Ngakhetha ukubhala esabe sikuxoxa emva kwengxoxo esaba nayo ngenxa yokuthi isiqophamazwi sasingase sibe yisiphazamiso kwabanye abasebenzi boMnyango WezeMfundo njengoba indawo esasikuyo yayingavalekile, kukhona nabanye abasebenzi bude buduze. Ngesikhathi sixoxa ngangiqobela phansi okuyizikhumbuzi engangizokusebenzisa ukwakha imisho ephelele yengxoxo. Ngaqeda ukuxoxa nesikhulu soMnyango WezeMfundo ngabhala phansi konke esabe sikuxoxile. Lokhu ngakwenza ukuze ngingalibali nanoma yini esasiyixoxile.

Inhlololwazi nothisha

Ngafika ngelanga lokuqala esasivumelene ngalo ngokuba nenhlololwazi nothisha ngemvume yamalungu onke athintekayo esikoleni. Ayibanga yimpumelelo ngalelo langa ngoba ngangiphethe isiqophamazwi esisebenza ngogesi kanti isikole sabe singenawo ugesi kwazise sabe sisafakelwa kungakapheli ukufakelwa kwawo. Ngabuya ngakusasa lapho sengiphethe isiqophamazwi esisebenza ngamalahle. Ngaxoxa nabo othisha, ngiqopha inkulumo yethu. Babengenakho ukwesaba othisha laba ababili ngoba inkulumo yethu yayigcwele ubungani nanokuthi ngabe ngibachazelile ukuthi akukho ngozi eyayingabehlela ngenxa yokuzibandakanya kulolu cwaningo. Babesho nezinye izinto okwakungeke kubelula ukuba bazisho ngokukhululeka uma ngabe ngangingasebenzisa enye indlela yokuthola ulwazi. Indawo esabe sikuyo yayikhululekile, singenakho ukuphazamiseka, sixoxa ngokukhululeka. Sasihleka lapho kuvela khona ihlaya. Eminye imibuzo yayiqubuka ngenkathi siqhubeka sixoxa. Yonke imibuzo engangiyibuza babeyiphendula.

INKAMBISO ELUNGILEYO YOCWANINGO (*RESEARCH ETHICS*)

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kubalulekile ukuthi abazonikeza ulwazi oludingwa lucwaningo bavikeleke. Lokhu kwenzelwa ukuthi bangazitholi sebenezinkinga ngenxa yolwazi abasuke belunikezile. Ngakho-ke ngaqale ngabhala incwadi ngibhalela uthishanhloko kanye nabo bonke abayingxenyane yesikole engangizokwenza kuso ucwaningo, kuhlanganisa nabafundisi ababezonginikeza ulwazi olwaludingwa yilolu cwaningo (Buka izeleko). Phezu kwalokhu ngabuye ngabhala enye incwadi eyayiqondene ngqo nabahlanganyeli bocwaningo esikoleni (Buka izeleko). Ngaphinda ngabhalela uMnyango WezeMfundo nakhona ngacela imvume ngichaza nangenjongo yocwaningo. Ngachaza nokuthi ngabe ngizolwenza esikoleni esikuyiphi indawo (Buka izeleko).

Ngaphinda ngabhala incwadi eyayiqondene nowayezoba ngumhlanganyeli wocwaningo, kuwona uMnyango wezeMfundo (Buka izeleko). Kuzo zonke izincwadi ngangichaza ngamalungelo abahlanganyeli bocwaningo kuhlanganisa nokuthi babengaphoqelekile ukuba yingxenye yocwaningo futhi babenalo ilungelo lokungabi yingxenye yocwaningo, nokuyeka noma ngasiphi isikhathi lapho bezizwa bengasathandi. Ngachaza ukuthi ukungahlanganyeli ocwaningweni kwakungeke kube nomthelela omubi kubo. Ngachaza nokuthi amagama abo ngangingezukuwadalula futhi akukho engabe ngizokushicilela engangingakusondeza kumagama abo. Ngachaza nokuthi igama lesikole ngangingezukulidalula futhi ngangizosebenzisa igamambumbulu ukuze kuvikeleke igama lesikole. Ngabachazela nokuthi engangizokuxoxa nabo kwakuzoba yisifuba sami nabo kuphela. Ngabachazela futhi ukuthi ngabe ngizoqopha izinkulumo engangizoba nazo nabo kanti futhi babezoba nelungelo lokwenqaba ukuqoshwa uma kwakungenzeka bazizwe bengakhululekile. Kanti uma babezovuma ukuqoshwa, babenalo ilungelo lokungitshela ngimise isiqophamazwi ngesikhathi sikhuluma uma babengazizwa bengakhululekile. Ngabachazela nokuthi ulwazi engangizoluthola kubo engangizolugcina kwikhompyutha kanye nalolo engabe ngizoluqopha ngangizolucisha ngokushesha uma sengiqede ucwaningo.

Sengikwenzile lokhu, ngaphinda ngafaka isicelo sokwenza ucwaningo eNyuvesi engangifunda kuyo. INyuvesi yadinga ukuba ngenze isiqiniseko sokuthi ngabe ngenze njengokwenkambiso elunguleyo okumele umcwaningi ayilandele ngaphambi kokuba aqale ukwenza ucwaningo. Isigculisekile iNyuvesi ukuthi ngabe ngiyilandele kahle inkambiso elungileyo, yangivumela

ukuba ngiqale ukwenza ucwaningo (Bheka ohlwini lwezeleko). UMnyango WezeMfundo nawo wanginika imvume yokwenza ucwaningo.

IQQQA LESAHLUKO

Kulesi sahluko kuxoxwe ngomklamo nezindlela zokuqhuba ucwaningo. Kubuye kwaxoxwa nangesivivinyo socwaningo esaba khona ngaphambi kokwenza ucwaningo lwangempela. Kube sekuxoxwa ngenkambiso elungileyo yocwaningo eyalandelwayo. Esahlukweni esilandelayo kuzokhulunywa ngokutholakele kulolu cwano.

Isahluko sesihlanu

OKUTHOLAKELE: IMIBONO EMISWE NGOKOBULILI (GENDER STEREOTYPES) EMIBHALWENI YOBUCIKO YESIZULU

ISINGENISO

Kulolu cwaningo lwemibhalo yobuciko yesiZulu efundwa ezikoleni ngithole okufanayo nalokho osekuke kwatholakala ezincwadini ezibhalwe ngezinye izilimi. Ngakho-ke kulesi sahluko ngizokhuluma ngemibono emiswe ngokobulili eqondene nabesilisa kanye nabesifazane etholakala ezincwadini ezifundwayo ezikoleni engizicwaningile.

Kuzo zonke izincwadi zesiZulu engizicubungulile ngithole ukuthi abalingiswa besifazane ababekeke benikeza isithombe ngemibono emiswe ngokobulili njengokwemigomo yemiphakathi babekwe bebahle; isibonelo, bangamanono, bayabekezela, banezimilo ezinhle, banakekela izingane emakhaya, banozwela nezingane zabo abazikhulisayo futhi basondele kuzo kakhulu kunokuba kwenza oyise bazo, bahlanza izindlu kahle njalo njalo. Kanti abalingiswa abangayilandeli imigomo yemiphakathi babekwe bengabantu ababi: isibonelo, abanabo ubuqotho, bayizigebengu, banezinhliziyi ezimbi, banezimilo ezixegayo njalo njalo. Abalingiswa besilisa ababekeke befeza imibono emiswe ngokobulili ngokwemigomo yomphakathi baqotho, banamandla, banomqondo njalo njalo.

Imibono emiswe ngokobulili eqondene nabesifazane neyabesilisa ngibe sengiyihlela ngakhipha izindikimba ezine kweyabantu besifazane kanti kweyabantu besilisa ngikhiphe izindikimba ezinhlanu. Ngizoqale ngikhulume ngezindikimba zabantu besifazane, ngixoxe ngazo bese ngikhuluma ngezabesilisa.

Izindikimba zemibono emiswe ngokobulili eqondene nabantu besifazane.

*Owesifazane ongumgcinikhaya nenzalabantu futhi onakekela abanye abantu,

*Owesifazane mayelana nezikhundla, ekhaya nasemisebenzini

*Owesifazane nolimi

*Owesifazane nomzimba wakhe nokugqoka nemidlalo

IMIBONO EMISWE NGOKOBULILI YABESIFAZANE

Owesifazane ongumgcinikhaya nenzalabantu futhi onakekela abanye abantu

Ngokujwayelekile umphakathi uthatha ngokuthi umsebenzi womuntu wesifazane emphakathini nasekhaya ukuba yinzalabantu, aphinde akhulise futhi anakekele izingane, bese enakekela nabanye abantu. Lapha ngingabala amalungu omndeni anjengoyisezala noninazala, odadewabo nabafowabo bomyeni wakhe kanye nabanye. Ngaphandle kokunakekela abantu umuntu wesifazane ubuye athathwe ngokuthi umsebenzi wakhe ukugcina ikhaya. Njengomgcinikhaya umuntu wesifazane kufanele abe sekhaya, ahlanze izindlu namagceke nezingubo, enze nokunye okuningi okuyimisebenzi yasekhaya.

Emibhalweni yobuciko engiyicubungulile abalingiswa besifazane abalandela lo mbono babekwe bebahle kanti abangawulandeli babekwe njengabalingiswa ababi. Ukwenza isibonelo: ngingathinta incwadi ebhalwe nguKubheka (2004) esihloko sayo sithi “*Umthathe Uzala Umlatha*”. Kule ncwadi umlingiswa

uMandla, unguthishanhloko esikoleni sasendaweni yangakubo. UMandla lona, uganwe nguNomusa ongafundanga kuyaphi ngoba wagcina ebangeni lesithupha. Asikho isizathu esizwakalayo esiyekise uNomusa esikoleni ngaphandle kokuthi wayekholwa ngukuthi “usehlale ngokwanele esikoleni. Kwakuyinto ejwayelekile lokhu kwenza emantombazaneni endawo. Ayembalwa ayenentshisekelo yokuqhubeka nokufunda” (Kubheka, 2004, p.47). Ngenxa yokungafundi, uNomusa wenza imisebenzi yasekhaya njengokutshala, ukuhlakula, ukupheka, ukuthola abantwana, anakekele izingane, atshale emasimini, adayise izinkukhu kanye nokunye.

Kule ndaba uNomusa ubekwe engumlingiswa omuhle, okhuthela, ohloniphayo, onesimilo esihle, obekezelayo, onakekela abantwana kanye nabanye abantu. Uyinzalabantu njengoba enabantwana abane, uyabanakekela, unakekela noninazala kanye noyisezala, uyapheka ekhaya, uhlanza izindlu, uyahlakula alime nasemasimini. Ngale ndlela uNomusa ungumlingiswa owufeza kahle lo mbono omiswe ngokobulili ngabantu besifazane. Lapha kuyavela ukuthi owesifazane oyinzalabantu njengaye uNomusa ubukeka kahle, emukeleke emphakathini, ahlonipheke futhi abe nesithunzi. UNomusa ubekeke njengomlingiswa ongenasici okuthi noma umyeni wakhe uMandla emshiyile ekhaya, sekuphele iminyaka engabuyi ekhaya kodwa uNomusa yena ahlale nezingane zakhe azikhulise yedwa, ahlale nabazali bomyeni wakhe, abanakekele, abawashele aphinde abaphekele.

Ngizothatha esinye isibonelo ukufakazela lo mbono omiswe ngokobulili lapho owesifazane enza umsebenzi wokuthola abantwana abanakekele. Endabeni ethi “*Kwake Kwaba Nje*”, ebhalwe nguNxaba (1997), uBuhle umkaVusumuzi Kheswa uthole ingane uThembalethu beseseMakholweni bengakayi eMakhekheleni lapho uhulumeni ebathuthela khona. Umyeni wakhe uVusi

uyaboshwa ngenxa yokuzwakalisa ukungagculiseki yisenzo sikahulumeni sokubasusa endaweni yabo enomhlabathi onothile yaseMakholweni abathuthela eMakhekheleni endaweni elugwadule. UBuhle usala nengane encane esenezinyanga izelwe, uThemba lethu. Uyamnakela, anakekele nengane kadadewabo uBafana, aphinde enze nemisebenzi yasekhaya enjengokupheka, ukuhlanza indlu kanye nokunye. Ubekeke kahle kule ndaba uBuhle, akanasici.

Encwadini ethi “*Mntanami! Mntanami!*” ebhalwe nguNyembezi (1992), uMaNtuli umkaDlamini unabantwana abathathu. Uyena obanakekelayo, afundise intombazane uNomusa imisebenzi yasendlini enjengokupheka, ukuhlanza indlu kanye nokunakela abafowabo ngokubathungela izimpahla zabo ezidabukile (Nyembezi, pp.21-22). UMaNtuli nguyena futhi onozwelo kakhulu nesigangi esingumntanakhe uJabulani osekhetha ukweqa ekhaya aye eGoli, lapho engazi muntu khona. UMaNtuli ufisa sengathi bangahamba noDlamini umyeni wakhe bayombheka kanti uyise usevele wakhohlwa yindaba kaJabulani. Noma uMaNtuli ezama ukukhuluma ngokuyocingwa komntanakhe, uDlamini umane alwe naye uMaNtuli ngokuba elokhu embelesela ngale ngane engezwa. UMaNtuli umkaDlamini uyinkosikazi ehlala ekhaya, akasebenzi. Uyaziwa ngokuba yiqhathanzipho. Amakhosikazi asendaweni akhuluma ngaye ngobunono anabo. Endlini kwakhe kuyacwebezela phansi. NoNomusa indodakazi kaMaNtuli useyakwazi ukunakela abafowabo njengoba unina esemfundisile. Ngenxa yokuthi uMaNtuli ulibambile iqhaza lokuba yinzalabantu nokuba ngumgcinikhaya, ubekwe engumlingiswa omuhle ongenasici.

Engikutholile kulolu cwaningo ukuthi uma umlingiswa wesifazane esemncane engaganile, akavezwa kabi njengoba kwenzeka komdala onganile.

Isibonelo: endabeni ethi “*Umthathe Uzala Umlatha*” ebhalwe nguKubheka (2004), uNonceba ungumlingiswa ongaganile kodwa ngoba usemncane, akabekekile kabi kule ndaba. Lokhu kungaba ngenxa yokuthi owesifazane osemncane uthathwa njengomuntu osazokhula, agane, abe yinzalabantu, ayilandele yonke imibono emiswe ngokobulili njengalokhu kulindelekile. UNonceba uvezwe waba muhle, kangangoba uMandla uthe noma emkhombisa ukuthi uyamthanda, uNonceba akasheshanga wathatheka futhi ugcine engamqomanga, lokhu okukhombisa ukuthi ungumuntu oqotho, onesimilo esihle.

Omunye futhi umlingiswa osemncane obekwe kahle yize engaganile nguTholakele, encwadini “*UPhuya WaseMshwathi*”, ebhalwe nguBhengu (1991). Kule ndaba nakuba uTholakele engakabi yinzalabantu ngenxa yobuncane bakhe kodwa akabekekile kabi. Uvezwa eyintombazane eziphethe kahle. Ugcina ngokuba athole umkhwenyana omthandayo, uSipho, okunguyena omhlangeni ekufeni njengoba inyanga uGobisile uMkhokhobi ubefuna ukumenza umhlathelo wenkosi yokufa uLusifa. Bagcina ngokuba bashade oTholakele noSipho, bathole nabantwana abayisihlanu; abafana abathathu namantombazane amabili. Ngaleyo ndlela uTholakele ugcina eyinzalabantu, aphinde futhi anakekele nomyeni wakhe uSipho (Bhengu, 1991, p.221).

Ezincwadini engizicubungulile uma abantu besifazane abasebancane bethola izingane bengaganile, baba nezinkinga. Imvamisa balahlwa ngoyise bezingane abazithole bengaphandle komshado. Isibonelo: abalingiswa abafana noDora Mlotshwa endabeni emfushane ethi “*Impilo Yisondo*” ebhalwe nguButhelezi (2004). Kule ndaba uDora wathola ingane uThandanani, eyitholiswa nguNgema besesekolishi eFilidi. Bahlukana emva kwesikhathi.

Nasendabeni ethi “*Kunjalo-ke Emhlabeni*” ebhalwe nguMbhele (2004), uSiyathokoza ukhuleliswa nguThabo. UThabo uyaphika ngamabomu ukuthi nguye omkhulelisile. Lokhu kuyenzeka nasendabeni emfushane ethi “*Enyuvesi*” ebhalwe nguMbuyazi, (2004). Kule ndaba emfushane uSibongile ufunda enyuvesi. Ubhalela abazali bakhe ebatshele ngesinqumo asithathile sokuzibulala njengoba ebona ebaphoxile ngokukhulelwa. Lokhu kufakazela khona ukuthi ubonile ukuthi umuntu wesifazane kulindeleke ukuthi athole ingane esemdala futhi eganile. Ngaphandle kwalokho uze athole igama ngokolimi lwesiZulu umuntu wesifazane othola ingane engashadile kuthiwe yigqabulambeleko. Lokhu kuyahambisana nalo mbono omisiwe ngokobulili ukuthi nakuba umuntu wesifazane kumele athole abantwana kumele abathole kuphela uma eseshadile.

Lolu cwaningo luyaveza ukuthi uma umuntu wesifazane engesiyo inzalabantu, enganakekeli abanye abantu aphinde enze nemisebenzi yasekhaya njengokujwayelekile, akabekeki kahle futhi akamukeleki emphakathini, ikakhulukazi uma emdala. Lokhu kungenxa yokuthi owesifazane osekhlule engaganile akekho ngaphansi kwendoda futhi akuthenjwa ukuthi usayobuye agane, azale, aphinde akwazi ukunakekela abanye abantu. Isibonelo: kuyo incwadi ethi “*Umthathe Uzala Umlatha*”, ebhalwe nguKubheka (2004), uNomvuyo ungowesifazane osekhlule, okungaselula ukuba athole abantwana. Uvezwa engumlingiswa omubi: akaganile, ugqoka amazinyo okufakelwa, uthengela uMandla utshwala, okuyinto akade engayazi uMandla, usebenzisa imithi ukufaka uMandla intando, uthengela uMandla izigebengu ezicishe zimbulale, akenzi nemisebenzi yasekhaya, akahlali ekhaya kodwa uziphilisa ngokusebenza esibhedlela efundisa amanesi, akathembeli endodeni. Ngakho-ke umlobi umveze njengomlingiswa onesithombe esibi sokuthandana nendoda eshadile aphinde ayifundise izenzo ezingalungile njengokuphuza utshwala.

Kubukeka sengathi abantu besifazane asebebadala bengaganile bathatha amadoda abanye bangabi nanembeza wokuthi banemindeni ebadingayo. Ngikusho lokhu ngoba uNomvuyo unomngani wakhe unkosikazi Mda, omdala naye. UNkosikazi Mda akanangane futhi akanandoda ngoba ungumfelokazi. Uziphilisa ngokudayisa utshwala ejoyintini eliwumuzi wakhe. Uhlanguana noNomvuyo ukuba badlise uMandla umuthi ozomenza ukuthi athithibale, athande kakhulu uNomvuyo akhohlwe uNomusa umkakhe.

Kuyo indaba ethi “*Kwake Kwaba Nje*” ebhalwe nguNxaba (1997), uMancinci ugane uJosefa kodwa akanangane. UMancinci uvezwe ekhulumela safuthi, ethanda ukulwa njengoba eze ashaye uBuhle umkaVusi ngoba emsola ngokuthi uthandana nomyeni wakhe nakhu phela umyeni kaBuhle akekho ngoba uboshiwe. UMancinci lapha ubekwe njengomlingiswa omubi ngoba akasiyo inzalabantu. Esikhundleni sokuthi anakekele indoda, ahlale ekhaya enze imisebenzi yasekhaya, ulibala ukukhuluma izindaba nabangani. Nakho lokhu kushaya kwakhe uBuhle ngoba emsola ngokuthandana nomyeni wakhe, kufakazela wona umbono wokuthi uma umuntu wesifazane esemdala kulindeleke ukuba abe nendoda yakhe ahlale nayo ngoba uma ingekho uzothatha awabanye.

Endabeni emfushane ethi “*Kazi Uyothini USamkelo*”, ebhalwe nguNgcobo (2004), uMaMchunu ugane uMakhathini. Unabantwana ababili, uZothini noSamkelo. Akavezwa kahle kule ndaba ngoba akasiye umgcinikhaya. Nakuba enabo abantwana, akahlali ekhaya abanakekele futhi abe ngumgcinikhaya ngoba uyasebenza, uyithishelakazi. Uvezwa enekhanda eliqinile, eneshende. Kuyavela nokuthi ingane yakhe le yokuqala uZothini, wamthola ngaphandle komshado, kulo ishende lakhe elinguChavana

elisebenza eMnyangweni WezeNtela (*Receiver of Revenue*) eMlazi. Ngenxa yalesi senzo sakhe uMaMchunu, umyeni wakhe uMakhathini ukhulelisa yona ingane yakhe le, uZothini ingane ezalwayo ayibize ngokuthi uLamulile. UMakhathini akakwenzi lokhu ngoba emthanda uZothini, kodwa ukwenza ngoba ezwisa uMaMchunu ubuhlungu. UMaMchunu ugcina ngokuchitheka ahambe emzini wakhe, kusale uZothini agane uMakhathini okade engumyeni kanina.

Endabeni emfishane ethi “*Babukhali Nganxanye*”, ebhalwe nguButhelezi (2004), uNomalanga ufundela ubuthishela ekolishi eQwaqwa. Ugane uGulukudela kodwa uneshende elisebenza ndawonye noGulukudela uSolomuzi (uSolly). Akanayo ingane uNomalanga futhi akahlali ekhaya ukwenza umsebenzi wokuba yinzalabantu anakekele abantwana kanye nabanye, aphinde abe ngumgcinikhaya. Umyeni wakhe uGulukudela nxa ethola ukuthi wenziwa isiphukuphuku nguNomalanga benalowo abemthatha njengomlingani wakhe emsebenzini, uSolomuzi, ubulala uNomalanga, bese ezibulala naye. Ngale ndlela kulezi zincwadi lapho owesifazane etholakala ehlukile kokujwayelekile, ebekeka nakabi, impilo yakhe iba yileyo engamukeleki emphakathini, agcine evelwa yisimo esinganambitheki ekugcineni, kwesinye isikhathi aze afe njengoba kwenzekile kuNomalanga.

Engikutholile kulolu cwaningo kuyahambisana nosekwake kwatholwa abanye abacwaningi asebakhe benza ucwaningo lokubheka imibono emiswe ngokobulili. Uma umuntu wesifazane engenzi njengoba elindelekile emphakathini ukuba abe yinzalabantu anakekele abantwana ekhaya aphinde abe ngumgcinikhaya, lowo muntu wesifazane akemukeleki kahle emphakathini, ubukeka kabi.

Kuyinqubo kumaZulu ukuba imisebenzi yabesilisa neyabesifazane yehlukaniswe. Isibonelo: umfana ulusa amankonyane, asenge. Intombazane iyatheza, ikhe namanzi (Nyembezi noNxumalo, 1995). Okunye, ngokosikompilo lwamaZulu umuntu wesifazane kumele agane, athole abantwana, aphinde abanakekele, anakekele nabanye abakhona ekhaya. Lesi sithombe ngomuntu wesifazane siyavezwa ngabalingiswa ezincwadini engizicwaningile ngoba iningi lazo ziveza abalingiswa besifazane asebekhulile besemzini yabo beganile futhi benabantwana ababanakekelayo baphinde babe ngabagcinimakhaya. Ukuthola abantwana kwakuligugu kumaZulu njengoba kusenjalo namanje. Umuntu wesifazane ongabatholi abantwana (oyinyumba) wayeyaye enzelwe isiko alashwe ngokwesintu, kuthethwe namadlozi (Nyembezi noNxumalo, 1995) ukuze athole abantwana njengomuntu wesifazane.

Kusizwe samaZulu uma owesifazane eganile uyaye anakekele nomyeni wakhe, abazali nodadewabo nabafowabo bomyeni wakhe. Akulindelekile ukuba ashiye emzini ngenxa yezinhlopheko. Emibhalweni abesifazane batholakala bengabantu ababekezelayo noma isimo somendo singesihle. Abavamile ukuhamba njengoNomusa umkaMandla encwadini ethi “*Umthathe Uzala Umlotha*”, ebhalwe nguKubheka (2004).

Endabeni emfushane ethi “*Sisiselwani*” ebhalwe nguNqeketho” (2004), uJabulile wathola ingane uVelaphi, eyithola kuJabulani Dlomo. Ushada kwaXulu nje uJabulile uvele ukhulelwe ingane kaJabulani kodwa uyakufihla lokho. Sekuvela ngesikhathi uVelaphi exoxa noyise uJabulani abeboshwe naye ejele kodwa abangazani naye. Kuyavela ukuthi uVelaphi akazalwa nguXulu lona oshade nonina kodwa uzalwa nguJabulani Dlomo. Unina washada evele esesiswini futhi azi kahle ukuthi akakhulelisiwe nguye uXulu. Lokhu

kuyamcasula uVelaphi, ogcina engafihli nakufihla ukuthi uzophuma ejele amtshele 'uyise' uXulu ngale nto. Akanandaba nokuthi kuzokwenzekani ngomendo kanina kwaXulu emva kokuba uXulu ezwa ngale mfihlo.

IsiZulu sinawo amagama ayiziswana okubiza abantu besifazane abangayilandeli imibono emiswe ngokobulili. Isibonelo: isisho sesiZulu esithi 'Ukugugela ezinsisheni' sisuke siqondiswe kowesifazane ongaganile ebe esemdala. Maningi-ke amanye amagama achaza umuntu wesifazane omdala ongaganile anjengalana: 'umjendevu', 'umsalazabiwa', kanye no'zendazamshiya'. Okuphawulekayo ukuthi ayingcosana amagama aqondene nabesilisa aveza le miqondo evezwa yilawa aqondene nabesifazane, njengokuthi nje owesilisa onganiwe kuthiwa yimpohlwa.

Uma-ke umuntu wesifazane eshadile engatholi abantwana, uye abizwe ngokuthi 'inyumba'. Lelo gama alilihle kulowo osuke ebizwa ngalo. Kanti-ke uma ethola umntwana engaganile nalokho akukuhle ngokwesiko lesiZulu. Uyaye abizwe ngamagama angemnandi afana nalana: 'igqabulambeleko', 'iqhashamlenzana', 'igxumalisuza'njalonjalo. Kuwo wonke la magama engiwabalayo alikho elinomqondo ofanayo eliqondene nomuntu wesilisa osuke engokufanayo. Kanti ingane ezalwe owesifazane engaganile ithola igama elingelihle kuthiwe 'umlanjwana'. Alimnandi leli gama kuleyo ngane esuke ibizwa ngalo. Naleyo ngane etholakala ngaphandle komshado ngesikhathi owesifazane eseganile kuthiwa 'ivezandlebe' noma 'idaka'. Yingakho nje uJabulani endabeni ethi "*Sisiselwani*" ebhalwe nguNqeketho (2004), kumcasulile ukuthi athole ukuthi uyivezandlebe. Lokhu kufakazela khona ukuthi usikompilo lwamaZulu alukwamukeli ukutholakala kwengane ngaphandle komshado noma ngabe oganile noma ongaganile umuntu wesifazane kodwa hhayi indoda.

Owesifazane mayelana nezikhundla, ekhaya nasemisebenzini

Ukuba umuntu wesifazane athathwe njengokufanele abe ngaphansi komuntu wesilisa kusho ukuthi lowo muntu wesifazane akanawo amandla phezu kowesilisa. Futhi akanamandla phezu komzimba wakhe futhi akanawo amalungelo alingana nawomuntu wesilisa. Lobu buncane bomuntu wesifazane ngokwesikhundla buyabonakala ekhaya nasemisebenzini eminingi, ekhokhela kancane naleyo engakhokhela kahle. Ngale ndlela umuntu wesilisa uthathwa njengomlawuli wempilo yowesifazane. Owesilisa uba njengenhloko yomuzi, ashaye imithetho ekhaya njalonzalo. Ukuba umuntu wesifazane abe ngaphansi kowesilisa emiphakathini kuthathwa ngokuthi umuntu wesifazane kumele azehlise ngaphansi kowesilisa, angathathi izinqumo ngaphandle komuntu wesilisa, angakwazi ukuzimela ngoba kufanele ancike kowesilisa, angalawuli nokungenzi ezinye izinto ngoba zingeke zibukeke kahle uma sezenziwa nguye engowesifazane kodwa ebezingabukwa ngenye indlela ukuba bezingenziwa ngumuntu wesilisa. Izibonelo: njengokuphuza utshwala, ukumba ithuna, ukukhipha intombazane ekhaya ukuba iyogana, ukuba nomuzi kanye nokunye okubeka umuntu wesifazane ngaphansi kowesilisa. Ngale ndlela umuntu wesifazane ubukeleka phansi, kugqame owesilisa emiphakathini abangeke bakwazi ukuzenza ngoba bezibona bengenamandla.

Imibhalo yobuciko iyakugqugquzela lokhu kubekeka komuntu wesifazane ngale ndlela. Lokhu kufakazelwa nawucwaningo olwake lwenziwa ngabanye abacwaningi abafana no-Ernst (1995) noMurnen nabanye (1989), noDelamont (1989) noLobban (1987) noToshiko (1998) noFox (1993) noButhelezi (2003) kanye nabanye. Iningi lalaba bacwaningi lathola indawo yabalingiswa besifazane emibhalweni iphansi futhi umuntu wesifazane engabalulekile lapho

eqhathaniswa nomuntu wesilisa. Lokhu kwakuvela kukhombela isikhundla esiphansi somuntu wesifazane ekhaya nasemsebenzini.

Emisebenzini ekhokhela kahle abalingiswa besifazane bavezwe besebenza imisebenzi yokusiza nokunakekela abantu ejwayele ukwenziwa ngabantu besifazane efana nobuthisha, ubunesi, ukuba ngoweta, ukuba ngonobhala, ukuthunga ingqephu, ukucwala izinwele nobuso kanye nemisebenzi engadingi uqeqesho enjengokusebenza emapulazini ukutshala ezingadini ezincwadini nokunye. Lokhu kwenza ukuthi kuleyo misebenzi ethathwa njengenzima neholela kahle ngenxa yobumqoka bayo, ibonakale ifanele ukuba ngeyabantu besilisa. Ngale ndlela imibhalo eminingi iveza umuntu wesilisa egqamile kunomuntu wesifazane, okuphinde kuthayiselwe nawukuthi owesifazane uvezwe enza imisebenzi emincane, aphinde athembele kowesilisa lapho edinga khona usizo. Ngamanye amazwi esikhathini esiningi umuntu wesifazane uvezwa engakwazi ukuzimela yena ngokwakhe.

Ukuba umuntu wesifazane abe ngaphansi kowesilisa kugquqquzelwa nayincwadi “*Ibhayibheli Elingcwele*” encwadini Kwabase-Efesu 5:22-33. Ngaphansi kwesihlokwana esithi “*Ukuphathana kwabaganeneyo*” kubhaliwe ukuthi owesifazane uyakuthobela indoda ngoba indoda iyinhloko yomfazi (IBhayibheli Elingcwele, p. 1111). Ngale ndlela umuntu wesifazane ubukeleka phansi, okwenza kube ngowesilisa ogqamile emphakathini.

Emibhalweni yobuciko engiyicubungulile ngithole ukuthi ukuvezwa komuntu wesifazane engaphansi komuntu wesilisa kuyahambisana nalokho okwatholwa abanye abacwaningi nalokho okuseBhayibhelini Elingcwele.

Kweziningi izincwadi engizicwaningile umuntu wesifazane uvezwa engaphansi kowesilisa ngokwesikhundla. Lokhu kwenzeka ekhaya nasemisebenzini ekhokhela kahle. Abalingiswa besifazane bavezwa belalela abantu besilisa okuyibona bethatha izinqumo. Isibonelo: encwadini ethi “*Mntanami! Mntanami!*” ebhalwe nguNyembezi (1992) uMaNtuli uthi ‘baba’ kuDlamini umyeni wakhe lapho ekhuluma naye. Akukho lapho uDlamini evela ethi ‘mama’ kuMaNtuli.

Encwadini ethi “*Ingwijikhwebu*” ebhalwe nguMolefe (1998), ubaba wekhaya u-Ezlos, useneminyaka emibili ashona. Washiya unkosikazi wakhe uMaDube ‘nendodana’ uQiniso. UMaDube akakhulumi ngefa lomyeni wakhe njengoba engunkosikazi kamufi. Ifa lenganyelwe umfowabo ka-Ezlos, uMfologo (uyise kaQiniso omncane). Lokhu kusho khona ukuthi uMaDube njengoba engowesifazane akanazwi angalisho lizwakale futhi akakwazi ukwengamela ifa. Uma uQiniso esefuna ifa likayise, kusuka omkhulu umsindo lona, okwenza ukuthi kuze kwenziwe ucwaningo lofuzo, okuyilona oluvumbulule ukuthi uQiniso akazalwa ngu-Ezlos ongasekho. Emva kombango wefa oxazululwe ulwazi oluveze ukuzaleka kukaQiniso, uMfologo, uyise omncane kaQiniso okade ebanga naye ifa lika Ezlos, njengoba enengane enguThembeka yentombazane, unquma ukuthi ifa liyothathwa yilowo oyokuba ngumyeni kaThembeka, okufakazela khona ukuthi owesifazane akakwazi ukwengamela ifa. Lokhu kuyahambisana nombono omiswe ngokobulili esizweni samaZulu ukuthi abesifazane ababelwa ifa. Kuvela ingwijikhwebu lapho uThembeka evele emkhomba eduze umyeni wakhe, ethi nguye uQiniso, yena kanye lo okade ebanga ifa noyise omncane futhi osezazi ukuthi akahlobene no-Ezlos, nobekade esedingisiwe nguMfologo ngenxa yokumbangisa ifa. Kuvela ukuthi okunguyena yise wangempela kaQiniso nguMsingizane Mbokazi. UMaDube

unina kaQiniso akabalulekile nakangako kule ndaba, okwenza nobukhona bakhe bungabonakali. Abalingiswa ababalulekile yibo oQiniso noMfologo.

Okuphawulekayo kule ndaba engehla (Molefe, 1998) ukuthi ngabalingiswa besilisa kuphela abanezikhundla. U-Ezlos umnikazi wefa elibangwayo, ubenguSomabhizinisi, enemboni nepulazi, okuyikhona okubangwayo. Bonke abesifazane abasebenza kule mboni abanazikhundla eziphezulu. Ipulazi lenganyelwe nguMfologo, uyise omncane kaQiniso. Ummeli okuyiwa kuye ukuze alethe isixazululo nguNcwane, oyindoda. Udokotela okuyiwa kuye uDube owenze ucwaningo lofuzo, ungumuntu wesilisa. Intombazane uThembeka oyinesi, ungumsizi kadokotela uDube.

Encwadini ethi “*Ngaze Ngazenza*” ebhalwe nguMasondo (2000), uMginsa ungumculi ophinde abe nguSomabhizinisi. UMginsa uxabana noBhekani Ndlovu (obuye aziwe ngoPotshana) ongumgqugquzeli wemicimbi yomculo. Baxabana nje babanga idili lomculo kamasikandi ebeligqugquzelwe nguye uBhekani alaphumelela, yize-ke uMginsa ekudlulisile lokhu kuxabana. Lokhu kubonakala ngokuba azamele uPotshana imizamo yokuba athole ithuba lokuzibika eseshelini sakhe uThoko (esingumabhalane wakhe uMginsa). Ukwenza lokhu uMginsa ngokuba anike uThoko umdwebo womgwaqo ozomlahla ngamabomu njengoba emnike imoto. Wenza lokhu nje uMginsa uyayazi indawo enodaka azi kahle ukuthi uThoko uzobisha kuyo, ngakho umuntu oseduze kwaleyo ndawo nguPotshana, okunguyena ozomtacula obishini bese ethola ithuba lokuzibika. Lokhu kwenza uThoko abe nenkinga endleleni, kubhajwe imoto odakeni nangempela bese ecela usizo lapho abona khona kukhanya. Ufica owesilisa ozibiza ngoPotshana, uyamamukela ukumnika isikhundla sokulala. Ngakusasa lo muntu obelalise uThoko eqhugwaneni kuvukwa efile edutshuliwe, kusolakale yena uThoko obelele

naye, bese eboshwa kanjalo uThoko. Isixazululo sivela ekugcineni lapho kutholakala khona iqiniso ukuthi umbulali wangempela nguMpondlela. Lokhu kungenxa yomsebenzi wommeli uMthethwa nomseshi uThemba. Uyaboshwa-ke uMpondlela. UFana, ongomunye wabalingiswa besilisa kule ndaba yena uyintatheli yephephandaba iNyanga. Kule ndaba abesifazane bangomabhalane, basiza abesilisa. UThoko ungumabhalane kaMginsa kanti uNana ungumabhalane kaMthethwa ummeli.

Abalingiswa besifazane lapho bevela besebenza imisebenzi ekhokhelayo, bavela benza leyo ejwayeleke njengeyabantu besifazane. Umuntu wesilisa uyaba ngumlawuli wempilo yowesifazane. Endabeni ethi “*Aphelile Agambaqa*” ebhalwe nguRadebe (2002), uNomvula Mkhize unina kaSibusiso ungumqophi nomthungi wengqephu osezingeni eliphakeme. Wahlukana noyise kaSibusiso uMakhaya ngenxa yokuhlelana ngezindawo zokuhlala. Ekugcineni uNomvula uzithola ebuyelana noMakhaya, into abengakaze ayicabange. Lokhu kwenzeka ngempumelelo ngenxa yokuthi uMakhaya usebenzisa ingane uSibusiso ukuqinela uNomvula ukuze babuyelane. Ukwenza lokhu ngokuheha uSibusiso ngezimpahla zokugqoka, izinto ezimnandi nangokumeba esikoleni. Lokhu kukhombisa ukuthi umuntu wesilisa unamaqhinga futhi uyakwazi ukulawula impilo yowesifazane. Ngikusho lokhu ngoba uNomvula ubengaphuphi nakuphupha ukuthi uyoke abuyelane noMakhaya kodwa uzithola esefike kwangqingetshe, esenze into abengayihlosile yokubuyelana noMakhaya. Lokhu kufakazela khona ukuba ngumlawuli komuntu wesilisa phezu kowesifazane. Futhi kule ndaba akaveziwe kabi uNomvula ngoba uyawufeza umbono omiswe ngokobulili wabantu besifazane wokwenza imisebenzi wokuba ngumqophi nomthungi wengqephu, engomunye weminingi eyaziwa njengeyabantu besifazane.

Okuvelayo lapha ukuthi imisebenzi eyenziwa ngabesifazane yileyo ejwayeleke njengeyabantu besifazane. Kanti esikhathini esiningi leyo misebenzi abesifazane abavela beyenza eyokusiza noma ukulekelela abesilisa kanti abesilisa bazimele emisebenzini yabo futhi benza imisebenzi ebalulekile. Ngale ndlela kuyacaca ukuthi zonke izikhundla emisebenzini ekhokhela imali zinikezwe abalingiswa besilisa. Abesifazane bangaphansi kwabesilisa ezikhundleni zemisebenzi ekhokhelwayo. Lokhu kungenza ukuba amantombazane azibone efanelwe yile misebenzi evela yenziwa ngabalingiswa besifazane ezincwadini, angabe esacabanga ukuthi enze eminye imisebenzi ehlukile edinga ukuthi azicabangele futhi azimele ngokwawo.

Esinye futhi isibonelo somuntu wesifazane ongavezwa kahle nguNomalanga endabeni emfishane ethi “*Babukhali Nganxanye*” ebhalwe nguButhelezi (2004). UNomalanga uvela engumuntu ofundile nakhu nje usafundela ubuthisha. Lokhu kufunda kwakhe uNomalanga bekuzomenza akwazi ukuzimela angathembeli endodeni ngoba ubesezoba eziholela izimali zakhe. Nakho-ke eseziphatha kabi, okumholela ekutheni afe njengoba sengike ngachaza phambilini. Lapha uNomalanga uvezwa njengomlingiswa wesifazane omubi, ongaziphethe kahle ngokwesimilo, ongenamahloni ngokwenza ihlazo ebonwa ngabantu, ongabongiyo njengoba efundiswa nguGulukudela ngemali yakhe kodwa yena ebe eziphatha kabi.

Kanjalo futhi nasendabeni emfushane ethi “*Mngani Wami, Angikaze*” ebhalwe nguNtombela (2004), uZodwa onguthisha, uthandana isinyelela nesoka lomngani wakhe omkhulu uThembi. Ugcina ngokufa ebulawa yingculaza, nesoka labo life ngesikhathi limbona efa phambi kwalo uZodwa esibhedlela noThembi ekhona.

Owesifazane nolimi

Lolu limi olufakelela imibono emiswe ngokobulili luyavezwa nawucwaningo olwake lwenziwa ngabanye abacwaningi abaningi abafana noLakoff (1974), Bodine (1975), Brown, (1980), Kramarae, (1981); Sachs, (1987); kanye noSachs, (2004). Laba bacwaningi bathola ulimi olusetshenziswa ngumuntu wesifazane lwehlukile kunalolo olusetshenziswa ngumuntu wesilisa. Futhi indlela abantu besilisa ababekhuluma ngayo lapho bekhuluma nabantu besifazane noma bekhuluma ngabo bathola ukuthi yayehlukile lapho iqhathaniswa naleyo abantu besifazane ababekhuluma ngayo.

Engikuthole ezincwadini engizicwaningile kuyahambisana nalokhu osekwake kwatholwa ngabanye abacwaningi. Abalingiswa besifazane lapho bekhuluma bakhuluma ngendlela ekuvezayo ukuthi kukhuluma umuntu wesifazane. Iningi labalingiswa ezincwadini lapho bekhuluma bavezwe bekhuluma ngendlela yokuzehlisa, egcwele uthando, ukunakekelana kanti lapho kukhona okungabaphethe kahle bavezwe bengabantu abanozwela, abasheshe bakhale noma basebenzise izwi lokukhala. Yize iningi labantu besifazane ezincwadini engizicwaningile lingasebenzisi ulimi okuthiwa '*isihlonipho*' kodwa abakukhulumayo bakukhuluma ngendlela ethambile nekhombisa ukuzehlisa. Lokhu bakwenza noma ngabe bekhuluma bebodwa bengabantu besifazane noma bekhuluma nabesilisa. Lokhu kwenziwa yilabo balingiswa ababekwe baba bahle. Isibonelo: encwadini ethi "*Kwake Kwaba Nje*", ebhalwe nguNxaba (1997), uBuhle umkaVusumuzi ucweba izinyembezi akhale ngamandla esambane esamba umgodi sangawulala lapho ekhuluma noMbhele ekhala ngendlu yakhe ezodilizwa nguHulumeni njengoba kushaywe umthetho othi abakhishwe lapha endaweni yaseMakholweni bayokwakha eMakhekheleni. Noma ezwa ubuhlungu benhliziyo akahlambalazi atshengise

ukunengwa, uyazibalisela nje kuphela, akhulume nangokuzehlisa (Nxaba, 1997, p.1).

Ezincwadini engizicwaningile lawo magama asetshenziswa ukuchaza abantu besifazane ngokwezigaba zawo, amanye awo anokwehlisa isithunzi sakhe noma amenze abonakale eyinto engenasikhundla esibalulekile emndenini, yilawo afana negama elithi ‘makoti’. Igama elithi ‘makoti’ alizwakali kamnandi ngoba kuba sengathi lowo mlobokazi yena uhlukile kwabanye abantu basemndenini, akayona ingxenye yabo ngokuphelele. Kodwa-ke alinayo inhlamba. Akhona la magama ezincwadini eziningi lapho abalingiswa besilisa bekhuluma ngomuntu wesifazane osanda kugana. Kwezinye izincwadi abalingiswa besilisa babiza omkabo ngokuthi ‘mntanami’ lapho bekhuluma nabo. Lokhu kubizwa ngo- ‘mntanami’ komuntu wesifazane ngowesilisa, kugcizelela ubuncane bomuntu wesifazane nokuba phansi kunowesilisa. Isibonelo: endabeni emfishane ethi “*Namuhla Kunamuhla*” ebhalwe nguMbhele (2004), uNgwenya uthi ‘mntanami’ kunkosikazi wakhe uMaLuthuli lapho ekhuluma naye kanti naye uMaLuthuli uthi ‘baba’ lapho ekhuluma noNgwenya (Mbhele, 2004, pp.45-46). Lo mkhuba wokubiza abantu besifazane ngo- ‘mntanami’ awukho esiZulwini. Kungumkhuba owaqhamuka noHulumeni omhlophe lapho eshayela abantu imithetho ephathelene nokuganana. Ngokwale mithetho kaHulumeni owesifazane wayefana nemfuyo (*property*) yomyeni wakhe. NgokwesiZulu owesifazane oganile uba yilungu lomndenini ngokuphelele lalapho eganele khona. Ngale kokubiza umyeni wakhe ngo-‘baba’ uMaLuthuli, uyazehlisa uma ekhuluma nomyeni wakhe, ugcwele uthando lapho ekhuluma kanti futhi uyamnakekela umyeni wakhe. Ngale ndlela ubekwe waba ngumlingiswa omuhle uMaLuthuli kule ndaba ngoba usebenzisa ulimi oluthambile, olunothando,

olunokunakekela futhi olunokuhlonipha, konke lokhu okuyimibono emiswe ngokobulili babantu besifazane.

Endabeni kaGumbi (2005) ethi “*Mubi Umakhelwane*”, uMaKhuzwayo ugane uMabaso. Akanakho ukwehlela ngezansi endodeni yakhe uMabaso. Ufaka umyeni wakhe uMabaso umoya wokuzonda omakhelwane bakwaSishi ngoba ebona bengcono kunabo ngokwesimo sempilo. UMabaso uzama izindlela ezahlukene zokucekela phansi uSishi. UMaKhuzwayo ulwa nomkaSishi, uMaSibeko, baze bayalumana. UMaKhuzwayo uthenga izigebengu ukuthi zibulale uSishi umakhelwane wakhe. Isigebengu uLong Time uma sifika siyehluleka ukumbulala uSishi ngenxa yokuthi sizwe umkaSishi ethandaza ezikhalela, kwacaca ekukhaleni kwakhe ukuthi uLong Time ungukanina kaMaSibeko umkaSishi, okungukuthi bayizihlobo. Ngale ndlela uMaKhuzwayo uvezwe njengomuntu wesifazane okhulumela futhi, ongayihloniphi indoda, othuka inhlamba, onehliziyo embi, onomona nomakhelwane bakhe, othanda ukulwa ebe engenawo amaqhinga okulwa, ongakhulumi njengomuntu onothando, ogcwele intobeko nesizotha, futhi akasebenzisi ulimi lokuhlonipha. Lokhu kwenziwa ukuthi uMaKhuzwayo akawufezi umbono omiswe ngabantu besifazane nolimi.

Engikutholile ezincwadini ngomuntu wesifazane nolimi ukuthi okunye kuyashayisana nosikompilo lwamaZulu ngoba ngokwesintu akekho umuntu ongelutho obukelwa phansi. Nalawo magama ikakhulukazi ayizitho zomuntu wesifazane (namanye ayizitho zomuntu wesilisa) zangasese asetshenziswa ekuthukeni inhlamba, ngokwesiko ayengasetshenziswa ukuthuka inhlamba kwaZulu kodwa kwabe kungamagama ezitho zomuntu wesifazane okufanele zibizwe ngawo, hhayi ukuthuka. Kodwa ngenxa yesikhathi okuphilwa kuso namhlanje esenziwa ngezombusazwe kanye nempucuko, la magama

asabonakala njengehlamba nento elichilo kulowo osuke ewasebenzisa. Ngaleyo ndlela kusetshenziswa amanye ezwakala kamnandi kunalawo esiZulu, ikakhulukazi athathelwe kwezinye izilimi. Lokhu kusebenzisa amagama ayizitho zangasese esiZulu kuyinto abayigwemayo abantu besifazane ngenxa yokuthi besabela ukuthi babonakale njengabathuka inhlamba, empeleni kube kungenjalo.

Owesifazane nomzimba wakhe, nokugqoka kanye nemidlalo

Esikhathini sanamhlanje ukubukeka komuntu wesifazane okwakuthathwa njengokufanelekile namhlanje akusabukwa ngendlela okwakubukwa ngayo kudala. Namhlanje iningi labantu besifazane bagqoka lokho okuhambisana nezimfashini, kuye ngokushintsha kwezikhathi. Ngale kwalokhu abantu besifazane bayathanda ukuthi babe bahle ngokupenda izinzipho, imilomo, ukugqoka amacici nemigexo kanye nokusebenzisa izimonyo ezahlukene ebusweni; konke okuhambisana nempucuko yaseNtshonalanga. Kanti futhi iningi labantu besifazane alisakuthakaseli ubukhulu bemizimba yabo, okwakuyiyona nto eyayibukeka kahle esikhathini sakudala. Lokho sekubukwa njengokungaphucuzeki nokuhlulwa ukunakekela umzimba wakho. Abantu besifazane sebencama ukuba nemizimba emincane efakazelwa nayisisindo esincane. Lokhu kudala ukuba abantu besifazane bengabe besafuna nokudla kakhulu ngoba besaba ukuthi bazokhuluphala, okuyinto abayibona ingahambisani nesikhathi okuphilwa kuso namhlanje.

Ngingabala lapha ucwaningo olwake lwenziwa ngu-O'Dea (1999), Hoyt noKogan (2001), Wardle benoFoley (1989), Altabe benoThompson (1993), McCabe benoDavison (2005), Cohen (2005) kanye nabanye. Laba bacwaningi bakufakazela lokhu esengikubalile okulindeleke ngabantu besifazane nemizimba yabo. Engikutholile emibhalweni engiyicubungulile

kuyahambelana nosekwake kwatholwa ngabanye abacwaningi mayelana nabantu besifazane nemizimba yabo.

Kuzo zonke izincwadi engizicwaningile abantu besifazane bavezwe begqoka izinto ezithathwa ngokuthi kufanele zigqokwe ngabantu besifazane. Ayikho incwadi lapho abantu besifazane bevele begqoka izingubo ezithathwa njengezabantu besilisa. Lokhu kwenza ukuba abantu besifazane bacabange ukuthi okuyiyona ndlela yokugqoka yileyo echazwa ezincwadini. Kanjalo nalapho kuchazwa umzimba womuntu wesifazane ezincwadini engizicwaningile, abantu besifazane abahle yilabo okuthi uma bechazwa ngababhali babe ngabantu abanczitho ezinkulu, izifaca ezihlathini, futhi babe bade. Isibonelo: endabeni ethi “*Umthathe Uzala Umlotha*”, uGladys Ngcobo wayelilamba lidlile, elishiyile igabade, enyathela ngabantwana, emuhle, ehleka kufacake izihlathi, empofu (Kubheka, 2004, pp.23-25).

Kanjalo nakwezemidlalo umuntu wesifazane kwakunemidlalo eyayithathwa ngokuthi yiyona okumele azimbandakanye nayo, bese kuthi eminye imidlalo ithathwe njengeyabantu besilisa. Iningi lale midlalo abantu besifazane abasayinaki, sebejwayele ukudlala leyo okuyiyona ejwayelekile esikhathini sanamhlanje efana nebhola lomphebezo (*tennis*), ihokhi, ukusubatha kanye neminye eminingi, yize ukuthi bambalwa abantu besifazane abazimbandakanya kwezemidlalo.

Njengoba nomcubunguli onguRandall (1991) echaza ukuthi ucwaningo olubheka ezemidlalo ezincwadini luyindlala nakulolu cwano nakhona buyindlala ubufakazi babanye abacwaningi abake benza ucwaningo olufuze lolu. Ezincwadini ayezicwaninga uRandall (1991) wathola ukuthi abantu

besifazane babevezwe benza imidlalo efana nekhilikithi (*cricket*), ibhola lomnqakiswa kanye nomculo.

Abantu besifazane abavezwe bezimbandakanya kwezemidlalo engathathwa njengeyabantu besifazane, abavezwa bengabalingiswa abahle ezincwadini engizicubungulile. Encwadini ebhalwe nguSibiya (2002) ethi “*Kungasa Ngifile*”, unkosikazi Mhlungu, uMaMemela, wayengumdlali wekhilikithi ngesikhathi esakhula efunda eMatshensikazi esikoleni saseNkandla. Kulesi sikole uMaMemela wathandana noMhlungu owayefunda eNquthu, yena-ke engumdlali webhola lezinyawo odumile. UMaMemela wakhulelwa isisu sikaMhlungu wasikhipha, okwenza ukuba axoshwe yinkosi endaweni yaseMatshensikazi. Wagcina eshade naye uMhlungu uMaMemela kodwa akakuyekanga ukuba nesimilo esixegayo ngoba wathandana noDumisani Zondi, owamtholisa ingane, ogama layo linguSenzo. Lokhu kwaba yimfihlo yakhe uMaMemela. Lokhu kwenza ukuba uMaMemela azame izindlela eziningi zokuhlukanisa uSenzo umntanakhe nentombi ayithandayo uNokuthula, aze agcine esethenge isigebengu esidumile uBhibi Nzuzo ukuba abulale uNokuthula, okwagcina kungaphumelelanga. Kuze kuziqhamukela ekugcineni ngesikhathi uSenzo efuna ukushada noNokuthula Zondi naye okugcine kuvelile ukuthi akazalwa nguZondi kodwa uyingane kadadewabo kankosikazi kaZondi. Ngale ndlela ligcine liphumile iqiniso lokuzaleka kukaSenzo kodwa umshado ungabe usahlehla ngoba kutholakale ukuthi uSenzo noNokuthula abazona izihlobo njengoba kucacile ukuthi uNokuthula yena akazalwa nguZondi, lo onguyise kaSenzo. Ngakho-ke kule ndaba uMaMemela akaveziwe kahle, uvezwe waba mubi ngesizathu sokuthi uvela edlala umdlalo wekhilikithi owaziwa njengowabantu besilisa nakuba ikhona imithonselana yabesifazane abawudlalayo. Kulolu cwaningo yize bembalwa

abantu besifazane abavezwe bezimbandakanya kwezemidlalo, labo abambalwa bavezwe bengabasubathi, abanye bedlala ikhilikithi.

Nakuba ezincwadini eziningi engizicwaningile abantu besifazane bevezwa beyifanela imibono emiswe ngokobulili, eyodwa vo incwadi iyayiphonsa inselelo kule mibono emiswe ngokobulili ngabantu besifazane ezindaweni eziningi. Incwadi ethi “*Impi Yabomdabu Isethunjini*” ebhalwe nguButhelezi (2002), ibabeke ngendlela ehlukile kunezinye izincwadi abalingiswa besifazane. Kule ndaba u-Uzithelile ingane yentombazane kadadewabo kaBafana, uLinono, ingumgijimi. Uze athole umfundaze wokuyofunda phesheya ngenxa yokuphumelela emqhudelwaneni womgijimo. Lokhu kuphumelela kwakhe kulo mqhudelwano u-Uzithelile yikho okumvulele amathuba okufunda. Ngale ndlela impilo yakhe ebikade inzima yashintsha unomphelo. Kuthe noma esephelela akangazikhohlwa izingane zikamalume wakhe, akangaba nagqubu noma abazali bazo bebengamniki lusizo u-Uzithelile ngesikhathi engakabi yilutho. Ubuye abonakale u-Uzithelile engenela ukhetho loHulumeni baseKhaya, okukhomba ukuba nesibindi. Ugcina engumuntu obalulekile u-Uzithelile endaweni yakubo yaseMpaphala eShowe. Ubekwe waba muhle kule ndaba u-Uzithelile. Uvezwe waba ngumuntu wesifazane ohlakaniphile, okhuthela, onenhliziyi enhle nexolelayo, onesibindi nonothando lwabanye abantu, okwazi ukusubatha futhi ikhono lakhe lokusubatha kube yilona elimvulela amathuba. Ufundile u-Uzithelile, uphethe izikhundla kodwa futhi uqotho. Ekukhuleni kwakhe u-Uzithelile ulusa izinkomo futhi uyakwazi ukuzilwela nxa echwenswa ngabafana elusa nabo njengoKhanjana owamshaya wopha ngenkathi emedelela.

IMIBONO EMISWE NGOKOBULILI YABANTU BESILISA

Engxenyeni engenhla yalesi sahluko ngixoxe ngemibono emiswe ngokobulili engiyithole ngabalingiswa besifazane emibhalweni yobuciko engiyicwaningile. Kule ngxenye elandelayo kulesi sahluko ngizoxoxa ngemibono emiswe ngokobulili engiyithole ngabalingiswa besilisa kulolu cwaningo. Imibono emiswe ngokobulili yabesilisa ngiyehlukanise izigaba ezinhlanu ezilandelayo: owesilisa eyinhloko yekhaya; owesilisa nemfundo kanye nemisebenzi; owesilisa nezemidlalo; owesilisa nolimi; owesilisa nesimilo noma ngokuziphatha.

Owesilisa eyinhloko yekhaya nomholi emphakathini

Umphakathi uthatha ngokuthi umuntu wesilisa uyinhloko yekhaya. Ngakho-ke uthathwa njengomlawuli ekhaya, athathe izinqumo, ashaye imithetho aphinde afeze zonke izidingo zezingane nezenkosikazi yakhe (*provider*), njengokondla, abagqokise, afundise izingane nokunye. Umuntu wesilisa uphinde alindeleke ukuba abe ngumvikeli wenkosikazi kanye nezingane

Lokhu kufakazelwa nawucwaningo olwake lwenziwa ngabacwaningi abafana no Brown (1835), Fox (1993), Temple (1993), Toshiko (1998), Ernst (1995), Rudman (1995), Pierce (1993) nabanye abaningi. Bonke laba bacwaningi bathola ukuthi abalingiswa besilisa bayizinhloko zabantu besifazane emibhalweni yobuciko futhi balawula banikeze izidingo ezinganeni nakumakhosikazi abo.

Engikutholile ezincwadini engizicwaningile kuyahambisana nalokhu okwatholwa ngabanye abacwaningi. Isibonelo: encwadini ebhalwe nguNyembezi (1992) ethi “*Mntanami! Mntanami!*”, uDlamini usebenza njengomshumayeli. Yize kungumsebenzi ongaholeli mali etheni kodwa

uDlamini uyena owondla ekhaya izingane zabo ezintathu kanye nonkosikazi wakhe uMaNtuli ongasebenzi. Kungumsebenzi kaDlamini ukuthi izingane zifunde ezikoleni. Uyena uDlamini okwazi ukushaya uJabulani okuyiyona ngane ehluphayo, engafuni isikole. Uyena uDlamini othatha izinqumo ngokuyobheka uJabulani olahlekile ekhaya. Akwenzeki lokhu ngenxa yokuthanda kukaMaNtuli kodwa kuze kwenzeke lapho isinqumo sesithathwe nguye uqobo. Uyahlonishwa uDlamini ngunkosikazi wakhe uMaNtuli, ombiza ngobaba lapho ekhuluma naye. Ngale ndlela uyawufeza umbono wobulili wabantu besilisa wokuba yinhloko yekhaya aphinde abe ngumholi emphakathini njengoba engumshumayeli futhi.

Abanye abalingiswa besilisa baze bazifake nasebugebengwini ngoba befuna ukubukeka njengabaholi emphakathini. Ukungena ebugebengwini kungenye yezindlela eziyingozi kodwa ezikhombisa isibindi somuntu. Emibhalweni yobuciko abalingiswa besilisa bayabekeka bezifaka ebugebengwini ngezizathu zokuveza amakhono obuholi noma befihla ukungcola kwabo. Isibonelo: endabeni emfushane ethi, “*Ubothemba Itshe*” ebhalwe nguMafuleka (2004), uMuziwenduku Khoza, ozibiza ‘ngoJohn Hlatshwayo’, ufika esontweni eliphethwe nguMfundisi uDube ukuba azokhonza. Ufike uyamukeleka ebandleni nangenxa yekhono lakhe lokushumayela. Lokhu kubonakala kwakhe engumuntu oshumayela aqeqebule nozinikele enkolweni, kwenza ukuba uMfundisi uDube amethembe kakhulu, aze amqoke ukuthi apha the nemali yebandla. Kuvela ingwijikhwebu lapho kuma imoto yamaphoyisa emagcekeni esonto ngenkathi uJohn Hlatshwayo-mbumbulu eshumayela endlini nokugcine ngokuba abanjwe ngamaphoyisa ambophe ‘uJohn’ ngenxa yokuthi uhamba ngemoto yokwebiwa.

Kule ndaba uMuziwenduku Khoza ‘*uJohn Hlatshwayo*’ uyisigelekeqe esidala, esikwaziyo ukuzenza imbulu, singasoleki nakancane ngobugebengu baso kanti futhi unezindlela zokuthola imali ngobugebengu. Lokhu kuyabonakala nasendabeni emfushane ethi “*Sisiselwani*” ebhalwe nguNqeketho (2004). Ipho uJabulani Dlomo wathandana noJabulile beseyizingane. Ngenxa yokuthi uJabulani wayeyisigebengu abazali bakaJabulile abangamemukela, bathanda uXulu bemthandela indodakazi yabo ngoba yena eyikholwa abasonta nalo. UJabulani njengesigebengu, waboshwa wagwetsywa iminyaka engamashumi amabili wagcina engumhlalajele.

Engikutholile ezincwadini kuyahambisana nenqubo yamaZulu ngoba kumaZulu umuntu wesilisa uyinhloko yomuzi. Ngaphandle kokuba yinhloko yomuzi wakhe, nasemiphakathini kulula ukuba owesilisa athole isikhundla, noma ngabe sisincane. Njengenhloko yomuzi kumele apha the umuzi, ondle abantu abancike kuye abanjengezingane nonkosikazi, afeze izidingo zabo, abavikele. Nokho-ke usikompilo lwamaZulu alubeseki nakancane ubugebengu obenziwa ukuze kugqame ubuholi nokuba yinhloko yekhaya

Owesilisa nemfundo kanye nemisebenzi

Njengendoda, emiphakathini eminingi umuntu wesilisa uthathwa njengokungafanele enze imisebenzi yangaphakathi endlini ethathwa njengeyabesifazane enjengokupheka, ukuhlansa indlu nezingubo, ukunakekela izingane njalonzalo. Abacwaningi abaningi abafana noBoschini (2003), noTurner benoBowen (1999), noCorrell (2001), noMargolis benoFisher (2002), noPierce (1993), kanye nabanye abaningi, bathola ukuthi abalingiswa besilisa ezincwadini babekeke benza le misebenzi engelindelekile kubo. Laba bacwaningi bathola umehluko ezifundweni ezazenziwa ngabesilisa nabesifazane ezikoleni nasemazingeni aphezulu emfundo. Baphinda bathola

ukwehlukana ngokobulili emisebenzini yasekhaya kanye nakuleyo ekhokhelwayo.

Engikutholile ezincwadini engizicwaningile kuyahambelana nalokhu okwake kwatholakala ocwaningweni olwake lwenziwa phambilini ngabanye abacwaningi Isibonelo: encwadini ethi “*Ngaze Ngazenza*” ebhalwe nguMasondo (2000). Kule ncwadi uMginsa ungumculi ophinde abe ngusomabhizinisi, uBhekani ungumgquguzeli wamadili omculo, uQodlwana Mthethwa ngummeli, uThemba ngumseshi, uFana yintatheli yephephandaba iNyanga, kanti imantshi nomshushisi ababekade bethetha icala lefa bangabantu besilisa nabo.

Ngale ndlela okucacayo kule ndaba ukuthi zonke izikhundla eziphezulu noma ezibalulekile emisebenzini ekhokhelwayo zinikezwe abalingiswa besilisa, bese kuthi bonke abalingiswa besifazane benze imisebenzi emincane futhi babe ngaphansi kwabesilisa.

Owesilisa nezemidlalo

Ukuhlukaniswa kwemidlalo ngokobulili kudala ukuthi kube khona imidlalo egcina yaziwa ngokuthi ingeyabantu besilisa kuphela, kanjalo futhi naleyo eyaziwa njengeyabantu besifazane kuphela. Lokhu kwenza ukuba angamukeleki kahle lowo odlala imidlalo ethathwa njengeyobunye ubulili. Ngale ndlela lokhu kudala ukuthi kube nemidlalo egcina ibonakala sengathi yayidalelwe lobo bulili kuphela. Isibonelo; ibhola lezinyawo (likanobhutshuzwayo), isibhakela, ibhola lombhoxo (*rugby*), nekhilikithi (*cricket*), yimidlalo edumile kubantu besilisa.

Lokhu kufakazelwa nawucwaningo olwake lwenziwa ngabanye abacwaningi abafana noDionne beno-Albanese (2005) abake benza ucwaningo lwezincwadi eziyi-16 ze*Psychology of Sport* enyakatho neMelika ezazifundwa enyuvesi, ezazishicilelwe phakathi kweminyaka we-1997 kuya enyakeni we-2004. Ucwaningo lwabo lwaveza ukungalingani ngobulili ezikhundleni ezahlukene zomdlalo wokugijima, lapho bathola khona ukuthi abesilisa babebaningi kunabesifazane ezikhundleni ezibalulekile zomdlalo wokugijima.

Lokhu kuyahambisana nokutholakele ezincwadini engizicwaningile nakuba zingeziningi ezigqamisa indikimba yezemidlalo. Endabeni ethi “*Kungasa ngifile*” ebhalwe nguSibiya (2002) engike ngakhuluma ngayo kuso lesi sahluko, uDumisani Zondi ungumdlali odumile webhola lezinyawo (likanobhutshuzwayo) okwenza abe ngundabuzekwayo, athandeke nakubantu besifazane.

Esinye isibonelo sisencwadini kaKubheka (2005) ethi “*Umthathe uzala Umlotha*”. Kule ndaba uMandla ungumdlali webhola lezinyawo aphinde abe ngumshayisibhakela. Lokhu udume ngakho ngesikhathi esafunda isikole nokumenze wathola udumo nokwesatshwa ngabanye abafana, wayeka ukuba yisidlalo sabo. Emibhalweni yobuciko engiyicwaningile abekho abesilisa abavezwe bezimbandakanya kwezemidlalo ethathwa ngokuthi ingeyabantu besifazane njengebhola lomnqakiswa, *ivolley ball* neminye imidlalo ethathwqa njengeyabantu besifazane.

Okutholakele ezincwadini zocwaningo kuyahambisana nosikompilo lwamaZulu njengoba nalo lwaluhlukanisa imidlalo yabantu besilisa neyabesifazane, yize iningi layo seyenziwa ngendlela yesimanje kanti eminye misha. Lokhu kuhlukaniswa ngobulili kwemidlalo eyahlukene kuba

nomthelela kubantu besilisa nabesifazane uma bezithola bethanda ukuzimbandakanya kuleyo midlalo eyaziwa ngeyobulili obuhlukile kobabo nasemiphakathini babukeke njengabantu abangalungile, kwesinye isikhathi basolwe ukuthi bayizitabane.

Owesilisa nolimi

Emiphakathini eminingi abantu besilisa banendlela abavama ukukhuluma ngayo lapho bekhuluma nabesifazane nalapho bezikhulumela bebodwa. Esikhathini esiningi umuntu wesilisa uye akhulume ngezwi elinokuphoqa, elinolaka, elikhomba indlela noma elilawulayo. Bayavama abantu besilisa ukusebenzisa ulimi olungapholile (*impolite language*), bakhulume ngamagama asondelene nobulili besilisa (*masculine words*), balibale kalula ukubiza abantu ngokwezikhundla zabo ezihloniphekile njengoDokotela, Mfundisi, Mphathisikole njalonjalo (Sachs, 1987, 2004). Abantu besilisa bavama ukusebenzisa amagama ayisihumusho (*slang*) lapho bezikhulumela bebodwa nalapho bekhuluma nabanye abantu besifazane abanobudolobha. Okunye okuphawulekayo ngomuntu wesilisa nolimi yilokho abantu besilisa abajwayele ukukhuluma ngakho lapho bekhuluma, okubenza behluke kubantu besifazane ngenxa yenkulumo yabo, njengokuthi bavame ukukhuluma ngezintombi lapho bebodwa, amabhizinisi, ezemidlalo, umuthi kanye nokunye.

Lokhu kufakazelwa nawucwaningo olwake lwenziwa nguSachs (2004), owathola ukuthi abantu besilisa basebenzisa ulimi ngendlela ehluke kunabantu besifazane. NgokukaSachs (2004), abantu besilisa bakhuluma ukuze banike ulwazi, ukukhomba indlela noma ukubika ngokuthile.

Engikutholile ezincwadini kuyahambisana nosekwake kwatholwa ngabanye abacwaningi kanye nokwenzeka emiphakathini eminingi. Abalingiswa besilisa lapho bekhuluma, ikakhulukazi nabantu besifazane, bakhuluma babe ngozwilakhe. Baba nalo ulaka lapho befuna izinto zenzeke njengokufisa kwabo, bakhulume ngokulwa, bakhulume ngezintombi, batuse ubusoka, bakhulume ngezamabhizinisi kanye nezemidlalo. Abesilisa abakhuluma ngaleyo ndlela bahlakaniphile futhi abazona izehluleki.

Isibonelo: endabeni kaBhengu (1991) ethi “*UPhuya WaseMshwathi*”, uMbizeni uyise kaTholakele unomngani onguNhlamvu futhi ongumzala wakhe. Ayikho into ekhulunywa nguMbizeni uma enoNhlamvu ngaphandle kwemali noma ingcebo nezintombi, batuse nobusoka. UMbizeni uze azosebenza eThekwini ngoba ebalekela ukuthi ingaze imale intombi yakhe uNomagugu yasemakhaya ibone ukuthi ungumahlalela. Uma efika eThekwini uyathatheka yintombi enguThandi, agcina ngokuthi ahlale nayo ibe ngumkakhe, imzalele izingane ezingamawele, elilodwa iwele eligcina ngokuba lende. Lapha emjondolo uMbizeni unomngani wakhe uNombolo oshaya isiginci, owazi umuthi futhi owathwala enyangeni ukuze acebe. UNombolo ufaka umngani wakhe uMbizeni umoya wokuthwala ukuze naye acebe. UMbizeni ugcina ngokuba athwale naye, acebe futhi, azibone ngempela eseyisiqu mama sikasomabhizinisi. Yize-ke umcebo wakhe uvele ushabalala kalula ukuhamba kwesikhathi kodwa eseke wazitika ngawo. Ekhaya uMbizeni uba nolaka ukuze enze uThandi umkakhe amesabe, amlalele ukuze ahambise ingane uTholakele kwaMkhokhobi inyanga khona izobhajadiswa egameni likaLusifa inkosi yokufa njengokwesivumelwano sakhe uMbizeni noMkhokhobi inyanga eyamthwalisayo.

Owesilisa nesimilo/nokuziphatha

Kuvamisile ukuthi emiphakathini eminingi kungabhekwa ukuziphatha komuntu wesilisa kodwa kubukwe okomuntu wesifazane. Lokhu kwenziwa ukuthi umphakathi uthatha ngokuthi umuntu wesilisa unomndlandla kakhulu kwezocansi. Kuyinto ejwayelekile ukuthi umuntu wesilisa angaba nabo ubudlelwano bezothando obungaphezulu kobubodwa, okumenza ehluke kumuntu wesifazane yena ongabukwa kahle uma ethandana nabantu abangaphezulu koyedwa. UMSimang (1975, p.244) uyakufakazela lokhu njengoba echaza kafushane ukuthi kwabe kuligugu kwaZulu ukuba isoka libe nezintombi eziningi kepha intombi yayingelokothe ibe nesoka lesibili. Kweminye imiphakathi lobu busoka bokuba nezintombi eziningi abanye abantu besilisa sebekubuka ngehlo elingakholelwa kulokhu ngenxa yokwesabela izifo ezifana nengculaza, ezibhebhetheka kalula ngokocansi (McElhenie, 2005).

Lokhu kuyahambisana nosekwake kwatholwa ngabanye abacwaningi abafana noCollins benoHearn (1994) abathola ukuthi nakuba abantu bonke benakho ukungathembeki kwezothando kodwa abantu besilisa bahamba phambili kunabesifazane futhi lokhu kungaziphathi kahle kwabantu besilisa, bebe benza nocansi olungaphephile, bengenandaba nokuthi balwenza nomuntu onjani, kwenzeka emazweni onke omhlaba.

Engikutholile ezincwadini engizicwaningile kuyahambisana nosekwake kwatholwa ngabanye abacwaningi. Ezincwadini engizicwaningile abantu besilisa bavezwe bengenazo izimilo ezinhle. Bavezwa babe bahle noma bengagxekwa ngokuziphatha kwabo. Kuba ngabesifazane kuphela abavela bebabi lapho bengaziphethe kahle. Lapho bebanjwa khona ngababaganile abantu besifazane ukuthi benza ukungathembeki, bajeza kabuhlungu, ngisho

nangokufa imbala. Labo besilisa abasuke begila nabo imikhuba ababekwa kabi bona futhi abajeziswa muntu noma ngabe bathola izingane ngaphandle komshado. Nalabo abaganiwe babanezintombi eceleni baze bazitholise izingane, ezinye ezigcina zingaziwanga ngababaganileyo kanti ezinye zivela emva kwesikhathi eside bese konakala izinto eziningi.

Isibonelo: endabeni engike ngaphawula ngayo ngenhla ethi “*Babukhali Nganxanye*” ebhalwe nguButhelezi (2004), uSolly (uSolomuzi) uthandana noNomalanga ngasese umkaGulukudela abasebenza naye egalaji laseNquthu. Uma uGulukudela ekuthola lokhu, uyathukuthela kakhulu. Unquma ukuzibulala ngesibhamu kanye naye uNomalanga, okunguyena aqala ngaye ukumbulala. Bayafa bobabili. Ngale ndlela uNomalanga uthola isijeziso sokufa ngenxa yokuziphatha kabi. Akade egila naye lo mkhuba, uSolly, akukho lapho agxekwa khona yena nalapho athola khona ukujeza njengoba kwenzeke kuNomalanga, bebe bekade bekwenza bobabili lokhu. Lokhu kukhombisa ukuthi umuntu okunguyena obukwa kabi nguNomalanga, kanti uSolly akaphathwa nakuphathwa lapho sekonakele, yize uSolly enza isilima umngani wakhe nonguzakwabo emsebenzini uGulukudela, ngokumhamba ngemumva athandane nonkosikazi wakhe isinyelela.

Kanjalo futhi nasendabeni ethi “*Kazi Uyothini USamkelo*” ebhalwe nguNgcobo (2004) uMaMchunu umkaMakhathini uneshende elinguChavana, okunguyena yise wangempela wendodakazi yakhe uZothini. Uma sekuvela la mahlazo, akaphathwa nakuphathwa uChavana. Umuntu osesele nehlaho nguye uMaMchunu, oseze uchithekelwa ngumendo ngenxa yokungabi nasimilo. Akuzwakali ukuthi kwenzakalani ngoChavana mayelana nesijeziso asitholayo ngokuthandana nomfazi womuntu isinyelela aze amtholise ingane. Nakhona lapha kule ndaba kugqama ububi bukaMaMchunu, hhayi obukaChavana.

Lokhu kukhomba khona ukuthi lesi sici sokungabi nasimilo, asibhekisiwe kubantu besilisa.

Bakhona abambalwa abalingiswa besilisa abavela bengenazo izimilo ezinhle kodwa abangabekwa kahle. Ngingabala ukuziphatha okufana nokuba nezintombi eziningi ezitholiswa izingane kungabi ndaba zalutho, badakwe wutshwala bangazazi ukuthi bangobani njalonzalo. Labo balingiswa basezincwadini ezisanda kushicilelwa kusukela eminyakeni ye-2002 kuya ezi-2005 njengencwadi ethi “*Umthathe Uzala Umlotha*” (2004). Lokhu kwenziwa ngokuthi laba babhali ababhala lezi zincwadi bangabantu asebefundisekile ngokubaluleka kokuba nezimilo ezinhle ngenxa yezifo eziningi ezingelapheki okuphilwa nazo namuhla, ezibhebhethaka kalula kulabo abangaziphathi kahle kanti futhi ababhali laba, yize besembalwa, bazama ukukhuza umhlola kulabo besilisa abasaziphethe kabi ukuze baxwaye, okubasiza ekutheni bangazitholi bebhuhubhuqwa yizifo ngenxa yobudedengu.

Kule ncwadi kaKubheka (2004) ethi “*Umthathe Uzala Umlotha*”, uMusawenkosi indodana yokuqala kaZwane uyisoka lamanyala, unezintombi eziningi ezinezingane kanti ezinye uyaziphika ngamabomu. USipho indodana yesibili kaZwane, uyisidakwa esikhulu esihluphayo ekhaya, uyalwa nalapho esedakiwe, okuze kwamenza waboshwa wadonsa isigwebo seminyaka emihlanu ejele. UMandla indodana yokugcina kaZwane uganwe nguNomusa, uMaNtuli kodwa uthandana noNomvuyo eceleni. Zonke lezi zingane zikaZwane zivezwe kabi kule ndaba. Yize uMandla uqale wavela emuhle ngesikhathi engakaganwa nalapho engakathandani noNomvuyo kodwa bugcina bugqama ububi bakhe njengoba ugcina eshiya uMaNtuli ebhembuluka noNomvuyo intokazi esikhulile engike ngakhuluma ngayo kuso

lesi sahluko, aphenduke isidakwa sotshwala abe yikho konke okungathandekiyo.

Endabeni ethi “*Kungasa Ngifile*” ebhalwe nguSibiya (2002), nakuba nayo inayo eminye imibono emiswe ngokobulili kodwa kulo mbono wabantu besilisa nesimilo yehlukile. USenzo uvela engeyena umuntu wezintombi, akabuthandi ubusoka. Wazi imiphumela emibi yobusoka kanti futhi unezinhloso ezinhle ngempilo yakhe (Sibiya, 2002, pp.10-11). Unentombi eyodwa, uNokuthula. Uzimisela ngoNokuthula wakhe kuze kube sekugcineni ngoba bagcina beshadile, phezu kwezinkinga eziningi abebekhene nazo othandweni lwabo, ezenziwa ngamabomu ngunina wakhe uSenzo, ezama ukugqiba ukungathembeki kwakhe endodeni ayiganile uMhlungu njengoba kutholakele ukuthi uSenzo akazalwa nguMhlungu kodwa uzalwa nguZondi. Uhlukile uSenzo kwabanye abafana. Kule ndaba ubekwe kahle uSenzo, ungumlingiswa omuhle, okwazi ukumela iqiniso nonothando lweqiniso. Akadukiseki kalula uSenzo ukuze alahle uNokuthula ngenxa yento engekho. Unesibindi. Nakuba le ncwadi ibhalwe ngumuntu wesilisa, okuqaphelekayo ukuthi ibhalwe esikhathini samanje lapho abantu begqugquzelwa ngokuziphatha kahle ngenxa yezifo ezikhona njengoba ngike ngachaza.

Engikutholile ezincwadini engizicubungulile ukuthi usikompilo lwesiZulu lunawo umthelela ekugqugquzeleni abantu besilisa ekuziphatheni kabi ngoba bagcina bazi ukuthi kuyinto enhle nekwenza udume ukuba nabantu abaningi othandana nabo noma ngabe usutshela izwe ukuthi uyamketha usibanibani abe ngumkakho womshado kodwa umphakathi ube ukugxeka lokhu lapho sekwenziwa ngumuntu wesifazane. Lokhu kungafakazelwa ngamagama asetshenziswayo olimini lwesiZulu abonakala enomthelela ekuziphatheni kwabantu besilisa ngenxa yokuthi athathwa njengachaza into enhle kubantu

besilisa, isibonelo;‘ubusoka’. Ngale ndlela okwenzekayo ezincwadini engizicubungulile kuyahambelana nosikompilo lwesiZulu kanye nalokho osekwake kwatholwa ngabanye abacwaningi.

YIMIPHI IMIGOMO ELANDELWAYO LAPHO KUQOKWA IMIBHALO YOBUCIKO YESIZULU EZIKOLENI?

Phakathi kwemigomo elawula ukuqokwa kwezincwadi (imibhalo yobuciko) nguMnyango WezeMfundo, kukhona ukubhekelelwa kobulili. Lokhu kufakazelwa nayisikhulu soMnyango WezeMfundo engaxoxisana naso ukuthi ubulili buyabhekelelwa lapho kuqokwa imibhalo yobuciko yesiZulu. Kodwa nakuba bukhona ubulili ohlwini lwemigomo elandelwayo, awukho umgomo ophathelene nokubheka imibono emiswe ngokobulili kanti futhi imibhalo eqokwayo ayikhombisi ukuthi kusuke kukhona iso elibukhali elibhekelela ubulili ngesikhathi iqokwa imibhalo yobuciko leyo.

Okunye ukuthi kuleyo mibhalo isikole esasizikhethela yona efundwa yizingane zamabanga amabili okuqala asesikoleni (lesishiyagalombili kuya kwelesishiyagalolunye), ayikho imigomo elandelwayo lapho kuqokwa imibhalo yobuciko yesiZulu. Iningi layo ikhethwa ngothisha ngoba inezindaba ezidoba uthando lokufunda kubantwana nanokuthi kuye nangokuthi yiziphi abanazo esikoleni. Ngokuchaza kothisha bona abayinaki indaba yangokobulili lapho beqoka imibhalo ezofundwa yizingane. Kwesinye isikhathi kwazincwadi lezo ezifundwayo azikho ngisho ohlwini lwezincwadi okukhethwa kuzo njengoba uMnyango WezeMfundo uyalunikeza uhlu olude lwezincwadi, bese kuba ukuthi isikole nesikole sizozikhethela esithanda ukuba zifundwe.

IQOQA LESAHLUKO

Kulesi sahluko kuxoxwe ngokutholakele emibhalweni yobuciko yesiZulu ecutshunguliwe, kwaphinde kwaxoxwa nangokutholakele kumhlahlandlela olawula ukuqokwa kwezincwadi nguMnyango WezeMfundo. Esahlukweni esilandelayo kuzohlaziywa lokhu okuyikhona kutholakele kulolu cwaningo, kuphinde kwenziwe izincomo nesiphetho socwaningo.

Isahluko sesithupha

UHLAHLELO LOKUTHOLAKELE, IZINCOMO KANYE NESIPHETHO

ISINGENISO

Kulesi sahluko kuzohlaziywa lokho okutholakele kulolu cwaningo. Lokhu kuyokwenzeka ngokuphendula le mibuzo elandelayo engumgogodla walolu cwaningo okuxoxwe ngayo esahlukweni sokuqala:

- Abalingiswa besilisa nabesifazane bavezwe kanjani emibhalweni yobuciko yesiZulu?
- Yimiphi imibono emiswe ngokobulili yabesilisa neyabesifazane emibhalweni yobuciko yesiZulu?
- Umhlahlandlela ogunyaza ukuqokwa kwemibhalo yobuciko ezikoleni zamabanga aphezulu uyabubhekelela yini ubulililili?

Ngaphansi kwalowo nalowo mbuzo kuyophendulwa ngendlela yokuxoxa.

BAVEZWE KANJANI ABALINGISWA BESILISA NABESIFAZANE EMIBHALWENI YOBUCIKO YESIZULU?

Ukuvezwa kwabalingiswa besifazane

Abalingiswa besifazane bavezwe bengaphansi kwabalingiswa besilisa emibhalweni yobuciko yesiZulu engiyicwaningile Abesifazane asebekhulile bavela beganile, beyizinzalabantu; ngaleyo ndlela bathola baphinde banakekele izingane namanye amalungu omndeni, benze imisebenzi yasekhaya enjengokupheka nokuwasha, ukuhlanza izindlu njalonzalo. Okunye ukuthi bavela bebahle ebusweni, benozwelo, abahlushwa ngamadoda bayabekezela, banenhlonipho, bangamanono, banemiqondo emihle, banezimilo njalonzalo. Konke lokhu kuvela kwabalingiswa kanje kuhambisana nalabo abavele bebahle

Uma kuziwa emisebenzini ekhokhela kahle, abalingiswa besifazane abaningi basebenza imisebenzi ejwayelekile ethathwa ngokuthi ifanele abantu besifazane efana nobunesi, ubuthisha, ukuba ngumabhalane, ukuba nguweta kanye nokuba abadwebi bengqephu. Bambalwa abavela benza imisebenzi ethathwa ngokuthi ingeyabesilisa ikakhulukazi njengobuphoyisa.

Abaningi abalingiswa besifazane bavela bengasebenzi imisebenzi ekhokhelwayo, bathembele kwabesilisa ababaganile. Abanye abenza imisebenzi ekhokhelwayo bavezwe kabi kanti abanye bavezwa kahle. Iningi labalingiswa abasebenzayo bebe bevezwe kahle kungenxa yokuthi isuke ikhona eminye imibono eminingi emiswe ngokobulili abesifazane abasuke beyifeza. Labo-ke abasebenzayo abangabekekile kahle yilabo abanokuningi okungahambisani nemibono emisiwe ngobulili babantu besifazane. Lapha ngikhuluma ngabalingiswa abavela bezimele bengathembele emadodeni, bezimbandakanya kwezemidlalo, benemali, bengabantu abaphumelelayo.

Ububi babo bukhonjiswa ngokuthi babe ngabalingiswa abathanda ukulwa, babe namanga, bakhulumele safuthi, babe yizinhlebi, bathande imithi, bangabi nazimilo, babe namashende bebe beganile kanti abangaganile bebe sebekhulile baqoma amadoda abanye, bangabi nanembeza.

Ukuvezwa kwabalingiswa besilisa

Abalingiswa besilisa emibhalweni yobuciko yesiZulu bavezwe bengabantu abayizinhloko zamakhaya, yibona abathatha izinqumo, bayaphumelela ezintweni abazenzayo, bangoSomabhizinisi, banemali, banezikhundla ezinkulu, bangabashayeli, abaphathi bezikhungo zemfundo, abameli, amaphoyisa, odokotela, abaculi, abaseshi, izintatheli kanye nabashumayeli.

Okunye ngabantu besilisa abavezwe kahle ukuthi banamandla, basiza abesifazane abasebunzimeni, bayakwazi ukulaya umuntu ngokumzwise ubuhlungu, baphinde babe nabantu besifazane abathandana nabo abaningi. Noma abalingiswa besilisa benza izinto ezingalungile njengokuzwise abanye ubuhlungu, abavezwa bebabi ngenxa yokuthi imibono emiswe ngokobulili yabantu besilisa iyakukhuthaza ukuthi abantu besilisa bangabi naluzwelo.

Abalingiswa besilisa abangayilandeli imibono emiswe ngokobulili, bangasebenzi bebe bengesizo nezinhloko zamakhaya, baba yimigulukudu, imihlalajele, izidakwa, bangacabangi ngendlela ephusile njalonjalo.

YIMIPHI IMIBONO EMISWE NGOKOBULILI YABESILISA NEYABESIFAZANE?

Imibono emiswe ngokobulili eqondene nabesilisa nabesifazane engiyithole emibhalweni yobuciko engiyicwaningile iyahambelana nocwaningo oselwake lwenziwa emazweni amaningi emhlabeni wonke jikelele. Iyahambelana futhi

naleyo ekhona kusikompilo lwabantu kanti futhi iyavumelana nenjulalwazi kaPharr (1988) uma ekhuluma ngamaqembu anamandla nalawo angenawo. UPharr (1988) kwinjulalwazi yakhe ukhuluma nge- ‘mvama’ kanye ‘nangabanye’. Uthi labo abayimvama yilabo abathathwa njengabalungile, ababukwa bebahle, beyizibonelo futhi nomphakathi ubavuna ngokuthi yibona okufanele kwahlulelwe ngabo abanye’. Ngokwale njulalwazi, laba ‘abanye’ ababalulekile, abalungile, bangaphansi ‘kwemvama’ futhi ababonakali. Kanjalo noYoung (1990) ukhuluma ngosikompilo olunwebekile (*cultural imperialism*) nangokuxhashazwa (*exploitation*). Lapho ekhuluma ngosikompilo olunwebekile uYoung (1990) usho ukungabonakali ngenxa yokubukelwa phansi kobuzwe namasiko abantu lokhu kwenziwa abantu abagqamile futhi abanamandla emphakathini. Kanjalo nalapho echaza ukuxhashazwa, uYoung (1990) usho ukusebenzisa umuntu ngendlela engenabo ubulungiswa, lapho umuntu esebenza angayitholi inkokhelo elingene umsebenzi awenzile.

Kulolu cwaningo ‘imvama’ ngabalingiswa besilisa ngoba emibhalweni yobuciko yesiZulu engiyicwaningile yibo abathathwa njengabalungileyo futhi abanamandla okwenza izinto. Abalingiswa besifazane ‘bangabanye’ ngoba ababonakali kwabakwenzayo. Bancane ngokwezikhundla, abanamandla, bangaphansi kwabesilisa njalonjalo. UYoung (1990) uchaza ngosikompilo olunwebekile (*cultural imperialism*). Ukhuluma ‘ngokungabekeki ngokweqiniso kwabangenamandla yilabo abagqamile futhi abanamandla. Ezincwadini engicubungulile abalingiswa besifazane yibona abangabekekile ngokweqiniso futhi ababhekwa ngendlela ehlukile kunabantu besilisa okuyibona abanamandla nabagqamile emphakathini. Mayelana nokuxhashazwa akhuluma ngakho uYoung (1990), abalingiswa besifazane emibhalweni yobuciko engiyicubungulile yibona abaxhashazwayo noma

abaxhaphazekayo (*exploited*) ngenxa yemibono emiswe ngokobulili ebacindezelayo, ibenze babukeke bebancane bengenamandla noma ngabe benza imisebenzi ebalulekile okufanele ngabe ngayo bayaphakanyiswa, batuswe, babe phezulu ngenxa yamaqhaza abawenzayo.

Imibono emiswe ngokobulili eqondene nabantu besifazane engiyithole emibhalweni yilena: bangaphansi kwabesilisa futhi bathembele kubo, imvamisa ababi sezikhundleni ezinkulu, bangamakhosikazi aganile, bayizinzalabantu, balindeleke ukuthi baziphathe kahle futhi bakwazi ukuphila ngaphandle kocansi isikhathi eside, bayabekezela, bangamanono, bayahlonipha, banozwela olubenza ukuthi bakhale lapho bephatheke kabi. Lapho bekhuluma nabesilisa baba nokwehlela ngezansi, banothando njalonjalo.

Abalingiswa besifazane abayilandela kahle le mibono emiswe ngokobulili babekwe bababahle kanti abangayifezi, banezimpawu ezimbi: abahloniphi, bayahleba, bangamaxoki, abanazo izimilo, baphuza utshwala, bakhulumela safuthi, bayathakatha, banomona futhi badonsa amadoda ngamakhala.

Abalingiswa besilisa bashaya imithetho babe nezwi emakhaya, bondle izingane namakhosikazi, basebenze ukuze bakwazi ukondla emakhaya, baphumelele kwabakwenzayo, babe namandla, bangakhulumeli safuthi, baphuze utshwala, bangabi ngabagcinimakhaya, babe ngothathekile kumantombazane, babe yizigebengu. Ngokwemisebenzi ekhokhelwayo abalingiswa besilisa baba ngabameli, ngodokotela, amaphoyisa, othisha, abaphathi bezikhungo njalonjalo. Kanjalo nakwezemidlalo badlala ibhola lezinyawo (likanobhutshuzwayo), isibhakela, ikhilikithi, ibhola lombhoxo, ukugijima nokunye.

Nakuba ezinye zalezi zimpawu zingezinhle kodwa abalingiswa besilisa abanalezo zimpawu ezimbi ababekiwe kabi. Lokhu kwenziwa ukuthi noma ngabe kukubi abakwenzayo kodwa kuba sengathi kuyamukeleka ngenxa yokuthi kwenziwa ngabantu besilisa. Isibonelo: kujwayelekile ukuba umuntu wesilisa athandane nabantu besifazane abaningi, okungamenzi abukeke kabi kodwa anconywe ngakho kuthiwe uyisoka. Isizathu ukuthi ngokwemibono emiswe ngokobulili eqondene nabesilisa, abantu besilisa bacatshangwa benomndlandla kwezocansi.

Emibhalweni ecutshunguliwe eyishumi nanye, eyishumi yayo iveza le mibono emiswe ngokobulili besilisa nobesifazane. Owodwa wale mibhalo yobuciko engizokhuluma ngawo kamumva, uthanda ukwehluka indlela abalingiswa besilisa nabesifazane abavezwa ngayo.

Okusemqoka ukuthi imibono emiswe ngokobulili ayivezi iqiniso ngamaqembu enhlalo. Nakuba izincwadi ziveza abantu besifazane bengabantu ababekezelayo, lokhu kwenzeka kubo bonke ubulili ngoba bakhona nabantu besilisa abakwaziyo ukubekezela. Nakubo abantu besifazane bakhona abangakwazi ukubekezela, okuthi uma bengahambisani nento basheshe baphonse ithawula.

Okwesibili, njengoba abantu besilisa bevezwa babe nesibindi, bakhona abanye abesilisa abangenaso isibindi, abesabayo ukwenza izinto ezinobungozi noma abangakwazi ukuqunga isibindi. Kanjalo nakubantu besifazane, bakhona abanesibindi njengoba kwenzeka kwabesilisa kodwa izincwadi azikuvezi lokhu. Lokhu kungakugququzela ukutetema kubantu besifazane ngenxa yokuthi bahlale bazi ukuthi bona akufanele babonakale bequnga isibindi. Futhi

lokhu kwenza abantu besilisa nabesifazane bangamnambithi kahle umuntu wesifazane onesibindi.

Okwesithathu, abalingiswa besilisa batholakala kulezi zincwadi bengabantu abaphumelelayo. Lokhu akuvezi okuyisona sithombe esiyiqiniso ngenxa yokuthi bakhona abantu besilisa abangaphumeleli. Kanti futhi baningi abantu besifazane abaphumelelayo.

Okwesine, abalingiswa besifazane abafundile bavezwe bebabi ezincwadini ezicutshunguliwe. Lokhu akulona iqiniso ngoba baningi abantu abafundile abangaziphethe kabi kanti futhi baningi abangafundile ababa yizindindwa, babe namashende bebe beganile, babe ngamasela nokunye okuningi okuwubugebengu noma okubenza babukeke kabi.

Okwesihlanu, abantu besilisa bavela beyizinhloko zamakhaya. Lokhu akulona iqiniso ngoba maningi amakhaya aphethwe ngabantu besifazane futhi impilo iqhubeke kahle ngaphandle kwendoda. Amanye amadoda ayizahluleki, aphila ngabo abantu besifazane okuyibona bevama ukuwalwela amakhaya abo ukuba abe ngaphumelelayo.

Okwesithupha, abalingiswa besifazane bavela bengekho ezikhundleni eziphezulu isikhathi esiningi. Lokhu akulivezi iqiniso ngabantu besifazane ngoba bakhona abantu besifazane ababa sezikhundleni ezinkulu. Isibonelo nje, uSekela-Mengameli wezwe laseNingizimu Afrika kusukela ngonyaka we-2006 kuze kube manje (2007) ngowesifazane kanti futhi baningi oNgqongqoshe naBaqondisi beminyango kahulumeni eyehlukene namhlanje kuleli zwe laseNingizimu-Afrika abangabesifazane nakweminye imikhakha yenhlobo engaphathelene noHulumeni njengasezimbini.

Okwesikhombisa, umbono omiswe ngokobulili wabantu besifazane wokuthi bangamakhosikazi, ubonakele ezincwadini eziningi ezicwaningiwe. Lo mbono awuvezi iqiniso ngoba baningi abantu besifazane abangewona amakhosikazi ahlala emakhaya eganile futhi abangasiboni isidingo sokuba bagane. Kanjalo akhona namadoda angaganiwe futhi angasiboni isidingo sokuganwa. Kodwa izincwadi ebezicutshungulwa azikuvezi lokhu. Ngale ndlela lokhu akuvezi okuyisona sithombe sangempela.

Okwesishiyagalombili, njengoba kunombono omisiwe wabalingiswa besifazane wokuthanda ukukhuluma futhi naseimbhalweni ecutshunguliwe bevela kanjalo iningi labo, lokhu akuveziwe ngokweqiniso ngoba akusibo bonke abantu besifazane abathanda ukukhuluma kanti futhi akhona amadoda akhulumela safuthi.

Okwesishiyagalolunye, umbono omisiwe wabalingiswa besilisa wokuba yizigebengu awulona iqiniso. Baningi abantu besilisa abaphila impilo engenabo nobuncane ubugebengu, abangazihlanganisi nabo, kube futhi kukhona nabantu besifazane abayimigulukudu, abasebenzisana nezigebengu ezingongqondongqondo, abagcina ngokuboshwa babe yimihlalajele.

Okweshumi, umbono omisiwe wabantu besilisa wokungathembeki, babe nabantu abaningi abathandana nabo kanti futhi nasezincwadini bevezwa kanjalo, awulona iqiniso njengoba bebaningi abantu besilisa abangakwenzi lokhu, abathandana nje kuphela nomuntu oyedwa kanti abanye abayizitabane abathandani nabantu besifazane kodwa bathandana nabanye besilisa.

Ngale ndlela leyo mibono emisiwe ngokobulili imiphakathi ilindele ukuthi umuntu wesilisa nowesifazane aphilile aziphathe ngandlela thile, okwenza ukuthi uma lowo muntu wesilisa noma wesifazane engakwenzi lokho okulindelekile, avele kabi emibhalweni, okuyinto okwenza ukuthi ukuvezwa kwakhe kungabi ngokweqiniso.

Abalingiswa besifazane ababa sezikhundleni, babe ngabaphumelelayo, bangethembeli kwabesilisa, baphathe imizi, bakhulume bangalusebenzisi ulimi lwenhlonipho njengoba imiphakathi ilindele njalonjalo, baba babi. Lokhu kwenziwa ukuthi basuke benza okwehlukile kulokho okulindelekile kumuntu wesifazane.

Eziyishumi izincwadi zesiZulu engizicubungulile ziveza imibono emiswe ngokobulili, eyodwa yazo ebhalwe nguButhelezi (2002) ethi “*Impi Yabomdabu Isethunjini*” iyifaka inselelo imibono emiswe ngokobulili ngabesilisa nabesifazane. Le ncwadi iveza isithombe esehlukile kunalezi ezinye izincwadi ebezicwaningwa. Kule ncwadi abantu besifazane abafundile bayaphumelela babe yizinto ezinkulu, babe nemali (njengomhlolithwasa, no-Uzithelile, noVukuzithathe, noPopi). Ngale kwalokhu, abalingiswa besifazane bavela benesibindi, bekwazi ukulwa bazivikele, benolaka, bekhaliiphile, benamakhono kwezemidlalo, batakulane lapho omunye esobishini ukuze naye abe nempilo engcono. Ngaphandle kokuthi bakhona abayizinzalabantu, bakhona abangezona izinzalabantu kodwa abaphumelelayo futhi babe ngabantu ababalulekile. Okunye futhi ukuthi kule ncwadi akhona amadoda akwazi ukunakekela akhulise izingane zize zibe ngabantu abaqotho nabamqoka, baphinde benze yonke imisebenzi yasekhaya, bafundise izingane ukuba zikhule zikwazi ukuzimela, zikwazi ukubekezela futhi zibe nothando nokwethembeka.

Okubalulekile mayelana nomhlahlandlela wokuqokwa kwemibhalo yobuciko woMnyango WezeMfundo ukuthi uyakuveza lokhu okuyikhona okulungile okufanele kulandelwe lapho kuqokwa imibhalo yobuciko yesiZulu. Ngamanye amazwi ubulililili kumele bubhekelelwe uma kuqokwa izincwadi ezifundwa ezikoleni. Okungacacile kahle ukuthi bubhekelelwa kanjani futhi kangakanani ubulililili lapho ziqokwa izincwadi. Kusobala futhi ukuthi ayikho indlela yokulandelela ukuthi lokhu kuyenzeka yini ngokwempela. Othisha abahlanganyela kucwaningo bakubeka ngokusobala ukuthi abayinaki indaba yobulili lapho beqoka imibhalo yobuciko yesiZulu. Lokhu kuyawushiya umbuzo wokuthi: “Kazi lungakanani ulwazi othisha abanalo ngezobulililili?”.

IZINCOMO

Kubalulekile ukuthi umcwaningi lapho eseyitholile imiphumela yocwaningo bese enza izincomo ezingaletha ubungcono ngalokho okukade kucwaningwa. Okokuqala kulolu cwaningo ngiphakamisa ukuthi kwenziwe olunye ucwaningo oluzobheka ukulandeleleka kokubhekelelwa kobulili emibhalweni yobuciko yesiZulu lapho iqokelwa ukufundiswa ezikoleni.

Okwesibili, kubalulekile ukuthi kubekhona olunye ucwaningo mayelana nolwazi ngezobulili lwabaqoki bemibhalo yobuciko nokuthi banekhlo kangakanani ekubukeni ngokobulili.

Okwesithathu, uMnyango WezeMfundo kufanele ube nendlela yokuthuthukisa ulwazi ngezobulili kothisha abafundisa ikakhulukazi ngezilimi ukuze bakwazi ukuhlaziya imibhalo yobuciko ngendlela ebunakekelayo ubulili futhi othisha baqaphelise izingane lapho befundisa, bazenze zikwazi ukufunda ngehlo elihlodayo (*critical literacy*).

Okwesine, kufanele kwenziwe olunye ucwaningo oluzobheka ukuthi othisha bangazisebenzisa kanjani izincwadi ezikhona futhi ezinayo imibono emiswe ngokobulili kodwa bebe bengayigqugquzeli le mibono. Lokhu kuhlenganisa izindlela ezintsha zokufundisa imibhalo yobuciko ezikoleni.

Okwesihlanu, kufanele uMnyango WezeMfundo ube nendlela yokulandelela ukuthi uma izikole zikhetha izincwadi kulawo mabanga eziziqokela zona izincwadi zokufundwa yizingane, ziyawulandelelisa yini umhlahlandlela obekwe nguMnyango WezeMfundo mayelana nokuqokwa kwemibhalo yobuciko.

Okokugcina, kudingeka imiphakathi kanye nezikole zilibambe iqhaza ngokulinganiswa kobulili, hhayi emibhalweni kuphela kodwa nasezindleleni zokufundisa zothisha nakukho konke okwenzeka esikoleni noma okwenzeka emiphakathini, emasontweni, ezibhedlela njalonjalo ukuze kuqinisekise ukuthi imizamo kahulumeni yokulwa nokungalingani ngokobulili iyaphumelela njengoba isikole sineqhaza elikhulu ekuqedeni nasekugqugquzeleni ukungalingani ngokobulili.

ISIPHETHO SOCWANINGO

Lolu cwaningo beluhlose ukucubungula imibhalo yobuciko yesiZulu eqokelwa ukufundwa ezikoleni zamabanga aphakeme. Ngixoxile ngobumqoka nangesizathu sokulwenza lolu cwaningo. Izindlela engizisebenzisile zingenze ngathola ulwazi obeludingeka kulolu cwaningo. Ngisebenzise nenjulalwazi kaPharr (1988) okuyiyona ihambelana kahle nocwaningo lwalolu hlobo. Okutholakele emibhalweni ebicutshungulwa kuyahambisana nosekwake kwatholwa ngabanye abacwaningi abake benza ucwaningo olufanayo nalolu

emibhalweni yobuciko yezinye izilimi. Imiphumela yocwaningo ikufakazele ukuthi ngempela imibhalo yobuciko yesiZulu njengoba kwenzeka nakwezinye izilimi, iyayigququzela imibono emiswe ngokobulili. Ngenze uhlu lwezincwadi, esinye sazo ukuba kwande ucwaningo oluzobhekelela lokhu kungalingani ngokobulili, hhayi kuphela esikoleni kodwa nakwezinye izikhungo zemiphakathi.

Uma uMnyango WezeMfundo ungayilandelisisa imigomo yokuqokwa kwemibhalo yobuciko yesiZulu futhi nothisha bengaqeqesheka ukuyibuka ngeso elibukhali indaba yobulili, kungaba lula kubabhali nabashicileli bezincwadi ukubhala ngendlela evumelana nelandela umhlahlandlela woMnyango WezeMfundo kanye nothisha.

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UHLU LWEZINCASISELO ZAMAGAMA

Abahlanganyeli bocwaningo. Research participants

Amaqhaza ngokobulili. Gender roles.

Amaqhaza ngokobulili ngokwemvelo. Traditional gender roles

Imibono emisiwe. Stereotypes

Imibono emiswe ngokobulili. Gender stereotypes

Imisebenzi yobuciko. Artifacts

Imvama. Norm

Incwasi ngokobulili. Sexist

Indlela yocwaningo. Research method

Inhlololwazi engaphelele kuhleleka. Semi-structured interview

Injulalwazi. Theory

Inhlololwazi. Interview

Ipharadaymu yomhumusho. Interpretive paradigm

Iqembu lenhlalo. Social institution

Iqhinga/Isu. Technique

Isifanekiso. Model

Isiko. Culture

Isivivinyo socwaningo. Pilot study

Izindlela zocwaningo. Research methodology

Izindlela zokuqoqa ulwazi. Data collection methods

Izinga lempilo/lokuphila. Class

Izingqinamba zocwaningo. Limitations of the study

OSobulilikazi. Feminist researchers

OSonzululwazi. Scholars

Ubulili. Sex

Ubulilili. Gender.
Ucwaningo lobungako. Quantitative study
Ucwaningo lwesimo sotho. Qualitative case study
Uhlaziyo lokuqukethwe. Content analysis
Ukubuyekezwa kwemibhalo. Literature review
Umbono omiswe ngokobuli. Gender stereotypes.
Umbhalo. Text
Umchwanezi ongumhumushi. Interpretive researcher
Ukucwasa ngokobulili. Sexism
Usikompilo olunwebekile. Cultural imperialism
USonjulwalwazi. Theorist

IZELEKO

P.O. Box 226
Nkandla
3855
05 April 2006

Dear Participant

Thank you for participating in my research project. This letter aims at explaining what may be expected in the research project, as I will be working together with you.

My study requires me to collect data about the selection of isiZulu literary texts that have been prescribed from the year 2003 to 2005 in your school. The study is focused on prescribed isiZulu literary texts for grades eight to twelve during these years.

The title of my proposed research study is "INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES. A CASE STUDY OF JIJA SECONDARY SCHOOL, AT NKANDLA AREA, IN RURAL NORTHERN KWAZULU- NATAL.

I have chosen you and your school for convenience in collecting data, as a person responsible for the selection of isiZulu literary texts in the junior secondary phase. I will also ask for permission to utilize the isiZulu literary texts that have been prescribed for the junior and senior secondary phases, since the year 2003 to 2005. I will also ask for permission to access the school's policy documents that outline the guidelines for the selection of isiZulu literature for the junior secondary learners.

I will ensure minimal use of school time, about thirty to thirty-five minutes in collecting data from you by means of an interview, which

will happen on the same day. The study will not harm the image of the school. Your name and of the school will not be mentioned or linked to any of the data collected. For the purpose of analysis, the discussions will be tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will then be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with the respondents will also be deleted.

If you do not feel comfortable for being the participant, you are free not to participate, without any consequent disadvantage. Participation is voluntary; therefore if at any time during the course of the research you wish to withdraw yourself from the research, you will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the impact of gender bias on literature.
- Findings will be disseminated to you and the school.

If you have any questions about this study, you can contact my supervisor at the UKZN, School of Education (Edgewood Campus), Dr T. Buthelezi. Her contact details are: Tel. 031-260 3471; Fax. 031-260 3423; e-mail: Buthelezit10@ukzn.ac.za.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from the school.

Yours Sincerely

.....

Mncube Z.P. (Miss)
(Student Number: 200299370)

DECLARATION

P.O. Box 226
Nkandla
3855
05 April 2006

Dear Participant

Thank you for participating in my research project. This letter aims at explaining what may be expected in the research project, as I will be working together with you.

My study requires me to collect data about the processes and procedures involved in the selection and prescription of isiZulu literary texts for secondary grades. The study is focused on prescribed isiZulu literary texts for grades eight to twelve from the year 2003 to 2005.

The title of my proposed research study is "INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES. A CASE STUDY OF JIJA SECONDARY SCHOOL, AT NKANDLA AREA, IN RURAL NORTHERN KWAZULU- NATAL.

I have chosen you for convenience in collecting data, as a person involved in the processes and procedures for the selection and prescription of isiZulu literary texts for the secondary school grades. I will also ask for permission to access the policy documents that outline the guidelines for the selection of isiZulu literary texts for the secondary school learners.

I will ensure minimal use of your time, about thirty to thirty-five minutes in collecting data from you by means of an interview, which will happen on the same day. The study will not harm your image and of the Department of Education, as they will not be mentioned or linked to any of the data collected. For the purpose of analysis, the discussions will be tape-recorded, but at all times your identity will be protected. Data will then be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with you will also be deleted.

If you do not feel comfortable for being the participant, you are free not to participate, without any consequent disadvantage. Participation is voluntary; therefore if at any time during the course of the research you wish to withdraw yourself from the research, you will be free to do so, without any negative consequences.

The study will benefit you and the Department of Education in several ways:

- You and the Department of Education will have an opportunity to discuss the impact of gender bias on isiZulu literature.
- Findings will be disseminated to you and the Department of Education.

If you have any questions about this study, you can contact my supervisor at the UKZN, School of Education (Edgewood Campus), Dr T. Buthelezi. Her contact details are: Tel. 031-260 3471; Fax. 031-260 3423; e-mail: Buthelezit10@ukzn.ac.za.

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from you.

Yours Sincerely

.....

Mncube Z.P. (Miss)
(Student Number: 200299370)

DECLARATION

I.....(full names of participant)
hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

.....

P.O. Box 226
Nkandla
3855
05 April 2006

The principal
P.O.Box 445
Nkandla
3855

Dear Sir

REQUEST FOR PERMISSION TO CONDUCT STUDY AT JIJA
SECONDARY SCHOOL

I am pursuing a Masters in Education degree at the University of KwaZulu- Natal since last year, 2005. I am presently working on a dissertation on gender stereotypes found in isiZulu literary texts that are prescribed for secondary schools, in partial fulfilment of the requirements for my studies.

The title of my proposed research study is "INVESTIGATING HOW ISIZULU LITERARY TEXTS IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES. A CASE STUDY OF JIJA SECONDARY SCHOOL, AT NKANDLA AREA, IN RURAL NORTHERN KWAZULU- NATAL.

The study is focused on prescribed isiZulu literary texts for grades eight to twelve that were prescribed from 2003 to 2005. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: The person or the committee which deals with the selection of isiZulu literary texts in the junior secondary phase. I will also ask for permission to utilize the isiZulu literary texts that have been prescribed for the junior and senior secondary phases, from the year 2003 to 2005. I will also ask for the permission to access the policy documents of the school that outline the guidelines for the selection of isiZulu literary texts for the junior secondary learners.

I will ensure minimal use of school time, about thirty to forty minutes in collecting data by means of an interview, which will happen on the same day. The study will not harm the image of the school. The name of the school will not be mentioned or linked to any of the data collected. The names of the respondents will also not be mentioned or harmed. For the purpose of analysis and in order to capture all the information from the respondents, the discussions (with the permission of the respondents) will be tape-recorded, but at all times the identity of the school and

the respondents will be protected. The respondents will be free to stop the tape at any time during the interview, if they will require so. Data will then be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with the respondents will also be deleted.

Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the impact of gender bias on literature.
- Findings will be disseminated to the school.

The full participation of the respondents will contribute to social transformation.

If you have any questions for clarification about this study, you can contact my supervisor at the UKZN, School of Languages, Literacies, Media and Drama Education (Edgewood Campus), Dr T. Buthelezi. Her contact details are: Tel. 031-260 3471; Fax. 031-260 3423; e-mail: Buthelezit10@ukzn.ac.za.

Yours Sincerely

.....

Mncube Z.P. (Miss)
(Student Number: 200299370)

DECLARATION

I.....(full names of participant)
hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

P.O. Box 226
Nkandla
3855
05 April 06

Mr S.R. Alwar
Dept. of Research, Strategy, Policy Development and ECMIS
P/Bag x 05
Rossburgh
4072

Dear Sir

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN KWAZULU-NATAL
DEPARTMENT OF EDUCATION SCHOOLS.**

I am pursuing a Masters in Education degree at the University of KwaZulu- Natal this year, 2005. I am presently working on a dissertation on gender stereotypes found in isiZulu literary texts prescribed for secondary schools, in partial fulfilment of the requirements for my studies.

The title of my proposed research study is "INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES. A CASE STUDY OF JIJA SECONDARY SCHOOL, AT NKANDLA AREA, IN RURAL NORTHERN KWAZULU- NATAL.

The study is focused on prescribed isiZulu literary texts for grades eight to twelve from the year 2003 to 2005. I have chosen to conduct my study in the Department of Education because my study is based on the Education system of selection and prescription of literary texts for secondary schools. I anticipate the following personnel to form a sample for this study: The person or the committee members who deal with the selection and prescription of isiZulu literary texts for secondary schools. I will also ask for the permission to access the policy documents of the Department of Education that outline the guidelines for the selection and prescription of isiZulu literary texts for secondary school learners.

I will ensure minimal use of work time, about thirty to thirty- five minutes each respondent. The study will not harm the image of the Department of Education, and the names of the participants will also not be mentioned or harmed. For the purpose of analysis, the discussions will be tape-recorded, but at all times the identity of the Department and the respondents will be protected. Data will then be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with the respondents will also be deleted.

If respondents do not feel comfortable for being participants, they will be free not to participate, without any form of disadvantage consequent. Participation is voluntary; therefore at any time during the course of the research they wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit you and the Department in several ways:

- The Department of Education will have an opportunity to discuss the impact of gender bias on literature.
- Findings will be disseminated to the Department of Education.

If you have any questions about this study, you can contact my supervisor at the UKZN, School of Education (Edgewood Campus), Dr T. Buthelezi. Her contact details are: Tel. 031-260 3471; Fax. 031-260 3423; e-mail: Buthelezit10@ukzn.ac.za.

Thank you for considering my request. I would like to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on data I hope to collect from the Department of Education.

Yours Sincerely

.....

Mncube Z.P. (Miss)
(Student Number: 200299370)

DECLARATION

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent the participation of the KwaZulu-Natal schools under the Department of Education to participating in the research project.

I understand that they are at liberty to withdraw from the project at any time, should they so desire.

SIGNATURE OF PARTICIPANT

DATE

SEMI-STRUCTURED INTERVIEW SCHEDULE

(a) INTERVIEW SCHEDULE FOR THE DEPARTMENT OFFICIAL WHO PRESCRIBES ISIZULU LITERATURE BOOKS

1. How are the isiZulu literary texts selected for prescription?
(If there are committees, how are they constituted?)
2. Are there policy documents that serve as guidelines for the prescription of isiZulu literary texts? (May I have access to them, if there are any)
3. What criteria should the isiZulu literary text satisfy in order to be recommended for prescription?
4. Do the policy documents consider the gender aspect of prescribed isiZulu literary texts for learners?

(b) SEMI-STRUCTURED INTERVIEW SCHEDULE FOR EDUCATORS WHO DEAL WITH SELECTION OF ISIZULU LITERATURE FOR JUNIOR SECONDARY GRADES AT SCHOOL.

1. How are isiZulu literary texts selected?
2. Are there any Departmental policies which serve as guidelines for the selection of isiZulu literary texts?
3. What criteria are used in the selection of isiZulu literary texts?
4. Do the Departmental policies consider the gender aspect of prescribed isiZulu literary texts?

THE PRINCIPLES AND GUIDELINES FOR SELECTION OF BOOKS: isiZulu

1. All books prescribed must be of a high quality, acceptable standard for the grade and kumele igcine yonke imigomo yokuhluzwa kohlobo lombhalo lowo. Including:

- **Number of pages**

 - Novel +80pp

 - Drama +50pp / 5 acts

- **Number of poems** +35 / **short stories** +12

- Genre specific analytic features and rules [plot, language, style, narrator etc.]

- Originality

2. All the prescribed books must be educative to learners. Books covering the following themes are encouraged:

2.1 Democracy

2.2 Freedom

2.3 HIV/AIDS

2.4 Abuse

2.5 Discrimination

2.6 Rights

2.7 Unity

2.8 Ubuntu

2.9 Entrepreneurship

2.10 Nationality and reconciliation

2.11 Taboos and stereotypes

3. New themes or fresh look into old themes will be given preference, e.g. A theme on apartheid must not only concentrate on fighting it but must go further to include reconciliation and that values in education should be inculcated at all cost as per national call and suitability for school use.

4. It is a known fact that authors, especially poets, have language freedom. It is however requested that they do not use insulting language because we end up encountering problems when marking. However it is encouraged that authors break some taboos.
5. It should be noted that this is a selection process not a screening process. It is against this background that we request companies to submit books that were screened & approved either for grade 10. Books approved for grade 11 should not be submitted. We will be taking from a grade 10 pool.
6. No author will get two books prescribed in each round [unless under very compelling conditions].
7. Prescription of books must spread over as many companies as possible to avoid creating fat cats.
8. Books of authors who have prescribed books in the current cycle (grade 12) will be considered later than others.
9. It should be kept in mind that the life cycle of a book is two years. The 2007 November/2008 March prescription is likely to last only one year due to NCS which will move to grade 12 in 2008.
10. If one author in the selection panel has vested interest in the prescription that member must declare and be excused for the genre in which s/he has interest in. [Aphume phandle angabi yingxenywe yabakhethi zincwadi]. Where possible authors will not even form part of the whole selection process.
11. Translated books from other languages are not preferred over original books since originality is one of the criteria for selection.



PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATALI
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION
UMNYANGO WEMFUNDO
DEPARTEMENT VAN ONDERWYS

Tel: 033 341 8611
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Private Bag X9137
Pietermaritzburg
3200

228 Pietermaritz Street
Pietermaritzburg, 3201

INHLOKHOHOVISI

PIETERMARITZBURG

HEAD OFFICE

Enquiries:
Imibuzo: M Francis
Navrae:

Reference:
Inkomba: 022907
Verwysing:

Date:
Usuku:
Datum: 15/01/2007

RE: PERMISSION TO CONDUCT RESEARCH

TO WHOM IT MAY CONCERN

This is to serve as a notice that ZP Mncube 200299370 has been granted permission to conduct research with the following terms and conditions:

- That as a researcher, he/she must present a copy of the written permission from the Department to the Head of the Institution concerned before any research may be undertaken at a departmental institution.
- Attached is the list of schools she/he has been granted permission to conduct research in. however, it must be noted that the schools are not obligated to participate in the research if it is not a KZNDoe project.
- **ZP Mncube** has been granted special permission to conduct his/her research during official contact times, as it is believed that their presence would not interrupt education programmes. Should education programmes be interrupted, he/she must, therefore, conduct his/her research during nonofficial contact times.
- No school is expected to participate in the research during the fourth school term, as this is the critical period for schools to focus on their exams.

for SUPERINTENDENT GENERAL
KwaZulu Natal Department of Education



RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL: ximbap@ukzn.ac.za

4 AUGUST 2006

MS. ZP MNCUBE (200299370)
EDUCATION

Dear Ms. Mncube

ETHICAL CLEARANCE: "INVESTIGATING HOW ISIZULU LITERARY TEXTS PRESCRIBED IN SECONDARY SCHOOLS PERPETUATE AND REINFORCE GENDER STEREOTYPES: A CASE STUDY OF J10A SECONDARY SCHOOL AT NKANDLA AREA, IN RURAL NORTHERN KWAZULU- NATAL"


I wish to confirm that ethical clearance has been granted for the above project subject to:

1. Full version of letters to organizations and participants being provided
2. Letters of permission being provided
3. Consent documents being provided in line with standard ethics guidelines (attached)

This approval is granted provisionally and the final clearance for this project will be given once the conditions have been met. Your Provisional Ethical Clearance Number is HSS/06318

Kindly forward your response to the undersigned as soon as possible

Yours faithfully


.....
MS. PHUMELELE XIMBA
RESEARCH OFFICE

PS: The following general condition is applicable to all projects that have been granted ethical clearance:
THE RELEVANT AUTHORITIES SHOULD BE CONTACTED IN ORDER TO OBTAIN THE NECESSARY APPROVAL SHOULD THE RESEARCH INVOLVE UTILIZATION OF SPACE AND/OR FACILITIES AT OTHER INSTITUTIONS/ORGANISATIONS. WHERE QUESTIONNAIRES ARE USED IN THE PROJECT, THE RESEARCHER SHOULD ENSURE THAT THE QUESTIONNAIRE INCLUDES A SECTION AT THE END WHICH SHOULD BE COMPLETED BY THE PARTICIPANT (PRIOR TO THE COMPLETION OF THE QUESTIONNAIRE) INDICATING THAT HE/SHE WAS INFORMED OF THE NATURE AND PURPOSE OF THE PROJECT AND THAT THE INFORMATION GIVEN WILL BE KEPT CONFIDENTIAL.

- cc. Faculty Research Office (Derek Buchler)
cc. Supervisor (Dr. M Buthelezi)