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UKUVEZWA KWABALINGISWA BESIFAZANE EZINGANEKWANENI

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UKUVEZWA KWABALINGISWA BESIFAZANE EZINGANEKWANENI

ZESIZULU

Ngu-

Lungile Friedah Zuma (201501455)

**Lwethulelwe Ukufeza Konke Okudingeka Ekuphothuleni Iziqu
ZeMastazi**

**Emnyangweni Wezilimi Zomdabu Enyuvesi YakwaZulu-Natal
EMgungundlovu**

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Isifungo

Mina Lungile Friedah Zuma (201501455) ngiyafunga ngiyagomela ukuthi: **Ukuvezwa Kwabalingiswa Besifazane Ezinganekwaneni ZesiZulu** ngumsebenzi ocwaningwe yimina. Imithombo yolwazi okuthekelwe kuyo iveziwe ngokufanele futhi lo msebenzi awukaze uyiswe kwesinye isikhungo semfundo ngenhloso yokuthola iziqu.


.....

L. F. Zuma

Amazwi Okubonga

Ngidlulisa amazwi okubonga kulaba abangeseke kakhulu ngesikhathi kade ngenza lolu cwaningo.

Ngithanda ukubonga kakhulu umeluleki wami onguDokotela Nakanjani Sibiya ngithi ngiyabonga kakhulu ngokungeluleka ekutheni lolu cwaningo luze lugcine lube yimpumelelo. Ngithi ngiyabonga kakhulu kuwena Sotobe ube wusizo olukhulu kimina ngokungikhanyisela nalapho ngingasaboni khona.

Siduduzo Nkosi ngeke ngikhohlwe ukubonga kuwe ngokuba nesandla esinzulu sokungilekelela kulolu cwaningo lapho sekukhona ukudideka.

Ngingekhohlwe abazali bami uNkosikazi Bongiwe Zuma, noMnumzane Robert Zuma. Ngithi kuwe mama wami MaDlamini Zuma ngiyabonga kakhulu ngemikhuleko obukade ungenzela yona ukuze lolu cwaningo lube yimpumelelo. Ngithi kuwe Latha uqhubeke njalo nokungikhulekela. Ngithi kubaba wami ngiyabonga Nxamalala ngakho konke obungisiza ngakho ngesikhathi ngenza lolu cwaningo.

Ngithanda nokubonga kakhulu kubafowethu uNtokozo Zuma kanye noNkokhelo Zuma ngosizo lwabo abanginike lona ukuze ngikwazi ukuqhubekelela phambili nalolu cwaningo ngithi kinina Maphumephethe niqhubeke njalo nokungeseka.

Ngiyabonga kakhulu kuwe Siphesihle Zuma ndodana yami esencane ngokuba seduze kwami ungeseka, ungibekezelela ngesikhathi ngenza lolu cwaningo.

Abangane bami baseNyuvesi YakwaZulu- Natali, uNqobile Maphisa, Nokwazi Maphisa, Sanelisiwe Ndlovu kanye noNokulunga Khanyile ngiyabonga kakhulu ngokuba nezeluleko ezakhayo ezenze lolu cwaningo lwaba yimpumelo.

Iqoqa Locwaningo

Izahluko zalolu cwaningo zizohlukaniseka kanje:

Isahluko Sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwa izinhloso kanye nezidingo zocwaningo ngenhloso yokukhanyisa ucwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphinde kuthulwe izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko Sesibili

Lapha kubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisekelo socwaningo lonke.

Isahluko Sesithathu

Lapha kuzobe kubhekwa izinhlobo ezahlukene zabalingiswa besifazane ngokwezigaba zabo.

Isahluko Sesine

Kulesi sahluko umcwaningi uzobe ebheka ukusetshenziswa kolimi uma kuvezwa abalingiswa besifazane.

Isahluko Sesihlanu

Lesi isahluko lapho umcwaningi ezobheka ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane.

Isahluko Sesithupha

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke. Kuvezwa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

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ISAHLUKO SOKUQALA

UKUTHULWA KOCWANINGO

1.1 Isingeniso

Lesi sahluko sizokwethula ucwaningo ngokuthi kuchazwe isihloko esingumgogodla wocwaningo lonke. Kuzovezwa okuzogxilwa kukhona njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuzophindwa kuvezwe izinhloso kanye nezidingo zocwaningo ngenhloso yokukhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa. Kuvezwe ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi zocwaningo eziyisisekelo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuzovezwa khona ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Siyazi ukuthi baningi asebecwaninge mayelana nokuvezwa kwabalingiswa besifazane ngezindlela ezahlukene. Lolu cwaningo luzobheka ukuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu. Kuzobhekwa ikakhulukazi indlela abavezwe ngayo ngokusebenzisa izinganekwane ezahlukene. Indlela oluzokwenziwa ngayo lolu cwaningo kuzovezwa ukuthi ngabe abaxoxi abahlukene uma bexoxa ngabalingiswa besifazane babaveza bengabantu abanjani. Lapho kuzobe sekuqhathaniswa indlela abavezwe ngayo. Kuzobhekwa ulimi

olusetshenzisiwe uma kwethulwa abalingiswa besifazane enganekwaneni. Into eyenza ukuthi kwenziwe lolu cwaningo ukuthi esikhathini esiningi uma sizwa izinganekwane ezinye zazo ziba nokubagxeka abantu besifazane zibaveza njengabantu abayizahluleki abangakwazi ukuzenzela ngenxa yobuthaka abanakho. Kanti ezinye zezinganekwane ziveza abantu besifazane njengabantu abangamaqhawe abaphumelelayo. Zibuye zibaveze njengabantu okumele bahlale njalo behlonipha amasiko. Lolu cwaningo kuhloswe ngalo ukuthola ukuthi kungabe iliphi iqhaza elivezwa ngabaxoxi bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane.

1.2 Okuzogxilwa Kukhona Ocwaningweni

Kulesi sahluko sokuqala kuvezwa amagama abalulekile amayelana nocwaningo lonke. Okuyi lamagama athi: izinganekwane, abantu besifazane nabalingiswa. La magama iwona azobe elokhu evela kakhulu kulolu cwaningo. Kuzochazwa ukuthi asetshenziswe ngamuphi umqondo ngendlela umcwaningi azobe ewaqonda ngayo ocwaningweni lwakhe. Lokho kwenzelwa ukuthi ukujula kwawo kufanelane nokushiwo inganekwane ngayinye mayelana nabalingiswa besifazane.

1.2.1 Izinganekwane

Iningi elingongoti kwezolimi selichazile laphindelela mayelana nezinganekwane. UMaBuya (1988:9) uthi izinganekwane izindaba ezabe zixoxwa ngabadala, omkhulu noma ogogo, bezixoxela abazukulu noma abazukulwana babo. Uthi uma sibhekisisa kahle izinganekwane ziyingxoxo evame ukungabi iqiniso futhi zivame ukuthi ogogo kanye nomkhulu bazixoxele abazukulu benzela ukuthi babaqwashise ngezinto eziningi ezisemhlabeni abasazohlangabezana nazo.

Uma sibhekisisa kahle izinganekwane ogogo kanye nomkhulu bazixoxela abazukulu babo benzela ukuthi babaqwashise ngezinto eziningi ezisemhlabeni abasazohlangabezana nazo. Abantu besifazane zivamise ukuthi zibaqwashise ngokubaluleka kokuhlonipha amasiko. Abantu besilisa zivamise ukuthi zibaqwashise ngokuthi kufanele babe ngamaqhawe akwazi ukubhekana nayi noma iziphi izinkinga abahlangabezana nazo.

Incazelo kaZimu (2007:6) emayelana nezinganekwane ithi ziwuhlobo lwengxoxo olwalujwayelekile emandulo. Kwakuyinto eyayixoxwa kanti esikhathini samanje sekuwuhlobo lwengxoxo olubhalwa phansi, bese lucwaningwa njengomsebenzi oyiphrozi. Lezi zindaba-ke alikho iqiniso lokuthi zake zenzeka ngempela. Nezindawo okuthiwa zenzeka kuzona alikho iqiniso lokuthi lezi zindawo zake zabakhona ngempela njengoba zivela ezinganekwaneni.

UCele (2012:145) uthi izinganekwane kwakuyizindaba okungekho iqiniso lokuthi zenzeka ngempela ngoba nezindawo ezenzeka kuzona nakhona futhi alikho iqiniso lokuthi zake zakhona. Ngempela kuliqiniso elingephikiswe, uma singabheka izinganekwane ezikhuluma ngamazimu abukho ubufakazi obuphathekayo bokuthi laba ngabantu abake baba ngabantu abaphilayo ngempela. Iqiniso lezinto ezixoxwa ezinganekwaneni akukholakali ukuthi izinto ezake zenzeka ngempela. Esikhathini esiningi sike sizizwe zikhuluma nangezilwane eziningi ezikhulumayo kodwa abukho ubufakazi bokuthi izilwane zake zakhuluma.

UNtuli noMakhambeni (1998:10) bathi izinganekwane izindatshana ezidabuka esizweni nesizwe, ngisho nakwezinye izizwe zezinye izinhlanga.

Kanti futhi zithathwa njengengxenye yomnotho waleso sizwe ngakho-ke akekho umuntu ongathi kukhona inganekwane aziqambele yona ngoba eqinisweni akaziwa umuntu owayiqamba. Baqhubeka bathi ubunjalo bezinganekwane singathi izindatshana ezaqanjwa endulo, ezibonisa inzululwazi yawokhulukhulwane yokudabuka kwesizwe, kwesiko elithile, kwezilwane ezithile, amandla athile okwelapha noma okubulala, kokunye nezenzo ezithile zabantu. Okunye okuthintekayo lapha uma sixoxa ngezinganekwane umsebenzi wazo wokufundisa indlela yokuziphatha emphakathini, yokukhulisa abantwana kanti zibuye zisetshenziselwe nokuchitha isizungu.

1.2.2 Umuntu Wesifazane

UMdletshe (2011:45) abantu besifazane ubachaza njengabantu abahlukunyezwayo ukuhlukunyezwa kwabo kuqhamuka kubantu besilisa. Nasemibhalweni yobucikomazwi uthi okuningi osekubhalwe mayelana nabalingiswa, imvamisa kuba khona ukuchema okuthile phakathi ngoba imibhalo eminingi ivamise ukugxila kakhulu ezintweni ezigqilaza abantu besifazane, ibuye iqhakambise nobubi obenziwa abesifazane.

Abantu besifazane abantu abahlukunyezwayo ukuhlukunyezwa kwabo okuqhamuka kubantu besilisa ebala nokuhlukumezeka okuvela emibhalweni yobucikomazwi. Ngithi nami ngiyameseka kakhulu kulokho akushoyo ngoba imibhalo yobucikomazwi iningi layo alivamisile ukuthi liqhakambise ubuqhawe obenziwa ngumuntu wesifazane. Ngasohlangothini olwenziwa ngabantu besilisa kubantu besifazane bavamise ukuthi

babaphoqe ukuthi bahloniphe kakhulu amasiko lawa okuyiwona aletha kakhulu ukucindezeleka okukhulu kubantu besifazane.

1.2.3 Abalingiswa

Izinganekwane siyazi ukuthi uma zixoxwa ziba nabalingiswa okuyibona abasuke bebambe iqhaza kuleyo nganekwane esuke ixoxwa. NgokukaNcube (1990:54) abalingiswa ngabantu abasungulwa ekhanda bese bechazwa ngendlela eyenza babonakale njengabantu abaphilayo. Baqanjwa njengabantu abasuke bephila futhi kufanele abalingiswa babumbeke kahle ukuze bavele njengabantu abake baphila futhi abakholekayo.

UKhumalo (2001:19) uthi ngaso sonke isikhathi umbhali uma ebumba abalingiswa usebenzisa imicabango yakhe ekubumbeni abalingiswa abangakaze baphile. Uthi abalingiswa kumele benze izinto ezikholakalayo kubafundi. Ngakho-ke kumele umbhali uma ebumba abalingiswa kube ngabantu abenza izinto ezikholakalayo.

UHadebe (2002:59) uthi abalingiswa bangabantu ababalulekile kakhulu kumele benze izinto ezenziwa ngabantu abaphilayo. Baklama indima enkulu ekuqhubekiseni indaba ngeziligiba abahlangabezana nazo.

Kuliqiniso elingephikiswe lokhu okushiwo nguHadebe ngoba abalingiswa ngabantu ababalulekile kakhulu futhi abaqanjwa ngumbhali ngemicabango bese

ebachaza endabeni ngendlela yokuthi babonakale njengabantu abangaphili. Okubalulekile ngokuthi laba balingiswa umbhali ubasungulela izimo ezithile abaphila ngaphansi kwazo bese ebfaka ezinkingeni. Kulezo zinkinga ababhekana nazo bavela bezixazulula njengabantu abaphilayo ngempela.

UMsweli (2012:19) echaza ngabalingiswa uthi bangabantu abenza okuthile endabeni. Ngeke ibekhona indaba ngaphandle kwabantu abenza okuthile kuyona. Uqhubeka uthi umbhali wendaba angamenza umlingiswa endabeni akhulume ngendlela ethile ukuze umfundi abone ubunjalo bakhe. Umbhali kwesinye isikhathi angenza umlingiswa othile ajwayele ukusebenzisa uhlobo oluthile lwamagama. Umlingiswa angaba nomkhuba wokuphinda amagama athile lapho ekhuluma, aze agqame ngakho lokho (Ntuli, 2000:12).

Kubalulekile ukuthi abalingiswa bakholakale ukuze ofundayo ezokwazi kahle ukuyilandela indaba esuke ixoxwa Nkosi, (2014:38). Kwesinye isikhathi umlingiswa indlela akhuluma ngayo kuba iyona emcacisayo ukuthi ungumuntu onjani. Abanye abalingiswa bayalandeleka nangezenzo zabo ezithile abasuke bezenza.

1.3 Izinhlalo Zocwaningo

UZwane (2016:11) uthi izinhloso zocwaningo zimayelana nalokho okwenze ukuthi umcwaningi enze ucwaningo. Ngeke lube khona ucwaningo ngaphandle kwezinhloso zalo ngakho izinhloso zocwaningo azisali ngaphandle. Ukungabi nazo izinhloso zocwaningo kusho ukuthi ucwaningo alunasisekelo (Smith:2005). Ngakho-ke kubalulekile kakhulu ukuthi uma kwenziwa ucwaningo zivezwe izinhloso zalo.

Nami ngiyavumelana nokuthi yizona izinhloso zocwaningo eziveza ukuthi kungani umcwaningi abenentshisekelo yokwenza lolu cwaningo. Zibalulekile kakhulu izinhloso zocwaningo ngoba ilapho kuvela khona ukuthi yikuphi okwenze ukuthi umcwaningi akhethe ukwenza lolu cwaningo alwenzayo.

Lolu cwaningo luhlose ukucubungula ukuvezwa kwabalingiswa besifazane ezinganekwaneni ezahlukene zesiZulu. Inhloso-ngqangi ukubheka:

1. Izinhlobo zabalingiswa besifazane ezinganekwaneni.
2. Ukusetshenziswa kolimi uma kuvezwa abalingiswa besifazane ezinganekwaneni.
3. Iqhaza elibanjwe ngabalingiswa besifazane ezinganekwaneni zesiZulu.

Ocwaningweni olumayelana nokuvezwa kwabalingiswa olwenziwe nguMadi (2001) kuvela ukuthi abalingiswa bayavezwa nangenkulumo-mpendulwano. Uqhubeka uthi inkulumompendulwano ngelinye lamasu umbhali lapho aveze khona abalingiswa bakhe, uma esebabumbile wenza isu lokuba bakhulume omunye nomunye bese enkulumweni yabo evezwa umlingiswa ngamunye ukuthi ungonjani. Lapho umlingiswa esuke ephendula akhuluma naye kuyaye kuvele isimilo somlingiswa nokuziphatha kwakhe kuvela enkulumeni yakhe izenzo kanye nokwenza kwakhe kuvela kwinkulumo-mpendulwano yakhe nomunye umlingiswa (Ntuli 2000:12).

Lolu cwaningo luhlose ukuthola ukuthi kungabe iliphi iqhaza elibanjwe ngabalingiswa besifazane ezinganekwaneni. Lapho kuzobe sekubhekwa izinhlobo ezahlukene zeqhaza abalibambile. Kuzophindwa kucutshungulwe ukuthi ngabe

ulimi lusetshenziswe kanjani uma kuvezwa abalingiswa besifazane. Kuzobe sekubhekwa ukuthi abalingiswa besifazane bavezwa bewuhlobo olunjani lapho kuzobe kubhekwa izigaba zabo ezahlukene.

1.4 Isidingo Socwaningo

NgokukaStrauss (2006:66) kubalulekile ukuthi kubhekwe ucwaningo oselwenziwe ngabanye abacwaningi ngoba lokho kugwema ukuphindaphinda lokhu osekwenziwe ngabanye abacwaningi. Ngakolunye uhlangothi kusiza umcwaningi ukuba abone igebe elidinga ukuvalwa ngesihloko afisa ukucwaninga ngaso.

UBoote noBeile (2005:26) bathi yonke imibuzo umcwaningi abekade enayo ocwaningweni lwakhe iyaphenduleka uma ebheka ucwaningo oselwenziwe ngabanye mayelana naleso sihloko ebekade esikhethile. Baqhubeka bathi uma umcwaningi esephendulekile emibuzweni abekade enayo akabe esasibona isidingo sokuthi abuye enze olunye ucwaningo mayelana naleso sihloko ngoba ucwaningo alutholile oselwenziwe ngabanye ilona olumthatha lumnike izimpendulo lezi abekade ezifuna ocwaningweni lwakhe.

UMabuza (2008:12) uthi kubalulekile ukuthi umcwaningi ezwe uvo lwabanye abantu ukuze ucwaningo lwakhe lukwazi ukuqhubekela phambili. Ngamanye amazwi ucwaningo oselwenziwe ngabanye abacwaningi luyasiza futhi lwenza ucwaningo lubelula.

UMwawoneni (1977) uthi izinganekwane zesiShona zibalulekile kakhulu ngoba yizona ezibakhumbuza mayelana nemvelaphi kanye nokubaluleka kwemvelo yamaShona. Kodwa uMsimang (1987) yena akahlosile ukubheka abalingiswa

bezinganekwane uveza indlela izinganekwane ezibamba ngayo iqhaza ekwakhekeni kwamanoveli esiZulu.

UMawela (1940: 121) yena ugxile ekuvezweni kwesithombe sabalingiswa besifazane kumanoveli esiVenda. Uthi abanye ababhali baveza abalingiswa besifazane ekugqugquzeleni izingqondo zomphakathi mayelana nobubi kanye nobuhle bomuntu wesifazane. Abanye ababhali baveza abantu besifazane ngokweqiniso kanti abanye babaveza njengabantu abangalungile baze babaqambe namagama angemahle. Kanti uSebeho (1996) uma ebheka ukuvezwa kwabalingiswa besifazane kumanoveli akhethiwe esiSuthu kumanoveli ka K.E. Ntsane. Uthi abalingiswa besifazane bathathwa njengabantu abaphethwe ngabantu besilisa kuzona zonke izindawo.

UMasuku (1997) uma ecubungula mayelana nokuvezwa kwesithombe sabalingiswa besifazane emibhalweni yesiZulu uveza ukuthi ababhali bamanoveli okungabantu besilisa beveza abalingiswa abangabantu besifazane njengabantu abaphikisana namasiko abo. Ngokwakhe yena ufuna ukuthola ukuthi kungabe lokho kuyiqiniso noma akulona iqiniso. Siyamthola uMasuku (2005) esephinda ecubungula ingcindezelo yabantu besifazane abangamaZulu abavela ezinganekwaneni. Lapha uMasuku usuke efuna ukuthola ukuthi kungani izinganekwane zesiZulu zivamisile ukuba zenze abalingiswa besifazane njengabantu abangabathakathi, abantu abangenabo ubuntu abahlala njalo bephikisana namasiko. Ufuna ukwazi ukuthi ngabe lokho kubaveza kwabo bengabalingiswa abangalungile kubacindezela kangakanani abantu besifazane.

Lolu cwaningo luzokwehluka koluka Masuku (2005) ngoba lona lubheka ukuvezwa kwabalingiswa besifazane ezinganekwaneni ezahlukene zesiZulu. Luzobheka ukuthi kungabe iliphi iqhaza elivezwa ngababhali bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane. Bese lubheka nokusetshenziswa kolimi uma kuvezwa abalingiswa besifazane.

UMathye (2003) yena ugxile kumanoveli olimi lwesiTsonga. Ubheka ukuvezwa kwesithombe sabalingiswa besifazane kumanoveli esiTsonga. Uthi ababhali abangamaTsonga ngokwesiko babumba abalingiswa besifazane njengabantu abahlukumezekile, abacindezekile futhi abakhishwa inyumbazana ngenxa yobulili. Uthi ngezikhathi zobandlululo lwaseMzansi Afrika kusabusa abamhlophe abantu besilisa babebhekene nengcinezelo eyayiqhamuka ngasohlangothini olulodwa lukahulumeni wangaleso sikhathi kodwa abantu besifazane ukucindezeleka kwabe kuqhamuka ezinhlangothini ezimbili okwakuphakathi kombuso wabamhlophe kanye nabantu besilisa abangamaTsonga. Uthi into eyenza abantu besifazane bacindezelwe ngabantu besilisa isiko lamaTsonga.

UMota (2009) uthi umsebenzi wezinganekwane iwona obalulekile kakhulu ekwakhiweni kobuntu ezweni lase-Angola. Uthi abantu besifazane ibona ababalulekile kakhulu ekwaziseni amasiko. Ngakho-ke iqhaza elibanjwa izinganekwane ezixoxwa ngabantu besifazane ilona elakha kakhulu ubuntu emphakathini. Kanti uMachaba (2011) ubheka abalingiswa besifazane ezincwadini zesiXitsonga ukuthi kungabe basengabantu abasahambisana namasiko kusukela ngonyaka we-1994 kwaba nenkululeko noma sekukhona ushintsho kulandela isimo asebephila kusona esikhathini samanje.

U-Amali (2014) yena uthi umsebenzi wezinganekwane indlela yokufundisa abantwana abazalwe ekhulwininyaka lamashumi amabili nanye. Ngakho-ke izinganekwane zibalulekile kakhulu ikakhulukazi ekuthuthukisweni kwezifundo zomdabu nenhlalakahle kanye nenkolo yomdabu ukuze izingane ezisakhula zikwazi ukuthola ulwazi mayelana nemvelaphi yazo.

Izibonelo ezimbalwa ezivezwe ngenhla zikubeka kucace ukuthi alukho ucwaningo oluvelayo olumaqondana nesihloko okuhlongozwa ukwenziwa ngaso ucwaningo. Ngakho- ke sikhona isidingo sokuba lolu cwaningo lwenziwe. Kuhle ukuthi abacwaningi bangaxili entweni eyodwa kodwa babheke nezinye izinto ababhali bezinganekwane abazivezayo. Lolu cwaningo luyisibonelo sokuthi kuningi okungabhekwa maqondana nabalingiswa besifazane ezinganekwaneni

1.5 Imibuzo Yocwaningo

1. Kungabe abalingiswa besifazane bavezwa bewuhlobo olunjani?
2. Lunjani ulimi olusetshenziwe uma kuvezwa abalingiswa besifazane?
3. Iiphi iqhaza elibanjwe ngabalingiswa besifazane ezinganekwaneni?

1.6 Izindlela Zokwenza Ucwaningo

Okuyiyona ndlela yocwaningo ekhethiwe ezosetshenziswa kulolu cwaningo sithola kuyindlela yekhwalithethivu. Ikhwalithethivu yindlela ezosiza kakhulu ekuqoqeni ulwazi oluthathwe ezincwadini ezikhuluma ngezinganekwane zesiZulu ezinabalingiswa besifazane. Kulolu cwaningo ikhwalithethivu izosiza ngokuthi

isiqoqele ulwazi olumayelana nokuthi abalingiswa besifazane bavezwa kanjani ezinganekwaneni zesiZulu.

1.6.1 Ikhwalithethivu

UCresswell (2003:23) uthi ucwaningo lwekhwalithethivu uhlobo locwaningo oluyisayensi. Lolu hlobo locwaningo kuhloswe ngalo ukuphendula izimpendulo emibuzweni ebikade ikhona. Ikhwalithethivu iyindlela ehlelekile ekuphenduleni imibuzo ngoba izimpendulo zakhona ziyachazwa. Ibalulekile kakhulu ikhwalithethivu ekuqoqeni ubufakazi.

Ezinganekwaneni ezixoxwa ngesiZulu kuvamisile ukuthi uma uzizwa ziqhakambise ubuqhawe bomuntu wesilisa kuphela. Abalingiswa abangabantu besifazane uma uzilalelisisa kahle izinganekwane zivamise ukuthi zibe nokubehlisa isithunzi zibaveza njengabantu abangalungile kwesinye isikhathi zibaveza bengabalingiswa abangakwazi ukuzenzela ngenxa yobuthaka babo. Kulolu cwaningo sifuna ukuthola izinhlobo zabalingiswa besifazane ngokwezigaba zabo. Sifuna ukuthola nokuthi ulimi lusetshenziswa kanjani ngababhali abahlukene ukuveza abalingiswa besifazane ezinganekwaneni ezahlukene. Siphinde sibheka ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane elibanjwa ngabantu besifazane.

1.6.2 Isampula

NgokukaNeuman (2000:24) ucwaningo oluvamise ukuba yimpumelelo yilolo cwaningo oluba nesampula ethile olisebenzela phezu kwayo. Lolu cwaningo luzokwenziwa ngokusebenzisa uhlobo lwesampula okuthiwa iphephosivu sampula. Iphephosivu sampula uhlobo lwesampula lapho umcwaningi ekhetha abantu noma izinto ngenhloso ukuze azisebenzise ocwaningweni lwakhe

(Bernard: 2002;59). Isizathu esenze ukuthi kusetshenziswe iphephosivu ukuthi ziningi izinganekwane ezikhona kodwa lolu cwaningo luzocaphuna izinganekwane eziyi-15. Lezi zinganekwane ezikethiwe ezigxile kakhulu kubalingiswa besifazane. Zicashunelwe ukuthi kuqoqwe ngazo ulwazi olumayelana nokuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu.

1.7 Izinjulalwazi Zocwaningo

Zimbili izinjulalwazi ezisetshenziswe kulolu cwaningo. Kulolu cwaningo kusetshenziswe injulalwazi okuthiwa ifemenisti naretholoji kanye nenjulalwazi yejenda soshyalizeshini. UManyathi (2002:9) uthi uma kwenziwa ucwaningo kubalulekile ukuba kubhekwe injulalwazi eyeme kuleso sihloko. Injulalwazi ifana nohlaka lwemibono noma imiqondo esingase sisusele kuyo uma sichaza into ethile.

1.7.1 Injulalwazi Yefeministi Naretholoji (*Feminist Narratology*)

Injulalwazi yefeministi naretholoji iyinjulalwazi ebaluleke kakhulu kulolu cwaningo olumayelana nokuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu. UShlomith (1987: 37) uthi le njulalwazi yefeministi naretholoji ilwisana kakhulu namasu abaxoxi okungabantu besilisa ababeka kabi abalingiswa abanga bantu besifazane. Nasezinganekwaneni ezixoxwayo siyathola ukuthi iningi lazo invamisa liveza abalingiswa besifazane bengabantu abayizahluleki kanti ezinye zibaveze bengabalingiswa abangamaqhawe. Le njulalwazi

izosetshenziswa kakhulu kulolu cwaningo mayelana nokuthola ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane elibanjwe ngabantu besifazane.

1.7.2 Injulalwazi Ijenda Soshalizeshini (*Gender socialization*)

Ijenda soshalizeshini uhlobo lwesibili lwenjulalwazi oluzosetshenziswa kakhulu kulolu cwaningo, ngokudidiyelwa nenjulalwazi ifeministi naretholoji ebalulwe ngenhla. Lolu uhlobo lwenjulalwazi oluchaza kabanzi ngomsuka nangokudlondlobala kokucwasana ngokobulili. Le njulalwazi ihluba indlube ekhasini ngokucacisa imiphumela yokucwasana ngokubulili phakathi kwabantu besifazane kanye nabantu besilisa. UThorn (1993:19) uthi le njulalwazi ikhuluma ngokuthi ukucwaswana ngokobulili akusiyo into eba segazini lomuntu kepha kungumkhuba ovela emasikweni. Isiko ilona eligqugquzela ukucwasana ngokobulili.

1.8 Umklamo Wocwaningo

Lolu cwaningo lugxile ekuvezweni kwabalingiswa besifazane ezinganekwaneni ezahlukene zesiZulu. Kuzocutshungulwa indlela abavezwe ngayo enganekwaneni ngayinye. Kuzofundwa izincwadi ezahlukene zezinganekwane zesiZulu ezinabalingiswa besifazane okuyilezi:

UMafuthakazana (L.T.L Mabuya: 1988)

UBuhlaluse beNkosi (L.T.L Mabuya: 1988)

Izigemegeme zentombazane eyayiyogana (L.T.L Mabuya: 1988)

UMhlophekazi (L.T.L Mabuya: 1988)

Inyoni yakwaGuma (L.T.L Mabuya: 1988)

UNKamunonkazana noNomnoyana (D.B.K. Mhlongo: 1991)

UMusukunaka insizwa enhle (A.M. Maphumulo: 1993)

UThombeletsheni (C.T. Msimang: 1991)

USondonzima (C.T. Msimang: 1991)
UBhadazela (C.T. Msimang: 1991)
UZembeni (C.T. Msimang: 1991)
Inyoni yamasi (C.L. Xulu noM.R Ntuli: 1997)
Indlu esemanzini (C.L. Xulu noM.R. Ntuli: 1997)
Isilwane samazolo (C.L Xulu noM.R Ntuli: 1997)
ULangalassenhla noLangalasezansi (D.B.Z. Ntuli noM.N. Makhambeni: 1998).

Kuzobe sekubhekwa izinhlobo zabalingiswa besifazane ngokwezigaba zabo. Kuzobhekwa nokuthi kungabe ulimi lusetshenziswe kanjani uma kwethulwa abalingiswa besifazane enganekwaneni ngayinye. Bese kubuye kucutshungulwe iqhaza elivezwe ngababhali bezinganekwane elibanjwe ngabalingiswa besifazane.

1.9 Umklamo Wezahluko

Izahluko zalolu cwaningo zizohlukaniseka kanje:

Isahluko Sokuqala

Kulesi sahluko ilapho kuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Kuvezwa okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwa izinhloso kanye nezidingo zocwaningo ngenhloso yokukhanyisa umsuka wocwaningo olwenziwayo. Kubuye kubhekwe izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kuthulwe izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo

wocwaningo kanye nomklamo wezahluko lapho kuvezwa khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko Sesibili

Lapha kubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisekelo socwaningo lonke.

Isahluko Sesithathu

Lapha kuzobe kubhekwa izinhlobo ezahlukenene zabalingiswa besifazane ngokwezigaba zabo.

Isahluko Sesine

Kulesi sahluko umcwaningi uzobe ebheka ukusetshenziswa kolimi uma kuvezwa abalingiswa besifazane.

Isahluko Sesihlanu

Lesi isahluko lapho umcwaningi ezobheka ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane.

Isahluko Sesithupha

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngomuso.

1.10 Isiphetho

Kulesi sahluko bekwethulwa okuzokwenziwa ocwaningweni oluphathelene nokuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu. Bekuchazwa namagama aqavile ukuze kucace ukuthi asetshenziswe kanjani, nokuthi imuphi umqondo abawasebenzise ngawo uma sekwenatshwa kulolu cwaningo. Kuphinde kwaphawulwa mayelana nesidingo sokwenziwa kwalolu cwaningo nendlela oluzokwenziwa ngalo ikakhulukazi izinjulalwazi ezizosetshenziswa. Kuphinde futhi kwaphawulwa ngokuthi luzoklanywa kanjani lolu cwaningo, kuvezwa isahluko ngasinye ukuthi sizoqukathani.

ISAHLUKO SESIBILI

IZINDLELA ZOKWENZA UCWANINGO KANYE NEZINJULALWAZI ZOCWANINGO

2.1 Isingeniso

Lesi isahluko okuzobhekwa kusona izindlela zokwenza ucwaningo kanye nezinjulalwazi eziyisisekelo socwaningo. Kusona lesi sahluko kuzochazwa indlela yokwenza ucwaningo ekhethiwe ngumcwaningi azokwenza ngayo ucwaningo lwakhe. Kuzophindwa kubhekwe kabanzi izinjulalwazi zocwaningo ngenhloso yokuveza ukuthi zihlobana kanjani nocwaningo olwenziwayo.

2.2 Izindlela Zokwenza Ucwaningo

Uma umcwaningi eqoqa ulwazi kuba nezindlela azisebenzisayo ukuze aqhube umsebenzi wakhe wokuqoqa ulwazi. Lezi zindlela zibandakanya ukuhlwaya, ukuthola izibonelo, ukuqoqwa kolwazi kanye nokuhlaziya lokho okutholakele kulolo cwaningo.

UKhuzwayo (2012:58) uthi ziningi izindlela zokuqoqa ulwazi, yileyo naleyo ndlela inobuhle kanye nobubi bayo. Kunababhali abanolwazi olunzulu ngocwaningo laba babhali yibo abafakaza ngezindlela zokuqoqa ulwazi ukuthi zihle kuphi futhi zimbi kuphi. Lowo obekade ecubungula uyaye aveze uvo lwakhe ngezingqinamba kanjalo nangezinsalelo abhekane nazo emsebenzini wokucwaninga.

Lolu cwaningo nalo luzokhetha eyalo indlela yocwaningo. Okuyiyona ndlela yocwaningo ekhethiwe ezosetshenziswa kulolu cwaningo sithola kuyindlela

yekhwalithethivu okuyindlela ezosiza kakhulu ekuqoqeni ulwazi oluthathwe ezincwadini ezikhuluma ngezinganekwane zesiZulu ezinabalingiswa besifazane.

2.2.1 Ikhwalithethivu

Kulolu cwaningo ikhwalithethivu izosiza ngokuthi iqoqe ulwazi olumayelana nokuthi bavezwe kanjani abalingiswa besifazane ezinganekwaneni ezikhethiwe zesiZulu ezinabalingiswa besifazane.

UNeuman (2003:12) uthi ikhwalithethivu iphathelele nokwandiswa kwencazelo okungukuthi ihlose ukuthi isize umcwaningi ukuba aqonde izwe esiphila kulona nokuthi kungani izinto zibe njalo. Le ndlela yocwaningo iyazikhathalela izinkinga ezibhekene nenhlalo yezwe bese iphendula imibuzo emayelana nokuthi: Kungani abantu baziphathe ngaleyo ndlela abaziphethe ngayo kanye nokuthi balimala kanjani abanye abantu uma kwenzeka izenzo abangahambisani nazo emphakathini.

UNeuman uqhubeka uthi lolu hlobo locwaningo luyazikhathaza mayelana nokuthola izimpendulo zemibuzo eqala ngokuthi: Kungani? Kanjani? Ngayiphi indlela? Le ndlela yocwaningo eyikhwalithethivu ayizikhathazi kakhulu nangemibuzo emayelana nokuthi mangaki? kangakanani?

Kanti uRoth (2005:21) uveza ukuthi ikhwalithethivu yindlela ebalulekile futhi ephumelelayo ekuboneni izici ezingabonakali, ezifana nobulili, uhlanga kanye nenkolo. Ezinganekwaneni ezixoxwa ngesiZulu kuvamisile ukuthi uma uzizwa ziqhakambise ubuqhawe bomuntu wesilisa kuphela. Abalingiswa abangabantu besifazane uma uzilalelisisa kahle ezinganekwane zivamise ukuthi zibe nokubehlisa isithunzi zibaveza njengabantu abangalungile kwesinye isikhathi zibaveza bengabalingiswa abangakwazi ukuzenzela ngenxa yobuthaka babo.

Kanti ezinye zezingane kwane ziveza abalingiswa besifazane njengabantu abangamaqhawe abakwaziyo ukuphumelela ngisho nasezinqumweni zabo. Kulolu cwaningo ikhwalithethivu izosiza ngokuthi isiqoqele ulwazi olumayelana nokuthi abalingiswa besifazane bavezwa njengabalingiswa abanjani enganekwaneni ngayinye yesiZulu.

2.3 Izinjulalwazi

Izinjulalwazi ezizosetshenziswa kulolu cwaningo zimbili iFeministi naretholoji kanye neJenda soshiyalizeshini. U Mabuza (2008:55) uthi injulalwazi iwuhlaka lwemicabango ejulile elukeka ebuchosheni uma umuntu ecabanga. Njengoba igama lisho injulalwazi libhekise olwazini olujulile. Lisho ukucwaningwa kwezinto ngokudlula ezingeni elijwayelekile.

UShabangu (1999:30) uthi injulalwazi ngumbono womunye ongawusebenzisela ukuthi ufakaze ngawo emsebenzini wakho ukuze wesekele iqiniso lalokho osuke ukusho. Uthi okubalulekile ngalo mbono ukuthi wena njengomcwaningi injulalwazi ungayisebenzisa ngokuba ibe yindlela ongenza ngayo zonke izahluko zomsebenzi wakho ukuze ziveze ubudlelwane. Kufanele ukuthi injulalwazi ibonakale ivela kuzona zonke izahluko. Ukuze igcizelele lokho okusuke kuxoxwa ngakho ocwaningweni.

Injulalwazi kufanele ivele kuzona zonke izahluko ukuze ikwazi ukugcizelela lokho okusuke kuxoxwa ngakho ocwaningweni. Kulolu cwaningo lokuvezwa kwabalingiswa besifazane ezinganekwaneni ezahlukene zesiZulu injulalwazi okuyizona eziqokiwe ukusetshenziswa kulolu cwaningo zizolokhu zide zivela kuzona zonke izahluko.

UNdimande (2001:18) uthi injulalwazi ibalulekile kakhulu ngoba iba nezincazelo ezivela emibonweni yababhali abahlukene. Abanye bayibuka iyincazelo esuselwe emicabangweni, ekubukeni nasekuhlaziyeni ikakhulukazi lokho osekuhloliwe, kwaqiniseka ngaphandle kokungabaza. Uma kwenziwa ucwaningo kusuke kuhloswe ukuthi kuhlolwe injulalwazi kodwa injulalwazi ivamise ukuthi icace kakhulu uma sekuhlaziywa ucwaningo.

2.3.1 Injulalwazi Yefemenisti Naretholoji (*Feminist narratology*)

NgokukaShlomith (1987:37) ifemenisti naretholoji yasungulwa maphakathi nonyaka yawo-1980. Le injulalwazi yayenzelwa ukulwela amalungelo abantu besifazane mayelana namasu omxoxi kanye nesakhiwo esibaveza bengabalingiswa abayizahluleki. UShlomith uphawula ukuthi wonke umuntu uyazi ukuthi izindaba eziningi ezixoxwayo ezingesilona iqiniso zibhekiswe kubantu besifazane. Ezinye izinhlobo zezingane kwane zivamise ukuthi zingababeki kahle abantu besifazane.

UMsimang (1991:54) enganekwaneni ethi *UThombeletsheni* uthi kwakukhona intombi eyabe iyinhle icisha ilanga ngenxa yobuhle bayo igama layo kwakunguThombeletsheni. Langa lithile iNkosi yakwesinye isizwe isifuna ukuganwa yathumela izinceku zayo ukuthi ziyoyikhetela intombi enhle. UThombeletsheni wabe enodade wabo okuthiwa nguNoqandakazana naye wabe emuhle kodwa engafiki kuThombeletsheni. UNoqandakazana wabe eqine kakhulu futhi emqinela nodade wabo uThombeletsheni. Kuthe zingakhetha uThombeletsheni izinceku ukuthi nguyeye ofanele ukuyogana iNkosi. Akubanga kuhle kuNoqandakazana ngoba waze wakhala ngokuthi zimshiyelani yena. Zithe izinceku zihlanganisa amakhanda zathi azimthandi uNoqandakazana ngoba uqine

kakhulu. Kodwa kuthe esehamba uThombeletsheni eseyogana wathi uNoqandakazana akasasali naye uzohamba nodade wabo. Kuthe sebesindleleni waqala uNoqandakazana wamjikela udade wabo wathi kuye:

"Mina angizukuhamba nawe,
Thombeletsheni"

(Msimang, 1991:54)

UNoqandakazana uvezwe engumlingiswa ongalungile futhi onomona. Ukwazi ukuthi aqinele udadewabo ayomganisela izinja kodwa yena ebe eqhubekela phambili nohambo lokuyogana iNkosi. Umlingiswa onguNoqandakazana siyamthola futhi evezwa njengomuntu wesifazane ongumkhohlisi. Simthola ekhohlisa iNkosi kanye nezinceku zayo uma bembuza ukuthi ikuphi inkosazana kodwa wamlandula udadewabo wathi uthe yena akasafuni ukugana.

Ngokwefemenisti naretholoji ifuna kuguqulwe ukuba kugxekwe abantu besifazane. UHirsch (1989:65) uthi ngisho ulimi okukhulunywa ngalo ngabantu besifazane lubaveza njengabantu abangakwazi ukuzilawulela ngokwezinqumo kumele ukuthi ezabo izinqumo bazithathelwe ngabantu besilisa.

Le njulalwazi ibona ukuthi kwalona ulimi olusetshenziswa ngabaxoxi abangabantu besilisa uma bechaza ngabantu besifazane kuba ulimi olunobandlululo phakathi kobulili obubili. UButler (1990:19) uthi abantu besifazane imvamisa izenzo zabo zibukelwa phansi kuqhakambiswe lokho okwenziwe ngabantu besilisa kakhulu. Lolu limi oluvamise ukusetshenziswa emibhalweni olugxeka abantu besifazane luvamise ukuthi luvele kakhulu ngasohlangothini oluthinta amasiko.

NgokukaDavies (1996:116) abantu abangabaxoxi kuvamisile ukuthi kube ngabantu besilisa lokho okwenza ukuthi kube nokubukeleka phansi kwesithunzi sabantu besifazane. Uqhubeka abeke ukuthi abantu besilisa basebenzisa kakhulu amasiko okuyiwona aletha kakhulu ukucindezeleka kwezenzo zabantu besifazane. Uma umxoxi kuba ngumuntu wesilisa isakhiwo esiba semqondweni wakhe kuba ukusebenzisa amasiko abandlululayo ngokobulili.

Le njulalwazi iphawula ukuthi into elimaza abantu besifazane kakhulu ezindabeni ezixoxwayo ezinjenge zinganekwane kumbe imidlalo ukuthi abantu besilisa babhala ngokweqile. NgokukaHomans (1994:42) abantu besilisa bavamise ukuthi uma belanda bangakuqhakambisi ubuqhawe obenziwa ngabantu besifazane. Abantu besifazane ibona abathola ubunzima obukhulu ngokuzwa nangokubona ukwehliswa kwesithunzi sabo ngabantu besilisa ngabasuke bekulanda ngabo. Uma abantu besilisa belanda ngabalingiswa besifazane bavamise ukubaveza njengabalingiswa abayizahluleki okumele njalo behlale bethembele emandleni abantu besilisa ukuze bakwazi ukuphumelela.

UMsimang (1991:72) enganekwaneni ethi *UBhadazela* uthi kwabe kukhona isizwe esafelwa yiNkosi yaso amakhosi aleso sizwe ayeqiniswa ngesibindi senzawu uma ebekwa esihlalweni. Kuthiwa la mafutha eyesefunwe ezweni lonke ukuze kuqiniseke iNkosi entsha. Bonke babuya belambatha nezinyanga zonke zazilandula. Kodwa kwagcina sekutholakele ukuthi sikhona isiziba esinezinzawu kodwa sinomningi. Bathi umningi isidalwa esihlala esizibeni esinamakhanda amaningi.

Akekho namunye kuleso sizwe owabe enesibindi sokubhekana naleso simanga esingumningi. Ngisho noma izinyanga ziqhamuka nemilingo kwakungekho indlela yokuqhelisa umningi ukuze kubanjwe inzawu. INkosi yaleso sizwe

yamemezela ukuthi insizwa eyoba nesibindi sokubuya nesibindi senzawu iyoyiganisela indodakazi yayo uNonqaba. Wayemuhle uNonqaba efunwa ngamakhosi namakhosana. Zanele zezwa izinsizwa isimemezelo seNkosi zonke zazitshela ukuthi uNonqaba uzophelela kuzona.

Kule nganekwane ethi *UBhadazela* sithola umlingiswa uNonqaba engazithatheli izinqumo zokuthi kumele agane bani. Sithola izinqumo ezithathelwa ngumuntu wesilisa onguyise. Ngenxa yobuthaka anabo njengomuntu wesifazane kufanele agane noma ngabe iyiphi insizwa ebe yiqhawe lokubuya nesibindi senzawu. Siyamthola uBhadazela eqonda eNkosini ethi uzimisele nokubuya naso isibindi senzawu kuthiwa:

“Ngakusasa uBhadazela wavuka wayozingela inzawu wabuya nayo wayihlinza wakhipha isibindi sayo wazosethula enkosini iNkosi yamganisela ngoNonqaba njengokwethembisa kwayo.”

(Msimang,1991:72)

Siyathola ukuthi uNonqaba akubanga intando yakhe ukuba ayogana uBhadazela kepha lokho kwenziwe ubuqhawe obuveziwe ngalo muntu wesilisa onguBhadazela. Lokhu okwenziwe ngoNonqaba kusinikeza ubufakazi obushiwo nguHomans (1994:43) kunjulalwazi yefeministi naretholoji yokuthi abalingiswa besifazane bavamise ukuvezwa njengabalingiswa abayizahluleki okumele njalo behlale bethembele emandleni abantu besilisa ukuze bakwazi ukuphumelela. Futhi akumele ukuthi bazithathele bona izinqumo ezabo izinqumo kufanele bazithathelwe ngabantu besilisa.

UHomans (1994:15) uqhubeka uthi le njulalwazi ilwisana kakhulu nabantu besilisa abangabaxoxi. Uthi abantu besilisa uma bebumba abalingiswa babo

bavamise ukuthi kube ngabantu besifazane kanye nokulinganisa ngemzimba yabo. Uqhubeka uthi imzimba yabantu besifazane kuvamise ukuthi kube iyona ehamba phambili ekulingiseni lokho okusuke kushiwo ikakhulukazi emibhalweni ebhalwe ngabantu besilisa. Uthi lokho kuxoxa kwabo ngabantu besifazane kuvamise ukushiya imibuzo eminingi emayelana nokuthi: Kanti umsebenzi wokubhala noma wokuxoxa ubamba liphi iqhaza? Noma kungani kuvamise ukuthi kulinganiswe ngomzimba womuntu wesifazane lapho kusuke kulandwa indaba?

Uma sicaphuna inganekwane ethi *Indlu esemanzini* kaXulu noNtuli (1997: 29). Lapho kukhona iNkosi eyayinamakhosikazi amabili okwakungu Nobuhle kanye noNomusa. La makhosikazi ayehlale njalo exabana ebanga yona iNkosi ngisho noma ngabe ingekho eduze kwawo. UNobuhle wayevamise ukuthi akubalekele ukulwa, kodwa uNomusa wayevame ukuthi ahlebe ngaye uNomusa ngenxa yesikhwele. Kwathi ngelinye ilanga uNomusa wacela uNobuhle ukuthi baye emfuleni kanti ufuna ukumphonsa phakathi emfuleni ebese eyamshiya. Kwathi lapho uNobuhle esephakathi emanzini wabona isilwane simbizela endlini yaso. Samnika ukudla wangakudla wakubonga. Isilwane sabe sesimnikeza izingubo ezinhle kanye nobuhlalu obuhle sathi akabuyele ekhaya. Sithola UNobuhle ngakusasa embonwa umyeni wakhe wabona engulanga-phuma sikothe waze wamqweba. Ngokuxoxa kwakhe kwabonakala ukuthi luyavutha bhe uthando luqale phansi.

Le Nkosi esinothando oluvutha amalangabi ngobuhle bukaNobuhle kufakazela lokhu okushiwo nguHomans (1994:15) othi ababhali besilisa uma bebumba abalingiswa babo kuvamise ukuthi kube ngabantu besifazane kanye nokulinganisa ngemzimba yabo. Uthi imzimba yabantu besifazane iyona ehamba phambili ekulinganiseni lokho okusuke kushiwo. Ubuhle bukaNobuhle esikuthola kule

nganekwane kusinikeza isithombe sokuthi umzimba womuntu wesifazane iwona osetshenziswa kakhulu uma kuchazwa ngalokho okusuke kuxoxwa ngakho endabeni.

NgokukaCurrie (1998:60) ifemenisti naretholoji uhlobo lwenjulalwazi eyenzelwe ukuxazulula izinkinga zemibhalo ezinokucwasana ngokobulili. Uveza ukuthi lokhu kucwasana kuvamise ukudala uqhekeko olutholakala ekubunjweni kwabalingiswa. Ngokusho kwakhe uCurrie kweminye yemibhalo kukhona lapho kuvezwa abantu besifazane njengabalingiswa abayizihlabani.

UMaphumulo (1993:59) enganekwaneni ethi *UMusukunaka insizwa enhle* uthi kwabe kunensizwa enhle igama layo kwabe kunguMusukunaka Msweli eyabe izalwa ngumfelokazi. Le nsizwa ngenkathi ikhula yenza isivumelwano nonina sokuthi ngeke iganwe yintombi eyokudla ukudla okuphekwe ngunina wayo. Langa lithize le nsizwa isifuna ukuganwa kwakufika izintombi zitheleka ubuthaphuthaphu kodwa unina kaMusukunaka wayethi uma ezipha ukudla zikudle. Uma sezikudlile ukudla unina wayeya lapho kukhona indodana yakhe ayitshele ukuthi:

“Musukunaka ndodana yami. Abefikile amantombazane ezokubona.” “Mama kungabe uphekile?” “Ukudla ndodana yami Msweli?” “Kungabe bakudlile yini? Yebo, yebo, ndodana yami!” “Ngakho-ke baphindise bonke emumva.”

(Maphumulo,
1993:59)

Langa lithize kwafika olunye uhlobo lwamantombazane olwabe luziphathele okwalo ukudla. Kwakuthi angawaphakela abese eyakubonga ukudla kukanina

kaMusukunaka kwakwala ngisho esewancenga esewanikeze nendawo yokulala lutho izintombi ukukuvuma ukudla. Unina kaMusukunaka wabesehamba eya elawini likaMusukunaka eyombikela ukuthi amantombazane awakudlanga ukudla abekuphekile. UMusukunaka wathi:

“Ngakho-ke batshele bangene phakathi.”

(Maphumulo,
1993:59)

Ubuhlakani obenziwe ilaba balingiswa besifazane ukuthi bangakudli ukudla okuphekwe ngunina kaMusukunaka. Into eyenza ukuthi bangalambi ukuthi babeziphathele okwabo ukudla bakufihla ngaphansi kwezihlahla ngaphandle komuzi babe vuka njalo ebusuku bengasabonwa muntu bayokudla ukudla kwabo. Siyabuthola ubuhlakani lobu obushiwo nguCurrie (1998:60) uma ethi kweminye yemibhalo kukhona lapho kuvezwa abantu besifazane njengabalingiswa abayizihlabani. Lama ntombazane nawo abenzile ubuhlakani ngokuthi aziphathele okwawo ukudla angakudli lokho okuphekwe ngunina kaMusukunaka. Ifeministi naretholoji yenza kube sobala ukubaluleka komxoxi. Ithi umxoxi wenoveli noma wenganekwane ubalulekile ngokuthi angabi nokubandlulula ngokobulili. Abalingiswa bomxoxi kufanele kube ngabantu ababumbeke kahle kungabi nokwehliswa kwesithunzi sabantu besifazane (Currie, 1998:61).

UCurrie (1998:62) uqhubeka uthi ngale njulalwazi bonke abantu abangabalingiswa bayefana kungaba owesilisa noma owesifazane futhi nezenzo zabo kumele zifane ngokungacwasani ngokobulili. Into ebalulekile le njulalwazi elwisana nayo izenzo zababhali abangabantu besilisa abavamise ukuthi uma bebumba abalingiswa babo bababumbe ngendlela enokucwasana ngokobulili.

Ifeministi naretholoji iyalwisana nabantu besilisa abazibona bengabantu abangcono kunabesifazane.

UMhlongo (1991:54) enganekwaneni ethi *UNkamunonkazana noNomnoyana* uthi kwabe kukhona amantombazane amabili ayizelamani ayevakashele kwamalume wawo amagama awo kunguNkamunonkazana noNomnoyana. Unina wawalayela indlela wathi nizohamba niqonde ngakuleyantaba esho ekhomba ngomunwe. Ngiyaniyala nginidonsa ngendlebe. Nisize nithi uma nifika ngaphansi kwaleyantaba nithathe indlela eya ngasesandleni sobunxele. Nize ningalokothi nithathe indlela eya ngasesandleni sokudla ngoba leyo iya emzini wezimu (Mhlongo, 1991:54).

Nangempela ahamba amantombazane kuthe esese ndleleni aqala aphikisana esekhohliwe ukuthi konje uthe unina iyiphi indlela okufanela bahambe ngayo. Baphikisana lapho lena endala okungu Nkamunonkazana ithi uthena umama asibohamba ngendlela engakwesokudla ngoba lena engakwesokunxele iqonde emzini wezimu (Mhlongo, 1991:54).

Kuthe uNomnoyana ngoba engathandi ukukhuluma futhi eyingane wavele wazithulela bangena indlela. Kanti ababuzanga elangeni le ndlela abayithathayo iyona ebayisa emzini wezimu. Kulapho bazithela khona emzini wezimu elajabula lafa ngokubona inyama iziletha emzini walo.

Le nganekwane ethi *UNkamunonkazana noNomnoyana* isibonisa lokhu okwenza ifemenisti narethologi ilwisane nakho. Laba balingiswa besifazane uNkamunonkazane kanye noNomnoyana sivezelwa bona bengabalingiswa besifazane abayiziphukuphuku. Laba balingiswa baba nokuphikisana endleleni lapho bengasazi ukuthi unina ubalayele wathini indlela. Kodwa sithola ukuthi laba

balingiswa baze bayozithela emzini wezimu ngenxa yobuphukuphuku abavezwe beyibo.

Le njulalwazi yefemenisti naretholoji iyalwisana namasu abaxoxi okungabantu besilisa ababeka kabi abalingiswa babantu besifazane. Nasezinganekwaneni ezixoxwayo siyathola ukuthi iningi lazo imvamisa liveza abalingiswa besifazane bengabantu abayizahluleki abangakwazi ukucabanga kanti ezinye zibaveze bengabalingiswa abangamaqhawe.

2.3.2 Injulalwazi yejenda soshiyalizeshini (*Gender socialization*)

Injulalwazi yesibili esizosebenzela phezu kwayo injulalwazi ebizwa ngokuthi ijenda soshiyalizeshini. UThorne (1993: 19) uthi isiko likama indima enkulu kakhulu mayelana nezinto okufanele zenziwe eziqondene nalobo bulili. Ngakho ukucwasana ngokobulili kuyinto evela emasikweni.

UMabuya (1988:18) enganekwaneni ethi *Izigemegeme zentombazane eyabe iyogana* usixoxela ngentombazane eyabe iyogana eyalwa ngunina ukuthi ingalokothi ingene indlini esindwe ngobulongwe benkomo. Kufanele ingene kuleyo esindwe ngobulongwe bezinkukhu. Ithe ingafika endlini esindwe ngobulongwe bezinkukhu yahlangabezana nephunga elalinuka phu! kungahlaleki endlini.

NgokukaThorne (1993:19) isiko liklama indima enkulu kakhulu mayelana nezinto okufanele zenziwe eziqondene nalobo bulili. Ngiyamvumela ngoba le nganekwane ethi *Izigemegeme zentombazane eyabe iyogana* sithola isiko liklama indima enkulu. Le ntombazane izithola isingena endlini enephunga elinuka phu!

ngenxa yokuthi isiko liyiphoqile ukuthi ingene endlini esindwe ngobulongwe bezinkukhu.

Kanti uFranklin (1996:25) yena uphawula ukuthi ijenda soshializeshini injulalwazi echaza ukuthi ukuqala kokucwasana ngokobulili kuyinto eqala ekhaya, kulandele esikoleni kanye nangezinto zokuxhumana ezahlukene. Uqhubeka uthi umntwana uqala ukwehlukani ngokobulili esazelwe ngezingubo asuke ezimbathile. Kuba nezinto umntwana atshelwa zona ezihambisana nobulili asuke eyibona okumele azenze nokungamele ukuthi azenze ngoba lokho kusuke kungahambisani nalobo bulili ayibona.

Uma singaphinde sibheke uMaphumulo (1993:59) enganekwaneni ethi *UMusukunaka insizwa enhle* sithola ukuthi umama kaMusukunaka watshela uMusukunaka esemncane ukuthi intombazane eyomgana ngeke ize ikudle ukudla okuphekwe nguyena unina. Kuthiwa unina kaMusukunaka wayepheka ukudla okumnandi okuconsisa amathe kodwa ngalokho akutshele indodana yakhe isencane ukuthi intombi eyodla ukudla akuphekile ngeke imgane. Kuthe esekhulile uMusukunaka ezintombi ezabe zifuna ukumgana uma nje zike zadla ukudla okuphekwe ngunina zaziphindiselwa emumva zingabe zisambona ngisho nokumbona.

Lokhu okushiwo nguFrankline (1996:59) uma ethi kuba nezinto umntwana atshelwa zona ezihambisana nobulili asuke eyibona okumele azenze nokungamele ukuthi azenze ngoba lokho kusuke kungahambisani nalobo bulili ayibona. Ngiyavumelana kakhulu nalokho ngoba uma sibheka le nganekwane ethi *uMusukunaka*, uMusukunaka uqale ukuthi akuzwe esemncane futhi etshelwa ekhaya ukuthi intombazane eyomgana akufanele ukuthi idle ukudla okuphekwe ngunina.

UNtshinga (1996:24) uthi abesilisa nabesifazane banomehluko ekusebenziseni ulimi. Abantu besifazane banendlela yabo yokukhuluma eyehlukile uma beqhathaniswa nabesilisa. Ulimi olusetshenziswa ngabantu besifazane akulona ulimi abathi uma belusebenzisa babe nenkululeko njengabantu besilisa abavele bakhulume baqondise ngqo kulokho abakushoyo. UNtshinga (1996:25) uqhubeka uthi abantu besifazane uma bekhuluma emphakathini kuba nokwehliswa kwesithunzi emphakathini abanawo amandla okuzikhulumela mayelana nezinkinga abasuke bebhekene nazo.

UXulu noNtuli (1997:7) enganekwaneni ethi *Isilwane samazolo* bathi kwabe kukhona intombazane okuthiwa nguMbuyi eyabe ivamise ukulinda izinyoni emasimini kayise. UMbuyi lona wayejwayela ukuphatha ukudla uma eya emasimini ngelinye ilanga wezwa ngezwi lithi:

“Ngilande ngesaba amazolo, ngesaba utshovo.

(Xulu noNtuli, 1997:7)

Wamangala ngoba kwakungakafiki muntu lapho ikakhulu ekuseni kangaka esayeyethisile. Wangena esikhotheni efuna umnikazi wezwi kanti isilwane esathatha sathi ngesaba amazolo ngesaba utshovo. UMbuyi wasiphakamisa isilwane wasisa edlangaleni lokulinda amabele wathi nje esasibeke phansi saqala sambuza ukuthi:

“Okukabani lokhu kudla?”

(Xulu noNtuli, 1997:7)

UMbuyi wazonela ngokuthi asiphendule athi okwakhe ukudla sase sithi:

“Uzokudla nini? Lokhu kudla ngoba mina ngikufuna manje.”

(Xulu noNtuli, 1997:7)

Ngokusesaba wakuthatha wakunika sona isilwane sakudla sakuqeda ukudla kwakhe. Lesi silwane sabe sesilokhu sifika njalo sizokudla ukudla kwale ntombazane. Le ntombazane yabe ingasho kubo ukuthi kukhona isilwane esiyihluphayo emasimini kwaze kwabonakala ngoba isizacile. Isenzo sikaMbuyi sifakazela lokhu okushiwo nguNtshinga (1996:27) uma ethi abantu besifazane uma bekhuluma emphakathini kuba nokwehliswa kwesithunzi emphakathini abanawo amandla okuzikhulumela mayelana nezinkinga abasuke bebhekene nazo. UMbuyi simthola engumuntu wesifazane owesabayo ukuzikhulumela mayelana nenkinga abhekene nayo yesilwane okuthi njalo uma esemasimini simdlele ukudla kwakhe.

UNtshinga (1996:28) uqhubeka uthi abantu besifazane bakhuluma ngendlela eba nesizotha esidala ubumbano emphakathini kanti abantu besilisa bona bakhuluma njengabantu abanamandla kanye negunya lokushaya umthetho.

Sithola uyise kaMbuyi ebuza indodakazi yakhe naseyibona isizacile ukuthi ngabe idliwa yini. Kuyilapho uMbuyi ayesethola isibindi sokuthi akwazi ukuzikhulumela mayelana nalesi silwane esabe sidla ukudla kwakhe emasimini. Ngendlela uyise athukuthela ngayo wanquma ukuvuka ngakusasa ukuthi anikele emasimini eyosihlasela lesi silwane esihlupha umntwana wakhe. Ngaleyo ndlela siyakuthola lokhu okushiwo nguNtshinga (1996:28) uma ethi abantu besilisa bona bakhuluma njengabantu abanamandla kanye negunya lokushaya umthetho. Uyise kaMbuyi ngendlela akhuluma ngayo ukhombisa ukuba namandla okunqoba isilwane esabe sidla ukudla kukaMbuyi emasimini.

UNtshinga (1996:30) uthi ngokungabi nawo amandla okuzikhulumela kubantu besifazane baze basebenzise izaga nezisho ukuze badlulise lowo myalezo emphakathini mayelana nezinto ezingabaphethe kahle. NgokukaNtshinga izaga nezisho ziyinkulumo ebalulekile kakhulu emasikweni. Abantu besifazane bakhuluma ngezaga nezisho ukuze baveze uvo lwabo mayelana nokungalingani okuphakathi kwabesilisa kanye nabesifazane.

UNtshinga (1996:30) uphawula ukuthi abantu besifazane bavamise ukungalalelwa emphakathini. Ukuze badlulise intukuthelo yabo bavele baqambe isaga noma isisho ukuze badlulise umyalezo walokho okungabaphethe kahle.

UXulu noNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* bathi kwabe kukhona inyoni eyafikela inkosikazi ethize izilimela emasimini yathi:

“E bo! Ebo! Umhlabathi kababa lona olinywa amavila awuliywa yizikhuthali. Mbe mbe amagade phoqo phoqo imiphini shwi shwi imbewu, saka saka kubalele ilanga bhu bhu kubhule abavuni, nangatholi naze. Ngabe nidla amasi ami?”

(Xulu
noNtuli,1997:42)

Le nkosikazi yathi ifika le ndaba yabe iyibikela umyeni wayo. Umyeni wayiphikisa wathi inamanga. Ngakusasa bavuka sebenikela khona emasimini kanye nomyeni wakhe yaphinda futhi inyoni yabaculela. Isenzo salomuntu wesilisa ongumyeni walo nkosikazi sifakazela lokhu okuphawulwa nguNtshinga (1996: 30) uma ethi abantu besifazane bavamise ukungalalelwa emphakathini.

Ukuze badlulise intukuthelo yabo bavele baqambe isaga noma isisho ukuze badlulise umyalezo walokho okungabaphethe kahle. Umyeni wale nkosikazi ukhombise ngokusobala ukuthi akayilaleli inkinga ayitshelwa ngumkakhe uyamphikisa uthi unamanga. Ukuze akholwe kahle ukuthi lokho kuliqiniso wavuka naye ngakusasa waya emasimini ukuyozizwela kahle lenyoni eyabe iculela umkakhe.

UFausto-Sterling (2000:48) uthi isikole naso siklama indima enkulu ekwehlukaniseni ubulili lapho othisha befundisa khona abantwana. Isikhathi esiningi ezikoleni kukhona inkolelo yokuthi abantwana abangabafana ibona abakhaliphe kakhulu ezifundweni zobuchwepheshe kanye nezezibalo. Abantu besifazane akuvamisile ukuthi bathathwe njengabantu abakhaliphile ezifundweni zobuchwepheshe kanye nezezibalo. Imvamisa abantu besilisa othisha baye babagqugquzele ukuthi benze izifundo zobunjiniyela. Abafundi abangabantu besifazane imvamisa basebenza imisebenzi yobuhlelengikazi. Kanti abanye babo imvamisa bayayekiswa isikole kuthiwe abasebenze bagade amakhaya lokho okungavamisile kubantu besilisa.

KuNtuli noMakhambeni (1998:20) enganekwaneni ethi *ULangalassenhla noLangalasezansi* sithola abantu besilisa uLangalassenhla kanye noLangalasezansi bevezwa njengabantu abahlakaniphile. Ukuhlakanipha kwabo kubadonsela ukuthi kube nokuhlukumezeka okuba sohlangothini lwabantu besifazane. ULangalassenhla simthola ethatha ubukhosi ngokuhlakanipha kodwa uthe uma umfowabo ethi uzokhuleka kuye wamxoshisa okwenja wathumba nonkosikazi kamfowabo kanye nezingane zakhe. Lobu bukhosi abutholile uLangalassenhla kuyavela ukuthi wabunikwa inkosazane eyathi ingamnika bona nayo wangayiphatha kahle yaze yagcina isithole iziqalekiso ezazivela kwabaphansi

ngenxa yokuthi ihlulekile ikukhetha umuntu owayezokuba yiNkosi yesizwe. Le Nkosazane uma ilandisa uLangalasezansi ithi:

“Ngasiza umfowenu uLangalasehla ohambeni lwakhe. Ngambonisa nezindlela zokuphumelela ekuthatheni ubukhosana nobukhosi. Wathi angaphumelela bavuka ububi bakhe azalwa nabo. Wavukelwa umona. Ngathi ngiyamkhuza wangixoshisa okwenja. Ngalandelwa iziqalekiso. Ngaphenduka impumputhe ngoba ngehlulekile ukukhetha umholi weqiniso.”

(Ntuli noMakhambeni,
1998:20)

Lapha kule nganekwane ethi *ULangalasehla noLangalasezansi* siyathola ukuthi umuntu wesifazane uvezwa njengomuntu ongahlakaniphile ikakhulukazi uma ethatha izinqumo. Nakhu sibona le nkosazane ivezwe njengomuntu wesifazane oyisahluleki ongakwazanga ukukhetha umuntu ozokuba yiNkosi abuse isizwe. Le nkosazane siyizwa isikhala nangeziqalekiso eyazithola ngenxa yokuhluleka kwayo ukuthi ikhethe iNkosi. Yathola ukuthi amehlo ayo asithwe ubhici yangabe isakwazi ngisho nokuthi ibone.

UMagwaza (2001:51) uphawula uthi isiko ilona elibanga incindezelo kubantu besifazane. Isiko liphoqa abantu besifazane ukuthi bahloniphe imithetho esuke ishaywa ngabantu besilisa bangaphikisani naleyo mthetho. NgokukaMagwaza (2001:51) abantu besifazane ukuze babe nesithunzi, ukuhlonipheka kanye namalungelo amele bona kufanele bahlale njalo benokuthula uma abantu besilisa beshaya imithetho. Ukuthula komuntu wesifazane ngokwesiko kusuke kuchaza ukuhlonipha. UMagwaza uchaza ubulili njengento eqhakambisa ukubaluleka

kwamandla abantu besilisa. Abantu besilisa baba namandla amakhulu okulawula umthetho bese isiko liphoqa abantu besifazane ukuthi babe nokuthula balandele lowo mthetho osuke ulawulwa ngabantu besilisa.

UMabuya (1988:32) enganekwaneni ethi *UMhlophekazi* uthi kwabe kukhona intombazane enhle eyabe izalwa yiNkosi igama layo kunguMhlophekazi. Kodwa wayengathandi ukuyogana. Kanti zonke izinsizwa zabe zimthanda zifisa sengathi zingaganwa nguyena. Le ntokazi oyise nonina base beyinakashela ngokuthi igane khona bezothi beqamba befa babe sebezidlile izinkomo zayo. Izinsizwa zabe zingamubekile phansi zimeshela ngapha nangapha uMhlophekazi. Kuthe ngelinye ilanga le ntokazi yabe isinquma ukuthi izithulele nakunoma ngabe iyiphi insizwa eyikhulumisayo. Ngokunquma ukuzithulela kwale ntokazi kwabe kukhombisa inhlonipho eyabe inayo ngabantu besilisa. Yayenqena ukulokhu iqagulisana nabo ngamazwi uma beyeshela.

Izinsizwa aziyekanga ukulokhu ziyilandela le ntokazi ngoba kwase kunqunywe ukuthi insizwa eyoba nenhlanhla yokuthi ikhulunyiswe nguMhlophekazi inyona eyobe isimthatha kube ngumkayo. Kuthe ngelinye ilanga kwaqhamuka wonke amantombazane ephethe amageja eyohlakula ehuba ethi:

“Inkomo kadade iyo!
Hhayivuke, hhayivuke.”

(Mabuya, 1988:32)

Nayo le ntokazi yasuka yayongena kuwona lo mshungu wezintombi. Bahlabelela kamnandi. Kwathi lapho izinsizwa sezisondela wabe esethula uMhlophekazi ekhombisa ukuzihlonipha. Kwakwala noma zithi zenza iqhinga lokuyihlekisa le ntokazi kodwa lutho yayizithulela ingasho lutho.

Okuphawulwa nguMagwaza (2001:52) ngokuthi isiko ilona elibanga ingcindezelo kubantu besifazane. Liphoba abantu besifazane ukuthi bahloniphe imithetho esuke ishaywa ngabantu besilisa bangaphikisani naleyo mthetho. Siyakubona kwenzeka nakulentokazi okuthiwa nguMhlophekazi okusempeleni yena akakufuni ukugana. Kodwa ngokuthi uhlonipha isiko okuyilona elimphoqayo ukuthi agane ukhetha ukuthi azithulele kuzona zonke izinsizwa ezimeshelayo.

Phezu kokuthi anqume ukuthi azihloniphe ngokuthi athule angasho lutho ezinsizweni ezimeshelayo kuba khona umgomo abekelwa wona yisiko wokuthi noma ngabe iyiphi insizwa ayoyikhulumisa uyobe eseyigana. Nakho-ke sekwenzeka kuqhamuka insizwa imanikiniki isiphula ummbila ohlakulwa nguMhlophekazi nokwamenza wangakwazi ukuzibamba wacina esekhulumile. Ukukhuluma kwakhe eyikhuza le nsizwa ngeyabe ikwenza kwamholela ekutheni agcine esegane yona le nsizwa ngenxa yokuthi useze wayikhulumisa. Lokhu kusikhombisa ngokusobala ukuthi abantu besifazane bathola ukugcindezeleka okukhulu okuvela emasikweni okuyiwona abanikezela ukuthi bahloniphe noma yini ebekwa ngabantu besilisa.

Ngokwesiko umuntu wesilisa nguyena muntu obalulekile kakhulu emndenini lokho umuntu wesifazane uqala ukuthi akufundiswe esemncane. UMagwaza (2001) uthi ukuze abantu besifazane bakwazi ukuhlonipha amasiko ngaso sonke isikhathi kumele balandele izimfundiso abazithola ezinganekwaneni abazixoxelwayo ezibafundisa ngokuhlonishwa kwamasiko kanye nokubaluleka kwamandla abantu besilisa emphakathini.

UMabuya (1988:15) enganekwaneni ethi *Inyoni yakwaGuma* usixoxela ngesizwe sakwaGuma esabe sinenyoni enkulu eyabaqedela amanzi kuyona yonke imifula yakuleyondawo. Kwathi langa limbe le nyoni yahlangabezana nenkosikazi eyabe

ifuna amanzi ehlathini yabe isimbuza ukuthi ifunani yasho ukuthi ifuna amanzi. Le nyoni yamdabukela lo muntu wesifazane yabe isimpotshozela amanzi yacula yathi:

“KwaGuma mamu
Ungabatshel’ abakwaGuma
Ngomhloshazana mamu!”
(Mabuya, 1988:15)

Inkosikazi yathembisa ukuthi ngeke ibatshela abakwaGuma ngalendaba yalenyoni emuphe amanzi. Kuthe ngelinye ilanga abakwaGuma beyincenga inkosikazi yagcina isilikhulumile iqiniso lokuthi amanzi iwaphiwa inyoni. Ithe ingabuyela futhi inkosikazi ithi iyofuna amanzi kulenyoni yabe isiyijeziza ngokuyishaya iyilimaze ngokungabi nasifuba kwayo. Kwathiwa mayihlome kuyohlaselwa inyoni esicishe yabulala umuntu wakwaGuma. Aphuma amadoda ayohlasela inyoni ayicinga aze ayithola. Amadoda ayeseyibulala inyoni. Kwase kuqhamuka amanzi emfuleni aphinde aba maningi futhi. Bajabula abantu bakwaGuma seyifile inyoni enkulu eyabe iqeda amanzi abo.

Kule nganekwane siyathola ukuthi umuntu wesifazane uvezwe njengomlingiswa oyigwala. Abalingiswa okuyibona abavezwa njengamaqhawe ngabantu besilisa abakwazile ukuthi banqobe inyoni eyabe iluhlupho emphakathini ibaqedela amanzi emfuleni. Lokhu kuvezwa komlingiswa wesifazane eligwala bese kuqhakambiswa ubuqhawe bomuntu wesilisa kusinikeza isithombe salokhu okushowo nguMagwaza (2001:52) uma ethi umuntu wesifazane uqala ukuthi afundiswe esemncane ukuthi umuntu wesilisa uyena oyinhloko yekhaya kanye nokubaluleka kwamandla omuntu wesilisa. Siyathola kule nganekwane ukuthi

amandla abantu besilisa iwona aqhakambiswayo. Iwona enze ukuthi kubuye ngisho namanzi abekade esabaphelele ngokuthi bahlasele inyoni bayibulale.

UPreves (2003:19) uthi ezokuxhumana ezinjengemisakazo, omabonakude nakho kubamba iqhaza elikhulu ekuletheni ukuzehlukanisa ngokobulili. Uthi ezokuxhumana izona eziletha imfundiso yokuthi uma ubulili bakho bungafani nobomunye kumele uziqhelelanise nalobo bulili bese uzisondeza kakhulu kulobo bulili osuke uyibona. Ukubandlululana ngokobulili kuyinto evamise kakhulu kwezokuxhumana njengemidlalo abavamise ukuyidlala. Umuntu wesilisa kuba nguyeyi oba yinhloko yekhaya futhi wonke amandla akulowo mndeni asuke ephethwe nguyena.

UMabuya (1988:12) enganekwaneni ethi *UBuhlaluse beNkosi* uxoxa ngendodakazi yeNkosi eyabe iyinhle kungathi ubuhlalu. Le ntombazane yabe inezesheli eziningi ngaphezulu kwawo wonke amantombazane asendaweni. Ngakho-ke izintombi zaba nomona zase zimzonda uBuhlaluse. Kwathi ngelinye ilanga zangquma ukuthi ziyombiza sengathi ziyotapa ubumba kanti zona ziyazi ukuthi zihloseni ngalolohambo.

Ngokungazi wavuma uBuhlaluse kwahanjwa bathe sebesemtatsheni zaqala zamba umgodini izintombi zibe zicula. Kanti zimba umgodini ezizogqiba kuwo uBuhlaluse nangempela zamgqiba emgodini. Zahamba zaya emakhaya zafike zabika amanga eNkosini zathi uBuhlaluse uvele wanyamalala zangamazi ukuthi ushone kuphi. Kwafunwa kwaze kwakhathalwa nabantu bakuleso sizwe babekhunganathekile ngokulahleka kwale ntombi eyabe iyinhle kangaka.

Amazwi kaPreves (2003:19) athi ezokuxhumana izona eziletha imfundiso yokuthi uma ubulili bakho bungafani nobomunye kumele uziqhelelanise nalobo bulili bese uzisondeza kakhulu kulobo bulili osuke uyibona. Ayafakazeleka nalokhu

okushiwo nguMabuya (1988:12) lapho ethi uBuhlaluse wavuma ukuhamba nezintombi ezabe zimcele ukuthi ngelinye ilanga aboya emtatsheni wobumba. Lokhu kuvuma kukaBuhlaluse ezintombini kufakazela ukuthi wayengumuntu wesifazane okholelwayo ukuthi kumele azisondeze kulobo bulili ayibo. Nakhu simthola eseziphonsa engozini yokuvuma ukuthi aye emtatsheni wobumba namantombazane eyesembophele uzungu ngenxa yomona ngobuhle bakhe.

UWharton (2005:28) ubona ukuthi imfundiso yamasiko iyona ebalulekile kakhulu ekwehlukanisweni ngokobulili. Umntwana wesilisa ufundiswa esemncane ukuthi kumele alandele maphi amasiko asuke ehambisana nobulili asuke eyibona. Umntwana wesifazane ufundiswa imisebenzi yokupheka, ukushanela neminye imisebenzi ehambisana nabantu besifazane. Uma umntwana kungowesilisa kuthiwa akalungise igceke asike notshani afundiswe nokuthi nguyena muntu obalulekile ekushayeni imithetho ngaphezu komuntu wesifazane.

NgokukaLucal noBlackstone (2007:27) ijenda soshayilizeshini iphawula ukuthi ukuqala kokucwaswana ngokobulili kuqala lapho umntwana esefundisiwe ngokumele akwenze okuqondene nobulili asuke eyibona. Kuqala kubekhona inzondo ebakhona phakathi kobulili obungafani. Abantu besilisa bazibona bengcono futhi behlakaniphile kunabantu besifazane. Abantu besifazane bahlala njalo bezibona bengabantu okumele bathobele imithetho yabantu besilisa. Ngaso sonke isikhathi abantu besifazane baba nokuzibukela phansi bazizwe bengamukelekile emphakathini uma kuthathwa izinqumo. Ezabo akuvamile ukuthi zithathwe njengezinqumo ezibalulekile.

UMabuya (1988:3) enganekwaneni ethi *UMafuthakazana* uxoxa ngensizwa eyaqonywa yabe isiganwa. Kwathi ngolunye usuku le nsizwa yafikelwa ngumcabango wokuyovakashela ekhweni. Yatshela unina mayelana nalowo

mcabango wayo. Kodwa unina wayinikeza iziyalo zokuthi uma iphuza endleleni ingalokothi iphuze iguqe ngedolo. Le nsizwa ayizange izilandele iziyalo zikanina ngoba yathi ifika emfuleni yabe iphuza iguqe ngedolo. Ithe ingaqeda ukuphuza yabe isiphenduka umkhome yaphindela ekhaya isingumkhome. Unina wathi uyazama ukuthola izinyanga ezizokwelapha indodana yakhe eyabe isiphenduke umkhome lutho izinyanga zahluleka.

Le nganekwane isinikeza isifundo sokuthi abantu besilisa bazibona kuyibona okumele bashaye imithetho. Buka nje le nsizwa isiphenduke umkhome ngenxa yokungazithobeli iziyalo zikanina ngoba engumuntu wesifazane.

Indlela umntwana okumele apha ngayo uyifunda esemncane. Umntwana wesilisa uma ekhala kuvamiswe ukuthiwa indoda ayikhali kufanele ibe nesibindi lokho umntwana uqala ukuba akuzwe esemncane. Imidlalo okumele idlalwe ngabantwana nayo iyehluka ngokobulili. Abantwana besilisa kuvamise ukuthi bathengelwe izimoto kanti abantwana besifazane kuvamise ukuthi bathengelwe onodoli ukuthi badlale ngabo. Lokho kwehlukani swa ngokwemidlalo kuvamise ukuthi kulethe umthelela wokuthi umsebenzi womuntu wesifazane ukuzala bese begada abantwana.

UMsimang (1991:60) enganekwaneni ethi *USondonzima* ukhuluma ngendlovu eyabe iyisidlakudla igama layo kuthiwa nguSondonzima. Ngelinye ilanga yahamba ingakutholi ukudla yafika emzini okuthiwa ikwaNanana ozalwa nguSelesele. Yafika abantwana bakaNanana kaSelesele yabagwinya indlovu yasutha yazihambela.

Uthe engafica bengekho abantwana bakhe uNanana wathukuthela wacabanga isu okumele alenze. Wathatha isiphuku wasibophela emzimbeni wakhe wathatha izimbiza wazibophela emzimbeni wakhe. Wathatha umukhwa nawo futhi

wawubophela. Wabesethatha uzwathi nezinkuni wanikela khona. Uthe engafika wabuza izindlovu ukuthi ngubani othathe abantwana bakhe. Kwatholakala ukuthi nguSondonzima wagcina ngokuthi amgwinye naye. Wathi esengaphakathi esiswini wasika isisu sikaSondonzima wabasa waze wafa uSondonzima. Ekugcineni kwaphuma imfuyo kanye nabantu abaningi ababe dliwe nguye uSondonzima.

Inganekwane kaMsimang (1991:60) ethi *uSondonzima* isifundisa kabanzi ngokubaluleka komsebenzi womuntu wesifazane. Uma injulalwazi Ijenda soshiyalizeshini ithi umuntu wesifazane uma esemncane unikezwa ithoyizi elingu nodoli adlale ngalo. Nakule nganekwane ethi *uSondonzima* sithola umuntu wesifazane ekwazi ukuthi azihluphe mayelana nabantwana bakhe abagwinywe yindlovu. Lokhu okwenziwa nguNanana kaSelesele kusinikeza ubufakazi bokuthi umsebenzi womuntu wesifazane ukuzala bese egada izingane.

Ijenda soshalizeshini injulalwazi ebheka ukuthi kungani abalingiswa besifazane bevezwa bengabalingiswa abaphila impilo engafani neyabesilisa.

2.4 Isiphetho

Kulesi sahluko besiphawula kabanzi ngezindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisekelo socwaningo lonke. Sitholile ukuthi ikhwalithethivu iyindlela ebalulekile futhi ephumelelayo ekuboneni izici ezingabonakali ezifana nobulili. Siphinde sathola nokuthi ikhwalithethivu iyindlela ehlelekile ekuphenduleni imibuzo ngoba izimpendulo zakhona ziyachazwa ngakho ke ibaluleke kakhulu ekuqoqeni ubufakazi.

Injulalwazi ifeministi naretholoji isibonisa ukuthi ulimi olusetshenziswa ngabaxoxi abangabantu besilisa uma bechaza ngabantu besifazane kuba ulimi olunobandlululo phakathi kobulili obubili. Abantu besifazane invamisa izenzo

zabo zibukelwa phansi kuqhakambiswe lokho okwenziwe ngabantu besilisa kakhulu. Lolu limi oluvamise ukusetshenziswa emibhalweni olugxeka abantu besifazane luvamise ukuthi luvele kakhulu ngasohlangothini oluthinta amasiko. Kuvamisile ukuthi ezindabeni ezixoxwayo kube nokubukeleka phansi kwesithunzi sabantu besifazane. Into eyenza ukuthi isithunzi sabantu besifazane singahlonipheki amasiko okuyiwona aletha kakhulu ukucindezeleka kwezenzo zabo.

Injulalwazi ijenda soshiyalizeshini yona isivezela ukuthi ukucwasana ngokobulili akuyona into eba segazini lomuntu kepha kungumkhuba ovela emasikweni. Umntwana uqala ukwehlukaniswa ngokobulili esazelwe ngezingubo asuke ezimbathile. Kuba nezinto umntwana atshelwa zona ezihambisana nobulili asuke eyibona okumele azenze nokungamele ukuthi azenze ngoba lokho kusuke kungahambisani nalobo bulili ayibona. Uma ubulili bakho bungafani nobomunye kumele uziqhelelanise nalobo bulili bese uzisondeza kakhulu kulobo bulili osuke uyibona.

ISAHLUKO SESITHATHU

IZINHLOBO ZABALINGISWA BESIFAZANE EZINGANEKWANENI

3.1 Isingeniso

Kulesi sahluko kuzobhekwa izinhlobo zabalingiswa besifazane esibathola ezinganekwaneni. Indlela okuzokwenziwa ngayo kuzobhekwa ukuthi abalingiswa besifazane bavezwa bewuhlobo olunjani uma bevezwa ngezigaba zabo ezinganekwaneni zesiZulu. Kulesi sahluko asibheki izinhlobo zabalingiswa abayisicaba kanye nabayindilinga kepha sizobheka izinhlobo zabalingiswa besifazane ngezigaba zabo.

3.2 Izinhlobo zabalingiswa besifazane

UMadi (2001:19) uthi izinhlobo zabalingiswa zihlukene kathathu, kukhona abakhulu, kukhona abelekelelayo, bese kuba khona abalingiswa abancane. Abalingiswa abakhulu imvamisa banezimpawu eziningana futhi bayakhula ngenxa yezinto eziningi abazenzayo.

3.2.1 Abalingiswa besifazane abangamantombazane

UMsimang (1975:13) uthi intombazane ihlonipha nalapho ingeyukuganela khona. UXulu noNtuli (1997:7) enganekwaneni ethi *Isilwane samazolo* bayavumelana nalokho uma bethi kwakukhona intombazane igama layo kunguMbuyi le ntombazane yayiyodwa kwabo uyise engenaye umfana. UMbuyi wayelinda izinyoni emasimini akubo ayesezinkalweni.

Kwathi ngelinye ilanga kusekuseni uMbuyi esambethe esayeyethisile wezwa izwi limemeza lithi:

“Ngilande ngesaba amazolo, ngesaba utshovo.”

(Xulu noNtuli, 1997:7)

UMbuyi wamangala ngoba kwakungafiki muntu lapho ikakhulukazi ekuseni. Wangena esikhotheni eyofuna umnikazi wezwi. Wethuka efica isilwanyana esathatha sathi:

Ngesaba amazolo, ngesaba utshovo.
(Xulu noNtuli, 1997:7)

UMbuyi nakuba engasazi lesi silwane ukuthi ngesakwabani kodwa njengoba wayengumuntu wesifazane onenhlonipho wasithatha wasiphakamisa wasisa edlangaleni lokulinda amabele. Wathi angasibeka phansi sabuza sathi:

“Okukabani lokhu kudla?”
(Xulu noNtuli, 1997:7)

UMbuyi wasiphendula wathi okwami sambuza nokuthi uzokudla nini ngoba sona sikufuna manje. UMBuyi wakuthatha ukudla wakunika isilwane ngoba esihlonipha. Sona sakudla sakuqothula savalelisa ngokuthi angasicebi ekhaya. Nangempela uMBuyi wawahlonipha amazwi esilwane akazange asicebe kubo.

UCele (2012: 427) uthi amantombazane aphathwa ngesandla esithe ukuqina ngoba aluhlanga olufecekayo ahlale ebekwe esweni eqashwe ngeso lokhozi. Ekhaya likaMBuyi babehlala njalo bemqaphe ngeso lokhozi uMBuyi. Kwathi ngelinye ilanga bambuza onina bathi:

“Mntanami wonda kangaka awukudli yini
ukudla kwakho uma ulinde emasimini?”
(Xulu noNtuli,
1997:7)

Isilwane sasilokhu siwuphinda lomkhuba. UMBuyi wabalandisa ekhaya yonke indaba yesilwane wabatshela nokuthi sasimphoqa nokuthi asiphe ukudla kwakhe.

Wabatshela ukuthi kuze kube imanje ukudla kwakhe kudliwa yilesi silwane futhi samcela ukuthi angasicebi ekhaya.

Kwathi lingakaphumi ilanga uyise kaMbuyi wayesecashe ensimini. Wathi ukuba afike uMbuyi kwazwakala izwi limbiza lithi:

“Yiza lapha ungilande ngesaba amazolo
ngesaba utshovo!”

(Xulu noNtuli,
1997:7)

UCele (2012:427) uqhubeka uthi uma ekhaya kugadwa intombazane kusuke kwesatshelwa ukuthi uma ike yaphunyuka esandleni, iyafa ibe njengokhamba olufa lungaqhazeki. Ngesikhathi uMbuyi esebatshelile ekhaya ngesilwane esimkhathazayo uyise kaMbuyi wanquma ukuthi uzozubuyisela kusona ngokusishaya asibulale isilwane. Nangempela wasishaya wasibulala ethi kanti umntanami usecishe wafa ebulawa ukungadli kanti ukudla kwakhe kudliwa nguwe.

UXulu (2014:68) uthi amanye amantombazane akhula kanzima, abhekene nalo lonke uhlobo lokuhlukunyezwa, amanye agcina esewashiyile amakhaya abaleke. UMbuyi akumsizanga ngalutho ukubulawa kwesilwane ngoba isilwane leso sasisamhlupha njengakuqala. Wagcina eseyishiyile insimu ebalekela isilwane nabakubo abazange besaqhubeka nokutshala kuleyo nsimu ngenxa yesilwane. UKhumalo, (1994:87) uthi isipikili sokugcina singesokwazisa inhlonipho yethu ngokukhulumela phansi, uthi ukwehlisa amehlo, ungambuki okhuluma naye

ezinhlamvini zamehlo. Omame bafundisa amantombazane abo ukungabi amathatha amalabatheka.

UMabuya (1988:32) enganekwaneni ethi *Inkosazane yeNkosi uMhlophekazi* uthi kwabe kukhona inkosazane yeNkosi uMhlophekazi owayemuhle efana nelanga liphuma. Wayengathandi ukuyogana kanti zonke izinsizwa zabe zimthanda zifisa sengathi zingaganwa nguyena. UMhlophekazi wathi yena uyogana mhla esethanda. Balinda ekhaya belokhu bethi mhlawumbe bazoke bezwe kuthiwa manje usezogana. Phinde wazihlalela enjalo engafuni nokuthi insizwa ize izame nokumkhulumisa nje.

Oyise nonina babelokhu bemnakashela ngokuthi phela makahambe ayogana, yikhona bezodla izinkomo besaphila. UMhlophekazi wayeyintombazane enenhlonipho wayevela azihlalele athula athi du. Akhulumela phansi ngokuzithoba amehlo ewabhekise phansi athi:

“Myekeni uMhlophekazi, uyogana nce sekufanele.”

(Mabuya, 1988:32)

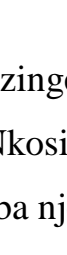
Wayesho ngokukhulu ukuzithoba kwathi ngoba zazimbelesele izinsizwa zimkhulumisa wayesethi ukuze akhombise inhlonipho kubo bonke abantu besilisa abamkhulumisayo kuhle ukuba angabe esaphinde aphendule umuntu wesilisa omkhulumisayo. Empeleni kwabe sekuhlaluka ukuthi lowo muntu wesilisa azovuma ukukhuluma naye, kuyobe sekunguye-ke belu umaqondana.

Isigcino kwaze kwaqhamuka insizwa emanikiniki okwathi lapho inkosazane ihlakula ukhula, yona yayilandela kancane ilokhu isiphula wona ummbila uqobo lwawo.

Yawusiphula le nsizwa ummbila ilindele ukuba intokazi le yeNkosi ikhulume. Inkozana yaze yagcina seyicasuka yayithethisa. Kwahleka wonke umuntu nayo inkosazane yahleka yaze yakhala izinyembezi. Yagiya yaze yaqephuza insizwa ngoba seyizoganwa inkosazana yeNkosi. Phela kwabe kulindelwe noma ubani ozodala ukuba inkosazane ihleke noma ikhulume. Yamthatha kanjalo- ke insizwa enikizelayo uMhlophekazi. Ngenhlonipho nangemfundiso abe enayo uMhlophekazi akazange anqabe ukugana insizwa emanikiniki. Wavuma ngoba iyona eyaqhamuka namaqhinga okumkhulumisa.

UManyathi (2002:31) uthi kuyenzeka ukuba abantu besifazane abangamantombazane bathole ukhulumezeka okuvela kubantu abangoyise. Abanye abantu besilisa bavame ukuthi bashayele izingane zabo umthetho ngoba befuna kwenzeka intando yabo. UMsimang (1991:25) enganekwaneni ethi *UBhadazela* uthi kwakukhona isizwe esithile esafelwa yinkosi yaso. Amakhosi akuleso sizwe ayeqiniswa ngamafutha esibindi senzawu uma ebekwa esihlalweni.

Kwaphuma izinceku nezithunywa ziyofuna la mafutha ezweni lonke ukuze kuqiniswe ngawo iNkosi entsha. Bonke babuya belandula. UManyathi (2002:31) uqhubeka uthi abantu besilisa abathandi ukubonisana nabantu besifazane baphoqa izingane zabo zamantombazane ukuthi zigane abantu ezingabathandi ngenxa yokufeza izinhloso zabo. Nakule Nkosi yalesi sizwe esixoxelwa nguMsimanga (1991:25) ngaso enganekwaneni ethi *uBhadazela* kwabanjalo. Yanele yabona ukuthi ubukhosi bayo abuqinile ngoba isibindi senzawu asitholakali. Ekugcineni yamemezela ukuthi insizwa eyozidela amathambo ibuye nesibindi senzawu, iyoyiganisela ngenkosazane yayo uNonqaba. Le Nkosi yabe ifuna ukuufeza

izidingo zayo zokuqinisa ubukhosi ngokunikela ngendodakazi yayo uNonqabaimganisela umuntu engamfuni.

UNonqaba kwakuyimbali ngobuhle efunwa ngamakhosi kanye namakhosana. Zazama izinsizwa kodwa zehluleka ukubuya nesibindi senzawu. Lokho kwayiphatha kabi iNkosi yabona ukuthi ubukhosi bayo abusoze baqina. Kwaqhamuka uBhadazela. Yaphuma iNkosi izozwa ukuthi ukhala ngani. Washo ukuthi uzobika esizweni sonke ukuthi angabuya naso isibindi senzawu. Abanye babebuza bethi khona ezibuka emanzini ucabanga ukuthi usengaganiselwa inkosazana yeNkosi yena ewubhaca enje.

Ngakusasa uBhadazela wavuka wayozingela inzawu wabuya nayo. Wayihlinza wakhapha isibindi wazosethula eNkosini yajabula iNkosi ngempumelelo kaBhadazela. Yamganisela ngoNonqaba njengokwethembisa kwayo.

UMabuya (1988:12) enganekwaneni ethi *UBuhlaluse beNkosi* uthi, uBuhlaluse wayengumntwana wenkosi wentombazane owabe eyedwa kwabo. UBuhlaluse wakhula waba intombi enhle enezesheli eziningi ngaphezu kwezintombi zesigodi sakubo. Ngakho izintombi zaba nomona, zase zimzonda uBuhlaluse.

UKubeka-Ngobese (2004:15) uthi kungumkhuba omuhle ukuthi amantombazane uma ezoya kotheza izinkuni ehlathini ahambe ndawonye. Nezintombi zasesigodini sakubo kaBuhlaluse ngokuhamba kwesikhathi zanquma ukuthi ziyombiza zenze sengathi ziyotapa ubumba kanti zona ziyazi ukuthi zimakhele uzungu lokumbulala.

UKubeka-Ngobese (2004:15) uqhubeka uthi ngale nkathi sebehamba ndawonye kusuke kunezingoma zabo abazihayayo ezibenza babe nomdlandla walapho beya khona. Nalezi zintombi ezabe zihamba noBuhlaluse kwabanjalo zazihamba zijabule zihlabelela izingoma ezimnandi. Zithe ukuba zifike emtatsheni zaqala zamba zilokhu zicula kanti ziqonde olukhulu ngomntaneNkosi. Yena wayengazi lutho.

UManyathi (2002:36) uthi baningi abantu abafa ngenxa yabantu besifazane nakuBuhlaluse kwabanjalo kuthe lapho umgodi sewujulile zambamba izintombi zesigodi sangakubo uBuhlaluse zamphonsa emgodini. Zase zimngqiba khona lapho. Kwase kusuka igidigidi zihleka zihlekiswa yindlela ayekhala ngayo. Zamhleka zaze zaphindela emakhaya. Abantu besifazane babuye babe ngamaqili akwazi ukuqamba amanga bakholeke. Lokho kufakazelwa yilezi zintombi ezathi zifika emakhaya zazibika umhlola zathi umntaneNkosi usemane wazedukela azimazi lapho ephelele khona. Kwabuhlungu naseNkosini ukulahleka kwendodakazi yayo eyayiyithanda.

Lapha sithola ukuthi izinhlobo zabalingiswa besifazane abangamantombazane bangabantu abahlangabezana nokuhlukumezeka okwahlukene ngesikhathi besakhula. Abanye sibathola behlukunyezwa ngukuthi abekho abafana emzini yawoyise kumele kube yibo abenza imisebenzi okumele yenziwa ngabafana. Uma sebeyenza sibathola sebhulukumezeka ngenxa yokungabi namandla okuzilwela. Amanye amantombazane siwathola ehlukenyezwa emakhaya ngabazali bawo bewaphoqa ukuthi agane noma engathandi. Kwesinye isikhathi azithola esesimweni sokuphoqwa ukuba agane umuntu asuke engamthandi ngesizathu sokuthi abazali basuke befuna ukufeza izinhloso zabo.

3.2.2 Abalingiswa Besifazane Abangamakhosikazi

U-Ogunyeni (1985:72) uthi umuntu wesifazane izimpande zakhe zigxile ebufazini. Kanjalo nemicabango kanye nemibono yakhe kuhle itshengise ukuzethula engowesifazane oziqhenyayo ngobunjalo besifazane. Lokhu okushiwo ngu-Ogunyeni uyakufakazela uMabuya (1988:15) enganekwaneni ethi *Inyoni yakwaGuma* uthi kwabe kukhona isizwe sakwaGuma esabe sinesomiso siswele amanzi ngenxa yenyoni eyayiwaphuze wonke amanzi akulendawo. Kwathi ngelinye ilanga kwasuka inkosikazi yaya ehlathini ukuyobheka amanzi. Yahlangabezana nenyoni uMhloshazana okwakunguyena owabe eqede amanzi esizwe sakwaGuma.

Le nyoni yambuka lo nkosikazi yabe isimdabukela yampotshozela amanzi kodwa yahamba imyalile ukuthi angalokothi atshele abantu bakwaGuma ngoMhloshazana. Yajabula inkosikazi yathembisa ukuthi ngeke ize itshele muntu. Ithe ifika kwaba kwabakubo yenza umsebenzi omuhle wobufazi ngokuhluphekela isizwe sakubo, ngokuhamba isibhekela amanzi ngisho isiwatholile yangabancisha yabaphuzisa. Bajabula kakhulu abantu bakwaGuma ngenkathi sebewaphuza amanzi babewababaza ubumnandi. Kwathi esephelile amanzi yaphindela futhi inkosikazi kuMhloshazana.

Kwathi abantu bakwaGuma bezama ukumncenga ukuthi uwathathaphi yena yedwa amanzi amangaka kodwa waqale wangathanda ukukhuluma iqiniso. Kuthe sebembuza okwesibili lapho sebemncenga wacina eselikhulumile iqiniso. Ngesikhathi ebatshela iqiniso ngoMhloshazana lokho kwabe kukhombisa indlela acabangela ngayo isizwe sakubo esabe sibulawa yisomiso.

Le nyoni ayibonanga ukuthi lo nkosikazi njengoba etshela abantu bakwaGuma ngayo yingoba ecabangela isizwe sakubo futhi esithanda. Ngoba kwathi esemphelele amanzi waphindela khona futhi ehlathini. Uthe engafika batholana noMhloshazana inyoni enkulu yambuza ukuthi ngabe akabatshelanga abantu besizwe sakubo ngoMhloshazana. Kodwa waphika unkosikazi yabe seyithukuthela inyoni yambhula ngamaphiko yamshaya yaze yamkhipha amehlo yawalahla kude. Yafika ekhaya ilimele kakhulu yabatshela ukuthi ishaywe inyoni idinwe ukuthi ibatshela iqiniso ngamanzi esuke imupha wona.

Isizwe sakwaGuma sathukuthela kwathiwa mayihlome ihlasele kuyobulawa inyoni esicishe yabulala umuntu wakwaGuma. Nangempela amadoda ahloma ayihlasela le nyoni. Ayifika ayibulala kuthe isifile kwaphuma amanzi amaningi kwagcwala imifula baphuza bajabula abantu bakwaGuma.

Kukhona abesifazane abanozwela kakhulu okungaze kugcine sekumlimazile yena uqobo ngoba ezama ukusiza umuntu othile (Manyathi 2002:25). Lo nkosikazi wakwaGuma wayesithanda kakhulu isizwe sakubo futhi wayesizwela mayelana nenkinga esabe sibhekene naso. Noma ngabe uMhloshazana emupha amanzi kodwa akayekanga ukusiphuzisa isizwe sakubo futhi waze wasitshela ngoMhloshazana. Lokho kwamfaka engozini enkulu ngoba uMhloshazana wathukuthela embiza ngexoki wamshaya waze wacishe wambulala.

Uma uMsimang (1975:25) echaza ngomuntu wesifazane uthi indawo yomuntu wesifazane isekhaya. Ukwandisa umuzi womnumzane, akhulise izingane, enze nomsebenzi wasekhaya, alime, avune, adle. UXulu noNtuli (1997:42)

enganekwaneni ethi *Inyoni yamasi* bayahambisana nalokhu okushiwo nguMsimang. Bathi inkosikazi ethile eyabe ilima kwafika inyoni kuyo yathi:

“E bo! E, bo! Umhlaba kababa lona olinywa amavila, awulinywa yizikhuthali. Mbe mbe amageja phoqo phoqo imiphini, shwi, shwi imbewu, saka saka kubalele ilanga, bhuhlu kubhule abavuni, bangatholi naze. Ngabe nidla amasi ami.?”
(Xulu noNtuli 1997:42)

Yayixoxa le ndaba kumyeni wayo kodwa yena umyeni waphendula wathi inamanga yenziwa ubuvila. UManyathi (2002:40) uthi abantu besifazane bayahlukunyezwa ngabesilisa ngoba befuna kwenzekile intando yabo. Lo nkosikazi naye wayehlukumezekile ngoba useze washiya umsebenzi wakhe wokulima awenzayo ngenxa yenyoni eyayilokhu imphazamisa. Ngesikhathi ethi uyobikela umyeni wakhe ekhaya ngethemba lokuthi uzomlekelela kodwa akubanga njalo kumyeni wakhe. Wavele wathi unamanga wenziwa ngubuvila. Ngakusasa wavukela emasimini lo nkosikazi esehamba nomyeni wakhe ethi uyomqeda amanga alobuvila bakhe. Bathi befika inyoni yaphinda lokho.

Yayisukela indoda le nyoni yayibamba yathi ayenze amasi. Nangempela inyoni yathi klwa! amasi. Yajabula indoda yamuka nayo inyoni yaya emzini wayo. Kusukela ngaleso sikhathi ayiphindanga yaswela amasi. UDavies (1994: 65) uthi abanye abantu besifazane baba nezinhliziyo ezimbi ngendlela yokuthi ukubulala umuntu kuba iyona ndlela elula. Lo muntu wesifazane wabe enezingane ezimbili zamantombazane kunguDemazane kanye noDemane. Ngemumva kwesikhathi

oyise behambile laba bantwana basala bodwa ekhaya bangena exhibeni befuna ukuyobona ukuthi amasi avelaphi inkomazi ingekho.

UDemazane wavula imbiza wakhipha inyoni. UDemane wamkhuza waphikelala uDemazana esephanga amasi. Engakaligwinyi inyoni yaphuma ngomnyango yabaleka. Batatazela bacinga inyoni abazoyifaka esikhundleni senyoni ebalekile. Bagcina bebambe umvemve. Bamangala abazali babo befica yomile geqe imbiza bebona isitingana esimnyama somvemve.

Abazali babasa umlilo omkhulu bahlohla izinsungulo kuwo. Babiza abantwana bathi yizani lapha sinilolozele. Beza abantwana babalolozela baze balala ubuthongo. Kwaba iloyo wakhipha usungulo waliputuzela endlebeni yomntwana lwaze lwaphumela kwenye indlebe. Lo nkosikazi uyakhombisa ukuthi uthanda kakhulu umyeni wakhe akabathandi abantwana bakhe. Unehliziyo embi ubone kuyindlela elula ukuthi abulale abantwana bakhe kunokuthi abathethise noma abashaye ngoswazi.

UMsimang (1991:75) enganekwaneni ethi *UZembeni* uthi inkosikazi yezimu eyayisibaqedile abantu ibabulala ibadla. Igama lalo nkosikazi kwabe kunguZembeni ngoba uzwani lwayo lukaqukulu lwalumile uzipho olubukhali kuhle kwezembe.

UZembeni lona wayesebaqedile abantu ababakhelene naye kwagcina sekusele yena kuphela nezintombi zakhe ezimbili. Amadodakazi kaZembeni ayemahle kakhulu futhi edume umhlaba wonke ngobuhle bawo. Kodwa uZembeni

wayengumuntu wesifazane onenhliziyi embi engenalo uthando lwabanye abantu futhi wayengakwazi ukubacabangela ezicabangela yena kuphela.

UManyathi (2002:63) uthi nakuba abantu besifazane beyizinzalabantu, bezwa ubuhlungu bokuletha umuntu emhlabeni kepha bayakwazi futhi ukumgodukisa kalula umuntu kuphele izinseka zobumama. Lokhu okushiwo nguManyathi (2002:63) ukuthi abantu besifazane bayakwazi ukumgodukisa kalula umuntu kuphele izinseka zobumama. UZembeni wanele wabona ukuthi abantu abasekho kuleyo ndawo wajikela emadodakazini akhe aye mahle waqala ngendala wayisika isihlathi wasipheka. Wanele wezwa ukuthi siyababa wangabe esayiqedela wayiyeka. Nalena encane indodakazi yakhe yasinda ngoba wacabanga ukuthi nayo iyababa.

UZembeni wayengumuntu wesifazane ongenazo izinseka zobumama akamfiseli ngisho into enhle umntwana wakhe omncane. Ngesikhathi umntanakhe esebonile ukuthi useyogana uSikhulumi akazange amjabulele okunalokho wabasukela efuna ukubabulala bobabili kwaze kwasiza izinja zikaSikhulumi ezabulala yena uqobo uZembeni.

Lapha siyathola ukuthi abalingiswa besifazane abangamakhosikazi bavezwa beyizinhlobo ezahlukene. Kuyenzeka babe ngabantu abanothando, abanakekelayo futhi abanozwelo kwabanye abantu. Kepha abanye bangabantu abangalungile abangababulali abangakwazi ukucabangela abanye abantu, abahlala njalo bezicabangela bona. Kwesinye isikhathi baba ngabantu abangenazo izinseka kubantwana babo benza izinto ezibuhlungu kubona.

3.2.3 Abalingiswa Besifazane Abasesithenjini

UMtolo (2013:13) uthi esikhathini samanje isithembu sesinezingqinamba eziningi abantu manje abasazicabangeli futhi benza izinto ngokungacabangelani. La mazwi ashiwo nguMtolo angubufakazi bukaXulu noNtuli (1997:29) enganekwaneni ethi *Indlu esemanzini* lapho bethi kwabe kukhona iNkosi eyabe inamakhosikazi amabili. Lawa makhosikazi ayenele abe wodwa athande ukuxabana. Ayedamane ebanga umyeni noma engekho ekhaya. Amagama ala makhosikazi kwabe kunguNomusa kanye noNobuhle.

UNomusa wakhombisa ukungamcabangeli uNobuhle waba umuntu ongenalo uzwelo ngokumphonsa emfuleni embulala. Uthe uNobuhle esezwa ukuthi useyafa wabona isilwane sathi ngena lapha endlini yami. Wavula amehlo uNobuhle wangena endlini yesilwane sannikeza ukudla okungajwayelekile wakubonga uNobuhle. Isilwane sase sinnikeza izingubo ezinhle nobuhlalu obuhle kunabo bonke abaziyo. Samlayeza ukuthi akabuyele ekhaya emzini wakhe. UNobuhle wathokoza wavalelisa esilwaneni wamuka wafika ekhaya kusihlwa. Ngakusasa evuka wabona umyeni wakhe engulanga phuma sikothe.

Ngenxa yomona owenzeka esithenjini oletha ukungazicabangeli kanye nokunga cabangeli abanye uNomusa wacina esezifake engozini yokufa. Wanele wabona ukuthi umyeni wabo usethanda kakhulu uNobuhle ngenxa yobuhle ayeseyibo. Wambuza uNobuhle wamtshela konke mayelana nesilwane asithole emfuleni. Waqonda khona uNomusa waziphonsa phakathi saqhamuka isilwane sambiza sannika ukudla wanele wakudla akangabe esaphaphama washona.

UMthembu (2002:101) uthi amakhosikazi asesithenjini ayahloniphana. Yileyo naleyo iyayazi indawo yayo. Ukuhlonipha kwayo ikudlulisela ezinganeni. Zikhula ziyazi indawo yazo. Kusuke kuyishobolo ukuthi umlobokazi asebenzise obhekaminangedwa esithenjini ngoba yilowo nalowo uyayazi indawo yakhe ngokwesiko. Kodwa akubanga njalo kulesi sithembu somnumzane owayesutha uMsimang (1991:54) akhuluma ngaso enganekwaneni ethi *UThombeletsheni* uthi lo mnumzane wabe enesithembu samakhosikazi amaningi. Sekukhulelwa inkosikazi yasendlunkulu isizala intombazane eyayicisha ilanga ngobuhle. Igama layo kwabe kunguThombeletsheni. Ekhohlo nakhona inkosikazi yesibili yazala intombazana. Yona yayiqamba yathi uNoqandakazana. Akhula amantombazane amabili kodwa uNoqandakazana wakhula wabonakala ukuthi uqine kakhulu.

UNoqandakazana wabe engenayo le nhlonipho eshiwo nguMthembu (2002:101) njengoba ethi inkosikazi yasesithenjini ukuhlonipha kwayo ikudlulisela ezinganeni. Zikhula ziyazi indawo yazo. UNoqandakazana wayehlala njalo emqinela uThombeletsheni efuna ukuba konke okuhle kube ngokwakhe. Ngalezo zinsuku iNkosi yasezweni elikude yabe isifuna ukuganwa ngunina wesizwe. Yathumela izinceku zayo ukuba ziyoyifunela intombi.

Izinceku zakhetha uThombeletsheni zathi nguye ofanele ukugana iNkosi. Wala waphetha uNoqandakazana wathi zimshiyelani yena. Zalandula izinceku zathi uqine kakhulu. Kuthe sekwenziwa amalungiselelo kaThombeletsheni okuyogana uNoqandakazana wathi naye akasali uzohamba naye uThombeletsheni. Kuthe sebese ndleleni uNoqandakazana wenza isenzo esibuhlungu kudadewabo. Wamkhombisa umuzi wezinja wathi yikhona komkhulu lapha ezogana khona uThombeletsheni. Wathi yena useziyela kwahliziyo ngise nangempela

uThombeletsheni wajikela emzini wezinja ecabanga ukuthi kukomkhulu. Wabe eseshunqa njalo uNoqandakazana eqonde komkhulu. Wathi efika nje base bembuza udadewabo waqamba amanga wathi uthe akasafuni ukuzogana iNkosi.

UCele (2012:31) uthi uma umnumzane ekwazile ukuhlanganisa isithembu sakhe, umuzi wakhe uvunguza umoya wokubambisana nokuzwelana. Abantwana bakhulela ekhaya elinothando nokubekezelelana. Kulo mnumzane uMsimang (1991:54) akhuluma ngaye enganekwaneni ethi *uThombeletsheni* abantwana bakhe babengathandani futhi babengenakho ukubekezelelana ngenxa yezenzo ezibuhlungu uNoqandakazana ayezenza kuThombeletsheni.

Lezi zenzo ezimbi zikaNoqandakazana zikhombisa ukuthi lo mnumzane akazange akwazi ukusihlanganisa isithembu sakhe. Awuvunguzi umoya wokuthula emzini wakhe lokho kuvezwa nguNoqandakazana ngesikhathi ehamba noThombeletsheni ngenkani eseyogana komkhulu. Ukube lesi sithembu sasibambisene kungabe uNoqandakazana babezomqabela ukuthi angamlandeli uThombeletsheni. Izinkinga ahlangebuzana nazo uThombeletsheni zisuka emuva ekhaya ngenxa yokungabambisani kahle kwesithembu sikayise.

Lapha besifuna ukuthola izinhlobo zabalingiswa besifazane abasesithenjini. Siyathola ukuthi abantu besifazane uma besesithenjini akubi khona ukuthula kuba khona umona kanye nesikhwele. Kuba khona ukungafuni ukwehlulwa ngomunye kwesinye isikhathi lokho kubuye kudluliselwe ngisho nasezinganeni zabo abazizalayo. Nazo ziba nomona zingafuni ukuba omunye wabo abe nokuhle zona zingenakho.

3.2.4 Abalingiswa Besifazane Abangabafelokazi

UMthembu (2002:52) uthi ukwedlula kukaSokhaya emhlabeni kuyawuhlukumeza umzimba nomphefumulo kamlobokazi wakhe ngoba kusuke kuxebuke inyama abekade enamathele kuwona. UMthembu (2002:52) uqinisile uma ethi ukwedlula kukaSokhaya kuyamhlukumeza umuntu wesifazane ngoba phela usuke esengasenaye umsizi abekade besizana naye. Imvamisa yabafelokazi basuke sebebhekene nobunzima obukhulu bokubheka abantwana kanye nokubheka ikhaya. Kwesinye isikhathi bazithola bebhhekene nobunzima bokungalalelwa kwezinqumo zabo noma imithetho abasuke beyishaya.

La mazwi kaMthembu asinikeza ubufakazi kulokhu okushiwo nguMabuya (1988:3) enganekwaneni ethi *uMafuthakazana* uma ekhuluma ngomfelokazi owabe enezingane ezimbili eyomfana kanye neyentombazane.

Lo mfelokazi simthola esebhekene nenkulu inkinga ngenxa yendodana yakhe engazange izihloniphe iziyalo zakhe. Kodwa ngokuthi wayemthanda umntanakhe akazange akhombise ukumduba. Watatazela eseyofuna izinyanga ezingase zelaphe indodana yakhe.

Simthola esephinde eshlukumezeka futhi lo mfelokazi ngenxa yezimu elabe lingasafuni ukuba likhokhelwe ngezinkomo. Wayenendodakazi eyabe ikhuluphele igama layo kunguMafuthakazana wayethi uma ehlezi kuconse amafutha athi co! co!co! Ngenxa yokuthi wabe elitubesi. Izimu lalithi limbuka uMafuthakazana beseliconsa amathe. Lase lithi alisazifuni izinkomo kodwa lona selifuna uMafuthakazana. Kwahlula noma selikhunjuzwa isethembiso kodwa lutho izimu lala laphetha.

Ngokweswela umuntu owabe ezomlekelela lo muntu wesifazane wavuma naye uMafuthakazana. Lase limthatha izimu lihamba naye yize unina wale ntombazane

ayengathandi ukuthi uMafuthakazana ahambe nezimu. Kodwa ngokwesabela ukuthi izimu lingase limjikele ngokuthi liphindisele indodana yakhe ibe umkhome wamededela uMafuthakazana wahamba nezimu.

UNkosi (2003:9) uthi esikhathini esiningi abafelokazi bahlale njalo bephila ngaphansi kwengcindezi baba ngabantu abasheshayo ukucikeka ngenxa yokuthi basuke belahlekelwe yingxenye yempilo yabo. UMabuya (1988:18) enganekwaneni ethi *Izigemegeme zentombazane eyayiyogana* uthi le ntombazane yabe izalwa ngumfelokazi futhi kungukuphela kwayo. Kuthe ngelinye ilanga yabikela unina ukuthi isifuna ukuyogana wavuma unina. Kodwa le ntombazane ayizange iphatheke kahle emendweni ngenxa yomkhwenyana owayibhaxabula yaze yabuyela ekhaya.

Izenzo zalo mfelokazi ongunina wale ntombazane zazikhombisa ukungabi nanhliziyo, wayehlezi ecikekile ngoba kwathi lapho esebona indodakazi yakhe isibuya nemivimbo emzini wadinwa wafa. Wathatha idokwe elibilayo wathela ngalo umkhwenyana wambulala ngoba ngale nkathi intombazane ibaleka iqonde ekhaya yafikisana naye umkhwenyana ekhaya.

Lo mfelokazi simthola engumama onothando lwendodakazi yakhe kepha ungumuntu wesifazane osheshayo ukucikeka ngoba akasenaye umuntu abonisana naye. Uvele athathe izinqumo ezinzima ezimfaka engozini. Waqale wambulala umkhwenyana wentombazane yakhe. Kwathi sekumile ibhece lapho kwakufele khona umkhwenyana walikha ngenkani, yize ibhece lalimexwayisa lingafuni ukukhiwa. Lithi ibhece selipheke indodakazi yakhe wathukuthela walijaha ibhece walishaya. Ekugcineni leli bhece lavela laphenduka amabhece amaningi amshaya lo mfelokazi aze ambulala.

UMsimang (1991:60) enganekwaneni ethi *uSondonzima* ukhuluma ngomfelokazi okuthiwa nguNanana ozalwa nguSelesele owabe akhe endleleni ngamabomu ngoba ethembe ubuqili nobungqongqoshe. UNanana lona wayebathanda kakhulu abantwana bakhe. Wayencamela ukunikela ngempilo yakhe ngoba wayengafuni ukuba abantwana bakhe bahlukumezeke.

Lo mfelokazi ngendlela ayenesibindi ngayo waqonda ngqo kuSondonzima owayesolakala ukuthi udle abantwana bakhe. Wayinyonkoloza ngeso elibi inkosikazi uSondozima wangayiphendula waziqhubekela nokudla utshani. Kwamcasula lokho lo mfelokazi wazimisela ukubhekana nayo indlovu yize ingangezintaba. Wabuza esefutheka wathi:

“Ndlovu, ndlovu, ngitshele!

Ngitshele indlovu edle abantabami!”

(Msimang, 1991:60)

Waphinda wangwinya naye uNanana uSondonzima ngoba wayenenkani engafuni ukusuka eduze kwakhe yize esemexwayisa ngokuthi uzosuke amimilite yena. Wathi akanendaba noma angamgwinya khona ezoyobona abantwana bakhe. Ngesikhathi esengaphakathi esiswini sendlovu uNanana wafica yonke into eyabe igwinywe nguSondonzima kanye nabantwana bakhe. Wakhipha zonke izinto ayehlome ngazo. Wasika isisu sendlovu wosa wanika abantwana nabanye abantu ayebafice ngaphakathi ababegwinywe nguSondonzima badla.

Ukucasuka kukaNanana kwamsebenzela ngoba lesi sinqumo asithatha sokuyohlasela uSondonzima samenza ukuthi asindise abantu abaningi ababegwinywe nguSondonzima. Akuphelanga nsuku ezingaki wabonakala esefa

uSondonzima. Waphinda uNanana wabhoboza imbobo yesikhumba kwavuleka imbobo wathatha abantwana bakhe wazihambela.

UBlose (2002:139) uthi umfelokazi uhlonipha ukwedlula sonke isikhathi futhi uhlonipha yonke into ephilayo nengaphili. UMaphumulo (1993:59) enganekwaneni ethi *uMusukunaka insizwa enhle* uthi umama kaMusukunaka wabe esebenzisa inhlonipho ngokuba efuna ukufeza izinhloso zakhe. Simthola engumfelokazi oyithanda kakhulu indodana yakhe futhi okungukuphela kwayo. Ngokusho kukaMaphumulo (1993:59) uthi uMusukunaka lona wabe ongowakwa Msweli isibongo sakhe kwakuyinsizwa enhle ezalwa ngumfelokazi. Lo mfelokazi wabe eyithanda kakhulu indodana yakhe engafuni ukuba iganwe ngoba esaba ukuthi izohamba nomfazi wayo bese imshiya yedwa. Ngenkathi isakhula le nsizwa benza isethembiso benonina sokuthi ngeke ilokothe iganwe intombazane eyodla ukudla okuphekwe ngunina. Amantombazane ayetheleka ezobona ubuhle buka Musukunaka ngenhloso yokufuna ukuzogana. Kodwa unina kaMusukunaka wayemane awaphakele ukudla akuphekile uma eke akudla wayejabula aqonde elawini ayobikela indodana yakhe. Bese ibaxosha ngoba yayingafuni ukuganwa yintombazane eyodla ukudla okuphekwe ngunina.

Kwathi esewatholile amantombazane angakudlanga ukudla okuphekwe ngunina wamane wakhala izinyembezi lo mfelokazi. Kwase kufanele ukuba ahambe ayofela kude bese isala indodana yakhe iganwa.

Lapha besibheka izinhlobo zabalingiswa besifazane abangabafelokazi. Besifuna ukwazi ukuthi abafelokazi bavezwa bengabantu abawuhlobo olunjani. Siyathola ukuthi invamisa yabafelokazi bavezwa bengabantu abanothando ikakhulukazi kubantwana babo. Ngaso sonke isikhathi bahlale njalo benikela ngezimpilo zabo nangakho konke abanakho ukuze abantwana babo bahlale bejabule. Abanye baze

bancamele ukuthi bangaganwa ngenxa yokusabela ukuthi bangase basala ukuthi bazosuke basale bodwa uma sekushada indodana yakhe.

3.2.5 Abalingiswa Besifazane Abayizalukazi

UXulu (2014:30) uthi akekho umuntu obaluleke njengezalukazi emhlabeni ngenxa yekhono ezinalo lokukhulisa izingane ngokomqondo kanye nokufundisa ukuthi izingane ziqaphele lapho zenza izinto, zingazifaki ezingozini. UMhlongo (1991:54) enganekwaneni ethi *UNkamunonkazane noNomnoyana* uyakufakaza lokhu okushiwo nguXulu uma ethi kwakukhona isalukazi esaletha usizo olukhulu ngesikhathi amantombazane amabili uNkamunonkazane beNomnoyana bengene emzini wezimu becabanga ukuthi kukwamalume wabo.

Lesi salukazi saletha usizo olukhulu kulezi zingane zamantombazane sasibabuza ngolaka olukhombisa ukuthi basendaweni enobungozi lapha bekhona sathi:

“Liqhanyukiswaphi lemizwezana ebomvana? Hlalani lapha esiceshini umnumzane walapha usahambile usayozingela.”

(Mhlongo,
1991:55)

Lawo mazwi esalukazi athi umnumzane walapha usahambile usayozingela abe enokuwaqaphelisa lama ntombazane ukuthi kusemzini wezimu. Saphinde sawaqwashisa futhi lesi salukazi amantombazane ngesikhathi elele sathi kuwona:

“Bantabomntanami, nilele nithe ngqu ubuthongo. La kusemzini wezimu elidla abantu.”

(Mhlongo 1991:
56)

Lesi salukazi sathi sisho lawo mazwi sabe sichiphiza izinyembezi sikhombisa ukuzwelana nalezi zingane ezivele zatheleka emzini wezimu. Saqhamuka nesu elenza ukuba lama ntombazane asinde. Sababiza sabagunda izinwele sazishutheka ngaphandle komuzi. Sathi lezi zinwele yizona ezizobagilela imilingo sathi sesiqedile ukubagunda isalukazi babaleka.

Athi esethelekile amazimu esebamemeza kwakuvele kusabele izinwele ndawozonke lapho isalukazi sasizishutheke khona. Ukuba khona kwalesi salukazi kwaletha usizo olukhulu kuNkamunonkazana benoNomnoyana ngoba isu lokugundwa kwezinwele lasebenza kakhulu. Ngisho sebehlangana nabo endleleni amazimu esenokusola ukuthi yibo kodwa ayedidwa ukuthi abasenazo izinwele. Lesi salukazi sakhombisa ukubaluleka ezimpilweni zalezi zingane zamantombazane ngoba sasithi uma sikhuluma nazo sibe sizibiza ngabantabomntanaso yize uyise nonina sasingabazi.

UBrindley, (1982:73) Uthi izalukazi zingabantu ababaluleke kakhulu kubantwana abasakhula zingabafundisi futhi zineziziyalo ezisiza abantu abasebancane ngokubafundisa ngezinto ezibalulekile okumele bazenze. UNtuli noMakhambeni (1998:20) enganekwaneni ethi *ULangalassenhla noLangalasezansi* bathi iNkosi eyabe inamadodana amabili igama le ndodana endala kwabe kunguLangalassenhla lena encane yona kunguLangalasezansi. Le Nkosi yabe ingakholelwa ekuthini indlalifa iyazalwa. Kuyona ubundlalifa kwakumele ubusebenzele ngokubonakalisa ubuqhawe, ukubekezela kanye nekhono lobuholi.

Waphuma kuqala uLangalassenhla kuthe esesendleleni wathola isalukazi samsiza ngokuthi asheshe anqobe. Kuthe esenqobile uLangalassenhla bavuka ubulwane ayezalwe nabo wasixoshisa okwenja lesi salukazi. Ekugcineni lesi salukazi sathola

iziqalekiso zokuthi singabe sisakwazi ukuthi sibone emehlweni ngenxa yokuhluleka kwaso ukukhetha iNkosi okuzoba iyona efanele ukubusa isizwe.

Langa limbe walandela uLangalasezansi naye waphuma. Kuthe esesindleleni wahlangabezana nezinkinga eziningi ezagcina sezimenze ukuthi ayokhuleka emzini owabe umuhle. Kuthe engangena kulo muzi kanti kukwaLangalasehla umfowabo owanele wambona nje wabe esemuxoshisa okwenja. Ngesikhathi emxosha wathumba unkosikazi kaLangalasezansi kanye nondodakazi yakhe.

Izinhlupheko zamlandela uLangalasezansi wahamba elala evuka waze wahlangana nesalukazi. Lesi salukazi sasingembethe lutho. Wasinika lesi sidwaba esidala ayesiphethe. Samcela ukuba asikhothe ubhici nangempela wasikhotha lonke ubhici isalukazi uLangalasezansi. Uthe eseqedile ukusikhotha ubhici sabonga isalukazi sathi impela unguye owakhethwa ezalwa Langalasezansi. Kusukela manje izinto zizobuya emasisweni. Uyihlo ulindele indlalifa ekhaya. Yindlalifa yoqobo ephindela ekhaya.

Lesi salukazi sobhici olwakhothwa nguLangalasezansi sabe sibalulekile ngoba ekugcineni samnikeza izibusiso. Walanda nomkakhe nomntwana wakhe wentombazane abebethunjwe nguLangalasehla. Wabuyela ezweni lakubo nemihlabihlabi yemfuyo kanye nabantu bakhe. Kwakikizela omame nezalukazi lapho beqhamukela ekhaya. Yaphuma iNkosi ijabule ngokubona indodana ephumelele ezifisweni zayo. Wafika ekhaya waganwa ngamakhosikazi amathathu. Wabusa isizwe ngobuqotho.

Lapha siyathola ukuthi uhlobo labalingiswa abayizalukazi iyafana indlela ababaluleke ngayo empilweni yabantwana abasakhula. Siyathola ukuthi izalukazi ziwusizo olukhulu ekwenyuleni abantu abasakhula ezinkingeni abasuke behlangabezana nazo ekukhuleni kwabo.

3.2.6 Abalingiswa Besifazane Abazalwa Ebukhosini

UKubeka-Ngobese (2004: 56) uthi ubuhle bowesifazane ozalwa ebukhosini bubonakala ngokuzithanda kwakhe. Uzama ngayo yonke indlela ukuthi ahlale ebukeka ngoba uyazazi ukuthi uyimbali yezwe. Ubuhlalu yiyonanto abathanda kakhulu ukuzihlobisa ngayo. Lokhu kufakazelwa nguMabuya (1988:12) enganekwaneni ethi *uBuhlaluse beNkosi* uthi kwabe kukhona iNkosi eyayi nomntwana wentombazane owabe emuhle igama lakhe kunguBuhlaluse wabe enezesheli eziningi. Wonke amantombazane asesigodini sangakubo ayesemzonda futhi esenomona.

UManyathi (2002: 30) uthi abantu besifazane nakuba benozwelo kodwa bayaba nesihluku bacabange baze bafise okubi. Enganekwaneni ethi *uBuhlaluse beNkosi* kuvela izintombi zesigodi salapho okuhlala khona uBuhlaluse nazo zicabanga zize zifise ukumenza okubi umntwana weNkosi. Kwathi ngelinye ilanga izintombi zammemela ukuba ziye naye emtatsheni wobumba. Wavuma uBuhlaluse wahamba nazo. Zazihamba zihlabelela zaze zafika emtatsheni. Kuthe zingafika zasezimba umgodi ziqhubeka zihlabelela kanti ziyazi ukuthi zihloseni kuBuhlaluse ngalomgodi eziwumbayo. Zamthatha zamfaka phakathi emgodini.

Ngesikhathi sezimfake emgodini uBuhlaluse kwaqhuma igidigidi zihleka indlela ayekhala ngayo. Lezi zintombi zabe zinomona ngobuhle bukaBuhlaluse zajabula

ngesikhathi zimbona ekhala zamgqiba emgodini zase zimshiya zabuyela emakhaya zayobika ukuthi uBuhlaluse umane wazidukela zangabe zisambona ukuthi ushone ngakuphi kade zihamba naye. Ngendlela iNkosi eyabe imuthanda ngayo uBuhlaluse yakhathazeka kakhulu yathumela izinceku ukuba ziyobheka kodwa zabuya zilambatha zingamtholanga uBuhlaluse.

Kwabanzima kakhulu ukulahleka kukaBuhlaluse nakubantu bakuleso sigodi babekhathazekile kakhulu. Bonke babeqhatha umunyu ngalomntwana owayemuhle njengobuhlalu. UMdletshe (2011:55) uphawula ukuthi umuntu wesifazane akaqashelwa ngoba esakhula kodwa noma esegugile kufanela aqashelwe ikakhulukazi uma ezalwa ebukhosini ngoba kuningi okungase kumehlele. Enganekwaneni ethi *uBuhlaluse beNkosi* sivezelwa uBuhlaluse ontangayakhe bemakhela uzungu, ukuba wayeqashelwe babengeke balithole ithuba lokumumemela emtatsheni wobumba.

UCope (1968: 173) uthi uMkabayi ungumuntu wesifazane owakhetha ukungagani ngoba efuna ukubona impumelelo yombuso wakwaZulu. Nangu noMabuya (1988:32) *uMhlophekazi* uveza ukuthi kwabe kukhona iNkosi eyabe icebile eyayinomntwana oyedwa wentombazane igama lakhe kunguMhlophekazi. Wayemuhle efana nelanga liphuma kodwa engathandi ukuyogana. UMhlophekazi ungumuntu wesifazane ongahlukile kuMkabayi ngenxa yezenzo zakhe zokungathandi ukugana. UMkabayi wabe efuna ukubona impumelelo yobukhosi bakwaZulu. UMhlophekazi siyezwa ukuthi uyise wabe ecebile futhi kunguyena yedwa kuyise kusobala ukuthi naye wabe efuna ukugcina ubukhosi bukayise ukuthi bungaweli ezandleni zabanye abantu.

Zonke izinsizwa zabe zimthanda uMhlophekazi zifisa sengathi zingaganwa uyena. UMhlophekazi wayemane athi uyogana mhla esethanda. Nasekhaya oyise nonina balinda belokhu bethi mhlawumbe bazoke bezwe kuthiwa manje usezogana kodwa lutho uMhlophekazi. Wazihlalela enjalo engafuni nokuthi insizwa ize izame nokumkhulumisa lokhu. Baze bagcina sebemnakashela oyise nonina ngokuthi phela makahambe ayogana yikhona bezodla izinkomo besaphila. UMhlophekazi wazihlalela wathula wathi du!. Wayesethi kubo:

“Myekeni uMhlophekazi uyogana nce sekufike isikhathi.”

(Mabuya, 1988:32)

Wayesho njalo ebe ecula. Kwase sekwaba yilona culo lakhe alikhonzile lelo. Wayengenandaba nokugana ngoba kwathi ngelinye ilanga unina embuza ukuthi uzimisele ngani kanti waphinda uMhlophekazi wamphendula wathi:

“Myekeni uMhlophekazi uyogana nce sekufanele.”

(Mabuya, 1988:32)

Wayecula ngezwi elimnandi elipholile elalikhalisa zonke izinsizwa. Kube kusafike nsizwa ithi iyamkhulumisa avele azithulele du! umntanenkosi. Wayengazimisele ngempela uMhlophekazi ukuyogana futhi kwabe kungekho neyodwa insizwa eyabe isenhliziyweni yakhe. Kwakwala noma zithi ziyamhlelisa amane azithulele angaziphenduli kuvele kucace ukuthi akafuni lutho olumhlanganisa nomendo.

Abazali bakhe base behlala bekhathazekile ngoba bengazi ukuthi konakelephi ngendodakazi yabo njengoba ingafuni ukugana. Ngobukhona kwentombazane

ekhaya uyise uyathokoza ngoba ugcina esengumnumzane omkhulu onesibaya esikhulu esiphuphuma imfuyo (Mdletshe, 2011:58). Noyise kaMhlophekazi wayecabanga kanjalo ngendodakazi yakhe wayefuna ukuba igane khona ezodla izinkomo zayo kodwa yona yayingakufuni ukugana izihlalele futhi ingenandaba ngisho nangezesheli ezabe ziyifuna ubuthaphuthaphu zifuna ukuba ziganwe nguyena uMhlophekazi.

UBoard (2000: 65) uthi abantu besilisa bayathanda ukungaphikiswa benze izinto ezithandwa yibona ngezingane zabo zamantombazane. UMsimang (1991: 72) enganekwaneni ethi *uBhadazela* uthi kwabe kukhona isizwe esabe safelwa yiNkosi yaso. Amakhosi alesi sizwe ayeqiniswa ngesibindi senzawu uma engena ebukhosini. Kodwa lesi sibindi sabe singatholakali ndawo kwathi ngelinye ilanga kwavela ukuthi ikhona inzawu emfuleni kodwa inkinga ukuthi kukhona umningi. Bonke abantu babewusaba umningi ngoba bathi isilwane esihlala emanzini esinamakhanda ayisikhombisa.

Ngokubona kwale Nkosi ukuthi ubukhosi bayo abuqinile uma ingawatholi amafutha enzawu. Yabe isiyenza isimemezelo sokuthi umuntu okwazile ukubulala umningi wabuya nenzawu uyobe esemganisela ngenkosazana yakhe uNonqaba owayemuhle uNonqaba. Zonke izinsizwa zasizwa lesi simemezelo kwayi leyo yathi uNonqaba uzophelela kuyona. Zazama zonke izinsizwa ukugudluza umningi kodwa zahluleka kwazama ngisho nezinyanga zenza imilingo yazo kodwa nazo zahluleka.

Kwaze kwafika uBhadazela wathi yena angakwazi ukuthi awuqhelise umningi bese ebuya naso isibindi senzawu. Nangempela uBhadazela wasigcina

isethembiso sakhe wabuya nesibindi senzawu weza naso eNkosini. INkosi yabe isimganisela ngoNonqaba indodakazi yayo.

Izenzo zaleNkosi ziyakufakazela ukuthi abantu besilisa benza noma ngabe yini ezinganeni zabo zamantombazane. Akusiyona intando kaNonqaba ukuba agane uBhadazela kepha kuyintando kayise ngoba efuna ukugcina izidingo zakhe. Ngokusho kukaMsimang (1991:72) uthi uBhadazela wayelunkonko nje lwensizwa eyomelele. Ngendlela amchaza ngayo kuyacaca ukuthi wayengesiyo insizwa eyabe ifanelwe ukuganwa nguNonqaba ngoba kuthiwa wabe emuhle uNonqaba zonke izinsizwa zabe zifisa ukuba aphelele kuzona.

Lapha siyathola ukuthi abantu besifazane abazalelwe ebukhosini bangabantu besifazane abahle. Zonke izinsizwa zihlale zikhala ngezintombi zasebukhosini zifuna ukuba ziganwe yizo.

3.3 Isiphetho

Izinhlobo zabalingiswa besifazane ezinganekwaneni zesiZulu sizithola ukuthi zehlukene ngezigaba abasuke bekuzona. Siyathola ukuthi abafelokazi bangabantu abanothando ikakhulukazi lwabantwana babo bahlale njalo bebaqaphe ngeso lokhosi. Abafuni ukubabona benezinkinga baze bancame ukuzifaka engozini ngoba bezama ukuphephisa abantwana babo. Izalukazi sizithola zingabantu abanosizo ikakhulukazi kubantu abasakhula. Ziyabaluleka, zibaqwashishe ngezinkinga abangase bahlangabezane nazo ngesikhathi besakhula. Abantwana abasakhula basizwa yizalukazi uma sebehlangabezana nezinkinga. Abantu

besifazane abasesithenjini bona bangabantu abanomona ngenxa yeskhwele esibenza bahlale ngokungezwani. Lokho kungezwani kwabo baze bakudlulisele ngisho nasezinganeni zabo. Amakhosikazi wona ayizinhlobo ezahlukene kukhona abanothando kanye nozwela kwabanye abantu bese kuba khona angababulali. Amanye anezinhliziyi ezimbi awakwazi ukucabangela abanye abantu. Amantombazane uma esakhula ahlangebuzane nezinkinga ezahlukene ezinye zezinkinga zilethwa ngontanga yabo abasuke bekhula nabo babanomona abafuni ukubabona bephumelele. Amanye amantombazane akhula engenabo abafowawo abese ebhekane nenkinga yokwenza imisebenze okumele yenziwe ngabafana. Kanti amanye ahlukunyezwa ngabazali abasuke bebaganisa abantu abasuke bengabathandi.

ISAHLUKO SESINE

Ukusetshenziswa Kolimi Uma Kuvezwa Abalingiswa Besifazane

4. 1 Isingeniso

Kulesi sahluko sizobheka ukuthi kungabe ulimi lusetshenziswa kanjani uma kuvezwa abalingiswa besifazane ezinganekwaneni zesiZulu. Indlela okuzokwenziwa ngayo kuzobhekwa ukuthi kungabe ulimi lusetshenziswa kanjani uma kukhulunywa ngabalingiswa besifazane ezinganekwaneni zesiZulu.

4.2 Ulimi

UMsimang (1975:65) uthi ulimi yindlela echaza ubunjalo bomuntu nemvelaphi yakhe ikakhulukazi indlela asuke ekhuluma ngayo. Indlela asuke ezizwa ngayo uma ekhuluma ulimi lwakho ayifani nendlela okwenzeka ngayo uma ukhuluma ulimi okungesilona olwakho.

4.2.1 Abasebenzisa Ulimi

Indlela okusetshenziswa ngayo ulimi uma kuvezwa abalingiswa besifazane ezinganekwaneni kuba ulimi olusetshenziswa ngumxoxi.

4.2.1.1 Umxoxi

UNtuli (2000: 9) uthi umxoxi uvame ukuba asitshela okuthile ngendaba uqobo noma ngesakhiwo sendaba. Uke axoxe izingxenye ezithile zendaba noma yena engeyena umlingiswa endabeni. NgokukaDavies (1996:17) abantu abangabaxoxi kuvamisile ukuthi kube ngabantu besilisa lokho okwenza ukuthi kube nokubukeleka phansi kwesithunzi sabantu besifazane. Uqhubeka abeke ukuthi abantu besilisa basebenzisa kakhulu amasiko okuyiwona aletha kakhulu ukucindezeleka kwezenzo zabantu besifazane. Uma umxoxi kuba ngumuntu wesilisa isakhiwo esiba semqondweni wakhe kuba ukusebenzisa amasiko abandlululayo ngokobulili.

Nami ngiyavumelana nalokhu okushiwo nguDavis (1996: 17) uma ethi abantu abangabaxoxi kuvamise ukuthi kube ngabantu besilisa ababukela phansi isithunzi sabantu besifazane. Nalapha kulezi zinganekwane sithola ulimi olusetshenziswe ngabaxoxi kungulimi olubukela phansi isithunzi sabantu besifazane.

NoMabuya (1988:18) enganekwaneni ethi *Izigemegeme zentombazane eyayiyogana* uyakufakazela lokhu uma ethi intombazane eyayiyogana yafike yahlangabezana nezinkinga ngenxa yokungawahloniphi amasiko. Le ntombazane kwabe kufanele ingene endlini esindwe ngobulongwe bezinkukhu kepha ngenxa yokuthi leyondlu yabe inephunga elinuka phu! kungahlaleki noma ithi izama ukubekezela laqhubeka iphunga lanuka. Yasuka intombazane yayishiya injalo lendlu yaya kwesindwe ngobulongwe bezinkomo yona kanye le okwakungafanele ingene kuyo.

Uma siqhubeka sibheka indlela abaxoxi abasebenzisa ngayo ulimi uma bekhuluma ngabalingiswa abangabantu besifazane sithola uMaphumulo (1993:59) enganekwaneni ethi *uMusukunaka insizwa enhle*. Lapha sithola exoxa ngamantombazane ayezobona uMusukunaka ngenhloso yokuzogana. UMaphumulo (1993:59) uthi lama ntombazane awalitholanga ithuba lokumbona uMusukunaka wayevele atshele unina ukuthi akawaphindise emuva ngoba eyengalihloniphanga isiko lakhe.

Isiko likaMusukunaka kwabe kungukuthi ngeke aze aganwe yintombazane eyodla ukudla okobe kuphekwe ngunina. Kodwa la mantombazane ayenele anikezwe ukudla ngunina kaMusukunaka abese ekwamukela akudle.

Nangu noMsimang (1991:72) enganekwaneni ethi *uBhadazela* esixoxela ngeNkosi yesizwe esithile eyanele yabona ukuthi ubukhosi bayo abuqinile ngoba ingasitholi isibindi senzawu okwakufanele ukuthi iqiniswe ngaso. Yakhapha isimemezelo sokuthi insizwa eyokuba nesibindi ibuye naso isibindi senzawo uyoyiganisela ngoNonqaba indodakazi yakhe.

Zonke izinsizwa zazimisela ukuba ziganwe nguNonqaba ngoba wabe emuhle. Le Nkosi ikwenza lokhu nje iyamphoqa uNonqaba ayizange ikhulumisane naye mayelana nalesi sinqumo esithathile. Ngenxa yokuthi abesifazane bayaphoqwa ukuba bahloniphe amasiko naleNkosi yayazi ukuthi ngeke ize iphikiswe muntu ngalesi sinqumo sayo esithathile sokuba iganise uNonqaba ensizweni eyobuya namafutha enzawu ukuze kuqinise ubukhosi bayo.

Saphumelela isimemezelo sakhe ngoba kwasuka uBhadazela waba nesibindi wabuya naso isibindi senzawu yajabula iNkosi yabe isinganisela ngoNonqaba indodakazi yayo enhle ngaphandle kokuvumelana naye uNonqaba. UNonqaba waphila ngaphansi kwengcindezi ngenxa yokuphoqwa nguyise ukuba agane uBhadazela. UBhadazela uma bemusho bathi wayengamfanele uNonqaba wayemi kabi futhi emubi. Uma bemchaza bathi:

“Khona ezibuka emanzini ucabanga ukuthi usengaganiselwa inkosazana yenkosi yena ewubhaca enje.”

(Msimang, 1991:72)

Kodwa nokho kwaba njalo uBhadazela wagcina ngokuyizuza inkosazane yeNkosi uNonqaba wayithatha yamgana ngenxa yesibindi sakhe sokubuya nesibindi senzawu ukuze kuqinise iNkosi yesizwe sakubo.

Lapha siyathola ukuthi ulimi olusetshenziswa ngabaxoxi kungulimi olubukela phansi isithunzi sabantu besifazane. Luphoqa abantu besifazane ukuthi bahloniphe amasiko lusetshenziswa ngendlela yokubaxwayisa mayelana nezingozi abangase bahlangabezane nazo uma bengawahloniphi amasiko.

4.2.2 Izimo Okusetshenziswa Ngaphansi Kwazo Ulimi

Izimo okusetshenziswa ngazo ulimi uma kukhulunywa ngabalingiswa besifazane ezinganekwaneni zahlukene. Kukhona lapho lusetshenziswa khona ulimi uma kuqanjwa abalingiswa besifazane ngamagama anezici zemizimba yabo.

4.2.2.1 Ukuqamba Abalingiswa Besifazane

UKoopman (2002:46) uthi ukhondolo lokuqamba amagama luyefana esizweni sase-Afrika. Uma kuqanjwa igama kuvame ukuba nesizathu esisuke sisuselwe kuso.

UMabuya (1998:3) enganekwaneni ethi *uMafuthakazana* uyavumelana nalokhu okushiwo nguKoopman (2002:46) nakhu ethi kwabe kukhona intombazane egama layo kunguMafuthakazana. UMafuthakazana lo wayekhuluphele eyitubesi.

Leli gama eliqanjwe lo muntu wesifazane ukuthi nguMafuthakazana likhombisa ulimi olunokwedelela. Ngendlela uMabuya (1998:3) amchaza ngayo uyakhombisa ukuthi lo muntu wesifazane wabe engumuntu owedelelekile ngenxa yobukhulu bakhe. Sithola ukuthi nomndeni wakhe wawungenandaba naye ngoba kwathi lapho izimu seliqede ukwelapha umfowabo lase lithi alisazifuni izinkomo kodwa selifuna uMafuthakazana ngoba limhalela.

Akukho laphesizwa khona ukuthi umndeni wakhe wamlwela uMafuthakazana kepha esikuzwayo ukuthi balikhumbuza izimu isethembiso salo sokukhokhelwa ngezinkomo kodwa lala laphetha lathi selifuna uMafuthakazana. Bavuma abomndeni ukuthi limthathe uMafuthakazana nangempela lamthatha lahamba naye. Lapho lase lihamba likhotha izindwane lapho kade kuhamba uMafuthakazana.

Igama elithi uMafuthakazana liqanjwe ngesizathu sokuchaza umzimba walomuntu wesifazane okuthiwa wayemkhulu elitubesi. Ngamanye amazwi leli gama lisho ubuyena uqobo lo muntu wesifazane. UMabuya (1988:3) uthi uMafuthakazana wayehlala ebefuzela nje ngenxa yokukhuluphala. Kwakuthi nxa ehlezi umzimba wakhe uconse amafutha athi co! co! co! enziwa ukukhuluphala.

Ukuqamba kungachazwa njengokudlulisa ulwazi, isigigaba noma isehlakalo. Nangu noMsimang (1991:74) ekhuluma ngenkosikazi yezimu eyabe idla abantu base beyiqamba igama elithi nguZembeni ngoba uzwani lwayo lukaqukulu lwalumile uziphlo olubukhali kuhle kwezembe uqobo.

UMsimang (1991:74) enganekwaneni ethi *uZembeni* uma echaza igama lalo muntu wesifazane uthi liqanjwe ngozwani lwakhe lukaqukulu olwalumise okwezembe yingakho kunguZembeni. Lo muntu wesifazane usengumuntu ohlukumezekile ngenxa yaleli gama aqanjwe lona elisho isici anaso emzimbeni wakhe. UZembeni lona wayesehlukumezekile emqondweni wayengasabafuni nokubabona abantu abanemilenze emibili wayesebabiza ngezinyamazane zakhe ngoba wayesebazingela esebadla. Ukuhlukumezeka kwakhe kwamenza ukuthi abaqede bonke abantu abakhe naye ebadla kwase kusele yena kanye namadodakazi akhe amabili.

UPeirce (1965:78) uthi igama umuntu aqanjwe lona ngesici sakhe kuyenzeka limhlukumeze ngisho nasemqondweni njengoZembeni owagcina esejikele namadodakazi akhe. Ubuhlungu ayebuzwa uZembeni obumayelana negama

eyeseqanjwe lona babumenza ukuthi abe nenhliziyo elukhuni. Kwakuthi uma ezingela abantu bese asebenzise lona uzwani lwakhe lukaqukulu abagence ngalo.

UMsimang (1975:59) uthi ukuqamba kutshengisa ukuthi ulwazi alugcinwa nje esifubeni somuntu oyedwa luhlale luyimfihlo kodwa ludluliselwa kwabanye abantu. Nakhu noZembeni igama ayeqanjwe lona lase lidume izwe lonke. Kwabanzima lokho ukuba akwamukele njengoba ayeqanjwe ngesici ayenaso emzimbeni.

Ukuqanjwa kwakhe leli gama elithi uZembeni kwamenza ukuba ahlale njalo engenahliziyo. Kwathi ngelinye ilanga indodakazi yakhe encane isihamba noSikhulumi isiyogana wabalandela. UZembeni wayesephila njengesilwane ngaso sonke isikhathi kwathi ngesikhathi elandela indodakazi yakhe benoSikhulumi walandela umkhondo ezama ukuthola ukuthi bahambe kuphi nangempela wabathola ukuthi bahambe kuphi wabalandela.

UButhelezi (2004:63) uthi kubalulekile ukuthi umfundi athole incazelo ephelele nenjongo yombhali ngegama aliqambile ngoba umbhali ngegama unamathelisa incazelo. UMSimang (1991:74) enganekwaneni ethi *uZembeni* naye usivezela incazelo ephelele ngegama lomuntu wesifazane owayenozwane lukaqukulu olwalumile uzipho olude olubukhali kuhle kwezembe. Igama lalo muntu wesifazane uZembeni ngoba leli gama lichaza isici uZembeni eyenaso.

UButhelezi (2004:66) uqhubeka uthi amagama angabhekwa ngeso lobunkondlo ngoba amumethe umqondo ophelele, onencazelo ephelele, futhi aqukethe indikimba nomyalezo wombhali. NoMabuya (1988:12) uyavumelana nokuthi

amagama amumethe indikimba nomyalezo wombhali ngesikhathi echaza intombazane yeNkosi eyabe iyodwa kwabo igama layo kunguBuhlaluse. Uthi uMabuza ubuhlaluse wabe emuhle njengobuhlalu.

Igama elithi Buhlaluse lichaza ukuthi lo muntu wesifazane wayenjengobuhlalu indlela ayemuhle ngayo. Kuthiwa kwathi noma eselahlekile uBuhlaluse bonke abantu besigodi sakubo babeqhatha umunyu ngalo muntu wesifazane owabe muhle njengobuhlalu. Siyazi ukuthi ayikho into ethandwa njengobuhlalu kumaZulu yingakho nalapha kuvela ukuthi kwaba buhlungu eNkosini ukulahleka kwendodakazi yayo eyabe iyithanda kakhulu. Phela uBuhlaluse lona wabe efaniswa nobuhlalu yingakho iNkosi yabe imthandisa okwabo.

UKramarae (1981:24) uthi umbhalo nombhalo usebenzisa abalingiswa abahlukene amagama abo yiwo aveza ukuthi unjani umlingiswa lowo. Kuyavela noBuhlaluse ukuthi ungumlingiswa onjani ngegama aqanjwe lona elithi uBuhlaluse. Ngaleli gama sithola incazelo yokuthi ubuhle balomuntu wesifazane bunjengabo ubuhlalu yingakho eyenezesheli eziningi ezazibona lobu buhle bomuntu wesifazane.

UBouchier (1983:45) uthi amagama anomphumela oseduze kakhulu kumfundi wokwazi ngomuntu noma ngomlingiswa lowo. Igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi ushesha ukunamathelisa incazelo yegama nomnikazi wegama okungumlingiswa umfundi akulula ukuba adwanguze ngohlobo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni aliqanjiwe noma aliphiwe.

Lapha siyathola ukuthi ulimi olusetshenziswayo uma kuqanjwa abalingiswa besifazane lubaveza ngokubaqamba amagama ahambisana nabasuke benakho emzimbeni yabo.

4.2.3 Izinhlolo Zolimi

Izinhlolo zolimi esiluthola lusetshenziswa kubalingiswa besifazane ezinganekwaneni invamisa kuba ulimi oludelelayo kanye nolimi oluhloniphayo.

4.2.3.1 Ulimi Oludelelayo

UBocshini (2003:25) uthi invamisa abantu besifazane bazizwa bengenawo amandla okuzimela ngenxa yabantu besilisa abazibona bengaphezu kwabo. UMsimang (1991:60) enganekwaneni ethi *uSondonzima* ukhuluma ngenkinga eyabe ibhekene nenkosikazi igama layo kunguNanana ozalwa nguSelesele. Le nkosikazi yabe ilahlekelwe ngabantwana bayo ababegwinywe yindlovu ogama layo kuthiwa nguSondonzima.

UNanana waphuma ekhaya ehamba efuna indlovu eyayidle abantwana bakhe. Bonke ababehlangana naye babemtshela ukuthi makahambe uzoyithola emachibini lapho kuhlala khona izindlovu. Wahamba waze waficana naye uSondonzima

Inkinga ayebhekene nayo lo nkosikazi ukuthi uSondonzima wayengafuni ukumphendula wayeveze amnyonkoloze ngeso elibi. Aqhubeke nokuzidlela utshani engathi vu. Uthe esuka waphakamisa umboko wakhe wakhuluma ngokukhulu ukufutheka wathi:

“Ngizosuke ngikumimilite!”

(Msimang, 1991:60)

UMartin (2004:88) uthi abantu besilisa bakubukela phansi ukubaluleka kwabesifazane babenza izinto nje ezingabalulekile ngisho benezinkinga abakwazi ukuzikhulumela ngenxa yabantu besilisa abalulaza isithunzi sabo. UNanana naye wayebhekene nenkinga yokunganakwa ngesikhathi elahlekelwe ngabantwana bakhe. Akukho muntu owabe ezimisele ngokumlekelela ambhekise bona. Ngisho noma esemtholile uSondonzima wazithola esebhekene nenkulu inkinga yokululazeka kwesithunzi ngoba uSondonzima wabe ezidlela utshani engamnakile nokuthi uthini kuye uNanana.

UMartin (2004:89) uqhubeka uthi abantu besifazane babhekene nenkinga yokuncishwa amalungelo okudlulisa imizwa yabo ngalokho okusuke kungabaphethe kahle ngesimo senhlalo jikelele abakwazi ukuveza ukucindezeleka kwabo. Akubanga njalo kodwa kuNanana ngoba simthola eba nesibindi sokubhekana noSondonzima owabe edle abantabakhe.

USondonzima wabe esibukela phansi isithunzi somuntu wesifazane wayemthatha njengento engabalulekile. Ngesikhathi esezizwa ukuthi akaphilile watshela ezinye izindlovu ezabe zizombona wathi Selokhu ngagwinya loya **mfazana** angizizwa kahle (Msimang, 1991:60).

Ulimi akhuluma ngalo uma ekhuluma ngalo muntu wesifazane onguNanana lukhombisa indelelo. Simthola ebiza uNanana ngomfazana okusho ukuthi umthatha njengomuntu ongabalulekile. Ngisho esezizwa ukuthi ubhekene nokufa kodwa ekayekile ukubukela phansi isithunzi somuntu wesifazane. Ulimi alusebenzisayo uma ekhuluma ngomuntu wesifazane onguNanana lunesinciphiso

umbiza ngomfazana ukhombisa ukuthi umuntu wesifazane umthatha kancane futhi uyinto engabalulekile.

UMolle benoWelch (1985:65) bathi emindenini eminingi abantu besifazane bavamise ukuba bahlukumezeke ngokomphefumulo, lokho kuhlukunyezwa kusuke kuvela kubantu besilisa. UXulu noNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* baxoxa ngenkosikazi eyathi ilima emasimini yaphazamiswa inyoni yamasi eyabe icula. Kuthe iyizwa le nyoni yahamba yayobikela umyeni wayo. Lo muntu wesifazane simthola eshlukumezekile ngokomoya ngumuntu wesilisa ongumyeni wakhe wambiza ngevila ngesikhathi embikela ngenkinga yakhe.

Umyeni wakhe akazange akhombise ukumeseka umkakhe ngale nkinga yenyoni yamasi ayembikela ngayo. Wamane wathi ulivila elenqena ukusebenza washo nokuthi ngakusasa kothi kusa banikele khona ensimini khona ezogeda ubuvila buka nkosikazi wakhe. Ngenxa yokungamethembi umkayo le ndoda yavukela emasimini ifuna ukuyozibonela yona mathupha le nto eshiwo ngumkayo. Kodwa kuthe uma inyoni isiqhamuka iphinda lowo mculo ebikade iwucula kumkayo yethuka yazama ngisho nokuyixosha lutho inyoni yangabaleka yaba nenkani. Kwase kucaca ukuthi umkakhe ubeqinisile ubengawaqambi amanga futhi ebengenziwa ubuvila bokunqena umsebenzi.

Imvamisa abantu besilisa baziphatha ngendlela enodlame abasuke belubhekise kubantu besifazane. UNtuli noMakhambeni (1998:20) enganekwaneni ethi *uLangalasehla noLangalasezansi* bathi uLangalasehla wayengumuntu wesilisa owayehlukumeza abantu besifazane waqale wathumba unkosikazi kamfowabo uLangalasezansi wamenza umkakhe, waphinde wathumba nengane yakhe

yentombazane wayenza umntanakhe ngoba wayengenazo izingane zamantombazane wayezele abafana bodwa.

ULangalasehla indlela eyebahlukumeza ngayo abantu besifazane yayinzima, uyise walaba fana wayengakholelwa ukuthi indlalifa iyazalwa kodwa wayekholwa ukuthi indlalifa kumele ibusebenzele ubundlalifa ngokubonisa ubuqhawe, ukubekezela kanye nekhono lobuholi. Waphuma kuqala uLangalasehla wasizwa ngumuntu wesifazane olithonga ukuba aphumelele. Ngesikhathi esephumelele wamxoshisa okwenja sekuvuke ububi azalwa nabo.

Indlela lo muntu wesifazane ahlukumezeka ngayo waze wathola iziqalekiso zokuthi avaleke amehlo akhe angabe esabona. Into eyabe yenza ukuthi lo muntu wesifazane avaleke amehlo yiziqalekiso zokuthi wehlulekile ukukhetha umuntu okunguyena ozoba yindlalifa.

Kwathi ngesikhathi lo muntu wesifazane esesizakele ngenkathi ehlangana noLangalasezansi owamsiza ngokuthi amkhothe ubhici olwabe luvale amehlo akhe. Kwase kukhanya kuye ukuthi nguye uLangalasezansi owakhethwa ezelwe ukuba abe yindlalifa.

ULangalasehla akakuyekanga ukuhlukumeza abantu besifazane kuyena umuntu wesifazane wayengahloniphekile. Kwathi lapho esebona ukuthi uLangalasezansi usemthathile umkakhe kanye nengane yakhe yentombazane wabasukela eseyobabulala kanye namabutho akhe. Saqhamuka futhi lesiya salukazi sesiyintombi ehle egqoke ubuhlalu samkhuza wazama ukusifumba ngempama kwasuka isishingishane. Lo muntu wesifazane waphenduka waba yisalukazi

wamcela ukuthi akayeke le nhliziyi anayo egaya izibozi ngoba usesivusele ukuthi sihlupheke naso nakhu sesivaleke amehlo ubhici sesingasaboni futhi. Samcela ukuthi asikhothe ubhici wala waphetha uLangalassenhla. Wathi ngeke ungibone ngihamba ngikhothana nezalukazi ubhici. ULangalassenhla wayembukela phansi umuntu wesifazane azi ukuthi akabalulekile uyinto efanele ukuhlukunyezwa.

Lapha siyathola ukuthi abantu besifazane babhekene nenkinga enkulu yokuba yizisulu zokuhlukunyezwa ngabantu besilisa. Abanye sibathola behlukunyezwa ngisho nangabantu abashade nabo abababukela phansi bengazikholwa izinto abazishoyo. Abanye bahlukunyezwa ngabesilisa abaphila nabo emphakathini uma bezikhulumela ngezinkinga abasuke bebhekene nazo abakutholi ukusizakala kubantu besilisa okunalokho bavele bakuqhubekisele phambili ukubahlukumeza.

4.2.4.2 Ulimi Oluhloniphayo

UXulu (2014:101) uthi umuntu wesifazane uma eganile isiko liyamphoqa ukuthi angaliphakamisi izwi uma ekhuluma futhi agobe angami nje phuhle lokho kusuke kukhombisa indlela yokuhlonipha. UMabuya (1988:78) enganekwaneni ethi *Izigemegeme zentombazane eyayiyogana* uthi le ntombazane eyavelelwa yizigemegeme ngesikhathi iyogana yathi isigayela inyoka ukudla yakhombisa inhlonipho ngoba inyoka yakhala ngokuthi lokhu kudla kwayo ayikucoyisekile kepha ayizange ikhulume lutho. Yathatha itshe yakugaya futhi ngesizotha ngaphandle kokubanga umsindo.

UXulu (2014:101) uqhubeka uthi maningi amasiko okumele ahlonishwe umuntu wesifazane oganile amagama athize akawabizi uma ethinta noma esho okuthile. Nangu uMabuya (1988:18) enganekwaneni ethi *Izigemegeme zentombazane*

eyayiyogana uthi ngesikhathi intombazane isikugayile ukudla kwenyoka ayizange iyibize ngegama yakuthatha yakunika inyoka yathi nakhu ukudla kwakho wena wasemzini.

UMsimang (1975:63) uqhubeka uthi umuntu wesifazane kukholelwa ukuthi amadlozi ayambona uma engahloniphi ngaso sonke isikhathi kufanele ukuthi awuhloniphe umthetho wekhaya ngoba kungenzeka ukuthi amadlozi abe nolaka kuye. UMSimang (1991:72) enganekwaneni ethi *uBhadazela* usixoxela ngeNkosi yesizwe esithile eyanele yabona ukuthi ubukhosi bayo abuqinile ngoba ingasitholi isibindi senzawu okwakufanele ukuthi iqiniswe ngaso. Yakhapha isimemezelo sokuthi insizwa eyokuba nesibindi ibuye naso isibindi senzawu uyoyiganisela ngoNonqaba indodakazi yakhe.

Saphumelela isimemezelo sayo ngoba kwasuka uBhadazela waba nesibindi wabuya naso isibindi senzawu yajabula iNkosi yabe isimganisela ngoNonqaba indodakazi yayo enhle. UNonqaba wavuma ukugana uBhadazela yize ayengamthandi kodwa ngoba wayehlonipha isinqumo sikayise.

4.3 Isiphetho

Kulesi sahluko sitholile ukusetshenziswa kolimi ngezindlela ezahlukene uma kukhulunywa ngabalingiswa besifazane ezinganekwaneni zesiZulu. Sibonile ukuthi esikhathini esiningi abalingiswa besifazane bangabantu abangakwazi ukuzikhulumela. Abantu besifazane bazithola bengabantu ababukelwa phansi ngabantu besilisa bakhuluma noma yini abayithandayo kubona. Kwesinye isikhathi baze baqanjwe nangama gama ezici abasuke benazo emzimbeni yabo.

Abalingiswa besifazane bazithola bebhakene nenkinga yokuthi bahloniphe izinqumo abasuke beshayelwa zona ngabantu besilisa.

ISAHLUKO SESIHLANU

IQHAZA LABALINGISWA BESIFAZANE EZINGANEKWANENI

5.1 Isingeniso

Lesi isahluko lapho umcwaningi ezobheka ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane. Indlela okuzokwenziwa ngayo kuzocashunwa izinganekwane eziyi-15 ezinabalingiswa besifazane. Lapha sifuna ukuthola ukuthi abalingiswa besifazane bavezwa bengabalingiswa ababambe liphi iqhaza ezinganekwaneni.

5.2 Iqhaza Labalingiswa Besifazane Ezinganekwaneni

UManyathi (2002:40) uthi abantu besifazane babamba iqhaza elikhulu ekuphumeleliseni izinto eziningi ezenzeka lapha emhlabeni ezinye zazo zinhle ezinye zazo zimbi. Konke kusuke kubizwa ngeqhaza abalenzayo. Uqhubeka uthi umuzi ngumuzi ngomuntu wesifazane. Uma umuntu wesifazane engekho akuhlaleki kulelo khaya kuvele kuphenduke ihlathi. Umuntu wesifazane nguyena obhekelele wonke umuntu okulelo khaya. Ogulayo ubonwa nguye kuqala abone futhi ukuthi angamsiza ngani ukuze alapheke, olambile ubika kuye amzamele azokudla, okhathazekile ubonwa nguye kuqala abheke okumkhathazile azame nokumsiza kulokho kukhathazeka kwakhe.

5.2.1 Iqhaza Labalingiswa Besifazane Ekhaya Nasemphakathini.

UMamsen (1991: 53) uthi abantu besifazane basebenza kanzima bebamba beyeka benzela ukuthi kulalwe kudliwe ekhaya. UXulu noNtuli (1997:7) enganekwaneni ethi *Isilwane samazolo* bayakufakazela ukuthi abantu besifazane basebenza

kanzima benzela ukuthi kulalwe kudliwe ekhaya. Bathi kwabe kukhona intombazane eyabe izalwa yodwa kwabo igama layo kuthiwa nguMbuyi. Ngakho uMbuyi wayelinda izinyoni emasimini kayise. Wayevuka njalo ekuseni apha the ukudla azokudla ngesikhathi esemasimini.

UMamsen (1991: 60) uqhubeka uthi emazweni amaningi isibalo sabantu besifazane abasebenzayo sicishe silingane nesabesilisa. Abanye abantu besifazane bavame ukukhandleka amahora amaningi emasimini ukuze bondle amakhaya abo. Kwabe kunjalo nakuMbuyi ngesikhathi esemasimini kayise elinda izinyoni. Wabe engumuntu wesifazane osemncane kepha wayesebenza ngokuzikhandla ngokuvuka njalo ekuseni aye ezinkalweni lapho kwabe kukhona amasimu kayise.

Umsebenzi kaMbuyi ayezikhandla ngawo wagcina ngokumfaka enkingeni ngoba wayejwayele ukuphatha ukudla akushiye ekugaxe esihlahleni somtholo. Kwakuthi lapho ilanga selishisa selikhipha umkhovu etsheni, uMbuyi aphindele kuwo umtholo adle ukudla kwakhe. Inkinga enkulu yavela lapho sekufika isilwane esase sikudla konke ukudla kwakhe yena engasakudli wayengasakuthokozeli ukuya emasimini ngenxa yalesi lwane esabe simhlukumeza.

Ukuhlukumezeka kukaMbuyi kwaqhubekela phambili kwakuthi njalo ekuseni esafika emasimini naso isilwane sifike. Into eyabe iyinkinga kakhulu ukuthi lesi silwane sabe singathandi ukuzihambela sabe sisebenzisa uMbuyi sithi akasibelethe njalo. Uma uMbuyi esesibelethile sasivele simbuze ukudla uma sesikudlile sakuqeda sasivalelisa sihambe sithi angalokothi asicebe ekhaya.

UNewman (2002: 375) uthi uma siqaphela kakhulu umsebenzi onzima owenziwa ngabantu besifazane ukuqaphela abantwana babo. NakuMbuyi kwenzeka lokho ngoba ngesikhathi isilwane simhlukumeza sidla ukudla kwakhe kepha onina

baqaphela bambona ukuthi usehlile emzimbeni. Bathi uma bembuza ukuthi kungani ehle kangaka kanti ukudla kwakhe akasakudli yini emasimini? Kepha uMbuyi wamane wabatshela iqiniso ngalesi silwane esabe simhlukumeza emasimini. Kwabanzima kakhulu nakubazali bakhe ngoba bona babecabanga ukuthi azikho izinkinga ezimvelelayo ngesikhathi esemasimini.

UMbuyi wayengasakunameli ukuyosebenza emasimini ngenxa yesilwane esabe silokhu simhlukumeza nsuku zonke. Kwathi noma uyise esesibulele kodwa saqhubeka safika silokhu simhlupha njengakuqala. Kwaze kwafika amadoda asendaweni azosihlasela asibulala umlotha waso awuphonsa emfuleni. Kodwa nalokho futhi akuzange kumsiza uMbuyi ngoba saqhubeka isilwane silokhu simhlupha simsebenzisa kanzima emasimini. Baze bayishiya insimu oMbuyi kanye nomndeni wakubo ngenxa yalesi silwane.

UNewman (2002: 396) uqhubeka uthi abantu besifazane benza imisebenzi ebalulekile kakhulu kodwa baba nokubukeleka phansi ngenxa yokungalingani ngokobulili. Lesi silwane esasihlukumeza uMbuyi emasimini sabe sikhombisa khona ukuthi umsebenzi womuntu wesifazane awubalulekile kangakanani. Ngoba sake samshaya ngesikhathi uMbuyi engasafuni ukusibeletha. Ngesikhathi uyise kaMbuyi esihlasela asizange size sizame ngisho ukumlwisa kepha wasishaya saze safa singenzi lutho.

Abantu abaningi bakholelwa ngukuthi umuntu wesifazane kufanele abe ngaphansi komuntu wesilisa. Nakhu uXulu benoNtuli (1997:9) enganekwaneni ethi *Isilwane samazolo* bethi uyise kaMbuyi wanquma ukuthi uzozibuyiselela kusona ngokusishaya asibulale lesi silwane esabe sihlukumeza uMbuyi. Wakwenza ngempela lokho uyise kaMbuyi ngoba lathi lingaphuma ilanga wayesecashe ensimini. Kwala noma esebonile ukuthi uyehluleka isilwane sisaqhubeka

nokuhlupha uMbuyi ensimini. Wasibizela amadoda ezosihlasela asibulala nalokho futhi okungasizanga. UXulu noNtuli (1997:9) basibonisa ukuthi umuntu wesifazane akanawo amandla okuzilwela uma enezinkinga kodwa kufanele aze athembele emandleni omuntu wesilisa ukuze akwazi ukuthi aphumelele. UMBuyi naye ngesikhathi ehlukunyezwa isilwane emasimini usizo alutholile luqhamuke kubantu besilisa yize isilwane sabuye saqhubeka nokumhlupha kodwa sabulawa yibo abantu besilisa.

UStevens (2009:27) ubona ukuthi abanye abantu besifazane bancishwa amathuba okufunda ezindaweni eziningi kusho ukuthi akulula ukuba bathole amathuba emisebenzi bakwazi ukuzimela basebenze imisebenzi efundelwayo nekhokhela imali engcono yokuziphilisa. UXulu noNtuli (1997:29) enganekwaneni ethi *Indlu esemanzini* bayakufakazela lokho uma bekhuluma ngamakhosikazi amabili ayegane iNkosi. La makhosikazi ayengalitholanga ithuba lokuba afunde. Ngakho-ke ayenele abe wodwa athande ukuxabana ngenxa yokubulawa yisizungu bengenawo umsebenzi abawenzayo ozobakhokhela ukuze bakwazi ukuzimela. Ngesinye isikhathi omunye wala makhosikazi uNomusa wayevame ukhleba ngoNomusa ngoba emkhwelezela.

UStevens (2009:30) uthi umsebenzi okuyiwona obalulekile owenziwa ngabantu besifazane ukulima emasimini ukuze bathole ukudla abazokuphekela imndeni yabo. Kungumsebenzi womuntu wesifazane ukuba aphekele umndeni wakhe ukudla akutshalile. Kwesinye isikhathi ubathola abantu besifazane bephekela abayeni babo ukudla okumnandi ukuze bahlale njalo bejabule. Abantu besifazane bayakuthokozela ukupheka ukudla okumnandi khona bezothola ukunconywa okuvela kulabo abasuke bebaganile.

Lokho kufakazelwa nguXulu noNtuli (1997: 29) enganekwaneni ethi *Indlu esemanzini* uma bethi uNomusa noNobuhle kwenzeka ngelinye ilanga besensimini bevuna ummbila baxabana. Kwathi lapho sebebona ukuthi ukuxabana kwabo kuqhubekela phambili, uNomusa wancenga uNobuhle ukuthi benze umsebenzi ngokushesha, basale sebeya ukuyopholisa imizimba emfuleni ukuze bahlale phansi baxoxisane kahle. Bavele bashiya zonke izimpahla zabo ensimini baqonda emfuleni.

Lokhu okuchazwa nguXulu noNtuli (1997:29) enganekwaneni ethi *Indlu esemanzini* kuyakhombisa ukuthi umsebenzi obalulekile owaziwa ngabantu besifazane ukuba sensimini batshale ukudla ukuze bakwazi ukondla imindeni yabo. Abantu besifazane abaningi bayakuthokozela ukwenza umsebenzi wokutshala amasimini ngoba ngesikhathi sekudliwa umndeni uhlangana ndawonye kubemnandi. Bayakuthokozela ukuba ndawonye nomndeni uma sebekuphekile ukudla abakusebenzele. Kusuke kosiwa ummbila, kudliwa izinhlobo ezahlukene zokudla okumnandi okuvela emasimini.

Kepha uNomusa kanye noNobuhle bagcina sebengasakuthokozeli ukuhlala ndawonye nomndeni wabo uma sekudliwa ukudla kwasensimini. Babehlala njalo bexabana bengafiselani okuhle babeze baxabane ngisho benza umsebenzi wasensimini. Ukugana indoda eyodwa kwakubenza babe nesikhwele bengafuni ukuba kube khona onconywa ngumyeni wabo phakathi kwabo bobabili. Lawa makhosikazi ayesebenza ngokuzikhandla emasimini kodwa uma sekufike umzuzu wokudla lokho abasuke bekutshalile babengathokozi. UStevens (2009:32) uthi

phela uma umuntu wesifazane esekuphekile ukudla kwakhe okumnandi uthola ukunconywa ngubaba wekhaya.

Kwakuthi uma umyeni wabo encoma oyedwa kumakhosikazi akhe kwakungabi kuhle komunye ngoba naye usuke efuna ukuba anconywe. Lona ongazange anconywe wabe ezama ukuba enze ngokusemandleni ukuze naye athole ukunconywa ngumyeni wakhe. Ubunzima obabubhekene nala makhosikazi kwabe kubukhulu. Kwakwala ngisho ezama ukukhulumisana ngesikhathi somsebenzi wasemasimini kodwa kwakuhlale kukhona ukungaboni ngaso linye.

UKubeka-Ngobese (2004: 30) uthi uma ukudla obekutshalwa ngabantu besifazane sekuphekiwe kwavuthwa kwakwenza wonke umndeni ukuba unonophale futhi kungabikhona onyamalalayo ngesikhathi sekuhleziwe sekuzodliwa ndawonye. Kepha lokho akuzange kwenzeka phakathi kukaNomusa kanye noNobuhle ngoba ngesikhathi sebewuphungulile umsebenzi wokuvuna ummbila baya emfuleni. UNobuhle akazange abuyele ekhaya ngalolo suku ngenxa yemikhuba ayigilelwa nguzakwabo uNomusa. Wakhetha ukumphonsa emfuleni ethi uyambulala wabe eseziphindelela ekhaya ukuyozithokozisa ngokudla abakutshalile.

UKubeka –Ngobese (2004: 31) uqhubeka uthi umzuzu wokudla ukudla okutshalwe ngabantu besifazane emasimini ufika bonke abomndeni sebewulindele. Yibona abasuke sebazi ukuthi kuphekwe kamnandi. Lapho umuntu wesifazane osuke ekutshalile ukudla uthola ukuthokoza okukhulu uma esenconywa ngomsebenzi wakhe omuhle asuke ewenzele umndeni wakhe. Kuba yintokozo enkulu kumuntu wesifazane ukugcina umndeni wakhe ujabulile ngokuwuphekela ukudla okumnandi okuphuma ezithukuthukwini zakhe.

Nakuba uNomusa noNobuhle benza ngokusemandleni ukuba ngaso sonke isikhathi umyeni wabo ahlale ethokozile ngemisebenzi yabo abasuke beyenza emasimini. Ngenxa yesikhwele esasikhona kubona babezithola bephila ngaphansi kwengcindezi yokuba sesithenjini bagcine bengasakuthokozeli ukudla abakutshale ngezithukuthuku zabo kanye nomyeni wabo. Uma ubaba wasekhaya esedla ukudla kwezithukuthuku zomkakhe ubanokuthoza abonge. Azibone naye esemkhulu futhi eyindoda emadodeni ngenxa yokuba nomuntu wesifazane okhuthale empilweni yakhe. Lokho kunconywa kuyamkhuthaza umama ukuba eqhubekela phambili nokwenza umsebenzi wokutshala ukudla okuzokwenza ukuthi umyeni wakhe ahlale ejabulile.

Imisebenzi eyenziwa ngabantu besifazane ibalulekile kakhulu ngoba basuke bondla ngayo imindeni yabo. Siyathola ukuthi imisebenzi yabantu besifazane igxile kakhulu ekulimeni amasimu batshale ukuze bathole ukudla abazokuphekela imindeni yabo ukuze njalo ihlale ejabulile.

ULandes (1999: 54) uthi abantu besifazane yibona abaningi kakhulu uma kuqhathaniswa nabesilisa kodwa sibathola bebhekena nezinsalelo eziningi ezibavimba ukuthi baklame indima ephelele nezwakalayo uma kuza ngasekuthathweni kwezinqumo emphakathini kanye nasemakhaya abahlala kuwona. Inkinga enkulu kunazo zonke ababhekene nazo ubumpofu. Nangu uMsimang (1991:75) enganekwaneni ethi *uZembeni* ukhuluma ngoZembeni inkosikazi yezimu eyabe ihlupheka ingazi ukuthi izodlani. Ngenxa yokuhlupheka ayenakho uZembeni waze wagcina esebaqedile abantu abakhelene naye ebadla.

UGood (1976: 45) uthi umuntu wesifazane akakwazi ukuzikhulumela eyakhe imibono ithathwa njengemibono engabalulekile emphakathini. UMsimg (1991:75) uma ethi uZembeni wanele wabona ukuthi abantu sebephelile usezobulawa yindlala wajikela abantwana bakhe ngoba wayenamadodakazi amabili ayemahle futhi esedume umhlaba wonke. Ngenxa yokungakwazi ukuzikhulumela kukaZembeni ngoba engumuntu wesifazane kwaze kwamholela ekuthini abe ngumuntu wesifazane ongenaluzwelo nabanye abantu. Ukuhlukumezeka kwakhe kwamholela ekutheni agcine eseze wabamba intombazane yakhe endala wayihlephula isihlathi wayipheka.

URay (2007:421) ubona ukuthi umuntu wesifazane uma ehlopheka kubanzima kakhulu ngoba kumele kube nguye obheka ikhaya nabalambile kumele baziwe nguyena kanjalo nabanezinkinga kufanele babonwe nguyena. UZembeni ungumuntu wesifazane owabe ephila ngaphansi kwengcindezi wayengakwazi ukuphumela obala aziveze ukuhlupheka kwakhe emphakathini ukuze athole usizo.

URay (2007: 421) uqhubeka uthi kujwayelekile ukuthi abantu besifazane bantule ukuhlonishwa emphakathini. UMsimg (1991:76) uthi umphakathi iwona owaqamba uZembeni ngaleli gama ngoba uzwane lukaqukulu lwalumile uzipho olude olubukhali kuhle kwezembe uqobo. Kungakho uZembeni wayesehlala engenahliziyo, wayengumuntu wesifazane owayesephenduke umbulali, engasenawo ngisho nonembeza. Wayesehambela amazwe efuna izinyamazane zakhe ezimilenze-mibili. Ngenxa yokungabi namandla okuzikhulumela komuntu wesifazane kwaze kwenza ukuba izinkinga zikaZembeni zihlale zigqumelene ngaphakathi. Wayethi uma esephuma eyozingela ebonakale ehamba ngamawala kuthi lapho eseyosithela kubonakale ngothuli. Ukuhlukumezeka kukaZembeni

kwaze kwadala izinkinga kumantombazane akhe ngoba ngaso sonke isikhathi ayehlale njalo enesizungu eswele abantu azoxoxa nabo.

Bukhulu ubunzima obubhekana nabantu besifazane emphakathini kanye nasemakhaya abanye baze bathole ukungalalelwa ngisho nangabantu abasuke beshade nabo. URisman (2004: 55) uthi abantu besifazane babamba iqhaza elibalulekile emphakathini kusukelwa ekuzalweni kuze kufike ekupheleni kwempilo. Babamba iqhaza ngokuzinika isikhathi esanele sokwenza imisebenzi ngobuhlakani. Kodwa emphakathini basathathwa njengabantu ababuthakathaka ngenxa yabantu besilisa abanamandla ngaphezu kwabo.

Lokhu kufakazelwa nguXulu noNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* uma bekhuluma ngenkosikazi eyabe ilima yafikelwa inyoni yathi:

“E bo! E, bo! Umhlabathi kababa lona olinywa amavila, awulinywa yizikhuthali. Mbe mbe amageja phoqo phoqo imiphini, shwi, shwi imbewu, saka, saka kubalele ilanga bhu bhu kubhule abavuni bangatholi neze. Ngabe nidla amasi ami”.

(Xulu noNtuli, 1997:42)

Uthe uma eduba lo muntu wesifazane waphindela ekhaya ukuyobikela umyeni wakhe wamphikisa wathi uqamba amanga wenziwa ngubuvila. UManyathi (2002:49) uthi abantu besifazane bathathwa njengabantu abangabalulekile ikakhulukazi emakhaya abasuke bephuma kuwona kwesinye isikhathi uke uzwe indoda isibiza umkayo ngengane ngoba isuke ingamthathi njengomlingane wayo kodwa imthatha njengezingane zayo. Nakuyona le nkosikazi eshiwo nguXulu benoNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* kwabe kunjalo yayingamlaleli umkayo yanquma ukuthi ngakusasa kuzothi kusa banikele khona ensimini ukuze ibone lobu vila obenze inkosikazi yakhe ize iqambe amanga.

Nangempela kwaba njalo yathi ifika ensimini yafikisana nayo inyoni yaphinda futhi yathi:

“E bo! E, bo! Umhlabathi kababa lona olinywa amavila, awulinywa yizikhuthali. Mbe mbe amageja phoqo phoqo imiphini, shwi, shwi imbewu, saka, saka kubalele ilanga bhu bhu kubhule abavuni bangatholi neze. Ngabe nidla amasi ami?”.

(Xulu noNtuli,
1997:42)

Sayixaka kakhulu indoda leso senzo senyoni ngoba yaze yazama ngisho nokuyixosha kodwa lutho inyoni ilokhu ibelesele. UBrosius (2006:65) uthi abantu besifazane sibathola sebengasakhululekile ngenxa yokungalingani ngokobulili. Abantu besifazane babukelwa phansi ngabantu besilisa, abajabuli ngemisebenzi abasuke beyenza ngoba khona umuntu wesilisa uzosho into ezobahlukumeza emoyeni. Invamisa yabantu besilisa ababambisani nabantu besifazane futhi ababakhuthazi ukuze imisebenzi yabo ikwazi ukuqhubekela phambili.

Ngokusho kukaXulu noNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* le ndoda ayizange imkhuthaze umkayo kunalokho yathi isibona inyoni yayisukela yayibamba kwabe iyona ezosiza yona ngamasi. Kuthe isiyibambile yamuka nayo yaya exhibeni yacela umkayo ukuthi ageze imbiza. Yayifaka khona embizeni emsamo ukusukela ngalelo langa le ndoda ayiphindanga yaswela amasi.

UMay benoSummer (2012: 25) bathi umsebenzi obalulekile owenziwa ngumuntu wesifazane abantu besilisa bawuthathela phansi. Le ndoda ukube umkayo wayengekho kungabe ayizange iyithole inyoni yamasi. Kodwa yona ayizange ikubone lokho okunalokho yabe isithi ngeyayo. Futhi ayizange ikhombise ngisho nokumbonga umkayo ngalesi senzo sakhe sokuyixhumanisa nenyoni eyaletha

usizo lokuxosha indlala ekhaya. Ngale ndlela siyabona ukuthi abantu besifazane babhekene nobunzima obukhulu bokuhlukumezeka emphakathini kanye nase makhaya yize bezama ukusiza kodwa imisebenzi yabo isalokhu ibukelwa phansi.

UMay benoSummer (2012:37) baqhubeka bathi ukungalingani kobulili kuyinkinga kakhulu abantu besifazane basathathelwa phansi ngabantu besilisa. Le nto iyinkinga ngoba abantu besifazane abajabule ngokuya emsebenzini noma ukuzihambela emgwaqweni ngoba kukhona umuntu wesilisa ozosho noma yini ayithandayo ezomhlukumeza umoya. Nazi izinceku ezishiwo nguMsimang (1991: 55) enganekwaneni ethi *uThombeletsheni* zithi azimfuni uNoqandakazana ngoba uliphotho uqine kakhulu futhi akekho muhle njengodade wabo uThombeletsheni. Zazikusho lokho ngesikhathi zithunywe yinkosi yesizwe sakubo ukuba ziyoyifunela intombi enhle okuzokuba ngumame wesizwe. Kwala noma uNoqandakazana esezikhalela ethi zimshiyelani yena kepha zala zaphetha zathi azimfuni yena zifuna udade wabo uThombeletsheni.

Ngale ndlela izinceku zeNkosi ezazikhuluma ngayo ngoNoqandakazana zazikhombisa ukuthi azinandaba nesithunzi somuntu wesifazane. Abantu besilisa abaningi abanendaba nabantu besifazane futhi ababahloniphi basho noma ngabe yini abayithandayo ngabo. Ngesikhathi izinceku zifika eNkosini zafike zayibikela ukuthi zihambile njengokuthunywa kwazo. Zasho nokuthi zifice umuzi ophezu komfula onentombazane enhle kakhulu. Zathi nokho bezimbili udadewabo ukhuzile wathi simshiyelani kodwa samshiya ngokuthi uyiqhalaqhala leli elinamehlo enhloko zasho zagcizelela ukuthi iyithatha wena weSilo.

Lokhu okwenziwa yizinceku ngoNoqandakazana kukhombisa ukungalingani ngokobulili okuphakathi kowesilisa kanye nowesifazane. Lapho umuntu wesifazane ezithola khona engasenamandla okuzikhulumela emphakathini kanye

nasemakhaya ngoba kukhona umuntu wesilisa onelungelo lokusho noma ngabe yini ayithandayo ngomuntu wesifazane.

Abantu besilisa sibathola bengenandaba nabakushoyo ngabantu besifazane futhi abanandaba nokuthi kubacindezela, kangakanani emoyeni. Sibathola bebeka umuntu wesifazane njengomuntu ongabalulekile ekuthatheni izinqumo ezabo izinqumo azilalelwa futhi azihlonishwa njengezabantu besilisa ikakhulukazi emphakathini kanye nasemakhaya sibathola bengalalelwa. Abanye baze bazibandakanye ezenzweni ezimbi ngoba besaba ukuphumela obala ngenkinga abasuke bebhekene nayo.

5.2.2 Iqhaza Labalingiswa Besifazane Ekuthuthukiseni Isizwe

ULeach (1992: 225) uthi ziningi izinto ezilunga ngoba sekusukume umuntu wesifazane nekhaya liyama uma umama ehlakaniphile futhi ekhuthela eyazi nendawo yakhe. Mkhulu umsebenzi womuntu wesifazane ekhaya nasemphakathini. Lokhu kufakazelwa nguMabuya (1988: 15) enganekwaneni ethi *Inyoni yakwaGuma* uma ethi inkosikazi yesizwe sakwaGuma yasiza isizwe sakwaGuma esabe sinesomiso ngokusitholela amanzi kanye nenyoni eyabe isiqede wonke amanzi akuleso sizwe.

Ukusukuma kwalo muntu wesifazane eyofuna amanzi kwakhombisa ukuthi uyasinakekela isizwe sakubo futhi uyasithanda. Ngale yondlela isizwe sathola ukusizakala ngoba lo nkosikazi wakwazi ukuthi atholane nale nyoni eyabe isiqede amanzi esizwe sakubo. Uthe uma esebonene nayo wayethembisa ukuthi ngeke aze abatshele abantu besizwe sakubo ngayo. Ngaleso sikhathi inyoni yajabula yaze

yamupha amanzi lo muntu wesifazane, lawo manzi akazange awaphuze yedwa kodwa waphuzisa nabantu besizwe sakubo waphinde wabavusa ngale nyoni eyabe isiqede amanzi esizwe sakubo.

ULeach (1992: 247) uqhubeka uthi abantu besifazane bayakwazi ukwenza impilo ibelula ngoba kuthi lapho izinto sezinzima baqhamuke abantu besifazane bezoletha usizo. Nakhu nale nkosikazi yakwaGuma siyithola isiza isizwe sakubo esabe sibhekene nobunzima obukhulu bokuphelelwa ngamanzi. Lo muntu wesifazane wazihlupha ngokuhamba eyongena ehlathini eyobhekela isizwe sakubo amanzi esabe sihlaselwe yisomiso singazi ukuthi sizowathatha kuphi amanzi. Yathi ingafika ehlathini yahlangana nayo inyoni eyabe isiqede amanzi akuleso sizwe. Le nyoni yaba nozwela nalo muntu wesifazane yabe isimupha amanzi yathi angalokuthi atshele abantu bakwaGuma ngayo. Nangempela yavuma inkosikazi yaphindela kubantu bakwaGuma yafike yabaphuzisa amanzi bajabula.

UKabeer (2013: 410) uthi kuningi abantu besifazane okumele baziqhenye ngakho ngoba babamba iqhaza elikhulu ekuletheni izinguquko empilweni yesizwe. Nangu uMabuya (1988:17) ethi le nkosikazi yakwaGuma yalikhapha linjengoba linjalo iqiniso yabaxoxela ngenyoni emhlophe nazo zonke izindaba zayo. Kuthe esephelile amanzi yaphindela ehlathini. Yathi ifika ehlathini yahlangabezana nayo inyoni yabe isiyibuza ukuthi ushilo yini ukuthi iyibonile. Yabe isiphika inkosikazi yathukuthela yafa inyoni yayishaya inkosikazi yayibhula ngamaphiko iyibiza nangexoki. Yathi isiphindela ekhaya le nkosikazi yafika bonke abantu bathuka bawa phansi ngoba babelindele ukuba uzobaphathela amanzi amnandi.

UKabeer (2013: 417) uqhubeka uthi phezu kwazo zonke izinto ezinhle abantu besifazane abazenzayo kepha kunempi eyodwa esabehlula ukuyinqoba

yokuhlukunyezwa kwabantu besifazane, omama besizwe. Kuthathwa njengohlobo olubi kunazo zonke izinhlobo zokuhlukumeza. UMabuya (1988:17) uthi unkosikazi wakwaGuma wakhala wabanga usizi ngesikhathi efika ekhaya babesamthulise lutho. Wabatshela ukuthi inyoni yamanzi imthukuthelele ngoba ubatshelile ukuthi amanzi uwathathaphi.

Nale nyoni yakhombisa ukungamkhathaleli umuntu wesifazane ngendlela eyamhlukumeza ngayo ngesikhathi imshaya yaze yamkhipha ngisho amehlo yawalahla kude. Ngakho abantu besizwe sakwaGuma bathukuthela bathi ayihlome iyohlasela inyoni isicishe yabulala umuntu wesizwe sakwaGuma. Nangempela aphuma amadoda ayofuna le nyoni aba ukuyithola ayishaya ayibulala kwase kuphuma amanzi amaningi agcwala imifula aphinde abamaningi futhi kwesakwaGuma.

Ukuqhamuka komuntu wesifazane eyobheka amanzi ehlathini kwaletsa usizo olukhulu esizweni sakwaGuma. Isizwe sakwaGuma sasihlupheke kakhulu ngenxa yokungawatholi amanzi futhi singazi nokuthi amanzi aso siwaqedelwe yinyoni eyabe iwaphuze wonke. Kepha umuntu wesifazane wakwazi ukuzikhathaza eyofuna amanzi okuba kuphuze isizwe sakubo ehlathini. Yize kungabanga lula kulo muntu wesifazane ngesikhathi esebabikele abantu besizwe sakubo mayelana nale nyoni. Kepha ekugcineni isizwe sakwaGuma sajabula ngesikhathi sekubulewe inyoni eyayiphuze wonke amanzi abo.

Abesifazane bahlukunyezwa abantu ababathembile. Isizwe sakwaGuma sazibophezela ekulweni nokuhlukunyezwa komuntu wesifazane wasesizweni sakubo kwaGuma. Samlekelela saphuma sayofuna inyoni eyacishe yambulala.

Naye futhi lomuntu wesifazane wakhombisa ukusithanda isizwe sakubo kwaGuma ngendlela enza ngayo. Waphuma wayosifunela amanzi uthe esewathulile wabuya nawo wazowabaphuzisa bonke abantu basesizweni sakubo kwaGuma. Basizakala bakwazi ukuthola impilo ngoba base befile yisomiso. UNussbaum (1995:4) uthi abantu besifazane abahluphekayo abakwazi ukuzikhulumela ngenxa yabantu besilisa abababukela phansi ngasohlangothini lokungalingana baze bebe sebudlelwaneni kwezothando nabantu besifazane abaningi yize beshadile.

UNtuli noMakhambeni (1998:20) enganekwaneni ethi *uLangalasehla noLangalasezansi* athi uLangalasehla waxosha umfowabo uLangalasezansi. Wayethi uyokhuleka kwakhe, wathumba unkosikazi kaLangalasezansi wamenza umkakhe kanye nengane yakhe. ULangalasehla wayenaye umkakhe kodwa wabe engenaye umntwana wentombazane yingakho aze akhetha ukuthatha intombazane kaLangalasezansi ngoba efuna ukuba nomntwana wentombazane.

ULeach (1992: 226) uthi abantu besifazane bangabantu ababalulekile kakhulu ekuthuthukiseni umphakathi ngokwakha izinhlangano ezahlukeze zokuthuthukisa umphakathi. Ngaso sonke isikhathi lezinhlangano ezisungulwa ngabantu besifazane ziba wusizo ekuletheni intuthuko emphakathini. Esikhathini esiningi izinto ezenziwa ngabantu besifazane zivamise ukuba nenqubekela phambili ikakhulukazi ekubumbeni isizwe. Esikhathini samanje sebeyakwazi ukuthatha izinqumo abantu besifazane nakhu sithola uNtuli noMakhambeni (1998:20) bathi uLangalasezansi wabaleka esengasenankosikazi ehamba elala evuka waze wahlangana nesalukazi esamcela ukuba asikhothe ubhici.

Wathi ukuba asikhothe sasesimtshela ukuba isona esasiza umfowabo uLangalasehla ngokuthi anqobe kodwa kwase kuvuka ububi bakhe azalwa nabo

wase esixosha. Ngesikhathi uLangalasehla esixosha isalukazi savele savaleka amehlo ngubhici ngenxa yeziqalekiso esabe sizinikwe abaphansi ngoba sihluleke ukukhetha iNkosi ezobusa isizwe.

Ngesikhathi eseqedile ukusikhotha ubhici uLangalasezansi le salukazi savele sasho sathi:

“Impela unguye owakhethwa ezelwe
Langalasezansi”.

(Ntulu noMakhambeni,1998:20)

Lesi senzo salo muntu wesifazane siyakhombisa ukuthi abantu besifazane sebeyakwazi ukuthi babambe iqhaza ekuthatheni izinqumo. Yize isinqumo sakhe sokuqala sabe singahambanga kahle kepha ekugcineni kwagcina kube nguye futhi lomuntu wesifazane owaphetha ngokuba kube nguye ozokhetha inkosi ezobusa isizwe okunguLangalasezansi. Ngesikhathi uLangalasezansi esephindela ekhaya kwakikiza omame kanye nezalukazi.

URay (2007: 41) uthi akekho umuntu obalulekile njengomuntu wesifazane emhlabeni ukwazi ukuthi afukamele abantwana bakhe ekhaya aphinde enze yonke imisebenzi. Ayikho imisebenzi eyenziwa ngabantu besilisa umuntu wesifazane angayenzi. Nakhu uNtuli noMakhambeni (1998:20) enganekwaneni ethi *uLangalasehla noLangalasezansi* sebesitshela ukuthi nabantu besifazane bayakwazi ukuba namandla ekukhetheni iNkosi okuyiyona ezobusa isizwe.

Sithola isalukazi esilithonga sinikezwe amandla okuthi sikhethe iNkosi okuyiyona efanele ukubusa isizwe. Uyise waLangalasehla noLangalasezansi wayengakholelwa ukuthi indlalifa iyazalwa. Kuyena indlalifa kwakumele ibusebenzele ngokubonakalisa ubuqhawe, ukubekezela kanye nekhono lobu buholi. Nangempela uLangalasezansi waphumelela ekuthatheni ubukhosi ngenxa

yenhlonipho abanayo kumuntu wesifazane oyisalukazi esabe silitonga. Le salukazi samcela ukuthi asikhothe ubhici uthe esesikhothile ubhici wabe esethola izibusiso.

Lapha siyathola ukuthi umuntu wesifazane ubalulekile ikakhulukazi ekwakhiweni kwesizwe. Izinto eziningi lapho kukhona umuntu wesifazane zivamise ukuphumelela. Kwala izinto sezinzima kodwa uma kufike umuntu wesifazane konke kuyalunga. Abantu besifazane sibathola bengabantu abangabaxazululi bezinkinga.

5.2.3 Iqhaza Labalingiswa Besifazane Ekukhuliseni Izingane

Umuntu wesifazane kuba nguyena umuntu wokuqala othola ithuba lokuba seduze nengane kusukela isazelwe. NgokukaMdletshe (2011:55) abantu besifazane abaningi bavamise ukubizwa ngokuthi banobumama ngoba bakwazi ukuthi bahawukele ngisho ingane abangayizali. Baletha uthando ikakhulukazi ezinganeni, babe ngabantu abanesineke nokubekezela bahlupheke kakhulu behluphekela abanye abantu abasuke bephila nabo. Lokhu okushiwo nguMdletshe (2011:55) ethi abantu besifazane babizwa ngokuthi banobumama ngoba bayakwazi ukuthi bahawukele ngisho nengane abangayizali uyakufakazela uMhlongo (1991:54) enganekwaneni ethi *uNkamunonkazana noNomnoyana* uthi uNkamunonkazana noNomnoyana ngesikhathi bengena emzini wezimu becabanga ukuthi kukomalume wabo bafica isalukazi. Lesi salukazi sasingumuntu wesifazane onothando okwazi ukuthanda ngisho nezingane okungezona ezaso.

Ngendlela lesi salukazi esakhombisa ngayo ukubathanda oNkamunonkazana benoNomnoyana saze sabavusa ebusuku besalele ngoba sona sasingalele.

Isalukazi sasilalele izimu lilola izimbazo likhomba ukuthi lizoqala lidle omunye; kulandele omunye bese ligcina ngesalukazi. Kwabanzima kulaba bantwana ngesikhathi bezwa ukuthi lapha abakhona kusemzini wezimu akukhona komalume babo. Njengoba kade ecabanga. Kodwa isalukazi sakhombisa ukuthi singumuntu wesifazane okwazi ukuthi ahluphekele abanye. Ngesikhathi sibona ukuthi laba bantwana abasaphephile saqhamuka nesu elaba ngusizo kakhulu. Laba bantwana sabagunda izinwele ukuze bakwazi ukuphunyuka engozini yokudliwa ngamazimu.

UMdletshe (2011:55) uqhubeka uthi umuntu wesifazane ukuze ahlonipheke akudingeki ukuthi azale kodwa kuba yizenzo zakhe ezimnikeza igama lokuhlonipheka kwabanye abantu. Nalesi salukazi sabanezenzo ezinhle kulaba bantwana bamantombazane abacishe badliwa ngamazimu. Sabavikela baze bahamba bephephile, asizange sisabele impilo yaso sona. Kodwa sanikela ngempilo yaso ukuze kusinde abantwana sona saziphindelela ezingubeni sayozilalela.

Lesi salukazi sabona ukuthi kufanele kube ngumthwalo waso ukuvikela lezi zingane ezimbili. Ngokuka Kubheka –Ngobese (2004: 35) umuntu wesifazane uyajabula uma ebona abantu bephila kodwa uma ebona ukuthi sebesondele ngasekufeni kuyaye kuvuke izinseka kuye njengomuntu owazi ubunzima bokuletha umntwana emhlabeni. Naso lesi salukazi savukelwa yizinseka ngesikhathi sibona oNkamunonkazana benoNomnoyana bengena emzini wezimu saze sababuza sathi:

“Liqhanyukiswaphi?”

(Mhlongo, 1991:54)

Nabo baphendula sebeqhaqhazela bathi sihlwelwe gogo, basitshela ukuthi ngomthetho bebethi baya komalume wabo ePhongolwana. UKubheka–Ngobese (2004: 35) uqhubeka uthi umuntu wesifazane uyakwazi ukuthi akungene ngenkulumo ngoba ezama ukuthi akwexwayise mayelana nobungozi asuke ebubona futhi okungenzeka ungene kubo. Ukuze bathole ukuphepha oNkamunonkazana benoNomnoyana lo muntu wesifazane abamfica lapha emzini wamazimu wavele wabangena ngenkulumo enzela ukubaxwayisa mayelana nenkinga abangase babhekane nayo.

UWilliams (2004: 15) uthi umuntu wesifazane ngaso sonke isikhathi uma enza into uyaqikelela ukuthi kungabe leyo nto ayenzayo ayizukumfaka engozini ngoba phela uma engase enze into emfaka engozini ngeke abenawo amandla okuzilwela. Lesi salukazi naso sabe sesaba ukuzifaka enkingeni saqale salinda ukuthi izimu lihambe. Lithe lingahamba sase sithola ithuba elihle lokusiza abantwana.

Ngalezi zenzo zalesi salukazi siyathola ukuthi umuntu wesifazane akubi umama wezingane zakhe azizalayo kuphela kepha uba ngumama wawo wonke umuntu okhona emphakathini. Ukuba khona komuntu wesifazane emphakathini kunikeza usizo olukhulu njengalaba bantwana asebesizwe yisalukazi kade sebesengozini yokudliwa yizimu. Lo muntu wesifazane simthola ezikhathaze kakhulu ngempilo yalaba bantwana kanye nokuphepha kwabo. Ukuze bangadliwa ngamazimu ngoba lase liphumile izimu kusempondo zankomo seliyolanda amanye amazimu ngenhloso yokuzobavimbezela besalele.

UWilliams (2004: 15) uqhubeka uthi isikhathi esiningi into esuke ishiwo ngumuntu wesifazane amadoda awayithandisizi ukuyikholwa nokuyenza. Isibonelo salokho yile nsizwa eshiwo nguMabuya (1988:3) enganekwaneni ethi *uMafuthakazana* eyabe isiphenduke umkhome ngenxa yokungazilaleli iziyalo zikanina. Unina wayenikeze iziyalo zokuthi uma iphuza endleleni ingalokothi iphuze iguqe ngedolo. Ngesikhathi iyovakashela ekhweni yezwa ifikelwa ukoma okuyisimanga yabe isithola amanzi yawaphuza iguqe ngedolo yaphenduka umkhome.

NgokukaManyathi (2002:41) abantu besifazane yibona abakwazi ukuthi bakhulise abantwana kahle nogulayo kumele kube nguyena umama otatazelayo enze imizamo engaphilisa lowo ogulayo. Nale nsizwa eyabe isiphenduke umkhome yathi ifika ekhaya unina watatazela eyofuna izinyanga ezingase zimelaphele umntanakhe njengoba esephenduke umkhome. Lo muntu wesifazane wayifuna wayifuna inyanga waze wahluleka. Ngoba efuna ukuba indodana yakhe iphindele esimweni sokuba ngumuntu futhi hhayi ukuba ihlale ingumkhome.

UMarcoux (1998: 63) uthi umuntu wesifazane uyena obalulekile ekhaya kusukela ingane izalwa kuba nguyeba oba seduze kwayo ayinakekele kuze kube sekukhuleni kwayo aqhubeke nokuyinakekela. Unina wale nsizwa eyabe isiphenduke yaba ngumkhome wayesekhathazekile ngokungayitholi inyanga eyabe izomelaphela indodana yakhe. Kwaze kwathi ekugcineni kwaqhamuka inyanga eyabe iyizimu yathi izomelapha yona. Wajabula kakhulu unina wale nsizwa uma ezwa lawa mazwi ayeshiwo yizimu okuthi lizoyelapha indodana yakhe. Base bevumelana ngokuthi uma seliqedile ukumelapha lizobe selikhokhelwa ngezinkomo.

UMarcoux (1998: 66) uqhubeka uthi abantu besifazane baziwa njengabantu abanothando. Bahlale beseduze nomuntu ngaso sonke isikhathi abamshiyi noma esekuhluphekeni okungakanani. Ngokwesibonelo enganekwaneni ethi *uMafuthakazana* sithola kuvela insizwa eyabe yehlulekile ukulandela iziyalo ezabe zishiwo ngunina kepha unina akazange ayidube wahlala enayo njalo yaze yagcina isize yaluthola usizo aluthola enyangeni yezimu eyayelapha. Ngesikhathi isiyalaphile insizwa inyanga yezimu alizange lisafuna ukuba likhokhelwe ngezinkomo ngenxa yokubona ukuthi kulo muzi kukhona intombazane eyabe ikhuluphele kakhulu okuthiwa nguMafuthakazana. UMafuthakazana wayehlale econsa amafutha ethi consi, consi, consi. Lase lishintsha izimu lathi selifuna uMafuthakazana kwala noma sebethi bayalikhumbuza isethembiso kepha izimu lathi ngeke lisamshiya uMafuthakazana lihamba naye.

UMeir (1999: 12) uthi umama ulindeleke ukuba akuthwale konke okwenziwa abantu bomndeni wakhe uma kukhona okhathazekile, kumele nomama akhathazeke kanye naye. Enganekwaneni ethi *uMafuthakazana* kuvela ukuthi ngesikhathi izimu selifuna uMafuthakazana unina wakhathazeka kakhulu engasazi ukuthi kumele enzenjani. Wagcina esevumile ukuba limthathe uMafuthakazana ngoba esaba ukuthi indodana yakhe ingase iphinde ibe ngumkhome futhi. Nangempela lamthatha uMafuthakazana izimu lahamba naye laya emzini walo.

UMeir uqhubeka uthi abantu besifazane abantu abanozwelo kakhulu, abathandi ukubona lowo ososizini ukuba abe sosizini kakhulu. Ngokwesibonelo enganekwaneni ethi *uMafuthakazana*, sithola ngesikhathi uMafuthakazana engena emzini wezimu wafica esalukazi sasesimzwela sambuza ukuthi ufunani emzini wezimu. Samxwayisa ngokuthi uzophela amazimu ngoba afuna inyama

yesothamlilo. Kwakhanya bha! KuMafuthakazana ukuthi hhiya! Kuyafiwa namhlanje. Wabuka wayesebona ukuthi nakanjani liyamshonela ilanga lokuphila.

Wasuka lapho uMafuthakazana wathatha itshe elikhulu waqhwakela phezu kwalo. Kwase kuconsa amafutha athi co! co! co! phezu kwetshe. Wahhlala futhi aphinde athi co! co! co! phezu kwetshe. Kuthelapho eseqedile waqalaza kwasho ukuthi uchakide wasinda ngokwelelesa. Amazimu ayengakafiki ngoba izimu elalifike naye lase selihambile seliyolanda amanye amazimu. UMafuthakazana wagijima waqonda emfuleni wayogeza wase ezininda ngodaka esenzela ukuthi angamboni amazimu.

Wahamba wabaleka wahlangana nawo amazimu ambuza waphika uMafuthakazana amyeka wadlula. Athe efika ekhaya amazimu angamthola uMafuthakazana agqula etsheni ecabanga ukuthi adla yena uMafuthakazana agcina esexabana wodwa amazimu esengasekho uMafuthakazana esebalekile.

Lapha siyathola ukuthi abantu besifazane babalulekile kangakanani ekukhuliseni izingane. Siyabona ukuthi ukuba khona komuntu wesifazane kuletha usizo olukhulu kubantwana. Abantu besifazane bangabasizi bayakwazi ukukhipha umuntu enkingeni futhi abakhethi bala lamuntu banakekela ngisho nabantwana abangabazali.

5.2.4 Iqhaza Labalingiswa Besifazane Emasikweni

UManyathi, (2010:20) uthi isiko liyisibuko lapho isizwe sizibuka khona ubuhle kanye namaphutha neziphosiso. UNxumalo noNyembezi, (1966:99) bona balichaza kanje isiko:

“Isiko ngumkhuba owenziwayo inqubo eyejwayelekile elandelwa isizwe okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe ishwa kanye nomndeni wakhe noma sonke isizwe sakhe.”

UMabuya (1988:18) enganekwaneni ethi *Izigemegeme zentombazane eyabe iyogana* uyavumelana nalokhu okushiwo nguNxumalo benoNyembezi (1966:99) uthi kwabe kukhona inkosikazi eyabe inomntwana wentombazana ngosuku lumbe yasuka intombazane yaya kunina yafika yathi isifuna ukuyogana. Wamangala unina kodwa wayesebuyisa ingqondo yakhe ngokushesha. Wayesemphendula ngokuthi ayiyale ngokuthi uma isiyogana emzini ingangeni endlini esindwe ngobulongwe benkomo. Ayongena kuleyo esindwe ngobulongwe bezinkukhu. Kepha intombazane yahluleka ukunuka kwephunga elalisendlini esindwe ngobulongwe bezinkukhu. Yaphuma yaya kulena esindwe ngobulongwe benkomo.

Le ntombazane yayeqa imithetho okwakufanele iyigcine ngoba unina wayiluleka ngokuthi ingangeni endlini esindwe ngobulongwe benkomo. Kodwa yona yakwenza lokho ngenxa yephunga elayikhipha endlini esindwe ngobulongwe bezinkukhu. Yavelelwa yishwa ngesikhathi isendlini esindwe ngobulongwe benkomo. Kwathi ebusuku kwafika inyoka. Yangena endlini yathi kuyo ilambile ayimngayele ukudla. Ithe isikugayile yabe isinikeza inyoka yathukuthela inyoka yakubuka. Yabisithi akucolisekile lokhu kudla kumahhadlahhadla. Yafuna ukuba igayelwe okunye nangempela intombazane yaqala phansi yagaya izama ukucolisa kwaze kwabangconywana kunakuqala ukudla. Yakuthatha yakunika inyoka.

Kwaba igadlile intombazane enyokeni. Yayisukela yambhaxabula umntanabantu ngomsila wayo. Yamshaya waze wabaleka elibangise ekhaya kubo. UKubheka-Ngobese (1988:6) uthi abangahloniphi isiko labo bavama ukuvelelwa ngokubi. Enganekwaneni ethi *Izigemegeme zentombazane eyabe iyogana* ngokwesibonelo kuvela intombazane esiyithola isihlangabezana nokubi ngenxa yokungawagcini amasiko. Nakhu isifika ekhaya isingena naye umkhwenyana eyilandela unina wamthela ngedokwe elishisayo wafa umkhwenyana. Kwase kumila ithanga elikhulu lapho kwakufele khona inyoka/ umkhwenyana. Leli thanga laliyihlukumeza kakhulu intombazana ngoba lalingafuni ngisho ilikhe izolipheka. Kwathi ngesikhathi unina wentombazane engekho esaye emfuleni yasala intombazane ikhwezela ibhodwe. Laphuma laqhasha ithanga ebhodweni layiqoba intombazane layifaka ebhodweni yafa. Ukube lo muntu wesifazane wayelihloniphile isiko lokuthi angangeni endlini esindwe ngobulongwe benkomo kungabe akazange evellelwe yizigemegeme iziningi ezabe sezimvelela.

URoot (1979) ubona ukuthi ukukhuluma ngokuthi uyamazi umuntu akulungile uma ungalazi isiko lakhe. Isiko lijulile liyimpilo yomuntu limbandakanya ukukhuluma ulimi, ukwenza okwenzayo ngendlela ethile ukudla okuthile. Nangu uMaphumulo (1993:59) enganekwaneni ethi *uMusukunaka insizwa enhle* uthi kwabe kunomfelokazi owayenensizwa enhle eyayibizwa ngokuthi uMusukunaka. Akuthathanga sikhathi udumo lobuhle bale nsizwa lwasabalala nalelo zwe lonke. Amatshitshi namajongosi kanye nezintombi kwatheleka besuka kude naseduze bezobona ubuhle bukaMusukunaka.

Ngenkathi le nsizwa ikhula, unina nayo benza isethembiso sokuthi ayinakuganwa yinoma iyiphi intombi eyodla okuphekwe unina wayo. Lo mfelokazi wayepheka

ukudla ukumnandi okuconsisa amathe, bonke abantu babekuthanda ukudla kwakhe. Inkinga eyahlangabezana nalabantu besifazane ababetheleka ubuthaphuthaphu bezobona ubuhle bukaMusukunaka ukuthi babengalazi isiko lakhe.

Babethi uma befikile unina kaMusukunaka abaphe ukudla bakwamukele bakudle. Abese ehamba unina kaMusukunaka eyotshela indodana yakhe ukuthi amantombazane abefikile ezombona adla ukudla akuphekile. UMusukunaka wayemane athi kunina akawaphindisele emuva nangempela ayephindela emuva angabe esalithola ithuba lokumbona uMusukunaka.

Laba bantu besifazane baqhubeka befika bezobona uMusukunaka kodwa babe mane baphindiswe emuva ngoba babengalazi isiko likaMusukunaka lokuthi ngeke aganwe intombazane eyodla ukudla okuphekwe ngunina. Kwathi ngelinye ilanga kwafika iqembu lamantombazane elakuqaphela lokho lase liziphathela ukudla kwalo lakufihla ezihlahleni.

Kwakuthi nxa unina kaMusukunaka ewaphakela ukudla akubonge angakudli. Wahamba unina wayobikela indodana yakhe ukuthi awakudlanga amantombazane ukudla akuphekile. Wawabiza uMusukunaka wakhetha eyodwa esikhulile washada nayo. Leli qembu lamantombazane laphumelela ngoba lase libonile futhi lafunda isiko likaMusukunaka.

Lapha siyathola ukuthi uma ungumuntu wesifazane kufanele uwahloniphe amasiko. Uma ungumuntu wesifazane ongawahloniphi amasiko uvelelwa ngamabhadi noma ungaphumeleli ezifisweni zakho.

5.3 Isiphetho

Iqhaza elibanjwe ngabalingiswa besifazane ezinganekwaneni zesiZulu silithola ukuthi lehlukahlukene. Kukhona iqhaza abalibamba emphakathini kanye nasemakhaya imvamisa kuba ukulima batshale benzela ukondla imindeni yabo. Siyathola ukuthi bangabantu abahlukumezekile ngoba abakwazi ukuthatha izinqumo. Ezabo izinqumo azilalelwa futhi zithathwa njengezingabalulekile emakhaya kanye nasemphakathini. Iqhaza abalibamba ekuthuthukiseni isizwe libalulekile kakhulu ngoba kuthi lapho izinto sezonakele khona kungasaziwa ukuthi kwenziwa njani kodwa aqhamuke umuntu wesifazane abe ngumxazululi. Sithola abantu besifazane bengabantu ababamba iqhaza elikhulu ekukhuliseni izingane baba wusizo ngisho nasezinganeni ezingazalwa yibona. Ukuhlonipha amasiko kuyiqhaza elikhulu okumele abantu besifazane balibambe ngoba uma bengawahloniphi amasiko kukhulu okubavelelayo. Kodwa uma bekwazile ukulibamba lelo qhaza lokuwahlonipha amasiko ekugcineni bathola umvuzo omuhle.

ISAHLUKO SESITHUPHA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

6.1 Isingeniso

Lesi isahluko sokugcina ocwaningweni. Kubhekwa obekwenziwa ocwaningweni lonke. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngabanye.

6.2 Obekwenziwa Ocwaningweni

Isahluko sokuqala ilapho bekuthulwa khona ucwaningo ngokuthi kuchazwe isihloko socwaningo esingumgogodla wocwaningo lonke. Esahlukweni lesi kuvezwe kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuchazwe amagama azobe eqavile ocwaningweni lonke. Kuvezwe izinhloso kanye nezidingo zocwaningo ngenhloso yokukhanyisa umsuka wocwaningo olwenziwayo. Kubuye kwabhekwa izindlela zokwenza ucwaningo ezizosetshenziswa ocwaningweni. Kuvezwa ngamafuphi ukuthi ucwaningo luzokwenziwa kanjani. Kuphindwe kwathulwa izinjulalwazi zocwaningo eziyisisekelo socwaningo. Kugcinwe ngokuvezwa umklamo wocwaningo kanye nomklamo wezahluko lapho kuvezwe khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili bekubhekwa izindlela zokuqhuba ucwaningo kanye nezinjulalwazi eziyisisekelo socwaningo lonke.

Isahluko sesithathu lapho kubhekwe izinhlobo ezahlukene zabalingiswa besifazane ngokwezigaba zabo. Bekubhekwa ukuthi uma behlukaniswe ngezigaba zabo bavezwa bengabalingiswa abanjani.

Isahluko sesine kubhekwe ukusetshenziswa kolimi uma kuvezwa abalingiswa besifazane. Bekubhekwa izindlela ezhlukene zolimi olusetshenziswayo uma kukhulunywa ngabalingiswa besifazane kanye nezenzo zabo.

Isahluko sesihlanu lapha bekubhekwa ukuthi iliphi iqhaza elivezwa ngababhali bezinganekwane zesiZulu elibanjwe ngabalingiswa besifazane. Kubhekwe nezinhlobo ezhlukene zeqhaza elibanjwa ngabantu besifazane. Bekubhekwa nokuthi balibamba kanjani iqhaza nokuthi yikuphi okubalulekile abakwenzayo kulelo qhaza

Isahluko sesithupha kulesi sahluko bekubhekwa obekwenziwa ocwaningweni lonke. Kuhlaziywa okutholwe kulolu cwaningo nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngokulandelayo.

6.3 Okutholwe Ocwaningweni

Ocwaningweni kuvelile ukuthi uma kuvezwa abalingiswa besifazane ezinganekwaneni ezhlukene zesiZulu kuba khona ukungahlonipheki kwesithunzi sabantu besifazane. UFreire (1970: 40) uthi abantu besifazane sekwabangena emqondweni ukucindezeleka futhi sebeyakwamukela bayakujwayele. Abanqeni ukuthi bahlangane nabantu abangaba cindezeli babo bese bezicindezela bona uqobo lwabo. UNtshinga (1996: 30) uthi abantu besifazane baze basebenzise ulimi lwezaga nezisho ukuze badlulise umyalezo wabo mayelana nokusuke kungabaphethe kahle. Uma besebenzisa izaga nezisho basuke benzela ukuthi kuzwakale kahle lokho okusuke kungabaphethe kahle. Abalitholi ithuba lokulalelwa ngabasuke bekusho yingakho beqamba isiga noma isisho esizobenza ukuthi badlulise ukukhathazeka kwabo.

Abalingiswa besifazane sibathola kungabantu abacindezelekile kakhulu ezinganekwaneni ezixoxwayo. Sibathola bephila ngaphansi kwecindezi yokuthi

kumele bahloniphe amasiko. Abaxoxi abaningi uma bexoxa ngabalingiswa besifazane basebenzisa kakhulu amasiko kanye nokulinganisa ngezici ezisuke zisemzimbeni yabo. Ezinye izinganekwane ziveza abalingiswa besifazane bengabantu abangababulali. Laba balingiswa besifazane abavezwa bengababulali bangabalingiswa abangenazo izinseka babulala ngisho abantwana babo ababazalayo. UXulu noNtuli (1997:42) enganekwaneni ethi *Inyoni yamasi* baveza umlingiswa ongumuntu wesifazane ebulala abantwana bakhe ngesihluku. Isizathu esenza ukuba laba bantwana babulawe ukuphunyula inyoni eyabe ibasiza ngokubapha amasi.

UMsimang (1991: 75) enganekwaneni ethi *uZembeni uxoxa* ngenkosikazi yezimu eyabe isibaqedile abantu ibabulala ibadla. Uthi le nkosikazi yathi isibona ukuthi abantu abasekho kuleyo ndawo yajikela abantwana bayo bamantombazane yafuna ukubadla nabo.

Imvamisa yezinganekwane ziveza abalingiswa besifazane bengabantu abawusizo ikakhulukazi kubantwana babo. Nakuba kwesinye isikhathi beyizisulu zokuhlukunyezwa ngabantu besilisa kodwa abazilahli izingane zabo bawa bevuka nazo. UMSimang (1991:60) enganekwaneni ethi *uSondonzima uxoxa* ngomuntu wesifazane uNanana ozalwa nguSelesele owaba nesibindi sokubhekana nendlovu eyesabekayo uSondonzima owabe edle abantwana bakhe. UNanana wayinqoba leyo nkinga ngoba nakuba uSondonzima agcina esegwinye yena kodwa wakwazi ukuthi asindise konke okwabe kudliwe nguSondonzima ngisho nabantwana bakhe imbala basinda.

Ngokwenjulalwazi yefeministi naretholoji elwisana kakhulu nabantu besilisa abangabaxoxi, ithi abantu besilisa uma bebumba abalingiswa babo bavamise ukuthi kube ngabantu besifazane kanye nokulinganisa ngemizimba yabo.

Nasezinganekwaneni ezixoxwa ngesiZulu imvamisa abaxoxi balezi zinganekwane bavamise ukuthi uma bexoxa ngabalingiswa abangabantu besifazane balinganise ngemizimba yabo. UMsimang (1991) kanye noMabuya (1988) imvamisa yezinganekwane abazixoxayo zikhuluma ngemizimba yabantu besifazane.

Le njulalwazi yefeministi naretholoji ibuye iphawula ukuthi into elimaza abantu besifazane kakhulu ezindabeni ezixoxwayo ezinjengezinganekwane kumbe imidlalo ukuthi abantu besilisa babhala ngokweqile. Abantu besilisa bavamise ukuthi uma belanda bangakuqhakambisi ubuqhawe obenziwa ngabantu besifazane. Abantu besifazane ibona abathola ubunzima obukhulu ngokuzwa nangokubona ukwehliswa kwesithunzi sabo ngabantu besilisa ngabasuke bekulanda ngabo. Ezinye izinganekwane ziveza abalingiswa besifazane bengabantu abayiziphukuphuku abaziphonsa ngisho nasekufeni bekubona. UMhlongo (1991:54) enganekwaneni ethi *uNkamunonkazana noNomnoyana uxoxa ngoNkamunonkazana engumlingiswa wesifazane oyisiphukuphuku ongaboni ngisho noma izimu selimphakela inyama yomuntu*. Ngesikhathi udadewabo emkhuza wakhulumela phezulu enzela ukumceba.

Injulalwazi ijenda soshializeshini ukubeka kube sobala ukuthi ukucwasana ngokobulili phakathi kwesilisa kanye nowesifazane kuqala lapho umntwana esezelwe. Le njulalwazi ithi umntwana wesilisa utshelwa esemncane ukuthi nguyena indoda futhi unamandla okushaya imithetho ngaphezulu komuntu wesifazane. Lokhu okushiwo yinjulalwazi yejenda soshializeshini siyakuthola kuvela kuMsimang (1991: 72) enganekwaneni ethi *uBhadazela* lapho exoxa ngeNkosi eyabe inomntwana wentombazane okuthiwa nguNonqaba eyamganisela uBhadazela ngoba ifuna ukufeza izinhloso zayo.

Izinhlobo zabalingiswa besifazane kuvelile ukuthi uma zehlukaniswa ngezigaba imvamisa ziveza abalingiswa besifazane bengabantu abanothando ikakhulukazi kubantwana babo. Ulimi olusetshenziswayo uma kuvezwa abalingiswa besifazane kuvamise ukuthi kube ulimi olubahlukumezayo. Abantu besifazane bavezwa beqanjwa amagama ngezici abanazo emizimbeni yabo, ulimi lubuye lubaphoqe ukuthi bahloniphe amasiko kwesinye isikhathi ulimi luveza abantu besilisa bekhuluma amazwi ayindelelo abasuke bewabhekise kubantu besifazane.

Liningi iqhaza elibalulekile elivezwa ngababhali bezinganekwane elibanjwa ngabalingiswa besifazane ezinganekwaneni zesiZulu. Iqhaza abasuke belibambile kuyavela ukuthi liba wusizo kakhulu ekondleni imindeni kanye nasekukhuliseni isizwe sonke.

6.4 Iziphakamiso Ocwaningweni Olulandelayo

Kuyabonakala ukuthi baningi asebebhalile mayelana nokuvezwa kwabalingiswa besifazane ngezindlela ezahlukene. Abanye ababhali bakuveza kube sobala ukuthi abantu besifazane basengaphansi kwencindezelo evela kubantu besilisa. Abantu besilisa bavamise ukuthi baveze abalingiswa besifazane bengabantu abangalungile kwesinye isikhathi babaveze bengabalingiswa abayizahluleki abahlale njalo bethembele emandleni abantu besilisa ukuze bakwazi ukuthi baphumelele.

Imvamisa abaxoxi abangabantu besilisa uma bekhuluma ngabalingiswa abangabantu besifazane bavamise ukubehlisa isithunzi. Lokhu kubaveza kwabo kuyakhombisa ukuthi kusenegebe okufanele livalwe, eliphakathi kobulili obubili obesilisa kanye bobesifazane. Lokhu kukhombisa ngokusobala ukuthi lokhu kucwasana ngokobulili akusiyona into eqala manje kodwa yinto eyaqala kudala, lokho kufakazelwa nayizinganekwane. Izinganekwane eziningi uma sizizwa zixowa ziba nokucwasana phakathi kobulili obubili. Ngakho kusafanele livalwe

lelo gebe kube khona ukulingana. Uma kuxoxwa izinganekwane kufanele kube khona ukulingana kungabi khona ubulili obehliswa isithunzi.

Kungathokozisa kakhulu uma abacwaningi abangathanda ukucwaninga ngokuvezwa kwabalingiswa besifazane bake babheke nokuthi abalingiswa besifazane bavezwa kanjani ezinkondlweni ezahlukene zesiZulu. Noma babheke ukuvezwa kwabalingiswa besifazane abangenabo abalekeleli ekukhuliseni izingane.

Uma bethanda ukucwaninga ngezinganekwane kungaba kuhle ukuthi bake babheke ukubaluleka kwezinganekwane ekukhuliseni abesifazane abasebancane. Noma babheke ukubaluleka kwezinganekwane ekuthuthukisweni kwesizwe SamaZulu.

6.5 Isiphetho

Lesi bekuyisahluko sokugcina socwaningo. Kuvezwe okutholwe kulolu cwaningo. Kubhekwa obekwenziwa ocwaningweni lonke nokwenza iziphakamiso zocwaningo oluhlobene nalesi sihloko olungase lwenziwe ngokulandelayo.

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