

**UKUGUQUKA KWESIKO KUVEZA UKUHLUKUMEZEKA KWABANTU
BESIFAZANE KUBHEKISWA EZINCWADINI EZINGAMANOVELI
ATHI: IFA LENKULULEKO, IFA NGUKUFA.**

S. O. SIWELA

2015

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NGU

SIZWE OOSIE SIWELA

UMQULU WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZEЗИQU

ZE

MASTERS IN HUMANITIES

ENYUVESI YAKWAZULU-NATALI

NGO

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Ukufunga

Mina Sizwe Oosie Siwela, ngiyaqiniseka ukuthi:

Lolu cwaningo lungumsebenzi osungulwe waphothulwa yimina uqobo lwami, ngaphandle kwezindawo lapho kucashunwe amazwi ababhali abathile base bayavezwa

Lolu cwaningo alukaze lwethulwe kwenye inyuvesi ukufezekisa umsebenzi weziqo ezithile.

Lolu cwaningo alunawo umsebenzi womunye umuntu.

Lo msebenzi awunalo ulwazi uluthathwe kwi-intanethi lwananyathiselwa njengoba lunjalo.

Imibono nemiqondo yababhali isetshenzisewe kulolu cwaningo.

- Ngokucaphuna amazwi njengoba enjalo.
- Ngokuwasebenzisa kwase kuyavezwa ukuthi athathwephi/ acashunwephi.
- Ngokuhumusha abakushoyo kwavezwa umbhali nekhasi lencwadi.

Igama lomfundi:.....

Inombolo yomfundi.....

Ukusayina.....

Usuku.....

Igama lomeluleki.....

Inombolo yomeluleki.....

Ukusayina.....

Usuku.....

Amazwi okubonga

Ngithanda ukudlulisa ukubonga okujulile ngomsebenzi ozima walo msebenzi kulaba abalandelayo ngendlela ababe wusizo ngayo.

- Ngibonga kumphathi wami uNkk T. R. Ngcobo, ngezeluleko zakhe eziphusile nezibe wusizo olukhulu ekuphumeleni kwalo msebenzi, nokuba kwawo yilokhu oyikho.
- Ngiphinde ngibonge kuDkt E. B. Zungu obengumphathi wami ngiqala lo msebenzi, nesingakwazanga ukuqeda naye ngenxa yomsebenzi omthuthele kwesinye isikhungo.
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- Ngibonge kudadewethu omdala uGugu Siwela ngokungilekelela nokukholelwa kimi ngesikhathi sonke, “ngiyabonga Thabekhulu.”
- Ngiphinde ngibonge kakhulu emindenini emibili umndeni kaMnu David noNkk Pauline Bullock. Nomndeni kaMnu Mike noNkk Sue Tarr, ngosizo lwezezimani nemishini yokusebenza ocwaningweni lwalo msebenzi, “ningaphezi”

Iqoga

Lo mbhalo ukhuluma ngamasiko esiZulu abukeka ehluKumeza abantu besifazane ngezindlela ezahlukene. La masiko ekugxilwe kuwona isiko lokuzila nesiko lokungenwa. Konke lokhu kwenziwa kususelwa ezincwadini ezimbili ezingamanoveli ethi ‘Ifa Lenkululeko’ nethi ‘Ifa Ngukufa.’ ukuguquka kwesiko yikho okubukeka kuyinto enomthelela omkhulu ekuhlukumezekeni kwabantu besifazane ngenxa yamasiko. Kubuye kuvele ukuthi abantu abaningi abasahambisani namasiko ayenziwa emandulo ngenxa yokuthi awasahambisani nesikhathi sanamuhla. Lokhu kuvezwa izingxoxo ezenziwe kuxoxiswa nabantu bemiphakathi eyahlukene eyakhele indawo yaseMgungundlovu. Kubuye kuvele ukuthi abanye abantu basaweseka la masiko yize engahambisani nesikhathi sanamuhla. Kugqama ukuthi amasiko anezingxenywe ezimbili njengalokhu eguquka nje, kukhona okuhle ngawo kanti futhi kukhona nokubi ngawo. Okucacayo ukuthi ngeke kwagwemeka ukuguquka kwamasiko njengalokhu inkathi yokuphila ishitsha, nezizwe sezahlala ngokuxubana ndawonye.

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ISAHLUKO SOKUQALA

1.1 ISINGENISO NOLWAZI LOKWENDLALELA

INingizimu Afrika iyizwe elikhulu elakhele izwekazi lase Afrika. Leli lizwe linezinhlango eziningi ezahlukene ngamasiko azo. Kuleli lizwe kunesizwe esikhulu futhi esidume kakhulu emhlabeni wonke jikelele. Leso sizwe isizwe samaZulu, esabunjwa ngeminyaka yawo 1800. Sabunjwa yingonyama yaso inkosi uShaka kaSenzangakhona, owabe ebusa lesizwe ngaleyo minyaka kusuka ku 1816 ukuya ku 1828. Isizwe samaZulu siyisizwe esinamasiko amaningi kakhulu esiwagcinayo nesabe sivele siwagcina kwasemandulo. Ngokuhamba kwesikhathi lawo masiko ashintsha kancane kancane njengamasiko ezizwe zonke ayashintsha ngenxa yokuguquka kwenkathi. Nakuso isizwe samaZulu kuningi okungamasiko aso osekuwashintshe kakhulu kusukela sabunjwa kuza enkathini yanamuhla. Okuyinkathi yamalungelo nentando yeningi, okwabe kungekho emandulo. Amasiko esizweni samaZulu ayinto ebaluleke kakhulu ukwedlula eziningi izinto eziyimikhuba yangemihla nezenziwa abantu ngoba bezithandela. Uguquko empilweni yabantu luyinto ehlezi ilindelekile kodwa kuyaye kube yinto engavami ukuthi yejwayeleke kalula ngoba abantu basuke sebeze bajweyela lokhu abasuke bekade baqala ukukulandela. Nasesikweni kuba njalo ngoba uma lishintsha kwabaningi akubi lula ukulandela lokho okusuke kukusha empilweni. Kanti-ke uma isikhathi sempilo siguquka kuyinto engephikiseke ukuthi imikhuba namasiko abantu kuyoshintsha noma ngayiphi indlela.

Esizweni samaZulu kusukela emandulo isiko nobuntu kwabe kuyinto ebaluleke ukuzedlula zonke izinto umuntu angazicabanga ngesizwe. Lokhu kubukeka sengathi

kukhahlamezeke kakhulu impela uma kufika izikhathi zokuguquka kwenkathi yokuphila, okuguqulela nabantu abangamaZulu indlela abaphila ngayo. Lezi zinguquko zenkathi singasho ukuthi yizo ezibe nomthelela ekuguqukeni kwamamasiko amaZulu. Kulokhu singekumise ngesihloko ukuthi lokhu kuguquka kwamamasiko esizweni samazulu kubi, ngoba amanye amamasiko kubukeka ngathi anokuchema nabathize. Kuyamangaza lokhu ngoba isiko lichazwa njengento ebahlanganisa bonke abantu baleso sizwe kanye nalokho okuyinqubo yokuphila kwabo. U-Andrewes (2005:47) uthi:

Culture refers to the cumulative deposit of knowledge, experience, beliefs, attitudes, meanings, hierarchies, religion, notions of time, role, spatial relations, concepts of the universe, and material objects and possessions acquired by group of people in the course of generations through individual and group striving.

Isiko liphawulwa njengolwazi oluqokelelwe lwakhwezwa lususelwa kokuboniwe, izinkolelo, izinyathelo, izincazelo, imibuso, inkolelo, izikhathi zobuzwe, iqhaza, ukulandisa ngenkathi yakudala, amagama omhlaba nezulu, kanye nokuphathekayo nendawo eyatholwa amaqoqo abantu ngokufika kwezizukulwane ngenxa yomuntu ngamunye nangemizamo yakuhlanganyela.

1.2 UKUCHAZWA KWAMAGAMA

Ukuchazwa kwamagama kuyindlela ebalulekile esetshenziswayo ukubona nokwazi izincazelo zamagama nendlela afanelwe ukusetshenziswa ngayo. Amagama asetshenziswa ngezindlela eziningi ezahlukene esiZulwini kokunye igama lithi lilinye kodwa lisebenziseke ngezindlela ezihlukene. Kulolu cwaningo maningi amagama ehlukahlukene azosetshenziswa ngaleyona ndlela umcwaningi uzobheka ukuthi amagama lawo achazwe kanjani ngendlela yawo. Nokuyinto eyayise isize ukulandela lokho okukhulunywa ngakho ocwaningweni. Ngokwazi izincazelo zamagama asetshenzisiwe.

Kulolu cwaningo umcwaningi uzocwaninga kabanzi ngokuguquka kwamasiko esizweni samaZulu, indlela abegcinwa ngayo emandulo nendlela aseginwa ngayo enkathini yanamuhla. Kulokho umcwaningi uzogxila kakhulu emasikweni abhekene nabesifazane abashonelwe ngabayeni babo (abafelokazi), ngenhloso yokuthola ukuthi ngabe amasiko esiZulu awabacindezeli yini labafelokazi. Ngaleyo ndlela lolu cwaningo luzothathiselwa ezincwadini ezingamanoveli ezimbili ethi “Ifa Lenkululeko” nethi “Ifa Ngukufa” kanye nemibono yabantu abangamaZulu. Ngalolu cwaningo kungacaca ukuthi kuyini okudala ukuguquka kwamasiko nokuthi aguquka kanjani futhi lolu guquko ngabe luhle noma lubi yini esizweni samaZulu ngobungako baso.

1.2.1 ISIKO

Isiko yigama elijwayelekile kubantu kodwa abacwaningi abalichaza ngezindlela eziningi kokunye ezithanda ukudida kwabanye abantu. Eqinisweni isiko liyigugu kuleso naleso sizwe kungaba esincane noma esikhulu kangakanani, yilo futhi isiko elihlanganisa impilo yabantu. UNyembezi noNxumalo (1966: 99) bachaza isiko kanje:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Uma sibuka le ncazelo engenhla ngesiko kuyacaca ukuthi isiko singathi inqubo abantu besizwe ngasiye abaphila ngayo, nabalawulwa ngayo impilo yabo. Isizwe singehlukaniseke nesiko, ngaphandle kwesiko asikho isizwe. Lokhu kukucacisa kahle ukuthi isiko lakhelwe ezintweni ezaziwayo nezihlanganisa abantu besizwe. Nokungaba sobala, ukuthi kungeshiwo ukuthi isiko licindezela abantu abathize ngoba lisuselwe ezintweni abazaziyo. Kulokhu imibuzo ingaba miningi kakhulu mayelana nokuguquka kwamasiko. Kungaba yinto ebalulekile ukubheka ukuthi ngabe amasiko kufanele yini kube nabantu abacindezelayo kunabanye, kodwa bengabesizwe esisodwa. Kokunye kungavela ukuthi ukuguquka kwamasiko kuyinto enhle ukuze uma kukhona lapha kunokucindezeleka ngakhona kuphele lokho kucindezeleka kuvele ubunye besizwe esisodwa esibumbene.

1.2.2 IFEMINIZIMU

Lolu cwaningo luzosetshenzisa ithiyori yefeminizimu, echazwa ngokuthi yithiyori elwela amalungelo abantu besifazane. Le thiyori singathi iyo elwela ukuthi abantu besifazane mabanikwe amathuba alinganayo nalawa abantu besilisa, futhi ibuye ithi abantu besifazane abangabukelwa phansi kunabantu besilisa emiphakathini. Ithiyori yefeminizimu ithi akukho ukuthi abantu besilisa yibo kuphela abafanelwe ukuba semagunyeni nasemandleni okuphatha emiphakathini nasemakhaya. U-Evans (1995:43) uchaza athi:

Feminism means that we seek for women some opportunities and privileges the society gives to men or that we assert the distinctive value of womanhood against patriarchal denigration or believe in the principle that women should have the some rights and opportunities as men.

Ifeminizimu isho ukuthi sifisela abesifazane amathuba namalungelo umphakathi owanikeza amadoda noma lawa agcizelela izinga lobufazane embusweni wamadoda kumbe ukukholelwa ukuthi abesifazane babe namalungelo namathuba njengamadoda.

Ngalokhu kucaca kahle ukuthi kuyini emelwe ithiyori yefeminizimu, okungukuthi amalungelo abantu besifazane emiphakathini mawalwelwe futhi nabo bazibone belingana

nabantu besilisa nanoma ngabe kungayiphi indlela. U-Oakley noMitchell (1986:12) bagcizelela ngokuchaza ifeminizimu bathi:

Feminism is usually defined as an active desire to change women's position in a society.

Ifeminizimu ngokujwayelekile ichazwa njengokulangazelela ukushintsha indawo yabesifazane emphakathini.

1.2.3 IFEMINIZIMU YASE-AFRIKA

Ifeminizimu ihlobene kakhulu nefeminizimu yase-Afrika. Ifeminizimu yase-Afrika nayo ibhekele kakhulu amalungelo abantu besifazane nangendlela abaphethwe ngayo emiphakathini nasemindenini yabo. Ifeminizimu yase-Afrika yona iphinde ibheke kakhulu ukususwa kwegalelo labo emiphakathini, emindenini, nasemnothweni wezwe. I-African feminizimu igqamisa okubili okubalulekile; ukumela abesifazane emiphakathini enika abesilisa igunya namandla okuphatha kuyo yonke into, iphinde ilwele ukulingana kwabesifazane nabesilisa ngayo yonke indlela kubalwa nangokobulili. U-Griffin (1995:73) uma echaza ifeminizimu yase-Afrika uthi:

...Feminism is essentially for two things. Firstly, it is a theoretical paradigm in social theory that seeks to advocate for women's emancipation in a predominantly patriarchal world. It is also a movement that mobilizes for women's emancipation and equality with regards to gender. Hence, feminism encompasses many varied activities and contexts...

...Ifeminizimu ibaluleke ngezinto ezimbili. Okokuqala iyipharadayimu yenjulalwazi kwizinjulalwazi zemiphakathi ezifisa ukulwela abesifazane enkathini esadlula yokubuswa amadoda. Iphinde ibe inhlango eyazisa abesifazane ngokulingana kubekiswe ngokobulili. Futhi, yengamele imisebenzi ehlukehlukehene kanye nengqikithi...

Ifeminizimu yase-Afrika elwela ukukhulula nokuqwashisa wonke umuntu ngokubaluleka kwenkululeko yabantu besifazane.

1.2.4 AMAFEMINISTI

Amafeministi ngabantu abavuna noma abahambisana nethiyori yefeminizimu. Bakholwa ukuthi kufanele kulwelwe amalungela abantu besifazane emiphakathini abaphila kuyo. U-Mandell (1995: 60) uma ecacisa ngamafeministi uthi:

It's the supporters of feminism- who is against the oppression of others

Umlandeli wefeminizimu ophikisana okucindezelwa kwabanye.

1.2.5 IPHATHRIYAKHI

Iphatriyakhi igama elisetshenziswa ukuchaza uhlobo lomphakathi okholwa wukuthi ngabantu besilisa kuphela abanamandla namava okuphatha. Ngaleyo ndlela uphinde ukholwe wukuthi umuntu wesilisa wuye okumele aqhoqhobale abesifazane, ngenxa yokuthi uyindoda. U-Charles noHughes (1996:17) uma bechaza iphathriyakhi bathi:

This is the word that is used interchangeably with the male dominance or system of male dominance. It denotes the rule of Law -of -the -Fathers.

Leli yigama elisetshenziswa ngokushintshana nokubusa kwabesilisa kumbe umbuso wabesilisa. Ikhombisa ukubusa komthetho wobubaba.

1.2.6 UMFELOKAZI

Umfelokazi umuntu wesifazane oganile wabe eseshonelwa ngumyeni wakhe. Kuyinto evamile emiphakathini ukubiza umuntu ngesici noma ngezizigaba ezithile adlule kuzo. Amanye ala magama agcina esemukeleka ngenxa yokuthi asebenza kakhulu kuyona imiphakathi. Leli gama lethiwa owesifazane ngenhloso yokumchaza nokumehlukanisa kalula kalabo abasenabayeni. U-Lessing (1995:252) uma emchaza uthi:

Widow is a woman who lost her husband by death and has not remarried.

Umfelokazi owesifazane olahlekelwe ngumyeni wakhe ngokufa akangabe esagana futhi.

Ngokwenzazelo kaLessing owesifazane ubizwa ngomfelokazi kuphela uma engabange esagana emva kokwedlula kumnyeni wakhe.

1.2.7 ILOBOLO

Isizwe samaZulu sinesiko lokulobola elidumile neligcinwa uma kuganiselwana. Umkhwenyane ukhipha izipho aziyise ekhweni ngenhloso yokubonga kubazali bamalokazane ngokumkhulisa. Singathi nje ilobolo indlela yokuthi kwande ubudlelwano obuhle phakathi kwemindeneni emibili eganiselanayo. Ngokusobala nje ilobolo akusilo inani noma intengo ekuthengwa ngayo umakoti kubo ukuze ayogana emzini. Ilobolo liyindlela yokuthi kuhlanganiswa imindeneni emibili kubongwe futhi kududuzwe abazali abakhulise umakoti ngokuthi useyabashiya useya emzini laphe esezokuba ngowakhona ngokuphelele. UMsimang (1975:265) uma echaza ilobolo uyavumelana nalokhu osekuchaziwe ngelobolo uma ethi:

Ilobolo liyindlela yokuthi izandla ziyagezana. Ngokuphuma kwentombazane ekhaya abazali bayo bayalahlekelwa ngosizo esuke iyilo ekhaya. Okwesibili ilobolo liyindlela yokubonga ukukhuliselwa intombi ibe ngumuntu ogcwele lona oseyokwakha umuzi kobani.

1.2.8 UKUZILA

Lolu cwaningo lugxila kakhulu esikweni lokuzila, okuyisiko elaziwayo esizweni samaZulu. Ukuzila kwenziwa ngokuthi kuleso sikhathi umndeni oshonelwe ngaso yilunga lawo ugwema izinto ezithize. Kunenkolelo yokuthi uma zingagwenywa lezi zinto abantu balowo mndeni bazodlula. Ukudlula lokhu kusho ukuthi lezo zenzo ezenziwe ngezikhathi sokuzila kungafanele zizoqhubeka zenzeke noma abantu bengasathandi ukuthi zenzeke. Kanti ukuzila kuyahlukana kukhona ukuzila komndeni uwonke kube khona nokuzila komfelokazi uma kushone umnumzane wekhaya. UMsimang (1975:145) uma echaza izinto ezigwenywayo ngesikhathi sokuzila uthi:

Okuzilwayo amacece neminye imidlalo nemigidi. Kuzilwa futhi ukuhlabelela, ukweshela nokuqoma. Akukikizwa emaceceni kodwa abazilile bangaya bayoba izibukeli.

1.2.9 UKUNGENWA

Ukungenwa kungachazwa ngokuthi kulisiko lapho umakoti oshonelwe ngumyeni wakhe egana umnewabo womyeni oseshonile, ngenhloso yokuzovusa umuzi womnewabo. U-Radcliff-Brown (1950:183) echaza ukungenwa uthi:

When a husband dies, his brother has to take over all his wives and bear responsibilities of a husband, taking care of his late brother's wives and children.

Uma umyeni eshona, umfowabo kufanele athathe wonke amakhosikazi akhe kube umsebenzi wakhe ukuba umnyeni, anakekele amakhosikazi omfowabo ongasekho nezingane.

1.2.10 AMADLOZI

Amadlozi abantu asebashona okunenkokolelo yokuthi bahlezi bebheke labo abasaphilayo emndenini ngokomoya. Yibo abaqaphela ukuphepha kwamalunga aphilayo emindeni. Elinye lamasiko asabaluleke kakhulu kubantu abangamaZulu. U-Lugg (1975:34) uma echaza idlozi uthi:

*The spirit of departed, that become a guardian of his descendants
and it's believed to look after their well-being in all respect.*

Umoya wongasekho, lo obangunogaba wabasele, kukholelwa ukuthi
unakekela impilo yabo ngandlela zonke.

1.3 UMKLAMO WOCWANINGO

1.3.1.1 IFA NGUKUFA

Lolu cwaningo lugxile ekubhekeni amasiko njengoba evezwa encwadini ethi "Ifa Ngukufa". Incwadi ethi "Ifa Ngukufa" ibhalwe nguMngadi kanti ikhuluma ngomndeni wakwaNdlovu, lapho kushona khona umnumzane uNdlovu ashiye owakwakhe uMaShezi namadodana amathathu. Kule ncwadi kuvela ukuthi uMaShezi ngesikhathi sakhe sokuzila ubhekana nenkinga yokweshelwa indoda yekhaladi enguDustin. Bagcina ngokuqomana okwaletha izinkinga emndenini wakwaNdlovu. UDustin wagcina esexabene namadodana kaNdlovu nokwaholela ekutheni ambeke isandla uSthembiso okungomunye wamadodana kaNdlovu. Ngaphezu kwalokho uDustin waphinda waletha umshana wakhe kwaNdlovu okunguLinda, nowagcina eganene noSthembiso. Okwathi ekushoneni kwakhe uSthembiso, uLinda wangenwa uThemba umfowabo kaSthembiso. Khona kulokho naye uDustin wagcina ngokushona engozini yemoto.

1.3.1.2 IFA LENKULULEKO

Enye yezincwadi lolu cwaningo olugxile kuzo yilena ethi “Ifa Lenkululeko”. Le ncwadi ikhuluma ngomndeni wakwaDlamini, okwakuganele kuwo uDaisy nosewashonelwa ngumyeni wakhe uThemba Dlamini. UDaisy wabe engahambisani nendaba yokufaka inzilo eyizingubo ezimnyama, ngoba ethi ayihambisani nenkolo yakhe. AbakwaDlamini babefuna ukuthi azifake izingubo zokuzila njengalokhu bekholelwa kulelo siko. Lokhu kwadala ukuthi kuze kufike esikhathini sokuxabana phakathi kwabakwaDlamini nomalokazane wabo, uDaisy. Okunye okwase kubangwa kwabe kuyifa likaThemba elabe lisele kuDaisy, okwabonakala ukuthi uDlamini nomkakhe uMaNxumalo nabo babe beligaqele. Kulokhu kuxabana bagcina bengenisana ezinkatolo ngabameli, okwagcina kunqobe uDaisy. Akuphelanga sikhathi esingakanani uDaisy wabe esezitholele isoka elisha okwabe kunguMthunzi Buthelezi, naye owabe eganwe nguMaSithebe. Isenzo sokuthola isoka elisha saholela uDaisy ekutheni agcine ephunyukwa izimali zakhe ngoba uMthunzi wabe efuna ukuzodla yona leyo mali avuse ngayo isitolo sakhe esabe sesiwa.

1.3.2 INDAWO EKUZOKWENZELWA KUYO UCWANINGO

Olunye ulwazi kulolu cwaningo luzoqoqwa kubantu baseSweetwaters eMgungundlovu lapho umcwaningi ehlala khona. Lena indawo eyakhelwe imiphakathi exubile ngokwezimo zomnotho, imfundo nenkolo. Abantu abantu abaningi basebenza edolobheni, elibudebuduze nale ndawo. Abanye basebenza emizini yabelungu engomakhelwane nale ndawo. Kule ndawo kunezakhiwo zamasonto akhonza ngendlela yobuKhrestu. Iningi labantu abahlala kule ndawo bangamaZulu. Ulwazi kulolu cwaningo luqoqwe kubantu abangamaZulu kugxilwe kwabesifazane abaganile kanye nabafelokazi.

Indawo yaseMgungundlovu iyindawo edumile futhi enemiphakathi eminingi nexubile. Kule miphakathi singabala imiphakathi yasemakhaya lapho abantu bakhona besaphila ngoludala, belandela amasiko nezinkolo ezihambisana nawo amasiko esintu. Kule miphakathi abantu basalandela okuyindlela egxile emasikweni esintu yize nayo singeqinise ukuthi isafana nale ndlela ayelandelwa ngayo emandulo. Iningi lale miphakathi yilelo elisabalele ngaphandle kwezindawo ezisemadolobheni. Kanti kukhona nemiphakathi eyakhele amadolobha lapho kutholakala khona izinhlanga ezahlukene zabantu kanye nezinkolo zabo zihlukene, okudala nokuthi balandele namasiko angefani. Kulezi zindawo zasesilungwini kutholakala ukuthi abantu abangamaZulu nabo sebangena ezinkolweni ezaziwa ngokuthi izinkolo zezimishini. Imvama yalezi nkolo ilena ethi ikholelwa kumdali kuphela hhayi emasikweni nasemadlozini. Kulezi ndawo zasemadolobheni kubukeka kuyinto eyimfashini kubantu bakhona ukuthi bazihlanganise nezinkolo hhayi amasiko ngoba bethi abazi ashoni kubo, njenganalokhu bengahlushwa lutho ngaphandle kokuwagcina. UNkz Dube (2014) wathi:

Kungani silokhu sizihlupha ngamasiko kodwa awasizi ngalutho nabawagcinayo sihlupheka nabo, futhi kuze kubengcono thina esingahlangani namasiko kunabo. Bona kuxabana imindeni kumoswe nezimali kodwa kuyefana nje.

Lokhu kucacisa ngokusobala ukuthi abantu kule ndawo yaseMgungundlovu sebaphila ngendlela engefani. Okuphawulekayo lana ukuthi iningi lalaba bantu abasemadolobheni yilaba abasuka khona ezindaweni zasemakhaya. Kanti-ke kunjalo nje iningi labo laba abasemakhaya nabo bathutha kancane kancane bethuthela khona emadolobheni. Okufike kube yinkinga ukuthi bonke labantu abathuthela emadolobheni ilabo asebazifundela bama kahle ngakwezomnotho, basebenza imisebenzi esezingeni

eliphezulu. Okungeqinisekiswa ukuthi ngabe imfundo yini eletha uguquko kubantu baze baguqule namasiko abo nendlela yokuphila. Kungabanzima ukuchaza noma ukuvumelana nalokhu ngoba nakhona ezindaweni zasemakhaya ezakhele uMgungundlovu zikhona izifundiswa ezimi kahle kodwa ezisazinze khona ezindaweni zasemaphandleni. Esingakubalula nje ngale ndawo yaseMgungundlovu ukuthi abantu bakhona ukubaluleka kwemfundo kubo kuyinto esemqoka kakhulu, kubo bonke abasemaphandleni nalabo abasemadolobheni. Kuyinto egqamayo ukuthi le ndawo iyindawo enkulu futhi enabantu abaningi abehlukene. Ngaleyo ndlela kungaba yinto ebalulekile nesemqoka ukwenza lolu cwaningo ukuze kutholakale ubuqiniso nobunjalo bezinto eziguqula amasiko esintu.

1.4 IRESHINALI YESIFUNDO

Umcwaningi uma eqala ecabanga ngento azoyicwaninga usuke enezizathu ezimenza enze lokho. Ngezinye izikhathi isizathu sokwenziwa kocwaningo kuyaye kuhambisane nothando lwaleyo nto umcwaningi afisa ukuyicwaninga. Loluhlwano ngokuguquka kwamasiko amaZulu ikakhulukazi lawo abhekene nabantu besifazane, okungabalwa kuwo lawo abukeka ebacindezela, njenganesiko lokuzila, ukungenwa komfelokazi namanye. Lokhu kuletha imibuzo eminingi ngokuvela kwawo, ukubaluleka kwawo, awusizo ngani, kanye nobubi nobuhle bawo. Iningi labantu abasayazi imvelaphi yabo nokuthi amasiko abo ashintsha kanjani futhi ashintshwa yini. Umongo walolu cwaningo ukuphendula imibuzo mayelana nokuguquka nokugcinwa kwamasiko nokuthi aqhamuka kanjani. Abacindezela kanjani abanye abantu. Loluhlwano luzophinde luhlunganise nemibono yabantu abaphila esikhathini sanamuhla ngokuguquka kwamasiko,

nokuzokwenziwa ngendlela yocwaningo lwe-*ethnography* endaweni yaseMgungundlovu. Kulolu cwaningo olubaluleke kangaka zingabaningi izizathu zokwenza lolu cwaningo.

1.5 IHAYIPHOTESISI

Lolu cwaningo luhlose ukuveza ukuthi amasiko abantu abangamaZulu amaningi ayabacindezela abantu besifazane, kanti futhi ababukela phansi. Ngalokho ukuguquka kwamasiko kuletha ukukhululeka kubantu besifazane kanti futhi kudala nezinkinga eziningi emindenini nasemiphakathini wonkana. Ngabe okudala ukuthi abantu bengabe besazi ikuphi okubalungele ngamasiko abo.

1.6 UMKHAWULO WESIFUNDO

Isiko liyingxenye enkulu yempilo, kanti ukwenza isifundo kulo kungaletha eziningi izingxenye eziyinkinga ezingaphazamisa umongo wocwaningo olwenziwayo. Ngalokho kulolu cwaningo kuzoba nomkhawulo ozosetshenziswa ukugcina ucwaningo luhambisana nereshinali yocwaningo. Umkhawulo walolu cwaningo uveza lokhu okungeke kugenwe kukho kulolu cwaningo kodwa okuyisiko lamaZulu njengalokhu: ubuciko bobuhlalu, izindlela zokutshala, ukudla neminye imikhutshana, izangoma nezinyanga, imikhosi yesizwe kanye nezembatho.

1.7 IZANHLUKO EZILANDELAYO

Lolu cwaningo lunokuningi okufanele ukubheka nokucwaninga ukuthola amaphuzu abalulekile ngesihloko nangocwaningo lulonke. Izahluko ezilandelayo kuzoba isahluko sesibili: Ukubuyezwa kwemibhalo, isahluko sesithathu: Ipharadayimu nezindlela zocwaningo, isahluko sesine: isiko lokuzila, isahluko sesihlanu: isiko lokungegwa kanye nesahluko sesithupha: okutholakele. Lokhu kuzoba izingxoxo ezizotholakala ezahlukeni ezilandelayo kanye nesiphetho esizophetha lolu cwaningo selulonke ngemuva kwesahluko sokugcina. Ezahlukeni ezilandelayo kuzobhekwa kabanzi ukuguquka kwamasiko amaZulu, ukucindezeleka kwabantu besifazane ngenxa yamasiko. Kuzobhekwa kabanzi amasiko afana nesiko lokuzila, isiko lokungenwa nemibono yabantu bemiphakathi eyahlukene eyakhele uMgungundlovu mayelana nokuguquka kwamasiko.

1.8 ISIPHETHO

Sengiphetha lesi sahluko kuyacaca ukuthi miningi imibuzo eqhamukayo mayelana namasiko esiZulu samaZulu. Abantu abaningi banemibono yabo eminingi eyahlukene, kwabanye kubukeka kuyinto engafanele engabe iyalandelwa le yamasiko ancindezelayo. Kwabanye, isiko lifanele ukugcinwa noma ngabe linjani ngoba bekholwa ukuthi liyingxenye yempilo. Kulolu cwaningo umcwaningi uveza lokhu okubalulekile ngocwaningo acwaninga ngalo, njengalokhu kuyisahluko sokuqala socwaningo. Kwavezwa okubalulekile okuyilokhu, okungukuchazwa kwamagama, imuva lesifundo, ireshinali, kanye nomkhawulo wesifundo. Kuchazwe nakabanzi ngendawo yaseMgungundlovu lapho kuzofunwa khona imibono yabantu ngokuguquka kwamasiko. Lesi sahluko siveze sachaza ne-hayipotesisi yesifundo okuyiyo okuhloswe ngayo.

ukuthola ukukholakala kwayo esifundweni. Kwavezwa nalokho okuyingxenye yesiko kodwa okungeke kungenwe kukho kulesi sifundo.

ISANULUKO SESIBILI

2. UKUBUYEKEZWA KWEMIBHALO

Luningi ucwaningo oselenziwe emasikweni esiZulu nendlela alandelwa ngayo, naleyo ayelandelwa ngayo emandulo kanye noleyo ekuphathwa ngayo abesifazane. Bakhona abaningi abacwaningi abacwaninge ngamasiko nenhlalo yamaZulu. Amasiko kuyezeka ukuthi abaluleke kakhulu kwabanye abantu. Njengoba zonke izizwe zinamasiko azo kunga into ebalulekile ukuthi kubhekwe imibhalo yakhona ngamasiko abakhona abacwaningi bathini ngamasiko. Amasiko engahlukaniseka kaningi ngokwezizwe. Nabacwaningi bezizwe ngezizwe angeke basho okufanayo ngamasiko. Umcwaningi ukubone kubalulekile ukubheka isiko nasemibhalweni yamazwe angaphandle kweNingizimu Afrika.

2.1 IMIBHALO YASE-AFRIKA

Emazweni ase-Afrika baningi ababhali ababhale ngamasiko nokucacayo ukuthi nabo banendlela yabo ababheka ngayo amasiko. UNdunge 2007, ubheka amasiko angxile ekutheni abuke ngokwemindeni nemiphakathi. Ubeka akucacise ukuthi emazweni ase-Afrika ubudlelwane obukhona phakathi kwabaganene bubaluleke kanjani. Ucacisa ukuthi e-Afrika amadoda avumelekile ukuba nesithembu, nokuyinto eyandisa umnotho womdeni. Ukuthi indoda eganwe amakhosikazi amaningi kusho ukuthi iba yindoda enothile ngoba lokho kwandisa izingane ezibamba iqhaza emisebenzini yasekhaya nokusimamisa umnotho walowo mndeni. UNdunge (2007:79). Uthi:

Polygyny is also significant because of the contribution of a women's labor to the wealth of the households. In addition, more wives means more children, which increases the amount of labor at a disposal of the household.

Isithembu sibalulekile ngenxa yemisebenzi yabesifazane emnothweni wekhaya. Ukwengeza, amakhosikazi amaningi asho nezingane eziningi, okwandisa inani lomsebenzi ovelayo ekhaya.

Abanye ababhali bayakuveza ukuthi amasiko ezizwe zase-Afrika asethole ukuthikamezeka ngenxa yofuduko labantu bakwamanye amazwe beya kwamanye. Lokhu kubuye kuthiwe nezinkolo zamanye amazwe zinomthelela. Kuyabonakala ukuthi ukuguquka kwamasiko kuyinto ekhona neyenzekayo emazweni ase-Afrika. UMBaku 2005, ukubuka ngeso elibanzi ukuguquka kwamasiko ezweni lase-Cameroon nokuyilapho ebuka izinto eziningi ezinomthelela ekuguqukeni kwamasiko. Okubonakalayo kulokhu ukuthi ingcindezelo efike nabantu bamazwe aseNtshonalanga emazweni ase-Afrika inomthelela omkhulu ekuguqukeni kwamasiko ase-Afrika. UMBaku (2005:138). Uthi:

Traditional views on gender, marriage and family in Cameroon have been affected significantly by migration, colonialism and the institutions it brought to the country, globalization, and foreign religions.

Imibono yesiko ngokobulili, umshado nomndeni e-Cameroon uthikanyezwe ngokusobala ufuduko, umbuso wobandlululo kanye nezinhlobo ofike nazo ezweni, iqoqazwe kanye nezinkolo zokufika.

Imibhalo eminingi emazweni ase-Afrika igqamisa ukukhuluma ngokuganana uma kubukwa isiko. Kubukeka engathi emazweni ase-Afrika ababhali abaningi kuningi abakubhekisayo ekuganani nenimndeni. Okungazeki kahle yikho ukuthi kungabe yini lena eyenza ababhali bagxile kakhule kulengxenywe. Kungenze mhlawumbe kube ukuthi lengxenywe iyona abangathokozile ngayo kumbe iyona ngxenywe abanqonde ukuthi abantu bacaciseleke kabanzi kuyo. U-Oyebade 2007, omunye wababhali abagxile engxenyeni yokuganana nokuhlalisana kwabantu emphakathini. Ugqamisa ukuthi izwe lase-Angola

umshado uyingxenye yesiko ebaluleke kakhulu. Ucacisa ngokuthi umshado awuyona nje into yokwakhiwa komndeni kuphela kodwa uphinde ube umgogodla wokwakhiwa kobudlelwano phakathi kwemindeni. U-Oyebode (2007:114). Uthi:

Marriage has an important place in the culture of Angola. It is central not only for the formation of the family, but it is also a vehicle for inter family and communal relationships and for cohesion among many ethnolinguistic group.

Umshado uneqhaza elibalulekile esikweni lase-Angola uphakathi hhayi ngokwakhiwa komndeni nje, kodwa ubuye ube umgogodla wokuhlangana kwemindeni nobudlelwano bokuhwebelana nokulandelani ngezilimi zobuhlanga.

Lokhu kukucacisa kahle ukuthi isiko lakhelwe ezintweni ezaziwayo nezihlanganisa abantu besizwe. Nokungaba sobala, ukuthi kungeshiwo ukuthi isiko licindezela abantu abathize ngoba lisuselwe ezintweni abazaziyo. Kulokhu imibuzo ingaba miningi kakhulu mayelana nokuguquka kwamasiko. Kungaba yinto ebalulekile ukubheka ukuthi ngabe amasiko kufanele yini kube nabantu abacindezelayo kunabanye, kodwa bengabesizwe esisodwa. Kokunye kungavela ukuthi ukuguquka kwamasiko kuyinto enhle ukuze uma kukhona lapha kunokucindezeleka ngakhona kuphele lokho kucindezeleka kuvele ubunye besizwe esisodwa esibumbene.

2.2 IMIBHALA YASE-NINGIZIMU AFRIKA

Imibhalo yase-Afrika nayo mining ekhuluma ngamasiko. UMdletshe 2011, embhalweni wakhe ucacisa kabanzi amazinga neqhaza lomuntu wesilisa nowesifazane emndenini. Kulokhu uveza ukuthi owesilisa nowesifazane banamaqhaza abo ekhaya, kodwa lokho akusho ukuthi kukhona okufanele abukeleke phansi noma acindezelwe ngeqhaza lakhe. Okugqamayo ukuthi amadoda abuye abe nezenzo zobulwane ngenxa yokuthi aziwa njengezinhlalo zamakhaya. Indoda eganiwe kuyaye kube umgomo wayo ukuthi inakekele iphinde ivikele umuzi nomdeni wayo. Kodwa-ke kukho lokho amadoda abuye aziphathise okwezilwanyazana angabuyi emakhaya, kokunye uma ibuyile kube yiyo futhi esatshiswa okwezulu lamaloyo ekhaya ngenxa yokuziphatha kwayo. Kukho konke lokhu kugqama ukuthi leyo ndoda isuke ibuswa ukuthi iyone ephethe ekhaya. Okumangazayo ukuthi iphatha kanjani ibe iganiwe, njengalokhu kuyaye kuthiwe abantu abaganene babambisene ukwakha umuzi okuchaza ukuthi labantu bafanelwe ukusisizana. Lokhu uma kungabe kungukuthi kulisiko lesiZulu ngabe lisibekaphi isithunzi somuntu wesifazane emzini? UMdletshe (2011:40) ucaphuna uNtuli nabanye (1985:13) bethi:

Indoda eganiwe iyisilwane sasekhaya. Iphuma isithunzi indoda ebanjezelwa ubukhwebezane njengonwabu lwasendulo, kuze kuhlwe ingabuyi ukuza emzini wayo. Indoda enobuntu zithi zingena esibayeni izinkomo zayo ibe isimi ngasesangweni izibuka ukuthi ziphila kahle zonke na?

Le ncazelo icacisa ukuthi umuntu wesilisa okubaluleke ngaye ukunakekela ikhaya nomdeni. Kanti uma kunjalo nowesifazane oganile kumele bungaciciyelwa ubukhosikazi bakhe kodwa buzihlalele obala ngezenzo zakhe ekhaya. Kodwa-ke uma

kungumnomzane wekhaya ombukela phansi ngoba ethi isiko lithi nguye oyindoda kugqama ukuthi lowo wesifazane akanandoda uhlezi hleke UMdletshe (2011: 23).Uthi:

Omunye angazibuza ukuthi elinjani isiko elithi umuntu makabukele phansi umsizi wakhe. Uma kubhekwa nje indoda emzini wayo uma ingabuyanga kade ihlezi ebukhwebezaneni ivele ibuye ingasabhekeki, ingasangeneki ulaka lulotshwe emehlweni, kodwa unkosikazi engaxoshwa ngisho ukuxoshwa.

UMkhize (2009) encwadini yakhe unikeza ubufakazi bokuthi abesifazane banesiphiwo esikhulu sokwengamela ikhaya kanye nabantu abaphakathi nanoma ngabe isimo sinjani. Uqhuba ngelokhuthi abesifazane bayakwazi ukuthi akekho umuntu ongaphezu komunye kodwa ukubambisana yikho okufunekayo ukuze kuqhamuke impumelelo. Lokhu kuveza ukuthi empeleni kungashiwo ukuthi amasiko amaningi lawo ayaphambuka ngoba kuliqiniso ukuthi indoda kwayona ize iphenduke ingane kunkosikazi wayo. Iyaphekelwa, iyawashela ayibalwa-ke eyokunakekelwa ngoba noma isihambe yajubalala, izinkinga ehlangabezana nazo lapho ekuhambeni izibuyisela kunkosikazi ekhaya. Kodwa phezu kwalokho okubalulekile kuyo ukuthi yazi ukuthi isiko lithi yiyo umakhonya unkosikazi akalutho kunayo. Lapho kucaca ubukhulu bengcindezelo abantu besifazane ababhekene nayo. Uma kuvezwa ubukhulu nobuqotho bomuntu wesifazane. UMkhize (2009:136) uthi:

Therefore, we can see that by birth umama was born with the responsibilities of ikhaya, buy these do not stop her from embracing more than this, for example, running umuzi if the man is not powerful enough. Umama was empowered from her birth, and given special skills so that they can often do things better than a man. She clearly acknowledge that the centrality of the African family hinges on both her and the man, not only man or on her alone.

Ngakhoke, singathi ngokokuzalwa umama wazalwa enesibopho sekhaya, ngalokho ungamvimbi ukwengamela okungaphezu kwalokhu, isibonelo, ukunakekela umuzi indoda ingenamandla

enele. Umama waphiwa amandla ekuzalweni kwakhe, wanokwa amakhona akhethekile khone engenza izinto kancono kunendoda. Wamukela ngokusobala ukuthi iphakathi lomndeni ngokwase-Afrika lixhumeleleke kubo bobabili nendoda, hhayi indoda kuphela noma yena.

Empeleni lencazelo iveza ngokusobala ukuthi ukube isiko lalifanelwe ukuchema nabathize kwakufanele kube ngabesifazane. Bubakuphi ubukhulu nobunhloko bomuntu wesilisa uma eze aphathiswe okwengane ngoba yena ethwele ngeqoma ukuthi uyinsika yekhaya. Kwalona leli gama lensika liba yindida ngoba phela insika iyo ebambe yazimelelisa indlu, enjani-ke le engazimelelisi kodwa kube yiyo ezimelele. Ukuphambuka kwamasiko kubukeka kukuningi hleze okunye kudalwa izinguquko esezaba khona kuwo.

UMasuku (2005) embhalweni wakhe uveza ukuthi ifeminizimu yona iyaphikisana nakho konke ukucindezeleka kwabantu besifazane okwenzekayo emiphakathini. NgokukaMasuku ifeminizimu ilwa nokubukeleka phansi kwabantu besifazane, okungangoba ithi abantu besifazane mababe ngaphezulu kwabantu besilisa kodwa kumele mabalingane ngokobulili. Kulokhu uqhuba athi ifeminizimu ilwisana nokuthi abesilisa kube yibo abaqhoqhobele amandla ngaphezu kwabesifazane. Lokhu kuyakucacisa ukuthi ukucindezeleka kwabantu besifazane kudaleka ngezindlela eziningi ngoba abantu besilisa bevele beyizingqongqo ngaphezu kwabo ngoba nakhu bevunwa yisiko. Ifeminizimu ilwela ukulinganiswa kwabantu besifazane nabesilisa ukuze nabo bathokozele amalungelo namathuba alinganayo nalawo abesilisa. Kulokhu kuyacaca ukuthi baningi ababhali ababonisa ukuthi amasiko acindezela abantu besifazane. Okuningi okungashiwo amadoda kuncike ekhutheni yisiko elithi makube njalo kodwa

kungabe kusachazeka ukuthi kuqhamukaphi kanjani futhi kulusizo ngani. Amafeministi awakaze athi indoda mayibukelwe phansi yize kokuningi ivele ingaphansi komuntu wesifazane, ngaphandle kwamandla nje asemzimbeni. Kubukeka kungaba yihlazo elikhulu ukuthi abantu abayimigogodla yamakhaya babukelwe phansi, kuphinde kuthiwe bangaphansi kwabantu abangakwazi ngisho ukukhulisa umtwana nje. Amadoda kubukeka engathi awazi ngamasiko awo nokuthi kushoni ukubambisana nonkosikazi ekhaya. Ifeminizimu ilwa nalamathuba namalungelo aphuncwa abantu besifazane ngendlakadla kungafanele, kanti wona amafeministi achaza okuningi ngalokhu. UMasuku (2005:23) uthi:

Throughout its long history feminism has sought to disturb the patriarchal culture and to assert a belief in sexual equality as well as to eradicate sexist domination in transforming society. It is her freedom to decide her own destiny, freedom from sex determined roles, freedom from society's oppressive restriction, freedom to express her thoughts fully and to convert them freely into action. Feminism demands the acceptance of women's right to individual conscience and judgment. In short, feminism is a struggle to end sexist oppression. Its aim is not to benefit any specific group of women. It does not privilege women over men.

Emlandweni omude wefeminizimu uveza ukuthikameza umbuso wamadoda uqinisekise ukulingana ngokobulili iphinde isuse umbuso wobulili obuthizeekuthuthukiseni umphakathi. Kuyinkululeko yakhe owesifazane ukuziqokela lokho akufunayo, inkululeko yangakwenza ngokobulili, inkululuko ngokwengcindezi yomphakathi, inkululeko yokuveza imibono yakhe ngokusobala akuveza ngokukhululeka futhi akwenze. Ifeminizimu iphoqa ilungele lokwamukelwa kowessifazane ngamunye. Kafushane, ifeminizimu impi yokuqeda ingcinezelo ngokobulili. Inhloso yayo akusikho ukudlondlobalisa abathize besifazane. Ayochemi nabesimame ngaphezu kwabesilisa.

UGumede (2002) embhalweni wakhe uphawula ukuthi izizwe eziningi emasikweni azo abantu besifazane babukeleka phansi lokhu okulwelwa amafeministi. Uthi kuyinto

eyejwayelekile emasikweni ezizwe eziningi ukuthi umuntu wesifazane abukeleke phansi. Kulokhu abanye abacwaningi bayavunana nemibono yamaFeministi, yokuthi abesifazane kudingeka bazimele futhi bangavumeli ukuthi izimiselelo zabo ziqhamuke kwabesilisa, njengalokhu bebuye bathathe leli thuba balisebenzisele ukudicilela phansi nokujivaza isithunzi somuntu wesifazane. Kulokhu kungaphawuleka ukuthi abantu besilisa ukuma ngesiko ukuze kugqame ubukhulu nobungqongqo babo iyonanto abayisebenzisayo. Singeqonde-ke ukuthi bona abesifazane bakuthatha kanjani okushiwo amafeministi ukuvikela amalungelo nesithunzi sabo ekujivazekeni. Kuliqiniso elimsulwa ukuthi abantu besifazane akubafanele neze ukubukelwa phansi ngoba yibo inzalabantu futhi kungephikiswa ukuthi amadoda amaningi anemizi nje ngenxa yabo. Uma kungabhekiswa ngasesikweni kuningi okudinga ukucaciswa ukuze nawo amadoda asibone isizathu sokubanika indawo yabo ebafanele. Empeleni nje uma kungachazwa kahle hleze kuvele ukuthi kahle kahle yibo abesifazane abamelwe ukuba babe izingqongqo emakhaya nasemphakathini ngenxa yegalelo labo. UGumede ubuye aveze ukuthi amathuba abanawo awabafanele, kanti nabo abesifazane akufanele bazinikele ekuncikeni kwabesilisa ngezidingo zabo nokunye. UGumede (2002: 54) ucaphuna uQuntu (1987:13) uthi:

Women cannot afford to leave their fate in the hands of the males since the male-dominated system has provided men with a status that allows them to abuse women. African women must speak for themselves. They should decide for themselves who they are, where they are going, what obstacles face them and how to remove these.

Abesifazane ngeke bayekela isimiselelo sabo ezandleni zabesilisa njengalokhu umbuso wamadoda unikezele amadoda ngesikhundla esivuna ukuhlukunyezwa kwabesifazane. Abesifazane base-Afrika kumele bazikulumele bona qobo. Kumele bazikhethele bona bangoban, baya kuphi, iziphi ingqinamba abahlangabezana nazo nokuthi bengakunqoba kanjani lokho.

ULessing (1994) encwadini yakhe ubuka okubaluleke kakhulu okwaziwa njengesiko kodwa okubukeka kunokubacindezela abantu besifazane. Kulokhu uLessing ubheka ukuzila kwabafelokazi ngezingubo ezimnyama lokhu kodwa amadoda angakwenzi uma wona eshonelwe ngamakhosikazi awo. Ukubuka indlela abantu besifazane abacindezelwe ngayo yisiko kungaba yinto ejule kakhulu ngoba abacwaningi abangaphambili bayakuveza ukuthi abantu besifazane ngokuguquka kwesiko sebecindezelwe nayilokhu okungesilo isiko labo ngempela. ULessing uthi owesifazane ongumZulu ufanelwe ukuzila unyaka owodwa noma emibili lapho eshonelwe indoda, kodwa uyakuphikisa ukuthi kuyisiko lesiZulu ukuthi afake izembatho ezimnyama sonke le sikhathi. Uphinde aveze ukuthi kuyisiko lase-Afrika ukuthi owesifazane oshonelwe azile unyaka wonke kodwa ukufaka izembatho ezimnyama kuyinto yamaKhrestu. Kuyinto esobala ukuthi abesifazane kuningi kubacindezele egameni lesiko yize noma kungaselona isiko ngampela labantu abangamaZulu. Hleze kulokhu singathi kwaba imibono yabathize yokucindezela umuntu wesifazane ukuze azizwe naye esibekelwe yithunzi ngempela. Kanti futhi singathi hleze kwakwenzelwa ukuthi angatholi ithuba lokubona abanye besilisa ngaphandle ukuze emzini babe nethuba elanele lokusebenzisa elinye lamasiko elibukeka lisehlisa ngempela isithunzi somuntu wesifazane, leli isiko lokungenwa. Uma singabheka ngokuchaza kukaLessing singasho ukuthi lezembatho zokuzila zasetshenziswa njengonogada waloyo mfelokazi lapho ehamba khona ukuze engezuphambuka. Kwakhona lokhu nje kungukubukela phansi awesifazane ngoba amadoda awazifaki le zembatho, kodwa yiwo futhi anesimilo esintekenteke ngisho besekhona abangamakhosikazi abo emakhaya. Kula mazwi kaLessing kuyacaca ukuthi

izembatho ezimnyama azisilo qobo isiko laKwaZulu njengoba emandulo yabe ingekho indwangu KwaZulu. Kanti nenkolo yobuKhrestu ingeyokufika. ULessing (1994: 73) uthi:

According to African tribal traditions, a widow mourns for one year and is expected to wear black from 'head to toe'. Thereafter an animal is slaughtered and her relatives give her permission to be free of the mourning process. There are different mourning practices for the different ethnic groups. The practice of wearing a black by Christian widows has fallen into disuse and people attending funerals do not wear black

Ngokwesikompilo lase-Afrika, umfelokazi uzila unyaka owodwa futhi ulundeleke ukufaka izinguba ezimnyama “kusuka ekhanda kuyaphuma ozwaneni”. Emvakwalokho kuhlatshwa isilwane izihlobo zimnikeze ilungelo lokuthi usekhululekile ekuzileni. Kunezindlela ezihlukene zokuzila ngokuhlukana kwabantu.indlela yokugqoka izingubo ezimnyama yenkolo yobuKhrestu seyawela ekuyekweni kanti futhi nabantu abahambela imingcwabo abasazigqoki izingubo ezimnyama.

UMsimang (1975) encwadini yakhe ugqamisa ukuthi isiko kubantu abangamaZulu liyinto ebaluleke kakhulu, khona kunjalo liveza ukuthi umuntu wesifazane ungaphansi kowesilisa. Kakho konke lokhu isiko limile nokungumgomo walo, abacwaninga ngesiko bayakuveza ukuthi isiko lamaZulu lithi umuntu wesilisa unegalelo elingconywana kunalowo wesifazane. Lokhu kucaca kahle umakubhekwa indlela owesifazane oganile okumele aziphathe ngayo ngokwesiko lamaZulu. Umuntu wesifazane, esikweni lamaZulu kuvela ukuthi limuncisha ngisho inkululeko uma eganile, kunezindlu angavumelekile ukungena kuzo futhi kuna abantu abathize besilisa angavumelekile ukukhuluma nabo ekhaya, lokhu kuyingxenywe yesiko lamaZulu. Uma sibuka kulokhu umuntu wesifazane oganile emzini wehlulwa ngisho nayingane ngokwamalungelo, kodwa kusathiwa yisiko lelo. Esikweni lamaZulu kuningi okubonakalayo nje ukuthi akufanele ngabe kubizwa ngesiko, kwakhona nje ukungangeni ezindlini ezithile kwamakoti ebe eseyingane yalowo

muzi akucaci kahle ukuthi kuyisiko uma kubhekephi ngoba kusuke kungengangoba eyolala kuleyondlu. Uma kungabekwa ngokusobala nje esikhathini sanamuhla amasiko esiZulu aseguquke kakhulu kodwa phezu kwalokho lawa acindezela abantu besifazane abantu basawasebenzisa ngoba kuhloswe ukuphakanyiswa kwendoda. Umuntu wesifazane uma eseganile akehlukile nomuntu ozalelwe yinja endlini, ngenxa yalemithetho nemigoma ekuthiwa iyisiko abekelwa yona kodwa kube kuthiwa uzokwakha umuzi layikhaya. UMsimg (1975:297) uthi:

Umakoti akafanelanga ukumemeza noma aphakamise izwi ekhaya. Akaxoxi noyisezala, kepha angakuphendula okubuzwayo. Kufuneka ahloniphe isilili sesilisa kunoma iyiphi indlu, aye kuso ngoba eyokwenza okuthile agcine. Endlini kayisezala, akayi ngisho nangephutha. Ngisho ngabe usegulela ukufa uyisezala, ngeke amsize ngalutho oluyodinga ukuba eqe iziko. Njalo lapho kuhlatshiwe umakoti uhamba emva kwezindlu kuze kuphele inyama. Umakoti akalokothi akhwele phezu kwendlu, noma sekudingeke kanjani, noma mhlawumbe kufulelwa.

UNyembezi noNxumalo (1966) encwadini yabo umabecwaninga ngesiko babheka nalapho owesifazane eseshonelwe umyeni ukuthi isiko lithini, yikuphi okuyilona siko elidinga ukulandelwa. Bakuvezile abacwaningi abaningi ukuthi uma kushoniwe kuyazilwa noma ngabe kushone bani kunendlela eyisiko lamaZulu yokuzila. Nakhona lapho kusacaca ukuthi indoda ingaphezulu komuntu wesifazane ngokwesiko noma ngabe baganene. Ucwangingo luveza ukuthi esikweni lesiZulu unnumzane uyinsika yekhaya hhayi unkosikazi. Lapha kuba yindida ukuthi umuntu okunguye owasuswa kubo wazogana ngenhloso yokuthi wazokwakha umuzi kungashiwo ukuthi nguye oyinsika ngoba nezenzo zakhe kulowo muzi zisuke ziveza khona ukuthi uye insika kunalo wesilisa.

Futhi uma kuthiwa kuzobukwa ngokwamasiko ashiwoyo kubuye kucace ukuthi owesifazane uma eseze washonelwa umyeni emzini kusuke sekusinda kakhulu kuye ngenxa yamasiko asetshenziswayo. Kuqala ngokuziliswa eside isikhathi lesi, nalapho akugcini lokho kwelanywe ukungenwa kungaziwa noma lowo muntu uzomphatha kahle yini. Phezu kwalokhu noma ngabe kuthiwa lowo wesifazane ubezabalaza kanjani ephemba lokho anakho kulowo muzi, kuqala phansi kuthiwe akanalutho lokho kulifa lakulowo muzi. Nakhona lapho kusuke kusathiwa isikho lalapha ekhaya lithi kunjalo. Okusobala nje ukuthi isiko lamaZulu lidinga ukubhekwa kahle ubuhle nobubi balo nokuthi lisetshenziswa kanjani futhi kubani. UNyembezi noNxumalo (1966:135) bathi:

Lapho kufiwe kwakuzilwa okuningi ungathintwa umhlabathi, kungathezwa, kungahlakulwa kungashaywa khwela njll. Amakhosikazi kamufi ayephuma endlini egaxe zonke izevatho zakhe, ephethe namahawu, eholwa ngundlunkulu. Ithuna laligqitshwa bese kuthi lingagcwala kufakwe insika isinqunyiwe. Phela insika yayisumbulwa lapho sekushone umnomzane, ukukhombisa ukuthi nensika yekhaya isiphangalele.

Amasiko ezizwe ezahlukene nezingaphandle kwe-Afrika ayaveza ukuthi kakade umuntu wesifazane ungumuntu obukeka engothatheleka phansi ngandlela zonke. Okucacayo ukuthi izizwe eziningi amasiko azo aphakamisa amadoda kunabesifazane. Ezweni laseNdiya abesifazane abashonelwe babakhelwa ihositela lapho behlala khona bodwa ngoba kunenkolelo yokuthi isiko labo lithi uyibhadi umuntu wesifazane oshonelwe yindoda (www.world.time.com). Kwakhona kulokhu omunye engabuza ukuthi uba libhadi kanjani umuntu ephila ngoba nje eshonelwe. Kungani kungathiwa owesifazane uma indoda iqala

nje imzeka kuthiwe hhowu! Selikulandele-ke ibhadi. Empeleni amasiko ezizwe okubala nalawa esizwe samaZulu angachazwa ngokuthi angamasiko achemayo nacwasayo.

3. ISIPHETHO

Uma sibheka osekucutshunguliwe ngamasiko, kuningi kakhulu osekwenziwe nokuyinto egqamisa ubunjalo bawo kubantu abawagcinayo. Ababhali abaningi bayakuveza ukuthi amasiko ayingxenywe yempilo ebaluleke kakhulu. Kodwa kuyinto egqamayo ukuthi esizweni samaZulu amasiko amaningi achema nabantu besilisa kanti futhi abonakalisa ukubacindazela abantu besifazane. Ababhali bayakuveza ukuthi esikhathini sanamuhla abantu besifazane sebaba namalungelo abavikelayo ekucindezelweni nganoma ingayiphi indlela. Abanye abaningi bayakuveza ukuthi ithiyori yamafeministi, okuyifeminizimu yiyo elwela amalungelo abantu besifazane.

ISIAHLUKO SESITHATHU

3. IPHARADAYIMU NEZINDLELA ZOCWANINGO

3.1 IPHARADAYIMU

Uma kwenziwa ucwaningo kubalulekile ukuthi umcwaningi abenendlela azokwenza ngayo ucwaningo lwakhe ukuze afinyelele lapho ehlose khona ngocwaningo lolo. Kuyinto eyazekayo ukuthi uma umcwaningi eqala ucwaningo usuke kukhona afisa ukukuthola ngalolo cwano ngolwakhe. Ngaleyo ndlela umcwaningi kufanele abe nomhlahlandlela awulandelayo ukwenza ucwaningo lolo. Ipharadayimu iyona eba umhlahlandlela kumcwaningi. Kafushane ipharadayimu ichazwa ngokuthi indlela leyo okubhekwa ngayo okucwaningwayo. Lena iyona ndlela entsha ekubukwa ngayo okuthize okucwaningwayo. Lapha umcwaningi usuke ecabanga ebuka lokho akucwaningayo ngendlela yakhe eyehlukile. U-Agamben (2002:13). Uthi:

A paradigm is a new way of looking or thinking about something. This word comes up a lot in the academic, scientific, and business worlds. When you change paradigms, you're changing how you think about something.

Ipharadayimu indlela etsha yokubuka izinto. Leli gama liqhamuka kaningi kwezemfundo, isayensi kanye nomhlaba wezamabizinesi. Uma ushintsha ipharadayimu, ushintsha ukuthi ucabangani ngentho ethize.

Maningi amapharadayimu akhona kwezocwaningo najwayelekile. Ekubalwa kuwo iphozithivist, inthaphrithivisti, inashralistikhi kanye nekhritikhali pharadayimu. Kulolu cwano ngolwacwaningi uzosebenzisa ikhritikhali pharadayimu. Lena iyona pharadayimu eveza ubuqiniso balokhu okusuke kwenzeka kubantu. Le pharadayimu iveza ukuthi ikuphi okuliqiniso kulokho okusuke kulandelwa ngabantu. Lena ipharadayimu eveza ngokusobala amaqiniso empilo yangemihla yabantu. Le pharadayimu iveza nokuthi iqiniso lihlezi likhona abantu yibo okufanele balithole lapho lifihleke khona. Kule

paradayimu kucaca kahle ukuthi abantu bayibuka kanjani impilo nezinto ezenzeka kuyo nendlela ezichazwa ngayo. Umcwangingi ukhethe le paradaiyimu ngoba ihambisana nalolu cwanningo alwenzayo. Futhi le paradayimu yehlukile kwamamnye ajwayelekile njenge phositivisti paradayimu. Yona ayigxili kakhulu ekuvezeni ubuqiniso bempilo ngokuveza obala lokho okuhlangabezana nabantu empilweni yangemihla. Nokuveza izincazelo eziliqiniso ngalokhu okuhlangabezana nabantu.

IZINDLELA ZOKUQHUBA UCWANINGO

3.2 IKHWALITHEHIVU NEKHWANTITHEHIVU

Umcwangingi nomcwangingi uyaye abe nendlela yakhe azikhethelela yona yokuqhuba ucwanningo lwakhe, kuye ngokuthi wenza ucwanningo olunjani. Kunezindlela ezimbili ezidumile nezisetshenziswa kakhulu abacwangingi ekwenzeni lokho abasuke bekucwanninga. Lezi zindlela ilena eyaziwa ngokuthi yiKhwalthethivu neKwantithethivu. Lezi zindlela zehlukene nendlela ezisetshenziswa ngayo ayifani. Indlela yekwalithethivu yaziwa ngokuthi ile ndlela esetshenziswa ukuchaza amaqiniso empilo ngalokhu abantu asebehlangebezane nakho empilweni. Le ndlela yaziwa ngokuthi iyona ndlela ekubalula ngayo ukuthola ulwazi umcwangingi alufunayo kubantu ngalokho asebehlangebezane nakho empilweni ngokwenza izigxoxo nabantu mathupha. U-Green (2004: 98). Uthi:

Qualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis.

Ikhwalithethivu riseshi ibukwa ngokwe nhloso yayo, ehlobene nokuqonda izingxenye zempilo yabantu, indlela yayo (ngokujwayelekile) iveza amagama okunezinombolo, njengolwazi lokucutshungulwa.

Kunyenye indlela eyehlukile kulena yekhwalthethivu yona okuyikwantithethivu. Le ndlela yona yehlukile okugqamayo ngayo ukuthi yona umcwaningi usebenzisa isibalo salokho akutholile ukufinyelela esinqumweni sokugcina ngocwaningo alwenzayo. Kulendlele kubukeka sengathi isinqumo sokugcina sivezwa inani lalokho okutholakele ngenkathi kwenziwa ucwaningo. U-Green (2004: 132). Uthi:

In natural sciences and social sciences, quantitative research is the systematic empirical investigation of observable phenomena via statistical, mathematical or computational techniques.

Kwisayensi yezemvelo nesayensi yokuhlalisana kwabantu, ikhwalthethivu riseshi ngokomthetho iwukuhlola ngokubona izinto ngokwezibalo nobuxhakaxhaka bamakhompiyutha.

3.3 INDLELA YEKHWALITHEHIVU

Uma kwenziwa ucwaningo ngesifundo esithize kuyaye kudingeka izindlela ezithize zokuqhuba lolo cwawingo ukuze luphumelele. Indlela yeKhwalthethivu iyona ndlela ezosetshenziswa kulolu cwawingo ngoba iyona ndlela evumela umcwaningi ukuba athole aphinde ahlaziye okuqukethwe, nokuthi enze ingxoxo namalungu emiphakathi. Le ndlela yeKhwalthethivu isebenzisa indlela yemvelo ezama ukuqonda izinto ezenzeka endaweni ethile njengendawo lapho umcwaningi engazama ukwenza izinto ezizozuzisa yena (Patton, 2002). Kulokhu umcwaningi kufuneka abe nendawo lapho ezokwenzela khona ucwaningo ngenhloso yokuthola abantu azobe enza nabo izingxoxa lezo ezizobe ziyingxenye yocwawingo lwakhe, ukuze aphethe izinhloso zesifundo sakhe. Ngaleyondlela umcwaningi usuke ezozibandakanya nemiphakathi enza kuyo ucwaningo ukuze athole ithuba nesikhathi sokwenza izingxoxo nabantu, ezwe nezimvo zabo ngesifundo sakhe endaweni yalabo bantu. U-Burns (2000: 11) uthi:

Qualitative methodologies proved avenues that can lead to the discovery of these deeper levels of meaning. The task of qualitative methodologies is to capture what people say and do as a product of how they interpret the complexity of their world, to understand events from the viewpoints of the participants. It is the lifeworld of the participants that constitutes the investigative field. 'Truth' within this context is bound to humanistic caprices.

Indlela yeKhwalithethivu ikholakalisa izindlela ezingaholela ekutholakaleni kwamazinga ajulile ezincazelo. Umsebenzi wendlela yekhwalithethivu ukuthola ukuthi abantu bathini ngendlela abachaza ngayo izwe labo eliyindida, ukuqonda izingameko ngokwemibono yabo njengezisulu. Kuyimpilo yomhlaba ukwenza uphenyo kwizisulu. Iqiniso ngokungaphakathi lixhumene nabantu.

Ingxoxo yeKhwalithethivu igxila entweni okucwanigwa ngayo kanti iyasiza ukuchaza ukuthi amasiko avela kanjani, agcinwa kanjani nokuthi alandelwa kanjani (Rubin, 1995). Ngokusebenzisa lolu hlobo lwendlela yokucwaninga, umcwaningi uzothola ukuthi isiko lamaZulu linjani, lisukaphi, liguquka kanjani ngabe lithini ngokuphathwa kwabantu besifazane bebonke kanye nabashonelwe, nokuthi ngabe kuyilo yini isiko eligqugquzela ukuthi kuthunazwe isithunzi somuntu wesifazane. Ikhwalithethivu lena iyindlela yokuthola lokho okushiwo abantu ngalokho abakubona noma lokho okuyimibono yabo mayelana nalokho okucwaningwa ngakho. Lapha umphakathi usho uphinde uhumushe lokho okwaziyo ngendlela okuqonda ngayo.

Indlela yekhwalithethivu iphendula imibuzo eminingi eyehlukilke kunaleyo ephendulwa ikhwantithethivu. Kugqcoma ngokusobala ukuthi ikhwalithethivu kunemibuzo engeke yayiphendula ngoba yona igxila ekuvezeni okuliqiniso ngobunjalo bempilo hhayi izinombolo. U-Barbour (2008: 11) uthi:

Qualitative research answers very different questions from those addressed by quantitative research, and some criticisms directed against qualitative research have, at times, failed to take this into account. Qualitative methods answer questions such as 'How many?', 'What are the causes?', 'What is the strength of relationship between variables?' It can however, provide an understanding of how official figures are created through social processes.

Ikhwaithethivu riseshi iphendula imibuzo eminingi eyahlukene kuleyo ebhekwe yikhwantithethivu riseshi, nokunye ukugxeka okuqondiswe kwikhwalthethivu riseshi, ngezinye izikhathi kuyehluleka ukubhekana nalokho. Indlela yekhwalthethivu iphendula imibuzo efanalena 'kungaki? Yini imbanga? Yimaphi amandla obudlelwane phakathi kokungafani? Kungenzeka hleze, kunikeze ukuqonda ukuthi ukulinganisa okusemthethweni kwenziwa kanjani ngezindlela yomphakathi.

Umcwaningi uzothola ulwazi olunzulu ngenkathi ebuza abantu emiphakathi ngokuyisiko labo elidala nelilandelwayo, kanye nendlela abaliqhuba ngayo nakule mihla abaphila kuyo bona. Indlela yokucwaninga ikhwalthethivu uma yenziwe ngobuhlakani, idinga ukuzinikela kanye nokusebenza kanzima kumcwaningi ukuze aqinisekise ukuzuzamaqiniso awadingayo mayelana nesifundo zakhe (Hemmersley, 1993). Kule ndlela yokucwaninga umcwaningi uzama ukuxhumana nabantu bakuleyo ndawo enza kuyo ucwaningo obudlelwane buyaphoqeleka kanye nokuxhumana nabantu ngqo (Coombes, 2001).

3.3.1 I-PHENOMINOLOGY

Izindlela zokucwanonga ziningi kulalu cwanningo njengalokhu umcwaningi enza indlela yekhwalthethivu kudingekile ukuvela nendlela yefenominoloji njengalokhu kuyindlela

ebukeka ihambisana nayo ngokocwaningo olwenziwayo. Le ndlela yona yaqhamuka ezifundweni zefilosofi, nedume ngokufundisa ngendlela yekhwalithethivu yingakho iningi lithi lonke ucwaningo lwekhwalithethivu luyifenominoloji. U-Stake (1995: 57). Uchaza ifenominoloji athi:

an approach that concentrates on the study of consciousness and the objects of direct experience.

Indlela egxila esifudweni ngokwesazelo nomongo walokho akuboniwe ngqo.

3.3.2 I-ETHNOGRAPHY

Inhloso yokusebenzisa i-*ethnography* wukubheka ukuthi isiko seliguquke kanjani emiphakathini uma kuqhathaniswa nokwenzeka emanovelini akhethiwe. Yize umcwaningi engeke ahlale isikhathi eside emiphakathini bakhona abantu azokwazi ukuphindelela kubo ukuyothola ulwazi olubalulekile. Uzosebenzisa izingxoxo ukuthola izimvo zemphakathi yaseMgungundlovu ikakhulukazi kubantu abadala abanolwazi olunzulu ngamasiko esiZulu, abantu besifazane bona ababhekene nezinkinga ezidalwa ukuguquka kwamasiko kanye nalabo abasebasha abawabuka ngeso lemfundo nempucuzeko amasiko nokuguquka kwawo. I-*ethnography* indlela yokuqoqa ucwaningo lapho umcwaningi ezibandakanya nabantu enza kubo ucwaningo ukubona indlela abaphila ngayo, aphinde enze lokho abakwenzayo ukuze athole ulwazi aludingayo ngendlela eyiyo. Ebuka amasiko abo nendlela abenza ngayo izinto aze azithole naye esenza lokho abakwenzayo ngenhloso yokuthola ulwazi olunzulu. U-Hoey (2012: 17) uthi:

Ethnography is a collection of qualitative methods used in the social sciences that focus on the close observation of social practices and interactions. These qualitative methods enable the researcher to interpret and build theories about how and why a social process occurs. They are particularly useful for elucidating the steps of processes that have not been well understood, and to create rich descriptions of people's experiences.

I-ethnography inhlanganisela yezindlela zekhwalthethivu ezisetshenziswa ezifundweni zomphakathi ezigxile ekubhekeni izenzo zomphakathi nokusebenzisana. Lezi zindlela zekhwalthethivu zivumela abacwaningi ukusebenzisana nokwakha izinjulalwazingokuthi kungani izinto zenzeka emiphakathini. Kakhulukazi zisetshenziswa ukuchwepesha ezigabeni ezingaqondakalanga kahle nokwenza izincazelo ngolwazi lwabantu.

Lokhu kunikezela umcwaningi ithuba lokuba kanye nabantu enza kubo ucwaningo abe ingxenye yomphakathi wabo. Kulokhu umcwaningi uthola ithuba lokubona kahle isiko, imikhuba kanye nezinqubo zalabo bantu enza kubo ucwaningo (Agar, 1996). U-Berreman, (1968: 33) uthi:

The ethnographer enters a research setting with an orientation towards discovering new knowledge through multiple learning (ethnographic data collection) episodes. Each subsequent learning episode builds on questions that emerged during preceding episodes. As such, each subsequent data collection method or instrument is designed and implemented in order to complement and enhance the data already collected. That is this iterative approach allows an ethnographer's ongoing experience in the field to inform decisions on subsequent methods and approaches.

I-ethnography ingene kwirisheshi ukuhlela nokuma ukutholaulwazi olusha ngokufunda okuxubile (inhlanganisela yolwazi lwe-ethnography) izigigaba. Ukufunda okulandelayo isigameko sakhela emibuzweni evela ezigabeni ezandulelayo. Ngaloko, ukuqoqwa kolwazi okulandelayo noma amathuluzi enzelwe avezwa ukuba akhulise ulwazi olusuke seluqoqiwe. Lokhu kuyindlela yokufinyelela yokusebenzisana evumela ama-ethnographers kulwazi oluqhubekayo endimeni ukwazisa izinqumo nendlela eqhubekayo kwindlela yokufinyelela.

Abacwaningi bathi ucwango olwenziwe ngendlela yokukhuluma nabantu ngqo lungaphezulu kocwango lapho abantu benikwa imibuzo ukuba bayiphendule bezibhalela bona phansi, ngoba abantu abaningi abakuthandi ukubhala, futhi uma bezobhala bangabhala baveze isithombe esihle kube kungenjalo ngampela (Holt, 1959). Kanti lolu cwango yilo olubukeka luluhle futhi luthandwa abacwaningi abaningi kulemhla ngoba luveza luphinde luthole amaqiniso empilo ngabantu njengoba enjalo.

3.4 INJULALWAZI

Umakwenziwa ucwango injulalwazi yinto ebaluleke kakhulu, lapho umcwaningi ethatha khona imibono yabathize ayisebenzise ukuze asekele aphinde aveze ubuqiniso bocwango. Ngalokhu injulalwazi iyonanto umcwaningi acabeka kuyo ucwango lwakhe lolo alwenzayo. Lapha umbali usuke ethatha ucwango lwakhe eluhlaziyo ngokwamathiyori athize asuke ezohambelana nololo cwango alwenzayo ukuze afinyelele esicongweni asihlosile ngocwango. UNdimande (2001: 19) uthi:

Injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwango ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwango.

3.4.1 INJULALWAZI EZOSHENZISWA

Lolu cwango lugxile kwinjulalwazi yeFeminizimu. Ifeminizimu ichazwe kakhulu abantu abaningi njengoba iyinjulalwazi ebalulekile nesetshenziswa kakhulu ezikhathini zanamuhla. Kanti inemvelaphi yayo nayo njenganezinye injulalwazi ezikhona futhi

ezisetshenziswayo. Le njulalwazi kuvela ukuthi yavela ngetemu lamaFulentshi eminyakeni eminingi eyedlule yabe seyiqhubekelake nakwamanye amazwe angaphandle kwelase-France. U-Friedman, Metelerkamp, noPosel (1987:11) bathi:

Feminism really began as a term in France (feminisme) around the end of the 1800s. However, the principals behind this actual term the struggle for equality - have been around since the beginning of the Western world. It came to the U.S. at the beginning of the 1900s via an article about a French Suffragist named Madeline Peltier.

Eqinisweni ifeminizimu yaqala njengetemi ezweni lase-France (feminisme) ngasekupheleni kweminyaka yowe- 1800sngakhoke, abaphathi kuleli temi lomzabalazowokulingana- babekhona kusukela eNtshonalanga yomhlaba. Lafika eMelika ekuqaleni kuya-1900sngombalo weFulentshi uSuffragist named Madeline Peltier.

Ifeminizimu ingavezwa njengenkolelo ethi abantu besilisa nabesifazane badalelwe noma bafanelwe ukuba babhekeke ngokulinganayo. Singathi ifeminizimu ibheka kakhulu ukuthi ngabe kukhona yini ukulingana ngokwezinga kubantu besilisa nabesifazane emiphakathini. Kulokhu kusacaca ukuthi iFeminizimu ilolu hlobo lwenjulalwazi olulwela amalungelo abantu besifazane njengalokhu ezizweni eziningi kugqama ukuthi abantu besifazane babukeleka phansi kunalabo besilisa. U-Oakley noMitchell (1986: 27) bathi:

Feminism is a belief that women and men are inherently of equal worth. Because most societies privilege men as a group, social movements are necessary to achieve equality between women and men, with the understanding that gender always intersects with other social hierarchies.

Ifeminizimu ingxenyana yokuthi abesilisa nabesifazane bayalingana. Ngoba imiphakathi eminingi iphakamisa amadoda njengeqoqo, izinhlangothi zomphakathi azenze kutholakale ukulingana phakathi kwabesilisa nabesifazane, ngokuqanda ukuthi ubulili buhlezi buhlangothi ngokwemibuso yomphakathi.

Ifeminizimu iyinjulalwazi elwela amalungelo abantu besifazane ngandlela zonke ukusuka ekuphathweni kwabo, indlela ababukwa ngayo emiphakathini namathuba

abawanikezwayo nabawatholayo kunalabo besilisa. Le njulalwazi ilwa nokuthi abantu besifazane mabangabukelwa phansi futhi mababonakale belingana nabantu besilisa ngandlela zonke. U-Evans (1995:43) uchaza athi:

Feminism means that we seek for women some opportunities and privileges the society gives to men or that we assert the distinctive value of womanhood against patriarchal denigration or believe in the principle that women should have the same rights and opportunities as men.

Ifeminizimu isho ukuthi sifisela abesifazane amathuba namalungelo umphakathi owanikeza amadoda noma lawa agcizelela izinga lobufazane embusweni wamadoda kumbe ukukholelwa ukuthi abesifazane babe namalungelo namathuba njengamadoda.

Umcwaningi uyavumelana no-Evans ngoba uma kubhekisiswa kahle indlela abantu besifazane abaphathwa ngayo esizweni samaZulu kunegeba elikhulu kakhulu kunalelo ekuphathwa ngalo abesilisa. Ngenxa yokuthi amasiko alandelwayo abukeka ebacindezela abasifazane. Ukucacisa nje ezizweni eziningi abantu besifazane babukelwa phansi kanti futhi abanikezwa amathuba alinganayo nalawo anikwa abantu besilisa. Eyabafelokazi yona inzima ngoba okwabo kungagcina kubehlisela nesithunzi emphakathini abayakhele, ngandlela abaphathwa ngayo ekuthiwa iyisiko. U-Oakley noMitchell (1986:12) bathi:

Feminism is usually defined as an active desire to change women's position in a society.

Ifeminizimu ngokujwayelekile ichazwa ngokuthi ilangazelela ukushintsha iqhaza labesifazane emphakathini.

3.5 IZINSELELO ZOCWANINGO

Ucwaningo nocwaningo luba nezinselele zalo ikhakhulu kazi lapho umcwaningi okufanele khona aye kubantu ayoxoxisana nabo ngolokho acwaninga ngakho. Kusobala ukuthi njengalokhu imiphakathi ingefani nabantu abakuyo ngeke befane. Kanti kuyaye kulethe enkulu inselelo lena ukukhuluma nabantu ngamasiko njengalokhu abanye bengasayingeni indaba yawo. Inselelo ebenkulu kulolu cwano ukuchitheka kwesikhathi lapho umcwaningi ebezithola kufanele alinde kubantu abadala uma ebaface besematasatasa ngezinto zabo. Kokunye azithole esethunywa ukuyokwenza okunye ngaphambi kukuba athole ithuba lokuxoxisana nalowo amhambele. Emiphakathini yasemakhaya lokhu bekuba inselele kakhulu ngoba abantu abadala bayahlonishwa. Kanti kokunye abanye abantu bebengabi nesiqiniseko sokuthi kuphephe kangakanani ukwenxa izingxoxo zocwaningo njengalokhu bengafundanga, abanye benqabe kanti abanye baqale ngemibuzo eminingi ngaphambi kokunika umcwaningi ithuba. Njengokuthi kungani ukhethe yena? Nobekwenza ukumosheka kwesikhathi kakhulu. Kulokhu bekuke kwehle ukuthi umcwaningi kuzofanele ahambele abantu abakude aphinde afike abalinde kwabakwenzayo ngaphambi kokuxoxisana. Izinselele eziningi bezilubambezela ucwaningo, lokhu obekudalela umcwaningi ingcindezi. Okube inselelo enkulu ekuxoxisaneni nabantu asebeke bathinteka ngalamasiko ekucwaningwa ngawo bekuba ukuthi bayezwela kakhulu futhi kube nokunengeka ukukhuluma ngawo, obekwenza umcwaningi ukuba aze aphindelele kumuntu emunye ngenhloso yokuthola ulwazi olunzulu. Kwabanye kakhulukazi labo abangahambisani namasiko bekuba nokuvukelwa ulaka nokudineka. Kanti konke lokhu kuba inselelo kakhulu kumcwaningi.

ISAHLUKO SESINE

4 ISIKO LOKUZILA

4.1 UKUGUQUKA KWESIKO LOKUZILA

Isizwe nesizwe njengalokhu zonke izizwe zinamasiko azo kuyinto ehlale ilindelekile ukuthi isiko liyashintsha kwazise nezikhathi ziyoshintsha. Isiko liyinto ebalulekile ezizweni

eziningi njengalokhu ligcina okuningi ngesizwe nomlando waso. Isiko kucaca ukuthi libambe iqhaza elikhulu empilweni yabantu besizwe ngasinye, kanti futhi liyisizinda senqubo yesizwe. Abantu ngokuhlukana kwabo isiko libahlahlela indlela yokuziphatha nokuphila, kanti futhi ligcina nemiphakathi iphilisana ngendlela efanayo neyamukelekile. Kukho lokhu isiko liphinde linikeze abantu besizwe ingqikithi yobubona. Kukho konke lokhu ekugcineni isiko liyaguquka ngenxa yezinto noma izizathu eziningi empilweni yabantu. U-Aubrey (1986:175) uthi:

Culture is important because it reminds us where we are from. It gives us our identity and can shape a person's personality and attitude towards life. It validates proper behavior and discourages taboos. Cultures help us define our religious beliefs, personal values. Culture keeps social relationship intact. Culture has importance not only for men but also for the group. Culture prepares man for group life. Group life would have been poor, nasty, and short if there had been no cultural regulations. Group solidarity rests on the foundation of culture.

Isiko libalulekile ngoba lisikhumbuza lapho siphuma khona. Lisinika ubuthina futhi lingenza ubunjalo bomuntu nokwenza kwakhe empilweni. Liqinisekisa ukuziphatha okuhle lilulaze ulimi olungalungile. isiko lisisiza ukuchaza izinkolelo zethu zenkolo. Isiko ligcina ubudlelwane bomphakathi buhlangene. isiko lilungiselele amadoda impilo yokuhlanganyela. Impilo yokuhlanganyela ngabe ibuthaka ukube ibemfishane ukube ukube inqubo yesiko ibingekho. Ukuhlangana kwabantu kuncuke esisekelweni esiyisiko.

Ukuguquka kwesiko kuyinto abantu abangeke bayigwema ngoba kuyinto eyenzeka ngokuguquka kwenkathi abantu abaphila kuyo. Ukuguquka kwesiko kungachazwa njengoshintsho olwenzeka esikweni lesizwe sabantu abathize ngemuva kwesikhathi esithize. Lokhu kusho ukushintsha kwezinkolelo nemikhuba isizwe leso esiphila ngaphansi kwayo. Okucacayo ukuthi ukuguquka kwesiko kuyinto eyohlezi yenzeka njengalokhu isikhathi sihlale sishintsha. Kuyacaca ukuthi okubangela okukhulu

ukuguquka kwesiko ukushintsha kwesikhathi abantu abaphila kuso. Izizwe zonke njengoba zinemilando yazo kusobala ukuthi asikho isizwe esingeke sahlangebuzana nokuguquka kwesiko laso. Ezizweni zonke kubalwa nesamaZulu impilo eyabe iphilwa emandulo ayifani nempilo ephilwa enkathini yanamuhla. U-Andrewes (2005: 103) ufakaza kanje:

Culture is the characteristics of a group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Today, in the United States as in other countries populated by immigrants, the culture is influenced by the many groups of people that now make up the country.

Isiko uphawu lwabantu oluchazwa izinto zonke kusukela olimini, ukupheka, inhlalo yomphakathi, umculo nobuciko. Namuhla, eMelika njengakwamanye amazwe sekugcwele abokufika, isiko lithikanyezwa abantu abaningi asebakha lelozwe.

Ngalokhu kuyacaca ukuthi nelamaZulu isiko selaguquka futhi lisazoguquka, ekuqhubekeni kwesikhathi. Abanye ababhali bathi okubangela ukuguquka kwesiko izidingo zabantu abaphila kulesi sikhathi. Kanti kubuye kuvele ukuthi ukuguquka kwesiko kuyinto eyohlezi yenzeka, njengalokhu kunezinto ezingafundwa mayelana nokuziphatha nezinkolelo. Okunye angeke kwaba yingxenye yezinto ezingafundwa abantu, ngoba ukuguquka kwesiko kungenziwa imithelela evela ngaphandle kumbe ekhona ngaphakathi esizweni sisodwa. U-Nel (2005: 231) ufakaza athi:

Culture is always changing. Because culture consists of learned patterns of behavior and beliefs, cultural traits can be unlearned and learned a new as human needs change. The source of change may be external and/or internal.

Isiko lihlezi lishintsha. Ngoba isiko lakhiwa izinto ezifundiwe ukuziphatha nenkolelo, izindlela zesiko zinganga fundeka futhi

zifundeke kabusha njengoba abantu bedinga ushintsho.
Umthombo woshintsho ungaba owangaphakathi noma
owangaphandle.

Isiko njengalokhu laziwa njengokuthi inqubo leyo abantu abayisebenzisayo ukulawula ukuziphatha nemiphakathi yabo, kusobala kuningi okunye okungabangela ukuba liguquke. Ukushintsha kwenkathi yokuphila kungaba yinto yokuqala. Njengalokhu enkathini yamanje abantu bezizwe ezingafani sebehlala ndawonye kungakhathaleki omhlophe noma omnyama, nalokhu kungabamba iqhaza ekuguqukeni kwesiko lanoma isiphi isizwe kulezi zabamhlophe nabo abamnyama. Okucacisa imithelela yoguquko evela ngaphandle naleyo yangaphakathi esizweni. Enkathini yanamuhla nenqubomgomo yemiphakathi seyialawulwa ngokomthetho kaHulumeni, wona oqhakambisa amalungelo abantu. Ngalokhu kuvela obala ukuthi ngeke amasiko angaguquki njengalokhu nenhlalo yabantu seyashintsha. Kusobala ukuthi ukuguquka kwesiko kuyinto engasoze yagwemeka. Kungavela imibono eminingi ngalolu guquko olwenzeka emasikweni, abanye abantu bengaluvuna kanti abanye bengalugxeka. Emasikweni amaZulu kuvela okukhulu ukucindezeleka kwabantu besifazane, okuthi uma kuqhathaniswa nenkathi yanamuhla kungamukeleki. Lokhu kuholela ekutheni amanye amasiko abonakala enale ngcidezelo engathandeki kwabaningi. Ukubuka amasiko afana nesiko lokuziliswa kwabafelokazi eside isikhathi kodwa abafelwa bengakwenzi, kuveza ukucindezeleka kwabesifazane kodwa kuthiwa yisiko. Okunye, esikweni lokungenwa okungabe kusabhekwa ukuthi lowo wesifazane ongenwayo yena uhambisana kangakanani nalelo siko, kuholela ekutheni kugcina kuba yimpoqo kuye ngoba kuthiwa yisiko.

Ukuguquka kwesiko kuthinta izinto eziningi ezigqamisa ukuthi isiko liyohlezi liguquka ngoba lezo zinto azigwemeki ukuvikela ukuguquka kwesiko. Abanye ababhali bayakuveza ukuthi ukuze isiko liguquke kuthinteka eziningi izinto eziyingxenye yempilo kubantu. Kulokho kuvela ngokusobala ukuthi izidingo zabantu nenkathi abaphila kuyo yikho okunomthelela omkhulu ekuguqukeni kwesiko. Kanti ukuguquka kwesiko kuthinta kakhulu izinto ezifana nemicimbi, amasu, izinkolelo, ubuciko nokuye okuningi okuphathelene nesiko. Kanti njengalokhu isikhathi sishintsha zonke lezi zinto ziyashintsha okubangela ukuthi isiko nalo liguquke. Kusobala ukuthi isiko angeke lihlale lingashintshi. U-Brockman (2011: 4) uphawula kanje:

Consider cultural inventory of some culture at some time. It should include all the languages, practices, ceremonies, edifices, methods, myths, music, art, and so forth that compose that culture. Over time, the inventory changes.

Bheka abaqambi besiko bamanye amasiko ngesikhathi esifanayo. Kufanele libale zonke izilimi, ukwenza, imigubho, izindlela zokwenza, ubuciko umculo nokunye okwenza isiko. Ngokuhamba kwesikhathi abaqambi bayashintsha.

Ngalendlela kunoma isiphi isizwe kuyinto esemqoka ukuthi kwazeke ukuthi njengalokhu isiko liguquka kubalulekile ukuhlolisisa lamasiko acindezela abantu besifazane. Ngokusobala kuyinto engachazeka nengagqama ukuthi akusiyo impilo enhle nekhethekile ukuthi kugqugquzelwe kuphinde kuqhutshwe amasiko acindezelayo. Abantu besifazane bayingxenye yomphakathi futhi babambe iqhaza elibalulekile emiphakathini nasemindenini. Ngalokho kusobala ukuthi akufanele neze ukuthi bacindezelwe ngamasiko angabhekeka njengasephelelwe isikhathi.

4.2 UMTHELELA WOKUGUQUKA KWESIKO LOKUZILA

Ziningi izinguquko ezenzekayo empilweni zabantu, okungaba ezithatha isikhathi eside ukwenzeka noma esithatha isikhathi esifishane. Ngokunjalo isiko lingenye yezinto eziguqukayo empilweni yabantu, kanti lokhu kunemithelela eminingi empilweni, okungaba imithelela emihle kumbe emibi. Kuningi okuthatheka njengemithelela emibi ikakhulukazi kubantu abasagcina nabakholelwa kakhulu emasikweni. Kanti ngakolunye uhlangothi nalabo abangahambisani namasiko nabangawaqondi bayibona iminingi imithelela emibi ekuguqukeni kwamasiko. Umthelela singathi ilokho okwenziwa noma okuvezwa okusuke sekwenzekile. Kubantu abaningi nababhali abaningi kugqama ukuthi isiko liyinto ebaluleke kakhulu empilweni yomuntu. Isiko liyinto eguqukayo kanti ukuguquka kwalo kuyinto eyenzeka emva kwesikhathi eside. Kulo mbhalo kubhekwa amasiko amabili, okuyisiko lokuzila nesiko lokungenwa. Ngokujwayelekile ukuguquka kwesiko kuletha ushintsho olukhulu empilweni yabantu ngobuningi babo. Amasiko amaZulu amaningi aqhakambisa kakhulu inhlonipho kanti kokunye kubuye kugqame ukuthi leyo nhlonipho isuke engeyabathize kumbe abakhethekile. Njengokuthi abantu besilisa bahlonishwa kakhulu kunalabo besifazane nezingane ngokwesiko lamaZulu.

Okufike kube yindida ukuthi kungani lamasiko abe kanjalo ngoba laba bangabantu bonke. Uma kubhekwa isiko lokuzila amadoda azilelwe isikhathi eside kunabantu besifazane. Okungaqondakali ukuthi kungani ngoba abantu uma beganene basuke bemuntu munye futhi besizana, okuveza ukuthi labo bantu bayefana futhi bayalingana. Ezikhathini

zasemandulo abantu besifazane babezila imilibe uma beshonelwe ngabayeni babo, kunemithetho eminingi ababe beyilandela. Kanti amadoda uma eshonelwe ngamakhosikazi awo wona kwabe kungekho okuningi okwabe kuwanqanda ekuzileni kwawo futhi engazili isikhathi eside. Kulokhu kukodwa nje kubonakala ukuthi leli siko labe licheme namadoda kwasekusukeni, okungabhekeka njengokuthi leli isiko elicindezela abantu besifazane. Isiko lokungenwa nalo liveza ukuthi linakho ukucindezela abantu besifazane, ngoba umabeshonelwe akubhekwa ukuthi isithunzi sakhe lowo oshonelwe sizoba kusiphi isimo, uma sekuthiwa akaphinde aganwe umfowabo wendoda yakhe.

Ukuguquka kwesiko kuveza imithelela eyehlukile njengokuthi abanye abantu bethi kuba nomthelela omkhulu ekutheni abantu baphelelwe inhlonipho emasikweni aba omdabu. Kanti futhi kubaguquka nendlela yabo yokuziphatha nokwazi amazinga abo empilweni. Lokhu kubukeka kungumthelela omubi ngoba kubalulekile ukuthi abantu bahloniphe futhi bazihloniphe. Kokunye abantu uma bengasalandeli amasiko abo akubi khona okubalawulayo endleleni yempilo. Kanti futhi kuvela ukuthi umthelela wokuguquka kwamasiko kwenza abantu bazikhukhumeze ngenxa yokuthi basuke sebazi ukuthi akukho siko elingumgomo kubo elizobanqanda. Ukuguquka kwamasiko kubenomthelela wokulahlekisa abantu kulokho okuyimvelaphi yabo nokuyinto ebuweka ingeyinhle ekuphileni komuntu. Kanti futhi lolu guquko lwenza abantu badukelane nomlando wabo njengesizwe, okudala ukuthi izizukulwane ezilandelayo zingazi ngobunjalo besizwe sabo. Kulemithelela kukhona umthelela wokuthi abantu bagcine sebezifake emasikweni ezinye izizwe ngenxa yokudungeka kwesiko lesizwe sabo.

Ezintweni eziguqukayo akungangokuthi ziguqukela kokubi kuphela kuyenzeka ziguqukele kokuhle noma uguquko lolo lube nemithelela engaba mihle. Ukuguquka kwesiko kubenomthelela omkhulu ekutheni abantu babone futhi baqonde okubalungele nokungabalungele. Amasiko amaningi esiZulu ekuveleni kwawo abebacindezela abantu besifazane, kanti uguquko olwenzekile lukukhanyisile ukuthi maningi amalungelo abo abawemukwa yilamasiko. Ekuguqukeni kwesiko kubenomthelela omkhulu ekutheni abantu ikakhulukazi abesifazane bawazi futhi bawabone amalungelo abo ukuthi ayahashazwa kumiwe ngesiko. Eminye yalemithelela kubewukuthi abantu babe nenkululeko yokuveza lokho okuyimibono nemizwa yabo ngamasiko abonakala ecindezela abanye. Kanti kuphinde kwasiza ekutheni kuvele ukuthi kwasekusukeni amasiko esiZulu angamasiko achemile nangamshayimkhuba umuntu wesifazane.

4.3. AMALUNGelo NGOKOMTHETHOSISEKELO

ENingizimu Afrika sekwabusa umthetho kaHulumeni ohamba ngomthetho sisekelo ophethe wonke umthetho wezwe laseNingizimu Afrika. Kulo mthetho kukhona wonke umthetho owengamele izwe nabantu baseNingizimu Afrika. Lokhu kwaziwa ngokuthi umthetho sisekelo wezwe. Kulo mthethosisekelo kukhona wonke amalungelo abantu ngobungako babo, kusukela enganeni kuya kwabadala. Umthethosisekelo wezwe ukuveza ngokusobala ukuthi akekho umuntu ofanelwe ukuthi acindezelwe nganoma iyiphi indlela. Ngokusobala nje umthethosisekelo uveza ukuthi akekho nomuntu onelungelo

lokucindezela abanye abantu (Constitution of the Republic of South Africa, 1996). Umthethosisekelo, usekela ilungelo lomuntu ngamunye. Umthethosisekelo uvikela wonke amalungelo abantu abanawo, kungaba ilungelo lezenkolo kumbe elesiko. Ekugcineni kodwa okukho lapho othi khona ilungele lomunye umuntu likhulu kunelomunye umuntu. Ngokokubuka kwabanye abantu basangasho ukuthi lo mthetho sisekelo yiwo ungqubuzanisa amasiko namalungelo , ngoba ukuvuna konke.

Umthethosisekelo wezwe ugqamisa ukuthi abantu bonke bayalingana, ngalokho kusho ukuthi abantu bafanelwe ukuphathwa ngendlela efanayo nelinganayo, nokuyinto elwelwa ngamafeministi. Kusobala ukuthi umthethosisekelo uyashayisana namasiko esiZulu agqamisa ukuphakanyiswa kwabantu besilisa kunalabo besifazane. Kwabanye abantu kugqama ukuthi abahambisani nenqubo yomthethosisekelo ngoba bethi iphambene nokulisiko lesintu. UNkk Hlela (2014) wathi:

Umthetho sisekelo wezwe lo iwona owona izwe ngoba usiphambanisa namasiko ethu. Wake wakubonaphi nje ukuthi kuthiwe umuntu unelungelo lokwenza lokho akuthandayo. Uma ngabe lokho kuphambene nesiko ngoba kuthandwa uye umuntu kufanele makakwenze. Izingane zethu zizogugela emakhaya nje yilemithetho namalungelo esezinawo. Ayikho indoda eyovuma ukuthi ilingana nenkosikazi ibe yalobola.

Umthetho uveza ukuthi abantu kufanele bakhuleke ezweni nganoma iyiphi indlela ngoba banelungelo lokuphila, futhi akekho umuntu okudingeka azibone emkhulu noma engaphezulu komunye. Wona futhi ubuye ukucacise ukuthi umuntu unelungelo lokugcina amasiko akhe, inkolo yakhe nezinkolelo anazo ngaphandle kokuphazanyiswa. Kusobala ukuthi umthethosisekelo unikezela wonke umuntu ithuba lokwenza lokho okuhambisana

naye ngesikhathi esivumelana naye. Ngokomthethosisekelo akekho umuntu ofanelwe ukuthi apathwe ngendlela eyehlukile kunabanye. Ngokubhekisa emasikweni singasho ukuthi kufanele kugqame ukuthi umuntu ongahambisani nesiko kulilungelo lakhe lokho kanti futhi naloyo ohambisana nalo isiko kulilungelo lakhe. Akekho umuntu onelungelo lokubophezela omunye umuntu ekutheni enze lokho okufiswa nguye ngesikhathi esithandwa nguye.

4.3.1 INDLELA YOKUZILA KUDALA NEYAMANJE

Emandulo kwabe kuzilwa nakhona, kodwa ngokuguquka kwesiko ngenxa yenkathi ngeke kusefana nalokho osekwenzeka enkathithini yanamuhla. Abanolwazi olunzulu bayasho ukuthi nakhona kukhona okwabe kugqokwa ngumfelokazi uma eshonelwe yindoda. Ngokubheka ukuguquka kwesiko kusobala ukuthi sekwashintsha lokhu nesingeqondeke ukuthi uDaisy wabe engakugqoka yini khona enkathini aphila kuyo okuyinkathi yanamuhla. Njengalokhu engafuni ukufaka inzilo yezingubo ezimnyama kodwa ebe egqoka zona izindwangu lezi. UNkk Hlela (2014) wathi:

Ukuzila kulisiko elidala, eselokhu kwathi nhlo likhona futhi liyenziwa. Inkinga sekwaba ilempucuzeko yanamuhla eseyahambisa abantu nemfashini. Kudala unkosikazi oshonelwe indoda wabe ezila eside isikhathi lesi njalo ekuseni evuka ngomnyama eyogeza emfuleni kuze kuphele izinyanga eyizithupha. Lapha wayesuka egqoka isikhakha esakhiwe ngesikhumba esishukiwe, asigqoke lesi sikhakha kuze kushaye isikhathi sokuthi ahlambuluke. Manje-ke sekwafika izidwangu nenkolo yikho sekwafakwa lezingubo ezimnyama nje.

Ukuguquka kwesiko kuyinto engagcina ikuxova ukubuka kwabantu izinto. Kusobala ukuthi isiko lokuzila yisiko elidala futhi elinendlela ethize eligcinwa ngayo, ngokushintsha ke kwesikhathi nalo liyashintsha. Ezikhathini zanamuhla singasho ukuthi abanye abantu bayakusebenzisa ukuzila komfelokazi ukuzuza lokho abasuke bekugaqele. Nokungahamba kuhambe kugcina kukushabalalisa ukufakwa kwezembatho ezithize uma umuntu eshonelwe. Abanye babuka lezi ngubo njengento esuke ibanqinda amandla okuzisukumele ezintweni eziqondene nabo. Phela umuntu wesifazane ofake inzilo kuyaye kuthiwe uyazihlonipha futhi akalindelekile ukubonakala ezindaweni zezixongololo. Nokuyaye kunike abanye ithuba lokumenzela izinto eziqondene naye. Endabeni kaDaisy singabuye sithi hleze abakwaDlamini babefuna khona ukuthi afake inzilo ukuze bezofinyelele emafeni endodana yabo uThemba njengalokhu kuyiyo into okugcina kucaca ukuthi babe beyilamele kakhulu. Kulokhu uDlamini wuye oze atshele umalokazane wakwakhe ukuthi okwendodana yabo kuyifa lakwaDlamini. Okungaqondakalike ukuthi kanti umuntu oganiwe usuke kungeve yini kungukuthi lowo aganene naye ngumsizi wakhe kukho konke abakuhlanganisile. UShange (1992:7) uthi:

Usukhohliwe yini ndodakazi ukuthi kwaleli ifa ohlezi kulona elakwaDlamini? Usukhohliwe yini ukuthi ngelethu thina bakwaDlamini? Njengoba usukhuluma kanjena nje angithi ukhulunyawisa yilo ifa leli lendodana yami?

Ezikhathini zanamuhla kusobala ukuthi baningi abantu asebenzisa isiko ukuze baqhoqhubale abanye emalungelweni ababo. Ukufaka komuntu wesifazane izingubo ezimnyama uma eshonelwe yindoda kumehlisa kakhulu isithunzi nokuzethemba kwakhe njengalokhu ehlezi ezazi ukuthi usethunzini elimnyama lokushiywa yindoda futhi kunezinto okungamele azenze yena. Lokhu kwabanye kubaqala indoda ingakafihlwa

nokufihlwa bembozwa ngezingubo kuthiwa bagobile ngoba bafelwe. Kokunye kubonakale esehliswa enyuswa khona enjalo kuthiwa akayosayina izimali zendoda ukuze ikhwezwe ngesizotha. Okwakobani-ke ukuthi kuthiwe umuntu akazemboze ngengubo emadolobheni phakathi kwabantu kungakhathaleki nakuthi ilanga lishisa kanjani. Okumangazayo nokugqamisa ukuthi abesifazane bacindezelekile indoda ayikwenzi lokhu yona iyazishayela nje izihambele yona ukuyolungisa izinto eziqondene nomkayo. Singeqonde-ke ukuthi ngabe emandulo kwabe kwenzeka yini lokhu osekucindezelwa ngakho abafelokazi namuhla ngoba kugaqelwe ingcebo. UNkk Sibisi-Ngema (2014) waphawula wathi:

Uyabona thina bantu besifazane siyaxhashazwa qobo. Mina ngangihanjiswa ngisambethe ingubo ngiya kwimishwalense kufuneka imali yokungcwaba kodwa wonke umuntu esebenza kaNgema. Phezu kwalokho sengizilile kwakungathi ngiyathandwa ngisakhipha izimali zomyeni wami kwakhiwa indlu. Kodwa engabongwa ngakho kwaba ukuthi mangikhumula inzilo kugcine ngokuthi kuthiwe ngiyandinda ngoba sebeyitholile imali bakho. Ukube ngangingazilanga nje ngabe ngangizikhulumela ngizenzela nezinto zami. Kumanje angithi sengabuyela ekhaya ngoba ngindinda kaNgema. Mina bandla isikhathi salamasiko enu nje ngisibona sesiphelile ngoba kudlalwa ngathi thina bantu besifazane ngoba kuthiwa isiko lithi asihloniphe.

Ukuguquka kwesiko kubonakala kusiqeda isithunzi sesiko qobo lwalo njengalokhu abantu abaningi bekubona kungekugile ukuphathwa kwabantu besifazane abazilile. Emiphakathini eminingi kusacaca ukuthi iphathriyakhi iyona esabusa abantu abaningi njengalokhu behlezi begqamisa ukuthi umuntu wesifazane kufanele athobele aphinde ahloniphe indoda. Kungehla ukuthi kwabanye abantu kusavunguza umoya wokuthi indoda iyinhloko futhi ingaphezulu komuntu wesifazane. Ifeminizimu ilwela khona lokhu ngokuthi ithi abesifazane nabo bayafana nabesilisa futhi bafanele ukuthola amathuba

nokuphathwa ngokulinganayo nalobo besilisa (Thornham, 2000). Kokunye kubuye kucace ukuthi amasiko abavimbezele kokuningi abantu besifazane kanti futhi abenza babukeke bengelutho. Kukho lokho kungenzeka ukuthi ukuchema kwamasiko kudale uqhekeko emindenini eminingi njengalokhu ehlukana abesilisa kwabesifazane bebe beganene, okungadala ukuthi kwehlele nasendenini uwonke. UMnu Thusi (2014) wathi:

La masiko awanginiki mqondo nje mina. Buka ngoba uma kushone indoda unkosikazi uyahlala azile unyaka akhulise ingane, kodwa indoda kuthi kuphela eyesibili inyanga isikhumulile inzilo isifuna omunye unkosikazi. Kungakapheli nonyaka isiyaganwa futhi, uma kungathiwa akube unkosikazi owenza lokho engathukwa into ongakaze uyibone kuthiwe akahlawule umuzi wendoda awugeze engathi yena bekungemuzi wakhe.

Amasiko esiZulu angamagugu noma agcine amagugu amaningi esizwe nomlando omdala wesizwe. La masiko abaluleke kakhulu esizweni. Imibuzo evukayo miningi ngalamasiko esikhathini sanamuhla njengalokhu esaphenduka ize futhi esesetshenziswa ukuba kufezwe izinhloso ezithize ezingalungile. Abafelokazi abaningi sebasala bekhala ezimathonsi ngenxa yokushonelwa abayeni babo nokulandela amasiko esintu njengesiko lokuzila. Abanye abafelokazi baphenduka ithuba elikhulu kwabanye abantu besilisa ngoba bazi ukuthi benganyelwe yisiko. Kubukeka kuyinto ephelwa yisikhathi ukuziliswa kwabantu besifazane ngezingubo ezimnyama uma beshonelwe ngoba baphenduka ithuba lokuzithukisa kwabanye kanti futhi kubuye kuxabane nomdeni uwonke. Ezigamekweni eziningi ezihlangabezana nabafelokazi kucaca ukuthi ngemuva kokushiywa abayeni babo basuke besesimweni esintekenteke bendinga okukhulu ukwesekwa, ngalokho abanye basebenzise lelothuba ukuzisiza bona. Kuvamile ukuthi kubonakale umfelokazi eseze wangena ebudlelwaneni obusha emva kokushonelwa umyeni, kanti lobo budlelwane buzomugila empilweni yakhe.

4.3.2 INHLOSO YESIKO LOKUZILA

Isiko lokuzila yisiko ekade laba khona kusukela emandula labe ligcinwa, singathi nje yizo zonke izizwe. Okwabe kuvele kwehlukile wukuthi izizwe zonke zazingazili ngendlela efanayo kusukela khona emandulo, njengalokhu nazo izizwe zingefani. Ukuzila ukugwema noma ukungazenzi izinto ngendlela ohlezi wenza ngayo, kulisiko elenziwa uma kukhona oshonile emdenini. Leli siko labe limele ukuthi amalunga omndeni asele azithibe ezintweni ezithile kuze kuphele isikhathi esithize. Maningi-ke amasiko akhona esizweni samaZulu kodwa wonke futhi kunezizathu ezithize ezadala ukuba abekhona. Nakuleli siko lokuzila zikhona izizathu nezinhliso ezabangela ukuba libekhona futhi lilandelwe ngokwenkolelo yesizwe samaZulu. Esizweni samaZulu inhlonipho nesiko kuyahambisa futhi kuyinto ebalulekile. Ngokwesiko lamaZulu umuntu uhlonishwa noma ngabe sewashona, nisho esanda kushona isidumbu sakhe siyahlonishwa. Lokhu kwabangela ukuba kuqanjwe isiko lokuzila, nokwabe kwenzelwa ukuthi kuhlonishwa ukudlula kwelunga lomndeni. Inhloso yalokhu kwabe kungukuthi abasele bazithobe bazothe isikhathi esithize. UMnu Mkhwanazi (2014) wathi:

Ukuzila kuwuphawu lokuhlonipha, nokuveza ukudabuka ngokushiwa othize emndenini, ngokungezi ezinto ezingabukeka njengamahlazo ngoba uyadlula uma wenza lokho usasethunzini lobumnyama wokufelwa. Yisiko elibalulekile leli esizweni samaZulu ngoba ukudlula kuyinto embi futhi engamukelekile nengabukeki kubantu

Abomndeni babezigwema ezintweni ezabe zifana nemicimbi, imisindo, ukweshela, nokuqoma nokunye okuningi. Lokhu kwabe kugwenywa esikhathini sokuzila ngoba kunenkolelo yokuthi umutnu awenze lezi zinto ezilile uyedlula, okusho ukuthi lezinto uyozeza safuthi noma engasathandi kodwa ngoba wedlula (Msimang, 1975). Inhloso yokuzila ezingi izinto ngemuva kukushona kumunye womndeni kwabe kungukuzihlonipha

ngesikhathi nisambethwe yithunzi elimnyama lokhushiywa omunye womndeni. Lokhu kwakwenziwa kuze kufike isikhathi sokuthi kwenziwe inhlambuluko,lapho okwakwenziwa khona umcinjana wokuhlambuluka kugezwe njengophawu lokukhululeka ekuzileni nokususa ithunzi elimnyama ekade lengamele umndeni ngemuva kokushonelwa (Maphalala, 1985). Esizweni samaZulu kwabe kuzilwa izikhathi ezingefani kuye nokuthi kushone bani futhi ozingalakhe likhuphi emndenini. Uma kushone ingane kwakuye kuzilwe inyanga ibenye, kanti uma kushone umnumzane kwakuzilwa izinyanga ezintathu kuthi umkakhe azile unyaka wonke. Kanti unkosikazi wabe ezilelwa izinyanga ezintathu yiwo wonke umuntu okubala nomyeni wakhe okungazeki ukuthi kungani umyeni oshonelwe engazili yena unyaka wonke (Msimang, 1975). Owesilisa kwakungeke kwaba lula ukuthi azile isikhathi eside ngoba indoda yayiganwa amakhosikazi angaphezu kweyodwa ibenesithembu. Ngalokho yayingeke ibe nesikhathi sokuzila ihlukane namakhosikazi ayo asele isikhathi eside. Futhi indoda yayiba yingxenye yebutho okwakuyivimbela ekutheni ihlale isikhathi eside izilile ngoba yayidingeka ebuthweni nokuyilapho yayingeke iye khona izilile.

4.3.3 UKUZILA KUBANTU BESIFAZANE

Abantu besifazane babaluleke kakhulu ezizweni zonke, kanti nabo kunamasiko abalawulayo ekufanele ukuba bawagcine emphakathini nasemindenini. Isiko lokuzila yisiko elenziwa yiwo wonke umuntu ngokwezigaba zabo, abesifazane nabo bayazila noma ngabe bashonelwe ngubani emindenini yabo. Okufike kwehluke ukuthi bona bazila ngendlela ethe ukujula kunalabo besilisa. Umuntu wesifazane uma eshonelwe ingane ulindeleka ukuba azile, kanti nowesilisa uyazila. Umehluko kuba izembatho abazifakayo,

lapho owesifazane efaka khona okugqame kakhulu njengephinifa nesiphika kanti owesilisa yena uzifakele nje isichitshana sendwangu engalweni. Okumangazayo ukuthi ngoba bobabili basuke beshonelwe ingane eyigazi labo, kungani kwehluke ukuzila kwabo? Hleze nalokhu kusaveza ukuthi umuntu wesifazane leli siko liyamcindezela kunomuntu wesilisa. Kubantu besifazane isiko lokuzila libukeka kuyisiko elikugqamisa ngokusobala ukuthi bona bathwele umthwalo omkhulu kunabantu besilisa emakhaya. Uma kushone indoda unkosikazi wayo uzila umlibe okungunyaka wonke kanti indoda izila okujwayelekile nje njengezingane. Unkosikazi oshonelwe ubonakala ngokwembatha inzilo yonke iphelele emnyama noma omunye umbala kuye ngenkolo akhonza kuyo. Akuqondakali kahle ukuthi kungani isiko lithi makube kanje njengalokhu lababantu basuke beganene. Ungabe kungani kungazilwa ngokufana kubantu beganene? Kanti futhi lokhu kuvezani ngesiko lokuzila kumuntu wesifazane? Abanye abantu babuka leli siko njengesiko elicindezela abantu besifazane. UNkk Mdunge (2014) wathi:

Ukuzila nje kuyisiko engingasiboni isidingo salo ngoba liyabandlulula futhi lisenza izilima thina bantu besifazane ngoba siziliswa imigilimidi masishonelwe amadoda kodwa wona lutho. Uthi eshonile nje unkosikazi indoda ibe seyizibhekela izintombi ukuzovala isikhala kodwa wena nkosikazi uhlale ezingubeni ezimnyama uze waziwe ngombala.

Abanye abantu babuka isiko lokuzila njengendlela yokugwema umuntu wesifazane ekukhululekeni kwakhe ngempilo yakhe ngemuva kokushonelwa indoda. Kokunye abanye bakubona kufanele ukuthi kuzilwe, kodwa ayinambithisiseki lena yokuzila indeyinde komuntu wesifazane. Kubuye kucace ukuthi ukubaluleka kwesika abantu bayakuqonda kanti futhi bakubona kufanele ukuthi uguquko lube khona ukuze kwaneliseke wonke umuntu. Okulwelwa ngamafeministi, ukuthi abantu besifazane kufanele nabo balingane nabantu besilisa kubukeka kuyinto ebalulekile kwabanye abantu

ngoba bengakuboni okudala ukuthi amadoda abekwe ngaphezulu kwabantu besifazane.

UMnu Zakwe (2014) wathi:

Mina ngikubona kufanele ukuthi kuzilwe, ngoba kuyisiko elidala lenziwa leli. Kodwa inkinga yami ukuthi kwenziwe engathi umuntu wesifazane akabalulekile kunendoda. Yini yena indoda ayizilele isikhathi eside kodwa indoda izile kancane. Labo bantu basuke beganene ngoba bethandana uma ukuzila kuyisiko nendlela yokuveza ukuzwa ubuhlungu ngokushiwa oganene naye kufanele nizile ngendlela efanayo, vele maseniganene kuthiwa nimuntu munye.

Kokunye kubuye kubukeke engathi abanye abantu abakhathalele ukuthi kwenzekani inkani nje into uma ilisiko kumele mayenziwe ngendlela ekwaziwa yenziwa ngayo.

Ngalokhu kugqama ukuthi abaye abantu ukuguquka kwesiko kuyinto abangayithokozeli ngoba benenkolelo yokuthi isiko liyingxenye yabo yempilo. Okungabhekeka ukuthi kubantu akuqapheleki ukuthi isiko lihlale liguquka zikhathi zonke njengalokhu abantu bamanje bengasafani futhi bengasenzi njengalokhu kwakwenza abantu basendulo.

Ukuhlolisisa isiko kuyinto abantu abangayishayimkhuba kuphela bagcina ngokuthi kwenziwa kanje, bangabheki ukuthi lokho kuhambisana kangakanani nenkathi ekuphilwa kuyo. UNkz Mthalane (2014) wathi:

Ukuzilela indoda yakho nje kuyisiko futhi kufanele sikwenze nje umuntu uma umthanda ngoba waphuma kini uphumela yena. Futhi nje yinto esakhula yenziwa ekufanele siyenze nje ngoba yisiko lethu. Noma kungathiwa siyalingana kodwa eqinisweni nje, umuntu wesifazane ngeke alingane nendoda ukuzilela indoda uyaka wonke kusuke kusho ukuthi indoda yakho bewuyithanda futhi uyihlonipha.

Ngokujwayelekile kuyinto eyaziwayo ukuthi abantu abaganene basuke bethandana, okumangazayo wukuthi ngabe ekuthandaneni kwabo kusuke kukhona yini othanda

omunye kakhulu kunomunye. Umu kunabantu ababuka ukuzilela indoda njengophawu lokuveza uthando nenhlonipho. Ngabe kusho ukuthi indoda isuke imthanda futhi imhlonipha kancane yini unkosikazi wayo njengalokhu imzilela isikhathi esincane? Kubuye kube nokungaqondakali kahle ukuthi ngabe abantu abaphila esikhathini sanamuhla bayayiqonda yini indaba yesiko lokuzila.

5. IFA LENKULULEKO

Indaba yesiko lokuzila indaba ejule kakhulu uma kubhekwa izizathu zokwenziwa kwalo nendlela elilandelwa ngayo kusukela emandulo. Ukuzila kuhambisana nokuhlonipha lowo oshonile nokuzihlonipha nokuzithiba ezintweni eziningi emva kokushonelwa. Ngokushintsha kwezikhathi izinto azisefani nakudala abanye abantu sebeyaye bathathe inzilo njengento ebabambezelayo nebancisha amalungelo abo empilweni. Encwadini kaShange ethi “Ifa Lenkululeko” unkosikazi wakwaDlamini uDaisy osuke eshonselwe ngumyeni wakhe uThemba wengqaba ukufaka inzilo ngoba ethi kuyinto engahambisani nenkolo yakhe. Kulokhu umbhali uyakucacisa okungaba izinkolelo zakhe ukuthi amasiko aguqulwa kakhulu izinkolo zaseNtshonalanga. Nokuyinto ekubukeka ibanenga abakwaDlamini njengoba uDaisy wacina engayifakanga inzilo. Ngokombhali kungabonakala ukuthi yena uhambisana kangakanani namasiko. Kule ncwadi umbhali ukuveza obala ukuthi uDaisy unekhanda elilikhuni. Hleze ngokombali kwakungamsiza ukuzila uDaisy ekutheni aqolwe nguMthunzi. UDaisy yena akazange ayifake inzilo. Kanti abakwaDlamini basuke befuna ukuthi azile njengesiko nokuholela ekutheni bagcine beba nengxabano esifaka namafa. Kulokhu kucaca kahle ukuthi ukuzila kulisiko futhi abantu

abalihloniphayo nabalithatha njengelibaluleke kakhulu. Kule ncwadi uDlamini okunguyise kaThemba uze azihambele yena ukuyokuzwa kumalokazane wakwakhe ukuthi kungani engazilanga. UShange (1992:5) uthi:

Empeleni ngingathi sithunywe umndeni ukuba sizozwisisa mayelana nalolu daba lokungazili kwakho. Besazi ukuthi kulisiko lethu thina bantu abansundu, nathi emndenini wakwaDlamini ukuthi owesifazane azile lapho eshonelwe yindoda sesiyethuka-ke nje uma sizwa sibona futhi ukwenqaba wena ukuzila. Sesithi asizozwisisa kahle ukuthi ngempela yini kwenzenjani.

Ngalenkathi uDaisy wabe esevutha engabaselwe ngoba engayingeni indaba yokufaka inzilo. Esho nokusho ukuthi yena ngeke ayenze leyonto kowakhe umzimba. Okumangazayo wukuthi uma kukhona oshonayo kwabaganene lisuke lingakagqabuki yini igoda lobudlelwano babo njengalokhu kusuke kuthiwa bayohlukaniswa ukufa. Lapha uDaisy uze akhombise ukuthi yena wabe eze kuThemba hhayi emndenini wakwaDlamini, agcizelele ngelokuthi kukwakhe lapha ababakhe khona noThemba yena uzokwenza okuthandwa nguye. UShange (1992:7) uthi:

...Lalelani lana-ke hambani niyobatshela labo bantu bangazifuqela bona bazimboze ngezingubo ezimnyama hhayi uDaisy lo. Esho esihlokoloza ngomuwe esifubeni. Kukwami la, ngizokwenza intando yami. Umzimba wami lo, ngizowugqokisa okuthandwa yimina. Nake nabonaphi umuntu omdala njengami nje etshelwa ukuthi akagqokeni ayekeni?...

Emndenini wakwaDlamini kwabe kuyinto embi futhi engakhombisi ukuhlonipha, ukuthi uDaisy angazili. Kukho lokho abakwaDlamini akukho lapho bechazela khona uDaisy ukuthi ukuzila ngezingubo ezimnyama kushoni futhi kuzokwenza mehluko muni kuye. Lapha kusangachazeka ukuthi uDaisy wabe elwela ilungelo lakhe futhi kungukuthi yena

wabe engasiboni isidingo sokufaka izingubo ezimnyama kube kuvele kungeke kusamvusa umyeni wakhe. Okumangazayo ukuthi lezi ngubo ezimnyama zishoni ngoba uma umuntu engazilile ukwenza imikhuba yezwe angeke zimbambe. Hleze lezi ngubo kuliqiniso ukuthi zisuke nje zingunogada wokwethusa ozifakile nokwenza ukuthi abantu bamexwaye ukuze agwemeke ezintweni azizilile. Kuleli siko kuyacaca ukuthi lidala, okungumbuzo ngukuthi emandulo kwabe kuzilwa ngani njengalokhu zabe zingekho izindwangu lezi esezifakwa manje? Okungenzeka ukuthi naye uDaisy wabe engenacala ngokwenqaba izingubo ezimnyama ngoba vele kakade zabe zingafakwa uma kuziliwe. Okungabuye kuveze ukuthi ukuzila kungaba yinto eyenziwa umuntu nje ngokwethembeka kwakhe enhliziyweni yakhe hhayi ngezembatho azifakile.

Kukho konke lokhu kungenzeka kuthi uDaisy wabe esabela isithunzi sakhe futhi elwela ilungelo lakhe. Izingubo ezimnyama zokuzila kuyacaca ukuthi ziletha ingcindezi kumuntu wesifazane futhi zimenza abelokhu eba nenkumbulo yomyeni wakhe. Lezi ngubo ziyawugqilaza ziphinde ziwuhlukumeze umqondo womuntu wesifazane. Okungeke kwaphikwa ukuthi naye uDaisy wabe ebalekela le minjunju edalwa ukuhlezi wembethe inzilo. Kuyinto ethanda ukuphazamisa ukuthi ngaso sonke isikhathi uhlale wembethe izingubo othi ungazicabanga ukhumbule ukuthi wena ufele, futhi lokho kubuyisa nesithombe sokufa kwalowo omzilele. Okufike kube yinkinga ukuthi uDaisy wabe enengane okwabe kufanele ayikhulise ogama layo kunguLwazi. Njengoba wabe eseshonile uyise kwakufanele ukuthi ayosebenza ukuze anakekele ingane ngezidingo zayo. Ukugalela izingubo ezimnyama kwakhe ngabe wayengakwenza noma eya emsebenzini yini. UDaisy wabe esebenza ebhange lapho kugqokwa khona inyufomu

yakhona, yena wayeyokwenzenjani-ke ngomsebenzi wakhe nale zingubo abakwaDlamini ababefuna ukuthi azigqoke.

6. IFA NGUKUFA

Inzilo yezingubo ezimnyama esikhathini samanje sekwaphenduka into eveza abantu besifazane njengabantu abayindawo yokuphephela amadoda angamaqili. UMngadi ecwadini yakhe ethi “Ifa Ngukufa” uyakuveza ukuthi abantu besilisa sebasebenzisa ithuba lokudla amafa emizi yamanye amadoda ngoba bebona ukuthi unkosikazi sewafelwa yindoda. Kule ncwadi umbhali singambona naye ukuthi amasiko hleze uyafisa ashintshe ngokulokhu ephikelele ukuveza ukuthi uDustin into ayeyigaqele ifa. Kunjalo nje ingoba wambona kalula okunguye umfelokazi ngesikhathi ezongcwaba. Kokunye kungaba ukuthi ukubona umfelokazi kucaca kalula ngokubona inzilo leyo azile ngayo, ngoba kuyaziwa ukuthi akekho umuntu ozilelwa ngesudi yonke yezingubo ezimnyama ngaphandle kwendoda. Ngalokho abantu bathole ithuba lokuzidlisa satshanyana kubo abafelokazi ngoba begaqele lokhu okusele nenkosikazi. Kule ncwadi kunendoda yekhaladi enguDustin engapholisanga maseko ngokubona ukuthi uMaShezi unkosikazi kaNdlovu owabe eseshonile usesele nezingane. Wabona kuthi unezimali njengalokhu uNdlovu wabe engusomabhizinisi, kumele yena azodla ifa lakwa Ndlovu. Kulokhu kucaca ukuthi amadoda awabahloniphi qobo abantu besifazane ngoba nalendoda yekhaladi yaze yaziqondela yona mathupha kumfelokazi emzini wakhe ukuyoziveza ukuthi ifuna ukwakha ubudlelwano noMaShezi. Lokhu kwenzeka nje ingoba uDustin wabe esebenzela abangcwabi nokuyilona tulo alisebezisa ukungena uMaShezi ukuthi bazokhulisa

amabhizinisi noMaShezi abenamakhaza naye. Uma singabuka ukuthi sikuphi isidingo sokuthi esikhathini sanamuhla abantu besifazane bazile ngezingubo ezimnyama, ngoba amanye amadoda awazihloniphi kwalezo ngubo ezimnyama abafelokazi ababona njengezintombi khona kunjalo. Futhi wona lawomadoda aphinde asebenzise ukuthi wona awazili isikhathi eside ukuyenga abafelokazi ukuba babone ukuthi isidinga sezingubo ezimnyama asikho. UDustin wakucacisa kuMaShezi engxoxweni yabo ukuthi naye wafelwa kodwa akaze wazila imiliba ngokufelwa ngumkakhe. UMngadi (2001:33) uthi:

“Kambe baba uRedgrave, njengoba uphethene nabafelokazi abajeziswa ngokuzila nje, uphi umkakho, noma mhlawumbe naye usaba umfelokazi wethuna laphezulu?” “E, Mam angingakufihleli iqiniso. Ngamngcwaba, mina lona, ngayo le moto emi phandle yakwaGrieve noBellgrave. Njengoba ukhala ubalisa nje, nami sengakhala zoma. Uyazi, uma ngikubuka ngisuke ngikhumbule yena umkami, uCindy. Nifana sengathi uyiwele naye,” esho ngelidabukisayo. “nokho-ke mina ngazila izinsukwana nje ngingagqoke nasudi emnyama.”

Uma kubukwa kahle ukushintsha kwenkathi kuvela ngokusobala ukuthi isiko lokuzila ngezingubo ezimnyama kuyabacindezela futhi kuyabagqilaza abantu besifazane. Okumangazayo ukuthi umuntu wesifazane uzila ngisho ngabe kuthiwa indoda seyabhunguka, uma ibuya seyithuli uyazila ngaphandle kokukhokhiswa nhlawulo nalutho. Noma ngabe bekuyimpunga yehlathi uqobo unkosikazi uyazila ashaye zonke izembatho ziphelele unyaka uze uphele, kazi sikuphi isithunzi nokuhlonipheka kwalowo muntu wesifazane. Kuyinto enhle khona ukubona abantu behloniphana kodwa kuyaye kungenzi mqondo ocacile ukubona umuntu edlubhe izingubo ezimnyama ziphelele ngomuntu ongakhombisanga kumhlonipha nakumthanda yena esaphila. Abanye abantu besifazane bamiwa ukuthi bazogana ngakho kumule mababekezele ngoba kulisiko, elinjani leli siko elehlukanisa abantu beganene. UMngadi (2001:33) uthi:

Engingathandi nje ukukuzwa ukuthi abafelokazi abamnyama bagqilazwa yisikompilo lokhokho ngokubazilisa ngezimnyama, kube kungenjalo. Nokho-ke ngithanda ukunincoma bomame abamnyama. Nikhombisa ukubathobela abayeni benu. Nike nizilele ngisho osimukanandwendwe namabhunguka. Kwangathi le nhlonipho yenu ingaba yisisekelo sokuba nabo bakhele kuyo ukunikhonza nokunihlonipha.

Ukuhlonipha kuyingxenye yesiko enkulu nebalulekile kubantu abangamaZulu kanti futhi lokhu kususelwa ebuncaneni bomuntu ukuthi afundiswe inhlonipho nokuziphatha ikakhulu kwabesifazane. Kulokho abantu besifazane babukeka begcina bengasakuboni okubafanele ngenxa yokuqhuba ukuhlonipha kwabo phambili. Umuntu wesifazane uyaye ayalwe lapho eseyogana ngokuhlonipha emzini nangendlela okulihlazo ngayo ukungahloniphi kwakhe emzini nomyeni wakhe (Msimang, 1975). Esikweni kuyinto enkulu ukuthi indoda iyahlonishwa njengalokhu kwaziwa ukuthi iyinhloko yomunzi noma yekhaya. Lokhu kuye kugcina kuholela ekutheni abantu besifazane bagcine behlonipha noma sekubonakala ukuthi isidingo salokho kuhlonipha asikho. Lapho umuntu wesifazane esezinikele ekufakeni izingubo ezimnyama unyaka wonke ezilile ebe azi kahle ukuthi indoda yakhe ibingeke yakwenza lokho, akuqondakali ukuthi inhlonipho yakhe isuke isibekaphi isithunzi sakhe. UNkz Ngwane (2014) wathi:

Ukuzila nje kuyinto ekufanele umuntu wesifazane ayenze uma eshonelwe indoda ngoba iyonanto ayiphumela kubo indoda kufanele ayihloniphe nje noma ngabe kuthiwa ayisekho ngoba usuke engeke esaphinde azilele muntu.

Kuyamangaza ukuthi abantu besifazane babuye babone umendo wabo uyikho konke ngaphezu kwalokho okubafanele, ngoba benothando nomcabango wokuthi bona bashiya amakubo ngenxa yomendo. Kwabanye kuyaye kube ngukuthi amadoda abo abaphathe

kanjani uma bebehlahisene kahle futhi indoda ibenezenzo ezinhle zobudoda, kube ngathi iyona ndlela yokubonga ukuyizilela unyaka wonke ngezingubo ezimnyama. UMngadi (2001:33) uthi:

Lokhu kuzila okukukhathazayo akungakukhathazi. Angazi kwabanye, mina kodwa ngizithwele angizenyenzi ngazo ngoba ngihlonipha indoda uqobo lwendoda engiyiganile nengadela ubuntombi bami nekithi ngayo.

Isiko liyinto enhle futhi okufanele mayilandelwe, kodwa kungaba yinto enhle ukubuka ukuguquka kwamasiko ngenxa yenkathi ngoba kuningi okungahambisani nendlela leyo okwabe kwenziwa ngayo emandulo. Esikhathini sanamuhla abantu besifazane sebaba ngabantu abasebenza imisebenzi esezingeni eliphezulu nenamanyufomu akhona kulowo msebenzi. Uma kuthiwa loyo wesifazane ozilile kumele makahlale unyaka nenzilo, umsebenzi wakheke wona uzokwenzenjani ngawo. Njengalokhu esikhathini samanje sekwaphilwa ngokusebenza nemali hhayi njengakuqala lapho okwabe kuphilwa ngamasimu nemfuyo. Okungabhekeka ukuthi abantu kubafanele ukuthi bakwamukele ukuthi isiko liyaguquka ngenxa yenkathi nezidingo zabantu, ngakho nesiko lokuzila kwabantu besifazane ngezingubo ezimnyama kuyoguquka noma ngabe kuthiwa kunjani.

UNkz Sikhakhane (2014) wathi:

Mina nje angihambisani nje nalento yokuzila ngifake izingubo ezimnyama engathi angisile unyaka wonke, uma ngihamba ethawini abantu sebelokhu bekhombisana ngami ukuthi ngifelwe indoda ngimncane. Uma kuthiwa ngiya emsebenzini ngilokhu ngivushazela ngezingubo ezimnyama, hhayi noma kungathiwa yisiko nje alibacabangeli abantu besifazane ngoba amadoda wona awazili kanje.

Ukucindezeleka kwabantu besifazane kuyinto eyande kakhulu ezizweni ezinsundu lokhu okwenza ukuba abantu besifazane bagcine bengenazwi emiphakathini yabo. Encwadini kaMngadi kuyacaca ukuthi inzilo yezingubo ezimnyama engathi seyedlulelwe isikhathi ezinsukwini zanamuhla. Ngokubukisisa nje kusobala ukuthi isiko lokuzila selifikelwe isikhathi sokuba liguquke ngokuphelele. UMngadi (2001:34) uthi:

Impela Mam ngibona sengathi isikhathi senzilo nakini besimame kumele sincishiswe uma nizohambisana nejubane lentuthuko yomhlaba edinga izilili zombili. Ake ngenze isibonelo ngawe nje. Ake ngithi ubungusosayensi, bekufanele undize ngomkhumbimkhathi uye enkanyezini. Ngoba nakhu usuzilile, sekufanele uhlale unyaka wonke noma ngaphezulu nezingubo ezimnyama ungalubhadi lapho, ungahlali ndlininye nabesilisa?

Kuliqiniso elingephikiswe ukuthi ukushonelwa ikakhulukazi ngumuntu eniganene naye kuyawuthikameza umqondo kanye nemizwa yomuntu, kangakanani-ke sekwengeza nezingubo ezimnyama ezilokhu ziyisikhumbuzo salemizwa unyaka wonke. Uma ngabe kungukuthi abantu besifazane alibacindezeli isiko lokuzila kungani lokhu kuzila kungafani kubantu bonke. Ukuphila nomuzwa wokudabuka kungehlale kungawuphazamisi umqondo nempilo yomuntu. Kokunye kungehla ukuthi hleze lokhu kwabe kwenzelwa khona ukuthi umuntu wesifazane ahlale edungekile emoyeni ukuze angazitholi ezibandakanya kobunye ubudlelwano esanda kushonelwa. Okufike kumangaze ukuthi nendoda inayo imizwa nengqondo okufanayo nalowo muntu wesifazane kungani yena angatholi naye umthwalo ofanayo ukuze azigweme. UMaShezi uyakuveza ukuthi usuke ethwele omkhulu umthwalo weminjunju ayikhunjuzwa inzilo ngenkathi ekhuluma noDustin. UMngadi (2001:34) uthi:

Zona izingubo ezimnyama Redgrave ziyawuthikameza ziwuthunuke umqondo. Ziba yisikhumbuzo esithunuka umphefumulo ngisho umuntu ethi uzama ukubedlulisa ubuhlungu.

Ukuguquka kwamasiko kuyinto eyenzeka kuwo wonke amasiko, kanti ziningi izinto ezidala ukuthi aguquke. Enkathini yanamuhla kusobala ukuthi nokuhlangana kwezizwe ezinezinkolo ezingefani kubengenye yokuguquka kwamanye amasiko. Isiko lokuzila yisiko elaziwayo, kodwa ngokuhlangana kwezizwe nalo selaguquka njengalokhu lisaguquka namanje. Ukuzila ngezingubo ezimnyama eqinisweni akusiyo into yesizwe samaZulu kwaba yinto eyafika nenkolo yobuKhrestu eyafika yangenisa kakhulu emazweni ase-Afrika (Lessing, 1995). Le ndlela yokuzila akusiyo indlela entsha esikweni lesiZulu njengalokhu amaZulu ayevele enayo indlela yawo yokuzila nezembatho abe ezifaka. Kule ndlela yenkolo yobuKhrestu esisetshenziswa ngamaZulu ukugcina isiko lawo kubukeka kukukhulu ukucindezeleka kwabantu besifazane.

Isiko lokuzila vele liyisiko elibalulekile futhi lifanelwe ukugcinwa ngoba labe lingeke libekhona kungenasidingo. Into nje ukuthi kuyadinga libuyekezwe ngendlela efanele ukuze lihambisane nesikhathi kungabikho abacindezekayo ngalo. Kubalulekile ukuthi uma abaganene beficwa isikhathi sokuthi kubekhona odlulayo emhlabeni, bazilelane ukukhombisa inhlonipho nokuthandana. Kodwa kubukeka engathi kungaba yinto eyenziwa ngendlela efanayo nelinganayo njengalokhu ifeminizimu isho, ukuthi abesifazane mabanikwe indawo elinganayo nabantu besilisa. Kuyaye kube into engeyinhle kahle ukubona unkosikazi engathi uyisisebenzi noma isigqila sendoda, bebe bemuntu munye ngokokuganana. Ngokunjalo nasesikweni kufanele ukuthi isiko likuweze

ukuthi abaganene bayalingana futhi banamalungelo afanayo. Okukho okubi ngokugcina isiko kodwa aligcinwe ngendlela efanayo. Kugqamisa ukuthi labo bantu baganene futhi bayalingane. Kulokhu kuvela ukuthi isiko akusiyo into yokucindezela abantu besifazane, kodwa yindlela yempilo elandelwa ngokulinganayo.

ISAHLUKO SESIHLANU

5.ISIKO LOKUNGENWA

5.1 UKUGANANA

Izizwe zonke zinenqubo yazo ethize yokulandela indlela yokuganiselana nokuganana. Kuningi okulandelwa izizwe uma kuhlanganiswa abantu ababili bezoganana. Esizweni samaZulu kuyinto esemqoka ukuthi yonke imigudu yokuganiselana ilandelwe njengalokhu ibekiwe. Ekuganiselaneni kubantu abangamaZulu kuqala kahle lapho kulotsholelwana. Umkhwenyana ekhipha amalobolo ewabhekisa kubo kamakoti, kuye kuyofika ekugcagceni kwabo labo abagananayo. Esizweni samaZulu ukugana kukamakoti emzini kusuke kwaziwa noma kulindeleke ukuthi uzovusa noma uzokhulisa isibonga noma umuzi walapho egane khona. Ngalamalobolo umkhwenyane wabe esuke ebonga kubazali bakamakoti ngokumkhulisela nokunakekela lowo ozaba ngunkosikazi wakhe. UNgidi (2012: 45) uthi:

Ilobolo used to be a sign of appreciation from the husband's part. He was thanking his parents-in-law for bringing up and looking after his new bride-to-be.

Ilobolo lalisebenza njengophawu lokubonga kohangathi lomkhwenyane. Wayebonga ukukhuliswa nokunakekelwa kwamakoti ozomgana.

Esizweni samaZulu kuyinto ebekwa obala ukuthi ukugana kukamakoti, usuke engeve egane umyeni wakhe kuphela kodwa usuke eseyingxenye yomdeni uwonke. Nezinkambiso zakhe zishintshela kuleza zalapho eganele khona. Okugcina kucacisa ukuthi loyo makoti uzibophezele ekubeni yilunga laloyo mndeni aganele kuwo futhi useyogcina okugcinwa kuloyo muzi. Ngokwase Afrika ukuganana akuve kungumcimbi nje omkhulukazi nomnandi kodwa kuthatha ubudlelwano babantu abanezinjongo ezifanayo. Kuyinto eyejwayelikile-ke ukuthi abantu bengaba nezinjonga ezifanayo baze bangene ekugananeni kodwa izidingo zabo zingefani. Ngidi (2012: 47) uthi:

Marriage is not just a wedding ceremony; it is a multifaceted relationship of persons with common goals, but often with very different personal needs.

Umshado akusiwa nje umcimbi; ungubudlelwano bokubhekana nezinto eziningi kumuntu enezinjongo ezifanayo, kodwa-ke ninezidingo ezingefani.

5.2 UKUNGENANA

Esikweni lamaZulu ukugana kukamakoti kuyinto ehlanganisa iminden i kanti futhi kuyinto engafaniswa nesibopho lapho umakoti esuke eseyilunga lomnden i ngokuphelele nangokho konke akwenzayo nokwenziwa emzini lapho eganele khona. Kukho konke okungahlanganisa umakoti nomnden i walapho eganele khona, kuyaye kufike isikhathi

sokwehlukana nomyeni wakhe ngokwentando kaMdali okungukufa. Uma umakoti eshonelwa indoda kuyaye kube nesiko elidala lasemandulo okuyisiko lokungenwa. Lapha umakoti usuke elindeleke ukuba angenwe umfowabo wendoda yakhe omncane ngenhloso yokuzonakekela umuzi unkosikazi nabantwana bomnewabo. Radcliffe-Brown (1950:183) uthi:

When a husband dies, his brother has to take over all his wives and bear the responsibilities of a husband, taking care of his late brother's wives and children. Ukungena is when the man moves into his late brother's house and becomes the husband to the widows.

Uma umkhwenyane eshona, umfowabo kufanele athathe wonke amakhosikazi akhe kube umsebenzi wakhe ukuba umnyeni, anakekele amakhosikazi omfowabo ongasekho nezingane.

Lokhu kubizwa ngokuthi ukungenwa, ngoba umakoti oshonelwe usuke esezoganana nomnewabo wendoda yakhe eshonile (Krige, 1970). Esikweni lokungenana kuyacaca ukuthi umakoti usuke engeke esabuyela ekhaya kubo uma eseze wagana ngoba kuloyo mndeni aganele kuwo usuke esephelele khona. Emandulo lokhu kwabe kulisiko elibalulekile futhi elabe liwusizo kakhulu ngoba abantwana babethola ukunakekelwa kanye naye umfelokazi, futhi benakekelwa umuntu ongumndeni. Okungafike kube yinkinga enkulu okwenkathi yanamuhla, ukuthi ngabe leli siko lisangasebenza yini kahle njengalokhu lalisebenza kudala.

Isiko lokungenana ngokwasemandulo kuvela obala ukuthi labe liyisiko elalicacasa ukuthi kunakekelwe kakhulukazi abantwana. Kulokhu kwakuba yinto esobala ukuthi kubantu basemzini abantwana babeyinto ebaluleke kakhulu, ngalokho kwakubukeka kuyinto engeyinhle ukuthi bakhulele ngaphandle komndeneni wabo. Ngaleyo ndlela kwakuzanywa ngandlela zonke ukuthi bagcinwe besekhaya kubo lapho bezalwa khona. Enye yalezi zindlela kwabe kuyiyo indlela yokuthi kungenwane uma kubakhona oshonayo kulabo abasuke beganene. Ezinsukwini zanamuhla kuyinto engabukeki njengesiko elabe lilihle ukungenana kwabantu njengalokhu kwabangingi kubukeka njengento eyabe iwubunuku ukuthi umuntu engathi egane umnewenu, ekushoneni kwakhe usegana umnewabo. Ngokusobala nje nokwaziwayo kwakungeve kungukuthi ukungenana kwenzeka kuphela uma kushone umyeni kodwa nalapho kushona umakoti kwakwenzeka ukungenana, lokhu okubizwa ngokuthi ukumisa amabele. Ukungenwa khona kwabe kwenzeka uma kushone umyeni (Ngidi, 2012). Kwabanye kubuye kube yinto enganambithisiseki kahle ukuthi kungani ngaso sonke isikhathi leli siko licheme nomndeneni wasemzini lapho umakoti eganele khona. Kungabuye kube yinto abantu abayithatha njengento ecindezela abantu besifazane njengalokhu ezinsukwini zanamuhla sakwahamba phambili indaba yamalungelo. Ngakolunye uhlangathi inkathi seyashintsha akuselula ukuthi amasiko afana nalawa kube amasiko asangaqhutshwa futhi asebenze njengalokhu ayesebenza esikhathini sasemandulo.

5.2.1 UKUNGENWA

Abantu uma beganene kuyinto eyaziwayo nesobala kunoma ubani ukuthi ekugcineni kuyokuba khona omunye wabo owedlulayo emhlabeni. Ezikhathini eziningi kuyinto

evamile ukuthi kubantu abaningi abaganene kube iloyo wesilisa noma umyeni oyaye ashone kuqala ashiye umakoti wakhe. Esizweni samaZulu lokhu kwavezelwa isiko elithize ukwelekelela loyo makoti osuke esengumfelokazi kanye nabantwana bakhe abasuke bengasenababa. Lokhu kwaba yisiko lokungenwa. Ukungenwa ilapho umuntu wesifazane oshonelwe ngumyeni wakhe engenwa noma eganana nomnewabo wendoda yakhe eshonile (Mbithi, 1989). Esikhathini sasemandulo, nokuyilapho laqala khona leli siko labe livunana nesikhathi sangaleyo mihla. Esikhathini esiningi emandulo abantu besifazane babe bengenzi imisebenzi efundelwe njengesikhathi samanje futhi impilo yabo yabe incike kakhulu kubayeni babo. Ngalokho konke ababekudinga babe bekwenzelwa ngobayeni babo ngoba imiphakathi yabe ibuswa kakhulukazi iphathriyakhi amadoda kugqanyiswa ukuthi yiwo anamandla futhi yiwo angabantu abanganakekela umndeni ngezidingo zonke. Kulokho kungaba yinto esobala ukuthi unkosikazi oshonelwe wayengaphenduka undinga sithebeni uma engebe namuntu wesilisa ozomnakekela. Kwabesekuqhamuka isiko lokuthi loyo nkosikazi oshonelwe yindoda angenwe ngumnewabo wendoda yakhe ukuze anakekeleke yena nezingane. (www.urbanzen.org).

Levirate marriage can, at its most positive, serve as protection for the widow and her children, ensuring that they have a male provider and protector. This can be a positive in a society where women can not have self-sufficiency and must rely on men to provide, especially in societies where women are under the authority, dependent on, in servitude, and/or possessions of their husbands, to ensure the survival of the clan. Thus practice of levirate marriage is strongly associated with patriarchal societies. The practice was extremely important in ancient times and remains so today in parts of the world.

Ukungenwa kungaba njengokuvikela umfelokazi nezingane, kuqinisekise ukuthi banomvikeli nomnakekeli oyindoda. Lokhu kungaba kuhle emiphakathini lapho abesifazane bengakwazi ukuzenzela futhi bencike kwabesilisa ukubenzela, ikakhulu emiphakathini lapho abesifazane bengaphansi kwamagunya, noma

bemelwe abayeni babo, ukuqinisekisa ukuphila komndeni. Lesi senzo sokungenwa sihlobene kakhulu nemiphakathi yephathriyakhi. Lesi senzo sasibaluleke kakhulu ezikhathini zasemandulo kusenjalo namanje kwezinye izingxenye zomhlaba.

Kwakubukekka kuyinto embi futhi elihlazo ukuthi unkosikazi aphume emzini abuyele kubo noma ayogana kwenye indawo ekubeni kade eseganile, futhi kwakuba yinto engathandeki neyayibukeka idunga impilo yezingane ukuthi zikhulele kwenye indawo zibe zingeyakwenye indawo (Nkk Hlela, 2014). Ngalokho isiko lokungenwa labe selisetshenziswa ukugwema lezo zinto kanti futhi nesikhathi ekwakuphilwa kuso sasivuma ngezindlela eziningi esezehlukile kunesikhathi sale mihla yanamuhla.

5.2.2 UKUVUSA AMABELE

Esizweni samaZulu umndeni uyinto ebaluleke kakhulu ukwedlula zonke ezinye izinto ezikhona ngokubaluleka kwazo. Ngaso sonke isikhathi abantu abangamaZulu bayakwazisa ukunakekelwa nokukhuliswa komndeni nesibongo somndeni. Esizweni samaZulu lokhu kwabe kwenziwa ngokunakekela kakhulukazi izingane zona ezisuke ziyikusasa lomndeni nesizwe sisonkana. Uma kunakekelwa abantwana esizweni samaZulu kusuke kungehlukile nokuhlwanyela imbewu eyoba isivuno esihla ngokuzayo. Uma abantu beganene esizweni samaZulu kuyinto eyaziswayo ukuthi kufanele babe nabantwana ikakhulukazi abantwana babafana. Lokhu kwabe kuyinto esemqoka kakhulu ezikhathini zakudala. Okukhulu ukuthi phezu kwalokho uma abantwana sebekhona uMdali angeyeke ukwenza intando yakhe kubantu bakhe, ngale kokuthi abantwana

bangakanani. Kuyinto eyazekayo ukuthi uma abazali beganene kungenzeka kushone noma imuphi phakathi kwabo noma nini. Kuyenzeka kushone unkosikazi ashiye umyeni wakhe nabantwana. Lapho kusuke kusobala ukuthi impilo izobanzima kumfelwa. Amadoda akusibo abantu esingathi kulula kubo ukuphatha nokukhulisa abantwana bebodwa, kuyadingeka ukuthi kube khona isandla sowesifazane ukubalekelela.

Esizweni samaZulu uma indoda ishonelwe ngunkosikazi wayo kwakuba yinto enzima kakhulu ikakhulukazi kubantwana, yingakho kwaqhamuka isiko elabe lizovala lesa sikhala sobunzima obubhekana nendoda. Isiko elavela uma kwenzeke izehlakalo ezinjengalezi kwaba yisiko lokuvusa amabele. Ngidi (2012:50) uthi:

When the wife dies, her husband can, and does, in many cases, marry his late wife's younger sister to take care of the children. It is believed that the children's aunt treats them better than a total stranger whom the man can marry on his own without the intervention of the family.

Uma unkosikazi eshona, indoda yakhe ingenza, futhi iyenza, ekhathini eziningi, ukushada nodadewabo kankosikazi oshonile omncane ukuzonakekela izingane. Kuyakholakala ukuthi umama omncane wezingane engaziphatha kahle ukunomuntu nje ongesihlobo nakancane ongashada noyise azongena emndenini.

Isiko lokuvusa amabele kwabe kuyisiko elenziwa lapho indoda ishonelwe unkosikazi wayo, kwakuyaye kundingeke ukuba udadewabo wenkosikazi eshonile ahambe ayogana umkhwenyana kadadewabo ukuze amnakekele akhulise nabantwana badadewabo (Ngidi, 2012). Kulokhu okwabe kugqame kakhulu ukuthi loyo ozoyovusa amabele uzoba nesandla esihle ezinganeni ngoba kungezikadadewabo, ngalokho kuyefana nokuthi

ngezakhe futhi kunamathuba amahle okuthi zikhuliseke ngendlela nenqubo yakubo kwazo ngoba ziyokhulela ekhaya kubo.

Leli siko liyingxenye yesiko lokungenana kodwa ekubukeka kuyisiko elicindezela kakhulu abantu besifazane njengalokhu kwande noma kuduma ukuthi yisiko elabe lenziwa nangempoko kubantu besifazane. Kuyacaca ukuthi isiko elicindezalayo leli uma liphokelela abantu besifazane ekulenzeni. Kusobala ukuthi lokho ukungamalungelo abo kwabe kunganakwa futhi kungabalulekile. Amasiko acindezela abantu esikhathini sanamuhla kubekwa kucace ukuthi angamasiko aphambene nomthetho, kanti kuyinselele enkulu yeziphathi mandla ukuthi aqedwe ngoba wonke umuntu unelungelo lokwenza lokho akuthandayo. Kokunye lokhu okulwelwa ngamafeministi okungukulingana kwabesifazane nabesilisa lama siko akubukela phansi (www.urbanzen.org).

Drafters should also ensure that laws prohibit discrimination against women and girls and condemn discriminatory practices. Laws should prohibit and punish all forms of wife inheritance, levirate and sororate marriage. Levirate marriage is the forced marriage of a widow to the brother of her deceased husband; sororate marriage is the forced marriage of the sister of a deceased or infertile wife to marry or have sex with her brother-in-law, the widower/husband. Specifically, laws should prohibit any institution or practice where a widow may be inherited by another person or a widow or sister is forced to marry her brother-in-law or other relative. Also, laws should punish those who aid or authorize these types of forced marriages. Laws should guarantee women equality before the law with men, particularly equal legal capacity and ability to exercise that capacity in civil matters. Laws should guarantee women equal rights with men in regard to marriage, including the same right to enter into marriage, the same right to freely choose a spouse and equal rights at the dissolution of marriage.

Ababhali kufanele baqinisekise ukuthi umthetho uvimbela ukucwaswa kwabesifazane namantombazanekujeziswe izenzo zokucwasa. Imithetho kufanele ivimbele ijezise konke ukuthathwa kwamakhosikazi, umshado wokungenwa

nokuvusa amabele. Ukungenwa ukugana kwempoqo lapho umfelokazi egana umfowabo wendoda eshonile; ukuvusa amabele ukugana kwempoqo kukadadewabo wenkosikazi eshonile noma engazali kumyeni kadadewabo, umfelwa. Ikakhulukazi, imithetho kufanele ivimbele konke ukuthathwa komfelokazi izihlobo. Ngokunjalo, imithetho kufanele ijezise labo abagunyaza loluhlobo lokugana okuyimpoqo. Imithetho kufanele iqinisekise ukulingana kwabesifazane nabesilisa ngaphambi komthetho, kakhulukazi ukulingana ngokomthetho. Imithetho kufanele iqinisekise ukulingana kwamalungelo kwabesifazane nabesilisa makuya emshadweni, okubala nelungelo elifanayo lokungena emshadweni, okubala nelungelo elifanayo lokuzikhethela ozoshada naye kanye nelungelo elinganayo lokuhlakazeka komshado.

Amasiko ayinto ebalulekile kakhulu ezizweni zonke eziwagcinayo, kodwa kuyinto ebaluleke kakhulu ukuthi isizwe nesizwe sikubhekisise ukuthi amasiko esiwagcinayo ayahambelana yini nesikhathi nenqubo abantu abaphila kuyo. Kuyinto engengatshazwe ukuthi akekho umuntu omkhulu kunomunye, ngaleyo ndlela akekho futhi umuntu ofanelwe ukucindezelwa ngenxa yokuthi kukhululeke omunye endleleni yempilo.

5.3 INHLOSO YESIKO LOKUNGENWA

Isiko lokungenwa elinye lamasiko aziwayo esizweni samaZulu kanti futhi liyisikhe ebelisetshenziswa kakhulu ezikhathini zasemandulo. Leli yisiko lapho kusuka khona umnewabo wendoda eshone yashiya umkayo eyoba ngumyeni wakhe omusha, baganane ngenhloso yokuyogada umuzi kamnewabo. UNgidi (2012: 43) uthi:

Ukungenwa is when the man moves into his late brother's house and become the husband to the widow.

Ukungena ilapho indoda iyongena endlina yomfowabo
oshonile ibe umyeni womfelokazi

Maningi amasiko angaqondakali kahle esizweni samaZulu ukuthi avela kanjani futhi evelalani. Kukho konke lokho okukhulu kuyaye kube ukuthi inhloso yayelo siko kwabe kuyini lize livele nje noma lize liqanjwe nje. Ezikhathini eziningi amasiko avela ngoba kunesidingo esithize ekufanele sifezeke, ngaleyo ndlela kuze kuvela amasiko athize ukugcwalisa okuyisidinga esikhona. Uma singenza isibonelo nje kunesidingo sokhuthi umuntu wesilisa aganwe, ukuze aganwe kunesiko lokweshela intombi ukuze ayilobole impane. Emasikweni amaningi sekuyaye kungagqami kahle ukuthi inhloso yalelo siko kwabe kuyini. Ikakhulukazi enkathini yanamuhla amasiko awasaqondakali kahle hle. Uma kuthathwa isiko lokungenwa, leli elinye lamasiko angaqondakali ukuthi lavela kanjani futhi kuhlosweni ngalo. Kuphela nje selabukeka sengathi yinto eyabe iyichilo nje kumbe umkhuba omubi owawenziwa ngoba kuqinelwa unkosikazi ofelwe yindoda.

Isiko lokungenwa kwabe kulisiko elidala elabe lenziwa nasemandulo okwakwenzeka lenziwe emizini yasebukhosini noma imizi nje yabantu. Leli siko lalenziwa ngendlela ethize eyabe ihambisana nesikhathi ekwabe kuphilwa ngaso emandulo. Leli siko lokungenwa yisiko elenzelwa izinhloso ezithize futhi kunesidingo esithize. Ngokuhamba kwesikhathi kuyinto eyazekayo ukuthi zonke izinto ziyashintsha njengalokhu namasiko eguquka, nalo isiko lokungenwa laguquka ekuhambeni kwesikhathi. Abantu abaningi sebaba nemibono eminingi mayelana naleli siko. Abanye babuka leli siko njengesiko elibi

futhi elihlukumeza abantu besifazane, kanti kukhona abasalibona liyisiko elihle nelilungile ukuthi lisetshenziswe.

Ezwenikazi lase-Afrika kanye nasesizweni samaZulu kucaca ngokusobala ukuthi ukufa akusiyo into ekhomba ukuphela komshado, kumbe ukuphela kobudlelwano kwabaganene. Ngaleyo ndlela kuvela ukuthi isiko lokungenwa labe lenzelwe khona ukuthi ligcine lesi sisho. Ekugananeni kwababili esikweni lamaZulu kuba khona ukwamukelwa kukamakoti ngokuhlatshelewa imbuzi embika iphinde imhlanganise namadlozi asemzini. Ngalokhu kusekelwa khona ukuthi umakoti usengowalapho endele khona noma kungashona umyeni angeke apha nde ahlatshelewa imbuzi yokumkhipha emzini, ngakhoke kufanele makangenwe ngumnewabo womyeni wakhe. Kokunye kubuye kugqanyiswe ilobolo lelo alotsholwe ngalo ukuthi angeke phela lisaphindela emuva emzini. UNgidi (2012: 42) uthi:

In African communities, as well as in Zulu communities, death does not constitute an end to a marriage. The paying of ilobolo and the slaughtering of the goat to accept the wife into the family is an eternal binding bond between the surviving spouse and the in-law family. When a husband dies his brother has to take over all his wives and bear the responsibilities of a husband, taking care of his late brother's wives and children.

Emiphakathini yase-Afrika, kanye nemiphakathi yamaZulu, ukufa akuchazi ukuphela komshado. Ukukhokhwa kwelobolo nokuhlatshelewa kwembuzi ukwamukela unkosikazi emndenini kungukuxhumana kwangaphakathi phakathi kwabasemzini nomakoti. Uma umyeni eshona umfowabo kufanele athathe wonke amakhosikazi akhe abenesibopho sokuba umyeni, anakekele amakhosikazi omfowabo nezingane.

Amasiko ayinto edinga ukubhekwa ukuthi ngabe asavumelana yini nesikhathi ekuphilwa kusa ngaphambi kokuthi aqhutshwe. Esikweni lokungenwa kusobala futhi kuyacaca ukuthi lasungulwa ngoba kunezizathu eziphathekayo zangaleso sikhathi sokusungulwa kwalo. Esizweni samaZulu inhlonipho nehlaho yinto ebiqashelwa kakhulu futhi yesatshwa ngaleyo ndlela, le zinto kwakwenziwa yonke imizamo ukuthi zigwemeke. Isiko lokungenwa nalo lavela ngoba kugwenya amahlazo kugcinwa nokuhlonipha. Emandulo KwaZulu kwabe kulihlaho elikhulu ukuthi umuntu uma eganile atholakale esethola ingane ekungesiyona eyalapho aganele khona. Kokunye kwakubuya emendweni kwabe kuyinto eyichilo elesabekayo kakhulu, ngaleyo ndlela kwabe sekuvela isiko lokungenwa (Ndlela, 2014).

Isiko lokungenwa ilapho umakoti oshonelwe yindoda ejutshwa ukuba angenwe omunye wabafowabo bendoda yakhe. Nalapho kwakunendlela ethize ukwenza lokhu. Uma umakoti engenwa wayengenwa umfowabo wendoda omncane hhayi omdala. Okuyisizathu sokungenwa komuntu kungukuthi kwabe kubalekelwa ukuthi umakoti aphume ekhaya nezingane kogana kwenye indawo azale izingane zakhona nalezi zalapho ashonelwe khona zikhulele kwenye indawo ekungesiko kubo wazo (Ndlela, 2014). Kokunye kwakungaba yihlaho ukuthi umakoti agcine etholakala nendoda enye isingena khona emzini lapho egane khona. Ngokungenwa kwabe kwenzelwa ukuthi umfowabo wendoda lowo omngenile akhuluse izingane zomfowabo noma ethola ezinye izingane umakoti kube ngezalapho eganele khona. U-Krige (1950:182) uthi:

By ngena a junior takes the wife of his deceased elder to “raise up seed” to latter, and this is resorted to as a means of preventing the home from being broken up by the marriage of the widows.

Nokungena omncane uthatha unkosikazi waloyo omdala oshonile “ukukhulisa abantwana bakhe” lokho kuthathwa njengendlela yokuvikela ukuhlukana kwekhaya ngenxa yokuyogana komfelokazi.

Kokunye isiko lokungena labe lisetshenziswa lapho kushona umuntu engakayizali indlalifa ezokumbhekela izinto zakhe yena engasekho nokumisa igama lakhe. Lapho kwakwenzeka umfowabo wegazi angene unkosikazi ngenhloso yokuthi amzalele indlalifa egameni lakhe ukuze kugcineke lokho okungokwakhe. Kulokhu singasho nje ukuthi kwabe kungukuvusa umuzi womnewenu. Ngokungena unkosikazi ngenhloso yokuvusa indlu yomnewenu ongenayo wabe eyalwa naye aye azi ukuthi uyovusela umnewabo umuzi akungangoba eyodla okulifa lakhe. U-Afoloyan, (2004: 186) uthi:

In case, as among the Zulu, when a man of influence and property dies without leaving an heir or sometimes before marrying a betrothed woman, his full or half brother may find and marry the betrothed or a new woman in the dead man's name, bearing children in his name and thus raising an heir for him.

Ngokunjalo, phakathi kwamaZulu, uma indoda enomthelela nempahla ishona ngaphandle kokushiya indlalifa kwesinye isikhathi ngaphambi kokuganwa, umfowabo engathola aganiswe nowesifazane egameni lalowo oshonile, amtholele izingane ngalokho amkhulisele indlalifa.

Ezikhathini zakudala leli siko labe lilihle futhi lalisebenza kahle, ngoba kwakuye kuhlalwe phansi nabazongenana banekelwe kahle lokho okufanele mabakwenze nendlela abazokwenza ngayo, kanye nezizathu zalokho. Yebo kwakungebe yinto elula kuloyo oshanelwe, kodwa kwakuyaye kuvezwe ubuhle bokwamukela kwakhe leli siko emzini. Kanti nakuye loyo wesilisa owabe ezongena umakoti kwakuba lukhuni ngoba kwakwenzeka ukuthi kube umuntu oganiwe noma onengodosi yakhe hleze oqonyiwe naye. Okwakuba nzima kwakuba ngukuthi unkosikazi noma ingodosi yakhe yabe

izokwamukela kanjani lokho. Kodwa abadala ikakhulu izalukazi kwakuba yizo ezixoxisana naye ukuze acaciseleke ngokumele kwenzeka. UNkk Ntuli (2014) wathi:

Omakoti bakuqala babehlonipha bazi ukuthi emzini kusemzini hhayi ukuthi babe omlomo kawuthuli uma betshelwa babelalela. Umakukhulunywa ngesiko lokungenwa izalukazi zazihlala naye phansi umakoti zimtshela ngesiko lokungenwa futhi naye mayeyalwe kahle kubo wayekwazi lokho. Futhi ihlazo babelazi ngoba ukubuyela ekhaya ngoba ungafuni ukungenwa kwekwehlisa isithunzi sakini. Ukuthi umakoti wayezongenwa umuntu oganiwe nona cha kwakungasho luthovele isithembu sasaziwa sikhona.

Kusobala ukuthi isiko lokungenwa kudala labe liyisiko elingelibi kubantu ababephila ngaleso sikhathi, ngoba kwakuba lula ukuthi balamukele nje kungabi nankinga. Futhi abantu ababe bengenene babetuswa kujatshulelwe ukuthi bayakubona ukubaluleka komuzi kamufi. Okufike kube nzinyana yikho ukuthi phela isikhathi siyashintsha okudala ukuthi nalo isiko liguquke. Ezikhathini zanamuhla isiko lokungenwa abaningi sebelibuka njengento ewukucindezela abantu besifazane emalungelweni abo. Indaba yokuvusa umuzi womuntu osewashona, nokukhalela izingane ngokushiya ikubo zikhulele kwenye indawo akushaywa mkhuba. Kanti abanye inhloso yaleli siko lokungenwa sebeyibuka njengento esetshenziselwa ukuxhaphaza ilungelo lomuntu wesifazane. Esikhathini sanamuhla abantu besifazane sebaba namalungelo okuzikhethela, ngalokho uma eshonelwa yindoda usengazikhethela ukuthi ubuyela kubo noma uyahlala yini emzini.

UNkz Ngubane (2014) wathi:

Indaba yokungenwa nje umkhuba wodwa sengingathi kade ngigane umuntu sekuyaba sengingenwa umfowabo. Kade ewumfowethu gwiqiqi usewumkhwenyana njalo ubunuku nje lobo, futhi ukuzehlisa isithunzi nje ukuvuma leyonto bona abantu bengakubuka kanjani? Uma kufanele ngihambe nengane zami nje ngingangena indlela nje kunokungenwa. Izingane ziyokhula zazi kubo uma zifuna ukuyakhona ziye. Eyokungenwa yona hhayi phinde.

Isiko njengalokhu kungukuthi lisuke lenzelwe ukufezekisa isidingo esithize kungenzeka ukuthi izidingo ezabe zikhona kudala ezafezekiswa yilo azisekho namuhla noma abantu namuhla akusesizo izidingo kubo. Ebantwini abaningi leli siko liyisiko ngampela eseliphelelwe isikhathi ezinsukwini zanamuhla, futhi libukeka libagqilaza kakhulu abantu besifazane.

5.4 UKUNGENWA KUBANTU BESIFAZANE

Abantu besifazane kubukeka bebhekene nobukhulu ubunzima uma kubhekiswa ngasemasikweni esiZulu. Ezikhathini zanamuhla isiko libukeka libacindezela abantu besifazane ngokuningi okungahambisani nentando yabo. Isiko liyindlela leyo abantu abalawula ngayo impilo yabo, kodwa kubuye kube nzima ukuvuma ukuthi yindlela yokulawula impilo uma kukhona abacindezelekayo kuleyondlela yempilo. Isiko lokungenwa yisiko elenziwa kubantu besifazane kuphela, okungaqondakali ukuthi kungani kunjalo. Abantu besilisa bona njalo amasiko abukeka echema nabo ngoba singathi ahlezi ehambisana nezinjonga zabo. Emasikweni esiZulu akwandile okubukeka kucindezela umuntu wesilisa, noma okumenza azizwe engelutho kunalowo wesifazane. Uma kubukwa isiko lokungenwa kuqala ngokugqamisa ukuthi abantu besifazane babehlonipha emzini futhi bazi ukuthi baganile. Lokhu kwakungenzeka ukuba ababevuma ukungenwa kwakungenzeka ukuthi kwakungentando yabo kodwa kwabe kungukwesaba nokuhlonipha abadala nesiko.

Ezikhathini zakudala amasiko ayehambisana nesikhathi saleyo mihla, esikhathini sanamuhla kubukeka sengathi ukusebenzisa amasiko ngendlela yokudala kuphambene nesikhathi ekuphilwa kuso. Uma kungabukwa kahle esikweni lokungenwa kuyabonakala ukuthi lapho amathuba okuthi umuntu wesilisa abe nesithembu maningi, ngoba ngeke umuntu ayeke ukuganwa umuntu abevela ephilisana naye ngenxa yomuntu amngenayo. Ngokunjalo nomuntu oganile akulula esikhathini sanamuhla ukuthi avume ukuthi umyeni wakhe ayongena omunye umuntu yena ebe ekhona. Noma ngabe kuthiwa kwabe kuhlalwa phansi kuxoxiswane ngaleli siko kudala esikhathini sanamuhla abantu sebaba namalungelo kungaba lukhuni ukusukela umuntu ngokuthi alethelwe umnakwabo ongahlelelwe.

Esikhathini sanamuhla sekwaba nezifo eziningi kanti akekho umuntu ongavuma ukuthi ayongena umuntu angamazi noma naye sewahaqwa isifo yini ngoba kuthiwa wenzela umfowabo, noma ukuvusa umuzi. Kwakhona ukuthi umuntu wesifazane angenwe angeke kwenzeka ukuthi kuthiwa akangenwe nje yena lowo ozomngena kanasifo yini. Abantu besifazane kusobala ukuthi lukhulu babhekene nalo kula masiko esiZulu asetshenziswa ngokungabacabangeli ukuthi bona bangabantu nabo bafanelwe ukuzikhethela lokho okuhambisana nentando yabo. UNkz Dlamini (2014) wathi:

Isiko lokungenwa nje seliphelelwe isikhathi futhi akukho elisawusiza ngakho manje. Ungavuma ukuyongenwa umuntu ngoba wenzela abantu abadala, uma sewuzithela ezifweni bayobe belaphi labobantu abadala. Futhi nje esikhathini samanje indaba yokuvuswa kwemizi angisiboni nje isidingo sayo. Ngoba uyobe ekhona lo olinde ukungena yini engazithatheli owakhe umuntu azakhele owakhe umuzi ayeke eyabantu, ngoba naye usuke esengowakhona kulowo muzi.

Esikweni lokungenwa kwabe kukuhle impela esikhathini sakudala ngoba nabantu bakhona babebona ngendlela eyodwa futhi ehambisana nesikhathi ababephila kuso. Kokunye kungase kwenzekwe ukuthi nasesikhathini sanamuhla hleze lisangasebenziseka isiko lokungenwa uma lizobuyezwa kahle lihambisane nesikhathi ekuphilwa kuso. Khona esikhathini sanamuhla akusiyo into elula ukuthi umuntu atshelwe ukuthi makenzenjani ngempilo yakhe ngoba abantu baphila lokho okuyizifiso zabo, okungekhona ukuphilela ukuthi bazojabulisa baphinde bahloniphe bani ngesithunzi sabo. UMnu Mazibuko (2014) wathi:

Isiko lihle libi ukungenwa komuntu nje kuyinto ekufanele umuntu ayenze ngoba ethanda futhi kungalokhu kuthiwa kuzohlalwa naye phansi kuxoxwe ngoba engaze enze into engaqondile. Phela lokho akuhlukile nokweshelwa isibili. Ngcono khona umuntu azikhethele ngokuthanda kwakhe engatsheliwe ukuthi kuhle ngani ngoba uma engasabutholi lobobuhle engavele asuke azihambele athi vele wayephushiwe ukuvuma ukungenwa lokho. Kuhle nje leli siko ivele iphele indaba yalo ngoba esikhathini samanje alinamsebenzi.

Kubantu abaningi isiko lokungenwa libonakala njengesiko vele elabe licindezele abantu besifazane ngoba kuthiwa bona vele babeyalwe ngokuthi emzini kuyabekezelwa. Lokhu okungazeki kahle ukuthi yini owesilisa kungekho lokhu kuyalwa okungaka ngoba phela naye usuke eseganiwe kodwa phezu kwalokho enze okufiswa uye ngesikhathi esifiswa uye. Isiko lokungenwa kwasekuqaleni labe lingamhluphi ngalutho umuntu wesilisa ngoba wabe evunwa nayisiko lesithembu. Umuntu wesilisa wayengavuma ukuyongena umakoti womnewabo ngoba azi kahle ukuthi usangaphinde amthathe owakhe. Kanti futhi noma ngabe kwakuthiwa wabe evele eganiwe wayengathikanyezwa lutho ngoba vela wayazi ukuthi uzoba nesithembu esivunwa yilo isiko, kungakhathaleki ukuthi lokho kuyomphatha kanjani lowo aganene naye. Kodwa phela vele wayeyobe ezokwelulekwa izalukazi

ngokuthi kulisiko, kodwa okumangazayo ngoba nowesifazane ungumuntu nje kungani yena engavunyelwa-ke ukuba angene abafelwe naye abe nesithembu samadoda. Abanye bababhali kungumbuzo abawuphakamisayo lona wokuthi indoda ingaba namakhosikazi ayisithupha unkosikazi yena-ke kungani engebe namadoda ayisithupha (Falola, 2003).

Leli siko likuveza obala ukuthi umuntu wesifazane ungumuntu ocindezelekayo uma kubhekiswa emasikweni esiZulu. Uma umuntu engenwa umuntu ongakaganwa uma eseganwa umuntu okungunkosikazi wakhe wangempela hhayi lo wengeno, owakhe uphinde aphenduke unkosikazi omncane. Esizweni samaZulu izinga likankosikazi alichazwa ukuthi ugane kanjani kodwa kuyaye kube yisikhathi asesihle emendweni esiveza izinga lakhe. Ngalokho uma kungenwana kusobala ukuthi umuntu osuke efaanelwe ukuba undlunkulu wendoda angaphenduka ize ngenxa kankosikazi wengeno, lokhu kuseyingxenyeye yokucindezela umuntu wesifazane elungelweni lakhe. U-Afolayan (2004:203) uthi:

The ranking of wives in a homestead of polygamous setup is usually determined by the time a woman is married into the family rather than by her age.

Ukulandelaniswa kwamakhosikazi emzini wesithembu ngokujwayelekile kushiwo isikhathi angane ngaso emndenini okuneminyaka yakhe yokuzalwa.

Ukuguquka kwamasiko kuyinto engasoze yaphela futhi kubukeka kuyinto enhle uma amanye amasiko ebonakala ngokusobala ukuthi ayacindezela ngakolunye uhlangothi. Isiko lokungenwa yisiko ekufanele lifike ezingeni lokuthi liguqulwe ngoba kukhulu

ukucindezeleka kwabantu besifazane okukhona kulo. Encwadini kaShange hleze ukube kwaDlamini indodakazi yakhona okunguSonto yabe ingumfana wabe engamngena unkosikazi womfowabo uDaisy ukuze bagcine ifa lakwaDlamini kubo. Kulolu lwakwaDlamini kwakungabuye kukhanye ukuthi leli siko lalingeve lisetshenziselwa ukuvusa umuzi nokugcina abantwana kuphela, kodwa kwakubuye kusetshenziswe lona ukugcina ifa lalowo ongasekho lisekhaya. Ngokusobala abakwaDlamini into ababe beyifuna kuDaisy kwabe kulifa likaThemba hhayi ngoba babefuna okutheni kangako. UDlamini uze akugcizelele lokho ngenkathi ekhuluma nomkakhe uMaNxumalo ukuthi phela babe bethembele ekutheni ekukhuleni kuka uThemba indodana yabo yabe iyobondla nakho-ke seyishona ishiya unkosikazi wayo uDaisy nefa (Shange, 1992). Abathi leli siko liphelelwe isikhathi noma vele kakade nje labe licindezela abantu besifazane ngoba behlonipha, abantwana okucaci kahle ukuthi bangaba nayiphi inkinga kulokhu. Indodana kaDaisy noThemba uLwazi wakwazi ukuyohlala nonina khulu okungunina kaDaisy akaze abanankinga. Noma efika uDaisy ezombona akuphawulayo wukuthi usuke ekhuluphela isimanga. UNkz Mthembu (2014) wathi:

Indaba yokungenwa nje mina angiyisebenzi uma umuntu eshonelwa indoda nje kuphelile akakuhlanganise nalowo muzi, uma efuna ukuzibuyelela kubo angaya nje phela wayengaxoshiwe. Izingane zingasala kubowazo noma ziyohlala nonina kuba vele nakhona kusekwagogo wazo akukho okubi lapho.

Ukucindezeleka kwabantu besifazane ngamasiko kuza ngezindlela eziningi futhi ezingefani kuyaye kwenzeke kucindezelwe umuntu wesifazane ngesiko kwenziwa abantu besilisa kokunye acindezelwe ngabanye abantu besifazane qobo lwabo. Okufike kumangaze wukuthi kusuke sekwenziwa yini-ke ukuthi abantu besifazane bacindezelane bebodwa. Encwadini kaMngadi ethi: “Ifa Ngukufa” umndeni wakwaNdlovu ungena

kweziningi izinkinga lezi. Kodwa uma uSthembiso indodana encane kaMaShezi isize yaganwa iyedlula emhlabeni. Unkosikazi wayo uLinda ukungumshana kaDustin asale ekhaya noThemba oyinkosana yakwaNdlovu. Ngalenkathi uMaShezi uye osuke esefisa ukuthi uLinda angabe esahamba lapha ekhaya angenwe nguThemba ukuze ahlale khona kwaNdlovu okokuphela. Okumangazayo wukuthi yena uMaShezi wabe engayingeni eyokuthi engangenwa uma eshonelwa yindoda kodwa uma sekushonelwe owakwakhe umakoti usekubona kulisiko elihle ukungenwa. Kulokhu uMaShezi kubukeka ezohlukumeza ngisho ingoduso kaThemba enguThenjiwe ngoba esegajwe uthando lukaLinda kakhulu. Singekubaleke okukaThemba ngoba vele wabe azi ukuthi yena ungumuntu wesilisa esangaphinde amthathe futhi omunye unkosikazi. UMngadi (2001:209)

“Umama ungeluleke ngokuba ngizomangala kuwe ngoba uthi nisonta naye. Uthi nokuwe yake yapatheka eyokuba ungenwe, wayichitha ngoba uyenyanya ekamangena.” “Nakuba mntanami engekho owake wazama ukungingena, kodwa uma iphathwa ngangivuka umbejazane.” “Njengami mama, angifuni nokuyizwa. Nami anginikwe ithuba lokuba wumkaThemba ngaphandle kokuphazanyiswa, njengoba naye uLinda ubengaphazanyiswa muntu kumyeni wakhe.”

Ukungenwa noma ukungenana kwabantu enkathini yanamuhla sekungaveza eminingi imibono nemicabango njengalokhu abantu abaningi bengahambisani nesiko lokungenwa. Abanye bangabuye babuke njengokuthi hleze kwamufi ubulewe yini ngoba senifuna ukuqhuba ubudlelwano benu ingcaca. Kokunye kuvele kuthiwe kushukuthi ningenana nje benivele nifisana esaphila umufi kungani uma engasekho ningahlukani ngezindlela iloyo naloyo ayothola umuntu wakhe. Lokhu kungabuye kube liqiniso. UThemba kwakungeke kumangaze ukuthi wabe emthanda unkosikazi womfowabo esaphila ngoba baze

baxabana imbala nomfowabo kubagwa khona ukuthi uThemba wabe ezidlisa satshanyana. Kanti futhi noma eseze wedlula umfowabo ukhetha ngisho ukushiya ingoduso eseyilobole ngenxa yenkosikazi yomfowabo ekuzoba ngeyengeno (Mngadi, 2001). Kwabanye kuvele kucace ukuthi vele bekuyisifiso senu vele ukuthi umufi afe ukuze kusetshenziswe isiko ukufeza izifiso, kanti lokhu kuyasithunaza isithunzi somuntu wesifazane ngoba ugcina ebukeya njengesindidi. UNkz Kunene (2014) wathi:

Isiko lokungenwa nje liyasehlisa isithunzi somuntu wesifazane ngoba akubukeki nje ukuthi ungathi kade uhlala nomuntu ebaleni elilodwa umhlonipha emva kwalokho useyindoda yakho hhayi. Nokuthi nje ngathi kade umuntu ugane umfowabo umuntu usuyashintsha usugana yena, naye uzozala izingane futhi shuthi naye mayeshona kusekhona omunye uzongenwa futhi. Ngeke nje abantu abavuma ukungenwa shuthi basuke bevele bebagaqele nje abafowabo bamadoda.

Ukuguquka kwamasiko esiZulu kubonakala kunyakaziswa kakhulu ukufika kwezinkolo njengalokhu nesiko lokungenwa kubukeka sengathi abantu abangamakholwa abalwisana nalo noma abangalithandi. Singephike ukuthi inkolo inendima ekuguqukeni kwamasiko kodwa akukho lapho inkolo eyaye iphoqelele abantu ukuba bayeke okungamasiko abo balandele yona kuphela ifika nenqubomgomo yakhona kube kubantu ukuzikhethela ukuyilandela. Kulokhu kuyacaciseka ukuthi kunezinkolo ezingahambisani nesiko lokungenwa. UMaShezi wayengayingeni nje naye eyamangenana ngoba eyikholwa kodwa kuthe sekufika kwakhe ukukholwa akaze akunaka wakufisa ukuthi izingane zakhe zingenane. UMngadi (2001:213)

“Mama, abasahambisana nesiko lesintu abangaba nekhambi ngalokho. Thina esizalelwe enkolweni nje ngabe senza isono uma sivumelana ngokuthi ngingene umkamfowethu.”

Amasiko esiZulu kuyinto esobala ukuthi angamasiko anokuchema futhi amasiko akhelwe esisekelweni sephathriyakhi ngoba nawo agqamisa ukukhukhunyezwa komuntu wesilisa ngaphezu kwalowo wesifazane. Okungaqondakali wukuthi kungani kunjalo ngoba abantu besifazane bayingxenye yomphakathi futhi nabo babaluleke kakhulu, hleze ngaphezu kwabo abantu besilisa laba ababekwa ngaphezu kwabo ngamasiko alandelwayo. Ukucindezeleka kwabantu besifazane kuyinto engamukelekile neze esikhathini sanamuhla, yikho lokhu okulwelwa ngamaFeministi, ukuthi nabo mabalinganiswe nalabo besilisa.

5.5 OKUHLE NOKUBI NGAMASIKO

Empilweni yomuntu ziningi izinto ezibalulekile nalezo eziyisidingo esikhulu. Ezintweni ezingaba ezibalulekile nalezo eziyisidinga kungehla okunye kwakho kwabanye abantu kwehlukane. Okunye kungaba kubi kanti ukunye kube kuhle, ezikhathini zanamuhla amasiko asaphenduka aba enye yezinto esezaba nobuhle kanye nobubi. Amasiko esizweni samaZulu ayinto ebalulekile, kodwa-ke anobubi nobuhle ngokunjalo. Emasikweni athize njengaleli lokuzila nokungenwa nje angamasiko asaveza obukhulu ububi, kanti ezikhathini zasemandulo ayemahle futhi abantu bangaleyonkathi babewathanda. Uma kubhekwa lamasiko esikhathini samanje anobukhulu ububi njengalokhu egqamisa ukucindezela abantu besifazane. Singathi nje kungucindezeleka kubantu besifazane ukuthi basangalandela la masiko ekubeni bona bawalandela ngendlela eyehlukile kunabantu besilisa kodwa kube sekuphilwa esikhathini senkululeko nezifo.

Ngokubuka isiko lokungenwa labe lilihle ezikhathini zasemandulo, kungakabibikho izifo eziningi ezingalapheki. Isiko lokungenwa labe ligcina umndeni uhlangeni undawonye, nezimpahla zalowo muzi zigcineka ngendlela ngaphansi kwesandla somuntu wasekhaya. Ngaphezu kwalokho ububi buningi futhi kuleli siko, uma kungabhekwa ukuthi unkosikazi wengeno ushonelwa yindoda angenwe umnewabo, kwehlisa isithunzi lokho ngoba lowo muntu wesifazane ujika abukeke sengathi ubemgaqele lowo mnewabo wendoda yakhe. Kokunye labo abangenene kungenzeka bathelelane ngezifo, hleze bengaphathani futhi kahle. Kuyagqama futhi ukuthi esisikhathini samanje leli siko kungenzeka abanye abantu balisebenzisele ukuzula okungamafa kamufi ngoba bethi angeke agcinwa ilowo wesifazane oshowashonelwa indoda.

Kwamanye amasiko njengaleli lokuzila, isiko lokuzila labe lilihle ukukhombisa ukuhlonipha nokuzithobba ngemuva kokushonelwa ngumyeni. Kuba yinto enhle ukukhombisa ukuhlonipha esikhathini sokuzila futhi kuveza ukuthi lowo muntu oshonile ubethandwa futhi ekhathalelwe. Okufike kube kubi yikho ukuthi kulokhu amadoda awakwenzi lokho uma wona eshonelwe. Kanti futhi abantu besifazane ngokuziliswa eside isikhathi lesi kubanikeza enkulu ingcindezi, ngoba kuthiwa banesinyama, abavumeleki ukudabula imihlambi yemfuyo, kokunye ezintweni zokuthutha abanye abantu abafuni nokuhlala ngemuva kwabo. Kukho konke lokhu umuntu wesilisa yena akumtholi, lokhu kuveza ububi obukhulu baleli siko ngoba liveza ukwahlukaniswa nokucwaswa kwabantu besifazane.

5.6 ISIPHETHO

Ukuguquka kwamasiko kuveza okukhulu ukucindezeleka kwabantu besifazane. Kanti ukuguquka kwesiko kudalwa izinto eziningi ezihambisana nokuquko lwenkathi ekuphilwa kuyo ngaleso sikhathi sokuguquka kwesiko. Abantu abaningi bayakubona ukuguquka kwesiko ukuthi kukuveze obala ukuthi amasiko esiZulu okuyisiko lokuzila nesiko lokungenwa, angamasiko acindezela abantu besifazane njengalokhu abantu besilisa bona bengawagcini njengabesifazane la masiko. Okuqaphelekayo ukuthi abantu asebebadala, nalabo abakhulele kuwo la masiko abakuboni okubi ngawo. Kokunye kuyacaca ukuthi nabo abantu besilisa abanye bayakubona ukuthi lama siko ayachema futhi abacindezele abantu besifazane. Ezincwadini ezicutshunguliwe kucacile ukuthi amasiko asetshenzisiwe kuzo yiwo lawa amabili, okulisiko lokungenwa nesiko lokuzila. Kanti kuningi okuvelile ukuthi ngampela la masiko abaqhoqhobele abantu besifazane ngoba abesilisa ababhekani nalezi nkinga ezibhekana nabafelokazi ngemuva kokushonelwa abayeni babo. Amasiko esiZulu kungaphawuleka nje ukuthi ayingxenyeyezinto ezisempilweni yamaZulu ezidinga ukubuyezwa zihambisane nenkathi ekuphilwa kuyo ezinsukwini zanamuhla.

ISAHLUKO SESITHUPHA

6 OKUTHOLAKELE

6.1 OKUTHOLAKELE OCWANINGWENI

Kulolu ncwaningo kuningi okutholakele nokungubuqiniso ngokuthi impela isiko liyaguquka futhi lokho kunemithelela eminingi engemihle empilweni zabantu besifazane. Kulokho kucace ukuthi ukuguquka kwamasiko esizweni samaZulu kuveza ingcindezi enkulu ebhekana nabantu besifazane. Ngoku thathisela ezincwadini ezimbili ezingamanoveli kanye nemibono etholakale ezingxoxweni nabantu baseMgungundlovu, kucace ngokusobala ukuthi abantu besifazane abaphila kule nkathi yanamuhla abahambisani

neze nesiko lokungenwa kanye nesiko lokuzila. Iningi lentsha likuveza obala ukuthi la masiko asephelelwe yisikhathi futhi isidingo sawo asisekho nhlobo. Ukuguquka kwesiko kuvela ukuthi kudalwa kakhulukazi ukushintsha kwenkathi abantu abaphila kuyo. Uma sibheka isiko lokuzila kuyavele ukuthi nasemandula labe livele likhona futhi abafelokazi bangalezo zikhathi babezila, kunohlobo lwesembatho ababe besifaka. Ngokuhamba kwesikhathi lokho kwaguquka sekufike amangisi nezindwangu kanye nenkolo yawo. Ukushintsha kwezikhathi kudale ukuthi kushintshe nendlela izinto ezabe zenzeka ngayo emandulo, lokhu kushintshe nemibuso, nokudale ukuthi kube nombuso obhekelela amalungelo abantu besifazane. Ukuguquka kwamasiko nakho kuyingxenye yezinto ezibhekeke kakhulu uma kubukwa ukuhlukumezeka kwabantu besifazane. Kulokhu kugqame obala ukuthi amafeministi akhuluma ngethiyori yefeminizimu awahambisane neze namasiko aveza ukucindezela abantu besifazane. Phezu kwakho konke lokho kusekhona abantu ikakhulu kazi labo abadala kakhulu (ogogo nomkhulu) abasakholelwa futhi abasawabona emahle la masiko amabili esiZulu. Kungehla ukuthi lokhu kubangelwa ukuthi labo bantu yinto abakhule kungamasiko ahlonishwayo lawa futhi nesikhathi sisahambisana nawo. Okuningi kulokhu kucacisa ukuthi abantu banamuhla amasiko ayegcinwa emandulo abasawasebenzisi futhi iningi alisawafuni qobo. Okunalokho abantu sebakhetha ukugxila kakhulu enkolweni kunamasiko. Kuyacaca ukuthi imiphakathi eminingi isiko ilibuka njenganento echitha izimali. Kubabhali abaningi asebebhale ngesiko bakuvezile ukuthi abantu besifazane bayingxenye ebaluleke kakhu emiphakathini nasemindenini yabo. Kukho konke lokho kusacaca ukuthi yize kunjalo kunamasiko esiZulu asabahlukumeza abantu besifazane yize bebaluleke kangako.

6.2 INKOLO YASE-AFRIKA

Amasiko ayingxenywe yenkolo yase Afrika futhi ahambisana nayo njengalokhu eyingxenywe yawo. Inkolo yase Afrika iyinkolo ehambisana nezinkolelo zabantu abangama Afrika lokho okubala izinto eziphathelene nalokho okuyimvelaphi yabo. Kulo mbhalo kucace kahle ukuthi abantu abaningi inkolo yabo yendabuko sebahlukana nayo ngenxa yokufika kwezinkolo zaseNtshonalanga. Okuningi okugqamayo ukuthi abantu abaphila esikhathini sanamuhla abahambisani nalokho okungamasiko abo nokuyingxenywe yenkolo yase Afrika. Kuvela obala ukuthi abantu sebakhethe ukuthi banake kakhulu izinkolo zasentshonalanga ngoba bethi lokho okungamasiko kuyinto emosa izimali, isikhathi kanye nokwandisa uqhekeko phakathi kwabantu besilisa nabesifazane.

6.3 UKUZILA

Ukuzila komfelokazi kuyinto ebonakala ibanenga abantu abasebasha nalabo abangahambisani namasiko esiZulu. Kubhukeka kuyinselelo enkulu kubantu besifazane ukuzila ngezembatho ezimnyama isikhathi eside ngoba lokho kubukeka kubalethelela enkulu ingcindezi. Abantu abaningi isiko lokuzila balibuka njengesiko eseliphelelwe isikhathi ezinsukwini zanamuhla njengalokhu abantu sebakhululeka baba namalungelo alinganayo. Ngakolunye uhlangothi abantu besifazane sebasebenza imisebenzi esemazingeni aphezulu lapho bephoqelega khona ukugqoka ngendlela ethize, ngalokho akulula ukuthi bengahlala unyaka wonke nezingubo ezimnyama, nalokho kungenye yezinto ezidala leli siko libonakale liphelelwa isikhathi. Ngokusobala nje isiko lokuzila

abantu abaningi abasahambisani nalo futhi balibuka liyingxenye esacindezela abantu besifazane, nabanye besilisa bayakuvuma lokho.

6.4 ISIKO LOKUNGENWA

Abantu abaningi bayehluleka ukuzibamba ukuveza ukuthi isiko lokungenwa abahambisani nalo futhi limbi ngendlela emangalisayo. Kwabaningi kuvuka nolaka impela uma kukhulunywa ngalo ngoba bakholelwa ukuthi lingumkhuba omubi futhi ocindezela abantu besifazane. Kuvela obala ukuthi abantu abaningi esikweni lokungenana babona kuyinto ewubunuku futhi ejivaza isimilo nesithunzi somuntu wesifazane. Ngakolunye uhlangothi kugqama ukuthi abantu bathi labo abavumela ukungenana basuke bevele kade begilana mikhuba ethize noma befishana kwasekusukeni. Ngokusobala kube yinto ecaca ukuthi abantu banamuhla abahambisani neze nesiko lokungenwa, ngisho nabesilisa imbala abalivumi leli siko.

6.5 IMIBONO NGAMAFEMINISTI

Kuyinto ebalulekile ukubhekeleka kwamalungela abantu ngobungako babo, futhi kuba yinto enhle ukuthi nabo abantu bazi ngamalungelo abo. Amafeministi asebenzisa ithiyori yefeminizimu ayakugqogquzela ukuphakanyiswa nokuhlonishwa kwamalungelo abantu besifazane. Kubantu abaningi asebenolwazi ngamalungelo abantu besifazane nangokusebenza kwamafeministi bayakuqonda kahle okufanele kwenzeke ngamalungelo abantu besifazane. Kulo mbhalo kucace ngokusobalo ukuthi abantu abaningi sebeyazi

ngamalungelo abantu besifazane. Kanti kwabanye indaba yamalungelo yinto abangayishayi mkhuba. Emiphakathini ekwenziwe kuyo ucwaningo kunabantu abathi lamalungelo azokona izwe kanti futhi aphambanisa abantu nolokho okuyimvelaphi yabo. Abanye abantu babuka imisebenzi yamafeministi njengomsebenzi omuhle futhi odinga ukugqugquzelwa ngoba uveza obala ukuhlukumezeka kwabantu besifazane. Kuyinto eggamile ukuthi abantu abaningi abasa hambisani namasiko amangingi ngoba aphikisana nalokho okungamalungelo abo nokulwelwa ngamafeministi.

6.6 AMASIKO NENTUTHUKO

Kuyinto ebalulekile futhi esemqoka ukubuyekeza lezo zinto ezinokwenza impilo yabantu ibe nzima kube kuhlaliswene njengemindeni nemiphakathi. Ngokunjalo namasiko abukeka ecindezela abantu besifazane kuyinto engawafanela ukuthi aguqulwe ukuze ahambisane nesikhathi, futhi abe sesimweni esihambisana nempilo yenkathi yamanje. Kuyinto engephikiswe ukuthi amasiko ahambisana nezidinga zabantu ngaleso sikhathi asetshenziswa ngaso. Ngaleyo ndlela kuyinto ebalulekile ukuthi amasiko athuthukiswe aface izinga lenkathi leyo abanthu abaphila kuyo. Ukuwaqeda amasiko kungebe yinto enhle nephusile kepha kungaba yinto ebulala nelahla umlando namagugu esizwe. Kungaba kuhle khona ukuwagcina nokuwathuthukisa ngendlela ezihambisana nenkathi, futhi okuzogcina umlando wesizwe uphila ngokuveza ukushitsha okuhambisana nabantu.

Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritage includes tangible culture (such as buildings, monuments, landscapes, books, works of art, and artifacts), intangible culture (such as folklore, traditions, language, and knowledge), and natural heritage (including culturally significant landscapes, and biodiversity) (www.urbanzen.org).

Ukuthuthukiswa kwamasiko nokugcinwa kwawo ngendlela ehambisana nenkathi yabantu abaphila ngaleso sikhathi kungaba yiyona ndlela elulo ephusile yokusindisa ukulahleka komlando wesizwe. Ukubhekwa kokuxubana kwamasiko ezizwe kungaba yenye yezinto edinga ukubuyezwa kahle ukuze kugcinwe lokho okuphilwa ngabantu ngaleso sikhathi kuhambisane namasiko abo.

6.7 IZINCOMO ZOKUQHUBELA UCWANINGO PHAMBILI

EsiZulwini amasiko maningi kakhulu kanti abacwaningi abakafinyeleli ekutheni bacwaninge ngawo wonke ngobungaka bawo. Ukuqhubela phambili ucwaningo ngamasiko kusekuningi okungenziwa, njengalokhu amasiko eguquka minhla namalanga futhi esaqhubeka nokuguquka. Empeleni kubantu abangamaZulu yonke into ephathelene nokuphila ihambisana nesiko elithize, ngaleyo ndlela kuyacaca luningi ucwaningo olusangenziwa emasikweni esiZulu. Kulokhu kusangabhekwa amasiko afane nesiko lokuganana indlela elenziwa ngayo naleyo ekwakwenziwa ngayo emandulo. Izindlela ekukhuliswa ngazo abantwana nomthelela wazo ebudaleni bazib. Kungabuyezwa kwenziwe ucwaningo ngemithelela yokuhlangana kwezizwe ezingafani ekuguqukeni kwamasiko. Esikhathini sanamuhla sekwabakhona namalungelo. Kusanga cutshungulwa ngemithelela

yamalungelo afike nombuso omusha emasikweni esiZulu. Esizweni samaZulu kusanga cutshungulwa ngezinto ezifana nobuciko bobuhlalu, izangoma nezinyanga. Kusangenziwa futhi ucwaningo ekuguqukeni kwemikhosi yesizwe.

6.8 ISIPHETHO

Ukujula kwamasiko esiZulu kukucacisa obala ukuthi lesi sizwe esikhulu futhi esinamasiko angathathwa njengamasiko anzima. Okugqamayo ukuthi amasiko afana nalawa amabili elokuzila nelokungenwa abantu abaningi sebewabona engamasiko ahlukumeza abantu besifazane, ngalokho asephelelwe isikhathi. Ngokulunye uhlangothi basekhona abantu ababuka amasiko njengento esabalulekile futhi esadinga ukugcinwa. Kulokhu kuyacaca ukuthi imiphakathi idabuka phakathi ngenxa yamasiko ukungagcina kwehlukalise isizwe phakathi. Kulokhu kuyavela futhi ukuthi ukugwema lolu qhekeko kusangaba nemizamo ethize yokugwema lokhu. Singeqinisekise ukuthi leyo mizama kungaba eyophumelela ngempela yini. Ukuthuthukiswa kwesiko lihambisane nezidinga zesikhathi abantu abaphila kuso ukuzu lizohambisana nawo wonke umuntu kungabikho abacindezelekayo, nekubonakala isiko lichema nabo. Kungaba yinto enhle ukuthuthukiswa kwamasiko ngoba wonke umuntu engathola ukugcina isiko ngendlela elinganayo, ngaleyo ndlela kungaba kuncane ukuhlukana kwabantu ngemibono ephathelene namasiko.

7.

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8. APHENDIKSI

8.1 IMIBUZO

1. Kubaluleke ngani ukugcina amasiko uma kukhona ababona ukuthi acindezela abafelokazi?
2. Ukuguquka kwesiko lamaZulu kunamthelela muni empilweni zabantu abangakholelwa emasikweni?
3. Kungabe isiko lamaZulu libacindezele kanjani abantu besifazane futhi lokhu kunamthelela muni empilweni zabo bebodwa?
4. Abantu abaningi bayahambisana yini namasiko esiZulu uma kubhekiswa ngakubantu besifazane ikakhulukazi abafelokazi?

8.2 ABANTU EKWENZIWE NABO IZINGXOXO

Igama	Usuku	Indawo
UNkk Hlela	12/04/2014	eSeveni
UNkk Mdunge	02/04/2014	oKhalweni
UNkk Ntuli	05/06/2014	KwaZayeka
UNkk Sibisi-Ngema	18/05/2014	eSweetwaters
UMnu Mazibuko	24/05/2014	eSweetwaters
UMnu Mkhwanazi	10/06/2014	KwaZayeka
UMnu Thusi	15/04/2014	eSeveni
UMnu Zakwe	07/05/2014	KwaNxamalala
UNkz Dlamini	13/05/2014	KwaNxamalala

UNkz Dube	13/05/2014	kwaNxamalala
UNkz Kunene	16/04/2014	eMsunduzi
UNkz Mthlane	04/06/2014	KwaMpumuza
UNkz Mthembu	28/04/2014	eMsunduzi
UNkz Ngubane	27/05/2014	eMbutshane
UNkz Ngwane	09/04/2014	eMbutshane
UNkz Sikhakhane	23/06/2014	eSweetwaters