

University of the Witwatersrand

**Indlelakuphathwa kwabesifazane nephathriyakhi emshadweni:
kubhekwa imibhalo ekhethiwe yesiZulu: *Umshado, Ngiwafunge
AmaBomvu, NguMbuthuma-ke Lowo.***

Nhlakanipho Langa

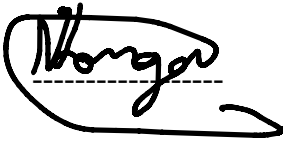
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**Masters of Arts by Research in
(African Languages and Linguistics)**

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ISIFUNGO

Mina Nhlakanipho Langa (704201) ngiyafunga ngiyagomela ukuthi: **Indlelakuphathwa kwabesifazane nephathriyakhi emshadweni: kubhekwa imibhalo ekhethiwe yesiZulu: Umshado, Ngiwafunge AmaBomvu, NguMbuthuma-ke Lowo.** umsebenzi ocwaningwe yimina. Imithombo yolwazi okuthekelwe kuyo iveziwe ngokufanele. Lolu cwaningo lwethula konke okudingekayo ekuphuthuleni iziqu ze-Masters of Arts in African languages and linguistics enyuvesi yaseWits eGoli.

A handwritten signature in black ink, appearing to read 'N. Langa', enclosed within a large, stylized, handwritten loop that also serves as a flourish.

N. Langa

27 January 2022

Usuku

AMAZWI OKUBONGA

Ngibonga uMdali wezinsuku zonke ukungigcina ngaso sonke isikhathi nasebunzimeni ngithi awabongwe Amandla kaMfihlakalo simukhonze njalo. Ngifisa ukudlulisa ukubonga kakhulu kuDokotela E.B. Zungu, ngiyabonga kakhulu ngokuba ngumeluleki wami oqotho. Ngiyabonga kakhulu iziyalo zakho nokunginika leli thuba elingandele muntu ukuba ingxenye yabafundi bakho, isandla sidlula ikhanda.

Ngiphinde ngibonge umndeni wami ikakhulukazi umama ongizalayo umaJobe ukungiseka lapho nalapho ngisho kunzima kanjani ngiyabonga ukuthi benginike ithemba nentshisekelo yokuphokophela phambili noma ngabe impilo inzima kanjani. Ngibonga ithuba lokuthi ngibe yingxenye yabafundi basenyuvesi yase Wits okuyithuba elingandele bani ukuthi uyofunda enyuvesi uthekele ulwazi ikakhulukazi njengoba ngingowokuqala ekhaya ukuthola umatikuletsheeni ngiphinde ngibe owokuqala ukuyofunda enyuvesi. Ngifisa iNkosi ingigcinele umndeni wami.

Ngibonge nakubo bonke abantu abangisekile kunzima ikakhulukazi uNothando Magagula.

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Isahluko Sokuqala

1. Isingeniso

1.1 Isingeniso nesizinda socwaningo

Ngoko Limi lwesiZulu miningi imibhalo ebhalwe ngenhloso yokudlulisa umlayezo othize ngoLimi lwesiZulu nokuveza umuzwa othize ngesiko lakwaZulu lapho ababhali besuke bebhala ngenhloso yokuveza izimo abake babhekana nazo empilweni yabo noma abayibona zenzeka eduze kwabo nasemphakathini bese lokho bekuveza ngokubhala izincwadi ezithile ngesiZulu nangesikompilo lesiZulu.

Ulimi esilukhulumayo luyakwazi ukuveza ukuthi siphila ngayiphi indlela futhi yini esikholelwa kuyo. Ngokwesiko lama Zulu kunendlela abafundiswa yona yokukhuluma nabantu abathize ngenhloso yokuveza amazinga noma ukungalingani ngokwamazinga lokho abakhula bazi kuyindlela yokukhuluma noma yokuhlonipha kepha akekho obebheka ukuthi lendlela yokukhuluma noma ulimi abalisebenzisayo lubacindezela kanjani abantu besifazane ngoba bona balindeleke ukuthi bekhulume ngendlela ethize futhi behlale behlonipha uma bekhuluma. Isibonelo nje ukuthi ngokwesiko lesi Zulu bakhula bazi ukuthi umuntu wesifazane akakhulumi nobabezala (*father- in- law*) futhi akamubheki umuntu wesilisa emehlweni uma ekhuluma naye, lokho kukodwa kucacisa ngokusobala ukuthi umuntu wesifazane ubecindezelekile ngezikhathi zasemandulo, nesisakubona kulesi sikhathi okuphilwa kuso manje noma selukhona ushintsho olukhona. Futhi uma ekhuluma nomuntu wesilisa emubheka emehlweni bekuthiwa akahloniphi futhi uthanda amadoda.

Amasiko adlala indima enkulu ekucindezeleni abantu besifazane nokuphakamisa isizwe esingalingani ngokobulili nangokwamalungelo ngenxa yokukholelwa kakhulu kumasiko nakuphathriyakhi emshadweni. Isizwe sakwaZulu siyizwe esinamasiko amaningi ahlukahlukene abakholelwa kuwo nokungamasiko abakhule okhokho nokhokhokazi bekhule bekholelwa kuwo esikhathini sasemandulo. Ikhona imiphakathi nemindeni esakholelwa kulamasiko noma sekuphilwa esikhathini senkululeko nesamalungelo abantu. Yize noma sekunoshintsho olukhona emasikweni akwaZulu kodwa eminye imindeni isakholelwa emasikweni asemandulo, njengokuthi nje eminye imindeni isakholelwa ekutheni umuntu wesilisa uyena oyinhloko yekhaya kanti umuntu wesimame yena kumele ebengaphansi kwesandla somyeni wakhe noma ebengumuntu ohloniphayo ongakwazi ukushaya umthetho

ngempilo yakhe ngoba kwaziwa ukuthi ngokwesiko lesiZulu indoda iyona ephatha umuzi noma eshaya umthetho.

“Ukuthobela umthetho kuyingxenye yesiko enkulu nebalulekile kubantu abangamaZulu kanti futhi lokhu kususelwa ebuncaneni bomuntu ukuthi ufundiswe ukuthobela umthetho nokuziphatha ikakhulu kwabesifazane.” (‘Zungu noSiwela’, 2017:79).

Abanye abantu besifazane ngisho beganile kulemizi abasuke begane kuyo basuke beganiswe ngenkani noma basuke bephoqiwe ukuthi begane lapho abangafuni khona ngenxa yenkolelo yamanye yamasiko esintu, isiko lokuthwala (*forced marriage*). Akubhekwa nokuthi loyomuntu wesifazane uneminyaka emingaki ngisho eneminyaka engakalingani ukuba engayogana noma eyohlala nomuntu wesilisa lokho okugcina sekuholela ekutheni abantu besifazane begcine bengakwazi ukufeza amaphupho abo. Ngisho loyomuntu owayekade ethathe intombazane eseshonile, ngokwesiko lesiZulu lokungena umakoti kamufi umuntu wesifazane ugcine esephokwa ukuthi ehlale engabuyeli kubo ehlale nomfowabo wesoka lakhe elingasekho ngoba kwaziwa ukuthi ulotsholiwe usuke usuyingxenye yaloyo mndeni. Omunye wababhali uZungu noSiwela (2017:77) uyakufakazela ukuthi abantu besifazane bacindezelwe isiko, uthi:

“...indlela abantu besifazane abaphathwa ngayo esizweni samaZulu kunegebe elikhulu kakhulu endleleni yokuphathwa kwabesilisa nabesifazane. Amasiko alandelwayo abukeka ebacindezela abasifazane abathatha njengabantu ababuthaka, okumele bethathelwe izinqumo baphinde batshelwe ukuthi benzeni nini. Eyabafelokazi yona inzima ngokuphindiwe ngoba okwabo kungagcina kubehlisela nesithunzi emphakathini abayakhele, ngendlela abaphathwa ngayo efukanyelwe-isiko” (‘Zungu noSiwela’, 2017:77).

Kunenkolelo kakhulukazi emiphakathini yase-Afrika nakumasiko ase-Afrika ukuthi umuntu wesifazane kumele eziphathe ngendlela ethize kusukela ekukhuleni kwakhe eze ebemdala ngenhloso yokuthi kumele efunde inhlonipho ukuze efike emshadweni esazi ukuthi umuntu wesimame uziphatha kanjani. Esikhathini sakudala abantu besifazane bebaziwa njengabantu okumele bevuse imizi benakekele izingane futhi behlale ekhaya begane bengayi ukuyosebenza, leyo indlela esikhule ngayo okuyinto kweminye imindeni besakholelwa kuyo noma ngabe sekuphilwa esikhathini sentando yeningi. Lokho kukhombisa ngokusobala ukuthi abantu besifazane ngesikhathi sakuqala bebecindezelekile futhi bebenganawo

amalungelo alinganayo nawabantu besilisa njengoba kubonakala esikhathini esiphila kuso manje lapho abantu besifazane sebenamalungelo alinganayo nabantu besilisa okuyinto obungeke uyibone emandulo noma eyayingekho esikhathini sakuqala kepha ngoba sesiphila esikhathini lapho izinto zishintsha khona futhi sibukela nakwezinye izizwe. NgokukaZungu (2017:75) uthi:

“Uguquko-empilweni yabantu luyinto ehlezi ilindelekile kodwa kuyaye kube yinto engavami ukuthi yejwayeleke kalula ngoba abantu basuke sebeze bajwayela lokhu abasuke bekade baqala ukukulandela. Ngenxa yokuphila emhlabeni onokuxhumana nabamazwe abanye abantu abangamaZulu sebebuka izinto ngendlela esezingeni lomhlaba”

Ucwaningo luzobheka indlela abantu besifazane bevezwe ngayo ezincwadini zesiZulu, noLimi olusetshenzisiwe nezindima ezinikiwe abalingisi ngokobulili kulezincwadi ezikhethiwe zesiZulu. Indlela esibuka ngayo abantu besifazane nomthelela wesiko lesi Zulu ekunikeni abantu besilisa amandla ngaphezu kwabantu besifazane nokuphakamisa ukungalingani ngokobulili lapho abantu besifazane belindeleke ukuba bebe abantu abahlala ekhaya benze umsebenzi wasekhaya futhi benakekele ikhaya behlale behlonipha, bebengavumelekile ukuba behambe beyofunda noma beyosebenza ngoba sikholelwa ukuthi lawomathuba ngamathuba afanele abantu besilisa kuphela (‘Zuma’, 2009).

Sekuphilwa esikhathini senkululeko nesikahulumeni wentando yeningi namalungelo abantu, selukhona ushintsho kakhulukazi ngoba nabantu besifazane sebenamalungelo alinganyo nabantu besilisa noma kweminye imiphakathi noma imindeni besakholelwa kumasiko asemandulo. Ukushintsha kwesikhathi esiphila kuso kuyimbangela yokubona sekunoshintsho emasikweni akwaZulu. Ukuguquka kwesikhathi esiphila kuso nalapho sesifunda khona ezinye zezinto zemfundo yaphesheya lokho kuyenza ukuba abantu isiko belibone ngezindlela ezihlukene ingakho sesithola kunenxenye yabantu abakholelwa kufeminizimu (*feminism*) sekujwayelekile ukubona abantu besifazane abazimele noma abasezikhundleni okukanye abafundile abaphikisayo ukuthi umuntu wesilisa uyena onamandla. Angisho ukuthi ukushintsha kwesiko kuyinto elungile noma cha, ngoba abantu abaningi ngenxa yesikhathi esesiphila kuso isiko balibona ngenye indlela kuyangokuhti umuntu yena ukholelwa kuphi. Isiko liyimvelaphi yomuntu ngoba liyakwazi ukuveza ukuthi umuntu unguhlobo olunjani lomuntu futhi ukholelwa kuphi nokuthi yena ufundiswe kuphi ngoba imindeni nemiphakathi inezinkolelo ezahlukehukene nezimfundiso ezingafani (‘Gumede’, 2018).

1.2 Umbono ongakafakazelwa

Kungaba ukuthi abantu besifazane bazizwa becindezelekile noma behlukumezekile ngenxa yesikompilo noma yamasiko ase-Afrika ikakhulukazi amasiko esizwe sama Zulu alandelayo; isiko lokuthwala izintombi, isiko lokungena, isiko lokuzila kanye nesiko lokugana noma ukushada. Ngoba lokhu kubenza bengakwazi ukuzizwa bephephile futhi bezizwa bengeyilutho emiphakathini noma emindenini ngenxa yenkolelo yokuthi umuntu wesifazane kumele evumele yonke into noma ngabe akayithandi leyonto ngenxa yenkolelo yokuthi umuntu wesifazane uyohlale engaphansi kwendoda. Abantu besifazane bengazizwa njengabantu amalungelo abo acindezelekile ngoba esikahthini esiningi emiphakathini yakwaZulu umuntu kumele ethobele umthetho noma ngabe akahambisani nawo ngoba kwaziwa ukuthi indoda enamandla kunomuntu wesifazane. Abantu abaningi besifazane esikahthini samanje bayahluleka ukuzibamba ukuveza ukuthi lamasiko aphoqa abantu besimame ukuthi bephile ngendlela ethize nokuthi abahambisani nawo lamasiko ngenxa yokusaba nokuhlonipha indlela abakhuliswe ngayo. Kungabakhona ukuthi abanye babo babezama ukuphikisa lendlela yokuphila emandulo kodwa indaba yabo yayingashaywa ndiva ngoba nje kwaziwa ukuthi umuntu wesifazane akayilutho ngaphandle kokunakekela umuzi ezale izingane. Kepha sekuncono ngoba sesiphila esikahthini samalungelo nentando yeningi sebekhona abangama feministi nakuba isekhona imiphakathi esabhekene nobunzima bokucindezelwa ngamasiko esintu.

Yingakho imibhalo idlala indima enkulu ekwakheni imiphakathi kanye nasekuguquleni indlela abantu abacabanga ngayo. Okuphawulekayo noma okusobala ngemibhalo okungaba amanoveli, imidlalo, izindaba ezimfushane kanye nezinkondlo ukuthi iveza imizwa kanye nemicabango yombhali osuke ebhala lowo mbhalo. Yize imibhalo esikahthini esiningi yethula amaqiniso ngezimpilo zabantu, kukhona lapho okubonakala ukuthi kunehaba nokuchema okuthile okuvela uma sibona indlela abalingiswa besifazane noma abesilisa abavezwa ngayo ngababhali abahlukeni. Indlela ababhala ngayo ababhali iyahlukana impela, umbhali wesilisa ubhala ngendlela ehlukile kunalowo wesifazane.

1.3 Izinhlalo zocwaningo

Lolu cwaningo lubheka imibhalo yamanoveli (*Umshado, Ngiwafunge AmaBomvu*) nendaba emfishane yesiZulu (*Ngumbuthuma-ke Lowo*) ezinabalingiswa babantu besifazane bese kubhekwa indlela abavezwe ngayo. Ucwaningo luphinde lucubungule luqhathanise indlela abantu besifazane bevezwe ngayo emibhalweni yesiZulu, izinkinga ababhekana nazo

emishadweni nomthelela wamasiko nephathriyakhi empilweni yabantu besifazane nendlela abaphathwa ngayo emiphakathini nasemzini lapho beshadele khona. Ucwaningo luzobheka imisebenzi yababhali nezifundiswa ukuthi ngabe bayibona kanjani lendlela abantu besifazane bephethwe ngayo, ucwaningo luzophinde lubheke nomlando weFeminizimu neWumenizimu lapho abantu besifazane baqala khona bathatha isinyathelo sokulwela amalungelo abo nendlela yokuphathwa kwabo ngokulinganayo nabantu besilisa (*gender equality*) nokulwa nokuphumelela noma ukuphakanyiswa kwabantu besifazane. Ukushintsha kwesiko kungaba into embi noma enhle emiphakathini nasemindenini ngoba ukushintsha kwesiko kungasiza ekutheni abantu befunde ukuphilisana ngokulingana futhi bengacwasani ngokobulili nangokwezinhlanga bekwazi ukuthi befunde ukuphilisana nezinye izizwe.

Nakuba imfundo nolwazi olutholakala ngaphandle kwezinye izizwe nasemfundweni yase Ntshonalanga kungenza kugcine sekushayisana nokuphambana nesiko lakwaZulu nesikompilo Labantu abamnyama ngoba imfundiso yaseNtshonalanga ingenza abanye bethu begcina sebelahlekelwa ububona nemvelaphi yabo. Ukushintsha kwesiko akuyona into engenzeka ngokuphazima kweso kepha kuthatha isikhathi ukuthi umphakathi noma abantu beguquke ngokuphelele ngenxa yokuthi abanye kubathatha isikhathi ukuthi bejwayele ushintsho nokumukela ukuthi sesiphila esikhathini samanje nesenkululeko lapho khona wonke umuntu enamalungelo ngempilo yakhe ikakhulukazi abantu besifazane ebebekade becindezelekile esikhathini sakudala lapho ebengavumelekile ukwenza izinto eziningi ngempilo zabo ngoba kwaziwa ukuthi abantu abanamandla namalungelo abesilisa.

“Strange custom like wearing short dress tight clothes have been temptation to men towards a cause of commuting of fence like rape. Wearing of short dress, miniskirt and using cosmetics were copied from abroad” (‘Langa’, 2012:78).

“Isiko eliyinqaba njengokugqoka izingubo ezimfishane ezigqokile kube yisilingo emadodeni asenkingeni yokuhamba kocingo njengokudlwengula. Ukugqokwa kwengubo emfushane, ingubo encane kanye nezimonyo kwakopishwa kusuka phesheya.” (‘Langa’, 2012:78).

Ucwaningo luzobheka ngokujulile indlela abantu besifazane bephiliswa ngayo emiphakathini nasemndenini esikhathini sasemandulo nasesikhathini okuphilwa kuso manje (*modern life*) indlela abantu besilisa bebabuka ngayo nangendlela emiphakathini abantu besifazane bebukwa ngayo. Njengoba sazi ukuthi kunezinto ezaziwa njengokuthi abantu besifazane abavumelekile ukuba bazenze kodwa abantu besilisa bona banegunya lokwenza noma yini

ngoba kwaziwa ukuthi yibo abanamandla (*Superior than women*). uGumede (2018) usho kanjena mayelana nokuthi abantu besilisa bebuke abantu besifazane njengezinto ezingeyilutho:

“Thus humanity is male and man defines woman not in herself but as relative to him. She is not regarded as an autonomous being. She is defined and differentiated with reference to men and not he with reference to her; she is the subject; he is the absolute – she is the other, the object” (‘Gumede’, 2018:26).

“Ngakho-ke ubuntu bungobesilisa futh indoda ichaza owesifazane hhayi kuye kepha njengesihlobo sakhe. Akathathwa njengesidalwa esizimele. Uyachazwa futhi ahlukane ngokubhekisele emadodeni hhayi yena ngokubhekisele kuye; uyinto nje, futhi ungomunye nje umuntu, into engeyilutho” (‘Gumede’, 2018:26).

Lolu cwaningo luzodingida kabanzi izinto eziholela noma eziyimbangela ekutheni abantu besifazane bezithole sebecindezelekile ukunabantu besilisa emndenini nase mphakathini abaphila kuyo ikakhulukazi esizweni samaZulu. Okunye lolu cwaningo elizogxila kukho lizobheka indlela amasiko nemibhalo yesiZulu amanoveli, izisho nezaga okunomthelela ngakhona ezimpilweni zabantu besifazane (imbokodo). Indaba emfishane ***NguMbuthuma-ke Lowo*** namanoveli afana nalawa alandelayo; ***Umshado, Ngiwafunge amabomvu***, nezaga nezisho zizocutshungulwa kabanzi ukubheka indlela eziveza ngayo abantu besifazane nolimi olusetshenzisiwe nokuthi futhi abantu besifazane balindeleke ukuba bephile ngendlela ethize ukuze begcine bethole umendo ngoba ngesiko lesiZulu umuntu wesifazane kubalulekile ukuthi ethole umendo.

Lolu cwaningo luzophinde lubheke imibhalo yakuqala nemibhalo yamanje bese ibheka ukuba ngabe ukhona yini umehluko indlela abantu besifazane bevezwe ngayo emibhalweni nasemidlalweni yakumabonakude. Lolu cwaningo luhlose ukuveza noma ukuba luveze umphumela wokucindezelwa kwabantu besifazane bese luqhathanisa indlela abantu besifazane bebephethwe ngayo esikhathini sasemandulo nendlela abaphethwe ngayo esikhathini esiphila kuso manje. Ucwaningo luzobheka izisombululo ezingaba khona ukulwa nokulingana ngokobulili ngokubheka imibono eyahlukahlukeni ngeFeminizimu.

Ucwaningo luhlose ukuphenya ukuba ngabe zikhona yini izinguquko ezikhona empilweni yabantu besifazane bamaZulu abaganile noma abangomakoti. Noma namanje uma uganile basaqhubeka nokuthi kumele uhloniphe futhi wenze yonke into eshiwo ngumyeni wakho. Ucwaningo luphinde lubheke izinhlangano ezilwela amalungelo abesifazane phecelezi

(*Feminism neWomenism*) engicabanga ukuthi zikulungele ukusiza ekutheni ngibheke ukuba iziphi izinto ezingenziwa ukulwa nokucindezelwa kwabantu besifazane, noma singangayibona manje imiphumela kodwa kumele izizukulwane ezizayo ziwubone umphumela nokubaluleka kokulingana kwamalungelo nokuthuthukisa abantu besifazane (*Women Development and Survival*). ('Ogundipe-Leslie', 1994).

Ucwaningo luzobheka ngokwezinhlangano ezihlukahlukene ezilwisana nokungalingani kwamalungelo abantu besifazane nabesilisa (*Commission on Gender Equality*) nezilwisana nokuhlukunyezwa kwabantu besifazane (*People opposing Women Abuse-POWA*). Lolu cwaningo luzophenya ukuba imikhuba eyenzeka ngokobulili emindenini yamazulu iyabacindezela na abasefazane noma mhlambe imbangela yalokho isiko lamazulu. Owaye ngusihlalo wekhomishini yokulingana ngokobulili kwelakithi eningizimu Afrika (Beatrice Ngcobo) uyasho ukuthi:

"We have women in Parliament and we have good laws to protect women, but they have not been properly publicized. When it comes to implementation, people at the frontline are mostly men. They won't give up power so easily" ('Ngcobo', 2018:79).

"Sina besifazane ePhalamende futhi sinemithetho emihle yokuvikela abantu besifazane, kepha ayizange ivezwe kahle. Uma kukhulunywa ngokufaka unthetho, abantu abaphambili bangamadoda kakhulu. Ngeke bededele amandla kalula kanjalo" ('Ngcobo', 2018:79).

Lolu cwaningo lwenziwe lususelwa ekutheni abantu besifazane abangomakoti bacindezelwe isiko lamazulu, kodwa bafela ngaphakathi abanye abazi nokwazi ukuthi bahlukumezekile ngenxa yokuthi eminye imiphakathi isaphila ngendlela yasemandulo ngoba bazi ukuthi kumele behloniphe amadoda abo futhi bazi ukuthi kumele behloniphe amasiko ngoba uma bengawahloniphi bazophelelwa isithunzi futhi bedume njengabantu abangahloniphi.

1.4 Imibuzo yocwaningo.

Umbuzongqangi

Kungabe yini edala ukuthi abantu besifazane kube namasiko abacindezelayo, nokungalingani kobulili okudalwa iphathriyakhi emshadweni?

Imibuzo esekelayo

Ngabe abantu besilisa bazimisele yini ukuthi amandla abo bewadlulisele kubantu besifazane bevume ukuba belingane ngokwamalungelo?

Ngabe ingani amasiko amaZulu afana nokuthwala nokuzila kanye namanye ecindezela abantu besifazane?

Ucwaningo luzophinde lubheke ukuba ngabe ukungavunyelwa kwabantu abangomakoti ukuthi behambe noma ikuphi emagcekeni alapho ashadele khona ngabe kudalwa indlela abantu besilisa ababuka ngayo imizimba yabantu besifazane?

Ucwaningo luzobheka ukuba amadoda amaZulu ngabe azimisele na ukuba amandla abo babelane namakhosikazi abo, ngabe bazimisile ukulwisana nokungalingali ngokobulili nokuhlukunyezwa kwabantu besifazane?

Ucwaningo luphinde lubheke ukuthi ngabe omakoti banawo yini amandla athize ngokuthathwa kwezinqumo ezintweni ezifana nesithembu noma ukukhuluma namadlozi. Luphinde lubheke umthelela wephathriyakhi emphakathini yesizwe samaZulu kanye nesiko?

1.5 Lingachazwa ngokuthi liyini isiko?

Incazelo yesiko ayikho eqondile ngqo ukuthi ngabe liyini isiko ngenxa yokuthi abanye bethu baphambanisa isiko nenkolo. Abantu abaningi bathatha inkolo bayenze isiko bese begxeka abangalandeli leyonkolo njengabantu abangalandeli amasiko. Isiko indlela yokuphila okwakuphilwa ngayo emandulo lapho okhokho nokhokhokazi bebephila ngendlela ethile belandela isikompilo elithize okuyisiko elize lawela ngisho ezizukulwaneni nakuba sekukhona abanye bethu abakholelwa ezinkolweni ezithize ezazingekho ngesikhathi sokhokho. Isiko yinto elandelwa umphakathi waleyondawo, noma isigodi okukanye ilelosizwe njenge-sizwe samazulu bakholelwa kumasiko amaningi ahlukene ayekhona ngesikhathi sasemandulo yize noma sekukhona ushitsho olukhona ngenxa yesikhathi esesiphila kuso. Isiko indlela yokuphila nesikhule kuphilwa ngayo isizwe nesizwe sinamasiko esikholelwa kuwo, futhi liyindlela yempilo yesizwe esithile lapho khona lelosizwe sisuke sivumelene ngayo ukuthi sizophila ngalendlela izizukulwane ngezizukulwane. Isiko lingamagugu aleso naleso isizwe (usikompilo). UMathonsi (2002) yena uthi:

“Culture is the way of life and a backbone that contains history of any nation. The Zulu nation believes that the ancestors are a bridge to the almighty God called uMvelingqangi”(‘Mathonsi’, 2002:5-6).

“Isiko indlela yempilo futhi luwumgogodla okuwona ophethe umlando wazozonke izizwe. Isizwe samaZulu sikholelwa ekutheni amadlozi ayindlela yokuxhumana nomnini mandla wonke uNkulunkulu obizwa ngoMvelinqangi” (‘Mathonsi’, 2002:5-6).

Isiko, liyigama impela elaziwayo emiphakathini kepha indlela yokulichaza ukuthi liyini isiko lithi mayibe indida kwabanye abantu. Empeleni isiko lingasentshenziswa ukukhuthaza indlela enhle yokwenza izinto noma indlela yokuziphatha. Inhloso yesiko kungaba wukuhlanganisa leso sizwe noma ukusehlukanisa nezinye izizwe noma izibongo. Injongo yalelo nalelo siko kungaba ukuthi lihlose ukugwema imiphumela ethile isizwe leso esibona ukuthi ingaba nobungozi ekushabalaliseni leso sizwe. Kanti uZungu (2017) uthi:

“eqinisweni isiko liyigugu kuleso naleso sizwe kungaba esincane noma esikhulu kangakanani, yilo futhi isiko elihlanganisa impilo yabantu. Isiko singathi ileyo nqubo abantu besizwe ngasinye abaphila ngayo, nabalawula ngayo impilo yabo ngendlela abaphila ngayo” (‘Zungu’, 2017:76).

Okucacisa ngokusobala ukuthi isiko liyilokho esiphila kukho ngaphandle kokuthi sicabange ngakho futhi liyimvelaphi yethu liphinde lisikhumbuze ubuthina nokuthi singobani. Isiko lingehluka ngokwezigaba zeminyaka noma ngokwezinhlanga zabantu (tribes), njalo njalo.

“Culture is an embodiment of tradition, beliefs, rites and rituals, customs, and a generally expected and acceptable way of doing things. The Zulu culture is no exception. In the Zulu culture when things are done in a culturally acceptable way, blessings are expected to be showered from the Supernatural Being. On the negative side, if anything is done in a culturally unacceptable way, misfortunes are visited upon particular individuals, family groups and the nations at large.” (‘Langa’, 2012:4)

“Isiko liyisibonelo samasiko, izinkolelo, imikhuba namasiko, nesintu, kanye nendlela elindelekile neyamukelekayo yokwenza izinto. Isiko lamaZulu alinjalo. Ngokwesiko lamaZulu uma izinto zenziwa ngendlela eyamukelekile ngokwesiko, izibusiso kulindeleke ukuthi zehle ngamandla ngokomdalo. Ngasohlangothini olubi, uma kukhona okwenziwa ngendlela engamukeleki ngokwamasiko, amashwa avakashela abantu abathile, amaqembu emindeni kanye nezizwe ngokubanzi.” (‘Langa’, 2012:4).

Isiko ngingasho nje ukuthi umkhuba owenziwa iqoqo labantu abahlala ndawonye okudluliselwa esizukulwaneni nase zizukulwaneni, noma singathi “umkhuba waseMandulo owawenziwa abantu besintu ukuhambisana nendlela yempilo ababebhekene nayo ngaleso sikhathi ababephila kuso” (‘Msimang’, 1975:12). Ngokwesiko lesiZulu umntwana ozelwe uyisibusiso esivela kwabalele okungamadlozi nakuMvelinqangi kungakho kumele enzelwe isiphandla noma imbeleko ukuze abikwe kuwona amadlozi okunenkololo yokuthi asondelene noNkulunkulu. Isiphandla sitshengisa isiko lokumamukela kanti inyongo achelwa ngayo iwuphawu lokumxhumanisa namadlozi omndeni ukuze aziwe futhi avikeleke. Lomsebenzi wenziwa kubo kwengane (kubokababa) kodwa kuyenzeka kuhluke ukwenza ngezibongo, abanye bathi ingane yokuqala yenzelwa kubo kwayo nasekhaya konina. (‘Makhanya’, 2012)

Ucwaningo luzo cubungula amasiko esiZulu ahlukahlukene bese lubheka umthelela amasiko anawo esizweni sakwaZulu nendlela lamasiko anomthelela ngayo ekucindezeleni abantu besifazane nokungalingani kwamalungelo abantu besilisa nabesifazane nendlela abavezwe ngayo emibhalweni yesiZulu. UMdletshe (2011) ucwaninge ngokuvezwa kwabalingiswa besifazane ngababhali besilisa nabesifazane. Lapha uMdletshe ubheka ubuqiniso bezinto ababhali besilisa abaziveza ngabalingiswa besifazane, aphinde abheke nobuvezwa ngababhali besifazane. Uthi ababhali besilisa kufanele benze ucwaningo olunzulu ngaphambi kokuba babhale ngabalingiswa besifazane ukuze baveze izinto ezingamaqiniso ngabo. Uqhuba athi akufanele babaveze bengabantu abangenzi kahle ngaso sonke isikhathi. Nakuba uMdletshe kwezinye izindawo ephawula ngezinto ezibahlukumezayo abantu besifazane, ucwaningo lwakhe alugxilile ekuhlukunyezweni kwabo. Kanti lolu cwaningo lona luzogxila ekuhlukumezekeni kwabantu besifazane nezingane nokucindezeleka kwabo njengoba kuyibona abavame ukuba ngabagilwayo, abenzwakaliswayo noma abayizisulu zezinye zezinto esithi isikompilo.

Isiko liyaguquguquka, alimi ndawonye, kodwa amadoda asemiphakathini yephathriyakhi ayaqiniseka noma akholelwa ukuthi isiko alishintshi lapho izikhathi zishintsha; esikhundleni salokho, babambelela ezindleleni zakudala zalokho okushiwo ukuba yindoda, ukuze bavikele ubudoda babo. Omunye engasho ukuthi amadoda asebenzisa isiko njengendlela yokuchasha ngoba befuna ukuqhubeka becindezele abantu besifazane (‘Hadebe’, 2010). Amadoda anjalo iwona lawa ahluleka ukuzibandakanya ezindabeni zokulwa nokulingana ngokobulili ngenxa yenkololo yawo yokuthi abesifazane baphansi nokuthi ubukhulu bamadoda bamiswa nguNkulunkulu ngakho-ke akumele baphonselwe inselelo. Kukholakala ukuthi izinkolelo zezobulili ziqala ukuvela lapho izingane zisencane. Izingane ziqala ukukhombisa

izintshisekelo eziwayelelele zobulili nokuziphatha zisencane. Izikole zezingane (*creche*) ngaphambi kokuthi zize ziye esikoleni, zihlobanisa amathoyizi, izingubo, izinto zasendlini, imisebenzi, nemibala ngobulili obubodwa noma obunye, obukhombisa nokuziphatha kwabo, izintandokazi zabo kanye nezimpawu zobuntu babo. Kusobala ukuthi amasiko kanye nokuhlalisana kwabantu nakho kudlala indima enkulu ekubumbeni izinkolelo zezobulili ngenxa yengcindezi ephakathi kwabesilisa nabesifazane ukuba baziphathe ngendlela okukholakala ukuthi ifanele ubulili babo ingakho sibona loluqhekeko.

1.6 Umthelela wephathriyakhi, iyini iphathriyakhi?

Kubalulekile ukuphenya noma ukucwaninga indawo yabantu besifazane noma indima yabantu besifazane emiphakathini eyahlukene ukuze sikhone ukuyiqhathanisa nendima noma indawo yabantu besifazane emiphakathini yesizwe samaZulu namasiko esiZulu. Ukuba ngaphansi ngokwamandla kwabantu besifazane akukona ukuthi kudalwa indlela abakheke ngayo noma indlela ababukeka ngayo kepha kuyinto nje esukela emiphakathini nasemindenini indlela ababuka ngayo abantu besifazane, ngingasho ngithi kuyinto eyenziwa ngabantu ukuthi bantu besifazane bebonakale njengabantu abangeyilutho futhi abaphansi ngokwezinga ukunabantu besilisa ngenxa yenkolelo yokuthi umuntu wesilisa unamandla ukunomuntu wesifazane. UZungu uthi:

“Emiphakathini eminingi kusacaca ukuthi iphathriyakhi iyona esabusa abantu abaningi njengalokhu behlezi begqamisa ukuthi umuntu wesifazane ungaphansi kwendoda ngakho-ke kufanele athobele aphinde ahloniphe indoda. Ifeminizimu ilwela khona lokhu ngokuthi ithi abesifazane nabo bayafana nabesilisa futhi bafanele ukuthola amathuba nokuphathwa ngokulinganayo nalaba besilisa” (‘Zungu’, 2017:80).

Imindeni nemiphakathi esakholelwa kuphathriyakhi idala uqhekeko ikakhulukazi phakathi kwabantu besilisa nabantu besifazane. Imindeni nemiphakathi okukhulwa kuyo loluqhekeko lukhona ngenxa yokuthi uma sikhula, sikhula sikholelwa emasikweni athize okwamasiko engingathi achemile ngoba ayabacindezela abesifazane. Kusukela nikhula eminye imindeni iyakuqinisekisa ukuthi abantu besilisa nabesifazane abafani futhi banezindima ezahlukene noma izikhundla ezahlukene futhi ezingalingani ngoba okuningi kwaziwa ukuthi umuntu wesilisa unamandla ukunomuntu wesifazane. Isibonelo nje thina sisakhula sikhule sazi ukuthi yonke imisebenzi yasekhishini imisebenzi yabantu besifazane futhi kunezindawo ezikhethiwe lapho khona abantu besifazane bengangeni khona nezinye izinto abangavunyelwe ukuthi

bezenze okwaziwa ukuthi abantu besilisa kuphela abanegunya ukuthi bezenze ngisho ukusebenza nokufunda bekwaziwa ukuthi umuntu wesifazane kumele ehlale ekhaya(*dominant and subordinate roles*). uSultana (2013) uphawula ukuthi:

“Patriarchy is the prime obstacle to women’s advancement and development. Despite differences in levels of domination, the broad principles remain the same, i.e. men are in control. The nature of this control may differ, so it is necessary to understand the system, which keep women dominated and subordinate, and to unravel its workings in order to work for women’s development in a systematic way...Patriarchal society gives absolute priority to men and to some extent limits women’s human rights also” (‘Sultana’, 2013:01).

“Iphathriyakhi iyisithiyo esikhulu senqubekela phambili nentuthuko yabesifazane. Yize kunomehluko Phakathi kwamazinga okucindezelwa kodwa imigomongangi iyafana, okungukuthi amadoda yiwo alawulayo. Ubunjalo balolu lawulo bungehluka. Ngakho-ke kubalukekile ukuqonda uhlelokusebenza okuyilo olugcina abasifazane becindezelekile fuhti bengaphansi kwabesilisa” (‘Sultana’, 2013:01).

Amasiko amaningi kakhulukazi emiphakathini yakwaZulu anomthelela kakhulu ekutheni bezithole besaphila esikhathini lapho abantu besifazane bengaphansi kwabantu besilisa nakuba selukhona ushintsho olukhona ingakho sekukhona izinhlangano ezifana noFeminizimu. Ukucindezeleka kwabantu besifazane kuyinto esekhona kweminye imiphakathi ngenxa yokuthi amanye amasiko abantu abamnyama ayabavimbela ekutheni bephile ngendlela abafuna ukuphila ngayo ngisho indlela okugqokwa ngayo imbala isiko libacindezela abakhoni ukuthi begqoke ngendlela abafuna ngayo. Umuntu wesifazane emiphakathini yakithi kakhulukazi imiphakathi yase-Afrika umuntu wesifazane akavumelekile ukuthi engaba nobudlelwane nomunye umuntu wesilisa ngaphandle komkhwenyane wakhe. Leyo imfundiso esikhula nayo kusukela ebuncaneni bomuntu umndeni nomndeni unemfundiso ethize ngesikompilo nangamasiko esintu. Izazi zesayensi yabantu beMarxist zigcizelela ukuthi isisekelo sokuzithoba kwabesifazane silele emndenini, abakubona njengesikhungo esakhiwe ngokohlelo lwezindima eziphezulu nezingaphansi. Bachaza ukuthi izici ezibalulekile zomndeni emiphakathini esentshonalanga ukuthi igxila kubhangqwana lokuhlangana kanye nenzalo yalo, evame ukutholakala endlini eyodwa. Kungokwendalo, ngozalo nempahla kudlula kulayini wesilisa; iphathriyakhi ebinegunya elitshalwe enhlokweni yomuzi wesilisa; indoda kuphela okungenani ekusetshenzisweni

komthetho wokuthi inkosikazi ilala ngokobulili nomyeni wayo kuphela. Izindinganiso ezivamile eziphindwe kabili zivumela amadoda inkululeko enkulu kakhulu yezocansi kunabesifazane ('Gumede', 2002)

Umphakathi wamaZulu ubulokhu waba ngabantu bamasiko futhi abakholelwa kuphathriyakhi. Lolu hlelo luhlale luqinisekisa ukubuswa ngabesilisa kozakwabo besifazane. Ngaphansi kwalolu hlelo, ukuzithoba kwabesifazane bekulokhu kuthathwa njengokujwayelekile nesiko. Noma yiliphi ilungu lomphakathi elingahambisani nalesi 'silinganiso esivamile' lithathwa njenge hlongandlebe. Uhlelo lwephathriyakhi selukhombisile ukuthi luyacindezela kakhulu futhi lubandlulula abantu besifazane. Amadoda abambelela emandleni ngaphansi kwesiko lama siko nesintu. Ngikholwa wukuthi iphathriyakhi yiyo ebiyisithiyo esikhulu ekufuneni ukulingana ngokobulili kanye nobulungiswa ekuqedweni kwezinhloko zephathriyakhi, ngoba abantu besilisa basebenzisa iphathriyakhi nesiko ukubonisa amandla ngaphezu kwabantu besifazane.

"Patriarchy is a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line hence, the system promotes male privilege. The attitudes and expectations organized on this basis rank men above women, providing a social structure that gives men uncontested authority. It is an obsession with control as a core value around which social life is organized" ('Mudau, no-Obadire', 2017:67).

"Iphathriyakhi uhlelo lomphakathi noma luka hulumeni lapho khona ubaba noma umuntu omdala uyinhloko yomndeni futhi ubuqotho buvezwa ngomuntu wesilisa ingakho, lolu hlelo liphakamisa amalungelo abesilisa. Izimo zengqondo nokulindelwe okuhlelwe kulesi sisekelo kubeka amadoda ngaphezu kwabesifazane, okuhlinzeka ngesakhiwo senhlalo esinikeza amadoda igunya elingaphikiswa. Ukulangazelela ukulawula okuwumnyombo nesisekelo lapho impilo nenhlalo yomphakathi ihleliwe" ('Mudau, no-Obadire', 2017:67).

Imibhalo eminingi yezincwadi zesiZulu igqagqazela ukuphakama kwamadoda kunabesifazane ngaphandle kokuba nenhlalo yokubuza ubuqiniso besimo esikhona emphakathini. Igama elithi 'iphathriyakhi' ngokwezwi nezwi lisho ukubusa kukababa noma 'iphathriyakhi', futhi ekuqaleni lalisetshenziselwa ukuchaza uhlobo oluthile 'lomndeni olawulwa abesilisa' - indlu enkulu yokhokho eyayihlanganisa abesifazane, abesilisa

abancane, izingane, izigqila nezisebenzi zasendlini konke kungaphansi kokubusa kwalona wesilisa ovelele.

“to refer to male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways” (‘Bhasin’, 2006:03).

“Ukubhekisa ekuphatheni kwabesilisa, ebudlelwaneni bamandla lapho amadoda elawula khona abesifazane, kanye nokuveza uhlelo lapho abesifazane begcinwa bengaphansi ngezindlela eziningi” (‘Bhasin’, 2006:03).

Osolwazi abahlukahlukeni nezinjulalwazi ziyichaze ngezindlela ezihlukene indlela mgomo yokuphila kuphathriyakhi nokuthini iyini iphathriyakhi, uMitchell (1971:24) uthi:

“...a feminist psychologist, uses the word patriarchy “to refer to kinship systems in which men exchange women” (‘Mitchell’, 1971:24).

“...isazi sokusebenza kwengqondo sabesifazane, sisebenzisa igama elithi phathriyakhi ukubhekisa ezinhlelweni zobudlelwano lapho amadoda eshintshanisa khona abesifazane” (‘Mitchell’, 1971:24).

UWalby yena uthi:

“patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women. She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are, therefore assigned different roles) or “the notion that every individual man is always in a dominant position and every woman in a subordinate one” (‘Walby’, 1990:20)

“Iphathriyakhi njengohlelo lwezinhloko lomphakathi nemikhuba lapho abantu besilisa bephethe, becindezela futhi bexhaphaza abesifazane. Uchaza iphathriyakhi njengohlelo ngoba lokhu kususisa ukuba senqabe umbono we-biological determinism (othi amadoda nabesifazane ngokwemvelo bahlukil e ngenxa yebhayoloji noma imizimba yabo, ngakho-ke, banikezwe izindima ezahlukahlukeni) noma "umbono wokuthi wonke umuntu wesilisa uhlala usesikhundleni esiphakeme futhi wonke umuntu wesifazane engaphansi” (‘Walby’, 1990:20).

Iphathriyakhi, encazelweni yayo ebanzi, kusho ukubonakaliswa nokufakwa kwezikhungo ekuphatheni kwabesilisa phezu kwabesifazane nezingane emndenini kanye nokwandiswa kokubusa kwabesilisa phezu kwabesifazane emphakathini wonkana. ULerner (1989:239) uthi kusho ukuthi:

“...men hold power in all the important institutions of society” and that “women are deprived of access to such power”. However, it does not imply that “women are either totally powerless or totally deprived of rights, influence, and resources” (‘Lerner’, 1989:239).

“...abesilisa baphethe amandla kuzo zonke izikhungo ezibalulekile zomphakathi” nokuthi “abesifazane bancishwa ukufinyelela kulawo mandla”. Kodwa-ke, akusho ukuthi “abesifazane abanamandla ngokuphelele noma baphucwe ngokuphelele amalungelo, umthelela, nezinsizakusebenza” (‘Lerner’, 1989:239).

Ngokuphathelene nobukhona kanye nemvelaphi yephathriyakhi, abesiko nabendabuko bakholelwa ukuthi abesilisa bazalelwe ukuphatha futhi abesifazane babe ngaphansi. Bakholelwa ukuthi lesi sigungu sabaphathi besikhathi sonke besilokhu sikhona futhi sizozhubeka, futhi njengeminye imithetho yemvelo nayo le ayikwazi ukuguqulwa. Kunabanye (amafeministi) abaphikisana nalezi zinkolelo futhi bathi iphathriyakhi akuyona into engeyemvelo kepha yenziwe ngabantu, ngakho-ke, isangaguqulwa ukuze abantu besifazane nabo bezithole benamalungelo afanayo nawabesilisa futhi bephathwe ngendlela efanayo. (Sultana, 2011)

Emndenini wendabuko yephathriyakhi, abesifazane baseNingizimu Afrika, ikakhulukazi amaZulu, okuyibona okugxilwe kubo kulemibhalo ecutshungulwe ngenzansi, bafundiswa ukuhlonipha amadoda njengezinhloko zemindenini yawo. Omunye wababhali uNtshangase (2018) uveza ukuthi izinto ezenziwa ngaphansi kwamasiko ezifana nenhlonipho, isithunzi kanye negunya namandla zingaphazamisa ubudlelwano phakathi kwabesilisa nabesifazane ngoba ibeka abesilisa phezu ngayo yonke indlela bese abesifazane ibabeka ezansi. Kulandelwe lolu hlobo lobudlelwano obubi phakathi kwamadoda akwaZulu nabesifazane abangamaZulu emuva ezikhathini zangaphambi kwekoloniyalizimu zomnotho wasekhaya lapho indoda yamaZulu yayinendlu yayo, kanti amakhosikazi ayo ayenamaqhugwane ahlukene. Lokhu kuphakamisa ukuthi abesilisa abangamaZulu bayijabulela impilo yabo yokuhlala bodwa yize babeshadile. Loluhlobo lokwehlukaniswa lwaphinde lwandiswa ngezikhathi zamakhholoni lapho amadoda akwaZulu aphoqeuka ukuba ashiye izindawo

zasemakhaya ayofuna umsebenzi emadolobheni njengezisebenzi ezibhungukayo. Abesifazane bebeshiywa bodwa emakhaya ukunakekela izingane nokwenza yonke imisebenzi yasendlini ngenkathi abesilisa bejoyina umnotho wezimakethe njengabahlinzeki bemindeni yabo (Buthelezi, 2006).

Ngokusho kwabesifazane abangahambisani nephathriyakhi (*feminists*) (uBrownmiller 1976, noFirestone 1974), iphathriyakhi ibandulela impahla yangasese (private property). Bakholelwa ukuthi ukuphikisana kwasekuqaleni nokwesisekelo kuphakathi kobulili hhayi phakathi kwezigaba zomnotho. Abesifazane abaphikisana nephathriyakhi noma abalwela amalungelo abantu besifazane, babheka bonke abesifazane njengesigaba. Ngokungafani kwamasiko nendabuko, noma kunjalo, abakholelwa ukuthi iphathriyakhi iyimvelo noma ukuthi ibilokhu ikhona emiphakathini yakithi futhi isazoqhubeka nokubusa ngoba abantu abanengi abavumelani ngendlela iphathriyakhi ecindezela ngayo abantu besifazane kumele kuliwe nokungalingani kwamalungelo abantu besilisa nabesifazane.

Iphathriyakhi iyisithiyo esikhulu ekuqhubekeni nasekuthuthukisweni kwabesifazane. Ngaphandle kokwehluka emazingeni okubusa imigomo ebanzi ihlala ifana, ingakho-ke abesilisa bephethe noma benamandla ukunabantu besifazane. Uhlobo lwalesi silawuli singahluka. Ngakho-ke kuyadingeka ukuqonda uhlelo, olugcina abesifazane bephethwe futhi bengaphansi, nokuqaqa ukusebenza kwalo ukuze kusebenze intuthuko yabesifazane ngendlela ehlelekile. Ezweni lesimanje lapho abesifazane beya phambili ngokufaneleka kwabo, iphathriyakhi lapho idala izithiyo zokuba abesifazane baye phambili emphakathini. Ngoba izikhungo zephathriyakhi kanye nobudlelwano kwezenhlalo ebhekele isimo esiphansi noma sesibili sabesifazane ('Delhi ', 2006).

Umphakathi osakholelwa kuphathriyakhi unikeza abesilisa kuqala futhi ngezinga elithile ubhekela amalungelo abantu besifazane phansi. Iphathriyakhi ivumela ukubusa kwabesilisa ezinhakeni zomphakathi nezangasese. Ngale ndlela, abalwela amalungelo abesifazane basebenzisa igama elithi 'iphathriyakhi' ukuchaza ubudlelwano bamandla phakathi kwabesilisa nabesifazane kanye nokuthola umnyombo wokuthotshiswa kwabesifazane. Lo mbhalo, ngakho-ke, ngumzamo wokuhlaziya umqondo wephathriyakhi nedlela kuphathwa ngayo abesifazane emshadweni kanye nokuzithoba kwabesifazane ngokubheka ukuthi ngabe iphathriyakhi iyona yini edala ukuthi kube nokuhlukumezeka kwabantu besifazane, ngoba sibona izimo zokuhlukumezeka kwabao ngendlela ezahlukahlukene. Ukulwa nalesi simo

bonke abantu kumele bephathwe ngendlela efanayo ngaphandle kokubheka ukuthi ibuphi ubulili.

1.7 Uhlaka locwaningo

- **Isahluko sokuqala**

Isingeniso socwaningo nombono ongakafakazelwa, izinhloso zocwaningo kuphinde kuvezwe nemibuzo yocwaningo kanye nohlaka locwaningo.

- **Isahluko sesibili**

Ukubuyezwa kwemibhalo lapho khona kuhlaziywe kabanzi indlela okuvezwe ngayo abantu besifazane e-africa, nereshinali yocwaningo.

- **Isahluko sesithathu**

Lesisahluko sibheka Injulalwazi yocwaningo, izindlela zokwenza ucwaningo, ipharadaymu..

- **Isahluko sesine**

Lesisahluko sibheka ukwethulwa nokuhlaziywa kolwazi oluqoqiwe nokuhlaziywa kwezincwadi ezikhethiwe.

- **Isahluko sesihlanu**

Isiphetho neZincomo zocwaningo olungenziwa esikhathini esizayo.

Isahluko sesibili

2. Ukubuyekezwa Kwemibhalo

2.1 Isingeniso

Kulesi sahluko kubuyekezwa imibhalo esibhaliwe mayelana nendlela kuphathwa ngayo abantu besifazane emishadweni. Ukubuyekezwa kwemibhalo kungenye yezingxenywe ezibalulekile ekwenzeni ucwaningo. Ukubuyekezwa kwemibhalo yikhona okuhlalela umcwaningi indlela yokwenza ucwaningo lwakhe. UGalvin (2008) uthi ukuze ucwaningo lomcwaningi lube impumelelo into ayenzayo elandela ukuthola isihloko socwaningo ngokubuyekeza imibhalo esibhaliwe ehlobene nesihloko ahlose ukucubungula ngaso. UHart (2018) uthi umcwaningi uma enza ukubuyekeza imibhalo usuke ebheka imibhalo esibhalwe ngabacwaningi ehlobene nesihloko. Umcwaningi ube esebheka imibhalo ngeso elijulile futhi ahlale leyo mibhalo. NgokukaDavid (2012) uma umcwaningi enza ukubuyekezwa kwemibhalo kufanele akhombise ukuqonda isimo solwazi olukhona, aqhathanise ucwaningo oluhlukene nezinjulalwazi, aphinde akwazi ukuveza igebe elikhona emibhalweni esishicilelwe. Umcwaningi kufanele akwazi ukukhomba ukuthi yikuphi okufanele kwenziwe ukuvala lelo gebe elikhona mayelana nesihloko asiqokile.

Kulolu cwaningo kwenziwe ucwaningo olunzulu, kubhekwa ukuthi yini esibhaliwe ngabantu besifazane ngabacwaningi abahlukene. Kulolu cwaningo akubhekwa kuphela izincwadi ezibhaliwe zashicilelwa kepha kubuye kwabhekwa nemisebenzi yocwaningo engashicilelwe namaphepha afundiwe emibhalweni engamajenali.

Lesi sahluko sizokhuluma kabanzi ngokubuyekezwa kwemibhalo yaphambilini, siphinde sibheke ababhali asebeke baba nengalelo ekukhulumeni ngendlela amasiko akithi KwaZulu ecindezele ngayo abantu besifazane ngenhloso yokuzwa imibono yabo eyahlukene ephikisana noma evumelana nokulingana kwamalungelo abantu besifazane nabantu besilisa emiphakathini esiyakhele. Kunemibhalo ehlukahlukene ebhalwe ngongoti nezifundiswa ekhuluma kabanzi ngokuvezwa kwabantu besifazane emibhalweni yesiZulu. Lemibhalo engikhuluma ngayo kubalwa amajenali, dizetheshini nezincwadi amanoveli esiZulu nezisho nezaga. Le mibhalo ithi ayikhulume ngento efanayo nesihloko engisikhethile lapho kubhekwa indlela abantu besifazane bephethwe ngayo emiphakatini nendlela abavezwe ngayo emibhalweni yesiZulu nangendlela ababukelwa ngayo phansi.

2.2 Imibono eyahlukene yababhali

Ucwaningo lucubungula le mibhalo isihlangene yonke nalolu cwaningo kuyacaca ukuthi abantu besifazane abanengi basacindezelekile futhi abanayo indlela yokuzikhethele impilo abafuna ukuyiphila nangendlela abafuna ukuzipatha ngayo ngesimo sokuthi imiphakathi esikhulela kuyo ikholelwa ekutheni abantu besifazane kunendlela okufanele bephile ngayo noma beziphathe ngayo ukuze bekhone ukwamukeleka emiphakathini (Gumede, 2002). Ngesiko lakwaZulu umuntu wesifazane kwaziwa ukuthi kumele eziphathe ngendlela ethize eziqoqe ukuze ethole umendo, lokho kucacisa ngokusobala ukuthi abantu besifazane bavezwe njengabantu abangeyilutho okuyizinto ezifanelwe ukuyogana behlale bezale izingane nakuba benamalungelo alinganayo nawabesilisa ngokomthetho wase Ningizimu Afrika. Ngokuka Zungu (2019) uthi:

“In South Africa, women legally have equal rights with men. They are allowed to choose for themselves and to take decisions that suit them and their lifestyles. However, in rural communities where some women are fully dependent on their husbands, most women marry young and drop out of school. Poverty in these communities compels women to get married at a young age.” (‘Zungu’, 2019:9)

“ENingizimu Afrika, ngokusemthethweni abesifazane banamalungelo alinganayo nabesilisa. Bavunyelwe ukuzikhethele futhi bathathe izinqumo ezibafanele nezindlela zabo zokuphila. Kodwa-ke, emiphakathini yasemakhaya lapho abanye besifazane bencike ngokuphelele kubayeni babo, abesifazane bashada besebancane futhi bayeka isikole. Ubumpofu kule miphakathi buphoqa abesifazane ukuthi bashade besebancane” (‘Zungu’, 2019:19).

Injongo yalolu cwaningo ukucubungula indlela ababhali abaveze ngayo abantu besifazane. Kuzobhekwa izincwadi (amanoveli) neminye imibhalo yesizulu ekhona efana nezaga nezisho lapho khona kuzobhekwa indlela abadlali besifazane bevezwe ngakhona kanye nezindima zabo kuqhathaniswa nabantu besilisa. Lapho kuzobe kubhekwa khona umthelela wephathriyakhi emshadweni nasemiphakathini esakholelwa ekutheni abantu besifazane kumele bebe ngaphansi kwabantu besilisa ngokwamandla (Patriarchal society). (‘Sultana’, 2013)

uQunta (1987:11) yena uthi:

“the African woman emerges as a victim of the African male and of traditional customs and practices. The African woman of the rural areas is portrayed as little more than a slave, who goes about her task with silent acceptance. She has no past

and no future, given the inherent backwardness of her society. Her consciousness about her oppression is awakened only when she comes into contact with western women, and she is surprised by their comparative freedom”.

“Owesifazane wase-Afrika uvela njengesisulu sowesilisa wase-Afrika kanye namasiko nemikhuba yesintu. Owesifazane wase-Afrika wasezindaweni zasemakhaya ukhonjiswe njengesigqila, esenza umsebenzi wakhe ngokwamukela buthule. Akanakho okwedlule futhi akanalo ikusasa, unikezwe ukubuyela emuva okungokwemvelo komphakathi wakhe. Ukwazi kwakhe ngokucindezelwa kwakhe kuvuswa kuphela lapho ehlangana nabesifazane basentshonalanga, futhi umangazwa inkululeko yabo yokuqhathanisa”.

Omunye wababhali yena uveza ukuthi abantu abangama Zulu babheka umshado njengongunaphakade engasoze yabhubha noma yehlukaniswe. Ngokombono wefeminizimu, lo mbono wobumbano lwaphakade unempikiswano, ngoba ubheka kuphela ohlangothini olulodwa lobulili, emndenini lowo wesifazane ashadele kuwo. Ibuka inhlalakahle yalo mndeni ngokwezimo zasemzini sebezitholele ‘isigqila’ sokubenzela konke okumele kwenziwe ngumakoti ngaphandle kokubheka ukuthi ngabe uzizwa kanjani lo wesifazane ngalemigomo okumele eyilande ngesimo sokuthi sithi kuyisiko ukusebenza komuntu wesifazane uma eshadile. Lokhu kubandakanya ukuzala nokukhulisa izingane ukuze kuqhubeke uzalo, nokunye (‘Msimang’, 1975).

NgokweBhayibheli, liveza umshado wokuqala ka-Adamu no-Eva wokuba nomfazi oyedwa njengentando kaNkulunkulu nenhloso yesintu. Isithembu sibonwa njengesingeniswe ngohlu lwendodana ka-Adamu eyayilahliwe, uKayini, ngakho-ke sithathwa njengohlobo lomshado olungaphelele. Kokubili iThestamente Elidala elingasekho nayo yonke imibhalo yeThestamente Elisha isekela umqondo wokuthi isithembu 'sasivunyelwe' kuphela ezikhathini zakudala, nokuthi ukukhula kwamasiko kancane kancane esintwini kuholele ohlelweni lomshado womuntu oyedwa. I-Islam, nokho, ivumela owesilisa ukuba abe nabafazi abane kuze kube yena nomphakathi bacabanga ukuthi uyakwazi ukubhekana nabo ngokungakhethi nangokufanele. I-Afrika iveza zonke izinhlobonhlobo zezinhlelo zomshado, ngasinye saziwa emasikweni nasezindaweni ezithile.

Owesifazane osanda kushada unqatshelwa kwezinye izikhathi ukwaba imibono yakhe noma ukuveza indlela akazizwa ngayo, noma ngabe ibaluleke kangakanani. Kufanele alandele imiyalelo yomndeni wakhe omusha. Umshado uyinto enhle, noma kunjalo, imindeni

eminingi isiphendule umshado waba uhlobo lobugqila kwabesifazane abaningi. Owesifazane osanda kushada kufanele awele kunoma iluphi uhlobo lokuhlukumezeka ngoba umyeni ukhokhe ilobolo, singasho ukuthi lokhu kucekela isithunzi sabantu besifazane phansi ngokuthi bathathwa njengezinto nje engeyilutho okumele zithengwe ngamalobolo. Isiko lelobolo seliphenduke ezinye zezinto ezihlukumeza abantu besifazane ngoba kwaziwa ukuthi kumele bevumele yonke into eshiwo umyeni ngoba ekhiphe ilibolo. (Msimang, 1975) Bamukela indlela yokusebenza kwengqondo kule ndaba, abahlaziyi be-*psychoanalyst* baphikisana nomshado ngoba ubeka abesifazane ekuhlukunyezweni, isimo esiphansi okufanele basibekezelele emshadweni, kuze kube yilapho sebengogogo. Umqondo ongenhla udluliswa isaga esilandelayo ‘*Ukwenda wukuzilahla*’. Lokhu kushiwo ngoba intombazane ayikwazi ukuthi yazi kusengaphambili ukuthi impilo yayo yomshado izoba njani. Ngakho-ke ukushada kwakhe kufana nokuzilahla.

Emiphakathini yase-Afrika, kunokwehluka okubili, okujwayele ukuveza ubudlelwano phakathi kwabesifazane nabesilisa, futhi ikakhulukazi, ubudlelwane obuphakathi kwamakhosikazi nabayeni. Kwamukelwa ngokuvamile ukuthi abesilisa kufanele bajabulele ngaphezulu kwabantu besifazane nasemphakathini futhi basebenzise amandla phezu kwabesifazane. Abesifazane bahlala kwisimo sokuncika, hhayi ngaphambi ngokuthi beshande kodwa ngisho bengakashadi, kodwa futhi nangemva komshado. Ngenxa yalokhu kuncishwa kwamandla nokucendzelwa ngokubulili njengoba kuveziwe kulencwadi *Umshado*, abesifazane base-Afrika ngokwesiko bahlala esikhundleni esiphansi emphakathini. Ukusho ukuthi abesifazane base-Afrika bahlala esikhundleni esiphansi kusho ukuthi bahlala ebugqileni obuqhubekayo ngoba ngisho esikhathini esiphila kuso manje basekhona abantu besifazane abacindezelekile emshadweni ngenxa yesiko nephathriyakhi. Uma bephathwe kabi, abesifazane bangenza okuncane ngokwabo ukufuna ukulungisa izikhalazo zabo: kufanele babheke kumuntu wesilisa noma owesilisa, njengabayeni babo, obaba, abafowabo, amadodana noma ezinye izihlobo eziseduze ukuze bathole usizo nokuvikelwa ngoba kwaziwa ukuthi bona abayilutho futhi ayikho into abangazenzela yona ngaphandle kosizo lwabantu besilisa (‘Gumede’, 2018).

Yize kunezindlela eziningi zokuzila e-Afrika, akunakwenzeka ukuthi kuvele noma kube nobufakazi bokuthi vele umuntu wesifazane kumele egqoke izingubo ezimnyama. Ukuzila akubandakanyi ukugqoka ingubo emnyama kuphela; kunezinye izindlela nezindlela zokubuka lo mkhuba. Isibonelo, lapho umuntu efa, kunamasiko athile, imisebenzi noma imikhuba lapho amalungu omndeni asondelene nomufi azokugwema futhi akugcine

njengophawu lokuhlonipha umuntu oshonile. Kulezi zinsuku, abantu bakhombisa ukuthi basosizini ngokugqoka izingubo ezihlukile zombala noma ngezindwangu ezincane kuhluka ngokuthi loyomndeni wona uyifaka kuphi - eziluhlaza okotshani, eziluhlaza okwesibhakabhaka, noma ezimhlophe - ezithungwe ezingutsheni zabo, okungaba yingubo, isikibha, ihembe, njalonjalo. Ukukunda amakhanda, ikakhulukazi kubantu abangama Zulu, futhi kuyindlela ethandwayo yokukhombisa ukuthi umuntu usekuzileni. Kodwa-ke, akuyona yonke imindeni ezikhathazayo ngokugcina lo mkhuba. Lo mkhuba uyahlukahluka emindenini, ikakhulukazi ezikhathini zanamuhla, abanye abagundi zonke izinwele.

Owesifazane olinyalelwe umyeni wakhe wayezila ngezikhumba. Kwakuhlathwa izimbuzi, bese kuphalwa izikhumba zazo, kususwe bonke uboya, bese embathiswa zona umfelokazi, azigqoke unyaka wonke. Owesimame ozila ngalolu hlobo yilowo ogidile washada nothelwe ngenyongo wamukelwa emzini njengonkosikazi womuzi, hhayi noma ubani nje. Uma owesimame ezilile ngalolu hlobo, wayegoya ahloniphe, angazihlanganisi nabantu ngoba kwakwaziwa phela ukuthi unesinyama okungamele engame ngaso abantu. Indlela leyo sikhule besitshela ngayo okhokho nokhokhokazi izinto ebezenzeka ngesikhathi sasemandulu okuyinto uma ubheka indlela abantu bephila ngayo manje ihluke ngokwadlulele ngoba igcina iseza sizibuza imibuza mayelana nesiko nesikompilo kithi thina bantu abamnyama.

Umuntu wase-Afrika akacabangi umshado njengenhlangotho esuselwe othandweni lwezithandani yize ubuhle kanjalo nobuntu nempilo kufunwa ekukhetheni inkosikazi. Uthando oluqinile oluvame ukuba khona ngemuva kweminyaka ethile yomshado obeyimpumelelo luwumkhqizo womshado uqobo ocatshangelwe njengenqubo, okuvela ekuhlaleni ndawonye nasekusebenzisaneni emisebenzini eminingi ikakhulukazi ekukhuliseni izingane. Isiko lokungena lisho nokuthi unkosikazi akakwazi ukushada nomunye umuntu, ngaphandle kwalo mndeni. Lesi yisimo esibuhlungu kwabanye besifazane - okumele balwe nesiko lokungena ngenkathi besalila ngokushona komyeni besazilile. Azikho izinkomo ezikhokhwayo uma kwenzeka loluhlobo lesiko lokungena, njengoba umyeni ongasekho esuke esekhokhe ilobolo. Uzungu (2019) yena ubeka kanjena ngoluluhlobo lesiko, akakholelwa ukuthi lelisiko liyabahlukumeza abantu besifazane, uthi:

“Levirate marriages are still prevalent in patriarchal societies. Traditionally, such societies value cultural adherence very highly. This sometimes includes a total disregard of women’s rights, in opposition to the ongoing cultural evolution in the form of modernization and globalization which is affecting these societies. Women are

seen as part of the inheritance to be handed over from one man to another through marriage when the first husband dies. There is no consideration of women's emotional state during and after the mourning period. Women are required to remain part of the dead husband's family forever. These beliefs and practices infringe upon the women's freedom of choice" ('Zungu', 2019:196)

“Imishado edla lubi isadlangile emiphakathini yephathriyakhi. Ngokwesiko, leyo miphakathi ikwazisa kakhulu ukunamathela kumasiko. Lokhu kwesinye isikhathi kufaka ukunganakwa ngokuphelele kwamalungelo abesifazane, ngokuphikisana nokuziphendukela kwamasiko okuqhubekayo ngendlela yesimanjemanje kanye nokuhwebelana kwezwelonke okuthinta le miphakathi. Abesifazane babonakala njengengxenye yefa elizodluliselwa lisuka kowesilisa liye komunye ngomshado lapho kushona indoda yokuqala. Akukho kubhekwa kwesimo sokuzwelana nabesifazane ngesikhathi nangemva kwesikhathi sokulila nesokuzila. Abesifazane kudingeka ukuthi bahlale beyingxenye yomndeni womnyeni oshonile ingunaphakade. Lezi zinkolelo nemikhuba kwephula inkululeko yabesifazane yokuzikhethela” ('Zungu', 2019:196).

Ubulili abuhlukanisi amandla ngokulingana phakathi kwabesilisa nabesifazane. Amadoda akhiwe njengezikhulumi zomphakathi, ongqondongqondo, abathatha izinqumo nabanikazi bezindawo. Abesifazane bakhiwe ikakhulukazi njengezidalwa zasekhaya, abafanelwe ukuhlala endlini noma ekhishini. Emiphakathini yephathriyakhi, abadivosile nabesifazane abangashadile babhekwa njengabaxoshiwe futhi babeyidlanzana emiphakathini, yize lokhu kushintsha kancane emiphakathini wanamuhla. Ukulwela ukulingana kwamalungelo abesilisa nabesifazane akuthinti abesifazane kuphela; amadoda nawo kumele ehlanganyele kule mpi. Kwabesifazane kazi abanamandla, amadoda kufanele abe yingxenye yomzabalazo wokulwa nengcindezelo yabesifazane.

Ukungabi khona kobulungiswa obukhulu kulesimo sesiko lokungena iqiniso ukuthi ukungalingani ngokobulili kuyinto ejwayelekile futhi ebonakala ilungile kulemiphakathi esakholelwa kuphathriyakhi ngesimo sokuthi bazi ukuthi abantu besifazane abayilutho. Emiphakathini eminingi esakholelwa kuphathriyakhi nesintu abafelokazi bayaphoqelesa ukulandela amasiko ahambisana nesikhathi sokulila nokuzila, noma ngabe bayahambiselana nawo noma cha. Isibonelo nje KwaZulu-Natali, enye intokazi ibike ukuthi iphoqwe ngabasekhweni layo ukuba bayochitha ubusuku nesidumbu sikamufi wayo egumbini

eliseceleni, bebodwa, okwenza ukuthi afune ukwelulekwa ngokuhlukumezeka. Kuneminye imikhuba emibi eminingi eyenzelwa abafelokazi abasosizini lapho kushona abalingani babo eNingizimu Afrika.

Isibonelo, uma kwenzeka umfelwa eshiywa ngumakoti, umshado unqanyulwa ngokushona kwenkosikazi. Ngamanye amazwi, akukho ukuphoqelela ngasohlangothini lomfelwa; uhlala engashadile. Isizathu sokuphoqa umfelokazi ukuthi ahlale ekhaya lomyeni wakhe singahluka, kepha kwezinye izimo, abasemzini bashukunyiswa umhobholo wokufuna ukuthi umfelokazi ahlale endlini yabasekhweni lakhe futhi ashade nomfowabo womyeni, ikakhulukazi uma Abasekhweni bafisa ukugcina ingcebo yendodana yabo engasekho emndenini. Inhloso ngokungaqondile ukugcina umfelokazi empofu futhi kulula ukulawula. Leli lungiselelo liphinde likhombe ukungalingani ekuphathweni kwabesifazane ngabesilisa emphakathini, ikakhulukazi abafelokazi. Omunye wababhali uZungu (2019) yena uthi:

“This Zulu belief is somewhat similar to the Mormon belief of sealing a wife to her dead husband. This has seen many a woman left voiceless on matters of the heart. The family decides as to who of the brothers or cousins will marry the widow. She has no say in the matter” (‘Zungu’, 2019:201).

“Le nkolelo yamaZulu ithi ayifane nenkolelo yamaMormon yokubeka unkosikazi uphawu kumyeni wakhe ongasekho. Lokhu kubone abesifazane abaningi beshiywe bengakwazi nambono ngemizwa yabo nokusenhliziyweni yabo. Umndenini iwona onquma ukuthi ubani kubafowabo noma umzala ozoshada nomfelokazi. Yena akanazwi kulenkinga” (‘Zungu’, 2019:201).

Lokhu kukhomba ngokusobala ekuphathweni ngokungalingani kwabafelokazi nabafelwa ku amasiko amaningi e-Afrika. Ukwenqaba kwabesifazane ukuzibandakanya emikhubeni efana nokungenwa kungaholela ekujezisweni okunzima okungabandakanya ukuxoshwa ekhaya lomshado. Lo mkhuba uvame kakhulu emiphakathini eminingi yasemaphandleni ezingxenyeni ezithile ze-Afrika isibonelo nje KwaZulu-Natal, kepha ikakhulukazi kulezo zindawo ezingaphansi kwegunya labaholi bendabuko abanjenga makhosi nezinduna neziNkosi.

Kweminye imiphakathi yesintu nephathriyakhi eNingizimu Afrika ikakhulukazi isizwe sakwaZulu abafelokazi abavunyelwe ukuba bodwa ngaphandle isikhathi eside; abavunyelwe ukuzihambela bodwa emasimini okutshalwa izitshalo noma ezindaweni lapho kudla khona imfuyo njengoba kunezinkolelo ezinamandla zokuthi lokhu kungaholela ekucekelweni phansi

kwezitshalo nemfuyo. Ngezikhathi zokulila nokuzila, abafelokazi baphoqelelele ukuphelezela yingane noma umuntu omdala yonke indawo lapho bedinga ukuya khona futhi abavunyelwe ukuba kanye / noma ukubamba iqhaza emicimbini noma emihlanganweni yomphakathi. Iqiniso lokuthi akufanele bakhulume emicimbini yomphakathi noma emihlanganweni yomphakathi kungukwephula inkululeko yabo yentando yeningi yokubamba iqhaza ekuphathweni kwemiphakathi yabo noma ukuzibandakanya nomsebenzi wezomnotho ukuhlinzekela izingane zabo, lokho ezinye zezindlela ezikhombisa ukuthi abantu besimame bacindezelwe ngayoyonke indlela. (‘Magudu’, 2004)

“Despite its pervasiveness, gender-based violence is one of the least talked about violations of women’s rights as most of it takes place within the private domain and is never reported Gender-based violence is mostly common at family and community level and mostly affects women” (‘Ndlovu’, 2008:67).

“Ngale kokusabalala kwalo, udlame olusekelwe ebulilini lungenye yezinto okungakhulunywa kakhulu ngazo ngokuphulwa kwamalungelo abantu besifazane njengoba lenzeka ezizindenini ezizimele futhi akukaze kubikwe ukuthi udlame olusekelwe ebulilini luvame kakhulu emndenini nasemphakathini futhi luthinta kakhulu abesifazane” (‘Ndlovu’, 2008:67).

Ukucwaswa okusabalele, ukuphathwa kabi nokuhlukunyezwa kwabesifazane kwimiphakathi eminingi ezweni lonke iyinkomba yesidingo sabenzi bezinqubomgomo nemithetho yokugcizelela kakhulu hhayi kuphela amalungelo abantu kanye namalungelo abesifazane nokunikwa phecelezi i-privacy yabo nokuvikelwa, kepha futhi namalungelo abesifazane ngokulingana ngokobulili ngaphakathi kwezimo ezithile zamasiko abo. Okuvela kulolu cwaningo kukhombisa ngokusobala ukuthi kunokushoda okukhulu kokuqonda nokwehluleka ukuphoqelela izinqubomgomo nemithetho efanelekile yokulingana ngokobulili ezimeni ezahlukahlukeni zezehlalo, amasiko nezenkolo ingakho sisabona kukhona abantu besifazane abacindezelekile nabahlukumezekile ngenxa yokuthi umthetho awuyidlali indima yawo ukulwela abantu besifazane ngoba abanye bazithola becendezelekile egameni lesiko.

Ngenkathi umthethosisekelo uqinisekisa futhi uvikela amalungelo awo wonke abantu basemphakathini ukuveza izinkolelo zabo namasiko, lolu cwaningo luhlose ukuveza isidingo sokungenelela kwenqubomgomo nabantu bakithi abayibonayo lento mihla namalanga ukuze sikwazi sonke ukulwa nalesimo sokungalingani, ukuvikela amalungelo abantu, ikakhulukazi ezimeni lapho izintshisekelo zeqembu lomphakathi zibekwa eqhulwini ukulimaza

amalungelo abantu ngabanye. Ucwaningo lukuveza ngokusobala ukujula kokungabi nalwazi ngamalungelo ayisisekelo sabantu, njengelungelo lempahla, ukulingana, ukuphepha, nokutholakala kolwazi ngoba imiphakathi eminingi esakholelwa kuphathriyakhi kucaca ngokusobala ukuthi abazi ukuthi abantu besifazane banamalungelo alinganayo nawabantu besilisa.

“In South African society, cultural and patriarchal attitudes and beliefs regarding physical abuse against women are still entrenched” (‘Ngcobo’, 2015:32).

"Emphakathini waseNingizimu Afrika, amasiko nezinkolelo eziphathelele nokuhlukunyezwa kwabantu besifazane zisazinzile" (‘Ngcobo’, 2015:32).

Akekho owaziyo ukuthi ekuqaleni komlando ukuhlelwa kophiko lomndeni njengoba sazi ukuthi kufanele ubekhona kodwa asazi ukuthi senza ngendlela yini. UMarx no-Engels (1884) babamba ukuthi umnyombo wenhlangano eyaba eyokuqala yayenziwe ngabesifazane, ababehlala ekhaya banakekele izingane, kuyilapho abesilisa behamba bezingela futhi bezihlanganisa nabangane babo besilisa. Ekubuyeleni kwabo ekhaya amadoda ayengagcini kumlingani ofanayo ocansini, ngakho-ke izingane kwakungekamama, kanye nohlelo phecelezi lwe-*matriarchy* ne-*polyandry* kwabesekucindezeleka kanjalo. Lo mbono wasebenza njengesisekelo sokuchaza umzabalazo ocatshangelwa phakathi kwabesilisa nabesifazane ukuze belingane ngokwamalungelo nangokwamazinga kuliwe nokucindezelwa kwabesifazane. Isimilo esivelele sobukhulu bendoda kunonkosikazi emndenini wanamuhla, isidingo sokwakha ukulingana kwangempela kwezenhlalo phakathi kwabo nendlela yokwenza, kuzobonakala ekukhanyeni kosuku lapho bobabili benokulingana okuphelele ngokusemthethweni yamalungelo. Lapho-ke kuzocaca ukuthi umbandela wokuqala wokukhululwa kukankosikazi ukubuyisa wonke umndeni embonini yomphakathi, nokuthi lokhu kudinga ukuthi kupheliswe isici somndeni ongabodwa njengoba iyunithi yezomnotho yomphakathi.

Ngokuka Marx (1884) ocashunwe uSydie uthi ngokungalingani ngokobulili nangokwamazinga:

“For Marxists, class inequalities and class struggles are the primary feature of the structure of any society, and play a key role in the development of these structures. At the same time, many Marxists recognize that women and men have not usually been equal in society, with women have a position of inferior to that of men through much of history and in modern society. This inequality is not just a byproduct of class

inequality, but has its own explanation. Marx also argued that for women and men to be fully equal, private property would have to be abolished, and an egalitarian, socialist society created” (‘Sydie’, 1987:89).

“KumaMarxist, ukulingana ngokwezigaba nemizabalazo yezigaba kuyisici esiyinhloko sokwakhiwa kwanoma imuphi umphakathi, futhi kudlala indima enkulu ekuthuthukisweni kwalezi zinhloko. Ngasikhathi sinye, amaMarx amaningi ayaqaphela ukuthi abesifazane nabesilisa bebengalingani njalo emphakathini, kanti abesifazane banesikhundla esiphansi kunaleso sabesilisa ngomlando omningi nasemphakathini wanamuhla. Lokhu kungalingani akuyona nje umkhqizo wokungalingani kwesigaba, kodwa kunencazelo yayo. UMarx uphinde wathi ukuze abantu besifazane nabesilisa balingane ngokuphelele, kuzodingeka kuqedwe impahla yangasese, futhi kudalwe umphakathi olinganayo, wobusoshiyali ” (‘Sydie’, 1987:89).

Kucaca ngokusobala ukuthi abantu besifazane bayacindezeleka ikakhulukazi emiphakathini esakholelwa kuphathriyakhi nesakholelwa kwisiko lesintu lapho abantu abanengi bekholelwa ekutheni abantu besilisa kumele bethathe isithembu noma kube yibona abanamalungelo amaningi ukudlula abantu besifazane, namandla.

Iphathriyakhi iyisithiyo esikhulu ekuqhubekeni nasekuthuthukisweni kwabesifazane. Ngaphandle kokwehluka emazingeni okubusa imigomo ebanzi ihlala ifana, ingakho ke abesilisa bephethe noma benamandla ukunabantu besifazane. Uhlobo lwalesi silawuli singahluka. Ngakho-ke kuyadingeka ukuqonda uhlelo, olugcina abesifazane bephethwe futhi bengaphansi, nokuqqa ukusebenza kwalo ukuze kusebenze intuthuko yabesifazane ngendlela ehlelekile. Ezweni lesimanje lapho abesifazane beya phambili ngokufaneleka kwabo, iphathriyakhi lapho idala izithiyo zokuba abesifazane baye phambili emphakathini. Ngoba izikhungo zephathriyakhi kanye nobudlelwano kwezenhlalo ebhekele isimo esiphansi noma sesibili sabesifazane (‘Delhi, 2006).

Omunye wababhali uthi bonke abantu kumele bephathwe ngendlela efanayo, u-Ifechelobi (2017:23):

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language,

religion, political or other opinion, national or social origin, property, birth or other status...”(UN General Assembly art.1-2).

“Bonke abantu bazalwa bekhululekile futhi belingana ngesithunzi nangamalungelo. Banikezwe ukucabanga nonembeza futhi kufanele baphathane ngomoya wobuzalwane. Wonke umuntu unelungelo lawo wonke amalungelo nenkululeko ebekwe kulesi simemezelo, ngaphandle kokwehlukaniswa kwanoma yiluphi uhlobo, njengobuhlanga, ibala, ubulili, ulimi, inkolo, ezombusazwe noma omunye umbono, imvelaphi yobuzwe noma yezenhlalo, impahla, ukuzalwa noma esinye isimo...”(UN General Assembly art.1-2).

Ngokweqiniso uma ubheka ukuba ngaphansi kwabesifazane nokucindezelwa nokuhlukunyezwa kwabo kuyabonakala esikahthi okuphilwa kuso manje. Ikakhulukazi emiphakathini esakholelwa kuphathriyakhi namasiko. Abaningi bakholelwa ekutheni ukuhlukunyezwa kwabantu besifazane kuyimvelo kuphathriyakhi, kuyinto ejwayelekile ngoba abantu abaningi abakholelwa kuphathriyakhi babuka abantu besifazane njengabantu okubafanele ukuthi beshaywe noma behlukunyezwe bese kuvikwa ngokuthi leso senzo siyisiko.

“It is claimed that violence against women inevitably occurs in traditional milieus that “put women beneath men in status and personhood” (‘Ademiluka’, 2018:354).

“Kuthiwa udlame olubhekiswe kwabesifazane lwenzeka ngendlela engenakugwemeka esimweni sendabuko “okubeka abesifazane ngaphansi kwabesilisa ngesimo nangobuntu” (‘Ademiluka’, 2018:354).

Omunye engasho ukuthi ukuhlukunyezwa nokucindezelwa kwabantu kuyinxenye ebalulekile kakhulu yephathriyakhi ngoba ikona okubonisa amandla endoda, ngokuthi indoda ishaye umuntu wesifazane izizwa inamandla ukunomuntu wesifazane. Abantu besilisa bajwayele ukuthi besebenzise amandla abo ngaphezu kwabantu besifazane ngoba bazi ukuthi ngokwesiqu nokwakhiwa kwabo banamandla ukunabantu besifazane okugcina kuyikho lokhu okwenza ukuthi ngasosonke isikhathi uma kunenxabano ekhona noma impikiswano umuntu wesilisa ugcina esebenzisa udlame. Lento abantu abaningi bakhula beyibuka mhlambe emndenini noma emiphakathini begcina bekhula naso lesisihlava sokukholelwa ekutheni into elungisa izinto phakathi kwendoda nonkosikazi udlame, iphathriyakhi kahle kahle iphakamisa abantu besilisa. Isibonelo nje igama i-**Patriarchy** lisuselwa egameni lesi **Latin** elithi [**pater** elisho ukuthi **father** (baba) nelithi **arch** elisho ukuthi phatha (**rule**)].

Iphathriyakhi emazweni amaningi ase Afrika bayibona njenge siko labo ikakhulukazi abantu besilisa. Iphathriyakhi ithathwa njenge ndlela yokuphila emiphakathini yase Afrika, ngoba e-Afrika umuntu wesilisa uhlale ebekwa ngaphezulu kuyoyonke into akayenzayo. Ukuhlonishwa namandla anikwa abantu besilisa idlulele kwimiphakathi yase Afrika, kangangokuthi umuntu wesifazane akabalwa nhlobo ezintweni eziningi ngoba akathathwa njenge sidalwa esibalulekile emiphakathini ngisho ehlukumezekile akekho okushaya indiva lokho, amadoda iwona abusayo navezwe njengabantu ababalulekile ngisho amasiko amaningi ayabavuna.

“it is the males’ will and cultural norms which dominate and legislate. Men are born already elevated in the societal hierarchy, and men and male children are valued above women and female children” (‘Ademiluka’, 2018:349).

“kuyintando yabesilisa kanye nezinkambiso zamasiko ezibusayo nezishaya umthetho. Amadoda azalwa esevele ephakeme emiphakathini, futhi amadoda nabantwana besilisa baziswa ngaphezu kwabesifazane nabantwana besifazane ” (‘Ademiluka’, 2018:349).

Lokhu kuphatha nokugqama ngaphezu kwabantu besifazane kucaca kusukela kusahlelwa umshado lapho khona indoda ikhipha noma ikhokha amalobolo aloyo okusuke kuzoba ngunkosikazi wakhe, lokho okumenza loyo muntu wesifazane agcine ezizwa eyimpahla kaloyo akamkhiphele amalobolo. Ukuthi indoda iyona ephethe inkosikazi kuvezwe ngendlela ezahlukahlukeni. Isibonelo nje, izinxenye eziningi zezwe lase Nigeria, isenzo sokukhokha imali noma amalobolo ithathwa njenge senzo sokuthengisa loyo wesifazane kulo mndeni akayoshadela kuwo. Amalobolo bawathatha njenge senzo lapho khona amalungelo omuntu esuke ephucwa wona enikwa lomndeni akayoshadela kuwo.

“In Nigeria, the act of payment of bride price ... is perceived as an outright act of transfer of woman’s rights in source family to spouse’s family. Also, in most places in Africa after the wedding, the woman is compelled by tradition to bear her husband’s name as surname, dropping her father’s name” (‘Ademiluka’, 2018:349).

“ENigeria, isenzo sokukhokha ilobolo ... sithathwa njengesenzo esiqondile sokudluliselwa kwamalungelo abesifazane emndenini womthombo emndenini walowo ashade naye. Futhi, ezindaweni eziningi e-Afrika ngemva komshado, owesifazane uphoqwa isiko ukuba abize isibongo somyeni wakhe, alahle igama likayise” (‘Ademiluka’, 2018:349).

Futhi, ezindaweni eziningi e-Afrika ngemva komshado, owesifazane uphoqwa isiko ukuba abize isibongo somyeni wakhe, alahle isibongo sikayise. Ngakho-ke, e-Afrika, ubulili babesifazane abashadile bubhekwa njengento elawulwa abayeni babo. Ngokwesibonelo, eBotswana ngisho nowesifazane ongumzali oyedwa akanalo ilungelo lokulala nanoma iyiphi indoda ngaphandle kwaleyo akayizalela abantwana; ngamanye amazwi, isiko alivumi ukuthi owesifazane agcine amadoda amabili ngesikhathi esisodwa. Indoda ikhululekile ukuba nenkosikazi yesibili noma isancinza uma ifisa, kube owesifazane, isancinza noma umfazi wesibili kufanele ngaso sonke isikhathi athembeke endodeni eyodwa. Ukucwaswa kwabesifazane kubonakala nasemyalweni wendabuko othi abesifazane abasebasha abangazibandakanyi kwezocansini bengakashadi, ekubeni ungekho umkhawulo onjalo emadodeni, noma kwabadala futhi amadoda avunyelwe ukwenza noma yini.

“it becomes discriminatory when the expectation and responsibility of chastity becomes the burden of women/daughters while rascality and high risk sexual behaviour is tolerated and encouraged for men and boys by the society” (‘Igbelina-Igbokwe’, 2013:77).

“Kuba ukucwasa lapho kulindeleke isenzo sobumsulwa kube umthwalo wabesifazane/amadodakazi kuyilapho ukucwasa kanye nokuziphatha ngokocansi okunobungozini kubekezelelwa futhi kukhuthazwa kwabesilisa nabafana ngumphakathi” (‘Igbelina-Igbokwe’, 2013:77).

Ezingeni lomndeni, iphathriyakhi ibuye ibonakale ekuhlukaniseni indima yobulili. Ngaphandle kwendima yemvelo yokuzala abantwana, emphakathini wendabuko wase-Afrika, abesifazane babedlala indima abayinikwe ngamadoda iwona ayes haya umthetho ukuthi ubani okumele enze kuphi nakuphi, ngokuvamile indima yasebesifazane yayihlale isekhaya. Umkhuba owawandile kwakuyisithembu, inkosikazi ngayinye inikezwa amalungelo lapho khona kunquma umyeni ebabekela umthetho ofunwa nguye ekhohlwe ngamalungelo abo labo besifazane ngoba kwaziwa ukuthi nguye ongumnumzane wekhaya. Amakhosikazi ayedinga invume yomyeni cishe kuzo zonke izinto abazenzayo noma umuntu leyonto indinga yena kodwa akazithatheli isinqumo ngenxa yenkolelo yephathriyakhi ethi unkosikazi angeke ekwazi ukwenza into ngaphandle kwemvumo yesoka lakhe. Esimeni sesithembu, inkosikazi ngayinye yayinomsebenzi owengeziwe nongapheli wokufuna umusa womyeni okungashiwo ukuthi lokho kuwukhothamela umyeni nokuzincengela ngokuthi ungabi ivila usebenze

njenge sigqila ukuzama ukuthola ukunakwa ngumuntu owakushada ethi uyakuthanda kodwa ukuphatha njenge sigqila lomuntu omubiza umyeni.

“Many feminists state that a woman becomes the tool of man's pleasure in marriage. They believe that, especially in a polygamous society, she spoils the husband with choice morsels that he may be kind to her and her children, because through the children she will be able to assume the role of a grandmother – the queen of the household” (‘Ademiluka’, 2018:362).

“Abaningi abalwela amalungelo abesifazane bathi owesifazane uba yithuluzi lokujabulisa indoda emshadweni. Bakholelwa ukuthi, ikakhulukazi emphakathini onesithembu, uphekela umyeni wakhe ukudla okukhethekile ukuze abe nomusa kuye nasezinganeni zakhe, ngoba ngezingane uzokwazi ukuthatha indima kagogo - indlovukazi yekhaya” (‘Ademiluka’, 2018 :362).

Ngezinye izikhathi uze unkosikazi ezithole eselwa namanye amakhosikazi ngesimo sokuthi ufuna ukuthi indoda inake yena lokhu okugcina kwenza begcine bsebenzisa izingane noma amagama abazinika wona akhombisa impi noma ukubhinqa okuthile ongeke ukunake. Kodwa uma usubheka esinye sezifundo esibizwa nge-*Onomastics* uyakubona lokho kulwela isoka phakathi kwabantu besifazane abasesithenjini, okumele ngabe bayabambana besizane ukuphuma kulencindezelo abakuyo yomshado bona balwela isoka elibahlukumezayo lokhu khombisa ngokusobala ukuthi abantu besifazane inkolelo yesintu ibenze bavumela ukuphila ngaphansi kokuhlukunyezwa nalapho bengajabule khona. Kubalulekile ukuqaphela ukuthi le mikhuba isaqhubeka ezindaweni eziningi zase-Afrika, ikakhulukazi ezindaweni zasemakhaya. E-Afrika, ilungelo lefa alibandakanyi abesifazane. Phakathi kwama-Igbo aseningizimu-mpumalanga yeNigeria, isibonelo:

“if a husband dies intestate, the woman usually receives nothing And since property can only pass between the same sexes, women are also not expected to inherit from their fathers” (‘Igbelina-Igbokwe’, 2013:79).

“uma umyeni eshona engashadile, owesifazane ngokuvamile akatholi lutho Futhi njengoba impahla idluliswa phakathi kobulili obufanayo, abesifazane akulindelekile ukuba bazuze ifa koyise” (‘Igbelina-Igbokwe’, 2013:79).

Ukucwaswa kwezingane zamantombazane kuyisici esigqame kakhulu e-Afrika nakuphathriyakhi. Ezingxenyeni eziningi zase-Afrika eseningizimu nezwekazi lase afrika,

ingane yowesilisa ivame ukuthandwa kunowesifazane, isizathu esiyinhloko siwukuthi amantombazane “abhekwa njengempahla engasebenziseka kalula eyogcina ishadele kweminye imizi ukuze azale futhi aqinisekise ukuthi uzala amadodana ngale kwalokho kuzoba nomunye unkosikazi. Ezikhathini eziningi, emzamweni wokuba nezingane zabelilisa, amadoda amaningi angathatha umfazi wesibili uma owokuqala engakwazi ukuzala abantwana besilisa. Ngakho-ke, umphumela ohambisanayo walokhu kuthandwa kowesifazane uwukuthi owesifazane ongenamadodana uhlushwa ukuhlalisana kwabantu, ukungazethembi njengoba ehlala ngokwesaba ukulahlekelwa umshado wakhe nomuzi wakhe ngenxa yomunye wesifazane. Ukungayinambithisisi kakhulu ingane yentombazane kungase kube esinye sezizathu ezenza abanye abazali baphoqe amantombazane amancane ukuba ashade esemancane. Isibonelo, kunomkhuba wokuthwala eNingizimu Afrika, ikakhulukazi emaphandleni aseMpumalanga Kapa naKwaZulu-Natal... lapho amantombazane, ngezinye izikhathi aneminyaka engu-9 ubudala ephoqwa ukuba ashade ngisho ngabe ayoshada indoda endala kanjani akukhathalekile emphakathini okholelwa kuphathriyakhi. Omunye engasho ukuthi abanye besifazane njengo mama banesandla ekuphakamiseni ukucindezelwa nokuhlukunyezwa kwabantu besifazane ngoba bayakwazi ukuvumela izingane zabo zisencane ukuthi ziyoshada kufana nokuthi bazilahlela endle.

Ukusebenzisana komphakathi kubalulekile ukuze umuntu aphile. Ukusiza kulokhu kusebenzisana, abantu baye bahlakulela imikhuba ethile noma izindlela zokuziphatha ezithathwa njengezemukelekile emphakathini. Lezi ziyalo zokusebenzisana nemfundiso phakathi komphakathi nakubantu besilisa nabesifazane ukuthi kumele bephile kanjani kuyinto edluliswa noma efundiswa ngezizukulwane ngezizukulwane. Kulindeleke ukuthi abantu ngabanye baziphathe ngokuhambisana nalezi zifundiso nezindlela zokuphila zaloyo mphakathi. Izingane zivezwa isiko ezizalelwa kulo futhi ngokungazi lutho kuthatha amasiko nemikhuba yomphakathi. Imindeni ihlanganisa amalungu abesilisa nabesifazane kanye nomphakathi unendima echazwe kahle ngayinye. Kuphathriyakhi, izimfanelo ezihambisana nabesilisa zigqamile uma ziqhathaniswa nalezo ezihambisana nabesifazane. Iphathriyakhi kukholakala ukuthi yaqala kudala ngenxa yezinkinga zebhayoloji ezazingabavumeli abesifazane ukuthi bazingele njengoba babezibandakanya nemisebenzi kamama yokuzala kanye nokukhulisa izingane. Amadoda, ngakolunye uhlangothi aba abahlinzeki benyama futhi ukuzingela izilwane zasendle nakho kwahlakulela izimfanelo zolaka namandla nesibindi ngenkolelo yokuthi indoda kumele ibe insizwa iqine ingabi yigwala. Abesilisa baphethe ezikhundleni ezivelele kanti abesifazane bona bahlala benganzwi ngisho befuna ukuphawula

ngokungaphatheki kahle ebudlelwaneni abanabo nalabo abangaba khwenyane babo, kumele bafele ngaphakathi ngesimo sokuhlukumezeka ababhekene naso. Kuyinto eyisihlava esibi ikakhulukazi ngoba kuzanywa izindlela zokulwa nokungalingani kobulili ngoba vele ngokwendalo kwakumele sabelene sihloniphane siphakamise ukulingana kwamalungelo ngaphandle kokufuna ukuthi omunye ezibone enamandla ukunomunye kumele kubanjiswane.

“Cultural and social norms persist within society because of individuals’ preference to conform, given the expectation that others will also conform. For instance, traditional beliefs that men have a right to control or discipline women through physical means makes women vulnerable to violence by intimate partners” (‘Ademiluka’, 2018:362).

“Izinkambiso zamasiko nezenhlalo ziyaqhubeka emphakathini ngenxa yokuthanda komuntu ukuzivumelanisa, njengoba kulindeleke ukuthi nabanye bazovumelana. Isibonelo, izinkolelo zendabuko zokuthi amadoda anelungelo lokulawula noma ukujezisa abesifazane ngezinto ezibonakalayo zenza abesifazane babe sengcupheni yokuhlukunyezwa ngabalingani abasondelene nabo” (‘Ademiluka’, 2018:362).

Emvakwalokho, amadoda aphinde ethathe izikhundla zezomnotho nezombusazwe, kuyilapho abesifazane becishe bakhishwa ngokuphelele kulezi zindawo. Ngakho-ke abesilisa baba yisizinda futhi abesifazane baba ngaphansi. Isikhungo sikagesi sasinabesilisa nomkhulu, obaba, abayeni naba fowabo ababelawula futhi benza izinqumo kwabesifazane ekhaya. Iphathriyakhi ngokwezwi nezwi isho ‘umthetho kababa’ kufanekisela ukubusa kwabesilisa. Yonke lento isuselwa kwinkolelo yephathriyakhi esetshenziswe njenge ndlela yokuphila kubantu emiphakathini lapho ifakwa ngaphansi kwesiko lesintu ikakhulukazi ezweni kazi lase Afrika. Lendlela yokuphila igcine icindezela abantu besifazane ngaphansi kwegama isiko kodwa okuyisiko ilubukeka livuna abantu besilisa ngakolunye uhlangothi amalungelo abantu besifazane acekeleke phansi bahlukunyezwa. Nalento yokuthi udlame nokuhlukunyezwa okubhekiswe kubantu besifazane kuthathwe njengento elungile nemukelekile emphakathini nase mndenini lapho khona ukushaya nokuhlukumeza kuphakanyiswa ukuthi kuyinxenye yempilo nesiko, ikona kanye okumele abantu bekulwele ngoba kuyimfundiso engalungile eyimbangela yokuthi namanje sisabhekene nenkinga yokuhlukunyezwa kwabantu besifazane (*Gender Based-Violence*).

“Cultural and social norms are highly influential in shaping individual behaviour, including the use of violence. Norms can protect against violence, but they can also

support and encourage the use of it. For instance, cultural acceptance of violence, either as a normal method of resolving conflict or as a usual part of rearing a child, is a risk factor for all types of interpersonal violence” (‘Ademiluka’, 2018:368).

“Imikhuba yamasiko nenhlalo inomthelela omkhulu ekulolongeni ukuziphatha komuntu, okuhlanganisa nokusetshenziswa kodlame. Imithetho ingavikela udlame, kodwa futhi ingasekela futhi ikhuthaze ukusetshenziswa kwayo. Isibonelo, ukwamukela udlame ngokwesiko, njengendlela evamile yokuxazulula izingxabano noma njengengxenywe evamile yokukhulisa ingane, kuyisici esiyingozi sazo zonke izinhlobo zodlame phakathi kwabantu” (‘Ademiluka’, 2018:368).

Kanti naye umuntu wesifazane ukhandiwe ngomfanekiso kaNkulunkulu. Njengendoda, umuntu wesifazane naye udalwe ngenhloso yokuthi azi, ikakhulukazi ukwazi uNkulunkulu njengoba sonke kufanele simazi simkhonze futhi ngaphandle kokucwasana ngokobulili. Abalweli besifazane bangampela ifeminizimu, ingakho ihlonipha ukubaluleka komuntu wesifazane njengomfanekiso kaNkulunkulu. Lapho khona ehluke ngokwakhiwa nangomfanekiso kaNkulunkulu kumuntu wesilisa, ingakho wonke umuntu kumele azi ukuthi lomehluko owadalwa nguMvelinqangi umehluko wendalo nofanelekile ukuthi ube ukuze sikwazi ukuphila ngendlela eyimvelo kaNkulunkulu. Ngakho-ke, lokuhlukana ngokwesakhiwo akusho ukuthi kumele sicwasane kube khona abantu abazizwa bengayilutho ngenxa yobulili abayibona begcine becindezelekile. Ingakho ifeminizimu ikhathazeke kakhulu ngokuthi umuntu wesifazane uphila kanjani nokulwa nendlela akacindezeleke ngayo ngaphansi kwesiko nephathriyakhi. Indlela abantu abadale ngayo nezinto abanzenzayo bazenza ngendlela yobulili abayibona, owesimame wenza okwesimame kanjalo nowesilisa wenza okufanele akwenze, kungabi nokubukela phansi omunye umuntu phansi ngenxa yobulili umthathe njengesidalwa esingeyilutho wonke umuntu unelungelo elilingana nelomunye akumele kube khona abahlukumeza abanye isikhathi esiningi abantu abayizisulu zokuhlukunyezwa ngabesifazane.

“Radical feminists argue that patriarchal societies oppress women and that, as physical violence is the basis of patriarchy, it can only be defeated when women realize their own inner strength and values” (‘Gumede’, 2018:40).

“Amafeministi anohloze athi imiphakathi yephathriyakhi icindezela abesifazane futhi lokho, njengoba udlame ngokomzimba luyisisekelo sephathriyakhi, lokhu

kunganqontshwa kuphela uma abesifazane bengabona amandla abo angaphakathi namagugu” (‘Gumede’, 2018:40).

E-Afrika, abalweli besifazane abakwezombusazwe abahlukile nalabo abaphila ngaphansi kwentlupheko, ukungafundi, ukuhlukunyezwa nokuphila phansi kwezinxabano ngoba nabo basabhekene nenkinga yokunikwa ezikhundla ezingaphansi kwabantu besilisa. Noma ngabe selukhona ushintsho olukhona kodwa kusekude phambili ekutheni kufezwe isifiso sokuthi kulinganwe ngokobulili nokuthi abantu besilisa bevumele ukuba abantu besifazane bephathe ngisho ezikhundleni eziphezulu ngaphandle kokuthi bezizwe belahlekelwa ubudoda. Isibonelo nje kuze kube yimanye asikaze sibe nomungameli wesifazane oholo izwe emazweni afana noZimbabwe neNingizimu Afrika njalo njalo. Ngisho uzwa abantu bezikhulumeza nje ngezindaba zombusazwe omunye uke umuzwe ethi ‘ngeke siphathwe umfazi’, isizathu salenkolelo yokuthi umuntu ongumuholi noma ongapathabisa abantu ngumuntu wesilisa into esatholakala kakhulu emazweni ase Afrika ikakhulakazi ezindaweni zase makhaya ubulili bubukwa ngezindlela ezihlukanisayo abantu kuhluka ngokubuhlanga nesiko. Lokhu kuyakhombisa ukuthi basebaningi abantu besilisa abangafuni ukuthi benikize abantu besifazane amandla nezikhundla eziphezulu nokuthi benikeze amalungelo afanayo nawabo. Ngokwesiko lesi Zulu, kunombono okhona ongalungile ngokwehlukana kwemisebenzi okumele yenziwe abesifazane nabesilisa ngokwehlukana kobulili. Kunemisebenzi eyenziwa ngabantu besilisa kuphela kuphinde kube khona eyenziwa ngabantu besifazane kuphela. Lokungalingi nokwehlukana kwemisebenzi kuvela kakhulu uma kwenzeka umusebenzi wabantu besifazane wenziwa indoda, lapho khona indoda izizwa iphelelwa isithunzi futhi izizwa idelelekile. Lokhu kuyinto engafuneki ngoba yikho lokhu okwenza kugcine kunodlame olukhona ngesimo sokuthi izinto ezenziwa ngabantu besifazane zibonakala njengezinto ezingeyilutho amadoda azibukela phansi. Kanti kufanele kulekelelwane ikakhulukazi esikhathini esiphila kuso manje ukuze siqede udlame olukhona olubhekiswe kubantu besifazane.

“it is a worrying phenomenon, especially now that women in leading economies have exhibited a significant level of ability in shaping political and economic discourses. A country which is a hub of African commerce continues to struggle to bring a number of women in the same round table with their male counterparts for decision making despite the constitutional provision of equal rights and privileges among male and female citizens. Patriarchy prevails amidst gross violations of women’s rights through

doestic violence, female genital mutilation, among others” (‘Tufekci noHashiru’, 2021:238).

“Kuyisimo esikhathazayo, ikakhulukazi manje lapho abesifazane abasemazingeni aphezulu kwezomnotho sebonise izinga elibalulekile lekhono ekulolongeni izinkulumo zezepolitiki nezomnotho. Izwe eliyisizinda sezohwebo e-Afrika liyaqhubeka nokuzabalaza ukuletha inani labesifazane etafuleni elilodwa nozakwabo besilisa ukuze kuthathwe izinqumo ngaphandle kokuhlinzekwa okungokomthetho kwamalungelo alinganayo phakathi kwezakhamuzi zabilisa nabesifazane. iphathriyakhi ikhona phakathi kokwephulwa okukhulu kwamalungelo abantu besifazane ngodlame lwezinkanuko, ukucuywa kwezitho zangasese zabilisa, nokunye nokunye” (‘Tufekci noHashiru’, 2021:238).

Abesifazane bayayalwa uma bezongena emendweni ukuthi baziphathe kahle kodwa kwabilisa akunjalo. Abesilisa bangenza noma ngabe yini abayithandayo ngoba angeke kube yizindaba zalutho. Bayazi ukuthi omakoti babo bazobaxolela noma bangenza kuphi ukukhohlakala ngoba bayaliwe ukuthi babe noxolo. Nazi izaga eziphathelele nomendo ezibhekiswe kwabilisa; ***Ukwenda wukuzilahla*** – Ingoba intombazane kayazi ukuthi iyophatheka kanjani emendweni. Kumele wonke umuntu aphaatheke kahle ezinsukwini zokuphila kwakhe. Kuyilungelo lakhe ukuthi apha kahle, aphaatheke kahle futhi engahlukumezeki. Akumele neze ingatshazwe indlela owesifazane azophatheka ngayo emshadweni, kumele aphaatheke kahle, aphathwe kahle futhi engahlukumezeki.

Ngokwemvelo kumele kuhlonishwane umuntu wesilisa ehloniphe owesifazane kanjalo nowesifazane ehloniphe owesilisa. Ngokwesintu sesiZulu kunezaga ezikhona eziveza ukuchema nokucindezela ubulili obuthize ziphinde zivune ubulili obunye, ***‘Kuhlonishwa kabili’***. Lesisaga abantu bilisa abasihloniphi noma abahambisani naso ngoba ababahloniphi abantu besifazane ngesimo sokuthi bakholelwa ekutheni ibona okumele behlonishwe. Ngakolunye uhlangothi kunesaga esithi ***‘Thlonipha la ingayokwendela khona’*** lesaga sikhombisa ukuthi abantu besifazane balindeleke ukuthi behloniphe noma ngabe kunjani ngesimo sokuthi abazazi ukuthi bayoshadelaphi nokuthi ikusasa libaphatheleni, omunye engasho ukuthi lesaga sichemile ikakhulukazi esikahthini esiphila kuso manje ngoba, akusamele ukuthi kubekhona abantu ababukela phansi amalungelo abanye abantu kumele kubanjiswane. Izaga, izisho kanye neziyalo zibamba iqhaza elikhulu ekucindezelekeni kwabilisa, kusukela ebuncaneni kuze kufike ebudaleni lapho begana noma beshada.

Umphakathi uyakugcizelela ukuthi abantu besifazane baziphathe ngendlela ethile ukuze bethole umendo futhi bahloniphe abantu abadala kanye nabesilisa. Iziyalo, izaga nezisho ziyamuphoqa owesifazane ukuthi ahloniphe wonke umuntu, agane (engabonwa njengesahluleki), andise umndeni ngokuthola ingane yomfana, anakekele, akhulise izingane ngoba **intandane enhle ngumakhothwa ngunina**. Kusenjalo ulindeleke ukuthi abekezele emshadweni ngoba uma kwenzeka ungaphumeleli umshado lowo kusolwa owesifazane, uze abizwe ngamagama, ahlekwe, abukelwe phansi kodwa kwabesilisa akunjalo. Lokhu kusicacisela kabanzi ukuthi imizi eminingi kukhala isicathulo sabesilisa ikakhulukazi ezindaweni ezisemakhaya. Kunzima kakhulu ukungahambisani nesiko ngoba isiko lithi uma ungena emshadweni ulalela umyeni wakho uphinde umnakekele futhi kweminye imishado awulitholi ngisho ithuba lokuphawula.

Ngowami umbono, mina ngiyavuma ukuthi impela lezi zaga zikhetha noma zivuna abantu besilisa, ngoba angikaze ngizwe kuthiwa kunesaga nje esiqondiswe kubantu besilisa, esimayelana nokuziphatha kwabo besakhula beze beganwe. Njengaso nje lesi esithi ihlonipha la ingayikwendela khona, sonke siyazi ukuthi vele lapho kusuke kubhekiswe kumuntu wesifazane. Bese kuba khona isaga esithi '**Izwi lendoda alibhekwa**' lokhu kucacisa ngokusabala ukuthi into eshiwo indoda iyona ezwakalayo futhi kumele ihlonishwe leyonto ngaphandle kokubheka ukuthi ngabe lawomazwi ahlala kanjani komunye umuntu ngoba iyona indoda enamandla, lesaga siveza ukulawula kwendoda. Uma ngabe kungaziwa ukuthi umakoti uyophatheka kanjani lapho ayoganela khona kusho ukuthi engaphatheka kahle noma engaphatheka kabi, phecelezi ahlukunyezwe. Yikho lokho okungafuneki. Okumele kwenziwe isiqinisekiso sokuthi intombazane uma ihamba iyogana izophatheka kahle futhi uma iphatheka kabi ivunyelwe ukuthi ibuyele ekhaya ingaze iphume ngebhokisi lapho iganele khona. Mhlambe kumele kube khona izaga nezisho neziyalo ezivezayo ukuthi umuntu wesifazane uzophatheka kanjani lapho esuke eyogana khona ukuze ekwazi ukuthi ezithathele isinqumo ukuthi uyafuna noma cha, ngoba abantu besifazane nabo banamlungelo okuzikhethela yini ebalungele ingakho ngibhala lolu cwaningo ngihlose ukugqugquzela abantu ukuthi bekwazi ukuphathana ngokulingana kuliwe nokucindezelwa kwabesifazane.

Esizweni samaZulu, igama lendoda alibi ize. Zonke izeluleko zendoda kufanele zihlonishwe kakhulu, kuyilapho ezowesifazane ngokuvamile zithathwa kalula. Kuyinkolelo evamile emphakathini wamaZulu ukuthi amadoda angabaphathi bekusasa labo, futhi zonke izixazululo ezidingekayo zingaphakathi kwemicabango yabo. Indoda evumela izwi layo ukuba lihlulwe ngesifazane liyahlekwa, ngakho-ke ayiyitholi inhlonipho kwamanye

amadoda. Igunya lakhe ngesikhathi sezimbizo, imibuthano yomphakathi nezinye izinkundla ezibalulekile likalwa ngendlela aphatha ngayo umkakhe endlini. Iningi labesilisa abangamaZulu linenkolelo efanayo yokuthi igama lowesifazane linesisindo esincane uma liqhathaniswa nelendoda. Lesi saga sisho ukuthi ukuze owesilisa ahlonishwe emphakathini kumele aqinisekise ukuthi abesifazane emzini wakhe basesimweni esiphansi kwesandla sakhe bemuhloniphe ('Mpungose', 2010).

UNyembezi (1990:140):

“argues that a man who keeps women in “their own place” [that is to say, in a subordinate, oppressed position] is a good master. Such a view highlights the attitude of the majority of Zulu men who demean the role of women, finding justification for their attitude and actions from society because the society itself is also of a patriarchal mindset”.

“uphikisa ngokuthi indoda egcina abesifazane “endaweni yabo siqu” [okungukuthi, esikhundleni esiphansi, esicindezelwe] iyindoda eqotho. Umbono onjalo ugqamisa isimo sengqondo seningi sabesilisa abangamaZulu ababukela phansi indima yabesifazane, bethola izizathu zokuthi baziphathe kanjani kanye nezenzo zabo emphakathini ngoba nomphakathi uqobo unengqondo yephathriyakhi”.

Emphakathini wamaZulu, owesifazane nakanjani uthatha indawo yesibili. Akalingani nomyeni wakhe, futhi kufanele amlalele. Kumele futhi ahloniphe abasekhweni lakhe noma emzini la eshadele khona. Umbono onjalo usekela umbono wokuthi emphakathini wamaZulu amadoda azibheka njengamakhosi phezu kwamakhosikazi awo, futhi awasiboni isidingo sokubonisana nabesifazane ezindabeni ezithinta umuzi nomnden. Kusenzima kona ukuthi abantu besilisa bevumele ukuphatha ngokulinganayo nabantu besifazane kodwa esikhathi esiphila kuso akusiwo wonke umuntu osenalelo nkolelo yokucindezela abantu besifazane sekukhona ushintsho olukhona.

Ukuphuma nje kancane esihlokwini, uma uzobheka uhlelo oludlala kumabona kude (**Mzansi Magic**) njalo ngolwesine ngehora lesishangolombili okuthiwa *‘Uthando nesthembu’* luka Mseleku. Lolu uhlelo olumayelana nempilo kaMseleku nesithembu sakhe samakhosikazi amane. Lolu hlelo liveza impilo yasesithenjini kulesisikhathi samanje, ongazi engasho ukuthi lesisithembu siphila kahle akunazinkinga kanti cha uma usubhekisisa uyabona kuningi okukhombisa ukungahambi kahle kwenzinto ngisho kuyisithembu sesimanje, ngoba impela amakhosikazi akhe uMseleku uzama ngayo yonke indlela ukuthi belingane

bengahlukumezeki nokuthi ebefake ezinhlelweni zakhe. Uma ubheka kusekhona loluqhekeko olukhona phathakhi kwabantu besilisa namakhosikazi abo. Ngizolinganisa ngonkosikazi kaMseleku wesithathu umaNgwabe, umaNgwabe ubefunda efundela iziqu zokuba umhlengikazi kodwa uMseleku ebengakujabuleli lokho ngoba yena efuna ukuthi umaNgwabe emuzalele ezinye izingane. Ngokuthi sekuphilwa esikhathini senkululeko umaNgwabe ukwazile ukuthi eqede izifundo zakhe waqhubeka nazo ngisho kunganambisiseki kahle kumyeni wakhe. Uthe eseqedile ukufunda kwaba uyena futhi umyeni osejabule okuyindida ukuthi noma ujabulele ukuthi usezothola ithuba lokuthi benze izingane futhi noma ujabulele inkululeko yomkakhe. Ngakolunye uhlangothi lamakhosikazi ewonke uyabona ukuthi awazwani kahle kunokubhuqana okukhona nokuhlekisana into engekho. Lokhu kuyakhombisa ukuthi uma nabantu besifazane bengabambene kuze kube yimanje ekulweni nokuthuthukiswa nokuvikelwa kwamalungelo abo, usemuningi umusebenzi okumele wenziwe isizwe ukuqeda ukucindezelana nokuhlukumezeka ngokobulili. Omunye unkosikazi kaMseleku osenkingeni ngumaKhumalo ngesizathu sokuthi akakwazi ukuthola izingane (ukuzala kuyinto ehamba phambili emshadweni, iyona ndima yabesifazane) manje indoda yakhe ikhethe ukuthi ithathe umuntu wakwaKhumalo ngenkolelo yokuthi ngoba esethathe kwaKhumalo kumele nezingane ezizalwa khona. Yonke lento yenzeka ngaphandle kokubheka ukuthi ngabe yini imbangela yokungazitholi izingane ngoba umfazi ulindeleke ukuthi ezale izingane futhi ngingasho ukuthi imizwa yakhe kulento ayicatshangelwanga uyahlukunyezwa ngamanye amazwi.

Njengoba indima yowesifazane yakhiwe emphakathini noma isizwe ahlala kuso, lowo mphakathi noma isizwe kufanele siguquke ukuze sivumelane nokushintsha kwezikhathi. Ngicabanga ukuthi isiko nesintu kungashintsha ukuze kumukele nabesifazane futhi ngikholelwa ukuthi abesifazane, njengamadoda, bangabantu abadalwa nabo njengabantu abanye emphakathini futhi bangashintsha. Iqhaza lomuntu wesifazane emphakathini - ngamanye amazwi, lokho angakwazi ukukwenza nangakwazi ukukwenza yilokho okushiwo noma okunqunywe ngamadoda noma abaholi besilisa bomphakathi wakhe. Kunesidingo sokuthi abesifazane bakwazi ukushisa nokusebenza bekwazi ukuzithathela izinqumo futhi kufanele benikezwe ithuba lokwenza izinto abazithandayo bengacindezelwa amasiko. Yilokhu ifeminizimu ezama ukuyifinyelela kukho: amathuba alinganayo kubo bobabili abesilisa nabesifazane. Njengoba sibona kunesidingo sokuthi kuguqulwe imithetho mayelana nalama siko njengoba sekunemizi eminingi ephethwe abesifazane emphakathini wamaZulu ngenxa yezinga eziphezulu zokufa kwabesilisa abangamasoka abo ('Ntshangase', 2012).

Amandla obaba; kuwuhlelo lo mndeni, lwenhlalo, ngokwemibono, nezepolitiki lapho amadoda eqondisa ingcindezi ngamandla kwabesifazane besebenzisa isiko, noma isintu nephathriyakhi, nokushaya umthetho nolimi abalisebenzisayo, amasiko, imfundo kanye nokuhlukaniswa kwemisebenzi kunquma ukuthi iyiphi ingxenye abesifazane okufanele bayidlale noma abangayidlala nokuthi owesifazane ungaphansi kowesilisa. Ngengoba kuveziwe ngenzansi indlela abantu besifazane bevezwe ngayo kwimibhalo ecutshunguliwe yesi Zulu, ukuthi abantu besilisa bahlale befuna ukulawula nokuphatha abantu besifazane beze beahlukumeze ngesimo sokuthi bazi ukuthi ibona abanamandla abantu abafana noMbuthuma kwindaba emfishane ethi *NguMbuthuma-ke Lowo*. Abesifazane abangama Zulu bendabuko bajabulela amalungelo ambalwa futhi banendima engaphansi kwabesilisa. Kanti mawubheka izikhundla abesifazane asebenazo emphakathini kanye nemisebenzi abayenzayo yilokhu okufanele kube yikho vele uma sithi silwa nokungalingani kwamalungelo namandla phakathi kwabesilisa nabesifazane; futhi noma yimuphi umzamo wokuthuthukisa isimo sabesifazane kumele sihlale sikhumbula iqhaza elingabanjwa umqondo abanawo abantu besifazane ngakho akumele sibacindezele noma sibahlukanise nethuba lokuthatha izinqumo phakathi kwabo namadoda kufanele kubanjiswane ukwakha isizwe esilinganayo ngokwamathuba namalungelo ukuqeda ukucindezelwa kwabantu besifazane.

2.3 Ireshinali yocwaningo

Ngokusebenzisa uhlaka lwetiyori olunezinhlangothi eziningi njengesu lokuxoxisana lokubonisa ukukhathazeka kwabesifazane ngokusebenzisa izinto ezikhathazayo ezibonakala ezinkulumweni zemibhalo, ucwaningo selukhombisile ukuthi abesifazane basahlupheka. Ucwaningo luye lwaveza ukuthi inkulumbo ibonisa ukungalingani kwamandla noma ukungalingani ekungeneleleni lapho abesifazane abahlukunyezwayo bedlala indima yokuthobela umthetho nokuba ngaphansi kwamadoda abo. Emibhalweni emithathu ekhethiwe ehlaziyiwe, ababhali baveze abesifazane njengezisulu. Iningi lababhali liveza abalingiswa babo besifazane kabi futhi babonakala beqhubekisela phambili umbono wokuthotshiswa kwabesifazane. Nakuba abalingisi besifazane belwela ukuzuza ukuzimela kanye nenkululeko yabo emaketangeni obukhosi nephathriyakhi, laba babhali babonakala begcina isimo esikhona ekucindezelweni kwabesifazane. Kumele kukhulunywe nokho ukuthi abanye ababhali baphonsela inselelo isimo esikhona kanye nokungalingani ekuphathweni kwabesifazane. Amagama afana nomfelokazi, inzilo, kanye nokungena nokuthwala asetshenziswa ukuveza abalingiswa besifazane njengezinto ezingeyilutho, izisulu ekulweni nephathriyakhi nobukhosi. Amagama anjalo aveza isithombe sokungabi nathemba,

ukuphelelwa ithemba, ukwethuka, ukwesaba, ukungabi nakuzisiza nokungabi namandla. Ukufa kwamadoda akubakhululi abesifazane kodwa kuletha usizi nobugqila obungapheli, ukuhlupheka okujulile, nobuhlungu. Abesifazane ngokuvamile bavezwa njengabantu abangakwazi ukuzimela ngenxa yephathriyakhi okuwulwazi olungalona iqiniso oludalulwa ukuhlaziya inkulumo ebucayi kanye nokuhlaziywa kwemibhalo yabesifazane.

Okusha okuzolethwa yilolu cwaningo ukuthi umphakathi nababhali bemibhalo baguqule indlela abacabanga ngayo nabaphatha ngayo abantu besilisa. Njengoba lolu cwaningo luzoveza ukubaluleka kwabantu besifazane ngakho-ke lulindeleke ukuba nomthelela omkhulu kubabhali bobuciko ikakhulukazi abesilisa mayelana nokuveza abantu besifazane emibhalweni. Lolu cwaningo luhlose ukuthi ababhali baveze kahle abalingiswa babantu besifazane njengoba benza ngabalingiswa babantu besilisa. Uma beke bavezwa kahle ezincwadini njengabantu abahlonishwayo nababalulekile kungayimvelakancane ukuhlukunyezwa kwabantu besifazane emiphakathini. Njengoba lolu cwaningo luzobheka izindlela neziyalo okukhuliswa ngazo izingane, izijeziso abazitholayo uma beke bona, isiko nezisho nezaga ezihlukumeza abesifazane, lokhu kuzogwema ukwenziwa kwamasiko ahlukumeza abesifazane kushintshwe nezindlela zokukhulisa izingane, zikhuliswe ngokulinganayo kusukela emabangeni aphantsi, ngoba ugotshwa usemanzi.

Encwadini ethi *Umshado*, ebhalwe nguZulu (owesifazane), uTholakele, ongumlingiswa wesifazane, uvezwe kabi ngesizathu sokuphikisa isimo esikhona. UTholakele ubhekana nobuhlungu obukhulu lapho umfowabo womyeni wakhe ongasekho, uBhatomu, efuna ukuthatha imithwalo yemfanelo yomyeni wakhe ongasekho. UTholakele akazimisele ukwamukela lesi sinqumo, ngakho ubalekela abasekhweni lakhe. Bengilindele ukuthi uZulu, njengoba engowesifazane, uzokwethula umlingiswa wakhe wesifazane ngendlela eyakhayo, nokho, uTholakele uba yisisulu ekupheleni kokulandisa ngesikhathi elwela inkululeko nokuzimela. Ukuvezwa kuka Tholakele kule noveli bekuzokhombisa ukuthembela ekukhululweni nasekuzimeleni kwabesifazane ukube umbhali ubemveze ngendlela enhle. Njengoba le noveli isanda kushicilelwa (ngo-2006), bengingalindela ukuthi indlela uZulu aliveza ngayo umlingiswa wakhe wesifazane ibe yinto enhle uma sibheka igxathu elisanda kufinyelelwa ekukhululweni kwabesifazane.

“Emiphakathini eminingi yase-Afrika, ubufelokazi bumele ‘ukufa komphakathi’ kwabesifazane” (‘Kuyela’, 2014:52).

Akukhona nje ukuthi bashonelwe ngabayeni babo, kodwa ubufelokazi bubephuca isikhundla futhi bubavalela emaphethelweni omphakathi lapho behlushwa ukucwaswa nokubukelwa phansi. Ubufelokazi buvame ukuba nomthelela omubi kakhulu kowesifazane kunabafelwa, kushintsha unomphela indlela umfelokazi abhekwa ngayo, futhi ngenxa yalokho kuphazamise isithunzi sakhe. Isiko nephatriyakhi kuyabacindezela abantu besifazane ngisho indlela okuphilwa ngayo kuloyo mphakathi kuyakhombisa ukuthi abantu abaningi besifazane basacindezelekile ngaphansi kwegama isiko elibukeka livuna abantu besilisa kuphela.

Noma selukhona ushintsho olukhona esikhathini samanje kodwa kusekude phambili ngoba basebaningi abantu abahlukumezekile kuze kube yimanje. Amacala okuhlukunyezwa kwabantu abonakala mihla namalanga okubonisayo ukuthi kusamele kuliwe kufindiswe abantu ngokubaluleka ngokubambisana nokulwa nokucindezelwa nokuhlukunyezwa kwabantu besifazane emshadweni nase emphakathini. Lolu cwaningo luveza ukubaluleka kokubambisana phakathi kwabantu besifazane nabantu besilisa ukuqeda udlame nokucindezelwa kwamalungelo abantu besimame. Abantu besifazane kumele bekwazi ukuzimela nokuphila ngendlela abafuna ukuphila ngayo ngaphandle kokucwaswa nokubukelwa phansi. Abantu besilisa bakhona abakubonayo ukubaluleka kokuthi bekwazi ukuthi bephathe abantu besifazane ngendlela elungile nebanikeza amandla abafanele, kepha abanye bona basaqhubeka nenkolelo yokuthi unkosikazi kumele ehlale engaphansi kwendoda.

Ngokuphambene, inoveli ethi Umshado iveza uTholakele efuna indima entsha emphakathini ezomvumela ukuthi akhululeke ezinkambisweni nemikhawulo yendabuko. Le ndima entsha izombeka ezingeni elifanayo nelabesilisa. *Umshado* uphinde unikeze ithuba elisha embuzweni wowsifazane ngomshado. “Kungani umshado? Ngifuna umshado onjani?” UTholakele ubonakala ekuthakasela ukuthandana kwabantu besilisa okuholela ekutheni baye ocansini. Ukuziphatha kwakhe kuphakamisa imibuzo eminingana ngokwemibono yephathriyakhi: Ingabe inkululeko yobulili yanele ukuthola injabulo? Akukhona yini ukuthi owesifazane uyaqhubeka ezinikela ngaphandle kwembuyiselo ebonakalayo, kanjalo ewela ohlotsheni olusha lobugqila bobulili? Ikude kangakanani inkululeko kaTholakele ekuziphatheni okubi? Ingabe ukuba ngumama kungaba uhlobo oluthile logibe, noma inkazimulo yangempela engumqhele yokuphila kowesifazane? Ingabe umphakathi ukulungele ukwamukela lolu hlobo lokuziphatha kukaTholakele? Cishe iningi alikho emphakathini wephathriyakhi ngoba cha emiphakathini esakholelwa kuphathriyakhi abantu besifazane bahlukumezekile

Abantu abanengi besilisa bacabanga ukuthi ukunika abesifazane amandla namalungelo alinganayo nezindima ezifanayo nezabo kuyinto engalungile ngoba bazobe bezehlisa isithunzi uma bevumela ukuthi abantu besifazane nabo bekwazi ukushaya umthetho bekwazi ukuzithathela izinqumo ngempilo yabo. Kuyacaca kulolu cwaningo ukuthi abantu besilisa banovalo ukuthi bazaohlulwa ngabesifazane uma bebanika amandla alinganayo nawabo. Kubalulekile kulesi sigaba ukufingqa umthelela wephathriyakhi obe nawo ezimpilweni zabesifazane njengoba kufakazelwa ukuhlaziya imibhalo ekhethiwe ngenzansi. Lokhu kubalulekile ngoba iphathriyakhi njengembangela eyinhloko yokuzithoba kwabesifazane, ngokungaqondile yakha isisekelo setiyori yocwaningo. Kuyo yonke iminyaka, iphathriyakhi yendabuko ibe nomthelela wokuthuthukisa ngisho nokulawula imibono nemicbango yababhali abanengi lapho beveza abalingisi besifazane emibhalweni yabo ngendlela abaveze ngayo kulezi ncwadi. Kuze kube manje, ababhali abanengi babonakala bejabule ukugcina lokhu kubekwa phansi kwabesifazane emibhalweni yabo bekuphatha njengokujwayelekile ngokuphelele.

Umpfumela walolu cwaningo wokwethulwa okubanzi kwezinkinga nezisombululo zezinkinga ezikhungethe abantu besifazane emphakathini wakwaZulu njengoba kuvezwa emibhalweni yesiZulu, nokuthakaselwa kwemibhalo ekhuluma ngalezi zinkinga. Bengakhetha eziningi izincwadi ezikhuluma ngalinkinga ababhekene nayo abantu besifazane kodwa bekumele ngikhethe ezimbalwa ukuze kuzwakale izikhalo noma iziphakamiso zokuthi kungaliwa kanjani nalenkinga yokucindezelwa kwabantu besifazane. Nokho, ngiyethemba ukuthi bazosikhanyisela ngezindikimba ezimbalwa ezivame ukudingidwa ezifundweni ze-*anthropology* kodwa okungajwayelekile ukuthi kubhekwane nazo, ezifundweni zemibhalo yesiZulu. Ngethemba ukuthi lolu cwaningo lwembule eminye imibono nezinye zezinkinga ekuvezweni kwabalingisi besifazane ngababhali besilisa nabesifazane nangokugqugquzela ekutheni sonke silwe nokungaliningi kobulili. Ngizamile ukusiza ukuletha izimo zengqondo ezishintshile ngabesifazane, ngababhali besilisa nabesifazane, ikakhulukazi ekulingiseni abalingisi besifazane. Ababhali abanengi bemibhalo yesiZulu kufanele baqale ukuqaphela ukuthi abantu besifazane babaluleke ngendlela efanayo nozakwabo besilisa. Ngikholwa wukuthi ucwaningo lwami luzosiza abantu abanengi, ikakhulukazi emphakathini wamaZulu, kulesi sikhathi sezinguquko, ukuthi baguquke. Ushintsho olunjalo lungaletha umuzwa wesithunzi somuntu nobuqotho bomuntu siqu kubo bobubili ubulili.

2.4 Isiphetho

Kulesi sahluko bekubuyekwezwa imibhalo yocwaningo esibhaliwe mayelana nabantu besifazane nendlela abaphathwa ngayo emshadweni nangendlela abavezwe ngayo kwimibhalo yesi Zulu ekhethiwe nehlobene nalolu cwaningo. Kulesi sahluko bekubhekwa imibhalo yocwaningo eyahlukene etholakala ezindaweni ezahlukene nebhaliwe ngaba bhali abanohlonze. Kuye kwabhekwa nemibhalo eshicilelwe ezwenikazi lase-Afrika naseNingizimu-Afrika. Inhloso yesahluko bekungukubheka ukuthi ngabe abanye abacwaningi sebecwaninge ngani mayelana nendlela abaphethwe ngayo emiphakathini nasemishadweni nephathriyakhi. Kulesi sahluko kuvelile ukuthi abantu besifazane basacindezelelikile ngenxa yephathriyakhi nenkolelo yokuthi abantu besifazane kumele bebe ngaphansi kwabesilisa.

Kulo lonke lolu cwaningo olubhalwe ngenhla, kuyavela ukuthi lukhona ucwaningo oselwenziwe ngabacwaningi abahlukene ngokwemikhakha. Ucwaningo olungenhla luveza izinto abacwaningi abacwaninga ngazo mayelana nabantu besifazane nendlela abaphethwe ngayo emiphakathini beveza imibono eyahlukene ngokungalingani ngoko bulili. Iningi locwaningo lubheka indlela abesifazane abaphila ngayo emiphakathini eyahlukene abahlala kuyona. Olunye ucwaningo lucwaninga ngezinsalelo abafelokazi abahlangabezana emveni kokushonelwa ngabayeni babo. Okunye kubheka isimomqondo somphakathi mayelana nobufelokazi namalungelo abantu besifazane. Lolu cwaningo luzohluka ngoba lubheka indlela abafelokazi abavezwa ngayo nange ndlela abantu besifazane bephethwe ngayo emshadweni.

Isahluko sesithathu

3. Injulalwazi

3.1 Isingeniso

Ngokujwayelekile abantu abamnyama ikakhulaukazi isiko lamaZulu abantu abanengi bebengazi ukuthi yini ifeminizimu futhi namanje abanengi basaphikisana nayo ngoba bazi ukuthi umuntu wesilisa yena uzalelwe ukuphatha futhi ebengaphezulu kunomuntu wesimame. Kuyimanje kukhona abaphikisana noma bathi ngeke bevumelane nesiko le-*polyandry* abanye futhi abazi nokuthi yini leyo ngisho emvakokuba kuhlangezwe ukuthi abantu besifazane bevunyelwe ukuthi bengathatha nabo isithembu. Lento yokuthi kuthiwe kumele silingane ngokwamalungelo nangokwamazinga into entsha leyo kithi futhi inhlangothi lena elwela abantu besifazane ebizwa ngeFeminizimu into abanengi abacabanga ukuthi yafika nabamhlophe. Ifeminizimu iyinhlangano elwa nokuhlukunyezwa kwabantu besifazane lapho khona emshadweni bengahleli kahle futhi bephathwa ngendlela ewubulwane futhi okungayona indlela yokuphila.

Ifeminizimu iyinto engachazwa ngezindlela ezahlukehlekene ngesimo sokuthi eminye imiphakathi ikholelwa ekutheni ngokwesiko ikakhulukazi esizweni sakwaZulu, umuntu wesifazane emshadweni noma nje emphakathini nase mndenini kumele ebe ngaphansi komuntu wesilisa. Ukugqama kokuthi kube nabantu ababizwa ngama feministi kuyinto eqala manje ukuthi ijwayeleke ngesimo sokuthi esikhathini sasemandulo noma bebhona abantu abazama ukulwisana nalesisimo sokungaphathwa kahle kwabantu besifazane kepha izwi labo belingashaywa ndiva. Ifeminizimu, njengomzabalazo wenhlangothi yabesifazane elwa nephathriyakhi, ilwa nazo zonke izinhlobo zokungalingani kobulili nokuhlukunyezwa kwabantu besifazane. Kodwa-ke abesifazane abanengi sesiyabona bezama izindlela ezahlukehlekene ukuthola izixazululo zezinkinga zomphakathi nezinkinga ababhekene nazo emshadweni noma emiphakathini. Ukuzama ukulwa nokungalingani nokwamalungelo nangokobulili akuyona into entsha kepha yinto kwezinye izizwe ekade babona ukuthi kumele beyilungise noma beveze imizwa yabo ngalesisimo. Ngakho-ke imibono yabesifazane iveza izincazelo ezahlukehlekene. Incazelo ngayinye yobunikazi incike kokuseqhulwini nasemiqondweni esemqoka yemibono, umlando, isiko nezinkolelo. Ngikhethe lenjulalwazi yefeminizimu ngoba iyona ehambisana nocwaningo lolu engilenzayo, olubheka indlela abantu besifazane becindezeleke ngayo emshadweni nomthelela wephathriyakhi. Ifeminizimu

yona injulalwazi ekulungele ukuba isibenze kulolu cwaningo ngoba ifeminizimu inhlangotho elwisana nokucindezelwa kwabantu besifazane namalungelo abo.

3.2 Izincwadi nokuhlaziywa kwefeminizimu

Ngokusho kukaNkumane (1999:44) ocwaningweni lwakhe, uthi kuyimpoqo ukuthi wonke umuntu owenza ucwaningo abe nenjulalwazi azoyisebenzisa ukuqhuba ucwaningo ('Nkumane', 1999).

Lolu cwaningo lusebenzisa injulalwazi ezishaya ezizolekelela ekuhlaziyeni indikimba yokuhlukunyezwa kwabantu besifazane nezingane njengoba kuvela emibhalweni yesiZulu. Njengoba sazi, ziningi kakhulu injulalwazi ezingase zisetshenziswe ekuhluzeni amaphuzu ehlukahlukene emibhalo. Ngezizathu ezisobala, akulula ukusebenzisa zonke noma inhlangothi ebanzi yalezi injulalwazi ekuhluzeni. Yingakho nje umcwaningi eqoke feminizimu kuphela akholwa ngokuthi ingena khaxa kulolu cwaningo.

Lolu cwaningo lubheka noma lusebenzisa injulalwazi yeFeminizimu ibheke kancane neWumenizimu okuyinhlangotho elwela amalungelo abantu besifazane ngenhloso yokulwa nokungalingani kwabantu besifazane nabesilisa nokuphakamisa abantu besifazane. La malungelo okuliwa nawo ngamalungelo abantu besilisa nawabesifazane lapho khona kuhloswe ukuthi bethole amathuba noma Amandla alinganayo futhi abantu besifazane bengacindezelwa ngokobulili. Enye inhloso enkulu yale njulalwazi ukuthi ilwe nemindeni kanye nemiphakathi esavuna abantu besilisa ukuba bebenamandla ngaphezu kwabantu besifazane okwaziwa ngokuthi iphathriyakhi.

ifeminizimu ngokwesimo sase-Afrika buchazwa njengomnyakazo obhekene nokucindezelwa ngokobuhlanga, ngokocansi, ngokwezigaba nangamasiko. Abesifazane kumele babhekwe kuqala njengabantu, kunokuba babhekwe njengabantu bobulili. Ukugcizelela kufanele kubonakale kumongo lapho, emiphakathini yephathriyakhi abesifazane behlelwa ezinye zezindlela ezimbi kakhulu zokuhlupheka kwabantu. Kungaphikiswa ukuthi, ngokwesimo sase-Afrika, ifeminizimu bunamandla okugcizelela ukuphelela kokuhlangenwe nakho komuntu, okuveza amandla nokuqina komoya womuntu futhi kugcwale ithemba lokukhululeka okuphelele kobantu. Ubufazi ngokwesimo sase-Afrika, ngamafuphi, ifeminizimu yabesifazane njengoba befuna inkululeko ephelele. Kuyisititimende sokuziphatha nezepolitiki ngokusinda kwabantu nenhlalakahle yabo. ('Hudson-Weems', 1998).

IWumenizimu inhlangothi iyinhlangano emele ukuphakamisa isizwe esimnyama nabesifazane besizwe esimnyama, lapho khona bezithole bekwazi ukuveza imizwa yabo nezidingo zabo nangendlela bephethwe ngayo ingakho belndela lomkhankaso weWumenizimu esikhundleni se Black Feminism. IWumenizimu ingachazwa njengenjulalwazi emele abantu besifazane abamnyama nezinqinamba ababhekana nazo mihla namalanga. Kanti Ifeminizimu yona ibheka noma ilwa nokuhlukunyezwa kwabantu besifazane nokucindezelwa kwabo emibhalweni ekhona yesiZulu. Kanti ‘Ogunyeni’ (1985:64-65) yena ubeka kanjena:

“...contends that, for literature to be identified as feminist, it must not deal only with women’s issues, but should also posit some aspects of feminist ideology in which a reader may expect to find a combination of literary themes, such as critical perceptions regarding the inequalities of sexism, a change leading to female victory in a feminist world, or a failure to eliminate sexism and, final, a style characterized by acrimony of feminist discourse”

“uphikisa ngokuthi, ukuze izincwadi zaziwe njengamafeministi, akumele zibhekane nezinkinga zabesifazane kuphela, kepha futhi kufanele ziveze ezinye zezinqubo zokulwela amalungelo abesifazane lapho umfundi angalindela ukuthola inhlangothi yezindikimba zemibhalo, njengemibono ebucayi maqondana nokungalingani yezocansi, ushintsho oluholela ekunqobeni kwabesifazane ezweni labesifazane, noma ukwehluleka ukuqeda ubulili futhi, okokugcina, isitayela esivezwa yisimo senkulumo yabesifazane.”

Leli themu lafika nabamhlophe baseMelika ababelwela amalungelo afanayo nawabesilisa, yingakho uma kukhulunywa ngeFeminizimu kungeke kubandakanywe wonke umuntu wesifazane emhlabeni. Abantu besifazane abamhlophe babebheka izinkinga abahlangabezana nazo kanti-ke kuyahluka uma kuzobhekwa izinkinga abantu besifazane abamnyama ababhekana nazo e-Afrika. Yingakho izifundiswa ikakhulukazi ezivela e-Afrika zingalithandisisi leli themu ngoba likhuluma noma leseka imibono yabantu besifazane abamhlophe alibabandakanyi abantu besifazane abamnyama ngaphandle. ‘U-Evans’ (1995:43) ocashunwe ‘kuZungu noSiwela’ (2017:77) uchaza uthi:

“Feminism means that we seek for women some opportunities and privileges the society gives to men of that we assert the distinctive value of womanhood against

patriarchal denigration or believe in the principle that women should have the same rights and opportunities as men”

“Ifeminizimu ichaza ukuthi sibhekela abasefazane amathuba kanye namalungelo anikwa ngumphakathi kwabesilisa noma ukuthi sibeke obala ukubaluleka okukhethekile kwabesifazane uma kuqhathaniswa nokucokofulwa okudalwa yiphathriyakhi noma ukukholelwa emgomweni wokuthi abasifazane kumele babe namalungelo kanjalo namathuba afana nawabesilisa”

Ngingasho ngombono wami ukuthi, ifeminizimu indlela yokubukela ubunjalo bomuntu wesifazane phansi, simehlulele ngokwendalo yakhe okuyindlela sonke esingazane sazikhethela yona ukuthi uma sifika emhlabeni sibe iluphi uhlobo lobulili kepha sadalwa, ngakho-ke kumele silingane ngazozonke izindlela ngoba sidalwe ngokufana. Futhi ifeminizimu ingavezwa njenge nkolelo ethi abantu besifazane nabesilisa kumele bebbhekwe ngokufana bephinde bephathwe ngokulinganayo, ngenhloso yokubheka ukuthi ngabe siyakubona yini lokhu kuphathwa ngkulingana noma yinto nje eyigama ukuthi siyalingana kodwa ngokwezenzo abantu besifazane namanje basazithola becindezelize ingakho ngisebenzisa injulalwazi yefeminizimu okuyinhlangano elwela amalungelo abantu besifazane abamnyama.

Ifeminizimu injulalwazi ehlola ukungalingani ngokobulili, izindima zabesifazane emiphakathini, amava, izintshisekelo nemisebenzi yasendlini (ukupheka nokugada izingane) nasezigabeni zempilo ngowehlukana kwazo ezifana ne-*anthropology*, i-*sociology*, ezokuxhumana, i-*psychoanalysis*, ezombusazwe, ezomnotho wasekhaya, izincwadi nefilosofi. Incazelo eyisisekelo yobufazi ukuthi abesilisa nabesifazane kufanele balingane kwezepolitiki, kwezomnotho nakwezenhlalo. Umbono wefeminizimu obufuna kubhekwe kabusha indlela okuphathwa ngayo abantu besifazane ngokunamandla komphakathi wobandlululo nephathriyakhi futhi kuqedwe ukungalingani ngokobulili kuyo yonke inhlalo nezomnotho. Omunye wababhali ‘uNorwood’ (2013:201-234) yena uyichaza kanjena ifeminizimu:

“Radical feminist theorists do not seek to make gender a bit more flexible, but to eliminate it. They are gender abolitionists and understand gender to provide the framework and rationale for male dominance. In the radical feminist approach, masculinity is the behaviour of the male ruling class and femininity is the behaviour

of the subordinate class of women. Thus gender can have no place in the egalitarian future that feminism aims to create”.

Abalweli abamandla besifazane abafuni ukwenza ubulili buvumelane nezimo, kepha bahlose ukukuqeda lokungalingani. Bangabokuqeda ubulili futhi bayabuqonda ubulili ukuhlinzeka ngohlaka nomqondo wokubusa kwabesilisa. Ngendlela eqinile yabesifazane, ubudoda yindlela yokuziphatha yesigaba sabantu besilisa futhi ubufazi ukuziphatha kwabantu abangaphansi okwabesifazane. Ngakho-ke ubulili abunakuba nandawo esikhathini esizayo sokulingana ukuthi ifeminizimu ihlose ukwakha”.

Kucaca ngokusobola ngalokhu injulalwazi yefeminizimu ehlose ukukwenza nokuthi imele ini. Inhloso yayo ukuthi amalungelo abantu besifazane emphakathini nasemshadweni awalwelwe ukuze nabo bezizwe bengabantu futhi belingana ngokwamalungelo nabantu besilisa akukhethile nanomangayiphi indlela ukuze kuphele lento yokucwasana ngokobulili. Abanye bababhali uZungu noSiwela bathi nge feminizimu:

“Ifeminizimu yase-Afrika nayo ibhekele kakhulu amalungelo abantu besifazane nangendlela abaphethwe ngayo emshadweni, emiphakathini nasemindenini yabo. Lapho kubhekwa kakhulu ukutswa kwegalelo labo emiphakathini, emindenini nasemnothweni wezwe. Lapha kubuye kucace ukuthi ifeminizimu yase-Afrika igqamisa okubili okubalulekile, okuwukumukela abesifazane kule miphakathi ebeke abesilisa emandleni ayo yonke into. Iphinde ilwele abasifazane ngokuthi kumele balingane nabesilisa kukho konke ngisho nangokobulili” (‘Zungu noSiwela’, 2017:77).

Kumele sisukume sithathe izinyathelo ezinzulu njengababhali nomphakathi silwe nendlela abantu besifazane bephathwa ngayo esizweni samaZulu ikakhulukazi ngoba kusenegebe elikhulu endleleni okuphathwa ngayo abantu besifazane nabesilisa. Imbangela yokuthi sizibone sisenenkinga yokuphathwa kwabantu besifazane ngendlela ewubukwane nokuhlukunyezwa ingoba abanye bacindezelwe amasiko imiphakathi esiphila kuyo ikholelwa kuwo ngaphandle kokubheka ukuthi lamasiko avuna abantu besilisa kuphela. Amasiko alandelwayo abukeka ebacindezela abesifazane abathatha njengabantu ababuthaka okufanele bethathelwe izinqumo baphinde batshelwe ukuthi benzeni nini.

Isibonelo nje, uma ubheka ngisho komabonakude basekhona abantu ababhala izinhlelo ezisaveza ukucindezeleka kwabantu besifazane neziveza impilo lapho kusaphilwa ngendlela yokuthi kusabusa iphathriyakhi. Uma ubheka nje uhlelo olusando kuqala ukudlala kumabona

kude kwisiteshi *'uMzansi Magic'* njalo ngesonto ntambama, isitori esibizwa ngokuthi *uMkhokha*. Lomdlalo umdlalo omayelana nokulwela isikhundla sasesontweni lapho khona kugcina kubonakala omunye wabantu besifazane osemncane onguXolile ezikhunga ngenxa yokuthi abazali bakhe bafuna ukuthi ehlukane nesoka lakhe akalithandayo eyoshada nomgulukudu ophuma ejele ngenxa yokuthi umawakhe ufuna ukuthi bebenendlela abangaba namandla athize ekuphatheni nasekulawuleni isonto. Lokhu kukodwa nje kucacisa ngokusobala ukuthi kusamele ngempela amafemenisti asukume elwe nezimo ezifana nalezi ngoba kusho ukuthi baningi abantu abantu abasakholelwa kuphathriyakhi, futhi ukuba nemidlalo esakhuluma noma esaveza ukucindezeleka kwabesifazane lapho khona bethathelwa izinqumo kungenza ukuthi umuntu obuka loluhlelo abone engathi kulungile ukuthi intombazane ishadiwe ngenkani noma ingathi yona ayihambisani nalokho.

Ukuba nezinhlelo ezifana nalezi ezidlala kumabona kude kungenza ukuba zigququzele ukucindezelwa kwabantu besifazane ngoba lomdlalo uma uqhubeka siyabona lapho khona kuvela ukuthi emva kokushona kukaXolile basaqhubeka baphoqa enye yamadodakazi uBusisiwe ukuthi ishadele lapho engathandi khona, lokhu kucacisa ngokusobala ukuthi abakushayi ndiva ukuthi ukuphoqa umuntu wesifazane kunamuphumela muphi ngoba bayaqhubeka nokuthi kushadiswe umuntu ngisho engafuni. Ngalokhu ngihlose ukuthi impi esibhekene nayo inkulu kakhulu ekulweni nokuthi abantu besifazane bebenamalungelo alinganayo nabantu besilisa ukuze sakhe isizwe esilinganayo nezizukulwane ezizayo zikwazi ukuphila emhlabeni lapho siphathwa ngokufana ngaphandle kkubheka ubulili bomuntu. Ababhali namafeministi kumele belwe nalolukhuvethe esibhekene nalo kungwenywe nokuthi kube khona abantu abasaqhubeka bebhala ngalokhu esikholelwa ukuthi kuyisikompilo ekubeni kubahlukumeza abantu besifazane.

Ababhali abaningi bakholelwa ekutheni uma sikhuluma ngefeminizimu kuningi esingakusho futhi abantu bayibona ngezindlela ezehlukene, lokho okushiya wonke umuntu nomubuzo othi ngabe yena uthi yini feminizimu noma uyibona kanjnai. Iyini ifeminizimu kuwe? Iyipi eyakho wena ifeminizimu? Ngabe empeleni unawo unombono ngabebesifazane emphakathini nasempilweni? Ingabe ifeminizimu kuwe ingamalungelo abesifazane emphakathini? Liyini ngokuphele igama labesifazane njengabenzeli emphakathini wesintu - izimo zakhe, izindima kanye nesimo sakhe - ukwamukelwa nokwamukelwa kwakhe? Ifeminizimu ngokuvamile kufanele njalo ibe nomgogodla wezepolitiki kanye nesishosho esimweni sayo. Uma sithatha ubufazi ukusho konke lokhu, ingabe owesifazane wase-Afrika ezwenikazi lase-Afrika, usesimweni sase-Afrika akanazinkinga kuzo zonke lezi zindawo?

Ifeminizimu iyinkolelombono oquququkayo ekhuthaza amalungelo abesifazane nokulingana kwabo ngobulili ngokombono wabesifazane. Ngakho-ke omunye umuntu engaphikisana nokuthi, ngokombono ojwayelekile, amalungelo abesifazane afuna ukukhulula abesifazane ngoba, kuzo zonke izinhlangothi, kunenkolelo ejwayelekile yokuthi abesifazane bayacindezeleka ngokungabi nobulungiswa ngenxa yobulili babo. ‘Tuttle’ (1986:107) ubeka kanjena ngokuhlukana kwezincazelo zefeminizimu:

“Feminism has no one working definition since it is a dynamic, constantly changing ideology with many aspects, including the personal, the political and the philosophical...feminism is a call to action. It can never be simply a belief system. Without action, feminism is merely empty rhetoric which cancels itself out” (‘Tuttle’, 1986:107)

“Ifeminizimu ibingenayo incazelo eyodwa yokusebenza ngoba iyimibono eshintshashintshayo, equququkayo njalo enezici eziningi, kubandakanya ezomuntu siqu, ezipolitiki nezefilosofi...ifeminizimu iyisenzo sokubamba iqhaza. Akusoze kwaba nje uhlelo lokukholelwa. Ngaphandle kwesenzo, ifeminizimu iyinkomba nje engenalutho ezibhekisela yona phansi” (‘Tuttle’, 1986:107)

UKenyon (1988:09) naye uveza owakhe umbono:

“Feminism offers a re-evaluation of half the human race through the ‘images of women’ approach, the re-appraisal of women’s novels, and theories of gender difference in reading, writing and literature interpretation”.

"Ifeminizimu ihlinzeka ngokubuyekizwa kabusha kwengxenywe yohlanga lwesintu ngokusebenzisa indlela 'yezithombe zabesifazane', ukuhlolwa kabusha kwamanoveli abesifazane, kanye nemibono eyehlukile ngobulili ekufundeni, ekubhaleni nasekuchazeni izincwadi".

Ukuchaza ifeminizimu kungaba yinkinga noma inqinamba; kepha singakukhuluma ligcwale umlomo, ukuthi lokhu kubandakanya abantu besifazane nabesilisa labo abasukumayo belwe nalokucwaswa kwabantu besifazane akukhethile ukuthi ukwenza kanjani futhi uyindoda noma ukumuntu wesimame, kodwa ukusukuma nibhale noma nikhulume mayelana nezinquinamba abantu besifazane bebhekana nazo emiphakathini esiyakhele ukungalingani kwamalungelo nokungabibikho kobulungiswa kungasiza ekutheni sakhe isizwe esincono futhi esizwanayo ngoba sonke sinamalungelo futhi siyefana emehlweni kaNkulunkulu.

Owesifazane udalwe ngomfanekiso kaNkulunkulu. Njengendoda, wenziwa ngenhloso yokwazi, ekugcineni wazi uNkulunkulu. Ifenizimu bangempela, ngakho-ke, buhlonipha ubunikazi obubalulekile besifazane njengomfanekiso kaNkulunkulu. Lapho ehluke khona kumuntu, owesifazane wesifazane weqiniso uyaqonda ukuthi lokhu kwehluka kuyakha futhi kuyahambisana. Ubufazi besifazane buzikhathaza ngokwengeziwe ngokuthi umuntu wesifazane ukhona kanjani, kunemisebenzi angayenza. Noma yini ayenzayo, uyenza njengomuntu wesifazane, hhayi njengesidalwa esingenabulili ekubeni nabo bengabantu abafanayo nabantu besilisa. Omunye wababhali uKandawire (2013) yena uthi:

“Feminism is a social movement that has influenced societal and gender roles since its inception. This social movement seeks to not only place cognisance on the systematic and societal oppression women face through patriarchy, but also how to go about abolishing the system of patriarchy in exchange for equality amongst the sexes” (‘Kandawire’, 2016:09).

“Ifeminizimu yinhlangano yezenhlalo eye yaba nomthelela ezindimeni zomphakathi nezobulili selokhu yasungulwa. Le nhlangano yezenhlalakahle ayifuni nje kuphela ukubhekelela ukucindezelwa kwabantu besifazane okuhleliwe nangokwezenhlalo ngokusebenzisa iphathriyakhi, kepha nokuthi kungenziwa kanjani ukuqeda iphathriyakhi esikhundleni sokulingana kwabesilisa nabesifazane ” (‘Kandawire’, 2016:09).

U-Oakley noMitchel (1986:27) bona bathi:

“Feminism is a belief that women and men are inherently of equal worth. Because most societies privilege men as a group, social movement are necessary to achieve equality between women and men, with the understanding that gender always intersects with other social hierarchies”.

“Ifeminizimu iyinkolelo yokuthi abesifazane nabesilisa banenani elilinganayo ngokwemvelo. Ngoba imiphakathi eminingi inika amadoda njengeqembu, ukunyakaza komphakathi kuyadingeka ukufeza ukulingana phakathi kwabesifazane nabesilisa, ngokuqonda ukuthi ubulili buhlangu njalo nezinye iziphathimandla zomphakathi ”.

Kungabonakala njengokuthi ifeminizimu yinhlangano yezenhlalo ephikisana ngokukhulu ukuzikhandla nomqondo womphakathi ophethwe ngabesilisa lapho bonke abesifazane

becindezelwe ngezindlela ezihlukile ngenxa yohlelo lwephathriyakhi olusetshenzisiwe noma abantu bakwaZulu besakholelwa kulo. Kungumnyakazo oqukethe abesifazane abahlanganyela imizabalazo efanayo, ngenkathi futhi benomzabalazo ohlukile okuya ngemvelaphi yabo. Ifeminizimu ivumela abesifazane ukuthi bathole izikhundla zamandla omphakathi nangokwamalungelo emphakathini lapho kumele belingane nabesilisa ababazungezile. Lokhu kungabonakala ngokusebenzisa ifeminizimu yabesifazane abamnyama, kepha, umzabalazo obhekene nombala ungahluka ngokwengeziwe ngamongo wesiko nendawo okuyo. Ngaleyo ndlela, ifeminizimu yabesifazane base-Afrika buhlizeka ngendlela yase-Afrika yokufuna ukulungisa ukungabi nabulungisa obukhona ngokucwasa ngokobuzwe (Kandariwe, 2016).

“African womanism recognises that even within the African culture there are many differences at play due to the fact that it is a large continent with richly diverse cultures and practices but is still however concerned with the elevation of the African race” (‘Chigwedere’, 2010:24).

"Ifeminizimu yabesifazane base-Afrika buyabona ukuthi naphakathi kwesiko lase-Afrika kuningi okwehlukile okusetshenziswayo ngenxa yokuthi liyizwekazi elikhulu elinamasiko nemikhuba ehlukehlukene kodwa lisakhathazekile ngokukhuphuka kobuhlanga base-Afrika" (‘Chigwedere’, 2010:24).

Abalingiswa besifazane kuyo yonke lemi bhalo yesizulu ezocutsungulwa ngenzansi bethulwa ngokungafani nomlingiswa wesilisa, ababhali babaveza ngendlela lena vela abantu besilisa bebona ngayo abantu besifazane fazane emiphakathini esiyakhele lapho abantu besifazane bebukwa njengezinto ezingeyilutho. Ngaphezu kwalokho, isimilo sowesifazane sivame ukudlala indima yesibili kule mibhalo lapho khona bevezwe njengabantu abangazi lutho abantu basemakhaya okumele belandele amasiko ngisho bengathandi ngesimo sokuthi ngoba bona kukholelwa ekutheni kuemele njalo bebe ngaphansi kwamadoda. Emphakathini wesimanje ozama ndlela zonke ukulwa nokungalingani kwamalungelo phakathi kwabantu besilisa nabesifazane, sekunabantu esithi ngama feministi abaphumele obala ngemizwa yabo ngokuhlukunyezwa kwabo.

Uhlelo engilulandelayo kwasekuqaleni ukubhekisisa ngokucophelela izindaba eziningana zesiZulu okufanele zikhombise ubuqiniso bezenhlalo, ukuze kutholakale ukuthi ababhali bayibambe kanjani imimoya yenguquko nemizwa yomphakathi. Ngifisa ukudonsela ukunaka kwababhali emlandweni wobandlululo oludlangile emphakathini wethu, ubandlululo nanoma

ngayimuphi umuntu wangaphandle angalukhomba kalula ngenxa yolimi olusetshenzisiwe nendlela ababhali abaveze ngayo abalingiswa ngisho namagama abawasebenzisayo. Lokhu kubandlulula kuyabonakala ekukhetheni kwabalingiswa nokukhetha kwamagama asetshenzisiwe, engikholwa ukuthi ukufundwa kwalemibhalo ngabantu besilisa, ikakhulukazi labo abadabuka emphakathini osakholelwa kuphathriyakhi, kungenzeka kwamukele kalula ngenxa yokuthi bona bakhule bazi ukuthi umuntu wesifazane kumele ebengaphansi kwabesilisa, isiko leli livuna abantu besilisa kuphela futhi ngisho izaga ezikhona eziningi zichaza labantu besifazane ngendlela enokubabukela phansi.

Ukufunda imibhalo yezincwadi zesi Zulu ekhethiwe ngokombono wefeminizimu, abantu besifazane bavezwe njengabantu abahle kodwa futhi uma ubheka lobuhle buhambisana nokuchema okuthile ngoba kwaziwa ukuthi uma umuhle kusho unamanga noma futhi uyisifebe bazama ngayo yonke indlela yokucindezela. Lokhu kubandlulula, kweminye imibhalo yezincwadi zesiZulu kubalingiswa besifazane, kwesinye isikhathi kuvela ngendlela ekhombisa izithombe zabesifazane abahle kodwa banamanga bebahle benjalo. Omunye engasho ukuthi lababhali bahlose ukusitshela ukuthi umuntu omuhle wesifazane akumele umuthembe abathembekile, ngokwesibonelo, baziwa ngokuthi bahle futhi bayakhohlisana.

Ngiphikisa lapha ukuthi, lapho abalingiswa besifazane uma bezama ukuthola inkululeko yabo nokuzimela, bavezwa njengabantu abahle kodwa abakhohlisanayo, njengakwisimo sikaTholakele kwincwadi *uMshado*. Isibonelo, umuntu uthola umqondo wowesifazane onqobile ngokungaqondile, nokho abangele ukubhujiswa kowesilisa ofisa ukumshada. Lokhu kushiwo ngenhla kufakazela ukuthi kuyiqiniso lapho umuntu ehlola inoveli *Umshado*. UBhekani ulahlekelwa yimali nezingubo zakhe ngenxa kaTholakele, ochazwa njengomuntu omuhle, nokho, ekugcineni kwendaba, izinqumo zakhe zokulwa nokungalingani ngokwamalungelo zibukeka ziyingozi kakhulu. Imbangela yalokhu kuba sengozi kukaTholakele kungaba ukuthi amadoda asesaba ukuthi abantu besifazane bazogcina bebadlela izikhundla namandla ngoba bazi ukuthi kumele bebe yizinto ezihlala endlini zizale izingane. Omunye wababhali uGilman (1972:132) yena uthi:

“From her first struggles towards freedom and justice for women, to her present valiant efforts toward full economic and political equality, each step has been termed “unfeminine”, and resented as an intrusion upon man’s place and power. Woman’s natural work as a female is that of the mother; man’s natural work as a male is that of the father – but human work covers all our life outside of these specialties”.

"Kusukela emzabalazweni wabesifazane wokuqala obheke enkululekweni nobulungiswa kwabesifazane, kuya emizamweni yabo yamanje yobuqhawe nokulingana okugcwele kwezomnotho nakwezombusazwe, isinyathelo ngasinye siye sabizwa ngokuthi 'akubona ubufazi lobu', futhi sazondeka njengokungena endaweni namandla omuntu. Umsebenzi wemvelo wowsifazane njengowsifazane yilowo womama; umsebenzi wemvelo womuntu wesilisa owalobaba - kodwa umsebenzi womuntu uhlanganisa yonke impilo yethu ngaphandle kwalezi zici".

Lempi yokulwa nokulingana kwamalungelo abantu besifazane nabesilisa uyabona ukuthi inzima kakhulu ngoba kubukeka engathi abantu abaningi besilisa abazimisele ukwehlela ngaphansi noma bababuka njengabantu abangeyilutho abantu besifazane ngisho indlela abakhuluma ngayo nabo nendlela ababuka ngayo babuka beyizinto ezingeyilutho ezifanelwe ukuphathwa ngendlela ebabukela phansi ngasosonke isikhathi. Uma ubheka nje esiZulwini kunezaga zesizulu kwazona ezibeka abantu besimame amabala nezibaveza ngendlela ebacindezelayo okwaziwa ukuthi kuyinto elungile ukuthi kukhulunywe nabo noma ikanjani abantu besifazane kwisiko lesiZulu. Ngokwase Afrika izaga ziyinto okumele idluliselwe kwizizukulwane nezizukulwane ngoba ziboakala njenge sikompilo labantu abamnyama noma ziveza ukuthi ingani siphila ngendlela esiphila ngayo. Omunye wababhali uZungu (2016) uthi izaga ezinye zezinto eziveza ukuthi abantu besifazane kumele beziphathe kanjani empakathini. Isibonelo nje uZungu (2016:224) uveza lezaga:

“Umendo ngumkhumulansika”

“Ukwenda wukuzilahla”

“Akuqhalqhala lahlula isidwaba”

Lezi zaga zicacisa ngokusobala ukuthi umuntu wesifazane uma eyogana kumele azi ukuthi ngeke kubemnandi ngalendlela akalindele ngayo ngoba kuzomele ekwazi ukuthi ebe ngumakoti oqotho olandela yonke imiyalo nemithetho yakuloyomuzi akashadele kuwo noma ngabe kunzima kanjani kepha kulindeleke ukuthi yena ezibambe ziqine ngoba umshado awufuni umuntu wesifazane ongahloniphi nongabekezeli ngoba kulindeleke ukuba ezibambe ziqine noma ngabe kushisa kanjani emendweni ngoba umendo awufuni unkosikazi ontekenteke, lokhu kukhombisa ukuthi umuntu wesifazane akanakho ukuzikhethela kumele ehlale emzini noma ngabe kunzima kanjani ngoba umshado uthathwa njengesiko futhi kukholelwa ukuthi akumele uhambe noma ngabe inhlalo ayikho kahle ngoba yena umbono

wakhe nokuthi uzizwa kanjani kubukeka kuyinto engabalulekile akahlonishwa. USennett (2002) ocashunwe kuZungu (2016:229) uthi:

“Lack of respect, though less aggressive than an outright insult, can take an equally wounding form. No insult is offered another person, but neither is recognition extended; he or she is not seen as a full being whose presence matters”.

“Ukuntuleka kwenhlonipho, yize kunodlame oluncane kunokwedelela okuqondile, kungaba ezinye zendlela elimazayo ngandlelathizeni. Akukho ukuhlambalaza okunikezwa omunye umuntu, kodwa futhi nokwaziswa akukhuliswa; akabonwa njengesidalwa esigcwele ukuba khona kwakhe okubalulekile”.

Abalweli besifazane abaningi abafana noGumede (2018) bakholelwa ukuthi abesifazane badinga ukubona futhi bagubhe amandla abo nokwehluka kwabo kunokuba bazivumele ukuthi balawulwe amandla ahlukanisayo nacindezelayo. Ukubaluleka komehluko njengesisekelo sobudade beqiniso nokubambana bona bebodwa njengabantu besifazane. Akumele bevuele ukucindezeleka nokuthi ua behlangene bexoxe ngokuhlukumezeka kwabo bese kuphela kanjalo kepha kumele behlangane belwe nalesisimo sokubukelwa phansi ngabantu besilisa. Izwe selishintshile manje sebekhona abantu besifazane abanamandla noma kusekude phambili kodwa kukhona okubonakalayo okwenziwayo ngalesisimo abantu besifazane bebhokene naso emphakathini yakithi. Noma sebekhona abantu abakholelwa ekutheni ukuzimela kwabantu besifazane kuyindlela yokungahloniphi futhi nokudelela ngoba abantu besilisa bezibona besengozini yokulahlekelwa Amandla uma bezovumela ukuthi kulinganwe ngokwamalungelo.

Ifeminizimu ayizange inikeze nje inkundla yokungabaza imikhuba engalungile kodwa okubaluleke kakhulu, inikeze enye indlela emicabangweni nezakhiwo eziqinile zephathriyakhi nomthetho wayo ocindezela abantu besifazane. Ifeminizimu ikholelwa ukuthi abesifazane nabo bangabantu futhi befanelwe ukubhekwa ngokulingana namadoda. Ihlose ukususa izindlela zokhokho kufakwe ezilinganayo. Futhi ihlose ukuqeda inkolelo yokuthi ubufazi buyimvelo kwabesifazane.

“Feminism questioned the superiority and hegemonic control of males over females. Patriarchal norms were regarded to be unjust and oppressive by them. They also believe that these gender biased roles have perpetuated and continued over prolonged periods because it suited the dominant males” (‘French’, 1985:56).

"Ifeminizimu yayingabaza ukuphakama nokulawula okunamandla kwabesilisa ngaphezu kwabesifazane. Izinkambiso zephathriyakhi zazithathwa njengezingalungile futhi zicindezela. Bakholelwa nokuthi lezi zindima ezichemile ngokobulili ziye zaqhubeka futhi zaqhubeka isikhathi eside ngoba zifanele abesilisa abavelele" ('French', 1985:56).

Ifeminizimu ayizange iveze noma yiziphi izimpendulo noma izimfundiso esezilungisiwe, kodwa yanikeza umbono omusha wobuntu lapho ukuhlukana kobulili bekungeke kube khona. Inikeze ngempumelelo izizukulwane zabesifazane enye indlela yokulwa nephathriyakhi eqinile. Kwenziwa umzamo wokwakha ubuwena ngaphandle kwekhaya, ngaphandle kwendima yendabuko kamama, indodakazi kanye nonkosikazi. Abesifazane babelwela ukuba ngabantu ngokwabo. Kodwa, uhambo lwalugcwele izivimbamgwaqo eziningi. Kwesinye isikhathi umehluko phakathi kwezindima abazikhethile kanye neqhaza elamukelekayo emphakathini kudala inkinga yokuzazi. Akubona abesifazane bodwa, kodwa namadoda nawo ayizisulu zokuhlukana okuqinile kwephathriyakhi kanye neqhaza lobulili emphakathini wethu. Iphathriyakhi ibeka imikhawulo kubo bobabili abesilisa nabesifazane. Ifeminizimu ihlose ukulingana nokuzwana kubo bobubili ubulili. Abesifazane babhekana nokuphikiswa emzamweni wabo wokuzakhela indawo engahlangene neqhaza lendabuko eliqondene nobulili. Ifeminizimu ibhalwe njengabamelene nabesilisa ngabathile kodwa empeleni ilwela umphakathi we-*Topian* nobuntu lapho bobabili abesilisa nabesifazane beyoba nenkululeko yokuthuthuka nokukhula njengoba befisa. (Singh, 2016)

Kunalento yokuthi abantu abanengi bancenga nomabathobela 'isiko' lapho befuna ukulahla izingxabano nokuziphatha okubekela inselele kwesimo esikhona. Kunezimo ezingezinhle nezinhle zesiko ezinomthelela ezimpilweni zabesifazane ezikhombisa ngokungagwemeki ukusebenzisana phakathi kwesiko nefeminizimu - kokubili okuyizigaba ezibanzi nezihlukene. Izinkulumo ezinjalo ziphinde zinikeze isithombe samasiko ahlala eshintsha kodwa angashintshi indlela ecashile yokuphathwa nokubhekwa kwabesifazane. Lezi ngezinye zezinkulumo eziphonselwa inselelo nezingakhiwanga kulolu cwaningo njengoba eminye yemikhuba 'kuthiwa' ixhumene namasiko.

Kolawole (1997:34) unikeza umbono wokuthi uyini umuntu wesifazane:

"Womanist does not require compartmentalization, and one does not need to identify radical, liberal, psycho-analytic and other categories of womanist. Any woman who has the consciousness to situate the struggle within African cultural realities by

working for a total and robust self-retrieval of the African woman is an African or African womanist. Like identity, the boundaries of human consciousness are fluid and its expression can reveal multiple levels of perception. For any conceptual framework to be valid to African women, woman's cultural identity, self-perception and yearning within an integrative collective consciousness needs to be foregrounded"

“Twumenisti ayidingi ukuhlukaniswa, futhi umuntu akadingi ukukhomba i-radical, liberal, psycho-analytic kanye nezinye izigaba zomuntu wesifazane. Noma yimuphi umuntu wesifazane onomqondo wokumisa umzabalazo phakathi kwamaqiniso amasiko ase-Afrika ngokusebenzela ukutholakala okuphelele nokuqinile kowesifazane wase-Afrika ungowesifazane wase-Afrika noma wase-Afrika. Njengobunikazi, imingcele yokwazi komuntu iwuketshezi futhi ukubonakaliswa kwayo kungaveza amazanga amaningi okuqonda. Ukuze noma yiluphi uhlaka lomqondo luvumeleke kwabesifazane base-Afrika, ubunikazi bosikompilo lowesifazane, ukuzibona kanye nokulangazelela ngaphakathi kokwazi okuhlangene okuhlangene kufanele kubekwe phambili”.

Inselelo manje, kuhulumeni, kwabesifazane, nakwabesilisa ukubamba amathuba ahlinzekwa yilezi zinsiza ezintsha ezisemthethweni, ukuze abesifazane badlale indima yabo ebonakalayo ekuguquleni umphakathi wethu, ekwakheni ukukhula komnotho okuqhubekayo, ekwakheni kabusha nasentuthukweni. Njengoba sakhe phezu kwalesi siqalo, kufanele siqinisekise ukuthi izidingo nezintshisekelo zabesifazane zazisa izinqubomgomo zethu kanye nendlela esizisebenzisa ngayo.

3.3 Izindlela zokwenza ucwaningo

NgokukaBrynard benoHanekon (2014) ichazwa kanje imetodoloji;

‘Methodology is a systematic and methodological enquiry which apply certain methods and techniques in pursuit of valid knowledge.’

‘Imetodoloji indlela yokuqhuba ucwaningo edinga ukuba usebenzise noma ulandele izindlela ezithile nobuchwepheshe obuthile ukuze uthole ulwazi oluyilona.’

UParahoo (1997) ecashunwe ku Langen (2009, 51) yena uyibeka kanje imetodoloji;

“Methodology design is a plan that describes how, when and where data is to be collected and analysed”.

“Imetodoloji ipulani elichaza ukuthi ulwazi luzotholwa luphinde luchazwe kanjani, nini nakuphi.”

Ucwaningo luzo bheka izincwadi noma imibhalo eyahlukahlukeni ekhuluma ngokucindezelwa kwabantu besifazane emiphakathini yakithi e-Afrika ngenxa yamasiko ikakhulukazi amasiko esiZulu. Lolu cwaningo luzohlaziya izincwadi zesiZulu (*Umshado, Ngiwafunge amabomvu, NguMbuthuma-ke Lowo*) noma imibhalo yesiZulu (Izaga nezisho) ngokubheka indlela abantu besifazane bevezwe ngayo kulemibhalo nangendlela isiko libacindezela ngayo.

Ucwaningo lubheka noma liqhathanisa indlela abantu besifazane bevezwe ngayo emibhalweni nasezincwadini zesiZulu, luphinde lubheke izinkinga noma ubunzima ababhekana nabo emindenini abaphuma kuyo nasemindenini abendele kuyo kanye nasemphakathini abaphuma kuyo ikakhulukazi emiphakathini yakithi KwaZulu. Ucwaningo lubheka eminye imibhalo ekhona ekhuluma ngokulingana kwamalungelo abantu besifazane nabesilisa (*gender equality*). Ucwaningo luhlose ukubheka indlela amasiko ebecindezele ngayo abantu besifazane esikhathini sakuqala luphinde luqhathanise indlela obekuphilwa ngayo nangendlela okuphilwa ngayo esikhathini sanamhlanje. Lolu cwaningo luzo bheka umthelela wokushintsha kwamasiko emiphakathini yakithi, okuhle nokubi okufika nokushintsha kwamasiko nesikhathi esesiphila kuso.

Lolu cwaningo lusebenzisa indlela yekhwalthethivu (qualitative) ukuze kutholwe isisombululo ekugcineni kanti futhi izosetshenziswa ekuvezweni kwabantu besifazane kumanoveli esiZulu nasemshadweni osakholelwa kuphathriyakhi

Ucwaningo lwekhwalithethivu ucwaningo olubuka izinto ngeso lomphakathi nolulangazelela ukuqondisisa izimo ngaphansi kwezemfundo ngezindlela ezibucayi nezichazisisayo. Ziningi izindlela zokwenza ucwaningo kodwa lolu cwaningo ludinga ucwaningo olunjulu njengoba ucwaningo lungumsebenzi ocwaningiwe kwabhekwa izinto eziningi kuze kuphunywe nesiphetho esisha.

Lolu hlobo loku cwaninga liqukethe izinhlobo eziningi zokuqhuba ucwaningo kanti futhi ungasebenzisa izinhlobo zezinsiza eziningi ezahlukene kusukela kwimibhalo yokufunda (amanoveli) ezikoleni esezingeni eliphezulu, amaphephandaba, imibhalo yaku-inthanethi, izahluko zezincwadi, amajenali kanye neminye imibhalo. Kanti uVan der Walt et al (1982:160) yena uchaza uthi:

“...explain the importance of outlining what the research methodology involves, in as far as choosing appropriate methods and techniques, and in the way it facilitates the analysis of the selected texts.”

"... Chaza ukubaluleka kokuchaza ukuthi inqubo yocwaningo ibandakanya ini, maqondana nokukhetha izindlela namasu afanele, nangendlela okusiza ngayo ukuhlaziywa kwemibhalo ekhethiwe."

Ucwaningo lwekhwalithethivu ligxile kwizindlela eziningi zokucwaninga, okubandakanya ukucacisa, nendlela eyiqiniso kuleso sihloko socwaningo. Ulwazi luzoqoqwa ezincwadini ezintathu eziqokiwe ngenxa yendikimba yazo emayelana nendlela abesifazane ababukwa ngayo emiphakathini yabo nasemshadweni lapho kusakholelwa khona kuphathriyakhi. Kuzobe kusetshenziswa imibhalo ebhalelwe abafundi basezikhungweni zemfundo ephakeme, izincwadi ezishicilelwe, ama-athikhili akumajenali. Lokhu kuzosiza ekubhekeni osekuke kwacwaningwa ngakho ukuze kuvaleke isikhala esivulekile ngolwazi olusha oluzovezwa ucwaningo.

Ukudinga ulwazi kufana nokuqoqa lonke ulwazi ongaluthola olufunwa ngabacwaningi mayelana nokwenzeka emhlabeni, umvuzo wakhona okuwukuhlaziya ulwazi olutholakele bese kuphunywa nesiphetho esisha.

Omunye wongoti uNeuman (1997:58) uthi:

“Qualitative research analysis involves a reflection on aspects of the way of life, the customs and the attitudes one witnesses around oneself so as to be able to compare them with the parallel manifestations in the literature being investigated.”

“Ukucutshungulwa kocwaningo lwekhwalithi kuhilela ukuveza indlela yokuphila, amasiko nesimo sengqondo umuntu azibonela ngaso ukuze akwazi ukukuqhathanisa nokwaneliseka okufanayo emibhalweni ephenywayo”.

Ulwazi olutholakele kumele lube iqiniso futhi lusekelwe. Lezi zincwadi ezikhethiwe zizoletha ulwazi olunzulu mayelana nale nkinga eveziwe ngaphambili yokuvezwa kabi kwabantu besifazane kwimibhalo yesiZulu eyimidlalo. Lezi zincwadi ezikhethiwe zicishe zifane ekuvezweni kwabalingiswa besifazane.

Umcwaningi uzosebenzisa lolu hlobo lokucwaninga ukuze imibuzo emayelana nalesi sihloko iphenduleke kahle ngokuqondisiseka. Kuzovezwa umehluko wabantu besifazane abavezwa

ngayo emphakathini nangendlela abaphathwa ngayo uma beqhathaniswa nabantu besilisa. Ngakho-ke lolu hlobo lokuqhubeka ucwaningo luzosetshenziswa ukuze siqonde indlela abantu besifazane abasacindezeleke ngayo emphakathini oyiphathriyakhi ngokwezenhlalakahle kanye nakwezomnotho. Kuzosivezela ukungalingani kwabantu besifazane nabesilisa ngenxa yobulili obuhlukile okungukuchashazwa kwabantu besifazane ngokobulili.

Lolu cwaningo luhlaziya kabanzi lezi ncwadi ezine, kubhekwe imithelela imibhalo yemidlalo enayo mayelana nokuphathwa kwabantu besifazane bese luphuma nolwazi olucwaningiwe. Lokho okutholakele kuzoba nomthelela ekutheni ababhali bemidlalo bashintshe indlela abaveza ngayo abalingiswa besifazane.

UZulu no Onwueme (1997:141) basho lokhu ngemidlalo yesiZulu:

“From ambivalent creation of heroines, many African dramas and novels now portray woman’s self-definition as a progressive development. This is as much an evidence of the growth in consciousness of the writer as of the epistemological changes in the reality of African woman’s experience.”

“Kusukela ekuvezweni kwabantu besifazane njengamaqhawekazi, imibhalo eminingi yase-Afrika njengemidlalo namanoveli isiveza abantu besifazane njengabantu abathuthukayo nabanenqubekela phambili.”

Lokhu kuvezwa kwabantu besifazane ngendlela ehlukele kuwubufakazi bokukhula kwababhali kanye noshintsho ekuvezweni kwamaqiniso kanye nezinqinamba abantu besifazane base-Afrika abandlula kuzona.

“This makes this study exploratory and inventive. The fact that these texts were written and produced in different periods makes it more interesting, because it enables one to look at the role and status of women in different periods.” (‘Frankel and Wallen’, 1990:31)

“Lokhu kwenza lolu cwaningo luhlolisise futhi lusungule izinto ezintsha. Iqiniso lokuthi le mibhalo yabhalwa futhi yakhiqizwa ngezikhathi ezahlukahlukene likwenza kuthakazelise kakhulu, ngoba kwenza umuntu abheke iqhaza nesimo sabesifazane ngezikhathi ezahlukahlukene.” (‘Frankel noWallen’, 1990:31)

3.4 Ipharadayimu

Njengoba lolu cwaningo luzo sebenzisa indlela yeKhwalthethivu ehlonzwe njengefanele ukwenza lolu cwaningo, le ndlela izolekelelwa ulwazi oluqoqiwe elahlukahlukene oluhlobene nalolu cwaningo. Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadayimu eqondayo. Ipharadayimu eqondayo yiyona elungele lolu hlobo locwaningo njengoba lucwaninga ngokuvezwa kwabafelokazi emibhalweni yobuciko besiZulu.

UNueman (2000) ecashunwe kuMazibuko (2008) uthi enye yezimpawu zepharadayimu eqondayo ngukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe. Kulolu cwaningo kubhekwa indlela ababhali bemibhalo yobuciko besiZulu abaveza ngayo abafelokazi emibhalweni eyahlukene. Lokhu kwenza le pharadayimu kube iyona efanele ukuthi kusekelwe kuyona ucwaningo olwenziwayo. Lolu cwaningo lubheka imibhalo ababhali abahlukene asebeyibhalile ngabafelokazi. Uma siqhubeka nokucaphuna uNueman (2000) kuMazibuko (2008) uthi umcwaningi osebenzisa ipharadayimu eqondayo ungena athi shi embonweni wokwethulwa yilokho akucwaningayo njengento ephilele. Umcwaningi izimpendulo zocwaningo uzithola ngokuthi afundisise leyo mibhalo ayiqokile. Bese akufundile ekuhumusha ngokuhambisana nocwaningo alwenzayo.

3.5 Isiphetho

Lesi sahluko sibheka umlando nezincazelo zeFeminizimu, izindlela zokwenza ucwaningo nendlela okwenziwe ngalo ucwaningo. Umlando weFeminizimu waqala emandulo ngeminyaka yawo-1960 lapho abesifazane baseNtshonalanga bezwakalisa amaphimbo abo ngokulwa nenqubo yephathriyakhi kanye nokucwaseka kwabesifazane ngokobulili. Abantu besifazane abazibiza ngamaFeministi babefuna ukukhululeka engcindezelweni yabantu besilisa, ababeqhoqhobeke wonke amandla bengamnikezi umuntu wesifazane nethuba lokuzwakalisa ilaka lwakhe. Leli temu leFeminizimu alizibandakanyi zonke izidingo zabantu besimame abamnyama ikakhulukazi abase-Afrika yingakho izifundiswa ezifana noHudson-Weems zasungula leli temu iWumenizimu yase-Afrika ebandakanya zonke izidingo zabo. Lezi zidingo zabantu besifazane base-Afrika zibandakanya ukuqhakambisa ubumama (*motherhood*), ukunakekela abantwana nemindeni, ukulandela nokuhlonipha amasiko. Into engashiwo ngale mihlahlandlela ukuthi iFeminizimu yona iphathelene nokulwela ukulingana kwamalungelo lapho abesifazane bezokwazi ukuba nezwi uma kuza emikhakheni efana nezobuciko, ezepolitiki, ezemisebenzi.

Ngakolunye uhlangothi iWumenizimu yaseMelika kanye neyase-Afrika yona umhlahlandlela wayo ubambiswano phakathi kwabesifazane kanye nabesilisa. Abantu besifazane bahlukile futhi izinkinga ababhekana nazo zihlukile. Yingakho uma kukhulunywa ngeWumenizimu kumele kubukwe ukuthi yibaphi laba besifazane okukhulunywa ngabo. Abesifazane base-Afrika banezinselelo ababhekana nazo okubalwa kuzo ingcindezelo abayithola emizini abagane kuyo, isiko elibacindezelayo, inkolelo njengoba kushiwo ngenhla. IWumenizimu yase-Afrika ayifani neyaseMelika yize bemnyama bonke ngokwebala kodwa izidingo zabo ziyahluka njengoba behlala endaweni ehlukile bakhuliswa ngendlela ehlukile.

Okudingekayo lapha ukusungulwa noma ukwakha kabusha umhlahlandlela wabesifazane abazibiza ngamaFeministi aseNingizimu Afrika ozokwazi ukubandakanya izidingo zabantu besifazane eNingizimu Afrika nozobandakanya nezinkinga zabo. Njengoba lolu cwaningo luhlaziya ngokweFeminizimu, abesifazane baseNingizimu Afrika kumele babhekane namasiko abahlukumezayo ukuze kusizekale wonke owesifazane ohlala eNingizimu Afrika. Kumele ludingidwe lolu daba sekuhlangene wonke umuntu wesifazane ngokwehlukana kungaba ngokobuhlanga, ngokwesiko, ngokwenkolo, ngokwemvelaphi, babeke etafuleni izinkinga ababhekana nazo, izisombululo, izidingo kanye nezimfuno. Inkinga enkulu kumaFeministi aseNingizimu Afrika abhekene nayo iqhaza elibanjwa yisiko. Ukuhlukumezeka nokubandlululeka kwabesifazane okuningi kusukela emasikweni kanti futhi lesi sihloko sesiko sithanda ukuba nzima uma kukhulunywa ngaso. Kunamasiko amaningi ahlukahlukene eNingizimu Afrika lapho abesifazane behlukumezeka ngezindlela ezahlukenene, ngakho-ke kumele adingidwe wonke ngokuhluka kwawo ukuze kubandakanyeke wonke umuntu wesifazane.

Isahluko sesine

4. Isingeniso

Lesi sahluko sibheka izincwadi ezikhethiwe ezingenzansi bese ziyahlaziywa zicutshungulwe ngokujulile ngenhloso yokubheka ngabe abantu besifazane bavezwe kanjani emibhalweni yesi Zulu. Lesi sahluko sihlose ukubheka ukuthi ngabe abantu besifazane baphethwe kanjani emshadweni nase miphakathini abayakhele. Kulesi sahluko kuzobhekwa indlela abacindezeleke ngayo abantu besifazane ngokwehlukana kwabo. Lesi sahluko sizoveza ukuhlaziwa kwe ncwadi **Umshado, Ngiwafunge AmaBomvu**, kanye nendaba emfishane ethi **NguMbuthuma-ke Lowo**, lapho khona kuzobe kubhekwa abalingiswa besilisa nabesifazane ukuthi bavezwe kanjani futhi baphathene kanjani uma kubhekwa ukwabelana ngokwamandla nokuthi ingani bengaveziwe ngokufana kodwa behlukanisiwe ngokobulili.

4.1 Amazwibela encwadi Umshado

Ulimi olusetshenziswe ngumlobi, uN. Zulu, encwadini ethi Umshado kubonakala sengathi iyakweseka ukugcinwa kokuphathwa kwabesilisa, ukuthi abesifazane kufanele ngaso sonke isikhathi badlale indima engaphansi noma imfumbe yesibili kozakwabo besilisa. Inoveli ethi Umshado ikhathazekile ngezinkinga abahlangabezana nazo abesilisa nabesifazane. Indaba izungeze umlingiswa omkhulu, uTholakele omuhle. UTholakele usanda kushonelwa ngumyeni wakhe, kanti umlamu wakhe, uBhatomu, ucelwa ukuthi athathe izintambo zomfowabo ongasekho. UTholakele unquma ukubalekela abasekhweni lakhe. Uyohlala emjondolo eNyawushane, lapho eqala khona ukuzibandakanya nokushushumbisa izidakamizwa ngemuva kokuba ngumngane wabantu abadaya futhi abadla izidakamizwa. Umngani kaTholakele, uPamella, ongungqingili, ungungqondongqondo ekudayiseni nasekuthengiseni izidakamizwa.

Amashwa kaBhekani nawo kufanele aqhakanjiswe. Unephupho elivela njalo lapho ubaba wakhe ephikelela khona ukuthi kufanele ashade. UBhekani udidekile ngoba isithandwa sakhe sakudala, uLindiwe, simshiyile, futhi ubengakaxhumani naye isikhathi eside. Ingcindezi evela kubaba wakhe ephusheni imphoqa ukuthi athole intombi ngokushesha. Lapho esenkingeni, uthandana noTholakele, futhi ngokushesha uhlela ukumshada. Uyise kaBhekani 'akamkhombisi' ephusheni ukuthi iyiphi intombi okufanele ayishade; ngakho-ke, lapho uBhekani ehlangana noTholakele, uqiniseka ukuthi nguyena okumele ashade. Isifiso sikaBhekani sokushada noTholakele siyandiza ngaphambi kwesixwayiso sikanina ngokushada nomuntu owayekade eshadile futhi ongumfelokazi.

Umama kaBhekani umtshela ukuthi ubaba wakhe akasoze ajabula uma eshada nomuntu onjalo. Ngasekupheleni kwendaba, izingubo zikaBhekani zishisiwe ekhaya lakhe; uphucwa imali yakhe yelobolo; futhi uhlazeka ngumphakathi lapho ingoduso yakhe uTholakele eboshwa ngamaphoyisa ngamacala ezidakamizwa. Lokhu kwenzeka esontweni ngesikhathi somcimbi womshado.

4.2 Ukucutshungulwa kwencwadi Umshado

Ukunyakaza noma ukuphakama kwabesifazane, eminyakeni edlule, kukhombisile ukuthi ulimi, njengenkulumo, lusebenza njengethuluzi elinamandla emiphakathini yakithi nasemindenini esakholelwa kumasiko nakuphathriyakhi. Ulimi olusetshenziswe ngumlobi kule noveli (*Umshado*) lubonakala lusekela ukuphatha kwabesilisa, ukuthi abesifazane kufanele ngaso sonke isikhathi badlale indima engaphansi noma indawo yesibili kozakwabo besilisa. Abalwela amalungelo abesifazane (*Feminism*) abanohlonze bakholelwa ukuthi lelisiko lephathriyakhi lenza ingxenye 'yohlaka oluncane lwezepolitiki' olusiza ukugcina isakhiwo sezomnotho esikhulu sezombusazwe (iThorne & Henley, 1976).

"The use of language shapes our understanding of the social world, our relationships to one another and our social identities" (Thorne & Henley, 1976:15).

"Ukusetshenziswa kolimi kwakha ukuqonda kwethu umhlaba wezenhlalo, ubudlelwano bethu komunye nomunye nobunjalo bethu emphakathini" (Thorne & Henley, 1976: 15).

Baphinde baqaphele ukuthi ubunikazi bezocansi bubonisa intshisekelo yalabo abanamandla nalabo abangenayo. Ngakho-ke, lobu budlelwane phakathi kwabesilisa nabesifazane buxhunyaniswe ngokungenakuhlukaniswa nolimi olusetshenziselwa ukuchaza abalingiswa besifazane.

Inoveli kaZulu (2006), Umshado, ngokomlando ilungiswa yizinto eziningi eziphathelene nokuziphatha komphakathi emphakathini osakholelwa kuphathriyakhi. Inselela ubulili babantu kanye nombono omusha ngabesifazane emphakathini. Iphinde ihlole ezinye zezinkinga zesimanje ezibangelwa indlela 'ekhululiwe' kwezocansi, njengoba kuveziwe kulencwadi Umshado. Indlela umbhali walencwadi akaveza ngayo ukuziphatha kukaTholakele kumveza ngendlela engekho yinhle kumuntu osuke efunda incwadi ngoba engumlingiswa ongumuntu wesifazane, ekubeni ngakolunye uhlangothi indlela uBhekani akaziphethe ngayo izezwe njengento elungile noma evumelekile ngoba engumuntu wesilisa.

Ngiphikisana nalesi sahluko ukuthi umbhali usebenzisa ukungavunyelwa kukaTholakele ngumphakathi ngenhloso ukukhombisa ngocacile ukuthi abantu besilisa nabesifazane abaphethwe ngokulingana emphakathini. Lokhu kucacisa ngokusobala ukungalingani ekuphathweni kwamadoda nabesifazane emphakathini wamaZulu.

4.3 Ukucwaswa okuhambisana nokuba ngumfelokazi (widow) nesiko lokungena (Umshado)

Ngesikhathi senxoxo phakathi kukaTholakele noBhekani, uBhekani engazi, kuvela ukuthi ingubo kaTholakele ngeyomfelokazi:

“Sengeshelwa ngaqoma, ngagana, ngafelwa. Impela kunjalo. Bengithi ubonile ngifake izingubo ezimnyama. Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana, linda ngize ngikhumule inzilo” (‘Zulu’, 2006:8).

Ubufelokazi, isimo sokuba ngumfelokazi, kwenzeka lapho unkosikazi elahlekelwa ngumyeni wakhe ngokufa futhi angaphinde ashade. Ngokusho kukaBuitelaar (1995: 1) igama elithi ‘umfelokazi’ lisuselwa egameni lesiLatini elithi vidua elihlobene nomsuka, okusho ukuthi, ‘ukubeka eceleni’. Kusuka kuleli gama eliyimpande, ngakho-ke ukuba ngumfelokazi kungukwehlukanisa, ukwahlukanisa umfazi nendoda ngokufa. Akucaci ukuthi lo mkhuba uvelaphi. Ukulahlekelwa ngumyeni ngokufa ngokuvamile kubonisa ukulahlekelwa ngumlingani, umngane, nomondli wekhaya. Ezimweni eziningi, lokhu kubangela ushintsho olukhulu esimweni senhlalo nokuphila kwabesifazane.

U-Owen (2011: 8) uthi:

“widowhood tends to impact traumatically on the woman, altering forever the way she is perceived, and consequently affecting her self-image”.

“Ukuba ngumfelokazi kuvamise ukuba nomthelela omubi kowesifazane, kuguqule unomphela indlela abukwa ngayo, futhi kulimaze isithombe sakhe”.

Ubufelokazi buyinto yomuntu wonke ebunjwe, phakathi kokunye, yisiko abantu abasebenza kulo. E-Afrika, ikakhulukazi, kuyisenzakalo sempilo esibuhlungu. Ngokombiko wakamuva we-United Nations wokucwaswa kwabantu besifazane e-Afrika, abafelokazi, kungakhathalekile ukuthi bangobani ngokobuhlanga babo, baphakathi kwabasengozini nabaswele kakhulu. Isimo sibhebhezelwa yimikhuba namasiko nezinkolelo, ukubusa

kwezinzalamizi nemithetho yamafa ephikisana namalungelo omfelokazi. Imibono eminingana yokuba ngumfelokazi evela ezingxenyeni ezihlukene ze-Afrika ibonakala ikuqinisekisa lokhu.

U-Orabueze (2004: 115):

“isibonelo, uphawula ukuthi ‘ubufelokazi’ yigama umuntu wesifazane ngamunye asaba ukulikhuluma. E-Afrika, kuletha esicongweni konke ukuhlazeka, ukuthotshiswa, ukwehliswa, kanye nengcindezelo owesifazane wase-Afrika akubekezelela empilweni yakhe. Kusukela ngesikhathi sokushona komyeni wakhe kuze kube sekufeni kwakhe, umndeni wakhe kanye nomphakathi bayamsola ngokudlula emhlabeni kowesilisa obedingeka kakhulu. Ubuzwa ngokungaqondile ukuthi “kungani kufanele usinda lapho indoda ingasekho?”

Ku-Acholonu (1999: 97)uthi:

"abafelokazi babhekana nenqwaba yemikhuba yobufelokazi enengekayo, ehlose ukumenza afe esikhathini sokulila esingangonyaka owodwa".

UKuyela (2014: 1) ubona ukuthi:

“In most African societies, widowhood represents a ‘social death.’ For women, it is not simply that they have lost their husbands, their breadwinner, and the supporter of their children. Widowhood robs women of their status, and confines them to the fringes of society in which they suffer discrimination and stigma. Widows are generally trodden upon, remain poor and least protected as their lives are determined by local patriarchal interpretations of tradition, discrimination, and stigma”.

“Emiphakathini eminingi yase-Afrika, ukuba umfelokazi kumelela ‘ukufa emiphakathini.’ Kwabesifazane, akukhona nje ukuthi balahlekelwe abayeni babo, abondlayo, nomsekeli wezingane zabo. Ubufelokazi buphuca abesifazane isimo sabo, bubavalela emaphethelweni omphakathi lapho bethola khona ukucwaswa nokucwaswa. Abafelokazi ngokuvamile bayanyathelwa, bahlale behlupheka futhi bengavikelekile kangako njengezimpilo zabo kunqunywa ukuhumusha kobukhokho bendawo ngamasiko, ukubandlulula nokucwaswa”.

Le mibono yesimo sobufelokazi e-Afrika ikhomba izici ezimbili ezichaza kabanzi zesipiliyoni, okungukuthi, ukungabi nalifa / ukuphucwa kanye nokugcinwa okuyimpoqo

kwemikhuba yokungcwaba ebekwe ngokwesiko ekhombisa ngokwengqondo nangokomzimba umfelokazi. Inselelo eyethulwe ukunganakwa nokuphathwa kabi kwabafelokazi ayitholi ukunakwa okwanele, njengoba izifundo zesikhathi samanje zibonakala zinganqeni ukukhuluma ngezinkambiso zobufelokazi base-Afrika nemiphumela yazo. Lezi zinkambiso nemikhuba ngakho-ke ihlala ingadalulwanga, ingaphikiswa, futhi ingabonakali kahle, ngaphandle kobuhlungu ebuzwisa abafelokazi.

Kusetshenziswa izinyathelo eziqinile kulowo wesifazane ophambukayo emithethweni nasezibophezelweni zamasiko omphakathi njengoba kubalulilwe ngenhla. Emiphakathini eminingi yase-Afrika, olunye usizi lobufelokazi yisidingo sokuthi umalokazana aqhubeke nokuba kumyeni wakhe ekhaya ngisho nangemva kokufa kwakhe. Akukhathalekile ukuthi ubexhumana kanjani nabasekhweni lakhe nomphakathi. Inkinga ngaleli siko ukuthi, ezimweni eziningi, yenziwa ngaphandle kwemvume yomfelokazi, njengoba kunjalo ngecala likaTholakele Umshado.

UMasenya (1998: 83) uthi:

“Ngokwesiko lami, ukushona komyeni womuntu akumele kukhulule ngwetsi (i-in-law in-law) ukuthi ihlanganyele kobunye ubuhlobo bomshado uma ithanda. Ngokwesiko futhi nanamuhla kweminye imibuthano, umfowabo womyeni oshonile kulindeleke ukuthi athathe imithwalo yemfanelo kamufi ngenhloso yokuqhubeka nolayini womfowabo oshonile”.

Engxoxweni ebiphakathi kukaBhekani nonina, umama wakhe ukhathazekile ngomalokazana wakhe wakusasa ongumfelokazi:

“Kodwa umfunani umfelokazi wena?” (‘Zulu’, 2006:49).

Umuntu angabona kokukhishwe ngenhla ukuthi, emphakathini wephathriyakhi umfelokazi uyisiqalekiso okungafanele abe nobudlelwano nabanye abantu. Ingcaphuno elandelayo ifakazela ukucwaswa okuhambisana nowesifazane ekukhaleni. Unina kaBhekani ukhathazekile ngesenzo sikaBhekani sokuthandana noTholakele ngenkathi uTholakele eselusizi. Uyabuza:

“Umfelokazi Bheki! Ziphelile yini izintombi uze ufune ukushada nomfelokazi nje?” (‘Zulu’, 2006:42).

Kucaca ngokukhishwe ngenhla ukuthi umfelokazi uphenduka isizungu futhi ukhishwa inyumbazane emphakathini ngenxa yesikhundla sakhe. Ukuphathwa ngokungenabulungiswa kubafelokazi ngoba abafelwa abaphathwa ngendlela efanayo. Okucashunwe kule ngcaphuno engenhla kukhombisa ukuthi kunezinto eziningi ezinomthelela ekubandlululweni ngokobulili. Lokhu kufaka phakathi isiko lomphakathi, ulimi olusetshenziswa kulowo mphakathi, amasiko awo, kanye nendlela abantu abaphila ngayo kulowo mphakathi. Ukweseka le ngcaphuno engenhla, uTripp (2000) ubona ukuthi:

“In this way, a particular cultural context through its language, vocabularies and signifying practices, through its customs and conventions, through its social structures, institutions and technologies will encourage certain ways of thinking and behaving and preclude others. And once all of these things are to a larger extent subject to change, so too are our understanding and experiences of what it means to be women and me” (‘Tripp’, 2000:3)

“Ngale ndlela, ingqikithi ethile yamasiko ngolimi lwayo, amagama nolwenziwe, kanye namasiko akhombisayo, ngamasiko kanye nangemihlangano yayo, ngezinhlaka zayo zenhlalo, izikhungo Kanye ubuchwepheshe buzokhuthaza izindlela ezithile zokucabanga nokuziphatha futhi buvimbele ezinye. Futhi uma zonke lezi zinto zezikhudlwana izinga lokushintshwa, kanjalo nokuqonda kwethu kanye nokuhlangenwe nakho kwethu ukuthi kusho ukuthini ukuba ngabesifazane nami” (‘Tripp’, 2000:3).

Emiphakathini esakholelwa noma ekholelwa kuphathriyakhi, abantu bavame ukuphoqelesa izinkolelo ukuba lokhu bona abakholelwa kukho bengakulandeli ngenxa yesiko. Ngakho-ke akumangazi ukubona ukuthi kulencwadi abantu besifazane babukelwa phansi futhi balindeleke ukuba belandele amasiko noma ngabe ayabacindezela lawamisiko. Abantu besilisa kulencwadi bavezwa njengabantu abanganandaba ngisho nezinkolelo namasiko nezenkolo zabantu besifazane ngoba bacabanga ukuthi lokho abakholelwa kukho kulungile futhi abantu besifazane kumele bekuhloniphe. Abafelwa ukunabafelokazi bajabulela noma banenkululeko ethe xaxa kunabalingani babo besifazane. Amafeministi abesifazane akholelwa ukuthi le micikilisho ikhulelwa futhi isetshenziswe ngokuhambisana nemiklamo kanye nokuzuzisa iphathriyakhi ngaphandle kokubheka ukuthi abasefazane bona bazizwa kanjani ngalendlela yokuphila. uSossou (2002) yena ubona kanjena:

“Rituals are more to do with exalting the position of the dead man than allowing a real outlet for the widow’s grief. Women are expected to grieve openly and to demonstrate the intensity of their feelings in formalized ways. Far more restrictions are placed on a widow than a widower. It is the widows and not the widowers who must endure the most humiliating rituals in relation, for example, to dressing codes, eating, personal hygiene and sexual activity”(‘Sossou’, 2002:202)

“Amasiko ahlobene nokuphakamisa isikhundla sendoda esashona kunokuvumela ukukhishwa ngempela kosizi lomfelokazi akabhekene nalo. Abesifazane kulindeleke ukuthi bakhale obala futhi bakhombise ukuqina kwemizwa yabo ngezindlela ezisemthethweni. Kunemikhawulo eminingi kakhulu ebekwa kumfelokazi kunomfelokazi. Abafelokazi hhayi abafelwa okufanele babekezelele amasiko ahlazisa kakhulu maqondana, ngokwesibonelo, nezindlela zokugqoka, ukudla, inhlanzeko yomuntu kanye nokwenza ucansi ” (‘Sossou’, 2002:202).

Imiphakathi eminingi yephathriyakhi ihlukumeza futhi icindezele abantu besifazane ngokobulili ngaphansi kwesiko nokuthi lokhu abakwenzayo kuyisiko bebehlukekumeza egameni lesiko, futhi babeka amabhadi njengosongo uma umuntu engayenzi imikhuba ethile noma uma engalilandeli isiko. Ngakho-ke, kunemikhuba eminingi ecindezelayo, njengesiko lokugeza nokukhipha isinyama elidinga ukwenziwa ngabafelokazi.

Amasiko abalulekile ngoba asikhumbuza lapho sivela khona. Kusinika ubunikazi bethu futhi kungabumba ubuntu bomuntu nesimo sakhe sengqondo ngempilo. Isiko liqinisekisa ukuziphatha okufanele futhi ayikukhuthazi ukuthikamezwa nokuhlukumeza abantu besifazane. Amasiko asisiza ukuthi sichaze izinkolelo zethu, nokubaluleka kobuthina. Isiko ligcina ubudlelwano bezenhlalo buqinile. Amasiko abalulekile hhayi kuphela kwabesilisa kepha kuwowonke umuntu ohpilayo. Isiko lilungiselela umuntu ukuthi ekwazi ukuphila nabanye abantu ngaphandle kokubabukela phansi noma ngabe loyo muntu ungumuntu wesifazane. Impilo yokucindezela ngokobulili ihluphekisa abantu besifazane, imbi, futhi imfushane ukube ibingekho imithethonqubo yamasiko ngabe mhlambe alukho loluqhekeko esilibona phakathi kwabantu besilisa nabesifazane. Ukubumbana kwabantu kuncike esisekelweni samasiko. Ngaphandle kokuthi iqiniso lokuthi amasiko abumba ubunikazi bethu ekuboniseni imvelaphi yethu, ngakho-ke, akufanele asetshenziswe njengento yokuhlukumeza amanye amalungu ngokobulili. (‘Nowye’, 2005)

Umshado emphakathini wakwaZulu kuyinto exakile uma umuntu ecubungula lencwadi Umshado. Ngokwesiko lamaZulu, umshado awuthathwa njengesibopho sothando phakathi kwabantu ababili kuphela. Kubandakanya izibusiso zemindeni yomibili, yingakho amasiko okumele enziwe kumele ehlanganise imindeni yomibili ukuze kube yimpumelelo. Kodwa uma ubheka kukho konke lokhu kulencwadi, abantu besifazane abacatshangelwa futhi nemiphumela yamasiko uma indoda isishonile sekusele umfelokazi lona okulindeleke ukuthi ehlale emzini ngisho ngabe yena akasahambisani nalokho ngisho ukuzila imbala.

Ngenkathi uBhekani evakashela umalume wakhe eyocela izibusiso zakhe futhi amphelezele nasezingxoxweni zelobolo, umalume wakhe unanela imizwa kanina (uBhekani). Lokhu kukhombisa ukuthi akahambisani nokuthi uBhekani ashade nomfelokazi. Kusho umalume kaBhekani:

“Enjalo nje lo makoti ungumfelokazi” (‘Zulu’, 2006:64).

Okushiwo ngumalume kaBhekani kukhombisa ukuthi abantu besifazane bacindezelwe yimikhuba eyenziwe ngabantu ‘okucatshangwa ukuthi ithathwa njengeyingqophamlando emasikweni abo. Umalume kaBhekani uyaqhubeka uthi:

“Ngisho ukuthi angizimisele ukukusiza ndodana...kodwa-ke unjani wena othanda abafelokazi abanye bengabafuni?” (‘Zulu’, 2006:64).

Umama kaBhekani uzwakalisa ukungahambisani nebhadi nesinyama ‘okucatshangwa’ ukuthi lithwelwe nguTholakele ngoba engumfelokazi:

“Isinyama lesi azosishiya kuwe?” (‘Zulu’, 2006:3).

Lapho umama kaBhekani ethola ukuthi umalokazana wakhe wakusasa uthengisa izidakamizwa nensangu, uyamxwayisa ngengozi engaba khona uma ekugcineni eba ngumkakhe. Umama kaBhekani ubonile ukuthi ayikho into angayenza ukushintsha umqondo wakhe ngoTholakele, yingakho isixwayiso sakhe sithi:

“Uma lo mfelokazi efuna ukuzogana lapha, mtshele ahlukane nayo yonke le mikhuba ayigilayo. Uma eza nalezi zinto zakhe lapha, uyosonteka intamo afe nohlangothi” (‘Zulu’, 2006:70).

UBhekani ngenkathi esazama ukwethisa lokhu okushiwo ngumawakhe ngesithandwa sakhe uTholakele, umawakhe uyaqhubeka uyamxwayisa uthi:

“Uma idlozi limcasukele kakhulu mfana wami, ngeke nishade ngisho ukushada kodwa lokhu” (‘Zulu’, 2006:70).

Umbhali ubonakala esebenzisa uhlobo oluthize lokubhala, ngenhloso yokunika umuntu ofunda lencwadi isithombe noma into engenzeka uma kusasa (in future) okungase kwenzeke esikhathini esizayo phakathi kukaBhekani noTholakele. Isithiyo okuyisona sona ezinhlelweni zikaBhekani zokuqhubeka namalungiselelo elobolo ukuthi uTholakele ‘akahlanjululwa’. Isiko 'lokugeza' kufanele lenziwe kuqala ngaphambi kokuba izingxoxo ezinezithelo zenzeke phakathi kwale mindeni emibili kushiswe nempepho. Isimo sikaBhekani sidala isakhiwo esinogqozu nesihehayo njengoba kungekho owaziyo ukuthi ngubani ozomsiza ngezingxoxo zelobolo. Njengoba kujwayele ukwenzeka, omalume bendoda invamisa yibona abaxoxisana ngale nqubo, kodwa kubukeka sengathi uBhekani ubhekene nomqansa njengoba enqatshwa ngumndeni wakhe.

Kuze kube namuhla, umuntu oshonelwe umyeni uhlala ehlotshaniswa nebhadi nesinyama. Umuntu akakwazi ukuba sebudlelwaneni nomuntu osazilile, okuvame ukukhonjiswa ngokugqoka inzila. Ingubo emnyama yokulila egqokwe ngabesifazane iyabehlisa isithunzi. Kubakhawulela ezicini eziningi zempilo. Isibonelo, abagibeli etekisini bavame ukuzizwa bengakhululekile lapho umgibeli osazilile ehlala esihlalweni sangaphambili. Kunenkolelo yokuthi angahle eze nebhadi nesinyama etekisini noma itekisi ingabandakanyeka engozini, kepha ayikho incazelo ephathekayo ekhombisa lokhu ukuthi kuyenzeka. Inkolelo yephathriyakhi ngengubo yokuzila kaTholakele ibonakala ingumthwalo wakhe kunoma yini afuna ukuyizuzwa noma ukuyenza. Uma uBhekani ekhuluma ngezingxoxo zamalobolo noTholakele, uphendula athi:

“Ngiyabonga sthandwa. Kusho ukuthi nami angiphuthume ukukhumula inzilo le” (‘Zulu’, 2006:47).

UBhekani umangazwe impendulo kaTholakele:

“Kanti ayizukukhunyulwa abasemzini?” (‘Zulu’, 2006:47).

Njengoba kushiwo ngaphambili, isiko lokugeza umfelokazi kufanele lenziwe ngabasekhweni futhi kufanele kulandelwe imigudu ethile eqinile. Lesi siko lokugeza libandakanya ukuhlatshwa kwembuzi, ukushiswa kwe-impepho neminye imikhuba ehambisana nayo. Lokhu yikhona okudida uBhekani ngoba uTholakele akabalali abasekhweni lakhe kulo mkhuba wokuthi egezwe ekhumule inzila. Isikhathi okumele kwenziwe ngalo leli siko

ngemuva kokungcwatshwa, siyahluhluka ngokwemindeni. Eminye imindeni ingathatha izinyanga ezimbalwa ngaphambi kokwenza isiko kanti eminye ingathatha isikhathi esingaphezu konyaka. Kukholakala ukuthi le mikhuba isusa isinyama (ibhadi) kumuntu ohlaselwe yile nhlekelele ngubani ozokwenza lokho, uma kungenziwa lo mkhosi, apha the leli bhadi naye lapho eya khona. Endabeni kaTholakele, akazange enze isiko lokuzihlambulula ngemuva kokushona komyeni wakhe, yingakho esagqoke izingubo ezimnyama.

Inkululeko nokuzimela kukaTholakele kuphazanyiswa umcabango esinawo noma abantu abanawo wenkolelo yephathriyakhi onquma ukuthi ukugqokwa kwengubo yokulila (inzilo) kubalulekile ukuze wonke umuntu abone ukuthi usekuzileni futhi kumele ahlale eyifakile noma eyifake isikhathi esingangonyaka. Isiko lendabuko livame ukudlala indima ebonakalayo ekucindezeleni abesifazane. Abesilisa bavame ukusebenzisa futhi basasebenzisa isiko lendabuko ukuze bazizuzise bona ngokulimaza abesifazane. Indlela amadoda abambelela ngayo kulokhu kungalingani ngokobulili ikhombisa ukuthi ndawana thile emiqondweni yabo enganakile, besaba ukuthi, uma benikeza abesifazane ithuba, bazonqotshwa.

Kunobudlelwano obuthandekayo phakathi kokulondolozwa kwamasiko, ukukholelwa emimoyeni yamadlozi, kanye ‘nezindlela zenhliziyi’. Owesifazane kwesinye isikhathi ubukwa ngokusola uma egqoke lo mbala wezingubo zokuzila ezimnyama ngoba wonke umuntu uyabona ukuthi usekuzileni. Kuyindida ukuthi, ngokwezinkolelo namasiko amaningi, indoda efelwe ngumfazi ayigqoki inzilo (ingubo yokuzila). Noma umuntu egqoka i-inzilo, kwesinye isikhathi indwangu ibancane kakhulu kangangokuba ingaze ibonakale njengesembatho sokulila. Inzilo ingaba yindwangu, kepha nayo eyahluka ngemibala. Abafelwa bavame ukungabekwa amabala amabi njengabafelokazi. Ngamazwi alula, lokhu kukhombisa ukwenzelela nokuphathwa ngokungalingani kobulili uma kukhulunywa ngokuzila, okungenye yezindlela zokucindezelwa nokululazwa kwabantu besifazane.

Kulombhalo noma incwadi Umshado, uTholakele ukhishwa inyumbazane kusukela ekuqaleni kwenoveli esikhundleni sokwaziwa njengomuntu ojwayelekile njengoba enjalo. Uthathwa njengomuntu one isinyama (amashwa) futhi akufanele abe kobunye ubudlelwane ngaphambi kokuba kudlule isikhathi esithile. Kufanele enze isiko lokugeza noma ukuhlambulula ngaphambi kokuba athole inkululeko futhi. Lapho uBhekani ebuza ukuthi yena (uTholakele) uhlose kanjani ukuzihlanza yena, uphendula athi:

“Angiboni: Phela asisezwani nabasemzini ngenxa kaBhatomu ofuna ukungingena ngingamfuni” (‘Zulu’, 2006:47).

UBhekani uyaqhubeka uyabuza ngesimo sokudideka ilento eshiwo uTholakele uthi:

“Manje uzomisa kanjani pho?” (‘Zulu’, 2006:47).

Khona kusenjalo uTholakele uphendula ethi:

“Isu liyozakha” (‘Zulu’, 2006:47).

Imimoya yokhokho ihlale ibamba iqhaza elibalulekile ekwenzeni amasiko. Umndeni ungacela ukuxolelwa emadlozi uma ukholelwa ukuthi le nhlekelele yenzeke ngenxa yentukuthelo yamadlozi; noma umndeni ungancenga amadlozi ukuthi abe nomusa kuwo avimbele inhlekelele enjalo ukuthi ingaziphindi. Isimo sikaTholakele siyimpikiswano, kuya ngokuthi umuntu usibheka kanjani. UTholakele akazange awenze la masiko ngemuva kokushona komweni wakhe, njengoba kusobala engutsheni yakhe emnyama ukuthi usazilile. Akukho lapho kukhulunywa khona ngokuxolelwa noma ukuxegiselwa ngabokhokho noma amadlozi, okushiya kungacaci noma ngabe lokhu kungaba imbangela yamashwa akhe yini.

Ngokwe phathriyakhi nombono wephathriyakhi, uTholakele uvezwe njengomuntu ongawulandeli umthetho womphakathi namasiko ngenxa yokuthi ngokwesiko lakwaZulu umuntu wesifazane ikakhulukazi ongumfelokazi kulendeleke ukuthi kube nendlela ethile yokuphila akayilandelayo. Uvezwe njenge hlongandlebe ngoba emphakathini osakholelwa kuphathriyakhi, uTholakele ulindeleke ukuthi njalo ezehlise noma ehloniphe ebengaphansi engaphikisani namasiko ngoba engumuntu wesifazane. Uma uBhekani emutshela ngomthetho okumele ewulandele uma efuna ukuhlambulula noma ukugeza nokugezwa umndeni uma ekhumula inzila uzwakala njengomuntu ongahambisani nalokho:

“Angazi Mntakwethu. Mina angizwani nalezi zinto zamasiko. Kodwa-ke kungenziwa nje lokho okuncanyana, ngingakwamukela...” (Zulu, 2006:52).

Indlela umbhali akaveze ngayo uTholakele, naye uqobo lwakhe ngathi uyaphikisana nokuthi alwe nalencindezelo nokuhlukunyezwa ngamasiko abukeka evuna abantu besilisa kuphela. Kuyinkululeko yakhe ukunquma ikusasa lakhe, inkululeko kanye nezindima akafuna ukuzidlala ngaphandle ngokucindezelwa ngokobulili, inkululeko emikhawulweni yengcindezelo yomphakathi; inkululeko yokuveza imicabango yakhe ngokugcwele nokuyiguqula ibe yizenzo. Ifeminizimu idinga ukwamukelwa kwelungelo lowesifazane

kunembeza ngamunye nokwahlulela. Kufakazela ukuthi ukubaluleka komuntu wesifazane kuqhamuka ebuntwini bakhe obujwayelekile futhi akuxhomekile kobunye ubudlelwane bempilo yakhe. Engxoxweni phakathi kukaSifiso noBhekani, kuvela ukuthi uTholakele akahlukaniswanga ngokomthetho nomyeni wakhe ongasekho. USifiso uyabuza:

“Usehlukanisile yini uTholi?” (‘Zulu’, 2006:54).

UBhekani uyaphendula uthi:

“Kwathi uma ngimbuza lokho wathi akusiyo inkinga ukwehlukanisa” (‘Zulu’, 2006:54).

Umama kaBhekani umeluleka ngokuthi acele imvume kuyise ngokushisa impepho ngoba ushada umfelokazi. Umbono onjalo iningi labantu base-Afrika abawulalelayo ukuthi okhokho balawula izimpilo zabantu kanye nezimo abaphila ngaphansi kwazo emhlabeni. Ukukholelwa emasikweni emimoya yokhokho kuseyinto engenakuphikwa emcabangweni wase-Afrika, ikakhulukazi ngezikhathi zobunzima. Inkolo yendabuko yase-Afrika, empeleni, igxile ekuhlonipheni amadlozi (amadlozi), athathwa njengabasunguli besizwe futhi njengabaqaphi benhlalakahle yaso, kepha futhi njengabagcini bamasiko nezomdabu. Umama kaBhekani uqinisekile ukuthi ukuze leli lungiselelo liphumelele, amadlozi kufanele ajatshuliswe kuqala ukuze konke kuhambe kahle:

“Iyangehlula le ndaba yakho Bheki. Kuzofuneka kushiswe impepho, kubulawe imbuzi kucelwe kwabaphansi. Mhlawumbe sekungabonakala-ke uma sekwenziwe lokho” (‘Zulu’, 2006:49).

Umama kaBhekani ubukeka njengomuntu odidekile ilesimo umalokazane wakwakhe akabhekene naso. Akaboni kuwumqondo omuhle ukuthi uTholakele engashadela kwakhe noma eshade noBhekani ekubeni engakahlambululwa ekhumule inzila ngoba wayeshonelwe umkhwenyana. Ukubona lokhu njengento enzima kakhulu futhi eyisinyama okumele ilungiswe kuqala kuhlatshelwe namadlozi ngaphambi kokuthi eshade indodana yakhe. Ngoba ngokwesiko lakithi KwaZulu indoda eqalayo ukushada ihlale ixwayiswa ukuthi ingashadi nomuntu osebuya emendweni noma osekewashada ngaphambilini ikakhulukazi umuntu wesifazane ongumfelokazi. Ngokwesiko noma ngokwenkolelo yomphakathi wakithi kwazulu isikhathi esiningi uhlale uyingabaza indoda enezifiso zokushada umfelokazi, noma lokho esikhathini esiphila kuso manje abanye abantu sebengakushayindiva ngesimo sokuthi izinto sezashintsha.

Abantu baveza imibono eyahlukene engazi lutho ngokuthi kungani umyeni eshonile, futhi ukuqagela kwalolu hlobo kuvame ukusicindezela kakhulu lesi simo. Le nkinga ingahle ihlangane nokuthi kungenzeka ukuthi imikhuba ethile isivele yenzelwe unkosikazi emshadweni wakhe wokuqala, okwenza isimo sibe nzima kumyeni ‘omusha’ nakunkosikazi ‘omusha’ wakhe. Kuyamukeleka kakhulu uma le ndoda isishada okwesibili, futhi ishada nomuntu owayekade eshadile phambilini, noma umfelokazi. Lokhu kuchaza isimo esinzima esibhekene noBhekani mhlawumbe nomama wakhe.

Le noveli iveza ukungalingani phakathi kwabesilisa nabesifazane maqondana nesiko lokungena, ukuthatha izibopho zomyeni ongasekho. Leli siko selenzeke amakhulu amaningi eminyaka, futhi lisenziwa kweminye imiphakathi yephathriyakhi namuhla. Ngokwesiko, leli siko kwesinye isikhathi lalibekwa kowesifazane owayeshonelwe ngumyeni wakhe, noma wayengavumelani nalo. Ngemuva kokuthi kwenziwe yonke imicikilisho edingekayo maqondana nomyeni ongasekho nomfelokazi, umndeni uthatha isinqumo ngothile, imvamisa umfowabo womyeni ongasekho, ukuthi ngene athathe izibopho zomyeni ongasekho mfowabo waloyo okumele engene unkosikazi. Njengoba sibona kwenzeka kuTholakele olindeleke ukuthi engenwe ngumfowabo wesoka lakhe elingasekho ngisho yena ethanda uBhekani. Lokhu kwenzelwa ukuthi unkosikazi aqhubeke nokuzala izingane ezinezibongo ezifanayo noma emndenini owodwa. Ngamanye amagama, kungukuqhubeka kwefa negama lomfowethu ongasekho.

Encwadini ethi Umshado, uZulu, ngokuba ngowesifazane, akakhombisi ukuzwelana noTholakele ekulweleni inkululeko yakhe. UTholakele ubalekela ikhaya lakhe ngoba akafisi ukungena emshadweni ohleliwe. Ngokombono wefeminizimu, umbhali ubonakala esekela umqondo wokungena, ukuthatha imisebenzi yomyeni ongasekho njengoba uTholakele elandelwa nguBhatomu noma esebalekile ekhaya lakhe. Encwadini yakhe ethi Umshado, uTholakele uphoqeleka ukuthi ashade nomfowabo womyeni wakhe ongasekho, uBhatomu. UTholakele uthi:

“Lalela-ke Bheki. Ngilapha nje ngibalekile. Ekushoneni kukababa wakithi, umfowabo wabe esethi uzongingena. Ngangingamfuni nhlobo. Ngathi nyawo zami ngibelethe. Njengoba ungibona ngilapha nje, ukuzisondeza kwakho kimi kungakudalela ingozi. Uyangifuna uBhatomu, futhi ungifuna ngenkani” (‘Zulu’, 2006:8).

Ukucutshungulwa kwale ncwadi lena, omunye engasho ukuthi abasemzini lapho Tholakele akashadele khona basebenzisa inkolelo yephathriyakhi ukulawula uTholakele ukuze kufezeke

izifiso zabo zokuthi uTholakele eshade omunye babafowabo kamufi. Isibonelo nje uma ubheka amasiko ezinye izinhlanga mayelana nesiko lokungena, Umshado womfelokazi womuSuthu awuqediwe ngokushona komyeni wakhe kodwa, njengoba kunjalo, uphazanyiswe isikhashana, ukuze uqhubeke ngemuva kwesikhathi sokulila nokuzila, empeleni ube ngumnumzane womyeni ongasekho. Engxoxweni phakathi kukaTholakele noBhekani, uTholakele uveza ukuthi uBhatomu uzimisele kangakanani ngokumthatha abe ngumkakhe:

“Zimbi izinto mntakwethu. UBhatomu uthi ngiya ekhaya kumnyama kubomvu”
(‘Zulu’, 2006:44).

Ngokombono wefeminizimu, uTholakele uveza isithombe sowesifazane okhululiwe noma ofuna ukuphuma kulokucindezelwa. Ngokushesha ufuna ukusuka ebugqilini bokuphoqeelwa ukulandela isiko lephathriyakhi lokungena abhekene nalo. UTholakele ukholelwa ukuthi ngeke aphoqwe ukuthi ashade nomuntu angamthandi, yingakho ebalekela umfowabo womyeni wakhe ongasekho, uBhatomu. Ufuna inkululeko yakhe nokuzimela ngaphandle kokubheka imiyalo nabasekhweni lakhe. Uyaziphikisa izingqinamba bese elwela inkululeko yakhe.

Kepha uBhatomu yena ucacise ngokusobala ukuthi ngeke eliphose ithawula ekutheni eshade noTholakele ongunkosikazi kamfowabo omdala noma ngabe yena uTholakele akahambisani nalowo mbono. UTholakele uthi:

“Uthi phela ngangigane umfowabo ngokwesiko kufuneka ngingwene” (‘Zulu’, 2006:44).

UTholakele ufuna impilo entsha ngaphandle kokulawulwa amasiko nesintu. Abalweli besifazane abanenkani amafeministi akholelwa ukuthi abesifazane kufanele bazakhele eyabo incazelo ngolimi ngoba nalo lunomthethela ekucindezeleni abantu besifazane. Abantu abaningi emiphakathini yephathriyakhi bakholelwa ukuthi isiko lokungena luyingxenye yesiko labo. Leli siko, ngokusho kwamafeministi amaningi, alinabantu futhi lehlisa isithunzi ngoba alinaki imizwa yomfelokazi. Iphinde inqabe umfelokazi ukuthi aqhubeke nempilo yakhe ngaphandle kwabasekhweni lakhe, yingakho abafelokazi abaningi bekhetha ukubalekela ukuhlukunyezwa ngabasekhweni labo. Leli siko livimbela umfelokazi, ngokwesiko, inkululeko yakhe yokuzikhethela indlela afisa ngayo ukuphila impilo yakhe (Gumede, 2002).

UBhatomu usamile kwelokuthi uTholakele akasoze ashada noBhekani esaphila njengoba emthatha njengomkakhe. UBhatomu uzimisele ngokubulala uBhekani ukuze umshado wabo ungafiki. Umbhali uZulu (2006:46) uveza kanjena:

“Ashaye ngempama kuTholi uBhatomu”

UBhekani endleleni yakhe eya esibhedlela ukuyohlola uTholakele, uhlangana noBhatomu endleleni lapho khona kwasuka khona umsindo nenxabano. Impikiswano Phakathi kukaBhekani noBhatomu, emvakwesikhashana nje omunye uthi uTholakele ngumfazi wakhe:

“Ufunani kumkami ndoda?” (‘Zulu’, 2006:76)

Ukubona ukuthi uTholakele akazimisele neze ukuthandana naye, uBhatomu usebenzisa ubudlova nenkani ukufuna ukuphoqa uTholakele ekutheni abe ngumkakhe. Abalweli besifazane amafeministi akholwa ukuthi ukusetshenziswa kodlame kubantu besifazane kukhombisa ukuba ezinye zezimpawu zobugwala lapho khona abantu besilisa besuke bengasakwazi ukucabanga bevele becabange ngezinhliziyi besebeshaya abantu besifazane ngoba bazi ukuthi bona abanawo amandla okuziphimdisela. Abesilisa abaningi emiphakathini esiphila kuyo bazi ukuthi ukusebenzisa amandla abo nodlame kubantu besifazane ikona okulungile ngoba ukuthi umuntu ukuze ezwe kumele kusetshenziswe udlame. UBhatomu uwesinye sezibonelo zalokhu ngoba naye ukholelwa ukuthi kumele esebenzise udlame ukuze ekwazi ukuthi ephoqe uTholakele. Kulenxabano ephakathi kukaBhatomu noBhekani, uBhatomu uzama ukuhlaba noma ukugwaza uBhekani kodwa wehluleka ngoba uBhekani wazeshaya zephuka ebaleka esabela impilo yakhe. UZulu (2006:76) uveza kanjena:

“...agqabule ummese omude uBhatomu. Athi uyawushaya esiswini sikaBheki, akhwece aze awe uBheki...ummese uklebhule iyembe likaBheki...”.

Emvakokuphunyuka kukaBhekani esindisa impilo yakhe. uBhatomu uthi:

“Lalela la mfowethu, ngeke uze ushade noTholi ngisekhona. Umshado lowo ngizowumisa...” (‘Zulu’, 2006:76).

Izento zikaBhatomu zikhombisa ukungabi nobulungiswa ekulandeleni lelisiko lokungena ngoba uBhatomu uzama ngawowonke amandla akanawo ukuphoqa uTholakele ukuthi amushade ngisho ngabe yena kakthandi. Lelisiko lokungena likhombisa ngokusobala ukuthi umfelokazi akakwazi ukuthi athandane nomuntu akazikhethele yena noma ofunwa nguye

emvakoshonelwa umyeni wakhe. Kulencwadi ‘Umshado’ uTholakele ukhombisa ubunzulu bemizwa yakhe ngokungahambisani nesikompilo nesintu okuyindlela yokuphila kulomndeni uyaphikisana nalelisiko lesiZulu lokungena nokuhlala emzini ngisho engasekho umyeni wakhe. Ngakho-ke singasho sithi umbhali uveze uTholakele njengomlingiswa ongalaleli, ongawulandeli umthetho futhi ongahloniphi ngoba abantu abaningi bakholelwa ukuthi umuntu wesifazane kumele ethathwele izinqumo ngisho engathandi uma engakwenzi lokho kuthiwa uyadelela.

Kahle kahle ngokombhali nje uTholakele ungumuntu ongahloniphi isikompilo nesintu nendlela yokuphila komphakhathi singasho ukuthi umuveze njengomuntu wesimame wase-Afrika, ngoba kwaziwa ukuthi abantu besifazane base Afrika bahloniphha wonke amasiko lawa avuna abesilisa. Omunye engasho ukuthi ukumuveza kanjena kwakhe umbhali uTholakele, ezinye zezindlela zokuveza ukukholelwa kuphathriyakhi nencindezelo eza nakho kubantu besifazane ngoba uTholakele ngisho esedlule kubo bonke lobunzima bokuhlukunyewa ngenxa yokuthi ungumfelokazi khona kunjalo uzithola eseboshwa. Lokhu kucacisa bha ukuthi umphakathi osakholelwa kuphathriyakhi awusoze unikeze abantu besifazane inkululeko.

4.4 Amazwibela encwadi *Ngiwafunge AmaBomvu*

Lo mdlalo uqala ngoThulisile, umlingiswa oyinhloko, oqokwe yinkosi, uMgidi, abe yinkosikazi yakhe nodadewabo oyiwele, uThulile. UThulile usevele usamukele isicelo somshado enkosini, kungakhathalekile ukuthi udadewabo ufisa ini. UThulisile, nokho, unesoka, uZaba. UThulisile uhlose ukugcina ubudlelwano bakhe obuzinzile nesoka lakhe nganoma iyiphi imali. Inkosi ibona ukungaziphathi kahle kukaThulisile nokungafanele, futhi iyalela inyanga yakhe (*herbalist*) ukuba isebenze kuye, ukuze uThulisile athande inkosi. UThulisile ukhulelwa, futhi inkosi icabanga ukuthi ingubaba wengane engakazalwa, kodwa ke ekugcineni uthola ukuthi ingane akuyona eyakhe: ngekaZaba. Inkosi ibona isici sokuzimisela phakathi kwabathandi bobabili, yingakho ukwamukelwa kwesiphetho sayo. Esikhundleni sokubabulala njengoba bekulindelekile, okuxakayo ukuthi inkosi iqoke uZaba njengompimpi wayo njengomvuzo wesibindi sakhe sokudelela imiyalelo yenkosi. Inkosi imemezela uZaba noThulisile indoda nenkosikazi. UZaba kamuva ukhushulelwa esikhundleni sokuba yisikhulu senkosi. Umqondo womshado ophoqeletwe ozokwazisa iningi lokuhlaziywa kwalo mdlalo kulesi sahluko ufingqiwe ngezansi. Umshado ophoqeletwe ngumshado lapho oyedwa noma bobabili abalingani bengavumi emshadweni kodwa

baphoqeletwa kuwo. Ukucindezela kungafaka ukucindezelwa ngokomzimba, ngokwengqondo, ngokwezezimali, ngokocansi nengcindezi ngokomoya nomphefumulo (Kotze, et al,2012).

Umkhuba womshado ophoqeletwe uyisihloko esikhulu kwiNgiwafunge AmaBomvu. Umehluko phakathi kokuphendula okubili kwamawele esithembu, njengesinye sezikhungo ezilawula igunya labesilisa, kuyisibonelo sokusebenzisa kukaMolefe imibono engaphezu kweyodwa ekubhekaneni nalolu daba. Izimpendulo ezingafani zikaThulile noThulisile emshadweni ophoqeletwe zikhombisa ukungahambisani kahle kukaMolefe ngaleli siko, futhi kushiya indawo yezimpendulo zabafundi abehlukene (Rimmon-Kenan, 1983). Imibono eminingi iphakamisa ukungabi bikho kokuzithoba okuhlangene. Umkhuba onjalo uphikisana ngqo nalowo wemicabango eminingi yangaphambi kwesimanje, noma ababhali bezincwadi zamanoveli abethula izwi lokugunyaza elingavumelekile nabenza zonke izinqumo zabafundi babo. Kodwa-ke, kubonakala sengathi uMolefe akalitholi ithonya lakhe ebusosheni kodwa kunalokho lisuselwa kumkhuba wokukhuluma. Le mibono eminingi, edlalwe nguMolefe, idluliselwe ekusebenzeni ngomlomo, futhi ivumela imibono engaphezu kweyodwa ukuba ibe nokulingana okulinganayo (Rimmon-Kenan, 1983). Isibonelo, uThulile ngokunganaki futhi ngokungangabazi uyasamukela isicelo senkosi somshado, kuyilapho uThulisile ewenqaba ngamandla lo mbono. UThulisile ubuza ukuthi bobabili kanjani kubo, yena nodadewabo, uThulile, bangathatha isikhundla sokuba yindlovukazi.

4.5 Ukucutshungulwa kwencwadi Ngiwafunge AmaBomvu.

Imishado ephoqeletwe yayijwayele ukwenziwa phakathi kwabantu abasezingeni eliphezulu eYurophu kuze kube sekhulwini lama-20, futhi isenziwa kwezinye izingxenye zeNingizimu neMpumalanga ye-Asia, i-Afrika, kanye neMiddle East.

“Imishado ephoqeletwe ivame ukwamukelwa ngenxa yokuziqhenya komndeneni, noma ngenxa yezifiso zabazali, noma ngenxa yezibopho zomphakathi. Ezimweni eziningi, kodwa hhayi kuyo yonke imishado ephoqeletwe, owesifazane, kunokuba owesilisa, ngumlingani ongazibandakanyi”.(‘Kathrada’, 2015:30)

Izizwe ezihlangene zibheka imishado ephoqeletwe njengendlela yokuhlukumeza amalungelo abantu eyephula umgomo wenkululeko yokuzimela kwabantu ngabanye. Ukuthumba umakoti noma umshado ngokuthunjwa, noma ukushada ngokubanjwa noma ukuthwala

kungumkhuba lapho indoda ithumba khona owesifazane efisa ukumshada. Ukuthumba umakoti kuwumkhuba osenzeka kwezinye izingxenye zeNingizimu Afrika, ikakhulukazi eMpumalanga Kapa, naseNingizimu Asia. Umshado ‘ocatshangelwayo’ kaThulisile ungowokuphoqeelwa ngoba akalivumeli leli lungiselelo, yinkosi nomndeni wayo kuphela abakufisayo. UKhonzeni uzama ukwenza uThulisile ekholwe:

“Ningumuntu oyedwa nina Thulisile ninoThulile, kanti uthi yini ebangele ukuthi inkosi inithathe nobabili?” (‘Molefe’, 1993:3).

UNokufika ugcizelela embonweni oyiphutha wokuthi amawele akumele ahlukaniswe ngoba angumuntu oyedwa:

“Awehlukani swa amawele Khonzeni, ikakhulu uma eyogana inkosi. Wumthetho wenkosi nesizwe kanye namadlozi aso lowo” (‘Molefe’, 1993:44).

Umdlalo ukhombisa inkoleloze yokuthi amawele afana nezimpinda. Emdlalweni, amawele ayenqaba ukusebenzisana, okusho ukwesekwa okungafanelekile kombhali ngezixazululo ezingafani zabesifazane ezinkingeni. UThulisile uthi:

“Wuthunge-ke imilomo wami okungcono. Ngeke ngithule ngingayitsheli inkosi ukuthi iphaphalazile uma iphaphalazile. Iphaphalazile phela. Ukuphaphalaza lokhu” (‘Molefe’, 1993:4).

Lo mbhalo ukhombisa ukuqonda kombhali kokuphikisana phakathi kwabesifazane, ikakhulukazi amawele, njengakulesi simo, okuwakhombisa ezinhlobonhlobo zezixazululo ngokuqhubeka kobudlova ekuziqinisekiseni. Kulo mdlalo, umbhali uvumela uThulile noThulisile ukuthi bazikhethela bona maqondana nomshado wabo nenkosi. Bobabili abesifazane banikezwa lokhu kukhetha ngakunye futhi lokhu kukhombisa umlando wabo wempilo, izintshisekelo zabo, okuhlangenwe nakho kwabo, kanye nezixazululo ezingazodwana zezinkinga. Ngakho-ke, ukugxeka okufuna umbono owodwa ohambisanayo kumbhali noma kubalingiswa bakhe kungahle kube nephutha. Lo mbhalo uveza umuntu wesifazane oqinile, ovuthiwe okwaziyo ukuzithathela izinqumo maqondana nempilo yakhe. Akakwamukeli lokho akubheka njengomkhuba onomkhawuko wenkululeko enkululekweni yakhe yokuzikhethela. Wenza lokhu yize azi ukuthi akekho umuntu ongayilaleli inkosi: wonke umuntu ongaphansi kwenkosi kumele alandele imiyalo yakhe. Okwenza isimo sibe nzima kakhulu kuyena ukuthi isoka lakhe liyindodana yenduna ethembekile yenkosi,

uMsanka. Lapho enye yamantombazane ehamba noThulisile eya ekhaya lakhe elisha' limtshela ukuthi kufanele alandele imiyalo hhayi ukungayihloniphi inkosi,

UThulisile uyaphendula:

“Akusho lutho lokho kimi” (‘Molefe’, 1993:1).

Kuyabonakala indlela okuvezwe ngayo ukuthi uThulisile akayisabi inkosi. Ngokusho kwakhe, akunandaba ukuthi ngubani oshaya umthetho. Lokhu kuyisibonakaliso sesibindi esingenakucatshangwa ebusweni besiko. Lokhu okwenziwa nguThulisile kuphambene nemigomo yenhlalo emphakathini wephathriyakhi. Ngalesi sizathu wonke umuntu omzungezile ukhathazekile ngesimo sakhe sengqondo esingasihle ngokuhlelwa. Isibindi sakhe nokuba nesibindi kwakhe kubhekwa kabi ngoba ungowesifazane, kuyilapho enelisekile ukulwela inkululeko yakhe nokuzikhulula emaketangeni obukhokho namasiko. Kuyathakazelisa ukuveza ukuthi isoka likaThulisile, uZaba, nalo alifisi ukuzwa lutho ngalo mshado ophoqeletwe. Uzimisele ngokuma noThulisile, akukhathaleki ukuthi uzoba yini umphumela. Lokhu kungubufakazi obanele bothando lweqiniso oluvela kubo bobabili. UZaba ukulungele ukweqa noThulisile kungakhathalekile ubungozi abangahlangabezana nabo endleleni. Ukulungele ukumfela.

“Thulisile, tshela impelesi yakho ukuthi sesiyahamba manje. Ungowami wena, angikuhlanganisele nabanye abantu, anginandaba ukuthi banazikhundla zini labo bantu” (‘Molefe’, 1993:24).

Ukusho kukaZaba amagama anjalo kuphakamisa ukukhathazeka, kodwa futhi kuqinisekisa ukuzibophezela kwakhe othandweni lwabo. Impilo yabo ifakwa engcupheni enkulu ngenxa yalokhu kuzibophezela. Okokuqala, ukwenqaba kukaThulisile inkosi kubabeka engcupheni. Okwesibili, inkosi ayibazi ubudlelwano bukaThulisile noZaba. Okwesithathu, uThulisile ukhulelwe ingane kaZaba. Ngakolunye uhlangothi inkosi iyazi ngokukhulelwa kukaThulisile, kodwa yona icabanga ukuthi ingane ngeyayo.

“Manje ake usho nje Zaba, isizwe sizothini uma sithola ukuthi le ndlalifa engiyithwele manje akuyona eyamaBomvu? Uyazi ukuthi impilo yethu iya ngokuya ingena enkingeni?” (‘Molefe’, 1993:51).

Umbhali walendaba uhlose ukusikhumbuza indikimba esesibhekise kaningi kuyo, yothando oluphoqeletwayo. Inkosi uMgidi uthatha amawele uThulisile noThulile. UThulisile usenesoka lakhe uZaba kaMsanka. Inkosi isinika uZaba umsebenzi wokuba abe yinhloli

yayo, kanti isumnika ithuba lokuqhuba uthando Iwakhe noThulisile. Lapho isikuzwa lokhu inkosi, ifuna ukuzijezisa izithandani. Emazwini akhe okuvalelisa esebulawa achaze uZaba ukuthi ubenothando Iwange- mpela lukaThulisile. Naye uThulisile asho ukuthi ubengayithandi inkosi. Ingwijikhwebu ivela lapho inkosi isibaxolela ize ithi oZaba noyise ibaphakamisela ezikhundleni ezithe xaxa embusweni wayo. Amakhosi amaningi ethulwa njengabantu abanezinhliziyo ezilukhuni. UMgidi useyehluka kuwo ngoba yena ukhombisa ubumnene obungavamile. Uyalibona iphutha, lokhu bese kwenza ukuba indaba iphele isumnandi.

UThulisile noZaba babambisene futhi bahlangene ekulweni nalenkinga ababhekene nayo yayoluhlelo lomshado ophoqiwe. Indlela abacabanga ngayo noma ubheka umqodo wabo uyefana, bobabili bazimisele ngokufeza amaphupho abo baphokelele phambili. Indida kukho konke lokhu ukuthi iNkosi ayinalo ulwazi mayelana nobudlelwane obuphakathi kukaThulisile noZaba lona iNkosi inesifiso sokuthi imenze inhloli yayo. UZaba waziwa njengo munye wabantu abakhaliphile futhi osebe usizo kakhulu emdenini wasebukhosini. Sikhumbule ukuthi umsebenzi wokuba inhloli yeNkosi akuwona nje umsebenzi olula kepha umsebenzi odinga ukuthi ube ngumuntu othembekile ebukhosini futhi ongeke abahlekisele phansi iNkosi (*trustworthy*). Okuphinde kube yindida (Irony) ukuthi lomuntu iNkosi efuna ukumbeka akathembekile neze ebukhosini ngoba efuna ukunyamalala noThulisile, iNkosi ize inezinhlelo ngoZaba nesikhundla nesikhundla efuna ukumbeka kuso itshela omunye wezithenjwa zakhe okungubaba kaZaba, ithi:

“Ngizokhuluma indlebe Msanka sisobabili njena. Umfana wakho ngizomenza inhloli yami” (‘Molefe’, 1993:31).

Ngakolunye uhlangothi umndeni kaZaba awuneme neze ngezenzo zakhe, baze bemxwayise bemtshela ukuthi ukweyisa iNkosi kwakhe kuzofaka izimpilo zabo engozini. Umawakhe umaGubeshe emthiphisa:

“Akuyona inganekwane lena. Wena Zaba uyadlala thina sibe siphatheke kabuhlungu ngento ezosehlela. Lo muzi inkosi izowushisa wonke, ibulale konke okukuwo. Musa ukusenza izingane” (‘Molefe’, 1993:59).

UZaba akakushayi ndiva ukukhathazeka kwabazali bakhe, yena unenhloso eyodwa vo ukwenza isiqiniseko sokuthi uThulisile akayishadi iNkosi esadla anhlamvana, okuyinto esemuzweni kaThulisile naye ofuna ukuba noZaba kumnyama kubomvu. Bazwakala njengabantu abangethuswa noma abangesabi ukuthi iNkosi lena ababhekene nayo bahlula

ngisho bethola izixwayiso neziyalo ngabazali bakaZaba. Ubaba kaZaba uMsanka uyamexwayisa uthi:

“Inkosi iyinkosi Zaba. Inkosi ngumuntu wokuhlonishwa” (‘Molefe’, 1993:59).

UTHulisile uvezwe njengomuntu wesifazane ozaziyo ukuthi ufunani empilweni futhi ongahambisani nokuganiswa umuntu ongamuthandi ngenxa yesiko lokuthwala noma lomshado opheqiweyo. Omunye engasho ukuthi uThulisile uyifeministi uma uzobheka isikhathi esesiphila kuso manje lapho khona amasiko nezinto sezashintsha khona. Lokhu kuqhamuka ekutheni uyasho ukuthi akekho umuntu ongamuhlukanisa noZaba noma ongamushintshisa isinqumo sakhe. Uthi:

“Khonzeni, ake ungitshale, wena ungavuma nje ukuthi wehlukaniswe nesoka lakho? Ungavuma uma inkosi ithi gana umfana wayo manje ushiye uMzinto wakho? Mina ngoba nakhu ngisamthanda ngasese uZaba angikamqomi lokhu kokwaziwa yizwe lonke kuhle ukuthi ngenziwe nje?” (‘Molefe’, 1993:2).

Lenkulumo kaThulisile iveza ngokusobala ukuthi akahambisani neze nomthetho noma nomyalelo abantu abaningi abakholelwa kuwo okungumthetho wesigodi noma wesizwe seNkosi esingasho ukuthi umthetho weNkosi noma umthetho osemiphakathini ekholelwa kuphathriyakhi, ukuthi izikhethale nanoma imuphi umuntu wesimame efisa ukuthi emugane. Lokho kwenza umlingisi onguThulisile akungabaze noma ebenemibuzo ngamalungelo abantu besifazane Kanye namalungelo eNkosi yesizwe noma iNkosi yaleyo ndawo. Umbuzo mhlambe umbhali akafuna ukusishiya nawo, ukuthi ‘Ngabe amalungelo abantu besifazane ayacatshangelwa na kulesenzo seNkosi? Isisbonelo nje uma ubheka ebukhosini bakwaZulu lapho khona isilo uKing Zwelithini osanda kukhothama, ubevamise ukuthi njalo enyakeni ebe nomkhosi womhlanga lapho izinto zihlolwa khona ubuntombi bazo ziphinde zifundiswe ngokubaluleka kokuziphatha kwezintombi nokuzithiba ocansini. Isilo besivamise ukuthi njalo emvakwesikhathi esithize sikhethe intombi ezintombini zomhlanga eyoyenza unkosikazi, lokho okusabuyela kumbuzo wamalungelo waloyo wesifazane ukuba ngabe bayibheka yini ilungelo lakhe lokuzikhethela ukuba ashedele lapho afuna khona.

“...the concepts of patriarchy and masculinity that are portrayed in the novel. These concepts are linked to notions, institutions, and systems of oppression or “cultural values and norms [that] serve to condone and reinforce abusive practices against women” (‘Kim & Motsei’, 2002:1243).

“...imiqondo yephathriyakhi nobudoda evezwe kule noveli. Le mibono ixhunyaniswe nemibono, izikhungo, kanye nezinhlelo zengcindezelo noma "amanani amasiko asebenza ukwamukela nokuqinisa imikhuba yokuhlukumeza abesifazane" (‘Kim noMotsei’, 2002:1243).

Ukucwaswa okusabalele, ukuphathwa kabi nokuhlukunyezwa kwabesifazane kwimiphakathi eminingi ezweni lonke iyinkomba yesidingo sabenzi bezinqubomgomo nemithetho yokugcizelela kakhulu hhayi kuphela amalungelo abantu kanye namalungelo abesifazane nokunikwa phecelezi i-privacy yabo nokuvikelwa, kepha futhi namalungelo abesifazane ngokulingana ngokobulili ngaphakathi kwezimo ezithile zamasiko abo. Okuvela kulolu cwaningo kukhombisa ngokusobala ukuthi kunokushoda okukhulu kokuqonda nokwehluleka ukuphoqelela izinqubomgomo nemithetho efanelekile yokulingana ngokobulili ezimeni ezahlukahlukeni zezenhlalo, amasiko nezenkolo ingakho sisabona kukhona abantu besifazane abacindezelekile nabahlukumezekile ngenxa yokuthi umthetho awuyidlali indima yawo ukulwela abantu besifazane ngoba abanye bazithola becendezelekile egameni lesiko.

Ngenkathi umthethosisekelo uqinisekisa futhi uvikela amalungelo awo wonke amaqembu ezenhlalo ukwenza izinkolelo zawo zamasiko, lolu cwaningo luhlose ukuveza isidingo sokungenelela kwenqubomgomo nabantu bakithi abayibonayo lento mihla namalanga ukuze sikwazi sonke ukulwa nalesimo sokungalingani, ukuvikela amalungelo abantu, ikakhulukazi ezimeni lapho izintshisekelo zeqembu lomphakathi zibekwa eqhulwini ukulimaza amalungelo abantu ngabanye. Ucwano lokuveza ngokusobala ukujula ukungabi nalwazi ngamalungelo ayisisekelo sabantu, njengelungelo lempahla, ukulingana, ukuphepha, nokutholakala kolwazi ngoba imiphakathi eminingi esakholelwa kuphathriyakhi kucaca ngokusobala ukuthi abazi ukuthi abantu besifazane banamalungelo alinganayo nawabantu besilisa.

“In South African society, cultural and patriarchal attitudes and beliefs regarding physical abuse against women are still entrenched” (‘Ngcobo’, 2015:32).

"Emphakathini waseNingizimu Afrika, amasiko nezinkolelo eziphathelele nokuhlukunyezwa kwabantu besifazane zisazinzile" (‘Ngcobo’, 2015:32).

UThulisile kulencwadi uvezwe njengomuntu ozaziyo ukuthi ufunani ongeke evume kalula ukuthi ehlukaniswe nesithandwa senhliziyo yakhe ngenxa yokuthi abanye abantu bafuna ukuthi yena efeze izifiso zenkosi zokuthi ithi ifuna ukumushada. Ukuthi umuyalelo wenkosi

loyo uThulisile yena akakushayi ndiva lokho usamile esinqumeni sakhe sokuthi yena ufuna uZaba noma ngabe bathini abantu, uKhonzeni yena uthi:

“Kahle Thulisile. Ngeke ilunge le ndaba uma ulwa. Zithobe. Inkosi uma isikukhethile ukuthi uyigane, isikukhethile. Akukho okungenziwa, kodwa mhlawumbe zikhona izaba umuntu angazenza” (‘Molefe’, 1993:02).

Lenkulumo nje kaKhonzeni yokuthi akazithobe ikhombisa kona ukuthi abantu abaningi bacindezelekile bavumela noma yini eshiwo amadoda noma balandela noma yini okukholelwa ukuthi ilungile ngenxa yezinkolelo nesiko elivuna abantu besilisa kuphela kanye nalabo abangabaholi bendabuko izinkosi nabanye. Ingakho kubalulekile ukuthi silwe nalento yokuthi abantu besifazane kumele bethathwe njengezinto ezingeyilutho nje ezenza noma yini eshiwo ngamakhosi. Umbuzo kaThulisile wokuthi ngabe ngempela azikho izaba ezingenziwa ukulwa nalesisimo abhekene naso somshado ophoqiwe kukhombisa kona ukuthi ungumuntu wesifazane oqotho onesibindi futhi ozaziyo ukuthi ufunani empilweni yakhe ingakho eqhubeka nokuphikisana nesicelo noma isinqumo senkosi akanandaba nokuthi umphumela wokuphikisana nenkosi kuzoba yini. UThulisile uthi:

“Akuwona umendo kodwa lona” (‘Molefe’, 1993:03).

Lokhu okushiwo uThulisile ngenhla omunye vele engavumelana nakho vele ngoba uma ubheka lomshado noma ngabe uThulisile ubevuma kodwa bekungeke kube nenjabulo ngenxa yokuthi loluhlobo lomshado livuna inkosi kuphela ngoba asikho isivumelwano esikhona uThulisile uzobe ephoqiwe ngoba nkosi kwaziwa ukuthi inamalungelo adlula awabanye abantu futhi inegunya lokukhetha noma imuphi umuntu wesifazane imenze unkosikazi wakhe. Lento yonke yenzeka ngaphandle kokubheka ukuthi amalungelo abantu besifazane ahlukunyeziwe, lokushiya umbuzo othi ‘Ngabe amalungelo amakhosi afanele yini ukuba ecindezele lawo abesimame?’. Ngesimo sokuthi abantu abaningi bakholelwa kuphathriyakhi ungasho ukuthi uThulisile amanye amantombazane engamubuka ubulima ngoba wona ekholelwa ekutheni lelilithuba ithuba eliyinqayizivele lokukhethwa inkosi yonke pho. Ngesimo sokuthi basebaningi abantu abakholelwa kuphathriyakhi ngaphandle kokuthi bebheke ukuthi lento iyabacindezela abantu besifazane egameni lokuthobela isiko, kuyacaca ukuthi impi isenkulu esibhekene nayo ngoba yokulwa nokucinndezelwa kwabantu besifazane nokushadiswa ngenkani. Loluhlobo lesiko noma lomshado livuna abantu besilisa kuphela ngoba yena uma ekhethelwe umuntu azomushada ngabazali bakhe, usenethuba lokuthi yena

engahamba eyofuna omunye umfazi wesibiliethathe isithembu kodwa abesifazane abavunyelwe ukuthatha isithembu noma enqabe uma simukhombile inkosi.

Ekulweni nokuba semushadweni ophoqiwe kucace ngokusobala kulencwadi, okuvezwa ngomlingiswa onguThulisile ekuqaleni kwencwadi ize iyophela okunguyena ophikisana nokuthi kumele inkosi izenzele nje ikhethe noma ngabe imuphi umuntu emufunayo ngoba yazi ukuthi yona inamandla ukunabanye abantu. Lokhu okwenza uThulisile ebenemibuzo eminingi ukuthi ngabe ingani inkosi yona ibe namalungelo adlula awabanye abantu ekubeni sonke singabantu futhi sidalwe ngendlela efanayo. Ngingasho ngithi ukuba namandla namalungelo kwamakhosi kugqugquzela ukucindezelwa kwabantu besifazane nokuthi bengakwazi ukuzikhethela ukuthi bafunani noma beveze imizwa nemibono yabo. Umbhali uMolefe (1993) uyakuveza ukuthi amantombazane noma abantu besimame bavuma into ngisho bengayithandi ngoba besaba ukuthi inkosi izobabulala. Umbhali ukucacisa lokhu uveza uThulile okunguye oyiwele likaThulisile, uvezwe njengemuntu ohlukile kuThulisile ngoba yena akasiphikisi isinqumo senkosi sokuthi ibishade bobabili. Ngakolunye uhlangothi uThulisile yena abangani bakhe bayamxwayisa ukuthi lokhu kuphikisa kwakhe isinqumo senkosi kuzofaka abantu akabathandayo noma akasondelene nabo engozini, ngoba inkosi yaziwa inamandla okubulala izitha noma labo abangalandeli umyalelo wayo. Kodwa uThulisile lokho akakushayi ndiva ngooba akakufihli ukuthi yena akahambelani neze naloluhlobo lomshado noma lelisiko ngoba livuna abantu besilisa kuphela ayi bonke abantu abaphila kuloyomuphakathi. Ngakolunye uhlangothi usisi wakhe uThulisile, uThulile ukhathazekile ngendlela usisi wakhe akaziphethe ngayo kusekela bathathwa bazoshadiswa ngenkani nenkosi, ukuphikisana kwakhe nalesi sinqumo kuyingozi. UThulile uthi:

“Udadewethu udinga ukunikwa izeluleko ezinjani ngoba uyazi ukuthi iyingozi lento ayenzayo. Okubi nje ukuthi akazange alususe uchuku ngenkathi silethwa lapha ukuba sizogana inkosi” (‘Molefe’, 1993:11).

UThulisile uthi engamane efe ukunoma ehlale eshade nomuntu akangamthandi, lento ishuba kakhulu uma uThulisile engafuni ukuthi edle ukudla noma engakhombisi uthando kwinkosi. Lokhu okwenza usisi wakhe uThulile emuxwayisa ethi akumele ephikisane namandla enkosi nezinqumo zayo. Bese kuthi iqhikiza labo uKhonzeni okuyilona elibaphelezele ubakhumbuza ukuthi kuzokwenzakalani kubo uma uThulisile engashintshi indlela akenza ngayo noma engashintshi umuqondo ngesinqumo sakhe sokuphikisana nenkosi. Ukhonzeni uthi kuThulile:

“Make ngigcizelele nje Thulile, udadewenu uzokwenza ukuthi nibulawe nobabili uma eqhubeka kanje. Nizofa ngempela. Akuyona into enzima ukuthi inkosi ikhiphe izwi elithi umuntu ongayenelisi makbulawe” (‘Molefe’, 1993:11).

Kodwa kubukeka engathi ukuthuswa ngokufa lokhu okukhathaza oKhonzeni namanye amantombazane noma izitha zenkosi uThulisile ngathi yena akumthusi lokho. Lempi eliwa uThulisile yokuphikisa imiyalo yenkosi nokulwela amalungelo akhe, omunye engasho ukuthi ngomthetho leli bekuyithuba lokuthi wonke umuntu wesimame okhona kulomphakathi esukume engenelele ekulweni nokucindezelwa kwabantu besifazane behlanganyele noThulisile osekhombisile ukuthi yena ngeke enze into akangayithandi. Njengabantu besimame bamaZulu kumele engabe balwela amalungelo abo kodwa yiyo abancenga uThulisile ukuthi avume ukushada nenkosi emshadweni ophoqiwe. Ngoba abantu abaningi bakulomphakathi basakholelwa kuphathriyakhi manje uma ungahambisani nezifiso noma nenqubomgomo yalomphakathi bakubona njengomuntu omubi futhi ongalandeli amasiko. Lesisibindi esikhonjiswa uThulisile ukulwa nokuhlukumezeka noma nokwenziswa into akangayithandi ngingasho ngithi lento ishiya isithombe esibi kulabo abakholelwa kulelisiko nabalandela umthetho wenkosi kwabamangaza ukubona umuntu ophikisana nomyalelo wenkosi. Ngenkathi uThulisile ephokophele ekutheni eqhubeka elwe elwela amalungelo akhe nenkululeko yakhe yokuphuma kulomshado ophoqiwe uzithola ehlangana nombuzo oyindida obuzwa omunye wabantu abakhona abafuna egane ngenkani. Indoda imbuza ukuthi:

“wavumelani ukuzogana enkosini pho?” (‘Molefe’, 1993:91).

Lombuzo nje uwodwa ngingasho ngithi ucacisa ngokusobala ukuthi abantu bonke bakulomphakathi bavumelana nenkosi futhi babona ukuthi uThulisile uyabhada noma unephutha uma elwisana nesinqumo ngakho-ke kumele evele evume, ethobele umthetho wenkosi ayikho enye into akangayenza uma inkosi isikhulumile. Kodwa lokho akumthusi uThulisile ngoba uyaqhubeka uthi:

“Inkosi kayiphikiswa” (‘Molefe’, 1993:91).

Lomuzwa ovezwa uThulisile wokuphikisana nenkosi noma ukulwela amalungelo akhe, omunye engasho ukuthi umbhali ubehlase ukuveza umuzwa wakhe wokubaluleka kokulwa nencindezelo abantu besifazane ababhekene nayo. Kucace ngokusobala kulencwadi yonke ukuthi uThulisile akahambisani nokushadiswa ngenkani ngoba ukholelwa ukuthi unamalungelo naye futhi umuntu nomuntu unelungelo lokuthi ezikhethele umuntu akafuna ukuzwana naye. Omunye engasho ukuthi indlela akamveze ngayo uThulisile uhlose

ukubonisa ukuthi kungenzeka mhlambe baningi abafisayo ukufana noThulisile bekuveze ukuhlukumezeka ababhekene nakho kepha bayasaba bafela ngaphakathi ngoba bazi ukuthi kumele bethobele umthetho futhi belandele isiko mpilo lomphakathi lona okholelwa kuphathriyakhi ebukeka njengento ecindezela inkululeko yabantu besifazane, singasho sithi uThulisile umele labo abafela ngaphakathi ngokuhlukumezeka kwabo.

Isoka lakhe uThulisile elinguZaba limuthembisa uthando olunzulu okuyinto akayithokozela kakhulu uThulisile ngba kubukeka engathi uye yewa uZaba ungasohlangothini lwakhe ngoba lawa amanyeamalunga omphakathi afuna evumelane nesiko nezindlela zokuphia zalomphakathi noma bebona ukuthi uzimisele ngisho ukufa elwela yena into akayibona imulungele nakakholelwa ukuthi ihlukumeza ilungelo lakhe ukunokuthi evumele into akangayifuni. Kodwa okuyindida kakhulu ilapho khona inkosi ithatha isinqumo sokuthi ibeke uZaba njenge mpimpi yakhe, uZaba oyisoka likatThulisile ngesizathu sokuthi ubaba wakhe wayethembekile enkosini. Lokhu kungenza omunye ethi mhlambe inkosi yakwenza lokhu ngenhloso yokuthi ifuna ukubona uZaba ukuba yena ngabe uzothembeka kuyo njengobaba wakhe noma uzophuma endleleni, mhlambe imucuphile inkosi noma imibeke ngoba inethemba lokuthi mhlambe engashintsha uThulisile umqondo. Ngase kupheleni kwendaba kuvela ukuthi inkosi idiniwe futhi izimisele ukujezisa bonke labo abasondele noThulisile ngoba icabanga ukuthi bayeyisa ngoba bahluleke ukwenza uThulisile evume ukushada nayo ibona ukuthi badicilele isithunzi sayo ngakho-ke ithi izobabulala bonke inkosi uMgidi. Kepha uThulisile usaqhubeka nokuthi ephikisane nenkosi uthi:

“Ukugcagca nomuntu ongamfuni kufana ncamashi nokufa” (‘Molefe’, 1993:91).

Ngapha noZaba utshela inkosi ukuthi engamane efe efele isithandwa sakhe uThulisile, ucela inkosi ukuthi abanye ayibayeke ibhekane naye. Lokhu kugcina kwenza inkosi ibone ukuthi ukuphoqa kwayo ukushada noThulisile kufana nokuthela amanz emhlane wedada ngoba lezithatndani zombili zizimisele ukufa zifele inkululeko yazo. Mhlambe umbhali ubehlose ukusivezela inxabano ekhona phakathi kwabantu besifazane nabesilisa edalwa amasiko athile nangendlela abantu bomphakathi bephila ngayo okugcina kushiya umuntu nemibuzo eminingi ephakathi kwendlela yokuphila komphakathi namasiko abawalandelayo uma kuliwa nokungalingani kwimalungelo nenkululeko abantu okumele bebe nayo uma befuna ukushada. Lokhu okwenzeka kulencwadi ngingasho ngithikukhombisa ngokusobala ukuthi abantu abaningi abakhulele emphakathini osakholelwa kuphathriyakhi abazimiselele ukushiya lokhu abakholelwa ukuthi kuyisiko ngisho lelosiko livuna abantu besilisa kuphela. Lokhu

okusishiya nombuzo wokuthi nagbe bona abantu besilisa bathini mayelana nokuhlanganyela nabantu abafana noThulisile abalwela amalungelo abo nenkululeko yabo bephume ekucindezelekeni esisakubona ngisho esikhathini esiphila kuso manje. UThulisile uvezwe njengo mlingisi ophokele ekutheni elethe ushintsho futhi elwe nokuhlukumezeka abantu besifazane ababhekana nakho egameni lesiko elivuna abantu besilisa kuphela. Kukhona encwadini lapho kuzwakala uThulisile ethi:

“Angingani mina umuntu ongangishelanga” (‘Molefe’, 1993:13).

Ephinde ezwakale ethi:

“Bengingazi ukuthi kugana nabantu abanamasoka abo kulo muzi wasebukhosini mina. Bengingazi ukuthi kugana abantu abangabuzwanga ukuthi banabo yini abantu babo abazikhethela bona ngoba bebanda...” (‘Molefe’, 1993:12).

Ukucindezelwa ngenxa yephathriyakhi kuhamba phambili kulencwadi futhi kucace ngokusobala. Ngingasho ngithi umbhali ubehlose ukusikhombisa ukuthi abantu besimame bayaba nesibindi uma belwela amalungelo abo nenkululeko yabo yokuthi bekwazi ukuzikhethela abantu abafuna ukushada nabo ngaphandle kokuphoqeleka ukuthi belale imithetho yaloyo ophathe noma onamndla njenge nkosi, konke lokho kuvezwe ngomlingiswa onguThulisile othi yena lomshado ngeke ube yimpumelelo kungamane kuyekwe ngoba yena ngeke evume uncamela ukufa.

Umdlalo, Ngiwafunge AmaBomvu, ukhombisa ukuthi, emphakathini osakholelwa kuphathriyakhi, kuhlukaniswa imisebenzi ngokobulili ukukhombisa isidingo sokungalingani ngokobulili ukugcina imigomo yendabuko nesiko. Udlame kuthathwa ngalo njengamandla okulungisa okusiza ukuhleleka komphakathi okwenziwa yizinhloko zephathriyakhi. Lokhu kufakazelwa wusongo lokufa oluzonikezwa uThulisile nabantu akasondelene nabo. Imithetho nezijeziso kwakha ukwakheka, kutholakale ukuba semthethweni kusuka kuhlelo lwezenkolo noma wokuziphatha yizici zokuphendula ukuze kugunyazwe, kukhawulelwe, futhi kujeziswe isimilo sabantu besifazane abathathwa njengabantu abaphula imithetho yezenhlalo yobulili - imingcele yobufazi eyamukelekayo ebekwe imiphakathi yabo yobuhlanga noma yezenhlalo, ikakhulukazi lezo ezihlobene nezocansi nomshado.

Umdlalo, Ngiwafunge AmaBomvu, umbhali singasho sithi ubehlose ukusivezela kokubaluleka nokulwa nokucindezelwa kwabesifazane nokucacisa ukubaluleka koshintsho, ikakhulukazi embuzweni wezinqumo zabesifazane. Uma lo mlayezo wawungowesimanje,

uhambisana, futhi unezinguquko ezithile ngesikhathi sakuqala, ngenkathi lo mdlalo ushicilelwa. Kuningi okwenziwe ekulweleni inkululeko nokuzimela kwabesifazane, kodwa ke, ukulingana okuphelele akukaze kufezwe. Abazali kufanele baqale ukwenza ngokuhambisana nezinguquko ezinkulu zenhlalo nezepolitiki izwe lonke elibhekene nazo. Abesifazane banelungelo lokukhetha ukuthi bazosebenzisana noma bazothandana nobani impilo yabo yonke njengabayeni babo, abangane babo, abathandi babo nobaba bezingane zabo. Ukukhetha akumele kuqondiswe ngokwesiko noma ngezinkolelo zephathriyakhi. Leli yisiko uThulisile alwa nalo kulencwadi ngoba libueka livuna abantu besilisa kuphela.

4.6 Amazwibela endaba emfishane ethi *NguMbuthuma-ke Lowo*

Isizinda sale ndaba emfushane siyindawo esemaphandleni. Le ndaba ikhuluma ngoMbuthuma, isithembu, onamakhosikazi amathathu, uMaKheswa, uMaMfeka noMaHlengwa, phezu kwakhe usebenzisa umthetho wobushiqela. UMbuthuma ucasukile ngoba amakhosikazi akhe ashiye 'umcakulo' wakhe (isidlo sokudla kwendabuko) egcekeni. Ngokusho kwakhe, lokhu kukhombisa ubuvila nokungahloniphi kwabo, okufanele bajeze kanzima. Phela unkosikazi uthathwa njengempahla yendoda, futhi angenza njengokuthanda kwakhe, amshaye ngokungathembeki, ubuvila noma ubuthakathi. UMbuthuma uchazwa njengomuntu ongalindelekile futhi onempikiswano olindela ukuthi izwi lakhe libe ngumthetho, njengoba kunjalo kuvezwe esihlokweni sendaba emfushane: 'Lo uMbuthuma impela! '. Abafazi bakhe bajwayele ukujeziswa kanzima futhi ngesihluku. Abanakuphunyuka noma okunye, ngoba oyise babebathumela bababuyisele kubo

Umyeni kunokuba abuyise izinkomo zelobolo, futhi omama babo kanye nogogo babo babengeke babonise ukuzwelana nabo, ngoba bakwamukela ukuhlukunyezwa njengenkatho yowesifazane oshadile. Manje bayaqhaq hazela ngokwesaba isijeziso sikaMbuthuma: Kazi sizokwenziwani-ke namhlanje? (Hlobo luni lwesijeziso esizobhekana nalo namuhla?). Esikhathini esedlule uMbuthuma wabajezisa ngokubabopha kanye ngentambo wabaphoqa ukuba bazungeze isibaya besatshiswa yi-sjiambok sakhe. Ngenhlanhla kwafika ikhehla laseDlakhohlwe endaweni yesehlakalo laqinisekisa uMbuthuma ukuthi ayeke leyo mpatho engenabantu. Abesifazane basindiswe ngesikhathi esifanele. Namuhla uMbuthuma ubatshela ukuthi uzobaphungula ngokukhama amabele abo ukuze abasenge, bese enikezainja yakhe ubisi lwabo. Abesifazane bakhala kakhulu, futhi ngenhlanhla bayezwakala umfowabo kaMaHlengwa, ozobasiza. Ulwa impi eshubile noMbuthuma futhi umnikeza isifundo angeke asikhohlwe. Empeleni ngemuva kwalokho uMbuthuma akakaze abajezise abafazi bakhe

agam. Ezinganekwaneni, umzalwane uvamise ukuhlenga intombazane enkingeni izimuzimu (Canonici, 1996: 95).

4.7 Ukucutshungulwa kwendaba emfishane *NguMbuthuma-ke lowo*

Le ndaba emfishane ethi NguMbuthuma-ke lowo, indaba egxile kakhulu kumlingiswa wesilisa noma indaba emayelana nomlingiswa wesilisa igama lakhe okunguMbuthuma. Indoda enesithembu samakhosikazi amathathu: MaKheswa, MaHlengwa kanye noMaMfeka. Indoda evezwe njengendoda ongeke uluqonde ulaka lwayo futhi indoda enolaka nochuku (short tempered man), indoda ekholelwa ekutheni njalo uma amakhosikazi ayo uma enze iphutha kumele iwajezise ngesihluku nangendlela enokuhlukumeza abantu besifazane ngisho noma ngabe benze iphutha elincane kanjani, ngisho leyonto yenziwe oyedwa kodwa bonke bebethola isijeziso esifanayo ‘zifa ngavunye’. Lokho okube nomthelela wokuthi abafazi bakhe begcine behlale bethukile noma besaba ngoba njalo uma ekewababiza basuke bengazi ukuthi ngabe seboneni futhi isiphi isijeziso abazosithola. Le ndaba emfishane isuselwa kwiqoqo lezindaba ezimfishane (Anthology) ezabhalwa nguD.B.Z. Ntuli noC.Z.S Ntuli (1982).

“MaKheswa: Kazi sizokwenziwani namhlanje? Uthi sizobuye siboshelwe sizungeziswe isibaya?

MaHlengwa: Sishaywe kunye namhlanje!

MaMfeka: Angisho ukuthi uzosishaya. Mhlawumbe...”

Le ndaba emfishane ziningi izindlela engacungulwa ngazo, ulimi lulodwa nje indlela elisetshenziswe ngayo kule ndaba omunye engasho ukuthi ulimi lokubhuqa noma olubhuqayo (satire). Lokhu kuvela njengento ehlukanisayo izindlela zokuxhumana nezindlela okukhulunyulwa ngazo noma ulimi okumele lusetshenziswe abantu besifazane noma abesilisa. Indlela abantu besilisa abakhuluma ngayo nabantu besifazane ibukeka ilungile ngaphandle kokubheka imizwa yabantu besifazane, lokho kucacisa ngokusobala ukuthi abantu besifazane bacindezelekile. Lolu cwaningo luzogxila kakhulu kumlingiswa wesilisa onguMbuthuma nendlela akaphethe ngayo amakhosikazi akhe. Le ndaba emfishane ithi iqala nje umbhali bese esivezela uMbuthuma ngalendlela:

“Ngumdududla wakwabo. Yinkwishela. Izitho ngamagqikolo. Umkhaba ungaka. Izihlathi zingaka. Amehlo ayalokoza. Ngumshashadu” (‘Ntuli’ 1982:73).

Indlela umlingisi oqavile evezwe ngayo lana, ukuthi ngisho umuntu ongamazi noma ofunda le ndaba embone njengomuntu osabekayo. Indlela umbhali akaveze ngayo uMbuthuma kungaba ezinye zezindlela akazisebenzisile ukuthi umuntu ofunda le ndaba ekwazi ukuthi abanesithombe esithile noma ekwazi ukuba nombono wakhe ngalo mlingisi. Isihloko sisodwa nje siyasolisa ngomlingisi uMbuthuma. Isihloko sendaba siqanjwe ngegama lomlingisi oqavile lokho okushiya umuntu ofunda le ndaba nombuzo othi ngabe yini lena engaka lomlingiswa akabaluleke ngayo. Uma ubheka ukusetshenziswa kwesihlanganiso segama u - ke esihlokweni NguMbuthuma-ke lowo, omunye engasho ukuthi lesi sihlanganiso sihlose ukuveza ukuthi lomlingisi oqavile uMbuthuma uyimpikiswano kule ndaba noma umuntu ohlale enento akazoyenza esiyimanga noma engalindelekile (Ntuli, 1982).

Indaba emfushane kaNtuli (1982) iveza isimo esiphazamisa kakhulu amakhosikazi amathathu kuyiwona akabambisene nawo, alwela ukusinda ngokomzimba nangokomoya esimweni esiyisikhumbuzo sesiko elibusayo lapho iphathriyakhi ibukeka isabusa ngokuphelele, futhi enesihluku uMbuthuma kumakhosikazi akhe. UNtuli (1982) uthanda ukuzama izindlela zokubhala. Lendaba lemfishane, isibonelo, ibhaliwe ukukhombisa umbono womlingisi oqavile (Mbuthuma). Lokhu kutholakala ngokusetshenziswa kwalokhu okubizwa ngokuthi "inkulumo ekhululekile engaqondile noma ukubhuqa", lapho umlobi ewela emqondweni womuntu ophikisana naye, ubika imibono yakhe, imizwa, ubandlululo, kepha akachazi lemizwa ukuthi ingekamlingiswa hhayi yena umbhali.

Isithembu, nokho, ngandlela thile, asikanyamalali miningi imiphakathi esakholelwa kwisiko lesithembu ikakhulukazi esizweni sakwaZulu, njengoba kufakazelwa ukubhekwa kwaso kaningi emibhalweni yesiZulu eminyakeni engamashumi amane edlule. Ezimweni zendabuko, ikakhulukazi ezindaweni zasemakhaya, kunenani elikhulu lamadoda asalandela leli siko. Isibonelo nje uma ubheka uhlelo oludlala kumabona kude (TV) elithi 'Umnakwethu' iningi labantu ababhalela kuloluhlelo ngabantu abaphuma ezindaweni zasemakhaya futhi ngabantu besilisa abangama Zulu. Ezindaweni ezisemadolobheni nasezindaweni eziseduzane nedolobha inani lamadoda anemindeneni engaphezu kweyodwa (isikhulu esisodwa nokunye okungekho emthethweni futhi okufihliwe kaningi) libonakala likhula ngesilinganiso esifanayo njengoba ingcebo namaholo kukhushulwa. Kukhona nenani elikhulu lemishado ephukile, idivosi, kanye imishado yesibili noma yesithathu, kwesinye isikhathi ebukwa njengesithembu esalandela. Umlingisi oqavile kulendaba emfishane uMbuthuma omunye engasho ukuthi uvezwe njenge sibonelo salokhu okungenhla.

4.8 Ukungalingani kwamalungelo Nempilo Yesithembu emshadweni

Akekho owaziyo ukuthi ekuqaleni komlando ukuhlelwa kophiko lomndeni njengoba sazi ukuthi kufanele ubekhona kodwa asazi ukuthi senza ngendlela yini. UMarx no-Engels (1884) babamba ukuthi umnyombo wenhlangano eyaba eyokuqala yayenziwe ngabesifazane, ababehlala ekhaya banakekele izingane, kuyilapho abesilisa behamba bezingela futhi bezihlanganisa nabangane babo besilisa. Ekubuyeleni kwabo ekhaya amadoda ayengagcini kumlingani ofanayo ocansini, ngakho-ke izingane kwakungekamama, kanye nohlelo phecelezi lwe-matriarchy ne-polyandry kwabesekucindezeleka kanjalo. Lo mbono wasebenza njengesisekelo sokuchaza umzabalazo ocatshangelwa phakathi kwabesilisa nabesifazane ukuze belingane ngokwamalungelo nangokwamazinga kuliwe nokucindezelwa kwabesifazane.

“...the peculiar character of the supremacy of the husband over the wife in the modern family, the necessity of creating real social equality between them and the way to do it, will only be seen in the clear light of the day when both possess legally complete equality of rights. Then it will be plain that the first condition for the liberation of the wife is to bring the whole family back into public industry, and that this in turn demands that the characteristic of the monogamous family as the economic unit of society will be abolished” (‘Engels’, 1884:137-8).

“...isimilo esivelele sobukhulu bendoda kunonkosikazi emndenini wanamuhla, isidingo sokwakha ukulingana kwangempela kwezenhlalo phakathi kwabo nendlela yokwenza, kuzobonakala ekukhanyeni kosuku lapho bobabili benokulingana okuphelele ngokusemthethweni yamalungelo. Lapho-ke kuzocaca ukuthi umbandela wokuqala wokukhululwa kukankosikazi ukubuyisa wonke umndeni embonini yomphakathi, nokuthi lokhu kudinga ukuthi kupheliswe isici somndeni ongabodwa njengoba iyunithi yezomnotho yomphakathi ” (‘Engels’, 1884:137-8).

Lolu cwaningo luhlose ukuveza noma ukuthola ukuthi ngabe abantu besilisa bazimisele yini ukuthi amalungelo abo bewalinganise nawabantu besifazane. Kulendaba emfishane kucaca ngokusobala ukuthi eminye imiphakathi kungenzeka ukuthi isakholelwa kuloluhlobo lwempilo noma lwesiko ngoba uMbuthutha indlela akavezwe ngayo kubukeka njengokuthi lento iyinto ejwayelekile kulesizwe sakwaZulu lapho khona kwaziwa ukuthi umuntu wesifazane yena kumele kube uyena umuntu ongaphansi komuntu wesilisa futhi ethobele umthetho (servitude) ngaphandle kokubheka ukuthi naye unamalungelo njengo muntu

wesilisa. Lokhu kuvamise ukubonakala ikakhulukazi emiphakathini esakholelwa kuphathriyakhi, imvamisa kwenzeka emakhaya noma emaphandleni kakhulukazi esizweni sakwaZulu lapho khona abantu besifazane bebukeleka phansi futhi benganamandla bengeyilutho.

“The term ‘women’s subordination’ refers to the inferior position of women, their lack of access to resources and decision making etc. and to the patriarchal domination that women are subjected to in most societies. So, women’s subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self-esteem and self-confidence jointly contribute to the subordination of women. Thus, women’s subordination is a situation, where a power relationship exists and men dominate women”. (‘Sultana’, 2011:07)

"Igama elithi 'ukuba ngaphansi kwabesifazane' lisho isikhundla sabesifazane esingaphansi, ukuntula kwabo ukufinyelela kwezinsizakusebenza kanye nokwenza izinqumo njalonjalo. Ukubuswa yiphathriyakhi ukuthi abesifazane baphathwa emiphakathini eminingi. Ngakho-ke, ukuthobeka kwabesifazane kusho isikhundla esingaphansi kwabesifazane kunabantu besilisa. Umuzwa wokungabi namandla, ukubandlulula kanye nesipiliyoni sokuzethemba okulinganiselwe nokuzethemba okuhlangene kunokwethembela kunikela ngokuzithoba kwabesifazane. Ngakho-ke, ukuzithoba kwabesifazane kuyisimo, lapho ubudlelwano bamandla bukhona futhi amadoda abusa khona abesifazane ". (‘Sultana’, 2011:07)

Ngeke kwaphikiswa ukuthi izindlela zokuhlukumeza eziveziwe kulendaba emfishane ezenziwa nguMbuthuma kumakhosikazi akhe kuyinto egqugquzela ukuhlukumezeka ngokobulili noma ukungalingani ngokwamazinga phakathi kwabantu besifazane nabesilisa emiphakathinin yase Afrika noma yesizwe samaZulu ikakhulukazi. Uma ubheka nje kulendaba emfishane kuze kufike ekutheni omunye wosibali bakaMbuthuma uze ezithole esesimeni sokuthi ezibonele ngawakhe amehlo ukuthi uMbuthuma uyawahlukumeza amakhosikazi akhe lapho khona balwa nodadewabo.

“wenzani kodwa mkhenyana wethu?...wenzani mkhwenyane wethu kudadewethu?”
(‘Ntuli noNtuli’, 1982:77).

Udlame luka Mbuthuma akalibhekisa kusibali wakhe uma embuza ngqo ukuthi yini lena akayenzayo ikona kanye okumehlisa isithunzi noma okwaholela ekutheni ezizwe isithunzi

sakhe sicekeleke phansi kwaze kwamenza ezizwe engumuntu omubi nenhliziyo yakhe yashintsha wazizwa enganawo amandla. Usibali wakhe uNgqeku, indlela akamenza ngayo emuhlula nangamandla yamenza wacabanga kabusha ngedlela akaphethe ngayo amakhosikazi akhe ngoba wabona ukuthi uma ekewaphinda wabaphatha ngalendlela kukhulu usibali wakhe akazomenza kona kwamshintsha ngoba waze wasabisa ngokuvula icala kodwa waye zithusela nje.

“Usathanda ukuzihlalela ngaphansi komthunzi. Akakaze amangale. Akukaze kwenzeke okunye. (‘Ntuli’ 1982:79)

Ngalokho kwacaca ngokusobala ukuthi loludlame akaluveza kumakhosikazi akhe kungenzeka ukuthi uluveza ngoba azi ukuthi bona bangabantu besifazane futhi ayikho into abangamenza yona ngingasho ukuthi usebenzisa amandla akhe okuba ngomuntu wesilisa. Kodwa uma ubheka indlela akenze ngayo uma usibali wakhe esemubuza ngendlela akaphethe ngayo amakhosikazi akhe kuyacaca ukuthi uyabasaba ontanga yakhe. Kule ndaba emfishane ziningi izinto eziyisihluku noma eziwukhukumeza kwabantu besifazane lapho khona amakhosikazi kaMbuthuma ebukeya ehlale ekhathazekile ngokomoya nangokomzimba lapho khona bezama ukulwa nalezinqinamba lapho khona isiko libukeka njengento okuyiyona ebusayo nephathriyakhi. UDoorley noGorsia (2007) noRosenberg (2004) bathi ziningi izinto eziletha ukudideka nokwesaba kubantu. Bathi lokhu kwenzeka ngenxa yokuthi izimo ezibuhlungu zenzeka kungazelele muntu. Lokhu kuchaza khona ukuthi ukudideka nokwesaba kulethwa yizimo ezibuhlungu ebezingalindekile, okufaka nokhukumeza.

Ngisho omunye wababhali abaqotho basezweni kazi lase-Afrika, uAchebe (2008:51) indlela akaveze ngayo omunye wabalibiswa ongu-Okonkwo kuyacaca ukuthi besifazane babukeleke phansi kanjani babukeka njengezinto ezingeyilutho, amazwi ka-Okonkwo:

“Okonkwo once chided himself for acting so sentimental and emotional on his way to kill Ikemefuna. He says: When did you become a shivering old woman, Okonkwo asked himself, “you who are known in all the nine villages for your valor in war? How can a man who has killed five men in battle fall to pieces because he has added a boy to their number? Okonkwo, you have become a woman indeed.”

“U-Okonkwo wake wazikhuza ngesenzo sakhe sokudinwa nemizwa endleleni yakhe yokuyobulala u-Ikemefuna. Uthi: Waqala nini ukuba isalukazi esiqhaqhazelayo, u-Okonkwo wazibuza, “wena owaziwa kuzo zonke izigodi eziyisishiyagalolunye ngobuqhawe bakho empini? Umuntu obulale amadoda amahlanu empini angawa

kanjani abe yizicucu ngoba enezele umfana? Okonkwo, usungowesifazane ngempela.”

Ukudideka kuyatholakala emibhalweni yesiZulu enendikimba yokuhlukunyezwa kwabantu besifazane nezingane lapho abanye abalingiswa bezithola sebedideka ngenxa yezinto ezithile. Kuyisimomqondo somuntu lapho ezithola engakwazi okufanele akwenze. Ngenxa yokuhlukunyezwa, kukhona abalingiswa abazithola sebedideka ngenxa yalokho okufanele bakwenze. Lokhu kwenziwa ukuthi abazi ukuthi kuzokwenzakalani ngemuva kokwenza okuthile amakhosikazi kaMbuthuma adidekile ukuthi uzokwenzani njengoba ethole umcakulo wakhe uphandle. Phela uMbuthuma akayisweli into azohlukumeza ngayo amakhosikazi akhe uma kukhona into emcasulile. Lapho ehleli ayazibuza ukuthi engabe uzokwenzani. Ayabona ukuthi ukuthula kwakhe kukhona aphezu kwakho:

“Awusoze wakwazi asehlose ukukwenza. Uqhamuka nokwakhe nje okuxakile. Nabalapha ekhaya lakhe abaze baqonda ukuthi usezokwenzani. Abaye bakuqonde nje ukuthi uzokwenza okuthile okuxakile” (Ntuli kuNtuli noNtuli 1982:73).

Amakhosikazi kaMbuthuma azibuza imibuzo enzima, kodwa ayazi ukuthi kukhona okuthile akazoqhamuka nakho njengoba ecasukile. Isimomqondo samakhosikazi kaMbuthuma sesihlala sifana njengoba wonke esehlala edidekile ngokuthi uzokwenzani. Lokhu kuphinde kwenzeke lapho ezithola edideka ngokuthi alamule yini noma ayeke. Lokhu kwenzeka ngesikhathi uMbuthuma nosibali wakhe belwa njengoba ebanjwe oqotsheni ehlukumeza amakhosikazi akhe. Amakhosikazi acabanga ukulamula, aphinde azibuze ukuthi azolamulela bani phakathi kukasokhaya nesihambi. Phela azibuza ukuthi uma ebalamula azothini uma uMbuthuma eseqhubeka nokuwahlukumeza:

“Amakhosikazi ayabukela. Awazi noma kufanele alamule yini. Azolamulela bani? Alamulele isihambi lesi? Abuye ajeziswe ngokusengwa futhi? Alamulele umnumzane? Abuye abe nesibindi sokuwasenga futhi? Ngcono abukele” (‘Ntuli kuNtuli noNtuli’, 1982:78).

Njengoba uMbuthuma ehlukumeza amakhosikazi akhe, sekunzima nokuba amlamulele noma esebona ukuthi isihambi (usibali uNgqeku) lesi siyamehlula. Ngakho-ke, indlela umuntu aziphatha ngayo kwabanye abantu yiyona eletha ukudideka ngalokho okufanele bakwenze, njengoba lokhu kwenzeka kuMbuthuma ongasatholi usizo emakhosikazini akhe ngenxa yokuthi uyawahlukumeza. Kodwa indlela usibali wakhe akamenze ngayo icacise ngokusobala ukuthi lamandla akanawo uma ejezisa amakhosikazi akhe uyahluleka

ukuwasebenzisa uma esebhekene nendoda enye. Abantu besifazane bayahlukumezeka emshadweni ngezindlela ezehlukahlukene ezibaluliwe kulolu cwaningo ngenxa yokuthi imiphakathi eminye yayikholelwa kuphathriyakhi noma isakholelwa kuphathriyakhi namasiko ikakhulukazi emiphakathini yakwaZulu.

Lokhu kushiya umuntu nemibuzo eminingi mayelana nemvelaphi yesithembu namalungelo abantu besifazane bese kuba umthelela wokufika kwabenkolo yase Ntshonalanga ezweni lase Afrika. Ngabe isiko lesithembu kakhulukazi esizweni sama Zulu lapho khona usathola ukuthi abantu abaningi abaphuma emakhaya besakholelwa kuphathriyakhi liyabacindezela na abantu besifazane? Ngabe isiko lesithembu lenziwa ngendlela efanele, uma ngempela ikhona indlela yokuthi kwenziwe isithembu ngoba kubukeka engathi lelisiko liyindida kakhulu ngoba esikhathini esiningi abantu besifazane bazithola becindezelekile ngenxa yesithembu esibukeka njalo engathi sichemile nabantu besilisa. Omunye wababhali uBuikema (1995:15) uyavumelana nokuthi abantu besifazane bayacindezeleka:

“...that women of all races and cultures have historically been denied certain rights, have been excluded from certain occupations and roles and have been marginalised”.

“...ukuthi abesifazane bazo zonke izinhlanga namasiko ngokomlando benqatshelwa amalungelo athile, bakhishwa ngaphandle emisebenzini ethile nasezindimeni ezithile futhi bakhishwa inyumbazane ”

Indaba emfishane lena NguMbuthuma-ke lowo omunye engasho ukuthi iyisibonelo noma iyakufakazela lokhu okungenhla indlela umlingisi oqavile akavezwe ngayo. uMbuthuma ukholelwa ekutheni uyena onamalungelo ancono ukunamakhosikazi ache futhi uye inhloko yekhaya ingakho engakushayi ndiva ukuthi abafazi bakhe bazizwa kanjani ngendlela akabaphethe ngayo. Bayashaywa, benziswa zonke eziwubulwane baphilela ukuhlukunyezwa egameni lokuthi bafundiswa isifundo bayajeziswa ngisho bengenze lutho noma kuyiphutha elincane.

“Abe emcasulile lamakhosikazi amathathu. Kunokuba afake induku wathi uzowabophela. Wathatha intambo ende...wababophela emaqakaleni...ubabophela maqede wathi abagijime bazungeze isibaya kathtathu. Bazungeza” (‘Ntuli noNtuli’ 1982:73).

Omunye engasho ukuthi indikimba yalendaba emfishane isithembu nokuhlukunyezwa kwabantu ngokobulili (gender base violence). Kulendaba uMbuthuma uyabahlukumeza labo athi bangamakhosikazi akhe ngezindlela ezihlukene kodwa lokho kulencwadi omunye engasho ukuthi ukuhlukunyezwa kwabantu besifaane kuvezwe njengento ejwayelekile futhi okuyinto ebafele ngoba kwaziwa ukuthi bona kumele njalo bevumele lokhu okushiwo ngumuntu wesilisa ngoba uyena inhloko yekhaya, umama yena kumele ethobele umthetho noma ngabe uyahlukumezeka. Indlela uMbuthuma akakhuluma ngayo namakhosikazi akhe iyakhomba ngokusobala ukuthi akababoni njengabantu kodwa ubabuka njenge zilwane ingakho ekwazi ukuthi ebajezise ngendlela akabajezisa ngayo yokubabophela kuhle kwezinkabi okuyizona ezaziwa ngokuthi ziyaboshelwa.

Ulimi olusetshenzisiwe kulendaba emfishane lulodwa licacisa ngokusobala ukuthi abantu besifazane bacindezelekile futhi isiko libacindezela kakhulu ngoba bona abanawo umbono ngezimpilo zabo noma ngemizwa yabo. Uma ubheka nje igama elisentshenziswa nguMbuthuma uma ejezisa amakhosikazi akhe elithi ‘ukufaka induku’ leli igama elivamise ukusetshenziswa abazali ezinganeni zabo ezincane uma bezama ukuzibuyisa endleleni uma ziganga, lokhu kucacisa ngokusobala ukuthi uMbuthuma amakhosikazi akhe uwabona njenge ngane zakhe ingakho ekwazi ukukhuluma nawo noma ikanjani uwenza noma yini.

“Namuhla ngizonisenga...eqinisweni kuthi angingene nani esibayeni ngiyonisengela khona njengazo zonke izinkomo. Nifana nazo nje nani ngaphandle kokuthi nina ningezikhulumayo” (‘Ntuli’ 1982:73).

Ulimi olukhulumayo luyakwazi ukuveza ukuthi ngabe ungumuntu onjani kanti futhi lidlala indima enkulu ekucindezelekeni kwabantu besifazane namalungelo abo. Indlela uMbuthuma akakhuluma ngayo namakhosikazi akhe icacisa ngokusobala ukuthi abantu besifazane bebebhekene nenkinga enkulu yokucindezelwa isiko noma iphathriyakhi emshadweni ngoba kwaziwa ukuthi bona kumele bethobele umthetho noma bebengaphansi kwamadoda behloniphe futhi bebenesizotha uma bekhuluma nabantu besilisa kodwa akubhekwa ukuthi bona abantu besilisa bakhuluma kanjani nabantu besifazane. Indlela akavezwe ngayo umlingiswa oqavile omunye engasho ukuthi uyisibonelo salokhu ngoba naye ukhuluma noma ikanjani namakhosikazi akhe ngenxa yokulawulwa imizwa nentukuthelo akanayo akayibhekise kumakhosikazi akhe ubabiza nangawo wonke amagama afika kayo noma ngabe abenze lutho kodwa bahlale bevika izinhamba ngoba uyabathuka umyeni wabo ebashaye

uyabahlukumeza (*gender base violence*) egameni lokuthi uyabaqondisa uma ebajezisa ngesihluku. UKouhi (2014:291) uthi:

“In general, the effect of non-cognitive categories in knowledge and other categories like language is the important problem of epistemology”.

“Ngokuvamile, umphumela wezigaba ezingacabangi olwazini nakwezinye izigaba ezinjengolimi yinkinga ebalulekile ye-epistemology”

Indlela uMbuthuma akakhuluma ngayo namakhosikazi akhe ikhombisa ngokusobala ukuthi ulimi liyezinye zezinto eziyimbangela yokugcindezela kwabantu besifazane emshadweni onenkolelo yephathriyakhi lapho khona indoda kubukeka kufanele ukuthi yona ikhulume noma ikanjani nomuntu eshade naye ngaphandle kokucabanga (*non-cognitive*) ukuthi leyonto izohlala kanjani kulomuntu. Ngokwemibono eminingi eyahlukene, izazi zithi ulimi - futhi ngokujwayelekile, inkulumo yakha ubunikazi bobulili kanye nobudlelwano futhi isekela ilungelo labesilisa. UMbuthuma ubahlukumeza ngezindlela ezehlukene ozakwabo (amakhosikazi) ngisho nangokolimi akalusebenzisayo kubona (*verbal abuse*).

Uthi ebasenga ebe ekhuluma nabo ebabiza ngamagama ayiziswana. Ngesikhathi ethola ukuthi omunye wamakhosikazi akhe uMaKheswa aluphumi ubisi uma emusenga ngesimo sokuthi yena usekhulile futhi uyena unkosikazi wokuqala akasekho esimeni sokuthi engathola abantwana futhi usadlula esikhathini sokuncelisa. UMbuthuma umubiza ngesigqala okuyigama elivame ukusetshenziswa uma inkomo inobisi oluncane, njengoba kushiwo ngenhla uMbuthuma amakhosikazi akhe uwaphathisa okwezilwane ingakho ekwazi ukubabophela ephinde ewasenge eze esebenzise ngisho amagama asetshenziswa ezilwaneni. ‘Uthi sichitha isikhathi sami lesi sigqala lesi’. Umkakhe uMaHlengwa osanda kubeletha, usemukhulu ukhuluphele okuyinto evamise ukuthi umuntu wesimame akhuluphale emva kokuthola umntwana. Yena umubiza ethi umvondovondo, okuyigama elinokudelela futhi elehlisa isithunzi somkakhe ngokuthi ethi mubi akufanele ngabe ungumuntu wesifazane ngoba mude futhi uyisidudla. Lendlela yokukhuluma ikhombisa kona ukuthi uMbuthuma akabahloniphi labo akababiza ngamakhosikazi akhe ngoba ubabiza ngawowonke amagama futhi uyabathuka, Imfukumfuku.

“Mbuthuma does not have vocabulary of affection towards his women whatsoever. It is distressing to see a man imbued with no affection for his wives at all. Why he married them in the first place is a point of conjecture” (‘Zondi’, 2016:07)

“UMbuthuma akanaso nesilulumagama sothando kubesifazane bakhe. Kuyakhathaza ukubona indoda igcwele uthando olungenalo nhlobo uzwelo kumakhosifazi akhe. Kungani wabashada kwasekuqaleni iphuzu lokucabanga” (‘Zondi’, 2016:07)

Kuhle futhi ukwazi ukuthi kukho konke okubi uMbuthuma akwenza kumakhosikazi, uhlale ebabeka icala konke njalo kumayelana naye nenhlonipho ayala ngayo amakhosikazi akhe, kodwa yena akabahloniphi. Ngaphambi kwesenzo esesabekayo ngosuku lokusenga amakhosikazi akhe, wayekhulume nabo ngokubathuka futhi ebabhuqa:

“Ngiyabona ukuthi niyedelela. Kokunye anelulekwanga kahle mhla niphuma emakini. ...kumele ukuba baniyale ngokuthi izitsha zomnumzane ziyahlonishwa, noma ngabe lowo mnumzane muncanyana uyedeleleka njengami nje” (‘Ntuli’, 1982:72).

Ulimi luyisibuko esikhombisa zonke izinhlangothi zomphakathi namasiko. Njengeninga yezenhlalo, ucansi lukhona kuzo zonke izilimi zomhlaba kubandakanya nolimi lwesiNgesi. Emphakathini obuswa ngabesilisa, ulimi lusetshenziselwa ukubonisa isimo sezenhlalo “esicindezelwe” sabesifazane. Abesifazane baphathwa “njengezakhamizi okungazona ezendabuko njengabantu bokuhamba” kangangoba ulimi lusetshenziselwa ukwehlisa isithunzi, ukubukela phansi, ukucwasa abesifazane, nokuphatha kabi abafelokazi, omama abangaganile, futhi kweminye imiphakathi yase-Afrika ikakhulukazi imiphakathi yakithi kwaZulu, ubulili besifazane bebonke basacindezelekile. Ulimi olukhethekile lobulili luveza okushintshashintshayo kwabesifazane nabesilisa kepha kaningi ekunciphiseni kobulili besifazane.

uMbuthuma ukusho lamagama ngokubhuqa (*sarcastically*) kukhombisa ukuthi uyayazi ukuthi akayona indoda eqotho kumakhosikazi akhe futhi ayimufanele inhlonipho amnikeza yona ngenxa yesihluku nokuhlukumeza akabenza kubo; kusukela ebashaya, ebabophela kuhle kwezinkabi, kuze kufike ekutheni eze egcina ebasenga ngisho ukubasenga kuhle kwezinkomazi. Labantu besifazane babephathiswe kwezilwane, ngendlela enganabo qobo ubuntu futhi edicilela phansi isithunzi sobuntu eveza ukuhlukumeza ngokobulili nokuhlukumeza kwabantu besifazane emshadweni. uDe klerk ocashunwe kuMbuli noZondi (2016:05) uthi:

“...repeated experience and patterns of behaviour reinforce existing social structures and practices as normal and limit the potential for change. The culture of chauvinism, framed within a context of patriarchy, misogyny, gendered role constructions and

gender inequality, which view women as potential subjugations, objectified and dehumanized, propagate gender violence”

“isipiliyoni esiphindaphindwayo namaphethini wokuziphatha aqinisa izinhloko zomphakathi ezikhona kanye nemikhuba njengokujwayelekile futhi kunciphise nethuba loshintsho. Isiko le-chauvinism, elenziwe ngaphakathi komongo wephathriyakhi, ukungaziphathi kahle, ukwakhiwa kwendima ngokobulili kanye nokungalingani ngokobulili, okubheka abesifazane njengabantu abangase babe ngaphansi kwamandla abo, baphikiswe futhi bahlukunyezwe, basakaze udlame lobulili”

Emvakokuthi uMbuthuma elwe noNgqeku njengoba kushiwo phambilini, wabe eseshintsha ngoba ngisho esesabisa usibali wakhe ngokumangalela nokumuvulela icala wagcina ukusho lawomagama kodwa akazange ekwenze lokho okucacisa ngokusobala ukuthi lawomagama uwasho ngoba eziduduza. Emvakokuhlulwa usibali wakhe wazibona engumuntu ohlazekile lokho okwamenza wagcina eseba ngumuntu oshintshayo indlela akenza ngayo izinto wabona futhi ukuthi lento akade eyenza kumakhosikazi akhe ayilungile kumele ewahloniphe noma eyeke ukuwahlukumeza nokuwaphathisa okwezilwane. Omunye engasho ukuthi ukulwa nosibali wakhe kwamenza washintsha noma umbhali walendaba wayezama ukukhombisa inxenye yomuzwa wakhe wokuzwelana nabesifazane noma ukungahambelani nokuhlukunyezwa kwabantu besifazane, mhlambe umbhali wayezama ukukhombisa ukuthi lendlela yokuphila kumele kuliwe nayo ukuze abantu belingane behloniphane. Noma wayehlose ukuveza ukuthi umlingisi oqavile naye bakhona abamhlulayo ngoba indlela akaphethe ngayo amakhosikazi akhe ayilungile kodwa uma esethole abafan naye uyahluleka, ngingasho ngithi ukuhlala kwakhe phansi komthunzi kukhombisa ukushintsha (*form of change of character*) noma mhlambe ‘usefake umsila ngaphansi’ okusho ukuthi useyasaba ukuphinda ebonakale noma ehlukumeze amakhosikazi akhe asezokhululeka. UZondi uthi:

“Sitting under the shade-the place symbolically meant to suggest his transformation and ultimately his wives' emancipation. in the same way that a shade provides fresh air, Mbuthuma's wives were finally free from his bullying tendencies” (‘Zondi’, 2016:05)

“Ehleli ngaphansi komthunzi-indawo leyo kwakufanekisela ukuphakamisa inguquko yakhe futhi ekugcineni ukukhululwa kwabafazi bakhe. ngendlela efanayo nokuthi

umthunzi unikeza umoya opholile, amakhosikazi kaMbuthuma ekugcineni akhululeka ezinkambisweni zakhe zokuhlukumeza” (‘Zondi’, 2016:05).

Abalweli besifazane abanohlonze (*radical feminists*) babona ukuthi yonke imiphakathi ibonakala ngokucindezelwa, lapho ubulili obubodwa bubusa ekubeni abanye becindezelekile ngokwezigaba, ubuzwe, ubuhlanga, ubudala, ubulili. Ukwehluka kobulili kuyisisekelo sengcindezelo enkulu, ikakhulukazi lapho khona abantu besakholelwa kuphathriyakhi. Ngakho-ke amadoda afunda ukubabukela phansi abanye abantu, ukubabona njengabantu abangebona abantu nokubalawula bebaphathise okwezilwane. Lokhu yinto evelayo noma ebonakalayo kuNguMbuthuma-ke Lowo. Ngaphansi kwesiko nephathriyakhi amadoda abona abesifazane njengabantu okumele behlale bengaphansi befunde ukuzithoba ukuthi kunjani. Iphathriyakhi idala ukuba necala nengcindezelo, usizi, ukukhohlisa nokukhohlisa, konke lokhu kuholela abesilisa nabesifazane kwezinye izinhlobo zokuhlukumeza nesihluku.

Abantu abanjengoMbuthuma bakholelwa ukuthi amakhosikazi abo ayimpahla yabo, bona. banelungelo lokuhlukumeza nokubaphatha ngesihluku. Ukuhlukunyezwa ngokomzimba kwabesifazane kuwuphawu lobugwala ngoba babuthakathaka emzimbeni kunabesilisa kanti abanye bayesaba ukubuyisela udlame ngodlame. UMbuthuma manje usethatha amakhosikazi akhe njengezinto ezincolile: akasafuni ukungcolisa izandla zakhe esebashaya:

“Senganitshela-ke ukuthi angifuni ukungcolisa izandla zami ngokunishaya. Ngiyabona ukuthi niyadelela”(‘Ntuli’, 1982:75).

Ukuhlukunyezwa okutholwa yilaba besifazane kukhombisa ukuthi lolu hlobo lokuziphatha lungenzeka futhi kukhona lapho abantu kwaZulu besakholelwa kuloluhlobo lwempilo emshadweni nakuphathriyakhi. Kubi ukubona uMbuthuma ebeka amakhosikazi akhe ngaphansi kwenja yakhe ukhethainja yakhe ukunabo indlela akangabahloniphi ngayo nendlela akababukela phansi ngayo:

“Awuzwa-ke, ngizowathola amasi kaHlekabanye” (‘Ntuli’, 1982:76).

Amakhosikazi kaMbuthuma agcinwa ephethwe futhi ecindezelwa ngonya kanye nokuhlukunyezwa ngumyeni wabo. Baphathwa njengabantu abangaphansi, abangenayo imizwa, kulula ukubaxhaphaza nokubasebenzisa. Omunye umuntu angaphikisa ethi, ukuthi ukuphatha abasifazane ngokuhlukumeza nokucindezela akuwona umthetho, nokuthi kuningi okungashiwo ngokwahlukaniswa okufanele kwemisebenzi nezibopho emndenini onothando. Impilo ayikaze ibe lula, futhi kuyohlale kukhona imisebenzi emnandi nengathandeki. Ngisho

neyokugcina iyabekezeleleka uma yabiwa futhi yenziwa ngothando. Ukube bekungenjalo, akekho owesifazane obengavuma ukuba ngumama futhi abe nezinhlungu zokubeletha, futhi futhi indoda ibingeke yamukele umsebenzi wokondla umndeni. Kodwa inkinga okusabhekenwe nayo ukungalingani kwamalungelo lapho sisaphila kukhona abantu besifazane abasaphila ngaphansi kokuhlukunyezwa, abanye babulawa mihla namalanga kodwa ababulali babo bagcwele iziganga ngaphandle kokujeziswa okufanele okukhombisa ukuthi loluhlobo lwempilo nokungalingani kwamalungelo into esadinga wonke amandla wonke umuntu ophilayo kanye noHulumeni kuliwe nalempilo nokhuvethe esibhekene nalo lokuhlukumeza abantu besimame nokucwasa.

Lokhu esikubonayo akujwayelekile neze futhi kunyantisa umzimba akuthandeki, futhi kubhekwa njengokucikayo nobulwane okunganambithisiseki kubantu abaningi. UMbuthuma ngokusobala omunye engasho ukuthi usathane uqobo lwakhe. Isimo nnendlela kuphethwe ngayo kwabesifazane kule ndaba emfushane kuyathusa kakhulu, okungenzeka ukukhombisa ukunengeka nokudineka kombhali kanye nokuvusa ukucabanga okujulile ngokuxoxwa nokuthatha izinyathelo ezinzulu ngalesimo sempilo, okukanye umbhali ubehlose ukuthi esixwayise noma esiqwashise ngalesimo esibhekene naso sokuhlukunyezwa kwabantu besifazane emshadweni. Noma yiluphi uhlobo lodlame nokuhlukumeza ngokomzimba kumele lulahlwe futhi bejeze abantu abenza lokho.

Ukushaywa kukaMbuthuma nguNgqeku kuwumphumela wokuhlukumeza amakhosikazi akhe. Ukuba uMbuthuma wayewaphatha kahle engawangahlukumezi amakhosikazi akhe, ngabe akazange azithole eseshaywa yisihambi. Ukuyeka kwakhe ukuphatha ngesihluku amakhosikazi akhe emva kokuba eshaywe yisihambi kuyinkomba yokuthi nalabo abasaqhubeka nokuhlukumeza abantu besifazane esikhathini samanje, uma kungaba nesigwebo noma isijeziso esinzima ukudlula ukuboshwa mhlambe ngabe zezinga lokuhlukunyezwa kwabantu besifazane lincono. Ngoba ngokwemvelo wonke umuntu uyefana nomunye umuntu, ngakho-ke kumele kuliwe nokungalingani ngokwamalungelo nokuhlukunyezwa kwabantu besifazane silingane.

“...discrimination against women” shall mean any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and

fundamental freedoms in the political, economic, social, cultural, civil, or any other field”. (‘Ifechelobi’, 2017:24)

“...ukucwaswa kwabantu besifazane ”kuyosho noma yikuphi ukwehlukaniwa, ukukhishwa inyumbazane, noma ukuvinjelwa okwenziwe ngesisekelo sobulili okunomphumela noma inhloso yokuphazamisa noma ukuqeda ukuqashelwa, ukujabulela noma ukuzivocavoca kwabantu besifazane, kungakhathalekile isimo sabo somshado, ngesisekelo sokulingana abesilisa nabesifazane, bamalungelo abantu kanye nenkululeko eyisisekelo kwezepolitiki, ezomnotho, ezenhlalo, ezamasiko, ezomphakathi, noma omunye umkhakha ” (‘Ifechelobi’, 2017:24)

Omunye engasho ukuthi ukuhlukana lokhu esikubona emiphakathini yakithi, ukuhlukana ngokwamazinga, izindima, nangokwamandla kanye nokwamalungelo kuwumphumela wesiko noma umphumela wenkolelo yabantu abamnyama ukuthi isiko lithi indoda mayibe yinhloko yekhaya umuntu wesimame yena ethobele umthetho wendoda. Lokhu okuyimbangela yokuthi abantu besilisa behluleke ukucabangela abantu besifazane nokubahlonipha nokubanika indawo yabo njengabantu besifazane ngoba bekholelwa esikweni lokuthi umuntu wesilisa unamandla ukunowesifazane loku okugcina kubanga ukuthi ukube nokuhlukumeza emshadweni lapho khona belindeleke ukuba bethole uthando nenhlonipho kodwa bathola ukuhlukumezeka nokuphathwa okunonya nesihluku ngenxa yesiko elivuna abantu besilisa.

“Gender roles are specific, social roles and responsibilities considered appropriate and are the norm for women and men which are appropriate in a given society. Gender roles/stereotypes can be traced down to cultural beliefs. In a traditional African marriage setting, the man is forbidden from handling the affairs of the kitchen”. (‘Morrison’, 1990:205)

“Izindima zobulili ziqondile, izindima zomphakathi kanye nezibopho ezithathwa njengezifanelekile futhi ziyinto evamile kwabesifazane nabesilisa okufanele emiphakathini othile. Izindima zobulili/imibono engajwayelelekile ingalandelelwa kuze kufike ezinkolelweni zamasiko. Emshadweni wesintu wase-Afrika, indoda ayivunyelwe ukuphatha izindaba zasekhishini” (‘Morrison’, 1990:205).

4.9 Isiphetho

Lolu cwaningo lubheke izincwadi ezahlukunene nemibhalo yesizulu ekhuluma ngendlela abantu besifazane bephethwe ngayo emshadweni nase miphakkathini leyo bayakhele noma abahlala kuyo. Lesi sahluko sihlaziye sacubungula imibhalo ekhethiwe emithathu elandelayo: ***Umshado, Ngiwafunge AmaBomvu, nombhalo othi NguMbuthuma-ke Lowo.***

Eqinisweni, igxeka ngobuqili nendlela yephathriyakhi yokubusa kwamadoda phezu kwabantu besifazane, ikakhulukazi lapho owesifazane edinga ukuzivulela othandweni lwendoda ukuze afeze umsebenzi wakhe onika ukuphila futhi aqale umndeni.

Le mibhalo ehlaziye ngenhla izeza ukuthi abantu besifazane bayahlukumezeka ngezindlela ezahlukahlukeni emshadweni nase miphakkathini abahlala kuyo ngenxa yenkolelo yephathriyakhi. Kule mibhalo kuvelile ukuthi indlela abavezwe ngayo abantu besifazane iyabacindezela futhi iyabahlukumeza iphinde icindezele amalungelo abo. Lama noveli akhombisa ukuthi abesifazane bayacwaswa futhi bayacindezelwa, abakwazi ukuzikhethelela ngokukhululeka indlela yokuziphilisa, nokunquma ukuthi benzeni ngobulili babo. Lokhu kuyisici sezombusazwe ngomqondo wokuthi kuholela ebudlelwano 'obumiswe amandla', lapho khona umuntu wesilisa elawula khona owesifazane. Emiphakkathini yethu, ubulili kanye nezigaba kubandlulula abesifazane. Isimo senhlalo sinqunywa abesilisa kuphela, futhi ukulahlekelwa kwabo umyeni kuholela ekutheni belahlekelwe isikhundla, njengoba owesifazane ongenaye indoda akanakulindela ukulondoloza indawo yakhe emiphakkathini lapho imisebenzi yasekhaya neyokubeletha eyabelwe yena yedwa.

Ilobolo liwukubonakaliswa kokuntuleka kwenkululeko okungaka, kanye nomthombo wokungajabuli okungapheli kwabesifazane kanye nesihluku samadoda emadodakazini nakumakhosikazi abo. Abesifazane bangaphansi kwabesilisa kuqala ekhaya. Izingcindezi zemibono zibaphoqa ukuba banikele ngamandla abo emkhayeni. Le misebenzi, kukholakala ukuthi, iwumgogodla wokukhiqiza kabusha umphakathi, kodwa igunya lezizukulwane litshalwe 'kumuntu wesilisa 'oyinhloko yomndeni' Ukuphathwa ngokungalingani kanye namathuba abesifazane kusekelwe ekucabangeni kwesimo sabo esiphansi esinakho, ngokomlando, ihambile kakhulu ngokungaphikiswa.

Isesihluko sesihlanu

Isiphetho

5.1 Isiphetho socwaningo

Lesi yisahluko sokugcina socwaningo esizoqoqa senze izincomo bese siphetha ucwaningo lonke. Umcwaningi uzoqala ngokusonga okwenziwe esahlukweni ngasinye salolu cwaningo. Kuzohlaziywa lokho okutholakale kulolu cwaningo. Lokho kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo. Yikhona okungumgogodla wocwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekwenziwa iziphakamiso zocwaningo olungenziwa esikhathini esizayo.

5.2 Okuhloswe ucwaningo

Ekuhlaziyeni le mibhalo, ukushiyeke kokuzithoba kwabesifazane kuchazwe ngezindlela ezihlukahlukene. Sekucacile ukuthi amandla asagcinwe ngamadoda ngokusebenzisa imibono yokungalingani kobulili. Amadoda amaningi anamathela emibonweni yawo eqanjiwe yokubusa phezu kwabesifazane. Ngakho-ke kulula ukubona ukuthi iphathriyakhi iba kanjani ngokuyinhloko ubudlelwano bamandla, kanye nemibono yephathriyakhi umthombo wayo wamandla. Isimo sabesifazane emibhalweni ekhethiwe sigcwele ukungezwani kanye nokuphikisa, ikakhulukazi okuvela ezinhlangeni zenhlango yemiphakathi ethile. Ukwenza isibonelo, imibhalo yesiZulu ikhombisa ukukhathazeka okukhulu ngobumama. Ngesinye isikhathi, inoveli, indaba emfushane iveza ubunzima bokuthola umntwana kowesifazane wokukhulelwa, ngenxa yokwesaba ukuphelelwa umshado noma kulethwe omunye umakoti emshadweni wakhe ingane ngumzamo wokwenza umshado wakhe uphile uqine konke lokhu kwenzelwa ukuthi kujabuliswe indoda.

“A woman is married for the expansion and continuation of the clan. If she is barren, she fails to fulfil her duty, and unless a sister can provide her with an offspring, she is rejected” (‘Gumede’, 2002:119).

“Owesifazane ushadelwe ukwandiswa futhi kuqhutshekwe nesibongo. Uma eyinyumba, uyehluleka ukwenza umsebenzi wakhe, futhi ngaphandle kokuba udadewabo amzalele ingane, uyaliwa” (‘Gumede’, 2002:119).

Lolu cwaningo luhlanganisa isimemo sokushintsha isimo sengqondo ngamasiko athile endabuko. Kuyacaca ukuthi leli siko alinikezi owesifazane inkululeko yokuzikhethelela

umlingani wakhe womshado. Nakuba kungase kuqondwe ukuthi abazali bavame ukugxambukela ekukhetheni kwentombazane umyeni wokuphila impilo yakhe yonke, okucatshangwa ukuthi ukuze kuzuze yena, lapho lokhu kugxambukela sekwenziwa isikhungo, sombuso, umuntu wesifazane akanakwa ngokuphelele futhi ubhekelwa phansi: 'uyawathengiswa' njengomshini wokwenza izingane ongenamphefumulo ongenanzuzo kwaziwa ukuthi umsebenzi wakhe ukuzala kuphela. Lolu cwaningo lukhombisa ukuthi abesifazane bayacwaswa futhi bayacindezelwa, abakwazi ukuzikhethela ngokukhululeka indlela yokuziphilisa, nokunquma ukuthi benzeni ngobulili babo. Lokhu kuyisici sezombangazwe ngomqondo wokuthi ubudlelwano 'obukhiwe ngamandla' kanye nezinhlelo lapho indoda ilawulwa owesifazane. Emiphakathini yethu, ubulili kanye nezigaba zibeka eceleni abesifazane. Isimo somphakathi sinqunywa abesilisa kuphela, futhi ukulahlekelwa abesilisa kuhlenganisa ukulahlekelwa isikhundla, njengoba owesifazane ongenaye indoda akanakulindela ukulondoloza indawo yakhe emphakathini lapho imisebenzi yasekhaya neyokuzala eyabelwe yena. Amadoda abheka abesifazane, abasemshadweni wesithembu, njengezinto ezingeyilutho, izinto zokuzithokozisa kuzo ngokocansi, nezigqila zabo.

Lesi sihloko sihlenganisa yonke imibono yabantu besifazane futhi sigqugquzela uguquko emphakathini ngoba sisenza sicabange ngokucophelela ngamagugu namasiko enhlonipho, ukwethembana, negunya okumele libe kubo bobabili abesilisa nabesifazane. Kube noshintsho olukhulu emphakathini eminyakeni eminingi edlule mayelana nezindaba zobulili. Abesifazane bathathe igxathu elibalulekile kuzo zonke izici zempilo futhi sebekhona ababambe izikhundla okwakwaziwa ukuthi ngezamadoda. Kancane kancane amadoda alahlekelwa ukubusa kwawo emphakathini nasemndenini njengoba engase wodwa ekufakeni isandla ekusizeni umndeni ngezimali, izinto ezibonakalayo kanye nezinye izidingo (uMuthuki, 2004).

5.3 Okutholakele

Emibhalweni yobuciko besiZulu kuvelile ukuthi abafelokazi nabantu besifazane emshadweni bahlangabezana nezinsalelo eziningi empilweni yabo. Izinsalelo eziningi zivela ngenkathi bephoqwa ukuthi beyokwendela lapho abangathandi khona ngesimo sokucindezeleka kwamalungelo abo. Enye inkinga ivela emveni kokushona kwabayeni babo. Ngokwemibhalo, abafelokazi bazithola bebhakene nensalelo enkulu yomzwangedwa. Umzwangedwa uhlasele iningi labafelokazi ngokwemibhalo. Ngalesi sikhathi abafelokazi behlangabezana nale nsalelo, bazithola bekwenkulu ingcindezi. Ngokwemibhalo iningi

labantu okungaba izihlobo, izingane nomphakathi bavela bengayiqondisisi kahle-hle inselelo yomzwangedwa kubafelokazi. Ziningi izinto eziba nemithelela kule nselelo yomzwangedwa okufaka namasiko (ukuzila, ukungenwa). Umfelokazi ngokwesiko lesiZulu kufanele aziphathe kahle angabi umuntu ohamba efuna amadoda ngesimo sokuthi ulindeleke ukuba ezile unyaka wonke noma engenwe umfowabo kamufi.

Okunye okuvelile okuyinkinga emibhalweni inkinga yokubangwa kwamafa. Ukubangwa kwamafa kuvelile emibhalweni eyahlukene. Abafelokazi emibhalweni yobuciko yesiZulu bahlangabezana nenselelo yokubangwa kwamafa. Okuvelile ngukuthi abafelokazi emibhalweni baba nombango nemindeni yabo ngenxa yefa. Abafelokazi emibhalweni isikhathi esiningi sibathola bebangiswa ifa ngabazali bakamufi. Abazali babona kufanele ukuthi nabo balithole ifa lendodana yabo. Emibhalweni kuvelile ukuthi abanye babazali bafisa nokuthi abafelokazi bangatholi lutho efeni lomyeni wabo. Uma bezama ukulwela ifa labo, bavela emibhalweni bebizwa ngamaqola.

Imibhalo ebhalwe ngesiZulu inikeza ulwazi olunzulu mayelana nesiko kanye nomlando wabantu abamnyama noma amaZulu. Kuyaye kuvele emibhalweni eminingi iqhaza elibanjwe ngabantu besilisa noma abesifazane abadumile, yize iqhaza labesifazane lingagqamile noma lingaphakanyiswa kakhulu njengalelo labesilisa. Umlingiswa wesifazane uhlale evezwa njengomuntu okumele anakekele umndeni wakhe, futhi nokumele ashade akhulise izingane. Nokho imibhalo yesimanje isivezela indlela entsha yokuphilisana kwabantu kanti kukhona imibhalo esabhalwa ngendlela yasendulo, lapho siboniswa khona iqhaza labantu besifazane liwukunakekela imindeni yabo; njengokuhlaza indlu, ukulima noma ukukhulisa izingane.

Uma kubhekwa imibhalo eminingi ebhalwe ngabesilisa kuyavela ukuthi basuke bebhala ngezinto abazibona zenzeka emiphakathini yabo noma ezenzeka endulo. Esikhathini esiningi kuyabonakala ukuthi abalingiswa besifazane abanalo izwi labo, nemizwa yabo ibuye inganakwa. Uma kuthukela kuvele owesifazane okhulumayo nongasabi ukuveza imizwa yakhe, lowo wesifazane uvezwa njengomuntu okhulumela safuthi, ongayazi indawo yakhe emiphakathini nongazihloniphi. Okunye okutholakele ukuthi inkolo yephathriyakhi ibe nomthelela omkhulu ekucindezelekeni kwabesifazane. Yiso isizathu esenza abesifazane bangakwazi ukuzimela kwabesilisa ngoba kwaziwa ukuthi umuntu wesilisa uyena onomandla. Kunokuthi baziphindiselele kulokhu kuhlukunyezwa noma bephawule ngemizwa yabo bakhetha ukufela ngaphakathi ngoba bengafuni kuthiwe abahloniphi. Okutholakele ezincwadini ebezihlaziywa ukuthi abantu besifazane abamnyama abakayitholi inkululeko

efanayo nabesilisa, basacindezelekile ngokobulili. Okubuhlungu ukuthi kukhona izinto eziningi abantu besifazane abamnyama abangakhoni ukuzenza ngoba bangabesifazane futhi abalindelekile ukuthi bazenze. Singabala ukuthatha isithembu noma ukuthandana nabantu ababili ngesikhathi esisodwa, ukulobola, ukuphuza uphuzo oludakayo nokubhema, ukuhola ibandla, ukugqoka ibhulukwe kanye, nokunye okuniningi.

Isiko lichaziwe ocwaningweni ukuthi indlela isizwe esiphila ngayo. Isiko linakho ukuthi lishintshe ngenxa yesikhathi. Isiko lokuqala elivelile ilelo lokuzila. Abafelokazi emibhalweni bavele behlangabezana nesiko lokuzila. Abanye abafelokazi emibhalweni ukuzila bazikhethele bona ngenxa yokukhombisa inhlonipho nothando lwabayeni babo abangasekho emhlabeni. Nanxa bekhetha ukuthi balandele isiko lokuzila, kuvela behlangabezana nezinsalelo. Insalelo evelile mayelana nesiko lokuzila kubafelokazi ileyo yendlela okufanele baziphathe ngayo.

5.4 Izincomo neziphakamiso zocwaningo

Kungajabulisa ukwenza ucwaningo kweminye imisebenzi ukuze kutholwe izindlela zokuthi isimo sengqondo senhlalo kubantu besifazane siguquke, kanye nokuphenya umbono noma inkolelo yokuthi abafelokazi abasebasha namuhla basengozini yamadoda afisa ukubaphuca ifa. Lokhu kungasiza ababhali ukuthi baziqhelelanise nomqondo wenganekwane eyakha umhlaba wayo, futhi ihlale ingokoqobo ngaphakathi kwemikhawulo yencwadi. Imizamo yabalwela amalungelo abantu besifazane kanye nezishoshovu zobulili ezincengela amalungelo abantu ukuthi nabo benikwe izindima ezilingana nezabantu besilisa seziqala ukubokala imiphumela yakhona. Ingankho ngisifa ukuthi esikhathini esizayo ngiphenye kabanzi ngomthelela abantu besifazane abanawo ekwakhweni isizwe esilinganayo ngokwamazinga nangamalungelo ngoba sekuphilwa esikhathini lapho khona abantu besifazane nabo sebenamandla. Ngifisa ukubheka ukuthi ngabe ukuhlukunyezwa kwabantu besifazane ngokocansi nokushaywa nokubulawa ngabantu besilisa uma singabambisana ngeke yini sikunqobe noma kunciphe ukunalokhu esikubona manje emiphakathini eminingi yase makhaya.

Nakuba izimpi zabesifazane zingakanqotshwa, miningi imigudu eyenziwe ukuze kuthuthukiswe isimo sabo. Ukube ababhali bemibhalo yesiZulu bebenenqubekela phambili ngokwanele, bebezobe bekhombisa kahle lokhu ekuvezweni kwabalingiswa babo besifazane, bangavezi abalingisi besifazane njengabantu abanamathele, abangaphansi kwabesilisa. Ngokwesibonelo, uThulisile encwadini *Ngiwafunge AmaBomvu* ukhombisa isibindi lapho

ebhekene nokufa. Ngokwakhiwa kwemiqondo eyahlukene yokuchaza ukuthotshiswa kwabesifazane eminyakeni yonke, umkhakha wezefundo zobulili nezimpikiswano zawo, usuphenduke isu elibalulekile emzabalazweni wamalungelo alinganayo kwabesifazane. Ngiphikisa lapha ukuthi imibhalo yesiZulu kumele ikhombise kaningi lezi zinyathelo ezinhle ezenziwa ngabantu besifazane, futhi ingazami ukugcina amasiko akhona ekuvezeni abalingisi besifazane ngoba lokhu kudala ubuhlungu nokuhlupheka okukhulu kwabesifazane.

Uhlelo lwephathriyakhi olukhonya e-Afrika eseNingizimu luqinisekise ukusungulwa kobuholi besilisa obumangalisayo. Kusukela emakhosini akwaZulu kuya kosopolitiki, osolwazi nabaholi bezenkolo bangaleso sikhathi, abaholi besilisa abakaze baphikiswe emikhakheni eminingi yempilo. Le mikhuba engalungile isinesikhathi eside ingaphikiswa futhi yamukelwa ‘njengamasiko ethu. Isiko elinjalo lephathriyakhi njengoba lembulwe kweminye yemibhalo ekhethiwe lifuna ukuthi abesifazane bahambisane nezifiso zamadoda. Ngeshwa, abanye besifazane baphinde baqinise imibono yabesilisa ngokwamukela buthule bemukele imithwalo ethweswe bona ngoba bakholelwa ekutheni bahloniphe igunya labesilisa futhi bahlale bethobela abalingani babo nabashade nabo. Emiphakathini yephathriyakhi abanye besifazane bayesaba ngisho ukuphikisa ukubusa kwabesilisa ngenxa yokwesaba.

Sekwanele manje ukukhononda, sekuyisikhathi sokuthi lokhu kuhlukunyezwa, ukubandlululwa nokucwaswa kwabesifazane ngokobulili nangokobuhlanga kuphele ngoba imibhalo eminingi igxila ekutholeni izinkinga kunokuthola izixazululo. Ukuze kuxazululeke inkinga kumele abantu abamnyama bazazi ukuthi baphumaphi, zibuye emasisweni. Ngokubuyela emasisweni kuzokuwa uhlelo olwakhiwe lokulawula abantu abamnyama besifazane base-Afrika ngabantu bokufika.

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