

The extended family's power structure: A case study of relations between mothers-in-law and daughters-in-law in KwaMashu Township

(Ubunjalo nenqubo yomndeni omkhulu: Ubudlelwane phakathi komakoti nomamezala elokishini laKwaMashu.)

NGU-

NOKWAZI HLOPHE

**UMSEBENZI WETHULWE NJENGENGXENYE YOKUGCWALISA IZIDINGO
ZEQHUZU LE-"MASTER OF SOCIAL SCIENCE", EMNYANGWENI WE-
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ISIFUNGO

Mina, Nokwazi Hlophe, ngiyafunga ukuthi lo msebenzi: “The extended family’s power structure: A case study of relations between mothers-in-law and daughters-in-law in KwaMashu Township” (Ubunjalo nenqubo yomndeni omkhulu: Ubudlelwane phakathi komamezala nomakoti elokishini laKwaMashu), ungowami kusukela uqalwa kuze kube sekupheleni kwawo.

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Usuku: 2/09/2005.....

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AMAZWI OKUBONGA

Okokuqala kunakho konke ngithanda ukubonga ubaba wethu oseZulwini nonguMdali wezinsuku, ngithi kubaba Somandla ngiyabonga ngethuba ongiphe lona lokuba ngenze lolu cwaningo ngempumelelo enkulu. Ngibonga ngazo zonke izibusiso ongibusise ngazo.

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uFlorence Muthuki, Sheila Chirkut, Nkululeko (Nkulu) Malinga, uDon kanye noDee Ngithi ngiswele imilomo eyizinkulungwane kunina nonke

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UKUCHAZWA KWAMAGAMA

1. ***Self-Reflexivity***- uhlelo olulandelwa umcwaningi oluqinisekisa ukuthi akavumeli ukusondelana kwakhe nocwaningo kuphazamise noma kube nokwenzelela endleleni yokuhlaziywa kolwazi oluqoqiwe.

2. ***Radical Feminism***- uhlelo lokulwelwa kwamalungelo abesifazane. Lulwa nengcindezi yabesifazane ngabesilisa abasebenzisa ukuphathwa kwamandla angaphezulu kunawo wonke umuntu.

3. ***Patriarchy***- uhlelo lokuqhoqhotshalwa kwamagunya kanye namandla. Njengokuthi inhloko yekhaya yiyona eyinhloko yayo yonke into. Ngakho-ke inamandla angaphezulu kwawo wonke umuntu, futhi ngeke kwenziwe lutho ngaphandle kwayo.

4. ***Radicals***- ithimba lalabo abasebenzisa uhlelo lwe-Radical Feminism ukulwela amalungelo abesifazane.

5. ***Meaning Categorization***- ichazwa ngumbhali u-Kvale (1996) njengendlela yokwahlukaniswa kolwazi olunencazelo efanayo ngenhloso yokuba luhlaziywe ngendlela enohlonze.

ISAPHLUKO SOKUQALA

1.1 Isingeniso

Ukuba ngumama akuphathelene nokuzala kanye nokukhulisa abantwana nje kuphela kepha ziningi izinto eziphathelene nokuba ngumama. Isiko nesiko linenqubo yalo ephathelene nokuba ngumama (Moore, 1994). Ngokunjalo nendlela okuphethwe ngayo kanye nokubaluleka komama kakufani emhlabeni wonke jikelele, kwazise phela ukuthi amasiko onke awefani. Isiko nesiko lidlala indima enkulu endleleni okuphethwe ngayo abesifazane kanye nomama emiphakathini yonkana. Kwamanye amasiko omama baziwa njengabantu abanozwela kanye nobumnene nabahlale beqikelela ukunakekela izidingo zemindenini yabo. Kepha kwamanye amasiko omama bayaye babe ngongqofoza futhi badale nezingxabano emindenini yabo (ibid).

Lo mqulu uzochaza kabanzi ngabesifazane abangomakoti kanye nomamezala ngokwesiko lesiZulu kanye nobudlelwane phakathi kwabo. U-Tyrell (1976) uthi imishado yesintu ayisho ukuhlenganiswa kwabantu ababili nje kuphela, okungumakoti kanye nomkhwenyane njengokwenjwayelo yezizwe zaseNtshonalanga kodwa kusho ukwakheka kobudlelwane phakathi komndenini, uzalo kanye nesizwe-nje sonkana.

1.2 Ukuchazwa kwesihloko kafuphi

Ubunjalo benqubo yomndenini omkhulu: Ubudlelwane phakathi komakoti nomamezala elokishini laKwaMashu

Isihloko salolu cwaningo sehlukaniseke izigaba ezintathu. Isigaba sokuqala siphathelene nobunjalo benqubo yomndenini omkhulu. Esesibili siphathelene nobudlelwane phakathi komamezala nomakoti. Esesithathu nekungesokugcina siphathelene nendawo yakwaMashu

nalapho kwenzelwe khona lolu cwaningo. Zontathu lezi zigaba eziyingxenye yocwaningo zizochazwa kafuphi ngezansi.

1.2.1 Ubunjalo benqubo yomndeni omkhulu

Ekufundeni imibhalo eminingana eshicilelwe nemayelana nemimndeni yakwaZulu kuningi okungihlabe umxhwele mayelana nengikutholile ngendlela imindeni ehlelwa ngayo ngokosiko lwesiZulu. U-Bryant (1967:412), embhalweni othi *'The Zulu People; As they were before the*

White Men Came' uthi:

The Zulu organization had its foundations in the person and rights of Paterfamilias (the family – father).

U-Bryant ubeka iphuzu elithintwa kakhulu ngababhali abafana no; Krige, 1962, 1965 kanye no-1969; U-Tyrell, 1976 kanye no Jurgens, 1983 lokuthi imindeni yakwaZulu ihlelwa ngokozalo lowesilisa nongumnikazi wekhaya. Umndeni owejwayelekile wakwaZulu kwakuba ngu-mninimuzi ongumnuzane wekhaya, amakhosikazi omnumzane, amadodana amabili noma amathathu kanye namadodakazi amaningi. Ukwanda komndeni kwakuba sekutheni umnumzane ucebe kangakanani endaweni. Amadodana kwakulindelekile ukuba alandele ukhondolo lobunumzane lokuba aganwe uma sekufike isikhathi. Ngokuvumelana nenhloko yekhaya amadodana ayekwazi ukwakha imizana yawo ebude buduze nalowo wenhloko yekhaya bese bekwazi ukuhlala kanye namakhosikazi kanye nezingane zabo ekhaya.

Ukwanda komndeni kwaZulu kwakuthathwa njengento ebalulekile ikakhulukazi kumuntu owabe eyindoda. U-Bryant (1967: 425) embhalweni othi *'The Zulu People; As they were*

before the White Man Came' uthi:

To the Zulu the 'family' was not (as with us) solely that tiny group of individuals born of our parents, inmates of our own home – kraal; it was rather the whole of our clan.

U-Bryant ubuye achaze ngokuthi umndeni kwaZulu wawungachazi – nje umuntu kanye nabazali bakhe labo abamzalileyo kepha wawuchaza zonke izihlobo kanye nozalo lwakhe lonke. Njengalelo gama elithi ubaba noma umama lalisentshenziswa kunoma imuphi umuntu omdala. Okusho ukuthi wonke umuntu omdala wayethathwa njengobaba noma umama. Kanjalo futhi nakumuntu omdala kwakulindelekile ukuthi abize nanoma iyiphi ingane ngegama elithi ‘mntanami’ nokwakuyinto eyejwayelekile esizweni samaZulu. Lokhu kwakuye kusize kakhulu uma umntwana ehlangabezana nanoma ibuphi ubunzima lapho umzali wakhe engekho eduze. Kwakuba ilungelo lanoma imuphi umuntu omdala osuke ekhona ukusiza lowo mntwana ngaleso sikhathi.

Lokhu kwaba nomthelela omkhulu ekuqhakambiseni inhlonipho kanye nobunye esizweni samaZulu nokwakuyinto amaZulu abe eziqhenya kakhulu ngayo. Ubudlelwane phakathi kwesizwe sonkana kwabe kungobuhle kakhulu futhi kwenza nokuganiselana kube yinto eyabe imnandi kakhulu. Kwakwenza nempilo yomZulu ibe mnandi kakhulu futhi nomuntu ongumZulu aziqhenye ngobuzwe bakhe. Ngakho-ke ukuganela komunye umndeni kwakusho into enhle kakhulu ngoba kwakufana nokuthi uya komunye umndeni ozokuphatha kahle. Lokhu kubambisana esizweni samaZulu kwakuthathwa njengento ebalulekile kakhulu ngoba kwakwenza impilo ibe yinhle kakhulu. Njengokuthi uma umuzi othile endaweni wenza nanoma iluphi uhlobo lomcimbi ofana: nokwemulisa, ukushadisa, ukukhehlisa, ukugcwaba kwakungabi-nje into yomndeni kodwa kwakuthinta isigodi kanye nozalo lonke. Abantu kwakulindeleka ukuthi basize ngezindlela ezahlukeni ezifana njengokuletha isipheko sanoma yini othanda ukuphekisa ngayo noma ukuziletha siqu sakho uzosiza kwabesifazane ungasiza emabhodweni, kulaba besilisa ungalekelela ekuhlinzweni kwesilwane salowo mcimbi.

1.2.2 Ubudlelwane phakathi kukamakoti nomamezala

Umakoti ube eseshiya abazali bakhe bese eyohlala emzini walapho ayoganela khona, nokuyilapho okulindeleke ukuba akhombise khona inhlonipho enkulu kuwona wonke amalungu omndeni. UMsimang (1975) kanye noManqele (2000) bazibeka ngokusobala ezinye zezinto ezilindelekile kumakoti. Izinto eziphathelele nokuthi: umakoti kumele azale futhi akhulise abantwana bakhe, akhombise inhlonipho enkulu kumamezala wakhe aphinde amelekelele kuzo zonke izidingo zasendlini. Umamezala uye athathwe njengowesifazane osenesipiliyoni kwezobumama ngakho ke, kuyaye kulindeleke emindenini ukuba adlale indima enkulu ekufundiseni umakoti wakwakhe ngenqubo yomndeni omkhulu wakwakhe kanye nowesizwe sonkana aphinde futhi adlale nendima yokuba ugogo kubazukulu bakhe. Umamezala uyabe eseshiya konke ukuba umakoti akwenze bese yena ehlola ukuthi umakoti ukwenze ngendlela okuyiyonayona.

1.2.3 Imindeni yamaZulu elokishini lakwaMashu

Esikhathini samanje omakoti sebekhetha ukuba baphume imizi yabo kanye nabakhwenyane babo. Kodwa omakoti basakuqinisekisa ukuthi omamezala basadlala indima enkulu ezimpilweni zabo. Kusalindelekile kakhulu ukuba omakoti bakotize emzini lapho beganela khona.

Ngaphambi kocwaningo olunzulu ngiye ngaxoxisana nomakoti abambalwa mayelana nobudlelwane phakathi kwabo kanye nomamezala babo. Iningi labo likubekile ukuthi selikhethe ukuziphumela imizi yabo ethe ukuqhela kakhulu naleyo ekungeyomamezala babo. Omunye womakoti ukubeke ngokusobala ukuthi ukuphuma umuzi wakhe kufana nenkululeko yakhe ebugqilini ebebhekene nabo.

U-Curtis kanye no-MacCorquodale (1990:136) embhalweni othi '*Stability and Change in*

Gender Relations' bathi:

One of the most interesting paradoxes in social life is the fact that structured relationships in a society may show a rapid change and long-term stability at the same time.

Njengalokho ngiye ngachaza ekuqaleni ukuthi impilo yasemakhaya inomehluko omkhulu uma iqhathaniswa naleyo yasemalokishini. Lolu cwaningo elokishini laKwaMashu lizosichazela ezihlokweni ezilandelayo kabanzi ngokushintsha kosikompilo ebudlelwaneni phakathi komakoti nomamezala kanjalo nobunjalo babo uma lungekho ushintsho. Njengoba KwaMashu kuyilokishi elisenkabeni yeTheku akuchazi ukuthi wonke umuntu ohlala khona usawalahla amasiko akhe. Bangingi abantu abahlala kulona leli lokishi laKwaMashu abasathembele kakhulu emasikweni abo.

Lokhu kuyaye kubonakale kakhulu uma kunemigubho yemikhosi eyehlukene eyaye ibanjelwe khona kulo leli lokoshi lwaKwaMashu efana nokwemuliswa kwengane yentombazane uma iziphathe kahle. Le micimbi emihle kangaka isivame kakhulu ukubonakala kulo leli lokishi njengeminye yemizamo yokuqhakambiswa kokubaluleka kwemvelaphi yabantu abangamaZulu abahlala elokishini laKwaMashu. Kanjalo namasiko anjengokuhlolwa kwezintombi asedlale indima enkulu ekuthuthukiseni amasiko kulona leli lokishi (Khuzwayo, 2000). Nakuba lisalandelwa leli siko lokuhlolwa kwezintombi, kodwa basekhona abangahambisani nalo nabathi kuhlukunyezwa amalungelo ezingane uma zihlolwa. Ngakho-ke kusenendida nokwehluka kwemibono mayelana naleli siko.

ISAHLUKO SESIBILI

2. Ukubukezwa nokuhlaziywa kwemibhalo esondelene nocwaningo

2.1. Isingeniso

Ngibe sengiqoka ukuba ngehlukanise isihloko socwaningo ngisenze sibe nezingqikithi ezehlukene kodwa ezisondelene kakhulu nesihloko salolu cwaningo. Lokhu ngikwenze ngokuba ngisebenzise imibhalo eshicilelwe (efana naleyo yezincwadi, kanye namajenele) bese ngiphinde ngisebenzise imibhalo engashicilelwe (efana naleyo mibhalo engashicilelwe yeziqu kanye namaphepha angashicilelwe ethulwe ezingqungqutheleni kanye namaphephandaba. Lesi sahluko sibheka kakhulu ukuphathwa kwamandla emindenini omkhulu, indlela okumele umakoti aziphathe ngayo ngokwenqubo yesiZulu, umsebenzi kamamezala ngokwenqubo yesiZulu, ubuhlobo obakhiwa umshado, kanye nemibono eyehlukene ngobudlelwane phakathi kukamakoti nomamezala.

Lezi zihlokwana esengizibalule ngenhla ngizibukeze ngendlela yokuzixoxa ngabuye ngafaka nemibono yami. Lokhu ngikwenzwe ngoba ngifuna ukukhombisa ukuqonda kanye nolwazi engilutholile kule mibhalo ukuze ngikwazi ukuthi ngilusebenzise ngendlela efanele.

2.2. Imibhalo eshicilelwe

2.2.1 Ukuphathwa kwamandla emndenini omkhulu

Isizwe samaZulu siyisizwe esihlelekile kakhulu ngoba baningi ababhali asebebhale ngokuhleleka kwemindenini yaso. Kanye nayo indlela yokuphathwa kwamandla inalo uhlelo lwakhona emindenini. Njengalokhu sazi ukuthi yilesi naleso sigodi sinisiphathimandla saso esingaba uhlobo lwenduna, inkosi njalo njalo. Nakhona emindenini yakwaZulu ukuphathwa kwamandla kunendlela okuhlelwe ngayo. Kweminye imindenini kuhlelwe ngokweminyaka

yokuzalwa (omdala unikwa amandla komncane) kuphindwe futhi kuhlelwe ngokwamakhono ehlukehlukenene okuphatha. Kuphinde futhi kuhlelwe nangokobulili (amandla anikwa owesilisa kanye nalawo anikezwa owesifazane).

U-Krige (1965) embhalweni othi 'The Social Systems of The Zulus' ubalula kakhulu ngenqubo emindenini yamaZulu. U-Krige (1965:23) uthi:

In the family, as in the other forms of social organisation, we find certain forms of behaviour between different individuals, which ensure its continuance and the smooth working of the whole.

Lo mbono ufakazela ukubaluleka komuntu ukuba ayazi indawo yakhe emndenini ukuze konke kuhambe ngendlela efanele. U-Krige (1965) uveza ukuthi umuntu oyindoda ubizwa ngobaba okuphinde kuchaze ukuthi unguyise wabantwana. Umuntu ongubaba ubalulekile kakhulu njengoba kumele ahlonishwe aphinde esatshwe kanye nemiyalelo yakhe futhi ihlonishwe iphinde igcinwe nguwona wonke umuntu ekhaya. U-Krige (1965) uphinde agcizelele ukuthi umuntu wesifazane akanikezwa inhlonipho elinganayo nalowo wesilisa. Umuntu wesilisa unelungelo lokusho noma yini kulowo oyinkosikazi yakhe kepha lowo wesifazane akumele asho noma yini kulowo oyindoda yakhe. Lokhu kufakazela ukuthi abesifazane babenganiwe amandla okuphatha njengalokhu kwakunikwe abesilisa. Ngokunjalo nasebantwaneni indlela okwakuphathwa ngayo abantwana abangabafana yayehlukile kakhulu kunaleyo ekwakuphathwa ngayo amantombazane.

Lokhu kwahamba kwahamba kwaba nomthelela omkhulu nasemndenini omkhulu. Njengoba ngisho abantu abahlobene nobaba wekhaya kumele bahlonishwe. Ngisho ngabe owesifazane, uma ngabe nje ehlobene nobaba wekhaya uthathwa njengomuntu omkhulu emndenini.

Imibhalo eminingi ekhuluma ngenqubo yamaZulu ikubeka ngokusobala ukuthi owesilisa nongubaba wekhaya nguye oba isiphathimandla sekhaya emndenini. Selokhu u-Hulumeni wentando yeningi eNingizimu Afrika wathatha izintambo zombuso ngo-1994 kuningi osekushinsthile mayelana nenqubo yokuphathwa kwamandla phakathi kwabesifazane kanye nabesilisa kulona leli zwekazi lase-Afrika.

UMsimang (1975) uchaza kabanzi ngokuphathwa kwamandla emndenini wakwaZulu. Uchaza athi emndenini wakwaZulu kuba nenhloko yomuzi kanye nebambisene nabo. Inhloko yomuzi uphinde ayichaze njengosokhaya. Ziningi izinto ezihambisana nokuba usokhaya. Usokhaya nguye ophinde abe umphathi womuzi. Munye umnumzane emzini wesiZulu. Umnumzane uyahlonishwa kakhulu kangangokuba uma kuhlathwe imbuzi izibindi zidliwa nguye, uma engakadli akukho muntu okumele adle emndenini, uma esevukile bonke abantwana kanye nenkosikazi kumele bavuke, kufanele athethe amacala asekhaya aphinde abheke amadodana akhe awathathele abafazi uma esekulungele ukuganwa.

Uma usokhaya esengasekho kuyaye kunikezwe inkosana yakhe eyindodana endala ukuba ithathe zonke izikhudla zikasokhaya. Unina womnumzane naye uba ingxenye enkulu yomndeni njengalokhu uma esaphila izinkinga zomndeni zibikwa kuye azedlulisele kumnumzane, bese kuba amadodana aba iso lomnumzane kukho konke kanye namadodakazi okuyiwona ekumele azi ngokuzodliwa.

Yize umuntu wesilisa ongubaba eyinhloko yekhaya aphinde abe umnikazi wakho-konke okusekhaya nomama unegalelo elikhulu ekuqinisekiseni kokuhamba kahle kwenqubo yomndeni.

Njengoba sengibalulile ngesikhundla somnumzane emndenini ngokwemibhalo yababhali engibabalule ngenhla, lokhu sekuveza ngokusobala ukuthi umamezala naye uneyakhe indawo ayidlalayo ekutheni abonise umakoti ngezinto ezibheke kuye njengoba eseyilunga lomndeni. Kanjalo nomakoti kulindeleke ukuthi akulalele futhi akwenze lokhu akutshelwa ngumamezala. Lokho sekubuyela ephuzwini engikhulume ngalo lenhlonipho. Sekukhomba ukuthi omakoti kumele nabo badlale eyabo indima ngokuthi bahloniphe abasemzini ngendlela abazoziphatha ngayo. Yize usokhaya kunguye iqhude, kodwa omakoti abakakwazi ukuthi balungise izinto nosokhaya ngqo, ngakhoke omamezala yibona abasondelana kakhulu nomakoti. Ngaleyo ndlela kwenza kube nokubambisana emndenini njengoba u-Krige (1950) esho embhalweni wakhe ovezwe ngenhla. Kuyinto ebalulekile nokho ukuthi wonke umuntu emndenini adlale indima yakhe lokho okwenza kube nomphumela omuhle.

UNgwane (1997:26), embhalweni othi *'The Heritage Library of African Peoples'*: Zulu uthi:

The systems of relations is still the basis of Zulu Society today.

UNgwane ukubeka ngokusobala ukuthi inqubo yobudlelwane emndenini wakwaZulu ayishintshile. Abantwana nonkosikazi kusalindelekile ukuba bakhombise inhlonipho enkulu kulowo ongumnumzane wekhaya. Nakuba uNgwane ethi inhlonipho iyabuqinisa ubudlelwane, kodwa esikhathini samanje sekuhlonishwana kabili. Manje sekunezindlela zezinqubo mgomo okumele zilandelwe yiwo wonke umuntu ukuze kuhlonishwane ngokulinganayo.

Umama uba negalelo kakhulu ekufundiseni umntwana wentombazane ngokuziphatha. Uphinde adlale indima enkulu ekufundiseni umakoti wakwakhe ngenqubo yasemndenini lapho eganela khona. Umama naye uyabe eshlonishwa kakhulu ngabantwana. Kuyaye kuthi noma kwenzeka noma isiphi isidumo ekhaya, noma uma kukhona umntwana afuna

ukukubikela uyise, kube lukhuni-ke ukuqonda ngqo kubaba kepha umntwana uyabe esebikela umama wakhe kuqala kube uyena umama obikela usokhaya. Lokhu kwenzelwa ukuthi kube umama omncengayo ubaba uma eba nolaka olukhulu. Lokhu kubalulwa uNgwane (1997:26)

The children and wife treat their father with extreme respect, they are more relaxed and open with their mother.

Isizathu sokuba umama kube nguyena omncengayo ubaba siba ukuthi umama usuke esemazi kangcono umnumzane wakwakhe uyabe esekuqonda konke akuthandayo nalokho angakuthandiyo. Nokuthi umnumzane wekhaya uzomqonda kangcono umama wabantwana njengalokhu eyazi inkinobho ekumele ayithinte uma owakwakhe esebhoka ngolaka. Nabo abantwana basuke sebethembele kakhulu kumama wabo ukuthi uzokwazi ukumpholisa ubaba wabo.

Ngokubuka kwami, uNgwane uveza lokho okuqukethwe yisiko elibalulekile lesintu, okungukuhlonipha. Inhlonipho enikezwa ubaba emndenini kuyinhlonipho ebhekekile vele ngoba nesiko liyamvuna. Njengoba nomakoti besezingeni elingaphansi komamezala, kulindeleke ukuthi nabo balandele njengabantwana babike komamezala uma kukhona abakudinga kobabezala. Phela nabo abanalo ilungelo lokuzikhulumela ngqo nobabezala, ngoba lokho kuyokhomba ukuthi inhlonipho ayikho. Umthelela walokhu ukuthi kube nobudlelwano obuhle phakathi komakoti nomamezala kanye nobabezala. Yingakho kubalulekile ukuthi omakoti uma befika emizini yabo babambisane ngomoya omuhle nomamezala babo ukuze leli bhande okutshelekiswana ngalo lohlelo lokuhloniphana linikezelwane kahle ngothando.

U-Derwent (1998:38), embhalweni othi 'Zulu' uthi:

Residential land was allocated to married men and use of it was inherited by male progeny.

U-Derwent ubalula kakhulu ngokwehluka kwamalungelo kubantu besilisa nabesifazana abangamaZulu. Iphuzu agxila kakhulu ngelokwabiwa kwemihlaba. Kuqala umuntu wesifazane kwakungavamile ukuthi abe nelungelo lokwabelwa umhlaba. Uphinde abalule ukuthi umthethosisekelo omusha wase Ningizimu-Afrika uyaphikisana naleyo mithetho enokucwasa ngokobulili. Sekuyinto eyejwayelekile ukuthi nabo abesifazane babelwe indawo.

Ngokubuka kwami lokhu okushiwo ngu-Derwent ngenhla, kusaveza khona ukuthi umnumzane uyena owaziswayo kakhulu kunomama. Kanjalo namafa ayabelwa abantu besilisa kuphela. Sengiyathola futhi ukuthi naye umbhali uyakubona ukuthi uMthethosisekelo waseNingizimu Afrika awukwamukeli lokhu. Uma ngingakubuka ngeso lezokwaziswa kobulili ngibona kukhona ukubandlululwa ngokobulili ngoba uma usokhaya engasekho, okunguyena obheka ikhaya kuba yibona omamezala abadlala indawo kasokhaya. Umuzi uyaye uhlonipheke ube nesithunzi kungabi namehluko noma kade kukhona usokhaya. Kunganike abesibhuda bengeke babelwa indawo yokukhoselisa ikhanda. Yingakho-ke sesithola kumthethosisekelo waseNingizimu Afrika ukuthi nabesifazane babelwe indawo ngoba nabo bayakwazi ukuyimisa imizi.

2.2.2 Umakoti ngokwenqubo yesiZulu

Ukufika kukamakoti ekhaya kuba yinto enhle kakhulu phakathi kwekhaya ngoba kuchaza ukwanda komndeni ngokwesiko lesiZulu. Intombi uma isiyogana emzini ifike ibizwe ngokuthi ingu-makoti. Ukuba umakoti kuhambisana nemigomo ethile ngokwesiko lesiZulu. Kulindelekile-ke ukuthi umakoti alandele leyo migomo asuke ebekelwe yona. Ukulandelwa kwaleyo migomo kungaholela ebudlelwaneni obuhle nabantu basemzini lapho intombi iganele khona.

Okubalulekile kakhulu ukuba umakoti akhombise inhlonipho enkulu emzini. UVilakazi (1962:73) embhalweni othi ‘*Zulu Transformations*’ uthi:

The hlonipha and zila observances which mark the young brides's behaviour before, during and after the wedding ceremonies have a special significance in the ritual of marriage.

UVilakazi ubalula kakhulu isiko lokuhlonipha aphinde akubalule nokuthi intombi iqala ukubahlonipha abasemzini ingakashadi ngisho ukushada. Uma isingumakoti kuye kube nezinye izinto ezengezwayo okumele izihloniphe njengesibaya kanjalo nendawo yesilili sesilisa exhibeni. Isibaya phela ilapho abadala basekhaya abangasekho behlala khona. UVilakazi uyagcizelela ukuthi umakoti uhlonipha ngisho nangendlela agqoka ngayo. Kumele angagqoki izinto ezimfushane, aphinde athwale iduku ekhanda ebese eheza amahlombe akhe njengophawu lokuhlonipha.

Kuyinto elindelekile vele ukuthi umakoti ahloniphe emzini futhi agqoke ngendlela eyamukelekile. Kungakho noVilakazi ebalula ukuthi omakoti kunezinto abazizilayo. Okunye ukuye kwavela ukuthi omakoti abanikwa ithuba elanele lokuthi babeke nabo eyabo imibono uma befika emzini. Lokhu kuba nomthelela wokuthi ngesinye isikhathi ubudlelwane bungabi buhle phakathi kwabo nomamezala. Kuyaziwa ukuthi umakoti kumele agqoke ngendlela ehloniphekile, kodwa kuvamisile ukuthi omakoti bengabe besanikwa ithuba lokuthi basho nabo ukuthi kukhona abangathandi ukukwenza ngenxa yezizathu ezithile. Esikhathini esiningi umuntu wesifazane oseganile kulindeleke ukuba ashuqule ekhanda, agqoke izijalimane ezishaya emaqakaleni. Kodwa kuhle nesimo sokusebenza sibhekkelwe njengoba kwezinye izinkampani akuvumelekile lokhu ngoba kwenza umsebenzi angabukeki kahle. Lokhu ngikuphawula ngikususela engxoxweni yami engibe nayo nabanye bomakoti abasebenzayo ukuthi ngempela lento ibanika inkinga enkulu kabi. Bazithola bengakwazi ukulumbanisa

imiyalelo yasemsebenzini neyasekhaya okwenza kugcine kungasekho ukuzwana ngoba bathathwa njengabantu abangahloniphi abazenzelayo nje.

U-Tyrell (1976) ucacisa ikakhulukazi ngombono wokuthi wonke umuntu oyintombazane ungaphansi kwesandla sikayise noma sikamalume wakhe. Lokhu kunomthelela omkhulu ekuziphatheni komuntu wesifazane phambi kwalowo wesilisa. Noma ngabe bayazalana njengokuthi mhlawumbe bayelamane lowo wesifazane ungaphansi kowesilisa ngaso sonke isikathi. Nasemzini lapho aganele khona uba ngaphansi kwesandla sabesilisa bakulowo muzi.

Yize eyobe eseganile, kepha emzini ube esathathwa njengomntwana. Njengomntwana-ke kunendlela okumele aziphathe ngayo phambi kwabantu basemzini. Umakoti kufanele akhombise intobeko ngaso sonke isikhathi, ikakhulukazi kubantu abadala basemzini. Kumele agebise ikhanda lakhe uma ekhuluma, akavunyelwe nakancane ukugagula abantu basemzini ngamagama abo.

Umakoti C uthi:

Ngesikhathi ngizogana ngathola ithuba lokuyalwa omakhelwane abawomama bengiyala ngokuthi kufanele ngithobele indoda ngaso sonke isikhathi ngoba iyona esingiphethe ngokwesiko.

Umakoti F uthi:

Mina ngatshelwa umama ngisho ekhaya lapho ngiphuma khona ukuthi umuntu wesilisa uyahlonishwa futhi akumele ngiqophisane naye ngisho nangamazwi.

Lezi nkulumo ezingenhla ziyisibonelo sokuthi kusekhona imindeni esaphila ngokwenqubo esaqhakambisa ukuthi abesilisa bangabangaphezulu kwalaba besifazane. Inhlonipho iqhakambiswa kakhulu kwabesifazane kanti njengoba kugqugquzelwa ngokuphathwa ngokulinganayo kumele kube nemigomo elandelwa nayibona abesilisa ephathelene nenhlonipho. Kufanele nabo omamezala uma beyala omakoti ngokuba basebenzise inhlonipho kufanele bayale nawo amadodana abo ukuthi enze okufanayo.

U-West no-Morris (1976:40) embhalweni othi '*Abantu: An Introduction of the Black people of South Africa*' bathi:

At first she is completely subservient to her mother-in-law and does much of the drudgery, but the birth of children wins her some degree of independence.

U-West no-Morris babalula ukuthi umakoti kulindeleke ukuba enze yonke imisebenzi yasendlini efana nokupheka, ukuwasha, ukuhlanza izindlu zasemzini aphinde anakekele nomyeni wakhe. U-West no-Morris bayakubeka ukuthi umakoti kulindeleke ukuba enze yonke imisebenzi ngokukhulu ukuzikhandla nangokuzinikela kumamezala wakhe nosefana nomama wakhe. Ngokwesiko lesiZulu umakoti uyabe esethiwa fahla ngabantu abadala bakubo mayelana nempilo yasemzini. Ngaphambi kokuba umakoti aye emzini kulandwa abesifazane asebengomama futhi nasebadala ukuthi beze bazomyala ngangahle akufice emzini lapho eyakhona.

Lo mbono ka West no-Morris (1976) uhambisana kakhulu nalokhu okushiwo umakoti C ngenhla ngesikhathi ethi wayalwa ithimba labesifazane asebekhulile ukuthi kumele aziphathe ngenhlonipho emzini. Laba babhali baphawula ngokuhlukaniswa komsebenzi ngokobulili. Imisebenzi ekulindeleke ukuba omakoti bayenze uma befika emzini ikuveza ngokusobala ukuthi ngokwesiko lesiZulu imisebenzi yehlukaniswe ngokobulili lapho kukhona imisebenzi eyenziwa ngabesilisa naleyo ekumele yenziwe ilabo besifazane. Lokho kubhebhethekisa umqondo wokuthi kwamukelekile ukungaphathwa kwabesilisa nalabo besifazane ngokulinganayo ngoba behlukile ngokobulili.

U-Krige (1965:136) embhalweni othi '*The Social Systems of the Zulus*' uthi:

The old woman tell her of the hardship she will have to undergo.

U-Krige (1965) ubeka umbono wokuthi umakoti uyaye exwayiswe ngobunzima angahle ahlangebezane nabo njengoba eya kwamfazi ongemama.

UNyembezi noNxumalo (1982:139) embhalweni othi ‘*Inqolobane Yesizwe*’ bahumusha incazelo yezaga eziphathelene nomendo ezithi:

*Umendo awuthunyelwa gundane,
Umendo awubhulelwa,
Ukwenda ukuzilahla,
Ihlonipha lapho ingayikwendela khona.*

U-Krige (1965) kanye no Nyembezi (1982) babalula kakhulu ngokuthi umakoti kumele azilungiselele ngobunzima angahle ahlangabezane nabo emendweni nangenhlonipho okumele ayikhombise kubo bonke emzini.

Ngokuka-Krige, umakoti nothathwa njengomntwana akavumelekile ukuba azithathele yedwa izinqumo. Ubikela umamezala wakhe konke nokunguye okumele ameluleke njengomntwan, uyabe esethola leyonkululeko encane yokuzimela uma naye esethole abantwana bakhe. Kodwa lokhu akuchazi ukuthi useziphethe. Umamezala uyaqhubeka nokudlala indima enkulu empilweni kamakoti wakwakhe.

Uma ngihlaziya izaga ezingenhla ngingasho ukuthi ziyaveza ukuthi ungalindela noma yini emendweni, kungaba okuhle noma okungekuhle. Kungakho uma ungumuntu wesifazane ulindeleke ukuba ahloniphe wonke umuntu ongesona isihlobo sakhe ukuze azilungisele umendo omuhle mhlazane egana. Ziyakuveza futhi izaga ukuthi umendo uyisipho umuntu angeke azitholela yena ngokwamandla akhe, kodwa kuba ngokuziphatha kwakhe. Engikuqaphelisisayo-ke wukuthi lezi zaga zibhekiswe kubantu besifazane kuphela. Angizitholi ezixwayisa abantu besilisa ngokuganwa kwabo. Lokhu kuyangikhanyela ukuthi kusaqhubeka kona endabeni yokubandlululana ngokobulili. Kuyaveza futhi ukuthi umuntu wesilisa unelungelo lokwenza noma yini ngoba engancenge lutho, kunguyena othatha owesifazane amenze unkosikazi. Nakuba izaga ziyizinongo zolimi olwalukhulunywa

ngezikhathi zasemandulo, ngibona sengathi ukungabibikho kweziyalo zabesilisa mayelana nokuganwa kwabo yingoba nabantu ababeshicilela izincwadi eziqukethe ulwazi ngabesilisa abazange bazihluphe ngokuthi bakulandelele lokhu.

Isisho sesiZulu sithi “Kuhlonishwana kabili”. Ngalesi sisho ngiveza ukuthi njengoba omamezala bedinga ukuhlonishwa, nabo kumele babahloniphe omakoti. Akumele babathathe njengezivakashi noma izisebenzi lapha emndenini. Ngiyavuma ukuthi kusuke kulandelwa isiko, kodwa phela alingasetshenziselwa ukubhebhethekisa ukubandlululwa ngokobulili. Ngibona ukuthi kungaba wumqondo omuhle ukuthi omamezala bona balwenze ushintsho ekuphatheni omakoti ukuze phela lo mthetho wokulingana ngokobulili uphumelele njengoba kufakaza umbhalo engiwusebenzisile i-*Radical Feminism*. Abahlaziyi balo mbhalo bathi ayiphele indaba yokubandlululana ngokobulili.

2.2.3 Umamezala ngokwenqubo yesiZulu

Umamezala uhlala engumama ngaso sonke isikhathi. Ubumama kuye busho ukuba ngumama kubantwana abazalayo-nje kuphela kepha kumele abe umama nakulaba angabazali. Ukuba ngumamezala kusho into enkulu ngokwesiko lesiZulu ngoba kusho ukuthi umamezala akaqinisekisi nje ukuhamba kahle kwezinto emzini wakhe nasemndenini nje wakhe kodwa nalowo wendodana yakhe esiganiwe yaletha umfazi ekhaya.

U-Tyrell kanye no-Jurgens (1983:163) embhalweni othi: “*African Heritage*”, bathi:

Perhaps the most significant person in the life of a new wife (who belongs not only to her husband but also to his family) is her mother-in-law.

U-Tyrell no-Jurgens bagxila kakhulu ephuzwini lokuthi umamezala ungumuntu obalulekile empilweni kamakoti. Ukufika kukamakoti ekhaya kusho ukufika kwengane entsha nokusho

ukuthi kusengeyakhe nayo ngakho kumele ayiphathe ngendlela efanayo naleyo apethe ngayo eyakhe. Njengomama kufanele ayibonise uma yenze iphutha futhi njengengane yakhe ayamukele ngezandla ezifudumele.

Engikutholayo wukuthi kuqhakambiswa isikhundla sikamamezala nangendlela okumele basisebenzise ngayo. Ukuze ubudlelwane phakathi komakoti nomamezala buhambe kahle, kufanele babathathe njengezingane zabo. Akumele kube nokuthi akamzali umakoti lo. Ngumamezala okumele abonise umakoti ngomoya omuhle uma ephaphalaza njengoba esuke enza enganeni yakhe ayizalayo.

UMsimang (1975) naye ugcizelela kakhulu iphuzu lokuthi umamezala udlala indima enkulu ekugcineni amasiko okwamukela umakoti ekhaya. Lawo masiko abalulekile kakhulu ukuba enziwe ukuze umakoti abe nobudlelwane obuhle nabantu basemzini ikakhulukazi umamezala wakhe. Amasiko afana nokusikisa idaka lapho umamezala ethatha khona idaka alifake oqgokweni kanye nenyama nokuwuphawu lokuthi umakoti usengayidla inyama yasemzini uma eselisike ngesinqindi lelo daka.

Umakoti G uthi:

Nakuba siphila khona lapha elokishini kodwa umamezala wami wangenzela idaka ukuze ngivumeleke ukudla inyama ngibe ngokhululekile. Wangitshela ukuthi kuyisiko okumele aligcine komakoti bakwakhe, akukhathaleki noma kuselokishini.

Umakoti T uthi:

Mina nginenkinga yokuthi senginonyaka ngagana kodwa kuze kube yimanje angikayidli inyama ngoba angikagcinelwa leli siko lokusika idaka. Manje ngizithola ngisenkingeni uma ngivakashile ezihlotsheni zasemzini bengipha ukudla okunenyama, angikwazi ukukudla bese kube sengathi ngiyaqhenya. Futhi akulula ukuthi ngibachazele ngale ndaba.

Ukungena exhibeni kungelinye isiko eligcinwa umamezala lapho engenisa khona umakoti exhibeni emyala ukuthi naye kufanele angene khona akhululeke noma efuna ukulisebenzisa

angalindeli ukufunzwa sengathi ingane encane. Ngesikhathi emyala usuke emhola ngengalo emusa khona exhibeni. Nguyena futhi urnamezala oyaye abeke umbono kusokhaya uma umakoti sekufanele ehlise utshodo emva kokuthola abantwana. Phela ukwehlisa utshodo kuwukukhulula umakoti ukuba angabe esawufaka umhezo wokuhlonipha. Usengawufaka kuphela uma kunemisebenzi noma kushoniwe.

Engikuqaphelayo wokuthi ngokwesiko umakoti wethulwa utshodo emva kokuthola abantwana. Nginombuzo wokuthi kwenzakalani kulowo ongabatholi abantwana? Kwakhona lokho nje sekufaka ingcindezi komakoti ukuthi kumele nakanjani athole abantwana ukuze ethulwe lolu tshodo agqoke njengabantu bonke. Sekungikhanyela kuthi bha ukuthi impela abantu besifazane banokucindezeleka ezintweni eziningi. Kwakhona nje ukuthi urnamezala ubhekene nomthwalo ongaka, kuchaza ukuthi uma urnamezala engase ashone ngaphambi kokuba umakoti athole abantwana, kungaba yinkinga enkulu.

U-Krige kanye no-Comaroff (1981:84) embhalweni othi *'Essays on African Marriage in Southern Africa'* bathi:

Most rituals during the wedding ceremonies are connected with the bride and her mother-in-law.

U-Krige no-Comaroff lapha baveza ukuthi noma yimuphi umcimbi owenziwayo ongowokuhlanganisa imindeni kamakoti nokamkhwenyana, urnamezala usuke edlala indima enkulu. Nguyena phela ohlanganisa umakoti nawo wonke amalunga omndeni, amamukele njengengane yakhe kuphinde futhi kube nguyeye omjwayeza ngosikompilo lomndeni wakhe omusha. Yingakho ungeke uthole umakoti exabana noyisezala ngoba ukuxhumana kwabo kuncike kurnamezala. Ngaleyo ndlela ukubambisana kukamakoti nomamezala kuba nomthelela omuhle nasemndenini.

Ngokwazi kwami nangokuningi esengike ngahlangabezana nakho, umshado uhlanganisa imindeni emibili eganiselanayo. Lokho kuchaza ukuthi abesilisa nabesifazane. Kodwa manje

ngithola ukuthi okuningi kubandakanya abesifazane. Abesilisa babonakala kakhulu uma kusalotsholiswana. Ngiyakuvuma ukuthi kumele ubudlelwano phakathi kukamazela nomakoti buqine, kodwa phela nobaba kumele abe yingxenye yakho konke okwenziwayo, angamthathi umakoti njengomuntu oqhelelelene naye. Ngियाqonda ukuthi isiko alivumi ukuthi umakoti asondelane kakhulu noyisezala, kodwa manje kumele kushintshe uma kuwuthi kumele siqhakambise ukulingana ngokobulili.

2.2.4 Ubuhlobo obakhiwa umshado

U-Krige (1965:29), embhalweni othi “*The Social Systems of the Zulu*” uthi:

Marriage, in bringing two families together, is responsible for widening the circle of relatives, and one would expect that, on the whole, as far as the couple is concerned, the behaviour pattern and term for father would be extended to the spouse's father, that for mother to the mother of the spouse, and that the contemporary generation in the family of the spouse would be designated as brothers and sisters.

U-Krige uthi umshado udlala indima enkulu ekwakhiweni kobuhlobo ngokwenqubo yesiZulu.

Ubalula ukuthi ukuhlengana kwemindeni uma iganiselana kunomthelela omkhulu ekudlondlobaleni kwaloyo mndeni lapho intombi iganela khona. Ubuhlobo obakhekayo kakukho phakathi kwentombi kanye nomndeni wasemzini. Kodwa ubuhlobo buhlengisa imindeni yomibili.

Ngokwenqubo yesiZulu zonke izihlobo kanye namalungu omndeni kuba nendlela okuhlonishwana ngayo ngokokuzalana nangokuhlobana okukhona phakathi kwabo. Lokhu kuyaye kuveze indlela okuhlotshenwe ngayo. Njengalokhu uma intombi igana ibe isisondelana kakhulu nezihlobo zomyeni wayo, kodwa akuvamile ukuba umyeni asondelane kakhulu nezihlobo zomkakhe. Kumuntu wesifazane oganile abanewabo bomyeni wakhe ubabiza ngo-‘bhuti’ noma ‘usisi’ kodwa umyeni, abanewabo bomkakhe ubabiza athi:

‘umlamu’. konke lokhu kusaliqhuba isiko lenhlonipho okuyilona elihamba phambili KwaZulu futhi elisalandelwa KwaMashu lapho kade ngenza khona ucwaningo lwami.

Isiko lokuhlonipha yinto eyayikhona kudalo, okungaba seminyakeni eyikhulu eyadlula. Engikuqaphelayo-ke nokho liya ngokuya liguquka ngenxa yesimo sempilo. Okutholakalayo wukuthi amagama anjengo “mlamu” amagama angasaziwa kakhulu. Amagama ongahlangana nawo ikakhulu ezindaweni zasemalokishini, amagama anjengokuthi “usibari” noma “usikwiza”.

Ukusetshenziswa kwamagama kungenye yezindlela zokuqhakambisa ubuhlobo obusondelene. Ngokwesiko lesiZulu umuntu wesifazane oganile ubiza umuntu amganile ngokuthi: ‘myeni wami’ noma athi ‘baba’. Kanti ke abafowabo bendoda yakhe ababize athi: ‘umnewethu’ noma athi ‘umfowethu’. Umakoti uhlonipha aze ahloniphe ngisho nomyeni kadadewabo wasemzini ambize ngomkhwenyane’ Aphinde abize abazali bomyeni wakhe ngo-‘mama’ no ‘baba.’.Kodwa ibizo elejwayelekile elithi: ‘umamezala’ nelisho ukuthi umama owangizalela indoda.

Indoda ihlonipha abazali bomkayo ngokubabiza ithi: ‘umkhwe’ no ‘mkhwekazi’. Yiibo ebahlonipha kakhulu njengalokho bamzalela futhi bamkhulisela umfazi nozoba unina wezingane zakhe.

Kulolu cwaningo, ngithola ukuthi omakoti basabahlonipha omamezala noyisezala, kodwa bonke abanye babizwa ngamagama. Kuyinto nokho engelona ihlazo ngokwabo ngoba yinto ejwalekile. Nakona ukubizana ngomkwekazi noma mukhwe akuyona into esetshenziswayo leyo. Abasemzini bona akubi lula ukuthi umakoti wabo bambize ngegama, kodwa bambiza

ngo “Sikwiza”. Ukuhlonipha kuyasetshenziswa lapha nalaphaya akuseyona insakavukela umchilo wesidwaba.

2.2.5 Imibono eyahlukene ngobudlelwane phakathi kukamakoti nomamezala

Miningi imibono eyahlukene esibekiwe ngobudlelwano phakathi kukamakoti kanye nomamezala wakhe. Ezingxoxweni ezandulela lolu cwaningo esengike ngaba nazo nomakoti abambalwa ababili kwabathathu bakubalulile ukuthi kabanabo ubudlelwane obuhle nomamezala babo. Lolু cwaningo lugxile kakhulu ezintweni ezinomthelela ebudlelwaneni obuhle nalobu obungebuhle phakathi kukamakoti nomamezala.

U-Marotz-Baden (1987:385) kwi-jenele ethi *‘Families: Stability and Change’* uthi:
Relations between mothers-in-law and daughters-in-law are often depicted as conflictual despite a paucity research on their interaction.

U-Marotz-Baden (1987:386) uthi:
Inlaw studies in Western societies consistently indicate that mother-in law is the most difficult in-law”.

U-Marotz-Baden ugxila kakhulu embonweni wokuthi buningi ubunzima nezinkinga ebudlelwaneni phakathi kukamakoti nomamezala. Okumangaza kakhulu ukuthi lo mbono kawusiwona umbono oqhamuka kubantu abampisholo base-Afrika – nje kuphela kodwa uwumbono oqhamukayo nasemazweni aseNtshonalanga afana ne – Brithani ne – Jalimane njalo njalo. Lo mbono ususelwa ekutheni ubudlelwane phakathi kukamamezala nomakoti buhlanganiswa ukuthi umakoti phela usuke egane umkhwenyana wakhe phela nosuke ezalwa nguye umamezala. U-Marotz-Baden ubalula ukuthi kuhamba kuhambe kube nokuqhudelana phakathi kwalaba besifazane bobabili. Lo mqhudelwano phela uba phakathi kukamakoti nomamezala lapho omunye nomunye phakathi kwabo eqhakambisa ukusondelana kwakhe nomkhwenyana. Njengalokhu okuthi umamezala uqhakambisa ukuthi umkhwenyana

uyindodana yakhe, ngasohlangothini lukamakoti kuba nokuqhakambisa ukuthi nguye phela okumele ahambe phambili ezintweni zomkhwenyana ngoba phela eqhakambisa ukuthi njengoba esemganile kusho ukuthi useyingxenye yakhe. Iyindlala kakhulu imibhalo eNingizimu ne-Afrika ebheka lezi zimo zobudlelwane phakathi komakoti nomamezala.

Unamezala uyabe esezizwa sengathi indodana yakhe ayisamnakile kanti ngakolunye uhlangothi umakoti naye uyaye azizwe enembali endodeni yakhe. Phela uyabe esegajwa isikhwele ezintweni ezifana nokuthi akasatholi ukuphekela indoda yakhe njalo njengalokhu nonina uyabe ethanda naye ukuyiphekela ayenzele nokunye okufana nokuchitha isikhathi esiningi nendodana yakhe njengalokhu eyizala.

U-Marotz-Baden uphinde abalule ukuthi lomqhudelwano uholela ezingxabanweni phakathi kwalaba besifazane ababili. Ngoba urnamezala uyakuqhakambisa ukuthi ungunina wendodana yakhe futhi unelungelo eligcwele lokuba ingxenye yempilo yakhe. Ngakolunye uhlangothi umakoti uthi naye unelungelo endodeni yakhe njengoba aze adela ikubo nakho konke ukuze abe nendoda yakhe. U-Marotz-Baden ugcizelela ukuthi akugcini kuyimpi yalaba besifazane bobabili kepha nomndeni wonke uyathinteka. Engikutholile ocwaningeni lami ukuthi uma kukhona ukungaboni ngaso linye phakathi komakoti nomamezala kuyaye kuqoqwe umndeni wonke ukuze kuzwakale izikhalo zalaba besifazane. Emindenini ehlukahlukene kuvelile ukuthi kuyinqubomgomo ukubikela abesilisa abadala basemndenini nabathathwa njengezinhloko zekhaya ukuba kube yibona abathatha izinqumo ngalolu daba. Lo mbono ube usuphikiswa kakhulu abahlaziyi abahlaziya ngokwe-*Radical Feminism* nabaphikisana kakhulu nezinqubo eziseka ukuthi kufanele kube abantu besilisa abathatha izinqumo ngezimpilo zabesifazane. Lokho phela bathi kubhebhethekisa umbono othi abesilisa bangabangaphezulu kwabesifazane.

U-Jackson kanye no Cross (1988:293) kwi-jenele ethi: '*Ethnic Minority Families*' babeka umbono othi :

It appears that in general, in law problems are a female problem.

U-Jackson no Cross baqale babeke lo mbono wokuthi izinkinga zasemzini ziphakathi kwabesifazane. Leli phuzu balisekela ngokuthi ubudlelwane bukamamezala nomakoti bungenye yezinto ezihamba phambili nezibalulekile emndenini omkhulu ngoba bobabili laba besifazane badlala indima enkulu ekuqhubeni amasiko emndenini. Baphinde bawuphikise lo mbono wabo ngokubeka iphuzu lokuthi izinkinga phakathi kukamakoti nomamezala kazithinti nje bona laba besifazane kuphela kodwa zifaka namanye amalungu omndeni afana nabesilisa abanjengobabezala kanye nabakhwenyana bomakoti. Lezi zinkinga eziba phakathi komakoti nomamezala zidle ngokubikelwa laba besilisa. Abahlaziyi be-*Radical Feminism* baphakamisa umbono othi phela isikompilo alingabi ihawu lokuvimbela ukuphathwa ngokulinganayo phakathi kwabesilisa nabesifazana abango makoti nomamezala kanye nabakhwenyana.

U-Derwent no-Leitch (1998:96) embhalweni othi '*Zulu*' bathi:

South Africa's new constitution, which accords equal rights to people of both sexes.

U-Derwent no-Leitch (1998) bathi umthethosisekelo omusha unikeza amalungelo afanayo nalinganayo kuwona wonke umuntu. Ngakho – ke baningi abesifazane basemakhaya nabasemadolobheni asebeqoke ukuzimela ngokwezimali. Ngaleyo ndlela sebeqoke ukuphuma bayozisebenzela ngakho – ke lawo masiko abe nengcindezi kakhulu kubantu besifazane athanda ukuphelelwa indawo. Lokhu kusho ukuthi sekube noshintsho olukhulu kwezinye izimpilo zabesifazane abaqoke ukulisebenzisa leli thuba lamalungelo alinganayo nalawo awabesilisa.

2.3 Imibhalo yamaphephandaba nezinhlelo zasemsakazweni

Ngaphansi kwalesi sihloko ngizokhuluma ngemibhalo yeziqo eyahlukahlukenengashicilelwe. Bese ngiphinda ngikhuluma ngalezo zihloko okukhulunywe ngazo emaphephandabeni kanye nasemsakazweni ezithinta ubudlelwane phakathi kukamamezala nomakoti ngokwesiko lesiZulu.

U-Sisi uNosizo ngaphansi kwesihlokwana esithi “*Helish mother-in-law*” (Sunday World, January, 2004:21) uzwakalisa imizwa kanye nemibono yakhe mayelana nenkinga yombhali ohlushwa umamezala wakhe. Lo mbhali ogama lakhe ligodliwe uthi:

My mother-in-law is the most unappreciative person I have had the misfortune of being related to, even if by marriage.

Lo mfundi ongakuthakaseli ukuhlobana noma ukuba nomamezala wakhe uthi umamezala wakhe akamthandi futhi unenhliziyo elukhuni. Ubuye abeke ukuthi lo mamezala akanalusizo kuye, akaneliswa, futhi akancomi lutho oluhle kodwa uhlale egxeka yonke into eyenziwe nguye. Lo mbhali uthi umyeni wakhe akazimisele ukuyixazulula le nkinga kodwa njalo uma embikela uvele amshaye indiva. U-Sisi uNosizo ongumeluleki wakwa Sunday World umeluleka ngokuthi into eyokwenza umyeni wakhe alusukumele lolu daba ukuthi kuthi njalo uma kuza uninazala avele athathe izingane zakhe ashaywe umoya. Le ngxoxo engenhla itshengisa ngokusobala ukuthi ukungabi bikho kobudlelwane emdenini kungaxazululeka ngokusebenzisa ezinye izindlela kunokuvele uhlale phansi uthule nje.

Unkosikazi Mahlaba kanye noMfundisi Zulu ohlelweni lwabo oluthi, *Ikhaya Lethu*: olwasakazwa ku-Ukhozi FM ngomhlaka 10 Juni 2004 ngaphansi kwesihloko esithi: ‘*Umakoti kanye nomamezala*’ babeke okuningi okuphathelene nobudlelwane bukamakoti kanye nomamezala.

Unkosikazi Mahlaba ubeke umuzwa wakhe othi, “umama akayikhiphe indodana yakhe ebeleni lakhe”, nakuchaze ngokuthi umama akumele avumele ibele lakhe ukuthi lincelise indodana yakhe noma isinonkosikazi wayo futhi noma isisemzini wayo. Uphinde abeke ukuthi umamezala kumele agudluke futhi akwamukele ukuthi sekufike umakoti ekhaya. U-Nkosikazi Mahlaba (2004), ubeke umgomo othi, ukuthi umamezala wayizala indodana yakhe akusho ukuthi uma indodana seyishadile usenelungelo lokuyilawula. Uphinde athi, umakoti yena uyiganile indodana nokusho ukuthi konke abakwenzayo sekufanele bazisane njengomfazi nendoda. Lokhu kusho ukuthi umamezala sekumele agcine angagxambukeli ezindabeni zabo engamenyiwe. Kepha wakubeka ukuthi akusho ukuthi umakoti angamhloniphi umamezala nendodana nayo ngokunjalo akusho ukuthi kumele imlahle unina.

U-Mfundisi Zulu uthi baningi omakoti abafika bezobika izinkinga zabo nomamezala babo kuye njengoMfundisi, ngakho-ke wanezezela ukuthi omamezala abangazitholi sebeziqhathanisa noma bencintisana nomakoti. Uqhubeka athi labo mamezala abalwa ‘umshosha-phansi’ nomakoti babo kumele baphumele obala ngezinkinga zabo nomakoti bengaveli balwe ngezenzo-nje kuphele. Okumangaza kakhulu uMfundisi uZulu ukuthi kusekhona omamezala abakholelwa ekutheni umakoti kumele angabibikho uma kudingidwa ezomndeni ngoba akasiye owasemzini ngokuphelele kodwa wathenga isibongo. Nakube zikhona izinkinga ezinjalo, kodwa uMfundisi ukubalulile ukuthi kukhona abanye bomakoti abathatha omamezala babo njengezimballi eziqhakazayo, ngenxa yokusizana nokuzwana okukhona phakathi kwabo. Uphethe ngelokuthi labo mamezala babathatha njengamadodakazi abo omakoti bakwabo, kangangokuba baze bathengelane nezipho ngezinsuku zabo zokuzalwa.

2.4 Imibhalo engashicilelwe

UKhumalo (1997), embhalweni weziqu zobudokotela, ngaphansi kwesihloko esithi, ‘*Ucwaningo Olunzulu Ngodwendwe Lomdabu*’ (A Critical Analysis of Traditional Marriage), ukhuluma ngamasiko ehlukehlukene okwamukela umakoti emndenini lapho eganela khona.

UKhumalo (1997:572) uthi:

Umlobokazi uhlonipha kusukela kwabalele bekhaya ngezindlela ezimiswe yisiko. Uhlonipha uyisezala noninazala lapha ekhaya. Ubahlonipha ngezenzo ezithile ngoba ngokwesiko enendlela okufanele aqhube ngayo.

UKhumalo ubalula futhi nangamasiko aphantelene nokwamukelwa kuka makoti ekhaya. Uchaza kabanzi ngamasiko afana nalawo okwethula umlobokazi ekhaya, umakoti wethulwa ekhaya kumalungu asemndenini. Laba bomndeni bamethula ngembuzi kuya ngamandla ukuba umakoti akwazi ukudla uma bekhona nokuthi akakwazi ukubakhulumisa. Uphinde achaze ngamasiko afana nokungeniswa kukamakoti endlini engenihla, ukulanda igeja, ukunikwa ukudla okufana namasi nenyama. Wonke la masiko anomthelela omkhulu ebudlelwaneni obukhona phakathi kukamakoti kanye nabantu basemzini wakhe ikakhulukazi urnamezala wakhe. Nakuba la masiko eyingxenye enkulu empilweni kamakoti kodwa ngesikhathi ngiqoqa ulwazi komakoti engixoxisane nabo KwaMashu babe yingcosana kakhulu ababalule ngalama siko. Phela isiko lokwethulwa kukamakoti ekhaya kumalungu omndeni kube yilo elichazwe omakoti baKwaMashu njengesiko elisagcinwa kakhulu. Nokho baphawulile ngalawa amanye angenihla ukuthi akusewona amasiko asalandelwa elokishini.

Umakoti D uthi:

Khona inhle kakhulu impilo yaselokishini ngoba ayikho imigomo yokugcinelwa amasiko okungazidli ezinye izidlo njengomakoti. Hhawu phela manje sesiyazidlela nje noma yini futhi akekho onakayo.

Unamezala E uthi:

*Phela impilo ayisafani nakuqala sezishintshile izinto lapha
kuphilwa isilokishi phela awasalandelwa onke lamasiko thina
esakhula siwalandela.*

UManqele (2000), embhalweni weziqu ze-M.A. osihloko esithi, *'Zulu Marriages and Attitudes Revealed in Song: An Oral-Style Analysis of 'Umakoti Ungowethu' As Performed in The 'Mnambithi' Region At 'KwaHlathi'*. Lo mbhali wenze ucwaningo mayelana neculo lomshado elithi 'umakoti ungowethu'. Ubalula ngokuthi ukuculwa kwaleli cula kuluphawu lokugcizelela ukuthi umakoti usengowase mzini ngokusemthethweni. Uphinde abeke imibono eyahlukene ngokuculwa kwaleli culo, njengokusebenzisa izinhlamvu zaleli culo elithi: Umakoti ungowethu, siyavuma, usengowethu ngempela, siyavuma, uzosiwashela asiphekele, siyavuma, sithi helele, helele. Leli culo liyazichaza ngokwalo ukuthi liyiculo lenjabulo nenhlokomo eliculwa abantu basemzini beqhakambisa ukufika kuka makoti ekhaya nosengowabo.

UManqele uphinde acubungule abuye futhi anikezele ngakuthola ocwaningeni lwakhe mayelana nokuqeqeshwa kuka makoti uma esezogana. Ubalula kakhulu ngezinto ezenzekayo nokumele zenziwe umakoti uqobo uma esezogana nangendlela ekumele aziphathe ngayo uma esengu mfazi ngokugcwele. Ucwaningo alwenza luphinde luthinte kakhulu izigaba zomuntu wesifazane okumele adlule kuzona nezinomthelela omuhle kuye uma eseganile. Lezi zigaba ziphathelene kakhulukazi nempilo yomuntu wesifazane kusuka eyintombazanyana, noma eseyijongosi kuze kufike esigabeni lapho eseyogana khona. Enye ingxenye yocwaningo UManqele (2000) alwenzile ukuba achaze ngokwenzekayo empilweni kamakoti ophila 'emhlabeni emibili'. Kafushane lokhu uManqele (200:16), ukubeka athi:

How do Makotis-married Zulu women-cope with living in two worlds?

Kafushane lapha uchaza ngalabo makoti abahlala emalokishi kodwa omamezala babo behlala emakhaya. Ubalula ukuthi impilo yehlukile emalokishini kuneyasemakhaya, njengokuthi elokishini amathuba maningi kakhulu okuthi umakoti aziqhube ngokwemfundo futhi asebenze aphinde abe inkosikazi nomama emzini wakhe. Kodwa emakhaya lokho kuyinto engejwayelekile futhi engakemukeleki kahle kweminye imindeni. Engikutholile kolwami ucwaningo ukuthi phela nabo omakoti nomamezala bayakubalula ukuthi impilo yaselokishini kayifani njengaleyo yasemakhaya. Baphawule nangokuthi iningi labo selaphuma emzini layozakhela imizi yabo eminye esemadolobheni. Baphawula nokuthi njengoba bengasahlali nomamezala emzini owodwa ngakho ziningi izinto ezimiselwe omakoti njengokosiko abangasazilandeli ezingaba nomthelela ebudlelwaneni babo.

Umakoti K uthi:

Angisazihluphi nje ngokuthwala iduku ekhanda. Phela ngizothwalela bani ngoba umuntu engimhloniphayo umamezala wami futhi angisahlali naye.

Umakoti Q uthi:

Kushaya umoya njengoba umamezala wami esabuyela emakhaya manje sengizizwa ngikhululekile kakhulu ukwenza noma yini futhi ngigqoke noma yini engiyithandayo.

Iningi lomakoti nomamezala engixoxisane nabo KwaMashu liphawule ngokuthi impilo kamakoti nekamamezala waselokishini ayisafani naleyo yalabo basemakhaya. Phela baphawule ngokuthi omakoti baselokishini sebekhululekile kakhulu ngoba iningi labo selaqoka ukuphuma imizi yalo nokwenza lizithole selikhululekile ekulandeleni eminye yemithetho elibekelwe yona ngokwesiko. Nabo omamezala baphawule ngokuthi abasalitholi ithuba lokuqinisekisa ukuthi ingabe omakoti bayawalandela yini amasiko okumele bawagcine njengomakoti. Baphawule ngokuthi phela ukungahlali kwabo ndawonye kubenza bangalitholi ithuba lokubalandela ukuthi bayakwenza yini ekumele bakwenze.

U-Campbell (1989), embhalweni weziqu ze-M.A. osihloko sithi: *'Township Families And Social Change: A Pilot Study,'* ocwaningeni lwemindeni yamaZulu yasemakhaya neyasemalokishini, uqhathanisa ikakhulukazi ngokwehluka kwempilo ehambisana nesikhathi. Ubalula ukuthi injongo yomnumzana wasemakhaya kudala ngomntwana wakhe wentombazane kwakungukuthi agane nokwakusho ukwanda kwesibaya sakhe. Umntwana womfana kwakulindeleke ukuthi aganwe avuse umuzi kayise. Bese ephinda enikeza izinjongo zabazali abahlala emalokishini ngabantwana babo. Njengalesi sibonelo lapho:

U-Campbell (1989:53), ethula enye yezingxoxo zabantu axoxisane nabo, u-Mr B uthi:

Mr B places all his hope for the future in his youngest son: 'My wish for all my children is to see them achieving great heights. A good example is Purpose. I wish to him reach University level where he will get even more one degree up to level of professor-so that the whole image of this house will change, having at least one person from the house who achieves things to show that even if we are poor we can produce a person who commands respect outside.'

U-Mathonsi (ibid), embhalweni weziqu ze-M.A, *"Ukuzibophezela Ekuqhakambiseni Usikompilo Encwadini 'Insumansumane' Ebhalwe Ngu-Elliot Zondi."* Uthinta izihlokwana ezahlukeni kodwa ezicacisa kabanzi ngezinqubo zamaZulu. Unikeza incazelo mayelana nokuqhakanjiswa kwezindlela ezifanele zokuxhumana zesizwe samaZulu. Ubalula ukuthi isizwe samaZulu sinezindlela zaso zosikompilo zokuxhumana kanye nokudlulisa imibiko emazingeni ehlukeni empilo. Kusukela emndenini kuye emiphakathini kuze kufike emazingeni aphezulu ombuso.

Uphinde abeke ngokuqhakanjiswa kokuhlukaniswa kwemisebenzi esizweni samaZulu nekuyilapho abalula kakhulu ngokwehlukana kwemisebenzi ngokobulili nangokweminyaka. Isibonelo asivezayo esithi, imisebenzi efana nokupheka, ukukha amanzi,

ukutheza izinkuni kwakungeyabantu besifazane kuphela ngokwesiko lesiZulu, bese kuthi yonke imisebenzi ephathelene nemfuyo eyabantu besilisa.

Uphinde akhulume ngokubaluleka kwesithembu esizweni samaZulu. Isithembu sisho ukwanda kwamakhosikazi nokwanda komndeni. Nokusho ukuthi uma umndeni wandile zonke izidingo ezenziwa ngabantu abahlukahlukene emndenini ziyenzeka uma umndeni umkhulu. Uchaza nangokuthi ukubambisana nokushaywa kwesi 'xaxa-mbiji' kunomthelela omuhle ekuhambeni kahle nasekwenzeweni kwezinto kalula. Isithembu sisho ukwanda komndeni kodwa futhi sisho ukuqhubeka kosikompilo ngoba abantwana abazalwayo kuthenjelwa kubona ukuthi baqhubeke nokusebenzisa amasiko akwaZulu. Phela isiko lokuqhakanjiswa kokwehlukani kwe misebenzi ngokobulili esizweni samaZulu kube ingxenye enkulu yalolu cwaningo, ngoba ngicwaningile kakhulu ngaleyo misebenzi emiselwe omakoti, omamezala, obabezala kanye nabakhwenyana. Ngaphinde ngacwaninga kabanzi ngomthelela lokhu kwehlukani kwe misebenzi ngokobulili okunawo ebudlelwaneni phakathi komakoti nomamezala. Ngokuhlaziya kwami lokhu kwehlukani kwe misebenzi ngibe sengithola ukuthi kubamba iqhaza elikhulu ekubhebhethekiseni umbono wokuthi abesilisa bangabantu abanamandla futhi nabangabangaphezulu kwalaba besifazane. Nokuyinto ehlatshwa kakhulu abahlaziyi abahlaziya ngokwe-*Radical Feminism* abaqhakambisa ukuthi imibono efana naleyo kumele iphele.

U-Preston-Whyte (1969), embhalweni weziqu zobudokotela othi, '*Between Two Worlds*': *A study of the working life, Social Ties and Interpersonal Relationships of African Women Migrants in Domestic Services in Durban*, uhlaziya kabanzi ngezizathu ezidala ukuthi omakoti bakhethe ukufulathela amakhaya abo baye kofuna imisebenzi emadolobheni.

U-Preston-Whyte (1969:55) konke lokhu ukuchaza kulo mqulu wakhe weziqu ngaphansi kwesahluko esithi, '*Stresses and Straines in Morden Marriage*'. Nakuyilapho ethi:

The wife must live with her family-in-law, and she is seldom willing to accept the traditional status of a young bride which entails her complete subservience to her mother-in-law.

Ubeka umbono wokuthi konke lokhu ngungaholela umakoti ukuba athathe isinqumo sokuthi awushiye umndeni wakhe wasemzini ngoba ebona ukuthi ngeke akwazi ukumelana nakho- konke lokhu okulindelekile kuyena njengomakoti. Umakoti uyabe eseqoma ukuthi baphume umuzi wabo benomyeni wakhe ukuzi akhululeke naye abe ngumfazi ozikhonyelayo emzini wakhe.

U-Preston-Whyte (1969:55) uqhuba athi:

Christianity and Westernisation have wrought a drastic change in a young Christian bride's attitudes and expectations of married life.

U-Preston-Whyte udalula ukuthi bonke laba besifazane abathatha lesi sinqumo sokuya emadolobheni beyobheka imisebenzi bangamaKrestu. Ubalula nokuthi impilo yobuKrestu kanye naleyo yempucuko yaseNsthonalanga isibe nomthelela wokushintsha imiqondo yomakoti mayelana nempilo yasemshadweni. Beza emadolobheni benemiqondo yokuthi impilo yabo izoshintsha ibe ngengcono kunaleyo ebebekade beyiphila emakhaya njengoba abanye babo basuke sebeshiywe abayeni babo nabo beza emadolobheni bezofuna imisebenzi. Uma sebefikile edolobheni abanye babayeni babo bayakhohlwa amakhaya. Kulolu cwaningo ngithole imibono ethi ayicishe ifane nayo lena engenhla. Phela omakoti nabanye omamezala bakubalulile ukuthi inkolo isiyadala kube noshintsho oluningi ezinqubeni zabo ngokwesiko.

Umakoti L uthi:

Mina nomyeni wami sesaziqokela ukungena enkonzweni yakwamoya. Phela asisawalandeli amasiko aphaathelene nokuhlaba ngoba aphikisana nemiyalelo yenkonzo yethu.

U-Brindley (1982), embhalweni weziqu zobudokotela, ngaphansi kwesihloko esithi, '*The Role of Old Women in Zulu Culture*,' ubalula ukubaluleka komuntu wesifazane omdala futhi onesipiliyoni mayelana nokuziphatha komuntu wesifazane. Uphinde abeke ukuthi kuqala kwakuyinto eyabe ibalulekile kakhulu ukuba umntwana oyintombazane ahambe ayochitha isikhathi nomuntu wesifazane osemndala nongu gogo nozokwazi ukumqeqesha ngempilo yomuntu wesifazane osemncane aze afike ezingeni lokugana. U-Brindley ugxila kakhulu endimeni edlalwa umuntu wesifazane osemndala ngokwesiko lesiZulu. Ubalula ukuthi inselelo yayiphoswa kulaba besifazane asebebadala ukuthi baqikelele ukuthi isizwe samaZulu sikhqize abesifazane abaqotho nabawagcinayo ngaso sonke isikhathi amasiko aqondene nabo. Phela nalo lolu cwaningo lucwaninge kabanzi ngesikhundla kanye nezinto ezimiselwe omamezala ngokwesiko. Kuqhamukile kaningana kubona omakoti nomamezala umbono ophakamisa ukuthi kumele omamezala bagcine konke okumele bakugcinele omakoti babo ukuze ubudlelwano babo bungabi nazihibe.

UMagwaza (1993), embhalweni weziqu ze-M.A, ngaphansi kwesihloko esithi, '*Orality and its Cultural Expression in some Zulu Traditional Ceremonies*,' ubalula ngezigaba zempilo yomntwana wentombazane kuze kube uselungiselela ukugana. Uchaza kakhulu ngalezi zigaba ngokubalula amasiko ekumelwe agcinelwe umntwana wentombazane oziphathe kahle esizweni samaZulu.

U-Magwaza uchaza ngokubaluleka kwezigaba ezifana nokuthomba komntwana wentombazane abuye achaze nangemigomo elandelwayo uma intombazane isiqale ukuthomba okwakuwuphawu lokukhula kwentombazane. Uphinde abalule nangokubaluleka kokwemulisa intombi uma iziphathe kahle, nokunguphawu lokuthi intombi isifinyelele esigabeni sokuthi isikulungele ukugana. Uyise wentombi uma eseyigcinele usiko lokwemula

usuke esekhombisa nomphakathi ngokuziqhenya kwakhe ngendodakazi yakhe njengalokhu iziphathe kahle nokuyivulela amathuba amahle ukuthi isingaqala ukweshelwa, kungahle kuyiholele ekuganeni. Ukugcinela umntwana wentombazane wonke amasiko aqondene naye kumakhela isithunzi esihle kontanga yabo nasemphakathini wonke kanye nalapho ezoganela khona ngoba bayobe benesiqiniseko ngokuziphatha kahle kwakhe. Ezingxoxweni nomakoti kanye nomamezala baKwaMashu babalule ukuthi phela kubalulekile ukuthi ugcinelwe wonke amasiko ngokwezigaba zokuba umuntu wesifazane ngoba lokho ngokwesiko kuchaza ukuthi konke kusuke kuzohamba kahle emendweni wakho. Kodwa futhi kuphinde kwabakhona enye ingxenye yomakoti ephakamise ukuthi akumele kube nokuphoqeletwa ekugcinelweni onke amasiko. Ngenxa yokuthi baphakamise ukuthi akubona bonke labo makoti abawathandayo la masiko. Babuye babalula nangokuthi amanye alamasiko aletha ingcindezi kubo njenga bantu besifazane. Babeka nombono wokuthi bathola ukucwaswa kakhulu okuvula kwamanye amalungu omndeni abaganele kuwo uma bengazange bagcinelwe lamasiko. Phela baphakamise umbono wokuthi akumele bacwaswe ngokungawagcini amanye alawa masiko ngoba kusuke kungekho emandleni abo ukuthi bagcinelwe emakhaya lapho besuka khona.

Umakoti: T uthi:

Mina ngaphoqeleka ukuba ngizemulise ngenxa yokuthi ubaba wabe engenawo amandla okungemulisa. Phela emzini ngase ngikhonjwa ngomunwe kuthiwa inkinga yami yokungabatholi abantwana ingoba ngingemulanga.

Lokhu kukhomba ukuthi kubuye kusetshenziswe usikompilo ukucindezela abesifazane. Njengomakoti T ngenhla obalula ukuthi abantu basemzini base bemsola ngokungabatholi kwakhe abantwana waze wazithola esephoqelekile ukuthi azigcinele yena isiko lokuzemulisa nakuba esechazile ukuthi uyise owabe emelwe ukumgcinela leli siko wabe engenawo amandla okukwenza lokhu.

ISAPHLUKO SESITHATHU

3. Indlela Yokucwaninga

3.1. Isingeniso

Kulesi sahluko ngikhuluma ngendlela yokucwaninga engiyisebenzisile ukuqoqa ulwazi, ngezinsizakuqoqalwazi, ngibuye ngikhulume ngokwehlukani kwaqoqo abantu abasetshenzisiwe kulolu cwaningo. Ngiqoke ukusebenzisa indlela yokuxoxisana komlomo ngomlomo, lapho osuke ukhuluma ngqo nalowo owenza kuye ucwaningo. Kungaba ukuthi uyamqopha ngesiqophamazwi ngesikhathi ekhuluma noma uloba phansi lokho akukhulumayo. Le ndlela yokucwaninga idinga ukuhlelwa ngendlela efanele okubandakanya ukuthola imvume kulowo oxoxisana naye, isikhathi enizobonana ngaso nendawo enizohlanganela kuyo.

Ukulandela imigomo yalolu hlobo lokucwaninga ngixhumane nonkosikazi Malevu owayelikhansela lezigceme ezikwa – H, L no M KwaMashu. Nguyena ongilekelele ekuxhumaneni nabantu ebengibadinga ekwenzeni lolu cwaningo. Laba bantu besibahambela ngqo emakhaya, lapho unkosikazi Malevu ebefika angethule kubo, bese ngibachazela inhlosongqangi yalolu cwaningo. Kwesinye isikhathi abanye bengixhumana nabo ngocingo ukuchaza nokuhlela imihlangano.

Ekuqoqeni ulwazi ngendlela yokuxoxisana nabantu abasetshenzisiwe kulolu cwaningo, ngibe sengibahambela emakhaya, ngoba bekufanele ngibafice bona uqobo bekhona emzini yabo, ngenhloso yokuthi ngesikhathi ngixoxisana nabo ngilalele abukushoyo bese ngibheka ubudlelwane phakathi kwabakushoyo nalokhu engikubonayo. Le ndlela yokucwaninga iyakusondelanisa namaqiniso angempela ngenxa yokuthi uthi ulalele ube ubona bese uhlaziya, uqhathanisa okuzwile nalokho okubonayo. Ngaphandle nje kokuthi le ndlela

ikusondelanisa namaqiniso angempela ibuye isize ekutholeni imizwa yabantu uqobo, ngoba ngesikhathi ngixoxisana nabo bengikwazi ukubona izinto ezibaphatha kahle nalezo ezibaphatha kabi. Lokhu bengikubona ngokukhuphuka kwemimoya lapho sikhuluma ngokuthile okungabaphathi kahle, kuthi lapho sikhuluma ngalokho okubajabulisayo ubone ngokujabula nokuchachamba kobuso.

Lolu cwaningo luhlaziye kabanzi konke okushiwo omamezala, omakoti, obabezala kanye nabakhwenyana bomakoti. Bonke laba bantu engibabalule ngenhla yibona engenze ngabo lolu cwaningo ngenhloso yokucwaninga kabanzi ngobudlelwano phakathi komakoti nomamezala baselokishini laKwa-Mashu. Ucwaningo lwalolu hlobo luyaye lube nezindlela zalo ezilandelwayo zokucwaninga ukuze kutholakale kahle konke okudingekayo ukuze ekugcineni kube wucwaningo olunohlonze.

Ngokunjalo-ke nalo lolu cwaningo lube seluqoka izindlela zokucwaninga ezibe nomthelela omkhulu ekutholeni ulwazi olunzulu mayelana nenqubo yasemshadweni wamaZulu kanye nangobudlelwane obukhona phakathi kukamakoti nomamezala abangamaZulu elokishini laKwaMashu. Ukuhlala kanye nokukhulela kwami elokishini laKwaMashu, nokuyilapho okusalandelwa khona eminye yemikhuba namasiko akwaZulu kube usizo olukhulu ekuthekeleni kwami ulwazi ngobudlelwane obuphakathi komakoti nomamezala

Ngixoxisane nabantu abadala kanye nabancane abangomamezala kanye nomakoti. Ngokusho kuka Richardson (1965:21), embhalweni wakhe othi, “*Interviewing its Forms and Functions*” uthi:

In some studies the choice of the method of data gathering is dictated by the subject matter, the group being studied, or the circumstances of the investigation.

U-Richardson (1965) ubeka umbono wokuthi ukuqokwa kwendlela yokucwaninga kuncika kakhulu ekutheni hlobo luni locwaningo olwenziwayo, nasekutheni lwenziwa kuluphi uhlobo lwabantu. Njengoba ngenzile kulolu cwaningo ngobudlelwano phakathi komakoti nomamezala baselokishini laKwaMashu kube sekungicacela-ke ukuthi ukuze ngithole imibono ehlukene yomamezala nomakoti ngobudlelwano phakathi kwabo, kumele ngithole indlela yokuxoxisana nabo kabanzi ngokwenzekayo ebudlelwaneni babo. Kuphinde kwangicacela futhi ukuthi indlela yokuxoxisana iyona ndlela engcono kakhulu yokuqoka ulwazi ngobudlelwano phakathi kwabo. Okunye okwenze ngihambisane nalo mbono ka-Richardson ukuthi abantu engixoxisane nabo kulolu cwaningo bangabantu abanolwazi olunzulu ngalobu budlelwane engikhuluma ngabo, ngenxa yokuthi iningi lomamezala engixoxisane nabo basahlala nabo omakoti, kanti nalabo abangasahlali nabo bake bahlala nabo, ngakho-ke babazi kahle ubudlelwane obukhona phakathi komakoti nomamezala.

Le ndlela yokuxoxisana komlomo ngomlomo ingisize kakhulu ekuqondeni ngezimpilo zabo laba besifazane, iphinde yangenza ukuba ngiqonde ngezimo zalaba besifazane asebehlangebezane nazo ezimpilweni zabo. Kube sekungisiza ukuthi ngiqonde nangalokhu laba abesifazane abakucabangayo ngezimpilo nangobudlelwano phakathi kwabo (Strydom: 2002). Ukuxoxisana kwami nomakoti nomamezala kube sekungisiza ekutholeni izimvo zabo bobabili ngabakucabangayo ngobudlelwane babo nokungenze ngabuka lolu cwaningo nxa zonke.

Abanye balabo mamezala baxoxe kabanzi ngenqubo yamaZulu mayelana nokuziphatha komuntu wesifazane owumama aphinde abe umamezala nokuba wusizo olukhulu ekunezeleleni emthamweni wami wolwazi ngenhloso yokwenza ucwaningo olunzulu futhi olunohlonze. Kanti nazo futhi izingxoxo engibenazo nomakoti abasebancane nalabo

asebemkantshubomvu kungisize kakhulu ukuthola imibono eyahlukene ngobudlelwane phakathi kwabo nomamezala babo.

3.2 Ukuqokwa kwabantu abasetshenzisiwe ocwaningweni.

Njengoba ngiqoke ukwenza ucwaningo ngobudlelwane phakathi komamezala nomakoti, ngikubone kungumqondo omuhle ukuba ngixoxisane nomamezala, omakoti, obabezala kanye nabakhwenyana ukuze ngithole kahle wonke amaqiniso ngobudlelwano obukhona phakathi komamezala nomakoti. Lokhu ngikwenzele ukuthola izimvo ezinhlangothini zonkana ukuze ngikwazi ukuhlaziya ngendlela efanele futhi ukuze ngithole ingonyuluka yamaqiniso angempela mayelana nalobu budlelwane.

Indlela engiyisebenzisile yokuqokwa kwabantu abasetshenzisiwe kulolu cwaningo ileyo ebizwa ngokuthi phecelezi i - *Purposive sampling method*. Lena yindlela yokuqoka ngenhloso ethize. Ukusebenzisa kwami lolu hlobo lwendlela yokuqoka abantu abasetshenzisiwe kulolu cwaningo kwabangelwa ulwazi lwami enginalo ngelokishi nangabantu kanye neminye yemikhuba namasiko eyenziwa elokishini laKwaMashu.

Ngibe sengiqoka abantu abangama-50 sebebonke ukubasebenzisa kulolu cwaningo. Laba bantu abangama-50 ngibe sengibahlukanisa ngabenza izingxenye ezimbili, okube kusho ukuthi ngibe nabangama-20 abawomakoti, abangama - 20 abawomamezala. Ngibe sengiqoka futhi abayi-10 abesilisa okubandakanya kubo abangobabezala abayi-5 kanjalo nabangabakhwenyana baba yi-5. Ngibone kunesidingo esikhulu sokufaka abesilisa kulolu cwaningo, ngoba nabo bayingxenye enkulu yalobu budlelwane obuphakathi kwamakhosikazi abo. Ukufaka kwami abesilisa kuye kwangisiza kakhulu ekuphenduleni imibuzo ebenginayo ngabo mayelana nokwenzekayo phakathi kwamakhosikazi abo nomama babo. Okuyisizathu

sokungalingani kwamanani abantu besilisa engixoxisane nabo kungenxa yokuthi kweminye imindeni ayisenabo obabezala kanye nabakhwenyana. Emva kokuba sengiqoke inani labantu engibasebenzisile, ngibe sengehlukanisa omamezala ngokweminyaka esukela kwengama-40 kuya kwengama-85 nabasukela eminyakeni engama-35 kuya kwengama-50. Ngibe sengihlukanisa nomakoti kusukela kwabaneminyaka engama-25 kuya eminyakeni angama-35 kanye nabasukela eminyakeni engama-36 kuya eminyakeni engama-45. Lokhu ngikwenze ngenhloso yokuthola ukuthi ngakube ukhona yini umahluko endleleni yokuphathana phakathi komamezala abasebancane nomakoti abasebancane kanye nomamezala asebekhulile kanye nomakoti asebenkathubomvu.

Ngenxa yobuningi babantu abasetshenzisiwe kulolu cwaningo, ngibe sengibetha ngokusebenzisa izinhlamvu zamagama kusukela ku-A kuya ku-W njengamagama abo alolu cwaningo. Kodwa-ke ngiyitholile imvume kubo yokuba ngiwaveze amagama abo angempela, wona-ke atholakala ezengezweni ngasekugcineni kwalolu cwaningo. Ngikholwa ukuthi isikhathi esingangonyaka nangaphezulu abantu behlala ndawonye kuningi abakufundayo ngomunye. Ngikwazile ukuthola ingxenye yomakoti ehlala nomamezala babo nengxenye yomakoti engasahlali nomamezala babo kodwa abakuqinisekisile ukuthi bahlala isikhathi esingaphezulu konyaka nomamezala babo ngaphambi kokuphuma imizi yabo.

Unkosikazi Fikelephi Malevu nobekunguyena obe ngusizo olukhulu kulolu cwaningo. Unkosikazi Malevu wabe eyikhansela nesibonda kwezinye zezigceme elokishini laKwaMashu eminyakeni emihlanu eyedlule nowabe enguthisha wami wolimi lwesiZulu esikoleni samabanga aphansi. Akazange abe nayo inkinga ukungisiza ukuthungatha lolu hlobo lwabantu engibasebenzisile kulolu cwaningo. Ngimthathe njengomuntu ofanelekile nokulungele ukuba angisize ekutholeni abantu abafanelekile. Lokhu ngikwenziswe

ukubhekisisa kakhulu izinga akulona nake aba kulo njengoba wake waba ikhansela futhi namanje uyisibonda ezigcemeni eziyisihlanu elokishini laKwaMashu. Unkosikazi Malevu naye uvumele phezulu ukuba ingxenye yalolu cwaningo njengalokhu esehlale iminyaka engaphezulu kwama – 40 kulo leli lokishi. Ukuqinisekisele ukuthi wahlala iminyaka engaphezu kweyi – 7 nomamezala wakhe kanti futhi naye usengumamezala siqu sakhe nokumenze waba umuntu ofanelekile ukuba asetshenziswe kulolu cwaningo ngenxa yolwazi lwakhe olunzulu ngobudlelwano phakathi kukamakoti nomamezala.

Unkosikazi Malevu ungixhumanise nabantu abasetshenzisiwe kulolu cwaningo. Ungisize ngokuba sishayele bonke abantu abebesetshenziswa ukusithekela ulwazi lwabo ngobudlelwano phakathi komakoti nomamezala. Ubashayele izingcingo abantu abasetshenziswe kulolu cwaningo, kwazise ucishe abazi bonke abantu bakuleli lokishi. Ube esebanxenga ukuba babe yingxenye yocwaningo. Ube esengenelela nalapho engihlangabezane khona nezingqinamba kulaba besifazane nabesilisa angixhumanise nabo ebebengayiqondi inhloso yocwaningo. Uphinde wakwazi ukungiphelezela ukuya kweminye yemindeni ayaziyo, nalapho ebesiza ngokuyinika incazelo ejulile mayelana nalolu cwaningo.

3.3. Izinsizakuqoqalwazi zocwaningo

Ngiqoke ukuxoxisana nabantu abasetshenziswe kulolu cwaningo ngokusebenzisa ulimi lwesiZulu. Ukusetshenziswa kolimi lwesiZulu ekuqoneni ulwazi kube ukuthi vele lolu cwaningo lwenziwa kubantu abangamaZulu futhi isiZulu okuwulimi abaluncela ebeleni nokuyilona abalusebenzisa kakhulu emakhaya abo.

U-Strydom (1998:297), embhalweni othi, '*Research at Grass Roots*' uchaza ngohlelo lokuqoqwa kolwazi engilukokile kulolu cwaningo, uthi:

The face to face interview helps us to understand the close worlds of individuals, families, organizations and communities.

Izingxoxo engibenazo kube yizingxoxo zobuso nobuso, nokungisize kakhulu ekuqondisiseni imibono yabo ngabakushilo. Lokhu ngikwenze ngokubukisisa kahle indlela abakusho ngayo ngokubabhekisisa ebusweni uma bekhuluma. Ukuxoxisana kwami nalabo engangixoxa nabo ngikwenze ngokuqaphelisisa izenzo abazenzile ezifana nokushintsha kobuso uma bekhuluma, abanye babo bekuhlengazela izinyembezi uma bechaza ngobudlelwano babo, abanye bebehleka bekhombisa ukuthakasa ngengxoxo yethu.

U-Richardson (1965:13) embhalweni othi “*Interviewing Its Forms And Functions*” uthi:
Careful observation of a respondent's nonverbal responses-his tone of voice, the hesitancy or positiveness of his response, his general attitude toward the interviewer-can produce information which will help the interviewer to appraise the accuracy and other characteristics of the respondent's verbal responses.

Lo mbono obekwa u-Richardson, ngivumelana nawo ngoba nami uqobo ngithole ukusizakala kakhulu ngoba bengingalalele-nje kuphela, kodwa bengivule namehlo ngiqaphelisisa kakhulu izenzo zabantu abesetshenziswe kulolu cwaningo. Engikuqaphelisisile kakhulu kwabanye omakoti nomamezala ukuthi ngesikhathi ngibafaka eminye yemibuzo eqondene nobudlelwano phakathi kwabo bakhombise ukunyukubala ebusweni kanti abathathu komakoti bavele basikhihla isililo kwaze kwafanele sibuye sihlele olunye usuku lwengxoxo ngoba base bengasekho esimweni sokuba singaxoxisana nabo. Ngibe sengikucosha ukuthi kunezinto ezingabaphethe kahle emva kokuba ngibuke lesi senzo sokuthi bavele basho ngengila nakuba bengazange bachaze kabanzi ngokukhala kwabo. Nokho babuye bavuma ukuxoxisana nami okwesibili. Ababili babo bangichazele ngokukhala kwabo, kodwa lona owesithathu akathandanga ngisho nokuphawula. Engisho ukuthi izenzo zalaba besifazane nabesilisa kulolu cwaningo bezingibeka emgqeni wokuqondisisa ukuthi bakusiphi isimo ngalelo langa. Kanti

iningi labo belivele liyokhe insini uma sixoxa. Nalokho bekunginika umqondo wokuthi bayayithakasela lengxoxo yethu nokwenze ucwaningo lwami lube impumelelo enkulu.

U-Richardson (1965:35), uphinde athi,

The non-standardized interview may be used to identify the components of a general question or problem that interests the research worker, to describe carefully the phenomena being studied, and to articulate progressively the specific information that may later be collected by means of standardized interview.

Ngokuvumelana nalo mbono ka-Richardson ngibe sengiqoka ukuthi ngibe nezingxoxo eziwuhlobo lwezingxoxo ezivulekile. Kwabe kungekho mthetho noma ngingindezi yokuphendulwa kwemibuzo. Bengifike ngibuze umbuzo ngobudlelwane phakathi komakoti nomamezala bese ngidedela bona ukuthi bangiphendule nganoma ngayiphi indlela abazizwa bekhululekile ngayo. Omunye womamezala engimbize ngomamezala –D, ngambuza umbuzo owawumayelana nobudlelwane bakhe nomakoti wakwakhe kodwa waqoka ukuqale angichazele ngemvelaphi yakhe isikhathi eside wabe esegcina ngokuwuphendula umbuzo wami nokwenza ukuthi ngigcine sengingasalulandeli uhlelo lwemibuzo engangiyibhale phansi. Le ndlela yokubuza evulekile ingisize kakhulu ukuthola imininigwane mayelana nemvelaphi yomuntu ngamunye kanye nokuthola eminye imininigwane ebalulekile ekuqhubeni kahle ucwaningo, ngoba kuyenzeka emibuzweni evalekile kube khona ulwazi olusala ngaphandle lube lubaluleke kakhulu.

Bengikuqinisekisile ukuthi angiphumi engxoxweni ephathelene nocwaningo ebengizolwenza, bengikhombisa futhi ukuthi ezinye zezinto abangilandisa ngazo zazingadingekile kulolu cwaningo kodwa kwaba kumina ukuthatha lokhu engabe ngikudinga ngaphandle kokukhombisa ukuthi lokhu okunye ngabe ngingasakudingi. Lokho kungenze ngangabe ngisalisebenzisa uhla lwemibuzo eminingi ebenginayo ngoba abantu bami baqoke ukuthi bangilandise konke okudala ukuba singalulandeli lolu hla lwemibuzo, ngoba konke

kwakuziqhamukela khona bengilandisa okwami bekuba ukuthi ngibuze umbuzo oqondile kulokhu ebe ngidinga ukukwazi.

Omunye womamezala oneminyaka engama – 78 nengimbize ngomamezala-G engxoxweni

yethu ngaphambi kokuthi angiphendule embuzweni enganginawo wathi:

*Mzukululu wami usuyongixolela ngoba mina sengimdala
sekuyaziphumela-nje kodwa ke uzojabula ukulalela izindaba
zikagogo kodwa phela ungahleki futhi ungatsheli muntu lezi
zindaba ngoba ezika gogo.*

Bengizimisele ukuba nezingxoxo nomuntu ngamunye isikhathi isingange-hora elilodwa kuya kwamabili kodwa akuzange kusaba njalo. Kuphethe ngokuthi lezi zingxoxo zibe amahora amabili kuya kwamathathu ngoba kangizange ngisalulandela uhlelo lwemibuzo ebengiyihlelile. Kodwa kungisize kakhulu ekuqoqeni ulwazi olubalulekile olumayelana nokuziphatha komuntu wesifazane ngokosiko lwesiZulu kuze kufike isikhathi sokuthi uyagana abe ngumakoti aze aphinde aganelwe naye abe umamezala. Kwabanye bomakoti nomamezala engaxoxisana nabo, bagcine sebengilandisa ngomlando wezimpilo zabo kuze kufike ebudlelwaneni babo nomakoti kanye nomamezala babo. Lokhu kungisize kakhulu ukuba ngithole ulwazi oluningi futhi olubalulekile ngezinto ezenzekayo emindenini. Lokhu kubuye kwasiza ekuvezeni obala ezinye izinto ezifihlakele okungelula ukuba zivele mayelana nobudlelwane phakathi komakoti kanye nomamezala.

3.3.1 Ukusetshenziswa kwesiqophamazwi

Bengiqala ngokuthola imvume, kubantu engangixoxisana nabo, yokuba ngisebenzise isiqophamazwi ezingxoxweni zethu. Nokho abanye abavumanga ngoba bethi abethembi kahle uma ngisebenzisa isiqophamazwi, babeka umbandela wokuthi uma ngiqopha inkulumo yethu kabethembi ukuthi konke esikuxoxile kuzoba phakathi kwethu sobabili. Ngibe sengikuhlonipha lokho ngase ngibacela ukuba ngikubhale phansi abakushoyo nakube kube

nzinyana ukubhala konke ngenxa yokuthi bekufanele ngilalele bese ngiphinde ngibhala phansi nokuyinto engelula. Kodwa ngibe nenhlanhla kakhulu kwabanye ngoba bebevuma ukuba ngisebenzise isiqophamazwi ezingxoxweni zethu. Lokho kwenze izinto zabalula kakhulu ngesikhathi sengihlaziya izingxoxo.

Ekusebenziseni kwami isiqophamazwi benginenhloso yokuqopha izingxoxo engibenazo nabantu ebengixoxisana nabo. Ngaphambi kokuba ngisisebenzise, ngikuqinisekisile ukulandela imigomo ebalulwa umbhali ongu Wisker (2001), embhalweni othi “*The Postgraduate Research Handbook*,” nalapho abeka khona umbono othi kulungile ukusebenzisa isiqophamazwi njengethuluzi lokuqoqa ulwazi kodwa wayesebalula imigomo ethize ekumele ilandelwe umcwaningi nayibeke ngokuthi; ‘kumele lowo owenza ucwaningo aqiniseke ukuthi isiqopha-mazwi siyasebenza ngaphambi kokuqopha, kumele aqiniseke ukuthi uphethe amakhasethi alingene nazowasebenzisa esiqopha-mazwini sakhe, qinisekisa ukuthi isiqopha-mazwi usibeka endaweni lapho singeke siphazamise khona ingxoxo yenu kodwa kumele laba abaxoxisanayo basazi lapho sikhona. Ngibe nami sengiyilandela yonke lemi gomo ephathelene nokusetshenziswa kwesiqophamazwi nokungisize kakhulu ekuqoqeni lonke ulwazi engiluthole ekuxoxisaneni kwami nabantu abasetshenziswe kulolu cwaningo ngempumelelo enkulu.

3.4 Ubudlelwane nokuxoxiswane nabo

Ngibe sengiqiniseka ukuthi ngiyayilandela yonke imigomo eholela ebudlelwaneni obuhle nabantu engixoxisane nabo. Le migomo ileyo ebalula inhlonipho nokuzithoba. Ngiqoke ukukhombisa inhlonipho nokuzithoba okukhulu kubo bonke abantu engixoxisane nabo. Ngikwenze konke okusemandleni ukuhlonipha bonke abancane nabadala ngaphandle

kokunaka izinga abakulo ngokwempilo nokube nomthelela omuhle ekuthenini ngithole lonke ulwazi ebengiludinga futhi kwagqama nokwethembana, nokuyinto ebaluleke kakhulu.

Ngibe sengikuqaphela ukuthi ngingavumeli ulwazi lwami njengomuntu ozoba ngumakoti ukuthi ludunge ukuhlaziywa komsebenzi wami walokho engikuqoqile nengikutholile. Ngakho-ke ngilandele uhlelo olubizwa ngokuthi i-*Self Reflexivity* ngokolwimi lwasemzini, ukuqinisekisa ubuqotho nokuba nohlonze kwalolu cwaningo. Njengalokhu ngiye ngahlangana nomunye wabantu abasetshenzisiwe kulolu cwaningo ngelanga esasivumelane ngalo ukuthi sizoxoxisana ngalo ngamthola engekho eseshiye umbiko othi kukhona asakuphuthumile ekhaya lapho ezalwa khona. Kodwa angizange ngisivumele leso simo sibe isithiyo ekuqhubekeni kwami nalolu cwaningo.

Ngibe sengikuqinisekisa kubona bonke abantu engixoxisana nabo ukuthi konke esizobe sixoxisana ngakho kuzoba imfihlo ephakathi kwethu. Kunezinye izinto abazixoxile nami kepha basebengicela ukuthi ngingazidaluli uma sengihlaziya ulwazi abangisize ngalo nolusetshenzisiwe kulolu cwaningo.

Ukwethembana kudlale indima enkulu kulolu cwaningo. Kuye kwafuneka ukuba ngibachazele bonke abantu abasetshenzisiwe kulolu cwaningo ukuthi lolu cwaningo aluzile ukuzogxambukela nganoma iyiphi indlela ebudlelwaneni phakathi komakoti nomamezala nalaba besilisa abasezimpilweni zabo. Ngibuye ngakuqinisekisa ukuthi bakuqonde ukuthi angizile ukuzodala izinguquko endleleni abaphathene ngayo ebudlelwaneni babo. Ngibe sengikugcizelela futhi ukuthi angizile kubo njengomahluleli kodwa ngizolalela konke abangixoxela khona ngendlela efanayo futhi angizile ukuzobeka imibono yami ngobudlelwane obuphakathi kwabo. Kube sekuphetha ngokuthi bakholwe kakhulu ngakho

konke esikuxoxile nabo ngaphandle kokulindela ukuthi kukhona abebengase bakuzuze kumina njengomuntu owabe ezozenzela ucwaningo nje ngobudlelwane phakathi kwabo. Ngikwazile ukukugcizelela ngempumelelo ukuthi awukho umhlomulo engabe ngizobanikeza wona ngosizo lwabo ekungiqoqiseni ulwazi engabe ngiludinga kulolu cwaningo. Njengomuntu owabe ezoxoxisana nabantu abafana nomamezala nomakoti ngenhloso yokuqoqa ulwazi, bekufanele ngibe nobuchwepheshe obufana nalobu esengikhulume ngabo ukuze ngikwazi ukuqoqa ulwazi ngempumelelo ngaphandle kokuthembisa abantu izithembiso ezingelona iqiniso ngenhloso yokubaheha ukuthi bangisize ngolwazi ebengiludinga ekuqhubekeni nocwaningo.

Ukufunda ngokujulile imibhalo ehlukehlukene leyo eshicilelwe naleyo engashicilelwe kanye nokulalela uhlelo ku- Ukhozi-FM, oluthi *Ikhaya Lethu* nolukhulume kakhulu ngobudlelwane obehlukehlukene phakathi emndenini kungisize kakhulu ngokungihlahlela indlela yolwazi engilutholile kulolu cwaningo. Kulo loluhlelo kwakhulunywa kakhulu ngokuziphatha komakoti nomamezala nokwadlala indima enkulu kumina ngokuthi ngikwazi ukuqonda ukuthi ngakube omakoti kulindeleke ukuba baziphathe kanjani kanjalo nomamezala ngokosiko lwesiZulu. Ukufunda amaphephandaba afana ne, *Ilanga* kanye ne- *Sunday World*, nokuyilapho ngafunda khona esahlukweni sokubekwa kwemibono nokwethulwa kwezinkinga zabafundi bamaphephandaba nokuyilapho engithole khona ulwazi ngezinkinga zomakoti nomamezala ezilotshwe abafundi balamaphephandaba abehlukene.

ISAHLUKO SESINE

Umlahlandlela ongumgogodla wocwaningo

4.1 Isingeniso

Kulesi sahluko yilapho engizosebenzisa khona izinqubo zalo mlahlandlela. Ngizohlaziya ngiphinde ngiqhathanise nemibono yabahlaziyi bemibhalo ehlaziya ngokwe-*Radical Feminism*. Imibhalo engikhuluma ngayo injengaleyo ebhalwe ngo-Tong (1989), *Feminist Thought: A Comprehensive Introduction*; Saulnier (1996), *Feminist Theories and Social Work: Approaches and Applications*; kanye no-Bryson (1992), *Feminist Political Theory: An Introduction*. Ngiqoke i-*Radical Feminism* njengomlahlandlela ongumgogodla wocwaningo lwami njengalokho kuyiyo ehlaziya kabanzi ngengcindezi ephezu kwabantu besifazane nangabesilisa njengeziphathimandla kuwo wonke amahlelo empilo. I-*Radical Feminism* iphinde ihlaziye ngezinto eziphathelene nobumama, izinqumo ezithathwa omama ngokuthola abantwana, bese ibuye iphinde ihlaziye nangendlela abaziphatha ngayo omama uma sebethole abantwana babo njengalokhu okuthi omama basondelana kakhulu nabantwana babo baze bafune ukuthi banake bona bodwa.

4.2 Umlando nge-*Radical Feminism*

I-*Radical Feminism* igxila kubantu besifazane ekuhlaziyeni kwayo. Ayigudluki ezinqumweni zayo ngokulandela noma ukuzwelana nezindaba zepolitiki nezamasiko, kodwa igxila ezindabeni zokubhekelela abantu besifazane. Ukucindezelwa kwabantu besifazane kuyinto, i-*Radical Feminism* eyibona kusemqoka nokuyinto egcwele yonke indawo. Futhi-ke ngenxa yalokho, kwaze kwahlanganyela neqembu labesifazane abanezifiso ezithile kodwa ezingahambisani nezabesilisa.

Ukugcizelelwa koshintsho lwezikhundla zabesifazane emphakathini kuyinto engu ngqo-shishilizi emiqondweni yabahlaziya ngokwe-*Radical Feminism*. Yize noma lemi qondo yabe ikhona kudala kodwa yahlanganiswa ngeminyaka yama-1960 yenziwa yaba uhlelo lokuhlaziya ngokwe-*Radical Feminism*. Lezi zinhlelo zokuthuthukiswa kwemibono yabahlaziyi ngokwe-*Radical Feminism* zabe zigqogquzelwa izimo zempilo yabesifazane ngesikhathi sempi ye-*Civil Rights, New Left* kanye namaqembu ayesungulwe abafundi besifazane bamazwekazi anjengo-North America, no-Europe kanye namazwe anjengo-Australia. Bonke laba besifazane babe nomqondo kanye nentshisekelo yokuguqula lezo zimo ezabe zifana nokuthi indawo yabo njengabantu besifazane isemakhaya, abadingeki ekuthathweni kwezinqumo. Umsebenzi wabo kwabe kungukugcina izidingo zabantu besilisa. Ngonyaka ka-1967 kwasungulwa iqembu lase Melika lokuqala labesifazane abangama-*Radicals*. Lokho kwagcina sekudale amaqembu amaningi abe esunguliwe ngenhloso yokuzwakalisa izimvo zezimo zempilo yabantu besifazane.

UBryson (1992:181), uthi:

Radical feminist analysis insists that male power is not confined to the public worlds of politics and paid employment, but that it extends into private life; this means that traditional concepts of power and politics are challenged and extended to such 'personal' areas of life as the family and sexuality, both of which are seen as instruments of patriarchal domination.

Njengoba umbhali u-Bryson esho ngenhla ukuthi ukuhlaziya kwe-*Radical feminist* kuveza futhi kugcizelela ukuthi amandla omuntu wesilisa awaqukethwe emphakathini wezepolitiki noma ezindaweni zokusebenza ezikhokhelwayo nje kuphela; kodwa aphinde abonakale ngisho nasempilweni yasemndenini, lapho kuqhutshwa khona ngokosikompilo. Ngaleyo ndlela lo mqondo ovezwa ngamandla abesilisa kanye nepolitiki uphoselwa inselelo uze ungenele endaweni yempilo njengomndeni nangokobulili, okuyikona okubonakala njengezikhali zengcindezelo yabantu besifazane ngabesilisa eyaziwa njenge-*patriarchy*.

Kulolu cwaningo kuyavela ukuthi akugcini nje ngokuthi abakhwenyana kanye nobabezala babe iziphathimandla ezindaweni zokusebenza, kodwa babuye bafike nasemindenini baqhoqhobale amakhosikazi abo, bangawaniki nethuba lokuba bazizwe besekhaya uma kukhona bona. Omakoti kanye nomamezala engixoxisane nabo bazibalulile izinto eziningana ezenzeka ezimpilweni zabo ezingafaniswa njengenqubo ye-*patriarchy*. Babuye bazwakalisa nokuthi ezinye zezinqubo zosikompilo lwesiZulu zivuna kakhulu abesilisa bese ziba nengcindezi enkulu kubo njengabantu besifazane. Baphakamise kakhulukazi ukusetshenziswa kwezihlonipho njengesiko elibhebhethekisa umqondo wokuthi abesilisa bangababalulekile ukwedlula abesifazane. Bawuvezile nombono othi izinqubo zosikompilo lwesiZulu zinikeza abesilisa igunya lokucindezela abesifazane.

Unamezala P uthi:

*Khona ukusetshenziswa kwezihlonipho lapha Kwamashu
akusenalo idumela kakhulu njengasemakhaya kona kungakuhle
liphele lelisiko kodwa ke thina njengabantu besifazane asinawo
lawo mandla okuliqeda.*

Lokhu kuveza ngokusobala ukuthi usikompilo lwesiZulu lusaqhuba ngendlela yokuthi abesilisa kuphela abanamandla kanye nelungelo ngokosiko lokuthatha izinqumo emindenini. Lokhu kufakazelwa ngisho yile nkulumo engenhla ukuthi noma ngabe izinto ziphathele nezinzipilo zabesifazane kodwa abesilisa okumele bathathele abesifazane izinqumo. Abanye bomakoti nomamezala baphawule ngokuthi enye yezinqubo zesikompilo ezinikeza abesilisa amandla ngokungaphezulu kwabo ukulandelwa kwemigomo uma kukhona ukungaboni ngaso linye phakathi komakoti nomamezala emndenini. Bangama-20 omakoti kanye nomamezala abangama-25 abakufakazelile ukuthi uma kukhona ukungaboni ngaso linye phakathi kwabo ngokwesiko kumele babikele abakhwenyana babo ukuze kube yibo asebezobathathela izinqumo mayelana nokuphathwa kodaba abalubikelwe ngomakoti babo.

4.3 Abesilisa njengeziphathimandla kuwo wonke amahlelo empilo

U-Tong (1989) uthi ukubekwa kwabesilisa njengeziphathimandla yikho okuyimbangela yokwehlukaniwa kwezinto ngokobulili. Izinto ezifana njengemisebenzi, nokukhuliswa lapho ingane isuke yaziswa khona ebuncaneni bayo ngokubaluleka kobulili bayo nangendlela ekumele iziphathe ngayo nehambisana nemigomo yobulili bayo; njengokuthi ingane yomfana ikhule nomqondo wokuthi inamandla futhi kumele iqine njengendoda ngaso sonke isikhathi, futhi akumele ikhale sengathi ingane yentombazane. Leyo ngane yentombazane yona ikhule inomqondo wokuthi ayinamandla emndenini futhi ingaphansi kwesandla somuntu wesilisa, kuthi noma isiganile ihlale inomqondo wokuthi ingaphansi kwesandla somyeni wayo ngokwesiko lesiZulu. Ocwaningweni lami kuvelile lokhu.

Umakoti D uthi;

Phela kuyinto engayifundiswa ngisemncane kabi ukuthi umuntu oyintombazane uhlala endlini, angazuli, ahlanze indlu aphinde apheke bese kuthi abafana bona babhekana nemisebezi yangaphandle.

Umakoti E uthi:

Uma nginenkinga lapha emzini kumele udaba ngilubikele ubabezala ngoba vele nakhona ekhaya lapho ngizalwa khona sikhule sibikela ubaba bese kuba uyena ozothatha isinqumo.

Ubabezala A uthi:

Yehlukile indlela okukhuliswa ngayo abesilisa nabesifazane. Ilokhu kwathi nhlo nje kuqhutshwa kanjalo. Imisebenzi yabesilisa ayifani naleyo emiselwe abesifazane.

Ngithole imibono eminingana kubantu engixoxisane nabo abesilisa kanye nabesifazane bephawula ngokwehlukana ngokobulili. Imibono eqhamukile nokho ithi ayifane ngoba ibilokhu igxile kakhulu ekutheni phela usikompilo lwesiZulu luyavumelana nombono wokuthi phela ukuphathwa kwamandla ngokohlelo lonke lwempilo ngokwabantu besilisa.

UBryson (1992:198) uthi:

According to Millett, 'Patriarchy's chief institution is the family' (Sexual Politics, p.33), and later radical feminists have agreed that, contrary to the assumptions of conventional political theory,

the family is indeed a central part of society's power structure; as such it both sustains patriarchal power in the 'public' world and is itself a source of women's oppression.

U-Bryson ucaphuna ngokombono ka-Millet ochaza nge-*patriarchy* nomdeni, uthi imindenini iyisikhungo esiphezulu sokusetshenziswa kohlelo lokuphathwa kwamandla ngabesilisa. Baphinde bachaze ngokuthi ukusetshenziswa kwamandla abesilisa akugcini nje emindenini kodwa kuye kukapakele nasemiphakathini yonkana. Engikuqaphelisisile ngemibono evelile kubantu engixoxisane nabo ukuthi bathi phela ukuphathwa kwamandla ngabesilisa emndenini kuyingxenye yosikompilo lwesiZulu. Phela usikompilo lwesiZulu lulandelwa amalungu omphakathi angamaZulu ngenhloso yokuthathisela izimiso zenqubo yokuphila ngokosiko lwesiZulu. Abahlaziyi ngokwe-*Radical Feminism* babalula ukuthi lolu sikompilo elilandelwa emindenini nasemiphakathini linegalelo elikhulu ekuqhakambiseni izinqubo eziholela ekucindezekelweni kwabantu besifazane.

Ngokufunda kwami ngokujulile imibhalo eshicilelwe ekhuluma ngomlando wesiko lesiZulu ngibe senginqwamana nombono ka-Tyrell (1976), embhalweni othi, "*Tribal Peoples of Southern Africa*," ethi wonke umuntu wesifazane ngokwesiko lwesiZulu ungaphansi kwesandla sikayise noma sikaninalume noma sikamfowabo uma uyise esengasekho. Uphinde athi uma lowo wesifazane egana uba ngaphansi kwesandla somyeni wakhe nangaphansi kwesandla sabo bonke abesifazane bomyeni wakhe ngokozalo, njengonina womyeni wakhe ongumamezala kuye, nodadewabo bomyeni wakhe kanye nabo bonke abesifazane abahlobene nomyeni wakhe.

Abahlaziyi be-*Radical Feminism* bagxila kakhulu kwi-*Patriarchy*. I-*patriarchy* iphathelene kakhulu nokucindezelwa kwabantu besifazane emndenini nasemiphakathini yonkana. U-Walby (1994) uchaza I-*patriarchy* njengamandla aphethwe abesilisa ngaphezulu

kwabesifazane okwengamela zonke izinto emndenini, emisebenzini nakuwo wonke amahlelo empilo. Ezingxoxweni engibenazo nomakoti kanye nomamezala kuye kwavela okuningi okuphathelene ne-*patriarchy*. Omamezala bakugcizelelile ukuthi imbangela yokuthi babe nemithetho eqinile komakoti babo ukuthi nabo bafunda kanzima komamezala babo ngendlela umakoti okumele aziphathe ngayo emzini. Baphinde babeka ukuthi bona babephila ngaphansi kwengcindezi yabayeni kanye nomamezala babo nokwaholela ekutheni bazithole bephila ngaphansi kwengcindezi enkulu eyabe ivumelekile ngokwesiko lesiZulu.

Baphinde babalula ngezimo ezahlukahlukene phakathi kwabesilisa nabesifazane eziyingxenywe enkulu yezinqubo ngokwe-*patriarchy*. Lezi zimo bazichaze njengalezo ze: *Patriarchy* nomndeni nokuyilapho abachaze: ngokwahlukaniswa kwemisebenzi ngokobulili, ingcindezi kwezobulili nakwezocansi, ukuba umama, nokuthathwa kwezinqumo ngokuzala, kanye nokusondelana komama nabantwana babo.

4.3.1. Ukwahlukaniswa kwemisebenzi ngokobulili

Abahlaziyi be-*Radical Feminism* babuka ukwahlukaniswa kwemisebenzi ngokobulili njengento engenabo ubulungiswa. Baphawula kakhulu ngemisebenzi eyabe imiselwe abesifazane njengaleyo yokubhasobha abantwana kanye naleyo yokubhasobha indlu njengemisebenzi eyehlisa isithunzi sabantu besifazane. Lolu hlelo balubuka kakhulu njengohlelo lapho kuhlomula khona abantu besilisa ikakhulukazi. Ngenxa yokuthi phela abesifazane kumele banakekele izidingo zekhaya okusho ukuthi phela kufanele banakekele nezidingo zabilisa. Baphinde babalula ukuthi labo abesifazane abazama ukwenza leyo misebenzi eyaziwa njengeyabilisa emisebenzini ekhokhelayo babethola ukucwaswa ngokobulili babo ilabo besilisa ngoba bekholelwa ukuthi indawo yomuntu wesifazane yabe isekhaya.

Abanye bomakoti engixoxisane nabo bakuphawulile ukuthi bazithola sebebhekene nenkinga enkulu yokuba bathole imvume yokuyosebenza kubayeni babo, ngenhloso yokwelekelela ekhaya. Abanye babalule ukuthi nakuba besebenza kodwa abayeni babo babanikeza ubunzima ngokubaphoqelela ukuthi kufanele baphinde bagcine imisebenzi yasekhaya.

Umkhwenyana D uthi:

Mina anginayo inkinga ngokusebenza komkami kodwa nje kufanele azibhekele umuntu ozobheka izingane ngoba mina ngiyasebenza futhi angifuni nje ukungena enkingeni yoku lokhu ngibheka izingane uma yena esemsebenzini ebusuku.

Ubabezala D uthi:

Ungathi sengiyabona ngitatabuka nezingane, kona amadlozi alayi khaya angathini nje esengibona ngimi emabhodweni.

Unamezala F uthi:

Phela yiyo lento esixabanisayo nomakoti ngoba uphenduka athembele kumina ukuthi ngizombhasobhela izingane zakhe. Nami ngaziphathela ezami naye kumele aziphathele ezakhe. Phela akukho ndlovu yasindwa umboko wayo.

Le nkulumo engenhla ifakazela kona ukuthi phela imisebenzi ephathelene nokukhuliswa kwabantwana nokubhekwa kwendlu kwabe kungumsebenzi wabantu besifazane. Lokhu kuphikiswa kakhulu abahlaziyi *be-Radical Feminism* bona abathi le mibono kufanele iqedwe. Omamezala bona babeke umbono wokuthi lokhu kunomthelela ongemuhle ebudlelwani phakathi kwabo nomakoti ngenxa yokuthi omakoti bawubeka emahlombe abo njengomamezala umthwalo wokubhasojwa kwabantwana babo ngesikhathi besemsebenzini. Babeke kakhulukazi umbono wokuthi nabo babeziphathela abantwana babo ngakhoke nomakoti kufanele benze indlela yokuzibhasobhela abantwana babo.

Nakuba iningi lomamezala lingaphikisananga nombono wokuthi omakoti bazifunele abasizi basezindlini ngenhloso yokubalekelela eminye yemisebenzi yasezindlini, kodwa bakubalulile ukuthi lokhu kunciphisa amathuba okuba ngumakoti ovelele emzini. Bathi akulula ukubona

ukukhuthala komakoti uma sebeziziqashela abasebenzi basezindlini ngoba phela basuke bengasazenzeli bona umsebenzi wabo kodwa basuke sebenzelwa omunye umuntu wesifazane.

Abahlaziyi abahlaziya ngokwe-*Radical Feminism* bakubeka ngokusobala ukuthi

abahambisani nale ngcindezi ephezu kwabantu besifazane. Nakuba engahlaziyi ngokwe-

Radical Feminism, u-Tong (1989:96), naye uthi:

Because male control of the public and private worlds is what constitutes patriarchy, male control must be eliminated if women are to be liberated.

U-Tong (1989) ubeka umbono ogcizelela ukuthi ukuvumela abesilisa nokubemukela njengeziphathimandla ngokwamahlelo onke empilo kumele kuqedwe uma sizimisele ngenkululeko yabesifazane emhlabeni jikelele. U-Tong uphinde akubalule ukuthi lokhu kuqedwa kwamandla abesilisa kuyinto engelula ngoba kuningi okumele kubhekelelwe ngaphambi kokuqedwa kwamandla abesilisa phezu kwabesifazane. U-Tong uthi kumele kuqedwe lomqondo owehlukana zonke izinto ngokobulili ngoba nawo uphansi kwesisekelo se-*patriarchy*.

Uma ngibhekisa lo mbono esimweni somakoti nomamezala ngibone ungena uthi khaxa ngoba omamezala engixoxisane nabo bakubeke ngokusobala ukuthi indlela abaphila ngayo indlela eyabe imiselwe bona ngabayeni kanye nobaba babayeni babo. Bakubalula ukuthi imithetho abaphila ngaphansi kwayo nabayilandelayo imithetho eyashaywa ngabayeni babo nozalo lwalabo bayeni. Ngakho-ke kusobala ukuthi abesilisa njengeziphathimandla ezimpilweni zalaba besifazane badlala indima enkulu ekuchumiseni uhlelo lokucindezelwa kwabesifazane. Lokhu bakwenze kakhulu ngokusebenzisa usikompilo njenge hawu lokuvimbela inkululeko yabesifazane ngokwama hlelo onke empilo. Yonke imithetho nemigomo ephathelene nokuziphatha komuntu wesifazane ichazwa ngokwesiko, ngoba eminingi yale mithetho eyaziwa njengesiko ivumelana nokucindezelwa kwabesifazane, njengalokhu okuthi umuntu owumnumzane akaphikiswa izwi lakhe ngelokugcina nokubeka umuntu wesifazane

owumama wekhaya esimweni esicindezelekile njengalokhu engavumelekile ukubeka umbono wakhe ngokuthanda uma engavumelani nalokhu okushiwo umnumzane.

4.3.2. Ingcindezi ngokobulili kwezocansi

U-Bryson (1992: 200) uthi:

For the radical feminists, it is sexual rather than domestic exploitation within the family that is important.

Ngokwabahlaziyi be-*Radical Feminism* bathi ingcindezi kwezocansi iyona ebalulekile kakhulu kunaleyo yokwahlukaniswa kwemisebenzi ngokobulili. Abanye babeke umbono wokuthi phela i-*patriarchy* incikene kakhulu nokuhlukunyezwa kwabesifazane ngabesilisa ngamandla abanawo okubaphoqelela nangakwezocansi. Abesifazane abashadile bathi bangaphansi kwengcindezi yokuthi kumele bagcine izidingo zabayeni babo kwezocansi. Nakuba ucwaningo lwami belungaxilile kule ngxenye kodwa kube khona imibono evelile ukuthi omakoti bazithola sebesetshenziswa njengezigqila zocansi ngenhloso yokugcina isiko.

Umakoti W uthi:

Ngathi uma ngibikela umamezala wami ngokuthi angisayi ocansini nomyeni wami ngenxa yokuthi ngabe nginezinsolo zokuthi useqonyiwe kodwa kwavele kwathiwa kufanele ngiqhubeke nokunika umyeni wami amalugelo akhe.

Ezinye zezimo zokuhlukunyezwa kwabantu besifazane zithathwa njengenqubo yesikompilo kweminye imindeni. Phela udaba luka makoti W aluzange luphathwe ngendlela enobulungiswa. Ngoba uthe noma esebikela umamezala wakhe ngenkinga abe enayo nomyeni wakhe wavele wamtshela ukuthi phela kuyilungelo lomyeni wakhe ukumhlukumeza ngale ndlela yokuthi kufanele amnikeze ucansi noma engafuni. Lokhu bese kudala ukuthi kugcine sekunokungaboni ngaso linye ebudlelwaneni phakathi komakoti nomamezala.

4.4 Ukuba umama kanye nokuthathwa kwezinqumo ngokuzala

Ukuba umama kuyinto ejule kakhulu. Ukuphathwa komama akufani, isiko nesiko linendlela yalo eyehlukile yokuphathwa komuntu ongumama. Umhlaziyi ngokwe-*Radical Feminism*

ongu-Tong (1989:84), uthi:

Nevertheless, patriarchal society teaches us that the woman who bears a child is best suited to rear him or her.

U-Tong (1989) ubeka umbono othi ukuba umama akusho ukuthi kumele ube umama kumntwana omzala ngokwegazi kuphela. Uchaza ngenqubo ye-*patriarchy* nayihlaziya ngokuthi isifundisa ukuthi umuntu ofaneleke ukuba akukhulise futhi anakekele umntwana ilowo osuke emzala ngokwegazi kuphela. Lokhu ukuthatha njengomqondo ongenawo umthelela omuhle ekwakhiweni kobudlelwane obuhle phakathi komama nabantwana. Ubeka athi ukuba umama kusho ukwakha ubudlelwane obusondelene nobuqotho nomntwana, kodwa uphinde ufundise umntwana ngokuziphatha, ukuhlonipha, ukwethembeka kanye nokumkhalima uma enhlanhlatha. Uma ngibuyela ebudlelwaneni bukamakoti nomamezala ngibona kubalulekile ukusibhekelela lesi simo. Umakoti uma efika emzini usuke elindele ukuthola umndeni omusha onezandla ezifudumele. Unamezala usuke engamzali ngokwegazi umakoti kodwa lokho akusho ukuthi ngeke akwazi ukuba umama kuye. Ukuba umama kumakoti wakwakhe angakukhombisa ngezindlela eziningi. Izindlela ezifana nokumkhombisa uthando nokumamukela, nangokumyala uma enza isiphosiso aphinde amenze azizwe amukelekile ekhaya amphathe ngendlela efanayo naleyo aphethe ngayo izingane azizala ngokwegazi. Omakoti engixoxisane nabo bawufakazelile lo mbono ngoba bathi imbangela enkulu yokungaboni kwabo ngaso linye nomamezala ukuthi phela abathathwa njengabantwana basekhaya kepha bathathwa njengezihambi nje.

Umakoti Q uthi:

Unamezala wami iyodwa into embusayo ukuthi nje akangizali futhi nekuyinto ahlale eyiqhakambisa.

Umakoti S uthi:

Ngiye ngithi uma ngibikela umamezala wami ngenkinga enginayo ngendlela engiphatheke ngayo emzini uvele angikhombe kumama wami ongizalayo. Phela yena uvele athi naye ubheke ezakhe izingane.

UBryson (1992:208) uthi:

It is not the biological fact of giving birth that oppresses women, but the fact that they reproduce in a patriarchal society in which motherhood is seldom freely chosen and is controlled by men.

Abahlaziyi ngokwe-*Radical Feminism* bachaza ngendlela abesilisa abalawula ngayo imizimba yabesifazane kanye nokubathathela izinqumo ngesikhathi okufanele bathole ngaso abantwana. Ngokwabahlaziyi be-*Radical Feminism* lokhu abesilisa bakwenza ukugcwalisa ubukhulu bamandla abanawo ngokungaphezulu kwabesifazane. Lokhu kuziveze kakhulu ocwaningeni lwami, lapho abanye bomakoti nomamezala bezisholo bona ukuthi abazange banikezwe ithuba lokuzithathela izinqumo ngokutholwa kwabantwana. Iningi lomakoti libalule ukuthi selingaphansi kwengcindezi yokuthola abantwana uma seliganile. Babalula ukuthi ngokwesiko lesiZulu umuntu wesifazane ongumakoti kufanele amise umuzi wasemzini. Ukumisa umuzi kuchaza ukuthola abantwana. Babeke ukuthi abekho nje ngaphansi kwengcindezi yokuthola abantwana kuphela kodwa babhekene kakhulu nengwadla yokuthi kufanele bazibule ngabantwana babafana. Ngokwe-*Radical Feminism* lokhu kubhebhethekisa umbono oweseka ukubaluleka kwabantu besilisa ngokungaphezulu kwabesifazane.

Ezingxoxweni zami phakathi komakoti, omamezala kanye nabakhwenyana bakuqinisekisile ukuthi ikhona ingcindezi kwabesifazane ekutholweni kwabantwana. Omamezala basichaze lesi simo njengesimo ekungelula ukuba sishintshe. Bathe bona njengomama asebekhulile kusemahlombe abo ukuqinisekisa izinqubo ngokwesikompilo. Baqhube bathi ukuqinisekisa ukuthi omakoti bayayilandela inqubo mgomo yasemzini kungeminnye yemisebenzi okufanele

bayenze ngokwezikhundla zabo njengomamezala. Bathe uma ngabe kungahambi kahle ngasohlangothini lwezinto ezilindeleke komakoti, abaphathi bomuzi basola omamezala ngokungawenzisisi umsebezi wabo. Omamezala bathe bangaphansi kwengcindezi yokugququzela ukuqhubeka kwesikompilo. Babeke nokuthi omakoti kufanele bakuqonde ukuthi njengomamezala kubhekekile kubona ukuthi babe nesiqiniseko sukuthi omakoti bayayilandela imiyalelo yasemzini.

Omamezala phela ibona abathathwa njengomama asebenkantshubomvu kwezokuba omama ngakhoke kulindeleke badlale indima enkulu ekufundiseni omakoti bakwabo ngokuba omama abaqotho. Ezingxoxweni zethu ngikutholile ukuthi omamezala sebekubeke emahlombe abo njengalokhu kulindelekile ngokwesiko ukuqhubeka naleli siko lokuthi omakoti kumele babazalele abakhwenyane babo. Abanye bomakoti bakubekile ngokusobala ukuthi abakwazi ukuzithathela izinqumo zokuhlela imindeni yabo ngoba bethi abayeni babo nomamezala babo bakuthatha njengechilo ukuhlela umndeni.

Abahlaziyi ngokwe-*Radical Feminism* sebebeke imibono eminingi engasiza abesifazane enkingeni ababhekene nayo ngengcindezi ekubo ngokuzithathela izinqumo ngemizimba yabo nangokuthola abantwana. Babeka umbono othi abesifazane kumele bazikhethale ukuthola abantwana baphinda babeke nombono wabo nangesikhathi sokuthola laba bantwana.

Omakoti ngasohlangothini lwabo basole kakhulu omamezala ngokucindezelwa kwabo ngokuthola abantwana. Baveze ukuthi ukubasola kwabo kungenxa yokuthi yiyo abaphenduka babafake phansi kwengcindezi ngokuthola abantwana. Baphawula ngokuthi phela omamezala baqhathanisa kakhulu impilo ababeyiphila besengomakoti naleyo yomakoti babo. Bathe kuqala ezimweni ezifana nalezi, ukushayisana ngokwemibono ngoba phela bathe izikhathi

ekuphilwa kuzo manje azisafani nalezo bona abaphila kuzo. Omakoti baveze ukuthi phela sekunemithetho esiwabhekelela kakhulu amalungelo abesifazane ikakhulukazi lawo aphathelene nokutholwa kwabantwana.

Umakoti-C ubeka ukuthi unenkinga kakhulu ngoba ubhekene nengcindezi evela kumamezala wakhe yokuthi athole umntwana womfana. Uamezala wakhe ubalula ukuthi imbangela yezinkinga abanazo emshadweni wabo zidalwa ukuthi akanayo ingane yomfana. Lo makoti uthi uma ebikela uamezala wakhe ngezinkinga emshadweni wabo uvele wantshela ukuthi manje sekuyisikhathi sokuzalela umyeni wakhe ukuze kushintshe indlela amphethe ngayo emshadweni wakhe. Lo makoti uthi wabe esekubalula ukuthi akakazimiseli ukuthola umntwana njengalokhu engasebenzi. Uamezala wakhe wabe esemkhumbuza ukuthi yena njengomakoti akezelanga ukuzosebenza kodwa wezela ukuzovusa umuzi ngakho kumele azale ukuze umyeni wakhe namadlozi asekhaya ajabule.

Umakoti C uphethe ngokubalula ukuthi ngisho nobudlelwane phakathi kwakhe nomamezala wakhe abusebuhle kahle ngenxa yokuthi banokushayisana ngokwemibono mayelana nokutholwa kwabantwana. Uthe ukungathelelani kwabo amanzi sekuze kwadala ngisho nokuhlukana phakathi emndenini. Uamezala wakhe uthi akukhona nje ukuthi akamthobeli kodwa uphakamise nokuthi akawashayi ndiva ngisho namadlozi asemzini ngoba phela ukutholwa kwabantwana kuyawathokozisa kakhulu.

Abahlaziyi ngokwe-*Radical Feminism* baphinde babalule ukuthi abesifazane kumele banikwe ithuba lokuzikhethela ukuhlela imindeni yabo. Bathi amadoda kumele azimbandakanye nezinhlelo eziqokwa abesifazane zokuhlela imindeni yabo bangasebenzisi izinkolelo zabo zamasiko zokuthi umuntu wesifazane ohlela umndeni wenza ichilo, ikakhulukazi ngokwesiko

lesiZulu lapho uma umakoti eqoka ukuhlela umndeni ubukeka njengomuntu ongawahloniphi amadlozi akulowo muzi aganele kuwo.

4.5 Ukusondelana komamezala namadodana abo

Phakathi komakoti kanye nomamezala kuye kwavela ukuthi ukusondelana kakhulu komama nabantwana babo nakho kungumthelela wezinkinga omakoti abanazo ebudlelwaneni phakathi nomamezala babo. Omakoti badalule ukuthi omamezala babo banobudlelwane obusondelene kakhulu namadodana abo nokubenza bazibone kuyibo abangabanini babo.

Ngokwemibono yomakoti engixoxisane nabo kudalulekile kaningana ukuthi omamezala ngenxa yokuthi bangomama bamadodana abo nokuthi yibo abadlale indima enkulu ekukhuliseni amadodana abo ngakho-ke bayohlale beyingxenye yezimpilo zabo, ngaleyo ndlela omakoti babo kumele bakwamukele lokhu. Phela bakhalaze ngokuthi omamezala abafuni ukunikeza amadodana abo ithuba lokuzithathela izinqumo zawo emizini yawo. Phela bathe omamezala bayakuqhakambisa kakhulu ukuthi bona njengomama abangabazali kufanele balibambe noma ngabe sebeshadile iqhaza ekuthathweni kwezinqumo ngenqubo yemizi yamadodana abo.

Babuye babalula nokuthi omamezala bakwenza kube umgomo ukuthi amadodana abo aqale kubo uma ethatha izinqumo ezithize emzini yabo, ikakhulukazi laba abahlala ndawonye nomamezala babo bathe phela kuyinsakavukela kakhulu kubona ukuthi bahlangabezane nale nkinga. Kanti nabo labo makoti asebaziphumela imizi yabo bakhona abakubalulile ukuthi basabhekene nalenkinga kodwa bathe nokho akusavamile ngoba phela sebehlukene ngokuhlala akuselula ukuthi omamezala badamane beba ingxenye yokuthathwa kwezinqumo ekhaya. Labo makoti abasahlala nomamezala kubenza bangayenameli le nqubo yomamezala

babo. Kube sekubangela ukuthi bangakuthakaseli lokhu njengoba nabo bezibona beyingxenye enkulu yezimpilo zabayeni babo. Omakoti bakuvezile ukuthi abayeni babo bangabantu abasondelene kakhulu nabo. Baphinde bagcizelela ukuthi phela uma sekushadiwe kusuke sekufana nokuthi ningumuntu munye. Lolu hlobo lokusondelana phakathi komakoti nabakhwenyana kunawo umthelela wokuthi kungabe kusaba nokuzwana okuhle phakathi kukamakoti nomamezala, njengalokhu nabo omamezala phela bekuqhakambisa ukusondelana kwabo nabantwana babo. Njengabo bonke abazali, nabo bayaludinga uthando oluvela ezinganeni zabo. Omamezala bathi omakoti babephuca amalungelo abo okuba omama ezinganeni zabo.

Abahlaziyi ngokwe-*Radical Feminism* bayibekile induku ebandla ekubekeni imibono yabo ngezinguquko ekufanele zibe khona esimweni nasendleleni ekuphethwe ngayo abesifazane ngokwamahlelo onke empilo. Abahlaziyi abanjengalabo abango-Tong (1989), no-Saulnier (1996), kanye no-Bryson (1992), bahlaziye ngezihloko ezithinta ukuba umama, ukuthatha izinqumo zokuthola abantwana, nabesilisa njengeziphathimandla, nokusondelana komama nezingane zabo bese bebathatha njengababo bodwa, lokho okudala ukungaboni ngaso linye phakathi komakoti nomamezala babo. Abahlaziyi ngokwe-*Radical Feminism* babeka umbono othi inqubo ye-*patriarchy* kufanele iphele ngoba iyona eyisisekelo sokucindezelwa kwabesifazane ngokwama hlelo onke empilo. Bagcizelela nombono othi i-*patriarchy* iyimpande yokwahlukaniswa kwamandla ngokobulili okuholela ekucindezelweni nase kubukelweni phansi kwamalungelo abesifazane.

I-*Radical Feminism* izama ukwenza umngcele phakathi kokwenza ngenxa yesimo sozalo kanye nokwenza ngenxa yokulandela isiko ezikhathini ezingaphambili ukuze kukhululwe abesilisa nabesifazane engcinezini yokwahlukaniswa komsebenzi ngokobulili.

ISAPHLUKO SESIHLANU

Ukwethulwa kolwazi oluqoqiwe

5.1 Isingeniso

Lesi sahluko ngisehlukanise izingxenye ezinhlanu. Kulezi zingxenye ngizobuka phakathi kwazo okulindelwe komakoti ngokwesiko lesiZulu, nokulindelwe komamezala ngokwesiko lesiZulu. Ngizobuye ngibheke ubudlelwane phakathi komakoti nomamezala bese ngigcina ngokubuka iqhaza elibanjwe ngabakhwenyana kanye neqhaza elibanjwe obabezala ebudlelwaneni obuphakathi komakoti nomamezala.

5.2 Okulindelwe komakoti ngokosiko lwesiZulu

5.2.1. Ukusetshenziswa kwezihlonipho ngokosiko

Kuqhamuke okuningana okuchazwe omakoti mayelana nokulindelwe kubo ngabadala kanye nabancane basemzini lapho beganele khona, mayelana nezindlela zokuziphatha kwabo ezamukelekile kubantu basemzini. Engikutholile ukuthi kumele baziphathe ngendlela eyamukelekile kwabasemzini abaphilayo kanye nabangasekho.

Ebantwini engixoxisane nabo baye bakuqinisekisa ukuthi amadlozi akulowo nalowo muzi athathwa njengabantu ababaluleke kakhulu, futhi bathathwa njengabanikazi bemizi ngokosiko lwesiZulu. Ukuhlonipha ngomunye wemithetho abayitshelwayo uma befika emzini ukuthi kumele bawahloniphe kakhulu amadlozi kanye nabaphilayo basemzini.

Umakoti A uthi:

Mina kanginikwanga ngisho nethuba lokwejwayela impilo yalapha ekhaya umamezala wami wabe esengibhozomela ngokungazisa imithetho ekumele ngiyilande waphinde wangidonsa ngendlebe ukuthi lemithetho ivela- ngqo emadlozini akwa-Gumede njengalokho kwakuyiwo abe engabanikazi bomuzi.

Umakoti B uthi:

Mina lapha ekhaya umama wangitshela ukuthi ngingakwenza konke kodwa uma ngihloniphe abadala abalele balapha ekhaya kuphelile ngoba uma ngingakwenzanga lokho amashwa ayohlala engilandela.

Okunye okubhekekile enhloniphweni wukuthi umakoti angawabizi amagama afana namagama abantu basemzini abaphilayo noma abengasekho. Lokho bakubiza ngokuthi ukuzila abantu abangasekho. Abantu okumele bahlonishwe abantu abafana nobabezala nomamezala, abafowabo kanye nodadewabo basemzini nezinto zonke zasemzini kodwa kumele zihlonishwe. Akukhathalekile basaphila noma abasekho. Engikuthole ocwaningeni mayelana nalokhu wukuthi amagama anjengalawa alandelayo umakoti akakwazi ukuwabiza ngoba angawamalungu omndeni wasemzini.

Umakoti C uthi:

Mina umuntu engimzilayo ngumfowabo kamnyeni wami ngoba ubabezala wami usashona njengoba kunguyena othathwa njengenhloko yekhaya. Igama lakhe ngu Dumisani. Ngaleyo ndlela amagama anjengokuthi, liyaduma angiwabizi kodwa ngithi liyagoha.

Ube esenginika lonke uhla lwamagama azila ukuwabiza yena njengomakoti osemncane. Uphinde wakubeka ukuthi yena wadonswa ngendlebe amanye amalunga omndeni ukuthi ukuze abe umakoti odlela ogageni kumele awalandele onke amasiko asemzini. Omakoti engixoxisane nabo bangichazele ngokusobala ukuthi kungani besebenzisa izihlonipho. Iningi labo lithe, lisebenzisa izihlonipho ngoba amanye amagama asuke efana namagama amalunga omndeni angasekho, amanye afana nawabantu abadala okungamele babagagule ngamabizo abo. Banginikeze nalu uhla lwamagama okufanele bawazile njengomakoti:

IGAMA LESIHLONIPHO	INCAZELO EYEJWAYELEKILE
1. Umkhapheyana	Umfana
2. Thema phansi	Hlala phansi
3. Ukushozima	Ukukhuluma
4. Umbaso	Umlilo
5. Ukushimba	Ukuhamba
6. Umshanguzo	Umuthi
7. Ibinga	Izulu
8. Amambewana	Amazambane
9. Emcingweni	Emnyango
10. Injeza	Indoda
11. Umalokazana	Umakoti
12. Inkece	Imali
13. Amakweta	Amanzi
14. Umenzo	Umuntu
15. Igayelo	Itshe
16. Iliba	Ithuna
17. Usapho	Ingane
18. Ingcanga	Inja
19. Imeshe	Inkomo
20. Isipili	Isibuko
21. Ikhwibi	Inkukhu
22. Unobhadula	Umshudo
23. Isigwadi	Isishimane
24. Umntongelo	Ugwayi
25. Inqawe	Ipipi
26. Izimpothulo	Izinkobe
27. Amahungebe	Izimvu
28. Izibunu	Izinqe
29. Amacubane	Amanzi
30. Imbiza	Ibhodwe

IGAMA LESIHLONIPHO	INCAZELO EYEJWAYELEKILE
31. Isilo	Inkosi
32. Umgcazo	Ummbila
33. Ikhandu	Inhloko
34. Umuthi	Umbhunguzo
35. Ihhashi	Injomane
36. Umbhuku	Isigqiki
37. Umcuku	Umbhatshi
38. Indengana	Amahewu
39. Indwamba	Amasi
40. Ukulothisa	Ukushisa
41. Umhume	Umgede
42. Usiba	Ipeni
43. Umgubho	Umkhosi
44. Ukuhlelebela	Ukulungisa
45. Izihlahlazikapelepele	Intshebe
46. Ingxabulela	Imbadada
47. Ixhiba	Ikhishi
48. Ilawu	Indlu
49. Ihawu	Isihlangu
50. Unyazi	Umbani
51. Ikhehla	Ixhegu
52. Iselelesi	Isigebengu
53. Ukunkinka	Ukudla

Umakoti D naye unginike esakhe isibonelo esithinta ukuhlonishwa kwamagama abasemzini. Yena uthi:

Ubabezala wami sewashona, kodwa ngatshelwa ngifika ukuthi kumele ngilihloniphe igama lakhe noma amagama abizeka njengalo. Igama lakhe nguJosef. Mina ngizalwa eJolivette kodwa manje kwadingeka ukuthi ngishintshe ngithi ngiqhamuka eYolivethi ukuze ngigweme ukubiza igama likababezala.

Umakoti E naye ngokunjalo ohlonipha igama likababezala wakhe, uthi:

Ubabezala wami nguMafishi. Kodwa manje kufanele ngibize leli gama ngelinye njengokuthi yinhlanzi.

Okunye okungithathe kakhulu wukuthi akuhlonishwa abantu besilisa kuphela kodwa kanjalo nabesifazane, njengomamezala kanye nodadewabo bakamkhwenyana kanye nobabekazi.

Okunye engikutholile wukuthi:

Umakoti F uthi:

Kwangithatha isikhathi ukujwayela ukungawabizi amanye amagama ikakhulu ebengiwabiza noma kanjani. Ekhaya kukhona udadewethu ogama lakhe nguNtombi. Kanti nomamezala wami unegama elifanayo. Kwadingeka ukuba ngilihloniphe igama elinegama elithi intombi phakathi. Ukuze ngigweme lokho manje sengithi 'intshikazane', okuchaza intombazane kanti kwelikaNtombi ngithi 'intshayi'.

Kwesinye isigceme ngithole ukuthi maningi amagama ahlonishwayo kodwa omakoti abatshelwa ukuthi kungani. Omakoti bazithola besenkingeni yokungazi ukuthi kungani kufanele bahloniphe lawo magama. Kokunye kuyavela ukuthi kunokhokho bokhokho ababenamagama athinta ezinye zezinto ezisetshenziswayo ekhaya. Lokhu kwenza umakoti agcine inkulumo yakhe yonke seyigcwele izihlonipho.

Umakoti G uthi:

Ngisafika ngangingazi ukuthi ngizoqalaphi ngigcinephi ngoba ayemaningi amagama okwakulindeleke ukuthi ngiwahloniphe kangangoba ngangigcina ngingasazizwa ukuthi ngithini. Isibonelo nje salokho ukuthi uma kungena intombazane sidla kumele ngithi: "Woza ntshayi sizomaya, mthatheleni ukhezo emsamu nibilise namakwete etiyе khona ezonatha" (Woza ntombazane sizokudla, mthatheleni isipuni, nibilise namanzi etiyе khona ezophuza).

Omakoti bakubalulile ukuthi inkulumo efana nalena engenhla ibanika inkinga kubantu abangakujwayele ukusebenzisa izihlonipho ngoba kuye kubaphoqe ukuthi bachaze bebe bengeke bakwazi ngoba bazobe sebephula inhlonipho. Ezindaweni ezingamalokishi, njengaKwaMashu, laphe ngenze khona lolu cwaningo, kuyinkinga komakoti ukuthi basebenzise izihlonipho ngoba abantu abaziqondi, futhi ziwulimi olungejwayelekile emalokishini.

Omakoti abasebancane bakubalulile ukuthi izihlonipho zokuzila ukubizwa kwamanye amagama emzini nakubo zibanika inkinga njengalokhu nabo bengakwejwayele ukusetshenziswa kolimi lwezihlonipho. Isizathu abasibekile maqondana nalokhu singukuthi bona abazalelwanga ezindaweni ezisemakhaya kepha iningi labo likudalulile ukuthi lizalelwe khona eThekwini. Labo makoti baphinde babeke nokuthi bona babuye bakhohlwe ukusebenzisa lezi zihlonipho ngoba bakuqinisekisile ukuthi kazilona ulimi lwaselokishini.

Omakoti asebetha ukukhula ngeminyaka nabo engixoxisane nabo mayelana nodaba lokusetshenziswa kwezihlonipho bona babeke bathi:

Umakoti H uthi:

Kumina akuyona nencane inkinga-le ukusebenzisa izihlonipho ngoba mina le eHlokozi lapho engidabuka khona awukho umuzi ongenazo izihlonipho ezisetshenziswa khona ngakhoke angethukanga mhla ngaziswa ngezihlonipho zasemzini lapho engiganela khona.

Umakoti I uthi:

Kodwa kungathiwani-nje sengikhule kangaka ngingakwazi ukusebenzisa izihlonipho zasemzini, phela ichilo ngabe ngikhombisa okukhulu ukwedelela lokhu. Phela ngabe akusho ukuthi ngedelela abantu basemzini kodwa ngabe kusho nokuthi ngedelela ubaba ongizalayo nowangifundisa inhlonipho.

Umakoti J uthi:

Uma ningamaZulu akukhathalekile ukuthi nihlalaphi ikhaya nekhaya kumele libe nezihlonipho zalo. Thina sikhule sazi lokho kodwa-ke hhewu sesadliwa ulwandle sesenza sengathi kasizazi izihlonipho.

5.2.2. Izindlela zokugqoka komakoti ezamukelekile ngokwesiko

Okunye engikutholile kulolu cwaningo ukuthi inhlonipho elindeleke kumakoti akuyona nje kuphela ephathelene nokuhlonishwa kwabantu basemzini kodwa iphinde ihambisane nangendlela umakoti ekumele abukeke ngayo emzini. Omakoti bakubalulile ukuthi

kunezindlela okumele bagqoke ngazo eziwuphawu lwenhlonipho emzini. Ngakho-ke omakoti bayatshelwa indlela okumele bagqoke ngayo emzini. Abanye bomakoti bakubalulile ukuthi kunezinye izembatho bona njengomakoti abangavumelekile ukuzigqoka.

Omakoti abangama-22 baphawule ngokugqokwa kwebhulukwe ngomakoti njengento engavumelekile futhi nelichilo kubantu basemzini. Ezingxoxweni engibenazo nomakoti babeke kanje:

Umakoti K uthi:

Mina ngisho ekhaya lapho engizalwa khona ubaba wangidonsa ngendlebe ukuthi kuyichilo ukubona umuntu wesifazane egqoke ebhulukwe sengathi uyindoda ebe engeyona. Kanti nasemzini umamezala wami wakubeka ngokusobala ukuthi ibhulukwe alamukelekile naye njengomama omdala wekhaya akaze aligqoke futhi akalindele-ke ukubona mina njengomakoti ngigqoke ibhulukwe.

Umakoti L uthi:

Emzini lapho ngiganela khona intombazane bathi umabhulukwana ngakhoke ubabezala wami wangitshela zibekwa nje ukuthi omabhulukwana abangeni emzini kayise ongasekho.

Ngithole imibono ehlukehlukene kulolu cwaningo mayelana nendlela omakoti okumele bagqoke ngayo. Ezingxoxweni engibenazo nomakoti mayelana nalolu daba lwezindlela zokugqoka liqhamukile kaningana igama lenhlonipho. Bakugcizelela futhi ukuthi indlela omakoti ekumele bagqoke ngayo kufanele ibe nesizotha iphinde ibachaze nobubona njengalokhu sebengene kwesinye isigaba sokuba ngamakhosikazi

Okunye engikutholile ukuthi izindlela zebesifazane zokugqoka noma ngabe ushadile noma awushadile ziyakhuluma, zinesithombe ezisinikezayo kubantu abababukayo. Abanye bomakoti baphawule kabanzana mayelana nalolu daba.

Umakoti M uthi:

Uma uwumakoti akufanele ugqoke ibhulukwe emzini ngoba lokho kwehlisa isithunzi sakho njengomakoti. Futhi uye uzithole usubizwa ngamaganyana angemahle ngabantu basemzini. Amaganyana afana nalawa: unomabhulukwana Utikilayini, Unondindwa, Uputshasana.

Iningi lomakoti engixoxisane nabo belikusho kugcwale umlomo ukuthi oamezala babo yibo kanye abanakisisa kakhulu indlela ekumele bagqoke ngayo. Kweminye imizi kuvelile nokuthi omakoti babekelwa imigomo ethize ngokumele bakugqoke nangendlela ekumele bakugqoke ngayo. Uma ungumakoti kumele ugqoke izingubo ezikhombisayo ukuthi usungumakoti. Omakoti baphinde banginika uhla lwezinto okufanele bazigqoke njengomakoti ngokosiko lwesiZulu.

Umakoti M uphinde wanginikeza uhla lwezinto yena njengomakoti azigqokayo nalezo athe

akazigqoki kodwa wakubeka ukuthi kufanele ngabe uyazigqoka. Uthi:

Hheyi mina njengomakoti nakhu athi umama wami wasemzini kumele ngikugqoke: Izishweshwe, ekhanda ngingwaze ngevalivethe elimnyama elisho ukuthi ngingumakoti lapha ekhaya, nesikhafu emahlombe ami njengophawu lokuhlonipha."

Angivumelekile ukugqoka into enemikhono emifushane ngoba njengomakoti angivumelekile ukuvezela ubabezala nomamezala izingalo zami kuze kufike isikhathi lapho ngithola khona imvume yokuba sengingagqoka noma ikanjani. Phela thina asizenzeli emizini siyawuhlonipha umendo.

Angivumelekile ukufaka izinto ezingenhla kwamadolo phecelezi ekuthiwa 'izigqebhezana'. Izigqebhezana ilezo zingubo eziveza amansweba kumuntu wesifazane."

Umakoti P uthi:

Mina-ke kwasekhaya lapho ngiphuma khona ukupenda ubuso into abangayifuni nhlobo. Ngikhula ngangingayenzi leyo nto kanti nasemzini ngizofika kuyinto engamukelekile nhlobo".

Lokho bakuthatha njengalona chilo elikhulu kakhulu ukuthola umakoti ezipende izinzipo wagunda amashiya waphinde wazipenda nobuso. Lokho baze bakubalula omakoti ukuthi bathi abasemizini ngisho noMvelikuqala imbala uyakujezisa uma wenza le mikhuba. Lokho bakuthatha ngokuthi kwenziwa abantu abangewona amakholwa kanti kuyimikhuba kasathane.

Babuye bathi abantu abenza lemi khuba abalifanele izulu. Baphethe ngokuthi umuntu kumele azigcine esesimweni adalwa ngaso umdali.

Umakoti Q uthi:

*Uma sithi siyazilungisa ngokuzicwala sivele sibizwe
ngonondindwa lokhoke kwehlisa isithunzi sethu thina
njengomakoti. Siye sibone-ke kungcono sivele siyeke. Yize noma
sazi ukuthi akukho okubi esikwenzayo ngalokho kodwa ngenxa
yokuhlonipha siye sivele sibone ukuthi kungcono ukuba sehlele
ngezansi. Thina inhloso kusuke kuwukubukeka kahle njengabantu
besibhuda kodwa kunganambitheki kahle uma sesibizwa ngazo
zonke izicana lezi. Nanokuthi phela uma sesingenzi imithetho
yabantu basemzini lokho kusho ukuphela kwemendo yona le
esintuleka kulesi sikhathi sanamuhla.*

Okunye engikutholile ukuthi omakoti abavumelekile ukugqoka izingubo ezikhanyayo, ingubo othi uma uyigqokile ukwazi ukubona umzimba. Lokho omamezala bakuthatha ngokuthi usuke ukhangisa kwamanye amadoda ngomzimba wakho. Omamezala bafuna omakoti ukuthi okungenani bagqoke amapitikoti ngaphansi kweziketi. Abakuvumi sampela ukubabona begqoke amaphinifa wodwa noma iziketi zodwa.

Omamezala abahambisani nokugqokwa kwalamaphenti esimanje abizwa ngokuthi amaG-string. Ngokusho komakoti bathi omamezala bakhala ngokuthi ayadunusisa. Lapho umuntu ehleli uma ilokwe like lathi ukwehluka nje abantu sebebona izinqe njengoba zinjalo. Enye yezinto abazibalulile labo makoti ukuthi emizini lapho beganele khona inhlonipho into eqhakambiswa kunazo zonke izinto. Ukushintsha kwesikhathi akusho lutho ngisho nakubona omakoti. Inhlonipho iyona nto ekumele ihambe phambili ngaso sonke isikhathi.

Okunye okuphawulekayo ukuthi akubona bonke omakoti abahlala kulo leli lokishi lakwaMashu abamiselwe lemithetho engenhla mayelana nendlela yokugqoka. Abanye bathi bona kabanayo imithetho ebavimbayo ekugqokeni ngendlela abayithandayo. Baphinde

bakubalula ukuthi banikezwa omamezala babo ilungelo lokuthi bangakhululeka njengoba nezikhathi sezishintshile ngakho-ke nempilo isishintshile.

Umakoti R uthi:

*Umamezala wami wanginika ilungelo eligcwele lokuthi
ngingagqoka noma yini engithanda ukuyigqoka ngoba nami
ngiyazisebenzela futhi ngisemncane kanti nesikhathi
siyangivumela kanti nabantu elokishini kabanaki kakhulu.*

Umakoti S uthi:

*Mina umama wami wasemzini wangitshela ukuthi kuguga
othandayo yena akamfuni umakoti ozihubhazelelayo kufane ngibe
umakoti ophethe isitayela inqobo nje uma ngihloniphe amadlozi
ngokuthwala iduku futhi uma kuhlangele uzalo kuphela.*

Iningi lomakoti lithe impilo yaselokishini liyijabulela kakhulu ngoba liphawule nangokuthi imithetho okumele bayilandele ayiminingi kakhulu ngoba kalihlali emzini kodwa seliqoke ukuphuma imizi yalo. Ngakho-ke libeke umbono wokuthi uma usemzini wakho uyakhululeka kakhulu. Ukugcina izihlonipho yinto eyenzeka ikakhulukazi uma uvakashela emzini lapho uganele khona. Akuyona insakavukela njengalokhu uma uhlala emzini. Kodwa abanye bomakoti esikhulume nabo bathe inhlonipho into okumele isebenze noma ususemzini wakho ngoba phela nalapho uhlala khona akhona nakhona amadlozi.

Enye yezinto ephawulwe ilabo makoti ukuthi akusikhona ukugqoka okubalulekile kodwa ukuziphatha komuntu nenhlonipho anayo nokubambisana nabantu basemzini. Bathe bona bangcono kakhulu kunalamakhosikazi asaphila ngendlela yakudala ngoba izinto awazazi kodwa ayazifuna. Kuye kuthi lapho bethole ithuba lokuphuma bathi babonwa yini, umuntu bese enza konke ukukhohlakala lokhu.

5.2.3 Ukumisa umuzi

Ukumisa umuzi kudalulwe njengenye yezinto ezilindelekile ukuba zenziwe umakoti ngokwesiko lesiZulu. Indlela ekuyiyo ehamba phambili yokumisa umuzi komakoti ukuthola

abantwana. Lokho kugcwalisa ukuthi usuke uzovusa umuzi walapho oganele khona. Ngibe sengithola nokuthi uma ufika emzini kakumele upholise amaseko ngokuthola umntwana. Kuphinde kube ngenye yezinto zokuqala omakoti ekumele babhekane nayo.

Ekuvuseni umuzi, omakoti kumele bathole abantwana okwenza kujabule abadala abaphilayo nalabo abangasekho. Ukumiswa komuzi omakoti ngokuthola abantwana kuba nomthelela omuhle ebudlelwaneni bakhe nabantu basemzini. Lokhu kwenza omakoti babe nogazi bathandeke kakhulu ngoba phela bavusa isibongo. Ngize ngathola nokuthi umakoti uthandwa kakhulu uma ethola ingane yomfana ngoba lokho kusho ukuthi uvuka ngempela umuzi. Kanti uma kutholakale intombazane, kuyajatshulwa nje hhayi kakhulu, kodwa kuthokozelwa ukungena kwezinkomo. Kubakhela ugazi nakulo lonke uzalo ngoba kubakhela isithunzi sokuthi bangomakoti abayaziyo into abayizela lapha .

Umakoti Q uthi:

*Mina emzini kanginayo inkinga ngoba angizali ngiyaqhulula
ngikhuluma nje ngikhulelwe ingane ka-7 nekuyiyo esingenzele
ugazi endodeni yami ngoba ihlala ngokuthi ngiwuvusa impela
umuzi kayise.*

*Kanti umama wami wasemzini uhleze engithopha ngokuthi
izinkomo zomntanakhe azilahlekanga ngoba ngenza into
engayizela.*

Ziningi nazo izinto eziphathelele nokutholwa kwabantwana emzini. Omakoti abangama-20 kwabangama-25 bazwakalise uvo lwabo mayelana nokunganikwa kahle ilungelo lokuthola abantwana ngesikhathi esivumelana nabo. Abanye bazwakalise nokuthi bazithola sebegqugqwa nangohlobo lomntwana ekumele baluthole. Abasemzini kabaqondi ukuthi nabo omakoti kusuke kungaphezu kwamandla abo bamukela lokhu abakuphiwa u-Nkulunkulu.

Umakoti C uthi:

*Ukuthola kwami abantwana abangamantombazane abawu-4
kakuzange kubajabulise kakhulu abasemzini wami kodwa kwathi*

ekutholeni kwami umfana ngonyaka odlule kwafika ngisho ubabazala wami esaba nesikhathi eside agcina ukusivakashela esuka ekhaya eDududu ethi uzobona umzukulu wakhe.

Ngisho nomyeni wami imbala kwase kungasekuhle kahle ngithola amantombazane ngoba naye waze walimisa ngesihloko elokuthi uvukile umuzi wamaNdosi ngoba sekutholakale undlalifa wakhe.

Umakoti D uthi:

Ukungatholi kwami abantwana kwenza ukuthi abasemzini bangithuke bangibize ngenyumba. Lokho kwase kungifakele ngisho nesigcwagcwa imbala. Bona babengaqondi ukuthi nami angizenzeli. Nami ukuba kwakuya ngami ngabe ngase nginengane ngaleso sikhathi. Kwaze kwathi lapho kungasalindele muntu waqhamuka umfana wami owangilamulela emlonyeni wamabhushi. Phela ngase ngibona kahle ukuthi uyaphela umendo kodwa nami ingekho into engangingayenza.

Babe yingcosana kakhulu omakoti abathande ukuphawula ngodaba lwamalungelo abesifazane. Kulaba abaphawulile babeke ngokuthi kubona amalungelo abesifazane kawasho lutho kakhulu ngoba babeke ukuthi iningi lala malungelo liphikisana nemiyalelo kanye nezindlela zamasiko.

Babike ukuthi ukutholwa kwabantwana kakuyona into yokuxoxwa esidlangalaleni kodwa yinto yomndeni. Ngaleyo ndlela uHulumeni akumele aphawule ngezindaba zokuthi makulinganwe noma kungalinganwa emindenini. Bathi uHulumeni usuke engekho emzini uma sebetshelwa ngokulindelwe kubo njengomakoti emzini.

Kanti libekhona futhi idlanzana lomakoti abaluthakaselayo udaba lwamalungelo abesifazane nabahambisanayo nombono wokuthi umuntu wesifazane naye kumele anikwe ithuba lokuphawula ngakuthandayo ngempilo yakhe nangakho ukuthola abantwana.

Abanye bomakoti abakuphawulile ukuthi yize noma izingane zibalulekile emshadweni kodwa uma umakoti enenkinga yokuthola abantwana akumele ukuthi athole ukuhlukumezeka.

Bona baphawule ukuthi into yokuqala emshadweni kumele kube uthando, ezinye izinto sezingalandela-ke ngemuva, ngoba omamezala basuke bathathe sengathithi iphutha likubo kanti cha. Kuyenzeka ukuthi iphutha libe ngasemadodaneni abo kodwa uma uthi uyakuphawula lokho kuye kube sengathi uluhlaza. Uma uMdali enganiphanga abantwana kumele nikwamukele lokho ningaze nenze zonke izaba lezi ezingathi shu. Omakoti bakubeke obala ukuthi omamezala yibona abaqala ukubona uma ungatholi bantwana, ujike uxakeke ukuthi wena ngempela ubani kanti umuntu oweza ngaye lapha ekhaya, ngoba phela uma kunenkinga yezingane kumele uyibonisane nomyeni wakho. Bathe umyeni wakho uyena enisuke nizokwakha naye umuzi hhayi umamezala. Kona kuye kungabukeki kahle uma zingekho izingane emshadweni kodwa wonke umuntu unesabelo sakhe, uma kuwukuthi uMdali isona sabelo anabele sona leso kumele nikwamukele lokho ningaphikisani nemvelo.

Unamezala B uthi:

*Phela umalokazana wakwami unenkinga yokuthola abantwana.
Sekuphela cishe iminyaka eyevile kweyisithupha bashada
nondodana wami kodwa lutho izingane.*

5.2.4. Imisebenzi emiselwe omakoti ngokwesiko

Uma uganile emzini kufanele uthathe isikhundla sokuba umakoti ngokuthi wenze yonke imisebenzi emiselwe omakoti emzini. Lokho kukwakhela ugazi kubantu basemzini. Ngibe sengithola uvo, lomakoti abahlala nomamezala babo kanye nabangahlali nomamezala babo, mayelana nemisebenzi abamiselwe yona ngokwesiko kanye nokukotiza.

Ukukotiza ukuhlala isikhashana lapho uganele khona ngenhloso yokufunda izindlela zalowo muzi nokwaziswa ngamasiko alandelwayo emzini. Buyahluka ubude besikhathi osihlalayo, kuya ngomuzi oganele kuwo. Kuyisiko ukukotiza ngoba kuwuphawu lokuthi usungumakoti wezinkomo nongenisewe ngokomthetho emzini. Lokhu kungenye yezindlela yokwazana

komakoti nozalo lwasemzini. Kuphinde kube ngenye yezindlela zokuthi omakoti bathole ithuba lokuqeqeshwa omamezala babo mayelana nokulindelwe kubo ngokosiko.

Bathi kuyabasiza futhi ukuthi bazibonakalise ukuthi bangomakoti abanjani. Omakoti bazibalulile izinto nemisebenzi elindeleke kubona njengomakoti. Nazi ezinye zezinto abathi zilindelekile:

- Omakoti kulindeleke ukuthi benze wonke umsebenzi ngaphandle kokuthi babheke ukuthi bakhona odadewabo basemzini abanokubasiza.
- Kulindelekile ukuthi bavuke kusempondo zankomo ukuze balungisele abasemzini isidlo sasekuseni.
- Bahlanze indlu.
- Banakekele abantwana babo kanye nabakhwenyana babo.
- Bagaye utshwala besiZulu
- Ukunakekela abantu basemzini, kakhulukazi abazali bomkhwenyana uma besaphila. Uma sebadlula emhlabeni kumele abagcinele isiko, lokho okusho ukuthi akakhohliwe yiyo. Ngalokho futhi uye athole izibusiso.
- Kumele uma behlala, kakhulukazi ezindaweni zasemakhaya, balime amasimu. Nakhona lapha elokishini laKwaMashu sithole ukuthi bakhona abanamasimu yize noma engesiwona odukathole njengalawo asemakhaya. Phela izindawo azikho kahle lapha emalokishini.

Omakoti bakwaMashu babalule le misebenzi eyenziwa omakoti njengemisebenzi ebalulekile newumgogodla empilweni kamakoti oqotho. Nokho bachazile-ke ukuthi akuyona nje kuphela le engenhla imisebenzi elindeleke kubo, kodwa bathe kuya ngomuzi. Abanye omakoti babhekeke ukuthi benze eminye imisebenzi engaphezulu kwayo lena.

Baveze ukuthi ukushintsha kwempilo kunomthelela ekushintsheni kweminye yemisebenzi eyenziwa omakoti.

Umakoti C uthi:

Mina njengomakoti osebenzayo angisitholi isikhathi sokuzihlanzela umuzi wami kodwa ngibe sengiqasha umsizi wami. Mina ngihambisa abantwana ngemoto esikoleni ngiphinde ngibalande ngoba umyeni wami ungena ekuseni kakhulu emsebenzini

Umakoti D uthi:

Angikwazi nokugaya utshwala besiZulu ngoba ngikhule ekhaya bugaywa umama wami kanti nasemzini kangilitholanga ithuba lokuthi ngifunde ukubugaya ngoba ngangisafundela ubuthisha ngesikhathi engakotiza ngaso, kwathi ekuphumeleleni kwami savele saqoka ukuzithengela umuzi wethu osesilungwini e-Pinetown. Nokho asivamile ukugaya utshwala khona.

Ngithole ukuthi imvamisa yomakoti engixoxisane nabo bayasebenza nokwenze ngahlangabezana nemibono evela kubo omakoti efana naleyo ethi njengalokhu bona bengamakhosikazi emizi bayakuqonda ukuthi kunemisebenzi yasendlini eminingi ebhekene nabo. Iningi labo labe selinquma ukuthi ngeke likwazi ukugcina yonke imisebenzi yasendlini yingakho laqoma ukuqasha abasizi basezindlini ngenhloso yokuthi bona njengamakhosikazi bathole ukwelekelelwa emisebenzini yasendlini.

Ngakho-ke omakoti bakubona kuyinto esemahlombe abo ukuqinisekisa ukuthi noma ngabe bayasebenza kodwa nezidingo zasekhaya ziyagcineka. Kwesinye isikhathi kuyaye kulindeleke ukuthi omakoti bahambe bayokwenza izidingo ezimiselwe bona emzini. Omakoti baphawulile nangokuthi uma emzini behlabile kwenzeke kuqondane nokuthi bona njengomakoti bayasebenza ngalelo langa kuyaye kulindeleke ukuthi omakoti bacele emsebenzini noma bazame ngazo zonke izindlela ukuba bagcine yonke ingxenye yemisebenzi yabo elindelekile emzini.

Umakoti G uthi:

Ekuqaleni kwalo nyaka udadewethu wasemzini uhambise umbondo walapho eganele khona, mina njengomfazi kamfowabo kwafumaniseka ukuthi kufanele ngimlekelele emalungiselelweni ombondo. Kwenziwe umsebenzi wokubuyisa ubabezala emzini ngaqoka ukuthatha izinsuku eziwu-5 ngaya elivini ngenhloso yokuthi ngihambe ngiyolekelela umemezala wami ngokuyogaya utshwala ngiphinde ngiqiniseke ukuthi indlu ehlanzeke ngokwenele yini.

Ngakho-ke ukugcinwa kwemisebenzi eyenziwa omakoti kakuchazi ukuthi omakoti abahlala emzini kuphela okumele bagcine imisebenzi emiselwe omakoti. Kodwa ngisho ngabe omakoti sebaphuma imizi yabo kusadingeka ngokosiko ukuthi babuyele ekhaya bayogcina yonke imiyalelo yasemzini. Ngisho ngabe kuhlatshiwe ezihlotsheni zasemzini omakoti kulindelekile ukuba bahambe bayolekelela, ikakhulukazi ezimbizeni ngokuthi bapheke nokubakhela ugazi kakhulu nasozalweni lonke lwasemzini.

Omakoti kubalulekile kakhulu ukuthi bakhombise ukukhuthala nokusebenza ngokuzikhandla emzini ukuze konke kubahambe kahle. Omakoti abakhuthele baye bathole nezincomo eziqhamuka kuwo wonke amalungu omndeni asemzini. Baphinde bathole nezincomo eziqhamuka emphakathini wonkana.

Umakoti J uthi:

Hhayi ngoba ngizincoma kodwa esigcemeni sakithi sengaziwa njengomshini ozishintshayo ngoba angikwazi ukuhlala phansi ngisho noma kunemisebenzana emincane yokusiza umphakathi eyenziwayo ngiye ngizithole sengithe shiqe kuyo ngisho nasemzini kuze kukhale umamezala wami anginxenxe ukuba ngiphumule ngoba ebona indlela engisebenza ngayo.

5.3 Okulindelwe komamezala ngokwesiko lesiZulu

5.3.1 Isikhundla nomsebenzi kamamezala

Isikhundla somamezala sibalulekile ekhaya. Omamezala phela yibona abamukela omakoti njengoba sekubaluliwe ngenhla. Uma ngabe ubabezala engasekho, ibona abathatha indawo kababa wekhaya ukubhekela ukuthi zonke izinto zihamba ngohlelo. Esinye isikhundla

esibalulekile wukuthi kumele balekelele ekukhulisweni kwabazukulu babo ukuze babafundise okuthile. Ibona omamezala futhi abahlanganisa omakoti nabakhwenyana uma kukhona okungahambi kahle, kodwa akumele bathathe uhlangothi lwamadodana abo uma exabene nomakoti.

Sibalulekile isikhundla somamezala ngoba phela uma kuvela inkinga yokuthi mhlawumbe omakoti banenkinga yokuthola abantwana, omamezala okumele basukumele phezulu ukuze phela umuzi ungawi, ngoba omakoti sebefana namadodakazi abo ibona futhi ababonisa omakoti uma kukhona abangakuqondi ngempilo yasemzini. Yingakho kumele omamezala baluwule amadodana abo ukuze nomakoti bathole ukuthokomala kubo.

Uamezala A uthi:

*Kuyilungelo lami eligcwele njengomama omdala futhi okade
kwas ebona emzini ukucobelela umakoti wami ngendlela
ekumele aziphathe ngayo emzini.*

Uamezala B uthi:

*Uyathanda akathandi kumele azi into eyodwa yokuthi njengoba
mina umyeni wami engasekho imina ophethe izintambo ngisho
nomyeni wakhe uzwa ngami njengonina wakhe.*

Okunye abakubalulile ukuthi omakoti akumele benze sengathi kabatshelwanga emakhaya kubo ngobunzima basemendweni ngakhoke kumele bakulindele konke okwenziwa omamezala babo emzini. Nabo omamezala bathi indlela abaphethe ngayo omakoti kabayisuseli ekhanda kodwa nabo indlela ababephethwe ngayo omamezala babo. Futhi bona sebebeka umbono othi ukushintsha kwempilo sekudale kube noshintsho kwamanye amasiko aphaathelene neqhaza elibanjwe omamezala ezimpilweni zomakoti.

Abanye bomakoti bakuvezile ukuthi imizi ayifani, babeka nokuthi abanye omamezala ababatsheli omakoti ngenqubo yakulelokhaya abaganele kulo, baqhamuka sebebabhozomela lapho sebonile.

Uamezala C uthi:

*Impela impilo yamanje ayisafani naleyo yakudala. Wo!
Sezingenhla kwamadolo komakoti. Uma uthi uyaphawula kuthiwe
hhawu ma usesemumva sekuphilwa kwezinye izikhathi manje.
Uma uthi uyabatshela labo makoti bala elokishini ngokuthi uma
uwu-makoti akumele uhambe ngekhandla emzini, bavele bathi
kwakuyisidala lokho.*

Uamezala D uphawule ngokuthi ngisho noma ngabe uthi uyazama ukubabonisa labo makoti baselokishini, bavele bakutshele ukuthi eminye yemithetho yesiko kayisasebenzi elokishini. Uma ubabuza ukuthi ngandlelani na? Bavele bakutshele ukuthi bona ngeke bakumele ukuphenduka insini elokishini.

*Omakoti bakwami bathathu kodwa okukho noyedwa ozimisele
ngokunqwaza ekhanda ngoba bethi isikhathi samanje
asisabavumeli ukuthi banqwaze futhi bona abayeni babo
bayabavumela ukuhamba ngamakhanda.*

Kube sekuvela nombono wokuthi bona njengomamezala sebezibona bengasenalo ilungelo lokusebenzisa izikhundla zabo zokuba omama komakoti babo. Babalule ukuthi ngisho nezingane zabo ezingabakhwenyane bomakoti zigamanxa zithi shi! ebudlelwaneni phakathi kwabo nomakoti. Lokho okwenza kungabonwa ngaso linye kwesinye isikhathi. Bona bazi ukuthi ngokosiko indoda kayingeni kwezixoxwa emakhishini.

5.3.2 Ukwamukela omakoti

Omamezala bangabantu ababalulekile kakhulu ezimpilweni zomakoti bakwabo. Into ebaluleke kakhulu nelindeleke komamezala ukuthi bemukele omakoti babo. Ngokosiko lesiZulu ukufika komakoti emzini kusho ukwanda komndeni nokufika kwamadodakazi. Ngakhoke omamezala kufanele ukuthi baphathe omakoti babo njengamadodakazi abo.

Ngokwesiko lesiZulu omamezala kunezindlela abamiselwe zona ukuthi bazilandele eziwuphawu lokwamukela omakoti babo. Kubalulekile kakhulu ukuthi omamezala bayawagcina amasiko aphaathelene nokwamukela omakoti. Ukuhlonipha kuyinto elindelekile futhi komamezala. Njengoba bese ngike ngachaza phambilini ukuthi umuntu oganile akamelene nokuhlonipha abasemzini abaphilayo kuphele kodwa kufanele ahloniphe ngisho abangasekho.

Isiko kukholelwa ukuthi liyinto eyalandelwa okhokho ngakho-ke liyinto ehlonishwayo kakhulu. Lihlonishwa ngomdala lihlonishwe ngomncane ekhaya. Omamezala nabo basuke beganile emzini nabo bafike bafunde futhi balandele amasiko akulelo khaya njengemiyalelo yabadala abaphilayo nabangasekho bakulelo khaya.

Ngokuka Msimang (1975), embhalweni “*Kusadliwa Ngoludala*” unikeza uhla lwemigomo ekumele igcinwe omamezala enjengophawu lokwamukela nokukhulula omakoti uma befika emzini. Uchaza ngokungeniswa kukamakoti exhibeni nalapho okulindeleke ukuthi omamezala bakhiphe imbuzi yokukhulula omakoti bebanika imvume yokungena exhibeni balungise ukudla. Nakhona elokishini lakwaMashu ngithole ukuthi omakoti basayigcinelwa eminye yemigomo efana nale yokungeniswa exhibeni. Nakube bengasalusebenzisi ulimi olufanayo kodwa bakubalulile ukuthi omakoti kumele banikezwe omamezala imvumo yokusebenzisa ikhishi ngokukhululeka.

Umakoti M uthi

*Ngahlala izinsuku ezimbili ngingangeni ekhishini emzini ngoba
umama ongizalayo wabe engiyalile ngokuthi ngingafiki ngitanase
ekhishini uma umamezala wami engaka ngikhululi ngokosiko.
Umamezala wami wabe esengihlabela inkukhu ngoba amandla
embuzi engekho yokungikhulula ngokusebenzisa ikhishi.*

Umakoti B uthi:

*Ukungeniswa exhibeni kwaba into yokuqala umama wami
wasemzini angenzela yona ngoba ethi kufanele ngisheshe
ngejwayele ukubalungisela ukudla. Akapholisanga maseko
ngelanga lesibili ngifikile wangimukela ekhishini lakwakhe.*

Amanye amasiko agcinwa omamezala bewagcinela omakoti babo ukubangenisa exhibeni. Phela indlu engenhla yileyo ndlu kababezala, omakoti okumele bayizile kuze kube bangeniswa ngokwesiko kuyo. Lapho omakoti bayaye bagayiswe utshwala ukuze baphuze obabezala bese benikwa ilungelo lokungena endlini kababezala leyo phela ezilwa omakoti ngokosiko. Nakhona KwaMashu noma kungashiwo ukuthi indlu engenhla ngenxa yokuthi isakhiwo semizi yakuleli lokishi kayifani naleyo yasemakhaya kuyaye kuthiwe omakoti bangeniswa ekamelweni likababa.

Abanye bomakoti bakuphawulile ukuthi omamezala babo kabaligcinanga leli siko ngokuhlaba imbuzi kodwa bavele babanika imvume ngomlomo nje ukuthi omakoti bangangena ekameleni likababezala ngenhloso yokuzolihlanza noma mhlawumbe ezimweni eziphuthumayo ezinjengokunakekela ubabezala uma egula.

Enye indlela omamezala abangamukela ngayo omakoti ukuthi babathathe njengabantwana babo ababazalayo ukuze bazizwe bamukelekile emzini. Kumele enze kube lula' ukuthi umakoti akhululeke uma efisa ukusho okuthile kuye. Lokho angakwenza ngokuthi abe ngumamezala ongahlali enyukubele, kodwa axoxe nomakoti nanoma yingani, kungabi izindaba ezithinta umendo kuphela. Ngaleyo ndlela kuzoba lula ukuthi uma umakoti enenkinga angesabi ukubikela umamezala wakhe.

5.4 Ubudlelwane phakathi komakoti nomamezala

Isihloko sobudlelwane obuphakathi bomakoti nomamezala sesidale izinkulumo mpikiswano cishe umhlaba wonke jikelele njengalokhu besengike nganikeza izibonelo ezahlukweni ezingenhla zakwamanye amazwe aphesheya kwezilwandle. Lesi sihloko siyisihloko ekumelwe sicunjungulwe ngobukhulu ubunono bekati njengoba sithinta cishe wonke amalunga omndeni ngisho nozalo imbala. Kuningi okuvelile okuhle nokubi okwenzekayo phakathi kwabo. Ngithi cishe bangaphezulu kwengxenye yomakoti nomamezala engixoxisane nabo ababalule ukuthi bathola ukuhlukumezeka cishe zonke izinsuku ebudlelwaneni obuphakathi kwabo. Ngizocaphuna izibonelo ezimbalwa ezichaza ngezimo zokuhlukumezana eziphakathi kwabo ezidalulwe ezingxoxweni engibenazo nomakoti kanye nomamezala.

Umakoti Q uthi:

Ilokhu ngafika lapha emzini umamezala wami uyawuhlaba uyawuhlikiza umbono ovela kumyeni wami wokuthi kumele kube imina ophatha isikhwama semali yokuthenga ukudla kwasekhaya, kungenza ngixakeke ukuthi kanti ngekabani indoda esebenzayo.

Uamezala Q naye uphawulile ngodaba lokuphathwa kwesikhwama semali yokudla

kwase mzini uthi:

Phela iyodwa into esixabanisayo nomakoti ukuthi phela usefuna ukuphatha isikhwama salapha ekhaya. Phela uyakhohlwa ukuthi imali yomntanami lena engamfundisa kanzima wayekuphi yena ngiwa ngivuka naye.

Abanye bomamezala abakafuni ukwamukela ukuthi abantwana babo basuke sebekhulile ngokwanele uma sebethatha omakoti. Lokho kusho ukuthi sebayakwazi ukuzithathela izinqumo ngaphandle kokubonisana nomama babo. Okunye okubekwe omakoti ukuthi phela kwakhona ukuthatha akumele ukuba amadodana aphushwe kumele ukuba umuntu athathe uma yena esebona isidingo. Enye yezinto ezibalulekile lezi ezenza ukuthi ubudlelwane bungabi buhle phakathi komakoti nomamezala.

Umakoti A uthi:

Mina umamezala ungitshela kahle ukuthi kwakhona ukuba kuyakhulunywa ukuba ngisemzini kungenxa yakhe. Phela uye asho aze apleke esho khona ukuthi uye owatshela indodana yakhe ukuthi mayithathe ngakho ke naye uzoba nesandla ekwenzekeni kwezinto nasekuthathweni kwezinqumo. Manje le nto iye ingangiphathi kahle mina. Isize yenza sakhophilana amehlo nomamezala.

Okunye okuye kwagqama ukuthi omamezala bafuna ukushaya imithetho noma isidingo sesingasekho. Phela uma umfana eshada usuke esekulungele ukwenza izinguquko nomkakhe ngaphandle kokubonisana nonina. Kodwa abanye omamezala abakwamukeli lokho. Okunye okuphawulwe omakoti ukuthi omamezala abafuni ukwamukela ushintsho. Noma uthi uyazama ukubajabulisa kuvele kube nhlanga zimuka nomoya, inqobo nje bona uma bethole ukuba ngondlovukayiphikiswa kusuke kuphelile.

Umakoti R uthi:

Sanquma ukuba sithenge isitofu esikhulu sikagesi sokupheka ekhaya ngenhloso yokuthi nomama wayezojabula kodwa wavele wangibhokela ngokuthi asinalo ilungelo lokushintsha nokuthenga impahla singamazisanga. Washo ukusidla siphila ngoba nje efuna ukuba ngabe uye oshaye lowo mthetho wokuthi makuthengwe isitofu. Ukuthi isitofu kwakuyisipho sakhe akazange akushaye ndiva lokho yena.

Kulolu cwaningo kuvelile ukuthi zincane kakhulu izikhathi lapho othola khona ukuthi umakoti nomamezala banobudlelwane ngisho ngabe umakoti uzama kanjani ukujabulisa abasemzini ikakhulukazi umamezala, kuvele kufane nje nokuthi uthela amanzi emhlane wedada.

Unamezala R uthi:

Phela umakoti wakwami useqome ukungikhiphela ngaphandle ngoba sebeyangifihlela nezinto. Okunginenga kakhulu wukuthi usenza sengathi lomuzi owakhe usekhohliwe ukuthi yimina indoda yalomuzi njengoba ubaba engasekho. Umfana wami ubengihlonipha kodwa ilokhu aganwa akasangazi nokuthi ngiyini.

Engikutholile kulolu cwaningo ukuthi izimo zokuhlukumeza kaziqhamuki ngasohlangothini lomamezala kuphela kodwa ngaziswe nangezimo eziwubufakazi bokuthi nabo omakoti banalo igalelo ekuhlukumezekeni komamezala ebudlelwaneni babo. Ngangifika abanye bomamezala besesimweni esingesihle neze. Nabo babengixoxela ukuthi imbangela yezimo zabo ezingezinhle kwakuyindlela omakoti babo ababebaphethe ngayo.

Ngibe sengenza isiqiniseko ukuthi ngithola futhi ngilalela zonke izimvo eziqhamuke macala womabili okungawomakoti nomamezala mayelana nokuqhubekayo ebudlelwaneni obuphakathi kwabo.

Ezinye zezinto engihlangabezane nazo eziphawule ngokuhlukumezana okukhona phakathi komakoti nomamezala ukuthi abanye bomakoti abasenaso isikhathi somamezala, ababanakekeli. Abanye uthola ukuthi omakoti babancisha ngisho ukudla lokhu. Babona izidina kuphela uma bebona omamezala. Kanti ngokwesiko lesiZulu kuwumsebenzi kamakoti ukunakekela unina wendoda.

Okunye okuphawulekile ukuthi okwenza omakoti bangabi nesikhathi somamezala ukuthi esikhathini samanje omakoti sebeyasebenza. Abanye bahamba kusempondo zankomo babuye selimathunzi. Lokho kwenza ukuthi bangabi naso isikhathi sokuhlala banakane nomamezala. Ingakho abanye bomakoti bethe sebekhetha khona ukuthi omamezala bayobahlalisa ekhaya labadala lapho bethola khona unakekelo.

Okunye omamezala bathi okwenza ubudlelwane phakathi kwabo nomakoti bunganambithisiseki kahle ingoba omakoti babo sebesebenzisa amalungelo. Bathi bavele babatshela kahle ukuthi nabo sebenamalungelo manje. Abanye bomamazala benabe bathi:

Unamezala T:

Umakoti wakwami walibeka ngembaba elokithi ngeke asakwazi ukungihambisa emholweni ngenxa yokuthi mina kangiyikhokhi imali kaphethiloli wokungehlisa engenyusa. Waphinda wenqabela indodana yami ukuthi ingithengele ukudla esho nokusho ukuthi nami ngiyahola. Hawu ngilahliwe mntanami, sengilinde lona elokugcina.

Unamezala U:

Mina anginaye umakoti nginesipoki uqobo. Akangiphekeli ngisho ukudla, ulibeka ngembaba elokuthi nami nginezandla futhi yena akezelanga mina lapha ekhaya.

Lezi zimo ezingenhla ziwubufakazi bokuthi kuningi ukuhlukumezeka emndenini nokuthi ziningi izimo ezisafuna ukubhekelelwa ezenzekayo ebudlelwaneni phakathi komakoti nomamezala.

Kodwa akusho ukuthi ubudlelwane phakathi komakoti nomamezala bonke bufana nalezi zimo zokuhlukumezeka ezingenhla. Kwezinye zezingxoxo nomakoti kanye nomamezala kuvelile ukuthi nhlangothi zombili akukho ukubona ngasolinye nokwenza impilo ibe ngethokomele kakhulu phakathi kwabo. Ngiphinde ngahlangabezana nezimo lapho ubudlelwane bomakoti nomamezala kungobuhle kakhulu, ubuze ukhohlwe ukuthi lona omunye ungumakoti futhi uganile omunye ungumamezala. Ngithole ukuthi ubudlelwane buba buhle ikakhulukazi uma umakoti enza izinto ngokwenqubo emiswa umamezala. Okunye okuqaphelekayo ukuthi omakoti abasebasha, abasanda kugana yibona abasenobudlelwane obuhle ngoba bengakahlangabezani nezinkinga eziningi futhi besafunda impilo yasemzini.

Umakoti P uthi:

Ngiye ngibonge uNkulunkulu njalo ngokunginikeza umamezala onjengowami. Hhey ufana nomama ongizalayo kanti futhi wangamukela ngezandla ezimhlophe emzini wakhe esho nokuthi wathola indodakazi eyimina.

Unamezala P uthi:

Angikaze ngiyibone ingane ephila njengomakoti wakwami, ngeke usho ukuthi uqhamuka emndenini odla izambane likapondo pho

*uyahlonipha yini umntanomuntu ongathi inkosi ingababusisa
ngakho konke abakudingayo.*

Umakoti O akalisebenzisi nokulisebenzisa igama elithi umamezala kodwa ubedle ngokuthi athi “*usho uma wami*” uma eqondise kumamezala wakhe. Lokhu bekubeka ngokusobala ukuthi akanayo nencane inkinga ngomamezala wakhe. Kepha ubelokhu engitshela ngezifiso zakhe ezinhle afisa ukuzigcinela umamezala wakhe. Naye umamezala wakhe ubedle ngokulokhu emamatheka ngesikhathi ngimufaka imibuzo ngobudlelwano anabo nomakoti wakwakhe nabelokhu embiza ngomntanakhe. Uphinde wanginika incazelo yokuthi ubudlelwane phakathi kwakhe nomakoti wakhe bungobuhle kakhulu ngoba uthi ayikho into angamenzeli yona. Uthi njalo ekuseni uvuswa ngenkomishi yetiye nathe yinto esiyivela kancane komakoti abaziyo nayaye ezwe ngabo. Uthi umntanomuntu udle ngokudamane embuza ukuthi akukho yini akudingayo. Uphinde wabalula nokuthi uma egula njengoba yena esengumuntu omdala uphathiswa okwenkosi uqobo ngoba uthi umakoti wakhe umgeza ngisho uqobo.

Kulabo makoti nomamezala engixoxisane nabo abanobudlelwane obuhle baphawulile ukuthi ubudlelwane obuhle abuphathelene nokwenzelana izinto ebesengiziphawulile ngenhla nje kuphela kodwa kuphathelene nothando. Babuye bathi kufanele kube uthando lweqiniso olungenamkhawulo. Bobalili omamezala nomakoti bakubalulile futhi ukuthi kumele kube nokuhloniphana zinhlangothi zombili. Omncane ahloniphe omdala kanti nomdala ahloniphe lowo omncane futhi.

Bathe ubudlelwane obuhle budaleka uma bobalili omakoti nomamezala bengezukukusebenzisa ukuthi abazalani ngokwegazi, kodwa kumele bathathane njengomama

nendodakazi. Bakuqinisekisile ukuthi kuyinto engenzeka futhi neyenzekayo njengalokhu senginikezile isibonelo somakoti nomamezala abanobudlelwane obuhle.

Bebezisholo bona labo mamezala abaphatha kahle omakoti babo ukuthi kakufuneki bagamanxe kakhulu ezindabeni zabantwana babo kodwa baphawule ngokwakha lapho bebona konakala khona. Nabo omakoti bathe bayakuthakasela kakhulu ukuthi omamezala babo badlala indima yokuba omama abaqotho nabaneziyalo ezinhle kubo njengabantwana babo.

5.5 Iqhaza elibanjwe obabezala ebudlelwaneni bomakoti nomamezala

Ngibone kunesidingo esikhulu ukuba ngiphawule ngeqhaza elibanjwe obabezala ebudlelwaneni obuphakathi komakoti bamadodana abo kanye nomamezala, abangamakhosikazi abo. Ngibone kufanelekile ukuba luzwakaliswe uvo lwamadoda njengalokhu edlala indima enkulu ezimpilweni zalaba besifazane. Obabezala abayizinhloko zekhaya banelungelo lokuphawula ikakhulukazi uma bebona ukuthi kukhona okungahambi kahle.

Ngokwesiko lesiZulu abanumzane bekhaya okufanele babikelwe izinkinga eziphathelene nekhaya bese behlanganisa umndeni. Baphinda badlale indima enkulu yokuba abaxazululi bezinkinga emndenini. Ngokwesiko amadoda angabanumzane yiwo anezwi lokugcina phakathi kwekhaya. Nanoma esenikeziwe ilungelo lokungena ekamelweni likababezala kodwa lokho kakusho ukuthi uma omakoti benenkinga sekumele bagijimele kuye. Ngokwesiko uma omakoti bethanda ukuba izinkinga zabo zikhulunywe phambi komndeni kumele batshele omamezala babo kube yiyo abazobikela obabezala. Ngaphandle uma ubabezala engasekho ilungelo liba kubo omamezala ukuthi bakhiphe izinqumo bona noma bacele amanye amalungu omndeni omkhulu ukuba abe khona.

Abanye bobabezala baveze ukuthi bona bacabanga ukuthi nanoma ikuphi okwenzekayo phakathi komakoti nomamezala kuyinto ephakathi kwabo. Bathi abasiboni isidingo sokuzingena izindaba zabo. Ngibe sengixoxisana nabanye obabezala abaphawulile ngalolu daba.

Ubabezala A uthi:

Uyazi uma uyindoda akulula udamane unaka zonke izinto zabantu besifazane ngoba namuhla bayathusana uthi usabheke lokho ubone sekuphelezelwana sekuyiwa edolobheni bese wena-ke usale unkemile. Ngakho-ke mina angizingeni izindaba zabo. Kodwa uma ngibona ukuthi inkinga isithanda ukushuba ngiye ngisize lapho. Kodwa isikhathi esiningi ngiyaziqhelelanisa impela nabantu besifazane.

Ubabezala B uthi:

Mina into eyenza ngingabe ngisayingena indaba yabo ukuthi uma sengikhipha isinqumo emva kokulalela izinkinga zabo ngibe sengisolwa ngokuthi kukhona engimenzelelayo ngakho-ke angisazifaki ezindabeni zabo.

Ubabezala C uthi:

Ngeke mina ngiyeke ukuziphuzela utshwala bami ngilibale ukuba ubafazini, izinkinga zabo ezabo azifuni mina futhi anginandaba ngabakwenzayo. Abafazi bakhulumela safuthi uma ungaphika nabo ungashonelwa inhlamvu yelanga ubhekile. Awucabange-ke mntanami emzini kababa sekukhona indoda ekuthiwa ingubafazini. Cha akuzwakali neze kahle lokho.

Izimo ezifana nalezi ezingenhla izona engihlangabezane nazo kakhulu kobabezala engixoxisane nabo. Babeke ukuthi kungcono kakhulu uma omamezala nomakoti behlala ngokuhlukana ngoba bathi kabatholi ukubikelwa ngezinkinga ebudlelwaneni phakathi kwalaba besifazane. Kanti futhi akekho ozonaka yonke into eyenziwa omunye.

Iphuzu abahlale kulo obabezala elokuthi izinkinga phakathi komamezala nomakoti zidalwa ukuthi kubangwa isikhundla sokuba omama bekhaya. Baze basho bona ukuthi angeke abafazi ababili bahlale endlini eyodwa. Manje bona obabezala babona ukuthi inkinga iba sekutheni

yilowo nalowo nkosikazi ufuna kukhale esakhe isicathulo. Baphawule nangokuthi abantu besifazane banaka yonke into le ngisho nento engelutho kuze kuholele ezingxabanweni ezingenamsebenzi. Isibonelo abasinikezile ilesi sokubanga ukuphatha isikhwama semali nokuyothenga ukudla kwasendlini.

Okunye abakuphawulile ukuthi elokishini laKwaMashu imizi mincane kakhulu nokudala ukuthi kungabi khona mfihlo njengokuthi uma omakoti mhlawumbe behilizisana nabayeni babo kuyaye kuzwakale nakwamanye amakamelo. Ingakho futhi kukuhle uma omakoti bephuma imizi yabo nabakhwenyana babo ukuze bakhululeke emzini yabo. Kulabo babezala abaphawule ngeqhaza abalibambayo ebudlelwaneni obuphakathi komakoti nomamezala ngokuthi babuye sebezithola sebesenkingeni, sekumele bakhiphe isisombululo sezinkinga phakathi kwalaba besifazane. Nokho abanye bakuqinisekisile ukuthi ziyaxazululeka izinkinga kodwa kwabakhona nabanye abathe bona namanje basa bhekene nomshikashika wokuklwebhana phakathi kwalaba besifazane.

Ubabezala D nobelokhu ekugcizelelile ukuthi le nto yokuhlala ngokuklwebhana komkakhe nomakoti wakwakhe ukuthi iyamhlukumeza kakhulu ngoba uthi uthola sekudonsiswana ngaye. Uthe akulula ukuba asizibe lesi simo ngoba nonkosikazi wakhe uyabe esemgqogqa ngokuthi kumele alingenelele lolu daba. Kanti naye umakoti wakwakhe udla ngokumshayela ucingo emnxenxa ukuthi akhiphe isisombululo sanoma iyiphi inkinga yabo.

Kuye kwavela enye futhi inkinga edala ukuthi obabezala bangabe besagxila kakhulu ezindabeni zomakoti nomamezala. Abanye bomamezala basola ukuthi obabezala baneso komakoti bakwabo, ngakho-ke abasathembi ukuthi bona basathandwa njengakuqala.

Ubabezala E uthi:

Mina eyami inkinga yehlukile kunezabanye ngoba isisusa senkinga phakathi komkami nomakoti wakwami yimina uqobo. Unkosikazi wami ungisola ngokuba namehlo athi akawaqondisisi kahle kumakoti.

Ube esephetha ngokuthi inkinga yabesifazane isikhwele. Ngoba uthi ukuthola indaba isiyaze yanona kakhulu yadala nenzondo eningi emndenini. Uphinde wasola laba besifazane ngokungawethembi amadoda abo. Abanye bobabezala baveze ukudumala kwabo ngezimo ezingezinhle phakathi komakoti namakhosikazi abo. Bathi bona ukufika komakoti ekhaya kwaba yinto abebeyijabulela kakhulu ngoba bethi sekuzoba ngcono ngoba sekufike ezinye izandla ekhaya, ezizokwazi ukulekelela amakhosikazi abo njengalokhu kuyiwo abhekene nomsebenzi onzima wokubheka ikhaya. Into ebadumazayo ukuthi kwenzeka lokhu abebengakucabangi njengobabezala ngoba kuvele kuxatshanwe kubangwe khona ukwenza lomsebenzi wokubheka ikhaya.

Ubabezala F uthi:

Unkosikazi wami wake wangibekela ukuthi umakoti wethu usenza sengathi umuzi wakhe umuzi wethu ngathi uma ngibuza ukuthi ngoba enzeni wangiphendula ngokuthi ubona indlela aseshabasheka ngayo ekhuculula wonke amakhosomba.

Ubabezala F uphawule ngalesi simo wathi yena akasakwazi okumele akusho ngoba uma umakoti esengasakhucululi kuyaye kuthiwa ulivila, kanti uma ethi uyakhuculula kuyaye kuthiwa usezenza umnikazi womuzi. Ubabezala uphinde athi abasazi ukuthi kanti yini ngempela efunwayo, ngoba uma usunquma ukuthi ngeke usayingena indaba yabo njengobabezala, uvele usolwe ngokuba indoda eyigwala esaba ukubhekana nezinkinga zomuzi wayo.

Abanye obabezala engixoxisane nabo bakubeka ngokusobala ukuthi bona ababoni ukuthi uyo ke uphele lo mdonsiswano wokubangwa kwezinto ezingasho lutho phakathi komakoti nomamezala. Labo babezala nabo babeke iphuzu lokuthi bazalwa ivele ikhona le nkinga,

futhi babona sengathi bayoze bafe bayishiye isekhona. Ngakho-ke baphethe ngokuthi ukuyingena nokungayingeni kwabo le ndaba akwenzi mahluko ngoba mabethi bakhuya okunye kuthi kungakapholi maseko bazithole sebekelwa okunye.

Obabezala abayingxenyane yonke yobabezala engixoxisane nayo ivumile ukuthi lincane kakhulu iqhaza abalibambayo ebudlelwani obuphakathi kwamakhosikazi abo kanye nomakoti babo, ngenxa yezimo ezahlukeni ebesengizichazile ngenhla.

5.6 Iqhaza elibanjwe abakhwenyana

Ngenxa yokuthi ezingxoxweni engibenazo nomakoti nomamezala bekungena kuphindelela amagama abakhwenyana abaphinde abe amadodana omamezala, ngibe sengibona kuwombono ophusile ukuba ngibenze babe yingxenyane yalolu cwaningo. Ngingezwa ngenzwabethi kodwa ngizizwele mina ngezimvo zabo ngeqhaza abalibambile ngokwenzekayo phakathi kwamakhosikazi abo kanye nomama babo.

Iqhaza elibanjwa abakhwenyana phakathi komakoti nomamezala okungomama babakhwenyana lidlala indima enkulu phakathi kobudlelwane obukhona komakoti nomamezala, ngokusho komakoti nomamezala esidlane nabo indlebe ngesikhathi senza ucwaningo. Phela abakhwenyana ibona abangabaxhumanisi phakathi komakoti nomamezala. Ibona ababazi kangcono laba ababili. Kuye kuthi lapho kukhona ukushayisana phakathi kukamakoti nomamezala kuye kugijinywe kuyobikelwa yena belu lo mkhwenyana. Abakhwenyana esidlane nabo indlebe bathe impilo ithanda ukushintsha uma sekufike omakoti ekhaya. Abanye bathe phela ukufika kukamakoti kusho ukuthi uyena okumele umbeke phambili kumele ukhohlwe unyoko. Lokho kudala inzondo kumama wakho ngoba phela naye usuke ekuthanda. Okungaphezu kwakho konke unezinseka umama njengomzali. Kodwa ayikho into okumele uyenze. Omunye esixoxisane naye uthe:

Umkhwenyana A:

Mina kwangithatha iminyaka eyevile kwemihlanu ukuba ngikhombise umama ukuba kumele akhohlwe manje imi sengikhulile, sengiyakwazi ukuzithathela izinqumo. Lokho kwasixabanisa kakhulu ngoba ezinye izinto kwakumele ukuba zenzeke sekuxatshenwe. Okungaphezu kwakho konke ukuthi nekhehla elingizaloyo lase lasishiya manje kwakube sengathi sengiyamlahla umama kanti phela nami nginezidingo njengomuntu.

Abakhwenyana bakubalulile ukuthi noma kunjalo abavumi kube khona ingxabano. Okwabo ukuthi omama akumele bangene ezindabeni zabo kakhulu kodwa lokho akusho ukuthi sekuxatshenwe. Abakhwenyana baphinde bakubeka ngokusobala ukuthi bakubeka emahlombe omakoti ukunakekelwa komama babo ukuze babone ukuthi akuve kuwukuthi abasabalulekile noma abasafunwa. Baye bagqugquzele omakoti ukuba babathande omamezala kanti bakubekezelele ukuthi angeke babone ngaso linye. Uma kuba khona ukungaboni ngaso linye kumele umakoti ehlele ngezansi angaqophisani nomamezala ngokusho kwabakhwenyana. Lokho kwenza ukuthi omamezala batheneke amandla bangabi nomdlandla wokuqhubeka nokuthetha. Phela akekho umuntu othanda ukukhuluma yedwa njengohlanya.

Ngokusho kwabanye abakhwenyana bathe omama babo basuke bangafuni ukwamukela ushintsho. Bathi basuke babafake emakhwapheeni noma isidingo singasekho kanti lokho kuyabadina omakoti. Bayaye bathathe sengathi siyizingane zomama lokho okungezwakali kahle ukuthi indoda ingathi ishadile iphinde ibizwe ngenina. Phela inhlamba enkulu kabi leyo kanti futhi iyichilo. Lokho kusho ukuthi awuyindoda yalutho esakhosela ngaphansi kweziketi zikanina. Ngaleyo ndlela siyaphoqelesa ukuba sisebenzise izindlela eziqinile zokutshengisa omama bethu ukuthi sesikhulile phela. Yebo khona siyaludinga usizo nothando lwabo kodwa uma sekukhona omalokazana babo kumele bazi ukuthi sekuzoba nemingcele ethize. Njengokuthi angeke ngisaba nesikhathi esiningi sokuhlala nomama. Nabo kumele

bakwamukele lokho njengeqiniso. Uma ngingathi ngisaqhubeka nokunakana nomama lokho kungasho ukuthi uye engizokwakha naye umuzi. Cha kumele bazamukele abazali lezi zimo. Bona bayaludinga usizo lwabo nezeluleko zabo kodwa izinqumo zokugcina kumele ziqhamuke ngakithi ngoba ithina esisuke sizokwakha ayi ukwakhelwa. Kodwa angeke sibalahle abazali bethu. Omunye engimbize ngomkhwenyana B uphawule wathi:

Mina ngamutshela zisuka umkami ukuthi kumele anakekele umama ukuze angabi nezinkonondo kanti futhi ukuze kungasuki umsindo wokuthi akasathandwa futhi akasanakiwe . Kuze kube imanje sihleli ngokuzwana okukhulu. Phela ayikho into efunwa omamezala ngaphandle kokunakekelwa. Umkami umenzela yonke into ngaleyo ndlela akanaso isikhathi sokunakana nami sengizenzela izinto zami nomkami ngaphandle komsindo.

Laba abaphawule kanje ilabo abakubona kulichilo ukushiya amakhaya oyise noyisemkhulu ngenxa nje yokuthi bahluleka ukwakha ubudlelwano phakathi komama babo nomakoti. Kwakhona ukushiya amakhaya ngoba bethi babalekela izinkulumo nezingxabano akutshengisi ubudoda ngokusho kwabo. Bathatha ngokuthi nasemzini lowo osuke uyowakha ngaphandle uyohluleka ukuxazulula izinkinga ngoba ziyoba khona phela nezakhona. Bona bamuthatha njengendojeyana umuntu obalekela izinkinga. Bathi phela noma ungaya ngaphandle kodwa umkakho uyochachaza ekhanda. Bona bakholelwa ekutheni tshela umkakho ukuthi anakekele unina ngoba phela ngokosiko kuwumsebenzi wakhe ukuzonakekela abantu basemzini.

Abanye babe nemibono eyahlukile kulena, bona babona kungcono ukuthi uvele uphume inxiwa lakho ukugcina ubudlelwane bubuhle phakathi kukamamezala nomalokazana wakwakhe.

Bathi phela ukuganwa kusho ukuthi usuyindoda usungakwazi ukuzimela ngaphandle kwabazali. Lokho akusho ukuthi usuke usukhohliwe unyoko noyihlo. Bayohlale bengabazali bakho kodwa nawe ukuze ube indoda kumele ukwazi ukuzimela ungalindeli ukutshelwa njalo

konke okumele ukwenze. Lokho futhi akusho ukuthi kumele ungabe usabahlonipha abazali bakho. Ingakho kukhona abakhwenyana abathe bona ukuze bakhe ubudlelwane obuhle phakathi komama babo nomakoti babo bavele babona kungcono ukuba baphume emakhaya kusekuhle bangaze balinde amathonsi abanzi. Ubudlelwane buhlale bubuhle phakathi kukamakoti nomamezala, inqobo nje uma kungezukulhlalwa ndawonye.

Umkhwenyana C uthi:

Mina ngaphuma inxiwa lami emva konyaka ngibophe ifindo likasofa silahlane nomkami. Khona ukuze ngiqede unyaka ngase ngigcina usiko ngoba phela ngokwesiko akuvumelekile ukuba unkosikazi athi efika abe esephuma inxiwa. Kumele athi ukukhothwa izidalwa zasekhaya.

Umkhwenyana D uthi:

Mina angichithanga sikhathi ngoba umama ngiyamazi ukuthi unolaka lolu olucikayo olungehli kahle komunye umuntu. Phela thina kungcono ngoba sesimejwayele. Manje umuntu ongamazi ikakhulukazi owangaphandle kuzoba sengathi umhlukumeza ngoba engamzali. Ngavela ngabona kungcono ngisheshe ngigweme uthuthuva olwalungavela uma umkami ehlala nomama. Kuyimanje ubudlelwano phakathi kukamama nomkami buhle ngendlela engachazeki ngoba babonana ngaleso sikhathi esincane. Akekho obona amaphutha omunye nezici zomunye.

Yize noma abanye bephuma emakhaya kusekuhle, abanye bathe baphuma kunzima ngenxa yokuthi abazali abafuni namadodana abo. Manje kuye kube kithina njengamadoda ukuthatha izinqumo. Abanye bayaye baphume ngenkani ngoba nje abazali, ikakhulukazi omama bengafuni ukuba baphume amanxiwa. Omunye wabakhwenyana ubeka kanje:

Umkhwenyana E uthi:

Mina kwaze kwadingeka ukuba ngiphume inxiwa lami ngenxa yokuthi umama wayengafuni kuzwa lutho ngami. Kanti nami lokho kwakungangiphathi kahle ngoba kwakunginika isithombe sokuthi ngiyindojoyana esashayelwa imithetho unina. Lokho kwakusho ukuthi angeke mina ngiwakhe umuzi. Ungawakha kanjani umuzi usashayelwa imithetho unyoko akutshele ukuthi yenza lokhu yeka lokhu. Ngavele ngabona kungcono ukuba ngivele ngiphume ekhaya.

Kunzima kubakhwenyana uma sekubuyelwa ngasohlangothini lokugcina ubudlelwano obuhle phakathi komakoti nomama. Kuye kubenzima ukuthi ubani okumele umlahle nokumele ungamlahli. Umakoti usuke umthathe umthanda, futhi kuwuye osuke ufuna azokwakha umuzi kayihlo. Kanti ngakolunye uhlangothi akulula ukulahla igazi lakho. Kuye kubenzima ukuthi ubani okumele ube ngakuye.

Okunye okusemqoka esikutholile ukuthi abantu abaningi bakholelwa ekutheni umuzi usuke ungazakheli wena kodwa usuke wakhela abadala abangasekho. Ngakho izinyanya ziyahlonishwa. Ukuhlonipha izinyanya kuqala ekuhlonipheni abantu abasadla anhlamvana. Umkhwenyana E uqhube wathi “ngokwami, omakoti kumele babekezele noma kunzima kanjani.” Kumele kube khona ubudlelwane phakathi kwabo nomamezala ikakhulukazi uma kuthiwa umkhwenyana uyibhubesi, kuye kubikelwe umamezla ebese ekhuluma nendodana. Uma betshengisa ukungabahloniphi abaphilayo lokho kusho ukuthi nezinyanya zakulowo muzi abazihloniphi. Phela abadala asebekhulile yibona bantu abanamandla okukhuluma nabadala. Ngakho-ke omakoti ukuthi baphethwe kanjani emendweni, kumele bathobele umthetho. Ingani umendo awuthunyelwa gundane.

ISAHLUKO SESITHUPHA

6. Ukuhlaziywa kolwazi oluqoqiwe

6.1 Isingeniso

Ziningi izindlela zokuhlaziywa kolwazi oluqoqiwe ezingasetshenziswa abacwaningi ngenhloso yokucubungula izindlela nezimo zempilo emiphakathini esiphila kuyona. Ngiye ngaqoka ukuthi kube nendlela ethile engiyisebenzisayo ukuze ngihlaziye ulwazi oluqoqiwe ngendlela enohlonze. Ngibe sengiqoka indlela yokuhlaziya ngokuka-Kvale (1996) eyaziwa njenge-*Meaning Categorization* eyindlela ehlaziya ucwaningo ngokwezigaba ezechukene. Ngibe sengibhala phansi lonke ulwazi engangiluqophe ngesiqophamazwi ukuze ngikwazi ukuluhlaziya ngendlela efanele.

Ngemumva kokubhala phansi lonke ulwazi engabe ngilutholile ngibe sengiqhathanisa zonke izimpendulo engazithola, okwangicacela ukuthi nakuba ezinye izimpendulo zicishe zifane ikakhulukazi kokulindelwe komakoti, kodwa azifani ncamashi. Kulokhu engikutholile, ngiye ngacubungula izinto ezifanayo ukuze ngizahlukanise ngokwezigaba. Ngiye ngahlukanisa izigaba njengoba ziveziwe esahlukweni sokwethulwa kolwazi oluqoqiwe: okulindelwe komakoti ngokwesiko lesiZulu, ukusetshenziswa kwezihlonipho, izindlela zokugqoka komakoti ezamukelekile, Ukumisa umuzi, imisebenzi emiselwe omakoti ngokwesiko, Okulindelwe komamezala ngokwesiko lesiZulu, ukwamukela omakoti, isikhundla nomsebenzi kamamezala, ubudlelwane phakathi komakoti nomamezala, iqhaza elibanjwe obabezala ebudlelwaneni bomakoti nomamezala, iqhaza elibanjwe abakhwenyana ebudlelwaneni bomakoti nomamezala, okulindelwe komakoti ngokwesiko lesiZulu

6.2. Okulindelwe komakoti ngokosiko lwesiZulu

6.2.1. Ukusetshenziswa kwezihlonipho ngokosiko

Okwagqama kakhulu kuhle kukangcede ehlungwini ukuthi omamezala kanye nomakoti bavumelana ngazwi linye ukuthi ukusetshenziswa kwezihlonipho kubaluleke kakhulu emzini. Ukusetshenziswa kwezihlonipho akusetshenziselwa nje ilabo abaphilayo kodwa nalabo abangasekho. Ukufakazela ingxoxo engenihla abanye omakoti kanye nomamezala baphawula kanje:

Umakoti C uthi:

Igama lomfowabo womenyi wami uDumisani, ngakho-ke uma liduma izulu angisho ukuthi liyaduma kepha ngithi liyagoha.

Umakoti D uthi:

Ubabezala wami usashona, kodwa ngatshelwa ngifika ukuthi kumele ngihloniphe igama lakhe noma amagama abizeka njengalo. Igama lakhe kwabe kungu-Joseph ngakhoke uma ngibiza igama lendawo i-Jolvet ngiyaye ngithi yiYolivethi.

Engikuqaphelisisile kakhulu mayelana nokusetshenziswa kwezihlonipho ukuthi cishe ingxenye yonke yomakoti kanye nomamezala bebhukucizelela ukuthi izihlonipho zisetshenziswa kakhulu ukuhlonipha abesilisa kunabesifazane. Lokhu kwenzeka noma ngabe lowo wesilisa usaphila noma engasekho kumele laba besifazane baqhubeke nokubahlonipha ngokungawabizi amagama abo. Lokhu njengomcwangingi kungenze ngaba nemibuzo eminingi ebhekiswe ekuqhubeni leli siko lokusetshenziswa kwezihlonipho. Abakhwenyana kanye nobabezala bona batshelwani ngokusebenzisa izihlonipho emakhweni abo? Ingabe bona banawo yini amagama okumele bawasebenzise okuyindlela yokuhlonipha labo okumele babahloniphe emakhweni abo na? Kuncane kakhulu engikutholile okuwubufakazi bokuthi ukusetshenziswa kwezihlonipho ngabakhwenyana nobabezala kuyinsakavukela umchilo wesidwaba njengalokhu kwenzeka kwabesifazane. Umakoti C ubeka uthi:

Umyeni wami uhlonipha abazali bami ngokuthi ababize ngomukhwe nomkhwekazi akanalo itoho lokuhlonipha bonke abasekhaya.

Unamezala A uthi:

*Angikaze ngizwe kuthiwa indoda isebenzisa izihlonipho kepha
kuba ngabesifazane abazisebenzisayo kuyo.*

Ngibe sengiluthinta lolu daba nakulabo besilisa engixoxisane nabo ngenhloso yokuzwa uvo lwabo mayelana nokusetshenziswa kwezihlonipho. Nakhona ngibe sengithola imibono ethi ayifane naleyo engiyithole komakoti babo. Ngizocaphuna enkulumeni kababezala A no B bona abavele bahleka usulu ngesikhathi ngibafaka imibuzo mayelana nodaba lwabesilisa ekusetshenzisweni kwezihlonipho.

Ubabezala A uthi:

*Kungavuka oKhumbuza bame ngezinyawo angikaze ngizwe
kuthiwa indoda izila umfazi.
(ukuzila igama elisho ukuhlonipha)*

Ubabezala B uthi:

*Wemntanami lento yamalungelo yinto yabelungu ayisebenzi
osikweni lwesiZulu umfazi uthobela indoda akusiyo indoda
ethobela umfazi.*

Izimo ezifana nazo lezi ezingenhla zifakazela ukuthi laba besifazane abawomakoti kanye nomezala baphansi kwengcindezi yokuthi basebenzise amagama ezihlonipho ngoba betshelwa ukuthi ngokwesiko umuntu wesifazane kumele ahloniphe indoda yakhe. Umbono wabo uthi izimo ezifana nalezi zinomthelela ongemuhle ekuphathweni kwabesifazane ngendlela engafani futhi engalingani naleyo okuphathwa ngayo abesilisa. Lokhu kunikeza umqondo wokuthi umuntu wesifazane ungaphansi kwalowo wesilisa ngokwamalungelo. Nabahlaziyi abanjengo Moore (1994) bayawuqinisekisa lo mbono ngokuthi baveze ukuthi usikompilo lusondelene kakhulu nabantu besilisa kanti imvelo yona isondelene kakhulu nabantu besifazane. Lokhu kusho ukuthi usikompilo nalo luhlukaniswe ngokobulili, okungukuthi livuna kakhulu abantu besilisa. Abahlaziyi abahlaziya ngokwe-*Radical Feminism* nengumgogodla walolu cwaningo baphikisana kakhulu nezinqubo ze-*partriarchy* zona ezivumela ukuthi abesilisa bangaphezu kwabesifazane. Nami ngivumelana kakhulu nabo ikakhulukazi kulesi simo; ukuthi akumele abesifazane baphoqelege ukusebenzisa izihlonipho

uma nabesilisa bengaphoqelekile. Kufanele abesilisa nabesifazane ifane indlela abaphathwa ngayo.

Usikompilo akungabi ilona olubamba iqhaza elikhulu ekuhlukumezeni abesifazane ngoba isiko lesiZulu liyisiko elilandelwa abantu bonke abesilisa kanye nabesifazane. Ukusetshensiswa kwezihlonipho kuyingxenye yesiko lesiZulu ngakho-ke kungaba yinto enhle ukuthi lilandelwe iwona wonke umuntu ongumZulu kungabe owesifazane noma owesilisa. Okunye engikuqaphelisisile enkulumeni yomakoti nomamezala ukuthi nabo sebekwamukele ukuthi yibona okulindeleke ukuba balandele ezinye izingxeye zosikompilo lwesiZulu njengalo lolu lokuhlonipha kunalabo besilisa. Lokhu kudala ukuthi nabo abesifazane badlale indima enkulu ekubhebhethekiseni nasekugqugquzeleni le mibono esiphenduke injwayelo yokuthi indoda iyahlonishwa.

Unamezala A ubeka kanje; okuyinkomba yokuthi abesifazane, ngenxa yesiko seabajoveka bavumelana nale nqubo;

Angikaze ngizwe kuthiwa indoda isebenzisa izihlonipho kepha kuba ngabesifazane abazisebenzisayo kuyo.

Unamezala D uthi:

Mamo! Kodwa kungathiwani nje ngendoda esebenzisa izihlonipho kubantu basekhweni layo, phela singabona ukuthi isiyoyoyo ngempela.

Okuqaphelekayo lapha ukuthi imvamisa yomamezala yibona ikakhulukazi asebasemukela lesi simo sokungalingani phakathi kwabesilisa nabesifazane. Lokhu kubukeka kunomthelela ekungqubuzaneni kwemibono phakathi komakoti nomamezala ngalesi simo. Omakoti bona ngenxa yokuthi bangabantu abahambisana nemibono yezinguquko, kudala ukuba bangaboni ngasolinye nomamezala abasadla ngoludala. Ukungqubuzana kwemibono yomakoti kanye

neyomamezala ngalesi simo kungenye yezinto ezidala ukuba ubudlelwane phakathi kwabo bungabi buhle.

Ngokombono wami ukungqubuzana kwemibono phakathi kwabanye omamezala kanye nomakoti kudalwa izimo ezifana nalesi esibalulwe ngenhla esimayelana nokusetshenziswa kwezihlonipho ngabesifazane kuphela, kushiye ngaphandle abesilisa. Imvamisa yomakoti bangabantu abasebasha, abaphila noma abakhule ngezikhathi sezinguquko esizweni saKwaZulu. Iningi lezinto bazibuka ngeso lamanje lapho behlaziya ezinye izingxenye zosikompilo lesiZulu, babheke ukubaluleka kwazo esikhathini samanje. Leli siko lokuhlonipha ngilibona livuna kakhulu abesilisa kunabesifazane. Lokhu engikubona kuphambana nesisho sesiZulu esithi “*kuhlonishwana kabili*” okungukuthi njengoba abesifazane kufanele bahloniphe abesilisa ngokunjalo nabesilisa kumele babahloniphe abesifazane. Ukusetshenziswa kwezihlonipho ngabesifazane kuphela kubukeka kungukubacindezela bebe betshelwa ukuthi ukusebenzisa izihlonipho kusho ukuba ngumfazi oqotho nonesizotha.

Umakoti B uthi:

Mina kufanele ngihloniphe laba abadala abalele balapha ekhaya ngoba uma ngingakwenzanga lokho amashwa ayohlala engilandela.

Inkulumo efana nekamakoti B ikuchaza ngokusobala ukuthi usikompilo esikhathini esiningi selisetshenziswa njengeny yezindlela zokwesabisa laba okufanele balulandele. Kule nkulumo engenhla kuyacaca ukuthi lo makoti usehlala esovalweni lokuthi aqaphele ukuthi angalenzi iphutha lokungasebenzisi izihlonipho ngenxa yokuthi lokhu kuzombangela amashwa. Lokhu kungenye yezindlela zokubhebhethekisa ingcindezi kwabesifazane ekusetshenzisweni kwezihlonipho ngokubasabisa ngokuthi bazolandelwa amashwa uma bengakwenzi lokhu.

Uma ngihlaziya ukusetshenziswa kwamagama ezihlonipho ikakhulukazi kuhlonishwa abesililisa lokho kunikeza umqondo wokuthi kusho ukuthi abantu besilisa ibona abathathwa njengalabo ababalulekile kakhulu kunalabo besifazane. Nanka amanye amagama ayizihlonipho asetshenziswa ngabesifazane engiwacaphune ohlwini olusesahlukweni sesine salolu cwaningo (ekhasini:68), umfana (umkhapheyana), indoda (injeza), Joseph (Yosefa) kanye nesibonelo sikamakoti C ozila igama lomfowabo womyeni wakhe elithi Dumisani ngokuthi angathi liyaduma izulu kodwa athi liyagoha. Okunye engikuqaphelile ukuthi abantu besilisa batshelwa besakhula ukuthi kuyilungelo labo njengabantu besilisa ukuthi bahlonishwe. Ngokubuka isibonelo somfana nomkhapheyana okukhomba ukuthi ngisho ngabe umuntu wesilisa esezingeni lokuba umfana nokusho ukuthi usuke eseyingane kodwa kufanele ahloniphe noma ngabe lowo wesifazane mdala kangakanani. Kulesi sibonelo esingenhla umakoti C nongumakoti osekulile umelwe ukuhlonipha umfowabo womyeni wakhe osemncane kakhulu kunaye. Ubulili bakhe ngokwesiko okumnikeza ilungelo lokuthi ahlonishwe nawumuntu omdala kunaye ngoba engowesifazane. Lokhu kuqhakambisa ukubaluleka kwabesilisa ngaphezu kwabesifazane.

Okunye engikuqaphelile kulolu cwaningo ukuthi indlela yokusetshenziswa kwezihlonipho phakathi komakoti abasandakugana nalabo asebemkantshubomvu emendweni kayifani ngoba labo abasandakugana yibona abalindeleke kakhulu ukuba balulandele lolu siko lokusetshenziswa kwezihlonipho. Kepha labo asebemkantshubomvu abasanakwa kakhulu ngoba sebethathwa njengaba lapha ekhaya, ngenxa yeminyaka asebayihlala emzini.

Umakoti F uthi:

Mina njengomakoti ogane uthumbu wakwaZindela umamezala wami wangidonsa ngendlebe ukuba ngisebenzise amagama ezihlonipho kubo bonke abantu bakwami.

Umakoti F uthi:

Mina asisekho isidingo sokuthi ngisebenzise zonke izihlonipho ngoba ngineminyaka engama-30 ngiganile lapha kwaZindela ijoka selibhekene nomnakwethu omncane ngoba yena usafika lapha.

Kanti nabo omamezala bavumelene ngawo lo mbono wokuthi ukuba ngumakoti osemkantshubomvu kuyakunika ilungelo lokungaphoqeleki ukusebenzisa amagama onke ezihlonipho asemzini.

Umakoti P uthi:

Angisabizwa nangomakoti ngoba sebethi sengimdala kakhulu ukuthi ngingabizwa ngomakoti sengifana nomama wabo bonke lapha ekhaya. Sekuyibo abahlonipha mina ngoba sebethi nokho mina sengiwenzile owami umsebenzi wokubahlonipha.

Ngokuhlaziya kwami le mibono ngibona sengathi indlela omakoti nomamezala abaziphatha ngayo ibunjwe kakhulu into abakhule beyibona yenziwa ngabanye besifazane abadala kunabo. Lokhu kuyafana nakulaba besilisa abangamadodana abheka kakhulu indlela oyise abaziphatha ngayo bese nabo belandela lokho. Izihlonipho zibunjwa umphakathi bese zigcina seziyingxenywe enkulu yosikompilo kanye nesiko. Engikuphakamisayo ukuthi akumele abesifazane bahlulelwe ngokungayilandeli imikhuba nosikompilo. Angiboni kungumqondo omuhle ukuthi kube nengcindezi kubo mayelana nokusetshenziswa kwezihlonipho ngoba usikompilo lungolwabantu bonke kodwa alungabhekiswa kwabesifazane bodwa. Kungaba umqondo omuhle ukuba baphathwe ngendlela elinganayo nabesilisa ukuze kuqhutshekwe kahle ukulandelwa kwamasiko kungabi nazo izihibe zokuthi isikompilo linokwenzelela ikakhulukazi kubantu besilisa.

6.2.2. Izindlela zokugqoka komakoti ezamukelekile ngokwesiko

Ngithole imibono eyahlukahlukeneyo olwazini oluqoqiwe kulolu cwaningo mayelana nezindlela ezamukelekile zokugqoka komakoti baselokishini laKwamashu. Okunye engikutholile ukuthi izindlela ezamukelekile komakoti ziyehluka kuya ngomndeni oganele kuwo. Ngizogqala ngokuhlaziya udaba lokugqoka kwebhulukwe ngomakoti. Ukugqoka kwebhulukwe ngomakoti kuveze imibono eminingi eyahlukahlukeneyo. Ngizohlaziya omakoti nomamezala abaphakamise ukuthi ukugqoka kwebhulukwe emzini kuthathwa njengento engamukelekile futhi nelichilo.

Umakoti K uthi:

Mina ngisho ekhaya lapho engizalwa khona ubaba wangidonsa ngendlebe ukuthi kuyichilo ukubona umuntu wesifazane egqoke ibhulukwe sengathi uyindoda ebe engeyona.

Umakoti L uthi:

Emzini lapho ngiganele khona intombazane egqoka ibhulukwe bathi umabhulukwana, ubabazala wami wathi omabhulukwana abangeni emzini kayise ongasekho.

Lokhu kukhombisa ngokusobala ukuthi ibhulukwe lithathwa njengento engamukelekile ukuthi igqokwe ngomakoti. Kube sekungicacela ukuthi abanye bomakoti batshelwa ekukhuleni kwabo ukuthi ukugqoka ibhulukwe kwabe kuyinto yabantu besilisa. Ingane yentombazane ikhula itshelwa ekhaya ukuthi ibhulukwe ingaliqgoki ngoba elabesilisa. Kuba inkinga kakhulu-ke uma seliqgokwa ngomakoti emzini. Kuphinde kwavela ukuthi umuntu wesifazane ogqoka ibhulukwe ube esenikezwa amagama angemahle nangehlisa isithunzi sakhe. Amagama afana nalawo 'otikilayini', 'unondindwa' achaza umuntu wesifazane ongaziphethe kahle. Okuvele ocwanigweni ukuthi kuba omamezala abangawathandi amabhulukwe, lokhu okudala ukuba bagcine sebebiza omakoti ngamagama angemahle afana nalawa angenhla. Ngenxa yokuthi la magama abasuke bebizwa ngawo omakoti

awanambithisiseki kahle futhi achaza umuntu ongaziphethe kahle noxegelwa isimilo, kuyaye kuqubuke ukungezwani phakathi kwabo nomamezala.

Umbuzo engibe sengizibuza wona, nengiphonsa ngawo inselelo kubafundi balo mqulu, mayelana nokugqoka kwamabhulukwe emphakathini yabantu abangamaZulu ngowokuthi; ingabe ukuphi umahluko ngokwezimilo phakathi komakoti abagqoka amabhulukwe nalabo abangawagqoki? Nokuthi kungani kunokugcizelelwa okukhulu kokuthi ibhulukwe liyinto yabantu besilisa kuphela? Angicacelwa ukuthi kuwumthetho ovelaphi lokho ngaphandle kokuthi kuvele kuthiwe ngokwesiko akuvumelekile. Ukugqoka amabhulukwe kwaqalwa ngabantu besilisa, lokhu okwenza ukuba kuvele sengathi yibona kuphela abanelungelo nokufanele bawagqoke. Lesi simo saholela ekutheni kuze kuthathwe njengesiko ukuthi ngabantu besilisa kuphela okufanele bagqoke amabhulukwe hhayi abesifazane. Ngokubona kwami lokhu kusagcizelela khona ukuthi abantu besilisa bazithola behlomula kakhulu ezintweni okufanele bazenze kunabesifazane. Okunye engikutholile ukuthi abakhwenyane bona ayikho imibandela mayelana nabakugqokayo. Le mibono iqhakambisa ukuthi kubukwa ingaphandle lomuntu kodwa hhayi ingaphakathi nokuyilona elibalulekile kakhulu.

Owami umbono uncikene kakhulu nokuthi akukuhle ukwahlulela omakoti ngendlela abagqoka ngayo nababukeka ngayo. Omakoti nabo bawusekelile kakhulu lo mbono baze bangitshela nangezimo zabo eziphathelele nokwahlulelwa kwabo ngabadala basemzini mayelana nokugqoka kwabo ibhulukwe esikhundleni sengubo. Kuvele nombono wokuthi ukuba umakoti oqotho akuncikene nakancane nendlela ogqoka ngayo, kepha izenzo yizo ezikhulumayo.

Umakoti M uthi:

*Kusizani ukuhubhazela ngezingubo ezinde kodwa ube unenhliziyi
embi ehlala igaya izibozi.*

Umakoti F uthi:

*Ngisho ungenza okuhle kangakanani emzini inqobo uma ugqoka
ibhulukwe konke ubuhle bakho obenzayo bushawa indiva kodwa
kunakwa ibhulukwe.*

Lokhu kusitshela okuthize ngemiphakathi esiphila kuyo. Ibhulukwe liyingxenye yemfashini nekuyinto ekungamele idale uqhekeko emzini. Kungaba umqondo omuhle njengomphakathi ukuthi sinake izinto ezibalulekile, njengempatho phakathi kukamakoti nomamezala wakhe ukuze impilo ibengcono phakathi kwabo. Njengalabo besilisa kumele nabo omakoti banikwe ithuba lokuziveza abayikho emzini ngaphandle kokwahlulelwa ngokugqoka amabhulukwe.

Ukugqokwa kwamabhulukwe ngomakoti kakubanga nje iyonanto evele ocwanigweni njengento edala ukungqubuzana phakathi komakoti nomamezala kuphela, kepha zikhona nezinye izinto ezibaluliwe ezinomthelela kulokhu kungqubuzana, mayelana nendlela ekumele omakoti bagqoke ngayo emzini. Okunye okudala ukungezwani ukuzicwala komakoti, ukuziphaqula, ukungathwali ekhanda baveze izinwele, ukugcoba imilomo ibe bomvu. Lokhu kuveze ukuphikisana okukhulu phakathi komakoti nomamezala, lapho omakoti bekubeka ngokucacile ukuthi asikho isidingo sokuba bangawagqoki amabhulukwe, bangaziphaquli ukuze babukeke kahle. Kepha omamezala bona banombono owahlukile kulokhu, ngoba bona babona lesi senzo sokuziphaqula sikhomba ukungaziphathi kahle komakoti, lokhu okudala okukhulu ukungezwani.

Abanye bomamezala bathi ukusetshenziswa kweziphaqula akukuhle ngenxa yokuthi bathe kuncikene namaganyana angemahle nachaza ukungabi naso isimilo komakoti. Engikuqaphelile kakhulu ukuthi iningi lomakoti ebelihambisana nokusetshenziswa kweziphaqulo libeka ukuthi ngenxa yokushintsha kwesikhathi nokuthi bona bazalelwe

emalokishini, kulukhuni satshe kubo ukuthi balandele imibono yomamezala. Lokhu kungaboni ngasolinye kudala olukhulu uqhekeko emndenini ngenxa yokuthi phakathi komamezala nomakoti akekho ovuma ukwehlela ngenzansi, okudalwa ukuthi zombili lezi zinhlangothi alukho oluke luzinike isikhathi sokuhlaziya kahle futhi lubhekisise indlela olunye oluzwa ngayo nangendlela olubona ngayo. Mhlawumbe uma kungaba khona isigcawu sokubonisana phakathi komamezala nomakoti ukuze zombili lezi zinhlangothi zithole ithuba lokubeka obala imizwa nemicabango yazo, okungadala ukuba zombili ziqonde kabanzi indlela olunye uhlangothi olucabanga ngayo, kungaba khona ukubuyisana. Lokhu ngikusho ngoba kungiqgamele ukuthi okudala ukungaboni ngasolinye ngezinto ezithile kungenzeka ukuba kudalwa ukungaqondi nokungazazi izizathu ezenza ukuba lezi zinhlangothi zombili zicabange ngendlela ezicabanga ngayo.

Ngibe sengihlaziya uvo lwabesilisa mayelana nobudlelwane phakathi komakoti nomamezala ngenhloso yokuthola ukuthi bona babona ukuthi yini ngempela edala ukungqubuzana noma ukuzwana phakathi komakoti nomamezala na. Okuhlalukile ukuthi iningi labantu besilisa elingaphansi kweminyaka engama-40, liyakuvuma ukuthi zike zibe khona izingxabano phakathi komakoti nomamezala. Izingxabano eziningi ziye zibe mayelana nendlela omakoti abagqoka ngayo emzini, njengokugqoka amabhulukwe, ukungathwali ekhanda, ukuziphaqula nokunye. Laba bantu besilisa iningi labo alisiboni isidingo sokuthi omamezala kufanele babe nemibono ngendlela omakoti abagqoka ngayo, ngoba lokho bona abakuboni kunomthelela ekuxegeni kwezimilo komakoti. Uma umuntu evele enesimilo esixegayo noma ngabe engagqoka kanjani lokho ngeke kwamshintsha indlela aziphatha ngayo. Ngakho-ke indlela yokugqoka komakoti ayinawo umthelela ekuziphatheni kwabo. Abanye besilisa abaneminyaka engaphezulu kwama-40 bona babona indlela yokugqoka komakoti inomthelela

kakhulu endleleni abaziphatha ngayo. Lokhu kube sekudala ukungaboni ngasolinye phakathi komamezala nomakoti.

Okugqamayo lapha ukuthi iningi labantu besilisa ababuka indlela omakoti abagqoka ngayo inomthelela ekungabonini ngaso linye kubo kanye nomamezala babo, ngabantu abaneminyaka iningi labo engaphezulu kwama-40. Nangasohlangothini lomamezala abagxeka indlela omakoti abagqoka ngayo nabo iningi labo abangaphezulu kweminyaka engama-40. Lokhu kunika isithombe sokuthi le ngxenye yabantu iphile yakhula esikhathini esahlukile, ngakho-ke yingakho ingaqondi kahle indlela iningi labantu abangaphansi kwama-40 ababuka ngayo izinto. Uma singabheka indlela impilo esishintshe ngayo esikhathini samanje, kuyakufakazela ukuthi laba abantu abaneminyaka engaphezulu kwama- 40 baphile esikhathini sakudala lapho kwakuqhutshwa ngenye indlela. Lokhu kudala ukuba babambelele enqubeni abayibona ifanele neyabenza bakhula baze baba nale minyaka abanayo manje. Lokhu bakuhlaziya nje ngento efanele ukuba ilandelwe ukuze umuntu aphile isikhathi eside futhi ahlale ehloniphekile emphakathini nasemzini. Abesilisa kanye nomakoti abangaphansi kweminyaka engamashumi angu-40 bona abavumelani nale mibono engenhla lokhu okudala ukuthi iningi lomakoti abangaphansi kuka-40 bakhombise enkulu intukuthelo uma kukhulunywa ngalolu daba lokugqoka.

Okunye engikuqaphelile ukuthi omakoti bebhombisa ukuthukuthela uma bekhuluma ngalolu daba lwezindlela ezamukelekile zokugqoka ngoba bethi ngempela indlela yokugqoka ayingeni ndawo ekubeni omakoti abaqotho. Kuze kwaba khona nokuphakanyiswa kwamazwi njengendlela yokugcizelela nokushayela isipikili sokuthi nabo abayithandi lento yokuthi bazizwa belawulwa nangendlela abagqoka ngayo nabathe kuqhakambisa umbono othi abantu besifazane banemiqondo emincane kunalabo besilisa nabathe akulona neze iqiniso. Omakoti

baphethe ngelokuthi bona banelungelo lokugqoka noma yini ngoba badala ngokwanele ukuzithathela izinqumo. Kungaba umbono omuhle ukuthi omakoti banikwe ithuba lokuzikhethelela indlela abafisa ukuphila ngayo, bangaphoqwa ukulandela imigomo engahambisani nabo kepha ehambisana nabathize emphakathini. Inqobo nje uma kuhlonishwana futhi kunomoya wokuthandana izindlela zokugqoka azingaphenduki ingxenye yokucindizelwa ngokobulili.

Odabeni lokugqokwa kwamabhulukwe nokusetshenziswa kweziphaqulo nakuba sengihlaziye ngobubi bakho ngendlela engikuthole ngayo ekuqoqweni kolwazi nokho noma bengebani kodwa libe khona nedlanzane lomamezala, obabezala, abakhwenyana abakuqinisekisile ukuthi bona abayiboni inkinga ekugqokweni kwebhulukwe futhi basho nokusho ukuthi akuyona nento engaba yimbangela yokungaboni ngaso linye phakathi komakoti nomamezala emindenini. Ngakho-ke bathe akusho ukuthi ibhulukwe alamukelekile kodwa baveze umbono wokuthi ngesikhathi sokuzijabulisa alinandaba kodwa uma sekwenziwa imicimbi lapho kuthethwa khona idlozi akufanele bawagqoke ngoba bethi phela labo abadala asebalala abalazi ibhulukwe kwabesifazane. Ngenxa yokuthi uhlelo lwe-*patriarchy* lusuka kude futhi nabo abalele baphile ngaphansi kwalo. Kodwa sekuyisikhathi sokuthi laba abaphilayo bazibandakanye nezinhlelo zoshintsho lapho kungahanjiswana nezinhlelo zokucindezela ngokwamandla phakathi kwabesifazane kanye nalabo basilisa.

Omakoti nomamezala bathi lezi zinto azingabi nomthelela omubi ebudlelwaneni obuphakathi kwabo ngoba nabo basuke belandela amasikompilo ancikene kakhulu nohlelo lwe-*patriarchy* oluvuna ikakhulukazi abesilisa bese lubeka isithombe sokuthi abesifazane imithetho bayithatha kwabesilisa ngisho nangendlela abaphila ngayo ilawulwa ngabesilisa. Lo mkhuba kufanele uphele uma sishumayela leli vangeli lokulingana ngokobulili futhi namalungelo abesilisa nabesifazane kufanele alingane.

6.2.3 Ukumisa umuzi

Phela ukumisa umuzi kungenye yezindima ezinkulu ezidlalwa ngomakoti emendweni. Omakoti yibona okulindeleke ukuthi bathole abantwana ukuze kwande isibongo salowo muzi abaganele kuwo. Engikutholile ukuthi omakoti kabamelwe ijoka lokuthola abantwana nje kuphela kodwa kumele kube abantwana babafana. Okunye abakubalulile omakoti ukuthi ukutholakala kwabantwana abaningi nakho kungenye yezinto ezibenzela ugazi emzini.

Umakoti Q uthi:

Mina emzini kanginayo inkinga ngoba angizali ngiyaqhulula ngikhuluma nje ngikhulelwe ingane yesi-7. Umama wami wasemzini uhleze engithopha ngokuthi izinkomo zomntanakhe azilahlekanga ngoba ngenza into engayizela.

Umakoti C uthi:

Ukuthola kwami abantwana abangamantombazane abawu-4 kakuzange kubajabulise kakhulu emzini kodwa kwathi ekutholeni kwami umfana ngonyaka odlule kwafika ngisho ubabezala wami.

Lezi zimo ezingenhla ziyizinkomba zokuqhubeka ukubhebhethekisa umbono wokuthi umntwana wentombazane akabalulekile kunalowo mntwana wesilisa. Lokhu ngikubona kugququzela izinhlelo ze-patriarchy. Izinhlelo ze-patriarchy zivumelana nemibono yokuthi abantu besilisa bayizinhloko zemizi futhi banamalungelo amaningi kunalabo besifazane. U-Moore (1994) naye uyawufakazela lo mbono ngokuthi athi usikompilo ludidiyelwe ngokwezinhlelo zezindlela zokuphila zabantu. Ngakho-ke lona lolu sikompilo lusondelene kakhulu nabesilisa bese kuthi imvelo isondelane kakhulu nabesifazane. Abesifazane yibo abathola abantwana futhi baphinde bamelwe ukubakhulisa.

Abahlaziyi abahlaziya ngokwe-Radical Feminism baphikisana nezindlela abanye abesilisa kanye nomamezala abacabanga ngazo mayelana nokuthola abantwana. Ezikhathini eziningi abanye bomamezala kanye nabakhwenyana baba nezabo izikhathi abazibekela zona zokuthi

umakoti athole umntwana. Kuye kuthi uma sekwendlule leso sikhathi umakoti engakhombisi ukubamuhle baqale bakhononde. Kwesinye isikhathi omamezala baze bambuze ngqo ukuthi akakazisoli yini. Abahlaziya ngokohlelo lwe-*Radical Feminism* bathi abantu besifazane kumele bazithathele bona ngokwabo izinqumo zokuthola abantwana nokuthi bazobathola nini, ngoba ekugcineni yibo abathwala ubunzima bokuzala. Okunye engikuqaphelisisile ukuthi ukumiswa komuzi kungenye yesiko lokufeza izinjongo zabelilisa. Abanye ababhali abangewona ama-*Radical Feminist* abafana no-Krige (1965), noVilakazi (1975) bayakufakazela ukuthi ukutholwa kwabantwana kukhuphula isithunzi samadoda ikakhulukazi emphakathini. Ngoba kunenkolelo yokuthi ukuze ubonakale ukuthi usungene ebudodeni kumele uthole izingane. Lokhu kuyinto engelona iqiniso kodwa kungenye yezindlela zokucwasa abesifazane ngokobulili okuholela ekutheni bacindezeleke.

Ngibe sengilucubungulisisa lolu daba nezimvo zomamezala, obabezala kanye nabakhwenyana ukuthola ukuthi bona bakubona kanjani ukuthi kakufanele omakoti babe nengcindezi yokuthola abantwana. Mayelana nalolu daba kuphinde kwavela imibono eminingi eyahlukahlukeni. Engikuqaphelisisile ukuthi bayi-16 kwabanga-20 omamezala engixoxisane nabo abavumelane nalo mbono wokuthi omakoti kumele bawumise umuzi ngokuthi bathole abantwana emzini. Bakugcizelelile ukuthi nabo njengoba beganile futhi baba sesigabeni sokuba omakoti, badlula khona ekutheni amehlo asuke esebheke bona emzini ukuba bandise umuzi.

Lokhu kunikeza isithombe sokuthi yebo kuliqiniso ukuthi noma yimuphi umuntu wesifazane kulindeleke ukuba athole umntwana. Kepha lokhu kuya ngokuthi uyathanda yini lowo. Ngakho kubukeka kungenasidingo esingako ukuthi sekungaze kube khona ukungaboni ngaso linye phakathi komamezala nomakoti ngenxa yokungabatholi abantwana. Okunye okumele

kubhekisiswe ukuthi ukuthola umntwana akubi yintando yomuntu nje, kepha kuya ngokuthi uMvelikuqala umphile yini abantwana. Ngakho-ke makungabi yingcindezi ukuthi omakoti mabathole abantwana sengathini kusezandleni zabo ukwenzenjalo. Abanye omakoti bazwakalisa ukukhathazeka ngalolu daba lokungatholi abantwana njengento enomthelela ekungabonini ngasolinye phakathi kwabo nomamezala.

Umakoti D uthi:

Ukungatholi kwami abantwana sekwenze ukuthi abasemzini bangithuke bangibize ngenyumba.

Unamezala B uthi:

Phela umalokazana wakwami unenkinga yokuthola abantwana. Sekuphele cishe iminyaka eyevile kweyisithupha bashada kodwa lutho izingane. Ngathi lapho ngimbuza inkinga ikuphi wavele wangitshela kwezikabhoqo ukuthi akusondaba yami leyo.

Kuyacaca ukuthi kusolwa omakoti uma kungahambi kahle ekhaya. Onamezala nabo basebenzisa amasiko ekuzihlanguleni ezinkingeni njengalokhu bebalula ukuthi bona ngakolwabo uhlangothi bayakwenza ekufanele bakwenze. Ngakho-ke baphetha ngokuthi zibakhona izinkinga ikakhulukazi komakoti abasuke bengagcinelwanga amasiko. Kungani amadodana abo engasolwa ngoba phela umshado kusuke kuyinto yabantu ababili uma kukuhle kunconywa ababili kungani uma sekonakala kusolwe oyedwa. Kusaqhutshekwa khona ezinhlelweni ze-patriarchy ezivuna umqondo wokuthi abesilisa bangabangaphezulu kulabo besifazane ngakho izwi labo yilo elinesisindo kanti laba besifazane ngokwesiko kumele bathobele amadoda abo. Abahlaziyi abahlaziya ngokwe-Radical Feminism bayawuhlaba bayawuhlikiza lowo mbono bathi nabo abesifazane banelungelo njengabo abesilisa. Baqhakambisa umbono othi akungacwaswa ngokobulili ngoba akusho lutho lokho.

6.2.4. Imisebenzi emiselwe omakoti ngokwesiko

Omamezala nomakoti benabe kabanzi ngalesi sihlokwana. Into yokuqala abebeyiphawula ukuthi sekwaba nezinguquko kakhulu ngemisebenzi emiselwe omakoti emzini ngokwesiko. Baphinde babalula ukuthi lezi zinguquko zidalwe kakhulu ukungafani ncimishi kwempilo yasemakhaya naleyo yasedolobheni. Ngakho-ke okuzokwenzeka-ke ukuthi nemisebenzi emiselwe omakoti basemakhaya naleyo emiselwe abaselokishini izothi ukwehluka. Phela lokho kudalwa ukuthi impilo yasemakhaya ayifani naleyo yasemalokishini. Nazi ezinye zezinto ezithe ukuhluka nabakuphawulile ukuthi zibe nomthelela ezinguqukweni nasemisebenzini emiselwe omakoti:

Imisebenzi yasemalokishini	Imisebenzi yasemakhaya
Imizi cishe yonke elokishini inogesi nokwenza izinto zibe lula.	Emakhaya imbalwa kakhulu imizi enogesi ngoba ikakhulukazi eJolvette ugesi awukafiki.
Kuphekwa ngezitofu zikagesi ngakho omakoti abathezi elokishini.	Kusabaswa umlilo uma kuzophekwa ngakho omakoti kumele batheze izinkuni.
Amanzi akhiwa empompini esezindlini nasemagcekeni.	Amanzi asakhiwa emifuleni izimpompi zithe ukuba buqamama kunesekhaya. Omakoti kumele bavuke ekuseni bayokha amanzi ukuze abasemzini bageze.
Akusalinywa kakhulu ngoba izitshalo sezithengwa ezimakethe nengekude kakhulu.	Kusalinywa impela ngoba kukude emadolobheni.
Ukuhlanzwa kwendlu kakusaphoqelekele komakoti ngoba bayakwazi ukuziqashela abasizi basezindlini benze lowo msebenzi.	Kakukabi into emukelekile ukubona umakoti wasemakhaya eqasha umsizi wasendlini ngakhoke ukuhlanza indlu kusamiselwe omakoti.
Ukubhekwa kwabantwana sekuwela kubasebenzi basezindlini akusaphoqelekele ukuthi kube ibo omakoti abazikhulisela bona.	Omakoti bayazibhasobhela bona abantwana babo. Ngoba obaba kumele baphume bayosebenzela imindeni. Kakukamukeleki kahle ukubona omakoti bephuma beyosebenza (bathi kuphambene nesiko).
Bangacela abasizi babo basezindlini ukuba babagayele utshwala uma beya emsebenzini.	Omakoti ibo abamelwe ukugaya utshwala bemizi yabo kanye nalapho beganele khona.

Ukuze ngithole kahle isithombe esiphelele ngobudlelwane phakathi komamezala kanye nomakoti, ngabe sengithatha isinqumo sokuba kengivakashele endaweni esemakhaya. Lokhu ngangikwenza ngenhloso yokubona ukuthi khona izinto bazibuka kanjani, ngoba indawo engabe ngigxile kuyo indawo yaselokishini laKwaMashu. Ezikweleni ezingenhla ngibeke

izimo ezahlukene zempilo phakathi kweyasemakhaya neyaselokishini. Omakoti abaningi bakhulele ezindaweni zaselokishini lapho impilo seyishintshe kakhulu kuna leyo ephilwa emakhaya. Iningi lomamezala lakhulela ezindaweni zasemakhaya, yingakho bebambelele enqubeni yasemakhaya yokwenza izinto. Omamezala bathanda izinto ukuba zenziwe kulandelwa inqubo yasemakhaya, kanti omakoti bona abayazi inqubo yasemakhaya bafuna kulandelwe eyasemalokishini abayibona yenza izimpilo zabo zibe lula. Lokhu kwahlukana ngokwemibono kudala kubekhona ukushayisana kwemibono phakathi komamenzala nomakoti. Omakoti bona bathanda kakhulu impilo yesimanje okuyimpilo yaselokishini kanti omamezala bathanda leyo yasemakhaya.

Kube sekucaca ukuthi impilo yaselokishini seyiholele ekutheni kube nezinguquko eziningi kuleyo misebenzi emiselwe omakoti ngokwesiko. Imibono yomamezala nomakoti ithe ukwehluka mayelana nalezi zinguquko esezikhona. Omakoti abayi-18 kwabangama-20 engixoxisane nabo bayazithakasela kakhulu lezi zinguquko ngoba zinciphisa imithwalo emikhulu abayethweswa emzini ngemisebenzi ekumele bayenze bebodwa.

Umakoti R uthi:

Mina njengonesi ngibuye ngingene ebusuku kwangiphoqa ukuthi ngiqashe umuntu ozongigadela izingane zami ngoba nomyeni wami uthi indaba yezingane iwumsebenzi wami yena njengendoda kumele abhekane nokondla ikhaya kuphela.

Umakoti T uthi:

Mina sengithophwa ngokuthi ngibulawa ubuvila nje umamezala wami ungitshela ukuthi akukho ndlovu yasindwa umboko wayo ngakho kuthiwa kumele ngizibhekele ezami izingane yize ngisebenza.

Uamezala T uthi:

Ingicasula kabi le nto yabantu abasizayo ibenza omakoti bangazi lutho ngemisebenzi abamiselwa yona. Wake wezwaphi kuthiwa indoda iphakelwa umuntu osizayo umfazi ekhona.

Ubabezala T uthi:

Phela kusuke kufana nokuthi uyazilahla izinkomo uma uzolobola umfazi ajike akutshele ukuthi usuzokwenzelwa umsizi. Lokhu kukhombisa ukuziphatha komfazi.

Le nkulumo engenhla ikwenza uzibuze umbuzo othi kanti omakoti balandelwa ukuzosebenza nje kuphela. Uma bengayenzi le misebenzi emiselwe bona kwenziwa izinqumo zokuthi ababona omakoti abaqotho. Kwesinye isikhathi kuze kuphume nemibono yokuthi bakhombisa ukuziphatha. Kusho ukuthini loku kuziphatha? Kanti bona omakoti kabavunyelwe yini ukuthatha izinqumo ngezimpilo zabo, kusalindeleke ukuba bathole imvume kwabesilisa abaganene nabo. Ukwahlukaniswa kwemisebenzi ngokobulili nakho kunengcindezi enkulu ikakhulukazi kubantu besifazane. Njenga lokhu kuthiwa yibo ababhekana nemisebenzi yasendlini kanti amadoda abhekene nemisebenzi yangaphandle. Lokhu kuqhakambisa ukungalingani kwemisebenzi. Iningi lomakoti baKwaMashu liyasebenza ngenxa yokuthi izidingo zempilo yaselokishini ziningi kakhulu, ngakho, abesifazane bayawalekelela amadoda abo ngokondla ekhaya. Omakoti babeka bathi, lesi simo sokusebenza komakoti senza ubudlelwane bungabi buhle phakathi kwabo nomamezala, ngoba omakoti bahamba ekuseni babuye ntambama. Ngesikhathi umakoti esemsebenzini umezala nguyena osale epheka elungisa nasendlini. Lokhu kudala ukuthi omakoti bangezواني ngoba umezala uzithola esephenduke umakoti lapha ekhaya.

6.3. Okulindelwe komamezala ngokwesiko lesiZulu

6.3.1 Ukwamukela omakoti

Ukwamukelwa komakoti ngomamezala emzini kuyinto elindelekile futhi enesidingo ukuze kulandelwe zonke izinhlelo zakhona ngokufanele. Bangaphezulu kwe-15 kwabangu-20 omamezala phakathi kwalaba engixoxisane nabo abavumelanayo nombono othi amasiko okwamukela omakoti kufanele agcinwe futhi alandelwe ukuze kwakheke ubudlelwano obuqinile phakathi kwabo nomakoti. Bona omamezala babalule umqondo othi omakoti

abasuke begcinelwe wonke amasiko aphaathelene nokwamukelwa kusuke kuyibo omakoti abasuke bevunywe ngisho nangamadlozi asekhaya.

Kanti nababhali abafana noMsimang (1975), embhalweni othi: *Kusadliwa Ngoludala* uvumelana nawo lo mbono womamezala ngokunikeza apha inde achaze ngemigomo ekufanele bayigcinile omakoti enjengophawu lokubamukela kanye nokubakhulula emzini ukuze nabo phela omakoti bazizwe bamukelekile futhi bazizwe bekhululekile emzini. Ngokuka Msimang (1975) omamezala kudinga bagcinele omakoti isiko lokubangenisa exhibeni. Leli siko libaluleke kakhulu ekukhululeni omakoti emzini ngoba phela omakoti basuke sebenikezwa imvume yokungena khona exhibeni balungise ukudla. Exhibeni phela ilapho esithi phecelezi kusekhishini ngokolimi olukhulunywa khona elokishini laKwaMashu. Engithanda ukuba ngikubalule ukuthi nakhona KwaMashu asagcinwa amasiko afana nalawa yize phela noma abanye bomamezala nomakoti bengasalusebenzisi ulimi olufanayo ncimishi.. Abanye bathi ukuthelwa ngenyongo omamezala kuluphawu olubalulekile lokwamukela omakoti.

Umakoti J uthi:

Kwasuka esikhulu isidumo ngesikhathi umamezala wami kufanele angithele ngenyongo njengophawu lokungamukela ngoba wavele wathi akanawo amandla okuthenga imbuzi noma inkukhu, uma umfowabo womenyi wami esethi uyayithenga wavele umamezala wami waphetha ngelokuthi ngeke angenzela ngoba kade asho ukuthi akangamukeli.

Uamezala J uthi:

Phela mina ngazi ukuthi umakoti othelwa ngenyongo kusuke kungumakoti ovunyiwe ngamadlozi asekhaya hhayi lezi zimukanandwendwe zomakoti ezihuqa utshwala njenga lo walapha ekhaya bese kuthiwa mina angamukele leyonto ke cha angivumi.

Ubabezala J uthi:

Mina angazi ukuthi bashadiswa ngubani lo mfana nale ntombazane ayibiza ngomkakhe ngoba ngangingeke ngivume umkami athele isidakwa esesizibiza ngomakoti wethu. Angikaze ngizwe kuthiwa umfazi omncane kangaka udla utshwala.

Ekuhlaziyeni kwami le nkulumo ngibe sengigcina ngokuthi lo makoti uthola ukungamukeleki nokungagcinelwa amasiko aphathelene nokumamukela ngoba ephuza utshwala. Ukuphuza kwakhe utshwala yikona osekuphenduke isizathu sokuba angathathwa njengomakoti. Kanti bavelile nabanye omakoti ababhekene nenkinga efana nalena. Okuhlalukayo ukuthi obabezala nomamezala ziqu zabo kunezinto abangazithandisi komakoti ngoba bethi ziphikisana nezinkolelo zabo, akumele bese besebenzisa isiko noma isikompilo ukufeza izinjongo zabo. Ikakhulukazi kobabezala, isiko lokwamukela umakoti njengokumngenisela exhibeni lenziwa omamezala ngokwamandla nangezikhundla zabo njengomama asebebadala.

Inkulumo ka babezala J ikubeka ngokusobala ukuthi usahamba ngenqubo ye-*patriarchy* lapho ekholelwa ukuthi amadoda angaphezu kwabesifazane nokuthi yiwo angondlovukayiphikiswa, nokuthi yiwo angozwilokugcina. Ubabezala J ukhombisa ukubukela phansi amakhono abesifazane okuba iziphathimandla. Kuyacaca ukuthi nguye owaba nesandla ekutheni umakoti wakwakhe angagcinelwa amasiko okwamukelwa njengomakoti ogcwele. Naye umamezala J wakhombisa ukumeseka kakhulu umyeni wakhe ngaphandle kokuhlala phansi nomakoti wakwakhe acubungulisise kahle isimo sonke. Izimo ezifana nalezi zinomthelela omkhulu ekungezwaneni komamezala nomakoti okudala ukuthi omakoti baze baphume imizi yabo nabakhwenyana babo bashiye omamezala ngoba bengezwani. Mhlawumbe okungaba isixazululo ezimweni ezifana nalezi ukuba omamezala nomakoti bahlale phansi ukuze babonisane ngezinkinga ezikhona. Ukuxabana akuyixazululi inkinga kepha kuyayibhebhezela. Emva kokucwaninga kabanzi ngalesi simo ngibe sengiphinde ngithola ukuthi omakoti abangagcinelwanga lamasiko okwamukelwa omamezala kabanikezwa isithunzi sokuba omakoti kodwa bathathwa njengezintombi. Kanti bavame ukwesatshiswa ngokuthi bazovelelwa ngamashwa ngoba basuke bethathwa njengabantu abaziganise

ngenkani emzini, nokusho ukuthi basuke bengethuliwe emadlozini. Engikuphawulayo ukuthi abanye bomamezala basebenzisa usikompilo njengethuluzi lokuhudula izinyawo ekugcineni amasiko okwamukela omakoti. Ezimweni eziningi, abanye omamezala bebelibeka ngembaba elokuthi bona uma bengeneliseki indlela omakoti abaziphatha ngayo nabo bayazihudula izinyawo ekubagcineleni amasiko aqondene nokubamukela emndenini.

Ukwesatshiswa komakoti kuba sekutheni batshelwa ukuthi ngeke bayithole inhlalakahle emzini ngoba abenzelwanga onke amasiko akhona baphinde besatshiswe ngokuthi bazolandelwa amashwa. Okujwayelekile abasatshiswa ngakho ukuthi: ngeke babathole abantwana, bayohlale belandelwa amashwa ngoba banethunzi elimnyama, bangavelelwa inoma yini embi emzini ngoba abamukelwanga amadlozi kanye nokunye. Ngasohlangothini lwabakhwenyana isimo kasifani ngoba bona ngesikhathi beqeda ukulobola babe sebehlatshiswa ngembuzi ebizwa ngendlakudla newuphawu lokubemukela. Uma sebengabakhwenyana ayikho eminye imigomo elandelwayo. Lokho kuqhuba kona ukuphathwa ngokungalingani kwabesifazane kanye nabesilisa. Ngokwabahlaziyi be-*Radical Feminism* lokho akuvumelekile ngoba kusho ukuqhakanjiswa kokubukeleka phansi kobulili bomuntu wesifazane. Omamezala basebenzisa lona lolu sikompilo abaluhloniphayo ukwakha ubudlelwano obunezihibe phakathi kwabo nomakoti njengalokhu bethi ungase ungabatholi abantwana uma ungagcinelwa amasiko okuba omakoti. Lokhu kunomthelela omubi ngoba kusho ukuthi yibo kanye abavimbela ukuzalwa kwabazukulu babo nokuphikisana nemibono ebuye ibekwe yibo yokuthi umfazi ungumfazi ngoba ezala abantwana futhi ethanda abantu basemzini. Kodwa kunzima ukwenza lokho uma kusaqhakanjiswa imibono enengeindezi kwabanye emzini.

6.3.2. Isikhundla nomsebenzi kamamezala

Kuyekuthi uma kwenzeka ubaba wekhaya eshona bese kuba omamezala abathatha isikhundla sokuba obaba emakhaya. Ngiphinde ngabanalo uhla lomamezala asebezithola sebethatha indawo yokuba obaba emakhaya abo ngenxa yokuthi abantwana bonke sebebheke bona njengabantu abadala nasebekulungele ukuba iziphathimizi. Kulolu daba lokuphathwa kwemizi ngabantu besifazane, kuvele eminye imibono eyahlukahlukeni. Kukhona ingxenye ethi ikuthokozela kakhulu ukuba sezikhundleni ezintsha zokufaniswa njengabanumnzane emzini yabo ngenxa yokuthi yibo kuphela abangabantu abadala asebesele. Kanti abanye bakuqinisekisile ukuthi abakutholi neze ukujabula ezikhundleni abazishiyelwa abayeni babo.

Lokhu kuphatha komamezala imizi uma sekwedlule osokhaya, kuyaye kudale ukungezwani phakathi kwabo omamezala nomakoti. Omakoti bayaye nabo bafune ukuzimela bazishaye eyabo imithetho. Lokhu kube sekudala ukungaboni ngasolinye, kwesinye isikhathi umakoti ugcina ngokuphuma ekhaya ayozakhela owakhe umuzi lapho azozishayela khona umthetho. Iningi lomakoti alisahlali nomamezala ngenxa yokuthi bathi ngeke bakumele ukushayelwa imithetho ngabanye abantu besifazane.

6.4. Ubudlelwane phakathi komakoti nomamezala

Okulindelwe ngomakoti nomamezala ebudlelwaneni babo

Ngokombono womamezala	Ngokombono womakoti
Kufanele babathande omamezala kanye nabantu basemzini. Baphinde bathathe izidingo zabantu njengezibalulekile.	Kufanele omakoti nabo bathandwe omamezala ukuze nabo babathande.
Bathobele omamezala, nobabezala kanye nabayeni babo.	Omakoti bathe kuyathotshelwana. Ukuze bathobele omamezala kufanele nabo omamezala babathobele.
Bakhuthale kakhulu ngokwenza yonke imisebenzi yasendlini.	Bathi kufanele kulekelelwane ingabhekani nabo yonke imisebenzi sengathi bayizigqila.
Babe ngabokuqala ukufika emzini uma kuzohlatshwa ukuze balekelele omamezala.	Omamezala abaqonde ukuthi kokunye bazobambeka ngenxa yemisebenzi kungabe sekuba into enkulu ukungafiki kwabo kuqala.

Bangaphikisani nemithetho yomamezala kanye neyasemzini noma ngabe kabahambisani nayo bakhumbule ukuthi bona baganile.	Nabo bathanda ukuthi imizwa yabo ihlonishwe nabo omamezala bangakhulumi izinto ezizobephula imimoya ngoba bethembe ukuthi bazothula behlonipha ukuthi baganile.
Phela indlela ibuzwa kwabaphambili. Ngakho-ke kufane babuze komamezala njengoba bona sebaba omakoti asebemkatshu bomvu kulendima yokuba omakoti.	Kuhle ukubuza kwabadala kodwa nabo omakoti bathi abanikwe ithuba lokwenza ngendlela abacabanga ngayo ngoba nabo basuke sebengamakhosikazi emzini yabo.
Balekelele nangokwezimali emzini uma kunesidingo. Phela nabo sebethathwa njengamalungu omndeni kumele baphose esivivaneni.	Bathi akungabi nengcindezi kubo ukwelekelela ngokwezimali ngoba nabo banezidingo zabo.
Ngokombono womamezala	Ngokombono womakoti
Bangalokothi baphakamise amazwi komamezala noma ngabe bethukuthele kangakanani. Bakhumbule ukuthi bona basuke beganile .	Bathi nobani nobani wevumelekile ukuthukuthela phela kuyimpilo kodwa nabo omamezala abagweme ukwenza izinto ezingabanga ukuthi omakoti bethukuthele.
Kumele abe nobudlelwano bobungani nomamezala wakhe ukuze afunde ngezinto ezithandwa nezingathandwa omamezala babo.	Kumele omakoti babe abangane nomamezala ukuze nabo omamezala bazi ngezinto ezithandwa nezingathandwa omakoti.

Uma ngihlaziya kahle okulindelwe ngomakoti komamezala kanye nalokhu okulindelwe ngomamezala komakoti, kuyaphambana kakhulu. Zombili lezi zinhlangothi zibona ngendlela eyahlukene, lokhu okungigqamela ngokusobala ukuthi ubudlelwane phakathi komakoti nomamezala buyohlala buba nezihibe uma bengatshelani ukuthi omunye nomunye ubona kanjani futhi ulindeleni. Okulindelwe kakhulu ngomamezala kuncike kakhulu ekutheni umakoti oganile, abamthathi njengomuntu osengowalapha ekhaya. Kubukeka sengathi umakoti uhlale ekhunjuzwa njalo ukuthi akasiyena owalapha ekhaya.

Kanjalo nomakoti bafuna ukuziphatha ngoba sebeganile, ukuze kubonakale ukuthi nabo abasafani namantombazane nje, kepha nabo bazibona befanele ukunikezwa ithuba lokuphawula kanye nokubeka eyabo imibono ngokuthile ekhaya. Into engibona ingaxazulula lesi simo ukuba zombili lezi zinhlangothi zihlale phansi zikwazi ukuchazelana indlela izinto ababona ukuthi kufanele zihambe ngayo. Ukunikeza omunye nomunye ithuba kungenza

ukuba baqonde kahle indlela ababona ngayo. Okunye engikubona kudala loluqhekeko indlela ababizana ngayo, okungukuthi: umakoti uthi umamezala wami nomamezala athi umakoti. Lokhu nje kuvele kudale ukuthi bobabili laba bantu kubagqamele ukuthi akubona abandawonye. Kungaba yisu elihle uma bengabizana ngamagama akhombisa ukuthi sebengumndeni njengokuthi nje: umakoti athi mama, umamezala athi mntanami. La magama ngicabanga ukuthi angenza ukuba kubekhona ukuxhumana okuhle phakathi kukamamezala kanye nomakoti.

Okunye okuye kwaqhamuke njengenye yezinto eziyimbangela yokungaboni ngasolinye phakathi komakoti nomamezala ukuthi phela ubuhlobo phakathi kwabo akubona obegazi. U-West (1976) uthi omakoti bathathwa njengezihambi uma befika emzini kanti baphinde baphathiswe okwezihambi.

Umakoti A uthi:

Uyazi mina umamezala wami ukangitshela emehlweni ukuthi mina kunezinto ekungafanele zifinyelele emadlebeni ami ngoba ziyizimfihlo zomndeni. Nokuchaza ukuthi mina ngiyisihambi.

Ubabezala D uthi:

Phela akukuhle umakoti ukuba azi onke amahlazo alapha ekhaya nami ngiyakweseka ukuthi akhishelwe ngaphandle uma sesidingida izinkinga zomndeni phela yena ongowokuhamba lapha ekhaya.

Ukuthathiswa okwesihambi komakoti nakho kubamba iqhaza elikhulu ekungabonini ngaso linye phakathi komakoti nomamezala. Ngenxa yokuthi omakoti bazizwa bengamukelekile ngoba bethi akubaphathi kahle ukuthi kube nezimfihlo bona njengomakoti abangafanelanga ukuzizwa. Lokho kuholela ekutheni omakoti bakhishwe inyumbazana phakathi emindenini. Kuvelile ukuthi lokhu kubeka ingcindezi enkulu kubona njengoba bathi lokhu kuyabahlukumeza kakhulu ukukhishelwa kwabo ngaphandle. U-McFadden (1998) ubalula

ukuthi izinqubo ngokwe-*patriarchy* emiphakathini seziholele ekuphathweni ngokungalingani phakathi kwabesilisa nabesifazane kuphinde kuholele ekutheni nemibuso yokuphathwa kwamandla ingabiwa ngokulinganayo kanye nokuthathwa kwezinqumo. Abahlaziyi abahlaziya ngokwe-*Radical Feminism* abahambisani nalombono kodwa baphakamisa umbono othi kufanele abesifazane banikwe amandla okuphatha ngokulinganayo nalabo besilisa.

Ngasohlangothini lomamezala kube ukuthi enye yezimbangela yokungaboni ngaso linye phakathi komakoti nomamezala babalule ukuthi omakoti abathandi ukuphathwa kanti bathanda ukungakwemukeli kahle ukuthi bona njengomamezala ngokwesiko bangabangaphezulu kwabo. U-Tyrell noJurgens (1983) baphawula ngokuthi omamezala bangabantu ababalulekile ezimpilweni zomakoti kanti yiyo ekumele bashaye omakoti imithetho ngokuziphatha emzini. Ukusetshenziswa kwamandla nakho kubamba iqhaza elikhulu ekutheni kungabi nokuzwana phakathi komakoti nomamezala.

Unamezala R uthi:

Phela kufanele ubuye uqinise isandla komakoti ukuze bakwazi ukuthi uwubani bangacagcazi nje.

Umakoti S uthi:

Unamezala wami ubuye angithathe noma ikanjani wethembe ukuthi ngeke ngimphendule ngoba phela uyena umama omdala lapha ekhaya kanti akulona iqiniso lelo.

Ubabezala A uthi:

Ngokwesiko yimi indoda lapha ekhaya noshaya umthetho bobabili kufanele bezwe lokho engikushoyo.

Lokhu kuchaza ngokusobala ukuthi bobabili omakoti nomamezala bangaphansi kwengcindezi enkulu ngokuphathwa kwamandla ekhaya. Ubabezala A weseka inqubo ye-*patriarchy* ethi amadoda angozwi lawo nokuthi laba abesifazane kumele babathobele ngoba ngokwesiko indawo yabo iyohlala iyileyo yokuba ngaphansi kowesilisa. Uma ngithatha lesi simo

ngisibhekisa kulolu cwaningo ngithola ukuthi omakoti bakhalaza ngokuthi omamezala basebenzisa isiko ukubacindezela njengalokhu behlala ngokuthi, ngokwesiko ibona abalawula omakoti, nokungabaniki ithuba lokuphakamisa izimvo zabo. Lokhu kuvame ukudala umoya wokungezwani. Ngokwami ngiphakamisa ukuthi ukuphathwa kwamandla kungaba umqondo omuhle ukuthi kube nokubhekelela nhlangothi zombili. Akungabi nakho ukuvuna olunye uhlangothi.

Kuyekwavela ezinye izimvo ezikubeke obala ukuthi kukhona omakoti abafika emzini bengezile ukuzokwakha kodwa bafike baphenduke izindungamizi, nokuyikhona okungenye yezinto ezibambe iqhaza ebudlelwaneni phakathi komamezala nomakoti. Babuye babalula nokuthi lolu hlobo lomakoti lufike lubukele phansi yonke imithetho yasemzini bese luqhakambisa eyalo imithetho ngoba luthi lona selufunde kakhulu ngeke luphathwe abantu abangafundile. Engikuhlaziyile ukuthi imfundo nomnotho sekuphenduka ihawu lokubalekela amasiko esiZulu. Kuvele kaningana ezinkulumweni engibenazo nomakoti nomamezala ukuthi abanye bomakoti bathi bona basuke sebefundile kakhulu, ngakho-ke bangekwazi ukuthi baphathwe ngabantu abangafundile.

Umakoti T uthi:

Ave kunzima uthi ufundile bese ulokhu uphikisana nabantu abanfundile kungcono uvele ungabanaki ukuze ukhululeke emoyeni.

Umakoti U uthi:

Angazi ngoba imina nobondlayo ngisho nendodana yabo ayisasebenzi yondliwa yimi layi khaya bese bephinda becabanga ukuthi bangangishayela umthetho.

Umakoti Z uthi:

Angisabafuni abantu basemzini ngoba bahlale befuna ukukhangezwa kanti kuyinkinga kabani ukuthi bayahlupheka imali iyasetshenzwa bo!

Ngokufanayo labo makoti basebenzisa amandla abo ukuba ngabangaphezulu komamezala babo. Ikakhulukazi nemfundo ivelile kaningana lapho khona labo makoti bebalule ukuthi

ukufunda kwabo sekubabeke ezingeni eliphezulu kakhulu ngakhoke ukuzibandakanya nabantu abangafundile akusekho ezinhlelweni zezimpilo zabo. Okunye engikuphawulile ukuthi kukhona nabantu besifazane abasebenzisa izikhundla kanye nezimo zabo zezomnotho kanye nezemfundo ukufaka ingcindezi kwabanye abantu besifazane kanye nabesilisa. Uma ngibhekisisa kahle lesi simo ngithola ukuthi abanye bomakoti bathi ngeke bakwazi ukutshelwa emzini beqhakambisa ukunotha kanye nokufunda kwabo. Abanye bazishaya izifuba njengo makoti U enkulumweni engenhla ukuthi uyena owondlayo ekhaya ngakho-ke kufanele kukhale esakhe isicathulo. Lokhu kusahambisana nenqubo ethi mayifane naleyo ye-*patriarchy* kodwa isibhekiswe ngasohlangothini lwabesifazane besebenzisa amandla abo ekucindezeleni nasekubukeleni phansi amalungelo abanye abantu.

Ngibe sengibuyela komakoti nomamezala abakuqinisekisile ukuthi kubona kunobudlelwane obuhle kakhulu obuphakathi kwabo, ngase ngibacela ukuba bangiphe imfihlo yabo yokuhlalisana ngokuthula emndenini. Ngibe sengenza uhla lwalezi zinto ngokulwehlukanisa okwenziwa omamezala kanye nokwenziwa omakoti ukuzi kuchume ubudlelwano obuhle.

Okwenziwa omakoti nomamezala ukuze kuchume ubudlelwane obuhle:

Okwenziwa omakoti	Okwenziwa omamezala
Bathatha omamezala njengomama babo ababazalayo (ubudlelwane buka mama nendodakazi yakhe).	Bathatha omakoti njengamadodakazi abo abanye abababizi ngisho nangomakoti kodwa bathi 'mntanami'.
Abekho emqhudelmaneni wokunakwa abakhwenyana babo ngaphezulu komamezala.	Abekho emqhudelmaneni wokunakwa amadodana abo.
Bazibandakanya nawo wonke amasiko nemikhuba alandelwayo emzini .	Abawaphoqelesi amasiko komakoti alandelwa emzini.
Uma kunokungaboni ngaso linye bakholelwa ukuhlala phansi babonisane nomamezala babo kuze kufikwe esisombululweni.	Abangeni bathi shiqe ezindabeni zomakoti nabakhwenyane babo balinda baze babikelwe uma kunenkinga.
Bayazihlupha ngokunakekela omamezala babo ngokubahambisa kodokotela uma begula noma ngokuzobabheka emakhaya abo.	Baba usizo kakhulu babhasobhele omakoti nezingane uma begula baphinde babanakekele.
Benza izinto ngokwelekelelana nomamezala babo baphinde bafundisane nangezindlela ezilula zokwenza njengo kupheka izidlo.	Benza izinto ngokwelekelelana.

Ubudlelwane obuvezwe ngenhla bukhomba ubuhle obukhona nentokomalo ekhaya. Lokhu kufakazela ukuthi kubalulekile ukuthi umamezala angabuki umakoti njengomuntu wokufika lapha ekhaya, kepha kubalulekile ukuba amthathe njengenye yezingane zakhe, lapho uma yonile eyitshela ngendlela efanele futhi ayibonise okufanele ikwenze. Ngasohlangothini lukamakoti kufanele abuke umamezala njengomama wakhe uqobo, lapho azokwazi khona ukwethula izikhalo anazo futhi afune nemibomo ngendlela efanele. Kulolu hlobo lobudlelwane olungenhla kugqama kakhulu ukubonisana, ukusizana, ukusebenzisana okunomthelela omuhle ebudlelwaneni phakathi komamezala nomakoti..

6.5. Iqhaza elibanjwe obabezala ebudlelwaneni

Ngenxa yokuthi lolu cwaningo luthinta izimpilo zabantu ekhaya ngibe sengiqoka ukusifaka lesi sihloko esiphathelene neqhaza elibanjwa obabezala mayelana nokwenzekayo ebudlelwaneni phakathi komakoti babo kanye nomamezala abangamakhosikazi abo. Lokhu ngikwenze ngoba phela obabezala yizona zinhloko zemizi, ngakho-ke abakwazi ukushiywa ngaphandle ocwaningweni. Ukuze ngithole ulwazi olunzulu mayelana nemibono yobabezala kuye kwafuneka ukuthi ngiphume ngiyoxoxisana nabo umlomo nomlomo ukuze ngicwaningisise ngeqhaza abalibambile.

Obabezala bayingxenye enkulu yezimpilo zomakoti nomamezala ngoba nabo bayingxenye enkulu yomndeni. Iqhaza abalibambile mayelana nokuqhubekayo ebudlelwaneni phakathi komakoti nomamezala lingaholela ezinguqukweni ezinkulu ezimpilweni zalaba besifazane. Kuye kwafuneka ukuthi ngithole ukuthi kusho ukuthini ukuba ubabezala nokuthi imiphi imigomo okufanele ayilande ukuze konke kuhambe kahle ekhaya. Ngibe sengithola uhla lwezinto ngokombono wabo obabezala ezichaza obabezala. Zihambisane nezinto ezidingakalayo ukuze ube ubabezala oqotho.

Umuntu onjani owubabazala	Umsebenzi kababazala
Umuntu osethe ukukhula ngoba usuke enguyise womkhwenyana.	Ukuthi abe ubaba wekhaya.
Kufanele kube umuntu ozihloniphayo ukuze abe isibonelo endodaneni yakhe.	Uxazulula izinkinga ekhaya.
Kufanele kube umuntu onekhono lokuphawula ngendlela eyakhayo emndenini.	Wondla umndeni wakhe aphinde abhekelele nezidingo zomndeni.
Kufanele abe nezeluleko ezakhaya. Kufanele ahlulele ngokweqiniso uma kunokungaboni ngaso linye emndenini, ikakhulukazi phakathi komakoti nomamezala angathathi izinhlangothi.	Ucija indodana yakhe ngezeluleko zokuba ngubaba oqotho.
Kufanele aqinisekise ukugcinwa kwamasiko nemikhuba yesekhaya.	Kufanele enze izinto ezigcina isithunzi somuzi wakhe ukuze uhlale uhlonipheka.
Kufanele abe umuntu omela iqiniso ngaso sonke isikhathi.	Ulungisa izinto eziphathelene nomsamu.

Lokhu kufakazela khona ukuthi abantu besifazane abaphethwe ngendlela efanayo njengaleyo yabesilisa. Kuchaza khona ukuthi kusekhona ukukwehlukana ngokobulili noma kufanele kuthathwe izinqumo emndenini. Njengalokhu kokuthi umakoti P uphawula ngokuthi ubabazala wakhe usukumela phezulu uma kuwudaba oluthinta indodana yakhe kanti uzishaya indiva izikhalazo ezenziwa umakoti wakwakhe ngokungaboni ngaso linye nomamezala wakhe. Lokhu kungenye yezinto ezibhebhethekisa izingxabano phakathi komakoti nomamezala ngoba obaba njengobabazala abayidlali indawo yabo yokuba abaxazululi nabehluleli abahlulela ngokungakhethi hlangothi. Ngicabanga ukuthi obabazala kufanele bazibandakanye nezinto ezenzeka ekhaya ngoba njengabantu abakhipha izinqumo kufanele bakhiphe izinqumo ngokweqiniso futhi bazikhiphe ngendlela yokwakha hhayi eyokubhidliza.

Kanti omunye umbono ovezwe obabazala ngokungazihlanganisi kwabo mayelana nokwenzekayo ebudlelwani phakathi komakoti nomamezala kube ukuthi uma bethi bazama ukuthola isisusa sokuxabana kwalaba besifazane bavele basolwe ngokuthi bayenzelela komakoti ngoba sebenamhlo kubo. Lezi zinsolo ziye ziqhamuke nabo omamezala. Kanti ngasohlangothini lomakoti kuye kuvele izikhalazo zokuthi vele obabazala bazoba

nokwenzelela komamezala ngoba bengamakhosikazi abo. Baphethe ngokuthi bona ingakho bengasazingeni izindaba zomakoti nomamezala. Baphawule ngokuthi lemibono ibenza balulazeke kakhulu baphelelwe naysithunzi sokuba amadoda. Bathi nabo kufanele abhekelelwe amalungelo abo okuhlonipheka njengalokhu kubhekelelwa awabesifazane.

6.6. Iqhaza elibanjwe abakhwenyana

Ngasohlangothini lwabakhwenyana mayelana neqhaza abalibambile ngokwenzekayo ebudlelwaneni phakathi komakoti nomamezala kuvelile ukuthi nabo banemibono eyahlukahlukeni ngalolu daba. Nabo obabezala bakubekile ukuthi nabo bayingxenye enkulu kokwenzekayo phakathi komakoti kanye nomama babo. Babeke ikakhulukazi ukuthi uma kungahambi kahle ebudlelwaneni obuphakathi komakoti kanye nomama babo nabo bayasolwa ngokuthize. Babe sebedalula uhla lwezinto abaziphakamise ngokuthi basolwa ngazo uma bebikelwa omamezala noma omakoti mayelana nokwenzekayo ebudlelwaneni babo.-

Nantu uhla lwezinsolo zomakoti kanye nomamezala abazibhekisa kubo abakhwenyana mayelana nokwenzekayo phakathi kwabo omakoti nobabezala:

Izinsolo zomakoti	Izinsolo zomamezala
Omakoti basola abakhwenyana ngokubamba iqhaza elincane kakhulu uma bebabikela ngokwenzekayo phakathi kwabo nomamezala.	Basola amadodana abo ngokungabazisi njengabazali babo kodwa sebebeka omakoti babo phambili.
Basola abakhwenyana ngokwenzelela kakhulu komamezala ngoba beqhakambisa ukuthi phela omamezala bayabazala.	Basola amadodana abo ngokuvuna omakoti babo uma kubekhona ukungaboni ngaso linye phakathi kwabo.
Basola abakhwenyana ngokuvuma ukuhlolwa omamezala ukuthatha izinqumo abangahambisani nazo uma kukhona ukungaboni ngaso linye.	Basola amadodana abo ngokuthanda kakhulu omakoti babo nangokukhohlwa ukuthi bakhuliswa kanzima kangakanani.
Basola abakhwenyana ngokufaka omama babo bathi shiqe ezindabeni zabo.	Omamezala basola amadodana abo ngokuthi alalela kakhulu omakoti babo nokwenza ukuthi bangabe besazigqiza qakala izikhalo zabo ngomakoti.
Basola abakhwenyana ngokuthanda omama	Omamezala basola amadodana abo

babo ngaphezulu kwabo.	ngokungabi amadoda anomthetho oqinile ngoba bavumela omakoti ukuthi bagcagcaze emakhanda omamezala.
Babasola ngokulalela kakhulu imithetho abayishayelwa emakhaya abo bese beyishaya indiva leyo yasemzini yabo njengamadoda.	Basola amadodana abo ngokungabaniki indawo yabo njengomama abadala futhi ababazalayo.
Basola abakhwenyana babo ngokuchitha imali eningi komamezala bengaxoxisananga.	Kanti omamezala bakhalazela ukuthi amadodana abo awasabanikezi izimali njengakuqala bengakafiki omakoti.

Uma ngilucubungulisisa kakhulu loluhla olungenhla ngibe sengifinyelela esiphethweni sokuthi kunomqhudlwano omkhulu ophakathi komamkoti nomamezala ngokunakwa abakhwenyana. Izikhathi eziningi abakhwenyana babhekana nomdonsiswano wokubangwa omakoti kanye nomama babo. Bathe abakhwenyana babhekene nengwadla yokuthi uma kumele bathathe izinqumo nganoma ikuphi ukungaboni ngaso linye phakathi komakoti nomamezala bakhunjuzwa ngokuthi ngamagama athi: *'phela mina ngingumama wakho ngiyakuzala'*, kanye nokuthi: *'phela imina umfazi wakhe kufanele alalele mina'*. Nabathe phela amazwi anjengalawa enza kube lukhuni kakhulu ukuthatha izinqumo ngaphandle kokuphazamiseka. Nazi izibonelo zalokhu ezicashunwe ngenhloso yokuthola umsusa walezi zinsolo ezingenhla.

Unamezala J uthi:

*Ngeke phela umntanami angilahlele umuntu wakwenye indawo,
phela kukhuluma igazi.*

Umakoti C uthi:

*Umyeni uyazi ukuthi useyindoda manje nokuthi kufanele ahlale
engeseka ngoba yimina umkakhe.*

Abakhwenyana bakhalaza ngokuthi izimo ezifana nazo lezi zibafaka phansi kwengcindezi enkulu yokuthi bangakwazi ukuzithathela izinqumo ezingenakho ukubonelela abanye kwabanye. Bathi kwesinye isikhathi bayaphoqelesa ukuthi bakhethiswe phakathi komakoti babo kanye nomama babo nokuyinto enomthelela ongemuhle ongadala ukwahlukana komndeni. Babeke ukuthi nabo njengabantu besilisa banemizwa kanti bayafisa ukuthi amalungelo abo njengabantu abhekelelwe futhi ahlonishwe njengalokhu kulindelekile nabo

ukuba bakwenze kwabesifazane. Nami ngiyavumelana nalowo mbono othi phela akulinganwe indlela esiphethwe ngayo ngokobulili, ukuze kunciphe futhi kuphele izinsolo zokwenzelelana phakathi komakoti, oamezala kanye nabakhwenyana.

Okunye engikuqaphelisisile ukuthi kukhona umdonsiswano wokusetshenziswa kwezikhundla mayelana nokuphathwa kwamandla phakathi komamezala, omakoti kanye nabakhwenyana. Oamezala basebenzisa izikhundla zabo zokuba omama kanti nomakoti ngokuba amakhosikazi abakhwenyana ukuvimbela ukukhishwa kwezinqumo ngokweqiniso eziphathelele nezinto ezenzekayo phakathi ebudlelwaneni babo. Umbono wami uthi akufanele omakoti nomamezala basebenzise izikhundla noma ukuphathwa kwamandla ukufeza izinjongo zabo. Kufanele nabo abakhwenyana banikwe yiyo laba besifazane ithuba lokuba basicubungulise noma ngabe isiphi isimo ebudlelwaneni phakathi komakoti nomamezala. Kanti nabo abakhwenyana akumele basebenzise izikhundla zabo zokuba amadoda emizini yabo ukuba ondlovukayiphikiswa. Ngoba lokho kungabhebhethekisa izinqubo ze-*patriarchy*. Izinqubo ze-*patriarchy* ezivumelana nombono oqhakambisa ukuthi abantu besilisa bangabanga phezu kulabo besifazane ikakhulukazi ekuthathweni kwezinqumo. Kungaba umbono omuhle ukuqedwa kombono wokuthi abesilisa yiyo ngokwesiko abamelwe ukuthatha izinqumo emindenini yabo. Lelo lungelo liqhakambisa ukuthi noma ngabe abulungele ukuthatha izinqumo emndenini kodwa sebezokwenza ngoba bevunwa isikompilo. Ubulili sebebuthatha njengento ebanikeza igunya lokuba isishayamthetho. Kungaba isu elihle ukuthi izikhundla zokuphathwa kwamandla zanoma ilupho uhlobo zinikezwe labo ezibafaneleyo. Kungaba ngumqondo omuhle futhi ukuba usikompilo lungasetshenziswa ukubhebhethekisa ukuphathwa ngokungalingani kwabantu besilisa nalabo besifazane.

Uma ngibuyela kulolu cwaningo ngithola ukuthi ukusetshenziswa kwezikhundla ngendlela engafanele kungalimaza kakhulu ubudlelwane phakathi komakoti nomamezala ngendlela yokuthi: uma abakhwenyana bethatha izinqumo ngendlela engenabo ubunyoinco kungadala ukuthi kube khona ukukhalaza kwabo omakoti nomamezala ngokwenzelela abanye kwabanye nosekungaba isisusa sezinxushunxushu emndenini. Nazi izibonelo engizicaphune ezinkulumweni phakathi kwami nalaba engixoxisane nabo.

Unamezala W uthi:

Umntanami akasafuni nokuzwa into engimtshelayo yona ngoba uvele angitshela ukuthi phela naye useyindoda emzini wakhe nokuthi futhi yena ngeke amlahle umfazi wakhe ngoba ethi uyena phela akhe naye umuzi hhayi mina.

Umakoti Q uthi:

Uma ngitshela umyeni ngokuhlale ngethukwa urnamezala wami uvele aphethe ngokuthi ngingamnaki umama wakhe phela usemdala kuvele kugcine kanjalo.

Lo mbono kamamezala W unika ubufakazi bokuthi indodana yakhe isisebenzisa ilungelo lokuba yindoda emzini wayo ngisho nakunina. Ngaphandle kokubhekelela izikhalazo zikamama ngokuthi athi ngeke amlahle umfazi wakhe nokunikeza isithombe sokuthi ngisho ngabe uyena umfazi wakhe osephutheni ngeke amsole ngoba bakhe naye umuzi. Ngiphinde ngibuke inkulumo kamakoti Q uma ethi umyeni wakhe uvele athi akanganakwa urnamezala wakhe ngoba usemdala. Ingabe ukuba mdala sekuphenduke ihawu lokuvika uma kukhona ukungahlonishwa kwelungelo lomunye umuntu na? Cha ngiyaphikisana kakhulu nalowo mbono. Kanti futhi nokuba indoda akuchazi ukuba nelungelo lokusetshenziswa koku phathwa kwamandla emndenini budedengu. Ngenxa yalokho kube sekubeka abesifazane abaziwa ngokwenqubo ye-*patriarchy* phecelezi “ngabangenawo amandla kanye nabangabangaphansi kwalabo besilisa” ethubeni lokungatholi ukuhlonishwa kanye nokuhlonishwa kwamalungelo abo. Kanti nabo abesifazane abanjengo mamezala abanalo ilungelo lokusebenzisa izikhundla

zabo zokuba mdala nokuba omama bamadodana njengehawu lokuba ngondlovukayiphikiswa ekuthathweni kwezinqumo ebudlelwaneni phakathi kwabo nomakoti kanye namadodana abo. Kanti nakhona ohlangothini lomakoti akufuneki nabo basebenzise isikhundla sabo sokuba omakoti kanye namakhosikazi ebakhwenyaneni nabo ngenhloso yokubaguqula imiqondo ngesikhathi bebabikela nganoma iziphi izimo ezenzekayo ebudlelwaneni nomakoti babo.

Ukuze kuqhakambe ukuhlonishwa kwamalungelo abesilisa nabesifazane ngokulinganayo, nabo abesifazane kungangcono kuqale kubona ukuphathana ngendlela elinganayo futhi nangendlela enokuhloniphana. Kungabe sekuba yibo abesifazane ababamba iqhaza elikhulu ekubhebhethekiseni umqondo ohambisana nenqubo ngokwe-*patriarchy* yokuthi abantu besifazane abakwazi ukuzithathela bona izinqumo ngaphandle kokuthola izwi elivela kubantu besilisa, nokuwumbono ongesilo iqiniso. Abahlaziyi abahlaziya ngokwe-*Radical Feminism* bayihlaba bayayihlikiza leyo mibono bathi kufanele kube nesimo soguquko esisheshayo sokuqeda umbono othi abesilisa bangabangaphezulu futhi yibo abayiziphathimandla ngokwesiko nangokobulili babo. Ukusetshenziswa kwezihlonipho kusuke kubalekelwa ukubiza amagama abantu basemzini noma amagama anezinhlamvu ezithi azifane nalezo zegama lalowo muntu ohlonishwayo. Ukuhlonipha ngokuba ugweme ukubiza amagama abantu basemzini uma ungumakoti noma ungumamezala uyaye ubukwe njengomuntu okufanele ngempela ukuba semendweni futhi uthola ukwamukelwa, isithunzi kanye nokuhlonishwa okufanele. Izihlonipho zisetshenziswa kakhulu emagameni abantu besilisa.

ISAHLUKO SESIKHOMBISA

7.1. Isiphetho

Ngokuka Tyrell noJurgens (1983) umshado wase-Afrika akuwona umshado nje ophakathi kwabantu ababili njengalowo wasemazweni aseNtshonalanga kodwa unjengomnotho owumuntu wesifazane odluliselwa komunye umndeni. Ngokwesiko lesiZulu omakoti kulindelekile ukuthi emva komshado bahambe bayohlala emzini bakotize. Ngokwesiko omakoti baba ngaphansi kwesandla sabayeni kanye nomamezala babo. Ngokwemibhalo eshicilelwe ekhuluma ngamasiko alandelwa omakoti nomamezala kube sekuvela ukuthi omemazala akubona nje abantu ababalulekile nje kuphela ezimpilweni zomakoti kodwa yibo futhi abaqinisekisa ukuthi omakoti bayayigcina futhi bayayilandela imiyalelo nemithetho yezindlela ekumele bazilandele emzini.

Ngokusebenzisa i-*Radical Feminism* ngithinte ikakhulukazi ezintweni ezifana nenqubo kanye nokuhleleka kohlaka lwemindeni elokishini laKwaMashu. Ngithe uma ngiqhathanisa leyo mibiko ngokwemibhalo eshicilelwe efana neyo-Bryant (1967), Tyrell (1976), Krige (1965) kanye noMsimang (1975) ezahlukeni zabo lapho bekhuluma khona ngokuhleleka kwemindeni yamaZulu angiwubonanga umehluko kakhulu endleleni yokuhleleka kwemindeni elokishini laKwaMashu. Lolu cwaningo luphinde lwabhekelela kakhulu okwenzekayo ebudlelwaneni obuphakathi komakoti nomamezala. Ngibe sengifunda imibhalo eshicilelwe naleyo engashicilelwe ukuthola kabanzi imibono ehlukeni mayelana nobudlelwano obuphakathi komakoti nomamezala

Ngibe sengiya khona elokishini uqobo ukuthola okwenzeka nqgo phakathi komakoti nomamezala. Ngicwaninge kakhulukazi ngomsuka wezinto ezenzekayo ebudlelwaneni phakathi komakoti kanye nomamezala. Izinto ezifana nezindlela okumele omakoti baqgoke

ngazo nangendlela ekumele baziphathe ngayo emzini. Ngibe sengiphinda sengibhekelela nasohlangothini lomamezala nakubo ngathola ngezindlela ekumele baziphathe ngazo. Ngachaza kabanzi nangesikhundla sabo emndenini. Ngibe sengibhekelela nezimo ezifana nokusondelana komama nabantwana babo, nezimo zokuba omama kanye nokuthathwa kwezinqumo ngokuthola abantwana. Lezi zimo bengizibheka ngeso labahlaziyi abahlaziya ngokwe-*Radical Feminism* nezibhekelela kakhulu izimo ezifana nalezi ezenzekayo emndenini yamaZulu. Ngibe sengicubungulisa kahle nesimo sokushinstha kwempilo yasemadolobheni nomthelela esinawo ebudlelwaneni obuphakathi komakoti nomamezala nokuyilapho ekuvele khona ukuthi kusekuningi okufanele kwenziwe ukubhekelela isiko ngenxa yokuthi kunezimo eseziphoqa ukuthi lingalandelwa ncimishi. Izinkolelo nezinqubo zemindenini ngokwesiko njengalokhu okuthi omakoti kumele bazale futhi bakhulise izingane zabo. Ngibe senginikeza iziphakamiso ngokuhambisana nalezo eziphakanyisiwe ngabahlaziyi be-*Radical Feminism* eqhakambisa ukuqedwa kwezinqubo ezibhebhethhekisa umbono othi abesilisa bangaphezulu kwalabo besifazane.

Okunye okubalulekile kube iqhaza elibanjwe abakhwenyana kanye nobabazala kulolu cwaningo, nenginesiqiniseko ukuthi libe wusizo kakhulu ekuvezeni imibono kanye nezimvo zabo ngenkulomompikiswano mayelana nobudlelwane phakathi komakoti nomamezala. Abahlaziyi abahlaziya ngokwe-*Radical Feminism* baphakamisa umbono othi inqubo ye-*patriarchy* iyisisusa sazo zonke izinkinga zokucindezelwa kwabesifazane. Ngakhoke abesilisa bayingxenye enkulu yalezi zinqubo ze-*patriarchy*. Kulolu cwaningo ngiphethe ngokuthi ngiphakamise isiphakamiso sokuthi kufanele kulandelwe izinqubo eziqhakambisa ukuphathwa ngokulinganayo. Kusukwe ezindleleni ezindala eziphakamisa umbono othi abantu besilisa bangabanamandla ngaphezulu kwalaba besifazane futhi nokuwumbono ophinde uphakanyiswe abahlaziyi ababahlaziya ngokwe-*Radical Feminism*.

7.2. Imiphumela engalindelekile

Ngibone kufanelekile ukuba ngikhulume ngemiphumela ebingalindelekile kulolu cwaningo. Ngesimo sokubaluleka kwale miphumela engihlangabezane nayo kulolu cwaningo kube sekufuneka ukuba ngikhulume ngayo yize ngingagxilanga kakhulu kuyona njengalokhu ibingazange ibe ezinye zezinhlelo zalolu cwaningo. Ngibe sengiqoka ukusebenzisa lolu lwazi engiluqoqile ukuthola lemi phumela njengesivumelwano sokuthola ubuqiniso balolu lwazi engiluqoqile elokishini laKwaMashu kanye nalolo engiluthole endaweni yase-Jolvet.

Ngibe sengiqoka ukuhamba isonto elilodwa ngiye endaweni yase-Jolvett ngenhloso yokwenza ucwaningo mayelana nobudlelwane obuphakathi komamezala nomakoti abahlala kuyo le ndawo. Into engenze ukuba ngiqoke i-Jolvet ukuthi bayi-6 omakoti kanye nomamezala abayi-8 kwabangama-50 sebebonke abangitshele ukuthi ngokuzalwa bangokudabuka e-Jolvet. Ezinkulumweni engibenazo nabo bakuqhakambisile kakhulu ukwahluka kohlaka lomndeni kunalolo laKwaMashu. Ngakho-ke ngibone kunesidingo ukuthi ekuphothuleni ucwaningo laKwaMashu ukuba ngihambe ngiye e-Jolvett ngenhloso yokuqinisekisa lokhu ebengikutshelwa omakoti kanye nomamezala.

Eminye yale miphumela ebingalindelekile kube ukuhlangabezana nokwenzekayo ebudlelwaneni obuphakathi komakoti nomamezala kuleyo mindeni enomakoti abaganele esithenjini khona elokishini laKwaMashu. Njengoba kwazeka ukuthi isithembu siyinto engathusi nengentsha osikweni lwesiZulu, nakhona-ke kuleli lokishi engenzele kulo lolu cwaningo ngibe sengihlangabezana nayo leyo mindeni ephila ngokohlelo lwasesithenjini. Yize ucwaningo belungabhekene ngqo nalolu hlobo lwemindeni kodwa ngibone kubalulekile

ukulisebenzisa lolu lwazi engiluthole mayelana nobudlelwano phakathi emndenini yasesithenjini.

Kube sekuvela imibono ehlukahlukene mayelana nokwenzekayo kule mindeni. Kuvele ukuthi kukhona ukungaboni ngaso linye isikhathi esiningi phakathi komakoti kanye nomamezala babo. Kwaphinde kwavela nokuthi lokhu kungaboni ngaso linye akuyona inkinga ephakathi komakoti nomamezala kodwa kuba kakhulukazi inkinga ephakathi komakoti bebodwa.

Umakoti V¹ uthi:

Anginayo mina inkinga nomamezala wami inkinga umnakwethu osenza sengathi indoda eyakhe yedwa. Kanti nomamezala wami useyibonile le nkinga enginayo sabe sesiphokeleka ukuba sisebenzise amakhathakhatha okususa isigcwagcwa ukuze umyeni wami angithande njenga kuqala.

Lo mbono ka-Krige (ibid) uhambisana kakhulu nolwazi engiluqoqile mayelana nodaba lwempilo yasesithenjini. Ezingxoxweni engibenazo nomakoti bokuqala nabawoNdlunkulu kube sekuvela ukuthi vele bona banesikhundla eshlukile kunomakoti abancane ngoba yibo abagana kuqala futhi sebenolwazi oluthe xaxa ngempilo yasemzini kunalaba omakoti abancane. Ngakho-ke babekile ukuthi nendlela abathathwa ngayo njengomakoti asebenkathshu bomvu ithanda ukwehluka kakhulu kunaleyo okuphathwa ngayo omakoti abancane.

Babeke ukuthi bona njengomakoti abadala bathola ukuhlonishwa kakhulu abantu basemzini ikakhulukazi omamezala babo ngoba bethi bona abasadingi ukucathuliswa njengomakoti abancane kodwa nabo sebewomama asebenesipiliyoni emisebenzini yabo yokuba omama kanye namakhosikazi aqotho ebayenini babo.

Unamezala V uthi:

UMaCaluza nongumakoti omdala uyisibonelo esihle kumakoti omncane ngoba wenza izinto ngendlela engamfundisa ngayo nosekumenze waba nogazi kuwona wonke umuntu lapha ekhaya.

Kuphinde kwaba nenkulumompikiswano mayelana nenhlonipho enikezwa omakoti asebebadala emzini kunalabo abancane. Laba abancane babeke ukuthi onamezala nabo babamba iqhaza elikhulu ekungabonini ngaso linye phakathi komakoti abadala nalabo abancane. Bathi onamezala bakhombisa ukukhetha iphela emasini ngoba abakuqhakambisi okuhle bona njengomakoti abancane abakwenzayo, kodwa bavamile ukuqhakambisa konke okuhle okwenziwa omakoti abadala. Baphinde babeka ukuthi noma ngabe bebika komamezala ngezinkinga abanazo bebodwa njengomakoti babeke ukuthi onamezala abahluleli ngeqiniso nabaphinde babeka ukuthi izimo ezinjengalezi kusamele zibhekelelwe ngoba ziyinkinga kakhulu nakhona elokishini.

Ezingxoxweni ezintathu engibenazo nalabo makoti abaganele esithenjini kuvele imibono emayelana nokusetshenziswa kwamakhathakhatha phakathi komakoti abancane nalaba abadala. Kuvele ukuthi imbangela yokusetshenziswa kwamakhathakhatha kube ukuthi kuba nezimo lapho khona amadoda esekhombisa ukungabi nothando olufanayo phakathi kwamakhosikazi ayo, nokungaholela ekubeni nezimo zokuzondana phakathi komakoti.

Okunye engikuthole komakoti nomeamezala kube wukunukana nokukhombana ngeminwe mayelana nezimo zokuthakathana phakathi emndenini. Kutholakale ukuthi nempilo ayiseyinhle ngenxa yakho belu ukunukana. Akugcini ngokuthi isimo sempilo singabi sihle, kodwa kudala nenzondo kanye nengxabano phakathi kukameamezala kanye nomakoti laba ababili abagane indoda eyodwa ephinde ibe indodana kamamezala.

Umakoti W¹ uthi:

Mina ngifika emzini ngangingenayo inkinga yokugula, kodwa selokhu ngafika la emzini sengizithola nginenkinga yesinye. Okuthe uma ngiya kwabahlolayo kwatholakala ukuthi mina ngalahlekelwa yingubo yangaphansi engangingakayihlambi yayosetshenzwa ukuze ngibalekelwe yindoda. Kwacaca kwathi bha! Ukuthi nguyena umnakwethu lona owenze lokhu, futhi angingabazi.

Umakoti W² naye uthi:

Mina iyangimangaza le ndaba yokuthi kube yimina onukwa njengomthakathi lapha emzini. Nami ngiyagula, kodwa angazi ukuthi ngiguliswa yini. Into engiyiqaphelile nje wukuthi kwangena ingxangxa lapha endlini engayibona isigcwele umbhede, ngathi uma ngiyozwa kwabanamanga bathi phela ingxangxa iyisichitho. Kwacaca ukuthi akekho omunye umuntu ongangifaka isichitho ngaphandle kukamnakwethu. Manje wonke umuntu unuka mina kuphela ukuthi ngingumthakathi. Anginikwa ithuba lokuthi nami ngibeke ezami izinkinga engibhekene nazo kulo mendo.

Uamezala yena uthi:

Mina kuyangimangaza ukuthi umakoti omncane abeke umakoti omdala icala lokuthi uyamthakatha. Mina angiyazi leyonto ngoba phela yena wafika kuqala futhi uhleli kahle. Mina ngicabanga ukuthi uyena lo makoti omncane ofika nemikhuba emibi lapha ekhaya ezokona sihleli kahle. Mina ngicabanga ukuthi wenziwa wumona wokuthi phela mina ngithanda kakhulu umakoti omdala ngoba phela wafikela kimina ngamyala ngazo zonke izinto zalapha ekhaya. Lo omncane ufike zolo lokhu futhi akazange afune nokuthi akotize izinyanga ezintathu njengoba kujwayelekile, kodwa wagqamisa elokujaha emsebenzini. Manje mina anginaso isikhathi somuntu ongafunanga nokwenza umthetho walapha ekhaya.

Engikutholayo kulo mndeni, kunesimo esibi impela sokungezwani nokungathembani. Manje kukhona ukuthi kulaba bantu abathathu banokungaqondani futhi abafuni ukunikezana ithuba lokwazana kangcono njengoba sithola umezala elahla umakoti omncane ngecala lokuthi akagcinanga izinto okwakumele azenze. Nomezala ufaka isandla ekutheni ahambisane nomakoti omdala ngokumnuka ngokuthakatha. Ngibona sengathi umezala akanabo ubulungiswa ngokuthi asheshe athathe isinqumo ngomakoti omncane ngokusheshe amehlulele ngayikho. Ngiyacabanga ukuthi kumele amnike ithuba naye azibonakalise ukuthi ungumakoti onjani ngalelo thuba alitholayo uma engayile emsebenzini.

7.3. Iziphakamiso

Ngifunde lukhulu kulolu cwaningo nakuba luzamile ukuyiphendula eminye yemibuzo yami ebenginayo mayelana nokwenzekayo ebudlelwaneni obuphakathi komakoti nomamezala abangamaZulu elokishini laKwaMashu nokho kusekhona eminye yale mibuzo eseyindida kumina njengombhali walo mqulu nengizothanda ukuthi ngiyethule kuso lesi sihloko nesiyoaba umthwalo walowo oyoqoka ukuqhubeka ngokwazi kabanzi ngalesi sihloko. Ezihlokweni ezingaphambili, ulwazi olwethuliwe bekuyilolo oluqhamuka kulaba engilumane nabo indlebe mayelana nolwazi obeludingeka kulolu cwaningo. Lolu lwazi ngilwethule ngaphandle kokufaka olwami uvo njengombhali. Sengibona-ke kulesi sihloko kuyithuba lokuthi ngifake le mibuzo engazange iphenduleke ngendlela egculisayo ngesikhathi sokuqoqwa kolwazi.

Ngaphandle kwemibuzo engifisa ukuyethula ngizophinde ngibe neziphakamiso engicabanga ukuthi zizoba nomthelela omuhle ekutholeni isisombululo semibuzo enginayo nenginethemba lokuthi bakhona nabanye abahlushwa imibuzo efanayo naleyo enginayo. Engithanda ukuba kucace ukuthi iziphakamiso ezizokwethulwa kulesi sehluko azichazi ukuthi sekuyiyona ndlela. Kanti futhi kazichazi ukuthi zizosebenza njengempopo yokuthi kumele zilandelwe abantu abazofunda kanye nalabo ababeyingxenye yalolu cwaningo kepha zizosebenza njengenye yezindlela zokwethula izimvo zombhali. Nokuzoba kuboke abafundi balomqulu ukuthi bayacabangisisa yini kabanzi ngalezi ziphakamiso noma cha.

Impucuko isibangele ukuba kube nezinguquko eziningi esikweni lesiZulu. Ilokishi laKwaMashu lidlale indima enkulu ekuletheni izinguquko ezindleleni nasosikompilweni lwabantu abangamaZulu kulo leli lokishi. Okokuqala iningi labesifazane seliphumile emakhaya laqoka ukuyosebenza kanti abanye baphoqwe izimo zokushintsha kwempilo ukuba

baphume bashiye amakhaya abo bayosebenza. Ezinye zezimo engihlangabezana nazo ngesikhathi sokuqoqwa kolwazi kwaba ukuthi kweminye imizi amadoda nangabanumzane bemizi asethathe imihlaphansi kanti amanye abhekene nezinkinga zokudilizwa emisebenzini yabo, nokuyikona osekudale ukuthi abaningi besifazane basukume phansi.

Umakoti B uthi:

Phela ngangingeke ngikwazi ukumelana nesimo sokuhlupheka njengoba umyeni wami esayeka emsebenzini eminyakeni emihlanu eyedlula. Phela lapha Kwamashu kumele kukhokhelwe izinto ezifana nogesi namanzi kanye namarates konke lokho kwase kubheke mina.

Engingakuphawula ngalesi simo ukuthi lomakoti akazange acabange ngesiko ngesikhathi ethatha lesi sinqumo sokuba adele ikhaya lakhe aphume ayosebenza ukuze akwazi ukuziphilisa. Hhayi ngoba isiko wayengaluhloniphi kodwa wakubeka ngokusobala ukuthi uluhlonipha kakhulu isiko lesiZulu kodwa belingeke limusize ngalutho kulesi simo abhekene naso. Ngombono engizowubeka ngithanda ukucacisa ukuthi angiphambani nesiko kodwa isiphakamiso sami ukuthi ngenxa yesikhathi esiphila kuso nesenza ukuthi okunye kwamasiko kungabe kusagcineka kahle, ngakho-ke kumele ababesifazane bazikhethele abangakwazi ukukugcina kanti nabo abomndeni kumele basamukele isimo soshintsho.

Elinye iphuzu engithanda ukuliphakamisa ukuthi kunezingxenye zamasiko nemikhuba osikweni lesiZulu ekusamele zicutshungulwe kabanzi ngenxa yokuthi zaziwa njengamasiko ayohlala emile futhi nangondlovukayiphikiswa. Elinye lala masiko isiko lokumisa umuzi ngokuthola ingane yomfana. Phela ngokwesiko lesiZulu kuyaye kuthiwe ukuzala ingane yentombazane kufana nokungabi nayo ingane ngoba isuke izoganela kwenye indawo bese ithatha lesosibongo sakulowo muzi, kanti ingane yomfana kuthiwa iyona emisa nevusa umuzi ngenxa yokuthi iyohlala isimise njalo isibongo sasekhaya. Ezingxoxweni engibe nazo

nabanye besifazane engixoxisane nabo bazibekile izimvo zabo zokukhathazeka ngezindlela abaphathwa ngazo emndenini uma bengabatholi abantwana babafana

Unamezala B uthi:

Nami akuzange kube lula emzini ngesikhathi ngisewumakoti osemncane ngenxa yokuthi ngathola ingane eyodwa yomfana zonke lezi enginazo amantombazane ngase ngingenalo kahle ugazi emzini ngoba babelindele ukuthi ngigcwalise izinsizwa ekhaya.

Umakoti C uthi:

Kwase kuthiwa kumele kube khona isiko ekumele ligcinwe ukuze kuvalwe lo mkhokha omubi wokuthola kwami abantwana bamantombazane kuphela.

Unamezala G uthi:

Iyodwa into engijabulisayo ngomakoti wakwami ukuthi kukho konke akwenzayo wangizalela abazukulu babafana bodwa nokuyinto enkulu kabi ngokosiko lesiZulu.

Ubabezala B yena uthi:

Isifiso sami sinye vo kumakoti nendodana yami ukuba bangizalele umzukulu womfana oyomisa umuzi woDonda nokuyongenza ngilale ngokuthula noma sengawushiya lomhlaba.

Izinkulumo ezifana nalezi ezingenhla zingenze ngabona ukuthi kukhona ingcindezi enkulu kulabo bashadikazi yokuthi ngokwesiko kumele bazibule ngabantwana babafana. Angiphakamisi ukuthi kumele iphele lenkolelo kodwa engithanda ukukuphakamisa ukuthi kumele icutshungulwe kabanzi, ikakhulukazi njengoba abanye balaba besifazane ababhekene nezimo ezifana nalezi bazithola sebebhekene nengcindezi yokuthola abantwana babafana. Engifisa ukukuphakamisa ukuthi kuphele le ngcindezi ekhona uma laba besifazane bengabatholi abantwana babafana ngoba kumele abomndeni baqonde ukuthi ukutholakala komntwana omfisayo kungokoMdali, akukho ezandleni zomuntu.

Elinye Isiko ekusamele licutshungulwe ilelo lokwehlukaniswa kwemisebenzi yasekhaya ngokobulili. Ngithole ukumangala kakhulu ukuthi phakathi kwalaba besifazane engixoxisane

nabo kukhona abasakholelwa kakhulu ekutheni indawo yomuntu wesifazane isekhishini. Impendulo abanginikeze yona ngalokho abakushilo ibe ukuthi ngokwesiko indawo yomuntu wesifazane iyohlala isekhishini.

Unamezala C uthi:

Le nto yokuthi sekuyalinganwa iwumbhedo wezifundiswa nje, wake wakuzwaphi ukuthi indoda ishintsha amanabukeni engane ngesikhathi umfazi engekho ethilileka emadilobheni.

Ubabezala C uthi:

Indodana yami iyoshintsha amanabukeni ngifile kungavuka oKhabazela bame ngezinyawo bebona indoda imi emakhishini sengathi umfazi.

Kusamele lucutshungulwe kakhulu lolu daba lokwehlukaniswa kwemisebenzi ngokobulili. Umthethosisekelo waseNingizimu Afrika unemithetho eminingana evuna neqhakambisa amalungelo abesifazane kanye neminye eqhakambisa ukulingana ngokobulili. Lolu cwaningo lona lukukhombisile ukuthi abanye besifazane bazithole bengakhululekile ngenxa yokuthi basabophezekile ezinkolelweni zamasiko ezisenengcindezi kubo. Engithanda ukukuphakamisa ngalolu daba ukuthi lemithetho eqhakambisa ukulingana ngokobulili isebenza kancane kulezo zizwe ezisabambelele kakhulu emasikweni azo. Kungaba yinto encomekayo kakhulu uma kungaba khona ongacwaninga kabanzi ngalolu daba lwamalungelo nemithetho eqhakambisa ukulingana ngokobulili ukuthi inamuphi umthelela emasikweni.

Ngenxa yesikhathi nobuncane bocwaningo ngibe sengiphoqeka ukuthi kube nezingxenyana kulolu cwaningo ebekufanele ngizishiye nesebuyisifiso sami ukuthi zibe yingxenyane yocwaningo oluzolandela. Bekuyisifiso sami ukwelula ngomthelela wemfundo nenkolo ebudlelwaneni phakathi komamezala nomakoti elokishini laKwaMashu. Noma ngingabange ngisalithola ithuba lokwenaba ngomthelela wemfundo nenkolo okunayo ebudlelwaneni bomakoti nomamezala kodwa bekuziqhamukela kulaba besifazane kanye nabesilisa

engixoxisane nabo kulolu cwaningo. Abanye bebebeka ukuthi amanye amasiko aphathelene nendlela elindelekile yokuziphatha kwabo abasakwazi ukuwalandela ngenxa yokuthi izinkolo abazilandelayo aziwavumeli amanye alawa masiko.

Umakoti H uthi:

Kwaba nzima kakhulu ngesikhathi kumele ngifakwe inyongo ewuphawu lokuhlathiswa njengoba ngabe sengilotsholwe emzini ngoba inkolo yami ayikuvumeli ukuba sihlabe izimbuzi kodwa lapha engiganela khona bangabantu abasawalandela kakhulu amasiko.

Ngicabanga ukuthi udaba lwemfundo nenkolo udaba olujulile nolubanzi noludinga isikhathi salo ukuba lucwaningwe bese lucutshungulwa. Nami uqobo lwami nginemibuzo engifisayo ukuthi iphendulwe mayelana nalo lolu daba. Ingabe inkolo iyaphikisana yini nesiko uma impendulo kungu yebo iphikisana kangakanani? Omunye wemibuzo enginayo ngodaba lwemfundo ukuthi ngabe impucuko, imfundo nokunotha kunamthelela muni ekulandeleni nokungawalandeli amasiko?

Esinye seziphakamiso engiqoke ukusethula ileso esisondelene kakhulu nomhlahlandlela owumgogodla walolu cwaningo *i-Radical Feminism*. Lolu hlobo lokucwaninga luphathelene kakhulu nokuphikisana nezinqubo mgomo zokuthi abantu besilisa bangaphezulu kwabesifazane. Engithanda ukukuphakamisa kakhulu ukuthi abahlaziyi abahlaziya ngokwe-*Radical Feminism* bahlaziya kakhulu ngokubuka isimo ngokwejoyelekile. Izimo bazihlaziya ngokubhekisa ebulilini obubili njengokuthi owesilisa kowesifazane. Abahlaziyi ngokwe-*Radical Feminism* abafana no-Walby 1994; Tong, 1989 kanye no-Richardson, et al. 1993 babeka umbono othi *i-Patriarchy* iyona eyisisusa sokucindizelwa nokubukelwa phansi kwamalungelo abesifazane. Baphinde bayichaze njengendlela yokusetshenziswa kwamandla abesilisa phezu kwabesifazane, njengalokhu kokuthi amadoda iwona ayiziphathimandla

nezinhloko zemizi futhi angozwi lakhe lowo wesifazane uthatha indawo yokuba ngaphansi kowesilisa.

Sekube nenkulumo mpikiswano umhlaba wonke mayelana nalokhu ukuthi abantu besifazane bahlangabezana nokuhlukumezeka zonke izinsuku phansi kwesandla sabesilisa abashade nabo noma abathandana nabo kanye nalaba abazalana nabo. Lolu cwaningo lwethule lokhu okwaziwa njengento engavamile ukuthi ukuphathwa kwamandla nokuhlukumezeka emndenini akuyona into eqondene nobulili bowesifazane nowesilisa kodwa ziningi izimo ezifana nalezo esengizibalule ngenhla zokuhlukunyezwa kanye nokuphathwa kwamandla ngokungalingani ezithinta labo besifazane bebodwa. Kuyisifiso sami ukuthi mhlawumbe abahlaziyi abahlaziya ngokwe-*Radical Feminism* baqale ukubhekelela izimo ezifana nalezo bangabe sebebhekelela ngasohlangothini olulodwa. Enye yezinkinga mayelana nokuhlaziya ngokwe-*Radical Feminism* ukuthi imvelaphi yayo akuyona eyamazwe ase-Afrika nokungamazwe asahambisana nasawalandela kakhulu amasiko awo. Ngakho-ke abahlaziyi abahlaziya ngokwe-*Radical Feminism* abakahlaziyi ngendlela ebhekelela izimo zesikompilo ikakhulukazi emazweni ase-Afrika. Engithanda ukukuphakamisa kulolu cwaningo ukuthi abahlaziyi kumele bazame ukuhlaziya ngendlela ezobhekelela zonke izimo ezenzeka emhlabeni wonkana.

Kungaba into encomekayo ukuthi abahlaziyi abafana nalabo be-*Radical Feminism* babhekelele izimo ezifana neqhaza elibanjwe inkolo, imfundo nomthethosisekelo emahlelweni onke empilo ikakhulukazi emazweni asabambelele kakhulu ezinkolelweni nasemasikweni azo.

Lolu cwaningo selusebenze njengesendlalelo sokuthi izinkinga zobulili azikho phakathi kowesilisa nowesifazane kuphela kodwa zikhona nxa zonke, owesifazane kowesifazane kanye nowesilisa kowesilisa. Nokunye engithanda ukukuphakamisa ukuthi udaba lobudlelwano obuphakathi komakoti nomamezala liwudaba oluthinta bonke abantu emndenini ngenxa yokuthi ukufika komakoti ekhaya kusho ushintsho olukhulu emndenini ngendlela yokuthi indlela ebekuphilwa ngayo iyashinstha. Omamezala abakade kuyibo abebhekene nemisebenzi yasemakhaya sekumele badelele omakoti ukuthi kube yibo manje ababhekana nayo yonke leyo misebenzi. Ngisho nabakhwenyana kumele konke abebekade bezenzela kona okufana nokuziwashela kwesinye isikhathi kuyashintsha ngoba sekulindeleke ukuthi kube ngomakoti abazobhekana nakho konke lokho. Ngakho-ke ngithanda ukukuphakamisa ukuthi kufanele kube nokuxoxisana okunzulu phakathi kwabakhwenyana nomamezala kuqala ngaphambi kokufika komakoti emndenini. Kumele baxoxisane kabanzi ngezinto ezilindelwe omamezala komakoti babo ukuze nabo abakhwenyana bazi ngezinto ezenzekayo.

Ngiphinde ngiphakamise nokuthi abakhwenyana kumele baxoxisane nomakoti babo ngezinto ezilindelekile kubo, nabo omakoti bakubeke abukulindele komamezala babo. Ukwenza njalo kuyogwema izimo zokuklwebhana nokuhlukumezeka eziningi eziphakathi komakoti nomamezala. Okunye okuyisiphakamiso engicabanga ukuthi kungacishe kube nomthelela omuhle ebudlelwaneni phakathi komakoti nomamezala ukuthi kumele kube nokubonisana zikhathi zonke phakathi komakoti nomamezala ukuze baxoxisane ngokwabelana imisebenzi yasendlini okumele bayenze emndenini. Akufanele kuqhamuke abazoba obhongoza ngasohlangothini olulodwa kodwa kumele bobabili laba besifazane babe novo ngendlela abaphilisana ngayo.

Abanye balaba besifazane engixoxisane nabo bakubeke ngembaba ukuthi udaba lomamezala nomakoti aluthathelwa phezulu, kuncane kakhulu okukhulunywayo ngalo. Okuyisiphakamiso sami ukuthi ngifisa lowo ozokwenza ucwaningo mayelana nodaba lomamezala nomakoti abhekelele ikakhulukazi imicabango nezimvo zomakoti nomamezala mayelana nokufanele kwenziwe ukugwema izinkinga ezethulwe ilolu cwaningo ezifana nezimo ezahlukene zokungaboni ngaso linye phakathi komakoti nomamezala.

Kungaba yinto engancomeka kakhulu uma umcwaningi ozolandela ekucwaningeni ngalesi sihloko engabhekana ngqo nezisombululo ezikhona ekubhekeleleni izimo ezahlukahlukene phakathi komakoti nomamezala. Mhlawumbe lezi zisombululo zingaba wusizo kakhulu nakolunye usikompilo lwezinye izizwe, hhayi nje osikweni lwesiZulu kuphela. Lokho sekuyochaza ukuthi kuyobe sekushaywe izinyoni ezimbili ngetshe elilodwa.

Kulo lonke ucwaningo engilwenzile ngihlangabezane nemibono ehlukehlukene mayelana nodaba lwamalungelo aqhakambisa ukulingana ngokobulili. Eminye yemibono engihlangabezane nayo eyokuthi abanye bayaqonda ngamalungelo abo aphaathelene nokulingana ngokobulili kodwa sebeqoke ukungazibandakanyi namahlelo aphaathelene namalungelo ngokobulili ngoba bethi lamahlelo afana nesikhubekiso ezinkolelweni zesiko labo. Abanye bomakoti nomamezala bayibona njengesikhubekiso lento ngoba bona bathi basabambelele kakhulu esikweni labo. Basakholelwa kakhulu ekutheni ngokwesiko indoda iyinhloko yekhaya nokuyibeka ekutheni ingongaphezulu kowesifazane, baphinde babeka nombono wokuthi ukulandela kwabo amasiko ikhona osekubaholele empumelelweni ezimpilweni zabo. Ngakho-ke bathi ezinye zezinhlelo zamalungelo aqhakambisa ukulingana ngokobulili aphambana nezinkolelo zabo ngokosiko lwabo. Baphethe ngokuthi banelisekile indlela abaphila ngayo besho nokuthi angeke kusabalungela ukuphazamiseka kwezimpilo

zabo ngenxa yemibono abathi kakuyona eyesiko labo kodwa bakholelwa ukuthi iyimibono yezifikanamthwalo hhayi eyesizwe esimpisholo.

Omamezala kanye nomakoti babeka ukuthi bona bayohlale belandela izinqubo ezalandelwa obabamkhulu babo. Baqhube bathi ngeke babe osimukanandwendwe bezinhlelo ezingoqhibuka khowe. Ngenxa yobuncane balolu cwaningo angibange ngisakwazi ukwelula kulolu daba kanti ngibona kuyimfuneko ukuba kucwaningwe ngalezi zimvo kekutholakale umsuka kanye nesisombululo sazo.

Okunye engikuthathe njengesiphakamiso esivele kwabanye bomakoti nomamezala engixoxisane nabo ukuthi kulesi sikhathi samanje asisekho isidingo sokuba omakoti bayohlala emzini isikhathi eside kakhulu ngoba lokho kungaze kuholele ekungabonini ngaso linye. Abakubona njengesisombululo ukuthi kuhle omakoti basheshe baphume imizi yabo babe semzini uma kunesidingo esikhulu. Babeke nokuthi ubudlelwano obuphakathi kwabo kumele bube obusondelene kakhulu njengalobu bukamama nendodakazi yakhe ayizalayo, ikhona kuzoba nobambiswano kukho konke okwenzekayo ekhaya.

Ngithanda ukuphawula ngesimo esibhekelela labo makoti abaganele esithenjini nobudlelwane obuphakathi kwabo nomamezala babo. Kungaba into encomekayo ukuba kwelulwe futhi kwenziwe ucwaningo olunzulu ngezimo zempilo yasesithenjini ocwaningeni olulandelayo.

7.4. Imihlomulo nezingqinamba engihlangabezane nazo kulolu cwaningo

7.4.1. Imihlomulo

Okukhulu kunakho konke engikuhlomulile kulolu cwaningo ulwazi engilutholile mayelana nokulindelwe komakoti kanye nomamezala ukuba bakwenze ngokwesiko. Ngithole ukukhanyiseleka okukhulu njengalokhu nami sengizogana ngingene esigabeni sokuba ngu makoti. Lolu cwaningo lunginikeza isithombe esicacile ngohlaka lwasemendweni.

7.4.2. Izingqinamba

Ukuqoqwa kolwazi kulolu cwaningo akubanga into elula ngoba zibekhona izingqinamba engihlangabezane nazo. Ezikhathini eziningi ngihlangabezane nenkinga yokuthi abanye babantu engixoxisane nabo bebefika ngemuva kwesikhathi ebesisuke sisihlelile, nobekunginika inkinga enkulu ngoba kwase kumele ngihlehlise ezinye izingxoxo okwakumele ukuthi ngibe nazo ngosuku. Ngaphandle ngokuqala emva kwesikhathi, abanye babengafiki nhlobo kulezi zinsuku esabe sizihlelile, nabo bebika lokhu nalokhuya. Ngabe sengiphoqelesa-ke ukuhlela izinsuku ezabe zihambisana nezinhlelo zabo.

Enye yezingqinamba engihlangabezane nazo kwaba ukuthola laba abesilisa abasetshenzisiwe kulolu cwaningo. Kube nzima kakhulu ukutholana nalaba besilisa ngoba isikhathi esiningi bebehlele bengekho besemisebenzini. Uma sihlele izikhathi zakusihlwa bebebika ukuthi bakhathele basebenze kakhulu nokwakuholela ekutheni ngilokhu ngizihlehlisa izingxoxo zami nabo.

Okunye okube yingqinamba enkulu engihlangabezane nayo kulolu cwaningo kube ukuthi iningi lomamezala nobabezala sebadala, sebhola impesheni. Kwenzekile izikhathi eziningana ukuthi sihlele nabo izinsuku zokubonana bese kutholakala ukuthi kuqondana

nosuku lokuyohola impesheni. Lokhu bekudala ukuthi ngibalinde baze babuye empeshenini bese ngiqala-ke uhlelo lwami lokubafaka imibuzo. Kwesinye isikhathi umholo ubuthatha usuku lonke lokhu bese kudala ukuthi siluhlehlise lolu suku ebese siluhlelile.

8. IMITHOMBO YOLWAZI

Izincwadi, amajeneli, imibhalo engashicilelwe yeziqu kanye namaphepha angashicilelwe

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9. IZENGEZO

UMAKOTI - A

ISIBONGO : GUMEDE
IGAMA : NOMALIZO
INDAWO : PINETOWN
IMINYAKA: 45
IMFUNDO: JUNIOR TEACHERS'S DIPLOMA
UMSEBENZI : TEACHER
ISIKHATHI ASIHLALE NOMAMEZALA: 6 YEARS

UMAMEZALA - A

ISIBONGO : GUMEDE
IGAMA : BAKHOHLIWE
INDAWO: KWAMASHU C-SECTION
IMINYAKA: 88
IMFUNDO: NONE
UMSEBENZI: RETIRED DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 6 YEARS

UBABEZALA - A

ISIBONGO: GUMEDE
IGAMA : MAGWINCI
INDAWO : KWAMASHU C-SECTION
IMINYAKA : 91
IMFUNDO : NONE
UMSEBENZI: RETIRED MACHANIC

UMKHWENYANA - A

ISIBONGO: GUMEDE
IGAMA: DUMISANI
INDAWO : PINETOWN
IMINYAKA : 47
IMFUNDO : BA DEGREE & SENIOR TEACHER'S DIPLOMA
UMSEBENZI: SCHOOL PRINCIPAL

UMAKOTI -B

ISIBONGO: CELE
IGAMA : BONISILE
INDAWO: KWAMASHU K- SECTION
IMINYAKA : 36
IMFUNDO : GRADE 11
UMSEBENZI : FACTORY WORKER
ISIKHATHI ASIHLALE NOMAMEZALA: 6 YEARS

UMAMEZALA- B

ISIBONGO: CELE

IGAMA: MARIA

INDAWO: KWAMASHU K - SECTION

IMINYAKA : 71

IMFUNDO : GRADE 4

UMSEBENZI : UNEMPLOYED

ISIKHATHI ASIHLALE NOMAKOTI: 6 YEARS

UBABEZALA -B

ISIBONGO:CELE

IGAMA: BONGINKOSI

INDAWO: KWAMASHU K-SECTION

IMINYAKA : 77

IMFUNDO: GRADE 6

UMSEBENZI: MACHINE OPERATOR

UMKHWENYANA -B

ISIBONGO :CELE

IGAMA :CLEMENT

INDAWO :KWAMASHU K- SECTION

IMINYAKA : 40

IMFUNDO:GRADE 11

UMSEBENZI: MACHINE OPERATOR

UMAKOTI -C

ISIBONGO:DLAMINI

IGAMA:BATHENI

INDAWO: KWAMASHU H -SECTION

IMINYAKA: 50

IMFUNDO: NURSING DIPLOMA

UMSEBENZI: NURSE

ISIKHATHI ASIHLALE NOMAMEZALA: 15 YEARS

UMAMEZALA-C

ISIBONGO:DLAMINI

IGAMA: REGINA

INDAWO: KWAMASHU C- SECTION

IMINYAKA: 82

IMFUNDO: GRADE 2

UMSEBENZI: RETIRED DOMESTIC WORKER

ISIKHATHI ASIHLALE NOMAKOTI: 15 YEARS

UMKHWENYANA- C

ISIBONGO:DLAMINI

IGAMA:NSUKUZONKE

INDAWO: KWAMASHU H-SECTION

IMINYAKA: 57

IMFUNDO: GRADE 9

UMSEBENZI: PANEL BEATER

UMAKOTI -D

ISIBONGO :MPUNGUSE

IGAMA:NELISIWE

INDAWO:KWAMASHU J -SECTION

IMINYAKA: 42

IMFUNDO: GRADE 9

UMSEBENZI: UNEMPLOYED

ISIKHATHI ASIHLALE NOMAMEZALA: 18 YEARS

UMAMEZALA -D

ISIBONGO : MPUNGUSE

IGAMA :IVY

INDAWO :KWAMASHU J SECTION

IMINYAKA : 90

IMFUNDO: NONE

UMSEBENZI: UNEMPLOYED

ISIKHATHI ASIHLALE NOMAKOTI: 18 YEARS

UMKHWENYANA- D

ISIBONGO:MPUNGUSE

IGAMA:MTHOLENI

INDAWO:KWAMASHU J –SECTION

IMINYAKA: 50

IMFUNDO: GRADE 6

UMSEBENZI: TRUCK DRIVER

UBABEZALA -D

ISIBONGO: MPUNGUSE

IGAMA : PHEFENI

IMINYAKA : 97

IMFUNDO: GRADE 9

UMSEBENZI: RETIRED TRUCK DRIVER

UMAKOTI- E

ISIBONGO: MZONELI

IGAMA: DHINA

INDAWO: KWAMASHU D- SECTION

IMINYAKA: 55

IMFUNDO: GRADE 11

UMSEBENZI: DOMESTIC WORKER

ISIKHATHI ASIHLALE NOMAMEZALA: 25 YEARS

UMAMEZALA -E

ISIBONGO: MZONELI

IGAMA: LILLIAN

INDAWO: KWAMASHU L- SECTION

IMINYAKA: 85

IMFUNDO: NONE

UMSEBENZI: RETIRED DOMESTIC WORKER

ISIKHATHI ASIHLALE NOMAKOTI: 25 YEARS

UBABEZALA -E

ISIBONGO : MZONELI
IGAMA: MAFISHI
INDAWO: KWAMASHU L SECTION
IMINYAKA: 90
IMFUNDO: GRADE 3
UMSEBENZI: RETIRED LAND SCAPER

UMKHWENYANA -E

ISIBONGO: MZONELI
IGAMA: SBU
INDAWO: KWAMASHU D-SECTION
IMINYAKA: 57
IMFUNDO: GRADE 12
UMSEBENZI: CLERK

UMAKOTI- F

ISIBONGO: ZINDELA
IGAMA: DORCAS
INDAWO: UMLAZI V-SECTION
IMINYAKA: 55
IMFUNDO: BA SOCIAL WORKER
UMSEBENZI: SOCIAL WORKER
ISIKHATHI ASIHLALE NOMAMEZALA: 8 YEARS

UMAMEZALA- F

ISIBONGO: ZINDELA
IGAMA: NTOMBIKAYISE
INDAWO: KWAMASHU G -SECTION
IMINYAKA : 95
IMFUNDO: GRADE 5
UMSEBENZI: RETIRED G.A.
ISIKHATHI ASIHLALE NOMAKOTI: 8 YEARS

UBABEZALA -F

ISIBONGO: ZINDELA
IGAMA: ELLIAS
INDAWO: KWAMASHU G -SECTION
IMINYAKA : 97
IMFUNDO: GRADE 2
UMSEBENZI: RETIRED MECHANIC

UMKHWENYANA- F

ISIBONGO : ZINDELA
IGAMA: QINISO
INDAWO: UMLAZI V -SECTION
IMINYAKA : 52
IMFUNDO : TEACHERS DIPLOMA
UMSEBENZI : TEACHER

UMAKOTI -G

ISIBONGO : NDABA
IGAMA: NOMASONGO
IGAMA: KWAMASHU C -SECTION
IMINYAKA: 52
IMFUNDO: GRADE 12
UMSEBENZI: CHILD CARE WORKER
ISIKHATHI ASIHLALE NOMAMEZALA: 21 YEARS

UMAMEZALA- G

ISIBONGO : NDABA
IGAMA: KHULUMILE
INDAWO: KWAMASHU C SECTION
IMINYAKA: 74
IMFUNDO: GRADE 6
UMSEBENZI: RETIRED DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 21 YEARS

UMAKOTI -H

ISIBONGO : XIMBA
IGAMA: FIKILE
INDAWO: KWAMASHU D- SECTION
IMINYAKA :44
IMFUNDO: GRADE 3
UMSEBENZI : UNEMPLOYED
ISIKHATHI ASIHLALE NOMAMEZALA: 10 YEARS

UMAMEZALA -H

ISIBONGO: XIMBA
IGAMA: BEAUTY
INDAWO: KWAMASHU D -SECTION
IMINYAKA: 80
IMFUNDO : NONE
UMSEBENZI :UNEMPLOYED
ISIKHATHI ASIHLALE NOMAKOTI:10 YEARS

UMAKOTI -I

ISIBONGO: NCUBE
IGAMA: PHUMELELE
INDAWO: KWAMASHU G –SECTION
IMINYAKA:52
IMFUNDO: GRADE 8
UMSEBENZI: DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAMEZALA: 15 YEARS

UMAMEZALA -I

ISIBONGO: NCUBE
IGAMA: ZIBALILE
INDAWO: KWAMASHU C- SECTION
IMINYAKA: 93

IMFUNDO: NONE
UMSEBENZI: UNEMPLOYED
ISIKHATHI ASIHLALE NOMAKOTI: 15 YEARS

UMAKOTI -J

ISIBONGO : ZULU
IGAMA:ELSA
INDAWO: RESERVIOR HILLS
IMINYAKA:51
IMFUNDO: NURSING DIPLOMA
UMSEBENZI: NURSE
ISIKHATHI ASIHLALE NOMAMEZALA:3 YEARS

UMAMEZALA -J

ISIBONGO: ZULU
IGAMA: PHENDUKILE
INDAWO: KWAMASHU B-SECTION
IMINYAKA: 90
IMFUNDO: GRADE 6
UMSEBENZI: RETIRED DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 3 YEARS

UMAKOTI -K

ISIBONGO: NGUBO
IGAMA:BAWINILE
INDAWO: KWAMASHU H -SECTION
IMINYAKA:35
IMFUNDO: GRADE 7
UMSEBENZI: CLEANER
ISIKHATHI ASIHLALE NOMAMEZALA: 5 YEARS

UMAMEZALA- K

ISIBONGO: NGUBO
IGAMA: THOKO
INDAWO: KWAMASHU H- SECTION
IMINYAKA: 67
IMFUNDO: GRADE 9
UMSEBENZI: RETIRED DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 5 YEARS

UMAKOTI -L

ISIBONGO : MHLONGO
IGAMA: THEMBILE
INDAWO: NEW GERMANY
IMINYAKA:48
IMFUNDO: BA,TEACHERS DIPLOMA
UMSEBENZI: TEACHER
ISIKHATHI ASIHLALE NOMAMEZALA: 12 YEARS

UMAMEZALA- L

ISIBONGO: MHLONGO
IGAMA: THOLIWE
INDAWO: KWAMASHU D -SECTION
IMINYAKA: 72
IMFUNDO: NURSING CERTIFICATE
UMSEBENZI: RETIRED NURSE
ISIKHATHI ASIHLALE NOMAKOTI: 12 YEARS

UMAKOTI- M

ISIBONGO : NTULI
IGAMA: ALICE
INDAWO: CHESTERVILLE
IMINYAKA: 28
IMFUNDO: BA
UMSEBENZI: CLERK
ISIKHATHI ASIHLALE NOMAMEZALA: 6 MONTHS

UMAMEZALA -M

ISIBONGO: NTULI
IGAMA: LINDIWE
INDAWO: KWAMASHU P- SECTION
IMINYAKA: 62
IMFUNDO: BA
UMSEBENZI: SCHOOL PRINCIPAL
ISIKHATHI ASIHLALE NOMAKOTI: 6 MONTHS

UMAKOTI-N

ISIBONGO:MAKHAZA
IGAMA: THOKOZANI
INDAWO: WESTVILLE
IMINYAKA:31
IMFUNDO: B Sc
UMSEBENZI: ENGINEER
ASIKHATHI ASIHLALE NOMAMEZALA: 2 YEARS

UMAMEZALA -N

ISIBONGO: MAKHAZA
IGAMA: OLIVE
INDAWO: KWAMASHU J- SECTION
IMINYAKA: 70
IMFUNDO: TEACHERS DIPLOMA
UMSEBENZI: RETIRED TEACHER
ISIKHATHE ASIHLALE NOMAKOTI: 2 YEARS

UMAKOTI -O

ISIBONGO: DUBE
IGAMA: LINDIWE
INDAWO: KWAMASHU F-SECTION
IMINYAKA: 29
IMFUNDO: TOURISM DIPLOMA
UMSEBENZI: AIR HOSTESS
ISIKHATHI ASIHLALE NOMAMEZALA: 1 YEAR

UMAMEZALA -O

ISIBONGO: DUBE
IGAMA: NOZIPHO
INDAWO: KWAMASHU E - SECTION
IMINYAKA: 57
IMFUNDO: TEACHERS DIPLOMA
UMSEBENZI: TEACHER
ISIKHATHI ASIHLALE NOMAKOTI: 1 YEAR

UMAKOTI- P

ISIBONGO : GCWENSA
IGAMA: MPUME
INDAWO: SOUTH BEACH
IMINYAKA: 38
IMFUNDO: ADMIN DIPLOMA
UMSEBENZI: SECRETARY
ISIKHATHI ASIHLALE NOMAMEZALA: 6 YEARS

UMAMEZALA -P

ISIBONGO: GCWENSA
IGAMA: HLONIPHILE
INDAWO: KWAMASHU L SECTION
IMINYAKA: 71
IMFUNDO: GRADE 8
UMSEBENZI: RETIRED DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 6 YEARS

UMAKOTI- Q

ISIBONGO : SIBIYA
IGAMA: DOLLY
INDAWO: KWAMASHU E -SECTION
IMINYAKA: 50
IMFUNDO: GRADE 12
UMSEBENZI: MESSANGER
ISIKHATHI ASIHLALE NOMAMEZALA: 20 YEARS

UMAMEZALA -Q

ISIBONGO: SIBIYA

IGAMA: SOLANI

INDAWO: KWAMASHU E –SECTION & MAPHUMULO

IMINYAKA: 77

IMFUNDO: NONE

UMSEBENZI: UNEMPLOYED

ISIKHATHI ASIHLALE NOMAKOTI: 20 YEARS

UMAKOTI -R

ISIBONGO : PHUNGULA

IGAMA: PERTUNIA

INDAWO: DURBAN NORTH

IMINYAKA: 41

IMFUNDO: TEACHERS DIPLOMA

UMSEBENZI: DEPUTY PRINCIPAL

ISIKHATHI ASIHLALE NOMAMEZALA: 12 YEARS

UMAMEZALA -R

ISIBONGO: PHUNGULA

IGAMA: KHUMBUZILE

INDAWO: KWAMASHU D- SECTION

IMINYAKA: 88

IMFUNDO: NURSING

UMSEBENZI: RETIRED NURSE

ISIKHATHI ASIHLALE NOMAKOTI: 12 YEARS

UMAKOTI- S

ISIBONGO : NXUMALO

IGAMA: NOZI

INDAWO :GLENMORE

IMINYAKA: 36

IMFUNDO: BSC

UMSEBENZI: PHAMARCIST

ISIKHATHI ASIHLALE NOMAMEZALA: 2 YEARS

UMAMEZALA -S

ISIBONGO: NXUMALO

IGAMA: ZININGI

INDAWO: KWAMASHU J -SECTION

IMINYAKA: 62

IMFUNDO: ADMIN CERTIFICATE

UMSEBENZI: CLERK

ISIKHATHI ASIHLALE NOMAKOTI: 2 YEARS

UMAKOTI -T

ISIBONGO: NYIDE

IGAMA: LINDA

INDAWO: NDENGEZI

IMINYAKA: 32

IMFUNDO: TEACHERS DIPLOMA
UMSEBENZI: TEACHER
ISIKHATHI ASIHLALE NOMAMEZALA: 11 MONTH

UMAMEZALA -T

ISIBONGO: NYIDE
IGAMA: NODOLI
INDAWO: KWAMASHU C- SECTION
IMINYAKA: 67
IMFUNDO: GRADE 8
UMSEBENZI: DOMESTIC WORKER
ISIKHATHI ASIHLALE NOMAKOTI: 11 MONTHS

UMAKOTI- V1

ISIBONGO : DLAMINI
IGAMA: MAKHOSAZANE
INDAWO: EMGANGENI (JOLVETTE)
IMINYAKA: 57
IMFUNDO: GRADE 3
UMSEBENZI: NONE
ISIKHATHI ASIHLALE NOMAMEZALA: 35 YEARS

UMAKOTI- V2

ISIBONGO: DLAMINI
IGAMA : BAHAWUKELE
INDAWO: EMGANGENI (JOLVETTE)
IMINYAKA : 38
IMFUNDO: GRADE 10
UMSEBENZI: NONE
ISIKHATHI ASIHLALE NOMAMEZALA: 8 YEARS

UMAMEZALA -V

ISIBONGO: DLAMINI
IGAMA: NGQAYEKISO
INDAWO: EMGANGENI (JOLVETTE)
IMINYAKA: 89
IMFUNDO: NONE
UMSEBENZI: NONE

UMAKOTI- W1

ISIBONGO: MKHIZE
IGAMA: THOLAKELE
INDAWO: EMGANGENI
IMINYAKA: 52
IMFUNDO: GRADE 2
UMSEBENZI: NONE
ISIKHATHI ASIHLALE NOMAKOTI: 27 YEARS

UMAKOTI -W²

ISIBONGO : MKHIZE

IGAMA: HLENGIWE

INDAWO: EMGANGENI

IMINYAKA: 50

IMFUNDO: GRADE 7

UMSEBENZI: NONE

ISIKHATHI ASIHLALE NOMAMEZALA: 15

UMAMEZALA- W

ISIBONGO: MKHIZE

IGAMA: MARIA

INDAWO: EMGANGENI

IMINYAKA: 93

IMFUNDO: NONE

UMSEBENZI: NONE