

UCWANINGO LWEMIBONO YOTHISHA NABAFUNDI
BEBANGA LESHUMI NANYE BESIZULU ULIMI
LWASEKHAYA NGESIKO LOKUTHWALA
AMANTOMBAZANE ESIKOLENI ESIKWANDENGEZI

NGU

PRISCILLA KHANGEZILE MAHLABA

9254645

UMBIKO WOCWANINGO OWETHULELWE UKUFEZA IZIMFANELO
ZEZIKU ZE:

MASTER OF EDUCATION

UMKHAKHA WEZILIMI

INYUVESI YAKWAZULU-NATALI

JANUARY 2021

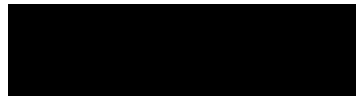
UMELULEKI: NGUDOKOTELA ZINHLE P. NKOSI

ISIFUNGO

**MINA PRISCILLA KHANGEZILE MAHLABA NGIYAFUNGA
NGIYAGOMELA UKUTHI:**

- i. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
- ii. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.
- iii. Akukho lwazi nazithombe, nanoma yikuphi okunye okuqukethwe kulo mqingo okungumsebenzi wabanye abantu, ngaphandle kwalapho okuchazwe khona.
- iv. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-internet, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
- v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:
 - (a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - (b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

Isayinwe ngu Priscilla Khangezile Mahlaba: -



DOKOTELA ZINHLE P. NKOSI

UMNIKELO WALO MSEBENZI

Ngethula lo mqingo wami kulaba abalandelayo:

UMusawakhe Zulu nguyena owangigqugquzela ukuthi ngiqhubeka nokufunda. Wangisiza kakhulu Nangezobuchwepheshe nokuba ngikwazile ukubhala kungenxa yosizo lwakhe. Ngiyabonga kakhulu namazwi akhuthazayo lapho ngilahlekelwa ithemba anginike amandla ngiqhubeke. Ngiyabonga kakhulu Ndabezitha okwenze kimi ukwenze nakwabanye.

UBonisiwe Duduzile Sibisi naye ube usizo ngamazwi akhe akhuthazayo lapho kuphela ugqozi endleleni abenginika amandla ngiqhubeke. Ngiyabonga Mbuyisa ume njalo.

Umndeni wami ngiyabonga kakhulu emndenini wami ikakhulukazi kubantabami: uNgcebo, uLethu, uSivuyisile kanye nothunjana wami uZibusiso Mahlaba ngiyabonga kakhulu ngamazwi enu okungikhuthaza kanye nokubekezela kwenu ngesikhathi ngibhala lo msebenzi. Ngiyabonga zingane zami, ngithi: Unwele olude! BoMbunjwa nime njalo.

Ngiyabonga kakhulu nakumamncane wami uShirley Msweli ngemikhuleko yakho. Ngingakhohlwa umlingani wami engikhukhuleka naye uMama uNtokozo Mbhele, ngiyabonga kakhulu ngemikhuleko namazwi akhuthazayo. Ukuba khona kwakho empilweni yami kuyisibusiso esimangalisayo, Ngiyabonga uNkunkulu akugcine.

AMAZWI OKUBONGA

Ngidlulisa amazwi okubonga okukhulu kumeluleki wami uDokotela Zinhle P. Nkosi, ngokungeluleka kwakhe ekwenzeni lo msebenzi ube yimpumelelo.

Ubengumeluleki onesineke ngokungiqondisa kahle kule ndlela ebengiyihamba. Kuningi engikufunde kuwe nokuyoba umphako wendlela empilweni yami. Ngibonga ngiyanconcoza ngithi nje: Unwele olude! Okwenze kimi ukwenze nakwabanye.

ISIFINGQO

Inhloso yalolu cwaningo ukubheka ukuthi othisha nabafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala. Lolu cwaningo luhlose ukuphendula imibuzongqangi emithathu yalolu cwaningo ethi: (a) Othisha besiZulu ulimi lwasekhaya bebanga le -11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi esikoleni? (b) Abafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwandengezi? (c) Zizathu zini ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esiKwaNdengezi?

Lolu cwaningo lwenziwa esikoleni samabanga aphezulu endaweni yaKwaNdengezi. Lapho abahlanganyeli balolu cwaningo kwakungothisha ababili abafundisa isiZulu ulimi lwasekhaya kanye nabafundi abayisishiyagalombili, abafana abane namantombazane amane abafunda isiZulu ulimi lwasekhaya.

Lolu cwaningo lusebenzise indlela yekhwalthethivu ngaphansi kwepharadaymu egxekayo (*critical paradyum*) ngoba lepharadaymu ibuka umhlaba ngeso lokuletha ushintsho kumbe ilethe intuthuko esimweni senhlalo yabantu. Ngelokhu kuhloswe ukuthi uma abantu befunda lo mbhalo bashintshe indlela abaqhuba ngayo leli siko. Lolu cwaningo liwucwaningo lwesimo (*case study*). Ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka (*semi-structured interviews*) kanye nezingxoxo zamaqembu (*Focused groups*). Kulolu cwaningo kusetshenziswe injulalwazi yefeminizimu nemaksizimu. Ngisebenzise lezi zinjulalwazi ngoba zombili lezi zinjulalwazi zilwela ukuthi kube khona ubudlelwane obuhle phakathi kwemiphakathi ehlalisene. Kusetshenziswe nohlaka lwemicabango lapho kusetshenziswe amakhonsephtu ukuhlaziya ulwazi olutholakele.

Ziyishumi nantathu izindikimba ezigqamile kulolu cwaningo olwazini olutholakele. Imibono yothisha nabafundi ngesiko lokuthwala iveze izindikimba ezilandelayo: indikimba yokuqala ithi: isiko lokuthwala nokuphazamisa umsebenzi kathisha nowomfundi. Izingane ezithwaliwe ziyalova, zikhulelwe bese ziphoqeleka ukuba ziyeke isikole. Eyesibili imayelana nesiko lokuthwala nokuhutshwa kobugebengu. Lobu bugebengu bumbandakanya ukuthumba, ukudlwengula kanye nokuhlukunyezwa kwamalungelo abantu besifazane. Eyesithathu indikimba iveza isiko lokuthwala nokuba nemali. Abantu abathwala izingane zamantombazane ngoba banemali baheha abazali bazo ngemali. Eyesine indikimba imayelana nabasemagunyeni nokuthwalwa kwezingane zamantombazane. Le ndikimba iveza ukuthi iziphathimandla azenzi lutho ukunqanda leli siko ngoba zilibona kuyisiko elihle kanti nazo ziyaleza leli siko. Eyesihlanu indikimba ibalula ukuthi isiko lokuthwala alisahambisani nesikhathi esiphila kuso manje. Leli siko libukeka seliphelelwe isikahathi. Indikimba yesithupha iveza ukuthi abazali abazivikeli izingane zabo. Le ndikimba ikhombisa ukuthi abazali abazivikeli izingane zabo kuleli siko kunalokho bavele bavumelane nabenzi baleli siko. Eyesikhombisa abafundi nencazelo zabo ngesiko lokuthwala kanye nemithelela yalo. Lapha kuvela izindlela ezintsha esekwenziwa ngazo leli siko.

Eyesishiyagalombili indikimba iveza isiko lokuthwala nokuhlukunyezwa kwamalungelo abantu besifazane. Le ndikimba ikhombisa ukuthi abantu abadala abathwala izingane ezincane zamantombazane bayazihlukumeza ngezindlela eziningi ngendlela yokuthi bathwala izingane zamantombazane ngaphandle kwemvume yazo. Indikimba yesishiyagalolunye mayelana nabafundi nalwazi ngabake bathwala. Le ndikimba iveza ulwazi abafundi abanalo mayelana namantombazane ake athwalwa. Yilapho kuvela khona ubuhlungu obuzwiwa abasondelene nezisulu zaleli siko. Eyeshumi imayelana nokubukelwa phansi komuntu wesifazane emphakathini. Le ndikimba iveza ukuthi ukuganiswa kwezingane zamantombazane ngempopo kuyinkomba yokungalingani ngokobulili emphakathini. Eyeshumi naye umendo njengento ebaluleke kakhulu kubantu besifazane. Le ndikimba iveza ukuthi abazali benikela ngezingane zabo kubantu abangabazi ngoba wonke umzali ufuna ukuthi ingane yakhe igane. Eyeshumi nambili imayelana nezinga eliphansi lemfundo yamantombazane. Le ndikimba iveza ukuthi amantombazane ayizisulu zesiko lokuthwala agcina engasiqedanga isikole. Eyeshumi nantathu iveza indlela abazizwa ngayo labo abasondelene nezisulu. Le ndikimba iveza ukuthi isiko lokuthwala alihlukumezi izisulu kuphela kodwa nalabo abasondelene nezisulu.

Ucwaningo luphetha ngokuthi kumele kuhlangele zonke izinhlobo zemiphakathi kukhulunywe ngemiphumela emibi yaleli siko bese kushaywa imithetho eqeda leli siko ngoba liyisiko elinesihluku futhi licindezela amalungelo abantu besifazane.

UHLU LWEZIFINGQO NEZIFINYEZO

- | | |
|------------|---|
| 1. SASA: | South African schools act of 1996. |
| 2. UNICEF: | United Nation International Children's emergency fund. |
| 3. UN: | United Nations |
| 4. WCES: | World Conference on Educational science |
| 5. AU : | African Union |
| 6. IV : | Intimate partner Violence |
| 7. ABET: | Adult Based Education Training |
| 8. STI: | Sexual Transmitted Infections |
| 9. CEDAW: | Convention on the elimination of all form Discrimination
Against women abuse |
| 10. NCTPE: | National Committee on Traditional Practices of Ethiopia |
| 11. FGM: | Female genital mutilation |

UHLU LWEZELEKO

Isihloko

Ikhasi

1. Imithombo esetshenzisiwe	120
2. Uhlu lwemibuzo yezingxoxo (interview question)	129
3. Letter to the Principal	138
4. Letter to the participant (English Version)	140
5. Letter to the participant (IsiZulu)	142
6. Letter to the parent (English version)	144
7. Letter to the parent (isiZulu version)	146

OKUQUKETHWE

Isihloko

Ikhasi

- I) Isifungo
- 1. UMnikelo walo msebenzi
- 2. Amazwi okubonga
- 3. Isifingqo
- 4. Uhlu lwezifengqo nezifinyezo
- 5. Uhlu lwezeleko
- 6. Okuqukethwe

- ii
- iii
- iv
- v
- vi
- vii
- viii

ISAPHLUKO OKUQALA

IMIBOYOTHISHA NABAFUNDI NGESIKO LOKUTHWALA

Isihloko	Ikhasi
1.1 Isingeniso	1
1.2 Isendlalelo	2
1.3 Inhloso yocwaningo	5
1.4 Lapho ucwaningo luzogxila khona	5
1.5 Izinhlosongqangi zocwaningo	6
1.6 Imibuzongqangi yocwaningo	5
1.7 Okugququzele ukwenza lolu cwaningo	6
1.8 Izingqinamba zocwaningo (<i>Limitations</i>)	7
1.9 Imingcele yocwaningo	7
1.10 Ukuma kwezahluke	7

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

Isihloko	Ikhasi
2.1 Isingeniso	10
2.2 Liyini isiko lokuthwala	10
2.3 Ucwaningo olwenziwe eNingizimu –Afrika	13
2.4 Ucwaningo oselenziwe ngaphandle kwemingcele yaseNingizimu-Afrika	24
2.5 Ucwaningo oselenziwe Phešheya kwezilwandle	31
2.6 Inqubo egqugquzela ubukhulu babantu besilisa phezu kwabesifazane	36
2.7 Iqoqa lesahluko	40

ISAHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOCWANINGO

Ikhasi	Ikhasi
3.1 Isingeniso	42
3.2 Ucwaningo oluyikhwalthethivu	42
3.3 Ipharadaymu	45
3.4 Ucwaningo lwesimo	47
3.5 Izindlela zokuqoqa ulwazi	49
3.5.1 Izingxoxo zenhlololwazi	49
3.5.2 Izingxoxo ezisakuhleleka	50
3.5.3 Izingxoxo zamaqembu	51
3.6 Abahlanganyeli bocwaningo nendlela abakhethwe ngayo	53
3.7 Izindlela zokuhlaziya okutholakele	55
3.8 Ukulandela inkambiso elungileyo yocwaningo	57
3.9 Ukwethembeka nokukholakala kocwaningo	56
3.10 Okwenzeka mhla ngiqoqa ulwazi esikoleni	58
3.11 Izingqinamba engahlangabezana nazo ngesikhathi ngiqoqa ulwazi	59
3.12 Iqoqa lesahluko	60

ISAHLUKO SESINE

UHLAKA LWENJULALWAZI NOHLAKA LWEMICABANGO

Isihloko	Ikhasi
4.1 Isingeniso	61
4.2 Uhlaka lwenjulalwazi	61
4.2.1 InjulalwaziyeFeminizimu	62
4.2.2 Injulalwazi yeMaksizimu	65
4.3 Uhlaka lwemicabango	68
4.3.1 Ukuhlukumezeka ngokocansi	69
4.3.2 Ukungalingani ngokobulili	71
4.3.3 Ubuphofu	72
4.3.4 Umendo oyimpoqo	73
4.3.5 Udlame lwasekhaya	74
4.4 Iqoqa lesahluko	76

ISIAHLUKO SESIHLANU

IMIBONO YOTHISHA NABAFUNDI NGESIKO LOKUTHWALA

Isihloko	Ikhasi
5.1 Isingeniso	77
5.2 Imibono yothisha ngesiko lokuthwala	77
5.2.1 Isiko lokuthwala nokuphazamisa umsebenzi kathisha nowomfundi	78
5.2.2 Isiko lokuthwala nokuqhutshwa kobugebengu	79
5.2.3 Isiko lokuthwala nokuba nemali	81
5.2.4 Abasemagunyeni nokuthwalwa kwezingane zamantombazane	83
5.2.5 Isiko lokuthwala nokungahambisani nesikhathi	84
5.2.6 Abazali nokungazivikeli izingane zabo	86
5.3 Imibono yabafundi nencazelo zabo ngesiko lokuthwala	88
5.3.1 Abafundi nezincazelo zabo ngesiko lokuthwala kanye nemithelela yalo	89
5.3.2 Abasemagunyeni nokuthwalwa kwezingane zamantombazane	93
5.3.3 Isiko lokuthwala nokuhlukunyezwa amalungelo abantu besifazane	96
5.3.4 Abafundi nplwazi ngabake bathwalwa	100
5.4 Iqoqa lesahluko	102

ISIAHLUKO SESITHUPHA**IZIZATHU ZOTHISHA NABAFUNDI ZOKUBUKA ISIKO
LOKUTHWALA**

Isihloko	Ikhasi
6.1 Isingeniso	103
6.2 Izizathu zemibono yothisha nabafundi ngesiko lokuthwala	103
6.2.1 Ukubukelwa phansi komuntu wesifazane emphakathini.	104
6.2.2 Umendo njengento ebaluleke kakhulu kumuntu wesifazane.	107
6.3 Izizathu zabafundi ngabakusho ngesiko lokuthwala	110.
6.3.1 Izinga eliphansi lemfundo yamantombazane ngenxa yesiko lokuthwala	111
6.3.2 Indlela abazizwa ngayo labo abadondelene nezisuluzesiko lokuthwala	112
6.4 Izincomo	115
6.5 Isiphethu	118

ISAHLUKO SOKUQALA

IMIBONO YOTHISHA NABAFUNDI MAYELANA NESIKO LOKUTHWALA

1.1 Isingeniso

Lolu cwaningo lumayelana nemibono yothisha nabafundi ngesiko lokuthwalwa kwamantombazane amancane ngamadoda amadala asezingeni lokuba ngobaba kuwo. Lolucwaningo alugxilile kubantu abayizisulu kodwa lugxile emibonweni yabantu abasondelene nezisulu zesiko lokuthwala. UMthethosisekelo wezwe laseNingizimu Afrika uqukethe umthetho wamalungelo ezingane. (*Constitution of the Republic of South Africa*) Inxenye (3) (1) (*South African Schools Act of 1996*) (SASA) ikubeka ngokusobala ukuthi ingane kusukela eminyakeni eyisikhombisa kuya eminyakeni eyishumi nanhlanu iphoqeleke ukuba ibe sesikoleni. Kanjalo nengxenye (6) (b) ye-SASA ithi noma ubani ophazamisa ingane esesigabeni sokuya esikoleni unecala futhi angaboshwa izinyanga eziyisithupha. Lokhu kukhombisa ukuthi ikhona inkinga emayelana nokuthwalwa nokuthwalwa kwamantombazane eNingizimu-Afrika. Imibiko eminingi iveza ukuthi namantombazane angaphansi kwale minyaka ebekiwe ayathwalwa. UMthethosisekelo wezwe laseNingizimu Afrika ubuye uphambane nesiko lokuthwala ngoba phansi kwalo Mthethosisekelo kukhona amalungelo ezingane kanti futhi ubuye uhloniphe amasiko esintu njengoba isiko lokuthwala lihlukumeza amalungelo amantombazane asemancane (3) (1) (*South African Schools Act of 1996*) (SASA).

OMwambene noSloth-Nielsen (2010) bathi leli siko selithole ukugxekwa kakhulu ngabezindaba lapha eNingizimu Afrika ngoba sekube nemibiko eminingi engemihle ngalo, njengokuthi ngekwata yesibili yonyaka wezi-2009 abezindaba babika ukuthi esifunndazweni saseMpumalanga-Kapa amantombazane angamashumi amabili ayaphoqeleka ukuyeka isikole zonke izinyanga ngenxa yaleli siko. Ngaleyo ndlela ukuthwalwa kwamantombazane asemancane kuphinde khlukumeze amalungelo awo okuphila njengezingane. Ayaphoqeleka ukuthi agane esemancane ngaphandle kwemvume yawo.

UNkosi (2011) eNyuvesi yaKwaZulu-Natali lapho ayecwaninga ngemithelela yesiko lokuthwala ezikoleni zakwaZulu-Natali uveza ukuthi isiko lokuthwala lihambisana nonya,

ukuhlukunyezwa ngokomzimba, njengokushaywa kanjalo nokudlwengulwa kwamantombazane yilabo abasuke bewathwalile. UNkosi (2011) uqhuba athi leli siko lokuthwala lihambisana nokuba intombazane ethwaliwe ingasitholi isikhathi sokufunda umsebenzi wesikole ekhaya ngenxa yokuthi ilotsholiwe ngakho kumele yenze konke okwenziwa owesifazane oganile. UNkosi (2011) uthi kuningi okusamele kulungiswe mayelana namalungelo amantombazane njengelungelo lokuzikhethela umuntu afuna ukumgana, kanjalo nelungelo lokusho noma yini afuna ukuyisho

1.2 Isendlalelo socwaningo

Isizwe samaZulu siyisizwe esinamasiko amaningi. Amanye ala masiko asebukaka kabi ngenxa yendlela abantu abaziphatha ngayo becasha ngokuthi baqhuba amasiko esizwe samaZulu. Isiko lokuthwala lingelinye lamasiko akwaZulu. Kwakuyisiko elalilihle kudala esizweni samaZulu ngoba lalenziwa abantu asebekhulile abasezingeni lokuganana kodwa manje akusenjalo ngenxa yokuthi amadoda amadala athwala izingane ezincane azishiyise nesikole aziganise zingathandi. UNyembezi noNxumalo (1966, P.115) bachaza leli siko ngokuthi lalilihle ngoba intombi yayithwalwa isoka nezihlobo zalo uma kulukhuni ukuba umuntu agcagce nentombi ayithandayo ngendlela efanele. Kwesinye isikhathi lalenziwa uma intombi ihlangene nomuntu emthanda kakhulu kanti isiyingoduso yomuntu (Nkosi benoButhelezi, 2013; Van der Watt beno Ovens, 2012; Monyane, 2013; Nkosi, 2009; Rice, 2014). Bangingi abacwaningi abaveza ukuthi leli siko sekuqhutshwa ngalo ubugebengu ngenxa yendlela abantu abalenza ngayo (Nkosi 2013). Kudala kwakuba khona ukuvumelana phakathi kwensizwa nentombi ethwalwayo (Kheswa & Hoho, 2014). Esikhathini sanamuhla selinenkinga ngoba amadoda amadala sekuvama ukuba yiwona athwala amantombazane amancane asafunda isikole awaganise ngenkani engathandi, bese lokhu bekubiza ngesiko lokuthwala oKheswa noHoho (2014) bathi:

Forced marriage violates a girl's right to a future and by doing so it perpetuates the feminization of poverty. It does so by denying a girl opportunities and compromising their development in areas such as education, livelihood and personal growth.

Kulesi sicaphuno oKheswa benoHoho (2014) bakubeka kucace ukuthi leli siko lihlukumeza ilungelo lentombazane mayelana nekusasa layo. Lokhu kwenza ukuthi

intombazane igcine isihlupheka futhi kuphuca intombazane ithuba lokukhula kahle kanye nemfundo.

Kusobala ukuthi isiko lokuthwala aliselihle kulesi sikhathi samanje ngoba selikhungethwe kakhulu ubugebengu ngoba amantombazane athwalwa obaba abadala abangomakadebona ebudlelwaneni bezothando. Akugcini lapho kuyenzeka la madoda athelele amantombazane ngezifo zocansi ezifana nengculazi (Van der Watt & Ovens 2012). Lokhu kungadala ukuthi amantombazane ayeke isikole esegula aze ashone ngenxa yengculazi. UVan der Watt beno-Ovens (2012) babeka bathi isiko lokuthwala alehlukene nokudayiswa kwezingane zidayiselwa obaba abadala, abagcina ngokuzifakela izifo babuye bazikhulelise. Amanye amantombazane asuke ekade ethwaliwe lapho ethola indlela yokuphunyuka agcine esesaba nokubuyela emakhaya ngoba esaba abazali bawo ukuthi bangahle bawaphindisele emuva kulabo abawathwalayo ngoba basuke sebeyidlile imali abasuke beyinikezwe yilabo abangabathwali bezingane zabo beziba ngokuthi balobolile. (Van der Watt & Ovens 2012). Ngaleyo ndlela amantombazane asuke ethwaliwe kuyenzeka agcina eseyimihambima noma agcine esenza okubi kakhulu adayise ngemizimba ngoba esaba ukubuyela emakhaya (Van Der Watt beno-Ovens 2012).

Ukuthwalwa kwamantombazane asemancane kuphinde kuhlukumeze amalungelo awo okuphila njengezingane ngoba ayaphoqeleka ukuthi agane amadoda amadala ngaphandle kwemvume yawo. UThomas (2009) uveza ukuthi leli siko liyenziwa nasemazweni amaningi omhlaba, futhi lihlukumeza kakhulu amantombazane. Kwezinye izingxenye zomhlaba nabafana abancane kuyenzeka baphoqelege ukuba baganwe besebancane (Thomas 2009). Ngonyaka wezi-2003 *I-international Center for Research on Women* yathola ukuthi amantombazane angaphezulu kwezigidi ezingamashumi amahlanu nanye aganiswa engaphansi kweminyaka eyishumi neyishiyagalombili ngalo isiko lokuthwala futhi kusalindeleke ukuthi lesi sibalo sinyuke ngezigididi eziyikhulu eminyakeni eyishumi elandelayo. Ngonyaka wezi-2006 kwatholakala ukuthi amantombazane angamaphesenti angamashumi amathathu nesishiyagalolunye ayeseneminyaka ephakathi kwengamashumi amabili kuya kwengamashumi amabili nane emazweni asathuthuka aganiswa engaphansi kweminyaka eyishumi nesishiyagalombili. Eningizimu ne-Asia khona kwatholakala ukuthi amantombazana angamaphesenti angamashumi amane nesishiyagalombili aganiswa ephakathi kweminyaka eyishumi nane neyishumi nesishiyagalombili (Thomas 2009).

UThomas (2009) uveza ukuthi *i-National Committee on Traditional Practices of Ethiopia (NCTPE)* yathola ukuthi ukuganisa kusetshenziswe isiko lokuthwala amantombazane asemancane kunyuke ngendlela ebabazekayo ngoba kunyuke ngamaphesenti angamashumi ayisishiyagalolunye nambili e-Afrika. Kanjalo neRashiya ayisali ngaphandle ngoba ocwaningweni olwenziwe uThomas (2009) kwatholakala ukuthi amaphesenti amathathu amantombazane asukela eminyakeni eyishumi nanhlanu kuya kweyishumi nesishiyagalombili aganiswa engaphansi kweminyaka eyishumi nanhlanu. UMthethosisekelo wezwe laseNingizimu-Afrika ubuye uqophisana nesiko lokuthwala ngoba ngaphansi kwalo Mthethosisekelo kukhona amalungelo ezingane kanti futhi ubuye uhloniphe amasiko esintu njengalo isiko lokuthwala elihlukumeza amalungelo amantombazane amancane (3) (1) (*South African Schools Act of 1996*) (SASA), njengoba kuke kwavezwa esingenisweni

UNkosi (2014) uveza ukuthi leli siko likhathaza ngisho othishanhloko bezikole ngesizathu sokuthi amantombazane ayaphutha esikoleni ngoba esabela ukuthi ayathwalwa uma eya noma ebuya esikoleni. Amanye athwalwa uma esezobhala izivivinyo zikamatikuletshe. Lokhu kunomthelela ekwehleni kwezinga lokwenza kahle ezifundweni kulabo bafundi abasuke bethwaliwe.

UPhasha noMyaka (2009) bona baveza ukuthi akuthwalwa amantombazane aphilile ngokwengqondo kuphela kepha nalawo akhubazekile ngokwengqondo ayaba izisulu zaleli siko ngoba abantu abaningi banenkolelo yokuthi uma umuntu onegciwane lengculazi elala nentombi nto iyalapheka ingculazi. Ngakho abadlwenguli baye bacabange ukuthi intombazane ekhubazekile ngokomqondo iseyintombi nto ngoba ayazi lutho ngezothando. Ngonyaka wezi-2001 kwatholakala ukuthi amaphesenti angamashumi amahlanu amantombazane amancane akhubazeke ngokwengqondo ayahlukunyezwa ngokocansi ngaphambi kokuthi afinyelele ebudaleni. Amanye aphila nokukhubazeka kusukela kumaphesenti angamashumi amathathu nesishiyagalolunye kuya kumaphesenti angamashumi ayisithupha nesishiyagalombili ayanukubezwa ngokocansi ngaphambi kokuthi ahlanganise iminyaka eyishumi nesishiyagalombili (Phasha & Myaka, 2009).

1.3 Inhloso yocwaningo

Inhloso yami yalolu cwaningo ukuthi ngithole imibono yothisha neyabafundi mayelana nokuthwalwa kwamantombazana asemancane asafunda isikole. Lokhu kuzoveza imibono

yabo ngaleli siko. Okunye engikuhlosile ukuthi neziphathimandla zemiphakathi esiphila kuyo zilusukumele phezulu lolu daba losiko lokuthwala. Ngihlose nokuthi kube khona abakwenzayo ukuvikela amalungelo ezingane, lapho sengenze izincomo ngalolo lwazi oluzotholakala.

1.4 Lapho ucwaningo oluzogxila khona

Lolu cwaningo lwenziwe esikoleni esisodwa esisemabangeni aphezulu, iMpumelelo High School esisendaweni yakwaNdengezi. Leli gama lesikole elisetshenziswe lapha akulona elangempela. Ucwaningo luzokwenziwa kubafundi abafunda ibanga leshumi nanye kanye nothisha abafundisa leli banga. Okungenze ngakhetha ukusebenzisa lesi sikole ukuthi lena indawo engiyijwayele futhi okunye ukuthi le ndawo ike ibe nazo izigameko ezibikwayo ngabezindaba mayelana nokuthwalwa kwamantombazane. Ngakho-ke ngikhethe abafundi abafunda ibanga leshumi nanye kulesi sikole isizathu esenze ngikhethe laba bafundi ukuthi bangakwazi ukuzwakalisa imibono yabo mayelana naleli siko, ikakhulukazi njengoba sebekhulile. Nokho kuhle ngigcizelele ukuthi lolu cwaningo aluqondile ukuba luthole ulwazi kulabo asebakhe baba yizisulu kodwa ukuthola imibono yabafundi nothisha ngaleli siko, njengento ebathintayo nabo ngoba yinto eyenzeka emphakathini abakuwo. Ngakho aluqondile ukugxila ezisulwini zokuthwalwa. Yingakho nje abahlanganyeli bocwaningo kuzoba amantombazane nabafana ngoba okuhlosiwe ngalolu cwaningo ukuthola izimvo yabo ngaleli siko

1.5 Izinhlosongqangi zocwaningo

1. Ukuhlola imibono yothisha besiZulu ulimi lwasekhaya ebangeni leshumi nanye ngesiko lokuthwala esikoleni esikwaNdengezi.
2. Ukuhlola imibono yabafundi besiZulu ulimi lwasekhaya ebangeni leshumi nanye ngesiko lokuthwala esikoleni esikwaNdengezi
3. Ukuhlola izizathu zothisha nabafundi besiZulu ulimi lwasekhaya ngemibono abanayo ngesiko lokuthwala esikoleni esikwaNdengezi ebangeni leshumi nanye.

1.6 Imibuzongqangi yocwaningo

1. Othisha besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
2. Abafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko

lokuthwala

3. Zizathu zini ezenza othisha nabafundi besiZulu ulimi lwasekhaya bebanga le-11

babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esikwaNdengezi?

1.7 Okungigqugquzele ukwenza lolu cwaningo

Okungenze ngaba nogqozi lokwenza lolu cwaningo ukuthi nginguthisha ofundisa isiZulu ulimi lwasekhaya ebangeni leshumi nambili sengibone kaningi amantombazane eyeka isikole ngenxa yokuthi ayathwalwa amadoda amadala aye aveze ukuthi aqhuba isiko lokuthwala. *I-South African Law Reform Commission (2014)* ibika ukuthi amantombazane amaningi ayaphoqeleka ukuba ayeke isikole nyanga zonke ngenxa yalo isiko lokuthwala. Okungikhathazayo nengikubonile ukuthi kunzima ukusebenza njengothisha lapho kuqhutshwa khona leli siko ngoba amantombazane ayasiyeka isikole esaba ukuthwalwa ngoba imvamisa athwalwa eya noma ebuya eskoleni.

Amanye amantombazane ayathwalwa abuye athole intuba yokweqa abuyele esikoleni kodwa asuke esehlukumezekile ngokwengqondo (Nkosi 2014). Kwesinye isikhathi amantombazane awabe esaba nakho ukuzethemba, alahlekelwe ithemba. Lezi zinkinga zidala ukuthi kube nzima ukusebenza njengothisha ngoba amantombazane ayaphutha esikoleni asale nasezifundweni. Ekugcineni uma kufika isikhathi sezivivinyo kuye kuqapheleke ukuthi awabe esenza kahle ezifundweni. Ngikhethe abafundi besifundo sesiZulu ngoba leli yisiko lakwaZulu elaziwayo, ngakho isifundo sesiZulu sihlobene nolimi lwesiZulu futhi sinabo ubudlelwano nokwenzeka emasikweni akwaZulu. Okunye esengike ngahlangabezana nakho ukuthi njengothisha kuthi ekilasini lami ngithole intombazane ekhaliphile ezifundweni ikusasa layo elibukeka liqhakazile uthole ukuthi uma sekuzobhalwa izivivinyo ivele ithwalwe. Lokho kusiphatha kabi njengothisha kade ngiyibona intombazane ukuthi izokwenza kahle empilweni kuvele kuphele kanjalo ngekusasa layo.

Ngisakhula nami ngiseyingane amantombazane engangifunda nawo emabangeni aphansi kwakuthi uma kuvalwe izikole uma sibuya emaholidini sibuye singasaphelele kuthiwe intombazane ethile ayisabuyanga ngoba isilotsholiwe noma isiganile. Uyothi ubona isikhulelwe igcine isinezingane eziningi ezondliwa uHulumeni. Abanye namanje baphila ngesibonelelo sikaHulumeni okungathi uma singanqamuka bahlupheke. Lokho kwenza

ukuba abesifazane bahlale bencike kwabesilisa ngisho noma ngabe behlukumezeka kulobo budlelwane bahlale ngoba bengakwazi ukuzondla bona ngokwabo.

1.8 Izingqinamba zocwaningo (limitations)

Lolu cwaningo ludingida ngendikimba ebucayi yokuthwalwa kwamantombazane amancane ngabesilisa abadala. Lokho kungenza ukuthi abafundi babe manqikanqika ukuba abahlanganyeli bocwaningo kodwa kulolu cwaningo le nkinga iyogwenywa ngokuthi bachazelwe ukuthi ucwaningo aluhlosile ukuthola ulwazi ezisulwini zokuthwalwa kodwa kuphela imibono noma imibono mayelana nalo leli siko. Abahlanganyeli ngiyobanikeza isiqiniseko sokuthi ulwazi abayolunikeza ngeke lwamataniswa namagama abo nesikole. Enye yezinkinga engingahle ngihlangabezane nayo ukuthi ucwaningo oluningi olwenziwe ngalesi sihloko lwenziwe ngesiNgisi. Lokho kuyokwenza ukuba ngichithe isikhathi esiningi ngihumusha ulwazi oluyoba usizo uma sengibhala ucwaningo olutholakala ngolimi lwesiNgisi. Kodwa-ke ngiyocela usizo kosolwazi bolimi lwesiZulu lapho ngidinga khona ukusizwa ngokuhunyushwa kwamagama alukhuni.

1.9 Imingcele yocwaningo

Lolu cwaningo lwenziwe esikoleni esisodwa sakwaNdengezi esifundisa ulimi lwesiZulu. Abahlanganyeli abafundi bamantombazane amane nabafana abane abafunda ibanga le-11, nothisha ababili abafundisa isiZulu ulimi lwasekhaya ebangeni le-11. Lolu cwaningo alufakangaka othisha kumbe abafundi bezinye izifundo. Ngakho imiphumela yalo iqondene nalaba bahlanganyeli kuphela ngeke ithathwe njengemibono yabafundi nothisha bazo zonke izikole zakwaNdengezi mayelana naleli siko. Ngamanye amazwi ngeke isabalaliswe kwezinye izikole.

1.10 Ukuma kwezahluko

Isahluko sokuqala siqukethe isingeniso kanye nesendlalelo socwaningo mayelana nokuthwalwa kwamantombazane asemancane. Isendlalelo salolu cwaningo sikuveza kahle ukuthi ukuthwala kwakuyisiko elihle elalenziwa emazweni ase-Afrika kodwa manje leli siko selikhungethwe ubugebengu. Njengoba sekuthwalwa amantombazane amancane kusukela eminyakeni eyisikhombisa. Abantu abathwala izingane bahlukumeza amalungelo ezingane okungamalungelo okuba izingane kanye namalungelo azo okufunda. Kulolu cwaningo ngihlose ukuthola ukuthi ithini imibono yothisha nabafundi ngaleli siko. Kulesi

sahluko kuvezwa izinhlosongqangi nemibuzo yocwaningo, kuphinde kuvezwe nezingqinqmba nemingcele yocwaningo.

Isahluko sesibili sidingida ngemibhalo ebuyekeziwe ekhuluma ngocwaningo oluke lwenziwa eNingizimu-Afrika, olwenziwa ngaphandle kwemingcele yaseNingizimu-Afrika, okungamazwe ase-Afrika kanye nalolo olwenziwa ngaphesheya kwezilwandle. Le mibhalo ikhuluma ngokuthwalwa kwamantombazane asemancane aganiswe ngaphandle kwemvume yawo. Okuvelayo kule mibhalo ukuthi leli siko likhungethe umhlaba wonke ngenxa yenqubo egqugquzela ubukhulu bamadoda phezu kwabesifazane nokungalingani ngokobulili (*Patriarchy*). Okunye okuvelayo kule mibhalo ukuthi ngenxa yaleli siko maningi amantombazane angafundile kunabafana. Isizathu yikho ukuthi aganiswa emancane engazi nokuthi ukugana kuyini ngaphandle kwemvume yawo.

Isahluko sesithathu siqukethe umklamo nezindlela zocwaningo. Lokho kuhlenganisa ukuthi ucwaningo oluyikhwalthethivu nepharadaymu okuyindlela abantu ababuka ngayo izinto (*worldview*), umklamo lo uvezwa ukuthi lolu cwaningo liwucwaningo lesimo (*case study*). Kukhulunywa nangezindlela zokuqoqa ulwazi locwaningo, okuyizingxoxo, kanye nezindlela zokuhlaziya okutholakele.

Isahluko sesine sikhuluma ngenjulalwazi yokuhlaziya esetshenziswe kulolu cwaningo. Injulalwazi yokuhlaziya iyisibuko (*lens*) esisiza ukubheka ngokujulile. Ngakho-ke injulalwazi isiza ukuthi ucwaningo lunganhlathathi kodwa lugxila kumongo wocwaningo. Kulolu cwaningo kusetshenziswe izinjulalwazi ezimbili, injulawazi yeFeminizimu kanye neyeMaksizimu. Lezi zinjulalwazi zombili zibheka ubudlelwano obukhona phakathi kwemiphakathi ehlalisene. Ibheka ukuhlalisana kwabantu ziphinde zihlaziye ukungalingani kwabantu. Lezi zinjulalwazi ziyahambisana nalolu cwaningo ngoba lumayelwana nokuqonelwa kwamantombazane asafunda isikole ngabesilisa abadala besebenzisa ubudala nobudoda babo.

Isahluko sesihlanu sethula okutholakele. Lapha kuvezwa ulwazi olutholakele ngezingxoxo (*interviews*) nabafundi abayisishiyagalolunye nothisha ababili. Izimpendulo zabahlanganyeli zethulwa njengoba zinjalo. Lesi sahluko siphendula yomibili imibuzongqangi ethi: Othisha nabafundi besiZulu uLimi lwasekhaya bebanga leshumi nanye banamiphi imibono ngesiko lokuthwala esikoleni esikwaNdengezi.

Isahluko sesisithupha isahluko sokugcina kulolu cwaningo. Kulesi sahluko kuhlaziywa ngokujulile okutholakele ngendlela yekhwalthethivu, indlela yokwakha izindikimba (*thematic*) kuzoqalwa ngalezo ezincane (*categories*) kuze kufike kwezijiyile (*themes*) bese ekugcineni kuyosetshenziswa injulalwazi egxekayo ukuchaza nokuhlaziya okutholakele. Kulolu cwaningo kuphendulwa umbuzo wesithathu othi: Zizathu zini ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esiKwaNdengezi? Kulandela izincomo kanye nesiphetho.

ISAHLUKO SESIBILI

Ukubuyekezwa kwemibhalo (*Literature Riview*)

2.1 Isingeniso

Kulsi isahluko kuzobhekwa ucwaningo oselwenziwe ababhali abahlukeni mayelana nesiko lokuthwala emhlabeni wonke jikelele. Ngizohlela lesi sahluko ngokuthi ngichaze ukuthi liyini isiko lokuthwala. Ngizophinde ngiluhlele ngokwezindawo lapho lwenziwe khona: olwenziwe eNingizimu-Afrika, olwenziwe ngaphandle kwemingcele yaseNingizimu -Afrika kwamanye amazwe ase-Afrika, nalolo olwenziwe ngaphesheya kwezilwandle. Ezinye izihlokwana kuzoba ezimayelana nenqubo engququzela ubukhulu babantu besilisa phezu kwabantu besifazane, bese kuba isiphetho.

2.2 Liyini isiko lokuthwala?

Isiko lokuthwala yisiko elalilihle ngesikhathi sakudala kodwa manje selikhungethwe ubugebengu (UMaphalala, 2016). UNkosi (2011) uthi leli siko alisenziwa ngendlela elalenziwa ngayo kudala. Manje sekuthwalwa izingane ezincane kusukela eminyakeni eyi-12 kuya eminyakeni eyi-18. Kudala kwakuthwalwa intombi esezingeni lokugana futhi intombi yayisuke yazi ngohlelo lokuthwalwa kwayo (Nkosi, (2011). Leli siko lokuthwala selibe kwabezindaba isikhathi eside njengasemisakazweni, komabonakude kanjalo nasemaphephandabeni kodwa akukuningi osekwenzekile ukunqanda ukuqhubeka kwaleli siko emphakathini wasemakhaya. UNxumalo benoNyembezi (1985) bathi leli yisiko lesiZulu elalenzelwa ukuvula ithuba lokuba intombi ikhethe isoka elithandayo ukuze ikwazi ukwala lelo engasalithandi.

Baqhubeka bathi intombi yayikhetha isoka elinezinkomo namandla ukuthi lizoyithwala ukuze kusheshe izingxoxo zamalobolo (Nxumalo & Nyembezi,1985). Kanti OVan der Wat beno-Ovens (2012) bathi leli siko selilibi ngoba limbandakanya ukuthi abesilisa bathwale amantombazane bawadlwengule, bawathumbe kanjalo nokuwabulala imbala. Isiko lokuthwala emazweni aphesheya kwezilwandle libizwa ngamagama ahlukeni kunaleli lesiZulu elithi 'ukuthwala'. UKoishigulova (2013) yena uthi isiko lokuthwala liwukuntshontshwa kwentombi ngoba intombazane iyathunjwa ukuze igane ezweni lakubo. *I- Woman Living Under Muslim (2013)* yona ikubiza lokhu ngomendo oyimpoqo (*Forced Marriages*) nomendo ohleliwe (*Arranged Marriages*). Lokhu kuthi akufane nesiko

lokuthwala lanamuhla njengoba nakho kuhlenganisa ukuganiswa kowesifazane ngaphandle kokuzikhethela umuntu afuna ukumgana.

Ababhali abaningi balichaza ngezindlela ezahlukene isiko lokuthwala kanjalo nemendo ehleliwe. UMnyango wezoBulungiswa (2009) uchaza ngokuthi ukuthwalwa kwentombazane kuhlenganisa nokuthunjwa kwentombazane yindoda nabangani bayo ngenhloso yokuyiphoqa ukuthi iyogana. Kanti *i-Woman Living Under Muslim (2013)* yona ithi umendo oyimpoqo uthathwa njengokuhlukunyezwa kwamalungelo esintu. Inhlango yeZizwe (*United Nations*) ngonyaka wezi-2006 yaba nengqungquthela lapho unobhala-jikelele wangaleso sikhathi uKofi Anan, wachaza umendo oyimpoqo njengombandakanya ukusabisa, ukuthunjwa, ukuhlukunyezwa ngokomzimba, ukudlwengula kanjalo nokubulawa kwamantombazane kwesinye isikhathi. Wathi ukushada lolu hlobo lomendo kufana nokugana ungavumanga. Lokho kungukuhlukumeza amalungelo amantombazane asemancane angaphansi kweminyaka eyi-18 njengoba invamisa yiwona athwalwayo.

UKofi Anan wathi kusekuningi okumele kwenziwe ukuze linqandwe leli siko. Inhlango yeZizwe (*United Nations*) ngonyaka wezi-2006 yathi amazwe amaningi emhlabeni wonke ashaye umthetho wokwuthi abantu kumele bagane uma sebehlenganise iminyaka eyi-18 nangaphezulu futhi bazikhethela umuntu abafuna ukumgana. *I -World Conference on Educational Sciences (2013) (WCES 2013)* ichaza leli siko ngokuthi indoda ithumba intombazane engakwazi ukuthi iyigane ngesizathu esithile, bese eyayikhulelisa ukuze intombazane iphoqekele ukuba imigane ngenxa yokuthi intombazane isinengane yaleyo ndoda. Kanti emazweni ase-Asia umendo uhlelwa abazali, imindeni ixoxisane ngamalungelo entombazane kuvunyelwane ngeziphokumele zikhishwe eziya kubo kwentombazane bese kuyaganiselwana.

I -World Conference on Educational Sciences (2013) (WCES 2013) ithi umendo wempoqo awuhlukene nokuthi intombazane iyantshontshwa ngoba iganiswa ingavumanga, lokhu kwenzeka kakhulu emiphakathini yaseKazakh. Kanti uJacobs (2013) uvumelana noKheswa benoHoho (2014) ukuthi kuleli siko intombazane yayivinjezelwa endleleni ithwalwe abangani balowo wesilisa oyithwalayo, lapho yayifika seyilindiwe umndeni kubo kwalowo wesilisa. Umndeni walowo othwale intombi wawenza isiqiniseko sokuthi intombazane ayihlukumezeki ngaphambi kokuba umndeni wentombazane nomndeni walowo wesilisa othwale intombazane ixoxisane mayelana nelobolo. Emuva kokuvumelana ezingxoxweni bese intombazane iya elawini lesoka ngokomthetho isiganile. UJacobs (2013) uthi kodwa

konke lokhu sekushintshile ngoba sekuthwalwa namantombazane amancane kusukela eminyakeni eyishumi nambili, athunjwa ngamadoda amadala angaba omkhulu kuwo awathelele ngegciwane lengculazi uma enalo.

I-Breaking Vows (2011) ichaza umendo njengento enhle eyisibopho esisemthethweni phakathi kwabantu abadala kanti umendo oyimpoqo wona kwesinye isikhathi kuba ukuthi abagandanayo bancane abazi nokuthi yini umendo ngoba oyedwa mncane omunye mdala. Lo mendo awubhaliswa ngokusemthethweni. *I –Universal Declaration Of Human Rights Of 1948*. yabeka ukuthi kumele amantombazane angene emendweni ngenkululeko nangokuvuma kwawo. Ngaleyo ndlela leli siko liyaphambana nalokhu okushiwo yi-*Universal Declaration Of Human Rights of 1948*. Ngikusho lokhu ngoba uNkosi (2014) uthi leli siko liyindlela yokubhebhethhekisa ukuhlukumeza okubhekiswe kwabesifazane emiphakathini esaqhuba ngenqubo egqugquzela ubukhulu bamamadoda (*Patriarchal communities*). Nakuba leli siko selithathwa njengeselishabalele ngenxa yoshintsho kweZombusazwe kodwa ucwaningo luveza ukuthi lisekhona ezindaweni ikakhulukazi eMpumalanga -Kapa nakwaZulu-Natali ikakhulukazi emiphakathini yasemakhaya.

Inkinga ngaleli siko ukuthi nabantu abaqavile emiphakathi abangabaholi bemiphakathi nabo basaliqhuba leli isiko. Isibonelo kwavela udaba ephephandabeni Isolezwe, uMjoli (2010:4) wabika ukuthi inkosi yaseNhlangwini KwaZulu-Natali, uMelizwe Dlamini wathumela abantu ngezimoto ezintathu ezimnyama ukuthi bayothwala intombi yakwaMsani eyayineminyaka engama-24 yaseHighflats nanxa bengayitholanga. Lokhu kukhomba ukuthi leli siko lisenziwa futhi lenziwa ngabantu abaqavile emiphakathini. OKheswa benoHoho (2014) bathi leli siko lokuthwala lamukelekile emiphakathini yase-Afrika inqobo nje uma intombi isikulungele ukugana futhi ivuma ukugana.

OBecker, uMirakasimov kanye noStein (2016) bathi isiko lokuthwala ezweni laseKyrgyzstan libizwa ngokuthi “Ala Kachuu” okusho ukuthi ukuthatha ubaleke (*take and run*). Bathi isiko lokuthwala kuleli zwe liyicala ikakhulukazi uma intombazane ingaphansi kweminyaka eyi-18 futhi ukuboshelwa leli cala kunesigwebo seminyaka emi-3 kuya kweyi-7. OBecker, noMirakasimov kanye noStein (2016) baqhuba bathi noma kunjalo leli siko lisenziwa kuleli zwe ngoba bancane abantu ababika izigameko zokuthwala kubaphathi bemiphakathi nakwiziphathimandla zezwe. Bathi kunokuba kuboshwe abantu abathwala amantombazane amancane kodwa kuboshwa abantshontsha imfuyo.

Inhlangano yamazwe yase-Afrika (*i-African Union*) yabamba ingqungquthela ngonyaka wezi-2015 yamazwe angaphansi kwayo kudingidwa ngezinkinga ezikhungethe amazwe mayelana naleli siko. Amazwe amaningi anikeza izincazelo ezahlukeni zalo leli siko ngokwamazwe ahlukeni. E-Ethiopia isiko lokuthwala balibiza nge –*Telefa* futhi balichaza ngokuthi kulapho indoda ithumba intombazane iyidlwengule bese kuthi uma intombazane isikhulelwe indoda iyiphoqe ukuba iganane nayo ngoba leyo ndoda isingubaba wengane engakazalwa. Kuthiwa leli siko lande kakhulu ezindaweni zasemakhaya, e-Ethiopia (*African Union*, 2015).

Kusukela ngeminyaka ye-1990 bekunokungqubuzana kwemibono phakathi kwabantu bamasiko nalabo bezomthetho. E-Uganda nakwamanye amazwe ase-Afrika abantu abadala yibona abanquma ngokuganana kwezingane zabo bashiye izingane zabo zingenazwi ngempilo yazo (*i-African Union*, 2015). Imendo yezingane e-Uganda sekwaba yindlela yokuhwebelana phakathi kwemindeni. Ezweni laseKenya leli siko libizwa nge-*Tharaka Nithi*. Bona balichaza ngokuthi yilapho intombazane iphoqwa khona ukuba igane isencane. Bayayisheshisa isencane ngoba kuleli zwe amantombazane akhona afundile futhi awabe esafuna ukungena kule mendo yemipoqo uma esefundile.

2.3 Ucwangingo olwenziwe eNingizimu- Afrika

UMaphalala (2016) wenza ucwangingo eNyuvesi yaKwaZulu-Natali, eNingizimu-Afrika. Wayebheka imithelela yesiko lokuthwala emantombazaneni amancane afunda isikole, enza lolu cwangingo endaweni yaseMangwaneni, eBergville KwaZulu-Natali. Waveza ukuthi isiko lokuthwala lenziwa ngezindlela ezihlukeni ngabantu abamnyama eNingizimu -Afrika. NgokukaMaphalala (2016) leli siko lenziwa abeSuthu, amaXhosa, amaNdebele namaZulu lapho amasiko asathathwa njengento ebalulekile. UMaphalala (2016) ugxeke leli siko lokuthwala ngokuthi lihlukumeza amalungelo amantombazane amancane njengoba leli siko livimbela intombazane ithuba lokuzikhethela ukuthi ayafuna noma cha ukungena kule mendo. Ngokunjalo intombazane iphucwa ilungelo layo lokufunda nokuzithuthukisa yona. (UMaphalala, 2016)

Kanti uKheswa (2017) wenza ucwangingo eNyuvesi yaseFort Hare, eNingizimu-Afrika lapho ayecwaninga khona ngokuhlukunyezwa ngokocansi kwamantombazane asemancane ngabantu besilisa abadala. Uthi amantombazane angamaphesenti angama-53 (53%) aseke ahlukunyezwa ngokocansi. Lokhu kuhlukunyezwa kumbandakanya yonke inhlobo

yokuhlukunyezwa ngokocansi ngisho okuncane okufana nokuqabula ingane ngendlela engajwayelekile, ukubukisa ingane isithombe sabantu abenza ucansi kanjalo nokuthintisa ingane isitho sangasese konke lokhu kubizwa ngokuhlukumeza ngokocansi. Uqhuba athi uKheswa (2017) imbangela yokuhlukunyezwa kwezingane zamantombazane kusondelene nesiko lokuthwala ngoba uma intombazane isithwaliwe into yokuqala eyenzekayo ukudlwengulwa yindoda ezoyigana kungasetshenziswanga izinto zokuzivikela. Amantombazane ahlukunyezwa ngokocansi agcina angasenzi kahle ezifundweni zawo kanjalo nokuthandana nabantu abaningi besilisa ngesikhathi esisodwa (uKheswa, 2017). Izinga lokunukubezwa kwamantombazane eNingizimu-Afrika lingaphezulu kwamazwe asethuthukile anjengeMelika neNgilandi. uKheswa (2017) uthi kwesinye isikhathi amantombazane anukubeziwe asala esekhulelwe bese ebona kungcono ukuthi akhiphe izisu ngoba ebalekela ukubandlululwa emphakathini. Njengoba ubuntombi buyinto ebalulekile emazweni ase-Afrika, yingakho intombazane uma seyilahlekelwe ubuntombi bayo umphakathi uyayicwasa.

Lokhu kudala ukuthi uma kwenzeka intombazane igana kuphuke izinkomo zelobolo bese kwehla nokuzethemba entombazaneni. (uKheswa, 2017). Kanti uMwambene noKruuse (2017) benza ucwaningo endaweni yaseNgcobo e-Eastern Cape wayefuna ukuthola izimvo zabantu bakhona abasaqhuba isiko lokuthwala ukuthi bathini bona ngokwenzeka kwaleli siko ngesikhathi samanje. Bathola ukuthi leli siko selube inkulumompikiswano eNingizimu Afrika nasemazweni omhlaba mayelana nokuthi leli siko licindezela abantu besifazane . Kanti abanye bagcizelela ukuthi kumele kube nokulingana phakathi kobulili besilisa kanjalo nabesifazane (UMwambene benoKruuse 2017). Kulolu cwaningo bathole ukuthi abantu baseNgcobo bathukuthele mayelana nendaba kaJezile owaboshwa ngenxa yokuthi wathwala intombazane wagwetshwa iminyaka engama-22 eqhuba isiko lakhe kodwa uPistorious wabulala umuntu wagwetshwa iminyaka eyi-5. Lokhu kwenza babone sengathi uHulumeni ubabukela phansi futhi udicilela phansi isiko labo. UMwambene benoKruuse (2017) bachaza udaba lokuboshwa kuka Jezile bathi:

In January 2010 1 in Engcobo, Eastern cape a man called Jezile noticed a girl from his neighbouring village and informed her family that he had the intention to marry her. The girl was informed by the gathering of various male members of the two families that she was to be married and was taken to Jezile and his friends, in the ukuthwala style.

Kulesi sicaphuno umbhali usibikela ukuthi uJezile wayithwala kanjani intombazane encane eneminyaka eyi-14. UJezile wabona intombazane encane wanquma ukuthi izomgana ngokuthi ayithwale ngokosiko. Bayithwala bayiyisa kubo kaJezile, emva kwezingxoxo zamalobolo intombazane yagana yaba inkosikazi kaJezile ngokusemthethweni.

Olunye ucwaningo olwenziwa oLee, uMdlhuli kanye noMatshidze (2017) balwenza eNyuvesi yaseVenda kodwa bebhaka izwe laseZimbabwe nelaseNingizimu-Afrika lapho babebhaka khona imithetho ebekiwe mayelana nokuhlukunyezwa kwabantu besifazane nezingane ezin cane ngenxa yodlame lwasekhaya olwenzeka emazweni amaningi omhlaba. Bathi izingane yizona eziba izisulu zalolu dlame ngoba zidlwengulwa izihlobo kanye nalaba abazithwalile (Lee, Mdlhuli & noMatshidze, 2017). Udlame lwasekhaya icala elenzeka phakathi kwabantu abayizihlobo. Kanti lolu hlobo lodlame lubhekiswe kubantu besifazane bathi udlame lwasekhaya abantu baluthatha njengodaba lwangasese okungafanele ngisho amanye amalunga omndeni alungene. Uma indoda ishaya inkosikazi yayo akekho okwazi ukungena leyo ndaba kanjalo noma isoka lishaya intombi yalo akekho ongenelelayo ngoba kuthiwa azingenwa izindaba zabantu abathandanayo. Bathole ukuthi amantombazane ayizisulu athi iningi la mantombazane selake lahlukunyezwa ngokocansi lihlukunyezwa abazali , izihlobo noma amasoka eNingizimu -Afrika.

Okubi ukuthi abantu abangamaphesenti angama-60 bayazi ngemithetho ekhona evimbela udlame lwasekhaya kanti abangama-40 bona abazi ngemithetho ebavikelayo kulolu dlame lwasekhaya. Sebeluthatha njengendlela yokuphila futhi sebeze bayijwayela Ngaleyo ndlela abawabiki la macala (Lee, Mdlhuli & Matshidze 2017). Ngokunjalo inhlango ye-*United Nation International Children'Emergency Fund (UNICEF)* ibika ukuthi izingane eziyizigidi ezingama-275 emhlabeni wonke zihlukunyezwa udlame lwasekhaya.

Kanti uClark (2011) uthi madoda ahlukumezayo abheka abantu njengempahla yabo abangenza noma yini ngayo. Sekuphele iminyaka eminingi oHulumeni bezama ukunqanda lolu dlame lwasekhaya kodwa lutho akwenzeki. Umthetho wokuqala owashaywa ngamaRoma ngonyaka wesi--8th Bc owawuthi owesifazane nezingane akabe ngaphansi komthetho wendoda aphathwe yindoda njengempahla yasendlini (Tillamook, 2013) Lo mthetho wenza ukuba abesifazane nezingane baphathwe njengabantu abangenawo amalungelo. Imithetho ecindezela abantu besifazane yaqhubeko yaba miningi njengomthetho wangonyaka wezi-1900, umuntu wesifazane oganile wayengakwazi ukungena ezikontrakini, abe nomuzi okungowakhe, apha the isikhundla esiphezulu kanjalo

nokudayisa impahla (*property*). Lokhu kwakusho ukuthi owesifazane ngeke akwazi ukumangalela umyeni wakhe ngoba babengenalo ilungelo lokuma enkantolo yezomthetho (Tillamook, 2013)

Amablessor namablessee amagama asebe sezinkundleni zokuxhumana kusukela ngonyaka wezi-2016 lapho umuntu wesilisa omdala ethenga ucansi enganeni yentombazane encane ngokuthi ayijabulise ngokuyithengela izinto ezibizayo ayinike nemali eningi bashintshisane ngocansi. Iskhathi seningi lapho madoda aganiwe bese eba nalobu budlelwane eceleni namantombazane, amakhosikazi awo engazi emakhaya (Mampelana , 2018) La madoda athandana nezingane ezincane engangezingane zawo noma ngaphansi kwezingane (*Blessor and blessee*)

UMampane (2018) uthi indaba *yamablessor* seyibe inkulumompikiswane mayelana nokuthi ngabe lolu hlobo lo cansi lungathathwa njengokudayiswa komzimba? Abacwaningi abaningi bathi lezi zinhlobo zokudayiswa komzimba ekugcineni zonke zibhebhethekisa ukutheleleka kwabantu ngegciwane lesandulela ngculazi emazansi ne-Afrika. UMampane (2017) uthi inhloso yalolu cwaningo ukuhlola ukuthi yini izingane zamantombazane zenza lolu hlobo lokudayisa ngocansi nokuthi abasabi ukuzifaka engcupheni yokungenwa igciwane lengculazi.

UMampane (2017) uthi amantombazane ayengabahlanganyeli kulolu cwaningo aveza ukuthi imbangela yokwenza lolu hlobo lokudayisa ngocansi, ukuhlupheka amantombazane amaningi aphuma emindenini ehluphekayo eNingizimu Afrika. Ngaleyo ndlela azithola esengene kulolu hlobo lokudayisa ngocansi ukuze akwazi ukuphila impilo engcono. UMampane (2017) uqhuba athi nalo isiko lokuthwala liqhutshwa yikho ukuhlupheka ikakhulukazi ezindaweni zasemakhaya lapho amantombazane athathwa njengempahla yokudayisa ukuze bathole imali yelobolo. Njengoba kuyisiko lama-Afrika ukuthi indoda iyona okumele ikhokhe ilobolo nokuthi iyona okumele yondle owesifazane nezingane. Ngakho-ke abantu abesifazane babukeka njengabantu abamukelayo ebudlelwaneni. Yingakho nendaba yokuthandana kwamantombazane namadoda amadala ithathwa njengento enhle neyamukelile. Kanti uMoyo benoBrobbery (2017) benza ucwaningo kwi-*Center For The Study Of Violence And Reconciliation* eNingizimu-Afrika . Ukubulawa kwabantu besifazane, ukudlwengula nodlame lwasekhaya olubhekiswe kubantu besifazane kukhombisa ukuthi isenkulu inkinga ebhekene nabesifazane eNingizimu -Afrika (Moyo, Konje & Brobbery,2017). Ngokwe-*Dermagraphic And Health Survey*, kubantu besifazane

abahlanu oyedwa kubo useke wahlukunyezwa ngokomzimba. Lezi zibalo zitholakale kubantu basemakhaya lapho oyedwa kwabathathu uyafa ezandleni zomuntu athandana naye ngosuku. Lokhu kufa kwabesifazane ngenxa yobulili besifazane (*Femicide*) kwalapha eNingizimu-Afrika kuphindeke kahlanu kunamazwe omhlaba wonke. (Moyo, Konje & Brobberry, 2017) bathi :

Despite the myriad of legal protections and interventions by state and non-state actors, women in South Africa continue to experience extremely, high rates of violence

Kulesi sicaphuno bathi noma ikhona imithetho ebekiwe eNingizimu Afrika ukuvikela abantu besifazane kodwa izinga lokuhlukunyezwa kwabantu besifazane kunokuthi lehle kodwa liyadlondlobala. Kanjalo nokuhlukumezeka ngokocansi, iNingizimu-Afrika iyona ehamba phambili emhlabeni wonke. Lokhu kubi ngoba iNingizimu-Afrika yaziwa njengezwe elinemithetho eqinile futhi iqhakambisa kakhulu amalungelo esintu kanjalo nokuthi liyizwe elisebenzisana namazwe omhlaba ukuvikela amalungelo abantu besifazane.

OMuller, Cosser benoPienaar (2018) uthi inhlangothi yeZizwe (*United Nations*) ngonyaka wezi-2015 yaveza ukuthi udlame lwasekhaya olubhekiswe kubantu besifazane baseNingizimu-Afrika, lusukela embusweni wobandlululo kanjalo lenqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane (*patrarchy*) okuyiyona ebusayo eNingizimu -Afrika. Mulle, Cosser benoPienaar (2018) bathi :

The most recent report on domestic violence in South Africa showed that 21 percent of women aged 18 or older who had ever been in a relationship had experienced physical violence from a partner at some point. While 8% experienced physical violence in the 12 months prior to the survey.

Okushiwo isicaphuno esingenhla ukuthi umbiko osanda kubekwa mayelana nodlame olubhekiswe kubantu besifazane eNingizimu Afrika ukhombisa ukuthi amaphesenti angama-21 wabesifazane abaneminyaka eyi-18 nangaphezulu aseke babasebudlelwani sebeke bahlukunyezwa ngokushaywa.

Le ngcindezelo iyona eyenza udlame olubhekiswe kubantu besifazane olubhekiswe nezingane luba udaba olwamukelekayo eNingizimu-Afrika. Ziningi izinhlobo zodlame olubhekiswe kubantu besifazane namantombazane: ukubulawa kwabo ngoba bengabantu besifazane (*femicide*) udlame lwasekhaya, ukudlwengula kanye nokukudlwengula kwequlu (*gang rape*). Inhlango yeZizwe (*United Nations*) (2015) igqogqezela ukuthi kubikwe lezi zehlakalo zokubulawa kwabantu besifazane eNingizimu -Afrika (*Muller, Cosser & Pienaar, 2018*)

Olunye ucwaningo olwenziwa nguCotton (2018) eNyuvesi yaseKapa lapho wayebheka khona amalungelo abantu besifazane abagane esithenjini. Uthi isithembu yilapho indoda ithatha amakhosikazi angaphezu kweyodwa (*polygamy*). Kulesi sikhathi isithembu sivela njengento elimaza amalungelo abantu besifazane nento ebacindezelayo phakathi emindenini. Isithembu senza abantu besifazane babukeke njengento ezingelutho (*object*) ezifanelwe ukudayiswa nokuthengwa (Cotton, 2018). Isithembu silimaza ilungelo elibalulekile lokulingana ngobulili bese sehlisa isithunzi somuntu wesifazane. UCotton (2018) uthi:

Convention on the Elimination of all Form of Discrimination Against Women Abuse (CEDAW) protocol to the African charter on human and people' Rights on the rights of women in Africa are two major human rights establishing guidelines for states treatment of women in polygynous customary marriage.

Ngokwalesi sicaphuno i-CEDAW yabeka umthetho ovimbela ukubandlululwa komuntu wesifazane esithenjini nomele amalungelo nendlela okufanele baphathwe ngayo abantu besifazane esithenjini nasemendweni yesintu. UMyeni (2018) wenza ucwaningo eNyuvesi yaseNorth-West wayebheka ukuthi abantu baseSwazini imizamo eyenziwa abantu besifazane baseSwazini ukuze bakwazi ukumelana nesomiso esihlale sihlale leliya lizwe. Uthi abantu besifazane bakuleli zwe yibona abathwele kanzima ngalesi simo ababhekene naso. Ngokuthi balima ukudla noma kunzima, banendlela ethile yokonga amanzi ukuze ahlale ekhona kanjalo nokushintsha indlela yokuphila emakhaya ukuze kongeke amanzi ngesikhathi sesomiso. Kanti amadoda wona avele ahambe emakhaya athi ayofuna imisebenzi emadolobheni (Myeni, 2018). Impilo yabantu besifazane igubazelwe amasiko, inkolo kanye nenqubo egqogqezela ubukhulu bamadoda phezu kwabantu besifazane. Ngaleyo ndlela abantu besifazane bathathwa njengezingane ngoba njalo amalungelo abo ahudulelwa phansi kube abesilisa abaphila impilo engcono kunabo. Lokhu kubonakala

ngezikhathi zesomiso kuleli zwe ngoba kuba yibona abahamba amabanga amade beyokha amanzi kanjalo nasemakhaya ibona ababonayo ukuthi kuzodliwani. Kanjalo noma kukhona izinhlangano ezinikela ngokudla ngesikathi sendlala, yibona futhi abesifazane abanomsebenzi wokuyothwala lawo maphasela okudla bawalethe ekhaya kubuye kube yibo futhi abaphekayo (Myeni, 2018).

Omunye owenza ucwaningo ngesiko lokuthwala uMubangizi (2016) owenza ucwaningo eNyuvesi yaKwaZulu-Natali lapho wayebheka amasiko ahlukumeza amalungelo abantu besifazane nokubhebbetheka kokuhlupheka kubantu besifazane. Uthi ukuthwala eNingizimu-Afrika kusho ukuthumba intombazane iyiswe kubo kwendoda ezoyigana. UMubangizi (2016) uqhuba athi isiko lokuthwala liwukuhlukumeza amalungelo amantombazane futhi liyashayisana nelungelo lokulingana ngokobulili nelungelo lesithunzi. Ngaphezu kwakho konke leli siko linemiphumela emibi yezempilo, ukudlwengulwa, ukukhulelwa okungadingeki kanye nokushona uma amantombazane esebeletha bese kwandisa namathuba okuthola igciwane lesandulela ngculazi ezisulwini zaleli siko. UMubangizi (2016) uthi isiko lokuthwala linokuxhumana nokuhlupheka kwabantu besifazane ngenxa yokuthi amantombazane athwaliwe ayasiyeka isikole. Lokho kuwaphuca amathuba okufunda nokuzithuthukisa.

Omunye, uNzimande (2016) wenza ucwaningo eNyuvesi yaKwaZulu-Natal lapho wayebheka ukushayisana phakathi koMthethosisekelo namasiko esintu. Uthi umthethosisekelo waseNingizimu-Afrika uqhakambisa ukubaluleka kwamalungelo esintu uphinde uqhakambise ubuhle nokwehlukahlukana kwamasiko ezwe laseNingizimu-Afrika. Amasiko anjengesiko lokuthwala elenziwa kakhulu amaZulu namaXhosa eNingizimu-Afrika. Leli siko lihambisana namacala anjengokushaya, ukuthumba kanye nokudlwengula. Leli siko libuye lilimaze wona la malungelo amelwe uMthethosisekelo njengokulingana ngokobulili, isithunzi somuntu wesifazane, inkululeko, nokuvikeleka komuntu kanjalo nelungelo lokuzikhethela (Nzimande, 2016).

Isiko lokuthwala aliselihle ngoba kuhlale kubikwa ngalo kwabezindaba ukuthi abantu besifazane bayahlukumezeka bayathunjwa bese bephoqwa ukuba bagane amadoda amadala bengavumanga egameni lesiko (uVan Der Westhuizen benoStresso, 2018). Baqhuba bathi uMthethosisekelo ukubeka kucace engxenyeni yama-28 ukuthi ingane inelungelo lokuvikelwa iphathwe kahle ingalahlwa, ingehliswa isithunzi kanjalo nezimfuno zengane zibalulekile. Uvan Der Westhuizen benoStresso bathi:

On a number of occasions the constitutional court has established that communities' right in relation to language culture or religion cannot serve as a justification for violation of other freedom in the Bill of rights and christian of south Africa versus minister of education 2000.

Kulesi sicaphuno esingenhla babeka ukuthi umthethosisekelo wezinkantolo wabeka ukuthi ulimi, nesiko nenkolo akumele kube yikho okucindezela amalungelo abantu besifazane. UMnyango wezoBulungswa (2009) uthi leli siko lintshontsha ubungane entombazane ethwaliwe ngoba ithi isakhula kodwa itholakale isiyinkosikazi yomuntu sekumele yenze nezinto zabantu abadala njengokwenza ucansi. Lo Mnyango wezoBulungswa (2009) uthi amantombazane athwaliwe aba nezinkinga zezempilo ngoba ayadlwengulwa bese engenwa izifo zocansi ezithathelanayo negciwane lesandulela ngculazi. Baveza ukuthi uthini umthetho mayelana naleli siko. *Umthetho we-Sexual Offences Amendment Act of 2000* uvimbela ukulala nengane ngaphandle kwemvume yayo.

Umthetho weSexual Offences Amendment Act of 2000 uveza ukuthi ukulala nengane engaphansi kweminyaka eyi-16 kubizwa ngokudlwengula ingane (*statutory rape*) (Maluleke, 2009). Umaluleke (2009) uqhuba uthithi lo mthetho uphinde uvimbele abazali nezihlobo ukuthi badayise ngezingane ezincane ngoba uma beke batholakala ukuthi basiza ekutheni ingane idayiswe noma ithwalwe bayaboshwa ngaphansi komthetho *iTrafficking in persons under section 71 of the sexual offences Act (Department of Justice,2009)*.

Ukushushumbiswa kwabantu besifazane sekusabalele nomhlaba wonke. Lokhu kuhlukunyezwa kwabantu ngendlela yokubantshontsha sekuphenduke kwaba indlela entsha yokwenza umnotho. Abantu bangena kulo ngoba alidingi imali eningi uma uliqala kodwa wenza imali eningi uma selenzeka (Bindela, 2018). Okubi ngalo mkhuba wokudayiswa kwabantu ukuthi kumbandakanya izidakamizwa ezithwalwa yiwona amantombazane aziyisa kwamanye amazwe. Ukuhlupheka yikhona okwenza ukuba lomkhuba ubhebbetheke uye phambili ngoba abantu abaningi abasebenzi manje kubalula ukuthi balutheke uma umuntu ebathembisa umsebenzi (Bindela, 2018)

UNkosi (2011) eNyuvesi yaKwaZulu-Natali lapho ayecwaninga ngemithelela yesiko lokuthwala ezikoleni zakwaZulu-Natali uveza ukuthi isiko lokuthwala aliselihle esikhathini samanje ngoba selinobugebengu futhi lihambisana nonya, ukuhlukunyezwa ngokomzimba, njengokushaywa kanjalo nokudlwengulwa kwamantombazane yilabo abasuke bewathwalile. Ngaleso sizathu, leli siko kufanele libuyekezwe (Nkosi, 2011).

Ilobolo ilona elidala inkinga ngoba lenza ukuthi amantombazane athwalwe ngenxa yokuthi abazali abakhohlakele basuke sebevumelene ngelobolo nalezo zigilamkhuba ezithwala izingane zamantombazane (Nkosi, 2011). Lokho kwenza ukuba intombazane ethwaliwe ingasitholi isikhathi sokufunda umsebenzi wesikole lapho isuke isihlala khona ngenxa yokuthwalwa ngoba ilotsholiwe, ngakho kumele yenze konke okwenziwa owesifazane oganile. UNkosi (2011) uthi kuningi okusamele kulungiswe mayelana namalungelo abantu besifazane nezingane njengelungelo lokuzikhethela umuntu abazomgana, kanjalo nelungelo lokusho noma yini ofuna ukuyisho.

Ngokunjalo uNkosi (2014) wabuye wenza olunye ucwaningo lapho egcizelela ukuthi leli siko linomthelela omubi emfundweni yezingane zesikole. Lokhu kuhlenganisa nokuthi othishanhloko babhekana nezinsalelo zokulungisa imiphumela emibi edalwa yileli siko ezinganeni zamantombazane ezikoleni. Izinsalelo othishanhloko ababhekana nazo ukuthi abakwazi ukulilawula leli siko ezikoleni ngoba imiphakathi abasebenzela kuyo iyalithanda, nakuba bekhona abangalithandi emphakathini (Nkosi, 2014). Ngaleyo ndlela kuba nzima ukulawula ukuphutha kwamantombazane esikoleni ngenxa yokusaba ukuthi angahle athwalwe endleleni eya noma ebuya esikoleni.

Ocwaningweni lukaNkosi (2014) kuyavela ukuthi abanye othishanhloko ababezama ukunqanda leli siko babehlangabezana nezinsongo zokubulawa emphakathini. Ngaphandle kwalokhu okunye akuvezayo uNkosi (2014) ukuthi othishanhloko bathi intombazane uma ike yathwalwa yase iyaphunyuka iphindele esikoleni ayibe isaba nakho ukuzethemba. Lokho kuholela ekutheni ingenzi kahle ezifundweni (Nkosi, 2014).

Omunye wabacwaningi owenza ucwaningo ngesiko lokuthwala uMonyane (2013) elwenza eNyuvesi yaseGoli. UMonyane wayebheka ubudlelwane phakathi kwesiko lokuthwala nomshado oyimpoqo. Lolu cwaningo lwaveza ukuthi isiko lokuthwala liyiwo umendo oyimpoqo, ngokuthi intombazane iyaphoqwa ukuthi igane umuntu engamthandi. Wabuye wathola ukuthi inkinga enkulu ebhekene nezwe laseNingizimu Afrika ukuthi uMthethosisekelo Wezwe lapha eNingizimu Afrika uyashayisana namasiko, njengoba usho ingxenye yama-31 kuMthethosisekelo (1996) iyasho ukuthi ihlonipha wonke amasiko ngokuhlukahluhana kwezinhlanga. Ngakolunye uhlangothi leli siko lihlukumeza amalungelo esintu. UMonyane uthi i- *Children's Act* yezi- 2005 ingxenye 12 (2) ivimbela ukuthi ingane engaphansi kweminyaka eyishumi nesishiyagalombili iganiswe ngaphandle kwemvume yayo. Lokho kunqanda ukuba abazali baxoxisane ngokuganisa izingane zabo.

Kanjalo ne-*Child Justice Act (2005)* ingxenye 12(2)(b) nayo ivimbela ukuthi (1996) ingane engaphansi kweminyaka eyishumi nesishiyagalombili ingene emendweni ngaphandle kwemvume yayo.

I-*Sexual Offences Act yezi- 2007* yona ithi uma umuntu omdala elala nengane wenza icala, ngakho-ke kumele aboshwe noma ngabe ingane ivumile. UMonyane (2013) okunye akuvezayo ukuthi ukuthwala kuzwisa izingane zamantombazane ubuhlungu, kuqhubele phambili ukungalingani ngokobulili emiphakathini, kudicilelwa phansi isithunzi samantombazane futhi singavikelwa. Ngokunjalo uthi nale nkoleloze yokuthi uma umuntu onegciwane lengculazi elala nentombi nto iyalapheka yikhona okwenza ukuba amadoda amadala athwale amantombazane amancane. Konke lokhu kwakungeyona inhloso yaleli siko ngokwemvelo.

Kanti uVan Der Watt beno-Ovens (2012) benza ucwaningo eNyuvesi yaseNingizimu-Afrika lapho babebheka khona ukwenziwa kwesiko lokuthwala ezindaweni zasemakhaya e-Mpumalanga-Kapa. Bathola ukuthi leli siko lokuthwala linobugebengu, alehlukene nokudayiswa kwabantu. Bathi okubi ukuthi lobu bugebengu benziwa egameni lokuthi kuqhutshwa isiko. UVan Der Watt beno-Ovens (2012) bacaphuna uMnumzane uMthethwa owayenguNgqongqoshe WezamaPhoyisa owagxeka leli siko ngonyaka wezi-2009, wathi lesi senzo sokuthwala asehlukene nokushushumbiswa kwabantu. Wathi laba abalala nezingane egameni laleli siko lokuthwala bangabadlwenguli ngakho amaphoyisa kumele enze umsebenzi wawo ababophe. Wagcina ngokuthi leli siko kumele liqedwe.

La mazwi aveza ukuthi uNgqongqoshe wamaphoyisa, uNathi Mthethwa waligxeka leli siko ngokuthi alehlukene nokudayiswa kwabantu. O-Van der Watt beno-Ovens (2012) baveza ukuthi amanye amantombazane adayiswa ngabazali bawo ngenxa yokuhlupheka, baphinde baveza nesibonelo sendoda eyadayisela enye indoda engayazi indodakazi yayo eneminyaka eyishumi nantathu ngemali engamarandi ayizinkulungwane eziyishumi njengelobolo kodwa intombazane ingathandi futhi ingavumanga (OVan der Watt beno-Ovens,2012). Lesi senzo sathusa umphakathi ngonyaka wezi-2009 ngoba yindaba eyakhulunywa nangabezindaba.

Kanti uJacobs (2013) wenza ucwaningo eNyuvesi yakwaZulu–Natali, lapho ayecwaninga mayelana namasiko amadala ayeqhutshwa ngesikhathi sobandlululo, ebheka indlela aseshintshe ngayo. Wathola ukuthi la masiko asenobugebengu, njengesiko lokuthwala. Uthi kuleli siko amantombazane agcinwa njengezigqila zocansi bese kukhokhwa ilobolo

njengesinxephezelo emndenini wentombazane. Uthi lesi senzo sokuthatha amantombazane ngaphandle kolwazi nemvume yawo aganiswe sihlukumeza amalungelo ezingane zamantombazane. *I-South African report yonyaka wezi-2009 eyayiya kwi-International convention on the Elimination of all Forms of Discrimination Against Women*, yayiholwa uNgqongqoshe weZempilo wangaleso sikhathi, uDokotela Manto Tshabalala-Msimango wathi ukuthwala nomendo oyimpoqo kuyisiko elibi futhi eliyingozi elidalwa inqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane (*Patriarchy*) okwenzeka emazweni amaningi. Nkonyaka wezi-2009 uDokotela uManto Tshabalala-Msimango wahola imbizo eMpumalanga-Kapa nabaholi bendabuko, abaholi bezombusazwe, othisha bezikole kanye nabafundi kuzodingidwa ngezindlela zokunqanda nokuvikela isiko lokuthwala.

Bathi oNkosi benoButhelezi (2013) leli siko libukeka sengathi selinciphile emiphakathini eminingi ikakhulukazi ezindaweni zasemdolobheni kodwa lisenzeka ezindaweni zasemakhaya aKwaZulu-Natal, nakwezinye izifundazwe njengako-EMpumalanga-Kapa kanjalo nasemhlabeni wonke. ONkosi benoButhelezi (2013) baqhubeka bathi intombazane yayithwalwa bese ifakwa endlini eqashelwe ngokusizwa amanye amalunga omndenini lapho intombazana yayiphoqwa ukuba ilale nalowo ezomgana ingasebenzisanga izinto zokuzivikela uma intombazane inqaba ukwenza intando yabo noma izama ukweqa ibuyeke kubo yayishaywa.

UNkosi benoButhelezi (2013) bathi kwakuthi uma intombazane iphumelele ukweqa abakubo bayilahle ngoba yayisuke yenze okuphambene nesiko. Baqhubeka bathi kunomehluko phakathi kwesiko lokuthwala nokuthwala intombi ngoba isiko lokuthwala alilimazi kodwa ukuthwala intombi kuyisenzo sobugebengu ngoba simbandakanya ukushaya nokulala nentombazane ngaphandle kokuvumelana. UNkosi benoButhelezi (2013) baqhubeka bathi inhloso yesiko lokuthwala kwakuba ukuvula ithuba lezingxoxo zamalobolo hhayi lobugebengu osebenziwa manje bokuhlukumeza. Leli siko lalithathwa njengenye indlela yokuganiselana. UMabasa (2015) uvumelana nalaba babhali ngokuthi:

Ukuthwala in its traditional form is a collusive strategy by the willing lovers to secure marriage negotiations. In this form it has been described as innocuous, romantic and charming age –old custom.

UMabasa (2015) uthi emuva kokuba sekuvuleka ithuba lezingxoxo zamalobolo, ilobolo lalikhokhwa kwakheke ubuhlobo ngoba vele isiko akulona elokulimaza nokuhlukumeza ngokocansi. UNkosi noButhelezi (2014) bathi abanye ababhali abaliqondi kahle leli siko baze basho ukuthi lihlukaniswe kabili. Bathi kukhona ukuthwala okuyimpoqo okubizwa ngokuthi ukuthwala intombi bese kuba khona leli okuthiwa ukuthwala okuvumelekile (*elopement*). Bathi ababhali abanengi badidanisa isiko lokuthwala nomendo ohleliwe kanti akufani nhlobo. ONkosi noButhelezi (2014) baqhubeka bathi kukhona ukuthwala okuhle (*Traditional Positive Ukuthwala*) imvamisa kuba intombazane esinesoka ethwalwayo. Lokho kwenzeka uma intombazana ihlangana nenkinga yokuthi isithole isoka elithanda ngaphezu kwaleli esiliqomile ngenxa yokuthi ayivumelekile ukuqoma kaningi ngoba ngesintu intombi iqoma kanye. Ukuthwala kwakuba isixazululo ngokuthi intombi isiqome isoka isikhathi eside lingaloboli, bese ithola isoka elisha. Intombi yayivumelana nesoka elisha ukuba lithumele abantu ukuba bazoyithwala. Kwakuba yikho ukuthi bahlele ukuthi izothwalwa ngoba intombi ayivumelekile ukwala isoka. Ukuthwala okuhle kwakuba isixazululo.

UNkosi benoButhelezi (2014) bathi intombi iyakhishwa esokeni, ikhishwa ngisho isiganile inqobo nje uma ingakasini esigcawini yagana. Bathi intombazane ethwalayo kwakuba intombi esiqomile futhi okwaziwayo ukuqoma kwayo hhayi ingane esencane engakazi lutho. Lokho kufakazelwa uMabasa (2015) uma ethi intombi ethwalwayo akube intombi esezingeni lokugana, ukuthi kufanele kube nokuvumelana phakathi kwentombi nesoka kanjalo nokuthi akubi khona indaba yocansi uma kungakashadwa. Lokho kwakuqashelwa ukuthi akwenzeki.

2.4 Ucwaningo oselwenziwe ngaphandle kwemingcele yaseNingizimu-Afrika

Ucwaningo olwenziwa uShadle (2003) eNyuvesi yase Mississippi eyenza ezweni laseKenya, wayebheka khona ukwenyuka kwemali yelobolo endaweni yaseKenya. Uthi obaba bakuleli zwe baphoqa amadodakazi abo ukuthi angene emendweni nabantu besilisa abanemali eningi ukuze bakwazi ukuthola imali eningi yelobolo. Izinkantolo zaseKenya zihlale zicubungula ukuthi ilobolo libe ngakanani nokuthi ngabe abazali bayalivuma inani lezinkomo okumele zikhishwe kanjalo nokuthi intombazane iyavuma yini ukungena emendweni ehlelelwe wona (Shadle, 2003).

U-Erulkar (2013) wenza ucwaningo e-Eddis Ababa e-Ethiopia lapho wayebheka khona imendo eyimpoqo yezingane zamantombazane nobudlelwano bezocansi kanye nodlame lwasekhaya.

Wathola ukuthi ngonyaka wezi-2009 kuya kunyaka wezi-2010 ezifundazweni eziyisikhombisa ayeneminyaka engamashumi amabili kuya eminyakeni engamashumi amabili nane amantombazane aganiswa engaphansi kweminyaka eyishumi nanhlanu. U-Erulkar (2013) wathola ukuthi amantombazane angamaphesenti angamashumi amathathu ashada ngaphambi kokuthi ahlanganise iminyaka eyishumi nanhlanu. Ngaleyo ndlela awakaze alithole ithuba lokuba aye esikoleni. Okubi ukuthi la mantombazane agana emancane awazi nokuthi yini ukugana. Uthi umgano wase-Ethiopia uhlanganiswa imindenini, amantombazane awanawo amalungelo okuzikhethela mayelana nokugana.

O-Agege, Nwose kanye no-Odjimogho (2017) benza ucwaningo eNyuvesi yaseNovena eNigeria, bebhaka izimbangela nemiphumela yokuganiswa kwezingane zisencane (*early Marriages*). Bathi ukuganiswa kwezingane kuyaziphoka ukuthi zingene emendweni zingakakhuli ngokomoya, nangokomzimba, ngaleyo ndlela nemiphumela emibi kwezempilo, kweZomnotho, eZemfundo kanjalo nakweZenhlalakahle emphakathini. Baqhuba bathi ukuganiswa kwezingane kuyinkinga yomhlaba wonke ngoba imendo eyizigidi ezingama-700 yenzeka eNigeria yaze yabhalwa phansi ngonyakawezi-2015. Le mendo yaseNigeria iyona eyenze ukuba izwekazi lase-Afrika kube yilona elihamba phambili ngamaphesenti aphezulu ngokuganiswa kwezingane ezincane emhlabeni wonke. (Agege, Nwose & Odjimogho, 2018). Bathi :

*About 700 million earley marriages were documented in 2015
Reports of which Africa had a high percentage. In particular
Nigeria was indicated to have the largest number of early
marriage in women aged 20-24*

Lesi sicaphuno sichaza ukuthi eNigeria amaphesenti angama-60 abantu besifazane abaseminyakeni engama-20 kuya eminyakeni engama-24 baganiswa bengakayihlanganisi iminyaka eyi-18. Ucwaningo oselwenziwe emazweni ase-Afrika lukhomba ukuthi izinga lokuganiswa kwezingane lehlile laya kumaphesenti angama-50 emindenini emi kahle, enemali kanti emindenini nehluphekayo izinga liyenyuka kunokuba lehle (Agege, Nwose kanye no-Odjimogho (2017). Kanti uSadle (2003) uthi amantombazane aseKenya ayenganqabi ukuganiswa kodwa ayelwa nakho ukuthi aganiselwe abantu abadala kunawo futhi angabathandi.

Izinkantolo zakhona zazivumelana nobaba nabayeni bamantombazane ngokuthi umendo kumele ubekhona noma intombazane ingavumanga. USadle (2003) uqhuba athi eKenya amantombazane ahlale eya ezinkantolo eyomangalela obaba bawo ngoba bewaganisela

ngemipoqo abantu abangabathandi. Amanye amantombazane ayabaleka ashiye emakhaya ngakho njalo ukuthi awafuni ukuganiswa ngenkani kubantu angabathandi. Ngaleyo ndlela abubuhle ubudlelwane phakathi kobaba bakhona namadodakazi abo ngenxa yokuthi obaba badayisela amaadoda anemali zingane zabo (Sadle, 2003). Ubeka ukuthi eKenya intombazane iyahlukaniswa nesoka layo esuke ithandana nalo bese iphoqwa ukuthi ukuthi igane umuntu omdala engamthandi ngoba enemali eningi. USadle (2003) uthi lokhu kuba kubi uma izithandani zibuka ikusasa lazo lezothando libhidlika phambi kwazo.

UBirchall (2018) wenza ucwaningo eNgilandi kodwa eqhathanisa amazwe omhlaba lapho ayebheka khona izimbangela zokuphuma kwezingane zamantombazane ezikoleni engakaqedi ukufunda (*school dropouts*). Lolu cwaningo luveza ukuthi ukuganiswa kwezingane zincane nokukhulelwa kwazo iyona mbangela yokungaqedi isikole. Amazweni ase-Afrika kwakunemithetho ekhipha amatombazane ezikoleni uma ekhulelwe. Amazwe angama-26 kubumbano lwama-Afrika sebesayine umthetho omusha wokuvumela amantombazane akhulelwe ukuthi aqhubeke nokufunda nangesikhathi esebelethile. Amazwe amaningi e-Afrika anjengeNingizimu-Afrika aseyawagcina ezikoleni amantombazane akhulelwe aqhubeke afunde noma esebelethile (Birchall, 2018). Uthi amantombazane akhulelwe nalawa aganiswa emancane awenzi kahle esikoleni.

UBirchall (2018) uthi:

In addition , when girls return to school after pregnancy they can find that teachers do not understand their situations and will punish or humiliate them if they fall behind in class or take time off when their children are sick or no child care available.

Kulesi sicaphuno esingenhla umbhali uchaza ukuthi izingane zamantombazane zithwele kanzima ngoba noma zibuyela ezikoleni emuva kokubeletha othisha ababi nalo uzwelo kuwo ngoba uma bengawenzanga umsebenzi wesikole othisha bayawajezisa la mantombazane bawahlukumeze uma ephuthe esikoleni ngenxa yokugulelwa izingane kanjalo nalapho engekho ongawagadela nezingane emakhaya.

Kanti emazweni aseningizimu ne-Asia amantombazane amaningi akhulelwa emancane kodwa phakathi emendweni eyimipoqo ngoba aganiswa emancane. Kanjalo emazweni afana noLatin America nakoSub-Sahara Afrika amantombazane amaningi akhulelwa ngaphakathi nangaphandle komendo oyimipoqo (*United Nations Educational,Scientific and Cultural*

Organization) (UNESCO, 2017). UBirchall (2018) uthi ezwenikazi lase-Afrika asemancane amazwe asaqhubeka nomthetho omdala wokukhipha amantombazane ezikoleni.

Ucwaningo olwenziwa uStephen benoPalamuleni (2013) eNyuvesi yase- Ibadan eNigeria, lwaluhlola ukuganiswa kwamantombazane asemancane nemiphumela yezempilo eMalawi kusukela ngonyaka wezi-2012. Baphawula ngokuthi ukuganiswa kwamantombazane amancane ukuwancisha ithuba lokufunda bese kuholela ekutheni abafundi babafana bafunde kakhulu ukuze bakwazi ukondla abesifazane abangafundile nezingane. UStephen beno Palamuleni (2013) baveza ukuthi abesilisa baseMalawi yibona abafunde kakhulu kunabesifazane bese kwakheka igebe phakathi kwabesilisa nabesifazane lapho kuqhathaniswa amazinga abo emfundo.

Ngokunjalo uMsuya (2017) wenza ucwaningo eNyuvesi yaseMzumbe, e-Nigeria lapho wayebheka khona amasiko ase-Afrika abhebhethekisa umkhuba wokushushumbiswa kwezingane nabesifazane ezwenikazi lase-Afrika. UMsuya (2017) uthi ukuganiswa kwezingane kwandisa ubugebengu bokushushumbiswa kwabantu. Uthi lobu bugebengu sebenzeke isikhathi eside e-Afrika kodwa okuningi kwakho akukaze kubikwe. UMsuya (2017) uqhuba athi kulokho okubikwayo izigebengu azibekwa amacala futhi azigwetshwa, ngisho awokudlwengula izingane ezincane. UMsuya (2017) uveza ukuthi kukhona isiko elenziwa eNigeria okuthiwa iWahaya ngaseNtshonalanga ne-Afrika lapho amadoda akhona avumeleke ukuthatha isithembu samakhosikazi amane bese ethatha intombazane encane iyekiswe isikole izosebenza njengesigqila samakhosikazi kanjalo nesigqila socansi.

Kukhona elinye isiko elenziwa eNigeria, uMsuya (2017) alichaza ngokuthi *iTrokosi* noma (*“Slave to God”*). Uthi nalo leli siko lihlukumeza amalungelo ezingane ezincane zamantombazane ngoba intombazane isetshenziswa njengenkokhelo uma kukhona owonile emndenini ukhokha inhlawulo ngokuthi anikele ngentombazane eyintombi nto kusukela eminyakeni eyi-6 kuya eminyakeni eyi-15, ukuba iyoba isigqila sikaNkulunkulu oyisithombe sakhona lapho iyohlala esontweni ibe isigqila socansi sabafundisi. UMsuya (2017) uqhuba athi la mantombazane aba izigqila aze afe. Uthi leli siko lavalwa emazweni aseNtshonalanga -Afrika emva kokukhononda kwezishosho zamalungelo esintu.

Olunye ucwaningo olwenziwa Osaknle, Olufunmilayo kanye no-Olajubutu (2017) benza ucwaningo ezweni laseNigeria bathi ukuganiswa kwezingane ezincane (*child marriage*) kungukuhlukumeza amalungelo amantombazane ngoba lokho kuwa kuwancisha ilungelo

lokukhula nokuzikhethela abantu abafuna ukuzikhethela bona. Bathi umendo wezingane udalwa ukuhlupheka bese ubeka izingane zamantombazane engcupheni yokuthi zitheleleke ngezifo zocansi (*STI*), umdlavuza wesibeletso (*cervical cancer*) kanye nezinye izingozi ezibakhona ngesikhathi sokubeletha.

Ukuganiswa kwezingane isiko eselisabalele umhlaba wonke, lapo kuganiswa izingane zingakathombi. ENigeria umendo wezingane uthathwa njengento esiza ukuthi amantombazane angakhulelwa ngaphambi kokugana (Osaknle, Olufunmilayo kanye & Olajubutu, 2017). Leli siko lenzeka kakhulu ezindaweni zasemakhaya ngenxa yokuthi kuyahlushekwa. Uma amantombazane eseganile ayaphoqelesa ukuthi akwazi ukuthola izingane ikakhulukazi njengoba esuke ekhokhelwe ilobolo. Kubalulekile ukuthi athole imisebenzi yasezindlini (*domestic work*) ngoba engafundile (Osaknle, Olufunmilayo & Olajubutu (2017).

Amantombazane agane amadoda amadala awakwazi ukubeka umbono mayelana nezocansi njengokuthi awakwazi ukucela abayeni bawo ukuthi ayohlolole igciwane lengculazi, awakwazi nokuzithiba ocansini noma ukubeka umbono wokuthi kusetshenziswe ijazi lomkhwenyana (Osaknle, Olufunmilayo kanye no-Olajubutu, 2017).

USabbe (2013) wenza ucwaningo eGent University eBelgium, lapo ayebheka imendo yaseMorocco eyimpoqo. USabbe (2013) ubika ukuthi imendo yezingane inyukile emva kokuqala komthetho owawubizwa ngokuthi iMoudawana ovumela abesilisa baseMorocco ukuthi baganwe amantombazane asemancane. USabbe (2013) uveza ukuthi emuva kokushaywa kwalo mthetho ngonyaka wezi-2007 izinkulungwane ezingama-33,596 zamantombazane amancane angaphansi kweminyaka eyishumi nesishiyagalombili anikelwa ukuba ayogana. Imendo yamantombazane eyimpoqo eminingi yayo ayibhaliswa ngoba iyafihlwa. Ngakho-ke izisulu azibiki okuzehelele. Lokhu kusondelene nokuthwalwa kwezingane zamantombazane ngoba zisuke zingazi lutho ngomendo.

Isiko lokuthwala selisabalele kakhulu ezwenikazi lase-Afrika ngoba ngonyaka wezi-2015 inhlango yobumbano lwama-Afrika (*African Union*) yenza umkhankaso wokuqeda ngemendo yezingane ezwenikazi lase-Afrika. Le nhlangano yenza ingqungquthela ngenyanga kaMfumfu ngonyaka wezi-2015. Kule ngqungquthela kwakuqwashiswa abantu bomhlaba wonke ngobubi bokuganiswa kwamantombazane asemancane. Lapha kwavela ukuthi amazwe angama-41 emhlabeni wonke aqhuba leli siko lokuthwalwa

kwamantombazane kodwa amaphesenti angama-30 ala mazwe avela ezwenikazi lase-Afrika.

I-*African Union, And Child Marriage in Africa Campaign* (2015) ithi amazwe amaningi e-Afrika anezinga eliphezulu lokuganisa amantombazane anemithetho evimbela ukuganiswa kwamantombazane, angaphansi kweminyaka eyi-18 kodwa lisenziwa leli siko ngenxa yamasiko nenkolo yabalenzayo eyenza kube lukhuni koHulumeni bakhona ukuthi baqinise imithetho yamazwe abo. Bathi inkolo namasiko iyona mbangela enkulu eyenza ukuba kuqhubeka ukuthwalwa kwamantombazane. Kanti o-Asfaward benoSatterfield (2010) abenza ucwaningo endaweni yase-Ethiopia bathi kunobandlululo phakathi kwabantu besilisa nabesifazane lokhu kufakazelwa ukuthi kusukela ingane izalwa uma kuyingane yentombazane ayamukelwa njengoba kwamukelwa ingane yomfana.

Izingane zabafana yizona ezithola ukunakekelwa kwezemfundo, kwezempilo nokudla. O-Asfaward benoSatterfield (2010) baqhuba bathi abesifazane bayashona ngesikhathi sokubeletha ngenxa yokuthi abavumelekile ukudla ukudla okuthile ngesikhathi bekhulelwe.

Yingakho abantu besifazane base-Ethiopia abangabahlanganyeli balolu cwaningo bathi ukuganiswa kwezingane ezincane yikhona okwenza kucace ukuthi akukho ukulingana kwezobulili emindenini yakhona. O-Asfaward benoSatterfield (2010) bathi nakuba imithetho ishaywa e-Ethiopia evimbela ukuganiswa kwezingane ezingaphansi kweminyaka eyi-15 kodwa kujwayelekile ukuthi ingane yentombazane eneminyaka eyi-12 ukuthi igane. Amantombazane alinganiselwa eminyakeni eyi-7 kuya kweyi-8 ayaphoqwa ukuba bagane abafundisi abagcotshwiwe nabangagcotshiwe. Nakuba izibalo zingekho ezanele mayelana nokuhlukunyezwa kwezingane kodwa lolu ucwaningo luyaveza ukuthi izingane zamantombazane e-Ethiopia ziyahlukumezeka ngezindlela ezahlukene.

Olunye ucwaningo oselwenziwe e-Afrika esemazansi (*South African Development community*) (SADC) lwenziwa u-Wadesango noRembe kanye noChabaya (2011) eNyuvesi yaseWalter Sisulu naseNyuvesi yaseFort Hare. Lolu cwaningo lwalubheka amasiko nemikhuba emibi eholela ekutheni kuhlukumezeke amalungelo esintu emazweni asemazansi ne-Afrika. UWadesango, uRembe kanye noChabaya (2011) baveza ukuthi amalungelo amantombazane ayahlukunyezwa emazweni ase-Afrika kakhulu uma kwenziwa le mikhuba enjengokusikwa bamantombazane ingxenye ethile yesitho sangasese ngenhloso yokuthi angashiselwa igazi kwezocansi, ukuthwalwa kwamantombazane, ukuyekiswa

isikole aganiswe ngenkani, kanye nokuganana kwezingane zisencane. Lokhu kuphuca ingane ilungelo lokuba ifunde isikole ize ibe yilokhu efuna ukuba yikho.

Ukuhlolwa kwezintombi nakho bathi kungenye indlela yokuhlukumeza amantombazane ngoba ahlolwa omama abathile emiphakathini. Lapho bewahlola isitho sangasese asibe sisaba yinto efihlekile njengoba ngokwesizwe samaZulu isitho sangasese akuyona into yokuvezelwa noma ubani (Wadesango, noRembe & Chabaya, 2011). Lokhu kwehlisa isithunzi ezinganeni zamantombazane.

Kanti uBirchall (2018) uthi ezweni laseTanzania umthetho weZemfundo ukubeka ngokusobala ukuthi ukukhulelwa kwezingane zamantombazane ezikoleni kuyicala futhi kumele axoshwe ezikoleni. Kanti iReproductive Rights (2015) phakathi konyaka wezi-2003 kuya kunyaka wezi- 2011 amantombazane alinganiselwa emakhulwini angama-55, 000 aphoqwa ukuba ayeke isikole noma axoshwa ezikoleni ngenxa yokukhulelwa esafunda isikole. Ucwangingo olwenziwa oBanda benoKunkeyani (2015) endaweni yaseMalawi lapho babebheka amasiko esintu abhebhethekisa igciwane lesandulela ngculazi kubantu baseMalawi. OBanda benoKunkeyani (2015) bathi amasiko ambandakanya ucansi yiwona aqhubela phambili ukuthelelana kwabantu ngegciwane lengculazi. Amasiko afana nemendo eyimpoqo lapho kuganiswa izingane nabantu besilisa abadala.

OMartinez beno-Odiambo (2018) bathi :

In 2018 the Tanzanian government has been developing guidelines around a parallel basic education system for young mothers. It is not clear what the standard of education offered will be, or what fees the student will have to pay.

Ngokwalesi sicaphuno o-Martinez beno-Odiambo (2018) bathi ngonyaka wezi-2018 uHulumeni waseTanzania wenzela omama abancane uhlelo lwemfundo eyisisekelo. Akucaci- ke nokho ukuthi lemfundo igcina kuliphi ibanga kanjalo nokuthi lemfundo ikhokhelwa malini? UBirchall (2018) uthi eMalawi khona amantombazane akhona ayamiswa engayi esikoleni uma ekhulelwe unyaka owodwa bese kuthi uma esebelethile aphinde afake isicelo sokungena futhi esikoleni. Lokho amantombazane akwenza ngokuthi athumele izicelo zawo kuNgqongqoshe weZemfundo kanjalo nasesikoleni. Kanti eSenegal khona amantombazane akade eyobeletsa kuye kufuneke ukuthi abuye nencwadi kadokotela

eshoyo ukuthi aphile kahle yini ukuthi angabuyela esikoleni lokhu kwenziwa ngaphambi kokuthi amantombazane aphindele esikoleni (Birchall, 2018).

Ucwaningo olwenziwe eBotswana luveza ukuthi amantombazane akade eyobeletha avunyelwa ukuba abuyele esikoleni emva kokuthi kade emiswe unyaka wonke engafundi. UBirchall (2018) uthi amantombazane aseBotswana ayahlukumezeka ngokuthi ahlale ehlolwa ukuthi awakhulelwe yini ezikoleni? Bese kuthi uma etholakala ukuthi asekhulelwe aye athole ukucwaswa ezinye izingane esikoleni ziwabize ngamagama amabi njengokuthi azofaka umoya omubi kwezinye izingane ezikoleni, nokuthi amantombazane azokonakalisa wonke amantombazane esikoleni. Kanti eMozambique khona uBirchall (2018) uthi imithetho yakhona ikubeka ngokusobala ukuthi uma intombazane ikhulelwe kumele iphume esikoleni esejwayelekile iyiswe esikoleni sasebusuku.

2.5 Ucwaningo oselwenziwe phesheya kwezilwandle

Luningi ucwaningo olwenziwe ababhali abanjengo: (Birchall, 2018, Castela, 2017, Werner, 2009) nabanye emazweni aphesheya kwezilwandle mayelana naleli siko lokuthwala. Njengamazwe ase-Asia, Emelika namanye. Emazweni aphesheya balenza ngendlela ehluke kunaseNingizimu Afrika kanjalo nasezwenikazi lase-Afrika. Njengoba sengike ngachaza phambilini kulesi sahluko. Njengoba besengichazile ngenhla ukuthi emazweni angaphandle kweNingizimu Afrika leli siko abalibizi ngokuthwala kodwa balibiza ngamagama ahlukeni njengokuthi umendo oyimpoqo (*forced marriage*) noma umendo ohleliwe (*arranged marriage*) *Union And Child Marriage in Africa Campaign* (2015)

UBirchall (2018) wenza ucwaningo eNgilandi kwi-*Institute of development of studies, lapho wayebheka izimbangela nemiphumela yokushiya isikole kwezingane zamantombazane asemancane (school dropouts)*. Uthi amantombazane akhulelwe nalawa aganiswa emancane awenzi kahle emsebenzini wesikole ngenxa yengcindezi ayithola emindenini. Uqhuba uthi emazweni aseningizimu ne-Asia amantombazane akhulelwa emendweni eyimpoqo kanti emazweni afana noLatin America nase-Afrika amantombazane akhulelwa ngaphandle komendo nangaphakathi komendo. Uma kuqhathaniswa amazwe ahlukeni kuvela ukuthi emazweni aseningizimu ne-Asia eminyakeni eyishumi edlule, abesifazane abaseminyakeni engama-20 kuya eminyakeni engama-24 aganiswa ngaphambi kokuba ahlanganise iminyaka eyi-18.

Ngokunjalo uGonzalez (2017) wenza ucwaningo ezwenikazi lase-Yurophu, emazweni anjengo-France, Belgium namanye. Uthi imendo eyimpoqo yilapho oyedwa kwabagananayo aphoqwe ukuba angene emendweni ngaphandle kwemvume yakhe, kwesinye isikhathi ungena ngokuthi asatshiswe noma ngokushaywa. Konke lokhu kwenziwa abazali, umndeni, noma umphakathi. Uqhuba athi amazwe amaningi e-Yurophu asebenzisa le ndlela yokuganana. UGonzalez (2017). Uqhuba athi imendo eyimpoqo ibuye ichazwe njengodlame olubhekiswe kubantu besifazane emazweni lapho kuqhutshwa khona inqubo egqugquzela ukungalingani ngokobulili. Lapho amantombazane nabantu besifazane aphoqwa ukuthi agane ngenkani ngaleyo ndlela balahlekelwa ithuba lokufunda bazithuthukise bathole nemisebenzi bakwazi ukuzimela empilweni. Kunalokho bazithola beboshiwe imithetho abayeni babo kanjalo nemindeni aganele kuyo.

UGonzalez (2017) uqhuba athi uma amantombazane eseganile awabe esavunyelwa ukuba aphinde axhumana nemindeni azalwa kuyo. Uma amantombazane engavumelani nalokho kube sekuqala udlame lwasekhaya oluba ngokushaya, ngokwezomnotho, ngokwengqondo, ngokwezocansi kanye nokukhulelwa okungenasidingo. Amantombazane aganiswa asemancane kakhulu kunabafana ngaleyo ndlela amantombazane awakwazi ukunqaba abayeni akhethelwa bona ngabazali noma izihlobo zawo. Abesilisa baphoqwa ukuba baganwe sebekhulile futhi banelungeo lokuzikhethea phakathi kwamantombazane amaningi, Lokhu bakwenza sebefundile bazithuthukisa ngokwezomnotho futhi sebesebenza bezimele kahle (Gonzalez (2017)) uthi akulula ukuthi le mendo iphele ngoba ibangwa inkolo namasiko yingakho ingaveli njengodlame lwasekhaya ngoba kubona kuyimpilo ejwayelekile. Kule minyaka imendo eyimpoqo isithathwa njengecala elisha okubi ukuthi abesifazane abayizisulu zala macala abakwazi ukuvula amacala.

UCastella (2017) wenza ucwaningo eYurophu, eSpain uthi abantu besifazane bokufika abavela kwamanye amazwe abaphathwa kahle amalungelo abo esintu ayahlukumezeka. Inhloso yalolu cwaningo ukuthola ukuthi abantu besifazane nezingane bahlangabezana naziphi izinkinga uma befika ezwenikazi laseYurophu ikakhulukazi eSpain naseCatalan. UCastella (2017) uthi amantombazane ayizigidi eziyi-100 kuya kweziyi-140 (100-140 million) aseke ahlukumezeka ngokuthi asokwe (*female genital mutilation*) iningi lamantombazane ahlale egula ngenxa yokusokwa. Asokwa kusukela eminyakeni emine kuya kwayishumi nambili kanti kwamanye amasiko izingane zamantombazane zisokwa zisanda kuzalwa (Castella, 2017). Emva kwalokho izingane zamantombazane ziyaphoqwa

ukuba zingene emendweni eyimpoqo namadoda amadala kunawo. Lokhu kwenzeka ngokuthi athunjwe agane bona laba bantu abawathumbile. NaseSpain amantombazane angaphezu kwamaphesenti angama-70 aganiswa angakahlanganisi iminyaka eyi-18.

UCastela (2017) uthi amantombazane amaningi ayafa ngenxa yodlame lwasekhaya olubangelwa izizathu eziningi njengokunqaba ukuganiselwa abantu abangabazi noma ukudlwengulwa, abantu besifazane bezama ukufuna isehlukaniso kanjalo nalapho besolwa ukuthi banobudlelwano namanye amadoda bayabulawa. Zonke lezi zizathu engizibale ngenhla yizona ezenza ukuthi abantu besifazane babulawe emhlabeni jikelele.

Kanti abanye abantu besifazane nezingane bayalimala ngenxa yodlame lwasekhaya kuthi nalapho sebeya emitholampilo bafike bangalutholi usizo ngakho njalo ukuthi bengabantu besifazane. Inhlango yeZizwe ezihlangene (*United Nations*) yasungula umthetho mayelana nokuvikelwa kwabantu besifazane bokufika eSpain ngeminyaka yezi-1990. UGonzalez (2017) uthi izwe laseSpain yilona elihamba phambili eYurophu ngemendo eyimpoqo ngoba kule lizwe baningi abantu bokufika, esifundazweni saseCatalonia yilapho lemendo yenzeka khona.

UWoodacre (2017) wenza ucwaningo eNyuvesi yaseWinchester lapho ayebheka khona imendo yezingane zasebukhosini (*Dynastic marriages*). Uthi amantombazane ayekhethelewa abayeni asemancane engazi engakazi lutho. Amakhosi ayebuka ukuthi iyiphi enye inkosi emikahle bese ikhuluma nayo kuvunyelwane ukuthi bazoganiselana ngaphandle kokulinda ukuthi izingane zabo zize zikhule zisho nazo ukuthi ziyathanda ukuthi ziganane, ekugcineni ziganane noma zingathandi. Lokhu kwakwenzelwa ukuthi izingane zasebukhosini zigane ebukhosini kanye nokuthi babengafuni izingane zabo zigane abantukazana (Woodacre, 2017)

OBecker, uMirakasimov kanye noStein (2016) benza ucwaningo eNyuvesi yaseDuke naseHanova lapha babeqhathanisa khona isisindo sezingane ezizalwa emendweni yothando nalezo ezizalwa abesifazane abathwaliwe nabasemendweni eyimpoqo. Baqhubeka bathi umendo wothando ilowo mendo lapho abantu baqale bathandana bese beyaganana, abangene emendweni ngokuvumelana bobabili. Ocwaningweni lwabo bathola ukuthi isisindo sezingane ezizalwa emendweni eyimpoqo ziba nesisindo esincane kunalezo ezizalwa emendweni yothando. OBecker, Mirakasimov kanye noStein (2016) bathi isizathu salokho ukuthi abesifazane abasemendweni eyimpoqo banezinga eliphezulu lokhwantalala

(stress). Bathi benza ucwaningo mayelana nemendo eyimpoqo evela emuva kokuganiswa kwamantombazane. Lolu cwaningo balwenza ezweni laseKyrgyzstan, okuyizwe elincane elinezakhamuzi eziyizigidi eziyi-5.8 (5.8 million) elimaphakathi nezwakazi lase-Asia. Bathi akulona lodwa leli zwe elisenza leli siko lokuganiswa kwezingane kodwa lisenziwa nasemazweni afana naseYurophu, e-Afrika naseMelika.

OBecker, noMirakasimov kanye noStein (2016) bathi kuleli zwe laseKyrgyzstan umendo oyimpoqo umbandakanya ukuthunjwa kwentombazane indoda, uma ifika ekhaya kubo kwendoda abomndeni wendoda bayayiphoqa intombazane ethunjiwe ukuba ibhalele umndeni wayo incwadi ibatshele ukuthi iyathanda ukugana bese ifakwa isikhafu sokugana, uma ike yasifaka isikhafu lokho kusho ukuthi iyavuma ukugana. OBecker, noMirakasimov kanye noStein (2016) baqhuba bathi emva kwalokho abakubo kwendoda bazohamba baye kubo kwentombazane bayoxolisa ukuletha incwadi bese bekipha imvu nezipho lokho kuthathwa njengelobolo.

I-Early and Forced Marriage and Girl's Education (2011) yinhlangano esebenza umhlaba wonke ukuze kwehle izinga lokuganiswa kwamantombazane amancane nokubuyiswa kwesithunzi sawo. Le nhlangano ithi ngonyaka we-1948 *i-Universal Declaration of Human Rights* yabeka ukuthi abantu kumele bangene emendweni ngokukhululeka kanjalo nangemvume yabo bobabili abagananayo. Baqhuba bathi umendo ombandakanya intombazane encane abazali abafaka ingcindezi baphoqe intombazane ukuba igane. Le nhlangano ithatha ukuganiswa kwamantombazane njengesiko elingamukelekile. *I-Early and Forced Marriage and Girl's Education (2011)* ivumelana noKheswa (2017) bathi ukuganiswa kwamantombazane amancane ayeke isikole kwenza abe semathubeni okuthola igciwane lengculazi, ukukhulelwa emancane bese eba nezinkinga uma esebeletha amanye ashone, uma ekwazile ukubeletha izingane zawo zikhula zingondlekile kanye nokuthi zingayi esikoleni ngenxa yokuthi amantombazane asuke engafundile engakwazi ukuthi ayise izingane zawo esikoleni bese kuqhubekela phambili ukuhlupheka

Kanti oMc Farlane, noNava kanye noMaddoux (2016) benza ucwaningo lwabo eNyuvesi yaseTexas eMelika bebhaka ukuganiswa ngempopo kwamantombazane asemancane kanjalo nodlame olubhekiswe kuwona ezweni laseMelika. Bathi ukuganisa amantombazane asemancane ngempopo kuwukuhlukumeza amalungelo esintu. Ukuganiswa kwezingane ezincane kuzifaka engozini yokuhlukunyezwa abayeni bazo okubizwa (*nge-intimate partner violence*) IVP. OMc Farlane, Nava kanye noMaddoux (2016) bathi lolu hlobo

lokukhukumeza lwenza kube nzima ukuthi amantombazane axoxisane nabayeni bawo ngezindaba zocansi oluphephile agcine esengenwe izifo zocansi negciwane lesandulela ngculazi kanjalo nokukhulelwa esemancane.

Olunye ucwaningo lwenziwa ngoKoishigulova, u-Ospanova, noSyrakaeva kanye no-Abmanuly (2014) ezwenikazi lase-Asia, esizweni samaKazakh. Lolu cwaningo lwenziwa e-*Academic World of Education and Research Center* lapho babecwaninga ngokuvumelana nokungavumelani ngendaba yokuthunjwa kwamantombazane ayoganiswa phakathi kwesizwe samaKazakh. Bathi kuleli zwe kugananwa ngendlela yokuthi indoda ithumbe intombazane, engakwazi ukuyithatha ngezizathu ezithile. Konke lokhu kungenxa yokuthi kwenziwa kakhulu imendo ehleliwe (Ospanova, noSyrakaeva & Abmanuly, 2014).

URice (2014) wenza ucwaningo eNyuvesi yase-Toronto, kwelaseMelika elwenza mayelana nemendo eyimpoqo ezindaweni zasemakhaya ebheka ukuthi kwenzekani ngamalungelo abantu besifazane ababa yizisulu zaleli siko. Wathola ukuthi abazali badayisa ngezingane zabo ngenxa yokuhlupheka. URice (2014) uveza ukuthi intombazane iyaba nalo isoka kodwa uma kukhona omunye ofuna ukuyithwala ecebile abazali bavumelana naye ukuze bathole umcebo. Abanye besifazane abadala babekhombisa ukungayithakaseli le mendo eyimpoqo ngoba bathi ihlukumeza amalungelo abantu besifazane. Lokhu kuveza ukuthi le mendo iyawahlukumeza amantombazane asemancane. Ngala mazwi uRice (2014) ubeka uthi intombazane eyaba isisulu somendo oyimpoqo yaze yazama kabili ukuzibulala ngoba ingayithandi indaba yokuganiswa ngempopo.

UWerner (2009) waphothula ucwaningo eNyuvesi yaseTexas mayelana nemendo eyimpoqo lapho ukuganiswa kwamantombazane asemancane nemithelela yakhona. Uthi e-Asia nakhona iyahlelwa imendo eyimpoqo. Uthi nakhona intombazane iyathunjwa ingathandi iyoganiswa. Uqhuba athi e-Asia kuphakanyiswa indaba yehlazo, amantombazane aganiswa ngempopo noma ngabe ayayithola intuba yokuphuma kodwa abanjwa “ukusaba ihlazo lokungahloniphi” umthetho wabazali ngoba indlela afundiswa ngayo uma ekhula (Werner, 2009).

EMelika u-Ehiemua (2014) wenza ucwaningo e-*University of Woodbridge* lapho wayebheka khona ukushiya ezikoleni kwamantombazane ngenxa yemendo ehlelwa abazali. Wayebheka ukuthi lokhu kuyiphazamisa kanjani imfundo yawo. Wathola ukuthi amanye amantombazane ayaphoqelesa ukuba ashiye phansi isikole ngesizathu sokuganiswa

ngempopo kanti amanye awaqali nhlobo ukufunda. Uthi ngenxa yokuthi imfundo ilona thuluzi elisetshenziswa umhlaba wonke ukuthuthukisa izimpilo zabantu, umphakathi waseMelika uyazama ukungenelela ukulwa nale nkinga yokuganiswa kwamantombazane asemancane (Ehiemua, 2014). Ubalula ukuthi izinhlangano ezifana no- *UNICEF* ne- *UNESCO* zithola ukuthi eMelika izingane zamantombazana ezibalelwa ezigidini ezingamashumi ayisithupha nanye (61 milion) zigcina emabangeni aphansi zishiye isikole ziyoganiswa.

UN-Na'm, uHoward kanye noCadler (2000) benza ucwaningo eMelika eNyuvesi yase-Emory lapho babecwaninga ngokuganiswa kwamantombazane ngempopo kubantu abadabuka eNdiya kodwa abahlala eNgilandi. Bathi laba bantu besifazane babhekana nezinkinga eziningi zamasiko ngoba umendo oyimpopo umbandakanya udlame olubhekiswe kwabesifazane. U-An-Na'm, uHoward kanye noCadler (2000) bathi kunesidingo sokuthi kutholakale izindlela zokubuyisa isithunzi nenhlalakahle yabantu besifazane nomphakathi abahleli kuwo. Ngakho-ke baphakamisa ukuthi kuhlangane umphakathi ukuze kuxoxiswane ngezindlela zokwenza impilo yabantu ibe ngcono.

2.6 Inqubo egqugquzela ubukhulu bamadoda phezu kwabantu

Besifazane

Inqubo egqugquzela ukungalingani ngokobulili, lapho abesilisa beba ngaphezu kwabantu besifazane. Ikona okuyimbangela ekutheni isiko lokuthwala liqhubekele phambili nokwenziwa (Coetzee, 2001). ULerner (1986) noKambarani (2006) bayavumelana ngalokhu, yingakho noHulumeni engakwazi ukulwisana nokusetshenziswa kabi kwesiko lokuthwala ngoba amadoda yiwo aphele ezikhundleni zikaHulumeni. UCoetzee (2001) uchaza inqubo yokungalingani ngokobulili okugqamisa ubukhulu nokubaluleka kwabesilisa ngaphezu kwabesifazane. UCoetzee (2001) uqhuba athi noma kukhona imithetho enqanda ukucwasana ngokobulili kodwa uveza ukuthi kuncane osekuzuziwe ukulinganisa ngokobulili ezweni saseNingizimu Afrika kwezemfundo ikakhulukazi, nakweminye iminxa yempilo. Ngokuka-Coetzee (2001) sengathi ukuqonela kwabesilisa phezu kwabesifazane kuyinto esinesikhathi eside yenzeka ezimpilweni zabantu, akuselula ukuthi isuke emiphakathini. *I-South African Gender Equality* (2000) ilwisana nale nqubo egqgquzela ubukhulu bamadoda phezu kwabantu besifazane njengoba lokho kwasho: *I-South African Gender Equality* (2000) yathi:

It is a sad fact that one of profoundly non-racial institution in South Africa is patriarchy... indeed, it is so firmly rooted that is given a cultural halo and identified with customs and personalities of different communities. Thus to challenge patriarchy, to despute the idea that men should be dominant figures in the family and society..... Patriachy brutalises men and neutralises women across the colour

Kulesi sicaphuna bathi iqiniso ukuthi into ekhona kuzo zonke izinhlanga inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane iyona nqubo egxilile emphakathini waseNingizimu Afrika. Uma umuntu ezama ukuphikisana nale nqubo akaphumeleli ngoba le nqubo inika abesilisa Amandla amakhulu bese yenza abesifazane bengabi namandla kungakhathalekile ukuthi bayiluphi uhlanga.

ULerner (1986) uthi kungenzeka ukuthi ukuqonela kwabesilisa kwaqala ngezindlela ezahlukenene ezindaweni ezahlukenene. Ezwenikazi i-Afrika khona kwaqala ngendaba yemfundiso yasekhaya njengoba kujwayelekile ukuthi ingane yomfana kusukela isencane iphathwa ngenhlonipho ngoba kukholelwa ukuthi izoba inhloko yekhaya ngomuso kanjalo amantombazane afundiswa ukuthi ahloniphe abesilisa (uLerner, 1986). Uqhuba athi amadoda iwona amandla okulawula yonke into ekhaya ngisho ucansi yibona abalawulayo (uLerner, 1986). Lokhu okungenhla kufakazelwa uKambarami (2006) owenza ucwaningo eZimbabwe kubantu abakhuluma isiShona. Uthi inqubo egqugquzela ukungalingani kwabantu ngokobulili (*patriarchy*) yinto eqhubela phambili ingcindezelo yabantu besifazane nebaphuca igunya lokulawula kwezocansi, kweZomnotho nakweZombusazwe. Kanti u-Walby (1990) uthi:

Contemporary gender equality is analysed as a result of the structures of a capitalist and patriarchy or capitalist –patriacal society, patriarchy gives power to men to rule legal issues and maintain order.

Lesi sicaphuno sibeka ngokuthi ukulingana ngokobulili kuchwazwa ngokwenqubo egqugquzela abantu besilisa phezu kwabantu besifazane kanti le nqubo iyona enika abantu besilisa amandla okuhola kwezomthetho kanjalo nokugcinwa komthetho

NgokukaKambarani (2006) inqubo egqugquzela ukungalingani ngokobulili, uthi ezwenikazi lase-Afrika inamandla. UKambarani (2006) uveza ukuthi le nqubo idluliselwa kanjani ezizukulwaneni ngendlela yemfundiso emakhaya. Uqhubeka athi konke kuqala ekhaya, bese kudlulela kuzo zonke izinhloko zomphakathi: njengezenkolo, eZemfundo, eZomnotho kanye nezombusazwe. Ukubeka ngokusobala ukuthi inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane idala ukungalingani kwezobulili nokucindezelwa kwabesifazane ngendlela yokuthi abakwazi ngisho ukulawula imizimba yabo.

NgokukaKambarani (2006) le nqubo igqugquzela ukungalingani ngokobulili. Uthi ikhaya liyisikhungo somphakathi lapho kukhuliswa khona izingane. Yilapho izingane zifundiswa khona ukuhlukana ngobulili. Uthi uKambarani (2006) Ngokwenqubo yesiShona intombazane ifundiswa izinto ezihlukile kunezengane yomfana. Abafana bafundiswa ukuthi bakhule bazi ukuthi yibo okumele babonelele noma bondle imindeni yabo, kanjalo amantombazane wona afundiswa ukuzithoba nokuhlonipha abesilisa banakekele nezingane. UKambarani uthi yikho lokhu okudala ukucwasana phakathi kwabesilisa nabesifazane nokwenza ukuthi umphakathi ubheke abesifazane njengabantu bocansi noma abantu abasiza amadoda ngokocansi. Uqhuba athi amantombazane uma engena esigabeni sokuthomba afundiswa ukujabulisa abantu besilisa ngokocansi yingakho efundiswa ukuthi azigcine eyizintombi nto ukuze athokozise abayeni bawo bangomuso.

UKambarani uthi (2006) uchaza le mfundiso yokukhombisa ubukhulu ngaphezu kwabantu besifazane (*patriarchy*) ngokuthi idala ukuthi abesifazane bangakwazi ukuzimela kodwa bahlale bencike njalo kwabesilisa. Uqhuba athi ekhaya ingane yomfana ibaluleke kakhulu kangangokuba uma umama engazalanga ingane yomfana akathathwa njengonkosikazi kuze kudingeke ukuthi umnumzane wekhaya ayobheka omunye unkosikazi ngaphandle ukuze azozala indlalifa. Kanti Coetzee (2001) uthi:

In the sphere of morality, the ideology of patriarchy suggest that woman and men ought to demonstrate different characteristics, in terms of which masculine values are viewed as appropriate to the public

Kulesi sicaphuno umcwaningi uthi inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane ibeka ukuthi abesifazane nabesilisa kumele babhekwe ngezindlela ezingefani ngokwamandla abo. Kanti uKambarani (2006) uthi uma intombazane iyogana iyayalwa ngabesifazane abadala ukuthi amadoda ayefana ngakho kumele yamkele ukuthi uma emganile

uzoqonywa abanye besifazane. Kodwa uma kungowesifazane otholakala enomunye athandana naye uyaxoshwa abuyele kubo noma kwenziwe isehlukaniso ngaso lesi sikhathi ngoba abesifazane kumele bezwe ngabesilisa kwezocansi futhi babathobele ezintweni zonke. Uthi ukukhokhwa kwelobolo yilona elinika amadoda wonke amandla okuthi umuntu wesifazane aphucwe wonke amandla, inkululeko namalungelo akhe ehliwa aze afane nempahla etholiwe. UKambarani (2006) uthi “isiko lokungena” nalo licindezela bona futhi abantu besifazane ngoba uma eshonelwe indoda uyaphoqwa ukuba agane omunye wabafowabo bendoda yakhe uma ephikisana nalokho aphoqeleke ukuthi aphindele ekhaya kubo ashiye izingane zakhe ngemuva.

UWood (2005) uthi ukudlwengulwa kwabantu besifazane kuyinto eyenzeka njalo. Inqubo egqugquzela ukungalingani ngokobulili iyona enikeza izihlobo zesilisa igunya lokuthi zidlwengule amantombazane amancane emndenini. Uqhuba athi uWood (2005) inqubo egqugquzela ukungalingani ngokobulili iyaqhubeka nokuba nomthelela omubi nsuku zonke eNingizimu Afrika ngezibalo eziphezulu zezifo zocansi nengculazi ngoba abesilisa ibona abalawula ezocansi, futhi baba nobudlelwane bezocansi nabantu abahlukene. Kanti uKambarani (2006) yena uvumelana no-Van Der Watt beno-Ovens (2012) ukuthi bakwenziswa inkoleloze yokuthi uma umuntu enegciwane lesandulela ngculazi uma elala nentombazane esencane liyaphela.

Kwezenkolo ingcindezelo yabantu besifazane iyatholakala ngisho nakuyo inkolo yobuKhrestu emabandleni abesilisa baqinisa amasiko acindezela abesifazane ngakwezocansi. UKambarani (2006) uthi inkinga yaqala ngendaba yasebhayibhelili lapho kwalaliswa khona u-Adam kwakhishwa ubambo lwafakwa ku-Eva lokho nje kukodwa kwenza ukuba abesifazane bacindezelwe emasontweni nasemakhaya. NgokukaKambarani (2006) inkinga isuka kuleli vesi elitholakala eBhayibhelini KwabaseFesu isahluko sesi-5 evesini lama-22 lapho okuthi: “Bafazi thobelani amadoda enu kungathi kukuyo iNkosi”. KweZemfundo imfundo ihlelwe ngendlela yokuthi idala ukucwasa kwabesifazane. NgokukaBarton benoSakwa (2012) izincwadi ezisetshenziswa ezikoleni zikhombisa ukuthi abantu besilisa yibona abanamandla nabanengqondo ekhaliphile edlula eyabesifazane. Abesifazane bona bavezwa njengabantu ababuthakathaka kakhulu, bavezwa njengabantu futhi abangakwazi ukuzimela empilweni.

UKambarani (2006) uthi nakwezomnotho inqubo egqugquzela ukungalingani ngokobulili ikhona ngoba abesifazane basebancane ngokwesibalo abavumelekile ukuthi babambe izikhundla eziphezulu. Abesifazane baphatha izikhundla ezibukeleka phansi njengo kuba

umabhalane. Ngisho ephalamende abesilisa abaningi kunabesifazane bese kuthi abesifazane baphatha iminyango ebukeya ingenazo izinkinga. UKambrani (2006) uqhuba athi emisebenzini abesifazane bayahlukunyezwa ngokocansi behlukunyezwa abaphathi babo ukuze bathole izikhundla eziphezulu. Kwesinye isikhathi kuye kufuneke ukuthi balale nabaphathi babo, banikele ngemizimba yabo ukuze bathole izikhundla eziphezulu. UWalby (1990) uthi ukuqonela kwamadoda phezu kwabesimame kungenxa yamandla email abanayo nokungalingani ngokwamalungelo phakathi kwabesilisa nabesifazane, kweZemfundo nakwezemisebenzi ikhona abesilisa abahlala bekubhekile. UKambrani (2006) uqhuba athi abangafundile basebenza emasimini okungewona awabo bakhiqize isivuno okungesona esabo futhi okuthi uma kuphela umendo babuyiselwe emakhaya bengenalutho. Kanti uWalby (1990) uthi ukuqonela kwamadoda phezu kwabesifazane kungenxa yamandla emalini abanayo abesilisa nokuphikisana nokulingana kwamalungelo yikhona amadoda ahlale ekubhekile. UWalby (1990) uqhuba athi ukungalingani ngokobulili kungenxa yemiphumela yezimo zezomnotho nokuqonela kwamadoda kunikeza amadoda igunya lokulawula imithetho yezomnotho.

UKambrani (2006) uthi kwezombusazwe nakhona kwenzeka into efanayo abesifazane abaningi abazihlanganisi nezepolitiki ngoba ipolitiki ithathwa ngokuthi umdlalo ongcolile, abangena khona yilabo abazethembayo abanamandla abangakwazi ukumela ingcindezi elethwa inqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane echaza abesifazane njengezakhamuzi ezintekenteke ukuthi bangabamba izinkundla zomphakathi. NgokukaCoetzee (2001) le nqubo egqugquzela ukungalingani ngokobulili iyona ewumqondomgudu (ideology) oqinile emhlabeni wonke. Uqhubeka achaze ukuthi amasiko onke asebenzisa le nqubo okuyiyona ephikisana nekhomishana elwa nokucindezelwa kwabantu besifazane. Uthi zonke izizwe, abamnyama, abamhlophe bakhungethwe yile nqubo yokungalingani ngokobulili. Uthi zonke izinhlanga zinayo le nkinga yamadoda okuyiwona aphethe nashaya imithetho. Kanti uCoetzee (2001) uthi ukulwa nale nqubo kufana nokuhlasela umbuso wamadoda ngoba iqinisa amadoda yenze buthakathaka abesifazane.

2.7 Iqoqa lesahluko

Kulesi sahluko kubuyekewzwe imibhalo yabanye ababhali, abenza ucwaningo ngaleli siko. Izihloko zihleleke kanje: Kube isingeniso, kwaba ukuchazwa kwesiko lokuthwala ngababhali abahlukene, ucwaningo olwenziwe eNingizimu Afrika, ucwaningo olwenziwe

ngaphandle kwemingcele yaseNingizimu Afrika, nalolo olwenziwe phesheya kwezilwandle, inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane kanye nesiphetho.

ISAHLUKO SESITHATHU

UMKLAMO NEZINDLELA ZOCWANINGO (RESEARCH DESIGN & METHODOLOGY)

3.1 Isingeniso

Esahlukweni sesibili ngixoxe ngokubuyekwezwa kwemibhalo, lapho ngikhulume ngocwaningo oseluke lwenziwa. Kulesi sahluko ngizoxoxa ngomklamo nezindlela engizisebenzisile ukuqoqa ulwazi oludingekayo ukuze kutholakale izimpendulo zemibuzongqangi emithathu yalolu cwaningo. Ngizoqala ngokuchaza ngocwaningo oluyikhwalthethivu, ngikhulume ngepharadymu engiyisebenzisile, okuyipharadymu ehlaziya sakugxeka, ngizochaza ucwaningo lwesimo, ngizokhuluma ngezindlela zokuqoqa ulwazi engizisebenzisile, ngikhulume ngezindlela zokuhlaziya ulwazi olutholakele. Ngizobuye ngikhulume nangenkambiso elungileyo engayilandela ngenkathi ngiqoqa ulwazi ukuze ucwaningo lungephuli imigomo yenkambiso elungileyo yocwaningo. Ngizokhuluma ngokwethembeka nokukholakala kocwaningo ngixoxe nangezinto ezazenzeka ngesikhathi ngiyiqoqa ulwazi esikoleni esiKwaNdengezi, ngichaze nangezinkinga engahlangabezana nazo ngesikhathi sokuqoqwa kolwazi bese ngicina ngeqoqa lesahluko.

3.2 Ucwaningo oluyikhwalthethivu

Lolu cwaningo lusebenzise indlela yocwaningo oluyikhwalthethivu. Lugxile esikoleni esisodwa samabanga aphezulu, esisendaweni yaKwaNdengezi. UCreswell (2009) uveza ukuthi ucwaningo oluyikhwalthethivu lusiza umcwaningi ukuthi aqonde ukuthi abantu bazibuka kanjani izinto ezibazungezile, kanjalo nolwazi abanalo ngezinto ezenzeka lapho bekhona. Lokhu kuye kusize ngokunikeza umcwaningi ulwazi aludingayo ocwaningweni lwakhe ukuze lube ngolunothile nolukholakalayo. Kulolu cwaningo, ngaya esikoleni ngenhloso yokubabuza ngesiko lokuthwala njengoba lisaqhutshwa endaweni abahlanganyeli bocwaningo abahlala kuyo, nokuthi ngabe lisenayo yini indawo njengoba sesiphila ezweni elibuswa ngentando yeningi. Lapho echaza ucwaningo oluyikhwalthethivu uCreswell (2011) uthi:

People often describe qualitative research as research that attempts to collect rich descriptive data in respect of a particular phenomenon or context with the intention of developing an understanding of what is being observed or studied. It therefore focuses on how individuals and groups view and understand the world and construct meaning out of their experiences.

Ngokwalesi sicaphuno ucwaningo oluyikhwalthethivu oCreswell nabalingani bakhe bathi luzama ukuthola ulwazi olunzulu ngesimo esithile ngenhloso yokuthola ukuqonda ukuthi abahlanganyeli basibheka kanjani nokuthi bafundani ezimeni ezibazungezile. Njenga kulolu cwaningo kwakumele ngithole kubafundi nothisha ukuthi njengoba behlala endaweni lapho leli siko lisaqhutshwa khona, balibuka kanjani futhi bafundani kulo nokuthi ithini imibono yabo ngalo.

Ngikhethe indlela eyikhwalthethivu ngoba ulwazi engilutholile kuyoba yilona engiyolusebenzisa ukuhlaziya amazwi abafundi nothisha, ngakhe umqondo ngolwazi abalunikeza ngezingxoxo. Ulwazi olutholakale luyohlaziywa ngamazwi abhaliwe hhayi ngezinombolo njengocwaningo oluyikhwalthethivu ngoba lolu ucwaningo luwucwaningo lwezibalo noma luncike ezinombolweni. Inhloso yalolu cwaningo ukuthi lapho sekuhlaziywa ulwazi kumele kuvele izibalo mayelana nalokho okusuke kucwaningwa. Kanti kulolu cwaningo ngisebenzise indlela yekhwalthethivu. Ucwaningo oluyikhwalthethivu luyahambelana nalolu cwaningo ngoba ngithole ulwazi oluphendula imibuzongqangi, ngihlaziye amazwi nezitatimende zabahlanganyeli. Ngaya esikoleni saKwaNdengezi lapho ngaqoqa khona ulwazi kubafundi bebanga leshumi nanye, nakothisha abafundisa leli banga. UMerriam (2009) uthi:

Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences.

Kulesi sicaphuno umcwaningi uthi abacwaningi basebenzisa izindlela zekhwalthethivu ngoba befuna ukuqonda ukuthi abantu baziqonda kanjani izimo abahlangabezana nazo. Ngaya kubahlanganyeli bocwaningo, besendaweni abaphila kuyo okuyisikole lapho abahlanganyeli abangabafundi befunda nalabo abangothisha besebenzela khona. Ngigxile esikoleni esisodwa samabanga aphakeme kubafundi bebanga le shumi nanye. Lolu cwaningo lwenziwe endaweni yaKwaNdengezi lapho isiko lokuthwala lisaqhutshwa

khona. Ngifuna nokwazi ukuthi bazizwa kanjani uma leli siko lenzeka kubantu abasondelene nabo.

UCreswell (2011) uthi abantu bachaza ucwaningo oluyikhwalthethivu njengocwaningo oluqoqa ulwazi olunzulu ngesimo esithile ngenhloso yokuthuthukisa ukuqonda isimo esicwaningwayo. Ngamanye amazwi lugxile ekutheni abantu nemiphakathi bayibuka kanjani indawo abahlala kuyo, bakhe umqondo ngezinto abazenzayo. Lokhu kuyahambisana nalolu cwaningo ngoba ngangibheka ukuthi othisha nabafundi bayibuka kanjani indawo abahlala kuyo mayelana nesiko lokuthwala elenzeka endaweni abahlala kuyo kanjalo nasesikoleni abafunda kuso, nokuthi yini bona abayifundile ngokuhlala bebona amantombazane ethwalwa phambi kwabo.

Ngikhethe indlela yekhwalthethivu ngoba ngolwazi olutholakele kuyohlaziywa amazwi abafundi nothisha kwakhiwe umqondo ngalolu lwazi abalunikezile ngezingxoxo. Kwadingeka ukuba ngiye esikoleni sakwaNdengezi eMpumelelo High school (okungelona igama langempela), lapho ngaqoqa khona ulwazi kubafundi nothisha abafundisa isiZulu ulimi lwasekhaya, ibanga leshumi nanye. UMerriam (2009) uthi umcwaningi usebenzisa indlela yekhwalthethivu ngoba usuke efuna ukuqonda ukuthi abantu baziqonda kanjani izimo zalapho behlala khona.

UPatton benoCochran (2002) baveza ukuthi ucwaningo oluyikhwalthethivu lubonakala ngezinhlalo zalo ezihambelana nokuqonda izinto ezenzeka emiphakathini abantu abahlala kuyona kanjalo nendlela abahumusha ngayo izimo abaphila ngaphansi kwazo. Lokhu kuhambisana nalolu cwaningo ngoba ngihlose ukwazi ukuthi baphatheka kanjani uma bebona leli siko lenzeka endaweni abahlala kuyo kanjalo nakubantu abasondelene.

Okunye engihlose ukukuthola ukuthi bacabanga ukuthi yini eyimbangela yokuthwalwa kwamantombazane asemancane. Umcwaningi wocwaningo oluyikhwalthethivu usuke ehlose ukuqonda izimpilo zabantu nezehlo abahlangabezana nazo imihla ngemihla ngempilo abayiphilayo endaweni abahlala kuyo. (Patton benoCochran, 2002) baphawula bathi:

Qualitative methods generally aim to understand the experiences and attitudes of patients, the community. These methods aim to answer questions about the 'what' 'how'

or 'why' of a phenomenon rather than 'how many' or how much, which are answered by qualitative methods.

Ngokwalesi sicaphuno oPatton benoCochran (2012) bathi ucwaningo oluyikhwalthethivu luhlose ukuphendula imibuzo enjengokuthi: Yini? kanjani? kungani? ngesimo esithile alufani nocwaningo lwekwantintethivu lona olunemibuzo edinga izimpendulo eziyiyzinombolo. Kanti ODickson-Swift, Kippen kanye noLiamputtong (2009) bathi ucwaningo oluyikhwalthethivu ucwaningo olukhululekile ngoba umcwaningi nomhlanganyeli wocwaningo bayaxoxisana. Lolu cwaningo lusebenzisa izingxoxo uma kuqoqwa ulwazi.

Kulezi zingxoxo kunemibuzo ehlelwa umcwaningi, asuke ezoyibuza abahlanganyeli. Uhlobo lwemibuzo kuba imibuzo evulekile ukuze umhlanganyeli akhululeke aphenndule akusho konke akwaziyo ngaleso simo. OPatton beno Cocran (2002) baqhubeka bathi okuhle ngocwaningo oluyikhwalthethivu ukuthi njengoba imibuzo yakhona ivulekile ivumela umhlanganyeli ukuba aphenndulo ngamazwi akhe akhululeke alufani nocwaningo lwekwantintethivu lapho kuye kufanela umhlanganyeli aphenndule umbuzo ngokuthi yebo noma cha (Dickson-Swift et.al 2009). Nakulolu cwaningo kwenzeka kanjalo ngoba abahlanganyeli babephendula imibuzo ngokukhululeka baze bagcine lapho abathanda khona.

3.3 Ipharadaymu

Ipharadaymu inikeza uhlaka lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. UNkosi (2011) uthi ukuba ngaphansi kwephardaymu kusho indlela lowo ocwaningayo abuka ngayo umhlaba (world view). Lolu cwaningo lungaphansi kwepharadaymu ehlaziya sakugxeka. UBetram beno Christiansen (2014) bathi:

The critical paradigm sees reality as shaped by social, political, cultural, economic and other dynamics. Thus what we claim to know about the world is always subjective influenced by our own place in the society and our values.

Kulesi sicaphuno abacwaningi bayichaza bathi ipharadymu ehlaziya sakugxeka ngokuthi yakhiwe izinhloko ezifana nezenhlalo ezombuszwe, ezamasiko, kanjalo nezomnotho, ubulili

nokunye okwenzeka emiphakathini. Ipharadymu ehlaziya sakugxeka igxile ekuletheni ushintsho emphakathini kumbe ilethe intuthuko esimeni senhlalo yabantu. Kulolu cwaningo kuhloswe ukuthi uma befunda lo mbhalo bashintshe indlela abaqhuba ngayo leli siko, neziphathimandla zemiphakathi zilibhekisise kahle leli siko elihlukumeza izingane zamantombazane linqandeke ukuze kunciphe izinga lokuhlupheka kubantu besifazane nezingane.

Le pharadaymu ibuka umhlaba ngeso lokuletha ushintsho kulabo abayizisulu zokuthwalwa nokubukelwa phansi kwabantu besifazane njengoba kukhona ukungalingani ngokwamandla nangokobulili. Abesilisa yibona abanamandla phezu kwabantu besifazane (Bertrams & Christiansen, 2014). Lokhu kuyingcindezelo ebhekiswe kubantu besifazane nezingane.

OFossey, uHarey, uMcDormott kanye noDavidson (2016) bathi le pharadymu ehlaziya sakugxeka isuselwa ezintweni ezithinta ezenhlalakahle yabantu, ezombusazwe nokuthuthukiswa kwamalungu emiphakathi ecindezeleke ngokwamasiko. Le pharadymu igxile ekwenzeni ushintsho ezintweni ezingezinhle ezenzeka kubantu, okungaba ubudlelwano nezimo ezakha imiphakathi. Ngakho-ke lepharadymu kufanele isetshenziswe ukushintsha izimo zemiphakathi ecindezelekile ibe ngcono.

Le pharadaymu ehlaziya sakugxeka ihambisana kahle nalolu cwaningo olumayelana nokuthwalwa kwamantombazane asemancane asafunda isikole ngenxa yokuthi imiphumela yalolu cwaningo izoletha ushintsho nentuthuko eyosiza amantombazane kuleli siko elihlukumeza amalungelo awo, uma izinhloko zikaHulumeni nezemiphakathi ziyosebenzisa imiphumela yalolu cwaningo. ULindsay (2010) uthi ipharadaymu ehlaziya sakugxeka yenzelwe ukuthuthukisa izimpilo zezisulu. Njengoba ngisebenzise le pharadaymu akukhona ukuthi ngiqonde ukwazi ngezinkinga zabantu abahlobene nezisulu ababhekana nazo, kepha ngihlose ukuthi kube khona ushintsho ezimpilweni zabantu emphakathini.

ULindsay (2010) uthi abantu kumele bafunde ukulwisana nengcindezelo evela kubaphathi bemiphakathi abahlala kuyo ukuze kushintshe izimpilo zabo balwisane futhi nabantu besilisa abacindezela abantu besifazane ikakhulukazi amantombazane asafunda isikole. UBertram noChristiansen (2014) bathi kule pharadaymu umphakathi ubhekwa ngendlela yokuhlalisana kwabantu ezombusazwe, amasiko nezomnotho kanjalo nomlando walowo mphakathi abaphila kuwo. UCreswell (2005) naye uvumelana nabanye ababhali ngokuthi le pharadaymu imayelana nokuthuthukisa izimpilo zabantu ukuze bakhululeke encindezini

ephezu kwabo. UCreswell (2005) uthi imiphakathi icindezelwe ngokwepolitiki, ngokobuhlanga ngokwamazinga empilo kanjalo nangokobulili. Uqhuba athi umcwaningi osebenzisa ipharadaymu ehlaziya sakugxeka kumele enze imizamo yokuthi kube khona ushintsho mayelana nendlela abantu abacabanga ngayo.

Le pharadaymu ehlaziya sakugxeka iyahambisana nalolu cwaningo njengoba sibheka ukuthi ithini imibono yabafundi ngenkinga yokuthwalwa kwamantombazane asemancane asafunda isikole. Okunye okudinga ukuvezwa yilolu cwaningo ukuthi ngabe ezomnotho namasiko zinomthelela yini ekuqhutshweni kwaleli siko ngoba isiko lokuthwala yisiko elidala elaliquhutshwa yize lingasenzeki njengakudala (Fossey et al, 2016)

3.4 Ucwaningo lwesimo

Lolu cwaningo lwesimo. Luzogxila esikoleni esisodwa esifundisa isiZulu ulimi lwasekhaya. Ngangibheka isimo esisodwa okuyimibono yabahlanganyeli ngesiko lokuthwala kwamantombazane amancane asafunda isikole. Ngangibheka ukuthi bona balibuka kanjani leli siko uma lenzeka kubantu abaseduze nabo okungaba odadewabo emakhaya noma ozakwabo abafunda nabo esikoleni, kumbe othisha beZisulu bona baphawula bathini. Inhloso yokuthi lolu ucwaningo lugxile esikoleni esisodwa ukuthi leli siko lisaqhutshwa KwaNdengezi emakhaya kanti lesi sikole esamabanga aphezulu, lapho amantombazane amaningi athwalwayo afunda khona. UCohen, uManion kanye noMorrison (2012) bachaza ucwaningo lwesimo ngokuthi:

Case study is the study of an instant in action / single instance of a bounded system (such as a child, school or community).

Kulesi sicaphuno esingenhla bachaza ukuthi ucwaningo lwesimo ucwaningo olwenzeka ngaleso sikhathi futhi kucwaningwa into eyodwa okungaba umuntu isikole noma umphakathi. Kanti uYin (2006) uma echaza ucwaningo lwesimo uthi:

Case study is an ability to examine in-depth a case within its real life and it enables the researcher to investigate important topics not easily covered by other methods.

Ngokwalesi sicaphuno ucwaningo lwesimo lusiza umcwaningi ukuba athole injula yolwazi eyithola kubantu abazi kahle ngempilo yaleyo ndawo. Loluhlobo locwaningo lusiza umcwaningi ukuba abhekane ngqo nesimo esicwaningayo ukuze athole lonke ulwazi

aludingayo. Kanti uCohen, Manion noMorrison (2012) bavumelana noMerriam (2009) ngokuthi ucwaningo lwesimo lubhekana nesimo esisodwa okungaba ingane noma isigodi esithile. Yingakho lolu cwaningo luzogxila kubafundi besiZulu ulimi lwasekhaya esikoleni esisodwa saKwaNdengezi mayelana nesimo sokuthwalwa kwamantombazane. UYin (2009) uthi:

Case study research method is an empirical inquiry that investigates a contemporary phenomenon within its real-life context when the boundary between the phenomenon and context are not clearly evident and in which multiple sources of evidence are used.

Le ncazelo kaYin (2009) iyafana neyabanye abacwaningi abafana noCohen, Manion benoMorison (2010). Bathi ucwaningo lwesimo ucwaningo oluhlose ukuqonda ngokujulile ngesimo esithile esisodwa. Ngikhethe ucwaningo lwesimo ngoba ngiqonde ukubheka isimo esisodwa, ngithole ukuqonda ngokujulile indlela abahlanganyeli abasibuka ngayo lesi simo esiyisiko lokuthwala.

UYin (2006) uchaza ucwaningo lwesimo ngokuthi umcwaningi ugxile esimeni sempilo yangempela ukuze athole ulwazi olufihlakele. Yingakho kulolu cwaningo ngihlose ukwazi kabanzi ngemibono yabafundi nothisha ngaleli siko lokuthwala. Uma lenzeka kubantu ababaziyo nabahlobene nabo. UMerriam (2009) uthi ucwaningo lwesimo alusebenzisi indlela ethile noma eyodwa yokuqoqa ulwazi kepha zonke izindlela zokuqoqa ulwazi ziyahambelana nocwaningo. Yingakho kulolu cwaningo ngasebenzisa izingxoxo ezisakuhleleka ngesikhathi ngiqoqa ulwazi. Ngenza uhlu lwemibuzo lapho ngangibabuza imibuzo nabo bakhululeke baphendule imibuzo yenhlololwazi ngendlela evulelekile.

Kanti uMason (2002) uthi ucwaningo lwesimo luyindlela yokuphenya ngesimo esithile empilweni. Kanjalo uRobson (2002) uthi ucwaningo lwesimo lugxila kakhulu esigamekweni esisodwa esisemqoka ukuze umcwaningi aqonde kahle ngesimo asuke efuna ukusiqonda kabanzi. Nakulolu cwaningo njengomcwaningi ngihlose ukuqonda kabanzi ngesiko lokuthwala kule ndawo yaKwaNdengezi. Ngihlose ukwazi ukuthi abahlanganyeli balolu cwaningo bacabangani ngaleli siko, nokuthi ngabe lisafanele ukuthi liqhutshwe noma sesikwiNingizimu -Afrika entsha, sesiphethwe uHulumeni wentando yeningi, ikakhulukazi njengoba sekuqhakanjiswa kakhulu amalungelo esintu.

UCohen, Manion kanye no Morrison (2011) bachaza ucwaningo lwesimo ngokuthi luletha umqondo omusha ngesimo esithile okungaba izimpilo zabantu ezimeni abaphila ngaphansi kwazo ukuze ozo funde ngocwaningo athole ulwazi olusha ngabo.

3.5 Izindlela zokuqoqa ulwazi

Kulolu ccwaningo ulwazi lwaqoqwa ngezingxoxo phakathi komcwaningi nabahlanganyeli bocwaningo. Izingxoxo zalolu cwano ngi zehlukene kabili kukhona ezamaqembu kube khona lezo eziphakathi komcwaningi nabahlanganyeli ngamunye. Kwabakhona izingxoxo zeqembu lothisha kanjalo neqembu labahlabganyeli abangabafundi. Izingxoxo zeqembu lothisha nelabafundi zathatha isikhathi esingangemizuzu engamashumi amathathu ngalinye. Izingxoxo esazenza nomuntu ngamunye othisha nabafundi nazo zathatha imizuzu engamashumi amathathu umuntu ngamunye. Kwangithatha izinsuku ezinhlanu ukuthi ngiqoqe ulwazi. Ngangisebenzisa uhlu lwemibuzo nesiqophamazwi. Yisona engangisebenzisa kakhulu ngoba ngaqopha ngaso zonke izingxoxo ngenhloso yokuthi ngizofika ekhaya ngibhale phansi lonke ulwazi engilutholile.

3.5.1 Izingxoxo zenhlololwazi

Izingxoxo zenhlololwazi ziyindlela yokuxhumana esetshenziswa abantu ukuze bakwazi ukuxhumana kanjalo nokunikezelana ngolwazi lwanoma yini abafuna ukuxoxa ngayo. Izingxoxo zenhlololwazi ziba phakathi kwabantu ababili noma ngaphezulu. UCohen nabanye (2011) bachaza izingxoxo bathi:

The interview is flexible tool for data collection enabling multi-sensory channels to be used verbal, non-verbal, spoken and heard information.

Ngala mazwi bachaza ukuthi ukuqoqa ulwazi kusetshenziswa izingxoxo zenhlololwazi kusiza umcwaningi ukuthi akwazi ukuqoqa ulwazi kubahlanganyeli bocwaningo ngokuthi kusetshenziswe izindlela ezahlukene zokuxhumana, njengokukhuluma nokukhuluma bothule kanjalo nokulalela. UKvale (2006) uthi:

Interview relies on conversation. Conversation is a basic mode of human interaction. Human beings talk with each other, they interact, pose and answer questions. Through conversations we get to know other people, get to learn about their experience, feeling hopes and the world they live in.

UKvale (2006) yena uchaza izingxoxo zenhlololwazi ngokuthi zincike enkulumeni yabantu, ingxoxo okuyindlela yokuxhumana kwabantu. Abantu bayaxoxa omunye nomunye babuzane imibuzo baphendulane. Uthi ngezingxoxo sithola ukwazi ukuthi abanye abantu baphila kanjani, bazizwa kanjani ngesimo esithile kanjalo nendlela ababuka ngayo umhlaba. La mazwi ayavumelana nalolu cwaningo ngoba sasixoxisana nabahlanganyeli bocwaningo ngezinto abazaziyo ezenzeka phambi kwabo mayelana nesiko lokuthwalwa kwamantombazane amancane abafunda nawo kanjalo nakothisha abawafundisayo. Kanti OPatton benoCochran (2002) bathi izingxoxo zenhlololwazi azifani ncamashi nezizinkulumo eziwayelekile ngoba ziqhutshwa ngendlela yokuthi kutholakale ulwazi oludingwa umcwaningi. Baveza ukuthi lezi zingxoxo ziqhutshwa kanje ukuze umcwaningi nalabo abazofunda imiphumela baqiniseke ngokukholeka kocwaningo kanjalo nokwethembeka kwalo.

3.5.2 Izingxoxo zenhlololwazi ezisakuhleleka

Ingxoxo kuba inkulumo phakathi komcwaningi nomhlanganyeli wocwaningo. UBertam no Christiansen (2014) bavumelana noPatton benoCochran (2002) bathi le ngxoxo ayifani nengxoxo yansuku zonke ngoba ihlelwa umcwaningi alungise uhlu lwemibuzo azoyibuza. Kulolu cwaningo kwasetshenziswa izingxoxo ezisakuhleleka phakathi komcwaningi nabahlanganyeli bocwaningo lapho kwakuhlelwe imibuzo kwabuzwa imibuzo mayelana nesihloko okucwaningwa ngaso ngenhloso yokuthola ulwazi olujulile. UCohen, uManion kanye noMorrison (2011) bathi izingxoxo ziyindlela elula yokuthola ulwazi ngokuthi abaxoxayo basebenzisa amazwi akhulunywayo ukudlulisa indlela abazizwa ngayo ngesimo esithile, bese umcwaningi ehumusha lawo mazwi.

Kanjalo oPatton benoCochran (200) bathi izingxoxo ezisakuhleleka zinemibuzo evulekile, ukuze abahlanganyeli bangakhethi izimpendulo ezibekiwe kodwa bakhulume konke abakwaziyo nokuyimibono yabo ngalokho okucwaningwayo. Kulolu cwaningo ngasebenzisa izingxoxo ukuthola ulwazi olwanele mayelana nezimvo zabahlanganyeli. Ngesiko lokuthwala. OPatton benoCochran (2002) baveza ukuthi imibuzo yocwaningo oluyikhwalthethivu kumele ihlose ukwazi ukuthi omunye engenza ucwaningo olufanayo, kuphume imiphumela efanayo.

Kumele umcwaningi angakhethi abahlanganyeli abazosekela imibono avele enayo mayelana nocwaningo, imibuzo esiyibuzayo nendlela esibuzwa ngayo kumele kube indlela ekholekayo

futhi enomqondo ukuze kutholakale ulwazi ulukholakalayo nolwethembekile. Kanjalo izindlela zokuqoqa ulwazi kumele zibhalwe phansi ukuze abazofunda imiphumela yocwaningo bazokwazi ukuthi ulwazi lwaqoqwa kanjani. Kulolu cwaningo ngiyilandele yonke le mithetho engenhla yocwaningo ukuze ucwaningo lukholakale futhi lwethembeke.

3.5.3 Izingxoxo zamaqembu

Izingxoxo zamaqembu olunye uhlobo lwezingxoxo engalusebenzisa kulolu cwaningo. U-Anderson (1990) uthi lolu hlobo lwezingxoxo kulapho kuhlangukiswa khona abantu abanesimo esifanayo ngenhloso yokuthola ulwazi. Ngaleyo ndlela kulolu cwaningo abahlanganyeli banikezwa isihloko ababedingida ngaso. Kwakunohlu lwemibuzo eyayilandelwa ukuze kuqhubeka inhlololwazi. U-Anderson (1990) uqhubeka achaze izingxoxo zamaqembu ngokuthi yizingxoxo lapho iqegebana labahlanganyeli abasesimeni esifanayo umcwaningi abaqoqela ndawonye axoxe nabo ngesikhathi esisodwa. UCohen, uManion noMorrison (2013) basho kanje uma bechaza izingxoxo zamaqembu bathi:

Focus group is a group of people who are working together for sometime for a common purpose and it is very important that everyone in the group is aware of what others say in the group.

Kulesi sicaphuno esingenhla kuyacaca ukuthi abahlanganyeli bangadingida ngesihloko esisodwa bendawonye, baxoxe nomcwaningi. Lolu hlobo lwezingxoxo lwenza ukuthi umcwaningi athole imibono eyahlukene ngesikhathi esisodwa sokuqoqwa kolwazi. Kwasetshenziswa amathuluzi anjengesiqophamazwi ukuqoqa ulwazi kubahlanganyeli bocwaningo. Lokho kuyasiza uma sekubhalwa phansi lonke ulwazi olutholakale ngendlela abalunikeze ngayo ezingxoxweni. Ngabahlukanisa baba ngamaqembu amabili. Kwakukhona iqembu labahlanganyeli abangothisha kanjalo neqembu labahlanganyeli abangabafundi abanikeza izimpendulo ukuze kuphenduleke imibuzo yocwaningo.

OFossey nabanye (2016) bathi amaqembu alawulwa umcwaningi ngokuthi awahlelele imibuzo ezowaqondisa ukuthi akhulume ngani. Kanjalo, abahlanganyeli bakhethwa ngoba behlala endaweni eyodwa futhi benolwazi ngaleso simo. Baqhuba bathi amaqembu ayasiza ikakhulukazi uma kuxoxwa ngesimo esibucayi abakhululeki ukuxoxa nomcwaningi abamxwayayo kodwa uma beyiqembu bayakhululeka ngoba basuke bexoxa ngezimo ezifanayo nabantu ababaziyo. Kulolu cwaningo amaqembu yiwona anikeza ulwazi oluningi.

Imibuzo yayihlukene kathathu: Imibuzo yabafundi yayiyisikhombisa yonke kwakuyimbuzo evulekile ngenhloso yokuthi kwakufanele baphendule ngendlela nabayithandayo. Eyothisha imibuzo yayiyisithupha nayo kwakuyimibuzo evulekile neyamaqembu yayimihlanu, ivulekile okwenza kwabalula ukuthi abahlanganyeli bakwazi ukuxoxa ngemibono yabo kanjalo nezimvo zabo mayelana nesiko lokuthwala. Imibuzo yayimayelana nokuthi ngabe lihle nom libi leli siko, eminye yayifuna imibono yabahlanganyeli ngokuthi leli siko linamthelela muni kubantu abayizisulu.

Eminye imibuzo yayibuza mayelana nokuthi ngabe leli siko lisafanele yini ukuthi ngabe lisahhubeka nakule Ningizimu-Afrika entsha? Kanti eminye yale mibuzo yayifuna ukuthola ukuthi abahlanganyeli bayazi yini ukuthi uma kukhona abamaziyo eba isisulu yini okumele bayenze ukumsiza. Kanjalo nokuthi abahlanganyeli babona ukuthi yini okumele kwenziwe imiphakathi noHulumeni ukunqanda leli siko.

UKitzinger (1995) uthi amaqembu ezingxoxo umsebenzi wawo ukuthi adale amathuba okuthi abahlanganyeli baxoxisane ukuze kuqoqeke ulwazi. Uthi nakuba izingxoxo zamaqembu zisetshenziswa ukuze kusheshe futhi kubelula ukuqoqa ulwazi kubahlanganyeli abaningi ngesikhathi esisodwa kodwa empeleni amaqembu asetshenziswa ngenxa yokuthi ngenye yezindlela zokuqoqa ulwazi. Izingxoxo zamaqembu enye yezindlela engazisebenzisa ukuqoqa ulwazi. Kwasiza ukuthi baxoxe baphendulane, balalelane nangezimo ezake zabehlela nezimvo zabo mayelana nesiko lokuthwala.

UKitzinger (1995) uthi lendlela yokuqoqa ulwazi iyasiza ukuthola ukuthi abahlanganyeli bazi kangakanani ngezimo ezibazungezile. Yingakho kulolu cwaningo ngisebenzise izingxoxo zamaqembu ukuze abahlanganyeli baveze izimvo zabo mayelana naleli siko njengoba lolu cwaningo lungaqondile kulabo abayizisulu kodwa kulaba abaseduze nabo okungaba amantombazane abafunda nawo emaklasini noma odadewabo emakhaya.

3.6 Abahlanganyeli bocwaningo nendlela abaqokwe ngayo

Lolu cwaningo lwasebenzisa indlela yokuqoka abahlanganyeli ebizwa ngokuthi indlela yokuqoka ngokwenhloso. OMustaffa, noYacob, noMustapha noRinggit kanye no-Abdullah bathi:

Purposive sampling is a type of non –probability sampling where the researcher consciously selects particular elements or subjects for addition in a study so as to make sure that the elements will have certain characteristics

pertinent to the study. A purposive sample is a non-representative subset of some larger population, and is constructed to serve a very specific need or purpose. It normally targets a particular group of people.

Kulesi sicaphuno bachaza indlela yokuqokwa kwabahlanganyeli ngokwenhloso. Yilapho umcwaningi ekhetha abahlanganyeli abathile ngenhloso yokuthola ulwazi oluthile. Lokhu kwenziwa ngoba umcwaningi usuke azi ukuthi yibo labo bahlanganyeli abanganikeza ngolwazi oludingekayo. Yingakho nje kulolu cwaningo ngaqoka abafundi nothisha abafundisa isiZulu ulimi lwasekhaya ngoba ngangihlose ukuthola ulwazi kothisha nabafundi besiZulu kuphela kodwa hhayi abezinye izifundo. Ngakwenza lokhu ngoba ulimi lwesiZulu lunobudlelwano namasiko enziwa ngabantu abangamaZulu futhi abaliqhubayo leli siko, nakuba nezinye izizwe ziliqhuba. Nokho-ke lolu cwaningo lugxile ekuthwaleni njengesiko lwamaZulu kuphela hhayi ezinye izizwe.

Okunye okwenze ngakhetha laba bafundi isizathu ukuthi kumele kutholakale ukuthi uma kufundwa ulimi lwesiZulu kakhulu uma kuthintwa indikimba emayelana nesiko lokuthwala kwezemibhalo nalapho kufundwa uhlelo nokusetshenziswa kolimi abafundi ibathinta kanjani indikimba yokuthwala. Kanti uFossey nabanye (2016) bathi ocwaningweni oluyikhwalithethivu umcwaningi kumele akhethe abahlanganyeli okuyibona abona ukuthi bangamnikeza ulwazi aludingayo yingakho kulolu cwaningo ngakhetha abafundi basesikoleni saKwaNdengezi ngoba kule ndawo leli siko lisaqhutshwa. Ngakhetha abafundi bebanga leshumi nanye ngoba sebekhulile futhi ngicabanga ukuthi banganikeza ulwazi oludingekayo. OFossey nabanye (2016) baqhuba bathi:

Qualitative sampling is described as purposive when it aims to select appropriate information sources to explore meanings and theoretical when its aim is the selection of people, situations or processes on theoretical grounds to explore emerging ideas and build theory as data analysis progresses.

Kulesi sicaphuno abacwaningi

Kanti OPatton benoCochran (2002) bathi indlela yokuqoka abahlanganyeli ngokwenhloso isetshenziswa ukukhetha abahlanganyeli iyona ehambisana nocwaningo oluyikhwalithethivu. Baqhuba bathi abahlanganyeli bakhethwa ngoba kuyibona abazonikeza ulwazi oludingwa umcwaningi. Ngakho-ke abahlanganyeli bakhetha ngokwendawo abahlala

kuyo, ubulili, iminyaka yobudala, ukusondelana nezisulu zesiko lokuthwala kanye nothisha besiZulu ulimi lwasekhaya bebanga leshumi nanye.

Ngakhetha abafundi abayisishiyagalombili, amantombazane amane nabafana abane kanye nothisha ababili. OPatton benoCochran (2002) bathi abahlanganyeli bocwaningo kumele bangabi baningi. Kanti oFossey nabanye (2016) bavumelana noPatton benoCochran (2002) ngokuthi ucwaningo oluyikhwalthethivu lumbandakanya abahlanganyeli abangebaningi kodwa ulwazi oluqoqwayo lube luningi.

Yingakho abahlanganyeli balolu cwaningo bayisishumi sebebonke ngoba ucwaningo lwenziwa esikoleni esisodwa. Ngakhetha amantombazane nabafana kanye nothisha ngenxa yokuthi ngifuna ukuthola izimvo zabo bonke mayelana naleli siko lokuthwala, futhi ngangiqondile ukuthi abahlanganyeli kube yilabo asebeke baba yizisulu zesiko lokuthwala, kodwa ngangihlose ukuthola izimvo zabahlanganyeli ngaleli siko ukuze kucace ukuthi balibuka kanjani bona ngokwabo, linamuphi umthelela ezimpilweni zabo njengoba bephila endaweni lapho eliqhutshwa khona. Yisona sizathu lesi esenze ngakhetha abahlanganyeli bobulili obuhlukene (abesilisa nabesifazane) ngoba inhloso yocwaningo akukhona ukuthola izimvo zabahlanganyeli bamantombazane aseke athwalwa. Ngikusho lokhu ngoba uma kuwukuthi liyahlukumeza leli siko, lingeke lagcina ngokuhlukumeza amantombazane kuphela kodwa noma ngubani oyingxenye yomphakathi lingamthinta leli siko ngandlela thile.

Ithebula labahlanganyeli

Ubulili	Ubuzwe	IBanga	Inani	Iminyaka yobudala
Amantombazane	Abamnyama	11	4	3:17 1: 16
Abafana	Abamnyama	11	4	2:16 2:17
Uthisha- 1 Owesifazane	omnyama	(oneminyaka engama-21) efundisa isiZulu	1	1:48

		ibanga 8-12		
Uthisha – 2 Owesifazane	Omnyama	(oneminyaka engama-23) efundisa isiZulu ibanga 8-12	1	1:46

Kuleli thebula elingenhla ngihlele kanje: abahlanganyeli abangabafundi bamantombazane abathathu babo baneminyaka eyishumi nesikhombisa noyedwa oneminyaka eyishumi nesithupha. Abafana bona amabili aneminyaka eyi-16 kanjalo ababili baneminyaka eyi-17. Othisha babebabili bobabili bangabantu besifazane, bobabili bafundisa isiZulu ulimi lwasekhaya, uthisha wokuqala uNkosazane Sabela (okungelona igama lakhe langempela) unguthisha oneminyaka engama-48 ubudala, uneminyaka engama-21 efundisa isiZulu. Kanti uNkosikazi Manqele oneminyaka engama-46 ubudala yena usebenza njengomphathi woMnyango Wezilimi kuso lesi sikole engenza kuso ucwaningo. Uneminyaka engama-23 efundisa kulesi sikole. Abahlanganyeli balolu cwaningo bonke bangabantu abamnyama abakhulele kuyo le ndawo, bayiqonda kahle imikhuba namasiko aqhutshwa endaweni yakwaNdengezi. Ngakhetha bona ngoba ngifuna ukuthola kahle ukuthi balibuka kanjani leli siko uma lenzeka kubantu abasondelene nabo kumbe ezinganeni zamantombazane abafunda nazo noma abazifundisayo.

3.7 Izindlela zokuhlaziya okutholakele.

Kulolu cwaningo kwasetshenziswa izindlela zokuhlaziya zocwaningo oluyikhwalthethivu. Kwasebenza indlela yokwakha izindikimba. Kuzoqalwa ngalezo ezincane kuze kufike kwezijiyile. Konke okwakhulunywa abahlanganyeli kwaqoshwawa phansi njengoba kunjalo. Akukho engangikufaka mina ngokuthanda kwami enkulumeni yabahlanganyeli. Ukuhlaziya okutholakele kumbandakanya ukwakhiwa kwezindikimba ezimayelana nesiko lokuthwa esikoleni samabanga aphezulula kubafundi nothisha bebanga leshumi nanye, abenza isiZulu ulimi lwasekhaya. Ekugcineni kwasetshenziswa ilensi eyinjulalwazi yeFeminism. Le njulalwazi, iyona eyasiza ukuhlaziya ulwazi olutholakele mayelana nendlela abathinteka ngayo uma behlangabezana nezimo lapho kuthwalwa amantombazane abasondelene nawo. UGibbs (2007) uthi uma echaza izindlela zokuhlaziya ucwaningo oluyikhwalthethivu:

Qualitative data analysis is distinguished by its merging of analysis and interpretation and often by the merging of data collection.

Kulesi sicaphuno umcwaningo uthi ngenkathi kuhlaziywa ulwazi olutholakele kwahlelwa izindikimba ngokwemibuzongqangi yocwaningo emithathu ethi:

1. Othisha besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
2. Abafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
3. Zizathu zini ezenmza othisha nabafundi besiZulu ulimi lwasekhaya babuke isiko lokuthwala ngendlela abalibuka ngayo?

3.8 Ukulandela inkambiso elungileyo yocwaningo (Research ethics)

Kulolu cwaningo yalandelwa inkambiso elungileyo ngoba ngazibhalela zonke izinhloko ezithintekayo ukuze ngithole imvume yokwenza lolu cwaningo. Ngabhalela uMnyango wezeMfundo ngacela imvume kwiziphathimandla ukuba ngenze ucwaningo esikoleni sakwaNdengezi. Emva kwalokho ngabhalela uthishanhloko njengomgcinisango. Ngamchazela ngesihloko socwaningo nokuthi kungani ngikhethe ukwenza esikoleni sakhe, ngacela ukuthi angiphe imvume yokuthi ngixoxisane nothisha ababili abafundisa isiZulu ulimi lwasekhaya emabangeni aphezulu kanye nabafundi abayisishiyagalombili.

Ngaphinde ngacela imvume yokuxoxisana nabafundi abayisishiyagalombili abenza ibanga leshumi nanye. Labo bafundi kwakungabafana abane namantombazane amane. Ngalandelisa ngezincwadi ezaziya kothisha kanye nalezo ezazibheke kubazali babahlanganyeli abangabafundi ngicela imvume yokuthi izingane zibe ingxenye yocwaningo engangizolweza esikoleni. Ngaxoxisana nothisha nabafundi mayelana nesihloko socwaningo.

Bakhombisa enkulu intokozo ukuba ingxenye yocwaningo ikakhulukazi ngoba lolu cwaningo aluqondile kubantu abayizisulu zocwaningo kodwa luhlose ukuthola imibono nezimvo zabo mayelana nesiko lokuthwala elenzeka endaweni abahlala kuyo. Ngabazisa ngakho konke okwakuzokwenzeka ngesikhathi socwaningo. Ngabachazela bonke

abahlanganyeli ngalo lonke uhlelo lo cwaningo. Ngabaqinisekisa ukuthi amagama abo angeke avele kulolu cwaningo kodwa bayophiwa amagama okungesiwo awangempela ukuze bavikeleke. Ngabazisa futhi ukuthi banelungelo lokuthi uma bengasathandi ukuba ingxenye yocwaningo bangayeka.

UWhittemore, uChase kanye noMandle (2001) bathi ucwaningo kumele lugcine umthetho wemfihlo ukuthi kungabikho ozokwehliswa isithunzi emva kokuqoqwa kolwazi. Zonke izingxoxo kumele zigcinwe ziyimfihlo. Yingakho ngagcizelela ukuthi konke okwaxoxwa kuyogcina phakathi kwethu. Ulwazi angeke kwenzeke ukuthi luwele ezandleni zomunye umuntu futhi luyogcinwa umeluleki wami eNyuvesi yaKwaZulu-Natali endaweni ephephile.

Ngachaza ukuthi ulwazi luyogcinwa iminyaka eyisihlanu emva kwalokho luyobe seluyashiswa. OWhittemore nabanye (2001) baqhuba bathi ucwaningo kufanele lungabalimazi abahlanganyeli nabanye abantu noma ngayiphi indlela okungaba ngokomoya ngokwenyama, ngokwezombusazwe, nangokwenhlalo. Isibonelo, uma amagama abahlanganyeli engadalulwa emphakathini bangalimala ngokomoya. Kanjalo noFossey nabanye (2016) bathi ucwaningo olulandela inkambiso elungileyo kubalulekile ukuthi lungabehlisi isithunzi abahlanganeli bocwaningo. Kulolu cwaningo akukho ukulimala okwenzeka kunalokho sahlukana bejabule. OGraneheim benoLundaman (2003) bathi ucwaningo kufanele lube nenzuzo ekugcineni. Lokhu kucahaza ukuthi umphakathi walapho obekwenziwa khona ucwaningo kumele uzuze okuthilele ekugcineni.

3.9 Ukwethembeka nokukholakala kocwaningo

Ukwethembeka nokukholakala yikhona okusemqoka ocwaningweni oluyikhwalthethivu. Uma umcwaningi ecwaninga ngento ethile kubalulekile ukuthi lokho akucwaningayo kube neqiniso futhi kukholakale. UCohen, noManion kanye noMorrison (2008) babeka ukuthi ubuqiniso bocwaningo busho ukufana kokubhalwe umcwaningi njengolwazi olutholakele, kanye nalokho okwenzeka ngqo esimweni esejwayelekile okuyisona umcwaningi afuna ukwazi ngaso. Uma seluhunyushiwe ulwazi olutholakele luyophindiselwa kubahlanganyeli ukuze baqinisekise ukuthi yikhona ngempela ababekushilo.

Lokhu yikho okukhuphula izinga lokwethembeka nokukholakala kwemiphumela yocwaningo. OGraneheim beno Lundman (2003) noCohen nabanye (2008) bavumelana ngokuthi ukukholaka kocwaningo oluyikhwalthethivu kumele luhlwe indlela olwenziwe ngayo ukuze kutholakale ulwazi oluyiqiniso. OGraneheim benoLundman (2003) bathi uma

umcwaningi eqoqa ulwazi kumele asebenzise yonke indlela eyiyo kanjalo nokulandela yonke imigomo yokuqoqa ulwazi. Baqhuba bathi ukukhetha indlela engcono yokuqoqa ulwazi nobungako bolwazi kubalulekile ocwaningweni oluyikhwalthethivu ukuze ucwaningo lukholakale. Kanti OWhitemore nabanye (2001) bathi ukuthembeka kocwaningo kusho ukuzinza kolwazi olutholakele kanjalo nobuqiniso bocwaningo.

OBertram benoChristiansen (2014) bathi ucwaningo luthatheka njengoluthembekile nolukholakalayo uma abahlanganyeli kungabantu abakholakalayo kanjalo nolwazi olutholakala lapho lukhombisa ukuthi umcwaningi usenenzise izindlela zocwaningo ngokuyimpumelelo. Kulolu cwaningo abahlanganyeli abantu abaphila endaweni yakwaNdengezi futhi bahlala endaweni ephethwe inkosi kanye nezinduna. Kunobufakazi bokuthi ucwaningo ngalwenza ngoba uthishanhloko wavuma ukuba ngilwenze esikoleni sakhe. Kanjalo nabahlanganyeli bacwaningo bangofakazi. Uhlelo lokuqoqa ulwazi kufanele lukhombise inhlonipho kubahlanganyeli ngokuthi bazizwe beyingxenywe yakho konke okwezwayo uma kuqoqwa ulwazi (Bertram & Christiansen 2014). Baqhuba bathi ucwaningo olusebenzisa ipharadymu ehlaziya sakugxeka, kumele kube khona ukuhlaziwa kolwazi nokuvumelana phakathi komcwaningi nabahlanganyeli bakhe ukuze ucwaningo lwethembeke futhi lukholakale. Ngamanye amazwi abahlanganyeli baqinisekise ukuthi ulwazi oluvezwa umcwaningi luyilolo ababelunikezile. Ngakho-ke umcwaningi kumele akwazi ukumela nokuchaza mayelana noshintsho asuke elwenzile ocwaningweni nokuthi kungani ulwazi olutholakale ocwaningweni alwenzile lungafani nolwabanye abacwaningi. Yingakho kulolu cwaningo ulwazi olutholakele lungafani ncimishi nalolo oselwenziwe ngaphambili ngoba isihloko sami asiqondile ezisulwini zaleli siko kodwa luqonde emibonweni yalabo abasondelene nezisulu zesiko lokuthwala. OBertram benoChristiansen (2014) baveza ukuthi umcwaningi osebenzisa ipharadaymu ehlaziya sakugxeka kufanele enze abantu abafunda isitadi sakhe babe nogqozi baze benze noshintsho emiphakathini abahlala kuyo, kanjalo bashintshe namasiko angemahle. Yilokho okuyinhloso yalolu cwaningo ukuba kuthi ngemiphumela yalo kushintshwe imithetho elawula leli siko lokuthwala ukuze abantu abasalenza bashintshe indlela abenza ngayo izinto ukuze kuphele ukuhlukunyezwa kwezingane.

3.10 Okwenzeka mhla ngiqoqa ulwazi esikoleni sakwKwNdengezi

Ngafika ngacela imvume yokuthi ngizoqoqa ulwazi kuthishanhloko mayelana nesikhathi nosuku okwakumele ngifike ngalo. Ngafika ngosuku esasivumelene ngalo. Kwayisikhathi

sokubhalwa kwezivivinyo zaphakathi nonyaka. Savumelana ukuthi abafundi bazoqala babhale ekuseni bese ngiqala ukuqoqa ulwazi ngokuthi ngixoxe nabafundi nothisha. Bathi beqala ukubhala sengikhona.

Nganikezwa igumbi lapho ngangizokwenza khona inhlololwazi nabafundi kanjalo nothisha. Ngosuku lokuqala abafundi baqeda ukubhala ngase ngiba nomhlangano nothisha kuqala ukuze ngibazise ngalo lonke uhlelo lwangalelo suku. Ngosuku olulandelayo ngabe sengihlangana nabafundi, kuleyo mihlangano ngangibazisa ngakho konke okwakuzokwenzeka uma sesenza inhlololwazi. Ngabachazela othisha nabafundi ukuthi izingxoxo esizozenza nabo zizoba imfihlo futhi ngeke ngidalule igama lesikole sabo kanjalo namagama abo. Ngachaza nokuthi ngizosebenzisa isiqophamazwi ukuze ngikwazi ukuqoqa kahle lonke ulwazi sekuzothi uma sengiqedile ngihlale phansi ngikubhale konke ebesixoxisana ngakho. Isizathu ukuthi angeke ngikwazi ukukbhala phansi konke abakushoyo ngesikhathi sezingxoxo. Ngabathembisa futhi ukuthi ulwazi engizoluqoqa ngeke ngilusabalalise kepha luzogcinwa eNyuvesi yaKwaZulu-Natali kuze kuphele iminyaka eyisihlanu.

Ngosuku lwesibili saqala izingxoxo zenhlololwazi nabafundi ngamunye kwaba amantombazane amabili nabafana ababili. Kwathi ngosuku lwesithathu saba nezinye izingxoxo zenhlololwazi zabafundi ngamunye ingxenye yesibili, kwakungabafana ababili namantombazane amabili. Kwase kuthi ngosuku lwesine saba nezingxoxo zamaqembu abafundi nothisha. Ngosuku lwesihlanu ngaba nezingxoxo nothisha ngamunye.

3.11 Izingqinamba engahlangabezana nazo ngesikhathi ngiyoqoqa ulwazi

Njengoba besengishilo ngenhla ukuthi ngaya koqoqa ulwazi esikoleni ngesikhathi sokubhalwa kwezivivinyo zaphakathi nonyaka. Abafundi babeqala ukubhala izivivinyo zabo sengikhona ngangihlala ngabalinde baze baqede sekusemini impela ngoba abokugcina baqeda ngezikhathi zasemini ngehora leshumi nambili. Saqala izingxoxo sesihambile isikhathi inkinga yokuqala engabhekana nayo yiso isikhathi, ngaleyo ndlela ngaphoqeleka ukuba ngiye esikoleni izinsuku eziyisihlanu. Izinsuku engaqoqa ngazo ulwazi kwaba ngomhla ziiyi-14 kuya mhla ziiyi-19 kuNhlangulana ngonyaka wezi-2018. Ngaleyondlela zonke izinsuku kwakubhalwa ngakho-ke sasiphoqeleka ukuthi izingxoxo zenhlololwazi siziqale ngesikhathi sebeqede ukubhala. Lokho kwadala ukuthi zonke lezi zinsuku engizibalile siphume emuva kwesikhathi. Enye inkinga engabhekana nayo ngesikhathi

sokuqoqa ulwazi kwaba isiqophamazwi sami, kwathi lapho kumele ngiqophe izingxoxo nothisha savele sangabe sisasebenza. Kwaze kwadingeka siyeke singaqedile izingxoxo nothisha. Lokho kwaba inkinga impela ngoba kwadingeka ukuba ngibuye futhi ngosuku lwesithupha ukuze sikwazi ukuthi siqedele izingxoxo nothisha

3.12 Iqoqa lesahluko

Kulesi sahluko kuxoxwe ngomklamo nezindlela zenkambiso yocwaningo. Kuxoxwe ngocwaningo oluyikhwalthethivu, nocwaningo lwesimo, izindlela zokuqoqa ulwazi, ukukhethwa kwabahlanganyeli, inkambiso elungile yokuqhuba ucwaningo, ukwethembeka kocwaningo, nokwenzeka ngezinsuku zokuqoqwa kolwazi kanjalo nezingqinamba engabhekana nazo bese kuba iqoqa lesahluko. Esahlukweni esilandelayo ngizokhuluma ngohlaka lwenjulalwazi yeFeminizimu okuyiyona eyisibuko salolu cwaningo, injulalwazi yeMaksizimu nokuxhumana kwayo nenjulalwazi yeFeminizimu kanjalo nohlaka lwemicabango. Lapho ngichaze khona amatemu anqala ahambisana nalolu cwaningo. Amatemu achaziwe: Ukuhlukumezeka ngokocansi, Ukungalingani ngokobulili, Ubuphofu, Umendo oyimpoqo kanye nodlame lwasekhaya.

ISAHLUKO SESINE

UHLAKA LWENJULALWAZI (*THEORETICAL FRAMEWORK*)

4.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngomklamo nezindlela ezisetshenziswe kulolu cwaningo. Ngikhulume ngocwaningo oluyikhwalthethivu nepharadaymu ehlaziya sakugxeka. Ngikhulume ngezindlela zokuqoqa ulwazi, ngabuye ngaxoxa ngezindlela zokuhlaziya okutholakakele, nenkambiso elungileyo kanjalo nokwethembeka kocwaningo. Uma sibheka ngeso lenjulalwazi yalolu cwaningo okuyiFeminizimu kanye neyeMaksizimu. Lezi zinjulalwazi ibheka ubudlelwano obukhona phakathi kwemiphakathi ehlalisene. Zombili zilwela ukuthi kube noguquko emiphakathini ukuze kube khona ukuhlalisana okuhle phakathi kwabantu. Okunye okulwelwa yilezi zinjulalwazi ukuthi kungabi khona nokungalingani nokubukelwa phansi kwabanye abantu.

Njengoba sengichazile ngenhla ukuthi kulesi sahluko ngizokhuluma ngohlaka lwenjulalwazi yeFeminizimu (*Feminist Theory*) okuyiyona esetshenziswe ukuhlaziya lolu cwaningo, kanjalo nenjulalwazi yemaksizimu (*Marxist Theory*). Ngizoqala ngixoxe ngohlaka lwenjulalwazi, ngiphinde ngikhulume ngenjulalwazi yeFeminizimu kanjalo nenjulalwazi yeMaksizimu. Ngizoveza ubudlelwano phakathi kwalezi zinjulalwazi nalolu cwaningo. Ngizogcina ngohlaka lwemicabango lapho ngizobe ngichaza amakhonsepthe anqala asebenze kulolu cwaningo. Ngizochaza amakhonsepthe alandelayo: Ukuhlukumezeka ngokocansi, ukungalingani ngokobulili, ubuphofu, umendo oyimpoqo kanye nodlame lwasekhaya. Ngizogcina ngeqoqa lesahluko

4.2 Uhlaka lwenjulalwazi

UGreen (2014) uthi injulalwazi uhlelo lwezitatimende ezihambisanayo ezichaza uhlobo lobudlelwano phakathi kwezinto ezicwaningwayo nokuqonda inkinga noma ubunjalo bento. Kanti oBertram benoChristiansen (2014) bachaza injulalwazi bathi:

Theory is a well developed, coherent explanation for an event. It provides a possible explanation for why things happen or it can provide models for how things happen.

Kulesi sicaphuno oBertrams benoChristiensen (2014) bachaza ukuthi injulalwazi iyincazelo ethuthukile ngesimo esithile. Inikeza umqondo othile wokuthi kungani into ethile yenzeka kanjalo nokuthi izinto ezithile zenzeka kanjani. OGrant beno-Osanloo (2014) bayichaza bathi:

A theoretical framework is the blueprint of the entire dissertation inquiry. It serves as the guide on which to build and support of the study and also provide the structure to define philosophically, epistemological, methodological and analytically approach of the dissertation

OGrant beno-Osanloo (2014) bathi lesi sicaphuno sisho ukuthi injulalwazi ingumgudu wocwaningo. Iyona eqondisa ukuthi ucwaningo kumele lume kanjani nokuyiyo esekela ibuye inikeze nomumo wocwaningo nokuchaza ngemvelaphi yezinto. Injulalwazi inikeza indlela okumele ucwaningo luhambe ngayo.

4.2.1 Injulalwazi yeFeminizimu (*Feminist Theory*)

Ngizokhuluma ngenjulalwazi yeFeminizimu ngoba lolu cwaningo luxile esimeni esiveza ukuhlukunyezwa kwamalungelo abantu besifazane ikakhulukazi izingane zamantombazane ezingakwazi ukuzivikela kungakhathalekile ukuthi ezaluphi uhlanga. O-Arnot benoWeiler bachaza injulalwazi yeFeminizimu njengomnyakazo ophathelene neZombusazwe, eZomnotho, kanye namasiko. Lo mnyakazo weFeminizimu uhlose ukuthi kube khona ukulingana phakathi kwabantu besilisa nabesifazane ngokwamalungelo nezomnotho. U-Arnot no Weiler (1993) bathi lethiyori ihlukaniswe izingxenyana eziningana sizobheka i-Radical, i-Liberal ne-feminism yabesifazane abamnyama (*black feminism*). I-Radical yona ibheka ukuthi amadoda alawula ezomnotho acindezele abesifazane, le njulalwazi ibona ukuthi abesifazane yibona okumele bazikhulule

U-Arnot benoWeiler (1993) bachaza injulalwazi yefeminizimu bathi:

Feminism is the theory that men and women should be equal politically, economically and socially. This is the core of all feminist theories. Sometimes this definition is also referred to as core feminist theory

Kulesi sicaphuno esingenhla o-Arnot benoWeiler (1993) bachaza ukuthi injulalwazi yeFeminizimu imayelana nokuthi abantu besifazane balingane nabesilisa

ngokweZombusazwe, kweZomnotho kanjalo neZenhlakahle. Le iyona ngqikithi yenjulalwazi yeFeminizimu. Kanti uSage (1999) uchaza le njulalwazi ngokuthi:

The mainstream social and political thought has commonly accepted that women's subordinate position in social and political life they regard women as helpmates and described as man's needs regarding pleasure children and provision of services.

Kulesi sicaphuno esingenhla uSage (1999) uthi ngokwezombusazwe nokwezenhlalo nezepolitiki sekwamukelekile ukucindezelwa kwabantu besifazane. Abesifazane bathathwa njengabasizi kanjalo nabantu abagculisa abesilisa kwezocansi, bazale izingane baphinde benze nemisebenzi yasendlini (Sage, 1999).

USage (1999) uthi eNgilandi le njulalwazi yaqala ngenhloso yokulwela amalungelo okuvota kwabantu besifazane ngonyaka we-1918 lapho yayigxile ekutheni abantu balingane ngokwamalungelo ngesivumelwano somendo kanye namalungelo obunini bempahla kanjalo ibheke kabanzi ipolitiki yobulili, amandla nezocansi. UBryson (2003) uthi inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane ayibonakali emphakathini nakwezomnotho kuphela kodwa iphethe kubo bonke ubudlelwano phakathi kobulili, kumbandakanya nasebudlelwaneni bezothando. Lokhu kugqugquzelwa izinhloko zomphakathi, amasiko kanye nezenkolo.

UBeasley (1999) uthi iFeminizimu ilwisana nokuthi abesifazane bathathwe njengabasizi babantu besilisa nokuthi abesifazane bangachazwa njengezinto zokujabulisa izidingo zababilisa. Lokhu kuyahambisana nalolu cwaningo ngoba izingane zamantombazane zithwalwa abantu besilisa ukuze bazithokozise ngocansi. Konke lokhu bakwenza egameni lokuqhuba isiko. Kanti uHannam (2007) uthi iFeminizimu imele amalungelo abesifazane nokugcizelela ekuhlenganiseni abesifazane ukuze balwe nenqubo egqugquzela ubukhulu bamadoda ngaphezu kwabantu besifazane.

Ukungalingani kwabesilisa nabesifazane kuhamba kuze kungenelele nakwezemfundo njengoba ngokukaChisholm benoSeptember (2004) bathi wakubeka ngokusobala uNaledi Pandor owayenguNgqongqoshe Wezemfundo ngaleso sikhathi, engqungqutheleni eyayidingida ngokulingana ngokobulili. OChisholm benoSeptember (2004) bathi Ungqongqoshe wathi kumele kulungiswe indlela yokuziphatha kothisha nokuthi ilungiswa kanjani indaba yokuhlukunyezwa ngokocansi kwezingane zamantombazane ezikoleni.

Amantombazane akhuliswa ngendlela yokuthi azibukele phansi angezethembi (Chisholm & September, 2004). Lokho kwenza ukuthi noma intombazane iphase kahle esikoleni ayikholwa ukuthi leyo miphumela ngeyayo ngempela ngoba ayizethembi yona qobo lwayo. (Chisholm & September, 2004).

NgokukaPower (2004) injulalwazi yeFeminizimu ihlukaniswe imikhakha emibili: indawo yomuntu wesifazane emphakathini kanjalo nendawo yomuntu wesifazane endaweni yomsebenzi. UPower (2004) uqhuba athi indawo yomuntu wesifazane emphakathini nakweZombusazwe isezingeni eliphansi ngamanye amazwi umuntu wesifazane nguyena okumele abheke ikhaya, akhulise izingane kanjalo nakwezombusazwe akakwazi ukubeka umbono mayelana nokuphathwa kwezwe. Ngakolunye uhlangothi kunenkinga yobandlululo ngokobulili mayelana nokuphathwa kwezikhundla emisebenzini, abesilisa yibona abaphatha izikhundla eziphezulu emisebenzini kucindezelwa abesifazane (Power, 2004). Uqhuba athi yomibili le mikhakha iphethwe ngenqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane (Power, 2004)

Konke lokhu okubekwe ngenhla kuyahambelana nalolu cwaningo ngoba amantombazane athwalwa ngamadoda amadala kungabibikho abantu abasukumayo banqande leli siko elilimaza amalungelo ezingane zamantombazane ngoba abantu abaphethe emiphakathini yiwo amadoda, yibona abangamakhosi, izinduna kanjalo nezinhlolo zamakhaya (Hadi, 2017). Ngaleyo ndlela leli siko liqhubeka sengathi akwenzekanga lutho olubi. Nasendaweni yomsebenzi yibona abashaya imithetho ecindezela abantu besifazane (Kambarani, 2006).

O-Anort benoWeiler (1993) bathi injulalwazi yeFeminizimu igxile kakhulu ekutheni kumele kube nokulingana kweZomnotho neZombusazwe ngoba i-*Liberal feminist* igxile ekutheni abesifazane bangakwazi ukusebenzisa amakhono abo ukuze bazuze ukulingana nabesilisa. Ngaleyo ndlela kulula ukuthi ushintsho lwenzeke ngaphandle kokuthi kushintshe umumo wempilo.

UHadi (2017) uthi injulalwazi yeFeminizimu isekela ukulingana kwabesifazane nabesilisa okuphikisana nenqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane. Le nqubo iyona elawula ubudlelwane obukhona emphakathini, ngaleyo ndlela inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane iyona eyimbangela yokungalingani kwabantu emhlabeni (Hadi, 2017). Kanti iFeminizimu yabamnyama igxile engcindezelweni ngokobulili, ukungalingani ngokwamazinga empilo nakwezomnotho

nokucwaswa ngokobuhlanga. Le njulalwazi ibhekele inkululeko yabo bonke abesifazane abamnyama, amabamhlophe, nawo wonke umuntu wesifazane ophila emhlabeni (Hadi, 2017).

UGill (2014) uthi injulalwazi yeFeminizimu yabamnyama ilwisana nokucwaswa kwabesifazane abamnyama ngokuthi uma abesifazane abamhlophe benza izinqumo zomnyakazo weFeminizimu azimbandakanyi abesifazane abamnyama. Ingcindizelo ebhekana nabesifazane abamnyama kusukela ngesikhathi sobugqila babecindezelwe ngokobuhlanga ukungalingani ngokwamazinga empilo kwezomnotho kanye nobulili. Abantu besifazane bathathwa njengabantu ababuthakathaka. Kungani-ke abesifazane abamnyama kuvama ukuthi babukeke njengabantu okufanele basebenze imisebenzi yasendlini? (Gill, 2014). Omama abamnyama kufanele beyosebenza bashiye izingane ezindaweni zokugcina izingane kodwa abantu besifazane abamhlophe bona kumele bahlale emakhaya bakhulise izingane zabo basetshenzelwe abantu besifazane abamnyama ezindlini zabo. Lokho kungukucwasa ngokwebala (Gill, 2014). IBeijing Platform of Action (1995) yayingumkhankaso wabantu besifazane bomhlaba womke. Lo mkhankaso wasiza kakhulu ukushintsha imithetho eminingi mayelana nokuhlukunyezwa kwamalungelo abantu besifazane. Nakuba oHulumeni bashintsha imithetho kodwa akwanele ngoba isiko lokuthwala lisaqhutshwa futhi lihlukumeza abantu besifazane

4.2.2 Injulalwazi yemaksizimu (*Marxist Theory*)

Ngizokhuluma nangenjulalwazi yeMaksizimu ngoba ihlobene nenjulalwazi yeFeminizimu ngokuthi zombili lezi zinjulalwazi zilwela ukulingana kwabantu emphakathini esiphila kuyo. IFeminizimu ikhuluma ngokuthi kumele kube khona ukulingana phakathi kwabesilisa nabesifazane ngokweZombusazwe, eZomnotho kanjalo nakweZenhlobo yomphakathi kanti injulalwazi yemMaksizimu yona ikhuluma ngokungalingani ngokwamazinga empilo kanjalo nangokobuhlanga nangokobulili. Konke lokhu okuchazwe ngenhla kubeka ngokusobala ukuthi abesifazane bacindezelwe ngayo yonke indlela. Kusukela ngokwamazinga empilo, ubuhlanga nangobulili. Zombili lezi zinjulalwazi azijonge ukuthi kubekhona ushintsho emphakathini esihlala kuyo. IFeminizimu igxile endabeni yobulili nenqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane, kanti imaksizimu igxile endabeni yokungalingani ngokwamazinga empilo nekhephithalizimu (*Capitalism*). OMarx beno-Engels (1948) bathi uKarl Marx ungubaba weMaksizimu, igqikithi yale njulalwazi umzabalazo weklasi njengoba kukhona abacindezeli nalabo abacindezelwe.

Abacindezeli yilabo abanemali, abangabaqashi nabanini bezimboni kanti labo abacindezelwe yilabo abangenamali abangabasebenzi (Marx & Engels 1948). UMackinnon (2006) uchaza iMaksizimu ngokuthi umphakathi wakhiwe ubudlelwane babantu, abantu bahlukaniswe ngezigaba zempilo imvamisa kuba nezinga lempilo eliphezulu elibizwa ngekhephthalizimu okuba abaqashi noma abanini bezimboni kanjalo nezinga lempilo eliphansi okuba izisebenzi (*Labourers*) lapho abezinga lempilo eliphezulu bacindezela labo abezinga eliphansi lempilo. Lokhu kusho ukuthi abesifazane bona bacindezelwe kaningi kungabalwa izindlela ezimbalwa njengokuthi: bacindezelwe ngokobulili, ngokobuhlanga kanye nangokwezinga lempilo. UCrehen (2005) uthi mfundo iyona abasele kuyo abantu besifazane kodwa kugxilwe emfundisweni yasemakhaya enesisekelo esiqinile sokuthi abesifazane babe amakhosikazi nomama abaqotho. Kanti uCrehen (2016) uthi wonke umuntu kumele azizwe evikelekile emphakathini aphila kuwo kungakhathalekile ukuthi ubulili buni, wonke umuntu kumele enze akuthandayo ngomzimba wakhe. Kubalulekile ukuthi amazwi abantu besifazane azwakale uma kukhona abakhala ngakho, kuzwakwale ngisho amazwi abantu besifazane abangathandi ukuzimbandakanya nezinto zamasiko.

Le njulalwazi yeMaksizimu ifuna ukuthi kube khona ukuhlelwa kabusha kwezomnotho ukuze wonke umuntu athuthuke futhi kuphele nokuhlukanisa abantu ngokwamazinga empilo. Ushintsho kumele luqhamuke nxazonke: kwezemindeni, emsebenzini nasemphakathini (Monzo, 2016). UHadi (2017) uthi ngokweMaksizimu udlame olubhekiswe kubantu besifazane namantombazane kungukuhlukumeza amalungelo esintu. Lolu dlame lwenzeka kuwo wonke amazinga empilo, kuzo zonke izinhlanga nakuwo wonke amazinga obudala. Kanti uDeKeseredy (2011) uthi ukulingana ngokobulili yinto edingwa yinoma iliphi izwe ukuze lithuthuke. Alikho izwe lapho abesifazane bethola amathuba afanayo njengamadoda. Abesifazane endaweni yaseSri Lanka basebenza amahora amade bahole imali encane. Abanalo ilungelo lokuzikhethela ukuthi isikhathi sabo sokuphumula kumele basichithe kanjani kodwa abesilisa abanqumayo ngezimpilo zabantu besifazane (DeKeseredy, 2011).

UHadi (2017) uthi abantu besifazane babhekana nezinhlalo zodlame olubhekiswe kubona kubalwa: ukuhlukunyezwa ngokocansi ngabantu bomndeni, emphakathini nasemsebenzini. Udlame lwasekhaya ukubulawa kwabantu besifazane bebulawa abayeni babo ngezindlela ezibuhlungu. Abanye bayashiswa, abanye bashaywe baze bafe kanti abanye bathelwa ngamanzi e-esidi (*acid attacks*). UHadi (2017) uqhuba athi konke lokhu kungenxa

yemfundiso yenqubo egqugquzelwa ubukhulu babantu besilisa phezu kwabantu besifazane okuyiyona efundiswayo emakhaya. Ngaleyo ndlela izinga lodlame olubhekiswe kwabesifazane ePakistan liphezulu ngoba emazweni omhlaba liyizwe le-141 emazweni ayi-142. Lokhu kungalingani ngokobulili kuqhubekela phambili nokwehlisa isithunzi sabantu besifazane bese beba yizisulu zodlame lwasekhaya. UCliff (1984) uthi injulalwazi yeMaksizimu ikhuluma ngamakilasi lapho kukhona abacindezelwe nalabo abacindezelayo nangokobulili. Inhloso yale njulalwazi kwakujongwe ukuthola ukuthi abantu abacindezelwe bangathuthukiswa kanjani ukuze bonke abantu belingane (Cliff, 1984).

UMonzo (2016) uthi imaksizimu ibona abesifazane baphila njalo bazi ukuthi impilo yabo akuyona eyabo, bazizwe benganamandla okuzikhulula kule ngcindezelo. Lokho kwenza ukuba abesifazane bazizwe sengathi impilo yabo yonke babanjwe ngomphimbo abakwazi ngisho ukuphefumula. Konke lokhu kungenxa yokuthi zonke izinsuku kwabesifazane abathathu oyedwa uba isisulu sokuhlukunyezwa ngokocansi, ngokushaywa behlukunyezwa ngamadoda abasondelene nawo kwezothando (Monzo, 2016). UCliff (1984) uthi injulalwazi yeMaksizimu ikhuluma ngamakilasi lapho kukhona abacindezelwe nalabo abacindezelayo nangokobulili. Inhloso yale njulalwazi kwakujongwe ukuthola ukuthi abantu abacindezelwe bangathuthukiswa kanjani ukuze bonke abantu belingane (Cliff, 1984).

Kanti uBryson (2003) uthi abesifazane eYurophu kumele bavunyelwe ukuthi baqhubeke nemfundo yabo nemisebenzi abayifundele bangaphoqwa ukuthi baganiselwe imali ngoba lokhu kusho ukuthi uma bephoqwa ukuba bagane, kuba umsebenzi wabo ukunakekela ikhaya ngoba amadoda wona asemsebenzini ayasebenza ahole abuyise imali emakhaya. Ngaleyo ndlela abesifazane kumele banikele ngezithukuthuku zabo ngokweza imisebenzi yasekhaya lokhu kuyindlela nabo bafaka ngayo isandla emnothweni wekhaya. Abesifazane balwela ukuthi nabo bathole imisebenzi ukuze kube khona abakufakayo emnothweni wekhaya ngokuthi baphume bayosebenza babuye neholo (Bryson, 2003).

NgokukaMonzo (2016) iMaksizimu ithi abantu besifazane bayaxhashazwa emisebenzini ngokuthi kwenziwe imithetho ecindezela abantu besifazane. Eminye yaleyo mithetho ukuthi abantu basebenze emizini yabantu basebenzela imali encane neminye imithetho ephathelene neZenhlalo. Nakuba kunjalo umphakathi ulindele ukuthi owesifazane avele njengomuntu ojabule emendweni, amadoda awamfuni owesifazane ohlale ekhalaza ngempilo yasemendweni. Kunalokho bafuna athule nakho kube ingcindezelo yomqondo. Ngokunjalo

nasendaweni yomsebenzi abesilisa yibo abanikazi bezimboni bese abesifazane kubo yibona abasebenzi abaningi. Abesilisa benza inzuzo eningi ngokusetshenzelwa abesifazane bebaholela imali encane. Ngaleyo ndlela impilo yabantu besifazane ayishintshi baze befe behlupheka (Monzo, 2016).

UHartmann (1981) uthi njengoba emsebenzini kuhlukanisiwe ngokwezigaba kukhona amakhephthalizimu nalabo abangabasebenzi. Amadoda angasebenzi awakwazi ukondla amakhosikazi awo ahlala ekhaya nezingane. Ngaleyo ndlela abesilisa ayikho into abayenzela imindeni yabo ngoba abesifazane abazala bakhulise izingane. Kukhona umehluko phakathi kwamandla negunya lokulawula. UHartmann (1981) uthi iyodwa into abesifazane abangayazi ukuthi abesifazane banawo amandla negunya elincane lokulawula impilo yabo. UHartmann (1981) uthi abantu besifazane bacindezelwa ngoba abanakho ukuqonda ngamandla abanawo abasaba ukuwasebenzisa ngenxa yokulawulwa abesilisa. Konke lokhu okuchazwe ngenhla kukhombisa ubudlelwana phakathi kwenjulalwazi yeFeminizimu kanye nenjulalwazi yeMaksizimu. Incindezelo echazwe ngenhla ikhombisa ukuthi abantu abacindezelwe kakhulu abantu besifazane. Lokhu kuyahambisana nalolu cwaningo ngoba amantombazane amancane ayacindezelwa ngokuhlukunyezwa kwamalungelo awo okuzikhethela empilweni.

4.3 Uhlaka lwemicabango

Uhlaka lwemicabango luchazwa ngoMiles beno Huberman (1994) ngokuthi:

Conceptual Framework is a system of concepts, assumptions, and beliefs that support and guide the research plan. Specifically, the conceptual framework “lays out the key factors, constructs, and presumes relationships among them.

Kulesi sicaphuno esingenhla oMiles benoHuberman (1994) bathi uhlaka lwemicabango uhlelo lwamagama anqala asiza ukuthi asekele nokuqondisa ucwaningo. Uhlaka lwemicabango luchaza kabanzi ngamakhonsepthe okuyiwona esebenze kakhulu ocwaningweni kanjalo nobudlelwano obukhona phakathi kwawo. Uhlaka lwemicabango engezansi lusebenza ngokufana nohlaka lwenjulalwazi ngoba lwenza ukuba umfundi walo mbhalo aqonde ulwazi olutholakele. Ngakho-ke uhlaka lwemicabango lusetshenziswe ukwelekelela uhlaka lwenjulalwazi lapho kukhona okungacaci kahle. Amakhonsepthe

okuxoxwe ngawo ngezansi iwona asize uhlaka lwenjulalwazi lapho kuhlaziywa ulwazi olutholakele.

4.3.1 Ukuhlukumezeka ngokocansi

Ukuhlukumezeka ngokocansi kumbandakanya ukudlwengulwa, ukuthinta izitho zangasese ukukhuluma ngezinto eziphathelene nezocansi kanjalo nokubukisa izithombe ezimayelana nocansi (Stark & Landis, 2016). Ziningi izindlela abantu abahlukunyezwa ngazo. Kukhona lapho umuntu wesilisa ehluke kumuntu omdala wesifazane ngokocansi kungaba ukuthi baganene noma basobudlelwaneni bezothando, okunye kungaba abantu abasebenza ndawonye kodwa kubekhona ohlukunyezwa ngokocansi. Kuphinde kubekhona ukuhlukumezeka ngokocansi phakathi komuntu wesilisa nengane encane yentombazane, yilapho lingena khona isiko lokuthwala ngoba amantombazane amancane athwalwa amadoda amadala bese ayawanukubeza ngokocansi. Amantombazane ahlukunyezwa kusukela izelwe kuze kufike esalukazini. (Maluleka, 2009).

Okunye ukuhlukumezeka ngokocansi okwenzeka phakathi kwazo izingane ezingontanga kuphinde kube nokuhlukumezeka lapho owesifazane ehluke kumuntu omdala wesifazane ehluke kumuntu omncane noma umuntu wesilisa omdala ehluke kumuntu omncane. Okunye ukuhlukumezeka ngokocansi okuba phakathi kwabantu besilisa bebodwa okungaba ukuthi umuntu wesilisa ehluke kumuntu omncane noma umuntu wesilisa omdala ehluke kumuntu omncane. Loluhlobo olugxile emantombazaneni ahlukunyezwa ngokocansi ngenxa yesiko lokuthwala.

UMaluleka (2009) uthi ucwaningo olwenziwe abeZempilo bathola ukuthi amantombazane ayizisulu zokuhlukumezeka ngokocansi ayakhulelwa aphinde atheleleke ngezifo ezithathelanayo kanye negciwane lesandulela ngculazi. Uqhuba athi *i-Sexual Offences Amendment Act of 2007* ikubeka ngokusobala ukuthi uma umuntu omdala elala nengane ngaphandle kwemvume yayo usuke enza icala. Lo mthetho ubuye uvimbele ukuthi umuntu omdala alale nengane ngaphansi kweminyaka eyi-16 noma ngabe ivumile kodwa leso senzo sithathwa njengokudlwengula (*Statutory Rape*). UMyango weZobulungiswa (2009) uthi ingxenye ye-17 ye-*Sexual offences amendment Act of 2007* ivimbela ukuthi abazali bangazihlukumezi izingane zabo ngokocansi.

I-Women Living under Muslim Laws (2013) ithi iningi labantu besifazane namantombazane abanikwa ithuba lokuthi bavume noma banqabe mayelana nezocansi ngoba uma sebeganile indoda iyona enqumayo kwezocansi. Kanti oKheswa benoHoho (2014) bathi isiko lokuthwala liholela ekutheni amantombazane ahlukunyezwe ngokocansi bese engabe esaluthokozela ucansi uma esekhululile. Lokhu kusho ukuthi noma angazama kangakanani ukuxoxisana nabayeni bawo ukuthi kusetshwenziswe ijazi lomkhwenyana ukuze avikeleke ezifeni nokukhulelwa awaphumeleli ngoba awanazwi kwezocansi. *I-Bill of rights of RSA, 1996 chapter 2 section 12(2)* ivimbela ukwehliswa kwesithunzi somuntu. Abantu abasaqhuba leli siko abawuhloniphi lo mthetho ngoba bayaqhubeka nokwehlisa isithunzi sabantu besifazane ngokubathwala bagcine sebhulukumezeke ngokwenqondo nangokomzimba (Kheswa & Hoho, 2014).

Amantombazane ayizigidi eziyi-100 kuya kweyizi-140 000 (*100-140 million*) aseke ahlukumezeka ngokuthi asokwe (*Female Mutilation*) ngenxa yokusokwa iningi lawo lihlale ligula amanye agcina ebulawa isifo somdlavuza wesibeletho (Castella, 2017). UCurran beno Bonthuys (2004) bathi abantu besifazane bayahlukumezeka nakuba iNingizimu Afrika inesibophezelo sangaphakathi ezweni kanjalo nesamazwe omhlaba ukuvikela abantu besifazane ukuthi bangahlukumezeki. UGupta (2000) uthi kuwo wonke umphakathi kunesiko lokuthula elizungeze ezocansi. Elokuthi abesifazane abaqotho kumele bangazi lutho ngezocansi nalapho selwenziwa ucansi bangabeki mbono lokhu kwenza ukuthi kube nzima ukuthi bazivikele noma baxoxisane nabesilisa mayelana nezingozi zocansi. Indaba yesiko lokuhlolwa kwezintombi nalo liyisiko eliqhutshwayo emiphakathini eminingi. NgokukaGupta (2000) leli siko inhloso yalo yinhle kodwa kukhona futhi okubi okuhambisana nalo. Leli siko libeka amantombazane engcupheni yokungenwa izifo zocansi ngoba amantombazane ahlolwayo ayasaba ukubuza mayelana nezindaba zocansi ngoba kungathiwa abuza ngenxa yokuthi aseyazimbandakanya nezindaba zocansi.

Okunye okubi ngesiko lokuhlolwa kwezintombi ukuthi libeka amantombazane engcupheni yokudlwengulwa nokuhlukunyezwa ngokocansi njengoba kunenkolelo yokuthi owesilisa onesifo sengculazi uma elala nentombi nto isifo siyalapheka (Gupta, 2000).

UHadi (2017) uthi ukudlwengula ezweni lasePakistan kuthathwa njengento yokuziphindiselela nokukujezisa abantu besifazane. Nakuba kunjalo ukudlwengula kusathathwa njengokuthi abesifazane yibona abachukuluza imizwa yabantu besilisa ngokugqoka izimpahla ezibampintshayo neziveza umzimba. Ukucindezelwa kwabantu

besifazane kuqhutshwa inqubo egqugquzela ubukhulu bamadoda phezu kwabesifazane okuyiyona eyenza ukuthi bajezise abantu abesifazane ngocansi.

4.3.2 Ukungalingani ngokobulili

Ukungalingani ngokobulili into ekhungethe umhlaba wonke ngoba imiphakathi eminingi isaqhuba inqubo lapho amadoda ekhombisa ubukhulu bawo phezu kwabantu besifazane. UCoeztzee (2001) uchaza inqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane uthi:

The father and the ruler of the family and the tribe, was first used during the biblical times and refers especially to the sons of Jacob which means it was a system of domination of a man over women, which transcends different. Economic systems of areas, region and class.

Lesi sicaphuno UCoeztzee (2001) khona ukuthi abantu besilisa yibona abangabaholi bomphakathi nobaba bemindeni nezizwe. Lokhu kwaqala kudala ngezikhathi zasebhayibhelini, kumadodana kaJakobe lapho indoda yabekwa yaba ngaphezu komuntu wesifazane. Kanti uLerner (1996) uthi kungenzeka ukuthi ukuqonela kwabesilisa phezu kwabantu besifazane kwaqala ngezindlela ezahlukene ezindaweni ezahlukene. Ezwenikazi lase-Afrika khona kwaqala ngendaba yemfundiso yasekhaya njengoba kujwayelekile ukuthi ingane yomfana kusukela isencane iphathwa ngenhlonipho ngoba kukholelwa ukuthi izoba inhloko yekhaya ngomuso kanjalo namantombazane afundiswa ukuthi ahloniphe abesilisa. Amadoda yiwona anamandla okulawula yonke into ekhaya ngisho kwezocansi yiwona alawulayo (Lerner, 1986).

UKambarani (2006) uthi ukungalingani ngokobulili phakathi kwabesilisa nabesifazane yikhona okudala ukuthi abesifazane behlale bencikile kwabesilisa ukuze baphile. Kanti uma abesilisa bengekho abangancika kubo, bancika ezibonelelweni zikaHulumeni. Ukungalingani phakathi kwabantu besifazane nabesilisa kutholakala kuyo yonke imikhakha yempilo: emasontweni abantu besilisa yibona abaphethe, abesifazane bayaphoqwa ukuba bagane abantu abangabathandi, ezinkantolo, kweZombusazwe, kweZomnotho nasezindaweni zokusebenza abesilisa yibona ababambe izikhundla eziphezulu (Kambarani, 2006).

UMaluleke (2009) uthi ukuganiswa kwezingane zamantombazane ngempopo kuyinkomba yokungalingani ngokobulili, ukucindezelwa komuntu wesifazane nentombazane kudalwa

ukuthi amantombazane ayaphoqwa ukuba agane abantu besilisa abadala kunawo, okungaba obaba noma omkhulu bawo. Ukuthwalwa kwamantombazane kwephula umthetho we- *Gender discrimination and inequality Act of 1996*, lo mthetho uvimbela ukudlwengula nokuganiswa kwamantombazane ngempopo okumbandakanya ukuthwala, kuphula umthetho wengxenye yesi-8 of *equality Act* ehlanganisa udlame olubhekiswe kwabesifazane nokwenziwa kwemikhuba eyenziwa emabandleni eyehlisa isithunzi somuntu wesifazane nokubukela phansi ukulingana kwabantu besilisa nabesifazane (Maluleka, 2009). *I-Breaking vows* (2011) ivumelana noMaluleke (2009) ukuthi ukungalingani phakathi kwabesilisa nabesifazane inkinga yomhlaba wonke, abesifazane bahlale bengaphansi kwabesilisa lokhu kwenzeka ngaphansi kwamasiko nenkolo okuyikhona ecindezela abantu besifazane.

Kanti oBarton benoSakwa (2012) bathi ukungalingani kwabantu besilisa nabesifazane kubonakala ngisho ezincwadini ezifundwa ezikoleni. Imibhalo eminingi yase-Afrika kubonakala abesifazane bengalingani nabesilisa ngokwezibalo ngenhloso yokunqinda abesifane amandla nokubacindezela. Lokhu kufakazelwa ucwaningo abalwenza e-Uganda nakwamanye amazwe ase-Afrika lapho babebheka izincwadi zesiNgisi, zikhombisa abesifazane bevezwe njengabantu ababuthakathaka amadoda wona engomakhonya. Abesifazane bavezwe beyisibalo esincane bengaqavile futhi bengenamandla (Barton& Sakwa, 2012). Ukungalingani kwabesilisa nabesifazane kufundiswa emakhaya kuze kugcizelelwe nasezikoleni ngekharihulamun yesikole.

4.3.3 Ubuphofu

Ubuphofu ukwesweleka kwemali yokuthenga izidingo zempilo (Meyer & Harvey, 2011). Lokho kwenza ukuba amantombazane abukeke njengemithwalo kwezezimali ikakhulukazi njengokukhulisa ingane, kudinga imali enkulu ngaleyo ndlela ukuhlupheka yikhona okukhipha amantombazane ukuba ayogana asemancane ukuze abazali bezothola imali yelobolo, kanjalo nentombazane kukholelwa ukuthi izophila kahle lapho iyogana khona kunakubo (Meyer & Harvey, 2011).

Imindeni eminingi ehluphekayo ikholelwa ekutheni ukuganiswa kwamantombazane yikhona okuxazulula izinkinga zokuhlupheka kwayo nokubhekelela ikusasa lamantombazane ngoba imvamisa abazali abahluphekayo baganisela amadoda anemali. Lokho kuye kubakhulule abazali ukuthi izingane zabo zizophila kahle (Kheswa & Hohu, 2014). UMaluleke (2009) uthi kunokuxhumana phakathi kokungafundi nokuhlupheka.

Isiko lokuthwala lincisha amantombazane amathuba okuthi afunde azithuthukise wona. Okutholakele ukuthi amantombazane amaningi ayizisulu zesiko lokuthwala avela emakhaya ahluphekayo. Ukungafundi kwamantombazane ngenxa yesiko lokuthwala kuholela ekutheni angasiqedi isikole. Lokhu kudala ukuthi nezingane ezizalwa amantombazane athwaliwe zigcina zingafundile kuqhubekela phambili ukuhlupheka emphakathini. (Kheswa & Hoho, 2014).

ONothole benoKheswa (2017) bathi ukuhlupheka emakhaya amaningi kudalwa ukuhlukana kwemindeni ngenxa yodlame lwasekhaya, Abazali bagcina sebhulkanisa. *I-African Union (2015)* ithi amantombazane aganiswa emancane awasiqedi isikole samabanga aphansi naphezulu, amanye akhulelwe agcina esehlupheka, amanye ashone ngesikhathi sokubeletha noma ahaqwe yizifo zocansi nengculazi. Ngaleyo ndlela siko lokuthwala linemiphumela emibi njengokuqhubela phambili ukuhlupheka. Kanti uMaluleke (2009) uvumela *ne-African Union (2015)* ukuthi ukungafundi kuyahambisana nokuhlupheka ngoba ukungafundi nokungazithuthukisi kwabantu kubanga ukuhlupheka okungapheli. Amantombazane asemendweni eyimpoqo awavunyelwe ukuhlela umndeni ngaleyo ndlela agcina asezele izingane eziningi. Lokho kudala ukuhlupheka okungapheli ngoba izingane zabo zigcina zingafundile ezinye zishone zincane. Lokhu kukubeka ngokusobala ububi bokuganiswa kwezingane ezincane (*Women Living under Muslim Laws, 2013*).

4.3.4 Umendo Oyimpoqo

Emazweni angaphandle kwemingcele yaseNingizimu Afrika namazwe apheya basebenzisa igama: umendo oyimpoqo noma umendo ohleliwe. Indlela eyenziwa ngayo lo mendo iyafana nesiko lokuthwala elenziwa eNingizimu Afrika kudala ngoba nakhona owesifazane uganiswa ngaphandle kwemvume yakhe, isikhathi esiningi owesifazane usuke emncane kakhulu ukuthi azikhethele ukuthi uyavuma noma uyanqaba. Umendo oyimpoqo yilapho oyedwa kwabagananayo ephoqwa ukuba angene emendweni ngaphandle kwemvume yakhe, kwesinye isikhathi ungena ngokuthi asatshiswe noma ngokushaywa (Gonzalez, 2017).

Kanti u-Lewis (2016) uthi umendo eyimpoqo yenzeka ngaphambi kokuthi amantombazane ahlunganise iminyaka eyi-18. Emazweni anjengo Bangladesh, Nigeria kanye naseChad amantombazane agana uma eqeda ukuhlunganisa iminyaka eyi-15. E-Ethiopia elinye lamazwe aziwa njengamazwe anesibalo esiphezulu samantombazane aganiswa asemancane

ngaphansi kweminyaka eyi-18 (Lewis, 2016). Abesifazane babhekana nezinsalelo zenkolo namasiko. Umendo oyimpoqo uhlanganisa udlame olubhekiswe kubantu besifazane.

Leli siko lisho ukuhlanganiswa kwabantu ababilli lapho omunye enganikezanga imvume yokuba bahlanganise. ENdiya imendo eyimpoqo iyona ndlela yokuganana. Kuleli zwe umendo ohlelwa umphakathi ngokuthi uhlanganisa imindeni emibili eganiselanayo, uma imindeni isivumelene akekho ophikisayo. U-An-Naim, Howard beno Candler (2000) bathi umendo eyimpoqo ihlukumeza ilungelo lengane lokufunda bese iqhubele phambili ukuhlupheka kwabantu besifazane. Ziningi izizathu ezidala ukuthi izingane zamantombazane ziganezwe zicane, kwesinye isikhathi uma intombazane endala iganile kwenzeka ishona noma ingatholi izingane kuthathwa encane izovusa umuzi kadadewabo.

Umendo oyimpoqo unemiphumela emibi njengokuthi intombazane eganiswa incane ihlukana nabazali bayo, nabangani bayo, ilahlekelwa inkululeko yokudlala nontanga bayo kanjalo nelungelo lokuxhumana nomndeni wayo. Okunye kuba ukuthi intombazane ayibe isakwazi ukuzibandakanya nezinto ezenziwa emphakathini ihlala njengesiboshwa (An-Naim, Howard & Candler, 2000).

I-South African Report eyayiya kwi-International convention on the Elimination Against Women yathola ukuthi ukuthwala nomendo oyimpoqo kuyisiko elibi futhi eliyingozi edalwa inqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane okwenzeka emazweni (Monyana, 2013). *I-United Nations Educational, Scientific and Cultural Organization (UNESCO) 2017* ithi amantombazane aseNingizimu ne-Asia amaningi akhulelwa emancane kodwa phakathi emendweni oyimpoqo ngoba aganiswa emancane.

UWoodacre (2017) uthi amantombazane azalwa ebukhosini ayaphoqwa ukuba agane abesilisa abazalwa ebukhosini. Lokhu kwenziwa abazali ngenhloso yokuthola nokudla imali yelobolo abebengeke bayithole uma bewavumela ukuba agane abantu azozikhethela wona ngenxa yokuthi abafokazana angeke bekwazi ukukhokhela izindleko zelobolo elimiselwe amantombazane asebukhosini (Woodacre, 2017).

4.3.5 Udlame Lwasekhaya

Udlame lwasekhaya luhlukene kaningi lumbandakanya ukuhlukumeza ngokomzimba, ngokwengqondo, kwezomnotho nangokwezocansi (Gonzalez, 2017). *I-Elimination of all forms of Discrimination against women (CEDAW)* (2017) ifuna ukuthi wonke amazwe

anqande ukuhlukunyezwa kwabantu besifazane. Le nhlangano yakha umhlahlandlela obizwa ngokuthi *i-African Charter on the rights of women in Africa*, yona ihlanganisa amazwe ukuthi alungise izindaba zemiphakathi namasiko ukuze kunqandwe udlame olubhekiswe kwabesifazane.

Kanti *i-The Domestic Violence Act 116 of (1998)* umthetho ovikela abantu besifazane ukuthi bangahlukunyezwa, lokho kuqiniswa ngokuthi amaphoyisa abavikele nangokuthi akhiphe izincwadi zesivimbelo kulabo abangabahlukumezi (*protection order*) ingaqiniswa nayizinkantolo zezimantshi nezinkantolo zemindeni. UVan Der Kolk (2013) ithi udlame lwasekhaya lunemiphumela eminingi emibi ezinganeni kanjalo nakubantu abadala. Njengoba isiko lukuthwala lihlukumeza izingane zamantombazane, lokho kusho ukuthi uma intombazane encane isiganisiwe iphila impilo yesiboshwa kodwa uma izama ukulwela amalungelo ayo kuba nodlame lwasekhaya.

UHadi (2017) uthi udlame lwasekhaya ezweni lasePakistan luyinto ejwayelekile futhi abesifazane bayalubekezelela buthule. Izigameko zodlame azivamisile ukubikwa kwabomthetho ngoba zithathwa njengezindaba zomndeni. Amadoda athatha udlame lwasekhaya njengendlela yokugqondisa abesifazane uma bonile. Isiko lasePakistan ligqugquzela kuthi abesifazane kumele bahloniphe abesilisa. Lokho kunika abesilisa igunya lokuthi bashaye futhi babulale abesifazane. UHadi (2017) uthi:

Acid attacks have been on increase in Pakistan. Acid attacks are often perpetrated intentionally to disfigure the victims by spraying, throwing, or pouring acid on to the faces and bodies of victims. The motivation behind these attacks is to cause severe physical pain and emotional pain to the victim who has rejected their proposal of love or marriage or sex.

Kulesi sicaphuno uHadi (2017) uthi isibalo sabantu besifazane abathelwa nge-esidi (*acid attacks*) siyanyuka minyaka yonke. Lapho abesifazane bethelwa nge-esidi ebusweni ngenhloso yokubona (*disfigure*). Inhloso yalokhu ukuthi bazwise abantu besifazane abanqaba ukugana ubuhlungu. Bancane kakhulu abantu besilisa abenza lokhu ababoshwayo abaningi babo ababikwa kwabezomthetho kuphele kanjalo. UHadi (2017) uthi abesifazane abaphephile ngisho emaphoyiseni ngoba uma abesifazane beyobika ukuthi bahlukunyeziwe

amaphoyisa aqhubekela phambili nawo abahlukumeze ngokubadlwengula nokubashaya eziteshini zamaphoyisa.

Udlame lwasekhaya ezweni lasePakistan lusezingeni eliphezulu ngoba uma owesifazane esolwa ukuthi kukhona omunye wesilisa athandana naye ngasese uyabulwa ngendlela ebuhlungu kuchitheke igazi (*Honor killing*) ukuze kubuye isithunzi somuntu wesilisa. Noma lokhu kuyicala kuleli zwe kodwa bayakwenza njengomndeni ukuze kungaphinde kwenzeke ukuthi owesifazane angaziphathi kahle. Konke lokhu ngenxa yenqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane ngoba bathi isithunzi somuntu wesilisa siphakathi kwemilenze yomuntu wesifazane (Hadi, 2017).

4.4 Iqoqa lesahluko

Kulesi sahluko ngikhulume ngohlaka lwenjulalwazi kanye nohlaka lwemicabango. Ngichazile ukuthi yini uhlaka lwenjulalwazi ngachaza nokuthi yini uhlaka lwemicabango. Ngikhulumile ngenjulalwazi yeFeminizimu okuyiyona esetshenziswe ukuhlaziya ulwazi olutholakele kulolu cwaningo, ngaphinda ngakhuluma ngenjulalwazi yeMaksizimu egxeka ukungalingani kwabantu emiphakathini abahlala kuyo, okuyiyona esebenze ngokubambisana nenjulalwazi yeFminizimu. Ngiveze nobudlelwano obukhona phakathi kwenjulalwazi yeFeminizimu kanye nenjulalwazi yeMaksizimu. Ngacina ngohlaka lwemicabango lapho ngixoxe ngamakhonsepthe anqala asebenze kulolu cwaningo. Isahluko esilandelayo siqukethe ulwazi olwatholakala ngezingxoxo kubahlanganyeli okwakungothisha abafundisa isiZulu ulimi lwasekhaya kanjalo nabafundi abafunda ibanga le shumi nanye, isiZulu ulimi lwaskhaya.

ISAHLUKO SESIHLANU

IMIBONO YOTHISHA NABAFUNDI NGESIKO

LOKUTHWALA

5.1 Isingeniso

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngichaze kabanzi ngenjulalwazi esetshenzisiwe ukuhlaziya ulwazi olutholakele. Njengoba lolu cwaningo lunemibuzongqangi emithathu, kulesi sahluko ngizophendula imibuzongqangi emibili yokuqala ethi:

1. Othisha besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
2. Abafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala?

Ulwazi olusetshenziswe ekuphenduleni le mibuzongqangi lwatholakala ngezingxoxo zenhlololwazi esakuhleleka nabahlanganyeli bocwaningo. Isiyonke imibuzongqangi yalolu cwaningo imi kanje:

1. Othisha besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
2. Abafundi besiZulu ulimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?
3. Zizathu zini ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esiKwaNdengezi?

5.2 Imibono yothisha ngesiko lokuthwala

Ngizoxoxa ngaleyo naleyo ndikimba eyatholakalayo kulezi ezitholakele eziyishumi. Ngizozihlela izindikimba ezimayelana nemibono yothisha ngokulandelana kwazo kanje: Isiko lokuthwala nokuphazamisa umsebenzi kathisha nowmfundi, Isiko lokuthwala nokuqhutshwa kobugebengu. Isiko lokuthwala nokuba nemali, Abasemagunyeni nokuthwalwa kwezingane, Isiko lokuthwala nokungahambisani nesikhathi kanye nethi: Abazali nokungavikeli izingane zabo.

5.2.1 Isiko lokuthwala nokuphazamisa umsebenzi kathisha nowomfundi

Ezingxoxweni engaba nazo nothisha abafundisa isiZulu ulimi wasekhaya nabafundi abafunda isiZulu ulimi lwasekhaya kwavela ukuthi isiko lokuthwala liyakuphazamisa ukufunda nokufundisa ezikoleni. Izingane zamantombazane ziyalova esikoleni ezinye zikhulelwe bese ziyaphoqeka ukuba ziyeke isikole. UNkk. Manqe wabeka kanje:

Linomthelela omubi impela isiko lokuthwala ngoba liphazamisa ingane, kwesinye isikhathi intombazane isuke ibonakala ukuthi ihlakaniphile *ine-potential* kodwa igcina isiphazamiseka ingasaphasi iluze *i-focus*, ilove esikoleni ingezi, kubhalwe ingabi bikho, uyinike nomsebenzi wasekhaya ingawenzi. Amanye amantombazane agcina angasaphasi aze asiyeke isikole. Uma enye kwenzekile yabuya esikoleni ayibe isasebenza kuleliya zinga eyayisebenza kulo elifanele njengengane.

Amazwi kaNkk. Manqe aveza ukuthi leli siko liphazamisa umsebenzi kathisha kanjalo nomsebenzi womfundi. Kuyenzeka ukuthi mhlawumbe intombazane ihlakaniphile futhi ibukeka inekusasa eliqhakazile kodwa konke lokhu kuyaphela uma intombazane ike yathwalwa. Ayibe isaba nawo umdlandla wokufunda. Iyaqala ingezi esikoleni ngisho kubhalwa izivivinyo ingabhali, nalapho inikezwe umsebenzi wasekhaya ingawenzi. Ngaleyo ndlela amantombazane agcina esefeyila aze asiyeke isikole. Lesi sicaphuno sihambelana nesigatshana kuMthethosisekelo Wezwe laseNingizimu-Afrika ingxenye (3) (1) (*South African schools act of 1996*) (SASA) ebeka ngokusobala ukuthi ingane encane kusukela eminyakeni eyisikhombisa kuya eminyakeni eyishumi nanhlanu iphoqelekile ukuba ibe sesikoleni, kanjalo nengxenye (6) (b) ye-(SASA) ethi noma ubani ophazamisa ingane esesigabeni sokuya esikoleni unecala futhi angaboshwa izinyanga eziyisithupha. Lokhu kukhombisa ukuthi ikhona inkinga eNingizimu-Afrika njengoba imibiko eminingi iveza ukuthi namantombazane angaphansi kwale minyaka ayathwalwa.

Ngokunjalo futhi uNkk. Sabela waphendula wathi:

Izingane ziyaphazamiseka. Uma nje ingane ike yathwalwa leyo ngane isuke isiyingane eganile. Ngakho-ke uma kuwukuthi ingane isiganile, isithatha eminye imisebenzi yobudala isiyingane enomyeni okufanele

ukuthi nayo iphe umyeni izifiso kumbe izidingo zakhe, iphinde ibe unkosikazi lapha ekuganeni okufanele yenze imisebenzi yokugana. Iphazamisa kakhulu-ke ngoba ithi ifika esikoleni ikhathele kusukela emisebenzini ekade iyenza ekhaya kwalokho ikhathazwe ukuthi vele mhlawumpe le nto esiphakathi kwayo isimo ebingazange ivumelane naso. Ngakho-ke nje iyakhathaza imizwa nangokomqondo.

Lezi zicaphuno ezingenhla ziyaveza ukuthi bobabili labo thisha bayaveza ukuthi leli siko liyaziphazamisa izingane zamantombazane esikoleni. Intombazane ayibe isaba ingane ekhululekile. UNkk. Sabela uyachaza ukuthi leli siko linomthelela omubi, uthi noma ingane ibukeka inekusasa eliqhakazile kodwa uma ike yathwalwa kuphela konke ngekusasa layo.

Le nkulumo engenhla iyakhombisa ukuthi intombazane uma ithwaliwe ifika esikoleni ikhathele ngenxa yempilo entsha engayijwayele esuke isiyiphila. Lesi simo sibangelwa ukuthi isuke ithwalwe ngenkani ingathandi bese ikhathala imizwa nomqondo. UMaphalala (2016) ugxeke leli siko ngokuthi lihlukumeza amalungelo entombazane encane ngokuthi iphucwe ilungelo layo lokufunda nokuzithuthukisa yona.

Kanti uNkk. Sabela naye uyabeka ukuthi ingane uma ike yathwalwa ayibe isaba ingane ejwayelekile ngoba kusuke sekufanele inakekele ikhaya nomyeni emganile. Lokhu kufakazelwa uNkosi (2014) lapho ethi othishanhloko bayachaza ukuthi intombazane uma ike yathwalwa yase iyaphunyuka yaphindela esikoleni ayibe isaba nakho ukuzethemba. Lokho kuholela ekutheni ingenzi kahle ezifundweni zayo. Kanti OSperling Withrop (2015) ubalula ukuthi izinhlangano ezifana no-UNICEF ne-UNESCO zathola ukuthi eMelika izingane zamantombazane ezibalelwa ezigidini ezingamashumi ayisithupha nanye zigcina emabangeni aphansi zishiye isikole ziyoganiswa.

5.2.2 Isiko lokuthwala nokuqhutshwa kobugebengu

Le ndikimba iveza indlela leli siko eselashintsha ngayo kusukela ekubeni yisiko, okubukeka manje selinobugebengu obuningi. Kuyavela ukuthi leli siko selinobugebengu obunhlobo obufana nokudlwengula, ukuthumba kanye nokuhlukunyezwa kwamalungelo amantombazane. UNkk. Manqele wabeka wathi:

Amantombazane avalelwa ezindlini isikhathi mhlawumpe esingangenyanga noma izinyanga ezintathu intombazane

ize ithambe ize ijwayele ihleli endlini ingaphumeli
ngaphandle.

Amazwi kaNkk. Manqele aveza ukuthi abantu abathwala izingane zamantombazane bayafana nezigebengu ngoba amantombazane bawavalela ezindlini isikhathi eside engaphumeli ngaphandle. Lokhu kukodwa nje kuyicala ngoba kungukuthumba (Maluleke, 2009). Kanti uMonyane (2013) uveza ukuthi inkinga ebhekene nezwe laseNingizimu-Afrika ukuthi uMthethosisekelo Wezwe walapha eNingizimu- Afrika uyashayisana namasiko, njengoba kusho ingxenye yamashumi amathathu namashumi amathathu nanye kuMthethosisekelo (1996) ukuthi kuhlonishwa wonke amasiko ngokuhlukahlukana kwezinhlanga. Ngaleyo ndlela akulula ukuthi izigilamkhuba ezenza lobu ubugebengu ziboshwe (Monyane, 2013).

OVan Der Watt beno-Ovens (2012) baphawula ngokuthi uMnumzane uMthethwa owayenguNgqongqoshe wezamaphoyisa wangaleso sikhathi waligxeka leli siko ngonyaka wezi-2009 wathi lesi senzo sokuthwala asehlukene nokushushumbiswa kwabantu. Wathi laba abalala nezingane egameni laleli siko lokuthwala bangabadlwenguli, ngakho amaphoyisa kumele ababophe. Wagcina ngokuthi leli siko kumele liqedwe.

UNkk. Sabela ubeka uthi mayelana nobugebengu:

Ngathola ukuthi izingane eziningi zithwalwa ziganiswe emindenini ngesiko lokuthwala. Kubuhlungu ngoba enye yazo ithi yathwalwa iphuma esikoleni kade iyolanda iriphothi lebanga lesi-7, uyabona nje leyo ngane ukuthi isuke iseluhlaza ingakabi nomqondo wokuzithathela izinqumo, ingakakhuli ukuthi ingabhekana nezimo zokuthi isale yenza yonke imisebenzi esuke imelene nomuntu wesifazane. Kubuhlungu kakhulu ngoba kukhona kulesi sifo kumbe kulesi sigameko lapho ingane yentombazane yadlwengulwa kodwa ngenxa yokuthi lowo owayithwala wenza isiko wabona kuyinto efanelekile ukuthi yenziwe.

La mazwi angenhla akubeka kucace ukuthi leli siko aliselihle ngoba selihambisana nobugebengu. Abantu bathwala izingane ezincane ngoba bethi baqhuba isiko. Bahlukumeza izingane zamantombazane egameni lesiko. OVan der Watt beno-Ovens (2012) bathi leli siko selinobugebengu kanti nabazali sebedayisa ngezingane zabo ukuze bathole imali noma ilobolo. UNkk. Sabela uyachaza ukuthi uma bethwala intombazane bayithatha bayoyivalela endlini isikhathi esingangenyanga noma ngaphezulu. Lokhu kwenzelwa ukuthi intombazane

ize ithambe ivume ukugana kulo muzi. Lokhu kungukuthumba umuntu, okusho ukuthi benza icala.

Kanti uNkk. Sabela uqhuba athi ibuhlungu indaba yokuthwalwa kwezingane ngoba le ntombazane encane yayiphuma esikoleni yathwalwa yaze yadlwengulwa. Umuntu owayenza lokhu wakwenza engasabi lutho ngoba 'wayenza isiko' futhi wayekubona kufanelekile. Lokhu kuyahambisana nokushiwo uMsuya (2017) uveza ukuthi ukuganiswa kwezingane kwandisa ubugebengu bokushushumbiswa kwabantu, futhi kulobu bugebengu akuboshwa muntu. Ayavulwa impela amacala okudlwengula kodwa abenzi bawo ababoshwa kumbe abagwetshwa.

5.2.3 Isiko lokuthwala nokuba nemali

Le ndikimba iveza ukuthi abantu bathwala izingane zamantombazane ngoba benemali bahehe abazali bazo ngemali. Lokhu kuholela ekutheni abazali nabo bavume ngenxa yokuhlupheka. Ezingxoxweni engaba nazo nothisha kwavela ukuthi ezikhathini eziningi ngabantu abathwala amantombazane abantu abanemali. Iyavela indaba yemali ukuthi uma umuntu emi kahle ngokomnotho uvele ayikhombe nje intombazane ayifunayo bese eyayithwala. Le nto ikhomba ngokusobala ukuthi ukuhlupheka kwabantu kunomthelela omkhulu kuleli siko (Rice, 2013). UNkk Manqele wabeka wathi:

Uthando nemali izinto ezimbili ezahlukene, umuntu angaba nemali kodwa ungamthandi. Uthando lwabantu ababili kufanele lusuke enhlizweni ngoba leyo mali uma ingaphela kusho ukuthi awusamthandi yena. Uyobe esavuma yini ukuthi ungasamthandi? Uthando isisekelo salo akungabi imali, akube uthando olusuka enhlizweni okungaba ukuthi noma ngabe ubengenayo imali ubungamthanda. Imali ingaphela noma nini kungasa ngakusasa imali ingasekho bese enzanjani?

UNkk. Manqele kula mazwi angenhla uveza ukuthi uthando nemali akuhambisani ngoba imali iyaphela ngelinye ilanga. Imali ayingabi isisekelo sothando kodwa uthando alusuke enhlizweni. Lokhu kufakazela uJacobs (2013) ocwaningweni alwenza eNyuvesi yaKwaZulu-Natal wathola ukuthi amantombazane agcinwa njengezigqila zocansi bese kukhokhwa ilobolo njengesinxephezelo emndenini wentombazane ngayinye. Lokhu kwakwenziwa ngaphandle kwemvume yawo amantombazane.

Kanjalo noNkk. Sabela wabeka umbono wokuthi uma ingane ingavumanga noma isengaphansi kweminyaka yokugana akumele iganiswe. Wabeka wathi:

Uma nje kuwukuthi kwenziwa ingane ayifuni okwesibili ingaphansi kweminyaka akulungile. Ukuthi umuntu unani, unamabhizinisi angikholwa ukuthi kunendaba ngoba ungathola ukuthi enamabhizinisi, umtwana lowo othwaliwe, akanayo ingxenye yesabelo kulelo bhizinisi. Mhlawumpe uthole ukuthi unamabhizinisi enjalo, ingane izoqhubeka nokuthi ihlukunyezwe ngakho-ke ngingenza konke okusemandleni ami ukuthi ngimsize umtwana. Ukuthi ahlange naye unemali, akusho lutho lokho. Icala nje liyafana, ukuthi umtwana uthwaliwe akushintshi.

La mazwi angenhla uNkk. Sabela uphawula ukuthi imali ayisho lutho inqobo uma ingane ingafuni futhi ingakafiki eminyakeni efanele ukuthi igane akumele iganiswe. Kuyicala ukuqhuba isiko lokuthwala ngokoMthethosisekelo waseNingizimu Afrika. Ngakho-ke i-*Prevention and combating of trafficking in persons act, 2013* ikubeka ngokusobala ukuthi abazali nezihlobo abenza leli siko kumele baboshwe futhi bajeze ngokushushumbisa abantu. Kanti uMampane (2017) ubalula ukuthi ngenxa yokuhlupheka sekunendlela entsha yokudayisa ngomzimba okuyindlela yama-*blessers* laphe indoda enemali ithanadana nentombazane encane ilale nayo bese iyikhokhela ngemali nezipho ezibizayo.

UMampane (2017) uthi amantombazane ayengabahlanganyeli kulolu cwaningo aveza ukuthi imbangela yokwenza lolu hlobo lokudayisa ngocansi ukuhlupheka. Amantombazane amaningi aphuma emindenini ehluphekayo eNingizimu Afrika. Ngaleyo ndlela azithola esengene kulolu hlobo lokudayisa ngocansi ukuze akwazi ukuphila impilo engcono. Nalo isiko lokuthwala liqhutshwa yikho ukuhlupheka ikakhulukazi ezindaweni zasemakhaya laphe amantombazane athathwa njengempahla yokudayisa ukuze abazali bathole imali yelobolo. Njengoba kuyisiko lama-Afrika ukuthi indoda iyona okumele ikhokhe ilobolo (Mampane, 2017).

Kunolunye uhlobo lokudayiswa kwamantombazane. Lowo ngumkhuba wokushushumbiswa kwabantu. Lokhu kuyinto eyandile emhlabeni jikelele. Abantu bangena kulo ngoba abadingi imali eningi ukuwuqala kodwa benza imali eningi uma sewenzeka (Bindela, 2018). Okubi ngalo mkhuba wokudayiswa kwabantu ukuthi kumbandakanya izidakamizwa ezithwalwa yiwona amantombazane aziyisa kwamanye amazwe. Ukuhlupheka yikhona

okwenza ukuba lomkhuba ubhebhethetheke uye phambili ngoba amantombazane awasebenzi manje kubalula ukuthi alutheke uma umuntu ewathembisa umsebenzi (Bindela, 2018).

Indaba yokudayiswa kwezingane zamantombazane ikhona ngisho ebukhosini emazweni aseNtshonalanga, uWoodacre (2017) uthi amantombazane ayekhethelwa abayeni esemancane engakazi lutho ngezothando. Amakhosi ayebuka ukuthi iyiphi enye inkosi emi kahle ngokomnotho bese ikhuluma nayo kuvunyelwane ukuthi bazoganiselana ngaphandle kokulinda ukuthi izingane zabo zize zikhule zivumelane ukuthi ziyathanda ukuganana. Lokhu kwakwenza ziphoqelegeke ukuthi ziganane noma zingathandi. Lokhu kwakwenzelwa ukuthi izingane zasebukhosini zigane ebukhosini kanye nokuthi abazali babengafuni izingane zabo zigane abantukazana (Woodacre, 2017). Ngokunjalo uNkk. Manqele wathatha wathi:

Ngingahamba ngiye kubazali bayo ngibabonise ukuthi bayeke le nto yabo yokuthi badayise ngezingane zabo. Le nto isuka kahle kahle emakhaya, ingcindezi isemakhaya. Komakhelwane izinto bazibuka ngabantu abaseduze kwabo ukuthi kwamakhelwane usibanibani useganile, cha isikhathi sakhe siyeza abangavumeli abafanyana noma amadoda athathe izingane ngoba nakhu anemali noma azobakhokhela into ethile

Lokhu kufakazelwa i-African Union (2015) laphe ithi imendo e-Uganda sekwaba into yokuhwebelana phakathi kwemindeni. Lokhu kusho ukuthi leli siko seliyindlela yokwenza imali. Ngokunjalo uNkosi (2011) ubeka athi ilobolo ilona elidala inkinga ngoba lenza ukuthi amantombazane athwalwe ngenxa yokuthi abazali bakhohlakele basuke sebevumelene ngelobolo nalezo zigilamkhuba ezithwala amantombazane. Indlela engasetshenziswa ukunqanda leli siko ukuthi noma bangahlupheka kanjani abazali kodwa akumele badayise ngezingane zabo ukuze bazuze imali. Kumele abazali bazi ukuthi impilo yezingane zabo ibalulekile kunemali (Kheswa & Hoho, 2014). UNkk. Manqele uyasho ukuthi akufanele abazali banikele ngezingane zabo emadodeni nasebafaneni abangabazi ngenxa yemali.

5.2.4 Abasemagunyeni nokuthwalwa kwezingane

Le ndikimba ikhuluma ngokuthi leli siko liyenzeka emiphakathini esihlala kuyo kodwa iziphathimandla azenzi lutho ngabantu abenza leli siko. Kunalokho iziphathimandla yizona ezenza leli siko. Lokhu kufakazelwa indaba eyaphuma ephepheni Isolezwe (23.06.2010, p

2) Iapho uMjoli wabika ukuthi inkosi yaseNhlanguwini KwaZulu-Natali, uMelizwe Dlamini wathumela abantu ngezimoto ezintathu ezimnyama emini ukuthi bayothwala intombazane yakwaMsani eyayineminyaka engama-24 yaseHighflats. Ngenhlanhla yabaleka intombazana. Lokhu kukhomba khona ukuthi leli siko liyenziwa nayibona impela abasemagunyeni.

UNkk. Sabela wabeka wathi:

Khona ezinye zezimo zokungenelela zigcina ziyingozi kuwena ozama ukusiza kodwa angeke ngisonge izandla njengothisha zikhona izinhlangano ezizimele, ngingaxhumana nazo njengoba vele sisebenzisana nazo esikoleni. Okwesibili ngiyayazi imigudu okumele abantu bayilandele uma kunecala oyolibika, mhlawumpe ngeke ngilibike enkosini ngoba imvamisa inkosi ivumelana nalo leli siko. Kunalokho ngingalibika emaphoyiseni nako-*Gender justice* noma o-*Gender commission*, zonke lezi zinhlanga ngiyazi ukuthi zizomelekelela umtwana.

Kulesi sicaphuno esingenhla uNkk. Sabela uchaza ukuthi uma kungenzeka ukuthi kumele asize ingane ethwaliwe ngokuthi ayobika emaphoyiseni, kosonhlalakahle kanjalo nasezinhlanganweni ezizimele. Uyachaza ukuthi nakuba kunjalo ukungenelela kulezi zinto kugcina kuyingozi ngoba abaholi bendabuko yibo abagqugquzela ukuthi liqhutshwe leli siko. Akuveli kahle ukuthi abaholi bathini ngendaba yokuthwalwa kwamantombazane amancane asafunda isikole ngenxa yokuthi ukuthwala kuyisiko (Monyane, 2013).

Ngaleyo ndlela kuba udaba olubucayi ikakhulukazi ngoba luthinta amasiko abantu. Kanti uNkosi (2014) ocwaningeni ayelwenza mayelana nezinkinga othishanhloko ababhekana nazo ezikoleni ngenxa yesiko lokuthwala. Wathola ukuthi othishanhloko bayasaba ukungenelela kuleli siko ngenxa yokuthi ngisho abaholi bomphakathi bayalithanda leli siko.

I-*African Union* (2015) yaveza umbono wokuthi kumele kube khona ukusebenzisana phakathi kwabantu nabaholi bendabuko ukuze kuqiniseke imithetho nemigomo elawula leli siko esigabeni semiphakathi (*African Union, 2015*). Konke lokhu kungaphumelela uma kungahlangana yonke iminxa yemiphakathi kubanjiswane kuqedwe ukuhlupheka, kukhushulwe izinga lezomnotho nokulingana ngokobulili.

5.2.5 Isiko lokuthwala nokungahambisani nesikhathi

Le ndikimba ikhuluma ngokuthi isiko lokuthwala libukeka seliphelelwe isikhathi, Alisenayo indawo kulesi sikhathi esiphila kuso. Kulesi sikhathi selikhungethwe ubugebengu, imali nolunya (Nkosi, 2011). UNkk. Manqele wabeka wathi:

Leli siko akusafanele engabe lisaqhutshwa, kunalokho kufanele liqedwe nya. Umuntu wesifazane akavumelane nalowo muntu wesilisa benze ubudlelwane babo ngendlela eqondile. Ukuthi umuntu umthwalile kusho ukuthi uyamphoqa alukho uthando lwenkani.

Kulesi sicaphuno esingenhla uNkk. Manqele ukubeka ngokusobala ukuthi isiko lokuthwala akusafanele ngabe lisaqhutshwa kulesi sikhathi esiphila kuso ngakho-ke kumele liqedwe nya. Ngaleyo ndlela kumele abantu besifazane nabesilisa bavumelane ngendlela ejwayelekile. Leli siko lalilihle ngoba intombi yayithwalwa isoka nezihlobo zalo uma kulukhuni ukuthi umuntu agcagce ngendlela efanele (Nyembezi & Nxumalo, 1985).

Ngokunjalo oKheswa benoHoho (2014) bathi esikhathini sanamuhla isiko lokuthwala selinenkinga ngoba sekuqhutshwa ngalo ubugebengu. Kudala kwakuyisiko elihle ngoba laliba isixazululo. Khona manje akusafanele ngabe lisenzeka. UNkk. Manqele uyasho ukuthi kufanele ngabe seliphele nya abantu bavumelane ngothando ngoba sesiphila esikhathini samalungelo. Kanti uNNk. Sabela waphawula ngokuthi leli siko alisenayo indawo kule Ningizimu Afrika. Wabeka kanje:

Kufanele ngabe kusukela ngonyaka wezi-1994 liphelile nya leli siko ngoba liphazamisa izingane zamantombazane ukuthi zithwalwe umfana omunye akanalutho nanokuthi nje uma ukubuka naloku kuthwala ngingasho ngithi kunomthelela omubi wokuthi ingane igcina isigula ngoba akusho ukuthi zithwalwa ontanga yayo kodwa namadoda amadala.

Kulesi sicaphuno kuyavela futhi ukuthi leli siko akusafanele ngabe lisaqhutshwa kuleli zwe. Kusukela ngonyaka wezi-1994 ngabe laphela nya kodwa lisaqhubeka namanje noma sesaba noHulumeni wentando yabantu lapho sinoMthethosisekelo weZwe obhekelela amalungelo abantu kungakhethi bala lamuntu.

Kanjalo uNkk. Manqele wabeka wathi:

Bona bazitshela ukuba benza ngendlela yokhokho kanti indlela abenza ngayo bona sebeyisebenzisa ngesihluku kanti ngaleziya nkathi

kwakuthwalwa intombazane ingenziwa lutho ithathwe iyiswe lapho izogana khona. Ngalezo nkathi zazingekho izikole. Umuntu ubezohlala nje enze izinto zemasimini kodwa manje sekukhona nezikole.

Ngala mazwi uNkk. Sabela ubeka ukuthi abenzi baleli siko bazitshela ukuthi basaqhuba isiko elalenziwa ngobabamkhulu babo kanti akusafani bona sebeliqhuba ngendlela enesihluku. Uyachaza ukuthi ngaleziya zikhathi ezadlula intombazane yayithwalwa kodwa yayingenziwa lutho yayithathwa nje kuphela isiwe lapho yayizogana khona. Okunye ukuthi nezikole zazingekho ingane kwakungekho lapho yayiphazamiseka khona ngoba ngalezo zikhathi kwakuphilwa ngokulima emasimini. Nokuthi kwakuba intombazane esezingeni lokugana.

Kanti uJacobs (2013) uvumelana noKheswa benoHoho (2014) ukuthi kuleli siko intombazane yayivinjezelwa endleleni ithwalwe abangani balowo wesilisa oyithwalayo, lapho yayifika seyilindiwe umndeni kubo kwalowo wesilisa. Umndeni walowo othwale intombi wawenza isiqiniseko sokuthi intombazane ayihlukumezeki ngaphambi kokuba umndeni wentombazane nomndeni walowo wesilisa othwale intombazane ixoxisane mayelana nelobolo. Emuva kokuvumelana ezingxoxweni bese intombazane iya elawini lesoka ngokomthetho isiganile. Konke lokhu sekushintshile ngoba sekuthwalwa namantombazane amancane kusukela eminyakeni eyishumi nambili, athunjwa ngamadoda amadala angaba omkhulu kuwo awathelele ngegciwane lengculazi uma enalo (Jacobs, 2013).

UNkk. Sabela wabeka wathi:

Akufanele ukuthi lenziwe leli siko ngoba abantu abaningi bayahlukumezeka, emizini yabo abakwazi ukuthi benze noma yini abayithandayo, bayathathwa ngokungekho emthethweni umuntu ethathwe bese eyahanjiswa kuthiwa akahambe eyongena kule ndawo engafuni, akulona isiko elingabe liyaqhubeka nje kumele ngabe liyavalwa umuntu uma ngabe ethanda umuntu ekhulume naye bavumelane bese beyaqhubeka-ke.

5.2.6 Abazali nokungavikeli izingane zabo

Le ndikimba iveza ukuthi abazali abazivikeli izingane zabo kuleli siko kunalokho bavele bavumelane nabenzi baleli siko badayise ngezingane zabo kubantu abangabazi inqobo nje uma bezothola ilobolo. UNkk. Manqele wabeka wathi:

Sikhona isigameko lapho umtwana owayehlakaniphile ngokwami esifundweni sami *eperfoma* kahle wathwalwa. Abazali bakhombisa ukuthi bangasesayidini lomfana. Ngisho sesizama singothisha ukuthi sibabonise abazali bavele bathi usibanibani uganile uma uyilandela indaba ukuthi ukhokhelwe izinkomo ezingaki uthole ukuthi awuzwa nje. Bavele bathi wafika esangweni wakhipha lokho akukhiphayo akalotsholiwe. Ngake ngalandela kuze kube manje ayikagcagci ngokwesiZulu. Intombazane iyazihlalela ingumasiphekisane walowo mfana owayeyithwalile.

Kula mazwi angenhla uNkk. Manqele ubalula ukuthi abazali bathatha uhlangothi lomfana bangayivikeli ingane yabo. Baze basho ukuthi ingane yabo iganile kodwa ingalotsholwanga futhi ingagcagcanga ngokwesiZulu. *I-Section 17 of sexual offences amendment Act of 2017* ivimbela ukuxhashazwa kwamantombazane ngabazali nezihlobo. Nakuba uphasisiwe lo mthetho kodwa awusebenzi ngoba izigameko zokuthwalwa kwezingane zamantombazane azibikwa muntu.

Ngokunjalo oVan der Watt beno-Ovens (2012) babeka bathi isiko lokuthwala alehlukene nokudayiswa kwezingane zidayiselwa obaba abadala, abagcina ngokuzifakela izifo babuye bazikhulelise. Amanye amantombazane abekade ethwaliwe lapho ethola indlela yokuphunyuka agcina esesaba nokubuyela emakhaya ngoba esaba abazali bawo ukuthi bangahle bawaphindisele emuva kulabo abawathwalayo. Isizathu salokho ukuthi basuke sebeyidlile imali abasuke beyinikezwe yilabo abangabathwali bezingane zabo beziba ngokuthi ilobolo alibuyiselwa emuva (Van der Watt & Ovens 2012). Ngaleyo ndlela amantombazane asuke ethwaliwe kuyenzeka agcine eseyimihambima noma agcine esenza okubi kakhulu adayise ngemizimba ngoba esaba ukubuyela emakhaya (Van Der Watt beno-Ovens 2012).

UNkk. Sabela wabeka wathi:

Abazali bentombazane abezi nokuzoyibona ngoba umfana uvuka ekuseni athumele umuntu yomemeza esangweni kubo kwentombazane. Uthole ukuthi nalokho kumemeza akaqonde kulobola kodwa wenzela

ukuthi abazali bentombazane bengayi emaphoyiseni. Kwesinye isikhathi wenzela ukuthi kuthule kube sengathi konke kuhamba kahle. Kanti ekugcineni ngeke ayenzele lutho intombazane.

UNkk. Sabela wabeka umbono wokuthi abazali bezingane ababe besalandela ukuthi izingane zabo ziphila kanjani lapho zikhona. Bakholwa ilaba bafana abeza bezobakhohlisa. Abayi ngisho ukuyobika emaphoyiseni kodwa bayathula balinde kanti ekugcineni ngeke ayenzele lutho intombazane. Lokhu kuyahambisana nalokhu okwatholakala ocwaningweni lo-Van Der Watt beno-Ovens (2012) baveza ukuthi amantombazane ayadayiswa ngabazali bawo ngenxa yokuhlupheka, benza isibonelo ngendoda eyadayisela enye indoda engayazi indodakazi yayo eneminyaka eyishumi nantathu ngemali engamarandi ayizinkulungwana eziyishumi njengelobolo kodwa indodakazi ingathandi futhi ingavumanga.

Nakuba abazali bedayisa ngezingane zabo uNkosi (2014) uthi imvamisa intombazane iye ingakutholi ukwesekelwa ngumndeni mayelana nesondlo sezingane futhi ingakwazi ukuthola isibonelelo sezingane ngenxa yokuthi nayo ayinawo umazisi ngengxa yokuthi ingaphansi kweminyaka eyi-18. Ngaleyo ndlela izingane zigcina sezondliwa ogo nomkhulu ngemali yabo yesibonelelo sikaHulumeni. Ezwenikazi lase-Asia khona kuphakanyiswa indaba yehlazo, amantombazane athwalwayo noma ngabe ayayithola intuba yokuphuma kodwa abanjwa ukusaba ihlazo lokungahloniphi umthetho wabazali ngoba leyo yindlela afundiswa ngayo uma ekhula (Werner, 2009). Konke lokhu kubangelwa inqubo egugquzela ubukhulu babantu besilisa phezu kwabantu besifazane. Kanti uKambarani (2006) uthi uma intombazane iyogana iyayalwa ngabesifazane abadala ukuthi amadoda ayefana kodwa uma kungowesifazane otholakala enomunye athandana naye uyaxoshwa abuyele kubo noma kwenziwe isehlukaniso ngaso lesi sikhathi ngoba abesifazane kumele bezwe ngabesilisa kwezocansi futhi babathobele ezintweni zonke.

Ukukhokhwa kwelobolo ikhona okunika amadoda wonke amandla bese kuthi abesifazane baphucwe wonke amandla, inkululeko namalungelo abo behliswa baze bafane nempahla etholiwe (Kambarani, 2006). Lokhu kukhombisa ukuthi abazali nabo balekelela abenzi baleli siko ukucindezela izingane zabo. USesay (2010) ubeka ukuthi eKenya amantombazane ahlale eya ezinkantolo eyomangalela obaba bawo ngoba bewaganisela ngempopo abantu angabathandi. Amanye amantombazane ayabaleka ashiye emakhaya ngenxa yokuthi awafuni ukuganiswa ngenkani kubantu angabathandi. Ngaleyo ndlela abubuhle

ubudlelwane phakathi kobaba bakhona namadodakazi abo ngenxa yokuthi obaba bawadayisela amadoda anemali (Sesay,2010).

5.3 Imibono yabafundi ngesiko lokuthwala

Kulesi sihlokwana ngizokhuluma ngemibono yabafundi mayelana nesiko lokuthwala. Ezingxoxweni esaba nazo abafundi babeka imibono yabo, kulapho kwaphuma khona izindikimba ezine ezilandelayo: abafundi nezincazelo zabo ngesiko lokuthwala kanye nemithelela yalo, abasemagunyeni nokuthwalwa kwezingane, isiko lokuthwala nokuhlukunyezwa kwamalungelo abantu besifazane kanye nethi: abafundi nolwazi ngabake bathwalwa.

5.3.1 Abafundi nezincazelo zabo ngesiko lokuthwala kanye nemithelela yalo

Le ndikimba iveza ulwazi abafundi abanalo mayelana nesiko lokuthwala nemithelela yalo. Lapha abafundi banikeza izincazelo ezahlukene ngesiko lokuthwala kanjalo nemithelela emibi elinayo kubantu besifazane namantombazane. Kwabanye abafundi kuyavela ukuthi leli siko lenzeke kubantu abasondelene nabo kanjalo nabahlobene nabo. Lokhu kwenza ubone ukuthi leli siko alilimazi umuntu oyisisulu salo nje kuphela, kodwa nalabo abasondelene nezisulu. UMabasa (2015) uthi isiko lokuthwala lalilihle ngoba lalenzelwa ukuthi kuvuleke ithuba lezingxoxo zamalobolo. Emva kwalokho ilobolo lalikhokhwa bese kwakheka ubuhlobo ngoba vele isiko akulona elokulimaza nokuhlukumeza ngokocansi. Manje akusenjalo kodwa sekwenziwa okuphambene nalokhu okushiwo ngenhla.

UKhehla yena wabeka wathi:

yona leyo ntombazane bayiphoqe ukuba ibe umakoti. Isiko lokuthwala mina ngazi ukuthi yilapho intombazane uma mhlawumbe kuhlanguwe emdlalweni kanje wamaZulu, uma umfana wakwasibanibani mhlawumbe kubo kucebile engekho umakoti bese eyikhomba intombazane uma kungukuthi iyanqaba kade umfana esetshela abazali bakhe, ngakusasa ekuseni ahambe nabafana beyoyithwala.

Kulesi sicaphuno esingenhla uKhehla uchaza kabanzi ngendlela azi ngayo ukuthi isiko lokuthwala lenziwa kanjani. Ababhali abaningi balichaza ngezindlela ezahlukene isiko lokuthwala kanjalo nemendo ehleliwe. UMaluleke (2009) uthi lokhu kuthwalwa

kwentombazane kuhlangukisa nokuthunjwa yindoda nabangani bayo ngenhloso yokuphoqa intombazane ukuthi iyogana. *I-Woman Living Under Muslim (2013)* yona ithi umendo oyimpoqo uthathwa njengokuhlukunyezwa kwamalungelo esintu.

Ngokunjalo iNhlango yeZizwe (*United Nations*) ngonyaka wezi-2006 yaba nengqungquthela lapho unobhala-jikelele wangaleso sikhathi uKofi Anan wachaza umendo oyimpoqo wathi umbandakanya ukusabisa, kuthunjwa, ukuhlukunyezwa ngokomzimba, ukudlwengula kanjalo nokubulala kwezinye izikhathi. Ukugana lolu hlobo lomendo kufana nokugana ungavumanga. Lokho kuwukuhlukumeza amalungelo amantombazane asemancane angaphansi kweminyaka eyi-18. UKofi Anan wathi kusekuningi okumele kwenziwe ukuze linqandwe leli siko (*African Union*, 2015).

UKhetha wabeka wathi:

Isiko lokuthwala ngezwa ngogogo ukuthi kusuke kungavunyelenwe. Umfana uma ethwala intombazane, ufika nabangani bakhe kumbe abafowabo. Bathatha intombazane ngenkani kwesinye isikhathi bayivale umlomo ngendwangu ukuze ingamemezi. Bayivalela endlini ihlale yodwa. Abakubo kamfana basuke bazi ukuthi kuthwalwe intombazane. Ngakho-ke basebenzisa umuthi ukuze intombazane izizwe isimthanda lowo oyithwalile. Abakubo komfana bagcine bekiphe izinkomo zamalobolo kodwa ingavumanga ngoba ithanda kodwa ngenxa yomuthi.

UKhetha naye uchaza indlela ugogo wakhe amchazela ngayo ukuthi lenzeka kanjani leli siko. Kuyavela ukuthi ngisho abantu abadala bayabavumela abafana ukuthi bathwale izingane zamantombazane bazibeke emizini yabo. Kulesi sicaphuno esingenhla uKhetha uchaza ukuthi amantombazane aganiswa ngenkani kubantu abangawashelanga avumelana nabo, Lokhu kwenzeka phakathi kwabantu abangathandani. Abantu abasaqhuba leli siko babona kuyinto elula nje ukuthwala intombazane ingavumanga inqobo uma bekiphe izinkomo.

UFezeka yena wathi:

Ezinye izingane zigcina zingasiqedanga isikole, enye uthole ukuthi ifunda ibanga lesi-8 kodwa inezingane ezimbili. Kwesinye isikhathi ezinye izingane ezithwaliwe ziba nenhlankhla zigane ngempela kanti ezinye zigcina ziyeke isikole bese ziba yinto engelutho.

Kulesi sicaphuno esingenhla uFezeka ubalula ukuthi uthola ingane encane efunda ibanga lesi-8 inezingane ezimbili. Lokhu kuyihlazo, UNkosi (2014) uyahambisana nalokhu okushiwo uFezeka lapho ethi indoda ithumba ingane yentombazane iyizalise inqwaba yezingane engeke ikwazi nokuzondla ngenxa yokungasebenzi, nokuthi ishone ngenxa yesifo sengculazi intombazane isale nomsebenzi omkhulu wokukhulisa izingane iyodwa (Nkosi, 2014).

Konke lokhu kuyimiphumela emibi edalwa ukuqhutshwa kwaleli siko. Usemningi umsebenzi okumele wenziwe ohulumeni bamazwe ngoba lezi zingane ezinngi ezizalwa ngale ndlela ziba ngumthwalo kuye uhulumeni. Kumele azondle ngemali yesibonelelo kuthi uma sezikhulile aziphe amathuba omsebenzi. URice (2014) uthi leli siko liwukuhlukumeza amalungelo abantu besifazane namantombazane ngoba ngendlela okwenziwa ngayo manje intombazane yehliswa isithunzi. Lokhu kungenxa yokuthi uma izama ukweqa iyabanjwa ishaywe, idlwengulwe phambi kwalaba bathwali bayo, mhlawumbe ize ikhulelwe. Abenzi baleli siko abamphathisi okomuntu ophilayo umuntu wesifazane.

USabelo wabeka wathi:

Isiko lokuthwala ngingathi yinto eyayenziwa kuqala
ngezikhathi zobabamkhulu emandulo. Kwakuyisiko lapho
umuntu wayeganiswa ngenkani engashelwanga futhi
kungathandanwa. Lokhu kwakuba nemiphumela emibi
emantombazaneni athwalwayo.

Lesi sicaphuno sikhombisa imithelela emibi edalwa ukwenziwa kwaleli siko. UMaphalala (2016) uyavumelana nokuthi leli siko linemiphumela emibi ngoba liqhubela phambili ukuhlupheka kubantu besifazane. Wathola ukuthi kuba khona ukuxhumana phakathi kokungafundi nobuphofu ngoba ukungafundi nokungazithuthukisi kwabantu kubanga ubuphofu obungapheli (*cycle of poverty*). Abazi ukuthi ukungafundi komuntu kwenza ukuthi angakwazi ukuzimela empilweni.

Ngokunjalo i-African Union (2015) yathola ukuthi miningi imithelela emibi mayelana nesiko lokuthwala. Amantombazane aganiswa engakahlanganisi iminyaka eyi-18 ahlangebezana nezinkinga ezilandelayo: Amantombazane awasiqedi isikole samabanga aphansi naphezulu, akhulelwa engakakulungeli ukukhulelwa, azithola ephila ngaphansi kwengcindezi yodlame lwasekhaya, agcina ehlupheka, nokubhekana nezimo zokufa

emancane ngenxa yesifo sengculazi, kanjalo nobungozi bokufa noma ukulimala ngesikathi sokubeletha (*African Union, 2015*). Lokhu kuveza ukuthi maningi amantombazane afayo ngesikathi sokubeletha ngenxa yokuthi akhulelwa engakakulungeli ukuthi angakhulelwa kanjalo nezinga eliphansi lezempilo. Amanye afe ngenxa yezifo ezithathelanayo. Kanti USabelo wabeka wathi:

Yingane yakwamakhelwane eyagcina ePrimary. Abazali bayo kahle kahle sebashona so ibihlala nomamncane no-*anti* bayo. Kube khona ubhuti oyithandayo oyishelayo. Intombazane ingavumi. Ubhuti loyo ehambe aye emndenini efike akhulume nabomndeni. Bamtshele-ke abomndeni ukuthi akabone naye ukuthi wenza njani ngoba ngeke bekwazi ukuvumisa intombazane ngenkani. Lo bhuti uselitholile ilungelo lokuthi akabone ukuthi wenzenjani. Ubhuti wayithwala-ke intombazane wafike wayibhixa ngemithi yakhona wayithatha. Namhlanje intombazane ayisebenzi, ayifundi ihleli nezingane. Uyabona ukuthi ayisathandi ukuhlala laphaya. Nabomndeni futhi abakwazi ukuthi bayisize ngalutho ngale nto ngoba umfana lo owayithwala bavuma wakhokha yonke into.

Kulesi sicaphuno uSboniso uchaza ngesigameko esenzeka kwenye intombazane eyayingena bazali. Kwaba khona umuntu wesilisa oyithandandayo, wakhuluma nomamncane wayo bavumelana kodwa bamtshele ukuthi ngeke bekwazi ukuyivumisa ngenkani. Lo muntu wesilisa wayithatha wayifaka umuthi wokuthi imthande. Njengamanje leyo ntombazane ayifundi ayisebenzi ihleli nezingane. Kanti oKheswa benoHoho (2014) bavumelana nokushiwo yilesi sicaphuno bathi imbangela yokuthwalwa kwamantombazane amancane ngenxa yokuhlupheka kwabazali kwenza ukuthi badayise ngezingane zabo ukuze bazikhulule endlaleni. Konke lokhu kufakazela khona ukuthi leli siko selishintshile alisenziwa njengakuqala.

UBirchall (2018) wenza ucwaningo eNgilandi kwi-*Institute of Development of Studies*, lapho wayebheka khona izimbangela nemiphumela yokushiya isikole kwezingane zamantombazane ezisemancane (*school dropouts*). Uthi amantombazane akhulelwe nalawa aganiswa emancane awenzi kahle emsebenzini wesikole ngenxa yengcindezi ayithola emindenini. Ngendlela abantu abalithanda ngayo leli siko uMwambene benoKruuse (2017) bathi abantu baseNgcobo bathukuthela mayelana nendaba kaJezile owaboshwa ngenxa yokuthi wathwala intombazane wagwetshwa iminyaka engama-22 eqhuba isiko lakhe

kodwa uPistorious wabulala umuntu wagwetshwa iminyaka eyisihlanu. Lokhu kwenza babone sengathi uHulumeni ubabukela phansi futhi udicilela phansi isiko labo (Mwambene & Kruuse, 2017). UZanele wabeka wathi:

Mina-ke ngake ngabona omunye umngani wami ngeke ngaze ngamdalula igama lakhe. Sakhula naye sifunda eprimary kuthe uma izofika e-*high school* bengingasamboni. Wayefunda o-8 ehlala khona ngakule ndawo engifunda kuyo eZwelibomvu. Umngani wami ubemncane kunami, le nto yayenzeka ena-14 ngenkathi sihlukana. Indoda yakhe ayimvumelanga ukuthi abuyele esikoleni. Uma ngibuza umama wakhe ukuthi washonaphi umngani wami? Wangichazela ukuthi ngeke ngazi wangichazele into eseduze ngenyanga ezayo siya enkantolo bayobhala ecourt ukuthi lo muntu usethathiwe, le nto yaba nomthelela omubi wokuthi wagcina engakwazi ukufeza izifiso zakhe ewayezifisela zona ngekusasa lakhe. Wagcina esesiyekile isikole.

La mazwi akhombisa ukuthi abazali abayikhathaleli imfundo yezingane zabo. Lapha kuvela ukuthi bavuma ingane yabo ithwalwe yaze yagcina isisiyekile isikole ingasazifezanga izifiso zayo. UZanele wakubeka kwacaca ukuthi umngani wakhe wayefunda ibanga lesishiyagalombili. Lo mngani wayeneminyaka eyishumi nane ngenkathi ethwalwa. UZanele uyachaza ukuthi wathi ebuza umama kamngani wakhe ukuthi uphi umngani wakhe washo kalula nje ukuthi ingane encane kangaka isiganile futhi ngenyanga eyayilandela yayizoya enkantolo ukuyobhalisa umendo. UZanele uyachaza ukuthi lei siko linomthelela omubi ngoba wagcina engasiqedanga isikole.

Lokhu kufakazelwa umthetho wokuqala owashaywa ngamaRoma ngonyaka wesi-8th BC owawuthi owesifazane nezingane akabe ngaphansi komthetho wendoda aphathwe yindoda njengempahla yasendlini (Jones et al, 2013). Lo mthetho wenza ukuba abesifazane nezingane baphathwe njengabantu abangenawo amalungelo. Lokho kwenza ukuba intombazane ethwaliwe ingasitholi isikhathi sokufunda umsebenzi wesikole lapho isuke isihlala khona ngenxa yokuthwalwa ngoba ilotsholiwe, ngakho kumele yenze konke okwenziwa owesifazane oganile.

5.3.2 Abasemagunyeni nokuthwalwa kwezingane

Le ndikimba ikhuluma ngeziphathimandla zomphakathi ukuthi azenzi lutho ngokuqhutshwa kwaleli siko ngoba noma kukhona isigameko esenzekile kuvele kuthuleke sengathi

akwenzekanga lutho iqhubeke impilo njengokujwayelekile. Engxoxweni yami noKhehla wabeka mayelana nezinduna wathi:

Hhayi! Ngingasho kakhulu ngoba izinduna azenzi lutho ngalokhu. Lapha ezikoleni eziningi izingane ezikuzo lezi zinto kodwa ezaphoqwa ukuba zithwalwe ziyoganiswa.

Lesi sicaphuno sikubeka ngokusobala ukuthi izinduna azenzi lutho ngokwenzeka kwaleli siko njengoba ziningi izingane emphakathini eziyizisulu zaleli siko. Lokhu kungenxa yokuthi amakhosi nezinduna ayalithanda leli siko, Ngakhoke akulula ukuthi balinqande. Ocwaningweni lukaNkosi (2014) kwavela ukuthi othishanhloko ababezama ukulinqanda leli siko bahlangabezana nezinsongo zokubulawa amakhosi nezinduna. Abanye othisha babewushiya umsebenzi ngenxa yokusabela izimpilo zabo (Nkosi, 2014).

Ngokunjalo uMaphalala (2016) uthi isiko lokuthwala lihambisana nodlame lwasekhaya olubhekiswe emantombazaneni kodwa azikho izinyathelo ezithathwa abaholi bendabuko ezindaweni zasemakhaya. Abenzi baleli siko abayeki ukulenza ngoba bayazi ukuthi ngeke baboshwe muntu (Maphalala, 2016). Ngaleyo ndlela umphakathi usuphele amandla okulwisana naleli siko ngoba abenzi baleli siko bayalithanda futhi ababoshwa.

UThembani wabeka wathi:

Hhayi lona ngingasho ukuthi lingiphatha kabi kakhulu ngobani? Izinduna azenzi lutho ngalokhu. Lapha esikoleni ziningi kakhulu izingane ezikuzona lezi zinto kodwa ezaphoqwa ukuba zigane ngenkani. Ezinye zazo zigcine zingaqedanga esikoleni omunye uthole ukuthi mhlambe ufunda u-8, unezingane ezimbili, futhi ezinye ziyagana, ezinye zazo zigcine nje seziyeke isikole sezingeyinto yalutho nje sezingabantu basemzini.

Kulesi sicaphuno uThembani uyachaza ukuthi izinduna ziyazi ngendaba yokuthwalwa kwezingane zamantombazane. Njengoba echaza umfundi ukuthi esikoleni afunda kuso maningi amantombazane ahlala emzini kodwa abe efunda isikole. Ezinye zazo zigcina ngokusiyeka isikole ngenxa yokuzala, njengoba esho nje ukuthi wathola ingane encane efunda ibanga lesi-8 izele inezingane ezimbili. ezinye zigcina seziganile zikhulele khona emzini.

La mazwi ayahambelana nokushiwo oBecker, noMirakasimov kanye noStein (2016) lapho bethi isiko lokuthwala lisenziwa ezwenikazi lase-Asia. Nakuba kunjalo, kuyicala ukuqhuba leli siko inkinga ekhona ukuthi bancane abantu ababika izigameko zokuthwala kubaphathi bemiphakathi nakwiziphathimandla zezwe. Kunokuba kuboshwe abantu abathwala amantombazane amancane kodwa kuboshwa abantsfontsha imfuyo. Lokhu kukhomba ukuthi leli siko njengecala elibucayi (Becker, Mirakasimov & Stein, 2016). UZanele wabeka wathi:

Kungafanele kufakwe *amasocial worker* ukuze ingane ithole kahle ukwelulekwa kufakwe nje nabezomthetho. Ingane uma ingathandi ukuthi ithwalwe, kufanele kuzawakalise uvo lwayo izwakale, ikhulume nayo ukuthi ayithandi ukuthwala abazali kufanele bazi noma ubatshelwe ukuthi ayilungile le nto abayenzayo, ingane kufanele iphume lapho ifakwe khona, kubo kwalowo oyithwalile ifakwe ngaphakathi *kumasocial worker*.

La mazwi aveza ukuthi abafunda nezisulu bayakhathazeka uma kukhona osondelene nabo othwalwayo. Kule nkulumo uZanele ukhombisa ukuthi unalo ulwazi lokuthi kumele ayobikela abeZenhlahalakahle ukuze akhululeke othwaliwe. UZanele ubeka umbono wakhe ukuthi intombazane uma ithwaliwe kumele abazali batshelwe bazi ukuthi le nto yokuthwalwa kwezingane ayilungile. Kanjalo namaphoyisa kumele abikelwe ukuze intombazane ikhishwe lapho ithwalwe khona iyobekwa kwabeZenhlahalakahle.

Lokhu kuveza ukuthi abafundi banemibono yokuthi yini engenziwa ukuze kuliwe naleli siko. Lokhu kusho ukuthi kumele abasebenzela umphakathi babambisane ukunqanda leli siko. UMaphalala (2016) ugxeka leli siko lokuthwala ngokuthi lihlukumeza amalungelo amantombazane amancane njengoba leli siko livimbela intombazane ithuba lokuzikhethela ukuthi iyafuna noma cha ukungena kulo mendo. UMwambene benoKruuse (2017) bachaza udaba lokuboshwa kuka Jezile bathi:

In January 2010 in Engcobo, Eastern cape a man called Jezile noticed a girl from his neighbouring village and informed her family that he had the intention to marry her. The girl was informed by the gathering of various male members of the two families that she was to be married and was taken to Jezile and his friends, in the ukuthwala style.

Kulesi sicaphuno ababhali basibikela ukuthi uJezile wayithwala kanjani intombazane encane eneminyaka eyi-14. UJezile wabona intombazane encane wanquma ukuthi izomgana ngokuthi ayithwale ngokosiko. Bayithwala bayiyisa kubo kaJezile, emva kwezingxoxo zamalobolo intombazane yagana yaba inkosikazi kaJezile ngokusemthethweni. Lokhu kubeka ngokusobala ukuthi iziphathimandla zomphakathi azinandaba nezingane ezithwalwayo ngoba wonke umuntu wayazi ukuthi kuthwalwe ingane kodwa akwenziwanga lutho. Kunalokho uJezile waqhubeka walobola yamgana intombazane yaqhubeka impilo njengokujwayelekile.

5.3.3 Isiko lokuthwala nokuhlukunyezwa kwamalungelo abantu besifazane

Le ndikimba ikhuluma ngokuhlukumezeka kwamantombazane amancane athwalwayo. Kuyavela ukuthi leli siko liyaphikisana noMthethosisekelo waleli zwe kanjalo noweNhlangano YeZizwe (*United Nations Organization*). UKhehla wabeka wathi:

Lo muntu amthwalile akamazi ukuthi uthandani, iminyaka iyashiyana kakhulu ngoba phela uzobe engathwalwa umuntu ongangaye kodwa kuba umuntu mhlawumbe omdala osebenzayo. Lowo muntu ungumakadebona, uyahlukumeza noma unezifo zocansi.

Kula mazwi kaKhehla kuyavela ukuthi laba bantu abadala abathwala izingane bayazihlukumeza ngezindlela eziningi ezahlukene ngenxa yokuthi bangomakadebona. La mazwi ashiwo ngenhla anokuxhumana nalokhu okwatholwa *i-African Union (2015)* lapho yathola ukuthi amantombazane aneminyaka ephakathi kweyi-15 kuya eminyakeni eyi-19 ashona kakhulu emazweni asafufusa kwezomnotho ngenxa yokuthi yezinkinga ngesikhathi sokubeletha amanye abulawa izifo zocansi.

Ngokunjalo uMaluleke (2009) wathi leli siko lihlukumeza amalungelo amantombazane ngokuthi liphuca ingane ilungelo lokuba yingane nenkululeko yayo yokwenza okwenziwa ngezinye izingane. Intombazane izithola isiganile isinendoda, izingane nabantu basemzini okufanele ibanakekele manje nayo ingakazi lutho ngempilo yayo (UMnyango Wezobulungiswa, 2009). Konke lokhu okushiwo ngenhla kungukuhlukumeza amalungelo esintu.

Kanti oWadesango, noRembe kanye Nochabaya (2011) baveza ukuthi amalungelo amantombazane ayahlukunyezwa emazweni ase-Afrika kakhulu uma kwenziwa le mikhuba enjengokusikwa kwengxenywe ethile yesitho sangasese sabantu besifazane ngenhloso

yokuthi bangashiselwa yigazi kwezocansi. Kanjalo nesiko lokuhlolwa kwezintombi balibuka njengeny indlela yokuhlukumeza amalungelo amantombazane ngoba ahlolwa omama abathile emphakathini. Lapho bewahlola isitho sangasese asibe sisaba yinto efihlekile njengoba singayona into yokuvezelwa noma ubani (Wadasango, Rembe & Chabaya, 2011) ngaleyo ndlela lokhu kwehlisa isithunzi ezinganeni zamantombazane.

Leli siko lisho ukuhlanganiswa kwabantu ababilli lapho omunye enganikezanga imvume yokuba bahlanganiswe. ENdiya imendo eyimpoqo iyona ndlela yokuganana. Kuleli zwe imendo ihlelwa umphakathi ngokuthi uhlanganisa imindeni emibili eganiselanayo, uma imindeni isivumelene akekho ophikisayo (Erulkar, 2013). U-An-Naim, Howard beno Candler (2000) bathi imendo eyimpoqo ihlukumeza ilungelo lengane lokufunda. Lo mendo uqhubela phambili ukuhlupheka kwabantu besifazane. Ziningi izizathu ezidala ukuthi izingane zamantombazane ziganiswe zincane, kwesinye isikhathi uma intombazane endala iganile kwenzeka ishona noma ingatholi izingane kuthathwa encane izovusa umuzi kadadewabo.

Kanti uHadi (2017) uthi abantu besifazane babhekana nezinhlobonhlobo zodlame olubhekiswe kubona kubalwa: ukuhlukunyezwa ngokocansi ngabantu bomndeni, emphakathini nasemsebenzini. Udlame lwasekhaya ukubulawa kwabantu besifazane bebulawa abayeni babo ngezindlela ezibuhlungu. Abanye bayashiswa, abanye bashaywe baze bafe kanti abanye bathelwa ngamanzi e-esidi (*acid attacks*). Konke lokhu kungenxa yemfundiso yenqubo egqugquzewla ubukhulu babantu besilisa phezu kwabantu besifazane okuyiyona efundiswayo emakhaya (Hadi, 2017).

UZanele wabeka wathi:

Sake senzeka futhi kwangithusa kakhulu ngoba kwakungumngani wami emncane futhi ngesikhathi kwenzeka sasiya esikoleni senza ibanga lesi-7 lapho mina bengenxa ibanga lesi-8. Kwakunesikhashana singabonani. Sasithanda ukuthi sivakeshelane. Ngathi ngiyabuza kumuntu omdala wakubo wangitshela ukuthi useganile futhi usenengane. Wayengeyena umuntu othanda abantu besilisa ngakho-ke lokho kwangithusa lokho kakhulu. Uma ngimbuza ukuthi kwenzakalani wangichazela-ke ukuthi lo muntu amganile wayemdala kunaye. Kwayiwa nasenkantolo waganiswa ngenkani. Unengane akafundi futhi manje usephenduke umuntu omdala.

La mazwi ashiwo uZanele aveza ukuthi le ntombazane eyathwalwa yayisencane ingakazi lutho mayelana nezothando. Yathwalwa isenza ibanga lesikhombisa okusho ukuthi yayiphakathi kweminyaka eyishumi nambili kuya kweyishumi nane. Ingane ekuleyo minyaka isuke ingakazi lutho ngezothando nokugana. Amalungelo ale ngane ahlukumezeka ngayo yonke indlela, kusukela kwelokufunda, elokuzikhethela nelokuba yingane. Okubi ukuthi kwaye kwabhaliswa nasenkantolo. UKheswa (2017) uthi kwesinye isikhathi amantombazane ahlukumezeka ngokuthi anukubezwe asale esekhulelwe bese ebona kungcono ukuthi akhiphe isisu ngoba ebalekela ukubandlululwa emphakathini. Njengoba ubuntombi buyinto ebalulekile emazweni ase-Afrika, yingakho intombazane uma seyilahlekelwe ubuntombi bayo umphakathi uyicwase. Konke lokhu okuchazwa ngenhla kukhombisa khona ukuhlukumezeka kwamalungelo esintu. Amantombazane azithola esenza izinto aye ngacabangi nokuthi ayozenza kodwa ngenxa yokuhlukumezeka agcina esezenzile njengakho nje ukukhipha izisu ngoba ezama ukuthi amukeleke emphakathini. Okubi ukuthi yiwona umphakathi owacwasayo amantombazana. Ngisho nenkantolo yakuvuma nakuba kuyicala ukuganisa ingane ingaphansi kweminyaka eyishumi nesishiyagalombili (Kheswa, 2017).

I-Early and forced Marriage and Girl's Education (2011) yinhlangano esebenza umhlaba wonke ukuze kwehle izinga lokuganiswa kwamantombazane amancane nokubuyiswa kwesithunzi sawo. Le nhlangano ithi ngonyaka we-1948 *i-Universal Declaration of Human Rights* yabeka ukuthi abantu kumele bangene emendweni ngokukhululeka kanjalo nangemvume yabo bobabili abagananayo. Konke lokhu akwenzeki ezindaweni zasemakhaya ngoba leli siko lithathwa njengesiko elihle futhi elifanelekile.

Kanti uFezeka yena wabeka wathi:

Isiko lokuthwala alilihle ngoba amalungelo amantombazane ayahlukumezeka. Amantombazane nawo anamalungelo kodwa abantu abawathwalayo abanandaba nawo. Lokhu kwenza singazizwa sivikelekile singabantu besifazane.

Ngala mazwi uFezeka ukhuluma ngokuthi abantu abathwalayo abanandaba namalungelo abantu besifazane ngoba benza noma yini abayithandayo ngabantu besifazane. La mazwi avumelana nokushiwo uRice (2014) uma ethi isiko lokuthwala lihlukumeza amantombazane amancane ngoba enye intombazane yaze yazama kabili ukuzibulala ngoba ingayithandi indaba yokuthwala.

UMoletsane benoMadiya (2011) bathi ukuthwala kubhebhethekisa udlame olubhekiswe kubantu besifazane emphakathini ekhungethwe ukuqonela kwabantu besilisa phezu kwabantu besifazane. Ngokunjalo uMwanbene (2010) ugcizelela ukuthi uMthethosisekelo waseNingizimu Afrika ingxenye yesi-9 nenhlango yomhlaba yamalungelo esintu uvimbela ukucwaswa okubhekiswe kwabesifazane bese kulinganiswa abantu ngobulili. I-*Women Living under Muslim Laws* (2013) ithi iningi labantu besifazane namantombazane abanikwa ithuba lokuthi bavume noma banqabe mayelana nezocansi ngoba uma sebeganile indoda iyona enqumayo kwezocansi. Kanti uKheswa benoHoho (2014) bathi isiko lokuthwala liholela ekutheni amantombazane ahlukunyezwe ngokocansi bese engabe esaluthokozela ucansi.

Lokhu kusho ukuthi noma angazama kangakanani ukuxoxisana nabayeni bawo ukuthi kusetshwenziswe ijazi lomkhwenyana ukuze avikeleke ezifweni nokukhulelwa awaphumeleli ngoba awanazwi kwezocansi. I-*Bill of rights of RSA, 1996 chapter 2 section 12(2)* ivimbela ukwehliswa kwesithunzi somuntu. Lokhu kumbandakanya nokuthatha izinqumo mayelana nokuthola izingane. Nakuba leli lungelo likhona kodwa lokhu akwenzeki ngoba amantombazane ayahlukumezeka ngokocansi, ngokomzimba nangokwengqondo (Kheswa & Hoho, 2014).

Ngokunjalo uMonzo (2016) uvumelana noKheswa benoHoho (2014) uthi abesifazane baphila njalo bazi ukuthi impilo yabo akuyona eyabo, bazizwe bengenamandla okuzikhulula kule ngcindezelo. Lokho kwenza ukuba abesifazane bazizwe sengathi impilo yabo yonke babanjwe ngomphimbo abakwazi ngisho ukuphefumula. Konke lokhu kungenxa yokuthi zonke izinsuku kwabesifazane abathathu oyedwa uba isisulu sokuhlukunyezwa ngokocansi, ngokushaywa behlukunyezwa ngamadoda abasondelene nawo kwezothando (Monzo, 2016).

OSaknle, u-Olufunmilayo kanye no-Olajubutu (2017) bathi ezweni laseNigeria lugcizelela ukuthi ukuganiswa kwezingane ezincane (*child marriage*) kungukuhlukumeza amalungelo amantombazane. Lokhu bakusho ngoba kuwancisha ilungelo lokukhula nokuzikhethela abantu abafuna ukuzikhethela bona. Umendo wezingane udalwa ukuhlupheka bese ubeka izingane zamantombazane engcupheni yokuthi zitheleleke ngezifo zocansi (*STI*), umdlavuza wesibeletho (*cervical cancer*) kanye nezinye izingozi ezibakhona ngesikhathi sokubeletha.

UCastella (2017) uthi amantombazane ayizigidi eziyi-100 kuya kweziyi-140 (*100-140 million*) aseke ahlukumezeka ngokuthi asokwe (*female genital mutilation*) iningi lamantombazane ahlale egula ngenxa yokusokwa. NgokukaGupta (2000) leli siko inhloso

yalo yinhle kodwa kukhona futhi okubi okuhambisana nalo. Leli siko libeka amantombazane engcupheni yokungenwa izifo zocansi ngoba amantombazane ahlolwayo ayasaba ukubuza mayelana nezindaba zocansi ngoba kungathiwa abuza ngoba asefazimbandakanya nezindaba zocansi.

Kanti *i-The Domestic Violence Act 116 of (1998)* umthetho ovikela abantu besifazane ukuthi bangahlukunyezwa, lokho kuqiniswa ngokuthi amaphoyisa abavikele nangokuthi akhiphe izincwadi zesivimbelo kulabo abangabahlukumezi (*protection order*) ingaqiniswa nayizinkantolo zezimantshi nezinkantolo zemindeni. Imithetho enjenga le ayisebenzi kahle ngoba umphakathi awulithathi isiko lokuthwala njengesiko elibi kodwa wazi ukuthi isiko okusamele liqhutshwe.

Lokhu kuhlukumezeka kwamalungelo esintu kubangelwa inqubo egqugquzela ubukhulu babantu besilisa phezu kwabantu besifazane, iyona ndlela eholela ekutheni ukuhlukumezeka kwabantu besifazane kuye phambili. Lapho abesilisa beba ngaphezu kwabantu besifazane. Ikona okuyimbangela ekutheni isiko lokuthwala liqhubekele phambili nokwenziwa. yingakho noHulumeni engakwazi ukulwisana nokusetshenziswa kabi kwesiko lokuthwala ngoba amadoda yiwo aphele ezikhundleni zikahulumeni (Castella, 2017).

5.3.4 Abafundi nolwazi ngabake bathwalwa

Le ndikimba iveza ulwazi abafundi abanalo mayelana nezigameko zokuthwala abake bazibona nabake bazizwa. Lapha abafundi bayakhombisa ukuthi balazi kahle leli siko nemiphumela yalo. Yilapho kuvela khona ubuhlungu obuzwiwa abantu abasondelene nezisulu zaleli siko.

UKhehla wachaza ngesigameko asaziyo esenzeka kumuntu ongumakhelwane wakhe. Wabeka wathi:

Kukhona intombazane kamakhelwano eyathwalwa isencane isafunda isikole. Uma ixoxa indaba yayo ithi yona ayishelwanga yathwalwa umfana wakwasibanibani kanje kanje, yagcina ngokumgana lowo mfana kuze kube manje, leyo ntombazane manje iyasebenza. Khona akukuhle neze ngoba ayifundanga yagcina ebangeni lesihlanu.

Kulesi sicaphuno esingenhla uKhehla uxoxa ngesigameko asixoxelwa ngumuntu osewake waba yisisulu sokuthwalwa. Kuyavela ukuthi lo muntu wesifazane wagcina engaqhubekanga nokufunda ngoba wathwalwa esemncane. Lokhu kwamenza wahlupheka, wayeseiphila ngokuhamba ecela ukudla komakhelwane. La mazwi avumelana nokushiwo u-

Sperling benoWithrop (2015) bathi ukushiya ezikoleni kwamantombazane ngenxa yemendo ehlelwa abazali kuyiphazamisa imfundo yawo. Wathola ukuthi amanye amantombazane ayaphoqeleka ukuthi ashiye phansi isikole ngesizathu sokuthwala kanti amanye awaqali nhlobo ukufunda. Kula mazwi kuyavela ukuthi izingane eziningi zamantombazane zigcina zingafundanga bese ziphila impilo yokuhamba zicela emizini yabantu. Lokhu kuholela ekutheni izingane ezizalwa yila mantombazane zingayitholi imfundo engcono ngoba abazali bazo nabo abafundanga. Kusobala ukuthi zihlala zithembele esibonelelweni sikaHulumeni ukuze ziphile.

USabelo wabeka wathi:

Kukhona indaba engake ngayizwa lapho kwake kwafika abafana ebusuku bexhumene nomfowabo wentombazane. Lo bhuti avuke ebusuku athi uyofuna ukudla endlini lapho kulala khona amantombazane. Uma engena lo bhuti enze into ayenzayo, kuthe emva kwesikhashana esincane kwangena abafana abaningi bephethe ithawula elinomuthi bamboza ngalo intombazane yavele yaquleka ngaleso sikhathi. Bathi bemthatha bemfaka emotweni kanti ubaba waleyo ntombazane usevukile bagcina bahluleka ukuyithatha.

Kulesi sicaphuno esingenhla uSabelo uqhubeka nokuveza ukuthi leyo ntombazane yagcina ingafundanga ngoba lo muthi ababewufake ethawuleni wayiphathisa ngekhanda. Ngaleyo ndlela yangena iphuma esibhedlela izama ukuzelapha. Ikusasa lentombazane laphela kanjalo. Lokhu kuyahambisa nokushiwo oWadesango, noRembe kanye Chabaya (2011) lapho bethi leli siko lokuthwala liphuca ingane yentombazane ilungelo lokufunda ukuze ibe yilokhu efuna ukuba yikho.

Lokhu kuyaxhumana nokwenzeka e-Ethiopia lapho isiko lokuthwala balibiza nge-*Telefa* futhi balichaza ngokuthi kulapho indoda ithumba intombazane iyidlwengule bese kuthi uma intombazane isikhulelwe indoda iyiphoqe ukuba iganane nayo ngoba leyo ndoda isingubaba wengane engakazalwa. Kuthiwa leli siko lande kakhulu ezindaweni zasemakhaya, e-Ethiopia (African Union, 2015).

Ngokunjalo uMabetha (2016) uvumelana nalesi sicaphuno esingenhla ukuthi ukuganiswa kwamantombazane asemancane kuwancisha amathuba okufunda bese kuholela ekutheni abafana bafunde kakhulu ukuze bakwazi ukondla abesifazane abangafundile kanye

nezingane. Ngaleyo ndlela amantombazane ahlale encike kubantu besilisa impilo yawo yonke, kungabibikho abakufakayo emnothweni wezwe.

UKhehla yena wabeka wathi:

Leli siko linemithelela emibi. Ngisafunda ibanga lesi-8 kulesi sikole enye intombazane engangihlala nayo edeskini kulowo nyaka yafeyila ngoba yaba sesimeni sokuthi ithole ingane yase iyeka isikole. Lokho kwenziwa ukuthi yathwalwa yayohlala emzini. Yayiza kabili noma kanye esikoleni futhi ihlale ikhathele.

Kulesi sicaphuno uKhehla uyachaza ukuthi kwamphatha kabi ukuthwalwa kwengane ayefunda nayo, ehlala nayo edeskini, esikoleni. Uthi okumphatha kabi kakhulu ukuthi yafeyila yagcina ngokusiyeka isikole ngenxa yengcindezi yemsebenzi yaasekhaya. Lokhu kuyahambisana nokuthi leli siko lokuthwala liwukuthumba intombazane iyoganiswa ingavumanga. Leli siko lihlukumeza amalungelo abantu besifazane futhi kubhebhethekisa nokuhlupheka kwabo (Mubungizi, 2016).

Kanti i-*Children Act yezi-2005* ingxenye 12 (2) yoMthethosisekelo Wezwe laseNingizimu Afrika ivimbela ukuthi ingane engaphansi kweminyaka eyishumi nesishiyagalombili iganiswe ngaphandle kwemvume yayo. Imithetho eminingi ikhona ibhalwe phansi kodwa ayiwasizi amantombazane ayizisulu zaleli siko, isibonelo kune-*Sexual offences Act yezi-2007* echaza ukuthi uma umuntu omdala elala nengane wenza icala ngakho-ke kumele aboshwe. Lokho akwenzeki ngoba lezi zigameko azibikwa muntu (Kheswa & Hoho, 2014).

Abafundi bakhombisa ukuba nolwazi ngezigameko zesiko lokuthwala ngoba kuthwalwa amantombazane asondelene nabo okungabangani nezihlobo zabo. Lokhu kuyakhombisa ukuthi kusekuningi okumele kwenziwe ukunqanda ukuqhutshwa kwesiko lokuthwala. OHulumeni bamazwe omhlaba basahlalelwe umsebenzi omkhulu wokuqiniswa kwemithetho kanjalo nokujeziswa kwabenzi baleli siko kanjalo nabazali abanikela ngezingane zabo ukuba babe izisulu zaleli siko. Njengoba sizwe kula mazwi ashiwo ngenhla ukuthi umfowabo wentombazane nguyena owadayisa ngodadewabo. Akuveli ukuthi bajeziswa kanjani bonke laba abenzi kokubi.

5.4 Iqoqa lesahluko

Kulesi sahluko ngixoxe ngahlaziya izingxoxo engaba nazo nabahlanganyeli okungothisha ababili nabafundi abayisishiyagalombili abenza isiZulu uLimi Lwasekhaya esikoleni

esikwaNdengezi. Lezi zingxoxo zaziphendula imibuzo yocwaningo emibili yokuqala ethi: Othisha besiZulu uLimi Lwasekhaya bebanga lesi-11 banamiphi imibono ngesiko lokuthwala esikoleni esikwaNdengezi? Abafundi besiZulu uLimi Lwasekhaya bebanga lesi-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi? Esahlukweni esilandelayo ngizoxoxa ngihlaziye izingxoxo engaba nazo nabahlanganyeli ekuphenduleni umbuzongqangi wesithathu wocwaningo othi: Zizathu zini ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo?

Ngizobe sengibhala izincomo nesiphetho socwaningo.

ISAHLUKO SESITHUPHA

Izizathu zothisha nabafundi zokubuka isiko lokuthwala

6.1 Isingeniso

Esahlukweni esedlule ngihlaziye ulwazi olwatholakala ngezingxoxo ezaba phakathi kwami nothisha ababili kanye nabafundi abayisishiyagalombili abenza isiZulu ulimi Lwasekhaya ebangeni le-11 esikoleni esiKwaNdengezi. Kulesi sahluko ngizophendula umbuzongqangi wesithathu othi: “Zizathu zini ezenza othisha nabafundi besiZulu uLimi Lwasekhaya bebanga le-11 babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esiKwaNdengezi?” Ngizoxoxa ngezindikimba ezijulile ezine ezitholakele.

Izindikimba ngizihlukanise kanje: Izindikimba ezimbili zokuqala ngizoxoxa ngazo ngaphansi kwezizathu zothisha ngendlela abalibuka ngayo isiko lokuthwala bese kuthi izindikimba ezimbili zokugcina ngixoxe ngazo ngaphansi kwezizathu zabafundi ngendlela abalibuka ngayo isiko lokuthwala. Izizathu zothisha zimi kanje:

1. Ukubukelwa phansi komuntu wesifazane emphakathini.
2. Umendo njengento ebaluleke kakhulu kubantu besifazane.

Ngizobe sengikhuluma ngezindikimba ezimbili zokugcina ngixoxe ngazo ngaphansi kwezizathu zabafundi ngendlela abalibuka ngayo isiko lokuthwala.

1. Izinga eliphansi lemfundo yamantombazane.
2. Indlela abazizwa ngayo labo abasondelene nezisulu zesiko lokuthwala.

Ngizobe sengixoxa ngezincomo bese ngigcina ngesiphetho.

6.2 Izizathu zemibono yothisha ngesiko lokuthwala

Indikimba engizoxoxa ngayo kuqala yileyo ethi: “Ukubukelwa phansi komuntu wesifazane emphakathini.” Ngizophinde ngixoxe futhi ngihlaziye eyesibili ethi: “Umendo njengento ebaluleke kakhulu kubantu besifazane.” Lezi zindikimba ziveza izizathu ezenza othisha babuke isiko lokuthwala ngendlela abalibuka ngayo.

6.2.1 Ukubukelwa phansi komuntu wesifazane emphakathini

Amalungelo abantu besifazane ayagxotshwa uma kuthathwa izinqumo ngempilo yabo. UMaluleke (2009) uthi ukuganiswa kwezingane zamantombazane ngempopo kuyinkomba yokungalingani ngokobulili, ukucindezelwa komuntu wesifazane nentombazane kudalwa ukuthi amantombazane ayaphoqwa ukuba agane uKheswa (2017) uthi kwesinye isikhathi amantombazane anukubeziwe asala esekhulelwe bese ebona kungcono ukuthi akhiphe izisu ngoba ebalekela ukubandlululwa emphakathini. Njengoba ubuntombi buyinto ebalulekile emazweni ase-Afrika, yingakho intombazane uma seyilahlekelwe ubuntombi bayo umphakathi uyayicwasa. (Maphalala, 2016) ugxeka leli siko lokuthwala ngokuthi lihluke kumeza amalungelo amantombazane amancane njengoba leli siko livimbela intombazane ithuba lokuzikhethela ukuthi ayafuna noma cha ukungena kule mendo. Ngokunjalo intombazane iphucwa ilungelo layo lokufunda nokuzithuthukisa yona abantu besilisa abadala kunabo, okungaba obaba noma omkhulu bawo.

Kulolu cwaningo ngisebenzise injulawazi yeFeminizimu kanye nenjulawazi yeMaksizimu ngoba zombili zilwela ukuthi kube noguquko emiphakathini ukuze kube khona ukuhlalisana okuhle phakathi kwabantu. Okunye okulwelwa yilezi zinjulawazi ukuthi kungabi khona nokungalingani nokubukelwa phansi kwabanye abantu.

Izizathu ezenza othisha babuke isiko lokuthwala ngendlela abalibuka ngayo kuyahambisana nalokho okulwelwa umnyakazo weFeminizimu. Njengoba ngichazile esahlukweni sesine ukuthi le njulawazi ilwela ukulingana phakathi kwabantu besilisa nabesifazane ngokobulili. Le njulawazi ijonge ukuthi kube khona ushintsho emphakathini esihlala kuwo. UCliff (1984) uthi iFeminism ibheka ukungalingani kwabantu besilisa nabantu besifazane ngenxa yengcindezelo ebhekiswe kubantu

besifazane ngoba abesilisa bathanda ukuphatha babuse abantu besifazane. USage (1999) lapho ecacisa ngale njulalwazi uthi eNgilandi le njulalwazi yaqala ngenhloso yokulwela amalungelo okuvota kwabantu besifazane ngonyaka we-1918 lapho yayigxile ekutheni abantu balingane ngokwamalungelo ngesivumelwano somendo kanye namalungelo obunini bempahla kanjalo ibheke kabanzi ipolitiki yobulili, amandla nezocansi. Lezi zinjulalwazi iyahambisana nalolu cwaningo ngoba ingqikithi yalezi zinjulalwazi ukuthi kube khona ukulingana ngokobulili, ngokwezombusazwe kanjalo nangezomnotho. Njengoba ngivezile ngenhla ukuthi leli siko lokuthwala lidala ukungalingani phakathi kwabantu besilisa nabesifazane. Ukuthwalwa kwentombazane ingathandi kusho khona ukuthi ingaphansi komuntu wesilisa ngokwezinga lempilo. Kanti uHadi (2017) uvumelana nokushiwo ngenhla ngokuthi injulalwazi yeFeminizimu isekela ukulingana kwabesifazane nabesilisa okuphikisana nenqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane. Lapho uNkk. Sabela ephendula umbuzo mayelana nokuthi balibuka kanjani. Waphendula wathi:

Isiko lokuthwala ngilibona liyisiko elithwele ukuhlukumezeka komuntu wesifazane noma ingcindezelo yomuntu wesifazane ngoba ngendlela esekwenziwa ngayo manje sekuthi intombazane ithathwa ngaphandle kwemvume yayo.

Kulesi sicaphuno uNkk. Sabela uvumelana noNkk.Manqele uma ethi leli siko lihlukumeza amalungelo abantu besifazane njengoba selenziwa ngaphandle kwemvume yomuntu wesifazane. Leli siko, abantu abasondelene nezisulu balibuka ngendlela yokuthi umuntu wesifazane akanazwi ngempilo yakhe ngoba ubukelwa phansi; akakwazi nokuzithathela izinqumo ngempilo yakhe. Konke lokhu kungenxa yenqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane. Le nqubo iyona elawula ubudlelwane obukhona emphakathini, ngaleyo ndlela inqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane iyona eyimbangela yokungalingani kwabantu emhlabeni (Hadi, 2017). Kanti injulalwazi yeMaksizimu ibheka ubudlelwana obukhona phakathi komphakathi ohlalisene. Ibheka ukuhlalisana kwabantu, ihlaziye ukungalingani kwabantu lapho kukhona abacindezelwayo nababandlululwayo. Kanti uBeasley (1999) uthi iFeminizimu ilwisana nokuthi abesifazane bathathwe njengabasizi babantu besilisa nokuthi abesifazane bangachazwa njengezinto zokujabulisa izidingo zabesilisa. Lokhu kuyahambisana nalolu cwaningo ngoba izingane zamantombazane zithwalwa abantu besilisa ukuze bazithokozise ngazo ngokocansi.

Kulesi sicaphuno esingenhla kuvela ngokusobala ukuthi abenzi baleli siko abawakhathaleli amalungelo omuntu wesifazane ngoba uNkk. Sabela uyasho ukuthi uma esebuthathile ubuntombi bakhe uzofunda ukumthanda, uma engamthandi uzomphoqa ukuba amthande ngoba vele uzobe esebusobale ubuntombi ngeke aphinde abe yintombi nto. Ngaleyo ndlela uyobe engasenaso nesithunzi nokuzethemba.

Kanti ngehlo lenjulalwazi yemaksizimu UMonzo (2016) ubeka athi injulalwazi ye-Maksizimu ithi abesifazane baphila njalo bazi ukuthi izimpilo zabo akuzona ezabo, bazizwe benganamandla okuzikhulula kule ngcinezelo. Lokho kwenza ukuba abesifazane bazizwe sengathi impilo yabo yonke babanjwe ngomphimbo abakwazi ngisho ukuphefumula. Kanti u-An-Na'm, noHoward kanye noCadler (2000) bathi kufanele kutholakale izindlela zokubuyisa isithunzi nenhlalakahle yabantu besifazane emiphakathini abahleli kuyo. Ngaleyo ndlela baphakamisa ukuthi kuhlengane imiphakathi ukuze kuxoxiswane ngezindlela zokwenza amasiko abengcono.

UMackinnon (2006) uchaza iMaksizimu ngokuthi umphakathi wakhiwe ubudlelwane babantu, abantu bahlukaniswe ngezigaba zempilo imvamisa kuba nezinga lempilo eliphezulu elibizwa ngekhaphithalizimu okuba abaqashi noma abanini bezimboni kanjalo nezinga lempilo eliphansi okuba izisebenzi (*Labourers*) lapho abezinga lempilo eliphezulu bacindezela labo abezinga eliphansi lempilo. Lokhu kusho ukuthi abesifazane bona bacindezelwe kaningi kungabalwa izindlela ezimbalwa njengokuthi: bacindezelwe ngokobulili, ngokobuhlanga kanye nangokwezinga lempilo. Kanti uCliff (1984) uchaza iMaksizimu ngokuthi yaqala njengenjulalwazi egxekayo. Le njulalwazi ibona umhlaba uhlukaniswe ngokwamazinga empilo (class). Lapho uNkk. Sabela echaza ngesimo ababhekana naso njengothisha wabeka wathi:

Mina njengothisha ngingahamba ngiye
emaphoyiseni nakoSonhlalakahle ngicele usizo
ngithi nangu umtwana usemncane manje usezithola
esengcinezini. Useyogana abazali bakhe
bayamganisa.

Ngala mazwi uNkk. Sabela uchaza ukuthi uma kungase kuthwalwe ingane yentombazane ayifundisayo angaya emaphoyiseni noma koSonhlalakahle ayitholele usizo ngoba isiko lokuhtwala libukela phansi amalungelo abantu besifazane. Leli siko

licindezela amantombazane kwesinye isikhathi aze azibone engasakufanele ukuphila. Lokhu kufakazelwa uBrown (2014) lapho ethi ngonyaka we-1846 uMarx wabhala ngokuzibulala kwabantu besifazane ngenxa yengcindezelo yemindeni phezu kwabantu besifazane. Lapho wakhuluma ngezigameko lapho owesifazane wazibulala ngoba indoda yakhe yayinesikhwele yayimavalela endlini, imshaya futhi imhlukumeza ngokocansi. Lokhu kukhombisa izinga eliphezulu lengcindezi phezu kwabantu besifazane. Ngesikhathi uNkk. Manqele ebeka umbono wakhe ngesiko lokuthwala wathi:

Isiko lokuthwala isiko elingalungile elingelihle ngoba licindezela amalungelo omuntu wesifazane. Lapho umuntu kumele azikhethele umuntu afuna ukumgana. Njengoba intombazana ithwalwa kusho ukuthi kukhona lapho bengavumelani khona. Kusho ukuthi kuyimpoqo, uyamphoqa futhi balenza ngoba bathembe ukuthi banezinkomo noma imali. Yilowo umbono wami.

La mazwi kaNkk. Manqele akhombisa ukuthi leli siko ulibuka njengesiko elicindezela amalungelo abantu besifazane ngoba abenzi baleli siko balenza ngaphandle kwemvume yomuntu wesifazane. Leli siko liphoka umuntu wesifazane ukuthi enze into angayithandi ngoba laba abamthwalayo benemali noma izinkomo zelobolo, okuyinto egxekwa yinjulalwazi yeMaksizimu ngoba ingahambisani nokungalingani kwabantu ngokwamazinga omnotho noma ngokwamazinga empilo. Ngamanye amazwi amadoda athwala izingane zamantombazane asebenzisa amandla awo ukucindezela izingane zamantombazane ngenxa yokuthi enemali, asebenzise ububha bawo ukuwahlukumeza, okuyinto egxekwa iMaksizimu. . Lokhu kukhombisa ukubukelwa phansi kwamalungelo abantu besifazane

6.2.2 Umendo njengento ebukeya ibaluleke kakhulu kwabesifazane

Kubukeka sengathi imiphakathi ibuka umendo njengento ephambili futhi ebalulekile yingakho kunabazali abanikela ngezingane zabo emadodeni amadala, kwesinye isikhathi emadodeni abangawazi. Lokhu ngikususela ezicaphunweni zothisha nabafundi. Ngesikhathi sixoxa noNkk. Sabela mayelana nombono wakhe ngesiko lokuthwala wabeka wathi:

Kwesinye isikhathi kusuke kuvumelene abazali ngenxa yokuthi bavumelana ngezindaba zamaholo kumbe zamalobolo.

La mazwi kaNkk. Sabela aveza ukuthi uthatha umendo njengento ebalulekile kumuntu wesifazane. Ubuka leli siko njengento ehlukelela abantu besifazane. Uveza ukuthi uma abazali sebevumelene nalowo ozokhokha ilobolo kusuke sekulungile. Lokhu kuchaza ukuthi intombazane ayinalo izwi esinqumeni esithathwayo ngempilo yayo. Imindeni eminingi ehluphekayo ukuganiswa kwamantombazane yikhona okuxazulula izinkinga zokuhlupheka kwawo nokubhekelela ikusasa lamantombazane ngoba imvamisa abazali abahluphekayo baganisela amadoda anemali. UBrown (2014) uthi omunye wemibhalo ka Karl Marx uveza ukuthi enye intombazane yazibulala ngoba yachitha ubusuku esokeni layo eyazikhethela lona kanti abazali babefuna elinye, yathi ibuya abazali bayo bayihlambalaza esidlangalaleni intombazana yazifaka emfuleni yaminza, yashona. Lokhu kukhombisa ukuthi abazali bathatha umendo njengento esemqoka / ebalulekile ezinganeni zabo, okusengathi ibaluleke okudlula imfundo yazo, futhi bafuna ukuzikhethela izingane zabo abantu abafuna zibagane. Kanti uBrown uthi uKarl Marx wakubeka kwacaca ukuthi imindeni kumele isuse ingcindezi eyibhekise kwabesifazane ukuze kwakheke isizwe esiphilayo. Lapho uNkk. Manqele echaza ngesigameko asaziyo wabeka kanje:

Sikhona isigameko lapho umtwana owayehlakaniphile ngokwami esifundweni sami ephefoma kahle wathwalwa. Abazali bakhe bekhombisa ukuthi bangasecaleni lomfana. Ngisho sesizama singothisha ukuthi simbonise umzali avele athi usibanibani uganile.

Lapha uNkk. Manqele uveza ukuthi abazali abanandaba ukuthi intombazane ihlakaniphile mhlawumbe ibizofunda ibe yinto ethile empilweni. Kunalokho bajabulela ukuthi uma ithwaliwe isiganile noma bengakaboni noma lowo oyithwalile uzogcina elobolile ngempela. Konke lokhu kukhombisa ukuthi abantu bathatha ukugana njengento ebalulekile.

Lokhu kufakazelwa uDiala (2018) lapho ethi izimpande zomendo zigxile kakhulu emasikweni esintu ngoba isiko ilona elibumba isimilo somuntu. Isiko lenza ukuthi umuntu ahloniphe. Ngakho-ke umendo nomndeni izona zinhloka ezibalulekile emiphakathini yase-Afrika. Lokhu kukodwa nje kuletha ingcindezi kubantu besifazane

okungenza ukuthi bazithole bephoqelega ukugana imigano engaqhutshwa phambili wuthando lweqiniso nengenasidingo, futhi engezukubasiza ngalutho ekuzithuthukiseni ngokwemfundo nangokwamazanga omnotho. UKheswa benoHoho (2014) bathi intombazane iyaphoqelega ukuthi ishiye umndeni wayo ngenhloso yokuyogana indoda engayazi ngenxa yokuthi abazali bayo basuke sebelithathile ilobolo. Kanti uMonzo (2016) uthi injulalwazi yeMaksizimu iphikisana nokucindezelwa kwabantu ngokobulili, ngokobuhlanga nakho konke ukuxhashazwa kwabantu kanye nayo yonke inhlobo yengcindezelo. Ngenkathi ngixoxa noNkk.Sabela mayelana nemithelela emibi yaleli siko wabeka wathi:

Uma nje ingane isithwaliwe leyo ngane isuke
isiyingane eganile. Ngakho-ke uma kuwukuthi ingane
isiganile sekumele ifeze izidingo zomyeni inakekele
nekhaya.

Kulesi sicaphuno uNkk. Sabela ucacisa ukuthi uma ingane isithwaliwe leyo ngane isuke isiganile akukho ukuyizwela ukuthi iseyingane kodwa kumele yenze yonke imisebenzi eyenziwa umuntu wesifazane oseganile. Laba bantu abanandaba nokuthi intombazane ayivumelani naleso simo abasuke sebeyifake kuso. Okusemqoka kubo ukuthi isiganile futhi iyazifeza izidingo zomyeni wayo. Lokhu kukhathaza imizwa nengqondo yengane yentombazane, nokuyinto egxekwa yiMaksizimu. UDavis (2000) uthi iMaksizimu ithi abesifazane kumele bakhululeke ekusebenzeni kanzima, ukwenza imisebenzi yasendlini edla isikhathi esiningi sabo kanjalo nokuthi abesifazane kumele babe nenkululeko ngemizimba yabo. Okushiwo uDavis (2000) kuhambisana nokushiwo o-An-Naim, noHoward, kanye noCandler (2000) lapho bechaza ngemendo eyimpoqo bathi ziningi izizathu ezidala ukuthi izingane zamantombazane ziganiswe zincane, kwesinye isikhathi uma intombazane endala iganile kwenzeka ishona noma ingatholi izingane kuthathwa encane izovusa umuzi kadadewabo. Ngesikhathi sixoxisana noNkk. Manqele mayelana nemithelela yesiko lokuthwala wabeka wathi:

Intombazane igcina isinengcindezi yabazali ekhaya.
Ngendlela abazali banamhlanje abathanda ngayo ukuthi
izingane zabo zigane angazi yini le esemganweni?

Lapha uNkk. Manqele uveza ukuthi abazali bafaka ingcindezi ezinganeni zabo zamantombazane ukuthi zigane zincane ukuze bathole ilobolo noma kwaziwe endaweni

ukuthi usibanibani usenengane eganile. Nakuba abazali bekujabulela ukugana kwezingane yabo kodwa ingane yona uma isaqhubeka nokufunda ayibe isenza kahle ezifundweni zayo. Amazwi kaNkk. Manqele afakazelwa uDiala (2018) laphe ethi into okuyiyona eholela ekutheni abazali baganise izingane zabo zisencane isikompilo kanjalo nezomnotho. Lokhu kusho ukuthi nabazali banengcindezi yokuthi neyabo ingane kumele igane kwaziwe emphakathini ukuthi nabo baganisile. UCliff (1984) uthi injulalwazi yeMaksizimu ikhuluma ngamakilasi laphe kukhona abacindezelwe nalabo abacindezelayo nangokobulili. Inhloso yale njulalwazi kwakujongwe ukuthola ukuthi abantu abacindezelwe bangathuthukiswa kanjani ukuze bonke abantu belingane (Cliff, 1984). Laphe sixoxa noNkk. Sabela wachaza ngesigameko ake wezwa ngaso mayelana nentombazane eyake yathwalwa wabeka wathi:

Ngathola ukuthi abantwana abaningi bathwalwa baganiswa emindenini ngesiko lokuthwala kubuhlungu ngoba omunye wabo uthi wathwalwa ephuma ukuyolanda iriphothi lebangale-7, akusho ukuthi uphume emazingeni aphansi emfundo.

Ngala mazwi uNkk. Sabela uxoxa ngesigameko esake senzeka laphe kwathwalwa khona intombazane encane eyathwalwa iphuma ukuyolanda iriphothi lebangale-7. Uyachaza ukuthi ingane efunda lelo banga isuke isencane ukuthi ingaphila impilo yokugana. Uthi isuke ingakavuthwa nangokomqondo ukuthi ingazithathela izinqumo ezibalulekile ngempilo yayo. Lokhu okushiwo uNkk. Sabela kuhambisana nokushiwo umthetho we- *Gender discrimination and inequality Act of 1996*, lo mthetho uvimbela ukudlwengula nokuganisa amantombazane ngempopo. Ukuthwala kuphula umthetho wengxenye yesi-8 of equality Act ehlanganisa udlame olubhekiswe kwabesifazane nokwenziwa kwemikhuba eyenziwa emabandleni eyehlisa isithunzi somuntu wesifazane. Kanti lokhu kuphinde kubukele phansi ukulingana kwabantu besilisa nabesifazane, nokuyinto egxekwa yinjulalwazi yeFeminizimu, elwa nokubukelwa kwabantu besifazane ngabesilisa, nokwenza abesilisa izikhondlakhondla phezu kwabesifazane.

6.3 Izizathu zabafundi ngabakusho ngesiko lokuthwala

Njengoba besengichazile ngenhla ukuthi zimbili izindikimba ezivelayo mayela nezizathu zabafundi ezenza bababuke isiko lokuthwala. Ngizoxoxa ngezindikimba ezimbili ngaphansi kwezizathu zabafundi. Lezi zindikimba zimi kanje:

- Izinga eliphansi lemfundo yamantombazane.

- Indlela abazizwa ngayo labo abasondelelne nezisulu zesiko lothwala.

UPower (2004) uthi indawo yomuntu wesifazane emphakathini nakwezombusazwe izezingeni eliphansi. Ngamanye amazwi umuntu wesifazane nguyena okumele abheke ikhaya, akhulise izingane kanjalo nakwezombusazwe akakwazi ukubeka umbono mayelana nokuphathwa kwezwe.

6.3.1 Izinga eliphansi lemfundo yamantombazane ngenxa yesiko lokuthwala

Amantombazane amaningi ayizisulu zokuthwala agcina engasiqedaanga isikole noma amanye ezama ukuthi aqhubeke nokufunda kodwa kuba nzima ukuqhubeka nesikole ngakolunye uhlangothi ebe enza imisebenzi yasemendweni. Ngaleyo ndlela kuphetha ngokuthi esiyeka isikole. Lokhu kuholela ekutheni amantombazane ayizisulu zaleli siko abe nezinga eliphansi lemfundo kanti amanye amantombazane awasiqali nokusiqala isikole. ULewis (2016) uthi imfundo iyona abasele kuyo abantu besifazane kodwa kugxilwe emfundisweni yasemakhaya enesisekelo esiqinile sokuthi abesifazane babe amakhosikazi nomama abaqotho. Lokhu kudalwa imfundiso ekhombisa ubukhulu babantu besilisa ngaphezu kwabantu besifazane (*patriarchy*) ngokuthi yenza ukuthi abesifazane bangakwazi ukuzimela kodwa bahlale bencike njalo kwabesilisa (Kambarani, 2006). Inkinga yokungaqedi isikole igqamisa izinselelo othishanhlolo ababhekana nazo ezikoleni ukuthi abakwazi ukulilawula leli siko ezikoleni ngoba imiphakathi abasebenzela kuyo iyalithanda, ikakhulukazi iziphathimandla aziliboni njengesiko elibangela ukuthi izingane zamantombazane zingasiqedi isikole kodwa zilithatha njengesiko elihle (Nkosi, 2014). Ngaleyo ndlela kuba nzima ukulawula ukuphutha kwamantombazane esikoleni ngenxa yokusaba ukuthi angahle athwalwe endleleni eya noma ebuya esikoleni. Kanti oDessalen nabanye (2010) abenza ucwaningo endaweni yase-Ethiopia bathi kunobandlululo phakathi kwabantu besilisa nabesifazane lokhu kufakazelwa ukuthi kusukela ingane izalwa uma kuyingane yentombazane ayamukelwa njengoba kwamukelwa ingane yomfana.

Izingane zabafana yizona ezithola ukunakekelwa kwezemfundo, kwezempilo nokudla. Lokhu kuhambisana nokushiwo uPower (2004) lapho echaza injulalwazi yeFeminizimu ngokuthi ihlukaniswe imikhakha emibili: indawo yomuntu wesifazane emphakathini kanjalo nendawo yomuntu wesifazane endaweni yomsebenzi. Uthi indawo yomuntu wesifazane

emphakathini nakweZombusazwe izezingeni eliphansi ngamanye amazwi umuntu wesifazane nguyena okumele abheke ikhaya, akhulise izingane kanjalo nakwezombusazwe akakwazi ukuba nesandla emnothweni mayelana nokuphathwa kwezwe (Power, 2004)

Kanti uBryson (2003) uthi abesifazane kumele bavunyelwe ukuthi baqhubeke nemfundo yabo nemisebenzi abayifunde bangaphoqwa ukuthi baganiselwe imali ngoba lokhu kusho ukuthi uma bephoqwa ukuba bagane, kuba umsebenzi wabo ukunakekela ikhaya ngoba indoda yona isemsebenzini iyasebenza ihole ibuyise imali ekhaya. Lapho uSabelo ebeka ngombono wakhe mayelana nesiko lokuthwala waphendula wathi:

Kahle kahle, kufanele ngabe lento iyavalwa ngoba ihlukumeza abantu ikakhulukazi uma kuzothwalwa ingane encane, iyeka ukufunda, esikhathini esiningi bayayeka ukufunda bahlale emakhaya emakubo, bethole izingane bengenayo nemali yokuzondla.

Kulesi sicaphuno esingenhla uSabelo ubona leli siko lingeyona into enhle. Ngokwakhe ubona kufanele livalwe leli siko ngoba lihlukumeza amantombazane. Uthi aligcini ngokuhlukumeza kodwa amantombazane ayaphoqeleka ukuthi ayeke isikole ngoba suke esethole izingane. Okubi ukuthi athola izingane angenamali yokuzondla. Lokhu kudala ukuthi amantombazane ahlale encike kubantu besilisa. Lo mbono kaSabelo ugcizelelwa uDiala (2018) lapho ethi ukuganiswa kwezingane ezingaphansi kweminyaka eyi-18 zinezinga eliphansi le mfundo. Kanti uMaluleka (2009) uthi kunokuxhumana phakathi kokungafundi nokuhlupheka. Isiko lokuthwala lincisha amantombazane amathuba okuthi afunde azithuthukise wona. Okutholakele ukuthi amantombazane amaningi ayizisulu zesiko lokuthwala avela emakhaya ahluphekayo. Ukungafundi kwawo ngenxa yesiko lokuthwala kuqhubela phambili ukuhlupheka nezingane abazizalayo zingafundi nazo zihlupheke.

Kanti kuyahambisana nokushiwo i-*African Union* (2015) ngokuthi ukungafundi kuyahambisana nokuhlupheka ngoba ukungafundi nokungazithuthukisi kwabantu kubanga ukuhlupheka okungapheli. Amantombazane asemendweni eyimpoqo awavunyelwe ukuhlela umndeneni. Ngaleyo ndlela agcina asezele izingane eziningi. Lokho kudala ukuhlupheka okungapheli ngoba izingane zabo zigcina zingafundile ezinye zishone zincane. Lokhu kukubeka ngokusobala ububi bokuganiswa kwezingane ezincane (*Women Living under Muslim Laws*, 2013)

6.3.2 Indlela abazizwa ngayo labo abasondelene nezisulu zesiko lokuthwala

Isiko lokuthwala alihlukumezi izisulu kuphela kodwa liphinde lihlukumeze nalabo abasondelene nalabo abayizisulu. Ngesikhathi ngixoxa nabahlanganyeli balolu cwaningo kwavela ukuthi abantu abasondelene nezisulu nabo bezwa ubuhlungu uma bebona noma bezwa ngesihluku sokuthwalwa kwezihlobo noma abangani babo. Kanti uHannam (2007) uthi iFeminizimu imele amalungelo abesifazane nokugcizelela ekuhlenganiseni abesifazane ukuze balwe nenqubo egqogquzela ubukhulu bamadoda ngaphezu kwabantu besifazane. Kanti uDeKeseredy (2011) uthi ukulingana ngokobulili yinto edingwa yinoma iliphi izwe ukuze lithuthuke. Alikho izwe lapho abesifazane bethola amathuba afanayo njengamadoda. Abesifazane endaweni yase Sri Lanka basebenza amahora amade bahole imali encane. Abanalo ilungelo lokuzikhethela ukuthi isikhathi sabo sokuphumula kumele basichithe kanjani kodwa abesilisa abanqumayo ngezimpilo zibesifazane (DeKeseredy, 2011). Lokhu kukhombisa ukuthi abantu besifazane abahlukumezeki kwezothando kuphela kodwa bahlukumezeka nasendaweni yokusebenza.

Akubona bodwa abantu abasondelene nezisulu abaphathwa kabi ukuqhutshwa kwesiko lokuthwala kodwa nemikhankaso eminingi efana neBeijing Platform of Action (1995). Lo mkhankaso wasiza kakhulu ukushintsha imithetho eminingi mayelana nokuhlukunyezwa kwamalungelo abantu besifazane. Nakuba oHulumeni bashintsha imithetho kodwa akwanele ngoba isiko lokuthwala lisaqhutshwa futhi lihlukumeza abantu besifazane. Ngenkathi ngixoxa noKhethele wabeka wathi:

Kwangiphatha kabuhlungu kakhulu ngoba kusho ukuthi kulowo muzi abanandaba ukuthi intombazane izizwa kanjani ngalento abayenzayo okokuqala angeke uze uthande ukuyohlaliswa emzini ongawazi udliswe nezinsizi zakhona awazi nokuthi izinsizi abakudlisa zona zizokubulala noma cha.

Ngala mazwi uKhethele uveza ukuthi uyizwela ubuhlungu intombazane eyisisulu ngoba abantu abasuke beyithwalile abanandaba ukuthi izizwa kanjani ngalesi senzo. Kunalokho bayidlisa imithi intombazane engazi noma imithi ebulalayo yini. Lokhu okuchazwa kulesi sicaphuno kuhambisa khona ukuthi umuntu wesifazane akazwelwa ubuhlungu. Lokhu kukhombisa ingcindezi abantu besifazane abangaphansi kwayo. UMonzo (2016) uthi imaksizimu ibona abesifazane baphila njalo bazi ukuthi impilo yabo akuyona eyabo,

bazizwe benganamandla okuzikhulula kule ngcindezelo. Ngenkathi ngikhuluma noThembeni wathi:

Kungiphatha kabi ngoba thina siyizingane ezincane nje
sithi masihlangana sikhuluma sithi Hawu! Sewaba ngaka,
sewaba nje uyabona nje kube kuthiwa waqhubeka
nokufunda ngabe sewukude.

Kulesi sicaphuno uThembeni uchaza ukuthi kumphatha kabi uma behlangana nezisulu okuyilabo abathwalwa beyizingane bayabuzana ngempilo abayiphilayo. Baze basho ukuthi ukuba lowo owathwalwa waqhubeka nokufunda ngabe usekude nempilo. Lokhu kukhombisa ukuthi impilo yesisulu isuke ingaseyinhle. Labo abasondelene nalabo abayizisulu baphatheka kabi ngoba isuke ingekho indlela yokubasiza kule nkinga ababhekene nayo. Akubona bodwa abasondelene nezisulu abaphatheka kabi ngokuqhutshwa kwesiko lokuthwala kodwa noThishanhloko uNkosi (2014) uthi bakhala ngokuthi kunzima ukungenelela kulolu daba ngoba iyisiko manje ukuthwala kuwudaba olubucayi impela ngisho nothishanhloko abangabokudabuka endaweni bakuthola kunzima ukungenelela kulolu daba. Othishanhloko bakhombisa ukuzwelana nezisulu kodwa akukho abangakwenza ngoba nabo besabela nezimpilo zabo.

Lapho ngixoxa noKhehla wabeka wathi:

Ngiyabadabukela abanye ngoba mhlawumbe
basabancane futhi nje mhlawumbe babona
ikusasa labo liqhakazile.

Kulesi sicaphuno uKhehla uchaza ukuthi uyabadabukela labo abayizisulu zesiko lokuthwala ngoba bathwalwa besebancane bebukeka benekusasa eliqhakazile kodwa ikusasa labo lishabalala bebhekil. Lokhu kufakazelwa uNkosi (2014) lapho ethi amanye amantombazane athwalwa uma esezobhala izivivinyo zikamatikuletsheni. Lokhu kunomthelela ekwehleni kwezinga lokwenza kahle ezifundweni kulabo bafundi abasuke bethwaliwe.

Lapho ephendula umbuzo othi kumphatha kanjani uma kuthwalwa umuntu amaziyo futhi asondelene naye okungaba umuntu afunda naye noma isihlobo sakhe. USabelo waphendula wathi:

Ngangiphatheka kabi akubukeki ukuthwalwa
kwengane encane. Futhi uthole ukuthi

intombazane ithwalwa umuntu omdala kude
kunayo, Ayilunganga leyo nto.

Ngala mazwi uSabelo uchaza ngobuhlungu abuzwa uma ebona noma ngentombazane ethwaliwe. Uyasho ukuthi akubukeki nje ukuthi intombazane ithwalwe umuntu omdala kakhulu kunayo. Okubi uma esethwaliwe awafiki apha theke kahle kodwa ayahlukumezeka ngezindlela eziningi. Lokhu kufakazelwa uNkosi (2009) lapho echaza ngemiphumela emibi eyenzeka emantombazaneni ngenxa yokuthwalwa kwawo uthi: Amantombazane ayashaywa kabuhlungu ngesikhathi ethwalwa, alahlekelwa ubuntombi bawo. Konke lokhu kuhlukumeza ilungelo lentombazane lokuzikhethela ngoba konke kwenzeka ngaphandle kwemvume yentombazane. UBryson (2003) uhambisana nokushiwo uSabelo uma ethi injulalwazi yeFeminizimu iveza ukuthi yinqubo egqugquzela ubukhulu bamadoda phezu kwabantu besifazane engabonakali emphakathini nakwezomnotho kuphela kodwa iphethe kubo bonke ubudlelwano phakathi kobulili, kumbandakanya nasebudlelwani bezothando. Lokhu kugqugquzelwa izinhloko zomphakathi, amasiko kanye nezenkolo.

Kanti uDeKeseredy (2011) uvumelana nokushiwo uSabelo lapho ethi ngokwenjulalwazi yeMaksizimu ukulingana ngokobulili yinto edingwa yinoma iliphi izwe ukuze lithuthuke. Alikho izwe lapho abesifazane bethola amathuba afanayo njengamadoda. Abantu besifazane abanalo ilungelo lokuzikhethela ukuthi isikhathi sabo sokuphumula kumele basichithe kanjani kodwa abesilisa abanqumayo ngezimpilo zabantu besifazane (DeKeseredy, 2011).

6.4 Izincomo

- Kungancomeka uma abazali bangaqala ukuvikela izingane zabo kuleli siko ikakhulukazi ezindaweni zasemakhaya lapho leli siko lenzeka khona kakhulu. Abazali akumele bavumele ukuhlupheka kubenze badayise ngezingane zabo kubantu abangabazi. Kunalokho kumele bazi ukuthi ukufundisa ingane yikhona okungabakhulula ekuhluphekeni kwabo ngoba ngokudayisa ngengane bangathola kanye imali noma ilobolo. Ingane yentombazane ihlukumezeke ize ife. Ngako-ke abazali kumele bazi ukuthi banomsebenzi wokuvikela izingane zabo kanjalo nokuzifundisa ngaleli siko.
- Kungaba kuhle uma uHulumeni engaqinisa imithetho yokuvikela amantombazane ukuba angabi izisulu zesiko lokuthwala. Lokhu kungenzeka

ngokuthi bonke abaphathi bemithetho okungamaphoyisa, izinkantolo, abaholi bendabuko, abezehlalakahle, othisha kanye nabazali babambisane. UHulumeni angaqinisa imithetho ngokuthi aqikelele ukuthi namaphoyisa ayababopha laba benzi bokubi nokuthi nezinkantolo ziyabagweba bangayitholi nebheyili. Izigwebo abanikwa zona kumele ziqine kakhulu kunakuqala ukuze nabasacabanga ukuqhuba leli siko besabe.

- Kungancomeka uma abezehlalakahle bangasiza izisulu zokuthwalwa uma bethola imibiko mayelana nokuthwalwa kwamantombazane basebenzisane namaphoyisa ikakhulukazi lapho abazali bevumelana nezigilamkhuba. Kumele abezehlalakahle babikele amaphoyisa ukuze kuboshwe abazali abadayisa ngezingane zamantombazane kanye nabenzi 'baleli siko' abenza ubugebengu bebe becashe ngokuthi baqhuba isiko.
- Okunye okungabakuhle ukuthi kuzo zonke izikole kube khona abezehlalakahle abasebenzela khona phakathi esikoleni ukuze bakwazi ukushesha babone uma izingane zamantombazane seziphutha esikoleni khona bezokwazi ukulusukumela lolo daba ingane yentombazane isheshe ithole usizo. Lapho sebengasiza ngokufundisa izingane ngamalungelo azo nangokufundisa izingane zamantombazane 'ngaleli siko' nokuthi zingazivikela kanjani.
- Kungaba kuhle uma abaholi bendabuko kungaba khona abakwenzayo ukuthuthukisa imiphakathi abayiholayo. Kungaba ngcono uma iziphathimandla zemiphakathi zingahlanganisa zonke izinhlaka zemiphakathi kuhlalwe phansi kuxoxwe ngendaba yaleli siko nemithelela yalo emibi. Kufanele bangasishiyi ngaphandle iSilo samaZulu, iNkosi uZwelithini Zulu naso singenelele kulolu daba ngoba iSilo isona esikhuthaza amasiko esintu. Uma iSilo kungayiso esingaqeda leli siko, amakhosi nezinduna angasihlonipha isinqumo saso akhuthaze nabantu ukuthi liyekwe leli siko. Leli siko laqalwa ngabantu uma lingaselihle kuhle liqedwe yibo abantu.
- Kungakuhle uma uMnyango WezeMfundo ungaqinisekisa ukuthi imfundo yezingane zamantombazane ayiphazamiseki. Lokho kungenzeka ngokuthi kuqinisekwe umthetho elawula ukulova kwezingane ezikoleni, njengokuthi ingane uma ilova isikhathi esingaphezu kwezinsuku ezimbili kumele othisha nothishanhlolo balandelele ukuthi kungani ingane ethile ingezi esikoleni. Uma ingane iphutha esikoleni ngenxa yokuthi ithwaliwe othisha bangasheshe

bababikele abezenhlalakahle namaphoyisa ukuze ziboshwe izigilamkhuba nentombazane ibuyele esikoleni.

- Kungancomeka uma uMnyango WezeMfundo ungeza nezinhlalelo zokusiza amantombazane ayizisulu zaleli siko ngokuthi uwanike imfundo yabadala (*Adult Based Education Training*) (ABET).
- Kungaba kuhle uma othisha bangasiza imiphakathi abasebenza kuyo. Bangafundisa izingane ngamasiko amahle kanjalo nalawo ayingozi kanjalo nemithelela yawo. Okunye ukuthi othisha kumele bawafundise amantombazane ukuthi angazivikela kanjani kuleli siko nakubenzi baleli siko. Othisha abasebenza ezindaweni zasemakhaya kumele baqikelele ukuthi amantombazane awaphuthi esikoleni ngoba ethwaliwe uma kunjalo yilapho kumele balandele ukuze bayisize ingane bayiyise kwabezenhlalakahle nasemaphoyiseni.
- Kungaba ngcono uma umphakathi ungasiza ngokuthi ukhulise ngendlela enhle izingane zabafana. Kumele kuqale emakhaya ngokuthi bafundise abafana ukuthi bahloniphe abantu besifazane. Kumele emakhaya kukhulunywe ngamasiko ayingozi njengalo isiko lokuthwala nemithelela yalo emibi. Lokhu bangakweza ngokuthi baqoqe izingane nabafana babize abantu abavela ezinhlakeni ezahlukane zomphakathi njengamaphoyisa, abezenhlalakahle kanye neziphathimandla bazokhuluma nabafana ngokuphathwa kwabantu besifazane. Lokhu kungasiza ukunqanda leli siko ngoba abafana bangakhula bazi ukuthi umuntu wesifazane kumele ahlonishwe.
- Kungaba kuhle uma amabandla ezenkolo angafundisa emabandleni ngendaba yaleli siko. Amabandla anomsebenzi omkhulu wokuvikela izingane zamantombazane. Lokhu bangakwenza ngokuthi bangaphoqi amantombazane ukuthi agane abafundisi ngenkani kanjalo namanye amalunga ebandla. Kumele amabandla enze imithetho yokuganana kube imithetho ekhululekile lapho abantu bonke bezikhethela abantu abafuna ukuganana nabo.
- Kungancomeka uma nezinhlango ezizimele kungaba khona abakwenzayo ukusiza izisulu zaleli siko. Lezi zinhlango zingasiza ngokuthi zenze izinhlelo zokuthuthukisa lamantombazane aganiswe ngenkani. Kungakuhle uma lezi zinhlango zenzise amantombazane ayizisulu amakhono ahlukahlukene, anjengokushayela izimoto, ukufundela ikhompyutha,

ukucwala izinwele, ukuthunga izimpahla nawo wonke amanye amakhono lezi zinhlangano ezingawanika wona. Lokhu kungasiza amantombazane ayizisulu ngokuthi athole isinkwa sokuziphilisa. Amantombazane ayizisulu angakwazi nokufundisa abuye ondle izingane zawo.

6.5 Isiphetho

Lesi yisiphetho sokugcina salolu cwaningo. Inhloso yalolu cwaningo ukuthi kuvele imibono yothisha nabafundi basesikoleni saKwaNdengezi mayelana nesiko lokuthwala njengoba lenzeka endaweni abahlala kuyo kanjalo nakubantu abaseduze nabo. Esahlukweni sokuqala ngixoxe ngesingeniso kanye nesendlalelo socwaningo mayelana nokuthwalwa kwamantombazane asemancane. Isendlalelo salolu cwaningo sikuveza kahle ukuthi ukuthwala kwakuyisiko elalilihle elalenziwa emazweni ase-Afrika kodwa manje leli siko selikhungethwe ubugebengu.

Esahlukweni sesibili ngidingide ngemibhalo ekhuluma ngocwaningo oluke lwenziwa eNingizimu-Afrika emazweni angaphandle kwemingcele yaseNingizimu- Afrika nalolo olwenzeke phesheya kwezilwandle. Le mibhalo ikhuluma ngokuthwalwa kwamantombazane asemancane aganiswe ngaphandle kwemvume yawo. Imibhalo eminingi iveza ukuthi leli siko lenziwa emazweni amaningi nangaphandle kwaseNingizimu-Afrika. Okuvelayo kule mibhalo ukuthi leli siko likhungethe umhlaba wonke lapho abesilisa beqonela abesifazane abasebancane.

Esahlukweni sesithathu ngikhulume ngomklamo nezindlela zocwaningo. Lokho kuhlenganisa indlela yocwaningo ukuyikhwalthethivu nepharadaymu okuyindlela abantu ababuka ngayo izinto (*worldview*) nezinye izindlela ezisetshenziswa ocwaningweni oluyikhwalthethivu.

Esahlukweni sesine kudingidwe ngohlaka lwenjulalwazi. Ngakho-ke injulalwazi isize ukuthi ucwaningo lunganhlanhlathi kodwa lugxile kumongo wocwaningo. Kulolu cwaningo kusetshenziswe injulalwazi egxekayo (*Critical theory*) Esahlukweni sesihlanu

sethule okutholakele. Lapha kuvezwe ulwazi olutholakele ngezingxoxo (*interviews*) nabafundi abayisishiyagalombili nothisha ababili. Lesi sahluko siphendula imibuzongqangi emibili ethi: “Othisha besiZulu uLimi lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?” nalowo othi “Abafundi besiZulu uLimi Lwasekhaya bebanga le-11 banamiphi imibono ngesiko lokuthwala esikoleni esiKwaNdengezi?”

Kulesi sahluko sesithupha ngiveze izizathu ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo. Lesi sahluko siphendula umbuzongqangi wesithathu wocwaningo othi: “Zizathu zini ezenza othisha nabafundi babuke isiko lokuthwala ngendlela abalibuka ngayo esikoleni esiKwaNdengezi?” Ngixoxe ngezindikimba eziye zagqama kulolu cwaningo. Ngiphinde ngaveza nezincomo ezingaba usizo ekunqandeni labo abenza ubugebengu kodwa bebe bethi baqhuba isiko lokuthwala. Ngibe sengigcina ngesiphetho.

IMITHOMBO ESETSHENZISIWE

ANDERSON, R. M., BARR, P. A., EDWARDS, G. J., FUNNELL, M. M., FITZGERALD, J. T., & WISDOM, K. (1996). Using focus groups to identify psychosocial issues of urban black individuals with diabetes. *The Diabetes Educator*, 22(1), 28-33.

An-Na'im, A. (2000). Human rights and Islamic identity in France and Uzbekistan: Mediation of the local and global. *Hum. Rts. Q.*, 22, 906.

Arnot, M., & Weiler, K. (Eds.). (1993). *Feminism and social justice in education: International perspectives*. Psychology Press.

Banda, F., & Kunkeyani, T. E. (2015). Renegotiating cultural practices as a result of HIV in the eastern region of Malawi. *Culture, health & sexuality*, 17(1), 34-47.

Beasley, C. (1999). *What is feminism? An introduction to feminist theory*. Sage.

Becker, Charles M., Bakhrom Mirkasimov, and Susan Steiner. "Forced marriage and birth outcomes." *Demography* 54, no. 4 (2017): 1401-1423.

Bertram, C., & Christiansen, I. (2014). *Understanding research: An introduction to reading research*. Van Schaik Publishers.

Bonthuys, E. (2004). Family contracts. *S. African LJ*, 121, 879.

Brown, H. (2014). Marx on gender and the family: A Summary. *Monthly review*, 66(2), 48-57.

Bryson, V. (2016). *Feminist political theory*. Macmillan International Higher Education.

Castellà, H. (2017). The Situation of Refugee Women in Europe, the Spanish State and Catalonia. *Diagnosis and Gaps for Improvement*, 2017-1.

Chisholm, L., & September, J. (Eds.). (2005). *Gender Equity in South African Education 1994-2004: Perspectives from Research, Government and Unions: Conference Proceedings*. HSRC Press.

Chisholm, Linda, and Jean September, eds. *Gender Equity in South African Education 1994-2004: Perspectives from Research, Government and Unions: Conference Proceedings*. HSRC Press, 2005.

Clark, V. L. P., Creswell, J. W., Green, D. O. N., & Shope, R. J. (2008). Mixing quantitative and qualitative approaches. *Handbook of emergent methods*, 363.

- Cliff, T. (1984). Class struggle and Women's Liberation. *London: Bookmarks*, 272.
- Coetzee, D. (2001). South African education principals in rural Kwazulu-Natal. *Journal of Social Sciences*, 41(3), 441-454.
- Cohen, K., & Manion, M. Morrison. (2012). Educational research.
- Crehan, K. (2016). *Gramsci's common sense: inequality and its narratives*. Duke University Press.
- Creswell, J. W. (2011). Controversies in mixed methods research. *The Sage handbook of qualitative research*, 4, 269-284.
- Davis, A. Y. (2000). Women and capitalism: Dialectics of oppression and liberation. *The Black feminist reader*, 146-182.
- Davis, J. B. (2002). A Marxist influence on Wittgenstein via Sraffa.
- Declaration, B. (1995). Beijing Declaration and Platform for Action Fourth World Conference on Women. *Paragraph*, 112.
- DeKeseredy, W. S. (2011). Feminist contributions to understanding woman abuse: Myths, controversies, and realities. *Aggression and Violent Behavior*, 16(4), 297-302.
- Dessalegn, M., Ayele, M., Hailu, Y., Addisu, G., Abebe, S., Solomon, H., ... & Stulz, V. (2020). Gender inequality and the sexual and reproductive health status of young and older women in the Afar Region of Ethiopia. *International Journal of Environmental Research and Public Health*, 17(12), 4592.
- Diala, J. (2019). THE CHILD IN A CHILD: CHILD MARRIAGE AND LOST IDENTITY IN SOUTHERN AFRICA. *Pravni vjesnik*, 35(1), 53-73.
- Dickson-Swift, V., James, E. L., Kippen, S., & Liamputtong, P. (2009). Researching sensitive topics: Qualitative research as emotion work. *Qualitative research*, 9(1), 61-79.
- Eder, D., & Corsaro, W. (1999). Ethnographic studies of children and youth: Theoretical and ethical issues. *Journal of contemporary ethnography*, 28(5), 520-531.
- Ehiemua, S. (2014). Access to and dropout of girls from school: a quantitative analysis of the effects of marriage arrangements on girl-child education in Urohi. *Gender and Behaviour*, 12(2), 6372-6381.
- Erulkar, A. (2013). Early marriage, marital relations and intimate partner violence in Ethiopia. *International perspectives on sexual and reproductive health*, 6-13.

- Gill, R. (2014). Unspeakable inequalities: Post feminism, entrepreneurial subjectivity, and the repudiation of sexism among cultural workers. *Social Politics: International Studies in Gender, State & Society*, 21(4), 509-528.
- Gimenez, M. E. (2005). Capitalism and the oppression of women: Marx revisited. *Science & Society*, 69(1: Special issue), 11-32.
- Graneheim, U. H., & Lundman, B. (2003). Qualitative content analysis in nursing research: Concepts, procedures and measures to achieve trustworthiness. *Nurse Educ Today*. 2004; 24 (2): 105–112. *J Cancer Educ*, 18, 202-9.
- Grant, C., & Osanloo, A. (2014). Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blue print for your house. December 2014.
- Green, H. E. (2014). Use of theoretical and conceptual frameworks in qualitative research. *Nurse researcher*, 21(6).
- Gupta, G. R. (2000). Gender, sexuality, and HIV/AIDS: The what, the why, and the how. *Can HIV AIDS Policy Law Rev*, 5(4), 86-93.
- Hadi, A. (2017). Patriarchy and gender-based violence in Pakistan. *European Journal of Social Science Education and Research*, 4(4), 297-304.
- Hannam, J. (2007). 'To make the world a better place': Socialist Women and Women's Suffrage in Bristol, 1910–1920. In *Suffrage Outside Suffragism* (pp. 157-179). Palgrave Macmillan, London.
- Hanson, W. E., Creswell, J. W., Clark, V. L. P., Petska, K. S., & Creswell, J. D. (2005). Mixed methods research designs in counseling psychology. *Journal of counseling psychology*, 52(2), 224.
- Hartmann, H. I. (1981). *Women and revolution: A discussion of the unhappy marriage of Marxism and feminism* (No. 2). South End Press.
- Igareda Gonzalez, N. (2017). Forced marriage in Europe: from a migration problem in a global world to the old phenomenon of gender violence. *Rivista di Criminologia, Vittimologia e Sicurezza*, 11(2), 4-12.
- Jabareen, Y. (2008). A new conceptual framework for sustainable development. *Environment, development and sustainability*, 10(2), 179-192.

Jacobs, J. U. (2013). Young South Africans and cultural (mal) practice: Breaking the silence in recent writing. *Literator: Journal of Literary Criticism, Comparative Linguistics and Literary Studies*, 34(1), 1-9.

Jones, N., Tefera, B., Stephenson, J., Gupta, T., Perezniето, P., Emire, G., ... & Gezhegne, K. (2014). Early marriage and education: the complex role of social norms in shaping Ethiopian adolescent girls' lives. *Country Report: Shaping policy for development*, 1-103.

Kambarami, M. (2006). Femininity, sexuality and culture: Patriarchy and female subordination in Zimbabwe. *South Africa: ARSRC*.

Khanyile, B. (2018). *An examination of non-profit organisation response to human trafficking: the case study of Durban, KwaZulu-Natal Province* (Doctoral dissertation).

Kheswa, J. G. (2017). The impact of dysfunctional families and sexual abuse on the psychological well-being of adolescent females in Eastern Cape, South Africa: a research note. *J. Soc. & Soc. Welfare*, 44, 161.

Kheswa, J. G., & Hoho, V. N. (2014). "Ukuthwala" the sexual-cultural practice with negative effects on the personality of adolescent females in Africa. *Mediterranean Journal of Social Sciences*, 5(20), 2808.

Kitzinger, J. (1995). Qualitative research: introducing focus groups. *Bmj*, 311(7000), 299-302.

Koishigulova, D. M., Ospanova, A Syrgakbaeva, A. & Abdimanuly, O. (2014). Expression of an agreement vs. disagreement in the course of kidnapping of the bride among Kazakhs. *Procedia-Social and Behavioral Sciences*, 116, 4970-4976.

Expression of an agreement vs. disagreement in the course of kidnapping of the bride among Kazakhs. *Procedia-Social and Behavioral Sciences*, 116, 4970-4976.

Kruuse, H., & Mwambene, L. (2017). The thin edge of the wedge: ukuthwala, alienation and consent. *South African Journal on Human Rights*, 33(1), 25-45.

Kvale, S. (2006). Dominance through interviews and dialogues. *Qualitative inquiry*, 12(3), 480-500.

Laws, W. L. U. M. (2013). Child, early and forced marriage: A multi-country study. *A Submission to the UN Office of the High Commissioner for Human Rights (OCHCR)*.

- Lerner, G. (1996). *The Law of the Father: Patriarchy in the transition from feudalism to capitalism*-Murray, M.
- Lewis, H. (2016). *The politics of everybody: Feminism, queer theory, and marxism at the intersection*. Zed Books Ltd.
- Lorber, J. (2000). Using gender to undo gender: A feminist degendering movement. *Feminist theory*, 1(1), 79-95.
- Mabasa, D. (2015). Ukuthwala: is it all culturally relative? feature. *De Rebus*, 2015(555), 28-30
- Machaka, B. J. (2019). *The cultural practice of ukuthwala in South Africa* (Doctoral dissertation, North-West University).
- MacKinnon, C. A. (2006). Feminism, Marxism, Method, and the State: An Agenda for Theory. *Signs*, 7(3).
- Maluleke, J. (2009). Ukuthwala: Let's protect our children. *Justice today*, 5, 2-5.
- Maluleke, M. J. (2012). Culture, tradition, custom, law and gender equality. *Potchefstroom Electronic Law Journal/Potchefstroomse Elektroniese Regsblad*, 15(1).
- Maphalala, M. C. (2016). The Impact of Ukuthwala on the Schooling and Livelihood of a Girl Child: A Case of the eMangwaneni Tribe in Bergville, KwaZulu-Natal. *Journal of Sociology and Social Anthropology*, 7(3), 149-159.
- Marx, K., & Engels, F. (2009). *The economic and philosophic manuscripts of 1844 and the Communist manifesto*. Prometheus Books
- Mason, J. (2002). Designing qualitative research. *Qualitative researching*, 2.
- Mikulincer, M., Florian, V., & Weller, A. (1993). Attachment styles, coping strategies, and posttraumatic psychological distress: The impact of the Gulf War in Israel. *Journal of personality and social psychology*, 64(5), 817.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Mofokeng, J., & Olutola, A. (2014). Expert reflections on challenges experienced to address human trafficking in South Africa prior to the implementation of the Prevention and Combating of Trafficking in Persons Act 7 of 2013. *Acta Criminologica: African Journal of Criminology & Victimology*, 2014(1), 114-135.

- Moletsane, R., & Madiya, N. (2011). Postgraduate educational research on violence, gender, and HIV/AIDS in and around schools (1995-2004). *South African Journal of Higher Education*, 25(2), 287-300.
- Monyane, C. (2013). Is Ukuthwala another form of ‘forced marriage’? *South African Review of Sociology*, 44(3), 64-82.
- Monzo, L. D. (2016). Women and revolution: Marx and the dialectic. *Knowledge Cultures*, 4(06), 97-121.
- Msuya, N. H. (2017). *Harmful cultural and traditional practices: a roadblock in the implementation of the convention on the elimination of discrimination against women and the Maputo protocol on women's rights in Tanzania* (Doctoral dissertation).
- Mubangizi, J. C. (2016). An African Perspective on Some Gender-Related Cultural Practices that Violate Human Rights and Perpetuate Women’s Poverty. *Journal of Social Sciences*, 47(1), 68-78.
- Mwambene, L., & Kruuse, H. (2017). The thin edge of the wedge: ukuthwala, alienation and consent. *South African Journal on Human Rights*, 33(1), 25-45.
- Myeni, S. A. (2018). *A gendered approach to drought coping mechanisms: a case of the Lubombo Region, Swaziland* (Doctoral dissertation, North-West University).
- Myers, J., & Harvey, R. (2011). Breaking vows: early and forced marriage and girls’ education. *London, England*.
- Neuwirth, J. (2005). Inequality before the law: Holding states accountable for sex discriminatory laws under the Convention on the Elimination of All Forms of Discrimination Against Women and through the Beijing Platform for Action. *Harv. Hum Rts. J.*, 18, 19.
- Njuguna, C. (2019). *African Customary Law: Assessing Its Status and Effects Today*. Lexington Books.
- Nkosi, M. (2009). Bride abduction in KwaZulu-Natal schools and its effects on education. *Agenda*, 23(80), 109-114.
- Nkosi, M. (2014). Ukuthwala “bride abduction” and education: critical challenges and opportunities faced by school principals in rural Kwazulu-Natal. *Journal of Social Sciences*, 41(3), 441-454.

- Nkosi, M. (2014). Ukuthwala “bride abduction” and education: critical challenges and opportunities faced by school principals in rural Kwazulu-Natal. *Journal of Social Sciences*, 41(3), 441-454.
- Nkosi, M. (2014). Ukuthwala “bride abduction” and education: critical challenges and opportunities faced by school Phasha, T. N., & Myaka, L. D. (2014). Sexuality and sexual abuse involving teenagers with intellectual disability: Community conceptions in a rural village of KwaZulu-Natal, South Africa. *Sexuality and Disability*, 32(2), 153-165.
- Nkosi, M., & Buthelezi, T. (2013). The nature and causes of bride abduction cases in KwaZulu-Natal, South Africa. *Studies of Tribes and Tribals*, 11(2), 161-178.
- Notole, M., & Kheswa, J. (2017). Sexual aggression among African adolescent males in South African context. *Anthropologist*, 30(November), 129-138.
- Osakinle, E. O., & Tayo-Olajubutu, O. (2017). Child Marriage and Health Consequences in Nigeria. *American Scientific Research Journal for Engineering, Technology, and Sciences (ASRJETS)*, 30(1), 351-356.
- Patton, M. Q., & Cochran, M. (2002). A guide to using qualitative research methodology.
- Power, M. (2004). Social provisioning as a starting point for feminist economics. *Feminist economics*, 10(3), 3-19.
- Rice, K. (2018). Understanding ukuthwala: Bride abduction in the rural Eastern Cape, South Africa. *African Studies*, 77(3), 394-411.
- Sabbe, A., El Boujaddayni, K., Temmerman, M., & Leye, E. (2019). Marriage and migration: Moroccan women’s views on partner choice, arranged and forced marriage in Belgium. *Journal of international migration and integration*, 20(4), 1097-1120.
- Sabbe, A., Oulami, H., Zekraoui, W., Hikmat, H., Temmerman, M., & Leye, E. (2013). Determinants of child and forced marriage in Morocco: stakeholder perspectives on health, policies and human rights. *BMC international health and human rights*, 13(1), 43.
- Sesay, W. (2010). Female bodies: Gender inequalities, vulnerability, HIV and AIDS in Kenya. *Advancing Women in Leadership Journal*, 30.
- Stark, L., & Landis, D. (2016). Violence against children in humanitarian settings: A literature review of population-based approaches. *Social Science & Medicine*, 152, 125-137.
- Thomas, C. (2009). Forced and Early Marriage: A focus on Central and Eastern Europe and Former Soviet Union countries with selected laws from other countries. *United Nations: USA*.

Tindal-Robertson, T. (1998). *Fatima, Russia and Pope John Paul II: How Mary Intervened to Deliver Russia from Marxist Atheism May 13, 1981-December 25, 1991*. Gracewing Publishing.

uDiala (2018)

Union, A. (2015). The Effects of Traditional and Religious Practices of Child Marriage on Africa's Socio-Economic Development. *A review of research, reports and tool kits from Africa*.

Van der Kolk, B. A. (2017). Developmental trauma disorder: toward a rational diagnosis for children with complex trauma histories. *Psychiatric annals*, 35(5), 401-408.

Van der Watt, M., & Ovens, M. (2012). Contextualising the practice of.

Wadesango, N., Rembe, S., & Chabaya, O. (2011). Violation of women's rights by harmful traditional practices. *The Anthropologist*, 13(2), 121-129.

Werner, C. (2009). Bride abduction in post-Soviet Central Asia: marking a shift towards patriarchy through local discourses of shame and tradition. *Journal of the Royal Anthropological Institute*, 15(2), 314-331.

Whittemore, R., Chase, S. K., & Mandle, C. L. (2001). Validity in qualitative research. *Qualitative health research*, 11(4), 522-537.

Yin, R. K., & Davis, D. (2007). Adding new dimensions to case study evaluations: The case of evaluating comprehensive reforms. *New directions for evaluation*, 2007(113), 75-93.

REGISTER OF LEGISLATION

Constitution of the Republic of South Africa) Section (3) (1) (South African Schools Act of 1996) (SASA)

Universal Declaration Of Human Rights Of 1948

Sexual Offences Amendment Act of 2000

Trafficking in persons under section 71 of the sexual offences Act.

Children's Act of 2005 Section 12 (2)

Child Justice Act (2005) Section 12(2)(b)

Sexual Offences Act yezi- 2007

Gender discrimination and inequality Act of 1996

The Domestic Violence Act 116 of (1998)

REGISTER OF INTERNATIONAL INSTRUMENT

International convention on the Elimination of all forms of discrimination against women,

Academic World of Education and Research Center

United Nations Educational, Scientific and Cultural Organization



08 June 2017

Mrs Priscilla K Mahlaba 9254645
School of Education
Edgewood Campus

Dear Mrs Mahlaba

Protocol reference number: HSS/2010/016M

Project title: Imibono yothisha nabafundi besiZulu ulimi lwasekhaya ngesiko lokuthwala esikoleni sakwaNdengezi.

Full Approval – Committee Reviewed Protocol

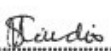
With regards to your response to queries received 13 April 2017 to our letter of 22 December 2016, the Humanities & Social Sciences Research Ethics Committee has considered the above mentioned application and the protocol has been granted **Full Approval**.

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project; Location of the Study, Research Approach/Methods must be reviewed and approved through an amendment/modification prior to its implementation. Please quote the above reference number for all queries relating to this study. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol.

Yours faithfully


.....
pp Dr Shenuka Singh (Chair)

/px

cc Supervisor: Dr ZP Nkosi

cc Academic Leader Research: Dr SB Khoza

cc School Administrators: Ms Y Mafolwana, Ms P Ncayiyana & Ms T Khumalo

Imibuzo yezingxoxo ezisakuhleleka yabafundi (Semi-structured interview schedule for learners)

1.

2. Ake uxoxe ukuthi uliqonda kanjani isiko lokuthwala

.....

.....

.....

.....

.....

.....

3. Kuyenzeka yini ukuthi kuthintwe indikimba yokuthwala uma kufundwa isiZulu ulimi lwasekhaya ekilasini? Uye uzizwe kanjani?

.....

.....

.....

.....

.....

.....

4. Yini eyenza uzizwe ngendlela oye uzizwe ngayo njengoba uvezile?

.....

.....

.....

.....

.....

.....

5. Ngokwakho, ulibuka kanjani isiko lokuthwala? Lisho ukuthini kuwe leli siko. Chaza.

.....

.....

.....

.....

.....

.....

6. Kukuphatha kanjani ukuqhutshwa kwaleli siko kule kule ndawo ohlala kuyona?
Chaza.

.....

.....

.....

.....

.....

.....

7. Ngokwakho, ucabanga ukuthi leli siko kufanele yini liqhutshwe esikhathini
samanje? Usho ngani?

.....

.....

.....

.....

.....

.....

8. Yisiphi isigameko ongeke usikhohlwe esake senzeka kweyakho impilo kumbe
kosondelene nabo (isibonelo: isihlobo noma umngani wakho) esisondelene naleli
siko? Xoxa.

.....

.....

.....

.....

.....

.....

.

9. Kwakuphatha kanjani lokho okwenzeka njengokuchaza kwakho ku 7 ngenhla?
Chaza.

.....

.....

.....

.....

.....

.....

.....

.

10. Ucabanga ukuthi bayaliqonda yini abenzi baleli siko? Usho ngani?

.....

.....

.....

.....

.....

.....

.....

.

11. Uma ungathwalwa wena namhlanje kumbe kuthwalwe udadewenu ungenzenjani?

.....

.....

.....

.....

.....

.....

.....

.

12. Yini engakwenza lukuba wenze lokhu okusho ku-10 ngenhla?

.....

.....

.....

.....

.....

.....

.

Imibuzo yezingxoxo ezisakuhleleka yothisha (Semi-structured interview schedule for teachers)

1. Uthini umbono wakho ngesiko lokuthwala? Sekela.

.....

.....

.....

.....

.....

.....

.....

2. Linamthelela muni leli siko emsebenzini wakho njengothisha? Chaza.

.....

.....

.....

.....

.....

.....

3. Ucabanga ukuthi leli siko lisenayo indawo eNingizimu Afrika entsha? Chaza.

.....

.....

.....

.....

.....

.....

.

4. Ucabanga ukuthi kufanele liqhutshwe kanjani leli siko?

.....

.....

.....

.....

.....

.....

5 Indlela eliqhutshwa ngayo manje isafana yini nendlela yakudala? Usho ngani?

.....

.....

.....

.....

.....

.....

6. Uma kungake kwenzeke ufundise isifundo esiqukethe indikimba yokuthwala kubafundi bakho besiZulu, ungenza njani (ungasifundisa kanjani)? Chaza.

.....

.....

.....

.....

.....

.....

7. Kukuphatha kanjani ukuba nguthisha endaweni lapho kuqhutshwa khona leli siko? Chaza.

.....

.....

.....

.....

.....

8. Yisiphi isigameko esimayelana nesiko lokuthwala ongeke usikhohlwe esake senzeka wathinteka njengothisha wendawo njengoba ukulesi sikole? Chaza

.....

.....

.....

.....

.....

Imibuzo yezingxoxo zamaqembu (Focus Group Interviews)

1. Ake uveze ukuthi leli siko lihle ngani uma lilihle, libi ngani uma lilibi?

.....

.....

.....

.....

.....

.....

2. Linamthelela muni leli siko ezimpilweni zalabo abayizisulu?

.....

.....

.....

.....

.....

.....

3. Ngokwakho ukubona ngabe leli siko lisafanele yini ukwenziwa kule Ningizimu Afika entsha? Chaza kucace.

.....

.....

.....

.....

.....

.....

4. Imiphakathi kumbe uhulumeni kufanele enze njani ngaleli siko?

-
-
-
-
-
-
5. Uma indoda endala ithwala ingane yesikole kufanele kwenzekeni ukuvikela leyo ngane?

-
-
-
-
6. Indoda endala esuke ithwale ingane kumele kwenzekeni ngayo?

-
-
-
-
7. Uma ingane yesikole kumbe intombazane esencane ithwalwe umfana osemncane kumbe ongakhulile kakhulu kufanele kuthathwe kanjani lokho? Usho ngani?

-
-
-
-
8. Lapho intombazane esencane ithwaliwe kodwa ikuthanda lokho okwenziwe kuyo kumele kwenzekeni? Chaza.

-
-
-
-
9. Uma abazali bengane ethwaliwe bethanda kodwa yona ingathandi yini okufanele yenziwe? Chaza.

.....
.....
.....
.....
.

10. Uma othwalilwe ethwalwe yindoda enemali futhi emphethe kahle lo othwaliwe kodwa ebe emncane ngokweminyaka, yini okufanele yenziwe? Usho ngani?

.....
.....
.....
.....
.

11. Uma kungenzeka kukhona omaziyo owathwalayo oseyintombazane encane, ucabanga ukuthi kumele kwenzekeni ngaye? Chaza kucace.

.....
.....
.....
.....

8 Severn Drive
Westville
3629
22 August 2016

The Principal
Mpumelelo High school
P.O. Box 135
Hluhluwe
3604

REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

I would like to request your permission to conduct a research in your school. I am a Masters candidate studying at the University of KwaZulu-Natal, Edgewood campus.

The title of my proposed research study is: **IMIBONO YOTHISHA NABAFUNDI BOLIMI LWASEKHAYA LWESIZULU NGESIKO LOKUTHWALA ESIKOLENI ESIKWANDENGZI**

The aim of the study is to explore the views and opinions of teachers and learners about the custom of bride abduction. I have chosen the school because it is situated in the area where the custom of bride abduction is practised in the society. My study will not focus on the victims of bride abduction but will shed light to the readers of the report regarding the views teachers and learners have about this custom.

Please note the following:

- Pseudonyms of the school, teachers and learners will be used instead of real names.
- Participants' confidentiality is guaranteed, as their inputs will not be attributed to them in person, but reported only as a population member opinion.
- Any information given by participants cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in a secured storage and destroyed after 5 years.
- Participants have a choice to participate or not to participate if they wish to do so.

Your positive response to this request will be highly appreciated.

If you have any questions about this study please contact my supervisor at UKZN, School of Languages, Literacies, Media and Drama Education (Edgewood Campus), Dr. ZP Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.za. You may also contact the Research office through: P. Mohun, HSSREC Research Office. Tel: 031 260457, E-mail mohunp@gmail.ac.za.

Yours Sincerely P.K. Mahlaba (Mrs)

(Student No. 9254645)

Contact Number: 0836912985

Email: mahlabakhange@gmail.com

DECLARATION

I.....(Full names of the principal) hereby confirmed that I understand the content of this letter and the nature of the research project, and I consent the school to participating in the research project.

I understand that I am at liberty to withdraw teachers and learners at any time, should I so desire.

I agree\ do not agree that teachers\ learners be video\ audio-taped.

Signature of the Principal Date.....

8 Severn Drive
Westville
3629
22 August 2016

Dear participant

My name is Priscilla Mahlaba, I am a Masters candidate studying at the University of KwaZulu-Natal, Edgewood campus. I am conducting a study entitled **"IMIBONO YOTHISHA NABAFUNDI BESIZULU ULIMI LWASEKHAYA NGESIKO LOKUTHWALA ESIKOLENI ESIKWANDENGZI**. The aim of the study is to explore the views and opinions of teachers and learners about the custom of bride abduction. My study will not focus on the victims of abduction but it will shed light about the views teachers and learners hold about the custom.

Please note the following:

- Pseudo names of school, teachers and learners will be used instead of real names.
- Participant's confidentiality is guaranteed as their inputs will not be attributed to them in person, but reported only as a population member opinion.
- Any information given by participants cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- They have a choice to participate or not to participate if they wish to do so.

Your positive response to this request will be highly appreciated.

If you have any questions about this study please contact my supervisor at UKZN, School of Languages, Literacies, Media and Drama Education (Edgewood Campus), Dr. ZP Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.za. You may also contact the Research office through: P. Mohun, HSSREC Research Office. Tel: 031 260457, E-mail mohunp@gmail.ac.za.

Yours Sincerely P.K. Mahlaba (Mrs)

(Student No. 9254645)

DECLARATION

I.....(Full names of the participants) hereby confirmed that I understand the content of this letter and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty at any time, should I so

I agree/disagree to be audio-taped.

Signature of participant Date.....

8 Severn Drive
Westville
3629
22 August 2016

Mhlanganyeli

Ngingumfundi waseNyuvesi yaKwaZulu-Natali owenza iziqu zeMasters. Ngigale ukuzenza ngonyaka ka-2016. Ngenza ucwaningo olusihloko salo sithi: **“IMIBONO YOTHISHA NABAFUNDI BOLIMI LWASEKHAYA LWESIZULU NGESIKO LOKUTHWALA ESIKOLENI ESIKWANDENGEZI.”**

Inhloso yalolu cwaningo ukuthola imibono yothisha nabafundi mayelana nesiko lokuthwala. Lolu cwaningo aluzukugxila kulabo asebakhe baba yizisulu zaleli siko kodwa luhlose ukuthola imibono nezimvo zothisha nabafundi ngaleli siko lokuthwala.

Ngicela wazi ukuthi ngiyokwenza isiqiniseko sokuthi yonke into ezokwenziwa izoba imfihlo. Ukufunda kwakho ngeke kuphazamiseke. Ngicela imvume yokusebenzisa isiqophamazwi ngesikhathi sezingxoxo. Ucwaningo ngeke luthunaze igama lakho kumbe igama lesikole, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotshaniswa negama lakho. Ngaleyo ndlela igama lesikole kanye nelakho akuyikuba okwangempela kodwa kuyosetshenziswa okungewona amagama angempela ukuze uvikeleke kanye nesikole. Ulwazi oluyotholakala luyogcinwa endaweni ephephile iminyaka emihlanu eNyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza kulolu cwaningo akusiyo impoqo, lapho uzizwa ukuthi awusathandi ukuba yingxenye yocwaningo uvumelekile ukuthi uphume noma ngasiphi isikhathi. Lokhu akuyikuba nomphumela omubi kuwe. Imiphumela yocwaningo iyokwaziswa esikoleni ngaphandle kokudalulwa kwamagama abahlanganyeli.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nomeluleki wami uDokt. Z.P. Nkosi kule nombolo yocingo: 03 260 3691. I-eyayili yakhe yile: Nkosiz@ukzn.ac.za Ungaphinda futhi uthintane nehhovisi elengamele ucwaningo: P.Mohun, HSSREC, kule nombolo yocingo: 031 2604557 i-eyayili yakhona yile: mohunp@gmail.ac.za.

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiwucacise.

Yimina Ozithobayo

P.K. Mahlaba (Nkk) **ISIFUNGO**

Mina..... (amagama aphelele omhlanganyeli) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ngibe yingxenye yalolu cwaningo oluzokwenziwa.

Ngiyaqonda futhi ukuthi nginelungelo lokuphuma kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi kimi.

Ngiyovuma/angiyukuvuma ukuthi ngiqoshwe kulokho okuyobe kukhulunywa.

Isayina yomhlanganyeli.....Usuku.....

8 Severn Drive
Westville
3629
22 August 2016

Dear Parent

I would like to thank you for allowing your child to participate on the study which is about the views of teachers and learners about the custom of bride abduction. I am a Masters student at the university of KwaZulu–Natal, Edgewood campus.

The aim of the study is to explore the views and opinions of teachers and learners about the custom of abduction. My study will not focus on the victims but it will shed light regarding the views and opinions of teachers and learners about the practice, as a custom which is practised in the area where they leave.

Please note the following:

- Pseudo names of school, teachers and learners will be used instead of real names.
- Participant's confidentiality is guaranteed as their inputs will not be attributed to them in person, but reported only as a population member opinion.
- Any information given by participants cannot be used against them, and the collected data will be used for purposes of this research only.
- Data will be stored in secure storage and destroyed after 5 years.
- They have a choice to participate or not to participate if they wish to do so.

Your positive response to this request will be highly appreciated.

If you have any questions about this study please contact my supervisor at UKZN, School of Languages, Literacies, Media and Drama Education (Edgewood Campus), Dr. ZP Nkosi. Her contact details are: Tel. 031-2603691, email: Nkosiz@ukzn.ac.za. You may also contact the Research office through: P. Mohun, HSSREC Research Office. Tel: 031 260457, E-mail mohunp@gmail.ac.za.

Yours Sincerely

P.K. Mahlaba (Mrs)

(Student No. 9254645)

DECLARATION

I.....(Full names of the parent) hereby confirmed that I understand the content of this letter and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty at any time, should I so

I **agree/disagree** that my child be audio-taped.

Signature of parent Date.....

8 Severn Drive
Westville
3629
22-08-2016

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibambe iqhaza ocwaningweni olumayelana nemibono yabafundisi nabafundi bolimi lwesiZulu mayelana nesiko lokuthwala. Ngingumfundi waseNyuvesi yaKwaZulu-Natali owenza iziqu zeMasters. Ngiqale ukuzenza ngonyaka wezi-2016. Njengamanje ngisembhidlangweni wokubhala umqingo okhuluma ngalokhu engike ngakuveza ngaphezulu.

Isihloko socwaningo engihlose ukulwenza sithi: **IMIBONO YOTHISHA NABAFUNDI BOLIMI LWASEKHAYA LWESIZULU NGESIKO LOKUTHWALA ESIKOLENI ESIKWANDENGEZI.**

Umntwana wakho mzali ngiyokwenza isiqiniseko sokuthi akaphazamiseki esikoleni. Esiyobe sikuxoxa siyokuxoxela endaweni engeke iphazamise ukufunda kwengane yakho. Ngiyocela imvume yokusebenzisa isiqophamazwi ngesikhathi sezingxoxo. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukhlotschaniswa namagama abo. Ngaleyo ndlela igama lesikole kanye nelengane yakho akuyukuba awangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyoba yimfihlo, ngeke luvezwe noma kanjani, ngaphandle kwemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu eNyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenywe yocwaningo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nesiko lokuthwala nemibono yothisha nabafundi ngalo. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nomeluleki wami uDokt. Z.P. Nkosi kule nombolo yocingo: 031 260 3691. I-emayili yakhe yile: Nkosiz@ukzn.ac.za Ungaphinde uthintane nehovisi elengamele ucwaningo: P.Mohun, HSSREC, kule nombolo yocingo: 031 2604557 i-emayili yakhona yile: mohunp@gmail.ac.za.

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiwucacise.

Yimina Ozithobayo

P.K. Mahlaba (Nkk)

ISIFUNGO

Mina_____ (amagama aphelele omzali wengane) ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenywe yalolu cwaningo oluzokwenziwa. Ngiyaqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenze njalo, ngaphandle kwemiphumela emibi enganeni yami.

Umntwana wami ngiyovuma/angiyukuvuma ukuthi aqoshwe kulokho okuyobe kukhulunywa.

ISAYINA YOMZALI.....

USUKU.....