



Ukuhlukunyezwa Kwabesifazane Ngokwemibiko Emaphephandabeni

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UKUFUNGA

MINA, MBALI IMMACULATE MEMELA, NGIYAFUNGA NGIYAGOMELA UKUTHI:

- i. Ucwangingo okubikwa ngalo kulo mqingo ngumsebenzi wami engizenzele wona mina siqu sami (Ukuhlukunyezwa Kwabesifazane Njengoba Kuvezwa Emaphephandabeni EsiZulu: Imibono Yabafundi Bebanga Lesishiyagalolunye), imibono yabanye ababhali ikhonjisiwe ngendlela efaneleyo.
- ii. Lo msebenzi wocwangingo awukaze uthunyelwe kwenye inyuvesi ngaphambili ukuze uhlolwe ngenjongo yokuthola iziqu.
- iii. Alukho ulwazi nezithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
- iv. Lo mqingo awunayo imibhalo, imidwebo noma amathebula athathwe kwi-*internet* yase inanyathiselwa kuwo, ngaphandle kokuthi kulokothiswe umthombo ngendlela efanele eveza imininingwane ephelele nasemakhasini emithombo esetshenzisiwe.



Ukusayina

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Usuku

ISETHULO

Ngethula ngokuzithoba okukhulu lo msebenzi kulaba abalandelayo:

Umama wami ongizalayo, uFlorence Memela ngibonga ngokungikhulisa kwakhe. Umama ungikhulise ngobuqotho wangifundisa ukuzimela ngisebenze kanzima ngezikhathi zonke. Ungiphe ithuba ayelifisa ukulithola kepha wangakwazi, wayefisa ukufunda agogode lokho okumgqugquzelile ukuthi adele konke kunzima ukuze ngizofika lapho ngifisa khona. Ubedela konke ukuze mina ngizoqhubeka nemfundo yami, ngibonga angiphezi mama!

Indodakazi yami, uLiyami Memela, ayisitholanga isikhathi esanele sokuhlala nami ngesikhathi ngimatasa nalo mqingo wami. Ngifisa ekukhuleni kwayo iwubone lo mqingo bese igqugquzeleka ukuthi ifunde ilandele ezinyathelweni zami njengalokhu imfundo iwukhiye oyoyivulela yonke iminyango empilweni yayo. Nginesifiso sokuthi ekukhuleni kwayo ngibe yisibonelo esihle kuyo ngalo msebenzi wami, Ngiyakuthanda ndodakazi yami!

AMAZWI OKUBONGA

Ngifisa ukudlulisa ukubonga kubo bonke ababambe iqhaza elibalulekile ekukhiqizweni kwalo mqingo ngempumelelo. Kubo bonke laba abalandelayo ngiswele amazwi okuzwakalisa ukubonga kwami okujulile:

Ngizoqala ngibonge ngingaphezi kuThixo ngokungibusisa ngamandla nentshisekelo yokwenza lo msebenzi. Ngaphandle kukaMninimandla onke lo msebenzi ubungeke ube yimpumelelo, ungiphe ubuhlakani, uthando nokubekezela ngoba bekungelula. Ngiphakamisa udumo kuwe Sonini nanini, Mphelelisi wempilo yami!

Ngibonga umeluleki wami uDkt. N.Y. Ngcobo owenze umsebenzi wakhe ngokukhulu ukuzimisela. Ungifundise okukhulu ngesineke, wangibekezelela, waba umzali nomeluleki wami kubo bonke ubunzima ebengihlangabezana nabo. Angeke ngalulinganisa nalutho ulwazi angiphe lona, wenze isiqiniseko sokuthi lo msebenzi ngiwenza ngendlela elungile.

Ngibonga kakhulu kubahlanganyeli besikole saseNkandla, okuyibona ababambe iqhaza elikhulu ngokuzimisela ekuqoqeni ulwazi lwalo mqingo. Kozakwethu esiyibambe nabo esiZulwini izeluleko zenu zinginike umdlandla nalapho sengizwa ukuthi kunzima kakhulu, ngibonga angiphezi. Inkosi ibusise izinhliziyi yandise nothando!

Ngibonga kakhulu kubangani bami uZiyanda Khambule, uNokulunga Khumalo noSilondiwe Ndlovu, abebhlale bengikhuthaza ngaso sonke isikhathi ukuthi ngiqede lo msebenzi. Ngifisa ukusho ukuthi kweyami impilo nibaluleke kakhulu ngothando eningikhombise lona izimo zinzima kodwa ningigququzele ningekho eduze kwami, lolu thando lungiphakamisele phezulu esicongweni sentaba yemfundo engaqwaleki kalula. Ngibonga ngiyanconcoza.

Ekugcineni ngizothanda ukudlulisa ukuxolisa okukhulu emndenini wami ngokungabi naso isikhathi sokuhlala nabo nangesikhathi samaholidi ngenxa yokuba matasa nalo msebenzi. Ngiphinde ngibonge nangokungibekezelela, ninginike uthando ngezikhathi zonke, ningiphe amazwi obuhlakani ukuthi ngiqhubeke ngiqede lo msebenzi wami. UThixo anigcine njalo, ngiyanithanda.

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IZIFINYEZO

CAPS: Curriculum and Assessment Policy Statement

DOE: Department of Education

KZN: KwaZulu-Natal

LO: Life Orientation

TaHFUZWE: IsiTatimende soHlelo lweziFundo lukaZwelonke

UKZN: University of KwaZulu-Natal

WHO : World health organisation

IZELEKO

IZELEKO

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IGLOSARI YAMATEMU

Abafundi. (*learners*) Izingane zesikole.

Abahlanganyeli. (*participants*) Abafundi ekuqoqwe kubo ulwazi.

Imibuzongqangi yocwaningo. (*Research questions*) Imibuzo yocwaningo ekuyiyo eholu ucwaningo.

Inkambiso elungile yocwaningo. (*ethical considerations*) Imigudu yonke elungile okumele ilandelwe uma kwenziwa ucwaningo.

Inhlololwazi esakuhleleka. (*semi-structured interviews*) Ithuluzi lokuqoqa ulwazi ngenkulumo phakathi kwababili okuwumcwaningi kanye nomhlanganyeli.

Isivivinyo samathuluzi ocwaningo. (*pilot study*) Ukuhlola kwamathuluzi asetshenziselwa ukuqoqa ulwazi.

Isiyingi. (*circuit*) Ingxenye isikole esakhele kuyo ngokomasipala okanye ngokukahulumeni.

Izifinyezo. *Acronyms.*

Izimo zokwethembeka. (*issues of trustworthiness*) Ukuveza ukwethembeka kucwaningo olwenziwe.

Izinsiza kusebenza. (*resources*) Zonke izinto ezisetshenziswayo lapho kufundiswa khona okungaba izincwadi, amashadi njalo njalo.

Ucwaningo lobunjalo botho. (*qualitative research*) Ucwaningo olubheka izingabunjalo noma isimo hhayi izinamba.

Ucwaningo lwesimo. (*case study*) Ucwaningo lotho oluthile.

Uhlaka lwemicabango. (*conceptual framework*).

Uhlaka lwenjulalwazi. (*theoretical framework*).

Ukadebona. (*experiences*) Izimo noma konke umuntu adlule kukho wakubona. Zibuye zibizwe ngokuthi **ukadekubona**.

U-TaHFuZwe. (*Curriculum and Assessment Policy Statement*) (*CAPS*) IsiTatimende soHlelo lweziFundo lukaZwelonke..

IQOQA

Lolu cwaningo belubheka imibono yabafundi ngokuhlukunyezwa kwabesifazane ngokwemibiko yamaphephandaba esiZulu. Lapha bekubhekwa yonke imibiko ephathelene nazo zonke izinhlobo zokuhlukunyezwa kwabesifazane ezikoleni, emakhaya nasemphakathini. Lolu cwaningo lwenziwe nabafundi bebanga lesishiyagalolunye kubhekwa imibono yabo kanye nokadebona wabo ngokuhlukunyezwa kwabesifazane abafunde ngakho ekilasini. Lolu cwaningo kunethemba lokuthi luthuthukise amakhono ehlukeni okufunda ulimi lwesiZulu njengolimi lwasekhaya. Inhloso yalolu cwaningo bekuwukuveza ukuhlukunyezwa kwabesifazane njengoba kuvezwa emaphephandabeni esiZulu. Lolu cwaningo lwenziwe esikoleni sasesiyingini saseNkandla.

Lolu cwaningo lusebenzise izinjulalwazi ezimbili: ifeminizimu yase-Afrika nenjulalwazi yokuphendula komfundi ukuveza amaphuzu abalulekile nokusekela lolu cwaningo. Lezi zinjulalwazi zisetshenziswe njengezibuko zokuhlolisisa okubikwa emaphephandabeni esiZulu ngokuhlukunyezwa kwabesifazane. Kulolu cwaningo ngikhethe iziqeshana emaphephandabeni esiZulu ezikhuluma ngokuhlukunyezwa kwabesifazane.

Imiphumela yocwaningo iveze ukuthi abantu besifazane bahlukunyezwa ngezindlela eziningi kuyo yonke iminyaka kusuka ezinganeni zamantombazane kuze kuyofika ezalukwazini. Kugqame nokuthi lokhu kuhlukunyezwa kwabesifazane kwenzeka noma ikumuphi umuntu wesifazane, ohluphekayo, oysisigwili ngisho nodumile. Kwavela izinto ezihlukeni ezinomthelela ekubhebhethakeni kwalesi sikhava, kubalwa ukungabi namali kwabesifazane, ukubekezelela ukuhlukunyezwa ngenxa nje yothando kanye nesimompilo somphakathi. Ucwaningo lugcizelele ukubaluleka kokunciphisa ukuhlukunyezwa kwabesifazane ngezindlela eziningi ezahlukeni ezingazusiza kuphela abesifazane kepha ezizofundisa nomphakathi ikakhulukazi abesilisa ngokuphathwa kwabesifazane.

ISAHLUKO 1

ISENDLALELO SOCWANINGO

1.1 ISINGENISO

Lo mqingo wethula imibono yabafundi bebanga lesishiyagalolunye ngokuhlukunyezwa kwabantu besifazane emphakathini, ezikoleni nasemakhaya njengalokhu kuvezwa emaphephandabeni esiZulu. Ngaphezu kwemibono yabo kugqama kakhulu nokadebona wabo ngalesi sikhava. Nowami ukadebona ungigqugquzele ukuthi ngenze lolu cwaningo njengomuntu ozalelwe wakhulela endaweni yasemakhaya, ngikhule ngibuka izinhlobozinhlobo zokuhlukunyezwa kwabantu besifazane ngiphinde ngizwe emsakazweni ngibone nakumabonakude. Uma kube nenhlalahlala yokuthengwa kwephephandaba nakhona ngizibone izindaba ezithinta ukuhlukunyezwa kwabesifazane ezindaweni ezahlukene. Konke lokhu kutshale imbewu yokufisa ukuvuleleka ngikhulume ngiphinde ngifundise ngakho, ngenhlalahlala njengothisha wolimi lwesiZulu ngibone kukuhle ukuthi ngithathe leli thuba ngithuthukise amakhono kubafundi abekelwe ukuthuthukiswa ngokukaTAHFUZE ngendlela elula ethinta lokho abakwaziyo futhi abakubonayo. Lama khono abala ikhono: lokulalela nokukhuluma, lokufunda nokubukela, lokubhala nokwethula kanye nelokucabanga ngokujula.

Ukuthuthuka kwala makhono kubafundi kunethemba lokuthi kungahle kushintshe isimomqondo sabo lokho kumbe kube nomthelela omuhle emphakathini abaphila baphinde bakhulele kuwo ngoba ulwazi lwabo bazokwazi ukulwedlulisela kontanga yabo esikoleni nasemphakathini jikelele. Ngikhethe ukwenza lolu cwaningo ngisebenzise amaphephandaba ngoba wona abika ngamaqiniso ngempilo yabantu esikhathini samanje ngezinto ezibonakala zenzeka emphakathini. Okunye okubalulekile ukuthi nginethemba lokuthi abafundi bangakhuthazeka ukufunda okubhaliwe ngenhloso yokuzithuthukisa.

Kulesi sahluko ngethule ucwaningo lwami ngokuveza izinto eziwumhlahlahlalela walolu cwaningo. kulezo zinto kubalwa: inhloso yocwaningo, isendlalelo socwaningo, isitatimende senkinga, ubumqoka bocwaningo, izinhlosongqangi zocwaningo, imibuzongqangi yocwaningo, izingqinamba zocwaningo, imingcele yocwaningo kanye nokuhleleka

kwezahluke zomqingo wonke. Lokhu kuyingxenye yendlela engiyilandelile ekuqhubeni lolu ucwaningo ukuze lube yimpumelelo.

1.2 ISENDLALELO NGOCWANINGO

NgokukaDobbert (1975), ukuhlukunyezwa kwabesifazane inkinga ebhekene nomhlaba wonke jikelele. Le nkinga inomthelela omubi kwezemfundo, ibangela impilo entekenteke kanye nokuhlukumezeka ngokwengqondo kwabesifazane abahlukunyezwayo. Ziningi izinhlobo zokuhlukumezeka intsha ezithola isibhekene nazo noma izibona nje zenzeka phambi kwayo. Lezi zinhlobo kungaba: ukuhlukunyezwa ngokomzimba nangokocansi, udlame lwasekhaya, udlame kwasemphakathini, izimpi zamaqembu, ukuhlukumezana kwabathandanayo nokunye okuningi (Acosta, Albus, Reynold, Spriggs & Weist, 2001). Izinga intsha ebona ngalo ukuhlukunyezwa kwabesifazane lidlala indima enkulu uma umuntu ecabanga ukuthi inani labantu abasangena ebusheni lizokhula kakhulu nalesi sihlava eminyakeni ezayo (Fraser, 1996), kanjalo lengeza esibalweni sentsha ebhekana nezibonayo izenzo zokuhlukumeza abesifazane (Acosta *et al*, 2001). UFlynn (1989), uqakulisa ngokuthi amasu okuxazulula izinkinga anika umfundi ithuba lokuthola ulwazi olusha ngalokho okushiwo umbhalo. Lezo zixazululo zingasiza umfundi ukuthi ashintshe ukwenza kwakhe kanye nemibono anayo ngesimo sokuhlukunyezwa kwabesifazane.

NgokukaBeale (2001), imiphumela emibi yokuhlukunyezwa kwabesifazane isibonakele kwezenhlalokuphila kanye nasemsebenzini yesikole kulabo bafundi besifazane abayizisulu, ngoba iningi labo aliphumeleli kahle kumbe lingaphumeleli nhlobo ezifundweni zalo. Uqhuba ngokuthi abanye abafundi besifazane baba nezinhliziyi ezimbi baphinde benze izinto ezimbi bezama ukuziphindiselela. Laba bafundi ababe besakwazi ukunaka izifundo zabo kepha ubuhlakani babo babugxilisa ekuzicijeni ukuze bezokwazi ukuziphindiselela kulabo ababonile. NgokukaBhana (2013), ukuhlukunyezwa kwabesifazane kubonakala kuyinkinga kwezempilo zomphakathi, futhi kuyinkinga enkulu kwezemfundo. Uqhuba ngokuthi ukuhlukunyezwa kwabesifazane kwenyusa izinga elibi lezempilo okubalwa ukuthola izifo kanye nokuthola abantwana abangahlelelwe kwabesifazane abasafunda isikole kanye nabangasebenzi. NgokukaMathews, u-Abrahams, uJewkes, uMartin, kanye noLombard (2013), ukuhlukunyezwa kwabesifazane kunomthelela omubi ezimpilweni zezingane, kugqugquzela ukungalingani kwamantombazane nabafana. Abafana bafunda ukuzicabangela bodwa bazi ukuthi konke abakwenzayo kulungile noma ngabe kuyamhlukumeza owesifazane. Kule ndima engezansi ngizokhuluma ngesitatimende senkinga.

1.3 ISITATIMENDE SENKINGA

Emiphakathini eminingi yasemakhaya, ukuhlukunyezwa kwabesifazane kusezingeni eliphezulu, ngenxa yalokhu sekubonakala engathi kuyingxenye yesigaba sokuphila eyamukelekile. Esikhathini esiningi kubonakala engathi uhulumeni kuncane akwenzayo ukulwisana nokuhlukunyezwa kwabesifazane ezindaweni zasemakhaya, ngenxa yokudlondlobala kwezinga lokuhlukunyezwa kwabo emiphakathini yasemakhaya. Imithetho iyabhalwa phansi kodwa akekho obhekelela ukusebenza kanye nokulandelwa kwayo emiphakathini ikakhulukazi yasemakhaya, ngoba nemikhankaso iyivelakancane futhi kweminye imiphakathi yasemakhaya ayifiki nhlobo. Othisha ezikoleni babhekana nezinsalelo eziningi okubalwa kuzo inkinga yokuhlukunyezwa kwabafundi besifazane. Lokhu kuhlukunyezwa kwabesifazane kudalwa izinto ezinhlobonhlobo ezenzeka emakilasini kanye nangaphandle kwekilasi. Ukuhlukunyezwa kwabesifazane kuqhamuka macala wonke, kuyenzeka kube phakathi kwabafundi bobulili obuhlukene, abesilisa bekubhekise kwabesifazane, okuyikho okujwayelekile futhi okunomonakalo omubi kakhulu kwabesifazane abasuke bebhukene nakho. Kuphinde kube yilokho okuqhamuka ebulilini obufanayo okungabesifazane bodwa lolu hlobo lona aluvamile ukuba nomthelela omubi kakhulu kulabo abayizisulu, kepha lunawo umthelela omubi kulabo abasondelene nabo. Ezikoleni lesi sikhava sokuhlukunyezwa kwabesifazane siholela ekulimaleni kwabafundi kanye nasekuyekeni isikole kulabo abasuke bebhukene nezigameko zokuhlukunyezwa.

NgokukaMlamleu, uMabelane, uNapo, uSibiya kanye noFree (2000), ukuhlukunyezwa kwabesifazane kuvimbela izinto eziningi okubalwa kuzo inkululeko yokuhamba kubafundi, eyokuthatha izinqumo kanye nokuzibandakanya kokwenziwayo esikoleni kulabo bafundi besifazane abasuke beyizisulu zokuhlukunyezwa. UMlamleu nabanye (2000), baqhuba bathi ukuhlukunyezwa kwabesifazane kugcina sekunemiphumela emibi okubalwa kuyo: ukusatshiswa kwabafundi, imisebenzi engagculisi yabafundi, ukuphoqeleka ukwehlukana nabanye, ukulimala ngokwengqondo, ukuphelelwa ukuzethemba kwabafundi kanye nokwehluleka ezifundweni ezithile okanye ukuyeka isikole kwabafundi abayizisulu. Njengalokhu abafundi begcina sebenezinkinga nje esikoleni uma behlukunyeziwe, ngisophe ukucija ikhono lokucabanga ngokujula kubafundi ikakhulukazi abesilisa ukuze bacabangisise ngaphambi kokukuhlukumeza abanye abafundi. Lapha bazobe sebecabangela ikusasa labo kanye nelalowo oyizisulu sokuhlukunyezwa.

Umnyombo wokuhlukunyezwa kwabesifazane uthungeleka ekucwasaneni kwabafundi esikoleni becwasana bodwa ngezinto ezenzeka esikoleni okanye ezenzeke bengekho esikoleni. Lezi zenzo ziphehla ingxabano okuthi uma abafundi bephumela nayo emphakathini kuchaphazeleke abantu abaningi okubalwa imindeni nabangani babo abafunda kwezinye izikole. ULarkin (1997), uqakulisa ngokuthi ukuhlukunyezwa kwabesifazane akusukeli ekuxabaneni kuphela kepha kuyasuka nangokuthi umuntu abizwe ngamagama nje amcwasayo ngoba ewuhlobo oluthile noma ephila kwelinye iqembu njengomuntu wesifazane ovele abizwe ngamagama nje amehlisa isithunzi ngoba engowesifazane nje kuphela engonanga muntu. Uqhumba ngokuthi lesi senzo sivamise ukwenziwa abesilisa bese siholela ukuthi loyo wesifazane agcine esenokuzingabaza ngobuyena. Ngiyathemba ukuthi lapha abafundi ikakhulukazi besilisa bazokwazi ukusebenzisa abakuzuzile ngesikhathi socwaningo. ukulwisana nalesi simo lapho bezibheka bona uqobo indlela abenza ngayo kanye nendlela ozakwabo abasemphakathini abenza ngayo.

UMLamleu nabanye (2000), bathi kunemibiko eminingi, imibhalo, izindaba zabantu ngqo kanye namaphephandaba adingida ngokuhlukunyezwa kwabesifazane. Yonke le migudu ikubeka kucace ukuthi lezi zenzo zokuhlukunyezwa kwabesifazane ziyisivimbelo sokulingana ngamandla kwabafundi ezikoleni zaseNingizimu Afrika. Lokhu kufakazelwa ucwaningo olwenziwe yi *Community Information, Empowerment and Transparency (CIET)*, ibambisene ne *Southern Council* oluveze ukuthi intombazane eyodwa kwamathathu ehlala endaweni yase *Johannesburg's Southern Council* ihlangabezana nokuhlukunyezwa nokucwaswa esikoleni (Larkin, 1994, 1997). Abafana basebenzisa amandla abanawo phezu kwamantombazane esikoleni. La mandla bawasebenzisa ngayedwa noma njengeqoqo labangani bese benukubeza ngokocansi amantombazane khona esikoleni emagunjini okufundela noma baphume nawo bawasabise bawanukubeze ngokocansi ngaphandle kwesikole (Gouws & Kitzenger, 1995). Ingxoxo abanayo uTabane (1999), ngenhloso yokuthola ulwazi ngabafundi besilisa nabesifazane abasemabangeni athe thuthu kuya kwaphezulu ezindaweni ezehlukene iveza ukuthi iningi labafana lithi linabangani abenza izenzo zokuhlukumeza abesifazane ababasola ukuthi bathandana nabanye besifazane. Futhi iningi labo selifunde kaningi emaphephandabeni kubhalwe ngezigameko lapho abesilisa behlukumeza abesifazane abathandana bodwa. Izinkolelo zabantu mayelana nokuthandana kwabantu zikubeka kucace ukuthi abantu okufanele bathandane abobulili obungafani okwenza labo abathandanayo bengabesifazane bodwa bathole ukuthukwa, ukushaywa kanye nokubulawa (Goodman, 1996).

NgokukaTabane (1999), abanye besilisa bazivumela bona ngokwabo ukuthi nabo ngesinye isikhathi bayazenza izenzo zokuhlukumeza abesifazane abaphila nabo, abahlala nabo, abafunda nabo kanye nabathandana nabo. Lezi zenzo zokuhlukumeza abesifazane azigcini kuphela ekwehleleni amantombazane asafunda isikole kepha siyakubona nasemaphephandabeni nakomabonakude kwenzeka kwabanye abantu besifazane asebekhulile. Abesifazane abasebenzayo nabangasebenzi, abashadile nabangashadile ngisho osaziwayo imbala. Ngakho-ke njengalokhu lolu cwaningo luhlose ukuthuthukisa amakhono kubafundi njengekhono lokucabanga bajule nje, nginethemba lokuthi ukucabanga nokwenza kwabo kungashintsha emuva kwalolu cwaningo bakwazi ukulwisana nokuhlukunyezwa kwabesifazane okwenzeka ngezindlela eziningi ezahlukene.

Ababhali abaningi baseNingizimu-Afrika abafana noMorrell (1998), bakubeke kwacaca ukuthi eNingizimu-Afrika abesilisa abangazimbandakanyi nezenzo zokuhlukunyezwa kwabesifazane bavamise ukuthi bazithole beba yizisulu zokuhlukunyezwa. Bona qobo bagcina bebizwa ngamagama angemahle, lokho okuholela ezenzweni zodlame kubona nalabo abasuke bebhulukumeza ngoba bona banawo amandla okuziphendulela. Esifundweni se*Canada-South African Education Management Program (CSAEMP)* kunombiko wokuthi umfundi wesifazane oneminyaka eyishumi nesishiyagalolunye waba yizisulu sokuhlukunyezwa ngokocansi abesilisa ngoba ethandana nomunye wobulili obufana nobakhe (Mlamleu *et al*, 2000). Lezi zenzo zokuhlukumeza kubafundi sezigcina sezenza kubukeke njengesenzo esamukelekile ukuhlukumeza okubhekiswe kubafundi abathanda ubulili obufana nobabo ezikoleni zaseNingizimu-Afrika. INingizimu-Afrika yaziwa njengelizwe elisebenza ngaphansi kwemigomo yombuso wentando yeningi, okuyiyo kanye egqugquzela ukuthuthukiswa kwamakhono olimi kubafundi. Lokho kusiza kakhulu ngoba amakhono lawa awagcini ngokubasebenzela ekilasini kuphela kepha noma sebephumile emphakathini abaphila kuwo baba ngabantu abehlukile ababonakalayo ukuthi bafundile. Noma kunjalo uBloch (2009), uthi imfundo yakuleli isabhekene nezinselelo zesikhathi sobandlululo ezibonakala ziyinkinga. Uqhuba ngokuthi lezi zinselelo zibala ukusetshenziswa kolimi olungamukelekile esikoleni, izenzo zokuhlukunyezwa kwabesifazane khona esikoleni lokhu okugcina sekuholela ekuyekeni isikole kwabafundi ababandakanyekayo. Lezi zenzo ziphikisana nentando yeningi okuyiyo ebusa leli lizwe. Lezi zenzo zabe zijwayelekile ngesikhathi sobandlulo ngoba ukuthuthukiswa kwamakhono olimi kubafundi abamnyama yinto eyayingakhuthazwa (Bloch, 2009).

NgokukaVincent (2003), imfundo yinto ebalulekile ngokwehlukana umphakathi ngendlela yokuphila, isikole sona yindawo lapho kubhekwa khona izinto ezithinta amalungelo abantu, kufundiswe kuphinde kucatshangwe ngawo nangokubaluleka kwawo. Uqhuba ngokuthi abafundi bafundiswa ngawo ukuze bezokwazi ukwenza ubulungiswa emphakathini baphinde bafundise nalabo abangalitholanga ithuba lokuya esikoleni bafunde ngawo. Okusho ukuthi isikole yindawo efanele yalolu cwaningo ukuze kuzothuthukiswa amakhono olimi abalulekile kubafundi kuphinde kuthuthukiswe ukucabanga okuphusile okungaholela ekuziphatheni ngendlela ehlukile neyamukelekile engasiza ukunqanda ukuhlukunyezwa kwabesifazane, emakhaya, ezikoleni nasemphakathini.

1.4 IZINHLOSONGQANGI ZOCWANINGO

1. Ukuthola ukuthi abafundi bathi ikuphi ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu.
2. Ukuthola ukuthi abafundi bathi kwenzeka kanjani ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu.
3. Ukuthola ukuthi abafundi bathi iziphi izindlela okungancishiswa ngazo ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu.

1.5 IMIBUZONGQANGI YOCWANINGO

1. Abafundi bathi ikuphi ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?
2. Abafundi bathi kwenzeka kanjani ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?
3. Abafundi bathi iziphi izindlela okungancishiswa ngazo ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?

1.6 UBUMQOKA BOCWANINGO

Lolu cwaningo lugxile ekubhekeni ukuhlukunyezwa kwabesifazane ngokwemibiko yemaphephandaba esiZulu. Inhloso yocwaningo ukusebenzisa imibiko ebhalwe emaphephandabeni ukuthola ukuthi abafundi bacabangani ngalezi zehlakalo zodlame emphakathini nasezikoleni. Nginethemba ukuthi lokhu kuxoxisana ngale mibiko

esemaphephandabeni abafundi bazozuza amakhono olimi afana nokufunda okubhaliwe, ukubhala, ukukhuluma, ukulalela kanye nokucabanga ngokujulile. Ukuxoxisana kwabo ngalezi zigameko kuzokhuthaza futhi kucije amakhono abo olimi. Ngokucijwa kwala makhono nginethemba lokuthi azosiza ukuthuthukisa izinga labafundi lokucabanga, lokuhlaziya kanye nelokuthatha izinqumo eziphusile. Nginethemba lokuthi ulwazi abafundi abazoluthola kulolu cwaningo luzobakhanyisela ngokwenzeka emiphakathini nasezikoleni okunganakiwe kepha okulimaza iningi labafundi emphefumulweni nasemzimbeni. Abafundi bazothola ulwazi ngokuhlukunyezwa kwabesifazane eziqeshini zamaphephandaba nangesikhathi ozakwabo bebethulela ekilasini ngabakubhalile abakufundile kanye nokadebona wabo.

NgokukaSlavin (1987), uthisha kumele enze amaqoqo ekilasini ngesikhathi sokufunda ukuze abafundi bezokwazi ukuxoxa ngalokho okufundwayo babelane ngemibono okuzobasiza ukuthi babhale ngendlela eyiyo beqonda bonke. Uqhuba ngokuthi le ndlela yokufunda igqugquzela ingxoxo lapho kuthuthuka ikhono lokukhuluma nokulalela ngoba eqenjini ngalinye kukhuluma umuntu ngamunye abanye belalele belindele awabo amathuba okuthi bakhulume ngokwabo. Lokho okuzokwenza baqhathanise indlela ozakwabo abakhuluma ngayo ngezihloko ezithile ezithinta imizwa. Lokho kuzokwenza bakwazi ukulalela ngozwelo baphinde bakhulume ngendlela eqoqekile engamthinti kabi omunye umuntu. Kuzophinde kuthuthuke ikhono lokubhala nokwethula lapha-ke emuva kokufunda balalele ozakwabo nabo bakhulume bazobe sebethola ithuba lokubhala baphinde bethule abakubhalile kozakwabo. Imvamisa iningi labafundi linovalo lokwethula abakubhalile ngenxa yokusaba nokungazethembi. Nginethemba lokuthi leli khono lizothuthuka bese kuthuthuka nokuzethemba kubafundi ngesikhathi bethula abakubhalile ngendlela efanele nangolimi oluvumelekile.

Nginethemba lokuthi uma abafundi bezimbandakanya kulolu cwaningo bethule imibono yabo ekilasini kuzobanika isibindi futhi kuthuthukise amakhono abo okucabanga ukuze bakwazi ukuthatha izinqumo eziphusile ngezimpilo zabo. Nginethemba ukuthi uma sebekwazi ukusebenzisa amakhono ngendlela bangakwazi ukulwisana nalesi sihlava sokuhlukunyezwa kwabesifazane. Miningi yona imikhankaso ekhona nemibhalo eyehlukene yokuzama ukuqeda lesi sihlava, kepha kule ndawo njengoba kusemakhaya nje abantu bakhona abazinaki kakhulu izinto eziningi ezenziwa komabonakude nezibhalwe phansi bayezwa nje ngazo kepha bangazinaki. Ngiyacabanga ukuthi imbangela yokunganaki kakhulu yenziwa ukuthi kule ndawo abantu abaningi abafundile ngaleyo ndlela abazifundi izinto ezibhalwe phansi.

Ngokadebona wami njengoba ngikhulele kule ndawo abafana ikakhulukazi bazinakela izindaba zebhola nje kuphela komabonakude okunye okubalulekile abakunaki, okuthi noma bethenge amaphephandaba labo abambalwa abakwaziyo ukufunda bazifundele izindaba ezithinta ibhola nje kuphela. Ukufundiswa nokudingidwa kwezehlakalo, izisusa kanye nemiphumela yokuhlukunyezwa kwabesifazane ekilasini ngibona kuyindlela engakwazi ukuthola ukunakwa abafundi ngoba bazobe behleli egunjini labo lokufundela futhi benethuba lokukhuluma bavuleleke ngoba bazobe benza konke abakwenzayo bekwenza nomuntu abamjwayele. Ukuze abafundi bashintshe, kumele bona uqobo babe nesifiso sokushintsha indlela abacabanga ngayo nendlela ababuka ngayo iqhaza okumele balibambe nasekuzibophezeleni ukuthi babonise ozakwabo ububi bokuhlukumeza abesifazane, bese bebakhombisa nezindlela abanganqanda baphinde balwisane nezehlakalo zodlame olubhekiswe kwabesifazane ezikoleni, emakhaya nasemphakathini. Ngalolu cwaningo nginesifiso sokuthi abafundi basizakale olwazini abalutholile bese belusebenzisa ngendlela efanele engaletha ushintsho ezimpilweni zabo kanye nezozakwabo abafunda nabo nabaphila nabo emphakathini.

Abafundi yibona okumele banike inselelo baphinde babhekane ngqo nezinkolelo-ze kanye nezinkinga ezakhe indlela abaphila ngayo, njengoba kuhleli kushiwo ukuthi yibona ikusasa lesizwe. Okokugcina ngibone kubalulekile ukwenza lolu cwaningo ngoba ngifuna kwande izingcwaningo ngalesi sihloko esinganakwa ezindaweni zasemakhaya, ikakhulukazi ukuthola imibono yabafundi ngokuhlukunyezwa kwabantu besifazane. Lokhu kuzosikhanyisela ukuthi abafundi bacabangani ngalesi simo, futhi bacabanga ukuthi kungaliswana kanjani naso. Nginethemba ukuthi okuzoqhamuka kulolu cwaningo kungaba wusizo ezikoleni nasemiphakathini ekusingatheni lesi sikhava esidicilela phansi izimpilo zabantu abaningi.

1.7. AMATEMU ANQALA KULOLU CWANINGO

1.7.1 UKUHLUKUNYEZWA KWABESIFAZANE (ABUSE AGAINST WOMEN)

Ukuhlukunyezwa kwabesifazane akuzona kuphela izenzo zodlame ezibhekiswe kubo ezifana: nokushaya nokunukubeza ngokocansi. Kepha kuhlenganisa nezenzo lapho abesifazane besatshiswa ngamazwi, belandelwa noma behlukunyezwa ngokomoya (Kilpatric, 2004). Ngokwe*World Health Organization* (2016), ukuhlukunyezwa kwabesifazane kungachazwa njenganoma isiphi isenzo sodlame esiholela ekutheni kushawe, kulinyazwe, kunukubezwe

kuphinde kulinyazwe ngokomqondo abesifazane. Lokhu kuhlenganisa izenzo zokusabisa, ukuphazamisa kanye nokulandela (*stalker*) emphakathini noma ngasese. NgokukaLawson (2012), ukuhlukunyezwa kwabesifazane kuhlukene kaningi futhi kugcwele izindawo zonke emhlabeni jikelele. Lokhu kuhlukumeza kuhlenganisa ukuhlukunyezwa kwasekhaya, ukuhlukunyezwa kwabesifazane abashadile ngamadoda abo, ukuhlukunyezwa kwabesifazane ebudlelwani nokuhlukunyezwa kwabesifazane emisebenzini. *IWorld Health Organisation* (2012), ithi lezi zinhlobo zokuhlukunyezwa kwabesifazane ezehlukene ziphazamisa owesifazane ngezindlela eziningi ezehlukene. Lezi zindlela ezokuhlukumeza ngokomzimba, ngokocansi, ngokomqondo nangokwezimali, yizo ezihamba phambili ekusetshenzisweni abahlukumeza abesifazane.

UTjaden noThoennes (2000), bathi bacabanga ukuthi kumele ukuhlukunyezwa kwabesifazane kuchazwe ngendlela ethe ukwenaba lapho kuzobe sekuhlenganiswa khona nokuhlukunyezwa kwezingane kanye namatshitshi. Baqhuba bathi lokhu bakusho ngoba ukuhlukunyezwa kwabesifazane kuqala ezinganeni ezincane zamantombazane zihlukunyezwa ikakhulu ilabo abazigadayo nabahlala nazo emakhaya, akuqali ngoba sezingabesifazane abakhulile kanti futhi izingane zamantombazane azivamile ukubizwa ngabesifazane zisencane lokho okwenza zivaleleke ngaphandle ekuchazweni kwalesi sihlaya. NgokukaDe Keseredy, uSchwartz, uFagen, noHall (2006), ukuhlukunyezwa kwabesifazane kuqhutshwa kakhulu izimo umphakathi ophila ngaphansi kwazo, kubalwa ukungalingani ngokobulili, ukusetshenziswa kwezidakamizwa ngezinga eliphezulu kanye namasiko abusa umphakathi. Ezinye zezinto ezengeza ekuhlukunyezweni kwabesifazane ukwentuleka kwamathuba omsebenzi kwabesifazane, inhlupheko, ipolitiki yezomndeni, ukungafundiseki ngokwezimali kwabesifazane nokuphathwa kwazo kanye nokuphathwa kwabesifazane jikelele (Ousey, 1999).

NgokukaCatallozzi, uSimon, uDavidson, uBreitbart noRickert (2011), ziningi izinhlobo zokuphathwa kwabesifazane eziwukubahlukumeza ezibala: ukuphoqwa kowesifazane ukuthi abike ukuthi ukuphi ngezikhathi zonke, ukuvinjwa kowesifazane ekukhulumeni nabantu besilisa, ukusola owesifazane ukuthi unomunye umuntu wesilisa athandana naye engxenywe, ukuzama ngezindlela zonke ukususa owesifazane kubangani bakhe, ukuvimba owesifazane ukuthi abe nobudlelwane nomndeni wakhe nokulindeleka kowesifazane ukuthi acele imvume uma edinga ukuthola usizo lokwelashwa emitholampilo nasezibhedlela. Ngakho-ke lolu cwaningo luzosebenzisa incazelo yokuhlukunyezwa kwabesifazane njengalokhu ichazwa

yiWorld Health Organization (2012). Isizathu salokhu ukuthi le ncazelo yenabile futhi ivulekile ngoba ifaka zonke izimo nezinhlobo zokuhlukemezekela kwabesifazane.

1.7.2 AMAPHEPHANDABA (NEWSPAPERS)

Amaphephandaba asho imithombo yezindaba esetshenziswa ukwethulela umphakathi izindaba ezenzekayo ezweni. Yiwo okukhulunywa ngawo kulolu cwaningo asetshenziswa nasekilasini njengezinsizakufundisa ukuqhuba izifunjwana zosuku, njengendlela elula yokuthi abafundi baqonde okufundwayo ngoba aqukethe iningi lezindaba abaziqonda kangcono. Njengokusho kukaTanikawa (2017), iminyaka eminingi, amaphephandaba alokhu eletha izindaba emphakathini. Azisa umphakathi ngezehlakalo ezibalulekile ezenzekile osukwini. Uqhuba ngokuthi amaphephandaba ngokubhalwa kwawo akhelwe ukuthi alethe izindaba ezintsha njalo ngosuku, ezinhle nezimbi. Kulolu cwaningo ngikhethe ukusebenzisa amaphephandaba ngoba ayingxenywe yezinsizakufundisa ezisetshenziswayo ekufundiseni ulimi, njengendlela yokukhuthaza abafuthi ukuthi bakwazi ukuzitholela nokufunda izindaba.

1.7.3 ULIMI LWEBELE (HOME LANGUAGE)

Ulimi lwebele lusho lolu limi umfundi azalelwe kulo kanye nokuyilona olusetshenziswayo ekhaya ukuxhumana kanye nokudlulisa umyalezo. Lapha kulolu cwaningo kusetshenzwe nabafundi abenza isiZulu ulimi lwebele.

1.7.4 UKUPHENDULA KOMFUNDI (READERS RESPONSE)

Ukuphendula komfundi kugcizelela ukubaluleka kweqhaza elibanjwa umfundi ngesikhathi efunda exhumana nombhalo akha incazelo yawo (Carlisle, 2000). Kuyahluka ukwakheka kwencazelo yombhalo kumuntu ngomuntu kuya ngokadebona wakhe, okuyiwo owakha ukuxhumana phakathi komfundi nombhalo awufundayo, bese umfundi ephendula ngaleyo ndlela axhumane ngayo nombhalo (Garzon & Pena, 2015). Lapha kulolu cwaningo kusebenze kulandelwa le ncazelo kaGarzon noPena (2015) ngoba kubhekwa ukuphendula kwabafundi emibhalweni yamaphephandaba abayifundile ngokuhlukunyezwa kwabesifazane beyamanisa nokadebona wabo.

1.7.5 UKUFUNDA (READING)

Lokhu kufunda okukhulunywa ngakho lapha ilokhu okusho ukufunda imibhalo (*to read*) hhayi ukufunda okusho (*to learn*). Lokhu ngikucacisa ngoba kuyenzeka sisebenzise igama

elilodwa elifanayo ngokubhalwa kodwa libe lisho izinto ezimbili ezahlukahlukeni kwezemfundo. U-DoE (2003) ukuchaza ngokuthi ukufunda okubhaliwe akusho ukufunda amagama abhaliwe kuphela, kodwa nokuthola umqondo, ukwazi ukuthola umlayezo oqukethwe embhalweni, okuyinto ekhula njalo lapho ofundayo ejwayela noma ezejwayeza ukufunda okubhaliwe noma imibhalo ngokwahlukana kolimi lolo alundayo.

1.8 IZINSELELO ZOCWANINGO

NgokukaSimon (2011), izinselelo zingukuntenga okungalawuleki kumcwaningi okungenzeka ocwaningweni lwakhe. Imindeni nezigodi zabahlanganyeli bocwaningo kanye nezinkambiso zayo kwehlukile. Uqhuba ngokuthi lokho kusho ukuthi izinselelo zingavela ngezindlela ezahlukene, lezi abahlanganyeli ababuka ngazo izinto nokwenzeka kwazo kanye nangocwaningo nje ngqo. Lokhu kungakhomba izinselelo engingahlangabezana nazo zingithikameze ekutholeni ulwazi engiludingayo futhi olubalulekile ekuqhubeni lolu cwaningo. Okuye kwaba yinselelo kulolu cwaningo ukwentuleka kwemibhalo eseyibhaliwe ethinta isihloko socwaningo ngaphambili ngolimi lwesiZulu kodwa-ke ngikwazile ukuthola imibhalo ebhalwe ngolimi lwesiNgisi ekhuluma ngalesi sihloko sami naleyo ekhuluma ngezihloko ezihambelana nalesi sihloko. Lokho kudale ukuthi ngichithe isikhathi esiningi kakhulu ngoba bekudingeka ukuba engikufundile ngikuhumushele olimini lwesiZulu. Lokhu kuthatha isikhathi ngoba akulula ukuhumusha amanye amagama esuselwa esiNgisini eya esiZulwini okuholele ekutheni ngigcine ngisebenzisa amagama okwethekela.

Enye yezinselelo enkulu ukuthi umcwaningi kanye nabahlanganyeli okungabafundi babambe ucwaningo ngendlela abahlele ngayo ngenxa yezimo eziqhamukayo endaweni lapho ucwaningo lwenzelwa khona. Kulolu cwaningo, indawo yocwaningo inokuvimbela ucwaningo lokubambisana lwangempela. Lokhu kwenziwa ukuthi uthisha esikoleni akaziphethe, uma ehlele ukwenza ucwaningo lwakhe kanye nesifunjwana sosuku bese abaphethe isikole bememezela ushintsho olukhona ngalolo suku lokho kusho ukuthi umcwaningi angeke esakwazi ukuqhuba ucwaningo lwakhe ngendlela akade ehlele ngayo. Kule nkinga enje, ngangihlele izinsuku ezengeziwe ukuze ngikwazi ukwenza lolu cwaningo uma kuba khona ukuphazamiseka. Okunye ukuthi omunye wemigomo yocwaningo ifuna umcwaningi azame ukuvala igebe phakathi kwakhe nabahlanganyeli ukuze akwazi ukuxhumana nabo ngokukhulululeka futhi bamethembe ukuze babeke imibono yabo ngokukhululeka. Kulokhu ngenxa yokuthi nganginguthisha wekilasi ebengicwaninga kulo ngaxoxisana nabafundi ngakha ubuhlobo obuhle nabo ngokocwaningo okwabenza babona

ukuthi ukuzimbandakanya kwabo kubalulekile ngoba imibono yabo ingahle ibe nomthelela omuhle esikoleni nasemphakathini. Ngakho-ke abahlanganyeli bazibona bebalulekile ocwaningweni ngokuthi bazoletsha imibono engahle ilethe izisombululo ngenkinga yokuhlukumezeka kwabesifazane emphakathini.

1.9 IMINGCELE YOCWANINGO

Ucwaningo ukuze lube yimpumelelo kumele lube nemingcele elufanele. Okokuqala nje kulolu cwaningo ngisebenzisa ulimi lwesiZulu kuphela njengolimi lokwenza ucwaningo kanye nokubhala umbiko ngalo ucwaningo. Isikole engizocwaninga kuso kusetshenziswa izilimi ezimbili okuyisiZulu nesiNgisi. Lapha ocwaningweni lwami ngizobheka imibiko yamaphephandaba esiZulu ngokuhlukunyezwa kwabesifazane esikoleni, emphakathini kanye nasemakhaya kuphela akukho okunye engizokubheka. Ngokwesikole kusetshenziswa izincwadi uma kufundwa kepha kusomqulu wezemfundo, isitatimende senqubomgomo yohlelo lokufunda nokuhlola uCAPS kuveziwe ukuthi neziqeshana zamaphephandaba ziyasetshenziswa yingakho nginqume ukusebenzisa iziqeshana zamaphephandaba okuyizona ezingakaze zisetshenziswe esikoleni kepha zibe zinolwazi olubalulekile oludingwa abafundi.

Ucwaningo lwenziwe nabafundi bebanga lesishiyagalolunye kuphela. Kulolu cwaningo kudingeka imibono yabafundi baleli banga kuphela. Laba bafundi yibo abatholakale ukuthi basezingeni elifanele ngokweminyaka futhi nemibono idingeka kubona kuphela. Laba bafundi bakhethwe ngoba basezingeni lokuphuma ebuntwaneni bangene ebudaleni, lokho kusho ukuthi zonke izinto ngabo kusuka endleleni abacabanga ngayo kuya ezenzweni zabo isithuthukile kuneyabafundi abasebancane. Laba bafundi bakhetha indlela abazohamba ngayo ezimpilweni zabo bebukela ikakhulukazi kubantu basemakhaya abo emiphakathini yabo kanye nalabo abafunda ngabo emaphephandabeni ahlukene nakuzo zonke ezokuxhumana.

Ucwaningo lwenziwe esikoleni esisemakhaya. Lesi sikole sikhethwe ngoba sinabafundi iningi labo abazalelwe khona emakhaya, bakhulela emakhaya njengoba befunda khona nje emakhaya. Laba bafundi usikompilo lwabo luthi alufane ngoba noma izingane zikhuliswa ngendlela engafani emakhaya azo kodwa emphakathini wasemakhaya izingane zikhuliswa ngendlela efanayo. Nasesikoleni izingane ziphathwa ngendlela efanayo okuyindlela yasemakhaya. Lokho kusho ukuthi ulwazi ezinalo kanye nemibono yazo eyasemakhaya, izoveza izinkinga zasemakhaya.

1.10 UKUHLELEKA KWEZAHLUKO

Esahlukweni sokuqala kwethulwa ucwaningo, futhi yiso esiyisendlalelo nomhlahlandlela walolu cwaningo. Kulesi sahluko kuvela kabanzi okubalulekile ngalolu cwaningo okubalwa kukho isisusa socwaningo okuyiso esiphembe ugqozi lokuthi ngicwaninge ngalesi sihloko. Siphinde sethule izinhloso kanye nesendlalelo socwaningo, kanye nemibuzo engumgogodla yalolu cwaningo, okuyiyo ephendulwe wucwaningo. Ukuphetha lesi sahluko kuvezwa okuqukethwe yizahluko zonke zalo msebenzi.

Esahlukweni sesibili kwethulwa ukubuyekwezwa kwemibhalo ehlobene nesihloko okucwaningwa ngaso. Lapha kubhekwa ukuthi abanye abacwaningi sebecwaninge babhalani ngalesi sihloko kumbe inkinga engizama ukuthola isisombululo sayo. Kubuyekwezwe imibhalo ehlukene edingida ngezingcwaningo esezenziwe ngaphambilini ezithinta ukuhlukunyezwa kwabesifazane okwehlukene ezingxenyeni ezahlukene kubhekwa izindlela ezahlukene zokubikwa, okubalwa kuzo ukubikwa emaphephandabeni esiZulu. Engikutholile ngihlwaya imithombo yolwazi ephathelene nesihloko engicwaninga ngaso ukuthi ayikabi miningi imibhalo ekhuluma ngemibono yabafundi mayelana nemibiko yamaphephandaba esiZulu ngokuhlukunyezwa kwabesifazane. Kepha ikhona eminingi eveza ukuhlukunyezwa kwabesifazane ezingxenyeni eziningi ezahlukene lokho okuholele ekutheni ngisebenzise eminye imibhalo esondelene nesihloko sami. Kuso lesi sihloko ngethule izinjulalwazi engizisebenzise kulolu cwaningo okuyiFeminizimu yase -Africa (*African feminism*) kanye ne-*reader response*. Ngichaza ukuthi lezi zinjulalwazi ngizikhethe ngenxa yokuthi zisebenzisana kahle kulolu cwaningo ngoba iFeminizimu ibheka ukuvezwa kwemibiko yamaphephandaba ngabantu besifazane abahlukunyeziwe kuthi i-*reader response* ibheke imibono yabafundi ngale mibiko yamaphephandaba.

Esahlukweni sesithathu kudingidwa ngomklamo nezindlela zocwaningo. Ucwaningo lunengxenywe ebalulekile eyaziwa ngomklamo wocwaningo eveza ukuthi umcwaningi uzoluqoqa aphinde aluhlele kanjani ulwazi alutholile. Kuyacaciswa ukuthi lolu cwaningo luwucwaningo lobunjalo botho olungaphansi kocwaningo lwesimo. Okunye okudingidwa ngakho, izindlela zokuqoka abahlanganyeli, amathuluzi okuqoqa ulwazi locwaningo asetshenzisiwe okubalwa: uhlu lwemibuzo ehleliwe, izinhlolelwazi ezisakuhleleka kanye nezingxoxo zaqembu kanye nokuhlaziywa kolwazi olutholakele. Enye ingxenywe okudingidwa ngayo kulesi sahluko yinkambiso elungileyo yocwaningo.

Isahluko sesine sidingide ngolwazi olutholakele kubafundi bebanga lesishiyagalolunye ngemibiko yamaphephandaba esiZulu ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. Lapha kuzochazwa ngokushiwo abafundi ngokuhlukunyezwa kwabesifazane bebhaka esikoleni, emakhaya nasemphakathini beyamanisa nalokho abakufunde eziqeshini zamaphephandaba esiZulu abazifundile. Ulwazi lwethulwe lwahlaziywa ngendlela yezindikimba. Lesi sahluko sihlaziye lonke ulwazi olutholakele ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu nangokadebona wabafundi bebanga lesishiyagalolunye.

Isahluko sesihlanu sethula ukudingidwa ngolwazi olutholakele ocwaningweni kubhekwa ukuthi imibuzongqangi yocwaningo ngabe iphendulekile yini. Okunye okwethulwe kulesi sahluko izincomo neziphakamiso maqondana nemiphumela yocwaningo.

1.11 ISIPHETHO SESAHLUKO

Kulesi sahluko ngiveze ngaphinde ngenaba kabanzi ngesisusa sokwenza lolu cwaningo, nesendlalelo salolu cwaningo. Lapho kuvele ukuthi ngabe yini enginikeze ugqozi lokuthi ngenze lolu cwaningo. Lokhu kuhlenganisa lapho ucwaningo lugxile khona. Ngiphinde ngakhuluma ngemibuzongqangi kanye nangezinhlosongqangi zalolu cwaningo. Ngiphinde ngathi nqampunqampu ngezahluko zonke zalo mqingo. Esahlukweni esilandelayo ngizobuyekeza imibhalo nohlaka lwenjulalwazi.

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO NEZINSIZAKUHLAZIYA

2.1 ISINGENISO

Esahlukweni esedlule okuyisahluko sokuqala, kubhekwe isendlalelo socwaningo, isitatimende senkinga, izinhlosongqangi zocwaningo, imibuzongqangi yocwaningo, ubumqoka bocwaningo, kanye nezingqinamba nemingcele yocwaningo. Kulesi sahluko, kuzokwethulwa ukubuyekezwa kwemibhalo efundiwe yaseNingizimu-Afrika, eyase-Afrika kanye neyasemazweni aphesheya mayelana nemibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwa emaphephandabeni. Ngesikhathi sokuqoqa imibhalo yalolu cwaningo kutholakale ukuthi imibhalo ngemibono yabafundi ngqo ayiminingi kakhulu kanye neshaya esikhonkosini eseyike yakhiqizwa ocwaningweni olungaphambili okwenze kusetshenziswe neminye ehambelana nayo imibono yabafundi bamaphephandaba ngokuhlukunyezwa kwabesifazane okuvezwa emaphephandabeni ukwesekela ubumqoka balolu cwaningo. Bese kwethulwa nezinsiza kuhlaziya zalolu cwaningo.

Ucwaningo ludinga ukusekelwa ngolwazi oselukhona ngesihloko okucwaningwa ngaso. Ukubuyekezwa kwemibhalo kukhomba kuphinde kuhlele imiqondo emibhalweni efanele (Rowley & Slack, 2004). Imibhalo iwuphawu oluveza lokho okwenzeka emiphakathini. Isiza ukuthi sikwazi ukwakha imibono ngokwenzeka ngempela emiphakathini, iveza iphinde ihumushe ukadebona walabo ababhalayo. Imibhalo iphinde ibe wuphawu oluveza lokho osekwenziwe nemiphumela yakhona ukuze ofuna ukucwaninga athole ukuthi amagebe akuphi azovalwa ucwaningo lwakhe. Ulwazi olutholakele emibhalweni yocwaningo lwethulwa ngaphansi kwalezi zihlokwana ezilandelayo: Izinhlobo zokuhlukunyezwa kwabesifazane, ukuhlukunyezwa kwabesifazane eNingizimu-Afrika, imibono yabafundi ngokuhlukunyezwa kwabesifazane, Imibono yabafundi ngokuvezwa kokudlwengulwa nokuphathwa kwabesifazane abahlukumezekile emaphephandabeni, Imibono yabafundi ngokuhlukunyezwa kwabesifazane endimeni yesandulela-ngculazi nengculazi, imibono ngokuhlukunyezwa kwabesifazane emasikweni, iqhaza lothisha ekuthuthukiseni amakhono okufunda kubafundi, iqhaza lamaphephandaba ekuletheni imibiko engachemile, ukukhuthazwa kokungalingani ngokobulili ezikoleni zaseNingizimu-Afrika.

2.2 IZINHLOBO ZOKUHLUKUNYEZWA KWABESIFAZANE

NgokukaLeach noHumphreys (2007), izindlela zokuhlukunyezwa kwabesifazane ziningi kakhulu ngendlela yokuthi ezinye abantu abazinaki ukuthi ziyizenzo zokuhlukumeza abesifazane. Lapha sibala ukuhlukunyezwa ngamazwi noma ngenkulumo lapho owesifazane kuzokhulunywa kuye into emehlisa isithunzi, emubukela phansi noma emenza azingabaze ubuyena. Lolu hlobo alunakekile kakhulu kodwa lwenzeka kakhulu ezindaweni ezahlukene. Kube ukuhlukumeza ngokomzimba lapho umuntu wesifazane eshaywa, enukubezwa ngokocansi, ebulawa. Njengalokhu okuchazwa u-Izumi (2007), ukuhlukunyezwa kwabesifazane bephucwa imizi yabo bashaywe uma bengafuni. Uthi lokhu kuhlukunyezwa kwabesifazane akwenziwa abesilisa kuphela kepha bakhona nabesifazane abahlukumeza abanye besifazane. Lezi zenzo zokubi zivamise kakhulu emazweni ase-Afrika njengasezweni lase*Namibia* kanye nase*Zambia*, osisi bendoda yibo abahamba phambili ekuphuceni unkosikazi umuzi wendoda yakhe bamuxoshe uma isishonile ngosizo lwabesilisa ababaqashile ukuthi bakhiphe loyo wesifazane (Izumi, 2007).

NgokukaLeach noHumphreys (2007), kunohlobo lokuhlukumeza olujwayele ukunganakwa lapho othisha besilisa beyenga izingane zamantombazane beziyengela ekungeneni nazo ebudlelwaneni bezothando. Emazweni amaningi kuhlanganisa nase*Ningizimu-Afrika*, ubudlelwano bothisha nabafundi abuvumelekile buthathwa njengokwephula indlela yokuziphatha kahle ngokuqeqeshekile, akukhathalekile ukuthi ubudlelwano obuhle noma obubi bokuphoqwa kuyefana nje (Leach & Machakanja, 2000). Kwamanye amazwe imithetho leyo ibekiwe nje kodwa akekho olandelelayo ukuthi othisha bayayilandela yini lokho okwenza njengokusho kukaLeach noHumphreys (2007), ukuthi noma imithetho iphoqa ukuthi othisha baxoshwe uma benza izenzo zokuhlukumeza, kuncane kakhulu okwenziwayo noma kungenziwa lutho nhlobo amacala lawo anyathelwe nje. Esikhathini esiningi othisha abathintekayo bashintshelwa kwezinye izikole nje. Lokho kwenza abafundi bangabe besazibika izehlakalo ababhekana nazo. NgokukaWood noJewkes (2001), ukushushiswa kwenziwa nzima uma umndeni wentombazane ekhuleliswe uthisha uhoxisa icala ngoba uthisha esethembise ukuwukhokhela imali, lokhu kujwayeleke kakhulu ezindaweni zasemakhaya. Baqhuba bathi lapho othisha besilisa bahlukumeza izingane ezincane ngokocansi bese behlukumeza nomama bazo bebathe mbisa imali bebathe ngoba bexakekile.

2.3 UKUHLUKUNYEZWA KWABESIFAZANE ENINGIZIMU AFRIKA

Abantu abaningi besifazane baseNingizimu-Afrika babhekana nezenzo zokuhlukunyezwa ezehlukene. UFox, uJackson, uHansen, uGasa, uCrewe noSikkema (2007), ocwaningweni lwabo abalwenze eGoli bathole ukuthi abesifazane babhekana nezinhlobo eziningi ezahlukene zokuhlukunyezwa, lokho kubala ukuhlukunyezwa ngokomzimba, ngokwengqondo nangokwezomnotho. Baqhuba bathi abantu abaningi besifazane baseNingizimu-Afrika sebebhekane kaningi nokuhlukunyezwa abesilisa okuhlukene ezimpilweni zabo. Abanye besifazane bahlukunyezwa ngendlela yokushaywa ngezimpama ngisho nangamabhodlela baphinde bakhahlelwe ekugcineni banukubezwe ngokocansi. NgokukaJewkes no-Abrahams (2005), kubalulekile ukubeka emqondweni ukuthi umsuka wokuhlukunyezwa kwabesifazane baseNingizimu-Afrika, ubala ukungalingani okusezingeni eliphezulu, ukungasebenzi kanye nalokho abesilisa abakuthatha njengosiko lwabo njengamadoda lokuphatha abesifazane. Abesilisa bathatha abesifazane abathanda ukusebenza bese bebayekisa umsebenzi uma sebeshade nabo lokho kuyabahlukumeza abantu besifazane, lokhu kufakazelwa yilokho okutholwe uFox nabanye (2007), ocwaningweni lwabo ukuthi abantu besilisa abaningi baseNingizimu-Afrika bashadelwa abesifazane abasebenzayo bese bebayekisa umsebenzi ukuze bezohlala emakhaya bagade imizi.

Okunye okwenza abesifazane bahlukumezeke ukuthi kungabi nokuxhumana okuhle mayelana nokusetshenziswa kwekhondomu. UFox nabanye (2007), bafakazela lokhu ngokuthi ngokujwayelekile kwabesifazane baseNingizimu-Afrika, uma kwenzekile ngenhlanhla bakwazi ukukhuluma ngokusetshenziswa kwekhondomu njalo nje lokho kuholela engxabanweni. Lokhu kwenziwa ukuthi abesilisa abaningi basabisa abalingani babo ngokubashiya uma befuna ukusebenzisa ikhondomu bese bezitholela abazozwa ngabo bangabaphikisi. NgokukaFox nabanye (2007), abesifazane baveza ukuthi njalo uma beqala inkulumo yokusebenza kwekhondomu kuyaxatshwana lokho okuholela ekutheni bashaywe kuthiwe basola amadoda abo ngokuba nabanye abalingani emaceleni. Ngaleyo ndlela abesifazane bahlale ebudlelwaneni behlukumezekile benza konke nabaziyo ukuthi kubeka izimpilo zabo engcupheni.

NgokukaJewkes no-Abrahams (2005), abantu besilisa basebenzisa amandla kanye namazwi okusabisa nokuhlukumeza abesifazane. Ukuhlukunyezwa ngokocansi kuvele njengendlela ehamba phambili ikakhulukazi kwabathandanayo. Ezinye izingcwaningo ziveza

ukunukubezwa ngokocansi, ukuthintwathinwa kanye nokushaywa njengalokho okuhlukumeza kakhulu abesifazane namantombazane aseNingizimu-Afrika esikhathini esiningi, emphakathini, emakhaya nasezikoleni. Baqhuba ngokuthi izikole seziphenduke indawo elula yokwenza ubugebengu, ikakhulukazi ngezikhathi zokubhala izivivinyo. Kunesibonelo sesehlo lapho umfundi webanga lesishiyagalombili wahlukunyezwa ngesihluku ekilasini ngesikhathi elinde ukuyobhala isivivinyo sosuku. Washeshe wafika esikoleni ukuze ezofunda azikhumbuze, kwafika omunye umfundi owumfana wamvimbezela wamphoqa ukuthi athinte ubudoda bakhe aphinde aphakamise nesiketi. Intombazane yabe isaba ukukhala imemeze ngoba lo mfana wayisabisa ngokuyishaya uma ike yazama ukumemeza ifune usizo, ngenhlanhla kwangena omunye umfundi ukuze umfana ayeke ayekwenza.

UFox nabanye (2007), bathi izinto ezibalulekile ezenza abantu besifazane abaningi baseNingizimu-Afrika bathule babekezelele ukuhlukunyezwa, ukuthembela kwabesilisa kwezomnotho nokuhlonipha izinkambiso zomphakathi okuvimba abesifazane ukuthi baphume ebudlelwani obuhlukumezayo. Abesifazane bahlukunyezwa yimindeni yabo kakhulu ngeziyalo zayo. NgokukaFox (2007), abesifazane abaningi banengcindezi enkulu evela kwabadala, emindenini nasemphakathini yokuthi baqine babambe imizi yabo noma kunzima emshadweni behlukumezeka.

NgokukaStrebel, uCrawford, uShefer, uCloete, uHenda, uKaufman noKalichman (2006), iNingizimu-Afrika ingelinye lamazwe anezinga eliphezulu lokuhlukunyezwa kwabesifazane emhlabeni, kubhekwa emacaleni abikwe emaphoyiseni okunukubeza ngokocansi kanye nalawo okufuna ukunukubeza. Ngokuka-Abrahams, uMatthews, uJewkes, uMartin, noLombard (2012), ukuhlukunyezwa kwabesifazane kuhamba phambili ezimbangeleni zokufa kwabesifazane baseNingizimu-Afrika. NgokukaMeger (2010), ukuhlukunyezwa ngokocansi kuyingxenye yempi eseyizanywe ukunqotshwa ngabesifazane isikhathi eside. Lokhu kubeka engcupheni kakhulu abantu besifazane abasebancane ngendlela yokuthi ukuzimbandakanya kwabo ocansini kuvamise ukuthi kungabi yimvume nokuthanda kwabo. Lokho okwenza labo besifazane babe nokuphazamiseka engqondweni impilo yabo yonke ikakhuluazi abanye ngoba bathola izifo ezingelapheki njengegciwane lesandulela ngculazi ngoba abakwazi ukukhulumisana nabalingani babo mayelana nokusetshenziswa kwezivikeli (Abrahams *et al*, 2012)

Ngokuka-Abrahams, uJewkes, uLaubscher noHoffman (2006), iNingizimu-Afrika yilizwe elaziwa ngokuba nezinga eliphezulu lezindlela ezahlukene zodlame okubalwa kuzo ukuhlukunyezwa kwabesifazane. Uqhuba athi izenzo eziningi zokuhlukumeza abesifazane zihlobene nendlela umuntu akhuliseke ngayo. Njengoba abesilisa baseNingizimu-Afrika bebala izinto eziningi ngokuhlukumeza kwabo abesifazane okubalwa kuzo ukuthi bakhula behlukunyezwa bona, abanye bakhula bebona omama babo behlukunyezwa ngezindlela ezahlukene phambi kwabo. UJewkes no-Abrahams (2002), bathi abantu besilisa baseNingizimu-Afrika abahlukumeza abesifazane kujwayele ukuthi kube yilabo abasebenzisa izidakamizwa, bese bechaza ukuthi ukuphuza kwabo utshwala kuyinkinga kubenza bangakwazi ukuzivimba ekwenzeni okubi. Ucwangingo luveze ukuthi abanye abahlukumeza abesifazane yingoba basuke sebejwayele nje ukuthi bayashaya noma ubani noma kuphi, kusuka ekhaya, emsebenzini nasemphakathini. Lokho okubenza babone ukuthi ukushaya nokuhlukumeza yiyo indlela yokuxazulula izinkinga (Abrahams *et al*, 2006). Abesifazane abaningi abahambi lapho behlukunyezwa khona, ukufakazela lokhu u-Ahuja (2000), uthi abesifazane abaningi kuvela ukuthi ziningi izinto ezibavimbela ukuthi bangazihlanganisi nalabo ababahlukumezayo, kubalwa ukungesekwa ekhaya, ukungafundi ngokwanele kanye nokusweleka kwamathuba omsebenzi.

2.4 IMIBONO YABAFUNDI

NgokukaKoopman, uHilscher, noCupchik (2012), ukuthola imibono yabafundi, kuhlolwa izinto ezine: ukusola, umthwalo (*responsibility*), ukulawula kanye nokuphendula.

2.4.1 IZINGCWANINGO EZIMAYELANA NEMIBONO YABAFUNDI NGOKUHLUKUNYEZWA KWABESIFAZANE

NgokukaKoopman, uHilscher, noCupchik (2012), abafundi bamaphephandaba bathi kujwayelekile ukuthi uma owesilisa ehluke waze wabulala owesifazane ukuphazamiseka ngokwengqondo kusetshenziswe ukuvikela lo wesilisa. UJewkes (2004), uthi ngokubekwa ngale ndlela kowesilisa ngabezindaba kuholela ekutheni umphakathi ukholwe okungelona iqiniso, ukuthi owesifazane uyena obephila kahle engqondweni obengakwazi ukuvimba isimo. UJewkes uqhuba uthi lokhu kugququzela inkolelo yokuthi abesifazane ibona abenza ukuthi bahlukunyezwe, lokho okwenza kunciphe iqhaza ebekumele libanjwe owesilisa ngezenzo zakhe zokuhlukumeza. Lokho kwenza nendlela okuphawulwa ngayo emuva kokufunda amaphephandaba yehluka kunendlela ekade kuzophawulwa ngayo ukube owesilisa ubonakala enecala futhi ezothatha umthwalo wezenzo zakhe zokuhlukumeza

ngendlela efanele. NgokukaRentschler (2014), emibhalweni yamaphephandaba kuphawulwa ngendlela engafani phakathi kwabafundi besilisa nabesifazane, abancane nabadala. URentschler uqhuba uthi abesilisa abasebancane ukuhlukunyezwa kwabesifazane nokudlwengulwa kwabo bakubuka njengehlaya noma bexoxa ngakho nabangani babo ngendlela abathi bakufunda ngayo emaphephandabeni.

UBullock noCubert (2002), bathi imibono yabantu ithi abesifazane bavamise ukufuna usizo ezindaweni ezingahlelekanga ngokusemthethweni njengasemindenini, kubangani, nakomakhelwane. Baqhuba bathi konke lokhu kwehluka ngezindawo namasiko ezindawo ngoba kwezinye izindawo ngisho umuntu wesifazane ohlukumezekayo engabiki ndawo abaseduze kwakhe njengomndenini omakhelwane kanye nabangani bayakwazi ukuvele bamsize. NgokukaKoopman, uHilscher noCupchik (2012), ukuhlukunyezwa kwabesifazane okubala lokhu okuvela emndenini akuvezwa kakhulu emaphephandabeni. Baqhuba ngokuthi uma kuvezwa kubekwa izinto eziningi ukukumboza kunalokho okwenziwa abantu besilisa abangaziwa noma osekwehlukwene nabo uma kade kunobudlelwane bokuthandana.

Izigameko zokuhlukunyezwa kwabesifazane okufundwa ngazo emaphephandabeni akuzona kuphela izigameko ezenzekayo ezinye azibikwa ngisho kwabomthetho (Koopman, Hilscher, & Cupchik, 2012). Abanye abafundi bathi akupheli ukuhlukunyezwa kwabesifazane ngoba usizo oluhleleke ngokusemthethweni kuwo wonke amazwe kunezindawo lapho olungatholakali kahle khona (WHO, 2005). Lapho usizo lukhona uKoopman, uHilscher noCupchik (2012), bathi kuthiwa kunezinkinga ezehlukile okubalwa kuzo: ukungabi namali kubantu besifazane yokugibela bayobika ukuhlukunyezwa kwabo kuze kube kukhulu, isimo mqondo sokuthi ngeke kuzwelwane nabo noma ngeke baluthole usizo kanye nokwesaba kwabesifazane ukuthi uma beyobika izimpilo zabo nezeziningane zabo zizoba sengcupheni, kodwa lapho zibe izikhungo zosizo zikhona futhi zisiza. Kodwa nakho konke lokhu kwehluka ngezindawo abantu abahlala kuzo. Kwezinye izindawo zisuke zikhona izindawo zosizo kodwa abesifazane bengazi lutho ngazo (WHO, 2005).

NgokukaBartlett noGentile (2011), abajwayele ukuthenga amaphephandaba bathi izindaba ezintsha ezibika ngokuhlukunyezwa kwabesifazane ngokocansi ziyakudala ukwesaba kubafundi, ikakhulukazi abesifazane ngendlela okuchazwa ngayo ukulimala kwaloyo wesifazane ohlukunyeziwe kanye nokusaba kokuba sengcupheni kwempilo yakhe ngenxa yokuthi ubikile. Le ndlela yokubekwa kokuhlukunyezwa kwabesifazane yenza abafundi bamaphephandaba bagcine izinto bezibuka ngelihlo lokwesaba bangafuni ukubhekana nazo

ngokwabo ngoba besabela izimpilo zabo (Koopman, Hilscher & Cupchik, 2012). Baqhuba bathi ngokwabafundi ukwethulwa ngale ndlela kokuhlukunyezwa kwabesifazane ngakolunye uhlangothi kubapha amasu okuzivikela kanye nokuthola izisombululo uma kwenzeka kubhekana nabo ukuhlukunyezwa.

2.4.2 IZINGCWANINGO EZIMAYELANA NEMIBONO YABAFUNDI NGOKUVEZWA KOKUDLWENGULWA NOKUPHATHWA KWABESIFAZANE ABAHLUKUMEZEKILE EMAPHEPHANDABENI

NgokukaKoopman, uHilscher, noCupchik (2012), izintatheli zibhala ziveze ukuthi abantu besifazane indlela abagqoka ngayo nabenza ngayo izinto ezithile iholela ekuhlukunyezweni. Baqhuba bathi ngaleyo ndlela bafunza umphakathi izinkolelo ezeseka ukuhlukunyezwa kwabesifazane kunezizokuqeda. UFountain (2008), uthi owesifazane uma ebika ukuthi uyahlukunyezwa, ukungenelela komndeni nabangani kuba kuhle noma kube kubi. Uqhuba ngokuveza isibonelo lapho umndeni wowesilisa owayehlukumeza abesifazane wamvikela lona wesilisa nesithunzi sawo ngaphezu kowesifazane ohlukunyeziwe nesithunzi sakhe. Umndeni waveza ukuthi izenzo zowesifazane yizo ezaziholele ekutheni lona wesilisa enze lokho ayekwenzile. Ngokwe*World Health Organization* (2005), abesilisa abavezwa ngendlela yokuvikelwa bebe behlukumeza abesifazane bavamise ukubaqhelisa laba besifazane ngezindlela eziningi ezahlukene kuzo zonke izindawo ezingabasiza lokho okwenza nabo bagcine besaba ukukhuluma besabela izimpilo zabo nezezingane zabo.

NgokukaWozniak noMcCloskey (2010), indlela ukudlwengulwa kwabesifazane okuvezwa ngayo emaphephandabeni kumele kungavezi icala lokulimala ngokomphefumulo okungenasidingo kowesifazane. Baqhuba bathi ukwethulwa kwezindaba zokudlwengula emaphephandabeni kumele kuqikelele ukuthi akuvezi owesifazane odlwenguliwe ngendlela yokuthi kusolwe yena ngokudlwengulwa nokuhlukunyezwa kwakhe. Lokho kwenza abesifazane basabe ukubika ukuhlukunyezwa nokudlwengulwa kwabo (Koopman, Hilscher, & Cupchik, 2012). Baqhuba bathi abezindaba abavamisile ukutshela abafundi ukuthi abantu besilisa njengabadlwenguli yibo abahlukumeza abantu besifazane. Lolo lwazi oluncane nje lungasiza umphakathi ngokuthi wazi ukuthi lokhu kuhlukumeza kuncike ebulilini ngaleyo ndlela kungalekelela ekufundiseni umphakathi ngokuhlukunyezwa nokuvikelwa kwabesifazane. NgokukaFountain (2008), ukuvezwa kwamaqiniso ngabesilisa akusho ukuthi owesilisa odlwengulile sekumele avezwe njengesilwane kepha amacala womabili endaba kumele avezwe ngendlela eyiqiniso.

NgokukaKoopman, uHilscher, noCupchik (2012), izimpendulo ezinjengokuthi abesifazane basaba ukuthi “ngeke bakwazi ukungisiza” noma “ akekho ozongikholwa” ziveza ukuthi ezindaweni eziningi kusanengebe ezinsizeni eziningi. Lezi zimpendulo zikhomba ukuthi kunesidingo sokuphendulwa okuhle kwabesifazane abadinga usizo ezikhungweni ezifana nezempilo nezokuphepha (eziteshini zamaphoyisa) okuyizona zikhungo okuthenjewe kuzo nezijwayele ukusetshenziswa abesifazane abahlukunyezwayo. Abesifazane abangakutholi ukuphendulwa ngendlela uma beyobika ezikhungweni zosizo izindaba ezithinta ukuhlukunyezwa kwabo azaziwa muntu (Fountain, 2008). UFountain, uqhuba athi lezi zikhungo yizo ezivamise ukunika abamaphephandaba izindaba ababhala ngazo, inkinga ukuthi bathola kakhulu lezo zindaba ezisuke zihlabe kakhulu umxhwele emaphoyiseni lezi ezingawathinti awazikhipheli kwabamaphephandaba.

2.4.3 IZINGCWANINGO EZIMAYELANA NEMIBONO YABAFUNDI NGOKUHLUKUNYEZWA KWABESIFAZANE ENDIMENI YESANDULELA NGCULAZI NENGULAZI

NgokukaTerry (2007), kusukela eminyakeni yama-1990 lapho inhlangothi i*World Health Organization* yahlukanisa ukuhlukunyezwa kwabesifazane ngezinhlobo eziningi ezahlukene. Kuningi kakhulu osekubhaliwe njengoba kuwukwephula ilungelo labesifazane ukubahlukumeza, kuphinde kube yinkinga enkulu ezimpilweni zabo nanokuthi kuthikameza nendlela yabo yokukhula nokuthuthuka. UCohen nabanye (2000), bathi ucwaningo lukhombisa ukuthi ukuhlukunyezwa kwabesifazane besakhula kunomthelela omubi endleleni abaziphatha ngayo sebekhulile. Abanye bakhula basebenzise izidakamizwa abanye babe nabalingani abaningi bocansi, okuyizinto ezibabeka engcupheni yokuthola igciwane lesandulela ngculazi. NgokukaReed, uRaj, uMiller, kanye noSilverman (2010), inhlangothi i*World Health Organization* ibona ukuhlukunyezwa kwabesifazane njengodaba lwezempilo yomphakathi olubalulekile. Futhi oluyimbangela yokulimala, ukugula, nokufa futhi oluthikameza izimpilo zabesifazane ngendlela engaqondile, njengokukhulelwa okungahlelelwe, ukuphazamiseka ngokomqondo, ukuthola izifo ezithathelana ngokocansi kanye negciwane lesandulela ngculazi.

Ukuhlukunyezwa kwabesifazane kugcizelela ukungalingani ngokobulili, okuveza ukuba ngaphansi kwabesilisa (*Human Rights Watch*, 2002). NgokukaScorgie, uChersich, uNtaganira, uGerbase, uLule kanye noLo (2012), abantu besifazane emphakathini babekwe phansi kwabesilisa kanti namasiko ababeka ngaphansi kwabesilisa kanjalo noma kuthathwa

izinqumo ezithinta ubudlelwano bezocansi ababi nalizwi. NgokukaFreeman (2017), igciwane lesandulela ngculazi ezwenikazi lase-Afrika lihlobene kakhulu nokuhlukunyezwa kwabesifazane. Ngokwe*Human Rights Watch* (2002), yingakho nje inani labantu abaningi abanaleli gciwane kungabantu besifazane namantombazane asemancane. Isibonelo nje eZambia, ukuhlukunyezwa ngokocansi kanye nokuphoqeelwa ocansini kwabesifazane ezinye zezinto ezibhebhethekisa igciwane lesandulela ngculazi kubantu besifazane, ikakhulukazi amantombazane asemancane.

UStrebel nabanye (2006), bathi bonke abantu besifazane abahlukunyezwa ngokocansi emhlabeni basengozini enkulu yokuthola igciwane lesandulela-ngculazi nengculazi. Baqhuba bathi uhlelo lwezobulili lukhuthaza ukungalingani kwamandla okwenyusa izinga labesifazane abahlukunyezwa ngokocansi bese bethелеleka ngezifo ezithelelana ngocansi ezifana negciwane lesandulela-ngculazi. NgokukaDunkle nabanye (2004), abesilisa abahlukumeza abesifazane babekwa njengabantu abasemathubeni amaningi okuba negciwane lesandulela-ngculazi futhi abenza izindlela zocansi ezibeka abalingani babo engcupheni yokuthелеleka. Baqhuba bathi ukuba sebudlelwaneni obuhlukumezayo komuntu wesifazane kumbeka engcupheni yokuthola igciwane lesandulela-ngculazi

NgokukaCohen, uDeamant, uBarkan, uRichardson, uYoung, uHolman kanye noMelnick (2000), abesifazane abahlukunyezwa abalingani babo abasebenzisa izidakamizwa banyusa izinga labesifazane abazithola bethелеleka ngalolu bhuhane. Baqhuba bathi ukusetshenziswa kwezidakamizwa nophuzo oludakayo kuhlobene nokubhebhetheka kwegciwane lesandulela ngculazi ngoba konke okwenzekayo akucatshangisiswa. UStrebel nabanye (2006), bathi uphuzo oludakayo luyingxenyе yezinto ezihamba phambili ekusabalaliseni igciwane lesandulela-ngculazi kwabesifazane. Baqhuba bathi abesilisa abaphuzile ababalaleli abesifazane uma bekhuluma ngezivikeli futhi uma sebehlolile bathola ukuthi banalo igciwane baqala ukuphuza ngokungazinaki baphinde bangayinaki nendaba yokuzivikela nalabo ababathandayo.

U-Izumi (2007), uthi abantu besifazane abafelwa amadoda ngenxa yesandulela-ngculazi bahlukunyezwa imindenі yamadoda, ngenxa yezinkolelo-ze mayelana naleli gciwane. Uqhuba athi lokhu kwenziwa ukuthi amadoda amaningi azithola enalesi sifo asola abesifazane ashade nabo ngokubathelela ngalesi sifo. NgokukaReed, uRaj, uMiller, noSilverman (2010), ucwaningo luveza ukuthi abesifazane abashadile yibo abasengcupheni enkulu yokuthелеleka negciwane lengculazi kunalabo abangashadile ngoba bona abanawo

amandla wokuphoqa ukuthi kusetshenziswe izivikelo zocansi ngoba sebenyamanye nalabo abashade nabo. Ngokuka-Izumi (2007), abesifazane abashadile bahlukunyezwa kabili, kuqala abalingani babo bese kuba yimindeni yabalingani babo uma abalingani babo bengasekho emhlabeni. Uqhuba athi amalunga emindeni esilisa afuna ukubathatha abenze amakhosikazi abo, uma benqaba baxoshwe besolwa ngokubulala amadoda abo ngegciwane lesandulela ngculazi.

2.4.4 IZINGCWANINGO EZIMAYELANA NEMIBONO YABAFUNDI NGOKUHLUKUNYEZWA KWABESIFAZANE NGOKWAMASIKO

Amasiko ezindaweni eziningi ayabahlukumeza abesifazane ngezindlela eziningi ezahlukeneyo aphi ndaphile namalungelo abo emphakathini kungabi ndaba zalutho. Njengalokhu uSolotaroff noPande (2014), beveza amasiko nemikhuba ezwenikazi lase-Asia aqinile ngendlela yokuthi aphula ilungelo labesifazane abalunikwe uhulumeni lokuphila ngokukhululeka nangendlela enobulungiswa. Baqhuba bathi imibiko evela emazweni aseningizimu ne-Asia ikubeka kucace ukuthi kula mazwe kusetshenziswa amasiko nemikhuba engenabo ubulungiswa kwabesifazane esikhathini esiningi. Kunengcindezelo nokungakwazi ukuzithathe izinqumo ngenxa yezinkambiso zosiko, konke lokhu kuvimbela abesifazane ukuthi bakwazi ukusebenzisa amalungelo abo emphakathini. Kukhona namasiko enza okungaphezu kokuhlukumeza kepha abulala abesifazane ngesihluku njengalokhu kuchaza uNiaz (2003), ngomlando wesiko lokuboshelwa kwezinyawo zowesifazane ephila esidunjini sendoda yakhe bese eshiswa kanye naso esikweni lamaHindu, kungokunye okuveza ngokusobala ukuthi kade kwaqala ukuhlukunyezwa kwabantu besifazane emphakathini. Uqhuba athi leli siko sekuliwe kakhulu ukuthi liphele kepha isakhona ingcosana yezindawo ezisakholelwa kulo futhi ezisalenza.

Ukufika kukamakoti emzini nezipho kuwumkhuba omuhle kepha kwezinye izindawo bakubiza ngesiko. Kulezi zindawo lokhu abakubiza ngesiko kuzo, kuphenduka isiko elihlukumeza abesifazane njengoba kuqakulisa uNiaz (2003), ngokuthi enye yezindlela ezimbi kakhulu yokuhlukunyezwa kwabesifazane, ukushiswa ngesitofu kukamakoti, lapho umakoti ejeziswa ngokubekiswa izandla nezinye izitho zomzimba esitofini uma enze oungebagculisi abantu balapho eshadele khona. Lolu hlobo lokuhlukumeza alwenziwa kuphela indoda kumfazi wayo kepha nomndeni wayo uyalwenza kumakoti uma efika ezoshada ngokosiko afike nezipho ezingabagculisi labo basemzini. Indlela abesifazane abakhuliswa ngayo ithi abahloniphe baphinde bathobele amasiko njalo noma ebahlukumeza.

NgokukaDevries, uMak, uGarcia-Moreno, uPetzold, uChild, uFalder noPallitto (2013), imiphakathi inezindlela zayo ehlukumeza ngazo abesifazane ezibekezelelekayo kubona, kwesinye isikhathi lezi zindlela zigququzelwa amasiko, izinkambiso nemikhuba yalowo nalowo mphakathi. Izindlela namasiko umphakathi ohlukumeza ngazo abesifazane kufanele zibhalwe phansi khona zizonqandwa (Terry, 2007). Uqhuba athi iningi lalezi zindlela namasiko akukho lapho kusiza khona abesifazane kepha kuyabahlukumeza nje okwenza bagcine bengasazinakile.

Ezindaweni eziningi abantu besifazane bayahlukumezeka ngezindlela ezinganakekile egameni lesiko, uNiaz (2003), ufakazela lokhu ngokuchaza ngabesifazane basendaweni yase*Pakistan*. Uthi ngokosiko lwakhona abantu besifazane abaningi bahlala ezindaweni ezisemaphandleni lokho okuyisiko elisagcinwa ezindaweni eziningi zakuleli lizwe. NgokukaSolotaroff noPande (2014), abantu besifazane namantombazane amaningi bahlala emakhaya nje bavinjelwa ukufunda nokubhala, baphoqeletwa ukuthi bazale abantwana kodwa bebe benempilo ebuthaka enganakwe muntu. UNiaz (2003), uthi ilizwe lase *Pakistan*, lisemuva kunamanye amazwe ase-*Asia* ngenxa yokuthi lisanezindawo ezibambekele emasikweni acindezela kakhulu abesifazane. Uqhuba athi leli lizwe libalwa kanye namazwe alishumi omhlaba asekgucineni ngokwemfundo yamantombazane kanye nezempilo zabesifazane. UNiaz (2003), wenze isibonelo ngentombazane eneminyaka eyisishiyagalombili yesinye sezigodi zase *Pakistan* eyanukubezwa ngokocansi amadoda amane akuleso sigodi ngenhloso yokujezisa umfowabo owabonakala ehamba nentombazane yasebukhosini. Lesi senzo basenza egameni losiko ngoba kuthiwa ngokosiko lwakhona umuntu ohluphekayo akadingeki eduze kwabasebukhosini kanye nabaphila kahle.

Amaqembu amalungelo abesifazane asezame ngokusemandleni ukushintsha isimo, kepha abanye besifazane babukeka bengayinakile nje indaba yamalungelo wabo ayisisekelo nokubaluleka kwawo (Reed, Raj, Miller & Silverman, 2010). Abanye abantu besifazane banquma ukungayinaki indaba yokulwela amalungelo abo ngoba imithetho eyashicilelwa phansi ayikashintshwa njengokuchaza kukaFreeman (2017), ukuthi imithetho ebekelwe ukubandlulula abesifazane isalokhu ikhona emabhukwini futhi isetshenziswa ngokuphoqeleta, kanti futhi nezenzo zokuhlukumeza nokubandlulula ezenziwa abantu egameni lesiko aziyezelwa. NgokukaScorgie nabanye (2012), ucwaningo ngokuhlukunyezwa kwabesifazane luveza ukuthi esikhathini esiningi, abantu besifazane bahlukunyezwa amalungu emindenini yabo okubalwa kuwo obaba, obhuti kanye nomalume babo. Ukuhlukunyezwa kwabesifazane amadoda abo kona kudlange kakhulu futhi wona ashaya aze

awabulale amakhosikazi awo. UNiaz (2003), uqakulisa ngokuthi ukushaywa kwabantu besifazane ikakhulukazi abashadile emiphakathini eminingi kujwayelele okwenza nabo bakubekezelele ngoba bakhule vele umuntu wesifazane eshawa kuthiwe, usiko luthi akashawe njengendlela yokumqoka kanye nokumjezisa uma kukhona lapho ephambele khona.

NgokukaPalo (2008), izinga lokubulawa kwabesifazane lehlile noma ezinye izehlakalo zingabikwa emaphoyiseni kodwa lezi ezibikwayo ziveza ukuthi sekwehlile ukubulawa kwabesifazane kepha kukhona eminye imiphakathi esakwenza lokho ngokungesabi. Lokhu kubulawa kwabesifazane okubizwa nge*honour killing* lolu hlobo lokubulala uWarraich (2005), uluchaza njengesiko elenziwa umuntu wesilisa ukubulala umfazi wakhe, udadewabo noma ingane yakhe yentombazane uma kukhona ekwenzile okwehlisa isithunzi sendoda emphakathini. Ukubulawa kwabesifazane i*honour killing* kuhlangukiswa nokubulala okugunyazwa yimithetho i-Qisas ne-Divat, okuyimithetho echaza izijeziso nobugebengu obuthile ngaphansi kwezokuphatha zase*Pakistan* eyenzelwe ukujeziswa kwezenzo ezimbi nezidicilela phansi isithunzi (Sen, 2005). Lezi zenzo zokubulawa kwabesifazane ziyavunwa, (Warraich, 2005). Uqhuba uthi lezi zenzo zivunwa ngokuthi ezikhathini eziningi labo besifazane ababulewe bebeziphethe kabi ngendlela engeke yabekezeleleka endaweni yaMasulumane.

Izigidi zabantu besifazane okubalwa kuzo namantombazane amancane athola ukuhlukunyezwa okukhulu ngenxa yamasiko alethwa ingcindezelo yabasilisa. UDevries nabanye (2013), bachaza lokhu ngokuthi emazweni amaningi ase-Afrika nakwamanye afana ne-Asia, kunezigidi zabantu besifazane abasikwa izitho zangasese *female genital mutilation* (FGM) ngezindlela eziningi ezahlukene. Lokhu okubeka izimpilo zalaba besifazane engcupheni yezifo, ukungabatholi abantwana kanye nokufa. NgokukaLever nabanye (2019), i*World Health Organization* (WHO) ichaza ukusokwa kwabesifazane njengenqubo yokulimaza noma yokususwa kwengxenyane noma lonke ingaphandle lesitho somuntu wesifazane sangasese ngezizathu ezingahlangene nokwelashwa. UCreighton noHodes (2016), bathi abesifazane basemazweni okwenziwa kuwo lolu siko banezinga eziningi zokuhlukumezeka ngokomqondo, abanye kuhlale kubuya konke okwenzeka kubona, abanye bahlale bethukile besaba. Amasiko anjengaleli ephula amalungelo ezingane zamantombazane, uCreighton noHodes (2016), bafakazela lokhu ngokuthi ukusokwa kwezingane zamantombazane kungachazwa njengokuzihlukumeza kanye nokwephula

ilungelo lazo njengoba libekiwe esigabeni seshumi nesishiyagalombili kusomqulu wamalungelo ezingane.

2.5 IQHAZA LOTHISHA EKUTHUTHUKISENI AMAKHONO OKUFUNDA KUBAFUNDI

Indlela entsha yokufunda eNingizimu Afrika yethule izifundo ezintsha ezenza abafundi bakhululeke kakhulu, ezibavumela ukuthi baxoxe ngokukhululeka lokho okugcina sekuphazamisa ukusebenza kothisha ikakhulukazi abesifazane. Ukusekela lokhu umbiko *iThe Ministerial Report on Rural Education* (2005), uveza ukuthi indlela yokufunda entsha iba nokuphazamiseka ngenxa yokungabi nezakhiwo ezanele kwezikole zasemakhaya okwenza ukuthi amakilasi abe nezingane eziningi kakhulu. Ukuba nezingane eziningi ekilasini kusho ukuthi uthisha ikakhulukazi wesifazane ngeke abe nokulawula ikilasi ngendlela eyanele lokho okuzokwenza ezinye izingane zingezwa ngenxa yomsindo osekilasini. NgokukaLunenburg (2011), othisha besifazane baphazanyiswa izingane zabafana uma befundisa lokho okugcina kuhlukumeza uthisha loyo wesifazane nezingane ikakhulu zamantombazane ngoba noma ziphazamiseka ziyasaba ukukhuluma ngoba zizophoxwa noma zishaywe abafana labo ababanga umsindo.

NgokukaJansen (1998), ukwethulwa kwezinye izifundo ezifana ne-*Arts and Culture* endleleni entsha yokufunda kuholela esimweni esinzima ezikoleni. Iqiniso lithi bambalwa kakhulu othisha abaqeqeshelwe ukufundisa lesi sifundo ezikoleni eziningi zamabanga aphezulu. UNdou (2008), uthi othisha besifazane bafakwa kulesi sifundo bangazi ukuthi bazokwenza njani ikakhulukazi ngoba kwenziwa izinto ezivocavoca umzimba abanye besifazane ikakhulu asebekhulile ngeminyaka abangasakwazi ukuzenza. Ukwengeza kulokhu, uJansen (1998), uthi ezikoleni azikho izinsiza kufundisa ezanele, amakhono okufundisa, ulwazi lokuqukethwe nezindlela zobuciko zalolu hlelo olusha lokufunda. La makhono antulekayo enza izingane zidelele laba besifazane ngokuthi abakulungele ukuzifundisa. Konke lokhu kwenza ukusebenza kwale ndlela yokufunda entsha ihlukumeze kwabesifazane ngobunzima ebulethayo.

NgokukaPersell (2010), indlela yokufunda entsha eNingizimu-Afrika iwushintsho ngempela endleleni endala ukuze ilethe ulwazi namakhono esimanje. La makhono ahambelana nezobuchwepheshe besimanje. Lokhu kuhlukile kulokhu okwakwenziwa indlela yokufunda endala. Uqhuba ngokuthi le ndlela igxila kulokho okwenzeka eNingizimu Afrika ibe ihambisa phambili lokho okulindeleke ukuthi abafundi baseNingizimu Afrika bakuthole.

Lokho kubala ukuthi abafundi bathuthukise amakhono abo bonke ngokulingana kungabekwa abafana ngaphezu kwamantombazane. UGovender (2008), uthi le ndlela entsha iqhakambisa ngisho izindaba ezifana nokwehluka ngokobuhlanga, okobulili, ulimi, iminyaka, ukukhubazeka, ukungalingani nazo zonke izinto ezithinta ukuhlalisana ngendlela elungile emphakathini.

NgokukaBosman (2010), othisha yibona abamele ukuhola ukadebona wabafundi. Uqhuba athi indlela entsha yokufunda yaseNingizimu Afrika ilawulwa ukuthi yini isikole esifuna abafundi bayifunde, yimaphi amakhono okufanele bawathole baphinde bawathuthukise. Ukuphumelela kwale ndlela entsha yokufunda kuncike kothisha. UMotshega (2009), wesekela lokhu ngokuthi le ndlela yokufundisa izophumelela kahle ngokuthi othisha bakubona kanjani ukubaluleka kwayo nalokho ehlose ukuthi kwenzeke kubafundi nasezimpilweni zabo ngaphandle kwesikole. NgokukaLunenburg (2011), ukuqonda le ndlela entsha yokufunda ngendlela eyiyo, othisha kumele bakhombise ukubaluleka kolwazi lwayo ngenhloso yokuthi kuthuthuke amakhono olwazi kubafundi, nokuthi luzohlangabezana nezidingo zabafundi.

Ngokuka-Alexander nabanye (2010), ngaphambi kokuthi yenziwe le ndlela yokufunda nezinqumo ngayo kuqale kwabhekwa ukuthi izolawulwa kanjani imiphumela. Imiphumela elindelekile, ihleliwe kuqala bese kwakhiwa le ndlela yokufunda ezokweseka iphinde iphumelelise leyo miphumela elindelekile. Le ndlela entsha yokufunda yakhelwe ukufundisa abafundi ukuthi bangalwisana kanjani nezinkinga ezisemphakathini abaphila kuwo (Motshekga, 2009). Abantu besifazane basezikoleni zasemakhaya basabhekana nezinkinga zokuhlukumezeka njengokuchaza kukaLunenburg (2011), uma ethi othisha basezikoleni zasemakhaya baphila ngendlela umphakathi ophila ngayo, uma unodlame nasezikoleni kuzoba njalo futhi abakafundiseki ngokwanele kuze kube manje mayelana nokusetshenziswa kwemithetho yokulungisa nokuqondisa emakilasini abo ngesikhathi sezifundo ezithile zale ndlela entsha yokufunda. Lokho okwenza abesifazane bazithole behlangabezana nokuhlukumezeka nokuphazamiseka okuningi emakilasini nasezikoleni nje jikelele.

Ngendlela entsha yokufunda konke okufundiswayo kuthuthukisa amakhono ngoba kuphoqeela ukuthi kwenziwe (Lunenburg, 2011). Uqhuba athi izinjulalwazi nemibono yale ndlela entsha yokufunda zilwela ukuphikisana nendaba yokufunda okulungiselela umfundi ukuthi akufundile akubeke ekhanda bese ekubuyisela phansi ephepheni kepha zifuna umfundi akufundile akwazi ukukusebenzisa empilweni yangempela. Lokho kuveza ukuthi abafundi

amakhono azothuthukiswa kubo ngale ndlela yokufunda azobasiza esikoleni nasendleleni yokuphila emphakathini.

2.6 IQHAZA LAMAPHEPHANDABA EKULETHENI IMIBIKO ENGACHEMILE

NgokukaBullock noCubert (2002), amaphephandaba njengenqolobane yolwazi emphakathini kumele aqiniseke ukuthi akubhalayo umphakathi uyakuqonda ukuze kuvimbeke ukuchaza abakufundile ngendlela okungeyona. Baqhuba bathi indlela abezindaba abazethula ngayo inomthelela endleleni umphakathi ozozibuka ngayo lezo zindaba. UKoopman, uHilscher, noCupchik (2012), bathi abafundi baveza ukuthi abamaphephandaba kumele baqinisekise ukuthi bashicilela izindaba ngemuva kokuthola ulwazi ezinhlakeni zombili ezithintekayo ukuvimbela ukuthi kungaveli ulwazi olungaphelele noma olungelona iqiniso. NgokukaFountain (2008), amaphephandaba aveza abantu besifazane abahlukunyeziwe ngendlela engeyinhle ngokuthi, bayathanda ukulala nabesilisa ngezikhathi zonke, abazihloniphi futhi abakholakali. Lokho kwenza ukuthi noma ngabe udaba luthathwe ohlangothini olulodwa lomuntu wesilisa osolwa ngokuhlukumeza, kodwa kubekwe icala owesifazane ohlukunyeziwe (Koopman, Hilscher, & Cupchik, 2012). Lokhu kukhombisa ukuthi amaphephandaba kumele aqikekele uma akha izindaba azozishicilela ukuvimba ukuthi ohlukunyeziwe angazitholi esivela emphakathini njengomuntu owenze iphutha ukuze ahlukunyezwe (Bartlett & Gentile, 2011).

NgokukaBartlett noGentile (2011), njengoba umphakathi uthola ulwazi lwawo oluningi mayelana nokuhlukunyezwa kwabesifazane kwabezindaba, kubalulekile ukuthi abafundi bakuqonde kahle lokho abezindaba abakwethulayo. UKoopman, uHilscher, noCupchik (2012), bathi indima edlalwa abezindaba ekwethuleni izindaba ezithinta ukuhlukunyezwa kwabesifazane iholela ekuqondeni nokungaqondi komphakathi ngokuhlukunyezwa kwabesifazane lokho okukhomba ukuthi kudingeka kuhlolisiswe indlela abethula ngayo izindaba emphakathini ezithinta ukuhlukunyezwa kwabesifazane. Baqhuba bathi uma amaphephandaba eveza indaba yokuhlukunyezwa kwabesifazane njengento engabalulekile nomphakathi uzoyithatha ngaleyo ndlela. Lokho kuzokwenza umphakathi ungagququzeleki ukuyeka nokulwisana nezenzo zokuhlukunyezwa kwabesifazane. Kanjalo nabahlukumezi ngeke bakubone ukuthi kubi abakwenzayo bese beqondisa izenzo zabo (Rentschler, 2014).

NgokukaKoopman, uHilscher, noCupchik (2012). abafundi bathi abamaphephandaba kwesinye isikhathi abalutholi ulwazi oluphelele ezinhlangothini zonke ngoba basebenzisa

ulwazi abalutholile kuphela ukubhala izindaba, okubalwa ulwazi oluvela ezincwadini zasenkantolo, izitatimende zabahlukumezi, abameli, noma ofakazi kanye nabangani nomndeni. Baqhuba bathi abamaphephandaba basebenzisa lokhu ngoba yikona okulula ukutholakala. Uma owesifazane ohlukunyeziwe bengamtholi bayaqhubeka bashicilele iphephandaba lidayise lifundwe ngaphandle kwezimpendulo zohlukunyeziwe (Ahmadu, 2007). Umphakathi omningi uthembele emaphephandabeni ngezindaba ezithinta ezomphakathi, ukwethulwa kwazo ngendlela engeyona nengaphelele kungaholela ekubonweni kwezinkinga nezimo ngendlela okungeyona kanye nezisombululo okungezona (Koopman, Hilscher & Cupchik, 2012). Abafundi bachaza ukuthi ukwethulwa kwezindaba ngendlela okungeyona kuholela ekuvezweni kokulungile nokungalungile ngokuhlukunyezwa kwabesifazane ngendlela okungeyona (Colerman & Thorson, 2002).

2.7 UKUKHUTHAZWA KOKUNGALINGANI NGOKOBULILI EZIKOLENI ZASENINGIZIMU-AFRIKA

Ukuhlukunyezwa kwabesifazane kwenzeka ezimweni ezahlukahlukeni ezivunwa ukungalingani ngokobulili emphakathini. UConnell (2002), ufakazela lokhu ngokuthi ngaphandle nje kokubheka ukwehlukahluka kwezimo, isisusa sokuhlukunyezwa kwabesifazane siyefana okuwukuthi ukungalingani ngokobulili ezinhlakeni zomphakathi ezahlukene. Izingcwaningo emazweni aseNingizimu ne-Afrika zikhombisa ukuthi okunye kokuhlukunyezwa kwamantombazane kwenziwa ukuthi abafana babekwa phezulu nasesikoleni banikwa imisebenzi edinga bacabange nekhombisa ukuthi bona bangcono kunamantombazane wona anikwe imisebenzi enganakekile njengokuhlana ikilasi nokusula amatafula. Lapho abafana bayakwazi nokukhuluma amagama ehlisa isithunzi emantombazaneni ngemisebenzi abakubeka kucace ukuthi ifanele amantombazane ngoba bona benza imisebenzi engcono, amantombazane vele awanamsebenzi walutho. Lemisebenzi ihlanganisa ukuhlela izincwadi nokubabhalela imisebenzi uma othisha bengekho (Dunne *et al*, 2005). Ngokwenaba nje uWible (2004), uthi ukuhlukunyezwa kwabesifazane ezikoleni akugcini ekujikijelweni ngamazwi kepha kubala nokuhlukunyezwa ngokomzimba, ngokwamazwi, ngokwengqondo, ngokomoya kanye nangokocansi.

Ezikoleni bonke abantu besifazane abaphephile njengokubika kwe*Human Rights Watch* (2001), ngokuthi amantombazane awaphephile kepha singabashiyi ngaphandle othisha besifazane ikakhulukazi abasebancane ngoba nabo bayizisulu zokuhlukunyezwa abafana kanye nothisha besilisa. Ukuhlukunyezwa kwamantombazane kujika sekuyinto enganakwa

nje. Ukufakazela lokhu uDunne nabanye (2006), uthi ukuxhaphaza nokulwisa amantombazane kujika sekuyinto ejwayelekile nje okuthiwa ukuthi abafana bayohlezi bengabafana nje. Le ndlela yokwamukela ukuthi abafana bahlukumeze amantombazane igcina isihlukumeza abafundi abangazihlanganisi nokuhlukumeza, bazithola bebizwa othisha nabanye abafana ngamagama okugcina nabo ebahlukumeza. Izingcwaningo eziningi ziveza ukuthi othisha besilisa baphoqeleta amantombazane ocansini ukuze bezowaphasisa ngamalengiso, bawaphathe kahle ekilasini, bawaphe imali noma bawaphe izipho ezibizayo (Leach & Humphreys, 2007).

Ngokwe*Human Rights Watch* (2001), abantu besilisa abasebancane abanengi bakholelwa ukuthi abesifazane bahlukunyezwa ngenxa yezenzo zabo abanye bakholelwa ukuthi abesifazane abanukubezwa ngokocansi bazicelela bona ukunukubezwa. Ngaleyo ndlela abakuboni kuyinto embi ukuhlukumeza baphinde banukubeze amantombazane. Njengalokhu kuhlukumeza okuchazwa uKirk (2007), ethi okunye kokuhlukumeza kwabafana yilapho begqekeza bengenani ezindlini ezihlala amantombazane ebusuku bese bewanukubeza ngokocansi. Kubona abafana kuba yinto nje emnandi ejabulisayo futhi ehlekisayo ngoba bazibona bekwazi ukusebenzisa ukuba abafana kwabo, kodwa amantombazane ayahlukumezeka emzimbeni nangokomqondo. Amantombazane aba nokwethuka nokuhlazeka agcine ezithola engakwazi nokukhuluma ngakho lokho okuwahlukumezayo agcine ephazamiseka nasezifundweni zawo. Ngokwejwayelekile lezi zenzo zabafana zigqugquzelwa abazali, othisha kanye nomphakathi ngoba njalo uma abafana benze okungahambelani nomthetho bayabavuna bathi lokho bakwenze ngoba bengabafana futhi bayohlezi bengabafana (Kirk, 2007).

Ukuhlukunyezwa ngokocansi kwabafundi ezikoleni akuyona into entsha. UNiehaus (2000), uveza ukuthi ubudlelwano bezocansi phakathi kothisha nabafundi emazweni ase-Afrika yinto eyayijwayelekile nje nangeminyaka yabo 1950. Lokho kwenza ukuhlukunyezwa kwamantombazane ngendlela yobudlelwano othisha besilisa kunganakeki ububi bayo kwabanye abantu. Abesifazane ikakhulukazi amantombazane adlwenguliwe esikoleni amanqika ukubika ngokuhlukunyezwa kwawo ngoba awalutholi usizo esikhathini esiningi. Ukufakazela lokhu uNiehaus (2000), uthi izikole emazweni amaningi zishaya engathi azizwa noma zinyathele udaba uma amantombazane nothisha besifazane befaka izikhalazo ngokuhlukumezeka kwabo okwenza bagcine bengasabiki ngoba besaba ukuhlukumezeka kakhulu, ikakhulukazi kothisha besilisa ngoba ingekho into ezobavikela.

Ezimweni ezahlukene, amantombazane athola ukuhlukumezeka nokubukeleka phansi okugcina kuwenza nawo ahlukumeze amanye abona engathi angaphezu kwawo ngamandla. Ukufakazela lokhu uWood noJewkes (2001), bathi okunye ukuhlukumeza okunganakekile yilokho okwenziwa amantombazane kwamanye, ngokwenjwayelo amantombazane ahlukunyezwayo manje uma sekwenzeka ukuthi kube yiwo akunakeki. Ezikoleni zase Ningizimu-Afrika isibonelo: kukhona amacala atholakala entombazane eyabe ihlukumeza amanye kodwa kunganakekile ngoba ukuhlukumeza kwentombazane akulwisi kakhulu. Amantombazane ahleba amanye awabize ngamagama nezici nawo ayawahlukumeza la mantombazane, ikakhulukazi uma kuzosatshalaliswa amanga ngamanye amantombazane (Leach *et al*, 2003).

NgokukaKirk (2007), ngokujwayelekile othisha kuba amalungu omphakathi waleyo ndawo, lokho kusho ukuthi izenzo kanye nendlela yabo yokuziphatha ilandelela indlela lowo mphakathi oziphethe ngayo. Lokho kusho ukuthi othisha bavamise ukwenza izenzo zokuhlukumeza abesifazane ezesekwa indlela lowo mphakathi owenza ngayo nokholelwa ngayo ngokuphathwa kwabesifazane. Kepha nothisha okungebona abendawo benza izinto ngendlela okwenziwa ngayo kulowo mphakathi ukuze bezokwamukeleka emphakathini. ULeach nabanye (2003), bathi umthelela walokhu ukuthi abanye othisha bangena emkhakheni wokufundisa bengawuthandi bezela imali abanye abakutholi ukuqeqeshwa ngendlela efanele. Baqhuba bathi othisha besilisa babiza amantombazane ngendlela ewehlisa isithunzi newenza azibone engelutho. Othisha nabafundi asebebadala baheha amantombazane ngempilo engcono bese bewasebenzisa ngayo yonke indlela abathanda ngayo. Othisha abangabajezisi abafana abahlukumeza amantombazane nalabo ababona ozakwabo besilisa behlukumeza izingane zamantombazane bangabakhuzi banecala bayafana nje nabahlukumezayo (Kirk, 2007).

NgokukaKirk (2007), iqiniso lithi, emantombazaneni amaningi isikole akuyona indawo ephephile, kanti nokuba semagcekeni esikole kungababeka engcupheni yokuzithola behlukunyezwa ngokocansi nangezinye izindlela abafana nothisha besilisa. Uqhuba athi izenzo zothisha zokuhlukumeza amantombazane zehlisa isithunzi sothisha ziphinde ziphikisane nemithetho emelwe othisha kanye nokunakekela abafundi. Lokhu kuholela ekutheni kube yinto eyinjwayelo nje ukuthi ezikoleni ehlukunyezwa kuzo, izinga lamantombazane aphazamisekayo emsebenzini wawo wesikole, akhulelwa engahlelile kanye nayeka isikole libe phezulu (Leach *et al*, 2003). Ukuhlukunyezwa kwabesifazane ezikoleni kubukeka kuyisivimbelo senhlaloni esikoleni nentuthuko kwezomnotho ezingxenyeni

eziningi emhlabeni (Kirk, 2007), ngoba abantu besifazane bayadingeka ezinhlabeni ezihlukene zomphakathi kodwa ukuhlukumezeka kwabo balahle ithawula kuyavimba ukuthi bafinyelele kuzona. Uqhuba athi le ndlela yokuphatha abesifazane isekelwe yisiko lesizwe elehlisa isithunzi sabesifazane kanye nokuzinikela kwabo emphakathini.

NgokukaKirk (2007), izikole eziningi ziyizizinda eziphezulu zokuhlukunyezwa kwabesifazane, okuningi kubhekiswe emantombazaneni. Uqhuba athi ukuhlukunyezwa kwabesifazane ngokocansi ezikoleni emazweni aseNingizimu ne-Afrika kwaqalwa ukubhalwa ngeminyaka yo-1993-1994. Kodwa imibhalo eminingi nejulile kulesi sihloko yimanxa ibhekwa manje. Nakhona isibhekwa imibhalo kepha ukuhlukunyezwa kusaqhubeka nokwenzeka. UMirembé noDavies (2001), ufakazela lokhu ngokuveza ukuthi ucwaningo olwenziwe luveza ukuthi izikole azikhombisi ukuthi zingalehlisa kanjani izinga lalesi sikhava, okunalokho engathi ziyakugqugquzela ngenxa yesiko elivuna izinkolelo-ze ngendlela okufanele umuntu wesilisa aziphathe ngayo kanjalo nowesifazane. Lokho kwenza abesifazane okuwothisha namantombazane babe sengcupheni yokuhlukunyezwa emagcekeni esikole (Mirembé & Davies, 2001).

2.8 IZINSIZAKUHLAZIYA

2.8.1 IZINJULALWAZI ZOCWANINGO

NgokukaWeick (1989), injulalwazi iqoqo lemibhalombiko noma imigomo ekuhloselwe ngayo ukuchaza amaqiniso noma izenzeko. UPunch (2009), uthi uhlaka lwenjulalwazi lusiza ukwethula isithombe esithile ngendlela yokuxoxa egxile kumakhonsephti athile. Uma kwenziwa ucwaningo kubalulekile ukuba kubhekwe injulalwazi ehambelana naleso sihloko (Manyathi, 2002). Uqhuba athi injulalwazi ifana nohlaka lwemibono noma imiqondo esingase sisusele kuyo uma sichaza into ethile. Kulolu cwaningo zimbili izinjulalwazi ezizosebenza ifeminizimu yase-Afrika kanye nenjulalwazi yokuphendula komfundi (*readers response*).

2.8.2 IFEMINIZIMU YASE-AFRIKA

Injulalwazi ezosetshenziswa kulolu cwaningo yifeminizimu yase-Afrika (*African feminism*). NgokukaDavies noGraves (1986), injulalwazi yefeminizimu yase-Afrika igxila ezidingweni ezithize nezinhloso ezivezwa amaqiniso ngempilo yabesifazane base-Afrika emiphakathini abaphila kuyo. UWane (2011), uthi le njulalwazi iyingxenye yokadebona ngezimpilo zabantu besifazane base-Afrika kanye nezindlela zokuthola ulwazi zase-Afrika. Le njulalwazi iqonda

ngokuxhumana kobulili kanye nokuhlukumeza ngokobulili (Davies & Graves, 1986). Baqhuba bathi le njulalwazi iphinda ilwisane nezinto eziningi okubalwa kuzo ukungalingani kwamandla phakathi kwebesilisa nabesifazane kanye nokuhlukunyezwa kwabesifazane okukhona emiphakathini yase-Afrika esaphila ngaphansi kwamasiko. Iningi lezi ndawo zase-Afrika lisaphila ngaphansi kwamasiko lokho okwenza abesifazane abaningi bakhona babhekane nezinkinga ezifanayo lokhu kufakazelwa u-Atanga (2013), uma ethi ifeminizimu yase-Afrika ikhomba ukuthi bonke abesifazane basezwenikazi lase-Afrika baphila ngaphansi kwezimo ezifanayo baphinde babhekane nezinkinga ezifanayo. UGatwiri noMcLaren (2016), bona baqakulisa ngokuthi le njulalwazi ingenye yeziqonde ukufundisa, zigunyaze, ziphinde zithuthukise abesifazane ukuthi bakwazi ukuziphathela amandla ngokwabo, bengalwisani nabesilisa kepha besebenzisana nabo.

Ngokwe*Charter of Feminist Principles for African Feminists* (2006), icashunwe uGatwiri noMcLaren (2016), le njulalwazi iyingxenywe yomzamo womhlaba wonke ehlose ukuqeda ukubusa kwabesilisa nokudicilelwa kwesithunzi sabesifazane phansi, iphinda iqonde ukuthi ukubusa kwabesilisa kuyehluka ngesikhathi nendawo ngendlela yokuhlobana kwezinga le mpilo, ezamasiko nezenkolo. NgokukaDavies noGraves (1986), le njulalwazi ibheka ukuhlonishwa kwamazinga abesifazane base-Afrika njengomama kepha umbuzo usale ngokuphoqeelwa kwabesifazane ukuba ngomama kanye nokuthandwa kakhulu kwabafana ngokosiko. Lokhu kuthandwa kwenza amantombazane angalwelwa noma esenezinkinga, uKamau (2013), ufakazela lokhu ngokuthi abesifazane abalwisani nokuhlukunyezwa kwamadodakazi abo ngoba besaba ukuhlanjalazwa abanye emiphakathini kuthiwe ababahloniphi abantu besilisa. Uqhuba athi abantu besifazane abaningi bakhuliswe ngaphansi kokubusa kwabesilisa, okwenza abesifazane bangabi nazwi kokwenzeka emiphakathini nasemindenini yabo ikakhulu okuthinta ukuhlukunyezwa kwabo kanye nezingane zamantombazane. NgokukaWane (2011), ifeminizimu yase-Afrika ithi abantu base-Afrika badinga ukubhekisisa ulwazi lwabo lwezamasiko ngendlela yokuqonda amandla kanye namagalelo wabo ekulwisaneni nezinto ezithinta umphakathi abaphila kuwo ukuze uzoba yindawo ephephile kubo bonke abantu abaphila kuwo ikakhulukazi abesifazane.

NgokukaBawa (2018), ifeminizimu yase-Afrika iqaphela ukuthi abesilisa base-Afrika balwisana nakho konke abathi ukuhlupheka okuqhamuka emazweni asentshonalanga, lokho okwenza bangafuni ukuzwa lutho ngefeminizimu yase-Afrika ngoba banenkolelo yokuthi ayinamehluko nefeminizimu, okuyinto engabathinti bona njengamadoda ase-Afrika. Uqhuba athi bahlushwa ukungazi ukuthi ifeminizimu yase-Afrika ayiphikisani futhi ayilwisani nabo

kepha ibaphonsela inselelo ngokuthi bazi ngalokho okungukucindezelwa nokuhlukunyezwa kwabesifazane kepha okuhlukile nokucindezelwa okujwayelekile kwabantu base-Afrika becindezelwa abasemazweni asentshonalanga. Ukufakazela lokhu uDery (2020), uthi emazweni amaningi ase-Afrika abantu besilisa abakhululeki ngokukhuluma noma ngokuphendula ngezinto ezithinta iFeminizimu yase-Afrika ngoba bathi abakuboni ukubaluleka kwayo emazweni abo. Uqhuba uthi laba besilisa bakhala nangokuthi ukunakwa kwendaba yefeminizimu yase-Afrika kuzophazamisa ubukhulu babo emphakathini njengamadoda kuphinde kukhohlwe ukunakwa kobubha obubhekene nomphakathi. Ngisho amadoda afunde agogoda imbala, indaba yefeminizimu yase-Afrika awayizwa kahle ayibuka njengento ezowaphuca amandla nje (Dery, 2020). URatele (2014), uthi ukuqonda kwakhe imibono yabantu besilisa iveza ukuthi emiqondweni yabo basanokuthi umuntu wesilisa uhlale eyinhloko yakho konke, kumele kuphumelele yena, kusebenze yena ondle ikhaya, kanti ifeminizimu yase-Afrika ithi kumele kubanjiswane futhi wonke umuntu aqonde iqhaza ekumele alibambe, kwabesilisa nabesifazane ekhaya nasemphakathini. NgokukaDover (2014), iyakhula imibhalo eveza ukuthi kubaluleke kangakanani ukufaka abesilisa ezingxoxweni ezithinta ukuziphatha kwabo njengabantu besilisa abanamandla ngokwendalo kanye nendlela yokuphathwa kwabesifazane emazingeni ahlukene.

UHook (2000), uthi amadoda agcina evulelekile ukukhuluma akubeka kucace ukuthi ayabona ukuthi ubudoda namasiko kusebenza kanjani ukucindezela abantu besifazane lokho akugcini ngokuhlukumeza abesifazane kuphela kepha nabanye besilisa bayahlukumezeka ngezindlela ezahlukeneyo. Uqhuba uthi ukukwazi ukuvuleleka baphendule mayelana neFeminizimu yase-Afrika lokho kuthembisa imiphumela emihle yomphakathi wase-Afrika ongacindezeli abantu besifazane futhi oyiqondayo nendaba yefeminizimu yase-Afrika nokusebenza kwayo lokho okuzoqeda nezinkolelo-ze ngobudlelwane ekumele abantu besilisa babenabo bodwa kanye nalobo ekumele babe nabo nabesifazane. NgokukaDery (2020), emuva kokuvuleleka bakhulume abesilisa kumele banikwe ithuba lokubuyekeza konke abakwaziyo nasebeke badlula kuko bengakazi lutho ngefeminizimu yase-Afrika nalapho sebesebenzisa ulwazi lwayo ukuphila izimpilo zabo zonke izinsuku emphakathini beqeda ukubukeleka phansi kwabesifazane ngokuthi nje bangabesifazane kanye nokuhlukunyezwa kwabesifazane. UChiweshe (2018), uthi le njulalwazi ibaluleke kakhulu kulolu cwaningo ngoba ibhekela ukufundiswa nokucathuliswa kwabesilisa base-Afrika yonkana ngokubaluleka ngokuphathwa kwabesifazane ngendlela efanele kanye nokufunda ngendlela yokuphila nokuziphatha kwabantu besilisa emazingeni ahlukene empilo njengoba iverwa iphinde isetshenziswe

abantu bakhona e-Afrika abaqonda kangcono konke ngosikompilo lwama-Afrika. Njengalokhu kulolu cwaningo kuhloswe ukuthola imibono yabafundi ngemibiko yamaphephandaba esiZulu ngokuhlukunyezwa kwabesifazane. Lapha kuzobhekwa umbiko ngesenzeko sokuhlukunyezwa kwabesifazane kodwa kubuye kuphinde kubhekwe ukuthi lesi senzeko sethulwe kanjani umbhali waso. Lokhu kusiza ukubona ukuthi umbhali uyithatha kanjani lento akhuluma ngayo ngabe imqoka kuye noma cha, engabe uyethula ngesizotha noma cha. NgokukaRatele (2014), ukucubungula lokhu kusiza ekucijeni amakhono ahlukene kubafundi bebanga lesishiyagalombili, lapha sithola kuzothuthuka ikhono lokulalela nelokukhuluma ngalokho okwethulwayo mayelana nokuphathwa kuphinde kunakekelwe abesifazane emazingeni ahlukene kanye nekhono lokucabanga ngokujula ngalokho obekwenzeka.

UDery (2020), uthi esikhathini eside somlando wefeminizimu yase-Afrika, emuva kwesikhathi seminyaka yama-1990 beyincane indlela yokuzama ukumbandakanya abantu besilisa nezinto ezisiza abesifazane kanye nezisa impilo yabo phambili nezilwisana nokubahlukumezayo. Lokho okuholele ekutheni abalwela inhlalanhle yabesifazane bagcine bengababali abantu besilisa uma behlela okuzosiza abesifazane. NgokukaRatele (2014), izinhlangano ezifana ne*Sonke Gender Justice* zikubeka kucace ukuthi kunemiphumela engemihle ukungabafaki abantu besilisa kokwenziwayo mayelana nemisebenzi yefeminizimu yase-Afrika. Uqhuba uthi lokhu kwenza bangatholi ukuqonda ngalokho okumele bakwenze nokungamele bakwenze emiphakathi nasemindenini yabo njengalokhu bethathwa njengabaqaphi babesifazane, kepha bona baqhubeka basebenzise amandla abanawo ngendlela engamukelekile ngokweFeminizimu yase-Afrika. NgokukaDery (2020), kunenkinga e-Afrika yabantu besilisa okubalwa kubo obaba, abakhwenyana, amadodana, omalume kanye nothisha abadinwayo ngoba izinto ziyashintsha bona abafuni ukushintsha kepha babona ifeminizimu yase-Afrika ibaphuca amandla, bathi futhi namasiko abo awahambisani nayo ngoba iyiphiko le feminizimu okuyinto yasemazweni asentshonalanga. UChiweshe (2018), uthi amadoda ayahluleka manje ukucabanga izindlela angalwisana ngazo nokushintsha kwezinto okulethwa yifeminizimu yase-Afrika ngoba vele zonke izinto ziyashintsha emiphakathini abaphila kuyo.

Njengokuchazwa kwayo le njulalwazi ngenhla ngiyibone ingena kahle kulolu cwaningo ngoba lubheka ngemibhalo yamaphephandaba esiZulu ezofundwa ngabafundi ephathelene nokuhlukunyezwa kwabesifazane. Ngenhloso yokuthola imibono yabafundi ngalesi simo ukuthi bona basibona kanjani futhi bacabangani ngaso; nokuthi yini engenziwa ukuze kulwiswane naso. Izincazelo zabafundi ngemibhalo abazoyifunda izodlala iqhaza elikhulu

ekuphenduleni imibuzo yami yocwaningo. Lolu cwaningo njengoba lubheke ukuthuthukisa amakhono ahlukene kubafundi lokhu okuzoshintsha nendlela abacabanga ngayo nabathatha ngayo izinqumo. Njengalokhu ifeminizimu yase-Afrika ibhekelela ukufundiswa nokuqonda kangcono impilo yabesifazane nokuphathwa kwabo emphakathi wase-Afrika kulezi zikhathi ezishintshayo. Konke lokhu kuyenza le njulawazi ibaluleke ekwesekeleni lolu cwaningo.

2.8.3 INJULALWAZI YOKUPHENDULA KOMFUNDI (*READER RESPONSE THEORY*)

NgokukaGalda noBeach (2001), injulalwazi ye*Reader response* iqonde ukukhuthaza iqhaza labafundi ekufundweni kwemibhalo ebhaliwe. NgokukaHirvela (1996), le njulalwazi igxila ekuqinisekiseni iqhaza labafundi njengabahlanganyeli ababamba iqhaza elibalulekile ekufundeni ngokuqondisisa umbhalo kanye nasekwakheni incazelo ngesikhathi befunda umbhalo. Njengethuluzi lokufundisa, injulalwazi ye*Reader Response* iba nomthelela ekufundiseni imisebenzi yemibhalo. UHirvela (1996), uqakulisa ngokubaluleka kokuqonda umehluko okhona phakathi kombhalo wombhali kanye nombhalo womfundi. Uqhuba uthi lokhu kuchaza ukuthi uma umbhalo wombhali usufundwe ngumfundi uba ngumbhalo womfundi. Ngakho-ke le njulalwazi iqhakambisa umsebenzi ovukuzwa ngumfundi ngesikhathi efunda umbhalo njengombhalo omqoka kumfundi ngoba yiwona osivezela umhlaba lapho umfundi eqhamuka khona. Le njulalwazi iqhakambisa ukuthi abafundi uma befunda imibhalo baletha konke okuyimvelaphi yabo okuyikona abakusebenzisa uma bakha incazelo yombhalo (Chou, 2015). Ngakho-ke ngokwale njulalwazi incazelo yabafundi ngombhalo iveza isithombe sabo uqobo kanye naleso sombhalo abawufundile. Ngakho-ke le njulalwazi ibalulekile kulolu cwaningo ngoba indlela umbiko obhalwe ngayo kumqoka ukuba abafundi bayicubungulisise babheke izinhloso zombhali ngalo mbiko.

NgokukaHirvela (1996), le njulalwazi ibuka ukufunda njengomsebenzi okhiqiza okusha lapho abafundi bakha incazelo evela kulokho abakufundile. Ngokugxila kwayo kubafundi kunokugxila embhalweni ofundiwe inika abafundi amandla negunya ekufundeni kwabo umbhalo. Ngakho-ke bekubalulekile ukuthi ngithole imibono yabafundi ngabakufundile nokuthi bacabangani ngakho. Le njulalwazi ibalulekile njengokusho kukaChou (2015), ukuthi ibuka ukufunda okubhaliwe njengesenzo esiletha incazelo yombhalo. Uqhuba uthi le njulalwazi lokhu ikubuka njengenguquko yombhalo ofundiwe ngenxa yokuxhumana okube khona phakathi komfundi nombhalo ngesikhathi efunda. Le njulalwazi igcizelela ubudlelwane obakhekayo phakathi komfundi nombhalo, njengoba umfundi edlala indima

enkulu ngencazelo yakhe lapho eletha isizinda sakhe sezamasiko nokuhlalisana embhalweni. Ngakho-ke incazelo umfundi ayakhayo ngombhalo nesakhiwo, ihlanganisa umbhalo nomongo wempilo yakhe umfundi (Galda & Beach, 2001).

NgokukaChou (2015), isenzo sokufunda sibukeka njengenqubo esebenzayo futhi enamandla lapho abafundi bakha incazelo yombhalo njengoba ukuhumusha okuhlukahlukene nokuhlaziya, kungabheki kuphela ezakhiweni zombhalo kepha nasembonweni womfundi, ukadebona wakhe kanye nemizwa yakhe, konke lokhu kwamukelekile. URosenblantt (1995), uthi uthisha akumele agcizelele ukuveza incazelo eyodwa yombhalo kodwa kumele amukele izincazelo ezahluahlukene ngoba yilowo nalowo mfundi uzowuchaza ngendlela yakhe umbhalo. Lokhu kuveza ukuthi ekilasini kuzovela imibono eminingi eyehlukene ngokufundiwe ngoba yilowo nalowo mfundi unikeza impendulo yakhe ngokwemvelaphi yakhe nomhlaba aphila kuwo. NgokukaHirvela (1996), abagqugquzeli bale njulalwazi bagxile encazelweni elethwa umfundi. Ngakho-ke ukuqonda nokuphawula komfundi kuholwa ukadebona nolwazi lwakhe. UGalda noBeach (2001), bathi ucwaningo luveza ukuthi ukwehlukana kwezimpendulo kuveza ukwehlukana kokadebona ngokwenhlalokuphila yomfundi emphakathini.

Lezi zinjulalwazi zisetshenziswe zombili ngoba eyokuqala okuyifeminizimu yase-Afrika ibheka amalungelo abasefazane nokuthi ahlukunyezwa kanjani yilabo abasezikhundleni ezinamandla. Yingakho-ke ilufanele lolu cwaningo ngoba lubuka imibono yabafundi ngemibiko yamaphephandaba ngokuhlukunyezwa kwabesifazane. Kanti le yokuphendula kwabafundi ibuka indlela umfundi axhumana ngayo nombhalo awufundayo ukuze akhe incazelo ngalokhu akufundayo. Ngakho-ke nayo ilufanele lolu cwaningo ngoba lufuna ukuthola ukuthi abafundi bakha mibono mini ngalokhu abakufunda emaphephandabeni ngokuhlukunyezwa kwabesifazane. Lokhu kunikeza isithombe ukuthi abafundi bacabangani ngokuhlukunyezwa kwabesifazane abafunda ngakho emaphephandabeni esiZulu. Ngithande ukuthi abafundi babheke le ngxenye nje ngoba amaphephandaba bayawafunda emakhaya futhi nasesikoleni siyawasebenzisa ezahlukeni ezahlukeni. Ukuphendula kwabo kulezo zahluko kuyakhombisa ukuthi okukhulunywa ngakho emaphephandabeni bayakwazi futhi bajwayele ukukubona emphakathini abaphila kuwo kepha bangatholi ithuba elanele lokukhuluma ngakho ngoba isifunjwana sosuku sisuke siqhubeka. Le ndlela ngibone kuyiyo ezobenza bavuleleke bagonyuluke ngakho konke abakucabangayo ngezimo abafunda ngazo ezifana nalezo abazibuka emiphakathini mihla yonke.

2.9 ISIPHETHO

Kulesi sahluko ababhali bakuvezile ukuthi yinye indlela yokunqoba ukungalingani nokungaphathwa ngendlela efanayo kwamalunga omphakathi, emphakathini aphila kuwo. Baveza ukuthi kumele kushintshwe indlela abacabanga ngayo abantu abaphethe umhlaba, abasezikhundleni eziphezulu kwezamasiko, ezepolitiki, ezemindeni, ezenkolo ngisho nakwezemfundo imbala. Njengalokhu ucwaningo luhlose ukuthuthukisa amakhono ahlukene kubafundi bebanga lesishiyagalolunye nje ukushintshwa kwendlela abacabanga ngayo kuzofezekisa lokho okubhalwe yizincithabuchopho njengoba intsha kuyiyo nje ikusasa laleli lizwe. Kulesi sahluko bengibheka imibhalo eseyike yabhalwa ngaphambili ngalesi sihloko kanye naleyo ehambelana naso. Ngibheke imibhalo ehlukene, eyaseNingizimu-Afrika, eyase-Afrika yonkana kanye neyasemazweni aphesheya. Ngibe sengibheka izinsizakuhlaziya okuyizo ezisize ukuhlaziya lolu cwaningo. Ngikhethe izinjulalwazi ezimbili zalolu cwaningo ngazichaza ngokubaluleka kwazo kulolu cwaningo. Esahlukweni esilandelayo okuyisahluko sesithathu, ngizobheka umklamo kanye nezindlela zocwaningo.

ISAHLUKO 3

UMKLAMO NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Esahlukweni esandulela lesi, ngibheke ukubuyekwezwa kwemibhalo kanye nohlaka lwezinsizakuhlaziya olweseke lolu cwaningo. Ngikhulume ngocwaningo oseluke lwenziwa phambilini mayelana nemibono yabafundi ngokuhlukunyezwa kwabesifazane emibhalweni abayifundile, ikakhulukazi amaphephandaba njengalokhu ucwaningo lwami lubheka imibono yabafundi bebanga lesishigalolunye ngokuhlukunyezwa kwabesifazane okuvezwa emaphephandabeni esiZulu. Ngibheke imibhalo yaseNingizimu-Afrika, eyase-Afrika kanye neyasemazweni aphesheya kwezilwandle. Kulesi sahluko, ngizokhuluma ngomklamo wocwaningo nendlela yocwaningo esetshenzisiwe ukuqhuba lolu cwaningo. Ngidingide ngepharadayimu yocwaningo okuyiyo eholu lolu cwaningo. Ngilandele ngokudingida ngocwaningo lobunjalo botho olusebenzisa indlela yocwaningo lwesimo engiyisebenzise njengendlela yokuthola indlela yokuqonda yalolu cwaningo. Ngiphinde ngibheke ukuqokwa kwabahlanganyeli, izindlela zokuqoka ulwazi okubala: uhlu lwemibuzo ehleliwe, izingxoxo zasekilasini nenhlololwazi esakuhleleka. Ngichaze inkambiso elungileyo yalolu cwaningo ngiphinde ngiveze ngokuvivinywa kwamathuluzi asetshenziswe kulolu cwaningo, indlela yokuhlaziywa kolwazi kanye nokwethembeka kwalolu cwaningo.

3.2 IPHARADAYIMU YOCWANINGO

NgokukaKhambule (2015), leli temu ipharadayimu, yitemu elavela egameni lesiGriki *iparadeigma* elichaza ngephethini nesibonelo sento ethize, leli temu laqala ukusetshenziswa uThomas ngonyaka we-1962 ukuchaza imihlahlandlela okwabelana ngayo ososayensi. Le ndlela inika ososayensi indlela efanale yokuxilonga izinkinga ebasiza ekufinyeleleni ezisombululweni. NgokukaRubin noBabbie (2013), ipharadayimu ihlela indlela esibuka ngayo izinto kungakho iyinto ebalulekile. Ipharadayimu ivumela ukuthi sibone, sichaze siphinde senze izinto ngendlela ethile.

3.2.1 IPHARADAYIMU YOMHUMUSHO

UBertram noChristiansen (2010), bathula amapharadayimu amathathu abathi asemqoka, kulawa mapharadayimu kubalwa iphost-phosithivisti, ikhrithikhali kanye nepharadayimu

yomhumusho. Lolu cwaningo luzokwenziwa lube ngaphansi kwepharadayimu yomhumusho. Le pharadayimu yiyona elungele lolu hlobo locwaningo njengoba ngihlose ukuthola imibono yabafundi mayelana nokuhlukunyezwa kwabesifazane, esikoleni, emakhaya kanye nasemphakathini njengalokhu kuvezwe emaphephandabeni esiZulu. NgokukaCohen, Manion kanye noMorrison (2011), okuyinhloso ngepharadayimu yomhumusho ukuqonda umhlaba ngokwemibono yabantu kanye nokadebona wabo, kanye nokuthola incazelo ngokadebona ovezwe abantu. UCreswell (2009), uthi incazelo iqondakala kuphela ekuxhumaneni phakathi komcwaningi nabahlanganyeli. Inhloso yepharadayimu yomhumusho ukuthuthukisa indlela abantu abaqonda ngayo umongo walapho behlala nabasebenza khona (Betram & Christiansen, 2014). NgokukaNeuman (2007), ipharadayimu yomhumusho ihlose ukuqonda ukwenzeka kwezigameko noma ukubheka isimo kunzikandaweni lapho senzeka khona. Lolu cwaningo lubheka imibono yabafundi ngokuhlukumezeka kwabesifazane ngokwemibiko yamaphephandaba esiZulu. Njengoba kwazeka ukuthi imiphumela yocwaningo ayikho nje lapha ngaphandle lapho izotholwa khona ngumcwaningi, kodwa kubalulekile ukuthi umcwaningi ayithole ngokuhumusha imininingwane ayithole ocwaningweni lwakhe (Guba & Lincoln, 1989). Inhlosongqangi yepharadayimu yomuhusho ukuqonda umhlaba nokadebona wabahlanganyeli, (Cohen, Manion & Morrison, 2007), ngokungena ngaphakathi emcabangweni womuntu ukuze kuqondwe ukadebona wakhe ngokusuka ngaphakathi kuye. NgokukaChristiansen, uBertram noLand (2010), inhloso yepharadayimu yomuhusho ukuqonda ukwenzeka kwezinto ngokwemvelo kunzikandaweni wesenzeko nangendlela abantu abaphila ngayo. Okunye ihlose ukuqonda umhlaba nencazelo ngezinto ezakha indlela abantu abaziphatha ngayo. Umcwaningi kulolu cwaningo ubebheka imibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu.

Lolu cwaningo lugxile ekuqondeni imibono yabafundi bebanga lesishiyagalolunye ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu, kubhekwa ezikoleni emakhaya nasemphakathini kuyamaniswa nokadebona wabo ngokwasemphakathini abaphila kuwo. Nginolwazi lokuthi indlela abafundi ababuka ngayo ukuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni abawafundile ayifani okwenza imibono yabo ngakho lokhu khlukunyezwa ihluke. Ngizenzile izinhlolelwazi abafundi baveza imibono yabo eyahlukene nangokokadebona babo abahlukene. Ukuxhumana kwethu sifunda siphinde sikhulume ngalesi sihloko kulethe ulwazi olusezingeni elifanele lwalolu cwaningo njengoba lwakhelwe phezu kwemibono yabo esuselwa kulokho esikufundile emaphephandabeni esiZulu base beyamanisa nalokho abakwaziyo okuwukadebona wabo ngokwasemiphakathini

abahlala kuyo eyahlukene. Izincazelo nemibono okutholakale kwizinhlolelwazi nabahlanganyeli bekuzimele kumuntu ngamunye njengokusho kukaCohen, Manion noMorrison (2011), ukuthi kwipharadayimu yomhumusho, ukadebona nendlela umuntu azizwa ngayo inomthelela ekutholeni ubuqiniso ngaye nendlela acabanga ngayo ngezinto ezenzeka emphakathini.

3.3 UCWANINGO LOBUNJALO BOTHO

Lolu cwaningo lungaphansi kocwaningo lobunjalo botho. NgokukaCreswell (2009), ucwaningo lwekhwalithethivu luyindlela yokuqonda incazelo yomuntu ngayedwa noma yabantu eqenjini ngalokho okwakhekayo ezinkingeni zenhlalo yabantu. Uqhuba athi abacwaningi bocwaningo lobunjalo botho baqoqa ulwazi locwaningo kubahlanganyeli besendaweni abayijwayele futhi benza lokho abakujwayele ngesikhathi abajwayele ukukwenza ngaso. Okuyisizathu sokukhetha loluhlobo locwaningo ngoba lolu cwaningo ngilwenza nabahlanganyeli abangabafundi bebanga lesishiyagalolunye abenza ulimi lwesiZulu njengolimi lwasekhaya. Ucwaningo lwenziwa kubona besekilasini befunda isiZulu njengenjwayelo.

Ucwaningo lobunjalo botho, yilo olufanele lolu cwaningo ngoba lusiza ekucubunguleni izinto ngobubanzi nangokuchaza ngokujulile ukunto lokho okukhulunywa ngakho. Le ndlela yocwaningo igxila olwazini jikelele ngokunto okuholela ekufuneni ukufunda kakhulu ngakho (Johnson & Christensen, 2004). NgokukaSherman noWebb (1988), ucwaningo olubheka ubunjalo botho luqikekela ukusetshenziswa kolwazi oluqoqiwe ukuqonda kahle isimo kanye nezehlakalo ezenzekayo. Lolu cwaningo luzosiza ngoba ukusetshenziswa kwalo kuzoqinisekisa ukuthi umcwaningi kanye nabahlanganyeli babe nokuxhumana okuseduze futhi okuqondile, futhi luzokwenza ukuthi umcwaningi akwamukele futhi akuhloniphe ukuthi ukadebona nemibono yabahlanganyeli iyingxenye yocwaningo futhi ibalulekile ekuqondeni ngokunzulu isimo socwaningo (Patton, 2002).

NgokukaSilverman (2000), kuyanconywa ukusetshenziswa kwendlela yekhwalithethivu uma umcwaningi efisa ukuqonda ngempilo yabantu noma ukuziphatha kwansuku zonke. Le ndlela ngibone izongisiza ekutholeni ulwazi olufanele nasekuqondeni usikompilo nokuziphatha kwabantu baseNkandla mayelana nokuqondene nesihloko salolu cwaningo. Okunye okubalulekile ngocwaningo lobunjalo botho ukuthi luyakuvumela ukuqoqwa kolwazi emithonjeni eyahlukene (Creswell, 2009). Uqhuba athi abacwaningi bobunjalo botho

esikhathini esiningi ulwazi baluqoqa ngokusebenzisa okubhaliwe, izingxoxo kanye nokwenziwa ababacwaningayo okungabahlanganyeli. Kulolu cwaningo okubhaliwe kusemaphephandabeni esiZulu njengoba abafundi befunde izindatshana zemibiko mayelana nokuhlukunyezwa kwabesifazane. Ukusebenzisa amaphephandaba kuyahambisana nemigomo yeTAHFUZZE uCAPS njengoba abafundi bebhokeke ukuba bafunde bese beveza imibono yabo ngabakufundile. Lokhu kucija ikhono lokuhlaziya nokucabanga kubafundi.

Le ndlela yocwaningo lobunjalo botho ilulungele lolu cwaningo, ngoba izokwenza lula ukuphenduleka kwemibuzongqangi yocwaningo okumele iphenduleke ngalokho okutholakele ocwaningweni olwenziwe esikoleni saseNkandla ebangeni lesishiyagalolunye. Njengalokhu abacwaningi abasebenzisa le ndlela yocwaningo ikhwalithethivu bethatha lokho okushiwo abahlanganyeli njengomkhiqizo wendlela abachaza ngayo ubunjalo bomphakathini abaphila kuwo, ukuqonda izigameko ezenzeka kubona nabazibonayo (Burns, 2000).

3.4 UMKLAMO WOCWANINGO

Lolu cwaningo lusebenzisa ukubamba iqhaza ngocwaningo lwesimo njengomklamo wocwaningo.

3.4.1 UCWANINGO LWESIMO

NgokukaBertram, uChristansen noHarfield (2014), ucwaningo lwesimo luhlose ukuqonda isimo sezwe nomphakathi, lubuka ukuhumusha okuningi nokusemthethweni ngokulinganayo. Kulolu hlobo locwaningo imiphumela ayitholakali kepha iyakhiwa, bese ukuhumusha kuqondiswa yinjulalwazi. Njengalokhu nami kulolu cwaningo kade ngingenayo intshisekelo yokuzitholela imiphumela, kepha intshisekelo yami ibilele ekwakhekeni kwemiphumela ngemibono yabafundi bebanga lesishiyagalolunye ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. UBertram noChristansen (2014), baqakulisa ngokuthi ngokwendalo ucwaningo lwesimo uhlobo lwendlela oluhlose ukuchaza ngomongo nokwenzeka kwento. Kulolu cwaningo isikole nendawo yaseNkandla kukhethiwe njengendawo nomongo wocwaningo. Ngikhethe ukucwaninga njengesimo esizobheka imibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. Ucwaningo lwesimo luveza isibonelo esibalulekile ngezempilo zabantu ezimweni abaphila ngaphansi kwazo. Loluhlobo lo cwaningo luphinde lwenze umfundi aqonde kangcono ngendlela ecacile ngemibono kunokwethulelwa ngemigomo ebekiwe namathiyoli (Cohen, Manion & Morrison, 2011).

Ucwaningo lwesimo lufuna ukuthola nokuqonda izinkinga ezinkulu ngendlela yezomhlaba (Harrison, Birks, Franklin & Mills, 2017). Ucwaningo lwesimo lubuka lugxile ezingxenyeni ezithile zento ephelele, isibonelo nje ukuhlukunyezwa kwabesifazane okuyigama eliyinhloko elinezingxenye eziningi ezibala ukuhlukunyezwa ngokomzimba, ngokocansi, ngokomoya, ngokubulawa, ngokusokwa nokunye okuningi (Sharps, Laughon & Giangrande, 2007). Njengalokhu kulolu cwaningo ngibheka imibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. NgokukaYin (2009, p.23), ucwaningo lwesimo lubandakanya ukuthola ulwazi ngendlela ecwaninga ngomongo wento esimweni sayo sangempela, uma imingcele phakathi kwento leyo nomongo ingavezwanga ngokucacile kusetshenziswa imithombo eminingi eyahlukene. Umcwaningi lapha usuke ehlose ukubambisisa ubunjalo bokadebona kanye nemicabango yabahlanganyeli bocwaningo esimeni esithile (Cohon, Manion & Morrison, 2007).

NgokukaJohnson, uJohansson no-Andersson (2014), ucwaningo lwesimo kumele lumelwe yisimo esizothinta ezenhlalo. Lesi simo kumele sibheke okuningi okwehlukene, kucwaningwe ngokwemvelo kusetshenziswa izindlela eziningi ezahlukene. Ngikhethe ukusebenzisa ucwaningo lwesimo ukuze ngithole ulwazi olujulile ngesihloko engicwaninga ngaso imibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. Ucwaningo lwesimo lulufanele lolu cwaningo ngoba ngisebenzisane nabafundi okungabahlanganyeli kulolu cwaningo. Laba bafundi banenjongo efanayo yokuthi bafunde baphumelele, laba bafundi bebexoxisana ngemibiko yamaphephandaba esiZulu bethola ulwazi olusha kukadebona wabanye. Okunye okubalulekile okuholele ekusetshenzisweni kwale ndlela yocwaningo lwesimo ukuthi bengifuna ukuthola indlela abafundi abaqonda baphinde baphendule ngayo, ukuthola ukuqonda kwabo ngezimo ezenzeka empilweni besekilasini ukuze bezoqeqesheka ngendlela yokuphendula efanele neyakhayo ekilasini, emakhaya nasemphakathini.

Lolu cwaningo lubheka ngqo imibono yabafundi ngemibiko yokuhlukunyezwa kwabesifazane emaphephandabeni esiZulu. Ngisebenzise imibhalo evela eziqeshini zamaphephandaba abhalwe ngesiZulu kuphela kulolu cwaningo. Ngiphinde ngethamela izimpendulo nezimvo zabahlanganyeli abazethule ngalokho abakucabangayo mayelana nemibiko ngokuhlukunyezwa kwabesifazane. Ekuxoxisaneni nabafundi injongo enkulu bekuwukubhekwa kwezimbangela zalesi sikhava, izinto ezisibhebhethekisayo nalokho okungasiza ekunciphiseni nasekuqedeni lesi sikhava.

3.5 IZINDLELA ZOKUQOQA ULWAZI

NgokukaScott (1996), izindlela zokuqoqa ulwazi zingamathuluzi okuthola ulwazi ezifana: nokubukela (*observation*), uhlu lwemibuzo ehleliwe (*questionnaires*), inhlololwazi (*interview*) nokunye. Kulolu cwaningo mina ngisebenzise lezi zindlela ezilandelayo ukuqoqa ulwazi maqondana nalo msebenzi: uhlu lwemibuzo ehleliwe (*Questionnaire*), izingxoxo zeqembu (*group discussions*) kanye nendlela yenhlololwazi esakuhleleka (*semi-structured interview*). Uhlu lwemibuzo esakuhleleka, izinhlololwazi ezisakuhleleka zenzelwe ukuthola izimpendulo zabafundi mayelana nokuhlukunyezwa kwabesifazane esikoleni, emphakathini kanye nasemakhaya emibhalweni yamaphephandaba esiZulu afundiwe. Ngiphinde ngasebenzisa ukubukela abahlanganyeli lapho bexoxisana emaqoqweni abo ngemibiko yamaphephandaba esiZulu nalapho bechazela ozakwabo ekilasini ngendlela yokwethula, bethula izinhlobo zokuhlukumeza abazaziyo, imibono yabo ngazo kanye nezindlela ezingasetshenziswa ukulwisana naso lesi sikhava.

Izinhlololwazi ezisetshenziswe zilandele indlela engihlele ngayo imibuzo ngokulandelayo njengokusho kukaCohen noManion (2000), ukuthi izinhlololwazi ezisetshenziswayo kumele zilandele indlela umcwaningi ahlele ngayo imibuzo, ngaleyo ndlela umcwaningi uba nenkululeko yokukhetha imibuzo yokulandelela lapho engaqondi khona noma edinga ukuthi umhlanganyeli engeze ulwazi. Ngezikhathi zezinhlololwazi, umcwaningi uhlose ukwakha ukwethembana kuyena nabahlanganyeli bakhe ngendlela yokuthi alalelisise konke abakushoyo aphinde aphenyule ngozwelo ezimpendulweni zakhe. Njengomcwaningi benginika abahlanganyeli isikhathi esanele sokuphendula imibuzo ngingabajahi ukuthi baphendule baqede, futhi imibuzo yami ibingahlanhlathi ibihlale inamathele emibuzweni yocwaningo. Ngesikhathi zezinhlololwazi, umcwaningi uhlanganisa amanothi ukuze kuzoba lula ukuthi ahlaziye izinhlololwazi (Johnson & Christenden, 2008). Okuyikho engikwenzile nami ngesikhathi zezinhlololwazi bengihlanganisa amanothi okungisize kakhulu ekuhlaziyeni izinhlololwazi.

3.5.1 UHLU LWEMIBUZO EHLELIWE

Izindlela zokuqoqa ulwazi zinolunye uhlobo olubizwa ngezinhlobo zemibuzo ebhalwe phansi (Dawson, 2002). Le mibuzo ebhalwe phansi ixube iqoqo lemibuzo eqondiswe ngqo kwababambe iqhaza okungabahlanganyeli ukuze bezonikeza izimpendulo. Inhloso yokusebenzisa lolu luhlu lwemibuzo ukufuna ukuthola imibono, ukuqonda kanye nolwazi

abahlanganyeli abanalo ngokuhlukunyezwa kwabesifazane okuvezwa emaphephandabeni esiZulu. Lokhu kungisizile ngesikhathi ngihlela imisebenzi ebengiyihlelela abafundi abazoyenza ekilasini. Ukuze abahlanganyeli bangadideki bayiqonde kahle imibuzo, bengiyifunda imibuzo leyo, ngichaze lapho kudingeka ukuba ngibachazele khona bese bezibhalela izimpendulo zabo ephepheni lemibuzo. Ingxenye yokuqala yemibuzo ibifuna ulwazi ngemininingwane yabafundi ephathelene neminyaka nobulili babo. Le ngxenye inemibuzo emibili kuphela. Ingxenye yesibili igxile ekutholeni ulwazi mayelana nokuhlukunyezwa kwabesifazane emaphephandabeni esiZulu afundiwe. Imibuzo yale ngxenye iyishumi nanhlanu, yonke imibuzo kule ngxenye iwuhlobo lwemibuzo evulekile ukuze abahlanganyeli bakwazi ukubeka ngokukhululeka yonke imibono yabo.

NgokukaCohen, Manion noMorrison (2002), imibuzo evulekile iyasiza uma zingaziwa izimpendulo ezingavela kubahlanganyeli. Iphinda isize uma kungadingeki impendulo eyodwa enjengo: yebo/cha. Kungakho nje ilulungele lolu cwaningo ngoba bekudingeka abahlanganyeli baphendule ngokukhululeka. Imibuzo evulekile ivumela abahlanganyeli ukuthi babhale bakhululeke ngendlela abathanda ngayo, baphinde bachazise izimpendulo zabo (Cohen, Manion & Morrison, 2002). Baqhuba ngokuthi abahlanganyeli abaphoqeelwa ukuthi baphendule uhlu lwemibuzo kepha bayagqugquzelwa nje, isinqumo sokuqhubeka noma bayeke siqhamuka kubona.

NgokukaNdimande (2001), uhlelo lwemibuzo ebhalwe phansi ephepheni lungathathwa njengohlelo lwengxoxo ngoba indlela ehlelwe ngayo iyefana naleyo yengxoxo. Lezi zindlela zinawo umehluko ngoba umcwaningi akakwazi ukucacisa ngemibuzo elukhuni kuleyo mibuzo ehlelwe yabhalwa phansi. Uqhuba uthi le ndlela iyashesha noma nje ocwaningayo kwenzeka angaphenduli ngokuzimisela kepha abhale nje ukudlulisa isikhathi. Ngenhlanhla abahlanganyeli balolu cwaningo bebephendula ngokuzimisela.

3.5.2 IZINGXOXO ZEQUEMBU

Izingxoxo zeqembu zivulela ukukhuluma kubafundi okwenza ukuthi bonke bavuleleke ngokukhuluma ngesihloko esihlosiwe (Barton *et al*, 1991). Baqhuba bathi lezi zingxoxo zenza indawo ifane nomphakathi onenkululeko lapho wonke umuntu evulelekile ukubeka umbono wakhe. NgokukaSilberman (1996), maningi amasu angasetshenziswa ukwenza abafundi babe yingxenye yengxoxo yeqembu. Uqhuba athi la masu enza ukuthi wonke umfundi avuleleke ukubeka uvo lwakhe kungakhulumi kuphela labo abaqokelwe ukuhola

izingxoxo. Lapha abafundi bahlelwa ngokwamaqembu (Silberman, 1996). Uphinda aqhube ngokuthi le ndlela iyilisu elisiza ukuthi kugxilwe esihlokweni ekukhulunywa ngaso.

Le ndlela ibalulekile kulolu cwaningo ngoba kuhlanganwe nekilasi lonke kukhulunywa ngesihloko kanye nabafundi laba abayisithupha abangabahlanganyeli bocwaningo. Futhi abafundi bebevumelekile ukuthi baphendule bakhululeke ngendlela abacabanga ngayo noma abake bayibona bayamanise nesihloko noma nombhalo abawufundile. Benginenkolelo yokuthi abafundi bazofunda ukuphikisana, ukucabanga bajule ngalokho ozakwabo abakushoyo bese bakha amaphuzu angaphikisa lawo uma kunesidingo, lokho kube yimpumelelo. La masu alekelele kakhulu ekuthuthukisweni kwala makhono amane kubafundi ebengihlose ukuthi emuva kocwaningo abe esethuthukile, lamakhono abala elokulalela nokukhuluma, elokufunda nokubukela, elokubhala nokwethula kanye nelokucabanga ngokujula.

3.5.3 INHLOLOLWAZI ESAKUHLELEKA

Inhlolwazi yindlela esetshenziswe kulolu cwaningo ukuqoqa ulwazi. NgokukaFontana noFrey (2005), inhlololwazi yithuluzi elisetshenziswa ikakhulukazi ukuthola ukadebona walabo abaqondiwe. Baqhuba bathi kuphinda kutholwe imizwa yabahlanganyeli ngokwenzekayo nokuyiqiniso kanye nendlela ababuka ngayo izinto. Umhlanganyeli wocwaningo uveza akwaziyo, najwayele ukukwenza, nokuye kumehlele uma ekuleso simo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nomhlanganyeli bavumelane ngezinto ezithile mayelana nokuchaza ngesimo leso kumbe izehlakalo eziphathelele naso, ukuze ocwaningwayo akwazi ukuzichaza (Orgill, 2002). Ngaleyo ndlela inhlololwazi yelekelela umcwaningi ukuthi athole ulwazi olunothile futhi olujulile, ngoba inika abahlanganyeli ithuba lokuphendula bandise imibono yabo (Denscombe, 2004). Kungakho ngikhethe ukuyisebenzisa kulolu cwaningo ngoba kuzobhekwa izimpendulo zabafundi, lapho kuzogxilwa kukadebona wabo nakulokho abazojula bakucabange emuva kokufunda baphinde balalele ozakwabo.

Kulolu cwaningo ngiqoke ikilasi elilodwa okuyilo elinabafundi besilisa abaningi kunabesifazane. Ekugcineni ngaqoka abafundi abayisithupha abathathu besilisa kanye nabathathu besifazane. Abafundi baqokwe ngokwendlela abazibandakanya ngayo ezingxoxweni zekilasi. Kwathathwa umfundi oyedwa ohleli ezibandakanya nesifunjwana ekhombisa ukuqonda futhi eveza nemibono, oyedwa okwenzekayo ukuthi abeke imibono

futhi akhombise ukuqonda noma kwesinye isikhathi abuye asale, bese ekugcineni kwathathwa oyedwa ohleli ethulile engazimbandakanyi nesifunjwana sosuku aphinde angabonisi ukuqonda noma esebuzwa abe nokuphuma eceleni. Lokhu kwenzelwa ukuthola izimpendulo kubafundi ngokwehluka kwabo ekilasini ngoba nalabo abavamise ukuphuma eceleni uma kufundwa banalo ulwazi nemibono abangayibeka ngokuhlukunyezwa kwabesifazane njengoba kuyinto eyejwayelekile ezindaweni zasemakhaya abaphila kuzo.

3.6 INKAMBISO ELUNGILE YOCWANINGO

Ukulandela inkambiso elungile yocwaningo ngabhalela zonke izinhloko ezithintekayo izincwadi, lezi zinhloko zibala: uMnyango WezeMfundo waKwaZulu-Natali, uthishanhloko wesikole esiqokelwe ukwenza ucwaningo, abafundi abaqokelwe ukuba abahlanganyeli balolu cwaningo. Incwadi ngayinye yabe ichaza kabanzi ngalolu cwaningo, yethula isihloko socwaningo, bese ichaza ngamalungelo abahlanganyeli kulolu cwaningo, kucaciselwa nabahlanganyeli ukuthi babengayeka ukubamba iqhaza noma nini uma bengasathandi ukuqhubeka njengelungelo labo futhi ngeke kube khona lutho olubi olungenzeka ngalokho. Ngaphinde ngaqinisekisa nokuthi lolu cwaningo lwalungezuka nabo ubungozi nokuthi okuzoshiwo abahlanganyeli akusoze kwasetshenziswa ngendlela ezobafaka enkingeni noma ezobahlukumeza. Ngachaza nokuthi ulwazi lwalolu cwaningo lwaluzokwenziwa yimina nomeluleki wami kuphela futhi luzohlala endaweni ephephile enyuvesi isikhathi esikalelwe ekuyiminyaka emihlanu. Kubo bonke okwathunyelwa kubo lezi zincwadi isicelo saba yimpumelelo.

Ngabachazela ukuthi lonke ulwazi engangizoluthola kubona alusoze luhlanganiswe nabo ngoba amagama abo nelesikole kwabe kuzosetshenziswa amagama okungewona angampela. Ngase ngiqhubeka ngibacacisela ngakho konke okuzokwenzeka nokuzosetshenziswa ngesikhathi socwaningo, okubalwa kukho: isiqophimazwi nesithwebulizithombe. Ngacacisa ukuthi uma bengathandi ukuthi bathwetshulwe izithombe banelungelo lokukuveza lokho ukuze ucwaningo luzokwenziwa wonke umuntu ekhululekile. Ngabathembisa nokuthi angeke baphatheke kabi ngesikhathi socwaningo ngoba ezingxoxweni zethu ngizoqinisekisa ukuthi angizifaki izinto ezilumelayo nezicwasayo ngesikhathi sezinhlolelwazi kanye nasekilasini imbala njengokusho kukaGravetter noForzano (2003), ukuthi yilungelo labahlanganyeli ukulindela inhlonipho neqiniso kumcwaningi, nokuthi ngaso sonke isikhathi umcwaningi enze konke ngokwemigomo yocwaningo kubantu abathintekayo ocwaningweni lwakhe.

Ngemuva kokuthola impendulo evumayo ukuthi ngisebenze nabo abahlanganyeli ngabe sengihlela umhlangano nabo, ngabacela ukuthi sihlangeane bavuma sahlangana ngase ngichaza kahle konke engangikubhale ezincwadini engabathumelela zona. Ngacela baphawule baphinde babuze abangakuqondi ukuze ngizobacacisela. Ucwangingo luqale wonke umuntu ecaciselekile futhi ekhululekile ngakho konke okuzokwenziwa. Ngabe sengibachazela ukuthi ayikho into ezobaphazamisa ekufundeni kwabo mayelana nocwangingo ngoba sizoluqoqa ulwazi nangesikhathi sokufunda ngoba sizobe silandela imigomo yohlelo lokufunda kazwelonke yesiZulu yebanga lesishiyagalolunye. Oyedwa wabuza umbuzo othi, uma benze kahle kuyo yonke imisebenzi ezokwenziwa ekilasini ezothinta lolu cwangingo lokho kuzobe sekusho ukuthi bazophasa yini. Ngaphendula ngokuthi akumele benze kahle emisebenzini ethinta lolu cwangingo kuphela kepha kumele benze kahle kuyo yonke imisebenzi eyenziwa ekilasini njengenjwayelo nje bangabi nomehluko emsebenzini wabo ukuze bezophumelela.

Okokugcina nje ngafaka isicelo semvume yokuqhuba ucwangingo lwami ekomidini lezocwangingo elibhekelela inkambiso elungile yocwangingo esikhungweni semfundo ephakeme yaKwaZulu-Natali. Ngayithola imvume okuyisitifiketi sokuqoqa ulwazi kubahlanganyeli balolu cwangingo. Zonke izincwadi engizibhalele ukuthola imvume kuzo zonke izinhlobo ezithintekayo ngizinamathisele kuwo lomqingo njengezithasiselo ekugcineni kwawo.

3.7 UKUVIVINYWA KWAMATHULUZI OCWANINGO

Lolu cwangingo lwenziwe esikoleni samabanga aphezulu esifundisa isiZulu njengolimi lwasekhaya. Amathuluzi alolu cwangingo ahloliwe kuqala ngaphambi kokwenza ucwangingo lwangempela. Ahlolwe khona esikoleni socwangingo kodwa awahlolwanga ngebanga okwenziwe kulo ucwangingo. Inhloso yokusetshenziswa kwaleli banga ukuthi ngiyalifundisa nalo isiZulu ulimi lwasekhaya ngaleyo ndlela nginesikhathi esiningi engisichitha naleli banga okwenze kube lula ukuthi ngilisebenzisele ukuvivinya amathuluzi ocwangingo lwami. Amathuluzi asetshenzisiwe kulolu cwangingo mathathu, uhlu lwemibuzo oluhleliwe, izingxoxo zeqembu kanye nenhlololwazi esakuhleleka. Ngibe sengiqoka abafundi kuleli banga ngendlela engizoqoka ngayo abahlanganyeli bocwangingo lwangempela. Ngoba vele bakhona abaneminyaka elingana neyalabo abazosetshenziswa ocwangingweni lwangempela. Lesi sivivinyo samathuluzi senzelve ukubona ukuthi ucwangingo lwangempela luzoba yimpumelelo yini ngawo lama thuluzi noma kunesidingo sokuwashintsha.

Wonke amathuluzi asetshenziwe kulolu cwaningo akwazile ukusebenza kuleli banga elikhethiwe ngempumelelo. Nayo yonke imibuzo ekufanele bayiphendula ngempumelelo. Noma nje kwakuba khona lapho omunye aye vele ahleke uma ebuzwa imibuzo kwinhlolelwazi, abuze ukuthi ngeke ahlulelwe yini ngezimpendulo zakhe kodwa uma ezwa ukuthi ngeke ahlulelwe aqhubeke aphenhle. Lokho kwanginika umqondo wokuthi kumele uma sekuwucwaningo lwangempela isimo sami nesendawo sibe njani ukuze umhlanganyeli ezokwazi ukukhululeka akhulume konke afisa ukukukhuluma ngesikhathi senhlolelwazi. Ulwazi engaluthola ngesikhathi sokuvivinya amathuluzi alolu cwaningo lunothile yikho okwenze ngibone ukuthi imibuzongqangi yalolu cwaningo izophenduleka ocwaningweni lwangempela.

Ngesikhathi sokuvivinya amathuluzi imibuzo yenhlolelwazi yabe iminingi kakhulu, indlela abaphendula ngayo yangibonisa ukuthi kumele ngiyehlise ukuze bezophendula baze baqede ngomfutho owodwa nje, lo abaqale ngawo futhi baqede besakuthokozela ukuphendula. Lolu cwaningo luphinde lwangisiza ngokuthi ngithole amakhono okubuza nokulandelela lokho okushiwo umhlanganyeli ikakhulukazi uma ekhuluma ngento engingenalo ulwazi ngayo. Ngikwazi ukumbuza ukuze ezokwenaba ngakushoyo ngithole ulwazi olwanele ngalokho. Lokhu kuvivinya amathuluzi kwaphinda kwangicijela izinselelo engingase ngihlangabezane nazo uma sengenza ucwaningo lwangempela. Ngaleyo ndlela ngabona ukuthi lezo zinselelo ngingabhekana kanjani nazo ngoba vele ngivivinye esikoleni engizokwenza kuso ucwaningo futhi ngasebenzisa abafundi abahlala emphakathini owodwa nalaba engizosebenzisana nabo njengabahlanganyeli.

3.8 ABAHLANGANYELI BOCWANINGO NOKUQOKWA KWABO

NgokukaBarbour (2008), abahlanganyeli kumele bazane baphinde bafane ngento eyodwa, lapha bonke abahlanganyeli bangabafundi bolimi lwesiZulu, khona kunjalo kumele behluke ngezinye izinto njengezenkolo, ubulili nokunye ukuvikela indlela eyodwa yokucabanga. Ucwaningo lusebenzise lwaphinda lwaqoqa ulwazi kubo bonke abafundi ekilasini elilodwa okuyibanga lesishiyagalolunye. Ngakho-ke abahlanganyeli balolu cwaningo ngabafundi abafunda ulimi lwesiZulu abenza ibanga lesishiyagalolunye. Leli kilasi linabafundi abangamashumi amahlanu nantathu, amantombazane angamashumi amabili abafana bona bangamashumi amathathu nantathu. Abafundi baleli kilasi baneminyaka elinganiselwa eshumini nantathu kuya eshumini nesikhombisa. Lolu cwaningo lukhethe indlela yokukhetha abahlanganyeli abalungele ucwaningo. Lokhu kufakazelwa uGrinnell no-Unrau (2005), uma

bethi ukusebenzisa izinhlobo zokukhetha uma ukhetha abahlanganyeli yindlela ekhona futhi elungile umcwaningi okumele ayisebenzise.

Indlela ekukhethwe ngayo abahlanganyeli ibizwa ngokuqoka okunenhloso (*purposive sampling*). UCohen nabanye (2007), bathi le ndlela isiza umcwaningi ukuthi akhethe abahlanganyeli azosebenzisana nabo ngendlela elungele ucwaningo lwakhe. Nginethemba ukuthi laba bahlanganyeli banolwazi olunzulu ngalokho engicwaningwa ngakho. Baqhuba ngokuthi ulwazi olunzulu kumele lusetshenziswe uma kukhethwa abahlanganyeli (Cohen *et al*, 2007). Lokhu kuqokwa kwabahlanganyeli kulolu cwaningo kungisize kakhulu ukuthi ngithole lonke ulwazi engiludingayo ngingagcini sengiphuma esihlokweni socwaningo ngenxa yolwazi oluqhelelene nalolu cwaningo.

Kulolu cwaningo ngiqoke ikilasi elilodwa, ekugcineni ngaqoka abafundi abayisithupha abathathu besilisa kanye nabathathu besifazane. Ngithathe umfundi oyedwa wesilisa nowesifazane ohleli ezibandakanya nesifunjwana ekhombisa ukuqonda futhi eveza nemibono, oyedwa wesilisa nowesifazane ekwenzekayo ukuthi abeke imibono futhi akhombise ukuqonda noma kwesinye isikhathi ebuye asale, bese ekugcineni kwathathwa oyedwa wesilisa nowesifazane ohleli ethulile engazibandakanyi nesifunjwana sosuku futhi engakhombisi ukuqonda noma esebuzwa abe nokuphuma eceleni. Leli banga ngilikhethe ngoba liphethe abafundi abasesigabeni sokuzithola ukuthi bangobani. Okukhulu esikoleni nasemphakathini yibona abavamise ukubona izenzo zokuhlukumeza abesifazane ngoba isikhathi sabo basichitha kuzona zonke lezi ndawo ekukhulunywa ngazo kulo msebenzi. Ngaleyo ndlela bakulungele ukusebenzisana nami ukuthola ulwazi ngokwalolu cwaningo bese nabo bekwazi ukufeza inhloso yami yokuthi bathuthukise amakhono wolimi ehlukeno nokuthi ulwazi abaluzuzile lulethe ushintsho ezimpilweni zozakwabo esikoleni, emakhaya emindenini yabo kanye nasemphakathini abaphila kuwo ngokuhlukunyezwa kwabesifazane.

3.9 UKUHLAZIYWA KOLWAZI

NgokukaBogdan noBiklen (2003), ukuhlaziywa kolwazi kusho ukuluhlahlela, uluhlukanise ngezindikimba, ngendlela yokubheka lokho okuhambisanayo nokungahambisani. Ukuhlaziywa kolwazi locwaningo lobunjalo botho kumbandakanya ukuluhlela kanye nokuluchaza lolo lwazi (Cohen, Manion & Morrison, 2011). Ngamafuphi nje, ukuzakhela umqondo ngolwazi maqondana nendlela abahlanganyeli abachaza ngayo izimo. Inhloso yokuhlaziya ulwazi ukuthi umcwaningi akwazi ukuhlunga lokho angakudingi futhi

okungahambelani nocwaningo lwakhe kusale lokho akudingayo futhi okuhambelana nocwaningo lwakhe. Kulolu cwaningo ulwazi luhlaziywe ngokusebenzisa indlela yokuhlaziya ngokwezindikimba okuyindlela esetshenziswa abacwaningi bobunjalo botho. Njengalokhu kuchaza u-Ayres (2008), ngokuthi le ndlela yokuhlaziya ulwazi ngokwezindikimba, yisu lokuhlaziya kanye nokunciphisa ulwazi okuyindlela ulwazi oluhlukaniswa ngayo, ngokwezindikimba, lufingqwe, bese lwakhiwe kabusha ngendlela ethatha amaphuzu abalulekile olwazini olutholakele. Kulolu cwaningo ngethule ngahlaziya ulwazi olutholakele ngokusebenzisana nabahlanganyeli.

Olwazini olutholakele ngakhe izindikimba ngezimpendulo zabahlanganyeli ngokuhlukunyezwa kwabesifazane njengalokhu kuvezwe emaphephandabeni esiZulu. Lezo zindikimba zihambisana nemibuzongqangi okuyiyo eholu cwaningo. Ngokuka-Orgill (2002), umcwaningi wocwaningo lobunjalo botho angahlola akubhalile ngabahlanganyeli, engagxilile kokukodwa kepha ebheka okufanayo nokungafani. Uqhuba athi umcwaningi wenza lokhu nje wakha izindikimba ezichaza ngokadebona wabahlanganyeli owehlukahlukene ngesihloko, otholakale ngesikhathi eqoqa ulwazi. Lokhu kungambandakanya ukusebenzisana nabahlanganyeli bocwaningo, ukuze nabo balekelele ekwakhiweni kwezindikimba eziqhamuka ngokuhlaziywa kolwazi oluqoqwe kubo (Creswell, 2009). Emuva kokuthi umcwaningi esezakhile izindikimba, uhlola kabusha imibhalo ukuqinisekisa ukuthi izindikimba lezo zichaza ngokwanele yini nokuthi zisho khona ngempela yini okushiwo ulwazi aluqoqile (Orgill, 2002). Ekugcineni umcwaningi kufanele aveze umhumusho kanye nesiphetho salokho okutholakele maqondana nobunjalo benkinga yocwaningo lwakhe (Mouton, 2001).

NgokukaBoyatzis (1998), indlela yokuhlaziya ngezindikimba, iyindlela yokukhomba, ukuhlaziya nokubika ulwazi ngezindikimba. Ihlela iphinde ichaze ulwazi ngemininingwane ephelele. Le ndlela imayelana nokuqonda ingempela lwakadebona wabantu wemihla ngemihla ngokujulile, ukuqonda kangcono lokho okukhulunywa ngakho (McLeod, 2001). UBraun noClarke (2006), bathi le ndlela ingeyokuqala yokuhlaziya yocwaningo lobunjalo botho okumele abacwaningi bayifunde, ngoba inikeza amakhono abalulekile angasetshenziswa ukuhlaziya ezingxenyeni ezahlukene zocwaningo lobunjalo botho. UBoyatzis (1998), uthi indlela yokuhlaziya ngezindikimba akayithathi njengendlela nje kodwa uyithatha njengethuluzi lokusetshenziswa ezindleleni eziningi zokuhlaziya ulwazi. Uqhuba athi, ngesu layo lokusebenzisa izinjulalwazi ngokukhululeka, inikeza ithuluzi lokucwaninga elibalulekile futhi elikhululayo, elinika ulwazi olunzulu futhi

olunemininingwane eyanele ngokucwaningwayo. NgokukaBraun noClarke (2006), indlela yokuhlaziya ngezindikimba iyindlela ebalulekile, ebika ngokadebona, imibono kanye nengempela lokuphila kwabahlanganyeli. Iphinda futhi ibheke ukuthi amaqiniso ngokuphila kwabantu emphakathini anamthelela muni endleleni umphakathi osebenza ngayo (Willig, 1999). Uqhuba athi le ndlela yamukela izindlela abantu abenza ngayo incazelo ngokadebona wabo.

NgokukaBraun noClarke (2006), le ndlela isebenza ilandela izigaba eziyisithupha. Esokuqala sibheka ukuzijwayeza ngolwazi olutholakele: Le ndlela ibheka ukuthi uma umuntu eziqoqele ulwazi ngesikhathi eselufunda ephindelela kusuke kukhona akukhumbulayo kusuka ngesikhathi esahlangene nabahlanganyeli. Ngaleso sikhathi, kwakheka izincazelo kunokubhala nje amagama ephepheni (Lapadat & Lindsay, 1999). Baqhuba bathi kubalulekile ukuvela kwamazwi omhlanganyeli ngendlela eyiqiniso, ukugcina ulwazi oludingwa umcwaningi ngendlela eveza umsuka walo wangempela. Kulolu cwaningo njengoba ngiziqoqele ulwazi ngikwazile ukukhumbula okuningi ebekushiwo abahlanganyeli ngesikhathi sethu sokuhlangana. NgokukaBraun noClarke (2006), isigaba sesibili ukwakha amakhodi: siqala emuva kokuthi umcwaningi eselufundile ulwazi waphinda wazijwayeza nalo, bese akha uhlu lwemibono ngalokho akuthole olwazini. Kulesi sigaba kubalulekile ukufingqa kepha kuqinisekiswa ukuthi umnyombo wolwazi awulahleki. Ngibe nami sengakha uhlu lwemibono yabahlanganyeli ngifingqa ulwazi, ngiqinisekisa ukuthi umnyombo wolwazi angiwulahli.

UTerry, uHayfield noClarke (2017), bathi isigaba sesithathu ukufunda izindikimba: siqala uma ulwazi selufingqiwe lwahlelwa ngendlela. Lesi sigaba sigxila ekuhlaziyeni ulwazi olufingqiwe bese luhlelwe ngezindikimba ezahlukeni oluhambelana nazo. Kulesi sigaba kuba khona ulwazi olufingqiwe olubonakala lungayitholi indikimba elufanele olungangena kuyo, laphe ke kwenziwa khona indikimba yokulugcina kubonakale ukuthi ayikho yini indikimba ezogcina yakhekile ikwazi ukulufaka (Braun & Wilkinson, 2003). Ngizakhile izindikimba njengokusho kukaBraun noWilkinson (2003) ulwazi obelungayitholi indikimba ngalubeka ndawonye okuholele ekutheni kuvumbuke ezinye izindikimba ngoba lonke ulwazi olutholakele luveze ukubaluleka okukhulu kulolu cwaningo. NgokukaBraun noClarke (2006), isigaba sesine sibuyekeza izindikimba: lesi sigaba siqala emuva kokuhlela izindikimba, ziyalungiswa zicoliswe kahle. Kulesi sigaba ezinye izindikimba ziyahlakazwa ngoba kubonakala ukuthi ziwulwazi olungena ngaphansi kwezinye izindikimba kanti ezinye ziphuma ngaphansi kwezinye zizimele zikwazi nokuthola ulwazi oluzongena ngaphansi

kwazo. Nami kulolu cwaningo ngiqinisekisile ukuthi zonke izigaba zicolisiwe ulwazi lonke lwangena ezigabeni ezifanele.

NgokukaTerry nabanye (2017), isigaba sesihlanu esokuqamba nokuchaza izindikimba: kulesi sigaba kuqhutshekwa nokuhlaziywa kwezindikimba nokuhlelwa kolwazi olutholakala kuzona. Kuhlolwe kukhishwe izihlokwana ngaphansi kwezindikimba ukwenza kube lula kofundayo ukulandela aqonde ngendikimba leyo. Kulolu cwaningo nami ngibe sengihlela kahle izindikimba ngiqinisekisa ukuthi ofundayo kuzoba lula ukuthi aqonde kahle indikimba ngayinye. Isigaba sesithupha siyaqedela sikhuphe umbiko: kulesi sigaba kutholwa ithuba lokugcina lokuhlaziya ulwazi lwezindikimba kubhekwa emibuzweni yocwaningo bese kukhishwa umbiko ngezindikimba esezihlelwe ngendlela kukhishwe nobufakazi obanele ngokuhlaziywa kolwazi ezindikimbeni ezakhiwe (Braun & Clarke, 2006). Lesi sigaba ngizokhuluma kabanzi ngaso esahlukweni sesine lapho ngizobe ngethula ulwazi olutholakele.

3.10 UKWETHEMBEKA KOCWANINGO

NgokukaCorbetta (2003), uma kusetshenziswa indlela ethembekileyo yokuqoqa ulwazi yingenkathi kuzotholakala imiphumela emihle enokwethembeka futhi ezophumelelisa ucwaningo. Lokho kusho ukusebenzisa izinhlobo zamathuluzi athembekile wokuqoqa ulwazi. U-Anderson (2002), uthi ukusetshenziswa kwamathuluzi angathembakele kukhiqiza umthamo wemiphumela ehlukahlukene ngaso sonke isikhathi esetshenziswa. NgokukaGraneheim noLundman (2004), imiphumela yocwaningo kumele yethembeke, ngaleyo ndlela lonke ucwaningo kumele luhlolwe ukuqinisekisa ukuthi imiphumela itholakale ngendlela efanele. Kulolu cwaningo kusetshenziswe izindlela ezahlukene zokuqoqa ulwazi, njengohlu lwemibuzo ehleliwe, izingxoxo zekilasi, kanye nenhlololwazi. Ngesikhathi kuqoqwa ulwazi kusetshenziswe imishini eyehlukene yokuqoqa ulwazi. Konke lokhu kwenzeka ngokuvumelana nabahlanganyeli. Abahlanganyeli banikwa izincwadi zokucela imvume ukuba baqoshwe noma bathwetshulwe ngomshini wevidiyo. Sasetshenziswa isiqophimazwi ngesikhathi sezingxoxo nangesikhati senhlololwazi kuthi isithwebulizithombe ngesikhathi abafundi bethulela ikilasi umsebenzi wabo ngamashadi ukuqinisekisa ukuthi kushicilelwa amazwi abawashilo ngempela. Ukuqinisekisa ukwethembeka, ngabanika abahlanganyeli amazwi abo eseqoshwe phansi ukuze bahlole

ukuthi ngabe lokhu okubhalwe phansi yilawo ngqo yini amazwi abo abawashilo ngesikhathi senhlololwazi.

NgokukaGraneheim noLundman (2004), ukusetshenziswa kwemigomo yokuchaza ukwethembeka kwehlukile phakathi kwezinqubo zekhwalthethivu nezekhwantithethivu yocwaningo. Kulolu cwaningo kusetshenziswe izinqubo zekhwalthethivu okuwucwaningo lobunjalo botho. NgokukaLincoln noGuba (1985), ocwaningweni lobunjalo botho kusetshenziswa izakhi ezintathu ezehlukene ukuchaza izingxenye eziningi zokwethembeka okuyi: khredibhiliti (*credibility*), diphendebhiliti (*dependability*) nethransferebhiliti (*transferability*).

Ngokwekhredibhiliti ukwethembeka kwemiphumela yocwaningo kuphinda kusebenzislane nendlela izigaba nezindikimba ezihlanganisa ngayo ulwazi. Lokho kusho ukuthi alukho ulwazi olufakiwe olungaqondakali nolungadingeki futhi alukho olukhishwe ngaphandle lube ludingeka (Graneheim & Lundman, 2004). Ngakho-ke kulolu cwaningo kusetshenziswe isiqophamazwi nesithwebulizithombe uma kuhlengenwe nabahlanganyeli ukuqinisekisa ukuthi lonke ulwazi abalukhiphayo luyatholakala ngaleyo ndlela ngeke ngiziqagelele olunye ulwazi. UPolit noHungler (1999), bathi lesakhi sisebenza ngokugxila ocwaningweni sibheka ukwethembeka kocwaningo ngendlela ulwazi oluqoqwe ngayo lwaphinda lwahlaziywa ngayo ukuthola lokho okuhlosiwe.

UCope (2014), uthi ikhredibhiliti isho ukuhlaziywa kanye nokwethulwa kwemibono yabahlanganyeli kanye nemiphumela yocwaningo ngokweqiniso. Lapho umcwaningi echaza ngendlela ekuyiyo neyiqiniso ngokadebona wakhe nocwaningo lwakhe nabahlanganyeli kanye nemiphumela ayitholile. NgokukaWhyuni (2012), ikhredibhiliti igxila ekutholakaleni kolwazi, ulwazi oluqoshiwe kubahlanganyeli lubhalwe phansi lunjengoba belushilo kungaqagelwa nabangakushongo. Yingakho nje kulolu cwaningo kusetshenziswe iziqophimazwi kanye nezithwebuli zithombe ukuze konke okwenzekile kuhlengenwe nabahlanganyeli kukhishwelwe phansi kunjalo kungasali lutho. UCOPE (2014), uthi ikhredibhiliti isho ukuhlaziywa kanye nokwethulwa kwemibono yabahlanganyeli kanye nemiphumela yocwaningo ngokweqiniso. Lapho umcwaningi echaza ngendlela ekuyiyo neyiqiniso ngokadebona wakhe nocwaningo lwakhe nabahlanganyeli kanye nemiphumela ayitholile.

Ngokwediphendebhiliti kubhekwa lonke ushintsho olwenzekayo, nokuthi lolo shintsho luyithikameza kanjani indlela okwenzeka ngayo ucwaningo. Okungaholela ekushintsheni

kwesinqumo somcwaningi ngesikhathi ehlaziya ulwazi (Graneheim & Lundman, 2004). NgokukaKrefting (1991), imigomo yokwethembeka yocwaningo incike ekuvumelaneni kwemiphumela. Ngoba izindlela eziningi zocwaningo lobunjalo botho zihambisana nesimo socwaningo. Uqhuba athi zonke izindlela ezisetshenzisiwe ukuqoqa ulwazi, ukuluhlaziya nokuluchaza kumele zichazwe. Kumele kube nokuxhumana zonke izinsuku phakathi komcwaningi kanye nabahlanganyeli ukuze kucutshungulwe kahle uhlelo locwaningo (Krefting, 1991). Lokhu okungesinye sezizathu esingenze ngakubona kufanelekile ukwenza ucwaningo nabafundi engixhumana nabo zonke izinsuku.

NgokukaWahyuni (2012), idiphendebhilithi iqinisekisa ukuthi ukwenziwa kocwaningo olusha akuhlosile ukuthola imiphumela efana neyocwaningo lokuqala, kepha kuhloswe ukuthola imiphumela yalolo cwaningo olwenziwayo. Uqhuba athi ukuthuthukiswa kwediphendebhilithi kungatholakala ngokuthi umcwaningi aveze igxathu negxathu alithathile ngesikhathi enza ucwaningo, aphinde aveze zonke izindlela aqoqe ngazo ulwazi ocwaningweni lwakhe.

Ngokwethransferebhilithi kubhekelelwa ukuthi lolo lwazi olutholakele lungadluliselwa yini kwabanye abantu kumbe kwezinye izinhlaka (Graneheim & Lundman, 2004). NgokukaLincoln noGuba (1985), ithransferebhilithi isibopho somuntu osuke efuna ukwedlulisa imiphumela yocwaningo kwesinye isimo noma umphakathi owehlukile kulowo ucwaningo oluqale ukwenziwa kuwo. Baqhuba baqakulisa bathi uma nje umcwaningi wokuqala ngesihloko echaze ngokwanele ngendlela evumela ukuqhathanisa useluvulele olunye ucwaningo ukuthi lungenzeka.

NgokukaCope (2014), umgomo wethransferebhilithi uncike enhlosweni yocwaningo lobunjalo botho, lo mgomo uhambelana nocwaningo uma luhlose ukuthola imiphumela eminingi ngesihloko noma ngokunto. UWhyuni (2012), uqakulisa ngokuthi incazelo enothile yendawo yocwaningo kumele izezwe kahle ocwaningweni ukuthuthukisa izinga lethransferebhilithi. Kungakho nje nginqume ukuthi ekupheleni kwalolu cwaningo izincomo ezifanele ziyofakwa ukwenzela ukuthi abanye abanentshisekelo yokwenza ucwaningo olusukela kulolu olungabe selusebenzisa izikole ezehlukene balwenze.

3.11 ISIPHETHO

Lesi sahluko sesithathu sikhulume ngomklamo nezindlela zocwaningo ezeseke ekuqoqeni ulwazi locwaningo nokuthi lube yimpumelelo. Kuxoxwe ngendlela okwenziwe ngayo lolu cwaningo kusukela ekuqaleni kuya esiphethweni. Kukhulunywe ngezinto ezifana nokuqokwa kwabahlanganyeli balolu cwaningo, izindlela zokwakhiwa kolwazi locwaningo, ipharadayimu yocwaningo, umklamo wocwaningo, inkambiso elungileyo elandelwe kulolu cwaningo, ukwethembeka kanye nobuqiniso balolu cwaningo. Isahluko esilandelayo, okuyisahluko sesine kwethulwa ulwazi olutholakale ocwaningweni bese luhlaziywa.

ISAHLUKO 4

OKUTHOLAKELE: IMIBONO YABAFUNDI NOKUHLAZIYWA KWAYO.

4.1 ISINGENISO

Esahlukweni esedlule ngichaze kabanzi ngomklamo kanye nezindlela zocwaningo ezeseke ukuqoqwa kolwazi ngempumelelo. Lesi sahluko sona sizokwethula okutholakele kulolu cwaningo. Lonke ulwazi olutholakele kulolu cwaningo luhlelwe ngezindikimba. Lezi zindikimba zisuka ngqo kulokho okushiwo abahlanganyeli, ngabakucabangayo, ngabakufunde emaphephandabeni esiZulu, izinkolelo zabo kanye nokadebona wabo. Izindikimba ezitholakele yilezi: ukuchazwa kokuhlukunyezwa kwabesifazane, ukungabi namali kwabesifazane, amasiko nokuhlukunyezwa kwabesifazane, ukuhlukunyezwa kwabesifazane ebudlelwaneni, izifo nokuhlukunyezwa kwabesifazane, ukuhlukunyezwa kwabesifazane nokungahlonishwa kwamalungelo abo, isimomqondo ngokuhlukunyezwa kwabesifazane, ukufundisa ngeziqeshana zamaphephandaba, kanye namasu okunciphisa ukuhlukunyezwa kwabesifazane.

4.2 UKWETHULWA KOLWAZI OLUTHOLAKELE

Ukuqoqa ulwazi kulolu cwaningo bekuxube izindlela ezintathu eziwumgogodla. Eyokuqala uhlu lwemibuzo ehleliwe ngoba yona ikhulula umhlanganyeli ukuthi akwazi ukuveza lonke ulwazi analo, yilokho akucabangayo kanye nalokho angasaba ukukusho phambi komcwaningi ngokukhululeka. Eyesibili izingxoxo zeqembu, yesithathu, izinhlololwazi ezisakuhleleka kusetshenziswa isiqophamazwi ukugcina lonke ulwazi olutholakele. Lonke ulwazi olutholakele obelugoshiwe lubhalwe phansi ukuze luhlaziyeke ngendlela. Uhlelo lokuqoqwa kolwazi luhlanganisa izingxoxo zeqembu ezenzeke ekilasini ngesikhathi sokufunda nokufundisa kanye nezinhlololwazi nomhlanganyeli ngamunye. Ngigale ngacubungula izinhlololwazi ngase ngicubungula izingxoxo zeqembu, emuva kwalokho ngibe sengibheka ngikucubungula kokubili ukuze ngithole okucishe kufane. Emva kokuhlaziya konke okutholakele kubese kuphuma izindikimba engizozethula ngokugcwele lapha ngezansi.

Konke okutholakele kudingidwe ezindikimbeni. Lolu hlelo lwenzelwe ukuphendula imibuzo emithathu yocwaningo. Kubhekwa ulwazi/ukuqonda kwabafundi bebanga lesishiyagalolunye

ngokuhlukunyezwa kwabesifazane, lokho okwenza ukuhlukunyezwa kwabesifazane kuqhubeka nokwenzeka kanye nalokho okungenziwa ukunciphisa isihlava sokuhlukunyezwa kwabesifazane emiphakathini, emakhaya nasezikoleni. Abahlanganyeli bakhulume bakhululeka ngalokho abakwaziyo abakubona kwenzeka kubangani babo, nasemphakathini kanye nalokho abake bezwe ngakho kuthiwa kuyenzeka emphakathini wabo waseNkandla, ukunikela kulolu cwaningo. Njengalokhu ngikubalulile ngaphambilini, angisebenzisanga amagama angempela abahlanganyeli kepha ngibethe abazobizwa ngawo kulolu cwaningo ukubavikela. Ngibe sengisebenzisa izimpendulo zabahlanganyeli abazisho ngomlomo ukuveza ubufakazi nokuqinisekisa ukuthi lokho abakushilo akulahleki.

4.2.1. UKUCHAZWA KOKUHLUKUNYEZWA KWABESIFAZANE

Ngaphansi kwale ndikimba ngethula okutholakele ngokwemibono yabahlanganyeli ukuthi kuyini ukuhlukunyezwa kwabesifazane emakhaya, ezikoleni nasemphakathini. Le ndikimba ibaluleke kakhulu kulolu cwaningo ngoba yiyo esivezela ukuthi abahlanganyeli bacabangani ngokuhlukunyezwa kwabesifazane. Futhi sivezelwa nokuthi ithini imibono yabo ngalesi sihlava emiphakathini abaphila kuyo. Bonke abahlanganyeli bachaze benaba ngabakuqondayo ngokuhlukunyezwa kwabesifazane njengalokhu kuveziwe emaphephandabeni esiZulu. Abahlanganyeli abaningi baveze ukuthi ukuhlukunyezwa kwabesifazane yinto eyenziwa abantu besilisa ikakhulukazi futhi eyejwayelekile eyenzeka yonke indawo ngezindlela ezahlukeni okubalwa kuzo ukushaya, ukubulala kanye nokunukubeza ngokocansi. Ngalesi sizathu, baqonda ukuthi ukuhlukumeza ngokomzimba nangokocansi yizo izindlela ezihamba phambili ekuhlukunyezweni kwabesifazane njengoba bechaze lapha ngezansi:

“Ukuhlukunyezwa kwabesifazane kwenzeka lapho abantu bexabana ngokuthile bese lona wesifazane bekhetha ukuthi bamshaye noma bambulale njengoba kade sibona nje kulamaphephandaba esiwafundile.”- Nairobi

“Ukuchaza ukuhlukunyezwa kwabesifazane ngingaqala ngisho ngithi kwenzeka ngezindlela eziningi ezahlukeni kungaba ukuthi umuntu wesilisa unukubeza owesifazane noma amenzise izinto angazithandi.”- Jamaica

“Ukuhlukunyezwa kwabantu besifazane kwehlukene kaningi, kungaba ngokwenyama kungabalwa ukushaya, kuphinde futhi kube ukuhlukunyezwa

ngokudlwengulwa, amaphephandaba amaningi abika ngamantombazane amancane nezalukwazi ezidlwenguliwe njalo nje.” – Paris

“Eziqeshini zamaphephandaba esizifundile kuvele abesifazane beshawa bedutshulwa bafe abanye batholwe bedlwenguliwe okusho ukuthi ukuhlukunyezwa kwabesifazane yilapho bengathathwa ngendlela yokulingana, labantu engabe bayabavikela babathande yibona ababashayayo babalimaze abesifazane.”- Reo

Ngemuva kokuthi ngibabuze imibuzo yokulandelela kulokho abakushilo ngokuhlukunyezwa kwabesifazane, babe sebevuleleka bachaza benaba nangezinye izinhlobo zokuhlukunyezwa kwabesifazane abazaziyo. Babe sebekhuluma ngokuhlukunyezwa ngokwengqondo, okwezomnotho, ngokocansi base begxila nasekuhlukunyezweni kwabesifazane ebudlelwaneni. Baqhube bachaza ngendlela yokuthi abantu besilisa yibo abahlukumeza abesifazane, nabenza izinto eziholela ekutheni abesifazane bakhulume nabo bese bephendula ngokwenza izenzo zokuhlukumeza kulaba besifazane. Bagcizelele ukuthi abantu besilisa bayakwenza konke lokhu kuhlukumeza abakubalile kodwa okuhamba phambili okokushaya baphinde babulale abesifazane. Bachaze bathi:

“Okunye kokuhlukunyezwa kwabesifazane okunganakekile kakhulu emphakathini nasezikoleni yilokho okubahlukumeza ngokwengqondo. Izinto ezishiwo kwabesifazane ezibenza baphelelwe ukuzethemba nokuzithanda, kushiwo abantu besilisa emphakathini kanye nabafana esikoleni besho emantombazaneni, kodwa kuyenzeka namanye amantombazane akwenze lokhu, akhulume izinto ezimbi kwamanye awenze azenyeze. Eziqeshini esizifundile nengake ngazifunda mina kwakuvela ukuthi abantu besilisa bakhuluma izinto ezibuhlungu kwabesifazane zibenze bazenyeze ngobubona.”- Elrico

“Nasemaphephandabeni siyafunda ngabanye abantu besifazane abahlukunyezwa ngokwenziwa izinto noma bona kuthiwe abenze izinto abangazithandi ngoba beswele noma bencike kulabo ababenzisa lezo zinto. Lokho okugcina kungabaphathi kahle, abanye bagcine sebezibulala ngalokho, nasendaweni kuyenzeka lokho futhi.”-Reo

“Mina ngingathi emuva kokufunda lezi ziqeshana zamaphephandaba ukuhlukunyezwa kwabesifazane yinto eyenzeka ngezindlela eziningi ezahlukene kuhluka ngezindawo okwenzeka kuzo isibonelo nje, okwenzeka esikoleni akufani konke nokwenzeka emphakathini nasemakhaya. Abahlukumezayo emphakathini benza izinto

ngokuhlukile ngoba kuphambi kwabantu, kanti emakhaya kwenzeka okuningi ngoba kusekucasheni abantu ababoni nasesikoleni ngokunjalo angazi kodwa ngothisha. Abafundi nje bayenza okunye bangakwenzi ngoba basaba othisha nokuthi bazoxosha esikoleni. Emakhaya kudlangile impela ukuhlukunyezwa kwabesifazane bayashawa, bayathukwa, bayanukubezwa benziwa zonke izinto abangazithandi abanye baze baganiswa bebancane.”-Paris.

Abahlanganyeli abaningi impela bakubeka kucace ukuthi abantu besifazane bahlukumezeka zonke izindawo futhi sekuze kwajwayeleka ngendlela yokuthi abantu abaningi abasakunaki ukuhlukunyezwa kwabo abanye baze bagcine bengaboni nokuthi okwenziwa kubona kuwukubahlukumeza ngoba kwenziwa abantu abasondelene nabo. Ukufakazela lokhu ngokukaCollins (2013), abacwaningi bathola ukuthi ukuhlukunyezwa kwabesifazane kwenziwa kwajwayeleka kwezenhlalo njengasemphakathini, emindenini, ngokwesiko nakubangani. Abahlanganyeli bathi:

“amaphephandaba aveza ukuthi ukuhlukunyezwa kwabesifazane sekwaphenduka into ejwayelekile futhi eyenzeka yonke indawo nami futhi ngiyakwazi lokho ngokwami, uthola ukuthi umuntu uhlukunyezwa umuntu asondelene naye nomuntu amethemba kakhulu. Isibonelo nje, umuntu anukubezwe ngokocansi yilunga lomndeni wakubo okungaba ubhuti wakhe noma ubaba wakhe noma umuntu amethembile njengothisha esikoleni. Lokhu kuyenzeka umuntu njengomfundi esekujwayele lokho okwenzekayo engasakunaki esekwamukelile kodwa kube kumudla ngaphakathi, omunye kujike sekungathi uyakuthokozela njengalo mfundi esafunda ngaye owaze wayeka isikole enukubezwe umfana afunda naye.”- Denver

“Ukwengeza nje, ukuhlukunyezwa kwabesifazane kuhlanganisa nokudicilelwa kwesithunzi sabo kanye nokucindezelwa kwamalungelo abo yilabo abasondelene nabo njengalabo abathandana nabo. Isibonelo nje, uma bexabene owesifazane kucindezelwe amalungelo akhe. Njengomfundi nje uma bethandana lona wesilisa aze adabule izincwadi zentombazane aze ayishaye acindezele ilungelo layo lokufunda kodwa kubantu enze engathi akwenzekanga lutho, intombazane lapho izitshela ukuthi lo mfana uyayithanda unesikhwele nje kuphela kanti uyayihlukumeza.”- Nairobi

Ngesikhathi salezi zinhlolelwazi kanye nezingxoxo, abahlanganyeli bakhombise ukuba nolwazi oluningi ngokuchazwa kokuhlukunyezwa kwabesifazane kanye nalokho okwenzeka kubona uma behlukunyeziwe. Bachaze benaba ngokuthi abahlukunyeziwe bavamise

ukungalutholi usizo uma bebika okwenza kube yinto abayibona ijwayelekile nje abanye bagcina sebeyamukele ukuthi iyenzeka kodwa ibe ibadla ngaphakathi. Abahlanganyeli bebhendula baze basekele ngeziqeshana abazifundile ekilasini. Abahlanganyeli bebhombisa ukuzazi ezinye izinhlobo zokhlukumeza kodwa abazazi kahle nabakhuluma baqeqebule ngazo eyokhlukumeza ngokomzimba kanye nangokocansi. Lokho kwenze ukuthi kuqale kutholakale kakhulu ulwazi ngalezo zindlela. I-WHO (2012), ithi izingcwaningo eziningi zigxila ekhlukumezeni ngokomzimba kanye nangokocansi, zizishiye ngaphandle ezinye izindlela zokhlukumeza lokho okunomthelela ongemuhle ezingeni lolwazi olutholakalayo. Lokhu kufakazelwa yindlela abaqale ngayo abahlanganyeli balolu cwaningo, kodwa kwase kushintsha bekwazi ukukhuluma benabe emuva kwemibuzo yokulandelela ezimpiculweni zabo. Base bekwazi ukungena bagxile nakwezinye izindlela zokhlukumeza. Lokho-ke kwenze kutholakale ulwazi olwanele ngalokho abakwaziyo ngokhlukunyezwa kwabesifazane.

4.2.2 UKUNGABI NAMALI KWABESIFAZANE

Ngokwe-Unicef (2016), ukuba nezinga eliphansi lemfundo noma ukungafundi nhlobo, nakho kunawo umthelela wokuthi umuntu agcine eshlukunyezwa ngokushaywa. Lokhu kwenziwa ukuthi umhlukumezi uyazi ukuthi akulula ukuthi unkosikazi athole umsebenzi kunalokho ubheke ukuthi uzokondliwa uyena kuphela. Ngakho ngenxa yokuthi ubheke ukondliwa kulula ukuthi amenze noma yini ngoba uyazi ukuthi ngeke aye ndawo ngoba akasebenzi.

UGrovert (2008), uthi uma owesifazane ehlukani naba nabanye abantu, futhi engavunyelwa ukusebenza uthembela kumyeni wakhe kukho konke ngisho nangokomnotho imbala. Lokhu kwenza ukuthi ahlale kulobo budlelwano noma ngabe ehlukunyezwa kangakanani. Indoda nayo iba nesiqiniseko sokuthi akukho lapho ezoya khona, izolokhu imenza noma yini eyithandayo. Lokhu kufakazelwa abahlanganyeli uma bethi:

“Abantu besifazane abahlukenyeywayo ikakhulu ngokocansi, uma befunda, bavele bayeke isikole ngoba basuke bengasakwazi ukufunda behleli bephatheke kabi. La mantombazane agcina ezinikela kubantu besilisa ngoba awasaqedanga ukufunda ukuze ezothola umsebenzi omuhle manje awanamali. Lapho-ke ahlukumezeke kakhulu ngezindlela eziningi esecela yonke into ngisho izinto zokugcoba. Njengale ntombazane esafunda ngayo njengoba yaze yayeka isikole isenza ibanga leshumi nje

yangathola nencwadi yokuya kwesinye isikole, kusangenzeka nje ngomuso ibe yibhola labafana ngoba yayeka isikole”- Jamaica

“Amantombazane athanda izinto eziwubukhazikhazi kakhulu esikhathini samanje, ahlukana nabantu abawathandayo aqome abantu abasebenzayo futhi abadala bese labantu bewatshela ukuthi enzeni, nini. Abakwazi ukunqaba ngoba bancenge imali yalabantu abadala nezinto eziwubukhazikhazi, bese ekugcineni lamadoda awahlukumeze amantombazane awenzise konke okubi nangakuthandi. Lokho sifunda ngakho njalo emaphephandabeni”-Reo

Abahlanganyeli baphinde baveza indlela abathe ibaluleke kakhulu enomthelela wokuhlukunyezwa kwabantu besifazane ngezindlela ezahlukene. Bathi le ndlela ihlukumeza kakhulu amantombazane, bathi lapha amantombazane ahlukumezeka kabili ahlukunyezwa abantu athandana nabo besilisa kanye nabesifazane abashade nalaba besilisa befakazela ngamaphepha abawafunda phambilini.

“Amantombazane aqoma abantu abadala abanemali (sugar daddies) ngenxa yokuthanda izinto bese omama abashade nalamadoda babashaye noma babathengele izigebengu ezizobalimaza le ndlela ibalulekile ukuthi ayinakekile nje. Isibonelo nje, indaba engayifunda ephephandabeni lapho intombazane yaficwa umama ephuma esontweni wafika ilele nendoda yakhe, wayishaya ngemvubu wayigijimisa inqunu emgwaqeni lapho indoda ayikaze iyilekelele le ntombazane” - Nairobi

“Emaphepheni sike sifunde ngamantombazane asemakhaya ephenduka izicwicwicwi (slay queens) ngoba thina nje mantombazane asemakhaya uma sifika ezindaweni ezingcono sivele sibone izinto ezinhle esingazazi esingenawo namandla okuzithenga bese siqoma abantu abashadile abazosipha imali. Kunenkolelo ethi umuntu oqoma umuntu oshadile uthola yonke into ngoba umuntu oshadile usuke efuna angamshiya. Lokho kuyamhlukumeza umuntu wesifazane ngoba wenza yonkinto noma eshawa uyabekezela ngoba uyazi ukuthi uzothola izinto ezinhle kanye nemali eningi angakaze ayiphiwe kubo.” Ikhona intombazane engiyaziyo eyahamba yayohlala eGoli yathi ingakasebenzi kodwa yabe ibuya nezinto ezibizayo namafofi, uma ixoxa ithi yazitholela umuntu onemali oyinakekelayo oyipha nemali engakaze iyibone ngisho abantu abasebenzayo abangayiholi. Okungisabisayo ukuthi inezibazi zokushawa yile ndoda yayo ayiyiyeki ngoba ithi baqhathwa unkosikazi wale ndoda, bese indoda ibuye ixolise imnike imali noma imkhipele emahhotela abizayo bese eyaxola. Uthi

akasaziboni ehlukana nale ndoda ngoba ngeke azithole ndawo lezinto ezinhle emnika zona nemali.”-Paris

Impilo yokuhlukunyezwa kwabantu besifazane ngenxa yokuthi abanayo imali bancike kwabesilisa ibukeka iyingxenye enkulu yalokho okubanga ukuhlukunyezwa kwabesifazane. Abahlanganyeli baveze lokhu bechaza nokuthi ukuqeda isikole kwabesifazane baye emadolobheni nakho kunomthelela omkhulu ngoba bafike bathande impilo ephezulu abayibona lapho emadolobheni. Lokho okubenza bagcine sebeshibhisa izimpilo zabo emadodeni ashadile lokho okugcina kubahlukumeza ngoba lama doda ayabashaya abalimaze basale ngisho nezibazi emzimbeni. Kanti namakhosikazi ala madoda ayabashaya abalimaze aphinde ababukise nomphakathi kodwa amadoda lawa angawasizi ngalutho amantombazane, angawalamuleli nakumakhosikazi awo. Omunye wabahlanganyeli uveze indaba enkulu yokuthakathwa kwabantu besifazane bethakathwa amakhosikazi amadoda abawaqomile ngoba befuna izinto eziwubukhazikhazi kula madoda kanye nemali.

“Abantu besifazane bahlukumezana bodwa ngenxa yamadoda ashadile futhi anemali. Uma indoda inemali iyashada bese ithole ezinye izintombi ezijabulisa ngemali emaceleni nokunye okuningi ekugcineni uma amakhosikazi alamadoda ekuthola lokho awadlali afuna izinyanga bese ebathakatha labantu abajola namadoda abo. Lezi zintombi ziyahlukumezeka-ke ngesikhathi sezigula zithakathiwe sekufanele zizelaphe imali ingasekho namadoda lawo esedlulele phambili athola izintombi ezingathakathiwe ezingawona umthwalo. Likhona iphephandaba engake ngalifunda lithi intombazane isihambe izinyanga yaze yakhathala iyagula ayisindi nodokotela abayisizi isisola ukuthi yathakathwa umfazi wendoda eyayiyiqomile owayisabisa ngokuyithakatha uma ingahlukani nendoda yayo”- Denver

Ngokufuna ukuqonda ngendaba yokuthakatha, ngabuza ukuthi bazi kanjani ukuthi bathakathiwe, waphendula wathi:

“Abantu bayasho ukuthi hluhana nendoda yami uma ungahlukani nayo uzobona. Kukhona nentombazane yangasekhaya eyayithandana nenye indoda eshadile unkosikazi wayo wayitshela lentombazane ukuthi ayihlukane naye yangamnaka. Emva kwesikhashana nje le ntombazane yamila isikhumba sexoxo, sase sibona ke nathi ukuthi kshuthi umthakathile ngempela ngoba akekho umuntu ongavele amile isikhumba sexoxo. Lapho-ke wonke umuntu wakhuluma ngale ndaba yephephandaba ebengiyisho.”- Denver

Uma ngibuza ukuthi wamthinta yini ngesandla lowo nkosikazi, waphendula wathi:

“Akamthintanga ngesandla sakhe wakhuluma nje kuphela emsabisa, phela ukuthakatha akudingi ukuthi uze uthintwe ngesandla kuzifikela kona kuwe”- Denver

“Abantu besifazane bayahlukumezeka ngenxa yokungabi namali beyifuna kwabesilisa. Abesifazane bangena esithenjini ngenxa yemali befuna ukunakekelwa amadoda bese ebahlukumeza ngoba vele indoda ayithandi abantu ababili ngokufana, lona engamthandi kakhulu igcina imhlukumeza noma ibahlukumeza bobabili. Bese bagcine bethakathana ngoba nomunye ecabanga ukuthi omunye owenza okubi nowenza indoda ingamfuni noma imhlukumeze. Uma sebethakathene nabo bagcine sebhluumezeka uma indoda isinesichitho isibashaya noma ingabanaki ingasabaphi imali nezinto ezinhle ebihlezi ibapha zona.”- Paris

Abahlanganyeli baqinisa ngokuthi abantu besifazane abagcini ngokuhlukunyezwa abantu besilisa kuphela laba abancike kubona kepha bajika bahlukumezane bodwa ngenxa yomona. Kuvela ukuthi benzana izinto ezibuhlungu ezinjengokuthakathana bese behlukumezeka kakhulu. Ngesikhathi sebenezinkinga ikakhulukazi laba abangashadile amadoda lawa asuke engasabanakile, basuke sebebodwa begijima behla benyuka odokotela bezama ukuzelapha.

“Emphakathini kanye nasemaphephandabeni abantu besifazane baphinde bahlukunyezwe amadoda abo, obhuti babo, omalume kanye namadodana abo. Lokhu kwenzeka kakhulu kulaba abangasebenzi abalindele ukuthola imali kulaba besilisa. Uma bethanda bayiphuza utshwala imali yokudla nokwenza izidingo zasendlini, uma bebuza laba besifazane ekhaya babathuke baze babashaye vele bayazi ngeke benze lutho bazoqhubeka babancenge vele bona abanayo imali bayincenge kubona. Njengaloludaba esafunda ngalo la mawengane owaze wabulawa ubaba wayo ngenxa yokuthi ufuna imali yokuthengela ingane ukudla”- Elrico

“Ukwengeza nje ephuzwini lika Paris, nami ngiyakwazi ukuthi umfana uma esebenza uthi eholile ahambe ayophuza bese abuye esethuka umama wakhe omzalayo owamkhulisa futhi. Angamniki imali umama wakhe uma ekhuluma afune ukushaya kwasani ekhaya. Vele uyazi bathembele kuyena ngeke benze lutho ngeke babikele muntu ngoba uyena onemali futhi abathuke akusho lokho ukuthi umama wakhe wajaha ukugana wangasebenza yena nje ngeke angayidli imali yakhe ngoba kmele ondlane naye.”- Reo

Lapha abahlanganyeli baveza izenzo ezinzima ezenziwa abantu besilisa bezenza kwabesifazane emindenini yabo. Lapho beze bathuke abazali babo beqhutshwa utshwala , sebephuze yonke imali bakhohlwa ukuthi imindenini ibheke bona ngemali. Lokho kuyabahlukumeza abazali kanye namanye amalunga emindenini.

“Abanye abantu besifazane abasiqedi isikole mese bengayitholi imisebenzi ezobaholela imali abazokwazi ukuzijabulisa ngayo kanti bathanda notshwala benjalo, bese belandela amadoda azobathengela utshwala bagcine beba yibhola lawo lamadoda abathengela utshwala. Sihleli sifunda ngalokhu emaphephandabeni futhi sizwa nasemisakazweni ukuthi abesifazane bayalahleka kuthiwe bagcinwe behamba ngemoto ishiwo ngisho umbala bese kuthiwe batholakale bedindilizile sebulewe kwesinye isikhathi becwiyiwe”- Jamaica

Leli phuzu elibekwa umhlanganyeli lidalula ukubaluleka kokufunda ukuze umuntu athole umsebenzi ozomnika imali azokwazi ukwenza zonke izidingo zakhe ngisho nokuzijabulisa imbala. Lapha kuvela ukuthi abesifazane abaphuza utshwala bengenayo imali bephuziswa amadoda basengcupheni yokuhlukunyezwa yiwo la madoda ngezindlela eziningi ezahlukenengoba bawancengile la madoda. Lo mhlanganyeli uveze udaba olwavela ephephandabeni lapho abesifazane batholwa bebulewe becwiyiwe nezitho zomzimba. Leli phuzu lifakazelwa ucwaningo olwenziwe i-Unicef (2016), abesifazane abafunde kancane iningi labo lingenophuzweni bese lokho kubenza babe sengcupheni yazo zonke izinhlobo zokuhlukunyezwa. Lokhu kusuke kwenziwa ukuthi abazitholi izidingo zabo abazifunayo, bese bezama indlela engcono yokuzithola.

4.2.3 AMASIKO NOKUHLUKUNYEZWA KWABESIFAZANE

Lolu cwaningo ludalule inkinga eholela ekuhlukunyezweni kwabesifazane ebahlukumeza iphinde ibacindezele kakhulu ngokomqondo nangokomzimba. Le nkinga ibheka inkolelo yamasiko endaweni yocwaningo nakwezinye izingxenye zomhlaba ezisakholelwa emasikweni ahlukenengoba, nendlela umphakathi oyamukela ngayo uphinde uyidlulisele ezizukulwaneni. Le ndlela iveza ukuhlukunyezwa kwabesifazane ngenkolelo yokuthi lezo zenzo zivunwa yisiko ukuthi zenziwe zilungile. Abahlanganyeli bakhulume bebhaka kulokho abakhule kuthiwa kungamasiko akwaZulu njengoba bekhulele endaweni yasemakhaya esakholelwa emasikweni. Umhlanganyeli uNairobi uthe:

“Imbangela yokuhlukunyezwa kwabesifazane, ukuthi kunalento yesiZulu ejwayele ukusho ukuthi umuntu wesilisa uyinhloko yekhaya ngaleyo ndlela konke akubona kulungile ukuthi akwenze kumuntu wesifazane akakwenze ngoba usiko luyamvuna. Uma owesifazane onile kumele amshaye noma amjezise ngendlela ezomzwise ubuhlungu ukuze engeke aphinde nalowo wesilisa agculiseke. Ngizobheka njengalolu daba lukaMampintsha esafunda ngalo lokuthi intombi yakhe uBabes yathuka inhlamba wase eyishaya ukuyiqondisa iyeke ukumthuka. Lapha-ke emakhaya kuningi kakhulu engikwaziyo abesifazane beshaywa”-Nairobi.

Umhlanganyeli uchaza kabanzi uveza nokuthi ngisho abantu besifazane abadumile bayahlukunyezwa ngokushawa uma bonile yilabo abathandana nabo akugcini ezindaweni zasemakhaya kuphela. Ube esesinika isibonelo sabaculi abadumile udaba lwabo olwaduma kakhulu lugcwele kuwo wonke amaphephandaba lwaze lwabuya nasezinkantolo

Imiphakathi esakholelwa emasikweni ikholelwa ukuthi umuntu wesifazane kufanele ahlale engaphansi komuntu wesilisa njengosiko lokuthi owesilisa uyahola bese owesifazane elandela. Lokho okumele umuntu wesifazane akulandele akubhekwa ukuthi kuzomphatha kanjani nokuthi kufanele ngempela yini akulandele lokho owesifazane. UReo noParis bachaze benaba ngalokhu bethi:

“Umphakathi ukholelwa ukuthi umuntu wesifazane kufanele ukuthi abe ngaphansi komuntu wesilisa alandele konke okushiwo umuntu wesilisa okwenza ukuthi noma owesilisa ethi akube khona izinto ezingenziwa owesifazane noma zizinhle kumele angazenzi ngoba uma enza ngenkani uzodala ingxabano” -Reo.

“Umuntu wesilisa osakholelwa emasikweni, unenkolelo yokuthi umuntu wesifazane kumele athobele konke okushiwo yindoda ukwehluleka kungaholela ekutheni acasuke agcine esemhlukumeza okungaba ukumshaya njengendlela yokuzama ukumqondisa owesifazane, njengoba kula maphephandaba amaningi esiwafundile kade sizwa ukuthi abesifazane bebeshawa ngoba bonile. Okusho ukuthi bebezama ukuqondiswa.” -Paris.

Emiphakathini yasemakhaya esakholelwa emasikweni indaba yamalungelo ayisetshenziswa. Umuntu wesifazane oveza ukuthi wazi amalungelo akhe uhlukumezeka kakhulu ngoba uvela njengomuntu ongafuni ukuthobela amasiko esiZulu, njengoba eveza u-Elrico:

“Njengoba esikhathini samanje sinamalungelo alinganayo lokho kudala ukungezwani nokuhlukumezeka kwabesifazane ngoba bathathwa njengabantu abangalaleli futhi abangawahloniphi amasiko, isibonelo nje owesifazane uma indoda ikhuluma naye ekhuluma, uyashawa akushiwo ukuthi ukhuluma ilungelo lakhe.”-Elrico.

Lo mhlanganyeli uyaveza ukuthi ngokwesiko umuntu wesifazane uyathula nje alalele lokho okushiwo yindoda, ayithi indoda ikhuluma abe eyiphendula ngoba uma enza njalo uziqhatha nayo indoda. Amasiko avuna abantu besilisa kusuka besakhula bengabafana kuze kuyofika sebengamadoda. Indlela izingane ezikhuliswa ngayo ngokwehlukana ezabafana nezamantombazane, amantombazane kufuneka enze yonke into ekhaya enzele ngisho abafana uma engakwenzi lokho ayashaywa noma athethiswe, abafana bona bazihlalele noma bazule babuye sebezofuna ukudla ngenkani. Abahlanganyeli uma bechaza bathi ngokosiko abesifazane kumele basebenze kanzima kusuka bebancane belungisela ukuya kogana, bathobela konke okushiwoyo ngoba noma sebeganile bazothobela konke okushiwo nokwenziwa abakhwenyana babo. Bathi le miphakathi ikholelwa ukuthi umuntu wesifazane akafuneki nokuthi ayosebenza okwakhe kufanele kube ukuhlala endlini nje alungise okwasendlini bese kube yindoda esebenzayo ngoba uma eyosebenza uzoyeka ukuhlonipha nokulandela imiyalelo yendoda. UDenver uchaza lokhu ngokuthi:

“Intombazane kumele ihlanze izitsha nendlu yenze konke ukuze inakekele abesilisa abakhona ekhaya uma ingakwenzi konke iyashawa. Umuntu wesifazane ngokosiko kumele ahloniphe indoda noma isephutheni abheke phansi ngoba emendweni uyohlupheka uma engalaleli owesilisa. Kuthiwa emendweni owesifazane kumele ahloniphe indoda yakhe ngoba usiko wusiko nje futhi owesifazane ongahloniphi uyihlazo, uhlaza ubaba wakhe. Emaphephandabeni abesifazane baze bavezwe nezithombe zezindlu ezitshekile ngoba abasebenzi banakekela abesilisa laba othola ukuthi bona banake izinto zabo imindenini yabo isale ihlupheka, kodwa kuthiwe loyo wesifazane akavumelekile ukuyosebenza.” –Denver.

Abantu besifazane emiphakathini esakholelwa emasikweni bakhuliswa ngendlela yokuthi kumele bagane nje isikhathi esiningi, ukuthi bona bayakuthanda yini lokho akubhekwa. Nendlela abaphathwa ngayo emshadweni ayibhekwa kepha uma bejabulise abantu besilisa nje kuphelile. Abantu besifazane bavela njengento yokusetshenziswa nje osikweni. Abahlanganyeli baveza ukuthi osikweni abantu besifazane bahlukunyezwa abakhwenyana

babo, noma kuthiwa bayashona abakhwenyana abomndeni abasele baqhubeka lapho noma benze okwedlulele. *UJamaica* uthi:

“Kukhona lento abajwayele ukuyisho ukuthi ngokosiko uma kushona umuntu oshade naye kuphoqelekile ukuthi omlamayo noma ubhuti wakhe athathe isikhundla sakhe azophatha yonke into. owesifazane lapho akanalo izwi ngoba lokhu kuthiwa kuwusiko, akabuzwa ukuthi uyathanda yini uvunyiswa ngenkani. Le zindaba siyafunda ngazo kushiwo ukuthi ubhuti omdala usengene unkosikazi wamfowabo ngoba kumele akhulise abantwana kanti nalapha endaweni yaseNkandla lokho kujwayelekile.”-Jamaica

Ngokwabahlanganyeli, osikweni lwakwaZulu kunenkolelo yokuthi umuntu wesilisa njengenhloko yekhaya kumele aqinise isandla asebenzise nodlame ukuze umuzi wakhe uzohleli uqondile unenhlonipho, njengoba echaza u-*Elrico*:

“Ezindaweni zasemakhaya njengezindawo ezihlonipha kakhulu amasiko, umuntu wesifazane uma onile emzini wakhe uyahlawula, uphindela kubo ayolanda inhlawulo kodwa ngaphambi kwalokho uyashawa umyeni wakhe ukuze ezoqonda bese exoshwa ukuthi aye kubo bayomyala bamnike nenhlawulo khona ezoyeka ukwenza amaphutha.”-Elrico

Abahlanganyeli badalula ukuthi ezindaweni zasemakhaya ezisakholelwa kakhulu emasikweni esiZulu ukuhlukunyezwa kwabesifazane kuyinto enganakwa, ukuhlukunyezwa kwabo kuthathwa njengento elungile ewukulandela usiko nje njengoba lukubeka kucace ukuthi umuntu wesifazane kumele alawulwe futhi enze lokho indoda ekubona kulungile. NgokukaJohnson noFerraro (2008), isizathu esenza ukuthi abantu besilisa bashaye amakhosikazi abo ingoba banenkolelo yokuthi kumele bawalawule amakhosikazi abo.

4.2.4 UKUHLUKUNYEZWA KWABESIFAZANE EBUDLELWANENI

Lolu cwaningo ludalule olunye uhlobo lokuhlukunyezwa kwabesifazane abahlanganyeli abaveze ukuthi baluqonda kangcono bonke. Loluhlobo ilapho kunokuhlukunyezwa kwabesifazane ebudlelwaneni, bazwakalise ukuzwelana nabesifazane kulokhu ngoba bangena othandweni ngobuhle befuna ukujabula bese bezwa ubuhlungu. Abahlanu baveze ukuthi loluhlobo luningi kakhulu ezweni, futhi lubahlukumeza kakhulu abesifazane kusuka beqala ukuzibandakanya ebudlelwaneni kuze kufike ezingeni lobudala. Ukwesekela lokhu okuvezwe

abahlanganyeli, ngokweWHO (2013), ukuhlukunyezwa kwabantu besifazane ebudlelwaneni kumi kumaphesenti angama 30 (30%) emhlabeni wonke jikelele. Umhlanganyeli oyedwa yena wathi ebudlelwaneni kuyahlukunyezwana futhi abesifazane yibo abadala ukuthi bashawe noma bahlukunyezwe, izenzo zabo kanye nezinto abazishoyo. U-Reo uthe:

“Ukuze umuntu wesifazane ahlukumezeke, kungenzeka kube ukungaziphathi noma kube khona izinto azenzayo eceleni, ezinjengo kubhanqa abantu besilisa noma ezinye nje ezimbi bese owesilisa ezithola bese lokho kumphathe kabuhlungu bese agcine esemhlukumeza-ke lowo wesifazane. Owesifazane uma ethola omunye umaqondana owesilisa wathola nje uzobe esemhlukumeza-ke. Futhi uma owesifazane edelela owesilisa uzomshaya nje. Uyakhumbula kulolwadaba lwaMampintsha noBabes esifunde ngalo? uMampintsha akamsukelanga uBabes kodwa uyena omqalile wamthuka. Manje uMampintsha bekmele enze njani-ke? Bekmele amshaye nje”.- Reo

Lo mhlanganyeli uveza okuhlukile kwabanye, ngokwakhe ugxeka abantu besifazane ngokuthi yibo abazibizela ukuhlukunyezwa, uthi yibo abenza izinto ezimbi abathi besebudlelwaneni bebe bethola obunye eceleni. Lokho ukuchaza uthi abesilisa abakuthandi futhi akubaphathi kahle kubenza benze izenzo zokuhlukumeza, futhi akaliboni iphutha kokwenziwa abesilisa kokuhlukumeza abesifazane. Uze aveze udaba lwezithandani uMampintsha noBabes wodumo abaculi baseNingizimu-Afrika abazinze eThekwini, ucacisa ukuthi uMampintsha wenza okwakufanele akwenze ngokushaya uBabes wodumo owamthuka. Ukufakazela iphuzu lakhe lokuthi kuyenzeka nabesifazane benze okubuhlungu okuhlukumeza abalingani babo ngokukaWestbrook (2009), zikhona izimo lapho abesifazane kuyibona abenza okubuhlungu kubalingani babo, ekugcineni okuholela ekutheni abesifazane babhekane nokuhlukunyezwa okukhulu ebudlelwaneni. Kubahlanganyeli abayisithupha uyedwa owaveza indlela ehluke yokucabanga eveza ukuthi abantu besifazane kuyenzeka bahlukumeze abesilisa noma nje ekugcineni kuhlukumezeka bona kakhulu. Lo mhlanganyeli uveze ukungakuboni kukubi lokho okwenziwa abantu besilisa behlukumeza abesifazane, lokhu kufakazela okuvezwe abanye abahlanganyeli ukuthi omunye umuntu ukhula ekubona ukuhlukunyezwa kwabesifazane angayiboni inkinga ngakho okumenza naye akwenze uma esekhulile.

Abanye abahlanganyeli baveze kuyisenzo esibi ukuhlukunyezwa kwabesifazane ebudlelwaneni, bachaza ngezindlela ezahlukene. Nanka amazwi abo:

“Emaphephandabeni amaningi siyafunda ngabesifazane abahlukunyeziwe ebudlelwaneni njengakulawa esiwafundile. Indoda esikhathini esiningi ebudlelwaneni ithanda kukhale esayo isicathulo, uma owesifazane engavumelani nalokho igcine imshaya lokho okuwumhlukumeza. Kuyenzeka ihambe iyolanda isibindi otshwaleni ibuye isimshaya imkhahlela njengalesiqeshana lapho owesifazane eshawe waze wabulawa yisoka lakhe kade liphuzile.”- Elrico

“Imbangela yokuhlukunyezwa kowesifazane ebudlelwaneni okokuqala nje ukuthi umuntu wesilisa vele umthathela phansi, kuyenzeka ahambe ayophuza uma ebuya lapho useyathetha umuntu. Okunye futhi ukuthi njengalana endaweni yasemakhaya amadoda awafuni abesifazane basebenze ngaleyo ndlela abanawo amandla ebudlelwaneni ngoba bayondliwa.-Nairobi.

Abahlanganyeli bayaveza ukuthi abantu besifazane bayahlukumezeka ebudlelwaneni ngenxa yokuthi abalingani babo bayaphuza bese bebalwisa. Abahlanganyeli baveza ukuthi abesilisa bangamagwala bafuna kuthiwe izenzo zabo ziqhutshwa utshwala kube kuyinto akade bevele befuna ukuyenza bengenalutho. Ukufakazela lokhu uCadena (2011), uthi ukuhlukunyezwa kwabesifazane ebudlelwaneni kwenzeka ikakhulukazi uma ohlukumezayo ephuze utshwala, ngaleyo ndlela utshwala bunomthelela ekuhlukunyezweni kwabesifazane ebudlelwaneni.

“Kungaba ukuthi umuntu wesifazane akafuni ukwenza ucansi nomuntu athandana naye bese yena emphaqa ngenkani ukuthi balwenze ucansi. Lokho nje kuwukumhlukumeza owesifazane ngoba ilungelo lakhe ukunqaba”.- Denver

“Abantu besifazane bagxila kakhulu kubantu besilisa bakhathazeke kakhulu ngezinto ezenziwa abantu besilisa bese beyahlukumezeka. Abanye abantu besifazane noma izingane zesikole zijola nabantu abadala, zingazi lutho ngezothando. Bese labantu abadala besebenzisa lokho ukwenza yonke into abayithandayo. Izingane lapho azinalwazi lokuthi uyamubophisa umuntu noma nithandana uma enza izenzo zokukuhlukumeza, noma-ke uhlukane naye. Bona bacabanga ukuthi ngoba nijola unelungelo lokwenza noma ngabe yini, lolu daba ngake ngafunda ngalo ephepheni saze saphana iziyalo ngalo nabangani bami. Udaba luthi umuntu wesilisa oshayela itekisi wajola nengane yesikole eyivalele endlini iviki lonke ingafundi, eyishiya mayicela ukuhamba.”- Jamaica.

Lolu cwaningo luveza ukuthi abantu banezindlela ezihlukene ababuka ngazo izinto ezenzeka emphakathini, abanye babuka ngendlela abacabanga ngayo, abanye babuka ngendlela abafundiseke ngayo kanti abanye babuka ngendlela abakhuliseke ngayo. Abanye abahlanganyeli baveza ukuthi basola abesilisa kanye nabesifazane ngokuhlukunyezwa kwabesifazane. Omunye umhlanganyeli uthi abesifazane bazifaka kakhulu ezimpilweni zabantu besilisa okuholela ekutheni bahlukumezeke uma abakulindele kungasenzeki. Uphinda asole abesilisa ngokusebenzisa abesifazane njengezinto ngoba bengazi lutho ngothando nangemigomo kwabathandanayo.

Ukufakazela leli phuzu lomhlanganyeli, iWHO (2002), ithi noma zingabakhona izimo lapho abesifazane behlukumeza abalingani babo ngezenzo belwela izifiso zabo, kepha abantu besifazane yibo ababhekana nezimo zokuhlukunyezwa kakhulu ebudlelwaneni. Lokhu kuveza ukuthi abantu besilisa nabo bayahlukumezeka, kodwa bona bayaziphindiselela kugcine kuhlukumezeka bona abesifazane.

“Ebudlelwaneni uma umuntu wesifazane enemali noma esebenza, owesilisa engasebenzi ubona ukuthi owesifazane unamandla kunaye ngakho uzomlawula bese emhlukumeza enzela ukuthi abuye abe ngaphansi kwakhe ngoba abesilisa bakhule ngokuthi indoda kufuneka ivikele umuzi wayo njalo nje. Isibonelo yilesi siqeshana esisifundile sentombazane eyiphoyisa eyaxabana nesoka layo laze layibulala.” –Paris

“Imbangela yokuhlukunyezwa kwabesifazane ejwayelekile ebudlelwaneni eyokungathembani ebudlelwaneni. Lapho umuntu wesilisa ezothola omunye umuntu athandane naye bese acabange ukuthi nalona wesifazane wenza okufanayo. Lokho kwenza ukuthi njalo nje amhlukumeze owesifazane uma ezama ukuziphendulela hlampe esetholile ukuthi usebhangqiwe ashawe alinyazwe”. –Paris

Kulolu cwaningo kudaluleka ukuthi abesifazane babhekana nenye inkinga ebudlelwaneni eholela ekuhlukukunyezweni kwabo. Lapho abesifazane besolwa ngento engekho, njengokusolelwa ukuthi uqomile nje ebe engaqomile. Lokhu indoda ikwenza ngoba ifuna ukugqiba izenzo zayo zokuqonywa bese ijezise owesifazane esebudlelwaneni naye, kungaba yintombi noma unkosikazi wayo. UMatthews (2004), ufakazela lokhu kuhlukunyezwa ngokuthi, umhlukumezi uyathanda ukuba nezinsolo ezingenabufakazi bokuthi unkosikazi wakhe unobudlelwane obuseceleni futhi inhloso yakhe kusuke kuwukuthi amjezise.

“Ukwengeza nje abantu besifazane bahlukunyezwa ngokocansi kakhulu emishadweni yabo nasebudlelwaneni kodwa akekho obakholwayo noma beyixoxa leyo ngoba abantu emindenini yethu abafundisekile ngokuwukhlukumeza abantu besifazane. Mina ngibona engathi kungcono nokuhlukunyezwa umuntu ongamazi kunomuntu omaziyo othandana naye ngoba uhlezi umbuka njalo ubona nje ukuthi ukwenza isilima akakuthandi.”- Nairobi

NgokukaTeten, uHall noCapaldi (2009), ukuhlukumeza umuntu ngokocansi akukhona ukudlwengulwa nje kuphela umuntu ongamazi noma ongakwazi, kodwa kubala nokudlwengulwa umuntu onobudlelwane naye, ngisho noma nishadile, uma ekubamba ningavumelene esebenzisa amandla. Ukuhlukunyezwa ngokocansi umuntu onobudlelwano naye wuhlobo lokuhlukumeza olungavamile ukuthi luhambe lodwa. Luvame ukuhamba nokuhlukunyezwa ngokomqondo, ngokomphefumulo kanye nokuhlukunyezwa ngokomzimba. Loluhlobo lokuhlukumeza oludlula olokuhlukunyezwa umuntu ongamazi, ngoba ohlukunyezwayo uzizwa enziwe isilima futhi azizwe kungathi uphelelwe umhlaba. Okubi ukuthi usuke esazohlala nalo muntu ngoba benobudlelwano futhi lesi senzo senzeka izikhathi eziningi ngoba behlezi ndawonye. Kwesinye isikhathi kuba yinto asaba nokuyibika ngoba abanye bayibona njengento engekona ukuhlukumeza. Abanye bazobona sengathi uwenawonephutha lokunqaba ngenxa yokuthi bengakwamukeli futhi bengafundisekile ukuthi umuntu onobudlelwano akanalo ilungelo kuwe uma ungavumile.

“Amantombazane ayahlukunyezwa abantu athandana nabo ngoba ayavuma uma bethi akukipitwe ikakhukazi uma kuwumuntu onemali nonesikhundla. Njengalana endaweni yangakithi kukhona amantombazane afunda isikole ajola nothisha bayawashaya kakhulu futhi uma engekho bafaka amanye amantombazane uma ebuya ebuza kukhala isicathulo. Omunye usefunda eNyuvesi kumanje uthisha ajola naye uyamshaya njalo nje kodwa ngakusasa ubone sekungathi akukaze kwenzeke lutho. Selokhu kwavalwa izwe ngenxa ye-covid-19 uhleli nalo thisha akaphindile naseskoleni njengoba abanye sebephindile eThekwini. Uyamshaya lo thisha yena okwakhe ukupheka awashe alinde kubuye lo thisha ephuzile afike amkhahlele. Akafuni ukumshiya akafuni nokuboniswa uthi uzilungiselela ukuba umfazi wakhe, uthi nakubo ubaba wakhe wayemshaya umama wakhe kodwa akahambanga waba umfazi oqotho wabekezela. Abanye bathi uthi usaba ukuthi uzoba yinhlekisa emphakathini uma emshiya lo thisha ngoba bese kwaziwa nje ukuthi bayathandana futhi bazoshada. Le ndaba yakhe ifana nengake ngayifunda owesifazane owayehlukunyezwa yindoda

yakhe ayehlala nayo kodwa bengashadile waze wakhetha ukuhamba ngoba seyimshaye yacishe yambulala.”- Jamaica

Kubukeka engathi amantombazane azimisele ngokuthola umendo ahlukumezeka kakhulu, ngesikhathi enza izinto ezilungiselela ukuba amakhosikazi. U-Arisukwu (2013), uthi ucwaningo olwenziwe eNyuvesi yaseNigeria luqinisekisa ukuthi esikhathini samanje ukuhlalisana (ukukipita) kubukeka njengendlela yokulungiselela umendo. Lolu cwaningo lwaseNigeria lufakazela lokhu okubekwa umhlanganyeli obuka intombazane ihlukumezeka ngenxa yothando kanye nokusaba ukuthi abantu bazoyihleka. Lokhu kuveza ukuthi amantombazane ayahlukumezeka egameni lothando, izimpilo zawo zijike zime asebenze ukupheka, awashe, ahlanze indlu yaloyo azilungiselela ukuba unkosikazi wakhe. Owesilisa ube eqhubeka nempilo yakhe ezijabulisa ngendlela ayithandayo, uma ebuya ekhaya afike enze izenzo zokumhlukumeza lona wesifazane khona emenzela konke.

4.2.5 IZIFO NOKUHLUKUNYEZWA KWABESIFAZANE

NgokukaFreeman (2017), abesifazane abahlukunyezwayo bathola izifo ezithelelana ngokocansi eziningi ezahlukenene ngoba uma uhlukunyezwa awubi nawo amandla okuzilwela futhi awukwazi ukuzivekela kulokho konke okusuke kwenzeka kuwe. *IWorld Health Organisation* (WHO), ithi abantu besifazane abahlukumezekile ibona abasengcupheni yokuthelelwa ngezifo ezithathelanayo ezifana nezifo zocansi kuhlanganise negciwane lesandulela-ngculazi (HIV). Abahlukumezi babo bavame ukungavumi ngisho nokuyohlololwa igazi basebenzise isihluku sodwa. UBasile (1999), ugxeke indlela abantu besifazane abangayinaki ngayo indaba yokubikwa kwamacala okudlwengulwa abayeni babo.

“Ukuhlukunyezwa kwabesifazane kunomthelela omkhulu ekwenyukeni kwezinga lokutheleleka ngezifo ezingelapheki ezifana nengculazi.” – Denver

“Abantu besifazane ikakhulu amantombazane asemancane atheleleka yizifo eziningi zocansi nengculazi ngoba ayadlwengulwa, abawadlwengulayo bangasebenzisi izivikeli. Njenge sibonelo nje sentombazane eyanukubezwa ubaba wayo wangasisebenzisa isivikeli ngoba wayephuthuma ukuthi angabanjwa, intombazane wayithelela ngegciwane lesandulela-ngculazi.”- Nairobi

Lapha abahlanganyeli baveza ukuthi ukuhlukunyezwa kwabesifazane kunomthelela omkhulu ekwenyukeni kwezinga labesifazane abanezifo ezithathelana ngokocansi. Baveza nokuthi

abesifazane abaphephile kubo bonke abesilisa ngisho emindenini yabo imbala abantu besilisa bayakwazi ukhlukumeza banukubeze abesifazane abayigazi labo nababazalayo. Ngesikhathi bebahlukumeza kanjalo bayaphuthuma bangabi naso isikhathi sokusebenzisa izivikeli ngoba bafuna ukungabonwa muntu, bese bethlela izingane zabo ngezifo ezinjengengculazi.

“Amany amantombazane uma ehlukunyezwa awakwazi ukudlula kuleso simo avela ayeke yonke into azinikele kubantu besilisa ngoba vele abona ukuthi vele ayinto yokudlala bona. Agcine ethola izifo eziningi, athole nengculazi.” - Jamaica

“Kukhona abantu besilisa abahlukumeza abesifazane ngoba benenhloso nje vele yokubathelela ngezifo abanazo bona, bese bebadlwengula-ke.” - Elrico

“Kunenkolelo yokuthi intombazane engakaze ilale nomfana iyayilapha ingculazi, amantombazane amaningi ahlukunyezwe ngokocansi athola nengculazi ngenxa yalokho.” - Denver

“Abantu besifazane esikhathini samanje babhanqa abantu besilisa abathandana nabo bese bethola ingculazi bathelele nabo bonke laba abanye abathandana nabo. Ekugcineni bayahlukumezeka labantu besifazane sebecabanga ukuthi bathelele abantu abangenacala ngengculazi.” - Reo

Umhlanganyeli lapha uveza okwehlukile kubo bonke abanye abahlanganyeli lapho yena ethi usola abantu besifazane ngokhlukumezeka kwabo kanye nokubhebhetheka kwegciwane lesandulela-ngculazi. Lo mhlanganyeli uthi abantu besifazane baba nabalingani abanengi bese bethola leli gciwane balidlulisele kwabanye abalingani babo. Ekugcineni uthi bahlukunyezwa umzwangedwa ngoba basuke bazi ngaphakathi ukuthi bathelele abantu abamsulwa ngegciwane lesandulela-ngculazi, ngaleyo ndlela-ke bahlukumezeke.

“Ukuhlukunyezwa kwabesifazane kuyalibhebhethekisa igciwane lengculazi ngoba umuntu wesifazane uyashawa alimale lapho usengatheleleka ngengculazi. Ngoba uma umuntu eshaya usuke enganakile ukuthi yena noma lona amshayayo uyalimala yini lapho belimele khona-ke kusangathintana igazi.” - Nairobi

“Uma abantu besifazane behlukunyezwa bayanukubezwa nangokocansi, mancane amathuba okuthi osuke enukubeza usuke eyigqokile into yokuzivikela ngesikhathi emhlukumeza elala naye ngenkani. Lapho-ke umshiyela ngengculazi nomunye amenze kanjalo.” - Paris

“Ukwengeza ekuhlukunyezweni kwabesifazane bese bathole izifo ezingalapheki, ngikhumbula intombazane eyadlwengulwa umalume wayo owayehlala eGoli. Le ntombazane wayeyidlwengula njalo uma evakashile bese ayisabise ngokuyibulala uma ike yaxoxa ngaleyonto aphinde ayiphe imali. Le ntombazane yazithola isinengculazi, sekuvela lokho kubo ugogo wayo wamphikela umfana wakhe wathi inamanga ayikhulume iqiniso nje umalume wayo unezintombi zakhe wayengeke asukele yona.”- Jamaica

Abahlanganyeli baveza izinto eziningi ezenziwa abesilisa ukuhlukumeza abesifazane nezibhebhethekisa igciwane lesandulela-ngculazi. Okulokhu kuvela ukuthi abantu besifazane banomthelela wokuthi lesi sikhava singanqandeki, njengezigameko lapho besuka bephikela abahlukumezi abathelela abantu ngezifo ukuthi amacala ababekwa wona bawenzile ngempela. Kulesi sibonelo nje, ugogo wengane engabe uyayeseka kepha weseka indodana yakhe. Lokhu kuveza ukuthi amathuba amaningi athi le ndodana isazoqhubeka ibhebhethekise leli gciwane ngokuhlukumeza inukubeze abanye besifazane, ngoba ayikho into eyivezela ukuthi sibi isenzo sayo njengoba ithola ukwesekwa umama wayo nje.

Lapha sibheka ukuthi noma ngabe kuthiwa ukhona umuntu osukumela udaba lwengane agcine eboshiwe umalume wayo, kepha ekhaya ngeke ikuthole ukuhlala kahle ngoba ugogo ukholelwa ukuthi intombazane iqamba amanga. Lokhu kukubeka kucace ukuthi abantu besifazane banesandla ekuhlukunyezweni kwabanye besifazane okwehlukene ngoba uma umuntu ehlukeyiwe kukhona ovikela umhlukumezi, naye uyafana nje nomhlukumezi. Ohlukeyiwe usehlukeye abantu ababili. Kanti amantombazane uma ehlukeye abantu besilisa asuke esethemba abantu besifazane kuphela, aphoxeke uma sekucaca ukuthi awasezuthemba muntu.

4.2.6 UKUHLUKUNYEZWA KWABESIFAZANE NOKUNGAHLONISHWA KWAMALUNGELO ABO

Okunye okutholakele okuholela ekuhlukunyezweni kwabesifazane ulwazi lwabo oluncane ngamalungelo abo. Amadoda azibona kuyiwona anamalungelo ngaphezu kwabantu besifazane. Yingakho ngaso sonke isikhathi efuna izinto zenzeke ngendlela ethandwa yiwona. Uthola enza into angafisi ukuthi yenzeke kuwona eyenza kubantu besifazane.

NgokukaXulu (2014), kunezinhlobo ezahlukeni zamalungelo okubalwa kuwo: ilungelo lokuphathwa ngokulingana, ilungelo lemfundo, ilungelo lokukhuluma ngokukhululeka

nelungelo lokungahlukunyezwa. Abantu besilisa abafuni ukukwamukela lokho emiqondweni yabo nokuthi abantu banemizwa efanayo futhi bayalingana, bona njalo nje bazibona kuyibona abanamalungelo ngaphezu kwabesifazane.

Abantu besifazane abawazi amalungelo abo, labo abawaziyo abawanaki. Njengoba bengawanaki nje abantu besilisa bawacindezela kalula abesifazane bangenzi lutho. Labo abawaziyo uma bezama ukukhuluma ngokucindezelwa kwamalungelo abo bazithola behlukumezeka ngezindlela ezahlukene okunye okuze kuholele ekutheni babulawe. Abahlanganyeli bakubeke kwacaca ukuthi abantu besilisa bayawacindezela amalungelo abesifazane ngezindlela ezahlukene.

“Amalungelo abantu besifazane awahlonishwa nje abantu besilisa, umuntu wesifazane bayamshaya ngendlela abayithandayo, uma ewazi amalungelo akhe usuke sekmele ashintshe impilo yakhe nendawo ahlala kuyona ngoba bazombulala. Isibonelo intombazane esifunde ngayo ephephandabeni eyashawa isesheli. Le ntombazane kwamele ibaleke endaweni iyeke nesikole ukuze iphephe ngesikhathi seyifuna ubulungiswa ilwela amalungelo ayo.”- Paris

“Ukwengeza nje ngengikwaziyo okucishe kufane nalokhu kwalentombazane esifunde ngayo, kuthiwa ilungelo lomuntu liphela lapho kuqala khona elomunye, kodwa lokho sikugcina ngokukufunda lapha eskoleni emphakathini nasemakhaya yinto engekho nje leyo. Ufika intombazane izihambela emgwaqeni noma iya esitolo abesilisa abaphuzile bayibize uma ingezi bayithuke bayibize ngezici zayo ngoba bephuzile benganakile nokuthi abakwenzayo kwenza izizwe kanjani intombazane. Abanye bajika sebesaba nokuhamba emgwaqeni ngenxa yokusaba ukuthukwa nokuphoxwa abesilisa abahlala ezitolo nasemgwaqeni bephuza.”- Paris

Abesifazane ikakhulu amantombazane asemancane aphucwa amalungelo awo yizesheli ezindala njengale ntombazane nje ayiphucwanga ilungelo elilodwa kepha elokufunda nelokuhamba ngokukhululeka

“Amalungelo abantu besifazane awahlonishwa abantu besilisa. Uma umuntu wesifazane engathandi ukwenza into njengokwenza ucansi nje unelungelo lokunqaba noma efuna ukuzivikela kodwa abesilisa abakulaleli lokho kwenzeka okufunwa yibona. Ziningi izigameko esifunda ngazo emaphepheni kuthiwe owesifazane utholwe

ebulewe yisoka lakhe kodwa alifuni ukusho ukuthi bebebangani, abantu ababulawa kanjalo yilaba abazikhulumelayo nangamalungelo abo”- Jamaica

Lokhu okuchazwa umhlanganyeli ngenhla kuwukubukela phansi ilungelo lomuntu wesifazane lokuvikeleka ezifweni zocansi kuhlanganise nesandulela ngculazi. Umthethosisekelo waseNingizimu Afrika uyalwisana nokungahlonishwa kwamalungelo abantu besifazane.

“Abantu besifazane balapha emakhaya abazi lutho ngamalungelo abo, bahlukunyezwa abantu besilisa njalo nje kodwa bengazi ukuthi kmele benze njani ngoba abawazi amalungelo abo. Abazi nje ukuthi umuntu amalungelo akhe uyawavikela.”- Elrico

“Kubuhlungu okwenziwa kubantu besifazane ngoba njalo nje ilungelo labo alihlonisha. Abantu besilisa babaphoqa ukwenza ucansi uma bebe nenhlanhla bakwazi ukubaleka.”- Denver

Ukufuna ukwenza ucansi nomuntu ngenkani noma ukulwenza kuwukumhlukumeza okuhambisana nokwephula ilungelo lakhe lokuvuma ukwenza ucansi nawe. Lokhu-ke kuyinto athi umhlanganyeli ibuhlungu futhi ijwayelekile kubantu besifazane. Lokhu akuvumelekile, ngokwe *Domestic Violence Act 116 of 1998*, umuntu akumele aphoqe elwe ekwenzeni ucansi akukhathalekile ukuthi owesilisa noma owesifazane, ushadile noma akashadile abantu kumele bavumelane angabibikho ozogcina ezizwa ehlukumezekile.

UFlood (2009), wengeza ngokuthi indlela abantu besifazane abaziphatha ngayo isuka ezinkolelweni abazifunde emiphakathini abaphuma kuyo ekholelwa ukuthi indoda eshaya umthetho ikhiphe izwi lokugcina. Indlela umphakathi nabesilisa abaphatha ngayo abesifazane inomthelela omkhulu endleleni abaphendula ngayo ekuhlukunyezweni. Lokho kusho ukuthi uma emphakathini nasemakhaya kuvunywa njengento elungile ukuthi umuntu wesilisa aqondise ngenduku owesifazane, izingane kulula ukuthi zifunde lokho zikuthathe njengento elungile. Izingane zamantombazane nezabafana zizokubona kulungile lokho, okusho ukuthi abafana ngeke bawahloniphe amalungelo amantombazane bazokwenza konke abakuthandayo kuwona. Ngokunjalo namantombazane azogcina engawazi amalungelo awo ngoba azi ukuthi vele umuntu wesifazane owonile uqondiswa ngenduku.

“Abantu besilisa lapha emphakathini abawalandeli amalungelo abantu besifazane esifunda ngawo nasezikoleni. Abantu besilisa abafundile bayawazi kodwa

bayawaziba bahlukumeza baphinde baphule amalungelo abantu besifazane bengazi nokuthi bayawephula noma bayabahlukumeza ngoba bayahamba bayophuza bese bebuya ekhaya beshaya noma bathuke omama babo, odadewabo nezingane zabo zamantombazane. Benziwa ukuthi baphuzile ababoni nokuthi bephula amalungelo abantu besifazane. Lapho kuyibona engabe bavikela amalungelo wabesifazane emindenini yabo.”- Nairobi

Umhlanganyeli uveza ukuthi abantu besilisa bayafundiswa ngamalungelo abesifazane nokuhlonishwa kwawo kepha abakwenzayo mayelana nokuphathwa kwabantu besifazane nokuhlonihlwa kwamalungelo wabo, kuveza ukuthi imfundiso yasesikoleni abanye abantu abayilandeli. Abahlanganyeli baveza ukuthi ezikoleni kuyafundwa ngamalungelo wabantu besifazane namalungelo jikelele kodwa ngaphandle kwase sikoleni izigameko abazibonayo ziyabavezela ukuthi emphakathini abaphila kuwo amalungelo awahlonishwa. Umuntu ubhekelela amalungelo akhe kuphela nje.

“Kuthiwa izingane zinelungelo lokufunda, kodwa ezikoleni lelo lungelo lazo lokufunda kukhona othisha abangalihloniphi. Kukhona othisha abashela abafundi uma bengavumanga ukubaqoma othisha babahlukumeze, kuthi kufundwa ekilasini uthisha ayithume endlini yakhe intombazane ukuthi iyomenzela imisebenzi yakhe yasendlini. Uthole ukuthi uzobuye ayilandele aye endlini ayoyithintathinta ngenkani, ayisabise ngokuthi uma isho uzoyifeyilisa esikoleni. Ithule ingasho tholukuthi ayisakwazi vele ukufunda isihleli icabanga le ndaba igcine ifeyilile vele esikoleni.”- Reo

Lo mhlanganyeli uveza ukuthi abantu okuyibo abafundisa ngamalungelo nokuhlonishwa kwawo kunezikhathi lapho bona bengawahloniphi lamalungelo. Uveza othisha besilisa ezikoleni ukuthi bakhona labo abangahloniphi izingane zamantombazane namalungelo azo, labo thisha baphula amalungelo amaningi ngoba izingane zidlulwa okufundwayo zilibebe ukuhlanza izindlu zabo. Bangagcini lapho uma befika kuzona izingane bazithinte nangezandla ngenkani lokho okuyicala kepha baphinde bazisabise ngokuzibambela amamaki izingane zisabe nazo ukukhuluma ziphathwe umzwangedwa zize zingaphumeleli ezifundweni zazo. Lapha sithola ukuthi labo thisha bahlukumeza amalungelo abafundi bamantombazane amaningi bebe benolwazi lonke ngokuhlonishwa kwamalungelo abafundi kanye namalungelo abantu besifazane.

“Abesifazane banqatshelwa ukuya emakubo bavinjelwa ilungelo labo lokuhamba ngokukhululeka yilabo abathandana nabo. Esikhathini esiningi laba besifazane abanayo indlela yokubika lokhu futhi abayazi nemigudu efanele yokubika.”- Paris

“Abantu besifazane bashawa njalo abantu abajola nabo bagcine bengasafuni nokuthi baphume endlini babonwe abantu.”- Denver

Ukufakazela lokhu okushiwo abahlanganyeli uSullivan noCain (2004), bathi abantu abahlukumezayo bayathanda ukuvimbela abantu abathandana nabo ukuthi bangasahlangani namalunga emindeni yabo kanye nabangani babo. Ngokujwayelekile abangani nezihlobo bayambonisa umuntu uma ehlukunyezwa baphinde bamnike namasu okuphuma kuleyo nkinga. Abantu besilisa abakufuni lokho ngoba bathanda ukuhlala bephethe owesifazane ezwa ngabo ukuthi enzeni ngasiphi isikhathi nokuthi aye kuphi ngasiphi isikhathi.

4.2.7 ISIMOMQONDO SABANTU NGOKUHLUKUNYEZWA KWABESIFAZANE

NgokukaBrown noRyan (2003), isimomqondo esihle yisimo lapho umuntu ekhombisa ukucabangela abanye abantu nokubakhathalela mayelana nento ethile. Lapha kungafaka izinto ezifana nokuqwashisa ngenkinga ethile. Kanti isimomqondo esiphikisayo yilesi simo lapho umuntu ekhombisa ukungahambisani nokucabanga komunye umuntu.

“Abantu besilisa ngingathi babahlukumeza kakhulu abantu besifazane bengenandaba futhi bengaliboni iphutha kulokho ngoba emqondweni wabo kunokuthi bona njengamadoda bahlezi bengamadoda akukho okungashintsha lokho banokuthi bangamadoda nje owesifazane uzwa ngabo yonke into, futhi wenza abakushoyo ngesikhathi abakusho ngaso. Isibonelo iphephandaba esalifunda lapho owesilisa kade efuna imali yakhe kowesifazane wase emshaya eze emdabulela izimpahla zangaphansi, ngitshela nje zingenaphi izingubo zangaphansi endabeni yemali. Wakwenza lokhu ngoba ezazi ukuthi yena uyindoda nje konke akwenzayo kulungile futhi owesifazane azi ukuthi akanawo amandla ”- Paris

Lapha abahlanganyeli bavundulula okuhambelana nesimomqondo sabantu besilisa, umhlanganyeli udalula ukuthi isimomqondo sabantu besilisa siveza ukuthi bona abakuboni kukubi ukuhlukumeza abantu besifazane ngendlela abakhuliseke ngayo.

“Abafana bakhuliswa ngendlela yokuthi uma umuntu wesifazane enephutha uqondiswa ngenduku. Isibonelo nje, yilapho umngani wami atshelwa ubaba wakhe ukuthi abashaye usisi wakhe omdala ngoba babesola ukuthi useqomile, bamkhuleka ngezintambo bazibophela phezulu karawondi bese bamshaya bobabili. Uma esichazela umngani uthi sonke njengabantu besilisa kmele sikufake emakhanda nje ukuthi osisi bethu kmele sibashaye uma sisola ukuthi benze okungalungile ukuze bezogonda.” – Reo

Abantu besilisa ezindaweni zasemakhaya bakhuliswa ngendlela eyakha isimomqondo kubona sokuthi umuntu wesifazane uyinto-nje yokushaywa ukuze ezoqonda. Umhlanganyeli uchaza lokhu uze ubeka isibonelo ngalokho okwenzeke kumngani wakhe. Ngale ndlela umngani wakhe akhuliswa ngayo ubaba wakhe yenza ukuthi engqondweni yakhe abe nokuthi umuntu wesifazane ulungiswa ngenduku uma enephutha, lokho okungenza ukuthi naye ezakhe izingane azikhulise ngaleyo ndlela. Nabangani laba abaxoxelayo bangafisa ukwenza lokhu kodadewabo nasezinganeni zabo uma sebedadala.

“Abantu besilisa bakhula benokudinwa kokuthi umama wakhe ubehlukunyezwa ubaba wakhe, emshaya, emthuka bese akhule enokuthi umuntu wesifazane kmele amhlukumeze naye ngoba nowesifazane amthandayo ubehlukunyezwa. Uhlukumeza ekhaya nasemphakathini vele ukhule engqondweni enolwazi lokuthi akanamandla umuntu wesifazane manje wenziwa noma yini. Njengalo mfana obeshela intombazane eyishaya nje kungenzeka ukuthi wakhula ebuka abakubo abadala beshaya amantombazane wabona ukuthi yinto enhle leyo”- Elrico

Lapha umhlanganyeli uveza iphuzu elibalulekile elifakazela leli elingenhla lapho umuntu wesilisa ekhula ebuka izenzo zokhlukumeza abesifazane ngoba bengenamandla bese naye abahlukumeze uma esemdala.

“Kukhona into abebeyisho ebeyenza kuhlukunyezwe kakhulu abantu besifazane ikakhulukazi amantombazane, into yokuthi uma umuntu onesandulela-ngculazi elala nentombi uyalapheka yena. Lento ibidunge imiqondo yabantu besilisa iholelela ekhlukunyezweni kwamantombazane amaningi.”-Nairobi

Izinto ezikhulunywa emphakathini kanye nezenzekayo yizona ezihlela indlela abantu bakulowo mphakathi abacabanga nabenza ngayo izinto. Lapha sibheka iphuzu lomhlanganyeli lokuthi abantu besilisa endaweni yangakubo batshelwa ukuthi uma umuntu

wesilisa onegciwane lesandulela-ngculazi elala nowesifazane osayintombi uyalapheka igciwane lesandulela-ngculazi. Uthi lokho kwenza abantu besifazane abasebancane abaningi bahlukunyezwe ngokocansi abesilisa bezama ukuzelapha ngokulala nabo. Lesi simomqondo sabantu besilisa esilimele sigcina sesilimaza nesimqondo sabesifazane labo abalala nabo ngonhloso yokuzelapha. Abesifazane bayalimala emqondweni bagcine bephelelwa ukuzethemba okuholela ekuzilimazeni njengokusho kukaBennice noResick (2003), ukuthi ucansi olwenziwa ngendlela okungavunyelwene ngayo lumlimaza umqondo lowo osuke ephoqeletwa ngalo.

4.2.8 UMTHELELA NGOKUFUNDISA NGEZIQESHANA ZAMAPHEPHANDABA

Ziningi izindlela ezibekiwe kuTAHFUZE zokufundisa abafundi ngendlela yokuthi kuthuthuke amakhono athize kubafundi. La ma khono abala ikhono lokulalela nokukhuluma, elokufunda nokubukela, elokubhala nokwethula kanye nelokusetshenziswa kolimi. Indlela yokufundisa kusetshenziswe iziqeshana zamaphephandaba ibaliwe njengensizakufunda ewumthombo wabezindaba. Le ndlela ayivamile ukusetshenziswa ezikoleni eziningi noma nje isitatimende seNqubomgomo yoHlelo LweziFundo nokuHlola lukazwelonke (uTAHFUZE) luyibalile. Abahlanganyeli babone le ndlela yokufunda iyinhle kakhulu ngoba bafunda kusetshenziswa izinto ezenzeka ezimpilweni ngempela nabo abake bazibone ezingawona umzekelo nje. Ngoba emaphephandabeni kukhona izindaba ezifanayo nabahlezi bezibona futhi bezwa ngazo emphakathini. abahlanganyeli babeke kanje:

“Le ndlela yokufunda ngokusebenzisa iziqephu zamaphepha, ngiyibona iyinhle kakhulu ngoba isivula ingqondo ngezinto esingazinakile kodwa ezenzeka njalo emphakathini yethu. Lesi sihloko ngisithandile ngoba sisifundise okungaphezu kokuthola amamaki kepha nokuthi sizokhula sibhekane kanjani nezinkinga zempilo.”- Jamaica

Le ndlela yokufunda lo mhlanyanyeli uyincoma ngokuthi ibavula ingqondo ngezinto ezenzeka emphakathini njalo nje. Abagcini ngokuthola amamaki nje baphumelele kuphela, kepha bakhula nangokomqondo ukuze bakwazi ukuthatha izinqumo ezizoletha inhlaloni emphakathini abahlala kuyo.

“Ngingasho ukuthi le ndlela yokufunda ulimi iyindlela elungile ngoba thina singabafundi, siyathanda ukufunda amaphephandaba manje uma sesizofundiswa

ngokufunda wona lokho kuyasikhuthaza ukuthi sithande ukufunda noma sifunde ikakhulukazi ngoba ulimi lwesiZulu lolu sidinga ukulusebenzisa kahle noma singasekho ekilasini. Futhi nalaba ababala amagama uma befunda bazosizakala ukujwayela ukufunda ngoba bazokuthanda ukufunda bese befunda nasemakhaya.”-

Paris

Abahlanganyeli baveza ukuthi abafundi bayakuthanda ukufunda amaphephandaba ikakhulukazi awesiZulu. Le ndlela bayibona izobasiza ibakhuthaze nangokuthi bathande ukufunda labo abangakuthandi ukufunda ngoba phela akubona bonke abafundi abathanda ukufunda izincwadi. Izinhlobo ezahlukeni zezindaba emaphephandabeni ziholetela ziphinde zigqogquzele abafundi ukuthi bafunde noma bengasekho esikoleni (Berardo, 2006). Lokhu okuzosiza nabafundi abanenkinga yokufunda bakujwayele baze bwakwazi ukufunda kahle.

“Lokhu kuyasiza ngoba abantu besilisa bayafundiseka ukuthi kwenzakalani ngabesifazane lokho kuzosiza ukuthi bagcine benonembeza bangaphathi abantu besifazane kabuhlungu. Bazophuma esikoleni nomqondo oshintshile nendlela elungile yokuphatha abesifazane nokuziphatha bona ngendlela ehloniphekile.”- Elrico

“Ngicela ukuthi afundwe amaphephandaba khona abantwana bezobona ukuthi uma ukhule unenhliziyi embi njengomfana ukhule ubona ukuthi umuntu wesifazane uyahlukumezeka leyonto ayilungile ugcina usubulala umphefumulo ongenzanga lutho ngenxa yokuthi ukhule unenhliziyi yokuthi umuntu wesifazane uyahlukunyezwa.” -

Reo

Abahlanganyeli bathi le ndlela yokufunda isiza ngokuvezela abafana abasakhula ukuthi uma bekhule nezinhliziyi ezimbi bazogcina bengenazwelo. Uma befunda kanje besesikoleni bazoshintsha umqondo bakhule nezinhliziyi ezinhle ezinothando bakwazi ukuphatha kahle abantu besifazane. Phambilini abahlanganyeli bakuvezile ukuthi abanye abantu besilisa bahlukumeza abantu besifazane ngoba bakhule behlukumezeka noma bebona abahlukunyezwayo okwenza babone engathi lokho kuyinto enhle.

“Ukufundiswa ngeziqephu zamaphephandaba ezinezihloko zokwenzeka emphakathini kungasiza ukuthi abantwana bazi ukuthi bangenza njani uma befikelwa yileso simo ngoba izingane eziningi nabantu besifazane bayahlukunyezwa esikhathini esiningi lapho basuke bengenalo ulwazi oluningi ngaleyo nkinga ukuthi bangayixazulula

kanjani. Futhi kungasiza abake bahlukunyezwa babone ukuthi ukuhlukunyezwa kwabo akusiso isigcino sempilo kusangenzeka noma yini ezobasiza.”- Denver

“Yinto enhle le ndlela yokufunda ukuze nezingane ezikhona lana zizokwazi ukufunda khona ukuthi uma zibhekana nalezinto zithathe lokho okubalulekile ezingakwenza njengokubika nokuthi zikwazi ukukhuluma uma zibhekene nenkinga.”- Nairobi

Uma abafundi befunda ngale ndlela bazothola amasu okuthi bangabhekana kanjani nale nkinga uma kwenzeka bezithola bebhhekana nayo ezimpilweni zabo besafunda noma sebedadala. Abahlanganyeli bathi esikhathini esiningi abesifazane bavelelwa yinkinga yokuhlukunyezwa bangazi ukuthi bazokwenza njani ukuze bayixazulule.

“Iziqeshana zamaphephandaba ziveza okwenzeka emphakathini kwabesifazane kakhulukazi. Kuyasiza nakho ukuveza emaphephandabeni ngoba omunye ugcina eseshintsha umqondo ebona ukuthi uma ehleli ebudlelwaneni obuhlukumezayo usashawa, kwesikufundile kuvela ukuthi kuvamise ukulandela ukubulawa naye akhumbule-ke ukuthi angaze abulawe bese ethola isisombululo sokuthi akaphume kulobo budlelwano noma kuleyo nkinga noma ahambe ayobikela amaphoyisa ngalokho okwenzakalayo. Njengale ntombazane eyayishawa ubaba wengane ilokhu imxolela waze wagcina eyibulala ubaba wengane”- Paris

“Le ndlela yokufunda ibaluleke kakhulu ngoba izosiza izingane uma kukhona ukuhlukunyezwa noma okunye ezihlokwani ezithintiwe esikoleni zikwazi ukuthi zibatshele izinyathelo ekumele bazithathe ngendlela abafundiswe ngayo esikoleni. Njengoba abantu abaningi bengafundisekile usungathatha ngisho ubufakazi okuyisiqeshana esikhuluma ngalokho umfundele ukuthi kwenziwa njani loyo ohlukumezekile kulokho okumhlukumezile. Njengokuthi uma umama wakho ehlukenyezwa hlampe ubaba wakho nje umfundele emaphephandabeni iziqephu ezikhuluma ngalokho abone ukuthi akuyona inkinga yakhe kuphela bese ebona nokuthi abanye bayixazulula kanjani le nkinga naye athathe izinyathelo.”- Jamaica

Lo mhlanganyeli uthi le ndlela ngeke isize abafundi kuphela noma abantu abasebancane kuphela kepha ngisho abantu abadala emakhaya uma bebhhekana nezinkinga ezifana nalezo ezivezwe kulokho abafunde ngakho, bangakwazi ukuthi babakhombise kulokho abafunde ngakho ukuze bezothola amacebo okulwisana nalesi sikhava kanye nokuthola izisombululo. Babuka le ndlela njengendlela ezosiza ukushintsha imiqondo kwabesifazane ngezinto

eziningi ezibahlukomezayo ezivezwayo emaphephandabeni. Le ndlela iyasiza iphinde ithokozeleke kubafundi ikakhulukazi laba ethinta ukadebona wabo. NgokukaBerardo (2006), ukufunda amaphephandaba kuyasiza futhi abafundi bayakuthokozela ngoba kubuye kuthinte ukadebona wabo noma wabantu ababaziyo.

Abahlanganyeli bayayithanda indlela yokufundiswa kolimi kusetshenziswe izinsizakufundisa eziyimithombo yezindaba ekuthuthukiseni amakhono abekelwe ukuthuthukiswa ngokufundwa kolimi lwesiZulu ulimi lwaseKhaya. NgokukaBndaka (2007), amaphephandaba asetshenziselwa ukujwayeza abafundi ngemibhalo yokufunda evela kubanikazi bezindaba ngqo, nokubafundisa amakhono amasha okufunda ulimi lwebele nokubaqeqesha ukuthi bafunde ngokugcwele nangokuzimela. Abahlanganyeli bakufakazelile lokhu ngokuveza ukuthi le ndlela yokufunda yenza bagqugquzeleke ukufunda.

Iziqephu zamaphephandaba zisebenzisa ulimi olujwayelekile nolukhulunywayo nje emphakathini, njengezinsizakufundisa zithatha abafundi zibabeke endaweni abayijwayele kanjalo nezigameko kuba abazijwayele nabajwayele ukuzizwa. Ngokuka-Akdemir, uBarin noDemiroz (2012), iziqephu zamaphephandaba zingezinye zezinsizakufundisa eziveza ulimi olukhulunywayo nsukuzonke. Lokho kusiza abafundi ukuthi bezwe baphinde bakhulume kahle ulimi lolo olufundwayo. Baqhuba bathi, okunye abafundi abakuzuzayo kubalwa: Ukufunda ngosiko nendlela yokusetshenziswa kolimi elula, ukuqonda izindaba zemihla yonke kahle ngoba bezibona nasemphakathini kanye nokubuza noma ukuphendula ngezindaba abafunda ngazo isifundo. Abagcini ngokufunda nokuphendula ekilasini kuphela ngoba basuke sebezijwayele, kepha ukujwayela kwabafundi ukufunda ingesikhathi bethuthuka ekufundeni, lokho akuthuthukisi izinga labo lokufunda kuphela kepha kuthuthukisa nelokuzethemba (Berardo, 2006).

4.2.9 AMASU OKUNCIPHISA UKUHLUKUNYEZWA KWABESIFAZANE

Ukuzama ukunciphisa izinga lokuhlukunyezwa kwabantu besifazane emphakathini ezikoleni nasemakhaya yinto ebaluleke kakhulu. Lokhu akubalulekile nje kuphela ngoba kufuneka ukuthula kubantu bonke kepha kubaluleke kakhulu nangokuthi abantu besifazane babe nokuthula ngaphakathi (Kirk, 2007). Lokho kubasiza ukuthi bafukamele isizwe baphinde basiqhakazise ngenjabulo. Abahlanganyeli bazibekile izindlela ezihlukene ababona ukuthi zingasiza kakhulu ekunciphiseni izinga lokuhlukunyezwa kwabesifazane.

“Abesifazane kumele bafunde nje ukungalokhu bexolela laba ababahlukumezayo ngoba uma belokhu bebaxolela bayaqhubeka baze bagcine bebabulala. Isibonelo yilendaba esafunda ngayo yentombazane eyabulawa ubaba wengane kuyashiwo ukuthi kudala aqala ukuyishaya yona imxolele. Uma nje bebikwa emaphoyiseni abahlukumezi noma kuthandwana kungaphela lokhu kuhlukunyezwa kwamantombazane okungaka.” - Reo

“Abantu besifazane kumele bafundiswe ukuthi bakhulume, bangathuli bavalele ngaphakathi okungabaphathi kahle noma okubahlukumezayo. Ngoba ukuthula kuholela ekutheni umuntu aze afe. Kumele abantu besifazane bafundiswe ukuthi izinkinga zabo abazixoxele abantu ababethembayo, ukuze bezobanika izeluleko zokuthi benzenjani nezizoshintsha umqondo.” - Nairobi

Abahlanganyeli baveza ukuthi abantu besifazane abafundisekile ngokukhuluma ngokubahlukumezayo, baphakamisa ukuthi kumele abesifazane bathole ukufundiseka ukukhuluma nomuntu abamethembayo nokubikela abomthetho ukuvimba ukuhlukumezeka baze banqotshwe ukufa.

“Kumele kusungulwe izinhlelo ezinjengokwalulekwa lapho abantu besifazane bezokwazi ukuxoxa ngezinto ezibahlukumezayo. Inkinga enkulu lezi zinhlelo emakhaya akulula zibe khona lokho okuyinkinga kakhulu ngoba ukuhlukunyezwa kwabesifazane kuphezulu kakhulu ezindaweni zasemakhaya. Inkinga abesifazane abazi nokuthi babike kubani ngoba basabela izimpilo zabo lokho okwenza abanye bagcine sebezibulala ngoba behlukumezekile. Lezi zinhlelo zingabapha abantu abathembekile abangakhuluma nabo.” - Nairobi

“Ngicabanga ukuthi kungavulwa ithimba lokweseka abesifazane ukuze bezokwazi ukukhuluma ngezinkinga nokuhlukunyezwa ababhekene nakho emakhaya nasemphakathini bese kuqhanyukwe nezixazululo kulezo zinkinga.” - Elrico

Emakhaya izinhlelo eziningi zokusiza umphakathi azifiki, abahlanganyeli babheka izinhlelo ezifana nalezo zokwelulekwa kanye nokwesekwa kwabesifazane abahlukumekile. Lezi zinhlelo zibalulekile ngoba zinganika umphakathi abantu ongakhuluma nabo uma usenkingeni, engekho omthembayo ekhaya nasemphakathini.

“Abantu besifazane kuhle bakwazi ukusheshe baxhumane nabomthetho noma babikele abesilisa basemndenini ngoba umuntu ukuhlukumeza ngamazwi lapho usuke

esezogcina esekhlukumeza ngokomzimba, isibonelo nje kmele usheshe ubikele amaphoyisa uma kukhona umuntu wesilisa ozama ukukushela bese unqabe ukumqoma yena aqale-ke akuthuke asho zonke izinto ngomzimba wakho ngoba lokho kwenza uzenyeze ngobuwena futhi uma ekuthola kungaboni muntu angakudlwengula noma akulimaze, njengaleyantombazane esifunde ngayo eyashawa yisesheli saze sayoyilahla esigangeni. Lokhu nje kusho ukuthi awusaphephile.”- Denver

“Abantu besifazane kumele babikele umuntu abamthembayo uma behlukumezeka, uma loyo ehluleka ukusiza kumele kudlulelwe kwabaphezulu njengamaphoyisa. Ezikoleni khona kmele kubikelwe uthisha makuba ngaphezu kwakhe kubikelwe uthishomkhulu naye uma kuba ngaphezu kwakhe abize amaphoyisa.”- Paris

“Abesifazane kungamele bahambe bayobika izehlakalo zokhlukunyezwa emaphoyiseni.”- Reo

“Abantu besifazane kumele bafunde ukubika emaphoyiseni ababahlukumezayo ukuze abahlukumezi bezosaba ukuthi bazoboshwa. Izinga lokukhlukunyezwa kwabesifazane liphezulu nje ngoba izehlakalo zokhlukunyezwa azibikwa ndawo.”- Elrico

Abahlanganyeli baveza ukuthi abantu besifazane kufanele bazijwayeze ukuthathela izigameko zokhlukunyezwa phezulu babikele abesilisa emindenini yabo ngoba bona banamandla noma babikele amaphoyisa ukuze bezothola ukuvukeleka. Baveza ukuthi azibikwa izigameko zokhlukunyezwa kwabesifazane kungakho zanda nje ngoba abantu bayazi angeke bajeze ngezenzo zabo.

“Abantu besifazane sikhathini samanje ababumbene, uma bengabambana nje bese bekwazi ukuthi baxoxelane zonke izinkinga ababhekene nazo okubalwa kuzo ukuhlukunyezwa bese bebonisana ukuthi banganqoba kanjani ngoba uma umuntu ehleli nenkinga iyamudla ngaphakathi igcina isimlimaza nasengqondweni.”- Paris

Lo mhlanganyeli uveza elinye iphuzu elibalulekile lokuthi abantu besifazane badinga ubumbano, ngaleyo ndlela kuzoba lula ukubikelana nokubonisana ngezinkinga ababhekana nazo njengabantu besifazane baphinde balulekane ukuthi bangazixazulula kanjani lezi zinkinga.

“Mina ngizoqala ngibheke ezikoleni ukuthi kumele kutholwe abeluleki bezengqondo, kululekwe abafana namantombazane ngoba nakhona izenzo zokhlukumezeka

ziyenzeka uthole ukuthi umfana uhlukumeza amantombazane nje ngoba unenkinga yena ekhaya manje uyikhiphela emantombazaneni ngoba awanawo amandla.” – Jamaica

Izigameko zokuhlukunyezwa kwabesifazane zikhona nasezikoleni, lo mhlanganyeli ubeka ukuthi ezikoleni kumele kutholwe abeluleki okuyibona abazokweluleka abafundi. Ufisa kwelulekwe amantombazane nabafana ngoba kuyenzeka abafana bahlukumeze amantombazane ngoba benezinkinga kwabona bedinga ukwelulekwa ngokwengqondo.

“Abantu besifazane kumele bafunde ukuzimela banganciki kubantu besilisa ngoba lokho kuzosiza ukuthi noma umuntu wesifazane ehlukunyezwa umuntu athandana naye amshiye ngoba vele uyakwazi ukuzondla akancikile ngomuntu wesilisa.”- Jamaica

Lapha umhlanganyeli uthi njengoba beveze ukuthi abesifazane bahlukunyezwa kakhulu abantu besilisa ababasiza ngezidingo ezithinta ezezimali nje kumele bafunde ukuzimela bayeke ukudinga usizo lwezezimali kwabesilisa. Lokho kusho ukuthi abesilisa bazosiza lapho bekwazi khona kodwa bengaphoqelekile, ngaleyo ndlela ngeke babahlukumeze ngoba bayakwazi ukuzimela.

“Into engenziwa ukuthi kufundiswe abesilisa ukuthi babaphathe kanjani abesifazane kanjalo nabesifazane ukuthi babaphathe kanjani abesilisa. Lokhu kuwumsebenzi wahulumeni ngoba bangakufundiswa besasesikoleni vele manje zonke izingane ziyafunda zize zehluleke emabangeni anjengeleshuminanye.”- Denver

Lo mhlanganyeli uveza ukuthi kumele kufundiswe bonke abantu, abesilisa nabesifazane ukuphathana ngendlela efanale. Abahlanganyeli bebeveza ukuthi abanye abantu besilisa bahlukumeza abesifazane ngenxa yezenzo zabo abesifazane. Uma befundiswe indlela elungile yokuphathana ngeke lezo zigameko zenzeke.

“Okokugcina nje abesifazane kumele bayeke ukondla amadoda ngoba agcina esebabulalela imali yabo, isibonelo nje, udaba esifunde ngalo ephephandabeni lwentombazane eyabulawa yisoka layo ebeyilondla lingasebenzi lase lilahla isidumbu sayo emfuleni.”- Elrico

Abahlanganyeli baveza izindlela eziningi zokunciphisha isihlava sokuhlukunyezwa kwabesifazane. Kulezi zindlela okugqamile ukuthi baphakamisa ukuthi abantu besifazane

bakhulume, bafunde ukukhuluma bangathuli nezinto ezibahlukumezayo noma ngabe ziwuluphi uhlobo. Umuntu okhulumayo kulula ukuthi athole usizo kunomuntu othulayo nje aphantwe umzwangedwa ngenxa yokuhlukumezeka ngoba lokho kuphazamisa ingqondo yakhe, bathi ukuthula komuntu ohlukumezekile esikhathini esiningi kuholela ekutheni azilimaze noma azibulale.

4.3 ISIPHETHO

Lolu cwaningo lwenziwe esikoleni esisodwa esisendaweni yasemakhaya, kwasetshenziswa abafundi bebanga lesishiyagalolunye. Lolu cwaningo beluhlose ukuthola imibono yabafundi bebanga lesishiyagalolunye ngokuhlukunyezwa kwabesifazane njengoba kubikwa ngako emaphephandabeni esiZulu. Kulesi sahluko, okutholakele ocwaningweni kwethulwe kwadingidwa ngezindikimba eziyisishiyagalolunye: ukuchazwa kokuhlukunyezwa kwabesifazane, ukungabi namali kwabesifazane, amasiko nokuhlukunyezwa kwabesifazane, ukuhlukunyezwa kwabesifazane ebudlelwaneni, izifo nokuhlukunyezwa kwabesifazane, ukuhlukunyezwa kwabesifazane nokungahlonishwa kwamalungelo abo, isimomqondo ngokuhlukunyezwa kwabesifazane, ukufundiswa kolimi kusetshenziswa iziqeshana zamaphephandaba, amasu okunciphisa ukuhlukunyezwa kwabesifazane. Endikimbeni yokuqala abahlanganyeli baveze ulwazi oluncane begxile ekuhlukumezeni ngokomzimba njengokushaya nje, kwaze kwadingeka ukuthi bachaze benabe. Kulapho-ke bekwaze ukuchaza baveze nezindlela eziningi zokuhlukumeza abesifazane okubalwa kuzo, ukuhlukumeza ngokomzimba, ukuhlukumeza ngokomqondo, ngokwezezimali kanye nokuhlukumeza ngokocansi. Ucwaningo luvundulule izinto ezehlukene eziholela ekuhlukunyezweni kwabesifazane nalezo abahlanganyeli abakholelwa ekutheni zingasiza ukunciphisa ukuhlukunyezwa kwabesifazane ikakhulukazi ezindaweni zasemakhaya ngoba bethi emakhaya izinga lokuhlukunyezwa kwabesifazane liphezulu. Isahluko esilandelayo sizohumusha okutholakele ukuze sibone ukuthi imibono yabafundi ivezani ngokucabanga kwabo ngalezi zimo obekudingidwa ngazo ekilasini. Lokhu kuzokwenziwa kubhekwa imibuzongqangi yocwaningo ukuze kubonakale ukuthi ngabe iphendulekile yini ngalolu cwaningo. Okunye kuzokwethulwa izincomo neziphakamiso ezivezwe ulwazi olutholakele.

ISAHLUKO 5

ISIPHETHO, IMIPHUMELA NEZIPHAKAMISO ZOCWANINGO

5.1 ISINGENISO

Esahlukweni esedlule, ngethule ulwazi olutholakele. Kulesi sahluko ngizokwethula ukuhunyushwa kolwazi olutholakela kusetshenziswa imibuzongqangi ukuze kubonakale ukuthi ngabe iphendulekile yini ngalolu cwaningo futhi okutholakele kuchazani. Ngizophinda ngichaze ukubaluleka kwalolu cwaningo ngilandela lokho okutholakele ocwaningweni bese ngethule izincomo neziphakamiso. Kulolu cwaningo, bengicwaninga ngemibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu. Lapha ngithole imibono eyahlukahlukene kubafundi mayelana nokuhlukunyezwa kwabesifazane abakufunde emaphephandabeni esiZulu ehlukeni. Yonke imibono yabafundi izezwe esahlukweni sesine, lapha kwethulwa ukuthi le mibono ichazani.

Njengoba bengivezile esahlukweni sokuqala ukuthi ugqozi lokwenza lolu cwaningo lusukela ekufundeni amaphephandaba abika ngezigameko zokuhlukunyezwa kwabesifazane ezahlukene njalo nje, ekugcineni singabikelwa ukuthi ngabe kugcine kwenzekeni ngalezi zehlakalo nokuthi umthetho ugcina unqobile yini kulezi zigameko. Ngakho-ke yizo lezi zimo ezivuse imibuzo eminingi nangezigameko ezenzeka emiphakathini esiyakhele okugcina kungabonakalanga ukuthi ziphelelaphi ngakwezomthetho. Lezi zigameko zenzeka phambi kwabafundi asebesizingeni lokungena ebudaleni ababuka izinto ezenzeka emiphakathini bese umuntu nomuntu akhethe indlela azophila ngayo uma esemdala. Kuyenzeka ukuthi akukhethayo umuntu kuhambisane nokuthi yini ayibona yenzeka phambi kwakhe futhi nokuthi yini eyenzeka phambi kwakhe esithathwa njengesimo esamukelekile emiphakathi. Lolu cwaningo beluhlose ukuthola imibono yabo ngezigameko okufundwe ngazo ekilasini emaphephandabeni esiZulu. Ngaphezu kwalokhu bekubhekeke ukuthi abafundi bayamanise abakufundile nalokhu abakubona mihla yonke emiphakathini abaphila kuwo kuhlangukisa, isikole abafunda kuso kanye namakhaya abaphuma kuwo. Ngakho-ke lesi sahluko sesihlanu sethulwa ukukhombisa ukuphenduleka kwemibuzo emithathu ewumgogodla walolu cwaningo.

Ulwazi olwethulwe esahlukweni sesine okuyilona oluvunjululwe ucwaningo luzochazwa kabanzi lapha kutholakale ukuthi luchaza ukuthini kusetshenziswa uhlaka lwenjulalwazi kanye nohlaka lwemicabango, futhi kuzokwethulwa neziphakamiso.

Lolu cwaningo luholwe (*guided*) yimibuzongqangi emithathu:

1. Abafundi bathi yikuphi ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?
2. Abafundi bathi kwenzeka kanjani ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?
3. Abafundi bathi iziphi izindlela okungancishiswa ngazo ukuhlukunyezwa kwabesifazane ngokwemibiko emaphephandabeni esiZulu?

Ukuphendula le mibuzo, ucwaningo lobunjalo botho lusetshenzisiwe ngaphansi kwepharadayimu yomhumusho. Izingxoxo zeqembu, uhlu lwemibuzo ehleliwe kanye nenhlololwazi esakuhleleka zisetshenziselwe ukuthola ulwazi. Njengoba ngichazile esahlukweni esandulela lesi ukuthi ulwazi olutholakele luhlaziywe kulandelwa indlelele yokuhlaziya ngokwezindikimba, lolu lwazi luzohunyushwa kulesi sahluko ukuze siqonde ukuthi ichazani le mibono yabafundi (Braun & Clarke, 2006). Le mibuzongqangi emithathu iphenduleke ezindikimbeni eziyisishagalolunye.

Izingcithabuchopho kanye nababhali abehlukene, akukho esezikubhalile okutheni mayelana nemibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwa emaphephandabeni esiZulu ngqo, yikho lokhu okususe ugqozi lokuba kube nesidingo sokuba umuntu ezwe izimvo zabantu ikakhulukazi abangabafundi abasafunda, okusabhekwe ukuthi kuthuthuke amakhono ahlukene kubo esikoleni njengoba kuyibo ikusasa lezwe nje bedingeka ukuthi babe nezikhali ezifanele ezingqondweni zabo behlonyswe ngazo esikoleni ukuze bezokwazi ukulwa zonke izimpi kusasa. Ababhali abaningi bagxila kakhulu ekuhlukunyezweni kwabesifazane nje (Koopman *et al*, 2012), kepha bengagxilile emaphephandabeni esiZulu kanye nasemibonweni yabafundi okuyibo abafunda amaphepha bese beyamanisa abakufundayo nalokho okwenzeka ezimpilweni zabo mihla yonke. Lokhu kusinika ukuthi ulwazi oluqoqwe ababhali aluvezi lutho ngalokho abantu abawafundayo amaphephandaba abakushoyo nabakucabangayo ngalokho abakufunda emaphephandabeni ngokuhlukunyezwa kwabesifazane (Koopman *et al*, 2012). Kunethemba elikhulu lokuthi ukuphawula ngqo ngalesi sihloko kwabafundi bamaphephandaba futhi abasezingeni lokuzithola ukuthi

bangobani. kuzosiza ukuthi abafundi baxoxe ngalezi zinkinga zomphakathi ukuze kube yibo abaqhamuka nezixazululo ezizoklama indlela eya phambili, ikakhulukazi njengoba besendaweni yasemakhaya lapho izinto eziningi zingafinyeleli khona ezinye zinganakwa noma zikhona.

5.2 OKUTHOLAKALE OCWANINGWENI

Njengalokhu lolu cwaningo lunemibuzo emithathu ebalulekile newumgogodla walo, le mibuzo yakhiwe isukela kukadebona wami njengomcwaningi ozalelwe endaweni yasemakhaya ebona izigameko eziningi ezahlukene zokuhlukunyezwa kwabesifazane futhi ofundisa isiZulu ulimi lwasekhaya esebenzisa amaphephandaba aveza izigameko ezifana nazo lezi engikhule ngizibona emphakathini wami futhi namanje ezisenzeka. Nalezi zingane engizifundisayo ezisakhula zizibona izigameko ezifanayo nengikhule ngizibona kanye nalezi ekubikwa ngazo emaphephandabeni esiZulu. Imiphumela yocwaningo okuyimibono yabafundi icacisa bha ngokadebona wabafundi ngokuhlukunyezwa kwabesifazane. Imiphumela yocwaningo iveza imibono yabafundi ngokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu, ukuthi bayazazi izigameko ezifana nazo zonke lezi abafunda ngazo emaphephandabeni esiZulu ekilasini. Ukadebona wabafundi uyamaniseka ngqo nalokho okufundwa ngakho ekilasini. Lolu cwaningo luvundulule imibono yabafundi abehlukene mayelana nokuhlukunyezwa kwabesifazane abakubona kwenzeka emphakathini wabo, lapha kubalwa ngisho abantu abasondelene nabo nabangani babo lapho behlukunyezwa abantu abasondelene nabazalana nabo, ngokomphefumulo kanye nangokocansi. Lolu cwaningo luphinde lwaveza ukuthi njengoba abafana bekhula belalela lapho kuhlukunyezwa abantu besifazane ngamazwi bethukwa, bakhona abakuthathayo lokho babone engathi yinto enhle. Nalapho kukhona abesifazane abashaywayo kukhona abafana abasakhula ababona kuyinto enhle leyo yokuqondisa umuntu wesifazane.

Lolu cwaningo lwembule ukuthi okwenziwa abaphambili kusala kube yinsila kulabo abasakhula ngoba babukela kubo abantu abadala (Bartlett & Gentile, 2011). Umbono obekwe ngumhlanganyeli wesilisa wokuthi abantu besifazane bashaywa ngoba abanye bathandana nabantu besilisa abaningi, kutshengisa kona ukuthi akakuboni okungalungile ngalesi senzo ngokwakhe lo muntu wesifazane wonile, ngakho-ke kumele ajeziswe ngokona kwakhe. Lokhu kutshengisa ngokusobala ukuthi inkolelo-ze yokuthi ikhaya liphathwa ngenduku igxilile impela kulo mhlanganyeli nokuthi yena ubona isixazululo kungukushaya. Yonke imibuzongqangi igxile ekutholeni imibono yabafundi, njengalokhu lo mbuzongqangi

wokuqala uhlose ukuthola imibono yabafundi bebanga lesishiyagalolunye abenza isiZulu njengolimi lwasekhaya ukuthi bazi ukuthi yikuphi ukuhlukunyezwa kwabesifazane abakuthole emaphephandabeni esiZulu abawafunde ekilasini. Lapha ngezansi ngiveza ukuthi lolu cwaningo luyiphendule kanjani le mibuzongqangi.

5.2.1 IMIBUZONGANGI

I. ABAFUNDI BATHI YIKUPHI UKUHLUKUNYEZWA KWABESIFAZANE NGOKWEMIBIKO EMAPHEPHANDABENI ESIZULU?

Lapha kutholakale ukuthi ekuqaleni abahlanganyeli bebonke abesilisa nabesifazane bebengenakho ukuqonda kahle hle, bazama ukuchaza bengabaza bebonisa nje ukuthi abanaso isiqiniseko salokho abakushoyo, nokuthi yikuphi lokhu kuhlukunyezwa kwabesifazane abafunde ngakho. Ekuqaleni bebazi ukuthi uma kukhulunywa ngokuhlukunyezwa kwabesifazane kuqondwe ukushaya kanye nokunukubeza ngokocansi nje kuphela. Lolu lwazi luveza ukuthi ngokwabo ukuqonda uma kukhulunywa ngokuhlukunyezwa kwabesifazane kushiwo ukuthi bashayiwe noma banukubeziwe ngokocansi. Lokhu kuyaveza ukuthi abahlanganyeli ulwazi lwabo belugcina kulezi zinhlobo kuphela zokuhlukunyezwa kwabesifazane.

Ngakho-ke izingxoxo zeqembu zasiza kakhulu ekuletheni ulwazi olusha kubafundi ngezenzo ezifana nokuhlukumezeka ngokomqondo, ukuhlukumezeka ngokwezezimali nokuhlukunyezwa ngokulandelwa nje umuntu ungazi ngenhloso yokukuhlukumeza, ezenze abafundi ukuthi bakubuke ngeso elijulile ukuhlukumezeka kwabesifazane. Lokhu kwenza bavuleleke futhi bakhulume benabe beveza ulwazi oluningi ngesihloko sethu, ikakhulukazi ngezinto eziningi abazaziyo eziholela ekuhlukunyezweni kwabesifazane nokuthi lezo zenzo ziholela kanjani kulesi sikhava. Kubalulekile ukuthi ngikubeke kucace ukuthi lolu lwazi oluncane kanye nokungaqondi kahle ngokuhlukunyezwa kwabantu besifazane kungaba ukuthi azibikwa njalo kwabomthetho izigameko zokuhlukunyezwa kwabesifazane. Imibono yabafundi ngendlela okwenzeka ngayo nokubhebhetheka kwesikhava sokuhlukunyezwa kwabesifazane kuveza indlela umphakathi wonkana ophila nophilisana ngayo nabantu besifazane. Ukufakazela lokho u-Abrahams nabanye (2006), bathi izenzo eziningi zokuhlukumeza abesifazane zihlobene nendlela umuntu akhuliseke ngayo nabaphilisana ngayo nabesifazane emndenini wakhe. Abafundi bachaza ukuthi ukwethulwa kwezindaba ngendlela okungeyona kuholela ekuqondweni kokuhlukunyezwa kwabesifazane ngendlela

ekungeyona. Imibono yabafundi ngokubhebhetheka kwalesi sihlava ibincike olwazini nokuqonda lokho okuncane abahlanganyeli abanakho ngokuhlukunyezwa kwabesifazane. Njengoba echaza u-Entschler (2014), ukuthi abafana ukuhlukunyezwa kwabesifazane nokudlwengulwa kwabo bakubuka njengento engelutho nje, noma bexoxa ngakho nabangani babo ngendlela abakuzwa ngayo nabakufunda emaphephandabeni.

Imibono yabafundi iveze ukuthi abantu emphakathini abafana nomndeni, abangani, isikole, imithombo yezokuxhumana namasonto kudlala indima enkulu futhi ebalulekile ekufundiseni abafundi indlela yokuziphatha neyokuphatha abantu abaphila nabo emphakathini (Fountain, 2008). Imindeni nabangani bona bavele njengabahamba phambili ekufakeni izimfundiso kubafundi (Koopman *et al*, 2012). Lezi zimfundiso iningi lazo ziveza ukuthi abantu besifazane bangaphansi kwabantu besilisa kumele bathobele umthetho wabo ngezikhathi zonke emakhaya, ezikoleni nasemphakathini nje wonkana njengoba kusho uScorgie nabanye (2012), ukuthi abantu besifazane bahlukunyezwa abantu besilisa abasondelene nabo futhi abaphila ngaphansi kwabo. Abantu besilisa nabesifazane bayazithatha lezi zimfundiso bazisebenzise ezimpilweni zabo nasebudlelwani babo nabathandiweyo babo. Lokho kwenza ukuthi umfundi abuke izigameko zokuhlukunyezwa kwabesifazane empilweni yakhe bese eziphatha ngendlela abuka ngayo kwenzeka phambi kwakhe (Koopman *et al*, 2012). Kuyenzeka ngesinye isikhathi ukuthi owesilisa obuka behlukunyezwa abesifazane naye uyabahlukumeza abesifazane, owesifazane obuka behlukunyezwa bese beziphatha ngendlela ethile ngemuva kokuhlukunyezwa kwabo naye uziphatha ngaleyo ndlela njengoba kuchaza uKoopman nabanye (2012), ukuthi abesifazane ababuka kuhlukunyezwa abanye besifazane bathola amasu okubhekana naleso simo uma sibafica.

Abafundi besifazane bathi bafundiswa ukuthi kumele baziphathe kanjani njengabantu besifazane futhi kumele babaphathe kanjani abantu besilisa lokho okucacisa ukuthi amazinga abo ngokobulili awafani ukufakazela lokhu u-Abrahams (2005), uthi umsuka wokuhlukumezeka kwabantu besifazane eNingizimu Afrika kuhlenganisa ukungalingani ngokwamazinga. Kulapho-ke imisebenzi yabantu besilisa nabesifazane bekholelwa ukuthi isuka khona. Imibono yabafundi iveza ukuthi abantu besifazane base-Afrika bafundiswa ukuthi bazibone bengaphansi kwabesilisa futhi kumele bathobele abesilisa ngezikhathi zonke ngesikhathi abesilisa befundiswa ukuthi bona bangaphezulu kwabesifazane kumele babatshale ukuthi benzene ngasiphi isikhathi nokuthi lokho bakwenze kanjani uma behluleka ukuthobela umthetho lowo abesilisa banelungelo lokwenza konke abakuthandayo kubo ukuze bezojeza (Bartlett & Gentile, 2011). Lokho abafundi besifazane bathi bayakwazi futhi

bayakuqonda ukuthi kumele benze ngendlela abafundiswe ngayo bathobele baphinde bahloniphe umthetho wabantu besilisa emakhaya, emphakathini nasezikoleni imbala kodwa emva kwezingxoxo zeqembu imibono yabangingi ishintshile babona ukuthi kumele bakushintshe lokucabanga okunje, kubo nakwabanye abalingana nabo. Abahlanganyeli bavezile ukuthi ukucabanga okunje ngabantu besifazane yikho okuletha ingcindezi kubantu besifazane. Kunethemba lokuthi abahlanganyeli, abesilisa nabesifazane bazokwenza imizamo yokuletha izinguquko ngendlela abantu abacabanga ngayo ngokuphathwa kwabantu besifazane, emakhaya, emphakathini nasezikoleni.

Abafundi besifazane bayakwazi ukuthi kumele nabo babe ngaphansi kwabesilisa njengoba beveza nje ukuthi bayazi ukuthi amantombazane amancane ayaganiswa ngenkani lapho asuke ezocaciselwa kahle ukuthi aziphathe kanjani uma efika emzini kanye nazo zonke izinto okumele afike azenze nalezo okumele azenzele indoda ayiganile. Bathi ngaleyo ndlela intombazane ifundiswa ukuthi yamukele iphinde ibekezelele ukuba ngaphansi komuntu wesilisa, ukulawulwa okungekuhle kanye nokuhlukunyezwa egameni lothando. Ukufakazela lokhu u-Izumi (2007), uthi abesifazane bayahlukunyezwa lapho beganele khona bangabiki ndawo futhi bangenzi lutho ngoba bayalwa ngokubekezela emakhaya ngaphambi kokushada. Abahlanganyeli baveza nokuthi abantu besifazane bahlala ebudlelwaneni kumbe emishadweni abahlukunyezwayo kuyo ngoba benenkolelo yokuthi bayathandwa njengoba beshaywa behlukunyezwa nje.

Ngesikhathi sezinhlolelwazi zomuntu ngamunye, abanye abahlanganyeli baveze ukuthi akunankinga ukuhlukunyezwa kwabesifazane ebudlelwaneni uma nje owesifazane enze iphutha kodwa abaningi bakucacisa ukuthi abakuboni kuyinto enhle nenesidingo ukuhlukunyezwa kwabesifazane futhi beveza ukuthi bafisa ukuliswana nakho. Abanye abahlanganyeli bakuveza ukuthi abantu besifazane emazingeni wonke babekezelele ukuhlukunyezwa ngokushaywa, banukubezwe bahlukunyezwe nangokomoya abantu abasebudlelwaneni nabo ukuze bezoveza ukuthi bayabathanda. Lokhu kufakazelwa yinjulalwazi ifeminizimu yase-Afrika ngokuthi abantu besifazane basezwenikazi lase-Afrika baphila ngaphansi kwezimo ezifanayo baphinde babhekane nezinkinga ezifanayo ezehlukene njengokuhlukunyezwa abantu abaseduze nabo (Atanga, 2013).

Abahlanganyeli baphinde baveza utshwala njengenye yezinto ezibhebhethekisa isihlava sokuhlukunyezwa kwabesifazane. Bathi abantu besifazane bayahlukumezeka kakhulu abantu besilisa abahamba bayophuza bese bebuya seabathethisa bebashaya ngoba baba nesibindi

esikhulu uma bephuzile futhi uzwelo ababi nalo. Okunye okutholakele abakuqondayo ngokuhlukunyezwa kwabesifazane ukuthi abantu abakipitile bayahlukumezana kakhulu. Bathi abesifazane abakipitile bayahlukumezeka ngoba kunokwehlukana ngokwamandla nabesilisa abakipite nabo, njengoba laba abakipitile ngisho besengamantombazane amancane kodwa bazithola bebamba iqhaza lokuba amakhosikazi kulaba besilisa lapho bepheka, behlanza izingubo baphinde bahlanze nendlu lapho owesilisa ehambile eyophuza nabangani bakhe kanye nabanye besifazane. Okwabo kuba ukuthoba bahloniphe lona wesilisa njengobaba wekhaya, ngaleyo ndlela abesilisa bazizwa bengamadoda anamandla futhi akwazi ukulawula abesifazane balawule nokwenziwa kocansi njengoba nje kwamanye amasiko ukwenza nokulawula okuphathelene nocansi kuyilungelo lendoda (*WHO & LSHTM*, 2010) ngaleyo ndlela indoda izothi noma iphuma ukophuza invuse lona wesifazane ekipite naye ifune ukwenza ucansi ngenkani ngoba yazi ukuthi ilungelo layo.

Ngokwabahlanganyeli emphakathini abaphila kuwo umshado uyinto eyigugu kakhulu wonke umuntu ufuna ukushada ikakhulukazi abesifazane, ngaleyo ndlela abesifazane abakipitile lokho bakuthatha njengesinyathelo sokuqala esizobaholela ekutholeni umshado namadoda lawo abakipite nawo. Abahlanganyeli baveza ukuthi ubudlelwane obuningi asebebubonile lapho kukipitwa khona abupheleli emshadweni kepha owesifazane kuhlalwa naye nje ahlukunyezwe kuphelele lapho bese kushadwe omunye wesifazane. Bathi lokhu kuveza ukuthi abesilisa bakipita ngoba befuna ukuphila kahle benzelwa zonke izinto endlini abesifazane laba basebenze njengezigqila zabo nje kodwa bengafuni ukuthi babe umthwalo kubo. Ngaleyo ndlela babona kungabantu besifazane kuphela ababona ukubaluleka komshado nabakuthandayo ukushada. Emuva kokulalela lokhu ngibona kunesidingo sokuthi abantu besilisa bathole ukufundiswa ngendlela yokuziphatha neyokuphatha abantu besifazane abasezimpilweni zabo. UChiweshe (2018), uthi ifeminizimu yase-Afrika ibhekela ukufundiswa nokucathulisa kwabesilisa base-Afrika yonkana ngokubaluleka kokuphathwa kwabesifazane ngendlela efanele. Lokhu kuyaveza ukuthi abantu besilisa base-Afrika yonkana abakwazi ukuphatha abantu besifazane ngendlela efanele bazibeka bona nje phambili.

Abahlanganyeli baphinde baveza ukuthi kuba nezingxabano eziningi ngenxa yokubangwa kukatshwala lapho owesifazane elwisa owesilisa ngokumshiya njalo eyophuza kanye nabanye besifazane, owesilisa ebuya ephuzile bese elwa nowesifazane bebanga ukuthi kukhona izinto angazenzile endlini njengokuhlana indlu. Bathi okubaluleke kakhulu ukuthi abesifazane abakwazi ukuzimela kubantu abathathandana nabo babayekise ukuthi

babahlukumeze futhi bayeke ukubekezelela konke okubi okulethwa ubudlelwane kubo. Lokhu kuyatshengisa ukuthi abafundi kukhona abakuzuzile ngalolu cwaningo ngoba indlela ababeke ngayo imibono yabo ezingxoxweni bekutshengisa ukuthi bayabona ukuthi ubulungiswa abukho ngendlela abantu besifazane abakipitile abaphathwa ngayo. Konke lokhu ngibona kufakazela lokho okushiwo yinjulalwazi ifeminizimu ngokungafundiseki kwabantu besilisa ngokuphathwa kwabantu besifazane ngoba abantu besilisa abafundisekile ababahloniphi abantu besifazane.

Abahlanganyeli bathi abesifazane babekezelela ukuhlukumezeka njalo nje ngoba banenkolelo yokuthi bangaphansi kwabesilisa, okuyinto abayifunde emakhaya nasemphakathini yabo kusukela bebancane. Lokho bathi kuholela ekutheni abesifazane basabe ukubika izigameko zokuhlukunyezwa ngoba ababika kubo nabo bakhuliswe ngendlela yokuthi abesilisa bayahlonishwa uma bekuhlukumeza basuke bezama ukukuqoqa, ngaleyo ndlela abayishayi ndiva imibiko ebikwa abantu abahlukunyezwayo okunalokho bayabahlulela. NgokukaGarcia, Garcia, noLila (2009, 2011), abahlukunyezwa abantu abathandana nabo bayabahlulela abantu ababaziyo njengomndeni, abangani, omakhelwane kanye nezikhungo zokusiza umphakathi ezifana nezempilo nezomthetho. NgokukaCohen nabanye (2000), ukuhlukunyezwa kwabesifazane ikakhulukazi kwezobudlelwane kusezingeni eliphezulu kakhulu, uma ohlukunyeziwe efuna usizo akalutholi. Lokho kwenza abesifazane ikakhulu amantombazane asabe ukubika ngoba ayazi ukuthi vele usizo ngeke aluthole khona engaphephile enjalo (Jewkes, 2004). Njengoba ngiphawulile ngenhla, kunethemba lokuthi abahlanganyeli bazozama ukuba benze ubulingiswa ngaso sonke isikhathi sokumelana nezimo zokuhlukunyezwa kwabesifazane nanoma ngezaluphi uhlobo lokuhlukumeza.

II. ABAFUNDI BATHI KWENZEKA KANJANI UKUHLUKUNYEZWA KWABESIFAZANE NGOKWEMIBIKO EMAPHEPHANDABENI ESIZULU?

Lo mbuzo ufuna ukuqonda ukuthi lingakanani izinga lokwenzeka kwezigameko zokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu ngokwabahlanganyeli, ngokuthola izindlela ezahlukene lokhu kuhlukunyezwa okwenzeka ngazo.

Ngokwezimpendulo zabahlanganyeli kuyavela ukuthi ziningi izinhlobo zokuhlukunyezwa kwabesifazane abazaziyo nasebezibonile, okwenza kuvele ukuthi izinga lakho likhulu uma

bebhaka konke lokhu abakufunde emaphephandabeni bephinda bebhaka lokho okwenzeka phambi kwabo emakhaya, esikoleni kanye nasemphakathini wonkana. Lokhu kwesekwa yinjulalwazi yokuphendula komfundi ngokuthi ukuqonda nokuphawula komfundi kuholwa ukadebona nolwazi lwakhe (Hirvela, 1996). Abahlanganyeli bathi abesifazane bahlukunyezwa kakhulu ngendlela enganakwa kakhulu ngoba ingamthinti emzimbeni umuntu wesifazane, lapho ezothukwa khona ngendlela akheke ngayo emzimbeni nangazo zonke izindlela abesilisa abathanda ukuthuka ngazo. Njengoba kuchaze uLeach noHumphreys (2007), bethi ezinye izindlela zokuhlukunyezwa kwabesifazane azinakwa. Abahlanganyeli bathi le ndlela engathinti emzimbeni okwenza yande kakhulu ukuthi ayibikwa ndawo ngoba abantu bakholelwa ukuthi kumele umuntu aze akuthinte akushaye noma akunukubeze ngokocansi ukuze kukholelwe ekutheni ukuhlukumezile. Futhi lolu hlobo ngisho uthi uyobika kwabomthetho alunabo ubufakazi ngoba ayikho into ephathekayo ozobe ufika nayo. Ngokwesibonelo sabo sentombazane esuke ishelwa abafana kuthi uma inqaba bayithuke ngazo zonke izinhamba bagxeke nendlela umzimba wayo owakheke ngayo kutshengisa ukuqonda kwabo ukuthi ukuhlukumeza kuqhamuka noma kwenzeka ngezindlela eziningi ezahlukeneyo. Abahlanganyeli bayaqonda futhi ukuthi uquqaba lunomthelela kulezi zigameko ngoba abakwenzayo basuke benza konke lokhu ngoba bebukisa kubangani babo.

UJewkes (2004), uthi uma abesifazane behlukunyeziwe kubekwa bona icala ngoba befundisiwe ukuthi baziphathe kanjani nabesilisa babaphathe kanjani. Ngokwezimpendulo zabahlanganyeli kubonakala beqonda ukuthi abantu besifazane bafundisiwe ukuthi baziphathe kanjani nokuthi babaphathe kanjani abantu besilisa ikakhulukazi abasebudlelwaneni nabo ngoba bethemba ukuthola umshado. Abazali abakunaki ukuthi ukuba sebudlelwaneni kwentombazane esencane nomuntu omdala wesilisa kuholela ekutheni iningi lamantombazane amancane azithole ehlukumezeka ngoba amazanga ngokwamandla awalingani. La mantombazane akakwazi ukuzivikela futhi akakwazi nokubika uma ezithola ehlukumezeka ngoba ajeziswa ngezindlela eziningi ezibala ukushaywa kanye nokuhlukunyezwa ngokocansi. Amanye amantombazane awenzi lutho ngoba ancengwa ngezinto eziwubukhazikhazi. Okuphinde kwavela ukuthi namakhosikazi ala madoda uma etholile ukuthi amadoda awo anabanye besifazane athandana nabo ayabahlukumeza laba besifazane ebathuka ngokuthi babhidliza imizi yawo aphinde abasabise ngokuthi bazobasebenzisela imithi yesintu noma bathumele izigebengu ukuthi zibalimaze. Ukufakazela ifeminizimu yase-Afrika ithi abesifazane ababavikeli abanye besifazane kepha

babahlukumeza kanye nabesilisa ngoba besaba ukuhlanjalazwa emphakathini (Kamau, 2013). Abahlanganyeli bakuvezile ukuthi iningi lala mantombazane azithola ekule nkinga ngenxa yokuswela, asuke edinga imali. Lokhu kutshengisa ukuthi abahlanganyeli bayaziqonda izimo abanye babantu besifazane abazithola bekuzo.

Lolu cwaningo luveze ukuthi utshwala buyinkinga impela ekubhebhethekiseni ukuhlukunyezwa kwabesifazane uStrebel nabanye (2006), bathi utshwala benza umuntu angakwazi ukucabanga kahle nokuzikhuza ngoba abaphuzile abagcini ngokuhlukumeza labo abasebudlelwaneni nabo, kepha nasemakhaya abo bahlukumeza abazali babo besifazane be bathuka abanye baze babashaye imbala. Abahlanganyeli baveza nokuthi ukufunda kancane kwabesifazane kuyaholela ekutheni bahlukunyezwe abesilisa ngoba iningi labo lizinikela ophuzweni oludakayo bese lingabi nayo imali eyanele yokuhlale lizithengela bese lifuna abesilisa abozolithengela bese benza noma ikanjani kubo babahlukumeze. Lokhu kutshengisa kona ukuthi abahlanganyeli bayaqonda ukuthi yini eholela ekuhlukumezekeni kwabesifazane, ikakhulukazi laba abaphuzayo. Abahlanganyeli batshengisile ukuqonda ukuthi amasiko aneqhaza elikhulu ekuhlukumezekeni kwabantu besifazane ngokuthi abhekelele kakhulu izidingo zabesilisa bese abesifazane befakwa ngaphansi kwengcindezi kubhekwe ukuthi balandele kulokho okwenziwa abesilisa noma kubaphatha kabi kanjani. Bathi abesilisa basebenzisa imithetho abathi ivunyelwa amasiko bese kuthi uma owesifazane ephuma eceleni uyajeziswa kakhulu futhi akasolwa owesilisa ngoba kuthiwa wakha umndenini wakhe. NgokukaSolotaroff noPande (2014), amasiko abamba iqhaza elibalulekile ekuphulweni kwamalungelo abantu besifazane, ikakhulukazi ezwenikazi lase-Afrika. Lokhu kusekelwe yinjulalwazi ifeminizimu yase-Afrika elwisana nezinto eziningi okubalwa kuzo ukungalingani kwamandla phakathi kwebesilisa nabesifazane kanye nokuhlukunyezwa kwabesifazane okukhona emiphakathini yase-Afrika esaphila ngaphansi kwamasiko (Davies & Graves, 1986).

Umqakuliswano wabahlanganyeli wokuthi abesifazane babuye bahlukunyezwe ukuthi batheleleke ngezifo eziningi, okuhlanganisa izifo ezingelapheki ezinjengesandulela-ngculazi, kutshengisa ukuthi bayabona ukuthi amandla ngokobulili awalingani futhi abesifazane abanawo amandla okuzivikela noma baxoxisane nabalingani babo ngokusetshenziswa kwekhondomu.. Lokhu kufakazelwa nguStrebel nabanye (2006), lapho bethi abesifazane abahlukunyezwa emhlabeni wonke jikelele basengcupheni yokuzithola bethheleleka ngezifo ezingelapheki. Abahlanganyeli bayaqonda ukuthi iningi lalaba besifazane basuke beziphethe kahle bese abantu abasebudlelwaneni nabo bababuyele nezifo, njengamadoda asebenza

ezimayini angena ebudlelwaneni nabalingani abaningi. Kuyavela ukuqonda kwabo ngokuhlukumezeka kwezingane ezincane emndenini nasemphakathini ukuthi kungumthelela wezinkolelo-ze zabantu besilisa ukuthi uma benza ucansi nezingane ezincane bazolapheka igciwane lesandulela-ngculazi kanye nengculazi. Okunye abakuvezile ingcindezi yomndeni nokuphula amalungelo ingane lapho ibika ngokunukubezwa ngokocansi ilunga lomndeni bese abanye besifazane abadala basemndenini bemvikela lona wesilisa ukuze engazukuboshwa, kwesinye isikhathi ingane baze bayishaye bathi iqamba amanga. Ekuphawuleni kwabo bavezile ukuthi lokhu kuba nomthelela omubi ekusebenzeni kwengane esikoleni lapho imiphumela yayo ingabi mihle. Lokhu kuyidalela izinkinga eziningi ngoba ithola ukugxekwa othisha ngenxa yokungaqondi isimo sayo. Kukonke nje amalungelo abesifazane emiphakathini eminingi awahlonishwa lokho okwenza iningi labo liphile ngokuhlukumezeka (Creighton & Hodes, 2016).

III. ABAFUNDI BATHI IZIPHI IZINDLELA OKUNGANCISHISWA NGAZO UKUHLUKUNYEZWA KWABESIFAZANE NGOKWEMIBIKO EMAPHEPHANDABENI ESIZULU?

Emva kwezingxoxo zeqembu ezisuselwa emibikweni yamaphephandaba esiZulu ngokuhlukunyezwa kwabesifazane, kunethemba lokuthi abahlanganyeli babenakho ukushintsha isimomqondo sabo mayelana nokuhlukumezeka kwabantu besifazane. Iningi liphawulile ngokuthi isizwe esingabahloniphi abantu besifazane baso asiyi ndawo. Ngakho-ke le mibono yabahlanganyeli iyatshengisa ukuthi sekukhona ushintsho oluncane endleleni ababuka ngayo izinto nokwenzeka kwazo emphakathini, emndenini nasesikoleni. Abahlanganyeli baveze izindlela eziningi ezingasetshenziswa ukulwisana nalesi sihlava. Njengoba lokhu abafunde ngakho emaphephandabeni kufana nalokho abakubuka njalo emphakathini abaphila kuwo lokho kubakhanyisela ngokusobala ukuthi abesifazane bahlukumezeka ngalezi zindlela asebezibalile ezahlukeni yonke indawo. Babone ukuthi kumele kukhuthazwe abantu besifazane ukuthi bakhulume uma kukhona okubahlukumezayo, babikele umuntu abamethembayo noma babike kwabomthetho. Lokhu kufakazelwa uBullock noCubert (2002), bathi abesifazane kumele bafune usizo emakhaya abo kubantu ababethembayo uma bengasizakali badlulele ezindaweni zosizo ezihlelelwe lokho njengasemaphoyiseni.

Emindenini lapho abesifazane behlukunyezwa amalunga omndeni wabo okubalwa obaba, omalume kanye nobhuti, bagcina bengasazi ukuthi baphephele kuphi ngoba bazi ukuthi

ikhaya indawo ephephile. Abahlanganyeli babeka ukuthi kumele abantu besifazane babikele owomndeni abamethembayo uma engekho babikele abomthetho ngokuhlukunyezwa kwabo ngoba uma bengasaphephile ekhaya kodwa esandleni somthetho bazokuthola ukuphepha. Njengokusho kukaBullock noCubert (2002), ukuthi abesifazane abahlukunyezwayo kumele babikele amaphoyisa. Baphinde baveza nokuthi nabesifazane asebekhulile kumele bawahloniphe amalungelo abanye abantu besifazane bangavuni abesilisa emindenini yabo uma benze amacala bese bebaphikela. Imibono yabafundi lapha iyivezile imicabango yabo ngendlela yenjulalwazi yokuphendula komfundi lapho ibheka ukuthi umfundi wakha incazelo ngawo wonke umbhalo awufundayo (Chou, 2015). Lapha abafundi bavezile ukuthi bayayithola incazelo yokwenzekayo kulokho abakufundayo baze bakwazi ukukhipha imibono yabo ngalokho ababona kubalulekile ukuthi kwenziwe abesifazane abahlukunyezwayo, njengokubikela abomthetho.

Abahlanganyeli babeke ukuthi abesifazane kumele bakhuthazwe besebancane ukuvuleleka bakhulume ngalokho okubahlukumezile kubantu ababethembayo ukuze bezothola usizo ngaphambi kokuthi kuze kudungeke isimomqondo sabo. Baphinde bafundiswe futhi nokuthi uma engekho abamethembayo eduze bakwazi ukuyobona abeluleki bezempilo nezengqondo basendaweni bakwazi ukukhuluma nabo ngoba bona bangakwazi ukubadlulisela emigudwini efanale ukuze bathole usizo (WHO, 2005). Ngokwabahlanganyeli ukunukubezeka ngokocansi ebuncaneni kunemithelela emibi ngoba ngesinye isikhathi ohlukumezekile kuyenzeka akhule azinikele kubantu besilisa agcine elala noma yinamuphi umuntu wesilisa noma agcine ebazonda futhi engabethembi abantu besilisa noma engazethembi yena qobo. Lokhu bathi kunomthelela omubi ngoba noma esethola umuntu wesilisa omthandayo ngeke akubone lokho ngoba isimomqondo sakhe sihleleke ngendlela yokuthi abantu besilisa badlala ngabantu besifazane. Abahlanganyeli baveze ukuthi kumele emphakathini kube nezinhlelo zokwelulekwa ngokwengqondo kwabahlukumezekile bathi lokho kungasiza abesifazane ukuthi bathole abantu abangakhuluma nabo ngaleyo ndlela abesifazane bangathola izindlela ezahlukeni zokulwisana nokuhlukunyezwa kwabo. Okunye okubalulekile okuvelile ukuqonda kwabo amandla okubumbana nokubambisana kwabantu besifazane lapho bethi abesifazane kumele babumbane ukuze kuzoba lula ukusizana bebodwa ngaphambi kokuthi udaba lufinyelele kwabomthetho, ngoba okunye kuphuma esandleni nje ngoba abesifazane bengabumbene futhi bengalekelelani. Lokhu okuvezwa ifeminizimu yase-Afrika ukuthi abesifazane ababumbene-nje ngoba besaba ukuhlanjalazwa emphakathini kuthiwe ababahloniphi abantu besilisa (Kamau, 2013).

Umbono wokufundiswa kwabantwana, abafana namantombazane, emakhaya ngokuziphatha kuveze ukuthi bayabona ukubaluleka kokuthi ukusebenza ngobulili obubodwa akulethi imiphumela emihle, ngakho-ke kumele ukuba bobubili ubulili kubandakanywe kulo mkhankaso wokwakheka kwezimilo. Lokhu kuzokwenza bakwazi ukuphathana ngendlela eyamukelekile emakhaya, ezikoleni nasemphakathini. UJewkes (2004), ufakazela lokhu ngokuthi abesilisa kumele bafundiswe ngendlela ekufundiswa ngayo abesifazane ngokuziphatha bebodwa nokuphatha abesifazane. Ukuntuleka kwezimali nokusweleka kwemisebenzi kuvezwe njengembangela yokuhlukumezeka kwabantu besifazane, ngakho-ke abahlanganyeli bakhuthaza ukuba uhulumeni enze izikhungo zomphakathi zokuthuthukisa amakhono okusebenza kubantu besifazane ukuze bathole imisebenzi noma bazisebenze.

Lolu cwaningo luveze ukuthuthuka kwamakhono ehlukeni kubahlanganyeli ikakhulukazi ikhono lokucabanga bajule, ngoba benze iziphakamiso ezikhombisa ukuthi bacabanga ngokujula ngalokho okufanele kwenziwe ukulekelela abesifazane abahlukunyezwayo kanye nokulwisana nalesi sikhava ukuze siphele.

5.3 IMIPHUMELA NEZIPHAKAMISO EZISUSELWA EMIPHUMELENI YOCWANINGO.

Kucacile ukuthi ukuhlukunyezwa kwabesifazane yinto ejwayelekile nje emiphakathini eminingi. Lokhu kuhlukumeza kuvamise ukungabikwa okuholela ekutheni kungapheli. Loluhlobo cwaningo luveze ukuthi noma kubikwa ukuhlukunyezwa akuthathelwa phezulu kwesinye isikhathi kugcine kungenziwanga lutho ngakho lokho okwenza abahlukunyezwayo badikibale bagcine bengasabiki baze balimale. Kuphinde kwavela ukuthi abantu emakhaya, ezikoleni, emiphakathini nasebudlelaneni babhekana nokuhlukumezeka ngezikhathi zonke. Kanti futhi kunezinga eliphezulu lokungalingani ngokobulili lapho abesifazane behlezi bengaphansi kwabesilisa, lokho okugqugquzela ukuthi abesilisa bahlale behlukumeza abesifazane ngoba bayazi ukuthi akukho okuzokwenziwa kubo ngoba bangaphezulu kwabesifazane futhi abakujezeli ukuhlukumeza abesifazane.

Ukwenza kwami lolu cwaningo kungenze ngavuleka amehlo ngezinto eziningi ezehlukene kwamina ebengingazinakile ezingase zithuthukise amakhono ehlukeni okufunda ulimi lwesiZulu kubafundi abenza isiZulu ulimi lwasekhaya. Ukusetshenziswa kweziqeshana zamaphephandaba ekilasini kulikhuphulile izinga lentshisekelo yokufunda kubafundi abaningi. Ithuba lokuxoxisana ngabakufundile kubanike isibindi sokukhuluma babeke

imibono yabo ngaphandle kokwesaba. Ukuxoxisana kuvule inkundla yokwabelana ngemibono phakathi kwabafundi okuholela njalo ekuvumelaneni ngombono abazowuthatha njengeqembu uma kusetshenzwa ngamaqembu. Lokhu kunike abafundi ithuba lokuhloniphana, ikakhulukazi, ukuhlonipha imibono yabanye abafundi kungabi khona okulalelwa bona njalo, kodwa umbono walowo nalowo mfundi uthathwe njengobalulekile. Lokho kuveze ukuthi bayakuthokozela ukufunda ngezindaba ezithinta ukuphila kwabantu nalokho okwenzeka emphakathini wonkana. Nginyaqonda ukuthi ngalolu cwaningo ngeke ngifunge ngigomele ukuthi imibuzo iphenduleke ngokugcwele futhi ngokwanelisayo nokuthi abafundi bawazuzile amakhono obekuhloswe ukuthi bawazuze. Engingakusho ukuthi lolu cwaningo luyisendlalelo sezinye izingcwaningo ezisazokwenziwa zisuselwa mhlawumbe emiphumeleni yalolu cwaningo, okubalulekile ukuthi lolu cwaningo luvule inkundla yokuxoxisana ngezimo ezithile eziphazamisa imiphakathi eminingi.

Ngakho-ke ngiyathemba ukuthi bakhona abanye abacwaningi abangaba nothando lokucwaninga ngalokhu okulandelayo:

- Ucwaningo oluzogxila ekubukeni ukuqeqesheka kothisha ukufundisa isiZulu ulimi lwasekhaya besebenzisa izinsizakufundisa ezehlukene ezibekiwe kuTaHFuZwe njengamaphephandaba kanye namafilemu.
- Ucwaningo oluzogxila ekubukeni indlela abafundi abenza isiZulu ulimi lwasekhaya abalubuka ngayo lolu limi lwabo. Likhona olwenziwe kodwa lubhalwe ngesiNgisi, kucwaningwa ngabafundi basenyuvesi.
- Ucwaningo oluzogxila kukadebona wothisha ngokuhlukunyezwa kwabesifazane ezikhungweni zemfundo okuthikameza ukuphumelela kwabafundi esikoleni, ikakhulu besifazane.

Ngemuva kokwenza lolu cwaningo ngibe sengibona kunesidingo sokuthi abaphethe ekulawulweni kwezikole nabaphethe abafundi emakhaya kube khona abakwenzayo ukungenelela ekusizeni ezikoleni ezahlukune ikakhulukazi ezikoleni zasemakhaya.

- UMnyango WezeMfundo kumele uqinisekise ukuthi zonke izikole ziba naye umeluleki wezengqondo ozokwaluleka abafundi ngezingqinamba abahlangabezana nazo ezikoleni, emakhaya nasemphakathini ezingase zibathikameze emfundweni yabo.

- UMnyango WezeMfundo kumele wenze isiqiniseko sokuthi isikole nesikole siba nomtapo wolwazi lapho abafundi bezothola khona izincwadi zokufunda namaphephandaba belolonga ikhono labo lokufunda nokubukela.
- Indaba yokuhlukunyezwa kwabesifazane kumele isukunyelwe kwenziwe imikhankaso yokuqwashisa ngokuhlukunyezwa kwabesifazane ifakwe ngendlela kokufundwayo, ezifundweni ezifana neL.O
- Kufanele kwenziwe izexwayiso ezizobhalwa zifakwe ezikoleni kanye nakuzo zonke izindawo lapho okuhlanganela khona umphakathi njengasezitolo.
- Izinkundla zokuxhumana zinamandla amakhulu ekuvezeni izinto entsheni yanamuhla bese ekubonile ikuthande ikulandele , ngaleyo ndlela abaphethe nabasezikhundleni emiphakathini kumele bazisebenzise ukudlulisa umyalezo wokuzwana, wokulingana ngokobulili, wokuqeda izinkolelo-ze nokulwisana nokuhluunyezwa kwabesifazane emakhaya, ebudlelwaneni, ezikoleni nasemphakathini. Kucace ukuthi kuyinto engalungile futhi ekumele iphele.

Ngokwenza kwami lolu cwaningo ngibone izinto eziningi ngelihlo elehlukile. Ngincoma indlela abafundi abazinikele ngayo ekuqhutshweni kwalolu cwaningo nendlela abebekhombisa ngayo ukuthi amakhono abehloswe ukuthuthukiswa athintekile kubo noma kungeqinisekiswa ukuthi noma sekuhambe isikhathi emuva kocwaningo bayoqhubeka ngendlela abayibambe ngayo yini. Lolu cwaningo luholele ekuphakamiseni kwalokho okubonakala kunesidingo sokwenziwa nokubhekwa mayelana nendlela abafundi abafunda ngayo isiZulu ulimi lwasekhaya ikakhulu ezindaweni zasemakhaya. Lapha ngibone kuneqhaza elikhulu ekufanele libanjwe yizo zonke izinhlaka ezithintekayo ekufundeni komfundi, okubalwa kuzo uthisha, umzali kanye naye umfundi uqobo.

5.4 ISIPHETHO

Lolu cwaningo bekuwucwaningo lobunjalo botho olucwaninga ngesimo, lubheka ukuhlukunyezwa kwabesifazane njengoba kuvezwa emaphephandabeni esiZulu kubhekwa imibono yabafundi bebanga lesishiyagalolunye. Kube sekubhekwa ukuthi lokhu kuhlukunyezwa kwenzeka kanjani kanye nezindlela zokukunqanda ezingakuqeda ezindaweni zonke emphakathini, emakhaya nasezikoleni. Lolu cwaningo lwenziwe esikoleni esifundisa isiZulu ulimi lwasekhaya.

Imiphumela yalolu cwaningo iveza ukuthi abantu besifazane ezindaweni zonke nasemazingeni wonke babhekana nokuhlukunyezwa okwehlukene. Abafundi bafunde

amaphephandaba base beyamanisa lokho abakufundile nabakubona emphakathini wabo. Imibono yabafundi abangabahlanganyeli igcizelele ukuthi imiphakathi abakhulela kuyo inomthelela omkhulu ezingeni eliphezulu lokuhlukunyezwa kwabesifazane okuhlukene. Baveza ukuthi ukuhlukunyezwa kwabesifazane emakhaya, emphakathini, ezikoleni nasebudlelwaneni kudalwa ukuthi abantu banezinkolelo-ze eziningi ezahlukenene kodwa zonke zibeka umuntu wesifazane engcupheni abe ngaphansi kwengcindezi. Ebudlelwaneni ziveza ukuthi kuyabekezelwa othandweni noma owesilisa njengenhloko yekhaya angenzani owesifazane kumele abekezele, lokho kusuka ebudlelwaneni nje kuze kuyofika emshadweni. Abahlanganyeli baveze ukuthi izimfundiso ezitholwa emakhaya nasemphakathini zinomthelela omkhulu ekuziphatheni kwabesifazane nabesilisa abasakhula kanye nalabo asebebadala. Lolu cwaningo luphinde lwaveza ukuthuthuka kwamakhono ahlukenene okubalwa kuwo: elokufunda nokubukela ngoba bebefunda amaphephandaba beyamanisa nezithombe ezibhethweshuliwe zihambisana nezindaba ebezifundwa. Ikhono lokucabanga ngokujula nalo lithuthukisiwe kulolu cwaningo ngoba imibono yabafundi iqale ihlukile ekugcineni yajika yakhombisa ukuthi sebecabanga ngendlela ehlukile kunaleyo ekade becabanga ngayo kade ucwaningo luqala. Ekugcineni ukuthuthuka kolwazi kubafundi uma kubhekwa luqala luze luyophela ucwaningo. Imibono yabafundi iveze ukuthi ukusuka manje kuya phambili bazokwazi ukuthatha izinqumo eziphusile.

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IZELEKO

INHLOLOLWAZI

Inhlololwazi (imizuzu engamashumi amabili)

1. Kukuphi nendawo ekhaya?
2. Sewuhlale isikhathi esingakanani endaweni yangakini?
3. Ungakuchaza uthini ukuhlukunyezwa kwabesifazane okufunde emaphephandabeni esizulu?
4. Ngokwakho ukuqonda emuva kokufunda iziqeshana zamaphephandaba, yini imbangela yokuhlukunyezwa kwabesifazane?
5. Ngalokho okufunde emaphephandabeni ucabanga ukuthi yini eyenyusa izinga lokuhlukunyezwa kwabesifazane ezikoleni, emakhaya nasemphakathini?
6. Amaphephandaba esiwafundile aveze izinto eziningi ezehlukene ezingaba yimbangela yokuhlukunyezwa kwabesifazane, yini engabe iyimbangela yokuhlukunyezwa kowesifazane ebudlelwaneni?
7. Zikhona yini izigameko ozaziyo ngokuzibona zokuhlukunyezwa kwabesifazane ezifana nalezo ozifunde emaphephandabeni esiZulu?
8. Yini oyibone igqamile emaphephandabeni esizulu ngokuhlukunyezwa kwabesifazane emiphakathini esakholelwa emasikweni?
9. Luthini uvo lwakho ngokufundile mayelana nokuhlukunyezwa kwabesifazane ezikoleni?
10. Ngokwamaphephandaba esizulu kumele benzenjani abesifazane uma bezithola bebhokana nokuhlukunyezwa?
11. Zithi izingcwaningo ukuhlukunyezwa kwabesifazane kunomthelela omkhulu ekubhebhethekiseni igciwane lesandulela ngculazi. Uthini umbono wakho ngalokho?
12. Amaphephandaba esiZulu athi yini engenziwa ukunciphisa lesi sikhava sokuhlukunyezwa kwabesifazane emiphakathini, emakhaya nasezikoleni?
13. Kuthini ukuphawula kwakho kafushane ngeziqeshana zamaphephandaba esizifundile?
14. Ungaphawula uthini ngale ndlela yokufunda ekufundisweni kolimi?

MBALI I. MEMELA

P.O BOX 154

BULWER

3244

05 AUGUST 2019

Mphathisikole

ISICELO: SOKWENZA UCWANINGO

Igama lami nginguMbali Memela. Ngenza iziqu zami zeMasters ezifundweni zeLanguage and Media esikoleni semfundo eNyuvesi yakwaZulu-Natal, ekhempasini yase-Edgewood. Ngale ncwadi ngizocela imvume yokwenza ucwaningo esikoleni sakho. Ngikhethe ukwenza ucwaningo lwami ekilasini elilodwa esikoleni sakho, ngikhethe ukwenza lolu cwaningo esifundeni sase King Cetshwayo, njengoba abafundi benza isiZulu njengolimi lwasekhaya. Ucwaningo luzokwenziwa esikhathini sika Januwari kuya ku Mashi 2020. Isihloko socwaningo lwami sithi,

Ukuhlukunyezwa Kwabesifazane Ngokwemibiko Emaphephandabeni EsiZulu: Imibono Yabafundi Bebanga Lesishiyagalolunye.

Lolu cwaningo luzohlola izimpendulo zabafundi mayelana nokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu ngokwasemiphakathini, emakhaya kanye nasezikoleni. Imiphumela yalolu cwaningo ingasiza umnyango wezemfundo nani njengabaphathi besikole ekulungiseni indlela yokuqonda kubafundi, eveza ukuthi lokho abakufundayo kuhlose ukwexwayisa nokuveza ububi bokuhlukunyezwa kwabesifazane. Umcwaningi ukholelwa ukuthi lolu cwaningo luzosiza abafundi bebanga lesishiyagalolunye ekuthuthukiseni amakhono okufunda nokucabanga.

Qaphela lokhu okulandelayo:

- Lolu cwaningo olwezemfundo kuphela, ayikho imali ezotholakala njengenzuzo.
- Zonke izimpendulo zabafundi azisoze zadalulwa
- Lonke ulwazi oluzokhishwa umfundi ngeke lusetshenziswe ngendlela ezomelelana naye, futhi ulwazi olutholakele luzosetshenziselwa izinhloso zalolu cwaningo kuphela.
- Abafundi bazophendula yonke imibuzo ngendlela ezoveza imibono yabo

- Amagama angempela abafundi, nelesikole angeke asetshenziswe, kepha kuzoqanjwa amasha.
- Amagama wabafundi awasoze adalulwe
- Abafundi bavumelekile ukuthi bangayeka ukuzibandakanya nocwaningo noma nini uma bengasathandi
- Abafundi abasoze baphoqeleke ukuthi basho into abangafuni ukuyisho
- Isiqophi mazwi sizosetshenziswa (ngemvume yomfundi) ukuze kutholakale amazwi wonke awashilo ngoba ngeke kubhaleke konke ngesikhathi ekhuluma

Umeluleki wami walolu cwaningo enyuvesi yakwaZulu-natal uDokotela Nokukhanya Ngcobo. Kungaxhunyanwa naye noma kunini, imininingwane yokuxhumana naye imi kanje: umbikombani: ngcobon13@ukzn.ac.za. Ungaxhumana nehhovisi locwaningo lesikhungo ku P. Mohum HSSREC Research Office, ucingo: 0312604557. Umbikombani: mohump@ukzn.ac.za.

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

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Tel: 27 31 2604557- Fax: 27 31 2604609. Email: HSSREC@ukzn.ac.za

Ukuphendula kwakho okuvumayo kuyojabulisa. Ngicela ufunde ngezansi bese uyasayina.

Nginyabonga ngoxhaso lwakho, ubambiswano kanye nangesikhathi sakho

Yimina Ozithobayo

Miss Mbali Immaculate Memela

University of KwaZulu-Natal

Cell: 0735473946/0817112888

Email: 214538540@stu.ukzn.ac.za/ MbaliIM191@gmail.com

ISIFUNGO

Ngicela usayine lesi saziso esilandelayo bese ufake igama lakho eliphelele kanje:

Mina.....

(amagama aphelele mphathisikole) ngiyavuma ukuthi ngiyakuqonda okuqukethwe yilombhalo kanye nobunjalo bocwaningo, ngiyavuma ukuthi lolu cwaningo lungenziwa esikoleni sami.

Ngiyaqonda ukuthi abafundi bavumelekile ukuthi bayeke ukubamba iqhaza noma ngabe kunini uma bengasathandi ukuqhubeka.

Ukusayina kukathishanhloko.....usuku.....

Isivumelwano esengeziwe

Ukusetsheniswa ocwaningweni lwami	kwesiqophimazwi	YEBO		CHA	
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MBALI I. MEMELA

P.O BOX 154

BULWER

3244

05 AUGUST 2019

Mzali

ISICELO: SOKUBAMBA IQHAZA OCWANINGWENI

Igama lami nginguMbali Memela. Ngenza iziqu zami zeMasters ezifundweni zeLanguage and Media esikoleni semfundo eNyuvesi yakwaZulu-Natal, ekhempasini yase-Edgewood. Ngale ncwadi ngizocela imvume yokusebenza nomntwana wakho ocwaningweni lwami esikoleni sakhe. Ngikhethe ukwenza ucwaningo lwami ekilasini lomntwana wakho, ngikhethe ukwenza lolu cwaningo esifundeni sase King Cetshwayo, njengoba umntwana wakho enza isiZulu njengolimi lwasekhaya. Ucwaningo luzokwenziwa esikhathini sika Januwari kuya ku April 2020. Isihloko socwaningo lwami sithi,

Ukuhlukunyezwa Kwabesifazane Ngokwemibiko Emaphephandabeni EsiZulu: Imibono Yabafundi Bebanga Lesishiyagalolunye.

Lolu cwaningo luzohlola izimpendulo zabafundi mayelana nokuhlukunyezwa kwabesifazane okuvezwe emaphephandabeni esiZulu ngokwasemiphakathini, emakhaya kanye nasezikoleni. Imiphumela yalolu cwaningo ingasiza umnyango wezemfundo nabaphathi besikole ekulungiseni indlela yokuqonda kubafundi, eveza ukuthi lokho abakufundayo kuhlose ukwexwayisa nokuveza ububi bokuhlukunyezwa kwabesifazane. Umcwaningi ukholelwa ukuthi lolu cwaningo luzosiza abafundi bebanga lesishiyagalolunye ekuthuthukiseni amakhono okufunda nokucabanga.

Qaphela lokhu okulandelayo:

- Lolu cwaningo olwezemfundo kuphela, ayikho imali ezotholakala njengenzuzo.
- Lonke ulwazi oluzokhishwa umntwana wakho ngeke lusetshenziswe ngendlela ezomelelana naye, futhi ulwazi olutholakele luzosetshenziselwa izinhloso zalolu cwaningo kuphela.
- Umntwana wakho uzophendula yonke imibuzo ngendlela ezoveza imibono yakhe
- Igama lomntwana wakho alisoze ladalulwa
- Zonke izimpendulo azisoze zadalulwa

- Amagama angempela abafundi, nelesikole angeke asetshenziswe, kepha kuzoqanjwa amasha.
- Umntwana wakho uvumelekile ukuthi angayeka ukuzibandakanya nocwaningo noma nini uma engasathandi
- Umntwana wakho akasoze aphoqeleke ukuthi asho into angafuni ukuyisho
- Isiqophi mazwi sizosetshenziswa (ngemvume yomfundi) ukuze kutholakale amazwi wonke awashilo ngoba ngeke kubhaleke konke ngesikhathi ekhuluma.

Umeluleki wami walolu cwaningo enyuvesi yakwaZulu-natal uDokotela Nokukhanya Ngcobo. Kungaxhunyanwa naye noma kunini, imininingwane yokuxhumana naye imi kanje: umbikombani: ngcobon13@ukzn.ac.za. Ungaxhumana nehhovisi locwaningo lesikhungo ku P. Mohum HSSREC Research Office, ucingo: 0312604557. Umbikombani: mohump@ukzn.ac.za.

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Ngiyabonga ngoxhaso lwakho, ubambiswano Kanye nangesikhathi sakho

Yimina Ozithobayo

Miss Mbali Immaculate Memela

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ISIFUNGO

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Mina.....

(amagama aphelele omzali) ngiyavuma ukuthi ngiyakuqonda okuqukethwe yilombhalo Kanye nobunjalo bocwaningo, ngiyavuma ukuthi umntwana wami abambe iqhaza kulolu cwaningo.

Ngiyaqonda ukuthi uvumelekile ukuthi ayeke ukubamba iqhaza noma ngabe kunini uma engasathandi ukuqhubeka.

Ukusayina komzali.....usuku.....

Isivumelwano esengeziwe

Ukusetsheniswa ocwaningweni lwami	kwesiqophimazwi	YEBO		CHA	
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MBALI I. MEMELA

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05 AUGUST 2019

Mhlanganyeli

ISICELO: SOKUBAMBA IQHAZA OCWANINGWENI

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Qaphela lokhu okulandelayo:

- Ukubamba iqhaza kwakho okwezemfundo kuphela, azikho ezezimali ezizotholakala.
- Lonke ulwazi oluzotholakala kuwe alusoze lwasetshenziswa ukukucekela phansi, futhi lonke ulwazi olutholakele luzosetshenziselwa izinhloso zalolu cwaningo kuphela.
- Uzophendula yonke imibuzo ngendlela ezoveza imibono yakho
- Igama lakho alisoze ladaluwa
- Zonke izimpendulo azisoze zadalulwa

- Amagama angempela abafundi, nelesikole angeke asetshenziswe, kepha kuzoqanjwa amasha.
- Uvumelekile ukuthi ungayeka ukuzibandakanya nocwaningo noma nini uma ungasathandi
- Awusoze uphoqeleke ukuthi usho into ongafuni ukuyisho
- Ayikho impendulo elungile nengalungile
- Isiqophi mazwi sizosetshenziswa (ngemvume yakho) ukuze kutholakale amazwi wonke owashilo ngoba ngeke kubhaleke konke ngesikhathi ukhuluma.

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Ngiyabonga ngoxhaso lwakho, ubambiswano kanye nangesikhathi sakho

Yimina Ozithobayo

Miss Mbali Immaculate Memela

University of KwaZulu-Natal

Cell: 0735473946/0817112888

Email: 214538540@stu.ukzn.ac.za/ MbaliIM191@gmail.com

ISIFUNGO

Ngicela usayine lesi saziso esilandelayo bese ufake igama lakho eliphelele kanje:

Mina.....

(amagama aphelele lomhlanganyeli) ngiyavuma ukuthi ngiyakuqonda okuqukethwe yilo mbhalo kanye nobunjalo bocwaningo, ngiyavuma ukuthi ngibambe iqhaza kulolu cwaningo.

Ngiyaqonda ukuthi ngivumelekile ukuthi ngiyeke ukubamba iqhaza noma ngabe kunini uma ngingasathandi ukuqhubeka.

Ukusayina komhlanganyeli.....usuku.....

Isivumelwano esengeziwe

Ukusetsheniswa ocwaningweni lwami	kwesiqophimazwi	YEBO		CHA	
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education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref.:2/4/8/2047

Ms Mbali Immaculate Memela
P.O. Box 154
BULWER
3244

Dear Ms Memela

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"UKUHLUKUNYEZWA KWABESIFAZANE NJENGOBA KUVEZWA EMAPHEPHANDABENI ESIZULU: IMIBONO YABAFUNDI BEBANGA LESISHIYAGALOLUNYE"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 21 October 2019 to 10 January 2022.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.]


Dr. E. Nzama
Head of Department: Education
Date: 21 October 2019

KWAZULU-NATAL DEPARTMENT OF EDUCATION
Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201
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Facebook: KZNDOE.....Twitter: @DBE_KZN.....Instagram: kzn_education.....Youtube:kzndoe

...Championing Quality Education - Creating and Securing a Brighter Future



07 February 2020

Miss Mbali Immaculate Memela (214538540)
School Of Education
Edgewood Campus

Dear Miss Memela,

Protocol reference number: HSSREC/00000747/2019

Project title: Abuse Against Women As Displayed in isiZulu Newspapers: The Perceptions Of Grade Nine Students.
Degree: Masters

Approval Notification – Full Committee Reviewed Protocol

This letter serves to notify you that your response received on 05 February 2020 to our letter of 22 January 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

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

This approval is valid for one year until 07 February 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours faithfully

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Dr Shamila Naidoo (Chair)

/dd

Humanities & Social Sciences Research Ethics Committee
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