

**UNIVERSITY OF KWAZULU NATAL**  
**PIETERMARITZBURG**

**UKUVEZWA KOKUHLUKUNYEZWA KWABESIFAZANE**  
**NEZINGANE EMIBHALWENI YESIZULU**

**NGU:**

**SITHABISO C. ZULU**

**UKUVEZWA KOKUHLUKUNYEZWA KWABESIFAZANE  
NEZINGANE EMIBHALWENI YESIZULU**

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**SITHABISO C. ZULU**

**LWETHULELWE UKUPHELELISA IZIDINGO ZEZIQU**

**ZEMASTAZI**

**ENYUVESI YAKWAZULU-NATALI**

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**(i)**

**ISIFUNGO**

Mina SITHABISO CHRISTIAN ZULU, ngiyafunga ngiyagomela ukuthi lolu cwaningo luwumsebenzi wami ongancike ndawo nakumuntu. Ngizibophezela nasekumeleni ngayo yonke indlela konke engikulobe kulo msebenzi ngoba kuwumqondo wami ozimele. Imithombo engiyisebenzisile kanye naleyo engicaphune kuyo ngiyiveze yonke njengoba injalo.

.....

Zulu S.C.

.....

Usuku

(ii)

## **ISETHULO**

Ngethula ngokuzithoba okukhulu lo msebenzi kulaba abalandelayo:

Abazali bami umama uMaHlatshwayo nobaba u-NW Zulu. Bazojabula kakhulu ukungibona ngethweswa lezi ziqu emveni kwezigameko engedlule kuzo. Ngiyethemba lo msebenzi uzophonsa esivivaneni sokubesula izinyembezi ngobuhlungu ababuzwa ngenkathi ngivaleka amehlo, kuqala ukungaboni.

Ingoduso yami uZanele Ngubane ngokuba nami ngaso sonke isikhathi lapho ngizama indlela eya empumelelweni. Ngibonga ngiyanconcoza uthando, isineke nenhlonipho abe nakho kuyo yonke le minyaka nokungimisa idolo ngokuthi ngizowuqeda lo msebenzi nakuba ngingasaboni.

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### **AMAZWI OKUBONGA**

Ngifisa ukubonga kubo bonke ababambe iqhaza elibalulekile ekwakhiweni kwalo mkhumbi ukuze ube yimpumelelo. Kubo bonke abalandelayo ngiswele amazwi okuzwakalisa ukubonga okujulile:

Umeluleki wami uDkt. N. G. Sibiya owenze umsebenzi wakhe ngokuzinikela okukhulu. Isineke nokuqonda kwakhe bonke ubunzima ebengihlangabezana nabo kungikhuthaze kakhulu ekwenzeni lo msebenzi. Ube ngubaba, umfowethu, umngane; ngaphezu kwakho konke ube ngumeluleki ngendlela engachazeki kimi. Ngikufisela unwele olude Sotobe. Uyazi ukuthi lolu hambo belungelula neze. Ume njalo Gumede kaNdaba!

Kothisha basenyuvesi abalandelayo: uSlz. A. M. Maphumulo, uDkt. P.Dlamini. uDkt. N. Sithole, uNkk. M. Gordon noNkk. T. Ngcobo. Izeluleko zenu zinginike umdlandla nalapho sengizwa ukuthi umthwalo ungaphezu kwamandla ami. Amazwi enu okungikhuthaza angenze ngabuyelwa ukuzethemba okuyinqaba. Namhlanje ngizizwa ngihloniphekile ngenxa yeqhaza enilibambe kulolu hambo lwami.

Kumlingani wami ezifundweni uSineliso Thabede obe name kulolu hambo: uyawazi umnikelo wakho. Uphenduke umeluleki ngokwakho. Awuthandanga ukungishiya emuva ebumnyameni kodwa ungibelethe saze saphumelela sonke lapho ebesiphokophelele khona. Ugqamise uthando, isineke, inkuthazo nokungibezezelela.

KuThando Dlamini, Joy Manyoni noLindokuhle Nyawo abangisize ekuqedeni izingqinamba ebengihlangabezana nazo lapho ngidinga izinsiza ezibalulekile zokuqhuba lolu cwaningo njengoba ngingaboni. Ngithi umsebenzi eningenzele wona uyamangalisa. Ngaphandle kwenu bekungelula ukwenza lo msebenzi. Nibe ngomabizwa asabele lapho nginidinga; izingqinamba ebengihlangabezana nazo nazenza ezenu. Yingakho namhlanje ngilapha engikhona. Ngiyaziqhenya ngani. Nime njalo!

KuNkk. Jabulile Portia Sibisi-Mshengu osebenza emtapweni wolwazi e-UKZN. Iqhaza lakhe lenze lo msebenzi waba lula. Isineke nokubekezela kwakhe kungithathe kwangibeka ezingeni lapho ngiphothula khona lo msebenzi. Kube yintokozo enkulu kimi ukusebenzisana naye, waba yisibani lapho indlela yami ithanda ukufiphala. Ngithi ungaguquki Donga lukaMavuso!

Ngibonga ngiyanconcoza ezinganeni zakwethu oNikelisiwe, Sizokwanda, Sandisiwe kanye nomngane wami uMzwandile Xulu ebehlala bengikhuthaza ngaso sonke isikhathi. Uthando eningikhombise lona kunzima, nilapho enikhona, namhlanje lungibeke esicongweni sale ntaba obekungelula ukuyiqwala. Ngithi nibe ngabakwethu ngokwedlulele lapho ngenza lo msebenzi.

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## **IQQQA**

Lolu cwaningo luzogxila endikimbeni yokuhlukunyezwa kwabesifazane nezingane emibhalweni yesiZulu eyahlukahlukene. Luzobheka izinto ezahlukahlukene ezithinta le ndikimba okungabalwa okubalwa kuzo izinhlobo, izimbangela, imiphumela kanye nesimomqondo ngokuhlukunyezwa kwabesifazane nezingane.

Inhloso yalolu cwaningo ukuveza ukuhlukunyezwa kwabesifazane nezingane njengoba kuvezwe ngababhali abahlukahlukene bemibhalo yesiZulu. Lolu cwaningo luzosebenzisa injulalwazi yokufundiswa ngenhlalo yabantu ukuveza amaphuzu abalulekile athinta lolu cwaningo. Le njulalwazi ibheka indlela abantu abafunda ngayo ezintweni ezenzeka empilweni yabanye abantu. Ngakho-ke le njulalwazi izocacisa kahle lokho okutholakala emibhalweni yesiZulu eyingxenye yalolu cwaningo nokuthi okutholakale ocwaningweni kuhlobene kanjani nezimo abantu abakhuliswa ngayo emphakathini.

Kulolu cwaningo umcwaningi uzofunda imibhalo yesiZulu enendikimba yokuhlukunyezwa kwabesifazane nezingane. Umcwaningi uzogxila kulezo zigameko ezithinta ukuhlukunyezwa emibhalweni. Kuzogxilwa kakhulu kulokho okushiwo ngumxoxi embhalweni ngamunye mayelana nokuhlukunyezwa kanye nalokho okuvezwa ngabalingiswa ngezenzo, izimomqondo nangamazwi abawasho bona ngokwabo ezimweni eziphathelele nokuhlukunyezwa kwabesifazane nezingane

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## ISAHLUKO SOKUQALA

### ISETHULO SOCWANINGO

#### 1.1 Isingeniso

Kulesi sahluko umcwaningi uzokwethula ucwaningo ngokuveza izinto eziwumhlahlandlela walolu cwaningo. Izinto ezizogqama yilezo ezigququzele umcwaningi ukuba akhethe ukucwaninga ngalesi sihloko, okungabalwa: inhloso yocwaningo, indlela yokuqhuba ucwaningo, okuzogxilwa kukho ocwaningweni, izinjulalwazi, umklamo wezihloko nokubuyekezwa kocwaningo. Lokhu kuyingxenye yendlela ezolandelwa ngumcwaningi ekuqhubeni ucwaningo lwakhe ukuze lube yimpumelelo.

Ukuhlukunyezwa kwabantu besifazane nezingane kuyisihlava esihlasele umhlaba wonke esikhula mihla namalanga. Ngokwezibalo ze-*Statistics South Africa* (2014), udlame lwasekhaya ludla lubi eNingizimu Afrika. Zithi izibalo ukubulawa, ukushaywa, ukunukubezwa, ngezinye zezinhlobo zokuhlukunyezwa kwabantu besifazane nezingane okuhamba phambili eNingizimu Afrika. Lokhu kukhomba khona ukuthi ukuhlukunyezwa kwabantu besifazane nezingane kuyinto ehhlasele eNingizimu Afrika ngezina eliphezulu.

Inhlangano yabahlukumezekile eNingizimu Afrika (2012) yona ithi umuntu wesifazane oyedwa kwabayisithupha ngosuku uyabulawa ngenxa yodlame lwasekhaya. Ithi imvamisa usuke ebulawa nguzakwabo khona belu emzini wabo. Iqhubeka ithi emacaleni angamashumi amane nesithupha avulwa ezinkantolo zakuleli, akwenzeki lingabikhona elithinta umuntu wesilisa njengomhlukumezi. Kuwona la macala okuhlukumeza kubalwa nawokuhlukunyezwa kwezingane. Ubufakazi bokuthi ukuhlukunyezwa kwabantu besifazane nezingane kuhhlasele umhlaba kubonakala ngokusungulwa komkhankaso wezinsuku eziyishumi nesithupha wokulwa nokuhlukunyezwa kwabantu besifazane nezingane. Lo mkhankaso wenzeka minyaka yonke, uqala zingamashumi amabili nanhlanu kuLwezi kuya ziyishumi kuZibandlela. Njengoba ukuhlukunyezwa kwabantu besifazane nezingane kudlangile, sekuze kwaholele ekusungulweni kweminye imikhankaso yamadoda elwa naso belu lesi sikhava, okungabalwa i--*#Not In My Name* ne- *Men For Women*. Ngokomthethosisekelo weRiphabhulikhi yaseNingizimu Afrika, (1996) ukulingana ngokobulili makuthuthukiswe, kunakwe, kugququzelwe yikhona abantu bobulili obungefani bezothola ukulingana ngokobulili. Uqhubeka uthi lokhu kufanele kwenzeke njengoba

ilungelo lokulingana ligunyazwa isishayamthetho sikazwelonke, ukwenza lokho okubalulekile, kubandakanya ukufundisa, ukweluleka, ukucwaninga, ukubheka ukulingana ngokobulili. Ukuhlukunyezwa kwabantu besifazane nezingane kuyinto engahambisani nomthethosisekelo waseNingizimu Afrika.

Ngokwezibalo ze-*Statistics South Africa* (2011), abantu besifazane yibona abaningi njengoba belinganiselwa emashumini amahlanu nantathu kokuyikhulu kanti abesilisa balinganiselwa emashumini amane nesikhombisa kokuyishumi. Ngokwe-*Event Report* (2001) abantu besilisa kufanele babe ngabavikeli babantu besifazane nezingane futhi kufanele balwisane nesihlava sokuhlukunyezwa kwabo.

Lolu cwaningo luzobheka ukuhlukunyezwa kwabantu besifazane nezingane njengoba kuvezwe ngababhali abahlukene bemibhalo yesiZulu emibhalweni yabo eyahlukahlukene. Kuzokhumbuleka ukuthi imibhalo iveza amaqiniso ngempilo yabantu. Ngakho-ke, umcwaningi uzobheka ukuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu eyahlukahlukene. Ababhali bemibhalo basebenzisa izinto abazibona emphakathini lapho bebhala ngendikimba ethile ukuze izinto abaziveza emibhalweni yabo kube yilezo ezenzeka ngokoqobo emphakathini.

Umcwaningi uzobheka izinhlobo, izimbangela, imiphumela kanye nesimomqondo sabantu mayelana nokuhlukunyezwa. Kuzokhumbuleka ukuthi ukuhlukunyezwa kwabantu besifazane nezingane kuyinto ekhula mihla namalanga, ngakho lolu cwaningo luzosiza ukuveza lokho okubonakala kugqamile emibhalweni yesiZulu ekhuluma ngale ndikimba.

## **1.2 Inhloso yocwaningo**

Njengoba lolu cwaningo lugxile endikimbeni yokuhlukunyezwa kwabantu besifazane nezingane, umcwaningi uzobheka lezo zinto ezithinta ukuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu ayiqokelele ukuqhuba ucwaningo lwakhe. Umcwaningi uzobheka izinhlobo ezahlukahlukene zokuhlukunyezwa kwabantu besifazane ezitholakala emibhalweni eyahlukahlukene. Njengoba umcwaningi ezosebenzisa imibhalo eyahlukahlukene yababhali abahlukahlukene, uzohlaziya le ndikimba ngokuvezwa ababhali abahlukahlukene.

Umcwaningi uzobheka nalokho okuyizimbangela eziholela ekuhlukunyezweni kwabantu besifazane nezingane. Kuzokhumbuleka ukuthi ziningi izinhlobo zokuhlukunyezwa kwabantu

besifazane. Ngakho-ke kulindelekile ukuba nezimbangela zokuhlukunyezwa kwabo zihlukahlukane. Kule nhloso umcwaningi uzobe esegxila kulokho okubonakala kuholela ekuhlukunyezweni kwabantu besifazane nezingane.

Umcwaningi uzophawula nangalokho okwenzeka ngemuva kokuba umhlukunyezwa esehlukumezekile. Njengoba ukhlukumezwa kuvela ngezindlela ezahlukahlukene nezimbangela ezinhlobonhlobo, kulindelekile ukuba kube khona nemiphumela ehlukahlukene yokuhlukunyezwa kwabantu besifazane nezingane. Lokhu kuzolekelela umcwaningi ukuhlaziya ukuthi yimiphi imiphumela eba khona ngemuva kokuhlukunyezwa kwabantu besifazane nezingane nokuthi imibhalo yesiZulu ikuveza kanjani lokhu.

Okunye umcwaningi azokubheka yisimomqondo sabalingiswa mayelana nokuhlukunyezwa kwabesifazane nezingane emibhalweni yesiZulu. Injongo yokubheka lokhu ngukuthi abalingiswa bamele umphakathi, imindeni nabanu ngabanye esibathola empilweni yansuku zonke; ngakho ukubheka isimomqondo kuzosiza ekuhlaziyeni izinga okubhekwa ngalo indaba yokuhlukunyezwa kwabesifazane nezingane nokuthi yiziphi izifundo ababhali abazama ukuziveza emibhalweni yabo enendikimba yokuhlukunyezwa kwabesifazane nezingane.

### **1.3 Imibuzo yocwaningo**

Nansi imibuzo ezobuzwa futhi iphendulwe kulolu cwaningo:

- Yiziphi izinhlobo zokuhlukunyezwa kwabantu besifazane nezingane ezitholakala emibhalweni yesiZulu?
- Ngabe ngokwemibhalo yesiZulu ukuhlukunyezwa kwabantu besifazane nezingane kubangwa yini?
- Yimiphi imiphumela yokuhlukunyezwa kwabantu besifazane nezingane etholakala emibhalweni yesiZulu?
- Yisiphi isimomqondo mayelana nokuhlukunyezwa kwabesifazane nezingane esitholakala emibhalweni yesiZulu?

### **1.4 Indlela yokuqhuba ucwaningo**

Ziningi izindlela zokwenza ucwaningo njengoba kukhona ikhwantithethivu, okuyindlela egxila ezinombolweni. UKuna (2014) uthi ikhwantithethivu yindlela egxile ezinombolweni

esetshenziswa ngumcwaningi ekucwaningeni ngezinto ezithile. Uqhuba ngokuthi kuyalindeleka ukuba umcwaningi athole inani noma ubungako baleyo nto ethile ocwaningweni lwakhe.

Kuphinde kube khona ikhwalithethivu, okuyindlela ebheka indlela abantu abaqonda ngayo izinto ezithile. UHancock, Ockleford noWindridge (2007) bathi ikhwalithethivu igxile kulokho okuyiqiniso ngento okucwaningwa ngayo. Le ndlela inezinye ezingena ngaphansi kwayo. Ngakho-ke, kubalulekile ukuthola indlela eqondile yokuqhuba ucwaningo yikhona luzogxila endleleni ehambisana nalo. Umcwaningi uthole ukuthi kukhona uhlobo lwekhwalithethivu olugxile emibhalweni ngokuhlaziya ingqikithi noma okuqukethwe ngumbhalo. UPrasad (1996) uthi inhlaziyangqikithi lena yaqhamuka noBenard Berelson ngonyaka we-1952 ocwaningweni lokuxhumana, ekhombisa ukusebenza kwayo emikhakheni eyahlukahlukene yezocwaningo okungabalwa ucwaningo ezintweni zenhlalo yabantu, ezokusakaza nezombusazwe. Uqhuba ngokuthi le ndlela ivumela umcwaningi ukuba acwaninge ngaphandle kokubuza abantu abathile.

Le ndlela ibalulekile lapho kuqhutshwa ucwaningo oluthinta imibhalo. UKerlinger (1973) uthi le ndlela igxile ekubukeni nasekuhlaziyeni okubhaliwe. Uqhuba ngokuthi asikho isidingo sokuba umcwaningi abuze imibuzo yocwaningo kwabanye abantu, kodwa kufanele agxile kulokho okuyimibono yabantu ebhaliwe.

Njengoba lolu cwano luzogxila emibhalweni yesiZulu, le ndlela izosebenza kahle njengoba kuvela ukuthi igxile kulokho okubhaliwe futhi abekho abantu umcwaningi azobabuza imibuzo lapho eqhuba ucwaningo lwakhe.

Lolu cwano luzosebenzisa indlela yekhwantithethivu njengoba kuzobe kuhlaziywa imibhalo enezibonelo zokuhlukunyezwa kwabesifazane nezingane. UVosloo (2010) kanjalo noBabbie noMouton (2008) bathi le ndlela isebenza kakhulu ekusunguleni, ekuhumusheni nasekunikezeni incazelo ngalokho okwenzeka kulowo mbhalo ochaziwe. Ngakho-ke, le ndlela izolekelela umcwaningi ekuhlaziyeni indikimba yokuhlukunyezwa kwabantu besifazane nezingane njengoba kuvezwe ngababhali bemibhalo yesiZulu eyahlukahlukene.

Ababhali bemibhalo basebenzisa imicabango yabo ukuveza izindikimba ezahlukahlukene. Le ndlela izolekelela umcwaningi ukuba aqonde, ahumushe indlela ababhali abayiveze ngayo indikimba yokuhlukunyezwa kwabantu besifazane nezingane. Izigameko zokuhlukumeza ezizotholakala emibhalweni ekulolu cwano, zizohlaziyeka kalula ngokusebenzisa le ndlela.

Umcwaningi uzosebenzisa imibhalo yesiZulu eyahlukahlukene ukuqhuba lolu cwaningo. Kuleyo mibhalo azoyisebenzisa kukhona amanoveli, izindaba ezimfushane nemidlalo. Nansi imibhalo ezosetshenziswa kulolu cwaningo:

- Amanoveli: *Akundlela Ingayi Ekhaya* ( A. M. Motlounge), *Uthando Lungumanqoba* (M. Shange), *Ithemba Alibulali* (M. Shange), *Umhlaba Uyaphenduka* (A. B. Shange), *UBheka* (D. B. Z. Ntuli), *Kuxolelwa Abanjani?* (N.G. Sibiyi)
- Imidlalo: *Kudela Owaziyo* (B. P. Maphumulo), *Siyofa Silahlane* (N. G. Sibiyi), *Ngiwafunge AmaBomvu* (L. Molefe), *Izulu Eladuma ESandlwana* (C. T. Msimang). “Intando Kamama” (N.F. Mbhele).
- Izindaba ezimfushane: “NguMbuthuma-ke Lowo” (D. B. Z. Ntuli), “Isithembu” (D.B. Z. Ntuli), “Ngiyazisa Ngawe Mtanami!”, “Usana” (W.M. Khumalo), “Kunjalo-ke Emhlabeni” (Z.T. Mbhele).

### **1.5 Indlela yokuqoqa ulwazi**

Umcwaningi uzofunda imibhalo yesiZulu enendikimba yokuhlukunyezwa kwabantu besifazane nezingane. Iziqophamazwi ezimbili zizoba yingxenye yalolu cwaningo ukuze umcwaningi aqophe lokho okubalulekile okuthinta lolu cwaningo. Lokhu kungenxa yokuthi umcwaningi ungumuntu ongaboni emehlweni; ngakho-ke uzothola usizo kubantu abazomfundela izincwadi aziqokele ukuqhuba lolu cwaningo, abaqophe lapho befunda ukuze alalele kamuva uma esenza ucwaningo. Lokhu kungenxa yokuthi umcwaningi akazitholanga izincwadi ezilalelwayo ezihlelelwe ukufundwa ngumuntu ongaboni; okumenze wabona kubalulekile ukuthola abantu abazomsiza ukufunda izincwadi ukuze ucwaningo lwakhe luzoba yimpumelelo.

Umcwaningi uzophinde asebenzise ucwaningo oselwenziwe oluthokala emiqulwini yocwaningo lweziqu zemfundo ephakeme, amajenali, izincwadi, yi-*internet* neminye imithombo eyahlukahlukene eveza isihlava sokuhlukunyezwa kwabantu besifazane nezingane, okuyizinto ezizomsiza lapho eqhuba ucwaningo lwakhe. Izingcaphuno azozithola emibhalweni eyahlukahlukene zizobamba iqhaza elikhulu ekuqhubeni lolu cwaningo.

Lapho umcwaningi efunda izincwadi aziqokele ukuqhuba ucwaningo, uzobheka lokho okuxhumana nesihloko aqoke ukucwaninga ngaso, njengoba ezobheka le ndikimba emikhakheni eyahlukahlukene yemibhalo yesiZulu.



Lolu cwaningo luzosebenzisa isampula eyinhloso. UGentles nabanye (2015) baphawula bethi le ndlela ibaluleke kakhulu lapho abacwaningi behlonza baphinde bakhethe imithombo eshaya emhlohlweni equkethe imininingwane edingekayo. Ukusebenzisa le ndlela kuzolekelela umcwaningi ukuthola izincwadi ezinendikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu.

## **1.6 Izinjulalwazi zocwaningo**

Lolu cwaningo luzosebenzisa izinjulalwazi ezishaya ezizolekelela ekuhlaziyeni indikimba yokuhlukunyezwa kwabantu besifazane nezingane njengoba kuvela emibhalweni yesiZulu. Njengoba sazi, ziningi kakhulu izinjulalwazi ezingase zisetshenziswe ekuhluzeni amaphuzu ehlukahlukene emibhalo. Ngezizathu ezisobala, akulula ukusebenzisa zonke noma inhlanganisela ebanzi yalezi zinjulalwazi ekuhluzeni. Yingakho nje umcwaningi eqoke ezimbili kuphela akholwa ngukuthi zingena khaxa kulolu cwaningi.

### **1.6.1 I-Social Learning**

Le njulalwazi igxile endleleni abantu abafunda ngayo bethonywa noma bethathela kulezo zinto ezenzeka emphakathini. UBandura (1997) uthi le njulalwazi ibheka ukuziphatha kwabantu emphakathini; igxile kakhulu ekufundeni indlela izinto ezinjengesimomqondo nesizinda ezibamba ngayo iqhaza noma eziba nomthelela ngayo ezintweni ezenziwa ngabantu emphakathini. Kanti uMarmor (1962) yena uthi kwabanye abantu ukuguquka kwendlela umuntu acabanga ngayo kungaletha izinto eziningi abanye abantu abangafunda ngazo. Uqhubeka athi indlela abantu abakhuluma ngayo nayo inakho okuthile abantu abangakufunda ngendlela yokuziphatha kwabanye abantu emphakathini.

UBandura nabanye (1963) bathi abantu bangakwazi ukulawula indlela yokuziphatha ngokwamazinga afanele belandela indlela yokucabanga nokuziqonda bona qobo lwabo. Baqhuba ngokuthi abantu bengakwazi ukuziphatha ngendlela eqondile besebenzisa lokho abakubona kwenziwa ngabanye abantu. Kanti uBaer, Donald noSherman (1966) bathi le njulalwazi ithi amakhono okucabanga kwabantu engabazuzisa okuningi lapho bebuka izinto ezenziwa ngabanye abantu.

Le njulalwazi izobamba iqhaza elibalulekile lapho umcwaningi eqhuba ucwaningo lwakhe. Njengoba ikuveza ukuthi abantu bafunda ngezinto ezenziwa ngabanye emphakathini,

ukusebenzisa le njulalwazi kuzosiza ukuveza ubuqiniso balokho okuvezwe ngababhali bemibhalo esetshenziwe. Kuzokhumbuleka ukuthi ababhali bangamalunga omphakathi, ngakho-ke lapho bebhala babuka izinto ezenzeka kubantu abaphilayo.

I-*Social Learning* igxila ekucabangeni, ukuziphatha, umthelela wesizinda ukufundisa abantu ngalokho okufanele nokungafanele bakwenze. Njengoba ukuhlukunyezwa kwabantu kuthinta inhlalo yabantu, ukuhlaziya indikimba yokuhlukunyezwa kwabantu besifazane nezingane kusetshenziswa isoshiyali leningi kuzokwenza umsebenzi womcwaningi ube lula futhi uyicacise kahle inkinga yokuhlukunyezwa kwabantu besifazane nezingane.

### **1.6.2 IDiyontoloji (*Deontology*)**

Le njulalwazi iphakamisa ukuthi abantu mabaphathwe ngokulingana. Iqhubeka ithi abantu kufanele bengabukelani phansi, bahloniphane, baphilisane kahle. USearle (2005: 89) uthi iDiyontoloji ikhuthaza ukuthi abantu kumele benciphise ukwenza okubi kwabanye, benze kakhulu okuhle. Uqhuba ngokuthi ukusebenzisana kungakhulisa ukuzwana phakathi kwabantu uma lowo nalowo muntu ezokwenza umsebenzi wakhe ngendlela elungile.

Ukusebenzisa le njulalwazi kuzolekelela umcwaningi njengoba ikuveza ukuthi abantu kufanele baphathane kahle. Isihlava sokuhlukunyezwa kwabantu besifazane nezingane sizohlaziyeka kahle ngokusetshenziswa kwale njulalwazi. UCline (2010) yena uthi iDiyontoloji iphathelele nokuthatha izinqumo ezifanele nokwenza izenzo ezifanele ezikhombisa ukuhlonipha abanye abantu.

Njengoba abahlaziyi abahlukahlukene beveza ukuthi le njulalwazi ayihambisani nezenzo ezimbi ezibhekiswe kwabanye abantu, ukusebenzisa le njulalwazi njengengxenye yalolu cwango kuzokwenza umcwaningi ayicacise kahle inkinga yokuhlukunyezwa kwabantu besifazane nezingane.

### **1.7 Ukubuyekwezwa kwemibhalo**

Kubalulekile ukuba umcwaningi abheke ucwango oselwenziwe ngaphambi kokuba enze ucwango lwakhe. Lokhu kulekelela umcwaningi ukuba angiphindi ucwango oselwenziwe. Kuphinde kumlekelele ukuthola imibono yabanye nokuthola izinto ezizoba umhlahlandlela lapho eqhuba ucwango lwakhe. UKim (2015) uthi umcwaningi uyaphoqeleka ukuba abheke

ucwaningo oselwenziwe ngaphambi kokwenza olwakhe ucwaningo. Uthi lokhu kungamlekelela ukuba agweme ukuphinda ucwaningo oselwenziwe, kumsize futhi ekwenzeni ucwaningo lwakhe lube lula.

UMabuza (2008) uthi kubalulekile ukuba umcwaningi ezwe uvo lwabanye abantu ukuze akwazi ukuqhuba ucwaningo lwakhe ngempumelelo. Lokhu kuwubufakazi bokuthi ukubheka ucwaningo oselwenziwe kuyamlekelela umcwaningi ukuze aqhube ucwaningo lwakhe ngempumelelo nangaphandle kwezingqinamba. UBoote noBeile (2005) bathi yonke imibuzo umcwaningi abekade enayo ocwaningweni lwakhe iyaphenduleka uma ebheka ucwaningo oselwenziwe ngabanye abantu mayelana naleso sihloko asiqokele ukuqhuba ucwaningo lwakhe. Baqhuba ngokuthi uma umcwaningi esephendulekile emibuzweni abekade enayo akabe esasibona isidingo sokuba enze olunye ucwaningo mayelana naleso sihloko, ucwaningo alutholile yilona olumnika leyo mpendulo abekade eyifuna ocwaningweni lwakhe.

Luningi kakhulu ucwaningo oselwenziwe ngemibhalo yesiZulu kubhekwa amaphuzu noma izihlokwana ezinhlobonhlobo; ikakhulukazi eziveza ukuhlobana kwemibhalo nezinto ezenzeka ngqo emphakathini. Ngokwesibonelo, uNkosi (2014) wenze ucwaningo ebheka indikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ethile yesiZulu. Ucwaningo lukaNkosi lugxile ezingqinambeni abantu bezinhlanga ezahlukene abathandanayo ababhekana nazo nokuthi umphakathi unamuphi umthelela ekuvumeleni noma ekunqandeni ukuthandana phakathi kwezinhlanga ezihlukahlukene. Lolucwaningo lunakho ukuhlobana nolukaNkosi njengoba luthinta imibhalo yesiZulu, kanti nendikimba yothando iba nakho ukuhlukunyezwa kwabantu besifazane nezingane ngendlela ethile.

UMdletshe (2011) ucwaninge ngokuvezwa kwabalingiswa besifazane ngababhali besilisa nabesifazane. Lapha uMdletshe ubheka ubuqiniso bezinto ababhali besilisa abaziveza ngabalingiswa besifazane, aphinde abheke nobuvezwa ngababhali besifazane. Uthi ababhali besilisa kufanele benze ucwaningo olunzulu ngaphambi kokuba babhale ngabalingiswa besifazane ukuze baveze izinto ezingamaqiniso ngabo. Uqhuba athi akufanele babaveze bengabantu abangenzi kahle ngaso sonke isikhathi. Nakuba uMdletshe kwezinye izindawo ephawula ngezinto ezibahlukumezayo abantu besifazane, ucwaningo lwakhe alugxilile ekuhlukunyezweni kwabo. Kanti lolucwaningo lona luzogxila ekuhlukumezekeni kwabo belu abantu besifazane nezingane njengoba kuyibona abavame ukuba ngabagilwayo, abenzakaliswayo noma izisulu.

Ucwaningo lukaNdlovu (2013) lubheka isiko lokuzila ngokuqhathanisa indlela yokuzila phakathi kwabantu besilisa nabesifazane. Okugqamayo ocwaningweni lwakhe ngokuthi isiko lokuzila liyabacindezela abantu besifazane njengoba beziliswa ngezingubo ezimnyama, kanti abesilisa bafaka isidwejana lapha engalweni. Uphinde aphawule nokuthi isikhathi sokuzila phakathi kwabo asilingani; abantu besifazane bazila unyaka nangaphezulu, kanti abesilisa bazila izinyanga eziyisithupha. Uphinde akhale ngokuthi abesifazane banqunyelwa isikhathi okufanele sedlule ngaphambi kokuba bakwazi ukungena ebudlelwaneni obusha, kanti kwabesilisa kuyashesha.

UMasuku (2005) wenze ucwaningo olubheka ukucindezelwa kwabantu besifazane abangamaZulu njengoba kuvezwa ezinganekwaneni. Lapha uMasuku uveza ukuthi izinganekwane zesiZulu zivamisile ukuveza abantu besifazane njengabathakathi, abantu abangenabo ubuntu abahlala bephikisana namasiko. Uhlose ukuthola ukuthi ngabe lokho kubaveza bengabalingiswa abangalungile kubacindezela kangani abantu besifazane.

Lapha uMasuku ucwaninga ngento ehluke abantu besifazane njengoba ebheka ukucindezeleka kwabo. Umcwani ngi kulolu cwani ngi lukaMasuku uzothola amaphuzu azosekela ucwaningo lwakhe njengoba lugxile ekuhlukunyezweni kwabantu besifazane nezingane, kwazise ukuhlukumeza nokucindezela kuyizinto ezithi azifane.

UMathye (2003) wenze ucwaningo ebheka ukuvezwa kwabantu besifazane emanovelini esiTsonga. Uthi emanovelini esiTsonga abalingiswa besifazane bavezwa bengabantu abacindezelekile, abahlukumezekile, futhi abakhishwa inyumbazane ngenxa yobulili. Uthi ngesikhathi sobandlululo lwaseNingizimu Afrika abantu besilisa babecindezelwe nguHulumeni wobandlululo kuphela, kodwa abesifazane babecindezelwe nguHulumeni wobandlululo nabantu besilisa. Uthi into eyayenza abantu besifazane bacindezelwe ngabantu besilisa yisiko lamaTsonga.

Umcwani ngi uzohlomula kakhulu ocwaningweni lukaMathya njengoba lubheka ukuhlukunyezwa kwabantu besifazane abangamaTsonga ngenxa yesiko lamaTsonga. Lokhu kufakazela khona ukuthi abantu besifazane bahlukumezeka umhlaba wonke njengoba nasesizweni samaTsonga kuvela ukuhlukunyezwa kwabo.

UMawela (1994) wenze ucwaningo lwakhe mayelana nokuvezwa kwabalingiswa besifazane emanovelini esiVenda. Uthi abanye ababhali baveza abalingiswa besifazane ekugququzeleni izingqondo zomphakathi mayelana nobuhle nobubi bomuntu wesifazane. Uqhuba athi abanye

ababhali baveza abalingiswa besifazane ngeqiniso kanti abanye babaveza njengabantu abangalungile baze babaqambe namagama angemahle.

Njengoba ucwaningo lukaMawela lubheka ukuvezwa kwabalingiswa besifazane emanovelini esiVenda, umcwaningi uzohlomula njengoba nocwaningo lwakhe lubheka ukuhlukunyezwa kwabantu besifazane nezingane. Nakuba ucwaningo lukaMawela lungabheki ukuhlukunyezwa kwabantu besifazane, kodwa umcwaningi uzohlomula ngoba kuyavela ukuthi abalingiswa besifazane bayahlukumezeka njengoba begcina bebizwa ngamagama angemahle. Okuvela ocwaningweni lukaMawela ukuthi abalingiswa besifazane bavezwa njengabantu abangalungile.

USEbeho (1996) wenze ucwaningo mayelana nokuvezwa kwabalingiswa besifazane emanovelini akhethiwe esiSuthu. Ubheka amanoveli ka-K. E. Ntsane amayelana nabalingiswa besifazane abathathwa njengabantu abaphethwe ngabantu besilisa ngenxa yamasiko. Ucwaningo lukaSebeho luzobamba iqhaza elikhulu kulolu cwano njengoba lubheka abalingiswa besifazane okubonakala behlukenyezwa ngenxa yamasiko. Kuzokhumbuleka ukuthi ukuhlukumeza kuhamba kuhambe kuze kufake nokuhlukunyezwa ngenxa yawo belu amasiko. Ngakho-ke lolu cwano luzolekelela umcwaningi ukuba athole imibono ngokucindezelwa kwabantu besifazane ngamasiko.

Ucwaningo lukaMasuku (1997) lubheka indlela ababhali besilisa abaveza ngayo abalingiswa besifazane emibhalweni yesiZulu. Lapha uMasuku ubheka ukuthi kungani ababhali besilisa beveza abalingiswa besifazane bengabantu abaphikisana namasiko abo. Njengoba lolu cwano lubheka ukuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu, ucwaningo lukaMasuku luzomlekelela ekutholeni okuvezwa ababhali besilisa ngabalingiswa besifazane emibhalweni yesiZulu. Okuhlalukayo ocwaningweni lukaMasuku ukuthi lugxile ekuvezweni kwabalingiswa besifazane emibhalweni yesiZulu, okuyinto lolu cwano oluzoyibheka nakuba lona luzobheka ukuhlukunyezwa kwabo.

Ukuze lolu cwano lunotho ngemibono yabantu abahlukahlukene, umcwaningi uphinde wabheka ucwaningo olungaxilile emibhalweni yesiZulu, kodwa oluhlobene nalolu lokuhlukunyezwa kwabesifazane nezingane. Ubheke ucwaningo olutholakala kweminye iminxa ecwaninge ngalokho okuthinta ukuhlukunyezwa kwabantu besifazane nezingane.

UBolen (2002) ucwaninga ngokuhlukunyezwa kwezingane. Lapha uBolen ubheka indlela amalunga omndeni aziphatha ngayo izingane ezingabagilwa. Uveza ukuthi abanye bakhomba zona belu izingane ngenjumbane, kanti abanye bazinika ukwesekwa ezikudingayo njengabagilwa. Uthole imibono ebalulekile ocwaningweni lukaBolen oluzomlekelela ukuqhuba lolu cwaningo. Njengoba lolu cwaningo lukubheka ukuhlukunyezwa kwezingane, umcwaningi uhlomule okunike ocwaningweni lukaBolen okuzomsiza ekuqhubeni lolu cwaningo.

U-Osen (1986) ucwaninga ngokuhlukunyezwa kwabantu besifazane. Izinto agxile kuzo, yilezo ezenzeka emphakathini ezihlukumeza abantu besifazane. Okugqamayo akakuthola ocwaningweni lwakhe ukuthi isimo senhlalo sinomthelela omkhulu ekuhlukunyezweni kwabantu besifazane. Ubalula ukungqubuzana kwemibono, amasiko, izinkolelo njalonjalo. Uthi kukhona labo abangakuboni njengokuhlukumeza lokho, kodwa abathi kuyindlela eqondile yempilo. Nakuba ucwaningo luka-Osen lungabheki imibhalo yesiZulu, umcwaningi uhlomula ngezinto eziningi ezizomsiza ukuqhuba lolu cwaningo.

URiley (1988) yena ubheka umlando nezinhlobo ezahlukahlukene zenjulalwazi ifeminizimu. Ugxila ekwahlukaneni kwezinhlobo zayo. Uphinde abheke ukuthi ngabe ibamela ngeqiniso le njulalwazi noma ayikwenzi lokho ekushoyo. Uthola ukuthi kunezigameko lapho abantu besifazane kugcina kubukeka ingabameleli kahle le njulalwazi.

Kubalulekile ukuba umcwaningi asebenzise injulalwazi lapho eqhuba ucwaningo futhi ukuthola ucwaningo oselwenziwe olukhulu ngenjulalwazi kumnika imibono ngayo. Njengoba lena kuyinjulalwazi elwela amalungelo abantu besifazane, kuningi okutholakala ocwaningweni lukaRiley okuzolekelela kulolu cwaningo.

ULloyd (1993) wenze ucwaningo olugxile ekuhlukunyezweni kwabantu besifazane kwezomnotho. Ugxile kulokho okuba yizingqinamba ekuthuthukeni kwabantu besifazane kwezomnotho. Uthi ukuncishwa amathuba kwabantu besifazane ngenye yezinto ezibacindezela kwezomnotho.

Ukusetshenziswa kocwaningo oselwenziwe kuyamhlomulisa umcwaningi njengoba ethola imibono eyahlukahlukene kwabanye abacwaningi. ULloyd uveza okwehlukile kulokho osekuvezwe ngabanye abacwaningi. Ukuhlukunyezwa kwabantu besifazane kuvela ngezindlela eziningi, nalapha umcwaningi uthole okuningi okuzokweseka lolu cwaningo.

UKelly (2000) wenze ucwaningo olugxile ekuhlukunyezweni kwabantu besifazane emqondweni. Ugxila ekwelashweni kwabo, ukulungiswa kwesimomqondo, nokunye okuhlobene nalokho. Uphinde abheke indlela odokotela bengqondo abasiza ngayo labo abangabagilwa.

### **1.8 Umklamo wocwaningo**

Lolu cwaningo lugxile ekuvezeni ukuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Luzobheka izinhlobo, izimbangela, imiphumela nesimomqondo ngemuva kokuhlukunyezwa. Umcwaningi uthole ukuthi imibhalo eminingi yesiZulu inendikimba yokuhlukunyezwa kwabantu besifazane nezingane. Ngakho-ke ufuna ukubheka lokho okubalwe ngenhla njengoba kuzokhumbuleka ukuthi ukuhlukumeza kwehlukene izinhlobo eziningi. Luzosebenzisa amanoveli, imidlalo nezindaba ezimfushane. Kuleyo mibhalo ezosetshenziswa kubalwa lena elandelayo:

Enovelini esihloko sithi *Ithemba Alibulali*, uZakes uhlukumeza umkakhe uNomusa ngamazwi enkulumo nokumshaya. UZakes uthi uma efika ekhaya ecasulwe yizinto zakhe, abhodlele kuNomusa. Kwesinye isikhathi ufika angamkhulumisi ngisho nokumkhulumisa aziqondele egunjini labo lokulala. UZakes uyindoda engaziphethe kahle njengoba kuvela nokuthi kukhona umfelokazi athandana naye, okuthi uma exabene noNomusa ahambe ayozipholisela ikhanda kuye. Kanti uSabelo yena uhlukumeza izintombi zakhe uNomonde noMpume. Ulanda uMpume kukhona uNomonde endlini. Ubaphoqa ukuthi balale bobathathu endlini eyodwa; uma kukhona othi uyahamba, uyamshaya. Akugcini lapho njengoba ebabiza nangamagama alumelayo kodwa ebe ethi uyabathanda.

Enovelini esihloko sithi *Uthando Lungumanqoba*, uPhindile uhlukunyezwa ngumalume wakhe ngemuva kokushonelwa ngabazali bakhe bobabili. UChris ongumalume kaPhindile uhlukumeza uPhindile ngokumnukubeza. UPhindile akagcini lapho njengoba ephinde ahlukunyezwe nguMaXaba ongumalume kazi wakhe ngamazwi lapho sekuvele ukuthi unukubezwa nguChris. UPhindile uphinde ahlukunyezwe yiphoyisa ngesikhathi ezama ukuvula icala esiteshini samaphoyisa. Lokhu kuholela uPhindile ekutheni adube ikhaya, aze agcine esewela esonweni sokudayisa ngomzimba eThekwini.

Enovelini esihloko sithi “Umhlaba Uyaphenduka” uNqobani uhlukunyezwa ukuzwa ukuthi akazalwa nguMaKunene. UMaNhlebele nguyey otshela uNqobani ukuthi unina akuyena

uMaKunene. Lokhu kuyamhlukumeza uNqobani agcine eseshintsha indlela enza ngayo izinto lapha kwaMadonsela. Uphinde ahlukunyezwe nguBongisipho ngenkulumo lapho embiza ngomfana, kodwa belingana. UNqobani ugcina eseduba nokudla ngenxa yemibuzo anayo ukuthi kungani uMadonsela noMaKunene bengamtsheli ukuthi unina nguMaMthembu.

Enovelini esihloko sithi *UBheka*, uBheka ushaywa ngunina ngenxa yokulimaza uNomusa. UBheka noNomusa baseyizingane, kuthi lapho bedlala egcekeni uBheka alimaze uNomusa ngephutha. Unina ushaya uBheka ngesihluku, nokumenza azithole esesaba ukuya endlini njengengane yalapha ekhaya. Uze acabange ukuthi ukuba kukhona uyise hleze ngabe uyamkhulumela. Kuba nhlanga zimuka nomoya njengoba naye uma efika umhlukumeza ngamazwi engazihluphi nangokuzwa ukuthi unankingani.

Emdlalweni esihloko sithi *Siyofa Silahlane*, uKarabo uyahlukumezeka ngesikhathi uNgcebo esethandana noGugu. Ngesikhathi uKarabo noNgcebo besanda kuthandana, uNgcebo utshela uKarabo ukuthi uzomshada. Izinto zishintsha lapho esebona uGugu. UKarabo uhlukumezeka aze azame izaba zokubulala lo Gugu oyisiphazamiso. Uya kofundela ukudubula ngenhloso yokubulala uGugu.

Emdlalweni esihloko sithi *Ngiwafunge AmaBomvu*, uThulisile othandana noZaba uphoqwa ukuba agane inkosi. Amaqhikiza akushaya indiva ukuthi uThulisile uthandana noZaba; kunalokho amtshela ukuthi elenkosi alibuyi lilambatha. Aze amtshela nokuthi ophikisana nomthetho wayo uyafa nokufa. Inyanga yenkosi uMzwezwe, uzama izaba ngemithi ukuthambisa uThulisile, nokuthi ngemuva kwalokho aphaphame esevuka elawini leNkosi, engazazi ukuthi ufike kanjani, nokuthi walala nini.

Endabeni emfishane esihloko sithi “Isithembu”, uNomusa uzikhethela umuntu amthandayo. Kuthi lapho etshela uyise ukuthi usezoshada, uyise abhoke ngolaka ekhala ngokuthi yena uzosala nobani njengoba nonina engasekho. Kubanzima kakhulu ngesikhathi uNomusa eveza ukuthi lo muntu azomgana unonkosikazi. UMthembu ube eselwa ngokuthi uyophazamisa ingane yabantu emendweni wayo kade izihlalele kahle.

Endabeni emfishane esihloko sithi “NguMbuthuma-ke Lowo”, uMbuthuma onamakhosikazi amathathu, uhlukumeza amakhosikazi akhe ngokuwehlisa isithunzi nokuwashaya. Ucasukela ukuthi uthola umcakulo wakhe uhleli phandle, bese ezejisa amakhosikazi akhe. Uyawabophela



athi mawazungeze isibaya. Ngemuva kwalokho uyawasenga, ethi uwasengela ukuthola amasi enja yakhe. Ngesikhathi esawasenga, kufika usibali wakhe, nogcina esemshaya ngenxa yokuthi uhlukumeza abantu besifazane.

## **1.9 Ukuhlelwa kwezahluko**

### **Isahluko sokuqala**

Lesi sahluko sizokwethula ucwaningo. Singumhlahlandlela wocwaningo, sizoveza indlela umcwaningi azoyilandela ukuqhuba ucwaningo lwakhe. Izinto ezibalulekile ezivezwa yilesi sahluko yilokho okugququzele umcwaningi ukuba aqoke ukucwaninga ngalesi sahluko, indlela yokuqhuba ucwaningo, izinhloso zocwaningo, imibuzo, izinjulalwazi, ukubuyekezwa kwemibhalo. Lokhu kuzolekelela umcwaningi ukuba izahluko ezilandelayo zihleleke ziphinde zihambe ngendlela elandelekayo.

### **Isahluko sesibili**

Lesi sahluko sibheka izinhlobo ezahlukahlukene zokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu, njengoba zivezwe ngababhali bemibhalo yesiZulu abahlukahlukene. Umcwaningi uzogxila ezinhlotsheni zokuhlukunyezwa kwabantu besifazane nezingane njengoba ziziningi izinhlobo zokuhlukumeza.

### **Isahluko sesithathu**

Kulesi sahluko umcwaningi uzobheka izimbangela zokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Izinto umcwaningi azogxila kuzo yilezo eziholela ekuhlukunyezweni kwabantu besifazane nezingane. Njengoba ukuhlukunyezwa kwabantu besifazane nezingane kunezinhlobo ezahlukahlukene, kulindelekile ukuba nezimbangela zehlukahlukane. Ngakho-ke, umcwaningi uzobe esebheka lokho okuyizimbangela zokuhlukunyezwa kwabantu besifazane nezingane.

### **Isahluko sesine**

Kulesi sahluko umcwaningi uzogxila kulokho okuyimiphumela ngemuva kokuhlukunyezwa kwabantu besifazane nezingane. Izinto azozibheka yilokho okwenzeka ngemuva kokuba umhlukunyezwa esehlukumezekile.

## **Isahluko sesihlanu**

Lesi sahluko sizobheka isimomqondo sabalingiswa/abadlali ngemuva kokuhlukunyezwa. Izinto umcwaningi azogxila kuzo indlela umhlukunyezwa azibheka ngayo ngemuva kokuhlukunyezwa, kanye nendlela abanye abalingiswa/abadlali abakubheka ngayo ukuhlukunyezwa kwabantu besifazane nezingane. Umcwaningi uzophinde abheke nesimomqondo sabaxoxi.

## **Isahluko sesithupha**

Kulesi sahluko umcwaningi uzophawula ngalokho akuthole ucwaningweni lwakhe. Izinto azozibheka yilokho okugqamile ngokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu, izincomo, ucwaningo olusha nendlela olungenziwa ngayo kanye nokuphetha ngakho konke okuthinta ucwaningo lwakhe.

### **1.10 Isiphetho**

Ukuhlukunyezwa kwabantu besifazane nezingane kuvezwe ngezindlela ezahluhlukeni emibhalweni yesiZulu. Njengoba umcwaningi esekuvezile ukuthi uzoluqhuba kanjani ucwaningo lwakhe, lesi sihlava sizocaciseka kalula lapho umcwaningi esebenzisa amasu nemithombo yolwazi ayiveze kulesi sahluko. Lokhu kuzomlekelela ukwenza ucwaningo lwakhe lube yimpumelelo ukuze nabazolufunda bazuze okuningi.

## **ISAHLUKO SESIBILI**

### **IZINHLOBO ZOKUHLUKUNYEZWA KWABANTU BESIFAZANE NEZINGANE**

#### **2.1 Isingeniso**

Emibhalweni eyahlukahlukene yesiZulu ababhali bayiveza ngezindlela ezahlukene indikimba yokuhlukunyezwa kwabantu besifazane nezingane. Ukuhlukumeza kwehlukene izinhlobo eziningi, okungabalwa: ukuhlukumeza ngokomzimba (ukushaya, ukubulala, ukudlwengula), ukuhlukumeza ngokwemizwa (ngamazwi/ngenkulumo, ukwethukwa, ukubukelwa phansi/ukwehliswa isithunzi), ukuhlukunyezwa ngokwamalungelo, ukuhlukunyezwa ngenxa yesiko/umkhuba.

Okugqamayo ukuthi abantu besifazane nezingane yibona abavame ukuba ngabahlukunyezwa. Lokhu kuyabonakala emibhalweni yesiZulu enedikimba yokuhlukunyezwa kwabantu besifazane nezingane. Izigaba ezahlukene ezilandelayo zalesi sahluko zizoveza izinhlobo ezahlukene zokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Ukuhlukumeza kwehlukene izinhlobo eziningi, nababhali abahlukene bemibhalo yesiZulu le ndikimba bayiveza ngezindlela ezingefani. Ngakho-ke umcwaningi uzoveza izinhlobo zokuhlukunyezwa kwabantu besifazane nezingane azozithola emibhalweni ayifundile yesiZulu.

## **2.2 Izinhlobo zokuhlukunyezwa**

Lesi yisimo esingathandeki esenziwa ngabantu kwabanye abantu. Ukuhlukunyezwa kungehlukahlukana izinhlobo eziningi, okungabalwa: Ukuhlukumezwa ngomzimba, imizwa, amalungelo namasiko. UNicker (2002) uthi ukuhlukumeza kuyisenzo esingamukelekile esenziwa ngabahlukumezi kwabanye abantu. Ukuhlukunyezwa kwehlukene izinhlobo eziningi ngakho kulindelekile ukuba kutholakale izinhlobo ezahlukahlukene nasemibhalweni yesiZulu eyingxenye yalolu cwaningo.

### **2.2.1 Ukuhlukunyezwa ngokomzimba**

Lolu hlobo lokuhlukumeza lwenzeka lapho umhlukumezi esebenzisa amandla akhe ukuhlukumeza lowo ohlukunyezwayo. Ngokujwayelekile abahlukunyezwa ngalolu hlobo lokuhlukumeza, kuba ngabantu abangenawo amandla okuzivikela. UDouglas, Drossman noLeserman (2011) bathi ukuhlukunyezwa ngokomzimba kuvame ukwenzeka ngesikhathi esisodwa, ikakhulu uma ohlukunyezwayo ehlukenyezwa ngokocansi. Umbiko ngomkhankaso wezinsuku eziyishumi nesithupha zokuphikisana nokuhlukunyezwa kwabantu besifazane nezingane ubamba elikhulu iqhaza ekuhlanganiseni abantu bezinhlanga namasiko ahlukene. Uqhuba ngokuthi bakhuluma ngazwi linye, kungakhathelekile ukuthi kukhona lezo zinto abahlukene kuzo. Wona belu lo mbiko

uphinde uveze ukuthi izisebenzi zomkhankaso ngezinsuku zalo mkhankaso, ezinkundleni zokuxhumana zibhala izinto ezihambisana nawo belu lo mkhankaso, nokuyindlela yokulwa nokuhlukunyezwa kwabantu besifazane nezingane (Umbiko, 2016: 13). Lokhu kufakazela khona ukuthi ukuhlukunyezwa kwabantu besifazane nezingane kuyisihlala esihlasele umhlaba wonke. Imibhalo iveza amaqiniso ngempilo yabantu, nemibhalo yesiZulu iyayiveza indikimba yokuhlukunyezwa kwabantu besifazane nezingane.

Ukuhlukumeza ngokomzimba kuwuhlobo olunezinhlobo ezahlukahlukeni ezingena ngaphansi kwalo. Okungabalwa: ukuthintathinta noma ukuphathaphatha lowo ohlukunyezwayo ngaphandle kwemvume, ukunukubeza, ukubulala nokushaya. Lezi zinhlobo zokuhlukumeza ziyatholakala emibhalweni yesiZulu.

### **2.2.1.1 Ukuhlukunyezwa ngokocansi**

Ukuhlukumeza ngocansi kuyisimo lapho umhlukumezi ehlukumeza umhlukunyezwa ngezinto ezithinta ucansi. U-Adams (1995: 66) uthi, “Ukuhlukumeza ngokocansi kuyisenzo esibi lapho umhlukumezi ephoqa umhlukunyezwa ukuya naye ocansini.” Uthi kuvame ukuba umhlukumezi asabise umhlukunyezwa ngezindlela eziningi ukumphoqa ukwenza lokho akufunayo, okungabalwa ukumshaya nokumbulala. Uqhuba ngokuthi umhlukumezi usebenzisa amandla akhe ngoba azi kahle ukuthi umhlukunyezwa akanawo amandla okuzivikela. Ngaphansi kwalolu hlobo lokuhlukumeza kutholakala izinhlobo ezithile: okungabalwa kuzo ukuthintathinta nokunukubeza noma ukudlwengula. Lokhu kuvame kakhulu kubantu besifazane, njengoba umhlukumezi esuke ehlose ukufeza izinhloso zakhe zocansi.

#### **2.2.1.1.1 Ukuthintathinta noma ukuphathaphatha**

Kulolu hlobo lokuhlukumeza, umhlukumezi usuke ethinta lowo ohlukunyezwayo ngaphandle kwemvume, emthinta ezindaweni ezibucayi zomzimba. Loluhlobo lokuhlukumeza lwenzeka kakhulu uma umhlukumezi ebhekene nomhlukunyezwa endaweni efihlekile noma ecashile. Aluvamile ukwenzeka esidlangalaleni. Yingakho luhlobene kakhulu nokudlwengulwa kwabantu. Ngokuvamile loluhlobo lokuhlukumeza luholela ekunukubezweni kwalowo ohlukunyezwayo, njengoba abahlukumezi bevela bethinta abahlukunyezwa amabele, amathanga nokuqabula

ngaphandle kwemvume. Nasemibhalweni yesiZulu ababhali bemibhalo yesiZulu bayaluveza lolu hlobo lokuhlukumeza.

Enovelini esihloko sithi *Uthando Lungumanqoba* uPhindile uhlukunyezwa nguChris ongumalume wakhe. Kule noveli umndeni nezihlobo zikaPhindile zicela uChris noMaXaba ukuba bahlale noPhindile njengoba engesenabazali. Ngesikhathi uMaXaba engekho, uChris uthola ithuba lokufeza izinhloso zakhe kuPhindile:

Alule izingalo ambambe ngamandla uPhindile amthinte amabele agoqane uPhindile athi uyadlubulundela kusho ukuthi nanxa kudlekile nje kuChris kuyasho ukuthi ngumuntu wesilisa onamandla ambambe angathi nyaka uPhindile usalokhu eqiwe ukushaqeka akuvumi ukuba akhale .noma amemeze. Yini wenza ngathi awufuni ukuqabula umalume. Woza uqabule vele siyakudinga ukududuzana sobabili si-*lonely*, asinamuntu osithandayo kungcono sizithokozise sobabili.

(Shange, 2005: 11).

Lapha uChris uhlukumeza uPhindile ngokumthintathinta amabele nokufuna ukumqabula ngenkani, esebenzisa amandla anawo.

Injulalwazi yalolu cwaningo iyakuveza ukuthi abantu abangabahlukunyezwa kuvame ukuba ngabantu abangenawo amandla okuzivikela. UDouglas, Burgess, Burgess noRussler (1992) bathi ngokuvamile umhlukunyezwa uba mncane ngeminyaka kumhlukumezi. Bathi lokhu kwenza umhlukumezi asebenzise amandla nokusabisa kumhlukunyezwa, kuthi lapho belingana, umhlukumezi agcine ngokumshaya noma ambulale. Lokhu kuyafakazeleka endabeni njengoba uChris esebenzisa ubudala bakhe ukuphoqa uPhindile ukuba aye naye ocansini.

Ngokwenjulalwazi isoshiyali leningi, isimomqondo somhlukumezi sinomthelela ekuhlukumezini abanye abantu. UChris wayenza konke lokhu nje, wayecwile ezinkambeni zikaFaro.

Uma umhlukumezi engaphumelelanga ukufeza inhloso yakhe, uzama amanye amaqhinga azowasebenzisa ukuze kuphumelele lokho akafisa ukukwenza. Nasemibhalweni yesiZulu kuyavela lokho njengoba kuyinto eyenzekayo empilweni yabantu abaphilayo.

UPhindile uzitshela ukuthi umalume wakhe ngeke esamhlukumeza njengoba exolisile ngesenzo sakhe sokuqala lapho ezama ukumnukubeza. Engazelele uzithola esengumgilwa njengoba uChris egcina ngokumnqoba.

Injulalwazi engumgogodla wocwaningo ithi isimomqondo somuntu sinomthelela endleleni akaziphatha ngayo. UMarmor (1962) uthi ukuguquguquka kokusebenza komqondo womuntu yikhona okumholela ekwenzeni izinto ezimbi kwabanye abantu. Isenzo sikaChris siyakufakazela lokhu njengoba uChris ezame kabili ukunukubeza uPhindile. Okugqamayo ukuthi uChris wenza lokhu uma ephuzile, kuthi lapho sebusile utshwala axolise, aze amthembise ukuthi ngeke aphinde.

Izigameko eziningi zokuhlukunyezwa kwabantu besifazane ngocansi ziveza ukuthi basuke benezinto ezithile ezisuke zibalawula emqondweni . Isigameko sikaPhindile siyakufakazela lokhu njengoba uChris enza konke lokhu ecwile ezinkambeni zikaFaro.

#### **2.2.1.1.2 Ukunukubeza noma ukudlwengula**

Lolu wuhlobo lokuhlukumeza yilapho umhlukumezi esebenzisa amadla akhe ukuphoqa umhlukunyezwa ukuba aye naye ocansini. U-Adams (1995: 66) uthi ukuhlukumeza ngokocansi kuyisimo esingadingeki lapho umhlukumezi ephoqa umhlukunyezwa ukuya naye ocansini, emsabisa noma emsongela ngokumbulala nokumshaya njalonzalo, ngoba azi kahle ukuthi akanawo amandla okuzivikela noma ukuphikisana nalokkhu akakwenzayo. UDouglas (2001) uthi ukudlwengula kwenzeka ngesikhathi umhlukumezi eya ocansini nomunye umuntu ngaphandle kwesivumelwano.

Enovelini esihloko sithi *Uthando Lungumanqoba*, uPhindile unukubezwa nguChris ongumalume wakhe. Kule noveli kuvela ukuthi nakuba wayezicwilele ezinkambeni zikaFaro uChris, njengomuntu wesilisa wakwazi ukusebenzisa amandla akhe ukunqoba uPhindile. UGroth, Burgess noHolmstrom (1977) bathi abahlukumezi basebenzisa amasu nezikhathi ezithile ukunukubeza labo abangabahlukunyezwa. Endabeni uChris uqala ahluleke ukunukubeza uPhindile, kodwa uyamngoba kokwesibili njengoba egcina ekwazi ukufeza inhloso yakhe nakuba ezidlele amankwebevu.

Njengoba uChris wayephuze kakhulu ngosuku anukubeza ngalo uPhindile, kufakazela khona ukuthi abahlukumezi basebenzisa amandla abo ukuhlukumeza abahlukunyezwa, ngenxa yokuthi basuke bazi kahle kakhlophe ukuthi abanamandla okuzivikela. UHazelwood noBurgess, (1987): Bathi: akukho zimpawu ezikhombisa umhlukunyezwa ukuthi kungahle kwenzakaleni kuye. Bathi zincane izigameko ezivela obala njengoba abahlukumezi bephinde besabise abahlukunyezwa. Lokhu kufakazelwa yilokho okwenzeka kuPhindile. Ngemuva kokuxolisa kukamalume wakhe

akazitsheli ukuthi kusengaphinde kwenzeke lokhu. Ukwenzeka kwezinto ngokushesha, yikhona okwenza uPhindile angakwazi ngisho ukuzivikela. Amasu asetshenziswa abahlukumezi yiwona enza bakwazi ukunqoba abahlukunyezwa.

### **2.2.1.1.3 Ukushaywa**

Lolu hlobo lokuhlukumeza ngokomzimba luyisimo lapho umuntu eshaya omunye umuntu. Lwenzeka ngezindlela ezahlukahlukene, kanti luvamile ukwenzeka kubantu besifazane nezingane, lapho besuke beshaywa yilabo abasondelene nabo. Njengoba kuwuhlobo olungena ngaphansi kokuhlukumeza ngokomzimba, luvame ukuhambisana nezinye izinhlobo zokuhlukumeza ngokomzimba nezinye izinhlobo zokuhlukumeza.

Ukushaywa kwabantu kuyinto evamile empilweni yabantu abaphilayo. Njengoba imibhalo iveza amaqiniso ngempilo yabantu abaphilayo, nasemibhalweni yesiZulu ukuhlukunyezwa ngalolu hlobo lokuhlukumeza kuyavela njengoba ziningi izinhlobo zokuhlukumeza ezikhona. Okugqamayo ukuthi ababhali bemibhalo eyalukene bakuveza ngezindlela eziningi, njengoba kwenzeka empilweni yabantu abaphilayo.

Ababhali abaningi uma bechaza lolu hlobo lokuhlukumeza, bayakuveza ukuthi ngokujwayelekile abahlukumezi abantu abasondele kubahlukunyezwa. Emdlalweni osihloko sithi *Kudela Owaziyo* uMdabuli uhlukumeza umkakhe nendodakazi yakhe ngokubashaya. UMDaluli ushaya umkakhe ngenxa yokuba embuze ukuthi kungani engakufuni ukudla. Esikhundleni sokuba aphendule, umane amshaye. UMDabuli uhlukumeza umkakhe phambi kwengane yakhe uLondiwe. Umshaya engenze lutho. Inkinga isuswa ukuba umkakhe abuze ukuthi kungani engakufuni ukudla:

Mdabuli: (Uyanxapha) Nx! (Ngokufutheka). Aha demed man! Usulokhu ungichiphizela into ebhekephi nje wena mfazi ngibe ngizilandulela lapha kuwe? Yini ngisole nje sengathi akusekhona ukuthi ufuna isizathu sokungakufuni ukudla kodwa usufuna inhliziyo yami wena? Uyazi ukuthini? Usuzoze uyithole-ke le nto oyifunayo. Sengikubona kahle wena ukuthi uyayishela le mpama yami, isizoze ikuqome-ke ngoba nakhu usulokhu uyinakashele.

(Maphumulo, 2009: 53).



Izinkulumo zomhlukumezi zivame ukuba yizinkomba zalokho okungase kwenzekwe. UMdaluli uhlukumeza umkakhe ngokumshaya. Ukuphendula kwakhe kumholela ekushayweni njengoba ethi lapho ephawula ezwe ngempama:

Mdabuli: (Uyanxapha). Nx! (Usebuyise izinhlonze, umdonsa ngesiklwibhisi sempama umkakhe esiqhakazisa izinhlasana ebusweni, ngokufutheka) Demed man! Yini weyise kangaka wena mfazi? Ngabe angishongo ukuthi... (angabe esaligwinya nalelo, uLondi asukume khona manjalo lapho ehlezi khona maqedane aphawule naye esephakathi kwabazali bakhe njengophawu lokulamula).

(Maphumulo, 2009: 54).

Isenzo sikaMdabuli sokuhlukumeza umkakhe saholela ekusukumeni kwendodakazi yakhe ngenhloso yokulamula. Yabe ingabuzanga ingane elangeni njengoba lokho okwatholwa ngunina, yakuthola nayo. UMarmor (1996) uthi kwesinye isikhathi umhlukumezi akathandi ukutshelwa ngalokho akwenzayo. Uthi isimomqondo sakhe sisuke simlawula kangangokuba uma etshelwa ukuthi kuyiphutha akwenzayo, uqhubekela phambili nalokho akwenzayo. Lokhu kuyabonakala ngesikhathi indodakazi kaMdabuli ikhombisa ukukhathazeka ngokushaywa kukanina. Ukuphawula kwayo kuyiholela ekutholeni isibhaxu nayo:

Mdabuli: Hho! Sengikubone kahle wena Londiwe ukuthi uhlangene nonyoko kulokhu kweyisa akubhekise kimina. ... .. awuthi futhi kenginibhangqe nobabili, mhlawumbe ngingase ngiphumelele ukunquma lo mlomo wakho omude ongikhonkothela ngawo.

(Maphumulo, 2009: 54).

Izingane ziyakhathazeka lapho zibona onina behlukunyezwa ngoyise. ULondi uyakhathazeka lapho ebona uyise eshaya unina phambi kwakhe. Ukuphawula kwakhe kumholela ekutholeni lokho okutholwe ngunina. Nakuba kubonakala engonile uLondi, kodwa ukuphawula ngokushaywa kukanina yikhona okumdongela amanzi ngomsele.

Enovelini esihloko sithi *Ithemba Alibulali*, uNomusa ushaywa nguZakes engazazi nokuthi usoneni. Lokhu kwenzeka ngesikhathi uZakes emthola ehleli nomzala wakhe. Okubukeka kuyinkinga ukuthi uNomusa uhleli nomzala wakhe. UZakes uthi umshayela ukuthi ulibele ukukhuluma izindaba nomzala wakhe:

Akawagwinyanga nalawo mazwi wasemgibele ngesibhakela wamlahla phansi. Into oyaziyo ukukhuluma izindaba nalo cevuzile ongumzala wakho awukwazi nokungilungisela izinto zami engizidingayo. Engakaphenduli uNomusa wezwa ngempama

engugesi imvala amehlo, wathi esathuswe yilokho wezwa ngenqindi eyamshaya wayothi fofobala lapha phansi.

(Shange, 2009: 1).

UNomusa ushaywa nguZakes emsola ngokuthi ulibele ukukhuluma izindaba akakwazi ngisho nokumlungisela izinto zakhe azidingayo. UZakes wenza okungafanele, ukushaya umkakhe phambi komuntu wokuhamba. Nakuba ukushaya umuntu kuyinto engeyinhle, njengabantu abathandanayo kufanele uZakes engajezisi umkakhe phambi kwabantu uma enephutha. Lokhu kungukumehlisa isithunzi nokumbukanisa nalo muntu wokuhamba.

Njengoba uZakes wayenabantu athandana nabo ngaphandle, wayengagcini ngokuhlukumeza umkakhe uNomusa, kodwa nalabo athandana nabo wayebahlukumeza. Kuyabonakala ukuthi uZakes ungumhlukumezi ononya. Ngemuva kokubhadama uNomonde eqabulana nalowo owayeyisoka lakhe, wamthatha waya naye emathuneni. Wafike wamshaya ephindelela, waze wambulala.

Njengoba kuvelile ukuthi ukushaywa kwabanye abantu kwenziwa yilabo abasondelene nabo, lapha uNomonde ushaywa nguZakes oyisithandwa sakhe. Kuvamile ukuthi abesilisa bahlukumeze labo besifazane abathandana nabo ngokubashaya. Wabe elokhu eqhubekke njalo uZakes nokushaya uNomonde, nakuba wayezama ukumchazela ukuthi kwenzakaleni. Kwakungasekho ukwenza ngokunye njengoba nokukhala kwakhe kwakungeke kusamsiza ngalutho, njengoba babesemathuneni.

Wayelokhu eqhubekke njalo nokumshaya uZakes kwakubonakala ukuthi uzogcina embulele:

Wambhula ngomshiza umzimba wonke, lapho ngendlela ayemshaya ngayo uNomonde wayefisa khona ukuba avesane afe okungcono ukuze angabe esabuzwa lobuya buhlungu ayebuzwa.

(Shange, 2009: 74).

Ukuhlukunyezwa kukaNomonde nguZakes kumenza abone kungcono ukufa, kunokuphila ngokuhlukunyezwa nguZakes. UGrowth (1966) uthi uma ukuhlukunyezwa sekudlulele, umhlukunyezwa ugcina esethatha isinqumo sokuzibulala. Uthi lokhu kusuke kuyindlela yokuziqhelelanisa nalobo buhlungu asuke ebuzwa ngokuhlukunyezwa. Lokhu kuyabonakala lapho uZakes ehlukumeza uNomonde njengoba egcina esefisa ukuba amane ambulale.

UZakes wayala lapho uNomonde ethi uvula umlomo, kwakuba usemthintile. Indlela amshaya ngayo akusabonakali nokuthi uyamthanda. UNomonde wayesabathe umtshela ukuthi abahlukane kube nhlanga zemuka nomoya. Ukukhuluma elokwehlukana, uNomonde kuba usezithintele:

“Zakes bandla ngisacela uhambe, angisakuthandi, udlale ngami kakhulu izwe libuka, izimali zami engizichithe kuwe angisakwazi nokuzibala, sengikhathele, hamba bandla.” Akaligwinyanga lelo, wezwa ngogesi wempama. “Ngithi ngeke sehlukane dali, uyangizwa? Akamile njalo ukumshaya usabathe uyazama ukubhilida kusho khona ukuthi unamandla uZakes. Ambambe ngamasingili lawa awelukile ambhekise ngakuyena. Ammuhluze ngesibhakela. Awele phansi, amcoshe ngawo futhi amasingili lawo amngqubuze odongeni.

(Shange, 2009: 84).

Kubukeka kungekho angasakuzamanga uNomonde, njengoba esexolisile, wamtshela ukuthi abahlukane, kodwa lutho uZakes akafuni lutho, kunalokho uqhubeka nokumshaya. Kwehlula noma uNomonde esethi uyamxosha kwakhe, wayenqaba, elokhu emshaye njalo. Izinto uNomonde ayezenzele uZakes, wayengasenandaba nazo njengoba wayemshaya sengathi akakaze amenzele lutho olumthokozisayo. UZakes ukhombisa ngokusobala ukuthi umthandela imali yakhe. Izinkulumo zikaNomonde yizona ezithukuthelisa uZakes. Umshaya kakhulu lapho ethi uyakhuluma uNomonde.

Inkinga yokushaywa kwabantu besifazane iyaqhubeka njengoba uNomonde eshaywa ngunina ngenxa yokuba engalalanga ekhaya. Unina akabange esafuna nokuzwa ukuthi kungani engalalanga ekhaya. UNomonde ushaywa ngunina ngenxa yephutha alenzile lokungalali ekhaya. Njengoba uNomonde eseyingane yalapha ekhaya, ukujeziswa kwakhe lapho enze iphutha kuyinto elindelekile. Okugqamayo ukuthi unina akasamlindi nokuthi achaze ukuthi kungani engalalanga ekhaya. Umane amthele ngemvubu ngaphandle kokuzwa inkinga emholele ekutheni engalali ekhaya.

Njengoba lolu cwaningo lubheka nokuhlukunyezwa kwezingane emibhalweni yesiZulu, zikhona izigameko lapho kuhlukunyezwa khona zona belu izingane njengoba izingane kungabantu abasebancane, amaphutha yinto eyinsakavukela kubo. Emibhalweni yesiZulu ukuhlukunyezwa kwezingane ngokushaywa kuvame lapho zenze amaphutha kodwa labo abazijezisayo kuvame ukuba bazijezise ngokweqile, okugcina kuwuzihlukumeza.

Enovelini esihloko sithi *UBheka*, uBheka wehlelwa yishwa lapho edlala nodadewabo ephunyuka ewa. UBheka ngenxa yokwenzekelwa yiphutha lokuwisa uNomusa, ushaywa ngunina emsola ngokuba budedengu ewisa udadewabo uNomusa. Ngenxa yokuthi uBheka yingane yalapha ekhaya, kwakufanele akwamukele konke okwenzekile nakuba kwakungelula njengengane:

Sengithe xaxa ngase ngelusa amathole. Sengisuka ngivelelwa ngumswazana nje ngenkathi sidlala. Yimi lo sengikubamba ngezihlakalana okunguNomusa ngishaya uzingelezane nakho. Njengoba kwamina kangikabi muntu otheni, sengisheshe ngibone imithi namagquma sekuzungeza nakho. Angazi ukuthi Nomusa ndini waphunyuka nini, kanjani sengimbona esesakazeka phansi nje.

(Ntuli, 1962: 10).

Ukudlala kuyinto ebalulekile ezinganeni, kodwa uBheka ngenxa yephutha elenzeka esemncane uzithola esejeza ngendlela engalingani neminyaka yakhe, njengoba kwayena esemncane:

Wathi uyasukuma waphindela khona phansi, wase ekhalile. Kanti uwele etsheni ngesiphongo lamusho enkulu ingozi. Wase eqhamukile umama weza eselawuzela ngokwedlulele ngalelo langa. 'Hahaha wena ntombi kaZwide! Ubulala okabani umtwana? Kanti unguhodoba wokugcina?' Wangithi hlwi ngeqakalana, imilenze yabheka phezulu, nebeshwana lanele lasola ukuthi kuzobaba endaweni yalo, lagxuma layohlala emhlane, sasesihlalile isifociya, pho ukupaquza kusizani ngibanjwe yibhubesi nje sangena ngezwa ukuthi ngiyashaywa namhlanje, angidlaliswa, kulapho nobaba akekho, angizukulanyulelwa muntu.

(Ntuli, 1962: 10).

Lapha uBheka wajeza ngenxa yokwehlelwa yishwa lokuwa kukaNomusa, kodwa uMaZwide akazange akushaye mkhuba ukuthi uBheka ungakanani, wamshaya. Lena impilo eyejwalekile ezinganeni ukuba zishaywe uma zenze amaphutha. Okuqaphelekayo ukuthi le noveli kaNtuli iveza isikhathi sakudala, lapho abafanyana besabhinca amabheshu. Lokhu kwakuyinto eyejwayelekile esikhathini sasemandulo. Nakuba uBheka ekubona ukuhlukumezeka kwakhe, akulula ukuphikisana nakho, ngoba ukujeziswa kwengane kuyinto abazali abayenza mihla yonke uma izingane zinamaphutha.

Indawo akhulela kuyo uBheka inomthelela ekuhlukumezekeni kwakhe, njengoba kusemakhaya futhi kuyinkathi yasemandulo. Injulalwazi engumgogodla walolu cwaningo ithi indawo noma isizinda kunomthelela ekuhlukumezekeni kwabahlukunyezwa, (Bandura, 1996). Lokhu kuwubufakazi njengoba ngenkathi yasemandulo ingane yayijeziswa kungabi ndaba zalutho.

Endabeni emfushane esihloko sithi “Kuyokuqoqa Ukuhlwa”, ukuhlukunyezwa kwezingane ngokushaywa kuphinde kutholakale lapho uqokoqoqo eshaya umzukulu. Njengoba kuvelile ukuthi izingane zijeziswa ngenxa yokwenza amaphutha, imibhalo umcwaningi ayisebenzise ukuqhuba lolu cwaningo ilokhu ikuveze njalo ukuhlukunyezwa kwezingane ngokushaywa. Kule ndaba emfushane kuvela uqokoqoqo eshaya umzukulu. Ukushaywa kwakhe akukhona ukuthi yingoba engathandwa, kodwa ujeziswa ngenxa yokwenza iphutha:

Ngangonile, noma ngingasakhumbuli ukuthi ngangoneni, kwadingeka ukuba ngidliwe yisibhaxu sesifociya. Isifociya-ke sasingemngani wengane. Sahlala kanye emhlangane ngaxumisa okwenhlangvu, ngajikijeleka emnyango. Esingugogo sasenze iphutha lokungiqala ngesifociya singakangibambi ngesihlakalana.

(Ntuli kuNtuli noNtuli, 1986: 27).

Lapha uqokoqoqo ujezisa umzukulu wakhe ngenxa yephutha alenzile. Lokhu kuwukumhlukumeza njengoba emshaya ngendlela engaphezu kokushaya ingane. Kuyinto evamile ukuthi abazali lapho bejezisa izingane kwenzeke amaphutha okuzijezisa ngokweqile.

Ukuhlukumeza ngokomzimba kungafaka izinto eziningi ezithinta ukuhlukunyezwa emzimbeni. Akugcini nje ngokushaya, ukubulala nokuhlukumeza ngocansi. Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo”, uMbuthuma uhlukumeza amakhosikazi akhe amathathu engatholanga ukuthi ngubani owenze iphutha. UMbuthuma ufica isitsha sakhe sihleli phandle, nokumenza athukuthele. Ucasulwa izinto zakhe lapho ehamba khona, bese ukucasuka kwakhe ekukhiphela emakhosikazini akhe. Kule ndaba emfushane kuvela enye inhlobo yokuhlukunyezwa kwabantu besifazane, lapho uMbuthuma eshaya uMaKheswa ngesikhathi ebabophele. UMbuthuma ubophela amakhosikazi akhe, okuyindlela yokuwahlukumeza njengoba kuzokhumbuleka ukuthi yizinkomo eziboshelwayo:

Kunokuba afake induku wathi uzowabophela. Wathatha intambo ende akade eyelukele ukufulela wababophela emaqakaleni: nguMaKheswa, nguMaMfeka, nguMaHlengwa. Ubabophele maqede wathi abagijime bazungeze isibaya kathathu. Baqale bathi uyadlala, kwaze kwakhala uswazi ezithweni kuMaKheswa, wagijima umtwana wabantu.”

(Ntuli kuNtuli noNtuli, 1986: 74).

Lapha uMbuthuma wayehlukumeza amakhosikazi akhe ewashaya. Wayekwenza lokhu nakuba engonanga lutho. Akagcinanga ngokuwashaya, kodwa waphinde wawasenga ethi usengelainja yakhe. Umuntu akasengwa, kodwa ubisi analo ngolokuncelwa yingane kuphela. Lapha

uMbuthuma wenza isihluku esibi ngokusenga amakhosikazi akhe, aze awatshela ukuthi usengelainja yakhe. Lokhu kuyisihluku esihlukumeza amakhosikazi akhe njengoba ewasengelainja. UMbuthuma udicilela phansi isithunzi sabantu njengoba ebasengelainja.

Njengoba ukuhlukunyezwa kwabantu besifazane nezingane ngokomzimba kuvela ukuthi kunezinhlobo ezahluahlukene, kuphinde kuvele okunye okungejwayelekile. Lokho kubonakalalapho umuntu wesifazane ethi wenza okufanele, kodwa ahlangebazane nembibizane. Lokhu kuhlukumeza kuyisimo esifana ncmishi nokushaywa, kodwa kuhluke ngokuthi akashaywa ngendlela eyejwayelekile.

Enovelini esihloko sithi *Ithemba Alibulali*, uSabelo ufika uNomonde esemlungisele ukudla. UNomonde uhlangebazane nembibizane ngesikhathi enika uSabelo ukudla; uma ethola ukuthi kukhona iklabishi, avele amshaye ngakho, maqede amtshela ukuthi ngeke yena adle iklabishi:

Wabingelela uNomonde njengenjwayelo waletha ipuleti elineklabishi, nophuthu kanye nenyama ethosiwe. Walimukela uSabelo wadla iqatha lelo elalisepuletini, wasuka lapho wamthela ngalokhu okwasekusele epuletini.

(Shange, 2009: 27).

Lesi senzo sikaSabelo siwukuhlukumeza uNomonde. Ukhombisa ukuba ngumuntu ononya, ongakwazi ukubonga. Uhlukumeza uNomonde ngento enganasidingo, engabe ubonga ukuthola sekukhona okuya ethunjini. USabelo ushaya uNomonde ngokudla esikhundleni sokuba adle ukudla.

Lokhu kucacisa inkinga ababhekana nayo abantu besifazane, lapho umuntu ebuya lapho ebuya khona ecasukile, bese ezokukhiphela kumuntu wesifazane ngoba enganawo amandla okuzivikela.

USabelo waqhubeka nokugila imikhuba yakhe yokuhlukumeza uNomonde. UFika nentombi yakhe, ufuna ukulala nabo bobabili embhedeni owodwa. Kuthi lapho uNomonde ethi uthatha isinqumo sokuhamba, ezwe ngogesi wempama owamshaya akangatshelwa muntu ukuthi kufanele enzeni:

“Ngoba sesiyazana sonke akulalweni-ke,” asho akhumule uSabelo angene embhedeni. Asale emile uNomonde. NoThuli lowo ohleli ekesini. “Sabelo ngiyahamba mina ngeke ngikwazi ukulala nawe nentombi yakho,” kusho uNomonde ethatha izimpahla zakhe eceleni kombhede. “Akukho muntu ohambayo lapha Nomonde, wena uzolala lana, uthanda ungathandi.” “Ngiyahamba Sabelo.” Akawagwinyanga lawo mazwi wezwa ngempama

ewugesi eyamshaya walala phansi lapho engambonanga nokuthi usukume nini uSabelo wazomshaya.

(Shange, 2009: 28).

USabelo uhlukumeza uNomonde ngokumshaya, emshayela ukuthi uphikisana nokuba balale bonke endlini eyodwa bebathathu. Abahlukumezi basebenzisa amandla abanawo ukuhlukumeza labo abangenawo amandla okuzivikela. USabelo wenza lokhu ngenxa yokuthi ungumuntu wesilisa, uyazi ukuthi abantu besifazane abanawo amandla okuzivikela noma ukuziphindiselela.

#### **2.2.1.1.4 Ukubulawa**

Lolu hlobo lokuhlukumezwa luyisimo lapho umuntu ebulawa omunye umuntu. Ukubulawa kuyinto engafuneki njengoba kuyisimo esihlukumeza abantu abaningi abasondelene nalowo obulewe. URandoll (1956) uthi ukubulawa kwabantu kuyinto edlange umhlaba wonke njengoba umzuzu nomzuzu kufa umuntu emhlabeni. Izibalo zaseNingizimu Afrika (2011) zikhomba ukuthi eNingizimu Afrika kubantu abayishumi abahlukunyezwa ngobudlova basekhaya, oyedwa wabo uyabulawa njalo ngosuku. Lokhu kuveza indlela ukubulawa kwabantu okuyinkinga ngayo eNingizimu Afrika.

Emibhalweni yesiZulu luyavela lolu hlobo lokuhlukumeza lapho umlingiswa othile ebulala omunye umlingiswa. Ababhali bemibhalo yesiZulu bayiveza ngezindlela eziningi le ndlela yokuhlukumeza. Enovelini esihloko sithi *Akundlela Ingayi Ekhaya* uSonosakhe ubulala abantu besifazane ngenxa yenzondo ayibhekise kubantu besifazane. Okuvelayo ukuthi wayebadlwengula maqede ababulale, kuthi lapho ethola umuntu wesilisa amkhuthuze maqede amyeke angambulali. Lokhu kufakazela khona ukuthi uSonosakhe wayenzondo ayibhekise kubantu besifazane. Ukubulala abantu besifazane ayeke abantu besilisa kukhomba ngokusobala ukuthi inhloso yakhe wukubuala abantu besifazane kuphela.

Indlela okuphathwa ngayo abantu ibashintsha indlela abaziphatha ngayo emphakathini. UBaer noSherman (1964), Skinner (1953), Gewirtz noStingle (1968) bathi abantu kufanele bafundiswe indlela efanele yokuziphatha. Bathi ngokuvamile isimomqondo somuntu siguqulwa ukuhlukumezeka, bese lowo owahlukunyezwa akwenze kwabanye abantu.

USonosakhe uhlukumeza abantu besifazane ngenxa yokuthi wahlukunyezwa ngumalumekazi wakhe eshiywe ngunina. Amazwi asetshenziswa ngumalumekazi wakhe akha inzondo kuSonosakhe, agcina eseyidlulisela kubantu besifazane abangenacala:

“Usuvele ungibulele emoyeni nasengqondweni usubulala nomzimba futhi mfowethu, ungibulalelani mfowethu.” NguSonosakhe lowo eyijuqa intombazane eyishiya iyinkashana isemchachazweni wegazi.”

(Motlounge, 2011: 32)

Njengoba uSonosakhe enenzondo ayibhekise kubantu besifazane ubahlukumeza ngokubulala. Ukubulala uLerato kubukeka kungenasidingo njengoba kubonakala ukuthi akayona ingozi kuSonosakhe. Kanti futhi njengoba kuvela ukuthi inzondo anayo ngabantu besifazane ibangwa indlela aphathwa ngayo esikhathini esedlule. ULerato akayena omunye walabo bantu abahlukumeza uSonosakhe.

Umhlukumezi akabinakho ukuzisola ngesenzo asuke esenza kwabanye abantu, kunalokho umane aqhubeke nakuba azi ukuthi akusona isenzo esihle. USonosakhe ngemuva kokubulala uLerato, umbona eseqhamuka phambi kwakhe. Kunokuba abaleke ebona isimanga, ukhipha ummese wakhe ambulale ngawo afune ukumbulala futhi:

“Mameshane, yiyo le ayibulele nje isondele kuye, ichiphiza amathantala ezinyembezi, yinhle ngisho ikhala, nguNomkhubulwane isibili. Kuxege amalunga onke omzimba kuSonosakhe. Aphulaze inqulu efuna ukuhoshisa insabuli yize evevezela yingebhe, angayitholi insabuli.”

(Motlounge, 2011: 36)

USonosakhe wayesengumbulali onesihluku impela. Wayengenandaba nobuhle balowo muntu wesifazane njengoba wayeneliswa ukumbona ekhala noma efa. Ukubulala kwakhe abantu besifazane.”

Ukuhlukumeza abantu besifazane sekusegazini kuSonosakhe njengoba eba ukubona umuntu wesifazane adonse insabula. Isimomqondo sakhe sesihlala simtshela into eyodwa njengoba kubonakala ukuthi ayikho into emthokozisa njengokubona umuntu wesifazane ekhala noma efa. UBandura (1996) uthi ukucabanga komuntu kunomthelela kuleyo nto ayenzayo. Uthi indlela acabanga ngayo ayiguqulwa ubuhle noma ububi bento ayenza komunye umuntu. Njengoba



uSonosakhe ebulala abantu besifazane, ukucabanga kwakhe kuphelela ekutheni umuntu wesifazane uyinto yokubulawa kuye.

Enovelini esihloko sithi *Ithemba Alibulali* uZakes ubulala uNomonde emathuneni, emshayela ukuthi umthole eqabulana nowayeyisoka lakhe. Umshaya ngomshiza aze ambulale. UZakes akafuni nokuzwa ukuthi ngabe usebuyelene yini nesoka lakudala. Umane amshaye ngaphandle kokubuza izinto eziningi. Waqale wabona sengathi uyazenzisa uNomonde uyaziqulekisa. Waqhubeka nokumshaya. Lapho wayesegcwele igazi yonke indawo. Ambone ukuthi akasanyakazi. Ayeke ukumshaya amnyakazise, lutho; ammemeze, lutho. Aphinde futhi amnyakazise ezwe nenhliziyi, lutho ayisashayi.

Intukuthelo kaZakes imenza agcine esebulele uNomonde. UBandura (2014) uthi indlela yokucabanga kumuntu ishintsha ngomzuzwana nje. Uthi lapho ishintsha kungabe sekonakale izinto eziningi. UZakes ubulala uNomonde engazitshelanga ukuthi kungenzeka into efanalena ngokushesha okungaka. Ukumshaya kwakhe kubukeka kuyinhloso yokumziswa ubuhlungu noma ukumjezisa. Kodwa ukufa kwakhe kuyamethusa njengoba ethi umthinta inhliziyi ethola ukuthi ayisashayi.

### **2.2.2 Ukuhlukunyezwa ngokomzwelo**

Lolu hlobo lokuhlukumeza luyisimo lapho umhlukumezi esebenzisa amazwi alumelayo noma izinto ezehlisa isithunzi kumhlukunyezwa. Ngokuvamile abahlukumezi abasebenzisi izinto eziyizikhali, kodwa kuba yindlela yokukhuluma noma yokwenza engathinti umzimba womunye umuntu ngokwakhe.

Lokhu kukhombisa ngokusobala ukuthi ukuhlukunyezwa ngemizwa kuyinto engathinti ubungako bamandla alowo ohlukunyezwayo, kodwa kuba yizinto ezihlukumeza imizwa yomuntu. Ngaphansi kwalolu hlobo lokuhlukumeza kukhona izinhlobo ezithile ezingena ngaphansi kwalo, okungabalwa: ukuhlukumeza ngamazwi (inhlamba, ukucwasa nokunye), ukwenza izinto ezidicilela phansi isithunzi somuntu (ukumkhafulela ngamathe, ukwenza izenzo ezimlulazayo nokunye).

### 2.2.2.1 Amazwi noma inkulumo

Lolu hlobo lokuhlukumeza yilapho umuntu esebenzisa amazwi anenzondo komunye umuntu. Lolu hlobo lokuhlukumeza luvamile lapho umuntu esebenzisa amazwi alumelayo komunye umuntu. Kunezinhlango ezahlukahlukeni ezingena ngaphansi kwalolu hlobo lokuhlukumeza, okungabalwa: ukuhlukumeza ngamazwi, ukubukelwa phansi nokunye. Lapha umhlukumezi angakhuluma amazwi anehlamba noma enze into ezokhuba omunye umoya.

Ukuhlukumeza ngamazwi noma ngenkulumo kuyinto evamile lapho abantu bekhuluma izinkulumo ezilumelayo kwabanye abantu. Nasemibhalweni yesiZulu luyatholakala lolu hlobo lokuhlukumeza lapho abanye abalingiswa behlukumeza abanye.

Kulolu hlobo lokuhlukumeza umhlukumezi usebenzisa amazwi kuphela. UStraus (2000: 27) uthi ukuhlukunyezwa ngamazwi kuyinto engafuneki, ngoba kulimaza ubudlelwane phakathi kwabantu ababili. Uqhuba ngokuthi kuphinde kube nomthelela omubi kohlukunyezwayo lapho etshelwa ukuthi akalungile. Uphinde aveze ukuthi umhlukumezi akabheki ukuthi umhlukunyezwa ungakanani ngokweminyaka, ubulili, izinga lakhe kwezomnotho nokunye. Uthi umhlukumezi usebenzisa amazwi alumelayo noma ngabe umhlukunyezwa ukuliphi izinga lempilo.

Emibhalweni yesiZulu lolu hlobo lokuhlukumeza luyatholakala lapho abanye abalingiswa besebenzisa amazwi alumelayo kwabanye. Lolu hlobo lokuhlukumeza lufaka inhlamba, amazwi okucwasa nokwehlisa isithunzi somunye umuntu.

Enovelini esihloko sithi *Uthando Lungumanqoba*, uMaXaba ukhuluma amazwi alumelayo awabhekise kuPhindile ngemuva kokuhamba kukathisha kaPhindile. Uthisha kaPhindile wayethole ukuthi uPhindile unukubezwe ngumalume wakhe. Wabe esethatha isinqumo sokuzokhuluma nomalume wakhe ngoba le nto yayisimphezamisa ezifundweni uPhindile. UMaXaba wathembisa ukuthi uzokhuluma noChris, kanti uthi lala lulaza kuthisha kaPhindile. Wathi angahamba, wakhwela wadilika kuPhindile emsola ngokonakala ethi usukela umyeni wakhe ngoba akakaze anukubeze muntu:

“Kodwa ngane kasisi uncoliswe yini kangaka?” kubuza uMaXaba eseveva ukucasuka ubona nje ukuthi kuthi makambambe ngezandla uPhindile. Ithule bandla ingane ingazi ukuthi iphendule ithini.”

(Shange, 2005: 20).

UPhindile ukhuluma iqiniso ngokumehlele kodwa uMaXaba umtshela ukuthi ungcilile. Amazwi kaMaXaba awehlanga kahle kuPhindile ngokumtshela ukuthi ungcilile. Ukhombisa ukungazwelani naye ngesenzo sikaChris. Lokhu kuwukuhlukumeza ukutshela umuntu ukuthi ungcilile ebe ekhuluma iqiniso. UMaXaba akufanele akhulume ngalolu hlobo kuPhindile njengoba basuka emzini wabo bazohlala naye ngenhloso yokugwema ukuhlukumezeka kwakhe. Isenzo sikaMaXaba siwukuvikela uChris esenzweni esibi asenze kuPhindile. UMaXaba uyaqhubeka nokukhuluma amazwi alumelayo kuPhindile. Ukhombisa ukumncikiselela ngosizo lwabo lokumhlalisa ngemuva kokushonelwa ngabazali bakhe

Ngenxa yokungatholi usizo esiteshini samaphoyisa, uPhindile unikela kwaMaShezi ngenhloso yokubikela uyisemkhulu. Ufika uyisemkhulu engekho kukhona uMaShezi. Uphindwa yiso lesa uPhindile njengoba uMaShezi emenza ihlaya engasafuni nokuzwa ukuthi lo Phindile osaba yintandane uze ngani lapha ekhaya. Okunalokho uvele akhulume amazwi alumelayo wodwa, nokuyinto eyenza uPhindile abone ukuthi akukho lapho ezothola khona ukusizakala.

UPhindile unikela kwayisemkhulu enethemba lokuthi uzothola ukusizakala khona. Wabe engabuzanga elangeni njengoba wathola uMaShezi nokwathi engakamtsheli nokuthi uze ngani, wavele wamehla ngamazwi alumelayo embiza ngonobuhle. Amazwi kaMaShezi ayewukubhuqa. Wavele wambuza ukuthi ngabe seliyamshaya yini isoka lakhe, engagezwa nokuthi kungani elapha kwakhe. Amazwi kaMaShezi ayinhlamba njengoba ethi ubhangqa amasoka. Kwehlula noma ethi uyachaza uPhindile, kube nhlanga zimuka nomoya uMaShezi engafuna kuzwa lutho eshiwo nguPhindile. Amazwi kaMaShezi awamfanele njengomuntu ongumzali kuPhindile.

Enovelini esihloko sithi *Ithemba Alibulali* uMpume uhlukunyezwa nguSabelo ngamazwi lapho embiza ngonombiliyane. UMpume ungunina wengane yakhe, kodwa uSabelo umbiza ngonombiliyane. Lawa ngamazwi alumelayo, akumele ashiwo kubantu besifazane ngoba agcwele inhlamba:

“Nawe uyafana nalaba abanye onombiliyane ngoba awuyena umkami.” “Kodwa ngiwumama wengane yakho.” “Ingane akuyona incwadi yomshado Mpume. Nansi ingulube inginonela bo.” Ahayize kakhulu uMpume esho ukuthi uSabelo wayedlala ngaye ngoba nakhu yena emthanda ebukisa ngaye elokishini kanti yena usekhathele uma engamshadi manje uSabelo kutgcono bahlukane.”

(Shange, 2009:7).

Lapha uSabelo ubiza uMpume ongunina wengane yakhe ngonombiliyane, uphinde futhi ambize ngengulube. Amazwi anje, ayinhlamba, nokubukela phansi umuntu wesifazane, ikakhulu njengoba uMpume engunina wengane kaSabelo. Lokhu kukhomba ngokusobala ukuthi abantu besifazane bahlukumezeka nasebudlelwani, behlukunyezwa yilabo abathandana nabo.

Izingane nazo ziyahlukumezeka ngenkulumo noma ngamazwi. Njengoba zingenawo amandla okuziphindiselela noma okuziphendulela, zinquma ukufela ngaphakathi nakuba zisuke zazi kahle kamhlophe ukuthi lokho kuyazilimaza emoyeni. Imvamisa kuba ukuphathwa ngendlela enhle noma umzali noma loyo muntu osondelene nayo belu ingane akhulume amazwi alumelayo. UKrage (2013:44) uthi ukuhlukunyezwa kwezingane ngenkulumo noma ngamazwi noma ukungaphathwa kahle kwezingane kungaba ngokomzimba, ngocansi noma ngomqondo kuhlukumeza izingane njengoba kuzenza zizibone zingabululekile. Uqhuba athi izingane zingahlukunyezwa abazali noma ngubani osondelene nayo belu leyo ngane.

Enovelini esihloko sithi *Umhlaba Uyaphenduka*, uNqobani uyingane kaMadonsela, engazalwa nguMaKunene, nokho yena akakwazi lokho. Kunento ehlala immangaza evame ukushiwo nguMaNhlebele. Phela uMaNhlebele wayevame ukuthi lapho ebona uNqobani eyedwa ambize ngoMthembu, okuyinto ayengayenzi uma kukhona abanye abantu. Langa limbe uNqobani ezisebenzela egcekeni kuqhamuka uMaNhlebele, ufika ambize ngale ndlela avame ukumbiza ngayo uma emthola eyedwa:

“Sawubona Mthembu,” kubingelela uMaNhlebele edlula. “Yebo,” kuvuma uNqobani. Anele engavuma nje uNqobani bese ema embuka lo mame. Umbuka nje usehwaqile, ubuso bakhe sebunentukuthelo. Amgqolozele lo mame; uyahamba njalo uyaqhubeka akamnakile.

(Shange, 2014: 2).

UNqobani ufikelwa intukuthelo uma ezwa inkulumo kaMaNhlebele. Uyehluleka ukuzibamba, unikela kuMaNhlebele ngaso lesi sikhathi. Akapholisanga maseko njengoba wathi uma efika kuye wamhloma ngombuzo owase umkhatheze isikhathi eside kakhulu.

UNqobani wayengazalwa nguMaKunene futhi ebonakala ephila njengazo zonke izingane lapha kwaMadonsela. Indlela ayevame ukubingelelwa ngayo nguMaNhlebele uma eyedwa yamenza wabona ukuthi kukhona okushaya amanzi. Walangazelela ukwazi ukuthi kungani uMaNhlebele ehlala embiza kanje.

Indlela uMaNhlebele abingelela ngayo uNqobani ingukumhlukumeza kodwa yena akakuboni njengoba ezitshela ukuthi uyamsiza ngokumtshela ngonina. UYoungson (1995) uthi ukuhlukunyezwa kwezingane kuyisifundo esingafunakali lapho umzali, oyinakekelayo noma lowo muntu osondelene nayo eyijezisa ngesihluku. Uqhuba ngokuthi ukuhlukunyezwa kwezingane kungaba ukuhlukunyezwa ngokocansi, ukushaywa, ukuhlukunyezwa ngamazwi nokuhushulwa kwayo ingakazalwa.

UNqobani uhlukunyezwa yinkulamo kaMaNhlebele ongumakhelwane lapho emtshela ukuthi akazalwa nguMaKunene. Indlela ahlale embingelela ngayo iyamdida njengoba embiza ngoMthembu kodwa yena ebe azi ukuthi ungowakwaMadonsela. Lokhu kumenza agcine esehlukumezeka nangendlela okwenzeka ngayo izinto lapha kwaMadonsela:

“Ngifuna ukubuza,” kuthatha uNqobani. “Ngibuza ukuthi yini indaba wena njalo nje ulokhu wangibiza ngokuthi ngingowakwaMthembu kanti la ekhaya singabakwaMadonsela? Futhi ungibiza kanje kuphela uma kungekho ozwayo?” Wathi ukuba asho njalo umfana waphfumulela phezulu uMaNhlebele. Ukuba wayesaziphethe ngezandla izimpahla zakhe mhlawumbe zazizokuwa. Wavele wakhathala nje.

(Shange, 2014: 3).

Inkulamo kaMaNhlebele iyamhlukumeza uNqobani njengoba emtshela into abengayazi. Lokhu kumkhombisa ngokusobala ukuthi lukhulu afihlelwe lona lapha kwaMadonsela. Kuyabonakala ukuthi uMaNhlebele wayefuna azi uNqobani ukuthi akazalwa nguMaKunene. Phela wayengumngane kaMaMthembu. Uyabona ukuthi uNqobani akanalwazi lokuthi akuyena unina uMaKunene Nakuba kubonakala ukuthi isifiso sikaMaNhlebele ukwazisa uNqobani lolu daba, kwaba nzima uma esezwa esembuza.

Siyafezeka isifiso sikaMaNhlebele sokutshela uNqobani ukuthi ngubani unina omzalyo. Phela wayesebenzisa uMthembu nakuba wayazi kahle kamhlophe ukuthi uMthembu isibongo sikanina kaNqobani. UMaNhlebele utshela uNqobani le mfihlo ngoba efuna azi ukuthi unina akekho. Lokhu kuyindlela yokumazisa imfihlo angayazi. Phela akazange achithe sikhathi ngemuva kokuba ebuzile uNqobani, wavele wamphendula ngokushesha, akazange amtshela nokuthi engayixoxi kwaMadonsela ukuthi uyizwe ngaye nakuba wayazi kahle kamhlophe ukuthi le ndaba amtshela yona ibucayi kangakanani.

Njengoba kuvelile ukuthi izingane ziyahlukumezeka lapho zithola amaqiniso ezingawazi, uNqobani uyahlukumezeka uma ebona ukuthi abazali bakhe akahlala nabo bamfihlele indaba engaka. Lokhu kumenza ukuthi angathokozi ngendlela akade ethokoza ngayo lapha ekhaya. Kuba yisikhathi esinzima kuNqobani njengoba engazi ukuthi uzoyiqala ngaphi le ndaba enzima kangaka. Inkulumo ayizwa ngoMaNhlebele imshintsha indlela akade enza ngayo izinto.

Ukuhlukumezeka kukaNqobani kuyaqhubeka ngemuva kokuba esazi iqiniso lokuthi ngubani unina omzalayo. Ugcina esezihlalela yedwa. Kuthi lapho ezihlalele yedwa egunjini lokulala, kungene uBongisipho, nofika akhulume amazwi alumelayo kuNqobani. Ngenxa yokuthi uNqobani usenaka zonke izinto ezenzeka lapha kwaMadonsela, inkulumo kaBongisipho yengeza kulokhu okuphethe kabi uNqobani:

“Ungabofunda kakhulu mfana wami ngiyakutshela uyohlanya. Bangingi kabi abantu abacoshwa amaphepha ngenxa yokufunda kakhulu. Uyozwa nje ususindwa yikhanda ungasakwazi nokucabanga ungasababoni kahle nabantu uhlanye.”

(Shange, 2014: 5).

Inkulumo kaBongisipho iyammangaza uNqobani, njengoba engaphenduli. Kubukeka uNqobani efikelwa ukuthi lokhu okushiwo nguBongisipho yingoba enolwazi lokuthi akazalwa nguMaKunene. Amazwi kaBongisipho ayalumela, ayamhlukumeza uNqobani ovele ehlukumezekile. UNqobani usezigquma egunjini lokulala, akasahlanganyeli nomndeni wakwaMadonsela njengenjwayelo. Lokhu kugcina sekumkhathaza uMaKunene ukubona kuphela isikhathi eside engamboni uNqobani ehlanganyela nomndeni. Kuthi lapho uMaKunene eyombheka, amthole ehleli kubonakala nje ukuthi kukhona okungamphethe kahle. UMaKunene ukhuluma kahle noNqobani, bese kungenelela uBongisipho ngesankahlu.

Ukuhlukumezeka kwezingane kuyabunciphisa ubudlwelwane kulabo esondelene nabo. UMoss noMoss (1990), Rapport, Denney, Chung noHustace (2001) bathi ukuhlukumezeka kwezingane kuba nomthelela ongemuhle emqondweni, kuphinde kulimaze nobudlwelwane phakathi kwazo nabazali, abazinakekelayo nakulabo abasondelene nazo. Ngemuva kokuzwa ukuthi akazalwa nguMaKunene, uNqobani uzithola engasakuthokozeli ukuba kwaMadonsela. Indlela aphendulwa ngayo nguBongisipho ayimthokozisi. UNqobani uyakubuka konke lokhu okwenzeka lapha kwaMadonsela. Emqondweni wakhe akazi enze kuphi njengoba elokhu ebona uBongisipho

emthethisa okwengane yakhe. Uyafisa ukulukhuluma lolu daba, kodwa akazi ukuthi kuzobanjani uma luvela.

UYehuda (2012: 63) uthi ukuhlukunyezwa ngokwemizwa kwenza umhlukunyezwa azibone engabalulekile, engahlonishwa. Uqhuba ngokuthi umhlukunyezwa ufikelwa ukwesaba uma ecabanga ukukhuluma ngalokho okumdlayo ngenxa yokuthi usuke engazi ukuthi kuzokwenzekani emva kokuveza lokho okumhlukumezayo.

Lokhu kuyafakazeleka enovelini ngesikhathi uNqobani ezithola edideka mayelana nokufanele akwenze ngale ndaba ayizwe ngoMaNhlebele. Uba nokwethuka ukuthi kungenzekani uma engabhobosa leli thumba. Ukuhlukumezeka kukaNqobani kuphinde kubonakale kukhulu ngesikhathi uMadonsela ehlala phansi namadodana akhe uNqobani noBongisipho, efuna ukubatshele ukuthi kufanele bakhethe ukuthi ngubani ozohamba ayofunda esikoleni sabeLungu. UBongisipho uthi nguye, bese enezezela ngamazwi alumelayo kuNqobani. UBongisipho ulokhu eqhubeka njalo nokukhuluma amazwi alumelayo kuNqobani ongaziwa lapha ekhaya kwaMadonsela ukuthi udliwa yini, njengoba ekhuluma amazwi akhombisa ukumbukela phansi. Lihlabane lephukele kuNqobani ngesikhathi ezwa amazwi amhlukumezayo aphuma kuBongisipho. Ukuhlukumezeka kwakhe sekumenza ukuba engafuni kwenza lutho, engaphawuli noma kukhulunywa ngezinto ezibalulekile.

Injulalwazi i-*Social Learning* iyaphawula ngomthelela wendawo umhlukunyezwa akuyo. Le njulalwazi ithi umhlukunyezwa uzizwa engathokozile uma elokhu ehleli endaweni emlethela ukungathokozi emoyeni (Bandura, 1996). Lapha uNqobani usendaweni engasamthokozisa njengoba ebona ukuthi lukhulu afihlelwe lona. Ukuhlala endaweni angasathokozile kuyo kubonakala kunomthelela omkhulu ekuhlukumezekeni kwakhe njengoba kubonakala kukhula usuku nosuku.

Ukwehlisa isithunzi nakho kungenye yezinto ezihlukumeza abantu ngokwemizwa. Emibhalweni yesiZulu zikhona izigameko lapho abanye abalingiswa behlukunyezwa ngokwehliswa isithunzi. Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo”, uMbuthuma uhlukumeza amakhosikazi akhe ngokuwasenga. Lapho ewasenga uyakuveza ukuthi usengelainja yakhe amasi.

UMbuthuma akakuboni kuyiphutha lokhu akwenzayo njengoba esenga amakhosikazi, nakuba nawo enza iphutha ngokungamvezi lowo oshiye umcakulo wakhe phandle. UMbuthuma uqoma

ukuwajezisa ngokuwasenga. Ubisi lomuntu wesifazane akulona olokudliwa yizinja. Isenzo sikaMbuthuma sokusengelainja yakhe, siwukwehlisa isithunzi sabantu besifazane ngoba ubasengela ukwenza into abangadalelwanga yona.

Kuyinto evamile ukuthi abantu besifazane bahlukunyezwe ngokwehliswa isithunzi. Enovelini esihloko sithi *Ithemba Alibulali*, uZakes uhlukumeza umkakhe nomzala wakhe lapho ebathola behleli endlini yokuphumula eqonda egunjini lokulala. Umzala womkakhe uyamangala lapho ebona isenzo sikaZakes:

Abe ukuzwa ukuthi ngelikamzala kamkakhe lona othanda kakhulu ukukhuluma avesane anqume khona ukudlula azishonele ekameleni labo angababingeleli nokubabingelela. “Uyabekezela mtaka-anti nkosi yami, sekwenzenjani uZakhele engasabingeleli nje?” kubuza yena umzala kaNomusa ebuka uZakes edlula efukuzela edlula behleli enza sengathi akababoni.

(Shange, 2009: 1).

Nakuba kwakumhlupha lokhu uNomusa kodwa akanayo indlela yokukugwema njengoba azi kahle kamhlophe ukuthi uma eke wawuvula umlomo uzothola isibhaxu. UNomusa ubona kungcono ukuba ahlukumezeke ngokwemizwa ngenxa yezinto ezenziwa nguZakes kunokuba athole isibhaxu:

“Amahlala khona ntombi sengivele ngizibukele nje ngingasho lutho ngoba vele ngizophendulwa ngenhlamba uma kungesona isibhakela, ngingaze ngimelwe yinhliziyi ntombi ngishiye izingane zami zincane kangaka.”

(Shange, 2009: 1).

Njengoba kubukeka uZakes ehlukumeza abantu besifazane ngenxa yokuthi abanawo amandla okuzivikela, wenza noma yini. Ngemuva kwesenzo sakhe sokungena endlini engababingeleli, uphuma agaklaze umnyango. Uhambo lubheke komunye athandana naye, ongumfelokazi. Lapha endabeni kuvela ukuthi uyozipholisela ikhanda. Lokhu kuwukuhlukumeza abantu besifazane ukuthandana naye ngoba umthatha njengento yakho yokupholisa ikhanda. UZakes ubonakala engayile ngenhloso yokuthi umkhumbule lo mfelokazi athandana naye kodwa uya ngenhloso yokuyozipholisela ikhanda ngenxa yesimo abhekene naso. Lokhu kungukwehlisa isithunzi somuntu wesifazane ukuthi umuntu wesilisa amkhumbule ngoba kukhona inkinga anayo.

### **2.2.3 Ukuhlukunyezwa ngokwamalungelo**



Lolu hlobo lokuhlukumeza lwenzeka lapho omunye umuntu evinjelwa ukusebenzisa ilungelo lakhe ngendlela efanele. UPatterson (2000: 71) uthi ukuhlukunyezwa ngokwamalungelo kufaka ukugqilazwa, ukucindezelwa, ukunqatshelwa komuntu ukuba enze izinto ngokukhululeka. Uqhuba athi izimo eziningi zalokhu kuhlukumeza zenzeka mihla namalanga emhlabeni wonke. UMthethosisekelo weRiphabhulikhi yaseNingizimu Afrika (1996) uyakuthinta ukubaluleka kwamalungelo abantu. Ubalula nokuthi umuntu nomuntu unelungelo ngokuzwakalisa ilaka lakhe, uma lingezuhlukumeza ilungelo lomunye umuntu.

Emibhalweni yesiZulu, ababhali bayakuveza ukuhlukunyezwa kwabantu besifazane nezingane ngokwamalungelo. Ukuhlukunyezwa ngokwamalungelo kuyisimo lapho umuntu enqatshelwa ukusebenzisa ilungelo lakhe ngendlela ekhululekile, nasezincwadini umcwaningi aziqokele ukuqhuba ucwaningo lwakhe zikhona izigameko lapho abanye abalingiswa behlukunyezwa ngokwamalungelo.

Enovelini esihloko sithi *Uthando Lungumanqoba*, ngemuva kokuba imizamo kathisha kaPhindile yokulungisa isimo nomalumekazi wakhe iphunzile, uPhindile unikela esiteshini samaphoyisa ukuyovula icala. Kuthi lapho efika esiteshini athole iphoyisa elingalugqizi qakala udaba lwakhe, njengoba liyichitha eyokuthi umalume anganukubeza umntakadadewabo. UPhindile uzama ukulichazela kodwa kube nhlanga zemuka nomoya. Isenzo sephoyisa siyamcasula uPhindile nakuba engezekwenza lutho njengoba eludinga usizo lwalo. Likhombisa ukungayigqizi qakala indaba yakhe njengoba lizokhelela ugwayi esikhundleni sokuba lilalele ukuthi uzovula icala lani. Lapha iphoyisa lihlukumeza ilungelo likaPhindile lokuvula icala njengoba ehlukenyezwe ngumalume wakhe. Izinto elizenzayo zikhombisa ukungalushayi ndiva udaba lwakhe. Lizifundela iphephandaba, maqede lizokhelele ugwayi walo, liphinde limfuthe ngentuthu. Lokhu kuwukuhlukumeza ilungelo lakhe njengomuntu odinga usizo.

Aligcini lapho njengoba liphinde lihlekise ngaye. Libiza ozakwabo ukuba bezolizwisa lokhu okushiwo nguPhindile esikhundleni sokuba limsize. Inhloso yaleli phoyisa akukhona ukuba ozakwabo bezolilalelisa udaba lukaPhindile, kodwa ukuhlelisa ngaye njengoba lizibonela ukuthi useyingane. Lokhu kwenza uPhindile adube, aphume ahambe engasasizakalanga.

Enovelini esihloko sithi *Ithemba Alibulali*, unina kaNomusa uhlukenyezwa yindlela uZakes aphele ngayo uNomusa. Phela uZakes wayekhiphe uNomusa esikoleni ngoba ethi yena ngeke abe nonkosikazi ofundayo. Lokhu kuwukuhlukumeza ilungelo likaNomusa lokuzikhethela ukufunda.

Abantu besilisa abathatha izinqumo ezinjengalesi esathathwa nguZakes, bahlukumeza ilungelo lomuntu wesifazane. Kuyilungelo lakhe uNomusa lokufunda uma ethanda, kodwa uZakes uthi yena ngeke abe nonkosikazi ofundayo sengathi uyisichaka.

Kuyo le noveli, uMpume uvuka uSabelo eseshaye utshani. Akamtshelanga nokuthi uyaphi. Ukwazisa umuntu wesifazane othandana naye ukuthi uyaphi, kuyilungelo lakhe. Ukungasho kukaSabelo lapho eya khona kuhlukumeza ilungelo likaMpume. Isenzo sikaSabelo simenza azibone engabalulekile ngoba unelungelo lokwazi lapho eya khona ukuze uma kwenzeka evellelwa yinkinga, kube ukuthi uMpume uyamazi ukuthi kade eyephi.

Imibhalo yesiZulu ikuveza ngezindlela ezahlukahlukene ukuhlukunyezwa kwabantu ngokwamalungelo; ukuzikhethela komuntu kuyilungelo lakhe. Kukhona abantu besifazane abahlukumezeka ngenxa yokuzikhethela ukwenza izinto ezithile. Endabeni emfushane esihloko sithi “Isithembu”, uNomusa uzikhethela ukuthandana nomuntu oshadelwe. Kuthi lapho etshela uyise, engayizwa kahle leyo ndaba, njengoba isimo sibonakala siba sibi phakathi kwabo. UMthembu uhlukumeza uNomusa ngokumnqabela ukuba asebenzise ilungelo lakhe lokuzikhethela umuntu amthandayo. Lokhu kuyindlela yokuhlukumeza ilungelo likaNomusa ngoba wonke umuntu unelungelo lokuzikhethela. Ngakho-ke, uMthembu usebenzisa ukuba ngubaba, kanti usehlukumeza ilungelo likaNomusa.

Emdlalweni osihloko sithi *Siyofa Silahlane*, uNgcebo uthandana noKarabo, nokuthi besanda kuthandana amthembise ukuthi uzomshada. Ngemuva kokubona uGugu, uNgcebo ushintsha umqondo lapho ebona indlela amuhle ngayo. Wephula isethembiso asenze noKarabo. Lokhu kuyamhlukumeza uKarabo, futhi ngemuva kokuzwa indaba kaNgcebo noGugu uvele adunyelwe yikhanda. UKarabo akayikholwa into ayitshelwa nguNgcebo yokuthi angashintsha umqondo engazelele:

Karabo: (Ngomunyu.) Kangikuzwa Ngcebo. Kawungiphindele futhi.

Ngcebo: Kakusekho okunye okwehlukile engisengakusho Karabo.

Karabo: Uqinisile ngempela Ngcebo ngale nto oyishoyo?

Ngcebo: Nginqinisile Karabo. Ngingadlala kanjani nje ngento enje? Khona sekuthiwa sengeswele izinto engidlala ngazo, sengingakhetha ukudlala kanjena kodwa?

Karabo: (Ekhala.) Hhayi, yithi uyadlala Ngcebo. Yithi uyangidlalisa nje usazobuye usho okunye. Ungayenza kanjani kodwa into enje Ngcebo? Ungayenza kanjani?”

(Sibiya, 2004: 63).

Ukuthembisa umuntu into ekugcineni ungayenzi kungukumhlukumeza, ikakhulu uma kuyinto ethinta ezothando. UKarabo usezitshelile ukuthi uzoshada noNgcebo, kodwa ukushintsha umqondo kukaNgcebo, kuyamlimaza uKarabo njengoba egcina esekhala.

#### **2.2.4 Ukuhlukunyezwa ngokwesiko**

Lolu hlobo lokuhlukumeza lufaka izinto ezihlobene namasiko. Kuzokhumbuleka ukuthi isizwe nesizwe sinamasiko aso. Nakuba enezinto ezinhle nezibalulekile kodwa kukhona izinto ezithile ezigcina zihlukumeza abanye abantu.

Emibhalweni yesiZulu zikhona izinto ezithinta amasiko nemikhuba ezihlukumeza abantu besifazane nezingane. Lokhu kwenziwa isiko laleyo naleyo ndawo okusetshenziswa kuyo lelo siko. Ngokuvamile lolu hlobo lokuhlukumeza emibhalweni yesiZulu lutholakala kuleyo mibhalo ethinta izindawo zasemakhaya.

Emdlalweni osihloko sithi *Ngiwafunge AmaBomvu*, uThulisile uhlukunyezwa ngenxa yalo belu isiko elisetshenziswa esizweni samaBomvu okukhulunywa ngaso endabeni. UThulisile uphoqwa ukugana inkosi. Okuvela endabeni ukuthi nguye abakholwa ukuthi uyozala indlalifa. Kuphinde kuvele ukuthi njengoba eyiwele kufanele azogana nalo ngoba awahlukaniswa. Njengoba inkosi inenyanga yayo, kusetshenziswa izaba ezithile ngosizo lwenyanga ukuba agcine eyiganile inkosi nakuba kubonakala ukuthi akathandi ukuyigana. UThulisile unomuntu athandana naye, okunguZaba:

Ukunqaba kukaThulisile ukugana inkosi kwenza amaqhikiza ahlangane ngamakhanda ezama imizamo yokuthola indlela yokuphoqa uThulisile ukuba avume ukugana iNkosi. Ukuhlukunyezwa kukaThulisile kunzima njengoba sekuvela negama lokufa, okuwumkhuba ongemuhle ukuthi lapho intombi ingavumi ukugana inkosi ibulawe:

Khonzeni: Make ngigcizelele nje Thulile, udadewenu uzokwenza ukuthi nibulawe nobabili uma eqhubeka kanje. Nizofa ngempela akuyona into enzima ukuthi iNkosi ikhiphe izwi elithi umuntu ongayenelisi makabulawe.

(Molefe, 2009: 11).

UThulisile utshelwe ukuthi uphelezela udadewabo uThulile ozogana inkosi, kanti akabuzanga elangeni njengoba sebemphendukela esiswini njengotshwala bemtshela ukuthi naye uyagana.

Lokhu kuyamhlukumeza uThulisile njengoba eveza ukuthi uZaba umlindile, futhi wazi ukuthi yena uphelezele udadewabo uThulile. Ukunganeliseki kwakhe ngalo lolu daba akumsizi njengoba amaqhikiza ebonakala emcindezela, emtshela nokuthi akakwazi ukuphikisana nezwi lenkosi. UThulisile uzithola esecindezelwa amaqhikiza ngenxa yokuthi alandela isinqumo senkosi. UThulisile akazi naye ukuthi uzogana inkosi. Yonke into uyitshelwa sekufanele ayenze khona lapha esigodlweni. Uzithola esehlukomezeka ngenxa yokuthi nabantu abaziyo ukuthi uthandana noZaba bayamjikela, bamphoqa ukuthi avume ukugana iNkosi. Isiko yikhona okuhlukumeza uThulisile, njengoba edideka. Kuthi noma ebatshelela ukuthi yena ubengazi ukuthi njengoba eyiwele kufanele agane newele lakhe, bazame ukumphoqa:

“Thulisile: (Abambelele okhalo) Bengingazi ukuthi kugana nabantu abanamasoka abo kulo muzi wasebukhosini mina. Bengingazi ukuthi kugana abantu abangabuzwanga ukuthi banabo yini abantu babo abazikhethela bona ngoba bebanda...”

Thulile: Bewungaqomi dadewethu. Futhi lo muntu omganile akatshelwa leyo nto. Ucabanga wena ukuthi iNkosi kufanele ibange nabafokazana?”

(Molefe, 2009: 13).

UThulile oyiwele noThulisile naye ubonakala ephendukela udadewabo lapho bexoxa. Umtshela ukuthi inkosi ayibangisani nabafokazana; okushiwo nguThulisile ukuthi kukhona umuntu azikhethela yena ngoba emthanda akakugqizi qakala. UNgobese (2017) uthi akuvamile ukuba inkosi ibange intombi nomfokazana. Uthi ngokwejwayelekile leyo ntombi esuke iyikhombile inkosi igcina iyiganile.

Inkani kaThulisile yokunqaba ukugana iNkosi iholela ekuzameni izaba zokwenza uThulisile agane inkosi noma engathandi. Inyanga yenkosi uMzwezwe uyaphoqeuka ukuba enze izaba zokuthambisa uThulisile. Usebenzisa imithi ethile elawini lenkosi lapho kuzongena khona uThulisile ukuze angakwazi konke okwenzekile. Ngempela uThulisile uphaphama engazazi nokuthi ulale nini kanjani, akazi nokuthi yini eyenzeke ngesikhathi elapha elawini lenkosi.

Isiko liyabahlukumeza abantu besifazane nezingane. U-Alyek, (2011) uthi ezweni lase-Uganda esifundeni esibizwa ngeKapchorwa abantu besifazane baganiswa ngenkani. Uthi kuvame ukuba bacindezelwe ngabazali noma labo abasondelene nabo ukuthi bagane ngemuva kokuba belotsholwe ngezinkomo ezingamashumi amabili. Uqhuba ngokuthi baphinde baphoqwe ukuba bayosokwa. Uthi abantu bakule ndawo banemibono eyahlukene njengoba abanye bephikisana

naleli siko, kanti abanye bayahambisana nalo. Uqhuba ngokuthi kwesinye isikhathi izingane zamantombazane ezisuke ziyosokwa ziyafa. Lokhu kuwubufakazi bokuthi isiko kuyenzeka libahlukumeze abantu besifazane nezingane.

UThulisile uhlukumezeka kakhulu lapho ephaphama ebona inkosi iphuma lapha elawini. Njengoba kade esathathe isithongwana angasazi, akakwazi okwenzeke ngesikhathi enenkosi. Isiko lihlukumeza uThulisile ngoba zonke izaba ezenziwa lapha esigodlweni eziyimizamo yokuba agane inkosi zimshiya nemibuzo eminingi akangakwazi ukuziphendula yona. Kodwa yena ulokhu emi kwelokuthi uthanda uZaba. Isiko libukeka linomthelela ongemuhle empilweni kaThulisile njengoba egcina ngokujikelwa ngabantu abathembile. Lokhu kuwubufakazi bokuthi isiko elilawula abantu ngaphansi kwezindawo zamakhosi, linokubahlukumeza abanye abantu.

Injulalwazi i-*Social Learning* ithi izindawo okuhlala kuzo abantu zinomthelela kulokho okungafundwa ngabantu ngalokho okuthinta impilo yabo. UBandura (1996) uthi isimo senhlalo singayiguqula indlela abantu abaphila ngayo. Uthi lokhu kungenziwa izimo ezahlukene, kubantu abahlukene, ngezikhathi ezahlukene, nemithetho eyahlukene yakuleyo ndawo. Uthi lokhu kungaba nomphumela ongemuhle njengoba kungalimaza ubudlelwane, ukushintsha kwendlela abantu ababuka ngayo izinto kuleyo ndawo. Kanti uMischel (1968) uthi abantu bayakwazi ukutolika lokho osekwenzekile, kodwa kuba nzima ukucabanga ukuthi abantu bazocabanga kanjani ngalokho osekwenzekile ngokwesimo esithile.

Njengoba ukucaphuna kuveza ukuthi abantu bayehluleka ukucabanga ukuthi kungenzekani, nesimo sikaThulisile senza ozakwabo bangakwazi ukucabanga ukuthi lokhu okwenziwa kuye kuzomphatha kanjani, kuphinde kube namuphi umphumela.

Isiko libukeka liguqula ukucabanga kukaThulisile njengoba ekuveza ukuthi yena ubengazi ukuthi ebukhosini kugana nabantu abanabantu babo. Umthetho wesikompilo lendawo yenkosi wenza uThulisile abone okwehlukile kulokho akade ezitshela khona.

## **2.3 Isiphetho**

Indikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu iveza okungamaqiniso ngendlela abantu besifazane nezingane abaphila ngayo. Imibhalo ingabamba elikhulu iqhaza ukufundisa abantu ngalesi sihlava. UBandura (2011) uthi abantu bangafunda indlela abanye abantu abaziphatha ngayo emphakathini. Uthi isimomqondo somuntu singashintshwa ngabanye abantu, izinto ezithile azisebenzisayo, indlela abuka ngayo abanye, nokunye. Emibhalweni yesiZulu kuyafakazeleka lokhu njengoba ababhali beveza abalingiswa beshintshwa yizinto ezithile ukuhlukumeza abanye. Isimo senhlalo, izidakamizwa ngezinye zezinto okubonakala ziguqula abantu indlela abaziphatha ngayo.

Ngokwengeza, okuhlalukayo emibhalweni ukuthi abalingiswa abavezwe njengabahlukumezi baqala bengabantu abaziphethe kahle kodwa ngenxa yezimo ezithile baphenduke abahlukumezi. Ukuhlukunyezwa kwabantu besifazane nezingane ngokwemibhalo yesiZulu umcwaningi ayisebenzisile kulolu cwaningo lwakhe iveza izinto ezikhona emphakathini esikhathini samanje, ikakhulu ukusetshenziswa kwezidakamizwa, isiko, amalungelo, indlela yokukhuluma nokunye. UBisbwa, Chatterjee noCharles (1962) bathi kwabanye abantu ukuguquguquka kwesimo senhlalo emphakathini kunomthelela endleleni abaziphatha ngayo. Uthi uma abantu bengabheka lokhu okushintsha isimo senhlalo, esomqondo, bengafunda okuningi okwenza abantu baziphathe ngendlela abaziphatha ngayo. Uqhuba ngokuthi izinto ezincane ziguqula umuntu abe yinto akade engeyona.

## **ISAHLUKO SESITHATHU**

## **IZIMBANGELA ZOKUHLUKUNYEZWA KWABANTU BESIFAZANE NEZINGANE**

### **3.1 Isingeniso**

Njengoba into nento eyenzekayo inembangela yayo, ukuhlukunyezwa kwabantu besifazane nezingane nakho kunezimbangela zakho. Imbangela yilesi simo esiholela ekwenzekeni kwento ethile. Njengoba lolu cwaningo lubheka ukuhlukunyezwa kwabantu besifazane nezingane, kubalulekile nokuba kubhekwe nezimbangela zokuhlukunyezwa kwabo. Lokhu kuyindlela yokuthola ukuthi yiziphi izinto eziholela ekuhlukunyezweni kwabantu besifazane nezingane.

Kulesi sahluko umcwaningi uzobheka izimbangela zokuhlukunyezwa kwabantu besifazane nezingane ezitholakala emibhalweni yesiZulu eyingxenywe yalolu cwaningo. Ziningi izinhlobo zokuhlukunyezwa kwabantu besifazane nezingane ezitholakala emibhalweni yesiZulu, ngakho-ke kulindelekile ukuba nezimbangela zihlukahlukane. Emibhalweni yesiZulu umcwaningi ayisebenzisele ukuqhuba lolu cwaningo kugqama izimbangela ezahlukahlukene, okungabalwa: Ingcindezi, intukuthelo, ukulahlekelwa ngumzali/ngabazali, ukusetshenziswa kwezidakamizwa, ukujeziswa ngenxa yephutha, ukunganeliseki nokunye. Abantu besifazane nezingane bayahlukumezeka ngenxa yezinye zalezi zimbangela umcwaningi azibalule ngenhla.

### **3.2 Izimbangela zokuhlukunyezwa**

Ziningi izinto ezivela emibhalweni yesiZulu eziyizimbangela zokuhlukunyezwa. Lapha sizobala izibonelo ezimbalwa ezitholakala kweminye yemibhalo yesiZulu.

#### **3.2.1 Ingcindezi**

Lesi yisimo esenzeka kumuntu lapho ehlushwa yinto ethile emqondweni. Ingcindezi iba nezinto ezithile eziyizinkomba zayo, okungabalwa: inzondo nentukuthelo, nokuyizona zinto ezinomthelela ekuguqukeni kokusebenza komqondo womuntu nokuziphatha kwakhe. UNorcross, Prochaska noDiClemente (1991) bathi ingcindezi iguqula indlela yokucabanga nokwenza kulowo muntu onengcindezi. Bathi uma lowo muntu engatholanga usizo ngokushesha, ingcindezi ingamenza abe nolaka nenzondo engapheli. Baqhuba ngokuthi umthelela wengcindezi ugcina usulimaza labo abasondelene nalowo muntu onengcindezi. Kanti uMahoney noThoreson, (1972) bona bathi uma umuntu exhumana nabanye abantu, ekhuluma ngalokho okumbangela ingcindezi, angagwema ingozi nezenzo ezimbi empilweni yakhe nakweyabanye abantu.

Lokhu kukhomba ngokusobala ukuthi ingcindezi ingaba kumuntu oyedwa, kodwa ibe nomthelela omubi kubantu abaningi kungakhathekile ukuthi basondelene nalowo onengcindezi noma cha. Emibhalweni yesiZulu eyingxenye yalolu cwaningo, ingcindezi ivela kubalingiswa abathile igcine seyiba nomthelela omubi nakwabanye abalingiswa. Umcwaningi uzogxila kulezo zinto ezidalwa yingcindezi njengoba zivezwe emibhalweni yesiZulu.

### **3.2.1.1 INZONDO**

Lesi yisimo lapho umuntu esuke enento ethile ayizondayo. Kuyenzeka azonde omunye umuntu, noma kube yinto nje engaphili, kodwa kube wukuthi kukhona okuthile okuwumthelela wokuba enze kanjalo. UMessaris (1997) noScott (1994) bathi inzondo yisimo esiphazimisa imizwa yomuntu, singuqule nendlela aziphatha ngayo, aphinde azizwe engaphathekile kahle. Ukusabisa, ukuchukuluza, ukubulala ngezinye zezinto ezidalwa yinzondo. Baqhuba ngokuthi inzondo ingadalwa nawukuthi umuntu azibone evimbelekile ukwenza izinto ngokukhululeka.

Lolu cwaningo lugxile ekhlukunyezweni kwabantu besifazane nezingane, inzondo iyavela lapho ingenye yezimbangela zokhlukunyezwa kwabo. Emibhalweni yesiZulu eyingxenye yalolu cwaningo, inzondo ivela lapho umlingiswa enenzondo akayibhekise kubalingiswa abathile ngenxa yezimo akadlule kuzo ezimhlukumezile. Okugqamayo ukuthi lowo mlingiswa uba nenhloso yokuzwisa abanye abalingiswa ababulili bufana nobalowo owamhlukumeza.

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya*, uSonosakhe unenzondo ayibhekise kubantu besifazane kuphela. Umcwaningi ukuvezile esahlukweni esandulela lesi ukuthi uSonosakhe uhlukumeza abantu besifazane kuphela. Imbangela yalokhu ukuthi uSonosakhe ushiywa ngunina esemncane nomalumekazi wakhe. Ekukhuleni kwakhe uhlukunyezwa ngumalumekazi wakhe, nokumenza agcine eseduba ikhaya enenzondo ngabantu besifazane. Lokhu ufika akukhombise nakwaNdongaziyaduma lapho efika ahlukumeze abantu besifazane ngokubadlwengula nokubabulala. USonosakhe unenzondo ngenxa yokungamazi unina nokhlukunyezwa ngumalumekazi wakhe. Inzondo iyimbangela enkulu yokhlukumeza abantu besifazane kuSonosakhe. Enovelini uvela engagxilile endaweni eyodwa, uhambela amalokishi amaningi akhelene neKatlhohong ebulala abantu besifazane nokuwubufakazi bokkuthi unenzondo akayibhekkise kubantu besifazane.



UBandura (1996) uthi ukuguquka kokuziphatha kumuntu akuncikile ezintweni azisebenzisayo kuphela, kodwa nezimo zempilo zibaguqula ukucabanga nendlela abenza ngayo izinto. Uqhuba ngokuthi isimomqondo siyaphazamiseka uma engatholi usizo lwabaluleki bezengqondo. Lokhu kuyenzeka kuSonosakhe njengoba ingcindezi anayo imholela ekhlukumezeni abantu besifazane. Imbangela yokuba uSonosakhe ahlukumeze abantu besifazane ukuthi wathola ukhlukumezeka ekhaya konina emveni kokushiywa ngunina.

Inzondo yenza uSonosakhe agcine esengumzingeli wabantu besifazane. Kule noveli kuvela ngokusobala ukuthi inhloso enkulu kaSonosakhe ukubona abantu besifazane befa. Ngakho-ke, inzondo ngabantu besifazane kuSonosakhe yiyona eyimbangela yokuba ahlukumeze abantu besifazane, njengoba kuvela ukuthi akabulali labo abamhlukumezile kodwa ubulala noma yimuphi umuntu wesifazane ahlangani naye. Isenzo sikaSonosakhe asinabo ubuntu. Nakuba ahlukumezeka ekukhuleni kwakhe, kodwa lokho akusho ukuthi akahlukumeze abanye abantu.

USonosakhe uphenduka isilwane ngenxa yenzondo ayibhekise kubantu besifazane. Ngesikhathi ebulala uze enze isiqiniseko sokuthi bafile ngempela:

Nakhona wathi ukuhlala isikhashana maqede kwavuka uhlanga yize ayesesebenzisa nesibhamu kodwa uma enethuba elikhulu kungekho ozomphazamisa wayesebenzisa ummese uma eqeda nje ukumnqumisa okwemvu lowo muntu wesifazane aneliseke indlela akambulele ngayo.

(Motloung, 2013:33)

Ukuhlukunyezwa kukaSonosakhe nguninalume ngemuva kokuba eshiywe ngunina ekhaya esemncane, yikhona okuyimbangela yokuba ahlukumeze abantu besifazane ngale ndlela abahlukumeza ngayo. Lokhu kungenxa yenzondo agcina esenayo ngabo. Ingcindezi ayithola ngesikhathi esahleli nomalume kazi wakhe ehlala emtshela ukuthi uyingongongo ngoba unina akamazi ukuthi ungowakwabani ngoba wayelala namadoda amaningi, yikhona okukhwezela inzondo anayo.

Enovelini esihloko sithi *Umhlaba Uyaphenduka*, uNqobani ohlukumezeka ngemuva kokwazi ukuthi akazalwa nguMaKunene, ugcina esenengcindezi ngento angayazi ukuthi uzoyikhuluma nobani. Ukudliwa yinto yedwa kumenza agcine esenezondo angafuni ukuyigqamisa obala njengoba eyingane.

UDaluny no-O'Connell, (1963) bathi ukubheka indlela ukunganqandwa kwenkinga ethinta isimomqondo somuntu kungamholela ekwenzeni izinto ezimbi. Baqhuba ngokuthi ukuyekelelwa kwenkinga yokucabanga kungaba nomphumela wokuba umuntu enze izenzo ezingenabo Ubuntu. Lokhu kuyafakazeleka njengoba uSonosakhe ugcina ebulala abantu besifazane ngesihluku ngenxa yokungatholi usizo lokwelashwa isimomqondo sakhe.

### **3.2.1.2 Intukuthelo**

Lesi yisimo lapho umuntu ehluleka ukulawula imizwa ngenxa yento emphethe kabi. UHom noWaingrow (1966) bathi akukhona ukuthi abantu abanentukuthelo yingoba besuke bengasiboni isixazululo, kodwa basuke benenkinga yokuqonda inkinga ababhekene nayo. Kanti uLam, McMahan, Priddy noGehred-Schultz (1988) bathi kuyinto evamile ukuba abantu bangakuqapheli ukuguquka kwendlela abaziphatha ngayo. Baqhuba ngokuthi ukungatholi usizo lwabaluleki bezengqondo kuholela ekubhebhethakeni kwenkinga ababhekene nayo.

Lokhu kufakazela khona ukuthi uma umuntu onentukuthelo engalutholi usizo ngokushesha angazithola esenze umonakalo omkhulu kubantu abahlukahlukene. Intukuthelo iphazamisa ukusebenza komqondo womuntu, izenzo ezingenabo ubuntu zihlala zilindelekile uma lowo muntu engalutholi usizo lokwelulekwa.

Lesi simo siyatholakala emibhalweni yesiZulu eyahlukahlukene lapho ababhali bekuveza njengembangela yokuhlukunyezwa kwabanye abalingiswa. Kuvame ukuba umlingiswa othile abanentukuthelo ayibhekise kwabanye abalingiswa ngenxa yokuguquka kwendlela acabanga ngayo. Abalingiswa abasondelene naye bazithola sebehlukumezeka.

Enovelini esihloko sithi *Ithemba Alibulali*, uNomonde uhlukunyezwa ngunina ngokumshaya ngenxa yokuthi akalalanga ekhaya. Intukuthelo kaMaMiya idalwa yingcindezi ayithola kuyise kaNomonde. UMaMiya ongunina kaNomonde uthola ingcindezi lapho uyise kaNomonde emsola ngokuthi uNomonde akalalanga ekhaya ngoba ngunina akathi akayofunda edolobheni. UNomonde ufika unina esethukuthele kakhulu ngenxa yokuthi uyise usola yena ngenxa yokungalali kwakhe ekhaya. UNomonde uthi efika ebe ebingelelwa yisibhaxu engasabuzwanga nokuthi kungani engalalanga ekhaya.

Intukuthelo kaNgcobo yiyona eyimbangela yokuhlukunyezwa kukaMaMiya noNomonde. Ukungalali ekhaya kukaNomonde yikhona okudala intukuthelo kuNgcobo egcina edala ingcindezi

kuMaMiya. Njengoba uMaMiya esenengcindezi, uba nentukuthelo ayikhiphela kuNomonde lapho ezama ukuthi athole imfundo engcono, kodwa yena umqhatha noyise ngokungalali ekhaya.

Kule noveli, uZakes uhlu-kumeza abantu besifazane ngenxa yentukuthelo. Intukuthelo kaZakes igqama kakhulu ngesikhathi uSabelo ongumshayeli welinye lamatekisi akhe eligingqa. UZakes ufika endlini angamkhulumisi umkakhe, ashiye nemoto ingakhiyiwe. Lokhu kuyingcindezi abhekene nayo njengoba umsebenzi wamatekesi kuyiwona omfakela imali. Ingcindezi imenza abe nentukuthelo agcina esekhiphela nakubantu abangafanele.

Intukuthelo kaZakes imenza ashiye nemoto ingakhiyiwe nokhiye ulenga, kuze kusize yena belu uNomusa ohamba ayocima imoto aphinde ayikhiye. Uma ebuya ubuza uZakes ngale nsambatheka esisabalele kubantu yokugingqika kwelinye lamatekisi kaZakes. UZakes uvuka indlobane nesenzo sikaSabelo simenza engakwazi nokukhuluma kahle nomkakhe.

Ingcindezi kuZakes idala intukuthelo ngokulinyalelwa ngelinye lamatekisi akhe. Lokhu kungenxa yokuthi indlela obekungena ngayo imali lapha isizoshintsha. Ukhala ngokuthi lezi ezinye izimoto zifaka imali encane. Lokhu kumbangela ingcindezi uZakes egcina isiphenduka intukuthelo. Nasekuqaleni kwale noveli uZakes uvela enentukuthelo njengoba kuvela enye yezimoto zakhe ihlala ifa. Ukulimala kwalena eshayelwa nguSabelo kumenza alahle amathemba nokuyiyonanto embangela ingcindezi enkulu.

USabelo uhlu-kumeza abantu besifazane athandana nabo ngenxa yayo belu ingcindezi. Kuvela ukuthi uSabelo nezingane zakwabo babeshiywe ngabazali nefa eliningi. USabelo wehluleka ukuliphatha ngendlela ephusile. Ekupheleni kwalo, izihlobo zabo zathatha izingane zakwabo ngenhloso yokuzisiza, umuzi wabazali wadliwa, uSabelo wagcina esehlala emkhukhwini waze wasizwa ukuthola umsebenzi wokushayela itekisi. Ingcindezi kaSabelo yezikweletu nokungabi namali, yiyona embangela intukuthelo njengoba egcina esengumhlu-kumezi wabantu besifazane, kodwa engakuvezi kubo eshaya sengathi kukhona amaphutha abawenzile.

Ukuphela kwemali yikhona okubangela uSabelo ingcindezi njengoba imali eyayishiywe ngabazali babo kuvela ukuthi yabe iphelise okwamanzi. Ingcindezi anayo imbangela intukuthelo njengoba kade aziwa njengomuntu ongumacaphunakusale ngenxa yefa labazali bakhe. USabelo wayesele namabhizinisi kayise njengoba engasenalo ngisho nesenti. Izikweletu azidala lapho ethi uzama

ukuvusa amabhizinisi kayise asewile, yizona ezimbangela ukuba asale dengwane ngesikhathi izihlobo zithatha izingane zakwabo zimshiya yena.

Imbangela yokuba uSabelo ahlukumeze abantu besifazane ukuphela kwemali nokudliwa komuzi awushiyelwa ngabazali bakhe. Phela wayaziwa njengomacaphunakusale ngemuva kokushona kwabazali bakhe. Ingcindezi anayo imbangela intukuthelo nokuyiyona egcina iba yimbangela yokuba nentukuthelo engalawuleki, ahlukumeze abantu besifazane.

Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo”, uMbuthuma uhlukumeza amakhosikazi akhe ngenxa yokuthola umcakulo wakhe phandle. Phakathi kwamakhosikazi akhe, kubukeka kukhona owenza iphutha kodwa usesaba ukusho ukuthi nguye owenze lelo phutha. Lokhu kungenxa yokuthi uMbuthuma bayamazi ukuthi uyabahlukumeza. Ngaso sonke isikhathi uma eke wathukuthela babuzana bodwa ukuthi kazi uzobenzani.

UMbuthuma wezimanga wenza okwehlukile ngodaba lomcakulo wakhe njengoba ekhetha ukubabophela nokubasenga ngendaba nje yalo mcakulo. UMbuthuma unentukuthelo ngokuthola umcakulo wakhe ugingqika phandle. Lokhu yiyona mbangela enkulu emenza ukuba ahlukumeze amakhosikazi akhe. Intukuthelo yakhe ayilawuleki ngenxa yokuthi akekho ofuna ukuvuma ukuthi nguye obegeza izitsha wabe esenza iphutha wawushiya phandle.

Isenzo samakhosikazi akhe uMbuthuma yizona esimenza abe nentukuthelo kakhulu agcine esewahlukumeza.

### **3.3 Umzwangedwa**

Lesi yisimo esivamile kubantu lapho behlushwa yizinto ezithile emqondweni nasemoyeni. Ngokuvamile kusuke kuyizinto okungavumi ukuba bazamukele njengoba zinjalo. UPerkins, Meilman, Leichter, Cashin noPresley (1999) bathi banye abantu bagcina sebeyizigqila zezidakamizwa ngenxa yomzwangedwa. Baqhuba ngokuthi umzwangedwa uphazamisa ubudlelwane phakathi kwabo nabanye abantu njengoba labo abahlaselwa yiwo bengathandi ukuhlanganyela nabanye abantu.

Umzwangedwa ungaba nezinto ezithile ezingena ngaphansi kwawo ngenxa yokuthi abantu bawuqonda ngezindlela ezahlukahlukene, kanti futhi banezindlela ezahlukene abakholelwa ukuthi

zingabakhipha kule nkinga. Lokhu kusho khona ukuthi umzwangedwa uyinkinga elimaza ukuzethemba kwabantu ngezindlela ezingafani.

### **3.3.1 Ukusetshenziswa kwezidakamizwa**

Izidakamizwa ziguqula isimomqondo somuntu zisisusa kuleso esifanele, zisifake kwesingamukeleki. Ukuguquka kwesimomqondo somuntu kumholela ekwenzeni izinto ezingalungile. UMarlatt, Baer, Donovan noDivlanhan, (1988); Schachter, (1982); Shapiro, nabanye (1984); Veroff, Douvan, noKulka, (1981a, 1981b) bathi abanye abantu bashintsha indlela abenza ngayo ngokwabo, kanti kwabanye kuba umphumela womlutha wezikhuthazi abazisebenzisayo ezishintsha indlela abaziphatha ngayo. Kanti uMiller noHester, (1980, 1986) bona bathi utshwala, ukubhema nezinye izidakamizwa yizona eziguqula indlela umuntu akaziphatha ngayo.

Sekuvelile ngokwababhali abahlukene ukuthi izidakamizwa ziyimbangela yokuhlukunyezwa kwabantu besifazane nezingane; nasemibhalweni yesiZulu le mbangela iyatholakala lapho umuntu osebenzisa izidakamizwa egcina eshlukumeza abanye abantu. Ngokuvamile labo bantu baphila ngendlela eyejwayelekile uma bengazithintile lezo zidakamizwa.

Ukusetshenziswa kwezidakamizwa kungehlukahlukana, kuye ngokuthi umuntu usebenzise luphi uhlobo lwesidakamizwa. Abanye basebenzisa utshwala, ugwayi, nokunye. Emibhalweni yesiZulu zikhona izigameko lapho abanye abalingiswa behlukumeza abanye ngenxa yokuthi basebenzise izidakamizwa. Kuyenzeka bawabone amaphutha abo, baxolise uma bengazisebenzisile izidakamizwa.

Enovelini esihloko sithi *Uthando Lungumanqoba*, uPhindile uhlukunyezwa ngumalume wakhe uChris ngenxa yokuthi ufika ephuze utshwala. UChris ufika okokuqala ephuze utshwala azame ukudlwengula uPhindile kodwa ahluleke, kuthi lapho sebusangukile axolise. Ubuya okwesibili ephuzile futhi amdlwengule. Lokhu kucacisa khona ukuthi imbangela yokuba uChris ahlukumeze uPhindile utshwala. Ngakho-ke ukusetshenziswa kwezidakamizwa kubonakala kunomthelela ekuhlukunyezweni kwabantu besifazane nezingane. UChris uyaxolisa uma engasaphuzile, kodwa uma eke wabuthinta aqale phansi nokuzama ukumhlukumeza. Lapha uChris uhlukumeza uPhindile ngoba ephuze utshwala. Kulokhu akwenzayo uChris ulawulwa utshwala lobu abuphuzile. Ngemuva kokwehluleka ukumdlwengula, uyaxolisa uma sebudamukile utshwala athi

lokhu akade ekwenza ubenziwa yibona belu utshwala. Kodwa uma esephuzile futhi uqala phansi azame lokhu ayefuna ukukwenza kuPhindile:

Wayengabuzanga elangeni nokho uPhindile kwadlula izinsukwana wabuya ephuze kakhulu umalume wakhe wangena ngendlovu yangena ekamelweni likaPhindile wamnukubeza.

(Shange, 2005:12)

Ukusetshenziswa kwezidakamizwa kuyimbangela yokuhlukunyezwa kukaPhindile njengoba umalume wakhe ebuya ephuze kakhulu efika enukubeza uPhindile ekubeni wayekade exolisile wathi ubenziwa utshwala. Kodwa ufika esephuzile futhi amnukubeze. UChris uyalibona iphutha uma engasaphuzile, kodwa uma esephuzile wenza into efanayo. Ngakho-ke, kule ndaba utshwala yibona obuyimbangela yokuthi uChris ahlukumeze uPhindile.

Ukuba wedwana, ukusetshenziswa kwezidakamizwa, ukusondelana nezikhali kungenye yezimbangela ezenza ukuba udlame lulokhu luqhubeka njalo. Impilo yabagilwa iba sengcupheni njengoba umhlukumezi kuba lula ukuba enze akuthandayo ngendlela athanda ngayo (Smith, 2002). UChris uphinda wenza into akade esexolisile ngayo. Lokhu kufakazela khona ukuthi ezinye zezinto ezibalulwa njengezimbangela yizona eziba yinkinga. UChris uma engasaphuzile uyaxolisa, kodwa uma esephuzile uqala phansi agile imikhuba yakhe. Kubalulekile ukwenza kahle, ungahlukumezi abanye abantu. Akufanele ukwenza izenzo ezimbi kwabanye abantu, kodwa ukwenza izinto ezinhle yikhona okubalulekile nokwenza omunye azizwe ebalulekile (Searle, 2005).

### **3.3.2 Ukungeneliseki**

Ukungeneliseki yisimo lapho umuntu engakwenameli ukwenzeka kwento ethile, kungaba yenzeka kuye noma komunye umuntu. USilverton (2002) uthi kunganeliseki kuyisimo lapho umuntu engathokozile ngomunye umuntu noma into ethile. Uthi lokhu kwenziwa ukuthi izinto akade ezilindele zishayisana nalezo ahlangebezana nazo.

Emibhalweni yesiZulu ukunganeliseki kuyatholakala lapho kuvela njengembangela yokuhlukunyezwa kwabanye abalingiswa. Kukhona izigameko zokuhlukumeza ezenziwa ukunganeliseki ezintweni ezahlukene. Endabeni emfushane esihloko sithi “Isithembu”, uNomusa uhlukunyezwa nguyise uMthembu ngenxa yokuba emtshela ukuthi usezohamba ayogana, futhi

uyogana umuntu oganiwe. UMthembu ungumfelwa, akaneliseki ngenxa yesinqumo sikaNomusa, njengoba uNomusa ebamba iqhaza elibalulekile empilweni yakhe. Futhi njengoba engumfundisi, uthi ukholo lwakhe alumvumeli ukuba ashade enye inkosikazi. Ngesikhathi uNomusa etshela uyise ukuthi usezohamba ayogana, uMthembu akakujabuleli lokho nakuba ebona ukuthi indodakazi yakhe isikhulile, futhi inelungelo lokukhetha umuntu emthandayo. UMthembu ukushaya indiva konke okushiwo nguNomusa khona embona ukuthi usekhulile, futhi uNomusa utshela uyise ukuthi bayazana nozwakwabo abanankinga. Isinqumo esithathwa nguNomusa sidala ukunganeliseki kuMthembu.

Ukunganeliseki kukaMthembu yikhona okuyimbangela yokuba ahlukumeze indodakazi. Nakuba uMthembu engumfundisi, kodwa okugqamayo ngokunganeliseki kwakhe ukuthi uzicabangela ukuthi uzosala nobani njengoba umkakhe esashona. Ngakho-ke, ukunganeliseki kwakhe ngokuhamba kukaNomusa ayogana yikhona okubukeka kuyimbangela yokuhlukumezeka kwakhe.

Ukunganeliseki kuphinde kuvele ngenxa yothando lapho umuntu ethanda umuntu kodwa kukhona into ethikameza uthando lwabo. UHleziphi akanelisekile ngokuhamba kukaWashesha eyolwa empini. Uthando analo ngoWashesha lumenza abe nezinto eziningi emqondweni wakhe. Uze amtshele ukuthi iNkosi yiyona ebalulekile ukudlula imndeni yabo ngoba abakwenzayo bakwenzela yona, abesifazane nemindeni yabo abanandaba nabo.

Emdlalweni osihloko sithi *Izulu Eladuma ESandlwana* uHleziphi ukhombisa ukungeneliseki ngokuhamba kukaWashesha eyolwela isizwe. UWashesha ongelinye lamabutho eNkosi uCetshwayo elethenjwayo, wazisa intombi yakhe uHleziphi ngempi abazoyilwa maduze. UHleziphi umtshela ukuthi ababacabangeli abantu besifazane kodwa bacabangela iNkosi ngoba ukuphumelela kwabo, ngeke kusize abantu besifazane kodwa kuyosiza iNkosi:

Hleziphi: Kunjalo, impi inezihlathi ezimbili okomuntu. Yahluke kuphela ngokuthi izihlathi lezo azifani. Abesifazane bayibona ngelinye icala basikwe inyembe. Abesilisa bayibona ngakwelinye, bavukwe ngamadlingozi.

(Msimang, 1976: 54)

Lapha uHleziphi ukhombisa ukungeneliseki ngokuthi abantu besilisa bashiya abantu ababathandayo okungabantu besifazane nezingane zabo, banqume ukuyolwa impi. Uyaqhubeka akugqamise uHleziphi ukungeneliseki kwakhe, nokuyinto ayenza ngenxa yothando

lukaWashesha. UHleziphi akanelisekile ngokuhamba kukaWashesha eyolwa impi. Umtshela ezinhlamvini zamehlo ukuthi abayicabangeli imindeni yabo, into abayihambisa phambili yiNkosi yabo. Uze ambuze nokuthi ngubani ozojabula uma benqoba. Ngakho-ke ukulwa izimpi kukaWashesha kudala ukungeneliseki kuHleziphi, nokuyinto egcina imhlukumeza emoyeni njengoba engazi noma uzobuya yini khona lapho empini noma uzosala khona.

UBandura (1996) noMischel (1976) bathi ngokuvamile inkinga yokuguquka kwendlela yokuziphatha kumuntu kudalwa yisimo nendawo akakuyo. Isimo senhlalo naso siyiyimbangela yokuhlukumezeka kukaHleziphi njengoba uWashesha eyibutho elilwela isizwe seNkosi. Lokhu kuyisifundo sokuthi ukuhlukumezeka kwabanye abantu kuyenzeka kudalwe yisimo abantu abaphila ngaphansi kwaso.

Ukunganeliseki kuphinde kuvele ngenxa yothando/ukuthatheka. Lokhu kwenzeka lapho umuntu ethandana nomunye umuntu, kodwa amshiye ngenxa yokubona omunye. Ukunganeliseki kwalolu hlobo kuba yimbangela yokuhlukumeza ngoba lowo oshiywayo uyahlukumezeka ngenxa yokuthi yena usuke esenothando. Imvamisa yalabo abashiywayo, bashiywa ngaphandle kwezizathu nokwenza amaphutha.

Emdlalweni osihloko sithi *Siyofa Silahlane*, uNgcebo ukhombisa ukunganeliseki ngoKarabo, okungumuntu athandana naye, nasemthembise ukumshada. Ngesikhathi uNgcebo ebona uGugu ufikelwa uthando aze akhohlwe nguKarabo lona asemthembise umshado. Ukunganeliseki kukaNgcebo ngomuntu athandana naye, kumenza athatheke kalula lapho ebona ubuhle bukaGugu. UKarabo uze uthatha isinqumo sokubulala uGugu ngenxa yokunganeliseki kukaNgcebo. Lokhu ukwenza ngenxa yokuba ehlukumezekile yilesi senzo sikaNgcebo. Ngakho-ke, imbangela yokuhlukumezeka kukaKarabo, ukunganeliseki kukaNgcebo othandweni:

Ngcebo: Angambulala umuntu umama kanti uthule nendaba engaka? Hhayi angambulala umuntu. Kanti uhlala ekhuluma ngoGugu usho isiphalaphala esinje? Hhh! Yinto engizoyithini lena bakithi?

(Sibiya, 2014: 25).

UNgcebo ukhombisa ukunganeliseki lapho ebona uGugu. Ubuhle bukaGugu benza uNgcebo ashintshe umqondo njengoba egcina eshintsha ngisho nomsebenzi imbala, ahambe eyosebenzela eThekwini ukuze abe seduze noGugu. Lokhu kukhombisa ukuthi uNgcebo akanelisekile othandweni akulo njengoba ethathwa ubuhle bukaGugu. Ukunganeliseki kukaNgcebo



kuyimbangela yokuhlukumezeka kukaKarabo. Ngakho-ke, ukuba uNgcebo akavumeli inhliziyo engaphandle, ngabe uKarabo akahlukumezekanga.

### **3.4 Ukulahlekelwa ngumzali**

Iqhaza lomzali libaluleke kakhulu ekukhuleni kwengane. Ukwehlukana komzali nengane kungaba nomthelela ongemuhle ekukhuleni kwayo. Njengoba ingane nengane iba nabazali ababili, kubalulekile ukuthi nasekukhuleni kwayo babekhona. Kodwa-ke kuyenzeka ukuthi ikhule noma ngoyedwa, noma ingabi nabo bobabaili.

Ukulahlekelwa ngumzali kuyatholakala nasemibhalweni yesiZulu njengembangela yokuhlukunyezwa kwabanye abalingiswa. Enovelini esihloko sithi *Umhlaba Uyaphenduka* uNqobani wazi ukuthi uMaKunene ungunina amzalayo kanti akabuzanga elangeni. Indaba uyithola ngoMaNhlebele owayelokhu embiza ngoMthembu, kodwa uNqobani azi ukuthi ungowakwaMadonsela. Ngenxa yokudideka, uNqobani uqonda kuMaNhlebele ngenhloso yokuthola imbangela yokuba ambize ngoMthembu.

UMadonsela noMaKunene bahleli nemfihlo yokuthi uNqobani akazalwa nguMaKunene. Ukuthola kukaNqobani kuyamhlukumeza njengoba kuvelile esahlukweni esandulela lesi. Ngakho-ke, ukulahlekelwa ngumzali yikhona okuyimbangela yokuhlukumezeka kukaNqobani. Njengoba uMaNhlebele wayehlala ebiza uNqobani ngoMthembu, wanikela kuye eyombuza ukuthi kungani embiza kanje. Ukuthola ukuthi ufihlelwe ukuthi uMaKunene akuyena unina yikhona okuyimbangela yokuhlukumezeka kwakhe.

Ukuthola ulwazi ngokuthi ngubani unina wangempela uNqobani kuyimbangela yokuhlukumezeka kwakhe. Lokhu kuze kubonakale nasekhaya kwaMadonsela njengoba abazali bakhe uMadonsela noMaKunene beba nomdonsiswano ngokuthi kwakufanele atshelwe ekuqaleni. Njengoba uNqobani eseshintshe nendlela enza ngayo izinto lapha kwaMadonsela, abazali bakhe sebeyasola ukuthi mhlawumbe usenalo ulwazi lokuthi ngubani unina amzalayo. Lokhu kwenza uMaKunene agxeke uMadonsela ngoba ebona ukuthi yikhona okuyimbangela yokuhlukumezeka kukaNqobani.

Njengoba uNqobani kade engazi ukuthi uMaKunene akuyena unina omzalayo, uyahlukumezeka. Imbangela yokuhlukumezeka kwakhe ukulahlekelwa ngumzali. Sonke lesi sikhathi ehleli lapha kwaMadonsela uzitshela ukuthi uMaKunene ungunina. Kunzima ukubuza lolu daba njengoba

engazi ukuthi kuzokwenzekani. Into nento eyenzeka lapha kwaMadonsela useyithatha ngokuthi ingukumhlukumeza ngoba engazalwa nguMaKunene.

Enovelini esihloko sithi *Uthando Lungumanqoba* uPhindile uhlukunyezwa ngumalume wakhe uChris ngemuva kokushonelwa ngabazali bakhe bobabili. Ukulahlekelwa kukaPhindile ngabazali bakhe bobabili, yikhona okuyimbangela yokuhlukunyezwa kwakhe. UChris uhlukumeza uPhindile ngoba kungeyona ingane yakhe, futhi wazi kahle kamhlophe ukuthi akekho ozomkhulumela njengoba eshonselwe ngabazali bobabili. Ukulahlekelwa kukaPhindile ngabazali kuyimbangela enkulu yokuhlukunyezwa kwakhe:

Vele siyakudinga ukududuzana sobabili si-*lonely* asinamuntu osithandayo, kungcono sizithokozise.

(Shange, 2005:11)

Ukulahlekelwa ngabazali kukaPhindile yikhona okunika uChris amandla okwenza noma yini ayifunayo njengoba engamzali. Phela ukuba uPhindile unabo abazali, uChris ubengeke akwenze lokhu akwenza kuPhindile. Ngakho-ke, ukulahlekelwa ngumzali kubonakala kuyiyona mbangela eyenza ukuba uChris ahlukumeze uPhindile. UPhindile usebathatha njengabazali bakhe oChris noMaXaba. Uma esejikelwa ngomunye walabo bantu athembele kubo, izinto ziba nzima.

Lokhu kukhomba khona ukuthi ingane nengane iyamdinga umzali. Ukuhlukunyezwa kukaPhindile kwenzeka ngenxa yokuthi akanabo abazali. Ingane lapho ihlangabezana khona nezinkinga ibika kumzali, uPhindile yena akukho lapho engabika khona njengoba esejikelwe ngabantu abathatha njengabazali bakhe.

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya* imbangela yokuba uSonosakhe ahlukumeze abantu besifazane ngokuthi walahlwa ngunina esemncane. USonosakhe ukhuliswa ngumalumekazi wakhe, naye agcina esemhlukumeza ngokumbiza ngengongongo ngoba ethi unina akamazi ukuthi ungowakwabani. Umalumekazi kaSonosakhe umtshela ukuthi unina wayenganasimilo yingakho engaziwa nokuthi ungowakwabani. Lokhu kwakha inzondo kuSonosakhe ngabantu besifazane. Imbangela yokuba uSonosakhe abe ngumhlukumezi wabantu besifazane igqama lapho uSonosakhe noLizi befika kwamalume wakhe:

“Kanti ngidlwengula udadewethu maqede ngambulala ngesihluku, ngithi ngihlezi nomuntu kanti ngihlezi nomthakathi?” Aqhubeka akhale bese ethi, “Kanti ngenza amahlazo nesihluku esingaka kubantu engabulala kanti ngangenziwa nguwe mama?” “Uze

ungixolele Sonosakhe, ungixolele mntanami ngezigwegwe zami zobusha. Ungixolele nangakho konke nokuthi ngikudlise... Le nkanankana ingexazululwe ngumuntu ngaphansi komthunzi welanga ngaphandle kukaMdali.”

(Motlounge, 2011:110)

Lapha kuvela khona ukuthi uSonosakhe uhlukumeza abantu besifazane ngenxa yokuthi unenzondo ngokulahlwa ngumzali. Nakuba kuyimbangela ukulahlwa ngumzali, kodwa okuqhubela phambili inzondo ngabantu besifazane kuSonosakhe ukuhlukunyezwa ngumalumekezi wakhe. Umzali ubamba iqhaza elibaluleke kakhulu ekukhuleni kwengane.

Ukucabanga, ukwenza yikhona okuchaza indlela aziphethe ngayo. Indlela yokuziphatha yiyona eqqamisa ubunjalo bomuntu ukwedlula lokho akushoyo (Mischel, 1968).

### **3.5 Ukuzibophezela**

Ukuzibophezela kuyinto eyenziwa ngumuntu oyedwa noma ngaphezulu, kanti futhi kwenzeka ngezindlela ezahlukahlukeni. Kuyenzeka umuntu azibophezele komunye umuntu, kanti kuyenzeka umuntu azibophezele entweni ethile. Kwesinye isikhathi lokhu kuba nomphumela omuhle nomubi. Lokhu kuyenzeka kube yimbangela yokuhlukunyezwa kwabanye abantu.

Emibhalweni yesiZulu eyingxenye yalolu cwaningo, ukuzibophezela kuyatholakala nokuyilapho kuvela njengembangela yokuhlukunyezwa kwabanye abalingiswa. Zikhona izigameko lapho umlingiswa othile ezibophezela entweni ethile ekugcineni athole ukuhlukumezeka ngenxa yakho belu ukuzibophezela. Abalingiswa bazibophezela ezintweni ezingefani, lokhu umcwaningi ukuthola emibhalweni eyahlukene yesiZulu.

Emdlalweni osihloko sithi *Izulu Eladuma ESandlwana*, uWashesha njengelinye lamabutho enkosi, uzibophezele ukulwa impi. Lokhu kuyamhlukumeza uHleziphi oyintombi yakhe. UHleziphi ubona ukuthi amabutho ahambisa phambili inkosi, abeka emuva abesifazane nemindeni yabo. UHleziphi uyakukhuluma lokhu noWashesha kodwa kufane nokuthi uthela amanzi emhlane wedada. Phela kulo mdlalo uWashesha ungelinye lamabutho eNkosi uCetshwayo:

Washesha: Ngiyawuphanga umdaka nkosazana, ngibe futhi ngiwuphanga ngifanele ngoba ngilibutho lenkosi elilinde ukubizwa koMkhulu noma yinini. Ngakho ikusasa akulona elami.

(Msimang, 1976: 8)

Lapha uWashesha ulindele impendulo kuHleziphi njengoba esameshela, kodwa ngenxa yokuzibophezela ukulwela izwe uzithola esecindezela uHleziphi ukuba amnike impendulo ngokushesha. UWashesha njengebutho lenkosi uzibophezele ukuthatha isihlangu sakhe noma yinini uma umyalelo wenkosi ufika. Lokhu kuyimbangela yokuhlukumezeka kukaHleziphi njengoba kukhona ukungayiqondi into etatazelisa uWashesha.

Emdlalweni osihloko sithi *Ngiwafunge AmaBomvu*, uMajola onguyise kaThulisile noThulile wazibophezela eNkosini eyakhothama ezala uMgidi, njengoba eveza ukuthi yasho ukuthi izingane zakhe ziyizimbali zamaBomvu. UThulisile uyaphikisana nesinqumo sokuba agane uMgidi, kodwa uyise ukhuluma nenkosi uthi yena akalephulanga isiko. UMajola azibophezela ukuthi izingane ziyizimbali zamaBomvu, ngakho-ke ukuzibophezela kukaMajola ngezingane zakhe kugcina kuhlukumeza uThulisile ngoba umi yedwa kwelokuthi yena ngeke agane uMgidi:

Majola: Ndabezitha mina angilephulanga isiko. INkosi uMbomvu ezala iNkosi wangidedela ukuba ngizikhulisele lezi zingane ngoba wazibona wabe esethi ziyizimbali zamaBomvu.

(Molefe, 1991: 7)

UMajola wazibophezela enkosini eseyakhothama ukuthi uThulisile noThulile bayizimbali zamaBomvu. UThulisile ulapha esigodlweni senkosi akazi lutho. Ukuzibophezela kukaMajola nakho kugcina kuhlukumeza uThulisile ngoba ziningi izinto ezenzeka ngaye engazazi. Isibophezelo sikaMajola sicindezela uThulisile ngoba kunesivumelwano esidala angasazi. Konke okwenziwa yinkosi, ikwenza ngeqholo ngoba iyazi ukuthi nenkosi eyakhothama yabachaza njengezimbali zamaBomvu.

Ukuzibophezela kuphinda kuvele futhi emdlalweni osihloko sithi *Ngiwafunge AmaBomvu*, lapho uThulisile ungenye yezintombi ezisesigodlweni seNkosi uMgidi. Ngokwazi kwakhe ulapha ngoba ephelezele udadewabo uThulile. Kungazelele izinto zimphendukela esiswini njengotshwala njengoba esetshelwa ukuthi naye ulapha nje ngoba ezogana iNkosi.

Ukuzibophezela kukaThulisile ukuphelezela udadewabo uThulile ukuza esigodlweni seNkosi, kuyimbangela yokuhlukumezeka kwakhe. Izinto ezenzeka lapha esigodlweni zihlukumeza uThulisile olapha nje, engazi ukuthi naye uzogana. UThulisile uphikisana nabo bonke abathi makagane uMgidi:

Thulisile: Dadewethu, uma ngabe ukhuluma ngale nto ekade engiyalile ngayo uKhonzeni, ngiyaxolisa ukuphinda ngisho ukuthi akulona isoka lami iNkosi lena. Ayisoze futhi yaba yisoka lami. Mina? Ngiqome uMgidi, ekhona uZaba? Habe!

(Molefe, 1991: 11)

UThulisile ugcina eseveza intukuthelo ngenxa yokuhlukunyezwa kwakhe okubangwa ukuzibophezela kwakhe ukuza esigodlweni seNkosi. Lokhu kufakazela khona ukuthi ukuzibophezela kuyaba yimbangela yokuhlukunyezwa kwabanye abantu ngoba ukuba uThulisile akezanga esigodlweni, ngabe akahlukumezeki kanje.

Emdlalweni osihloko sithi *Siyofa Silahlane*, uKarabo uyahlukumezeka ngenxa yokuzibophezela othandweni. UKarabo noNgcebo bathandana sebeze bathembisana ukushada njengoba befunga nokuthi bayohlukaniswa ukufa. Indaba yoniwa ukuba uNgcebo abone uGugu, ashintshe umqondo ngoKarabo. Ngakho-ke, ukwephuka kwesibophezelo yikhona okuyimbangela yokuhlukumezeka kukaKarabo.

Ukuzibophezela othandweni kuyisimo lapho abantu ababili benikana inhliziyo yomunye komunye, babambisane, babe nyamanye (Hazelwood, 1999). Lokhu kuyafakazeleka njengoba uKarabo noNgcebo benza isivumelwano, kodwa uNgcebo esesephula ngokuphazima kweso:

Karabo: Kodwa yini lena engiyenziwa nguNgcebo? Usengangishiya ngimthanda kangaka bakithi? Akezwa mshini ngisho sengiguqa ngamadolo ngimncenga bakithi. Kawubheke nje ukuthi nginjani ebusweni, ngenxa yokukhala. Amehlo abomvu klebhu. Ubuso lobu bumabokoboko. Bengingeke ngilunge impela nasemsebenzini namuhla. Bengingahlekwa usuku lonke. Konke lokhu kungenxa kaNgcebo. Nx! Kubuhlungu ukuthanda umuntu bakithi, ngiyamthanda uNgcebo. Yikho ngingezuvuma ukuthi angiphunyuke kalula kanjalo. Ngeke kwenzeke lokho. Ngiyohluleka ngizamile.

(Sibiya, 2004:72)

Ukuzibophezela othandweni kukaKarabo yikhona okuyimbangela yokuhlukumezeka kwakhe. Ngesikhathi uNgcebo emshiya ebuyela eThekwini, uKarabo uyahlukumezeka emoyeni ngenxa yakho belu ukuthanda uNgcebo nokuzibophezela ukuthi bayohlukaniswa ukufa. UKarabo uyafunga ngisho nokufunga ukuthi ngeke avume ukuphunyukwa nguNgcebo kalula kanjalo. Lokhu kungenxa yakho ukumthanda nokuzibophezela.

### **3.6 Ukwenzeka kwephutha**

Iphutha yisimo esiyishwa esehlela umuntu engazelele noma engaqondile. Ukwenzeka kwephutha kungabukeka ngenye indlela kulabo abaseduze noma abasondelene nalowo owenza iphutha. Lokhu kungaholela ekuhlukunyezweni kwalowo owenza iphutha. Ngakho-ke, lapho iphutha lingaphenduka imbangela yokuhlukunyezwa kwalowo owenze iphutha noma lowo obe ngumgilwa ekwenzekeni kwephutha uma indlela ajeziswa ngayo izoba namawala. Izingane yizona ezivame ukuba ngabenzi bamaphutha. Lokhu kudalwa ukuthi zisuke zingakakhuli ngokwanele ukuze zikwazi ukugwema amaphutha.

Uma abazali begxeka izingane ngokwenza amaphutha basuke bethi yiyona ndlela eqondile yokuzijezisa. Kodwa uma ukugxeka kuqhubeka, zingagcina sezinokwesaba (Aronfreed, 1971).

Emibhalweni yesiZulu umcwaningi ayisebenzisele ukuqhuba ucwaningo, ukwenzeka kwephutha kungenye yezimbangela zokuhlukunyezwa kwabalingiswa abathile. Okugqamayo ukuthi abahlukunyezwa ngenxa yobungako bephutha abalenzile, noma lincane kangakanani lelo phutha libaholela ekuhlukunyezweni. Sekuvelile ukuthi izingane ezivame ukuba ngabenzi bamaphutha futhi lokhu kuyagqama emibhalweni eyingxenywe yalolu cwano njengoba ukuhlukunyezwa kwezingane kweminye imibhalo kungenxa yamaphutha.

Enovelini esihloko sithi *UBheka*, uBheka udlala nodadewabo uNomusa egcekeni, uyamshwiba, bashaya uzingelezi kanti uNomusa uzophunyuka, ashayiseke etsheni. Iphutha likaBheka lokuwisa uNomusa yilona eliyimbangela yokuhlukunyezwa kwakhe njengoba unina efika engasabuzi, esemthela isibhaxu:

Sengithe xaxa sengelusa amathole sengisuka ngivelelwa ngumsuzwana nje ngenkathi sidlala. Yimi lo ngikubamba ngesihlakalana okunguNomusa ngishaya uzingelezana nakho. Njengoba kwamina angikabi muntu notheni, sengisheshe ngibona imithi namagquma sekuzungeza nakho. Angazi ukuthi Nomusa ndini waphunyuka nini, kanjani sengimbona esesakazeka phansi.

(Ntuli, 1962: 10)

Kuvelile esahlukweni esandulela lesi ukuthi uBheka uhlukunyezwa ngunina ngokumshayae imbangela yokushaywa kwakhe yiphutha elenzeka ngesikhathi bedlala noNomusa. Unina umshaya ngendlela engakhombisi ukuthi ushaya ingane eyenze iphutha, ngakho-ke lokhu kuphenduka ukuhlukumeza.

Uma ukujeziswa kwezingane kuqhubeka nokuba namagama alumelayo kungazenza zilahlekelwa ukuzethemba nokujabula (James, 1965). Ngemuva kokujeziswa kukaBheka, unina usebenzisa amazwi alumelayo. Lokhu kugcina sekumenza azithole engasathokozile.

Endabeni emfushane esihloko sithi: “Kuyokuqoqa Ukuhlwa”, uogo ujezisa umzukulu wakhe ngokwenza iphutha. Ukujeziswa kwezingane kuyinto evamile ekhaya lapho abazali nomama labo abahlala nazo bezijezisa ukuze zigweme amaphutha. Izingane ngabantu abahlala ngokwenza amaphutha njengoba kungabantu abasebancane.

Ezinye izingane azibe zisawakhumbula amaphutha eziwenzile ngenxa yobungane bazo. Nakuyo belu le ndaba umzukulu akasakhumbuli ukuthi yiliphi iphutha ayelenzile, kodwa uogo njengomuntu omdala akakhohliwe ukuthi umzukulu wenze iphutha. Kuvelile esahlukweni esandulela lesi ukuthi uogo ujezisa umzukulu ngendlela ephenduka ukuhlukumeza; imbangela yalokhu ukuba umzukulu enze iphutha. Ngakho-ke, nakule ndaba emfushane kuyavela ukwenza iphutha njengembangela yokuhlukunyezwa.

Uogo ujezisa umzukulu ngendlela ewukhlukumeza ngenxa yokwenza iphutha. Lokhu kuyinto evamile ezinganeni ukuba zihlukumezeke ngesikhathi abazali bethi bazijezisela ukwenza amaphutha. Yingakho ukwenza iphutha kubonakala njengembangela yokuhlukunyezwa kule ndaba.

Emdlalweni osihloko sithi *Kudela Owaziyo*, uLondi wenza iphutha ngokungena indaba yokuxabana kwabantu abadala. Ngesikhathi uMdaluli eshaya unina kaLondi, uLondi uzama ukulamula abazali bakhe kanti useyinyathela emsileni kuyise. Iphutha elinziwa nguLondi elokungena indaba yabantu abadala eyingane. Lokhu kuwukungahloniphi nokungabi yingane ekwaziyo okufanele ikwenze nokungafanele ikwenze:

UMdabuli: Hho! Sengikubone kahle wena Londiwe ukuthi uhlangene nonyoko kulokhu kweyisa okubhekise kimina. E... Awuthi futhi kenginibhangqe nobabili, mhlawumbe njalo ngingase ngiphumelele ukunquma lo mlomo wakho omude olokhu ungikhonkothela ngawo.

(Maphumulo, 2009: 54)

UMdabuli ushaya uLondiwe ngenxa yokuthi uzama ukulamula. Imbangela yokuhlukunyezwa kwakhe ngokushaywa, ukwenza lokulamula abantu abadala. Ukungenelela kukaLondiwe kuyiphutha njengoba eyingane, engena ingxabano yabantu abadala, nakuba nabo benza iphutha

ngokulwa phambi kwakhe eyingane. ULondiwe wenza iphutha ngokungaphumi lapho ebona abazali beqala ukulwa, nokuyikhona okugcina kumenza angenelele endabeni yabo.

Ukwenzeka kwezinto kuyindlela abanye abantu abafunda ngayo ngale kokuthi batshelwe ukuthi kuhle noma kubi. Kulokho abakubonayo bakuqonda ngendlela ehambisana nesimo sabo (Bandura, Crusec noFransis, 1966). Lokhu kuyagqama lapho uLondiwe elamula abazali bakhe, Ukuthi wenza iphutha ngokungenela indaba yabantu abadala akakuboni kuyiphutha.

Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo”, oyedwa wamakhosikazi kaMbuthuma wenza iphutha lapho eshiya umcakulo kaMbuthuma phandle. UMbuthuma unamakhosikazi amathathu, uphila ngokuwahlukumeza njengoba esehlala ngokuzibuza ukuthi kazi namhlanje uphezu kwamaphi amaqhinga. Ngesikhathi ebuza ukuthi ngubani oshiye umcakulo wakho phandle, akekho othi nguye. Lokhu kuholela ekubahlukumezeni. Ngakho-ke ukwenzeka kwephutha lokushiya umcakulo kaMbuthuma yikhona okuholela ekuhlukunyezweni kwamakhosikazi kaMbuthuma.

Ukuguquka kwendlela yokuziphatha kumuntu kungaba wumphumela wendlela akabuka ngayo izinto. Ukuguquka kwesimomqondo sakhe kungaba nomthelela ekuguqukeni kwendlela yokuziphatha (Bandura, 1969) noBergin (1966). Lokhu kuyagqama kuMbuthuma njengoba eehlukumeza amakhosikazi akhe ngenxa yokuthola umcakulo wakhe phandle. Iphutha lokusala komcakulo wakhe phandle yikhona okuyimbangela yokuhlukunyezwa kwamakhosikazi. Ngakho-ke, ukungatholi impendulo eqondile ngephutha elenzekile yikhona okumenza athathe isinqumo sokubahlukumeza.

### **3.7 Isiphetho**

Okugqamayo ukuthi izimbangela zokuhlukunyezwa kwabantu besifazane nezingane umcwaningi azithole emibhalweni yesiZulu zinakho ukhlobana. Kuvelile kulesi sahluko ukuthi ingcindezi ibanga intukuthelo nenzondo ivamile ukuba yimbangela nhlangothi zombili. Kunezigameko lapho abantu besilisa bekiphela intukuthelo kulabo abathandana nabo, kanjalo nabazali banokuyikhiphela ezinganeni uma bezijezisa ngenxa yokwenza amaphutha.

Umcwaningi uphinde wathola ukuthi kunezigameko lapho abantu besifazane behlukunyezwa ngenxa yezinto ezingahlangene nabo, okungabalwa: intukuthelo, inzondo, ukuzibophezela



nokunye. Kanti izigameko ezithinta izingane zikhomba ukuthi zihlukomezeka lapho zijeziselwa ukwenza amaphutha.

#### **IS AHLUKO SESINE**

**IMIPHUMELA YOKUHLUKUNYEZWA KWABANTU BESIFAZANE NEZINGANE.**

## **4.1 Isingeniso**

Kulesi sahluko umcwaningi uzobheka imiphumela yokuhlukunyezwa kwabantu besifazane nezingane etholakala emibhalweni yesiZulu. Lolu cwaningo lugxile ekuhlukunyezweni kwabantu besifazane nezingane futhi imiphumela yalokho ngenye yezinto okubalulekile ukuba zibhekwe. Izinhlobo nezimbangela zokuhlukunyezwa, ziyingxenye yalolu cwaningo. Ngakho-ke ngokunjalo nemiphumela ingenye yezinto ezibalulekile uma kubhekwa ukuhlukunyezwa kwabantu besifazane nezingane. Ababhali bemibhalo yesiZulu baveza izinhlobo nezimbangela ezahlukahlukene zokuhlukunyezwa, ngakho-ke nezinhlubo zemiphumela kulindelekile ukuba zahlukahlukane.

## **4.2 Imiphumela yokuhlukunyezwa**

Umpfumela yinto evela ngemuva kokwenzeka kwento ethile. Ungaba muhle noma ube mubi. U-Ocken (1999) uthi yonke into eyenzekayo iphetha ngokuveza umpfumela othile. Uthi kwenye inkathi kuyenzeka umpfumela uhambisane noma unгахambisani nalokho okuhlosiwe. Lokhu kuchaza khona ukuthi akuyona yonke imiphumela evela ihambisana nesenzo esithile.

Ukuhlukunyezwa kwabantu besifazane nezingane kungaba nemiphumela ethile, bese kuya ngokuthi uvela kanjani. Nakuba ukuhlukumeza kuyinto engeyinhle, kodwa imiphumela yakho kungenzeka ibe nesifundo esithile osishiya kulowo muntu ohlukunyezwayo nakulowo ohlukumezayo. Emibhalweni yesiZulu kukhona imiphumela etholakalayo ngemuva kokuhlukunyezwa kwabantu besifazane nezingane. Leyo miphumela inezifundo ezingafani ezishiya kumfundi.

### **4.2.1 Ukuba ngundingasithebeni**

Lesi yisimo lapho umuntu eswele izinto eziwumgogodla wempilo. Ngokuvamile kuba ngumuntu ongenayo indawo yokufihla ikhanda. USpielburger noDe Nike (1966) bathi abanye abantu izimo zempilo zibaholela ekudubeni izinto ezahlukahlukene. Baqhuba ngokuthi ziningi izingqinamba abahlangabezana nazo labo abangabadubi ngenxa yokuthi lapho abazithola sebephila khona basuke sebeziphilela ngaphandle kokulandela imithetho ethile sebengondingasithebeni. UMANDROY (2012) uthi ukukhula kwezinga labantu abahlala emgwaqeni kuwumphumela wokuduba amakhaya, ukungaleli imiyalo yabazali izinkinga emndenini, nokiunye. Uthi nakuba kungekhona lokho kuphela, kodwa izehlakalo eziningi zikhomba ukuthi abantu abaningi abahlala emgwaqeni basuke bebhekene nenkinga yokuhlukunyezwa emakhaya.

Abantu abangondingasithebeni bavame ukuzithola sebenza izinto ezingezinhle ngenxa yokwesela izinto eziwumgogodla wempilo. Lokhu kungafaka ukunakekelwa ngezezimali, ukudla, indawo yokufihla ikhanda nokunye. Kungabaholela ezintweni eziningi ezingenza impilo yabo iphume endleleni eqondile. Ngakho-ke, lokhu kuyavela emibhalweni yesiZulu eyingxenye yalolu cwaningo njengomphumela wokuhlukunyezwa nokungabi nasimilo. Abanye abantu baba ngondingasithebeni ngenxa yokuduba amakhaya. Lokhu basuke bekwenza ngaphansi kwezimo ezithile.

Endabeni emfushane esihloko sithi “Usana”, uNomcebo uduba ikhaya isikhathi engabuyi. Uphila impilo yokuba ngundingasithebeni aze abuye esenengane encane. Uthi lapho efika ekhaya kube nzima ngenkathi umfowabo uSicisiphi emxosha ebusuku nalo belu usana. Ngenxa yokuhlukumezeka uNomcebo uhamba ngawo umnyama lowo, afike aqome ukuzibulala ngenxa yokuba ngundingasithebeni. UNomcebo uqoma ukuzibulala ngenxa yokuthi akukho lapho ezoya khona.

Lokhu kuyenzeka empilweni yabantu abaphilayo lapho bezithola sekufanele bathathe izinqumo ezinzima ngenxa yakho belu ukuhlukumezeka. Izibalo zaseNingizimu Afrika (2011) zikhomba ukuthi ukukhuphuka kwezinga lokuzibulala kwabantu lenziwa nawukuswela izidingo zempilo. Zithi abanye abantu kuba nzima ukuzimela lapho bengondingasithebeni, okunalokho bagcina sebenquma ukwenza izinto ezimbi ezifana nokuzibulala, ukuntshontsha, ukudayisa ngomzimba nokunye. Lokhu kuyafakazeleka endabeni njengoba uNomcebo eqoma ukuzibulala ngenxa yokuba ngundingasithebeni.

Abanye abantu bazithola sebengondingasithebeni ngenxa yezinkinga zasemndenini. Lokhu kubaholela ekuphileni impilo enganabo ubuntu. Iningi labo basuke bedube amakhaya ngenxa yokungatholi ukunakekelwa ngendlela efanele ekhaya. Basuke bethole ukucwaswa ngenxa yezimo ezithile, nokuyizona ezigcina sezibahlukumeza. Lokhu kuyatholakala nasemibhalweni yesiZulu lapho abanye abalingiswa beduba amakhaya ngenxa yokuhlukunyezwa ngamazwi baze bazithole sebengondingasithebeni.

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya* uSonosakhe uduba ikhaya ngemuva kokuhlukunyezwa nguninalume. Ulibangisa eGoli nalapho efika khona aphile impilo yobulwane. Udlwengula abantu besifazane, ababulale. Lokhu kumholela ezimweni eziningi ezimbi ezithinta labo abayigazi lakhe. Ngesikhathi ebulala abantu besifazane ebadlwengula, uhlangana noLerato

ongudadewabo akangamazi. Uyamdlwengula, ambulale. ULerato uze asho amagama awuphawu lokuthi laba bantu bayazalana ngesikhathi uLerato ethi:

Ungibulalelani mfowethu ngoba vele usungibulele emoyeni, usubulala nenyama pho?

“Usuvele usungibulele emoyeni nasengqondweni usubulala nomzimba futhi mfowethu, ungibulalelani mfowethu?”

(Motlounge, 2011: 32).

Lawa ngamazwi kaLerato ngesikhathi uSonosakhe eqeda ukumdlwengula. USonosakhe umdlwengula nje, akazi ukuthi ngudadewabo. Lokhu kuwumphumela wokuba uLizi noSonosakhe bedube ikhaya. Ukuba uLizzy akadubanga ikhaya ngabe uyamazi udadewabo. Ngakho-ke uSonosakhe ugcina esedlwengula udadewabo uLerato ngoba engamazi futhi engumdlwenguli ohlasela abantu besifazane ngenxa yenzondo, nakuba wayebadlwengula ababulale abantu besifazane kodwa kwakubonakala ukuthi wayengagcina esedlwengule nodadewabo. Lokhu kufakazelwa ngamazwi akhe asesiphethweni sendaba lapho egxeka uLizzy ngokumlahla, ethi uze ubulala udadewabo, amdlwengule yingenxa yakhe belu unina.

Kuphinde kuvele esinye isehlakalo lapho umuntu ethandana negazi lakhe. Lokhu kwenzeka ngenxa yokungazani nokuthi abanye abantu uma sebedube amakhaya bagcina sebezishintsha amagama. Lokhu kuyatholakala emibhalweni yesiZulu lapho kuba wumphumela wokuhlukunyezwa. Kwenzeka ngokuthi umlingiswa othile adube ikhaya bese efika eshintsha igama lakhe, azibize ngelithandwa nguye.

Kule noveli, uLizzy uduba ikhaya ngemuva kokuthola ingane angamazi uyise wayo. Phela wayexegelwa yisimilo, ngakho-ke ukungamazi uyise wengane yikhona okumeza adube ikhaya. Kuba nzima ukubatshela ukuthi ingane ingeyakwabani njengoba kuvela ukuthi wayethandana ngisho nabantu bakwamanye amazwe, angabazi ngisho nezibongo zabo. Ngokuduba kwakhe ikhaya uzitshela ukuthi izinto zizoba ngcono, nokumdonsela amanzi ngomsele njengoba ekugcineni kumphoqa ukuba axolise kumfowabo ngokuhamba engabatshelanga nokuthi uyaphi. Ekudubeni kwakhe ikhaya ufika aqhubeke nokuxegelwa yisimilo agcine esethandana nengane yakhe.

ULizzy uduba ikhaya ngenxa yokuxegelwa yisimilo nokungazi ukuthi uzothi le ngane ingeyakwabani. Lokhu kuwumphumela wokuba uLizi ehlukeze emoyeni ngenxa yokulokhu

ebona ingane angazi ukuthi uyothi uma ekhula eyitshele ukuthi ingeyakwabani. Ukuduba kwakhe ikhaya kumholela ekuthandaneni nengane yakhe njengoba nayo yaduba ikhaya ngenxa yokuhlukumezeka eyakuthola kuninalume noninalumekazi. Ukufika kwayo eGoli ifika iphile impilo engahlelekile. Lokho kuyenza igcine isithandana nonina engazi.

UKennedy (1971) uthi ukuhlulwa ukuqasheliswa ngezinto eziyingozi empilweni kumuntu kungamholela ekwenzeni izinto ezingaqhubela phambili leyo nkinga abhekene nayo. Lokhu kuyenzeka empilweni kaLizzy njengoba eduba ikhaya ezitshela ukuthi isimo abhekene naso sizobangcono kanti sizoba ngaphezu kwaleso abhekene naso:

UMfeneziyavova athi, “Uvelaphi kodwa dadewethu Ntombana ekubeni sesakungcwaba uphila?” “Ewu mfowethu ngiyaxolisa ngendlela engahamba ngayo, ngenxa yokuxegelwa yisimilo nokuzikhohlisa ngobuhle bami.” Abheke umfowabo bese ethi, “Anduba ngisho okuningi, uphi umfana wami engamshiyisa okwechwane lenyoka?” Adonse umoya kakhulu abheke uMaZondi, babhekane. Baxoxe ngamehlo. Ngesikhathi ebheka uLizzy bese ethi, “Nguye kanye lo,” ajikele kuSonosakhe, amkhombe ngomunwe. Indumalo yodwa.

(Motlounge, 2011: 108).

Ukuduba ikhaya kukaLizzy kumholela ekuthandaneni nengane yakhe. Kuzokhumbuleka ukuthi uLizzy uduba ikhaya ngenxa yokuxegelwa yisimilo, kanti noSonosakhe uzokwenza okufanayo ngenxa yokuhlukunyezwa nguninalume. UBandura (1969) uthi abantu bengathola isifundo esinzima ngokujeziswa ngokwalawo maphutha abawenzile. Uthi uma bengajeziswa, bangazithola sebeqhubeka nokwenza amaphutha amakhulu. Ukungajeziswa kukaLizzy ngenxa yokwenza iphutha, ukuhamba kwakhe ebalekela ukubhekana nokuhluleka kwakhe ukuziphatha, yikhona okuqhubela amaphutha akhe phambili.

ULizzy ugcina esethandana noSonosakhe oyingane yakhe betholana ngoba bobabili bedube ikhaya. Bahlangana kwaNdongaziyaduma, bengazani. Bafika bethandane kanti bayazalana. Indaba izovela ekugcineni ngesikhathi sebefika emzini kaMfeneziyavova, nokuba yisimo esiletha indumalo yodwa. ULizzy uduba ikhaya enethemba lokuthi izinto zizomlungela, kodwa akubi njalo njengoba zibhebhethaka azithole esethandana nengane yakhe.

Ngakho-ke lo mphumela obhekene noLizzy uletha isifundo sokuthi akulungile ukulungisa inkinga ngenye inkinga. Ukuba uLizzy wahlala phansi wakhulisa ingane kahle, akangabalekela amaphutha akhe, ngabe uSonosakhe akazange azithole esesenkingeni yokuhlukumeza abantu besifazane.

UBandura (1969) uthi ingcindezi inompumela omubi kwabanye abantu lapho begcina sebhulukumeza noma yimuphi umuntu abahlangana naye. Uthi lokhu kwenziwa ukuba umqondo wabo usuke uhlala ucabanga lokho okubehlele njalo.

Lokhu kuyafakazeleka esenzweni sikaSonosakhe njengoba ehlukumeza abantu besifazane ngenxa yokuthi wahlukunyezwa ngunina noninalume. USonosakhe akahlukumezi abantu abamhlukumeza, kodwa ukuhlukumeza kwakhe kugxile kubantu bobulili obufana nobalabo abamhlukumeza. Ngakho-ke, lokhu kukhomba khona ukuthi emqondweni kaSonosakhe sezifa ngamvunye. Ukuhlukumeza kwakhe kugxile ebantwini ababulili obufana nobalabo abamhlukumeza kuphela.

Ukuxegelwa yisimilo kukaLizzy akupheli noma esebonile ukuthi kumholela ekutholeni ingane angayazi ukuthi ingeyakwabani. Lokhu kumenza angabi namahloni ngisho nawokuthandana nomuntu oyingane kuye. Ekuthandaneni kwakhe noSonosakhe akazange ashaywe ngisho amancane amahloni ukuthi uthandana nengane. Ukungahlali nengane yakhe kubonakala kuyiyona nto emenza angabi nakho ukucabanga ingane yakhe ayishiya ekhaya. Uqhubeka nokuphila impilo ngendlela ethandwa nguye noma esebonile ukuthi imholela ezimeni ezinjani.

Ukuba ngundingasithebeni kwenza abantu bazithole sebesezinkingeni ezinzima. Ukuduba ikhaya kukaLizzy noSonosakhe kuba nomphumela wokuthandana bebe bezalana. Njengoba ukuhlukunyezwa kwabo kuyikhona okuyimbangela yokuba badube ikhaya, ukuphila impilo engalawuleki kubenza bagcine sebethandana. Lokhu kuyinto eyenzekayo empilweni yabantu ngenxa yezimo ezithile zempilo. Basuke benganayo indlela yokugwema ezinye zezinto abasuke behlangabezana nazo empilweni.

Ukuba ngundingasithebeni kuphinde kuholele abantu ekudayiseni ngomzimba. Lokhu kusuke kwenziwa ukuswela izinto ezibalulekile eziwumgogodla wempilo kubantu. Abanye basuke bephoqwa yizimo ezithile, kanti abanye basuke bethatha indlela enqamulelayo yokwenza imali. UMiller (1968) uthi ukungatholi izidingo ezifanele kumuntu kumholela ekwenzeni izinto eziphuma eceleni. Uthi ubugebengu yibona obugqama kakhulu kulabo bantu abasuke beswele. Kwabesifazane kuvame ukuba bagcine sebedayisa ngomzimba. Lokhu kuyindlela abayisebenzisa ukuzama ukuthola izinto eziyizidingo zempilo.

Ukudayisa ngomzimba kuyatholakala nasemibhalweni yesiZulu lapho abalingiswa besifazane bezithola sebephoqeleka ukuba badayise ngomzimba ngenxa yengcindezi abasuke benayo. Lokhu kuphinde kuvele njengomphumela wokuhlukunyezwa kwabantu besifazane.

Enovelini esihloko sithi *Uthando Lungumanqoba*, uPhindile uduba ikhaya ngenxa yokuhlukumezeka engatholi usizo lokulwa nenkinga abhekene nayo. UPhindile ukhuluma nothisha wakhe omsiza ukukhuluma noninalumekazi ngokuhlukunyezwa kwakhe, kodwa engatholi usizo. Uphinde azame esiteshini samaphoyisa, kube nhlanga zimuka nomoya. Nalapho ethi unikela kwayisemkhulu akalutholi usizo. Ugcina ethatha isinqumo sokulibangisa eThekwini nokuyilapho afika khona alale emgwaqeni, uze agcine esedayisa ngomzimba ngenxa yakho belu ukuhlukumezeka.

UPhindile uzithola eselungiselwa umsebenzi angawazi nokuthi unjani ngenxa yokuhlukumezeka. Uvuma ukulungiswa nje ngoba esaba ukuthi uma engavumi ukuphanda uzoxoshwa bese elala emgwaqeni. Lokhu kukhomba khona ukuthi ukuba ngundingasithebeni kwenza abantu besifazane bazithole sebedayisa ngomzimba. Ngenkathi esesendaweni lapho kudayiswa ozakwabo bayamluleka ngokuthi yikuphi okufanele nokungafanele akwenze:

“Uma bekucela uxolo labo baba unganqabi kodwa ngavumi lutho olungaphansi kuka-R50, futhi ungavumi ongayifuni *i-cd*,” kuchaza uBuyi. Umlalele impela uPhindile noma edidekile ukuthi ukhuluma ngani. “Yini manje *i-cd* Buyi?” kubuza uPhindile. “Kanti wena Phindi uyinyoni yini? Yijazi lomkhwenyana leli engikhuluma ngalo. Waze wangiphoxa kade ngithi uyingane yaselokishini. Awukaboni namanje ukuthi sizokwenzani lapha? Sizohosha.” “Kanti ningomaho...”

(Shange, 2005: 38).

UPhindile uzithola esedayisa ngomzimba engalindele, futhi engenakukuphikisa ngenxa yokuthi wesaba ukuthi uzoswela indawo yokulala. Ukuduba kwakhe ikhaya ngenxa yokuhlukumezeka kuba nomphumela wokuba agcine ngokudayisa umzimba. Ukuduba ikhaya kukaPhindile kuyindlela yokuzama ukwenza izinto zibe ngcono, kodwa kubonakala ziqhubeka nokungahambi kahle njengoba engasenakubuyela ekhaya.

Ukuba ngundingasithebeni kuphinde kuvele lapho umuntu eduba izinto ezithile ekhaya. Lokhu kwenzeka ngenxa yabantu abaqoma ukungazibandakanyi nomndeni. Ngokuvamile labo bantu bagcina sebeduba nokudla ngenxa yokuthi kusuke kungekho muntu ozolokhu ebalandela ngemibuzo, nokuthi bayakugwema ukuphendula imibuzo yamalunga omndeni.

Imbangela yalokhu kuba yizinkinga zangaphakathi emndenini. Izinto ezifihliwe yizo ezibangela isimo esifana nalesi. UBandura, (1969) uthi abantu abadala banokwenza amaphutha lapho betshela izingane ngokuthi kumele ziphokophelele kuphi, kodwa bengazitsheli indlela ephusile yokuziphatha okumele ziyilande. Lesi simo siyenzeka lapho abantu bengatshelwa okulungile nokungalungile. Ukungafundiswa ngalokho okufanele bakwenze bengazithola sebenza okuphambene nalokho okufanele bakwenze. Ngakho-ke, ukungazibandakanyi kwenzeka ngokuba umuntu adube izinto ezifana nokudla, ukuhlala nomndeni, ukuxoxa nokunye. Ngokuvamile umuntu ubonakala ngokuthanda ukuzihlalela yedwa, anqume ukushintsha indlela akaphila ngayo phakathi komndeni wakhe.

Enovelini esihloko sithi *Umhlaba Uyaphenduka*, umphumela wokuhlukunyezwa kukaNqobani kuba wukuduba ukudla nokungenzi izinto akade ezenza ekhaya. Lokhu kwenza ukuba abazali bakhe babone ukuthi kukhona okungahambi kahle kuye. UNqobani uzizwa engasathokozile ekhaya, anqume ukuduba izinto zalapha ekhaya. Lokhu kwenziwa yimibuzo anayo yokuthi kungani bemfihlela udaba olungaka. Ukuduba ukudla kukaNqobani akumsizi njengoba egcina ngokuzijuba aqonde ekhishini eyobheka okuya ngasethunjini:

Bungafiki ubuthongo, ibhoke indlala, awushintshe umqondo. Abone ukuthi uma engakutholi ukudla manje nobuthongo lobo ngeke bufike. Ibe buhlungu inhliziyu. Abone uNqobani ukuthi kuhle ayodla ukudla kwakhe ekhishini. Udla ngokushesha, uyabonakala ukuthi ubeselambe kakhulu. Kuthi kungakapheli nesikhathi esingakanani abe esekuqedile.

(Shange, 2014: 10).

Ukuduba ukudla uNqobani kumenza ukuba avuke ngomnyama eyodla ekhishini ngesikhathi sebelele bonke abantu. Ngesikhathi edla kuyabonakala ukuthi ubeselambe kakhulu. Kuzokhumbuleka ukuthi usechitha isikhathi esiningi ezivalele ekamelweni. Akasakhululeki njengakuqala. Ngakho-ke, lokhu kuduba kukaNqobani kukhomba ukuthi umuntu ugcina esephila impilo yokuba ngudlayedwa; izinto eziningi usuke esethanda ukuzenza yedwa.

UMiller (1988) uthi abantu baguqula indlela yokuziphatha ngenxa yokubuka izinto ezithile ezenzeke esikhathini esedlule. Uthi lokho abakubonile bakuthatha bakuhlanganise nalokho okwenzeka ngaleso sikhathi maqede bazicabangele ngendlela yabo. Lapha endabeni uNqobani uzithola eseduba izinto ekhaya ngenxa yokuba ebuka lokho akutshelwe nguMaNhlebele bese akuhlanganise nalokhu okwenzeka lapha kwaMadonsela.



#### 4.2.2 Ukuphelelwa injabulo

Lesi yisimo lapho umuntu othile ephelwa yinjabulo ngenxa yento ethile. Kuyenzeka umuntu aphelelwe yinjabulo ngenxa yento eyenzeke kuye, kanti futhi kuyenzekka omunye aphelelwe yinjabulo ngenxa yento ayenze yena. UBaer noSherman (1964), Skinner (1953), Gerwirth noStingle (1968) bathi zingehlukana izimo abantu abangaphathekile kahle abangazithola sebekuzo. Bathi kwabanye abantu kuba nzima ukwamukela, abanye bakungashayi mkhuba, kanti abanye kungaba nzima ukubabona uma bephatheke kabi uma bengakhulumanga ngalokho okubaphethe kabi.

Lokhu kuyenzeka nasemibhalweni yesiZulu lapho abanye abalingiswa bephelelwa yinjabulo ngenxa yokuhlukumeza. Kuyenzeka injabulo iphelele umlingiswa ongumgilwa, kanti kwesinye isikhathi kuyenzeka iphelele lowo ongumhlukumezi ngenxa yakho belu ukuhlukumeza. Ngakho-ke, lokhu kungaba wumphumela wokuhlukunyezwa kwabanye abalingiswa.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni” uThabo uhlukumeza intombi yakhe ngokuphika ukuthi nguye oyikhulelisile. Uphika alale ngomhlane nakuba isimtshele ukuthi izotshela abazali bayo kube yibona abazokhuluma naye ngalolu daba. Uze akhulume amagama alumelayo lapho eyitshela ukuthi akazange aye kubo wayo, kodwa yiyona eyayiza kubo. Lokhu kunciphisa injabulo kuSiyathokoza oyintombi yakhe ngenxa yokuba uThabo uphika into akayazi kahle kakhlophe. Kubanzima ukwamukela kuSiyathokoza, uze asizwe ngumngane wakhe uNomthandazo ukuba amduduze, ezama ukuba amukele isimo:

“Ngiyazi Siyathokoza kulukhuni, futhi kusazoba lukhuni. Ngiyazi khona kunzima kodwa zibophe ngebhande ntombazane, yamukela lokho osekubekwe ezandleni zakho ongenakukushintsha. Uma konke kungentando yophezulu kuzobonakala.”

(UMBhele kuNtombela, 2004: 103).

USiyathokoza uphelelwa yinjabulo ngenxa yokuhlukunyezwa yisoka lakhe ngesikhathi liphika ukuthi yilona elimkhulelisile. Ugcina eseduduzwa ngumngane wakhe. Ukuphela kwenjabulo kuSiyathokoza kuwumphumela wokuhlukunyezwa kwakhe. Ukuzama kwakhe ukukhuluma nesoka lakhe kuyaphunza njengoba ehluleka noma elitshela ukuthi uzofika nabazali bakhe kuzokhulunywa lolu daba. Livele limtshele ukuthi kulungile afike nabo, lona alizange limbambe ngenkani, futhi alikaze liye kubo. Ngakho-ke, ukuhlukunyezwa kuyayiqeda injabulo kuSiyathokoza. Yikhona okubonakala kuwumphumela wokuhlukunyezwa kwakhe. UBandura

noMiller (1966) bathi ukunganakwa kwabantu abahlukumezekile ngabanye abantu kwenza isimo sibenzima ngoba sibavusela amanxeba. Bathi ubungako besikhathi abusho lutho kulowo osuke engumgilwa. Kungaba yinto esinezinsuku, amasonto, noma izinyanga, kodwa ukuthunukwa amanxeba kwenza izinkinga zibe zintsha. Kanti uMarmor (1968) yena uthi ukuthola ukwesekwa yilabo abasondelene nalowo ohlukunyezwayo kuyayehlisa indlela akacabanga ngayo lokho okumhlukumezile. Uthi ukubhebhethaka kwenkinga ehlasela ukucabanga komhlukunyezwa kungehla uma ethola ukwesekwa yilabo abasondelene naye, ngoba ukumnika ithemba kungamenza aphole amanxeba adalwe ukuhlukunyezwa.

Njengoba uSiyathokoza ehlukenyezwa yisoka lakhe ngokuphika isisu, kubanzima ukwamukela. Lokho kuvusa iminjunju njengoba engazi ukuthi uzofika ethini kubazali bakhe uma umuntu omkhulelisile esesiphika isisu. Izibalo zaseNingizimu Afrika (2011) ngokuhlukenyezwa kwabantu besifazane zikhomba ukuthi: Abantu besifazane abaningi abazithola sebekhulisa izingane ngabodwana, kwezinye izinto izimbangela yikhona ukuphika kwalabo ababakhulelisile.

Enovelini esihloko sithi *Ithemba Alibulali*, njengoba uNomusa ehlala ngokuhlukenyezwa nguZakes, injabulo ayisabonwa kuye ngoba noma ezihlalele yedwa ucabanga impilo akayiphila lapha emzini wabo noZakes. Ukuhlukunyezwa kwakhe sekuqedele nenjabulo. UNomusa usehlala ecabanga ukuthi kazi ukufika kukaZakes kumphathele kuphi ukuhlukunyezwa ngenxa yabantu abaphathe kabi uZakes:

Kwasekuyiyo impilo yokukhala imini nobusuku uma ehleli yedwa. Okubuhlungu nje ukuthi njalo uma kukhona into emcasulile uZakes kungaba yizintombi noma abantu asebenza nabo, uNomusa nguyena njalo owayehlala ethwala amacala abo.

(Shange, 2009: 4).

Ukuhlala ngokukhala kukaNomusa kusho ukuphela kwenjabulo, okuyinto eyenziwa ukuhlukunyezwa kwakhe nguZakes. Ukuthweswa amacala abanye abantu yikhona okuqeda injabulo kuNomusa ngoba uhlala ecabanga impilo akayiphila lapha emzini wabo. Ngakho-ke, ukuphela kwenjabulo kuye kuwumphemela wokuhlukenyezwa kwakhe, ngoba ukuba akahlukunyezwa ngabe akekho kulesi simo akakuso. Kuyinto elindelekile ukuba labo abahlukunyezwayo bagcine ngokuphelelwa yinjabulo. UBandura, Grusec noMen-love (1966) bathi amazinga angalingani empilo anomthelela wokuba abagilwa bamukele ukuhlukunyezwa. Bathi lokhu kungancika kakhulu esimeni somnotho, lapho ohlukunyezwayo ethembele kulowo

ongumhlukumezi. Kanti uBandura (1965) yena uthi unswinyo nokungabandakanywa ezintweni ezibalulekile kungaba nomthelela omubi kulowo ongenamandla. Uthi ukungatholi ukunakekelwa kulowo ofanele enze kanjalo kunganciphisa izinga lokuzethemba.

Lokhu kuyavela endabeni lapho uNomusa ezithola esephelelwe yinjabulo ngenxa yokuba uZakes ekhiphela kuye intukuthelo. Kuzokhumbuleka ukuthi uZakes wanqabela uNomusa ukuba eyofunda ngoba ethi ngeke abe nenkosikazi efundayo. Lokhu kuholela ukuba uNomusa agcine esethobela noma yini eyenziwa nguZakes ngenxa nguye owenza yonke into lapha ekhaya, njengoba kunguye osebenzayo. UNomusa uyathoba ngoba wazi kahle kamhlophe ukuthi uma ezokhombisa intukuthelo yakhe, uZakes akazuzenza izidingo zasekhaya.

Enovelini esihloko sithi: *Akundlela Ingayi Ekhaya*, uSonosakhe akasakutholi ukuphumula ngenxa yokuhlukumeza abantu besifazane. USonosakhe ubulala uLerato ongudadewabo engamazi. Uthi lapho ethi uthatha amagxa amabili amathathu, ambone eseqhamuka phambi kwakhe. Nakuba uSonosakhe wayesemhlukumezile uLerato, kodwa waqhubeka wambulala. Lokhu kubonakala kuwumphumela wokuhlukunyezwa kwakhe. Kuvamile ukuba abantu abagilwe ngokudlwengulwa bagcine bebulewe. USonosakhe akabange esakuthola ukuphumula njengoba isithombe sikaLerato sasingasapheli emqondweni wakhe. Kwakuthi lapho ehamba ambone eseqhamuka phambi kwakhe. UFlanders (1968) uthi ukungacabangi ngendlela eqondile komuntu kuyayiguqula indlela akenza ngayo izinto. Uqhuba ngokuthi ingcindezi inomthelela omkhulu ekuqhubeleni inkinga phambili:

Lapho eseziphindisela uLerato, uSonosakhe usekwazi nokumbiza ngodadewabo, kodwa ngesikhathi esamhlukumeza akambizi ngodadewabo. Umphumela wokuhlukumeza abantu besifazane usumdalela ukungajabuli njengoba esezithola eseklinywa abantu akazi kahle kamhlophe ukuthi ubabulele. UMiller (1978) uthi abanye abantu benza izinto ezimbi bekuqonda ukuthi zinomthelela ongemuhle. Uthi lokhu kwenziwa yingcindezi abasuke benayo, nokungatholi ukwelulekwa ngokomqondo. Uhuba ngokuthi uma bengatholi ukwelulekwa, bengazithola sebenze izinto ezinkulu, kanti uma bethola ukwelulekwa ngokushesha inkinga inganqandeka ingakabi nomphumela omubi kangako.

Lokhu kuphinde kwenzeke nasempilweni kaLizi njengoba ezithola esehlaselwa nguLerato. Kuzokhumbuleka ukuthi uLizi akayiniki uthando eludingayo indodakazi yakhe njengoba iphunyuka eziwombeni eziningi zokuhlukunyezwa. Ngesikhathi uLerato ehlala noyise

waphunyuka emlonyeni wengwenya uyise efuna ukumdlwengula. Lokhu ukubuza kuLizzy ngesikhathi efika:

Ikhale intombazane, “Ukuba mama wawuhlala nami, uqotho ngabe angizange ngehlelewe yilesi sehlo esibuhlungu kangaka. Nakhona lapho emdansweni engabuya khona ngangenzela ukuthola imali ukuze ngilungisele okusaleleyo nokuthi ngidle. Kwayena ubaba naye ngake ngaphuma ngesamagundane kuye ethi ungiqeda ubuntombi bami, ngenxa yokuthi ngala. Ngambika kwabamthetho akazange esangihlinzeka ngemali nangezinye izidingo. Kwafuneka ukuba ngizibonele njengengane yenyoka.”

(Motlounge, 2011: 36).

ULizzy naye akasakutholi ukuphumula ngenxa yokuthi isenzo sokungabi ngumama oqotho kuLerato samhlukumeza. ULerato usefika ngephupho umkhumbuzo zonke lezo zinto, nokuyinto esiqeda injabulo kuLizi. Izindlela akayezihamba ngenxa yokuxegelwa yisimilo, yizona ezimlethela umphumela wokungajabuli. USingleton, (1990), Lumsdaine, (1961) bathi abantu abanengeindezi bachitha isikhathi esiningi becabanga okuningi okubi ngesimo ababhekene naso. Baqhuba ngokuthi lokho kubabuyisela izigameko ezimbi abadlule kuzo. Bathi kwabanye kuba sengathi izinto zingamaphupho, kanti ukuhlala begxilise umqondo wabo entweni eyodwa.

Ukuhlala ngokwethuka izanya kuba yinto yemihla ngemihla kuSonosakhe njengoba ebonakala esethuswa wubala. Kuthi Ngesikhathi esemkhukhwini wakhe ezwe kungqongqoza umuntu, kanti ngumakhelwane wakhe. Wethuka kuphele nasozwaneni uma ezwa lokho kungqongqoza. Lokhu kudalwa ukuthi usephila ngokwesaba futhi akasnakho ukujabula. Kuzokhumbuleka ukuthi kwenzeka ngemuva kokubulala uLerato:

Njengoba umkhukhu wakhe wakhiwe ngothayela abadala uyakwazi ukulunguza ubone ngaphandle ungaphakathi. Lwathi thwansu uvalo kuSonosakhe. Kambe kungenzeka yini ukuthi... Alunguze futhi, aqalaze cha abone ukuthi lo muntu ongqongqozayo uyedwa futhi ngumakhelwane wakhe, uTebogo amvulele. Angene.

(Motlounge, 2011: 4).

Lapha uSonosakhe akasakutholi ukuphumula njengoba esehlala ngokwethuka izanya. Lokhu kuwumphumela wokuhlukumeza abantu besifazane ngokubabulala nokubadlwengula. Ukwethuka kwakhe kukhomba khona ukuthi akasenayo injabulo njengoba esehlala ngokucabanga ukuthi kukhona okumlandelayo ngemuva kokwenza lo msebenzi wakhe akawenza mihla namalanga. UDonald (1972) uthi ukuhlukunyezwa nokuhlukumeza kuyaphazamisa indlela umuntu akabuka ngayo izinto. Uthi ngesikhathi bezithola behleli ngabodwana izinto zikhula ngokushesha. Uthi

ingcindezi ikhula ngamandla uma kungekho ukubhekwa kwalokho okuyimbangela yokuhlukunyezwa kwalowo ohlukunyezwayo. Uphinde athi akulula ukuba umuntu anqande izenzo ezimbi ngaphandle kokuthola usizo oluthile.

#### **4.2.3 Ukufa**

Ukufa kuyisimo esingasihhle esenzeka ngezindlela ezahlukahlukene. Kuyinto evamile ukubulawa kwabantu abangabahlukunyezwa ngemuva kokuhlukunyezwa. Izibalo zaseNingizimu Afrika, (2016) zikhomba ukuthi abantu abayishumi abahlukunyezwayo ngosuku, abathathu bayabulawa. Ziqhuba ngokuthi iningi lalabo bantu ababulawayo basuke bebulawa yilabo abathandana nabo. Ngakho-ke, ukufa kuyinto egqamayo ezahlakalweni zokuhlukunyezwa kwabantu besifazane nezinga. Ngokuvamile kuyahambisana nokuhlukumeza lapho kona kuba wumphumela wokuhlukunyezwa kwabanye abantu.

Emibhalweni yesiZulu ukufa kungenye yezinto ezivamile lapho kuvela njengomphumela wokuhlukunyezwa kwabalingiswa abathile. Ababhali bemibhalo eyahlukene bakuveza ngezindlela ezahlukene. Okugqamayo ngokufa emibhalweni yesiZulu ukuthi nakuba kuwukuhlukumeza, kodwa kuphinde kuvele kuwumphumela ngemuva kokuhlukunyezwa komlingiswa othile. Njengoba ukufa kuvela njengomphumela wokuhlukunyezwa kwabantu besifazane nezingane, kungavela ngezindlela ezahlukahlukene, njengoba kungavela ngokubulawa kohlukunyezwayo, kuphinde kuvele ngokuba ohlukunyezwayo azithole esegula aze adlule emhlabeni.

Enovelini esihloko sithi *Ifa Ngukufa*, uDaniel ubulawa ngabafowabo uThemba noSithembiso ngenxa yefa. UDaniel ongumfowabo kaThemba noSithembiso ngonina, kodwa oyise bahlukene. Abafowabo bamzondela ukuthi uzodla ifa elingamfanele ngoba uyise washiya amabhizinisi. Abafowabo bagcina ngokumbulala ngenxa yefa, ebe esemncane. Lokhu kuwumphumela wokuhlukunyezwa kwakhe uDaniel njengoba ehlukunyezwa ifa:

“Ngomile bhuti ngicela ukuyophuza.” Embuka ngamehlo ancengayo. “Usuyobuye uphuze mtakamama.” Ebuka imoto sengathi ubuka umshini owawuzobathwebula izithombe, lapho ihlehla ngesivini imoto. USithembiso wamchiliza uDaniel engasambheke nakumbheka. Kwaqhuma. Kwaqhuma izibili kuDaniel.

(Mngadi, 2001: 192).

Umpfumela wokuhlukunyezwa kukaDaniel ukufa. Lapho kuvela uDaniel ebulawa ngabafowabo uSithembiso noThemba. Kuzokhumbuleka ukuthi bayamcwasa ngenxa yokuthi akazalwa nguyise kaSithembiso noThemba, uNdlovu. Bambulala nje ngoba bekhola ukuthi uzodla ifa labo abalishhiyelwa nguyise.

Ngemuva kokwenza isenzo sabo abasenza kuDaniel uSithembiso noThemba, baba nokwethuka uma sebezwa umsindo wokuqhuma lapho uDaniel eshaywa yimoto. Bethuka nje, abakawuboni nomphumela womsebenzi wabo:

Kwaqhuma nasemphefumulweni kaSithembiso. Kwaqhuma lokho kuqhuma okwabenza bobabili oThemba noSithembiso bakhweca izisu babamba amakhanda bobabili sengathi babetshelene. Baquma bengakayiboni nemiphumela yemisebenzi yabo. Egaqa uSithembiso ebuka umnewabo. Balunguza ngaphansi kwemoto babona ukuthi konakele, ibhayisekili laliyisigaqana ngaphansi kwemoto elinye isondo langemuva lalihleli esiswini kuDaniel.

(Mngadi, 2001: 192).

Ukubulawa kukaDaniel kuwumphumela wokuhlukunyezwa kwakhe. Kuzokhumbuleka ukuthi kusukela ekuzalweni kwakhe uDaniel, oThemba noSithembiso abazange bajabule ngenxa yokuthi babebona ukuthi uzobangisa efeni abalishhiyelwa nguyise. Baphila ngomhlukumeza bekhombisa ukungamthandi, ekugcineni bamakhela itulo lokumbulala. Bayaphumelela ukumbulala ngesikhathi unina engekho. Ngakho-ke, ukufa kukaDaniel kubonakala kuwumphumela wokuhlukunyezwa kwakhe.

Ukubulawa kwabantu ngenxa yokuhlukunyezwa kuyinto evamile empilweni yabantu abaphilayo/. Lokhu okwenzeka kuDaniel kuyinto eyenzekayo lapho abahlukunyezwa bezithola sebebulawa ngemuva kokuhlukunyezwa.

Emdlalweni onkundlanye osihloko sithi: “Umthwalo”, uThabani uhlukumeza umkakhe ngokumshiya ngenxa yokuba emsola ngokuthi akabatholi abantwana. Unquma ukuthola intombi akakhola ukuthi izomtholela indlalifa. Lapho eseyitholile isikhulelwe, utshela umkakhe ukuthi mabahlukane. Akabuzanga elangeni njengoba nomkakhe esekhulelwe. Umpfumela owenzeka ekugcineni ukuthi kwantombi yakhe leyo ishona ibeletha kanye nengane leyo.

Lokhu kuwumphumela wokuba uThabani elahle umkakhe ngenxa yokuthi akabatholi abantwana. Izinyembezi zakhe kubonakala kuyizona eziholele ekushoneni kwentombi yakhe nengane.

Ukuhlukumeza umkakhe ngento engekho yikhona okuwumphumela wokushona kwengane nentombi yakhe athandana nayo ngenxa yokushiya uPhumzile.

Ukufa akugcini ngentombi kaThabani entsha, kodwa kuphinde kwenzeke nakuPhumzile oyinkosikazi kaThabani. Ngesikhathi esesesibhedlela uthola ucingo oluvela kuZinhle olumazisa ngokushona kukaPhumzile ophinde amsole ngokushiya umkakhe ngenxa yokuthi akabatholi abantwana.

Ukufa kukaPhumzile, intombi kaThabani nengane, yikhona okuwumphumela wokuhlukunyezwa kukaPhumzile. Kuzokhumbuleka ukuthi uThabani uhlukumeza uPhumzile ngenxa yokuthi akabatholi abantwana. Kuthi lapho intombi yakhe iteta, ishone kanye nengane leyo, kanti noPhumzile uzovelelwa yingozi yemoto naye ashone njengoba uZinhle esola ukuthi uphunyulwe yimoto. Lokhu kungenzeka ngenxa yokuthi uPhumzile uhlukumezekile, nomqondo wakhe ulokhu ucabanga isenzo sikaThabani sokumshiya ngenxa yento angazikhetlanga yona.

Endabeni emfushane esihloko sithi: “Intando Kamama”, uMaLanga uhlukumeza uThakasile oyindodakazi yakhe, kanti kwayena uyahlukumezeka njengoba ingafuni ukwenza lokhu ayicela ukuba ikwenze. UMaLanga oxinwe ukugula useyabona ukuthi izinsuku zakhe seziphelile. Ucela indodakazi yakhe ukuba ithathe izilwane zakhe azifuyile ayogana nazo uma esegana. UThakasile akahambisani nesicelo sikanina, uze atshele isoka lakhe ukuthi ubhekene nale nkinga. Isoka lakhe alihambisani nalokho.

UMaLanga ugcina ngokushona singaphumelelanga isicelo sakhe njengoba kubanzima noma sekungenele amakhosikazi omthandazo kanye nomlingani wakhe imbala. UMaLanga usehlukumezekile ngenxa yalezi zilwane zakhe. Phakathi kwala makhosikazi alapha kwaMaLanga kukhona nomlingani, uMaZulu. Ungomunye wabantu abazama ukuthola isixazululo ngalolu daba. Ngesikhathi engasakwazi ukukhuluma uMaLanga, uMaZulu unncenga uThakasile ukuba akhulule unina njengoba ekhala ngokuthi ngabe usezihambele manje ubanjezelwe nguThakasile.

Akusekho ukuzikhulumela kuMaLanga njengoba izwi lingasavumi ukuphuma. UMaZulu usecela uThakasile ngenxa yokuthi uyabona ukuthi uyashona manje uMaLanga isixazululo singatholakele ngalokhu akucelile. Kuba ukushona kwakhe uMaLanga njengoba eshonela phambi kwawo amakhosikazi omthandazo nendodakazi yakhe. UMaLanga ushona ngesikhathi umlingani wakhe uMaZulu esathi uncenga uThakasile ukuba avume ukwenza intando kanina. UThakasile uphika

uma ngentaba, usho nokusho ukuthi yena ngeke akwenze lokho, umthanda impela unina kodwa eyokuthatha izilwane zikanina ngeke akwenze

Endabeni emfushane esihloko sithi: “Usana”, uNomcebo owayesehambe isikhathi eside engabuyi ekhaya uthi uma ebuya nengane yakhe encane afike engatholi ukwesekwa. Uhlukunyezwa ngumfowabo. Umfowabo umqulisa amacala. Kuthi lapho ezama ukukhuluma naye kubenhlanga zemuka nomoya, kwehlula noma esecelelwa ngumakoti kamfowabo. UNomcebo uqoma ukuhamba ngaso lesi sikhathi. Ngemuva kokuhamba kwakhe, umfowabo uzama ukumlandela ngonhloso yokukhuluma naye, kanti uzomthola esezibulele, ngokuzikhunga:

Azidele. Amemeze: “Nomcebo! Nomcebo! Vela phela mntakamama. Yimi umfowenu uSicisiphi. Vela sikhulume mtakababa. Musa ukukwenza lokhu. Vela dadewethu.” Asukume. Athathe amanyathelo amabili amathathu. Ethuswe ukuwa kwehlali. Aphenduke abheke ngakhona. Asondele, abheke, abone. Umuntu. Uyalenga. Asondele, abheke, abone. UNomcebo. Amthinte. Useyabanda.

(Khumalo, kuWela, 2006: 14).

Ukuzibulala kukaNomcebo kuwumphumela wokuhlukunyezwa kwakhe. Kuzokhumbuleka ukuthi uNomcebo uhamba nosana ebusuku njengoba exoshwa ngumfowabo. Isinqumo sokuzibulala usithatha ngenxa yokuhlukumezeka. Kuyinto evamile kwabanye abantu uma behlukunyezwa ukuba bathathe isinqumo sokuzibulala. USmith (2009) uthi ukuzibulala kuyinto evamile kulabo abangabahlukunyezwa. Uthi into ebaholela kulesi senzo ukwehluleka ukwamukela lokho okwenzekile nobunzima abasuke bebhekene nabo ngenxa yokuhlukunyezwa. Uqhuba ngokuthi kwesinye isikhathi kusuke kwenziwa indlela abasondelene ngayo nalabo ababahlukumezile. Ukubabona mihla namalanga, yikhona okubafakela ingcindezi baze baqome ukuzibulala. Ngokuvamile basuke bengasasiboni isixazululo kulokho abasuke bebhekene nakho. Ngakho-ke, lokho kubenza ukuba bathathe isinqumo ezinzima ezizobahlukanisa nalokho okubahlukumezayo. UBandura (1969) uthi ngaso sonke isikhathi lapho umuntu ebhekana nenkinga empilweni, uzama amasu athile okubhekana naleyo nkinga noma ukuqhelelana nayo. Kanti uCline (2000) yena uthi ukufa komuntu kwenzeka kungalindelekile, kodwa kuyinto edabukisayo uma umuntu ezofeza izinhloso zakhe ngomunye maqede ambulale ngoba ukufa kuyisenzo esingadingeki. Lokhu kukhomba ngokusobala ukuthi nakuba ukufa kuyinto yemvelo, kodwa kukhona abantu abafela izinto ezingenasidingo.



Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, uNqonqoyi ngemuva kokufunda kwakhe athole iziqu zobudokotela, uhlukumeza unina ngesikhathi eseyothweswa iziqu. UNqonqoyi ogcina esezibiza ngoThabang uyamfihla unina uma esephambi kwezinye izifundiswa, nakuba wayewa evuka naye. Lokhu kugcina kwenza uMaNgubo ongunina esephethwe yisifo senhliziyo. Ngesikhathi uNqonqoyi ezoxolisa, unina ushonela phambi kwakhe:

Lapho uNqonqoyi sekuthi akaklabalase okwengane encane. Wayesasho kubani ukuthi akamxolele lokhu uMaNgubo usezithulele umthulela wafuthi. Akamzwanga phela unina uNqonqoyi ngenkathi esholo phansi okokugcina ethi: ‘Ngiyabonga Nqonqoyi ndodana ngokungikhulula.

(Mbhele kuNtombela, 2004: 51).

UMarmor (2009) uthi abantu benza izinto ngezindlela ezingefani. Uthi izingane ezikhule kanzima zithanda ukunakekela labo ababambe iqhaza ukuze ziphumelele, kanti ezinye zinokubashaya indiva, zihambe nalabo abasemazingeni alingana nawazo. Enovelini esihloko sithi: *Ithemba Alibulali* uNomonde uhlukunyezwa ngezindlela ezahlukahlukene, nguSabelo noZakes. Ekugcineni uhlukunyezwa nguZakes ngokumshaya aze agcine ngokumbulala. Ukufa kukaNomonde yikhona okuwumphumela wokuhlukunyezwa kwakhe njengoba kuvela ukuthi ukufa kuyenzeka kuvele njengomphumela wokuhlukumeza:

Wambhula ngomshiza umzimba wonke, lapho ngendlela ayemshaya ngayo uNomonde wayefisa khona ukuba avesane afe okungecono ukuze angabe esabuzwa lobuya buhlungu ayebuzwa.

Waqale wabona sengathi uyazenzisa uNomonde uyaziqulekisa. Waqhubeka nokumshaya. Lapho wayesegcwele igazi indawo yonke. Ambone ukuthi akasanyakazi. Amyeke ukumshaya amnyakazise, lutho amemeze, lutho. Aphinde amnyakazise futhi ezwe nenhliziyo, lutho ayisashayi.

(Shange, 2009: 74).

Ukuhlukunyezwa kukaNomonde kumholela ekufeni. Kuyinto evamile empilweni yabantu abaphilayo abangabahlukunyezwa ukuba bagcine bebulewe. Izehlakalo eziningi zikhomba ukuthi ukubulawa kwabantu besifazane basuke beqale ngokuhlukunyezwa. Ngakho-ke, ukufa kubukeka kuwumphumela wokuhlukunyezwa kwabantu njengoba kwenzeka empilweni kaNomonde. UPeterson, (1999) uthi labo abahlukunyezwayo kumele bakhulume kusenesikhathi, bangalindi amathonsi abanzi. Uqhuba ngokuthi izigameko zokufa kwabahlukunyezwa zikhula mihla namalanga ngenxa yokwesaba nokusatshiswa kwabagilwa.

Lokhu kufakazelwa yindlela uNomonde afa ngayo. Kuzokhumbuleka ukuthi uNomonde akaqali ukuhlukunyezwa nguZakes njengoba egcina ngokumbulala. Phambilini wayehlukunyezwe izikhawu eziningi kodwa engaphumeli obala ngokuhlukunyezwa kwakhe. Ngakho-ke, lokhu kuyindlela engafundisa nabanye abantu abahlukunyezwayo ukuthi ukuthula nento ekuhlukumezayo kunomphumela onzima kakhulu kusasa ngoba ukuba uNomonde washeshe waphumela obala ngokuhlukunyezwa kwakhe, ngabe akuzange kufike lapho esebulawa khona. Kanti nokuhlala ebudlelwani obunokuhlukumeza kunemiphumela efana nalona kaNomonde.

#### **4.2.4 Amagqubu**

Igqubu yisimo lapho umuntu engayidlulisi into ebuhlungu eyenzeke kuye. Lesi simo siholela abantu ezimeni eziningi ezahlukahlukene, okungabalwa: ukuziphindiselela, ukuzonda lowo muntu, njalonzalo. UMiller (1978) uthi ukuhlukumeza umuntu kunemiphumela eminingi eyahlukahlukene. Uthi abanye abantu bagcina bezonda labo ababenze kabi, kanti abanye bazama izindlela zokuziphindiselela.

Lokhu kuyatholakala nasemibhalweni yesiZulu kuvela njengomphumela wokuhlukunyezwa kwabanye abalingiswa. Ngenxa yokungakwazi ukwamukela indlela abasuke behlukumezeke ngayo, bagcina sebethatha isinqumo sokuzama ukuziphindiselela. Ngakho-ke, lokhu kusuke kukhomba khona ukuthi banamagqubu ngalokho okwabelela ngenkathi behlukunyezwa.

Emdlalweni osihloko sithi *Siyofa Silahlane* uKarabo uhlukunyezwa nguNgcebo ngenkathi emshiya dengwane esethathwe nguGugu. Lokhu kuyamhlukumeza uKarabo njengoba egcina ethatha isinqumo sokuziphindiselela kuGugu. UKarabo wenza lokhu ngenxa yokubona ukuthi umuntu obeyimbangela yokushiya kwakhe nguGugu. Unikela enyangeni nokho umzamo wakhe uphunze, aphinde afundele ukudubula ngenhloso yokuziphindiselela ngokubulala uGugu:

Karabo: Bengizele ukuzokubulala Gugu.

Gugu: Ukungibulala? Hhayi bo, kanti kwenze njani bakithi?

Karabo: Ehhe ngifike ngebhanoyi impela. Bengizele ukuzobulala wena. Uma ungakholwa yilokho engikushoyo, nasi isibhamu ngikukhombisa sona. Bengizokudubula ngaso ufe nya.

Gugu: Ngoba ngenzeni nje kangaka?

Karabo: Kahle phela ngikulandise kahle yonke indaba. Mina bengithandana noNgcebo esasebenza eGoli engakasanganiswa nguwe.

(Sibiya, 2014: 150).

Isinqumo sikaKarabo sokuzama ukubulala uGugu siwumphumela wokuhlukunyezwa kwakhe nguNgcebo. Imizamo yakhe ibonakala ingaphumeleli ngenxa yobuhle bukaGugu. Lokhu uze akuvezele yena uGugu, amtshele ezinhlamvini zamehlo. Lokhu kukhomba ngokusobala ukuthi uKarabo unegqubu ngokuthathelwa uNgcebo. Ukuba negqubu kwakhe kumenza aze abe nesifiso sokubulala uGugu njengoba ekholwa wukuthi nguye oyimbangela yalokhu:

Karabo: Ubuhle bakho bungicobe amathambo Gugu. Ngomzuzwana nje kuvele kwacaca bha okwenza uNgcebo asangane. Ngibonile ukuthi ngisho ngingakubulala, uNgcebo kangisophinde ngimthole. Ngeke nje akukhohlwe. Ngisho ungafa, ngeke ngisivale isikhala sakho kuye. Yikho-ke ngibona ukuthi hhayi, kangichithe amanzi, kangikhohlwe nya indaba kaNgcebo, kangisophinde ngimthole.”

(Sibiya, 2014: 151).

USkinner (1964) uthi umuntu ufunda ngezinto azibona zenzeka. Uthi lokho kumenza abuke izinto ngendlela eyahlukile. Lokhu kuyafakazeleka njengoba uKarabo eguqula umqondo lapho esebona ubuhle bukaGugu. Uvele abone ukuthi ngeke esamthola uNgcebo ngisho esembulele uGugu ngoba akulula ukukhipha umqondo kaNgcebo kuGugu.

Emdlalweni osihloko sithi *Ngiwafunge AmaBomvu* uMgidi uthola isifundo sokuthi ungasebenzisi amandla noma isikhundla sakho ukucindezela abanye abantu, nokuthi abanye abantu ngeke ubaguqule kulokho abakholelwa kukhona nabakuthandayo. Imizamo kaMgidi yokuganwa nguThulisile ngenkani iyaphunza njengoba egcina ngokukhulelwa ingane kaZaba oyisoka lakhe. UMgidi ugcina ngokukwamukela lokho ngoba ebona ukuthi uZaba noThulisile akukho okungabahlukanisa:

Mgidi: Kwanele! Angikaze ngiphoxeke ngale ndlela. Amazwi engizowakhipha ngiwabhekise enjeni efana nalo mfana awakaze aphume emlonyeni wezinyane lamaBomvu ngisho nangesikhathi sawokhokho. Mfana kaMsanka, ulihlahlele inkamba beyibuza izinyane lamaBomvu ebelikucele iqhude ngomshosha phansi. Siyisibonelo ebuthweni lakho isibindi sakho sokumela iqiniso noma sekumnyama. Ngikwenza inceku yami enkulu kusukela namuhla. Ngizokwakhela indlu enhle lapha ngaphakathi esigodlweni wena nenkosikazi yakho. Ngiyabathanda abantu abazisa amaqiniso. Wena Msanka, uyinsila yami, uzohlonishwa kakhulu lapha komkhulu.

(Molefe, 2009: 92).

UMgidi uba negqubu isikhathi eside ngento eyenziwe nguZaba noThulisile. Uyahluleka ukwamukela ukuthi intombi ithanda uZaba. Uphila negqubu ngokubanga intombi nomfokazana. UZaba uphenduka iqhawe ngokumela iqiniso nakuba linzima. Uqinisela kuwo lowo mnyama nakuba ebona ukuthi impi yakhe ilengela eweni. UWinston noMiller (1977) bathi ngokuvamile amaqhawe kuba ngabantu abadelelekile. Baqhuba ngokuthi izenzo ezimangazayo yizona ezibenza bahlonishwe, ikakhulu uma lokho abakwenzile kube yingqophamlando.

UZaba umela iqiniso ukuthi nguye okhulelise uThulisile. Nakuba kade kubukeka uMgidi ekhombisa ukucasuka, kodwa ugcina esehlonipha uZaba ngokumela iqiniso noma esebona ukuthi izinto sezinzima. Ukhombisa ukungayigqizi qakala indaba yokuthi izwi lenkosi aliphikiswa.

Igqubu lingaphinde livele ngenye indlela phakathi komhlukunyezwa nomhlukumezi. Lapho umuntu elindele ukuthi uzobanjelwa igqubu, kuyenzeka athole okuhlukile. Lokho kungenziwa ukuba lowo muntu eqondene nomuntu okwaziyo ukudlisa izinto ezamphatha kabi.

Enovelini esihloko sithi *Kuxolelwa Abanjani?* uLethiwe uhlukunyezwa nguShumi izikhawu ezahlukene. Ngenkathi uShumi eyoxolisa kuLethiwe kuba nzima njengoba esuke engazi ukuthi uzothini. Ufika athole okungalindelekile njengoba uLethiwe emamukela, aphinde azisole yena ngokuthi kwakungafanele ukuba amdube. ULethiwe wenza obekungalindelekile njengoba ezisola yena ngokungabekezeli ngesikhathi uShumi esenza izenzo ezimhlukumezayo. USonder (1986) uthi abantu abazithobayo bayakwazi ukulungisa izinto uma kuqhathaniswa nalabo abathatha izinto ngolaka. Uqhuba ngokuthi ukuthula kuvela ngokuba kuxoxiswane. Kanti uNelson (1998) yena uthi ukwamukela isimo njengoba sinjalo kuyamelapha umuntu emqondweni ngoba okwenzekile uyashesha ukukudlulisa.

ULethiwe ungumuntu wesifazane ozithobile, okwaziyo ukumelana nezimo zempilo. Ukuzithoba kwakhe kulungisa izinto ezinzima phakathi kwakhe noShumi. Ukungabinagqubu kukaLethiwe yikhona okulungisa izinto phakathi kwakhe noShumi. Lokhu okushiwo nguSonder, (1986) kuyavela endabeni ngesikhathi uShumi esexolisa kuLethiwe. Akathathi izinto ngolaka, yingakho kubonakala injabulo iqala phansi phakathi kwakhe noShumi.

### **4.3 Isiphetho**

Okugqamile kulesi sahluko ngemiphumela yokuhlukunyezwa kwabantu besifazane nezingane ukuthi labo abahlukunyezwayo bazithola bebhekana nezimo ezahlukahlukene. Izigameko

zokubulawa kwabahlukunyezwa zigqame kakhulu kubantu besifazane lapho bebulawa ngabahlukumezi. Kanti kwesinye isikhathi bafa ngenxa yokugula, beguliswa yilezo zimo ezibahlukomezayo. Abanye abantu besifazane bazithola sebhlaselwa yizifo ezifana nesifo sohlangothi ngenxa yokuhlala becabanga lokho okubahlukomezayo.

Ukuduba nakho kuphinde kubonakale njengomphumela wokuhlukunyezwa. Lokhu kuvela kubantu besifazane nezingane abangabahlukunyezwa, lapho beduba khona izinto ezahlukahlukene, okungabalwa amakhaya, ukudla, ukuzibandakanya njalonzalo. Nakuba ukuhlukunyezwa kwabantu besifazane nezingane kuyisenzo esibi, kodwa kukhona lapho imiphumela iletha isifundo esithile kubo. Lapho imiphumela kuyisifundo, umhlukunyezwa kuba nezinto ezithile aziqonda ngenye indlela, aphinde engaguquki ezifisweni zakhe.

## **ISAHLUKO SESIHLANU**

### **ISIMOMQONDO NGOKUHLUKUNYEZWA KWABANTU BESIFAZANE NEZINGANE**

#### **5.1 Isingeniso**

Kulesi sahluko umcwaningi uzoveza isimomqondo sabalingiswa abathinteka ekuhlukunyezweni kwabantu besifazane nezingane esitholakala emibhalweni yesiZulu eyingxenywe yalolu cwaningo. Njengoba ukuhlukumeza kuyisenzo esibi, akugcini ngokuthinta isimomqondo salabo abahlukunyezwayo, kodwa kuyenzeka sithinte nalabo abasondelene nabahlukunyezwa, okubalwa nabo abahlukumezi. Ngakho-ke umcwaningi uzobheka isimomqondo sabalingiswa emibhalweni yesiZulu ngokuhlukunyezwa kwabantu besifazane nezingane ukuthi ngabe sinjani.

#### **5.2 Isimomqondo**

Isimomqondo yindlela umuntu akabuka ngayo isenzo esithile, kungaba esenzeka kuye noma senzeke kumuntu asondelene naye. Lesi yisimo esingehluka kuye ngomuntu ukuthi usiqonda kanjani leso senzo esenzekayo. Kuyenzeka omunye umuntu athinteke ngokwenzekayo, kanti omunye uba yishoshozela kulokho okwenzekayo, omunye avele angakushayi ndiva lokho okwenzekayo kuze kube sengathi akwenzekanga lutho kuye. Isimomqondo singehlukahlukana izinhlobo eziningi njengoba kungaba khona ukuzisola, ukwamukela, ukushaya indiva njalonjalo, okungaya ngomuntu ukuthi uzizwa kanjani ngemuva kwesenzo esithile.

UBrown (2003) uthi isimomqondo esihle yisimo lapho umuntu ekhombisa ukucabangela abanye abantu nokubakhathalela mayelana nento ethile. Lapha kungafaka izinto ezifana nokuqwashisa ngenkinga ethile. Kanti isimomqondo esiphikisayo yilesi simo lapho umuntu ekhombisa ukungahambisani nokucabanga komunye umuntu. UDanny, (1992) uthi isimomqondo esiphikisayo emkhakheni wezokwelapha ngengqondo yilapho umelaphi wezengqondo eba nomuzwa wokuphikisana nokucabanga kwekhasimende lakhe. Lokhu kungenzeka lapho kunokushayisana kwemibono phakathi kwabo. Kanti isimomqondo esindikindiki sibonakala ngokungathathi hlangothi lwalezi ezimbili esezibalulwe ngenhla. UBrown, (1992) uthi lesi simomqondo singabonakala lapho umuntu enganayo into ephathekayo ukuthi ucabangani ngesimo esithile. Uthi lokhu kungabangwa indlela abuka ngayo izinto. Ngakho-ke, kulindelekile ukuba isimomqondo esizotholakala kulolu cwaningo sihlukahlukane ngokwabalingiswa endabeni.

### **5.2.1 Isimomqondo sabalingiswa abangabahlukunyezwa**

Abalingiswa abangabahlukunyezwa bengaba nesimomqondo esithile ngokuhlukunyezwa. Singahlukahlukana kuye ngomhlukunyezwa ukuthi isenzo sokuhlukunyezwa usithatha ngayiphi indlela. Nakuba ukuhlukunyezwa kuyisenzo esingesihle, abalingiswa bengasiqonda ngezindlela ezingefani, kuye ngamandla abo okubhekana naleso senzo, okukanye kungaba ukuthi yiziphi izinyathelo abangazithatha ukubhekana naleso simo. Isimomqondo sabahlukunyezwa nalabo abasondelene nabo singacishe sifane ngoba labo abasondelene nabahlukunyezwa bangakhombisa ukuthinteka uma bebona lokho okwenzeka kubahlukunyezwa.

#### **5.2.1.1 Ukuzisola**

Lesi yisimo lapho umuntu ekubona okuyiphutha ngenxa yesenzo esithile. Lokhu kungamenza ukuba azisole, kwesinye isikhathi aze acele uxolo, ukubona iphutha njalonjalo. Lokhu kungenzeka

ngokuba umuntu aqonde lowo muntu ozwe ubuhlungu, okukanye kube yinto akayicabanga yena eyedwa akhombise ukuzisola, bese engaphinde ayenze. UDong (2015) uthi ubudedengu buyenzeka nakubagilwa lapho befihla ukuhlukumezeka. Uthi lokhu kuvame ukubaholela ekukhuleni kokuhlukunyezwa.

Lokhu kuyavela emibhalweni yesiZulu enendikimba yokuhlukunyezwa kwabantu besifazane nezingane lapho abalingiswa abangabahlukunyezwa noma abasondelen nabo bekhombisa ukuzisola ngento eyenzekile. Bengazisola ngokuthi bakhombise ukuthi yayikhona indlela ababengagwema ngayo lokho okwenzeka, kanti futhi bengazisola ngokuzehlisa kulokho abangeke besakuguqula, bazame ukukhuluma nalabo ababahlukumeza. Nalabo abangabahlukumezi kungenzeka babe nokuzisola ngalokho abakwenzile, baze bacele uxolo.

Enovelini esihloko sithi *Kuxolelwa Abanjani?* ngemuva kokuba uShumi ehluke uLethiwe isikhathi eside ngezindlela ezahlukahlukene, uthatha isinqumo sokuxolisa. Ngesikhathi exolisa, uLethiwe uvele azehlise njengoba emtshela ukuthi nguye okufanele axolise ngoba kwakufanele angathathi izinto ngolaka ngesikhathi uShumi esamhlukumeza:

“Kakukholakali konke lokhu okwenzekayo Lethiwe wami. Mina engikubongayo nje ukuthi uyavuma ukungixolela sithandwa sami”. “Yimina okufanele ngixolise. Kwakufanele ngikubezezelele, ngikuthethelele.” “Hhayi akusabalulekile lokho, okubalulekile ukuthi sisenalo ithuba lokuqala kabusha, sihlale ngenjabulo nezingane zethu.”

(Sibiya, 2003: 292).

Lapha uLethiwe ukhombisa ukuzehlisa ngoba izinto ezenziwe nguShumi ngeke esaziguqula. Lokhu kukhomba ukuzehlisa kuLethiwe nakuba kunguye ongumhlukunyezwa. UBandura (1969) uthi izinto ezenzekile kufanele zibe nesifundo esithile kubantu. Kanti uCarol, (1999) yena uthi ukufunda ngamaphutha kuyinto evamile kubantu kodwa kuyadabukisa uma umuntu eselokhu ephindaphinda iphutha elilodwa.

UShumi ukhombisa ukuzisola njengoba ebuyela kuLethiwe oyisithandwa sakhe. Kanjalo noLethiwe uyazehlisa ukhuluma kahle naye. UDong (2015) uthi umuntu ongumhlukumezi kufanele athole usizo lodokotela bengqondo uma kubonakala isimo sidlebeleka. Njengoba uLethiwe ekhombisa ukuzisola kwayena, kwakufanele alusukumele luseva udaba lukaShumi.

Ngakho-ke, lokhu kukhomba ukuthi isimomqondo sikaLethiwe siyindlela yokudala uxolo phakathi kwakhe noShumi.

Emdlalweni osihloko sithi *Siyofa Silahlane*, uKarabo usuka eGoli ngenhloso yokuzobulala uGugu ngoba ekholwa ukuthi umthathele isoka lakhe uNgcebo. Ngemuva kokubona ubuhle bukaGugu, uyazehlisa amtshela lonke iqiniso ngokufika kwakhe kubo kaGugu, uphinde ahoxise nesinqumo akade esithathile sokubulala uGugu. Isimomqondo siguqulwa ubuhle bukaGugu kuleso akade ekuso ngesikhathi esuka eGoli:

Karabo: Ubuhle bakho bungicobe amathambo Gugu. Ngomzuzwana nje kuvele kwacaca bha okwenza uNgcebo asangane. Ngibonile ukuthi ngisho ngingakubulala, uNgcebo kangisophinde ngimthole. Ngeke nje aze akukhohlwe. Ngisho ungafa, ngeke nje ngisivale isikhala sakho kuye. Yikho-ke ngibona ukuthi hhayi, kangichithe amanzi, kangikhohlwe nya indaba kaNgcebo, kangisophinde ngimthole.

(Sibiya, 2002: 151)

Lapha uKarabo uyazehlisa ngemuva kokuhlukunyezwa nguNgcebo emshiya ngoba esethole uGugu. UKarabo ubona ubuhle bukaGugu, uguqula umqondo ngalokho akade esuke eGoli ethi uzokwenza. Lokhu okwenziwa nguKarabo kukhomba ukuzisola nokuzehlisa ngento akade ethi uzoyenza. ULaserman (1996) uthi ubunjalo bento buyayiguqula indlela umuntu acabanga ngayo. Uthi izinto ezingaguquki yizona ezinamandla okuguqula ezinye izinto. USearle (2005) yena uthi abantu kufanele banciphise izenzo ezimbi, benze kakhulu okuhle futhi imicabango yokulingana kufanele kube yinto abantu abayiphilayo. Kanti uDoorley noGorsia, (2007) bona bathi ukusebenza kwemiqondo kwabanye abantu kubamba elikhulu iqhaza ekucabangeni kwabo. Bathi kuyenzeka umuntu alibone iphutha ngaphandle kokusizwa ngabanye abantu, kanti omunye kuze kuphoqe ukuthi athole usizo kwabanye abantu okungaba abeluleki bezengqondo. Lokhu kuyenzeka kuKarabo njengoba umqondo wakhe kuyiwona oguqukayo ngokubona uGugu engatholanga usizo lwabaluleki bezengqondo.

Endabeni emfushane esihloko sithi “Usana”, uSicisiphi ngemuva kokubona ukuthi ube namawala ngokuxosha udadewabo uNomcebo uyazehlisa azame ukumlandela. UNomcebo njengoba ehamba ebusuku nosana akazi ukuthi uzolalaphi. Ngesikhathi umfowabo emlandela umthola esezikhungile. Uhamba nje, uthi uyozehlisa kuye kanti uzomthola esezibulele:



Azidele, amemeze: “Nomcebo! Nomcebo! Vula phela mtakamama. Yimi umfowenu uSicisiphi. Vela mtakababa sikhulume. Musa ukukwenza lokho. Vela dadewethu.”

(Khumalo kuWela, 2006: 14).

Kuzokhumbuleka ukuthi uSicisiphi wayeselele. Ukuzisola kwakhe ngokuxosha udadewabo uNomcebo kwamvusa eselele, waqoma ukumlandela ukuze bakhulume, azehlise ngokuthatha ngamawala. Ngakho-ke, lokhu kukhomba ukuthi isimomqondo sikaSicisiphi saguquka ngomzuzwana nje walibona iphutha ngokuxosha udadewabo. UKelly (2001) uthi kuyinto evamile ukuba umuntu abone iphutha ngemuva kokuba eselenzile. Uthi lapho ube esezama ukulungisa lokho akonile. Kanti uJohnson no-Esslin (2007) bathi unembeza kubantu ubalulekile ngoba yiwona okwazi ukugwema izimo ezihlukumeza abanye abantu. Lokhu kuyafakazeleka njengoba uSicisiphi ezisola ngesenzo sakhe, aze avuke ebusuku ayobheka udadewabo kungakapheli nesikhathi esingakanani emxoshile. Nakuba efika engasakwazi ukukhuluma naye, kodwa uyazama ukwenza okuhle ngemuva kokuba nesihluku kudadewabo. Unembeza ubalulekile ukugwema izenzo ezimbi ezibhekiswe kwabanye abantu. KuSicisiphi unembeza uyabuya, nakuba ubuya esehlukumeze udadewabo, futhi esezibulele. Kodwa lokhu kuyisifundo sokuthi ukuthatha izinto ngamawala kunomthelela omkhulu ekuhlukumezekeni kwabanye abantu.

Endabeni emfushane esihloko sithi “Intando Kamama”, ngemuva kokuba esenqabe isikhathi uThakasile ukwenza intando kanina, ekhala ngoba imhlukumeza into unina athi akayenze, uyazehlisa ngemuva kwamazwi amakhosikazi omthandazo nakuba engasho ukuthi uzoyenza intando kanina. Ubelokhu engaphumeli obala ngokuthi yiyiphi le ntando efunwa ngunina. Amazwi amakhosikazi yiwona amkhululayo njengoba egcina ewatshela ukuthi unina ufunani:

“Mina angizifuni izilwane zikamama. Uma engahambi ngoba ngingazithathi izilwane, kulungile akahlale. Mina ngizomnakekela njengomama wami. Uthando lwakhe alusoze lwaphela njengomzali wami.”

(Khumalo kuWela, 2006: 86).

Lapha uThakasile uyazehlisa nakuba isimo sinzima. UKent (1965) uthi abantu abadalekile ngokufana. Kukhona abantu abakwazi ukulawula imizwa yabo nakuba bengabahlukunyezwa. Uthi ngokuvamile laba bantu bakwazi ukumelana nakho konke okwenzeka empilweni yabo. Uthi kodwa lokho akubenzi ukuba bangakuboni ukuhlukumezeka okubhekiswe kubo. Ukuzehlisa kukaThakasile akumenzi aguqule lokho akushoyo kokungazithathi izilwane zikaMaLanga.

Ukhombisa ukuthanda umzali wakhe noma ebona ukuthi isicelo sakhe siyamhlukumeza. Ukuhlukunyezwa kwakhe ukubeka eceleni, kodwa uhambisa uthando lukanina phambili. Ngakho isimomqondo sakhe siba ngesihle esinobuntu njengoba ekhombisa ukuzehlisa. Uzama ngamandla akhe wonke ukuba isimo sizinze.

### **5.2.1.2 Ukushaya indiva**

Ukushaya indiva kuyisimo lapho umuntu ekhombisa ukungayigqizi qakala into eyenzekile. Kungabe yenziwe nguye noma yenziwe ngomunye umuntu. Lokhu kusuke kuncike endleleni ayiqonda ngayo into eyenzekile. Lokhu kuyahambisana nokuzinikela okuyisimo lapho umuntu ezitshela ukuthi noma sekungenzeka noma yini. Abahlukunyezwa bayakwenza lokhu lapho bethi bazama ukunqanda isimo.

Lokhu kuyatholakala nasemibhalweni yesiZulu lapho abalingiswa abangabahlukunyezwa bezithola sebekushaya indiva konke okwenzekayo, bezinikela ukuthi azilime ziye etsheni. Ngokuvamile lokhu kwenzeka lapho bebona indlela isimo esisuke sikhula ngayo. Inhloso yalokhu kusuke kuwukuthi babona ukuzehlisa kungatheli zithelo, bavele babone kungcono ukwenza ngenye indlela.

Emdlalweni osihloko sithi *Kudela Owaziyo* uLondiwe ongumhlukunyezwa uzithola esekhuluma ngendlela ekhombisa ukuzinikela ngesikhathi uMdaluli okunguyise ehlukumeza unina. ULondiwe uze afune ukubulala isicabha ngenxa yokuthi uyise akafuni ukuyeka ukuhlukumeza unina. Ukushaya indiva ukuthi uyise ungumhlukumezi, njengoba ehlukumeza unina kanye naye belu uLondiwe. Uzinikela phezu kwawo lowo mnyama. Amazwi kayise okuthi uzozisola akakugqizi qakala. ULondiwe wazi kahle kamhlophe ukuthi uyise ubahlukumeza bobabilli nonina, kodwa uzinikela kuwo lowo mnyama. Isimomqondo sakhe simenza angabi nandaba nokuthi uyise ungumhlukumezi, into ayilwelayo ukuba unina aphume kule ndlu akuyo nehubesi elinguyise, uMdaluli.

Lokhu kuyenzeka nasempilweni yabantu abaphilayo lapho bethi uma bebona isimo sokuhlukunyezwa sikhula ngamandla bathathe isinqumo sokuzinikela. UNelson (2011) uthi isimomqondo somuntu siyahambisana nendlela azibona enamandla okuphikisana nento ethile. Isenzo sikaLondiwe siyakufakazela lokhu njengoba ezinikela ukuba asize unina, kodwa ebe azi ukuthi uyise uyingozi. Ubungozi bukayise akabushayi ndiva, ukunalokho uze athi kungcono afele

lapho kufela khona unina, nokuyinto akayenza ngenxa yokuzinikela. UStrauss (2000) yena uthi abantu abangenawo amandla okuzivikela bavame ukuba abagilwa. Uthi nakuba bezibona izenzo zokuhlukunyezwa kubanzima ukulwisana nabahlukumeza ngenxa yokusatshiswa. Unina kaLondiwe akakwazi ukuziphindiselela kuMdaluli, kuze kuthathe yena uLondiwe ethi uzama ukusiza unina kodwa naye uthola ukusatshiswa.

Emdlalweni osihloko sithi *Ngiwafunge AmaBomvu*, uThulisile ukushaya indiva lokhu okushiwo ngodadewabo, uqoma ukuzinikela. Akabi nendaba nokuthi kuzokwenzekani. Ukhumbula kahle kamhlophe ukuthi zenziwani izintombi zeNgcuce, kodwa yena uzinikela phezu kwalokho akakwaziyo. Akaguquki kuleli lokuthi yena ngeke agane uMgidi ekhona uZaba. UPaterson (2000) uthi ukuzibophezela entweni kufuna umuntu ozimisele ukungasephuli isivumelwano asenzile. Lokhu kuyafakazeleka endabeni njengoba uThulisile engaguquki esequmweni asithatha sokuthandana noZaba. Lokhu kuhlula noma esephoqwa ukugana uMgidi:

Thulisile: Dadewethu, uma ngabe ukhuluma ngale nto akade engiyalile ngayo uKhonzeni, ngiyaxolisa ukuphinde ngisho ukuthi akulona isoka lami iNkosi lena. Ayisoze futhi yaba yisoka lami. Mina? Ngiqome uMgidi, ekhona uZaba? Habe!

(Molefe, 2009: 11)

UThulisile ukushaya indiva konke lokhu okukhulunywa ngodadewabo nezimfuno zeNkosi ngaye. Uzinikela kukhona konke okungase kwenzekane njengoba enqaba ukugana iNkosi. Kuhlula noma esebona ukuthi bonke odadewabo bahambisana nokuthi agane inkosi uMgidi. Ngakho-ke, ukuphikelela nokuphikisana nalokhu kuyindlela yokuzinikela ukuthi kungenziwa noma yini ngaye, kodwa akaguquki kwelokuthi ngeke agane iNkosi uMgidi.

Endabeni emfushane esihloko sithi *Kunjalo-ke Emhlabeni*, uSiyathokoza ujikelwa yisoka lakhe uThabo ngokuphika ukuthi nguye omkhulelisile. USiyathokoza uze aphakanyelwe wumoya ngenxa yokuzwa uThabo ephika into ayaziyo. Uzinikela kukhona konke okungase kwenzekane njengoba ethi uzofika nabazali bakhe kubo kaThabo bezokhuluma naye. Uzitshela ukuthi kukhona umehluko ozoba khona.

USiyathokoza ukhombisa ukuzinikela ngokuhlukunyezwa nguThabo oyisoka lakhe. Uyabona ukuthi ukukhala ngeke kusamsiza ngalutho njengoba isoka lakhe selilikhiphile elokuthi alinandaba nokuthi uzofika nomzali wakhe. Uze aveze nokuthi akasabi ukuthi ihlazo lakhe lizoqhubekela

phambili, kanti naye futhi uyabazisa abazali bakhe. Konke lokhu ukwenziwa ukuzinikela ukuthi akwenzeke okwenzekayo ngalolu daba. URosenberg (2004) uthi ukwamukela kuyinto ebalulekile ngoba kuletha isifundo kumuntu ukuze akwazi ukubhekana nezingqinamba ezingavela esikhathini esizayo. Uthi kukhona isifundo umuntu okufanele asifunde kulokho okwenzeke esikhathini esedlule. Lapha uSiyathokoza ukhombisa ukwamukela lokhu okwenzekile. Ufikelwa ukuthi lokhu okwenzekile kumfundisa okuthile empilweni.

Endabeni emfushane esihloko sithi “Isithembu” uNomusa ohlukunyezwa nguyise ngokumnqabela ukuba ayogana umuntu amthandayo, uzithola esephelelwa yinhlonipho ngesikhathi ekhuluma noyise uMthembu. UNomusa uqoma ukuzinikela ukuthi uyise usengamane enze lokho afuna ukukwenza, yena umile kuleli lokuthi uzogana uSibanyoni. Amazwi kayise uwashaya indiva ngoba uyabona ukuthi acindezela ilungelo lakhe lokuzikhethela. UNomusa uzithola esekhuluma ngendlela engenanhlonipho kuyise. Usekhombisa ukuzinikela kukhona konke okungase kwenzekile njengoba naye engazimisele ukuvumela uyise amphazamise kulokhu azikhethela khona. Uyaqhubeka nokukhombisa ukuzinikela ngokuthi sekungenzeka noma yini phakathi kwakhe noyise. Usezikele ukuthi ukuhlukumezeka kwakhe kungamane kuqhubeka uma kuqhubeka, yena akaguquki kulokhu akushoyo. Ukuthi uyise uyamnqabela yikhona okwenza isimomqondo sakhe simenze azinikele, angabi nendaba nokuthi uyise uthini. USaunders (2011) uthi kuyinto evamile ukuba abantu bashintshe indlela yokuziphatha ngenxa yezimo ezithile. Uthi lokhu kwenziwa ukuthi lapho bezama ukubhekana nazo bahlangabezana nezingqinamba ezibathena amandla.

UDavidson (2001) uthi ukusatshiswa kwalabo abazama ukulwisana nezenzo zokuhlukunyezwa kuyinto evamile. Lokhu kuyafakazeleka kulokhu okutholakala emibhalweni yesiZulu njengoba kuvela abanye abalingiswa besabisa labo abalwisana nokuhlukunyezwa. Isimomqondo salabo abashaya indiva ngokuhlukunyezwa kwenziwa ukubona isimo singaguquki.

### **5.2.1.3 Ukwemukela**

Lesi yisimo lapho umuntu engakhombisi zimpawu zokuziphindisela noma ukuzisola kodwa lokho okwenzekile ubhekana nakho ngqo, kungakhathalekile ukuthi kunzima noma kubuhlungu kangakanani. UWilliam (2001) uthi uma isiphunzile imizamo yokulwa nesimo esithile esimhlukumezayo umuntu, ube esekwamukela lokho njengoba kunjalo. Ukwamukela ngoba kumnika isifundo esithile empilweni. Abahlukunyezwa bamukela izimo ngenxa yalokho okusuke

kwenzekile. Ngokuvamile lokhu bakwenza ngemuva kokubona ukuthi ukwamukela yikhona okungabasiza kunokuhlala becabanga ngalokho okwenzekile.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni”, uSiyathokoza ugcina esamukela isenzo sikaThabo sokuphika ukuthi nguye omkhulelisile. Usamukela ngosizo lukaNomthandazo omtshela ukuthi lokhu kuyisifundo empilweni yakhe, futhi akanakukuguqula, kuphela akakwamukele kuzodlula. Naye ugcina ngokuzithethelela ngokuthi ayikho into angayenza:

“Ngiyabonga Nomthandazo ngamazwi akho angimisa isibindi, angipha amandla ubuwena bungibuyisela ithemba. Khona anginakuguqula lutho, ngiyavuma imvelo mayenze kimi okungifanele nengikumiselwe. Awu, uma kuyinhlawulo yokonakala kwami, ngiyethemba ngayo izono zami ziyothethelelwa. Ilukhuni. Ayikholeki. Iyesinda”

(Mbhele kuNtombela, 2004:73).

USiyathokoza ugcina ngokuzamukela. Usebonile ukuthi ukukhala angeke kumsize ngalutho. Ngakho-ke, isimomqondo sikaSiyathokoza sibonakala siba sihle ngenxa yokuba ebona ukuthi ukukhala ngeke kusamsiza ngalutho kulesi simo abhekene naso. Lapha uSiyathokoza wamukela isimo ngosizo lukaNomthandazo. UDonald (1998) yena uthi ukubambisana kwabantu kubamba iqhaza elibalulekile kakhulu ekunciphiseni izinkinga ezibhekene nabantu emphakathini. Ukusebenzisana kwemiqondo emibili kungaba nomthelela omuhle. Lokhu kungenziwa wukuthi labo ababonisanayo bangaqhamuka nento ephathekayo nengabasa phambili.

Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, uMaNgubo ugcina esamukela isenzo sikaNqonqoyi ngesikhathi emtshela ukuthi angabe esazihlupha. Lokhu kuzwakala sengathi uyamdikila kanti indlela amukela ngayo isimo:

“Ungavumeli ukuboshwa amaketanga okwesaba mina mntanami. Kodwa dedela umzimba wakho wenze lokho okuthandayo ngesikhathi osithandayo. Ekhaya ubokuya uma uthanda, hhayi namuhla ngoba ungazimisele. Qhubeka ubizwe ngelikaThabang uma kuyilo olithandayo.”

(Mbhele kuNtombela, 2004: 78).

UMaNgubo ubonakala ekwamukela konke okwenziwe yindodana yakhe uNqonqoyi. Uyamkhulula ukuthi akangavumeli ukwesaba kulawule ingqondo yakhe, kodwa akenze lokho akuthandayo ukuze engezukuziphilisa ngaphansi kwengcindezi ngenxa yokwesaba yena.

#### **5.2.1.4 Ukudideka nokwesaba**

Lesi yisimo lapho umuntu ezithola kushayisana imicabango ngenxa yesimo esithile. Engaba nokungabaza ngalokho okufanele akwenze, azithole esemanqikanqika. UDoorley noGorsia (2007) noRosenberg (2004) bathi ziningi izinto eziletha ukudideka nokwesaba kubantu. Bathi lokhu kwenzeka ngenxa yokuthi izimo ezibuhlungu zenzeka kungazelele muntu. Lokhu kuchaza khona ukuthi ukudideka nokwesaba kulethwa yizimo ezibuhlungu ebezingalindekile, okufaka nokuhlukumeza.

Ukudideka kuyatholakala emibhalweni yesiZulu enendikimba yokuhlukunyezwa kwabantu besifazane nezingane lapho abanye abalingiswa bezithola sebedideka ngenxa yezinto ezithile. Kuyisimomqondo somuntu lapho ezithola engakwazi okufanele akwenze. Ngenxa yokuhlukunyezwa, kukhona abalingiswa abazithola sebedideka ngenxa yalokho okufanele bakwenze. Lokhu kwenziwa ukuthi abazi ukuthi kuzokwenzakalani ngemuva kokwenza okuthile.

Emdlalweni omfushane esihloko sithi “Umthwalo”, uThenjiwe ukhuleliswa ngusingayise. Uzithola sekufanele akhulume iqiniso, kodwa uyesaba ngoba le ndaba ingaphezu kwakhe. Uzithola esedidekile, esaba ukuthi yinto azoyiqala ngaphi lena. Unina uMaDube uthi akaxolise kuyise, akazi ukuthi nguye lona owenze lo mkhuba. UThenjiwe ukhuleliswa nguyise ngesikhathi beseMauritius. Ngesikhathi sekuvelile lapha ekhaya ukuthi ukhulelwe kuba nzima ukukhuluma iqiniso ngoba umuntu omkhulelisile uyilunga lomndeni. Ufikelwa ukwesaba uma ecabanga ukuthi lo muntu owenze lokhu yilona abangamlindele. Unokudideka ngokuthi isimo sizoba njani uma bezwa ukuthi ukhuleliswe nguyise.

Endabeni emfushane esihloko sithi “Kuyokuqoqa ukuhlwa”, umzukululo ohlukunyezwa ngugogo wakhe uzithola esentanta esigangeni ebusuku ngenxa yephutha akalenzile. Uphume ngesamagundane ekhaya ngesikhathi edliwa yisibhaxu sesifociya eshaywa ngugogo wakhe. Useyabona ukuthi uzolala ehlane manje. Usecabanga amakhaza azomudla engembethe.

Mina nginevuso. Ngizolala endle namhlanje. Angikaze ngilale endle. Angithembi ukuthi kumnandi ukulala endle. Endle akukho ukudla, akukho cansi, akukho sibhalala, akukho mlilo.

(Ntuli kuNtuli noNtuli, 1986: 119).

Lapha umzukululo kagogo usaba lokhu impilo yokulala endle njengoba esho ukuthi impilo yasendle ayifani neyasekhaya. Izinto akazithola ekhaya azikho lapha endle. Isimomqondo sakhe sigcwele ukwesaba njengoba esho nokuthi yena akakaze alale endle. Ngakho-ke, isimomqondo sakhe

sigwele ukwesaba ngenxa yobuhlungu azobuzwa namhlanje. Umzukulu kagogo lona uzodliwa amakhaza nje, usaba ukuya ekhaya ngenxa yokuthi usaba ukuthi uzophinde adliwe yisibhaxu sesifociya.

Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo”, amakhosikazi kaMbuthuma adidekile ukuthi uzokwenzani njengoba ethole umcakulo wakhe uphandle. Phela uMbuthuma akayisweli into azohlukumeza ngayo amakhosikazi akhe uma kukhona into emcasulile. Lapho ehleli ayazibuza ukuthi engabe uzokwenzani. Ayabona ukuthi ukuthula kwakhe kukhona aphezu kwakho:

Awusoze wakwazi asehlose ukukwenza. Uqhamuka nokwakhe nje okuxakile. Nabalapha ekhaya lakhe abaze baqonda ukuthi usezokwenzani. Abaye bakuqonde nje ukuthi uzokwenza okuthile okuxakile.

(Ntuli kuNtuli noNtuli, 1982: 73).

Amakhosikazi kaMbuthuma azibuza imibuzo enzima, kodwa ayazi ukuthi kukhona okuthile akazoqhamuka nakho njengoba ecasukile. Isimomqondo samakhosikazi kaMbuthuma sesihlala sifana njengoba wonke esehlala edidekile ngokuthi uzokwenzani. Lokhu kuphinde kwenzeka lapho ezithola edideka ngokuthi alamule yini noma ayeke. Lokhu kwenzeka ngesikhathi uMbuthuma nosibali wakhe belwa njengoba ebanjwe oqotsheni ehlukumeza amakhosikazi akhe. Amakhosikazi acabanga ukulamula, aphinde azibuze ukuthi azolamulela bani phakathi kukasokhaya nesihambi. Phela azibuza ukuthi uma ebalamula azothini uma uMbuthuma eseqhubeka nokuwahlukumeza:

Amakhosikazi ayabukela. Awazi noma kufanele alamule yini. Azolamulela bani? Alamulele isihambi lesi? Abuye ajeziswe ngokusengwa futhi? Alamulele umnumzane? Abuye abe nesibindi sokuwasenga futhi? Ngcono abukele.

(Ntuli kuNtuli noNtuli, 1982: 78).

Njengoba uMbuthuma ehlukumeza amakhosikazi akhe, sekunzima nokuba amlamulele noma esebona ukuthi isihambi lesi siyamehlula. Ngakho-ke, indlela umuntu aziphatha ngayo kwabanye abantu yiyona eletha ukudideka ngalokho okufanele bakwenze, njengoba lokhu kwenzeka kuMbuthuma ongasatholi usizo emakhosikazini akhe ngenxa yokuthi uyawahlukumeza.

Emdlalweni osihloko sithi “Ngiwafunge AmaBomvu”, uThulisile uzithola esedidekile ngento okufanele yena noZaba bayenza njengoba isimo simazonzo esigodlweni seekosi uMgidi. UMgidi

unamathemba amaningi okuthi uThulisile uzogcina ngokumgana, futhi nengane ayikhulelwe ukholwa ukuthi ngeyakhe. UThulisile ngesikhathi ekhuluma noZaba uthi ababaleke ngoba uma sekutholakala ukuthi ingane akuyona eyenkosi, bazobulawa:

Thulisile: Manje ake usho nje Zaba, isizwe sizothini nxa sizwa ukuthi le ndlalifa engiyithwele akuyona eyamaBomvu? Uyazi ukuthi impilo yethu iya ngokungena enkingeni!

(Molefe, 2009: 51).

Lapha uThulisile ukhombisa ukudideka nokwesaba ngalokho okungahle kwenzeka lapho sekuvela ukuthi le ngane ayikhulelwe akuyona eyenkosi. Uyabona ukuthi ngendlela inkosi ezimisele ngayo ukuba ayigane, ukuthola ukuthi le ngane ayikhulelwe akuyona eyayo, kuzofaka impilo yakhe noZaba engozini. Kuzokhumbuleka ukuthi ngesikhathi kusaqala izaba zokuba uThulisile agane uMgidi, kwavela negama lokuthi ophikisana nezwi lenkosi, uyafa nokufa. Manje lokhu sekuletha ukudideka nokwesaba kuThulisile.

Emdlalweni esihloko sithi *Siyofa Silahlane*, uGugu udidekile ngokuzwa ukuthi uKarabo ubezombulala. UGugu uhlukumezeka ngesikhathi ethola ukuthi uhleli ukhululekile nje kukhona umuntu osezinhlelweni zokumbulala. Lokho kuyamda ngoba akazi muntu oyisitha sakhe yena. Udidwa ukuthi kwenzeka kanjani ukuba kube khona umuntu ohlela ukumbulala yena engaxabananga namuntu. Lapha uGugu uyadideka njengoba kufika uKarabo engazelele emtshela ukuthi ulapha uzombulala. Izinto zenzeka ngokuzuma kuGugu njengoba lokho kumhlukumeza kuphinde kube yinto emdidayo. Ukuqhanyukelwa yinto efana nalena eqhamukela uGugu ungazelele iyakuletha ukudideka.

Enovelini esihloko sithi *Umhlaba Uyaphenduka*, uNqobani uba nokwesaba uma ecabanga ukuthi uzoluveza kanjani lolu daba alutshelwe nguMaNhlebele. Emqondweni wakhe uzibuza ukuthi isimo sizoba njani ngemuva kokuqhumbusa leli thumba. Inkinga yakhe akazi ukuthi kungani bemfihlela lolu daba lapha kwaMadonsela. Uyafisa ukwazi iqiniso, kodwa unokudideka ngalokho okungase kwenzeka. Akazi ukuthi isimo phakathi kwabantu balapha ekhaya noMaNhlebele sizobanjani. Uthule nje uyesaba ukubuza:

Kusobala ukuthi kuzolandela izinto ezibuhlungu zodwa ngokuveza kwakhe lolu lwazi olusha analo.

(Shange, 2014: 13).



Phela uma eveza ukuthi useyalwazi kuzomphoqa ukuba aveze ukuthi uluthathephi. Ngakho-ke, uzithola esedidekile ngalokho okufanele akwenze, futhi uyesaba ukuthi kungase kulandele izinto ezibuhlungu zodwa. Kwayena akazi ukuthi uzophiliswa impilo enjani uma engakhuluma.

### **5.2.2 Isimomqondo sabalingiswa abangabahlukumezi**

Abalingiswa abangabahlukumezi nabo bangaba nesimomqondo esithile ngenxa yaleso senzo abasenze komunye umuntu/abantu. Kungaba khona ukuzisola, ukushaya indiva njalonjalo, kuye ngokuthi labo ababhekene nabo basibuka kanjani isenzo sabo noma banamandla angakanani okubhekana nabahlukumezi. Zingahlukahlukana izindlela abakubuka ngayo ukuhlukumeza ngemuva kokuba sebekwenzile.

#### **5.2.2.1 Ukuzisola nokuzehlisa**

Lesi yisimo lapho umuntu ebona iphutha kulokho akade ekwenza bese eba nokuzisola. Kwabanye kuyenzeka baze bathathe isinqumo sokuxolisa kulabo ababonile. Kuthi lapho sebezisola noma bexolisa babe bengaseyona le ndlela akade beyiyona ngesikhathi besabahlukumeza.

Lokhu kuyenzeka nasembhalweni yesiZulu lapho abalingiswa abangabahlukumezi begcina ngokuzisola baze bathathe isinqumo sokuxolisa kulabo ababonayo. Abanye baqala ngokuvuma amaphutha abo, kanti abanye bavele baxolise bangafuni nokuthi belokhu bebukeza lokho abakwenza. Isimomqondo sabo sisuke sehlukile kuleso ababeyiso ngesikhathi besabahlukumeza, basuke sebefuna ukuba baxolelane nje kuphela ngoba basuke sebewabonile amaphutha abo.

Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, uNqonqoyi ohlukumeza unina uMaNgubo ugcina ngokuzisola ngesenzo asenza sokumhlukumeza ngokumhlamuka ngesikhathi eyothweswa iziqu zaseNyuvesi. Uxolisa ngesikhathi esibi njengoba uMaNgubo eseze waphathwa yisifo senhliziyo. Kubanzima ukukhuluma uma esefike kunina njengoba eqala ngokubambeka, kodwa ugcina esekhulumile:

“Angazi mama lokhu kuzisola emva kwendaba okungaka Inhliziyo yami ibuhlungu ezibilini. Kodwa okuningi sizokuxoxa ekhaya. Ngizofika kanye nawe ekhaya. Njengoba uzohamba kusasa, mina ngizogibela namuhla ngibize ngoNqonqoyi mama.”

(Mbhele kuNtombela, 2004: 78).

UNqonqoyi useyazisola ngesenzo asenza kunina. Nakuba eqale wesaba ukuxolisa, kodwa ubonile ukuthi akukho okuzomsiza ngoba iyamudla le nto ayenza kunina. Uyakuveza ukuthi usexolisa ngemuva kwendaba sekukuningi kakhulu akwenzile okuhlukumeze unina. Isimomqondo sakhe sesibuyela kulesi ayekuso ngesikhathi engakayi eNyuvesi. Lokhu kukhomba khona ukuthi uNqonqoyi useyalibona iphutha lakhe:

“Mama ngiyaxolisa kukho konke ngicela ungithathe futhi uzitshela ukuthi ngingumtanakho. Konke mama kungenxa yobunja bami. Ukuba ngangazi mama ukuthi ngenzani ngabe angiwenzanga wonke la manyala engiwenzile. Mama wami ngicela uxolo ntombi emhlophe, ngiyazi alungifanele, ngiyazi akulula.”

(Mbhele kuNtombela, 2004: 78).

Lapha uNqonqoyi ubonakala esezithobe kakhulu, usungamphikela nokuthi nguye lona obehlukumeza unina njengoba eswabona wonke amaphutha akhe esesho nokusho ukuthi lokhu akwenza kungenxa yobunja bakhe. Ukuxolisa kwakhe kukhomba khona ukuthi isimomqondo sakhe sesisihle, sesinobuntu, useyawabona wonke amaphutha akhe.

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya*, uLizzy ugcina ngokuxolisa kumfowabo uMfeneziyavova nendodana yakhe uSonosakhe ngendlela ahamba ngayo lapha ekhaya. Uphinde axolise ngezinto eziningi azenzile ngesikhathi esakhungethwe ukungazi, ukuthathela izinto phezulu nokungabi nasimilo:

“Uze ungixolele Sonosakhe, ungixolele mntanami ngezigwegwe zami zobusha. Ungixolele nangakho konke nangokuthi ngikudlise... Le nkanankana ingexazululwe ngumuntu ngaphansi komthunzi welanga ngaphandle kukaMdali.”

(Motlounge, 2011: 110).

Lapha uLizzy ukhombisa ukuzisola phambi kwendodana yakhe uSonosakhe. Uvuma wonke amaphutha obusha awenza, nokuyiwona ahlukumeza ngawo uSonosakhe njengoba agcina engumhlukumezi wabantu besifazane. Isimomqondo sikaLizzy sesiguqukile ngemuva kokwenza izinto eziningi ezimbi empilweni ezagcina zihlukumeza uSonosakhe nabantu abaningi abahlukunyezwa nguSonosakhe ngenxa yesenzo sikanina.

### **5.2.2.2 Ukushaya indiva nokuziba**

Lesi yisimo esenzeka lapho umuntu kukhona into akangayigqizi qakala. Lapha umuntu usuke ekhuluma noma enza into ezoqhubela phambili leso simo. Nabalingiswa abangabahlukumezi

emibhalweni kuyenzeka babe ngabashozeli noma bengakugqizi qakala lokho abakwenzile okuyizenzo zokuhlukumeza abanye abalingiswa.

Endabeni emfushane esihloko sithi “Isithembu”, uMthembu uyaqhubeka nokuhlukumeza indodakazi yakhe uNomusa, ukushaya indiva konke okushiwo nguNomusa. Akamcabangeli ukuthi njengoba esekhulile sekufanele naye ayozakhela owakhe umuzi nomuntu amthandayo. UMthembu ushalazela ukuhlukumezeka kukaNomusa akanandaba nokuthi ukugana esithenjini usekukhulumile nomnakwabo, umile kwelokuthi akuyona indlela afundiswe ngayo lapha ekhaya lena enza ngayo:

“Akuyona iNkosi ethandazwa lapha ekhaya engavuma lokho. USathane! Ngakho uma ungumtanami awuyi lapho!” Bese eshaya itafula ngenqindi.

(Ntuli kuNtuli noNtuli, 1986: 68).

UMthembu akakhombisi ukuba ngumzali oqotho njengoba ekushaya indiva okushiwo nguNomusa. Akafuni ukuba uNomusa alandele inhliziyo yakhe lapho imholela khona, kodwa ufuna enze izinto ngendlela yakhe ngoba engumzali wakhe. UNomusa uze aphakamise izwi ngoba ebona ukuthi uyise akazimisele ukwehlela ngezansi.

Enovelini esihloko sithi *UBheka*, ngemuva kokuba uBheka eshaywe ngunina ngenxa yokwenza iphutha, kufika uyise esakhala khona lapho phandle. Esikhundleni sokuba uyise ezwe ukuthi ngabe indodana yakhe ixakwe yini, ukushaya indiva lokho, aphinde ashoshozele ngokukhuluma amazwi aqhubela phambili isimo sikaBheka. UBheka uqeda kuhlukunyezwa ngunina ngokumshaya, usephinda ufakwa nguMadonsela usawoti esilondeni ngesikhathi ekhuluma amazwi okubhuqa:

Ngisakhala kwase kufika ubaba esebuyise izinkomo, wazivalela wase ebuza ethi “Yini na mnumzane? Wachitha amanzi ngamehlo?” Ngithule nje. Abuye abuze, ngithule nje. Lapho sengiqhuthe umlomo usuwujajo. Wanele akathola mpendullo wayesethi, “Khala uqinise-ke nkosi njengoba lomisile ungase usize izwe umanzise amasimu,” esho edlula nonogwaja ewulengisile.

(Ntuli, 1962: 11).

Lapha uLinda usishaya indiva isimo indodana yakhe ayithola ikuso. Kunokuba ayibuze ukuthi inankingani, uvele athayisele kulokhu kuhlukumezeka ekukho ngokuyihlukumeza ngamazwi. La

mazwi kaLinda awukushozela kulesi simo uBheka akuso. Njengomzali kufanele ngabe uyalangazelela ukuzwa ukuthi ngabe udliwa yini. Ngakho-ke, isimomqondo sakhe sikhomba ukungakushayi ndiva lokhu okwenzeka kuBheka njengengane yakhe.

Enovelini esihloko sithi *Uthando Lungumanqoba*, ngesikhathi uPhindile esesiteshini samaphoyisa eyovula icala, uhlangabezana nezimbila zithutha njengoba iphoyisa aqondana nalo lingakugqizi qakala lokhu akushoyo. Uthi lapho ekhuluma limane lizokhelele ugwayi, maqede limfute ngawo. Nalapho elilandisa ukuthi udlwengulwe nguninalume, limane lithi ukhuluma amanga, liyishaya indiva inkinga kaPhindile njengoba elapha esiteshini samaphoyisa ngenhloso yokuthola usizo. Esikhundleni sokuba iphoyisa limyalele ukuthi uze ngani, limane likhwele lidilike ngamazwi okubhuqa.

Emdlalweni osihloko sithi *Kudela Owaziyo*, uLondiwe uzama indlela yokulamulela unina njengoba ehlukunyezwa nguyise uMdaluli. UMdaluli ukushaya indiva konke lokhu okwenziwa nguLondiwe ukukhombisa ukungasithandi isenzo sikayise. Isimomqondo sikaMdaluli asiguquki nakuba ebona ukuthi isenzo sakhe sihlukumeza ingane yakhe. Okunalokho usabisa uLondiwe:

Mdaluli: Sengathi ungake ulinge nje. INkosi mpela uyokubona okwabonwa umlisa mumbé owanyathela umthente engafake zingxabulela ezinyaweni.

(Maphumulo, 2014: 42).

Lapha uMdaluli ukushaya indiva ukusukuma kukaLondiwe ngenxa yokuhlukunyezwa kukanina. Isimomqondo sikaMdaluli asiguquki nakuba ebona ukuthi akekho ojabulela lesi senzo sakhe. Uyaqhubeka nokuhlukumeza umndeni wakhe njengoba esesabisa uLondiwe.

Endabeni emfushane esihloko sithi “Kuyokuqoqa Ukuhlwa” ugoto akakushayi mkhuba ukhulumuzeka komzukulú wakhe. Ngesikhathi efika ukhombisa ukungabi nandaba ukuthi kwenzekeni njengoba elokhu ephume ngesamagundane lapha ekhaya. Umzukulú ubuya ebusuku, ugoto akumkhathazi lokho njengoba engambuza nokumbuza ukuthi ubelaphi, ukunalokho umhloma ngokudla.

“Ngitheni-ke? Angishongo ukuthi kuyokuqoqa ukuhlwa? Mi, dlana nakhu ukudla.”

(Ntuli kuNtuli noNtuli, 1986: 121).

Ugogo lapha ushaya indiva ukuthi umzukulu wakhe uhlukumezekile. Njengoba ephume ngesamagundane nje, uma ebuya seliphelile icala lakhe, akasabuzwa nokuthi uyakhumbula yini ukuthi uhambe kanjani lapha ekhaya. Akafisi nokwazi ukuthi kwenzekeni ngesikhathi esabalekile.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni”, isimomqondo sikaThabo asiguquki njengoba ehlukumeza uSiyathokoza. USiyathokoza uze amtshale ukuthi mhlawumbe iqiniso uzolikhuluma uma esefika nabazali bakhe. Isenzo sikaThabo sokuhlukumeza uSiyathokoza siholela ekutheni athi uzofika nabazali bakhe. Nakuba kunjalo, isimomqondo sikaThabo asiguquki ngisho esezwa elokuza kwabazali bakaSiyathokoza:

“Ntombazane waqephuza bo! Ngiyabona wena ucabanga ukuthi kusiniswa amahleza lapha uze usho kugcwale umlomo uthi yimina umenzi weziga, ngokwenzani kwami? Ngake ngasuka mina ngaya kini? Ngake ngakulanda ngenkani? Uma wena ungumtwana oqotho, wawenziwa yini ukwephula imithetho yabazali bakho ngeze leze nje? Uma kwakunguwe owawulinga mina kwakufanele ngenze njani?”

(Mbhele kuNtombela, 2004:101).

Ngakho-ke, isimomqondo sikaThabo ongumhlukumezi asiguquki noma esebona ukuthi into abayenza bebobabili noSiyathokoza isizofaka abantu abadala. Yilokhu emi kwelokuthi yena uzobatshela iqiniso, nodadewabo kaSiyathokoza ungufakazi kulolu daba. Uyaqhubeka nokuba yishoshozela uThabo nokushaya indiva lokhu okushiwo nguSiyathokoza:

“Balethe-ke abazali bakho mina ngizobatshela konke, ngeke ngibafihlele lutho. Uma befuna ubufakazi futhi nginabo. Udadewenu wakwenu uSduduzile ungufakazi wami wokuqala. Abanye-ke uyobezwa uma sebefikile lapha abazali bakho. Kulungile fikani nginilindele. Wena ngizokufundisa isifundo oyosidlulisa nakubazukulu bakho.”

(Mbhele kuNtombela, 2004: 102).

UThabo ulokhu eqhubeke njalo nokushaya indiva lokhu okushiwo nguSiyathokoza. USiyathokoza uzama ukuthi bakhulume babone ukuthi lolu daba bazobhekana kanjani nalo, kodwa uThabo ubonakala isimomqondo sakhe silokhu sime kulokhu okuhlukumeza uSiyathokoza. Enovelini esihloko sithi *Uthando Lungumanqoba*, uMaShezi usishaya indiva isimo uPhindile abhekene naso. Akamlindi nokuthi amtshale ukuthi umhlasele ngani, kunalokho uvele amehle ngamazwi akhombisa ukuqhubela phambili isimo abhekene naso. Kuhlula noma uPhindile esethi uyachaza, kodwa uMaShezi umane akushaye indiva konke lokho.

“Hawu seliyakushaya yini isoka lakho nobuhle wakwaMthethwa?” “Isoka lami? Anginasoka mina futhi angisha...” “Nabanjani ngokuphika into esobala angathi nakhu uhuzukile nasebusweni unezisihla engathi kade ushaywa?” “Nihlupha ngalokho-ke nina zikhohlakali zamantombazane, athi amasoka enu enishayela ukuwabhangqa nabanye nina niwaphikele.” “Kangishaywanga isoka; empeleni ngizele lokho nje.” “Hhayi we ntombazane kangifuni ukungena izindaba zenu mina.”

(Shange, 2005: 15)

Isimomqondo sikaMaShezi asiguquki nakuba ebona ukuthi uPhindile ufika nodaba olufuna ukuhlalelwa phansi, ukunalokho ukushaya indiva konke okushiwo nguPhindile. Uphinde athayisele ubuhlungu obuzwiwa nguPhindile ngezinkulumo ezigcwele ukubhuqa. UMaShezi ungabanye babantu abahlukumeza uPhindile njengoba eza lapha ngethemba lokuthi uzosizakala, kodwa kuyaphunza konke lokho akakuzamayo.

Enovelini esihloko sithi *Umhlaba Uyaphenduka* uBhekisipho usishaya indiva isimo uNqobani akuso. Kuzokhumbuleka ukuthi uNqobani wangena egunjini lokulala wazenza umuntu ofunda incwadi ngoba engafuni bambone ukuthi kukhona okungamphethe kahle. UBhekisipho yena ufika enze isimo siye phambili njengoba naye ephinde akhulume amazwi agcwele indelelo.

“Ungabofunda kakhulu mfana wami uyohlanya ngiyakutshela, baningi kabi abantu abacosha amaphepha emnyango ngenxa yokufunda kakhulu uyoza nje ususindwa yikhanda ungasakwazi nokucabanga ungasababoni nabantu uhlangane.”

(Shange, 2014: 5).

UBhekisipho ushoshozela isimo akuso uNqobani. Ukushaya indiva konke lokhu uNqobani abonakala eyikho. Isimomqondo sikaBhekisipho asiguquki nakuba ebona ukuthi uNqobani akaswabuluki lapho ekhuluma naye. Akagcini lapho egcina ngokumthethisa. Lapha uBhekisipho ukhombisa ukungayigqizi qakala indlela uNqobani ayiyo, uze amthethise nokumthethisa. Akazihluphi ngokwazi ukuthi ngabe yini lena emguqule ngomzuzwana nje. Isimomqondo sikaBhekisipho asiguquki noma ebona ukuthi izinto azihambi kahle kuNqobani.

UMadonsela ukushaya indiva okushiwo nguMaKunene ngesikhathi emsola ngokuthi akatshelwe uNqobani ukuthi akazalwa nguye. Usola uMaKunene ngokuthatha lolu daba ngesinxele ngoba ubona ukuthi isimo sizobanzima. UMaKunene uthi kwakufanele atshelwe kwasekuqaleni uNqobani iqiniso angaze alizwe ngabantu bangaphandle. Ngempela uNqobani uluthola ngaphandle lolu lwazi njengoba etshelwa nguMaNhlebele ukuthi akazalwa nguMaKunene:

“Uyakhumbula ukuthi ngathini mina kuwe ngesikhathi uletha uNqobani la ekhaya? Ngakutshela ngathi uNqobani akangakhohliswa, akatshelwe iqiniso ukuthi umama wakhe omzalayo intombi yakho yaseThekwini.”

(Shange, 2014: 14).

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya*, uSonosakhe ukushaya indiva ukubalisa kukaLerato ngesikhathi emhlukumeza ngokumdlwengula. Kuthi lapho ethi uyakhuluma uLerato, uSonosakhe abhoke ngolaka. Akakugqizi qakala ukuthi uLerato uyazixolisela, ukunalokho uyaqhubeka nokwenza lokhu akahlose ukukwenza. Isimomqondo sikaSonosakhe sibi ngoba ukhombisa ukungabi naluzwelo noma uLerato esekhala exolisa:

“Ngicela ungangibulali mfowethu; ungenza noma yini emzimbeni wami. Ngiyazinikela, uma nje ungasindisa impilo yami.” Iyavevezela intombazane. “Wazalwa unje wena? Kanti awuzwanga ukuthi ngitheni?” Washo ngentshipe uSonosakhe, wambeka insabuli entanyeni. “Wazalwa wembethe?” “Ngiya... Ngiya...” “*Shut up*, ufuna ngikwenze isilo sengubo angithi ngithe khulumela phansi awuzwanga iba njengoba wawuzalwa.”

(Motloung, 2011: 6).

Lapha uSonosakhe usishaya indiva isililo sikaLerato. Akafuni ngisho ukuzwa ukuthi ithini. Inhloso yakhe ukwenza lokhu akafuna ukukwenza nje.

### **5.2.2.3 Ukudideka nokumangala**

Lolu hlobo lwesimomqondo lwenzeka lapho umuntu ezithola emangala ngenxa yento ayizwayo. Lokhu kungenziwa ukuzwa into akade engazitsheli ukuthi ingenzeka. Ngokuvamile kuba yinto ezomenza abone okuningi okube umthelela wokwenzeka kwezinto ezithile noma ukungenzeki kwazo. Lesi simomqondo singababa nendlela ethile lowo muntu abuka ngayo izinto ezithile ezenzekile.

Nasemibhalweni yesiZulu isimomqondo sokudideka siyatholakala lapho abalingiswa abangabahlukumezi bethola izinto ezithile ezibamangazayo. Ngokuvamile kuba yizinto ezibe yimbangela yokuba bahlukumeze abanye abalingiswa. Labo balingiswa abangabahlukumezi bangaba nokuthukuthela noma ukuzisola ngenxa yalokho abakuzwa ngemizuzu yokugcina sebenze izinto ezibuhlungu kwabanye.

Enovelini esihloko sithi *Akundlela Ingayi Ekhaya* uSonosakhe uzithola edideka ngesikhathi ethola ukuthi uLizi lona oyintombi yakhe, esize yakhulelwa ngunina. Uphinde adidwe ukuthi kanti

uhlukumeza abantu besifazane aze ahlukumeze nodadewabo uLerato nje, yingenxa kanina. Lokhu kuyamdidida kakhulu uSonosakhe kungekho asangakuguqula:

“Kanti ngadlwengula udadewethu maqede ngambulala ngesihluku. Ngithi ngihlezi nomuntu kanti ngihlezi nomthakathi?” Aqhubeke akhale bese ethi, “Kanti ngenza amahlazo nesihluku esingaka kubantu engababulala kanti ngangenziwa nguwe mama?”

(Motloun, 2011: 110).

Injabulo kaSonosakhe ngokubuyela ekhaya iphenduka ize leze. Uyamangala uma esethola ukuthi intombi yakhe lena akazitshela ukuthi isizoba umkakhe, nguye unina. Kuqala phansi ukudideka uma ekhumbula abantu besifazane akababulala ngenxa yenzondo yokulahlwa ngunina, kanti nguye unina lona akasethandana naye.

Endabeni emfushane esihlokko sithi: “NguMbuthuma-ke Lowo”, uMbuthuma usadidekile ngemuva kokushaywa nguNgqeku omthole ehlukumeza amakhosikazi akhe. Akakholwa ukuthi nguye lona oshaywe waze waphuziswa ubisi akade ethi ulusengelainja yakhe. Usuka eyohlala ngaphansi kwesihlala ngenxa yakho belu ukungakholwa yile nto eyenzeke kuye:

Ahambe uMbuthuma ayohlala ngaphansi komthunzi. Azisule ubuso. Usethanda ukuzihlalela ngaphansi komthunzi. Akakaze amangale. Akukaze kwenzeke okunye. Umehluko ukuthi uMaMfeka useyintandokazi enkulu. Bathi phela intandokazi enkulu enkonyaneni ngunina!

(Ntuli kuNtuli noNtuli, 1982: 79).

Lapha uMbuthuma usagcwele ukumangala nokungakholwa. Into eyenzeke kuye namuhla iyamdidida ngoba akakaze azitshela ukuthi lokhu akwenza emakhosikazini akhe, kuyokwenzeka kuye ngelinye ilanga. Ubisi akade elusengelainja seluphuzwe nguye manje. Yingakho emakhosikazini akhe akade ewahlukumeza sekukhona nentandokazi. UNelson (2006) uthi kubalulekile ukuphatha kahle abanye abantu ngoba ukubaphatha kabi kunezithelo ezibuhlungu ngomuso.

Ukushaywa kukaMbuthuma nguNgqeku kuwumphumela wokuhlukumeza amakhosikazi akhe. Ukuba uMbuthuma wayewaphatha kahle engawangahlukumezi amakhosikazi akhe, ngabe akazange azithole eseshaywa yisihambi.

### **5.3 Isiphetho**



Okugqamayo ngesimomqondo sabalingiswa, abasondelene nabo kanye nalabo abangabahlukumezi ukuthi siyahluka kuye ngomlingiswa ukuthi ubhekene nasiphi isimo. Abalingiswa abangabahlukunyezwa bavela kubaphoqa ukuba bamukele isimo njengoba sinjalo. Kanti abanye babanokuzisola ngenxa yezinto abazenza, nabasuke bekholelwa ukuthi yizo eziyizimbangela zokuhlukunyezwa kwabo. Kuyenzeka bazisole phambi kwabo abahlukumezi, kanti futhi kuyenzeka bazisole ngabodwana kuye ngokuthi ukuzisola kumfikele ekuphi lowo mlingiswa ongumhlukunyezwa.

Okugqama ngabalingiswa abangabahlukumezi ngokuthi abanye bazithola sebezisola ngalokho abakwenze kwabanye. Kwesinye isikhathi amaphutha abawenze kwabanye bawabona ngemuva kwesikhathi. Lokhu kuba yisifundo sokuthi ukuphatha kabi abanye abantu kuyinto engadingeki. Isimomqondo sabo siyahlukahlukana uma sebebene ububi balokho akade bekwenza.

## **ISIAHLUKO SESITHUPHA**

### **ISIPHETHO SOCWANINGO**

#### **6.1 Isingeniso**

Kulesi sahluko umcwaningi uzoveza lokho okutholakale ngesikhathi eqhuba lolu cwaningo. Izinto ezitholakale ezahlukweni ngakwahlukahlukana zalolu cwaningo yikhona okuzocacisa ngalokho okugqamile ngendikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Umcwaningi uzophinda abe neziphakamiso nezincomo ngalokho okuthinta indikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Izinto ezigqame kakhulu ocwaningweni yizona ezizolekelela umcwaningi ukuba aveze amaphuzu ashaya emhlohlweni lapho enza iziphakamiso nezincomo ngale ndikimba. Wonke amaphuzu azophakanyiswa ngumcwaningi azoncika kulokho okutholakale ngesikhathi eqhuba lolu cwaningo.

Umcwaningi uzophinde ahlahle indlela ngocwaningo olusha. Uzoveza lokho okungacwaningwa ngakho ocwaningweni olusha kulabo abangaba nogqozi lokucwaninga ngendikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu.

#### **6.2 Obekwenziwa ocwaningweni**

Kulolu cwaningo umcwaningi ubebheka indikimba yokuhlukunyezwa kwabantu besifazane nezingane emibhalweni yesiZulu. Lolu cwaningo luqethe izahluko eziyisithupha, eziwumgodla walolu cwaningo ngokulandelana kwazo. Lolu cwaningo luqhubeka ngokulekelelwa yizinjulalwazi eziwumgodla walo: i-*Social Learning theory* neDiyontoloji (Deontology). Lezi zinjulalwazi zibambe elikhulu iqhaza lapho umcwaningi eqhuba ucwaningo lwakhe njengoba kuyizona ezilekelele umcwaningi ukuba aveze amaphuzu asemqoka atholakala emibhalweni yesiZulu eyingxenywe yalolu cwaningo.

Esahlukweni sokuqala umcwaningi wethule ucwaningo, inhloso, indlela yokuqhuba ucwaningo, izinjulalwazi ezizosetshenziswa nokubuyezwa kocwaningo oselwenziwe.

Esahlukweni sesibili umcwaningi ubheke izinhlobo ezahlukahlukene zokuhlukunyezwa kwabantu besifazane nezingane ezitholakala emibhalweni yesiZulu eyingxenywe yalolu cwaningo. Umcwaningi usebenzise imibhalo eyahlukahlukene yesiZulu ebheka izinhlobo ezahlukahlukene zokuhlukunyezwa kwabantu besifazane nezingane.

Esahlukweni sesithathu umcwaningi ube esebheka izimbangela zokuhlukunyezwa kwabantu besifazane nezingane okutholakale emibhalweni yesiZulu. Izimbangela uzehlukhanise ngokwezihlokwana zazo, kuye ngokwehlukana kwazo. Lokhu umcwaningi ukwenze ngokusebenzisa amaphuzu asemqoka atholakale emibhalweni yesiZulu nasocwaningweni oselwenziwe.

Esahlukweni sesine umcwaningi ube eseveza imiphumela yokuhlukunyezwa kwabantu besifazane nezingane okutholakale khona belu emibhalweni yesiZulu eyingxenywe yalolu cwaningo. Ukwehlukahlukana kwemiphumela yokuhlukunyezwa okutholakale ngesikhathi kuqhutshwa ucwaningo, umcwaningi ukwehlukhanise ngokwezihlokwana zakho ukuze kucace amaphuzu.

Esahlukweni sesihlanu umcwaningi ubheke isimomqondo sabalingiswa ngokuhlukunyezwa kwabantu besifazane nezingane khona emibhalweni yesiZulu. Lokhu ukwenze ngokwehlukhanisa abalingiswa. Uqale ngokubheka isimomqondo sabalingiswa abangabahlukunyezwa nalabo abasondelene nabo. Uphinde wabheka esalabo abangabahlukumezi, wabe esephetha ngokubheka isimomqondo somxoxi ngokwemibhalo ngokwehlukahlukana kwayo.

Isahluko sesithupha sona siyisiphetho socwaningo lapho umcwaningi ebheka obekwenziwa ocwaningweni, okutholakele, iziphakamiso zocwaningo olusha nesiphetho.

### **6.3 Okutholwe ocwaningweni**

Njengoba lolu cwaningo belugxile endikimbeni yokuhlukunyezwa kwabantu besifazane nezingane okutholakala emibhalweni yesiZulu, umcwaningi uthole izinto ezahlukahlukene ngale ndikimba emibhalweni ebe yingxenywe yalolu cwaningo. Izinhlobo ezahlukahlukene zokuhlukunyezwa kwabantu besifazane nezingane. Ziningi izinto umcwaningi azithole ngesikhathi eqhuba lolu cwaningo eziyizingqinamba ngale ndikimba.

Okokuqala, abanye abantu besifazane abangabahlukunyezwa abaphumeli obala ngokuhlukunyezwa kwabo. Kuyinto evamile ukuba baphumele obala ngoba nakhu izimo abaphila ngaphansi kwazo sezinzima kakhulu, futhi zingasenakho ukubekezeleka. Enovelini esihloko sithi *Ithemba Alibulali*, uNomonde ugcina ngokufa ebulawa nguZakes osemhlukumeze isikhathi eside engaphumeli obala. Lokhu kuyinto evamile njengoba nasempilweni yabantu abaphilayo kuba khona izigameko lapho abesifazane bengaphumeli obala ngokuhlukunyezwa kwabo baze bagcine sebebulewe.

Endabeni emfushane esihloko sithi “Usana”, uNomcebo ugcina esezibulele ngenxa yokuhlukumezeka. Akatholi ukwesekwa ngumfowabo ngamaphutha awenza okudliwa yizintaba. Ngemuva kokuba uNomcebo engakutholanga ukwesekwa nokuxolelwa, uqoma ukuzibulala. Lokhu kufakazela khona ukuthi abanye abantu besifazane abangabahlukunyezwa bagcina bethatha isinqumo sokuzibulala ngenxa yokungatholi ukwesekwa nokunakekelwa kulabo abasondelene nabo.

Kanti kuphinde kuvele ukuthi izimo zempilo azibanqobi abanye abantu besifazane. Lokhu kuvele lapho kukhona abesifazane abakwazi ukumelana nezimo ezinzima baze bagcine ngokufeza izifiso zabo. Enovelini esihloko sithi *Uthando Lungumanqoba* uPhindile odlula ezimweni eziningi zokuhlukunyezwa aze agcine esedayisa ngomzimba, uvela esephothule izifundo zakhe njengenye yezifiso zakhe. Uze athole ubambo lwakhe njengoba indaba iphetha eseshadile.

Isenzo sikaPhindile ngemuva kokuhlukumezeka izikhawu eziningi ezahlukahlukene, siyisifundo esihle nakwabanye abantu abahlangabezana nezinkinga empilweni ukuthi kufanele bavuke

bazithathe noma ngabe izinto ababhekane nazo zinzima kangakanani. Lokhu kuyenzeka empilweni yabantu abaphilayo ukuba badlule ezimeni ezinzima kodwa bagcine ngokuba ngabantu abavelele.

Okugqamile ngokuhlukunyezwa kwabantu besifazane ukuthi bahlukunyezwa yilabo abasondelene nabo, okungaba: Yilabo abathandana nabo, izingane zabo namanye nje amalunga omndeni. Abanye abantu abanentukuthelo bayavela bengabahlukumezi. Lokhu kuyatholakala emibhalweni eyahlukahlukene yesiZulu ebe yingxenye yalolu cwaningo:

Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, uMaNgubo uhlukunyezwa yingane yakhhe uNqonqoyi ngokumhlamuka ngemuva kokwethweswa iziqu zaseNyuvesi. Lokhu kwenza uMaNgubo azithole esenesifo senhliziyo, nokuyisona esigcina simbulele.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni”, uSiyathokoza uhlukunyezwa yisoka lakhe ngesikhathi liphika isisu. Lokhu kuyinto evamile empilweni yabantu besifazane lapho amasoka abo ephika izisu noma izingane. Lesi simo siholela ekukhuleni kwezinga labantu besifazane abakhulisa izingane ngabodwana. Izimo zalolu hlobo ziyinto evamile, ngakho-ke imibhalo yesiZulu ngaphansi kwalolu hlobo lokuhlukumeza kubonakala iveze iphuzu elisemqoka nokufanele abantu balibheke ngawo womabili ngoba linomthelela ongemuhle empilweni yabantu.

Okwesibili, ingcindezi ingenye yezinto ezigqamile emibhalweni yesiZulu ebe yingxenye yalolu cwaningo ukuthi abahlukumezi bavame ukuba nengcindezi ngenxa yezinto ezingathinti abahlukunyezwa kodwa bagcine ngokuhlukumeza abantu besifazane nezingane. Enovelini esihloko sithi *Ithemba Alibulali* uNomusa uhlukunyezwa nguZakes ngoba enengcindezi ayithola emathekisini. UZakes uthatha izinkinga zakhe azithola embonini yamatekisi azilethe emzini wakhe. Intukuthelo anayo uyikhiphela kumkakhe uNomusa.

Lokhu kuyinto evamile njengoba kutholakala nasemibhalweni yocwaningo lapho abanye abantu bekhuluma ngezimo abadlule kuzo. Ingcindezi idala izimo ezingezinhle emindenini eyahlukahlukene. Kuzokhumbuleka ukuthi kutholakale ukuthi ingcindezi idala intukuthelo nenzondo kubantu. Ngakho-ke, lokhu kuyafakazeleka njengembangela yokuhlukunyezwa kwabantu besifazane nezingane

Ngaphansi kwemiphumela, umcwaningi uthole ukuthi ukufa yiyona mbangela yokuhlukunyezwa kwabantu besifazane egqamile emibhalweni yesiZulu ebe yingxenye yalolu cwaningo. Izigameko eziningi ezitholakale emibhalweni eyahlukahlukene zikhomba ukuthi baningi abantu besifazane abagcina ngokudlula emhlabeni ngenxa yakho belu ukuhlukunyezwa. Ukubulawa nezifo ezidalwa ukungakhululeki, yikhona okubonakala kuwumphumela wokuhlukunyezwa kwabantu besifazane.

Endabeni emfushane esihloko sithi “Ukuba Ngangazi” uMaNgubo ugcina ngokufa njengoba ehlukenyezwa nguNqonqoyi oyingane yakkhe. Kanti endabeni emfushane futhi esihloko sithi “Usana” uNomcebo uqoma ukuzibulala ngenxa yakho belu ukuhlukumezeka. Uthola kunzima ukwamukela lokho okwenzeka kuye. Ekugcineni ubona kungcono ukuba athathe impilo yakhe.

Lokhu kuwubufakazi bokuthi ziningi izimo eziholela ekufeni kwabantu abangabahlukunyezwa. Kuzokhumbuleka ukuthi enovelini esihloko sithi *Ifa Ngukufa*, uDaniel ubulawa ngabafowabo ngenxa yokusola ukuthi uzodla ifa elingaqondene naye. UThemba noSithembiso bavumelana ngokuthi uDaniel abulawe. UDaniel useyingane encane engazi lutho mayelana nezinto ezithinta ifa, kodwa abafowabo bambulela ifa ngoba nje engazalwa nguyise uNdlovu.

Kuphinde kuvele eminye imiphumela lapho abahlukunyezwa bengakutholi ukuphumula. Izigameko zokuhlukumeza abanye abantu yizona eziba yingxenye yokuba abahlukumezi bengakutholi ukuphumula. Kwezinye izigameko nabahlukumezi abakutholi ukuphumula ngenxa yakho belu ukuhlukumeza abanye abantu.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni” uSiyathokoza uhlukenyezwa yisoka lakhe ngesikhathi liphika isisu. USiyathokoza uhlala ekhala ngenxa yokuthi akazi ukuthi abazali bakhe bazothini uma isoka lakhe liqhubeka nokusiphika isisu. Kwehlula noma eselitshela ukuthi uzofika nabazali bakhe. Kanti emdlalweni osihloko sithi *Siyofa Sihlalane*, uKarabo uhlukenyezwa yisoka lakhe uNgcebo ngesikhathi limshiya ngoba selibone uGugu. UKarabo akabe esakuthola ukuphumula ngenxa yokucabanga isenzo sikaNgcebo. Kubantu abaphilayo izehlakalo ezifuze lesi ziyenzeka lapho abantu bezithola bengakutholi ukuphumula noma ukujabula empilweni. Lokhu kubandakanya nabantu abadlwenguliwe.

Isimomqondo sabalingiswa nabaxoxi sona sikhomba ukuthi mkhulu umonakalo odalwa ukuhlukunyezwa kwabantu besifazane nezingane. Lokhu kubonakala ngezigameko ezitholakale emibhalweni yesiZulu ebe yingxenye yalolu cwaningo. Emdlalweni osihloko sithi *Siyofa*

*Silahlane* uKarabo ngemuva kokuhlukunyezwa nguNgcebo uthatha isinqumo sokuziphindisilela kuGugu ngokumbulala. Nakuba engambulalanga, kodwa iqhinga lokumbulala uyalidala aze afike eThekwini lapho kuhlala khona uGugu. Lokhu kukhomba ngokusobala ukuthi abahlukunyezwa bazama wonke amaqhinga okuziphindiselela kulabo abakholwa ukuthi bayimbangela yokuhlukunyezwa kwabo.

Kuzokhumbuleka ukuthi uKarabo ukholwa wukuthi uGugu nguye oyimbangela yokushiya nguNgcebo. Ubona ukuthi uma engagudlula uGugu angamzuza uNgcebo. Ngakho-ke, lokhu kufakazela khona ukuthi abahlukunyezwa bayawazama amaqhinga okuziphindiselela ngokuhlukunyezwa kwabo.

Ukwesaba nakho kuphinde kwavela njengesimo lapho isimomqondo sabahlukunyezwa siba ngakhona. Endabeni emfushane esihloko sithi “NguMbuthuma-ke Lowo!”, amakhosikazi kaMbuthuma azithola esenokwesaba ukuthi yikuphi okufanele akwenze ngokuhlukunyezwa nguMbuthuma. Lokhu kugqama kakhulu ngesikhathi uMbuthuma elwa nesihambi. Amakhosikazi akhe esaba ukulamula. Lokhu kukhomba khona ukuthi abahlukunyezwa bazithola sebesaba ngisho ukwenza into enhle ngalowo muntu ongumhlukumezi ngenxa yokwesabela impilo yabo.

Abahlukumezi nabo bayaba nesimomqondo esithile ngaso belu lesi sikhava. Lokhu kusuke kwenziwa ukuthi ezinye zezinto bazibona ngemva kwesikhathi ukuthi bekungafanele bazenze. Enovelini esihloko sithi *Kuxolelwa Abanjani?* uShumi ngemuva kokubona iphutha alenzile lokuhlukumeza umkakhe uLethiwe, uthatha isinqumo sokuxolisa. Nakuba exolisa emva kokwenza izinto ezibuhlungu zodwa kuLethiwe, uLethiwe akambambele gqubu njengoba emxolela ngaphandle kwemibandela. ULethiwe uyazehlisa aze amtshele naye ukuthi wenze iphutha ngokungambekezeleli. Lokhu kuveza uLethiwe njengomuntu okwaziyo ukwamukela izinto ezibuhlungu empilweni. Nakuba kungebona bonke abantu abahlukunyeziwe abakwazi ukwamukela baphinde baxolele labo ababonile kodwa uLethiwe uhambisa uxolo phambili ngoba ekhombisa uthando lweqiniso kuShumi.

Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, uNqonqoyi uthatha isinqumo sokuxolisa kunina uMaNgubo ngokumhlukumeza. Nakuba kuqale kubenzima ukukhuluma kuNqonqoyi, kodwa ngenxa yokubona iphutha alenza, ugcina ekwazile ukukhuluma lokhu afisa ukukhuluma

nonina. Ngakho-ke, ukuxolisa komuntu uma eselibonile iphutha ngento ayenza kubalulekile. Ukuxolisa kuyinto evamile kubantu abenza amaphutha kwabanye.

Kanti isimomqondo somxoxi sona siveza indlela umxoxi ayiqonda ngayo into akhuluma ngayo nokuthi yikuphi afisa ukukuvezela umfundi waleyo ndaba. Isimomqondo sabaxoxi singahlukahlukana kuye ngokuthi umxoxi ufuna ukuveza liphi iphuzu kumfundi.

Kukhona izigameko lapho umxoxi ekhombisa ukungamthandisisi kahle omunye umlingiswa. Lokhu kubunokala ngendlela amveza ngayo lapho ekhuluma ngaye.

Endabeni emfushane esihloko sithi “Ukuba Ngangazi”, umxoxi uma eveza uNqonqoyi uthi kwase kuthi akaklewulise okwengane. Lokhu kukhomba ngokusobala ukuthi umxoxi akasithandi isenzo sikaNqonqoyi sokuhlukumeza unina. Lokhu kukhomba ngokusobala ukuthi umxoxi uyasigxeka isenzo sikaNqonqoyi.

Lokhu kuveza ububi bokuhlukunyezwa kwabazali behlukunyezwa yizingane zabo. UMaNgubo uze agule eguliswa ukuhlukunyezwa yindodana yakhe adela konke ngayo ngenxa yokuthi ufuna kufezeke isifiso sayo sokuya eNyuvesi.

#### **6.4 Iziphakamiso Zocwaningo Olulandelayo**

Ngemuva kokubona izinto ezahlukahlukene ngendikimba yokuhlukunyezwa kwabantu besifazane nezingane, umcwaningi uphakamisa ukuthi ucwaningo olulandelayo lungenziwa ngayo belu indikimba yokuhlukunyezwa kwabantu besifazane. Lokhu umcwaningi ukusho ngenxa yezinto akaziqaphele ngesikhathi eqhuba ucwaningo lwakhe.

Ucwaningo olungenziwa olusha lungaxila kubantu besifazane. Lungenziwa ngokubheka ngokuqhathanisa indlela ababhali besilisa nabesifazane abayiveza ngayo indikimba yokuhlukunyezwa kwabantu besifazane. Okungaxilwa kukho indlela ababhali besilisa nabesifazane abaveza ngayo indikimba yokuhlukunyezwa kwabantu besifazane. Lokhu okulandelayo kungaba ngezinye zezinto umcwaningi akangazibheka ocwaningweni lwakhe:

Kusengabhekwa futhi ukuhlukunyezwa kwabesilisa nezingane emibhalweni yesiZulu, kokunye kuqhathaniswe nomehluko phakathi kokuhlukunyezwa kwabesilisa kanye nokuhlukunyezwa kwabesifazane.

Umcwaningi uthole ukuthi nakuba imibhalo yesiZulu ebhalwe ngababhali besifazane kodwa leyo ekhona iyiveza ngendlela eyahlukile indikimba yokuhlukunyezwa kwabantu besifazane. Enovelini esihloko sithi *Uthando Lungumanqoba* uPhindile ongumhlukunyezwa endabeni kodwa izimo ahlangebezana nazo empilweni azimtheni amandla okufeza izifiso zakhe. UPhindile uvezwe njengomlingiswa okwaziyo ukumelana nezinkinga aphinde akwazi ukuphumelela phezu kokuba edlule ezimeni ezinzima. Kanti emibhalweni ebhalwe ngababhali besilisa izigameko ezifunze lesi aziveli kubalingiswa besifazane.

Inoveli ethi *Akundlela Ingayi Ekhaya* iveza umlingiswa onguLizzy enza izinto ezimbi indaba ize iyofika esiphethweni. ULizzy oduba ikhaya ngenxa yokuxegelwa yisimo ugcina esethandana nengane yakhe uSonosakhe. Lapha umbhali uveza umlingiswa wesifazane uLizi enza izinto ezingahlelekile njalo.

Okunye okuphinde kugqame ngokuhlukunyezwa kwabantu besifazane ukuthi abalingiswa besilisa bavezwa bengabantu abafuna kwamukelwe noma yini eshiwo yibona. Lokhu kuyavela emibhalweni ethile yesiZulu.

Endabeni emfushane esihloko sithi “Kunjalo-ke Emhlabeni” uThabo akaliboni iphutha kulokhu akwenza kuSiyathokoza njengoba ephika isisu. Umlingiswa wesifazane okunguSiyathokoza uvezwa eyingane ekwazi ukweqa imithetho yabazali njengoba evezwe kunguye owayephuma aye kuThabo. Ngakho-ke, lokhu kuveza abantu besifazane njengabantu abenza izinto ezimbi.

Umdlalo othi *Siyofa Silahlane* uveza uNgcebo efuna uKarabo akwamukele kalula ukuthi uyamshiya. Lokhu kucacisa khona ukuthi ngokwababhali besilisa abalingiswa besifazane kufanele bamukele noma yini eyenziwa ngabalingiswa besilisa kubo. Njengoba imibhalo iveza amaqiniso ngempilo yabantu, lokhu kukhomba ngokusobala ukuthi kukhona izimo ezinzima abantu ababhekana nazo. Ukwenza ucwaningo ngalesi sihloko kungenza abacwaningi bakwazi uveza olunye uhlangothi lwabantu besifazane olungagqanyiswa emibhalweni yesiZulu.

Ngokwengeza, nakuba kungeyona yonke imibhalo ebhalwe ngababhali besilisa evezwa abantu besifazane bengenzi kahle, kodwa eminingi yayo ikhombisa ukuthi abantu besifazane yibona abavame ukuba yimbangela yokuhlukunyezwa kwabo, ikakhulu indlela abaziphatha ngayo.

## **6.5 Isiphetho**



Indikimba yokuhlukunyezwa kwabantu besifazane nezingane ibonakala kuyiyona egqame kakhulu emibhalweni yesiZulu. Ababhali besiZulu bahlala bahlale bayiveze nakuba indaba isuke ingagqamisi yona. Ngakho-ke, ucwaningo oluthinta le ndikimba lubonakala lusavulelekile ngoba ziningi izinto ezingavezwa ukucwaninga ngale ndikimba. Izinto ezitholakale emibhalweni yesiZulu ebe yingxenye yalolu cwaningo zishaye emhlohleni lapho umcwaningi ezibheka ngokusebenzisa ucwaningo oselwenziwe emikhakheni eyahlukahlukene, imikhankaso ekhona elwisana nokuhlukunyezwa kwabantu besifazane nezingane

Ngakho-ke, lokhu kukhomba khona ukuthi indlela ababhali bemibhalo yesiZulu banokushaya esikhonkosini ngale ndikimba. Izigameko ezitholakale emibhalweni ebe yingxenye yalolu cwaningo zithande ukuhlobana nalezo ezitholakale emibikweni efana ne- *16 Days Of Activism Against Gender Violence, #Not In My Name, Man For Woman*, Izibalo zaseNingizimu Afrika nokunye. Lokhu kukhomba khona ukuthi isenkulu into okufanele yenziwe ngesihlava sokuhlukunyezwa kwabantu besifazane nezingane.

Okugqamayo ngemibhalo yesiZulu ukuthi ibamba iqhaza elisemqoka kakhulu ukveza amaqiniso ngempilo yabantu. Lokhu kufakazelwa ukuthola amaphuzu ahlobana ncimishi nalokho okubela ocwaningweni oselwenziwe. Imikhankaso elwa nokuhlukunyezwa kwabantu besifazane nezingane nayo ibamba iqhaza elibalulekile ngokuveza izinto ezithinta ukuhlukunyezwa kwabantu besifazane nezingane.

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