

**A STUDY TO EXPLORE THE PORTRAYAL OF HOMOSEXUAL CHARACTERS IN ISIZULU  
LITERARY TEXTS AND HOW THEY ARE TAUGHT IN ONE EMPANGENI DISTRICT  
SCHOOL**

**BY**

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**UCWANINGO NGOKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI  
OBUFANAYO EZINCWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA  
KWAZO ESIKOLENI SASEMPANGENI**

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**INYUVESI YAKWAZULU-NATAL**

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- v. Lo mqingo awuqethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:
  - (a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
  - (b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo amazwi.

Signed: \_\_\_\_\_

Date: \_\_\_\_\_ of \_\_\_\_\_ 2014

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DOCTOR ZINHLE PRIMROSE NKOSI

## DEDICATION

I dedicate this dissertation to the following people:

- My mother, Alphina Shwili Njilo, my sister Lindiwe Precious and my friend Gugu Nxumalo who were always supportive.

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## **ABSTRACT**



Many reports reveal that homosexuals are discriminated against by the society. They are victims of various kinds of abuse. This includes rape, killings, hate and oppression. Studies indicate that authors of literary texts and newspapers, through their writings, perpetuate and reinforce homophobia in societies. In addition, teachers, through their actions, also contribute towards society homophobic attitudes and behavior.

Therefore, this study aims at exploring how homosexual characters are portrayed in isiZulu literary texts that are taught to secondary school children. Furthermore, it aims at exploring how isiZulu teachers teach literature that contains homosexual characters at secondary schools.

The study aims to answer the following three research questions:

1. How are homosexual characters portrayed in isiZulu literary texts and newspapers that are taught in secondary schools?
2. How do secondary school teachers understand homosexuality?
3. How do teachers teach literary texts which contain homosexual characters in secondary schools?

The sample consists of two Dazinkani Secondary School teachers who teach isiZulu at Grade 10 and 11 classes. The study uses qualitative case study methods, and it operates under the interpretivist paradigm. Semi-structured interviews and observation of lessons are used as data gathering tools, and qualitative data analysis methods are used. The study employs Pharr's (1988) theory of oppression.

Among findings, the study reveals that in the books that were analysed, authors perpetuate discrimination and hate towards homosexual characters. It also reveals that teachers, through their statements, facial expression and resources they use in class while teaching, perpetuate homophobia. In addition, teachers do not understand homosexuality and their actions and utterances are a result of this unawareness.

Among recommendations, the study recommends that authors in their writings should eliminate negative portrayals of homosexual characters. It also recommends that the Department of Education needs to raise awareness on the teachers on teaching literature that contains issues of diversity, for example, homosexuality.

## **ISIFINGQO**

Imibiko eminingi yocwaningo ikhombisa ukuthi abantu abanemizwa yobulili obufanayo (izinkonkoni) bayabandlululwa yimiphakathi. Bayahlukunyezwa ngezindlela ezahlukene. Lokhu kuhlunganisa ukudlwengulwa, ukubulawa, inzondo nengcindezelo. Ucwangingo oluningi luveza ukuthi ababhali bezincwadi eziyimibhalo yobuciko kanye namaphephandaba, baneqhaza abalibambile ekubhebezeleni inzondo ebhekiswe kwabanemizwa yobulili obufanayo emiphakathini. Ukwengeza, othisha nabo banalo iqhaza abalibambile emiphakathini ekugquguzeleni inzondo nonya lobulili obubhekiswe kwabanemizwa yobulili obufanayo.

Ngakho-ke, inhloso yalolu cwanningo ukubheka ukuthi ababhali babaveza kanjani abalingiswa abanemizwa yobulili obufanayo emibhalweni yabo abayibhalayo. Lubuye lubheke ukuthi othisha bayifundisa kanjani imibhalo enendikimba yabanemizwa yobulili obufanayo.

Ucwanningo luphendula imibuzo emithathu elandelayo:

1. Bavezwe kanjani abalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko nasemaphephandabeni esiZulu afundwa ezikoleni zamabanga aphezulu?
2. Othisha bamabanga aphezulu ezikoleni bakuqonda kanjani ukuba nemizwa yobulili obufanayo?
3. Othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo emabangeni aphezulu ezikoleni?

Lolu cwanningo lusebenzise othisha ababili basesikoleni saseDazinkani abafundisa ulimi lwesiZulu ebangeni eshumi neleshumi nanye. Lusebenzise izindlela ze-qualitative *case study* ngaphansi kwepharadaymu yomhumusho (interpretive paradigm). Kusetshenziswe inhlolelwazi ecishe ukuhleleka/ esakuhleleka ukuqoqa ulwazi olutholakele. Ekuhlaziyeni ulwazi olutholakele, kusetshenziswe izindlela zekhwalthethivu (qualitative analysis methods). Kusetshenziswe injulalwazi kaPharr (1988) yengcindezelo njengohlaka lwenjulalwazi ekuhlaziyeni ulwazi olutholakele.

Phakathi kokutholakele, ukuthi ababhali bezincwadi ezazihlaziywa baneqhaza abalibambile ekubhebethekiseni inzondo ebhekiswe kwabanemizwa yobulili obufanayo. Ucwanningo luveza nokuthi othisha, ngezenzo zabo, ngabakushoyo kanye nangezinsizakufundisa abazisebenzisayo lapho befundisa emakilasini, bayayigquguzela inzondo nempi yobulili ebhekiswe kwabanemizwa yobulili obufanayo. Okunye futhi okutholakele ukuthi othisha abaqondi ngokuba nemizwa yobulili obufanayo (ngobunkonkoni) kanti nezenzo zabo namazwi abawakhulumayo kuwumphumela walokhu kungaqondi kwabo ngabanemizwa yobulili obufanayo.

Phakathi kwezincwadi, kunconywa ukuthi ababhali kumele emibhalweni yabo banciphise ukuveza abalingiswa abanemizwa yobulili obufanayo kabi. Kunconywa nokuthi uMnyango WezeMfundo uqwashise othisha ngokufundisa imibhalo enezindikimba ezibucayi, njengabo ubunkonkoni (ukuba nemizwa yobulili obufanayo).

### **UHLU LWEZIFINGQO NEZIFINYEZO (LIST OF ACRONYMS & ABBREVIATIONS)**

AOU:	Organization of African Union
GASA:	The Gay Association of South Africa
NCRTV:	Greek National Council for Radio and Television
RGO;	Rand Gay Organization
PASOK:	Panhellenic Social Movement

### **UHLU LWEZELEKO (LIST OF APPENDICES)**

ISELEKO		IKHASI
1.	Uhlelo lwemibuzo yezingxoxo	143
2.	Isheduli yokubuka okwenzekayo (Observation schedule)	146
3.	Incwadi kaMphathiskole	149
4.	Incwadi YoMnyango WeMfundo	151
5.	Incwadi Yomhlanganyeli Wocwaningo	153
6.	Incwadi Yomzali (English version).	155
7.	Incwadi Yomzali (isiZulu version).	157
8.	Incwadi yemvume yokwenza imvume ezikoleni zoMnyango WeMfundo	159
9.	Incwadi yenkambiso elungileyo (Ethical clearance certificate)	160
10.	Ziwushayile ezitabaneni	161
11.	Umemulo kaSibonakaliso oyisitabane	162
12.	Umshado wezitabane (a)	163
13.	Umshado wezitabane (b)	164
14.	Umemulo wowesilisa	165

## IZINCAZELO ZAMANYE AMAGAMA ABALULEKILE KULO MBIKO

- |                           |  |
|---------------------------|--|
| 1. Iqembu lenhlalo        | Abantu beqembu elilodwa kodwa bebe behlukene ngabakwenzayo nangamasiko   |
| 2. Ingcindezelo           | Yinto eyenzekayo eyenziwa ukungalingani nokungafani kubantu bamaqembu noma nezinhlalo ezingafani nokungafani kubantu bamaqembu okungadalwa imibono eyahlukil noma ukwenza izinto ngokungafani. |
| 3. Ukucwasa               | ukukhipha inyumbazane iqembu elinye ngoba lingenzi njengoba iqembu lakho lenza.  |
| 4. Isitabane              | Umuntu wesilisa oziphathisa okomuntu wesifazane aze aqome omunye umuntu wesilisa.  |
| 5. Ungqingili / inkonkoni | Umuntu olalana nomuntu onobulili obufana nobakhe. Lokhu kungaba phakathi komuntu wesilisa nowesilisa noma kube ngowesifazane nomunye wesifazane.   |

## OKUQUKETHWE

	UMSEBENZI	IKHASI
1.	Declaration	iii.
2.	Isifungo	iv.
3.	Dedication	v.
4.	Umnikelo walo msebenzi	vi.
5.	Acknowledgements	vii.
6.	Amazwi okubonga	viii.
7.	Abstract	ix.
8.	Isifingqo	x.
9.	Uhlu lwezifingqo nezifinyezo ( <i>List of acronyms and abbreviations</i> )	xii.
10.	Uhlu lwezeleko ( <i>list of appendices</i> )	xiii.
11.	Okuqukethwe	xiv.

# ISAPHLUKO SOKUQALA

## ISENDLALELO NOBUMQOKA BOCWANINGO

	OKUQUKETHWE	IKHASI
1.1	ISINGENISO	1
1.2	OKWENZEKA EMIPHAKATHINI	4
1.3	ENGIKHULE NGIKUBONA	8
1.4	UKUCWASWA NOKUKHISHWA INYUMBAZANE KWABANEMIZWA YOBULILI OBUFANAYO EZIKHUNGWENI ZIKAHULUMENI KANYE NASEMASONTWENI	10
1.4.1	EZIKHUNGWENI ZEZOKUVIKELA	10
1.4.2	EZIKHUNGWENI ZEZEMFUNDO	11
1.4.3	EZIKHUNGWENI ZEZENKOLO	14
1.5	IMIBHALO YOBUCIKO NENDIKIMBA YOBUNKONKONI	18
1.6	INHLOSO YOCWANINGO NALAPHO LUGXILE KHONA	18
1.7	IMIBUZONGQANGI YOCWANINGO	19
1.8	UKUMA KWEZAPHLUKO	19
1.9	IQOQA LESAPHLUKO	20

# ISAPHLUKO SESIBILI

## UKUBUYEKEZWA KWEMIBHALO

	OKUQUKETHWE	IKHASI
2.1	ISINGENISO	21
2.2	UCWANINGO OLWENZIWE E-AFRIKA	21
2.2.1	UCWANINGO OLWENZIWE ENINGIZIMU AFRIKA ( <i>SOUTH -AFRICA</i> )	24
2.2.2	UCWANINGO OLWENZIWA ENIJERIYA ( <i>NIGERIA</i> )	27
2.2.3	UCWANINGO OLWENZIWE EMALAWI	28
2.2.4	UCWANINGO OLWENZIWE E-UGANDA	29

2.2.5	UCWANINGO OLWENZIWA EKENYA	30
2.3	UCWANINGO OLWENZIWE PHESHEYA KWEZILWANDLE	32
2.3.1	UCWANINGO OLWENZIWE ESWIDENI ( <i>SWEDEN</i> )	32
2.3.2	UCWANINGO OLWENZIWE EZWENI LASEGRISI ( <i>GREECE</i> )	33
2.3.3	UCWANINGO OLWENZIWE EMELIKA ( <i>AMERICA</i> )	36
2.4	UBUDLELWANO KWEZOTHANDO KWABANOBUHLALI OBUFANAYO	38
2.5	UKUBUYEKEZWA KWEZINJULALWAZI ZOKUHLAZIYA IMIBHALO	40
2.5.1	IFEMINIZIMU (FEMINISM)	41
2.5.2	ITHIYORI KA-MARX (MARXIST THEORY)	43
2.5.3	INJULALWAZI KAPHARR (1988)	46
2.5.4	INJULALWAZI I-SOCIAL CONSTRUCTIVIST	46
2.6	IQOQA LESAHLUKO	48

## ISAHLUKO SESITHATHU

### UMKLAMO NEZINDLELA ZOCWANINGO (RESEARCH DESIGN & METHODOLOGY)

	OKUQUKETHWE	IKHASI
3.1	ISINGENISO	49
3.2	UCWANINGO OLUYIKHWALITHETHIVU ( <i>QUALITATIVE RESARCH STUDY</i> )	49
3.3	UMKLAMO WOCWANINGO (RESEARCH DESIGN)	53
3.3.1	UCWANINGO OLUYI-CASE STUDY	53
3.4	IPHARADAYMU ( <i>PARADIGM</i> )	55
3.4.1	IPHARADAYMU YOMHUMUSHO ( <i>INTERPRETIVE PARADIGM</i> )	55
3.5	IZINDLELA ZOKUQHUBA UCWANINGO KANYE NAMATHULUZI OKUQOQA ULWAZI LOCWANINGO ( <i>DATA COLLECTION AND RESEARCH INSTRUMENTS</i> )	56
3.5.1	INHLOLOLWAZI ( <i>INTERVIEW</i> )	57
3.5.1.1	INHLOLOLWAZI ESAKUHLELEKA ( <i>SEMI-STRUCTURE INTERVIEW</i> )	58
3.5.2	UKUBUKELA OTHISHA BEFUNDISA ( <i>OBSERVATION OF LESSONS</i> )	60
3.6	IZINGQINAMBA ZOCWANINGO ( <i>DELIMITATIONS OF THE STUDY</i> )	61
3.7	INKAMBISO ELUNGILEYO YOCWANINGO ( <i>RESEARCH ETHICS</i> )	62
3.8	UKUVIVINYA AMATHULUZI OCWANINGO ( <i>PILOTING RESEARCH INSTRUMENTS</i> )	63
3.9	UKUQOKWA KOTHISHA ( <i>SAMPLING</i> )	64
3.10	IQOQA LESAHLUKO	65

## ISAPHLUKO SESINE

### UHLAKA LWENJULALWAZI KANYE NOHLAKA LWEMICABANGO YOCWANINGO

#### OKUQUKETHWE

#### IKHASI

4.1	ISINGENISO	66
4.2	INJULALWAZI (THEORY)	66
4.3	UHLAKA LWENJULALWAZI ( <i>THEORETICAL FRAMEWORK</i> )	67
4.3.1	INJULALWAZI KAPHARR (1988)	68
4.4	UHLAKA LWEMICABANGO YOCWANINGO ( <i>CONCEPTUAL FRAMEWORK</i> )	70
4.4.1	IQEMBU LENHLALO	70
4.4.2	INGCINDEZELO ( <i>OPPRESSION</i> )	71
4.4.3	UKUCWASA	73
4.5	IQOQA LESAPHLUKO	73

## ISAPHLUKO SESIHLANU

### UKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO EMIBHALWENI YOBUCIKO YESIZULU NASEMAPHEPHANDABENI

#### OKUQUKETHWE

#### IKHASI

5.1	ISINGENISO	74
5.2	UKUFINGQWA NOKUHLAZIYWA KWEMIBHALO	75
5.2.1	BENGITHI LIZOKUNA	75
5.2.1.1	UKUVEZWA KWABALINGISWA	77
5.2.1.1.1	UNGIDI	77
5.2.1.1.2	UMHLENGI /MAHLENGI	77
5.2.1.1.3	UNONTOBEKO	78
5.2.1.1.4	UXOLANI	78
5.2.1.1.5	UNDUMISO	78
5.2.2	INDABA EMFUSHANE: UMHLABA USHINGILE	79
5.2.2.1	UKUVEZWA KWABALINGISWA	80
5.2.2.1.1	UBAFANA	80
5.2.2.1.2	UMKHABELA	80
5.2.2.1.3	UMAMNISI	81

5.2.3	INDABA: AMANYAL' ENYOKA	81
5.2.3.1	UKUVEZWA KWABALINGISWA	83
5.2.3.1.1	UPAT	83
5.2.3.1.2	USINDI	84
5.2.3.1.3	UTEBOHO	84
5.2.4	IZINDABA/IMIBIKO YASEMAPHEPHANDABENI	84
5.2.4.1	UKUVEZWA KWABALINGISWA	87
5.2.4.1.1	USIBONAKALISO	87
5.2.4.1.2	UTHOBANI NOTSEPO	87
5.2.4.1.3	USNETHEMBA	88
5.3	IZINDIKIMBA EZITHOLAKELE	88
5.3.1	ABANEMIZWA YOBULILI OBUFANAYO NOKUZITHANDA	88
5.3.1.1	UKUZICWALA AMAKHANDA	88
5.3.1.2	UBUHLE BOBUSO	89
5.3.1.3	UKUNAKEKELA IZINZIPHO	90
5.3.1.4	IZIQHOLO	91
5.3.2	ABANEMIZWA YOBULILI OBUFANAYO NEZOMNOTHO	91
5.3.3	UKUHLUKUMEZEKA KWABANEMIZWA YOBULILI OBUFANAYO EMINDENINI	92
5.3.4	UKUBA YINHLEKISA EMPHAKATHINI	94
5.3.5	INKULULEKO YOKUZIKHETHELA	95
5.3.6	UKUHLUKUMEZEKA KWEZOTHANDO	97
5.3.7	USIKOMPILO	99
5.4	IQOQA LESAHLUKO	101

## **ISAPHLUKO SESITHUPHA**

### **INDLELA OTHISHA ABAQONDA NGAYO ABANEMIZWA YOBULILI OBUFANAYO**

	<b>OKUQUKETHWE</b>	<b>IKHASI</b>
6.1	ISINGENISO	102
6.2	INDLELA OTHISHA ABAQONDA NGAYO ABANEMIZWA YOBULILI OBUFANAYO	102
6.2.1	UKUNGAQONDI KOTHISHA NGABANEMIZWA YOBULILI OBUFANAYO	102
6.2.2	UKUBA NENZONDO KOTHISHA NGABANEMIZWA YOBULILI OBUFANAYO	107
6.2.3	UKUGWEMA KOTHISHA UKUKHULUMA NGABANEMIZWA BOBULILI OBUFANAYO	112
6.2.4	IZINKOLELO EZIMAYELANA NOKUGANANA NOKWAKHEKA KWEMINDENI KWABANEMIZWA YOBULILI OBUFANAYO	114
6.2.5	UKUNGAKHULULEKI KWABANEMIZWA YOBULILI OBUFANAYO	116
6.2.6	IZINSIZAKUFUNDISA	118
6.3	IQOQA LESAHLUKO	119



# ISAHLUKO SESIKHOMBISA

## INDLELA OTHISHA ABAFUNDISA NGAYO IMIBHALO ENABALINGISWA ABANOBULILI OBUFANAYO

	OKUQUKETHWE	IKHASI
7.1	ISINGENISO	120
7.2	ABAKWENZAYO OTHISHA LAPHO BEFUNDISA IMIBHALO ENABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO	120
7.2.1	INDLELA OTHISHA ABACHAZA NGAYO AMAGAMA	121
7.2.2	UKUCHAZA ABALINGISWA EMBHALWENI	123
7.2.3	UKUHLANGANISA OKUSEMIBHALWENI NOKWENZEKA EMIPHAKATHINI	127
7.3	IQOQA LESAHLUKO	131

# ISAHLUKO SESISHIYAGALOMBILI

## UKUSONGA LOLU CWANINGO

	OKUQUKETHWE	IKHASI
8.1	ISINGENISO	132
8.2	UKUBALULEKA KWALOLU CWANINGO	132
8.3	IZINGQINAMBA ZOCWANINGO	133
8.4	IZINCOMO	133
8.5	AMAZWI OKUSONGA	134
8.6	IQOQA LOKUGCINA	135

# ISAHLUKO SOKUQALA

## ISENDLALELO NOBUMQOKA BOCWANINGO

### 1.1 ISINGENISO

Izinguquko ezaletwa yinkululeko ngonyaka we-1994 zeza nezinto eziningi ezahlukeni ezakhamizini zaseNingizimu Afrika. Lezi zinguquko zimbandakanya ukulingana ngokobulili, ukuqedwa kobandlululo, ukuqeda impi yebala kanye nokulinganiswa kwezilimi. Lokhu kwenza ukuthi izilimi zabamnyama nazo zihlonipheke njengalezo zabamhlophe (DoE, 2003). Inkululeko yabantu abanemizwa yokuthanda abantu abanobulili obufana nobabo nayo ayizange isalele ngaphandle (Bill of Human Right, 2009). Lokhu kwaba umthetho ochitshiyelwe ngenxa yokuthi kawuzange usungulwe ngesikhathi kusungulwa imithetho ephathelene namalungelo abantu.

Lokho-ke kwabe sekusho ukuthi abantu abanemizwa yothando lobulili obufanayo sebenikezwe iguya lokuthandana, ukuganana nokugqoka ngendlela abafisa ngayo ngaphandle kokucwaswa yimiphakathi (Bill of Human Rights, 2009). Lokhu kufakazelwa ngisho nanguMthethosisekelo waseNingizimu Afrika owasayinwa ngowayenguSekela-Mengameli, uNkosikazi uPhumzile Mlambo-Ngcuka ngonyaka wezi-2006 (*Civil Union Bill*, 2006). Lokhu kwenza ukuthi izwe laseNingizimu Afrika libe ngelesihlanu emhlabeni ukuba nomthetho ovumela abantu abanobulili obufanayo ukuba baganane (*South Africa Bill of Right 2006*).

Ngokolimi lwesiZulu abantu abathandana nabanobulili obufanayo babizwa yimiphakathi ngokuthi yizinkonkoni noma yizitabane. Sekukhona negama elisha asebebizwa ngalo laba abesilisa elibizwa ngokuthi izimpoqabuntombi, lokhu kucha ukuthi phela laba abasilisa baziphoca ngenkani ukuba babe abantu besifazane. Lokhu kuchaza umuntu wesilisa noma owesifazane onothando lomuntu onobulili obufana nobakhe. Babuye babizwe nangongqingili (abesifazane), okuchaza umuntu owenza ucansi nomuntu onobulili obufana nobakhe (Isichazamazwi sesiZulu, 2009).

ULappi (2007) uthi abantu abanemizwa yothando lobulili obufanayo bangama-*Homosexuals*. Ubeka uthi ama-*gay* abesilisa abathandana nabanye besilisa kanti ama-*lesbian* abesifazane abathandana nabanye besifazane. I-*World English Dictionary* (2009) iwachaza kanje la magama:

*Homosexual is someone who is attracted to same sex; someone who is sexually attracted to members of his or her own sex. Lesbian is a woman who has sex with another women; someone who is exclusively sexually attracted to women. Gay is a man who is sexually attracted to men.*

*(World English Dictionary, 2009, p.327)*

Ngokocwaningo oseluke lwenziwa kuyatholakala ukuthi ukusetshenziswa kwala magama kuyaluvusa uhlevane kulabo abaphila le mpilo (Lappi, 2007). Yingakho kuye kubonakale abanye sebeziguqulile ubulili babo. Bakwenza lokhu ngenhloso yokudukisa umkhondo kulabo ababaziyo ukuthi bebekade beyibuphi ubulili, ngisho nalabo abangabazi. Lokhu kuziguqula kungasho ukuthi owesilisa uziphendula owesifazane ngokusizwa ubuchwepheshe bososayensi bese ebukeka engowesifazane, kanjalo nowesifazane abukeke engowesilisa. Ngakho-ke lokhu kungenza ukuthi umuntu obengenalo ulwazi lokuthi lowo muntu oseziguqulile uke waba ngobunye ubulili futhi angaze asola lutho, amthathe eyilobo bulili abukeka eyibo. Ngamanye amazwi basuke befihla ukuthi bebekade benobulili obufanayo nobabantu abasuke sebethandana nabo. Kuye kungasho-ke ukuthi njengoba sebeziguqule ubulili abasezona izinkonkoni kubasekwazini kwakhe nalabo abasuke besondelene nabo (Moctar, 2004).

*Abe-Lesbian Center (2010) eKapa nabo* baveza ukuthi uma umuntu ezishintsha ubulili bakhe lokhu kusuke kudalwe ukuthi usuke ezibona enza izinto ezehlukile kulezo ezenziwa umphakathi kakhulukazi kwezothando. Nokho-ke kuhle kugcizelelwe ukuthi umuntu owenza lokhu usuke ekwenza ngenxa yakho ukuthi uyinkonkoni, akavele nje azishintshe kungasukeli ekutheni uzizwa eyilobo bulili afuna ukuba yibo. Ngakho lolu cwaningo aluzukubuka ukushintshwa kobulili (*transgender*) njengokuyiyona ngqikithi yalolu cwaningo, kodwa ukuzishintsha kobulili lapho kutholakala khona kuzobukwa ngeso lokuthi lowo mlingiswa ozishintshile, uzishintshe ngoba vele ezifanisa nobulili lobo azizwa eyibo, njengoba sizobe sihlaziya imibhalo enabalingiswa abanemizwa yothando yobulili obufana nobabo. *Abe-Lesbian Center* bathi:

*Transgender at its most basic level is a word that applies to someone who doesn't fit within society's standards of how a woman or a man is supposed to look or act. For example "transgender" may be used to describe someone who was assigned female at birth but later realizes that label doesn't accurately reflected who they feel they are inside. This person may now live life as a man, or may feel that their gender identity can't be truly summed up by either of the two options we're usually given (male and female). They might feel like they're in*

*between those two options; both male and female or outside the two gender system, entirely, neither male nor female.*

*(Mohale & Ndlovu, 2012, p.4)*

Lesi sicaphuno esingenhla sikhombisa ngokusobala ukuthi abantu abathandana nabanobulili obufana nobabo balangazelela kanjani ukuzifanisa nobulili lobo abasuke bezizwa beyibo yize ukuthi ngokobulili bendalo obubonakele lapho beyizingane bezelwe, basuke beyilokho kodwa kube kungenjalo. Umbuzo omkhulu othi: ukhona yini oye acabange ukuthi umuntu angazalwa abe nobulili obubili kodwa okunye kube ngobucashile bese kuthi lapho ekhula bese kugqama obucashile? Imvamisa abazali babantwana nodokotela abaze bangazihlupha ngalokho ngoba bazi ukuthi uma umuntu ezalwa, uzalwa enobulili obubodwa. Ngaleyo ndlela inkinga iqala lapho ngoba akuvamile umzali acabange ukuthi nakuba ingane eyizele ingumfana noma yintombazane, kusengenzeka ibe nobulili obubili obusobala nobucashile (*Lesbian Center, 2010*).

Ziningi izehlakalo zokucwaswa kwabantu ababukeka bengobunye ubulili kodwa bese beziphathisha okobunye ubulili, ngisho noma ngabe akukho ukuzishintsha ngokobulili okusuke sekwenzekile. Isibonelo; omunye umsubathi odumile esifundazweni saseLimpompo eNingizimu Afrika wazithola esenegcindezi yokucwaswa ngokobulili kwezemidlalo phesheya kwezilwandle emveni kokuphumelela kwakhe emqhudelwaneni wabasubathi (Smith, 2010). Abezindaba babika ukuthi kwakufanele ngabe akagijimanga nabesifazane ngoba isakhiwo sakhe sikhomba ukuba ungumuntu wesilisa. Lokhu kuqagula kwadalwa ukubona isimo sokwakheka kwakhe nezwi elinjengelomuntu wesilisa. Abazali bakhe kwaze kwadingeka ukuthi bakhipe isitifiketi sakhe sokuzalwa ukuze kuqinisekise ngobulili bakhe. Kwaze kwasungulwa ngisho ithimba elalizophenya ngobulili balo msubathi. Lokhu akuzwakalanga kahle kubantu abaningi, ikakhulukazi izinhlangano ezibhekelela amalungelo abantu, kanye nenhlangano yabesifazane yaseNingizimu Afrika (Smith, 2010). Kwabukeka njengokuhlukunyezwa kwalona wesifazane, njengoba abantu abaningi babekhononda ngalesi senzo senhlangano yezemidlalo.

Lokhu kukhombisa khona ukuthi ubulili abakhiwa izitho zomzimba kuphela kodwa kuyasithinta isimomqondo nokuziphatha komuntu. Le nkinga ize yenabele nasezikhungweni ezahlukene ngisho ezikahulumeni; njengamabhange, izimboni, izibhedlela kanye nezomthetho. Emafomini okufaka izingcinga zomsebenzi nje kuye kube nezikhala ezimbili zokukhomba ubulili bakho wena ofaka isicelo. Isikhala sesithathu sobulili obucashile asibikhona. Isibonelo esifakazela lokhu: umsakazo

uKhozi ngonyaka wezi-2012 lwaveza ukuthi labo abathandana bebe benobulili obufanayo bafuna ukuthi uhulumeni emafomeni okufaka izicelo zomsebenzi abe nezikhala ezintathu zobulili okwabayindida nakuhulumeni ukuthi uzothi isikhala sesithathu esani ngoba phela lezi ezimbili ezokusho ukuthi ungowesilisa noma owesifazane yini (Ukhozi, 2012). Izindlu zangasese zabathandana bebe benobulili obufanayo uKhozi lwabika ngokuthi kumele bakhelwe zona, njengoba baye basebenzise zona lezi zabantu abaphila impilo yobulili obujwayelekile. Umbuzo oye uqubuke othi kungabe kufanele yini baphumele obala ngalesi simo sabo uma bengeke bakwazi ukusebenzisa izindawo ezihlukaniswe ngokobulili?

## **1.2 OKWENZEKA EMIPHAKATHINI**

Umthethosisekelo Wezwe laseNingizimu Afrika owaphasiswa ngonyaka we-1996 awukuvumeli ukukhishwa inyumbazane kwabantu banoma yiluphi uhlobo noma ngabe kwenzeka ngayiphi indlela. Kungabe okobulili, okwebala, okwezinga lempilo, okobuhlanga, okulimi kanye nalabo abanemizwa yokuthanda abanobulili obufana nobabo. Yize noma uMthethosisekelo ukugxeka ukukhishwa inyumbazane kwabantu, kodwa labo abanemizwa yokuthanda ubulili obufana nobabo basazithola beyizisulu zokukhishwa inyumbazane nokucwaswa imiphakathi abaphila kuyo. Lokhu kuhlenganisa ukubulawa, ukuncishwa amathuba emisebenzi, ukungahlonipheki nokuphendulwa inhlekisa yimiphakathini nabezindaba (Mthaka, 1999). Ziningi izindaba ezibikwa abamaphephandaba ezigxeka okwenziwa yizinkonkoni. Emidlalweni kamabonakude abadlali baye bavezwe behlukunyezwa, benziwa inhlekisa. Imbangela yalokho ukuthi ababhali basuke befuna ukuveza ukuthi le mpilo abayiphilayo ayemukelekile.

Isibonelo uMohale noNdlovu (2012) baveza isigameko sowesilisa waseSikhawini eMpangeni onemizwa yokuthanda ubulili obufana nobakhe owayemuliswa owaphenduka inhlekisa kubafundi bephephandaba. Abafundi bephephandaba nalabo abakhuluma nezintatheli ngalolu daba babekhala ngokuthi bayaweshwama lo mhlola owenziwe ngabazali balo wesilisa wokumemulisa. Bona bazi ukuthi ngumuntu wesifazane owemuliswayo ngoba kubongwa ukuziphatha kahle kwakhe nokuthi owesifazane usuke esesigabeni sokuzimela. Usuke esevumelekile nokuthi usengaletha umuntu osengabizwa ngomkhwenyana ekhaya. Lokhu-ke kuye kuhambisane nesiko lokugonqiswa. Nakuba leli siko lokugonqa lingafani ncmishi nosiko lokwemulisa. Lapha intombazane isuke

ikhuliswa ngoba isingene ebuntombini. Lokhu kufakazelwa nayisicaphuno sombuko wephephandaba Isolezwe lapho uMohale noNdlovu becaphuna uNgubane oyisazi-masiko ephawula kanjena:

*Ukwemula komuntu wesilisa kuphambene nesiko lesintu. Uma kwemuliswa owesifazane kusuke kubongwa ukuziphatha kahle kwakhe nokuthi usesigabeni sokuthi angakwazi ukuzimela. Lokhu kuchaza ukuthi noma kukhona insizwa ezimisele ngomshado isingamthatha. Owesilisa usuke ezothathwa ubani-ke yena njengoba kunguye okumele akhethe intombi?*

*(Mohale & Ndlovu 2012, p. 4)*

Kuwo lowo mbiko uNgubane waphinde wachaza ngomgonqo kanjena:

*Umgonqo uyingxenywe yomemulo. Ukugonqa kuchaza ukuthi owesifane ozomula usuke evalelwe endlini izinsuku ezithile Lapho ekhona kusuke kungena abesifazane asebekhulile bemeluleka ngendlela osekumele aziphathe ngayo ngoba usuke esengene ezingeni lobudala.*

*(Mohale & Ndlovu, 2012, p.4)*

Ngokosiko lwaseNtshonalanga usuke unikezwa isikhiye sokukukhombisa ukuthi usukhulile usungakwazi ukuzithathela izinqumo ngaphandle kwabazali, nakhona-ke lokho okuyisiko elehlukile impela kwelethu thina maZulu. Abantu abamnyama bakholelwa ekutheni ingane ihlala ingaphansi kwesandla sabazali ize iyongena egodini, akukhathaleki ukuthi isithathiwe noma isithathile. Ngokosiko lwaseNtshonalanga awubi bikho umngcele njengasesikweni lethu. Owesilisa nowesifazane benzelwa ngendlela efanayo. Abanye ababhali nabo bayakuveza ukuthi umemulo wenzelwa intombazane, hhayi owesilisa. Owesilisa kuye kuthiwe uyakhuliswa. Lokhu kuye kwenzeke emveni kokuba umfana esethombile. Lokhu kukhuliswa kwehlukile kunalokho okwenzelwa umuntu wesifazane, engike ngakhuluma ngakho phambilini ngathi ngumgonqo. UNyembezi noNxumalo (1982) uma bechaza isiko lokukhuliswa komfana babeka kanjena:

*Lapho umfana ekhulile kwakuba yindaba enkulu ngoba ngalokho wayesuke esephelele ubuntu. Lapho umfana ekhulile wayevuka akhiphe izinkomo zakubo nezomakhelwane azise entabeni. Kwakuthi kungabonakala ekuseni ukuthi izinkomo azikho, abafana abakhulile bahambe bayofuna entabeni. Bathi bangamfica lowo mfana okhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule*

*enkabeni bahlanganise emhlane bese futhi bemphuzise amanzi  
enkalankala.*

*(Nyembezi & Nxumalo, 1982, p.127)*

Lokhu okuvezwa yilaba babhali kuveza ukuthi umfana akaze engenzelwa umemulo kodwa uyakhuliswa, umemulo wenzelwa umuntu wesifazane. Abantu abaphawula ngalo mbiko, bakubeka kwacaca ukuthi kuyichilo nehlozo ukwemuliswa komuntu wesilisa. Nakuba impucuko yaseNtshonalanga ize nezinguquko eziningi ezweni lakithi kodwa akusho ukuthi sekufanele kuphanjanwe nosikompilo lwesizwe sabamnyama. Ngakolunye uhlangothi, amalungelo abantu, akumele angahlonishwa, ikakhulukazi uma sonke sikholelwa ukuthi umuntu wadalwa nguNkulunkulu ukuba abe yilokho ayikho, akazenzanga.

Esizweni esinsundu kuthathwa njengechilo ukuzwa indoda ithi ifuna ukulotsholwa kumbe iyalotsholwa. Lokhu kuye kuvuse imibuzo eminingi ethi: ngakube sesilahlekelwe ngamasiko ethu salandela amasiko abezizwe? Omunye umbuzo abantu abaye babe nawo owokuthi: iyiphi imfundiso esiyiveza esizukulwaneni esisakhulayo nokuthi ngakube amalungelo esigixabezwe wona asenza siphambanise amasiko ethu. UMohale noNdlovu (2012) uveza esinye isigameko ephephandabeni owesilisa onguSibonakaliso ofuna ukulotsholwa ngezinkomo eziyishumi nanhlanu ngenxa yokuthi 'uyintombi nto.' Lokhu okushiwo ngenhla umfo kaBiyela wesikhungo sezitabane i-*Gay and Lesbian Centre* uyakuphikisa, uthi ukulobolana nokuganana kwezitabane kuphambene nesiko lesintu, kodwa ngeke akugxeke ngoba kusuke kuyisinqumo sabathandanayo.

Esinye isigameko esikhombisa ukungemukeleki kwabantu abanemizwa yobulili obufana nobabo yileso esibikwe nguMadonsela (2012) oveze indaba yowesilisa oxoshwe nguyise ekhaya ngenxa yokuthi uyisitabane. Lokhu kuye kudalwe ukuthi imiphakathi ayikholelwa ekutheni umuntu angazalwa enobulili bomuntu wesilisa noma wesifazane bese kuthi gwiqiqi useyashitsha usenemizwa yokuthanda ubulili obufana nobakhe. Baye bakuthathe njengento engamampunge, okungenzeka ukuthi kube ingcindezi yabangani abaphila impilo yobunkonkoni. Lokhu kufakazelwa nanguMsimango ubaba webhungu elaxoshwa ekhaya emveni kokuba uyise ethole ukuthi lithandana nomuntu onobulili obufana nobalo. Wabeka kanje uMsimango:

*Ungehlisa isithunzi lo mfana. Indodana yami ayizalwanga injena. Le  
nto ikhomba ukuthi lo mfana uyithatha, ubengeke azifake kulesi  
silingo uma engelona ithatha.*

*(Madonsela, 2012, p.3)*

Ziningi-ke izindaba ezifuze lezi emaphephandabeni, komabonakude nasemibhalweni yobuciko yesiZulu. Lokhu kusakhomba khona ukucwaswa, ukukhishwa inyumbazane nokuncishwa inkululeko yokuzikhethela kubantu abanemizwa yokuthanda ubulili obufana nobabo. Njengoba sengike ngabeka ngaphambilini ukuthi laba bantu abakutholi ukhlonipheka emiphakathini, emisebenzini ngisho nasemakhaya imbala. Le ngcindezi kakhulukazi kubazali idalwa ukuthi abakholelwa ekutheni umuntu wesilisa noma wesifazane angaba nemizwa yokuthanda ubulili obufana nobakhe. Lokhu bakubuka njengento ejivaza usiko lwabaMnyama. Lokhu siyakubona ngisho emdlalweni kamabonakude (SABC) owuchungechunge i-*Generations*. Kulo mdlalo uSenzo (oyisitabane) uxabana noyise (uSibusiso) ngenxa yokuthi uyise akakwemukeli ukuthi indodana yakhe ithandana nenye indoda, (uJayson). USenzo noJayson bayasemukela isimo sabo abazenyazi ngaso. Bayazazi ukuthi bayizitabane.

Kuyabonakala ukuthi ukuhlukana ngemibono phakathi kwabazali nentsha kungenxa yegebe elibhebhezela imfundo, iglobhalizeshini (*globalization*), inthanethi (*internet*) kanye namaphephandaba. Lokhu kudala ukuthi intsha ibone ukuthi yona iyacindezelwa ezintweni efisa ukukhululeka kuzona ngenxa yabantu abadala abangahambisani nezinguquko.

Nasemidlalweni kamabonakude ziyenzeka lezi zigameko lapho laba bantu bezithola behlukumezeka. Emdlalweni i-*Society* kumabonakude umlingiswa onguThandi waxoshwa emsebenzini ngoba eveza ukuthi uthandana nomuntu onobulili obufana nobakhe, uthishanhloko wabeka umbandela wokuthi uzofundisa izingane usikompilo olungamukelekile esizweni esiNsundu. Lokhu kubonakala nalapho kuqhamuka uhlobo lwalo muntu bambuka baze bajike naye, bamthuke, bamhlukumeze nangokocansi.

Isibonelo kumdlalo i-*Society* lapho owayeyisoka likaThandi eshaywa abesilisa abathile bemshayela ukuthi uyisitabane. Kwathi lapho ethi uThandi uyovula icala emaphoyiseni ngokushaywa komuntu athandana naye, ambhuqa amaphoyisa ambuza ukuthi usengaze athandane nomunye umuntu wesifazane bese kuphele izinsizwa yini. Lokhu kwenza uThandi wathukuthela kakhulu waze wabikela ngisho umphathisiteshi ngesenzo salawo maphoyisa. Isizathu sokwenza kwamaphoyisa kanjena sidalwa ukuthi abantu baye balindele ukuthi umuntu wesilisa noma wesifazane kufanele abe nemizwa yokuthanda umuntu onobulili obungafani nobakhe, kuye kubethuse-ke ukubona abantu bobulili obufanayo besebudlelwaneni bezothando.



Ngaphandle nje kwesikubuka komabonakude, kunezehlakalo eziningi esezibikiwe emthonjeni yezindaba zokuhlukunyezwa kwabantu abanemizwa yabanobulili obufanayo okuthi nalapho bethi bayobika kwabomthetho babashaye indiva. Esinye isigameko esibonakalayo yilesa esenzeka eKapa amadoda amane atholakala enecala lokukhanda ngamatshe abesifazane abebethandana benobulili obufanayo. Lesi senzo sathukuthelisa kakhulu inhlango ebizwa ngokuthi yiHuman Rights Watch (2011) yaseKapa esanda kusungulwa ebhekelela ukuthi amalungelo abantu awagxotshwa yini ngezinyawo. Le nhlangano isize yacela uhulumeni ukuba akugxeke ukubulawa kwalaba besifazane, nokuthi kufanele abantu bafundiswe ukuthi wonke umuntu unelungelo lokuphila impilo ayithandayo ngaphandle kokucwaswa eNingizimu Afrika.

Lokhu kucwaswa yimiphakathi akwenzeki kuphela kubantu abanemizwa yobulili obufanayo kodwa ngisho nakulabo abahaqwe yigciwane lengculazi. Isibonelo; uGugu Dlamini waseThekwini wakhandwa ngamatshe waze wafa ngoba enegciwane lesndulela ngculazi kanti futhi wayenemizwa yokuthanda abanye besifazane. Lokhu kwenza ukuba abe nesigcwgagwa emphakathini, okwagcina ngokuthi umphakathi umkhande ngamatshe afe. Ukubulawa kwale ntombazane kwavusa uhlevane ezinhlanganweni ezilwela amalungelo abantu nawabesifazane, ikakhulukazi izinhlangano ezilwela abantu besifazane (Khanyile, 1999, p.2).

### **1.3 ENGIKHULE NGIKUBONA**

Ubulili obubonakala enganeni uma isizelwe yibona obuyichazayo ukuthi iyintombazane noma ingumfana. Kuye kungagcini ngobulili, ngisho izingubo ezigqokwa yingane ezelwe ziyayichaza ukuthi ibulili buni. Ingane yentombazane uyibona ngokugqokiswa izingubo eziphinki kuthi eyomfana igqokiswe eziluhlaza okwesibhakabhaka (Mncube, 2007).

Amathoyizi athengelwa yona ingane ayayichaza ukuthi iwubuphi ubulili. Ngokuvamile abafana baye bathengelwe amathoyizi ezimoto kanti amantombazane kuba ngonodoli. Lokhu kufakazelwa nanguSibonakaliso oyisitabane esengike ngakhuluma ngaye phambilini. USibonakaliso uthi esakhula wayethanda ukudlala onodoli kunamathoyizi ezimoto. Uthi wayengakuthokozeli ukudlala nabafana ngoba wayengazi ukuthi uzoxoxani nabo kwakuze kube ngcono uma exoxa namantombozane.

Emiphakathini indlela agqoka ngayo owesifazane iye ingafani kunaleyo yomuntu wesilisa. Uma sekubonakala owesilisa esegqoke ingubo, epende izinzapho; amashiya nomlomo esehambela phezulu ngamaxhumela amade esecwale nezinwele njengomuntu wesifazane, kuye kukhonondwe ngokuthi kuthunaza isithunzi somuntu wesilisa. Ngale kwalokhu, imisebenzi eyenziwa abesilisa nabesifazane emakhaya iyahlukaniswa. Owesifazane ulindeleke ukuba akhule azi ukupheka nokuhlaza indlu nokunye kanti owesilisa yena ulindeleke ukuthi uma esekhulile akwazi ukwelusa, ukulungisa igceke, ukwakha isibaya, ukwakha izindlu uma kuhlathshiwe ekhaya ulindeleke ukuba asize ubaba wakhe ekuhlahleleni izitho zenkomo ukuze afunde ukuthi kuhlalelwa kanjani okuyomusiza naye uma esekhulile esingumnuzane emzini wakhe (Khanyile, 2013, p.10).

Umfana uma esekhulile kulindeleke ukuba eshele, aqonywe aganwe ngowesifazane, ngokunjalo nowesifazane kulindeleke ukuthi aqome agane owesilisa. Lokhu kuye kubenzima kulabo abasuke benobudlelwano nabantu abanobulili obufanayo babanengcindezi yokungazi ukuthi bazobathula kanjani laba abathandana nabo emindenini yabo. Ibakhona nemicabango yokuthi ngakube emindenini yabo bazomukeleka yini. Abanye uthola ukuthi bahlala isikhathi eside bengathathile noma bengathathiwe ngenxa yalesi sizathu. Lokhu kuye kudalwe ukuthi akulula kubazali ukwamukela lowo mntwana osuke ephumele obalo ngokuthi yena uthanda ubulili obufana nobakhe. Leyo ngane iye ithathwe njengengane eqalekisiwe emndenini ngangokuthi ize ibe nyamanambana emndenini. Kwesinye isikhathi kuye kube ukuzenyeza ngempilo ayiphilayo ngoba phela abanye hhayi ngoba basuke bekuthanda ukuphila impilo yokuba sebudlelwaneni nobulili obufana nobakhe kepha kusuke kuyingena yemizwa esuke ibabusa hhayi ngoba besuke bethanda ukuphila leyo mpilo.

Ziningi ezinye izigigaba eziye zenzeke ezidalwa yikho phela ukuthanda abantu abanemizwa yobulili obufana nobakho. Miningi imizi echithekile ngenxa yokuthi umama noma ubaba wekhaya unobudlelwane nomuntu onobulili obufana nobakhe. Lokhu kuye kudalwe ingcindezi laba bantu abazithola bebhekene nayo emiphakathini abayakhele. Baye bathathe izinqumo ezingafanele ezicindezela inkululeko yabo okudala ukuthi ekugcineni kube nokuhlukumezeka kwabantwana uma abazali babo sebethatha izinqumo zokwehlukanisa umshado wabo. Lokhu kuye kudalwe ukushada umuntu ube enganalo uthando lwakhe, ukwenziswa ukuthi ufuna ukuthokozisa abanye abantu okuthi ekugcineni kuqhume gula linamasi lapho sekuvela obala ukuthi iyiphi impilo oyiphilayo.

Abasileli ngaphandle nalabo abasuke besothandweni kodwa bengakashadi baba izisulu zokuhlukumezeka ngenxa yokuthi basuke bona benothando lweqiniso bengazi kuthi bathandana nabantu abangenalo uthando lweqiniso. Yingakho phela uye uthole ukuthi uma sekuvela amaqiniso abanye baye behluleke ngisho ukuzibamba bebone kungcono ukuba bethathe izimpilo zabo sebenziwa ngamahloni ukuthi abantu bazobabhekela ngubani. Kuye kube lukhuni satshe ngisho ukutshela izithandwa zabo ukuthi abehlukane ngoba kungenzeka ukuthi kudaleke inzono phakathi kwabo bobalili ngenxa yokuthi omunye usuke esamthanda lona osuke esenemizwa yokuthanda ubulili obufana nobakhe. Abanye baze bengene emishadweni benganekelelananga amaqiniso ngemizwa yabo, lokhu-ke kuye kudale ukuthi omunye wabo engcine eseba nobudlelwane ngaphandle ngoba phela usuke enganelisekile yilo muntu ashade naye kepha ubenza ngoba ephoqelekile ngoba efuna ukujabulise abathile okungaba umndeni wakhe noma isithandwasakhe.

#### **1.4 UKUCWASA NOKUKHISHWA INYUMBAZANE KWABANEMIZWA YOBULILI OBUFANAYO EZIKHUNGWENI ZIKAHULUMENI KANYE NASEMASONTWENI**

Inkinga yokucwaswa kwabantu abathandana bebulili obufanayo seyize yanabela ngisho ezikhungweni zikahulumeni ezinjengezikole, izibhedlela kwabezomthetho, njalonjalo (Burk, 1994). Uthola ukuthi labo abazivezayo ukuthi banemizwa yokuthanda ubulili obufana nobabo bayacwaswa, bashaywe bakhishwe inyumbazane abanye baze baxoshwe ngisho emsebenzini imbala. Lokhu kuye kuvuse umbuzo omkhulu wokuthi ngakube abanemizwa yobulili obufanayo kukuphi kanti lapho okufanele bakhululeke khona, uma kungukuthi abavunyelwa ukwenza into abayithandayo?

##### **1.4.1 EZIKHUNGWENI ZEZOKUVIKELA**

Kuyavela ukuthi angamaphesenti angamashumi ayisihlanu (50%) amaphoyisa anemizwa yobulili obufanayo (Burk, 1993). La maphoyisa aye azithole enengcindezi yokungamukelwa ozakwabo uma ethuke aphumela obala, aye acwaswe, akhishwe inyumbazane, anganyuselwa ngisho ezikhundleni eziphezulu. Nasempakathi la maphoyisa abanyamanambana umpakathi ungawemukeli (Burk, 1993). Lokhu-ke kuye kudale ingcindezi enkululu emaphoyiseni ngoba kusuke sekufanele ukuba bakhethe phakathi kwezinto ezimbili ukuvikela isithunzi

somsebenzi noma inkululeko yempilo yabo. Abanye ngenxa yengcindezi abasuke bebhekene nayo bagcina umsebenzi bengasawenzi ngendlela efanele, abanye bagcina sebewulaxaze phansi ngisho umsebenzi kanti abanye bagcina sebezendisele ngisho koyisemkhulu ngenxa yengcindezi abasuke benayo (Burk, 1993).

Kuyavela ukuthi labo abangamasotsha benemizwa yokuthanda ubulilil obufana nobabo abasilelanga ngaphandle ekuhlukunyezweni. Kuphinde kuvele ukuthi uma wawujoyine ukuba yisotsha kwakufanele ungasivezi isimo sempilo yakho ngoba uma wawusivezile wawuxoshwa emsebenzini uma kade usuqashiwe. Uma ngabe kuzwakale ungakaqashwa wawungabe usaqashwa. Lowo owabe esesuke engaphakathi embuthweni uma enemizwa yobulili obufana nobakhe, wayenxenxwa ukuba okungenani ahambe aye kodokotela eyohlizwa ukuze ashintshe ubulili ayikhona afakelwe lokho akufisayo. (Burk, 1993).

#### **1.4.2 EZIKHUNGWENI ZEZEMFUNDO**

Izikhungo zemfundo nazo azisileli kulokhu kukhishwa inyumbazane kwabantu abaphila impilo yokuthandana nabantu abanobulili obufana nobabo. Lokhu kuye kudale inzondo enkulu phakathi kwabafundi abayilolu hlobo nabafundi abanemizwa yokuthanda ubulili obungafani nobabo. Ukukhishwa inyumbazane kwalolu hlobo lwabafundi kuye kungagcini kubafundi kuphela ngisho nothisha imbala. Lokhu kuye kudale ukuthi lolu hlobo lwabafundi luzibone lungamukelekile. Isibonelo umfundi onguPrinsloo (2009) waseKhanada usivezela ukuthi othisha benza ihlaya ngaye emveni kokuba sebezwe amahlebezi okuthi uthandana nabantu abanobulili obufana nobakhe. Lo mfundi ubeka kanjena:

*The only mention of gay men was jokes. Even the teachers made jokes at my expense because of the rumours about me, something that I found really hurtful.*

*(Prinsloo, 2009, p.12).*

Ukukhishwa inyumbazana kwalaba bafundi ngothisha kanye nabanye babafundi, ukwenza kothisha nabafundi ngalolu hlobo kudale ukuthi umfundi engabe esenza kahle ezifundweni zakhe okukanye umfundi abe nodlame ngenxa yengcindezi asuke ebhekene nayo. Abanye bagcina belaxaze phansi ngisho isikole. Abanye baye bafise ukuphumela obala kodwa babuye besatshiswe ukuthi bazothi bangaphumela obala bese benziwa isilo sengubo beshaywe okukanye bathukwe ngezinhlamba. Kuye kubenzima ngisho ukutshela abantu abasondelene nabo

ngoba basuke bengazi ukuthi uma bezwa ngesimo sabo ngeke yini bahambe befafaza izindaba ngabo. Isibonelo umfundi ongu-Andy waseKhanada uveza ukuthi yena watshela umngani wakhe ukuthi uphila impilo yokuthanda abantu abanobulili obufana nobakhe wathi ezwa indaba yase ingcwele isikole sonke lokhu okwenza ukuthi agcine esenyamanambana kothisha kanjalo nakubafundi. Lo mfundi ubeka kanjena:

*I'd did say don't tell a school friend first unless they 'are the closest, closest, closest most trustworthy friend you know. One of the people I told let slip and suddenly the year knew. Nobody said anything directly to me but I did notice a lot of the boys suddenly weren't friends and they'd ignore me and they'd be laughing when I was around. Other people I know have had a much worse time than that, but it was bad enough.*

*(Prinsloo, 2009 p. 12)*

Ingcindezi yokushaywa noma yokukhishwa inyumbazane ngabanye abafundi kanye nabanye othisha ezikhungweni zemfundo yenza ukuthi laba bafundi begcine bezibulele. Isibonelo yileso somfundi onguGary waseKhalifoniya lapho eveza ukuthi yena wacishe wazibulala ngenxa yabantu ababemhlukumeza ngokumshaya ngoba sebazi ukuthi uphila impilo yokuthandana nabanemizwa yobulili obufana nobakhe. Lo mfundi ubeka kanje:

*I kept to myself so I got the grief of being bullied. I twice nearly killed myself cos of the bullying... I still get the usual 'Hey puffer what u doing still alive?' and crap like that.*

*(Prinsloo, 2009, p.202)*

Laba bafundi bazibona bengamukelekile eMnyangweni Wezemfundo. Ukungamukeleki kwabo nguMnyango Wezemfundo kuye kubazwise obukhulu ubuhlungu ngoba phela basuke benethemba lokuthi iwona mnyango okufanele ubambe iqhaza elikhulu empilweni zabo. UMnyango Wezemfundo bawugxeka ngokuthi uyehluleka ukuba ubavikela ezikoleni uma behlukunyezwa ngabanye abafundi kanjalo nangothisha. Bafuna ukuthi ezikhungweni zezemfundo kubekhona imithetho ezoshaywa iqondane nokuvikeleka kwesithunzi sabafundi abathandana nabantu abanobulili obufana nobabo. Kuphinde kube nezifundo ezizofundisa ngokubaluleka kokuphila impilo oyithandayo njengoba sesiyizwe elikhululekile, kungabikhona abantu abazohlukumeza amalungelo abanye abantu.

Nakuba sezikhona ezinye izikole ezilwa nalesi sikhava sokukhishwa inyumbazane kwabafundi abayizitabane, kodwa eziningi izikole zisabakhipha inyumbazana laba bafundi. UMnyango Wezemfundo bawugxeka ngokuthi awubanikezi ikhambi

lokuthi kufanele bazivikele kanjani uma beya ocansini nabalingani babo, ukuze bengazitholi sebenezifo ezithathelanayo ezinjengengculazi nogcunsula. Bakholelwa ekutheni ulwazi abayolithola luyoba lusizo olukhulu nasesizukulwaneni esisakhulayo esiyozithola sisenkingeni yokuba nemizwa yokuthandana nabantu abanobulili obufana nobabo.

Kuyavela ukuthi intsha eningi esukela eminyakeni eyishumi nesihlanu kuya eminyakeni engamashumi amabili nanye iyazibulala abanye baye bezame ukuzibulala ngenxa yengcindezi ababhekana nayo uma bethola ukuthi banemizwa yokuthanda ubulili obufana nobabo. Le ngcindezi isuke ivela kakhulukazi kubazali babo, izihlobo kanye nakubangani. Lokhu kubenza bezibone bengamukelekile kulaba bebecabanga ukuthi bayabathanda. (Russel, Joyner, Hershberger, Pilkington, Udry & Chantala, 2001). Ingane uma izivezile ukuthi inemizwa yokuthanda ubulili obufana nobayo uthola ukuthi leyo ngane ibe isithola ukuhlukumezeka emndenini noma kubangani. Umndeni ungagcina leyo ngane uyixosha ngisho ekhaya noma ithole ukuthukwa ngezinhamba.

Isigameko sikaMadonsela (2012) ngaphambilili siyinkomba ngempela ukuthi abazali nabo bayayidala ingcindezi kubantwana babo ngoba uma umxosha lowo mntwana usuke uthi makayephi. Ingane ibone kungcono ukuthi ithatha impilo yayo ngoba isuke ibona ukuthi akekho ozwelana nayo esikhathini sobunzima esuke ibhekene naso (D'Augelli, Ison & King, 2010). Ingcindezi aye eyithole kuba ngani, nakulabo afunda nabo kuba yileyo yokuthi bengabe besazwana naye, beqala nokumshalazela bambize nangamaganyana ayizici noma belibeke ngembaba elokuthi bona ngeke bahamba nomfana ntombazane. Imvamisa lokhu kujwayeleke ukwenzeka kubafana nakuba nawo amantombazane ekuthola ukucwaseka kodwa kubafana kubanzima kakhulu. Lowo osuke ehlukumezeke ngaleyo ndlela ugcine eseyinkomo edla yodwa. Lokhu-ke kuye kumenze naye uqobo lwakhe ebenentukuthela egcine esenodlame. USavin-Williams (2001) uveza ukuthi instha eye izithole ikule ngcindezi yokuzibulala iningi layo yileyo eye izithole ukuthi inemizwa yokuthanda ubulili obufana nobayo. Intsha enemizwa yobulili obungafani ivamise ukungazitholi ikule ngcindezi yokuzibulala.

Kuyavela ukuthi uhhafu wabafundi basezikoleni zamabanga aphezulu abanemizwa yokuthanda ubulili obufanayo avamise kubizwa ngamaganyana ayiziswana bese kuthi ikota yona isatshiswe ngokuthi izoshaywa bese kuthi amaphesenti angamashumi amabili besatshiswe ngokuthi bazovezwa ukuthi banemizwa yokuthanda ubulili obufana nobabo (D'Augelli et al, 2010). Lokhu okushiwo yilaba bacwaningi kuyakufakazela ngempela ukuthi labo abaphila

impilo yokuthandana nobulili obufana nobabo bayakuthola ukuhlukumezeka ezikolenini zamabanga aphezulu. Kuyavela futhi embhalweni kaRussel nabanye (2001) ukuthi baye bezithole sebemanqikanqika ukuphumela obala ngoba basuke sebesabela impilo yabo.

Ukuhlukumezeka kwabenemizwa yobulili obufana nobabo kubantu abadala kuamiseke ukwehluka kunalokho okusuke kubhekiswe kulabo abasuke beyintsha. Lokhu kuye kudalwe ukuthi labo abadala basuke sebazi ukuthi kufanele bayothola kuphi usiza uma bezibona ukuthi bayahlukumezeka futhi basuke sebeyijwayele lempilo kanti abasuke besebancane basuka besethuka isisi ngokwenzeka kubona, yingakho-ke baye bekuthole kunzima ukubhekana nalesi simo bese bebona kungcono ukuba bathathe izimpilo zabo. Lokhu engikusho ngenhla kufakazelwa nangabanye babacwaningi lapho bethi ukuhlukunyezwa kwabantu abathandana bebe benobulili obufanayo kubantu abadala kuthi akungafani nalokho okwenzeka kulabo abasuke besebancane. Bathi abadala basuke sekwazi ukumelana nobunzima abasuke bebhekene nakho emiphakathi ngenxa yenzondo esuke ibhekiswe kubona. Bona basuke sekwazi nokuzimela, bekwazi nokusungula izinhlangano ezizobamela (UHerek, Gillis & Cogan, 2002), kanti asebancane bona basuke besathuswa isimo abazithola bekusona. Bathi abanye babo bagcina sebephazamisekile ngisho naseqondweni yabo ngenxa yesimo abasuke bebhekene naso.

### **1.4.3 EZIKHUNGWENI ZEZENKOLO**

Amabandla ezenkolo awahambisani nabaphila impilo yokuthandana nobulili obufana nobabo. Akholelwa ekutheni umuntu onjalo usuke ehlaselwe amadimoni kasathane okudinga ukuthi athandazelwe ukuze aphunyuke kulawo madimoni. Lokhu kufakazelwa nangamazwi endoda ethile eyazibiza ngomthandazi eyayikhuluma oKhozini ohlelweni lwasekuseni (2012). Le ndoda yayihlekisa ngomunye usaziwayo owaphumela obala waziveza kuthi uzizwa sengathi unemizwa yokuthanda abantu abanobulili obufana nobakhe. Le ndoda yaveza ukuthi yona ingamthandazela ukuze iphele leyo mizwa aphindele empilweni yakhe ejwayelekile.

Indlela akhuluma ngayo lo mthandazi kwaba sengathi uma umuntu esethandazelwe akabe esalangazelela ukuthandana nobulili obufana nobakhe. Amabandla ezenkolo akholelwa ekutheni uNkulunkulu wadala indoda nomuntu wesifazane. Laba bantu ubulili babo abufani, okusho ukuthi labo abathandana

nobulili obufana nobabo baphikisana nendalo kaNkulunkulu. Bayavumelana ngokuthi umuntu osuke enza leli chilo kufanele athole isijeziso. Nendaba kaLoti eBhayibhelini iyakufakazela lokhu okushiwo ngamabandla ezenkolo. Ize ikufanise neGomora neSodoma (Gen. Isahluko-19 ivesi-13). Kule ndaba yaseBhayibhelini kuvezwa abantwana bakaLoti besilisa bethandana nabanye besilisi lesi senzo sabo saze sacasula ngisho uNkulunkulu nakhu phela esethumela inceku yakhe yesilisa ukuthi iyoxwayisa uLoti ngesenzo samadodana akhe esibi asenzayo kanti bazosibona isithunywa sikaNkulunkulu base bethi kuyise uLoti akabanikezo sona lesi sithunywa ukuze balale naso. ULoti wala waphetha ukukwenza lokho kwathi lapho bebona ukuthi uyabavimbela bafuna ukungena ngenkani endlini lapho kwakulele khona le nceku kaNkulunkulu. UNkulunkulu ngokubona ukuthi kanti abakhuzeki wase esebhubhisa sonke isizwe sikaLoti kwasala yena kuphela.

Kuyavela ukuthi amazwe anjengo-Yemen, Iran, Mauritani, Afghanistan, Northern Nigeria, Sudan kanye neSaudi Arabia ngaphansi kwenkolo yama-Islamic, abanemizwa yobulili obufanayo babebulawa (Abbas, 2003). Kuyatholakala ukuthi emazweni anjengo-Bahrain, Qatar, Algeria, kanye ne- Uzbekistain abanemizwa yobulili obufanayo babejiziswa ngokuthi beshaywe noma baboshwe. I-Iran ithathwa njengezwe elabulala abantu abaningi abanemizwa yobuliliobufanayo. Lokhu kwakudalwa ukuthi inkolo yabo yayingakuvumeli ukuthi umuntu abathandane nobulili obufana nobakhe. UKhomein (2005) uveza ukuthi uhulumeni wayebavumela kuphela uma umuntu ezoguqula ubulili bakhe. Uhulumeni wase-Iran waze wahlongoza ukuthi abafisa ukushintsha ubulili babo kuzofanele ukuthi bexhaswe nguhulumeni. Akubanga yibo bonke-ke abantu abahambisana nalesi siphakamiso.

Kuye kube nzima emabandleni uma uzothola ukuthi umfundisi ophethe lelo bandla unemizwa yokuthanda ubulili obufana nobakhe, ngoba phela umfundisi ulindeleke ukuba enze ngenkambiso yeBhayibheli okuyincwadi amakholwa enkolo yobuKristu alawulwa yiyo. Uma esenza okuphambene neBhayibheli ibandla liye limthathe njengomuntu ongawufanele usebenzi wokuba ngumfundisi. Abanye abefundisi baye baxolele ukufela phakathi bangaphumeli obala ngoba besaba ukuthi bazomiswa emabandleni ababo. Abanye baze baxolele ngisho ukuvula ibandla elizoba nabantu abathandana bebe benobulili obufanayo ukuze phela bekhululeke (Khanyile, 2012). Lokhu kusuke kudalwa ingcindezi ababhekene nayo yokungamukeleki emabandleni abawaphethe. Lokhu okungenhla kufakazelwa nangumfundi wephephandaba iLanga uKhanyile umhleli welanga owamcaphuna ephawula kanjena. Usitshela ngoMfundisi wesifazane obeshada nomunye owesifazane. Ukhanyile ubeka kanjena kusicaphuno:



*Nicabanga ukuthi uma izwe lonakele kanjena, kungayinto enhle ukuthi sibubule kuJehova? Konakele Zulu! Ngisuswa udaba oluthinta umshado kaMfu Zenzi Zungu noNksz Magatsheni Ndlovu. Kangazi noma lokhu kubizwa ngamalungelo yingoba kanti sivuma yini ukuthi kulungile konke. Kangazi futhi vele ukuthi uma abefundisi bedayisa ngeqiniso kanje kuzomiswa kanjani. Ngibuka nje ukuthi uma abantu benza okuphambene nendalo noNkulunkulu bamane bavike ngokuthi mabangahlulelwa. Into enjengaleyo kayikho. Ukukhuza nokuhlulela kuyizinto ezimbili ezihlukene. Nokubizeka kwawo la magama nokubhalwa kwawo kakufani. Kuwukukhuza ukuthi abantu mabahlale ezwini likaNkulunkulu. Ukuhlulela usuke sewukhiphe nesijeziso emva kokwenza kabi mhlawumbe esihamba nesishwabulo kumuntu owenza okuphambene. Funda uMatthew 24 wonke kodwa uthi ukuqinisa kuvesi 34, hleze kube khona inhlansana yokukhanya elokozayo. Sonke sonile futhi sisilele inkazimulo kodwa makungathukwa uJehova kuthiwe i- Ark of Joy ihamba ngezinkambiso zenkolo yobuKristu. Leli yibandla nje elizama ukusingatha abantu abangaqondile.*

*(Khanyile, 2012, p.4).*

Amanye amabandla amakhulu aphumele eshashalazini akhombisa ukuyigxeka imishado yabathandana bebe benobulili obufanayo. Bakubeka ngembaba ukuthi leyo mishado ayibusisiwe. Abeka athi ayolwa kuze kube sekugcineni ukungavumeli le mishado ukuthi yenzeke emabandleni awo. La mabandla ezenkolo akholelwa ekutheni okwenziwa abanemizwa yobulili obufanayo kuphambene neBhayibheli incwadi eNgcwele, abakwenzayo baqhutshwa yizinkanuko zasemhlabeni, baze bavumelane ngokuthi uma uNkulunkulu wayehambisana nakho wayengeke abhubhise izingane zikaLoti. Lokhu kufakazelwa nayisicaphuno embikweni weLanga iphephandaba lapho kwaphawula khona uCardina Justin Rigal, lapho ethi:

*Man shall not condemn evil or rationalize sin. Homosexuality is an abomination in the eyes of God and man! The Creator condemns those who do not repent of this sin.*

*(Khanyile, 2012, p.4)*

Babuye baveze ukuthi bayahambisana nokuthi abantu abanemizwa yobulili obufanayo bawathole amalungelo atholwa yiwo wonke umuntu ophilayo kodwa hhayi awokushadana. Babuye baveze ukuthi ukukhula ngesivinini semishado yanemizwa efanayo ubuye kudalwe ezombusazwe. Bayavumelana ngokuthi ukuhlushwa kwabantu abanemizwa yobulili obufanayo ukuthi akwemukelekile. Babuye baveze ukuthi uma kukhona lawo mabandla ezenkolo asethe abavumela, mawaqikelele ukuthi laba bantu abangasiselwa izingane. Banenkolelo yokuthi

alukho usikompilo oluyofundwa yilezi zingane kulaba bazali (Chamber, 2008). Lokhu okushiwo ngenhla kufakazelwa nanguFata Federico Lombardi ongumkhulumeli omkhulu webandla lamaKatholika i-Vatican City nongumqondisi kamabonakude nomsakazo kuyo le ndawo yaseVatican City lapho ethi:

*Kusobala ukuthi emazweni seNtshonalanga sekunokujwayela ukuqokula umbono wezinga elemukelekile lomshado ophakathi kowesilisa nowesifazane noma-ke ukuzama ukuwuyeka nje kwakhona, kuqedwe nethuba lokwamukeleka kwawo emthehweni nxa uqhathaniswa nezinye izinhlobo zomshado. Umshado wabantu ababili ophakathi kowesilisa nowesifazane uyinto ezezwe yimpucuko. Uthi ibandla lingukuphela kwesimiso esikwazi ukusho ukuthi ukuhlukunyezwa kwabantu abanemizwa yobulili obufanayo kuyinto engenabo ubulungiswa, ukuphikisa umshado ophakathi kwabantu bobulili obufanayo kuwumbono ofanele ukuhlonishwa. Lokhu kukhula kokwemukelwa kwemishado yobulili obufanayo kungumcabango oweseka inqubo ezifunela ukwemukeleka ngokombusazwe ohlasele wonke amasiko emhlabeni muva nje. Ibandla lamaKatholika lithi kufanele aqinisekise amalungelo abantu abanemizwa yobulili obufanayo, kodwa imishado yabo kakufanele ukuba yemukelwe njengelinganayo neyabantu bobulili obufanayo. Lithi labo bobulili obufanayo abashadanayo, akufanele basiselwe izinga (Dlamini, 2012, p.8).*

Phela kufanele kukhumbuleke ukuthi lesi naleso sizwe sinosikompilo lwaso esifisayo ukuthi lolo sikompilo lungashabalali kepha ligcineke esizweni ukuze isizukulwane esiyolandela naso silazi. Lokhu kuchaza ukuthi uma ngabe kungaba khona abantu abenza ukuthi usiko lwaleso sizwe lushabalale, kuyosho ukuthi kuzodaleka inzondo phakathi kwalabo ababonwa yimiphakathi njengabantu abenza usiko lushabalale. Lapha imiphakathi ibona sengathi abanemizwa yobulili obufanayo bazokwenza ukuthi usiko lushabalale yingakho kubonakala kunokungqubuzana phakathi kwabo nemiphakathi.

### **1.5 IMIBHALO YOBUCIKO NENDIKIMBA YOBUNKONKONI**

Ababhali bezincwadi ngabantu abaphila emiphakathini. Ukucwaswa kwabantu abanemizwa yobulili obufanayo kuyavela emibhalweni yabo lapho bebhala. Esikhathini esiningi ababhali babaveza ngendlela ethile. Umbhali engamveza njengomlingiswa oyinhlekisa ngenxa yokuthi wenza okungajwayelekile. Lokhu kumveza njengomuntu oyihlaya. Bakwenza lokhu ngoba bayazi ukuthi

imiphakathi abaphila kuyo ayihambisani nempilo yobunkonkoni. Ngenxa yokuthi ababhali nabo bayingxenye yomphakathi babuka izinto ezenziwa yimiphakathi, kwesinye isikhathi baze bahambisane nazo. Njengakho nje ukuthi iningi lababhali liye lingababeki kahle abantu abanemizwa yobulili obufanayo (Freire, 1980).

Lokhu akugcini embhalweni kuphela, kodwa nalapho le mibhalo isifundiswa ezikoleni, akubi lula kwabanye othisha ukusebenzisa amagama angezokugqugquzela inzondo kulabo bantu abanemizwa yobulili obufanayo. Kuyagqama futhi nokuthi umbhali ngabe ukhulelephi. Umbhali okhulele emakhaya uzothi uma ebhala ayingxeke le mpilo ngoba akuvamisile ukubona lolu hlobo oluphila le mpilo emakhaya nakuba lukhona kodwa bayazifihla. Abanye baze bafudukele emadolobheni ngoba phela ilapho abathola khona inkululeko njengoba akekho onake omunye (Goch, 1991).

#### **1.6 INHLOSO YOCWANINGO NALAPHO LUGXILE KHONA**

Lolu cwaningo luhlose ukuhlola ukuthi bavezwe kanjani abalingiswa abanemizwa yothando lobulili obufanayo emibhalweni yobuciko yesiZulu efundwa ezikoleni, bebushintshile noma bengabushintshile ubulili babo. Ngaphandle kwalokho, ucwaningo luzobuyele kubheke ukuthi othisha bathini ngokufundisa ngale ndikimba yobunkonkoni. Othisha abazoba ingxenye yalolu cwaningo babili esikoleni esisodwa. Nakuba kukuningi okungabhekwa mayelana nobulili obufanayo, kodwa lolu cwaningo luzobheka indlela abavezwe ngayo abalingiswa abathandana benobulili obufanayo, bebushintshile noma bengabushintshile ubulili babo. Kuzobuyele kubhekwe nokuthi othisha bazifundisa kanjani izincwadi ezinendikimba yobunkonkoni.

Lolu cwaningo luzogxila emibhalweni yesiZulu efundwa ezikoleni zamabanga aphezulu okuyibanga leshumi. Ucwaningo luzokwenzelwa esikoleni saKwaMbonambi, eMpangeni eDazinkani Secondary School, okuyigama okungesilona elangempela. Lokhu kwenziwe ukuze kuvikelwe othisha kanye nesikole sabo, njengokwenkambiso elungileyo yocwaningo.

#### **1.7 IMIBUZONGQANGI YOCWANINGO**

Ukuze ucwaningo lungabe selusabalala kungekho lapho lugxile khona, okuyinto engaphazamisa imiphumela lapho sekuhlaziywa okutholakele, kufanele kube

khona imibuzongqangi okuyiyona ezoluhola, futhi ibe ngumgogodla walo. Le mibuzo emithathu elandelayo yiyona ephendulwa yilolu cwaningo.

- Bavezwe kanjani abalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko yesiZulu efundiswa ezikoleni zamabanga aphezulu nasemaphephandabeni esiZulu?
- Othisha bamabanga aphezulu ezikoleni bakuqonda kanjani ukuba nemizwa yobulili obufanayo?
- Othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo emabangeni aphezulu ezikoleni?

## 1.8 UKUMA KWEZAHLUKO

**Isahluko sokuqala:** Siyisendlalelo socwaningo. Lapha kuvezwa nenhloso yocwaningo okuyisizathu esiholele ukuba kwenziwe lolu cwaningo. Kuvezwe nalapho olugxile khona ucwaningo. Kuvezwe nemibuzongqangi okuyiyona ezophendulwa ilolu cwaningo.

**Isahluko sesibili:** Sizodingida ngokubukezwa kwemibhalo emayelana nendikimba yabanemizwa yobulili obufanayo, okushiwo ngabamasonto mayelana nobunkonkoni, kuzobhekwa ucwaningo oseluke lwenziwa eNingizimu Afrika nase-Afrika yonkana nasemazweni aphešheya.

**Isahluko sesithathu:** Sizodingida umklamo wocwaningo kanye nezindlela zocwaningo. Lolu cwaningo luzosebenzisa izindlela zocwaningo lobunjalo besimo (*qualitative research*). Luyophinde lusebenzise izindlela ze-*case study* ngenxa yokuthi luzogxila esikoleni esisodwa. Luzoba ngaphansi kwe-*interpretivist paradigm*. Kuyosetshenziswa izindlela ezahlukenene zokuqoqa ulwazi. Kuyoba ukubuka othisha befundisa (*observation*), izingxoxo (*semi-structure interview*), kanye nokuhlaziya imibhalo (*texts analysis*).

**Isahluko sesine :** Kuzodingidwa uhla lwenjulalwazi kanye nohlaka lwemicabango. Kuzobhekwa injulalwazi kaPharr (1988) ekhuluma ngezinhlobo ezimbili zamaqembu okunga “Abanye” kanye “neMvama”.

**Isahluko sesihlanu:** Kulesi sahluko kuzoxoxwa ngokutholakele ezincwadini ebezicwaningwa nasemaphephandabeni mayelana nokuvezwa kwabalingiswa abanemizwa yobulili obufanayo / ubunkonkoni.

**Isahluko sesithupha:** Kulesi sahluko kuzohlaziywa okutholakele, mayelana nendlela othisha abakuqonda ngayo ukuba nemizwa yobulili obufanayo.

**Isahluko 7:** Kulesi sahluko kuzoxoxwa ngokwenziwa wothisha emakilasini lapho befundisa ngendikimba yabanemizwa yobulili obufanayo noma ubunkonkoni.

**Isahluko 8:** Kuzoba isahluko sokusonga ucwaningo kuzovezwa ukubaluleka kocwaningo, izingqinamba zocwaningo, izincomo kanye nesiphetho.

### **1.9 IQOQA LESAHLUKO**

Lesi sahluko bekuyisendlalelo socwaningo. Ngiveze ngenaba ngokuyikhona okususe ugqozi lokuba ngenze lolu cwaningo. Lokhu kuhlanganisa imibiko emayelana nenkinga ecwaningwayo, okushiwo uMthethosisekelo wezwe laseNingizimu Afrika mayelana nobunkonkoni, ukucwaswa kwabantu, nokunye. Ngiveze nokuyiyona nhloso yocwaningo kanye nalapho lugxile khona. Kuvezwe nemibuzongqangi okuyiyona engumgogodla walolu cwaningo. Ngiphinde ngakhombisa futhi ukuthi lo mbiko wocwaningo uhlelwe kanjani ngokwezahluko. Esahlukweni esilandelayo kuzobuyezwa imibhalo.

# ISAHLUKO SESIBILI

## UKUBUYEKEZWA KWEMIBHALO

### 2.1 ISINGENISO

Kulesi sahluko kuzoxoxwa ngocwaningo oseluke lwenziwa emhlabeni wonke jikelele, emazweni aphelelayo nasemazweni ase-Afrika kanye naseNingizimu Afrika. Luningi ucwaningo oselwenziwe olubheka abantu abathandana bebe benobulili obufanayo. Ucwaningo oluningi oselwenziwe yilolo olubhalwe ngolimi lwesiNgesi. Luseyingcosana olobhalwe ngolimi lwesiZulu. Yikhona kanye lokhu okungenze ngabona kunesidingo sokuba ngenze ucwaningo ngalesi sihloko ngolimi lwesiZulu. Ngizobheka ucwaningo oselwenziwe emazweni ase-Afrika okuzoba iNingizimu Afrika (South Afrika), iNijeriya (*Nigeria*), iMalawi, iKenya kanye ne-Uganda kanti emazweni aphelelayo ngizobheka amazwe amathathu okuyiSwideni (*Sweden*), Grisi (*Greece*) kanye ne-*United States*. Ngizobheka nokuthi ngakube abamasonto bona bathini ngokuganana kwabanemizwa yobulili obufanayo nangempilo abayiphilayo uma sebengene ebudlelwani bezothando. Ngizobuye ngibheke nenjulalwazi ezimayelana nokuhlaziya imibhalo.

### 2.2 UCWANINGO OLWENZIWE E-AFRIKA

Ukuvikeleka kwamalungelo alabo abanemizwa yokuthanda ubulili obufanayo e-Afrika kuseyindida. Esikhathini esiningi kuye kuvele ezindabeni nasemaphephandabeni ukuthi sekukhona asebehlukunyeziwe noma sekukhona esebebulewe ngenxa yokuthi umuntu uveze noma ubonakele enzisa okwabantu abanemizwa yobulili obufanayo (*Sunday Times, 2006; Pretoria News, 2006*). Lokhu-ke kuye kuqubule umbuzo wokuthi ngakube abanemizwa yobulili obufanayo awabo amalungelo ahamba agcine kuphi? I-*African Charter (1981)* nayo ayisho lutho ngokuvikelwa kwamalungelo yabanemizwa bobulili obufanayo. Le *African Charter* yasungulwa ngoNdunankulu base-Afrika behlangene ne-*Organisation of African Unity (AOU)* ngenjongo yokuvikela amalungelo awowonke umuntu owakhele i-Afrika. Le *African Charter* yayizobhekela ukuthi bonke abantu bakhululekile yini kwezepolitiki, kwezomnotho, ngokobulili, ngokobuzwe, ngokwezilimi, ngokwebala nangokwamasonto (*African Charter, 1981*). Kamuva njena sekube nokukhononda okukhulu okuvela kulabo abanemizwa yobulili

obufanayo bekhala ngokuthi le *African Charter* sengathi ikhetha iphela emasini njengoba kungekho lapho ekhuluma khona ngabanemizwa yobulili obufanayo.

*Every individual shall be entitled to the enjoyment of the right and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, religion, political or any other opinion, national and social origin, fortune, birth or other status.*

*(African Charter, 1981, p.2)*

Nokho-ke kulesi sicaphuno esingnhla, kuyavela ukuthi ubulili nabo bubhekelekile kwi-*African Charter* (1981), nakuba-ke i-*African Charter* ingakuvezanga ngokusobala ukuthi ikhuluma ngabuphi ubulili. Mina ngokwami ukubona ngibona ukuthi nabo lobu babanemizwa yobulili obufanayo buyingxenye ebhekelekile kwi-*African Charter*. Ngakho-ke sekulele emphakathini ukuthi uyiqonde kahle indaba yabantu abanemizwa yobulili obufanayo ibemukele.

UMurray benoViljoen (2007) bayaphikisana ngokushiwo ngabanemizwa yobulili obufanayo uma kuthiwa amalungelo abo awabhekelekile. Bathi njengoba i-*African Charter* ikhuluma ngamalungelo obulili okusho ukuthi nabo abanemizwa yobulili obufanayo ibabhekelele. Bathi kwakungeke kwenzeke ukuthi i-*African Charter* bese ikhipha bona bodwa inyumbazana. ICharter ibhekelela amalungelo awo wonke umunthu owakhele elase-Afrika. Lokhu okushiwo ngoMurray noViljoen (2007) kufakazelwa naye HRC yase Toonen (2007), lapho ithi imizwa yobulili obufanayo akuzange kuxoxwe ngayo ngalesi sikhathi kusabhungwa nge-*African Charter* ngoba phela kwakwaziwa ukuthi kungena ngaphansi kwamalungelo obulili. Babuye baveze ukuthi i-*African Charter* ikubeka ngokusobala ukuthi bonke abantu bayalingana phambi komthetho akekho ongcono kunomunye.

*The right and freedom of each individual shall be exercised with due regards to the rights of others, collective security, morality and common interest.*

*(African Charter, 1981, p. 27).*

UMsibi (2011) uveza ukuthi kuningi okushiwoyo okungesilona iqiniso e-Afrika ngalabo abanemizwa yobulili obufanayo. Uphinde aveze ukuthi amazwe ase-Afrika athi ukuthandana nomuntu onobulili obufana nobakho yinto engakaze

yenzeke e-Afrika. Uthi abantu base-Afrika baveza ukuthi lo mkhuba wafika nabamhlophe baseNtshonalanga (Msibi, 2011). Uphinde aveze ukuthi abantu base-Afrika abangahambisani nokuthandana kwabanobulili obufanayo bathi abakwenzayo kuwukujivaza usikompilo lwase-Afrika. Ubuye aveze ukuthi abanemizwa yobulili obufanayo ezwenikazi lase-Afrika babhekana nengcindezi enkulu kunalabo basentshonalanga. UMsibi (2011) ubuye aveza ukuthi abantu abanemizwa yobulili obufanayo bayaboshwa noma babulawe ezweni lase-Afrika ngenxa yempilo abayiphilayo. Abanikezwa inkululeko yokwenza abafisa ukukwenza njengoba i-*African Charter* ibeka ngokwamalungelo obulili. Ohulumeni bakwamanye amazwe akhele i-Afrika baye benze kube lukhuni ukuthi laba bantu baphumele obala ngoba nabo basuke besaba ukuthi kungenzeka ukuthi bahlukuyezwe noma babulawe bagcina sebengofelaphakathi. Lokhu-ke kuye kulihlukumeze kakhulu ilungelo lomunye umuntu ngoba ugcina engasazi ukuthi kanti yena ungena kumaphi amalungelo ngokwe-*African Charter* (Msibi, 2011, p. 207).

Okushiwo nguMsibi siyakubona ezinkulumeni zabanye omengameli base-Afrika lapho begxeka abanemizwa yobulili obufanayo. Lapha singabheka inkulumo kaMengameli waseZimbabwe uMgabe lapho echitha khona ePhalamende lakhe ukuthi laba bantu banikezwe amalungelo afanayo nawa labo abanemizwa yobulili obungafani. Ubeka uthi yena akaboni kufanele laba bantu banikezwe amalungelo ngoba baphikisana nosikompilo lwabantu abamnyama, abakwenzayo bakukopele kwabamhlophe. Uphinde aveze ukuthi abantu abanemizwa yobulili obufanayo abakaze babe khona e-Afrika. Ubeka nokuthi labo abanemizwa yobulili obufanayo ubathatha njengezinja noma izingulube ugcizelele nangokuthi zingcono izingulube nezinja kunalabo abaphila impilo yokuba nemizwa yobulili obufanayo. Lokhu okushiwo uMgabe ngabanemizwa yobulili obufanayo kubonisa ngokusobala ukuthi inkulu inzondo ebhekiswe kulabo abanemiza yobulili obufanayo e-Afrika (Epprecht, 2004).

UMengameli wase-Uganda uYoweri Museveni naye ubonakala ehambisana noMgabe ngokugxeka labo abanemizwa yobulili obufanayo. Ezweni aliphethe uze ashaye umthetho wokuthi bonke abayotholakala ukuthi banemizwa yobulili obufanayo kuyofanela ukuthi baboshwe noma babulawe (Epprecht, 2004). Lokhu kuyenzeka ngempela ezweni lase-Uganda (Epprecht, 2004). USam Nojoma owayenguMengameli waseNamibia naye wakugxeka kakhulu ukuthandana kwabanobulili obufanayo, naye waveza ukuthi lona ngumkhuba ojwayelwe ukwenziwa ngabezizwe baseNtshonalanga hhayi e-Afrika.



UMengameli waseKenya uDaniel Arap Moi naye wazwakalisa ukukugxeka ukuthandana kwabanobulili obufanayo, wathi ezweni lakhe akazukuvumela ukuthi kwande lolu siko, waze waveza nokuthi ngisho inkolo ikubona kuyisono ukuba sebudlelwaneni nomuntu onobulili obufana nobakho (Mwaura, 2006). Iphephandaba laseCameroon (*Guardian News, 2008*) laveza labo ababengosomabhizinisi, osopolitiki kanjalo nabaculi ababedumile ababephila impilo yokuthanda ubulili obufana nobabo. Inhloso yaleli phephandaba kwakuwukubaphoxa ukuze bayiyeke le mpilo abayiphilayo.

### **2.2.1 UCWANINGO OLWENZIWE ENINGIZIMU AFRIKA (SOUTH -AFRICA)**

Kuyabaluleka ukuthi ngezikhathi zobandlulo eNingizimu Afrika abanemizwa yobulili obufanayo babecindezelekile. Ingcindezi kwakuwukuthi umthetho waseNingizimu Afrika wawungabavumeli ukuthi baphile impilo abayithandayo nabayiyo. Ucwangingo olwenziwa ngumfo kaScott (1980) luveza ukuthi umuntu owayetholakala ukuthi uphila impilo yokuthanda ubulili obufana nobakhe wayeboshwa iminyaka eyisikhombisa. Kuyaphawuleka ukuthi nangaso isikhathi sobandlululo zazikhona izinhlango ezazimele abantu abanemizwa yobulili obufanayo, ezazibizwa ngokuthi yi-*The Gay Association of South Africa (GASA, 1980)* ne-*Rand Gay Organization (RGO)*.

Kuyaphawuleka ukuthi i-GASA kwakuyinhlango eyayimele abamhlophe kuphela bese kuthi i-RGO kuyinhlango eyayixube izinhlango futhi eyayingahambisani nobandlululo olwalukhona eNingizimu Afrika. Inhlango i-GASA yagcina isingaphansi kwenhlango entsha eyabe isibizwa ngokuthi yi-*Cape Town Besede Organisation of Lesbian & Gays Against oppression*. Le nhlango yabe izinze eKapa. Ngonyaka we-1980 ababesebenza ngaphansi koMbutho Wezokuvikela babengavunyelwa ukusebenza ngaphansi koMbutho uma babetholakala ukuthi baphila impilo yokuthanda ubulili obufana nobabo. Uma kwakuthuke kwenzeka watholakala usuqashiwe wawunxenxwa ukuba ubonane nodokotela ukuze uzokwazi ukushintsha ubulili bakho. Ukubheduka kwesifo sengculazi, kwenza ukuthi abantu abanemizwa yobulili obufanayo baphumele obala ukuze bekwazi ukuthi babhekelelwe ngemishanguzo. Lokhu kwakuyifaka kakhulu ingcindezi kulabo ababephila naleli gciwane ngoba imiphakathi yayibasola kakhulu ukuthi ibona abandisa leli gciwane nasemisebenzi izisebenzi nabaphathi base bebakhipha inyumbazane. (Scott, 1980)

Ukungena kwe-*African National Congress* ezintanjeni zombuso njengohulumeni waseNingizimu Afrika ngonyaka we-1994 kwalekelela ekunciphiseni ukukhishwa inyumbazane kwabanemizwa yobulili obufanayo. INingizimu Afrika kwaba yizwe lokuqala e-Afrika yonkana elaphumela obala lakugxeka ukukhishwa inyumbazane kwabantu abaphila impilo yokuthanda ubulili obufana nobabo. Ngonyaka we-1998 uhulumeni waphasisa umthetho wezabasebenzi obizwa ngokuthi yi-*South Africa Employment Equity Act (1998)* owawukubeka kucace ukuthi akekho umsebenzi okumele ukuba ahlukunyezwe emsebenzini noma ngabe lowo msebenzi uthandana nomuntu onobulili obufanayo nobakhe. Nakuba abanemizwa yobulili obufanayo base belinikeziwe igunya lokuthandana kodwa babenganikeziwe amalungelo afanayo nawalabo abathandana benobulili obungafani. Labo ababefisa ukuthi baganane babengavunyelwa ukukwenza lokho. Ababefisa ukusiselwa izingane eziyizintandane ngabezeNhlakahle babengavunyelwa ukukwenza lokho, ngenxa yobulili babo.

Abesifazane abanemizwa yobulili obufanayo ababefisa ukuba babe nabantwana babengavunyelwe ukwenza i-*Artificial insemination* (Cock, 2003 p.213). Uhulumeni wabeka umbandela wokuthi abantu besifazane badalelwe ukuthi bathole abantwana ngendlela yendalo. Ngonyaka wezi-2005 ngenxa yokungenelela kwenkundla yezomthetho yaphoqa uhulumeni ukuba anikeze abanemizwa yobulili obufanayo amalungelo afana nalawo atholwa abantu abathandana nabantu abanobulili obungafani. Ngonyaka wezi- 2005 inkundla yezomthetho yaphikisana nokunqatshelwa kwabantu abanobulili obufanayo ukuthi banqatshelwe ukuthi baganane, yathi kufanele nabo bevunyelwe ukuba baganane ngoba ayiboni ukuthi bahluke kanjani kulabo abaganana benobulili obungafani. Lokhu kugxekwa kukahulumeni abezinkundla zomthetho kwaze kwasekelwa ngisho uMbhishobhi uTutu kanye noMfundisi Boesak ababelwela amalungelo abantu abamnyama ngesikhathi sobandlululo. Bakubeka ngembaba ukuthi kuwukuhlukumeza umuntu ukungamvumeli ukuthi enze akuthandayo ezweni elikhululekile. Bathi kufanele ukuthi lo mthetho ubukezwe ngeso elibanzi. Nakuba uMbhishobhi uTutu ehambisana nokunikeza izinkonkoni ilungelo lokuphila impilo ekhululekile, kodwa wakubeka kwacaca ukuthi akahambisani nokuthi amalunga aphezulu ebandla etholakale nawo esengena ebudlelwaneni nabantu abanobulili obufana nobabo. Wathi ukholelwa ekutheni bona kufanele babe isibonelo esihle emabandleni abawaholayo.

OwayenguNgqongqoshe Wombutho Wezokuvikela, uLekota ngonyaka we-1998 naye simthola ekugxeka kakhulu ukucindezelwa kwabantu abathandana bebe benobulili obufanayo. Ubeka uthi wonke umuntu owakhele izwe laseNingizimu

Afrika naye uyingxenywe yenkululeko etholwe kuleli zwe. Ngakho-ke izinqumo ezithathwa yizwe azingacindezeli abaphila impilo yokuthanda abantu abanemizwa yokuthanda ubulili obufanayo. Lokhu kuyavela enkulumeni yakhe ayenza ephalamende emva kokuba uhulumeni eseshaye umthetho wokuthi sekusemthethweni ukuthandana kwabanobulili obufanayo.

*We are bound to fulfill the promises of democracy which we made to the people of our country, he said. "Are we going to suppress this so called minority or are we going to let these people enjoy the privilege of choosing who will be their life partner? I take this opportunity to remind the house in the long and arduous struggle for democracy very many men and women of homosexual or lesbian orientation joined the rank of the liberation and democracy forces," he said. "How then can we live with the reality that we should enjoy rights that together we fought for side by side, and deny them that? Today as we reap the fruit of democracy, it is only right that they must be afforded similar space in the sunshine of our democracy. This country cannot afford to be a prisoner of the backward, timetown prejudices that have no basis.*

*(Parliament speech, 1998, p.23)*

Okushiwo ngosopolitiki kwisicaphuno esingenhla kukuveza ngokusobala ukuthi akufanele ukuba sibabandlulule labo abanemizwa yobulili obufanayo. Lokhu ngikushiso ukuthi nabo bayingxenywe yezwe laseNingizimu Afrika, kanti futhi baba yingxenywe yabantu ababefuna ukuthi leli lizwe likhululeke. Ngakho-ke kuyadinga ukuba nabo banikezwe lelo lungelo lokuphila impilo abayithandayo ngaphandle kokubekelwa phansi nokungxekwa nokubulawa yilabo abangahambisani nempilo abayiphilayo.

INingizimu Afrika kuyavela ukuthi yaba yizwe lesihlanu elanikeza abanemizwa yobulili obufanayo amalungelo okuthi sebengaganana. Kuyavela futhi ukuthi kwaba yizwe lokuqala e-Afrika yonkana ukuphumela obala ngalokhu. Lo mthetho waphasiswa ngonyaka wezi-2006 yilowo owayengusekela Mengameli wezwe, uNkosikazi Phumzile Mlambo-Ngcuka. Lo mthetho ubizwa ngokuthi i-Civil Union Act of 2006. INingizimu Afrika yalandela ezithendeni zamazwe anjengo-Netherlands, Belgium, Spain kanye ne-Canada.

Kuyavela ocwaningeni olwenziwa nguWafer (2010) ukuthi nakuba abanemizwa yobulili obufanayo babenikezwe amalungelo okuganana kodwa

babengazukuwathola amalungelo afana nawalabo abathandana bebe benobulili obungafani. Lokhu kwakudalwa ukuthi imishado yabanemizwa yobulili obufanayo yayingathathwa njengemishado esemthethweni (Wafer, 2010).

### **2.2.2 UCWANINGO OLWENZIWA ENIJERIYA (NIGERIA)**

Ucwaningo olwenziwa eNijeriya (*Nigeria*) abenhlango abizwa ngokuthi yi-*Convention against Torture (2001)* lwaveza ukuthi amalungelo abanemizwa yobulili obufanayo eNijeriya awabhekelelwe. Awukho umthetho owawuvimbela ukucwaswa nokukhishwa inyumbazane kwalabo abanemizwa yobulili obufanayo. Ocwaningeni oselwenziwe yile nhlangano kuyavela ukuthi ukuthandana nomuntu onobulili obufana nobakho kukhatshwa ngezinyawo zombili ngisho nayizinhlangano zikahulumeni njenge*People Democratic Party* ne-*All Nigerian People's Party*. Ocwaningeni lwabo futhi baveza ukuthi izwe laseNijeriya lehlukene izingxenye ezimbili. Ingxenye yokuqala ibuswa ngamaMosilemu (*Muslim*), asebenzisa imithetho kaShariya (*Sharia*). Le ngxenye itholakala ngaseNyakatho yeNijeriya. Ingxenye yesibili yileyo etholakala ngaseNingizimu yeNijeriya ebuswa ngamaKrestu.

Bonke abavumelani ngokuthandana kwabantu abanobulili obufanayo. Babeka bathi lokhu kuyimfundiso embi kubantwana abasakhulayo. Baveza nokuthi ukuthandana kwabantu abanobulili obufanayo kuyaphambana nemithetho emiswe nguNkulunkulu encwadini eyiNgcwele. Baveza ukuthi umuntu otholakala ephila impilo yokuthanda ubulili obufana nobakhe kufanele ajeziswe. Nakuba besebenzisa izindlela ezingafani bejezisa labo abathandana bebe benobulili obufanayo (Aken, 2010, p.69 ). Ingxenye yaseNyakatho yayithi umuntu otholakala ephila impilo yokuthanda bulili obufana nobakhe kufanele ukuba akhandwe ngamatshe aze afe noma agqunywe ejele. Kanti ingxenye engaseNingizimu isijeziso okwakufanele basithole yileso sokugqunywa ejele iminyaka eyimuni nane (Rubenstein, 2004, p.251).

Ocwaningeni olwenziwe nguYogyakarta (2001) kuyavela ukuthi izigwebo zaziya ngokwehluka ngasengxenyeni yamaMosilemu (*Muslim*). Uma owesilisa wayebonakala egqokise okowesifazane isijeziso salokho kwakuba unyaka ejele ngaphandle kwenhlawulo. Kulowo wesilisa owayengaganile kodwa enobudlelwane nomuntu onobulili obufana nobakhe wayeshaywa imivimbo eyikhulu noma aboshwe. Lowo owake washada bese kutholakala ukuthi usephila impilo yokuthanda ubulili obufana nobakhe wayekhandwa ngamatshe aze afe.

Labo abasebancane ngeminyaka abasebebonakala ukuthi baphila impilo yokuthanda ubulili obufana nobabo babethunyelwa kwabezomthetho bayomnikeza iziyalo ezingala.

Abesifazane bona babejeziswa ngendlela eyehlukile kunaleyo yabesilisa (Teunis, 2001). Abesifazane babe ngavumelekile ukuqabulana ezindaweni zomphakathi kanjalo nokugqokisa okwabantu besilisa. Isigwebo salapho kwakuba ukushaywa imivimbo engamashumi amane noma ebhadle ejele unyaka. Ngasengxenyeni yaseNingizimu uma babethola ukuthi benza okufanayo nalokhu okushiwo ngenhla babeboshwa kodwa izijeziso zabo zazingafani nezabesilisa. Isijeziso sababeshadile kodwa kutholakale ukuthi baphila impilo yokuthanda ubulili obufana nobabo kwakuba iminyaka eyishumi nane umuntu ebhadla ejele, okuyisigwebo esisikhulu kakhulu (Teunis, 2001, p.99).

Ucwaningo olwenziwa inhlango ebizwa ngokuthi yi-*Pew Global Attitude* (2007), lwaveza ukuthi bangamaphesenti angamashumi ayisishiyagalolunye nesikhombisa (87%) abantu baseNijeriya abangahambisani nempilo ephilwa abanemizwa yobulili obufanayo. Yingakho-ke abantu abanemizwa yobulili obufanayo baye bezithole sebhulukumezeka kakhulu ngoba nohulumeni akayinakekeli inhlalohle yabo. Ngonyaka wezi-2007 isigungu seKhabhinethi (*Cabinet*) laseNijeriya sagunyaza umthetho obizwa ngokuthi yi-*Same-Marriage Prohibition Act* (2006). Lo mthetho wawuzonikeza abanemizwa yobulili obufanayo ilungelo lokuba baganane. Lo mthetho waze waphasiswa yiSinethi (*senate*) ngonyaka wezi- 2011 ngenxa yokuphikisana phakathi kwamalunga ephalamende. Nakuba abanemizwa yobulili obufanayo baseNijeriya base belithollile ilungelo lokushadana kodwa zazingeke zihlomule ezintweni eziningi ezazitholwa ilabo ababeshade nobulili obungafani. Babengeke bavunyelwe ukuba bashadele emasontweni, bengavunyelwe ukuthi bakuveze ukuthandana kwabo ezindaweni zemiphakathi, njalonzalo (*Pew Global Attitude*, 2007).

### **2.2.3 UCWANINGO OLWENZIWE EMALAWI**

IMalawi ingelinye lamazwe ase-Afrika elenza impilo yabanemizwa yobulili obufanayo ibe lukhuni. UGevisser (2010) uveza ukuthi ezweni laseMalawi umuntu otholakala ukuthi uphila impilo yabanemizwa yobulili obufanayo uboshwa iminyaka eyishumi nane. Uphinde aveza ukuthi leli zwe lizama ukunqanda labo abakwenzayo ngoba lona likubona njengento ephambanayo nosikompilo lwase-Afrika kanye nenkololo yobuKrestu. UGevisser ugcizelela akushoyo ngokusivezela

isigameko esaphuma ephephandabeni laseMalawi esavungamisa umhlaba wonke, isigameko sokuboshwa kuka-UTiwonge Chimbalinga noSteven Monjeza emveni kokuba bethembisene umshado (Msibi, 2010). Imantshi uNyakwawa Usuwa Usiwa eyayiphethe leli cala, yagweba lezi zithandani iminyaka eyishumi nane. Waveza ukuthi lokhu akwenzayo ukwenzela ukukhombisa ukuthi labo abangakakwenzi bengabe besacabanga ukukwenza, nanokuvikela isithunzi sezwe laseMalawi. UNyakwawa (2010) wabeka kanjena:

I will give you a scaring sentence so that the public [will] be protected from people like you, so that we are not tempted to emulate this horre...

(Gevisser, 2010, p.1)

Lesi sigwebo sethusa izwe lonke kanye ne-*United Nations*. Emveni kwalesi sigameko uhulumeni waseMalawi wabe esephoqwa ukuba akhulule lezi zithandani. Ngaphambi kokuba zikhululwe lez zithandani uhulumeni wabeka isizathu sokubabopha kwakhe sokuthi abakwenzayo kuphambene nosikompilo lwase-Afrika kanye nenkolo yobuKrestu. UMongameli wase-Malawi wabeka kanjena: *These boys committed a crime against our culture, our religion and our laws* (Gevisser, 2010, p.10).

Lesi senzo esenziwa uMengameli waseMalawi siyisenzo esiqhubezela phambili inzondo kulabo abanemizwa yobulili obufanayo. Kuphinde futhi kuvimbe ukuthi bengabe besakwazi ukuphumela obala ngempilo abayiphilayo ngoba basabela ukuthi bazohlukunyezwa umphakathi nanguhulumeni.

#### **2.2.4 UCWANINGO OLWENZIWA E-UGANDA**

Inzondo ebhekiswe kulabo abanemizwa yobulili obufanayo e-Uganda idalwa ingcindezi evela kwabezepolitiki, usikompilo kanye nabamabandla. Esingeniwseni ngenhla kuke kwavela ukuthi uhulumeni wase-Uganda oholwa nguMengameli uYoweri Museveni wasungula umthetho obizwa ngokuthi yi-*Anti Homosexuality Bill* (2011). Lo mthetho wawunikeza igunya abezomthetho ukuthi babophe abatholakala noma abasolakala ukuthi banobudlelwano nabantu abanobulili obufana nobabo (Bunting, 2010; Ewins, 2011).

UMeseveni (2010) wabe eseqoka ithimba elalizobheka ukuthi ngakube lo mthetho uyasekelwa yini ngabantu base-UGanda kanye namanye amaqembu asephalamende. Okwatholwa yithimba kwaba ukuthi akuwona wonke amaqembu

asephalamende ayehambisana nalo mthetho (Evans, 2009; Jones, 2005). Lo mthetho wasekelwa nguhulumeni owayephetha nabezenkolo, okwathi ngonyaka wezi-2009 iphephandaba lase-Uganda, *iRed Pepper News (2009)* laveza abantu abangamashumi amahlanu ababesoleka ukuthi banemizwa yobulili obufanayo kanye nezithombe zabane okwakukhona kuzo nesithombe sikaDavid Kato, owayaziwa ngokulwela amalungelo alabo abanemizwa yobulili obufanayo owagcina esebulewe (Launcer, 2009). Lesi senzo sadala ukuthi abanemizwa yobulili obufanayo bagcine sebelifulathele elase-Uganda beyobhaca kwamanye amazwe.

Abamabandla e-Uganda abasalelanga ngaphandle ekubambeni iqhaza ekuhlukunyezweni kwabanobulili obufanayo. Yibona kanye ababeqhuba imikhankaso yokukhiswa inyumbazane kwabanemizwa yobulili obufanayo, baze banxena ngisho namanye amazwe aphesheya ukuba babalekelele ekuqedeni lesi sikhungu esikhungethe izwe lase-Uganda.

#### **2.2.5 UCWANINGO OLWENZIWA EKENYA**

OwayenguNdunankulu waseKenya uDaniel Arap Moi akahambisani nabanemizwa yobulili obufanayo. Ezinkulumeni zakhe azenza ephalamende uveza ukuthi akazukuvuma ukuthi kwande ukuthathandana kwabanobulili obufanayo. Ubuye aveze ukuthi ngisho uNkulunkulu akakuvumeli ukuthi abesilisa babe sebudlelwaneni nabanye besilisa (Mwaura, 2006). Ucwangingo olwenziwa eKenya yi-Pew Global Attitudes Project (2007), lwaveza ukuthi amaphesenti angamashumi ayisikhombisa nesithupha abantu baseKenya ababemukeli labo abanemizwa yobulili obufana nobabo. Kanti futhi nomthethosisekelo (Bili of Right, 2010) waseKenya awuwavikeli amalungelo alabo abanemizwa yobulili obufanayo. Ocwangingeni olwenziwa yilabo abalwela amalungelo abantu (*Human Right Commission*, 2011) kuyavela ukuthi labo abatholakala ukuthi baphila impilo yokuthanda ubulili obufana nobabo baze baxoshwe ngisho emsebenzini.

Lokhu kucwaswa kwabanemizwa yobulili obufanayo kusekelwa nanguNdunankulu waseKenya uRaila Odinga, ngokutshela isizwe sakhe ukuthi okwenziwa abanemizwa yobulili obufanayo kungumkhankaso wabo wokufuna ukujivaza isizwe. Uphinde aveze ukuthi akasiboni isidingo sokuthi abantu besilisa bathandane nabanye besilisa, ngoba eKenya baningi abantu besifazane kunabesilisa. Uphinde aveze ukuthi kwabesifazane kuyaxaka impela ngoba abasifazane balindeleke ukuba bathandane nabesilisa ukuze bazalane bande.

Akagcinanga lapho wabe esekhipha umthetho wokuthi labo abayotholakala ukuthi baphila le mpilo kuyofanele ukuthi bajeziswe ngokuba baboshwe. Lokhu kucwaswa kwabanemizwa yobulili obufanayo akubanga uNdunankulu kuphela, uSheik Majid Obeid owayenguthishanhlolo we-Kisauni Islamic College kanye nabeCouncil of Imams and Preachers of Kenya baphuma umkhankaso wokuthi bagqugquzele abantu ukuthi bavale wonke amabhizinisi abatnu abanemizwa yobulili obufanayo

Lokhu kuphathwa kabi kwabanemizwa yobulili obufanayo, kwenza ukuthi inhlango ebizwa ngokuthi yi-*Youth Empowerment and Library Centre* (2011) ingenelele ibe nomhlangano nabanemizwa yobulili obufanayo, okwathi ngokuhamba kwesikhathi yathola ukugxekwa. Ukuziphendulela ekugxekweni kwayo yabeka kanjena:

*Here we are dealing with very vital education to vulnerable groups, including gays. We are offering peer and HIV/AIDS education to the youth because they are at the highest risk of infection. The gay community like other group approached us and requested to be educated on safe sex. By doing this, we are not promoting homosexuality but imparting knowledge. There is a lot of social discrimination and stigma about the issue and we must fight it as a society.*

*(Flabert & Fisher, 2008, p.207).*

Lokhu okushiwo ngenhla kuyakufakazela ukuthi abanemizwa yobulili obufanayo abekho obakhathalelayo ngempilo yabo, kakhulukazi njengoba sekwande isifo sikamashayabhuqe, ingculazi phela. Kwesinye isikhathi uthola ukuthi ibona abagxekwayo ngokuba khona kwalesi sifo, kuthiwa yibona abasisabalisisayo kubantu. Lokhu kusho kanjena komphakathi kuye kube ngenye yezimbangela eziye zidale ukuthi umphakathi ungabemukeli.

## **2.3 UCWANINGO OLWENZIWE PHESHEYA**

Kuyavela ukuthi emazweni aphesheya maningi amazwe asanikeza abanemizwa yobulili obufanayo inkululeko. Kodwa engizwabheka ngamathathu kuphela okuyiSwideni (Sweden), iGrisi (Greece) kanye neMelika (America).

### **2.3.1 UCWANINGO OLWENZIWE ESWIDENI (SWEDEN)**

Ucwaningo olwenziwe eSwideni nguFredrik (2001) luveza ukuthi izwe laseSwideni kwaba yizwe lokuqala emhlabeni wonke jikelele elanikeza abanemizwa yobulili



obufanayo ilungelo lokukhululeka ngonyaka we-1944. Ngonyaka we-1987 lo mthetho wachithwa nguhulumeni emveni kokubheduka kwesifo sengculazi. Izwe laseSwideni lalinenkolelo yokuthi abantu abachela lesi sifo ezweni abanobudlelwano nobulili obufanayo nabesifazane abasebudlelwa nabesilisa abaningi. Kuyavela futhi ocwaningeni olwenziwa nguDielemans (1980) enyuvesi yaseSwideni ukuthi iSwideni yaba yizwe lokuqala ekunikezeni imvume yokuzishitsha ubulili kulabo ababenemizwa yobulili obufanayo.

Uhulumeni waseSwideni waze wahlinzeka nangodokotela bamahhala ababezoqhuba umsebenzi wokuhlinza. Ngonyaka we-1975 uhulumeni waseSwideni wavumela abanemizwa yobulili obufanayo ukuba babhalise labo abathandana nabo ezinkantolo ngaphandle kwemibandela ethile. Lokhu kubhalisa kwemishado yabo kwakubanikeza igunya lokuzithatha njengabantu abashadile, kodwa bengazukuwathola amalungelo atholwa abashade nobulili obungafani. Ocwaningweni lukaFredrik (2001) kuyavela ukuthi nakuba uhulumeni wayebanikezile ilungelo lokuziguqula ubulili kodwa kwakuzoba khona imigomo ethile okwakuzofanele ukuba beyilandele. Umuntu owayezonikezwa igunya lokushintsha ubulili kwakuzoba umuntu oyisakhamuzi saseSwideni, kube ngumuntu oneshumi nesishiyagalombili leminyaka kanye nomuntu owehlukanisile emshadweni wakhe (Fredrik, 2001).

Ucwaningo olwenziwa nguKurt (2010) emveni kokuthatha izintambo kukahulumeni omusha waseSwideni. Lo hulumeni wabe esephasisa umthetho owawubizwa ngokuthi yi-*Same Sex Marriage Act of 2009*. Lo mthetho wanikeza abanobulili obufanayo igunya lokuthola amalungelo afana nawalabo abashade ubulili obungafani. Bavunyelwa nokuthi bebe nemigidi yabo eyayibizwa ngokuthi yi-Stolkholm Pride. Kuyavela ukuthi akuzange kube yibo bonke abantu ababehambisana nalo mthetho ephalamende. Kuphinde kuvele futhi ukuthi lo mthetho waphasiswa ngamalungu angamakhulu amabili namashumi ayisithupha nanye kwangamakhulu amathathu namashumi amane nesishiyagalombili ephalamende. Abamabandla ezenkolo ephalamende nabo abashiywanga ngaphandle, angamalungu ayikhulu namashumi ayisikhombisa nesithupha avumelana nalo mthetho. UKurt (2010, p. 26) uveza ukuthi eSwideni izinga lokuganana kwabantu abanobulili obungafani lehlile sekwande lelo lukuganana kwabantu abanobulili obufanayo.

Ucwaningo olwenziwa uChauncey noCere (2004, p. 216) lwakucacisa, bha ukuthi ukuthandana kwabantu abanobulili obufanayo bekukade kucindezelwe imiphakathi, inkolo kanye nosikompilo. Ucwaningo olwenziwa uChauncey (2004)

luveza ukuthi ngonyaka wezi-2008, isigungu se-*National Board of Health and Welfare (2008)* saphakamisa ukuthi abantu abaningi abanemizwa yobulili obufanayo abavunyelwe ukuthi banikele ngegazi ezikhungweni zokuthekelisa ngegazi. Kwabekwa umbandela wokuthi lowo ofuna ukunikela ngegazi kufanele engazibandakanyi kwezocansi kuze kuphele izinyanga eziyithupha, okwathi nokuhamba kweskhathi lowo mthetho washitshwa kwathiwa sekufanele bahlale unyaka behlale unyaka bengazibandakanyi nocansi. Lokhu-ke kwadala ukuthi abathekelisi begazi ngonyaka wezi-2010 bavuke inje bomvu besola uhulumeni ngalo mthetho wakhe omusha. Lokhu kwadala ukuthi lo mthetho uze uphasiswe ngonyaka wezi-2011 usuvumela wonke umuntu ophile kahle ukuthi usengakwazi ukuthekelisa ngegazi ngaphandle kwemibandela.

### **2.3.2 UCWANINGO OLWENZIWE EZWENI LASEGRISI (GREECE)**

Ucwaningo olwenziwa eGrisi nguCarravana ngonyaka we-1951 luveza ukuthi ukuthandana kwabantu abanobulili obufanayo kuthathwa njengento esemthethweni kakhulukazi kubantu besililisa. Lokhu kumaGriki kubonakala kuyindlela yokufundisa abantu besilisa impilo eyobasiza ekutheni bakhule bengamadoda. Abantu abadala besilisa bayaye baye ocansini nabafana abasebancane abasukela eminyakeni eyishumi nesihlanu kuya eminyakeni eyishumi nesishiyagalolunye. Ocwaningweni lwakhe uCarravana (1969) ubeka uthi abesifazane abangamaGriki bona babengavunyelwe ukuthi baye ocansini nabantu abanobulili obufana nobabo. Amantombazane abe efundiswa esemancane ukuthi uma eseqala ezothando kwakufanele ukuba akhethe umuntu wesilisa oyoba umyeni oqotho nothembekile. Lokhu kodwa kwakungachazi ukuthi babengekho abesifazane ababenemizwa yokuthanda bobulili obufana nobabo. Ocwaningweni lukaCarravana (1969, p. 210) kuyavela ukuthi owesifazane onguSappo wayenabo ububudlelwane nabafundi besifazane owayebafundisa. Lo wesifazane kuyavela nokuthi wabhala izinkondlo eziningi ezazinendikimba yabanemizwa yobulili obufanayo (Murray, 2004).

Ocwaningweni olwenziwa uChamber (2008) kuyavela ukuthi abamabandla nezinhlangano ezifana noDemocratic Party eyayiholwa nguNdunankulu u-Costas Karamanlis (2004) zabe zingasahambisani nokuba khona kwalolu siko. Lokhu u-Karamanlis wakukhombisa ngokuthi ethwese icala owayeyiMeya yaseTilos u-Anastasios Aliferis (2008) eyashadisa ababethandana benobulili . Le Meyayaze yagxekwa ngisho nayizikhulu zesonto, okwathi ngonyaka wezi-2009 leyo mishado

yathathwa njengeyayingekho emthethweni ngowayenguNgqongqoshe Wezomthetho uSotirios Hatzgakis. Kuyavela ocwaningweni ukuthi owayenguNdunankulu waseGrisi u-Alexander the Great wayenabo ubudlelwano nabantu besilisa. Lokhu kwaze kwasungulwa ngisho nefilimu eyayizokhonjiswa eyayizophathelana nempilo ka-Alexander. Ocwaningweni olwenziwa nguMurray (2004) kuyavela ukuthi abameli bamaGriki baphikisana nokukhishwa kwale filimu ukuba ivezelwe umphakathi. Basabisa ngokuthi bazobavulela icala abenzi bale filimu uma bengaqhubeka nokuyidlalisa emphakathini (Murray, 2004).

Ngonyaka wezi-2003 inhlango yezinkonkoni ebizwa ngokuthi yi-*Hellenic Homosexual Community* yenza ucwaningo emalungeni asephalamende ifuna ukuthola ukuthi ngakube iphalamende limiphi ngamalungelo abantu abanemizwa yobulili obufanayo. Ucwaningo lwaveza ukuthi bangamaphesenti angamashumi amane nane ababehambisana nobunkonkoni (44%). Kwathi amaphesenti angamashumi amahlanu (50%) akubeka kwacaca ukuthi awahambisani nabantu abathandana nobulili obufana nobabo. Emaqenjini ayeyingxenywe yalolu cwano i-Panhellenic Social Movement (PASOK) babangamaphesenti angamashumi ayisihlanu nanhlanu(55%), i-New Democratic Party kwaba amaphesenti angamashumi amabili nesikhombisa(27%), i-Synapismos yaba ngamaphesenti angamashumi ayisikhombisa nesikhombisa (77%), kwazothi iqembu le-*Community Party* langazimbandakanya kulolu cwano (BBC., 2004)

I-*Eurobarometer* yenza ucwaningo ngonyaka wezi-2006 eGrisi, ifuna ukuthola ukuthi umphakathi wona ukubona kanjani ukunikezwa kwabathandana benobulili obufanayo amalungelo alinganayo nawalabo abathandana benobulili obungafani. Ucwaningo lwaveza ukuthi amaphesenti ayishumi nesihlanu (15%) akhombisa ukuhambisana nokunikeza kwalabo abanemizwa yobulili obufanayo amalungelo afanayo nanikezwa abathandana bebe benobulili obungafani, kwathi amaphesenti ayishumi nanye (11%) aphikisana nalokhu. Ucwaningo olwenziwe yiyo futhi i-*Eurobarometer* (2006) lwaveza ukuthi amaphesenti angamashumi ayisikhombisa (77%) abavumi ukuba abathandana bebe benemizwa efanayo banikezwe amalungelo afanayo nawalabo abathandana bebe benobulili obungafani. Bagcizelela ukuthi lokhu kungase kwandise usikompilo olubi eGrisi. Kuyavela futhi ukuthi amaphesenti angamashumi ayisishiyagalombili nesikhombisa (87%) emiphakathi yaseGrisi akukhaba ngazozombili ukuba nabangani nabanemizwa yobulili obufanayo. Banenkolelo yokuthi bangacina nabo mhlawumbe sebefundise usikompilo olungamukelekile esizweni kanjalo nakwimvelo eyadalwa nguNkulunkulu, yokuthanda ubulili obungafani nobakho.

Ocwaningweni lukaChamber (2006) kuyavela ukuthi ukungena kukaNdunankulu omusha eGrisi u-George Paadreon, wenhlangano eyayibizwa ngokuthi i-*Panhellenic Socialist Movement (PASOK)* kwenza kwaba noshintsho kwabanemizwa yobulili obufanayo ngisho nakwezabesifazane imbala. Ngawo unyaka wezi- 2008 uhulumeni washaya umthetho wokuthi abathandana benobulili obufanayo sebevumelekile ukuthi sebengayibhalisa imishado yabo ezinkantolo. Lokhu kwasekelwa nanguNgqongqoshe Wezomthetho ophinde alwele amalungelo abantu. U-Haris Kastanidis (2010) ekhuluma emsakazweni i-*Greek Radio Station* waveza ukuthi sebezolwela ukuthi labo abathanda ubulili obufana nobabo bathola amalungelo afana nawalabo abashade bebe benobulili obungafani.

Ocwaningweni olwenziwe nguBaker (2004) kuyavela ukuthi ezinye zezinkundla zokuxhumana zazingahambisani nempilo yabanemizwa yobulili obufanayo. Lokhu kwabonakala kakhulu enkundleni yezokuxhumana yaseGrisi ebizwa ngokuthi yi-*Greek National Council for Radio and Television (NCRTV)*. Le nkundla yezokuxhumana yagxekwe kakhulu ngabanemizwa yobulili obufanayo kanye nohulumeni. Babekhala ngokuthi le nkundla yezokuxhumana ibonakala inokukhipha inyumbazane nokubacwasa abantu abaphila abanemizwa yobulili obufanayo. Ocwaningweni lukaBaker (2004) kuyavela ukuthi isiteshi sikamabonakude i-*Mega TV* sahlawuliswa yi-*NCRTV* ngokuveza abanemizwa yobulili obufanayo beqabulana. Uhulumeni nabezomthetho basigxeka lesi senzo. Esinye isigameko esenzeka yilesi sokuhlawuliswa isiteshi somsakazo i-*Epikoinonia FM* ngonyaka wezi- 2004 yiyona futhi i-*NCRTV*. I-*NCRTV* yabika ukuthi lesi siteshi somsakazo sivumele labo abanemizwa yobulili obufanayo ukuba basakaze izinhlelo zabo. Le nkundla yezokuxhumana yabona lo msakazo njengowehlise isithunzi sale nkundla yezokuxhumana njengoba uvumele abanemizwa yobulili obufanayo ukuba basakaze uhlelo lwabo (Baker, 2004, p.156).

#### **2.3.4 UCWANINGO OLWENZIWE EMELIKA (AMERICA)**

Luningi ucwaningo oselwenziwe ezweni laseMelika oluphathelene nabantu abanemizwa yobulili obufana nobabo (Ogwart & Gutterwarrier, 2000; Hyton, 1990, Larocque, 2006; C). UHamer (1993) wenza ucwaningo eMelika lapho ayehlola khona abesilisa abangamashumi amathathu nantathu ukuthi babenayo yini imizwa yothando yabanye besilisa. Ocwaningweni lwakhe kwatholakala ukuthi bonke abesilisa ababengabahlanganyeli bocwaningo babenayo imizwa

yokuthanda abanye besilisa. U-Ogwart benoGutterwarrier (2000) ocwaningeni lwabo abalwenzela, bathola ukuthi kukhona ubudlelwano kwencindezelo ngokobulili kulabo abanothando lwabantu abanobulili obufana nobabo. Ucwangingo olwenziwa nguHyton (1990), uveza ukuthi abantu abanothando lobulili obufanayo bafunda kwabanye abafana nabo ukuthi ubudlelwano bezothando nakubo kuyinto ekhona futhi kuyakhula.

Ocwaningweni olwenziwa uChaunce benoCere (2004) kuyavela ukuthi izinhlangano ezazisephalamende ngonyaka we-1980 ezinye zazivumelana nokuthi kufanele abanemizwa yobulili obufanayo banikezwe amalungelo okuphila impilo abayithandayo ngaphandle kokukhishwa inyumbazane noma ukucwaswa imiphakathi. Ezinye zazingahambisani nalokhu kakhulukazi lezo zinhlangano zamabandla ezenkolo. Lezi zinhlangano zazikholelwa ekutheni lokho kuyaphambana nomthetho wesonto. Inhlangano ebizwa ngokuthi yi-*Democratic Party* nayo yaphumela obala yezwakalisa ukungahambisani nokunikezwa kwabanemizwa yobulili obufanayo amalungelo afanayo nawalabo abathandana bebe benobulili obungafani. Kuyavela ocwaningeni ukuthi lokhu kwakudalwa ukuthi iningi labasekeli baleli qembu babephuma emaphandleni lapho le mpilo ithathwa njengeyihlazo nejivana usikompilo lwesintu. Ama-*Republican Party* wona ayehambisana nokuthi abanemizwa yobulili obufanayo banikezwe amalungelo afanayo nawalabo abathandana bebe benobulili obungafani. Lokhu kwakudalwa ukuthi abalandeli baleli qembu babephuma emadolobheni lapho, abantu bakhona bengaliboni ihlazo ekubeni abantu bephile impilo yokuba sebudlelwani nobulili obufana nobakhe.

Ocwaningweni olwenziwa nguLarocque (2006) kuyavela ukuthi inkundla yamacala yacindezela i-*United States Congress* ukuthi ishintshe umthetho obizwa ngokuthi yi-*Defence of Marriage Act of 1993*. Lo mthetho wawuvimbela ukuthi umshado walabo abanemizwa yobulili obufanayo ube semthethweni. Kuphinde kuvele futhi ukuthi amazwe ayisishiyagalombili agcina esewuphasisile lo mthetho nawo ephoqwa ingcindezi eyayivela kwabezomthetho. Lapha singabala amazwe afana noCalifonia, Vermont, Maine, New Hampshire, New York Washington kanye neNew Jersey.

Ocwaningweni olwenziwa uWafer (2010, p.310) kuyavela ukuthi onguMongameli okhona waseMelika ngaphansi kwe-*Democratic Party*, uBarack Obama wayehambisana nokuthi abanemizwa yobulili obufanayo kufanele ukuba banikezwe amalungelo okuphila impilo abayithandayo. Kodwa wayengahambisani nokuthi banikezwe amalungelo okushadana, okwathi ngokuhamba kwesikhathi

washaya ingwijikhwebu wahambisane nabantu abalwela ukuthi abanemizwa yobulili obufanayo bathole amalungelo okushadana bangagcini bebe ngomasihlalisane. Ocwaningweni lukaWafer (2010) kuyavela ukuthi izinhlangano ezinjengo-*Libertarian Party*, (1971), *Green Party* (1980), *Socialist Party USA* (1980) kanye ne-*Communist Party* (1980) babehambisana nokuthi, abanemizwa yobulili obufanayo kufanele banikwe amalungelo okuphila impilo abayithandayo. Ukusekwa kwabanemizwa yobulili obufanayo ngamaqembu amaningi eMelika kwenza ukuthi elinye lamaqembu elibizwa ngokuthi yi-*Socialist Party* lize liqoke uMongameli walo owayenemizwa yokuthanda ubulili obufana nobakhe, uDavid McReynolds (Wafer, 2010).

UHyton (1990) ocwaningeni lwakhe uveza ukuthi nakuba izinhlangano eziningi eMelika zazikweseka ukukhululeka kwabanemizwa yobulili obufanayo, kepha izinhlangano zamabandla ezenkolo nezinye ezazizimele zazingahambisani nokunika abanemizwa yobulili obufanayo ilungelo lokuphila impilo abayithandayo nokunikezwa ilungelo lokuthi sebengaganana. Amabandla ezenkolo lokhu ayekubuka njengento ephambanayo nomthetho kaNkulunkulu. Kulezi zinhlangano singabala i-*American Family Association*, *the Christian Coalition*, *Family Research Council*, *Focus on the Family*, *Save Our Children*, *NARTH*, *The National Republican Party*, *the Roman Catholic Church*, *The Church of Jesus Christ of Latter-day Saints (LDS Church)*, *the Southern Baptist Convention*, *Alliance for Marriage*, *Alliance Defense Fund*, *Liberty Counsel* kanye ne-*National Organization for Marriage*. Lezi zinhlangano zazithathwa njengezinhlangano ezazibazonda ababengena ebudlelwaneni nabanobulili obufana nobabo. Lokhu kwaze kwagcizelelwa inhlangano eyayilwelwa amalungelo abanemizwa yobulili obufanayo. Le yaphumela obala igxeka lezi zinhlangano ngokuthi izona ezigqugquzela inzondo kanye nokukhishwa inyumbazane kwabanemizwa yobulili obufanayo. Le nhlangano yayibizwa ngokuthi i-*Southern Poverty Law Center* eMelika.

Ucwaningo olwenziwa uKurt (2010) kwenye yamanyuvesi eMelika luyaveza ukuthi babengavunyelwa abantu abanemizwa yobulili obufanayo ukusebenza ngaphansi koMbutho Wezokuvikela uma ngabe wabe esaziwa ukuthi unemizwa yobulili obufana nobakhe. Ukuze aqashwe embuthweni kwakufanele engasivezi isimo sakhe, kwaze kwaba khona umthetho othi *Do n't Ask, Do n't Tell Act of (1980)*. Lo mthetho washinsthwa emveni kokuba uhulumeni waseMelika ephasisa umthetho owawuzovikela abasebenzi ekucwasweni emisebenzini. Lokhu kwaletsha ushintsho nakuMbutho Wezokuvikela. Lo mthetho ngonyaka wezi-2010 wabe usubizwa ngokuthi yi-*Do n't Ask, Do n't Tell Repeal Act of 2010*. Emveni kokushaywa kwalo

mthetho labo ababenemizwa yobulili obufanayo base bevumelekile ukusebenza eMbuthweni Wezokuvikela.

Ucwaningo olwenziwa nguChauncey noCere (2004) abantu ababephila impilo yokuthanda ubulili obufana nobabo babebonakala njengabantu okuyibona abasabalalisa ingciwane lengculazi, ngangokuthi abanye babo babeze bebulawe. Abanye babehlukunyezwa ngisho sebefika ezibhedlela benganikezwa imishanguyo yokwelapha isifo. Kwaba yingalesi sizathu-ke esenza uMengameli waseMelika uBarack Obama ngonyaka wezi-2010 ukuba aphoqa uMnyango Wezempilo i-*Department of Health and Human Service* ukuba ubhekelele inhlalohle yawo wonke umuntu owakhele izwe laseMelika noma ngabe uphila impilo yobulili obufana nobakhe.

#### **2.4 UBUDLELWANO KWEZOTHANDO KWABANOBULILI OBUFANAYO**

Ocwaningweni olwenziwa nguDailey nabanye (2010) eMelika kwavela ukuthi ucwaningo olwenziwa yi-*National Center for Health Statistic* (2001) lwakhombisa ukuthi imishado eminingi yabanobulili obufanayo isheshe ichitheke kunaleyo yabanobulili obungafani. Lolu cwano lwaveza ukuthi lokhu kuchitheka kwemishado ngokushesha imvamisa kwenzeka kakhulukazi kubantu besilisa abanemizwa yobulili obufanayo. UDailey nabanye (2010, p.201) baveza ukuthi bangamaphesenti angamashumi ayisithupha nesithupha (66%) abantu besilisa abahlala iminyaka eyishumi noma ngaphezulu emishadweni yabo bese, kuthi amaphesenti ayishumi nesihlanu (15%) ahlale iminyaka engamashumi amabili.

Lokhu-ke kuveza isithombe sokuthi abanemizwa yobulili obufanayo banesikhwele esibi. Uma omunye eke wabona lowo othandana naye ekhulumisana nomunye umuntu uye ecabange ukuthi sebeyathandana. Lokhu kuze kudale inzondo kuzona izithandani. Lokhu kufakazelwa nayisigameko esike senzeka sakhishwa ngelinye lamaphephandaba esiZulu ebika ngesigameko sikasomabhezini obulewe waphoswa emfuleni kodwa kwangazeka ukuthi ubulawe ngubani. Okwathi uma kubanjwa owesilisa kwasolakala ukuthi nguyena umbulali. Kwavela ukuthi umbulale ngoba usomabhezini ubefuna ucansi kuyena ekubeni bebe ngathandani. Lokhu kwabe sekushiya imibuzo eminingi kubantu abaningi ngoba phela kuyavela ukuthi lo somabhezini ubehlala naye lo wesilisa, ubeseqala ukumhlukumeza ngoba sekwenzenjani. Kwabe sekusolisa nokuthi babethandana okungenzeka ukuthi kwase kukhona ukuxabana phakathi kwabo njengoba bekuveza abancwaningi ngenhla ukuthi abahlali ebudlelwaneni obubodwa

isikhathi eside. Kungenzeke ukuthi lo mfana naye waba nesikhwele ngoba esaliwa wabona kugcono ukuba ambulale lo somabhizinisi. Lokhu-ke kwashiya imibuzo eminingi kubantu yokuthi umbulaleni ngoba kwakufanele ambophise uma emphoqa ngento angayithandi. Abanye abantu baba nezinsolo zokuthi kungenzeka ukuthi bebethandana useyabona ukuthi usekhona omunye osethandana naye okugcono ukuthi avela ambulale.

ODailey (2010 et al, p. 210) ocwaningeni lwabo baphinde baveze ukuthi i-*Census Bureau* yenza ucwaningo ngabesifazane abashade ubulili obuqondile, uthi le nhlangothi yathola ukuthi, abesifazane abashade phakathi konyaka we-1970 kuya kowe-1974 bangamaphesenti angamashumi ayisishiyagalombili (80%) abakwazile ukuhlala emishadweni yabo iminyaka eyishumi kwathi abangamaphesenti angamashumi ayisihlanu nesikhombisa (57%) bakwazi ukuhla emishadweni iminyaka engamashumi amabili noma ngaphezulu.

ULaumann (2009) enyuvesithi yaseChicago eMelika ubeka ukuthi abesilisa abayizinkonkoni imvamisa abahlali othandweni olulodwa isikhathi eside. Ubeka uthi kuyenzeka ukuthi othandweni abakulo behlale izinyanga eziyisithupha bese bedlulela phambili. Uma ngabe kuthuke bahlala isikhathi eside kuye kube unyaka nohrafu hhayi ngaphezulu kwalokho. Ocwaningweni olwenziwe wuGooden (2008) kuyavela ukuthi akubo bonke abantu abayaye bathembeke emishadweni yabo, akukhathaleki ukuthi lowo muntu ushade nomuntu onobulili okuqondile noma ubulili obufana nobakhe. Ocwaningweni olwenziwa nguSaghir noRobins (2009) eMelika kwavela ukuthi abesilisa abangamashumi ayisishiyagalombili nesishiyagalombili nabesifazane abayinkulungwane namakhulu amabili namashumi ayasishiyagalombili nesishiyagalombili, ngamaphesenti angamashumi ayisikhombisa nesikhombisa (77%) abesilisa abahlala bethembekile emishadweni yabo, kanti amaphesenti angamashumi ayisishiyagalombili nesishiyagalombili (88%) kube ngabesifazane. USaghir noRobins (2009) ucwaningo abalwenza ku-*The Social Organisation of Sexuality* luveza ukuthi amaphesenti angamashumi ayisikhombisa (70%) abesilisa alikaze liye ocansini nabantu abangashadile nabo, kuthi amaphesenti abesifazane kube ngamashumi ayisishiyagalombili nesihlanu (85%).

Ocwaningweni olwenziwa uWafer (2010) uveza ukuthi abesilisa abanemizwa yobulili obufanayo ngonyaka baye bathandane nabantu abalinganiselwa kwabayisishiyagalombili. Ucwaningo olwenziwa nguBell noWeinberg (2004) luveza ukuthi bangamaphesenti angamashumi amane nesihlanu (45%) abamhlophe abanemizwa yobulili obufanayo baya ocansini nabantu



abangamakhulu amahlanu bese ukuthi abangamaphesenti angamashumi amabili nesishiyagalombili (28%) beye ocansini nabantu abayinkulungwane ngonyaka. Ucwangingo olwenziwa uVan de Ven (2004) eNingizimu Afrika wathola ukuthi abesilisa abadala abanemizwa yobulili obufanayo iningi labo baba sebudlelwaneni obubodwa.

UMcWhirter benoMattison (2011) bayakusekela okushiwo abacwaningi abangenhla uWafer (2010) kanye noMcWhirter beno Mattison (2011). Baveza ukuthi ikhulu namashumi ayisihlanu nesithupha labanemizwa yobulili obufanayo sebehlele iminyaka engamashumi amathathu nesikhombisa, bayisikhombisa kuphela abangakaze bebe nobudlelwano obungaphandle emishadweni yabo. Baveza ukuthi kunenkolelo yokuthi abanemizwa yobulili obufanayo abakwazi ukuhlala ebudlelwaneni obubodwa isikhathi eside ingakho kuye kubonakale sengathi yibona abandisa igciwane lesifo sengculazi ngenxa yokuthandana nabantu abaningi.

## **2.5 UKUBUYEKEZWA KWEZINJULALWAZI ZOKUHLAZIYA IMIBHALO**

Kubalulekile kakhulu ukwazi kabanzi amathiyori okuhlaza imibhalo ngoba amathiyori awumhlandla noma umgogodla kwezemibhalo. Umfundi owazi ithiyori eyodwa ufana nolahlekile ngoba angeke akwazi ukuqonda nokulandela ulimi olusemibhalweni ikakhulu emibhalweni yesiZulu. Imibhalo isebenzisa ulimi lwemibhalo kuphela okungelula ukuba umfundi uma efunda yonke into ibe sobala. Embhalweni umbhali akabalulekile kanti futhi nombhalo awubalulekile kodwa okubalulekile umfundi wombhalo ngoba umbhalo awusiwo umbhalo uma ungakafundwa. Umfundi wenza umbhalo ube nencazelo futhi wenza ubaluleke. Ngaphandle komfundi umbhalo kawukho. Ziningi izindlela zokuhlaza imibhalo ezisetshenziswa ngabahluzi abehlukahlukene. Singeke sazigagula zonke lapha kodwa sizogxila kulezo ezimbalwa.

USwanepoel (1990, p.1) lapho echaza khona ukuthi iyini ithiyori le:

*A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferable so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.*

(Swanepoel, 1990, p.1)

Ithiyori ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso. Njengoba bese siphawulile ziningi lezi zindlela futhi kubalulekile-ke ukuthi sizazi lezi zindlela zokuhlaza khona siyokwazi ukukhetha ezinembayo nezifanele umbhalo ozohluzwa. Ngaleli phuzu lokwaziwa kwezindlela zokuhlaza uBertolt Brecht encwadini ebhalwe uMakaryk, (1993, p. 15) ubeka athi:

A man [or woman] with one theory is lost. He [she] needs several of them, or lots! He [she] should stuff them in his [her] pockets like newspapers.

(Makaryk, 1993, p.15)

Kuyacaca kule nkulumo engenhla ukuthi kubalulekile ukufundwa kwamathiyori okuhlaza imibhalo nokusetshenziswa kwawo ekucubunguleni imibhalo yobucikomazwi. Lo mcwaningi uthi umuntu onendlela eyodwa yokuhlaza udukile, kumele umhluzi abe nezindlela eziningana zokuhlaza imibhalo. Eqinisweni kumele umuntu alayishe amathiyori emakhukhwini njengamaphephandaba.

### **2.5.1 Ifeminizimu (Feminism)**

Leli temu lidume kakhulu ezizweni zaseNtshonalanga naseYoruphu lapho kuxoxwa ngabesifazane noma ngemibhalo nezinto ezithinta abesifazane. UPeck noCoyle (1993, p. 170) bona bathatha babeke kanjena lapho bekhuluma ngaleli temu lefeminizimu:

*Feminist criticism is concerned both with the representation of women in literature and with changing women's position in society by freeing them from oppressive restraints. Central to those restraints are essentialist definitions of what it is to be a woman*

(Coyle, 1993, 17.p).

Singaqhubeka ngokuphawula ukuthi i-feminizimu yasunguleka lapho abesifazane bephokophelela ukuba izwi labo lizwakale. Labo besifazane baphokophelela nokuthi izwakale phela nemibhalo yabesifazane, inakwe kubonakale ubumqoka

bayo. Nakuba kuqikelelwa ubumqoka kwabesifazane kodwa akusho ukuthi abesifazane sebefuna ukukhukhumala bazimele kodwa bafuna kubanjiswane nelabo izwi lamukeleke emphakathini. Yayigxile kwabesifazane abamhlophe. I-feminizimu nakuba yabe inenkolelo yokulwisana nokubukelwa phansi kwabesifazane belulazwa ngabesilisa ngokubasebenzisa ukuthola lokho abesilisa ababekudinga kodwa yabe isho abesifazane abamhlophe. Abesilisa phela bavele babukela phansi izwi, imibono, nokubaluleka kowesifazane bamenza into nje engabalulekile emphakathini. Laba bacwaningi abagxile ekubukeni iqhaza elingabanjwa abesifazane emphakathini kuyo yonke imikhakha nakuyo imibhalo imbala.

Denzin, N.k noLincoln(1994) uveza ukuthi ukusunguleka kwefeminizimu kwabe kungukuthi abesifazane banikezwe amandla okuziveza emibhalweni. Kwakumele bedlulise imizwa yabo ngalokho abakubona kwezepolitiki, kwezomnotho nasenhlalweni jikelele bese beveza ukucindezeleka kwabo. Babefuna nokuzama ukuveza izinga labesifazane elithile okumele bakalwe ngalo.

Kungabekwa ngokusobala ukuthi leli temu libhekise kumbhikisho owasungulwa ngabesifazane abamhlophe belwela amalungelo abo. Yize abesifazane abamnyama babemdibi munye nabesifazane abamhlophe, abampisholo bebengenelisekile neze yimpatho yabesifazane abamhlophe, futhi abesifazane abampisholo babekhalaza ngokuthi kukhona ukucwasana ngokwebala. Ngalezi zizathu abesifazane abampisholo babona kuwumbono omuhle ukuba kuqalwe umkhandlu ozobhekana nezinkinga ezibhekene nabesifazane abampisholo. Kwase kusunguleka umkhandlu obizwa nge-Wumanizimu. Ake sibheke-ke ukuthi lapha ngezansi ngabe ithini imibono yezingcweti ngetemu iWumanizimu.

Lezi zincazelo zichaza ukuthi ifeminizimu yasungulwa abesifazane abamhlophe. IFeminizimu nakuba yabe inenkolelo yokulwisana nokubukelwa phansi kwabesifazane belulazwa ngabesilisa ngokubasebenzisa ukuthola lokho abesilisa ababekudinga kodwa yabe isho abesifazane abamhlophe. Abesilisa phela bavele babukela phansi izwi, imibono, nokubaluleka kowesifazane bamenza into nje engabalulekile emphakathini. IFeminizimu yasunguleka lapho abesifazane bephokophelela ukuba izwi labo lizwakale. Labo besifazane baphokophelela nokuthi izwakale phela nemibhalo yabesifazane, inakwe kubonakale ubumqoka bayo. Nakuba kuqikelelwa ubumqoka kwabesifazane kodwa akusho ukuthi abesifazane sebefuna ukukhukhumala bazimele kodwa bafuna kubanjiswane nelabo izwi lamukeleke emphakathini. Le thiyori ingabuka izinto eziningi, njengalezi:

- Ingabuka ulimi kanye namasimboli ukuthi kusebenze kanjani embhalweni. Ngabe kuhambisana nobulili obuthize yini.
- Ababhali besilisa nabesifazane babhala ngezindlela ezahlukene. Lokhu kwenza sibone ukuthi ubulili bunomthelela othile kumbhali.
- UKubuka ukuthi abalingiswa besifazane bavezwa kanjani.
- Indlela umfundi wesidfazane afunda ngayo itheksti yehlukile kuleyo yomuntu wesilisa.
- Esikhathini esiningi le thiyori isikhumbuza ukuthi abantu besifazane abalingani nabantu besilisa.
- Le thiyori yenza sibuke ukucabanga, ukwenza, okungamagugu kanye namandla kulobu budlelwane.
- Imibhalo eminingi igcwele imibono yabantu besilisa.
- Kule thiyori sibuka indlela abalingiswa besilisa nabesifazane abavezwa ngayo, ulimi, isimo somqondo, nokuhlalisana kwabalingiswa.
- Sibona nokuthi umlobi yena uyibuka kanjani imiphakathi yonkana.
- Le thiyori igxile ebulilini.
- Abesifazane benziwa izinto eziqhakambisa ubukhulu bomuntu wesilisa nemisebenzi yabo.
- Ibuye isikhumbuze ukuthi konje ukubhalwa kwemibhalo kugxile kakhulu ebantwini besilisa.

### **2.5.2 Ithiyori ka-Marx (Marxist theory)**

IMarxist Theory iqanjwe igama layo ngowayisungulayo uKarl Marx owazalelwa eGermany. UKarl Marx waziwa kakhulu njengesazi sefilosofi (philosopher) umfundi wesayensi ephathelene nezomnotho wezwe (economist) kanye nomfundi wesayensi ephathelene nokuhlalisana kwabantu (sociologist). UMarx ukholelwa ekutheni umhlaba ubuswa uphathwe ngomcabango. UMarx uthi yonke imicabango iyimiphumela yenhlalakahle nomnotho wezwe. NgokukaKarl Marx, ubuciko bemibhalo bubalulekile ukuveza ngokusobala izinto eziyizo njengoba zinjalo. Uthi umsebenzi wobuciko kumele ukubalule ukwahlukana kwemiqondo nezimpikiswano ngokwenhlalo yabantu. Imibhalo lena inika iqiniso eliphelele ngento ekhona ngempela. Umbhalo kumele ukhanyisele umphakathi ngezinto ezikhona ezifihlakele, futhi umbhalo awugxili nje emlandweni kodwa ubheka isimo njengoba sinjalo ngokwenhlalo.

Ababhali bakholelwa ekutheni uma umbhalo ubhaleke kahle ngokukaMarx umphakathi uvuleka amehlo ngabo bonke ubudlelwano nemiphumela

yezomnotho akubibikho okufihliwe kubantu. Ngakolunye uhlangothi kubalulekile ukuthi imibhalo ingagxili ekuqambeni izinto ezingaba ezokuchitha isizungu kodwa kube ngubuciko bokubeka into ethile njengoba injalo ngokungacashisi noma ngokokufenqa. UMarx uqale ngokugxila kakhulu kwezomnotho kunasemibhalweni yobuciko. Yingakho ekholelwa ekutheni imibhalo kumele ingene ngaphansi kwenhlalo yomphakathi ngoba umbhalo wobuciko angeke wehlukaniswe nempilo yomphakathi.

UMarx uyakugcizelela ukuthi umbhalo awuveze ubunjalo benhlalo. Uma singakusekela okushiwo uMarx ukuthi amagama asetshenziswa emibhalweni awabalulekile kodwa okubalulekile okwenziwa ngabalingiswa. UMarx uyakugcizelela ukuthi abalingiswa bangaba indikimba ngokwabo hhayi ngokwamagama abo. UMarx uyagxila ekutheni umbhalo awukuveze ukungalingani kwabantu emphakathini njengokuthi kubekhona abaphezulu nabaphansi, abanamalungelo nabangenawo, abacebile nabahluphekayo, lokhu ukubiza ngokungalingani kwezomnotho, abamhlophe kwabamnyarna. UMarx ufuna isithombe senhlalakahle sivezwe njengoba sinjalo akakholelwa encazelweni ecashile kunesobala. Kubalulekile ukuthi kubhekwe ukuthi kungani umlingiswa othile enze lokho akwenzayo ngaphandle kwegama aliqanjiwe. Le thiyori itshengisa kakhulu ukugxila kwezepolitiki. Lokhu kuyenzeka esikhathini samanje. Ngokwakhe kumele ngabe lokhu kuhlukaniswa ngokwebala.

IFeminizimu ngokwesikhathi samanje ayisabalulekile kangako ngoba seziningi izinguquko esezikhona kwabesifazane. Okubalulekile ukuthi kumele kubekhona noma kwenziwe olukhulu ucwaningo oluzogxila ekuqanjweni kwamagama emibhalweni lapho umlingiswa wesilisa angaqanjwa khona igama lowesifazane kanjalo nowesifazane aqanjwe igama lowesilisa ekugcineni kubekhona impumelelo nokwaneliseka ngaleyo nhlobo yombhalo eyoba ingqalabutbo yekhono elingajwayelekile neze kwezemibhalo. Yingakho kumbalwa kakhulu okushiwo yile thiyori ngoba igxile kakhulu kwezepolitiki kunezemibhalo. Singasho nje ukuthi le thiyori igxile ekubukeni ngendlela abavezwa ngayo abantu abasemazingeni ehlukeni empilo (*classes*). Ngokufunda imibhalo sithola ukuthi:

- Abantu abalingani ngenxa yamazanga abo empilo.
- Ifaka inselelo kuleyo miphakathi okuthiwa ingama-capitalists.
- Ukuvezwa kwamaqiniso ngokwakheka kwamazinga abantu empilo, ngokuhlupheka, ngokwamalungelo, ngezombusazwe, kanye nezomnotho.

Le thiyori isisiza ekutheni siboneni?

- Ayikho noma yinye incwadi engachemile kwezepolitiki.
- Sibuka izinto ezenzeka emphakathini, isibekela amaqiniso njengoba enjalo, yeneke impilo njengoba injalo.
- Ingasexwayisa ngendlela abantu abaphila ngayo, kanye namalungelo abasebenzi.
- Imibhalo isivezela indlela abantu abaphila ngayo isebenzisa ipolitiki.
- Sibona nokuthi umnotho wona uyishintsha kanjani indlela abantu abacabanga ngayo njengoba kuvezwe embhalweni.
- Sibuka nohlobo lwabafundi ebhalelwe bona indaba.
- Sibuka izindaba eziphathelene nemali kanye namandla, sibone ukugqilazwa kwalabo abangenawo amandla.
- Sibona ukluthi amazinga ehlukeni empilo kubantu abamba liphi iqhaza embhalweni, umbhali ukuveza kanjani lokhu kanye nobudlelwane kwakho ebantwini.
- Sibone ukhlonishwa kwemiqondo yabantu abathile ababusayo futhi abanamandla.
- Ngabe indaba okukhulunywa ngayo ikhuluma ngabantu abakuliphi izinga lempilo (in which class).
- Ngabe abantu balwa kanjani nengcindezi yokugqilazwa.
- Ngabe itheksti yona ithini ngokugqilazwa.

Ithiyori yefeminizimu neka-Marx anayo into ethi ayifane ngoba womabili akhuluma:

- Ngepolitiki.
- Ngendlela okusetshenziswa ngayo amandla.
- Ngokucindezelwa kwabantu abathile.

### **2.5.3 INJULALWAZI KAPHARR (1988)**

UPharr (1988) uveza ukuthi kunamaqembu amabili abantu “imvama (*norm*) kanye “nabanye” (*the other*). Laba abaseqenjini “lemvama” bagqilaza “abanye”. Laba abagqilazekile babukelwa phansi, bacindezelwe ngoba bengenzi “njengemvama”. “Abayimvama” babukeka bengabantu abangcono “kunabanye” ngoba babonakala njengabalungileyo, okufanele ukuthi kubukelwe kubona ngoba bona beyisibonelo esihle. “Imvama” kulolu cwaningo izobhekwa njengabantu abanomuzwa wobulili obungafani (*heterosexual*), kanti bese kuthi “abanye” babhekwe njengabantu abanemizwa yobulili obufanayo (*homosexual*).

UPharr (1988) uveza ukuthi bonke labo abangayona ingxenye yemvama bakhishelwa ngaphandle kweqembu lemvama, bacwaswe, bahlukunyezwe ngokushawa, nangokuthukwa ngezinhamba abanye baze bagcine sebulawe. Iqembu “abanye” baye bafise ukuthi nabo bethathwe njengeqembu “lemvama” banikezwe amalungelo afanayo nalawo anikezwa “imvama”. Lokhu kuyabonakala lapho abanomuzwa wobulili obufanayo belwela amalungelo abo osekuze kwaholela ekutheni uhulumeni waseNingizimu Afrika namanye amazwe aphenesheya anjengoSwideni, iKhanada kanye neMelika bakwenze kwaba semthethweni ukuganana kwabanemizwa yobulili obufanayo.

“Abanye” yiqembu eligqilazekile, ligqilazwa yiqembu lemvama. Ngaleyo ndlela okwenziwa yiqembu labagqilazi kuthathwa njengento eyiqiniso nokufanele kubukelwe kuyona yilabo beqembu eligqilazwayo. Nanoma yikuphi okwenziwa yileli qembu labagqilazi kufanele kuthathwe njengento elungile, bese kuthi okwenziwa iqembu eligqilazwayo kuthathwe njengento engalungile nengamukelekile. UPharr (1988) uveza ukuthi “imvama” yiyona sithombe sokulunga okuthi ngayo kwehlulelwe “abanye” ngoba “abanye” babonakala behlukile. Le “mvama” isekwa nayizikhungo zikahulumeni ezifana nezinkantolo, imindeni, izindawo zokusebenza kanye nabamasonto.

#### **2.5.4 INJULALWAZI I-SOCIAL CONSTRUCTIVIST**

Le njulalwazi iyinsizakuhlaziya eyasungulwa nguVygotsky (1978) owayengumcwaningi waseRussia. Injulalwazi ephathelene nokufunda kanye nokufundiswa kwabantwana ngothisha. UVygotsky wayebheka ukuthi ukufunda umbhalo kuyinto eyenzeka ngenxa yokuba umuntu abe ingxenye yomphakathi, abuke okwenzakalayo emphakathini, abuke nanokuthi izinto zenzeka kanjani ngokwejwayelekile futhi nalowo ofundayo abe nolwazi ngalokho akufundayo. Makube yinto ahangabezana nayo endaweni aphila kuyo. UVygotsky wayekhohlelwa ekutheni umntwana ukuze akwazi ukufunda okubhaliwe noma umbhalo kufanele axhumane nabanye abantu, azi izinto ezimzungezile nezenzeka emphakathini aphila kuwo. UVygotsky wayebheka ukuthi ukufunda okubhaliwe kuyinto eyenzeka ngokuthi ofundayo abe yingxenye yomphakathi ukuze abone okwenzakalayo emphakathini. Ukuba yingxenye yomphakathi ofundayo kuyamsiza ukuthi azi izinto ezenzakalayo ukuthi zenzakala kanjani. Ofundayo-ke ube esethola ulwazi ngalokho afuna ukukwazi. UVygotsky (1978) wayekhohlelwa ekutheni umntwana ukuze ekwazi ukufunda okubhaliwe noma umbhalo kufanele

axhumane nabanye abantu, aphinde azi izinto ezimzungezile nezenzeka emphakathini aphila kuwo.

Ngaleyo ndlela uVygotsky (1978) wayegcizelela ubudlelwano obuphakathi kolwazi umfundi avele enalo kanye nosikompilo (culture) lapho efunda okubhaliwe noma umbhalo. Lokhu kusho ukuthi ukukhula ekufundeni okubhaliwe kwenza umntwana ekwazi ukuhlaziya imibhalo asuke eseyifundile. Ngaleyo ndlela-ke singasho ukuthi injulalwazi i-social constructivist iphathelele nokufunda (learning) okugcizelela ukwakheka kolwazi kumuntu uma efunda uWoolfolk (1999) yena ubeka kanjena:

*Whereas Piaget described the child as little scientist, constructing an understanding of the world largely alone, Vygotsky (1978, 1987, 1999) suggested that cognitive development depends much more on interaction with the people in the child's world and the tool that the culture provide to support thinking. Children's knowledge, ideas, attitudes, and values develop through interaction with others.*

*(Woolfolk, 1999 p.200)*

Ngokubheka amazwi angenhla sekuyacaca ukuthi i-social constructivism inabo ubudlelwano nolwazi ingane evela inalo, kumbe eza nalo lapho izofunda okubhaliwe kanye nosikompilo. UVygotsky (1978) ezinye zezinto ayezicizelela embonweni yakhe yi-Zone of proximal development. Wayenenkolelo yokuthi ukusebenza kwemiqondo yethu kuncike ezintweni esizenzayo nesiphila nazo emiphakathini esiyakhele (Smith & Elle, 1994, p.82). Le -Zone of proximal development ingabhekwa ngezindlela ezimbili. Kukhona indlela lapho umfundi esekwazi ukuzitholela yena ulwazi ngaphandle kokusizwa nguthisha, kodwa esebenzisana nabanye abafundi. Kuphinde kuzoba nendlela yesibili lapho umfundi angeke ekwazi ukuzitholela yena ulwazi kepha uzodinga uthisha ukuthi amfundise ukuze ekugcineni ezokwazi ukuthola ulwazi. Ngakho-ke ngale-zone of proximal development kunzima ukuqonda ukuthi izingane ngokwempela zithuthuka kanjani zisukela ebangeni lapho zicathula khona, zehluleka ukuqonda umbhalo kuze kufike lapho sezikwenza ngempumelelo lokhu. Ngale kokusetshenziswa ekufundiseni umbhalo, le njulalwazi iyathandwa nawothisha bezifundo ezahlukenene ukubalekelela ekutheni baqonde ukuthi ulwazi lwakheka kanjani enganeni lapho ifunda futhi yona ingane ilekelelwa kanjani ekutheni ibambe iqhaza kulokho ekufundayo, ibe yingxenye yokufundwayo futhi izakhele yona ulwazi ngalokho ekufundayo ibe ilekelelwa nguthisha.



## **2.8 IQOQA LESAHLUKO**

Kulesi sahluko ngixoxe ngocwaningo oseluke lwenziwa kuleli lase-Afrika nasemazweni angaphandle kwaleli, oluveza ababhali abaningi benezimvo ezahlukene ngabantu abanemizwa yobulili obufanayo. Amazwe ase-Afrika engikhulume ngawo kube iNingizimu Afrika, iNijeriya, i-Uganda, iMalawi kanye neKhenya. Emazweni aphešheya kube iSwideni, iGrisi, kanye neMelika. Ngixoxile nangezinjulalwazi zokuhlaziya imibhalo, kuhlanganisa naleyo kaPharr (1988), okuyiyona okuzoxoxwa ngayo kabanzi esahlukweni sesine, njengoba kuyiyona ezosetshenziswa ukuhlaziya okutholaklele. Esahlukweni esilandelayo ngizokhuluma ngomklamo nezindlela zocwaningo ezisetshenziswe ukuqoqa ulwazi locwaningo.

# ISAHLUKO SESITHATHU

## UMKLAMO NEZINDLELA ZOCWANINGO (RESEARCH DESIGN & METHODOLOGY)

### 3.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngokubukezwa kwemibhalo, lapho ngixoxe ngocwaningo oseluke lwenziwa. Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezisetshenziwe ukuqoqa ulwazi oludingekayo ukuze kutholakale izimpendulo zemibuzongqangi emithathu yalolu cwaningo. Kuzobuye kuxoxwe nangenkambiso elungileyo (*research ethics*) eyalandelwa ukuze ucwaningo lungephuli imigomo yenkambiso elungileyo yocwaningo.

### 3.2 UCWANINGO OLUYIKHWALITHETHIVU (QUALITATIVE RESEARCH STUDY)

Lolu wucwaningo oluyikhwalthethivu (*Qualitative Research Study*). Okubalulekile ngalo ukuthi lolu hlobo locwaningo lubheka izinto ezifana namagama, imisho nezigaba okuyizona ezinikeza incazelo ngokucwaningwayo alufani nalolu cwaningo okuthiwa ikhwalthethivu (*Quantitative Research*). Ucwaningo oluyikhwalthethivu luwucwaningo lwezibalo kumbe oluncike kakhulu ezinombolweni. Ngikusho lokhu ngoba phela lapho sekuhlaziywa kusuke kufanelele kuvele ukuthi okucwaningwayo kusinikeza isibalo esingakanani, kanti ocwaningweni oluyikhwalthethivu kubhekwa amagama, izitatimende imisho, izithombe okwenziwayo njalonjalo, kuhlaziye, kwakhiwe ngakho umqondo mayelana nokucwaningwayo. UCreswell (2009) uthi abacwaningi bocwaningo oluyikhwalthethivu baqoqa ulwazi ngesikhathi labo abangabahlanganyeli bocwaningo (*research participants*) besesimweni esejwayelekile, babuke ukuthi yikuphi abakwenzayo noma abakukhulumayo. UCreswell (2009, p.175) ubeka uthi:

*Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up closed information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face to face interaction overtime.*

(Creswell, 2009, p.175)

UCreswell (2009) ubuye aveze ukuthi abanye abacwaningi bekhwalithethivu bathi ikhwalithethivu iyona ekwazi ukusiza umcwaningi ngakucwaningayo ngoba ibheka ukuthi abantu bakubuka kanjani okubazungezile, kunjalo nolwazi abasuke sebenalo ngezinto ezenzeka lapho besuke bekhona. Lokhu-ke kuye kusize ngokunikeza umcwaningi ulwazi aludingayo ocwaningweni lwakhe ukuze kuthi lolo lwazi lube ngolunothile nolukholakalayo. UCreswell ubeka kanjena:

*People often describe qualitative research that attempt to collect rich descriptive data in respect of a particular phenomenon or context with the intention of developing an understanding of what is being observed or studied. It therefore focuses on how individuals and groups and understand the world and construct meaning out of their experiences.*

(Creswell, 2009, p.50)

Le ndlela yocwaningo iyahambelana nalolu cwaningo ngoba kwakudingeka ukuba ngigxile esikoleni esisodwa samabanga aphezulu ebangeni leshumi kanye neleshumi nanye endaweni yase-Empangeni lapho ngangiqoqa khona ulwazi. ULincoln benoGuba (1985) baveza ukuthi ucwaningo oluyikhwalithethivu luyi-*natural inquiry* lapho kungekho into eyenzekayo engathathwa njengenamsebenzi noma ithathwe noma yikanjani, futhi ongeke wachaza ngayo ungakayicwaningi. Nanxa izingxoxo nabahlanganyeli bocwaningo kanye nokubukela othisha befundisa (*observations*) kwaba izindlela ezibalulekile ekuqoqeni ulwazi locwaningo, akuzange kubekhona kunonga okwenziwa noma engazakhela khona ngokwami. Konke okwasetshenziswa njengolwazi oluqoqwe kwabacwaningwayo kwezwazwa kunjengoba kunjalo. Kusemqoka ukwazi ukuthi ucwaningo oluyikhwalithethi (*qualitative research*) luvumela umcwaningi ukuba akhetha isigaba esisodwa noma indikimba eyodwa azocwaninga ngayo, ayicwaninge ajule, bese akha izindikimba ezijulile ngakutholile (Terreblanche *et al*, 2006, p.47). UYin (1994) yena uma echaza ucwaningo oluyikhwalithethivu ubeka kanjena:

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

(Yin, 1994, p.105)

Isizathu sokusetshenziswa kwendlela yocwaningo oluyikhwalithethivu ukuthi lolu cwaningo luhlose ukuhlola isimo esithile, okungukuvezwa kwabalingiswa enoveleni ethi “Bengithi Lizokuna” ebhalwe uNakanjani Sibiya (2008), nenoveli

ethi “Amanyala Enyoka” ebhalwe nguChili Kanye noNdlovu (2013), nencwadini yezindaba ezimfushane ethi “Singadlala Abantu” ebhalwe nguNtombela (2004) kanye nezindaba ezitholakala emaphephandabeni abhalwe ngolimi lwesiZulu ezikhuluma ngendikimba yabanemizwa yobulili obufanayo.

Ngale kwalokhu, lolu cwaningo luhlose nokuhlola ukuthi ngakube ifundiseka kanjani le mibhalo enendikimba yabanemizwa yobulili obufanayo emabangeni aphezulu. Lokhu kusho ukuthi luzobuye lugxile nakulokho okwenziwa ngothisha nabakushoyo lapho befundisa imibhalo equkethe indikimba yothando yabanemizwa bobulili obufanayo. Ulwazi olutholakele luzohlaziywa ngamazwi abhaliwe ngoba phela lolu cwaningo alugxilile ekutholeni isibalo esithile njengasocwaningweni oluyikhwantithethivu (*quantitative research*). Okwatholakala kwaba ngulwazi olwatholakala ngokuhlaziywa kwezincwadi ezintathu ezidingida ngale ndikimba kanye nezindaba zamaphephandaba esiZulu kanye nothisha abazifundisayo esikoleni. Okwatholakala kwaba ngulwazi olungaqagelwanga nolukholakalayo, engaluthola kubahlanganyeli bocwaningo nangokuhlaziya imibhalo ekhethekileyo njengoba ngichazile ngenhla.

Kuyaphawuleka ukuthi ucwaningo oluyikhwalthethivu lunezimpawu zokuhumusha, ezihlose ukuthola izincazelo ngokwenzekayo noma abakwenzayo noma okubenzakalelayo labo abacwaningwayo, kanjalo nokuhunyushwa kwalezo zincazelo ngumcwaningi (Hoepfl, 1997, p.4). USherman benoWebb (1988, p.84) nabanye abacwaningi, bachaza ucwaningo oluyikhwalthethivu njengocwaningo olwenziwa kulabo abacwaningwayo, besesimweni abaphila kuso ngokwejwayelekile. Lokhu kuyahambisana nalolu cwaningo ngoba izincazelo ezatholakala ngokwabe kwenzeka ezikoleni nalokho okwakukhulunywa ngothisha ngesikhathi senhlololwazi/sezingxoxo nomcwaningi, yikhona okwabe sekuhunyushwa ngesikhathi sokuhlaziywa kokutholakele. USherman benoWebb (1988) babeka kanjena:

*A direct concern as it is “lived” or “felt” or “undergone”. Qualitative research involved the use of qualitative data, interviews, quennaires, documents, text, and participation of observation data, to understand and to explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography.*

*(Sherman & Webb, 1988, p.256)*

UNiewehuis (2008, p.50) ugcizelela ukuthi ucwaningo oluyikhwalthethivu luzama ukuqoqa ulwazi olucebile oluzochaza kabanzi ngesimo, ngento ethile noma

ngabantu abathile ngenhloso yokwakha isithombe salokho okucwaningwa ngakho. Ngale ndlela-ke umcwaningi uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelene nabo. Ngamanye amazwi ucwaningo oluyikhwalithethivu lungathathwa njengesibuko esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelene nenhlalo yabantu. Lezo zinto zingambandakanya imibuzo ephathelene nenjulalwazi ngokuthi abantu abathile baphila noma baphathene kanjani nendlela abathatha ngayo izinto ezenzeka ezimpilweni zabo (Cohen, Manion & Mrrison, 2007). Umcwaningi uye abheke ukwenza kwabacwaningi kanye neqhaza abalibambile ngesikhathi socwaningo, akubuke lokhu akuhlanganise nolunye ulwazi aluqoqayo mayelana nalolu cwaningo.

U-Eastwood (1988) yena uveza ukuthi okuyilona phawu olumqoka locwaningo oluyikhwalithethivu ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo oluyikhwalithethivu luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa okusemqoka kube yilokho okuwuvo lwabahlanganyeli bocwaningo. Ngakho-ke imiphumela yocwaningo oluyikhwalithethivu iqondana ngqo nendawo noma nesehlakalo leso socwaningo, ayenatshiselwa kuzo zonke izindawo noma kwezinye izimo eziphathelene naleso esisuke sicwaningwa. Ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningeni oluyikhwalithethivu ngoba umcwaningi ukwazi ukuqonda kahle konke abakushoyo. Lokhu kugcizelelwa nanguFilstead (1979) lapho eveza ukuthi amazwi alowo onikeza ulwazi ngocwaningo enjengoba enjalo, yiwona asemqoka futhi anikeza umqondo ngemiphumela yocwaningo. Ngamanye amazwi noma yini eshiwo ngesikhathi kwenziwa inhlololwazi (izingxoxo) ibalulekile ngenxa yokuthi inikeza umcwaningi ithuba lokuba athole lokho afuna ukwazi ngakho. Lokho umcwaningi akutholile ngocwaningo kuye kuhlaziywe ukuze kutholakale imiphumela yocwaningo (Nkosi, 2011).

Okunye okubalulekile ngocwaningo oluyikhwalithethivu ukuthi luyakwazi ukuthola izinto ezijiyile noma ezifihlakele. Ngale ndlela-ke nginethemba lokuthi ngalolu cwaningo kuzovela obala lokhu obekungaziwa mayelana nendlela abavezwe ngayo abalingiswa abanemizwa yobulili obufanayo nokuthi othisha bayifundisa kanjani imibhalo yalolu hlobo kubafundi. Ukuze ngikwazi ukuthola impendulo yombuzo ongenhla kwadinga ukuba ngingagcini ngokufunda izincwadi kuphela, kodwa kwakufanele nokuthi ngiye nasesikoleni esiyingxenywe yocwaningo. Lokhu ngakwenza ngoba ngangizobuye ngibe nezingxoxo nothisha abafundisa imibhalo enendikimba yabanemizwa yobulili obufanayo ngibabuke

befundisa. Lokhu ngangikwenzela ukuthi ngibone ukuthi othisha nezingane baye bazizwe benjani futhi bathini uma sekufundwa umbhalo onendikimba yabanemizwa yobulili obufanayo. Lokhu kwaveza okuyisona sithombe sokuthi othisha abanawo yini umthelela ekuhbehbethekiseni inzono ebhekiswe kwabanemizwa yobulili obufanayo lapho befundisa.

### **3.3 UMKLAMO WOCWANINGO (RESEARCH DESIGN)**

#### **3.3.1 UCWANINGO OLUYI-CASE STUDY**

Lolu cwaningo luyi-*case study* ngenxa yokuthi lugxile esikoleni esisodwa futhi lubheka isimo esisodwa okuwukuvezwa kwabalingiswa abanemizwa yobulili obufanayo (izinkonkoni), emibhalweni nokuthi ifundiswa kanjani ezikoleni zamabanga aphakeme. Imbangela yokuthi lugxile esikoleni esisodwa ukuthi imibhalo yobuciko yesiZulu emazingeni aphezulu iqokwa nguMnyango WezeMfundo, isikole nesikole sibe sesizikhethela ohlwini lwezincwadi olusuke lugunyaziwe nguMnyango WezeMfundo. Ngakho-ke akusikho ukuthi lezi zincwadi ezisetshenziswa kulesi sikole zisetshenziswa kuzo zonke izikole. Lapho echaza ucwaningo oluyi-*Case study* uStake (1988) ubeka kanjena:

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

*(Stake, 1988, p.267)*

Ebangeni leshumi nambili izincwadi ziqokwa uMnyango WezeMfundo bese kuthi ebangeni leshumi neleshumi nanye ukuqokwa kwezincwadi akuveli khona eMnyangweni WezeMfundo, kodwa isikole siye sizikhethela sona ukuthi sifuna ukusebenzisa luphi uhlobo lombhalo owubuciko ekhona. Kuyacaca-ke ukuthi akulula ukuthi zonke izikole zikhethela izincwadi ezifanayo kusukela ebangeni leshumi kuya kweleshumi nanye njengoba isikole sizikhethela ngokuthanda kwaso izincwadi esifisa ukuthi zifundwe. Nokho-ke uMnyango ukhipha uhlu lwezincwadi okumele kukhethwe kuzo.

UYin noRobson (2002) bathi i-*case study* igxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo. Ngaleyo ndlela isimo esicwaningwayo singaba sinye (*single case study*) noma zibe zimbili (*multiple case studies*). Lokhu okushiwo nguYin benoRobson (2000) kufakazelwa nanguNiewenhuis (2008, p.75) lapho ethi:

*The term case study has a multiple meanings. It can be used to describe a unity of analysis (e.g a case study of a particular organization) or to describe a research method. Depending upon underlying philosophical assumption of the researcher, case study research could be positivist, interpretivist or critical. A case study does not mean that one site only is studied.*

*(Niewenhuis, 2008, p.39)*

Abacwaningi abaningi baveza ukuthi ucwaningo oluyi-*case study* lungasetshenziswa uma kwenziwa uphenyo, uma kuchazwa into ethile kumbe kucaciswa okuthile. Ngakho-ke lolu cwanningo luwuphenyo ngenxa yokuthi luzama ukuphenya lubuye lubeze nokuthi ababhali babaveze kanjani abalingiswa abanemizwa yobulili obufanayo nokuthi-ke yikuphi okwenziwa othisha uma befundisa imibhalo enjalo.

UTellis (1997) uthi ucwaningo oluyi-*case study* oluphenyayo lungenziwa ngaphambi kokuthi kwakhiwe imibuzo enqala / imibuzongqangi (*key research questions*) okufanele iphendulwe ucwaningo kanye nombono ongafakazelwanga. UTellis uphinde athi ucwaningo oluyi-*case study* luthathwa njengesiqalo socwaningo kolunye ucwaningo lwenhlalo. Ubuye aveze ukuthi kuba kuhle uma umklamo wocwaningo wenziwe ngaphambi kwesikhathi socwaningo.

Kubalulekile ukuba kugcizelelwe ukuthi ucwaningo oluyi-*case study* luyakwazi ukuzakhela injulalwazi engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo. Ucwaningo oluyi-*case study* luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya ngqo ayoziwonela abuye axoxe nabahlanganyeli bocwaningo. Ngaleyo ndlela ube esazi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto futhi kunamphumela muni lokhu abakwenzayo (Cohen, Manion & Morrison, 2008, p.253). Ngaphandle kwalokhu uphinde athole nokuthi banayiphi imizwa nemicabango ngaleso simo noma ngaleyo nto, esebenzisa ulwazi aluthatha ngqo emilonyeni yabo, ebuka nabakwenzayo. UStake noYin (1995) baveza ukuthi ziyisithupha izindlela ezingasetshenziswa ukuthola ubufakazi ocwaningweni oluyi-*case study* okuyilezi ezilandelayo:

- Inhlololwazi: evulekile (*open-ended*) nenhlololwazi ehleliwe (*structured interview*).
- Izincwadi: izincwadi ezibhalwe ngumuntu (*letters*), iziqeshana zamaphephandaba nokunye.

- Imininingwane eyigugu: efana namathuluzi, izinto zokusebenza noma yiluphi olunye uhlobo lwemisebenzi yobuciko ekwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo.
- Ukuqaphelisisa ngqo (*direct observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo.
- Ukuqaphelisisa komhlanganyeli (*participant observation*), okwenza umcwaningi abe yingxenye ezehlakalweni noma esehlakalweni esicwaningwayo.

### **3.4 IPHARADAYMU (*PARADIGM*)**

Lolu cwaningo lungaphansi kwepharadaymu yomhumusho. Ngaphambi kokuba ngenabe ngepharadaymu yomhumusho ngizoke ngichaze kafushane ngepharadaymu ukuthi iyini. UNkosi (2011) uma echaza ipharadaymu uthi inikeza uhlaka lwamagama, iphinde inikeza uhla lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. UBurrel benoMorgan (1979, p.24) baveza ukuthi ukuba ngaphansi kwepharadaymu kusho indlela obuka ngayo umhlaba. Futhi-ke ipharadaymu ibizwa ngokuthi ukubukeka komhlaba (*world view*) (Patton, 1990, p.34). Ngakho-ke lolu cwaningo-ke nalo lungaphansi kwepharadaymu yomhumusho (*interpretivist paradigm*).

#### **3.4.1 IPHARADAYMU YOMHUMUSHO (*INTERPRETIVE PARADIGM*)**

Ipharadaymu yomhumusho iyona elungele lolu hlobo locwaningo njengoba ngihlaziya imibhalo yobuciko kanye nenkulumbo yezingxoxo zothisha, engathola kubo ulwazi mayelana nokufundiswa kwemibhalo yabanemizwa yobulili obufanayo. Olunye ulwazi ngaluthola ngokuba ngibuke othisha befundisa emagunjini okufundela. UNeuman (2008, p.68) uma echaza enye yezimpawu zepharadaymu yomhumusho uthi igcizelela ukufunda okunzulu noma ukuhlola kwendikimba yombhalo (*written text*) noma indikimba yokukhulunywayo (*oral text*) noma izithombe (*visual texts*). Lolu cwaningo lumayelana nemibhalo yobuciko, kanti luhlose ukuthola incazelo ngokuthi ababhala izincwadi ezinendikimba yabanemizwa yobulili obufanayo babaveza bengabalingiswa abanjani. Ngaphandle kwalokhu, ucwaningo luzobheka ukuthi othisha bona babaveza kanjani abalingiswa abanemizwa yobulili obufanayo uma sebefundisa ngale mibhalo.



UNeuman (2008) ubuye aveze ukuthi umcwaningi osebenzisa ipharadaymu yomhumusho ungena athi shi embonweni ethulwa yilokho akucwaningayo njengento ephelile. Ngamanye amazwi incazelo eyiqiniso akuvami ukuthi ibe sobala. Umuntu uyithola emveni kocwaningo olujulile ngendikimba leyo, lapho ebheka khona imiyalezo eyethulwa indikimba yokubhaliwe aphinde abheke nobudlelwane bazo zonke izingxenyane zaleyo ndikimba. Umcwaningi ongumhumushi usebenzisa imininingwane eminingi ukuze athole ulwazi noma ukuqonda okunzulu ngokwenzekayo. Lolu hlobo locwaningo lugxile kokwenzekayo (*practical orientation*) nasekutheni abantu bazenza kanjani izinto imihla ngemihla. UCohen, noManion kanye noMorrison (2007) bona babeka kanjena:

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

*(Cohen et al, 2007, p.253)*

Kuyaphawuleka ukuthi ipharadaymu yomhumusho iyahambisana nalolu cwanningo njengoba ngicwaninge ngajula ngemininingwane engayithola ngokuxoxisana nabahlanganyeli bocwaningo, okungothisha abafundisayo esikoleni engabe ngenza kuso ucwaningo. Ngabuye ngahlaziya umhlahlandlela olawulwa ukuqokwa kwemibhalo yobuciko efundwayo ezikoleni. Konke-ke lokhu kwakufanele ngikucwaningisise ukuze ngithole ukuthi ngabe ikhona yini imigomo emiselwe ukufundwa kwemibhalo yobuciko enendikimba yabanemizwa yobulili obufanayo ezikoleni.

### **3.5 IZINDLELA ZOKUQHUBA UCWANINGO KANYE NAMATHULUZI OKUQOQA ULWAZI LOCWANINGO (DATA COLLECTION AND RESEARCH INSTRUMENTS)**

Izindlela zokuthola ulwazi locwaningo zahlukene. Ngakho-ke ocwaningayo kufanele asebenzise izindlela ezihambisanayo nocwaningo alwenzayo, kungabi ukuthi usebenzisa noma yiyiphi indlela ake ezwa ngayo noma ingasahambisani nocwaningo lwakhe.

### 3.5.1 INHLOLOLWAZI (*INTERVIEW*)

UBest (1997) uchaza inhlololwazi (*interview*) njengohlelo lwemibuzo exoxwa ngomlomo (*oral questionnaire*). Obuzwa imibuzo uye aphenyule ngomlomo hhayi ukuthi abhale phansi ngesikhathi benengxoxo nalowo ongumcwaningi ukuze lona ongumcwaningi athole ulwazi aludingayo. UBest (1997) uyavumelana noDevos (2002, p.81, 106) abathi inhlololwazi ingukukhuluma okubaphakathi komcwaningi kanye nalowo ongumhlanganyeli wocwaningo, okuye kuthi umcwaningi akufunde ebusweni lokho okushiwo ngumhlanganyeli wocwaningo, ngokubhekisa indlela akhuluma ngayo nendlela enza ngayo lapho ekhuluma umhlanganyeli wocwaningo.

U-Ackroyd benoHughes (1992, p.102) bathi inhlololwazi ikhulula abantu ukuba bakwazi ukusho ukuthi bazizwa kanjani, bangobani, banani, batshele abacwaningi ngezimpilo zabo, bakwazi ukuveza abakufisayo nabakwesabayo, baveze imibono, basho nabakholelwa kukhona. USeidman (1998, p.1) uthi umcwaningi wenza inhlololwazi ngoba efuna ukwazi ngezindaba zabanye abantu. Izindaba zingenye yezindlela zokuthola ulwazi. Yilelo nalelo gama abantu abalisebenzisayo lapho bexoxa izindaba zabo libalulekile ocwaningweni (Devos, & Lincoln, 2002). Ingxoxo, njengayo inhlololwazi inento esuke igxile kuyo kodwa hhayi ohlangothini olulodwa lwayo. UDevos nabanye (2002, p.79-81) babeka kanjena ngenhlololwazi:

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

(Devos, et al, 2002, p.79-81) UMaree (2007)

uthi inhlololwazi (*interview*) njengengxoxo esuke ihleliwe, iye ibe phakathi kwabantu ababili noma ngaphezulu ngenhloso yokuthola ulwazi oluthile. Osekushiwo ngenhla kukucacisa ukuthi ukusetshenziswa kwenhlololwazi kwenza umcwaningi acaciseleke ngalokho asuke efuna ukuthola ulwazi lwakho. Umcwaningi uthola nethuba lokubuka izinto ngehlo lalowo osuke engumhlanganyeli wocwaningo, akaqhamuki nokwakhe kumbe nezakhe izimpindulo. UMaree (2007) ubeka kanje uma echaza inhlololwazi (*interview*):

*An interview is a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the the participant. The aim of the qualitative interview is to see the world through the eyes of the participant, and they can be valuable source of information, provided they are used correctly. The aim is always to obtain rich descriptive data that will help you to understand the participant's construction of knowledge and social reality.*

(Maree, 2007, p.87)

UKvale (2006) yena uma echaza inhlololwazi ubeka:

*Interview relied on conversation. Conversation is a basic mode of human interaction. Human being talk with each other, they interact, pose and answer questions. Through conversation we get to know other people, get to learn about their experiences, feeling, hopes and the world they live in.*

(Kvale, 2006, p.109)

### **3.5.1.1 INHLOLOLWAZI ESAKUHLELEKA (SEMI-STRUCTURE INTERVIEW)**

Lolu cwaningo lusebenzisa inhlololwazi esakuhleleka/ecishe ukuhleleka (semi-structured interview). UMarton benoBooth (1997, p.130) baveza ukuthi inhlololwazi esakuhleleka/ecishe ukuhleleka iveza okwenziwa ngabahlanganyeli bocwaningo (research participants). Lokhu kuvamile nakulo ucwaningo oluyi-case study, njengoba kuyizona zindlela ezivame ukusetshenziswa ngabacwaningi bocwaningo oluyi-case study nokuyizona ezisetshenzisiwe ngenkathi kuqoqwa ulwazi lwalolu cwaningo. Umhlanganyeli wocwaningo uye aveze akwaziyo, najwayele ukukwenza, nokuye kumehlele uma ekuleso simo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nalowo ongumhlanganyeli wocwaningo bavumelane ngezinto ezithile mayelana nokuchaza ngesimo leso kumbe izehlakalo eziphathelene naso, ukuze ocwaningwayo akwazi ukuzichaza (Orgill, 2002, p.215).

Ngakho-ke, njengoba sengichazile ngenhla, kulolu cwaningo kusetshenziswe inhlololwazi esakuhleleka (*Semi-structured interview*). Lokhu kusho ukuthi kwaqoqwa ulwazi olwaludingeka ocwaningeni ngezingxoxo nothisha. Lezi zingxoxo zaziphakathi kwami nothisha ababili abafundisa ibanga leshumi kanye neleshumi nanye abafundisa esikoleni saseMpangeni iDazinkani. Othisha laba bakhethwa ngoba yibona abafundisa isiZulu esikoleni. Izingxoxo engaba nazo nothisha zasiza ekutholeni ukuthi bazifundisa kanjani izincwadi ezinabalingiswa abanemizwa yobulili obufanayo, abagqugquzeli yini inzondo uma befundisa le mibhalo. Ngale ngokuthi le nhlololwazi ubuye ibizwe ngokuthi yinhlololwazi ecishe ukuhleleka, le nhlololwazi ibuye ibizwe ngenhlololwazi eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zenhlololwazi (*interview guides*) ezinemibuzo azoyibuza. Imigomo emisiwe yiyona evumela umcwaningi ukuba

akwazi ukwenza imibuzo ukuze kugqame noma kubonakale kahle okuyizona zindawo ezidingekayo ukuphendula imibuzo yocwaningo (Flick, 1998, p.76).

Njengoba sengike ngaveza phambilini, ucwaningo oluyi-*case study* luvame ukusebenzisa inhlololwazi esakuhleleka (Morse, 1991, p.89). UMorse uphinde aveze ukuthi imibuzo yenhlololwazi esakuhleleka yenziwa isondelane nalezo zindawo ezidinga ukucwaningwa, ezibuye zikwazi ukuvumela ukuxoxa ngokukhululeka nganoma ngasiphi isimo nangeminye imibuzo engavela ngesikhathi inhlololwazi iqhubeka phakathi komcwaningi nomhlanganyeli wocwaningo.

Ngenza uhlelo lwenhlololwazi esakuhleleka (*semi-structured interview schedule*) okwakuyimibuzo okuyiyona okwatholaka ngayo ulwazi olumayelana nokufundiswa kwemibhalo enendikimba yabanemizwa yobulili obufanayo engangizoyibuza kubahlanganyeli bocwaningo. UDevos (2002) uchaza isheduli yenhlololwazi (*interview schedule*) njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulelekile azoyibuza kubahlanganyeli bocwaningo, baphinde baxoxe ngayo (Holstein noGubrium, 1995, p.76). Lokhu ngakwenza ukuze ngiqiniseke ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwano.

Lolu hlobo lwenhlololwazi ludinga uhlobo lwemibuzo evulekile (*open-ended questions*) ukuze umhlanganyeli wocwaningo angazitholi esenikeza impendulo yegama elilodwa, okungadala ukuthi angabe esakwazi ukusho ezinye izinto ebezingaba usizo kumcwaningi. Lokhu kufakazelwa nangu- Devos (2002) lapho ubeka ukuthi ehloololwazini esakuhleleka, umcwaningi uyakwazi ukulandelisa ngeminye imibuzo azizwa ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo (*probing questions*), evela ngenkathi bexoxisana nomhlanganyeli wocwaningo ukuze athole isithombe esiphelele ngafuna ukukwazi.

Ngakho-ke lezi zingxoxo zenzeka ngempumelelo njengoba ngangizosebenzisa imibuzo eyishumi nantathu evulekile, okwakudinga ukuthi abahlanganyeli bocwaningo bayiphendule ngokukhululeka futhi abakuphendulayo kungabi ukuthi banikeza igama elilodwa kodwa baphendule ngokugcwele. Abahlanganyeli bocwaningo babekhululekile ukuyiphendula ngendlela abafisa ukuyiphendula ngayo imibuzo ngaphandle kokuthikanyezwa. Inkulumo-mpendulwano engaba nayo nabacwaningi yayinokunikezelana okuphusile.

Ngesikhathi sezingxoxo kwakungekho ukuxwayana, kwakuhlekwa lapho kufanele kuhlekwe khona. Kwakuthi uma kunezimpendulo ezingagculisi ngingaphawuli ngokugxeka. Ngangisabela ukuthi uma ngingaphawula kungenzeka ukuthi ukuphawula kwami kungehli kahle kulabo abacwaningwayo bese kuze kudale umoya wokungazwani phakathi kwami nabo. Ngangiqonda kahle ukuthi akufanele ngifunze ngamazwi abahlanganyeli bocwaningo, kodwa kwakuthi lapho ngibona ukuthi sebehambela kude nempendulo bese ngingenelela ngibenze baphendule umbuzo ngendlela ezonikeza ulwazi oludingekayo.

Okungenze ngakhetha inhlololwazi ukuthi izingxoxo ziyakwazi ukukunikeza iqiniso ngezinto abantu abasuke bezibona zenzeka ngoba phela zisuke zenzeka bekhona futhi bezibona. Umhlanganyeli wocwaningo asuke ekusho akwaziyo, aye akwenze noma akubone. Lokhu kwangisiza nokubona ukuthi uma sikhuluma ngendikimba yabanemizwa yobulili obufanayo, ngakube abahlanganyeli bocwaningo bona bazizwa benjani ngabanemizwa yobulili obufanayo nanokuthi bayahambisana yini nokunikezwa abanemizwa yobulili obufanayo amalungelo okuthandana noma okuganana.

### **3.5.2 UKUBUKELA OTHISHA BEFUNDISA (*OBSERVATION OF LESSONS*)**

Ukubuka okwenziwa ngabahlanganyeli bocwaningo (*observations*) ngenye yezindlela ezihlelekile zokuthola ulwazi locwaningo. Umcwaningi uye abheke indlela abahlanganyeli bocwaningo abenza ngayo izinto, abuke ukwenzeka kwezinto ngaphandle kokuba aze abuze umbuzo noma axoxe nabahlanganyeli bocwaningo mayelana nabakwenzayo (Niewehuis, 2008, p.83-84). Ukubuka okwenziwa ngabahlanganyeli bocwaningo kunikeza umcwaningi nokuqonda okujulile mayelana nalokho okucwaningwayo, njengoba umcwaningi usuke ekubuka kwenzeka. Ukubukela okwenziwa ngabahlanganyeli bocwaningo kuyasivumela sikwazi ukubona, ukulalela kanye nokuqonda isimo njengalokhu abacwaningwayo besiqonda (Nieuwenhuis, 2008, p.84). Kulolu cwaningo ngazibonela okwabe kwenzeka emagunjini okufundela ngesikhathi befundisa umbhalo onendikimba yabanemizwa yobulili obufanayo. Angibambanga qhaza kulokho okwabe kwenziwa ngothisha emagunjini okufundela. UNieuwenhuis 2008 uthi kunezinhlobo ezimbili zokubuka (*observation*) okuyi-*participant as observer* kanye ne-*observer as participant*. Ubeka kanjena ngalezi zinhlobo zama-observer:

*Observer as participant means that one gets into a situation, but focuses mainly on his or her role as an observer in the situation. In this*

*way one may look for patterns of behavior in a particular community to understand the assumptions, values and beliefs of the participants and make sense of social dynamics- but the researcher remains uninvolved and does not influence the dynamics of these settings. On the other hand participant as observer is typically found in action research project where the researcher become part of the research process, and work with the participants in the situation to participant in the situation being observed, and may intervene in the dynamics of the situation and even try to alter it. The researcher thus immerses himself or herself in a chosen setting to gain an insider's perspective of the setting.*

*(Nieuhuis, 2008, p. 84)*

Ukubuka othisha befundisa ngakhetha indlela *eyi-observer as participant*, njengoba iqhaza lami kwakuwukubukela othisha befundisa imibhalo enendikimba yabanemizwa yobulili obufanayo. Inhloso yami kwakuwukuthi ngibuke ukuthi bakhuluma kanjani ngabalingiswa abanemizwa yokuthanda ubulili obufanayo lapho befundisa, futhi yikuphi abakwenzayo ngesikhathi bethula izifundo zabo lapho indikimba kuyilena. Ngangingaphawuli lutho ngoba phela inhloso yami kwakuwukuzobalalela kuphela ngicubungule abakwenzayo nabakushoyo. Lokhu kwakuzongisiza ekutheni ngikwazi ukuqonda kangcono futhi ngikwazi nokuchaza indlela othisha abayifundisa ngayo imibhalo enendikimba yabanemizwa yobulili obufanayo (ubunkonkoni) kumbe yokuba nothando lobulili obufanayo.

### **3.6 IZINGQINAMBA ZOCWANINGO (DELIMITATIONS OF THE STUDY)**

Lolu cwaningo lubheka ukuvezwa kwabalingiswa abanemizwa yobulili obufanayo, kepha hhayi ezinye izinto (njengokuhlaziya isakhiwo noma isizinda kulolu cwaningo ngoba phela ucwaningo kumele lugxile kokukodwa okucwaningwayo). Kulolu cwaningo ngizobheka amanoveli amabili, nendaba emfushane eyodwa kanye nezindaba ezitholakala emaphephandabeni ayefundiswa ngothisha anale ndikimba. Engizokubheka ukuvezwa kwabalingiswa emanoveleni nasendabeni emfushane bese ngiphinde ngibheke nokuthi othisha uma sebefundisa ngalezi zindaba bazifundisa kanjani.

Ngiyobuye ngihlaziye izindaba kumbe imibiko yamaphephandaba anale ndikimba ngibheke ukuthi amaphephandaba wona athini ngabanemizwa yobulili obufanayo, ngiphinde ngibheke nokuthi othisha bafundisa kanjani ngale ndikimba lapho besebenzisa izincwadi kumbe izindaba ezisemaphephandabeni. Enye yezingqinamba zalolu cwaningo ukuthi imibhalo engizoyicubungula ileyo yolimi

IwesiZulu hhayi ezinye izilimi. Ngale kwalokhu, okunye ukuthi othisha ababeyingxenye yocwaningo babebabili kuphela futhi kuyilabo abafundisa ibanga leshumi neleshumi nanye esikoleni esisodwa. Sisodwa isikole esibambe iqhaza kulolu cwaningo. Ngakho-ke imiphumela yocwaningo izobe iqondene nalesi sikole kuphela ayizukuveza isithombe ngokwenzeka kwezinye izikole kumbe yenabele kwezinye izikole.

### **3.7 INKAMBISO ELUNGILEYO YOCWANINGO (RESEARCH ETHICS)**

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kubalulekile ukuthi abanikeza ulwazi oludingwa ucwaningo bavikeleke futhi kufanele ukuthi uthole imvume kubo yokuthi bayavuma yini ukuthi bazoba ngabhanganyeli bocwaningo. Lokhu kuye kusize ekutheni akekho umuntu oba umhlanganyeli wocwaningo ngaphandle kwemvume yakhe. Ngalesi sizathu ngabhala izincwadi ngizibhekise kuthishanhloko, kubazali kanye nothisha ababili ababezoba yingxenye yocwaningo esikoleni engangizokwenza kuso ucwaningo. Angigcinanga lapho, ngabuye ngabhalela uMnyango WezeMfundo ukuze ngithole imvume yokwenza lolu cwaningo esikoleni iDazinkani, ngachaza nangenhloso yocwaningo. Kuzo zonke izincwadi nganikeza isihloko socwaningo ngabuye ngachaza ngamalungelo abahlanganyeli bocwaningo, njengokuthi uma sebezwa bengasathandi ukuba abahlanganyeli bocwaningo, bavumelekile ukuthi bahoxe bangabe besaqhubeka nokuba abahlanganyeli balolo cwaningo.

Ngabachazela futhi ukuthi ukungahlanganyeli ocwaningweni kwakungeke kube nomthelela omubi kubo. Ngabachazela nokuthi ngangingazukusebenzisa amagama abo angempela kanjalo negama lesikole kuyosetshenziswa igamambumbulu ukuze bavikeleke. Ngabachazela nokuthi engangizokuxoxa nabo kwakuzoba isifuba sami nabo kuphela. Ngabachazela nokuthi ngabe ngizoqopha izinkulumo ngesiqophamazwi ngesikhathi sezingxoxo kanye nesesithwebulizithombe lapho sengibabuka befundisa. Ngabachazela futhi nokuthi uma babengathandi ukuqoshwa babevumelekile ukungalibambi iqhaza ocwaningweni. Ngabachazela nokuthi ulwazi olwabe luzotholakala ocwaningweni lwalungeke ludalulwe nje noma ikanjani kodwa lwabe luzokwaziwa yimina nomeluleki wami futhi luhlale endaweni ephephile kuze kuphele iminyaka emihlanu. Ngachaza nangokwakuzozuzwa yisikole lapho ucwaningo seluphelile. Angigcinanga ngokubabhalela izincwadi ababezobamba iqhaza ocwaningweni, ngabuye ngenza imihlangano nabo ngengabe ngikushilo ezincwadini

engangibabhalele zona. Lokhu kwangisiza ngoba ngathola nethuba lokuphendula imibuzo ababenayo ngokwenziwa kocwaningo esikoleni sabo.

### **3.8 UKUVIVINYA AMATHULUZI OCWANINGO (PILOTING RESEARCH INSTRUMENTS)**

Ukuze ucwaningo lube yimpumelelo, kudingeka umcwaningi abe nekhono elinzulu lokusebenzisa amathuluzi okuqoqa nokuhlaziya ulwazi locwaningo. Kulolu cwaningo imibuzo yenhlololwazi yavivinywa kuqala (*pilot*) yabe seyibukezwa. Ngabuye ngavivinya nesheduli yokubukela othisha befundisa emakilasini (*observation schedule*). Ngabe senginquma ukwenza isivivinyo socwaningo lwami ngoNdasa ngonyaka wezi-2013 esikoleni esiseduzane nalapho engangizokwenza khona ucwaningo. Ukwenza kwami isivivinyo socwaningo kwangisiza impela ngoba ngathola nethuba lokubukeza imibuzo ngayenza yacaca naleyo engasengibona ukuthi yayingrzkuzwakala kahle kothisha lapho sengenza ucwaningo lwangempela. UJanesick (1998) uncoma ukuthi umcwaningi enze isivivinyo socwaningo esingethathe isikhathi eside ngenhloso yokuzilungiselela ucwaningo asazolwenza. Uphinde aveze ukuthi umcwaningi kulesi sivivinyo uthola isikhathi sokucija amakhono azowadinga uma esenza ucwaningo lwangempela.

Engakuthola ngesikhathi ngivivinya imibuzo yenhlololwazi ocwaningeni oluyisivivinyo, othisha babephendula imibuzo ngegama elilodwa noma umuntu aphenhlele ngendlela yokuthi angezwakali ukuthi uthini. Ngangiye ngibakhalimeke ngokubachazela ukuthi umuntu uma ephendula kufanele ukuthi anikeze impendulo egcwele nokuthi akushoyo kuzwakale kahle, bengabinakho ukuzitshela ukuthi mina nginolwazi ngabakushoyo futhi kungahlambalazi abanye abantu. Ngangiqonda kahle ukuthi ucwaningo lwami luthinta abantu umphakathi ongabathandisisi ngenxa yempilo abayiphilayo yokuba nemizwa yokuthanda ubulili obufana nobabo. Lokhu-ke kwangihlomisa ngamakhono ayezongisiza uma sengenza ucwaningo lwangempela. Ngafunda nokuthi kubalulekile uma umuntu ocwaningweni ekhuluma ngento engingayazi, ngimcele ake athi ukwenaba ngayo. Lokhu ngangikwenza ukuze ngizothola ulwazi ngale nto akhuluma ngayo. Ngafunda nokulalelisisa kahle lokho okwakushiwo abahlanganyeli bocwaningo ukuze kuthi lapho sengenza ucwaningo lwangempela ngibesengilongeke kahle ukwenza lo msebenzi. Lokhu kwangisiza nasekutheni ngikwazi ukushicilela okukade kushiwo umhlanganyeli wocwaningo ngendlela akuchaze ngayo, hhayi ngendlela ethandwa yimi.



### 3.9 UKUQOKWA KOTHISHA (SAMPLING)

Njengoba sengike ngaveza phambilini ulwazi locwaningo lwatholakala esikoleni saseMpangeni okuyiDazinkani, okuyisikole samabanga aphezulu. Babili othisha ababengabahlanganyeli balolu cwaningo, uthisha ofundisa ibanga leshumi kanye nofundisa ibanga leshuminanye. Lolu cwaningo lwalungenyanga kaNtulikazi ngonyaka wezi-2013. Kwaba nezingxoxo zenhlololwazi esakuhleleka (*semi-structured interview*) phakathi kwami njengomcwaningi kanye nabahlanganyeli bocwaningo. Inhlololwazi yayithatha isikhathi esingangehora njengoba ngangethembisile ezincwadini ezabe zicela imvume yokwenza lolu cwaningo. Ngesikhathi sezingxoxo ngasebenzisa nesiqophamazwi. Ngaphinde ngabona ukuthi kufanelekile ukuthi ngibe nomuntu ozongisiza ukuba angithathele amanothi alokhu esizobe sixoxa ngakho. Izingxoxo engaba nazo nothisha ababili zathatha usuku oluldwa.

Emva kwamasono amathathu kade ngibe nezingxoxo nabo ngabe sengibabuka emagunjini abo okufundisa befundisa. Inhloso kwakuwukuthi ngibheke ukuthi bayifundisa kanjani imibhalo enendikimba yabanemizwa yobulili obufanayo. Lokhu kwangithatha izinsuku ezimbili kuthisha ngayedwana. Lokhu kwenzeka ngayo inyanga kaNtulikazi. Njengoba sengike ngasho ngaphambilini ukuthi isikole engangenza kuso ucwaningo yisikole engabe ngifundisa kusona, yingakho kwabalula kumina ukuthi ngikwenze enyangeni eyodwa. Kodwa-ke ngaqikelela ukuthi izingxoxo kanye nokubuka othisha befundisa akwenzeki ngosuku olulodwa ukuze ngithole isikhathi esanele sokubhala nokuhumusha izingxoxo ngaphambi kokuba ngibabuke befundisa. Ukubuka othisha befundisa kwakuthatha ihora elilodwa kuthisha ngamunye. Uthisha ngamunye ngambukela efundisa izifunjwana (*lessons*) ezintathu. UJanessick (1988) uthi:

*Even if you pride yourself on having a photographic memory, it's a good idea to take notes either during the observation or soon as possible.*

*(Janessick, 1998, p.33)*

Ukuthatha amanothi kwangisiza ngoba wonke amaphuzu asemqoka umsizi wami wayewabhala phansi ukuze engalibaleki. Lokhu kwangisiza lapho sekuhlaziwa okutholakele. Sengiqedile ukuqhuba ucwaningo, ngabe sengibhala phansi okwakuthweshuliwe ngesithwebulizithombe ngesikhathi othisha befundisa. Ngabe sengilandelisa ngokuhlaziya ngisebenzisa izindlela zokuhlaziya zocwaningo oluyikhwalthethivu (*qualitative data analysis methods*) kanye nenjulalwazi nohlaka lwemicabango, okuzoxoxwa ngakho esahlukweni esilandelayo.

### **3.10 IQOQA LESAHLUKO**

Kulesi sahluko kuxoxwe ngomklamo nezindlela zokuqhuba ucwaningo. Kuxoxwe nangezingqinamba zocwaningo. Kubuye kwaxoxwa nangesivivinyo socwaningo esaba khona ngaphambi kokwenza ucwaningo lwangempela. Ngixoxe nangenkambiso elungileyo yocwaningo ukuthi yalandelwa kanjani. Esahlukweni esilandelayo kuzokhulunywa ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yocwaningo.

# IS AHLUKO SESINE

## UHLAKA LWENJULALWAZI KANYE NOHLAKA LWEMICABANGO YOCWANINGO

### 4.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngomklamo nangezindlela zokuqhuba ucwaningo. Ngibuye ngabhaka inkambiso elungileyo, ngaveza ukuthi yalandelwa kanjani kuqhutshwa lolu cwaningo. Ngibuye ngaxoxa nangocwaningo oluyisivivinyo olwenziwa ukuze kuhlolwe amathuluzi asetshenziswa lapho sekwenziwa ucwaningo. Kulesi sahluko ngizoxoxa ngohlaka lwenjulalwazi kanye nohlaka lwemicabango. Ngizoqala ngokuba ngichaze ukuthi iyini yona injulalwazi. Lolu cwaningo luzosebenzisa uhlaka lwenjulalwazi kaPharr (1988).

### 4.2 INJULALWAZI (THEORY)

Injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona (Mitchel and Jolly, 1988, p.21). Ingaba futhi umhlahlandlela ohlahlwa ngoSonzululwazi ngokubona ukwenzeka kwezinto emhlabeni, bese leyo nto beyichaza igcine isiyinqubomgomo yesizwe (Ndimande, 1988, p.17). I-*The American Heritage Dictionary (2001)*, ichaza injulalwazi njengeqoqo lezitatimende (*set of statements*), ingqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento noma ukusebenza kwento ethile. Kungaba iqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa laphindelelwa, noma abantu abaningi abavumelana ngalo.

UThomas (1996) lapho echaza izinjulalulwazi uthi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. UThomas ubeka uthi:

*Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proosing which are most important for understanding that topic and what sorts of relationships among the facts are most*

*significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.*

*(Thomas, 1996, p.421)*

Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba phela isukela ocwaningweni.

#### **4.3 UHLAKA LWENJULALWAZI (*THEORETICAL FRAMEWORK*)**

UNKosi (2011) uthi uhlaka lwenjulalwazi lungumgogodla noma isibuko sokubuka noma sokuqonda into ethile. Lubuye lube inhlanganisela yemicabango ethile enobudlelwano nenjulalwazi (*theory*). Uhlaka lwenjulalwazi lusetshenziswa lapho kukhona ulwazi oluvele lukhona noma lapho uhlaka lwemicabango (*conceptual framework*) lungeke lukwazi ukucacisa ngesimo noma ngaleyo nto ecwaniningwayo. Ngakho-ke uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo olulawulayo. Luchaza izinto okuyizona zizohlolwa ucwaningo (Answers.com, 2009). Ngaleyo ndlela uhlaka lwenjulalwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza ucwaningo.

Kusemqoka ukuthi izinhloko (*frameworks*) ngaso sonke isikhathi zibe nemigomo nemingcele ethile. Lokhu kuyasiza ekutheni kubelula ukuthi okutholakele kuthathwe njengolwazi oluhloliwe nolusezingeni oluphezulu, okungenza ukuthi kube into engelula uma ucwaningo lwenziwa kwatholakala ukuthi alukho uhlaka olweyamaniswe nalo. Lokhu-ke kuchaza ukuthi uma umuntu enza ucwaningo kufanele ukuba lulawulwe uhlaka lwenjulalwazi ezohambisana nalokho akucwaningayo.

Ngakho-ke uhlaka lwenjulalwazi kumele lubeze ngokucacile kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo kanye nesomlando lapho ucwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya ngayo ulwazi alutholile kufanele kucaciswe kahle. Lokhu kungenxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko kumbe ihlo. Umcwaningi kungenzeka ukuthi asebenzise indlela yokubuka yama-*feminist* noma yama-*constructivists* noma yama-*behaviourists* noma yama-*psycolinguist*. Lokhu kuyamsiza umcwaningi ukuba ahlaziye ngokwakha amaqoqwana olwazi alutholile uma kudingekile futhi kuhambisana nendlela esetshenzisiwe yokuqhuba ucwaningo.

#### 4.3.1 INJULALWAZI KAPHARR (1988)

Kulolu cwaningo ngisebenzise injulalwazi kaSonjulalwazi uPharr (1988) yengcindezelo lapho omunye eba 'yimvama' (*norm*) omunye abe 'omunye' (*other*). NgokukaPharr (1988) 'imvama' yiyona sithombe sokulunga okuthi ngayo kwahlulelwe 'omunye'. Njengoba lolu cwaningo luzobheka amaqembu amabilili anokwenza izinto ezingefani ngizoke ngithi ukuchaza ngamaqembu enhlalo. NgokukaPharr(1988) 'imvama' yiyona sithombe sokulunga okuthi ngayo kwahlulelwe 'omunye', okunguyena ongaphansi kwayo ngoba 'omunye' ubonakala ehluke. Laba abaseqenjini 'lemvama bagqilaza 'abanye'. Kanti 'abanye' ilaba abasuke begqilazekile. Laba abagqilazekile babukelwa phansi ngoba bengenzi 'njengemvama'. 'Abayimvama' bangcono 'kunabanye' njengoba bona babonakala njengabalungileyo. Babonakala beyisibonelo esihle okufanele kubukelwe kusona. Ngamanye amazwi 'imvama' kulolu cwaningo yilabo abanemizwa yokuthanda abanobulili obungafani nobabo, kanti 'abanye' yilabo abanemizwa yokuthanda ubulili obufana nobabo okuyinto engajwayelekile futhi engemukeleki nasemphakathini.

UPharr (1988) uveza ukuthi 'imvama yiyona sithombe sokulunga okuthi ngayo kwahlulelwe 'omunye' okunguyena ongaphansi kwayo ngoba 'omunye' ubonakala ehluke. Le 'mvama' isekwa nayizikhungo zikahulumeni ezifana nezomthetho, ngabamabandla, imindeni, indawo yomsebenzi kanye namandla ezomnotho okuthi ngawo ikwazi ukuthola amandla aphelele okulawula. Isibonelo njengakulolu cwaningo, inkolo yobuKrestu nezinye izinkolo azihambisani nobudlelwano bobulili obufanayo. Lokhu kwesekwa ngisho nayincwadi eyingcwele iBhayibheli kanye neQurani yamaIslamic elibheka ukuthandana kwabenemizwa yobulili obufanayo njengesinye sezono esingenakuthethelelwa, nokuthi abakwenzayo imiphfumulo yabo ngenke uwubone umbuso wezulu. (abaseRoma 1:18-27; Levi 18:22; uGen: 13: 13).

Ngokwale njulalwazi kaPharr (1988), bonke laba abangeyona ingxenye 'yemvama', baba ngaphandle bakhishwe inyumbazane. Ukukhishwa kwabo inyumbazane kuyaye kubenze bekhalele amalungelo abo nokuthi nabo bathathwe njengengxenye yeqembu 'lemvama' nakuba bona besuke behlukile kuqembu 'lemvama'. Lokhu kufisa kwabo ukuthi bebe yiqembu 'lemvama' kudalwa ukuthi uma ungasiyona ingxenye 'yemvama' ubukeleka phansi, uthathwa njengomuntu ongalungile. Lokhu-ke kuyabonakala nakulabo abanemizwa yobulili obufanayo lapho belwela amalungelo abo, ukuze nabo bemukeleke. Lokhu-ke sekuze

kwaholela ekutheni umthethosisekelo wezwe laseNingizimu- Afrika ukwenze kube semthethweni ukuganana kwanobulili obufanayo (Civil Union Bill Act, 2006)

UPharr (1988) uveza ukuthi emaqenjini amaningi enhlalo amanye kuba 'imvama' amanye abe 'ngabanye. Izibonelo lokhu kuyabonakala kubantu abanemizwa yobulili obufanayo nalabo abanemizwa yobulili obungafani. Abanemizwa yobulili obufanayo bathathwa 'njengabanye' ngenxa yokuthi konke abakwenzayo kuthathwa njengento engalungile. Ukuthandana kwabo nabantu abanobulili obufana nobabo kubhekwa njengento engamukelekile emphakathini. Lesi senzo sabo sibenza bebe nyamanambana emphakathi, baze beshayisane ngisho nanosikompilo lesizwe. Abanemizwa yobulili obungafani bona bayiqembu'lemvama.'Leli qembu lithathwa njengeqembu elilungileyo. Kubuye kubonakale futhi kubulili besilisa nobesifazane lapho owesilisa abe 'imvama' bese kuthi abesifazane babe 'abanye, lokhu okudalwa ukuthi abantu besilisa babonakala kuyibona abayinhloko yamakhaya. Ubathola sebegqilaza abesifazane ngenxa yokuthi bona bazibona kuyibona okufanele bakhothanyelwe ngasonke isikhathi. Singabuye sibheke impi yebala abamhlophe (white people ) bayimvama kuthi abamnyama (black people) babizwe ngokuthi 'abanye'. Ziningi-ke izibonelo ezinye ezingavezwa ngaphandle kwalezi esengikhulume ngazo ngenhla.

Ngokwale njulalwazi uPharr (1988) uphinde aveze ukuthi umuntu oyedwa angaba yilungu lamaqembu amabili noma ngaphezulu. Ngaleyso ndlela-ke uyakwazi ukuba abe 'yimvama' aphinde abe 'abanye'. Isibonelo abesilisa abamnyama 'bayimvama' uma kukhulunywa ngokobulili kanti 'bangabanye' uma kukhulunywa ngempi yebala.

Ngikhethe le njulalwazi kaPharr (1988) ngoba ngibone ihambelana nocwaningo engizolwenza ngabathandana bebe benobulili obufanayo. Abanemizwa yobulili obufanayo bazizthola bekhishwa inyumbazane ngenxa yempilo abayiphila. Abayitholile inkululeko yokwenza abakuthandayo. Bayashaywa bethukwe behlukunyezwe nangokocansi yilabo abangahambisani nempilo abayiphilayo. Lokhu sekuze kwadala ngisho inzondo kula maqembu amabili ngenxa yokuthi ababoni ngaso linye.

#### **4.4 UHLAKA LWEMICABANGO YOCWANINGO (CONCEPTUAL FRAMEWORK)**

Lapha kuzochazwa amagama asetshenziwe kulolu cwaningo ukuze kucace ukuthi asetshenziwe ukuchaza ukuthini. La magama abalulekile ekuqondeni ngolwazi olutholakele.

##### **4.4.1 IQEMBU LENHLALO**

Iqembu lenhlalo alenziwa izinto ezifanayo ezenziwa ngamalunga alelo iqembu, kodwa lenziwa ngubuqobo noma ubunjalo bamalungu okwenza bechazwe ngendlela efanayo abantu bakulelo qembu. UYoung (1990) ubeka kanjena uma echaza iqembu lenhlalo:

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

*(Young, 1990, p.80)*

Amanye amaqembu enhlalo aba namandla kanti amanye awabi nawo amandla. Ngamandla ngiqonde ukuba namalungelo onikezwa wona ukuze ukwazi ukwenza into oyithandayo ngaphandle kokubekelwa imibandela ethile kodwa uthole ukuthi elinye iqembu ayikho imibandela elibekelwa yona. Abantu abanamandla abanikezwe wona ngaphezulu kwabanye banomthelela ekucabangeni kwalabo abangenamandla abanikezwe wona. Bayakwazi nokulawula impilo yabo babatshela ukuthi kufanele baphile kanjani. Uma bengahambisani neqembu elinamandla okulawula baye bazithole sebephenduke izisulu zokucindezelwa yiqembu elinamandla. Lokhu ngesinye isikhathi kuze kudale inzondo phakathi kwala maqembu okudalwa ukungaboni ngaso linye. UTulloch (1993) lokhu ukuchaza njenge-*'privilege'* okuyilungelo labathile kuphela elingavulelekile kubo bonke abantu.

Isizathu sokuba ngixoxe ngeqembu lenhlalo yingoba lolu cwaningo luzobheka amaqembu enhlalo amabili, abanemizwa yobulili obufanayo kanye nemiphakathi ephikisana nokuthandana kwabanobulili obufanayo. Lokhu kubonakala kahle lapho abantu abanemizwa yobulili obufanayo benganikezwa amalungelo afanayo nawalabo abanemizwa yobulili obungafani. Njalo bona bahlale bekhishwa inyumbazane yiqembu lenhlalo elinamandla okulawula. Lokhu kungezinye

zezinkomba zokuthi leli qembu licindezelekile. Ngokwejwayelekile ingcindezelo idalwa ukuthi ubani obalulekile kunomunye noma omkhulu kunomunye.

#### **4.4.2 INGCINDEZELO (*OPPRESSION*)**

Ingcindezelo idalwa ukuthi ubani obalulekile kunomunye noma omkhulu kunomunye. Ocindezelwe uyizwa ingcindezelo ngenxa yokuba engenasikhundla esikhulu noma engabalulekile kulowo mphakathi ngenxa yokuthi kukhona abanamandla. Isibonelo yincwadi ka-*Exodus* 1:8-22 eBhayibhelini Elingcwele ekhuluma ngama-Israyeli ayehlupheka eyizigqila zikaFaro eGibhithe ngoba phela nguyena owayenegunya lokulawula izwe laseGibhithe (IBhayibheli Elingcwele 2000, p.67). Lokhu kwakungenxa yokuthi lowo ocindezelwe akazwelwa abacindezeli ngenxa yokuthi bona basuke benganakile futhi bengakugqizi qakala okungabathinti bona.

Banengi osonjulalwazi asebeke bayichaza ingcindezelo ngezindlela ezahlukene. UHardiman benoJackson (1992) bathi ingcindezelo yinto eyenzekayo eyenziwa ukungalingani nokungafani kubantu bamaqembu noma bezinhlobo ezahlukene, okungadalwa imibono eyehlukile noma ukwenza izinto ngendlela engafani. Babuye baveze ukuthi ingcindezelo imayelana nokuphakama kwabanye beqembu elithile, iqembu eligqamile elinamandla okulawula nokubeka imigomo okumele ilandelwe. Yilona leli qembu elikwazi ukusho ukuthi yikuphi okuyikhona kwamukelekile, okuyiqiniso noma okulungile. Ngaleyo ndlela okwenziwa yiqembu labacindezeli noma abagqilazi kuthathwa njengento eyiqiniso nokufanele kubukelwe kuyo yilabo beqembu eligqilazekile. Leli qembu laziwa njengeqembu elinonya, elihlukomezayo, elinokucwasa abanye abantu ngenxa yokuthi lona lizibona lingcono. Iqembu elicindezelwe ngesinye isikhathi kuye kube yilona elenze ukuthi abacindezeli bedlale ngalo, ngenxa yokuthi nalo liyakuvumela ukucindezelwa. Lokhu ngikushiswo ukuthi abanemizwa yobulili obufanayo imvamisa abanengi babo abaphumeli obala ngesimo sabo, umuntu ugcina esephila impilo angayithandi ngenxa yokuthi usabela ukukhishwa inyumbazane.

UFreire (1980) uchaza ingcindezelo njenganoma yisiphi isimo lapho umuntu noma uhlobo oluthile lwabantu luhlukunyezwa khona ngenxa yezinqumo ezithathwa yiqembu elinamandla. UFreire (1980) uyavumelana nomqondo wokuthi labo abacindezelwe baba nokwesaba uma sekufanele belwele amalungelo abo. Uqhuba ethi lokhu kwesaba kwabo kuye kunikeze igunya labo abangabacindezeli lokubathathela izinqumo. Abacindezelwe basuke sebephila impilo yengcindezelo



futhi balandela noma ngabe yimiphi imigomo abayibekelwa ngabacindezeli. Umphumela wengcindezelo kuba ukuhlukumezeka kwamalungu eqembu elicindezelelwe bese kuthi amalungu eqembu elinamandla azuze ngenxa yengcindezelo. Isibonele abanemizwa yobulili obufanayo bazithola becindezelekile ngenxa yokuthi abanye babo bayesaba ukuphumela obala ngesimo sabo. Abanye ubathola bekufihla ukuthi banemizwa yokuthanda ubulili obufana nobabo. Lokhu kuze kudale ngisho ingxabano kubo uqobo ngoba omunye usuke efisa ukuthi baphumele obala ngothando lwabo, kepha uthole ukuthi omunye uyesaba noma akathandi usaba abantu ukuthi bazothini uma bengakuveza ubudlelwano babo kwezothando. UGoldenberg (1978) yena uyichaza kanjena ingcindezelo:

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

*(Goldenberg, 1978, p.59)*

UClarke (2005) ubuka ingcindezelo njengento ephathelene nokwenzeka emqondweni, okuyikhona okwenza ukuthi umuntu engakwazi ukumelana nafisa ukukwenza aze anikele ngenkululeko yakhe kwabanye abantu. Lokhu kugcina sekumenza umuntu ocindezelekile. Lokhu kuyahambisana nokushiwo nguMemmi (2006) ochaza ingcindezelo ngokuthi uma isiqhubeke isikhathi eside, abacindezelwe ingcindezelo isuke isiphila ngaphakathi kwabo. Basuke sebeyithatha njengengxenywe yempilo yabo, abasaziboni bephila ngaphandle kwayo. UHardman benoJackson (1992) nabo baveza ukuthi labo ingcindezelo ebhekiswe kubo bazibona bengelutho futhi belawulwa yimigomo elawulwa abacindezeli. Laba abangabacindezeli ngenxa yamandla abanawo bazibona kuyibo kuphela abalungileyo. Okwenziwa iqembu labagqilazi kuthathwa njengento eyiqiniso nokufanele kubukelwe kuyo. Laba abangabacindezeli ngenxa yamandla okushaya imithetho, baba njengesibuko salaba beqembu elicindezelwe futhi bazibona beyilokhu okulindelekile kuwo wonke umuntu futhi kuyibona kuphela abalungileyo kuthi abacindezelwe bebonakale beyizinto ezingelutho futhi ezingalungile.

Ingcindezelo engikhuluma ngayo iyahambisana nengcindezelo ebhekene nabantu abanemizwa yobulili obufanayo. Lokhu siye sikubone emiphakathi abaphila kuyona. Nakuba uhulumeni waseNingizimu Afrika sewabanikeza amalungelo kodwa umphakathi usabakhipha inyumbazane namanje. Imindeni eminingi uma ilunga lomndeni libhekene nalesi simo libe selikhishwa inyumbazane okukanye

lithukwe noma lixoshe ekhaya kuthiwe liyahlola esikhundleni sokuba bazwelane nalo ngesimo elibhekene naso. Ezindaweni ezivulekile abakwazi ukuhamba ngenkululeko ngoba bathola ukuhlukumezeka bayashaywa, bacwaswe babizwe nangamaganyana avusa uhlevana. Kuye kungagcini lapho kuphela nasezikhungweni zikahulumeni bayayithola ingcindezelo ezikhungweni ezinjengamasonto, izibhedlela, ezikhungweni zabomthetho njalonjalo. Lokhu-ke kuye kubenze bazibone becwasekile ngoba engekho umuntu ozwelana nabo nanohulumeni uqobo.

#### **4.4.3 UKUCWASA**

Ukucwaswa ngobulili kuyinto ejwayelekile eyenzakalayo ezikhungweni zemiphakathi singabala izikole, amasonto, kwabezomthetho wokuvikela izwe. Lokhu kucwaswa okubhekiswe kwabanemizwa yobulili obufanayo kuye kulithunaze izwe uzwe amanye amazwe ekugxeka lokhu abakwenzayo. Abanye baze baphelelwe umsebenzi ngenxa yakho ukuthi baveze isimo sabanye. Ezikoleni ezingane eziye ziphumele obala noma zisolakale ukuthi ziphila impilo yokuba nemizwa yobulili obufanayo ziye zizithole sezihlukunyeziwe okuze kudale ukuthi ezinye izingane zize zibone ukuthi kugcono zithathe impilo yazo noma zisishiye phansi isikole ngoba ontangayabo

#### **4.5 IQOQA LESAHLUKO**

Kulesi sahluko ngixoxe ngohlaka lwenjulalwazi kaPharr (1988) yengcindezelo. Esahlukweni esilandelayo ngizoxoxa ngolwazi olwatholakala mayelana nokuvezwa kwabalingiswa abanemizwa yobulili obufanayo emibhalweni yesiZulu.

# ISAPHLUKO SESIHLANU

## UKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO EMIBHALWENI YOBUCIKO YESIZULU NASEMAPHEPHANDABENI

### 5.1 ISINGENISO

Kulesi sahluko kuzoxoxwa ngokuvezwa kwabalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko efundwa ezikoleni ezaziyingxenywe yocwaningo. Ngale kwalokho kuzoxoxwa nangokuvezwa kwabalingiswa ezindabeni/emibikweni yamaphephandaba ISolezwe kanye neLanga, okungamaphephandaba adumile olimi lwesiZulu eNingizimu Afrika kakhulukazi esiFundazweni saKwaZulu-Natal. Kuzophendulwa umbuzongqangi wokuqala othi: Bavezwe kanjani abalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko yesiZulu efundiswa ezikoleni zamabanga aphezulu nasemaphephandabeni esiZulu?Kuzofingqwa kuphinde kuhlaziywe izincwadi ezintathu zemibhalo yobuciko ezazisetshenziswa yothisha ababeyingxenywe yocwaningo, kanye nemibiko emithathu eyatholakala emaphephandabeni. Yonke imibhalo ezohlaziywa imayelana nabalingiswa abanemizwa yobulili obufanayo noma izinkonkoni, kumbe ongqingili. Izincwadi zemibhalo yobuciko engizozifingqa ngiphinde ngizihlaziye yilezi ezilandelayo: 1. *Bengithi Lizokuna (Sibiya, 2008)*; 2. *Umhlaba Ushingile (Nqetho, 2004)*; 3. *Amanyal' Enyoka (Chili & Ndlovu, 2013)*. Nazi izihlokwana zemibiko yamaphephandaba eyayisetshenziswa wothisha emakilasini, nokuyiyona engizoyihlaziya: 1. *Udonse amehlo umemulo wowesilisa 'oyintombi nto' (Mohale & Ndlovu, 2012)*; 2. *Kuqhume isinqanda kushada amadoda wodwa (Dlamini, 2013)*; 3. *Uxoshelwe ubutabane emphakathini nasekhaya (Ngwane, 2013)*. Ngizobuye ngixoxe nangokuvezwa kwabalingiswa abatholakala kuzo izincwadi eziyimibhalo yobuciko engizibale ngenhla kanye nabalingiswa abatholakala emibikweni yamaphephandaba engiwabalile ngenhla. Ngale kwalokho ngizobuye ngihlaziye izindikimba ezatholakala lapho sekwenziwa uhlaziyo lokutholakele

## 5.2 UKUFINGQWA NOKUHLAZIYWA KWEMIBHALO

### 5.2.1 Bengithi Lizokuna

Le noveli isixoxela ngomlingiswa oyinkonkoni (wesilisa) onguMhlengi Ngidi. UMhlengi unemizwa yobulili obufana nobakhe besilisa, yize engumfana ngokobulili obubonakalayo kodwa yena uziphathisa okwentombazane. Ngamanye amazwi kulo muntu wesilisa, kufana nokuthi kucashe umuntu wesifazane. Nokho-ke phela akusikho nje ukuthi uziphathisa okwentombazane kubonakala kuyindlela adalwe ngayo, njengoba umuntu engazikhetheli ukuba abe ngowesilisa, owesifazane, kumbe abe yinkonkoni. Ngakho-ke unemizwa yokuthanda abantu besilisa ngenxa yokuthi yena 'uyintombazane esemzimbeni wowesilisa.' Le mizwa anayo ngabantu besilisa imenza ukuba aze ashintshe ubulili bakhe, abe ngowesifazane. Lokhu kwenzeka ngemva kokuthi uMhlengi ethathe isinqumo sokuba ayoziguqula ubulili esibhedlela saseKapa ngenxa yokuthi akaziboni engumuntu wesilisa. Lesi sinqumo usithatha emveni kokubekezela isikhathi eside ephikisana nalokho akuzwa ngaphakathi kuye (kokuba yintombazane).

Kuyacaca ukuthi uzamile ukuziba imizwa yakhe isikhathi eside ngenxa yokuthi uyazi ukuthi akazukwemukeleka emphakathini, njengoba imiphakathi eminingi ibabandlulula abanemizwa yobulili obufanayo. Kwabanye la ngamagama anganambithiseki kahle uma bebizwa ngawo, kanti abanye abanankinga ngawo. UPharr (1988) uthi kunamaqembu amabili abantu, iqembu 'lemvama' (*the norm*) kanye neqembu 'labanye' (*the other*). 'Imvama' yona ibukwa yimiphakathi njengengcono futhi eyisithombe sokulunga nesetshenziswa ukwahlulela 'abanye' ababonakala behlukile futhi bebukelwa phansi. Ngamanye amazwi 'imvama' ingasho ukuthi umuntu ozalwe engowesilisa noma engowesifazane kulindeleke ukuthi enzise okomuntu wesilisa kanjalo nowesifazane enzise okowesifazane. Labo abangabonakali benezimpawu 'eziphelele' zabantu besilisa kanjalo nezabesifazane, abesilisa benzisa okwabesifazane kuthi abasifazane benzise okwabesilisa (izinkonkoni) babukeka 'bengabanye' bengamukelekile emiphakathini.

Ngakho-ke kubukeka sengathi uMhlengi uyazi ukuthi umphakathi umthatha 'njengomunye' (*the other*) njengoba enza okungafani nabanye besilisa abangezona izinkonkoni. Okugqamayo okugqamayo ukuthi uMhlengi ulwela amalungelo akhe, akafuni ukuba agcine ephila impilo angeyona ngenxa yokuthi ufuna ukujabulisa abantu. UMhlengi ngaphambi kokuba ayozishintsha ubulili wayenentombi enguNontobeko. UNontobeko wayengazi lutho ngesimo sobulili bukaMhlengi. Simthola uMhlengi ethatha isinqumo sokwehlukana nentombi

yakhe uNontobeko kodwa engamtsheli isizathu sokwehlukana kwabo. UNontobeko siyamhlukumeza kakhulu lesi sinqumo esithathwa nguMhlengi, ngangokuthi uze uzama ngisho ukuzibulala ngokuthi aziphonse emotweni kaNkululeko owagcina esethandana naye. Uthando ayenalo uNontobeko ngoNkululeko kwakungesilona uthando lweqiniso ngoba inhliziyo yakhe yayilokhu inamathele kuMhlengi. Nokho- ke bathandana, kwaze kwafika isikhathi sokuthi kumele bashade. Kwathi uNkululeko noNontobeko kuzosa bashade, uNontobeko watshela uNkululeko ukuthi abahlukane ngoba yena usephuma inqina yokuyofuna isoka lakhe uMhlengi. Lesi senzo sikaNontobeko samphatha kabi uNkululeko ngoba waze wabona kungcono ukuba athathe impilo yakhe ngokuthi azilengise.

Lapho sibuyela emuva, uMhlengi emveni kokuba esetshela intombi yakhe uNontobeko ukuthi abehlukane, wabe eseqonda eGcilima eyobikela ubaba wakhe uNgidi ngesimo sakhe sokuba nemizwa yobulili obufana nobakhe (ubunkonkoni). UNgidi kwamthukuthelisa kakhulu lokhu. Wahlukumezeka nasemoyeni waze wayixosha indodana yakhe ekhaya wayitshela nokuthi ingaphinde izibize ngendodana yakhe futhi waphinde wayikhipha nasemafeni akhe. Nokho-ke ukuhamba kwesikhathi ukuhlukumezeka kukaNgidi akumvimbanga ukuthi lapho sekufika uNkululeko emcela ukuthi amsize amfunise uMhlengi asukumele phezulu. Phela uNgidi wayenethemba lokuthi mhlawumpe indodana yakhe uyoyifika isishintshile kulesi sinqumo sayo esagcina sibaxabanisile.

UNgidi noNontobeko bagcina behlulekile ukuthola uMhlengi baze baqasha uMseshi ozimele onguShezi owagcina ebatholele yena uMhlengi. Sithola ukuthi uNgidi noNontobeko bagcina betholile ukuthi uMhlengi (uMahlengi) sewazishintsha ubulili waba ngumuntu wesifazane. Ngalesi sikhathi uMhlengi wabe esaziwa ngoMahlengi futhi ethandana noXolani, owayengazi lutho ngobulili bukaMahlengi. UXolani wayeganiwe enenkosikazi nezingane. Ukuthandana kwakhe noMahlengi kwamlahlekisela ngonkosikazi, waze wafelwa yizingane ezasha nendlu ezishiye zodwa, ngenxa yothando lukaMahlengi. Naye uXolani ekugcineni uyathola ukuthi umuntu osemhlalekisele ngomuzi wakhe kanti akusiye umuntu wesifazane, wazishintsha ubulili.

Le ndaba iveza nokuhlukumezeka kwabantu abathile abasenhliziyweni kaMhlengi ngenxa yesinqumo asesithathile sokuziguqula ubulili. uMhlengi wabuguqula ubulili bakhe waze wathatha ngisho isinqumo sokushintsha ngisho umazisi wakhe waba nguMahlengi Ngidi. uMahlengi uma ebuya eKapa uthandana noNdimiso kanye noXolani oshadile. Lokhu kuveza isithombe sokuthi abantu abanemizwa

yobulili obufanayo ababi nazo izimilo ezinhle. UXolani simthola esecabanga nokufaka isehlukaniso nonkosikazi wakhe ngenxa kaMhlengi (Mahlengi). Uyahamba uvakashela uMahlengi kusale kusha umuzi wakhe kanye nezingane phakathi ziyafa. UNdumiso uyasola ukuthi uMahlengi kukhona omunye umuntu osethandana naye baze baxabane. UNdumiso uhlangana noXolani ethi uze kuMahlengi uyamshaya ngenxa yesikhwele anaso ngoMahlengi. UNdumiso uya eGcilima ngenhloso yokuyobamba uNgidi inkunzi ukuthi akwazi ukuthola imali yokuyobola uMahlengi. Sithola ukuthi uNdumiso uyaboshwa ngesenzo sakhe sokuyiqola uNgidi imali.

### **5.2.1.1 Ukuvezwa kwabalingiswa**

#### **5.2.1.1.1 UNgidi**

UNgidi ungumlingiswa osakholelwa emasikweni akakwemukeli ukuthi indodana yakhe iyilolu hlobo lwabantu abanemizwa yobulili obufanayo, izinkonkoni. Lokhu sikubona ngokuthi axoshe indodana yakhe ekhaya uma iphumela obala ngesimo sayo sobulili. Uze ayiphuce ngisho nelungelo layo lobundlalifa ngenxa yokuthi iveze ukuthi yona inemizwa yobulili obufana nobayo. UNgidi ungumuntu owesabayo ukuphoxeka emphakathini. Lokhu kuvela lapho exosha indodana yakhe emzini wakhe eyitshela nokuthi ingaphinde izibize ngokuthi iyindodana yakhe. Lokhu kwakudalwa ukuthi umphakathi wawuzothini uma uzwa ukuthi yena unendodana ethanda ubulili obufana nobayo. Lesi senzo sikaNgidi sikhombisa ngokusobala ukuthi abantu banenzondo ngabanemizwa yobulili obufanayo, nabazali nabo ngokunjalo bayahluleka ukwemukela isimo abasuke abantwana babo bebhekene naso ngenxa yengcindezi esuke ikhona elethwa imiphakathi.

Unothando lwendodana yakhe ngoba uze ayithengele ngisho iplazi okukhombisa ukuthi uyayithanda kodwa lolu thando luqedwa ukuveza kukaMhlengi ukuthi yena unemizwa yobulili obufana nobakhe. Ungubaba onozwelo. Lokhu sikubona lapho ezwela uNontobeko lapho ehamba efuna indodana yakhe uMhlengi, uyamsiza ukuthi amtholele uMhlengi nakuba yena wayazi ukuthi indodana yakhe yamtshelela ukuthi inemizwa yobulili obufana nobayo.

#### **5.2.1.1.2. UMhlengi /Mahlengi**

UMhlengi ungumlingiswa ophokophelayo uma into ethi ufuna ukuyenza ugcina eseyenzile. Ngamanye amazwi wenza into ethandwa inhliziyi yakhe akakhathaleli ukuthi into ayenzayo izobaphatha kanjani abanye abantu. Nakhu phela simbona

esethatha uhambo oluya eKapa eyozishintsha ubulili. UMhlengi uyazi ukuthi akwenzayo kuzophula izinhliziyi zabantu abamthandayo okunguNgidi noNontobeka kodwa ngenxa yokuthi naye ufuna ukuphila impilo evezwa imizwa yakhe uyaphikelela wenza lokho afisa ukukwenza. Akayeki ngisho ubaba wakhe esemxosha ekhaya emphuca nelungelo lobundlalifa kodwa uyaqhubeka nesinqumo asesithathile sokuziguqula ubulili. Siphinde simbone njengomlingiswa ongenasimilo. Lokhu kubonakala lapho ethandana nabantu besilisa ababili okunguNdumiso kanye noXolani ngesikhathi esisodwa.

#### **5.2.1.1.3 UNontobeko**

UNontobeko ungumlingiswa onothando lweqiniso. Wenza konke okusemandleni akhe ukuze agcine ebuyelene noMhlengi. Simthola elokhu enothando lukaMhlengi noma esethole umuntu amthanda ngokweqiniso kodwa uthando lukaMhlengi lumvala amehlo. Uze aphuthelwe ukushada noNkululeko ngenxa yokuthi inhliziyi yakhe isekuMhlengi. Akakwazi ukuzenzisa. Lokhu sikubona lapho edlubulundela ngenkani efuna ukuyobonana noNkululeko noma abantu abadala bemkhuza bethi umakoti akusafanele ukuthi aphumele ngaphandle. Injongo yalokhu kuphulukundlela kwakuwukuyotshela uNkululeko ukuthi akasaphumeleli ukushade naye.

#### **5.2.1.1.4 UXolani**

UXolani ungumlingiswa onguthathekile, uthi eshadile kodwa futhi abe nobudlelwano nabanye besifazane eceleni. UXolani simthola esethandana noMahlengi uze, axabane nomkakhe uLungile ekhaya efika enuka i-*perfurme* i-*Red Door*. Uyindoda engawukhathaleli umndeni wayo. Uhamba uya kuMahlengi ushiya izingane zodwa indlu isala ithungeleka ngomlilo izingane zisha zonke ziyafa. Uyindoda engathembekile. Lokhu kubonakala lapho ethandana noMahlengi ebe eshade noLungile. Uze afise nokufaka isehlukaniso ngenxa yokugajwa uthando lukaMahlengi.

#### **5.2.1.1.5 UNdumiso**

UNdumiso ungumlingiswa onesikhwele. Simthola eshaya uXolani lapho ehlangana naye ngasefulethini likaMahlengi ngoba ecabanga ukuthi nguyena lona osemthathela uMahlengi njengoba engasamnaki yena. UNdumiso ungumlingiswa ohlulwa uthando. Uze athathe izinqumo ezizomfaka engozini ngenxa yokuvalwa amehlo wuthando lukaMahlengi. Lokhu kuvela lapho uNdumiso ehamba eya eGcilima ePort Shepstone eyobamba inkunzi uNgidi ngenhloso yokuthola imali yokulobola uMahlengi. Uzitshela ukuthi uma engase athole imali yokulobola

uMahlengi uzobe esemshada ukuze avimbe abamphazamisayo kuMahlengi. UNdumiso uyisigebengu esiyimfundamakhwela. Uhlulwa ukucisha ubufakazi okuzombambisa ebugebengwini bakhe ugcina ngokuboshwa.

### **5.2.2 INDABA EMFUSHANE: UMHLABA USHINGILE**

Kule ndaba *'Umhlaba Ushingile'* sethulelwa umlingiswa onguBafana oyinkonkoni kodwa abazali bakhe abamboni. Baxakwa ukuthi uBafana usekhulile kodwa ubonakala sengathi akafuni ukuganwa. Lesi senzo sakhe size simxabanisa nabazali bakhe ngoba phela bona balindele umakoti. Umama wakhe onguMaMnisi uze aphumele ebala abuza indodana yakhe uBafana ukuthi kanti ihlaleleni ingathathi, yena useyoze endeke koyisemkhulu engakaze abagone abazukulu. Indaba ize ingenelwa nangubaba wekhaya uMkhabela ukuthi kanti kulo mfana konakelephi engaganwa njena, uma kunenkinga uBafana kufanele ayibike.

Kuyavela ukuthi uBafana ekukhuleni kwakhe akakaze ebhadanywe ehamba nentombazane kodwa umuntu owayejwayele ukuhamba naye kwakungumngani wakhe uLindelani. Yikhona kanye lokhu okusolisa uMkhabela ukuthi kungenzeka ukuthi indodana yakhe iyisigwadi. UMkhabela wabona kungcono ukuthi indaba yokungathathi kwendodana yakhe ayithungele ebandla. UMkhabela wanikela kumngane wakhe omkhulu uSithole ukuze amcebise ngokungafuni kukaBafana ukuba lethela umalokazana. USithole wameluleka ngokuthi kufanele ahlale phansi nayo indodana yakhe ukuze imchazele ukuthi kungani ingafuni ukuganwa ngoba kungenzeka ukuthi kunesizathu.

Emveni kwengxoxo kaMkhabela noSithole, uMkhabela wazimisela ukuthi axoxisane nendodana yakhe. UBafana wagcina evumile ukuthi uzomletha umakoti ekhaya kodwa wakhombisa ukuba manqikanqika ngokuthi akazi noma bayokumamukela yini umuntu azomletha. Abazali bakhe bavuma ukuthi bazomamukela noma ngabe unjani. Sithola uBafana esefika *'nomalokazane'* kaMkhabela ekhaya, okwatholakala ukuthi abazali bakhe abamemukeli ngoba kwakungumuntu wesilisa. Lowo muntu wesilisa kwakunguLindelani abazali ababecabanga ukuthi ungumngani omkhulu kaBafana. Lesi senzo sikaBafana samcasula kakhulu uMkhabela ngangokuthi waze wamxosha uBafana emzini wakhe. Ekugcineni siyathola ukuthi uBafana noLindelani bagcina sebeshada. Kuyavela ukuthi nakuba uMkhabela wayekhona kulo mshado kodwa akakwemukelanga ngokuphelele lokhu kushada kukaBafana noLindelani. Yingakho njena simuzwa ekhuluma noSithole ethi: *'Umhlaba ushingile'*.



### **5.2.2.1 UKUVEZWA KWABALINGISWA**

#### **5.2.2.1.1. UBafana**

UBafana ungumlingiswa obahloniphayo abazali bakhe. Akenzi isinoma ikanjani kubazali bakhe. Uma sekufanele ukuthi aphumele obala ngomuntu athandana naye akazi ukuthi uzoyibeka kanjani indaba kubazali bakhe, kwala ngisho umama wakhe uMaMnisi noyise uMkhabela sebemgubha ushona ezintangeni. Ungumlingiswa ophokophelayo. Ugcina eshadile nomuntu amthandayo okunguLindelani nakuba wayazi ukuthi ubaba wakhe akahambisani nokuthandana kwabo. Lokhu kumela into ayiyo uBafana, kugcizelela ukuthi nakuba izinselelo zikhona kubantu abayizinkonkoni, kodwa bayawalwela amalungelo abo, bafune ukuthi bemukeleke beyilokhu abayikho 'abanye'.

Lokhu kuyahambisana nokushiwo uPharr (1988) lapho ethi labo abangeyona ingxenye "yemvama" baye balwele amalungelo abo, bafune ukwemukeleka. Lokhu kugcizelela ukuthi ukuze abanemizwa yobulili obufanayo bemukeleke emphakathini kusezandleni zabo ukuba baphumele obala balwele amalungelo abo. Yingakho nje sithole uBafana eyimela into ayiyo, engenandaba nokuthi abantu bazothini. Simthola etshela abazali bakhe ukuthi uzimisele ukushada noLindelani nakuba abazali bakhe bengahambisani nesinqumo sakhe.

#### **5.2.2.1.2 UMkhabela**

UMkhabela ungumlingiswa okholelwa emasikweni esintu. Uma ethola ukuthi uBafana uthandana nenye indoda uyamxosha ekhaya uthi akafuni aphinde ambone. Ungumlingiswa oxolayo nobonisekayo uma eboniswa. USithole utshela uMkhabela ukuthi ake akhulume kahle nendodana yakhe mhlawumpe izomtshela imbangela yokungaganwa kwayo. Uyamlalela USithole wenza njengoba emtshelile indodana yakhe iphumela obala ngesimo sayo. Uyaxola ngokuthi simthola esekhona emshadweni wendodana yakhe nakuba engahambisani nokushada kwayo noLindelani ongumuntu wesilisa njengayo.

### **5.2.2.1.3 UMaMnisi**

Ungumulingiswa onozwelo. Uyayizwela indodana yakhe uma ithethiswa nguyise uMkhabela ngokungaganwa kwayo. Ungumlingiswa omhloniphayo umyeni wakhe. Simthola ehambisana noMkhabela ekuboniseni indodana yakhe uBafana ukuthi kufanele phela enze njengoba ubaba wakhe efisa. Ungumlingiswa owemukelayo. Simthola ekwamukela ukuthi indodana yakhe izoshada nobulili obufana nobayo. Lokhu kusivezela isithombe sokuthi nakuba engahambisani nokwenziwa indodana yakhe kodwa kufanele amukele ukuthi kuyilungelo lendodana yakhe ukuthi yenze ekuthandayo.

### **5.2.3 INDABA: AMANYAL' ENYOKA**

Kule ndaba sithola umlingiswa wesifazane onguPat kanye noSindi ongomunye wesifazane. Bashadile bahlala emzini wabo eMbali e-Unit 3 enombolo 755 kuMagwaza Road. UPat igama lakhe eliphelele nguPhathekile Nhlapho. Uzalwa eFree State edolobheni laseBethlehem. Uyinkosazana kwabo elanywa izinsizwa ezimbili. Ngaphambi kokuba athandane noSindi, wayekhombisa izimpawu zokuba ngumuntu wesilisa. Isikhathi esiningi wayesichitha nokudlala nabafana. Wayebhukuda, adlale nabo ibhola labafana kanye neminye imidlalo eyayidlalwa abafana. Imibala yezingubo ayezigqoka kwakuyileyo eyaziwa yimiphakathi ngokuthi ngeyabafana, njengombala oluhlaza okwesibhakabhaka nakuba engowesifazane ngokobulili. Nakuba uPat impilo yakhe yayikhomba ukuthi 'ungumuntu wesilisa' wayenaye umuntu wesilisa owayeke wahlekisana naye okwakunguMthunzi, engakathandani noSindi. Waze waba nengane naye. Igama layo kwakunguLindokuhle owagcina esembalekele ngoba esekhulelwe.

Lokhu kubaleka kukaMthunzi kwamenza wangabe esabethemba abantu besilisa. Yikho kanye-ke lokho okwamenza wabona kungcono ukuba athandane nomuntu onobulili obufana nobakhe. UPat wabe esejoyina inhlango yabanemizwa bobulili obufanayo eyayizinze eMgungundlovu. Ngenxa yegalelo lakhe wagcina eseqashiwe njengenhloko yehhovisi. Kuthe kungakabi nasikhathi esingakanani waphinde wakhushulelwa kwesinye futhi isikhundla sokuba uMqondisi wale nhlango. Yilapho-ke abahlangana khona noSindi Ngema, owayenguSihlalo wale nhlango eNyuvesi ya-KwaZulu-Natal e-Scottsville eMgungundlovu, lapho ayenza khona izifundo ze-Social Sciences.

USindi wasuka kubo eGoli, eSoweto ezofunda KwaZulu-Natal emva kokuthi ephoxwe isoka lakhe uTeboho elaselimlobola. Lalimphoxe ngokuthi lithandane nenye intombazane okuthiwa nguBelinda, nayo eyagcina ngokuthi imale uTeboho isigijima nomculi we-*Kwaaito* (uZelani). Ngeshwa uSindi wafika eMgungundlovu esezithwele okwagcina ngokuthi asikhiphe lesu sisu. Wayesacikekile nguTeboho ngendlela owayemphathe kabi ngayo. Wadudana nabangani bakhe abasha. Wabe eseqala ukuthandana namanye amantombazane. Bagcina ngokuthi baze bajoyine izinhlangano zabanemizwa yobulili obufanayo.

UPat noSindi baqala ukubonana lapho. UPat wayehlale njalo ebelesela ngokuthi yena ngeke eyithande intombazane enengane ngoba kuyomcasula ukubona ubaba wengane eselokhu eza emzini wakhe ethi uzobona ingane yakhe. Le nkulumo kaPat kwaba ngenye yezimbangela zokuthi uSindi asikhiphe isisu. Lwaluvutha amalangabi uthando lukaPat noSindi. UPat waze walobola uSindi ngesidumo. Abazali baqale bangayizwa kahle eyokulobolana kwabantu besifazane, kakhulukazi kubo kaSindi, kodwa-ke lwaze lwagoba uphondo bagcina sebevumile. Babelokhu beshilo kodwa ukuthi bayoyicela ivuthiwe. Lokhu kusonga okwakubela ngaphansi kwabazali kwakukhombisa khona ukuthi abahambisani nokulotsholwa kukaSindi ngumuntu onobulili obufana nobakhe.

Indaba isiyonakala lapho sebeshadile uSindi noPat. Kuke kwavela ngaphambilini ukuthi uSindi wayenesoka lakhe uTeboho Baloyi elaselimlobolile kodwa lagcina ngokumphoxa. UTeboho Baloyi wathi angaphoxwa yintombi yakhe uBelinda wabe esekhumbula ukubuyela kuSindi. Akubanga lula ukuthi uSindi amthole ngoba emveni kokuphoxeka wathutha eGoli uSindi wayosebenzela eMgungundlovu. UTeboho wamfuna iGoli lonke uSindi kodwa do ukumthola. Waze wasizwa abangani bakhe owahlangana nabo esikhungweni semfundo ephakeme ePitoli owayefunda nabo oThula kanye noThiza ababedabuka eMgungundlovu. Yibona abenza ukuthi uTeboho agcine ehlanganile noSindi. Ngelanga lomshado kaPat noSindi uDJ okwakufanele ezonandisa kwabe kunguTeboho ngenxa yokuthi kwaba nesifo esavela kubo kwaTeboho, uPat wabe esephoqeleka ukuthi aqashe uThiza. Ngeshwa izinto azihambanga kahle njengoba wayefisa uPat. UPat wagcina engasamkhokhelanga kahle uThiza imali yakhe.

UThiza wafikelwa umcabango wokuthi uma uPat egcina engayikhokhile imali yakhe wayezokweshela inkosikazi yakhe, uSindi. Lokhu uThiza wayekuxoxa noTeboho owathi uma ezwa elikaSindi wabe esecela ukuthi umngane wakhe amchazele ngalo Sindi ukubukeka kwakhe. UTeboho wabe esebona ukuthi nguye kanye lo Sindi amfunayo. Wabe esecela umngani wakhe ukuthi angabe

esaqhubeka nokweshela uSindi ngoba yintombi yakhe. Wabe esehlela ukwehla eze eMgungundlovu ezobonana noThiza. Nangempela wabe esethola ukuthi uyena uSindi abemfuna sonke lesi sikhathi. OThiza noTeboho noThula babe sebakha itulo lokuthola imali kaThiza kuPat. UTeboho ufika kwaPat ukhombisa izimpawu zokweyisa ubiza uSindi ngesithandwa sakhe. UPat kwamthukuthelisa lokho wagcina esesasazela uTeboho ngezinja. uTeboho umvulela icala. UPat uyaboshwa. Abantu abangamaphoyisa ngabangani bakaTeboho, uThula owayaziwa ngoKaputeni uNjilo kanye noZinhle owabe eyisinqandamathe sikaThiza yena aziwa ngokuthi unguSayitsheni uNjapha. Ngesikhathi befika kwaPat bamenza inhlekisa bembuza ukuthi uyindoda kanjani yena ngoba akasiyena nje umuntu wesilisa. Emveni kwalokho basebemqola isizumbulu semali eyizinkulungwane eziyishumi zamarandi ukuze phela bangambophi, kwaba ukukhululwa kwakhe-ke njalo uPat. Emva kokuthi uTeboho esetshele uSindi ukuthi usamthanda, isikhathi esiningi wabe esesichitha noTeboho. Lesi senzo sikaSindi sasesikhombisa ukuthi uthando lwakhe lwaselugxile esokeni lakhe elidala uTeboho. Lesi senzo sikaSindi sibukeka sibadayisa abanemizwa yobulili obufanayo. Kuphinde kwakhe isithombe sokuthi abanobulili obufanayo basuke bekwenza lokhu ngoba benezinkinga ebudlelwaneni bezothando nabantu abanobulili obungafani. Ngamanye amazwi kungavela isithombe sokuthi labo abangeyona ingxenye 'yemvama', 'abangabanye' basuke bezikhethela ukuba nemizwa yobulili obufanayo. Lokhu kungaba nomthelela ekuhlukunyezweni kwabo yimiphakathi, ngenxa yokuthi imiphakathi ingasuke ibone ukuthi bayazikhethela ukuphila le mpilo, hhayi ngoba bedaliwe.

### **5.2.3.1 UKUVEZWA KWABALINGISWA**

#### **5.2.3.1.1 UPat**

UPat ungumlingiswa onesikhwele. Isikhwele sakhe sisibona lapho esetshela uSindi ukuthi yena ngeke ashade nomuntu onengane ngoba ngeke aze akumele ukuvakasha kobaba wengane ezoyibona. Siphinde sisibone lesi sikhwele nalapho esexabana noSindi ngenxa kaTeboho eze amshaye. Usasazela uTeboho ngezinja uma uTeboho elokhu eqhubeka ebiza uSindi ngesithandwa sakhe. Ungumlingiswa olisabayo ihlazo nakhu phela uze uyagwaza emaphoyiseni ngoba engafuni ukulala ejele. Ukulala ejele kuyihlazo futhi akumngani wamuntu. UPat uxhashazwa kanjena nje yingoba "engomunye" engelona ilunga leqembu "lemvama". Ukube bekuyindoda bebengeke bamqole imali engaka nokuthi uTeboho wayengeke abize uSindi ngesithandwa sakhe phambi kukaPat. Lokhu kuyizinkomba

zokudeleleka kwabanemizwa yobulili obufanayo ikakhulukazi labo abangabesifazane.

#### **5.2.3.1.2 USindi**

USindi ungumlingiswa ongenaso isimilo. Uthi ethandana noPat oshade naye abuye futhi abe nobudlelwano nesoka lakhe owabe eshlukene nalo uTeboho. Unesikhwele. Uyakhweleza uma kufika isoka likaPhathekile (Pat) limbuza ngoPat ukuthi ukuphi. Unamahloni ngokushada noPat. Athi uma amaphoyisa ebona inhlekisa benoPat, afikelwe amahloni okuthi yena ungunkosikazi womunye umuntu wesifazane. Ngokwenjulalwazi kaPharr isithombe esivelayo lapha esokuthi abanemizwa yobulili obufanayo bathathwa “njengabanye.” Ngenxa yokuthi konke abakwenzayo kuthathwa njengokungalingile. Yingakho phela uSindi esefikelwa ngamahloni okuthi uthandana nomunye umuntu wesifazane. Uyazi ukuthi lokhu akwenzayo umphakathi awukwemukeli uvuna iqembu ‘lemvama’(abanemizwa yobulili obungafani) nobabo, awuhambisani nokwenziwa ‘abanye’ (abanemizwa yobulili obufana nobabo).

#### **5.2.3.1.3 UTeboho**

UTebogo ungumlingiswa ongathembekile nokwaziyo ukwephula izinhliziyi zabanye abantu. Uphula inhliziyi kaSindi ngokuthi amphathe kabi uma esethandana noBelinda. Uphinde aphule inhliziyi kaPat ngamabomu lapho ebiza uSindi ngesithandwa sakhe phambi kukaPat. Lokhu kubiza uSindi ngesithandwa sakhe phambi kukaPat ukwenziswa ukuthi uPat akamthathi njengomuntu ophelile. Umbona engumuntu ongaqondi ngobulili bakhe. Lokhu kuveza isithombe sokuthi uPat uthola ukuhlukumezeka ngenxa yokuthi “ungomunye” akasiyona “imvama” ethathwa njengelungileyo. Isibonelo: Ukube uPat ubehloniphekile kuTeboho ubezoba nendlela yokukhuluma naye, amhloniphe angamedeleli njengoba enza uTeboho. Lokhu kuveza isithombe sokungemukeleki kwabathandana bebe benemizwa yobulili obufanayo.

#### **5.2.4 IZINDABA/IMIBIKO YASEMAPHEPHANDABENI**

Kuningi okubikwa ngabamaphephandaba ngabanemizwa yobulili obufanayo. Kodwa ke ngizosebenzisa lezo zindaba ezasetshenziswa ngothisha ababeyingxenye yocwaningo kuphela. Izihloko zemibiko yamaphephandaba

ezizotholakala kulolu cwaningo yilezi ezintathu ezilandelayo: *Udonse amehlo umemulo wowesilisa 'oyintombi nto'* (Mohale & Ndlovu, 2012); *Kuqhume isinqanda kushada amadoda wodwa* (Dlamini, 2013); *Uxoshelwe ubutabane emphakathini nasekhaya* (Ngwane, 2013).

Isihloko sombiko wokuqala yilowo othi: *'Udonse amehlo umemulo wowesilisa oyintombi nto.'* Lo mbiko wawumayelana nesigameko esake sagqama kakhulu esavezwa uMohale kanye noNdlovu (2012). Lesi sigameko kwabe kungesesitabane saseSikhawini uSibonakaliso (ongumfana) kodwa onobuntombazane, esasenzelwe umemulo ngabazali baso. Emva kokuba sesemulile safuna ukuthi silotsholwe ngezinkomo eziyishumi nanhlanu ngoba phela sona "siyintombi nto". UBiyela wesikhungo sezitabane (*Gay and Lesbian Centre*) wakhombisa ukungahambisani nokulotsholwa nokushadana kwabanemizwa yobulili obufanayo. Wabeka wathi abakwenzayo kuphambene nesiko wathi ngeke akugxeke kodwa ngoba ngabantu ababili abasuke bevumelene. Kuthe ngoMkhosi Womhlanga lesi sitabane sabonakala sesisina siqephuza ingoma kanye nezintombi. Lesi senzo salesi sitabane asizange sehle kahle emphakathini naseSilweni samaZulu, (Mohale & Ndlovu, 2012, p.2).

NgokukaNyembezi noNxumalo (1982) bathi umemulo ngokwesikhathi samanje kusuke kubongwa ukuthi ingane yentombazane iziphathe kahle yaze yahlanganisa iminyaka engamashumi amabili nanye. Uyise wentombazane futhi usuke eseyinikeza igunya lokuthi isingamveza umuntu emthandayo ekhaya.

Umkhosi womhlanga umkhosi ohanjelwa abantu besifazane abasebancane kanjalo ngenyanga kaMandulo (USeptemba). ISilo kulo mkhosi sisuke simeme izintombi zodwa. INgonyama isuke ifuna ukuziyala njengezintombi zesizwe. Ngesikhathi iNgonyama uwuvuselela lo mkhosi yathi ifuna ukwakha izintombi zesizwe sayo. Izintombi ezisuke ziya emhlangeni ilezo ezisuke zihloliwe ngomama abahlola izintombi zatholakala ukuthi ziyizintombi nto. Ngenye indlela lo mkhosi ugqugquzela ukuziphatha kahle kwamantombazane aze afinyelele esigabeni sokuthi asengagana (Bhusha, 2013, p.5).

Esinye isihloko sombiko wesibili esikhuluma ngendikimba yabanemizwa yobulili obufanayo yilesi esithi: *'Kuqhume isinqanda kushada amadoda wodwa.'* Le ndaba imayelana noTsepo Modisane waseThema eSprings eGoli noThobani waseShakaville KwaDukuza esiFundazweni saKwaZulu- Natali ababiopha ifindo likasofa silahlane, KwaDukuza okwaphawulwa (Khanyile, 2013). Bashadiswa nguMfundisi uNtankiso Maud Mokoena. Kuyavela-ke enkulumeni yabo ukuthi

akekho owalobola omunye ngoba phela “bangabesilisa” bobabili. Kuyavela nokuthi nakuba bengalobolananga kodwa bazithola izibusiso emindenini yabo, baphinde bahlaba inkomo ngaphambi komshado ukucela izinhlanhla kwabangasekho/ emadlozini, kwayiwa nasethuneni likababa kaTsepo ukuyobika umshado. Lo mshado waqala ngomgcagco wesintu, kwabe sekulandela omhlophe okwagcina ngokuthi imindenini yomibili iphane izipho.

UTHobani Sithole noTsepo Modisane babesekelwe nayimindenini yabo, izihlobo Kanye nabangani. Babesekwe nayizakhamuzi ezazigcwele ihholo zikhombisa ukuwuthokozela lo mshado. Ungoti kwezamasiko uSolwazi V.V.O Mkhize woMsamo Institute waveza ukuthi kusafanele kube nocwaningo olunzulu mayelana nempilo yabanobulili obufanayo, ukuze kucace ukuthi kusuke kukhona yini okonakele kubantu abaqoka ukuthandana bebe benobulili obufanayo (Khanyile, 2013, p.4). Ngokwakhe akaboni cala nasono ngokuthandana kwabanobulili obufanayo njengoba wagcizelela nangokuthi uMthethosisekelo Wezwe WaseNingizimu Afrika awuhambisani nokucwaswa kwabantu abayizinkonkoni kumbe ongqingili (Khanyile, 2013, p.4).

Esinye isihloko sombiko wesithathu esikhuluma ngendikimba yabanemizwa yobulili obufanayo yilesi esithi: *‘Uxoshelwe ubutabane emphakathini nasekhaya’*. Lo mbiko wawumayelana nesigameko esavezwa nguNgwane (2013) somfana onguSnethemba wase-Eshowe eNkwalini, owaphumela obala emsakazweni iKhora (*Cora FM*) ukuthi unemizwa yobulili obufana nobakhe. USnethemba wathi ukuphumela obala ngobulili bakhe wakwenza ukuze azise amalungu omndenini wakhe kanye nawomphakathi ngesimo sobulili bakhe, ecela nokuthi bamemukele enjengoba enjalo.

Ukuphumela obala kukaSnethemba kwamenza waba nyamanambana emndenini wakhe, waze wadingiswa ngisho ekhaya nasendaweni yaseNkwalini. USnethemba wathi amalunga omndenini kanye nawomphakathi akubeka kwacaca ukuthi angeke aze ahlale nomuntu othanda ubulili obufana nobakhe. Wabeka wathi useze wabalekela kubangani bakhe okuyibona abasiqondayo isimo sobulili bakhe. Kule ndaba, uSnethemba waveza ukuthi okumkhathazayo okumenza aze abalekele kubangani bakhe kwaba umndenini wakhe ongaqondi ukuthi le nto ayiyona yindlela adalwe ngayo, kodwa kunalokho wona wabona ukuthi uyaganga njengoba wabe usumxosha ngisho nasekhaya.

USnethemba wathi nakuba exoshiwe emndenini nasemphakathini kodwa wayesekhululekile ngaphakathi ngoba wayesezokwazi ukuphila ngokukhululeka,

angabi nengcindezi yokulokhu bembuza ngezinto eziqondene nabantu besilisa kanti yena usephilisa okowesifazane. Lokhu kuveza umqondo wokuthi uSnethemba ulwela amalungelo akhe, okuyinto egcizelelwa nanguPharr (1988) lapho eveza ukuthi labo 'abangabanye', baye balwele amalungelo abo, bafune ukwemukelela kulabo 'abayimvama.'

#### **5.2.4.1 UKUVEZWA KWABALINGISWA**

##### **5.2.4.1.1 USibonakaliso**

Ungumlingiswa ofuna ukuphila impilo ayithandayo. Akakukhathaleli ukuthi abantu bazothini ngokufuna kwakhe ukuthi enzelwe umemulo nakuba azi ukuthi ngumuntu wesilisa. Umndeni kaSibonakaliso ubonakala wehlukene ngokwemibono ngokwenzelwa kukaSibonakaliso umemulo. Lokhu-ke kuveza isithombe sokuthi bakholelwa ekutheni obekwenziwa kuphambene nesikompilo lesintu. Ukwehlukana ngokwemibono emndenini kaSibonakaliso kuvezwa uMohale kanye noNdlovu lapho beveza ukuthi bebethathu abantu abadala ebehambele umemulo kaSibonakaliso. Nokungqaba kukamalume kaSibonakaliso uNgxongo ukuphawula ngomemulo womshana wakhe. Lokhu-ke kuveza isithombe sokuthi abanye bomndeni bakholelwa ekutheni obekwenziwa nguSibonakaliso kuphambene nosikompilo lwesintu.

##### **5.2.4.1.2 UThobani noTshepo**

UThobani noTshepo bavezwe njengabalingiswa abalwela amalungelo abo. Sibabona bephumela obala ngobulili babo. Lokhu kuze kufike ezingeni lokuthi baze babophe ifindo lomshado. Abanendaba nokuthi bangase bathole ukuhlukumezeka okungavela emphakathini, okusemqoka kubona ukuphila impilo engenangcindezelo. Kuyavela futhi ukuthi kulo mshado ababeshada babesekwe imindenini yabo. Lokhu kukhombisa ngokusobala ukuthi bakhona abazali asebenakho ukuqonda ngabanemizwa yobulili obufanayo, okuyinto ebonakala iyinhle.



### **5.2.4.1.3 USnethemba**

Uvezwe njengomlingiswa olimelayo iqiniso. Akesabi ukuphumela obala ngobulili bakhe nakuba wayazi ukuthi uzothola ukuhlukumezeka emndeni nasemphakathini. Kuyavela ukuthi emveni kokuveza kwakhe ubulili bakhe wabe esexoswa ekhaya ngumndeni wakhe. Ukuxoswa kwakhe ekhaya akumenzanga wabe eseshintsha umqondo kodwa waveza ukuthi uyajabula ukuthi usekhululekile usezophila impilo ayithandayo ngaphandle kokusaba ukuthi abantu bazothini.

Lokhu okuvezwa ngabamaphephandaba kuveza isithombe sokuthi abanemizwa yobulili obufanayo sebeyawalwela amalungelo abo ngokuthi baphumele obala, bangesabi ukuthi imiphakathi izothini. Nenjulalwazi uPharr (1988) naye uyakufakazela lokhu ngokuthi athi “abangabanye” balwela amalungelo abo nabo bafuna ukuba yingxenye “yemvama” eyaziwa njengelungileyo

## **5.3 IZINDIKIMBA EZITHOLAKELE**

Emveni kokuba sengifunde imibhalo yobuciko neyamaphephandaba ngibe sengithola lezi zindikimba ezilandelayo:

- Abanemizwa yobulili obufanayo nokuzithanda.
- Abanemizwa yobulili obufanayo nezinga lempilo nezomnotho.
- Ukuhlukumezeka kwabanemizwa yobulili obufanayo emndenini.
- Inkululeko yokuzikhethela.
- Ukuba yinhlekisa emphakathini.
- Ukuhlukumezeka kwezothando.
- Abanemizwa yobulili obufanayo nosikompilo.

### **5.3.1 Abanemizwa yobulili obufanayo nokuzithanda**

#### **5.3.1.1 Ukuzicwala amakhanda**

Umbhali uSibiya (2008) encwadini ethi, “Bengithi Lizokuna, uthi uma echaza umlingiswa uMhlengi athi uyigeza lensizwa elisho ngezinwele zalo eziphothiwe, ezimnyama sucu. *“Insizwa lena enguMhlengi isho ngemiyeko yayo ecwazimulayo ngenxa yokunakekelwa”* (p.14). Lokhu okushiwo uSibiya kuvamisile ukubonakala kwenziwa yilabo abanemizwa yobulili obufanayo, kakhulukazi uma bezizwa bengabantu besifazane. Abantu besilisa akusibona abantu abathanda ukunaka

ukuzilungisa amakhanda kodwa lokhu kuvamise ukwenziwa abantu besifazane ngoba phela 'ubuhle bomuntu wesifazane busekhanda'. Umfo kaSibiya usivezela uMhlengi esecwale izinwele zakhe eziphothile (p.14), uzama ukusikhombisa ukuthi njengoba uMhlengi esengumuntu wesifazane (uMahlengi) sekufanele phela athi uma evela abukeke emuhle. Uma owesilisa esezicwale waze wabukeka njengomuntu wesifazane uye aze athole nokwethukwa wumphakathi ngenxa yokuthi akwenzayo kuye kubonakale sengathi akwemukelekile, nakhu phela akasiyona ingxenye "yemvama" useqenjini elicwaswayo "labanye."

### 5.3.1.2 Ubuhle bobuso

USibiya uthi uma echaza uMhlengi aveze ukuthi wayempofu ngokwebala, enobuso obunesikhumba esithambile, esibushелеlezi obungenalo ngisho elincane ichashazi elivame ukubangwa izinduna nezinye izinkinga zesikhumba (p.14). Ubeka kanje uSibiya:

*Amadevu ayekhona kodwa emancane, esilevini sakhe kwakungazange kuhlume ntshebe eye ihlume kubo bonke abantu besilisa. Emihlathini yakhe kwakumile ihwanqana njena elincane nalo owayehlala njalo elisusa ngezinto zakhona ezazingamshiyi naqwele.*

(Sibiya, 2008, p.14).

Lokhu okushiwo ngumfo kaSibiya kuyizinkomba zokuthi nakuba uMhlengi engumuntu wesilisa zikhona izimpawu zokuthi ungumuntu wesifazane. Ukuthamba kwesikhumba nokuba bushелеlezi kwesikhumba kuye kubonakale kubantu besifazane ngoba isikhathi esiningi yibona abaye bethande ukunaka izikhumba zabo. Nokho-ke lokhu akusho ukuthi bonke abesilisa abazinakekeli izikhumba zabo. Uthola ukuthi abantu besifazane basebenzisa izingcobo ezenza ukuthi izikhumba zabo zithambe zibe zinhle. Intshebe iyona eyehlukanise ubulili. Umfo kaSibiya uveza ukuthi uMhlengi kwakuthi lapho kuvela ihwanqa aligunde. Lokhu kukucacisa ngokusobala ukuthi uMhlengi wayesiqonda isimo ayekusona engafuni ukubonakala njengomuntu wesilisa. Nokuhluma kwamadevu kancane kwayizinkomba zokuthi uMhlengi unazo izimpawu zomuntu wesifazane ezingezemvelo (zokuzithanda nokuzinakekela), kungekhona ukuthi uyazenzisa kumbe kubukeke njengento ayithandayo. Kuyacaca-ke ukuthi lobu buhle bukaMhlengi buyinto engelindeleke kangako kumuntu wesilisa. Kanjalo

nokushiwo umfo kaNqetho (2004) endabeni 'Umhlaba Ushingile', ngokubukeka kukaBafana, kuthi akufane nalokho okushiwo umfo kaSibiya ngoMhlengi. UNqetho uthi:

*UBafana usho ngehwanqa elicwale kahle. Uyabukeka umuntu wakhona enjalo. Konke nje okwakhe kuhlanzekile. Uyazazi umuntu ndini belu*

(Nqetho, 2004, p.1).

Lokhu kuveza isithombe sokuthi abanemizwa yobulili obufanayo, kakhulukazi labo abangabesilisa abanemizwa yabesifazane kubona kuyadlulela ukuzithanda baze badlule ngisho abesifazane indlela abasuke bezithanda ngayo. UPaul (2012) uthi:

*Gay men tend to be users of similar [women] products for combating aging and adding esthetic value to their appearance. This empathy makes them more nurturing and genuinely wants to try and make the women look and feel better about themselves. There is also the fact that since most gay men are genuinely concerned with appearance, that are forced to use products that are dominantly marketed to women. Facial creams, masques, exfoliants, concealer, hair products, colour, skin lotions and hair removal products, are all generally designed for women, but are often purchased by gay men since they are more focus on appearance.*

(Paul, 2012, p.2)

Lokhu siyakubona kumlingiswa onguBafana endabeni ethi 'Umhlaba Ushingile' kanye nomlingiswa onguMhlengi, endabeni ethi 'Bengithi Lizokuna' abakwenzayo okungukuzithanda akuphambene nokulunga, kodwa yindlela abazizwa ngayo nokusukela endleleni abadalwe beyiyo.

### **5.3.1.3 Ukunakekela izinzipho**

UMahlengi (uMhlengi) ukuzithanda kwakhe ukubonakalisa ngokuthi acwale kahle izinzipho zakhe aphinde azipende njengabantu besifazane (p.30). Lesi senzo sikaMahlengi naso sikhombisa ngokusobala ukuthi useze wavuma ukuthi konke okwenziwa ngabesifazane naye kufanele akwenze ukuze azizwe emukelekile empilweni entsha aseyiphila nokuthi usengumuntu wesifazane 'ngokuphelele'. Lokhu kuzomenza abukeke kahle kwabesilisa. Ngasohlangothini lomphakathi ongamazi, uyokwamukela ngoba phela kubona uzovela njengomuntu wesifazane. Ngamanye amazwi, uyovela "njengemvama". Inkinga angabhekana nayo kungaba

yileyo yokuthi abonwe umphakathi omaziyo bese uqala utshela lo mphakathi ongamazi ukuthi ungumuntu wesilisa ophila impilo yokuba ngumuntu wesifazane.

#### **5.3.1.4 Iziqholo**

Umfo kaSibiya (2008) uveza ukuthi uMhlengi wayesebenzisa isiqholo esibizwa ngokuthi yi-*Red Door*. Yiso kanye lesi siqholo esaxabanisa uXolani nonkosikazi wakhe uLungile ngesikhathi ebuya ebusuku (Sibiya, 2008, p.39). Yiso futhi lesi siqholo esasifakwe nguMahlengi esazwiwa nguNtobeko kanye noNgidi ngesikhathi bengena efulethini elalihlala uMhlengi kade bekhonjiswa nguMseshi ozimele uShezi; unoNtobeko wabe esecabanga ukuthi kungenzeka ukuthi uMhlengi wayesemala njena ngoba sekukhona athandana naye. Lesi siqholo phela kwakuyisiqholo sabesifazane (p.142). UMhlengi ngokusebenzisa kwakhe lesi siqholo kuyakhombisa ukuthi wayewuhlobo lomuntu owayethanda amakha aqholwa ngabesifazane. Yingakho-ke singenanaze ukuthi uMhlengi uthethe ekhula wayenayo imizwa yobulili obufana nobakhe. Kukho konke okwenziwa nguMhlengi kukhombisa ukuba ngumuntu wesifazane. Ngakho-ke ukuba nemizwa yobulili obufanayo kukaMhlengi, kunomthelela ngisho ohlotsheni lesiqholo asisebenzisayo okungesabantu besifazane.

#### **5.3.2 Abanemizwa yobulili obufanayo nezomnotho**

Kule ndaba sivezelwa ukuthi uMahlengi (uMhlengi) ungusomabhizinisi onamathenda (*tenders*). Ungusomabhizinisi 'wesifazane'. Kule ndaba kubonakala sengathi nabesifazane sebenawo amalungelo okuba semabhizinisini. Lokhu sikubona lapho uMahlengi enebhizinisi lokucwala izinwele kanye nelezindlu zemiqasho (p.33). Le miqasho ngokusho kwakhe wayethi eyokusiza labo abasuke bephuma emakhaya bezofuna amatoho emadolobheni. Imvamisa emabhizinisini okucwala izinwele; abacwala izinwele iningi labo kuye kube yilabo abanemizwa yobulili obufanayo. Kuyavela futhi ukuthi banesiphiwo uma kuza ngasekucwaleni izinwele. Okuvezwa umbhali ngebhizinisi analo uMhlengi okuyibhizinisi lokucwala izinwele kuyahambelana nempilo ephilwa uMhlengi ngoba iningi labanemizwa yobulili obufanayo liyakuthanda ukusebenza lapho kucwalwa khona izinwele. Ulithola licwala izinwele zabesifazane ngobunono nangesineke. Abanye besifazane baze bakuncome ukwenziwa ngabesilisa ikhanda bethi uma usuke wenziwa ngowesilisa ikhanda ukwenza kahle futhi uzinikeza isikhathi esanele.

Ukufakazela engikusho ngenhla uPaul (2012) ongumcwali wezinwele ubeka kanjena:

*It is generally accepted that most gay men have creative bent than the general public. This creativity lends itself to all forms of artistic expression and hairdressing is a prime example. If you look at virtually any creative field you'll find that a good proportion of the practitioners are gay. There is a school of thought that because most gaymen are at least somewhat "in touch" with their feminine side, they have a greater understanding of the thing a woman goes through regarding herself-image and wanting to appeal to men.*

*(Paul, 2012, p.116).*

Okunye okuphawulekayo lapha ukuthi kunenkolelo ngabantu abanemizwa yobulili obufanayo yokuba ngosozimali. UChili benoNdlovu (2013) endabeni ethi 'Amanyala' Enyoka baveza umlingiswa onguPat kungumuntu onemali. Lokhu kuzwakala enkulumeni kaSindi lapho ekhuluma noTeboho ethi uPat wamshada ngoba enemali.

Kuphinde kuvele futhi lapho uTeboho esemzini kaPat esengena ekamelweni lezivakashi ethi umbhede okhona yena ngeke aze akwazi ukuwuthenga ngendlela omuhle ngawo. Kuphinde kuvele futhi ukuthi uPat unemali, lapho amaphoyisa ayembopha oNjapha befuna imvalamlomo yezinkulungwane eziyishumi zamarandi. Pat akazange akhombise ukuthi imali akanayo kepha wathumela uSindi ongunkosikazi wakhe ukuthi akamthathele imali esisefeni endlini p.26. Lokhu-ke kuyakufakazela okushiwo ngenhla ukuthi abanemizwa yobulili obufanayo bavamise ukuthi babengabantu abanemali. Lokhu okushiwo ngenhla kufakazelwa nangubhali uPeterson (2008) lapho ethi imvamisa yabantu abathandana bebe benobulili obufanayo bacebile.

### **5.3.3 Ukuhlukumezeka kwabanemizwa yobulili obufanayo emndenini**

Kuvamisileke ukuthola ukuthi abanemizwa yobulili obufanayo bathole ukuhlukumezeka emakhaya. Lokhu kuye kudalwe ukuthi abazali baye bangakwemukeli okusuke kushiwo abantwana babo. Lokhu kuye kudalwe usikompilo abazali abasuke bekholelwa kulo. Lokhu kuyabonakala kubaba kaMhlengi uNgidi. Simthola engahambisani nezinguquko zezikhathi samanje

ezivumela inkululeko ngokobulili nakuba umThethosisekelo Wezwe (2006) waseNingizimu Afrika owasayinwa ngowayenguMongameli unkosikazi Phumzile Mlambo Ngcuka usubavumela abanobulili obufanayo ukuphumela obala ngempilo abathanda ukuyiphila. Ubaba kaMhlengi uNgidi wehluleka ukwemukela uMhlengi ukuthi unemizwa yobulili obufanayo nobakhe. Indodana yakhe uze ayibone njengomuntu ongcolile ongeke athintwe ngezakhe izandla waze wayixosha ngisho ekhaya wamephuca ngisho ilungelo lobundlalifa, njengoba sengike ngaveza phambilini. USibiya endabeni ethi 'Bengithi Lizokuna' ubeka kanjena lapho echaza isimomqondo abakuso uNgidi uyise kaMhlengi onemizwa yobulili obufana nobakhe ngenkathi ezwa indaba yobulili bukaMhlengi:

*Kwakungathi usakazwa izulu uNgidi, ethuke kuqhaqhazele umzimba wonke. Asidedele ngokushesha isandla sendodana yakhe, kube sengathi sinelahle elithile elivuthayo elenza ukuba singabambeki. Uthini Mhlengi uti kunjani ebhavumula ngolaka esukuma eyengama indodana yakhe. 'Kunjalo nje baba I'm very sorry' esho ebihlika ekhala. Yini lena ongenza yona Mhlengi? Yini lena ongihlolilela yona? Phuma uphele lapha emzini wami. Ngiyaxolisa baba.*

(Sibiya, 2008, p.24)

Kulesi sicaphuno kucaca ngokusobala ukuthi akakwemukeli kangakanani uNgidi ukuthi indodana yakhe enguzinyobulala uMhlengi unemizwa yobulili obufana nobayo. Kanjalo nasendabeni ethi 'Umhlaba Ushingile', ebhalwe nguNqetho (2004) uBafana uthola ukuhlukumezeka kuyise uMkhabela nje yingoba naye akakwemukeli ukuthi indodana yakhe ingaphila impilo yabantu "abangabanye" abangeyona ingxenye "yemvama" ngenye indlela abangebona abesilisa ngokuphelele. Akesabi ukuthi umphakathi uzothini ngokuxosha kwakhe indodana yakhe ekhaya ngoba uyazi ukuthi umphakathi nawo awubemukeli abanemizwa yobulili obufanayo.

Umfo kaNqetho (2004) naye embhalweni wakhe othi 'Umhlaba Ushingile' uveza umlingiswa onguBafana ehlukekumezeka emndenini, njengoba sengike ngaveza phambilini. Unengcindezi yokuthi abazali bakhe bafuna ukuba abalethele umakoti ngenkani ekubeni yena ubengakazimiseli ukuphumela obala ngomuntu azwana naye. Ukungalethi kukaBafana umalokazana ekhaya kubangelwa ukuthi uyazi ukuthi abazali bakhe umuntu azomletha ekhaya abazukumamukela ngenxa yokuthi uthandana nomuntu onobulili obufana nobakhe okwakungumngani wakhe omkhulu uLindelani. Yingakho-ke nje wayelokhu ebika imbiba ebika ibuzi

kubazali bakhe. Emveni kokuba esemlethile umuntu othandana naye ekhaya uMkhabela uyamxosha ekhaya umbiza nangenja (p.30)

Esigamekweni esengike ngaphawula ngaso ephephandabeni esibikwa nguNgwane (2013), lesi somfana onguSnethemba wase-Eshowe eNkwalini owaphumela obala ngobulili bakhe okwalandela ukuthi axoshwe amalunga omndeni kanye nawomphakathi, uSnethemba waveza ukuthi nakuba ukuphumela kwakhe obala kumxoshise ekhaya, kodwa uyathokoza ukuthi usezokwazi ukuphila impilo ayithandaya ngaphandle kokusaba abantu. Kuvamisile-ke emindenini ukuthi uma ingane iphumela obala ngobulili bayo kube khona ukungezwani nomndeni wayo kuze kugcine ngokuthi ixoshwe ekhaya. Lokhu kuye kudalwe nawukungafundiseki nokungaqondi kwabantu. Umphakathi awufundisekile ngalolu hlobo lwabantu. Bona baye babone ukuthi ingane iyabahlaza okungenzeka ukuthi isidudene nabangani bayo. Yingakho baye babone ukuthi mhlawumpe uma beyixosha ekhaya izoyiyeka le nto eyenzayo. Lokhu kungenxa yokuthi abazali abanengi ngisho nemiphakathi ayibamukeli abantu abathandana benobulili obufanayo. Isizathu ukuthi bathathwa “njengabanye” ababukeka njengabantu abenza okungalungile. UPharr (1988) uphinde athi bonke laba abangasiyona ingxenye “yemvama” bakhishelwa ngaphandle kweqembu “lemvama” bacwaswe, bahlukunyezwe ngokushaywa, bathukwe nangezinhamba abanye baze babulawe (Mncube, 2007).

#### **5.3.4 Ukuba yinhlekisa emphakathini**

Abalingiswa abangoPat benoSindi endabeni ethi: ‘Amanyal’ Enyoka’baphenduka inhlekisa emphakathini. Njengoba sengike ngaphawula ngalokhu phambilini kulesi sahluko, lokhu kuvela lapho uTeboho echwensa uPat ngenkathi uPat emtshela ukuthi nguyena ubaba walapha ekhaya. UTeboho uphendula ngokuthi akangadlali ngaye yena, yena ufuna ubaba walapha ekhaya uTeboho ubeka kanjena:

*Ngaze nganenhlanhla sengicishe ngayihamba yonke Imbali.  
Ngisacela ukubona ubaba walapha ekhaya, esho ngelikhulu  
iqholo. Lona ophambi kwakho nguyena ubaba walapha ekhaya.  
Khuluma-ke ukuthi ufuna ukuthini, emhlahlela amehlo amancane  
afifiyelayo. We sisi! Akulona ihlaya leli engilishoyo, washintsha  
manje uTeboho. Ngithi ngicela umnumzane walapha ekhaya  
uMnu. Nhlapho.*

*(Chili & Ndlovu, 2013, p.3)*

Siphinde sithole uSayitsheni Njapha ehlekisa ngoPat lapho emtshela ukuthi unenkosikazi. USayitsheni umbuza ukuthi unonkosikazi kanjani njengoba naye engumuntu wesifazane. USayitsheni ubeka kanjena:

*Unomkakho wena? Unomkakho umthathaphi, wambuka phansi waze waphuma naye phezulu. Walandelisa ngokumbamba isandla ebheka indandatho nebala wayithola ikhona emunweni.*

*(Chili & Ndlovu, 2013, p.24)*

Nalapho uSindi esefikile esebuzwa uKaputeni uNjilo ukuthi yiqiniso yini ukuthi uthandana nalo sisi ozibiza ngokuthi usokhaya. UKaputeni ubeka kanjena:

*Ya sisi. Kuyiqiniso ukuthi wena ungunkosikazi kalo sisi. UKaputeni ekhomba uPat ngekhandla. Wagwajaza uSindi wabheka uPat, wabheka amaphoyisa wagcina ngakho ukuvuma. Ahluleka ukuzibamba amamaphoyisa aphubuka ahleka. Miningi imikhuba eninayo lapha ekhaya. Nithandana nodwa, nilumisa abantu ngezinja. Yonke imigilingwane ibuzwa kunina, wababheka ngamehlo amabi uKaputeni.*

*(Chili & Ndlovu, 2013, p.25)*

Kuyacaca ukuthi abanemizwa yobulili obufanayo bayahlekwa imiphakathi uma beveza ngokweqiniso ubulili babo. Lokhu-ke kuye kugcine ngokuthi bagcine sebesaba ukuphumela obala ngoba besabela ukuthi bazokwenziwa inhlekisa yimiphakathi abaphila kuyo. Lokhu kuyahambisana nenjulalwazi kaPharr (1988) yengcindezelo. UPharr uveza ukuthi “imvama” yiyona sithombe sokulunga okuthi ngayo kwahlulelwe “omunye” ngoba “omunye” ubonakala ehlukile. Laba abaseqenjini “lemvama” bagqilaza “abanye” ngoba bona bezibona bengcono benza okuthandwa yimiphakathi, futhi babonakala beyisibonelo esihle okufanele kubukelwe kuso. Lokhu kufakazela khona ukuthi amaphoyisa njengoba ayebahleka njena oSindi noPat babonakala benza okungalungile emehlweni awo.

### **5.3.5 Inkululeko yokuzikhethela**

Ukuphila impilo oyithandayo kungenye yezinto eziye zenze umuntu athokoze empilweni yakhe. Kuye kwenzeka-ke uthole ukuthi umuntu useze uphathwa umzwangendwa ngenxa yokuthi lokho afisa ukuthi kwenzeka akwenzeki ngenxa yokwesaba abantu abathile. Lokhu-ke kuye kubahlukumeze kakhulu abanemizwa yobulili obufanayo ngoba baye bazibone bona bephucwa ilungelo lenkululeko yokuzikhethela. USibiya (2008) embhalweni wakhe wobuciko othi ‘Bengithi



Lizokuna' usikhanyisela ngobuhlungu bokuphila ngaphansi kwengcindezi yokungakwazi ukuzikhethela ngoba ufuna ukuthokozisa ophila phakathi kwabo. Umfo kaSibiya ubeka kanjena:

*UMhlengi uvele ewindini ugqolozele ulwandle olugubha amagagasi aluhlaza cwe phezu kwawo kundizandiza izinyoni zibhakubhakuza amaphiko azo ngenkululeko sengathi ziyamgabisela. Wayihalela inkululeko yazo, kwamcacela ukuthi naye kwakufanele adlule kulobu bunzima ukuze akhululeke ekugcineni.*

(Sibiya, 2008, p.17).

Kulesi sicaphuno esingenhla, kusobala ukuthi uMhlengi wayesegule iminyaka ephethwe isifo somzwangedwa kodwa engenawo amandla. Isifo esasimphethe umuzwa wokuthandana nabantu abanobulili obufana nobakhe. Weyekhuliswe emndenini nasemphakathini ohlukanisa abantu nemisebenzi ngokobulili yingakho kwamthatha iminyaka ukuphumela obala ngemizwa yakhe. Lokhu kungaphumeli obala kukaMhlengi ngesimo sakhe yingoba "engomunye" engeyona "imvama" uyesaba ukuthi uma engase aphumele obala engathola ukuhlukumezeka kulabo abazithatha njengabalungileyo. Kodwa-ke nakuyena safika isikhathi sokuba azikhulule ngokuba enze lokho okwakufiswa inhliziyo yakhe. Umfo kaSibiya (2008) ubeka kanjena:

*Wayesesithathile isinqumo uMhlengi Ngidi. Empeleni wayekade asithatha eminyakeni eminingi edlule. Umehluko nje namhla ukuthi wayesenqume ukwenza okuthile okuphathekayo mayelana nesinqumo sakhe. Kwakumcacela ngempela manje ukuthi kwakungasekho ukuphindela emva. Nanxa ayengawungabazi umqansa owawumgqolozele emehlweni wayezizwa ekhululekile ngaphakathi. Ekugcineni ayezofezeka amaphupho akhe eminyaka. Ekugcineni wayesezokhululeka, aphile impilo okwase kuyiminyaka ayilangazelela.*

(Sibiya, 2008, p.12)

Kanjalo nasendabeni ethi, 'Umhlaba Ushingile' uNqetho (2004) uveza umlingiswa onguBafana enengcindezi yokuphumela obala ngomuntu othandana naye. Uyesaba ukuthi abazali bakhe ngeke bahambisane nomuntu yena azimisele ukwakha naye umuzi. Uxabana noyise uMkhabela ngoba engafuni ukuphumela obala esho ukuthi uthandana nobulili obufana nobakhe. Umfo kaNqetho ubeka kanjena:

*Usho ukuthatha ini baba? Ngisho ukuthatha umfazi uganwe njengoba onke amadoda enza. Bafana nginomuzwa ongitshela ukuthi awuthathi ngoba unenkinga ethile oyigodlile. Nawe mfana wami ungufakazi ekutheni kuleli khaya akekho owake wabona isangane sakho. Engithi-ke eyehlula amadoda iyabikwa, nenjobo enhle ithungelwa ebandla. Yilo ibandla ndoda leli, alikho eledlula leli. Athule umnumzane amjolozele ezinhlamvini zamehlo lo mfana sengathi kukhona akufunda kuwo. NoBafana amesinde amehlo kayise abheke phansi.*

*(Nqetho, 2004, p.22)*

Le nto eyenzeka kuBafana ivamisile ukwenzeka esizweni esimnyama ngoba akujwayelekile ukuthi ubulili obufanayo buthandane. Lokhu kudalwa amasiko ethu bantu abamnyama kanjalo nezinkolo ezahlukene, ikakhulukazi inkolo yobuKrestu, ephikisanayo nokuthandana kwabanobulili obufanayo futhi ekuthatha njengesono esikhulu. Incwadi kaLevi (20:22) eBhayibhelini iveza ukuthi owesilisa olala nomunye wesilisa kanjalo nowesifazane olala nomunye wesifazane basuke sebenze isono, kufanele ukuthi babulawe. Kukhona-ke nokuthi abantu abamnyama abakaqondi ukuthi abanye abantu bangazalwa benemizwa yobulili obufana nobabo. Okunye engicabanga ukuthi kunomthelela nakho kakhulu ukuthi abantu abamnyama abakafundiseki ngalolu hlobo lwabantu kuye kubenzima-ke ukwemukela into ekubeni engenalwazi lwayo.

### **5.3.6 Ukuhlukumezeka kwezothando**

UPat sitholile ukuthi esakhula isikhathi esiningi wayesichitha ngokuthi adlale nabafana kodwa kuyavela ukuthi wayenalo isoka lakhe okwakunguMthunzi, okwathi uma elitshela ukuthi ukhulelwe lavele lashaya utshani. Yikho kanye-ke lokhu okwenza uPat akangabe esabathemba abantu besilisa, wavele wabona kungcono angene ebudlelwaneni nabanemizwa yobulili obufana nobakhe (p. 10). UChili benoNdlovu babeka kanjena:

*Wayekhule ngendlela engaqondakali njengoba isikhathi esiningi wayesichitha nokudlala nabafana. Wayebhukuda, edlale ibhola kanye neminye imidlalo konke ekwenza ndawonye nabafana. Nezingubo ayezizigqoka imibala kwangezabafana. Impilo yakhe yonke uPat akekho omunye umuntu wesilisa owayemazi ngaphandle kukaMthunzi owayebhadle endlini emnyama. Kwasekuqaleni ukubalekelwa*

*nguMthunzi emshiya nesisu kwakumenze wangabe esabathemba nhlobo abantu besilisa*

(Chili & Ndlovu, 2013, p.10).

Kulesi sicaphuno esingenhla, kuyacaca ukuthi nakuba uPat wayengumuntu wesifazane zikhona izimpawu ezazikhombisa ukuthi ungumuntu wesilisa njenokudlala imidlalo yabantu besilisa nokugqokisa okwabo. Kungenzeka ukuthi ukuthandana kwakhe noMthunzi kwakuyindlela yokuzama ukucindezela imizwa yakhe ngoba enzela abantu bangamexwayi.

USindi naye ngokunjalo uphoxwa yisoka lakhe uTeboho lithandana noBelinda. Ngenxa yokungasabathembi abantu besilisa ucabanga ukuthi kungabangcono uma engabasebudlelwaneni nomuntu onobulili obufana nobakhe. Nempela simthola eseshade noPat ongumuntu wesifazane njengaye(p.10). Nakuba kungesona isizathu sobukhona kobunkonkoni nobungqingili, lokhu okuvezwa ababhali oChili benoNdlovu (2013) bombhalo othi 'Amanyal' Enyoka' kuye kwenzeka ngenxa yokuthi kubekhona ukuhlukumezeka othandweni umuntu akade enalo. Lowo oqukayo athande ubulili obufana nobakhe uye abona ukuthi mhlawumbe angase aluthole uthando ebudlelwaneni bobulili obufana nobakhe.

Kodwa-ke lesi sinqumo kulabo ababhekana nezinkinga ebudlelwaneni obungafani, kungaba nawo umthelela ekungaphathweni kahle kwabantu abanjalo. Lokhu kwenza imiphakathi icabange ukuthi abantu bangena ebudlelwaneni bobulili obufanayo ngenxa yezingqinamba abahlangabezana nazo othandweni lobulili obungafani. Lokhu-ke kube sekushayisana nalokho okushiwo ngabanemizwa yobulili obufanayo ukuthi basuke bezalwe benale mizwa. Kubakhona nalabo abangena ebudlelwaneni bobulili obungafani nobabo bese kuthi endleni umuntu bese eyashintsha, bese engena ebudlelwaneni yabanemizwa yobulili obufanayo. Iqiniso ukuthi labo abangena kwezothando nobulili obuhlukile basuke befuna ukuthathwa 'njengemvama', bangabukwa kabi yimiphakathi ukuze bamukeleke emiphakathini bese kuthi ngokuhamba kwesikhathi bashintshe. Kuyacaca ke ukuthi basuke besacashile nje kumbe besazifuna, benengcindezi yokwesabela izimpilo zabo ezivama ukuba nemiphumela engemihle kubo, njengokubulawa, ukudlwengulwa, ukuxoshwa emakhaya nasemiphakathini, benziwe nenhlelekisa.

### 5.3.7 USIKOMPILO

Cishe kuyo yonke imikhakaha yempilo kukhalwa isililo sinye phakathi kwabadala nabancane. Ziningi izimbangela zalesi sililo emphakathini esiyakhele. Izimpande zalesi sililo ngamasiko. Libabamba iqhaza elikhulu esizweni. Ikakhulukazi esizweni samaZulu njengoba lolu cwaningo lumayelana nokwenzeka olimini lwesiZulu. yingakho uye uthole ukuthi uma umuntu enza into engalungile kuye kuthiwe lokhu akwenzayo akulona isiko lethu. Isiko luyingxenye elawula okufanele kwenziwe isizwe. UNyembezi noNxumalo (1982) balichaza kanjena isiko:

*Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo ejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa avellelwe yishwa yena nomndeni wakhe noma nanaso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele.*  
(Nyembezi & Nxumalo, 1982, p.99)

Kuyavela kubabhali abaningi ukuthi ukuthandana kwabanobulili obufanayo bekungesiyona into ebiyisiko lase-Afrika. Yingakho sithola uMengameli wakudala waseNamibia uSam Nujoma uRobertson (2011) aphawula ngaye kanje:

*Sam Nujoma while still president of Namibia in 2003, also told a press conference of international journalist that homosexuality was 'borrowed sub culture, alien to Africa and Africans.'*

(Robertson, 2011, p.10)

Ngenxa yezinguquko ezikhona sekubonakala sekwandile ukuthandana kwabanobulili obufanayo. UMthethosisekelo Wezwe laseNingizimu Afrika uyakuvumela ukuthi abanemizwa yobulili obufanayo beganane futhi banikezwe amalungelo afana nawalabo abathandana benobulili obungafani. Lokhu sikubona phakathi kukaThobani Sithole kanye noTsepo Modisane (Khanyile, 2013p.4) esengike ngaphawula ngabo phambilini kulesi sahluko, okuyindaba eyayithathelwe ephephandabeni iSolezwe neLanga ngonyaka wezi-2013, lapho babopha khona ifindo likasofa silahlane KwaDukuza. Kuyavela ukuthi abazange balobolane ngoba abasibonanga isidingo sokwenza lokho ngoba bangamadoda bobabili, kodwa kuyavela ukuthi bayihlaba inkomo benzela ukucela izinhlanhla kwabaphansi. UTshepo waze waya ethuneni likababa wakhe eyombikela ngomshado wakhe noThobani.

Ngokosiko lwethu thina sizwe esimnyama, uma kuzoba khona ukuganiselana kufanele kubekhona abakhongi abayokhonga kubo kamakoti. Kuye kuphume izinkomo ziye kubo kamakoti zihanjiswa abakhongi. Lokhu kusuke kuyingxenyeye yokuyokhonga ubuhlobo obuhle. Lokhu kufakazelwa nanguNyembezi noNxumalo (1982) lapho bethi:

*Lapho uyise wensizwa esezwile ube eseyibuza indodana yakhe ukuthi liqiniso yini ukuthi isifuna ukuthatha, wayekhetha indoda eyisihlobo noma engumngani wakhe omkhulu acele iyomkhongela. Le ndoda yayiphelzelwa ngenye. Amabhaka, noma izinkomo zelobolo zilethwa ngabakhwenyana beziqhuba, afike umkhongi amemeze esangweni athi, nazi izinkomo wena wena wasekuthini. Bese ezisho ngemibala zonke izinkomo umkhongi aziqede, zingeniswe-ke. Kwakuxoxwa ngelobolo, kuphawulwe okuhle nangezinkomo. Le ngxoxo ibizwa ngokuthi ubulanda*

*(Nyembezi & Nxumalo, 1982, p.118).*

Kunenkolelo yokuthi uma kungenzekanga lokho kungenzeka ukuthi umshado wabo ungahambi kahle ngoba usuke ungabusisiwe ngabaphansi. Lokhu kufakazelwa nguMyeza lapho ethi:

*Izinyanya abantu abanesikhwele esixakile. Uma kukhona usiko oluthize othe ngesizathu esithile wangalenza ziyathula isikhathi eside kodwa lapho seziludinga zikuqubukela esiswini njengotshwala zikudalele amashwa angapheli kwale noma usushweleza.*

*(Myeza, 2003, p. 30)*

Lokhu okwenziwe oThobani noTsepo sekuyashayisana nesiko ngoba ocela isihlobo esihle kuye kube ngowesilisa, esicela kubo kowesifazane. Kanjalo nasendabeni esengike ngaphawula ngayo phambilini ebhalwe nguMohale noNdlovu (2012) lapho isitabane sowesilisa onguSibonakaliso waseSikhawini semuliswa ngabazali baso. Lesi senzo sagxekwa yimiphakathi nabahlaziyi bezilimi, begxeka lesi senzo bathi lokhu kuwukujivaza usiko lwamaZulu lokwemuliswa kwezintombi, njengoba uSibonakaliso 'engumfana'. Babeka ukuthi ngumuntu wesifazane owemuliswayo ngoba usuke esekhulile nokuthi abazali basuke bebonga indodakazi yabo ukuthi iziphathe kahle.

UNgubane (2012) oyisazi sezamasiko uthi ukwemula komuntu wesilisa kuphambene nesiko ngoba owesilisa usuke ezothathwa ngubani njengoba nguye okumele akhethe intombi. Umfana yena uma esekhulile uye akhuliswe ngendlela yabafana engafani naleyo yamantombazane. UNyembezi benoNxumalo (1982)

bathi umfana uma esekhulile wayevuka ekuseni akhiphe izinkomo zakubo nezomakhelwane azise entabeni. Kwakuthi kungabonakala ekuseni ukuthi izinkomo azikho, abafana abakhulile beyofuna entabeni. Bathi bengamfika lowo mfana okhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise esiswini. Lokhu kufakazelwa nanguPeters (1983, p. 118) lapho ethi:

*The Zulu boy awakens and leaves the homestead early in the morning following the discharge, taking the cattle and informing no one. When the homestead stirs, his and the animals' absence tells the story and the boys who have reached puberty, but have not been included in an age regiment, set off to look for him.*

*(Peters, 1983, P. 118)*

Lesi sicaphuno esingenhla sikuveza ngokusobala ukuthi okwakwenziwa uSibonakaliso kwakuphambene nosiko olwenziwa abantu abamnyama uma umfana ezibona ukuthi usekhulile. Ngingeke-ke kodwa ngamsola kakhulu ngoba kungenzeka ukuthi kwaba ngenxa yemizwa anayo yokuba ngumuntu wesifazane, okwadala ukuthi aze akhethe ukwenzelwa umemulo ngendlela yabantu besifazane.

#### **5.4 IQOQA LESAHLUKO**

Kulesi sahluko ngifingqe ngaphinde ngahlaziya imibhalo yobuciko naleyo yamaphephandaba ekhuluma ngabanemizwa yobulili obufanayo. Ngiphinde ngabheka nokuvezwa kwabalingiswa emibhalweni yobuciko nasemaphephandabeni ayeyingxenywe yocwaningo, ngahlaziya nezindikimba ezatholakala. Konke lokhu ngikwenze ukuze ngiphendule umbuzongqangi wokuqala othi: Bavezwe kanjani abalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko yesiZulu efundiswa ezikoleni zamabanga aphezulu nasemaphephandabeni esiZulu? Esahlukweni esilandelayo ngizophendula umbuzongqangi wesibili othi: Othisha bamabanga aphezulu bakuqonda kanjani ukuba nemizwa yobulili obufanayo?

# ISAHLUKO SESITHUPHA

## INDLELA OTHISHA ABAQONDA NGAYO ABANEMIZWA YOBULILI OBUFANAYO

### 6.1 ISINGENISO

Esahlukweni esedlule kuxoxwe ngokuvezwa kwabalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko kanye nasemibikweni emithathu yamaphephandaba esiZulu amabili, iSolezwe kanye neLanga. Kulesi sahluko kuzoxoxwa ngendlela othisha abaqonda ngayo abanemizwa yobulili obufanayo. Kuzophendulwa umbuzongqangi wesibili othi: Othisha bakuqonda kanjani ukuba nemizwa yobulili obufanayo? Ekuphenduleni lo mbuzo ngisebenzise izingxoxo zenhlohlwazi esakuhleleka/ecishe ukuhleleka (*semi-structured interview*) nothisha ababili basesikoleni iDazinkani Secondary School. Nazi izindikimba ezatholakala lapho kuhlaziywa okutholakele mayelana nalo mbuzongqangi wesibili:

- Ukungaqondi kothisha ngabanemizwa yobulili obufanayo.
- Ukuba nenzondo kothisha ngabanemizwa yobulili obufanayo.
- Ukugwema kothisha ukukhuluma ngempilo yabanemizwa yobulili obufanayo.
- Izinkolelo ezimayelana nokuganana nokwakheka kwemindeni kwabanemizwa yobulili obufanayo.
- Ukungakhululeki kwabanemizwa yobulili obufanayo.
- Ababhali nendlela abaveza ngayo abanobulili obufanayo.
- Izinsizakufundisa.

### 6.2 INDLELA OTHISHA ABAQONDA NGAYO ABANEMIZWA YOBULILI OBUFANAYO

#### 6.2.1 UKUNGAQONDI KOTHISHA NGABANEMIZWA YOBULILI OBUFANAYO

Ezingxoxweni engaba nazo nothisha, kwacaca ukuthi othisha kwabona abakuqondi kahle ukuba nemizwa yobulili obufanayo (ubunkonkoni/ubutabane). Lokhu kwavela ezingxoxweni zenhlohlwazi esakuhleleka/ecishe ukuhleleka (*semi-structured interview*) engaba nazo nothisha ababili, okunguthisha uMkhize kanye nothisha uMkhonza. Kuyavela ukuthi bobabili lab'othisha abanakho ukuqonda

ngabanemizwa yobulili obufanayo. Nokho-ke uthisha uMkhonza wake wabonakalisa ukukuqonda ngandlela thize ukuthi kusho ukuthini ukuba nemizwa yobulili obufanayo. Lokhu kuzwakala emazwini akhe uthisha uMkhonza lapho ethi:

*Abanye kuye kube ukuthi umuntu uthe ezalwa wazalwa enobulili obubili, kodwa uthole ukuthi obunye abugqamile, abubonakali kodwa busemizweni yakhe, kanti obunye busobala. Ngamanye amazwi umzali ingane ithi ifika emhlabeni abe egijimela ukubona ebulilini (sex) bengane yakhe, kanti akulula ukuba azi ingane izalwa nje ngemizuzu yokuqala ukuthi ingane ayilethe emhlabeni ingase ibe nobunye ubulili obucashile, obungale kwalobu yena abubona ngamehlo. Leyo ngane ke izothi ikhula ikhule abantu bebona lobu bulili obugqamile okuzothi ngokuhamba kwesikhathi bese kugqama lobu obucashile, obubonakala ngezimpawu ezithile ezisemzimbeni (njengokuthi owesifazane abe nentshebe, abe nezwi elibhodlayo, ahambe njengendoda, isimo somzimba sibe sengathi esomuntu wesilisa), kumbe ngezenzo. Lo muntu ube esebonakala ngezenzo zakhe 'ngokuphambanisa' ubulili ayibona, uma ubulili obukade bugqamile kungobesilisa uzokwenzisa okowesifazane kanti uma kugqame obesifazane uzokwenzisa okowesilisa. Komunye umntwana ebuncaneni bakhe lezi zimpawu zisheshe zigqame mhlawumbe uma kungowesilisa umthola esedlala nabesifazane, uthole ukuthi nemisebenzi athanda ukuyenza kube yileyo yabesifazane, agqokise okwabantu besifazane. Nowesifazane naye ngokunjalo umthola edlala nabesilisa nemisebenzi athanda ukuyenza kube yileyo yabesilisa enze futhi agqokise okwabantu besilisa.*

Kule nkulumo engenhla, kuyacaca ukuthi uthisha uMkhonza kukhona ulwazi analo ngobunkonkoni, nokuthi uyaqonda ukuthi lesi simo akusona esokuzenzisa kodwa umuntu udalwa naso njengoba echaza nje ukuthi ingane izalwa naso. Lokhu kuyahambisana nokugcizelelwa nguHamer (1993) lapho ethi ubunkonkoni yisimo (*condition*) ingane ezalwa naso, akusisona isifo (*disease*). Uveza ukuthi ufuna abafundi babaqonde kahle abanemizwa yobulili obufanayo, futhi bangahambi bebaxeka bebe bengenalwazi lokuthi kusuke sekwenzenjani uma umuntu eba nemizwa yobulili obufana nobakhe.

Uthisha uMkhonza uveza nokuthi kubalulekile kakhulu ukuthi abafundi bazi ukuthi bakhona abantu abagcina sebephila le mpilo ngenxa yokuthi abazange baluthole uthando kubantu ekade bethandana nabo abanobulili obungafani nobabo. Uthisha uMkhonza waqhubeka wathi lokhu kuye kubenze babone kungcono ukujikela ebudlelwaneni bobulili obufana nobabo. Uthisha uMkhonza uthi lokhu ukwenza ngoba ecabanga ukuthi mhlawumbe ukuthandana nomuntu onobulili obufana nobakheuzoyithola injabulo. Okunye okuvezwa uthisha



uMkhonza ukuthi kuye kube ukuthi umuntu wathola ukuhlukumezeka esemncane ngokocansi, manjena akasamethembi umuntu onobulili obufana nobakhe. Lokhu kuphawula kukathisha uMkhonza kwangenza ngaphakamisa amehlo ngenxa yokuthi izingane zingacabanga ukuthi kanti kusho ukuthini ukuba yinkonkoni kanti kuhambelana nokuphoxeka oke waba nakho othandweni nobulili obungafani. Ngakho-ke lokhu kungenza ukuthi izingane zidideke bese kuthi laba abayizinkonkoni zibabuke njengabantu abangazalwanga nemizwa yokuthanda ubulili obufana nobabo.

Ngakolunye uhlangothi kwabe sekungimangaza futhi ukuthi uthisha uMkhonza aphinde aveze omunye umqondo owehlukile kulona, lapho eveza ukuthi abanye abazali baye baqale masinyane ukunaka ukuthi sengathi kukhona okushaya amanzi ezinganeni zabo bese beqala ukuzikhalima, ngoba phela akekho umzali othanda ukuthi umntwana wakhe abesebudlelwaneni nobulili obufana nobakhe.

*Abanye abazali baye baqale lapho ukunaka ukuthi sengathi kukhona okungahambi kahle ezinganeni zabo bese beqala ukuzikhalima, ngoba phela ngiyakholelwa ekutheni akekho umzali osuke ethanda ukuthi umntwana wakhe aphile impilo yobunkonkoni.*

Kulesi sicaphuno esingenhla kuyacaca ukuthi uthisha uMkhonza akaqondi kahle ngobunkonkoni, okuyinto eyehlukile kulokhu ayekusho ekuqaleni, lapho ayekhombisa ukuqonda ukuthi ubunkonkoni yisimo ingane ezalwa naso. Lokhu kushayisana kwemibono yomuntu oyedwa kufakazela khona ukuthi akaqondi ngokuphelele ukuthi ubunkonkoni buyini nokuthi budalwa yini. Ngale Ndlela kulula ukuthi uthisha uMkhonza abe budedengu nakubafundi bakhe lapho esefundisa ngale ndikimba, uma kuwukuthi kwayena unalokhu kudideka.

Okunye okuvezwa uthisha uMkhonza okwangenza ngamanqika ngokuba nolwazi olwanele ngobunkonkoni yilapho esephawula ngokuthi abazali baye babaxoshe abantwana emakhaya uma umntwana esephumele obala ngesimo sakhe, okungeyona into enhle ngoba 'kwesinye isikhathi' umntwana usuke angazikhethelanga lesi simo asuke ekusona. Le ngxenye yokugcina yomusho lapho ethi 'kwesinye isikhathi...' kuyacaca ngempela ukuthi uthisha akaqondi ngento akhuluma ngayo. Uma eyiqonda kungani ethi: "Kwesinye isikhathi...?" Ngikusho lokhu ngoba ingane ayizikhetheli ukuphila impilo yobunkonkoni. Lokhu kuze kufakazelwe abanye abacwaningi lapho bethi lesi isimo umuntu azalwa naso (Hamer, 1993).

Wabuye waveza ukuthi abanye abantwana baye bagcine bengaphumelanga obala besabela ingcindezi yokuthi bazokhishwa inyumbazane yilabo ababecabanga ukuthi bayabathanda. Uthisha Mkhonza waveza ukuthi kungaba kuhle ukuthi abazali emakhaya babe nesikhathi sokuxoxa nezingane zabo, ngoba kuyenzeka ukuthi abanye abantwana bangene ebudlelwaneni kwabanemizwa yobulili obufanayo ngenxa yabangane. Umuntu angazibuza-ke lapha ukuthi kuyiqiniso kangakanani lokhu, nokuthi umuntu ubayinkonkoni ngoba enziswa abangani, nokuthi usuke ngempela yena ngokwakhe engenayo yini imizwa yobulili obufanayo? Lokhu kuphawula kutshengisa khona ukuthi uthisha akabuqondi ngendlela egculisayo ubunkonkoni nobunjalo babo. Uthisha uMkhonza waphinde wakuveza futhi ukungaqondi kwakhe ngabanemizwa yobulili obufanayo lapho ngimbuza ukuthi uma engathola ukuthi umntwana wakhe unemizwa yobulili obufana nobakhe angenzenjani. Waphendula wathi:

*Ngicabanga ukuthi ngingamemukela nakuba mina ngingahambisani nakho, kodwa ngithole isizathu esiqinile ukuthi kungani eze wabona ukuthi akaphile le mpilo yobutabane. Ngoba kungenzeka ukuthi ungene kule mpilo hhayi ngoba ethanda kube ngenxa yesimo, ezinye zazo esengike ngazibala ngaphambilini. Ngingabuye futhi ngizame ukuhlala naye phansi ngimbonise ngezinto ezinobungozi ngempilo le yobutabane, kodwa ekugcineni ngimtshele ukuthi azikho mina izinqumo ngomthathela zona ekugcineni zonke izinqumo azozithatha ngezakhe.*

Lesi sicaphuno esingenhla sikhombisa ukuthi uthisha akaqondi kahle ngobunkonkoni ngoba nangu phela eveza ukuthi angayibonisa ingane yakhe, okufakazela khona ukuthi ucabanga ukuthi ukuba nemizwa yobulili obufanayo yinto umuntu azikethela yona futhi angakwazi ukuyiyeka uma eboniswa. Lokhu kuphawula okwenziwa uthisha uMkhonza lapha akusivezi isithombe esihle ngothisha indlela aqonda ngayo abanemizwa yobulili obufanayo. Lokhu kudideka okunjena kukathisha kungagqugquzela ukuhlukunyezwa kwabaphila impilo yobutabane.

Uthisha uMkhize naye wakhombisa ukuthi unakho ukungaqondi ngabanemizwa yobulili obufanayo. Yena ukubonakalisa ngokuthi axwayise abafundi ngokuphila impilo yokuba sebudlelwaneni nobulili obufana nobakho. Engxoxweni yenhlololwazi engaba nayo naye ubeka kanjena:

*Okunye okubalulekile abafundi kumele babazi ubunzima abayizitabane abahlangabezana nabo uma bake baphumela obala ukuze abantwana*

*bengakuthathi njengento engumdlalo, okuzothi uma umuntu ethanda evuke esefuna ukuzibona eseyisitabane.*

Njengoba nothisha uMkhonza akhombisa ukungaqondi ngabanemizwa yobulili obufanayo, lokhu kwabonakala nakuthisha uMkhize ngabanemizwa njengoba kwacaca ukuthi naye ucabanga ukuthi lento yobulili obufanayo kwenza ukuthi uthisha acabange ukuthi lena yinto umuntu ayenza ngoba ethanda, nakhu phela eveza nokuthi angabaxwayisa ngobungozi bobunkonkoni, njengoba eze egcizele ukuthi kumele bazi ngobunzima bobutabane, bazi nokuthi akusiwo umdlalo. Waphinde waqhubeka wabeka kanje:

*Umuntu onemizwa yobulili obufanayo ukwenza ngoba ekuthanda. Lokhu kudalwa ukuthi ezweni laseNingizimu Afrika wonke umuntu unelungelo lokuthi enze noma yini ayithandayo ngaphandle kokuphazanyiswa, inqobo njena uma lelo lungelo lingazukuphazamisa omunye umuntu.*

Lokhu okushiwo uthisha uMkhize kuveza isithombe sokuthi akufanele ukuthi sibacwase labo abanemizwa yobulili obufanayo ngoba nabo banamalungelo okwenza abakuthandayo, njengoba noMthethosisekelo Wezwe ubavikela kwabakwenzayo. Wabuye waveza ukuthi lokhu kudalwe izinguquko esinazo ezvani lakithi ngemva kokuba sesithole inkululeko ngonyaka we-1996. Uthisha uMkhize ubeka kanjena enkulumeni yakhe:

*Umuntu ukhululekile ukuthi engenza noma yini ayithandayo, inqobo njena uma leyo nto ingezukuphazamisa ilungelo lomunye umuntu. Wonke umuntu unelungelo lokwenza akuthandayo ngaphandle kokuhlukunyezwa ngabangahambisani nakwenzayo.*

Lesi sicaphuno siveza umqondo wokuthi nakuba uthisha uMkhize eqonda ngamalungelo abantu njengokusho koMthethosisekelo, kodwa kubukeka sengathi akaqondi ngabanemizwa yobulili obufanayo. Yena ubona ukuthi umuntu yinto azikhethale yona ngenxa yelungelo analo lokwenza akuthandayo engaphazanyiswa muntu.

## 6.2.2 UKUBA NENZONDO KOTHISHA NGABANEMIZWA YOBULILI OBUFANAYO

Kuvamisile-ke ukuthi uma umuntu engahambisani nento ethile bese eba nenzondo ngayo. Kuyavela-ke ezinkulumeni zothisha ababengabahlanganyeli bocwaningo ukuthi ikhona inzondo abanayo ngabanemizwa yobulili obufanayo. Lokhu kuyabonakala engxoxweni yenhlololwazi esakuhleleka engaba nayo nothisha uMkhize kanye nothisha uMkhonza. Nakuba uthisha uMkhonza ebonakala ukuthi unayo inzondo ngabanemizwa yobulili obufanayo kodwa yena ubonakala engcono kunothisha uMkhize. Uthisha uMkhize zisuka amadaka njena ukuveza ngokusobala ukuthi yena akahambisani nempilo ephilwa ngabanemizwa yobulili obufanayo. Engxoxweni yenhlololwazi engaba nayo naye ngimbuza ukuthi uye azizwe enjani uma umbhalo ukhuluma ngabanemizwa yobulili obufanayo wagcizelela wathi akahambisani nakho. Ngaphambi kokuthi aphenhule umbuzo wami wakhombisa ukunyukubala. Lokhu kwenza kwakhe kanjalo kwanginikeza isithombe sokuthi akafuni nakuzwa ngabanemizwa yobulili obufanayo. Emveni kwalokho waphendula wathi uye azizwe ephatheka kabi waze waphefumulela phezulu. Wathi okumenza ukuthi aphaheke kabi ukuthi nguyena osuke efundisa abafundi incwadi, okusho ukuthi nguyena ongqungquzela abafundi ukuthi baphile le mpilo ezobulala isizwe esimnyama. Angiphatha kabi lamazwi kathisha uMkhize, nakuba kwakungafanelekile ngikhombise ukujabha kwami ngenxa yenkulumo yakhe. Nasi isicaphuno esikufakazela lokhu:

*Uma sengiyifundisile ngiye ngizizwe ngiphatheka kabi impela, ngoba phela ngisuke ngibona kahle ukuthi nasi isizwe sifa siphela, ngisho ukuthi lafa elihle kakhulu, nasi isizwe sizoshabalala ngoba phela ngiyaziqhenya ngobuzwe bami. Angiziboni ngigqungquzela ukuthi abantwana baphile impilo yobutabane.*

Ngabe sengimbuza ukuthi uma efundisa akwenzeki yini abagxeke abanemizwa yobulili obufanayo. Wangiphendula ngokukhulu ukukhululeka wathi kuyenzeka ukuthi abagxeke ngoba usuke enzela ukuthi 'balazi iqiniso', umuntu ethi ephila le mpilo kodwa abe eyazi ingozi azifaka kuyona.

*Uma ngifundisa khona angifuni ukukhuluma iphutha kuyenzeka ukuthi ngibugxeke ubutabane. Kodwa engisuke ngikusho ngisuke ngenzela ukuthi balazi iqiniso ethi umuntu ezifaka kuleyo nto, kodwa abe azi ngobungozi nangezingqinamba azifaka kuzo.*

Okunye akuveza kwaba ukubaluleka komndeni wakhe, akubeka kwacaca ukuthi yena akaboni ukuthi ilungu lomndeni wakhe lingashada noma lingaganana

nomuntu onobulili obufana nobalo. Waveza ukuthi ngoba lokho kuyokwenza ukuthi isibongo somndeni wakhe singabe sisanda okuyinto yena angeke ahambisane nayo. Nanka amazwi akhe uthisha uMkhize afakazela lokhu:

*Okuye kungishayise ngovalo kakhulu ukubheka umndeni wami njengoba ngizele izinsizwa zodwa njena, uma kungathiwa zingilandela ezinye izinsizwa lokho kuyobe kusho ukuthi umndeni wami ngeke usanda kanjalo nesibongo salana ngigane khona ngeke sisanda. Cha, ngeke ngikuvume ukuthi ngilandelwe indoda enye kuthiwe uyena makoti wakwami ngizohlala naye. Mina ngifuna umuntu ozokwandisa umndeni wami. Cha impele ngiye ngizizwe ngihlukumezeka yingakho kuyomele ngihlale nabo phansi belazi iqiniso.*

Kulesi sicaphuno esingenhla uthisha uMkhize uyiveza ngokusobala inzondo anayo ngabanemizwa yobulili obufanayo. Akafuni nakuyizwa indaba yokuthi kungaba khona ilungu lomndeni wakhe elingaganana nobulili obufana nobalo. Ngakolunye uhlangothi uthisha uMkhonza ubonakala engconywana ukukhombisa ukuba nenzondo ngabanemizwa yobulili obufanayo. Lokhu kodwa akusho ukuthi akanayo inzondo ngabo. Ukungakukhombisi ukuba nenzondo kwabanemizwa yobulili obufanayo, ukuveza lapho ethi:

*Abantu kufanele ukuthi bazi ukuthi abanemizwa yobulili obufanayo abantu abaphila nathi. Umehluko ophakathi kwethu nabo ukuthi bona banemizwa yobulili obufana nobabo, lokhu okungasho ukuthi sekubenza behluke kubantu abanemizwa yobulili obungafani.*

Waphinde waphawula kanje uthisha uMkhonza:

*Ngiye ngiphinde ngiyale abafundi ukuthi akusho ukuthi uma umuntu ephila impilo yobutabane usehlukile kithina usafana nathi into esahlusile imizwa yobulili nje kuphela. Akufanele-ke thina bese simbheka njengomuntu ongasalungile.*

Uthisha uMkhonza uphinde akubonise ukungabinanzondo ngabanemizwa yobulili obufanayo lapho ngimbuza umbuzo othi uma efundisa imibhalo yobuciko ekhuluma ngabanemizwa yobulili obufanayo uye azizwe enjani. Waphendula ngeliphansi wathi uye engaphatheki kahle. Wathi okuye kwenze ukuthi engaphatheki kahle ukungazi ukuthi abantwana abanale mizwa kungabaphatha kanjani okushiwo ngabo okungekuhle.

*Ngiye ngingaphatheki kahle kodwa phela ayikho into engisuke ngizoyenza ngoba kufanele abantwana bazi ngalezi zindikimba.*

*Okuye kudale ukuthi ngingaphatheki kahle ukungazi ukuthi ngakube abantwana abanale mizwa bazophatheka kanjani uma sesiyidingida, njengoba abantu abaningi bengahambisani nempilo yobutabane.*

Kulesi sicaphuno nakuba uthisha ekhombisa ukuba nenzondo ngabayizinkonkoni kodwa lapha kwavela isithombe sokuthi uthisha uMkhonza unakho ukubazwela abanemizwa yobulili obufanayo. Waveza nokuthi ukukhuluma kwakhe mhlawumbe ngendlela engamukelekile ngabanemizwa yobulili obufanayo, kungadala ukuthi bagcine sebeyeke ngisho isikole. Uthisha uMkhonza wabuye waveza nokuthi uye azame ngayo yonke indlela ukugwema amagama anganambithiseki ababizwa ngawo abanemizwa yobulili obufanayo ukuze kuthi uma kukhona onale mizwa engaziboni ecwasekile.

*Uma abafundi sebesebenzisa amagama anganambithiseki okubizwa ngawo abanemizwa yobulili obufanayo ngiye ngikhuze. Ngaye ngibatshela nokuthi la magama agqugquzela inzondo phakathi kwabanemizwa yobulili obufanayo kanye nabanemizwa yobulili obungafani.*

Ngike ngakubalula-ke phambilini ukuthi nakuba uthisha uMkhonza engayikhombisi inzondo kakhulu kwabanemizwa yobulili obufanayo, kodwa unayo leyo nhlansana yenzondo ngabanemizwa yobulili obufanayo. Lokhu kuvela lapho eveza khona ukuthi yena ungumntwana kaNkulunkulu akahambisani sampela nokwenziwa ngabanemizwa yobulili obufanayo. Kule nkulumo yakhe uveza ukuthi ngokweBhayibheli Elingcwele akuvumelekile ukuthi ubulili obufanayo bube sebudlelwaneni bezothando. Lokhu kwakhombisa ukungabi nenzondo kodwa kunalokho kwangenza ngaba nokumbuka njengomuntu ongenayo inzondo ngabanemizwa yobulili obufanayo, futhi okungathi uma kwayena engathola ukufundiseka okujulile ngakho, kungabinzima ukuba aqonde ngobunkonkoni.

*Ukukhuluma iqiniso angihambisani sampela nempilo yobutabane ngoba phela mina ngingumntwana kaNkulunkulu. NgokweBhayibheli eliNgcwele akuvumelekile ukuthi ubulili obufanayo bube sebudlelwaneni. UNkulunkulu wadala umuntu wesilisa nowesifazane waba esethi abazalane bande.*

Lesi sicaphuno esingenhla sisekelwa nanguMwaura (2006) lapho ecaphuna inkulumo kaMengameli waseKenya ubeka kanjena:

*UMengameli waseKenya u-Arap Moi naye wazwakalisa ukugxeka ukuthandana kwabanobulili obufanayo, wathi ezweni lakhe akazukuvumela ukuthi lwande lolu siko. Waveza ukuthi ngisho inkolo yobuKrestu ikubona kuyisono ukubasebudlelwaneni nobulili obufana nobakho.*

*(Mwaura, 2006, p.153)*

Lesi sicaphuno sikuveza ngokusobala ukuthi imiphakathi abanemizwa yobulili obufanayo ibabuka njengabantu abaphambana nemithetho emiselwe nguNkulunkulu. Yingakho phela uMengomeli waseKhenya ethi kuyisono ukuba sebudlelwaneni nobulili obufana nobakho.

Kwabuye kwavela ukuthi bobabili othisha bayavumelana ngokuthi abafundi babo banayo inzondo ngabanemizwa yobulili obufanayo. Uthisha uMkhize uveza ukuthi abafundi bakukhaba ngazo zombili izinyawo ukuthandana kwabanobulili obufanayo. Uveza ukuthi abafundi baze balikhiphe ngembaba elokuthi abenza lo mkhuba esikoleni sabo badicilela igama lesikole phansi. Bona ngeke baze bakuvume ukufunda nabantu abathanda ubulili obufana nobabo. Okunye okuvezwa uthisha uMkhize ukuthi abafundi baze bafise ngisho ukumkhumula izimpahla lowo abasuke bemsola ukuthi unemizwa yobulili obufana nobakhe ukuze babone ukuthi unabuphi ubulili.

*Abafundi bakukhaba ngazo zombili ukuthandana kwabanobulili obufanayo. Baze basho nokuthi, abafundi abenza lo mkhuba badicilela igama lesikole phansi. Baye bakhombise ukuba nenzondo indlela abasuke bekhuluma ngayo. Abanye baye balibeke ngembaba elokuthi bona angenke bakuvumele ukuthi isikole sabo sifunde abantu abathandana bebe benobulili obufana nobabo. Okunye engiye ngizwe abafundi bekhuluma ngakho ukuthi uma kukhona abamsolayo baye baze bafise ngisho ukukhumula izimpahla ukuze babone unabuphi ubulili.*

Lesi sicaphuno sikathisha uMkhize sikukhombisa ngokusobala ukuthi abafundi abanemizwa yobulili obufanayo baye bathwale kanzima kulesi sikole. Yingakho-ke njena uthola ukuthi kuba nzima kubona ukuphumela obala nakubangani babo ngoba besabela ukuthi bazobe sebehlukunyezwa ngabanye abafundi

abangahambisani nempilo yobunkonkoni mhlawumbe nakothisha bengakutholi ukuvikeleka. Lokhu kuyahambisana nokushiwo nguthisha uMkhonza ubeka kanje:

*Iningi labafundi alihambisani nempilo ephilwa ngabanemizwa yobulili obufanayo. Nabo balikhipha ngembaba elokuthi umuntu othandana nobulili obufana nobakhe kufanele ashaywe. Ngiye ngibachazele ukuthi uma kukhona abafundi abasolekayo ukuthi baphila impilo yabanemizwa bobulili obufanayo akufanele babakhiphe inyumbazane, kufanele ukuthi bazame ukubamukela babaseke babaphe nothando ngoba kungenzeka ukuthi hhayi ngoba bethanda ukuphila le mpilo. Okunye okufanele ukuba sezingqondweni zabo ukuthi akusikhona okwabo ukwehlulela abantu ngesimo sabo, ukwahlulela ngokukaNkulunkulu.*

Ngokubheka kwami ngibona sengathi othisha nabo banaso isandla ekubhehethekiseni inzondo uma befundisa ngemibhalo yabanemizwa yobulili obufanayo. Nabafundi-ke nabo ngeke bayeke ukuba nenzondo uma othisha nabo bekhombisa inzondo kwabanemizwa yobulili obufanayo. Uthisha uMkhize akuveli lapho ekhuza khona abafundi uma bekhuluma kabi ngabanemizwa yobulili obufanayo. Uthisha oze abe ngcono nguthisha uMkhonza yena owaphawula wakhombisa ukuvikela abanemizwa yobulili obufanayo lapho etshela abafundi ukuthi kufanele ukuthi babemukele futhi babaphe uthando abanemizwa yobulili obufanayo. Lokhu kuze kufakazelwe nanguButler (2003) ongumcwaningi lapho ecaphuna inkulumo yomfundi uBeny onemizwa yobulili obufana nobakhe lapho ethi:

*Well there is this one teacher. He is so rude against gay people and he is always criticizing gay people openly in class. There were two girls kinda messing around in class so he started saying: 'Are you two lesbian or something? And then they started laughing and this other guy like sitting behind me he said in front of the whole class: 'There are not only lesbian in the class sir but there is also a gay guy.' Immediately when I heard that I turned around to look at him because I just knew, I felt the heat on me. He said it again and I was in the front row and I just bust into tears.*

*(Butler, 2003, p.12)*



### 6.2.3 UKUGWEMA KOTHISHA UKUKHULUMA NGABANEMIZWA YOBULILI OBUFANAYO

Embuzweni engawubuzayo owawuphathelene nokufundisa lezi zincwadi ngababuza ukuthi ngakube bangena bagxile yini uma sebezazela abafundi ngabanemizwa yobulili obufanayo. Othisha bobabili uMkhize noMkhonza baveza ukuthi akusiyona into elula ukufundisa imibhalo ekhuluma ngabanemizwa yobulili obufanayo. Uthisha uMkhize waphendula wathi uye awanyazise. Lokhu kusho kwakhe kanjalo kwangikhombisa ukuthi akachazi ngokugculisayo ngoba usuke efuna ukusheshe edlule, azibe ukukhuluma ngale ndikimba. Isithombe esivezwa uthisha uMkhize lapha esokuthi yena ukufundisa ngale ndikimba ukwenza ngoba ephoqelekile ukuba kuya ngaye ngabe akayifundisi. Uthisha uMkhize wabeka kanjena:

*Khona kufanele abantwana bafunde kodwa kufanele ukuthi wenze ucwaningo njengothisha bese uthola nakubo abantwana ukuthi yini abayaziyo ngobunkonkoni. Ngaleyo ndlela uma bephumela obala uyobe usuthola ulwazi lokuthi bona bazi bagcinaphi ngobunkonkoni bese sithi wanya wanya ngakho.*

Uyakuveza ngale kwalesi sicaphuno esingenhla ukuthi uma efundisa uye alume ephephetha alingise igundane angaze anyathele abantu amakhona. Ngamanye amazwi uchaza ukuthi uma efundisa le mibhalo ufundisa ngokukhulu ukucophelela ukuze angazitholi esehlukumeza abafundi abanemizwa yobulili obufanayo abasuke mhlawumbe bengakaphumeli obala. Waqhubeka wathi ukwenza lokhu ngoba uma engaqikeleli kungaze kudale ukuthi abanye abafundi bazibone sebecwaseka ngenxa yokukhuluma kwakhe. Uthisha uMkhize ubeka kanjena:

*Ekugcineni umuntu uye afundise alume ephephetha alingise igundane ngoba phela ungaze anyathele abantu amakhona. Uma ngifundisa ngiye ngiqikelele ukuthi nonemizwa yobutabane engazizwa ecwasekile noma ebukeleka phansi. Okunye okuye kube semqondweni wami ukuthi esikoleni sizokwakha isizwe, ngakho-ke esikushoyo akungagcini kwenze umfundi esedikibala engasayingeni eyesikole.*

Ngabona ukuthi uthisha uMkhize uthi uluma ephephetha njena yingoba evika ukukhuluma ngabo, ngenxa yakho njalo ukuthi naye akabemukeli ubunkonkoni. Akabonakali egxila ekukhulumeni kubafundi ngabanemizwa yobulili obufanayo ukuthi kufanele babaphathe kanjani, kodwa akwenzayo ukuxwayisa abafundi

ngobubi bokuba sekudlelwaneni nobulili obufana nobakho. Izinkulumo zikathisha uMkhize zingaba nawo umthelela wokuthi uma bekhona abafundi abanemizwa yobulili obufanayo, bazithole sebezondwa futhi benyanywe ngabanye abafundi okungaba nomthelela ongemuhle ezimpilweni zabo. Okunye okucacayo ukuthi okukhulunywa uthisha uMkhize ngesinye isikhathi kubonakala kuphikisana nabekushilo ngaphambilini ukuthi bona njengothisha bangabakhi besizwe. Ucwaningo olwenziwa uButler (2003) luyakuveza ukuthi othisha banesandla ekuhlukunyezweni kwabanemizwa yobulili obufanayo ubeka kanjena:

*Numerous participants reported that not only were their peers perpetrators of verbal harrasement, but more alarmingly their teachers were responsible for similar acts of homophobia.*

*(Butler, 2003, p.20.)*

NgokukaPharr (1988) abafundi laba abanemizwa yobulili obufanayo bakhiswa inyumbazane ngabafundi nangothisha ngoba bebonakala bengenzi okulungileyo. Abakwenzayo kuthathwanje ngokungalingile. Baze bathole nokugqilazeka. Uthisha uMkhonza nakuba evumelana noMkhize ngokungabi lula kokufundisa ngendikimba yabanemizwa yobulili obufanayo. Naye uMkhonza uhamba ezinyathelweni zikaMkhize naye asibonakali isifundo sakhe sigxilile ekufundiseni ngabanemizwa yobulili obufanayo. Akuveza ukuthi akube nguhulumeni okufanele afundise abantu ngamalungelo abanemizwa yobulili obufanayo. Ubuye aveze ukuthi abazali kufanele baxoxisane nezingane zabo. Yena akukho akushoyo okuqondene nabanemizwa yobulili obufanayo. Lokhu kukhombisa khona ukugwema ukukhuluma ngale ndikimba ezinganeni azifundisayo.

*Mina ngibona ukuthi kufanele uhulumeni azame ukufundisa abantu ukuthi kufanele babaphathe kahle abanemizwa yobulili obufanayo, ngoba nabo banamalungelo okwenza lokho abafisa ukukwenza ngaphandle kokuhlukunyezwa.*

Ngabe sengibabuza ukuthi pho kungani bakhetha le mibhalo yobuciko ekhuluma ngabanemizwa yobulili obufanayo ngoba ngokuzwa kwami bathi kunzima ukuyifundisa. Uthisha uMkhize waphendula wathi le mibhalo yobuciko bayikhethe ngoba bayazi ukuthi iyahambisana nezigigaba noma izehlakalo abantwana abaphila phakathi kwazo.

*Esikoleni sethu imvamisa izincwadi esiye sizikhethe kuba yilezo esaziyo ukuthi zihambisana nezigigaba noma izehlakalo abantwana abaphila phakathi kwazo, noma izinto abazibona zenzeka phakathi kwabo.*

Bobabili othisha bayakuveza ukuthi njengoba abafundi bephila esikhathini sezinguquko, kubalulekile ukuthi bazi ngezigameko nangezinto ezenzeka esikhathini samanje nabo ezibathintayo. Abafundi kufanele bazi ngempilo yabanemizwa yobulili obufanayo, nanokuthi sebenamalungelo agunyazwe kuMthethosisekelo. Uthisha uMkhize noMkhonza baveza ukuthi lokhu kuyosiza ekutheni abafundi bakwazi ukufundisa abantu abadala ngabanemizwa yobulili obufanayo ngoba abadala babonakala kusenzima impela ukuthi baqonde ngabanemizwa yobulili obufanayo. Kuyamangaza ukuthi othisha baphawula ngokuthi abantu abadala abaqondi ngalokhu, kodwa kube nabo bebe bengaqondi ngabanemizwa yobulili obufanayo.

#### **6.2.4 IZINKOLELO EZIMAYELANA NOKUGANANA NOKWAKHEKA KWEMINDENI KWABANEMIZWA YOBULILI OBUFANAYO**

Bobabili othisha bakuveza ukuthi abahambisani nempilo yabanemizwa yobulili obufanayo ngenxa yezinkolelo abanazo mayelana nokuganana nokwakheka kwemindeni. Bobabili bayakuveza ukuthi ngisho nenkolo yabo yobuKristu ayihambisani nakho. Mayelana nokuganana, uthisha uMkhonza uthi ngokweBhayibheli eliNgcwele akuvumelekile ukuthi abantu bobulili obufanayo bangene ebudlelwaneni bezothando. Uze aveze ukuthi uNkulunkulu wadala umuntu wesilisa nowesifazane wabe esethi abazalane bande (Gen. 2:13). Waqhubeka wathi uma sekubakhona ukuganana phakathi kobulili obufanayo bebe benembewu efanayo ngeke kusabakhona ukwanda kwabantu, okungabe sekusho ukushabalala kwesizukulwane esizayo.

*Uma ngibheka inkolo yami ngokweBhayibheli, iBhayibheli lithi zalanani nigcwalise umhlaba lo uJehova asiphe wona. Engifisa ukukwazi ukuthi siyowugcwalisa kanjani njengoba sekwanda ubunkonkoni njena.*

Bobabili othisha bayavumelana ngokuthi ngokosiko lwabantu abamnyama akuvumelekile ukuganana kwabanemizwa yobulili obufanayo. Baveza ukuthi amadlozi ekhaya aye alindele ukungena kukamakoti ekhaya. Uthisha uMkhonza uveza ukuthi uma intombazane izelwe ekhaya kulindeleke ukuthi ilethe izinkomo

ekhaya njengoba kulindeleke ukuthi alotsholwe, kuthi owesilisa alethe umakoti ukuze kwande umndeni. Uthisha uMkhize uze aveze ukuthi kuyazeka phela ukuthi uma kushadwa owesifazane osuke ezogana uthelwa ngenyongo. Lokhu kusuke kuyindlela okubikwa ngayo ezinyanyeni. UMkhize akushoyo uze akufakazele ngale nkulumo yakhe lapho ethi:

*Angikuboni mina kuyisibusiso ukushadana nomuntu onobulili obufana nobakho, ngoba phela wena usuke usuphambanisa usiko. Uthi khona amadlozi alowo muzi ayosijabulela lesi senzo, mina angiwaboni esijabulela. Imvamisa yabashadana benobulili obufanayo baye bafune ukusiselwa izingane, kanti phela umakoti oshadile kulindeleke ukuthi andise isibongo sasemzini lapho eganele khona. Amadloziimpela mina ngiwabona engeke ehambisane isibongo angasazi. Ngiye ngixoxe kakhulu nabantwana bami ngale ndaba noma sengihlezi ekhaya ngithi hhayi ngingajabula uma senginabazukulu. Ngenye indlela ngisuke ngikhombisa khona ukuthi ngifuna beganwe ubulilibungafani obabo. Ngisuke futhi ngikhombisa ukuthi kufanele belandele umthetho weBhayibheli bazalane bande.*

Kanti uthisha uMkhonza yena ubeka kanjena:

*Mina ngokwami angikholelwa ebudlelwaneni bezinkonkoni. Kodwa ngicabanga ukuthi abanye bangeniswa izimo abasuke bebhekene nazo. Njengoba ngike ngasho ngaphambilini ukuthi abanye kuye kube ukuthi umuntu akalutholanga uthando olwanele ebudlelwaneni abenabo ngaphambilini bobulili obungafanani nobakhe.*

Kuyacaca ukuthi uthisha uMkhize nothisha Mkhonza bakubona kungekuhle ukuganana kwabanemizwa yobulili obufanayo. Bathi lokhu kwenza ukuthi imindeni ingandi. Lezi zinkulumo zabo zibaveza njengabantu abangenandaba nezinguquko ezikhona kuMthethosisekelo wezwe laseNingizimu Afrika, ngenye indlela bona bavikela amasiko abo. Pharr (1988) ukhuluma ngamaqembu amabili 'okuyimvama' (*norm*) okuyiqembu elithathwa njengelenza kahle lapha othisha uMkhize noMkhonza ngibabona behambisana neqembu 'lemvama' ngoba bayakugxeka ukuganana kwabanemizwa yobulili obufanayo. Ngokwenza kwabo kanjalo bafaka ingcindezi 'kwabanye' (*the others*) ukuze abakwenzayo bakubone kungalungile.

## 6.2.5 UKUNGAKHULULEKI KWABANEMIZWA YOBULILI OBUFANAYO

Ziningi izinto ezidala ukuthi kube khona ukungakhululeki kwabanobulili obufanayo. Lokhu kungadalwa ukhulumezeka nokukhishwa inyumbazane yimiphakathi abaphila kuyo ngoba ingafuni ukubamukela isimo abayisona. Lokhu kuhambisana namagama ababizwa ngawo anganambithiseki, anjengokuthi nje izimpoqa-buntombi nobuphoqa-bunsizwa. Wonke la magama ayaluvusa uhlevane kulabo abanemizwa yobulili obufanayo bese bezibona bengemukeleki emiphakathini. Bobabili uthisha uMkhize noMkhonza bayakuveza ukuthi abanemizwa yobulili obufanayo abaphumeli obala bayabufihla ubulili babo ngoba besabela ukuthi bazohlukunyezwa. Le nkulumo yalaba othisha isivezela ngokusobala ukuthi noma bethanda ukuphumela obala akulula ngoba besabela ukuthi bazohlukunyezwa. Bobabili bayakuveza ukuthi le ngcindezelo itholakala emakhaya kakhulu. Bathi imiphakathi yasemakhaya kuselukhunyana ukuthi ibamukele abanemizwa yobulili obufanayo. Inkinga ukuthi abakafundiseki ngale mpilo. Othisha bathi abasemakhaya abakholwa ukuthi owesilisa angashintsha abe ngumuntu wesifazane kanjalo nowesifazane ashintshe abe umuntu wesilisa. Uthisha uMkhonza yena ubeka kanjena:

*Ngokubheka kwami abanemizwa yobulili obufanayo impela abamukelekile emiphakathini ikakhulukazi yasemakhaya. Kuningi ukhulumezeka okwenziwa kubhekiswe kwabathandana bebe benemizwa yobulili obufanayo. Izigameko zokhulumezeka kwabanobulili obufanayo zibikwa mihla namalanga ngabezindaba.*

Uthisha uMkhize yena ubeka kanjena:

*Emiphakathini kuyinkinga kwasampela ngoba abanemizwa yobulili obufanayo abamukelekile. Indaba isekutheni umphakathi awufundisekile. Emiphakathi yasemakhaya ikakhulukazi kunzima ukuthi baqonde ngale mpilo yobutabane. D'Augelli et al, 2010) lapho ecaphuna inkulumo yomfundi uCandy onemizwa yobulili obufanayo ethi:*

*It's very rural. Okay. Also it was a very Afrikaans, conservative school. So that wasn't really a fostering environment that you'd expect. It was a big farming community and most of the children there were get taught that 'You will be a man and all this macho stuff.'*

(D'Augelli et al, 2010)

UD'Augelli nabanye (2010) bayisekele inkulumo kaCandy ngokuveza indlela abahlukunyezwa ngayo abanemizwa yobulili obufanayo babeka kanjena:

*More than half of lesbian, gay and bisexual youth had been verbally abuse, while nearly one quarter were threatened with violence and over ten percent had been physically attached. It was also found that youths who came to terms with their sexual orientation by early disclosure to others, were widely victimized in high school, mostly in rural areas.*

(D'Augelli et al, 2010, p.240)

Lokhu okuvezwa ngothisha kanye nomcwaningi uD'Augelli kukuveza ngokusobala ukungakhululeki kwabanemizwa yobulili obufanayo. Ukuhlukunyezwa yimiphakathi ngenxa yobulili babo kuyayidala ingcindezi kwabanemizwa yobulili obufanayo begcine bebone ukuthi imiphakathi ayisemukeli isimo sabo. Yingakho abanye baze bakhethe ukuzithulela bengaphumeli obala, abanye baphethe ngokuzibulala.

Ngabesengibabuza ukuthi esikoleni abafundisa kusona bakhona yini abafundi abanezimpawu zokuba nemizwa yobulili obufanayo nokuthi baye babaphathe kanjani. Impendulo engayithola kubo bobabili yakhombisa ukuthi bebengakabikhona kodwa bakuveza ukuthi kungenzeka futhi ukuthi bakhona ukuthi njena mhlawumbe bayesaba ukuziveza. Lokhu kufakazela khona ukuthi abakhululekile. Umuntu uze acindezele imizwa yakhe ngoba esaba ukuthi uzothi uyayiveza bese ecwaseka. Yingakho-ke aze akhethe ukuzithulela engaphumeli obala. Uthisha uMkhize waze waveza isibonelo sesikole esingumakhelwane wakhe, wathi useke wezwa ukuthi kukhona abafundi abathandana bebe benobulili obufanayo. Waveza ukuthi abanye abafundi baye babakhiphe inyumbazane bababize ngawo wonke amagama anganambithiseki. Lokhu kuhlukumezeka kwalaba bantwana kwanginikeza isithombe sokuthi laba bafundi bangagcina sebeyeke ngisho isikole ngenxa yokuhlukumezeka abakuthola esikoleni. Uthisha uMkhize ubeke kanjena:

*Akekho umfundi engingathi ngike ngambona kulesi sikole ngoba angikaze ngibone ngisho noyedwa onezimpawu zokuthanda ubulili obufana nobakhe. Engakubeka njena ngokwami abafundi abanye bayaye babakhiphe inyumbazane. Bababiza ngawo wonke*

*amagama ayiziswana. Lokhu-ke kuye kudale ukuthi laba bafundi bagcine sebeyeke ngisho nesikole ngenxa yokukhishwa inyumbazane ngabanye abafundi.*

#### **6.2.6 IZINSIZAKUFUNDISA**

Izinsizakufundisaziba zidlala indima enkulu kothisha uma befundisa. Noma yisiphi isifundo siding ukuthi uthisha asebenzise izinsizakufundisa ukuze isifundo sibe yimpumelelo. Yizona eziye zibalekelele ukucacisa kahle abafundi babe nesithombe esicacile ngesifundo. Izinsizakufundisa futhi ziyalekelela ukuthi abantwana bakwazi ukusheshe bakhumbule uma sekufuneka babhale ngoba isithombe sento abake bayibona siye sibuye emqondweni wabo sento abake bayibona. Uthisha uMkhize nothisha uMkhonza bayavumelana ngokuthi uma befundisa bayaye basebenzise izinsizakufundisa imibhalo efundwa abafundi ezikoleni, amaphephandaba, imisakazo kanye neziqophamazwi ezibelekelelayo uma befuna ukuqopha into ethile. Kubalulekile-ke ukuthi uthisha asebenzise izinsizakufundisa ezihambisana nendikimba azobe ekhuluma ngayo. Uthisha uMkhize nothisha uMkhonza baveza ukuthi ukusebenzisa kwabo izinsizakufundisa kakhulukazi lezo ezikhombisa abanemizwa yobulili obufanayo, basuke befuna abantwana babone ukuthi abakhuluma ngakho abakuthatheli emoyeni yizinto ezenzeka ngempela. UMkhize ubeka uthi ngezinsizakufundisa:

*Ngiye ngisebenzise izinsiza ezinjengamaphephandaba, ama-vidio, amaposter imibhalo yobuciko efundwa ezikoleni kanye nemisakazo. Ngiye ngisebenzise nencwadi eNgcwele okuyiBhayibheli ngicaphune izingxenyana ezihambisana nengizofundisa ngakho. Lokhu ngiye ngikwenzele ukuthi abantwana babone ukuthi engikhuluma ngakho angikuthatheli emoyeni kodwa yinto eyenzeka ngempela nosekuke kwabhalwa ngayo.*

UMkhonza yena ubeka kanjena:

*Izinsizakufundisa engiye ngizisebenzise kuye kube imisakazo, amakhasethi aqoshiwe akhuluma ngabanemizwa yobulili obufanayo. Ngibuye ngisebenzise namaphephandaba akhuluma ngabanemizwa yobulili obufanayo kanjalo nezincwadi ezikhuluma ngendikimba yabanemizwa yobulili obufanayo nokunye. Lokhu kuye kungisize kabi ngoba abafundi bami baye baqonde ukuthi*

*esikhuluma ngakho akusiyona into engenzeki, yinto ekhona ngempela*

Ezicaphunweni zabo othisha kuyavela nokuthi baye basebenzise nemibhalo yobuciko efundwa abafundi ezikoleni enendikimba yabanemizwa yobulili obufanayo. Le mibhalo bathi bayisebenzisela ukubheka ukuthi ababhali abahlukene bona bababuka kanjani abanemizwa yobulili obufanayo. Bayakuphawula ukuthi akuyizo zodwa lezi zinsizakufundisa abaye bazisebenzise kodwa nomabonakude baye bawusebenzise, kodwa into abaye bayenze ukusebenzisa iziqophamazwi.

### **6.3 IQOQA LESAHLUKO**

Kulesi sahluko ngiphendule umbuzongqangi wesibili othi: Othisha bamabanga aphezulu ezikoleni bakuqonda kanjani ukuba nemizwa yobulili obufanayo. Ekuphenduleni lo mbuzongqangi ngisebenzise izingxoxo zenhlololwazi ecishe ukuhleka/esakuhleleka (*semi-structured interviews*). Ngenkathi ngihlaziya okutholakele, ngikuhlele ngezindikimba. Esahlukweni esilandelayo ngizophendula umbuzongqangi othi: Othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo emabangeni aphezulu ezikoleni?



# ISAHLUKO SESIKHOMBISA

## INDLELA OTHISHA ABAFUNDISA NGAYO IMIBHALO ENABALINGISWA ABANOBULILI OBUFANAYO

### 7.1 ISINGENISO

Esahlukweni esedlule ngiphendule umbuzongqangi othi: Othisha bamabanga aphezulu ezikoleni bakuqonda kanjani ukuba nemizwa yobulili obufanayo? Ngihlaziye okwatholakala, ngaveza nezindikimba ngolwazi olwatholakala lwezingxoxo zenhlololwazi ecishe ukuhleleka /esakuhleleka (*semi-structured interviews*) ezaba phakathi kwami nothisha uMkhize kanye nothisha uMkhonza esikoleni iDazinkani. Kulesi sahluko ngizobheka ukuthi othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo / enabalingiswa abayizinkonkoni. Lokhu kuzolekelela nasekuqondeni kangcono ukuthi othisha abanaqhaza yini abalibambile ekubhebhethekiseni inzondo ebhekiswe kwabanemizwa yobulili obufanayo. Ulwazi lokuphendula umbuzongqangi wesithathu ngaluthola ngokuba ngibukele othisha befundisa emagunjini abo okufundisa (*lesson observations*) emabangeni eshumi neleshumi nanye. Lokhu kwenzeka ngempumelelo njengoba nganginomsizi owayethwebula izithombe. Mina ngangithatha amanothi ngoba ngangifuna ukuqiniseka ukuthi okwakwenzeka kwakuthatheke konke futhi amanothi ayezongelekelela nakulokho okwakwenzeka ukuba akuqophekanga ngesithwebuli-zithombe.

### 7.2 ABAKWENZAYO OTHISHA LAPHO BEFUNDISA IMIBHALO ENABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO

Izindikimba ezilandelayo zatholakala ngesikhathi ngibukela uthisha befundisa:

- ❖ Indlela othisha abachaza ngayo amagama.
- ❖ Ukuchaza abalingiswa embhalweni.
- ❖ Ukuhlanganisa okusembhalweni nokwenzeka emphakathini.

### 7.2.1 Indlela othisha abachaza ngayo amagama

Ngosuku lokuqala ngabuka uthisha uMkhize efundisa ibanga leshumi nanye esikoleni saseDazinkani. Uthisha uMkhize waqala ngokuba achaze amagama ababizwa ngawo abanemizwa yobulili obufanayo. Nanka la magama awachaza: Ubutabane, ubungqingili kanye nobunkonkoni. Ngaphambi kokuba echaze la magama waba nenkulumo-mpendulwano nabafundi bakhe eyayimi kanjena:

*Uthisha: Kilasi, esifundweni sethu esedlule sikhulume ngobulili.*

*Abafundi: Yebo memu.*

*Uthisha: Ukhona ongakhumbula ukuthi sitheni?*

*Umfundi1: Sithe ubulili behlukene kabili obesilisa nobesifazane.*

*Uthisha: Obesilisa nobesifazane?*

*Abafundi: Yebo thisha.*

*Uthisha: Nike nizwe ngasebegila umhlola abathandana bebe benobulili obubodwa?*

*Umfundi2: Yebo labo siyezwa ngabo.*

*Uthisha: Nisho laba ababizwa kuthiwe izita....*

*Abafundi: Izitabane, izinkonkoni, ongqingili.*

*Uthisha: Hhayi-ke! Nibazi impela. Ake ngiwachaze-ke la magama.*

***Isitabane:*** Umuntu wesilisa oziphathisa okomuntu wesifazane aze aqome omunye umuntu wesilisa. Ngenye indlela unemizwa efana nobulili bakhe... **Ubungqingili kanye nobunkonkoni kuchaza** umuntu olalana nomuntu onobulili obufana nobakhe. Lokhu kungaba phakathi kowesilisa nomunye wesilisa noma kube phakathi kowesifazane nomunye wesifazane. Ngamanye amazwi lokhu kusho ubudlelwano obuphakathi kobulili obufanayo ngenxa yokuthi lowo okulobu budlelwane usuke enemizwa yobulili obufana nobakhe).

Kule nkulumo-mpendulwano engenhla kuyacaca ukuthi uthisha ubhebhezela inzondo ngabantu abanemizwa yobulili obufanayo lapho sibheka indlela abeka ngayo, kakhulukazi lapho ethi: Nike nizwe ngasebegila umhlola abathandana bebe benobulili obubodwa? Lokhu kusho kwakhe akusikhona nje ukuchaza la magama, kodwa ugqugquzela inzondo kubantu abanemizwa yobulili obufanayo. Kungani ekhetha ukuthi athi laba bantu bagila umhlola? Okunye okugqamayo ukuthi kungathi abafundi banalo ulwazi ngabanemizwa yobulili obufana. Okungenzeka kodwa kungaba ukuthi abayazi incazelo yala magama yingakho uthisha esebachazela wona, ukuze kuzothi uma sebefunda umbhalo ozobe usuwasebenzisa la magama kubelula kubona ukuthi baqonde indikimba yalowo mbhalo. Uthisha waqhubeka wachaza ukuthi ngokolimi lwesiZulu kuye kubenzima

ukuhlukanisa ukuthi yiliphi igama elisetshenziswa kwabesilisa noma kwabesifazane abayizitabane. Waveza ukuthi ngokolimi lwesiNgisi kuye kube lula ngoba mabili amagama asebenzayo. Elithi-gay kanye nelithi-lesbian. Elithi-Gay lisetshenziswa kwabesilisa kanti elithi-Lesbian lisetshenziswa kwabesifazane. Wakubalula nokuthi imvamisa abanemizwa yobulili obufanayo uma bebizwa ngala magama esiNgisi baye bengabi nankinga kodwa uma bebizwa ngalawa esiZulu naye bekhombise intukuthelo. Elize libengcono yilo leli elithi izitabane esizulwini. Wathi uma uthisha uMkhize eqeda ukuchazela abafundi wayesethi fahlafahla mayelana nabanemizwa yobulili obufanayo e-Afrika:

*Lolu hlobo lwabantu selwandile ezweni lase-Afrika. Lokhu kudalwa izinguquko ezikhona e-Afrika. Kodwa amazwe anjenjoNigeria noZimbabwe kuselukhunyana ukwemukela abanemizwa yobulili obufanayo. Uma umuntu eke watholakala ukuthi uyisitabane uyabulawa ngisho ukubulawa. Lokhu-ke kodwa akuchazi ukuthi wonke amazwe ase-Afrika anenzondo ngezitabane. Isibonelo njena izwe lethu lase-Ningizimu Afrika uMthethosisekelo ubanikezile amalungelo okuganana. Nakuba leli zwe labanikeza inkululeko kodwa namanje kusavela emibikweni yamaphephandaba nakomababonakude ukuthi bayahlukumezeka. Ziningi izigameko zokubulawa kwezitabane. Lokhu-ke kuye kuvuse umbuzo wokuthi basakhululekile yini abanemizwa yobulili obufanayo umangabe besahlukunyezwa.*

Kule ncazelo engenhla kuyakucaca ukuthi abanemizwa yobulili obufanayo bayacwaswa yimiphakathi. Enkulumeni yakhe uthisha uMkhize wayezama ukuveza ukuthi bayahlukunyezwa abanobulili obufanayo yimiphakathi. Ngelanga elilandelayo ngabe sengivakashela uthisha uMkhonza egunjini lakhe lokufundisela ibanga leshumi, ukumbukela efundisa. Indlela aqala ngayo uma efundisa yayifana naleyo kathisha uMkhize. Uthisha uMkhonza naye waqalisa ngenkulumo-mpendulwano wayeselandelisa ngokuchazwa kwamamagama njengaye uthisha uMkhize. Inkulumo-mpendulwano phakathi kukaMkhonza nabafundi bakhe:

*Uthisha: Bafundi abanjani abantu esiye sithi banemizwa yobulili obufanayo*

*Umfundi1: Abayizitabane*

*Uthisha: Phendula umbuzo obuziwe Zodwa.*

*Umfundi2: Ngicabanga ukuthi thisha abathanadana bebe benobulili obubodwa.*

*Uthisha: Nakho-ke mina ebengikufuna Zodwa.*

*Umfundi3: Cha, thisha angicabangi ukuthi wonke la magama singakunikeza izincazelo eziqondile.*

*Abafundi: Yes*

*Uthisha: Kuzofanele ukuba nibe nezichazimazwi phela uma kunjalo. Lalelani-ke*

*nginichazele. **Ubutabane** umuntu wesilisa osebudlelwaneni nomunye umuntu wesilisa kodwa yena azenze umuntu wesifazane. **Ubungqingili** kanye **nobunkonkoni** ngowesifazane othandana nomunye wesifazane noma wesilisa othandana nomunye wesilisa.*

Bobabili othisha uma bechaza la magama bawachaza ngezindlela ezingafani kodwa bebe besho into efanayo. Ngaphawula ukuthi bobabili uthisha uMkhize nothisha uMkhonza bangabantu abasebenzisanayo. Lokhu ngikusho ngoba babenza izinto ngokufana ezinganeni zabo nakuba-ke lowo nalowo echaza ngendlela yakhe. Engakuthola futhi ukuthi bayathekelelana ngolwazi.

### **7.2.2 Ukuchaza abalingiswa embhalweni**

Bobabilili othisha ukuchaza abalingiswa abanemizwa yobulili obufanayo abatholaka emibhalweni yobuciko basebenzisa amaphephandaba, amashadi. Izithombe zabelisa abanemizwa yobulili obufanayo yilezo ezazibaveza begqoke kahle besho ngemiswenko yezingubo ezinde, ungeke ubone ukuthi le ngubo igqokwe ngumuntu wesilisa. Ubuso babo babubukeka njengobomuntu wesifazane, kukhombisa ukuthi buyanakekelwa ungeke usho ukuthi abantu besilisa.

Okunye okwagqama kulezi zithombe ukuthi abesilisa abanemizwa yobulili obufanayo ngendlela izinto ezibahlala kahle ngayo emizimbini yabo babedlula ngisho abantu besifazane kulezi zithombe. Babeshayela phezulu ungafunga ukuthi abantu besifazane. Izinzipho zabo abanye zazipendiwe zibomvu tebhu. Izinwele zabo zazizinde abanye zize zaphothwa ungeke ukwazi ukwehlukana ukuthi owesifazane noma ngowesilisa. Abafundi abazange babone ukuthi abantu besilisa kwaze kwaba ukuthi uthisha ubeza baxoxe ngazo lezi zithombe. Nezithombe zabelisa abanemizwa yobulili obufanayo zazikhona kepha bona babebonakala ngokugqoka kwabo izingubo zabantu besilisa bese uyabonakala-ke ukuthi lona nguyena ongumuntu wesilisa. Abantu besifazane kulula ukusheshe umbone ukuthi lona ungumuntu wesifazane ngenxa yamabele. Uthisha uMkhize wakhombisa ukungakwenameli ayekubona ezithombeni ezazisemashadini nasencwadini ayeyisebenzisa. Bobabili othisha bathi inhloso yokuveza kwabo izithombe zabanemizwa yobulili obufanayo babefuna ukuthi abakushoyo basiqonde kahle isifundo.

Ngosuku lwesibili ngavakashela uthisha uMkhize ngamfica ematasatasa enikeza abafundi bakhe amaphepha ayewafothokhophile ayenabalingiswa abanemizwa yobulili obufanayo begqoke beconsa. Amanye amaphepha ayekhona lapho kwaba yilawo ayekhombisa nemishado yabanemizwa yobulili obufanayo (izinkonkoni). Lokhu wakwenza njengesendlalelo kokwakuzofundwa, njengoba ngaleli langa wayezofundisa ngendaba ethi: Kuqhume isinqanda kushada amadoda wodwa.

*Uthisha: Bafundi nibonani?*

*Abafundi: Amadoda abashadanayo memu.*

*Umfundi1: Kahlenibo! Indoda ishade nenye kanjani?*

*Uthisha: Yisiphi isithombe esivezwa yila madoda ashadanayo?*

*Umfundi2: Esokuthi bayizinkonkoni noma izitabane.*

*Uthisha: Wohhe! Lafa elihle kakhulu.*

*Uthisha: Bafundi ephephandabeni sike safunda indaba kaTshepo noThobani beshadana. Nakube isiko lithi ngalokho?*

*Umfundi3: Lutho thisha lokhu kuya phambana nosikompilo lwethu. Amadodo akakaze nje ashadane yihlazo leli abalenzayo.*

*Uthisha: Ngiyajabula uma nikubona lokho mina kowami umuzi angiboni ukuthi ngingakuvuma lokhu okwenzeka*

*Abafundi: Yebo.*

*Umfundi4: Thisha kodwa nazo phela izitabane sezinamalungelo. Nithini ngalokho*

*Umfundi5: Abanye njalo bazalwa banelemizwa. Ake sibheke njena uMhlengi ubukeka emuhle njengomuntu wesifaza uma bechaza ubuso bakhe.*

*Uthisha: Kodwa phela kuphambana nosikompilo. Noma engabukeka emuhle kangakanani kodwa akamukelekile. Wobona ngoba uze axoshwe ubaba wakhe.*

*Umfundi6: Thisha ngokosiko lwethu siyakholelwa ekutheni uma abantu sebeshadile kumele ukuthi babe nabantwana. Kwenzakalani-ke ngabanemizwa yobulili obufanayo uma kufanele ukuthi bathole izingane?*

*Uthisha: Abasuke befuna izingane baya kwabazeNhlala kahle bese bebasisela izingane.*

*Umfundi7: Kusuke kuyizingane ezisimakanjani?*

*Uthisha: Ezinganabazali.*

Kule ngxoxo kwagqama ukuthi uthisha uMkhize wayebeka kabi okwenziwa ngoTsepo noThobani aze atshele abafundi ukuthi phela isiko lesiZulu alihambisani nabakwenzayo, aphinde athi yena ngeke alivumele ilunga lomndeni ukuthi lishade nobulili obufana nobalo, okuyinto engabhebhethekisa inzondo kubantu abayizinkonkoni. Lapha uthisha uMkhize wabaveza oTsepo noThobani njengabantu ababulala isiko. Imvamisa yabalingiswa babaveza benza izinto ezingathandwa umphakathi bese lokhu kudala inzondo kwabanemizwa yobulili obufanayo. Lokhu kuze kudale ukuthi abalingiswa abanemizwa yobulili obufanayo

uma bephumela obala imiphakathi ibacwase ibahlukumeze kwesinye isikhathi baye baze baxoshwe ngisho emakhaya abazali babo.

Uthisha uMkhize waphinde waveza ukuthi ukushadana kwabanemizwa yobulili obufanayo yena ukubona njengento ezobanomthelela omubi esizukulwaneni esisakhulayo. Waveza ukuthi ziningi izinto ezingamasiko ezizoshabalala ngenxa yokungagcinwa kwamasiko. Lokhu kuyodala ukuthi isizukulwane esisakhula sikhule singasawazi amasiko aso. Le nkulumo kathisha uMkhize ngiyibona igqugquzela inzondo. Lokhu kuzokwenza kube sengathi ngabanemizwa yobulili obufanayo abazokwenza ukuthi amasiko eshabalale. Uma kuwuthi abanemizwa yobulili obufanayo yibona abazokwenza ukuthi amasiko eshabalale, kusho ukuthi inzondo iyohlale ikhona phakathi kwabo kanye nomphakathi. Lokhu ngikusho ngoba angiboni ukuthi kukhona umphakathi ongavuma ukuthi kushabalaliswe amasiko awo. Lokhu akwenzayo uthisha uMkhize kuyahambisana nendikimba engike ngakhuluma ngayo esahlukweni sesithupha, ukuthi othisha abaqondi ngokuba nemizwa yobulili obufanayo.

Uthisha uMkhize wachaza mayelana nokuganana ngabanemizwa yobulili obufanayo wabuye wakhuluma ngabamabandla ezenkolo waveza ukuthi okwenziwa ngabanemizwa yobulili obufanayo kuphambene nomthetho weBhayibheli eliNgcwele. Waveza ukuthi uma sekuthiwa abanemizwa yobulili obufanayo uhulumeni ubanikeze igunya lokuganana yena ubona sengathi sekuyaphambana nomthetho omiswe nguNkulunkulu. Lokhu kusho kwakhe kanjalo kwakugqamisa isithombe sokuthi akahambisani nokwenziwa ngabanemizwa yobulili obufanayo. Wakuveza ukuthi amanye amabandla ezenkolo asakholelwa ekuthini uNkulunkulu wadala umuntu wesilisa nowesifazane. Ngenye indlela uthisha uMkhize uveza isithombe sokuthi owesilisa nowesifazane ubulili babo abufani, okusho ukuthi labo abathandana benobulili obufanayo baphikisana nendalo kaNkulunkulu benza isono, ngokushadana kwabo kubonakala kuyisono phambi kwamehlo kaNkulunkulu, ngakho-ke kufanele ukuthi bathole isijeziso. Nemiphakathi yingakho iye ibakhiphe inyumbazane emasontweni. Lokhu kufakazelwa nangumcwaningi uBrom (2004) lapho ecaphuna incwadi kaPaul abaseRoma: 1 ivesi lama-26 kuya kwelama-28. UBrom uthi uPaul ubeka kanjena encwadini yakhe:

*For this reason God gave them up to dishonorable passions. Their women exchange natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with and receiving in*

*their own person the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct... Though they know God's decree that those who do such things deserve to die*

*(Brom, 2004, p.10).*

Uthisha uMkhize wakuveza ngokusobala ukuthi lokhu okwenziwa ngabanemizwa yobulili obufanayo akuhambisani nokufunwa nguNkulunkulu. Wabe esexolisa ngokusebenzisa kwakhe iBhayibheli lesiNgesi olimini lwesiZulu wabeka ukuthi yilona analo ekhaya. Izithombe ezinye ezaziphethwe nguthisha uMkhize zabuletha ubunzima kubafundi ngesikhathi behluleka ukubona ukuthi laba ngabantu besilisa baze basizwa yikho ukuthi bafunde umbhalo. Uthisha wabe esechazela ukuthi abanemizwa yobulili obufanayo kulula ukuthi umuntu ngabe usambona ukuthi ngumuntu wesilisa uma esegqokile. Isibonelo waveza lesi sikaMhlengi lapho uNontobeko noNgidi befika efulethini lakhe kepha bona bazibonela intombazane enhle nje, okwaze kwavela ngoba esesho yena uMhlengi ukuthi nguyena kodwa sewazishintsha ubulili okwagcina ngokuthi kuphathe kabi uNontobeko ngoba yena wayengazi ukuthi uMhlengi wewazishintsha ubulili. Nalapho ethandana noXolani, uXolani kodwa engamtsheli ukuthi ungumuntu wesilisa. UXolani eze ekuthole eselahlekelwe umndeneni wakhe ukuthi kanti ubethandana nomuntu wesilisa njengaye. Yena wayecabanga ukuthi ngumuntu wesifazane.

Isithombe esivezwa uthisha uMkhize lapha esokuthi umuntu engazithola esethandana nomuntu onobulili obufana nobakhe engazi ukuthi lo muntu athandana naye wazishintsha ubulili ngenxa yendlela asuke esebukeka ngayo, eveza ukuba ngumuntu wesifazane. Kuveza nesithombe sokuthi kubakukhuni ukuthola umuntu ukuthi ungubani uma esebukeka njengomuntu wesifazane njengoba kubonakele kwenzekaka kuNgidi nakuNontobeko lapho behluleka ukubona uMhlengi efulethini. NoXolani kanjalo eze ethandane noMhlengi ecabange ukuthi yintombazane. Lokhu okuvelayo esifundweni sikaMkhize kungaletha isithombe esibi kubafundi sokuthi ukuzifihla kwabanemizwa yobulili obufanayo bengaphumeli obala kwenza ukuthi abantu baze bangene ezinkingeni ngenxa yabo.

Ngesikhathi ngivakashele uthisha uMkhonza naye ngokunjalo wayesebenzise amaphephandaba, amashadi ayeveza abanemizwa yobulili obufanayo. Yena awakhe ayedle ngokuba kubengabantu besifazane ababegqokise okwabesilisa. Waveza ukuthi lokhu ukwenziswe ukuthi incwadi azokhuluma ngayo ngeveza

abantu besifazane ababilili besothandweni okunguPat kanye noSindi. Ezinye izithombe kwaba ilezo ezaziphathelene namasiko, njengesiko lokwemula. Inkulumo-mpendulwano nabafundi bakhe yama kanjena.

*Uthisha: Bafundi ngokubheka kwenu ngakube kwakufanele yini ukuthi abesifazane bagqokise okwabesilisa.*

*Umfundi1: Kwakungafanele .*

*Umfundi2: Awu thisha usho lona ozenza indoda engendoda.*

*Umfundi3: Indlela bakithi adalwe ngayo?*

*Uthisha: Mina ngithi akubukeki ukuthi umuntu wesifazane agqokise okowesilisa.*

Inkulumo-mpendulwao ephakathi kwabafundi bebanga leshumi kanye nothisha uMkhonza iveza ukuphikisana ngendlela abantu besifazane okufanele bagqoke ngayo. Uthisha uMkhonza uveza ukuthi indlela uPat agqoke ngayo kukhombisa ukuthi nguyena ubaba wekhaya. Waveza ukuthi uPat ushadile noSindi konke azokwenza kuzoveza ukuthi uPat ungumuntu wesilisa ngenxa yokuthi naye unemizwa yobulili obufana nobakhe yingakho washada uSindi naye ongumuntu wesifazane. Okucacayo ngothisha uMkhonza sengathi unayo inhlansana yokubazonda abanemizwa yobulili obufanayo, njengoba aveza nokuthi akubonakali kukuhle ukuthi uPat agqoke amabhulukwe abesilisa. UPat ubonakala emzini wakhe engumuntu ocebile. Uthisha uveza ukuthi kunesikhathi lapho umbhali ethi khona uSindi wahamba elande uTeboho ngemoto KaPat enkulu iNavara okwathi uma ngabe eqhamuka ngayo amadoda ayesesipotini athuka uma ebona ukuthi ishayelwa ngumuntu wesifazane. Ekamelweni likaPat, uTeboho wafica umbhede kanokusho owesaba ngisho ukulala kuwo. Uthisha uMkhize wabuye waveza ukuthi ukubukeka kwabanemizwa yobulili obufanayo bephumelela empilweni lokhu kungenza ukuthi imiphakathi incine isinomona nabo bese ibacindezela ngenxa yokuthi iyababona ukuthi bayaphumelela. Waveza ukuthi lokhu kungaba ezinye izimbangela zokuthi abanemizwa yobulili obufanayo bezithole sebecwaswa yimiphakathi.

### **7.2.3 Ukuhlenganisa okusemibhalweni nokwenzeka emiphakathini**

Othisha baveza ukuthi ababhali uma bebhala basuke bebhala izinto abazibona zenzeka emiphakathini. Kwesinye isikhathi ukubhala kwabo basuke bexwayisa ngento ethile noma basuke befuna ukufundisa abantu ngezinto ezithile abanonayo ukuthi abantu abazemukeli ngenxa yezinkolelo zabo. Bobabili othisha baveza ukuthi kuyabonakala ukuhlukana ngemibono phakathi kwabazali nentsha ngenxa yegebe elikhona phakathi kwentsha nabadala. Lokhu kudala ukuthi intsha



ibone ukuthi yona iyacindezelwa ezintweni efisa ukukhululeka kuzo ngenxa yabantu abadala abangahambisani nezinguquko. Lokhu kuvezwa yinkulumo kathisha uMkhize lapho ethi:

*Bafundi kubonakala sengathi kukhona ukungabambisani phakathi kwabadala netsha ngenxa yokuthi intsha ibona sengathi abadala bayayicindezela kwefisa ukuthi ikwenze. Lokhu engikushoyo ngikususela emibhalweni kaSibiya (2008) lapho sithola khona umlingiswa onguMhlengi ezimisele ngokuyoshintsha ubulili bakhe, ngoba esethole kwi-inthanethi nasemaphaphandabeni nakweminye imibhalo ukuthi kukhona abantu asebeke bakwenza lokhu baphumelela. Yikhona kanye lokhu okwenza ukuthi uMhlengi aze axabane nobaba wakhe uNgidi aze amxoshe ekhaya. Lokhu-ke bafundi okuvezwa umfoka kaSibiya kuyizinkomba zokuthi abanemizwa yobulili abamukelekile emphakathini, nokuthi abakwenzayo kuyaphambana nosiko lwethu thina sizwe esimnyama ukube uNgide wayehambisana nokwenziwa nguMhlengi wayengeke ezemlahle uzinyobulala wakhe, wayezomgona kuze kube sekugcineni. Ngenxa yokuthi naye akakwemukeli ukuthi uMhlengi usengaphenduka umuntu wesifazane ebe emazi ukuthi umuntu wesilisa, yingakhoke amxosha njena ekhaya.*

Le nkulumo kathisha uMkhize ikuveza ngokusobala ukuthi abanemizwa yobulili obufanayo abamukelekile emiphakathini. Uthisha uMkhize enkulumeni yakhe uveza isithombe sokuthi ngenxa yesiko abantu abamnyama bangadela noma yini. Njengoba ngike ngachaza ngaphambilini ukuthi isiko esizweni libalulekile okwenziwa uNgidi endodaneni yakhe kuyizinkomba zokuthi kafuni ukwenza okuzophambana nosiko. Baze bakhishwe inyumbazane ngisho nangabazali babo. Okunye okubalulekayo ukuthi ababhali uma bebhala imibhalo yabo basuke bebhala ngezinto abazibona zenzeka emiphakathini njengoba nabo bayingxenyeyomphakathi izinto ezisuke zenzeka nabo ziyabathinta.

Ngesikhathi sengivakashela uthisha uMkhonza naye engakuthola ekufundiseni kwakhe naye wayegxile kakhulu endabeni yamasiko njengaye uthisha uMkhize njengoba ngike ngasho ngaphambilini ukuthi othishalaba abakwenzayo bakwenza ngokuhlanganyela kube ukuthi bafundisa ngezinsuku ezahlukene. Inkulumo kathisha uMkhonza yayimi kanjena:

*Bafundi sonke siyazi ukuthi isiko lidlala indima enkulu esizweni, ngakho-ke kubalulekile ukuthi umuntu enze into engazukuphambana nosikompilo lwakhe. Lokhu ngisho ngoba umuntu engazithola esephambana nokwenziwa ngumphakathi kanye nabazali bakhe ebesegcina esezibona esezondwa umhakathi kanye nomndeni wakhe.*

*Isizathu esingenza bafundi ngikhulume kanjena indaba etholakala encwadini kaNqetho esiyaziyo sonke lapho eveza khona uMkhabela ekhombisa ukungabi naluzwelo endodaneni yakhe uBafana ngenxa yokuthi uBafana akwenzayo ukhombisa ukuphambana nosikompilo lwesintu. Ufuna ukushada nomunye umuntu wesilisa lokhu okushayisanayo nosikompilo lwethu bantu abamnyama. uMkhabela simthola eze ethi akaphume aphele emzini wakhe.*

Okubekwa ngothisha ngaphezulu kuveza ukuthi imibhalo nayo inakho ukuveza ukuthi abanemizwa yobulili obufanayo abakwazi ukwenza abakuthandayo ngoba baphila emiphakathini engabamukeli ngisho abazali babo ababemukeli. Uthisha uMkhize waveza ukuthi umbhali umfokaSibiya (2008) ubhale ngezinto ezenzekayo emiphakathini. Lapho uthola ukuthi abantwana bayaxoshwa emakhayo ngoba beziveze ukuthi banemizwa yobulili obufana nobabo. Uthisha uMkhize wachaza wathi kuye kudalwe ukuthi izinkolelo abazali abasuke benazo ziyashayisana nezabasakhulayo. Nothisha uMkhonza naye wahamba emazwini kathisha uMkhize. Bobabili othisha baveza ukuthi kwesinye isikhathi lokhu kuye kudalwe ukuthi abantwana sebazi okungaphezulu kunokwaziwa ngabazali babo bese uthola ukuthi sekuyashayisana, bese kugcina sekulethe ingcindezi kubantwana.

Lokhu kushayisana kudalwa phela yizona izinkundla zokuxhumana. Uthisha uMkhize nothisha uMkhonza bayakuveza ekufundiseni kwabo ukuthi yingakho phela uze uthole ukuthi embhalweni kaSibiya (2008) kanye noNqetho (2004) kuze kube khona ukuxabana phakathi kobaba kanye namadodana abo ngoba kubangwa ukungahambisi ngosiko okwenziwa ngamadodana abo okungenza ukuthi obaba kuze kubaqhathe nomphakathi.

Lokhu okwakushiwo ngothisha ngesikhathi befundisa kwangicacela ukuthi into eyenza ukuthi kube khona ukushayisana phakathi kwabazali nabantwana babo kudalwa yigebe elikhona phakathi kwentsha kanye nabadala. Intsha isizibona yazi kakhulu kunabadala. Othisha babuye baveza ukuthi igebe elikhona phakathi kwentsha nabadala yilona leli elenza ukuthi kube khona ukwehlukana ngokwemibono emindenini. Sekuyacaca ukuthi ingcindezeko eyenzeka kwabanemizwa yobulili obufanayo ikakhulukazi emindenini idalwa yigebe elikhona phakathi kwabadala nabancane elenza ukuthi kubekhona ukungaboni ngasolinye.

Abadala ngokwenjulalwazi kaPharr (1988) babonakala beyiqembu 'lemvama' yibona' abangabacindezeli bentsha ababonakala beseqenjini 'labanye' ngokungabavumeli ukuthi benze abakuthandayo kodwa befise ukuthi intsha

yenze okuthandwa yibo. Bobabili othisha uMkhize noMkhonza bayavumelana ngokuthi nezombusazwe zibe nomthelela ekunikezeni igunya lokuthi abanemizwa yobulili obufanayo banikezwe inkululeko yokwenza abakuthandayo ngaphandle kokuthi bakhulunyiswe. Lokhu ngakuthola ezinkulumeni zabo lapho befundisa nakuba ngingeke ngingene ngigxile kukhona ngoba kwakungeyona enye ingxenye yokuzofundiswa. Othisha lapha bachaza ukuthi ezombusazwe nazo zibe nomthelela omkhulu ekubhebezeleni ukuthi abantu babe sebudlelwaneni bobulili obufanayo ngokuba uhulumeni abanikeze amalungelo okuthi sebengathandana bebuye beshadane. Baveza ukuthi umthetho sisekelo wakuleli uyakuvumela lokho. Ngabuye ngavakashela uthisha uMkhonza lapho ayezokhuluma khona ngendaba yowesilisa owayezokwenzelwa umemulo ngabazali bakhe.

*Uthisha: Yini ebonakala yenzeka kulesi sithombe enisibonayo.*

*Umfundi1 : Umuntu wesilisa owemuliswayo.*

*Uthisha: Obani kanti abemuliswa?*

*Umfundi2: Abantu besifazane.*

*Uthisha: Pho kungani lona emuliswe?*

*Umfundi3: Thisha mina ngibona sengathi sekukhona nokungaqondi esizweni ukuthi ngonjani umuntu owemuliswayo.*

*Uthisha: Mina ngithi phela umuntu unelungelo lokwenza into ayithandayo.*

*Umfundi4: Thisha uchaza ukuthi ngisho leyo nto ayenza ingenza ukuthi abe mubi emphakathini?*

*Uthisha: Ngakube umphakathi ungene ngani kwengikwenzayo? Kuyilungelo lami ukuthi ngenze engikuthandayo.*

*Umfundi5: Awu kodwa-ke thisha kuyashayisana nosikompilo lwethu.*

Le nkulumo-mpendulwano ephakathi kukathisha nabafundi ikuveza ngokusobala ukuthi abafundi abahambisani nokwenzelwa kwabanemizwa yobulili obufanayo umemulo, ngoba lokhu kwenza ukuthi abantu bangabe besawagcina amasiko abo ngendlela baze bashayisane nosikompilo lwabo. Inkulumo yomfundi wesihlanu ikubeka kucace ukuthi isizwe esimnyama sithembele kakhulu emasikweni aso. Bakubona ukwemuliswa kukaSibonakaliso kuphambene nosikompilo lwesizwe samaZulu. Abafundi baze baveze ukuthi okwenziwa nguSibonakaliso kuphampene nosiko sekukhona nokungaqondi ngamasiko abo abantu ukuthi enziwa uma kunjani. Lokhu okushiwo yilaba bafundi sekungenza ukuthi kubhebethekise inzondo kulabo abanemizwa yobulili obufanayo, ngenxa yokuthi imiphakathi isingababona njengabantu okuyibona abenza ukuthi amasiko ashabalale. Phela asikho isizwe esingavuma ukuthi kushatshalaliswe amasiko aso, njengoba ngike ngasho ngaphambilili ukuthi isizwe esiphumelelayo yilesa esigcina amasiko aso.

Ngakho-ke awukho umphakathi ongavuma ukuthi kubekhona abantu abangawahloniphi amasiko esizwe sawo.

### **7.3 IQOQA LESAHLUKO**

Lesi bekuyisahluko sokugcina ocwaningweni. Ngixoxile kulesi sahluko ngokuthi othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo emabangeni aphezulu, nobekuyingxoxo ebiphendula umbuzongqangi wesithathu. Esahlukweni esilandelayo okuyisahluko sokusonga ucwaningo ngizoveza ukubaluleka kocwaningo, izingqinamba zocwaningo, izincomo kanye nesiphetho.

# ISAHLUKO SESISHIYAGALOMBILI

## UKUSONGA LOLU CWANINGO

### 8.1 ISINGENISO

Esahlukweni esedlule ngiphendule umbuzongangi obuthi: Othisha bayifundisa kanjani imibhalo enabalingiswa abanemizwa yobulili obufanayo emabangeni aphezulu. Ngibuye ngahlaziya okutholakele ngakuhlela ngokwezindima. Kulesi sahluko okuyisahluko sokugcina kulolu cwaningo, yilapho ngizosonga khona lolu cwaningo. Ngizoveza ukubaluleka kwalolu cwaningo, ngikhulume ngezinqinamba zalolu cwaningo, bese sekulandela izincomo, ngigcine ngesiphetho.

### 8.2 UKUBALULEKA KWALOLU CWANINGO

Lolu cwaningo luphonsa esivivaneni ocwaningweni lolimi lwesiZulu. Ulimi lwesiZulu liwulimi olungacwaningiwe ngokwenele, okuyinto eyisililo sabacwaningi abaningi (Nkosi, 2013; UNESCO, 2010). Ngaphandle kokuntuleka kocwaningo olubhalwe ngesiZulu, luyindlala ucwaningo oseluke lwadingida ngalesi sihloko olimini lwesiZulu. Oluningi ucwaningo oludingida le ndikimba lubhalwe ngolimi lwesiNgisi nangezinye izilimi zaphesheya kwezilwandle.

Lolu cwaningo lubuye lwaphonsa esivivaneni kothisha ngokubaxwayisa ngokuthi uma befundisa le mibhalo edingida ngale ndikimba yabalingiswa abanemizwa yobulili obufanayo kungabi yibona abagqugquzela inzondo kwabanemizwa yobulili obufanayo, ngokuthi uma befundisa basho izinto ezizobabeka kabi abanemizwa yobulili obufanayo.

Lolu cwaningo luphonsa inselelo eMnyangweni WezeMfundo ekutheni uqeqeshe othisha babe nolwazi olwanele oluzobasiza lapho befundisa imibhalo ephathelene nobulili; bangabi namahloni okukhuluma ngobutabane (ngabanemizwa yobulili obufanayo). Lokhu yinto okumele umphakathi ufundiswe ngayo futhi ukwamukele ukuthi yinto ekhona futhi umuntu angazenzeli yona ngokuthanda kepha azalwa nayo, njengoba namuphi umuntu akazikhetheli ukuba ngowesilisa noma owesifazane. Kunjalo-ke nalapho umuntu ezalwa enemizwa yobulili obufana nobakhe, akazikhetheli lokhu, ngakho asikho isidingo sokuba abantu abaphila nalesi simo bahlukunyezwe.

### **8.3 IZINGQINAMBA ZOCWANINGO**

Lolu cwaningo lugxile esikoleni esisodwa okuyiDazinkani. Okuyotholakala ngeke kwenabele kwezinye izikole ngoba imiphumela eyovela kuyoba yimiphumela etholwe esikoleni esisodwa.

Kulolu cwaningo ngisebenzise othisha ababili abafundisa ulimi lwesiZulu esikoleni saseDazinkani emabangeni aphezulu; owebanga leshumi noweleshumi nanye. Ngakho-ke okwenzeka kula mabanga akuvezi isithombe esiphelele ngokwenzeka kwamanye amabanga, ngisho nakuso lesi sikole.

Imibhalo engiyibhekile ngibheke imibhalo emithathu kuphela kanye nemibiko yamaphephandaba emithathu angawolimi lwesiZulu. Ngaleyo ndlela lokhu akuchazi ukuthi engikuthole ngenkathi ngicwaninnga kuyafana nokutholaka kwezinye izincwadi zesiZulu noma kweminye imibiko yamaphephandaba esiZulu. Okokugcina, kulolu cwaningo bengibheke ulimi lwesiZulu kuphela hhayi ezinye izilimi. Ngakho-ke imiphumela ngeke yenabele kwezinye izilimi.

### **8.4 IZINCOMO**

Kungancomeka uma ngabe uhulumeni engaqinisa umthetho kulabo abaqhubekayo behlukumeza abanemizwa yobulili obufanayo, njengoba behlukunyezwa naphezu kokuba benamalungelo. Labo abaqhubeka nokuhlukumeza abanemizwa yobulili obufanayo uhulumeni kudinga abanikeze izigwebo eziqinile. Okunye okufanele kubhekwe, kumele kubhekisiswe nokuthi kube nezinto ezaziwa njengezabantu besilisa nezabantu besifazane (njengezingubo zokugqoka, imisebenzi yasekhaya, amaqhaza ahlukene emphakathini) ngoba lokhu kungadala ukuthi uma umuntu esenobulili obuxubile, abukwe kabi.

UMnyango WezeMfundo kumele ukuthi ezinhlelweni zokufundwayo (kumasilabhasi) afake nezihloko ezizokhuluma ngobutabane (abanemizwa yobulili obufanayo). Mhlawumbe lokhu kunganciphisa nokuhlukunyezwa kwabanemizwa yobulili obufanayo ezikoleni nasemphakathini. Kungasiza futhi nothisha abanamahloni okukhuluma ngobutabane ezikoleni. Ngale kwalokhu, kubalulekile ukuthi othisha bafundiswe ngalesi simo sobulili, ukuze babe nokuqonda kangcono.

Ababhali nabo ake bayeke ukuthi uma beveza abalingiswa abanemizwa yobulili obufanayo (abayizinkonkoni/abayizitabane) babaveze beyinhlekisa emiphakathini nokuthi babe njengabantu abenza izinto ezingalungile. Ababhali abake babaveze benza izinto ezinhle benzela umphakathi, babonakale kuyibona nabaxazulula izinkinga zabanye abantu, babe bahle. Isibonelo: umbhali encwadini *“Bengithi Lizokuna”* uveza uMhlengi eyidungamuzi emndenini kaXolani. UXolani uze alahlekelwe umndeni wakhe ngenxa yakhe uMhlengi (oyinkonkoni). Lokhu kungaba nomthelela ekutheni imiphakathi ibe isiba nenzondo ngabanemizwa yobulili obufanayo ngenxa yobubi obuvezwa ngababhali ngabo emibhalweni.

## **8.5 AMAZWI OKUSONGA**

Lolu bekuwucwaningo obeludingida ukuvezwa kwabalingiswa abanemizwa yobulili obufanayo emibhalweni yobuciko yesiZulu efundwa esikoleni iDazinkani, okungelona igama lesikole langempela. Ngale kwemibhalo, ngiphinde ngabheka namaphephandaba ayesetshenziswa wothisha lapho befundisa ngale ndikimba emakilasini abo. Izingxoxo engaba nazo nothisha ababili, yizo ezilekelele ukuba ngifike emiphumeleni yalolu cwaningo.

Ngale kwezingxoxo, ngabuye ngababukela othisha befundisa emagunjini okufundela. Ngathola ukuthi abakwenzayo nabakushoyo othisha kunayo inhlese yokugqugquzela inzondo ebhekiswe kubantu abayizinkonkoni/abayizitabane. Bakwenza lokhu ngezindlela ezahlukene. Phakathi kokunye ukuthi babaveza kabi, ababi bahle emehlweni omphakathi, bayinhlekisa, bakhulunywa kabi, benza izenzo ezingamukelwa ngabazali babo nawumphakathi. Ngale kwalokhu, baba nesandla ekutheni abanye abalingiswa bazithole behlukumezekile. Isibonelo, ubunkonkoni bukaMhlengi bumenze wazishintsha ubulili, nokuyinto abazali bakhe abangahambisananga nayo, okwenze ukuthi axoshwe ngisho ekhaya, aphucwe nobundlalifa. Ngaphandle kwalokhu, kuvelile ukuthi umlingiswa onguXolani ubengumshadikazi, ubesethathekile uMhlengi (obesebizwa ngoMahlengi), okube nesandla sokubhidlika komshado kaXolani, kwafa nezingane zibulawa ngumlilo ngenxa yokuthi phela uyise uXolani ubesaye kwanhliziyo-ngise (kuMhlengi abemazi ngoMahlengi).

Kuvelile futhi kulolu cwaningo ukuthi othisha banesandla ekubhebhethekiseni ukucwaswa kwabanemizwa yobulili obufanayo. Lokhu bakwenza ngabakushoyo bekuphimisela ngamazwi abo, nangendlela abakuchaza ngayo ukuba nemizwa yobulili obufanayo, okuyinto eyatholakala ngezingxoxo nabo. Ngakho-ke kuyacaca

ukuthi uma othisha bengazama ukungabi budedengu ngolimi lwabo lapho befundisa, baqikelele ngayo yonke indlela abakwenzayo nabakushoyo ezinganeni, ungaba khona umehluko ekuhlukunyezweni kwabo nasekucwasweni okuyinto eyinsakavukela emiphakathini yethu. Othisha bahlala isikhathi esiningi nezingane ezikoleni, futhi izingane zifunda lukhulu kubo, okuhle nokubi. Ngakho othisha kumele babe yisibonelo esihle ezinganeni abazifundisayo.

Okunye okufanele kugcizelelwe, ngasohlangothini lwababhali, kusobala ukuthi uma ababhali bengazami izindlela zokuqikelela indlela abababeka ngayo abalingiswa abayizinkonkoni, ngeke kube lula ukuthi imiphakathi ishintshe indlela ecabanga ngayo. Ingani phela enye yezinjongo zokufunda imibhalo ukufundisa. Ngamanye amazwi ababhali bafundisa abafundi bemibhalo ukuthi benyanye noma bacwase abanemizwa yobulili obufanayo. Ngakho-ke kuyadinga nje ukuthi kekubonakale embhalweni umlingiswa oyinkonkoni eba ngumlingiswa omuhle ngokwezenzo, abe wusizo kwabanye, angakhulunywa kabi abanye abalingiswa, njalonzalo.

Sengisonga, ngingasho ukuthi lolu cwaningo lwenzeke ngempumelelo ngoba ngikwazile ukuveza isithombe esiphelele ngesidingo esingisuse phansi ukuthi ngenze lolu cwaningo. Ngikwazile ukuveza ubuqoka bocwaningo nokuthi lolu cwaningo lugxile kuphi. Ngikwazile nokuphendula imibuzongqangi yalolu cwaningo ngempumelelo. Ngaphandle kwalokhu, ngikwazile nokusebenzisa imithombo eyehlukene okuyiyona engisizile ukuze ngibe nesithombe ecacile ngendikimba engiyidingidayo.

## **8.6 IQOQA LOKUGCINA**

Leli bekuyiqoqa lokugcina kulolu cwaningo. Kulesi sahluko ngiveze ukubaluleka kocwaningo. Ngaveza izingqinamba zocwaningo, ngaveza izincomo ngabe sengibeka amazwi ambalwa okuphetha umbiko walolu cwaningo. Okokugcina, ngiyibekile induku ebandla kulesi sihloko, okuyinto abacwaningi abaningi abasibuka basishalazele. Bakwenza lokhu ngenxa yokuthi sidingida into okusamele iqondisiswe ngabantu abaningi, okuhlanganisa nothisha okuyibona abafundisayo, abasayibuka njengokukhohlakala nokuba yisono esedlula zonke.



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**IZELEKO (APPENDICES)**

**ISELEKO 1: UHLELO LWEMIBUZO YEZINGXOXO/  
YENHLOLOLWAZI ESAKUHLELEKA**

- 1. Ake uchaze ukuthi nizikhetha kanjani izincwadi eziyimibhalo yobuciko enizifundisayo?**

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- 2. Njengoba ningikhombise izincwadi enizifundisayo, ngazifunda, nanihlosile yini ukuqoka lezi ezinendikimba yobunkonkoni?**

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- 3. Niye nenze njani ukufundisa lolu hlobo lwemibhalo olunendikimba yobunkonkoni kubafundi benu?**

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4. Njengoba ubunkonkoni buyinto ebonakala ingathandeki emiphakathini , nenzenjani ukuthi ningabhebhezeli inzondo ngobunkonkoni kubafundi benu.

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5. Uye usilungiselele kanjani isifundo lapho uzofundisa ngobunkonkoni?

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6. Yiziphi izinsizakufundisa oye uzisebenzise? Uzisebenzisa kanjani?

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7. Emva kokuba isifundo sesiphelile, ubahlola kanjani abafundi bakho?

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8. Lukhona yini ulwazi eniluthola kuMnyango Wezemfundo mayelana nokufundiswa kwemibhalo enobunkonkoni?

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**9. Wena njengothisha ofundisa isiZulu nofundisa imibhalo yobuciko enye yazo enezindikimba zobunkonkoni, uye uphatheke kanjani?**

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**10. Wena ngokwakho, ungaphawula uthini ngobunkonkoni? Ububuka kanjani ubunkonkoni?**

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**11. Ungenzenjani uma umntwana wakhe engaveza izimpawu zokuba nemizwa yobulili obufana nobakhe?**

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**12. Esikoleni ofundisa kusona bakhona yini abafundi abakhombisa izimpawu zokuba nemizwa yobulili obufana nobabo? Ngakube esikoleni baphathwa kanjani?**

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**13. Empendulweni onginikeze yona kumbuzo we-12, wena ngokwakho ubabona bephathwa kanjani.**

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**ISELEKO 1: I-OBSERVATION SCHEDULE**

**Grade:**  
**Group:**  
**Date and time:**  
**Teacher:**  
**Focus of observation:**  
**Resources:**

<b>Classroom Plan:</b>	<b>Lesson Structure:</b>

**The nature of the classroom:**  
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Classroom interaction

**General comments:**  
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**Specifics: (be descriptive) note time, setting, seating arrangement, routine followed in class, teacher's movement during the lesson, how is the lesson taught, content covered, ways of teaching, materials used, language used, body language, interactions, etc.**

**ACTUAL**

**OBSERVATION**

**PRELIMINARY INTERPRETATION**

Time		At what time is the reading lesson taught? In what order do things happen? Is there a reason for this?
Objectives		Are objectives of the lesson clearly set?
Lesson plan		Is the lesson planned? How is its organisation?
Content covered		What content is being covered in this lesson? How is it taught?
Seating arrangement		Does the seating arrangement allow children to work as groups? Is the teacher able to move freely between the groups of children? Is everyone able to access the written materials?
Setting		What is the nature of the classroom? How is the environment in the classroom? What resources are present?
Length of time		How long does each activity take place?
Language		How is the language used? Is there a reason for that?
Body language		What body language is used? How is it used? Is there a reason for that?
Teachers & Learners		Who is present? What type of persons are they? How old are they?
Utterances & actions		What is the teacher saying to the learners? How is she saying it? Why is she saying it?
Activities / Routine followed in class		What is going on? What is the teacher doing? What are the learners doing?
Teachers		What movements does the

movement		teacher make?
Resources		What resources are present? How are they used?
Library		Is the library available? Does the teacher and learners visit the library? What is going on in the library?

P .O. Box 10944  
Meer-en-see  
3901  
05-06-2013

The Principal  
Dazinkani S.S. School  
P/Bag 1321  
KwaMbonambi  
3915

Dear Sir

**REQUEST FOR PERMISSION TO CONDUCT STUDY AT EKUPHELENI SECONDARY SCHOOL.**

I am pursuing a Master in Education degree at the University of KwaZulu-Natal. I am presently working on a dissertation on homosexual people found in isiZulu literary texts that are prescribed for secondary school, in partial fulfillment of the requirements of my study.

The title of my proposed research study is **“UCWANINGO NGOKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO EZINCWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA KWAZO EZIKOLENI ZASEMPANGENI.”**

The study is focused on prescribed isiZulu literary texts for grade ten and eleven. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: The person or the committee which deals with the selection of isiZulu literary texts in the senior secondary phase. I will also ask the permission to utilize the isiZulu literary texts that have been prescribed for senior secondary phases. I will also ask for permission to access the policy documents of the school that outline the guidelines for the selection of isiZulu literary texts for the senior secondary school.

I will be using telephone conversation in collecting data during weekends. I have already communicated with the participants. They have agreed to participate. We have agreed that I will visit them in their homes because I do not want to disturb them at school. The study will not harm the image of the school. The name of the school will not be mentioned or link to any of the data collected. The name of the respondents will also not be mentioned. For the purpose of analysis and in order

to capture all the information from the respondents, the discussion (with the permission of respondents) will be tape recorded, but at all times the identity of the school and the respondents will be protected. The respondents will be free to stop the tape at any time during the interview, if they wish to do so. Data will then be disposed of as soon as I have completed my degree. The cassette will be deleted and all the data that is to be store in my computer regarding the interview with the respondents will also be deleted.

Participation is voluntary, if at any time during the course of the research, the participants wish to withdraw themselves from the research they are free to do so.

The school will benefit in this study in several ways:

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

The full participation of the respondents will contribute to social transformation. If you have any questions for clarification about this study, please contact my supervisor at the UKZN, School of Languages, Literacies, Media and Drama Education (Edgewood Campus), Dr. Z.P Nkosi. Her contact details are: Tel. 031-2603691, email: [Nkosiz@ukzn.ac.zp](mailto:Nkosiz@ukzn.ac.zp)

Yours Sincerely  
S. J. Njilo (Ms)  
(Student No. 211558336)

#### DECLARATION

I..... (Full names of the principal) hereby confirmed that I understand the content of this letter and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty at any time, should I so desire.

Signature of participant .....

Date .....

P.O. Box 10944  
Meer-en-see  
3901  
05-06-2013

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

Dear Sir

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

I am a Master in Education degree at the University of KwaZulu-Natal this year. I am presently working on a dissertation on homosexual people found in isiZulu literary texts prescribed for secondary schools, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is **“UCWANINGO NGOKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO EZINCWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA KWAZO EZIKOLENI ZASEMPANGENI.”**

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

I will be using telephone conversation in collecting data during weekends .I have already communicated with the participant. They have agreed to participate. We have also agreed that I will visit them at their homes because I do not want to disturb them at school. The study will not harm the image of the Department of Education and the names of the participants will also not be mentioned or harmed. For the purpose of analysis, the discussions will be tape-recorded, but at all times the identity of the Department and the respondents will be protected.



Data will then be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be stored in my computer regarding the interviews with the respondents will also be deleted.

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

The Department will benefit in the study in several ways:

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

If you have any questions about this study, please contact my supervisor at the UKZN, School of Education (Edgewood Campus), Dr Z.P. Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.zp

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

Yours sincerely  
S.J. Njilo (Ms)  
Student No: 211558336

DECLARATION

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

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

Signature of participant..... Date.....

P.O. Box 10944  
Meer-en-see  
3901  
05-06-2013

Dear Participant

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

My study requires me to collect data about the process and procedures involved in the selection and prescription of isiZulu literary texts for secondary grades. The study is focused on prescribed isiZulu literary texts for grades 10 and 11.

The title of my proposed research study is **“UCWANINGO NGOKUVEZWA KWABALNGISWA ABANEMIZWA YOBULILI OBUFANAYO EZINCWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA KWAZO EZIKOLENI ZASEMPANGENI”**.

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

I will be using telephone conversation in collecting data during weekends. I have already communicated with the participant. They have agreed to participate. We have also agreed that I will visit them at their homes because I do not want to disturb them at school. The study will not harm your image and of the Department of Education, as they will not be mentioned or linked to any of the data collected. For the purpose of analysis, the discussions will be tape-recorded, but at all time, your identity will be protected. Data will be disposed of as soon as I have completed my degree. The audio cassette will be deleted and all the data that is to be store in my computer regarding the interviews with you will also be deleted.

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

You and the Department will benefit in this study in several ways:

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

If you have any questions about this study you can contact my supervisor at UKZN, School of Education (Edgewood Campus), Dr Z. P. Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.zp

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

Yours sincerely  
 S. J. Njilo (Ms)  
 Student No: 211558336

DECLARATION

I..... (Full name of participant hereby confirm that I understand the content of this letter and the nature of the research project, and I consent to participate in the research project.

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

Signature of participant..... Date.....

P.O. Box 10944  
Meer-en-see  
3901  
05-07-2012

Dear Parent

Thank you for allowing your child to participate in my research project. I am a Master in Education degree at the University of KwaZulu-Natal this year. I am presently working on a dissertation on homosexual people found in isiZulu literary texts prescribed for secondary school, in partial fulfillment of the requirement for my studies.

The title of my proposed research study is: **“UCWANINGO NGOKUVEZWA KWABALINGISWA ABAYIZINKONKONI EZICWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA KWAZO EZIKOLENI ZASEMPANGENI.**

The study is focused on prescribed isiZulu literary texts for grade ten and eleven. I have chosen the school for convenience in collecting data and anticipate the following participants to form a sample for this study. Teachers of isiZulu who teach grade ten and eleven, because the focus of the study is on teaching. Since there will be observation of lesson which will be observed in their natural setting. Your child will be in the class where the teaching will taking place. I will also ask for permission to utilize a video camera and/or audio-tape when observing the methods used by teachers when teaching isiZulu homosexual literary texts. During observation of lesson, both teachers and learners action will be observed.

I will ensure minimal used of time, about thirty to forty minutes in collecting data by means of interview, which will happen on the same day. The study will not harm the image of the school. Names of teachers and of the school as well as your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be tape-recorded, but at all times the identity of the school, the teachers and of your child will be protected. Data will be stored in a safe place at the University and after five years it will then be disposed of.

Participation is voluntary, if at any time during the course of the research, participants wish to withdraw themselves from the research they are free to do so.

The school will benefit in this study in several ways:

- The school will have an opportunity to discuss the impact of homosexual on literature.
- Finding will be disseminated to the school.

If you have any questions about this study, please contact my supervisor at the UKZN, School Education (Edgewood Campus), Dr Z.P Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.zp

Yours sincerely  
S.J Njilo (Ms)  
Student number (211558336)

#### DECLARATION

I..... (Full name of participant) hereby confirm that I understand the content of this letter and the nature of the research project, and I consent to participating in the research project.

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

Signature of participant.....

P.O. Box 10944  
Meerensee  
3901  
05-06 2013

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda. Ngingumfundi waseNyuvesi yaKwaZulu-Natal owenza iziqu zeMaster. Ngiqale ukuzenza ngonyaka wezi-2012. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kwezincwadi ezikhuluma ngabanemizwa yobulili obufanayo emabangeni aaphezulu olimi lwesiZulu lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: **"UCWANINGO NGOKUVEZWA KWABALINGISWA ABANEMIZWA YOBULILI OBUFANAYO EZINCWADINI ZESIZULU ZAMABANGA APHEZULU NOKUFUNDISWA KWAZO EZIKOLENI ZASEMPANGENI"**

Ucwaningo lugxile ekufundiseni izincwadi zesiZulu ezifundwa emabangeni aphezulu okuyibanga leshumi neleshuminanye. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda. Ngizosebenzisana nothisha bamabanga esibili nawesithathu ukutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini, lapho ingane yakho ikhona. Ngaleyo ndlela ukufunda kuyoqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophqmazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothwetshulwa.

Ngiyobe ngisebenzisa izingcingo ukuxhumana nothisha. Ngiyophinde ngibavakashele emakhaya. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotshani swa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelomntwana wakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenye yocwangingo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nezindlela zokufundisa ukufunda kanye nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nobeluleki wami kule mininingwane elandelayo:uDokotela UZ.P. Nkosi Eukzn, School of Languages, Literacies,Media and Drama Education (Edgewood Campus).

Email address: [NkosiZ@ukzn.ac.za](mailto:NkosiZ@ukzn.ac.za)

Telephone number: 031 2603691

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiyicacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

.....

U-S.J. Njilo

(Inombolo yomfundi: 211558336)

ISIFUNGO

Mina.....(amagama aphelele omzali wengane) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenywe yalolu cwaningo oluzokwenziwa. Ngियाqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

ISAYINA YOMZALI

USUKU

.....

.....



**kzn education**

Department:  
Education  
KWAZULU-NATAL

Enquiries: Sibusiso Alwar

Tel: 033 341 8610

Ref.:2/4/8/354

Ms. Sibongile Judith Njilo  
P.O Box 10944  
Meerensee  
3901

Dear Ms. Njilo

#### PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **A STUDY TO EXPLORE THE PORTRAYAL OF HOMOSEXUAL CHARECTERS IN ISIZULU LITERARY TEXTS AND HOW THEY ARE TAUGHT AT EMPANGENI SECONDARY SCHOOLS**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 January 2013 to 31 December 2014.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Mr. Alwar at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Director-Resources Planning, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to the following school in the Kwazulu Natal Department of Education:

10.1 Ekupheleni S.S School

**Nkosinathi S.P. Sishi, PhD**  
Head of Department: Education

21/05/2013  
Date

...dedicated to service and performance  
beyond the call of duty.

#### KWAZULU-NATAL DEPARTMENT OF EDUCATION

POTAL: Private Bag X9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa

PHYSICAL: Office G 25, 188 Pietermaritz Street, Metropolitan Building, Pietermaritzburg 3201

TEL: Tel: +27 33 341 8610 | Fax: +27 33 3341 8612 | E-mail: sibusiso.alwar@kzndoe.gov.za | Web: www.kzneducation.gov.za





24 October 2013

Ms SJ Njilo (211558336)  
School of Education  
Edgewood Campus

Protocol reference number: HSS/0692/013M  
Project title: A study to explore the portrayal of homosexual characters in isiZulu literary texts and how they are taught at Empangeni Secondary Schools

Dear Ms Njilo,

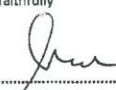
**Expedited Approval**

I wish to inform you that your application has been granted Full Approval.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

  
.....  
Dr Shenuka Singh (Acting Chair)

/ms

cc Supervisor: Dr ZP Nkosi  
cc Academic Leader Research: Dr MN Davids  
cc School Administrator: Mr Thoba Mthembu

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Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Acting Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4809 Email: [ximbao@ukzn.ac.za](mailto:ximbao@ukzn.ac.za) / [snymann@ukzn.ac.za](mailto:snymann@ukzn.ac.za) / [mohung@ukzn.ac.za](mailto:mohung@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)

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# Ziwushayile kwizitabane

**EZOMPHEKATHI:** Iholo beligcwele lichichima

## ZAKITHI DLAMINI

BAPHUME ngobuningi babo abanitu ukuyozibonela ngo-'si' umshado wezizitabane obubhekwe ngabomvu kwaDukuza ogwini olusenyakatho yekwaZulu Natal, obuwenzelwe ehholo iSiva Fungum izolo.

Iifundo likasofa sikhlabane beliphakathi kukaThobani Sithole (27) waseSkakaville kwaDukuza noTsepo Modisane (27) waKwaThema eSprings empumalanga yeGoli.

Lo mshado ugale ngonyawo lwesintu lapho lezi zinqanda-mathe bezivumde ziconsa.

Ube usitandeliwa wumshado omhlophe, okuthi emuva kwawo imindeni yezithandani yaphana izipho, okubalwa kuzo ama-*hampers* noblankeethi.

Ukukhombisa ukwamukela ubuhlobo osebudalwe yilezi zithandani.

Lo mshado ubuwenganyelwe ngumfuti uNankiso Maud Mokoena.

Noma lingakhishwanga ilobolo ngoba beithi bayaqonda ukuthi bangamadoda bobabili, kodwa lezi zithandani zizitholile izibusiso emindeni yazo yombili, zaphinde zahlaba inkomo igaphambi komshado ukucela izimhlamla, kwayiwa nasehthuneni likayise kaTsepo

nga nomphakathi ngokuseka lezi zithandani ngosuku lwazo olukhulu.

Phakathi kwabebhamele lo mshado, bekukhona abebekhamuka ezifundeni ezahlukene nasemazweni angaphandle okubalwa kuwona neBotswana.

"Sijabule sifile siwumde ni. UThoba wasitshela ukuthi yikhoona lokhu akufunayo nathi futshi kasimankinga nalo kho, siphelele ngobuningi be-thu ukuzomeseka," kuchaza uNkz Nhlapho.

Iholo belihlotshiswe ngombala o-*royal blue* no-*pink*.

Emuva kwalo mshado wesintu kuthuthoke umshado wesilungu lapho abebeshada becwaneke hehable ngama-sudi kanokusitho bephelezela yizimpelasi.

Izakhamizi ebezikhombisa ukuthokozu nokungabi naniki-chichima lthoto.

Lo mshado obekumdeleke ukuthi ugale ngehora lesibili, uze waqala ngezithuba zelise-ne ntambama. Uphethe ngo-kuthi izivakashi zilibangise eThekwini *kw-after-party*.

Kuzokhumbuleka ukuthi lo mshado osungundabani onyeni yiLANGA LangeSonto eligale ukubika ngawo.



ISIVHOMBE: SIKHUYELWE

UTHOBA noTsepo bagcine belibophile ifundo likasofa-sikhlabane kwaDukuza.

ukuyobika umshado. Okhulumela umndeni futshi ongudadewabo kaThoba, uNkz

Langile Nhlapho, ushele ILANGA LangeSonto ukuthi bajabule kakhulu futshi babo

# Sifuna ukulotsholwa ngezingu-15 istabane

**THOKOZANI NDLOVU**

**U** FNNA ukulotsholwa ngezinkomo ezingu-15 ovesilisa vasesiShawini

oyihlonzi nio ngenoba esengene ebulaleni kumadala ukumiliswa wumndeni wakhe ngobugqibelo odhle.

Zeli bhungu usibonakaliso Magwaza (21) oy'istabane ohi selokhu ezalwa akakaze alale nomuntu wesilisa akakungabazi nakancane ukulotsholwa ngalolu hlobo ngenoba ethi usagwewe mpu.

"Yize neke ngaba nabo abantu engangqibhandana nabo phambili kodwa akhekho engakhe ngalala naye ngaplanide kokugandana nje kuphela nabo. Namanje nginaye esengqibhandane naye izinyanga eziyisithupha kodwa akakaze angilokothi. Uma ezimisele ngokungqibhandana uzokhipha leli lobolo," kusho usibonakaliso.

Echaza ngeempho yakhe uthe ngale ukubonakala eneminyaka eyisithupha ukuthi uyisibane. Uthi okwenza aqanibalele ukuthi uyisona wadukhanda onodoli kumantlonyazi ezimato ethi ayalaleka njalo uma ethengelewe wona ekhaya. Wayengakuthokozisi ukudlala nabafana engazi nokuthi uzoxoxani nabo ebona kungcono amanomhambane.

Ngokumiliswa kwakhe uthe kwakungumngono hlayi ukumilisa ngenoba kushivo. Uthi uma umfana engena ebulaleni uyazongqiswa alalasisihle imbuzi anabathiswa nomhlweliwe kwayo bese ebathwa ngenyongo.

Umntu Sipho Bitya wesikhungo sezabane Kaya and Lesbian Centre uthe ngokwazi kwakhe umfana uyamuliswa futhi kuyisilo lokho. "Njengomuntu ozalwe ehukhoshini angiboni ukuthi ebhaya bangenza into ephambene nosifo. Ekhaya sengelke ngabona kumiliswa umfowethu nodade wehlu abangamawele.

Kuya ngokuthi uzalwe kuyiphi indawo futhi ulugqirwa kanjani isiko, yingakho abantu bekhona bangelona isiko lesintu ukumiliswa

komfana," kusho ubiyela.

Ugubhe ngokuthi okokulobolana kwezifabane nokushada, angakusho kugqwale umlomo ukuthi kuphambene nesifo. Uthye walhi kodwa ngeke akugqoke ingenxa yokuthi kusube kuvumelane abesuke bebandana.

Nesiso kwavona uhi ngeke angabe uma kwenzeka kuqondana naye uma be-vumelana nantlandana naye.

USokwazi Sihawkele Ngubane, o'yezazi sezamaasho uphike wana ngentaba ukuthi umfana kuyingxenywe vomezulo akhazaze kuzimale kodwa.

Ukugonda kuchaza ukuthi ovesilazane ozakua usule e-valwe edini izansuku ezimile. Lapho ekhona kusuke kungena abesifazane asebekhulile bemulaka ngendlela ose-kumale aziphathe ngayo ngoba usule esengena ebulaleni. Nesiso esigcawini uma essina (omulayo) uyamise ukuthi abathle umkhonto kuyise awuhlome phambi komntu abhandana naye noma ngebe ebhaya besule bengamazi. Lakhni kuchaza ukuthi imphilo yakhe ayisagqibhaye nguye kodwa usule esyimkela esoweni lakhe nasike e-ikhomhisa ukuthi kumale libolole," kuchaza uNgubane.

Uthe ngenxa yokukhulela ezindaweni ezahlukene abanye bangakuthabha ngenesifo ukumiliswa komfana kodwa ngokwesintu akuthi.



**USIBONAKALISO** Magwaza ofana lobolo lezinkomo ezingu-15 ngenoba ethi yena isifihombi-**GLUGU MQADU** engakaze hlokothwe ovesilisa



NGAMANGA umqabule umkakho! Bese kuyileso sikhathi sokuqabulana phakathi kwalaba bashadikazi  
kunguTshepo Modisane-Sithole noThobajobe Sithole-Modisane, abashade KwaDukuza izolo ntambama. Udaba  
thasini 4 Isithombe: PATRICK MTOLO

# Ubuyindumezulu nobukhazikhazi owezitabane

**MBALI KHANYILE**  
mbali.khanyile@ru.co.za

**S**IGCINE sifizekile isifiso sezitabane ezimbili sokushada umshado oyiindumezulu novubukhazikhazi ngokuthi wenzelwe eRhuleni Siva Sanguu Kwadukuzwa izolo.

Umshado ka Thobajobe Sithole noTshepo Modisane udonise amehlo abantu abaningi ezweni lonke ngenxa yokuthi ubusubhekwe ngamehlo abomvu kwazise uqubule inkulumompikiswano emsakazweni nakuthelevishini ngaphambi kokuba bebophe ifindo likesofa silethlene izolo.

Bekungumigagco ongaywayelekile ngenxa yokuthi bekugagca amadoda futhi kungekho mthimba nakbetho njengokweywelekile uma kusina umakoti ezongena enzini. Umshado uhanjliwe yizinkumbi zabantu nenqwaba yezinye izitabane. Ngeshona nabebemise lezi zitabane bekuyizinsizwa zodwa zimele



**UTSHEPO Modisane-Sithole obophe ifindo likesofa silethlene noThobajobe Sithole-Modisane Kwadukuzwa**  
Isithombe: PATRICK MITOLO

izitilomisi.

Abezindaba nabo bebegcwele kulo mshado. Bekumezintatheli zamaphandaba ehlukene, ezomsakazo kamjalo nezisebenzela iziteshi zethelevishini.

Umshado uqale ngehora lesifathu nitambama esikhundleni sokuthi uqale ngokugqala emini ngenxa yokuthi bekade kulindwe umndeni wakwaModisane kwaze kwacishe kwashona ilanga. Kuthiwa ukuthi banjenzwe wukuziphophofa, kusalandwe nezinye izihlobo.

Ngesikhathi abashadayo sebengena ngobutsetse bezimoto ebeziwuyenga eRhuleni obekushadiswa kulo kuvale kwachwaza kwasami esigawini obekulindwe kusona ebeseisegekemi lalali hholo.

Abanye behekikiza, izitabane zidansa zitshikizisa izinge zijabulela ukufika kwalaba abebezobopha ifindo.

Bekuwumshado wesintu kudalwa izingomda zesintu kuphela.

USithole noModisane bangene

ngengoma esihloko esithi *Bovade iyinkosi*, okuyingoma eyatuma kakhulu efilimni kaShaka Zulu. ISilo esilele kulona leli dolobha. Nezimpelasi zabo bezingezibekile phansi. Bebeqala badanze haphinde basime nazo ngaphambi kokuyohlala ezihlelweni abebekelwe zona esigawini.

UNgq Takis Mokoena onguMfundisi webandla Izulu Elisha Apostolic Church eliseMlazi nguye obeshadisa.

Udonise izihambeli nendlebe mayelana nokucwaswa kwabantu bobulili obufanayo abathandanyo ngaphambi kokugqala ukushadisa.

"Into esemqoka nehalukile wukuthi abantu bahlukane nokugxeka ukuze sikwazi ukuphuhlisa kanye njengabantu," kubeka umntu omisi.

"Njengoba menze isingomo sokuthlangana kuzomele nighubeke nokulomiphama nokuthandana kamjalo nesineke sokubekwelelana njengoba sazi sonke ukuthi akubhezi kukuhle emshadweni," kubeka

yena. Emuva kokuthi abashadayo batshelana amazwi uNk Mokoena ube esethi mezigabulane. Zifhe sezizigabulana kwachwaza wonke umntu kwakikizwa kwashaywa namakrwele.

UMthobisi Gumede wakwaMashu, umfowabo kaThobajobe, uzwakalise ukumjabulela umfowabo ngesikhathi ekhuluma.

"Ngivuziwenya kakhulu ngomfowethu ngokuba nesibindi sokuphumela obala ngobulili bakhe. Ngivakucoma kakhulu akwezile njengoba kumabantu abaze bapumele obala sebenohfide lwezingane futhi sebeshadwe nokushada," kusho uGumede.

Uthe lokhu okwenziwe ngumfowabo kuzobamka isibindi nabanye abasenovale lokuphumela obala. akade beshada bakubekwe kwacaca kubantu ukuthi akukho ozobizwa ngomakoti kamjalo nomkhwenyamanagoba bengamadoda bobabili.

# Udonse amehlo umemulo wovesilisa 'oyintombi nto'

**IKHASI 2**



**ISITABANE** sesilisa ebesimula uSibonakaliso Magwaza ephahlwe yizintokazi ebezinsinisa ememulweni wakhe obuwendelwe kubo eSikhawini ngoMgqibelo. Unina uthi uyimulise indodana yakhe ngoba ibiziphethe kahle futshi ingakaqomi

Isithombe: GUGU MQADI

UDABA EKHASINI 2