

**IZINDIKIMBA NOKUVEZWA KWABALINGISWA BESIFAZANE KWEMINYE
IMIBHALO YESIZULU EBHALWE NGABABHALI BESIFAZANE NGEMUVA
KWESIKHATHI SENKULULEKO**

NGU-

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UMSEBENZI WETHULWE WAYINGXENYE YOKUGCWALISA IZIDINGO ZE:

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EMGUNGUNDLOVU

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ISIFUNGO

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AMAZWI OKUBONGA

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IQQQA

Kulolu cwaningo bekubhekwa ukuvezwa kwabalingiswa nezindikimba okubhale ngazo ababhali besifazane emibhalweni ethize yesiZulu. Umcwaningi uqoke izincwadi ezibhalwe ngababhali besifazane baseNingizimu Afrika.

Kuvelile izindikimba ezivela kakhulu emibhalweni yabhali besifazane okuyindikimba yothando, yokuhlukunyezwa, yokukhulisa izingane ngabodwana neyokwesweleka kwemisebenzi. Lezi zindikimba zivela kuzona zonke izincwadi eziqokiwe nokwenze umcwaningi abone ukuthi zibathinta kanjani abantu besifazane njengoba kubhalwa kakhulu ngazo.

Umcwaningi uphinde waveza abalingiswa besifazane lapho bevezwa ngababhali besifazane. Kulokho okugqamayo ukuthi eminingi imibhalo ebhalwe ngabasilisa ibingakuvezi ubuqiniso lapho yethula umlingiswa wesifazane bekuba into abayikhanda ngendlela nangeso lomuntu wesilisa kungekho ukujula njengalapho ebhekwa ngowesifazane.

Lolu cwaningo lube nayo impumelelo njengoba umcwaningi ekwazile ukujula kulezo zingqikithi abeqoke ukugxila kuzona ocwaningweni lwakhe.

OKUQUKETHWE

ISAHLUKO SOKUQALA

ISETHULO SOCWANINGO

| | | |
|------|-----------------------------|----|
| 1.1 | Isingeniso | 1 |
| 1.2 | Isidingo socwaningo | 1 |
| 1.3 | Inhloso yocwaningo | 4 |
| 1.4 | Imibuzo yocwaningo | 6 |
| 1.5 | Indawo yokuqhuba ucwaningo | 7 |
| 1.6 | Indlela yokuqhuba ucwaningo | 8 |
| 1.7 | Ipharadayimu yocwaningo | 8 |
| 1.8 | Indlela yokuqoqa ulwazi | 8 |
| 1.9 | Uhlaziyomibhalo | 10 |
| 1.10 | Isampula | 10 |
| 1.11 | Umklamo wezahluko | 11 |
| 1.12 | Isiphetho | 13 |

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

| | | |
|-----|-------------------------|----|
| 2.1 | Isingeniso | 14 |
| 2.2 | Ukubuyekezwa kwemibhalo | 15 |
| 2.3 | Isiphetho | 26 |

ISAHLUKO SESITHATHU

IZINDLELA ZOKUQHUBA UCWANINGO NEZINJULALWAZI ZOCWANINGO

| | | |
|-------|-------------------------------|----|
| 3.1 | Isingeniso | 27 |
| 3.2 | Izindlela zokuqhuba ucwaningo | 27 |
| 3.3 | Ipharadayimu yocwaningo | 29 |
| 3.4 | Isampula | 31 |
| 3.5 | Izinjulalwazi zocwaningo | 32 |
| 3.5.1 | Injulalwazi yefeminizimu | 34 |

| | | |
|-------|---------------------------|----|
| 3.5.2 | Injulalwazi yewunaminzimu | 43 |
| 3.6 | Isiphetho | 46 |

ISAHLUKO SESINE

IZINHLOBO ZEZINDIKIMBA OKUBHALE NGAZO ABABHALI BESIFAZANE KWEMINYE IMIBHALO YESIZULU

| | | |
|---------|---------------------------------------|----|
| 4.1 | Isingeniso | 48 |
| 4.2 | Izinhlobo zezindikimba | 49 |
| 4.2.1 | Indikimba yothando | 49 |
| 4.2.1.1 | Uthando lwezithandani | 50 |
| 4.2.1.2 | Uthando lomzali | 51 |
| 4.2.2 | Indikimba yokhlukunyezwa | 54 |
| 4.2.2.1 | Ukhlukunyezwa ngokudlwengulwa | 55 |
| 4.2.2.2 | Ukhlukunyezwa mgokushaywa | 57 |
| 4.2.2.3 | Ukhlukunyezwa emoyeni | 60 |
| 4.2.3 | Indikimba yokuba ngumzali ongayedwana | 63 |
| 4.2.3.1 | Ukudlula emhlabeni | 64 |
| 4.2.3.2 | Ukukhulelwa okungahlelelwe | 66 |
| 4.2.4 | Indikimba yokwesweleka kwemisebenzi | 70 |
| 4.2.5 | Indikimba yesimilo esixegayo nesihle | 72 |
| 4.2.5.1 | Indlela abagqoka ngayo abesifazane | 73 |
| 4.2.5.2 | Imisebenzi abayenzayo abesifazane | 75 |
| 4.2.5.3 | Ukusebenzisa kabi izidakamizwa | 76 |
| 4.3 | Isiphetho | 83 |

ISAHLUKO SESIHLANU

UKUVEZWA KWABALINGISWA BESIFAZANE NGABABHALI BESIFAZANE KWEMINYE IMIBHALO YESIZULU

| | | |
|-------|---|----|
| 5.1 | Isingeniso | 85 |
| 5.2 | Indlela abalingiswa abavezwa ngayo ngokwezigaba ezahlukene | 90 |
| 5.2.1 | Abalingiswa besifazane bevezwa besezingeni lobungane nobuntombi | 91 |

| | | |
|-------|--|-----|
| 5.2.2 | Abesifazane bevezwa esigabeni sokuba ngamakhosikazi okanye omama | 94 |
| 5.3 | Ukuvezwa kwabalingiswa besifazane ngokwezenzo zabo | 97 |
| 5.3.1 | Abesifazane bevezwa ngezenzo ezinhle nangesimilo esiqotho | 97 |
| 5.3.2 | Abesifazane bevezwa ngezenzo ezimbi okanye izimilo ezingezinhle | 101 |
| 5.3.3 | Abesifazane bevezwa ngendlela abakhuluma ngayo | 104 |
| 5.3.4 | Abesifazane bevezwa ngokwesakhiwo | 108 |
| 5.4 | Ukuvezwa kwabalingiswa besifazane bevezwa ngabanye abalingiswa | 110 |
| 5.5 | Ukuvezwa kwabalingiswa besifazane bevezwa ngumbhali | 112 |
| 5.6 | Isiphetho | 115 |

ISAHLUKO SESITHUPHA

ISIPHETHO NEZINCOMO

| | | |
|---------|--|-----|
| 6.1 | Isingeniso | 118 |
| 6.2 | Obekwenziwa ocwaningweni | 119 |
| 6.3 | Okutholwe ocwaningweni | 120 |
| 6.4 | Imiyalezo etholakale ocwaningweni | 126 |
| 6.4.1 | Imiyalezo emayelana nothando | 127 |
| 6.4.1.1 | Uthando olungaboni | 127 |
| 6.4.1.2 | Uthando lweqiniso nolunokuzigqaja | 129 |
| 6.4.1.3 | Uthando luyanqoba kokunye lungabulala | 130 |
| 6.5 | Imiyalezo eqondene nesimilo | 132 |
| 6.5.1 | Izimilo ezinhle | 132 |
| 6.5.2 | Izimilo ezingezinhle | 134 |
| 6.6 | Imiyalezo eqondene nokuhlukunyezwa | 135 |
| 6.7 | Imiyalezo eqondene nokuhlupheka | 138 |
| 6.8 | Imiyalezo eqondene nokuzimelakwibesifazane okanye inkululeko | 140 |
| 6.9 | Ucwaningo olusengenziwa | 141 |
| 6.10 | Isiphetho | 144 |
| | Imithombo yolwazi | 147 |

ISAPHLUKO 1

ISINGENISO

1.1 Isingeniso

Kulolu cwaningo umcwaningi uzobheka ukuthi iziphi izindikimba ababhali besifazane abagxile kuzona emibhalweni yabo ngemuva kweminyaka yenkululeko eNingizimu Afrika. Okunye okuzophinde kungqanyiswe ngumcwaningi indlela ababhali besifazane abethula ngayo abalingiswa ikakhulukazi besifazane emibhalweni yabo ngokwahlukene. Ziningi izimo zempilo ezithinta abantu besifazane ngqo ngaleyo ndlela kuye kubonakale kuba isu elingcono uma leyo mizwa yethulwa ibona ngokombhalo. Miningi imibhalo ebhalwe ngababhali besilisa lapho esikhathini esiningi uthola ukuthi baveza abalingiswa besifazane bebhekene nezimo ezithile zempilo kepha kubonakale nje ukuthi kubhalwe ngeso lomuntu osuke eyisibukeli ongakaze azithole ekuleso simo mathupha. Ngaleyo ndlela uma lokhu kuvezwa ngumbhali wesilisa angeze kwafana nendlela lapho kwethulwa ngumbhali wesifazane okungenzeka lesi simo useke waba ngaphansi kwaso.

Nakuba lincomeka igalelo lababhali besilisa lapho beye basakhe ngendlela egculisayo isimo esehlala owesifazane emibhalweni, lokhu akusoze kwafana. Kulolu cwaningo umcwaningi ufuna ukuthi agxile kuleyo mibhalo ebhalwe ngabesifazane bekhuluma ngezinsalelo abantu besifazane ababhekana nazo empilweni. Okunye futhi okwenze umcwaningi akhethe lesi sihloko ingoba ababhali besifazane abakabi baningi kakhulu ngaleyo ndlela uzokwazi ukubheka imibhalo yabo abaqokele ucwaningo lwakhe.

INingizimu Afrika njengamanye amazwe ase-Afrika ike yabhekana nesimo sokucwasa ngokwezinhlanga nesabe sicindezele isizwe esimnyama ngobuningi baso. Kanjalo ngisho babekhona ababhali besilisa ababeyidlanzana babengenayo inkululeko ngezinto ababengakwazi ukuthi bazibhale emibhalweni ngokukhululeka benqindiwe amandla okukhuluma ngokukhululeka ngezihlokwana ezithize nezazingase zibe nohlevane kulabo ababecindezele.

Ababhali besifazane bona okwabo ukucindezeleka kwabe kungekhona kuphela okokucindezelwa ngoba bemnyama kepha babebhekana nezimo ngisho emiphakathini ngoba abesilisa babenamandla ngaso sonke isikhathi owesifazane kumele akhosele kowesilisa angabi nalo izwi lakhe ngalokho akubonayo nangakuthandi. Isikhathi senkululelo sikwazile ukuthi

nabesifazane bazithole sebekhululekile ngoba sebenawo amalungelo abavikelayo ezimweni zokuhlukunyezwa ngisho ngabe kwenziwa abesilisa.

Abantu besifazane bebethatheka njengalabo okumele bazale bakhulise izingane babheke ukuthi ikhaya lifudumele. Ukuhlonipheka kowesifazane bekuye kugqame lapho ezele indodana nebithathwa njengendlalifa okanye umuntu oyovusa aphinde akhulise isibongo salowo mndeni. Kwakungekho ukuthi owesifazane angabonakala ukuthi ukwazisa ukufaka igalelo kwezomnotho nakwezombusazwe kanjalo nemibhalo emibhalweni ibona ibingeminingi ngoba akekho owayezikhathaza ngokubathuthukisa.

Ngemuva kwenkululeko ababhali besifazane nabo kwabonakala selanda inani labo ekubhaleni imibhalo futhi sebekwazi nokuthi bakhulume ngezingqinamba ababhekene nazo ngqo ngempilo. Lokho kwenza nokuthi abanye besifazane bakwazi ukubona ukuthi lezi zimo ezithile empilweni azehleli bona bodwa ngoba kuyakhulunywa nangazo emibhalweni nokwenza kuthuthuke nendlela yokuhlalisana emiphakathini kube nokucabangelana ukuthi nabo bangabantu nokuthi nabo bakwazi ukwedlulisa imiyalezo ethize ngezindikimba ezithile nokuyizinto ezisuke zenzeke empilweni.

Umcwaningi uzobheka imibhalo ebhalwe yibona qobo abesifazane ngemuva kwenkululeko ukuze akwazi ukuthola imizwa yabo lapho besuka bekhuluma ngezimo ezithile abebhekana nazo. Lokho ngeze kwafana ngoba imizwa lapho yethulwa umuntu wesilisa usuke ekhuluma ngesimo asibonile kepha uthole ukuthi akakwazi ukusizwa ezinzulwini zenzhliziyo yakhe ngoba akukaze kumehlele lokho. Okunye okubalulekile kuzovela lapho esesakhela isithombe ngomlingiswa othile ngokombono wombhali wesifazane ukuze kuhlonzeke ukuthi ngempela ababhali besilisa bayakwazi yini ukwakha isithombe esiliqiniso ngomlingiswa wesifazane embhalweni.

Ukufika kwenkululeko kwenze abantu bakulelizwe laseNingizimu Afrika babe namathuba asevumela ukuthi izinto zenziwe ngokulinganayo. Sebekhululekile ukuthi bangenza lokho abakuthandayo nangokwemisebenzi abayenzayo nengaphandle kwekhaya futhi bakwazi nokuveza imizwa yabo ngale kokwesabela ukuthi kungaba nemiphumela enganambitheki emiphakathini. Kuyabonakala nezinhlanga ezahlukene seziyakwazi ukuhlalisana ndawonye ngokwezakhiwo nokungasabi nokuxwayana. Lokhu kwaba nomthelela nasendleleni ababhali ababhala ngayo, nendlela ababheka ngayo abesifazane. UNkosi (2007) uyakufakazela lokhu ngoba uthi impela isithe ukuba nkulu indima edlalwa ngababhali besifazane kunaphambilini emibhalweni nokuyigalelo elincomekayo.

Okuyiyonanto eqhakambiswa umthetho wenkululeko eNingizimu Afrika ukuthi kumele kube nokulingana ngokobulili, kungacaswana emiphakathini ngenxa yobulili okanye ngokobuhlanga. Ngaleyo ndlela kumele sikuqaphele ukuthi abantu besifazane bangatholakali beshiyeka ngaphandle kube sengathi bakhululekile uma ubabhekile noma ufunda phansi kanti ingcindezelo isesemahlombe abo.

Esizweni sakwaZulu siyazi kusukela emandulo abantu besilisa babevele bebekwa njengalabo abengamele ezintweni zonke ngisho nasemizini yabo. Nasemasikweni akwaZulu uthola ukuthi abesifazane bathola bengangqanyiswa ngendlela ebafanele ngisho bebambe elikhulu iqhaza ekusebenzeleni isizwe sikaZulu. Abantu besifazane kufanele banikezwe amathuba imiphakathi ngendlela egculisayo nabo bakwazi ukuzibandakanya ezintweni ezithinta imiphakathi okanye ezepolitiki nezinye izinto ezisuke zibalulekile futhi zithinta bona ngqo abesifazane ngokwentuthuko.

USchalkwyk (2000) uyakugcizelela ukuthi nakulesi sikhathi samanje indlela abavezwa ngayo abantu besifazane benziwa sengathi abantu abangenawo amandla okanye imiqondo ngokwanele lapho kusuke kufanele kuthathwe izinqumo ezinzulu nokuthi bangwakwazi ukuguqula izimo zempilo yemiphakathi abayakhele ngendlela.

UNgara lapho ecashunwe kuPetersen noRutherford (1990) uthi kudingeka ukuba ababhali base-Afrika baqale babuze imibuzo ngendlela izinto esezenzeka ngayo ngenkathi yamanje ngemuva kokutholakala kwenkululeko. Lokho kuzokwenza kube khona nezinye izindikimba ezintsha okutholakala kubhalwe ngazo kabanzi. Ngaleyo ndlela kuyobonakala umehluko nokuthi ukufika kwesikhathi esisha kwaletsa izinguquko kanye nezinsalelo ezintsha nezinto ezithize ezenzeka ngayo.

UCanonic (1994) uthi uhulumeni wobandlululo waqoka abantu abanengi ababebhekene nokuhlola imibhalo ukuze bayivimbe uma ingashayi khona, babe sebefaka ihlo elibukhali kuzo zonke izincwadi ezazizofundwa ezikoleni ngoba uhulumeni enetwetwe lokuthi hleze abafundi bafunde izinto ezizobaqwebula amehlo nengqondo ngobandlululo. Ngaleyo ndlela ababhali babe zithola bephoqeleka ukuba babhale okufunwa uhulumeni ukuze izincwadi zabo ziphumelele ukuba zingene ezikoleni. Nakuba kunjengokodwa bakhona ababhali abaqhubeka bazibhala izincwadi ezazinokukhononda ezazingakubeki ngomqondo osobala ezikushoyo futhi kuzona kwaba khona ezakwazi ukuputshuka zathola ukuthi zishicilelwe ukuze zifundwe. Iningi lemibhalo yase-Afrika liveze abalingiswa besifazane ngeso lowesilisa nalapho uthola khona ukuthi

kunezinto ezijulile abaye bahluleke ukuziveza bamenze abe ngumuntu ontekenteke okubonakala sengathi angeke akwazi ukuzimela ngokwake empilweni.

Esikhathini esiningi imibhalo yabesilisa lapho bengabahleli okanye ababhali bagxila ezintweni abazibuka zenzeka emiphakathi ngokwejwayelekile, kanti lapho umuntu ebheka umbhalo wowsifazane njengenoveli kaMavundla (2009) ethi '*Ngizigwaze Ngowami*' kutholakala umuntu wesifazane ekhuliswe kahle kepha agcine elandela izimo zomhlaba ekuhluphekeni kwakhe uyakwazi ukuphenduka abuyele ekhaya esezisola.

NgokukaNnoromele (2002) abantu abaningi abangogoti sebeke bakwazi ukuthi bajule ngomlingiswa wesifazane bakuthola ukuthi akugcini nje ekutheni bamise amakhaya bakhulise nezingane kepha inkulu indima nabo abaye bayidlale lapho abakhe khona kanye nasezweni abakulona njengoba sesikwazi ukubathola besezikhundleni ezinkulu ezinkampanini nasemaqenjini ezombusazwe.

Kulolucwaningo kuzovezwa izindikimba ezahluke hlukeno zivezwa ngababhali besifazane, lokho sizokwazi ukuthi kesithole ngokwezwi labo ukuthi izimo ezithile ezehla empilweni ziliqiniso kangakanani, kanti futhi lowo osuke ehlelwe ilezo ziga kungoba esuke engumuntu onjani okanye imbangela yazo nokuthi abesifazane bayakwazi yini ukuzinqoba ekugcineni lezo zehlakalo ababhekana nazo.

Umcwaningi uzophinda aveze ukuthi ababhali besifazane emibhalweni yabo baye babethule kanjani abalingiswa babo besifazane. Lokho kuzosiza ukuthi kusicacisele ukuthi kukhona yini ukwehluka kunalapho umlingiswa esuke ethulwa ngumbhali wesilisa embhalweni wakhe.

Kulesi sahluko umcwaningi uzokwethula ucwaningo ngokuveza izinto eziwumhlahlandlela walolu cwaningo. Izinto ezizogqama yilezo ezigqugquzele umcwaningi ukuthi akhethe ukucwaninga ngalesi sihloko, okungabalwa: inhloso yocwaningo, indlela yokuqhuba ucwaningo, izindlela zokuqoqa ulwazi, imibuzo yocwaningo, okuzogxilwa kukho ocwaningweni, nomklamo wezihloko zocwaningo lonke.

1.2 Isidingo socwaningo

Ucwaningo luyinto ebalulekile ngoba nezizukulwane ezisuke zingakabi khona ziyakwazi ukuthi zikhule bese zincipha kulokho abacwaningi abathe bakwenza ngezikhathi eziphambilini. Akugcini nje lapho ngoba into nento isuke ibukwa ngeso elibanzi umuntu uyakwazi ukuthola nemiqondo eyahlukene ethize ngesimo esithize empilweni. Kanjalo nabafundi bayakwazi

ukuthi babheke ocwaningweni oselwenziwa ngezihlokwana ezithile lapho beqhubeka nemfundo yabo ngokwemikhakha ehlukenene. Kanjalo ngisho neminyango yeziphathimandla zelizwe kuyenzeka ibheke kulona ucwaningo lapho bebhekelela izimo zomphakathi nezinto ezingenziwa ukuthuthukisa izimo zokuphila kwabantu.

Okuyiyona nto ebaluleke kakhulu uma umcwaningi ezocwaninga ngesihloko esithile kudingeka abe eseyibhekile imibhalo eminingi ezothi inikeze ulwazi mayelana nalokho acwaninga ngakho. Ngaleyo ndlela uyasizakala umcwaningi ngoba uyaye abone ukuthi bangaki asebeke bacwaninga ngesihloko esithize nalokho okuthe kwangacwaningwa yena azobe esengena agxile kukhona ngesihloko asikhethile.

NgokukaCauley (1992) noNgcobo (2006) ukubuyekeza imibhalo kusiza ukuthi umcwaningi akwazi ukuhlanganisa ulwazi lwalabo bacwaningi nalolo asuke eludingida yena. Ngaleyo ndlela le mibhalo yabanye isiza ukuze kuqondeke kabanzi ngalokho okusuke kuzocwaningwa ngakho kukwazeke nokubona izikhala lapho kungacwaningiwe khona umcwaningi agxile kuzona.

1.3 Inhloso yocwaningo

Alukho ucwaningo olwenziwayo lwenzelwa ukuzithokozisa, umcwaningi nomcwaningi usuke enenhloso ethize ngocwaningo alwenzayo, kokunye kusuke kunegebe lento alibonile ngaleyo ndlela naye efuna ukuphonsa itshe esivivaneni. NgokukaHuberman (1984) zimbili okuyizona zinhloso ezibalulekile zocwaningo, okokuqala kusuke kungukubheka kabanzi inkinga ethize, bese kuzanywa nezindlela zokuyixazulula, kanti okwesibili ukwengeza emibhalweni yalabo asebeke bacwaninga ngesihloko esithizeni.

ULaberee (2009) uthi uma kwenziwa ucwaningo kumele kube nezinhloso ezicacile ukuthi ngabe lwenziwelani. Uthi izinhloso ocwaningweni yilokho umcwaningi asuke efuna ukukuthola ukuthi ngabe kwenzeke kanjani aphinde aveze nokuthi kungalungiseka kanjani ngezincwadi angaziphakamisa.

UBoote noBeile (2005) bathi yonke imibuzo umcwaningi abekade enayo ocwaningweni lwakhe iyaphenduleka uma ebheka ucwaningo oselwenziwe ngabanye abantu mayelana naleso sihloko asiqokelele ukuqhuba ucwaningo lwakhe. Baqhuba ngokuthi uma umcwaningi esephendulekile emibuzweni abekade enayo akabe esasibona isidingo sokuba enze olunye ucwaningo mayelana naleso sihloko, ucwaningo alutholile yilona olumnika leyo mpendulo abekade eyifuna ocwaningweni lwakhe.

Umcwaningi kulolu cwaningo uzogxila ezindikimbeni zababhali besifazane abansudu kwelaseNingizimu Afrika bemibhalo yesiZulu aphinde abheke nokuthi baye babethule kanjani abalingiswa ngokwabo emibhalweni yabo. Ngaleyo ndlela kuzotholakala ukuthi ababhali besifazane bona bakwazi kangakanani ukugxila ezindikimbeni ezibathinta ngqo lapho besuke bebhala nokuthi ababhali besifazane bayakwazi ngokweqiniso yini ukukhanda isithombe esiyisona ngomlingiswa othize wesifazane emibhalweni yabo. Okuyizona nhloso ezizogqama kakhulu kulolu cwaningo ilezi:

- Ukuhlola ukuthi iziphi izinhlobo zezindikimba okubhala ngazo kakhulu ababhali besifazane emibhalweni yesiZulu.
- Ukuthola ukuthi yimiphi imiyalezo esuke idluliswa ngababhali besifazane emibhalweni yabo.
- Ukuhlolisisa indlela ababhali besifazane abathula ngayo abalingiswa besifazane emibhalweni yabo.

Umcwaningi uzokwazi ekugcineni akuthi aphonse itshe naye esivivaneni, aphinde aveze umbono wababhali besifazane lapho besuka bebhala imibhalo yabo yesiZulu.

1.4 Imibuzo yocwaningo

Njengoba umcwaningi esuke eqala ucwaningo lwakhe eze eluphothula kusuke kunemibuzo asuke kade edlinza ngayo eyedwa ngesihloko esithile engenazo izimpendulo ukuthi kungabe kwenzeka kanjani isimo esithile, uyasizakala lapho ecwaninga ngoba uthola ithuba abheke neminye imibhalo enolwazi lokumsiza ukuze aphenyuleke. Ngemuva kokwenza ucwaningo lwakhe umcwaningi kuyomele kuphenduleke le mibuzo elandelayo:

- Yiziphi izindikimba okubhala ngazo kakhulu ababhali besifazane?
- Iyiphi imiyalezo esuke yedluliswa ababhali besifazane emibhalweni yabo?
- Kungabe ababhali besifazane babethula kanjani abalingiswa besifazane emibhalweni yabo?

Akungabazeki ukubaluleka kwezimpendulo ezitholwa umcwaningi emuva kocwaningo lwakhe. Imibuzo asuke ekade enayo iyaphenduleka akwazi futhi nokuphonsa itshe esivivaneni ngalokho okungase kucutshungulwe ngabanye abaseza ngemuva nezincomo neziphakamiso.

Lusuke lube impumelelo ngempela ucwaningo lapho imibuzo yonke yomcwaningi iphenduleka. Lokho kwenza nabalandelayo baqhubeke phezu kwalokho osekukhona njengomhlahlandlela.

1.5 Indawo yokuqhuba ucwaningo

Lapho kwenziwa ucwaningo kwesinye isikhathi kuye kudingeke ukuthi kube khona indawo lapho luqhutshwa khona ukuze lube impumelelo lapho kulandelwa inqubo yokubuza abantu imibuzo. Kanti kuyenzeka futhi umcwaningi agxile kokubhalwe phansi ngale ndlela ingabikho indawo azoyihambela ngoba esuke eqoke imibhalo ethize kuphela azogxila kuyona.

Kulolu cwaningo umcwaningi uzobe ebheka imibhalo yesiZulu ebhalwe ngababhali besifazane ayikhethele ukwenza lolu cwaningo lwakhe. Ngaleyo ndlela ayikho indawo lapho luzobe lwenzelwa khona ngaphandle kokubheka izincwadi esezibhaliwe. Kulolu cwaningo ngeke umcwaningi aphumele ngaphandle ukuyoqoqa ulwazi okanye ukwenza izinhlobo. Umcwaningi uyobheka imibhalo eminye ehlobene naleso sihloko esiqokelwe ucwaningo. Umcwaningi uzogxila kumanoveli, umdlalo nezindaba ezimfishane azikhethele zesiZulu ezibhalwe ngababhali besifazane base Ningizimu Afrika kuphela.

Okoyizona zincwadi ezizokuba ngumgogodla walolu cwaningo ilezi ezilandelayo umcwaningi aziqokile: *Uthando Lungumanqoba* (Shange, 2005), *Umsebenzi Uyindlala* (Msimang, 2005), *Singaphela Phela* (Buthelezi, 2010), *Ngizigwaze Ngowami* (Mavundla, 2007), *Ithemba Lami* (Zondi, 2009), *Ukungazi kufana Nokungaboni* (Njapha 2006), *Sengenzel' IZulu* (Mazibuko, 2010), *Enecala Kayiphumuli* (Zondi, 2009), *Ikusasa Lami* (Khumalo, 2007). Umcwaningi uzogxila ekuhlaziyeni lezi zincwadi kuphela lapho eqhuba lolu cwaningo lwakhe uziqoke ngoba zibhalwe ngemuva kwesikhathi senkululeko.

Umcwaningi uyophinde athasisele ucwaningo lwakhe ngokuthi abheke eminye imibhalo esike yadingidwa okungenzeka ibe nemibono okanye izincomo ezingamsiza ekwenzeni ucwaningo lwakhe lube seqopheleni eliphakeme. Imibhalo ayogxila kuyona ileyo yababhali besiZulu abanye ikakhulukazi ukunonga lolu cwaningo ukuze lube nonhlonze.

1.6 Indlela yokuqhuba ucwaningo

Ucwaningo kumele lulandele indlela ethize olusuke luzoqhutshwa ngayo ukuze lukwazi ukuveza wonke umqondo nenhloso lowo ocwaningayo alwenzela yona. Ngale yondlela-ke abacwiningi banezindlela eziningi abangakhetha kuzona lapho benza ucwaningo lwabo.

Kwesinye isikhathi abacwaningi baye babhale imibuzo ezobuzwa kulelo qoqo labantu abazocwaninga kulona. Kokunye kuba imibhalo ebhalwe phansi eqokwayo ukuqhuba ucwaningo lowo ocwaningayo afunde osekubhaliwe kuphela ocwaningweni lakhe abheke nolunye oselwake lwenziwa uma kukhona angasizakala ngakho.

1.7 Ipharadayimu ezosetshenziswa kulolu cwaningo

Lena indlela yokwenza okanye ukucabanga ngesisusa salokho umcwaningi asuke efuna ukuthi akucwaninge. Amapharadayimu ngokusho kukaLuther (1991) uthi ahlukehlukene, ubala lawo okubikezela, eqondayo nehluhanisayo.

Kulolu cwaningo ipharadayimu ezosebenza ileyo ebizwa nge-*interpretive* (ukuhumusha okanye ukutolika) imibhalo esibhaliwe iyona okuzogxilwa kuyona kulolu cwaningo ukuze kuvele umqondo owehlukile. NgokukaVosloo (2010) noBabbie noMouton (2008) bathi le ndlela isiza kakhulu ukuveza incazelo ngento ethize esuke ikulowo mbhalo othize okhethiwe. Ngaleyo ndlela le ndlela izomsiza kakhulu umcwaningi njengoba ucwaningo lwakhe luzobe lugxile emibhalweni yesiZulu ethize ayikhethele ucwaningo. Ngokwejwayelekile imibhalo iye ibe nomqondo ocashile okanye osobala, kuba ngalesi sikhathi ocwaningayo ethula intuba yokuthi achaze enabe ngokutolika aveze ngokusobala ngokuqondakala kalula kulowo oyothi afunde.

1.8 Indlela yokuqoqa ulwazi

Ziningi izindlela zokuqoqa ulwazi uma kwenziwa ucwaningo. Umcwaningi kuye kuncike ekutheni ucwaninga ngayiphi inhlobo yesihloko bese ekhetha okuyiyona ndlela eba ngumongo awulandelayo. Kodwa esikhathini esiningi kuvamise ukuba kusetshenziswe ezimbili ezigqamile. Kubalulekile ukuthi ekuqaleni umcwaningi aqale ucwaningo lwakhe eseyikhethele indlela ngqangi. UMiller ecashunwa kuMazibuko (2008) ubala izindlela ezintathu okungaqoqwa ngazo ulwazi, okuyikhwalthethivu, ikhwantithethivu ne-nomethivu. Ngaphambi kokuba umcwaningi aqhubeke nocwaningo lwakhe kubalulekile ukuthi aqoke indlela okuyiyona azoyisebenzisa ekuqoqeni ulwazi ukuze ikwazi ukuhambisana nesihloko sakhe.

UKhuzwayo (2012) uthi izindlela zokuqoqa ulwazi ziningi ileyo naleyo ndlela iba nobuhle okanye ububi bayo. Ucwaningo oluyikhwantithethivu luwucwaningo olugxila ezintweni ezibalwayo ezinezinombolo. Lowo ocwaningayo usuke efuna ukuhlaziya athole ukuthi

ngokwezibalo into ethile esuke icubungulwa imnikeza izibalo ezithini lapho esehlenganisa ucwaningo lwakhe.

Kulolu cwaningo kuzobhekwa imibhalo ebhalwe phansi yababhali abaqokile okungo *Uthando Lungumanqoba* (Shange, 2005), *Umsebenzi Uyindlala* (Msimang, 2005), *Ngizigwaze Ngowami* (Mavundla, 2007), *Ukungazi kufana Nokungaboni* (Njapha 2006), *Enecala Kayiphumuli* (Zondi: 2007), *Sengenzel' Izulu* (Mazibuko: 2010) nomdlalo othi *Ithemba Lami* (Zondi: 2009), *Ikusasa Lami* (Khumalo: 2007), ngaleyo ndlela umcwaningi ngeke aphumele ngaphandle ehambe ebuza imibuzo kubantu ukuqoqa ulwazi. Izinto ezizoba semqoka imibhalo nolunye ucwaningo oseluke lwenziwa olungase luhlobane nesihloko esikhethiweyo. Umcwaningi uzogxila kwikhwalthethivu lapho eqhuba ucwaningo lwakhe.

NgokukaStrauss noBrobin (1990) bathi ikhwalthethivu ingasho izinto eziningi ngokwahlukana kuba kulowo mcwaningi nocwaningo lwakhe ukuthi azibone ejulile kulokho acwaninga ngakho. Indlela yekhwalthethivu isuke ihlose ukuqonda kabanzi ngento ethile. Ikhwalithethivu icwaninga ibuke umqondo ojulile kunokubuka umqondo osobala, ingaphinda icwaninge ngendlela yokuziphatha kwabantu bohlobo oluthize okanye indlela lolo hlobo lwabantu olwenza ngayo izinto. Le ndlela iye yenze lowo ocwaningayo ukuthi asabalale ngokomqondo lapho ebheka into ethize. Indlela yekhwalthethivu inezindledlana ezingaphansi kwayo ezisuke sezihlose ukubheka ngqo lokho okwenziwa ngakho ucwaningo.

UBernard (1952) nguyena owasungula indlela eyaziwa ngekhontenti yokuhlaziya lapho ayekhombisa khona ukuthi ingasebenza ezintweni ezahlukene nokungabalwa khona izimo zombusazwe nendlela yokuhlalisana kwabantu. Ngale ndlela uyakwazi ukucwaninga ngento ebhalwe phansi ngale kokuyobuza abantu imibuzo. Lapho echaza ngekhwalithethivu:

UKumer (2011:9) uthi:

Qualitative research aimed to gain deeper understanding of a specific organization or even rather than a surface description of a large sample of a population. It aims to provide an explicit rendering of the structure, order, and broad patterns found among a group of participants. It is called a field research. It generates data about human groups in social setting.

Ikhwalithethivu inhloso yayo enkulu ukuzuza ulwazi oluthize ngento ethize okanye abantu abathile. Yenza konke lokho okubhekwayo kuvele ngokusobala kulandelwa indlela okungabe leyonto yakheke ngayo nendlela eyilandelayo okanye into efanayo ethi itholakale eqoqweni labantu abasuke beqokelwe ucwaningo. Lokho kubizwa ngokuthi ucwaningo lwangaphandle lapho

umcwaningi ehambela khona labo asuke efuna ukuqoqa ulwazi kubona ukuze ahlanganise imibono ngokwahlukahlukana eyithole kumaqoqa abantu abehlukene.

URoth (2005) ecashunwe nguZuma (2016) uveza ukuthi ikhwalithethivu yindlela ebalulekile futhi ephumelelayo ekuboneni izimpawu ebekungelula ukuzibona embhalweni njengobulili, ubuhlanga nenkolo. Uma kubhekisiswa kahle izinganekwane abalingiswa besifazane zivamise ukuthi zibehlise isithunzi okanye abalingiswa abangalungile kwesinye isikhathi futhi bavezwe bebuthaka bengakwazi ukuzenzela izinto ngokwabo.

Okoyizona izincwadi ezizokuba ngumgogodla walolu cwaningo amanoveli alandelayo abhalwe ngabesifazane: *Uthando Lungumanqoba* (Shange, 2005), *Umsebenzi Uyindlala* (Msimang, 2005), Ngizigwaze Ngowami (Mavundla, 2007), *Ukungazi kufana Nokungaboni* (Njapha 2006), *Enecala Kayiphumuli* (Zondi: 2007), *Sengenzel' Izulu* (Mazibuko: 2010) nomdlalo othi *Ithemba Lami* (Zondi: 2009), *Ikusasa Lami* (Khumalo: 2007).

Umcwaningi uzophinde asebenzise ucwaningo oselwenziwe oluthokala emiqulwini yocwaningo lweziqoqo zemfundo ephakeme, amajenali, izincwadi, yi-intanethi, okuyoba nokuhlobana nesihloko akhethe ukucubungula ngaso. Lapho umcwaningi efunda izincwadi aziqokele ukuqhuba ucwaningo, uzobheka lokho okuxhumana nesihloko aqoke ukucwaninga ngaso. Kulolu cwaningo umcwaningi uzokhetha indlela azoyilandela ukufezekisa izinhloso zocwaningo, bese eyisebenzisa.

1.9 Uhlaziyomibhalo

Kulolu cwaningo umcwaningi uzosebenzisa indlela yokuhlaziya imibhalo yabantu besifazane eqokiwe ukuhlaza izindikimba ababhale ngazo kanye nendlela abaye bethule ngayo abalingiswa babo besifazane emibhalweni. Lokhu kuzohlela ekuhlaziyeni ulwazi oluzotholakala kuleyo mibhalo ezofundwa bese ihlelwa ngezindikimba kuphinde kuqokwe nezindlela okuvezwa ngazo abalingiswa besifazane emibhalweni.

1.10 Isampula

Isampula lisiza umcwaningi ukuthi lokho akukhethole ukucwaninga ngakho akufake ndawonye, kuye kuthi neminye imibhalo ehlobene nalokho abhala ngakho akuqoqele ndawonye bese ekuhlanganisa ukukhipha umqondo okhaliphile. Ngokwemibhalo akuba imibhalo efana nse kepha kuba nokuhlobana okungaba ngokwababhali abaqokiwe. Isampula

lisiza ukunciphisa ukuthi umcwaningi agxile ezintweni ezingenasidingo nengeke zisize ukwenza ucwaningo oluseqophelweni eliphezulu.

Kulolu cwaningo kuzosetshenziswa indlela yokusampula ngenhloso. Kuzobhekwa yonke imibhalo engase ibe wusizo ekutholeni ulwazi oluzobe ludingeka ocwaningweni, njengoba umcwaningi ezobe ebheka imibhalo esichicilelwe. Isampula lakhe lizobe lincike ezincwadini azobe ezisebenzisela ucwaningo, okuyizincwadi zobucikomazwi besiZulu ezibhalwe ngabantu besifazane abamnyama.

UWelman, uKruger noMichell (2005:56) bathi:

Sampling is divided into two main types there is probability and non-probability sampling. These two differ in that one looks at whether or not the sampling selection involves randomization. Randomization occurs when all members of the sampling frame have an equal opportunity of being selected for the study

Zimbili izinhlobo ezisemqoka zesampula: ileyo ebizwa nge-probability kanye ne non-probability. Umehluko phakathi kwalezi zinhlobo ukuthi lokho okwenziwa ngakho isampula kuzoqokwa ngandlela thize noma kuzokhethwa kuxutshwe. Uma kuqokwa ngandlela exubile kwenza ukuthi zibe ziningi izinto ezingangena esampuleni lokho kuzibeke ethubeni lokuthi zingaqokelwa ucwaningo.

Lokhu kusikhombisa ngokusobala ukuthi isampula lidlala indima enkulu uma ocwaningayo enza ucwaningo ngoba uyakwazi ukuqoqela ndawonye izinto ezithile ukuze akwazi ukubheka kulelo qoqo alikhethile ukuthi ngokwejwayelekile umuntu ubhekana kanjani nesimo leso okusuke kwenziwa ucwaningo ngaso. Ngaleyo ndlela umcwaningi uzosebenzisa indlela yenhloso ukuqoka izincwadi zakhe njengoba efuna ukubheka ababhali besifazane kuphela.

1.11 Umklamo wezahluko

Umklamo wezahluko uyasiza ukuthi lokho okwenziwayo kulandeleke ngandlela. Futhi kuthi nalapho ucwaningo selwaphothulwa kube lula komunye ofuna ukubheka ingxenye ethize lapho enza ucwaningo lwakhe aqonde ngqo kulezo zahluko ezihlobene nalokho akufunayo. Umcwaningi uzolandela le ndlela engenzansi ukuhlela izahluko zakhe lapho esenza ucwaningo lwakhe ukuze lukwazi ukulandeleka futhi lwakhe nomqondo ophelele. Izahluko uzozilandelanisa ngandlela yokuthi zikwazi ukuxhumana ukuze ekugcineni kuphume into ehlangene neseqopheleni eliphezulu. Uzophinde aveze nomqondo wakhe ngokwesahluko ngasinye.

Isahluko sokuqala

Lesi sahluko sizokwethula ucwaningo, kuvele nezinhliso zocwaningo oluzokwenziwa. Kuzophinde kuvele nemibhalo leyo umcwaningi ayiqokele ucwaningo lwakhe nokuyiyona azobe egxile kuyona lapho elungiselela ucwaningo, kanye nezindlela azogxila kuzona lapho eqoqa ulwazi azolusebenzisela lolo cwaningo agxile kulona.

Isahluko sesibili

Kulesi sahluko kuzobe sekubuyekezwa imibhalo emaqondana nolunye ucwaningo oselwenziwe ngabanye abacwaningi oluzoba nezihloko ezingathi zisize umcwaningi kulolu alwenzayo. Ngaleyo ndlela umcwaningi uyokwazi ukuthi athole namagebe akhona angase akwazi ukugxila kuwona kolwakhe ucwaningo.

Isahluko sesithathu

Kulesi sahluko umcwaningi uzoveza izindlela ezizoba inqubomgomo yokwenza ucwaningo lwakhe ngokuqoqa ulwazi azolusebenzisa kanye nezinjulalwazi azobe eyiqokile ukuthi kube iyona ezosebenza ukuqhuba ucwaningo ukuze lukwazi ukuveza ingqikithi yalokho abhala ngakho.

Isahluko sesine

Kulesi sahluko umcwaningi uzobe esebheka izinhlobo zezindikimba okubhale ngazo ababhali besifazane emibhalweni yesiZulu leyo eqokelwe ukuqhuba ucwaningo, nokubheka ukuthi bona bazibona kanjani lezo zindikimba emibhalweni yabesifazane ziyakwazi yini ukuba ziveze okuyiyona yangokwempela imizwa yabantu besifazane.

Isahluko sesihlanu

Kulesi sahluko kuzobe kubhekwa ukuthi ababhali besifazane babaveza kanjani abalingiswa besifazane emibhalweni yabo. Kuzophinda kuvele nokuthi lapho ababhali besifazane beveza abalingiswa abangabesifazane babukhipha ngendlela yini ubuqiniso ngomlingiswa nokuthi akholeke kulowo osuke efunda umbhalo.

Isahluko sesithupha

Lapha kuzobe sekuphethwa ucwaningo, umcwaningi uzobe esesonga ucwaningo ngokuthi aveze izincomo neziphakamiso ngalokho akutholile ocwaningweni lwakhe. Ekuphetheni ucwaningo uyoveza ukuthi zikwazile yini ukufezeka izinhloso zocwaningo lwakhe nemibuzo abenayo ukwazile yini ukuphenduleka kuyona ngendlela.

1.12 Isiphetho

Umcwaningi ziningi izinto okumele zibe semqondweni futhi azazi uma enza ucwaningo lwakhe. Kuye kube into ekhaliphilile ukuthi ahlele umsebenzi wakhe ngendlela ngokwezihloko. Kulesi sahluhlo umcwaningi wethule ucwaningo lwakhe waveza injongo kanye nezinhlozo zocwaningo alwenzayo. Uphinde wasivezeka nemibuzo ezothi iphenduleke lapho eseqede ukwenza ucwaningo. Kanjalo nemibhalo okuyiyona ezoba ingqikithi yocwaningo lwakhe usethulele yona ngendlela efanele. Lesi bekusayilapho umcwaningi ezinqamulela khona izinto azogxila kuzona njengoba ephinde waveza nomklamo wezahluko azobe ebhala ngazo.

2. ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Kulesi sahluko umcwaningi uzobe ebheka ukubuyekwezwa kwemibhalo nocwaningo oseluke lwenziwa phambilini. Kubalulekile ukuthi uma kwenziwa ucwaningo kubhekwe osekwenziwe ngabanye abacwaningi phambilini, ngaleyo ndlela umcwaningi uyasizakala lapho eseqala egxila ngesihloko sakhe ngoba usuke esetholile ukuthi lungakanani ucwaningo olwenziwe nokuthi zikhona yini izikhala ezingase zicwaningwe ezihlokweni ezihlobene naleso asuke ezogxila kuso yena. Kuyamsiza umcwaningi ngokuthi abone nemibono yabanye ababhali ngesihloko esihlobene naleso asuke esiqokele ucwaningo ngaleyo ndlela uyakwazi ukuthola amagebe bese ekwazi ukwenza olwakhe ucwaningo.

Kulesi sahluko umcwaningi uzobheka eminye imibhalo esike yabhalwa ngabanye abacwaningi ethi ayihlobane. Azobe esekucaphuna ilokho okungaba ngusizo kulolu lwakhe kuphela. Ucwaningo oselwenziwe azolubheka kuzoba ngolwamajenele, nama-athiklili kanye neziqumfundo aphakeme yabanye asebelwenzile ucwaningo olunokuhlobana.

2.2 Ukubuyekezwa kwemibhalo nocwaningo oselwenziwe

Ukusetshenziswa kocwaningo oselwenziwe kuyamhlomulisa umcwaningi njengoba ethola imibono eyahlukahlukene kwabanye abacwaningi.

UMsomi (2015) uthi ukubuyekezwa kwemibhalo kusuke kusetshenziswa ulwazi lwabanye ababhali asebeke babhala ngento noma ngesihloko esithi asifane nalesi umcwaningi asuke ecwaninga ngaso. Lokho kwenzelwa ukuthi kubonakale ukuthi mngakanani umsebenzi osuwenziwe ngaleso sihloko nokuthi abacwaningile ngaphambilini bathini futhi batholeni ocwaningweni lwabo.

Lolu cwaningo lubheka izindikimba okubhala ngazo kakhulu ababhali besifazane emibhalweni kanye nezindlela abethula ngayo abalingiswa emibhalweni. Lolu cwaningo luhlose ukubheka ukuthi kule minyaka engemuva kwenkululeko ababhali bayathuthuka yini nokuveza izinto ezithinta abesifazane bale minyaka yentuthuko nenkululeko na? Izindikimba ezabe zidingidwa eminyakeni ye-1900 kungenzeke ukuba zisafana ncmishi nezindikimba esezidingidwa kule minyaka kodwa lokho kuzoveza ukuthi kukhona yini ukwehluka lapho indikimba isuke yethulwa ngumbhali wesilisa. Siyazi esikhathini esedlule bekunokucindezeleka kwabantu

abamnyama kodwa okwabesifazane bona kwabe kusezingeni eliphezulu kubona ngezindlela ezahlukene.

Izihloko eziningi zocwaningo oselwenziwe ilezo eziphathelene nokucwaswa okungaba ngokobulili, noma ukucwaswa ngenxa yokukhubazeka. Kukhona nabenze ukwethulwa kwabalingiswa besifazane emanovelini lapho bethulwa ngababhali besilisa okanye bethulwa ngababhali besifazane. Kuphinde kuvele nokuthi lukhona ucwaningo oselwenziwe lapho kubhekwa ukuqanjwa kwabalingiswa okuba yindlela abethulwa ngayo emibhalweni. Kungabhekwa abacwaningi abambalwa asebebhale mayelana nokucwaswa kwabanye abantu.

Kubalulekile ukuthi umcwaningi abheke ucwaningo oselwenziwe ngaphambi kokuba enze ucwaningo lwakhe. Lokhu kulekelela umcwaningi ngokuthi angiphindi ucwaningo oselwenziwe. Kuphinde kumlekelele ukuthola imibono yabanye ababhali nokuthola izinto ezizoba umhlahlandlela lapho eqhuba ucwaningo lwakhe. Kumele kuvele ukuthinteka kwabantu besifazane njengoba lolu cwaningo luzogxila kubona nezigaba abazidlala empilweni, noChauke (2015:38) uthi:

The role and status of women in traditional leadership have drastically changed for the better. The inclusion of women in traditional leadership calls for the citizens to stand together as one nation

Indima esidlalwa ngabesifazane ayisafani nalokho kwakudala sekube nezinguquko ezincomeka. Njengoba abesifazane sebemandakanywa nabo ezikhundleni ababengavunyelwe kuzona kuyagququzelwa ukuthi kumiwe kubanjiswane ndawonye njengesizwe.

UKim (2015) uthi umcwaningi uyaphoqeleka ukuba abheke ucwaningo oselwenziwe ngaphambi kokwenza olwakhe ucwaningo. Uthi lokhu kungamelekelela ngokuthi agweme ukuphinda ucwaningo oselwenziwe, kumsize futhi ekwenzeni ucwaningo lwakhe lube lula ngoba usuke esebheka ngqo esihlokweni esithize engenakho ukungabaza.

Kuyatholakala lapho u-Usher (1997) naye egcizelela ngokubuyekezwa kwemibhalo ethi kungulwazi oluhluziwe mayelana nalolo lwazi olutholakale emibhalweni esondelene nocwaningo oluzokwenziwa umcwaningi ngesihloko asiqokile. Lokhu kungasiza ngoba angaqeda ukuqoqa lolu lwazi umcwaningi, bese ethula umbiko othembekile lapho esehlanguanisile wahlela ngendlela.

UHelen (1990) uyakholelwa ekutheni kubalulekile ukubuyekezwa kwemibhalo futhi kubangela ukuthi kube nempumelelo ekuhluzweni kwemibhalo yesihloko esihlobene naleso okuzokwenziwa ngaso ucwaningo. Lokhu kwenzeka ngokuthi kubhekwe leyo misebenzi

yocwaningo enokuhlobana ngokwesihloko esisuke siqokelwe ucwaningo. Omunye ofakazela lokhu ngu-Hart (2018) lapho ethi umcwaningi uma enza ukubuyekeza imibhalo usuke ebheka imibhalo esibhaliwe ngabacwaningi nezoba nokuhlobana nesihloko sakhe asiqokile. Kuleyo mibhalo umcwaningi ubheka imibhalo ngeso elijulile futhi ayihlole leyomibhalo nalapho angakwazi ukuthi agxile kukhona ngoba kungakasetshenziswa lokho.

UMuriungi (2005) embhalweni osihloko sithi "Breaking the Chains Female Bonding and Cultural Emancipation in an Emergent Urban Space in Kenya" wayebhala ebheka ukucindezeleka kwabesifazane baseKenya. Ocwaniweni lwakhe akuthola ukuthi abesifazane baseKenya babecindezelwe ngamasiko ikakhulukazi isiko lomshado. Leli siko lalenza abesifazane ngezikhathi zonke babe izigqila zabantu besilisa, abesifazane ababesuka ezindaweni zasemakhaya baye emadolobheni babethathwa ngenjabantu abaxegelwa isimilo. Abanengi babegcina beyibalekela imishado yabo eyayigcwele ukuhlukumezeka baye esilungwini lapho babetholakala sebesebenza imisebenzi efana neyokudayisa ngemizimba.

Ngaleyo ndlela kulapho babethola inkululeko yabo khona nokuzimela bakwazi ukwenza izinto ngendlela yabo. Abantu besifazane babethola ukubambisana kuleso simo ababhekene naso ekubeni futhi bethola nenkululeko yabo emaketangweni okucindezelwa ngabesilisa Njengoba lolu cwawingo lubheka indikimba yokucindezeleka ezweni laseKenya lolu luzokwehluka ngoba lubheka imibhalo eqokelwe ukwenza ucwaningo lwakhe ethi Buthelezi, L.G. (2010). *Singaphela Phela*. Mavundla, N. (2009). *Ngizigwaze Ngowami*. Msimang, N.T. (2005). *Umsebenzi uyindlala*. Njapha, N.P. (2006). *Ukungazi kufana nokungaboni*. Shange, M. (2005). *Uthando Lungumanqoba*. Sibiyi, N.G. (1997). *Imbokode*. Zondi, L. N. P. (2009). *Ithemba lami*.

Asiazobor, E.F. no-Oladayo, B.A. no-Eromonsele O.A. (2006) "*Work, women employment and feminization of poverty in Nigeria*" babhala kujeneli lapho babebheka abantu besifazane baseNigeria, ngokwalaba babhali abesifazane baseNigeria bahlukumezeka kakhulu ngesimo sezomnotho. Okunye okuyimbangela enkulu yalokho ukuthi nakuba babesuke besebenza abebhekelekile njengabantu besilisa ngisho indlela abahola ngayo noma ngabe bafunde kangakanani. Lolu cwawingo lwalubheka isimo somnotho njengento ecindezela abantu besifazane kwelaseNigeria, ngaleyo ndlela luzokwehluka lolu ngoba luzogxila ezindikimbeni nokuvezwa kwabalingiswa besifazane kweminye imibhalo yesiZulu ebhalwe ngababhali besifazane ngemuva kwesikhathi senkululeko

UPaul, R.S. (1993). kujeneli yakhe ethi “*Love, Literacy and Laments: themes of women writers in late imperial China*” yena wabheka izindikimba zebesifazane baseShayina, lapho athola khona ukuthi okuyiyonanto ehamba phambili kwabe kungukuthanda nokukwazi ukufunda nokubhala ebantwini besifazane bangaleso sikhathi kuleliya lizwe. Ngokwalaba besifazane babesebenzisa lezi ndikimba ukukhomibisa nokuveza uthando lapho kwakutholakala bebhale izinkondlo zabathandiweyo babo ababesuka bengahlali nabo ngenxa yesimo semisebenzi eqhelelene namakhaya. Ngaleyo ndlela babesebenzisa zona ukuzwakalisa imizwa yabo. Lolu cwaningo luzokwehluka ngoba luzogxila ezindikimbeni nokuvezwa kwabalingiswa besifazane kweminye imibhalo yesiZulu ebhalwe ngababhali besifazane ngemuva kwesikhathi senkululeko.

UNKumane, K.G. (1999) lapho ebhale ku jenelei ethi “Themes of Forced and Forbidden Love: Cross-Cultural Trends in Language Literatures with Special Reference to Zulu” uthi sekufana nempopo kulowo osuke enza ucwaningo olubhekiswe emibhalweni ngoba kusuke kufuneka abe nohlobo oluthile noma izihloko ezithile zezinjululwazi azozisebenzisa ukuhlaziya imibhalo. UReeves (2008) uyavumelana noNkumane uthi kubalulekile ukusetshenziswa kwezinjululwazi uma kwenziwa ucwaningo ngoba ziveza ukuthi okucwaningwayo ukuba abone ngendlela entsha yokuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo.

Imibhalo eminingi iveza ukucwasa ngokobulili, lokhu ikakhulukazi kuvezwa ngababhali lapho bebhala ngabalingiswa besifazane, kuphinde kuvele nokuthi amasiko nawo aba nemithelela eminingi engemihle lapho kuvezwa abalingiswa ikakhulukazi labo besifazane singabala nje isiko lokuzila neliyinto eba impoqo kubantu besifazane abamnyama noma ngabe abavumelani naleso senzo kanjalo nokuthi umuntu wesifazane kubhekwe ukuthi akagane akhe ikhaya akhulise abantwana ngoba indawo yakhe isekhaya hhayi ukosebenza. Okuvelayo kuba ngokuthi abesifazane bazithola behlukumezeka ngezindlela ezahlukene okungaba isimo somqondo, ukushaywa, ikakhulukazi lokho kuye kuvele kube kuhlobene nezindikimba lapho besuke besebudlelwaneni nabesilisa.

UMdletshe (2011) wenza ucwaningo oluthi ‘Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: Ukuqhathanisa, ucwaningo lweziqo zeMastazi. UMdletshe ucwaninge ngokuvezwa kwabalingiswa besifazane ngababhali besilisa nabesifazane eqhathanisa. UMdletshe ubheka ubuqiniso bezinto ababhali besilisa abaziveza ngabalingiswa besifazane, aphinde abheke nokuvezwa ngababhali besifazane. Uthi ababhali besilisa kufanele benze ucwaningo olunzulu ngaphambi kokuba babhale ngabalingiswa besifazane ukuze baveze

izinto ezingamaqiniso ngabo. Uqhuba athi akufanele babaveze bengabantu abangenzi kahle ngaso sonke isikhathi. Lolu cwaningo luzokwehluka ngoba luzogxila kuphela ezindikimbeni ezivezwa ngababhali besifazane lapho bebhala ngabalingiswa besifazane emibhalweni.

UMsomi (2013). Ocwaningweni alwenza olusihloko sithi '*Abalingiswa besifazane besothandweni emibhalweni emide ka N.G. Sibiyi: Kuxolelwa Abanjani, Bengithi Lizokuna kanye nothi Siyofa Silahlane*'. Ucwaningo olungashicilelwe lweziqu ze-Honours. UMsomi wayebheka ukuthi ngabe umbhali u-NG Sibiyi ubaveza kanjani abalingiswa besifazane abazibandakanye ebudlelaneni. Wabheka izincwadi ezintathu zalo mbhali eyokuqala ethi '*Kuxolelwa abanjani?*' ethi '*Bengithi lizokuna*' kanye nethi '*Siyofa silahlane.*' Ocwaningweni lwakhe akuphawula ukuthi uSibiyi uveza abantu besifazane njengabantu abanothando, uma bethandile bathande ngokweqiniso nangokuzimisela. Ngokusho kukaMsomi ocwaningweni uthando abantu besifazane abanalo lubenza babekezelele noma ngabe yisiphi isimo abahlangabezana naso.

Kulolu cwaningo lukaMsomi wayegxile endikimbeni yothando nemibhalo ayeyisebenzile ukuveza abalingiswa besifazane kwabe kungebhalwe ngumbhali wesilisa. Ngaleyo ndlela kulolu cwaningo umcwaningi yena uzothi lapho ebheka indikimba yothando okanye ebudlelwane agxile emibhalweni yababhali besifazane kuphela.

UGumede (2002). Ucwaningo olungashicilelwe lweziqu ze-Mastazi Ucwaningo olungashicilelwe lweziqu zeMastazi. '*The portrayal of female characters in selected Zulu texts*'. UGumede wabheka ukuthi bavezwa kanjani abalingiswa besifazane ngababhali emibhalweni ethize yesiZulu. Uthi ababhali besilisa abakwazi ukubhala ngokugculisayo lapho bebhala ngomuntu wesifazane ngenxa yokuthi abakwazi ukuba esimweni somqondo nesimo senhlalo sangampela lowo mlingiswa asuke ebhekene naso ngaleso sikhathi. UGumede (2002:116) ubuye aphawule kanje:

"A close look at the various images of female characters provided in literature reveals that, to a considerable extent, depictions of female characters in the literature by African female writers differ from the images presented by their male counterparts. By virtue of their shared gender experiences, women writers are inclined to depict female characters in more realistic terms with a great deal of insight. Women writers tend to create a woman's world in which women characters exist in their own right, and not as mere appendages to a male world. Women authors tend to explore alternate possibilities for self-actualization outside sexual roles that are open to their women characters".

Uma kubhekiswa ngeso elibanzi kuyabonakala ukuthi emibhalweni yesintu abalingiswa besifazane bathulwa ngendlela engafani ngababhali besifazane uma uqhathanisa nalapho besuke bethulwa khona ngababhali besilisa. Ngokwendalo njengoba behlukene ngobulili abesifazane ababhali bayakwazi ukuveza ubunjalo bomuntu wesifazane ngoba kunokuhlobana nezimo abazaziyo ngokwempilo yabo ngqo. Futhi ababhali besifazane bayakwazi ukwakha isimo abaphila kusona kube esiliqiniso hhayi babe ngaphansi komuntu wesilisa njalo. Bayakwazi nokubheka ezinye izinto abangakwazi ukuzihlobanisa nomlingiswa wesifazane aphile ngokweqiniso.

UGumede wayebheka imibhalo yesiZulu jikelele engakhethile ababhali besifazane kuphela njengoba kuzokwenzeka kulolu cwaningo. Lapha kuzobhekwa abalingiswa bethulwa ngababhali besifazane kuphela.

Lokhu kuyakufakazela ukuthi ngempela ukhona umehluko endleleni ababhali besifazane abethula ngayo abalingiswa nezindikimba abasuke bebhala ngazo lapho uqhathanisa nababhali besilisa. UBoote noBeile (2005) bathi yonke imibuzo umcwaningi abekade enayo ocwaningweni lwakhe iyaphenduleka uma ebheka ucwaningo oselwenziwe ngabanye abantu mayelana naleso sihloko asiqokele ukuqhuba ucwaningo lwakhe. Baqhuba ngokuthi uma umcwaningi esephendulekile emibuzweni abekade enayo akabe esasibona isidingo sokuthi enze olunye ucwaningo mayelana naleso sihloko. Ucwaningo alutholile yilona olumnika leyo mpendulo abekade eyifuna ocwaningweni lwakhe negebe okumele agxile kulona.

Imibhalo eminingi iveza ukucwaseka ngokobulili, lokhu ikakhulukazi kuvezwa ngababhali lapho bebhala ngabalingiswa besifazane. Kuphinde kuvele nokuthi isiko nalo liba nemithelela eminingi engemihle lapho kuvezwa abalingiswa ikakhulukazi labo besifazane kulokho singabala isiko lobuntombi nto lapho othola owesifazane agcine edlwengulwa ngoba kwaziwa ngobuntombi bakhe okanye owesifazane uthole noma esefundile kepha kungabi lula ukuthi anyuselwe ezikhundleni ezinabesilisa ngenxa yokuthi ubukeleka phansi. Okuvelayo kuba ngokuthi abesifazane bazithola behlukumezeka ngezindlela ezahlukeneyo okungaba isimo somqondo, ukushaywa, ikakhulukazi lokho kuye kuvele kube kuhlobene nezindikimba lapho besuke besebudlelwaneni nabesilisa.

Lokhu kuyakufakazela ukuthi ngempela ukhona umehluko endleleni ababhali besifazane abethula ngayo abalingiswa nezindikimba asuke bebhala ngazo lapho uqhathanisa nababhali besilisa.

UZulu (2017). Wabhala ucwaningo oluthi *'Ukuvezwa Kokuhlukunyezwa Kwabesifazane Nezingane Emibhalweni YesiZulu*. Ucwaningo Olungashicilelwe lweziqu ze-Mastazi. UZulu

kulolu cwaningo ucwaninge ngokucwaswa kwabantu besifazane emiphakathini njengoba isikhathi esiningi bethola ukuhlukumezeka. Lolu cwaningo lugxile endikimbeni yokuhlukunyezwa kwabesifazane nezingane emibhalweni yesiZulu eyahlukahlukene ayeyiqokile. Kulolu cwaningo ubheka izinto ezahlukahlukene ezithinta le ndikimba okungabalwa kuzo izinhlobo, izimbangela, imiphumela nesimomqondo ngokuhlukunyezwa kwabesifazane nezingane. Imibhalo esetshenzisiwe kulolu cwaningo yabe ixubile ukuveza indikimba yokuhlukumeza, akazange agxile kuhlobo olulodwa lwababhali.

UDuma (2016) ocwaningweni lwakhe oluthi ‘*Ukuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo weqembu “Izingane Zoma”*. Ucwaningo Olungashicilelwe lweziqhu ze-Mastazi’. UDuma ucwaningo walwenza egxile emculweni weqembu labantu besifazane lapho bekhononda khona ngokuhlukunyezwa ezingomeni zabo. Lolu cwaningo lwakhe lwalugxile endikimbeni yokuhlukunyezwa kodwa izezwa ngokomculo hhayi ngokwemibhalo ebhalwe phansi njengalolu cwaningo.

UMncube (2007) wayebheka ukucindezeleka kwabalingiswa okutholakala emanovelini. Njengoba kwazeka ukuthi ukucindezeleka kungenye yezindikimba ezitholakala emibhalweni yesiZulu eyahlukene. Kulolu cwaningo kuzobhekwa ukucindezeleka kwabesifazane ngezindlela ezahlukene emibhalweni eqokelwe ucwaningo.

UMaponyane (1990). Ocwaningweni oluneishloko esithi “*Elements of feminism in M.A. Kekane’s Nonyala Yatokologo*”. Ucwaningo Olungashicilelwe lweziqhu ze-Honours. UMaponyane ocwaningweni lwakhe wayebheka ifeminizimu emibhalweni kaKekane, akutholayo ukuthi uKekane uyakufakazela ukuthi amasiko nezimo zombusazwe ziyaba nomthelela enhlalweni yabantu besifazane, bese bezithola bengqindeke amandla ukuthi bazwakalise izwi labo ngendlela efanele lapho kungabe kukhulunywa ngezombusazwe okanye ezomnotho. Kulolu cwaningo sizokwazi ukuthola lapho abesifazane sebesuka bezikhulumela bona ngokwabo kuzona zonke izinhlobo zempilo eNingizimu Afrika.

UMawela (1996). ‘*The depiction of women in Tsonga novels*. Ucwaningo olungashicilelwe lweziqhu ze-Mastazi’. UMawela wayecubungula ukuthi abesifazane bamaTsonga bona iziphi izinto ababevumelekile ukuzenza ngokukhululeka. Wayegxile emibhalweni yesiTsonga lolu cwaningo kuzoba nomehluko kolukaMawela ngoba lubheka imibhalo yesiZulu kuphela nokuthi kuyona abesifazane yiziphi izindikimba abagxila kuzona kakhulu njengoba sebeyakwazi ukubhala ngezombusazwe, nangokuhlukunyezwa ngezindlela ezahlukahlukene.

UMalaza (2002) ocwaningweni lwakhe ‘Ijenda namasiko kumanoveli esiZulu’. Ucwangingo olungashicilelwe lweziqhu zeMastazi. Kulolu cwangingo wayebheka imibhalo ayeyikhethile yangemuva kwesikhathi senkululeko nalapho ayegxile ekutheni bavezwa kwanjani abalingiswa besifazane kuyona lapho umbhali kusuke kungowesilisa. Wasebenzisa injulalwazi yefeminizimu kwavela ukuthi miningi umsebenzi okusamele wenziwe ukuze nababhali besifazane bakwazi ukuthuthukiswa babe sezingeni elifana nelabesilisa.

UCebekhulu (2015) ocwaningweni oluthi “Understanding the experiences of young widows in rural KwaZulu-Natal. Ucwangingo olungashicilelwe lweziqhu zeMastazi. Kulolu cwangingo wayegxile kubanto besifazane abangabafelokazi abasebancane lapho ayebheka izinselelo ababhekana nazo sekufanele bakhulise izingane ngabodwana kanye nezinselelo zezimali. Okunye okugqamayo ukuthi baye bazithole benengcindezi ngenxa yokuthi basuke bengasebenzi kanti futhi kuba nezinkinga ezivela lapho besuke kade begane khona kube nokungaphatheki kahle eseyedwa.

UKhumalo (2011) wayebheka imibhalo yesiXhosa nokuthi ukudlwengulwa kwabalingiswa besifazane bakuveza kanjani njengendikimba. Kulolu cwangingo kuzobe kugxilwe emibhalweni yesiZulu kuphela eqokiwe nakuba indikimba yokudlwengulwa izovela ngeke ifane njengoba kubhalwa ngemibhalo yesiZulu kuphela.

UMabuza (2021) wenza ucwangingo oluthi “*Challenges and possibilities of a girl child as depicted in selected Zulu novels*” lapho wayebheka izinkinga kanye namathuba ezingane zamantombazane emanovelini ayewaqokile, ekaSibiya ethi *Ngiyolibala ngifile*, nekaWanda othi *Kunjalo-ke* kanye nekaButhelezi othi *Impi yabomdabu isethunjini* wayegxile endleleni ezikhuliswa ngayo izingane zamantombazane nokuhlukunyezwa ukuthi kuba namiphi imithelela kuzona. Kulolu cwangingo kuzobuye kubhekwe nendikimba yabalingiswa besifazane lapho bebhekwa besezigabeni ezahlukene zempilo ngaleyo ndlela luzokwehluka kulolu oselwenziwe. Okuphawulekayo ngukuthi lamanoveli asetshenziswe nguMabuza abhalwe ngababhali besilisa.

UNCube (2022) ocwaningweni lwakhe oluthi “*An exploration of unreported rape in Lupane rural district, Zimbabwe*” wayegxile endaweni ayeyiqokile nokuthi kungani abantu besifazane uthola ukuthi abalubiki loludaba emaphoyiseni endaweni yasemakhaya. Lolu cwangingo luzosiza umcwangingo lapho esebheka indikimba yokudlwengulwa ukubona ukuthi kungabe izinkinga ezifanayo yini lezo ezigcina abantu besifazane bengalubiki udaba emaphoyiseni uma bedlwenguliwe.

UDlamini (1995) wenza ucwaningo oluthi ‘*Voicing their perception: a review of Swazi Women Folk Songs*. Ucwaningo Olungashicilelwe lweziqhu ze-Mastazi’ UDLamini wayegxile kubalingiswa besifazane lapho becindezekile abamnyama bamaSwazi. Ocwaningweni lwakhe akuvezayo ukuthi abesifazane kulela lizwe indlela abezwakalisa ukucindezeleka kwabo babeye bacule izingoma ezithile ezazikhombisa ukukhononda. Kuyacaca lolu hlangothi luzokwehluka ngoba lona luzobe lugxile kulokho asebeke bakubhala phansi abesifazane ngisho ngabe babhekene nezingqinamba eNingizimu Afrika bengasebenzisi amaculo.

UMtuzi (1990) wenza ucwaningo oluthi ‘A feminist critique of the Images of Women in the Prose of Selected Xhosa Writers’. Wayebheka indlela abantu besifazane abavezwa ngayo emibhalweni ekhethiwe yesiXhosa, wabheka indlela esikhathini esiningi abethulwa ngayo njengabantu abahlezi bengaphansi komuntu wesilisa nabacwasayo. Kulolu cwaningo lwakhe wayegxile kulokho abakugxekayo labo abangamafeministi. Lolu cwaningo lwalubheke imibhalo yesiXhosa kuphela ukuthi ngezikhathi zonke baveza abalingiswa besifazane njengabantu abantekenteke nabangakwazi ukuzicabangela noma bathathe izinqumo ezintweni.

UZuma (2016) wenza ucwaningo lwakhe oluthi ‘Ukuvezwa kwabalingiswa besifazane Ezinganekwaneni’, UZuma wayebheka ukuvezwa kwabalingiswa ezinganekwaneni kuphela agxila kuzona. Okwavela ukuthi abantu besifazane bazithola becindezekile enye into engumthelela walokho ngamasiko ahleze enza umuntu wesifazane ngezikhathi zonke kumele ahloniphe ngisho indlela agqoka ngayo ezigabeni ezahlukene zempilo abukeka echemile. Lolu cwaningo lwalubheke izinganekwane kuphela njengemibhalo futhi lungagxilele ezindikimbeni lona lwabheka ikakhulukazi ukuvezwa kwabalingiswa besifazane ezikhathini eziningi bentekenteke begcinwa betakulwa ngabesilisa lapho bebhakene nezingqinamba.

UKelly (2000) wenza ucwaningo olwabe lugxile ekuhlukunyezweni kwabantu besifazane ngokwesimo somqondo. Okunye agxila kukhona kwaba sekwelashweni kwabo, nokulungiswa kwesimomqondo ngezindlela thize nokunye okuhlobene nalokho. Nalapho kwaba nezincomo nokuthi kubhekwe indlela odokotela bengqondo abasiza ngayo labo abahlukunyeziwe njengokuthi abesifazane bakwazi ukukhuluma ngezimo ezibahlukumezayo ukuze bathole usizo bangafeli ngaphakathi ngoba kungekho abanxeba okanye imivimbo esuke isobala.

ULange (2008). wabhala ngesihloko kwijeneli esithi ‘*Men and women in writing: The Female Perspective and Feminism in U.S. Novels and African Novels in French by male and female authors*. ULange uthi okucacayo ngokuthi ababhali besilisa lapho bebhala ngomlingiswa

wesifazane akuvamile ukuba bakhiphe iqiniso ngobunjalo besimo. Kwezinye izikhathi uthola owesilisa ebhala esusela kowesifazane othile amaziyo ababenenkinga naye okanye isimo ayesibukele ekude wangaqonda ngobunjalo baso. Okunye ukuthi amafeministi amaningi ngawesifazane ngoba uma owesilisa ezama ukuvezwa ukuzwelana nezingqinamba zabo uye abukeke njengendoda entekenteke.

Omunye owabhala iphepha ngezindikimba nguGroenewald (2012) ngaphansi kwesihloko esithi 'Theme, plot and narration in the novels of NG Sibiya'. Ocwaningweni lwakhe wayebheka izindikimba nesakhiwo emibhalweni ethile kaN.G. Sibiya ayeqoke ukuthi abhale ngayo. Akabhekanga abesifazane bodwa kodwa wabheka izindikimba jikilele zivezwa ngumbhali wesilisa emibhalweni yakhe. Ngaleyo ndlela luzokwehluka ngokuthi lugxile emibhalweni yabesifazane bemibhalo yesiZulu yaseNingizimu Afrika ngemuva kwesikhathi senkululeko.

UTshabalala (2015) wenze olwakhe ucwaningo oluthi "Ukuvezwa kwendikimba yengculazi enovelini ka-M E Wanda ethi 'Kunjalo-ke.'" Kulona ugxile ekubhekeni endikimba yengculazi njengoba izezwa nguWanda encwadini yakhe. Kuyavela ukutheleleka kwabantu yigciwane lesandulelangculazi kanye nokukhathazeka komphakathi ngenxa yokuhlukunyezwa yileli gciwane nesifo sengculazi. Okunye okugqamayo ukuthi abalingiswa besifazane bazithola besuleleka ileli gciwane nakuba beziphethe kahle ngenxa yabantu besilisa abasuke benobudlelwane nabo. Kulolu luzokwehluka ngenxa yokuthi luzobe lubheka izindikimba eziningi ezahlukene ezivela emibhalweni yababhali besifazane kuphela eqokelwe lolu cwanningo.

UNKosi (2020) wenza ucwaningo lapho ayebheka indlela ababhali abaveza ngayo abalingiswa abangabafelokazi emibhalweni yesiZulu. Waphinda wabheka nokuthi bavezwa kanjani ngokwesizinda kanye nezinkinga ababhekana nazo ngokwemibhalo ayeyiqokele ucwaningo. UNKosi wagxila endikimbeni yokuba ngabafelokazi kuphela kulolu cwanningo, ngaleyo ndlela lolu luzokwehluka njengoba kuzovela izindikimba emibhalweni eyahlukene yababhali besifazane kuphela yesiZulu eqokiwe.

UDlomo (2002) wenza ucwaningo lwakhe oluthi '*A comparative analysis of selected works of Bessie head and Ellen Kuzwayo with the aim of ascertaining if there is a Black South African feminist perspective*'. UDLomo yena wayegxile kubabhali ababili besifazane uHead noKhuzwayo esebenzisa ifeminizimu, akugcizelelile ukuthi ababhali besifazane baseNingizimu Afrika akulula ukuthi ungababeka ezingeni elifanayo nabamanye amazwe

ngenxa yokuthi izimo zombusazwe nenhlalo yonke yakuleli ayifani namanye amazwe athola inkululeko kudala. Akuvezayo ukuthi emibhalweni yalaba bobabili esikhathini esiningi bagxila endikimbeni ebheke ukuzabalaza nokulwela amalungelo.

Kulolu cwaningo umbhali wayegxile kwabesifazane ababili ababhala ngesiNgesi kuphela. Akazange agxile ekuthini bathulwa kanjani abalingiswa ilabo babhali ayebakhethile, kulolu cwaningo kuzokwazeka ukugxila kubabhali besifazane abanyama ababhala imibhalo yesiZulu kuphela kuphinde kubonwe nokuthi abalingiswa bona emibhalweni yabo babethula kanjani.

UMathye (2003) wenza ucwaningo olusihloko sithi 'The Images of Women in Selected Tsonga Novels'. Ocwaningweni lwakhe wayebheka ukuthi kukhona yini ukwehluka uma kuvezwa abalingiswa ngababhali besilisa nabesifazane. Ngokwalolu cwaningo waveza ukuthi ababhali besilisa basabuswa inqubomgomo yasemandulo namasiko uma bethula abalingiswa besifazane emibhalweni yabo kanti ababhali besifazane bona baye babaveze njengabalingiswa abalangazelela amathuba afanayo nenqubekela phambili. Lolu cwaningo luzokwehluka ngoba lona luzogxila emibhalweni yababhali besifazane umcwaningi ayiqokelele ukuqhuba ucwaningo lwakhe ngayo.

ULumby no-Azola (2014) babheka ukuthi abesifazane abangothishanhlolo ezikoleni zaseNingizimu Afrika babhekwa kanjani ilabo abasebenza nabo. Okwatholakala kwaba ngukuthi abesifazane abangabaholi basuke futhi bengamnakeli abanothando nemfudumalo nasemsebenzi, lokhu kuyayesula lenkolelo yokuthi abesifazane bangomama emakhaya kuphela. Leso sandla sabo esinobumnene bayakwazi ukusiveza nalapho besezikhundleni zokuphatha.

UMachaba (2011) wenza ucwaningo lwakhe olusihloko sithi 'The Portrayal of Women in Xitsonga Literature with Special reference to South Africa'. Ocwaningweni lwakhe wayebheka ukuvezwa kwabalingiswa besifazane ezincwadini zesiTsonga kusukela ngonyaka we-1994, ayegxile kukhona ukubheka ukuthi abalingiswa besifazane basahambisana yini namasiko noma isimo sesitshintshile abasadli ngoludala. Wagxila nasekubhekeni ukuthi indlela yokuphila yabo kungenzeka yini ukuba isilandela kakhulu isikompilo lesimanje. Lolu cwaningo luzokwehluka ngoba lona luzogxila emibhalweni yesiZulu kuphela.

UMawela (1996) wenza ucwaningo ngesihloko esithi 'The depiction of women in Tsonga novels'. Ucwaningo olungashicilelwe lweziqu ze-Mastazi ucwaningo lapho ayegxile ekuhlaziyeni indima yabalingiswa besifazane ngokwabo ngababhali abangamaVenda. Okuvelayo kulolu cwaningo ukuthi ababhali baba nokwehluka lapho beveza abalingiswa

besifazane. Uthi ababhali besifazane baveza abalingiswa besifazane njengabantu ababuthakathaka abangakwazi ukuba nezwi elizwakalayo okumele bathole abesilisa ngezikhathi zonke. Uqhubeka athi kuye kuthi lapho kukhona owesifazane ophikisana nemithetho yowesilisa uthathwa njengomuntu ongahloniphi. Ngaleyo ndlela kulolu cwaningo kuzokwazeka ukuthola ukuthi ngokwesiZulu ngabe nakhona inkolelo iyefana yini lapho owesifazane ekhombisa ukuba ngumuntu onamandla okuzenzela izinto azimele abeke nezwi.

UStrauss (2000) wabhala iphepha ngesihloko esithi '*The Study of Children and Neglect*' uthi ukuhlukunyezwa ngamazwi kuyinto engafuneki, ngoba kuyalimaza phakathi kwabantu ababili. Uqhuba ngokuthi kuphinde kube nomthelela omubi kohlukunyezwayo lapho etshelwa ukuthi akalungile ebekwa nezici ezingamenza agcine esenokuzenyeza ngobuyena. Iningi labahlukumazayo ngale ndlela lisuke lingaziboni ukuthi amazwi alo ayahlukumeza alizibini linecala.

UMalaba (2007) lapho wayebheka ukuvezwa kwabalingiswa besifazane embhalweni ka Stanley Nyamfukudza uthi uNyamfukudza esikhathini esiningi imibhalo yakhe igxila ekuvezweni abalingiswa besifazane njengabantu abasuke bethengisa ngemizimba okubonakala sengathi inhloso yabo ngezikhathi zonke ukuheha baphinde banelise ngokocansi abantu besilisa. Okugqamayo kulokhu ngokuthi nakuba wayebheka umbhalo waseZimbabwe ekugcineni wawubhalwe ngowesilisa nendlela ayeveza ngayo abesifazane ayizange yehluka kulabo babhali desilisa baseNingizimu Afrika.

UZungu noSiwela (2017) babhala iphepha lejeneli elithi '*Isiko lokuzila: Umnyombo wengcindezelo ovezwa emanoveli Ifa Ngukufa nethi Ifa Lenkululeko*' babheka isiko lokuzila kwabesifazane lapho beshonelwe abayeni bathi abesifazane kuyabahlukumeza ukucindezelwa ngaleli siko ngenxa yokuthi owesifazane uzithola esegqokiswe izingubo ezimnyama isikhathi eside, kube nezinto angavunyelwe ukuzenza ngenxa yokuthi kuye kuthiwe wembethwe ilifu elimnyama. Uma owesilisa yena eshonselwe ngunkosikazi ngisho lokho azila ngakho kuba indwangu encane futhi ayifaka isikhathi esincane bese eyakhululeka. Owesifazane yena ukwazi nokumbona phakathi esixukwini ukuthi ushonselwe ngumyeni wakhe.

NgokukaVan der Walt lapho ebhala kwijeneli ngesihloko esithi '*Contextualizing the practice of Ukuthwala within South Africa*'. uthi elinye isiko elihlukumeza kakhulu abantu besifazane ilelo lokuthwalwa, ngenxa yokuthi bazithola beganiswa umuntu abangamthandi futhi ezikhathini eziningi kusuke kungumuntu omdala, uthole sekuba khona nokuhlukumeza ngokocansi okanye ngokushaywa kulowo osuke ethwaliwe.

UMathonsi noMazibuko (2009). *'New beginnings in Zulu literature, Current Writing: Text and Reception in Southern Africa,'* babhala ngezinga lokwanda nokukhululeka kwababhali ngemuva kwesikhathi senkululeko. Baphawula ngokuthi phambilini bekunezihloko ebengeke zithintwe ngokusobala ngababhali lapho bebhala imibhalo yabo ngoba yayingekho inkululeko. Osekwenzekile ngemuva kwenkululeko kutholakele ababhali sebeveza yonke imizwa yabo ngokusobala lapho bebhala imibhalo kungabikhona khona izihloko ezihlonishwayo lapho kukhulunywa njengaphambilini. Kanjalo nezinga lababhali besifazane landile sebeyakwazi ukuveza imizwa nemibono yabo emibhalweni ngokukhululeka.

2.3 Isiphetho

Kulesi sahluko bekubhekwa ucwaningo oselwenziwe kubuyezwa nemibhalo eseyenziwe. Okugqamayo ngocwaningo oselwenziwe ukuthi oluningi belubheka ukuvezwa kwabalingiswa besifazane ezimweni ezithize. Bekuba ngababhali besilisa abaningi abenze lolo cwaningo nokwenza kungabi lula ukuthola ingqikithi ngemizwa yomuntu wesifazane njengoba abesilisa basuka bebhala ngento abayibukela buqamama. Iningi locwaningo belubheka imibhalo yababhali besilisa ethile. Lolu cwaningo luzokwazi ukuthola eyalo indawo ngoba lona luzobe lugxile emibhalweni ebhalwe ngababhali besifazane baseNingizimu Afrika eqokelwe ukwenza lolu cwaningo.

ISAHLUKO 3

3. Izindlela zokuqhuba ucwaningo nezinjulalwazi zocwaningo

3.1 Isingeniso

Kulesi sahluko kuzobhekwa izindlela zokuqhuba ucwaningo nezinjulalwazi. Izindlela zokuqhuba ucwaningo ziyasiza kulowo ocwaningayo ukuthi akwazi ukulandelanisa umsebenzi wakhe ngendlela kugqame ngayelo ndlela ayisebenzisayo. Ukwenza lokho kuye kudingeke kuvele izinsiza namathuluzi azobe esetshenziswa ekuqhubeni ucwaningo.

UBern (2008) waphawula ngokuthi abacwaningi kumele bazi kahle ukuthi bazosebenza kanjani ukuqoqa ulwazi abazoludingela ucwaningo, indlela abayiqokela ukwenza lokho ibalulekile ngoba iyona eyoveza lokho okutholakele lapho umcwaningi ecwaninga.

3.2 Izindlela zokuqhuba ucwaningo

Ucwaningo kumele lulandele indlela ethize lapho lwenziwa lokho kusiza umcwaningi ukuthi akwazi ukuqoqa bese ehlanganisa ndawonye lokho acwaninga ngakho ukuze kwakhe umqondo. UHammel (2002) uthi abacwaningi kumele banyuse kakhulu izinga lendlela abaqoqa ngayo ulwazi ikhombise nomqondo ojulile lapho kubhekwa inkinga ecutshungulwayo. Abacwaningi akumele benze ucwaningo olungayivezi ngokusobala ingqikithi nokuthi abanye abalandelayo kukwazi ukuthi bacoshe kulona bathuthukise kulokho osekwenziwe ngokuthi bavale amagebe okungenzeka bawabone. UKaplan (1964:4) uthi:

Methodologies suggest how inquiries should proceed by indicating what problems are worth investigating, how to frame a problem so it can be explored, how to develop appropriate data generation, and how to make the logical link between the problem, data generated, analysis, and conclusions inferences drawn.

Indlela yokuqhuba ucwaningo iphakamisa ukuthi kuqhutshekwe kanjani makucwaningwa nezinkinga ezingaba nenzuzo, nokuthi inkinga imiswe kanjani ukuze ibhekwe ngeso elibanzi nokuqoqela ndawonye ulwazi kanye nokuthungela ndawonye konke okutholakale ukuze kukhiphe isiphetho esinomqondo ogcwele.

Okunye okuvelayo ukuthi ukuqhuba ucwaningo kungenizwa ngezindlela ezahlukene nokungabalwa leyo ye textual analysis ne conversation analysis kanye ne content analysis.

USilverman (1998) uthi:

Conversation analysis is a form of textual analysis it is concerned with examining the linguistic organization of talk to show how speakers produce orderly social interaction.

Ukucubungula ingxoxo kusiza ukubheka ulimi olwakheke ngayo ukuze kuvele ukuthi abantu bakwanza kanjani ukukhipha ingxoxo ekwazi ukuxhumanisa abantu.

Omunye wabacubunguli yena lapho echaza nge content analysis uRissman (1999) uthi: *content analysis involves interpreting, theorizing, or making sense of data by first breaking it down into segments. involves interpreting, theorizing, or making sense of data* ikhontenti analisisi ifaka ukuchaza kabanzi ngalokho okusuke kuqoqiwe ukuze kwakheke umqondo.

Kulolu cwaningo kuzosetshenziswa indlela yetextual analysis ngoba umcwaningi uzobe egxile emibhalweni esibhaliwe lapho ezoba eveza umqondo ojulile kulokho umbhali ayebhala ngakho nokuthi kukhona yini okungumyalezo noma okwakwenzeka kulokho ayebhala ngakho. Ngale ndlela umcwaningi uyokwazi ukuthi agxile kabanzi ngemibhalo eyicubungule yonke imininingwane okubhalwe ngayo. Lolu hlobo lokucwaninga osekubhaliwe luyasiza ngoba umcwaningi akudingeki afake izinto ezivela ngaphandle okanye abantu ake wenza inhlolovo kubona kepha ugxila kuphela kulokho okubhalwe phansi nokungaba izinsiza futhi kuba ngeminye imibhalo ayibhekayo asekele ngayo.

UFrey nabanye (1992) bathi:

Textual analysis serves three purposes in which researchers ascribe meaning to the text, understand the influence of variables outside the text, and critique or evaluate the text.

Inhloso yendlela ye-textual analysis ukubheka incazelo esobala kanjalo nejulile kuphinde kugxekwe noma kuvezwe izincomo.

Ikhwalithethivu yona ibeka umfundi walokho okubhaliwe emhlabeni walowo obebhala uma umsebenzi usuhlanganisiwe ngendlela efanele. Ikhwalithethivu imbandakanya ukufunda nokusebenzisa izinhlobo eziningi. Uma umcwaningi esebenzisa ikhwalithethivu ubheka ngeso elijulile izincazelo, amagamamqondo, izichasiso, ubunjalo, izingathekiso nezimpawu zezinto ezisuke zizomsiza lapho esenza umbhalo wakhe. UHughes (2012) ubeka ngokuthi ikhwalithethivu akuyona indlela elula uma iqathaniswa nezinye ngoba yona igxila ekuqoqeni ulwazi ngezindlela ezahlukene ngaphandle kokuvele usebenze ngezinombolo kuphela lapho uqoqa ulwazi. UJackson II nabanye (2007) bathi:

If you are a qualitative researcher, you will be primarily concerned with what is called “the human as instrument” approach. In other words, the focus turns to understanding human beings’ richly textured experiences and reflections about those experiences.

Uma ungumcwaningi osebenza ngendlela yekhwalithethivu usuke ubheka okuphilayo. Ngamanye amazwi usuke ufuna ukuqonda ngabantu abaphilayo

kanye nezimo abake babhekana nazo nalokho okuvelayo kulezo zimo abadlule kuzona.

UStrauss noCorbin (2000) bathi ikhwalithethivu iyindlela yokwenza ucwaningo engagxili ezinombolweni kodwa kusuke kubhekwa imiphumela kokuphathelene namagama. Bathi le ndlela idinga imiphumela esuke iyizimpendulo eziqondile kuleyo mibuzo umcwaningi asuke kade enayo. Ikhwalithethivu lapho isetshenjisiwe kuhlelwa noma kuqoqelwa ndawonye ulwazi isebenza ngokuthi umcwaningi ulwazi aluqoqayo bese elucubungula aluhlenganise ukuqonda kabanzi ngalabo bantu abebeqokiwe ukuthi bazimbandakanye ekuqoqeleni ndawonye ulwazi kubhekwe imibono yabo ngokwakuhlakana maqondana nesihloko ebekucutshungulwa ngaso nokuthi lokho kusiza ukuthola izimvo zabantu abehlukene nemibono ngalokho okusuke kubhalwa ngakho.

UDenzin noLincoln (1995) bathi le ndlela yokucwaninga idinga umcwaningi abheke izinto ngokuhleleka kwazo ngokwemvelo okuyizinto ake azibona zenzeka aphinde ahlaziye nemiqondo esuke ihloswe yilezo zinto. Kulolu cwaningo kuzobhekwa izincwadi ezibhaliwe nezinto eziyizigameko ezike zenzeke kubantu abaphila nalokho okungabe kuchaza ukuthini ngazo njengendlela yokuziphatha okanye ukubandlulula.

3.3 Ipharadayimu

Ipharadayimu ingathathwa njengombono noma inkolelo esebenzisa imitheshwana ethize esebenza ngokubheka umhlaba ngezincwadi, isimo somhlaba kanye nendlela abantu ababuka ngayo umhlaba abawakhele. Zimbili izinhlobo zama mapharadayimu abalulekile ahambisana nekhwalithethivu kukhona *i-positivism* kanye ne-*interpretive*. Kulolu cwaningo kuzosetshenziswa ipharadayimu yokuhumusha. UDeetz (1977:54) uthi:

Interpretive research should be connected to society and the social issues and problems that are at work within the society.

Ukucwaninga okusebenzisa indlela yokuhumusha kumele kuxhumane nomphakathi kanye nezinkinga ezibhekene naleyo miphakathi.

Ipharadayimu yokuhumusha yona igxila kakhulu ekutheni okucwaningwayo ngabe kunayo yini incwadi, uma ikhona ngabe ithini, iphinde igxile ekucubunguleni amagama. Le ndlela yokucwaninga ihambisana kahle kakhulu nalolu cwaningo ngoba njengoba ibuye igxile ekucubunguleni amagama.

UNeuman (2011:95) uthi:

A paradigm is “a general organizing framework for the theory and research that includes basic assumptions, key issues, and models of quality research and methods for seeking answers.

“Ipharadayimu indlela yokuqoqela ndawonye lokho okusuke kuzoba ingqikithi yocwaningo olusuke luzokwenziwa kubhekwe nalokho okusuke kusemqoka nokuthi lokhu okucwaningiwe kujiyile yini nezindlela zokuthola izimpendulo emibuzweni esuke kade ihlupha umcwaningi”.

Umcwaningi uma eseluqoqele ndawonye ulwazi lwakhe kuyamsiza ekutheni ahlunge lokho okungenayo igqikithi nangeke akusebenzise ukuze kusale lokho okujulile azokusebenzisa. Ekugcineni umcwaningi usuke efuna izimpendulo ngemibuzo asuke kade enayo esaqala ucwaningo, ngaleyo ndlela uma eseluhlele kahle umqondo nengqikithi iyakwazi ukuphenduleka kanye nezikhala ezisele nabanye abacwaningi abangangxila kuzona emva kwakhe. Umcwaningi uzosizakala nalapho ebheka ezinye zezinsiza ukuqhuba lolu cwaningo ngoba kuzobe vele kuyimibhalo ebhaliwe ayibhekayo.

Ziningi izindlela zokuhlaziya ulwazi olusuke seluqoqiwe ilowo owenza ucwaningo. Kulolu cwaningo kuzosetshenziswa indlela yokuhumusha. Njengoba umcwaningi ebheka imibhalo esivele ikhona kulapho ezobe esethatha ahumushe ngendlela ehlukile ukwakha eveze izingxenywe ezahlukile kulokho okusuke kubhalwe phansi ngombhalo othize. UBerg (2001) uthi ngokugxila kwikhwalthethivu umcwaningi ukwazi ukubheka izingathekiso, izimpawu emagameni kanjalo nezimo zomqondo. Zehlukene-ke nezindlela zokuhumusha lokho okusuke kucwaningwa esingabala indlela yokuhumusha, yindlela ye-soshali kanye nendlela ye-*collaborative*. Ulwazi kulolu cwaningo luzohlaziywa ngendlela yokuhumusha kusetshenziswa imishini yekhompuyutha nezincwadi ezizobe ziqokiwe kanye nalezo ezizoba izinsiza. Indlela yokuhumusha ivumela umcwaningi ukuba ahumushe ulwazi olutholakale ngokukhuluma.

Indlela yokuhumusha igxila ekutholeni ulwazi olujulile kulokho okucwaningwayo kukwazi nokuvezwa imiqondo eyahlukene. Kuye kuvele nezindlela okusebenziseke ngazo ulimi nomqondo osuke uvela ezintweni okungaba izingathekiso noma izifengqo. Ukuhumusha kusiza ukuthola ukuthi lokho okucwaningwayo kwenzeka kanjani kubhekwe nokuthi zikhona yini izingqinamba nokuthi zixazululeka kanjani. Njengoba umcwaningi ezobe egxile ezincwadini ezibhaliwe kuzosiza ukuthi athole nemiqondo eyehlukene lapho esehumusha lokho akutholile ehlaziya.

Umcwaningi ngemuva kokuqoka indlela yakhe yokwenza ucwaningo kumele kuvele nendlela aqoqa ngayo ulwazi azolusebenzisa. Ukuqoqa ulwazi kuyenzeka kube indlela yokubuza imibuzo abathile osuke ubaqokele ucwaningo. Labo asuke ebaqokele ucwaningo umcwaningi

uyaye bese eba buza imibuzo nokunye. Kulolu cwaningo njengoba umcwaningi esebenzisa izincwadi ngeke kube khona abantu azodinga ukubuzwa imibuzo kodwa izincwadi kuphela azozisebenzisa. Uzophinde engeze ngeminye imibhalo yabathize azoyibheka ezobe inakho ukuhlobana nesihloko acubungula ngaso, athole imiqondo ngokwabantu abahlukene ukuze akwazi ukuhlunganisa akhiphe owakhe umbono.

3.4 Isampula

Kulolu cwaningo kuzosetshenziswa imibhalo yesiZulu eqokiwe elandelalyo, Uthando Lungumanqoba (Shange, 2005), Umsebenzi Uyindlala (Msimang, 2005), Singaphela Phela (Buthelezi, 2010), Ngizigwaze Ngowami (Mavundla, 2007), Ithemba Lami (Zondi, 2009), Ukungazi kufana Nokungaboni (Njapha 2006), Sengenel' IZulu (Mazibuko, 2010), Enecala Kayiphumuli (Zondi, 2009), Ikusasa Lami (Khumalo, 2007) nokuyiyona okuzogxilwa kuyona. Umcwaningi uyiqoke ngokwenhloso lemibhalo njengoba ebefuna ukubheka agxile ngocwaningo lwakhe kule mibhalo ayikhethile.

Lolu cwaningo luzosebenzisa isampula eyinhloso njengoba umcwaningi ehlose ukubheka lezi zincwadi azikhethile. Lena indlela ibaluleke kakhulu lapho abacwaningi behlonza baphinde bakhethe imithombo eshaya emhlohleni equkethe imininingwane edingekayo. Ukusebenzisa le ndlela kuzolekelela umcwaningi ukuthola imibhalo esike yasetshenziswa kwavela nezindikimba nokunye okuhlobene nalokho acwaninga ngakho njengoba ebhala ngokuthi “izindikimba nokuvezwa kwabalingiswa besifazane kweminye imibhalo yesiZulu ebhalwe ngababhal besifazane ngemuva kwesikhathi senkululeko. Neminye imibhalo azoyibheka ukwengeza ulwazi lwakhe kuzoba ileyo ecwaningweni enezihloko ezithi azihlobane nalesi sakhe.

Lolu cwaningo njengoba lugxila emibhalweni ebhalwe ngemuva kwesikhathi senkululeko kuzomele kuvele ukuthi ababhali sebekhululekile sebeyakwazi ukubhala ngokukhululeka ngoba ezinye izinto phambilini babengavunyelwe ukubhala ngazo kepha zibe zenzeka emiphakathi ngenxa yencindezelo kungabhalwa. Ziningi izinto ezashintshwa ngemuva kwenkululeko nababhali asebekwazi ukuzibeka ngokusobala kungacashiswa njengezinto eziphatha ubulili nezombusazwe, ukucwaseka nangokwebala nobulili sekulula ukubhala ngazo ngoba amandla abasanqindiwe ababhali sebeyakwazi ukusivezela ubuqiniso njengoba kunjalo ngokwenzekanyo.

Okuyiyona yinto egqamile ukuthi abantu besifazane kumele babuyisele amandla abo ezikhundleni ngoba ukubukeleka phansi kwabo kuyimiphumela yokuzalwa kwabo akuyona into abazikhethelayo yona. Ngenxa yokuthi sebenawo amandla manje okuba nezwi ezikhungweni, singabala nje enkantolo yomthetho sisekelo ukuthi nakhona bakhona abantu besifazane abangamajaji, nezwe lase Ningizimu Afrika like laba nosekelo mongameli wesifazane uNkosikazi Mlambo-Ngcuka, nokunye okugqamayo iNyuvesi yaseKapa ephethwe ngu Solwazi Phakeng naye ongumuntu wesifazane, kumele bakulwele ukugcina begqamile kungabi inzwa bethi kodwa nabo bakwazi ukuzibhalela ngokwabo udaba ngempilo yabo.

3.5 Izinjulalwazi zocwaningo

Injulalwazi iyinto ebalulekile uma kwenziwa ucwaningo ngoba isuke iyingxenye yemithombo nokuhlaziya kolwazi ngabanye ababhali. Kuvamisile ukuthi uma umcwaningi ebhala ngesihloko esithile kube khona uhlobo lwenjulalwazi okumele ayisebenzise ukusekela ucwaningo olubhalwayo. Ngokunjalo nakulolu cwaningo kuzokwenzeka okufanayo. UShabane (1997) uthi injulalwazi inguhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu mayelana nesimo sempilo njengoba ingalo, lemicabango isuke izosiza nezizukulwane ezilandelayo lapho sezicwaningo okuthize.

Injulalwazi ingumbono womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho ukwesekela ubuqiniso balokho okushoyo. Okusemqoka ngukuthi umbono njengomcwaningi ungawusebenzisa ngokuba ube into ezokwazi ukuxhumanisa ngayo zonke izahluko zomsebenzi wakho ukuze ziveze ubudlelwano. Umcwaningi uyasizakala ngokusebenzisa injulalwazi ngoba ocwaningo lwakhe lugcina lwakheke phezu kwesisekelo esibonakalo futhi nokulula ukuba silandeleke kulabo asuke belufunda. Kulolu cwaningo njengoba kuzovela ukuzabalaza kwabesifazane ukuze kube khona ukungacwaseki kube khona nokubekezelelana kungabikhona iqembu labantu elizibona lingcono ngokwempilo nokuthi lona lihlale licindezela abanye.

Kudingeka izinjulalwazi zemibhalo emzamweni wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngendlela enobuchule kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalwazi yemibhalo. Lokho okubhalwe phansi akuwenzi umqondo ojulile nakulowo ofundayo uma kungekho izinto ezifana nezinjulalwazi ezikwazi ukusekela nokugcizelela izinto ezithize ezisuke zivezwa ilowo mbhalo ngamunye.

Injulalwazi inezincazelo eziningi ngokwemibono yababhali abehlukene. Abanye bayibuka iyincazelo esuselwe emicabangweni. Uyakufakazela lokhu uBamhart (1992:217) lapho ethi:

Explanation based on observation and reasoning especially one that has been tested and confined as a general principle explaining a large number of related facts. This entails observing certain behaviour and how people think of a particular situation which has been accepted in that society.

Lokhu incazelo esuke isuselwa kulokho obekucubungulwa ngesimo esithize kanye nokuhlaziywa kubhekwa ukuthi kungaba iwona mthetho owamukelekile uma kuhlangukiswa izinto ngawo izahluko zakho lapho wenza ingqikithi.

UPradas (2005:87) ubeka kanje ngenjululwazi:

Injululwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo ngenjoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane, umuntu alubopha ngoba esewetshesile walucabungisisa kahle.

UNdimande-Hlongwa (2010) uthi injulalwazi ingumhlahlandlela ohlahlwa ngusonjululwazi ngokubona ukwenzeka kwezinto emhlabeni. Kuliqiniso lokhu okushiwo uNdimande-Hlongwa (2020) kwazise njalo uma kwenziwa ucwaningo ayisali ngaphandle injululwazi ukuqinisekisa ukuthi amaqiniso ayavezwa. Umcwaningi kumele aveze ubufakazi obunesigqi balokho akushoyo, anikeze nezibonelo. Lokhu kusiza ekuthini ucwaningo lubonakale ngamanye amehlo lapho kuvela ukujiya nokuvuthwa kwalokho okucwaningiwe lapho kusetshenziswe khona injulalwazi.

UReeves (2008) uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha ukuhlalisana kwabantu nezinkinga ezikhona enhlalweni yabo akwazi ukubona nokuthi ezinye izinto ezikhona zenzeka kanjani kuphinde kuvele nalokho okungaqwashisa futhi kusize ukuze kube khona ukubambisana nokuzwana nokuxhumana ngendlela engagcini isilulaza noma icindezela omunye umuntu. UFokemma (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi lapho ethi:

We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature.

Ziyadingeka izinjulalwazi emibhalweni zizokwazi ukuhumusha imibhalo nokuyichaza imibhalo njengendlela yokuxhumana. Neyo sayensi indlela yokubheka imibhalo ngeke kube lula ukuba yakhe imiqondo ngaphandle kokubheka ngqo imibhalo.

Lokhu kuzosiza umcwaningi njengoba ezobheka imibhalo esebhaliwe akwazi ukuhlaziya athole konke lokho akuhlosile ngocwaningo lwakhe. UCarpineto (2004) uthi injulalwazi ingachazwa njengohlelo lwemibono olusuke luhlose into ikakhulukazi leyo esekelwe emigomweni eyejwayelekile futhi ezimele ngaleyonto okusuke kuchazwa ngayo. Ingumbono osetshenziselwa isimo esithize, kanti uMabuza (2008) uthi injulalwazi iwuhlu lwemicabango ebanzi enwebeka ebuchosheni ngesikhathi umuntu ecabanga. Konke lokho kuyafakazela lowo ocwaningayo ukuthi kubalulekile ukuthi abe nenjulalwazi ngoba konke asuke ekwenza kuncika kuyona ukuze ivuthwe futhi ibe nomqondo ovuthiwe.

UShabangu (1999) uthi injulalwazi ingachazwa njengombono womunye umuntu osetshenziswa njengobufakazi emsebenzi owenzayo lapho ucwaninga ugcizelele ukuthi lokho okushiwo ngumcwaningi kuliqiniso. Uphinde aveze ukuthi okubalulekile ngalo mbono wena ocwaningayo uyakwazi ukusebenzisa injulalwazi ngendlela yokuthi zonke izahluko zakho zomsebenzi ziveze ubudlelwano. Injulalwazi iyakwazi ukwesekela lokho ocwaningayo asuke ebhala ngayo ngenxa yokuthi akumele afake noma iyiphi injulalwazi kodwa kumele aqoke esebenzisana nesihloko asuke esiqokele ukucwaninga ngaso.

Njengoba kwaziwa ziningi kakhulu izinjulalwazi ezingase zisetshenziswe ekuhluzeni amaphuzu ehlukehlukehene emibhalweni. Ngaleso sizathu kuzogxilwa ezindleleni zokuhlulaza ezizosebenza kulolu cwaningo. Izindlela umcwaningi azozisebenzisa kulolu cwaningo uzikhethe ngoba ebona zizokwazi ukusekela ucwaningo lwakhe. Ngaleyo ndlela umcwaningi uqoke ukusebenzisa izinjulalwazi ze feminizimu, kanye ne wumanizimu. Lezi zinjulalwazi ziyakwazi ukugxila ezintweni ezisuke zibhalwe phansi uma lowo ocwaningayo esebenzisa zona uyakwazi ukuhlanganisa akhiphe kalula amaphuzu asuke efuna ukugcizelela ngawo ocwaningweni lwakhe.

3.6.1 INJULALWAZI YEFEMINIZIMU

UHudson-Weems (1997) uthi ifeminizimu igama elihlukene kaningi nelingachazwa ngemibono eyahlukene. Kukhona leyo ye Libherali kanye ne Marxisit ne Radical, imarxism yona igxila ekucindezelekeni kwabantu besifazane lapho bebhekwa njengabantu okumele babe izigqila kuphela kulabo abasuke bebacindezele. Omunye ophinde agcizelele nge feminizimu nguDuma (2016) lapho ethi Ifeminizimu ikhuthaza ukuhlonishwa kwamalungelo abantu

besifazane, futhi ilwa nokuhlukunyezwa kwabo. Igquguzela ukulingana phakathi kwabesilisa nabesifazane.

Ifeminizimu singathi inkolelo yokuthi abesifazane baphathwa ngokungalingani emiphakathini ngezikhathi zonke kuba ngabesilisa abanikwa indawo ephakeme, lokhu kugcina kwenza owesifazane abukeke entekenteke futhi kungekuningi angakuphakamisa uma kwenziwa izinqumo ezinjulile.

ILibherali feminizimu ikhuthaza amalungelo afanayo kwabesilisa nabesifazane. Kulolu cwaningo kuyinto enhle ukugxila kwifeminizimu newumanizimu njengoba izibe ithinta imibhalo yababhali abamnyama baseNingizimu Afrika. NgokukaChukwuma (1994) uthi:

Feminism means a rejection of inferiority and a striving for recognition. It seeks to give the woman a sense of self as a worthy, effectual and contributing human.

Ifeminizimu isho ukuphikisana nokubukeleka phansi ikhuthaza ukumeleleka kwabesifazane. Ilwela ukuthi abesifazane nabo babonakale ukuthi kukhona abakwazi ukukufaka entuthukweni.

Njengoba lemibhalo ezosebenza kungeyase-Afrika umcwaningi ugxila kwifeminizimu yase-Afrika nebheka okubhalwe phansi. Ama-radical feministi wona agxile kukhona ukuthi kuqede ukubeka abantu besilisa esicongweni ngendlela yokuthi abesifazane bagcine bebukeleka phansi. Iphinde ilwisane nokuhlukaniswa kwabantu ngokobulili okugcina kwenza abantu besifazane bezithola beba izigqila zokuhlukunyezwa. Inhloso ngqangi yefeminizimu ukushintsha lomqondo wokubukelwa phansi kwabantu besifazane ukuze nabo bakwazi ukuzibona ukuthi babalulekile. Nabo abakwenzayo kuhlonipheke ngisho imibono yabo izwakale yakhe umehluko.

Abantu besifazane esikhathini esiningi kuyaziwa kuthi bangabantu abanesandla esintofontofo nabathanda ukuzigcina bebukeka kahle nemizwa yabo bayashesha ukuyizwakalisa njengokukhala. Abantu besilisa bagcina bakuthathe lokhu ngokuthi abantu besifazane bantekenteke bese begcina sebacindezela. Lokhu kwenza kucace ngokusobala ukuthi ababhali besilisa abazimisele ngokugxila ekwazini abantu besifazane lapho bebhala ngabo bavele basebenzise lokho abazakhela umqondo ngakho. Lemibhalo eqokiwe izokwazi ukuveza abantu besifazane ngamehlo omunye wesifazane nobuqiniso ngenxa yokuthi izinto nezimo abaye babhekane nazo ziba nokuhlobana esikhathini esiningi bayakwazi nokufaka imizwa yabo lapho bebhala ngento ethile.

UPhillips (2003) kwi-athikili ethi *When culture means gender*” uthi abantu besifazane babhekana nezinto eziningi emasikweni ezisuke zibatshelela ukuthi iyiphi indlela okumele

baziphathe ngayo. Ngokwendalo kubonakala sengathi abesifazane bachazwa ngokuthi bangabantu abakwazi ukuzala bandise isizwe futhi ngezikhathi zonke bagcine bengaphansi kowesilisa abathembele kuyena. Ngokwalo mbhali uthi abesifazane abanikwa ithuba ngendlela lokuthi bakwazi ukuziveza amandla abanayo kanye nezinga lokuhlakanipha lapho benza izinto. Lokhu kuyasivezela ngokusobala ukuthi isankulu indima edlalwa isiko uma kubhekiswe kubantu besifazane abamnyama.

URamphele, M. & Boonzaier, E., (1988) kwi-athikili ethi “*The position of African women: Race and gender in South Africa*” bathi miningi imiqansa ebhekene nabantu besifazane abamnyama base-Afrika okungabalwa ukweswela, nokungabi nemfundo eyanele, namasiko asabacindezelayo kanye nokucwaseka ngenxa yobuhlanga. Zonke ke lezigqinamba zibhekana kakhulu nabesifazane abamnyama nokufanele ukuthi kulwisane nakho ukuze nabo bagcine bekhululekile. Amafemisti kumele aqine kakhulu emibhidlangweni yawo yokulwisana nalokhu kucindezelwa kwabantu besifazane ngoba wona azokwazi ukuhambisa izwi elilodwa naseziphathi mandleni ukuthi abesifazane abavikelwe ngendlela ngoba kwesinye isikhathi bazithola behlezi ezimweni ezibahlukumazayo ngoba kungelula ukuphumela obala kanti izinhlangano lezi bayakwazi ukukhuluma kuzona bengasabeli nempilo yabo.

UMoore (2019) wabhala kwi-athikili ethi “*My Husband Has to Stop Beating Me and I Shouldn't Go to the Police*”: *Family Meetings*” ukuthi abantu abangamaZulu kusahlukanisekile kubona izinga lokucazwa ngokwemisebenzi, yena wabheka ingxenyan ethize yalabantu abhala ngabo, ngoba kulesikhathi esiphila kusona selilincane kakhulu inani labantu besifazane elizithola ligqilazeka ngokuthi likhethwelwe ukuthi lingasebenza noma cha ilabo ababaganile. Lokhu okwakubhaliwe kukhombisa umbono ngomuntu othize nowayeqoke ukubheka idlanzana kuphela, singeze sancika kakhulu kukhona njengoba abantu abamnyama kungesiwona AmaZulu kuphela kulelizwe, kanti nezinqinamba zabantu besifazane azibanakho ukuthi lona ungumZulu noma umXhosa, indlela abacindezeka ngayo iyefana ngenxa yebala labo kanjalo nobulili babo.

Abantu besifazane kusekhona ukuthi abanikezwa ukuhlonishwa ngendlela ebanene ngisho emindenini kubukeka sengathi ngezikhathi zonke kumele bancike kowesilisa. Ubulili kuyaziwa budlala indima enkulu empilweni yomuntu kusukela ekuzalweni kwakhe. Noma ingane isanda kuzalwa kuke kubonakale sezahlukeniswa ngisho ngezimpahla zokugqoka. Lokho kuya ngokukhuphuka nalapho ingane isikhuliswa ngoba uthola esikhathini esiningi

ingane yentombazane ikhuliswa ngokwehlukile kuneyomfana. Kanjalo nalapho ziqeqeshwa kuba nomehluko ngendlela yokuthi eyentombazane kwamukelekile ukuba ikhombisa ukuba ngumuntu ontekenteke ahlale evikelekile ngezikhathi zonke, kepha ingane yomfana ngasosonke iskhathi kumele ikhombise isibindi kanye namandla. Ngaley ondlela ke nasekukhuleni kugcina kuba nesimo sokuthi owesifazane ngezikhathi zonke kumele ancike okanye abe ngaphansi kowesilisa lapho kwenzeka izinto.

UMPungose (2010) uthi abantu besifazane banezinkinga ezinkulu njengoba kubona lapho beshadile kuye kufane nokuthi sebeyiziboshwa. UMPungose (2010) uthi abesifazane abansundu akuvamile ukuthi bathathe imithwalo yabo baphume emishadweni ngoba isiko lamalobolo liyabacindezela nelinikeza abesilisa nabasemzini igunya lokuthi lowo oganile makathobele imithetho yabo ngoba wakhokhelwa. Ngaleyo Ndlela kuningi okusafanelwe kubhekwe kuleli siko lamalobolo njengoba kunokubukeka sengathi lijika libe isibopho.

Ngale ndlela abantu besifazane bagcina sebefuna ukuzwakalisa imizwa okanye imibono yabo ngezinto ezingabagculisi. Lokho kwase kuze kuholele ekutheni kube nezinhlango ezilwela wona amalungelo abo ukuze nabo bezwakale lapho bekhuluma noma benganelisekile. Kulolu cwaningo kuzosetshenjiswa lezi zinjulalwazi ngoba zibalulekile futhi zingasiza ekuhluzeni imibhalo ekhethelwe lolu cwaningo. Kukwazi ukuthi kuvele nendlela okumele kuhlaliswane ngayo ngokuthula kungabikhona abacindezela abanye ngoba bezibona bengcono ngoba lohko akuyona into esemthethweni. Lezi zizindlela ezikhethiwe ingoba ibonakele ukuthi izokwazi ukuba isisekelo esiphelele salolu cwaningo.

Ifeminizimu yasungulwa ngabesifazane abamhlophe, yasunguleka lapho abesifazane babefuna ukuba izwi labo lizwakale. Nakuba abesifazane abampisholo baba mdibi nabo kulo mbhikisho lokho kwakungenele ngendlela yokuthi abampisholo babezithola besagqilazekile ngaphansi kwabesifazane abamhlophe, kulapho kwaze kusunguleka khona igama le wumanizimu ngokuka Davies (1986) lasungulwa ngu Alice Walker ongowesifazane omnyama waphesheya ukubhekelela abesifazane abamnyama nezingqinamba ababhekana nazo njengoba zingefaniswe nezabantu besifazane abamhlophe. Umehluko ngokuthi yena wagxila kowesifazane omnyama akangagxila ekutheni namazwe abuye ahluke ngokwezindlela aphila ngazo.

URyan (1988) uthi Ifeminizimu yahlukahlukene ngezimo ezithile, singabala nje leyo yamasiko, egugquzela ukuthi abesifazane ngokwahlukana kwabo nabo kumele bakhuthazeke kwabakwenzayo, bese kuba khona eye Ecofeminizimu lena yona igxile kakhulu ezimweni

zomnotho nokuthi abesilisa abangabonwa bengaba nabandla nomnotho usezandleni zabo kuphela ngoba nabesifazane kuningi abakwaziyo ukukwenza. UFriedman (1998) uthi le njulalwazi iyona ethi bangabukelwa phansi abantu besifazane jikelele ngoba iphinde iveze nokuthi nabesifazane bangalibamba iqhaza ekuphatheni emiphakathini nasemindenini yabo. NgokukaJagger (1994) ufanisa ifeminizimu nohlobo lombhidlango olugxile ekutheni lutakule abesifazane ekubeni babukeke njengabakhothama kwabesilisa ngezikhathi zonke.

Igama lefeminizimu newumanizimu esikhathini esiningi ayasetshenziwa ngendlela ethi ayifane ekubeni iqiniso lawo awasho into efanayo ngqo. La magama akhuluma ngabantu besifazane kodwa ahluka ekutheni leli le feminizimu ligxile kwabesifazane jikelele, kanti iwumanizimu yona igxila kwabesifazane abansundu. Ifeminizimu baningi asebebhale ngayo bephinda banikeze izincazelo ngayo ezahlukehlukeni. Ifeminizimu ikhuthaza ukuhlonishwa kwamalungelo abantu besifazane, futhi ilwa nokuhlukunyezwa kwabo. Igququzela ukulingana phakathi kwabesilisa nabesifazane kanti iwumanizimu ibe isigxila kwabesifazane abampisholo noma bebhakene nabesifazane bezinye izinhlango ukuthi bangatholi behlukumezeka ngenxa yebala.

Ifeminizimu yahlukene njengoba yayisungulwe emazweni aseNtshonalanga. Kukhona ifeminizimu yaseMelika kanjalo nefeminizimu yase-Afrika. Lokhu kwehluka kwayo kusukela ekutheni izimo zombusazwe kanjalo namasiko awafani ngokuphelele, ngaleyo ndlela akulula ukuqhathanisa izigqinimba zomuntu wesifazane ose Afrika kanye nalowo oseMelika ngenxa yokuthi nemithetho ayifani futhi amanye amazwe wona ayithola kuqala inkululeko kuneNingizimu Afrika. Abesifazane base-Afrika abacindezeleki nje kuphela ngobulili bona babhekana nakho ngisho kwenziwa ngabanye besifazane bezinye izinhlango ezweni abakulona.

Ifeminizimu iyigama elidumile nelasunguleka emazweni aseNtshonalanga. Okuyiyona nhlosongqangi yalo kwabe kungubheka izinto ezithinta abantu besifazane jikelele. Okuyiyona nto egxila kuyona kakhulu ifeminizimu ukumeleleka ngokobulili kwabantu besifazane nokuzama ukushitnsha izindlela abamukeleka ngazo emiphakathini ukuze nabo amalungelo abo angatholi ecindezelwe ngenxa yobulili babo. Lemibhidlango izosiza nokuthi nemibhalo yabesifazane inakwe kubonakale nobusemqoka bayo. Inhloso yakho akukhona ukuthi kwenza owesifazane azithole esephakama ngokweqile kepha ligcizelela ukuthi akubanjiswane kusentsheziswane ngendlela elinganyo nabesilisa. Okugqamayo ukuthi libheka ukucindezeleka

kwabantu besifazane ezimpilweni zabo imihla ngemihla. Uma kubhekwa uPeck noCoyle (1993:170) bathi:

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

Ifeminizimu singasho nje ukuthi ibheka ukumeleleka kwabesifazane nasemibhalweni jikelele, kanye nasekushintsheni indlela abayiyo emphakathini ukuze bakhululeke kuzo zonke izinto eziyingcindezi ezimpilweni zabo, ngaleyondlela kuyokwenza ukuthi bakhululeke nasemiphakathini yabo.

Okugqamayo ngalaba babhala nabakugcizelelayo ngukuthi abantu besifazane abangavaleleki ngaphandle nabo kulesikhathi samanje kuyadingeka ukuthi kubonakale indima abayibekayo emibhalweni ngokukhululeka bengabi nakho ukwesabela ukuthi kungase kwenzeke bathinte izihloko ezingavumelekile okanye njengoba bengabesifazane sebezobonakala njengabantu abaphelekwe inhlonipho uma bebhala ngobuqiniso bezinto ezenzekalayo. Abantu besifazane akukho abakufihlayo bayakwazi ukungena bagxile nesendleleni ethize abathola behlaliseka kabi ngayo emizini yabo.

Kuyatholakala kwesinye isikhathi ukuthi sekuyibona abaqinisa imizi ngokuthi babambe amatoho ngisho okusebenza ezindlini noma bapheke izinto abangazidayisa ukuze kulale kudliwe ekhaya lapho umnumzane engasebenzi noma esadlula emhlabeni.

Omunye ofakazayo ngalokho nguBlessner (1994:103) lapho ethi:

Feminism's goal is to change this degrading view of women so that all women will realize that they are not a 'nonsignificant other'. Women, feminist declare, must define themselves and assert their own voices in the arenas of politics, society, education and the arts. By personally committing themselves to fostering such change, feminist hope to create society in which female voices is valued equally with the male.

Inhloso yefeminizimu ukushintsha ukubukeleka phansi kwabantu besifazane ukuze nabo bakwazi ukuzethemba ukuthi bawutho. Amafeminist azimisele ngokulwa kanzima ukuze kubonakale lezinguquko lapho abesifazane nabo beyozithola sebehlonipheka futhi babe nezwi njengabaesilisa.

Kugqama ngokusobala ukuthi ifeminizimu injongo enkulu yayo ukushintsha umbono wokubukeleka phansi kwabantu besifazane bazibone ukubaluleka kwabo. Labo besifazane abalwela amalungelo abo bathi bafuna ukuthi abesifazane bakwazi ukuzwakalisa amazwi abo nakwezombusazwe ukuze bakwazi ukubamba iqhaza ekushintsheni izwe. Ngaleyo ndlela labo

abalwela amalungelo abesifazane banethemba lokwakha umphakathi lapho abesifazane bezoba nezwi elizwakalayo nabo ngokulinganayo nabesilisa. Ngamafuphi kuyacaca ukuthi le njulalwazi iyagcizelela ukuthi abantu besifazane akumele babhekeleke phansi kunalabo besilisa kube sengathi bona abafanelwe ukuba semagunyeni okanye amandla okuphatha lapho kubhekwe izimo zomphakathi okanye emindenini yabo.

Lokhu kufakazelwa ngu-Evans (1995:43) lapho ethi:

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

Ifeminizimu isho ukulwela abesifazane amathuba athize emiphakathini othola ukuthi imiphakathi iwabekela abasilisa kuphela ngaeyondlela abesifazane bagcine becindezekile kanti ngokwemfanelo kumele nabo abesifazane babe namalungele kanye namathuba ngkufanele.

Okugqamayo ngokwalaba babhali bonke ukuthi okuyiyona yinto egqamayo ngefeminizimu ukuthi abantu babukeke futhi bameleleke ngokulingana emiphakathini kungacaswa ngoba kuthi umuntu ungowesifazane ngaleyo ndlela kunezimo okanye izinto ezingafanele ukuthi azenze. Nenjulalwazi yediyontoloji izosiza ngoba igcizela khona ukuthi akubekhona ukuhlalisana ngezindlela ezamukelekile kuhlonishwane kungabikhona ogqilazeka ngenxa yobubili okanye ibala lakhe ngoba lezo zinto azikho emthethweni azinakho futhi ukwakha ubumbano kepha zidala khona ukuthi kugcine kunoqhekeko ngoba abantu bengaphathwa ngendlela efanele.

UNkumane (1999) naye uyakufakazela ukuthi uma kubhekwa iwumanizimu singasho ukuthi iqonde ubufazane futhi ingxila kulabo abampisholo. Ngakolunye uhlangothi njengoba ifeminizimu ibheka wonke umuntu wesifazane jikelele. Omunye wabasunguli be wumanizimu yase-Afrika ongu-Ogunyeni (1996) ayekhohlelwa ekutheni abesifazane base-Afrika kumele basukume bakwazi ukuzilwela izimpi eziqondene nabo. Lo mbhali yena wayegxila ekutheni nakuba ifeminizimu ibheka abantu besifazane jikelele kumele kube nendlela egxila kulabo bamazwe ase Afrika ngenxa yokuthi bona indlela yencindezelo yabo ayifani nezizwe zase Ntshonalanga njengoba nezimo abebe bhekene nazo zepolitiki azifani.

Lapho eqhubeka u-Ogunyeni (1996: 134):

Black womanism is a philosophy that celebrates black roots, the ideas of black life, while giving balancing presentation of womandom. It concerns itself as much with the black sexual power tussles as with the world power structure that subjugates blacks. It is ideal for black unity.

Iwumanizimu yompisholo ibheka izimpande zemvelaphi yomuntu wesifazane onsundu. Imele ubumbano nasezinhlangothini ezimnyama ngokwazo kubhekiswa kwabesilisa nabesifazane nabo abamnyama.

Kuyagqama ngokwalombhali ukuthi iwumanizimu igxile kakhulu kubantu besifazane abampisholo nokuthi bakwazi ukuzithola bengashiyeki ngaphandle kulokho okuyinqubekala phambili kumazwe abawakhele. Lokhu kucacisa ukuthi abesifazane abamukeleke ngendlela efanayo neyabesilisa nabo bakwazi ukuba nelizwi bakwazi futhi ukuzibandakanya kwezomnotho kanye nezombusazweni nokunye okungenza izwe libe nempumelelo abalakele. Lokhu kungasiza nokuthi namazwe athole imiqondo eyahlukene lapho ebhekene nezinqumo bakwazi ukuqonda ngezinsalelo ezibhekana nabesifazane ngenxa yokuthi nabo kukhona asebekwazi ukubamela ngendlela kulezokhungo abasuke benezinkinga khona.

Lokhu kukhombisa kuyacacisa ukuthi akulula ukubopha ngabhande linye ifeminizimu kanye newumanizimu njengoba izinsalelo okubhekwana nazo zingeze zafana. Abesifazane basahlukene nangwezinhlanga njengoba sazi abamnyama bona abakabi sezingeni elifana nezinye izinhlanga. Ukulwela ilungelo lomuntu wesifazane omyama kudingeka kubhekwe ngokobulili kanye nobuhlanga ngoba zombili lezingcindezi zisemahlombe akhe. Lokhu uyakufakazela u Ogunyeni (1989: 67-68) lapho ethi:

Black women are disadvantaged in several ways: as blacks they, with their men, are victims of a white patriarchal culture; as women they are victimized by black men; and as black women they are also victimized on racial, sexual, and class grounds by white men. Moreover, while the white woman writer protests against sexism, the black woman writer must deal with it as one among many evils; she battles also with the dehumanization resulting from racism and poverty. What, after all, is the value of sexual equality in a ghetto? Black women writers are not limited to issues defined by their femaleness but attempt to tackle questions raised by their humanity.

Abantu besifazane abamnyama kuningi okubacindezele, kusukela emizini yabo lapho becindezeleke ngokwe phatriyaki ilabo ababaganile, ngaleyo Ndelela bathola becindezelwa ngabesilisa abamnyama, akugcini lapho ngoba abesifazane abamnyama uthola behlukunyezwa ngokobuhlanga, nangokunukubezwa baphinde bacindezelwe ngabesilisa abamhlophe. Ngaphezu kokuthi abesifazane abamhlophe belwisana nokucwaseka ngokobulili ababhali abamnyama bona kuningi abawisana nakho ngaphezu kokucwasa ngokobulili babhekene nokucwaseka ngokobuhlanga kanje nobuphofu. Kuyini ngempela okungacatshangelwa ngokulingana kubantu abavela ezindaweni ezingaphucuzekile. Abesifazane abangababhali abamnyama abanqindekile amandla kuphela ngenxa yokuba ngowesifazane kepha kumele bazame ukuthola izimpindulo ngokudaleka kwabo babemnyama.

Lokhu kugcizelela khona ukuthi abantu besifazane bacindezekile ngezindlela ezahlukene, okuthi nalapho ababhali abamhlophe besifazane bona bebhakana nokucwaseka ngobulili kuphela, owesifazane omnyama kumele abhekane nokuningi ukuhlukumezeka ngisho ngokwebala, ubuphofu zonke izinto ezigcina zehlisa isithunzi sobuntu kowesifazane. Ngokuka-Chindedza (2016) ocwaningeni lwakhe uthi ifeminizimu akumele ibhekwe njengento ethi akuzondwe abesilisa kodwa ithi akube nezinguquko kulezi zinto ezakhandwa ukuthi abantu besifazane babhekeke ngokuthi abanawo amandla ngokwanele. Ucwaningo lwakhe lwabe luxile ekubhekeni ukuthi ubulili buba namithelela enjani emibhalweni yabantu besifazane.

Uma kubhekwa lezizincazelo leyo yefeminizimu newumanizimi, kuyacaca ukuthi nakuba zozimbili zibhekene nezidingo zabantu besifazane, kodwa izingqinamba zabantu besifazane angeze zafana ngokwamazwe abawakheleyo. Ngaleyo ndlela kubalulekile ukuthi nakuba kukhona ukuxhumana kwezimpi abazilwayo empilweni kukhona lapho zifika zehlukane khona ngenxa yobuzwe babo. Kungabhekwa nje isiko lokuthatha isithembu, kowesifazane waseMelika kungeke kube into eyamukelekayo njengesiko leyo, futhi ivunywe kungaphinda kubhekwe nesiko lokuzila kumuntu wesifazane omnyama wase-Afrika kuyinto okulula ukuthi bayiqonde kunalabo basemazweni aseNtshonalanga.

Kanti ngokwase-Afrika leli siko liyinto ekhona neyenzekayo kulabo abasuke bevumelene ngalo. Kahle kahle abesifazane abanikwa amathuba abafanele ngendlela abanamandla ngayo okwenza izinto baphinde bathuthukise nemiphakathi yabo. Abesifazane kumele ngabe bahlonipheke ngokwezinga elifanayo nabesilisa. uQuntu (1987:13) uthi:

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

Abesifazane akumele bashiyele izimpilo zabo kubantu besilisa ngoba kubonakala kuyibona abangomakhonya ngoba lokho kugcina sekuholela ekutheni abesifazane bazithole behlukunyezwa. Abesifazane base Afrika abasukume bazikhulumele, baziqhenye ngokuthi bangobani kanye nokuthi babhekephi ngempilo babheke nezinto eziyizigqinamba empilweni zabo bazilwele bona ngokwabo.

Njengoba ifeminizimu ingumbhidlango obonakalyo ukuthi ungathuthukisa ukuthi nabantu besifazane bathole ukungawalelwa ngaphandle ezimweni ezithize ngoba likhulu iqhaza nabo abangalibamba emiphakathini yabo. Kusamele kugxilwe nasekubhekeni abesifazane ngokobuhlanga ngoba nalokho kusayinto egcina icindezele abesifazane abamnyama noma kuthiwa sekwaba nenkululeko kepha bona bathola ukuthi iyinzwabathi ngoba ubuhlanga

babo busaba nezingqinamba ekubathuthukiseni ngendlela. Kuyinto eseyihlamva empilweni yomuntu wesifazane ukuthi yena ibala lakhe laba mnyama.

U-Ongudipe-Leslie uyagcizelela ukuthi kweyase Afrika ifeminizimu kumele kubhekwe nezinkinga ezibhekene nomzimba womuntu wesifazane, nomdeni kanye nendawo ayakhele kanjalo akwazi ukuba ingxenye ezimweni ezithinta umnotho. Okuyinto egqamayo ngukuthi ifeminizimu yase-Afrika kanye neyamazwe aseNtshonalanga ngukuthi konke kugcizelela ukuthi owesifazane ubukeleka phansi kunowesilisa nokuyinhloso yokuthi kube khona ushintsho kulesi simo.

3.6.2. INJULALWAZI YEWUMANIZIMU

Lena injulalwazi nayo ethinta abesifazane njengoba nengama layo lisho. Iwumanizimu nayo ingumbhikisho olwela amalungelo abantu besifazane ugxila kubantu besifazane. Leligama lasungulwa nguWalker (1983) ngenxa yokuthi abesifazane abamnyama babengeneme ngoba babezithola besacindezelekile le eMelika. Ngaleyo ndlela lombhidlango wawuzokwehluka ngoba wona wawugxila ekukhuthazeni abesifazane abamnyama. Ngokubonakala ukuthi zona lezingqinamba zebesifazane abamnyama azifani nezakwamanye amazwe kulapho u-Ogunyeni (1985) wasungula khona iwumanizimu yase-Afrika ngenxa yokuthi wayefuna ukuthi kubhekwe izimo ezithinta abamnyama base-Afrika. UKolawole (1997:19) naye uyakufakazela ukuthi iwumanizimi iyiyona thiyori ekulungele ukusetshenziwa e-Afrika njengoba ikwazi nokubhekelela namasiko elizwe lase-Afrika. Bakhona nabanye ababhali abathi baphonsa itshe esivivaneni bebhala ngewumanizimu yase-Afrika, omunye umbhali onguHudson-Weems (2001) uthi:

African womanism is an ideology created and desgned for all African descendants. It is grounded in African culture and therefore it necessarily focuses on the unique experiences, struggles, needs and desires of Afrcan woman.

Iwumanizimu yase-Afrika yasungulelwa zonke izizukulwane zase-Afrika. Yakhiwelwe phezu kwesisekelo samasiko ngaleyo ndlela igxile ezingqinambeni nemizabalazo kanye nezidingo zebesifazane base-Afrika.

Incazelo yalombhali ikubeka ngokusobala ukuthi ikhuluma ngabesifazane abamnyama base-Afrika. Into eyenza ukuthi bahlukaniseke nangokwewumanizimu leyo yase-Afirka angeke yafana neyaseMelika ngezizathu zokuthi ngisho bona abesifazane abamnyama baseMelika abaziqondisisi izingqinamba ezibheke nabesifazane abamnyama base-Afrika. Ukuze kube nempumelelo. Lokhu kuyafakazelwa ngu-Ogunyeni (1985) lapho ethi abesifazane abamnyama

base-Afrika kumele bazilwele ngendlela yabo izimpi ezibathintayo zase-Afrika ngoba azikwazi ukwefana nakwamanye amazwe. Lokhu kuyafakelwa nguNjoku (1997:77) lapho ethi:

What makes womanism suitable for the African context is its commitment not only to black people but to their culture, its perception of the individual and self as important, and its emphasis on women, their ideals, experiences and welfare as the focus of interest.

Into eyenza iwumanizimu kube iyona elungele abase-Afrika ukuthi izimisele ukusiza abantu abamnyama iphinde igcina namasiko abo ibe ingxile kwabesifazane ngezimo abadlula kuzona kanye nenhlalakahle yabo.

Lokhu kunobuqiniso obungephikiswe njengoba amazwe ase-Afrika wona inkululeko eyithole kamuva kunamazwe aseNtshonalanga kanti futhi kugcwele abantu abamnyama kakhulu kwelase-Afrika nezingqinamba azifani nezamanye amazwe. Uphinde akugcizelele ngokuthi u-Ogunyeni (1985):

Black womanism is a philosophy that celebrates black roots, the ideas of black life while giving a balanced presentation of black womanism. It concerns itself as much with the black sexual power tussle as with the world power structure that subjugates blacks. Its ideal for black unity.

Iwumanizimu yabamnyama izigqaja ngemvelaphi yabantu abamnyama kuthi kuyini ukuba ngumuntu omnyama nokuthi umeleleka kanjani owesifazane omnyama ezimweni zokucindezelwa. Iphinde igxile nasemandleni ngokobulili ibuye ibhekane nezimpi ezibhekiswe kwabamnyama ngenxa yebala labo. Iyinto ekhuthaza ubumbano kwabamnyama.

Into egqamayo ngewumanizimu lapha kwelase-Afrika ukuthi iphinde ingxile nakubasiko njengoba sazi amazwe ase Afrika ayazigqaja ngamasiko awo, nezindlela zokwenza izinto nazo azifani nakwezinye izizwe. Abesifazane base Afrika nabo kubonakala kuyinto abayifundiswa bekhula nayo ukuthi kumele baziphathe kanjani ngokwezigaba zempilo. Iwumanizimu siyabona ukuthi igcizelele ukuthi owesifazane kumele kube ngovuthiwe nangokomqondo nezenzo zakhe ngaleyo ndlela uyakwazi ukuthi alwele nalabo abasuke becindezeleki ngokuhlakanipha.

Omunye kubasunguli kwi wumanizimu yase Afrika yichaza kanje Ogunyeni (1996:133):

The definition of African womanism is the conviction that the gender can be dealt with only in the context of other issues that are relevant for African women. African womanist will recognize that along with her consciousness of sexual issues, she must incorporate racial, cultural, national economic and political considerations into her philosophy.

Okuyiyona ngqikithi yewumanizimu lapho ichazwa ngokuthi ubulili uma kukhulunywa ngabo kumele kuhlenganise nesimo senhlalo sowesifazane wase Afrika. Owesifazane wase Afrika akabandlululeki ngokobulili

kuphela, kubhekwa ubuhlanga, namasiko, nesimo somnotho kanjalo nesimo sezombusazwe konke lokhu kugcina kuhlange phezu komuntu oyedwa.

Iwumanizimu ivela ikhombisa igcizelela ukuthi izenzo zomuntu wesifazane osekulile kumele zikhombise ukwehluka kulezo zentombazane esuke isakhula. Umuntu wesifazane osekulile ziningi nezimo empilweni asuke eseke wadlula kuzona ngaleyo ndlela usenalo ulwazi angaluchathazela labo abasakhula ngendlela yokubaluleka. Kumele ikhombise owesifazane osekhaliphile nokhulile ngokomqondo nezenzo zakhe esezikhombisa ubuhlakani nokwaziyo ukuhlaiziya izinto angathathi izinqumo budedengu. UNkumane (1999:27) uthi:

The fact that womanism aim to promote survival of the entire black women suggest that womanist should possess qualities of being challenging and bold, being inquiring, pushy and straining towards the survival of the whole community. The idea involves love of ones people, being rational, being committed to health and the survival of all people. To be good womanist we must be Universalist towards ourselves as people and as a nation.

Ngenxa yokuthi iwumanizimu igqugquzela ukuthi abesifazane nabo babonakale abamnyama, ngale yondlela lowo olwela lamalungelo kumele avele engumuntu onobuqhawe, nozokwazi ukulwela ukuthi bonke endaweni yabo bathole ukusizakala ngendlela. Kumele abe nothando futhi ebenempokophelelo yokuthi kube nempilo enhle kubantu. Laba besifazaane abalwela inhlalakahle kumele bazi ukuthi ibhekiswe kubantu bonkana.

Into egqamayo ukuthi iwumanizimu izokwazi ukuhambisa ngezwi linye nakulabo abaphethe ukuthi abantu besifazane abampisholo bamazwe ase-Afrika abangavalelwa ngaphandle nabo abavulelwe amathuba kubonakale igalelo labo nabo njengawowonke umuntu ngoba likhulu iqhaza abangalibamba. Futhi njengoba nenkululeko seyabakhona nje kuyinto engikwephula umthetho ukubacwasa ezintweni ngenxa yobulili babo. Ngokusondeza bonke abantu ndawonye kungayi ngokobulili nenqubekela phambili ingabankulu ngoba ngabe seyiminongi nemiqondo ekwazi ukuhlangana lapho kudingidwa ngezinto ezithinta ilizw kanye nentuthuko yalo.

Kulokhu kuvela ngokusabala ukuthi iwumanizimu yase-Afrika ingakwazi ukuthi ibheke izinqginamba zabantu besifazane base Afrika kuphela iphinde igxile nakwi zinselelelo ababhekana nazo ngenxa yokuthi azifani izimo. Amazwe ase Afrika nesimo senkululeko wona aphuzile ukusithola akufani namazwe akade athola inkululeko ngoba uthola ukuthi ngisho nabo

abesilisa abamnyama basaba nezinsalelo eziningi okuyimiphumela eyayifike nezimo zokubandlulula nezingakapheli ngokugcwele nakuba amazwe ethi asathola inkuleleko

Kumele kuyona yonke into ayenzayo angakufulatheli ukuhlonipheka komuntu wesifazane omnyama. Lokhu kuphinde kufakazelwe nguNkumane (1999) lapho ethi:

A womanist is not just a determined woman, but she also appreciates women's culture and women's strength. Black women as women of colour are distinct from other women because of the common African cultures they believe in.

Lowo oyiwumanizimu akukhona nje ukuthi uyazabalaza kuphela kepha uyawasekela amasiko nobuhlakani babanye abantu besifazane. Abesifazane abamnyama abahlukile nje ngebala kuphela kepha kunamasiko abo abenza bazigqaje ngobu Afrika babo.

Kulolu cwaningo lenjulalwazi izosiza kakhulu lapho umcwaningo njengoba egxile eimbhalweni yaseNingizimu Afrika yababhali besifazane abamnyama. Izokwazi ukuveza ukuthi bona ke lapho bebhala imibhalo yabo kukhona yini lapho bekhombisa ukuthi kusamelwe kubhidlangwe ukuthuthukisa abesifazane abamnyama ngoba ukucwaseka kuseyinto egcwele esikhathini esiningi abanawo amandla okuzilwela ngabodwana kepha bayadinga ukubambisana nabanye ukuze bakwazi ukuya ngezwi elihlangene naseziphatheni mandla ngokwahlukana.

NgokukaNwapa (2009:528) uthi:

Women have started to redefine themselves; they have started to project themselves as they feel they should be [perceived]. There have been tremendous changes in all facets of life which contribute to the continent-wide awareness and rethinking of women's problems and roles in the society. Abantu besifazane sebeqalile ukuzisukumela baziveze ukuthi bangobani futhi bamukeleke njengoba benjalo. Kukhona izingquqko ezibonakalayo ezweni lase-Afrika ukuthi abesifazane babhekelelwe izinkinga zabo nendima okumele bayidlale emiphakathini.

3.7 Isiphetho

Kulesi sahluko umcwaningi ubeveza izindlela zokuqhuba nokuqoqa ulwazi locwaningo lwakhe. Umcwaningi uzosebenzeisa izincwadi esezibhaliwe ngaleyo ndlela asebenzise i-interpretive pharadayimu iyona azogxila kuyona kanye nezinjulalwazi azozisebenzisa ileyo yefeminizimu, kanye neyewumanizimu lokhu kuzosiza njengoba lemibhalo eqokile ibhalwe ngababhali besifazane kumele kuvele ukuthi ngabe abesifazane abazabalezela ukuthi nabesifazane bakhululeke baphinde bamukeleke ngendlela iyenzeka yini emibhalweni yabo nokuthi sekukhona yini ukukhululeka ngezihloko ababhala ngazo. Kanjalo nokubekezelelana ngokobuhlanga nangobulili kuyinto ebalulekile nokuvikeleka kwamalungelo abantu.

Umcwaningi uzosizakala kakhulu uma egxila kwinjulalwazi yase-Afrika lapho esebenzisa ifeminizimu njengoba imibhalo azobe ecwaninga ngayo izobe ibhalwe ngabesifazane base-Afrika futhi ebheka nezindikimba zabo nezinye izinjulalwazi zizomsiza ukuze sekele ucwaningo lwakhe njengoba kuzovela ukuthi kumele kube nokubambiswana nenhlalakahle emiphakathini kungabi nokucwaseka ngoba kungukwephula umthetho. Ngaleyo ndlela umhlahlandlela ocwaningweni lwakhe uyokwazi ukuveza izindikimba ezihlobeni nezimo okubhekana nazo abesifazane bakuleli. Kuzophinde kuvele nabalingiswa besifazane emibhalweni yababhali besifazane lapho ivezwa ngowesifazane ukuthi ibanabo yini ubuqiniso, Iwumanizimu okugqamayo ngayo ukuthi imele ukulwela inkululeko yabesifazane base Afrika iphinde ingxile nasekubhekene amasiko ase Afrika ukuthi umuntu wesifazane amubeka kephi emiphakathini kungabe indawo yakhe iyahlonipheka.

Iwumanizimu iyehluka kwi feminizimu ngoba ibheka ukucindezeleka kwabantu besifazane ngokwebala, ngokwezinga labo kwezomnotho kanye nokucinzelwa okuvela kwabesilisa. Iwumanizimu ikubeka kucace ukuthi izidingo zomuntu wesifazane omnyama ngeke zifane nezowesifazane omhlophe. Iwumuanzimu iphinde ingxile izimpande zayo nasemasikweni njengalapho kubhekwa imindeni nemiphakathi owesifazane ayakhele. Ngaleyo ndlela angeke kwafana okubhekene nabamnyama base Afrika noma ungaqhathanisa nabamazwe aseNtshonalanga ngenxa yokuthi izimo zomnotho kanye nemibusazwe kwabo akuzange kufane.

ISAHLUKO 4

4. Izinhlolo zezindikimba okubhale ngazo ababhali besifazane kweminye imibhalo yasiZulu

4.1 Isingeniso

Kulesi sahluko umcwaningi uzoqala aveze lokho okungumongo wocwaningo lwakhe nokuyizindikimba okubhale ngazo ababhali besifazane emibhalweni ekhethiwe. Miningi imibhalo ekhona ikakhulukazi ebhalwe ngababhali besilisa. Nakuba ababhali besilisa benza umsebenzi oncomekayo ngokwemibhalo yabo, kukhona ukunqikaza ukuthi ngabe ngempela bayizwakalisa ngemfanelo yini imizwa lapho besuke bekhuluma ngomlingiswa wesifazane nangendikimba ethinta abesifazane. Ngaleyo ndlela umcwaningi uzozibheka izindikimba ezithinta abesifazane emibhalweni yabo.

Indikimba ngokwemibhalo iyonanto esuke iphethe yonke ingqikithi mayelana nombhalo othize. Isiza ekutheni lapho osewufundile umbhalo asale ephenduleka emibuzweni abenayo mayelana nesihloko sombhalo thizeni abekade ewufunda. Kusendikimbeni lapho ofundayo aye athole khona umyalezo okanye isifundo ebese dluliswa ngumbhali ngento ethize abhale ngayo. Ngaleyo ndlela kuba ngumbhalo ongenasigqi lapho ofundayo uma efunda into akwazi ukuhlobanisa nayo okanye ilandeleke kulokho akufundayo.

Ziningi izindikimba okubhalwe ngazo nalezo okusengabhalwa ngazo imibhalo yesiZulu ethinta abantu besifazane. Lolu cwano luzogxila ezindikimbeni okubanakala zivelele kakhulu emibhalweni yababhali besifazane nakuba bengababhali abehlukene ngokukhethwa kwabo. Ngaleyo ndlela kulesi sahluko umcwaningi uzobe ebheka, Buthelezi, (2010). Singaphela Phela, Mavundla, (2009). Ngizigwaze ngowami. Msimang, (2005). Umsebenzi Uyindlala. Njapha. (2006). Ukungazi kufana nokungaboni. Shange, (2005). Uthando Lungumanqoba, Mazibuko (2010) Sengenzel' Izulu, Mkhize (2010) Guga Mzimba, Zondi, (2009). *Ithemba lami*. esezibhaliwe ngababhali besifazane zesiZulu ezikhethelwe ucwaningo bese egxila ezindikimbeni ngokuvezwa kwazo. Umcwaningi uzobe esehlukanisa izindikimba ngokwezihlokwana lezo azobe egxile kuzo.

4.2 Izinhlolo zezindikimba

Ziningi izindikimba esekubhaliwe ngazo ngababhali nabacubunguli abehlukene. Njengoba kulolu cwaningo luzobe lugxile emibhalweni ebhalwe ngababhali besifazane, luzogxila ezindikimbeni ezivela kakhulu ngokwemibhalo yabo. Kulezo zindikimba kukhona eyothando, eyokuhlukunyezwa, eyokwesweleka kwemisebenzi naleyo yesimilo, kuba khona nalezo ezixubile ezivelayo kancane emibhalweni.

4.2.1 Indikimba yothando

Uthando luyinto ebalulekile kuwona wonke umuntu. Ngokwejoyalekile akekho umuntu ophilayo ongathi uthando into angayazi futhi angenayo. Uthando luvela ngezindlela ezahlukeni, kukhona uthando oluba phakathi kwabantu ababili lapho bethandana kokunye baze bashade babe nomuzi bathi bohlukeniswa ngokufa kuphela.

Kuphinde kube khona uthando lapho abazali belubhekisa ebantwaneni babo lokho bangakukhombisa ngokubakhulisa ngendlela efanele bebavikele nasezimweni ezingalungile ezenzekayo. Kanjalo kuba khona nothando lukaMvelinqangi oluvamise ukukhonjiswa ngabantu bezinkolo. Abanye abantu ikakhulukazi esizweni samaZulu baba nothando lwamadlozi abo, bayawahlonipha zikhathi zonke benze nokulungile ukukhombisa inhlonipho. Nabo ngokunjalo ukukhombisa lolu thando lwabo kuba nezindlela ezithize abaphila ngazo ezigwema ukwenza okubi.

Abanye abantu baba nothando lwezinto zabo eziphathekayo, kungabalwa uthando lwemali, izimoto, izindlu nokunye okuningi. Loluhlobo lothando lwenza umuntu agcine eba nenzondo okanye umona lapho ebona kubakhona umuntu thizeni ophumelela ukwedlula yena. Usuke efuna kube nguyena kuphela obonakala engumuntu ongcono nosimeme empilweni. Kanjalo futhi lolu thando luyakwazi ukwenza umuntu agcine esenza izinto ezingalungile ukuze afezekisi izinhloso zakhe zokuthi kumele agqame enemali yena. Kulolu cwaningo umcwaningi uzogxila kakhulu othandweni olusuke luphakathi kwabantu abasebudlelwaneni nothando lomzali.

Abantu besifazane bajwayele ukuthi bavezwe njengabantu abanothando ngokweqile kungabe kubhekiswe kubalingani babo okanye ezinganeni zabo. Nakuba abesilisa nabo benalo uthando esikhathini esingi bayehluleka ukuluveza ngokusobala ngaleyo ndlela kugcine kubukeka sengathi abantu besifazane ibona abathanda ngokweqile. Lokhu kungaba kubhekiswe ebudlelwaneni okanye ezinganeni zabo.

4.2.1.1 Uthando lwezithandani

Abantu besifazane ngaso sonke isikhathi baziwa ngezinhliziyo ezikwaziyo ukuthanda umuntu lowo osuke umuntu esemqokile ukuthi abe nobudlelwane naye. Abantu besifazane uma sebesothandweni kwesinye isikhathi baye baze bazidele ezabo izimpilo ukuze kujabule lowo mlingani wabo. Kwesinye isikhathi uthola lowo wesifazane eshintsha ngisho indlela angabe kade ephila ngayo ngisho nokuziphatha enzela ukuthi umlingani wakhe engatholi ukuphoxeka. Njengoba enovelini kaMavundla ethi “*Ngizigwaze ngowami*”, uThokozile owayesuke emakhaya eziphethe kahle waguqukelwa isimilo esesebenza eGoli egcina etakulwa ukuthola umuntu wesilisa athandana naye lapho ayesexoshwe ngisho emsebenzini, kuthi lapho exoxa nomngani wakhe uLebo athi:

Phela my friend sengithole isoka elingishaya ding dong. Wahleka wafa uLebo ezwa lawo mazwi avela kuThoko. Wayeka ngempela uThoko ukuphuza utshwala. (Mavundla:2009: 67)

Lokhu kuveza ukuthi ngempela uthando luyakwazi ukuthi lumshintshe umuntu wesifazane ashiye nezindlela zobubi akade ehamba ngazo lapho kunomuntu omkhombisa uthando ngempela. Kanjalo kuphinde kutholakale ukuthi ngempela umuntu wesifazane uyakwazi ukufulathela yonke into yobumnyama abeseyiyona ngenxa nje yothando lweqiniso. Kuyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*”, lapho intombazanyane enguPhindile eyayikhuliswe kahle futhi inesimilo, sekuthi ngemuva kokushonelwa ngabazali kanye kanye yagcina seyihlukumezeka ishiya ikhaya ikhetha ukuyohlala emgwaqeni lapho igcina isisebenza umsebenzi wokudayisa ngomzimba ukuze iphile. Ekugcineni ihlangana nomunye obekumele azothenga njengenjwayezo kodwa bagcina sebethandanda nalo mlisa. Kuze kufika lapho uThulani esethi kuPhindile:

Ngifuna ungaphinde ubuyele kulempilo obuyiphila. Esizoqala ngakho nje ngukuthi kuzomele sizame indaba yokuthi uye koqedela izifundo zakho zebanga leshumi laphaya eFutura High School ngonyaka ozayo. (Shange: 2005:60)

Ngokubheka kafuphi nje kulokhu okucashuniwe kuyacaca ukuthi ubunjalo bomuntu wesifazane buvezwa ngendlela eliqiniso lapho kungabikho ukumahlulela ngenxa yempilo abeyiphila nezenzo zakhe. Kuthi uma ethola umuntu onothando lweqiniso ushiya konke alungise impilo yakhe ngenxa yokuthi kuthi lapho umuntu wesifazane esethandile kube ngolweqiniso uthando alunikeza umlingani wakhe. Nakuba kwezinye izikhathi kuke kugcine sekutholakala abantu besifazane belimala noma bebulawa ngenxa yokuthi bona basuke

bengazange baqaphela lapho bengena othandweni bona bavele bazidele ngokuphelele ngenxa yothando abanalo lweqiniso.

Akungabazeki ukuthi ababhali besifazane iningi labo liyanga lijule kule ndikimba yothando, lokho kungenzeka kube ngothando oluqale kahle luphethe kabi kanti kwesinye isikhathi kuba lapho othandweni kube nezingqinamba eziningi phakathi kwabalingiswa kuphethe ngokuphumelela. Emibhalweni eminye lapho le ndikimba kube kulowo kaMazibuko othi “*Sengenzel’Izulu*” lapho kutholakala khona uZamile noSakhile bethandana beba nezingane behlala ndawonye, ekugcine isoka lithathwa ngumngani uBusi ophetha ngokubulala uSakhile lapho esebuyelene noZamile. Kuphinde kuvele futhi nasenovelini kaMkhize ethi “*Guga Mzimba*” lapho uMhleleka Dumakude ethandana nalowo ahlalisane naye kwakhe uThambi nogcina ngokumlxaza ngentombazane encane uDelisile ekubeni le ntombazane ayinalo uthando lwakhe ngeqiniso izidlela imali kuye ibe inesoka layo elilingana nayo uThando nabagcina bexhaphaza imali kuDumakude bobabili.

4.2.1.2 Uthando lomzali

Akungabazeki ukuthi abantu besifazane lapho bethandile kuye kwedlulele, ngisho lapho sebethanda izingane zabo abanye baze bazithande kwedlule ngisho oyise bazo izingane zabo. Bayakwazi ukuthi bawe bevuka nezingane zabo noma isimo singabanzima kanganani, ingakho kuze kuthiwe “*intandane enhle ngumakhothwa ngunina*” ngoba ngisho umuntu angakhula abemdala kanjani kodwa kunina uhleze emkhonzile emubona njengengane. Lolu thando luba nobungozi ngoba kwesinye isikhathi uthola ingane idlebeleka ihlubuka ize igcine isiyinswelaboya, ngokuvamile kuthi lapho isolwa okanye ibalwa nabathize kulabo abenze okubi uthole ukuthi unina uyivikela kuqala.

Abantu besifazane uthando lwabo lwezingane kwesinye isikhathi lugcina seluyitotosa ingane igcine ingakhuli ngendlela efanele ngoba incike kakhulu kunina. Lokhu kuvamise ikakhulukazi ukwenziwa ngabantu besifazane lapho bethanda amadodakazi abo ngokweqile. Lokhu kuyatholakala nakwinoveli kaMavundla ethi “*Ngizigwaze Ngowami*”, indodakazi kaMaNtuli ayeyithanda ngokweqile sekumele ahlukane nayo ngoba iyosebenza eGoli wasala ekhathazekile:

UMaNtuli wayehluleka ngisho ukuzibamba ngothando ayenalo ngoThoko. NoNdabezitha wayebuye aziduduze ngokuthi banjalo bonke omama. Omagcino ibona abathandwa kakhulu yonke imizi. Kodwa okukaMaNtuli kwakubukeka futhi kuzwakala sengathi kwedlulele.

Kwakungafani nakweminye imizi, okwakhe kwakubonwa inoma ubani.
(Mavundla:2009: 6)

Lapha luyabonakala uthando olweqile kulo mama okwabe kubonwa ngisho ngumyeni wakhe nabanye abantu. Lokho-ke okungenzeka kube nobungozi enganeni lapho iphambuka ngoba ngeke kube lula ukukhombisa ingane iqiniso eliyilona njengomzali. Abantu besifazane bayaba buthaka kakhulu kule ngxenye ethinta izingane zabo bazivikele kuze kube sekugcineni noma ngabe seziyona. Bheka nje ngoba uThoko akafikanga ngisho emngcwabeni kayise kwinoveli kaMavundla ethi “*Ngizigwaze Ngowami*”, kodwa unina wayesalokhu inhliziyoy eyibeke kuyona indodakazi yakhe:

Wayengabuzwa ngisho ubuhlungu bokushiywa ngumyeni wakhe. Into eyayibuhlungu nje ukushiywa uThoko ithemba lakhe lamathemba onke. Kwathi ngelanga lomgcwabo waquleka ekuseni ungakaqali nokuqala umgcwabo. Wayequlekiswa ukuthi uThoko sekuze kwafika lolusuku engekho. (Mavundla:2009: 30).

Kwesinye isikhathi umuntu wesifazane uke aze adele okanye anikele ngengane yakhe okanye anikezele kumuntu othize amkhulisele yona uma ezibona yena ukuthi ngokwesimo somnotho ngeke akwazi ukuyikhulisa ithole zonke izidingo zempilo. Lokho abakwenzi ngoba besuke benezinhliziyoy ezimbi okanye bengcolile iningi labo kodwa kusuke kungukubhekelela ingane yakhe ukuze ithole ikusasa elingcono yena angeke akwazi ukuyinikeza lona. Kanjalo nalapho umuntu wesifazane engakwazi ukuthola abantwana ngokwakhe ngezimo ezithile ezithinta impilo abanye baye babheke ezintandaneni lapho bengathola khona ingane azokwazi ukuthi abe ngumama kuyona. Uthando asuke enalo ngaleyo ngane lusuke lufana nse nalolo lwengane angabe ezikhulelwele yona ngokwakhe.

Lolu hlobo lothando kuyatholakala kwinoveli kaZondi ethi “*Ithemba Lami*” lapho uMaMthembu nomyeni wakhe uMfeka bethola ingane isongiwe ngengubo yabekwa ebaleni labo. Le ngane bazikhululisele ngolukhulu uthando kwayona ayizange ize isole ukuthi kungabe ayizalwa kulo muzi. Kwaze kwaba nguyena uMaMthembu oyitshela ngokufika kwayo kulowa muzi kodwa nalapho uthando ayenalo ngale ngane lwabe lubabazeka. Sithola uMaMthembu ekhuluma nalo mfana uThemba ethi:

Themba lami ngisho kungathiwani, useyiyo ingane yami, useyiyo indodana yami, futhi uyohlala uyiyo, usewuye owakwaMfeka, ukuthi nje kuhle umuntu azi lapho aphuma khona, phela manje usuyindoda. Maduzane nje usuzoba nomakoti. Amoyizele uThemba ezwa elikamakoti noMaMthambu amoyizele (Zondi: 2009:5).

Uthando lapho lwenza umzali anikezele ngengane yakhe ukuthi ikhuliswe ngomunye lusuke lujulile. Akulula kumuntu wesifazane ukwehlukana nengane yakhe izelwe ngakho konke, kodwa uma isimo simphoqa njengalapha kwinoveli kaZondi ethi “*Ithemba Lami*”. UMaSithole simthola enza okufanayo lapho ekhulelwe ngephutha, nesoka lithi lengane akayikhiphe, nakubo exoshiwe nguyise usengundingasithebeni nongazi lapho ebeletha le ngane uyoyenza njani njengoba ayenqume ukuthi angayikhiphi. Uyayigcina ingane ayithwele kuze kufinyelele esikhathini sokuthi abelethe. Kutholakala uMaSithole esesibhedlela ngemuva kokubeletha ecabanga yedwa:

Wayefuna umfana wakhe abe nakho konke akufunayo, wayefuna afunde esikoleni esinemfundo epehuzulu, wayefuna akhule asebenze noma imuphi umsebenzi awufunayo. Kodwa wayebona ukuthi lezizifiso zakhe ngeke zafeka ngemali yamatoho.” Yilapho acabanga ukunikezela ngengane yakhe emndenini odla kusale. (Zondi:2009: 24)

Kuyacaca ukuthi abesifazane bavezwa endikimbeni yothando bethanda ngokweqiniso futhi befuna ngezikhathi zonke nabantwana babo bavikeleke. Uthando abanalo lugcina lubavala ngisho amehlo lapho kukhulunywa ngezingane zabo bagcine sebehleleka ngisho ukuzikhombisa indlela eqondile kwesinye isikhathi nalapho ziphambukile. Enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” akuzange kutholakale nakancane unina kaThoko uMaNtuli emujezisa, kwala ngisho umyeni wakhe ethi indodakazi ayingabe isadedelwa iphindele eGoli.

Kuvela kaningana emibhalweni ukuthi abalingiswa besifazane uthando lwezingane zabo, ngisho ngabe bengazizali kodwa bakwazi ukuziphatha ngendlela efanele, enovelini kaMazibuko ethi “*Sengenzel’Izulu*”, umlingiswa onguZamile uthatha afukamele izingane zikaBusi owayemuphuce isoka lakhe ekubeni bengabangani waligana walibulala ngoba selibuyele kuZamile. Lokhu kuveza inhliziyo yothando lomzali ngoba azi ukuthi izingane azinacala kulokho okwenzeka kubazali. Kuphinde kuvele nakwinoveli kaKhumalo ethi “*Ikusasa Lami*” lapho isalukazi uMaMkhize ekhulisa ingane yendodakazi eyashona lapho ingane ihlukunyezwa uthishelakazi aqonde ngqo esikoleni ayolwela ingane yomntanakhe.

Kanjalo nasembhalweni kaButhelezi othi “*Singaphela Phela*” kuvezwe uPhindile noma efunde wagogoda ugajwe nguthando lomuntu ashade naye noma enesandulelela ngculazi, abazali bakhe abamdikili kodwa bama naye ngothando ezinqumweni zakhe. NgokukaLangeslag novan Strien (2006) babhala kwi-athikili ethi “*Regulation of Romantic Love Feelings*” bathi uthando luyakwazi ukwakha ngoba lungamenza lowo ozibona ethandwa enze okuhle nokungenza umphakathi nje jikelele azithole enza kahle ngenxa yokuthi kunothando kubantu abawakhele

ngisho ngabe alusaqondene nobudlelwane bababili kuphela. Ngaleyo ndlela ifeminizimu iyavela ngendlela yokuthi abalingiswa besifazane bakwazi ukuveza ububona ngaphandle kokwesabela imibandela ethize lapho besothandweni, kubona lungumgodla ongenza kuqhubeke impilo ngaphandle kwezithibe nangenjabulo ukuthi bakhululeke emimoyeni nasemizweni.

4.2.2 Indikimba yokuhlukunyezwa

Ukuhlukunyezwa indikimba esekuke kwenziwa ngayo ucwaningo oluningi ngabacwaningi abehlukene. Lolu cwano kuzobhekwa ukuthi ababhali besifazane bona bayiveza kanjani le ndikimba lapho isuke ivezwa yibona ngokwabo emibhalweni yabo. Kuzogxilwa emibhalweni ebhalwe ngababhali besifazane kuphela ukuzwa olwabo uvo lapho bekhuluma ngokuhlukunyezwa. Ukuhlukunyezwa isimo esibhekene neningi labesifazane baseNingizimu Afrika. Kanjalo nezinhlango ezilwelwa amalungelo abesifazane ngenye yezinto abazihambisa phambili ukuthi abantu besifazane mabahlonipheke bangadicilelwa phansi.

UPeterson (2000) wabhala kwi-athikili ethi “*Human Rights Violation*” ngokuthi ukuhlukumeza kuyisenzo esingamukelekile esenziwa ngabahlukumezi kwabanye abantu. UZulu (2017) ocwaningeni lwakhe lweziqo zeMastazi oluthi “*Ukuvezwa kokuhlukunyezwa kwabalingiswa besifazane nezingane emibhalweni yesiZulu*” uthi ukuhlukunyezwa kungehlukahlukana izinhlobo eziningi, okungabalwa: Ukuhlukumezwa ngomzimba, ukuhlukunyezwa kwemizwa, ukuhlukumezeka ngokwamalungelo namasiko. NgokukaZulu ukuhlukunyezwa ngokomzimba kungaba ilokho kokudlwengulwa noma ukushaywa, ukuhlukunyezwa ngokwemizwa kungaba indlela okukhulunywa ngayo nalowo ohlukunyezwayo, ukuhlukunyezwa ngokwesiko kungabalwa lapho kutholakala abesifazane kuba nokuvimbeka ekutheni bangenza imisebenzi ethize kuphinde kube khona nokuthi abesifazane noma bebekwa ezikhundleni kutholakala ukuthi amandla abo nokuhlakanipha akugxilwa kukhona kakhulu kuba sengathi benzelwa umusa ngenxa yemigomo kahulumeni.

NgokukaDouglas, Burgess, no A. W., Burgess (1992) encwadini ethi “*Crime Classification Manual*”. bathi ngokwejwayelekile lowo ohlukunyezwayo uvamise ukuba abe mncane ngokweminyaka kunalowo omhlukumezayo. Bathi lokhu kwenza umhlukumezi asebenzise amandla nokwesabisa kulowo ohlukunyezwayo kanti kuthi lapho belingana, umhlukumezi agcine ngokumshaya noma ambulale. Invamisa ohlukumezayo ngowelisa njengoba enamandla kunalowo wesifazane uyakwazi ukumnqoba ngokuthi asebenzise lawomandla achen-
endalo.

UYehuda (2012) wabhala kwi-athikili ethi “*Children: Child Abuse and Combat-related Posttraumatic Stress Disorder*” lapho ekhuluma ngokuhlukunyezwa ngokwemizwa lapho ethi kwenza umhlukunyezwa azibone engabalulekile, engahlonishwa kuba yinto eyehlisa isithunzi umuntu agcine ezingabaza kulokho ayikhona. Uqhuba ngokuthi umhlukunyezwa ufikelwa ukwesaba uma ecabanga ukukhuluma ngalokho okumdlayo ngaphakathi ngenxa yokuthi usuke engazi ukuthi kuzokwenzekani emva kokuveza lokho okumhlukumezayo nalowo obenzakalisile ikakhulukazi uma kungumuntu amaziyo okanye ahlobene naye. Enye into egqamayo ukuthi iningi lalabo abahlukunyezwayo ngokwemizwa akulula ukuthi babonakale ngoba kusuke kungekho mivimbo nezingozi ezigqamile obala kubona nokuthi baze bakhulume kuye kuthathe isikhathi eside ukuze bakwazi ukubhodla kothize abamethembayo.

Kuyaqgama ukuthi kuke kube khona nokucindezelwa ngenxa yezinkolelo abantu besifazane abasebancane bagcine bezithola bekhishwa ngisho ezikoleni baphoqelelwe ekuganeni ngisho umuntu abangamazi. Lokhu kuba nemiphumela engemihle ngoba lowomuntu wesifazane osemncane usuke ehlukumezekile ngokomzimba kanjalo nangesimo somqondo. Kuyatholakala enovelini kaMazibuko ethi “*Sengenzel’Izulu*” lapho uZamile ekhishwa esikoleni nguyise uSiwela ehlala enomzwangedwa ngoba ekhumbula isikole kepha kungekho ayengakwenza.

Into egqamayo ngokuthi abantu abahlukunyezwa kakhulu ngabesifazane nezingane. Esikhathini esiningi uthola ukuthi abesifazane bazithola behlukunyezwa ngabantu abasuke besebudlelwaneni nabo. Kanjalo nezingane ezincane zizithola zibhekana nesimo sokuhlunyezwa ngabantu abasondelene nazo okanye izinswelaboya lezi esezigcwele eNingizimu Afrika. Kwesinye isikhathi kuyatholakala ukuthi kungukuhlukumeza ukuthi owesifazane ethintwathintwe ngowesilisa bengavumelene, kanjalo ngisho owesifazane edlula phambi kwabesilisa uma kukhona amazwi awashilo okanye isenzo esiyinkomba yokuthi kukhona angakufisa ukukwenza nalokho ngokomthetho kulicala. Abesifazane baphinde bahlukunyezwe ngokudlengulwa okungenziwa inswelaboya noma umuntu abanobudlelwane naye, kuphinde kube nokuhlukumezeka ngendlela yokushywa.

4.2.2.1 Ukudlwengulwa

Lena inhlobo yokuhlukumeza eyenzeka lapho umhlukumezi esebenzisa amandla akhe ukuphumelela ukuhlukumeza lowo ohlukunyezwayo ngokocansi. Ngokujwayelekile abahlukunyezwa ngalolu hlobo lokuhlukumeza, kuba ngabantu abangenawo amandla

okuzivikela. NgokukaZulu (2017) uthi ukuhlukumeza ngokomzimba kuwuhlobo olunezinhlobo ezahlukahlukeni ezingena ngaphansi kwalo. Okungabalwa: ukuthintathinta noma ukuphathaphatha lowo ohlukunyezwayo ngaphandle kwemvume, ukunukubeza ngokocansi, ukubulala nokushaya. Lezi zinhlobo zokuhlukumeza ziyatholakala emibhalweni yesiZulu.

Ezweni laseNingizimu Afrika lolu hlobo lokudlwengula luyinto eseyenzeka zinsuku zonke, kwesinye isikhathi uthola kubikwa ngokuhlukunyezwa kwabantwana abancane nabantu abangogogo. Lokhu kuyinto ekhombisa ukuphelelwa ubuntu nonembeza kubantu besilisa abagila le mikhuba. Kukhombisa ukuthi abanakho ukuhlonipha abantu besifazane ngoba ngisho endulo umuntu wesifazane wayengathintwathintwa noma kanjani ngaphandle kwemvume yakhe ehlonishwa kakhulu. Ilungelo lomuntu wesifazane lithola licekelwa phansi lapho kwenziwa lokho ngaphandle kwemvume yakhe.

Ukudlwengula isimo sokuhlukumeza ngokocansi esiba nemiphumela engemihle kumuntu wesifazane njengoba nezifo zocansi sezandile kangaka ezinye zalezi zifo kungabalwa isandulela ngculazi nokugcina kwabanye bedlulile emhlabeni ngenxa yokuxineka isifo. Enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” uThokozile wabe eyintombazane eyabe iziphathe kahle esasuka kubo wagcina nobuntombi bakhe ekhulele emakhaya, nokwathi esesebenza eGoli esethola ebhekana nesimo langalimbe kade bephuma ukozithokozisa nomngani wakhe uLebo:

Ngalelo langa bahlangana nezimbila zithutha ziholwa emhlophe phambili. Balandelwa izigcwelegcwele zabenzakalisa kanzima. Bathi besathwabaza zabaphonsa emotwenizashaya zachitha nabo. Zafika labo lapho kwakuthulekile kungekho muntu khona zabadlwengula. (Mavundla: 2009:20)

Lokhu kuveza ukuthi umuntu wesifazane akaphephile ngezikhathi eziningi ngisho ngabe uzihambela yedwa okanye nabangani bangahlaselwa izigilamkhuba zibenzakalise. Yingakho imikhankaso yokugqugquzela ukuvikeleka kwabesifazane iyinto ebalulekile ezizweni zonke. Lesi simo esivezwa ngumbhali kule noveli isimo esenzekayo ezimpilweni zabantu besifazane ngoba badelelekile emiphakathini abantu besilisa basebenzisa amandla abo ngezikhathi zonke ukubahlukumeza. Lokhu kuyinkomba yezinga eliphezulu kakhulu esizweni nokulahlekelwa ngunembeza nokungahloniphi amalungelo abantu besifazane.

Kanjalo nalapho owesifazane ezithola ehlukunyezwa ngokocansi ngumuntu amethembayo. Lokhu kuvame ukwenziwa ngowesilisa osuke esondelene nalona wesifazane okungaba

ngumuntu abakhelene naye kwesinye isikhathi kutholakala ukuthi bahlobene. Ezinye zalezi zigameko zivela ezindaweni zokusebenza lapho owesifazane kuye kudingeke aze azinikele kowesilisa ngenxa yokwesabela ukulahlekelwa ngumsebenzi okanye ukuze athole ukuqashwa. Zonke lezi zigameko zenzeka ngoba owesilisa usuke efuna ukuveza amandla akhe kulowo wesifazane.

Lapho owesilisa esuke ehlobene nowesifazane kuyaye kube nokusabisa ngezindlela eziningi ukuze angakwazi ukulubika lolu daba olumehlele nokwenza ashiyeke edidekile esikhathini esiningi. Njengalapho kutholakala kwinothuli kaShange ethi “*Uthando Lungumanqoba*” lapho umalume kaPhindile uChris ayezama khona ukumdlwengula:

Abuye aphakame adiyazele, alule izandla abambe ngamandla uPhindile, amthinte amabele, agoqane uPhindile athi uyadlubulundela kusho ukuthi nanxa kudlekile nje kuChris kuyasho ukuthi ungumuntu wesilisa onamandla, ambambe angathi nyaka uPhindile”. (Shange: 2005:11)

Kulesi simo kuyacaca ukuthi namandla omuntu wesilisa aba nomthelela kakhulu ekunqobeni lowo osuke ezonukubezwa egcine enze intando yakhe. Lokhu kubonakala lapho uPhindi egcina enqotshwe nguChris kanje:

Wathi uyazama ukuklabalasa amemeze, wamvala umlomo umalume, wamthembisa ukumnquma uqhohqoho ngommese uma ekhala. Ukuyithi vu nje lendaba uyowukhomba onotshwala. (Shange:2005: 16)

Lokhu kukhombisa ngokusobala ukuthi abantu besifazane bahlukunyezwa futhi besatshiswe kanjani ngabantu ababethembayo. Basebenzisa amandla abo ukufezekisa izinkanuko zabo. Lokhu kungukucindezela umuntu wesifazane ngoba engenawo amandla okuzilwela lapho ebhekene nesimo esibucayi. Kungakho kusadingeka ukuthi imibhidlango elwa nokuhlukunyezwa kwabantu besifazane iqhubeke ifundise ngisho izingane zizezincane ukuze zexwayiseke. Lokhu kuqeda ukwethemba abantu besilisa bonkana njengoba owesifazane esuke esezithole ehlukunyezwa ngumuntu abethembele kuye nangokuvikeleka. Lokhu kungukungcola okuphindiwe nokungafanele kuthathwe kancane izephulamthetho kumele zijeziswe ngendlela ezokwazi ukusabisa ngisho labo abasacabanga ukwenza lesenzo.

4.2.2.2 Ukuhlukunyezwa ngokushaywa

Ukushaya ngenye yezinto abesilisa abakhombisa ngayo amandla kubantu besifazane, nalena indlela yokuhlukumeza ngoba usuke ekhombisa amandla akhe amakhulu kumuntu ongekwaзи ukuzivikela amulwise. Ngokujwayelekile abesifazane uthola beshaywa ilabo bantu abanabo

ebudlelwaneni, kanjalo nalapho kukhona ubugebengu mhlawumbe efuna ukumnukubeza ngokocansi isigebengu siyamshaya bese simphoqa ukuthi athobele intando yaso bese simnukubeza. Lesi senzo sokushaya asisihle ngoba labo abasenzayo owesifazane usuke ethembe ukuthi kube ibona abangabavikeli bakhe kodwa kugcine kuyibona abamhlukumezayo. Lokhu kuyavela nakwinoveli kaMavundla (2009) ethi “*Ngizigwaze Ngowami*”, lapho uThoko noLebo behamba ebusuku bephuzile bephuma ukozijabulisa:

Kwasiza imoto eyayihamba abakwasidlodlo. Yama, yabuza bafunani ebusuku kangaka esigangeni. Wathi uyachaza uThoko bamthela ngempama bamfaka unyawo olulandelwa iqupha olwamenza wahanjelwa ingqondo. ULebo yena bamvusa ngempama eyamenza wabona izinkanyezi. Wavuka wathi ukudiyazela maqede wayothi fu phansi. (Mavundla:2009: 34).

Okugqamayo kulaba besifazane ukuthi bathola ukuhlunyezwa ezandleni zabomthetho nakuba kungekho okubi abakwenzile. Lesi simo laba besifazane abazithola bekusona isimo esasingafanele ukuthi ngabe siyenzeka, ngenxa yokuthi abakwasidlodlo bathathwa njengabavikeli bomphakathi. kodwa bafika bakhombisa amandla abo ngokwezikhundla kanjalo nangokuthi bangabesilisa. Okukhombisa ngokusobala ukuthi abantu besifazane bazithola becindezelekile ngisho lapho kumele bakhosele bathole usizo khona. Kuningi okusafanele kwenziwe ukulwisana nezimo ezifana nalezi ukuze bakwazi ukuthi abesifazane bethembe ukuthi bakhona ngempela abantu abakwazi ukubavikela ezaphulenimthetho.

Ukushaywa lokhu ngesinye isikhathi abesilisa bakusebenzisa ukubalekela ukubhekana namaqiniso ezimo abaziqalile empilweni. Bese bebona ukuthi abasebenzise amandla nolaka iyona ndlela engenza zonke izinto zinyamalale angabhekani nezincazelo zokuningi. Bheka nje ngoba uThoko ekhulelwe enovelini kaZondi (2009) ethi “*Ithemba Lami*”, wazithola esehlukunyuzwa ngokushaywa isoka lakhe. Kuthi lapho ecabanga:

Kodwa ukujabula kwakhe kwashabalala konke mhlazane azisa isoka lakhe ukuthi uzithwele. Isoka lakhe lalithi alimqede nya ngenduku. Limbuza ukuthi angakhulelwa kanjani kade bexoxe kahle ukuthi angakhulelwa ngoba lokho kuyohlukanisa umshado wakhe nenkosikazi yakhe. (Zondi: 2009:2)

Lokhu kukhombisa nendlela abantu besilisa abakwazi ukucindezela ngayo umuntu wesifazane lapho bona befisa ukufezekisa izinkanuko zabo zokungalungi. Abakwazi ukucabangela owesifazane nokuvikela impilo yakhe nesimo somqondo kulesimo abhekene naso ngaleso sikhathi. Ebudlelwaneni bezothando abantu besifazane bahlukumezeka kakhulu esandleni salabo abangabalingani babo. Kwesinye isikhathi lokhu kusuke kubangelwa ukuthi

owesifazane engenawo amandla okuzimela ngenxa yesimo somnotho, abekezelele ukushaywa ngezikhathi zonke ngoba encenge ukuthola okuya ngasethunjini. Kuyatholakala enoveli kaMavundla (2009) ethi “*Ngizigwaze Ngowami*”, uThoko uhlukunyezwa isoka lakhe asethembele kulona njengoba engasebenzi enganandawo yokuhlala:

Akazange akhulume lutho uNdoda wagibela uThoko ngesibhaxu esinzima. Wamshaya waze wangakwazi ngisho nokusukuma ayochama.

(Mavundla:2009: 69)

Okuvelayo kakhulu kule ndikimba yokhlukumeza ngokushaya ukuthi esikhathini esiningi amandla asuke evezwa ilowo ohlukomezayo. Kanjalo futhi lokhu kusuke kubhekiswe kwabesifazane ngoba bebuthaka. Kulokhu kukhona ubuqiniso njengoba laba babhali besifazane akukho abachema ngakho okanye abakufihlayo ngalesi simo baveza ngokusobala nalokho okungajwayelekile ukutholakala emibhalweni. Kuphinde kuvele futhi lapho owesilisa esebenzisa amandla akhe efuna ukwenza inkohlakalo, lokho kubonakele enovelini kaMsimang (2005) ethi “*Umsebenzi Uyindlala*” lapho umlingiswa onguNunu ezithola ngaphansi kwengcindezi kumphathi wakhe uMike eze wamvimbezelela egumbini ehhotela, nalapho esebenzisa amandla ukumphonsa embhedeni ngoba efuna ukumnukubeza.

Loku khlukumeza kokushaya ngeke kube nesiqiniseko sokuthi kuqala lapho umuntu esemdala ngisho besakhula abafana kutholakala kuvela lokhlukumeza njengasezikhungweni zemfundo ephakeme, lokhu kubonakele enovelini kaMkhize (2010) ethi “*Guga Mzimba*” kuyavela lapho uDelisile ethandana noThandolwethu beseNyuvesi emshaya eze alale esibhedlela, kodwa aqhubeke nokumvikela ukuze angaboshwa nokuyinto ejwayelekile ukuthi abesifazane bangaphumi bashiye lobo budlelwano kodwa aqambe amanga nakubantu ngalokho okuliqiniso elenzekayo. Nalapho esekhulelwe uDelisile nguyena uThandolwethu omthengela iphilisi lokuhushula isisu ukuze baqhubeke nempilo yobumnandi bangavinjwa ingane. Konke lokhu kukhombisa ngokusobala amandla owesilisa nokuthi uyakwazi nokusebenzisa amandla ngokomqondo kowesifazane nogcina eselalele lokho okushiwoyo.

Ukushaya lokhu kuyaba ingozi ngoba lowo oshaywayo kwesinye isikhathi kungamenza agcine esenomzwangedwa, esehlale engumuntu owesabayo. Kuyavela enovelini kaKhumalo (2009) ethi “*Ikusasa Lami*” lapho umfana omncance uMvelo owashonelwa ngabazali ekhuliswa ngugogo ehlala ngokushaywa nguthishelakazi wakhe kwesinye isikhathi ashukwe izindlebe, lesi senzo sikathishelakazi sasingukhlukumeza, ngokwakwenza lo mfana agcine esesaba ukuya esikoleni ngenxa yokuthi wayephila ngaphansi kwaso esikoleni. Ukushaywa

kwezingane ezincane zesikole kwesinye isikhathi kwenza sezigcina zingasifuni nhlobo nesikole.

4.2.2.3 Ukuhlukunyezwa emoyeni

Ukuhlukumeza isimo somqondo somuntu kuyingozi ngoba lowo osuke ebhekene nalokhu kuhlukunyezwa ujike angabi nalo ithemba lokuthi kukhona lapho angasizakala khona futhi kumenze azizwe engeyilutho. Naso lesisenzo sisebenzisa amandla avezwa ngumhlukumezi kulowo asuke emhlukumeza. Abantu besifazane njalo abazithola bebhekene nalesisimo, kungenzeka kube isebudlelwaneni noma esimweni senhlalo nje jikelele. Abantu besifazane nalapho behlukumezekile bagcine bengaphumeli obala ngenxa yokuthi bathola ukucwaswa kube ngamagama aziswana. Sithole lapha kunoveli “*Uthando Lungumanqoba*” uPhindile udlwenguliwe nguninalume uthi uyobika emaphoyiseni uzithola esehlukumezeka emoyeni, iphoyisa lithi kuye:

Yinganekwane lena oyishoyo. Akekho umuntu ongadlwengula ingane kadadewabo. Wawukuzwaphi nje lokho? Hhayi musa ukuzongibhedela wena ntombazane, lisho liqhubeka nokunikina ikhanda. (Shange:2005: 20)

Owesifazane uyahlukumezeka emoyeni nasemqondweni lapho engatholi usizo kulabo abethembele kubona ngemuva kokudlwengulwa. Kubuye kwedlulele lapho ngisho owesifazane ekhombisa ukungabi naluzwelo kulowo osuke ehlukumezekile kepha akhulume amazwi azobulala ohlukunyeziwe ngaphakathi. Lokhu kuvela enovelini kaShange (2005) ethi “*Uthando Lungumanqoba*” lapho uMaXaba akakholwa nguPhindile lapho emazisa ngokunukubezwa kwakhe umhlukumeza ngokomoya indlela emangalisayo uthi:

Emva kwezinto ezingaka esikwenzele zona nomalume wakho ukwazi ukumqambela amanga angaka. Hawu! Ubolile ngane yabantu. Wake wanukubeza bani nje uChris? Ngifuna ukumtshela impela khona ezobona ukungcola kwakho, hawu, ubolile! (Shange: 2005:15)

UStrauss (2000) uthi ukuhlukunyezwa ngamazwi kuyinto engafuneki, ngoba kulimaza ubudlelwane phakathi kwabantu ababili lowo osuke ekhulumile nalowo ohlukunyezwayo. Uqhuba ngokuthi kuphinde kube nomthelela omubi kohlukunyezwayo lapho etshelwa ukuthi akalungile. Uphinde aveze ukuthi umhlukumezi akabheki ukuthi umhlukunyezwa ungakanani ngokweminyaka, ubulili, izinga lakhe kwezomnotho nokunye. Uthi umhlukumezi usebenzisa amazwi alumelayo noma ngabe umhlukunyezwa ukuliphi izinga lempilo. Ngaleyzo ndlela ohlukunyeziwe ugcina ezenyeza kokunye ezithela yena ngecala. Lokhu kwenza ukuthi

kungenzeka nakumuntu ofundile futhi esekhulile bese engakwazi ukuzethemba ngisho ngabe wenzani kube nalento elifu elimnyama emqondweni wakhe.

Isimo somnotho siyinto ethinta ilizwe lonkana, abantu besifazane njengoba amathuba kubona engavulelekanga ngendlela uthola lesi simo sesiba ngumthelela ezimpilweni zabo. Lesi simo sokweswela siyabenza abesifazane bagcine sebenqindeke amandla ngenxa yokuthi bathembele kulowo wesilisa abathembele kuye ngokwezimali ngisho ngabe useyamhlukumeza akukho asuke ebona engakwazi ukukwenza. Enovelini kaMavundla (2009) ethi “*Ngizigwaze Ngowami*” uThoko wayesephelelwe ngumsebenzi, wathola isoka elabe libheke izidingo zakhe zempilo, nakuba uNdoda ayemshaya wayengeke amshiye, kutholakala ukuthi wayengavumelekile nokuphuma noma ahlale ngaphandle ngoba wayequliswa kanje:

Wayethi uhlalele ukubuka bani emnyango kumele ahlale endlini. Wagcina engasahambi nayedwa ehamba uma kuhamba uNdoda. Wayephila impilo yokuncikiselwa kuphela. Banele bathusane nje aqale uNdoda akhulume ngezimali zakhe amondla ngazo. (Mavundla: 2009:74).

Umuntu wesifazane usuke ehlukekile emqondweni lapho yonke impilo yakhe eseyibeke esandleni somuntu wesilisa ukuthi akenze noma ikanjani ngaye. Lesi simo sokuhlukunyezwa abaningi abasivezi obala ngoba basuke benokuzenyeza ngaso kanti naso siyalimaza emqondweni. Kuyavela kaningi emibhalweni yabesifazane lapho ohlukunyeziwe uthole engakwazi ukuthi akhulume ngalolu daba lokhu uthola ukuthi owesifazane ugcine esenengcindezi nomzwangendwa ngoba esaba ukuphumela obala ngalesi simo.

Kokunye izinkolelo namasiko kuyamenza owesifazane egcina ehlukekile nasemoyeni. Njengalapho kuvela enovelini kaMazibuko ethi “*Sengenzel’Izulu*”, kutholakala intombazane yakwaSiwela uZamile ekhishwa esikoleni esenza ibanga lokuqala ngoba eyintombazane uyise enenkolelo yokuthi akufanele ifunde kakhulu. Yayisithanda isikole ngakho lokho kwayihlukumeza kakhulu isishiya nabangani bayo esikoleni njengoba uZamile wayengeke awephule umthetho kayise. Lokho kwamhlukumeza kakhulu ngokomqondo kodwa wayenganawo amandla okuthi angazilwela kuleso simo ayebhekene naso ngoba kwakumele ahloniphe uyise emzini wakhe.

Abantu besifazane babhekana kakhulu nalesi simo kodwa ngoba kusuke kungabonakali mivimbo obala kuthatheke kalula. Amazwi nezenzo nakho kuhlukumeza ngendlela efanayo njengokushaywa. Kuphinde kuvele futhi nakweminye imibhalo ukuthi lesi simo sokuhlukumeza singagcina senza ohlukunyeziwe enza izinto ezinzima kakhulu, kuyatholakala

kuvela enovelini kaMkhize (2010) ethi “*Guga Mzimba*” lapho uThembi owayesethandane eside isikhathi noMhleleka Dumakude esemala ngoba esethole intombi encane enguDelisile, uThembi waze wayontshontsha ingane ngethemba lokuthi kungashintsha umqondo kuDumakude abuyele kuye kwaba nhlanga zimuka nomoya kunalokho wazidonsela amanzi ngomsele nakwezomthetho.

NgokukaKeygnaert (2012: 509) becashunwe kwi-athikili ethi “*Culture, Health and Sexuality*” bathi:

Specific health-promotion and violence-prevention interventions are urgently needed to correct the unequal health conditions described. At an individual level, behavioural change, sensitisation to SGBV and its risk and protective factors and the enhancement of objective and subjective social status are of major importance.

Kudingeka kugququzeleke impilo enhle nokuvikeleka odlameni ngokushesha ngaleyondlela kuyokwazeka ukuthi kuvikeleke labo abampofu. Lokhu kungenziwa emiphakathini ngokwehlukene, kugququzelwe nokuziphatha bese udlame olubhekiswe kwabesimame kanjalo nemiphumela yakho kube into ephambili ezodingidwa esizweni’.

Okuyizona zinto ezibalulekile nezingasiza ekunciphiseni udlame olubhekiswe kubantu besifazane nezingane kungaba ikhona ukuthi uhulumeni aqinise isandla ekujeziseni labo abasuke benze lolu hlobo lwamacala. Kanti kumele kufundiswe nezingane ngisho zisakhula ukuthi umuntu wonke uyalingana phambi komthetho akekho okumele abe namandla ngaphezulu komunye, lokhu kuyafakazelwa ilabo abangama feministi ngoba balwela khona ukuthi kuphathwane ngendlela enokulingana futhi engacwasi ibeke ijoka elikhulu kowesifazane kepha bavikeleke. Nokunzima kakhulu ngoba lokhu kwenzeka ngisho entendeni yalabo abathembile nahlala nabo. Ngale ndlela owesifazane uhlezi ephila impilo yokwethuka izanya.

Okunye okubuye kuvele ikakhulukazi eNingizimu Afrika lokhu okwaziwa ngokuthwala intombi, kwesinye isikhathi kuyaba khona ukudlwengulwa nokuze kuholele ekukhulelweni kowesifazane. Le ndlela nakuba yenzeka ikakhulukazi esizweni sabamnyama eNingizimu Afrika. Nalapho baningi abalilwelayo ilungelo lokwehliswa kwesithunzi kowesifazane ngayo indlela yefeminizimu. Lokhu kuhlukumeza kwenzeka ngisho ezinganeni ezisencane kakhulu ziphoqeke ukugana umuntu nongaphezulu kukayise oyizalayo.

NgokukaVan der Walt no-Ovens (2012) babhala kwi athikili yabo ethi “*Contextualizing the practice of Ukuthwala within South Africa*” bathi into engasiza ukwehlisa leli zinga eliphakeme kangaka lokuhlukunyezwa ukuthi kubanjiswane ukuze kuvuselelwe ubuntu

emiphakathini, kanjalo nalabo bezomthetho kufanele babheke iminxa yonke yokuthi ngabe yini lena evimba imiphakathi ukuthi ingaphumeli obala idalule abenzi bokubi. Ukuhlukunyezwa kwabantu besifazane kulichilo ngoba ngokwesizwe sabantu abamnyama ukuvikela owesifazane kuyinto ebalulekile.

Okunye ukuhlukumezeka emoyeni okwehlela umuntu wesifazane ilokho okwenziwa yimiphumela yesiko lokuzila lapho eshonelwe ngumyeni wakhe noma kungabe ingane ayizalayo. Leli siko licindezela owesifazane ukuthi afake izingubo ezimnyama futhi kube nezinto okanye izindawo angavumelekile kuzona. Lokhu sekunakho ukudonsela nabangenawo unembeza kowesifazane ozilile, lokhu kufakazelwa nguZungu noSiwela (2017:77) lapho bethi:

Inzilo yezingubo ezimnyama esikhathini samanje seyaphenduka into eveza abantu besifazane njengabantu abayindawo yokuphephela okwenza amaqola namahumusha abalandele ngokubathembisa uthando.

Lokhu kukhombisa ukucindezela amalungelo abesifazane ngempopo ngaleyo ndlela bazithole beyisisulu sokuhlukunyezwa. Nokuthi owesifazane usuke evele ehlukumezekile emoyeni lezingubo nazo zinomthelela ongagcina uletha ingcindezi kuyena. Ngaleyo ndlela ifeminizimu idlala indima enkulu ekusukumeleni ukuthi amalungelo abantu besifazane angadicilelwa phansi, bakwazi ukuzikhethela nalapho sebefuna ukushada kungabi impopo futhi umuntu wesifazane akwazi ukuphuma nasemshadweni lapho engahlalisekile kahle khona. Kanjalo futhi esikhathini samanje abesifazane sekudingeka basebenze imisebenzi abazikhethela yona ngaleyo ndlela lokho kucindezelwa ngezingubo zokuzila akusenayo indawo kulesi sikhathi samanje.

4.2.3 Indikimba yokuba ngumzali ongayedwana

Ukuba ngumzali okhulisa ingane ngayedwa isimo esibhekene namazwe amaningi. Njengoba lolu cwaningo lugxile emibhalweni yaseNingizimu Afrika ezimweni ezibonakala Umzali angazithola esekhulisa ingane ngayedwana ngenxa yesimo sokushonelwa ilowo obenguyise wengane noma kunqamuke ubudlelwane nokuxhumana, Lokhu kungenzeka kube ngowesilisa okanye owesifazane obhekana nalesi simo kodwa ezikhathini eziningi abantu besifazane ibona Kulesi simo owesifazane kusuke kumele adlale izindima ezahlukene empilweni yengane njengoyise nonina futhi kumele abe esebenza ukuze akwazi ukondla akhulise izingane.

Ngokwezibalo zakamuva nje [www.statssa.gov.za] kunenkomba yokuthi imizi eminingi yenganyelwe ngomama abakhulisa izingane ngabodwana. Ngokwalezibalo kuvela ukuthi bangamaphesenti angamashumi amathathu omama abashadile abahlala nabakhwenyana babo ngaleyo ndlela kusho ukuthi lezi zibalo zingubufakazi bokuthi baningi kakhulu abantu

besifazane abangashadile uma beqhathaniswa nalabo abashadileyo. Nokwenza ukuthi imizi eminingi igcine isimiswe ngabantu besifazane uthole sebebhukula besebenze ukuze izingane ziphile zibenempilo nekusasa elingcono.

UMakhaya (2018). “*Exploring Young Unmarried Fathers’ Experiences and Perception of Pregnancy*” wabhala ku-athikili lapho wabe egxile kubantu besilisa abasuke bekhulelisile kodwa bengashadile. NgokukaMakhaya uthi, abesilisa abaningi abasebasha basuke bekhulelise ngokungeyona inhloso, kanti esikhathini esiningi lapho sekube nokukhulelwa kuba noqhekeko othandweni kugcine kwehlukwana. Ngale ndlela kuyacaca ukuthi iningi ikakhulukazi lolusha luzithola kulesi simo ngenxa yokuthi kusuke kungahleliwe ukuthi sebekulungele ukuba nengane. Abantu besilisa basuke besaba ukuthi lesi simo sizokuba namithelela emibi ezimpilweni zabo ngangokuthi kwesinye isikhathi bagcina beshiya owesifazane ozithwele yedwa ukuthi azibone ukuthi wenzenjani.

4.2.3.1 Ukudlulelwa emhlabeni

Ziningi izinto ezingaba izimbangela zokuthi umuntu agcine esekhulisa ingane ngayedwa. Kulokho kungabalwa ukuthi kube nesimo sokushona komunye wabazali lapho beshadile. Lokhu kuyinto engasoze yagwemeka njengoba kwenzeka ngezinhlelo zomdali ukuthi umuntu abuye adlule emhlabeni. Kuba kuleso simo ke lapho lowo mzali osele ugcina esebamba izindima zozimbili ezimpilweni zabantwana abe ngumama kanye nobaba ngesikhathi esisodwa. Lokho kufaka nengcindezi ngoba uthola sekudingeka lelikhaya lime ngaphansi kwesandla nakwezimali ngomzali oyedwa.

UDowd (1997) wabhala kwi-athikili ethi “*In Defence of Single Families*” lapho wayethi umzali okhulisa izingane ngayedwa uyena osuke engumnakekeli walezo zingane zakhe kungaba owesilisa okanye owesifazane osuke engahlali nashade naye ngenxa yezimo ezithize. Kungenzeka vele ukuthi babengashadile abazali bezingane okanye loyo muntu okanye kube khona umzali oshonayo izingane zithembele kuloyo mzali oyedwa obhekene nazo zonke izidingo ezithinta ukukhuliswa kwazo. Abazali abakhulisa izingane ngabodwana babhekana nezingqinamba eziningi uma sekuza ngasekukhuliseni izingane.

Ukushonelwa kungezinye zezimbangela eziholela ekutheni kwande izinga labazali abakhulisa izingane ngabodwana ikakhulukazi abesifazane okungenzeka ukuthi umzali ushonile ngoba ebulewe, ubegula noma ushone ngokwemvelo. Kanti kamuva nje miningi imizi okutholakala

ukuthi izingane zigcina sezikhuliswa ngugogo ngenxa yokuthi bashone bobabili abazali ngenxa yobhubhane lwesifo sengculazi. Lezi zimo ziyenzeka mihla namalanga ezimpilweni nokuye kugcine kuthwalwa abantu besifazane ngisho ngabe ogogo. Enovelini kaKhumalo (2009) ethi “*Tkusasa Lami*” kuvezwe umfanyana onguMvelo owayesekhuliswa ngugogo wakhe owayeshonelwe ngamadodakazi akhe amathathu enye kungunina kaMvelo. Kutholakala isalukazi esinguMaMkhize sikhuluma sodwa sithi:

Ngibhekene nomthwalo wezingane okumele ngizondle ngalo lolu bala lwempesheni engiluholayo. Yamfikela le micabango uMaMkhize maqede zagcwala amehlo izinyembezi. (Khumalo: 2009: 5)

Lesi isimo esinzima ngoba kutholakala abantu abadala ikakhulukazi ogogo sebebhekene nalo mthwalo oshiywe ezandleni zabo ekubeni kwabona basuke besezingeni elidinga ukunakekelwa ngokwabo ngenxa yokuhamba kweminyaka yabo. Lokhu kugcina sekwenza lo muntu omdala azithole esedlala izindima zokuba ngabazali. Nenye into eba inkinga kuba ngukuthi ogogo basuke bengasenawo namandla okuthi bangaphuma basebenze ukuze kondleke lezo zingane zinakekelwe ngendlela nangokwesimo somnotho. Kugcina sekufaka igcindezi enkulu kumuntu omdala ngoba esikhathini esiningi uthola ukuthi basuke vele kwabona sebezifo ezikhona ezimpilweni zabo.

Kuyenzeka futhi kutholakale abazali beshone ngengozi yemoto ndawonye, ngaleyo ndlela kutholakala kusala izintandane. Lesi simo sitholakale enovelini kaShange (2005) ethi “*Uthando Lungumanqoba*” lapho uPhindile eshonelwa ngabazali bakhe bobabili engozini yemoto nokuphetha ngokuthi umalume wakhe okumele ngabe uyamefukamela avele amnukubeze aze agcine eseshiya ikhaya lakwabo agcine esedayisa ngomzimba ezikhulisa yena. Lokhu kwenza le ngane izithole seyiphuma ekubeni ingane sekufanele futhi izondle izikhulise isidlala indima yabazali empilweni yayo njengoba kwenzeka kule noveli kaShange.

Lesi simo siyaphoqa ukuthi ingane igcine isikhula kakhulu kunalokho obekumele ibe yikhona ngokwezinga layo leminyaka ikakhulukazi uma kukhona nezinye izingane zakwabo. Kanjalo nakulezo zakwabo igcina isingumzali ibhekelela zonke izidingo zazo, kwesinye isikhathi kutholakala ukuthi iyaphoqelega ukuthi ishiye isikole iyosebenza ukuze ikwazi ukumisa ikhaya kuphilwe. Kuyatholakala enovelini kaMsimang (2005) ethi “*Umsebenzi Uyindlala*” ubaba wekhaya egula bese eqoqa umndeni wakhe ekhuluma nawo ikakhulukazi ebhekise endodakazini ethi:

Ngoba ngiyabona ukuthi kithina nonina wabantwana umthwalo ususobhokweni, ngizocela uNunu ukuthi asale eba iso lami kinina noBongani. (Msimang: 2005: 10)

Uma kukhulunywa ngomzali okhulisa izingane ngayedwana kusuke kukhulunywa ngomuntu obhekene nazo zonke izindleko noma izidingo ezithinta ukukhula kwengane yakhe noma izingane zakhe kungekho muntu omunye abambisene naye. Kuyenzeka kugcine kutholakala nalapho kuba ingane endala egcina isikhulisa izingane zakwabo ngenxa yezimo ezithile. Kuvelile nasenovelini kaMazibuko ethi “*Sengenzel’Izulu*” lapho uVumile egcina kunguyena obheka izingane zakwabo lapho zishonelwe nguyise nonina omncane, nakuba zazingazalwa ngunina akavumanga ukuthi zihlupheke ekhona nanoma nabo bengalutholanga lonke uthando nosizo lukayise akumkhathazanga ukuthi azithole enza okuhle.

4.2.3.2 Ukukhulelwa okungahleliwe

Ukukhulelwa ungahlosile ngezinye zezimbangengela ezandisa izibalo zabantu besifazane abazithola sebekhulisa izingane ngabodwa. Ingxenywe eningi kwabazithola bekhulelwa bengahlosile kusuke kuyintsha. Kulesi sigaba sokukhula futhi ziningi izinto intsha esuke ifuna ukuzibandakanya kuzo njengakho ukuzibandakanya ngokocansi olungavikelekile okuholela ekutheni umuntu akhulelwe ebe ekade engakuhlelile. Lokhu kukhulelwa kuba nezingqinamba ngoba abanye bazithola sebephikwa ilabo abasuke bebakhulelisile ngaleyo ndlela kutholakala esephoqeka umuntu wesifazane ukuthi azikhulisele ngayedwa leyo ngane.

Esinye isimo esingavela sokungakuhleleli ukuba ngumzali kungaba ilapho owesifazane esuke edlwenguliwe. Kulapho lowo wesifazane kutholakala ukuthi uma enqume ukuthi uyayigcina leyo ngane ugcina esezikhulisela yona yedwa ngoba wayehlelwe ngumshophi. Akusona isimo owesifazane angasilelwa lesi ngoba singenzeka kunoma ubani ngenxa yokukhula kwezinga lobunswelaboya eNingizimu Afrika. NgokukaManikkam noBurns (2012: 942) babhala kwi-athikili ethi “*Antenatal depressions and its risk factors: an urban prevalence in KwaZulu-Natal*” bebheka ezinye izinto ezingaba imiphumela yokukhulelwa okungahlelelwe nezingcindezi okungazifaka kulabo ababhekene nalesimo bathi:

Unplanned pregnancies and single marital status increased the likelihood of mood swings and depression among youth during pregnancy.

Ukukhulelwa kungahleliwe kwenza kube nesimo sengcindezi ngokomqondo ikakhulukazi kulabo ababhekana nalesi simo besakhula.

Kanjalo kuyenzeka futhi kwabebeshadile bekuhlelele ukuba nezingane kugcina kuba nesahlukaniso ngendlela yokuthi izingane zigcine ziwela kumzali oyedwa nokudingeka agcine

ezithwele ngayedwa. Lesi simo sitholakala sivela kumdlalo kaNjapha othi “*Ukungazi Kufana Nokungaboni*” lapho intombazanyana uSamke ekhuleliswa ngumfana wakamakhelwane kade bethandana kwathi ngoba esekhulelwe wamlaxaza nokuyinto eyimvamisa neletha ichilo kulowo obhekene nalesi simo. Kutholakala uSenzo ethi:

We Samke! Ungangesuleli ngengane okungeyona eyami. Ngicela wazi ukuthi mina angixabene nawe kodwa kufike isikhathi sokuthi sehluwane.
(Njapha:2006: 5)

Isimo lesi esijwayelekile ukwehlela abantu besifazane nalapho begcina sebezithola belaxaziwe ngenxa yokuthi bakhulelwe bese kudingeka leyo ngane igcine isingumthwalo wakhe ngayedwa owesifazane eyikhulisa. Ngaleyo ndlela lona wesifazane uthola zonke izincindezi zeziphezu kwamahlombe akhe njengoba kumele abhekane nokuzabalazela ukukhulisa le ngane yedwa aphinde abhekane nokuthi ushiywe ngumuntu abemthanda. Nokuthi le ngane lapho isindala iziphi izincazelo ayoyinika zona ngokuthi uyise wayo kungani bengahlali ndawonye njengomndeni ophelile.

NgokukaHunter (2006:150) kwi-athikili ethi “*Fathers without amandla: Zulu-speaking men and fatherhood*” uthi:

African men who impregnate girls may deny paternity due to their inability to pay pregnancy compensation.

Abesilisa abansundu baba nenkinga lapho bekhulelisile bagcine beziphika nezingane zabo ngenxa yokuthi basuke bengenawo amandla okukhokha inhlawulo.

Owesifazane lapho ebhekane nalesi simo sokulaxazwa uba nokuzisola angabi nesiqiniseko ngokuthi icala kube ilengane yini okwenze kwasoka lelo lakhe ligcine ngokumlahla. Impilo kulo wesifazane ayibe isaba lula njengoba esuke esephoqelekile ukuthi athwale ingane yedwa eyikhulisa. Kuyatholakala kumdlalo kaNjapha (2006) othi “*Ukungazi kufana nokungaboni*”, uSamke wayeba nemizwa yokuthi uyisahluleki empilweni, kutholakala ekhuluma nonina omzalayo ethi:

Mama ngizizwa ngiyisahluleki ngokwaliwa nguSenzo. Ingane yami ngiyothini kuyo lapho ingibuza ngoyise uma isikhulile? Ngiyothi washonaphi? Kulukhuni ukuphika umuntu ephila edla amabele. (Njapha: 2006:10)

Isimo sokukhulelwa kungahlosekile kokunye sigcina sinomthelela ongemuhle ngisho kubazali bentombazane ngoba kokunye kujike kulindeleke kube ibona abazothwala umthwalo wokondla ingane esuke izozalwa. Abanye abazali ikakhulukazi abesilisa kutholakala

sebeyixosha nasekhaya ingane yentombazane ngoba ikhulelwe. Kuleso simo kutholakala seyihamba ihlupheka kokunye isingundingasithebeni nengane eyikhulelwe. Miningi futhi nemibhalo kusona isiZulu lapho kutholakala owesifazane esebhekane nalesi simo. Kuyatholakala enovelini kaZondi ethi “*Ithemba Lami*”, lapho uThoko ekhulelwe kutholakala ukuthi:

Wayeneminyaka engamashumi amabili nesikhombisa ngesikhathi ekhulelwa uThoko. Njengoba wakhulelwa engakashadi ubaba wakhe wamxosha kubo. Wathi makahambe ayohlala naleyo ndoda emkhulelisile. (Zondi: 2009: 23)

Kuyinto enhle esikweni lamaZulu ukuthi intombazane iqale igane ngaphambi kokuthi ibe nomntwana. Enovelini ethi “*Ithemba lami*” kubonakala uSithole kowakhe umuzi wayesabambelele kulokho noma indodakazi yakhe yabe isikhulile ngeminyaka. Kwesinye isikhathi obaba bamantombazane bafuna izinhlawulo ezingaphezu kwamandla alowo wesilisa osuke eyikhulelisile, okubuye kwenze kugcine intombazane ingasakwazi ukuba nokuthula kubo igcine ize ifulathela nekhaya. Lesi simo siyatholakala senzeka nalapha enovelini kaMazibuko (2010) ethi “*Sengenzel’ Izulu*”, lapho indodakazi kaSiwela uZamile ikhulelwa uyise ebelesele ngendaba yenhlawulo igcina ize ihamba ekhaya iyohlala kubo kwamfana oyikhulelisile.

Lokhu kuyakuveza ukuthi umuntu wesifazane akagcini nje ngokuhlukumezeka ngokuthi ingane yakhe ayinakekelwe ngokufanele, ubuye abhekane nesimo khona emndenini wakhe lapho engakutholi ukuphumula ngenxa yokuthi uyancikiselwa futhi abuye abeleselwe ngezinhlawulo lowo mlisa amkhulelisa asuke engazikhiphanga. Ukungazihleleli ngokufanele ngaphambi kokuthola abantwana kwenza intombazane igcine isiswele indawo yokuhlala isisele nomthwalo engenakusizwa muntu kuwona. Nasenovelini kaMavundla (2009) ethi “*Ngizigwaze Ngowami*” kuyavela lokho lapho uThoko ayesekhulelwe, engasebenzi ndawo, impilo yakhe yonke incike kuNdoda owamlahla kanjalo, kutholakala ukuthi noma ayekade ehlala naye kodwa wamlahla kanjalo, kutholakala uThoko esesibhedlela uNdoda engazikhathazi nangokumbona kodwa eqoqa izinto zakhe amshiyele incwadi engenamali nalutho uThoko okwakungamsiza lapho ephuma esibhedlela nezingane.

4.2.3.3 Izinkinga eziba kulowo okhulisa ingane yedwa

Ziningi izinkinga abhekana nazo lowo mzali osuke ekhulisa ingane yedwa. Kusukela lapho izingane zidinga ukunakekelwa nemali. Lokho kuye kuholele ekutheni kugcina sekunengcindezi kulowo okhulisa ingane ngayedwa. Izinto eziphambili kulezi zinkinga kuba

imali, ukungabi nasithunzi, ukunganakekelwa ngendlela kwalowo muntu osuke ezabalaza ekhulisa ingane yedwa. Ukukhuliswa kwengane ngumuntu oyedwa akulula neze ikakhulukazi uma ewumuntu wesifazane ngoba wonke umthwalo usuke ususemahlombe akhe ukuthi aqiniseke ukuthi zonke izidingo zengane ziyafezeka.

UKwatsha (2015) kwi-athikili ethi “*The Portrayal of Single Women Characters in Selected African Literary Text*” ocwaningweni alwenza oluthinta imibhalo yase-Afrika ebhalwe ngabantu besifazane lapho ebheka ukuvezwa kwabantu besifazane abangaganile. UKwatsha uveza ukuthi abantu besifazane bangabantu abanamandla okwenza izinto ezinkulu, bayazabalaza futhi bazimele ngokwabo abathembeli kwabanye abantu ngaleyo ndlela yibona abaphethe izikhiye zenjabulo yabo. Esikhathini esiningi bavezwa bengabantu abanendlela yokuziphilisa nokuzinakekela ngoba befundile futhi besezikhundleni eziphezulu ngokomsebenzi.

Kanjalo nalapho umuntu wesifazane ngisho ngabe akafundile kakhulu okanye enze nomsebenzi onenkokhelo esezingeni, kodwa uyazama ngakho konke okusemandleni akhe ukuthi akhulise izingane zakhe. Abanye babonakala bepheka bedayisa ukudla ngisho ezindaweni zokugibela zomphakathi. Abanye basebenza emakhishini ukuze bakhulise bafundise izingane zabo. Kwesinye isikhathi umuzi umiswa nguye qobo owesifazane ngakho ukuhamba ebamba amatoho ukuze kuphilwe.

Imali iyona eba inkinga enkulu lapho umuntu ekhulisa ingane yedwa, ikakhulukazi owesifazane. Kwesinye isikhathi uma owesifazane ubengasebenzi encike kowesilisa kuphela ukumenzela yena nezingane izinto, kuthi lapho owesilisa uma eshona okanye behlukana lokho bese kuba ukugqilazeka kowesifazane ngendlela emangalisayo. Kanjalo nalabo besifazane abakhulelwa bengahlosile bazithola bebhekene nenkulu inkinga lapho kufanele athi ekhulelwe ebe ezama amatoho ukuze kukhule futhi kuphile ingane ayithwele. Kuyatholakala enovelini kaZondi ethi “*Ithemba Lami*” uMaSithole owakhulelwa engahlosile waxoshwa nakubo nesoka lamlahla ebhekene nesimo sokuhamba ehlala ekhulelwe esehamba ebamba amatoho ekhulelwe enjalo:

Kwenzeka into ayeyifisa ukuthi asikwe esemsebenzini khona ezothola usizo ngokushesha. Ukube wasikwa lapha ayehlala khona wayeyoze abelethele khona. Wayeyomemeza kusabele bani? Futhi ozwayo kwakofanele afonele i-ambulensi. Kwakuyoba isikhathi esingakanani nje leso, njengoba izingcingo zikude, futhi izimoto azingeni kahle lapha zima emgwaqeni omkhulu yibanga elide kabi lelo? (Zondi:2009: 24)

Ziyakhula izibalo eziwubufakazi bokuthi imizi eminingi ithembele esibonelelweni sikaHulumeni. Akungabazeki ukuthi abantu besifazane abakhulisa izingane ngabodwana yibona ikakhulukazi abathembele kule mali ngenxa yokuthi iningi labantu alisebenzi. Lena akusiyo inkinga ebhekene nomzali kuphela kodwa ize ithinte nengane imbala. Ezinye uma zibona ukuthi unina ubamba uyayeka zikhetha nokuthi ziyeke isikole ziyothola umsebenzi ukuze zizokwazi ukulekelela unina ngezidingo zasekhaya kanti ezinye zize zizihlanganise nezenzo ezingalungile ezithinta nobugebengu ngenxa yesidingo semali.

Kuningi kakhulu okuyizinkinga ezithi zibhekane nomzali lapho ekhulisa ingane yedwa. Iningi labazithola bekulesi simo ngezikhathi zonke ngabesifazane. Kuyavela kakhulu emibhalweni yababhali besiZulu ebhalwe ngababhali besifazane okungubuqiniso balezi zinkinga eziba semahlombe abantu besifazane. Konke indlela abakuveza ngayo kuyizimo ezenzeka ngokweqiniso ezimpilweni zabantu. Kuvela nokuthi iyiphi imizamo abaye bayenze uma bebhekene nalezinkinga ukuze impilo yabo nezingane zabo ikwazi ukuqhubeka zikhuliswe.

UBryson (1992) wabhala kwi-athikili ethi “*Political feminist theory*” ugcizelela ukuthi abantu besifazane abafunde baqeqesheke ngoba uma bephethe izikhali zemfundo abukho ubunzima abangeke bakwazi ukubhekana nabo uma sebezithola beficwa isimo sokuthi bakhulise izingane ngabodwa. Ngaleyo ndlela ngeke baphoqekele ukuthi bahlale emshadweni noma izimo zingasavumi ngoba besaba ukukhulisa izingane ngabodwana. Umuntu wesifazane ofundile uyakwazi ukuzithathela izinqumo ezinobuhlakani ngayedwa futhi akwazi ukuthi akhulise izingane ngaphandle kokuba athembele kumuntu wesilisa.

UBryson ugcizelela ukuthi abazali abagququzele izingane zabo zamantombazane ukuthi zifunde zigogode ukuze zizokwazi ukuzimela ngaleyo ndlela asikho isimo abayobhekana naso abangeke bakwazi ukumelana naso. Lokhu kuyatholakala enovelini ethi “*Ithemba Lami*” nakuba umyeni kaMaMthembu esashona, wayenganayo inkinga yokukhulisa izingane zakhe ngayedwana futhi ezifundisa ngisho ezikoleni eziphambili ngengoba wabe enguDokotela. Kuyakhombisa ukuthi abantu besifazane bayakwazi ukuwa bevuka besebenzela izingane zabo noma ngabe akekho umuntu empilweni yabo ozobasiza.

4.2.4 Indikimba yokwesweleka kwemisebenzi

Ukwesweleka kwemisebenzi kuyinto eyenzekayo nebonakalayo emiphakathini esiphila kuyona. Lesi simo asikhethile ukuthi umuntu ufundile okanye akafundile ngendlela yokuthi kutholakala ngisho abafundi abaqedile ezikhungweni zemfundo ephakeme bengakutholi

ukuqasheka ngesimo sokwesweleka kwemisebenzi. Kokunye kuphetha ngokuthi kutholakale umuntu esenza noma imuphi umsebenzi ngisho kungesiwo awufundele kahle ukwenzela ukuxosha indlala empilweni. Ziningi izinto ezimbi ezitholakala sezivela ziba impumela yokwesweleka kwemisebenzi, ngangokuthi kwesinye isikhathi kutholakala sekunobugebengu obuningi. Kubuye kube nokusetshenziswa kwezidakamizwa ngezinga eliphezulu, kanjalo abanye batholakala sebenza imisebenzi okungathi ngeyabantu abaswele isimilo kanti kwesinye isikhathi basuke bephoqwa isimo ukuze bakwazi ukuthola imali yokuthi baphile.

Abanye abantu besifazane ngenxa yokwesweleka kwemisebenzi bagcina sebezinikele ekudayiseni ngemizimba yabo ukuze kube iyona mali abaziphilisa ngayo, okanye izimo zempilo ezithile ezibaholele ekutheni bazithole beswele ngale ndlela yokuthi bangathatha noma iluphi uhlobo lomsebenzi ofikayo. Kanjalo nababhali besifazane bayakuveza lokhu emibhalweni yabo kuyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*”, uPhindi owashiya ikubo ngenxa yokuhlukunyezwa eshonelwe ngabazali bakhe ugcina esedayisa ngomzimba. Wayeyingane ekhuliswe kahle yingakho ayengaqondisisi umsebenzi okwabe kukhuluma ngawo amantombazane ayemhlalisile efulethini kutholakala uBuyi ethi:

Phindi waze wangiphoxa ngikwethemba njengengane yaselokishini.
Awukaboni namanje ukuthi sizokwenzani lapha. Lalela-ke, sizohosha
lapha? (Shange: 2005:38)

Lona akusiwona neze umsebenzi ongathi umuntu wesifazane uwuthatha ngenhliziyo yakhe, kodwa izimo zempilo ezigcina zimphoqelela kuwona ngoba awuphephile abanye bathola ukunukubezwa bashaywe, baboshwe. Kungenxa yakho ukwesweleka kwemisebenzi okuholela ekutheni bawenze. Nanokuthi abenza lo msebenzi bathola ukubukelwa phansi ikakhulukazi ngabanye besifazane kanjalo nabo abesilisa bahlobanisa owesifazane owenza lo msebenzi nokuthi akanaso isimilo nhlobo. Akekho umuntu oke agxile afune ukwazi izizathu ezenza lo wesifazane azithole ephuma enza lomsebenzi ngoba eqinisweni akekho umuntu ongazithandi nofuna ukuhleze ebukelwa phansi ngenxa yomsebenzi awenzayo.

Akugcini ngokwenza imisebenzi enobungozi kuphela ukwesweleka kwemisebenzi abanye abantu besifazane baba sebudlelwaneni obungalungile lapho behlukunyezwa khona kodwa ngenxa yokuthi abanakho abangakwenza ngezimpilo zabo bagcina sebethembela kumuntu wesilisa. Njengoba kutholakala enovelini kaMavundla esihloko sithi “*Ngizigwaze Ngowami*”, uThoko owayebhungukile walahlekelwa ngumsebenzi eGoli wagcina esenikele impilo yakhe kumuntu wesilisa owayemhlukumeza ngokushaya kodwa wayengamubophisi,

Wayephila impilo yokuncikiswela kuphela. Babenele bathusane nje aqale uNdoda akhulume ngezimali zakhe amondla ngazo. (Mavundla:2009: 74)

Lokhu kuyimithelela yokuthi lapho imisebenzi yeswelekile abantu bagcina bengaphila ngaphansi kokuhlukunyezwa ukuze bathole ukondliwa. Kanjalo isimo sokwesweleka kwemisebenzi kwenza abanye abasezikhundleni bahlukumeze labo abangaphansi kwabo, kungaba ukubahlukumeza ngokuthi bahlale be bathembisa ukubaxosha, okanye uma kungowesilisa angafuna ukuthi owesifazane alale naye ukuze akwazi ukuthola isikhala sokusebenza uma lokho kungenzeki lowo wesifazane uye azithole esehlukunyezwa indlela aphethwe ngayo ilowo mqashi. Kuke kwenzeka uthole ukuthi omunye wesifazane angaze agcine eshiye phansi lowo msebenzi ngenxa yesimo asuke esesebenza ngaphansi kwaso. Kuyatholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” uVika oyisoka likaNunu ubhekene nesimo esinzima ngenxa yokuthi umphathi wakhe onguMike uthanda intombi yakhe, ugcina esemsongela ethi:

Umsebenzi uyindlala kulezi zinsuku. Ngakho-ke umuntu o sewutholile kumele awuphathe okwezikhali zamaNtungwa! (Msimang: 2005:160)

Kulesi simo lona wesilisa wayesebenzisa amandla akhe esikhundla, nokwagcina enza okusemandleni akhe ukuthi amxoshise uVika. Lezi izimo ezenzekayo ezimpilweni zabezifazane kokunye uthole ukuthi owesifazane akakhulumi ngazo ngenxa yokubheka ikhaya lakhe nokuthi lapho elahlekelwa ilomsebenzi kungalalwa kungasadliwe abekezele noma ehlukenyezwa. Kanjalo nakuyona intombi kaVika uNunu, utholakala ekhuluma noNunu ethi:

Hawu! Awusangibongi nokungibonga ngokukuhawukela ngakufaka emsebenzini uyindlala kanjena? Esho embheke mehlweni.

Aphinde aqhubeke athi: Nalapho futhi kumele wazi nokuthi okunguyena muntu oyogcwalisa lawo mafomu atuse ukuthi usungasebenza ngokugcwele lapha ngoba umsebenzi uwenza kahle imina. (Msimang: 2005: 175)

Lokhu kuyinto embi evamise ukwenziwa abantu besilisa lapho bephethe owesifazane uma esebenza ngaphansi kwakhe kulindeleka ukuba enze izinto ezingahambisani nokulunga. Kungenye yezindlela zokuhlukumeza ngoba owesifazane usuke efuna ukusebenza ondle ekhaya lakubo nokuthi eNingizimu Afrika imisebenzi iyivela kancane, ngaleyondlela abesifazane bazithola becindezeleka kulowo osuke esesikhundleni. Lokhu kuye kuvivinye isimilo kumuntu wesifazane ngoba lowo oqotho uyakwazi ukuzimela alwe angazinikezeli ezinkanukweni zowesilisa okhohlakele.

4.2.5 Indikimba yesimilo esixegayo nesihle

Ezikhathini eziningi kulindeleke ukuthi abantu besifazane babe nesimilo esiqotho ngenxa yokuthi ibona abafudumeza ikhaya futhi babe isibonelo nalapho sebenabantwana. Nangokuthi ezikhathini zamandulo amantombazane ayeba nemibandela ebikiwe akhuliswa ngayo kuze kufinyelele esikhathini lapho eseyokwenda khona. Kanjalo nemibhalo eminingi yesiZulu iyabaveza abantu besifazane kuye nezimilo zabo. Okungajwayelekile ukuthi kugcizeleleke ukuthi kwesinye isikhathi umuntu wesifazane uyaphoqeka ngenxa yesimo abhekene naso ukuthi aze abe nesimilo esingasihle ukuze aphile. Kanti futhi kukhona nalabo abathi bangasuka kubazali babo baphile izimpilo ezingalungile ngamabomu ngokuzikhethela ngokwabo.

Enye into ephawulekayo ngaphambilini abesilisa ngesikhathi beyingxenye enkulu emibhalweni yesiZulu bebeveza abantu besifazane ngokweso labo kube nezinto engenabo ubuqiniso kulokho abakushoyo. Ziningi izinto ezifaka isimilo lapho kukhulunywa ngomuntu wesifazane. Kungabalwa indlela abagqoka ngayo, imisebenzi abayenzayo, isimo sezidakamizwa abazifaka kusona ngisho nobudlelwano babo lapho kutholakala sekuvela ngisho amantombazane amancane agcina esethandana namadoda amadala ngenxa yokuthanda izinto nokufuna ukunakekelwa enzelwe izinto aphiwe nemali.

4.2.5.1 Indlela abagqoka ngayo abesifazane

Ngokuvamile indlela yokugqoka yomuntu iyaye ihambisane nalowo msebenzi awenzayo bese kuphinda kubhekisiswe isimilo sakhe ikakhulukazi uma kungowesifazane. Isibonelo ngomuntu oyiphoyisa lapho esemsebenzini kanjalo neminye imisebenzi eyahlukene edinga kube nomfaniswano. Ngenxa yokushintsha kwezimo sekuye kubonakale kwamukeleka nalapho abantu begqoka izinto ezimfishane kuthathwe njengemfashini ethize noma beya emisebenzini. Ngokwenza lokho ngeke uthole lowo muntu esahlulelwa ngalokho kuthiwe akanasimilo, ngisho abafundi ezikhungweni zemfundo bayabonakala bezigqokele izinto ezingambozi umzimba wonke abesifazane.

Imvamisa emibhalweni yababhali besilisa banokuveza umuntu wesifazane ogqoka ngendlela yokufaka izinto ezimumpintshayo noma ezimfishane okanye eziveza amabele kube sengathi isimilo sakhe asisihle. Kuba nomehluko lapho kubhala ababhali besifazane ngoba bona abavezi indlela owesilisa agqoke ngayo ichaza isimilo salowo muntu okukhulunywa ngaye. Kungaba ingoba owesifazane uzithandela uhlobo oluthize lwemfashini. Ababhali besifazane bayakwazi ukuthi umuntu wesifazane ubufazane bakhe abulele ezintweni azigqokile kuphela ngoba

ubuyena ingaphakathi kuyena. Ngendlela yokuthi lapho owesifazane ofake izingubo ezimfishane neziveza amabele uthathwa ngenjongenaso isimilo esihle uma ebekwa ngabesilisa. Kuyatholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” uNunu eyintombi enhle esencane kodwa indlela agqoka ngayo yayingasho ukuthi usefuna ukuthi anganukubenzwa okanye azithole eseqoma enye indoda. Nakuba indlela yokugqoka ibukeka ingukuheha kubantu besilisa kodwa akunjalo:

Nanamuhla akagqokile uyaconsa uNunu. Muhle isibili. Kwale ngubo yakhe emfishane ayifakile eveza onke amathanga akhe obala ungaze uthi yathungelwa kuyena. (Msimang: 2005:154)

Kwesinye isikhathi indlela yokugqoka yomuntu wesifazane isuka ingasho ukuthi usezidonsela ukunukubezwa okanye ufuna okuthize kubantu besilisa. Lokhu kuyavela uNunu lapho esevinjezelwe nguMike ehhotela umqashi wakhe, enovelini kaMsimang ethi “*Umsebenzi Uyindlala*”, kutholakala:

Kanti uqobo lwakho uhlose ukungenzani. Lalela la mina anginendaba nomsebenzi wakho! Ngesikhathi esenza lokhu dephu dephu ebusweni ngezinzipho ephindelela uNunu. Ngokunyazima kweso abebomvu tebhu igazi ebusweni uMike. UNunu azame ukubaleka. (Msimang:2005: 190)

Ukugqoka kukaNunu kwabe kungasho ukuthi mhlambe indlela thizeni yokuheha uMike. Izingubo ayenazo ehleze ezigqokela zona nangezinye izikhathi uma kukhona lapho aya khona. Kwase kuvela khona ukwahlulelwa ngumuntu wesilisa wabona sengathi akanaso isimilo esihle. Kwakungamele ahlulelwe ngalokho ukuthi ingoba ebefuna ukuheha owesilisa. Kuyinto vele amantombazane asezingeni lakhe ayenzayo ukugqoka ngaleyo ndlela ukuze babukeke kahle. Kuyenzeka kube khona nabanye abashintsha indlela yokugqoka ngoba sebephila endaweni ethize nabo befuna ukwamukeleka kontanga.

Kutholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” uThoko owayekhulele emakhaya kwathi lapho esefike eGoli esehamba nabangani abasha washintsha indlela yakhe yokugqoka:

Kwahamba kwahamba waqala imikhuba emisha uThoko. Waqala ukugqoka amabhulukwe kanti kwaHlabangane wawungangeni esangweni nebhlukwe ngoba wawuqinile umthetho ebukhosini kungadlalwa neze. (Mavundla: 2009:7)

Kanjalo ezinye izindlela ziye zikhombise ukuthi owesifazane imuphi umsebenzi awenzayo ngisho ngabe akakhulumile ngokwejwayelekile umphakathi uyaye ususele ezingutsheni zakhe. Lapho owesifazane egqoke izingubo zenzilo ngezikhathi zonke kuye kubonakale ukuthi washonelwa ngumyeni wakhe. Abesilisa bona kuye kungabonakali befaka ngokugqamile

inzilo ngoba kusetshenziswa indwangu encane engalweni kuphela okwesikhashana kepha kungunyaka wonke owesifazane ebonwa ngazo. Kunengcindezi yokuthi owesifazane agqoke ngendlela thize uma ebhekene nesimo esithize nomsebenzi ayowenza lokhu kuyavela enovelini kaShange ethi “*Uthando Lungumanqoba*” kutholakala uPhindile egqokiswa ngoSma kuthiwa:

Bamphaqule ke uPhindile nezingubo zabo ezifanele lomsebenzi wabo abawenzayo, Bamlungisa nje bamchazela konke ngawo. (Shange:2005:36)

Ngale ndlela kuyavela ukuthi kwesinye isikhathi indlela yokugqoka ethile ingaba inkomba yomsebenzi owenziwa ilowo muntu. Umsebenzi la mantombazane ayewenza kwabe kungowokuthengisa ngemizimba ngaleyo ndlela ayegqoka ngendlela ekhangisayo ngokomsebenzi abawenzayo. Kuyiyona ndlela ababengathola ngayo labo abafuna ukuthengiselwa ngemizimba. Into egqamayo ukuthi kumele kubhekwe nendawo lowo wesifazane asuke ekuyona ngokomsebenzi angaveli ahlulelwe ngokugqoka ngabantu besilisa kube sengathi wenzela bona ngoba omunye kusuke kuyisitayela sakhe.

4.2.5.2 Imisebenzi abayenzayo abesifazane

Esikhathini esiningi abathengisa ngemizimba ngabantu besifazane. Ziningi izimo eziphoqa umuntu wesifazane kwesinye isikhathi uthole esegcina ezinikela lomsebenzi. Siyazi imisebenze eyahlukene inobungozi kepha lona ubungozi bawo busuke buphindiwe njengoba owesifazane esuke ethengisa kubantu angabazi kwakhona.

Ngokujwayelekile ukuthi labo abenza lo msebenzi bayahlulelwa kungabhekwa izimo okanye izingqinamba ababhekane nazo empilweni neziholele ekutheni baqome ukwenza lo msebenzi. Okuye kuvele kuba nje ngokuthi labo abawenzayo bahlulelwe ngokuthi abanaso isimilo. Enovelini kaShange ethi “*Uthando lungumanqoba*” kutholakala uPhindile ohlukumezeke eshonelwe ngabazali, wanukubezwa isihlobo sakhe ngokocansi waze wakhetha ukohlala emgwaqeni lapho atholwa intombazane yangakubo yamfaka emsebenzini, kuvela ithi:

Uma bekucela uxolo ungxwayi, ukhulume kahle nalowo okucela uxolo kodwa ungavumi lutho olungaphansi kuka R50 futhi ongafuni i-cd ungayingeni eyakhe. Kuchaza uBuyi engcizelela nangezandla. (Shange: 2005:38)

Lokhu kuyakhombisa nokho ukuthi akuyona into abayijabulelayo lena abayenzayo, noma kuyindlela abaziphilisa ngayo kungenxa yokuxakeka nokungatholakali kwemisebenzi kalula nokwenza bazithole bekulesi simo. Kulula ukuthi imiphakathi ibehlulele laba abenza lo

msebenzi wokuthengisa ngomzimba ekubeni bengazi ubuqiniso nokwenza ukuthi owesifazane agcine esenza lo msebenzi onobungozi obukhulu. Umuntu wesifazane unaso isithunzi sakhe njengawo wonke umuntu azalwa naso. Akubonakali kungaba injongo yakhe empilweni ukuthi athole enza imisebenzi engagcina imhlazisa noma imulimaza.

4.2.5.3 Ukusebenzisa kabi izidakamizwa

Izidakamizwa esikhathini esidlule kwakungabi into ethintwa ngabantu besifazane. Abesifazane babegcina lapho behluzwa utshwala besiZulu belungiselela usokhaya. Kamuva nje abantu besifazane batholakala ukuthi sebengene bagamanxa ezidakamizweni. Kulokho kungabalwa uphuzo oludakayo nezidakamizwa ezibhenywayo. Abesifazane babonakala ukuthi sebephuza ngezinga elifanayo nabantu besilisa ngisho utshwala obushisayo. Lapho kubhekiswe kwabesifazane kwakuye kube into eyihlazo phambilini kodwa kamuva nje sebephuza ngokungafihli kwabona abantu besifazane baphinde badle nezidakamizwa. Njengoba kutholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” uThoko wafika eGoli washintsha ukuziphatha nokwenza kwakhe yonke into nje kuyena kwase kungukuzijabulisa nomngani wakhe uLebo:

Babeya ethaveni lapho zazibuya khona. Kuleyo thaveni kwakudanswa kuphuzwa kubhenywa yonke inhlobo yezidakamizwa. Yayingekho inhlobo yomuntu owawungayitholi khona. Bathi befika nje bathenga iziphuzo ezibandayo ngoba base behambe indlela ende kakhulu (Mavundla:2009: 8).

Lokhu sekuyabonakala ngoba ngisho abantu besifazane ngokweqiniso abanye sebelahlekelwe ngunembeza. Sekubukeka sengathi akuselona nakancane ichilo ukungena nje ethaveni bayophuza nokuyindawo eyayisabeka ngezikhathi zaphambilini. Ngendlela evezwa ngayo le ndikimba kuyacaca sekulula namahloni awasekho kubantu besifazane mayelana nokuphuza. Lapho oBuyi beyokhombisa uPhindi ngomsebenzi okumele awenze enovelini kaShange ethi “*Uthando Lungumanqoba*”, kutholakala bengena endaweni yokudlela bese:

UBuyi akhiphe imali athenge ama-Hunters amathathu okuwutshwala abuthanda kakhulu, akhiphe nogwayi abheme. (Shange:2005: 38)

Esikhathini esiningi zonke lezi zenzo zokuphuza, nokubhema nokudayisa ngemizimba ziyaye zeyamaniswe nesimilo kumuntu wesifazane. Ingakho kubukeka njengalowo ongenaso isimilo esihle owesifazane lapho ephuza noma ebhema, kaMkhize ethi “*Guga Mzimba*” lapho uDelisile ayesebenzisa izidakamizwa engasaphasi nasenyuvesi efihlela abazali bakhe. Izidakamizwa zigcina zenza ozisebenzisayo esehluleka ukuziphilela ngaphandle kwazo.

Kwesinye isikhathi uthola umuntu ashiye nesikole noma alaxaze ngisho nomsebenzi ngenxa yemiphumela engemihle eziyenza emqondweni womuntu.

Uma kugxilwa emibhalweni yababhali besifazane kokunye bayamveza owesifazane exegelwa isimilo uma kubhekwa indlela agqoka ngayo. Ngokwejwayelekile umuntu wesifazane osesezingeni lokukhula noma oseganile indlela yakhe yokugqoka ivamise ukwehluka kuleyo yomuntu osamncane. Kwesinye isikhathi kwenziwa ukuthi umuntu usuke ezithanda ethanda nemfashini. Uma kubhekwa enovelini kaZondi ethi “*Enecala Kayiphumuli*” kuvezwa uNkosikazi uMaKunene onendoda esebenza phesheya nosezifake ebudlelwaneni obungaphandle komshado wakhe nomfundisi owayeshadile. Indlela agqoka ngayo ichazwa kanje:

Ugqoka izingubo ezibizayo, uma esezigqokile uba itshitshi impela.
Amabele akhe awamakhulu ngaleyo ndlela, kodwa uyathanda ukufaka
obhodisi laba abawavezayo amabele bawenze sengathi makhulu amabele.
(Zondi: 2009:1)

Lo mlingiswa kuyacaca ukuthi ukuliphi izinga lempilo futhi ungumuntu okubonakalayo ukuthi unezimali. Kujwayelekile ukuthi abesifazane abame kahle ngakwezomnotho babe nendlela abagqoka ngayo engamenzi umuntu abukeke eyisalukazi noma iminyaka yakhe ingakabi miningi. Kuye kubuye kuhluphe ngoba abantu bayathanda ukwahlulela owesifazane lapho egqoka ngendlela ethize ngoba kuba sengathi ufuna abantu besilisa.

Emibhalweni yesiZulu zibakhona nezinye izindikimba eziye zivele kancane emibhalweni kodwa othola ukuthi zivela emibhalweni eyahlukene. Izindikimba ezixubile futhi zibe zivela kancane kungabalwa lezo ezikhuluma ngobubi bomuntu wesifazane. Kubuye kube khona lezo eziveza isifo sengculazi, nalezo ezikhuluma ngabantu besilisa lapho besezikhundleni ngokwemisebenzi, kanjalo nalapho kukhulunywa khona ngesimo senkululeko, kubuye kube khona lezo ezixila ekuchazeni umlingiswa ngokwesakhiwo sakhe, nesimo sobuphofu okanye ukuhlupheka. Lezi zindikimba zijwayele ukuvela emibhalweni eminingi noma zingagxili kuwona wonke umbhalo. Ababhali besifazane kungashiwo nje ukuthi baziveza kakhulu lezi zindikimba ngenxa yokuthi esikhathini esiningi zisuke zithinta bona ngqo.

Abantu besifazane ngokujwayelekile bavela njengabantu abanezinhliziyo ezigcwele uthando, ezimunene nezikwaziyo ukuthobisa nezinhlungu nakwabanye abantu. Umuntu wesifazane uyakwazi ukwenza izinto ezimbi neziye zishaqise ikhanda. Umuntu wesifazane uyakwazi ukuthi abulale umyeni wakhe, okanye izingane. Abantu besifazane lapho sebenza okubi kuye kujike kungakholakali bafane nezilwane uqobo. Bangabantu abantekenteke kodwa kuthi lapho

sebekhombisa ukuqinisa izinhliziyi nezenzo zabo zijike zesabeke. Kuyatholakala enovelini kaZondi ethi “*Ithemba Lami*”, uMaSithole emva kweminyaka ayeshiye ingane yakhe ukuthi ikhuliswe ngabanye abantu, wakwazi ukwenza isiqinisekiso sokuthi uyibona masonto onke enkonzweni njengoba engugosakazi kodwa akazange asho lutho, ekugcineni usevele utheleka kulo muzi ezobaphuca yona, evela ethi:

MaMthembu ngithanda ukubonga kakhulu ngakho konke okwenzele uThemba, kodwa manje sengizomlanda. Ngiyabona sengingakwazi ukumkhokhela esikoleni njengoba phela sekusele ibanga elilodwa lokugcina. (Zondi:2009: 34)

Into eyenziwa ilona wesifazane ikhombisa isihluku, ngoba kade ethule sonke lesikhathi ebuka lo mndeni wenza izinto usondelene kanti yena ufuna ukuthi suku lumbe avele angene ababulale izinhliziyi bonke ngoba efuna kujabule yena. Ungumuntu ozicabangela yena yedwa ongenandaba nabanye abantu abangalimala ngendlela. Akakhombisi ukubonga njengoba laba bantu bemkhulisele ingane yakhe yaze yaphumelela nasempilweni. Usuke enenhliziyi engalungile umuntu uma ezicabangela yena kuphela angabi nandaba nabanye abantu ukusho ukuthi akabnabo ubuntu.

Njengoba kuke kuvele futhi ukuthi abesifazane bayakwazi ngisho ukubulala lapho befisa ukufezekiza ezabo izinkanuko. Kuyavela enovelini kaMazibuko ethi “*Sengenzel’Izulu*”. Lapho owesifazane onguBusi ethatha khona isoka lomngane wakhe uZamile waze washada nalo, kodwa ekugcineni walifakela ubuthi ukuze life ngoba lase lijwayele ukuvakashela uZamile ngenxa yokuthi babenezingane ndawonye. Lokhu kuveza inhliziyi enesihluku njengoba lona wesifazane ayekwazile ukuhlukumeza umngani wakhe waphinda wabulala nalowo muntu ayethi uyamthanda beshadile. Lona wesifazane ukhombisa ukuzicabangela yena kuphela abanye abantu angabenzakalisa kungabi ndaba zalutho lapho izinto zingahambi ngendlela efunwa nguyena.

Umuntu wesifazane uyakwazi ukuthi agqibe iqiniso lapho ethi uvikela othandiweyo wakhe ikakhulukazi kuba abesifazane bevikela amadoda abo, kuyatholakala ukuthi izingane eziningi zingaphansi kwesimo sokuhlukunyezwa ngabantu abasondelene nomndeni kuvele ukuthi nalapho ingane ibikela umuntu ongumama kungabikho oyikholwayo, labo mama okusuke bakhombisa ukuba nesihluku njengoba bengavikeli ingane kepha bavikela abayeni babo. Lesi simo siyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*” lapho umalumekazi kaPhindile engafuni ukukholwa ukuthi unukubezwa ngumyeni wakhe, uMaXaba wethuka uPhindile wathi:

Emva kwezinto ezingaka esesikwenzele zona nomalume wakho ukwazi ukumqambela amanga angaka. Hawu! Ubolile ngane yabantu. Wake wanukubeza bani nje uChris? Ngifuna ukumtshela impela khona ezokubona ukungcola oyikho, hawu, ubolile! (Shange:2005: 20)

Banengi abantwana abathola ukuhlukumezeka ngendlela yokuthi angabikho umuntu omdala ozomela iqiniso. Owesifazane kunoma amele iqiniso yena avikele indoda yakhe ingane izithola ihamba ihlala ngenxa yokubhekana nenkinga endlini. Lokhu kuyinto eyenzekayo kodwa ezikhathini zakuqala bekungakhulunywa ngazo ngenxa yokwesabela izimpilo. Kulesi khathi samanje izinhlangano zawo amafenisti ngezinye zezindlela ezikwaziyo ukusiza ngoba kuyaxhumaneka nalabo abalelwa ukuhlukumezwa kwamalungelo abesifazane bathole ukumeleleka labo abanezinkinga.

Isifo sengculazi isifo ebesikade sesibonakala njengobhubhane phambilini. Inkinga enkulu bekuthi lapho kubhalwa ngaso kungavezwa amaqiniso amaningi obala. Banengi ababhale ngaso kodwa kungababhali besilisa emibhalweni yesiZulu. Kamuva nababhali besifazane sebekwazile ukuveza olwabo uvo mayelana nalesi sifo, kuyabonakala ukuthi umuntu wesifazane yena qobo siyaye simthinte kanjani nomndeni wakhe lapho sesikhona lesi sifo. Okuvelayo ukuthi lapho singenisile emndenini siyakwazi ukuthi sishiye izingane ziyizintandane, bese kudingeka kube izona ezigcina ziphethe amakhaya zikhulisane ngokwazo. Kwesinye isikhathi kutholakala kwakhona ukuthi kube nezingane ezizalwe ngaphansi kwaleso simo zasuleleka ngesifo sengculazi nokumele ziphile naso lapho abazali sebeshonile. Njengoba kuvezwa uMvelo enovelini kaKhumalo ethi “*Ikusasa lami*” kutholakala ukuthi:

UMvelo unegciwane lesandulela ngculazi. Izingane eziningi esikoleni ziyambandlulula lo mfanyana ngenxa yalo igciwane leli. Impilo kaMvelo inzima kakhulu kulesisikole ngoba ngisho uNkosazane Zulu ithishelakazi elimfundisayo akamsingathi kepha naye uyambandlulula. (Khumalo:2009: 6)

Isimo lapho izingane sekuba yizo eziphethe amakhaya siyavela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho umnumzane wekhaya ekhuluma nomndeni wakhe nezingane ethi:

Kafushane nje ngizama ukunitshela ukuthi sengisendleleni ehanjwa kungabuywa kuyona. Ngizolandela ubaba esikhathini esingekananani. Isizathu yini na? Ngangenwa umagulisa ungelapheki i-aids. (Msimang:2005: 10)

Kungekudala uMnumzane noNkosikazi badlula emhlabeni, kwasala izingane nesalukazi. Nokwaphetha ngokuthi kudingeke uNunu wagcina esengumphathi wekhaya sekumele asebenze ondle ukuze ikhaya liphile. Lesi simo sasibangelwe isona isifo sengculazi esangena

emndenini kwagcina kushona abazali. Lezi zimo ezikanjena kuyintto esazoqhubeka njengoba sekuphinde kwaba nezifo ezinye ezingelapheki eziningi njengo mdlavuzwa nezifo zoshukela.

Okunye okuvelayo emibhalweni yabesifazane ukuthi sebeyakwazi kwabona ukuthi bakhulume ngezinto abazifunayo kowesilisa lapho besebudlelwaneni nabo. Abesifazane sebekhululekile ukuthi bangakhuluma ngalokho abakufunayo ngaphambi kokuzibophezelela emishadweni, baveze ukuthi impilo yomuntu iyona ebalulekile ukwedlula zonke izinto lezi ngisho namalobolo imbala. Emdlalweni kaButhelezi osihloko sithi “*Singaphela phela*” lapho uPhindokuhle yena ukhuluma nonina uthi:

Mina ngingacela ukuthi amalobolo kube yincwadi yemiphumela
yokuhlola igazi lihlolelwa isandulela-ngculazi. (Buthelezi: 2010:20)

Lokhu kuveza ukuthi abantu besifazane bayakwazi ukuveza labo bantu besifazane asebhululekile nabayaziyo into abayifunayo empilweni. Abantu besifazane sebeyakwazi ukukhuluma ngokukhululeka ngezinto ezingalimaza izimpilo zabo futhi bakhombise ukuthi abancengile kumuntu wesilisa ngoba bayakwazi ukuphila ngaphandle kwabo. Kuyinto encomekayo ukuthi sesinabo abantu besifazane abaphumela obala ngezinto abazifunayo nababona ukuthi zibalungele empilweni.

Isimo senkululeko ziningi izinto esafika nazo ngisho ukubhala ngokukhululeka, ababhali bakwazi ukuveza imibono yabo ngale kokwesabela ukuthi bazongena ezinkingeni. Ziningi izinto phambilini okwakungavunyelwe ukuthi kungabhalwa ngazo ababhali babezithola benqundekile ukukhuluma ngokukhululeka. Kanjalo nesimo senhlalo nemisebenzi eyayivulelekele isizwe esinsundu yayibaliwe, sasingakwazi ukuthi sizikhethele noma iluphi uhlobo lwemisebenzi. Kanjalo nokuphatha izikhundla kwakuba into ebekelwe izinhlanga ezithile kuphela. Ngemuva kwenkululeko kutholakala sekwavuleka iminyango yezinto eziningi, ngisho nabesifazane manje bakhululekile ukuthi bangenza noma imiphi imisebenzi abayifunayo lapho beyifundele. Kwayona imibhalo yesiZulu eminingi phambilini kwakutholakala ebhalwe ngababhali besilisa kuphela.

Okokuqala okuphawulekayo ngesimo senkululeko ngokuthi imisebenzi isivulekile ukuthi umuntu angenza lowo awufisayo futhi azikhethele ukuthi awufundele. Lokhu kuyatholakala lapha enovelini kaMsimang ethi “*Umsebenzi Uyindlala*”, okuvela ngokusobala ukuthi abantu sebeyakwazi ukukhetha imisebenzi abafisa ukuyenza nabayiqeqeshelwe, kuyatholakala lapho uNunu ekhuluma noGabisile, ethi:

Thina imisebenzi enjena ibingekho ngesikhathi sethu. Manje ngesizathu sokuthi uhulumeni ushintshile, seniyazitapela emisebenzini emihle. (Msimang: 2006: 21)

Lokhu kuveza ukuthi njengoba sekuyisikhathi senkululeko, akukho osekungavimba umuntu ukuthi athole umsebenzi athande ukuwufundela uma isikhala sawo sivela. Kanjalo nezikhundla kuyavela kule noveli kaMsimang ethi “*Umsebenzi Uyindlala*” ukuthi kwase kumele ziphathwe ngokulingana ngokwezinhlanga. Njengalokho kutholakala uMike kuyona le noveli esesikhundleni esiphhezulu, miningi neminye iminyango kaMasipala eyabe yenganyelwe nguye. Lokhu kufakazeleka ngokuthi:

Mkhulu uMike emsebenzini. Buka ngoba yonke into iqala kuye igcinele kuye, miningi neminyango kamasipala engaphansi kwakhe.

Ngesizathu sokuthi kwase kungene uHulumeni omusha, kwagcizelelwa ukuthi imisebenzi kumele iphathwe zinhlanga zonke ngokulinganayo. (Msimang: 2005: 67)

Kubuye kugqame kakhulu nasemdlalweni kaButhelezi othi “*Singaphela Phela*”, lapho kutholakala amadodakazi kaGumede ayekade ezobe ethweswa iziqu zawo zemfundo ephakeme. Enye yabe kade ifundela ukuba ngummeli enye kumhlengikazi. Lokhu osekukhombisa ngokusobala indlela osekuxubeke ngayo indlela umuntu asekwazi ukuthi azikhethole umsebenzi athanda ukuwenza. Konke lokhu kuyimiphumela yesimo senkululeko ukuthi abantu bavulelekile ukufundela imisebenzi ngokwezifiso zabo.

Kanjalo nesimo sokuthi abanye abantu sebeyakwazi ukuthola imisebenzi emazweni aphesheya nokuyinto eyabe ingavulelekile phambilini. Iningi ikakhulukazi abahlengikazi bashiya imizi yabo namadoda ukuze beyohola itshe lemali okuthiwa liholwa phesheya. Njengoba kutholakala enovelini kaZondi ethi “*Enecala Kayiphumuli*” lapho khona kuvezwe umyeni kaMaKunene ukuthi uyimenenja kwesinye sezikhumulo sezindiza khona le phesheya. Uholo itshe lemali. Ngokujwayelekile uhambo emazweni aphesheya ukuyokwenza imali eningi igcina inemiphumela engemihle ikakhulukazi ukuchitheka kwemindeni njengoba kusuke kuhlalwa ngokwehlukana kugcine kube nophukelwa isimilo kwabaningi.

Enye into ejwayele ukugqama ukuthi izikhathi zenkululeko emibhalweni imisebenzi eyenziwa ngabalingiswa besifazane abasuke begqamile emibhalweni. Iningi lemibhalo iveza abalingiswa besifazane sebengabantu abafundile kakhulu, nemisebenzi abayenzayo iyelo eminye eyayibekelwe ezinye izinhlanga okanye abantu besilisa. Kuyavela enovelini kaZondi ethi “*Ithemba Lami*” ukuthi uMaMthembu nongumama wekhaya kulo mbhalo wayenguDokotela. Wayekwazi nokuzishayelesa imoto yakhe ayehamba ngayo. Lokhu kukhombisa ngokusobala

ukuthi sebekhona abesifazane abakwazi ukwenza imisebenzi Ezikhundleni eziphezulu nabakwazi ukuphilisa imindeni yabo ngendlela ngisho ngabe akasekho emhlabeni ubaba wakwakhe.

Kujwayelekile ukuthi lapho umuntu esesikhundleni agcine esesebenzisa amandla esikhundla sakhe ngendlela engalungile. Esikhathini esiningi kutholakala ukuthi bayahlukumezeka ilesi simo kuba ngabantu besifazane lapho kunomuntu wesilisa osesikhundleni ngenxa yokuthi lona wesilisa uye asebenzise amandla akhe ukunqoba noma ukucindezela owesifazane. Laba besilisa baye bazibone benamandla bawasebenzise ngendlela engalungile. Kwesinye isikhathi kuvela abesifazane behlukumezeka nalapho kumele ngabe bathola khona usizo njengasezindaweni ezifana nasemaphoyiseni. Kulesi simo owesifazane usuke edinga usizo kodwa ngamandla omuntu osesikhundleni ngokomsebenzi wakhe njengephoyisa azithole ehlukeze. Enovelini kaShange ethi “*Uthando Lungumanqoba*” kutholakala uPhindile enukubeziwe ngokocansi kodwa akakwazi ukuthola usizo olufanele lapho eya emaphoyiseni, iphoyisa lithi kuye:

Yingane kwane lena oyishoyo. Akekho umuntu ongadlwengula ingane kadadewabo. Wawukuzwaphi nje lokho? Hhayi musa ukuzongibhedela wena ntombazane, lisho liqhubeka nokunikina ikhanda (Shange: 2005:20)

Kwesinye isikhathi bona kanye abesilisa bayakwazi ukuthi baphilise kanzima omunye umuntu wesilisa lapho ngokomsebenzi engaphansi kwabo uma kukhona into abayifuna kuyena. Azithole ehlukeze ukuze kuzuze lowo mphathi wakhe. Njengalapho kutholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” uVika ebhekana nokuhlukumezeka ngenxa yokuthi Umphathisikhundla uthanda intombi kaVika. Kuvela uMike ethi:

Uyabona Mahlase! Uboqaphela ukuthi ukhuluma nobani. Nanokuthi uthini kuyena. Ukhumbule ukuthi uyasebenza. (Msimang: 2005:109)

Lokhu kuveza ngokusobala izimo zobunzima abantu ababhekana nazo lapho imisebenzi ingasayona inala kulelo lizwe abalakhale, kutholakala sekunedlanzana ngoba lona linenhlanhla yokusebenza okanye nezikhundla bese liphilisa kanzima wonke umuntu ongaphansi kwabo ngoba bazi ukuthi lowo muntu uhluphekile uncengile akulula ukushiya phansi umsebenzi nalapho ecindezelwe.

Akungabazeki ukuthi cishe yonke imibhalo kuyaye kutholakale umlingiswa othize obhekene nesimo sokuhlupheka. Ikakhulukazi ukuhlupheka kuvamise ukuba kubhekiswe kumlingiswa wesifazane. Ezikhathini eziningi abalingiswa besifazane bavezwa bekuleso simo ngenxa

yokuthi kwesinye isikhathi basuke belaxazwe ngabesilisa akade benobudlelwane nabo. Kuyenzeka futhi owesifazane abhekane nesimo sokuhlupheka ngenxa yokuthi washonelwa ngumyeni wakhe, kwesinye isikhathi owesifazane avezwe ehlupheka ngisho ngabe uyaphila lowo ayemganile. Kuyakwazeka kangcono ukungena kugxilwe lapho kubhekwa imibhalo yababhali besifazane lapho bebhale ngabalingiswa ake babhekana nalezi zinto nalezi zimo. Lokhu kuvela ngokucacile ngenxa yokuthi owesifazane uyakwazi ukuveza izinto ebengeke kube lula zivezwe ngowesilisa lapho ebhala ngoba kungenzeka yena isimo angasiboni ukujula kwaso kulokho asuke ebhala ngakho.

Kuyavela enovelini kaZondi ethi “*Ithemba Lami*”, owesifazane uMaSithole owayelahlwe isoka ekhulelwe waxoshwa nakubo, ugcina esehlupheka ehlala yedwa. Kuvela kanje:

Emkhukhwini, emzini kamama uMaSithole, uhleli endlini yakhe, uzivalele. Akayanga ukosebenza namhlanje. Usebenza noma yikuphi lapho athola khona itoho. Izolo kade ebuya esontweni uhambe wayofuna emajalidini abelungu eBisley Park, ukuze uma ewuthola avukele khona. Ngebhadi ube nonyawo olubi. (Zondi: 2009:22)

Ukuthwala kanzima ungafunga ukuthi ijoka elathwaliswa abesimame kuphela kulelizwe. Ngaso sonke isikhathi ibona abathwele kanzima. Akugcini ngokuhlupheka kwendlala kodwa basuke bethwele kanzima ngisho ebudlelwaneni abakubona. Kwesinye isikhathi kumele bawe bevuka bezama ukumisa ikhaya ukuze bangabulawa indlala nabantwana. Kanjalo nasemibhalweni ibona kanye abalingiswa besifazane abatholwa bebhekene nalezi nkinga.

Ziningi nezinye izindikimba othola zivela kancane embhalweni, kungabalwa leyo yokuhlupheka, isifo sengculazi. Isifo sengculazi kutholakala ukuthi sesibhubhise emndenini eminingi. UVan Rensburg (2007) uyakufakazela ukuthi igciwane lengculazi linawo umthelela ekutheni imindenini igcine isidla imbuya ngothi ngenxa yokusweleka kwabantu abasuke bengabaphathi bekhaya. Lokhu kubonakele kuvela embhalweni kaMsimang lapho abazali beshona kuphoqeleka ukuthi uNunu apha the ikhaya, kanjalo nasembhalweni kaKhumalo lapho nakhona ugogo uMaMkhize kwadingeka akhulise uMvelo ehlupheka enjalo ngenxa yokushona kwendodakazi yakhe ngesifo sengculazi. Kanjalo nasembhalweni kaZondi lapho uPhindile ezithola esekhulelwe ingane yomuntu owaziwa kahle ukuthi unegciwane lesandulelangculazi.

Ukuhlupheka into cishe ehlasele ingxenye enkulu yeNingizimu Afrika, lokhu kugcina kuholela ekutheni izingane zihlukunyezwe, kwesinye isikhathi amantombazane amancane atholakale eseganiswa ngempopo ukuze kulale kudliwe ekhaya. Lokhu kufakazelwa nguDube (2019)

nakuBanwari (2011) abashoyo ukuthi ukweswela ikakhulukazi ezingxenyeni zesizwe sabansudu kuba nomthelela ongemuhle ezinganeni okanye emantombazaneni asakhula.

4.3 Isiphetho

Lezi zindikimba zababhali zivela cishe kuyo yonke imibhalo yababhali besifazane. Lokhu nokwenza kube nongabazane ukuthi ngakube ababhali besilisa abebekhululekile phambilini bakwazi yini ukungena bajule ekubhaleni ngazo, ofundayo wesifazane akwazi ukuhlobanisa nesimo ngoba kungukuthi naye uke wabhekana naso ngqo noma oseduze naye. Kuyatholakala nokuthi ababhali besifazane baziveza baqinise lezindikimba ngoba akukho abakwenza kungangqami lapho bekhuluma ngazo.

Labo abalwela amalungelo abesifazane bakubona kungukucindezela ngendlela emangazayo izinto ezenziwa kubantu besifazane. Bangingi ababhali abavumelana no-Evans ngenxa yokuthi uma kubhekwa indlela abantu besifazane abaphathwa ngayo ikakhulukazi esizweni samaZulu kunegebe elikhulu kakhulu endleleni yokuphathwa kwabesilisa nabesifazane. Kusekuningi ukucindezelwa okubonakala kubhekiswe kubantu wesifazane. Kungaba ngezindlela zamasiko, ngezimo zomnotho, ngisho indlela abakhuliswa ngayo kusukela ebuncaneni babo.

NgokukaNtshangase (2018) uthi kunemibuzo ngezikhathi zonke okumele ikwazi ukuphenduleka ukuze kukwazi ukugqama ukuthi kungabe abesifazane base Ningizimu Afrika bazithola becekelwa phansi noma bethuthukiswa ngezenzo zabantu besilisa. Lokhu ukubeka kanje lapho ebheka umbhalo kaShange (2005) othi “*Uthando Lungumanqoba*”, kunemibuzo okumele iphenduleke:

How do the cultural values of respect, trust, and authority build or destroy a relationship between a man and a woman in a South African context?

Kungenzeka kanjani ukuthi amasiko nenhlonipho nokuba sezikhundleni kwakhe noma kucekele phansi ubudlelwano phakathi kwabesilisa nabesifazane aNingizimu Afrika?

How do South African women understand the power to change their lives without being dependent on men?

Abesifazane baseNingizimu Afrika bawaqonda kanjani amandla abanawo okuthi bangashintsha izimpilo zabo ngaphandle kokuncika kowesilisa?

How is the notion of marriage viewed in the South African context, especially by the Zulus?

Umshado uyinto ebhekwa ngaliphi iso kwelaseNingizimu Afrika ikakhulukazi kubantu abangamaZulu?

Kuyacaca nakuba ifeminizimu ilwa ngawo onke amandla abo ukuthi kukhululeke abantu besifazane, kusekuningi okusamele kwenzeka kubona kanye abesifazane ukuze bakwazi ukuvuleka emiqondweni yabo bazazi ukuthi banamalungelo asemthethweni sisekelo. Bakwazi ukuzilwela ezintweni kungabi khona ukuthi ngezikhathi zonke kumele babe ngaphansi kwesandla sowesilisa ukuze baphile. Abesifazane bafundile kepha nakuba befundile abanye babo basanakho ukuthi imfundo yabo bayishaye indiva bazibone ukuthi abaphelele umuntu ongabakhulula ngowesilisa ngisho ngabe banawabo amandla.

Lokhu kubonakele enovelini kaNjapha ethi “*Singaphela Phela*” uPhindo nakuba efundile enamandla okuzimela uncamele ukushada noMhawu onegciwane lesandulela ngculazi, oneqwaba yabanye abantu besifazane aseke wazama ngisho ukubalobo. Kuphinde kuvele enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThoko nakuba efundile, ugcina eshaywa, edlala uNdoda ngoba ezebukela phansi ukuthi usengakwazi ukuhlukana nophuzo azimele. Abalingiswa besifazane sebecindezeleke emiqondweni ngenxa yezimo ezenzeka kudala. Amafeministi kumele abuyisele ukuzethemba agququzele abesifazane ukuthi bazibone ukuthi banamandla futhi bakhuliphile, basukume bazimele.

ISAHLUKO 5

5. Ukuvezwa kwabalingiswa besifazane ngababhali besifazane kweminye imibhalo yesiZulu

5.1 Isingeniso

Ngokwejwayelekile imibhalo eyimpumelelo ibonakala ngabalingiswa abakuyona nendlela abavezwa ngayo. Ngaleyo ndlela bakwazi ukunikeza indaba ugqozi kulowo osuke efunda ukuze alangazelele ukwazi ukuthi ingabe kogcina kwenzekeni lapho isiphethwa indaba. Abalingiswa bayasiza lowo ofundayo ngezigameko ezibehlelayo nokumsiza ukuze aqonde ngezimo zempilo ezithile. UMaphumulo (1995:11) uthi:

Abalingiswa bangabantu abanqanjwe umbhali. Nokuyibona abenza izinto ezenzeka emdlalweni.

Abalingiswa bangayakha noma bayibulale indaba uma lowo mbhali engabathulile ngendlela ezokwakha umqondo nesithombe esilandelekayo kulowo osuke efunda. Enye yezinto ezisemqoka ngukuthi abalingiswa abasemqoka endabeni bavezwe ngokushesha kuvele nokungase kube izinhloso zabo embhalweni lowo okusuke kukhulunywa ngawo. Ngokuka-Uko (2006:83) uthi:

Across the world, female representation in literature is faced with two major challenges, namely; underrepresentation and misrepresentation.

Umhlaba wonke, abantu besifazane ukumeleleka kwabo emibhalweni kubhekene nezinkinga ezimbili, okungukuba nenani eliphansi lalabo ababamele nokungavezwa ngobuqiniso babo.

Abalingiswa ngabantu ababunjwe ngumbhali endabeni yakhe. Indlela umbhali aveza ngayo laba balingiswa ubenza babe ngabantu lowo ofundayo akwazi ukukhanda isithombe kuleyo ndaba efundwayo. Umlingiswa osuke esebunjiwe ngumbhali akabe esalandeleka uma kuzoba nezinguquko kulokhu ekuqaleni ethulwe eyikhona. Isakhiwo asuke esinikezile siyisakhiwo esivaleke ngci ngoba lonke uchungechunge lwenkulumo ngisho ngabe ubhekana nezinkinga okusuke kuzombandakanya lowo mlingiswa kuncika kulokho okubonakale esabunjwa. Lolu cwaningo luzogxila ekubavezeni lapho bevezwa ngokwababhali besifazane kuphela emibhalweni yesiZulu ekhethiwe. Kuyinto ebalulekile ukuthi lapho bevezwa abalingiswa besifazane bamele abesifazane ngokweqiniso lokhu kufakazelwa nguPaynter (2011:9) uthi:

Representation can influence a person's worldviews from childhood. Noting the representation of gender in picture books, the researcher noted that children accept the represented ideas without questioning them, as they lack

critical skills. This uptake of knowledge can influence the way one looks at gender issues in the long run, including female leadership.

Ukumeleleka kwabantu ngokobulili kungaba nemithelela endleleni izingane ezibona ngayo umhlaba. Njengalapho kubhalwa izincwadi zezithombe kumele ezincwadini zimele ubulili bonke ngoba izingane azikwazi ukujula kakhulu ngokomqondo zisebenza kalula ngezithombe. Lokho kuyosiza ukuthi ngezikhathi ezizayo ziqonde kabanzi ngobulili ngisho sezibhekane nezikhundla njengabesifazane.

Abalingiswa balingisa okwenziwa ngabantu empilweni nakuba besuke bebunjwe umbhali. Indlela asuke ebabumbe ngayo lowo nalowo ofundayo uye akwazi ukuzikhandela isithombe esithile emqondweni ngomlingiswa lowo. Ngisho nemizwa yabo iyavela khona embhalweni uma umbhali ebhale ngendlela esezingeni eliphezulu ofundayo uzithola esenakho ngisho ukuzwelana nomlingiswa ngenxa yezigameko ezithize. Konke abakwenzayo kusuke kucatshangwe kwahlelwa ngumbhali, uChatman (1980:107) uthi:

Characters are based on character's imitation of man's actions. Actions comes first, character is added later and is not even essential to successful tragedy.

Ukuba ngumlingiswa kusuke kulandela izenzo zomuntu owakhelwe leyo ndima okumele ayidlale kulowo mbhalo.

UCohen (1973:37) yena lapho ebeka ngencazelo yomlingiswa uqhamuka nalokhu:

An author has many means whereby he can communicate the traits, feelings and thoughts of his characters. The author usually employs physical description of varying exactness and fullness so that the character can be visualized by a reader.

Umbhali ziningi izindlela adlulisa ngazo lokho okusuke kusemicabangweni yakhe. Yingakho emchaze ngendlela yokuthi ofundayo akwazi ukumbona ngengqondo aphile kuyona.

Abalingiswa kuyenzeka futhi bavezwe ngokwezigaba abakuzo empilweni. Njengoba sibheka abalingiswa besifazane nje kulolu cwaningo umcwaningi kuzomele akwazi ukuthola izingaba zempilo indlela abethulwa ngayo abalingiswa emibhalweni. Ezinye izindima ezivelayo emibhalweni kuba ilapho abalingiswa besifazane bengamantombazane asakhula okanye asezingeni lokuthi asengaqoma, baphinde bavele ikakhulukazi bengamakhosikazi emizi. U-Ogunyeni (1985) uthi umuntu wesifazane izimpande zakhe zigxile ebufazini. Kanjalo nemicabango yakhe embhalweni kuye kumele itshengise ukuzethula engoziqhenyayo ngobunjalo besifazane.

NgokukaMsimang (1975) indawo yomuntu wesifazane isekhaya, ukwandisa umuzi womnumzane akhulise izingane enze nomsebenzi wasekhaya. Lokho kuyagxekwa abalwela

amalungelo abantu besifazane ngoba kubonakala kungukucindezela kuvela sengathi imisebenzi yasendlini neyokukhulisa izingane akwazi ukuyenza. Abesilisa baye babenenkinga enkulu lapho owesifazane esukuma elwela amalungelo akhe abonakale njengowesifazane ongenasimilo futhi olihlongandlebe nophelelwe nayinhlonipho. ULyut (2011:357) uthi:

The stereotypes that are established by culture and traditions go over to spread into publications which are dominated by men. The social status of women has largely been influenced by stereotypes which stand badly against women.

Indlela yokucabanga eyenziwa ngamasiko nezinkolelo kuyinto eye ibonakale inomthelela ngisho kokubhalwe phansi ngenxa yokuthi esikhathini esiningi imibhalo beyibhalwa ngababhali besilisa. Ngaleyo ndlela bebengavezwa ngobuqiniso ngoba bebebhekwa ngeso lalowo mbhali wesilisa.

Owesifazane kulindeleke akhulise izingane zamantombazane ngenhlonipho. UKhumalo (1994) uthi abesifazane abahloniphayo babonakala ngokukhulumela phansi futhi lowo abakhuluma naye abamgqolozeli emehlweni. Lokhu kuyinto ebukeya njengomuntu ongenakho ukuzethemba lapho esebhekene nabanye abantu bezinye izinhlanga, ngoba kuzona umuntu kumele umbheke ezinhlamvini zamehlo ukukhombisa ukuthi umlalele futhi uyayizwa nento ayishoyo. Kanjalo nokukhuluma kuyinto ebalulekile kwezinye izinhlanga ngoba kufanele kuzwakale kucace lapho kukhulunywa kungagwinywa amazwi kubalekiswa namehlo njengomuntu onetwetwe nongathembekile.

Njengoba abesifazane kulindeleke ukuba babe ngabantu abazithobile, kanjalo inkulu nengcindezi ababhekene nayo ngoba kufuneka bakwazi ukukhombisa uzwelo. Ngaleyo ndlela umbhali lapho akha sithombe sakhe ngomlingiswa kumele kuvele ngokusobala konke lokho. UManyathi (2002) uthi abantu besifazane nakuba baziwa njengenzalabantu benozwelo kodwa bayakwazi ukuba nesihluku esimangazayo nesiingaze simenze umuntu agcine eshonile. Umbhali kuthi lapho ebabumba abe enalokho emqondweni wakhe.

UMasango (2012) uthi:

Studies on the portrayal of women in South African literature are limited. Furthermore, most of the published articles reviewing the portrayal of female leaders in South Africa are done by men.

Ucwaningo oselwenziwe ngokuvezwa kwabalingiswa emibhalweni yaseNingizimu Afrika luseluncane. Leyo mibhalo evezwa abantu besifazane bengabaholi eNingizimu Afrika yenziwa ngababhali besilisa.

Ukuthulwa kwabalingiswa emibhalweni yiyona ndlela umbhali anikeza ngayo isithombe esicacile ngabalingiswa njengokuthi bawuhlobo luni lwabantu, baphila mpiloni nokuthi bahlalisana kanjani nabanye abantu. Ziningi izinto ezibe nezinkinga phambilini kwagcina kungabi nababhali abaningi abamnyama ngaleyo ndlela kwangabakhona ukumeleleka ngokwemibhalo ukuthi kuzwakale nezwi labesifazane. Omunye ofakazela lokhu ngu-Ogunsina (1996:84) lapho ethi:

In most African societies, education was afforded to the boy child at the expense of the girl child, which is a factor that views as the major cause of abundance of male writers and lack of female writers.

Emazweni amaningi ase-Afrika imfundo yayinikezwa abafana ekubeni kulimala amantombazane, lokhu okugcina kube nemiphumela yokuthi kube nenqwaba yababhali besilisa uma kuqhathaniswa nbesifazane.

Abalingiswa bangabuye bavezwe emicabangweni, ngokuqanjwa, ngokulingisa kodwa ekugcineni bakheke ngezwi elingakhombisi ubukhona ngaphandle kombhalo. Ngokwengxoxo, umbhali usebenzisa abalingiswa bakhe ukuze babe umfanekiso wakucabangayo. Ziningi izindlela umbhali azisebenzisayo ukuveza abalingiswa endabeni. Kulokhu kuhlenganisa indlela ababukeka ngayo, ngokobulili, indlela abakhuluma ngayo, indlela abenza ngayo izinto ezithile, indlela abagqoka ngayo, imisebenzi abayenzayo. UMkhize (1990:71) uthi:

There, are however two kinds of expositions, one in which the character is presented or presents himself in general revelation to the world and to society and the other in which the character is presented or presents himself merely in terms of facts and feelings of the particular situation.

Ngokujwayelekile zimbili izindlela umlingiswa atholakala evezwa ngayo embhalweni, kungenzeka umuntu avele ngokuchazwa embhalweni, okwesibili kungaba ilapho umlingiswa evela ngaphansi kwesimo esithize abhekene naso okanye imizwa ethize ngaleso simo sangaleso sikhathi akusona.

Kulokhu umbhali uveza ukuthi umlingiswa angethulwa okanye ethuleke ngesigameko esithize emibhalweni. Umbhali lapho esebenzisa inkulumompendulwano uqgamisa abalingiswa nokuthi abenze baphile kutholakale nolwazi oluthile ukuthi bangobani nokuyiyona nkinga nesimo abazobhekana naso ngaleso sikhathi (Zulu, 1986). Inkulumompendulwano umbhali ufaka abalingiswa amazwi awashoyo, ngaleyo ndlela amazwi abalingiswa abawashoyo nabawasebenzisayo acacisa ngokusobala ngobunjalo bomlingiswa. kwinkulumompendulwano iveza nolimi olusetshenziswa ngabalingiswa nokuyilona olunika isithombe esiphelele ngokwezinga lemfundo, izinga ngokwezenkolo nemvelaphi yomlingiswa. Umcwaningi uzobe

ebheka indlela abethulwa ngayo lapho besuke bethulwa ngumbhali, indlela imiphakathi esuke ibabheka ngayo, indlela abenza ngayo izinto ezithile nezindlela zenkulumo emibhalweni.

5.2 Indlela abalingiswa besifazane abavezwa ngayo ngokwezigaba ezahlukene

Abantu besifazane ziningi izigaba ababhekana nazo empilweni ngaleyo ndlela nasemibhalweni kuyakwazeka ukuthi batholakale bevezwa umbhali bekulezo zigaba zempilo. Kulokho kungabalwa kusukela ebuntombini kuya ebukhosikazini. URisman (2004) uthi abantu besifazane ibona ababamba iqhaza elikhulu emiphakathini njengoba kusukela ukuzalweni kwezingane zikhuliswa kuze kufike nesikhathi lapho umuntu adlule nasemhlabeni, ibona abasuke bephambili ekuthwaleni lo mshikashika. Abantu besifazane akugcini ngokuthi babe inzalabantu kodwa kuningi okunye okuye kudingeke kubona ukuze imizi ifudumale nezingane zibe nenhlonipho nasemiphakathini. Ngaleyo ndlela kulindeleke ukuthi ngaso sonke isikhathi kube ibona ababhekelela abantwana.

Abesifazane bayavezwa kusukela ebunganeni babo kuye ebuntombini kuze kufike nalapho sebengomama nogogo. Konke lokhu kuye kuvezwe umbhali lapho ethula umlingiswa othize nokuye kwenze kube lula kofunda ukuthi akhe isithombe ngengxenye yendikimba yomlingiswa. Esikhathini esiningi abalingiswa besifazane bavezwa ngezenzo ezinhle okanye ezimbi. Kuyenzeka futhi umbhali lapho eqala nje ngombhalo wakhe amethule umlingiswa ngendlela akheke ngayo ngokwesiqu somzimba. UZungu (2016:228) uthi:

One of the ways in which the subordination of women is achieved is in the socialisation of young girls with an emphasis on their future role as married women while males are socialised for positions of authority in the family and the community.

Enye yezindlela ezenza abantu besifazane ukuthi babengaphansi komthetho wabesilisa ukuthi kusukela emantombazaneni amancane akhuliswa ngokukhuthazwa ukuthi ayoba ngamakhosikazi akusasa abesilisa bona bengabantu abanezikhundla emindenini nasemiphakathini.

Lokhu kuyakufakazela ukuthi kuningi okusamelwe kwenziwe ukuze kuguqulwe lokhu kuhlukaniseka ngenxa yobulili. Izingane kumele zifundiswe ukhloniphana kusukela zisezincane ngoba lento yokuthi amantombazane akhuliswe ngendlela ehlukile kuneyabafana igcina yenza kube khona lokhu kuzibona ukuthi abanye banamandla ngaphezulu kwabanye ngaleyo ndlela kube ngezikhathi zonke bancike kowesilisa ngoba bebukeka bebuthaka.

5.2.1 Abesifazane bevezwa besezingeni lobungane nobuntombi

Ngokwendlela yemvelo ayikho ingane ezalwa ingcolile okanye ikhohlakele ngokwezenzo. Izingane zisuke ziyisipho esivela kuMdali nokuthokoza bonke emndenini lapho izalwa. Kuthi lapho ingane isikhula ifundiswe nezindlela eziqotho zokuphila. Kuyenzeka ekuhambeni kwesikhathi kutholakale ingane isidlebeleka iphuma esandleni nakulokho ebikhuliswe ngakho okuqotho. Umzali uyaye athokoze lapho ingane yakhe eyibona iziphethe kahle yenza nezinto ezithokozisayo futhi inenhlonipho kuze kufinyelele esigabeni lapho nayo iphuma owayo umuzi.

Ngokwemvelo ingane iqala ukuphuma esandleni lapho isizibona ukuthi ikhulile. Esikhathini esiningi ingane iqala ithole imimoya engalungile kubantu ngaphandle ikakhulukazi kubangani bayo itholakale isigcina isiphenduke omunye umuntu nomzali asuke engamazi ngoba yonke eyakhe imfundiso isuke seyachitheka. Kuyatholakala enovelini kaMkhize ethi “*Guga Mzimba*” ingane yentombazane ethandekayo enguDelisile ekhuliswe kahle, lokhu kugqama ngoba ikhombisa inhlonipho nakuThembi ongumuntu okhulile futhi emhloniphayo nemejwayele. Ekuqaleni bajwayelene ngendlela emangazayo enothando ize imvakashele kwakhe imhlonipha. Ekugcineni igcina seyithathe umuntu othandana noThembi. Ukuhlonipha kwale ngane kuyabonakala ekuqaleni ingakabi nomqondo obhedayo. Kuthi ngelinye ilanga batholakala behleli ivakashile kumnandi bexoxa kanje:

Kuyobe ufikile-ke nalokhu kubheda kwakho mntakaMaNtuli. Hamba uyongigezela izitsha ngale ekhishini.

Kulungile, ngizokugezela ngoba vele ngiyingane ehloniphayo futhi ekhuthela (Mkhize:2010: 2).

UDelisile wayemkhonzile emhlonipha uThembi nokwenza ukuthi uThembi amthande amphathise okwengane yakhe ngoba wayehlonipha nokukhombisa ukuthi wayephuma ekhaya elinemfundiso eqotho efundisiwe ngokuthi abantu abadala bayahlonishwa zikhathi zonke. Uma ingane ihlonipha nakubantu abangayizali lokho kuye kwenza ukuthi ithandeka nakubantu bonke befise sengathi ngabe zonke izingane zabo ziyilenhlobo. Kuyavela nalapho ethi uThembi angalala kwakhe uDelisile ethi:

Usufuna ngidlale ubaba! Phela wathi akayifuni ingane ehamba ilala emzini yabantu (Mkhize: 2010:3).

Kubuye kutholakale umbhali eveza uPhindile enovelini kaShange ethi “*Uthando Lungumanqoba*” njengengane ehloniphayo futhi eyazisa nabazali bayo ngendlela emangalisayo. Into egqamayo ngokuthi ngezikhathi zonke wayefuna ukwenza kahle empilweni

ukuze kuthokoze abazali bakhe. Kusuke kuyisibusiso kumzali uma ingane yenza kahle futhi ikhombisa ukuthi iyacabanga ngekusasa. Wayazi nezinsuku ezibalulekile kubona afise ukubenzela okuhle ukubabonga utholakala ezicabangela yedwa ethi:

Sengijahe kabi uphele unyaka ngiye kofunda enyuvesi ngizoba udokotela ngibe nemali yokuthi uma kuyizinsuku ezifana nalezi abazali bami ngibenzele imicimbi yangampela (Shange: 2005:2).

Kulokhu kuyacaca ukuthi lo mlingiswa uyingane ekhuliseke ngendlela enenhlonipho futhi ebazisa kakhulu abazali bayo ngendlela yokuthi inezifiso ezinkulu ngabo nalapho isisebenza iyokwazi ukubenzela okuhle. Izimo zempilo ziyakwazi ukuthi umuntu nakuba ebezinhlolo ezinhle kugcine kungenzeki ngenxa yokuthize okwenzekile kwase kugcina kuguquka zonke izinhlelo ebezikhona. Njengoba noNunu wazithola elahlekelwa abazali bakhe esafunda isikole kwathi amaphupho ayenawo ngabo avele ashabalala nempilo yakhe yagcina isiguquka ngendlela ayengayihlelelanga yona.

Kwesinye isikhathi kutholakala ukuthi ingane noma ngabe ibiziphethe kahle igcine isikhohliseka lokho kwenziwa ngumuntu omdala kunayo esebenzisa amandla akhe ngokwezinga lomqondo kwesinye isikhathi ahehe ingane ngezinto ezithize njengezipho nalokho asuke ebona ukuthi vele kungasebenziseka ukudida umqondo osemncane. Enovelini kaMkhize “*Guga Mzimba*” kutholakala uDelisile emhlonipha uDumakude njengomuntu ongubaba lapho esefuna ukuthi bathandane uze awaphimisele amazwi okwesaba lesi senzo asishoyo ngokuthi:

Sengathi iyinkinga lento othi masiyenze baba, futhi nje ngiyesaba. Okokuqala nje umdala, futhi unomkakho, kunjalo nje naye sijwayelene naye. Mina ngimthatha njengomama wami. Naye ungithathisa okwengane yakhe. Uma engase ezwe nje ukuthi siyathandana angangithatha njengengane enjani? Ingane eqoma obaba abadala? (Mkhize: 2010: 6).

Lokho akusho ukuthi ingane noma ihlonipha kakhulu angeke iwele ezintweni ezingukonalala lapho izithola ingaphansi kwengcindezi yomuntu osuke enamandla ngaphezulu kwayo ngokweminyaka nangesimo somqondo.

Ukuziphatha kahle kwentombazane ngesimilo zikhathi zonke kuba into enokujabulisa abazali ngisho kwayona iba ngethandwayo endaweni. Kwayona intombazane kuye kuthokoze ukwazi ukuthi izimisele ngokuba ihlale iziphethe kahle ingabi uvanzi lwentombazane. Lokhu kuyavela nasenovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho indodakazi yeNkosi kwase kufike isikhathi sokuba iyosebenza eGoli. Intokazi enguThokozile kucaca ngokusobala

ukuthi yayibukhonzile ubuntombi bayo ngoba yayingaphuthi ngisho emkhosini womhlangana. Nalapho sekumele ihambe itholakala ikhuluma nomfowabo omdala ithi:

Impela nami angiyithandi neze lento ayenzayo. Isigcino lizophela leli siko elihle kangaka lokuhlolwa kwezintombi. Izintombi zendawo ziyancipha akusafani nakuqala. (Mavundla:2009: 3).

Amantombazane akhulelwa emancane asemaningi eNingizimu Afrika ngenxa yokuthi amantombazane asethola abantwana emancane futhi engashadile. Akubi ilezonkinga kuphela njengoba futhi amantombazane nawo esengenise ngokwedlulele ngisho ezingeni lophuzo oludakayo nakwezinye izidakamizwa. Lezi zinto ziqala kancane kube sengathi kuyadlalwa omunye kugcina kumulimaza angene ajule kulezi zinto angabe esakwazi nokuqhubeka nempilo okanye izifundo zakhe.

Kuyavela kaningana emibhalweni yabesifazane lapho bethula abalingiswa besesebuntombini konke kuqale kahle bese kuba nezimo ezigcina ziguqule okanye ziyishintshe leyo ntombi. Enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” uNunu uvela esemncane ngokweminyaka, kodwa kumele asheshe avuthwe ukuze abhekelele ugo wakhe nomfowabo. Okunye ebuntombini bakhe uvela njengentombazane eziphetha kahle ngoba nesoka ayenalo lalilodwa. Kanjalo nasembhalweni kaButhelezi othi “*Singaphela Phela*” kuvezwa amadodakazi kaGumede angamawele, kodwa avezwa ehloniphile abazali bawo aziphatha kahle afunda aze agogoda, ngaleyo ndlela uyise uwenzela isiphihli sedili lapho esethweswa iziqu zawo zemfundo ephakeme. Akekho umzali ongajabuli lapho izingane zimhloniphile zenza kahle, wonke uke afise ukuzibonga atshengise izwe ukuthi imisebenzi emihle iyancomeka.

Ngaleyo ndlela ifeminizimu idlala indima enkulu kamuva nje ngoba izingane seziyakwazi ukubona ukuthi empilweni sezingafunda zenze noma imiphi imisebenzi eziyithandayo ngenxa yokuthi sezinamalungelo. Akusekho ukukhethelwa ukuthi wena ngoba ungowesifazane ngeke wazenza izifundo ezithize. Nakuba kusekhona lapho kunokuqina kwamakhanda ohlangothini lwabesilisa ukwamukela ukuthi abesifazane bakhululekile futhi bayakwazi ukwenza imisebenzi njengabo, kunethemba lokuthi kuzoya ngokuya kushabalale lokhu kwenza kwabesilisa. Lokhu kufakazelwa nguKahn (1996:26) lapho ethi:

Women’s participation in politics does not only encourage a sustainable future but also helps advance gender equality and affects both the range of policy issues that get considered and the types of solutions that are proposed.

Ukumbandakanywa kwabesifazane kwezombangazwe akusizi kuphela ngekusasa elingcono kodwa kusiza nokuthi kube nokumeleleka ngendlela

ngokobulili nemithetho ehlongozwayo nabo babe nezwi kulokho ngoba izinqumo ziyobe zifaka bona ngqo.

5.2.2 Abesifazane bevezwa esigabeni sokuba ngamakhosikazi okanye omama

Abantu besifazane esikhathini esiningi bavezwa bebhekana neziningi izinkinga empilweni ngokwejwayelekile. Kubona ubunzima kuba into okumele bayithwale ngezindlela ezahlukene. Kwesinye isikhathi batholakala kuyibona abahlukunyezwa ngokocansi noma beshaywa. Ngisho nalapho besebenza uthola bona bebhekeleka phansi futhi kumele balwe ukuze bathole ukwenyuswa ngisho ezikhundleni. UMemela (2020:94) uthi:

Early male writers portrayed more of men's achievements and contributions in literature. At the same time, the images of women were either neglected or presented in stereotypical roles of subservient wives and victimised women.

Ababhali besilisa baphambilini bebegqamisa impumelelo yabantu besilisa emibhalweni. Isithombe somuntu wesifazane besingabhekelelwa ngendlela ngoba ubevezwa njengalowo oncike kowesilisa noma ohlukunyeziwe nokumele abe inkosikazi ezithobile zonke zikhathi kowesilisa.

Kanjalo lapho abantu besifazane babuye balindeleke ukuthi bakhe ikhaya liphile ngaphansi kwezimo ezingezinhle behlukumezeka, baphinde bakhulise izingane kusona lesi simo kunzima nokubuye kube nzima kakhulu lapho owesifazane engabatholi abantwana ujike ahlukunyezwe nangalokho kube isici empilweni yakhe. Njengoba kuvela enovelini kaMkhize ethi “*Guga Mzimba*”, uThembi wayelenze lavuthwa ikhaya likaDumakude kodwa kunesici esisodwa empilweni yakhe sokuthi akabatholi abantwana. Utholakala ezisola lapho uDumakude engasafuni nakudla kwakhe ethi:

Kungenzeka yini ukuba mhlawumbe yilokhu kungabatholi kwami abantwana njengoba ehlale ebalisa ngakho nje? Mina ngake ngaba nayo ingane yashona, umuntu onenkinga nguye. Enjalo nje akafuni nokuba siye naye kodokotela. Uvele akhombe mina. Mhlawumbe useqonyiwe? Konje vele bangitshela omakhelwane ukuthi uMhleleka ungumapheka ethulula (Mkhize:2010: 1).

Lapha ngenhla kungashiwo ukuthi umbhali uyaziveza izinkinga zabantu besifazane zinjengoba zinjalo nokuke kulindeleke ukuthi baqhubeke bathembeke benze okulungile nanoma behlukunyezwa. Kanjalo futhi ababhali besifazane bayakwazi ukuveza umlingiswa wesifazane lapho kumele adele okuningi asukume abambe amatoho ukuze ikhaya lakhe likwazi ukuba nokuya ethunjini. Lezi zimo sekuyizona ezandile zokuthi abesifazane bayasebenza kwesinye isikhathi noma indoda isadla anhlamvana kodwa ayinandaba nokuthi kuyondliwa ekhaya okanye ibhodwe liyaya eziko. Lesi simo siyatholakala enovelini kaShange ethi “*Uthando*

Lungumanqoba”, lapho uMaXaba nowayeyinkosikazi kaChris kumele amise ikhaya lapho umbhali ethi:

Umuntu owayebondla lapha ekhaya nguMaXaba owayedayisa izimpahla ezinhlobonhlobo ehamba ngomnyama aze abuye ngomnyama, kokunye ahambe izinsuku eyodayisa koQwaqwa, koGoli nakwezinye izindawo (Shange: 2005:10).

Kulesi simo kuyacaca ngokusobala ukuthi baningi abantu besifazane abahluphekayo kodwa abayeni babo besadla anhlamvana kuze kudingeke ukuthi owesifazane asebenze ondle ikhaya. Lena ingenye yezinselelo ezithwalwa ngabesifazane njengoba phezu kwakho konke lokho kusebenza noma bebamba amatoho kusuke kusalindeleke ukuthi ekhaya afike abe ngumama nenkosikazi ezokwenza zonke izimfanelo zekhaya ngendlela. Ukuthi nguyena omise ikhaya akumenzi athole ushwele kweminye imisebenzi. Ngale ndlela abesifazane bathwele kanzima becindezeleke ngisho ngabe kufanele baphumule.

Kwesinye isikhathi owesifazane osekhulile ugcina ebhekana nomthwalo wokuba ngumama kubazukulu bakhe ngenxa yokuthi kungenzeka kwashona abazali balezo zingane noma bayi lenhlobo ezala izingane izilaxaze. Kugcina labo bantu noma bekhulile kudingeke bathwale lowo mthwalo wokuba ngomama futhi kubazukulu. Lapho owesifazane okulesi simo ulwela amalungelo engane ayibhekile azabalezele ukuyondla ngakho konke okusemandleni. Nalapho kunezinkinga empilweni yengane wenza lokho umama abezokwenza asukume ayimele noma alwe.

Lokhu kuvela nasenovelini kaKhumalo ethi *Ikusasa Lami* lapho ugoro uMaMkhize ezithola esedlala indima yokuba ngumama kumzukulu wakhe uMvelo owashonelwa ngunina. Ugoro udinwa ugana unwabu lapho ethola ukuthi uMvelo uyahlukunyezwa esikoleni unikela khona. Utholakala ethi:

Wena Philinsiphali ngiyakubona ukuthi ucabanga ukuthi mina ngizodlala lapha. Uma ungafuni ukungilethela leli thishelakazi elidlala ngomzukulu wami uzoyithola into oyifunayo. Washo la mazwi ugoro kaMvelo maqede wabuka umphathisikole ngeso lengulube (Khumalo: 2009:29).

Lapha kuvela ukuthi lona ngumzali olwela ingane yakhe ngobulungiswa. Kwakungekho lutho olungama endleleni yakhe ngenxa yeminjunju ayeyizwile ngokuthi ingane yomntanakhe iphila ngokuhlunkunyezwa ithishelakazi. Lapha ukhombisa onke amandla nesimo esingenziwa ngumzali enganeni lapho ibhekene nobunzima.

Ngakolunye uhlangothi umlingiswa wesifazane uke avezwe emele ubuqotho bokuba ngumama ngendlela yokuthi enze izinto ezingamephula inhliziyi kakhulu ngoba enzela ingane yakhe

ikusasa eliqhakazile. Abanye banikezela ngezingane zabo ukuthi zikhuliswe ngomunye umuntu lapho ebona ukuthi yena akanawo amandla akho konke lokho. Lokhu kuyatholakala enovelini kaZondi ethi “*Ithemba Lami*” lapho uMaSithole athatha ingane wayoyishiya ebaleni lomuzi angawazi ngoba enethemba lokuthi iyophila kangcono kubona.

Abesifazane abangomama ayikho into abayikhonza ukwedlula izingane zabo, bakwazi ngisho ukudela izinjabulo zabo lapho befuna ukuba ngabazali abaqotho. Benjalo nje noma ingane seyona kuthi nalapho edinwa kodwa abuye adlulise kalula. Unina ilapho ingane ikhalela khona ngisho isibhekene nezimo ezinzima zomhlaba. Kanjalo nabo bathanda kuze kube sekugcineni. Baye babe ngabavikeli ngisho seziphambuka endleleni. Lokhu kubonakale enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uMaNtuli ethanda indodakazi yakhe ngisho seyiphambuka endleleni kodwa uncamela ukuthi angahambisani nesijejiso sikayise.

Kuthi nalapho ingane iphambukile yenza okuphambene nokulunga, ngisho ngabe ihambe yaduba ikhaya. Lapho umhlaba usuyishayile unina uyakwazi ukuyamukela ayingenise ekhaya. Lokhu kutholakale nasenovelini kaMazibuko ethi “*Sengenzel’Izulu*” lapho indodakazi kaMaXaba yakhulelwa yashiya ikhaya yayohlala nesoka. Lapho isixakekile ekuziganiseni kwayo ithwala imithwalo ibuyele kubo. Kuvela ukuthi kakholwanga uMaXaba ukuthi nguye uZamile wakhe lona ambonayo, walahla phansi abekuphethe wathathela ngejubane wafika wamwola, wamanga, ngezandla ezinothando. Kwaze kwaphela imizuzu benkonkoshelene maqede kwehla imvula yezinyembezi kubona bobabili (Mazibuko: 2010:10).

Lokhu kufakazela ukuthi intandane enhle ngumakhothwa ngunina, noma ngabe ingane seyone kanjani umama nguyena umuntu oyixolelayo ayibuyise lapho isizilahla kuyena. Abantu abangomama bayakwazi ukuthanda izingane zabo nanoma zonile kokuthile ziyakwazi ukuphindela kubona zicele uxolo zamukeleke.

Esikhathini esiningi abantu besifazane bangabantu okulula ukuthembela kubona, kuba ivelakancane lapho owesifazane engabi nazinseka zokuba ngumzali okanye athethelele ingane noma beyonile. Imizi eminingi eyakhile imiswe ngomama. Bakwazi ukufukamela ngisho ingane bengazange bayimithe. Okugqamanyo lapho abalingiswa besifazane bevezwa ngababhali, lapho besezingeni lokuba ngabasha iningi labo ukuthi babukeka kanjani ngokwesakhiwo, kuphinde kugcizeleleke nezimilo zabo nenhlonipho, baphinde sebengabantu abavulekile ngokwemiqondo ngisho ngezemfundo ngoba bonke basuke benentshisekelo ngokufunda nemikhakha abayifundelayo ikhombisa ngokusobala ukuthi amalungelo abo

sebeyawazi ukuthi nomuntu wesifazane usekhululekile ukufundela noma iyiphi inhlobo yomsebenzi uma eyithanda.

5.2.2 Ukuvezwa kwabalingiswa besifazane ngezenzo zabo

Ababhali bayakwazi futhi ukuveza umlingiswa ngezenzo zakhe qobo. Ngaleyo ndlela ofundayo uyakwazi ukukhanda isithombe ngomlingiswa kusukela endleleni enza ngayo izinto ezithile. Izenzo zomlingiswa ziya ngokwehlukana kungaba izenzo ezinhle okanye izenzo ezimbi. Omunye kungaba isimo somqondo sakhe akhombisa ngaso ukukhalipha ezimweni ezithize okanye ubudedengu. Kanjalo nesimilo somlingiswa siyakwazi ukuveza okuningi ngalowo mlingiswa okusuke kukhulunywa ngaye embhalweni othize. Izenzo zomuntu wesifazane ziyakwazi ukuvela nalapho esuke ekhuluma nokwenza kube lula ukumqonda ukuthi uyinhloboni yomuntu kusukela emazwini asuke ewasho enkulumweni yakhe.

Lokhu kungamveza kalula umuntu olikholwa nongakholwa kanjani ngisho ukuthi kungenzeka ukube uyaphuza noma cha. Ngaleyo ndlela nasemibhalweni yabesifazane kuyakwazeka ukuthola isithombe esiyisona lapho kuvezwa umlingiswa othize ikakhulukazi njengoba esuke evezwa ngumbhali wesifazane okwaziyo ukuhlobana ngqo nesimo esithize okusuke kukhulunywa ngaso. UGqola (2001: 13) uthi:

Patriarchal society places restrictions on what women can and cannot do with their bodies. This limits the autonomy that women have over their bodies.

Indlela yephathiyakhi emiphakathini ibeka imigomo ebantwini besifazane kulokho abangakwenza nangeke bakwenze ngemizimba yabo. Lokhu kunciphisa ilungelo labo lokuthi banelungelo ngemizimba yabo.

Kulesi sikhathi samanje baningi abesifazane abatholakala besebenza ezindaweni ezifana nomabonakude nezinye zemiphakathi. Kuyinto ebalulekile ukuthi labo bantu besifazane bagcizelele ukuthi abantu besifazane abangacindezeleki ngoba nabo banamalungelo. Kuningi okusengavezwa nayilabo abayizifundiswa besifazane ukusiza ukugququzela ukumeleleka kwabesifazane. Abantu besifazane uma benikwe ithuba bayakwazi ukuvezwa ubuhlakani ngendlela emangalisayo. Ngaleyo ndlela kubalulekile ukuthi bangavalelwa ngaphandle.

5.2.2.1 Abesifazane bevezwa ngezenzo ezinhle nangesimilo esiqotho

Abalingiswa kuba lula ukubaqonda lapho umbhali emethule waveza nezenzo zakhe. Ngaleyo ndlela ofundayo uyakwazi ukuthi noma indaba isiqhubeka abe esenaso isithombe ngezinto ezingalokhu zivela ngomlingiswa othize ngoba isimilo sakhe sivelile ekuqaleni kwendaba.

UMdletshe (2011) uthi elinye lamasiko asahlonishwa kakhulu, isiko lokuziphatha kwamantombazane. Kusho ukuthi intombazane kufanele iphile impilo yentombazane. Lokhu kuyafakazeleka nangefeminizimu lapho ilwela ukukhululeka kwabesifazane jikelele bese kugxilwa kuwumanizimu lapho kubhekiswe kwabase-Afrika. UHudson-Weems (2001:138) uthi:

African womanism is an ideology created and designed for all woman of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experiences, struggles, needs and desires of African woman.

Iwumanizimu yase-Afrika yenzelwa bonke abesifazane abayisuzukulwane sase-Afrika. Izimpande zayo zisemasikweni ase-Afrika ngaleyondlela igxila kwizinkinga kanye nezidingo zabesifazane base -Afrika.

Ngisho ngabe sebesigabeni sokuthi bathande abesifazane abanesimilo sabo esihle angalahli indlela akhuliswe ngayo kubo. Kuyavela nasenovelini kaButhelezi othi “*Singaphela Phela*” lapho amawele exoxa, elinye selithole eliqomene naye kodwa alikaxegelwa isimilo ngoba liphendula udadewabo ngokuthi:

Ungithatha kanjani, ucabanga ukuthi ngomzuzwana nje bengingabe sengilahle yonke into engikholelwa kuyo? Uyazi ukuthi lapha ekhaya sihlale sishumayezwa ngokuthi ucansi ngaphambi kokuthi umuntu azibophezeke alwamukelekile (Buthelezi: 2010: 46).

Lapha kuyavela ukuthi izingane zikaGumede zikhuliswe kahle futhi zinesimilo esiqotho, akuthi ngoba nakhu sezifundile bese zihamba zenza noma ikanjani. Yonke imithetho nendlela yemfundiso yasekhaya zisayigcinile noma sezisesigabeni sokuba sezingaqoma, aziphumanga endleleni. Kuyinto efiswa ngabazali bonke ukuthi izingane zabo ziziphathe ngendlela engeke ilethe ichilo kubona futhi zibe isibonelo esihle nasendaweni abakhe kuyona.

Umlingiswa uyakwazi futhi ukuveza ubuqotho bakhe ngendlela yokuthi amele iqiniso nasezimweni ezinzima. Umlingiswa angancamela ukuhambe ehlala noma ebamba amatoho ukuze aphile nokuthi ezamele ingane yakhe ikusasa eliqhakazile. Kwesinye isikhathi owesifazane angaze athathe lokho akuthanda ngayo yonke inhliziyi yakhe anikele komunye umuntu ukuze amkhulisele ingane. Lokhu kuvelile enovelini kaZondi ethi “*Ithemba Lami*” lapho uMaSithole anikela ngengane yakhe lapho ecabanga ukuthi yayingaphila kangcono khona. Kutholakala ehlezi embhedeni esibhedlela eqeda kubeletha:

Wathi ehleli esibhedlela encelisa uThemba wakhe okokuqala, wacabanga ukuthi akafuni ingane yakhe ihlupheke, akafuni iphile impilo yokupatanisa. Wayefuna umfana wakhe abe nakho konke akufunayo, wayefuna afunde

esikoleni esinemfundo ephezulu, wayefuna afunde semfundo ephezulu, wayefuna akhule asebenze noma imuphi umsebenzi awufunayo (Zondi: 2009:24).

Lesi isinqumo esingelula njengoba kucaca lo mama wabe eyithanda ingane yakhe. Wayencamela ukuxoshwa kubo, wanquma nokungasikhiphi isisu nokwathi ekugcineni wanquma ukuthi ingane yakhe uzoyitholela ekhaya elibukeka sengathi ingane yakhe ingaphatheka kahle khona. Lesi isinqumo esikhombisa uthando olumangazayo lomzali nokuthi kubuhlungu ezinzulwini kodwa acabangele ingane yakhe angafuni ihlupheke angafani nalabo abevele bazilahle emigwaqeni okanye ezindlini zangasese.

Abalingiswa besifazane bakwazi ukuthanda ngendlela emangazayo babe ngomama ngisho ngabe ingane engayizalanga lapho engumuntu oqotho. Lokho kuyavela embhalweni kaZondi othi “*Ithemba Lami*” njengoba uMaMthembu ingane ayeyithole egcekeni lakhe izelwe wayenzela konke njengezingane zakhe akukho okwake kwakhombisa ukuthi akayizali. Ngisho sekufika isikhathi sokuba ilazi iqiniso lokuthi yavelaphi, ukhuluma nayo ngenhliziyo eneminjunju nekhombisa ukuthi uthando lwayo belungangabazeki ethi:

Mfana wami, ngiyazi ukuthi ikuphethe kabi lendaba, kodwa uyabona ukuthi bekufanele ulazi iqiniso kunoma ngikufihlele? Themba lami ngisho kungathiwa kunjani, useyiyo ingane yami, useyiyo indodana yami, futhi uyohala uyiyo, usewuye owakwaMfeka, ukuthi nje kuhle ukuthi umuntu azi lapho aphuma khona, phela manje usuyindoda. Maduzane nje uzusoba nomakoti (Zondi: 2009: 3).

Lokhu kunguthando lomzali ongabheki isimo ukuthi ingane yavela kanjani okanye kungenzeka uma yazi iqiniso isuke kuyena ingabe isamthanda ngeqiniso noma imhloniphe. Ngumama onobuqotho nokwazi ukumela iqiniso nesimo noma ngabe kungenzeka kungabi nemiphumela emihle kodwa yena inhliziyo yakhe uyivulile ngokwanele ukwamukela izimo. Lokhu kwenza nokuthi athembeke enganeni njengoba ekwazi ukuxoxisana nayo ukuthi kwenzakalani ingagcini izwe ngaphandle ngemvelaphi yayo.

Kukaningi futhi ababhali bemibhalo beveza lapho ikhaya lisuke seliphethwe ingane ngenxa yokudlula emhlabeni kwabazali. Esikhathini esiningi kuye kuthathe ubuqotho kuze ikwazi ukumela izinselelo nokukhulisa izingane zakwabo ngendlela. Esikhathini esiningi lowo mlingiswa udela okuningi ukuze kube ngcono ikhaya lakwabo. Akungabazeki ukuthi imvamisa kuba ngabalingiswa besifazane abakwazi ukuphenduka omama ezinganeni zakwabo bazinakekele ngemfudumalo lapho bebhekene nokuhlupheka. Kuke kuvele ukuthi yize umlingiswa ebesemncane ngokweminyaka kodwa aphoqekele ukuba akhule amele abancane

kunaye enze okulungile. Nakhu kuvezwa nguMsimang enovelini ethi “*Umsebenzi Uyindlala*”, uNunu kwadingeka asukume amele ikhaya lapho sekwedlule abazali emhlabeni. Nakuba ayenalo isoka akafunanga ukuba ngumthwalo kulona. Utholakala uNunu exakekile eyedwa:

Kwayena uNunu athi efika nje ekhaya ayozivalela ekameleni. Uxakwe ukuthi nguye okumele azi nokuthi kuzolalwa kudliweni. Pho yini ezodliwa engabizwa ngamali kwayena nje? Abuye azithole eba namahloni okuzikhalela kuVika uma esemona ukuthi asize ngochwabalalana olungasiza ukuze kulalwe kudliwe (Msimang: 2005: 24).

Lokhu kungubuqotho bomuntu wesifazane nakuba emncane ngokweminyaka kodwa ngenxa yesimo ababhekane naso endlini yakwabo kumele aqine abe namandla futhi asebenze kanzima ukuze bangabulawa indlala kubo. Lo mlingiswa uqotho futhi izinhlelo zakhe akabhekile ukuthi athuthuke yena yedwa kodwa okubalulekile ukukhipha umndeni wakhe ekuhluphekeni. Kuyabonakala ngisho esethole umsebenzi into ayicabangayo ukwenza ngcono impilo yakwabo, akayena umuntu wesifazane ozicabangela yena nokuthi enze izinto zakhe yedwa. Kuvela nokuthi okunye okusemqoka kuye kwabe kungufaka uninakhulu nomfowabo kuMedical Aid njengoba babenempilo engeyinhle.

Nakuba kunzima ezikhathini eziningi utholakala umlingiswa wesifazane eveza ubuqotho amele neqiniso lapho kube khona ukungenzi kahle kokuthize angakhethi ukuthi lowo ngabe uzalwa nguyena kodwa amele iqiniso. Lokhu kuyatholakala lapho ugogo kaMajola enovelini kaMsimanga ethi “*Umsebenzi Uyindlala*” emela iqiniso nakuba indodana yakhe isingenwe ngubhubhane lwesifo sengculazi yaze yathelela unkosikazi wayo nakuba azi kahle ukuthi izoshona indodana yakhe, uthi kuyo:

Kungabe uqonde ukusitshela ukuthi waya ngaphandle. Wafike watapa khona okungafanele ukutatshwa. Ngemva kwalokho wabe usukudlulisela enganeni yabantu? Kodwa mtanami kwakwalani nje ukuthi uke umzibe umntanabantu kuze kuqhumbuke leli thumba? (Msimang: 2005: 9).

Kuyakhombisa ukuthi umlingiswa oqotho akabheki ukuthi ngeyakhe kuphela ingane eyenza kahle lapho kube khona ukuphambuka uyakwazi ukuyitshela amaqiniso. Kanjalo umlingiswa wesifazane osuke eqotho uyaba qotho ngisho emsebenzini wakhe, akabi nokwesaba ngenxa yokuthi mhlawumbe angalahlekelwa ngumsebenzi wenza lokho okusemthethweni nokuyiqiniso. Lobuqotho ngokomsebenzi bubonakala buvela kumlingiswa onguSue enovelini kaMsimang ethi “*Umsebenzi Uyindlala*”, kuthi lapho ebhekene nomuntu osesikhundleni esikhulu somuntu wesilisa ofuna enze okungalungile ukuze afeze izinjongo zakhe ethi:

Cha Mike! Noma kungathiwani, lowo bekumele afeyile. Sengathi kubo bonke laba abebekhala, yena ubengazi nokuthi ubhalani. Ayikho ngempela into ebengingayenzela lowo okhuluma ngaye. Izimpendulo zakhe ngize ngazihlolisisa ngoba bengingakholwa ebengikubona. Nembala ngathola ukuthi zimakwe ngendlela (Msimang: 2005: 65).

Lokhu kungubuqotho ngoba akanakho ukwesaba izimo ezingamehlela kulo mphathi njengoba emkhulu emsebenzini. Umela imithetho yomsebenzi awenzayo awenze ngokwethembeka. nobuqotho obuphelele buye buvele ngisho ebunganeni, lapho omunye efisa ukusiza umngane wakhe lapho ezithola esenkingeni. Lokho kuye kukhombise ukuthi ungumuntu wesifazane ongenawo umona nozicabangela yena yedwa neyakhe injabulo. Kuyatholakala lapho uSally engumngani kaNunu lapho ebona benokuxabana nesoka lakhe wazinikela ukuthi axoxisane nalo, lokhu kutholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho uSally ethi:

Kusho ukuthi kwamina kusamele kengizinike ithuba kengixoxe naye uVika lo! Mhlawumbe uma engase atshelwe imina angathuke eyizwa lento. Wena into ekusondeza kuMike ukuxakeka kuphela. Ngaphandle kwalokho akukho okunye”. Okunye kwakhe awunandaba nakho. Futhi phela ngeke akwenza lutho uma ungathandi (Msimang: 2005:162).

Umngani oqotho kuye kubonakale ngokuthi asukume asize lowo mngani wakhe uma ebhekene nezinkinga ezithize. Lokhu kukhombisa ukuthi ungumuntu wesifazane oqotho futhi nokuyiyona ndlela ejwayelekile ukuthi abantu besifazane uma benenkinga ukuthi umngani wakhe ake akhulumisane nalowo osuke esebudlelwaneni naye uma benezinkinga aye kuyena ekhulumela umngani wakhe.

Enye into ethokozisa umzali ukubona ingane yakhe iziphethe ngobuqotho ikhula iba intombi. Lowo mzali ugcina enenjabulo futhi ezigqaja ngengane nesimilo sengane yakhe. Lokhu kuyavela lapho kutholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho inkosikazi yeNkosi uHlabangane ibonakala ithokoza ngendodakazi yayo uThokozile:

NoMaNtuli wayezigqaja ngentombi yakhe. Ontanga yakhe babeshaya ngeziningane ngambili, ngantathu. Bheka ke ngoba nemendo yayingabonwa kodwa babenesibindi sokulamanisa (Mavundla: 2009: 1).

Kuyinto esobala ukuthi abazali bahlezi befuna into enhle ngeziningane zabo futhi indlela kubona esuke ikhombisa ukuthi bajabule lapho zenza kahle. Umzali uye ahluleke nawukuzenzisa lapho enengane eyenza kahle ngaleyo ndlela zikhathi zonke ihlezi isematheni kumzali ngisho endaweni kwakhiwe intombazane enesimilo esihle kuye kusetshenziswe yona njengesibonelo ngoba nabanye abazali basuke befisa okuhle kwezabo izingane ukuthi ziziphathe kahle zifane naleyo ntombazane eyisibonelo esihle.

5.2.2.2 Abesifazane bevezwa ngezenzo ezimbi okanye izimilo ezingezinhle

Kungeze kwaphikiswa ukuthi umuntu wesifazane nakuba ethathwa njengomuntu okumele athande, afukamele aphinde akhe nokuthula, kuyenzeka kuvele izimo lapho owesifazane etholakale khona eseveza ububi obumangalisayo. Akujwayelekile ukuthi lobubi buhlale bucashile kumuntu ngoba into engaphakathi iyona ezivezayo. Kanjalo nasemibhalweni umlingiswa siyavela isimilo sakhe ngokushesha bese lowo ofundayo abe nolwazi ukuthi isiphi isimilo esibhekeleke kulowo mlingiswa othize.

Njengoba kuvela enovelini kaMkhize “*Guga Mzimba*”, kutholakala uDelisile obeyingane enhle futhi enesimilo esiqotho kodwa esejika edlebeleka. Lokhu kubonakala lapho eseqala amukela izipho kuDumakude. Utholakala ebonga enconcoza ethi:

Hawu! Yaze yayinhle ngajabula. Kunini nje ngangifiisa ukuba neselifoni.
Yaze yayinhle. Ngiyabonga Mhleka wami. Ungikhombisile namuhla ukuthi uyangithanda. Yinhle ifoni yami jealous down. Awusho ibe njani nje ukubiza (Mkhize: 2010:15).

Kuyacaca uDeli wayenesimilo esingasihle engena ebuntombini nokuthi akwazi ukuthi aqome indoda endala engangoyise futhi enomuntu wayo amaziyo futhi ehlala naye. Lokhu kukhombisa ukukhohlakala nokuphelelwa ngunembeza kwentombazane isencane. Kuphinde kuvele futhi ngezinto azenzayo umlingiswa wesifazane njengalapho engenza izinto ezingavamile ukwenziwa ngabanye abantu besifazane, kwakuyinto engajwayekile ukuthi abantu besifazane bagamanxe otshwaleni nokubhema ogwayi, kanjalo nemisebenzi abayenzayo isheshe iveze ukuthi ahluleleke njengomuntu ongenaso isimilo. Lokho kwenza ukuthi umlingiswa ahluleleke ngokuthi unesimilo esinganambitheki. Enovelini kaShange ethi “*Uthando Lungumanqoba*” kuvele umlingiswa onguMumsy lona ocoshe uPhindi engundingasithebeni ngasolwandle. UMumsy utholakala ekhuluma noPhindi ethi:

Ngihlala nabanye onombiliyane ababili lapha. Ungaxwayi-ke s’thandwa sami, esho ekhipha ugwayi ewokhela ewuphafuza. Kuthi akaquleke ukwethuka uPhindile (Shange: 2005: 27).

Amantombazane anguMumsy noBuyi kule noveli avezwe ephila impilo yokulahlekelwa isimilo aphuza utshwala, ayabhema, adayisa ngemizimba ngisho nakobaba bezisu ezinkulu emiqwaqeni yasezindaweni zokungcebeleka zaseThekwini. La Mantombazane anakho futhi nokungazithandi ngoba indawo ahlala kuyona ayikhombisi eyokuthi ngeyamantombazane ngokwenhlanzeko.

Abalingiswa besifazane bayakwazi ukuveza ububi ngendlela yokuthi bagcine benganandaba nokuthi lowo muntu omunye leso senzo sakhe simhlukumeza kangakanani. Lokhu kutholakala kuvezwa nguMasithole enovelini kaZondi ethi “*Ithemba Lami*”. Omunye umuntu wayengazwelana naye ngokuthi washiya ingane ngoba ehlupheka, kodwa isenzo sakhe lapho esezoyilanda asikhombisanga ubuntu, waveza isihluku esikhulu. Utholakala ekhuluma noMaMthembu ethi:

MaMthembu, ngithanda ukubonga kakhulu ngakho konke okwenzele uThemba, kodwa manje ngizomlanda. Ngiyabona sengizokwazi ukumkhokhela esikoleni njengoba phela sekusele ibanga elilodwa, elokugcina. (Zondi: 2009: 34).

Kuba into enzima kakhulu uma umuntu wesifazane esekhombisa ububi ngendlela yokuthi aze agcine esesabeka. Abantu besifazane bafanele imfudumalo nothando, kodwa kuyenzeka konke lokho kugcine kuyinto engasabonwa kumuntu wesifazane. Kuba nzima kakhulu futhi uma umuntu wesifazane ebhekene nesikhundla esinabantu ikakhulukazi okumele ngabe bathembele kuye, njengomuntu ongabe enguthisha. Kodwa kugcina kutholakala abesifazane abayizilwane bebhekene nomsebenzi wezingane lokho okwenza kugcine kube nokuhlukumezeka esimweni somqondo walabo bafundi. Kuyatholakala nasenovelini kaKhumalo ethi “*Ikusasa Lami*” lapho kunothishelakazi ogcwele ubusathane.

Lokhu kuvezwa kumfanyana ofunda eklasini lakhe lapho ethi:

Sengiyiqedile yonke imisebenzi ebengiyenza. Kuhle ngenze umsebenzi wesikole manje ukuze uNkosazane Zulu angangincinzi izindlebe. Phela unonya kabi lowa mama. Washicilelwa umthetho wokuthi izingane akumele zishaywe esikoleni, manje kumele kushicilelwe umthetho owokuthi akumele izingane zishukwe izindlebe. Ebalisa ngenhliziyo uThembelani ngokukhulu ukuthukuthela (Khumalo: 2009: 5).

Kucaca bha ukuthi lo thishelakazi unesihluku futhi usemsebenzini ongamulungele. Indlela enza ngayo ezinye izingane zingagcina zishiye phansi kwasikole zibalekela ukuhlukunyezwa kwansuku zonke. Lezi izinto ezenzekayo empilweni kodwa kutholakala ukuthi bekungabi nokukhuluma ngokusobala ngazo. Njengoba nababhali besifazane sebekubeka bengananazi konke okwenzeka kwaphula imithetho yamalungelo ezingane. Bagcwele abanye abafana naye lothishelakazi abasakwazi ukukwenza ngasese lokuhlukumeza ezinganeni. Nakuba imithetho isikhona evikela izingane kodwa kulula ukwethusa ngokwesabisa ingane ukuthi ingalubiki udaba obelwenzeka kuyona kugcine kuqhubeka ngasese ukuhlukunyezwa.

Enovelini kaZondi (2009) ethi “*Ithemba lami*” umuntu wesifazane wakhombisa isihluku esikhulu njengoba engakwazanga ukucabangela lo mndeni yonke iminyaka omkhulisele

ingane futhi engazange avele sonke lesi sikhathi, sekuthi ngoba ingane isizoqeda isikole ufika nokuthi uyayithatha. Kukhombisa ukuthi ilolu hlobo lwabantu besifazane abazicabangela bona kuphela . Ubuntu ngabe wabuveza ingane isakhula ngokuthi axhumane nomndeni futhi awazise ngesimo esamenza agcine ethathe lesinqumo asithatha.

Isimilo sowesifazane esingasihle kuba into elihlazo lapho eganile ngoba ugcina ebukanisa lowo myeni wakhe nelizwe, njengoba kuvela enovelini kaZondi ethi “*Enecala Kayiphumuli*” lapho unkosikazi waqoma umfundisi ngoba indoda yakhe isebenza phesheya waze wakhulelwa ingane agcina ngokuyinikela ezinswelaboyeni. Lokhu kungukukhohlakala ngendlela yokuthi lo wesifazane wayengasenawo nonembeza ngoba enza isenzo esiphambene kakhulu nokulunga futhi akwabakhona isikhathi lapho ekhombisa ukushintsha isimo kwaqhubeka ukona kwaze kwasekugcineni kuyena.

Isihluku somuntu wesifazane kwesinye isikhathi size siphumele ngisho ezinganeni zakhe agcine ezifundisa imfundiso engeyinhle kulabo abayizitha zakhe ukuze nazo izingane zikwazi ukumlwisa izimpi zakhe. Kokunye ububi bomuntu wesifazane bungaze bugcine bukiphe nesidumbu lapho kube khona ukushayisana naye ngenkulumo okanye ngezenzo. Umuntu ujika abe nenhliziyo egaya izibozi akwazi ukwenza nezinto angeke acatshangelwe ukuthi zingenziwa nguye ngesikhathi esalungile. Lokhu kuvezwe nguMazibuko novelini ethi “*Sengenzel’Izulu*” lapho umlingiswa onguBusi nowayethathe isoka lomngane wakhe lapho selikhombisa ukumshiya libuyele kuZamile, ukhanda itulo lokulibulala isoka esebenzisa ingane yakhe endala ukuthi iyopheka ukudla ifake ushevu.

5.2.2.3 Abesifazane bevezwa ngendlela abakhuluma ngayo

Inkulumo iyakwazi ukuveza ngokusobala ukuthi umlingiswa unhloboni yomuntu. Kungaba nguhlobo lwamagama awafaka engxoxweni nezindlela abeka ngayo izinto okwaziyo nokuhloniphisa lapho ekhuluma ngokuthize kanti nolimi olungalungile kuyaye kwakhe isithombe ngalowo mlingiswa. Ngisho nengane kuye kubonakale uma isiphuma esandleni ngakho ukuthi inkulumo yayo iyashintsha kulokho ebikade iyikhona kuyizimfundiso zasekhaya.

Kuyabonakala enovelini kaMkhize ethi “*Guga Mzimba*” ukuthi uDeli wayengasananhlonipho ezingeni lakhe lobuntombi wayesejike waba intombazane ekhuluma amazwi aqojeme ngisho ikhuluma, wayeseluhlaza esephumile endleleni afundiswe ngayo. Lokhu kutholakala lapho ekhuluma noThembi owayemdala futhi esethandane noMhleka isikhathi eside, uvela ephendula ethi:

Hhabe angiyidli mina imali kababa uShange. Nguye oyaye angibuze ukuthi ngifunani bese engenzela. Nguye oyaye angibuze ngifunani bese engenzela. Angimsukeli nje. Futhi-ke nje ngiyamthanda noma abantu bengathini bakithi. Siyofa silahlane nomkhulu uDumakude (Mkhize: 2010: 31).

Umbhali uphinde aveze intombazane enguNonzuzo elingana naye uDelisile sebeseNyuvesi ikhuluma naye. Inkulumo kaNonzuzo iyakukhombisa ukuthi ngisho esekuleli zinga lobuntombi usahlonipha nezinga lakhe uyalazi ukuthi ungakanani ngokwempilo nezinto ezimfanele ngokweqiniso. Uvela ethi:

Awusho Deli njengoba umncane kangaka sewuzibophezele kuloya baba. Uzokwazi ukubhekana nezinsalelo zalapha eNyuvesi? Ungamphoxi kuze kufezeke izifiso zakhe (Mkhize: 2010: 46).

Lokhu kukhombisa umqondo wokuvuthwa kanjalo nesimilo esihle sale ntombazane. Iyazazi izinsalelo eziningi abantu abasha ababhekana nazo kanjalo ikhombisa ukufisa ukuqinisekisa ukuthi uyayazi yini lento ayenzayo umngani wayo ukuthi ingaba nemiphumela engemihle lapho esebhekene nezinsalelo.

Isimilo esihle asigcini ngokuvela ngezendo nendlela intombazane ekhuluma ngayo iba nokuzithoba nenhlonipho uma ifundiseke kahle yalalela izimfundiso zasekhaya. Abantu abadala iyakwazi ukukhuluma nabo ngenhlonipho izithobe ngezikhathi zonke. Kuyavela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” intombazanyana enguNunu nakuba isisezingeni lobuntombi iyayazi indawo yayo nokuhlonipha lapho ikhuluma nomuntu omdala. Itholakala iyokwenza inhlolokhono ikhuluma nomuntu omdala oyisize ngendlela ngenkathi kungenwa ithi:

“Yebo, ngiyabonga baba, lokhu akusho uNunu eseqalile ukuthatha amagxathu aya lapho eyalelwa khona eqhuba ethi, “Ngiyabonga futhi nangesineke sakho sokungikhombisa le ndawo engiyifunayo (Msimang: 2005: 81)”.

Indlela yenkulumo ingaphinda ikuveze kungangabazeki ukuthi lo mlingiswa kungabe ungumuntu onaso isihe okanye unenhliziyi egaya izibozi. Abalingiswa besifazane kulula ukubafunda kulokho ngoba esikhathini esiningi bakhuluma lokho okusuke kufika bangabi nomkhawulo ngokwemizwa yabo ngesimo esithize. Kuyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*”, lapho kutholakala uPhindile ohlukumezekile eya kobikela uyiSomncane efica uninomncane uMaShezi lapho eqala ebika udaba uMaShezi ethi:

Kangifune kuzwa lutho. Bengithi uvakashile mina. Uma kanti uze ngamacala kangifune kuzwa nje. Hha kanti yimina yini engathi abazali bakho abafe bakushiye u...” (Shange: 2005: 16).

Lapha kuvela umuntu wesifazane evela engenalo uzwelo njengomama okumele akhusele izingane. Abantu b'esifazane kulindeleke bakwazi ukuba mnene bakhosele ngisho ngabe ingane ayizalwa ibona. Lesi senzo sikaMaShezi siveza ukuthi ungumlingiswa onolunya ongenaluzwelo futhi ongazimisele ngisho ukulalela inkinga yengane ngaphandle kokuyahlulela. Kuba ivelakancane ukubhekana nesimo lapho umuntu wesifazane aye akhombise ulunya angakhombisi nozwelo enganeni.

Inhliziyo elikhuni ayizange ifanele ukuba kumuntu wesifazane. Nanoma ngabe wenza umsebenzi awuqashelwe uma inhliziyo yakhe igaya izibozi uvele akubeke kucace kulabo abakuleyo ngxenye ayisebenzayo. Kuba nzima kakhulu uma le nhliziyo izoba kumuntu ofana nothishela njengoba esuke ebhekene nezingane. Lokhu kubonakala kumlingiswa onguthishela enovelini kaKhumalo ethi "*Ikusasa Lami*", akakwazi nokuzifihla utholakala edlinza ethi:

Impela angazi ukuthi into engizoyithini lena. Phela ngiyenyanya ngempela le ngane okuthiwa uMvelo, angizenzisi. Futhi isilingo sami lesi sokuthi ekilasini lami ngibe nengane enesidina kangaka. Okusho khona ukuthi kwagula ingane evele inesidina nje. Ngisho ngoba ziningi phela izingane eziphethwe ileligciwane, kodwa azinaso isidina njengale ngane yakwaMncwabe (Khumalo: 2009: 7).

Lobu ngububi kumuntu wesifazane lapho eziveza yena qobo lwakhe hhayi ukuzwa ngabanye. Kushuthi kuyena alukho ubizo emsebenzini awenzayo njengoba ekwazi ukuzonda izingane.

Kwesinye isikhathi owesifazane osuke ediniwe ngenxa yesimo abhekene naso ugcina esekhuluma ngendlela ekhombisa ngokusobala ukuthi uhlobo luni lomuntu, noma ngabe ucasukile akufuneki umuntu bese ekukhombisa ngokusobala ngenkulumo ngoba ngaleyo ndlela abangamazi angeke baphinde bambone uma behlangabezane naye ekulesi simo abawuvali umlomo ngomuntu wesifazane othize, aziwe njengohlanya. Lokhu kubonakale kuvela kuMabusi owayeyintombi kaThulani nakhu ayesethandana noPhindile enovelini kaShange ethi "*Uthando Lungumanqoba*", utholakala uMabusi edinwe eqhuma ethi:

Ngokujola nje nomqwayizi. Ucabanga ukuthi angikakuzwa yini lokho? Ngicela ukhethe phakathi kwami nalo mqwayizi wakho. Ngeke ungibhanqe nezibi zeTheku mina (Shange: 2005: 57).

Lapha kuvezwa lo mlingiswa esesimweni sokulwa ngenxa yesenzo sikaThulani, uvezwa enza ngendlela iningi labesifazane abaye benze ngayo lapho bethola ukuthi lowo abathandana naye usenobunye ubuhlobo ngaphandle kwakhe lowo. Nokuvuthwa komqondo okanye ukukhalipha kwakhe kuye kuvele endleleni akhuluma ngayo. Lokho kungabethusa abaningi ngoba

kunezinkolelo zandulo zokuthi abesifazane abakwazi ukuveza imibono ephusile ngezimo zempilo. Kanjalo futhi kungabuye kuveze nokuthi lo muntu wesifazane ungumuntu ongafuni ukuncika kakhulu ekutheni enzelwe izinto kodwa ilenhlobo ethanda ukuzimela. Lokhu kuyabonakala enovelini kaButhelezi ethi “*Singaphela Phela*” lapho uPhindokuhle ekhuluma nonina ngezinto azifuna empilweni ethi:

Uyafuna ukwazi we mama ukuthi mina umuntu ofuna ukungithatha namhlanje ngingacelani? Mina ngingacela ukuthi amalobolo kube yincwadi yemiphumela yokuhlola igazi ehlolelwa isandulela-ngculazi (Buthelezi: 2010:20).

Kuphinda kuvele kuwo lo mbhalo ukuthi lo mlingiswa ungowesifazane onokuba iqhalaqhala ngoba akananazi lapho into eyibona ingashayi khona uyibeka injengoba noma futhi encoma. Kuyakhombisa ukuthi uyawazi namalungelo akhe njengomuntu wesifazane futhi uyakwazi ukuwamela awalwele ngendlela ungumuntu ongafihli lutho ngoba asekcubangile ukusho kunjengoba. Utholakala exoxa newele lakhe uPhindi ethi:

Hhayi bo! Washintsha namhlanje vuma zonke. Ngathi ngizomthanda usibali uma ezovusa lowo muzwa kuwe, wokuphika into uma ungayiboni, hhayi nje ukuba uvuma zonke (Buthelezi: 2010:30).

Lapha kuyavela ngokusobala ukuthi nanoma abantu bengazalwa bengamawele abasoze bafana ngendlela abenza ngayo izinto nendlela yokucabanga. Kanjalo nezimo zomqondo ngeke zefane kumuntu ngamunye nezifiso abanazo ngempilo zabo. Njengoba umbhali kule noveli ubaveze njengabantu abangahlukani abathandanayo kodwa izifiso zabo zehlukene kakhulu nezinjongo zabo ngempilo. Uthando phakathi kwabo kufanele vele lube lukhulu ngoba bangumuntu othi akacishe abe munye indlela abazaleka ngayo.

Kanjalo esikhathini esiningi abantu abadala bakutshela iqiniso noma ngabe liyahlabala. Abakwazi ukucasha ngesithupha into bavele bayibeke njengoba beyibona, kuba kuwena ukuthi uyayithatha noma cha kodwa khona kusuke kuliqiniso futhi abancengile ukuthandwa nguwe noma izimo zibhedda. Ugogo kaNunu uKaMajola utholakala etshela uNunu kwezikabhoqo lapho elokhu ekhalaza ngalowo abenobuhlobo naye. UGogo akananazi uthi:

Kanti lokhu okuyisiklwejana okuqomile akumuntu walutho? Ungazihluphi wena mntanomntanami! Umhlaba usebanzi kabi lapha kuwena (Msimang: 2005:113).

Amazwi iwona anganikeza ithemba futhi agqugquzele kulowo osuke ebhekene nenkinga ethile. Ngaleyo ndlela bayadingakala abantu abakwazi ukusho iqiniso linjengoba empilweni yabantu. Ngokuvamile abantu besifazane abakwazi ukufihla into eliqiniso bagcina bekuvezile

bese kuba kumuntu ukuthi uyithathe kanjani. Kuphinde kucace ukuthi umbhali lapho eveza enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” ukuthi uGabisile njengoba engumuntu oseqinile ngokwempilo, uphilile ezikhathini zobandlululo ngoba uvela ethi:

Nina genge encane niyadela. Ninenhlanhla. Thina imisebenzi enjena ibingekho ngesikhathi sethu. Manje ngesizathu sokuthi uhulumeni ushshintshile seniyazitapela njena emisebenzini emihle (Msimang: 2005: 19).

Lokhu kukhombisa ukuthi abantu besifazane esikhathini esiphambilini bebengenakho ukukhululela ekutholeni noma imiphi imisebenzi ababenezifiso zayo ngenxa yobandlululo. Kulesi khathi sakamuva senkululeko eNingizimu Afrika abalingiswa besifazane sebeyakwazi ukutholakala sebenza imisebenzi ebibekelwe abesilisa nezinhlanga ezithize phambilini. Misingi imibhalo ekwaziyo ukuthi iveze ngokusobala umlingiswa lapho ekhuluma abonakale ukuthi ungumuntu onjani. Nokwenza ukuba ifeminizimu ihambe phambili kusukela kukhona konke lokucwaswa kwabantu besifazane esikhathini esiphambilini lapho babethathwa njengabantu abangenawo ngisho nomqondo wokuzicabangela lokho abakufunayo ngempilo yabo.

5.2.3 Ukuvezwa kwabalingiswa besifazane ngokwesakhiwo

Isakhiwo somlingiswa singakuveza ukuthi ungumuntu onjani. Kungenzeka avezwe indlela ame ngayo noma indlela abukeka ngayo. Ngaleyo ndlela ofundayo usakha kalula isithombe akwazi nokukwazi ukucabanga ngezinkinga ezivelayo embhalweni lokho kuncike kuleyo ndlela yesakhiwo sakhe umlingiswa. Njengalapho utholakala umlingiswa enguphumalanganisakothe kulula ukucabanga lapho ukuthi kusho ukuthi uzobhekana nezinkinga ebudlelwaneni ngenxa yokuthi angaba nezesheli eziningi kakhulu, kokunye kube nezimfamona ezifuna ukudicilela phansi lobuhle besakhiwo sakhe.

Kwesinye isikhathi bona kanye ubuhle bomlingiswa bungamenza athole ehlangabezana nokuphumelela kalula ezintweni. Kanjalo nokuhlukumezeka kuyavela ezikhathini eziningi ngenxa yabantu besilisa abangenanembeza nabangcolile. Lokhu kubonakala enovelini kaShange ethi “*Uthando Lungumanqoba*” lapho uPhindile enukubezwe nguninalume uChris, utholakala uPhindile ecabanga yedwa ethi:

Kuthi akazisakaze uma ecabanga ukuthi lomzimba omuhle kangaka udlala ingulube nje edinga ukubulawa (Shange: 2005:19).

Kuyacaca ukuthi uPhindile wabe eyintombazane ebukeya kahle nomzimba wayo wakheke kahle. Isenzo sokunukubezwa kwakhe senza agcine esezithola kusengathi umzimba wakhe

ucekeleke phansi. Isakhiwo somuntu wesifazane isona esiyinto engungqaphambili nokuyiyo engamakhela noma imlahlekisele ngamathuba nakwezobudlelwane. Abanye besifazane uma bebukeka bajike bakusebenzise nangezindlela ezingalungile kanjalo nabesilisa bakujwayele ukucekela phansi abesifazane ababukeka kahle kwesinye isikhathi ngokubanukubeza ngokocansi lapho owesifazane engafuni ukumqoma athole esephoqwa ngenkani. Kanjalo nabanye besifazane bayakwazi ukubona ubuhle komunye wesifazane uma emuhle akheke kahle. Kuavela enovelini kaButhelezi ethi “*Singaphela Phela*” lapho omakhelwane bexoxa ngendodakazi kaGumede enguPhindile bethi:

Pho inhle yini intombi kaGumede. Uthi kanti umile, inyathela ngabantwana, bese isha lapha okhalweni, kanti la ngenhla ilingene esayo isinqe ilesi osibuka usithande ngoba silingene futhi asisona isishwapha. Ebusweni ngithanda amazinyo ayo aluthotho, amehlo ayo amakhulu lawo ikubheka ngawo ibhansele. Isikhumba sayo esingamunwe sikushiya ukhathele ngoba sicolekile sibushelelezi. (Buthelezi: 2010: 70).

Kuyacaca ukuthi abantu besifazane bayakwazi nabo ukubona umuntu omunye wesifazane lapho emuhle akheke kahle baphinde bancome. Imvamisa lokhu kuye kwenziwe ilabo abangalingani nalowo okukhulunywa ngaye ngokweminyaka ngoba abanakho ukumfela umona lowo. Basuke beyifisela okuhle kodwa njengoba ithandeka futhi ikwazile nokugwema izinto ebezingayenza iphambuke endleleni yayo yokukhula.

Liyancomeka igalelo lababhali lapho beveza umlingiswa ngoba akukho abakushiyayo ngaye indlela akhiwe ngayo ngokomzimba. Noma ngabe usengumuntu osekhulile bayasikhanda isithombe siwakhe umqondo ngomlingiswa. Kuyatholakala kuvezwa ugoro uKaMajola enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” utholakala echazwa enjengoba enjalo, umbhali uthi:

Ugoro uKaMajola yena usemxhiliba. Usebonakala kunoma ubani ukuthi usengungubo ziya eweni. Ngebala naye unsundu. Uyabonakala ukuthi nanxa ekhokhoba kodwa ngezikhathi zakhe wayelishiyile igabade. Ukubona lokhu usabona ngoba usefaka nezibuko ezimenza akwazi ukufunda ibhayibheli elingasuki eduzane kwakhe. Izitho kuyabonakala zazingamabhodlela. Nanxa esegugile usakhuluma ngobukhulu ubuqhalaqhala. (Msimang:2005: 5).

Kuvela ngokusobala ukuthi ugoro lona usengumuntu okhulile ngokwezinga lempilo. Ngaleyondlela ofundayo asekulindele kumele kube izenzo okungalindeleka ukuthi zenziwe ngumuntu osekhule ngaleyondlela. Nendlela yokukhuluma kwakhe kuyolindeleka ukuthi ingachemi ngoba siyazi abantu asebebadala ababe besacwenga amagama kubona iqiniso balisho njengoba linjalo. Isithombe sikaKaMajola sikhandwe umbhali akwaze kwaba nokunqikaza kumuntu

ofundayo, nokwenza lapho indaba iqhubeka lowo ofundayo akhe ngokugcwele isithombe somlingiswa.

Umbhali uphinde akhe isithombe noma ngabe muhle umlingiswa noma ngabe mubi ngendlela akhiwe ngayo. Wonke umuntu ophilayo kuyinto eyenzeka ngaphandle kokunanaza ukukhanda isithombe somuntu lapho efunda incazelo yokubukeka kwakhe. Kuyatholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” kwethulwe umlingiswa onguGabisile ngencazelo ethi:

UGabisile uyilaba bantu okuthiwa bafika sekuphele konke uMdali odala abantu akusebenzisayo ekudaleni abantu. Buka ngoba uyigqigqi nje. Akamude. Usho ngezimpunge zamakhala. Nebala unsundu ongathi akazange agcobe okuthile okugcotshwa ngabesifazane ukuze bathandeke kwabesilisa. Izitho zakhe ngezikathekwane. Umuntu obuka zonke lezi zici ezikuye, usimze azibuze ukuthi yena lowo mfo ayemganile, wayeboneni kuyena. Kodwa khona lapho abuye abone ukuthi kwakumele umendo umbhidlikele. Ubani owayengamelana nokuganwa inkwishela? (Msimang: 2005:17).

Kucaca bha ukuthi ungumlingiswa onjani uGabisile. Akukho okuhle ngesakhiwo sakhe nokwenza ukuthi kungenzeka nala bantu besilisa abashintshe njalo nokwaxaka indodana yakhe. Umbhali akuthi ngoba kungowesifazane achaze kungasali lutho ngesakhiwo somlingiswa ngabe kubi noma kule. Konke kuyavela obala lapho umbhali ecacisa ngesakhiwo ngoba kuyabonakala nasenovelini kaZondi ethi “*Enecala Kayiphumuli*”, uMaKunene wayengumuntu osekulile engumama kodwa kubonakala engumuntu owakheke kahle ngisho nendlela ayegqoka ngayo yayikubeka ngokusobala nokwenza kugcine kulingeke umfundisi ajole naye.

5.2.4 Ukuvezwa kwabalingiswa besifazane bevezwa ngabanye abalingiswa

Abalingiswa kuyenzeka bavezwe ngabanye abalingiswa asuke bekanye nabo emibhalweni. Lokho kwenza kukwazeke ukuthola isithombe esiphelele ngomlingiswa othize ngoba kungenzeka lapho evezwa ngabanye kuvele indlela aziphatha ngayo nalapho enabanye abantu kanjalo nezici ezitholakala sezisetshenziswa endabeni mayelana naye umlingiswa.

Kuyatholakala enovelini kaMkhize ethi “*Guga Mzimba*” lapho uThembi evezwa nguDumakude ethi:

Umuntu oyinkinga iloThembi wakhona ongezwa makhambi. Ngithi ngisazame ukuthi ahambe, lutho. Ngingenzani nje ngaye eseyinyathi nje, esho ngesisu esingaka namabele angaka. Umuntu uthi uhamba naye

uyamuzwa useyahefuzela sengathi inkukhu yomele amanzi. Ngangimthanda engakabi ngaka. Manje cha, ngiyaxolisa ngaye, useyisidudla kakhulu (Mkhize: 2010:19).

Lapha ngenhla kuba sobala ukuthi uDumakude lona wayesephelelwe nguthando lukaThembi ngendlela umzimba wakhe owabe sewakheke ngayo. Lesi isimo iningi labesifazane esizithola sibhekana naso lapho ngisho ngabe ubeseshade iminyaka eminingi kakhulu owesilisa uyakwazi ukuvele amjikelele ngoba engasabuboni ubuhle kuyena. Kwesinye isikhathi owesilisa uze abone owakhe umuntu wesifazane ukuthi ugugile ekubeni bayalingana yena angaziboni ukuthi uyaguga.

Kanjalo abanye abalingiswa bangamveza umlingiswa ngendlela ayiyo lokho kusukela endleleni ababukeka ngayo okanye abakhuluma ngayo. Lokhu kuyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*” lapho uPhindi evezwa nguLindi owayemthole elele egaraji wabe esemqoqa.

ULindi utholakala ethi:

Kuhle impela ukusebenzisa lengane ngoba isencane futhi iyintombazane okubonakalayo nje ukuthi ithobile. Kodwa nayo yinhle kakhulu, kuzomele uMuzi ngimgade angayinyonyobeli (Shange: 2005:25).

Kule ngxenye umlingiswa uvezwa etholwa ngomunye wesifazane ozenza sengathi uza ngesihe kanti ufuna ukumsebenzisela izindlela zakhe zokukhohlakala. Ungumuntu osekhulile kodwa ingane ngoba uyinike uphahla akaboni ebeka impilo yayo engcupheni kulo msebenzi wakhe ongekho emthethweni. Lokhu kuyakhombisa ukuthi kwesinye isikhathi abantu besifazane nabo bayazenza izinto ezinobungozi kodwa bangabi nehlazo noma befaka ingane esencane emisebenzini yabo yokungalungi.

Kanjalo nabazali bayakwazi ukuveza ingane ethize ngenxa yezenzo zayo endabeni esuke ibhaliwe. Enovelini kaButhelezi ethi “*Singaphela Phela*” lapho uGumede eveza enye yamadodakazi akhe etholakala exoxa nonkosikazi wakhe ethi:

Ubani nje owayethe umsebenzi wobummeli owabantu besifazane. Phela lokhu okunguPhindokuhle kwakufanele kube umfana, kwaphika ekugcineni. Kuhlakaniphile, indoda uqobo lwayo (Buthelezi: 2010: 4).

Kuphinde kuvele futhi lapho uPhindokuhle exoxa nodadewabo nesoka lakhe, lapho isoka likaPhindi lisola ukuthi akalithandisizi udadewabo, utholakala uPhindi ephendula ethi:

Cha akunjalo, uvele nje yilomuntu okhonze kakhulu izindaba zamalungelo (Buthelezi: 2010: 26).

Kuyacaca ukuthi lo mlingiswa ungumuntu onjani ngendlela avezwa ngayo embhalweni. Ngaleyo ndlela ofundayo uyakwazi ukukhanda izinselelo okanye izinkinga angabhekana nazo nokunqoba kwakhe. Uvela njengomlingiswa ongaguquki kulokho akholelwa kukhona. Uyilenhlobo yabalingiswa ekhuthazwa yifeminizimu ukuthi izimele ikwazi ukuba nezinqumo ngempilo ngoba wonke umuntu unelungelo ngaphansi komthethosisekelo. Enye into ephinda ivele ukuthi ukuhlakanipha kumele kuhambisane nokuthi abe ngowesilisa lapho uyise ethi uhlakaniphile kwakumele kube umfana, lokhu kusagcizelela khona ukuthi abantu besilisa basanenkololo yokuthi umuntu wesifazane akumele ahlakaniphe ngabesilisa kuphela okumele bahlakaniphe.

Into egqamayo lapha ukuthi sebekhona abalingiswa besifazane asebekwazi ukuba nelizwi ezinqumweni ezithathwayo, futhi abakwaziyo ukumela ubulingiswa nokuthi bangazitholi becindezelwe ngabantu besilisa ezintweni. Abanye abalingiswa bayakwazi kahle ukubona umlingiswa indlela nempilo ayiphilayo ngisho ngabe usefuna ukudlebeleka ngandlela thize kodwa uma beneqiniso bayaye bambonise futhi bamqwashise. Ziningi izinto ezibonakalayo ukuthi sezikwazile ukusiza abantu besifazane ukuze bakwazi ukumela amalungelo abo njengoba kusemthethweni.

5.2.5 Ukuvezwa kwabalingiswa besifazane bevezwa ngumbhali

Kuyenzeka kweminye imibhalo utholakala umxoxi qobo naye ethula umlingiswa ngokuthi achaze enabe ngaye. Lokho kuye kwenze lowo ofundayo akuthole kusesekuqaleni ukuthi umlingiswa thize uzobe engumuntu onjani. Nokuthi lapho indaba iqhubeka sigcwaliseke ngokuphelele isithombe somlingiswa. Ngaleyo ndlela ababhali besifazane basikhanda sibe ngesiphelele isithombe somlingiswa endleleni abamethula ngayo isaqala indaba. Lokho kuyaba isandlelelo esikhaliiphile ngoba lowo osuke efunda umbhalo usuke esenaso isithombemqondo ngokugcwele ngomlingiswa. Njengoba kuvela embhalweni kaButhelezi othi “*Singaphela Phela*”, umbhali wethula izingane zikaGumede ngokuthi:

Izingane zikaGumede zithi zingamawele, kodwa azifani neze ngezenzo zazo. Uphindokuhle wayefanelwe ukuba umfana ngendlela enza ngayo izinto. Akakholelwa neze ekutheni kunezinto ezazidalelwe abantu besilisa. Uyise uthi uyisishosovu akaboni uyoke agane. Uphindile yena uthambile, unomoya ophansi, akaziqaphelisisi izinto futhi akakuthandi ukukhuluma (Buthelezi: 2010: xii).

Kuyacaca njengoba kufakazisa nomxoxi ukuthi abantu ngisho bangaba ngamawele abasoze bafana ngezimilo. Noma ngabe bafana kakhulu ebusweni kodwa izenzo zabo ziyehluka nokwenza kube lula ukubehlukanisa. Abantu ababili abasoze bafana ngezenzo ngokuphelele

esikhathini esiningi noma ngabe ngamawele. Lokhu kuphinde kwagqama ngisho lapho sebekhetha imisebenzi ngoba abafundelanga umsebenzi ofanayo. Kukhombisa isiphiwo somuntu nomuntu ngokwehlukana noma bengamawele ukuthi iziphiwo ziyehlukana.

Kwesinye isikhathi kutholakala ukuthi incazelo ngomlingiswa eyenziwa ngumbhali yenza ukuthi kucace ukuthi lo mlingiswa kulesimo achazwe ngaso uzobhekana naziphi izinkinga. Enovelini kaZondi ethi “*Ithemba Lami*” kutholakala umbhali ecacisa ngeziligaba ezehlala uMaSithole obuye abizwe ngoThoko okwamenza agcine ehlupheka :

Wayeneminyaka engamashumi amabili nesikhombisa ngesikhathi ekhulelwa. Ngoba wakhulelwa engakashadi ubaba wakhe wamxosha kubo. Wathi akahambe ayohlala naleyo ndoda emkhulelisile. Ngebhadi umama wakhe wayengasekho emhlabeni mhlawumbe wayeyomncengela kubaba wakhe amxolele. Lamncenga isoka lakhe lithi akayikhiphe ingane kodwa wala waphetha umama uMaSithole wathi angeke ayikhiphe ingane yakhe. Ukungavumelani nesoka lakhe kwadala ukuthi behlukane (Zondi: 2009:23).

Lena impilo yabesifazane abaningi abebhakana nayo. Okugcina kuba nokuhlukumezeka kulowo wesifazane ozithola ekulesi simo. Kwesinye isikhathi abesifazane baye babe buthaka benze isenzo esingalungile sokukhipha isisu ukuze umuntu abambelele endodeni. Kulokho kuvela isibindi esikhulu sikaMaSithole nokwathi noma kunzima engazi uzophuma alibhekise ngaphi kodwa waba nethemba lokuthi ingane yakhe ngeke ayibulale kuyokwenzeka kuvele elinye icebo ikhule mhlawumbe igcine isiyinto enkulu nasezweni.

Kuphinde kwenzeka futhi owesifazane ubuhle bakhe bugcine bumlethela izimo ezingalungile ngendlela abanye abesilisa abasuke bembona ngayo. Njengoba kuvela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*”, intombazane enguNunu lapho yayihambele khona inhlolekhono yomsebenzi igcina iheha lowo owabe engumphathi kuleyo ngxenye eyayifuna kuyona umsebenzi:

UNunu namuhla muhle isibili. Ugqoke isiketi sakhe esimnyama sibuye sibe sifushane ngendlela yokuthi ungaze uthi ubesigqokela kubonakale amathanga akhe agcwele ngokuhambisana nezitho zakhe. Kwase kuthi ngaphezulu kwaso wagqoka ihembe elalimhlophe qwa. Isifuba salo sihlotshisiwe ngemfukumfuku yendwangu emhlophe bese isiba namachashaza amnyama. Lokhu kwenza akugqokile kufanelane. Izinwele zakhe zilungiswe ngendlela yokuthi noma ubani azibonele engatshelwanga ukuthi intombi lena iyigcokama. Konke lokhu uma sekuhlangene kumenza abe muhle ngendlela ebabazekayo (Msimang: 2005:37).

Ngokujwayelekile umuntu wesifazane kufanele azilungise abukeke kahle noma ngabe uya kwinhlolekhono. Ngenxa yokuthi abantu besifazane banokucindezeleka okwenziwa abantu besilisa, lowo angabonakala njengowesifazane olula nongezile ukuzofuna umsebenzi kuphela.

Lokhu kuyinkinga ngoba kutholakala owesifazane ehluleka ngendlela engalungile ngisho ngabe izinjongo zakhe bekungeziqondile kuphela. Kuseyinto ekhona nesamele kulwisane nayo lena yokuthi umuntu wesifazane usuke engezona izimpahla azigqokile makangehlulelwa ngalokho kuphela.

Kanjalo umbhali uyakwazi ukuveza ngendlela achaza ngayo umlingiswa othize ngokwezinga akulona empilweni ngokwenza okuthile. Lokho kuye kucacise ukuthi umlingiswa kusho ukuthi uzongena amele siphilisa isigaba engxoxweni ngendlela ethulwe ngayo. Enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” umbhali usethulele umlingiswa onguGabisile ngokuthi:

UGabisile lona yena empeleni mdala kunoNunu. Buka ngoba usebuya nasemendweni imbala. Ngokungaphumeleli komendo wakhe wabe esezihlalela nengane yakhe yentombazane. Nakhu phela umfana yena wabuye wazibuyelela kuyise. Wabona exakwa ila bantu besilisa okwakuphela isikhathi esingasingakanani ethulwe kubo. Uthulwa kubona nje utshelwa ukuthi sekumele athi kubona baba (Msimang: 2005:17).

Ngale ndlela kuyavela ngale ncazelo ukuthi uGabisile ungumuntu osesezingeni lobukhosikazi kodwa ngenxa yokwehluleka emendweni usengowesifazane okhulisa izingane ngayedwa, nakuba engemdala kakhulu ekuleso simo unakho ukushintshashintsha abantu besilisa ahlekisana nabo emzini wakhe. Uvela engumuntu amantombazane asengamatshitshi angaya kuyena acele izaluleko kokuthile afuna ukukwazi lapho engenaye umuntu ongakwazi ukusiza ekhaya. Ungumuntu okhululekile ukupha izaluleko kumantombazane asemancane uma kunokuwaxakile.

Umbhali futhi uke agqamise umlingiswa ngendlela amchaza ngayo ngaphambi kokuba lowo kuke kwakhona ngisho akwenzayo lapho indaba isaqala. Bheka nje lapho enovelini kaKhumalo ethi “*Ikusasa Lami*” umbhali uveze ngokuthe bha inhlobo yomlingiswa oqavile kule ndaba onguthishela.

Ithishelakazi elifundisa oThembelani, uNkosazane Zulu, linesihluku esimangalisayo. Kucacela noma ngubani ukuthi impela leli thishelakazi lakhetha umsebenzi ongalifanele. Nakuba uThembelani ehlakaniphile, kodwa kuyasho ukuthi ufundiswa nguthisha ongenalo uthando. Ngakho-ke akatholi izincomo ezifanele nezimkhuthazayo. UNkosazane Zulu futhi ungumuntu okhonzile ukusho izingane ngezici. UThembelani kumphatha kabi ukuthi uNkosazane Zulu umbiza ngokhandakhulu lapho emthethisa. Ingani phela nezingane zisuke zisizakale bese zimhleka (Khumalo: 2005:5).

Ngeke kube nongabazane kulowo ofundayo ukuthi kukhona yini okuhle okungabhekwa kulo mlingiswa njengoba evezwa enenhliziyi embi ngalolu hlobo. Okunye okwenza ofundayo

alangazelele indaba yonke ingoba lo muntu emubi enjalo ubekwe endaweni yokufundisela abantwana abasakhula nokuqondakalyo vele ukuthi kuvamise ukuba nemiphumela engemihle empilweni yalowo ohlukunyeziwe ngaphansi kwalezi zimo. Kwezinye izikhathi kuyatholakala izingane ezingafundi isikole abazali bengakwazi lokho kanti zihamba ziphelele endleleni zesaba ukuhlukumezeka umntwana akuthola kulabo abangothisha.

Kuba nzima kakhulu lapho owesifazane esephelelwe isimilo sendlela yokuziphatha esekhombisa izenzo ezingalungile. Kuvele kujivaze ngisho ikhaya aphuma kulona. Kanjalo futhi umbhali uyakwazi ukuveza umlingiswa nalapho ngenxa yesimo aphila ngaphansi kwaso eseguquka alaxaze imfundiso ayekhuliswe ngayo enze okungalungile. Lokhu kuyatholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThokozile indodakazi yeNkosi iyosebenza eGoli isiphenduka isigilamkhuba.

Babeya ethaveni lapho zazibuya khona. Kuleyo thaveni kwakudanswa, kuphuzwa, kubhenywa yonke inhlobo yezidakamizwa. Yayingekho inhlobo yomuntu ongayitholi khona. Bathi befika nje babethenga iziphuzo ezibandayo ngoba babehambe indlela ende kakhulu (Mavundla: 2009:8).

Lokhu kukhombisa ukuphelelwa isimilo nokungaziphathi kahle kwentombazane. Isenzo sokuhamba indlela ende ibheke ezindaweni zokuzijabulisa kufakazela ngokusobala ukuthi izimfundiso zasebukhosini yabe isizilaxaza phansi indodakazi yeNkosi. Umbhali ukuveza ngokusobala nokuyinto eyenzeka mihla ukuthi ingane ekuhambeni iphenduke ibe isigilamkhuba ngisho abazali bayo bengeze bakholwa ukuthi kusayiyona. Okunye okuphinde kuvezwe ngumbhali ukuthi abanye abalingiswa besifazane bayakwazi ukuzenzisa baveze ubuhle kanti bafihle induku emqubeni. Lokhu bayakwazi nokukwenza kumuntu besondelene naye ngendlela yokuthi ngisho ngabe umngani uyagilana ethenjiwe.

Lokhu kuyatholakala enovelini kaMazibuko ethi “*Senzengel’Izulu*” lapho uZamile ayexoxela umngani wakhe omkhulu uBusi ngezinsalelo ayebhekene nazo emendweni wakhe. Lokhu kutholakala lapho umbhali echaza ngenhlungu eyabe ibhekene noZamile ethi:

Ayikho into eyayimxova ikhanda njengokuzwa ukuthi owayezoshada nesoka lakhe kwabe kunguBusi umngani wakhe. Waphose waquleka futhi wafa fi. UBusi wayeziphendlela yena njengoba enza isethembiso sokuthi wayezomphindiselela entombazaneni eyayibangisa uZamile. Wazisola ngokuvuleleka kakhulu kuBusi ngoba hleze kube yikho okwamnikeza amaphuzu okubonakala engaba ngunkosikazi oqotho impela kuSakhile (Mazibuko: 28).

Lokhu kukhombisa ukungabi ngumngani oqotho, umbhali ukuveza ngendlela ukuthi abalingiswa besifazane ngisho ngabe kunokuzwana kanjani kuyenzeka bajikelane benzane isilo sengubo lapho bengasabhekiwe. Lesi simo sisuke sikhombisa ukungabi qotho kwalowo mlingiswa.

Ababhali besifazane bayakwazi ukungena bagxile ngendlela lapho beveza umlingiswa othize endabeni. Lokhu bakwenza ngenxa yokuthi yonke into esuke yenzeka isondelene kakhulu nabo kokunye izimo abaphuma kuzona empilweni. Izithombemqondo zabo zimenza umlingiswa akholeke ngeqiniso futhi kutholakale ukuthi nezimo abhekene nazo baningi abanye abakwaziyo ukuhlobanisa abakwaziyo nalokho okuqukethwe ilowo mbhalo ngoba kuyinto eyenzeka ngempela esimweni senhlalo esaziwayo.

5.3. Isiphetho

Kulesi sahluko kuyavela ukubaluleka kokuvezwa komlingiswa wesifazane ngendlela emibhalweni ngokwehlukana. Lokho kuyiyona ndlela eye igqamisele lowo ofundayo nokuthi azi ubhekene nani kulowo mbhalo. Njengoba kuvezwa abesifazane ngokwezakhiwo, ngezenzo noma indlela yenkulumo lokho kunikeza izithombe ezinezinto eziphawulekayo kule mibhalo yababhali besifazane ebhekiwe. Iningi labesifazane nakuba ilizwe selakhululeka kodwa bona basaphila ngaphansi kokucabanga ngendlela yakudala. Amafeministi ayakugqugquzela ukuthi abantu besifazane abasukume bakwazi ukuba nelizwi bangaphili ngaphansi komuntu wesilisa zikhathi zonke. Ifeminizimu ikhuthaza ukuhlonishwa kwamalungelo abantu besifazane, futhi ilwa nokuhlukunyezwa kwabo. Igqugquzela ukulingana phakathi kwabesilisa nabesifazane. Leli ilungelo angeke balephucwe ngumuntu njengoba lishicilelwe kumthetho sisekelo welizwe.

Abalingiswa abanengi bavela besenakho ukuba ngaphansi kwabantu besilisa, lokhu kuphawulwe nanguNtshangase (2018) lapho ayebheka egxile embhalweni kaShange othi “*Uthando Lungumanqoba*”, okuphawulekayo ukuthi abesifazane basenakho ukukholelwa ekutheni ukuze impilo yabo ibe ngcono kufanele batakulwe okanye basizwe ngumuntu wesilisa. Abesifazane ngale ndlela bakhombisa ubuthakathaka nokwenza abesilisa bavame ukuveza amandla abo ezimweni eziningi. Ngenye indlela akusoze kube lula ukudiliza udonga olubizwa ngephathriyakhi ngenxa yokwesaba kwabesifazane. Iphathriyakhi igama elisetshenziswa ukuchaza uhlobo lomphakathi okholwa wukuthi ngabantu besilisa kuphela abanamandla okuphatha. Enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThoko

nakuba efundile futhi eyindodakazi yeNkosi ugcina eyisisulu sokushaywa ehlukeyezwe nguNdoda lapho yena engasaziboni ukuthi ikhona impilo kuyena ngaphandle kukaNdoda.

Miningi neminye imibhalo evezela lesi sisimo, njengombhalo kaButhelezi othi “*Singaphela Phela*” amadodakazi angamawele, elilodwa noma efundile womabili elinye lincamela ukugana indoda enezimali ngisho ngabe inegciwane lesandulelangculazi. Kukhombisa ukungazinakekeli yena qobo lwakhe uPhindi ngenxa yothando nokuthi ufuna ukuthi abizwe ngonkosikazi womuntu othize. Kanjalo ngisho nabazali abangobaba bayawacindezela amadodakazi abo ngamandla, njengoba kuvelile embhalweni kaMazibuko othi “*Sengenzel’Izulu*” lapho uyise kaZamile emkhipha esikoleni ngoba eyintombazane, lokhu kumenze uZamile wagcina ehlukeyezeka emshadweni ongacacanga nakhona indoda eyayibuye imlahle.

Nakhona embhalweni kaMsimang othi “*Umsebenzi Uyindlela*” uNunu uvezwe impilo yakhe waqala wayincikisa kuVika elisoka lakhe nowayebenzela izinto kwabo nalapho esethole umsebenzi uzithole engaphansi kwengcindezi yomuntu wesilisa owayengumphathi nonguMike. Lokhu kusaveza iketanga elilwelwa ngamafemiisti ukuthi abesifazane abakwazi ukuma bazenzele izinto bangahlezi bengaphansi kompheme womuntu wesilisa. Ngale ndlela kubonakele ukuthi nababhali besifazane bakuzeve kunjengoba okuyindlela abantu besifazane abayiyo ngaphandle nalokho okumele bakwenze kwezinye izimo ukuze baphile, njengalapho benza imisebenzi yokuthengisa ngemizimba. Kumele kugququzelwe kusukela besabancane abantu besifazane ukuthi bakhulekile abangabi nokwesaba njengesizukulwane esidala. Bona bangaba noma yini abafuna ukuba yiyo, futhi bahlale ezindaweni abazithandayo nemisebenzi bazikhethela ngale kokucindezelwa ngabesilisa.

ISAHLUKO 6

Isiphetho nezincomo

6.1 Isingeniso

Okugqamayo ngemibhalo yesiZulu ukuthi ibamba iqhaza elibalulekile kakhulu ukuveza amaqiniso ngempilo yabantu. Lokhu kufakazelwa ukuthola amaphuzu ahlobana ncmishi nalokho okubela ocwaningweni oselwenziwe. Imibhalo yesiZulu inothile ngolimi futhi ngezikhathi zonke ishiya ofundayo kukhona akuzuzayo emibhalweni abewufunda. Ngaleyo ndlela umcwaningi uzophetha ngokuthi anikeze okufingqiwe ngalokho obekwenziwa ocwaningweni lwakhe, kanjalo nalokho okutholakele aseze nokuthi zifezekile yini izinjongo zakhe ngocwaningo alwenzile. Kulesi sahluco kuzovezwa lokho okutholakale ocwaningweni kanjalo nezincomo nemilayezo esuke yedluliswa ngababhali besifazane emibhalweni yabo kugxilwe kuleyo yesiZulu ekhethiwe kulolu ucwaningo.

Izinselelo ziyinto evamisile emazweni amaningi ikakhulukazi lapho kusuke kusanda kungena inkululeko. NgokukaNgara (2013:39) lapho ephawula ngenkululeko yakwamanye amazwe ase-Afrika, uthi:

In less than a decade of their rule, many African leaders proved that they were incapable of providing adequate leadership. Instead, African rule was characterized by neo-colonialism, economic mismanagement, tribalism, corruption and other social ills.

Ngaphansi nje kweminyaka elishumi kuphetha abaholi base-Afrika, bakhombisa ukuthi bayehluleka ukuhola ngendlela eqotho. Kunalokho, ubuholi base-Afrika bukhombise ukuba nezinkinga zobukholoniyilizimu, ukuphathwa budlabha komnotho, ubuzwe, inkohlakalo nezinye izinto eziyinkinga emphakathini.

Izinkinga nezimo ezenzeka eNingizimu Afrika ziyefana nezenzeka nakwamanye amazwe ase-Afrika kusukela lapho amazwe ayethathwe ngabamhlophe ngengcindezelo. Ababhali abansundu besilisa baseNingizimu Afrika bakhombisile ngamagalelo abo ancomekayo ukuthi bayakwazi ukuthuthukisa imibhalo yezilimi zesintu. Kubonakala sengathi enye yezinto ezingasiza ekunciphiseni ukubukana ngeziqu phakathi kobulili obahlukene kungaba ukuthi kusetshenziswane. Nakuba zikhona izinkinga ezibhekene nababhali kodwa kungakuhle ukuthi bande ababhali bemibhalo ukuze izizwe zithuthukise imiqondo yazo nezilimi.

6.2 Obekwenziwa Ocwaningweni

Esahlukweni sokuqala kuqalwe ngokuthi kwethulwe ucwaningo, kulapho kwethulwe ucwaningo nemibhalo eqokelwe ukwenza ucwaningo. Kuphinde kwavela nomklamo

wezahluco ezizokwenziwa lapho kuqhutshwa ucwaningo nezindlela zokuqhuba ucwaningo. Isahluko sesibili kuvezwe ucwaningo oselwenziwe oluthi alube nokuhlobana nesihloko esiqokelwe lolu cwano. Ngaleyo ndlela umcwaningi ukwazile ukuthi kuleyo mibhalo ayibuyekezile athole ukuthi abanye abacwaningi batholeni nokuthi imaphi amagebe akhona nokumele kugxilwe kuwona ocwaningweni olulandelayo. Isahluko sesithathu kuvezwe indlela yokuqhuba ucwaningo nenjulalwazi. Luningi ucwaningo oselwenziwe luthinta abantu besifazane nokuthi kuvele injulalwazi yefeminizimu kuyiyona egqama phambili ngenxa yokuthi yona ibhekene nokuthi abantu besifazane bangazitholi becindezekile ngezikhathi zonke nabo bakwazi ukuba nelizwi futhi bangabukelwa phansi. Kuphinde kwavela nenjulalwazi yewumanizimu njengoba imibhalo eqokiwe kungeyaseNingizimu Afrika, iwumanizimu igxila kakhulu kubantu besifazane abamnyama base-Afrika.

Esahlukweni sesine umcwaningi kulapho ayeseqala ebheka izindikimba okubhala ngazo kakhulu ababhali besifazane abansundu emibhaweni yabo. Ababhali besifazane bayagxila bangafihli lutho lapho bebheka izindikimba ezibathintayo, bakhapha wonke amaqiniso ngomuntu wesifazane njengoba enjalo ngenxa yokuthi bona basendaweni engcono yokuqonda kabanzi ngesimo futhi nemizwa yabo bayayithulula ngokungesabi. Ziningi izindikima ezivelile kulesi sahluko, njengendikimba yothando, ukuhlukunyezwa, ukuhlupheka, ukwesweleka kwemisebenzi nokuhlupheka. Ekuhlukunyezweni kwabantu besifazane ngendlela yokudlwengulwa, nokushaywa nokuhlukunyezwa ngesimo somqondo okanye umphefumulo.

Esahlukweni sesihlanu umcwaningi ugxile ekuvezweni kwabalingiswa besifazane lapho besuke bevezwa emibhalweni ebhalwe ngababhali besifazane. Kule mibhalo yababhali besifazane okuphawulekayo ngokuthi lezi zincwadi zibuyezile ubuhle nobubi babantu besifazane. Okuphawulekayo ngokuthi kulezi zincwadi ezizokelwe ucwaningo ezibhalwe ngabesifazane ababhali besifazane bamanje babukeka benokuqikelela ukuveza abesifazane njengoba benjalo.

Imizwa yabesifazane ivezwa kahle uma ivezwa yilaba besifazane ngoba isuke isuka ekujuleni nokungenzeka ukuthi isimo abake babhekana naso okanye abasondelene nabo.

Isahluko sesithupha kulapho umcwaningi abesephetha khona ucwaningo enikeza nezincomo. Lapho kuvele lokho obekwenziwa ocwaningweni lwakhe. Kuphinde kuvele nezinto eziyimilayezo esuke yedluliswa ngumbhali. Kanti futhi nasekuqwashiseni lowo ofundayo abe nolwazi ngokuthi indikimba ethize iba nemiphumela enjani. kokunye abasenawo unembeza

bayakwazi ukuhlale beqaphile benolwazi lokuthi kubhekwana kanjani esimo esithize. Njengoba bekucwaningwa ngemibhalo yababhali besifazane zitholakele izindikimba ezivamise ukuthi bagxile kuzona emibhalweni. Ngaleyo ndlela kuzokwazeka ukuveza imiyalezo etholakale kulezo zindikimba nezincomo.

6.3 Okutholakale ocwaningweni

Imibhalo yesiZulu ikubeka kugqame ukuthi ineqhaza elikhulu elenzayo lapho iveza amaqiniso athize ngezimpilo zabantu. Indikimba yothando nokuyiyona evela kuyona yonke imibhalo yababhali besifazane iyindikimba eveza ukuthi kuyenzeka ibe nguthando olunezithelo ezinhle okanye kube nguthando olugcina ngemiphumela engemihle.

Umuntu wesifazane lapho ethanda ngokweqile izingane zakhe kuba nezinkinga zokuthi athole engasakwazi nokubona amaphutha lapho ziphambuka. Lokhu kutholakele enovelini kaMavundla ethi “*Ngizigwaze Ngowami*”, lapho uMaNtuli ethanda indodakazi yakhe ngendlela yokuthi akazimisele nakancane ukuthi abone ijeziswa ngisho seyone kangakanani kodwa yena usayikhulumela kuyise ukuze ayidedele iphindele eGoli, nokwaphetha ngokuthi ashone aze angewatshwe uyise ingasalubeki ekhaya. Lokhu kwaba imiphumela yakhe unina ngenxa yothando olweqile ngisho kungasafanele.

Kanjalo futhi umuntu wesifazane lapho ethanda ingane yakhe uyakwazi ukuthi abeke eceleni ezakhe izidingo enze konke okusemandleni ukuze ingane yakhe igcine ibe nempilo engcono. Kuyavela nasenovelini kaZondi ethi “*Ithemba Lami*” lapho uMaSithole ezibona ukuthi uphila ngobunzima ngaleyo ndlela wanquma ukuyoshiya ebaleni ingane yakhe enguThemba emzini ayebona sengathi ingase ikhule kahle ibe nekusasa elingcono. Lesi senzo sasikhombisa uthando ngendlela yokuthi inhliziyo yakhe yayihlezi icabanga ngengane yakhe futhi waze wagcina esesonta ebandleni elalisonta lomndeni ukuze akwazi ukuhlale eyibona.

Ngakwelinye icala uthando lobudlelwane luba nezithelo okanye lube nezinyembezi. Kuba izithelo ezinhle lapho abasebudlelwani beqala kahle othandweni kugcine kube intokozo yaphakade. Kuyatholakala enovelini kaShange ethi “*Uthando Lungumanqoba*” lapho uPhindile aye ezithole eseyintandane kushone abazali, wanukubezwa, wagcina efulathele ikubo wazimbandakanya nomsebenzi wokuba ngumahosha ukuze akwazi ukuziphilisa, lapho utakulwa nguThulani owayeze njengomunye wabazothenga, kugcina sekuyintokozo, sebethandana, uPhindile esebuyela esikoleni sebashadile.

Kulesi sikhathi samanje kutholakala udlame nokuhlukunyezwa kwabantu besifazane nezingane kuyinto egqame kakhulu. Ngaleyo ndlela kutholakala lena kuba ngenye yezindikimba ezivela njalo emibhalweni yesiZulu. Kusekuningi okungenziwa ngale ndikimba

ngenxa yokuthi ukuhlukunyezwa kwenzeka ngezindlela eziningi futhi ezahlukene. Le ndikimba ivele kangcono lapho ibhalwe ngababhali besifazane ngoba ababinkho ukuchema bazibeka ngokugqamile zonke izinto ezenziwa ngabantu abangabahlukumezi. Kutholakele nokuthi ukuhlukunyezwa kwenzeka ngezindlela ezahlukene, kuba ukushaywa, ukudlwengulwa, ukuthintwa ngendlela engamukelekile kowesifazane, nokuhlukunyezwa ngokwesimo somqondo nesimo somnotho.

Ucwaningo luveza ukuthi umuntu wesifazane ohlukunyezwa ngokomzimba uvamise ukuba nemihuzuko, omaka nokuphuka Esikhathini esiningi umhlukumezi uye abe nokwesabisa kulowo ohlukunyezwayo ngamazwi. UCarlson, uWorden noVan Ryn noBachman (2000:13) bathi:

Severe poverty increases the risk of intimate partner violence, the lower the household income the higher the reported intimate partner violence rates.

Izinga eliphezulu lokuhlupheka liyaba nomthelela wodlame kulabo abasuke besebudlelaneni, nalapho incane imali yokuziphilisa emndenini kulapho kwanda khona ukuhlukumezeka.

Lokhu kuvamise ukuba nemiphumela yokuthi kutholakale inkosikazi sekumele kube iyona esebenzayo, nalapho kuvele izingane sezigcina zihlukunyezwa ilabo okusuke kumele ngabe baziqaphile. Kanjalo nomuntu wesilisa usuke ezibona ukuhlukumeza kuyiyona ndlela angaveza ngayo amandla akhe lapho engakwazi ukunakekela umndeni wakhe ngokomnotho.

Emibhalweni eminingi esetshenziswe ocwaningweni kuvele kaningi abantu besilisa beveza amandla abo ngendlela okungesiyona kowesifazane ehlukenyezwa. Lokhu kubonakele embhalweni kaShange othi “*Uthando Lungumanqoba*” lapho uPhindile ezithola edlwengulwa nguninalume uChris owayemsabisa ngokuthi uzombulala. Nalapho inkosikazi kaChris ingavumi ukukholwa ukuthi ungumhlukumezi lokho kwamenza uPhindile wazithola ehlukekile emqondweni nasemoyeni. Nalapho amaphoyisa emxoshisa okwesigangi ezobika ngokudlwengula kwakhe, wahlukumezeka ngoba kucaca akukho lapho ayengaphephela khona. Ababhali besifazane bayiveza kakhulu nabo le ndikimba yokuhlukunyezwa emoyeni lapho uhlukunyezwa ilabo obuthembe ukuthi bangakusiza. Le ndikimba ivezwa kangcono ngababhali besifazane ngoba ababinkho ukuchema bazibeka ngokugqamile izinto ezenziwa ngabantu abangabahlukumezi.

Abantu besifazane bazithola besesimweni esibucayi lapho besezindaweni zokungcebeleka okanye nasebusuku. Lokhu kutholakale kwenzeka enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThoko noLebo bezithola bethathwa ngabalisa abangabazi ngemoto,

bayobadlwengulela esigangeni beqhamuka ethaveni ngezintatha kusa. Bayatholakala beshaywa ngamaphoyisa nawo ngesikhathi ebafica bedakiwe phakathi kwamabili emgwaqeni. Bona bazithola behlukunyezwe ngokudlwengulwa izinswelaboya baphinde bazithola behlukunyezwe ngokushaywa ngamaphoyisa. Ukuhlukumeza ngokushaywa esikhathini esiningi kuvela kulabo asuke benamandla kunalowo ohlukunyezwayo. Kungenzeka kube ngamandla ngokomzimba okanye amandla ngesimo somnotho.

Abalingiswa besifazane akumele bahlale ngaphansi kwesimo sokuhlukunyezwa ngoba besaba ukukhuluma. Lokhu kuyavela enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho isoka likaThoko uNdoda limshaya aze angakwazi nokunyakaza kodwa angayi kovula icala ngoba ezithola encike kakhulu kulona ekutheni limenzela izinto ngoba engasebenzi. Lokhu kuyabakhinyabeza abalingiswa besifazane abazithola phansi kwale ngcindezi ngenxa yokuthi abanye bagcina bebulewe ngenxa yokwesabela indlala nokulahlekelwa indawo yokufihla ikhanda uma bebophisa lowo ohlukumezayo.

Ukushaywa kwabantu besifazane kuyinsakavukela ngenxa yokuthi esikhathini esiningi kusuke kungowesilisa ophethe ezomnotho kulelo khaya. Kwesinye isikhathi nalapho owesifazane ezithole esebudlelwaneni nowesilisa kwaba nokukhulelwa bengahlelile, owesilisa usebenzisa amandla akhe ukushaya noma aphoqe owesifazane ukuthi akhiphe isisu. Lokhu kuyavela enovelini kaZondi ethi “*Ithemba Lami*” lapho uMaSithole ayekhuleliswe nguNtshangase owabe eshadile waphoqa uMaSithole ukuthi akhiphe isisu, wamshaya futhi waphetha ngokumlaxaza nesisu leso. Lona wesifazane akazange avule icala nanoma ayeshayiwe.

Kanjalo nezingane ezisencane kuyinsakavukela ukuthola ukuthi zihlukunyeziwe ngokudlwengulwa okanye ngokushaywa eNingizimu Afrika. Lokhu kwenzeka ngaphansi kwesandla salowo okusuke kumele avikele ingane noma ohlobone nayo. Ukushaywa kwezingane kwesinye isikhathi kwenziwa ngisho ngabe ingane akukho ekonile kodwa ngenxa yokuthi umhlukumezi uzithola enamandla bese ewakhiphela enganeni. Lokhu kutholakele enovelini kaKhumalo ethi “*Ikusasa Lami*” lapho umfanyana omncane uMvelo ezithola ehlukunyezwa nsuku zonke ithishelakazi uNkosazane Zulu. Lapha kuvela ukuhlukumeza kowesifazane okubhekiswe enganeni. Leli thishelakazi lalikhombisa amandla alo phezu kwezingane ngoba lazi ukuthi azinawo amandla okuthi zingaqophisana nalo futhi zizilwele. Nemikhankaso elwisana nokuhlukunyezwa kwabantu besifazane nezingane kumele igqanyiswe futhi isondele emiphakathini zisakhula izingane zabafana.

Nakuba sekwangena inkululeko baningi abantu besifazane abasazithola becindezelekile ngisho ngabe badlwenguliwe okanye bashaywa. Kuyatholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*”, uThoko wayefunde wagogoda, kodwa lapho esezimbandakanye

nophuzo eGoli wagcina eseyinto ehlukunyezwayo isoka lakhe uNdoda, emncikisela ngezikhathi zonke. Kanjalo nasenovelini kaButhelezi othi “*Singaphela Phela*”, uPhindo nakuba efundile, wayetholakala enza lokho okushiwo isoka lakhe uMhawu wagcina washada nalo ngisho esezwile nokuthi linesandulelangculazi. Abantu besifazane kusadingeka ukuthi kugcizelwe ukuthi sekunesimo senkululeko ngaleyo ndlela amalungelo abo avikelekile, akumele bazithole bebekezelela ukuhlukunyezwa nokuphathwa kanzima ngoba amalungelo abo avikelekile, abasukume bakwazi ukubika izimo ezingahambisani nabo.

Kanjalo nokuhlukumeza ngendlela yokuthi umuntu wesifazane enziswe into angayifuni noma azithole ethintwa ngendlela engamukelekile ngaphandle kwemvume yakhe, kumele abantu besifazane bakulwele lokho. Kungabikhona ukwesabela ukuthi hleze kube nokuzomlahlekela. Kuvelile lokhu enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho uNunu wazithola esehhotela nomqashi wakhe nowayezama ukumthinta ngendlela engalungile. UNunu wakhombisa ukungesabi walwa, wamklwebha ngisho ebusweni, akazange asabele ukuthi uzolahlekelwa ngumsebenzi, kodwa wazivikela ngakho konke okusemandleni akhe.

Enye yezindikimba ezivela kaningi emibhalweni yesiZulu kuba ileyo yesimilo. Ngokweywayelekile isimilo sihleze sibhekwe kumuntu wesifazane. Kunezinkolelo ngesimilo somuntu wesifazane njengokuthi uma eluvanzi akujwayelekile ukuthi akwazi ngomuso ukuba ngumphathi wekhaya okanye umzali oqotho. Isimilo singaba sihle okanye sibe ngesibi.

Isimilo esihle siyatholakala enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho intombazane enguNunu, nakuba ishonelwe ngabazali bayo iyazabalaza ukuthi ikhulise umfowabo iphinde inakekele nogogo wabo. Akuvamisile kubantu abasakhula ukuthi bangazithola bethwala umthwalo wokumisa ikhaya ngobuqotho. Le ntombazane ibe qotho ngisho lapho ingaphansi kwengcindezi kumphathi wayo uMike owayefuna ukuyinukubeza ngoba ethi wayifaka emsebenzini kodwa yalwa kwaze kwasekugcineni.

Kuyaye kube muncu lapho owesifazane enesimilo esinganambitheki. Lokhu kuyaye kululaze yena uqobo kanjalo nalabo asondelene nabo. Imivuzo yesimilo esixegayo ivamise ukuba ngukukhala nokugedla kwamazinyo. Indodakazi yeNkosi uMtshali kwathi lapho sekufanele iyosebenza kude nasekhaya, yalahla konke eyabe ikufundisiwe kubo isakhula kahle mayelana nokuziphatha kahle. UThoko wagcina eseyisidakwa, esedlwenguliwe, esehlala nendoda enguNdoda eyabe imhlukumeza, konke lokhu kwaba ngumvuzo wakhe wokuphelelwa ngunembeza.

Ukungaziphathi kahle kwamantombazane kubonakala nalapho esenza imisebenzi engenakho ukuzihlonipha njengaleyo yokudayisa imizimba. Kulokho kutholakala ukuthi ayaphuza futhi

ayabhema nendlela asuke egqoke ngayo enganambithiseki kahle. Lokhu kutholakele nasenovelini kaShange ethi “*Uthando Lungumanqoba*” lapho uPhindile owayefulathele ikubo ngenxa yokunukubezwa nguninalume ezithola esecoshwa ngenye yala mantombazane, UMumsy utholakala ekhuluma noPhindi ethi:

Ngihlala nabanye onombiliyane ababili lapha. Ungaxwayi-ke s’thandwa sami, esho ekhipha ugwayi ewokhela ewuphafuza. Kuthi akaquleke ukwethuka uPhindile (Shange 2005: 27).

Lokhu kukubeka kucace ukuthi la mantombazane ayenasenawo unembeza indlela ayeseiphila ngayo. Isimilo esingesihle siyaba ngisho nomphumela wokufa. Kubonakele kowesifazane enovelini kaZondi ethi “*Enecala Kayiphumuli*” uMaKunene enobudlelwane nomfundisi ngenxa yokuthi indoda yakhe isebenzela kude. Kwagcina ngokufa lapho indoda seyibuyile ekhaya yababulala bobabili.

Kuphawuleka ngokunganqikazi ukuthi iningi labantu besifazane lizithola libhekana nokuba ngumzali ongayedwana. Lena ngenye yezindikimba okutholakale ukuthi ababhali besifazane bonke bayabhala ngayo emibhalweni yabo. Ukufelwa kuyiyona ngxenye evela kakhulu emibhalweni nokuze kuholele ekukhuliseni ingane ngabodwana. Njengoba kuvela enovelini kaMazibuko ethi “*Sengenzel’Izulu*” lapho ukushona kukamyeni wakhe uZamile nomngani wakhe uBusi, wazithola esethwele izingane eziningi eyedwa. Ukushonelwa kuyiyona ngxenye evela kakhulu emibhalweni nokuze kuholele ekukhuliseni ingane ngabodwana.

UMakhanya (2018:122) uthi ezinye zezimbangela zokuthi abesilisa bagcine bebalekela ukukhulisa izingane kuba izingcindezelo ngokwamasiko njengokuthi kufanele bahlawule, lokho kuba inkinga ngenxa yokuthi imisebenzi iyindlala, kwesinye isikhathi owesilisa usuke engakakuhleleli ukuthi usengangena esigabeni sokuba ngubaba ahlawule lokho kuba inkinga ngenxa yokuthi imisebenzi iyindlala.

NgokukaHunter (2006: 101) uthi:

African men who impregnate girls may deny paternity due to their inability to pay pregnancy compensation. Often times men find themselves faced with the challenge of becoming fathers due to unplanned pregnancies thus some of them will avoid responsibility by simply denying the paternity

Abesilisa abansundu uma bekhulelelisile bayayiphika ingane ezozalwa ngenxa yokuthi basuke bengenawo amandla okukhokha inhlawulo. Kwesinye isikhathi lokho kukhulelelwa kusuke kungahleleliwe ngaleyo ndlela babone kungcono ukuthi bayiphike ingane.

NgokukaManikkam noBurns (2012:943) lapho bebheka ezinye izinto ezingaba imiphumela yokukhulelwa okungahlelelwe bathi:

Unplanned pregnancies and single marital status increased the likelihood of mood swings and depression among youth during pregnancy. Women who get pregnant unplanned do get serious health issues like depression and other mood swings as they are worried about how will that child be taken care of.

Ukukhulelwa kungahleliwe kwenza kube nesimo sengcindezi ngokomqondo ikakhulukazi kulabo ababhekana nalesi simo besakhula. Izinto ezinye ezifaka ingcindezi kusuke kungazi ukuthi bazothatha bahlanganise ini ukuze leyongane ezozalwa ikwazi ukubhekeleka kahle

Isimo okuphilwa ngaphansi kwaso nokusweleka kwemisebenzi kuyingxenywe egcina ifake le ngcindezi kubantu besilisa. Kutholakale owesilisa esephika ngisho into esobala ukuthi ihlangene naleyo ngane ezozalwa. Lokhu kutholakele enovelini kaNjapha ethi “*Ukungazi kufana nokungaboni*” lapho intombazanyana uSamke ekhulelwa ngumfana wakamakhelwane abethandana naye kwathi ngokuba esekhulelwe wamlaxaza. Kutholakala uSenzo ethi:

We Samke! Ungangesuleli ngengane okungeyona eyami. Ngicela wazi ukuthi mina angixabene nawe kodwa kufike isikhathi sokuthi sehlukane (Njapha: 2006:5).

Abesifazane kumele bagweme ukuzithola bekhulelwa bengakuhlelele ngoba lokho akugcini nje kuyinkinga yakhe yedwa lowo wesifazane, nengane igcina ikhule ingamazi uyise ezikhathini eziningi. Kwesinye isikhathi intombazane igcina ingenayo indawo yokuhlala ngenxa yokuthi ixoshiwe kubo. Nokungagcina seyithatha izinqumo ezingalungile mayelana naleyo ngane. Kuyavela enovelini kaZondi ethi “*Ithemba Lami*” lapho uThoko axoshwa nguyise kubo lapho esekhulelwe, waphinde walaxazwa ilowo ayemkhulelisile ngoba enqaba ukukhipha isisu.

UBryson (1992) ugcizelela ukuthi abantu besifazane abafunde baqeqesheke ngoba uma bephethe izikhali zemfundo abukho ubunzima abangeke bakwazi ukubhekana nabo uma sebezithola beficwa isimo sokuthi abakhulise izingane ngabodwana.

Kuphinde kwavela ocwaningweni indikimba yokweseleka kwemisebenzi. Lokhu okunzima ukuthi akusekhona nje kuphela ukuthi kwenzeka kulabo abanemfundo ephansi, uthola izinkumbi eziqeqeshwe ezikhungweni zemfundo ephakeme zingaqasheki. Lokhu kuyimiphumela yokuntenga kwezimo zomnotho lapho kutholakala kwesinye isikhathi izimboni zivalwa. Kwesinye isikhathi abesifazane bagcina sebenza nemisebenzi enganambitheki ngenxa yokuthi kumele baphile. Lokhu kuvelile enovelini kaShange ethi “*Uthando Lungumanqoba*” lapho uPhindile azithola esenza umsebenzi wokudayisa

ngomzimba ngenxa yokuthi wayeshonelwe ngabazali, wadlwengulwa ilowo okwakufanele amvikele. Isimo siyaye sigcine simphoqelela owesifazane ukuthi azithole enza izinto ayengecabange angazenza ngempilo yakhe.

Nalapho owesifazane efundile uma ebe nebhadi lokulahlekelwa ngumsebenzi impilo yakhe igcina isingaphansi kwezingcindezi eziningi njengokuthi azithole esengene ebudlelwaneni ngisho obumhlukumezayo. Lokhu kubonakele enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho indodakazi yeNkosi eyayifundile seyabhungukela eGoli kwathi isiphelelwe ngumsebenzi yazithola isiphila ngokuhlukunyezwa isoka layo uNdoda.

Ukwesweleka kwemisebenzi kugcina sekuyinto ejabulelwa izigilamkhuba ngenxa yokuthi ezikhathini eziningi lapho ziba sezikhundleni owesifazane kuyaphoqeleka ukuthi aye ocansini nowesilisa osesikhundleni ukuze athole ukuqashwa. Lokhu kuyaye kudinga umuntu wesifazane oqotho nokwaziyo ukumelana nesimo esifana naleso anqobe angadlali isigilamkhuba. Lokhu kubonakele enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” uNunu ethola umsebenzi kanti kunenkohlakalo eyenziwa nguMike, nowagcina ezama ukumnukubeza kodwa uNunu walwa wakhombisa ukuthi akubona bonke abesifazane okungenziwa noma ikanjani kubona ngoba beswele.

Ziningi nezinye izindikimba okutholakala ukuthi ziyavela kuyona yonke imibhalo eminingi nakuba zivela kancane zingagqamile. Njengaleyo yegciwane lengculazi nokuhlupheka. Okuphawulekayo isikhathi esiningi abantu besifazane ibona abagcina bethwele kanzima ngenxa yokuhlupheka ezikhathini eziningi okusuke kube imiphumela yokwedlula emhlabeni kwabazali okanye asuke bebhekelele ikhaya. Okuphawulekayo ukuthi abantu kumele behlezi beqwashiswa njalo ngesandulelangculazi nemikhankaso ingayekeleli ukuze kuzanywe ukuthi kuliwe nobhubhane ngoba nalo luba nemithelela engemihle ezintandaneni.

6.4 IMIYALEZO ETHOLAKALE EZINDIKIMBENI

Imiyalezo iyona nto ebalukekile kulowo osuke efunda umbhalo. Umbhalo obhaleke kahle uye ube nomyalezo otholwa ngulowo ofundayo. Imiyalezo emibhalweni iyakwazi ukuthi yakhe kofundayo, kanjalo iphinde ivuselele ithemba lapho efunda ebona ukuthi kuyenzeka vele empilweni kube nezinsalelo ezithize ezehlela nabanye abakwazi ukuthi bazinqobe baphume isimo sabo sesingcono kunasekuqaleni. Ngaleyo ndlela ofundayo ujika azuze ulwazi lokukwazi

ukuthi ahleze enokwexwaya okanye ukuqikelela ngezimo ezithize ngenxa yalokho athole kugcizelelwa kulokho abekufunda.

6.4.1. Imiyalezo mayelana nothando

Ngokuvamile yonke imibhalo iba nayo indikimba yothando. Kubakhona ukwahlukana kokuthi loyo mlingiswa kulowo mbhalo uvezwe ebhekene nothando ngandlelani. Kuyenzeka umlingiswa avezwe enothando olukhulu lomndeni wakhe ewulwela kokunye aze abeke impilo yakhe engcupheni ukuwuvikela lapho kunezimo eziwehlelayo. Lokhu isikhathi esiningi kuvamise ukwenziwa ngabazali ikakhulukazi abangomama. Kwesinye isikhathi uthando luvezwa lungolwabantu ababili, lapho labo balingiswa kokunye baba nothando olugcina seluphenduke ubutha ngenxa yezimo ezithize, kanti ngakolunye uhlangothi kutholakala ukuthi uthando lwenze kube khona ukuqina nokubambisana ngaphansi kwezimo ezithize babambisane ezintweni ababhekene nazo ukuze bakwazi ukunqoba ndawonye. Kwesinye uthando lobudlelwano kuyenzeka kugcine kube nemiphumela engemihle okanye isiphetho kulo kanti kokunye kuba neziphetho eziyintokozo.

6.4.1.1. Uthando olungaboni

Uthando kuyenzeka lugcine lungasakwazi nokubona okuhle nokubi. Lolu thando lwenza lowo othandayo angabe esakwazi ukwehlukana agcine evikela ngisho ngabe akusafanele. Lolu thando kungabalwa kulona uthando lomzali nalolo olusuke lukubantu abanobudlelwano. Uthando lomzali lunguthando olungapheli ngisho ngabe ingane isindala. Kumzali wayo ihlezi iyithemba lakhe alikhonze ngenhliziyo yonke. Kubanzima kwezinye izikhathi ngisho lapho kumele bahlukane nengane ukuze ikwazi ukuyozimela ikhule. Kuyatholakala enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho kufika isikhathi sokuthi indodakazi kaMaNtuli kumele iyoqala umsebenzi eGoli, uMaNtuli wayekhihla isililo ngendlela yokuthi kwaze kwakhuza umyeni wakhe ukuthi uhlolela ingane amabhadi. Lolu thando ngisho seyonile indodakazi kaMaNtuli, uThoko nguyena ogcina eseyincengela ukuba ikhululwe kwisijeziso kumyeni wakhe, uze akhulume nayo athi:

Kahle baba ngolaka, okungcono asi...a...asimbonise. Ngeke kulunge uma eshaywa (Mavundla: 2009:18).

Uthando lomzali enganeni lugcina lwedlulele lukwazi ngisho nokugubuzela ububi bokona kwayo lokhu kwenza abe yimpumputhe umzali lapho eboniswa ngezinto ezingalungile ezenzakalayo kungabe kusabakhona ukuyakha ingane noma iphambuka endleleni. Ababhali besifazane bayakugcizelela lokhu othandweni olubhekiswe ezinganeni ukuthi alumenzi umzali ashintshe indlela athanda ngayo kuyena luyama ngazikhathi zonke.

Uthando futhi ukwazi ngisho ukuhlala nengane ikhombiswe uthando ngendlela emangazayo ngisho ngabe ayizalwa ilowo muntu. Uthando oluvela kumzali luyinto ebabazekayo. Kuyavela enovelini kaZondi ethi "*Ithemba Lami*" lokhu kuyisiqinisekiso sokuthi umzali uthanda futhi abe nakho kuyena ezinzulwini ukuba ngumzali ngisho ngabe ingane ayisilona igazi lakhe. Uthando abanalo alukwazi ukwehlukana indlela abadlwa ngayo abaningi besifazane. UMaMthembu wakwazi ukukhulisa uThemba, amfundise amenzele konke okuhle ngendlela umzali angenza ngayo enganeni ayizalayo. Kuyavela nalapho uThemba ekhuluma yedwa ethi:

Ayikho yonke lento, uyangikhohlisa umama. Ayikho neyodwa into eyake yakhombisa ukuthi angisiyena owayikhaya. Izingane zalapha ekhaya akaze zingibandlulule. Uma sike saganga sithethiswa sonke, uma senzelwa okuhle sonke siyenzelwa (Zondi: 2009:1).

Lokhu kukhombisa ngokusobala ukuthi ukuthanda komzali enganeni yakhe kwenza bonke ngisho ezinye izingane zingakwazi ukubona ngisho ngabe leyo ngane yafika ngandlela thize kulowo muzi. Kuyavela nasenovelini kaMkhize enovelini ethi "*Guga Mzmba*" lapho unina kaDelisile noma esazi ngokungcola okwenziwa ingane yakhe ngisho imikhuba yokulaxaza inyuvezi isidla izidakamizwa yena uqhubeka nokuyivikela afune wonke umuntu ukuthi bangayahluleli ingane yakhe kuvele njengento ebeliphutha kuphela kungabi nezijeziso ezinzima.

Umzali akumele ukuthi ngoba ethanda ingane yakhe bese ehlulwa ukuyibonisa namaphutha ayo lapho yenze kabi. Ekugcineni kuningi okungalungile leyo ngane egcina isizithola ingaphansi kwakho ngezikhathi zonke yazi ukuthi izotakulwa ngumzali. Ngaleyo ndlela ingane igcina ingakhuli ivuthwe ngokomqondo nokuthi izimisele empilweni, lokhu kungaholelwa nasekutheni ekuhambeni kwesikhathi izithole isingezinikela kubantu besilisa noma behlukumeza ukuze iphile lapho abazali bengasekho emhlabeni. Ukukhombisa uthando komzali kuyinto encomekayo kodwa egcina ingasanambitheki uma kungasabi nezimfundiso lapho ingane yonile ijeziswe ukuze ikhule yazi izinto ezingafanele ukwenziwa ihloniphe.

6.4.1.2 Uthando lweqiniso nolunokuzigqaja

Ukuzigqaja kuba into ebonakalayo kulowo othandiweyo ngenxa yezincomo ngokuthi usuke enze kahle empilweni. Ngokwejwayelekile abazali ibona abazigqaja kakhulu ngokweza kahle kwezingane zabo. Abazali bayazigqaja bajabule ngokuba nengane ezenza kahle futhi nazo ziba indaba egudwini ngisho kwakhiwe. Ngaso sonke isikhathi abazali bazifisele okuhle lezo ngane, kubonakele enovelini kaButhelezi ethi “*Singaphela Phela*” amawele kaGumede ayenze kahle, aziphatha kahle afunda isikole aqeda, nokwathi lapho esethweswa iziqu wawashayela idili elabangundabizekwayo endaweni ebonga ukuziphatha kwawo nokusebenza ngokuzimisela.

Uthando lomzali ngezikhathi zonke luyama lumele iqiniso nalapho ingane yonile, kungathi ngoba ngeyakhe umzali bese kumbancazelwa ukona kwayo. Umzali oqotho ukuveza angafihli ngokusobala ukona kwengane yakhe athethe futhi angabi ngumuntu ovuna isimo esibhedayo noma esibona. Abantu abadala banalo lelo qiniso nokuthi bangafihli lutho kuyavela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho ugogo uKaMajola akathulanga kuphela wabheka indodana yakhe eyayigulela ukufa inegciwane lengculazi, kodwa wayithethisa wathi:

Kodwa mtanami kwakwalani nje uke umzibe umtanomuntu kuze kuqhumbuke lelithumba. (Msimang: 2005:9)

Umuntu kufanele ngazikhathi zonke abe nothando olukwaziyo ngisho into ingalungile ukuthi lusho iqiniso. Kungabi kunguthi lubhekiswe kulowo ozalwe nguye mangabe enze kabi kumele ngazo zonke izikhathi amaqiniso angacindezelwa ngezinyawo kodwa atshelwe ngokona.

Uthando lomzali alugcini nje kulowo oyizele ingane ngisho izizukulwane zalo muntu ziyaluthola uthando kogogo azithande azikhulise njengomama ozizalayo. Lokhu kuyinto eyandile eNingizimu Afrika ngenxa yokuthi kunamantombazane azalela emakhaya, kokunye kube khona ukwedlula emhlabeni, ngaleyo ndlela kugcine kube nguye ugogo oba ngumama ezinganeni zendodakazi. Kuyavela enovelini kaKhumalo ethi “*Ikusasa Lami*” lapho ugogo owayesefana nomama kumfanyana uMvelo, enza konke okusemandleni akhe ukukhulisa ingane yendodakazi yakhe eseyedlula emhlabeni ngisho lapho ingane ithola ibhekana nokuhlukumezeka esikoleni, uyalwa ngawo wonke amandla akhe elwela ubulungiswa.

Ababhali besifazane abakugcizelela ngothando lomzali ezinganeni zakhe ngokuthi alusoze lujikiswe izimo, ngisho ngabe sezikhulile emehlweni omzali zihleze zibukeka zizincane. Lolu nguhlobo lothando olungapheli ngoba ngisho seyagana ingane kodwa indawo yokuqala ekhalela kuyona kuba ikubo uma izinto zingahambi kahle, nabazali abakwazi ukuyixosha bayoyinikela ekuhluphekeni. Ngosuke enganeluzwelo umzali ongadedela ingane yakhe

ayibukele ibhekene nobunzima angathinteki nakancane ukuthi asize lapho enamandla. Lolo thando lwenza ukuthi ngezikhathi zonke ahlale egcina esezilwela izimpi zazo futhi ebhekelela ukuthi ngazo zonke izikhathi ziphephile.

6.4.1.3 Uthando luyanqoba kokunye lungabulala

Lolu thando luyinto ebucayi ngoba kungenzeka lube nezithelo ezinhle kulabo abasuke bethandana ngokweqiniso. Kungenzeka futhi kwesinye isikhathi luginelwe selube nemiphumela engemihle lapho kube khona ukwephumela izinhliziyi kwabebethandana. Kuthi kunjalo kube khona abangasuke bethanda ngokweqiniso kodwa bengabakhohlisi ngenxa yokuthi kunokuthize abangakuzuzi kulobo budlelwane. Konke lokhu kuye kwenze kube bucayi noma ngabe bekuqale kukuhle. Kwesinye isikhathi luba nezithelo ezinhle lapho ababili bethandana ngokweqiniso.

Uthando lobudlelwane lungakhandeka ngendlela okwakungalindelekile ngayo futhi luginelwe lube nguthando oluqinile nolunekusasa eliqhakazile. Kuvelile enovelini kaShange ethi “*Uthando Lungumanqoba*”, lapho intombazanyana enguPhindile ishonelwa ngabazali bobabili izithola iyintandane ehlukunyezwa yilabo obekumele babe ngabaqaphi bayo futhi igcina ifulathela ikhaya lakubo ingasenandawo yokuhlala nokwagcina isidayisa ngomzimba eThekwini egcina ihlangana nomunye obekungathi uzothenga uThulani, ogcina eyikhipha kulo msebenzi eyibuyisela esikoleni eshada nayo.

Lapha kuvela uthando olunqobayo ngoba akekho owayebheke ukuthi intombazane edayisa ngomzimba ingagcina ithandwe ngumuntu onezimali zakhe ayishade ayiphindisele enyuvesi iyoqhuba izifundo zayo. Akungabazeki ukuthi lapha kubonakala imiphumela emihle yothando lobudlelwane olukwazi ukunqoba izimo ezithile ludlondlobale. Lapha umbhali uveza ukuthi kuyenzeka impilo yomuntu wesifazane ibhekane nobunzima obuthize obuze bumkhiphe kulokho ayekade ekuhlelile ngempilo yakho, kodwa uma ethole uthando lweqiniso uyakwazi ukunqoba agcine ezezekisa amaphupho akhe.

Kuyenzeka futhi uthando lungabi nemiphumela emihle kulabo asuke besebudlelwani. Kulokho kungabalwa lapho abathandanayo kutholakale ukuthi sekubakhona ukuhlukunyezwa ikakhulukazi okusuke kubhekiswe kowesifazane, kwezinye izikhathi kuze kugcine kube khona ngisho lapho kuchitheka igazi ngendlela izinto ezisuke seziphume esandleni ngakhona.

Ukuchitheka kwegazi kuyenzeka lapho kube khona ukungathembakali kulabo abasebudlelwaneni. Lokhu kuvelile enovelini kaZondi ethi “*Enecala Kayiphumuli*” lapho uMaKunene noMfundisi ayeshendeza naye sebeze bakhulelisana bagcina bebulawa ngumyeni kaMaKunene ngenxa yokuthi konke lokhu kwakenzeka engekho esebenza ezikhandla phesheya kodwa inkosikazi yakhe yona ingaziphethe kahle ekhaya.

Abantu besifazane nabo bayakwazi ukuthatha ngesihluku uma lowo obesebudlelwaneni naye esemshiya esenaka omunye ngendlela yokuthi bayakwazi nokuhlela itulo okanye bafune ubuthi ukuze babulale lowo wesilisa. Kuyavela enovelini kaMazibuko ethi “*Sengenzel’Izulu*” lapho uBusi eseshiywa ngumyeni wakhe uSakhile esebuyela kunina wezingane zakhe uZamile, uBusi wathola umuthi ukuze abulale uSakhile waphumelela washona owayekade engothandiwe kuyena. Lokhu kukhombisa ubungozi bomuntu wesifazane okusuke kade kuthathwa ngokuthi akanawo amandla futhi ungumuntu onozwelo nothando lapho eselahlekelwe akuthandayo ajike abe isilwane akhiphe umphefumulo.

Uthando lobudlelwano lubuye lube nzima lapho kunokuhlukumeza phakathi. Esikhathini esiningi lolu thando lwalabo lugcina lungaselona uthando oluqotho kodwa kuba ngukwesaba kowesifazane agcine ahlale ngoba engazi kungenzakalani uma eshiya lowo wesilisa. Ukuhlala kwakhe akusho ukuthi kuyaphela ukuhlukunyezwa ngoba kuyakhula kwesinye isikhathi lowo wesifazane agcine ebulewe ilowo wesilisa. Lokho akuthathi ukuthi angaze amoshe wesifazane kodwa kuba isihluku esikowesilisa kokunye okungenzeka unezinye izinkinga empilweni yakhe, mhlawumbe uphuzo olweqile noma walahlekelwa ngumsebenzi, bese konke lokho abhekene nakho ngaphakathi akukhiphele kowesifazane. Kusuke kungaselona uthando oluphilile lolu lokuhlala ngokwesatshiswa.

Lokhu kubonakele enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThoko wayeseyinto ehlezi ishaywa nguNdoda ayecabanga ukuthi uyamthanda, akangagcina lapho kwathi esekhulelwe wamlaxaza egula, nalapho eseyobeletha wamshiya wabuyela endlini eyayingasenamuntu nampahla. NgokukaSaunders (2011:2377) uveza ukuthi kuyinto evamile ukwenzeka ukuthi umuntu ashintshe indlela yokuziphatha ngenxa yezimo ezithile athe wabhekana nazo. Lokhu uthi kungenzeka ukuthi lapho ezama ukubhekana nesimo ahlangebazana nezinkinga ezimthena amandla, uThoko kuningi eyabe idlule kukho idlwengulwa, ishaywa njengoba igcina isisebudlelwaneni obuyincikiselayo.

Abesifazane kumele baqaphele lapho bengena ebudlelwaneni, bakwazi nokuba nokuqonda imvelaphi namaqiniso ngomuntu ukuze kwazeke ukuthi uluhlobo luni lomuntu. Sekwaba

insakavukela ukubulawa kwabantu besifazane esikhathini esiningi ebulawa ilabo abasuke besebudlelwaneni nabo. Abantu besifazane kumele bakwazi ukuqikelela lapho bengena ebudlelwaneni bangagajwa uthando kuphela kanti bazifaka ekufeni. Akungabi ilokho okushiwo ngowesilisa kowesifazane ngothando akuthatha akufake enhliziyweni owesifazane, akazame ukuthola naye imvelaphi yalowo muntu ukuthi angamethemba yini.

6.5 Imiyalezo eqondene nesimilo

Kujwayelekile ukuthi emibhalweni eminingi kuvezwe ikakhulukazi kuba ngabalingiswa ngokwesimilo. Kuyenzeka bavezwe ngokwesimilo esihle nesikhulayo ngokobuhle, kokunye bavezwe ngokuthi kube nokuguquguquka esimilweni somlingiswa. Okungenzeka aqale eziphethe kahle kodwa ngokukhula kwendaba agcine esenemisilo esingasanambitheki ngenxa yezinto ezibe nguchungechunge olungalungile abezenza ngokuqhubeka kwendaba. Ngaleyo ndlela kuzobhekwa ukuthi ikhona yini imiyalezo ethi ivele okanye kube isifundo kulowo osuke efunda umbhalo mumbhe. Ukuze kuhleleke lokho kuzohlukaniswa imiyalezo ngemiphumela yezimilo ezinhle nemiyalezo ngezimilo ezimbi.

6.5.1 Izimilo ezinhle

Akekho umzali ongazigqaji lapho ingane yakhe yenza kahle empilweni. Kuyinto ebalulekile ukuba isimilo sentombazane sibe sihle ngaleyo ndlela igcina ithola izincomo nkathi zonke futhi nabanye abasakhula bayakwazi ukubukela kuyona uma yenze kahle empilweni. Ngisho abesilisa bayathanda ukubheka kubantu abenezimilo lapho sebefuna ukwakha imizi. Akekho ongajabulela ukuba nekhaya eliphethwe umuntu wesifazane oluvanzi oyinto eyaziwa yibo bonke abantu besilisa endaweni ngenxa yokuxega kwesimilo. Kuyavela nasenovelini kaMavundla ethi “*Ngizigwaze Ngowami*” indodakazi yeNkosi uHlabangane egama linguThokozile, yayiziphathe kahle yafunda yaqeda nesikole isithole umsebenzi omuhle eGoli, lokhu kuvezwa ngumbhali lapho ethi:

Impela kwakumfanele ukushada neNkosi ngelinye ilanga ngoba wayeziphethe kahle. Phela akudlali ukuba namashumi amabili nantathu eminyaka uyintombi nto. NoMaNtuli wayezigqaja ngentombi yakhe. Ontanga bakhe babeshaya ngezingane ngambili, ngantathu. (Mavundla: 2009:1)

Ukwenza kahle empilweni kugcina kuletha izibusisio ngenxa yokuthi nabazali basuke bethokozile ngawe njengengane zikhathi zonke. Abazali bakuthwala ngezinhliziyi nangeqholo ukuthi izingane zabo zenze kahle ngezimilo, naye uMaNtuli kanjalo wayengakulibele lokho, utholakala ekhuluma nendodakazi yakhe ibuya emsebenzini eGoli ethi:

Angifuni ufane nalezingane ezithola izingane zingashadile. Futhi wena uyingane yeNkosi ngakho kumele ube isibonelo esihle. Angifuni ngempela ukuthi ubuntombi bakho buphelele la ngingaboni kahle khona (Mavundla:2009: 20).

Izimilo ezinhle ziletha intokozo kuwo wonke obukayo, izintombi zikaGumede zingamawele ezitholakala enovelini kaButhelezi ethi “*Singaphela Phela*” kubonakala ziyizingane ezafundiswa kahle ekhaya lazo, azilahli imiyalelo yabazali ngoba sezithi zikhulile, zigcina zifunde zagogoda zethweswa iziqu, nokwenza endaweni kube nendumezulu yedili ezibonga uyise, wonke umuntu ubonga uyanconcoza ukuziphatha kwalezingane. Lokhu kuba into efiswa ibona bonke abazali lapho bebheka izingane zabo zikhula.

Ngisho ngabe abazali abasekho ingane ebikhuliswe kahle ayikulahli lokho okuyizimfundiso kodwa iyabambeleva yenze konke okusemandleni ukuba isize ikhaya lakwabo. Kuyavela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho abazali bakaNunu beshone ngokulandelana, kwaholela ekutheni akhule ngokushesha ukuze amise ikhaya lakwabo asize umfowabo nogogo wakhe. Utholakale kaningana ezithola phansi kwengcindezi ngenxa yokuthi kubhekwe yena lapha kubo ukuze kudliwe, kuyavela nangeline ilanga lapho ecabanga yedwa ethi:

Kwayena uNunu athi efika nje ekhaya ayozivalela ekameleni. Uxakwe ukuthi nguye okumele azi nokuthi kuzolalwa kudliweni. Pho yini ezodliwa engabizwa ngamali kwayena nje (Msimang: 2005:24)

Ngokusobala nje kuyavela ukuthi ukuhlupheka kuyamhlakaniphisa umuntu akhule ngokomqondo nendlela enza ngayo izinto iphoqe ukuthi angazicabangeli yena yedwa kodwa amise ikhaya njengomuntu omdala. Ukuhlupheka kuyamakha abe nomqondo ovuthiwe akwazi nokusebenzela ukwakha ikusasa lakhe.

Ngakolunye uhlangothi ukuvela ekhaya elisimeme kuyenzeka ingane ingabi nanjongo yokwenza kahle empilweni ngoba akukho into exine okanye isimo sobubha efuna ukwehlukana naso emuva layo. Njengoba kuvezwe uThoko eyindodakazi yeNkosi, indlela aziphathe ngayo eGoli ikhombisa ngokusobala ukuthi uphuma ekhaya elifudumele akukho abazali bakhe ababeshoda ngakho ngaleyo ndlela yena imali yakhe kwaba ngeyobumnandi nokwaholela ekutheni agcine eyinto ehlukunyezwayo.

Isimilo esihle siyakwazi ukuvikela umuntu simqoqe siphinde simenze akwazi ukuphumelela kakhulu empilweni. Isimilo esihle siyavikela nasezintweni ezinobungozi ngenxa yokuthi lowo oziphethe kahle akabi uvanzi nongacina selutholakala ezimweni ezingalungile nezingaba nobungozi. Isimilo esihle asigcini nje ngokuthi umuntu abonakale ngokomzimba okanye

angenzi okungalungile. Uyakwazi ukulwa lapho ebhekene nobunzima anqobe. Kuyavela enovelini kaMsimang ethi “*Umsebenzi Uyindlala*” lapho kuNunu kungabanga khona okwesabela ukulahlekelwa ngumsebenzi lapho umphathi wakhe ezama ukumphoqa ukuthi ukulala naye ehhotela. Kuyena okwabe kubalulekile ukuzigcina ehlanzekile angabi ilabo bantu abanyuka okanye bathole imisebenzi ngoba bezinikele kubaphathi besilisa balale nabo.

6.5.2 Izimilo ezingezinhle

Isimilo siyinto ebaluleke kakhulu esizweni ikakhulukazi sabantu abamnyama. Kujike kunganambitheki ukubona umuntu esephila budedengu kuhle kwento eyayingaphumanga ekhaya eliqotho. Nanoma inkululeko yafika namalungelo nezimo ezithize okutholakala abantu sebenza noma ikanjani kungabikhona ukuzihlonipha ngisho kwabesifazane.

Kanjalo nalapho ingane isimilo sayo sesiphumile esandleni kuyabahlukumeza abazali bayo. Indlela abahlukomezeka ngayo kwezinye izikhathi ingaze ibaholele ekufeni. Kwesinye isikhathi kuze kutholakale umzali esashaywa isifo sohlangothi ngenxa yokuhlala enengcindezi yokuhlukunyezwa ukwenza kabi kwengane yakhe. Intandokazi yendodakazi yeNkosi uThoko enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” yagajwa ubumnandi beGoli yangaphinde yazihlupha ngabazali bayo, noyise waze washona ngenxa yesifo senhliziyo nalapho akazange azihluphe uThoko ngisho ukuyongcwaba uyise. Lesi senzo esibi ngendlela emangazayo ngoba ngokwesiko lesintu umngcwabo uyinto ehlonishwayo kwaba ichilo elikhulu njengoba uyise wayeyiNkosi endaweni izakhamizi zaleyo ndawo zayikhulumela safuthi lento eyenziwe ingane. Lokhu kukhombisa ukuphelelwa isimilo sikaThoko njengoba wayengasenawo unembeza.

Kungefani nalapho kutholakala amantombazane asephuza otshwala, ebhema, enza nemisebenzi engalungile njengoba kuvela enovelini kaShange ethi “*Uthando Lungumanqoba*”, kuvezwa amantombazane adayisa ngemizimba futhi enza konke okungalungile, khona lapho kwabuye kwatholakala uPhindile naye owazithola esenza le misebenzi yokungalungi ngenxa yokuhlupheka ebalekele ukuhlukunyezwa nguninalume. Wayekhuliswe kahle kodwa ngenxa yokuhlupheka waphenduka impilo ayengasiyona. Lokhu kuveza ukuthi kwesinye isikhathi akufanele ukwahlulelwa komuntu ngenxa yomsebenzi awenzayo ngenxa yokuthi azaziwa izimo adlule kuzona nezimphoqile ukuba agcine ekuleso simo.

Ukuphuma esandleni kuba iyonanto enkulu eyenza kuxege isimilo ikakhulukazi kwabesifazane. Kuyavela enovelini kaMkhize ethi “*Guga Mzimba*” lapho uDelisile ephuma esandleni esikhathini sokungena ebuntombini bakhe, uyengwa izinto zomhlaba aze agcine

ethandane nendoda endala njengoyise uMhleka, ukuphela kwesimilo sakhe kuya kuyadlebeleka ngoba ngisho esesenyuvesi usenelinye isoka abahlangene ngokudla imali kaMhleka, useyintombazane edla izidakamizwa esiphila ngobumnandi. Ekugcineni sekungumthwalo wabo abazali ukuthi iphinde iqoqeke iphile iphume nasezidakamizweni.

Lokhu kukhombisa ngokusobala ukuthi ingane kumele izazi izinga layo ingagijimeli izinto eziphambili ngoba lokho kwenza igcina ingena ebudlelwaneni nabantu abadala ngoba ifuna ukwenzelwa izinto. Kuhle intombazane iqoqe isimilo ibonge lokho abazali bayo asuke beyenzela khona. Ingabi nguthathekile ifune nezinto eziphambili futhi ezingaphezulu nangokwezinga lempilo lapho ivela khona.

Kujike kube lihlazo elingaphezu kokwenza lapho ukungcola sekwenziwa ngumuntu oshadile nosuke esexegelwa isimilo. Lokhu kutholakele enovelini kaMkhize ethi “*Enecala Kayiphumuli*” lapho unkosikazi uMaKunene esetholakala enobudlelwane nomfundisi naye futhi oshadile nesiphetho salokho esingabanga sihle lapho sekutholakele kumyeni wakhe.

Ngokusobala imiphumela yesimilo esingesihle ayikaze ingaba ngemihle kuba khona ukukhala nokugedla kwamazinyo. Akekho umuntu oye azigqaje ngokuthi kuthiwe wazana okanye uhlobene nomuntu ongenasimilo. Isimilo esibi asikaze sanomphumela omuhle, umvuzo waso uhleze ungukukhala. Abantu kungaba ngabadala okanye abancane into ebalulekile ngokuthi umuntu baziphathe ngendlela enenhlonipho zinkathi zonke ngoba lokho kungaholela emiphumeleni engasoze yaba mihle.

6.6 Imiyalezo eqondene nokuhlukunyezwa

Indikimba enye evela kakhulu emibhalweni kuba ileyo yokuhlukunyezwa. Lesi simo senzeka kakhulu sibhekiswe kubantu besifazane, izingane okanye abantu abadala. Kuningi okwenza kube nalensakavukela yempilo engcolile emiphakathini. Ngaleyo ndlela kuyavela emibhalweni eminingi ukuhlukunyezwa kubhekiswe kubalingiswa besifazane ngababhali besifazane. Kule mibhalo yabo bayakwazi nokuveza ezinye zezinto eziholela ekutheni bazithole bedlala izinswelaboya. Ezinye zezinto eziphawulekayo kungaba ukusweleka kwemisebenzi, ukwanda kwesimo sokusebenzisa izidakamizwa kanjalo nezinga lokulahlekelwa ngunembeza kubantu besilisa abavamise ukuba ngabahlukumezi nophuzo ngokweqile.

NgokukaCollings (2016:87) ukusebenzisa izidakamizwa okanye uphuzo oludakayo kukhombisa ukuthi kunomthelela omkhulu ogcina unemiphumela yokuhlukumeza okungaba

ngokokudlwengula, ukushaya okanye ezinye izinhlobo zobugebengu. Okunye okubuye kugqame futhi ngokuthi umthetho jikelele awunaso isandla esinzima lapho sigweba labo asuke bengabahlukumezi.

Ngokuka-Asimi noNaicker (2021:21) lapho bebheka incazelo ngokuhlukumeza bathi ukuhlukumeza kuyisenzo esingamukelekile esenziwa ngabahlukumezi kwabanye abantu. Nakuba bengakucacisi ukuthi iluphi uhlobo olwenza lesi simo ngokwejayekekile ngabantu besilisa. Imikhuba yokuhlukumeza akusiyo eyocansi kuphela kodwa kuyenzeka abanye abalingiswa bathole behlukunyezwa ngokomqondo okanye owesifazane athole ephathwa phathwa ngowesilisa ngendlela engalungile, noma beshaywa kwesinye isikhathi ngisho ngokwesimo somnotho.

Abesifazane ababhekani nokuhlukunyezwa ngokomzimba nomqondo kuphela, kubuye kuvele ezikhathini eziningi kunamasiko abahlukumezayo nakhombisa ingcindezelo. NgokukaZungu noSiwela (2017:76) bathi:

Ezikhathini zanamuhla kusobala ukuthi kukhona abantu asebesebenzisa isiko ukuze baqhoqhobale abanye emalungelweni abo. Ukufaka komuntu wesifazane izingubo ezimnyama uma eshonelwe yindoda kumehlisa kakhulu isithunzi nokuzethemba kwakhe njengalokhu ehlezi ezazi ukuthi usethunzini elimnyama lokushiywa yindoda futhi kunezinto okungamele azenze. Lokhu kwabanye kubaqala indoda ingakafihlwa nokufihlwa bembozwa ngezingubo kuthiwa bagoyile ngoba bashonelwa.

Lokhu kungukumhlukumeza owesifazane ebe ebele ebhekene nobunzima bokushonelwa bese ecindezela ngesiko kumenze nalapho ehamba khona abe into edatshukelwayo. Umthethosisekelo, usekela ilungelo lomuntu nomuntu ngamunye. Umthethosisekeklo uvikela wonke amalungelo abantu abanawo kungabalwa ilungelo lezenkolo okanye elesiko. Akukho lapho othi khona ilungelo lomunye umuntu likhulu ukwedlula elomunye umuntu. Lokhu kugcina kube indida kwabanye abantu ngoba bangasho ukuthi lo mthethosisekelo yiwo owenza kube nokungqubuzana phakathi kwamamasiko namalungelo ngoba uyakuvuna konke.

Njengoba nesimo sendlala sisezingeni elikhulu eNingizimu Afrika, kukhona nezingane esezijike zenziwa indlela yokungenisa imali endlini ngokuthi abazali banikele ngengane endodeni endala ukuze iye nayo ocansini kwesinye isikhathi iphoqwe ukuyogana nokwaziwa ngokuthwala, lokhu kwenzeka ngisho ezinganeni ezineminyaka engaphansi kweshumi nanhlanu.

NgokukaBanwari (2011:5119) izinga lokuhlupheka ilona eminye imiphakathi esilibeka phambili ngendlela yokuthi bangabi nakho ukwexwaya ngisho igciwane lesandulelangculazi elingumbulalazwe. Banikezela izingane emishadweni ephoqiwe ukuze bathole inkokhelo,

kwesinye isikhathi izingane ziyashaywa ngisho zibalekela emakhaya zishiya le mishado ziphindiselwe emumva.

Ngokujwayelekile umuntu ophuzile usuke engekho esimweni somqondo esikahle futhi usuke engenawo ngisho amandla okuzilwela kuyavela enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” lapho uThoko nomngane wakhe babephuma kozijabulisa phakathi nobusuku bebanjwa izigebengu zabafaka emotweni zayobadlwengulela esigangeni. Lesi simo sikhombisa isihluku ngoba owesifazane akanamandla futhi lapho eqiwe uphuzo kumenze abe buthaka kakhulu.

Lokhu kufakazelwa uDrossman (2011:830) lapho ethi ukudlwengula kwenzeka ngesikhathi umhlukumezi eya ocansini nomunye umuntu ngaphandle kwemvume. Owesifazane uyaphoqwa noma esatshiswe ilowo osuke emdlwengula noma asebenzise amandla akhe. Ukudlwengula akugcini kuphela ngokwenziwa izigebengu ngoba ngisho abashadile sebevikelekile ekuphoqweni ukuya ocansini.

Isimo sokushaywa senziwa ngulowo osuke enamandla ngaphezulu kwalowo amenzakalisayo, kungaba ngamandla ngokomqondo okanye ngokwesakhiwo noma ngokwesikhundla akuso. Kanjalo nalapho uThoko nomngane bedakiwe bazithola beshaywa ngamaphoyisa nokumele ngabe ngabantu abazi umthetho nabangabavikeli. Lokhu kuyinkomba yokuxhaphaza amandla yilabo abanawo.

NgokukaMoore (2019:9) abesifazane abanengi sebeyakubona ukuhlukumezeka lapho besebudlelwani kwezinye izikhathi bayakusukumela baye kwabomthetho kwesinye isikhathi kube nemihlangano phakathi kwemindeni, okuyiyonanto engasiza kakhulu ukuthi nohulumeni azimbandakanye kakhulu kulabo asuke behlukunyeziwe.

Okubonakala kungaba iyona ndlela yokulwa inqobe izinga lokuhlukunyenzenza eNingizimu Afrika kungaba ukuqiniswa komthetho kulabo abahlukumezayo. Kuphinde njengokugcizelela kwamafeministi bagqugquzele abantu besifazane ukuthi bayazi indawo yabo, bazi nokuthi bavikelekile ngenxa yamalungelo abanawo komthethosisekelo. Imiphakathi nayo jikelele ayingazibi nalapho ibona ukuthi kukhona ohlukunyezwayo. Kudingeka ukubambisana emiphakathini nezikhungo zokuphephisa imiphakathi.

Ukuhlukumezeka kuyinto engenzeka kunoma imuphi umuntu ikakhulukazi kubantu besifazane nezingane, ngaleyo ndlela kumele bahlale benokuqapha izindawo ababa kuzona, baxwaye uma bebona bebhakana nesimo esimanzonzo. Izinga eliphezulu lokuphuza ebantwini besifazane alisizi ngoba kwezinye izikhathi bazithola bekulezi zimo ngenxa yokuthi basuke kade bephuza.

6.7 Imiyalezo eqondene nokuhlupheka

Izwekazi lase-Afrika nakuba linothile ngezimbiwa phansi kodwa ilona futhi okutholakala ukuthi linezinkulu kakhulu izinombolo zabantu abahlwempu. Iningi lezakhamizi liya ngisho kolala ibhodwe lingayanga eziko. Kulelo zinga lobuphofu kuyaye kuvele abathize abadla izambane likapondwe. Ziningi izimo ezaholela ekutheni lelizwe ligcine lingafani nangokwezimo zomnotho.

Uma kubhekwa ikakhulukazi eNingizimu Afrika iningi labahlwempu kuyizimo iningi labantu elibhekene nazo ezinye ezidalwe isimo sezombusazwe, ukungalingani ngokwemisebenzi, nesimo semfundo. Enye into eyenze kube neningi lemizi ehlwempu okutholakala ukuthi iphethwe izingane okanye abantu abangogogo kube isifo sengculazi esenza kushone abazali okuyibona ababheke imindeni bashiye izingane ezisencane ezigcina zikhuliswa ngogogo.

NgokukaNgumbela (2020:22) uthi ububha eNingizimu Afrika budlondlobele ikakhulukazi nasezinganeni ezisakhula, uthi uHulumeni kumele athole izindlela zokumbandakanya abahlali ukuze kube nokubanjiswana ngezindlela ezithize ukuze kuliwe nobubha. UKhumalo (2013) uyavuma lapho ethi ukuze kukwazi ukuliwa nobubha kumele kutholwe umnyombo oyimbangela ngaleyo ndlela namanye amazwe ase-Afrika angasizakala ukuthola izindlela zokulwa nale nkinga.

Isimo sokuhlupheka siholela ezintweni eziningi ezingalungile, njengoba kuvelile emibhalweni eyahlukahlukene ngokubhala kwababhali besifazane. Kuyona yonke imibhalo abantu okuyibona bethwala ijoka lokuhlupheka isikhathi esiningi ngabesifazane nezingane ngenxa yokuthi balindeleke ukuthi bafukamele ikhaya babone ukuthi impilo iyaqhubeka ngisho ngabe imali ayikho, ibona ababhekana nokuthi kulalwe kudliwe endlini. Kunezikhathi lapho izingane kweminye imiphakathi zize zinikelwe kubantu besilisa abakhulile bese bona bekhokha imali ukuze kudliwe ekhaya.

Lokhu kutholakele enovelini kaZondi ethi “*Ithemba Lami*” lapho uMaSithole ngenxa yobubha ayebhekene nayo wancamela ukwahlukana nengane yakhe izelwe ukuze ayikhuliselwe ngabangcono kunaye. Nakuba ayewabamba amatoho isimo senhlalo yakhe sikhombisa ngokusobala ukuthi wayephila impilo yobubha. Lokhu kuyaveza ukuthi abesifazane ibona abazithola beshayeka kakhulu ububha nezingane zabo nokwenza bagcine bethathe izinqumo ezinzima.

Njengoba kutholakele enovelini kaShange othi “*Uthando Lungumanqoba*” lapho uPhindile ayeshonelwe ngabazali, akuwona neze umsebenzi ayezitshela angagcina ewenza ukuthengisa ngomzimba, kodwa ukuze aphilile wagcina ezimbandakanye nabenza lo msebenzi ukuze alale edlile ekubeni nekhaya lakhe elifulathele kanzima. Esinye isimo sokuhlupheka sigcina sesiphoqa owesifazane azithole ehlala ebudlelwaneni bothando noma bunganakho ukuthula ngenxa yokuthi udinga ukuba nompheme nokudla okuya esiswini. Lesi isimo azithola ebhekana naso noThoko enovelini kaMavundla ethi “*Ngizigwaze Ngowami*” ugcina ehlala ngokuhlukunyezwa nguNdoda ngoba emazi akanalutho yonke impilo yakhe nokuphila usekuncikise kuyena.

Ukuhlupheka akugcini kuphela kungumthwalo kubantu abadala, nezingane zizithola zingaphansi kwengcindezi yezimo zokuhlupheka ezwenikazi lase-Afrika. UDube (2019:71) noBanwari (2013:237) bayavumelana ngokuthi ukuhlupheka eNingizimu Afrika kunemithelela engemihle ezinganeni njengoba zigcina zithola ziphoqwa ukushiya isikole, kokunye ziganiswe ngamanani aphantsi ukuze kungene imali endlini. Lokhu kungukuhlukumeza nokwenzeka nje obala ngoba azibonakali izinyathelo ezinqala ezithathwa nguhulumeni ukulwisana nalesi simo. Kanjalo nesizwe ngobuningi baso akufanele sibukele phansi labo abahlwempu kumele kubanjiswane kungabikho imindeni elala ingadlile.

Ubuntu kumele bubonakale ngakho ukuthi kube nokunakekelana. Lokhu kuyisifundo esingakhonjiswa ngisho kubantwana besebancane bafunde bazi ukuthi emhlabeni kuyasizwana. Kuvelile enovelini kaKhumalo ethi “*Ikusasa Lami*” lapho kutholakala umfana omncane onguThembelani ebona omunye abalingana naye esikoleni ehlwempu, lo mfana waba nokukhalipha wacela kubazali bakhe izimpahla zakhe angasazisebenzisi ukuze ayopha lomfana ohlwempu. Kusukela lapho bagcina bengabangani ingunaphakade.

Kuyakhombisa ukuthi ngisho ingane incane ubuntu iyonanto engaphakathi ekhula. Iyakwazi nokubona into engalungile ngenxa yezimfundiso esuke izithole ekhaya lapho ivela khona. Ngaleyo ndlela kungaba nemiphumela encomekayo ukuthi kuqale ukufundiswa kubantwana besakhula ukuthi emhlabeni akulinganwa futhi kumele kusizwane.

Izinga eliphezulu lobubha liphinde lengeze nezinga lezifo ezwenikazi lase-Afrika. Ngenxa yokuthi kukhona ukulamba ngokwakho kuyakubanga ukugula lokhu abakubiza ngekhwashiyoki. Ngisho ngabe umkhuhlane ongenamandla nje kodwa lapho ufika emzimbeni ongondlekile futhi ongaqinile ngenxa yendlela ufike udale umonakalo. Lokhu kufakazelwa uBowie (2006: 12) lapho ethi:

Health affects poverty and poverty affects health. Poverty limits an individual's ability to respond to events, such as famine or a serious illness in the family. Lack of income is one limiting factor; lack of education, political freedom, ability to buy and sell goods, or land tenure are other limiting factors.

Ukweswela nempilo entengayo kuyizinto ezihambisanayo. Umuntu oweswele akabanawo amandla okuthi asize umndeni wakhe ukwazi ukumelana nenkemane okanye izifo. Okuzona mbangela ezinkulu ukwesweleka kwemisebenzi, nokungafundi nezimo zokukhululeka ngokwezombusazwe ukuze kube nokuhwebelana ngempumelelo.

Into egqamayo eNingizimu Afrika ukuthi ububha budlondlobele, kanti khona ngaphansi kwaleyo ngcindezi nezifo zizinka amandla ngenxa yokuthi umzimba usuke uvele untekenteke ungakwazi ukulwa lapho uhlaselwa ngukugula. Okuyona ndlela enganciphisa kakhulu izifo ukunqoba izinga lobubha nezifo ezigcina zibhebhethaka kungenzeka izinga lehla ngenxa yokuthi abantu izifo zingabafica benamandla.

6.8 Imiyalezo eqondene nokuzimela kwabesifazane okanye inkululeko

Abantu besifazane bayingxenye ethole ukucindezeleka ngokwedlulele kuwo wonke umhlaba. Bacindezelwe ngamasiko babuye bacindezelwe ngisho emindenini yabo. Imibhalo yaseNingizimu Afrika iyakuveza kaningi ukucindezelwa kwabalingiswa besifazane.

Esikhathini esiningi bavezwa bentenkenteke bagcine bethembela kubantu besilisa ukuthi nguyena onamandla nongabakhulula ekuhluphekeni. Imibhalo yababhali besifazane nayo ikuveza kakhulu ukucindezelwa kwabantu besifazane nalapho kutholakala ukuthi abasenakho ukucabanga ukuthi ngisho ngabe isikhona inkululeko kodwa bona bazibona kusamele bancike ngaphansi kwabesilisa. Lesi simo singenye yezinto ezigcina zenza kube nodlame olubhekiswa kubantu besifazane.

Lesi simo uyasivezela uMavundla enovelini yakhe ethi “*Ngizigwaze Ngowami*” lapho uThoko owayefundile ngenxa yokuphila ngokungabi nasimilo wagcina elahlekelwa ngumsebenzi wagcina esetholwa isoka elinguNdoda nelabe limhlukumeza ngoba engenamuva wabe elivikela engafuni nokulibonisa utholakala ethi:

Uthando nje, akukho okunye, esho ebubula kakhulu kukhombisa ukuthi ziyamjuqa izinhlungu. Namehlo ayevalekile khona kunjalo lo muntu akafuni ukuya emtholampilo. Wamthoba-ke uLebo, wakhapha sonke isineke sakhe. (Mavundla: 2009: 70)

Kuyacaca lona wesifazane wayengenakho ukuzethemba njengoba ayesegcine ehlukenyezwa ngalolu hlobo. Nakuba efundile futhi eyindodakazi yeNkosi kuyena konke lokho kugutshuzelwa ukungazethembi ukuthi angaphinda azimele empilweni ngaleyo ndlela ugcina

eyinto eshaywayo neze ivikele umhlukumezi. Bayavela abalingiswwa besifazane emibhalweni batholakale benza kahle ezimpilweni, benza imisebenzi encomenkayo, kutholakele enovelini kaZondi ethi “*Ithemba Lami*”, unkosikazi wekhaya uMaMthembu esebenza engudokotela, nakuba umyeni wakhe esadlula emhlabeni impilo yakhe yayiqhubeka nezingane zakhe zakhuliseka futhi zifunda ezindaweni ezikahle. Ngisho umuzi wakhe uyinkomba yokuthi ume kahle. Lokhu kuyakhombisa ukuthi abesifazane sebekhona abangasabi ukusukuma balwe benza imisebenzi ebisatshelwa kuhanjelwe kude nayo eningini labantu besifazane ngezikhathi zobandlululo.

Kanjalo nasembhalweni kaZondi othi “*Enecala Kayiphumuli*” nakhona kuvela uMaKunene noyisikhulu esiphezulu emsebenzini ayewenza, ngangokuthi ziningi izinhlanga ezixubile ezabe zisebenza ngaphansi kwakhe.

Abantu besifazane kwesinye isikhathi kusatholakala ukuthi noma sebazi kahle ukuthi sebakhululeka, kodwa ezikhathini eziningi kusekhona nalabo abathola futhi bakholelwe ekutheni inkululeko yabo incike ekutakulweni ngumuntu wesilisa. Kanjalo nabo abesilisa basanakho ukubukela phansi umuntu wesifazane ngisho ngabe ufundile bengaboni eyinto engakwazi ukuphila ngaphandle kwabo.

NgokukaDuma (2016) uthi ifeminizimu ikhuthaza ukuhlonishwa kwamalungelo abantu besifazane, futhi ilwa nokuhlukunyezwa kwabo. Igquqguzela ukulingana phakathi kwabesilisa nabesifazane. Iphinde futhi ikhuthaze amalungelo afanayo kwabesilisa nabesifazane. Kuyavela embhalweni kaButhelezi othi “*Singaphela Phela*” lapho amawele akwaGumede nakuba efundile, kodwa elilodwa lona alikuboni kungukuzimela okubalulekile kumuntu wesifazane, kunalokho lijabulela ukuba nendoda ezolenzela konke alikhathaleli nempilo yalo yokuthi lomuntu ashade naye unesandulela ngculazi.

Lokhu kubonakala sengathi iyonanto eye ijabulise owesilisa ukuzithola engamele amandla ngendlela yephathriyakhi. UZungu noSiwela (2017) bathi iphathriyakhi igama elisetshenziswa ukuchaza uhlobo lomphakathi okholwa wukuthi ngabantu besilisa kuphela abanamandla namava okuphatha. Ngaleyo ndlela kuphinde kuvele nokuthi umuntu wesilisa wuye okumele babe sezikhundleni ngenxa yokuthi uyindoda.

Abesifazane kumele baphume balwisane nokuthi ezikhathini eziningi kumele bazithole bengaphansi kwengcindezi yowesilisa ukuze basimame bathole bekhula nangokwemisebenzi yabo. Lokhu kufakazelwa uNtshangase (2018) lapho ebheka inoveli kaShange ethi “*Uthando Lungumanqoba*” uthi:

The youth, as future leaders, are the ones who could steer change in their societies if novels such as this one was read and analysed in schools and universities. Such literary work would awaken young people's consciences to their responsibility to challenge gender stereotypes and gender-based violence.

Njengoba sazi abasha ibona abangakwazi ukuletha ushintsho emiphakathini. Ukufundiswa kuhluzwe izincwadi zalolu hlobo ikhona okungavula izingqondo kubantu abasha bakwazi ukuthi ukuqonda ukuthi akumele owesifazane ehlezi ecindezelwe ngowesilisa ngezenzo nokunciphisa udlame olubhekiswe kwabesifazane.

Ukufakazela lokhu kumele abantu abasakhula bakwazi ukuthi ikuphi okuvumelekile kubona ngokwenkululeko ukuthi bangakwenza, bazi kabanzi nalapho amalungelo abo esuke ecindezeleka. Lokhu kungasiza ngisho sebekhulile kukwazi ukuphuma inhlese esesizukulwaneni esidala esasibambelele futhi sikholelwa ekutheni onamandla ngumuntu wesilisa. Kulesikhathi samanje ayikho into engavimba umuntu wesifazane ukuthi aphumelele kulokhu afisa ukukwenza.

Ocwaningweni zibe khona nezindikimba ezivela kancane kodwa zibe zivela ngokuphindelela emanovelini. Kulokho kungabalwa izindikimba ezifana naleyo yesifo sengculazi, kanjalo nendikimba yabakhulisa izingane ngabodwana. Njengoba ihlasele ikakhulukazi izwekazi lase-Afrika. Iningi lemizi ligcina lilahlekelwe ngamalungu omndeni okungaba ngubaba nomama, kokunye kube ngumzali oyedwa osalayo aphilile bese enakekela izingane.

Njengoba kufakazelwa nguBawari (2011) ububha bunomthelela nasekubhebbethiseni igciwane lesandulela ngculazi, uthi lokho kwenzeka ngendlela yokuthi kutholakala amantombazane amancane eseganiswa abantu abadala ukuze kutholakale imali nokudla ekhaya. Kwesinye isikhathi amantombazane akwenza lokhu ngale kokugana kodwa aye ocansini nomuntu ozokhokha kube kuvunyelwene nomndeni ukuze kudliwe ekhaya. Ngale ndlela isandulelangculazi iyabhebbetheka ngoba kwalabo bantu abadala batholakala ukuthi abagcini ngokulala nalezingane kuphela futhi abazivikile baphinde babuyele emakhaya kumakhosikazi abo.

Kanjalo nalapho abazali bedlula emhlabeni ngenxa yegciwane lengculazi kugcina kuba ngumthwalo wabasele ukuthi banakekele izingane ezisuke zisakhula, Lokhu kubonakele enovelini kaKhumalo ethi "*Ikusasa Lami*" lapho ugogo uMaMkhize ayesele nokukhulisa umzukulu wakhe naye ongenampilo owashonelwa ngunina ngenxa yegciwane lengculazi. Lokhu kuyabonakala nasenovelini kaMsimang ethi "*Umsebenzi Uyindlala*" lapho abazali bakaNunu bedlula emhlabeni ngenxa yegciwane lengculazi bese kudingeka kube nguye uNunu

osethwele umthwalo wokubheka ugogo wakhe nomfowabo okhubazekile. Igciwane lengculazi likhona futhi lisangena kubantu ngenxa yobudedengu bokuthi bazivikele.

Miningi imikhankaso efundisayo iqaphise ngendlela yokuziphatha nokuthi abantu bazivikele lapho beya ocansini. Ukuba budedengu ngokocansi akubi khona ukuhlukumezeka kwalowo ogulayo kodwa nalabo osuke kumele bamubheke esegula, kanjalo nalapho esedlula emhlabeni eshiya izintandane. Ngaleyo ndlela kumele kugcizelelwe kufundiswe ngocansi oluphephile zinkathi zonke. Kanjalo futhi ubudedengu bocansi olungavikelekile luyaholela ekutheni kugcine kube nezingane ezizalwa kungahleliwe. Bese lezongane ezikhathini eziningi zigcine sezikhuliswa ngumzali ngayedwa. Lokho kuvamise ikakhulukazi ukwenzeka kubantu abasebasha.

UMakhanya (2018) uthi enye yezimbangela okutholakala abazali abasha sebkhulisa ngabodwana izingane kuba ngokungabi namandla kowesilisa okukhokha izinhlawulo kubo kowesifazane amumithise. Kwesinye isikhathi basuke bengaqashiwe ngaleyo ndlela bengakuhlelele ukuthi bangondla ingane ezozalwa, ingane igcine isingumthwalo wowsifazane yedwa. Kutholakale enovelini enovelini kaZondi ethi “*Ithemba Lami*” lapho uMasithole akhulelwa engahlelile endodeni eganiwe, wagcina esehamba ehlala ehlupheka yedwa kumele athwale leyo ngane agcina eyishiya emndenini owawuzomkhulisela. Kanjalo nasembhalweni kaNjapha othi “*Ukungazi Kufana Nokungaboni*” lapho uSamke akhulelwa budedengu kumfana wakwamakhelwane nowaphika kwakuthi wayeke alale naye, nokwagcina ezikhulisela yedwa leyo ngane.

Kuyacaca ngokungangabazeki ukuthi mukhulu umthelela wokukhulelwa kungahleliwe oholela ekukhuliseni ingane ngowesifazane kuphela. Miningi imikhankaso ehlezi ivezwa ukugququzela nokuzivikela ocansini olungaphephile. Uhulumeni uyazama ukuthi kufinyeleleke ngezindlela zokuhlela imindeni nokuphepha ezifweni. Abantu abasha kumele zikhathi zonke baqikelele ukuzivikela ocansini, nabesilisa kugcizelelwe ukusebenzisa amajazi omkhenyana ngoba lokho kuvikela ezifweni nokukhulelwa okungahleliwe.

6.9 Ucwango olusenziwa

Izindikimba kanye nokuvezwa kwabalingiswa nakho kuke kwacwaningwa ngakho nakuba kungezindlela ezingefani. Kube khona ucwango kubhekwa izindikimba ngababhali besilisa, kwaphinde kwabhekwa izindikimba ngayinye, okungaba eyokuhlukunyezwa, eyokushonelwa,

eyothando. Kusangabhekwa abalingiswa besifazane abasuke besebudlelwaneni bobulili obufanayo, kubhekwe nokuthi abantwana batholakala kanjani kuleyo mindeni nokuthi kuba lula yini ukubakhulisa kuleyomindeni bekwazi ukwehlukana ngokugqamile ngobulili bomuntu. Kuvezwe nokuthi izingane ziyakwazi yini ukuqonda ukuthi lowo mndeni usuke uhleleke kanjani. Enye yezindikimba engabhekwa ileyo lapho abesifazane besuke benza imisebenzi ephakeme ukuthi bayakwazi yini ukusebenzisana kalula nalabo abangaphansi kwabo, bahlonipheke ngabesilisa.

6.10 Isiphetho

Kulesi sahluko bekubheka okufingqiwe ukuthi ezindikimbeni ababhali besifazane kuyini okusuke beqonde ukukwedlulisa emibhalweni yabo. Abalingiswa besifazane babhekana kanjani nezimo zothando ngokwejwayelekile, ukuhlupheka, ukuhlukunyezwa nokuba xwayisa ngalezi zimo. Isimo lapho kufanele bazimele khona abantu besifazane abamnyama. uSultan lapho echaza ngalokhu uthi:

The term 'women's subordination' refers to the inferior position of women, their lack of access to resources and decision-making etc. and to the patriarchal domination that women are subjected to in most societies. So, women's subordination means the inferior position of women and men... Thus women's subordination is a situation where a power relationship exists and men dominate women.

Itemu lokuthi abesifazane ababengaphansi kunowesilisa lisho ukucindezelwa kwabesifazane babukelwe phansi noma kwenziwa izinqumo nokungabinakho ukufinyelelwa kwizinsiza kubona, ngaleyo ndlela ukucindezelwa kwabesifazane kusho izimo lapho amandla enikezwa abesilisa.

Ziningi izinto ezike zacindezela abesifazane naphambilini njengawo amasiko. Elinye isiko elicindezele kakhulu abantu besifazane ilelo lokuzila lapho beshonelwe. Lokhu kuyinto ecindezela inkululeko yomuntu wesifazane ngoba akanikwa nethuba lokuzikhethela, futhi asikuboni lokhu kwenziwa kowesilisa ukuthi angahlaliswa nezingubo ezimnyama unyaka wonke uma eshonselwe ngunkosikazi.

NgokukaKunene (1994) uveza ukuthi imibhalo yangesikhathi senkululeko kumele ingabi imibhalo engathi eyincikinciki. Uthi ababhali baseNingizimu Afrika kumele babhale imibhalo efanele ukufundwa ngabantu abadala, eveza izinkinga njengoba zinjalo futhi abalingiswa babhekane ngqo nezinkinga ukuze zixazululeke kulesi sikhathi samanje.

Authors should remember that they are the conscience of the people and express the inner feelings of the people, unless they claim they themselves never suffered and there are no apartheid victims in their surroundings.

Ababhali kumele bakhumbule ukuthi bamele abantu futhi emibhalweni kulapho bekhohlisa yonke imizwa yabantu ejulile, ngaphandle uma bethi akaze bebhekane nobandlululo noma babone lwenzeka phambi kwamehlo abo.

Ngale ndlela ababhali kumele ngazo zonke izikhathi lapho bebhala baqikelele ezindikimbeni zabo ukuthi lokho bakwenza ngendlela yokuthi lowo ofundayo umbhalo uyakwazi ukuthi azuze okuthile lapho efunda. Kufanele aphinde afunde okuthize nangakuthatha akusebenzise kweyakhe impilo ukuzinakekela nalapho ebhekana nezinye izinkinga zempilo.

Imibhalo yabesifazane abamnyama isifike yaba negalelo elincomekayo emibhalweni yesiZulu ngenxa yokuthi ikwazi ukuthi yenabe ngokukhululeka nangezindikimba obekuthi noma zibhaliwe ngabesilisa kodwa kutholakale ukuthi abakwazi ukugxila kabanzi ngazo. Liyancomeka igalelo elafika nomthethosisekelo ngenxa yokuthi nabesifazane sebeyakwazi ukuthi banawo amalungelo nakuba iningi labo lingakakhululeki ngendlela yokuthi lisenokwesaba kodwa izinhlangano ezilwela amalungelo abesifazane zilwa ngakho konke okusemandleni azo ukuthi abesifazane kufinyelele kubona ukuthi nabo bangabantu futhi banamalungelo ngeke bahlalele ukucindezelwa ngabantu besilisa ngazo zonke izikhathi.

Into engqama kunazo zonke ezindikimbeni zokuhlukunyezwa ukuthi abantu besifazane bahlukunyezwa ngabantu abasebudlelwaneni nabo, okanye abantu abahlobene nabo. Ngaleyo ndlela kumele kuqiniseke ukufundisa kabanzi ngokuhlukumeza kusukela emindenini ngisho izingane zisakhula zikwazi ukuthi ziqashiswe kabanzi ngezindlela ezamukelekile zezinto ezingamukelekile ukwenziwa kuzona, nokuthi zazi ukuthi ngazo zonke izikhathi akufanele zibhekane nezimo zithule ngoba zesatshiswa kodwa zazi bakhona labo abangazisiza.

Kanjalo nokucwaseka kwabantu abanesandulela ngculazi kumele kuqiniseke imikhankaso ebhekene nakho ukuze bavikeleke bangatholi ukuhlukunyezwa. Njengoba nolwazi ngemishanguzo seluthuthikile kutholakala ukuthi abantu abanesandulelangculazi baphila isikhathi eside lapho bedla imishanguzo esitholakala ezikhungweni zezempilo.

Akumele umuntu aqhubeke nje sengathi akonakele lutho ebe azi ukuthi uthelale abanye.

Kumele kuphinde kuvuseleleke ubuntu kubantu kuthi lapho bebona omunye ephila ngokuhlupheka belule isandla lapho bengakwazi khona kwazise akukaze kulingwane ngokwezimo zomnotho.

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