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Umculo Womaskandi: Kuhlaziywa Amaculo Omaskandi Besizulu Acwasa Abantu Besifazane Ngokobulili

Ngu-

Noluthando Ntshangase

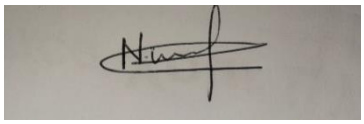
Umsebenzi owethulwa ukugcwalisa isidingo seqhuzu leMastazi

Umeluleki: UDokotela Sipho Albert Ntombela

15 Mashi 2023

ISIFUNGO

Mina, NOLUTHANDO NTSHANGASE, ngiyafunga ngiyagomela ukuthi ucwaningo oluthi: **Umculo Womaskandi: Kuhlaziywa Amaculo Omaskandi BesiZulu Acwasa Abantu Besifazane Ngokobulili**, lungumsebenzi ocwaningwe yimina ngokulandela imigomo nemibandela yesikhungo semfundo ephakeme, i-University of the Witwatersrand. Ngiyaqinisekisa futhi ukuthi ulwazi olusetshenziswe kulolu cwaningo aluzange lwashicilelwa ngaphambilini nemithombo yolwazi idaluliwe yaphinde yakhonjiswa ngokuphelele.



15 Mashi 2023

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N. NTSHANGASE USUKU

UKWETHULWA KOCWANINGO

Lolu cwaningo ngilwethula kumama wami uNompumelelo Ntshangase, kodadewethu ababili, uNosipho noXolisile Ntshangase ababambe iqhaza elikhulu bengigqugquzela ekulwenzeni. Bekuthi lapho ngizizwa ngiphelelwa ngumdlandla wokuqhubeka nalo msebenzi ngenxa yezinkinga ebengihlangabezana nazo empilweni, bahlale bengikhumbuza ukuthi kungani bekumele ngiwuphothule.

AMAZWI OKUBONGA

Ngithanda ukuqala ngokubonga kuMvelingqangi ongiphe ukuphila nesibindi sokubhekana nezingqinamba ebezingenza lo msebenzi ungabi yimpumelelo ngoba ngaphandle kwentando yakhe ubungeke wenzeke.

Ngibonga angiqedi kulaba abalandelayo ababambe iqhaza ekungesekeni nasekungigqugquzeleni ukuba ngenze lolu cwaningo:

Ngibonga kumeluleki wami, uDokotela Sipho Albert Ntombela, ongeluleke kusuka ekuqaleni kwaze kwafika emaphethelweni alo msebenzi. Ngibonga isineke abe naso namasu anzulu abengicobelela ngawo emkhakheni wocwaningo. Ngithi nje Mahlobo!

Ngiphinde ngibonge nasemndenini wami wonke ngokungigqugquzela, ikakhulukazi intombi engizalayo uMaSithole nodadewethu, uNosipho noXolisile Ntshangase. Ngithi kini ngibonga isineke namazwi enkuthazo eninginike wona. Unwele olude kini!

Ngingelibale ngumlingani wami uPatrick Mutumbwe Kazade odlale indima yokuqinisekisa ukuthi umqondo nomoya wami uhlala usesimeni esikulungele ukubhekana nezinselelo zokwenza ucwaningo. Lapho ngifikelwa ngumcabango wokuwushiya phakathi lo msebenzi, ubehleze engikhumbuza ngamandla enginawo okuguqula izwe lakithi nomhlaba jikelele.

ISIFINGQO

Nakuba omaskandi befundisa baphinde bajabulise abalandeli babo kodwa amanye amaculo abo akuveza ngokusobala ukuthi kunomaskandi ababandlulula noma abacwasa abantu besifazane ngokobulili, nakuba sesiphila ezweni lentando yeningi. Lolu cwaningo beluhlose ukuveza omaskandi besiZulu abacwasa abantu besifazane ngokobulili kanye nokuhlaziya ukuthi lokhu bakwenza kanjani futhi kunamthelela muni. Amaculo omaskandi engiwahlaziyile ngiwaqoqe emakhasethini, kumasidi, kumadividi nasezinkundleni zokuxhumana ezifana no-*YouTube.* Angamashumi amabili esewonke amaculo omaskandi besiZulu engiwahlaziyile. Lolu cwaningi lweyeme kuzinjulalwazi ezimbili - injulalwazi eyaziwa ngokuthi i-*African Feminism* kanye ne-*Mainstream/Liberal Feminism.* Ngisebenzise injulalwazi eyaziwa ngokuthi yi-*Thematic Content analysis* ukuhlaziya idatha. Ucwaningo luthole ukuthi abanye bomaskandi abacwasa abantu besifazane emaculweni abo nguThwalofu naMankentshane, Izingane zoMa, uThokozani Langa, Imithente, uBhekumuzi Luthuli, uShwi noMtekhala, uGatsheni, uDumezweni, Igcokama Elisha kanye neHhash' Elimhlophe. Ucwaningo lubuye lwathola ukuthi omaskandi bacwasa abantu besifazane ngokukhubazeka kwabo, besebenzisa amagama ahlambalazayo nangokusebenzisa izinkoleloze namasiko esiZulu. Ucwaningo luphinde lwathola ukuthi ukucwaswa kwabantu besifazane kunemiphumela elandelayo: Okokuqala, kubaculi bakamaskandi kutholakala ukhondolo lokucwaswa kwabantu besifazane kusukela kulabo asebemnkantshubomvu abafana noThwalofu naMankentshane kuze kufinyelele kulabo abasanda kungena kule ndima yomculo. Okwesibili, kutholakala abantu besifazane kuyibona abahlukunyezwa ngamaculo omaskandi acwasayo, okuholela ekutheni bagcine bekipita bebalekela ukuzalela emakhaya, bazenyeze, baphelelwe nawukuzethemba okanye begcine bemukela ukuhlanjalazwa njengento ejwayelekile baphinde babekezelele ubudlelwano obubahlukumezayo. Okwesithathu, umphakathi uyagqugquzeleka ukuba uqhubeke nokucwasa abantu besifazane ngezindlela ezehlukene, okwenziwa yibo omaskandi abadumile abalokhu belishumayele njalo ivangeli lokucindezelwa kwabantu besifazane. Lusadingeka nokho ucwaningo okumele lwenziwe mayelana namaculo omaskandi bezinye izilimi, (isiXhosa, isiNdebele, isiTswana, nezinye). Lusadingeka futhi ucwaningo oluzoqhathanisa ukuthi lokhu omaskandi abathi uma becula bakulingise kumadividi nakuma-*Youtube* kuyahambelana yini nalokhu abakushoyo emaculweni abo.

UHLA LOKUQUKETHWE

OKUQUKETHWE **IKHASI**

ISIFUNGO……ii

UKWETHULWA KOCWANINGO……iii

AMAZWI OKUBONGA…….……iv

ISIFINGQO…….…….….v

ISAHLUKO SOKUQALA ……...…..……1

ISINGENISO NESENDLALELO……..……1

1.1 Isingeniso …….…….1

1.2 Isendlalelo …….....1

1.2.1 Incazelo yegama elithi maskandi…….…….……1

1.2.2 Izinhlobo zomculo womaskandi besiZulu....…….…....4

1.2.2.1 Omaskandi besilisa besiZulu……...……..….4

1.2.2.2 Omaskandi besifazane besiZulu…….….4

1.3 Inkinga yocwaningo …….....5

1.4 Inhlosongqangi enkulu yocwaningo …….....6

1.4.1 Ezinye izinhloso zocwaningo ……6

1.5 Umbuzongqangi wocwaningo ……..…….....6

1.5.1 Eminye imibuzo ……...…….....6

1.6 Inkuthazo yocwaningo……...……6

1.7 Ukubaluleka kocwaningo …….....7

1.8 Uhlaka lwezahluko ……8

ISAHLUKO SESIBILI …….10

UKUBUYEKEZWA KWEMIBHALO EHLOBENE NESIHLOKO SOCWANINGO…….10

2.1 Isingeniso ……...…….10

2.2 Incazelo yokubuyekezwa imibhalo yocwaningo…….10

2.2.1 Ukubuyekezwa kwemibhalo emayelana nesihloko socwaningo …….13

2.2.1.1 Ukucwasa ……...…….13

2.2.1.2 I-*patriarchy* ……...…..17

2.2.1.3 Indlela abantu besilisa ababuka ngayo abantu besifazane emazweni ase-Afrika …...22

2.2.1.4 Indlela amasiko ase-Afrika acindezela ngayo abantu besifazane ……...……23

2.3 Ucwaningo oselwenziwe nge-*African Feminism* ……26

2.3.1 Ezwenikazi i-Afrika ……..…….….26

2.3.2 ENingizimu Afrika ……..30

2.3.3 Ucwaningo oselwenziwe emculweni womaskandi …….32

2.4 Igebe elikhona ocwaningweni lwaphambilini ……33

2.5 Umklamo wocwaningo ……..….……33

2.6 Isahluko ngamafuphi …….....34

ISAHLUKO SESITHATHU ……..…..35

ITHIYORI YOCWANINGO KANYE NENDLELA YOCWANINGO ESETSHENZISIWE …….……35

3.0 Isingeniso……..35

3.1 Injulalwazi esetshenziswe kulolu cwaningo…….…….....35

3.2 Indlela yokwenza ucwaningo (oluyikhwalithethivu)……...…….…..…..42

3.3 Ucwaningo olugxile ohlotsheni/engxenyeni eyodwa yokucwaningwayo……....49

3.4 Indlela yokuhlunga amaculo omaskandi…….…….…....51

3.5 Imithombo yolwazi…….. …….....55

3.6 Indlela yokuhlaziya ulwazi oluqoqiwe …….……55

3.7 Ubuqiniso nokwethembeka kocwaningo ……56

3.8 Ukuqhutshwa kocwaningo ngobuqotho nokwethembeka …….…….....60

3.9 Izingqinamba zokwenza ucwaningo……..…..61

3.10 Isahluko ngamafuphi .…….……..……...61

ISAHLUKO SESINE……...……..63

AMACULO OMASKANDI BESIZULU ACWASA ABANTU BESIFAZANE …….63

4.1 Isingeniso ……..……..63

4.2 Amaculo acwasa abantu besifazane ngokobulili…….……..…..63

4.2.1 Ingqikithi (Thwalofu namankentshane)……..……....63

4.2.2 Isifebe sendoda (Izingane Zoma)……..…..66

4.2.3 Ngelekelele (Izingane Zoma)……...…69

4.2.4 Wagqoza kabi (Izingane Zoma)……...…71

4.2.5 Ngiyintombi Nto (Dark or Blue JZ Second Term)…….….74

4.2.6 Wamgana wamgana (Thokozani Langa)…….…....77

4.2.7 Amadol’ entombi (Thokozani Langa)…….…….....80

4.2.8 Uthanda bani (Thokozani Langa)…….……..…..83

4.2.9 Amagam’ ashisayo (Thokozani Langa)…….……..…..…86

4.2.10 Asekhon’ amalahle (Imithente)……..……. ….88

4.2.11 Bazomqeda (Bhekumuzi Luthuli)……....……..91

4.2.12 Amanyala (Bhekumuzi Luthuli)……....93

4.2.13 Empangeni (Bhekumuzi Luthuli)……..…….……...96

4.2.14 Ngafa (Shwi noMtekhala)……..……99

4.2.15 Ubuhle bakhe (Shwi noMtekhala)……..……..101

4.2.16 Emendweni (Gatsheni)……..……..104

4.2.17 Ithayi lemoto (Bhaka)……...…106

4.2.18 Isikorokoro (Igcokama Elisha)…….108

4.2.19 Isimukanandwendwe (Igcokama Elisha)…….110

4.2.20 Sabothoka Isidudla (Ihhashi elimhlophe)……112

4.3 Isahluko ngamafuphi…….……..…….114

ISAHLUKO SESIHLANU ……..…116

IZINHLOBO NEZINDLELA ZOKUCWASWA KWABANTU BESIFAZANE EZITHOLAKALA EMCULWENI WOMASKANDI BESIZULU……116

5.1 Isingeniso …….…….....116

5.2 Izinhlobo nezindlela zokucwaswa kwabantu besifazane ezitholakala emculweni womaskandi besiZulu …….. 116

5.2.1 Ukucwaswa kwabantu besifazane abazala izingane bengashadile/bengaganile …...116

5.2.2 Ukubizwa kwabantu besifazane ngamagama abahlambalazayo ……..120

5.2.3 Ukucwaswa kwabantu besifazane ngokuthi kuthiwe yibona ababhebhethekisa izifo zocansi …….…..…138

5.2.4 Ukucwaswa kwabantu besifazane kucashwe ngezinkoleloze namasiko ……142

5.2.5 Ukucwaswa kwabantu besifazane ngokokukhubazeka abanakho …….……...…….155

5.2.6 Ukucwasana kwabantu besifazane bebodwa …….……159

5.2.7 Ukucwaswa kwabantu besifazane kwezothando ……..…….167

5.2.8 Ukucwaswa kwabantu besifazane ngokwesakhiwo semizimba yabo ……171

5.3 Isahluko ngamafuphi ……174

ISAHLUKO SESITHUPHA……176

UMTHELELA WOKUCWASWA KWABANTU BESIFAZANE NGOMASKANDI BESIZULU ……..…..176

6.1 Isingeniso ……..…….……....176

6.2 Umthelela wokucwaswa kwabantu besifazane ngomaskandi besiZulu ……..…176

6.2.1 Abantu besifazane abazala izingane bengashadile/bengaganile…….176

6.2.2 Abantu besifazane ababizwa ngamagama abahlambalazayo ……..……....182

6.2.3 Abantu besifazane okuthiwa yibo ababhebhethekisa izifo zocansi ……..……..…193

6.2.4 Abantu besifazane abacwaswa kusetshenziswa izinkoleloze namasiko……..198

6.2.5 Ukucwasana kwabantu besifazane ngokukhubazeka abanakho……..…...203

6.2.6 Ukucwasana kwabantu besifazane bebodwa…….……..……..208

6.2.7 Ukucwaswa kwabantu besifazane kwezothando…….....212

6.2.8 Ukucwaswa kwabantu besifazane ngokwesakhiwo semizimba yabo……..……..….217

6.3 Isahluko ngamafuphi …….……223

ISAHLUKO SESIKHOMBISA ……..…224

ISIPHETHO SOCWANINGO …….…..224

7.1 Isingeniso ……..……..…...224

7.2 Isifingqo socwaningo ……..…….…..224

7.3 Okutholwe wucwaningo …….…….……..227

7.4 Okuchazwa noma okuvezwa ucwaningo……..……..228

7.5 Iziphakamiso …… ….…..…...228

IMITHOMBO YOLWAZI ……..…..229

ISAHLUKO SOKUQALA

ISINGENISO

1. 1 Isingeniso

Nakuba omaskandi befundisa baphinde bejabulise abalandeli babo kodwa amanye amaculo abo abandlulula abantu besifazane ngokobulili, nakuba sesiphila ezweni lentando yeningi. Lokhu siyakuzwa ezinhlelweni zemisakazo nakuziteshi zikamabonakude ezehlukene. Amaculo alolu hlobo siyawezwa edlalwa kumasidi nakuma-*YouTube* ezimotweni ezithutha umphakathi, ezimotweni zabantu abazihambela ngabodwana, ngababili noma ngaphezulu, emicimbini eyehlukene kahulumeni. Isikhalo ngohlobo lwamaculo omaskandi abandlulula abantu besifazane siyasithola embhalweni wocwaningo lukaDuma (2016) ongumcwaningi wokuqala osecwaninge ngomculo womaskandi ocwasa abantu besifazane. Ukucwaswa kwabantu noma ngayiphi indlela kuphambene noMthethosisekelo waseNingizimu Afrika (Constitution of the Republic of South Africa, 1996). Abantu bayadinga ukuqwashiswa mayelana nomaskandi abacwasa abantu besifazane ngokobulili. Bayadinga futhi ukwazi ukuthi yibaphi labo maskandi, bakwenza kanjani lokhu nokuthi kunamthelela muni. Uma kungakhulunywanga ngalolu hlobo lomaskandi nomculo wabo, kuvezwe umthelela ongemuhle, uzoqhubeka lo mkhuba uze ugcine usudale umonakalo omkhulu kunalona ovele usudalekile, kokunye uze udale inzondo phakathi komaskandi abaqamba amaculo abandlulula abantu besifazane ngokobulili nabantu besifazane ababandlululwayo. Kokunye impi yalolu hlobo ingaze ingenelelwe nangamashoshozela alwa nokungalingani kwabantu besifazane nabesilisa (*feminists*). Ngokwenza ucwaningo olubhekiswe kulolu hlobo lomculo, kuvezwe omaskandi abenza lo mkhuba, abafundi balolu cwaningo bazobabuka ngamanye amehlo omaskandi abenza lo mkhuba, nabo bagxilise ucwaningo lwabo kulo mkhakha womculo.

1.2 Isendlalelo socwaningo

1.2.1 Incazelo yegama elithi ‘maskandi’

Igama elithi ‘maskandi’ lichazwa ngabacwaningi abaningi njengegama elasuselwa egameni lesiBhunu elithi, *musikant* elichaza umculi noma ngowaluphi uhlobo lomculo kanti esiZulwini libhekiswe ohlotsheni oluthile lomculo (Coplan 1985; Ntuli 1990; Ntuli noMsimang 1991; Brubeck 1992; Mthethwa 1995; Mathenjwa 1996; Shabane 1999; Ntombela 2011). Leli gama uma silibheka ngezibuko zolimi silithola liyigama eliwumqondohluka. Incazelo yalo isho

umculo kamaskandi iphinde isho umculi kamaskandi. Lapho umaskandi uchazwa njengegama elisho umculo kamaskandi kusuke kuchazwa umculo oculwa ngokusebenzisa izinsimbi zomculo ezinjengesiginci nenkositini. Kanti lapho kuchazwa umasikandi njengomculi kusuke kuchazwa umuntu ocula umculo wesintu lapho lowo osuke ecula esuke edlulisa imizwa yakhe, ecula ngokwenzeka emphakathini uma isikhathi silokhu siguquka, aphinde azihashe noma azibongele yena uqobo. UNtuli (1990: 303) uthi amaculo omaskandi aculwa ngenhloso yokukhononda, ukufundisa, ukwexwayisa, ukweluleka, ukujabulisa nokuthokozisa, ukugida, nokunye. Yize kuhambe kwahamba umculo womaskandi wagcina usuqoshwa phansi kepha phambilini waqala udluliswa ngomlomo kuphela kungekho lapho owabe ubhalwa khona. Nabo omaskandi amaculo abo babewagcina emakhanda, kungekho lapho ababewafunda khona. Esikhathini samanje lolu hlobo lomculo seluqoshwa phansi ngenhloso yokulugcina nokuluthengisa. Ngaphandle kwalokho, esikhathini samanje omaskandi sebesebenzisa ivayolini, upiyano, isiginci sebhesi, impempe, imfiliji nezinye izinsimbi, okwehlukile esikhathini sakudala lapho kwakugxilwe esigincini esizihola phambili nasenkositinini (Ntombela, 2016). Lokhu kwenza kube nzima ukulimisa ngesihloko elithi lo mculo ungaphansi kobuciko bomlomo. Kukhona abathi lolu hlobo lomculo luwubuciko bomlomo ngoba lusebenzisa izihasho noma izibongo zomaskandi, okungolunye uhlobo lobuciko bomlomo (Ntombela 2016). Isibonelo, uMathenjwa (1996: 109) uthi umculo womaskandi ngumculo wesintu ohlanganisa umculo kanye nezibongo lapho umaskandi ngamunye ezibongela yena uqobo. Lolu ngolunye uhlobo lwezinhlobo zobuciko bomlomo ezenza uFinnegan (1974: 1) abuze umbuzo othi: Ngabe lokhu esikubiza ngobuciko bomlomo buyibo ngempela yini ubuciko bomlomo? Umbuzo kaFinnegan ususelwa encazelweni eyejwayelekile yobuciko bomlomo ethi ubuciko bomlomo babuqanjwa ngokungabhalwa phansi, buhaywa phambi kwezibukeli futhi budluliselwa esizukulwaneni ngasinye kusetshenziswa umlomo (Msimang 1994). Ngamanye amazwi impikiswano ekhona yokuthi ngabe umculo womaskandi ungubuciko bomlomo noma cha ingaphela uma kungaguqulwa incazelo yobuciko bomlomo ihambisane nesikhathi, njengoba uguquko olwenzeka emhlabeni lwenzeka nasemculweni womaskandi, ngokuthi le ncazelo yobuciko bomlomo imbandakanye nobuciko osebubhalwa phansi ngenhloso yokubugcinela izizukulwane ezizayo.

UNtombela (2011: 16) uthi igama elithi ‘maskandi’ liphinyiswa liphinde libhalwe ngezindlela ezehlukene ngabacwaningi abehlukene - *mazkande, mazkandi, maskanda, masikanda, maskanda, masikandi,* njalonjalo. Into eyenza umculo womaskandi wehluke kwezinye izinhlobo zomculo yindlela ongeniswa ngayo eyehlukile kwezinye izinhlobo zomculo

(Shabane, 1996; Ntombela, 2011). Ngokuvamile lolu hlobo lomculo lungeniswa ngezihlabo nakuba ekhona amanye amaculo omaskandi angeniswa ngezinye izindlela (Ntombela, 2011).

UMthethwa (1991: 4) uthi indlela isiginci nenkositina okusetshenziswa ngayo kulolu hlobo lomculo yehlukile kwezinye izinhlobo zomculo. Ngalokhu uMthethwa ubhekise endleleni isiginci esizihola phambili (*lead guitor*) nenkositini okudlalwa ngayo kuzwakale sengathi kuxoxa indaba (Ntombela, 2011). Isibonelo, isiginci esizihola phambili siyakwazi ukudlala umsindo wesolo kanye nomsindo wekhorasi (*chorus*) ngesikhathi esisodwa (Levine, 2005: 62). Ukuze lokhu kwenzeke ngempumelelo kudingeka umuntu oyiciko ekushayeni isiginci ngendlela yomaskandi ngoba ngisho umshayi wesiginci engafunda agogode kangakanani kwezokushaywa kweziginci kodwa angeke akwazi ukushaya isiginci esizihola phambili emculweni womaskandi engafundiswanga ngumaskandi naye owafundiswa ngomunye noma ngabanye omaskandi (Ntombela, 2011). Kuyigxathu elibonakalayo nokumele omaskandi abazishayela iziginci ezihamba phambili bashayelwe ihlombe ngalo ngoba abakwenzayo abakuyeli ezikolweni, bafunde bagogode ngakho kepha yikhono abafundisana lona bebodwa kulolu hlobo lomculo (Ntombela, 2011). Ngendlela umculo womaskandi onabalandeli nangendlela othengwa ngayo, kumele ngabe lolu hlobo lomculo selufundiswa ezikhungweni zemfundo ephakeme zakuleli zwe nezakwamanye amazwe. UNtombela (2016) uthi esikhathini samanje omaskandi sebesebenzisa ivayolini, upiyano, isiginci sebhesi, impempe, imfiliji nokunye, okwehlukile kulokhu okwakusetshenziswa esikhathini sakudala lapho kwakugxilwe esigincini esizihola phambili nasenkositinini.

UNtuli (1990: 303) uthi phambilini umculo womaskandi wabe uculwa umuntu wesilisa ngayedwana kepha ngokuhamba kwesikhathi wagcina sewuculwa ngamaqembu. Umthetho wezinkampani zakudala zokuqopha umculo, owawubalula ukuba abaculi baqophe umculo wabo bengamaqembu, wafaka ingcindezi yokuba omaskandi baqale ukuqopha umculo wabo bengamaqembu (Davies 1994; Ntombela 2011). Kungalesi sizathu sekunamaqembu amaningi aziwa ngamagama anhlobonhlobo. Ngenxa yokuthi umculo womaskandi udidiyela obunye ubuciko bomlomo sekukhona umculo womaskandi wesiChunu, wesiShameni, isiKhomazi, njalonjalo. Lokhu kudalwa ngukuthi amaqembu omaskandi aba namalunga agida noma asina izinhlobo ezehlukene zendlamu.

1.2.2 Izinhlobo zomculo womaskandi besiZulu

1.2.2.1 Omasikandi besilisa besiZulu

Umculo womaskandi wasungulwa ngabantu besilisa. UNtuli (1990) uthi kwakuba nemincintiswano ngezimpelasonto ngaphambi kokuba umculo womaskandi uqoshwe kumarekhodi. Ngaphambi kokuba uPhuzushukela aqophe okokuqala ngqa lolu hlobo lomculo, umaskandi ngamunye wabe eziculela yedwa azishayele isiginci esizihola phambili (Ntombela, 2011). Amaqembu abengekho ngaleso sikhathi, ozishayela isiginci wayezishayela sona aphinde aziculele eyedwa, kanjalo nalowo owayezishayela inkositini wayekwenza lokho aziculele eyedwa. Ushintsho lwaqala lapho omaskandi sebeqala ukuwuqopha umculo wabo baphoqeleka ukuba bazihlele babe ngamaqembu, okwakuwumbandela owawubekwa yizinkampani zokuqopha umculo zangaleso sikhathi (Ntombela, 2011). Aqala kanjalo-ke amaqembu omculo womaskandi besilisa njengoba ngaleso sikhathi abantu besifazane babengakangeni endimeni yalolu hlobo lomculo. Amanye amaqembu amadala alolu hlobo lomculo uPhuzushukela, uKhambalomvaleliso, uMahawukela, uMasevela, uThwalofu naMankentshane, namanye. Kamuva nje asethe chithi saka amaqembu omaskandi besilisa. Isibonelo, kukhona uPhuzekhemisi, uMfaz' Omnyama, uShwi noMtekhala, uMgqumeni, uMtshengiseni, uBhekumuzi Luthuli, Ihhash' Elimhlophe, Igcokama Elisha, uKhuzani kanye namanye amaningi. Ukuculwa kwalolu hlobo lomculo ngabantu besilisa kuphela ngaleya minyaka kusivezela isithombe sokuthi phambilini ngabantu besilisa ababeshiya emakhaya bayosebenza emadolobheni ukuze kuxoshwe ikati eziko. Babefike bahlale ezinkomponi, okuyilapho ababenza imincintiswano ngesikhathi somhlabakhefu, ikakhulukazi ngezimpelasonto.

1.2.2.2 Omaskandi besifazane besiZulu

UNtombela (2011) uthi ngeminyaka ye-1980 owayengumsakazi ngaleso sikhathi, uWelcome 'Bhodloza' Nzimande, owayeyinxusa lomculo wesintu waphumela obala emoyeni watshela omaskandi besilisa bangaleso sikhathi ababenyusa amazwi bezama ukuculisa okwabantu besifazane ukuba bawuyeke lowo mkhuba, bameme abantu besifazane ukuzocula emaqenjini abo. Nakuba okwashiwo nguBhodloza kwazwakala kabuhlungu kwabanye omaskandi besilisa kodwa kwawushintsha umculo womaskandi kwavulela abantu besifazane ithuba lokuba nabo babe yingxenye yalolu hlobo lomculo. Omaskandi besifazane abaqala ukucula ngaleyo minyaka kubalwa, Imithente, Izingane zoMa, Amatshitshi Amahlophe, Izintombi zikaMahawukela, uBonakele Masango, nabanye. Nakuba la maqembu siwabiza ngomaskandi

besifazane besiZulu, abakabibikho abesifazane abazimele bodwa qekelele emaqenjini abo, kunabantu besilisa abadlala izinsimbi ezinhlobonhlobo kanti abanye bayacula baphinde basine.

1.3 Inkinga yocwaningo

Nakuba sesiphila ngaphansi kukahulumeni wentando yeningi lapho wonke umuntu enelungelo elimvumela ukuba akhululeke angacwaswa nanganoma yiluphi uhlobo, kodwa abantu basacindezelekile ngokwebala, ngokobuhlanga, ngokobulili nokunye. Kuzo zonke izindlela zokubandlululeka nezokucindezeleka ezisekhona eNingizimu Afrika, abantu besifazane yibo abasacindezeleke kakhulu uma beqhathaniswa nabesilisa ngoba baphinde babandlululeke ngokobulili. Ukubandlululwa noma ukubizwa kwabantu besifazane ngamagama acwasayo nababukela phansi lapho beqhathaniswa nabesilisa kuyinkinga endala. Esikhundleni sokuba lo mkhuba uphele, uyaqhubeka.

Nakuba ziziningi izindlela zokucwaswa kwabantu besifazane ngokobulili ezibenza bagcine bezizwa bedelelekile kepha lolu cwaningo lumayelana namaculo omaskandi besiZulu acwasa abantu besifazane. Ukucwaswa kwabantu besifazane ngokobulili kuyaphikisana noMthethosisekelo waseNingizimu Afrika ngoba kuphuca abantu besifazane ilungelo labo lokuphila ngokukhululeka. Ngaphandle kwalokho, kuyabaphazamisa emqondweni nasemoyeni, okwenza abanye bakukholwe lokhu okushiwo ngabo, bazenyeze bagcine sebezibukela phansi bona uqobo. Lokho kwenza nezakhamuzi ezingahlangene nokucindezelwa kwabantu besifazane nazo zigcine sezibabukela phansi.

Njengoba ngishilo esingenisweni, amaculo acwasa abantu besifazane siyawezwa mihla edlalwa kumasidi nakuma-*YouTube* ezimotweni ezithutha umphakathi, ezimotweni zabantu abazihambela ngabodwana, ngababili noma ngaphezulu, emicimbini eyehlukene kahulumeni, yemindeni neyomphakathi. Abanye omaskandi abanamaculo acwasa abantu besifazane atholakala emaculweni omaskandi besilisa asebemnkantshubomvu abafana noThwalofu naMankentshane, ku-albhamu yabo esihloko sithi “Inselelo”, eculweni elisihloko sithi ‘Ingqikithi’. Amazwi acwasa abantu besifazane aze atholakale ngisho emaculweni omaskandi besifazane asebemnkatshubomvu abafana noBuselaphi, ku-albhamu yakhe esihloko sithi “Indlovukazi kamaskandi”, eculweni elisihloko sithi ‘Gabi Gabi’. Abanye omaskandi abanalolu hlobo lomculo ngibaveza ngobuningi babo esahlukweni sesine.

1.4 Inhlosongqangi yocwaningo

Inhlosongqangi yalolu cwaningo ukuveza amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili kanye nokuhlaziya ukuthi lokhu kwenzeka kanjani futhi kunamthelela muni.

1.4.1 Ezinye izinhloso zocwaningo

- Ukuveza amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili.
- Ukuhlaziya izinhlobo zokucwaswa kwabantu besifazane ezitholakala emculweni womaskandi besiZulu.
- Ukuveza nokuhlaziya umthelela wokucwaswa kwabantu besifazane okusemculweni womaskandi besiZulu.

1.5 Umbuzongqangi wocwaningo

Imaphi amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili, kwenzeka kanjani lokhu futhi kudala ziphi izinkinga?

1.5.1 Eminye imibuzo yocwaningo

- Imaphi amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili?
- Iziphi izinhlobo zokucwaswa kwabantu besifazane ezitholakala emculweni womaskandi besiZulu?
- Ukucwaswa kwabantu besifazane okusemculweni womaskandi besiZulu kunamthelela muni?

1.6 Inkuthazo yokwenza ucwaningo

Abantu besifazane basaqhubeka nokuphila ngaphansi kwengcindezelo yabantu besilisa nakuba sekuphilwa esikhathini senkululeko. Kuningi osekwenziwe emazingeni ehlukene omphakathi ukwelekelela ekulweni nokubandlululwa kwabesifazane nasekubakhuthazeni ukuthi nabo banawo amandla okuzimela. Luningi futhi nocwaningo oselwenziwe mayelana nokucwaswa kwabantu besifazane, sekusungulwe ngisho nezinjulalwazi ezifana ne-*Feminism* ne-*Womanism* njengezikhali abesifazane abangazisebenzisa lapho belwa nokucwaswa kwabo ngokobulili ngendlela yocwaningo. Nami ngalolu cwaningo ngiphonsa itshe esivivaneni empini yokulwela amalungelo abantu besifazane ngokuhlaziya ukucwaswa kwabantu besifazane okutholakala emculweni womaskandi besiZulu. Nakuba abacwaningi sebenze

ucwaningo olungumthanyana emkhakheni wokucwaswa kwabantu besifazane, kodwa alukho ucwaningo oselwenziwe olubhekiswe emaculweni omaskandi besiZulu acwasa abantu besifazane ngokobulili.

Isizathu esingenze ukuba ngenze lolu cwaningo ngukuthi umculo womaskandi nguhlobo lomculo oluthandwa kakhulu ngabantu abaningi futhi ludlalwa kakhulu esiteshini somsakazo Ukhozi FM, okuyisiteshi esinabalaleli abaningi ukuzedlula zonke ezinye iziteshi zemisakazo ezwenikazi i-Afrika (Ntombela 2016). Ngaphandle kwalokho, abantu abaningi babakhonze kakhulu omaskandi, okwenza ukuba bangawaboni amaphutha abo ngisho sebephaphalaza. Ngaleyo ndlela amaculo omaskandi acwasa abantu besifazane ngokobulili afinyelela kubantu abaningi, okuyinkinga ngoba kugcina sekukhuthaza nabanye babalandeli bomculo womaskandi ukuba bacwase abantu besifazane ngokobulili. Ngalolu cwaningo ngifisa ukuguqula indlela abanye omaskandi besiZulu ababuka ngayo abantu besifazane, angaguqula abantu abaningi abangabathandi balolu hlobo lomculo bawubone umonakalo odalwa ukucwaswa kwabantu besifazane ngokobulili.

1.7 Ukubaluleka kocwaningo

Imuva lethu linomthelela kakhulu endleleni esiphila ngayo nesibuka ngayo izimo esikhathini sanamuhla. Abanye abantu besilisa basabuka abantu besifazane ngendlela ababebukwa ngayo futhi bephathwa ngayo phambilini nakuba isikhathi sesiguqukile. Imiphumela yalolu cwaningo izosiza ukususa inkungu kubantu besilisa abasacwasa abantu besifazane ngokobulili iphinde ibakhanyisele nangokushintsha kwezikhathi. Ngaphandle kwalokhu, imiphumela yalolu cwaningo izoba ngumhlahlandlela kwabanye abacwaningi abasazokwenza ucwaningo oluthinta ukucwaswa kwabantu besifazane noma abafuna ukwenza ucwaningo olumayelana nomculo womaskandi. Ucwaningo luzophinde lukhanyisele omaskandi ukuthi nakuba besuke becula ngenhloso yokwedlulisa imizwa yabo, ukucwaswa kwabantu besifazane emculweni wabo kuhlukumeza imizwa yabanye abantu. Ngaleyo ndlela, lapho beqamba amaculo nalapho sebecula kuzohlala ngaso sonke isikhathi kunkenteza ezindlebeni zabo ukuthi kumele bacabange bajule ngemizwa yabantu uma beqamba noma becula amaculo amayelana nabantu. Kanjalo nabalaleli abangabalandeli bomculo, okuyibona ababambe iqhaza ekuthuthukiseni omaskandi ukuba baqhubeke nokucula ngoba bazi ukuthi kunabantu ababaculelayo, nabo bazoqala umculo womaskandi bawubuke ngelinye iso. Ngisho abalandeli besifazane bomculo womaskandi bazobona ukuthi kumele kuqhutshekwe nokulwisana nokucwaswa kwabantu besifazane ngisho ngabe kwenziwa ngubani noma ngabe udume kangakanani.

1.8 Uhlaka lwezahluko

Esahlukweni sokuqala ngingenisa ucwaningo, nginikeze isendlalelo sesihloko socwaningo, inkinga yocwaningo, inhlosongqangi yocwaningo, ezinye izinhloso zocwaningo, umbuzongqangi wocwaningo kanye neminye imibuzo ephendulwa ngucwaningo. Ngiphinde ngiveze isizathu sokwenza ucwaningo, ukubaluleka kwalo bese ngiphetha ngohlaka lwezahluko.

Esahlukweni sesibili nginikeza incazelo yokubuyekeza imibhalo, ngibuyekeze imibhalo ehlobene nesihloko socwaningo, ngibuyekeze ucwaningo oselwenziwe nge-*African Feminism*, ngiphawule ngegebe elikhona ocwaningweni oselwenziwe kanye nomklamo wocwaningo. Ekugcineni ngisonga isahluko.

Esahlukweni sesithathu ngichaza ithiyori engiyisebenzise kulolu cwaningo ngisho nokuthi kungani ngisebenzise yona. Kulandele indlela eyikhwalithethivu engiyilandelile, ucwaningo olubhekiswe ohlotsheni olulodwa lokucwaningwayo phecelezi i-*case study*, indlela engikhethe ngayo amaculo omaskandi acwasa abantu besifazane ngokobulili, indlela engiyisebenzisile ukuhlaziya ulwazi engiluqoqile kanye nobuqiniso nokwethembeka kwalolu cwaningo. Ngiphinde ngiveze izingqinamba zalolu cwaningo bese ngichaza indlela engiyilandelile yokuqhutshwa kocwaningo ngendlela enobulungiswa. Ekugcineni ngisonga isahluko.

Esahlukweni sesine ngethula amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili. Ngiyasho ukuthi iculo ngalinye liculwa ngubani, sithini isihloko salo futhi litholakala kuyiphi i-albhamu. Ngibe sengilibhala phansi linjengoba linjalo maqede ngichaze ukuthi likhuluma ngani nokuthi kuthiwani eculweni. Lapho sengilichazile iculo ngibe sengitomula ingxenye ecwasa abantu besifazane ngiyibhale phansi. Ekugcineni ngisonga isahluko.

Esahlukweni sesihlanu amaculo engiwethule esahlukweni sesine ngiwahlukanisa ngezindikimba ukuze kugqame izinhlobo zokucwaswa kwabantu besifazane bese ngichaza izindlela ezisetshenziswa ngomaskandi besiZulu ukucwasa abantu besifazane eculweni ngalinye. Ngamafuphi, kulesi sahluko ngiyenaba ngichaze ukuthi kungani esahlukweni sesine ngithe amaculo angamashumi amabili acwasa abantu besifazane ngokobulili. Ekugcineni ngisonga isahluko.

Esahlukweni sesithupha ngibheka umthelela wokucwaswa kwabantu besifazane ngomaskandi besiZulu emaculweni abo ahlaziywe esahlukweni sesine nesesihlanu. Umthelela

wokucwaswa kwabantu besifazane ngiwuhlaziya ngiwuhlele ngezindikimba. Ngaphansi kwendikimba ngibheka umthelela wokucwaswa kwabantu besifazane ngeso labantu besifazane abangalweli nabangakholelwa ekulweleni amalungelo abantu besifazane ngiphinde ngibheke umthelela wokucwasa ngeso labantu abalwela amalungelo abantu besifazane. Ngibe sengichaza ukuthi lokhu okushiwo ngamaculo omaskandi acwasayo kugqugquzelani, nokuthi uma kunganqandwa okugqugquzelwa ngamaculo omaskandi ikuphi okungenzeka kanye nokuthi lapho kunqandiwe bengasizakala kanjani abantu besifazane.

Esahlukweni sesikhombisa ngisonga ucwaningo. Ngiqala ngifingqe okwenzeka esahlukweni ngasinye bese ngiveza imiphumela etholwe yilolu cwaningo ngisho nokuthi ichazani. Ngibe sengiphetha ngokwethula izincomo zocwaningo olungenziwa esikhathini esizayo emkhakheni wokucwaswa kwabantu besifazane ngokobulili.

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO EHLOBENE NESIHLOKO SOCWANINGO

2.1 Isingeniso

Kulesi sahluko nginikeza incazelo yokubuyekeza imibhalo, ngibuyekeze imibhalo ehlobene nesihloko socwaningo, ngibuyekeze ucwaningo oselwenziwe nge-*African Feminism* bese ngiveza igebe elikhona ocwaningweni oselwenziwe. Ekugcineni ngisonga isahluko.

2.2 Incazelo yokubuyekezwa kwemibhalo yocwaningo

UTaylor (2017: 1) uthi ukubuyekezwa kwemibhalo ehlobene nesihloko ngukunikeza noma ngukuchaza ngamafuphi ucwaningo oselwenziwe ngabacwaningi abaziwayo ngesihloko noma ngezihloko ezithile. Ngokwalesi sicaphuno, ukubuyekezwa kwemibhalo kumele kubhekiswe ocwaningweni lwabacwaningi abaqavile emkhakheni ngamunye, kungenjalo ukubuyekezwa kwemibhalo kuba ntekenteke ngoba umcwaningi ukha phezulu angadephi afinyelele emibonweni yabacwaningi abaqavile emkhakheni acwaninga kuwo. UFink (2014) yena uthi ukubuyekezwa kwezincwadi ngukuhlaziywa kwemithombo yolwazi ephathelene nesihloko esisuke sicwaningwa. Imithombo abhekise kuyo imibhalo yocwaningo efana namathisisi, ama-athikhili, izahluko zezincwadi, izincwadi, nokunye.

Ukuhlaziywa kwemithombo yolwazi kunikeza umcwaningi isithombe sokuthi ucwaningo lwenziwa kuphi, kuxazululwa yiphi inkinga yocwaningo, kuhlosweni ngocwaningo, kusetshenziswa yiphi injulalwazi noma izinjulalwazi, kwatholakala miphi imiphumela, kwaphakanyiswa ziphi izincomo zokusamele kwenziwe ngesihloko, nokunye. Kuliqiniso ukuthi abacwaningi abalingani futhi basemazingeni angefani kwezokucwaninga. Kukhona abacwaningi asebemnkantshubomvu abangabantu abaqavile emikhakheni abacwaninga kuyo. Kubuye kube khona umkhakha wabacwaningi abasengamavukana, okubalwa kubo abacwaningi abasanda kuthola iziqu zabo zobuDokotela kanye nabafundi abasuke besenza iziqu zeMastazi noma zobuDokotela. Abacwaningi abasengamavukana basheshe bazithole izihloko ezisuke zidinga ukucwaningwa emikhakheni eyehlukene uma befunda kahle imithombo yolwazi efana namathesisi nama-athikhili. Ubuhle bezihloko ezitholakala ngale ndlela ngukuthi zisuke zibhalwe zaba yizincomo ngabacwaningi abasuke bebone isidingo sokuthi zicwaningwe ukuze kuvaleke amagebe abasuke bewabone ngesikhathi benza ucwaningo. UFink (2014: 1) uthi:

> *Literature reviews are designed to provide an overview of sources explored while searching a particular topic and to demonstrate to your readers how your research fits within a larger field of study.*
>
> Ukubuyekezwa kwemibhalo yocwaningo kwenzelwa ukunikeza ngamafuphi imithombo ehloliwe ngenkathi kucingwa isihloko kuphinde kutshengise abafundi bocwaningo ukuthi ucwaningo lwakho lungena kanjani emkhakheni omkhulu ocwaninga kuwo.

Lokhu kusinikeza isithombe sokuthi ukuze ucwaningo lube nesigqi futhi lwethembeke kumele luthinte ucwaningo oselwenziwe ngabanye abacwaningi olube negalelo endimeni yezokucwaninga. Ngamanye amazwi noma ngabe isihloko somcwaningi sizwakala siyisihloko esisha kangakanani, kubalulekile ukuthi umcwaningi abuyekeze imibhalo ethintana nesihloko sakhe ngandlela thize ukuze aqiniseke ukuthi akekho yini umcwaningi osewake wacwaninga ngaso. Uma ekhona, kuyamsiza umcwaningi ukuba abone ukuthi umcwaningi ngamunye wacwaninga eklame yiphi indima nokuthi watholani ocwaningweni lwakhe. Eqinisweni asikho isihloko esisha sha, esingaphathelene nezihloko ezisuke sezike zacwaningwa. Umsebenzi wocwaningo ukhula ngokuthi kuthi lapho umcwaningi ngamunye ehlaziya imibhalo yabanye abacwaningi, abone igebe okumele livalwe maqede alivale, nabanye abacwaningi abalandelayo benze njalo. Ngaleyo ndlela imikhakha yocwaningo (*fields*) ithi ithuthuka iyaphambili, kube kungekho ukuphindaphindwa kwezihloko noma kolwazi. Le ncazelo mayelana nokubaluleka kokubuyekezwa kwemibhalo isivezela ukuthi ucwaningo kumele lwakhelwe phezu kwesisekelo esithile noma phezu kocwaningo oselwenziwe ukweseka inhloso yocwaningo olusuke lwenziwa. Ngamanye amazwi ucwaningo noma ngabe olwamuphi umkhakha lunesisusa salo noma kukhona okushicilelwe okumayelana nalo.

UMoher nabanye (2009: 334) bathi:

> *Describe previous research to map and assess the research area to motivate the aim of the study and justify the research question and hypothesis.*
>
> [Ukubuyekeza ulwazi] kuchasisa ucwaningo lwaphambilini ngenhloso yokudweba nokuhlola umkhakha ocwaningwayo ukukhuthaza inhloso yocwaningo nokwesekela umbuzo wocwaningo kanye nemiphumela yocwaningo ecatshangelwayo.

Ngokwalesi sicaphuno ukubuyekeza ulwazi oselukhona olwenziwe ngaphambilini lwashicilelwa kusiza umcwaningi ukuba abone osekwenziwe mayelana nocwaningo bese elusebenzisa ukwesekela ucwaningo lwakhe.

USavin-Baden (2002: 1) uthi:

> *A literature review is a place to have such a voice, to say what we think about the research that has been done, to celebrate its value and to point out its shortcomings.*
>
> Ukubuyekeza ulwazi lwaphambilini yinkundla yokuba (thina bacwaningi) sikusho esikucabangayo ngocwaningo oselwenziwe, ukugubha ukubaluleka kwalo kanye nokukhomba igebe elikhona.

Ngokwalesi sicaphuno ukubuyekeza ulwazi lwangaphambilini kwenza umcwaningi akwazi ukuba nezwi ezihlokweni osekubhalwe ngazo ngokuthi ancome noma agxeke ngokwakhayo imibono yabanye abacwaningi. Uthi efunda ngemibono yabanye abacwaningi ebe efunda ukuthi yibaphi abacwaningi abaqavile emkhakheni acwaninga kuwo. Uthola nokuthi yimiphi imisebenzi yabo yocwaningo eseyishicilelwe nanokuthi inkulumompikiswano yabo ikuliphi izinga. Uphinde akwazi ukubona ukuthi yiziphi izinjulalwazi ezisetshenziswa endimeni asuke ecwaninga kuyo.

URamdhani nabanye (2016: 48) bona bathi:

> *It gives an overview of what has been said, who the key writers are, what are the prevailing theories and hypotheses, what questions are being asked, and what methods and methodologies are appropriate and useful.*
>
> Kunikeza ngamafuphi ukuthi yikuphi osekushiwo, ngobani ababhali abaqavile, yiziphi izinjulalwazi ezibalulekile kanye nemiphumela yocwaningo ecatshangelwayo, yimiphi imibuzo ebuzwayo, kanye nokuthi yiziphi izindlela zokwenza ucwaningo ezifanele neziwusizo.

U-Efron noRuth (2016: 1) bona bathi ukubuyekezwa kwemibhalo:

> *… illuminates how knowledge has evolved within a field, highlighting what has already been done, what is generally accepted, what is emerging and what is the current state of thinking on the topic.*
>
> Kukhanyisa indlela ulwazi oseluthuthuke ngayo emkhakheni ocwaningwayo, kugqamisa ucwaningo oselwenziwe, lokho osekwemukelwe njengokujwayelekile, okusafufusa kanye nokuthi isimo samanje sokucabanga ngesihloko simi kuphi.

Ngamanye amazwi ukubuyekezwa kwemibhalo yangaphambilini kusiza ekutheni kubonakale isidingo sokuguqula izinkulumompikiswano ezishisa phansi emkhakheni ocwaningwayo kanye nezinjulalwazi ezisetshenziswa kulowo mkhakha. Ngezansi ngibuyekeza imibhalo ehlobene nesihloko socwaningo.

2.2.1 Ukubuyekezwa kwemibhalo ehlobene nesihloko socwaningo

2.2.1.1 Ukucwasa

Enye yezinto ezivezwa kuMthethosisekelo waseNingizimu Afrika ngukuthi wonke umuntu unelungelo lokuphila futhi abantu banamalungelo alinganayo. INingizimu Afrika ibe nezinguquko ezibalulekile kusukwa kuhulumeni wobandlululo owawuhlukanisa abantu ngokobuhlanga futhi ucindezela abantu abamnyama ngezindlela ezehlukene eminyakeni emininingi. Okuhle manje ukuthi:

> *Our constitution reflects our unique history and our quest for freedom and democracy. Given our South Africa's past, it's not surprising that our constitution frequently stresses the need to create a society that is "open and democratic", and that it emphasises dignity, justice, and equality (Constitution of the Republic of South Africa, 1996).*
>
> UMthethosisekelo wethu ukhombisa umlando wethu oyingqayizivele kanye nokulangazelela kwethu inkululeko nentando yeningi. Uma kubhekwa isikhathi esedlule seNingizimu Afrika yethu, akumangazi ukuthi uMthethosisekelo wethu uvame ukugcizelela isidingo sokudala umphakathi "ovulekile nonentando yeningi" futhi ugcizelela isithunzi, ubulungiswa kanye nokulingana *(Constitution of the Republic of South Africa, 1996).*

UMthethosisekelo waseNingizimu Afrika uveza yonke imigomo okumele ilandelwe yizakhamuzi zaseNingizimu Afrika ngendlela ezenza zizizwe zikhululekile, zilingana futhi zemukelekile. Iphinde iveze nezinyathelo ezingathathwa lapho elinye lamalungelo omuntu linyatheleka. Nakuba ikhona le migomo kepha ukulandelwa kwayo kubukeka kungumqansa ngoba abanye abantu ababehambisana nemithetho yobandlululo abayemukelanga inguquko eyenzeka lapho leli zwe lingena esigabeni esisha sentando yeningi. Lokhu kuchaza ukuthi nakuba uMthethosisekelo waleli zwe ugqugquzela ukulingana kwabantu ngenhloso yokulwa nobandlululo kepha luseluningi ukhula okusamele luhlakulwe ukuze abantu balingane.

Bakhona abacwaningi ababhalile ngobandlululo ngesizathu sokuthi nakuba kuthiwa siphila ezweni lenkululeko, iqiniso limile lokuthi sisacindezelekile ngezindlela ezehlukene. Omunye wabo uMoreau (2010: 385) uthi ubandlululo lwehlukene ngokwezigaba zabantu, ngokobuhlanga, ngokobudala ngeminyaka, ngokokukhubazeka, ngokobulili, nokunye. Okushiwo yilo mbhali kuchaza ukuthi cishe wonke umuntu kuyenzeka abandlululwe ngandlela thile kuye nokuthi ukuphi futhi uzungezwe ngobani. Lokhu kugqama kakhulu lapho kusuke kuhlangene izinhlanga ezehlukene, abantu beminyaka ehlukene, bobulili obehlukene, njalonjalo. Lokhu kufakazelwa yinjulalwazi yokucwasana ngokwezinga lokuphila okuyinjulalwazi kaMarx eyaziwa ngokuthi yiMarxism evezwa nguStalin (1906: 5) kanje:

> *Marx said that every class struggle is a political struggle. This means that, if the proletarian and capitalists are waging an economic struggle against each other today, they will be compelled to wage a political struggle tomorrow and thus protect their respective class interests in a struggle that bears two forms.*
>
> UMarx wathi zonke izigaba zomzabalazo zingumzabalazo wezepolitiki. Lokhu kusho ukuthi, uma abasebenzi kanye nongxiwankulu beqhuba umzabalazo wezomnotho bodwa namuhla, bazophoqeleka ukuthi baqhube umzabalazo wezepolitiki kusasa, ngaleyo ndlela bavikele izimfuno zabo ngokwezigaba zabo emzabalazweni onezinhlobo ezimbili.

Le nkulumo kaMarx isikhumbuza ukuthi umzabalazo wezepolitiki eNingizimu Afrika wawususwe ngukungalingani kwabantu abamnyama lapho beqhathaniswa nabamhlophe. Wonke amandla omnotho ayesezandleni zedlanzana lamadoda amhlophe. Ngaleyo ndlela idlanzana labesilisa labantu abamhlophe lalicindezele abantu besilisa kanye nabesifazane babantu abamnyama. Nakuba kwakubukeka sengathi incindezelo yayibhekiswe kubantu

abamnyama kuphela, kunezinkomba zokuthi nabo abantu besifazane abamhlophe babeyizwa incindezelo. Kubantu ababecindezelwe, abantu ababecindezeleke kakhulu ngabantu besifazane abamnyama ngoba enye incindezelo babeyithola kubantu besilisa abamnyama ababebacindezela ngezindlela ezehlukene futhi abacindezeli babevunwa ngeminye imikhuba kanye namanye amasiko okulandelwa ngabantu abamnyama kuleli zwe. UMarx (1950: 6) uthi incindezelo yalolu hlobo inganyakaziswa kuphela uma labo abacindezelwe behlangana bekhuluma ngazwi linye, belwisana nengcindezelo ababhekene nayo. Lokhu kuchaza ukuthi njengoba abantu abamhlophe bakwazi ukuthi bafike kuleli zwe baphuce abantu abamnyama umhlaba nemfuyo yabo, akukho guquko olungenzeka uma labo abephucwa okungokwabo bengahlangani bakhulume ngazwi linye, babuyise okungokwabo.

Ngamanye amazwi uma behlangana beba yimbumba umhlaba nemfuyo yabo kungabuya. Nakuba umbono kaMarx ubuyisa inhlansana yethemba kubantu abacindezelekile ngezindlela ezehlukene kepha luselukhulu uqhekeko olubonakala lukhona kubantu abamnyama njengoba besacwasana futhi becindezelana bebodwa. Ukucwasana nokucindezelana okukhona kuhamba kuze kufike nasekubandlululweni ngokobulili. Kunabantu besilisa abangayemukeli imibono yabantu besifazane noma ngabe iphuse kangakanani ngenxa yokubabandlulula ngokobulili. Ubandlululo noma ukucindezelwa ngokobulili kuthe chithi saka emphakathini. Isibonelo, Ezinkampanini abantu besilisa abamhlophe yibo ababa namathuba amaningi uma beqhathaniswa nabanye abasebenzi kanti nabesilisa abamnyama sebeqalile ukuphatha izikhundla okwakungezabelungu, okushiya abesifazane abamnyama becindezelekile njengoba besebancane ngokwenani abasezingeni labesilisa abaphatha izikhundla ezinkampanini okanye kwezepolitiki. Konke lokhu kuveza ukucindezelwa kwesizwe esimnyama ngokwebala, okubukeka kwedlulele kakhulu kwabesifazane abamnyama kunabesilisa abamnyama.

Kanjalo nasemkhakheni womculo womaskandi, nakuba abesifazane benalo igalelo kulolu hlobo lomculo, kepha kunesandla somuntu wesilisa esisuke sikhona lapho kukhiqizwa umculo nalapho kushaywa izinsimbi. Lokhu kuphinde kuveze ukuthi nakuba sisezweni okuthiwa ngelenkululeko kusenobandlululo (Moreau, 2010). Ngamanye amazwi ayikasuki ngokuphelele insila yokuthi umculo womaskandi ngowabantu besilisa, okuyinto ecindezela omaskandi besifazane. Ngisho abakhiqizi balo mculo bangabantu besilisa.

UPager benoShepherd (2008) bathi ukubandlulula ngukuphathwa ngendlela engalingani kwabantu okanye kwamaqembu ngenxa yebala labo, ubuhlanga okanye ubuzwe babo. Le ncazelo iyahambelana nalena evezwa nguMoreau (2010) nakuba yena ethi ukwengeza

ngokuveza izindlela ezehlukene zokubandlululwa kwabantu. Lokhu kuholela ekutheni sibheke lezo zindlela ezenza abantu bazizwe bengemukelekile, becindezelekile, bebukelwa phansi okanye bezenyeza. Izinhlobo zokubandlululwa zibandakanya ukubandlululwa ngokweminyaka, ikakhulukazi emisebenzini lapho khona uma kumele umuntu aqashwe kubhekwa iminyaka yakhe, okuyaye kuthi uma idlula emashumini amane abe mancane amathuba okuqashwa kwakhe. Ngisho nalapho kukhushukwa ezikhundleni okanye abasebenzi benikezwa umsebenzi ozobaqeqesha noma lapho beqeqeshwa, kukhona abacatshangwa kamuva. UMthethosisekelo waseNingizimu Afrika i-*Age Discrimination in Employment Act of 1997* uthi:

> *Under this act, it is unlawful to discriminate against a person because of his/her age with respect to any term, condition, or privilege of employment.*
>
> Ngaphansi kwalo mthetho akuvumelekile ukucwasa umuntu ngenxa yeminyaka yakhe maqondana nanoma yisiphi isikhathi, isimo, noma amalungelo omsebenzi.

Lokhu siyakubona kwenzeka, abantu bexoshwa nasemsebenzini ngenxa yalezi zizathu ezibalwe ngenhla, baze bagcine bethatha izinyathelo zokubophisa izinkampani abasuke besebenza kuzo. Okusho ukuthi nakuba kungavumelekile ukuhlukunyezwa ngokweminyaka, kodwa kuyinto eyenzekayo. Inkinga ngukuthi abanye abantu abanalo ulwazi lokuthi ayivumelekile, okuholela ekutheni bangathathi izinyathelo lapho bebandlululwa ngokweminyaka.

Olunye uhlobo lokubandlulula ngukubandlululwa ngokwenkolo. NgokoMthethosisekelo ngaphansi kwesahluko esithi '*VII of the Civil Rights Acts of 1964*', kuthiwa abaqashi abanalo ilungelo lokubandlulula abasebenzi ngokwezinkolo zabo. Lokhu kubandlulula kubandakanya ukuqashwa komsebenzi, ukuxoshwa komsebenzi noma ezinye izinto ezithinta imibandela yokusebenza. Kunalokho umqashi kumele amukele zonke izinkolo ezehlukene zabasebenzi, ngaphandle kokuthi ukwenza lokhu kuzoba nencindezi kumqashi, njengokuthi kugcine sekusetshenziswa imali yenkampani ukubungaza izinkolo zabasebenzi abathile.

Kukhona olunye uhlobo lokubandlulula olufaka ubuhlanga nebala. Ukuhlukunyezwa ngokwebala kwenzeka lapho abasebenzi bephathwa ngezindlela ezehlukene ngabaqashi. Lokhu kwenzeka lapho kukhona abantu abaphathwa kangcono kunabanye ngenxa yebala lesikhumba sabo. Lokhu kuyenzeka ngisho kubantu bohlanga olulodwa lapho kukhona ibala

lesikhumba elithathwa njengelingcono kunelinye nakuba abantu beluhlanga olulodwa. Isibonelo, abantu besifazane abamnyama abanebala elikhanyayo bavame ukuphathwa kangcono kunalabo abanebala elimnyama.

Kulezi zinhlobo zobandlululo ezivezwe ngenhla ngithanda ukuphawula ngokubandlululula okanye ukucwasa ngokobulili njengoba kuthinta ngqo isihloko salolu cwaningo olumayelana nokucwaswa kwabantu besifazane ngokobulili ngomaskandi besiZulu. Ziningi izindlela ezivezwe ngenhla ezibonisa ukuthi abantu besifazane bacindezelwa kanjani. Uma sibheka izincazelo zokucwasa kanye nemilayezo edluliswa ngumculo womaskandi ocwasayo siyathola ukuthi omaskandi abacula amaculo acwasayo basaqhubezela phambili ubandlululo nakuba uMthethosisekelo uveza ukuthi abantu bayalingana. Ngenxa yokuthi uMthethosisekelo waleli zwe awulandelwa nhlobo, ngiyavumelana nombono kaMarx wokuthi into eyosiza abantu besifazane abacwaswa ngomaskandi abathile emaculweni abo ngukuba babambane babhekene nenkinga yokucwaswa kwabo. Lolu cwaningo lungenye yezindlela zokubhekana nale nkinga. Ngezansi sibheka inqubo eyaziwa ngokuthi yi-*patriarchy.*

2.2.1.2 I-*patriarchy*

Nakuba abantu besifazane bebalulekile ekuthuthukisweni kwezwe laseNingizimu Afrika, kepha basabhekene nokucwaswa ngenxa yobulili babo. Lokhu akwenzeki kuleli kuphela, kwenzeka emhlabeni jikelele. Nakuba kwenzeka umhlaba wonke kepha kwedlulele ezwenikazi i-Afrika. Umuntu angazibuza ukuthi yini okumele yenziwe ukuze kuphele ukucwaswa kwabantu besifazane. Nakuba i-Afrika seyithathe igxathu elibonakalayo ekulungiseni le nkinga kepha entshonalanga ye-Afrika ukucwaswa kwabantu besifazane kusesezingeni eliphezulu. Ngakho-ke, sikhulu isidingo sokuba kucwaningwe ngezinhlobo zokucwaswa kwabantu besifazane ezwenikazi i-Afrika, kanye nokubheka izinyathelo ezingathathwa ukuze kulungiswe ukungalingani ngokobulili**.**

I-*Patriarchy* ichazwa nguNash (2009: 102) njengohlelo lobudlelwano, izinkolelo, kanye nezidingo ezigxiliswe ezinhlelweni zezombangazwe, zezenhlalo, nezomnotho ezakha ukungalingani ngokobulili phakathi kwabesilisa nabesifazane. Esekela umbono kaNash, uGray (2003) uthi yonke imiphakathi yabantu inomkhuba wokwehlukanisa phakathi kwalabo abanamandla kakhulu, okuzibonakalisa ngezindlela eziningi ezingaqondakali nezingabonakali. Izikhungo eziningi ngokwemvelo zinikeza abesilisa amalungelo angaphezu kwawalabo besifazane. Ngaleyo ndlela i-*patriarchy* ihlukanisa umphakathi ube ngabantu besilisa nabantu

besifazane, ibe igcizelela ukuthi abesilisa banamandla, bahlakaniphile futhi bangcono kuyo yonke into kunabesifazane. Lokhu kunikeza isithombe sokuthi abesilisa yibo okumele baphathe izwe. Ukungalingani okukhona phakathi kwabantu besilisa nabesifazane kuvela ngezindlela eziningi emiphakathini esiphila kuyo. Enye yazo ukungalingani kwezenhlalo (*social inequalities*). UJousse (2021: 2) ocwaningeni lwe 'Congo (Democratic Republic of) Family Code, Chapter 5, article 444' uthi:

> *Women experience different forms of violence because of their gender, especially in the social sphere. They are often subjected to domination by their spouses, as mentioned in Article 444 of the Congo Family Code: "The Husband is the head of the household."*
>
> Abesifazane babhekana nezinhlobo ezehlukene zodlame ngenxa yobulili babo, ikakhulukazi emkhakheni wezenhlalo. Bavame ukubuswa ngabalingani babo bomshado, njengoba kushiwo ku-athikhili 444 yeKhodi Yomndeni yaseCongo: "Umyeni uyinhloko yekhaya."

Lokhu kusho ukuthi abantu besifazane bayabandlululwa bacindezelwe ngenxa yokuba ngabantu besifazane kusukela emindenini yabo. Lokhu kudalwa ukuthi umuntu wesilisa uba yinhloko yekhaya, okusho ukuthi kumele avikele owesifazane kanye nomndeni wakhe bese owesifazane umsebenzi wakhe kuba ukuthobela umyeni wakhe. Inkinga iqala lapho owesifazane esethobela owesilisa ngoba leli gama lokuthobela lisetshenziswa ngendlela ecindezela lona wesifazane. Lokhu kwenza uJousse (2021: 2) athi lesi simo senza umshado ube ngenye yezindlela ezicwasa kakhulu abantu besifazane. Ukugcizelela lokhu, i-athikhili yakhe esihloko sithi "Convention on the Elimination of All Forms of Discrimination against Women", yafaka isicelo seminyaka sabantu besifazane sokushada uma sebefinyelele kuyo ngoba ukubandlululwa kwabo emshadweni kwenzeka kalula uma beshada besebancane. Emazweni alinganiselwa kwangamashumi amabili ase-Afrika asemukelwanga lesi sicelo. Isizathu esenza kuze kufakwe isicelo sokuba abesifazane bashade uma sebeneminyaka ethile yobudala ngukuthi entshonalanga ye-Afrika, okubalwa oBenin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Liberia, Mali, Niger, Nigeria, Senegal namanye, babalelwa kuma-44% abesifazane abaneminyaka engamashumi amabili kuya kumashumi amabili nanye abashada ngaphambi kokuba bahlanganise iminyaka engamashumi amabili nanhlanu.

I-*UNICEF* (2019*)* okuyinhlangano emele izidingo zabantwana iveza ukuthi mabili kwamathathu amantombazane ashadiswa eneminyaka engaphezudlwana kweyishumi. Lokhu kwenzeka emazweni anjengoGambia, Guinea neSenegal. Ukushadiswa kwezingane zisengaphansi kweminyaka noma zincane kwande kakhulu kula mazwe abaliwe asentshonalanga ne-Afrika, kodwa iNigeria neMali zihamba phambili ngokwesibalo ngoba angama-77% eNigeria kanti eMali angama-66% amantombazane ashadiswa esemancane. Isizathu sokuthi la mazwe abe nesibalo esiphezulu sokushadiswa kwamantombazane esemancane ngukuthi iningi lawo lisuke lilandela amasiko, amanye awo akuphoqayo ukuthi umuntu wesifazane uma engena esigabeni sokuthomba akulungele ukugana. *I-UNICEF* (2019:7) ithi enye imbangela yokuganiswa kwamantombane ngukubalekela ihlazo lokuthi amantombazane akhulelwe engashadile, into ebukwa njengechilo emphakathini. Ngakho-ke ukugana kwentombazane isencane kunciphisa amathuba okuthi ikhulelwe ingashadile. Lokhu kuyingcindezi kubantu besifazane ngoba bagcina bephelelwa yizwi lokuzikhulumela ngoba kusuke kuthiwa kugcinwa usiko. Izingane zamantombazane zigcina zeqa izigaba ezithile zempilo ngenxa yalesi simo. Lolu hlelo lugcina luwaphazamisa amantombazane ezikoleni ngoba lapho egana ayaphoqeleka ukuba ashiye ayoqala imindeni. Lokhu kusho ukuthi amantombazane anelungelo elifinyeziwe lokuya esikoleni uma eqhathaniswa nabafana, okuholela ekutheni kuthinteke nokuthuthukiswa kwamazwe njengoba yonke imibono ibe seyibekwa ngabantu besilisa kuphela, okudala ukuthi abantu besifazane baqhubeke bacindezeleke.

I-*World Bank* (2018) iyawuqinisekisa umbono wokubandlululwa nokucindezelwa kwabantu besifazane lapho iveza izibalo zayo zangonyaka we-2018 eziveza ukuthi inani lamantombazane afundayo lingaphansi kwenani labafana. Isibonelo salokhu ukuthi eNigeria alinganiselwa kuma-70% amantombazane angakaze angene isikole samabanga aphansi. INigeria iphinde ibe ngelinye lamazwe anezinga eliphansi kakhulu le mfundo njengoba ukufunda okuyisisekelo kuyisikhathi esingangezinyanga eziyishumi nesishiyagalombili. Ukucindezeleka ngale ndlela kwezemfundo kugcina kufiphaza nobuhlakani okanye izingane zikhule zingakwazi ukuzicabangela. Ngamanye amazwi ukunganikezi amantombazane ilungelo lokufunda aze agogode kuwenza akhishwe inyumbazane, angabi nazwi ezintweni ezithinta izwe lawo, engakwazi nokuphawula nasezintweni zepolitiki ngoba asuke engenalwazi futhi ephoqiwe ukuba ashade ngisho esathanda ukuqhubeka nesikole.

Uma sithatha lolu lwazi oluvezwa ngamanye amazwe mayelana nokubandlululwa kwabantu besifazane ngokubaphuca ilungelo labo lokuba sesikoleni siluletha eNingizimu Afrika sithola ukuthi laba bantwana babhekene nokukhishwa inyumbazane (*exclusion).* ENingizimu Afrika kunomehluko kancane ngoba kunezifundo ezimayelana nokuqinisekisa ukuthi wonke umntwana unelungelo lokuba sesikoleni akukhathalekile ukuthi ungowesilisa noma ungowesifazane, bonke banamalungelo afanayo kubandakanya nalabo abakhubazekile. Kulezo zifundo sithola i-*Inclusive Education* egqugquzela ukuthi bonke abafundi babandakanywe ezifundweni kungabi khona abasala ngaphandle nanoma ngasiphi isizathu.

Enye into eyenza kube nokungalingani phakathi kwabesifazane nabesilisa ngukungalingani kwezomnotho (*economic inequalities*). UJousee (2021: 3) uthi kwezomnotho abantu besifazane babhekene nobandlululo olubenza baqhelelane nokuzithuthukisa bona njengabantu besifazane. Ziningi izingqinamba ababhekana nazo kwezomnotho njengoba kungabesilisa abanamandla emnothweni uma beqhathaniswa nabesifazane. Nakuba abesifazane ababambe iqhaza kwezolimo bengama-70%, basaqhubeka nokucindezelwa kwezezimali ngoba basebenza ngokuzikhandla basebenze nemisebenzi enzima kepha iholo libe lincane lingafani nelabantu besilisa ngoba becindenzelekile. UJousse (2021: 3) uqhubeka athi igebe lamaholo phakathi kwabesifazane nabesilisa lilinganiselwa kuma-30%; kuwo wonke amadola atholwa yindoda, owesifazane uhola amasenti angamashumi ayisikhombisa kuphela. Lo mehluko ungachazwa ngemingcele efana neminyaka, uhlobo lomsebenzi ngokwezinga noma izinga lemfundo (ubandlululo emsebenzini luthinta lezi zigaba). Ngenxa yezimo ezibalwe ngenhla i-Afrika iphuthelwa yithuba layo lokukhula ngokugcwele ngenxa yokuthi ingxenye enkulu yeqoqo lokukhula kwayo (abantu abesifazane) ayisetshenziswa ngokugcwele ekuthuthukisweni kwemibuso.

Uhlobo lwesithathu oluthinta ukubandlululwa kwabesifazane ngokobulili ukungalingani kwezombangazwe (*Political Inequalities)* oluvezwa uJousee (2021: 4). Uma kukhulunywa ngokulingana kwezepolitiki, isimo siyahluka kakhulu. Ngonyaka we-1998, ngama-24% kuphela ezihlalo emaphalamende kazwelonke ayephethwe ngabesifazane. Nokho lesi sibalo sikhuphuka kancane, njengoba sasingama-12% ngonyaka we-2000 kanye nama-19% ngonyaka we-2010. Noma kunjalo akhona amazwe agqamayo afana neRwanda, izwe lokuqala lapho abesifazane benza khona ngaphezu kwengxenye yamalungu ephalamende, abamele ama-61.3% amalungu ephalamende ngonyaka we-2018. Ngalezi zibalo, iRwanda idlula lokho obekulindelwe ku-*Beijing Declaration and Platform for Action* yangonyaka we-1995, kusukela

‘Ingqungquthela Yomhlaba Yabesifazane yaseBeijing’ yabeka umgomo wama-30% abesifazane ezikhundleni zokuthatha izinqumo.

UJousee (2021) uveza ukuthi ngokufanayo, i-Ethopia inokwanda kokumeleleka kwabesifazane kwezepolitiki egatsheni lesigungu esiphezulu, ngamaphesenti angama-47.6% abesifazane abasezikhundleni ezimaphakathi ngonyaka we-2019, besuka kuma-10% ngonyaka we-2017. IMozambique futhi yaba yizwe lokuqala esifundeni ukuqoka owesifazane njengoNdunankulu, uLuisa Diogo ngonyaka we-2004. Ngaleyo ndlela abesifazane base-Afrika kancane kancane bathatha ubunikazi bomkhakha wezombusazwe futhi babonakala kakhulu, okubavumela ukuba baqhubekisele phambili i-ajenda yezombusazwe emazweni abo. UCecilia Poggi, isazi sezomnotho saseFrance, kanye noJuliette Waltmanm, umcwaningi we-*French Development Agency (AFD),* bachaza ukuthi kubalulekile ukubeka abesifazane njengabalingisi bezepolitiki abagcwele futhi kufanele bakwazi ukumeleleka ngokufanayo nokubamba iqhaza.

I-*Patriarchy* ingubufakazi obugcwele bokucwaswa kwabesifazane ngokwenhlalo, kwezomnotho nakwezombusazwe njengoba kuveziwe ngenhla. Ngiyavumelana nale mibono ngoba emculweni womaskandi sinomculo okhuluma kabi ngokuzalela emakhaya kwamantombazane engashadile okuthathwa kwenziwe into embi, intombazane ithathwe njengomuntu ongeke esaba nalusizo ndawo njengoba kuthathwa njengegugu ukugana kwentombi nto. Lokhu kuyisiko elaziwayo kwaZulu ukuthi intombi yehlelwa ngisho inani lezinkomo zamalobolo lapho isithole umntwana ngaphambi kokuba ishade. Kanti nasezweni laseNigeria kuyafakazelwa lokhu lapho kushadiswa izingane zamantombazane zisencane ngoba kubalekelwa ihlazo lokuba zizokhulelwa zisencane. Lokhu kuveza ukungalingani ngokobulili kwezenhlalo nokucwasa abesifazane ngokobulili ngoba nabo abesilisa bazalisa amantombazane bengakaganwa. Ekwenzeni kwabo lokho angeke ubezwe becula ngakho bezehlisa isithunzi ngesenzo sabo. Kunalokho baphakamisa igama lokuthi bangamasoka bagqugquzele ukuthi uma kwenzeka bezalisa ngaphandle sebeshadile kumele bethathe isithembu, okuyinto eba yichilo uma yenziwa ngabantu besifazane. Nokho likhona iqembu likamaskandi elaziwa ngokuthi Izingane Zoma elibuvezayo ububi obenziwa ngabesilisa, eculweni lalo elithi ‘Isifebe sendoda’.

Kuphinde kube nokungalingani kwezomnotho. Isizathu salokhu ngukuthi abantu besifazane bathathwa njengabantu okumele bahlale emakhaya bagade izingane, okubenza bekhishwe inyumbazane uma kuziwa kwezezimali ngisho emindenini yabo imbala. Omunye umthelela walokho ngukuthi umuntu wesilisa ubaziwa njengomuntu ocebile ngokuba nemfuyo eningi

kanti owesifazane yena ubengabalwa kulowo mcebo, okwakhe bekungukukwazi ukwenza imisebenzi yasekhaya ukuze ezolungela ukuyogana. Kanjalo nasesikhathini samanje noma sesiphila esikhathini esiguqukile abantu besilisa basenaleyo nkungu yokuthi yibo abaphathi bomcebo, abesifazane abacatshangwa nakucatshangwa uma kuza ezimalini. Lokhu kubenza bakhohlwe ukuthi abesifazane babekwazi ukuzikhulisela izingane zabo lapho obaba sebebhungukele emadolobheni ababesebenza kuwo. Bakhona omaskandi abacula amaculo aveza ukwehluleka kwamadoda ukondla imindeni yawo okuwenza abukeke njengeyiziyoyoyo (amadoda ahlulwe umandangaphakathi), njengeculo eliculwa Ithwasa Lekhansela, elithi 'Kawungondli'. Nokho awekho amaculo aveza ukuthi abantu besifazane bayakwazi ukubhukula basize emindenini yabo ngokwezimali.

Ngasohlangothini lwezombusazwe likhulu igalelo elingavezwa ngabantu besifazane uma benganikezwa ithuba lokukwenza lokho. Kunalokho emaphalamende uma kukhona owesifazane ozabalaze waze wafika ezingeni labesilisa uyacindezelwa kuze kube uyaphuma kusale kubusa bona. Kanti njengoba umculo womaskandi unegalelo lokuheha abantu abaningi ungasetshenziswa ekutheni kuboniswe amandla obuhlakani abantu besifazane abanawo okungaholela ekuthuthukiseni umnotho wezwe lethu. Ngezansi sibheka indlela abantu besilisa ababuka ngayo abantu besifazane emazweni ase-Afrika.

2.2.1.3 Indlela abantu besilisa ababuka ngayo abantu besifazane emazweni ase-Afrika

Liyanda inani lezincwadi ezichaza mayelana nenguquko ekhona yokuthuthukisa abantu besifazane ngenhloso yokulwa nokucindezelwa kwabo ngokobulili, abantu besilisa benikezwe amandla phezu kwalaba (besifazane). Izazi ezilidlanzana ziyaphikisana mayelana nokugcizelelwa kwamalungelo abantu besifazane, umthetho omusha ovikela abesifazane kanye nokwanda kwezinkulumo zamalungelo abantu okubeka inselelo ekubuseni kwabesilisa phezu kwabesifazane. Lezi zinkulumo zishiya amanye amadoda enentukuthelo ngenxa yenzuzo ecatshangwa ngabantu besifazane, noma imizwa yokungabi namsebenzi emkhakheni wasemakhaya njengoba esikhathini samanje imizi seyikwazi ukuba yenganyelwe ngabesifazane kuphela (Morrel 2002; Sideris 2004; Walker 2005; Woods 2005; Hunter 2005; Shefer nabanye 2008). Abanye bathi ukwehlukaniswa kwemisebenzi ngokobulili, ukungabandakanywa kwabesifazane kwezomnotho kanye nokukhula kwesibalo sabesifazane abangasebenzi, kanti uma benikezwa igunya lokubamba iqhaza kulezi zindima njengoba sekuphilwa esikhathini senkululeko lapho abesifazane bethuthukiswa amakhono abo, sebenamalungelo ababengenawo kuqala, kungadala ukuthi abantu besilisa belahlekelwe

isithunzi kwezenhlalo, ezombusazwe kanye nokuba namandla kwezomnotho eNingizimu Afrika (Morrel 1998, 2002; Wilson 2005).

Abacwaningi baqhubeka baveze ukuthi kunabantu besilisa abangenawo amandla uma kuziwa kwezenhlalo okungaba isemphakathini, isemakhaya emindenini abahlala kuyo kanye nasemabandleni, kwezepolitiki nakwezomnotho okubaholela ekutheni bagcine benodlame, bahlukumeze abesifazane ngokubabeka isandla okanye babanukubeze ngenhloso yokufuna ukuzizwa benamandla okanye ukuze abantu besifazane babasabe (Wood noJewkes 1997; Richter noMorrel, 2005; Walker 2005). Ezinye izincwadi ziphakamisa ukuthi amadoda azemukele lezi zinguquko ezisheshayo (Peacock nabanye 2004; Peacock nabanye 2006; Colvin nabanye 2010). Kwezinye izimo amadoda ayavumelana nalezi zinguquko ezithinta ezenhlalakahle nezepolitiki ngokubheka ukuthi lezi zinto ngesikhathi sobandlululo zazibacindezela kanjani abantu besifazane kepha awafuni ukuphumela obala aziveze ukuthi ayabeseka abantu besifazane kulezi zinguquko. Ngamanye amazwi noma bekhona abantu besilisa abasohlangothini lwabesifazane kepha abanakho ukuzibophezela ngokuphelele (Morrell 1998, 2002; Hunter 2004, 2005; Walker 2005; Montgomery nabanye, 2006; Robins 2008).

Lokhu siyakubona kwenzeka nasemculweni womaskandi lapho omaskandi becula amaculo acindezela abantu besifazane ngokusebenzisa amazwi ayiziswana ahlaba ephukele kubantu besifazane ngenhloso yokufuna ukuzizwa benamandla. Isibonelo, uGatsheni eculweni lakhe elithi ‘Emendweni’, ukhuluma ngendlela umuntu wesifazane okumele athobele ngayo indoda yakhe noma ngabe iyaphuza idakwe ingabuyi ekhaya owesifazane akumele ayibuze, okwakhe ukuyithobela ayihloniphe. Ngokwenzenjalo owesilisa uzizwa enamandla kowesifazane, okwenza owesifazane azizwe engelutho okuyinhloso yabo abantu besilisa abacindezela abantu besifazane. UKhuzani Mpungose yena eculweni lakhe elithi ‘Ijele’ ugcizelela ukuthi ukuganwa komuntu wesilisa akusho ukuthi usuke esesejele. Lokhu kuchaza ukuthi umuntu wesifazane kumele azi ukuthi noma ngabe indoda isimshadile isengaqhubeka iqonywe njengoba yayiqonywa ingakashadi ngoba akukho okusuke sekushintshile. Ngezansi sizobheka indlela amasiko ase-Afrika acindezela ngayo abantu besifazane.

2.2.1.4 Indlela amasiko ase-Afrika acindezela ngayo abantu besifazane

Imiphakathi eminingi yase-Afrika isacabanga ukuthi umsebenzi womuntu wesifazane wukuba azale bese ekhulisa abantwana. Lokho kuze kudale umkhuba osuphenduke waba yisiko

wokuthi iqhaza kwezomnotho ngumsebenzi wamadoda, okuyiwona ahlinzeka amakhosikazi nemindeni yawo (Enioala no-Akinola, 2019). Okubuhlungu ngukuthi abantu besifazane abathathwa nhlobo njengabasekeli babayeni babo. Kwamanye amazwe lokho kuze kwenze abantu besifazane bangabi nelungelo lokuba nomhlaba othi bona. Ngaleyo ndlela, abesifazane bathathwa njengabantu abangaphansi kobunikazi bamadoda. Ngaphezu kwalokho, lapho amadoda esendulele kweliphakade, inzalabantu akulindelekile ukuba idle ifa noma impahla yabayeni bayo, ngoba iyingxenye yempahla ezuzwa umndeni wendoda. Lokhu kuholela ekutheni lowo wesifazane ohanjelwe ngumyeni wakhe angenwe ngumfowabo womyeni wakhe ongasekho ngoba lowo wesifazane useyifa lalowo muzi. Lo mkhuba uvamile kakhulu kubantu abamnyama baseNingizimu Afrika.

Nokho isimo sabantu besifazane sesithanda ukushintsha ngenxa yokuzibandakanya kwabo emizamweni egqugquzelwa emhlabeni wonke ekufukuleni abesifazane. Abesifazane manje bangabalimi futhi bangenza imisebenzi eminingi yezomnotho ukuze basekele abayeni babo. Nakuba kwezinye izindawo eNingizmu Afrika abafelokazi umhlaba wabayeni babo wedluliselwa kubona kepha lokhu kwenzeka kulabo abashadile.

Ngokuvamile amalungelo okuba nezindawo ezibalulekile ezifana nomhlaba asalokhu enqatshelwa ezindaweni eziningi zasemakhaya e-Afrika. Ukwentuleka komhlaba okudingekayo kubhebhethekisa ukusetshenziswa kancane komhlaba okukhona kanye nokukhiqiza okungagculisi kwezolimo e-Afrika. Lokhu kuveza ngokusobala ukuthi imikhuba yamasiko ase-Afrika ayihambisani namaqiniso esimanje uma sibhekisisa kwezenhlalo nezomnotho (*Socio-Economic realities*). Njengoba abantu beshintsha, ngokunjalo kufanele amanye amasiko ahambisane naleyo nkathi ukuze ahambisane noguquko. Amazwe ase-Afrika afisa intuthuko ngaphansi kohlaka lwenkululeko kufanele aphikelele emizamweni yawo. Njengoba abanye ohulumeni base-Afrika bebonisa ukuzimisela ukumisa imithetho engahlukanisi ngokobulili, kufanele bakhombise imizamo emisha yokuyiphoqelela futhi baguqule izikhungo zezenhlalakahle nezombusazwe ezibhekene nezindaba zomhlaba. Ukuze lokhu kube yimpumelelo kumele ohulumeni baxoxisane nezikhungo zezifundazwe kanye nezinhlaka zamaKhosi mayelana nokubhekana nokuba namalungelo omhlaba kubantu besifazane ukuze baqinisekise ukuthi ukubambelela emikhubeni nasemasikweni ezindaweni zasemakhaya akungqubuzani yini noMthethosisekelo.

USudarkasa (1986: 91) uveza okufanayo nosekushiwo ngenhla mayelana nendlela abantu besifazane ababukwa ngayo kubhekiswe emasikweni ase-Afrika. Uthi kudala ngaphambi

kokuba abantu besifazane beqale izinhlangano ezibamelayo ekulweni nengcindezi yezamasiko, abantu besifazane babevezwa njengabantu abangakwazi ukuzimela, abahlale bengaphansi kwabantu besilisa kusukela besebancane obaba babo bebamba iqhaza lokubavikela. Kuthi nalapho sebekhulile begana baphinde babe ngaphansi kwabantu besilisa abaqhubekayo nokubavikela nokunakekela izidingo zabo. Lokhu kuletha umqondo wokuthi umuntu wesifazane akakwazi ukuzimela, akakwazi ukunakekela izidingo zakhe. Kuphinde kwenze abantu besilisa bengakwazi ukwamukela lapho abantu besifazane sebebhukula bezimela ngokuzenzela izinto ngaphandle kosizo lwabo. Nalapho kuthathwa izinqumo ezikhungweni eziphakeme ezinjengamaphalamende kuyaye kube nzima kubantu besilisa ukuthi bamukele imibono yabantu besifazane ngenxa yokwazi ukuthi yibo okumele baphathe abantu besifazane.

USudarkasa (1986: 95) uthi noma kunalezi zinkolelo emiphakathini, kepha abantu besifazane kancane kancane bayakunqoba lokhu kucindezeleka ngoba sithola emazweni anjengoNigeria ezweni laseYoruba nakwamanye aseNtshonalanga ne-Afrika kunabesifazane abasezikhundleni eziphezulu. Laba bantu besifazane bazibandakanya kwezomnotho ezithinta ezolimo, ezohwebo kanye nomsebenzi wezandla ngenhloso yokukhiqiza imali. Nasekuphatheni komphakathi okwaziwa ukuthi ukuphatha okwamadoda siyabathola laba besifazane beyizinduna, abanye bengamaKhosi. Okusho ukuthi noma imiphakathi eminingi yase-Afrika isabambelele emasikweni acindezela abantu besifazane kodwa akhona lawo mazwe asevulela abantu besifazane amathuba okuba baphathe izikhundla okwakwaziwa ukuthi ezamadoda.

Lesi sihloko sibheke indlela umphakathi kanye namasiko acindezela ngayo abantu besifazane. La masiko acindezela abantu besifazane abenze bengabi nazwi bethobele okushiwo abomndeni okanye umphakathi ukuze bezobukeka njengabantu abangenasimilo bengaboni noma sebecindezelwa. Kanjalo nasemaculweni omaskandi kunamaculo ahamba kulowo mzila wokusebenzisa amasiko ayevele esungulelwe ukucindezela abantu besifazane ngisho sesiphila esikhathini senkululeko kodwa amasiko ama-Afrika acindezela abesifazane asasetshenziswa nanamhlanje. Amanye amasiko athi emahle kodwa avulele izikhohlakali intuba yokucindezela izintombi nto ukuba zigane abesilisa abadala kunazo ngoba zisuke zaziwa emphakathini. Lokhu siyakuthola naseculweni lika Mfaz' Omnyama elisihloko sithi 'Khula Tshitshi Lami', okuyiculo elithinta owesifazane oseyitshitshi osakhula kepha ozithola esengaphansi kwengcindezi yabantu baseNgongoni asembhekile ukuthi azogana. Okubi ngalokhu kuba ileli gebe leminyaka eliba khona ngoba lenza kube lula ukuthi owesilisa amcindezele owesifazane

njengoba esuke esemncane aphinde azithole sekunezigaba zempilo ezimeqayo ngoba egana esemncane.

Okunye okuzenza sasiko ngezwe lase-Afrika mayelana nomuntu wesifazane ukuthi kumele akhuthale kungenjalo angeke abukeke njengowesifazane okumele agane ngoba eyivila. Lokhu kuyavela eculweni lakhe uMfaz' Omnyama elisihloko sithi 'Zalobola Amavila', okusho ukuthi kwakhishwa izinkomo ekhaya zayolobola umuntu wesifazane oyivila. Ngamanye amazwi uma umuntu wesifazane engaphiwanga emsebenzini wezandla uyacindezeleka ngoba emendweni ukuze abe ngumakoti ophelele nogcwele kumele akhuthale. Ngisho umuntu wesifazane eyintombazane engaganile ngokwalo mkhuba kumele akhuthale kungenjalo ubizwa ngamagama angemnandi. Kwesinye isikhathi lawo magama amenza owesifazane azizwe ecwaseka. Ngezansi sibheka ucwaningo oselwenziwe olumayelana ne-*African Feminism*.

2.3 Ucwaningo oselwenziwe nge-*African Feminism*

2.3.1 Ezwenikazi i-Afrika

Bambalwa abacwaningi ababhale ngokuhlukunyezwa kwabantu besifazane ngokobulili bebhekise kule njulalwazi. Ngenxa yokucindezelwa kwabantu besifazane ngokobulili baningi abesifazane asebeqale izinhlangano ezibhekene nokulwela ukucindezeleka kwabesifazane. Kanjalo nesibalo sabacwaningi abacwaninga ngale ngcindezi abantu besifazane ababhekana nayo sesiyakhula. UGoredema (2010) wenza ucwaningo olusihloko sithi "African feminism: The African woman's struggle for identity". Kulolu cwaningo unikeza incazelo yokuba ngowesifazane e-Afrika olwela ubufazi base-Afrika ngokuveza ukuthi le njulalwazi iyakwazi ukuthinta nabesifazane baseNtshonalanga. Uveza izindlela zokulwela lobu bufazi ngenhloso yokuthi abantu besifazane bephume ngaphansi kwengcindezi abaphila ngaphansi kwayo. UGoredema (2010) uveza ukuthi kumele kuphenduleke imibuzo ethile ukuze abesifazane babuyelwe ubunikazi babo obabalahlekela ngesikhathi becindezelwa ngenxa yobulili. Kuleyo mibuzo ubuza imibuzo elandelayo: Yini okumele izuzwe ngowesifazane wase-Afrika uma ezibandakanya nale njulalwazi? Imuva, imanje nekusasa lomuntu wesifazane libukeka linjani? Lowo wesifazane ucabangani ngabanye abantu besifazane? Yize le njulalwazi isungulwe ngabesifazane kepha uGoredema uveza ukuthi nabesilisa bayakwazi ukuzibandakanya kuyo. Lokhu kufakazelwa ngu-Aidoo (1998: 47) lapho ethi:

> *I should go in to insist that every man and every woman should be a feminist- especially if they believe that Africans should take charge of African land, African wealth, African lives, and the burden of African development.*

> Kufanele ngingene ukuze ngigcizelele ukuthi wonke umuntu wesilisa nowesifazane kumele abe i-*feminist* ikakhulukazi uma ekholelwa ukuthi ama-Afrika kufanele aphathe umhlaba wase-Afrika, ingcebo yama-Afrika, impilo yama-Afrika kanye nomthwalo wentuthuko yama-Afrika.

Lokhu kusho ukuthi le mpi abantu besifazane ababhekene nayo akuyona eyabo bodwa, kodwa nabesilisa iyabathinta ngokubona ukuthi abesifazane bacindezeleke ngokwedlulele ingakho baze bathatha isinyathelo sokusungula le njulalwazi. U-Aidoo (1998) naye ungomunye wabacwaningi abacwaninge e-Africa ngaphansi kwenjulalwazi ye-*African Feminism*, ecwaninga ngesihloko esithi "African Women Today in Sisterhood Feminism & Power from Africa to the Diaspora". Naye kulolu cwaningo uhamba emazwini nasemibonweni kaGoredema yokuthi nakuba le njulalwazi isungulwe ngabesifazane kodwa iyabathinta nabesifazane abangebona abase-Afrika kuye ngokushiyana kwamasiko nezinkolelo. Nalo lolu cwaningo lungumzabalazo ekwakheni abesifazane ababumbene, nabanamandla okubhekana nengcindezi ebangamele. Siphinde sithole no-Oyewumi (2003) owenza ucwaningo ngaphansi kwesihloko esithi "African Woman and Feminism: Reflecting on the Politics of Sisterhood". Naye kulolu cwaningo lwakhe uveza ukubambisana kwabesifazane, ukwakha umndeni wabesifazane abazokwazi ukulwisana nokucindezelwa bebhekise kuthuthuva oluvezwa ngezombusazwe ezivalela abesifazane amathuba okubeka uvo lwabo ngoba besaba ukuthi abesilisa banamandla okubabusa.

Sisekhona ezwenikazi lase-Afrika, sithola uMcLaren noGatwiri (2016) abenza ucwaningo bebhekise ezweni laseKenya ngaphansi kwesihloko esithi; "Discovering my Own African Feminism: Embarking on a journey to Explore Kenyan Women's Oppression". Kulolu cwaningo basebenzisa injulalwazi ye-*African Feminism* ukuhlola ukucindezelwa kwabantu besifazane bezwe labo. Basebenzisa le njulalwazi ngoba ingena ithi khaxa njengoba iKenya ingena ngaphansi kwezwekazi i-Afrika. Ekwenzeni lolu cwaningo babheka ukuthi wonke umuntu wesifazane omnyama ngokwebala uke waphila ngaphansi kwezimo ezimcindezelayo nezimenza azizwe engelutho. Lolu cwaningo luqondiswe kubantu besifazane baseKenya abaphila nesifo sesitho sangasese esibenza bazikhulule ngezindlela ezehlukene. Lesi sifo saziwa nge-*vaginal fistulas*, okuyisifo esibenza basebenzise isitho esisodwa somzimba ukuzikhulula, okungaba indle noma ukuchama. Kuvezwa nezingqinamba laba bantu besifazane ababhekana nazo ezifana nokudlwengulwa kwabesifazane, ukudlwengulwa kwezingane, ukuganiswa kwezingane ezincane konke lokhu ngoba behlala emakhaya

ahluphekayo. Laba bacwaningi babheka lezi zinto ocwaningeni lwabo ukuveza amasiko ezenhlalo (*socio-cultural practices*) ukuthi abacindezela kanjani abantu besifazane.

U-Agyepong (2001) wenza ucwaningo ngaphansi kwesihloko esithi "Gender and African Education: A critical Analysis of the Literature", lapho abheka khona ukungalingani ngokobulili uma kubhekiswe kwezemfundo ezwenikazi i-Afrika. Uveza ukuthi iningi labesifazane lisathola isikole kancane kunabesilisa nakuba amathuba emfundo esandisiwe emva kwenkululeko. Igebe lobulili licace kakhulu ngale kwezinga lamabanga aphansi lapho amadoda edlula kakhulu abesifazane ezikoleni ngokwenani. U-Agyepong (2001: 1) uphinde athinte okuvezwa ngabeminyango yezemfundo mayelana nalokhu kungalingani ngokobulili kwezemfundo lapho ethi:

> *Currently research on gender issues in African education shows that the educational structures tend to perpetuate the existing order rather than address gender disparity.*
>
> Okwamanje ucwaningo ngezindaba zobulili emfundweni yase-Afrika lukhombisa ukuthi izinhlaka zemfundo zivame ukuqhubekisela phambili uhlelo olukhona esikhundleni sokubhekana nokungafani ngokobulili.

Lokhu kuthi akufane nokuvezwa uMthethosisekelo waseNingizimu Afrika lapho uveza khona ukuthi siphila ezweni lenkululeko lapho khona sonke silingana ngokobulili kepha uma ubheka izimo abesifazane ababhekana nazo kwezemfundo, ezomnotho, ezenhlalo nezepolitiki akuveli lokho kulingana. Kanjalo nemfundo kulokhu isaqhubeka nokuveza ukungalingani ngokobulili. Njengamanje ucwaningo ngezindaba zobulili emfundweni yase-Afrika lukhombisa ukuthi imfundo isaqhubekisela phambili uhlelo olukhona esikhundleni sokubhekana nokungafani ngokobulili. Lokhu kuveza indima okusamele idlalwe ngabezemfundo nabezinqubomgomo e-Afrika mayelana nemfundo ukuthi babheke izinkinga zokungalingani ngokobulili emfundweni bese bephendula ngendlela efanele.

U-Ahikire (2014) ungomunye wabacwaningi e-Afrika owenze ucwaningo ngale njulalwazi lapho ebheka ukuthi kusho ukuthini ukuba ngowesifazane olwela ubufazi base-Afrika, *African feminist* ngaphansi kwesihloko esithi "African feminism in context: Reflections on the legitimation battles, victories, and reversals". Uthi ukuba yi-*feminist* kusho ukuzifaka kwezepolitiki yezombusazwe yamalungelo abantu besifazane. Kusho ukungabaza ukuba

semthethweni kwezinhlaka ezigcina abesifazane benqotshiwe, futhi kusho ukuthuthukisa amathuluzi okuguqula ukuhlaziya kanye nendlela yokwenza izinto.

Eveza uvo lwakhe mayelana nokuba yi-*feminist* e-Afrika, uMikell (1997: 4) uthi:

> *African feminism owes its origin to different dynamics than those that generated Western feminism. It has largely been shaped by African Women's resistance to Western hegemony and its legacy within African culture… it does not grow out of bourgeois individualism and the patriarchal control over women within capitalist industrializing societies … The debates in many Western countries about essentialism, the female body, and radical feminism are not characteristic of the new African feminism. Rather the slowly emerging African feminism is distinctively heterosexual, pro-natal, and concerned with many "bread, butter, culture, and power" issues.*
>
> I-*African feminism* ivela emigudwini eyehlukile kuleyo eyaveza i-*Western feminism*. Ibunjwe ikakhulukazi ngokwesakhiwo sayo sokuphikisana kwabesifazane base-Afrika ngokumelene ne-*Western hegemony* kanye nefa layo ngaphakathi kwesiko lama-Afrika … ayiveli emisebenzini yezandla ejulukisayo/yobugqila kanye nokucindezelwa kwabantu besifazane becindezelwa ngabesilisa abangoxiwankulu. Izinkulumompikiswano emazweni amaningi asentshonalanga mayelana nokubaluleka komzimba womuntu wesifazane kanye ne-*radical feminism* akuzona izimpawu ezintsha ze-*African feminism*. Kunalokho, i-*African feminism* efufusa kancane kancane ehlukanisa ngokobulili, bokuzalwa, futhi ikhathazeke ngezindaba eziningi "zesinkwa, ibhotela, isiko, namandla".

Lokhu kuveza ukuthi ukuba yi-*feminist* kuwumzabalazo woqobo ngoba abakulo mzabalazo zikhona izingqinamba ababhekana nazo lapho bezama ukuguqula izakhiwo zemibuso ukuze zicabangele amalungelo abesifazane. Bahlangabezana nokucekelwa phansi, ngokungabhekwa njengabantu abanomqondo ophusile njengoba kusenezinkolelo zokuthi abanamandla futhi abakwazi ukuba nezwi. Ngakho-ke ukuba yi-*feminist* kusho ukubhekana nezinselelo kepha uma kubanjiswene ithemba likhona lokuthi abesifazane bazoyinqoba le mpi yokucindezelwa nokubandlululwa ngisho ngabantu bebala labo imbala.

Incwadi engumdlalo kaNkealah (2014) ethi “Women’s Contribution to the development of Anglophone Cameroonian Drama” iveza indlela abantu besifazane ababandlululwa ngayo emiphakathini besetshenziswa njengamathuluzi ocansi. Lo mdlalo uveza umqondo ohlukile kulowo umphakathi onawo ngabantu besifazane ngokusivezela ukuthi abantu besifazane bayakwazi ukuba nobuhlakani, nokuzimela okuvezwa ngomunye wabalingiswa okhona kulo mdlalo. Le ncwadi yabhalwa ngenhloso yokulwa nokubandlululwa kwabesifazane ngokobulili, ukuntuleka kwamathuba emisebenzi nokunye.

UMaathai (2016) yena wenze ucwaningo mayelana nokubandlululwa kwabesifazane kubhekiswe emasikweni ase-Afrika. Lolu cwaningo lwenziwe ngaphansi kwesihloko esithi; “Culture and Gender Inequality”. Ngokusho kaMaathai (2016: 6) uma owesifazane enza okuphambene nesiko, njengokuba imbangela yokuba isehlukaniso somshado, wehlelwa isithunzi ephucwe nobuzwe bokuba ngumu-Afrika uma ehluleka ukuziphatha ngendlela agcine amasiko ase-Afrika.

2.3.2 ENingizimu Afrika

Injulalwazi ye-*Feminism* eNingizimu Afrika imayelana nokulwela amalungelo amantombazane nawabesifazane asebekhulile. UMoothoo-Padayachie (2008) wenze ucwaningo ngesihloko esithi “Constructing South African Feminism (s)”. Kulolu cwaningo ubheke izinto ezimbili ezehlukene mayelana nokungenziwa ukuthuthukisa abesifazane bakwazi ukuzimela baphume ngaphansi kwengcindezi. Izigaba ezibhekiwe kulolu cwaningo, okokuqala, kubhekwa ukuvezwa kwamazwi abantu besifazane aguqulwayo ngenhloso yokuveza ukungalingani ngokobulili. Okwesibili, ukucindezelwa kwabantu besifazane ngokwezikhundla. Ngamanye amazwi kulolu cwaningo kubhekwe lezi zindlela ezimbili ezazisetshenziswa ukucindezela abantu besifazane ngenhloso yokuziguqula ngendlela ezokwenza abantu besifazane bazizwe bekhululekile, benezwi baphinde bekwazi nokubamba iqhaza emkhakheni wezamabhizinisi nemisebenzi.

UKnowles (2021) wenze ucwaningo ngale njulalwazi ngesihloko esithi “With Dreams in Our Hands: An African Feminist Framing of a Knowledge-making project with Former ESP (Extended Studies Programme students)” ngenhloso yokuveza ukuthi ukwakhiwa kolwazi akubheki kuphela ezepolitiki kepha ubhale lolu cwaningo ebhekise embhikishweni owaba khona ngonyaka we-2015 kuya onyakeni we-2016 owawumayelana nokuguqulwa kwenqubomgomo yokufunda ezikhungweni zemfundo ephakeme. Ekubhaleni lolu cwaningo

ube esesebenzisa imibono evezwa injulalwazi yobufazi e-Afrika (*African Feminism*) eveza ubudlelwano obukhona phakathi kokucindezelwa ngokobukholonali, ngokwezezimali okwagcina kuhlukanisa iNingizimu Afrika ngokuthi kukhona imikhakha emibili: amaKhephithali (*Capitalist*) anemali eningi, labo abasebenzela amakhephithali abangenamali kanye nokucindezelwa ngokobulili kwabantu besifazane kusetshenziswa inqubo eyaziwa ngokuthi yi-*Patriarchy*. UKnowles uveza ukuthi into eyamsusa phansi wenza lolu cwaningo ukuthi minyaka yonke kufika abafundi bekhala kuye ngobunzima ababhekana nabo eNyuvesi yaseRhodes, okubalwa ukubandlululwa ngokwebala nokucindezelwa ngokobulili okwande kakhulu kwabesifazane. Ngakho-ke wenza lolu cwaningo ngenhloso yokuveza ukuthi ukucindezelwa nokubandlululwa yinto ekhona emiphakathini esiphila kuyo, ikakhulukazi ezikhungweni zemfundo lapho esizitshela ukuthi abantu basuke bephephile njengoba besuke behlanganyele nabantu abanolwazi ngobubi bokubandlulula kanye nomthelela wakho kepha kuyaqhubeka kuyenzeka noma benolwazi ngakho. Lolu cwaningo lungolunye koluningi oluhlose ukuveza ukuthi injulalwazi yobufazi ingasetshenziswa ukulwa nalolu bandlululo. Ukufakazela lokhu, uKnowles (2021: 17) ucaphuna uTamale (2020) ethi:

> *African Feminisms seek to dismantle the mutually constitutive "race", class, and gender oppressions that arise from colonialism, capitalism, and patriarchy.*
>
> I-*African feminism* ihlose ukushabalalisa "ubuhlanga", amazinga empilo angefani kanye nokucindezelwa ngokobulili okuvela kunqubo yobukholoniyali, ikhephithalizimu kanye nokucindezelwa ngabesilisa.

Sithola nomcwaningi owenze ucwaningo ngale njulalwazi ebhekise eNingizimu Afrika nakuba engeyena owakhona uLenser (2019) ngaphansi kwesihloko esithi "The South African Women's Movement: The roles of Feminism and Multiracial Cooperation in the struggle for Women's Rights". Usivezela ukuthi emibhalweni yomlando wesikhathi esedlule saseNingizimu Afrika, kugxilwe kakhulu kubandlululo nakuzinhlangano ezimelene nobandlululo, kugcizelelwa kakhulu ekuzibandakanyeni kwabesilisa kanye namadoda njengezithunywa eziyizinhloko zoshintsho ezweni. Abesifazane ngakolunye uhlangothi babhekwa kakhulu njengababamba iqhaza lokweseka izishoshovu zabesilisa kuwo wonke umnyakazo owenzekayo, futhi kuncane kakhulu okulotshwe kukho mayelana nokuzibandakanya kwabesifazane noma okuvezwayo ngezishoshovu zabesifazane. Ngamanye amazwi abantu besifazane yibona abayizizathu zokuthuthuka kwezwe njengoba bebamba leli qhaza lokweseka abesilisa nakuba kuvela ezweni sekungathi ngabesilisa

abangongqondongqondo balelo nalelo cebo elithuthukisa izwe. Lokhu kuyavela nasekuphathweni kobukhosi ngesikhathi kubusa iNgonyama uZwelithini Goodwill Zulu ukuthi konke obekwenzeka ebukhosini okufaka ukuthathwa kwezinqumo, ukuvuselela nokuthuthukiswa kwamasiko kaZulu, kwaziwa ukuthi konke lokhu umsebenzi waso iSilo kanti ungqondongqondo, umeluleki kanye nomeseki weNkosi bekuyiNdlovukazi uMantfombi Shiyiwe Dlamini-Zulu (Ntshangase, 2021). Okuveza khona ukuthi abantu besifazane bakhaliphile futhi banamandla okuletha ushintsho kuphela nje uma bengayekwa bangacindezelwa kunalokho benikezwe amathuba emikhakheni yezokuthuthukiswa kwezwe.

UKhumalo (2022) naye wenze ucwaningo oluthinta ukuhlaziywa kwamaculo omaskandi ocwaningeni olusihloko sithi, “Ucwaningo olunzulu nokusetshenziswa kwesathaya emculweni womaskandi nomthelela ekuphilisaneni kwabantu”. Kulolu cwaningo kufakazelwa okushiwo uNtuli (1990) lapho eveza ukuthi umculo womaskandi uyakwazi ukusetshenziselwa ukuxwayisa emiphakathini. Lokhu kuvela lapho uKhumalo (2022: 98) ethi:

> Umfazomnyama usebenzisa isaga emculweni njengesu lokuxwayisa lapho umuntu kumele aqikelele izenzo zakhe zibe ngeziqotho ukuze zingabi nomthelela omubi.

Lokhu kuxwayiswa kuvezwa iculo lika Mfazomnyama elithi ‘Zenzile’ okuyiculo eliyisathaya ngoba liveza izexwayiso ngokwenzeka emphakathini (Khumalo, 2022).

2.3.3 Ucwaningo olwenziwe emculweni womaskandi

Okwamanje uDuma (2016) ungumcwaningi wokuqala osacwaninge ngomculo womaskandi ocwasa abantu besifazane. Ucwaningo lwakhe walenza ngaphansi kwesihloko esithi “Ukuvezwa kokuhlukunyezwa kwabantu besifazane ezingomeni zomculo weqembu Izingane Zoma”. Imiphumela evezwe ilolu cwaningo ibe ngaphansi kwezindikimba ezintathu lapho khona abantu besifazane behlukunyezwa ngokwemizimba yabo okungaba ukucwaswa okanye ukubekwa isandla. Indikimba yesibili kube ngeyokuba nolaka kwabantu besilisa lubhekiswe kubantu besifazane okuholela odlameni lwasekhaya. Okwesithathu okuvelile kube ukungafuni ukuyosebenza kwabantu besilisa ababeka izaba ezingezwakali begcina sebephendula amakhosikazi awo izigqila zocansi. Lolu cwaningo lube wumhlahlandlela ekucwaningweni kwamaculo omaskandi besiZulu ahlukumeza noma acwasa abantu besifazane. Isenzo sokuphathwa kabi kwabantu besifazane abanye abantu basibiza ngokucwaswa kanti abanye bathi ukuhlukunyezwa kwabantu besifazane. Uma abantu besifazane behlukunyezwa bazizwa becwaswa, kanjalo uma becwaswa bazizwa behlukunyezwa. Ngaleyo ndlela la magama

awahlukaniseki ngoba umuntu uma ephimisa elilodwa ugcina esephimisa nelinye ngoba asho into eyodwa.

2.4 Igebe elikhona ocwaningweni lwaphambilini

Ukubuyekezwa kwemibhalo emayelana nesihloko socwaningo kuveza ukuthi abantu bayacwaswa ngokobuhlanga, ngokwebala, ngokwenkolo, ngokweminyaka (ezikoleni, emsebenzini, endimeni yezomculo nakwezinye izindawo), kwezobunini bomhlaba, kwezepolitiki nakwezomnotho. Ngakolunye uhlangothi, ukubuyekezwa kocwaningo oselwenziwe mayelana nokucindezelwa nokucwaswa kwabantu besifazane kuveza ukuthi bakhona abacwaningi asebecwaningile ngokuthi kusho ukuthini ukuba ngowesifazane olwisana nokucindezelwa kwabesifazane, ngokuba ngowesifazane olwela amalungelo e-Afrika, ngokucatshangwa ngumuntu wesifazane ngabanye abantu besifazane, ngokungenziwa ukuze abantu besifazane baphume ngaphansi kwencindezelo nangokwakhiwa komndeni wabantu besifazane abazolwisana nokucindezelwa kwabantu besifazane. Eminye yemiphumela yocwaningo iveza ukuthi impi yokucindezelwa kwabantu besifazane iliwa nangamadoda imbala iphinde iveze nokuthi wonke umuntu omnyama uke waphila ngaphansi kwezimo ezimcindezelayo.

Munye kuphela umcwaningi osacwaninge ngokucindezelwa kwabantu besifazane endimeni yomculo womaskandi - uDuma. UDuma (2016) ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa elaziwa ngokuthi ‘Izingane Zoma’. Ngenxa yokuthi lo mcwaningi ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa, lungethathwe njengolumele bonke omaskandi abacwasa abantu besifazane, okwenza kube negebe elisafuna ukuvalwa lokuthi njengoba omaskandi besiZulu bebaningi kangaka, imaphi amanye amaqembu futhi yiziphi ezinye izindlela ezisetshenziswa ngamanye amaqembu omculo womaskandi ukucwasa nokucindezela abantu besifazane okumele kwembulelwe izwe.

2.5 Umklamo wocwaningo

Lolu cwaningo lumayelana nokuhlaziywa kwamaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili. Ulwazi olusetshenziswe ekwenzeni lolu cwaningo lutholakale emaculweni omaskandi acwasa abantu besifazane ngokobulili, atholakala kumasidi, inthanethi, *YouTube* nasemsakazweni Ukhozi FM, kubandakanya ama-*Podcast*. Nakuba zizininginingi izindlela abantu besifazane abacwaswa ngazo, kepha lolu cwaningo lubheke ingxenye eyodwa abantu besifazane abacwaswa ngayo ngokobulili lapho beqhathaniswa nabantu besilisa.

2.6 Isahluko ngamafuphi

Kulesi sahluko nginikeze incazelo yokubuyekeza imibhalo ngase ngibuyekeza imibhalo ehlobene nesihloko socwaningo, maqede ngathola ukuthi abantu bayacwaswa ngokobuhlanga, ngokwebala, ngokwenkolo, ngokweminyaka (ezikoleni, emsebenzini, endimeni yezomculo nakwezinye izindawo), kwezobunini bomhlaba, kwezepolitiki nakwezomnotho. Ngibe sengibuyekeza ucwaningo oselwenziwe nge-*African Feminism*, ngathola ukuthi bakhona abacwaningi asebecwaninge ngokuthi kusho ukuthini ukuba ngowesifazane olwisana nokucindezelwa kwabesifazane, nokuba ngowesifazane olwela amalungelo e-Afrika, ngokucatshangwa ngumuntu wesifazane ngabanye abantu besifazane, nokungenziwa ukuze abantu besifazane baphume ngaphansi kwencindezelo nangokwakhiwa komndeni wabantu besifazane abazolwisana nokucindezelwa kwabantu besifazane. Eminye yemiphumela yocwaningo iveza ukuthi impi yokucindezelwa kwabantu besifazane iliwa nangamadoda imbala iphinde iveze nokuthi wonke umuntu omnyama uke waphila ngaphansi kwezimo ezimcindezelayo.

Ngithole nokuthi munye kuphela umcwaningi osacwaninge ngokucindezelwa kwabantu besifazane endimeni yomculo womaskandi - uDuma. UDuma (2016) ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa elaziwa ngokuthi ‘Izingane Zoma’. Ngenxa yokuthi lo mcwaningi ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa, lungethathwe njengolumele bonke omaskandi abacwasa abantu besifazane, okwenza kube negebe elisafuna ukuvalwa lokuthi njengoba omaskandi besiZulu bebaningi kangaka, imaphi amanye amaqembu futhi yiziphi ezinye izindlela ezisetshenziswa ngamanye amaqembu omculo womaskandi ukucwasa nokucindezela abantu besifazane okumele kwenekelwe izwe.

ISAHLUKO 3

INJULALWAZI YOCWANINGO KANYE NENDLELA YOKWENZA UCWANINGO

3.0 Isingeniso

Kulesi sahluko ngichaza ukuthi yini injulalwazi bese ngichaza injulalwazi engiyisebenzise kulolu cwaningo ngokubheka imibhalo ebuyekeziwe esahlukweni sesibili. Ngibe sengichaza izindlela engizilandelile ukwenza lolu cwaningo okuwucwaningo oluyikhwalithethivu, ucwaningo olubhekiswe ohlotsheni olulodwa lokucwaningwayo (*case study*), indlela engikhethe ngayo amaculo omaskandi acwasa abantu besifazane ngokobulili, indlela engiyisebenzisile ukuhlaziya ulwazi engiluqoqile kanye nobuqiniso nokwethembeka kwalolu cwaningo. Ngiphinda ngiveze izingqinamba zalolu cwaningo bese ngichaza indlela engiyilandelile yokuqhutshwa kocwaningo ngendlela enobulungiswa. Ngezansi nginikeza incazelo yendlela yokwenza ucwaningo.

3.1 Injulalwazi esetshenziswe kulolu cwaningo

3.1.1 Incazelo yenjulalwazi

UKuada (2014: 20) uthi injulalwazi umbono ohlinzeka ulimi, imiqondo, kanye nokucatshangwayo okusiza abacwaningi ukuba benze umqondo wento abafuna ukuyiphenya. Lokhu kwenza abacwaningi bakwazi ukuxhumanisa lokhu abakuphenyayo nendikimba yolwazi ekhona. Ngakolunye uhlangothi uVinz (2015: 4) uthi injulalwazi yocwaningo imayelana nemibono ethuthukiswa ngabacwaningi ukuchaza izenzeko, ukudweba ukuxhumana, nokwenza izibikezelo. Lezi zicaphuno zikhombisa ukuthi umsebenzi womcwaningi ugxile emibonweni emiswe yizinjulalwazi zabacwaningi abaziwayo. Incazelo kaVinz mayelana nenjulalwazi incike ekutheni lapho kwenziwa ucwaningo kusuke kungacwaningwa ngento entsha kepha kusuke kucwaningwa ngento eseyake yacwaningwa ngaphambilini okunezinjulalwazi ezihambelana nayo abacwaningi abangazisebenzisa ukuxhumanisa ucwaningo lwabo neminye imibhalo esivele ikhona.

UVinz (2020: 4) uveza ukuthi uhlaka lwenjulalwazi luchaza imiqondo ebalulekile ocwaningweni lomcwaningi, luphakamisa ubudlelwano phakathi kwabo, futhi ludingida imibono efanelekile esekelwe ekubuyekezweni kwezincwadi. Uphinde aveze nokuthi injulalwazi enesigqi kuba ileyo enikeza isiqondiso socwaningo lomcwaningi, emvumela ukuba ahumushe ngendlela ekholekayo, achaze futhi ahlanganise nemibono yakhe lokho akutholile.

UCreswell (2005: 695) yena uchaza injulalwazi njengemodeli yomqondo esungula umuzwa ngesakhiwo socwaningo. Uphinde athi injulalwazi inikeza isizinda esisekela uphenyo lomcwaningi iphinde inikeze umfundi isizathu sokuhlaziya inkinga ethile yocwaningo. Injulalwazi ihlanganisa okushintshayo umcwaningi ahlose ukukukala kanye nobudlelwano afuna ukubuqonda. Empeleni kulapho ethuthukisa khona injulalwazi asuke ekhuluma ngayo futhi akhe udaba lwakhe lokuphenya lowo mbono.

UCreswell (2005) uphinde asivezela ukuthi kubaluleke ngani ukuba nenjulalwazi umcwaningi akhulumela phezu kwayo lapho enza ucwaningo. Uthi injulalwazi isiza umcwaningi ukuthi acabangele ezinye izinhlaka ezingaba khona futhi ehlise izinga lokuchema okungase kuphazamise ukuchaza kwakhe. Njengoba esuke ethuthukisa uhlaka lwakhe lwenjulalwazi ucabangela ezinye izinkolelo-mbono ezingase zibe inselelo emibonweni yakhe. Ngaleyo ndlela, injulalwazi isiza umcwaningi ukuba azi indlela azohumusha ngayo idatha lakhe nokuthi aqonde imibono yakhe nomongo wocwaningo lwakhe uma ukuhlaziya ekuncikisa kunjulalwazi ethile.

UGrant no-Osanloo (2014) bathi injulalwazi wuhlaka oluyisisekelo lapho kwakhiwa khona lonke ulwazi ngokomfanekiso nangokwezwi ocwaningeni. Isebenza njengesakhiwo nokusekelwa kwesizathu socwaningo, isitatimende senkinga, inhloso, isisekelo socwaningo ukubaluleka, kanye nemibuzo yocwaningo. Laba babhali baqhubeka bathi injulalwazi uhlaka oluyipulani yalo lonke uphenyo locwaningo. Isebenza njengomhlahlandlela lapho kwakhiwa khona futhi kusekelwe ucwaningo lomcwaningi, imnikeze nesakhiwo angasisebenzisa ngokwefilosophi yaleso sihloko asikhethile nangendlela yokuhlaziya ucwaningo lonkana. Baphinde baphawule ukuthi ngaphandle kwalolu hlaka, ukwakheka nombono wocwaningo akucaci, kufana nendlu eyakhiwe ngaphandle kwepulani. Ngakolunye uhlangothi, uhlelo locwaningo oluqukethe uhlaka injulalwazi luvumela ucwaningo luqine, lube nesigqi futhi luhleleke lube nokugeleza okuhlelekile ukusuka kwesinye isahluko kuya kwesinye.

Bonke abacwaningi engiphawule ngabo ngenhla baphawula ngokuthi injulawazi inguhlaka noma umhlahlandlela wocwaningo. Ngamanye amazwi iyinkomba yocwaningo lomcwaningi ukuthi luzobe lumayelana nani. Okunye abakuphawulayo okubalulekile ukuthi lapho umcwaningi eseyivezile injulalwazi ezolandelwa ngucwaningo lwakhe kumele ukuba anamathele kuyo kuzo zonke izahluko kungabi ukuthi uyayichaza kuphela kodwa kumele aveze ukuthi izahluko zona zincike kanjani kwinjulalwazi athe ucwaningo lwakhe

luzoyisebenzisa. Omunye wabacwaningi uphawule ngokungenzeka lapho ucwaningo lungenayo injulalwazi oluyilandelayo okanye umcwaningi eqoke engahambisani nocwaningo ukuthi angazithola esenhlanhlatha esehlanganisa izinjulalwazi ezingahlangani. Uze wanikeza isibonelo sendlu eyakhiwa ngaphandle kwepulani ukuthi miningi imibono engavela nomunye ephosa uvo lwakhe njengoba ingekho ipulani esuke ilandelwa. Kunjalo nalapho ucwaningo lungenayo injulalwazi okanye ikhona kepha ingenaso isisekelo esiqinile umcwaningi angazithola esenhlanhlatha. Ngezansi ngichaza injulalwazi eyaziwa ngokuthi yi-*Feminist Approach* engiyisebenzise kulolu cwaningo.

3.1.2 I-*Feminist Approach*

Lolu cwaningo lusebenzise injulalwazi ebizwa ngokuthi i-*Feminism Theory* noma i-*Feminist Appproach*. Nakuba ngizoqala ngiyichaze le njulalwazi ngizogxila ohlotsheni lwayo oluthinta kakhulu abantu besifazane base-Afrika njengoba lolu cwaningo luthinta kakhulu abantu besifazane base-Afrika abacwaswa ngomaskandi abathile. Le njulalwazi yehlukene kaningi, ngakho kulolu cwaningo ngisebenzise ingxenye yayo emayelana nenkululeko yabantu besifazane eyaziwa ngokuthi i-*Mainstream* noma i-*Liberal Feminism*, ngibheka abantu besifazane abamnyama base-Africa ngaphansi kwenjulalwazi i-*African Feminism*. Lezi zinjulalwazi zingena ngaphansi kwe-*Feminism*, echazwa kabanzi ngezansi.

I-*Feminism*, injulalwazi ehlose ukuqonda uhlobo lokungalingani ngokobulili. Ihlola amazinga abantu besifazane kanye nenhlalo yabo, ulwazi, izinto abazithandayo, imisebenzi yasekhaya kanye nepolitiki yokulwela amalungelo abo emikhakheni eyehlukene (Chodorow, 1989: 600). Imibono yabesifazane mayelana nale njulalwazi yaqala ukuvela kusukela ngonyaka we-1794 ezincwadini ezifana nethi “A Vindication of the Rights of Woman” kaMary Wollstonecraft, eyabe ishicilelwe ngonyaka we-1792 nethi “The Changing Woman”, inkulumo eyaba khona ngemva kokuboshwa ngokungemthetho, ukuvota, njalonjalo. UMary Wollstonecraft ubonwa ngabacwaningi abaningi njengomsunguli wenjulalwazi ye-*feminism* ngenxa yencwadi yakhe esengiyidalulile lapho ephikisana khona nemfundo yabesifazane. UCharles Fourier, isazi sefilosofi yezenhlalakahle nesiFulentshi nguye owasungula igama elithi ‘*Feminisme*’ ngonyaka we-1837 (Beasley, 1999). Inganekwane esihloko sithi “Owesifazane Oshintshayo” iyinganekwane yesiNavajo eyanikeza udumo kowesifazane, kwathi ekugcineni wagcwala umhlaba wonke. Ngonyaka we-1851 i-*Sojourner Truth* yakhuluma ngezindaba zamalungelo abantu besifazane ngencwadi yakhe ethi “Aren’t I A Woman”.

I-*Sojourner Truth* ikhuluma ngodaba lwabesifazane abanamalungelo alinganiselwe ngenxa yemibono yabesilisa enephutha ngabesifazane. Iqiniso kwaba ngukuthi uma owesifazane omnyama noma omhlophe engenza imisebenzi okuthiwa ilinganiselwe kwabesilisa, kusho ukuthi leyo misebenzi isuke ingabekelwe bala nabulili. Ngemuva kokuboshelwa ukuvota ngokungemthetho, uSusan Anthony wethula inkulumo enkantolo lapho akhuluma khona ngezindaba zolimi kumthethosisekelo obhalwe encwadini yakhe ethi "Speech after Arrest for illegal voting" ngonyaka we-1872. U-Anthony wabuza izimiso ezigunyaziwe zenhlangano, umthethosisekelo kanye nolimi lwawo lobulili lwabesilisa. Waphakamisa umbuzo othi: Kungani abesifazane benesibopho sokujeziswa ngaphansi komthetho kodwa bengakwazi ukusebenzisa umthetho ukuze bazivikele? Abesifazane babengakwazi ukuvota, ukuba nempahla, noma ukugcina ilungelo lokuzigcina emshadweni. Waphinde wagxeka umthethosisekelo ngolimi lwawo lobulili besilisa wabuza ukuthi kungani abesifazane kumele balandele imithetho engabacacisi abantu besifazane.

Njengoba injulalwazi ye-*feminism* inemikhakha eminingi nje, lolu cwaningo lugxile ku-*Mainstream* noma i-*Liberal Feminism*. Lena yinjulalwazi elwela inkululeko yabantu besifazane ezimeni abacindezelwa kuzo (Baehr, 2017). Lolu hlobo lwenjululwazi ye-feminism lwasunguleka ngenhloso yokufaka abantu besifazane ezintweni obekwaziwa ukuthi bona azibafanele kepha ezabantu besilisa kuphela, bona bavalelwe ngaphandle, bangabi nazwi ezinqumeni ezithathwayo kodwa bathobele umthetho. Ngikhethe ukusebenzisa lolu hlobo ngoba lolu cwaningo luhlose ukuhlaziya ukucwaswa kwabantu besifazane ngenhloso yokuba bakhululeke ezimeni ezibacindezelayo njengoba amanye amaculo omaskandi ebabandlulula ukuze bezobuyelwa isithunzi baphinde bakwazi ukuba nezwi emiphakathini abaphila kuyo.

URamphele (2013) ongumsunguli we-*Agang* usendlalela ngokusunguleka kwe-*African Womanism*. Uthi njengeqembu elinentshisekelo, ubufazi base-Afrika baqala ekuqaleni kwekhulu lamashumi amabili, abesifazane abafana no-Adelaide Casely-Hayforf, isishoshovu samalungelo abesifazane saseSierra Leonia esibizwa ngokuthi i-*African Victoria Feminist* yabamba iqhaza elikhulu kuzo zombili izinhloso ze-*Pan African* neze-*Feminist*. UCharlotte Maxeke owasungula i-*Bantu Women's league* ngonyaka we-1918 eNingizimu Afrika kanye noHuda Sharaawi owasungula inyunyana yabesifazane baseGibhithe ngonyaka we-1923. Ubufazi base-Afrika njengenhlangano busukela futhi emizabalazweni yenkululeko ikakhulukazi leyo yase-Algeria, Mozambique, Guinea, Angola kanye naseKenya lapho abalweli besifazane balwa khona kanye nozakwabo besilisa ukuze bathole ukuzimela kombuso kanye namalungelo abesifazane. Abesifazane abafana noMau Mau rebel, uWambui Otieno,

abalweli benkululeko uLilian Ngoyi, u-Albertina Sisulu, uMargaret Ekpo kanye noFunmilayo Anikulapo-Kuti, phakathi kwabanye abaningi, babelwa nobukoloniyali kanye ne-*patriarchy* (isikhathi esiningi lokhu bekwenziwa ngemibhikisho). Ubufazi besimanje base-Afrika baqiniswa eminyakeni eyishumi eyingqophamlando ye-*UN* kwabesifazane ngonyaka we-1975 kuya kowe-1985, okwaholela ekulweleni komzabalazo wabesifazane kanye nezifundo ezisabalele kulo lonke izwekazi nasemazweni angaphandle.

Uma sigxila kunjulalwazi eqondene ngqo nalolu cwaningo okuyi *African Feminism* siphinde sithola uNkealah (2016) eyichaza ngokuthi wuhlobo lobufazi olwaqanjwa ngabesifazane base-Afrika olubhekana ngqo nezimo nezidingo zabesifazane bezwekazi lase-Afrika. Kukhona abayiphikisayo le njulalwazi ukusunguleka kwayo. Kukhona abathi abesifazane base-Afrika bangabokuqala, kakade base bebambe iqhaza ngokujulile eNgqungqutheleni Yomhlaba Wonke yabesifazane eyayingonyaka we-1985 nokuthi kudala baqaphela amagalelo omunye nomunye. Kukhona ababone isidingo senjulalwazi yobufazi base-Afrika kunesidingo sokuba isunguleke njengoba injulalwazi yobufazi yaseNtshonalanga yayingathinti izinto abantu base-Afrika abebebhekana nazo. Injulalwazi yobufazi yaseNtshonalanga nakuba imele abesifazane kodwa iyazicabangela izinkinga ezithile abesifazane abamnyama ababhekana nazo lapho kuhlangana khona kokubili ubumnyama babo nobufazi babo.

UNkealah (2016) usichazela ngokuthi ukusungulwa kobufazi base-Afrika bekungekona ukuhlubuka kubo ngokuphelele ekukhishweni embonweni wamakhosikazi amhlophe kodwa kusukela ekuhlakanipheni kwabo nesifiso sokwakha ubufazi obamukele isizinda sabo kanye nolwazi lwabo. Ubufazi base-Afrika buveza amaqiniso abesifazane emazweni ahlukahlukene ase-Afrika. Izidingo zabesifazane, iqiniso, ingcindezelo kanye nokunikwa amandla kungasingathwa kangcono ngokuba nokuqonda okubandakanya nokuvumelana kwezindaba ezijwayelekile nezingajwayelekile kanye nezici nesimo sengqondo seqembu ekuzichazeni njengabantu besifazane. UNkealah (2016) uqhubeka athi ubufazi base-Afrika bulwela ukwakha owesifazane wase-Afrika omusha, okhululekile, okhiqizayo futhi ozithembayo ngaphakathi kwamasiko e-Afrika ahlukahlukene. I-*Feminism* e-Afrika, ekugcineni ihlose ukuguqula isiko njengoba lithinta abesifazane emiphakathini eyehlukene.

Yize le njulalwazi imayelana nabantu besifazane kodwa abacwaningi abanjengo-Atanga (2013) noKamau (2014) bathi ubufazi base-Afrika nobaseNtshonalanga akufani. E-Afrika, ubufazi baseNtshonalanga bulokhu bungatshazwa futhi buthathwa njengokungahambisani nobase-Afrika (Atanga, 2013). Ngakho-ke kuye kwaqondwa njengokumelene namadoda,

izidingo zomshado, ukuzala abantwana, nokugcinwa komndeni. Umbono ka-Atanga (2013) uhambisana nombono kaSalzman (2018) wobufazi obumelene nabesilisa kanye nokuphambukiswa kwenhloso yokuqala yobufazi baseNtshonalanga okwakuwukuphonsela inselelo abesilisa. Ngakho-ke uSalzman uyabubona ubukhona bokungalingani phakathi kobulili. Ubufazi baseNtshonalanga buhlulekile ukubhekana nezindaba ezibalulekile zohlanga kanye nezobulili obuthinta abesifazane abamnyama base-Afrika (Hooks, 2000). E-Afrika ubufazi baseNtshonalanga buthathwa njengobulawulayo ezindabeni zama-Afrika abesifazane (Atanga, 2013). Ngokufanayo uGatwiri noMclaren (2016), bathi ukuhluleka kobufazi baseNtshonalanga ekuqondeni ukukhathazeka kwabesifazane base-Afrika kukhomba ukuthi zombili lezi zinhlangothi azihlanganyeli iqiniso elifanayo.

Ngiyavumelana nemibono eyehlukene yabacwaningi mayelana nezincazelo ze*Feminism* ne-*African Feminism* ngiphinde ngiqonde ukuthi kungani kunokungqubuzana phakathi kwe-*Western Feminism* ne-*African Feminism*. Njengoba sengidalulile ngaphambilini ukuthi lolu cwaningo lugxile kunjulalwazi yabesifazane base-Afrika ngibone kukuhle ngiveze isendlalelo somsuka wenjulalwazi njengomhlahlandlela engiwusebenzise lapho ngihlaziya ulwazi locwaningo ngokuqondisa konke engikushoyo kule njulalwazi. Okungenze ngakhetha le njulalwazi ukuthi ibhekana ngqo nabesifazane base-Afrika ucwaningo oluqondiswe kubo njengoba kulolu cwaningo kuhlaziywa amaculo omaskandi okungumculo osungulwe e-Afrika. Nakuba lo mculo waziwa kakhulu nakwamanye amazwe njengoba kukhona omaskandi asebeke baya emazweni aphesheya ukuyonandisa khona njengoShiyani Ngcobo oseke wayodlala eFrance. Ucwaningo lubhekene ngqo nabantu base-Afrika njengoba kuyibona abazi ukusuka nokuhlala komculo womaskandi nokuzokwenza baqonde kangcono inhloso yocwaningo oluhlose ukususa inkungu kubantu besilisa abacwasa abesifazane ngokobulili. Lokhu kuzobakhanyisela labo maskandi ukuthi sesiphila esikhathini nasemhlabeni wenkululeko nokubalulekile ukuthi ngomculo wabo abahlukumezi amalungelo abesifazane kodwa kunalokho amaculo abo kumele kube ngaphakamisayo, akhuthazayo nakhayo. Lokhu kuzokwenzeka kalula njengoba ngisebenzise le njulalwazi evele ilwela amalungelo abesifazane.

Okubi ngokusebenzisa le njulalwazi ilokhu kungqubuzana okukhona phakathi kwabaseNtshonalanga nabase-Afrika. Lokhu kungqubuzana kwenza kube nzima ukuthi umlayezo odluliswa ngabantu besifazane esizweni uzwakale njengoba besalwa bodwa. Okungenze angangaqoka injulalwazi yabesifazane basentshonalanga ukuthi nakuba ilwela inhloso efana neyase-Afrika kepha izindlela zokucwaswa ababhekane nazo phesheya azifani

nezase-Afrika lapho khona kwakucindezelwa abesifazane ngaphansi kukahulumeni wobandlululo nokwenza kwasunguleka namasiko athile acindezela abesifazane nokungeke kufaniswe nezinkinga ababhekana nazo phesheya ngaphambilini.

Okunye okungenze ngakubeka kwagqama ukuthi hlobo luni lwenjulalwazi engiyisebenzisile ukuthi le njulalwazi inkulu futhi yehlukene kaningi. Ngakho-ke kubalulekile ukuba ngidalule leyo ngxenye yale njulalwazi engiyisebenzise kulolu cwaningo. Ukungachazi ukuthi hlobo luni lwenjulalwazi ezosetshenziswa kusuke kusho ukuthi umcwaningi usuke ezokhuluma ngayo yonke imikhakha yale njulalwazi. Njengoba ngiqoke ukusebenzisa izinhlobo ezimbili ngaphansi kwale njulalwazi, kubalulekile futhi ukuveza ubudlelwano obukhona phakathi kwazo kanye nobumqoka bazo ocwaningeni olwenziwayo. Lolu cwaningo lusebenzise izinjulalwazi ezimbili ngaphansi kwenjulalwazi, i-*Feminism,* okuyinjulalwazi yobufazi base-Afrika ngase ngiqoka ukusebenzisa uhlobo lwenjulalwazi yobufazi olumayelana nenkululeko kanye nokubandakanya abantu besifazane emikhakheni ehlukene yempilo, baphose itshe esivivaneni sokuthuthukiswa komhlaba eyaziwa ngokuthi i-*Mainstream* noma i-*Liberal Feminism* njengoba bese ngidalulile ngenhla.

Ngiqoke injulalwazi yabesifazane base-Afrika ngoba ulwazi engilusebenzise kulolu cwaningo luqoqwe eNingizimu Afrika ngenhloso yokuveza umlayezo odluliswa ngamaculo omaskandi acwasayo ukuthi abacwasa kanjani, okuyinto eyenzeka eNingizimu Afrika nokwenza lenjulalwazi ifaneleke kulolu cwaningo. Kanti okungenze ngaqoka i-*Liberal Feminism* ukuthi iyinjulalwazi ebhekene nokuqinisekisa ukuthi abantu besifazane bakhululekile ngendlela ezobenza bazibandakanye ekuthuthukiseni umhlaba okungaba kwezolimo, ezepolitiki, ezomnotho, njalonjalo. Kepha le njulalwazi ibhekiswe kuwo wonke umuntu wesifazane okusho ukuthi nakuba lolu cwaningo lugxile e-Afrika kepha uma bekhona abantu besifazane abazithola becindezelwa njengoba kwenziwa ngabase-Ningizimu Afrika becwaswa ngokobulili bengasizakala kulolu cwaningo. Lokhu kuveza ukuthi noma lezi zinjulalwazi zisetshenziswa ngezinhloso ezingefani ziyakwazi ukusebenza ndawonye ukuzuza inhloso eyodwa njengoba sekuchaziwe ngenhla.

Nakuba kusetshenziswe injulalwazi yabesifazane base-Afrika, kepha igxila kakhulu eNingizimu Afrika njengoba ihlaziya amaculo omaskandi besiZulu atholakala eNingizimu Afrika. Ngezansi ngichaza indlela yokwenza ucwaningo.

3.2 Indlela yokwenza ucwaningo

3.2.1 Ucwaningo oluyikhwalithethivu

Kulolu cwaningo ngisebenzise ucwaningo olubizwa ngokuthi yikhwalithethivu. URitchie nabanye (2013) bathi kuthanda ukuba yinkinga ukuchaza lolu hlobo locwaningo njengoba lungaweli ngaphansi kwenjulalwazi ethize kepha lugxile ekusebenziseni izinqubo ezithize ezilandelwayo. UDenzin noLincolin (2011) bathi ucwaningo oluyikhwalithethivu lusebenzisa izinqubo ezehlukene kanye nezihlokwana ezehlukene ngaphansi kwalo, okwenza ababhali baluchaze ngokuluqhathanisa nocwaningo oluyikhwantithethivu. UStrauss noCorbin (1990: 11) bona bathi:

> *By the term 'qualitative research', we mean any type of research that produces findings not arrived at by statistical procedures or other means of quantification.*
>
> Ngegama elithi khwalithethivu siqonde noma yiluphi uhlobo locwaningo oluveza okutholakele okungafinyelelwanga kulo ngokwezibalo noma ngezinye izindlela zokubala.

Le ncazelo inikeza umqondo wokuthi ucwaningo oluyikhwalithethivu alukhethi ukuthi ucwaningo lwenziwe ngaphansi kwasiphi isihloko okanye umkhakha wezemfundo, inqobo nje uma kungeke kubandakanywe ukubala nokulinganisa izinto. Lokhu kwenza lolu hlobo locwaningo lufaneleke ekusetshenzisweni ezifundweni zethiyori kanye nemilando ngenhloso yokuqonda amaphethini, izitayela nemikhuba esetshenziswa ngababhali okanye ukuzuza ulwazi olujulile oludinga izingxoxo nongeke ukwazi ukulubeka ngezinamba. UFlick (2014: 542) yena unezezela ngokuthi:

> *Qualitative research is interested in analysing subjective meaning or the social production issues, events, or practices by collecting non-standardised data and analysing texts and images rather than number and statistics.*
>
> Ucwaningo oluyikhwalithethivu lukhathalele ukuhlaziya ulwazi ngokomuntu ngamunye noma ngokukhiqizwa kwezinto emphakathini, izehlakalo noma izinqubo ngokuqoqa ulwazi olungavamile kanye nokuhlaziya imibhalo nezithombe/nemidwebo kunokuhlaziya izinamba.

Le ncazelo igcizelela indlela abantu abazizwa ngayo ngezinto ezithile emhlabeni. Ngakho-ke ucwaningo oluyikhwalithethivu luhlotshaniswa nezimpawu eziningi ezithinta abantu. Lokhu kufakazelwa nguDenzin noLincolin (1994: 2) lapho bethi ucwaningo lwekhwalithethivu luyakwazi ukusebenzisa izinqubo eziningi (*multi-method*) ngokugxila ekuchazeni ulwazi ngokujulile, izincazelo mayelana nendlela izinto ezidaleke ngayo nomthelela wazo ezimeni ezikhona eziguqukayo emhlabeni. Lokhu kuveza ngokusobala ukuthi lolu hlobo locwaningo lubheka izincazelo nemibono eyehlukahlukene ngokwenzeka kwezinto emhlabeni. Lokhu kufakazelwa nguVan Maanen (1979: 520) lapho ethi ucwaningo lwekhwalithethivu lungafaniswa:

> *With an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain naturally occurring phenomena in the social world.*
>
> Nebizoqoqa elimele amasu okuhlaziya anhlobonhlobo ngenhloso yokuchasisa, ukuhumusha nokuthola ulwazi, hhayi ukuthola umgqigqo wokwenzeka kwento ethile ngokwemvelo emhlabeni.

Ngakho-ke, ucwaningo oluyikhwalithethivu lubonakala luwumqondo obanzi ngaphansi kwawo okubhekwa izinhlobonhlobo zezihloko ngenhloso yokuzihlaziya ngokujulile. Okusho ukuthi umcwaningi osebenzisa le ndlela yocwaningo usuke efisa ukuthola incazelo yokuthi kungani izinto zimi ngendlela eziyiyo, ikuphi okumele kushintshwe ukuguqula leso simo ukuze singabe sisenzeka esikhathini esizayo. Ekwenzeni lokho kuyaye kubhekwe amaphethini, izitayela nezimfashini zokwenzeka kwezinto kanye namasiko namagugu ukuthi ngabe konke lokho kusuke kunomthelela yini kulokho okusuke kucwaningwa okanye kuyasiza futhi kubalulekile ukuba kuqhutshekwe nokwenziwa, okwenza kube lukhuni ukusebenzisa izibalo ekwenzeni lokhu. Ngakho-ke le ndlela yocwaningo ingena khaxa ezimeni ezidinga izincazelo.

UBhandari (2020) uchaza ucwaningo oluyikhwalithethivu njengocwaningo olubandakanya ukuqoqa nokuhlaziya idatha engeyona izinombolo, ukuze kuqondwe imiqondo, imibono noma ulwazi. Le ndlela ingasetshenziswa ukuqoqa imininingwane ejulile ngenkinga noma iveze imibono emisha yocwaningo. Ucwaningo oluyikhwalithethivu lusetshenziswa ukuqonda ukuthi abantu bawuzwa noma bawuqonda kanjani umhlaba. Nakuba ziziningi izindlela zocwaningo oluyikhwalithethivu, zivame ukuguquguquka futhi zigxile ekugcineni incazelo ecebile lapho kuchazwa idatha. Abacwaningi abenza ucwaningo oluyikhwalithethivu bavama ukuzibheka njengamathuluzi ocwaningeni njengoba konke ukubonwa, ukuhumusha

nokuhlaziya kuhlunga ngelensi yabo siqu. Ngakolunye uhlangothi uBhat (2020: 1) uchaza ikhwalithethivu njengocwaningo olugxile ekutholeni idatha ngokusebenzisa ukuxhumana okuvulekile nokuxoxa, lapho ababambiqhaza bebuzwa imibuzo evulekile kulindeleke ukuthi baphendule ngokuxoxa benabe. Uqhubeka aveze ukuthi le ndlela ayigcini ngokuhlaziya lokho abantu abakucabangayo kodwa iphinde isize ekuhlaziyeni ukuthi kungani becabanga ngaleyo ndlela.

UCresswell (2002: 1) yena uchaza ucwaningo oluyikhwalithethivu njengocwaningo oluncike emininingwaneni etholwe ngumcwaningi kulokhu akubonile, ezingxoxweni, emibuzweni (kubhalwa phansi izincazelo zababambiqhaza), amaqembu okugxilwa kuwo, ukubhekwa kwabambiqhaza, izifundo zezenzakalo nezinto zobuciko. UCresswell (2002) uphinde aveze nephuzu eliphakanyiswe uBhandari (2020) lokuthi lolu cwaningo alugxilile ekusetshenzisweni kwezinombolo.

UDenzin noLincolin (2000) bona baveza ukuthi abacwaningi abasebenzisa ucwaningo oluyikhwalithethivu bacwaninga ngezinto ezenzeka emhlabeni ngokudaleka kwazo bese bezama ukwenza umqondo, noma ukuzihumusha mayelana nomhlaba beziqhathanisa nezincazelo abantu abaziletha kuwo. Nalo mqondo ovezwa uDenzin noLincolin usahamba emagameni kaBhandari (2020). Lokhu kusho ukuthi le ndlela yokwenza ucwaningo ihlukile ocwaningeni oluyikhwantithethivu ngoba lona lwasunguleka kwinjulalwazi ebizwa ngokuthi ‘i-*Positivism’* njengoba imayelana nokuthi amaqiniso ancike ezinambeni. Ngakho izincazelo zekhwalithethivu zincike kule ncazelo ngoba abacwaningi abenza ucwaningo oluyikhwalithethivu kumele babheke ukudaleka komhlaba bese bebheka ukuthi abantu bancike kanjani kuwo, yibuphi ubudlelwano obuvelayo okanye amaqiniso esiwatholayo ancike emhlabeni nasekudalekeni kwawo.

Okungenze ngaqoka ukwenza ucwaningo oluyikhwalithethivu ukuthi lolu cwaningo lubheka izincazelo, amaqiniso kanye nemibono mayelana nokucwaswa kwabantu besifazane ngokobulili emaculweni omaskandi. Okwenza le ndlela yocwaningo ifanelwe ukusetshenziswa kulolu cwaningo ukuthi okokuqala, ucwaningo alubhekiswanga ezinambeni (izibalo) okanye emananini ezinto, okwesibili incazelo kaVan Maneen (1979) mayelana nekhwalithethivu iyalwesekela lolu cwaningo lapho eveza ukuthi ikhwalithethivu isabalele, mincane imikhawulo enawo njengoba ikwazi ukuthi ifake izihlokwana ngaphansi kwayo kanye nezinqubo ezehlukene. Lokhu ngikushiso ukuthi lolu cwaningo lubheka izindikimba zokucwaswa kwabantu besifazane ngokobulili becwaswa umculo womaskandi okuyizihlokwana ezingena

ngaphansi kwesihloko socwaningo okwenza le ndlela yocwaningo ifaneleke ekusetshenzisweni kulolu cwaningo.

Okunye okwenza le ndlela yokwenza ucwaningo ifaneleke kulolu cwaningo ngukuthi isetshenziselwa ukuthola izisombululo, amacebo kanye namasu amasha angasetshenziswa ukuqhubekela phambili mayelana nengqinamba esuke iveziwe (Bhandari, 2020). Kanjalo nalolu cwaningo luhlose ukuthi kuvezelwe omaskandi kanye nabakhiqizi balo mculo ngobubi nangomthelela oba khona kubantu besifazane lapho belalela amaculo abo abacwasa ngokobulili. Okunye ngukuthi ekwenzeni lokhu kusetshenziswe kakhulu izincazelo mayelana nendlela lawa maculo acwasayo acwasa ngayo abantu besifazane. Kungagcini lapho, kuphinde kwavezwa nezinyathelo okanye izisombululo ezingathathwa ukuqeda lesi sihlava sokucwaswa kwabantu besifazane ukuthi noma kuneminye imikhakha esagqugquzela ukucwaswa kwabantu besifazane kepha omaskandi bazokhanyelwa ngomthelela wamaculo abawaculayo ngenhloso yokucindezela abantu besifazane. Ngaphandle kwalokho, lolu cwaningo luzogqugquzela ukuba omaskandi bacule amaculo azokhuthaza abantu besifazane, azobabonisa uthando, azoveza ukubaluleka kwabo. Nakuba ifanelekile ukusetshenziswa kulolu cwaningo, le ndlela yocwaningo inobuhle nobubi bayo.

Okokuqala okuhle ngokusebenzisa ucwaningo oluyikhwalithethivu ukuthi luyakwazi ukuqoqa ulwazi olujulile oluchaza kabanzi ngezihloko zocwaningo, imizwa, imibono, impilo yabantu luphinde lukwazi ukuhlaziya lolo lwazi ngokunikeza izincazelo zolwazi oluqoqiwe (Denzen, 1989). Uma umcwaningi efisa ukuhlola ukusetshenziswa kolimi, ucwaningo oluyikhwalithethivu luyakwazi ukumnikeza ubudlelwano obukhona phakathi kolwazi olubhaliwe kanye nalolo olusuke lwenziwa, kucace bha (Bachmann, 1998). Ucwaningo oluyikhwalithethivu lusebenzisa amasu angasetshenziswa ukuzuza ulwazi olunothile nolujulile uma kubhekiswe ekuklanyweni, ekuhunyushweni kanye nasekuhloleni ulimi ngokutolika (Chalhoub-Deville noDeville, 2008). Okwesibili ngukuthi kunabacwaningi abanemibono ngokuthi ucwaningo oluyikhwalithethivu lumandla kakhulu ekuchazeni izimo eziphilwe ngabantu ezindaweni ezithile, okwenza kube lula ukukuchaza lokho uma umcwaningi esebenzisa le ndlela yocwaningo. Uma sibheka uDenzin noLincolin (2002), baveza ukuthi le ndlela yocwaningo kuhle ukuyisebenzisa ngoba iyakwazi ukuthi isebenzise imigomo emininingi kanye namacebo amaningi angasetshenziswa ukuchaza izimo eziphilwe ngabantu ngenhloso yokuqonda izizathu zalezo zimo.

UMcNamara (2001) uthi ulimi alukwazi ukuhlukaniswa nendawo lapho olusuke lukhulunywa khona futhi umuntu akakwazi ukuthi ulimi aluhlukanise namasiko kanye nezinto ezingamagugu kuleyo ndawo Lokhu kwenza abacwaningi abasebenzisa ucwaningo oluyikhwalithethivu basebenzise ulimi olusuke luhambisana nendawo esuke icwaningwa, amasiko kanye nezinto ezingamagugu kuleyo ndawo njengoba le ndlela yocwaningo isebenzisa kakhulu ulimi ukuthola izincazelo ezijulile mayelana nesihloko futhi okwenza igxile olimini ukuthi ayibandakanyi izinamba (Tsushima, 2015: 105). Okwesithathu okuhle ngokusebenzisa le ndlela yocwaningo ukuthi iyakwazi ukucwaninga ngezihloko ezithile okungaba ngabantu okanye yisigameko esithile esithinta abantu. Lokhu kuhle ngoba ekusebenziseni le ndlela yocwaningo umcwaningi uyakwazi ukuthi afinyelele ekuqondeni imibono yabantu abehlukene, izincazelo ezehlukene kanjalo nezigameko ezehlukene (Klein noMyers, 1999: 79). Yingakho uRichardson (2012) ethi umthombo osetshenziswa kakhulu ukuqoqa ulwazi ngaphansi kwalolu hlobo locwaningo kuba izincazelo zezigameko ezithile ezenzekile.

Okwesine okuhle ngokusebenzisa le ndlela yocwaningo ngukuthi ivumela umcwaningi ukuba akwazi ukuqoqa ulwazi lwezigameko ezijulile aphinde abheke ukuthi izincazelo zihambisana kanjani namasiko aleyo ndawo okusuke kwenziwa kuyo ucwaningo (Cobin noStrauss, 2008). Okwesihlanu okuhle ngukuthi umcwaningi uyakwazi ukuqoqa ulwazi mathupha njengomcwaningi lapho esebenzisa inkulumo-mpendulwano nezihloko zocwaningo, ukwazi ukubukela bukhoma umcimbi osuke unikeza ulwazi ngesihloko, aphinde akwazi ukuqopha okanye abhale phansi akutholayo ngesikhathi ebukela izinqubo angazisebenzisa ukuqoqa ulwazi ngaphansi kwale ndlela yocwaningo (Cohen nabanye, 2011: 133). Ngesikhathi kuqoqwa ulwazi ngaphansi kwale ndlela yocwaningo, umcwaningi uyakwazi ukuthi axhumane ngqo nezihloko zocwaningo athole ulwazi njengoba kwenzeka lapho kuqoqwa ulwazi kusetshenziswa inkulumo-mpendulwano. Ngamanye amazwi ucwaningo oluyikhwalithethivu lugxile kakhulu ezihlokweni okuba ngabantu luphinde lukwazi ukujula ngokuthola ulwazi olunzulu ezihlokweni zocwaningo.

Kanjalo ocwaningweni lwabo olwaluyikhwalithethivu, uRumsey nabanye (2016) bakwazi ukuqoqa idatha ngokuxoxa mathupha nababambiqhaza besebenzisa inkulumo-mpendulwano bexhumana ngomakhalekhukhwini njengelinye lamasu okuqoqa ulwazi, okwabasiza ukuba bathole imizwa kanye nemibono ezihlokweni zocwaningo mayelana nesihloko socwaningo lwabo. Okokugcina okuhle ngekhwalithethivu ukuthi isakhiwo sayo sivumelana nezimo eziningi njengoba umcwaningi ekwazi ukuthola ulwazi kubabambiqhaza abambalwa maqede alumatanise neqembu elikhulu labafundi elisuke linezimo ezifanayo neqembu elincane

elibambe iqhaza (Maxwell, 2012: 214). Ngakho-ke ukuhlaziya okuphelele nokufanelekile kocwaningo kumele kukhiqizwe ngokusebenzisa izindlela zocwaningo ezisezingeni eliphezulu okwenza ababambiqhaza okanye abacwaningi babe nenkululeko eyenele yokunquma ukuthi yini evumelana nabo (Flick, 2011). Ngenxa yalokho, nezihloko ezisuke ziwumqansa ziyinkimbinkimbi ziyakwazi ukuthi ziqondwe kalula ngokusebenzisa le ndlela yocwaningo.

UBhandari (2020: 5) usichazela ngobuhle bokusebenzisa ucwaningo oluyikhwalithethivu lapho eveza ukuthi ulwazi oluqoqiwe luyakwazi ukusungula imibono emisha kanye namaphethini amasha. Lokhu kuchaza ukuthi umcwaningi akakwazi ukuvele aqagele umphumela ngaphambi kokuba ahlaziye ulwazi aluqoqile. Okunye okuhle ngocwaningo lwekhwalithethivu ukuthi lugxile ezintweni ezenzekayo esibhekana nazo empilweni imihla namalanga okwenzeka ngokwemvelo nangokwezinkolelo zethu. Uma umcwaningi elandela le ndlela yocwaningo uyakwazi ukuthola ulwazi olunzulu mayelana nemuva labantu (background) abasuke bethintwa ucwaningo, athole imizwa yabo, imicabango nemibono yabo. Ngaphandle kwalokho, ucwaningo oluyikhwalithethivu luyakwazi ukusungula imibono emisha. Lokhu sikuthola lapho umcwaningi esebenzisa imibuzo emide evulekile eholela ekutheni athole izimpendulo ezivulekile, okumenza athole amaqiniso abefihlekile okanye amathuba amasha noma kumbuleke izinkinga ezithile umcwaningi abekade engazicabangi. UGaille (2018) uthi ikhwalithethivu yinhle ngoba iwucwaningo olugxile ekutholeni idatha eningi kusuka kusayizi omncane wesampula. UMiller (2019: 2) yena uthi ucwaningo oluyikhwalithethivu luhle ngoba lunikeza ulwazi, luyakwazi ukuthi lusetshenziswe ezimeni zangempela zempilo, kusetshenziswa isampula encane uma kuqhathaniswa nezinye izindlela zokwenza ucwaningo, inikeza ithuba lokukhulisa ulwazi oluthile lusiwe kwelinye izinga, ukuba nekhono lokususa ukuchema kudatha eqoqiwe, iyakwazi ukuthi isetshenziswe ukubuza imibuzo evulekile ngenhloso yokuguqula isimo esiphilwe umuntu othile sikwazi ukusiza iqembu labantu abasuke bethinteka kuleso simo.

Nakuba kukuhle ukwenza ucwaningo oluyikhwalithethivu kepha nobubi bokwenza lolu cwaningo bukhona (Bhandari, 2020: 6). Okokuqala okubi ngale ndlela ukuthi izimo zasemhlabeni zenza ucwaningo lwekhwalithethivu lungathembeki ngenxa yezinto ezingalawuleki ezithinta idatha. Okwesibili ukuthi njengoba umcwaningi eyinhloko ekuhlaziyeni nasekuhumusheni idatha, ucwaningo lwekhwalithethivu alukwazi ukuphindaphindwa. Umcwaningi kuba uyena onqumayo ukuthi yini ebalulekile ekuhlaziyeni idatha. Ngakho, ukuhunyushwa kwedatha efanayo kungahluka kakhulu. Okunye futhi ngukuthi ucwaningo oluyikhwalithethivu lusuke lugxile kakhulu ezincazelweni nasempilweni ephilwa

ngabantu abathintwa ucwaningo bese luyishaya indiva indawo lapho lezi zimo ezenzeka kuzo (Cumming 2001; Silverman 2010; Tuohy nabanye 2013; Wilson 2014). Yize kukuhle ukusebenzisa isampula encane yedatha uma umcwaningi esebenzisa le ndlela yocwaningo, kodwa lokho kwenza athathe ulwazi lwedlanzana njengomphumela wabantu bonkana abathintwa ucwaningo (Thompson 2011; Harry noLipsky 2014). Lokhu kungafaniswa nokuthi kuhlaziywe amaculo omaskandi okungumculo otholakala eNingizimu Afrika, bese umphumela otholakala lapho kuthiwe ungafana nongatholakala eMelika, okungeke kube iqiniso.

Okunye okubi ngokusetshenziswa kocwaningo oluyikhwalithethivu ukuthi ababhali benqubomgomo (*policymakers*) abayikhonzile imiphumela yocwaningo oluyikhwalithethuvu ngoba bakholelwa kakhulu ocwaningweni oluyikhwantithethivu (Salle noFlood, 2012). Lokhu kuchaza ukuthi uma kwenziwa ucwaningo oluthinta iminyango efana nowezeMfundo, owezeNhlalakahle, owezamaSiko neminye, kumele ukuba kusetshenziswe ucwaningo oluyikhwantithethivu (Richards noRichards 1994; Berg 2009). Ngamanye amazwi lapho umcwaningi enza ucwaningo kumele aqaphele ukuthi usebenzisa indlela efanele noma ehambisanayo nohlobo locwaningo alwenzayo.

Enye inkinga ngukuthi njengoba lolu cwaningo lugxile ezincazelweni, ingqinamba eba khona ukuthi abacwaningi bakuthola kunzima ukuhlaziya ulwazi oluqoqiwe njengoba iningi lwalo kusuke kuyimibono nezincazelo kanye nempilo abantu abasuke beyiphilile (Richards noRichards, 1994). Lokhu kufakazelwa nguBerg noLune (2012:4) lapho bethi:

> *Qualitative research is a long and hard road, with elusive data on one side and stringent requirements for analysis on the data.*
>
> Ucwaningo oluyikhwalithethivu lungumgwaqo omude futhi onzima, onedatha engaqondakali ohlangothini olulodwa olunezidingo eziningi, kuthi ngakolunye uhlangothi kube wumqansa ukuhlaziya idatha esuke iqoqiwe.

Ngamanye amazwi ucwaningo oluyikhwalithethivu lunezinselelo eziningi lapho luhlaziywa njengoba kusuke kuhlaziywa izincazelo nemibono mayelana nesihloko socwaningo, okwenza kube nzima ukuthola isiphetho esisodwa esizosonga imibono etholakele. Nakuba lunikeza ulwazi olujulile kepha kuba yingqinamba ukulusonga uma luqhathaniswa nocwaningo olufaka izibalo. Enye inkinga ngukuthi kuthatha isikhathi eside ukuhlaziya ulwazi oluqoqwe ngendlela eyikhwalithethivu (Flick, 2011).

Yize ukusebenzisa le ndlela yokwenza ucwaningo kunazo izinkinga, kodwa ngiqoke ukuyisebenzisa ngoba kuningi okuhle kunalokhu okungekuhle ngayo. Okokuqala okungenza ngakhethe le ndlela ukuthi ngikwazile ukuveza indawo ucwaningo oluyithintayo, okuthe lapho ngihlaziya idatha kwavela ukuthi indawo iba namuphi umthelela mayelana nolwazi olusuke luqoqiwe njengoba uWilson (2014) noTuohoy nabanye (2013) bekhala ngokuthi abacwaningi abenza ucwaningo oluyikhwalithethivu basuke bagxile ezincazelweni kuphela bayishaye indiva indawo.

Okunye okungenze ngaqoka le ndlela ukuthi ngikwazile ukuthola ulwazi olujulile mayelana nokuthi kungani kunamaculo omaskandi abandlulula abesifazane ngokobulili nakuba sekuphilwa esikhathini senkululeko kodwa kube khona abantu abahlukumeza amalungelo abesifazane baphinde babacindezele. Siphila esikhathini lapho khona abesifazane belwa nezinkolelo zokuthi indawo yabo isexhibeni, lapho abesifazane bebhukula bevuka beyosebenza ngenhloso yokuzikhulisela abantwana babo bangalindi kuze kube ngabantu besilisa abenza lokho. Kepha uma kusazoba nabantu besilisa abazobajivaza, lokho kwakha isithombe esibi ngabo esizweni, nokuzokwenza ukuthi ngisho lapho bethi bazizamela khona impilo babukelwe phansi ngenxa yomlayezo odluliswa umculo womaskandi ogaleleke kakhulu kuleli. Ngakho-ke ukusebenzisa le ndlela yocwaningo kungisize ekuphenduleni imibuzo yocwaningo nasekuphumeleleni ekuqwashiseni omaskandi ngobubi bokucula ngamaculo acwasa abesifazane. Ngezansi ngichaza ukuthi lolu cwaningo lugxile engxenyeni eyodwa yalokhu okucwaningwayo.

3.3 Ucwaningo olugxile ohlotsheni/engxenyeni eyodwa yokucwaningwayo

UMcCombes (2019: 1) uchaza ucwaningo olugxile ohlotsheni olulodwa (*case study*) njengendlela yokwenza ucwaningo olujulile kubhekiswe esihlokweni esithile, okungaba umuntu, iqembu labantu, indawo ethile, umcimbi, inhlangano okanye into ethile. Uqhubeka aveze ukuthi kuhle ukusebenzisa le ndlela ocwaningeni ngoba isiza umcwaningi ukuba athole ulwazi olunothile, oluyiqiniso, olujulile kanye nezindawo ezithintekayo nokuthi konke lokhu kube mayelana nezimo zangempela zempilo. Okunye akuvezayo ngobuhle bayo le ndlela ukuthi umcwaningi uyakwazi ukwenza ucwaningo lwakhe lungabi banzi kakhulu ukuze ezokwazi ukuhlaziya ulwazi aluqoqile, ikakhulukazi abafundi okumele ukuba bathumele amathisisi abo ayomakwa esikhathini esifushane. UBhat (2020) uthi nakuba ukusetshenziswa kwe-*case study* kungabukeka kunzima kodwa kungenye yezindlela ezilula kakhulu zokwenza

ucwaningo njengoba kubandakanya ukujula nokuqonda okuphelele kwezindlela zokuqoqa ulwazi (idatha) kanye nokukhomba idatha. UGaille (2018) yena uthi le ndlela ayibizi futhi iyakwazi ukuguqula umbono ube iqiniso.

I-*case study* ngokusho kukaMcCombes kumele ikwazi ukuveza ulwazi olusha obelungalindelwe, ilethe izisombululo eziphathekayo iphinde ivule amathuba amasha kubacwaningi abasazocwaninga ngesihloko umcwaningi asuke ecwaninga ngaso. UCherry (2021: 2) uhamba emazwini kaMcCombes aze engeze ngokuthi ubuhle bokusebenzisa i-*case study* ngukuthi ivumela umcwaningi ukuba akwazi ukuqoqa ulwazi olujulile nolunothile iphinde inikeze umcwaningi ithuba lokuthi aqoqe ulwazi olungajwayelekile nolubucayi.

I-*case study* iyakwazi ukuthi isetshenziswe ocwaningeni oluyikhwalithethivu nasocwaningeni oluyikhwantithethivu. Umehluko oyaye ubekhona kuyaye kube inhloso kanye nomklamo okhethwe umcwaningi. Umcwaningi osebenzisa le ndlela usuke enentshisekelo yokwazi kabanzi ngezimo abantu abasuke bethinteka ocwaningeni abadlule kuzo, umlando wabo, kunokuba aveze imiphumela esonga yonke into ngebhande linye. Lokhu kwenzelwa ukuqikelela ukuthi kuqoqwe ulwazi oluyiqiniso noluthembekile kunokuba kuqagelwe ukuthi njengoba iqembu elithile labhekana nesimo esithile ngakho wonke amaqembu azobhekana nesimo esifanayo (Young, 1985).

Ngakolunye uhlangothi uCherry (2021) uphinde asivezele ububi bokusebenzisa le ndlela ekwenzeni ucwaningo ngokuveza ukuthi ama-*case study* awakwazi ukuba asetshenziswe ekutholeni umphumela ongabhekiswa eningini uma ucwaningo lungathintanga wonke umuntu ohlotsheni olucwaningwayo. UGaille (2018: 6) naye uyabuveza ububi bokusebenzisa le ndlela athi ukusebenzisa le ndlela kuthatha isikhathi eside. UMiller (2019) yena uqwashisa abacwaningi ngokuthi nakuba le ndlela yokwenza ucwaningo imayelana nokuqoqwa kwamaqiniso kodwa isunguleke phezu kwemibono. Uphinde aveze ukuthi yimbi ngoba ayinamklamo okhona njengoba igxila ezimeni kunokuthi iveze amaqiniso. Ngamanye amazwi uma umcwaningi engakwazanga ukuqoqa ulwazi olubhekene ngqo nalokhu okucwaningayo angagcina esenhlanhlatha esesebenzisa nolwazi olungaphathelene nesihloko sokucwaningwayo.

Nakuba ukusetshenziswa kwale ndlela yocwaningo egxile ohlotsheni olulodwa kungangivumelanga ukuba ngibophe umphumela walolu cwaningo ngabhande linye, ngikhethe ukuyisebenzisa ngoba ingibeke ethubeni lokuqoqa ulwazi olunzulu mayelana nesihloko socwaningo, ingibeke ethubeni lokuqoqa ulwazi oluncane kodwa okuzozuzwa

lukhulu kulo njengoba lucebile. Nakuba kukhona omaskandi besiZulu, besiXhosa, besiNdebele nabezinye izilimi, lolu cwaningo lumayelana namaculo omaskandi besiZulu kuphela. Ngaleyo ndlela alufinyelelanga kuwo wonke amaculo alolu hlobo. Ngezansi ngichaza ukuthi ngisebenzise yiphi indlela ukuhlunga amaculo omaskandi.

3.4 Indlela yokuhlunga amaculo omaskandi

Kulolu cwaningi ngihlaziye amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili ngenhloso yokuveza ngobuningi omaskandi abenza lo mkhuba. Ngisebenzise indlela yokuqoqa ulwazi eyaziwa ngokuthi yi-*random sampling*, ebuye yaziwe ngokuthi yi-*probability sampling*. Okuhle ngale ndlela ukuthi uma umcwaningi enza ucwaningo mayelana nabantu abathile kwesinye isikhathi akubi lula ukuthi abandakanye wonke umuntu. Ngaleyo ndlela uyaphoqeleka ukuba asebenze ngedlanzana labantu elibizwa ngokuthi yisempuli. Isempuli yiqembu labantu abaqokiwe ukuba babambe iqhaza ocwaningweni (McCombes, 2019). Isempuli yenza kube lula ukuthi umcwaningi akwazi ukugxila kubo bonke ababambiqhaza kunokuba abe neqembu elikhulu abhekise kulo ngoba kugcina kuba nzima ukuhlaziya ulwazi oluningi oluqoqwe lapho. UMcLeod (2019: 1) uthi isempuli yinqubo yokukhetha iqembu elizomela iningi labantu abathintwa isihloko socwaningo noma elizobamba iqhaza ocwaningweni. Kanjalo nalapho umcwaningi enza ucwaningo ngezinto ezifana nohlobo oluthile lwezincwadi zobuciko noma ngohlobo oluthile lomculo, umcwaningi kuyadingeka ukuba asebenzise isempuli ethile ayibona ihambisana nohlobo locwaningo asuke elwenza.

Ngaphambi kokuba umcwaningi akhethe isempuli azosebenza ngayo kumele aqikelele ukuthola incazelo phakathi kwayo isempuli kanye nenani labantu (*population*) isempuli esuke ithathwe kubo. Kulolu cwaningo inani lesempuli okubhekiswe kulo kube ngamaculo omaskandi besiZulu acwasa abantu besifazane. Iculo ngalinye likamaskandi elicwasa abantu besifazane libe sethubeni lokusetshenziswa kulolu cwaningo (McCombes, 2019).

UFeetwood (2020) uthi umcwaningi oqoqa ulwazi esebenzisa i-*probability sampling* ukhetha isempuli enanini elithile elikhulu esebenzisa izinzulalwazi zokukhethwa kwesempuli. Ukuze izihloko zocwaningo zifakwe ngaphansi kwale ndlela yokukhethwa kolwazi, kumele umncwaningi asebenzise i-*random selection*, okuchaza ukuthi i-*random sample* iyahambisana ne-*probability sampling*. Yingakho ngizisebenzise zombili lezi zindlela kulolu cwaningo. Ngiqale ngakhetha amaculo acwasa abantu besifazane ngobuningi bawo ngase ngitomula lawo

anezindikimba ezinesisindo, okuchaza ukuthi wonke amaculo omaskandi abe nalo ithuba lokukhethwa.

U-Adwok (2015: 95) uchaza i-*probability sampling* athi:

> *Probability sampling specifies to the researcher that each segment of a known population will be represented in the sample. Probability samples lend themselves to rigorous analysis to determine the likelihood and possibility of bias and error.*
>
> I-*probability sampling* icacisela umcwaningi ukuthi ingxenye ngayinye yabantu abaziwayo izomelwa kusempuli. Amasempuli alolu hlobo abhekana nobunzima bokuhlaziya ngenhloso yokuthola/yokunquma ngokuchema namaphutha okungenzeka.

Lokhu Kushoukuthi ukusebenzisa le nqubo kulolu cwaningo kubeke izihloko zocwaningo ethubeni lokuthi zikhethwe bese ziyahlaziywa kubhekwa ukuthi azinakho yini ukuchema namaphutha. Lapho u-Adwok (2015: 95) echaza i-*random sampling* uyichaza uthi:

> *Random selection is the process of choosing the components of a sample that ensures each member of population stands the same chance of selection*.
>
> Ukukhetha okungahleliwe kuyinqubo yokukhetha izingxenye zesempuli eziqinisekisa ukuthi ilungu ngalinye labantu lithola ithuba elifanayo lokukhethwa.

Ngokwalezi zincazelo izihloko zocwaningo ezisuke zikhethiwe zonke ziba sethubeni lokuba zikhethwe ekusetshenzisweni ocwaningeni. Ngokwalolu cwaningo amaculo omaskandi angamashumi amabili akhethelwe ukusetshenziswa wonke anikezwe ithuba lokuba akhethwe ngenhloso yokucutshungulwa ukuze kufezeke inhloso yocwaningo kuphinde kuphenduleke umbuzo omkhulu wocwaningo. Amaculo omaskandi aqoqiwe aqoqwe ngoba wonke enokuthile okufanayo okuthinta ukucwaswa kwabantu besifazane ngokobulili. Ngaleyo ndlela, kulolu cwaningo kusetshenziswe i-*probability sampling* kanye ne-*simple random sampling*

UMcCombes (2021: 1) unikeza incazelo ye-*probability sampling* evumelana neka-Adwok ethi:

> *Probability sampling involves random selection, allowing you to make strong statistical inferences about the whole group.*

> I-*probability sampling* ibandakanya ukukhethwa [kwababambiqhaza] ngaphandle kokubahlunga, okwenza umcwaningi aqondisise ngabantu athathe/akhethe kubo isempuli.

Ngamanye amazwi njengoba ucwaningo olusuke lubhekiswe eqenjini elithile elikhulu okungelula ukulibandakanya lonke ocwaningeni, umcwaningi uyaphoqeleka ukuba akhethe isempuli ezomela iqembu lonkana ukuze ezokwazi ukulihlaziya. Lokhu kuholela ekutheni lelo qembu linikeze umphumela ozokwenza umcwaningi awumatanise neqembu lonkana. Ngamanye amazwi umphumela wocwaningo usuke usufaka okanye usumele iqembu lonkana ucwaningo olungakwazanga ukulithatha njengoba linjalo ngenxa yobuningi balo.

Ubuhle bokusebenzisa le nqubo yokuqoqa ulwazi ukuthi akubizi imali eningi nokuthi akudingi isikhathi esiningi ukuqoqa ulwazi uma umcwaningi esebenzisa le nqubo (Feetwood, 2020). Ngaleyo ndlela ukungathathi isikhathi eside sokuqoqa idatha umcwaningi esebenzisa le nqubo kwenza ukuthi abe nesikhathi esiningi sokuhlaziya ulwazi aluqoqile. Okunye okuhle ngale ndlela yokuqoqa ulwazi ukuthi inciphisa ukuchema kumcwaningi njengoba izihloko zocwaningo zisuke zinamathuba alinganayo okusetshenziswa ocwaningeni. Le nqubo yehlisa amathuba okuchema ikhuphule amathuba okuba umcwaningi asebenzise ulwazi aluthole kusempuli encane ukuchaza okwenzeka enanini lezihloko eziningi ezisuke zithintwa ngucwaningo ukuletha izisombululo nemibono ngenkinga ucwaningo olusuke luyixazulula. Inhle le nqubo ikakhulukazi uma ucwaningo lomcwaningi lungandlalekile luthinte izinhlanga ezehlukene okanye izinkolo ezehlukene. Ukusebenzisa le nqubo kwenza umcwaningi akwazi ukukhetha isempuli yezihloko ezizokwazi ukumela nalabo abangafakwanga ocwaningeni ngenxa yobuningi benani balezo zihloko kepha ezinezinto ezifanayo ezinazo.

Nakuba ukusebenzisa le nqubo yokukhetha ulwazi locwaningo kunezihibe ezithile, kodwa uma siqhathanisa ububi nobuhle enabo, ubuhle buningi, okungenze ngaqoka ukusebenzisa yona kulolu cwaningo. USharma (2017: 749) uthi le nqubo inikeza umcwaningi imiphumela okuyiyona lapho ethi:

> *Probability sampling is any sampling scheme in which the probability of choosing everyone is the same (or at least known, so it can be readjusted mathematically). These are also called random sampling. They require more work but are much more accurate.*
>
> I-probability sampling yinoma yiluphi uhlelo lwamasempuli olunamathuba alinganayo okukhetha ababambiqhaza (noma okungenani aziwe, ukuze

kushintsheke ngokwezibalo). Lokhu kubuye kubizwe ngokuthi isempuli yokukhetha abambiqhaza ngaphandle kokubahlunga. Adinga umsebenzi owengeziwe kodwa anemba kakhulu.

Le ncazelo isahambisana nalokhu osekushiwo ngabanye ababhali kodwa iphuzu elibalulekile elivelayo elokuthi kunobubi obukhona ngale nqubo, okungukuthi uma umcwaningi eyisebenzisa, kulindeleke ukuthi asebenze ngokuzikhandla. Kepha okuhle ngayo ukuthi ekuzikhandleni komcwaningi usuke ezozuza ulwazi olushaya emhloleni olungenamaphutha. Ububi besibili obukhona ngokusebenzisa le nqubo buphinde buvezwe uSharma (2017: 750) lapho ethi:

> *One of the most obvious limitations of simple random sampling method is its need of a complete list of all the members of the population.*
>
> Omunye wemikhawulo esobala kakhulu yendlela yokukhetha ababambiqhaza ngaphandle kokubahlunga isidingo sayo sohlu oluphelele lwawo wonke amalungu ababambiqhaza.

Lobu bubi bube ngeminye yemikhawulo esobala kakhulu yokukhetha ucwaningo ngendlela engahleliwe ukuthi kumele umcwaningi aqinisekise ukuthi zonke izihloko ezikhethiwe njengesempuli ziyacwaningwa okanye ziyahlaziywa ukuze zizokwazi ukumela inani labantu ezisuke zikhethwe kulo. Okumele umcwaningi akuqikelele ukuthi uhlu lwenani labantu kufanele kube oluphelele futhi lube sesikhathini samanje. Ukusetshenziswa kohlu lwabantu abathile kusuke kungasho ukuthi wonke umuntu othintwa ucwaningo uyacwaningwa kodwa labo abasuke beqokiwe kumele kuqinisekiswe ukuthi ababaningi ukuze ucwaningo luzokwazi ukufinyelela kubona bonke.

Nakuba ububi bokusebenzisa le nqubo yokukhetha ucwaningo buveziwe kepha ubuhle buningi, nokuholele ekusetshenzisweni kwale nqubo. Kuhle ukusebenzisa le nqubo yokuqoqa idatha njengoba lolu cwaningo beluhlose ukuthola imiphumela engeke ibe nokucwasa ikakhulukazi njengoba isihloko socwaningo sithinta ubulili okuyinto ebucayi njengoba ithinta kakhulu imizwa. Okunye ukuthi umculo womaskandi wehlukene ngezilimi, kepha lolu cwaningo lubheke umculo womaskandi besiZulu ukuqoqa amaculo omaskandi acwasa abantu besifazane ngokobulili, okungenzeka ukuthi nakwezinye izilimu kuyenzeka njengoba ukucwaswa kwabantu besifazane ngokobulili kusabalele emikhakheni eminingi. Ngakho-ke, ukuthatha isempuli yomculo womaskandi besiZulu kungafinyelela nasekutheni kuqwashise nabanye omaskandi bezinye izilimi ukuthi bazithibe ekuculeni amaculo acwasa abantu

besifazane njengoba lolu cwaningo luzobe seluzivezile izindikimba ezithinta ukucwaswa kwabantu besifazane ngokobulili ezivela emculweni womaskandi. Ngezansi ngichaza ukuthi ulwazi ngiluqoqe kuphi.

3.5 Imithombo yolwazi

Ulwazi lwalolu cwaningo ngiluqoqe emaculweni omaskandi besiZulu abacwasa abantu besifazane. Lolu hlobo lomculo luyatholakala kumasidi, kumadividi, kumakhasethi, ku-*YouTube* nakwezinye izinkundla zokuxhumana. Olunye ulwazi ngiluqoqe emsakazweni Ukhozi FM ohlelweni oluthi "Sigiya ngengoma", oludlala amaculo omaskandi njalo ngoMgqibelo kusukela ngehora lesishiyagalolunye ekuseni kuya ehoreni leshumi nambili bebade kanye nakumabonakude ohlwelweni ku-*SABC 1*, ohlelweni olwaziwa ngokuthi i-*Roots* oludlala njalo ntambama ngoMgqibelo kusukela ngehora lesithupha lize ligamanxe (elesithupha). Ngezansi ngichaza indlela engiyisebenzisile ukuhlaziya ulwazi engiluqoqile.

3.6 Indlela yokuhlaziya ulwazi oluqoqiwe

Ulwazi engiluqoqile ngiluhlaziye ngisebenzisa injulalwazi eyaziwa ngokuthi yi-*Thematic Content Analysis* (TCA). Lena indlela yokuhlaziya ulwazi locwaningo oluqoqwe kulandelwa indlela yokwenza ucwaningo oluyikhwalithethivu. I-*TCA* ivamise ukusetshenziswa kusethi yemibhalo, njengengxoxo noma imibhalo. Lapho isetshenziswa, umcwaningi uhlolisisa idatha ukuze athole izingqikithi ezivamile okungaba izihloko, imibono namaphethini encazelo avela ngokuphindaphindiwe (Caulfield, 2019). I-*TCA* yehlukene kabili, okusho ukuthi uma umcwaningi eyisebenzisa kumele aqoke umzila azowusebenzisa. Kukhona i-*TCA* evumela ukuthi ulwazi oluqoqiwe kube yilona olumnikeza izingqikithi okanye izindikimba. Lena ibizwa ngokuthi i-*inductive approach*. Eyesibili indlela ye-*TCA* ilena yokuthi umcwaningi aqale ucwaningo aveze izindikimba azobe ekhulumela phezu kwazo bese eqoqa ulwazi ngenhloso yokuthola ulwazi oluzohambelana nezindikimba azisungulile. Le ndikimba yona ibizwa ngokuthi i-*deductive approach* (Caufield, 2019). U-Anderson (2007: 1) uchaza i-*TCA* njengendlela yokuhlaziya ulwazi oluqoqwe kulandelwa indlela eyikhwalithethivu ukwenza ucwaningo, lapho ulwazi luqoqwa ngezingxoxo, luqoqwa emibhalweni neminye imibhalo ebukwayo neqoqwe kumavidiyo kumele ihambelane nemibhalo ebhaliwe njengoba le ndlela igxila kakhulu ekuhlaziyweni kolwazi olubhaliwe.

UDelve (2020a: 1) usinikeza incazelo ethi ayifane neka-Anderson (2007) lapho esichazela ukuthi ukuhlaziywa kwezindikimba kuyindlela yokuhlaziya idatha ebandakanya ukufunda

ngesethi yedatha (njengemibhalo evela ezingxoxweni ezijulile noma amaqembu okugxilwe kuwo), kanye nokuhlonza amaphethini encazelo, lapho ukuzizwela komcwaningi kunomthelela obalulekile ekwenzeni incazelo ngedatha. UBraun noClarke (2006: 87) basichazela ngenqubo yokusetshenziswa kwe-*TCA* lapho besilandisa ngemigomo okumele ilandelwe ngabacwaningi. Bathi okokuqala okumele abacwaningi bakwenze ukuzijwayeza ulwazi abaluqoqile ngokufunda babheke izincazelo namaphethini avelayo. Okwesibili, ukusungula amakhodi azomela izincazelo namaphethini alokhu abakuthole olwazini abaluqoqile. Okwesithathu, ukuhlanganisa ulwazi oluhambelana namakhodi afanayo. Ngokwenzenjalo, umcwaningi usuke ehlanganisa ulwazi olunezindikimba ezifanayo. Okwesine, umcwaningi ubuyekeza ulwazi alutholile abheke ukuthi azikho yini izindikimba ezifanayo bese ezihlanganisa, kuthi lezo zindikimba ezingenalo ulwazi olwanele azisuse. Okwesihlanu, ekugcineni umcwaningi uhlaziya ulwazi abhale ngamagama akhe, afake nemibono yakhe ukuze izwi lakhe lizwakale.

Kulolu cwaningo ngisebenzise i-*inductive approach* ne-*deductive approach* ngokuzishintshanisa. Ngiqale ngokuqoqa ulwazi olumayelana nokubandlululwa kwabantu besifazane emaculweni omaskandi besiZulu ngenhloso yokuveza ukuthi kunamaculo omaskandi besiZulu anenhlese yokucwasa abantu besifazane ngokobulili kanye nokuhlaziya ukuthi lokhu kwenzeka kanjani futhi kudala ziphi izinkinga. Okwesibili, ngifundisise ulwazi engiluqoqile kwathi lolu oluhambisana nalolu cwaningo ngalubhala ngombala owehlukile. Ngibe sengihlonza izindikimba engingazisebenzisa ukwehlukanisa ulwazi engiluqoqile. Okwesithathu, ngiphinde ngalufundisisa ulwazi ngase ngilwehlukanisa ngokwezindikimba engizihlonzile. Okwesine, ngibuyele olwazini ebese ngiluqoqile ngalufundisisa ngenhloso yokuphinde ngiqoqe ulwazi oluhambisanayo. Ngizihlolile izindikimba zami ukuze ngihlanganise lezi ezicishe zifane. Ekugcineni ngihlaziye ulwazi ngalubhala ngamagama ami, ngafaka nemibono yami ukuze izwi lami lizwakale. Le ndlela yokuhlaziya ngiyibone ingenye yezilula lapho ngiyiqhathanisa nezinye ngoba inemigomo ecace bha okumele ilandelwe ngumcwaningi. Lokhu kungenze ukuba ngazi ukuthi ngiqalephi, ngizephi bese ngigcinaphi lapho ngihlaziya ulwazi engiluqoqile.

3.7 Ubuqiniso nokwethembeka kocwaningo

UBond (2003: 179) uthi:

> *…validity is foremost on the mind of those developing measures and that genuine scientific measurement is foremost in the minds of those who seek valid outcomes from assessment.*
>
> …ubuqiniso buhamba phambili engqondweni yalezo zinyathelo ezithuthukayo nokuthi ukulinganisa kwangempela kwesayensi kuhamba phambili emiqondweni yalabo abafuna imiphumela esebenzayo yokuhlola.

Lokhu kusho ukuthi ubuqiniso bolwazi locwaningo bubalulekile ngoba ukuthatha izindlela ezisheshayo njengokuthatha isempuli encane ngenhloso yokuchaza isempuli enkulu kulethe ubuqiniso bocwaningo. Njengoba isempuli encane ichaza iqembu elikhulu ingabukeka njengeqiniso kodwa angeke umcwaningi akuthathe lokho njengesiphetho okanye njengesixazululo socwaningo ngoba kungenzeka ukuthi ulwazi alutholile luphazanyiswe izimo ezithile njengesimo ucwaningo olusuke lucwaningwa ngaphansi kwaso, okungenza ukuthi imiphumela etholakalayo ingafani neyeqembu lonke. Ngamanye amazwi lapho kucwaningwa kubalulekile ukuqinisekisa ukuthi ucwaningo luba ngolweqiniso ukuze lube yinzuzo emhlabeni jikelele lungabi nemikhawulo kepha lulandele imigomo yesayensi.

UMessik (1989: 6) yena ubuqiniso ubuchaza athi:

> *… always refers to the degree to which empirical evidence and theoretical rationales support the adequacy and appropriateness of interpretations and action based on test scores.*
>
> …njalo bubhekise ezingeni lobufakazi obunamandla kanye nezizathu zenjulalwazi ezisekela ukwanela/ukulingana nokufaneleka kokuhumusha kanye nesenzo esisekelwe kumaphuzu okuhlola.

Le ncazelo igqamisa ukuthi ubuqiniso bocwaningo abutholakali kuphela ngemiphumela kodwa leyo miphumela kumele ihambelane nethiyori ethile ukugcwalisa ukuthi ngempela ulwazi olutholakele lungolweqiniso, alutholakalanga ngokubheka imibono yezihloko zocwaningo kuphela.

Ngakolunye uhlangothi sithola incazelo ethi ayehluke kulezi ezinikeziwe lapho uBorsboom nabanye (2004: 1061) bethi:

> *… a test is valid for measuring an attribute if (a) the attribute exists and (b) variations in the attribute casually produce variation in the measurement.*

> …ukuhlola kuvumeleke ukulinganisa isici uma (a) isici sikhona kanye (b) nokwehluka kwesici kukhiqiza ukuhluka okungajwayelekile esilinganisweni.

Le ncazelo iyaphikisana nencazelo enikezwe uMessik ngoba yona ibheka ukuthi ucwaningo ukuze lubhekwe njengoluthembekile lukhona yini, kukhona yini asebeke benza ucwaningo ngaleso sihloko ngaphambi kokuba umcwaningi abheke ukuthi lungolweqiniso yini ulwazi oluvezwa ucwaningo lwakhe. Kubalulekile ukuvezwa kwale ngxenye yocwaningo ngoba yenza ucwaningo lukwazi ukusetshenziswa nakwamanye amazwe anezinkolelo ezihlukile kulezo zalelo zwe ucwaningo olusuke lwenziwe kulo ngoba uma le ngxenye ingavezwa ubuqiniso bayo yenza ucwaningo lubukeke njengocwaningo olunokuchema. Lokhu singakubheka nasesihlokweni salolu cwaningo ukuthi umculo womaskandi unamaculo acwasa abantu besifazane ngokobulili kepha akuwona wonke amaculo omaskandi anjalo nokuthi nalawo acwasayo asuke ethinta izindikimba ezehlukene mayelana nokucwaswa kwabantu besifazane.

Ukwethembeka kocwaningo (*validity*) ngumqondo othuthukayo ngoba kuhlobene nokucatshangwayo mayelana nemiphumela yokuhlola. Lokhu kwenziwa ngokugxila emiphumeleni esebenza njengeziqondiso ezenziwe ocwaningweni ukuveza ukuthi lufanelekile futhi lwanele. Ukweseka lo mbono uMessik (1989: 6) uthi:

> *…inferences are hypothesis, and when these inferences are validated, it amounts to hypothesis-testing. As a result, validity is seen as evaluative judgements that are made on inferences of assessment results or test scores, that is whether correct interpretations are made, and actions are taken based on inferences.*
>
> Ukucabangela kungukucabanga imiphumela yocwaningo futhi lapho lokhu kucabangela kuqinisekisiwe, kuba ukuhlolwa kokucabangela kwemiphumela yocwaningo. Ngenxa yalokho, ubuqiniso bubonakala njengezahlulelo ezihlaziyayo ezenziwa ngokucatshangelwa kwemiphumela yokuhlola noma amaphuzu okuhlola, okungukuthi ukuhumusha okulungile kuyenziwa; futhi kuthathwa izinyathelo ezisekelwe kulokho okucatshangwayo.

Lokhu kusho ukuthi umcwaningi ngaphambi kokwenza ucwaningo usuke enemibono ethile ngazokuzuza ekwenzeni ucwaningo. Ngamanye amazwi ukulandela le nqubo yokufaneleka kocwaningo kumayelana nokukhomba lokho okucatshangwayo okungukuqagela okuzokwenzeka, kuthi lapho lezo zinkomba seziqinisekisiwe kufane

nokuthi kuhlolwa imiphumela yocwaningo ukuthi kube yiyona noma akuyona. Kubalulekile ukuthi umcwaningi acacelwe ukuthi ukuhlolwa kocwaningo akunakushiwo ukuthi kuvumelekile, kuphela okucatshangwayo mayelana nokuhlolwa kuba yikhona okubalulekile (Messik, 1989: 5).

Incazelo ye-*inference* okungokucatshangwayo ingabonakala njengalokho okuchazwa ngumcwaningi mayelana nokuhlolwa noma mayelana nemiphumela yokuhlola. Ngenxa yalesi sizathu kuyoba okungalungile okuzosho ukuthi ukuhlolwa kuyasebenza njengoba okucatshangwayo kuphela mayelana nokuhlolwa okungaba semthethweni noma cha. Kulo lonke ucwaningo lokhu okucwaningwayo nokutholakele kufanele kuchazwe ngendlela enembayo, kodwa uma lokhu kungenzeki kuba khona izinga lokuthi ucwaningo lufanelekile okanye luyangatshazwa (Gregory 2000; Mahoney 2008; Messik, 1989; Graziano noRaulin, 2000).

Okunye okubalulekile mayelana nocwaningo olufanelekile ngukuthi kufanele kufinyelelwe esiphethweni esisodwa. Okusho ukuthi noma ngabe ucwaningo lwenziwa ngabacwaningi abehlukene kumele imiphumela yalo nesiphetho kufane. Lokho kuqinisekisa ukuthi ucwaningo lufanelekile. Kungapheleli lapho, kodwa lolo cwaningo lukwazi ukuba luqondwe nangabanye abantu okanye lusetshenziswe nakwezinye izimo ucwaningo olungakwazanga ukufinyelela kuzo ngenxa yobubanzi bezwe (Howell 2002; Opie 2004; Cohen nabanye 2000; McMillan noSchumacher; (2006). Ucwaningo olufanelekile alukwazi ukuhlolwa ukuthi lufanelekile noma alufanelekile ngokusebenzisa izinamba kunalokho kubhekwa ‘i-*matter of degree*’ yocwaningo ukuthi ifanelekile yini (Linn noGronlund, 2000). Kanjalo nalapho kuhlolwa imiphumela ukuthi ifanelekile yini kusetshenziswa amazinga amathathu, izinga eliphezulu, eliphakathi neliphansi (Gregory, 2000).

Ngasohlangothini lokuthembeka kocwaningo (*reliability*) umcwaningi kusuke kumele aqinisekise ukwethembeka kocwaningo ngokuthi ucwaningo lwakhe lukwazi ukusetshenziswa kaningi ngabanye abacwaningi ngaphansi kwezimo ezithile ukuthola imiphumela esuke ifana naleyo yomcwaningi osuke eqale ucwaningo. Ngamanye amazwi ukuze kubonakale ukuthi ucwaningo lwethembekile kumele lukwazi ukuphindwaphindwa ngabanye abacwaningi ngaphansi kwezimo ezithile ezehlukene.

Ukwethembeka kocwaningo kusho ukuthi umcwaningi engakwazi yini ukuphinda ucwaningo olwenziwe esebenzisa isihloko socwaningo esifanayo, izihloko zocwaningo, ucwaningo olubhekiswe kuzo ukuthola imiphumela efanayo neyocwaningo olwenziwe ngaphambilini

(Maree noFraser, 2004). Lokhu kuba ngubufakazi obugcwele bokuthi ucwaningo luthembekile njengoba lunamandla okuba luphindwe ukuthola imiphumela efanayo.

UMessik (1989) uthi kunobudlelwano obukhona phakathi kokuhlolwa kocwaningo ukuthi lufanelekile kanye nokuhlola ukuthi ucwaningo lwethembekile. Ngokombono wakhe uveza ukuthi uma ucwaningo lugxile ekuqinisekiseni ukuthi ucwaningo lungolweqiniso kusho ukuthi ukuhlolwa kokufaneleka kwalolo cwaningo kuba kuncane. Kanjalo nokwethembeka kocwaningo kumele kuveze ubunye nokusho ukuthi kumele kokubili lokhu kube sezingeni elilinganayo lapho kwenziwa ucwaningo.

Lolu cwaningo luyilandelile le migomo engenhla yokufaneleka kanye nokuthembeka kocwaningo. Uma sibheka ukufaneleka kocwaningo, lolu cwaningo lufanelekile ngoba ukucwasa kwabantu besifazane ngokobulili kuyinto ekhona izwe elibhekene nayo, okuholela ekutheni kusungulwe izinhlangano nemibuthano ehlangene ngazwi linye lokulwa nalokhu kucwaswa kwabantu besifazane ngokobulili. Ukucwaswa kwabantu besifazane ngokobulili kuyinto eyenzeka cishe kuyo yonke imikhakha yempilo, okungaba isekhaya emndenini, isemsebenzini, isesontweni njalonjalo. Kanjalo nomculo womaskandi ubambe iqhaza ekwandiseni ukucwaswa kwabantu besifazane ngokobulili njengoba unamaculo adlulisa imilayezo yokucwasa abantu besifazane. Kungalesi sizathu lolu cwaningo lufanelekile (*valid)* ngoba isihloko socwaningo sithinta inkinga enkulu ekhona kepha kuleyo nkinga sibheke ingxenye yale nkinga.

Ukuqinisekisa ukwethembeka kocwaningo; (*reliability*), ucwaningo lungakwazi ukuthi luphindaphindwe ngaphansi kwezimo ezifanayo nalezi ezisetshenzisiwe kulolu cwaningo okungukuhlaziywa kwemithombo yolwazi oluvele lukhona. Ukuhlaziywa kwemithombo yesibili kubhekwa amaculo afanayo kungaholela ekutheni abacwaningi abehlukene bathole izindikimba ezifanayo mayelana namaculo omaskandi acwasa abantu besifazane ngokobulili. Kanjalo nesiphetho kuba ngesifanayo njengoba kuphethwa konke okuzuzwe ngesikhathi kuhlaziywa ucwaningo. Ngakho-ke lolu cwaningo lwethembekile ngoba lunamandla okuphindaphindwa, okwenza ukuthi amaphutha angatholakala kulolu cwaningo abe mancane. Ngezansi ngichaza inqubo engiyilandelile ngaphambi kokuba ngenze lolu cwaningo.

3.8 Ukuqhutshwa kocwaningo ngobuqotho nokwethembeka

Ngaphambi kokuba ngiqale lolu cwaningo ngafaka isicelo ekomidini *(Ethics Committee*) elengamela zonke izicelo zabafundi abafuna ukwenza ucwaningo e-Wits School of Education.

Incwadi (*Ethics Clearance Letter*) eyayingazisa ukuba ngabe ngivumelekile ukwenza lolu cwaningo yafika inombandela owawuthi ucwaningo lwami lwalungezukuba nababambiqhaza. Leyo ncwadi yayihambisana nohlobo locwaningo engabe ngicele ukulwenza, ucwaningo olungenabo ababambiqhaza kepha olumayelana nomculo womaskandi besiZulu abacwasa abantu besifazane ngokobulili. Ngamanye amazwi idatha ngangizoyiqoqa kulolu hlobo lomculo. Njengoba umculo womaskandi abathinteka kulolu cwaningo utholakala kumasidi, kumadividi, kumakhasethi nakuma-*YouTube* sasingekho isidingo sokuba ngithole imvumo komaskandi yokuhlaziya amaculo abo ngoba amaculo engiwahlaziye kulolu cwaningo alalelwa yinoma ngubani ofisa ukuwalalela futhi amadividi nama-*Youtube* abukwa yinoma ngubani. Ngisho izithombe zabaculi kanye namagama abo kubekwe obala, akucashisiwe kumasidi, kumadividi nakuma-*YouTube*. Ngenzansi ngichaza izingqinamba zocwaningo.

3.9 Izingqinamba zocwaningo

Nakuba ngiluqale ngaze ngaluqeda lolu cwaningo kepha okunye engabe ngifisile ukukwenza akubange kusenzeka ngenxa yesikhathi esingenele sokwenza ucwaningo kanye nokuntula uxhaso. Ngangifisile ukuhambela izindawo lapho abanye bomaskandi ucwaningo olungabo becula phambi kwezihlwele ukuze ngiqhathanise ukuthi lokhu omaskandi abathi uma becula bakulingise kumadividi nakuma-*YouTube* kuyahambelana yini nalokhu abakushoyo emaculweni abo. Ukube ngalithola ithuba ngangiyohlaziya nokuthi umlayezo odluliswa ngamaculo omaskandi acwasa abantu besifazane uyahambisana yini nesimo sokunyakaza kwemizimba yomaskandi ngesikhathi belingisa abakuculayo. Okunye engabe ngifisile ukukwenza ukuba nababambiqhaza abangabantu besifazane ukuze ngithole uvo lwabo mayelana namaculo omaskandi besiZulu acwasa abantu besifazane. Lokhu engikubale ngenhla kwakuyokwenza ucwaningo lwami lube sezingeni elithe thuthu kunaleli olukulo.

3.10 Isahluko ngamafuphi

Kulesi sahluko ngihlaziye ngaphinde ngaveza amathiyori engiwasebenzise kulolu cwaningo, okuyi-*African Feminism* ne-*Liberal Feminism*, ngase ngisho ukuthi ngiqoke ithiyori ye-*African Feminism* ngoba ulwazi engilusebenzise kulolu cwaningo ngiluqoqe eNingizimu Afrika futhi ngihlose ukuveza izindlela umlayezo odluliswa ngamaculo omaskandi ngamunye acwasayo ukuthi abacwasa kanjani abantu, okuyinto eyenzeka eNingizimu Afrika nokwenza le thiyori ifaneleke kulolu cwaningo. Kanti okungenze ngaqoka i-*Liberal Feminism* ukuthi iyinjulalwazi ebhekene nokuqinisekisa ukuthi abantu besifazane bakhululekile ngendlela ezobenza

bazibandakanye ekuthuthukiseni umhlaba okungaba kwezolimo, kwezepolitiki, kwezomnotho, njalonjalo.

Ngiphinde ngaveza izindlela engizilandelile ukwenza lolu cwaningo. Ngiveze ukuthi lolu cwaningo lulandele ucwaningo oluyikhwalithethivu nokuthi lucwaningo olubhekiswe ohlotsheni olulodwa lokucwaningwayo (*case study*) ngaphinde ngaveza ukuthi ngisebenzise i-*random sample* ne-*probability sample* ukukhetha amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili. Le nqubo yenze ukuthi amaculo omaskandi acwasa abantu besifazane abe sethubeni elilinganayo lokukhethwa. Ngamanye amazwi le nqubo ingenze ngakugwema ukuchema, okuchaza ukuthi iculo noma amaculo kamaskandi ngamunye engiwahlaziye kulolu cwaningo akungoba bengisophe wona. Ngisho omaskandi abanamaculo acwasayo amaningi kunawabanye ngiwakhethe ngingasophile umaskandi noma omaskandi abathile. Ngiphinde ngaveza nokuthi ulwazi engiluqoqe emaculweni omaskandi ngiluhlaziye ngenjulalwazi eyaziwa ngokuthi yi-*Thematic Content Analysis*, ngilandela umbono kaBraun noClarke (2006: 87) onamazinga ayisithupha alandelwayo lapho kuhlaziywa idatha. Kulesi sahluko ngiphinde ngaveza ukuthi lolu cwaningo luyiqiniso ngoba isihloko socwaningo sithinta inkinga enkulu ekhona kepha kuleyo nkinga sibheke ingxenye yayo futhi ucwaningo luthembekile ngoba lungaphindwa nakwezinye izinhlobo zomculo womaskandi ezifana nomculo womaskandi besiXhosa, umculo womaskandi besiNdebele, nezinye izinhlobo. Ngiphinde ngachaza izingqinamba zalolu cwaningo kanye nendlela engiyilandelile yokuqhutshwa kocwaningo ngendlela enobulungiswa.

ISAHLUKO 4

AMACULO OMASKANDI BESIZULU ACWASA ABANTU BESIFAZANE NGOKOBULILI

4.1 Isingeniso

Kulesi sahluko ngethula amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili. Ngiyasho ukuthi iculo ngalinye liculwa ngubani, sithini isihloko salo futhi litholakala kuyiphi i-albhamu. Ngibe sengilibhala phansi linjengoba linjalo maqede ngichaze ukuthi likhuluma ngani nokuthi kuthiwani eculweni. Lapho sengilichazile iculo ngibe sengitomula ingxenye ecwasa abantu besifazane ngiyibhale phansi.

4.2 Amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili

Esahlukweni sesibili ngishilo ukuthi imibhalo ehlobene nesihloko socwaningo iveza ukuthi abantu bayacwaswana ngokobuhlanga, ngokwebala, ngokobulili, ngokwenkolo, ngokweminyaka (ezikoleni, emsebenzini, endimeni yezomculo nakwezinye izindawo), kwezobunini bomhlaba, kwezepolitiki nakwezomnotho, njalonjalo. Ngezansi ngethula amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili ngezindlela ezehlukene.

4.2.1 Iculo lokuqala elisihloko sithi ‘Ingqikithi’ elitholakala ku-albhamu elisihloko sithi “Ingqikithi”, liculwa yiqembu elaziwa ngokuthi ‘UThwalofu naMankentshane’. Umholi waleli qembu nguThwalofu Khoza (Sipho Khoza) obuye aziwe ngokuthi iNkunziyembongolo.

Ingqikithi

Lolu zalo ngiyalubona luyahleba
Lolu zalo ngiyalubona luyahleba
Bayikhulum’ emsam’ endlini
Ngangingekho mina
Ngangingekho mina
Mhla bekhulum’ ingqikithi
Ingqikithi

Bayikhulum’ emsam’ endlini
Ngangikho mina
Ngangingekh’ endlini

Mabekhulum’ ingqikithi

Ingqikithi bayikhulum’ emsam’ endlini
Ngangingekho mina
Mhla bekhulum’ ingqikithi
Ingqikithi

Bayikhulum’ emsam’ endlini
Ngangingekho mina
Ngangingekh’ endlini
Mhla bekhulum’ ingqikithi
Ingqikithi

Ingqikithi bayikhulum’ emsam’ endlini
Ngangingekho mina
Mhla bekhulum’ ingqikithi
Ingqikithi

Khuphuka lapho-ke
Nkunziyembongolo
Ayibekwa kubo kwaKhoza madoda
Awuzw’ uNdahandahane
Ukufa kumjahile madoda
UThunsu Thunsu kamkhaba

Awuzw’ okuyizintombi zababhemu
Akuzali kuyaqhulula
Ukube kuyasengwa
Ngab’ akumasi iziphihli

Emsamo, emsamo, emsamo
Ngangingekho mina
Bayikhulum’ emsamo endlini
Ngangingekho mina
Ngangingekh’ endlini
Mhla bekhulum’ ingqikithi
Ingikithi

Bayikhulum’ emsam’ endlini
Ngangingekho mina
Ngangingekh’ endlini
Mhla bekhulum’ ingqikithi
Ingqikithi

Lolu zalo ngiyalubona luyahleba
Lolu zalo ngiyalubona luyahleba
Ngangingekho mina ngangingekh’ endlini
Mhla bekhulum’ ingqikithi
Ingqikithi X 3

Umuntu leli qembu elicula ngaye wayengekho ngelanga lomhlangano owabe ubanjelwe exhibeni kwagogo, lapho kuthethwa khona idlozi. Akuveli ukuthi wabe emenyiwe yini kulowo mhlangano futhi akuvezwa ukuthi kwakukhulunywa ngani. Akuveli nokuthi njengoba abe engekho kulowo mhlangano watshelwa ngubani ukuthi kwabe kunomhlangano womndeni owabe ubanjelwe exhibeni kwagogo. Kuyasolisa ukuthi likhona ilungu lomndeni elabe liyingxenye yomhlangano elamazisa (lowo owabe engekho) ngokwenzeka ngalolo suku lomhlangano. Amazwi angezansi avezela umlaleli ukuthi umhlangano wawumayelana nalowo owabe engekho:

Lolu zalo ngiyalubona luyahleba
Lolu zalo ngiyalubona luyahleba
Bayikhulum’ emsam’ endlini
Ngangingekho mina
Ngangingekho mina
Mhla bekhulum’ ingqikithi

Uma ethi “Lolu zalo luyahleba”, unikeza umlaleli umqondo wokuthi njengoba uzalo lwaluhlangene ludingida udaba lwakhe, alubiza ngokuthi ‘ingqikithi’ yena engekho futhi engazi, lwalumhleba. Uma abantu bekukhuluma ngomuntu engekho basuke bemhleba. Ukuhleba umuntu kwehlukene kabili – ukuhleba umuntu kahle kanye nokuhleba umuntu kabi. Ukuhleba umuntu kahle ukukhuluma ngaye engekho, kukhulunywa ngento noma ngezinto okuthi noma ezizwa angaphatheki kabi, nalabo abamhlebayo bangaqhubeka bamhlebe ngisho engaqhamuka besamhleba. Ngakolunye uhlangothi ukuhleba umuntu kabi ngukukhuluma ngento noma ngezinto umuntu ohletshwayo ezingeke zamphatha kahle uma ezizwa, nalabo

abamhlebayo bangeqhubeke nokumhleba uma engaqhamuka besamhleba. Kuleli culo ukuhleba okuqondiwe yilokhu okuwukuhleba umuntu kabi. Owayengekho emhlanganweni uyakhononda ngokuthi babekhuluma ngaye yena engekho. Akuveli nokho eculweni ukuthi amalunga omndeni ayemhleba ethini. Eculweni kunamazwi alokhu ephindaphindwa athi:

Emsamo, emsamo, emsamo
Ngangingekho mina
Bayikhulum' emsamo endlini
Ngangingekho mina

Nakuba la mazwi egqamisa ukuthi umhlangano wawubanjelwe kuphi, ayasolisa ukuthi le ndaba eyayidingidwa emhlanganweni yayifaka ngisho nabaphansi (amadlozi), okungenzeka ukuthi kwabikelwa ngisho izidalwa zalowo mndeni ngodaba okwakuhlangenwe ngalo. Kumphatha kabi lowo owayengekho ukuthi ethi naye ezalwa emndenini owabe ubambe umhlangano kepha angabizwa yena uma kuzoxoxwa ngendaba ebalulekile ethinta umndeni. Uma ephindaphinda amazwi athi 'Lolu zalo luyahleba' uvezela umlaleli ukuthi vele umndeni wakwenza ngenhloso ukuthi ungahlanganyeli naye ngoba wawuhlose ukumhleba.

UNtombela (2011) uthi umaskandi ngamunye alipheli iculo engazihashanga noma engazibonganga. Naye uThwalofu uzwakala ezibonga kuleli culo ethi:

Khuphuka lapho-ke
Nkunziyembongolo
Ayibekwa kubo kwaKhoza madoda
Awuzw' uNdahandahane
Ukufa kumjahile madoda
UThunsu Thunsu kamkhaba

Awuzw' okuyizintombi zababhemu
Akuzali kuyaqhulula
Ukube kuyasengwa
Ngab' akumasi iziphihli

Izinsizwa zithi izihasho noma izibongo zensizwa azithelwa shukela. Ngala mazwi ziqonde ukuthi noma ngabe izihasho noma izibongo zinamazwi alumela kanjani, amazwi alumelayo awaguqulwa abekwe ngenye indlela ezwakala kangcono kwabalalele, ashiwo elumela enjalo. Kungakho ezibongweni zikaThwalofu kunamazwi athi:

Awuzw’ okuyizintombi zababhemu
Akuzali kuyaqhulula
Ukube kuyasengwa
Ngab’ akumasi iziphihli

Le ngxenye inamazwi acwasa abantu besifazane. UThwalofu ucwasa izintombi ezizala zingashadile. Esahlukweni esilandelayo ngizokwenaba ngichaze ukuthi kungani ngisho njalo. Ngezansi ngiveza iculo lesibili elicwasa abantu besifazane ngokobulili.

4.2.2 Iculo lesibili elisihloko sithi ‘Isifebe sendoda’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’.

Isifebe sendoda

Inkosikazi: Mina ngasuk’ ekhaya ngithi ngizogana
Kanti ngizogana isifebe sendoda
Indoda: Akushiwo lokho
Angikaze ngizwe kuthiw’ indod’ isifebe
Inkosikazi: Indod’ enjani ebuy’ ingalal’ ekhaya
Mina ngagan’ isifebe sendoda
Indoda: Ngiyakukhuza
Akushiwo lokhu, indoda yisoka

Inkosikazi: Kufanele ngithini ngoba awusalali layindlini
Indoda: Ma usuka kini
Awuzang’ usuke ngoba uzosiz’ isishimane
Inkosikazi: Wagcina nini ukungikhulumisa
Uhamb’ ungabuyi layikhaya
Indoda: Masiqala ukuthandana
Base bekhona abanye engangithandana nabo

Inkosikazi: Mina ngasuk’ ekhaya ngithi ngizogana
Kanti ngizogana isifebe sendoda
Indoda: Akushiwo lokho
Angikaze ngizwe kuthiw’ indod’ isifebe
Inkosikazi: Indod’ enjani ebuy’ ingalal’ ekhaya

Mina ngagan’ isifebe sendoda
Indoda: Ngiyakukhuza
Akushiwo lokhu, indoda yisoka

Inkosikazi: Kufanele ngithini ngoba awusalali layindlini
Indoda: Ma usuka kini
Awuzang’ usuke ngoba uzosiz’ isishimane
Inkosikazi: Wagcina nini ukungikhulumisa
Uhamb’ ungabuyi layikhaya
Indoda: Masiqala ukuthandana
Base bekhona abanye engangithandana nabo

Leli culo likhuluma ngowesifazane oshadile kepha ongahleli kahle emendweni ngenxa yezenzo zomyeni wakhe oziphathisa okomuntu ongashadile. Lokhu kwenza lona wesifazane ogane le ndoda egcine eseveza ukuthi le nto imphatha kabi, okusobala ukuthi iyamthukuthelisa ngoba usebenzisa negama elithi ‘*isifebe sendoda’*, okuyinhlamba ukufakazela ukuthi uthukuthele useze uphelelwa nawukuhlonipha indoda yakhe. Impendulo yendoda iveza ukuthi ayizisoli ngalesi senzo sayo sokungaphathi kahle inkosikazi yayo ngoba kuvela nokuthi ayisalali endlini okanye ihamba ibuye ebusuku. Ekungazisolini kwayo iveza ukuthi inkosikazi ayingambizi ngesifebe kunalokho kumele ithi *‘isoka’*. Kuphinde kuvele nokuthi ngesikhathi bethandana baze bashade babevele bekhona abantu besifazane indoda eyayizwana nabo. Ngakho-ke inkosikazi yayo akumele ngabe iyiqulisa amacala uma iziphathisa okomuntu ongashadile.

Kunezingxenye ezimbili ezivela kuleli culo ezicwasa abantu besifazane ngokobulili. Ingxenye yokuqala ithi:

Inkosikazi: Mina ngasuk’ ekhaya ngithi ngizogana
Kanti ngizogana isifebe sendoda
Indoda: Akushiwo lokho
Angikaze ngizwe kuthiw’ indod’ isifebe
Inkosikazi: Indod’ enjani ebuy’ ingalal’ ekhaya
Mina ngagan’ isifebe sendoda
Indoda: Ngiyakukhuza
Akushiwo lokhu, indoda yisoka

Le ngxenye icwasa abantu besifazane abashadile, omakoti, abantu besifazane abalotsholiwe nalabo abasalotsholwa abahlala namadoda. Okungenza ngithi yilaba bantu besifazane abathintekayo kuleli culo ukuthi kuvela ukuthi eculweni owesifazane uqhakambisa ukuthi yena wasuka ekhaya kubo ethi uyogana, okusho ukuthi kubhekiswe kumuntu wesifazane ohlala emzini. Ngenhla ngiveze izinhlobo ezehlukene zabantu besifazane njengoba nalapho emendweni kuyaye kuganwe ngezindlela ezehlukene. Abanye bayaye bethi lapho sebelotsholiwe bengakagcagci bayohlala emizini, abanye njalo bakhishelwa izinkomo zokupheka (lapho khona intombi ikhishelwe izinkomo ezimbalwa yabe seyicelwa ukuba ihlale kubo womyeni kusahlanganiswa ezinye zokulobola) kuthenjiswe ukuthi ezinye zizolandela bese beyogana, kwabanye kusuke sekwenziwe zonke izinto zamasiko ahambisana nokushada abasuke sebengomakoti ngokuphelele.

Ingxenye yesibili ecwasa abantu besifazane kuleli culo ithi:

Inkosikazi: Kufanele ngithini ngoba awusalali layindlini
Indoda: Ma usuka kini
Awuzang' usuke ngoba uzosiz' isishimane
Inkosikazi: Wagcina nini ukungikhulumisa
Uhamb' ungabuyi layikhaya
Indoda: Masiqala ukuthandana
Base bekhona abanye engangithandana nabo

Njengengxenye yokuqala nale ngxenye isacwasa abantu besifazane. Umehluko ngukuthi lapho kucwaswa abesifazane abaganile. Ngezansi ngiveza iculo lesithathu elicwasa abantu besifazane ngokobulili.

4.2.3 Iculo lesithathu elisihloko sithi 'Ngelekelele' elitholakala ku-albhamu elisihloko sithi "Msholozi", liculwa yiqembu elaziwa ngokuthi 'Izingane Zoma'.

Ngelekelele

Makhelwane ngafa zigebengu ngilekelele
Angisanithembi nina nobabili
Ngathi kukhon' umqond' eniwudlalayo
Engingawutholi kahle

Makhelwane ngafa zigebengu ngilekelele

Awulale phansi baba wabantabami
Waxosh’ indoda yakhe ngoba ayezothi
Umebanjwa zigebengu abize wena

Makhelwane ngafa zigebengu ngilekelele
Angisanithembi nina nobabili
Ngathi kukhon’ umqond’ eniwudlalayo
Engingawutholi kahle

Ungath’ abantu bayakuthanda
Kanti bayakuzonda
Akafonele amaphoyisa
Engani uyawafonel’ um’ exabene nendoda

Ngaze ngafel’ endlini akekho noyedwa ongilekelelayo
Baba waphum’ ngebhulukw’ elincane
Umuntu ebulawa izigebengu
Ngathi kukhon’ umqondo eniwudlalayo engingawutholi kahle

Ungath’ abantu bayakuthanda
Kanti bayakuzonda
Akafonele amaphoyisa
Engani uyawafonel’ um’ exabene nendoda

Makhelwane ngafa zigebengu ngilekelele
Awulale phansi baba wabantabami
Waxosh’ indoda yakhe ngoba uzothi
Uma ebanjwa zigebengu abize wena

Leli culo likhuluma ngowesifazane obeshadile osehlala yedwa ongenelwa yizigebengu bese ememeza umakhelwane wakhe ukuba amelekelele kulezi zigebengu ezimhlaselayo. Ngakolunye uhlangothi umakhelwane wakhe oshadile uhlala nendoda yakhe, ushaya ngonyawo phansi ukuba indoda yakhe isize umuntu owaxosha indoda yakhe ngoba ethembe ukusizwa ngeyakhe lapho edinga usizo. Okunye okuvelayo ukuthi lo makhelwane ohlala nendoda akamethembi umakhelwane wakhe ongenelwa yizigebengu kanye nendoda yakhe uqobo ngoba lapho indoda iphuma ukhala ngokuthi iphuma ngesikhindi. Iphinde iphawule ithi

yenziwa isilima, kukhona okushaya amanzi phakathi kwendoda yayo nenkosikazi yakwamakhelwane.

Leli culo liveza izingxenye ezimbili ezicwasa abantu besifazane. Eyokuqala ivela kule ngxenye:

Makhelwane ngafa zigebengu ngilekelele
Awulale phansi baba wabantabami
Waxosh' indoda yakhe ngoba uzothi
Uma ebanjwa zigebengu abize wena

Kule ngxenye yeculo umlayezo uqondiswe kubantu besifazane abashiywe amadoda abo okungaba amadoda abashiye ngenxa yezizathu ezithile eziholela kusahlukaniso noma abafelokazi nalawo makhosikazi ahlala wodwa ngoba amadoda awo esebenzela kude okanye amakhosikazi axoshe amadoda awo.

Ingxenye yesibili ecwasayo kuleli culo ithi:

Ngaze ngafel' endlini akekho noyedwa ongilekelelayo
Baba waphum' ngebhulukw' elincane
Umuntu ebulawa izigebengu
Ngathi kukhon' umqondo eniwudlalayo engingawutholi kahle

Leli culo liveza umuntu wesifazane ecwasa omunye wesifazane ngoba bephila ngaphansi kwencindezi yokuncintisana nokusaba ukwedlulwa omunye umuntu wesifazane. Kunalokho bayaye bebone kungcono becindezelana. Ngezansi ngiveza iculo lesine elicwasa abantu besifazane ngokobulili.

4.2.4 Iculo lesine elisihloko sithi 'Wagqoza Kabi' elitholakala ku-albhamu elisihloko sithi "Msholozi", liculwa yiqembu elaziwa ngokuthi 'Izingane Zoma'.

Wagqoza Kabi

Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini?
Indoda: Nina nikhuluma ngoba ningazi ukuthi kunjani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini?

Indoda: Nina nikhuluma ngoba ningazi ukuthi ngizwani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini?
Indoda: Nina nikhuluma ngoba ningazi ukuthi kunjani

Inkosikazi: Mina angazi ngayigcina nini indod' inqunu
Ake ningiyeke ngike ngibonis' abanye
Mhlawumbe bona bayangithanda
Inkosikazi: Mina angazi ngayigcina nini indod' inqunu
Ake ningiyeke ngike ngibonis' abanye
Mhlampe bona bayangithanda

Inkosikazi: Fihlani amadodenu kuyonakala manje
Ake ningiyeke ngike ngibonis' abanye
Mhlawumbe bona bayangithanda
Inkosikazi: Fihlani amadodenu kuyonakala manje
Ake ningiyeke ngike ngibonis' abanye
Mhlampe bona bayangithanda

Inkosikazi: Nina anazi ngayigcina nini indod'inqunu
Ake ningiyeke ngike ngibonis' abanye
Mhlampe bona bayangithanda

Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi kunjani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi kunjani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi kunjani

Inkosikazi: Nina anazi ngayigcina nini indod' inqunu
Ake ningiyeke ngike ngibonis' abanye
Mhlawumbe bona bayangithanda

Inkosikazi: Nina anazi ngayigcina nini indod’ inqunu
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda

Inkosikazi: Fihlani amadodenu kuyonakala manje
Ake ningiyeke ngike ngibonis’ abanye
Mhlawumbe bona bayangithanda
Inkosikazi: Fihlani amadodenu kuyonakala manje
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda

Inkosikazi: Nina anazi ngayigcina nini indod’ inqunu
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda

Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi ngizwani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi ngizwani
Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi ngizwani

Inkosikazi: Nina anazi ngayigcina nini indod’ inqunu
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda
Inkosikazi: Nina anazi ngayigcina nini indod’ inqunu
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda

Inkosikazi: Fihlani amadodenu kuyonakala manje
Ake ningiyeke ngike ngibonis’ abanye
Mhlampe bona bayangithanda
Inkosikazi: Fihlani amadodenu kuyonakala manje

Ake ningiyeke ngike ngibonis' abanye
Mhlampe bona bayangithanda

Inkosikazi: Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Indoda: Nina nikhuluma ngoba ningazi ukuthi ngizwani

Leli culo limayelana nomuntu wesifazane ogqozayo, okuwuhlobo lokugida lwabantu besifazane abangamaZulu. Umuntu wesifazane ogqozayo usolwa ngomunye wesifazane ngendlela agqoza ngayo. Ukugqoza kuyaye kwenziwe lapho kuhlangenwe okungaba umcimbi othile wesintu. Kuyaye kwenziwe lapho kusinwa, esigcawini okanye kuvidiyo yomculo womaskandi. Lapho owesifazane egqoza udlalisa iqolo kanye nokhalo bese kunyakaza ingxenye engaphambili yesisu. Uma enza lokhu akudingekile ukuthi aphakamise unyawo, usuke edlalisa iqolo, ukhalo nezinqa. Kuleli culo sivezelwa owesifazane ogqoza phambi kwabantu besilisa, okuvela lapho leli culo lithi, '*Wagqoza kabi wabheka ngasemadodeni amadoda azothini'*. Indlela okusetshenziswe ngayo amagama kuleli culo kuvezwa sengathi ukugqoza yinto yangasese, akuvamisile ukwenziwa nje obala kungenasizathu. Umuntu uma esekwenza obala kuba yichilo okanye uphawu lokufuna amadoda abantu ikakhulukazi ngoba kusuke kunyakaziswa izindawo ezifihlekile zomuntu wesifazane okanye ezisuke zingamthokozisa owesilisa osuke ebukele njengoba owesifazane esuke esina sakuheha abantu besilisa, okuyinto elindeleke lapho kwenziwa ucansi kepha eyenziwa kusinwa. Lokhu kuvela lapho leli culo lithi, '*Fihlani amadodenu kuyonakala manje'*. Nempendulo yalona wesifazane ogqozayo iveza ukuthi uyawafuna lawa madoda okukhulunywa ngawo ngoba uphendula ethi, '*Nina anazi ngayigcina nini indod' inqunu'*, okuletha umqondo wokuthi ngendlela agqoza ngayo uhlose ukuphonsela inselelo amadoda agqoza phambi kwawo.

Ingxenye ecwasayo evezwa yileli culo ivela kusukela esihlokweni ngaphambi kokuba kuze kuzwakale izinhlamvu zonke zeculo. Le ngxenye ithi:

Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini

Nalo leli culo liveza umuntu wesifazane ecwasa omunye wesifazane. Ngezansi ngiveza iculo lesihlanu elicwasa abantu besifazane ngokobulili.

4.2.5 Iculo lesihlanu elisihloko sithi 'Ngiyintombi nto' elitholakala ku-albhamu elisihloko sithi "Dark or Blue JZ for Second Term", liculwa yiqembu elaziwa ngokuthi 'Izingane Zoma'.

Ngiyintombi nto

Intombi: Mina ngiyintombi nto
Ngilotsholwa ngeshumi lezinkomo nenkom' eyodwa
Angisiw' umbhede wabafana mina ngilitshitshi phaqa
Insizwa: Ngingakubona kanjani
Ngingakubona kanjani wesisi?
Please bengicel' ukukubona

Intombi: We klibhi wajwayel' ukubaxhaphaza
Uyangibona mina ngihamb' umhlanga
Ngiyaziqhenya mina ngobuntombi bami
Insizwa: Ngikuthandela khona lokho
Ngikuthandela khona lokho
Intombi: Ngiyaziqhenya mina ngobuntombi bani
Uma ungangibona sihamba siyeNyokeni kwaNongoma

Intombi: Mina ngiyintombi nto
Ngilotsholwa ngeshumi lezinkomo nenkom' eyodwa
Angisiw' umbhede wabafana mina ngiyitshitshi phaqa
Insizwa: Ngingakubona kanjani
Ngingakubona kanjani sisi?
Please bengicela ukukubona
Intombi: We klibhi wajwayel' ukubaxhaphaza
Uyangibona mina ngihamb' umhlanga
Ngiyaziqhenya mina ngobuntombi bami
Insizwa: Ngikuthandela khona lokho
Ngikuthandela khona lokho
Intombi: Uma ungangibona sihamba siyeNyokeni kwaNongoma

Intombi: Mina ngiyintombi nto
Ngilotsholwa ngeshumi lezinkomo nenkom' eyodwa
Angisiw' umbhede wabafana mina ngiyitshitshi phaqa
Insizwa: Ngingakubona kanjani

Ngingakubona kanjani sisi?
Please bengicela ukukubona

Intombi: Mina ngiyintombi nto
Ngilotsholwa ngeshumi lezinkomo nenkom' eyodwa
Angisiw' umbhede wabafana mina ngiyitshitshi phaqa
Insizwa: Ngingakubona kanjani
Ngingakubona kanjani sisi bengicela *please* bengicela ukukubona

Intombi: We klibhi wajwayel' ukubaxhaphaza
Uyangibona mina ngihamb' umhlanga
Ngiyaziqhenya mina ngobuntombi bami
Insizwa: Ngikuthandela khona lokho
Ngikuthandela khona lokho

Leli culo likhuluma ngowesifazane oselitshitshi okanye oyintombi nto ohamba Umkhosi Womhlanga. Lokhu kuvela eculweni lapho ezigqaja ngobuntombi bakhe eveza ukuthi uyitshitshi yena uyolotsholwa ngezinkomo eziyishumi nenkomo eyodwa. Uze uyasho nokuthi uyaziqhenya ngobuntombi bakhe uma singambona eya eNyokeni (singakubona lokho). La mazwi uwasho kowesilisa oyisesheli sakhe esilokhu simbelesele ukuthi sifuna ukumbona. Lona wesifazane ulokhu emi emazwini akhe abuye aveze nokudinwa lapho ethi, *'We klibhi wajwayel' ukubaxhaphaza'*, okusho ukuthi lesi sesheli sihlale sizixhaphaza ezinye izintombi.

Amanye amagama leli tshitshi eliwashoyo lapho liphendula isesheli salo ayalulaza aphinde ahlambalaze abantu besifazane abangasezona izintombi nto. Ngamanye amazwi leli tshitshi libuye lisebenzise amazwi acwasa abanye abantu besifazane. Lizwakala lithi, "Angisiw' umbhede wabafana mina ngiyitshitshi phaqa".

Nenkulumo yalona wesilisa ngesikhathi eshela leli tshitshi iyabacwasa abantu besifazane ngokobulili. Lokhu kuzwakala lapho isisheli sithi:

Ngikuthandela khona lokho
Ngikuthandela khona lokho

Leli culo liveza umuntu wesifazane ecwasa omunye wesifazane kanye nomuntu wesilisa ecwasa umuntu wesifazane. Ngezansi ngiveza iculo lesithupha elicwasa abantu besifazane ngokobulili.

4.2.6 Iculo lesithupha elisihloko sithi ‘Wamgana wamgana’ elitholakala ku-albhamu elisihloko sithi “Sithanda i-*family*”, liculwa nguThokozani Langa.

Wamgana wamgana

Wo ngiyoke ngibone makoti
Wamgana wamgana
Wo ngiyoke ngibone malokazana
Wamgana wamgana
Wo ngiyoke ngibone makoti
Wamgana wamgana
Wo ngiyoke ngibone malokazana
Wamgana wamgana
Wo ngiyoke ngibone makoti
Wamgana wamgana
Wo ngiyoke ngibone malokazana
Wamgana wamgana

Wobekezela kuyabekezelwa
Wobekezela makoti
Nom’ ekuhluph’ owakwakho
Wamgana wamgana
Wobekezela makoti
Wamgana wamgana

Wobekezela nom’ ekuhluph’ owakwakho
Wamgana wamgana
Wobekezela makoti
Wamgana wamgana

Ebuy’ ebusuk’ edakiwe
Wamgana wamgana
Elal’ embhedeni ngezicathulo
Wamgana wamgana

Ngithi ebuy’ ebusuk’ edakiwe

Elal’ embhedeni ngezicathulo
Wo vele kunjalo emendweni
Wo bekezela makoti

Ngayilaya ngagana ngisemncane
Akangondli, uyangishaya
Ngayilaya ngagana ngisemncane

Bekezela makoti
Wobekezela kuyabekezelwa
Wobekezela makoti
Wamgana wamgana
Wobekezela kuyabekezelwa
Wamgana wamgana
Wo vele kunjalo emendweni
Wamgana wamgana
Wobekezela malokazana
Wamgana wamgana

Ebuy’ ebusuk’ edakiwe
Wamgana wamgana
Elal’embhedeni ngezicathulo
Wamgana wamgana
Ngithi ebuy’ ebusuk’ edakiwe
Wamgana wamgana
Hawu elal’ embhedeni ngezicathulo
Wamgana wamgana
Wakushintsh’ isibongo lo muntu
Wamgana wamgana
Wo bekezela kuyabekezelwa
Wamgana wamgana

Leli culo likhuluma ngowesifazane oganile obhekene nezinkinga zomshado ezifana nokuhlushwa yindoda yakhe. Okungenza ngisho lokhu ukuthi kuleli culo kulokhu kugcizelelwa amagama athi ‘*Wamgana wamgana’*. Ekuhlushweni kwakhe yindoda uzithola esebikela abadala balapho egane khona ngosizi abhekene nalo ngethemba lokuthi bazomsiza,

okungenzeka ukuthi ubikele umamezala. Impendulo ayitholayo okanye izeluleko azitholayo ukuthi kuthiwe, '*Bekezela kuyabekezelwa'*. Ngamanye amazwi naye umamezala le ndlela udlule kuyo kwathiwa akabekezele ngoba ngokwamasiko omdabu indoda iyathotshelwa nalapho seyonile. Kuthi nalapho ebika ukuthi lapho idakiwe indoda '*ibuy' ebusuk' idakiwe, ilal' embhedeni ngezicathulo'*, akugqizwa qakala lokho ngoba kubukeka kuyinto ejwayelekile eyenziwa abantu besilisa, okumphoqayo umakoti ukuthi ayamukele futhi aqhubeke ahloniphe indoda yakhe. Amanye amagama agcizelela ukuthi lo makoti ugane ngesikhathi lapho abesifazane babengenawo amalungelo aphelele bengakwazi ukuzimela, lapho bebika ngezinkinga abanazo kuthiwe '*Kunjal' emendweni'*, okusho ukuthi akemukele isimo, alukho ushintsho oluzokwenzeka okanye isisombululo angasithola kule nkinga abhekene nayo okulindeleke kuye ukuba abekezelele isimo ngoba akayena owokuqala ukubhekana nesimo esinjengalesi futhi akuyena owokugcina.

Kuleli culo sithola ingxenye egqugquzela ukucindezelwa ngokobulili ngaphansi kwenkolelo ye-*Patriarchal System*. Le ngxenye ithi:

Bekezela makoti
Wobekezela kuyabekezelwa
Wobekezela makoti
Wamgana wamgana
Wobekezela kuyabekezelwa
Wamgana wamgana
Wo vele kunjalo emendweni
Wamgana wamgana
Wo bekezela malokazana
Wamgana wamgana

Le ngxenye icwasa futhi icindezela omakoti abasebancane okanye abasanda kugana. Lokhu ngikushiso ukuthi umamezala wale makoti kade wayebona zenzeka izinto emendweni, kuthi nalapho emeluleka kugqame lokho ukuthi naye wadlula kuso lesi simo naye kumele asibekezelele, iyona mpilo omakoti ababhekana nayo emendweni. Enye ingxenye eveza ukucwaswa kwabantu besifazane ithi:

Akangondli, uyangishaya
Ngayilaya ngagana ngisemncane

Leli culo liveza umutnu wesilisa ecwasa umuntu wesifazane. Ngezansi ngiveza iculo lesikhombisa elicwasa abantu besifazane ngokobulili.

4.2.7 Iculo lesikhombisa elisihloko sithi ‘Amadol’ entombi’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, liculwa nguThokozani Langa.

Amadol’ entombi

Kodw’ uneminyak’ emingaki?
Uneminyak’ emingaki
Waze wagug’ umncane
Uneminyak’ emingaki?
Kodw’ uneminyak’ emingaki?
Uneminyak’ emingaki
Waze wagug’ umncane
Uneminyak’ emingaki?
We bhuti unemnyak’ emingaki?
Waze wagug’ umncane uneminyak’ emingaki?

Mina ngizoyishela kanjani
Inokuf’ emhlane
Amadol’ amadulusha
Sebezongihleka abantu

Sengizoyishela kanjani
Inokuf’ emhlane
Amadol’ amadulusha
Sebezongihleka abantu?

Ngafika kwaNobamba ziwushaya
Zinhl’ izintomb’ eSahlumbe
Ngafika le eMnambithi ziwushaya
Zinhl’ izintombi eMhlumayo
Ngafika len’ eMsinga ziwushaya
Zinhl’ izintomb’ zaseMngeni
Ngafik’ eMaChunwini ziwushaya

Zinhl’ izintomb’ eMbangweni
Ngafika lena kwaGuqa ziwushaya
Zinhl’ izintombi zasoPhathe
Ngafika len’ eMpangeni ziwushaya
Zinhl’ izintombi kwaSobhuza

Oh mina ngishaya kancane ngonyawo lonwabu
Mina ngicuph’ isisoka
Oh mina ngishaya kancane ngonyawo lonwabu
Mina ngicuph’ isisoka

We mama uzele kamnandi wazal’ uSomnandi
Uyombath’ amatshali
We mam’ uzele kamnandi wazal’ uSomnandi
Uyombath’ izingubo

Uma sengibon’ amadol’ entombi
Ngisondela ngishesh’ entombini
Uma sengibona amadol’ entombi

Oh mina kuth’ angikhal’ izinyembezi
Ngisondela ngishesh’ entombini
Uma sengibon’ amadol’ entombi
Oh mina kuth’ angikhal’ izinyembezi
Ngisondela ngishesh’ entombini
Uma sengibon’ amadol’ entombi
Ngisondela ngishesh’ entombini
Uma sengibon’ amadol’ entombi

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Ngafika len’ eNkandla ziwushaya
Zinhl’ izintomb’ eMfongosi
Ngafika len’ eNquthu ziwushaya
Zinhl’ izintombi eQhudeni

Ngafika kwaNongoma ziwushaya
Zinhl' izintomb' eMatheni
Ngafika le kwaMlaba ziwushaya
Zinhl' izintombi eNhlungwana
Ngafika len' oLundi ziwushaya
Zinhl' izintombi eMkhazana
Ngafika kwaHlabisa ziwushaya
Zinhl' izintomb' eMpembeni

Oh mina ngishaya kancane ngonyawo lonwabu
Mina ngicuph' isisoka
Wemama uzel' insizwa wazal' uSomnandi
Wen' uyombath' amatshali

Uma sengibon' amadol' entombi
Ngisondela ngishesh' entombini
Uma sengibon' amadol' entombi

Ngifuna wena MaShandu uzovus' umuzi kababa
Uzoshanel' amabala
Uzovus' umuzi kababa
Oh mkhulu umuzi kababa
Ngifuna wena MaShandu uzovus' umuzi kababa
Uzoshanel' amabala
Uzovus' umuzi kababa
Oh mkhulu umuz' ekhaya
Uzoshanel' amabala
Uzovus' umuzi kababa

Leli culo limayelana noThokozani Langa uqobo lwakhe. Ekuqaleni kwaleli culo uyazibuza ukuthi uzoyishela kanjani intokazi ayifunayo njengoba emdala. Kuze kuzwakala yona intokazi lapho ibuza ithi, '*We bhuti unemnyak' emngaki waze wagug' umncane?*' La mazwi azwakala sengathi kuvunywa ingoma kunomcimbi endaweni ethize. Okufakazela ukuthi leli culo limayelana naye umaskandi uqobo ukuthi uma liqhubeka umaskandi uveza izindawo ake azihambela ezazinemicimbi ehamba ebona izintokazi ezinhle. Uze uveza nokuthi nomama wakhe uyombatha amatshali uma esemtholele umalokazana. Lokho kuvela lapho kuthiwa, *'We*

mama uzel' insizwa wazal' uSomnandi wen' uzombath' amatshali'. Esho khona ukuthi ushaya ngonyawo lonwabu futhi ucuphe isisoka ukuze ezotholela umama wakhe umalokazana. Emicimbini aseyihambele ezindaweni ezehlukene waze wabona intombi yakwaMbatha, okuyintombi ayitusa kakhulu kuleli culo. Ubabaza ubuhle bukaMaShandu ambona efanele ukuyovusa umuzi kayise.

Okunye okuvelayo kuleli culo ukuthi umaskandi uzithola eqondana nentombi enokukhubazeka emhlane, okuzwakala sengathi inesifumbu bese ezibuza ukuthi uzoyeshela kanjani le ntombi ngoba inokufa emhlane. Isifumbu yinyama emise okwelunda lenkomo eba semhlane emzimbeni womuntu. Uphinde aphawule ngamadolo ale ntombi angamadulusha, okungamadolo abonisa ukukhubazeka. Uthi uzoyeshela kanjani ngoba bazomhleka abantu. Lokhu siyakubona kule ngxenye:

Sengizoyishela kanjani
Inokuf' emhlane
Amadol' amadulusha
Sebezongihleka abantu

Le ngxenye yaleli culo icwasa umuntu wesifazane ngokobulili onesici emhlane nasemadolweni. Nansi enye ingxenye ecwasa abantu besifazane ngokobulili:

Uma sengibon' amadol' entombi
Ngisondela ngishesh' entombini
Uma sengibon' amadol' entombi
Uma sengibon' amadol' entombi
Ngisondela ngishesh' entombini
Uma sengibon' amadol' entombi

Leli culo liveza umuntu wesifazane ecwaswa ngowesilisa. Ngezansi ngiveza iculo lesishiyagalombili elicwasa abantu besifazane ngokobulili.

4.2.8 Iculo lesishiyagalombili elisihloko sithi 'Uthanda bani' elitholakala ku-albhamu elisihloko sithi "Inganekwane", liculwa nguThokozani Langa.

Uthanda bani?

Thoko kanti ujola nobani?

Ngathi awumazi uyise wengane yakho
Thoko kanti ujola nobani?
Ngathi awumazi uyise wengane yakho

Wena ntombi kanti uthanda bani?
Ngathi awumazi uyise wengane yakho
Wayilahlaphi ingane yakho?
Wen' unesibindi
Wayishiyaph' ingane yakho?
Wayilahlaph' ingane yakho?
Wen' unesibindi
Wamshiyaph' uNtokozo?

Le ngan' iyaluding' uthando lukamama
Wamshiyaph' uNtokozo?
Le ngan' iyaluding' uthando lukamama
Wamshiyaph' uNtokozo?

Ntokozo ma
Sish' umama kaNtokozo
Ntokozo ma
Sish' umama kaNtokozo
Wena Ntokozo ma
Sish' umama kaNtokozo
Ntokozo ma
Sish' umama kaNtokozo
Ntokozo ma
Sish' umama kaNtokozo
Ntokozo ma
Sish' umama kaNtokozo
Ntokozo ma
Sish' umama kaNtokozo

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Thoko kant’ ujola nobani?
Ngath’ awumaz’ uyise wengane yakho
Wena Thoko kant’ ujola nobani?
Ngath’ awumaz’ ubaba wengane yakho
Wena ntombi kant’ uthanda bani?
Ngath’ awumaz’ ubaba wengane

Wayishiyaph’ ingane yakho?
Wen’ unesibindi
Wamlahlaph’ uNtokozo?
Wayilahlaphi ingane yakho?
Wen’ unesibindi
Wamshiyaph’ uNtokozo?

Wayilahl’ ingane ingenacala?
Wayilahl’ ingane Thoko
Wayilahl’ ingane ingenacala
Wayilahl’ ingane Thoko
Waze wayilahl’ ingane ingenacala
Wayilahl’ ingane Thoko?

Wena Ntokozo ma
Sish’ umama kaNtokozo
Wayilahl’ ingane?
Wayilahl’ ingane Thoko?
Wena Ntokozo ma

Wayilahl’ ingane ingenacala
Wayilahl’ ingane Thoko
Wayilahl’ ingane ingenacala
Wayilahl’ ingane Thoko
Wayilahl’ ingane
Wayilahl’ ingane Thoko

Leli culo likhuluma ngomuntu wesifazane obezwana nabantu abaningi. Lapho esethole umntwana, ebuzwa ukuthi ngowakwabani akaphumi nampendulo, ugcina ngokulahla ingane yakhe. Okungenza ngisho lokhu ukuthi kuyavela kuleli culo lapho lithi *'Thoko kanti ujola nobani ngathi awumazi uyise wengane yakho'*. Kuyavela futhi ukuthi ingane yakhe wayilahla kepha akuveli ukuthi wayilahla nhloboni njengoba kungenzeka ukuthi wayishiya kwabakubo akayinakekeli noma mhlawumbe yatholwa abantu bayikhulisa, ayihleli kahle okungafana nakho ukuyilahla njengoba ingalutholi uthando lukanina. Ukuvezwa kwegama lengane elithi '*Ntokozo*' kuveza umqondo wokuthi inalo ikhaya ehlala kulo kepha unina okuwuThoko akayona ingxenye yempilo yengane yakhe.

Le ngxenye ecashunwe eculweni iyacwasa:

Wayilahl' ingane ingenacala
Wayilahl' ingane Thoko
Wayilahl' ingan' ingenacala
Wayilahl' ingane Thoko
Wayilahl' ingane
Wayilahl' ingane Thoko

Leli culo liveza umuntu wesifazane ecwaswa ngowesilisa. Ngezansi ngiveza iculo lesishiyagalolunye elicwasa abantu besifazane ngokobulili.

4.2.9 Iculo lesishiyagalolunye elisihloko sithi 'Amagam' ashisayo' elitholakala ku-albhamu elisihloko sithi "Wawuthini?" liculwa nguThokozani Langa.

Amagam' ashisayo

Wamshel' umthanda
Usujikile manj' udlala ngaye
Wamshel' umthanda
Usujikile manj' udlala ngaye

Wena wamthath' umthanda
Umshayelani, umhluphelani?
Wena wamthath' umthanda
Umshayelani, umhluphelani?

Amagam’ ashisayo
Ayamxosh’ umakot’ emendweni
Hhey’ amagama ashisayo we ma
Hhay’ ayamxosh’ umakot’ emzini
Womhloniph’ umakoti, ngeliny’ ilanga uyoziphekela
Womhloniph’ umakoti, ngeliny’ ilanga uyoziwashela

Amagam’ ashisayo
Ayamxosh’ umakoti
Hhey’ amagam’ ashisayo
Ayamxosh’ umakoti
Ayamxosh’ umakoti
Amagama ashisayo

Uzosala wedwa weyise kaThoko
Uzosala wedwa weyise kaThoko
Uzosala wedwa weyise kaThoko

Amagama ashisayo
Ayamxosh’ umakoti
Ayamxosh’ umakoti

……
……....
……

We mkhwenyan’ ungadlali ngaye
Ngob’ umthetho ngiyowuzwa
We mkhwenyan’ ungadlali ngaye
Ngob’ izindaba ngizozizwa

Hhay’ amagam’ ashisayo
Ayamxosh’ umakoti
Ayamxosh’ umakot’ emendweni
Ayamxosh’ umakoti
Ahambe, ahamb’ angaphind’ abuye

Uzosala wedwa weyise kaThoko
Uzosala wedwa weyise kaThoko
Uzosala wedwa weyise kaThoko
Uzosala wedwa weyise kaThoko

Leli culo likhuluma ngomuntu wesilisa oshadelwe, ohlukumeza inkosikazi yakhe. Owesilisa ubizwa ngoyise kaThoko, okuchaza ukuthi banengane. Uyakhunjuzwa ukuthi ngesikhathi eshela ona wesifazane wabe emthanda nakuba esejikile manje. Useyamshaya aphinde amhluphe ngezindlela ezehlukene, enye yazo okuwukukhuluma amagama amhlukumezayo. Kuzwakala iseluleko sivela kwelinye ilunga ngasohlangothini lwakubo kamakoti sithi aze angadlali ngenkosikazi yakhe ngoba izindaba (ilunga) liyozizwa. Lesi seluleko sizwakala sivela kumama noma kubaba kamakoti. Iseluleko siyaqhubeka sithi angadlali ngomakoti ngoba uzobhekana nomthetho. Owesilisa uyakhunjuzwa ukuthi uma ehlukumeza inkosikazi yakhe, inkosikazi izohamba, asale yedwa. Ukhunjuzwa nokuthi uyahlonishwa umakoti ngoba uma engakwenzi lokho ngelinye ilanga uyozithola esemshiyile, sekumele aziphekele, aziwashele enze nokunye okungabe kwenziwa ngumakoti.

Ingxenye ecwasa nehlukumeza abantu besifazane evezwa ileli culo ifundeka kanje:

Usujikile manje
Umshayelani?
Umhluphelani?
Ubomhlonipha umakoti ngoba ngeliny' ilanga uzoziwashela
Ubomhloniph' umakoti ngoba ngeliny' ilanga uzoziphekela
Uzosala wedwa weyise kaThoko

Leli culo liveza umuntu wesilisa nowesifazane becwasa wesifazane. Ngezansi ngiveza iculo leshumi elicwasa abantu besifazane ngokobulili.

4.2.10 Iculo leshumi elisihloko sithi 'Asekhona Amalahle' elitholakala ku-albhamu elisihloko sithi "Asekhon' Amalahle", liculwa Imithente.

Asekhon' Amalahle

We matshitsh' anamhlanje
Matshitsh' anamhlanje
We matshitsh' anamhlanje

Matshitsh’ anamhlanje
Ayakwenqab’ ukuqoma
Ayakwesab’ ukuqoma
Awalesab’ ihlazo
Awalesab’ ihlazo

We matshitsh’ anamhlanje
Matshitsh’ anamhlanje
We matshitsh’ anamhlanje
Matshitsh’ anamhlanje
Ayakwesab’ ukuqoma
Ayakwesab’ ukuqoma
Awalesab’ ihlazo
Awalesab’ ihlazo

Mabhung’ agcwel’ etshwaleni
Asetshwalen’ amabhung’ agcwele shi
Mabhung’ agcwel’ etshwaleni
Asotshwalen’ amabhun’ agcwele shi
Asotshwaleni
Asotshwalen’ amabhung’ agcwele shi

We mntanami vula ngibone
Vula ngibone
Vula ngibone
We mntanami vula ngibone
Vula ngibone
Vula ngibone

Ngab’ asekhon’ amalahle
Vula ngibone
Vula ngibone
Ngab’ asekhon’ amalahle
Vula ngibone
Vula ngibone

Ngakuthum’ esitolo
Ngakuthum’ int’ encane
Wabuya lishona
Ngakuthum’ esitolo
Ngakuthum’ int’ encane
Wabuy’ ebusuku

We mnatanami vula ngibone
Vula ngibone
Vula ngibone
Vula ngibone asekhon’ amalahle

Wahamb’ uy’ esikoleni
Wahamba ekuseni wabuy’ ebusuku
Wahamb’ uy’ esikoleni
Wahamba ekuseni wabuy’ ebusuku

We mntanami vula ngibone
Vula ngibone
Vula ngibone
Vula ngibon’ asekhon’ amalahle

Leli culo likhuluma ngowesifazane oseyitshitshi kepha unina usola sengathi akaselona itshitshi ngoba uma ethunyiwe uhamba lishone, nasesikoleni ubuya emva kwesikhathi. Unina ubonisa ukukhathazeka njengoba le ntombi ihlolwa. Lokhu kuvela kuleli culo lapho kukhulunywa ngeNyokeni okuyisigodlo sasebukhosini bakwaZulu labo kugujwa khona umcimbi woMkhosi woMhlanga. Okufakazela ukuthi lo mama akathembi ukuthi indodakazi yakhe iseyitshitshi ulokhu ephindelele ethi ‘*Vula ngibone ngab’ asekhon’ amalahle’*. Okunye okwenza lo mama abe novalo ngengane yakhe ukuthi amatshitshi anamhlanje awasalesabi ihlazo ngokusho kwakhe ngenxa yezenzo zawo eziphambene nezinto okumele zenziwe ngamatshitshi. Kuphinde kuvele nokuthi ukhathazeke ngengane yakhe nje ukuthi ihamba ibuye lishona njengoba amabhungu egcwele ematshwaleni namatshitshi anamhlanje engasalesabi ihlazo kungenzeka ukuthi nowakhe usemdibi munye nabo. Yingakho egcizelela ukuthi akavule abone ukuthi asekhona yini amalahle.

Leli culo liveza umuntu wesifazane ecwasa omunye wesifazane. Ngezansi ngiveza iculo leshumi nanye elicwasa abantu besifazane ngokobulili.

4.2.11 Iculo leshumi nanye elisihloko sithi ‘Bazomqeda’ elitholakala ku-albhamu elisihloko sithi “Igazi lami”, liculwa nguBhekumuzi.

Bazomqeda

Wawunqab’ ukuyogana mina
Wawuthi uthembeni kanti
Namanj’ usaphila le mpilo
Wo namanje ushay’ uzamthilili
Weqana nemigwaqo
Namanj’ usashintsha abafana

Wo namanje ushay’ uzamthilili
Weqana nemgwaqo
Namanj’ usashintsha amasoka
Woqom’ uqome phela
Ukhumbul’ emendweni
Liyakushonel’ ilanga
Uzothi wawuhleliphi

Wawunqab’ ukuyogana mina
Wawuth’ uthembeni kanti
Namanje usaphila le mpilo
Bemqede nya
Bemqede nya *finish*
Hhayi abafana bazomqeda
Bazomshiya nom’ eshay’ *umrobhozo*
Nom’ ephemile
Nom’ ethwizile

……..
……..
……..

Wawunqab’ ukuyogana mina
Wawuthi uthembeni kanti
Namanj’ usaphila le mpilo
Wo namanje ushay’ uzamthilili
Weqana nemigwaqo
Namanj’ usashintsha abafana

Wo hhe yekel’ ubuhle bakho
Konj’ ikhiwan’ elihle bathi liyabola
Woqom’ uqome phela
Ukhumbul’ emendweni
Liyakushonel’ilanga
Uzothi wawuhleliphi

Wawunqab’ ukuyogana mina
Wawuthi uthembeni kanti
Namanj’ usaphila le mpilo
Lo mshovo wakho
Lo mshovo wakho
Uyowushova kuze kube nini
Liyakushonel’ ilanga

Ngikhalela abazali bakho
Bakukhulisa kanzima
Lo mshovo wakho
Lo mshovo wakho
Uyowushova kuze kube nini
Liyakushonel’ilanga ntombi

Bemqede nya
Bemqede nya
Hhayi abafana bazomqeda
Bazomshiya nom’ eshay’ *umrobhozo*
Nom’ ephemile, nom’ ethwizile
We bafana bazomqeda
Bemqede nya bemqede nya *finish*

Hhayi abafana bazomqeda

Kuleli culo kukhulunywa ngowesilisa obezwana nowesifazane kepha bahlukana esingavezelwa isizathu sokuhlukana kwabo. Ukuhlukana kwabo akumphathanga kahle lona wesilisa ngoba uyamgxeka ngezinqumo azithathayo lapho sebehlukene. Kungenzeka ukuthi bahlukana lona wesilisa esamthanda ngoba indlela akhuluma kabi ngaye iveza ukuba nendaba naye ngoba uvela okomuntu omthukuthelele kanti ngakolunye uhlangothi ufisa sengathi ngabe uthatha izinqumo ezimlungele njengoba nesikhathi sihamba yena esashintshashintsha amasoka. Owesilisa ukhala ngokuthi liyamshonela ilanga lona wesifazane engakamtholi umuntu azozinza naye. Intukuthelo anayo ngalona wesifazane ivela lapho ethi, '*Lo mshovo wakho uyowushova kuze kube nini'* nalapho ethi, '*Abafana bazomqeda'* kunalokho akakhumbule emendweni okanye athole umuntu kunale mpilo ayiphilayo. Okunye okuvelayo ngalona wesilisa ukuthi wayethembise ukumshada lona wesifazane kodwa akangavuma. Ngakho-ke inhliziyo yakhe iba buhlungu uma esembona eshaya uzamthilili eqoma ngapha nangapha. Uphawula ngokuthi abafana bazomqeda bamshiye kanjalo ngoba ababoni ikusasa kuye. Uze uveza ukuthi noma lona wesifazane engazilungisa enze *umrobhozo*, epheme ikhanda noma ethwize abafana bazomqeda nya maqede bamshiye kanjalo. Enkulumeni yowesilisa kuvela ingxenye ecwasayo ethi:

Bemqede nya
Bemqede nya *finish*
Hhayi abafana bazomqeda
Bazomshiya nom' eshay' *umrobhozo*
Nom' ephemile
Nom' ethwizile

Leli culo liveza umuntu wesilisa ecwasa umuntu wesifazane. Ngezansi ngiveza iculo leshumi nambili elicwasa abantu besifazane ngokobulili.

4.2.12 Iculo leshumi nambili elisihloko sithi 'Amanyala' elitholakala ku-albhamu elisihloko sithi "Phaphiyose", liculwa nguBhekumuzi Luthuli.

Amanyala

Yishwa lami
Noma yibhadi lami leli na

Nom’ ungasho kanjan’ iyefana
Nom’ ungasho kanjani
Ibhad’ ishobolo

Ngoba savumelana waxolisa
Wath’ awusoz’ uphinde
Nakh’ ungiphinda futhi
Ngoba savumelana waxolisa
Wath’ awusoz’ uphinde
Nakhu ungiphinda futhi

Angith’ uyakhumbul’ ekuqaleni
Ngakubamba nomfana kaMkhize
Okwesibili ngakubamba nomfana kaNgcobo
Min’ ingabe ngiyozwa ngobani?
We ntombi ubafana abangaki?
Angith uyakhumbul’ ekuqaleni
Ngakubamba nomfana kaMkhize
Okwesibili ngakubamba nomfana kaNgcobo
Min’ ingabe ngiyozwa ngobani?
We ntomb’ ubafana abangaki?

……
……
……

Yishwa lami nom’ ibhadi lami leli na
Izimbila zithutha ziholwa ngemhlophe phambili
Mina kade ngangihamba ngigudla nginqamul’ amazwe
Umjol’ ongak’ inqwab’ engaka!
Sies! Amanyala
Umjol’ ongak’ inqwab’ engaka!
Sies! Amanyala

Mina kade ngangihamba nginqamul’ amazwe
Umjol’ ongak’ inqwab’ engaka!

Min’ angikaze ngiyibone
Yaz’ ukub’ uyimoto ngabe’ sewakhishwa nasemgwaqeni

Phela wen’ ukub’ uyimoto
Ngab’ sewathol’ ithikithi
Awuqom’ wenz’ umhlola
Inqwab’ engaka yabafan’ uzoyenzani?
Phela wen’ ukub’ uyimoto
Ngab’ sewathol’ ithikithi
Awuqom’ wenz’ umhlola

Ekusen’ emin’ ntambama
Umuthi kadokotela
Phela wen’ ukub’ uyimoto
Ngab’ sewathol’ ithikithi
Awuqom’ wenz’ umhlola
Inqwab’ engaka yabafana uzoyenzani?
Phela wen’ ukub’ uyimoto
Ngab’ sewathol’ ithikithi
Awuqom’ wenz’ umhlola

Ekusen’ emin’ ntambama
Umuthi kadokotela
Phela wena ukub’ uyimoto
Ngab’ sewathol’ ithikithi

Angith’ uyakhumbul’ ekuqaleni
Ngakubamba nomfana kaMkhize
Okwesibili ngakubamba nomfana kaNgcobo
Awu ngiyozwa ngobani?
We ntomb’ ubafan’ abangaki?

Leli culo likhuluma ngowesifazane ozwana nomuntu wesilisa othile kepha unabanye abantu besilisa azwana nabo ngoba kuyavela kuleli culo ukuthi wabanjwa ethandana nabanye abantu emaceleni. Uyaxolisa kepha usaqhubeka nokuzwana nabo. Lokhu kuvela eculweni lapho kuthiwa ‘*Wathi awusoze uphinde nakhu ungiphinda futhi’*, okubonisa ukuthi uyaphindelela

akatshengisi ukuzisola. Ngenxa yentukuthelo lo mlisa ugcina esesebenzisa amazwi amabi ukutshengisa ukuthi isenzo salona wesifazane asimphathi kahle. Uze uveza nokuthi uselihambile izwe enqamula amazwe kepha akazange ahlangabezane nomuntu wesifazane ojola ngale ndlela. Uze uthi ibhadi lakhe noma ishwa lakhe leli ngoba lokhu okwenzekayo uyakuqabuka. Ekuthukutheleni kwakhe ugcina esebenzisa amazwi acwasa abantu besifazane ngokobulili athi:

Ekuseni emin' ntambama
Umuthi kadokotela
Phela wena ukub' uyimoto
Ngab' sewathol' ithikithi
Yazi ukub' uyimoto ngabe' sewakhishwa nasemgwaqeni

Le ngxenye engenhla ecwasayo ibhekiswe kubantu besifazane abasezingeni lokuqala ubudlelwano bezothando. Lokhu ngikushiso ukuthi eculweni kuvezwa ukuthi '*Awuqomi wenza umhlolo'* okusho ukuthi kunobudlelwano obukhona bezothando.

4.2.13 Iculo leshumi nantathu elisihloko sithi 'Empangeni' elitholakala ku-albhamu elisihloko sithi "Inkinga ngu R7", liculwa nguBhekumuzi.

EMpangeni

Ngidlala isigebengu sentombazane iqome eMpangeni,
Yaqoma eSikhawini, yaqoma kwaNongoma,
Yaqom' eMtubatuba

Kuthiw' oLund' olumahlikihliki yadlula ngehubo
We ntomb' uqomela safuthi
Hhowu kuthiw' oLund' olumahlikihliki yadlula ngehubo
Wentomb' uqomela safuthi

Wathunga njengenalithi ntomb' awuyisabi yin' ingculazi?
Awuyisab' ingculazi?
We ntomb' uqomela safuthi

Hheyi! Hheyi! Udilivela abafana
Awuyisab' ingculazi?

Ngiyakubon’ uqoshamel’ abafana
We ntomb’ uqomela safuthi
Ngakubamb’ uqoshamel’ abafana
Awuyisabi yin’ ingculazi?
We ntomb’ uzenz’ isikhonjane
We ntomb’ uqomel’ safuthi

Shefeza Kharenti!
Ubonwe zintombi zamoyizela kancane
Bahlabek’ olova
Wadlula kanjalo Phuthaliyenzeka
Mhlab’ ujikel’ obaqwe
Ngingumfana kaMolo mina
Ungibona ngilapha ngizozifunel’ okuya ngasethunjini
Izinkomo zakithi ngazishiya ziphuza phans’ eMaphisi
Ngivele ngewindi phezulu kwesikagogo omfishane

Ngidlal’ isigebengu sentombazan’ iqom’ eMpangeni,
Yaqoma eSikhawini, yaqoma kwaNongoma,
Yaqom’ eMtubatuba

Kuthiw’ oLundi olumahlikihliki yadlula ngehubo
We ntomb’ uqomela safuthi
Hhowu kuthiw’ oLund’ olumahlikihliki yadlula ngehubo
Wentomb’ uqomela safuthi

Wathunga njengenalithi ntomb’ awuyisabi yin’ ingculazi?
Awuyisab’ ingculazi?
We ntomb’ uqomela safuthi

Wobancisha, wothath’ ishung’ ulibek’ emsamu
Wothath’ ishung’ ulibek’ emsamu
Wobancisha, wothath’ ishung’ ulibek’ emsamu
Akuwon’ owakho lo mzimb’ ithempeli likaSomandla
Wobancisha, wothath’ ishung’ ulibek’ emsamo

Kuleli culo sitshelwa ngomuntu wesilisa othandana nomuntu wesifazane othandana nabantu abaningi. Abantu athandana nabo bathe chithi saka ezindaweni ezehlukene. Lona wesifazane uqome oLundi, eMpangeni, Esikhawini, naseMtubatuba. Lokhu umaskandi ukufakela amehlo ngoba isikhathi esiningi kujwayeleke ukuthi kube umuntu wesilisa onezintombi ezindaweni eziningi ezahlukene. Lokhu yindlela yokuqala yokungamhloniphi lona athandana naye. Kanti le nto yalo wesifazane yokuhamba eqoma yenze uBhekumuzi walibeka ngembaba elokuthi ubhebhethekisa igciwane lengculazi. Kuphinde kuvele lokhu eculweni lapho kuthiwa '*Wathunga njengenalithi ntombi awuyisabi yini ingculazi?'* okusho ukuthi njengoba ehla enyuka kuhle kwenalithi ithunga akasabi yini ukuthi uzogcina ethola ingculazi. Okunye okuveza ukuthi lona wesifazane akaziphethe kahle ukusetshenziswa kwamagama athi '*Uqoshamela abafana'* okungasho ukuthi konke lapho afika khona ufike azibandakanye ngokocansi nabantu besilisa. UBhekumuzi ukhumbuza lona wesifazane ukuthi lo mzimba adlala ngawo akuwona owakhe lapho ethi *'Akuwona owakho lo mzimba ithempeli likaSomandla'*. Leli culo liphethwa ngokuthi aqwashiswe ngendlela okumele aziphathe ngayo lapho kuthiwa '*wobancisha wothatha ishungu ulibeke emsamo*' okusho ukuthi akanganikeli ngomzimba wakhe kunoma yimuphi umuntu wesilisa ahlangana naye. La mazwi asetshenzisiwe aholele ekutheni abacwase ngokobulili abantu besifazane. Ingxenye ecwasa abantu besifazane evezwa yileli culo yilena ethi:

Shefeza Kharenti
Ubonwe zintombi zamoyizela kancane
Bahlabeka olova
Wadlula kanjal' uPhuthaliyenzeka
Mhlab' ujikel' obaqwe…

Enye ingxenye ecwasayo ithi:

Wathunga njengenalith' ntomb' awuyisabi yin' ingculazi?
Awuyisab' ingculazi?
Wathunga njengenalith' ntomb' awuyisabi yin' ingculazi?
Awuyisab' ingculazi?
We ntomb' uqomela safuthi

Leli culo liveza umuntu wesifazane ecwaswa ngowesilisa. Ngezansi ngiveza iculo leshumi nane elicwasa abantu besifazane ngokobulili.

4.2.14 Iculo leshumi nane elisihloko sithi ‘Ngafa’ elitholakala ku-albhamu elisihloko sithi “Wangisiza baba”, liculwa nguShwi noMtekhala.

Ngafa

Ngafa ngafel’ubala
Ngafel’ ubala wo yini
Engabe yini?

Bayangitshela laph’ engihamba khona
Bathi kim’ izintombi zami
Ngafa ngafel’ ubala
Ngafel’ ubala wo yini
Engabe yini?
Bayangitshela laph’ engihamba khona
Bathi kim’ izintombi zami

Uma ngingen’ esibhedlela mina
Ngiyofun’ usizo lwempilo yami
Bafika bathi hamba baba kawunalutho

Hawu ngomoya wami
Hawu ngempilo yami

Awungitshele Nobuhle wami
Wena ngangithandana nawe
Wangibhanqa nabangaki na?
Awungitshele
Babebabili

Awungitshele Nomusa wami
Wena ngangithandana nawe
Wangibhanqa nabangaki na?
Ngithi kawungitshele
Babebathathu

Kwakungamele ukuthi ningibhanqe

Nabant’ abaningi
Ngoba la emhlabeni niyazi kunezifo
Kwakumele nithande mina ngedwa vo

Awungitshele Sindisiwe wami
Wena ngoba ngihlala naw’ endlini
Bangaki na ongibhanqe nabo?
Dali wami ngicel’ ukukhulum’ iqiniso kuwe dali
Dali wami ngicel’ ukukhulum’ iqiniso kuwe dali
Baningi ngeke ngibaqede
Baningi ngeke ngibaqede

Dali wami, ngicel’ ukukhulum’ iqiniso kuwe dali
Hawu! Imihlola yami imihlola yami yini le
Wangibulala Nomusa kanti unjani?
Ngikuthembe kangaka
Wangibulala s’thandwa
Oh kanti unesandl’ ekufeni kwami!
Wangibulala Sindi wami kant’ unjani?
Imihlola yami imihlola yami yini lena!

Kuleli culo kuqwashiswa abantu ngesifo sesandulela ngculazi nengculaza uqobo. Iculo laqoshwa ngeminyaka lapho lesi sifo sasisabalele kakhulu ngenhloso yokuqwashisa abantu ngaso. Kuzokhumbuleka ukuthi umculo womaskandi usetshenziselwa ukudlulisa imilayezo ethile enjengakho ukuqwashisa, ukufundisa, ukugxeka, ukukhononda, ukunandisa nokunye (Ntuli, 1990). Ekuqwashiseni iNingizimu Afrika kusetshenziswa leli culo ngokuveza owesilisa ozwana nabantu abaningi besifazane ongazivikeli uma beya ocansini. Lokhu kuholela ekutheni agule. Kuthi lapho esegula usekhomba laba abezwana nabo ukuthi yibo abamthelele ngokugula uhamba ebabuza ngamunye ngamunye ukuthi bebembhanqe nabantu abangaki. Uze ulimisa ngesihloko elokuthi bekumele bethandana naye yedwa. Ekubagxekeni laba besifazane ngokugula kwakhe uze abacwase ngokobulili ebesekhohlwa ukuzibeka naye futhi icala lokungenzi kahle ebudlelwaneni bakhe nowesifazane ahlala naye endlini ngoba emethemba njengomuntu aphilisana naye. Lokhu kuzwakala lapho ethi:

Kwakungamel’ ukuthi ningibhanqe
Nabant’ abaningi

Ngoba la emhlabeni niyazi kunezifo
Kwakumele nithande mina ngedwa

Kuleli culo umuntu wesifazane ucwaswa ngumuntu wesilisa. Ngezansi ngiveza iculo leshumi nanhlanu elicwasa abantu besifazane ngokobulili.

4.2.15 Iculo leshumi nanhlanu elisihloko sithi ‘Ubuhle bakhe’ elitholakala ku-albhamu elisihloko sithi “Indod’endlini”, liculwa nguShwi noMtekhala.

Ubuhle bakhe

Ubuhle bakhe kanti bungifak’ enkingeni
NoMahlabathi kad’ elana
Uthe um’ ehamba waphuma wamlandela
Wath’ uy’ e-*Shoprite* uyotheng’ amazambane.

Ubuhle bakhe kanti bungifak’ enkingeni
NoMavela futhi kad’ elana
Uthe um’ ehamba waphuma wamlandela
Wath’ uye *shop* uyotheng’ i-*airtime*.

Ubuhle bakhe kanti bungifak’ enkingeni
NoNtshingila futhi kadelana
Uthe um’ ehamba waphuma wamlandela
Wagibel’ amatekisi wathi uy’ eJozi.

Uyaz’ uyamangaza njalo uma ngimdlalisa
Uvel’ angitshel’ ukuthi yen’ ukhathele.
Uyaz’ uyamangaza njalo uma ngimdlalisa
Uvel’ angitshel’ ukuthi hawu ngiyisicefe.

Ubuhle bakhe kanti bungifake’ enkingeni
NoMtekhala futhi kad’ elana
Uthe um’ ehamba waphuma wamlandela
Wedali wami kant’ unjani?

Wawulifunani ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini.

Wawulifunan’ ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini.
Wawulifunani ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini.

Usuyakhala manje uma sebelilandela
Belidlalel’ endlini
Usuyakhala manje uma sebelilandela
Belidlalel’ endlini

Ubushendeshende baqala kokhokho bethu
Nomkhulu babekhala ngabo
Ubushendeshende baqala kokhokho bethu
Nomkhulu babekhala ngabo
Wawulifunan’ ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini

Uyaz’ uyamangaza njalo uma ngimdlalisa
Uvel’ angitshel’ ukuthi yen’ ukhathele
Uyaz’ uyamangaza njalo uma ngimdlalisa
Uvel’ angitshel’ ukuthi hawu ngiyisicefe.

Ubuhle bakhe kanti bungifak’enkingeni
NoMtekhala futhi kad’ elana
Uthe um’ ehamba waphuma wamlandela
Wedali wami bo kant’ unjani?
Wawulifunan’ ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini
Usuyakhala manje uma belilandela
Belidlala la ebaleni

Leli culo linesihloko esithi ‘*Ubuhle bakhe’* okusho ukuncoma ubuhle bomuntu wesifazane kodwa kusetshenziswe lesi sihloko ukululaza nokuhlambalaza umuntu wesifazane kusetshenziswa isingathekiso njengoba eqhathaniswa nebhola labafana. UMoodley (2013: 131) uthi izingathekiso zisetshenziselwa ukuqhathanisa izinto ezimbili ezingafani kodwa zibe zinokuthile okufanayo ezinakho ikakhulukazi kuyaye kube izenzo ezifanayo. Ngakho, kuleli

culo owesifazane uqhathaniswa nebhola ukuchaza ukuthi uthandana nabantu besilisa abaningi. Kusetshenziswa ibhola lezinyawo ukuchaza lona wesifazane ukugqamisa isithombe sabafana njengabadlali bebhola nokuyinto eyaziwayo bese kuqhathaniswa lona wesifazane nebhola elidlalwa abafana. Ngokufingqiwe leli culo limayelana nowesifazane ofaniswa nebhola lezinyawo ngoba uthandana nabantu besilisa abehlukene leli qembu likamaskandi elibabiza ngokuthi '*abafana*'. Leli qembu libiza amashende kalona wesifazane ngokuthi abafana ukwakha isithombe somdlalo webhola kanye nabadlali bebhola njengoba neqembu laseNingizimu Afrika laziwa ngokuthi 'i-*Bafana Bafana'* okusasho abafana. Kuleli culo kuhloswe ukuveza isithombe salona wesifazane oshadile kepha onobunye ubudlwelwano ngaphandle komshado kuvezwa ngendlela ecashile. Kunemigqa kuleli culo eveza ukuthi umyeni walo wesifazane washada lo wesifazane evele ezwana nabantu besilisa abaningi. Lokhu kwenza umphakathi ungasimangaleli isenzo somkakhe ngoba wamthatha emazi ukuthi ungumuntu onjani nophila mpiloni. Lokhu kuvela lapho umkhwenyana ethi: *uMahlabathi kad' elana wamlandela, uMavela kad' elana wamlandela, uNtshingila kad' elana wamlandela noMtekhala ukad' elana wamlandela'*. Lokhu kuveza isithombe salaba bantu besilisa beshintshana ngalona wesifazane kuhle kwabadlali bebhola beshintshana ngebhola benikezelana ngalo enkundleni yezemidlalo. Okusho ukuthi umuntu wesifazane kuleli culo uyibhola abafana abanikezelana ngalo beshintshana ngaye kwezocansi. Kuyavela ukuthi umyeni walona wesifazane ubemsola ngoba umbuza ngalaba bantu besilisa abangenhla kepha owesifazane impendulo amnika yona ayimgculisi ngoba akakhulumi iqiniso. Lokhu kwenza indoda ikhathazeke. Kanjalo nomphakathi awuzwelani naye kunalokho umbuza ukuthi, '*Wawulifunan' ibhola labafana?*' okusho ukuthi lona wesifazane ubevele aziwa ukuthi uzwana nabantu besilisa abaningi. Umkhwenyana ngamanye amazwi wantshontsha ibhola labafana emgwaqeni walifaka endlini ngakho uma sebelilandela abafana bezolidlalela endlini akumele akhale.

Ngesikhathi umyeni walona wesifazane ekhononda ngokuziphatha kwalona wesifazane kanye nezinsolo anazo ngaye uzithola esekhipha amagama acwasa lona wesifazane ngokobulili. Kanjalo nempendulo yomphakathi lapho umkhwenyana ekhala kuwo ikhombisa ukumcwasa ngokobulili owesifazane. Lokhu kuvela engxenyeni ethi:

> Wawulifunan' ibhola labafana?
> Walithath' emgwaqeni walifak' endlini.
> Wawulifunan' ibhola labafana?

Walithath’ emgwaqeni walifak’ endlini.
Wawulifunan’ ibhola labafana?
Walithath’ emgwaqeni walifak’ endlini.

Kuleli culo umuntu wesifazane ucwaswa umuntu wesilisa aze acwaswe nangamalunga omphakathi (esilisa nawesifazane). Ngezansi ngiveza iculo leshumi nesithupha elicwasa abantu besifazane ngokobulili.

4.2.16 Iculo leshumi nesithupha elisihloko sithi ‘Emendweni’ elitholakala ku-albhamu elisihloko sithi “Inhlupheko”, liculwa nguGatsheni.

Emendweni

Uz’ uyiphathe kahle emendweni mntanami
Ungabuyi namacala
Hamb’ uyiphathe kahl’ emendweni mntanami
Ungabuyi namahlazo
Kugcwel’ amaqili kugcwel’ amaqola
Indoda yakho mayishelele
Ungaqophisani nayo

Umfaz’ oshay’ umtheth’ angek’ agane
Indoda nom’ ingenzani
Mntanam’ uboyibekezelela
Nom’ iphuza nom’ ibhema
Umfaz’ oshay’ umtheth’ angek’ agane
Indoda nom’ ingenzani
Mntanam’ uboyibekezelela

Nom’ iphuza nom’ ibhema
Indod’ nom’ ingenzani mntanam’ uboyibekezelela
Hhey’ iyahlonishw’ indoda
Icala lomjolo kumfaz’ oganile
Hhay’ alithethwa iyokubulala indoda

Uz’ uyiphathe kahle le ndoda mntanami
Ungavumi namahlazo

Li! Li! Li! Li! ubohloniph’ emendweni
Li! Li! Li! Li! ubohloniph’ emendweni
Li! Li! Li! Li! ubohloniph’ emendweni
Li! Li! Li! Li! ubohloniph’ emendweni

Umfaz’ oshay’ umtheth’ angek’ agane
Indoda nom’ ingenzani mntanami uboyibekezelela
Nom’ iphuza nom’ ibhema
Hhey’ iyahlonishw’ indoda
Umfaz’ oshay’ umtheth’ angeke agane
Indoda nom’ ingenzani mntanami uboyibekezelela
Nom’ iphuza nom’ ibhema
Hhey’ iyahlonishw’ indoda

Indod’ nom’ ingenzani mntanam’ uboyibekezelela
Nom’ iphuza nom’ ibhema
Hhey’ iyahlonishw’ indoda
Icala lomjolo kumfaz’ oganile
Hhay’ alithethw’ ekaban’ indoda
Uz’ uyiphathe kahle le ndoda mntanami
Ungavumi namahlazo
Li! Li! Li! Li! Ubohloniph’ emendweni
Li! Li! Li! Li! Ubohloniph’ emendweni
Li! Li! Li! Li! Ubohloniph’ emendweni

Leli culo limayelana nokwelulekwa kowesifazane oganayo. Izeluleko anikezwa zona zihambelana nenkolo ye-*patriarchy*. Okufakazela lokhu ngukuthi kuthiwe *‘Umfazi oshay’ umthetho angeke agane’* kunomehluko phakathi kokushaya umthetho kanye nokubonisana nomyeni wakho. Kepha ngokwale nkolelo uma inkosikazi iphendulana noma ibonisana nomyeni wayo kubukeka sengathi iqophisana nayo. Okunye okuvelayo okugcizelela le nkolelo ukuthi kuthiwe indoda noma iphuza noma ibhema noma yenzani kumele umuntu wesifazane ayibekezelele futhi ayihloniphe. Ngamanye amazwi leli culo liqonde ukuthi umuntu wesifazane oganile uphoqelekile ukuba avume yonke into eyenziwa indoda yakhe ayamukele noma kungathiwa le ndoda yakhe iyamthuka, iyamuhlambalaza noma iyamushaya komele yena angasho lutho ngoba nje imkhiphele izinkomo. Kula mazwi okululekwa ngawo lona

wesifazane kukhona acwasa abantu besifazane ngokobulili. Lokhu kuyatholakala kule ngxenye:

Kugcwele amaqili, kugcwele amaqola
Indoda yakho mayishelele
Ungaqophisani nayo

Le ngxenye icwasa abantu besifazane abaganile, abafisa ukuyogana, abasuke belulekwa imindeni yabo neyasemzini mayelana nendlela okumele baziphathe ngayo emendweni. Kepha ngenxa yokukhuliswa ngaleyo ndlela bakhula bazi ukuthi umshado usho ukuthini emntwini wesifazane, bakhula kuyinto eyejwayelekile. Ingxenye yesibili ecwasa abantu besifazane ngokobulili ithi:

Indoda nom' ingenzani
Mntanami uboyibekezelela
Nom' iphuza nom' ibhema

Nayo le ngxenye isathinta bona abantu besifazane asebelungele ukugana nasebeganile. Ngezansi ngiveza iculo leshumi nesikhombisa elicwasa abantu besifazane ngokobulili.

4.2.17 Iculo leshumi nesikhombisa elisihloko sithi 'Ithayi Lemoto' elitholakala ku-albhamu elisihloko sithi 'Isifiso samabhaca", liculwa nguPatrick Dumie Dumezweni.

Ithayi lemoto

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

We mama
Uzogugel' emgwaqeni njengemoto
Thayi le moto mntanami

Oh kant' ukhuzwa kanjani wena?
Kunini ngikutshel' ukuthi umfan' uzokugugisa?
Wen' awuzwa
Oh kant' ukhuzwa kanjani wena?

Kunini ngikutshel’ ukuth’ umfan’ uzokugugisa?
Wen’ awuzwa

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

We mama
Uzogugel’ emgwaqeni njengemoto
Thayi le moto mntanami

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

We mama
Uzogugel’ emgwaqeni njengemoto
Thayi le moto mntanami

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

We mama
Uzogugel’ emgwaqeni njengemoto
Thayi le moto mntanami

Kuleli culo kuzwakala kuyinkulumo phakathi komzali nengane yakhe yentombazane umzali eyikhuza ngendlela eziphethe ngayo. Okungenzeka ukuthi isandakungena esigabeni sokuba yintombi kodwa manje ayisalawuleki ikhuzwa ngapha nangapha ngendaba yabafana. Ngenxa mhlawumbe yokungalaleli kwayo unina ugcina esesebenzisa amagama abuhlungu efanisa isenzo sayo nesondo lemoto eligijima lize ligugele emgwaqeni. Ukutshengisa ukuthi le ngane kudala ikhuzwa kuyavela eculweni lapho kuthiwa ‘*Kanti ukhuzwa kanjani wena?’*. Njengoba

ithayi le moto ligugiswa umgwaqo nje lona okhuzwayo kuthiwa uzogugiswa ngabafana ngenxa yalokhu akwenzayo. Lapho ekhuza umama usebenzisa amazwi ahlambalazayo nacwasayo athi:

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

Enye ingxenye ecwasayo ithi:

Oh kant' ukhuzwa kanjani wena?
Kunini ngikutshel' ukuth' umfan' uzokugugisa?
Wen' awuzwa

Kuleli culo umuntu wesifazane ucwaswa ngomunye wesifazane. Ngezansi ngiveza iculo leshumi nesishiyagalombili elicwasa abantu besifazane ngokobulili.

4.2.18 Iculo leshumi nesishiyagalombili elisihloko sithi 'Isikorokoro' elingekho ngaphansi kwe-albhamu, elizihambela lodwa liculwa Igcokama Elisha.

Isikorokoro

Ngibizelen' isikorokoro sami
Ngoba ngangimthand' enjalo
Ngibizelen' isikorokoro sami
Sikorokoro sami salahlek' isikorokoro sami

Engenamaziyo, iso lilodwa
Mina ngangimthand' enjalo
Ngento yami eyayixhuga, bheka
Iso lilodwa bheka
Mina ngimfun' enjalo

Sikorokoro
Sikorokoro sami salahlek' isikorokoro sami
Hawu sikorokoro
Sikorokoro sami salahlek' isikorokoro sami, sami
Sikorokoro

Sikorokoro sami salahlek’ isikorokoro sami, sami
Sikorokoro
Sikorokoro sami salahlek’ isikorokoro sami, sami

Into yami yayiqhuga, bheka
Ihlal’ otshwaleni, bheka
Mina ngiyifun’ injalo
Into yami yayiqhuga, bheka
Ingenamazinyo, bheka
Mina ngiyifun injalo

Sikorokoro
Sikorokoro sami salahlek’ isikorokoro sami
Hawu sikorokoro
Sikorokoro sami salahlek’ isikorokoro sami
Sikorokoro
Sikorokoro sami salahlek’ isikorokoro sami
Sikorokoro
Sikorokoro sami salahlek’ isikorkoro sami

Ngisemathandweni mina
Ngisemathandweni mina nalesi sidakwa sami
Ngisemathandweni, skorokoro salahlek’ isikorokoro sami
Ngisemathandweni, skorokoro salahlek’ isikorokoro sami
Ngisemathandweni, skorokoro salahlek’ isikorokoro sami

Leli culo libhekiswe kubantu besifazane abaphuza uphuzo oludakayo ngenhloso yokubatshengisa ubungozi nemiphumela yokuphuza. Ekudluliseni lowo mlayezo kutholakala imilayezo eminingi ngoba umaskandi ukhuluma sengathi uhlose ukukhuluma ngesithandwa sakhe kepha lapho eseveza izici zalo muntu wesifazane ezenziwa utshwala kuyavela ukuthi akanandaba naye kepha uqonde ukuveza ukuthi abantu besifazane akumele baphuze ngoba baphenduka izikorokoro ngokubona kwakhe. Ekusebenziseni kwakhe la magama kuvela ukubacwasa abantu besifazane ngoba akusibona bodwa abantu besifazane ababothozwa uphuzo oludakayo, nabesilisa nabo bayabothoka. Le ngxenye elandelayo iqukethe amazwi acwasa abantu besifazane:

Ngibizelen’ isikorokoro sami

Salahlek’ isikorokoro sami
Engenamaziyo, iso lilodwa
Mina ngangimthand’ enjalo
Ngento yam’ eyayixhuga

Into yami yayixhuga bheka
Ihlal’ otshwaleni bheka
Mina ngifun’ injalo

Kuleli culo umuntu wesifazane ucwaswa ngumuntu wesilisa. Ngezansi ngiveza iculo leshumi nesishiyagalolunye elicwasa abantu besifazane ngokobulili.

4.2.19 Iculo leshumi nesishiyagalolunye elisihloko sithi ‘Isimukanandwendwe’ elitholakala ku-albhamu elisihloko sithi “Umthwalo Womona”, liculwa Igcokama Elisha.

Isimukanandwendwe

Ngangithi ngithol’ intombi
Ngaqonyw’ isimukanandwendwe
Intomb’ eyayisigang’ isingifak’ emahlazweni
Ngangithi ngithol’ intombi
Ngaqonyw’ isimukanandwendwe
Intombi eyayisigang’ isingifak’ emahlazweni

Ingifakel’amehl’ abantu
Ingiqabula nom’ idakiwe
Ingiqabula ngobhiya
Intomb’ eyayisibhanxa

Ingidonsel’ amehl’ abantu
Ingifakel’ amahloni
Ingiqabula nom’ idakiwe
Intombi eyayigangile
Ngangithi ngithol’ intombi
Nami ngangithi ngiqonyw’ umunt’ engizomganisa
Hawu ngangithi ngithol’ intombi bandla
Nami ngangithi ngithol’ umunt’ engizomganisa

Hamb’ ushone ntomb’ uye ngale
Mina ziyangiqoma nje ziyangiphelezela
Hamb’ ushone ntomb’ uye ngale
Mina ziyangiqoma nje ziyangiphelezela
Mhlawumbe ngizomthol’ omuny’ ongcono
Ngoba ziyangiqoma nje ziyangiphelezela

Mhlawumbe ngizomthol’ omuny’ ongcono
Seziyangithanda zonke
Ziyanqoma nje ziyangiphelezela
Ziyangithanda zonke
Ziyangiqoma nje ziyangiphelezela

Ngangithi ngithol’ intombi
Ngaqonyw’ isimukanandwendwe
Intomb’ eyayisigang’ isingifak’ emahlazweni
Ingidonsel’ amehl’ abantu
Ingifakel’ amahloni
Ingiqabula noma idakiwe
Intomb’ eyayisidakwa

Hamb’ ushone ntomb’ uye ngale
Mina ziyangiqoma nje ziyangiphelezela
Ngizomthol’ omuny’ ongcono kunawe
Ngoba ziyangiqoma nje ziyangiphelezela
Ziyangithanda zonke
Ziyangiqoma nje ziyangiphelezela

Bekuyiphupho lam’ ukuthi ngiganwe
Lishabalele lishabalele
Bekuyiphupho lam’ ukuthi ngishade
Lishabalele lishabalele

Nalo leli culo lisabhekiswe kubantu besifazane abaphuza uphuzo oludakayo ngenhloso yokuveza into abaphenduka babe yiyo lapho sebedakiwe. Igcokama Elisha liveza umuntu wesilisa owayethi uthole intombi kanti uthole umuntu oyisigangi omfakela amehlo abantu.

Ngokwakhe ukubona ubesecabanga ukuthi usethole umuntu azophilisana naye aganwe manje lelo phupho lishabalele. Kuleli culo umaskandi uveza ukuthi umuntu wesilisa ubethandana nentombazane kepha izenzo zayo zimenze wayibiza ngokuthi '*isimukanandwendwe*'. Lokhu ukushiso ukuthi imbukisa ngabantu lapho idakiwe. Lokhu kuvela lapho ethi '*Ingifakel' amehlo abantu, ingiqabul' nom' idakiwe'*. Lokhu ukushiso ukuthi ukuphuza nakuba kuvumelekile ukuba kwenziwe ngabantu besifazane, abesilisa abakakwamukeli kuseyichilo futhi bambukela phansi umuntu wesifazane ophuzayo ngoba kuleli culo umbiza ngokuthi '*intombi eyayisibhanxa'*. Ukuphuza komuntu wesifazane ephinde ekwenze ngokwehlisa indoda yakhe isithunzi ngokuthi eyiqabule edakiwe njengoba kuveziwe kuleli culo kwenza engabukeki njengomuntu ongavusa umuzi. Lokhu kuzwakala lapho umaskandi kuleli culo ethi '*Bekuyiphupho lami ukuthi ngiganwe, lishabalele lishabalele'*, okusho ukuthi lona wesifazane akamboni njengomuntu angavusa naye umuzi.

Ekudluliseni imicabango yakhe mayelana nabantu besifazane abangaziphethe kahle, ugcina esesebenzisa amazwi abacwasayo nabalulazayo abantu besifazane ngokusebenzisa amagama anjengokuthi '*isimukanandwendwe*' nelithi '*isibhanxa*'. Lokhu kuholela ekutheni umlayezo odluliswa yileli culo ucwase abantu besifazane ngokobulili. Ingxenye ecwasa abantu besifazane ngokobulili evezwa yileli culo ilapho kuthiwa:

Ngangithi ngithol' intombi
Ngaqonyw' isimukanandwendwe
Intomb' eyayisigang' isingifak' emahlazweni
Ingifakel' amehl' abantu
Ingiqabula noma idakiwe
Ingiqabula ngobhiya

Kuleli culo umuntu wesifazane ucwaswa ngumuntu wesilisa. Ngezansi ngiveza iculo lamashumi amabili elicwasa abantu besifazane ngokobulili.

4.2.20 Iculo lamashumi amabili elisihloko sithi 'Sabothoka Isidudla' elitholakala ku-albhamu elisihloko sithi "Sabothok Isidudla", liculwa Ihhash' elimhlophe.

Sabothoka isidudla

Wayemuhle lo muntu
Sasisihle lesi sidudla we ma!

Wayemuhle lo muntu
Sasisihle lesi sidudla madoda!

Maye tshwala ngiyakwesaba
Maye tshwal’ unemikhuba
Maye tshwala ngiyakwesaba
Wayibothoz’ ingane yomuntu
Awuyaz’ int’ enhle tshwala

Sabothok’ isidudla
Saphela ny’ umqombothi
Sabothok’ isidudla
Saphela nya i-*zamalek*

I-*zamalek* iyaganga
Sabothok’ isidudla saphela nya sidl’ umqombothi
Bumqedile, utshwala bumqedile
Sabothok’ isidudla saphela nya i-*zamalek*

Wayemuhle lo muntu
Sasisihle lesi sidudla we ma!
Wayemuhle lo muntu
Sasisihle lesi sidudla madoda!

……
……
……

Wayemuhle lo muntu
Sasisihle lesi sidudla we ma
Maye tshwala ngiyakwesaba!
Wayibothoz’ ingane yomuntu
Awuyaz’ int’ enhle tshwala
Awubhek’ izihlathi seziphantshile

Sabothok’ isidudla saphela nya sidl’ umqombothi
Saphela nya isidudla kodwa u-*finish*

Sabothok’ isidudla saphela nya i-*zamalek*
Bumqedile, utshwala bumqedile
Sabothok’ isidudla saphela nya sidl’ umqombothi
I-*zamalek* iyaganga, hhayi imqedile

Kuleli culo Ihhashi Elimhlophe nalo lihamba emazwini eGcokama Elisha ngoba likhuluma ngabantu besifazane abaphuza uphuzo oludakayo. Nakuba Igcokama liveza ukuthi baba yizikorokoro, baphume amazinyo, baxhuge futhi bavaleke amehlo, Ihhashi Elimhlophe lona liphawula ngoshintsho olwenzeka emizimbeni yabantu besifazane abaphuzayo. Lithi bayabothoka, kuthi obeyisidudla axhozeke emzimbeni ehle, nobemuhle abothoke ngenxa yomqombothi nobhiya owaziwa ngokuthi i-*zamalek.* Ekudluliseni kwakhe lo mlayezo uhlose ukuqwashisa abantu besifazane ngokuphuza umqombothi ne-*zamalek* kepha ekwenzeni lokho uyabacwasa ngokobulili ngoba nabo abantu besilisa bayabuphuza lobu tshwala babothoke. Ingxenye ecwasa abantu besifazane ngokwemizimba yabo ivela kule ngxenye:

Sabothok’ isidudla
Saphela nya umqombothi
Sabothok’ isidudla
Saphela nya i-*zamalek*

Kuleli culo umuntu wesifazane ucwaswa ngumuntu wesilisa. Ngisonga isahluko.

4.3 Isahluko ngamafuphi

Kulesi sahluko ngithole amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili. Iculo lokuqala elisihloko sithi ‘Ingqikithi’ elitholakala ku-albhamu elisihloko sithi “Ingqikithi”, liculwa yiqembu elaziwa ngokuthi ‘UThwalofu naMankentshane’. Umholi waleli qembu nguThwalofu Khoza obuye aziwe ngokuthi iNkunziyembongolo. Iculo lesibili elisihloko sithi ‘Isifebe sendoda’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesithathu elisihloko sithi ‘Ngelekelele’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesine elisihloko sithi ‘Wagqoza’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesihlanu elisihloko sithi ‘Ngiyintombi nto’ elitholakala ku-albhamu elisihloko sithi “Dark or Blue JZ for Second Term”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesithupha elisihloko sithi ‘Wamgana wamgana’ elitholakala ku-albhamu elisihloko sithi

“Sithanda i-*family*”, liculwa nguThokozani Langa. Iculo lesikhombisa elisihloko sithi ‘Amadol’ entombi’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, liculwa nguThokozani Langa. Iculo lesishiyagalombili elisihloko sithi ‘Uthanda bani’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, liculwa nguThokozani Langa.

Iculo lesishiyagalolunye elisihloko sithi ‘Amagam’ ashisayo’ elitholakala ku-albhamu elisihloko sithi “Wawuthini”, liculwa nguThokozani Langa. Iculo leshumi elisihloko sithi ‘Asekhona Amalahle’ elitholakala ku-albhamu elisihloko sithi “Asekhon’ Amalahle”, liculwa Imithente. Iculo leshumi nanye elisihloko sithi ‘Bazomqeda’ elitholakala ku-albhamu elisihloko sithi “Igazi lami”, liculwa nguBhekumuzi. Iculo leshumi nambili elisihloko sithi ‘Amanyala’ elitholakala ku-albhamu elisihloko sithi “Phaphiyose”, liculwa nguBhekumuzi Luthuli. Iculo leshumi nantathu elisihloko sithi ‘EMpangeni’ elitholakala ku-albhamu elisihloko sithi “Inkinga ngu R7”, liculwa nguBhekumuzi. Iculo leshumi nane elisihloko sithi ‘Ngafa’ elitholakala ku-albhamu elisihloko sithi “Wangisiza baba”, liculwa nguShwi noMtekhala. Iculo leshumi nanhlanu elisihloko sithi ‘Ubuhle bakhe’ elitholakala ku-albhamu elisihloko sithi “Indod’ endlini”, liculwa nguShwi noMtekhala. Iculo leshumi nesithupha elisihloko sithi ‘Emendweni’ elitholakala ku-albhamu elisihloko sithi “Inhlupheko”, liculwa nguGatsheni. Iculo leshumi nesikhombisa elisihloko sithi ‘Ithayi Lemoto’ elitholakala ku-albhamu elisihloko sithi “Isifiso samabhaca”, liculwa nguPatrick Dumie Dumezweni. Iculo leshumi nesishiyagalombili elisihloko sithi ‘Isikorokoro’ elingekho ngaphansi kwe-albhamu, elizihambela lodwa liculwa Igcokama Elisha. Iculo leshumi nesishiyagalolunye elisihloko sithi ‘Isimukanandwendwe’ elitholakala ku-albhamu elisihloko sithi “Umthwalo Womona”, liculwa Igcokama Elisha. Iculo lamashumi amabili elisihloko sithi ‘Sabothoka Isidudla’ elitholakala ku-albhamu elisihloko sithi “Sabothoka Isidudla”, liculwa Ihhash’ elimhlophe.

Lapho sengilichazile iculo ngibe sengitomula ingxenye ecwasa abantu besifazane ngayibhala phansi. Esahlukweni esilandelayo ngizokwenaba ngichaze ukuthi kungani ngithi amaculo engiwabale ngenhla acwasa abantu besifazane.

ISAHLUKO 5

IZINHLOBO NEZINDLELA ZOKUCWASWA KWABANTU BESIFAZANE EZITHOLAKALA EMCULWENI WOMASKANDI BESIZULU

5.1 Isingeniso

Esahlukweni sesine ngethule amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili. Iculo ngalinye ngilibhale phansi linjengoba linjalo maqede ngachaza ukuthi likhuluma ngani nokuthi kuthiwani eculweni. Lapho sengilichazile ngibe sengitomula ingxenye noma izingxenye ezicwasa abantu besifazane ngazibhala phansi kodwa angaze ngenaba ngazo. Kulesi sahluko amaculo engiwethule esahlukweni sesine ngiwahlukanisa ngezindikimba ukuze kugqame izinhlobo zokucwaswa kwabantu besifazane bese ngichaza izindlela ezisetshenziswa ngomaskandi besiZulu ukucwasa abantu besifazane eculweni ngalinye. Ngamafuphi, kulesi sahluko ngiyenaba ngichaze ukuthi kungani esahlukweni sesine ngithe amaculo angamashumi amabili acwasa abantu besifazane ngokobulili.

5.2 Izinhlobo nezindlela zokucwaswa kwabantu besifazane ezitholakala emculweni womaskandi besiZulu

5.2.1 Ukucwaswa kwabantu besifazane abazala izingane bengashadile

Ukuthola kwabantu besifazane izingane bengashadile kuyenzeka ngenxa yezizathu ezehlukene. Kwesinye isikhathi ingane itholakala ngoba kube nokuvumelana phakathi kwabantu abathandanayo. Abanye njalo bathola izingane bengazihlelele njengalapho umuntu wesifazane edlwenguliwe, okudala ukuthi kuzalwe izingane ezinobaba abangaziwa. Nakuba abanye abadlwenguli besuke baziwa endaweni kodwa izingane azize zatshelwa ngabo. Ngakho-ke, nakuba abanye abantu besifazane kusuke kuyintando yabo ukuthola izingane bengashadile kepha bakhona nalabo abathola izingane kungeyona inhloso yabo. Zonke lezi zingane ezisuke zizalwe ngaphandle komshado zivame ukuba zikhulele koninalume. ULouw (2010: 13) uthi abantu besilisa abathola izingane bengashadile banalo ilungelo ezinganeni zabo. Isibonelo, ezinye izingane zisebenzisa izibongo zabo ngokuthola imvume konina. Ngamanye amazwi kuyilungelo labo bobabili abazali bomntwana ukumkhulisa noma ngabe abashadile. Ngokuvamile abantu besifazane abathola izingane bengashadile yibo abathola ukucwaswa lapho beqhathaniswa nobaba bezingane. Isibonelo, eculweni elisihloko sithi,

‘Ingqikithi’, elitholakala ku-albhamu elisihloko sithi “Inselelo”, eliculwa ‘UThwalofu naMankentshane’, kunengxenye ecwasa abantu besifazane abazale izingane bengashadile ethi:

> Awuzw’ okuyizintombi zababhemu
> Akuzali kuyaqhulula
> Ukube kuyasengwa
> Ngab’ akumasi iziphihli …

Le ngxenye yeculo ivela lapho uThwalofu ezihasha noma ezibongela, okuyingxenye engahambisani nomlayezo weculo njengoba limayelana nokukhishwa inyumbazane kwelunga lomndeni othile ngesikhathi kudingidwa izindaba zomndeni lona lingamenywanga kulowo mhlangano. La magama asetshenziswe kule ngxenye yeculo abhekiswe kubantu besifazane abangamantombazane azalela emakhaya. UThwalofu emaculweni akhe uyaye akuveze ukuthi yena ‘*uyiNkunzi yembongolo’,* okuyaye kube yinkomba yokuthi uma esezibiza kanjalo usuke esezihasha. Kanjalo nakuleli culo ngaphambi kokuba asho le ngxenye ecwasayo uqala azibize kanjalo.

Indlela abeka ngayo la magama angenhla iyahlambalaza iphinde ilulaze abantu besifazane ikakhulukazi lapho ethi, ‘*Awuzw’ okuyizintombi zababhemu akuzali kuyaqhulula*’. Ukunikeza abantu besifazane isenzo sesilwane (ukuqhulula) kungukubacwasa. Igama lokuqhulula lisetshenziswa ezilwaneni ezizala kaningi kulandelana futhi emphakathini lisetshenziselwa ukwehlukanisa phakathi kokuzala kwezilwane nokuzala kwabantu ngoba nakuba isayensi ithi abantu nezilwane bangena ngaphansi kombuso owodwa (*Animal Kingdom*) kepha ngokwesintu akushiwo ukuthi umuntu uzele kuthiwa ubelethile. Yini eyenza lo maskandi asebenzise igama lokuqhulula uma engahlosile ukululaza nokucwasa amantombazane ngokobulili?

Kubalandeli bomculo womaskandi kuzwakala unqambothi lapho omaskandi sebezihasha. Ngaleso sikhathi amalumga eqembu kanye neziginci kuthula du, kuzwakale kuphela umaskandi ezihasha (Ntombela, 2011). Kanjalo nakuleli culo lapho uThwalofu esezihasha esebenzisa amagama acwasa abantu besifazane ngokobulili, abantu abangalweli amalungelo abantu besifazane acindezelekile ababoni phutha. Ngakolunye uhlangothi, abantu abalwisana nokucwaswa kwabantu besifazane, abaziwa ngokuthi ngama-*feminist* lokhu okujabulisa iningi labalandeli bomculo womaskandi bona kubazwisa ubuhlungu. Kuma-*feminist* ukusetshenziswa kwamagama athi abantu besifazane bayaqhulula kwakha isithombe esibi ngabantu besifazane. UMbiti (1975: 133) uthi:

> *Marriage is a duty, a requirement from the corporate society, and a rhythm of life in which everyone must participate. Otherwise, he who does not participate in it is a curse to the community, he is a rebel and a law breaker, he is not only abnormal but subhuman. Failure to get married under normal circumstances means that the person concerned has rejected society and society rejects him in return.*
>
> Umshado uyisibopho, isidingo emphakathini kanye nengxenye yempilo lapho wonke umuntu kufanele abambe iqhaza. Kungenjalo, lowo ongahlanganyeli kuwo uyisiqalekiso emphakathini, yihlubuka futhi uphula umthetho, akagcini nje ngokuba umuntu ongajwayelekile kodwa ungumuntu ongaphelele. Ukwehluleka ukushada ngaphansi kwezimo ezijwayelekile kusho ukuthi umuntu othintekayo ulahla umphakathi nawo umphakathi uyamlahla.

Ngokwalesi sicaphuno abantu besifazane okuthiwa eculweni bayaqhulula bangabantu asebephule umthetho. Inkinga yalesi sicaphuno ukuthi le nkolelo ayehlukanisi phakathi kwabantu abakholelwa kunkoleloze yokuthi wonke umuntu wesifazane kumele ashade nalabo abavumelana no-Adichie (2017), ongowesifazane oyi-*feminist* othi umshado awungathathwa njengento eyinzuzo (yabantu besifazane).

Ingxenye ecwasa abantu besifazane kuleli culo besingekho nesincane isidingo sokuthi ifakwe ngoba iculo alikhulumi ngabantu besifazane. Ukuzihasha kuyaye kube mayelana nomlando womculi okungaba ukunqoba, ukuhlabana ngokuthile, njalonjalo. Ngakho-ke lapho ezihasha ubengakhuluma ngokunye angayifaki le ngxenye njengoba ibingeke ishintshe umqondo weculo njengoba le ngxenye ivele ingahambisani nomlayezo weculo.

Iculo elisihloko sithi, ‘Uthanda bani’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, eliculwa nguThokozani Langa linengxenye ecwasayo ethi:

Wayilahl’ ingane ingenacala
Wayilahl’ ingane Thoko
Wayilahl’ ingan’ ingenacala
Wayilahl’ ingane Thoko
Wayilahl’ ingane
Wayilahl’ ingane Thoko

Ngale ngxenye umaskandi uhlose ukugqamisa ukulahlwa kwezingane ngamantombazane azalela emakhaya engashadile bese eshiya izingane emakhaya ngenxa yezizathu ezehlukene. Isizathu sokuqala kungaba esokuthi intombazane ithole umntwana ingakakulungeli kepha isabe ukukhipha isisu ngenxa yokwesaba ihlazo nakuba abantu besifazane sebenalo ilungelo lokukhipha izisu uma bekhulelwe bengakakulungeli. Nakuba sekusemthethweni ukukhipha isisu kepha kuseyinto eseyihlazo nengakamukeleki kubantu abaningi. Isizathu sesibili kungaba esokuthi intombazane ithenjiswe ngumuntu wesilisa ukuyeseka kepha kuthi lapho seyimtholile umntwana ashintshe umqondo ayilaxaze bese intombazane iphoqeleka ukukhulisa ingane yodwa ibe ingakulungele. Lapho yehluleka umntwana imshiya ekhaya. Isizathu sesithathu kungaba esokuthi intombazane ithole umntwana isencane bese umntwana eyiphazamisa ekufezekiseni amaphupho ayo. Kwesinye isikhathi intombazane ithola umsebenzi kude nasekhaya bese iphoqeleka ukuba umntwana imshiye ekhaya.

Nakuba zikhona izizathu ezingenza owesifazane ashiye ingane ekhaya kepha umaskandi kuleli culo ume kwelokuthi abantu besifazane abazalela emakhaya bashiya izingane ezingenacala emakhaya zinganakekelwe. Umaskandi uhlose nokuveza ukuthi abantu besifazane bazibandakanya ebudlelwaneni bezothando nabantu besilisa abehlukene bese kuthi lapho sebekhulelwe bazala izingane bangazi ukuthi ngezakwabani. Lokhu kuvezwa ngamazwi athi ‘*Thoko kant’ uthanda bani ngathi awumazi uyise wengane yakho?’.* Akushoyo umaskandi ukusho ngoba ehlose ukwakha isithombe esibi mayelana nokuzala kwabantu besifazane abangashadile abangenabo abasizi abangabalekelela ekukhuliseni izingane, okwenza nabo bagcine sebezishiya noma kukuphi ngenxa yokungabi namandla okuzikhulisa bebodwa.

Asikho isidingo sokuba kuthiwe abantu besifazane balahla izingane uma bezishiye emakhaya ngoba basuke benezizathu kanti futhi leli culo lenza kuvele sengathi umsebenzi womuntu wesifazane owokukhulisa izingane kuphela. Izinto sezishintshile manje, nabantu besilisa sekungumsebenzi wabo ukuthi banakekele izingane ikakhulukazi uma owesifazane esebenza owesilisa kumele kube umsebenzi wakhe uma engasebenzi. Asikho isidingo sokuthi kuthiwe abantu besifazane balahla izingane ngoba ukwenzenjalo kuyabacwasa abantu besifazane ‘ngokwe-*gender stereotype’*, okuchaza ukuthi ukukhuliswa kwengane umsebenzi womuntu wesifazane kuphela. Izikhathi sezishintshile manje akusenaqhaza emndenini okumele libanjwe ngubulili obuthile kuphela kepha wonke umuntu into okumele ayenze uyayenza ngalena kokubheka ubulili. Isibonelo, esikhathni samanje usuyayithola ingane yomfana ipheka, igeza izitsha, okungasabukwa njengehlazo ngoba isuke ifunda ukuzenzela.

Njengoba umaskandi engavezi ukuthi kungani uThoko elahle ingane, bekungamele athi ulahle ingane. Kunalokho angasebenzisa igama elithi ‘wayishiya’ asiveze futhi isizathu salokho. Lokho bekungagwema ukwehlulela uThoko kodwa lungavezwa lonke ulwazi olumenza enze lokhu asolwa ngakho. Ukusetshenziswa kwegama ‘*lahla*’ kuleli culo kuveza kabi abantu besifazane. Umuntu olwela amalungelo abantu besifazane angaba nombuzo othi: Uphi ubaba wengane njengoba sekuqhakanjiswa ukuthi uThoko ulahle ingane? Leli culo lisetshenziswe ngenhloso yokuveza abantu besifazane njengezehluleki kepha ama-*feminist* angaba sohlangothini lukaThoko athi kuyilungelo lakhe ukuba aqhubeke nokwenza izinto ezimjabulisayo njengoba nabesilisa bezishiya zisesezisiwini izingane baqhubeke nempilo yabo.

Kulabo bantu abangalweli amalungelo abantu besifazane bengaleseka leli culo ikakhulukazi labo abasabambelele kunkolelo ye-*patriarchy* ukuthi kungumsebenzi womuntu wesifazane ukuba anakekele aphinde akhulise izingane. Isenzo sowesifazane sokushiya ingane bengasibona siyihlazo kugxekwe yena kungabuzwa lutho ngoyise wengane ngoba bakholelwa ekutheni ngumsebenzi womuntu wesifazane ukuba akhulise ingane kokunye baze basebenzise nesaga esithi ‘*Intandane enhle ngumakhothwa ngunina’* (Nyembezi noNxumalo, 1966: 142). Lesi saga ngokwencazelo yaso kuthiwa ingane kuyaye kube ngcono uma ikhula ngaphansi kwesandla sikamama kunesikababa. Lokhu kushiwo ngoba kukholelwa ekutheni umama unothando nesineke uma eqhathaniswa noyise wengane kanti futhi unolwazi olungcono lokubheka izingane kunobaba. Nokhu lokho akulona iqiniso ngoba esikhathini samanje abantu besilisa sebeyazikhulisa izingane zabo bebodwa ngisho nezamantombazane imbala zikhule futhi zibe wutho ezweni. Isibonelo, osaziwayo baphesheya abanjengoMadonna, ‘Courtney Love, Jane Fonda, Paul McCartney’, nabanye abashonelwa omama bebancane base bekhuliswa ngobaba babo. Kanti lana eNingizimu Afrika sithola osaziwayo abakwazi ukuzikhulisela izingane zabo ngaphandle kosizo lwabantu besifazane, ‘u-Arthur Mafokate, uWiseman Mncube, uBenjamin Dube, Lucas Radebe’ nabanye. Ngezansi ngichaza ukuthi kubacwasa kanjani abantu besifazane ukubizwa ngamagama ahlambalazayo.

5.2.2 Ukubizwa kwabantu besifazane ngamagama ahlambalazayo

Ukuhlambalaza kuchazwa ngaphansi koMthethosisekelo engxenyeni ye-*Protection from Harassment Act*, 2011, (Act 17 of 2011) ngokuthi:

> *Harassment under the Act includes both direct and indirect conduct that either causes harm or that inspires the person complaining of harassment (“the*

complainant") to reasonably believe that harm may be caused. Such conduct includes following, watching, pursuing, or accosting of the complainant or someone in a close relationship with the complainant such as a spouse or family member.

Ukuhlukumeza ngaphansi komthethosisekelo kuhlanganisa kokubili ukuhlukumeza okuhlosiwe nokuhlukumeza okungenhloso okungadala ukulimala noma okukhuthaza umuntu okhalazayo ngokuhlukumezeka ("ummangali") ukuba akholwe ngokwengqondo ukuthi umonakalo ungenzeka. Ukuziphatha okunjalo kubandakanya ukubukela, ukuhlukumeza ummangali noma ukuhlukumeza othile onobudlelwano obuseduze nommangali okungaba ilunga lomndeni noma umngani.

UNyembezi noNxumalo (1966: 255) bathi ukuhlambalaza isenzo sokwethuka noma sokuchapha ngenhlamba. Ngokwale ncazelo ukuhlambalaza kubandakanya ukuthukwa ngumuntu noma ngabantu okwenza umuntu azizwe ehlukumezekile emoyeni nalapho bemchapha ngenhlamba ngezinto ezihlukumeza umoya. Ngamanye amazwi igama abaligqamisayo ilelo lokuthukwa. Okusho ukuthi noma ngabe yini eshiwo umuntu komunye emenza azizwe edelelekile okanye imbukanisa nezwe ingena ngaphansi kokuhlambalazeka. Kanjalo nasemculweni womaskandi omaskandi basebenzisa amagama ahlambalazayo emaculweni abo ngenhloso yokuthi banandise baphinde bajabulise abalandeli babo. Okuqaphelekayo ukuthi nakuba besuke behlose ukujabulisa abalandeli babo basuke befuna nokuhlambalaza kanye nokucwasa abantu besifazane ngoba labo abalwela amalungelo abantu besifazane basheshe bakuqaphele ukuthi abalandeli bajabulela iculo benganaki umlayezo osuke ululaza abantu besifazane.

Kunamaculo anamazwi ahlambalaza abantu besifazane ngokobulili. Kulawo maculo sithola iculo elisihloko sithi, 'Isimukanandwendwe' elitholakala ku-albhamu elisihloko sithi "Umthwalo Womona", eliculwa Igcokama Elisha. Sithola lilulaza abantu besifazane njengoba bebizwa ngamagama abacindezelayo baphinde bancishwe amalungelo okuba bazikhethele indlela abafuna ukuyiphila. Kunalokho kuthi lapho bekhetha indlela abafuna ukuyiphila okujwayeleke ukuthi iphilwa ngabesilisa, babizwe ngamagama ayiziswana kanye nabahlambalazayo. Lokhu sikuthola engxenyeni yaleli culo ethi:

Ngangithi ngithol' intombi
Ngaqonyw' isimukanandwendwe

Intombi eyayisigangi isingifak’ emahlazweni
Ingifakel’ amehl’ abantu
Ingiqabula noma idakiwe
Ingiqabula ngobhiya

Kuleli culo umaskandi uthi abantu besifazane abasaziphathi ngendlela ababeziphatha ngayo phambilini okanye abasalandeli imithetho yabadala nezeluleko kepha sebephila ngokwemithetho yabo. Ngakho, leli culo liveza ukuthi esikhathini samanje sekunabantu besifazane okanye amantombazane angasalandeli imithetho nezeluleko zabantu abadala. Lokhu kwenziwa ukuguquka kwesikhathi okwenza abantu besifazane babe namalungelo alingana nawabesilisa kepha njengoba abantu abaningi, ikakhulukazi abesilisa, bengakwemukeli bazama ngayo yonke indlela ukuba baqhubeke nokubacindezela ngoba bengafuni ukwamukela ukuthi izikhathi sezishintshile manje abantu besifazane sebeyakwazi ukuzikhethela abantu abafuna ukuzwana nabo. Akusafani nakuqala lapho kwakumele bebekezelele abantu besilisa abangabaphathi kahle ngokuzwana nabesifazane abaningi bona bebe begcinwe emakhaya benziwa omakoti.

Igama elithi *‘Isimukanandwendwe’* igama eliyinhlamba kubantu besifazane elinezincazelo ezehlukene kepha ezisuke zichaza into eyodwa. Abanye bathi umuntu wesifazane oyisimukanandwendwe usuke eyisifebe, abanye njalo bathi ungunondindwa besaqonde khona ukuthi uyisimukanandwenwe. Lapho echaza isifebe u-Oparinde (2016: 94) uthi:

> *Isifebe is directly translated as a bitch, animalizing the female specie. This is a highly pejorative term for a person especially a female that is seen as unreasonable, malicious, a control freak, or rudely intrusive. The vulgar word is to insult women believed to have a high sexual desire that is comparative to that of a dog.*
>
> Isifebe sihunyushwa kuthiwe i-*bitch*, okungukwenza umuntu isilwane. Leli yigama elihlambalaza kakhulu kumuntu ikakhulukazi owesifazane obukwa njengongacabangelani, ononya, umuntu ongaziphathi kahle, noma ohlukumezayo ngokuxhantela. Igama elinenhlamba lokuthuka abesifazane okukholelwa ukuthi banesifo sokuhlala belangazelela ukuya ocansini, okufaniswa nokwenza kwezinja.

Le ncazelo iveza umuntu wesifazane onezenzo zobulwane ngenxa yokuba nomdlandla wocansi ofaniswa nowenja. Kepha uma kungabantu besilisa abanomdlandla wocansi obenza babe nezintombi eziningi inkulumo iyashintsha. ULuvono (2004: 23) uthi:

> *A woman who has more than one boyfriend is called isifebe… (however) a man who has more than one girlfriend is referred to as 'isoka', a Zulu name which is a compliment to the behavior of a man.*
>
> Owesifazane onamasoka angaphezu kwelilodwa kuthiwa isifebe…(nokho) owesilisa onezintombi ezingaphezu kweyodwa ubizwa ngesoka, okuyigama lesiZulu eliyisincomo ngokuziphatha kowesilisa.

Lokhu kuveza ukuthi umuntu wesifazane unikezwa amagama amehlisa isithunzi ngenhloso yokumcindezela ngoba uma kungumuntu wesilisa owenza lokhu okusuke kukubi uma kwenziwa umuntu wesifazane ushayelwa ihlombe. U-Oparinde (2016: 95) uthi:

> *Unondindwa: this word shares the same features with 'isifebe' but is maybe less provocative. However, unondindwa only portrays an adulterer. It indicates a woman with multiple sexual partners. The cultural implications connote that Zulu society frowns at women committing adultery.*
>
> Unondindwa: leli gama lisho okufanayo nelithi isifebe kodwa mhlawumbe alilumeli kakhulu. Nokho, igama elithi unondindwa libhekiswe kumuntu ophingayo. Ngokwesiko lamaZulu umphakathi uyamgxeka umuntu wesifazane ophingayo.

Incazelo kanondindwa iveza ukuthi umuntu wesifazane osuke ephinga, okuyincazelo esondele kuleyo yowesifazane osuke ebizwa ngesifebe. U-Oparinde (2016: 95) uthi:

> *Isimukanandwendwe: in Zulu culture, this is a term used to refer to ladies who are seen around with males. She hardly keeps the company of females. She is more at home with different males mostly for the purpose of sexual intimacy.*
>
> Isimukanandwendwe: ngesiko lamaZulu, leli igama elisetshenziswa libhekiswe kubantu besifazane ababonakala benabesilisa ngaso sonke isikhathi. Akuvumi ukuba abe nabantu besifazane. Ukhululeka kakhulu uma ephakathi kwabantu besilisa ngenhloso yobungani kwezothando.

Le ncazelo ichaza owesifazane ongenazo izimiso zokuziphatha kahle ngenxa yokungabibikho kokuqeqesheka ekhaya esakhula eseyintombazane noma umuntu wesifazane ongenasimilo. Kanjalo nomphakathi wakwaZulu uthatha intokazi enjalo njengezehlisa isithunzi. Okushiwo ngokwesiko ukuthi lona wesifazane usuke eswele ukuqeqeshwa okwanele kubazali obekufanele bamfundise ukugcina isithunzi sakhe. Leli culo lingubufakazi bokungalingani ngokobulili ngoba zonke lezi zinto ezidalulwa yilo akuzona izinto ezenziwa ngabantu besifazane bodwa, nabantu besilisa bayazenza kungabatshazwa futhi benganikwa amagama ayiziswana nahlambalazayo. Kunalokho ziyaphakanyiswa izenzo zabo. Eculweni kuvezwa ukuthi le ntombi eyisimukanandwendwe *'iqabula isoka noma idakiwe'* kuphinde kuthiwe '*iyisigangi ifakana emahlazweni*', okuyizinto ezihlale zenziwa ngabantu besilisa ikakhulukazi abashadile ababuya emakhaya baphoqelele ukuqabula amakhosikazi abo bebe benuka utshwala okanye kubafake emahlazweni abuye avalwe yiwo amakhosikazi abo. Lokhu uma kwenziwa ngabantu besifazane kubukeka kuyinto ethusayo nengaziwa, okukhombisa ukuthi impi yokulwisana nokungalingani ngokobulili isekude ukuphela.

Lokhu kucindezelwa kwabantu besifazane ngale ndlela kungena ngaphansi 'kwe-*gender stereotype'* lapho abantu besifazane kukholelwa ukuthi ekudalweni kwabo badalwe baba buthaka kunabesilisa nanokuthi badalelwe ukukhulisa izingane. Ngamanye amazwi 'i-*gender stereotyping'* imayelana nezinkolelo zokuthi umuntu wesifazane uvumeleke ukwenza izinto ezithile kepha ezinye akwakwazi ukuzenza. Lokhu kuchaza ukuthi kuba nomngcele oba khona oveza ukuthi uma eseweqile usuke esenezinkomba zokuzilulaza ngoba ube esenza lokhu angadalelwana khona okudalelwe ukuba kweziwe ngabantu besilisa. Le nkolela imelene noma iyaphikisana nomhlaba oguqukayo lapho imingcele ethile igudluzwa ngabantu besifazane beqala ukuba namalungelo angenamkhawulo nalingana nawabesilisa.

Nakuba abantu besifazane sebenawo amalungelo athi awalingane nawabesilisa, kepha kusenensila ye-*patriarchial system* ezohlale ikhona mayelana nendawo yomuntu wesifazane. Lokhu kungacishe kufaniswe nezinkolelo ezingaguquki noma isikhathi siguquka. Ububi bokucindezela abantu besifazane ngaphansi kwe-*gender stereotype* ukuthi ayigcini ngokubacindezela kwezothando okanye ekukhetheni abantu abafuna ukuzwana nabo kepha ngisho emsebenzini imbala kusenayo inhlese yenkolelo yokuthi kunemikhawulo nemingcele okumele ibekelwe abantu besifazane okungamelanga bayeqe, okubavalela amathuba emisebenzi kuphinde kufiphaze namakhono abasuke benawo uma benganikezwa ithuba lokuwasebenzisa. Ngamanye amazwi leli culo lihlose ukuvuna abantu besilisa ukuthi baqhubeke nokuzwana nezintombi eziningi kepha abesifazane uma benzenjalo bangabe

betshengisa ukungabi nasimilo bedinga imfundiso yamasekhaya, okungelona iqiniso kepha kwenzelwa ukucwasa abantu besifazane ngokobulili.

Ukusetshenziswa kwamagama angenhla ahlambalaza aphinde acwase abantu besifazane besingekho isidingo sawo kunalokho bekungavezwa ukuthi owesilisa ubethi uthole intombi kanti uthole isoka njengoba kushiwo kumuntu wesilisa onobudlelwano bothando nabantu besifazane abaningi. Enye indlela elula ebingasetshenziswa esasho wona amagama asetshenzisiwe kuleli culo ukuthi kuthiwe ubethi uthole intombi kanti uthole umuntu ongakawulungeli umendo, obekuzokwakha isithombe sokuthi lowo wesifazane akakazimiseli ukuyogana ngoba owesifazane onjalo ulindeleke ukuba aziphathe kahle abe nesimilo ukuze angeke amhlaze kubo. Nokho abesifazane bamanje ngisho umshado abasawushayi ndiva ngoba iningi labo lizithola selisejele lokucwaswa ngenxa yawo umshado libe lizitshela ukuthi liyonethezeka kanti alibuzanga elangeni, okwenza abangakangeni emshadweni bengabe besaba nesasasa lawo.

Ukusetshenziswa kwala magama acwasayo kuleli culo kubantu abangalweli amalungelo abantu besifazane kuzwakala kufanele ukudicilelwa kwabantu besifazane isithunzi ngenhloso yokudlulisa umlayezo wokuthi umuntu wesifazane owenze njalo akanasimilo, kumele ashintshe ukwenza. Okanye ukuxwayisa nalabo abanesimilo ukuthi baqhubeke nokuziphatha kahle ngoba bazobizwa ngala magama abahlambalazayo. Ngamanye amazwi benzela ukubacindezela abantu besifazane bacindezele nelungelo labo lokuzithathela izinqumo kunalokho bafuna baqhubeke nokuphila ngaphansi kwemithetho ebacindezelayo nalapho sekuphilwa esikhathini senkululeko. Kanti ngakolunye uhlangothi labo abalwela amalungelo abantu besifazane kungabakhanyela ukuthi leli culo lihlose ukucwasa abantu besifazane libabuyisele esikhathini lapho kumele benze izinto ngaphansi kwemithetho yomphakathi nangentando yomuntu wesilisa. Ngaleyo ndlela, bavalwa izwi bengakwazi ukuzimela kepha kumele baphile ngaphansi kwesithunzi somuntu wesilisa.

Ukuhlanjalazwa kwabantu besifazane ngokobulili kuphinde kuvezwe iculo elisihloko sithi, ‘Isikorokoro’ elingekho ngaphansi kwe-albhamu, elizihambela lodwa eliculwa Igcokama Elisha engxenyeni ethi:

Ngibizeleni isikorokoro sami
Salahleka isikorokoro sami
Engenamaziyo, iso lilodwa
Mina ngangimthand’ enjalo

Ngento yami eyayixhuga

Into yami yayaxhuga bheka
Ihlal’ otshwaleni bheka
Mina ngiyifun’ injalo

Kuleli culo umaskandi uthi abantu besifazane abaphuza utshwala bayizikorokoro, okuyigama elisetshenziswa libhekswe emotweni esigugile engasakulungele ukuba semgwaqeni. Yize leli culo lizwakala sengathi ngelothando, kuzwakala sengathi umaskandi uncoma isithandwa sakhe kodwa uyasicindezela okanye uyasihlambalaza. Lokhu ngikushiso ukuthi lapho umuntu umthanda awumbeki sici, awukhombi mabala kuyaye kuthi noma ekhona uwashaye indiva ngoba uyamthanda. Umuntu uyamteketisa lowo asuke emthanda, amthophe wonke amagama angamthokozisa kodwa leli culo liveza okwehlukile kulokhu. Likhipha zonke izinto umuntu angeke athokozela ukubizwa ngazo noma ngabe lowo muntu akusona isithandwa sakhe. Lokhu kusukela esihlokweni saleli culo esithi ‘*Isikorokoro’*.

Isikorokoro igama elijwayeleke ukusetshenziswa kubhekiswe emotweni esindala nomnikazi wayo emhluphayo efa njalo, ikhandwe njalo ngenxa yokuthi isindala. Kuyaye kuthi nalapho umnikaziyo efisa ukuyithengisa kutholakale ukuthi isinentengo ephansi kakhulu, akubi nanzuzo ayitholayo njengomthengisi. Leli gama lisetshenziswa njengesingathekiso kuleli culo ukunikeza umqondo wokucindezela ngokuhlambalaza.

Amagama ahlambalazayo asetshenziswe kuleli culo abhekiswe kubantu besifazane abaphuza utshwala ikakhulukazi kulabo abaphuza ngokweqile. Lokhu ngikushiso ukuthi kuvezwa ukuthi lona wesifazane okukhulunywa ngaye unezitho zomzimba angasenazo njengehlo kanye namazinyo futhi uyakuxhuga, okungenzeka ukuthi zamlahlekela khona otshwaleni esephuze ngokweqile sekuliwa. Bambiza ngesikorokoro nje ngoba enezimpawu ezifana nezesikorokoro njengoba eveza ukuthi akanamaziyo, uneso elilodwa futhi uyaxhuga kanti umuntu osuke ephile saka uba namaziyo, amehlo amabili aphinde ahambe kahle angaxhugi. Ukusetshenziswa kwegama isikorokoro kuhloswe ngakho ukuhlambalaza abantu besifazane abaphuzayo kuphinde kwexwayiswe nabasafuna ukuphuza ngokuthi umphumela uzoba yini nanokuthi bazobizwa ngamagama ahlambalazayo futhi abehlisa isithunzi. Ukusetshenziswa kwamagama ahlambalazayo asikho isidingo sakho ikakhulukazi ngoba umaskandi uveza ukuthi lona wesifazane wayeyisithandwa sakhe. Kusho ukuthi ucula leli culo ngenhloso yokumhlambalaza hhayi ngoba emthanda. Umuntu akamhlambalazi lowo amthandayo.

Ukuze kuzwakale kangcono lokhu okusetshenziswe kuleli culo nokugcina kuhlambalaza abantu besifazane bekungamele kusetshenziswe igama elithi '*isikorokoro*'. Kunalokho bekungasetshenziswa igama '*isinqandamathe sami'* ukuveza ukuthi isithandwa sakhe lesi akhuluma ngaso. Kokunye athi isithandwa sakhe sasizithandela utshwala kepha angavezi okwenzeka otshwaleni ngoba kwakha isithombe sokuthi kwenzeka kubantu besifazane kuphela futhi kuyabahlambalaza. Ukusetshenziswa kwamazwi mazwi ahlambalazayo kuvuna abantu besilisa ukuthi bona banalo ilungelo lokuphuza kepha abesifazane abakwazi ngoba bahluleka ukuziphatha kahle otshwaleni bagcina sebephunyelwa ngamazinyo, okungelona iqiniso eligcwele ngoba nakubantu besilisa kuyenzeka.

Kubantu abalandela umculo womaskandi nakulabo abangalweli amalungelo abantu besifazane lokhu kuzwakala kuyiqiniso ukuthi abantu besifazane abaphuzayo baphenduka izikorokoro ngoba bagcina bevaleka amehlo futhi bephunyelwa ngamazinyo. Lokhu kufakazelwa ukuthi leli culo laphuma ngonyaka we-2019 kepha lasabalala cishe kuzona zonke izinkundla zokuxhumana, okubalwa kuzona o-*Facebook, Twitter* no-*Instagram*, okuchaza ukuthi baningi abantu abalithokozela nabakholelwa ngukuthi umlayezo walo uliqiniso nokuthi bavumelana nokucwaswa kwabantu besifazane ngokobulili. Labo abalwela ukucwasa kwabantu besifazane ngokobulili bayaqaphela ukuthi nakuba leli culo libhalwe sengathi lidlulisa umlayezo wothando kepha umongo walo ubhekiswe ekucwaseni kwabantu besifazane ngokuthi kudukiswe umkhondo ngokuthi kuvezwe uthando kanti akuyona inhloso yeculo leyo.

Iculo lesithathu elihlambalaza abantu besifazane ngokobulili elisihloko sithi, 'Bazomqeda' elitholakala ku-albhamu elisihloko sithi "Igazi lami", eliculwa nguBhekumuzi. Ingxenye engezansi iyacwasa:

> Bemqede nya
> Bemqede nya *finish*
> Hhayi abafana bazomqeda
> Bazomshiya nom' eshay' *umrobhozo*
> Nom' ephemile
> Nom' ethwizile

Kuleli culo uBhekumuzi Luthuli uthi abantu besifazane abanobudlelwano nabantu besilisa abaningi bayaphela futhi noma bengazilungisa kanjani bethi bazenza bahle lokho akusho lutho uma besazwana nabantu besilisa abaningi. Lokhu akushoyo lo maskandi ukubhekise kubantu besifazane abazwana nabantu besilisa abaningi ngenhloso yokubahlambalaza ngokuthi aveze

ukuthi '*Bashaya uzamthilili beqana nemigwaqo'.* Uma ethi *'Bazomqeda'* usho ngamabomu ngenhloso yokuthi bazenyeze abantu besifazane ngezinqumo abazithathayo kwezothando. Lokhu kuphambana nokuguquka kwesikhathi kanye nempilo esiphilwa esikhathini samanje.

Impilo esiphilwa esikhathini samanje ayisafani neyayiphilwa eyayiphilwa esikhathini sakudala, kanjalo nezinkolo namasiko ahambisana nesikhathi esiguqukayo. Kudala njengoba kwakukholelwa ekutheni umuntu wesilisa kuphela ovumeleke ukuba nezintombi eziningi okanye kuthi lapho esedelile ileyo ntombi ayishiye noma ngabe isamthanda. Leso senzo sensizwa besihlotshiswa sinikezwe amagama amahle njengokuthi kuthiwe *'isoka'* abanye njalo bathi *'isoka lamanyala'* lapho bencoma owesilisa ngokuba nezintombi eziningi zonke zimthanda ngoba usuke enogazi. Ziningi ke nezaga ezivukayo kulowo wesilisa osuke eyisoka ngoba uzwa abantu bethi '*akusoka lingenasici*' besho khona phela ukuthi engaba nolimi olushelelayo ezintombini, abe nogazi athandeke kepha kukhona lokhu okubi azoba nakho okanye okungeke kuthandeke ngaye. Abanye njalo ubezwa bethi '*dlanini masoka kobola'* (Nxumalo noNyembezi, 1966) ungabe usazi ke ukuthi kuphangwa umdaka linile yini uma izinsizwa sezifuna ukuzwana nazo zonke izintombi ezikhona. Kanjalo nalapho owesilisa lapho engaphiwanga ngasolimini engenabo futhi ubugagu bokweshela intombi uyaye anikezwe amagama athize njengokuthi 'isishimane', 'isishokolo' kuhlukane ngezindawo (Mbatha, 2019).

Ukuguquka kwesikhathi kuyishintshile le nkolelo yokuthi abantu besilisa babe ngamasoka ngoba sesiphila esikhathini lapho abantu besifazane sebekwazi ukwethula imizwa yabo kubantu besilisa abasuke befisa ukuzwana nabo. Lokhu kuyabasiza nalabo besilisa abasuke bengaphiwanga ikhono lokweshela izintombi. Labo abangamasoka bazithola sebebabeka amabala abesifazane abakwazi ukuzishelela, kuthi nalapho sebebalahla abantu besifazane abazwana nabo ngoba sebefuna ukuzwana nabanye abantu kuphume amagama amabi. Lawo magama ayavela kuleli culo lapho kuthiwa '*Namanje usashintsha amasoka'* kodwa bona abantu besilisa uma beshintsha abantu besifazane bayanconywa kuthiwe *'amasoka amanyala'*.

Leli culo liveza ukuthi lona wesilisa unenhliziyo ebuhlungu ngokushiywa yilona wesifazane, usebona kungcono ukuba amkhulume kabi. Kepha abantu besifazane bahlale beshiywa ngabantu besilisa mihla namalanga abanye babashiya sebeyizingoduso abanye babashiye bebazalisile ngoba sebebone iziketi ezintsha kodwa uma sekungumuntu wesilisa oshiywa ngowesifazane kuyabatshazwa. Lokhu kuveza ukungalingani ngokobulili ngokuthi uma

umuntu wesilisa enza into embi anconywe kodwa uma seyenziwa ngowesifazane ibizwe ngehlazo.

Okunye okuveza ukuthi lona wesilisa ulahlwe ngowesifazane kuvezwa ukuthi athi '*Wawunqaba ukuyogana mina wawuthembeni ngoba usaphila le mpilo*'. Lo mugqa uveza ukucindezelwa kwabantu besifazane ukuthi abakwazi ukuzikhethela abantu abafuna ukuzwana nabo okanye abakwazi ukushiya ubudlelwano abebekubo beye kobunye ngoba bazohlezi benokwesaba ukuthi mhlawumbe phambili angeke kube ngcono ngakho kumele behlale kulobo budlelwano abasuke bevele bekubo noma ngabe abahleli kahle okanye noma ngabe bayahlukumezeka. Okunye okungabenza ukuthi besabe ukuqala ubudlelwano obusha ukusaba ukuthi kuzothiwa abanasimilo basuka komunye umuntu wesilisa baye komunye. Lokhu kufakazelwa ngamazwi athi '*Namanje ushaya uzamthilili, weqana nemigwaqo*' okusho ukuthi usuka kulo muntu wesilisa aye komunye. Ngokusho lokhu, ilungelo lomuntu wesifazane linikezwa imingcele ethile yokuzikhethela umuntu afuna ukuba naye.

Kwakhona ukuthi kuthiwe '*Bazomqeda*' kushiwo kubhekiswe kumuntu wesifazane kungukumlulaza nokumhlambalaza ngoba lapho abantu besilisa beshintshashintsha abantu besifazane akushiwo ukuthi bayaphela kunalokho babizwa ngamasoka, okubagqugquzela ukuthi bathandane nabantu besifazane abaningi. Nakho ukuthi '*Bazokushiya abafana, bazokushiya ushaye umrobhozo, uphemile, uthwizile*' kusaveza ukuthi lona wesilisa unenhliziyo ebuhlungu ngokushiywa yilona wesifazane ngakho usebona kungcono amehlise isithunzi nokuzethemba lapho ephawula ngendlela abukeka ngayo ukuthi angeke imsize ekutheni athole umendo. Lokhu kusaveza khona ukumncisha ilungelo lokuzikhethela akufunayo ngenxa yala mazwi ahlabayo abhekiswe kuye. Lokhu kuphinde kuveze ukuthi kusho ukuthi iyona ndlela abantu abangalweli amalungelo abantu besifazane abacabanga ngayo. Iphinda ibavune abantu besilisa ekucabangeni ukuthi yibona kuphela okumele babe nabesifazane abaningi ngenkolelo yokuthi abantu besilisa abapheli abantu abaphelayo abesifazane. Okunye okuqaphelekayo ukuthi umculo womaskandi ulalelwa intsha engabafana iningi layo, futhi omaskandi bayigugu kuyona. Into eyenziwa ngomaskandi nabo laba bafana abakhulayo bayayenza. Isibonelo salokhu, ukuzithanda nokugqoka kahle. Abafana abakhulayo siyababona sebegcina inhlanzeko okusho ukuthi umqondo wokucindezelwa kwabantu besifazane bazowuthatha njengento elungile futhi evumelekile emphakathini.

Elinye iculo elisihloko sithi, 'Amanyala' elitholakala ku-albhamu elisihloko sithi "Phaphiyose", eliculwa nguBhekumuzi Luthuli lisahambisana naleli culo lakhe elingenhla

mayelana nokucindezelwa kwelungelo labantu besifazane lokuzikhethela abantu abafuna ukuba nabo ngenxa yezinkolelo ze-*patriarchial system* zokuthi owesilisa unamalungelo angenamkhawulo okwenza noma yini ayifunayo ngaphandle kokuvinjwa imingcele ethile. Kanti uma kubhekiswa ngasohlangothini lwabantu besifazane bafakelwa amalensi awugqinsi lapho benza lokhu obekwaziwa ukuthi kwenziwa ngabesilisa kuphela. Nakuba isikhathi sesiguqukile kusenzima ukuba kwamukelwe ukuthi abantu besifazane sebenamalungelo amaningi uma kuqhathaniswa naphambilini. Kule ngxenye kunokucindezelwa kwabantu besifazane kwezothando:

> Ekusen' emini ntambama
> Umuthi kadokotela
> Phela wena ukub' uyimoto
> Ngab' sewathol' ithikithi
>
> Yazi ukub' uyimoto ngabe' sewakhishwa nasemgwaqeni
> Ngayipenda yaqeda yangcola le nto
> Ngayitshinga bayicosha abafokazana

UBhekumuzi Luthuli uthi abantu besifazane akubona abantu bokwethenjwa nokunikezwa uthando ngoba bayaphoxana. Kuleli culo ukhala ngokuthi umuntu wesifazane ozwanaa nomuntu wesilisa uzwana nabanye abantu besilisa ngaphandle kobudlelwano anabo nalona azwana naye. Kuthi nalapho esexolisile wethembisa ukuthi angeke aphinde, abuye aphinde ahambe nabafana bakwaNgcobo nabakwaMkhize, okuyinto azama ukuyiveza ukuthi abantu besilisa bangabobathemba abantu besifazane. Lo mlayezo ubhekiswe kubantu besifazane abasebudlelwaneni bezothando nalabo abasafisa ukuba sothandweni bagqugquzelwa ukuba bathembeke ngoba abesifazane bangaphambilini abasothandweni bahlulekile ukukwenza lokho.

Inhloso yokuveza abantu besifazane njengabantu abangathembekile kuleli culo ukubacwasa nokubacindezela ekutheni bazithathele izinqumo kwezothando. Kunalokho kuqwashiswa abantu besifazane ukuthi babuyele emuva kusadliwa ngoludala lapho babesathobela umthetho wokuthi owesifazane kumele abe nobudlelwano nomuntu oyedwa. Lapho kwakumiswa iduku ukuze umphakathi okanye isigodi saleyo ndawo nezinsizwa zakhona zazi ukuthi ubani nobani sebethathiwe bangabe besadlalela kubo. Okanye lowo osethenjiswe umshado kumele ahlale ngentombi aziphathe kahle kuze kube bayamthatha abasemzini, okuthi lapho esethathiwe aphenduke ijele lalowo mlisa ozombophela kubo yena aphume aqhubeke nempilo abe yisoka

sengathi akashadile. Ekwakheni isithombe sendlela abantu besifazane okumele baziphathe ngayo kujivazwa abesifazane asebephila isimanjemanje abakwazi ukushiya abantu besilisa abangabaphethe kahle badlulele phambili ngethemba lokuthola uthando olungcono. Ekuqedeni isithunzi kanye nokuhlambalaza abantu besifazane abafuna ukuzimela kusetshenziswe amagama anjengokuthi '*Ukube uyimoto ngabe sewathola ithikithi',* okungamazwi ayinhlamba kubantu besifazane nahlose ukubahlambalaza. Ukushintsha abantu besilisa ngenxa yokunganeliseki nakho bakuthatha njengento enganambithisiseki lapho yenziwa ngumuntu wesifazane ngoba kufaniswa isenzo sakhe nomuthi kadokotela lapho kuthiwa uphuzwa '*Ekuseni, emini, ntambama …'* ngenhloso yokujivaza ilungelo labantu besifazane lokushiya lapho bengathokozile kulolo thando nokubenza bazenyeze.

Besingekho isidingo sokuba kusetshenziswe amagama angenhla ngoba aholela ekutheni acwase abantu besifazane ngokobulili. Aphinde abe ngubufakazi obugcwele bokuthi abantu abakayemukeli inqubekela phambili, basabambelele kokudala obekucindezela abantu besifazane bagcine becwaseka ngokobulili. Kunokusetshenziswa kwamagama angenhla kanye nesihloko esithi '*Amanyala*' ahlambalaza abantu besifazane, bekungagqugquzelwa ukuguquka kwesikhathi ngokuthi isihloko kube '*Owesifazane omusha'* okanye *'umhlaba omusha'* bese kuvezwe izinguquko esezikhona, kuvezwe nendlela abantu besifazane asebeziphatha ngayo kanye nezizathu zalokho ukukhanyisela labo abasabambelele kokudala ukuthi umhlaba usushintshile kanjalo nendlela yokwenza nezinkolelo kushintshile. Kepha amagama asetshenziswe kuleli culo avuna abantu besilisa ukuthi baqhubeke bacindezele abantu besifazane babenze bakholelwe ekutheni akumelanga bahlukane nabantu abazwana nabo okanye bebabhanqe bebe bona beqhubeka bekwenza ngenhloso yokuzizwa bengamadoda nokungelona iqiniso ngoba indoda iba ngumnakekeli nomvikeli wenkosikazi yayo. Lokho kuveza ukuthi owesilisa ziningi izinto ezimvuna ekwenzeni izinto ezingalungile kepha abesifazane babekelwa imingcele okungamele bayeqe.

Kubantu abangalweli amalungelo abantu besifazane umlayezo odluliswa yileli culo nakubo ujwayelekile abasoli lutho ngoba vele kucwaswa abantu besifazane, okuyinto esibukwa njengento ejwayelekile nokumele yenziwe yokuba umuntu wesifazane kumele abe ngaphansi komyeni wakhe ukuze ezomlawula aphinde amcwase ngokobulili. Kanti labo abalwela abantu besifazane ukusetshenziswa kwala magama esetshenziswa kubantu besifazane abakwazi ukuzimela kwezothando ayiva elihlabayo ngoba ayabahlambalaza aphinde abacindezele ukuthi bangakwazi ukuzimela ngoba ukusetshenziswa kwawo kuholela ekutheni nalabo asebezama ukuzimela babe nokuzenyeza uma kusetshenziswa amazwi ahlambalaza ngale ndlela.

Womabili la maculo angenhla kaBhekumuzi Luthuli acindezela amalungelo abantu besifazane okuzikhethela abantu abafuna ukuba nabo kwezothando angena ngaphansi kokucindezelwa kwabantu besifazane ngenhloso yokubahlambalaza ngokocansi, okuyi-sexual harassment ngaphansi kwe-*gender stereotyping.* Lokhu ngikushiso ukuthi la maculo ayabahlambalaza abantu besifazane ngokudlulisa imilayezo ebenza bavele njengabantu ababi. I-*sexual harassment* ichazwa ngezindlela ezehlukene kodwa eziqonde into eyodwa. I-*The Istanbul Convention of the Council of Europe* ithi*:*

> *Any form of unwanted verbal, non-verbal or physical conduct of a sexual nature with the purpose or effect of violating the dignity of a person, in particular when creating an intimidating, hostile, degrading, humiliating or offensive environment.*
>
> Noma yiluphi uhlobo lokukhuluma ngamazwi olungafuneki, ukukhuluma kusetshenziswa umzimba noma ukusebenzisa umzimba ngenhloso yokungahloniphi isithunzi somuntu, ikakhulukazi uma kudala ukwesabisa, ubuluhlaza, ukwehlisa isithunzi, ukuthela ngehlazo noma indawo ecasulayo.

Kanti incazelo ye-*harassment* eveza ukuthi yenzeka ngaphansi kwaziphi izimo echazwa i-*EU Directive 2002/EC*, ithi:

> *Harassment is said to occur 'where an unwanted conduct related to the sex of a person occurs with the purpose or effect of violating the dignity of a person, and of creating an intimidating, hostile, degrading, humiliating or offensive environment'.*
>
> Ukuhlukunyezwa kuthiwa kwenzeka 'lapho ukuziphatha okungemukelekile okuhlobene nobulili bomuntu kwenzeka ngenhloso noma umphumela wokwehlisa isithunzi, ukuthela ngehlazo noma indawo ecasulayo.'

Lokhu kusho ukuthi la maculo ahlose ukuhlambalaza abantu besifazane, abalulaze aphinde abehlise isithunzi. Lokhu kubahlambalaza kwenzeka ngaphansi kwencindezi 'ye-*gender stereotyping'* ebhekene nokuthi abantu kumele baziphathe kanjani ngokobulili babo. Kulawa maculo kuvezwe ukuthi akumelanga bazwane nabantu abaningi ngoba ngokwenzenjalo behlelwa yisithunzi sabo sokuhlonipheka njengabantu besifazane. Ukubacindezela ngale ndlela kuhlukumeza ilungelo labo lokuzikhethela abantu abafuna ukuzwana nabo njengoba sekuphilwa esikhathini lapho abantu besifazane sebenamalungelo acishe alingane

nawabesilisa. La maculo aveza ukubahlambalaza abantu besifazane ngokocansi ngoba kunamagama athize asetshenzisiwe kuwo womabili la maculo ahlambalaza abantu besifazane ngokocansi.

Okokuqala okuvelayo ngokuhlanjalazwa kwabesifazane ngokocansi kuvela emazwini athi '*Abafana bazomqeda, bamqede nya, bamqede nya'.* Amagama anjengalawa ayalulaza futhi ehlisa isithunzi aphinde abahlambalaze abantu besifazane ngokocansi ngoba lokhu kushiwo ngenhloso yokubahlambalaza. Okwesibili okuvezwa iculo likaLuthuli ukuthi '*Phela wena ukub' uyimoto ngab' sewathol' ithikithi'* iphinde kuthi *'Ekuseni, emini, ntambama, umuthi kadokotela'*. La magama asetshenziswe ukweyisa abantu besifazane njengoba befaniswa nezimoto ezigijimayo zize zithole amathikithi, bephinde befaniswe nemithi kadokotela ephuzwa kathathu ngelanga ngenhloso yokwakha umfanekisomqondo ngesenzo sabantu besifazane sokuzwana nabantu abaningi besilisa okanye nokubonakala nabantu besilisa abehlukene ngelanga elilodwa. Lokhu kucindezela ilungelo labo lokuzikhethela. Okunye ukuthi njengoba amalungelo abantu besifazane eselingana nawabesilisa kungani kungamukelwa ukuba babe nabantu abathandana nabo abaningi njengoba nabantu besilisa benza? La maculo inhloso yawo ukucindezela lelo lungelo lokuzikhethela kwabantu besifazane ngenxa ye-*gender stereotyping* ukuthi badalelwe ukwenza izinto ezithile ezinye izinto abadalelwanga ukuba bazenze.

Iculo elilandelayo elisagqugquzela khona ukuhlanjalazwa kwabantu besifazane ngokobulili elisihloko sithi, 'Ithayi Lemoto' elitholakala ku-albhamu elisihloko sithi "Isifiso samaBhaca, eliculwa nguBhaka linale ngxenye ehlambalazayo:

Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami
Thayi le moto mntanami

Oh kant' ukhuzwa kanjani wena?
Kunini ngikutshel' ukuthi umfana uzokugugisa
Wena awuzwa

Kuleli culo uBhaka uthi abantu besifazane abanobudlelwano nabantu besilisa abaningi bangamathayi emoto. Lokhu ngikushiso isingathekiso esisetshenzisiwe sokuthi kuthathwe izenzo zethayi le moto eligijima emgwaqeni lize ligugele khona lifaniswe nezenzo zomuntu

wesifazane owehla enyuka nabantu besilisa. Okushiwo uBhaka kuleli culo ukubhekise kubantu besifazane abazwana nabantu besilisa abaningi kanye nalabo abasazongena ebudlelwaneni bezothando. Lokhu kuvezwa ngamagama athi '*Kunini ngikutshel' ukuthi umfana uzokugugisa',* Ngokujwayelekile la mazwi ashiwo kubantu besifazane abanobudlelwano nabantu besilisa kwezothando okuyaye kuthi lapho bebonakala benabantu besilisa abaningi abehlukene kuthathwe isinqumo sokuthi bazobagugisa njengoba kuvelile naseculweni likaBhekumuzi Luthuli elithi '*Bazomqeda*'.

Asikho isidingo sokusetshenziswa kwala mazwi angenhla ngoba ayabahlambalaza abantu besifazane njengoba kuveziwe emaculweni kaBhekumuzi Luthuli angenhla nalo leli lisahamba kulawo mazwi agqugquzela ukuhlanjalazwa kwabantu besifazane ngenxa yokuthandana nabantu abaningi bekhohlwe ukuthi sekuyilungelo labo ukwenza njalo isikhathi esiphila kuso siyabavumela. Ukuze la magama azwakale kangcono bekungasetshenziswa esinye isingathekiso, isifaniso, okanye isaga noma isisho esingeke sibalulaze abantu besifazane sibenze bazenyeze ngezinqumo abazithathayo kwezothando. Kungasetshenziswa isaga esithi '*Ingwe idla ngamabala'* ngenhloso yokuveza ukuthi umuntu wesifazane naye unawo amakhono noma iziphiwo njengomuntu wesilisa angakwazi ukuwasebenzise ngendlela emthokozisayo. Ukusebenzisa lesi saga kungasusa nenkungu yokuthi umuntu wesifazane kusamele abuswe ngowesilisa uma etshengisa ukuthi naye unawo amandla okwenza lokhu okwakwenziwa ngabantu besilisa, hhayi kwezothando kuphela kepha nakweminye imikhakha yempilo bengakhanyiseleka ukuthi umuntu wesilisa nowesifazane bayadingana akekho ongcono okanye ongaphansi komunye.

Indlela la mazwi asetshenziswe ngayo kuleli culo asetshenziswe ngenhloso yokuvuna abesilisa ukuthi uma owesifazane ezwana nabantu abaningi uphenduka ithayi le moto ukuze abesifazane bezoyeka ukuzithathela izinqumo kwezothando kanti ngasohlangothini lwabesilisa kuzobe kuqhutshekwa nokuthi babe ngamasoka. Ngamanye amazwi leli culo liveza ukuthi abesilisa abafuni ukuzithola beqophisana nabesifazane okanye bezwe ngabo kwezothando ngoba bazi ukuthi selokhu kwathi nhlo abesifazane bayaluthobela manje lolu shintsho oselukhona olubenza bengabi nasinqe babe sempini yokubuyisela umuntu wesifazane endaweni obekukholelwa ukuthi kumele abe kuyo. Lokhu kusho ukuthi la maculo ahlambalazayo avezwe kule ndikimba angumbango wabantu besilisa bebhekise kwabesifazane ukubakhumbuza ukuthi kumele babe ngaphansi kwabantu besilisa babathobele. Kanjalo nabantu abangalweli amalungelo abantu besifazane bengavumelana nomlayezo waleli culo wokuthi umuntu

wesifazane akakwazi ukuzwana nabantu besilisa abaningi ngoba lokho kumenza abukeke njengethayi le moto elehla lenyuka emgwaqeni. Kanti labo abalwela amalungelo abantu besifazane angeke babone kanjalo, bazobona owesifazane osephunyukile ogibeni lokucwaswa nokucindezelwa ngumuntu wesilisa, okuholela ekutheni ahlanjalazwe ngokuba nesibindi sokuzimela. Yize ukusetshenziswa kwamagama ahlambalazayo kuyinhlamba kubantu abalwela amalungelo abantu besifazane kepha ukuzwa ukuthi kukhona abantu besifazane asebephumelele ekutheni bazimele bazithathele izinqumo ngempilo yabo kungabakhuthaza ukuthi baqhubeke nokubalwela labo abangakaphumeli obala bazimele.

Lokhu kucindezelwa kwabantu besifazane bebizwa ngamagama alulazayo anjengo '*Thayi le moto'* kungena ngaphansi kokuqhwagwa nokokuhlanjalazwa (*bullying and harassment*). Okungenza ngithi lokhu kucwaswa kwabantu besifazane kungena ngaphansi kokuqhwagwa nokuhlanjalazwa yingoba baphucwa ilungelo lokuzikhethela abakufunayo ngempilo yabo kwezothando ngoba abantu besilisa bengakwemukeli ukuthi sekuyalinganwa ngokwamalungelo. Lokhu kusho ukuthi uma owesilisa ekwazi ukwenza okuthile kusho ukuthi owesifazane naye engakwazi ukukwenza ngendlela elinganayo noma efanayo. Okunye okungenze ngaqoka le ndlela yokucindezelwa kwabantu besifazane ngaphansi kwaleli culo ukuthi kudluliswa umlayezo ongemuhle ngabantu besifazane nokuzokwenza abantu besifazane bonkana bengakhululeki ukuzikhethela abakufunayo uma becindezelwa ngale ndlela. Okunye okuvelayo ngale ndlela ngaphansi kokuhlanjalazwa esidlangalaleni (*public humiliation*) njengoba bengidalulile esahlukweni sokuqala ukuthi umculo womaskandi unguhlobo lo mculo olunegalelo kakhulu eNingizimu Afrika ngenxa yokuba nabalandeli bawo abaningi nabalaleli abaningi boKhozi FM, okuwumsakazo odlala kakhulu lolu hlobo lo mculo. Ngakho-ke kulula ukuthi umlayezo wokucindezelwa kwabantu besifazane ufinyelele kubantu abaningi abazokuqhubezela phambili ukucindezelwa kwabantu besifazane.

Iculo elisihloko sithi, 'Ubuhle bakhe' elitholakala ku-albhamu elisihloko sithi "Indod' endlini", eliculwa nguShwi noMtekhala linamazwi athi:

Wawulifunan' ibhola labafana?
Walithath' emgwaqeni walifak' endlini.
Wawulifunan' ibhola labafana?
Walithath' emgwaqeni walifak' endlini.
Wawulifunan' ibhola labafana?
Walithath' emgwaqeni walifak' endlini.

UShwi noMtekhala kuleli culo bathi umuntu wesifazane onobudlelwano nabantu besilisa abaningi ebe eshadile uyibhola labafana. Njengakuleli culo elingenhla, nakuleli culo kusetshenziswe isingathekiso kwathathwa isenzo sabafana abadlala ibhola enkundleni yezemidlalo sanikezwa izenzo zalo muntu wesifazane ozwana nabafana abaningi ebe eshadile. Lesi singathekiso sisetshenziswe sisuselwa ekutheni lapho kudlalwa ibhola kuyanikezelwana lisuke komunye kanti futhi ngaphambilini ibhola belidlalwa ngabantu besilisa kuphela. Okushiwo kuleli culo kubhekiswe kubantu besifazane abasemshadweni kodwa abasenobudlelwano nabantu abangaphandle komshado okanye abashada bengahlukene nabantu ababezwana nabo ngaphambi kokuba bashade. Lokhu kusho ukuthi leli culo lifana nesexwayiso kubantu besifazane ngobungozi bokushada bengakakulungeli ngoba bazoqhubeka bazwane nabantu besilisa ngaphandle komshado nalapho sebeshadile. Kuphinde futhi kube isexwayiso kubo abantu besilisa ngobungozi bokuthatha abantu besifazane abazwana nabantu abaningi babenze abafazi babo ngoba lapho amanzi ake ama khona abuye ame.

Ngaphandle kwalezi zexwayiso ezibaliwe inhlosongqangi yaleli culo ukugxeka izenzo zabantu besifazane abashadile kepha abasenobudlelwano bezothando nabanye abantu besilisa ngaphandle komshado. Lokhu kubukwa njengechilo uma kwenziwa ngabantu besifazane, kubhekwa nokuthi indoda yehlelwa yisithunzi kepha uma kungowesilisa okwenzayo kubukwa njengento eyejwayelekile owesifazane okumele ayibekezelele. Ukusetshenziswa kwamagama acwasayo kuleli culo asetshenziswe ngendlela yokubathuka abantu besifazane kubukeke sengathi lesi senzo siyicala elibomvu okanye abantu besifazane babukwe ngamanye amehlo. Ukusetshenziswa kwamazwi athi *'Ibhola labafana'* kuxoxa indaba engeyinhle ngabantu besifazane futhi kuyabathuka, kubehlise nesithunzi.

Besingekho isidingo sokuba kusetshenziswe la mazwi ahlambalazayo ukudlulisa lo mlayezo wokuthi abantu besifazane nabo sebeyakwazi ukwenza lokhu okwakwenziwa ngabantu besilisa kokuthi baqome bebe besemshadweni. Lokhu kwakwaziwa ukuthi kwenziwa ngabantu besilisa kuphela futhi naseculweni leqembu 'Izingane Zoma' elithi 'Isifebe sendoda' kukhalwa ngowesilisa oqonywa eshadile ongazisoli ngesenzo sakhe ngoba uveza ukuthi '*Ma usuka kini awuzange uthi uzogana isishimane*' uphinde aphendule ngokuthi '*Ngiyakukhuza akushiwo lokho; indoda yisoka'* lapho inkosikazi yakhe imbiza ngokuthi 'isifebe', okuchaza ukuthi uyazigqaja ngesenzo sakhe akaboni lutho olubi alwenzile nokuthi ukuganwa kwakhe akusho ukuthi uyisishimane yena usazoqonywa. Kunokuba kusetshenziswe la mazwi ahlambalazayo

kuleli culo bekungathiwa '*imbali'* okanye *'imbali yezwe'* ngoba ngokujwayelekile abantu besifazane babizwa ngezimbali zezwe. Ukusetshenziswa kwegama lezimbali bekungawushintsha umlayezo waleli culo ohlambalazayo abantu besifazane ubukwe ngamanye amehlo, kuvele ukuthi umuntu wesifazane ngisho lapho eseshadile uhlezi eqhakazile akabuni, okuholela ekutheni abantu besilisa bafise ukuba kube ngowabo ngisho eseshadile abadeli ubuhle bakhe.

Ukusetshenziswa kwamagama ahlambalazayo kusetshenziswe ngenhloso yokuvuna abantu besilisa ngokudicilela phansi isithunzi sabantu besifazane ukuthi babukwe ngamehlo okubadelela nokungabagqizi qakala ngoba kwaziwa ukuthi badlalwa njengebhola lidlalwa ngabafana enkundleni yokudlala. Lokhu kwenza nabantu abangakholelwa ekulweleni amalungelo abantu besifazane bavumelane nalo mbono wokuthi abantu besifazane yizinto zokugendwa ngabantu besilisa ngakho angeke babahloniphe okanye babuke lo mlayezo njengendlela yokuqwashisa abantu besifazane ukuthi baziphathe kahle emshadweni ukuze abantu besilisa bezokwazi ukuba namandla okubacindezela baphelelwe nayizwi lokuzithathela izinqumo emshadweni kepha kugcine elowesilisa njalo. Kanti labo abalwela amalungelo abantu besifazane la magama ahlambalazayo bengawabuka ngehlo lokudeleleka ukuthi indlela yokuzimela kwabantu besifazane ibukwa ngale ndlela ngenhloso yokubenza balahle phansi izikhali zokulwela abantu besifazane. Lokhu kungaphinde kubagqugquzele ekutheni baqhubeke ngoba abakwenzayo kunomthelela wokuphoqa abantu besilisa bacule amaculo anjengalawa ukulwisana nalabo abazama ukulwela amalungelo abesifazane. Kuyaye kushiwo ukuthi inja ayiyikhonkothi imoto emile, okusho ukuthi umthelela wokulwela amalungelo abantu besifazane usuyabonakala uma kuba namaculo azama ukuphikisana nemizamo yabo kusho ukuthi sekuyaqala kuyakhanya phambili nakuba liselide ibanga okusamele lihanjwe.

Iculo lokugcina ngaphansi kwale ndikimba elisihloko sithi 'Ngiyintombi nto' elitholakala ku-albhamu elisihloko sithi "Dark or Blue JZ for Second Term", eliculwa 'Izingane Zoma' linale ngxenye ecwasa abantu besifazane ngokubahlambalaza:

> Vula ngibone' asekhon' amalahle
> Ngab' asekhona amalahle

Izingane Zoma zithi ukuba intombi nto komuntu wesifazane kusho ukuba khona kwamalahle, okusho ukuthi uyashisa njengomuntu wesifazane okwakha isithombe sokuthi lapho intombi ingaselona itshitshi ifana nomuntu wesifazane obandayo ongenawo amalahle. Lokhu

kubhekiswe kakhulukazi kubantu besifazane abasebancane abasesesigabeni sokuthomba ngoba izintombi zijwayelwe ukuhlolwa lapho sezikulesi sigaba kuze kufinyelele eminyakeni engamashumi amabili nanye lapho intombazane isikhululwa khona ukuthi isingagana. Umlayezo odluliswa ileli culo uhlose ukujivaza abantu besifazane asebelahlekelwe ubuntombi babo ngokubenza bazizwe sengathi abasaphelele njengabantu besifazane okanye kukhona okushodayo kubo. Kuphinde kuqhakambise ukuthi umuntu wesifazane obalulekile ilowo osazigcinile, oseyintombi ngoba ngokwesintu kuningi umndeni wakhe osuke usazokuzuza ngaye lapho esegana, okwenza labo bantu besifazane abangasezona izintombi nto babukelwe phansi.

Ukusetshenziswa kwamagama athi '*asekhona amalahle'* njengoba bese kudaluliwe ngenhla kwakha okanye kuwuphawu olwenza abantu besifazane abangasewona amatshitshi becwaseke okanye bebukeke kabi nokuthi babukwe njengezehluleki ezehluleke ukuzigcina ubuntombi bazo. Besingekho isidingo sokusetshenziswa kwala magama kunalokho bekungamane kubuzwe ukuthi '*Ngabe useyilona itshitshi?'* lona wesifazane okukhulunywa ngaye ngoba ukusetshenziswa kwamagama athi '*asekhona amalahle'* kucwasa nalabo bantu besifazane abangewona amatshitshi ngokubahlambalaza babukwe njengabantu ababandayo ngokungabi kwabo ngamatshitshi. Lokhu kuvuna abesifazane abangamatshitshi kucwase labo abangasewona. Kanjalo nabantu besilisa nabo bayavuneka ngoba kuba lula ukuthi bacwase abantu besifazane abangewona amatshitshi ngenxa yokusetshenziswa kwamagama athi *'asekhona amalahle'*. Lokhu kugcina kuqeda ubuhle baleli siko elihle kangaka neligcina amatshitshi engenazifo futhi eziqhenya ngobuntombi bawo.

Kubantu abajwayelekile abangalweli amalungelo abantu besifazane ukucwaswa kwabantu besifazane ngalolu hlobo akubukeki njengokucwaswa kwabantu besifazane. Kunalokho bakubuka njengento ejwayelekile ukuthi vele umuntu wesifazane ongaselona itshitshi uyabanda uma eqhathaniswa noseyitshitshi. Bayakhohlwa ukuthi ukulahlekelwa ngubuntombi kuyenzeka nangaphansi kwezimo eziyimpoqo njengokudlwengulwa. Ngasohlangothini lwalabo bantu abalwela amalungelo abantu besifazane kuzwakala kubacwasa abantu besifazane abangasewona amatshitshi ukusetshenziswa kwala magama asetshenziswe kuleli culo. Kubenza bezizwe sengathi ilungelo lokuzikhethela abafuna ukukwenza ngemizimba yabo libekelwe imigomo ngoba akubona bonke abantu besifazane abafuna ukuhamba Umkhosi Womhlanga. Ngakho-ke ukusetshenziswa kwala mazwi kungabenza bazenyeze ngoba besaba

ukuhlanjalazwa ngezinqumo abazithatha ngemizimba yabo. Ngezansi ngichaza ukuthi bacwaswa kanjani abantu besifazane kuthiwe yibo ababhebhethekisa izifo zocansi.

5.2.3 Ukucwaswa kwabantu besifazane ngokuthi kuthiwe yibo ababhebhethekisa izifo zocansi

Isifo esithelelana ngokocansi esaziwa ngokuthi i-*STD*, okumele ukuthi *Sexual Transmitted Disease* uhlobo lwesifo esitholakala ngokulala nomuntu ngaphandle kokuzivikela. Sibizwa ngokuthi isifo socansi ngoba ukuze umuntu asithole utheleleka ngaso ocansini olungavikelekile. Kanti akuyona kuphela indlela umuntu angasithola ngayo lesi sifo esithelelana ngocansi. Abesifazane bayakwazi ukuthi basithole lapho bechama ezindlini zangasese uma bekukhona obechama onesifo esithile socansi kuba lula ukuthi olandelayo atheleleke. Uma umuntu elale nomuntu onaso uyelapheka uma eya kudokotela ofike amnike umjovo namaphisili noma kube ngamaphilisi okusidambisa uma singalapheki njengengculazi.

Ukufakazela lokhu sithola iculo elisihloko sithi, ‘Ngafa’ elitholakala ku-albhamu elisihloko sithi “Wangisiza baba”, eliculwa nguShwi noMtekhala eliveza ukucwaswa kwabantu besifazane ngenxa yesifo sengculazi. Lokho kuzwakala kule ngxenye:

> Kwakungamel’ ukuthi ningibhanqe
> Nabant’ abaningi
> Ngoba la emhlabeni niyazi kunezifo
> Kwakumele nithande mina ngedwa

UShwi noMtekhala kuleli culo bathi ukubhebhetheka kwengculazi kungenxa yabantu besifazane abazibandakanya ocansini olungaphephile nabantu besilisa abehlukene. Lokhu kubhekiswe kubantu besifazane asebekulungele ukuzibandakanya ebudlelwaneni bezothando olunocansi. Kuleli culo kubalwa amagama abantu besifazane umuntu wesilisa oguliswa yingculaza okuthe lapho ethola ukuthi useyagula wasola bona. Lokhu kuvela lapho ethi ‘*Kwakungamele ukuthi ningibhanqe nabantu abaningi; kwakumele nithande mina ngedwa*’. Lokhu kuchaza ukuthi abesilisa bavumelekile ukuzibandakanya ebudlelwaneni bezocansi nabantu besifazane abehlukene kepha uma lokho kwenziwa abantu besifazane kubhebhetheka igciwane lengculazi. Inhloso yokudlulisa lo mlayezo ukuqwashisa abantu ngobungozi bokuthandana nabantu abaningi kwezocansi.

Asikho isidingo sokuba uShwi noMtekhala basebenzise amagama abawasebenzise ngenhla ngoba akubona bodwa abantu besifazane ababhebhethekisa igciwane lengculazi ngokomlayezo waleli culo, kepha nabo abesilisa imbala baba nesandla ekwenzeni lokho. Kuleli culo kuyavela ukuthi lona wesilisa ubezwana nabantu besifazane abaningi engazivikeli omunye ubehlala naye endlini kepha ukugula kwakhe sekuphenduka icala lomuntu wesifazane. Kunalokho leli culo bekumele lisetshenziswe ngenhloso yokuqwashisa abantu besifazane kanye nabesilisa ngokubhebhetheka kwegciwane le ngculazi okwenziwa ukuya ocansini olungavikelekile nabantu abaningi kungabekwa abantu besifazane icala ngoba lokho kwakha isithombe sokuthi yibona kuphela abanamandla okubhebhethekisa igciwane. Ngamanye amazwi umlayezo waleli culo ugxeka abantu besifazane ngenhloso yokuvuna abantu besilisa ukuthi baqhubeke nokuba nobudlelwane nabantu besifazane abaningi, abesifazane bona baqhubeke baziphathe kahle ngoba besaba ukuthi kuzothiwa babhebhethekisa igciwane le ngculazi.

Ukusetshenziswa kwamazwi acwasayo angenhla aleli culo kubantu abangalweli amalungelo abantu besifazane kuzwakala njengento eyejwayelekile futhi babona umuntu wesifazane kuyinto yokucindezelwa ibe ngaphansi komuntu wesilisa njengoba kudaluliwe phambilini. Bayavumelana nombono kanye nomlayezo waleli culo wokuthi '*kwakumele nithande mina ngedwa'*, okuyinto eyemukelekile emphakathini ukuthi owesilisa ezwane nabantu besifazane abaningi kepha abesifazane bona akumele babe nobudlelwano nabanye abantu, okuholela ekutheni lapho umuntu wesilisa egula bemtshela ukuthi bebekhona abantu nabo abebezwana nabo kumenza ababeke amabala abagxeke ngokugula kwakhe. Lokhu kufakazelwa iculo likaBhekumuzi Luthuli elithi 'EMpangeni' nalo elinengxenye evumelana naleli elingenhla elitholakala ku-albhamu elithi "Inkinga ngu-R7" elivumelana nokuthi abantu besifazane yibo ababhebhethekisa igciwane lesandulela ngculaza nengculaza uqobo. Lokhu kutholakala kule ngxenye:

Wathunga njengenalithi ntombi awuyisabi yini ingculazi
Awuyisabi ingculazi
Wathunga njengenalithi ntombi awuyisabi yini ingculazi
Awuyisabi ingculazi
We ntombi uqomela safuthi

Le ngxenye iyakuqhakambisa ukungalingani ngokobulili uma kubhekiswe kwezothando. Iveza ukuthi umuntu wesifazane uyacindezelwa kwezothando kepha owesilisa uvumeleke ukwenza noma yini ngoba uyindoda. Uma owesifazane esenza okufanayo okwenziwa ngamadoda kubukwa njengento enganambithisiseki kahle. UMthethosisekelo waseNingizimu Afrika uphakamisa ukuba abantu babe namalungelo alinganayo kepha amaculo anjengalawa aphikisana nalo mthetho. Lo mthetho uvela kuMthethosisekelo, Bill of Rights ku-*Chapter 2, Section 9(2),* lapho uthi:

> *Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination.*
>
> Ukulingana kubandakanya ukujabulela ngokugcwele nangokulinganayo wonke amalungelo nenkululeko. Ukukhuthaza ukufezwa kokulingana, izinyathelo zomthetho nezinye izinto ezenzelwe ukuvikela noma ukuqhubekisela phambili abantu, noma izigaba zabantu, abahluphekayo ngokubandlulula ngokungafanele.

Lokhu kusishiya nombuzo othi: Uma abantu besilisa bevumeleke ukwenza okuthile, uma abantu besifazane benamandla banqandelwani ukuba bekwenze? Kungani bebukwa ngeso lokugxekwa kepha abantu besilisa kubukeka njengento okufanele bayenze noma ihlukumeza abantu besifazane? Lokhu kugcizelela ukungalingani ngokobulili okukhona phakathi kwabantu besilisa nabesifazane njengoba abesifazane abawathokozeli amalungelo abo ngokugcwele ngoba lapho benza okwenziwa ngabantu besilisa bayagxekwa. Uma kuwukuthi umuntu wesilisa uyakwazi ukuthandana nabantu abaningi aze azishaye isifuba ngalokho, okusuke kuyinto engeyinhle owesifazane yena uhlulwa yini ukukwenza lokho ngoba uMthethosisekelo uyakuveza ukuthi sinelungelo lokuthokozela ngokugcwele nangokulinganayo wonke amalungelo nenkululeko? Ukube mhlawumbe isenzo sabantu besilisa sokuba nezintombi eziningi besingabacindezeli abantu besifazane besingeke sibe khona isidingo sokuba nabantu besifazane balwele ukulingana nabantu besilisa.

Kuleli culo kuvela nokungahlonishwa komuntu wesifazane kanye nokungabi nandaba nemizwa yakhe. Lokhu kuzwakala lapho uShwi noMtekhala bethi; *'Awungitshele Sindisiwe wami, wena ngoba ngihlala nawe endlini, bangaki ongibhanqe nabo?* Lo mbuzo uwubuza ngemuva kokuba esebuze nezinye izintombi abekade ezwana nazo ukuthi zimbhanqile zizwana

nabanye abantu besilisa. Lokhu kuveza ukungahloniphi lo muntu wesifazane ahlala naye ngokungacabangeli ukumvikela ezifeni ezithelelana ngocansi. Uma esethola ukuthi naye lona wesifazane ahlala naye, naye usenobudlelwano bezocansi nabanye abantu besilisa sekuyezwela kuye ngoba ngokwakhe ukucabanga kumele kube wuye onelungelo lokuthandana nabantu abaningi. Lokhu ukugcizelela lapho leli culo lithi, '*Kwakungamele ukuthi ningibhanqe nabantu abaningi niyazi kulo mhlaba kunezifo, kwakumele nithande mina ngedwa*'. Okusho ukuthi uyazi ukuthi ukuzwana nabantu abaningi kwenza ukuthi uthole izifo kodwa manje njengoba esegula usesola laba bantu besifazane ukuthi bekungamelanga bona babe nabanye abantu abazwana nabo ngoba ngabe akagulana. Ngamanye amazwi akazisoli ngesenzo sakhe kepha ugxeka abantu besifazane ngokugula kwakhe. Ngezansi ngiveza ukuthi omaskandi bacwasa abantu besifazane besebenzisa ziphi izinkolelo.

5.2.4 Ukucwaswa kwabantu besifazane kucashwe ngezinkoleloze namasiko

Usiko lungachazwa njengenqubo ethize elandelwa imindeni yezibongo ezithile futhi eyaziwayo ukuthi leyo mindeni iyayenza njengosiko lwayo. Isiko njengoba lusuke lwenziwa umndeni lwenza kube lula ukuhlukanisa abantu noma ungatshelwanga ngenxa yophawu abasuke benalo abasuke belwenze njengengxenye yesiko labo ebahlukanisa kwabanye abantu. UNtombela (2016) lapho echaza amasiko nemikhuba uyasivezela ukuthi incazelo yamasiko nemikhuba kucishe kufane mncane umehluko okhona. Encazelweni yakhe uyaziveza izibonelo zosiko olwenziwa imindeni, olwenza imindeni yehluke kweminye futhi usheshe ibonakale ukuthi eyaziphi izibongo. Kunezibongo ezigcabayo okungaba oZuma, oZondo, oMagwanyana, oMkhize, oMthalane oMbhele nezinye kepha izingcabo zakhona ziyahluka. Kanti kwezinye izibongo banquma umunywe njengabantu bakwaNgubane.

UNyembezi noNxumalo (1996: 99) bachaza isiko ngale ndlela:

> Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena noma umndeni wakhe, noma nanaso sonke isizwe sakhe - kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Ngamanye amazwi isiko liba yinto eyenziwa isizwe okungenzeka iguquke ngenxa yokuhamba kwesikhathi. Esizweni samaZulu isiko kungaba yinto egcinwayo njengesiko

likaNomkhubulwano lokumtshalela insimu ngethemba lokuthi uzobanikeza izivuno ezinhle kanye nenala kuphihlike ukudla emasimini. Phambilini bekunenkolelo yokuthi uma amasiko anjengalawa engagcinwa izwe liyogutshezelwa ishwa lokuthi izitshalo angeke zimile okanye zizogcugca emasimini njengoba kwenzeka nasebukhosini bakwaZulu ngesikhathi inkosi uJama yala ukwendisa iwele uMkabayi njengesiko lakwaZulu. Ukufakazela ukuthi lapho isiko lingagcinwa kuba nesijeziso okukholelwa ukuthi sivela emadlozini njengoba kwenzeka kwaZulu ukuthi imvula yana yaze yaba ngamathantala ingami, okwathatha isikhathi ukuba inqamuke, imfuyo nayo yafa ngenxa yesangquma ngenxa yesenzo sikaJama. Lokhu kwenzeka ngemuva kokuba eshwelezile ecele ulaka lwaphansi ukuba lwehle njengoba wayephule isiko elaziwayo (Msimang, 1984).

Isiko aligcini ukutholakala esizweni samaZulu lapho khona ngokusho kukaGcingca-Ndolo (2008) kunesiko elaziwa ngokuthi Umkhosi Wokweshwama/Woselwa, Umkhosi womhlanga ohambisana nokuhlolwa kwezintombi, nokunye. Nakwezinye izizwe njengamaXhosa, amaNdebele, amaVenda nezinye zinawo amasiko eziwagcinayo neziwagubhayo eziwenza ngokuhlanganyela njengesizwe. Lokhu kwenza umehluko phakathi kwegama ‘usiko’ negama ‘isiko’ ugqame ngoba usiko luqondiswe ezibongweni nasemindenini, okuyidlanzana labantu kanti isiko lona libhekiswe esizweni okungabantu abaningi (Ntombela, 2016).

Igama elithi ‘inkoleloze’ liyigama eliyibizongxube ngoba liyigama elilodwa eliqukethe amabizo amabili. Kuleli gama sithola igama elithi ‘inkolo’, okuyinto abantu abakholelwa kuyo abazalwa okhokho babo bekholelwa kuyo kanye nezizukulwane zabo zikholelwa kuyo. Okusho ukuthi into esuke iyinkolo akulula ukuba iguqulwe izizukulwane nezizukulwane ziyayilandela. Igama lesibili elivela egameni inkolelozwe lithi ‘*ize’,* okuchaza into engabalulekile, into ewubala nengelona iqiniso kepha esithathwa neyemukelwa njengeqiniso. Uma sesihlanganisa izincazelo ezivezwa yila magama amabili *‘inkolo’* kanye ‘*neze’* sithola incazelo eyodwa eveza ukuthi inkoleloze ilokho isizwe nesizwe esikholelwa kukho okuthi noma lapho izikhathi ziguquka kube khona abaqhubeka nokubambelela kukho noma ngabe akulona iqiniso.

UNyembezi noNxumalo (1966: 129-130) bathi ezenkolo nazo zithinta inkolelozwe ngokuthi bathi:

> Yileso naleso sizwe sinenkolo yaso ethize. Ezinye zikholwa ukuthi ilanga linguNkulunkulu. Ezinye zikholelwa enyangeni. Kukhona ezikholwa ukuthi

> oNkulunkulu baningi. Kanti ezinye zikholwa ukuthi uNkulunkulu munye. UZulu wayekholwa ukuthi kukhona uNkulunkulu oyedwa oyinhloko, onamandlonke yena yedwa. Kwakukholwa ukuthi amandla akhe makhulu akalingani nawamuntu… UZulu wayekholwa futhi amadlozi anokubasiza, abahlenge, abamelele abaphilayo.

Nakuba isichazamazwi siveza izinkoleloze ezithinta inkolo ebandakanya uNkulunkulu kuye ngokuthi isizwe nesizwe sikholelwa kumuphi uNkulunkulu, inkoleloze iyazibandakanya nezinto ezenzeka empilweni yabantu nasemiphakathini. Lezi zinto zigcina ziba izinkolelo ngoba kuba izinto ezaziwayo ezenziwayo nezigcina sezifana nomthetho ukuthi kumele zenzeke ngendlela ethile, ongazi angagcina ezitshela ukuthi ziyisiko noma ngumthetho kanti ziyinkoleloze. Lezi zinkoleloze ziyatholakala ngisho emaculweni omaskandi zisetshenziswe ngendlela ecwasa abantu besifazane kepha ngenxa yokuthi ziyinkoleloze umuntu ongalweli amalungelo abesifazane angazibona zingacwasi kepha ezibone njengenkoleloze okungamele iguquke.

Kula maculo anezinkoleloze kuvela izinkolelo ezithile ezingaguquki ngabantu besifazane abaganile ukuthi kumele baziphathe kanjani emendweni. Izinkoleloze ziyakwazi ukuguquka ngokushintsha kwezikhathi njengoba nasemlandweni wakwaZulu inkosi uShaka kaSenzangakhona naye wakwazi ukushabalalisa isiko lokusoka kwezinsizwa njengoba walibona lingenasidingo ngaleso sikhathi ayebusa ngaso. La maculo aqhakambisa ukuthi umakoti kumele abekezele noma ngabe uyahlukumezeka. Ngamanye amazwi ukugana ngasohlangothini lowesifazane kusho ukwamukela zonke izingqinamba umuntu wesifazane azohlangabezana nazo emendweni ngokwezinkoleloze ezihambelana nomshado. Lokhu ngikushiso ukuthi akekho oba sohlangothini lwakhe ngoba nakula maculo azovezwa ngezansi kuyavela ukuthi nalapho umakoti ebika ngokungaphathwa kahle utshelwa ngokuthi kumele abekezele kanti lapho esonile ukhonjwa indlela ebheke kubo futhi akekho oba nokukungabaza lokho ngoba inkoleloze ngezomshado ivuna abantu besilisa kunabesifazane. Ngezansi ngiveza inkoleloze yokuqala.

5.2.4.1 Indoda iyabekezelelwa emzini

Ukwesekela ukuthi umuntu wesifazane kumele abekezele nalapho esoniwe kuvezwa iculo elisihloko sithi ‘Wamgana wamgana’ elitholakala ku-albhamu elisihloko sithi “Sithanda i-*family*”, eliculwa nguThokozani Langa, engxenyeni ethi:

Bekezela makoti
Wo bekezela kuyabekezelwa
Wo bekezela makoti
Wamgana wamgana
Wo bekezela kuyabekezelwa
Wamgana wamgana
Wo vele kunjalo emendweni
Wamgana wamgana
Wo bekezela malokazana
Wamgana wamgana
Akangondli, uyangishaya
Ngayilaya ngagana ngisemncane

Kuleli culo uThokozani Langa uthi abantu besifazane abasuke sebethathe isinqumo sokuyogana basuke sebefana nabantu abasuke sebezibophezele entweni abasuke bengeke besaguquka kuyo. Lokhu ukususela enkolelweni ye-*patriarchy* yokuthi owesifazane kumele athobele umthetho wendoda yakhe, ngamanye amazwi kusuke kuthiwe akabekezele njengokusho kwaleli culo. Lokhu okushiwo kuleli culo okucwasa abantu besifazane ngokobulili kubhekiswe kubantu besifazane asebeganile nabagane bebancane ngokubaluleka kokubekezela emendweni njengenkoleloze yesizwe esimnyama. Akugcini ngabaganile kuphela, kepha lo mlayezo ubhekiswe nakulabo abafisa ukugana kubakhanyele ukuthi yini elindelekile emntwini wesifazane oganile. Yize kwaziwa ngencindezelo abantu besifazane ababhekana nayo emendweni kepha basaqhubeka nokugana kanye nokuba yiphupho kwabanye ngoba le ngcindezelo iyinkolelo futhi yejwayelekile ayishaywa mkhuba ukuthi iyacindezela ngoba ngokwenkoleloze kukholelwa ukuthi umuntu wesifazane uyinto yokucwaswa nokucindezelwa.

Isizathu sokusetshenziswa kwamagama angenhla acwaswa abantu besifazane ngokobulili ukugcizelela kubantu besifazane izinto abasuke bezobhekana nazo emendweni ngoba basuke bevele bazi ukuthi iziphi izingqinamba abasuke bezobhekana nazo. Kepha ukugcizelela ngale ndlela kuhlose ukukhipha abantu besifazane kumqondo wokuzimela nokubakhumbuza indawo yabo njengoba isikhathi sesiguquka abanye bengasawuboni umshado njengomklomelo kumuntu wesifazane. Amaculo anjengalawa asuke ebheke izinguquko esezikhona ezenza abesifazane balahle lokho abakhuliswe ngakho bakhethe ukuzimela. Ngakho-ke ukusetshenziswa kwala maculo kusuke kuhlose ukubaqoqa bekhunjuzwe okumele bekwenze

njengabantu besifazane nokubacindezelayo kugcine kuholele ekutheni bacwaswe kulowo mendo ngokobulili. Lokhu kufakazelwa ngamagama asetshenziswe nangendlela abekwe ngayo ukuthi kungumsebenzi womuntu wesifazane ukubekezelela indoda. Lokhu kuzwakala lapho leli culo lithi '*Bekezela makoti, bekezela kuyabekezelwa; wamgana wamgana*' okusho ukuthi njengomuntu oganile usuke esuphucwa ilungelo lokuzimela nelokukhuluma esephila ngemithetho yomyeni wakhe neyasemzini. Ukusetshenziswa kwala magama kwakha isithombe sokuthi ukubekezela komakoti abaganile kuyinto ejwayelekile akuqali manje, okusho ukuthi naye njengomakoti omusha angeke kumehlule ngoba nabangaphambi kwakhe bakwazi ukukwenza.

Ukusetshenziswa kwamagama angenhla kuleli culo kusukela kusihloko seculo elithi '*Wamgana wamgana'* akumnikezi owesifazane ithuba lokukhuluma kepha konke kuzwakala kuyimpoqo, okwenza ukuthi kungabi nasidingo ukusetshenziswa kwawo la magama. Kuzokhumbuleka ukuthi umshado kusukela endulo nakuba ucindezela kepha kwakusuke kuwuphawu lwabantu abathandanayo nabazimisele ngokubambisana ekwakheni umuzi. Kepha isenzo sokucwaswa kwabantu besifazane emendweni kukhanda esinye isithombe sokuthi umendo uyijoka likamakoti ukuze ume umuzi konke kweyeme kumuntu wesifazane. Okwenza la magama asetshenziswe kuleli culo angabi nasidingo ukuthi anxenxa abantu besifazane kuphela kanti umshado usuke ungowabantu bobabili. Lokhu kusho ukuthi uma kululekwa umuntu wesifazane nowesilisa kumele anikezwe izeluleko ezihambisana nalezo ezinikwa owesifazane ukuze bezokwazi ukwakha umuzi ngendlela ezobagculisa bobabili. Kepha ukusetshenziswa kwala magama kuleli culo kubhebhethekisa ukucwaswa kwabantu besifazane.

Ukuze amagama asetshenzisiwe azwakale kangcono bekumele kuvezwe nohlangothi lwezeluleko zabesilisa njengobufakazi bokuthi umshado into yobulili bobubili. Enye ingxenye evuna abantu besilisa ukuba babeke umuntu wesifazane isandla obekumele ikhishwe ngoba igqugquzela ukushaywa kwabantu besifazane. Le ngxenye ivela kuleli culo lapho lithi '*Akangondli, uyangishaya'*, okufakazela ukuthi leli culo livuna abantu besilisa ukuthi umshado kumele ube sezandleni zowesifazane aqinisekise ukuthi zonke izinto zihamba kahle, owesilisa noma engenza noma yini ayifunayo inqobo nje uma enenkosikazi ezokwakha umuzi nokuzothi lapho iphambuka (umyeni wayo) ayibeke isandla.

Kubantu abajwayelekile abangalweli amalungelo abantu besifazane le nkoleloze yokuthi abantu besifazane kumele babekezele, babekezelele nenduku abakugqizi qalakala, kunalokho

bakushayela ihlombe ukuthi kunomuntu okwazi ukukhumbuza abantu besifazane ngendawo yabo njengabantu besifazane ngokwenkoleloze nangokwe-patriarchy ukuthi owabo umsebenzi ukubekezela nokuthobela abayeni. Lokhu kufakazelwa ngisho iBhayibheli encwadini yabase-Efesu (5: 23) iyakufakazela lokhu lapho ithi:

> Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla, yena engumsindisi womzimba.

Kubantu besifazane abalwela amalungelo abesifazane lokhu kuqhakambisa ukucindezelwa kwamalungelo abesifazane, kwenza umshado ubukeke njengejele kumuntu wesifazane njengoba ukubekezela kusho ukungabi nazwi, kusho ukuqedwa kwamandla okuzimela nokubekwa isandla. Lokhu kuphinde kugqugquzele nodlame lokushaywa kwabesifazane nezingane okuyi-*Gender Based Violence (GBV)*.

Iculo elisihloko sithi 'Emendweni' elitholakala ku-albhamu elisihloko sithi "Inhlupheko", eliculwa nguGatsheni liyavumelana nokushiwo uThokozani Langa lapho lithi:

> Kugcwele amaqili kugcwele amaqola
> Indoda yakho mayishelele
> Ungaqophisani nayo
>
> Indoda nom' ingenzani
> Mntanami uboyibekezelela
> Nom' iphuza nom' ibhema

UGatsheni kuleli culo uthi umuntu wesilisa oganiwe uyabekezelelwa emendweni, ugcizelela nokuthi noma ngabe ikuphi akwenzayo okuphambuka endleleni, inqobo nje uma eganiwe loyo amganile kumele ambekezelele. La magama angenhla acwasa abantu besifazane ezwakala sengathi ashiwo ngowesifazane okanye abesifazane abaluleka owesifazane osuke eseyogana. Lokhu kuvela lapho leli culo lithi '*Mntanami*', okungenzeka ukuthi ululekwa abantu bakubo okanye ngabasemendweni uqobo ngendlela okumele enza ngayo izinto eziphatheleni nomendo wakhe ukuthi kubaluleke kakhulu ukubekezelela indoda ayiganile. La magama angenhla asashiwo kubo abantu besifazane abasuke belulekwa lapho beyogana bekhunjuzwa ngendlela yokuziphatha emendweni nanenqubo yasemendweni ukuthi ayifani naleyo yasekhaya. Nakuba amagama anjengalawa abantu besifazane bekhula bewazi kusukela esigabeni sokuhlakanipha ngokwanele ukuwaqonda ukuthi asho ukuthini kepha kuthi lapho intombazane isigana agcizelelwe. Inhloso yokuba abantu besifazane belulekwe ngale ndlela lapho beyogana ukuthi

bakhunjuzwe ukuthi bayohlezi bengaphansi kwabantu besilisa. Lokhu kuvezwa uLocke (1689: 2) lapho ethi "*human beings enjoyed what he called 'perfect freedom' to enjoy their persons and properties as they think fit*". Lokhu kusho ukuthi abantu besifazane kumele bavumele ukulawulwa ngabantu besilisa nokuthi bengashiyi indawo yabo yokuthobela abesilisa njengoba nebhayibheli likufakazela lokho.

La magama kuleli culo asetshenziswe ngendlela ephoqayo, egcizelelayo neyenza lowo wesifazane osuke elulekwa angabi nazwi kulokho asuke elulekwa ngakho kepha usuke ecindezelwa ukuthi aze angaphambuki kulokho abasuke bemtshela khona ngoba uzofaka umndeni ehlazweni. Okunye futhi okuvelayo ngaleli culo inkoleloze yokuthi indoda iyabekezelelwa, okuyinto okuselokhu kwathi nhlo iyenziwa. Ukufakazela lokhu amagama asetshenziswe kuleli culo lapho lithi '*Indoda noma ingenzani mntanami uboyibekezelela*' kuphinde kuvele nokuthi amadoda ashadile ayavunwa ukwenza noma yini emshadweni bese kuthiwa indoda ivumelekile ukwenza amaphutha muntu wesifazane njengenkosikazi yayo kumele iyibekezelele kuvela egxeyeni ethi *'Indoda uma ishelele ungaqophisani nayo'*. Okunye okuvelayo ukuthi kuthi lapho seyenze amaphutha indoda emshadweni kugxekwe abanye abantu besifazane kuthiwe ibona abayikhipha endleleni yenze okubi. Lokhu kuvela lapho leli culo lithi '*Kugcwele amaqili kugcwele amaqola*'.

Ukusetshenziswa kwala magama angenhla kufakazela ukucwaswa kwabantu besifazane abaganile ngokobulili. Ngakho-ke besingekho isidingo sokusetshenziswa kwawo la magama agqugquzela ukucindezelwa kwabantu besifazane nalapho izikhathi seziguqukile njengoba leli culo liphume ngonyaka we-2021. Ukuze la mazwi ezwakale kangcono bekungakuhle kuvele ukuthi naye owesilisa uphoqelekile ukuba ambekezelele umakoti wakhe. Ngaleyo ndlela bekuzogqugquzeleka ukwamukeleka kokuthi izikhathi sezishintshile abantu besifazane sebenamalungelo alingana nawabantu besilisa. Ngakho-ke ukusetshenziswa kwala magama kuhlose ukuvuna abantu besilisa ukuthi baqhubeke nokucwasa abantu besifazane abaganile. Nayo imiphakathi inesandla ngalokhu ngenxa yezinkoleloze engafuni ukuziguqula nalapho isikhathi singasavumi.

La mazwi angenhla azwakala ngezindlela ezingefani kubantu. Kulabo abangalweli amalungelo abantu besifazane lokhu kuzwakala njengento efanele nanjengento eyenziwa ezizukulwaneni ezedlule futhi okumele iqhubeke nokwenzeka ngoba ngokwabo ukubona imizi yamadoda namakhosi isamile ngenxa yayo le nkoleloze yokuthi abantu besifazane babekezelele amadoda abawaganile. Kanti ngasohlangothini lwabantu abalwela amalungelo abantu besifazane la

mazwi ezwakala kungamazwi akhuthaza ukucwaswa kwabantu besifazane bephoqelelwe ukuba bavume konke abakutshelwayo banganikezwa nethuba lokuzikhulumela okanye ukuveza ukuthi bazizwa kanjani. Kunalokho kuyaye kuthi lapho owesifazane ephuma ekhala lapho eseyogana kubonakale njengophawu lokuthi ukhalela ukuthi ushiya ikubo okungenzeka ukuthi kusuke kungubunzima asuke esezethweswe bona bokuyophenduka isithunzela esingakwazi kusho lutho kodwa esiyothobela umthetho emzini. UCampbell (2022) uthi ukukhala kowesifazane lapho eshada kuthathwa njengokuzilethela inhlanhla ngokuthi akaseyuphinde akhale uma esesemshadweni. Ngamanye amazwi izinyembezi asuke ezikhala kusuke kungezokugcina.

5.2.4.2 Umakoti/umfazi ungaphansi kwendoda

Ubufakazi bokuthi umuntu wesifazane uyintamo owesilisa uyikhanda okuyinkoleloze yokuthi umuntu wesifazane ungaphansi kowesilisa kuvezwa yiculo elisihloko sithi ‘Isifebe sendoda’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, eliculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’.

Inkosikazi: Mina ngasuk’ ekhaya ngithi ngizogana
Kanti ngizogana isifebe sendoda
Indoda: Akushiwo lokho
Angikaze ngizwe kuthiw’ indod’ isifebe
Inkosikazi: Indod’ enjani ebuy’ ingalal’ ekhaya
Mina ngagan’ isifebe sendoda
Indoda: Ngiyakukhuza
Akushiwo lokhu, indoda yisoka

Izingane Zoma kuleli culo zithi owesilisa ongalali endlini, ongayikhulumisi inkosikazi yakhe nohamba engabuyi ekhaya enkosikazini yayo uyindoda eyisifebe. Lokhu kuveza indlela abantu besifazane abaganile abangaphethwe kahle ngabayeni babo abazizwa ngayo. Kuzokhumbuleka ukuthi kuzindikimba ezingenhla owesifazane nguye obizwa ngesifebe ngenxa yokuzwana nabantu besilisa abehlukene okuvezwe yiculo leGcokama Elisha elithi ‘Isimukanandwendwe’. Iculo likaShwi noMtekhala elithi ‘Ubuhle bakhe’ nalo likuvezile ukuthi owesifazane oshadile osaphuma emshadweni eyozwana nabanye abantu besilisa ufaniswa nebhola labafana. Kepha lapho abesifazane sebekhipha ilaka labo ngokungasithokozeli isenzo sabayeni babo esinganambitheki sokuba baqhubeke nokuqonywa bebe beganiwe siphenduka ingwijikhwebu

ngokwenza obekungalindelekile njengoba befuna abesifazane beziphathe ngendlela ethile. Obekulindeleke ukuba nabo baziphathe ngendlela etshengisa ubudoda okufuna ukuvusa imizi yobabamkhulu babo. Kunalokho izimpendulo zabo zingubufakazi obugcwele bokuthi inhloso yomuntu wesilisa ongawalweli amalungelo abantu besifazane ukubona umuntu wesifazane ecindezelekile futhi engenamalungelo nokubacwasayo abantu besifazane ngokobulili.

Okushiwo kuleli culo kubhekiswe kubantu besifazane abaganile njengeculo elingenhla likaThokozani Langa. Umehluko okhona kuleli ukuthi kuvezwa izinhlangothi zombili zabesilisa nezabesifazane mayelana nomshado. Ingxenye yabesilisa iveza inkoleloze yokuthi umuntu wesilisa uyisoka futhi lokho angeke kuguquke ngisho eseganiwe. Inhloso yokusetshenziswa kwamazwi angenhla kuleli culo ukukhumbuza abantu besifazane ngendawo yabo emshadweni ngokwenkoleloze kodwa futhi bengakhohlwa ukuthi lokho akusho ukuthi owesilisa naye kumele aziphathe kahle ahloniphe umkakhe. Kunalokho abesifazane bakhunjuzwa ngokuthi bengakhohlwa ukuthi ngokwenkoleloze bayizintamo abesilisa bangamakhanda. Ukusetshenziswa kwamagama acwasa abantu besifazane kuleli culo ngokuthi betshelwe emehlweni ukuthi mhla begana babengagani izishimane babegana amasoka kwakha isithombe sokubabukela phansi abesifazane nokungabi nandaba nemizwa yabo nalapho sebesho abangakuthandi. Ukusetshenziswa kwamazwi athi '*Ma usuka kini awuzange uthi uzosiza isishimane*' kanye nalawa athi '*Masiqala ukuthandana base bekhona engase ngithandana nabo',* akhombisa ukungabi nendaba nemizwa yabantu besifazane kepha uhlezi ekhunjuzwa ukuthi yena ungaphansi komuntu wesilisa.

Ukuze la magama acwasa abantu besifazane abasemshadweni azwakale kangcono bekumele owesifazane abikele umndeni njengoba laba ababili behlanganiswe imindeni yabo yomibili kutholakale isixazululo kulezi zenzo zowesilisa osakwazi ukushiya umuzi wakhe ayoqonywa. Kuleli culo bekumele kuvele uvo lwabomndeni bemluleka owesilisa njengoba kwenzeka kowesifazane uma ephambukile. Kanti ngokwaleli culo ukuze kuzwakale kangcono bekumele kuzwakale owesilisa ezwakalisa ukuzisola ngokuphambuka endleleni lapho inkosikazi yakhe ikhononda ngendlela aziphethe ngayo. Nakhona kukancane ukuthi kwenzeke njengoba owesifazane engenameseki kunalokho ucwaswa nhlangothi zonke.

Leli culo liqoshwe ngenhloso yokuthi kuvezwe ukuthi abantu besilisa bame kuphi emishadweni, okubavunayo njengoba benelungelo lokwenza noma yini beshadile. Lokhu kufakazelwa ukuthi balimise ngesihloko elokuthi bangamasoka okusho ukuthi ukuba nenkosikazi akusho ukuthi sekunemingcele osekumele bangayeqi, kunalokho kubo

akushintshe lutho noma bengashiya amakhosikazi nezingane bodwa abesifazane kumele bazi ukuthi bangaphansi kwamadoda akukho abangawatshela khona okungabenza bashintshe umqondo. Kanjalo nakubantu abajwayelekile abangalweli amalungelo abantu besifazane bengasivuna isenzo sabantu besilisa abangahloniphi amakhosikazi abo ukuthi vele indoda ithathwa njengendoda ngokwenkoleloze ngokukwazi ukuthi iqhubeke nokuba isoka nalapho isiganiwe. Labo abalwela amalungelo abantu besifazane bangasigqugquzela isenzo sabesifazane abasemshadweni sokukwazi ukuba nezwi bekhulume ngezinto ezingabaphathi kahle okuwubufakazi bokuthi kancane kancane abantu besifazane bayaphuma kuzinkoleloze ezibacwasa ngokobulili. Ingxenye evezwa ngabesilisa ecindezela abantu besifazane emishwadweni bangayithatha njengenkungu kubantu besilisa abangakafuni ukwamukela ukuthi isikhathi sesiguqukile ngakho lokhu abakwenza kwabesifazane nabo abesifazane sebeyakwazi ukuthi bakwenze kwesinye isikhathi bakwenze kangcono kunabesilisa. Lokhu siyakubona kwenzeka esikhathini esiphila kuso sekunosomabhizinisi besifazane, imizi isikwazi ukuma ngabantu besifazane kuphela. Ngisho nasemlandweni wakwaZulu ubukhosi bake baphathwa nguMkabayi kaJama osabatshazwa nanamhlanje ngesibindi nobuhlakani aba nakho.

Iculo elisihloko sithi ‘Amagam’ ashisayo’ elitholakala ku-albhamu elisihloko sithi “Wawuthini?” eliculwa nguThokozani Langa linamagama acwasa abantu besifazane. Lokhu siyakuthola kule ngxenye:

> Usujikile manje
> Umshayelani?
> Umhluphelani?
> Ubomhlonipha umakoti ngoba ngeliny’ ilanga uzoziwashela
> Ubomhloniph’ umakoti ngoba ngeliny’ ilanga uzoziphekela
> Uzosala wedwa weyise kaThoko

UThokozami Langa kuleli culo uthi lapho owesilisa oganiwe exhaphaza inkosikazi yakhe ngokuyihlukumeza emoyeni ngokusebenzisa amagama alumelayo, nokungayihloniphi, kwenza lowo wesifazane aphindele kubo ashiye umendo. Ukuhlonishwa komuntu wesifazane ngokwaleli culo kunemibandela ngoba kuvezwa ukuthi ‘*Ubomhlonipha umakoti ngoba ngeliny’ ilanga uzoziwashela’,* okusho ukuthi ukuhlonishwa kwakhe kulele ekutheni usuke encenge ukwenzelwa izinto hhayi ngoba emthanda. Ngamanye amagama uma kungenzeka okuthile kuye izandla zingabe zisakwazi ukusebenza angeke esaba usizo lwalutho, okuzoholela

ekutheni angabe esahlonishwa umyeni wakhe, kunalokho engamxosha nokumxosha ambuyisele kubo. La mazwi asabhekiswe kubo abantu besifazane abaganile njengakwamanye amaculo omaskandi angenhla agqugquzela ukucwaswa kwabantu besifazane asebeganile.

Inhloso yokusebenzisa la magama angenhla ukuveza ukuthi umuntu wesifazane oganile uyafana nethuluzi elisetshenziswayo emzini okanye isigqila sakhona ngoba kuleli culo akuvezwa lona wesilisa emkhathalela umkakhe ekhombisa nothando kunalokho ubheka ukuthi uzozuzani kulo mshado. Lokhu kuvezwa ukuthi kuthiwe uzosala yedwa uma engenzi isiqiniseko sokuthi lona wesifazane uzomphatha kahle amnakekele. Okusho ukuthi lona wesilisa utshengisa ukuzwelana nalona wesifazane ngenxa yenzuzo ayizuzayo, hhayi ngoba emkhathalele noma enendaba naye. Lokhu kuvezwa ukuthi kusetshenziswe amagama anjengokuthi '*Umshayelani*', '*Umhluphelani*' okuchaza ukuthi umuntu umhlupha kanjani umuntu amnakekelayo, umshaya kanjani umuntu amnakekelayo ngoba leso senzo sizomenza abuyele kubo bese esala enzelwa ngubani zonke izinto abemenzela zona. Ngakho-ke akushoyo ukusho ngendlela eveza ukuncenga kanti kuhloswe ukuveza ukuthi abantu besifazane izinto zokusebenza, izinto zokunakekela abantu besilisa akukho okunye abakwazi ukukwenza ngaphandle kwalokho.

Asikho isidingo sala magama ngoba agqugquzela ukuhlukunyezwa kwabantu besifazane, ikakhulukazi lena yokubekwa kwabo isandla abantu besilisa ngoba kugcina sekufika lapho bephuma imiphefumulo ngenxa yokungabi namandla okuzilwela. Kunalokho bekungavezwa ingxenye yokuthi '*ukuhlupha umkakho*' njengomuntu wesilisa kumenza angaphatheki kahle, okungenza agcine '*esekushiya ebuyela kubo*'. La mazwi aphinde asetshenziselwe ukuvuna abantu besilisa ukuthi uma bengaphethe kahle amakhosikazi abo bengagcina belahlekelwa izisebenzi zabo ezibanakekelayo, zibagcinele namakhaya abo ngoba abantu besifazane abaganile kuleli culo abaveziwe njengabasizi nabantu abalandwa bezovusa imizi ngoba bethandwa kepha bathathwa njengezigqila zabantu besilisa.

Abantu abangalweli amalungelo abantu besifazane umlayezo odluliswa ileli culo bayavumelana nawo ngoba ugcizelela inkoleloze yokuthi umuntu wesifazane lapho eyogana usuke eyokwenza yonke imisebenzi yasemzini. Kuyaye kuthi nalaba abebekade behlanza izindlu, igceke nezimpahla bayeke uma sekukhona umakoti bangabambisani naye ngoba kwaziwa ukuthi umsebenzi wakhe. Kanti ukugana komuntu wesifazane kusuke kuchaza ukuthi useyingane yalapha egane khona, usezokwenza yonke imikhuba yalapho emzini hhayi ukuthi uyisisebenzi sakhona.

Kwesinye isikhathi uze anikezwe negama elisha ukukhombisa ukuthi usefana namanye amalunga omndeni alapha ekhaya futhi wamukelwa ngezandla ezimhlophe. Ngisho iculo eliculwayo lapho umakoti eshada elithi '*Umakoti ungowethu'* ligcizelela inkoleloze mayelana nenhloso yokuyogana yomuntu wesifazane. Leli culo lichazwa kabanzi uManqele (2000: 11) lapho ethi:

> *During a Zulu wedding ceremony, the group of people from the groom's family and entourage will sing 'Umakoti ungowethu' to inform the bride and to tell the public that the bride will henceforth belong to them, the groom's family. The song also informs the bride about her duties, and the expectations of her by the groom's family.*
>
> Ngesikhathi kunomcimbi womshado wesiZulu, iqembu labantu bomndeni womyeni kanye nabantu abeze emshadweni bazocula bathi 'Umakoti ungowethu' ukwazisa umlobokazi nokutshela umphakathi ukuthi kusukela manje umlobokazi ungowabo, umndeni womyeni. Leli culo liphinde lazise umlobokazi ngemisebenzi yakhe, nokulindelwe ngumndeni womyeni kuye.

Lokhu kusho ukuthi nakuba umakoti esuke elulekiwe ekhaya nasemzini babuye bedlulise ezabo izeluleko ngabakulindele kuye besebenzisa leli culo nokwazisa umphakathi ukuthi usengowabo. Kanti abantu abalwela amalungelo abantu besifazane umlayezo odluliswa ileli culo lizwakala kubo njengeculo elikugqugquzelayo ukucwaswa kanye nokushaywa kwabantu basifazane ngaphansi kodlame lwasekhaya (*domestic violence*) (Woodlock noDelanie, 2017). Ngakolunye uhlangothi labo abangawalweli amalungelo abakuboni kanjalo, bakubona njengendlela yokufaka umakoti endleleni lapho ephambuka.

Umshado kumele kube inhlanganiso yabantu ababili okumele bakhisane umuzi ngokubambisana kungabi ukuthi omunye wenza konke lona omunye akenzi lutho. Leli culo liveza ukuthi umuntu wesilisa kumele ahloniphe umkakhe ngoba uzoswela umuntu ozomwashela aphinde amphekele. Okusho ukuthi umsebenzi wakhe ukuzokwenza lezi zinto. Uma kunjalo kungani abantu besilisa bengaqashi izisebenzi uma bezobuka amakhosikazi abo njengabantu okumele babahloniphe ngenhloso yokuthi bazobanakekela hhayi ngoba bebathanda noma bebahlonipha njengabantu ababakhisa amakhaya nababazalela izingane?

Ukuhlukunyezwa kwabantu besifazane nezingane (GBV) akuyona into entsha ngoba kudala abantu besilisa babewashaya amakhosikazi abo, bewashaya naphambi kwezingane zabo uma

bedakiwe kwesinye isikhathi uma bethukuthele noma nje sebeqonyiwe kuthi lapho owesifazane ezama ukuveza imizwa yakhe ngalokho bese kukhala induku. Nakuleli culo lona wesilisa uvezwa njengoshaya owesifazane, uyamhlupha kangangokuba uThokozani Langa uveza ukuthi uzomshiya asale yedwa angabi nomuntu ozomwashela nozomphekela.

Uhlobo lokucwasa oluvezwa yileli culo kuseyikho ukucwasa ngokobulili ngaphansi kwe-*patriarchial system,* okuchaza ukuthi uma kubhekiswa emisebenzini yasekhaya kumele kube khona okumele benze umsebenzi othile ngenxa yobulili babo bangakwenzi futhi okuthile ngenxa yobulili babo. Nocwaningo lwaseSpain luyakufakazela ukuthi abantu besifazane babandakanyeka kakhulu emsebenzini wasendlini ukudlula abesilisa, okuholela ekutheni basalele emuva emisebenzini abaholelwa kuyo, okugcina ngokuthi baholelwe kancane ngoba bengasebenzi isikhathi esigcwele esibekwe inkampani abasuke beyisebenzela (National Institute of Statistics, 2018: 25). Lokhu kusho ukuthi njengoba abantu besifazane bebhukula besebenza kungasafani nakuqala sebebamba umsebenzi wasekhaya nomsebenzi obaholelayo bese bengaholi imali egcwele ngenxa yokuphazanyiswa imisebenzi yasekhaya (Sarkistan, 2006). Ngakolunye uhlangothi abantu besilisa bona basebenza imisebenzi ebaholelayo bethole nemali ephelele ngoba abaphazanyiswa yimisebenzi yasemakhaya esuke iphoqa ukuthi bathi ukuma emsebenzini babhekane nayo ngoba bayazi ukuthi bakhona abantu besifazane abazoyenza.

Ngamanye amazwi, abantu besilisa imisebenzi yasekhaya yinto abayenza ngoba bethanda hhayi ngoba bephoqelekile kanti futhi eyabo imisebenzi akuyona into eyenziwa mihla namalanga njengoba singasaphili esikhathini lapho okulinywa khona, kuluswe nemfuyo. Okwabo sekungukuthi bakhokhele izidingo zasendlini, imisebenzi yokuhlanza igceke futhi esikhathini samanje awusekho nalowo msebenzi ngoba akunakekelwa tshani igceke liyakhonkwa. Konke lokhu kukhomba ukucindezelwa kwabantu besifazane ngokobulili ngoba kunemisebenzi ebekelwe bona njengabantu besifazane kodwa ngenxa yokuguquka kwesikhathi iyabacindezela bagcine bengasakwazi ukwenza ezinye izinto.

Leli culo ngamanye amazwi ligcizelela isiko elaziwayo lokuthi indawo yomuntu wesifazane isexhibeni. Lokhu ngikushiso ukuthi umculi waleli culo uveza ukuthi lona wesifazane uma emshiya uzosala enakekelwe ngubani. Ngamanye amazwi umuntu wesifazane engafaniswa nesisebenzi esenza imisebenzi yasendlini okungamele sibe utho oluthile empilweni. Kuthi noma izikhathi ziguquka abantu besilisa basaqhubeka nokucindezela abantu besifazane abanye sebekwenziswa nawuvalo ngamandla abantu besifazane okukwazi ukuzizamela ngaphandle

kokusizwa yibo. Yikho namhlanje sinabantu abababeka isandla abantu besifazane bebona sengathi abantu besifazane bayabadelela ngenxa nje yokuthi sebekwazi ukuba nezwi bakhulume uma bengavumelani nento, bakwazi nokuzondla, okucasula abantu besilisa babone sengathi bayadelelwa njengamadoda ngoba bazi ukuthi kumele kube yibo abakwenzayo lokho. Lo mqondo wokuthi babone abantu besifazane njengezisebenzi zabo okumele zibakhothamele ubuya lapho, okuthi lapho abesifazane bengakwenzi lokho bavuke inja ebomvu bebabeke isandla.

5.2.5 Ukucwaswa kwabantu besifazane ngokukhubazeka abanakho

U-Anita (2016) uthi ukukhubazeka ngubunzima umuntu abhekana nabo bokungakwazi ukwenza izinto ezithile noma ukufinyelela ngokulinganayo nabantu abangakhubazekile ezintweni ezithile. Baqhubeka baveze ukuthi ukukhubazeka kungase kube sengqondweni, ekuhlakanipheni, emzimbeni, ezithweni zomzimba noma kube inhlanganisela yezinto eziningi. Kanjalo ukucwaswa ngokokukhubazeka ngukungaphathwa kahle komuntu onokukhubazeka lapho eqhathaniswa nomuntu ongenakho (Australian Human Rights Commission, 2012). Le nhlangano iveze nokuthi kuyenzeka lokhu kwenzeke emsebenzini, esikoleni, ezindaweni zokuthola usizo njengasemitholampilo naseziteshini zamaphoyisa kanye nasezindaweni zokungcebeleka njengasemapaki, izindawo zokudla, enxanxatheleni yezitolo njalonjalo.

Lokhu kuyavezwa nasemculweni womaskandi ukuthi umculo uyakwazi ukusetshenziswa ngendlela ecwasa labo abakhubazekile ibacwasa ngokothando ukuthi bona alubafanele kepha lufanele abantu abangenakho ukukhubazeka. Lokhu siyakuthola eculweni likaThokozani Langa elisihloko sithi ‘Amadol’ entombi’ elitholakala ku-albhamu lakhe elisihloko sithi “Inganekwane”, elicwasa abantu besifazane abakhubazekile ngokobulili kusetshenziswa ubugagu nobuciko nokwenza abathandi nabalandeli bakhe bengaqapheli umlayezo okuyiwonawona odluliswa ileli culo. Le ngxenye yaleli culo ecwasayo izwakala lapho leli culo selithi:

Sengizoyishela kanjani
Inokuf’ emhlane
Amadol’ amadulusha
Sebezongihleka abantu

Uma sengibon’amadol’entombi

Ngisondela ngishesh'entombini
Uma sengibon'amadol'entombi
Ngisondela ngishesh'entombini
Uma sengibon'amadol'entombi

UThokozani Langa kuleli culo ubuza ukuthi ishelwa kanjani intombi enokukhubazeka ngoba abantu bazomhleka ngokwenzenjalo. Lokhu sikuthola esigabeni seculo lapho iculo lisuke liculwa ngaphandle kwezinsimbi zesiginci kepha kuculwa ngamaphimbo kuphela bevume abavumayo. Uhlobo lokukhubazeka akhuluma ngakho ukhuluma ngowesifazane onesifumbu, okusho ukuba neqolo eligobile lakhukhumala aphinde akhulume ngamadolo angamadulusha okungamadolo anokukhubazeka. Okuvelayo kuleli culo nokuqondiswe kubalaleli ukuthi nakuba kuvezwe le ngxenye kuphela yokukhubazeka kepha kuqondiswe kubo bonke abantu besifazane abanokukhubazeka okuthile emizimbeni ukuthi abantu besilisa abababoni njengabantu abafanele ukweshelwa benikezwe uthando ngoba bazobahleka abantu, okusho ukuthi nasemiphakathini bakhishwa inyumbazane. Ingxenye ekhuluma ngokusondela kwabantu besilisa kwabesifazane lapho bebona amadolo entombi iveza ukuthi abantu besilisa babuka imizimba yabantu besifazane njengezinto abantu besifazane abazisebenzisayo ukuzisondeza kubantu besilisa.

Inhloso yomlayezo waleli culo kanye nokusetshenziswa kwamagama acwasa abantu besifazane ukucidezela abantu besifazane abakhubazekile nokubacwasa kuphinde kuvezwe ukuthi ababukwa njengabantu abaphelele emphakathini nabantu abanamalungelo nabo. Okunye okuhloswe ngenxenye yesibili ecwasa abantu besifazane ukuthi isitho somzimba okuyidolo esisetshenziswe eculweni siveza ukuthi imizimba yabantu besifazane isetshenziswa njengethuluzi lokufeza izinkanuko zabantu besilisa uma bethi basondela beshesha entombini uma bebona amadolo ayo. Indlela okusetshenziswe ngayo la magama angenhla inokwehlisa isithunzi sabantu besifazane kuphinde futhi kuhlanjalazwe labo abakhubazekile benziwe bazizwe behlukile kwabanye ngenxa yamagama aziswana ababizwa ngawo. Lokhu kufakazelwa ukusetshenziswa kwamagama athi '*Sengizoyishela kanjani inokufa emhlane amadolo amadulusha sebezongihleka abantu?*' kanye nengxenye ethi *'ngisondela ngishesha entombini uma sengibona amadolo entombi'*.

Besingekho isidingo sokusetshenziswa kwala magama angenhla acwasayo ngoba nakuba enye yezinhloso kusuke kungukunandisa nokujabulisa abalandeli kumele kubhekwe ukuthi akekho

yini umuntu ozithola ehlukumezeka ngenxa yomlayezo, ozithola elulazeka, ozithola ehliswa isithunzi okanye ehlambalazeka ngoba sesiphila esikhathini lapho kunamalungelo ehlukene. Ukuze la magama asetshenziswe ezwakale kangcono bekungamele kuvezwe izici zokukhubazeka anazo lona wesifazane ngoba uthando alubheki sici nasitho somzimba kepha lubheka inhliziyo nezenzo zomuntu ngoba kuyenzeka ukuthi umuntu athandane nomuntu osuke engakhubazekile aze amshade kepha uma evelelwa yishwa lokulimala ngandlela thize ezithola esenokukhubazeka umyeni wakhe akumele amlahle ngoba uthando kumele lubone ngaphezu kwalokhu okubonwa ngamehlo enyama. Uthando olunjalo alwandile kakhulu kepha lugcizelelwa kakhulu incwadi engcwele mayelana nothando uMvelingqangi analo ngathi. Lokhu sikuthola encwadini yethestamente elidala ku-Amahubo (86: 10) lapho ithi:

> Kepha wena Nkosi, unguNkulunkulu onozwelo nomusa, ophuza ukuthukuthela, ovame uthando nokwethembeka.

Lokhu kusho ukuthi uthando lukaNkulunkulu alunamkhawulo futhi lwethembekile. Ukufakazela ukuthi nalabo abakhubazekile bayaludinga uthando nokuthi uNkulunkulu uyabathanda sikuthola emazwini acashuniwe kaWebber (2012) lapho ethi:

> Though we are incomplete, God loves us completely. Though we are imperfect, He loves us perfectly. Though we may feel lost and without compass, God's love encompasses us completely. … He loves every one of us, even those who are flawed, rejected, awkward, sorrowful, or broken.
>
> Nakuba singaphelele, uNkulunkulu uyasithanda ngokuphelele. Nakuba sinamaphutha, uyasithanda ngokuphelele. Nakuba singase sizizwe silahlekile futhi singenayo ikhampasi, uthando lukaNkulunkulu lusihlanganisa ngokuphelele. ... Uthanda wonke umuntu wethu, ngisho nalabo abanamaphutha, abalahliwe, abayihlazo, abadabukile, noma abaphukile.

Lokhu kusho ukuthi nabantu besifazane okanye besilisa abazalwe bekhubazekile bayathandwa futhi bayaludinga uthando, okwenza ukusetshenziswa kwamagama abahlukumezayo kulethe umqondo wokubahlulela nokubacwasa ngokukhubazeka kwabo. Ukuze umlayezo waleli culo uzwakale kangcono bekumele ikhishwe le ngxenye elulaza abantu besifazane abakhubazekile kuvele ukuthi wayishela intombi yamehlula. Kanjalo nengxenye yokuvezwa kwamadolo njengesitho somzimba esiheha abantu besilisa bekumele ikhishwe ngoba leli culo uma

ulilalelisisa kahle linezingxenye ezehlukene ezicwasa abantu besifazane kucashwe ngokuthi kuyashelwa.

Okungenza leli culo ngilifake ngaphansi kwalawo abandlulula ngokobulili ukuthi lona wesifazane okuculwa ngaye akabukwa njengowesifazane ophelele ngoba nakhu ekhubazekile nokuthi kuvezwe ukuthi lona wesilisa uyazenyeza ngaye ngoba uveza ukuthi '*sebezongihleka abantu*'. Lokhu kusho ukuthi yinto engamukeleki emiphakathini ukukhubazeka kwabantu, okwenza ukuthi kube nzima kakhulu ngasohlangothini lwabantu besifazane njengoba sezivele zizininginizindlela abahlukunyezwa ngazo ngokobulili ngoba kukholelwa ekutheni abalingani nabesilisa kumele babe ngaphansi kwabo. Ukuzenyeza lona wesilisa anakho kumenza lona wesifazane aphelelwe ngukuzethemba ngoba manje into adalwe nayo iyisithiyo sokuthi athole umuntu ozomthanda. Lokhu akwenziwa ukukhubazeka anakho kepha ukungemukeleki, ukucindezelwa kanye nokubandlululwa nokuthi ukukhubazeka kwakhe kube yikho okusetshenziswayo ukuchaza ukuthi ngumuntu onjani.

Ngamanye amazwi ukusetshenziswa kwamagama acwasa abantu besifazane abakhubazekile kuleli culo kusetshenziswe ngenhloso yokuvuna abantu besilisa ukuthi babuke abantu besifazane abanokukhubazeka ngendlela enokubagxeka futhi ehlukile kwabanye bekhohlwe ukuthi ukukhubazeka akuyi ngobulili noma ubani engaba nokukhubazeka. Lokhu kuyabavuna abantu besilisa. Ngaleyo ndlela bayaqwashiswa ukuthi badlalele kude nabantu besifazane abanokukhubazeka engathi mhlawumbe banokugula okuthile. Ngasohlangothini lwalabo bantu besifazane abanokukhubazeka basala benokuzenyeza nokungazethembi okungaholela ekutheni begcine sebengazithandi. Kanjalo nabantu abangalweli amalungelo abantu besifazane bengavumelana nalo mlayezo odluliswa ileli culo ukuthi vele umuntu wesifazane okhubazekile akashelwa ngoba uma wenze njalo usuke uqonde ukuzihlekanisa nabantu sengathi ukukhubazeka ihlaya. Kanti labo abalwela amalungelo abantu besifazane lo mlayezo odluliswa kuleli culo bengawuthatha njengomlayezo ocwasayo futhi otshengisa ukuba nonya nokungazwelani nabantu abakhubazekile okanye kutshengise ukuthi abantu abakafundiseki ngamalungelo abantu besifazane ngobubanzi bawo kanye nezinyathelo ezithathwayo uma lawo malungelo ephuliwe.

Ubandlululo oluvezwa ileli culo lungabizwa ngokuthi ukubandlululwa okudalwa ukukhubazeka (*discrimination arising from disability*). Lokhu ngikushiso ukuthi ukube lona wesifazane okukhulunywa ngaye ubengenakho ukukhubazeka anakho ubengeke abandlululwe

kepha kuleli culo uvezwa ebandlululwa ngenxa yendlela adaleke ngayo. Ngokwe-*Quality Act* (2010) kuthiwa:

> *Discrimination arising from disability is unlawful unless the organization or employer can show that there is a good reason for the treatment, and it is proportionate.*
>
> Ubandlululo oluvela ekukhubazekeni alukho emthethweni ngaphandle uma inhlangano noma umqashi engabonisa ukuthi kunesizathu esizwakalayo sokukwenza lokho, futhi kwenziwa ngendlela efanayo noma elinganayo.

Lokhu kusho ukuthi akekho umuntu onelungelo lokubandlulula umuntu okhubazekile ngoba ukubandlula akukho emthethweni. Kuleli culo asiveli isizathu esinqala sokubandlululwa kwabantu besifazane abakhubazekile, kunalokho ngathi kugqugquzelwa abantu ukuba babuke abantu besifazane abakhubazekile njengabantu okumele babandlululwe bengabukwa njengabantu abajwayelekile. Kuleli culo besingekho isidingo sokuba kuculwe ngalona wesifazane ngoba kuzwakala sengathi kwenziwa ihlaya ngokukhubazeka kwakhe kuphinde kuqhakanjiswe indlela abantu besilisa abazizwa ngayo ngabantu besifazane, okubenza bezizwe bebandlululeka kwezothando. Lokhu ngikusho ngoba nabantu besifazane abakhubazekile okungakhulunywanga ngabo kuleli culo kuyothi lapho bewuzwa umlayezo weculo bezizwe benokuzenyeza kwezothando basabe ukungamukeleki njengoba leli culo ligqugquzela ukuthi babandlululwe ngokukhubazeka kwabo. Ngezansi ngiveza ukuthi abantu besifazane babandlululana kanjani bebodwa.

5.2.6 Ukucwasana kwabantu besifazane bebodwa

Nakuba kwasungulwa injulalwazi yokulwela amalungelo abesifazane, *Feminism Theory*, ngenhloso yokuba babe nezwi, bakwazi ukuhola abantu, baphathe izikhundla njengabantu besilisa nokuthi amalungelo abo alinganiswe nalawo abantu besilisa kusenenkolelo yokuthi abantu besifazane bazondana bodwa. Lokhu kufakazelwa nguSchopenhauer (1851) encwadini yakhe esihloko sithi “On Women” lapho ethi uma abantu besilisa abangazani behlangana bayashesha ukuzwana kepha abesifazane uma behlangana nabantu abangabazi kuba nobutha obuvelayo obusuke bungenasidingo. Kanjalo, uLombroso (1983: 50) encwadini yakhe esihloko sithi “Criminal Woman, the Prostitute, and the Normal Woman”, uthi:

> *Due to women’s latent antipathy for one another, trivial events give rise to fierce hatreds; and due to women’s irascibility, these occasions lead quickly to*

> *insolence and assaults. […] women of high social station do the same thing, but their more refined forms of insult do not lead to law courts.*
>
> Ngenxa yokuphikisana kwabesifazane ngokufihlakele komunye nomunye, izenzakalo ezingenamsebenzi zinikeza inzondo enolaka; futhi ngenxa yokungaqondakali kwabesifazane, lezi zikhathi ziholela ngokushesha ekungasolini nasekuhlaselweni. [...] abesifazane abaphila impilo esezingeni eliphezulu benza into efanayo, kodwa izindlela zabo eziphucukile zokwethuka abantu aziholeli ezinkantolo zomthetho.

Lokhu kusafakazela ukuthi abantu besifazane basaqhubeka nokuzondana nalapho sebenikwe amalungelo alingananalawo abantu besilisa, okusho ukuthi izinhlangano ezisunguliwe kwenzelwa abantu besifazane kufana nokuthi zenzelwe ize uma bezondana bebodwa. Kanjalo nomculo womaskandi uyakuveza ukuthi abantu besifazane bayazondana, okuholela ekutheni bacindezelane bebodwa. Lo mculo ugqugquzela abantu besifazane ukuba baqhubeke nokucindezelana ukuze abantu besifazane bebonakale ukuthi lo mzamo wabo wokulwela amalungelo awulutho uma besalwa futhi bezondana bodwa. Iculo eliveza lokhu eleqembu leZingane Zoma elithi ‘Ngelekelele’ elitholakala ku-albhamu elithi “Msholozi”. Lokhu kuzwakala engxenyeni ethi:

Makhelwane ngafa zigebengu ngilekelele
Awulale phansi baba wabantabami
Waxosh’ indoda yakhe ngoba uzothi
Uma ebanjwa zigebengu abize wena

Ngaze ngafel’ endlini akekho noyedwa ongilekelelayo
Baba waphum’ ngebhulukw’ elincane
Umuntu ebulawa izigebengu
Ngathi kukhon’ umqondo eniwudlalayo engingawutholi kahle

Kuleli culo Izingane Zoma ziveza ukuthi abantu besifazane abakwazi ukusizana bebodwa ngoba kuhlala kunezinsolo zokuthi lona ongenandoda usuke efuna indoda yalona oshadile bebanga wona futhi la madoda abacwasayo. Kusuke kunomncintiswano othile, kunokubukelana phansi nokuzigqaja nokunye okuholela ekutheni abantu besifazane bangezwani okwenza bagcine sebecwasana. Kuleli culo lona wesifazane usengozini kepha ngoba kunenzondo ekhona phakathi kwabantu besifazane uthi noma ecela usizo lona

wesifazane anqabe aphethe nendoda yakhe, avuse namagqubu okuthi waxosha indoda yakhe ngakho kumele akwazi ukubhekana nenkinga anayo nalapho indoda iphetha ngokuyosiza ukhononda ngesikhindi esigqokwe indoda ngoba engakhululeki ukuthi uyosiza omunye umuntu wesifazane.

Kuleli culo kugxilwe kubantu besifazane abashadile mayelana nezingqinamba ezikhona emshadweni ezibenza bengakhululeki. Lezo zingqinamba zifaka uvalo lokusondela komuntu wesifazane emshadweni okwenza amakhosikazi ahlalele ovalweni lokulahlekelwa ngabayeni bawo noma ngabe umuntu usuke edinga usizo kepha into efika kuqala kuba ukuthi omunye usuke esefuna ukuthatha indoda. Inhloso yaleli culo ukuveza ukuthi umuntu wesifazane uyisitha somunye umuntu wesifazane, okwenza kube lula ukuthi abantu besilisa baqhubeke nokucindezela abantu besifazane ngoba ababambisene. Ukusetshenziswa kwala magama kuveza ukuthi umakhelwane ocela usizo umsulwa ngoba lapho ememeza ecela usizo akaligaguli igama le ndoda yakwamakhelwane ngegama kunalokho uthi makhelwane, okusho ukuthi noma ubani ongaphumelela ukumsiza amelekelele ezigebengwini engeza. Nakuba kunjalo, inkosikazi yakwamakhelwane yona seyizibonela imbangi efuna umyeni wayo ngoba lapho indoda ithi iyaphuma iyosiza ibeka izaba eziningi ngenhloso yokuthi igcine ingaphumanga ize ilimisa ngesihloko elokuthi ayiyethembi indoda yayo.

Ukufakazela ukuthi abantu besifazane bacwasana bodwa, ukusetshenziswa kwamagama athi '*Awulale phansi baba wabantabami, waxosha indoda yakhe ngoba uzothi uma ebanjwa izigebengu abize wena',* okusho ukuthi ayinandaba nokuphepha kukamakhelwane wayo. Asikho isidingo sokusetshenziswa kwala magama ngoba aveza ubulwane abantu besifazane asebephenduke bona egameni lomuntu wesilisa. Nakuba abantu besifazane bevame ukungezwani ngenxa yezizathu ezehlukene kepha uma kube nomuntu wesilisa phakathi izinga lokungezwani liba phezulu. Ngakho-ke ukuze la magama asetshenzisiwe ezwakale kangcono bekumele ingafakwa le ngxenye eveza ukuthi '*waxosha indoda yakhe*' ngoba besingekho isidingo, kunalokho iveza ukuthi lona wesifazane oveza lokhu ubamba amagqubu nokuba nenhliziyo embi. Okwesibili ukuthi bekungamelanga athi indoda yakhe ayingayi ukuyosiza kunalokho uma engabathembi bekumele aphume nayo.

Indlela amagama asetshenziswe ngayo kuleli culo abekwe ngendlela ebavunayo abantu besilisa ukuthi abantu besifazane bayakwazi ukuthi bazondane okanye bengakhulumisani ngenxa yomuntu wesilisa, okungamkhukhumeza umuntu wesilisa azibone emkhulu ngoba nakhu elwelwa abantu besifazane. Kanti kulabo abangalweli amalungelo abantu besifazane

bangameseka lona wesifazane oshadile ukuthi lokhu akushoyo kuphusile ngoba abantu besifazane abasathembekile. Uzothi kukhona okumvelelayo kanti iyona ndlela ayisebenzisayo ukuheha umyeni wakhe, bekhohlwe ukuthi uma umuntu wesilisa emthanda futhi emhlonipha unkosikazi wakhe angeke emfake kuleso simo lapho engazithola eselwela isikhundla enhliziyweni yakhe. Kepha abantu besifazane abakuboni kanjalo lapho umyeni womunye ejola ngaphandle uvele asole lona wesifazane, okuyinto eyenzekayo emiphakathini neyejwayelekile ukuthi kusolwe abesifazane ngokujola komuntu wesilisa.

Kulabo abalwela amalungelo abantu besifazane la mazwi engazwakala ewukucwasana kwabantu besifazane bebodwa ukuthi uma kuza ekuzondaneni kwabantu besifazane abakhathali noma ngabe lowo muntu usebungozini obungakanani. Kuphinde kuvele nokucindezeleka okudalwa ubandlululo bathi lapho abantu besifazane bebhukula bezimela babone omunye umuntu wesifazane njengesitha esizombambezela ekufinyeleleni phezulu ngakho kungcono amzonde. Kwesinye isikhathi kusuke kwenziwa ukuthi usuke esemedlula ngenxa yomncintiswano ohlala ukhona kubantu besifazane.

Ukucwasana kwabantu besifazane kwenzeka ngisho bengazani. Kuleli culo, osenomyeni uzibona engcono kunalona odinga usizo, ubona sengathi lona odinga usizo usefuna ukuthatha indoda yakhe, okuchaza ukuthi njengoba yena enendoda lona omunye engenayo ungcono kunaye. Okwesibili ukuthi abantu besifazane banomona. Ngakho leli culo liveze ukuthi lona wesifazane onendoda unomona nalo wesifazane odinga usizo, uncamela ukuthi alimale kunokuba asizwe. Lokhu kuze kudale izinsolo zokuthi ukuhamba kwendoda yakhe kwamjabulisa. Okwesithathu ngabantu besifazane ukuthi abasizani bebodwa. Leli culo liwubufakazi balokho. Uze uba nezinsolo ezingekho zokuthi kukhona okushaya amanzi ngoba nakhu engafuni ukuthi lona wesifazane athole usizo. Nalapho umyeni wakhe eyosiza uphawula ngakugqokile lapho ethi; '*Baba waphum' ngebhulukw' elincane umuntu ebulawa izigebengu*'. Lona wesilisa uphuma ngesikhindi ngoba kuyisimo esiphuthumayo kodwa inkosikazi yakhe ngoba ingafuni asizakale umakhelwane wabo ibeka izinsolo ezingekho.

Lolu hlobo lokucindezelana kwabantu besifazane bebodwa lubizwa ngokuthi i-internalised misogyny. I-*misogyny* inzondo, indelelo, noma ukucwasa abesifazane noma amantombazane. Abesifazane abahlangabezana nalolu hlobo lokucwaswa babukelwa phansi ngabanye besifazane, bangathenjwa kunalokho bencamela ukuthemba abesilisa kunabesifazane. Laba besifazane abacindezelwe ngale ndlela bangazithola benokhwantalala, bengalawuleki okanye bephelelwe ukuzethemba ngenxa yamazwi asuke ebhekiswe kubo angemahle abanye njalo

bagcina bezikhipha inyumbazane ekuhlanganyeleni nabanye besifazane bebalekela kona njalo ukuba bazobabukela phansi bese bezizwa bengabalulekile.

Lona wesifazane ongumakhelwane ovezwe kuleli culo ongafuni kusizwe umakhelwane ongenelwa izigebengu uveza izimpawu ezidalulwe ngenxa zokuthi abesifazane lapho becindezelana bodwa basuke bekwenza lokho ngoba besuke bengazithembi. Kuleli culo lona wesifazane onendoda akazithembi ngoba uze uyakuveza lokho lapho ethi, "*Angisanithembi nina nobabili"*. Ucasulwa nawukuthi kungani esizwa lona wesifazane ngoba waxosha indoda yakhe. Lokhu kuveza ukuthi kuyamjabulisa ukuthi lona omunye wesifazane akanaye umsizi kepha manje uma esezofuna ukusizwa indoda yakhe kuyamcasula lokho.

Elinye iculo lalo iqembu leZingane Zoma elisihloko sithi 'Wagqoza kabi' elitholakala kuyo le albhamu elithi "Msholozi" liveza ukuthi abantu besifazane bayacwasana bebodwa. Lokhu kuvela kule ngxenye:

Wagqoza kabi wabheka ngasemadodeni
Amadoda azothini
Fihlani amadodenu kuyonakala manje

Izingane Zoma zithi kuleli culo ukugqoza komuntu wesifazane ebheke kubantu besilisa kuwuphawu lokuzehlisa isithunzi, ukufuna abantu besilisa nokuzilulaza kubantu besilisa. Okushiwo kuleli culo akulona iqiniso ngoba ukugqoza kuwukusina kwabantu besifazane kungakhathalekile ukuthi lapho bekwenza bakubhekise kubani. Ukusetshenziswa kokugqoza kuleli culo kubukeka kuhloswe ngakho ukucwasa abantu besifazane bezizwe bejivazekile ngokwenza lokho ngoba nabo abantu besilisa banazo izinhlobo ezehlukene zokusina kepha akukho okushiwoyo ngazo. Amazwi athi; 'Wagqoza kabi' awanasidingo ngoba ukugqoza wuhlobo lokusina kwabantu besifazane okwaziwayo. Uma ukugqoza sekwehlulelwa, kuthiwe kubi, kwenza olalele iculo amangale ukuthi okunjani ukugqoza kabi. Ngaleyo ndlela, la mazwi ashiwo ngenhloso yokuthunaza lona ogqozayo ukuze agcine esezenyeza ngalokho akwenzayo. Indlela amagama abekwe ngayo kuleli culo awazwakali kahle anokupikla phakathi nokumonazelana kwabantu besifazane. Okufakazela lokho ukusetshenziswa kwamagama angenhla lapho kuleli culo kuthiwa *'Fihlani amadodenu kuyonakala manje'* sengathi kukhona lona wesifazane azokwenza kulaba bantu besilisa agqoza phambi kwabo.

Ukusetshenziswa kwamagama angenhla besingekho isidingo sakho ngoba ukugqoza yinto eyaziwayo kepha kuleli culo kuvezwa njengento embi esetshenziswa ngabantu besifazane

ukuheha abantu besilisa. Ngakho, leli culo linomlayezo ocashile ohlose ukuveza ukucwasana kwabantu besifazane ngokwemikhakha ehlukene yempilo kulokhu kuvezwa ekusineni kwabantu besifazane, okuyinto eyaziwayo kepha manje sekuvezwa njengento embi ukukukwenza. Ukuze kuzwakale kangcono okushiwo kuleli culo bekumele kuzwakale kunconywa lona wesifazane ngokukwazi ukugqoza ngoba akubona bonke abantu besifazane abakwazi ukwenza lolu hlobo lokusina. Uma besaba ukuthi lona wesifazane ugqoza ngendlela eheha amadoda abo bekumele beqhudelane naye ngokugqoza kubonakale ukuthi siba khona yini isidingo sokufihlwa kwalawo madoda. Konke lokhu bekungadidiyelwa ngobuciko bomlomo kuleli culo ngoba indlela okusetshenziswe ngayo amagama acwasa abantu besifazane kugcina kwakha isithombe esibi ngokugqoza kanti akuyona into embi kepha kuyindlela yokusina yokuzijabulisa kwabantu besifazane.

Indlela osekubekwe ngayo amagama kwenza ivune amadoda ukuthi abantu besifazane bancamela ukubambana ngezandla ukuze babukeke kahle kubantu besilisa okanye babambane ngezandla ngenhloso yokungalahlekelwa ngamadoda abo. Lokhu kwenza abantu besilisa baqhubeke nokuzibona bebakhulu kubantu besifazane baphinde bengamukeli ukuthi abantu besifazane sebeyakwazi ukuzimela ngoba yibo abantu besifazane abenza abantu besilisa bazikhukhumeze baphinde bebacwase ngokobulili ngoba bazibukela phansi bencenge ukuthandwa ngamadoda.

Kumuntu ongalweli amalungelo abantu besifazane ukusetshenziswa kwamagama acwasayo kuleli culo angeke akugqiza qakala akubone njengento embi ukuthi umuntu wesifazane agqoze abheke ngasemadodeni. Kanti kubantu abalwela amalungelo abantu besifazane kubo lokhu kungazwakala kuyinkululeko ukubona umuntu wesifazane enza into ayithandayo ngaphandle kokulawulwa nokutshelwa ukuthi akayenze ebe engavumelani nayo inqobo nje uma ezothobela umthetho. Kubo lokhu kuveza ukwamukela ushintsho kubantu besifazane bekwazi ukuyimela into abayithandayo futhi bengashintshwa umqondo ngabantu abafuna ukubacekela phansi ngokubacwasa.

Umqondo waleli culo wakha isithombe esibi ngabantu besifazane ngoba ngisho nalabo abangazinikeli kubantu besilisa ngale ndlela bagcina sebebukwa ngale ndlela ukuthi abantu besifazane balula bazilahlela kubantu besilisa. Ngamanye amazwi leli culo ligqugquzela ukuthi abantu besifazane abanasimilo kuthi lapho bebona abantu besilisa bengakwazi ukuzibamba. Lokhu kuba nomthelela omubi empini yokulwisana namalungelo abo abantu besifazane uma kusazoba namaculo abalulazayo abaveze njengabantu abangenasimilo abakwazi nokukhipha

amagama ahlabayo ezidlangalaleni. Lokhu kuvela, lapho lona wesifazane ethi; '*Mina ngayigcina nini indod' inqunu'*. Lokhu kuphinde kulethe umqondo wokuthi abantu besifazane ngendlela abazondana ngayo abakwazi nokufihlelana amahlazo kunalokho bathokoziswa ukudicilelana phansi. Kwakhona ukuthi kuze kuthiwe '*Fihlani amadodenu kuyonakala manje'* kuveza wona umqondo wokucindezelana kwabantu besifazane bebodwa ukuthi abaphephile abantu abangabayeni babo kwamanye amakhosikazi ngoba abantu besifazane abanasimilo.

Lokhu kucindezelana kwabantu besifazane bebodwa ngokobulili kubizwa ngokuthi, i-*internalised sexism.* Lolu hlobo lokucindezelana kwabesifazane bebodwa luthinta ukungazithembi kwabantu besifazane, okwenza begcine becindezela abanye abantu besifazane ukuze bazizwe bengcono bona. Luthinta ukuqhudelana okukhona phakathi kwabantu besifazane njengoba besekudaluliwe ngaphambilini. Luphinde lube uphawu lokungabi namandla kwabantu besifazane bese bekhetha ukucindezela labo abasuke benamandla okuzimela njengabantu besifazane.

Elinye iculo leZingane Zoma elisihloko sithi 'Ngiyintombi Nto', elitholakala ku-albhamu elisihloko sithi "Dark or Blue JZ FOR SECOND TERM" liveza ukucwasana kwabantu besifazane bebodwa. Amazwi angezansi ayakufakazela lokhu:

Angisuw' umbhede wabafana mina ngiyitshitshi phaqa

Leli qembu likamaskandi lidlulisa umlayezo othi owesifazane ongaselona itshitshi usuke esewumbhede wabafana, okungachazwa ngokuthi umuntu wesifazane usuke useyinto yokudlalela abafana. Lokhu kuyabacwasa abantu besifazane ngoba akusibo bonke abalahlekelwa ubuntombi babo ngokwentando yabo kanti nalabo abalahlekelwa ubuntombi babo ngokuthanda kwabo kuyabalulaza ukubabiza ngamagama ayinhlamba ngoba kuyilungelo labo ukuzithathela izinqumo abazifunayo ngemizimba yabo. Okushiwo yileli qembu likamaskandi kubhekiswe kubantu besifazane abaseyizintombi nto nakulabo abayizintombi ezihamba Umkhosi woMhlanga ngoba kugcizelelwa ukuthi lona wesifazane okukhulunywa ngaye uyolotsholwa ngezinkomo eziyishumi nenkomo eyodwa. Lokhu kuyisiko lakwaZulu ukuthi intombi uma ilotsholwe iseyitshitshi ilona nani lezinkomo uyise azitholayo ngayo. UNyembezi noNxumalo (1966: 117) bathi:

> Endulo ilobolo lalinganqunywa umuntu wayekhokha nje lokho anakho. Kuyothi lapho abasekhweni behluphekile bayozikhalela kumkhwenyana okwaze kwenza isaga esithi

umkhwenyana yisigodo sokuqhuzula. Emva kwesikhathi nokho intombi isilotsholwa ngezinkomo eziyishumi nanye.

Inhloso yokudlulisa lo mlayezo odluliswa ileli culo ukugqugquzela abantu besifazane ukuba bagcine ubuntombi babo kuze kube bathola umendo kanti umqondo ojulile odluliswa ileli culo uthi abesifazane abangasewona amatshitshi abasenasithunzi futhi babukeka bedelelekile.

Indlela okusetshenziswe ngayo amagama kuleli culo kungubufakazi bokuthi kuhloswe ukuveza ukucwasana okukhona phakathi kwabantu besifazane nokuthi abasisweli isizathu sokuthi bazondane. Lokhu kufakazelwa ngamagama athi '*Angisiwo umbhede wabafana mina ngiyitshitshi phaqa'*. Yebo ubutshitshi yinto umuntu wesifazane azigqajayo ngayo kepha esikhathini samanje ukusetshenziswa kwala magama kuyalumela ngoba asetshenziswe sakupiklela labo abangasewona amatshitshi kanye nokusetshenziswa kwamagama ayinhlamba kubo kwenza kugcwaliseke ukuthi kunomqhudelwano okhona phakathi kwabantu besifazane. Ukusetshenziswa kwawo la magama besingekho isidingo sawo njengoba eholela ekutheni acwase labo abangewona amatshitshi kunalokho. Ukuze azwakale kangcono bekumele athi *'ngiyitshitshi phaqa*' ashiye ingxenye yokuthi '*angiwona umbhede wabafana'*. Ngakho, leli culo lihlose ukuvuna abantu besifazane abangamatshitshi ngenhloso yokubukela nokudicilela phansi isithunzi salabo abangasewona, okungaholela ekutheni kuvuneke abantu besilisa njengoba ukuzigcina kwentombi iyitshitshi kusho ukuzuza izinkomo eziningi lapho isilotsholwa. Lokhu kwenza abantu besilisa nabo bababukele phansi labo abangasewona amatshitshi.

Ukusetshenziswa kwala magama kubantu abangalweli amalungelo abantu besifazane bengakubona njengento elungile ukuthi lona wesifazane oyitshitshi azigqaje ngokuba yitshitshi. Ngisho indlela asebenzisa ngayo amagama bangayesekela bathi lona owashoyo ukhuluma iqiniso elimsulwa, labo abangasezona izintombi nto kubafanele ukubizwa 'ngemibhede yabafana'. Ngakolunye uhlangothi kulabo abalwela amalungelo abantu besifazane ukusetshenziswa kwala magama kubo kungezwakala kungukucwasana kwabantu besifazane nokubukelana kwabo phansi ngenhloso yokuthi bazizwe bengcono ngokudicilela phansi isithunzi sabanye abantu besifazane. Lolu hlobo lokucwasana kwabantu besifazane ngale ndlela uCherry (2018) ukubiza ngokuthi i-*Internalised misogyny* echaza ukuthi iyaye ibonakale lapho abantu besifazane bedlulisa amazwi ayiziswana aphathelene nobulili kanti kwesinye isikhathi basuke bewabhekise kubona ngoba besuke bengenakho ukuzethemba. UWeiss (2015: 1) uchaza i-*Internalised misogygy* athi:

> *Internalized misogyny does not refer outright to a belief in the inferiority of women. It refers to the byproducts of this societal view that cause women to shame, doubt, and undervalue themselves and others of their gender.*
>
> I-*misogyny* yangaphakathi ayibhekisiwe ngokuphelele enkolelweni yokuba phansi kwabesifazane. Ibhekiswe emikhiqizweni yalo mbono womphakathi ebangela ukuthi abesifazane babekwe ehlazweni, bangatshazwe, futhi bazibukele phansi kanye nabanye bobulili babo.

Lokhu kusho ukuthi lolu hlobo lokucwasana kwabantu besifazane ludalwa izinkoleloze ezikhona ezweni ngabantu besifazane eziholela ekutheni bazithole besehlazweni lapho benza okungahambelani nezwe, benokuzingabaza kanye nokuzibukela phansi. Kuleli culo kusetshenziswe ukuba yitshitshi komuntu wesifazane ukufaka ehlazweni labo abangasewona, okungabenza babe nokuzingabaza.

5.2.7 Ukucwaswa kwabantu besifazane kwezothando

Ukucwaswa kwabantu besifazane kwezothando kungumphumela we-*patriarchal system* eyenza abesifazane babandlululwe kuyo yonke imikhakha yempilo ngokugqugquzela abantu besilisa babuse ngaphezu kwabantu besifazane okwenza kube nokungalingani phakathi kwabantu besilisa nabesifazane. Lokhu kungalingani ngokobulili kusuke kuhlose ukuhlukanisa ukuthi ikuphi okusuke kumele umuntu angakwenzi ngaphansi kobulili obuthile. Yikuphi futhi umuntu asuke ekwenza ngaphansi kwalobo bulili okuholela kwi-*gender stereotype* egxile ekutheni umuntu akakwazi ukwenza imisebenzi ethile uma engowobulili obuthile? Kanjalo nakwezothando kusetshenziswa le migomo ukucwasa abantu besifazane ngokuthi bacindezelwe ngoba kubanjelelwe ekutheni kukhona okungamele bakwenze kwezothando ngenxa yokuba ngabantu besifazane.

Lokhu kucwaswa kwabantu besifazane kwezothando kuvela eculweni likaBhekumuzi Luthuli elisihloko sithi ‘Ngavele ngasho’, elitholakala ku-albhamu elisihloko sithi “Phaphiyose” engxenyeni ethi:

> Ngasho mina, ngasho mina
> Sewubang’ usizi uyangiciphizel’ izinyembezana
> Ngasho mina, ngasho mina
> Nciphis’ isindi wandis’ ipapa usuyabaleka

Wamqomel’ imali yakhe noma
Hawu umuntu usengaz’ afel’ osheleni bakhe
Ave uyithanda imali uyasha

Kuleli culo kuthiwa umuntu wesifazane akakwazi ukubekezelela umuntu wesilisa ongenamali. Uyamshiya adlulele phambili ngenhloso yokuthola omunye onemali kodwa kuthi uma sekubheda lapho adlulele khona akhumbule emuva abuyele kulona amshiyiswa ngukuthi wabe engenamali. Lokhu kubhekiswe kubantu besifazane abathanda imali. Nakuba umlayezo waleli culo kuwukuveza ubungozi bokuzwana nomuntu wesifazane othanda imali kodwa kuhloswe ukubacwasa labo bantu besifazane ngokubaphuca ilungelo lokuzikhethela abantu ababafunayo kwezothando. Bayacindezelwa ngenhloso yokubavimba ukuba baqhubekele phambili lapho bengenelisekile nanokuthi abantu besilisa basaba ukuthi abantu besifazane bazobadlula kulokhu ababecabanga ukuthi bakwenza kangcono ngoba nabo bayabashiya abantu besifazane uma sebethole abangcono kodwa uma sekwenziwa owesifazane sebekubeka amabala.

Amagama asetshenziswe kuleli culo acindezela aphinde acwase umuntu wesifazane. Abekela umuntu wesifazane umbandela wokuthi lapho esezwane nomuntu akabe esekwazi ukuhlukana naye azwane nomunye, kumele abekezelele loyo asuke enaye noma enganelisekile. Kuleli culo kusetshenziswa imali njengesizathu abantu besifazane abasisebenzisayo ukushiya abantu abasuke bezwana nabo, okwakha isithombe esibi futhi kubacwase sengathi bona abavumelekile ukukwenza lokho kepha abantu besilisa bebe bekwenza. Lokhu kufakazelwa amagama athi ‘*Wamqomela imali yakhe, ave uyithanda imali uyasha’*. Lokhu kusho ukuthi njengoba ngesikhathi esesenaye wabe emtshela ukuthi anciphise isibindi andise ipapa ngoba yena wabe engenayo imali yokuthi badle abakufunayo. Yikho lokho okwenza wamshiya waya kulona onemali naye uma engasenayo imali usebuyela kuye. Lokhu into evamile ukuthi yenziwe abantu besilisa kepha ngoba sekungowesifazane seyifakelwa izibuko. Lokhu kufakazela ukuthi ziningi izindlela abantu besifazane abazithola becwaswa ngazo ngenxa yobulili babo.

Isidingo sokusetshenziswa kwala magama besingekho ngoba umlayezo awudlulisayo umaskandi wenza kungabi neqiniso lokuthi nabesilisa lokhu okusolwayo uma sekwenziwa abesifazane bayakwenza. Ngakho, ukuze kuzwakale kangcono lokhu okushiwo kuleli culo bekumele kuvezwe ukuthi nabo abesilisa bayakwenza lokhu. Kufana nalo iculo lakhe uBhekumuzi elithi ‘Umlanjwana’ lapho ethi ‘*ozele amantombazane uyefana nozele izinsizwa nozele izinsizwa uyefana nozele amantombazane, too much iy’nkinga’.* Kulelo culo uveza

izinhlangothi zombili. Kanjalo nakuleli culo ubengakuveza lokhu kanye nemiphumela yakho. Kepha indlela abeke ngayo amagama yenza kuvuneke abantu besilisa ukuthi yibona abafanelwe ukushiya abantu besifazane bazwane nabanye lapho sebengasanelisekile okanye lapho sebebone abangcono kunalabo abasuke bezwana nabo.

Kubantu abangalweli amalungelo abantu besifazane umlayezo waleli culo wokuthi abantu besifazane bathanda abantu besilisa abanemali kungezwakala kuyiqiniso futhi kuyinto embi ukuthi umuntu wesifazane amshiyele ukuthi akanamali umuntu azwana naye. Kunalokho bengambuka njengomuntu ongenasimilo ngoba ngokwabo ukubona umuntu wesifazane kumele akwazi ukubekezelela indoda yakhe ikakhulukazi uma isebunzimeni njengalena ebihlulwa ukondla. Bayakhohlwa ukuthi owesilisa yena uyamshiya owesifazane noma isimo sibheda emshiyela omunye umuntu wesifazane. Kanti kubantu abalwela amalungelo abantu besifazane lokhu kungezwakala njengomlayezo ohlose ukubacwasa abantu besifazane ekutheni bazithathele izinqumo kwezothando kungakhathalekile ukuthi lezo zinqumo bazithatha ngaphansi kwaziphi izizathu inqobo nje besuke bejabule ngezinqumo abazithathayo.

Incazelo yaleli culo iveza ncamashi izinto ezazenziwa abantu besilisa kubantu besifazane kepha ngenxa yokuba namalungelo amaningi konke kwakubukwa njengento ejwayelekile kungashaywa mkhuba. Abantu besilisa bebekwazi ukuthi bashiye omakoti babo emakhaya baye emadolobheni ngenxa yokuyozama imisebenzi befike beqale impilo entsha nabanye abantu besifazane ababengcono futhi behluke kakhulu kunalabo ababebashiya emakhaya. Uma labo ababeshiywa emakhaya bekuzwa lokho kwakumele bamukele isimo, bawafihle amahlazo abayeni babo. Ngamanye amazwi abantu besilisa babenalo ilungelo lokushiya amakhosikazi emakhaya bathole amanye emadolobheni. Kwakungagcini lapho kwabanye ngoba babebuya emakhaya emva kweminyaka babhunguka, befike sebebangwa nezibi sebecela noxolo kumakhosikazi abo kube yiwo futhi abelaphayo. Kepha lokhu uma kwenziwa umuntu wesifazane ukuthi ashiye umuntu wesilisa aphinde abuye ngoba kungahambanga kahle phambili kubukwa njengechilo njengoba kuveziwe kuleli culo kwathiwa '*Usubuyile ubang' usizi uyangiciphizela'.* Lokhu nabantu besilisa babekwenza ngesikhathi abantu besifazane bengakabi namalungelo okuba bayosebenza njengabantu besilisa kepha uma sekwenziwa abantu besifazane sekufakelwa izibuko.

Amazwi athi '*Ave uyithand' imal' uyasha*' asaletha umqondo wokuthi okwenziwa yilona wesifazane okuculwa ngaye kuleli culo akukusha, umehluko ukuthi kudala kwakwenziwa abantu besilisa. Phambilini nasesikhathini samanje abantu besilisa bekuyaye kuthi lapho

bebona owesifazane omuhle, ome kahle, ogqoke ezimfushane nokunye okuhehayo bakhohlwe ukuthi bashadile bathatheke. Kepha lona wesifazane oshiye le ndoda ngoba ingenamali kumenza asolwe ngesenzo sakhe. Lokhu kusafakazela khona ukuthi uMthethosisekelo nakuba ukuveza ukuthi siyalingana kepha ngathi kwancazelo yokulingana ayiqondakali ngoba uma owesilisa ekwazi ukwenza okuthile nowesifazane akumele anqandwe ukuba akwenze, inqobo nje engaphoqiwe ngoba kuzobe sekucindezeleka nelungelo lakhe le nkululeko.

Iculo likaBhekumuzi Luthuli elisihloko sithi 'EMpangeni', elitholakala ku-albhamu lakhe elithi; "Inkinga ngu R7", liveza umuntu wesilisa okhala ngokuthi udlalwe yintombazane ngoba iqome abantu abehlukene kepha uBhekumuzi uthi lapho ezihasha ekuveza ukuthi uma izintombi zimbona ziyaye zimoyizele kancane. Lokhu kuvela kule ngxenye:

Shefeza Kharenti
Ubonwe zintombi zamoyizela kancane
Bahlabeka olova
Wadlula kanjalo kanjalo uPhuthaliyenzeka
Mhlab' ujikel' obaqwe

UBhekumuzi Luthuli kuleli culo uthi uma ungumuntu wesifazane akuvumelekile ukuthi ushintshashintshe abantu besilisa ngoba usuke uqomela safuthi. Uze uveza owesifazane ohambe eqoma ezindaweni ezahlukene nakuzo uthi ufike adlule ngehubo. Lokhu kushiwo kubantu besifazane abangaganile abangakazibophezeli ebudlelwaneni bezothando nabantu besilisa kepha abasaqoma ngaphandle kokubheka umendo. Kanti ingxenye engenhla isivezela yena uBhekumuzi Luthuli uqobo ezihasha kuvela ukuthi yena uyisoka uyaqonywa nokuthi lapho edlula khona izintombi ziyamoyizela, okuveza ukuthi uma engazishela zingamqoma. Kanjalo nontanga yakhe bayamazi ukuthi emantombazaneni akuyi lubuyayo, ayamthanda. Kepha umlayezo weculo lakhe ungubufakazi bokucwaswa kwabantu besifazane okuthi lapho kuyibo abaqomayo nabamjolelayo kulumele kodwa kulungile uma kwenziwa nguye njengomuntu wesilisa.

Ukusetshenziswa kwamagama athi '*Ubonwe zintombi zamoyizela kancane'* aholele ekucwasweni kwabantu besifazane ngaphandle kwesidingo ngoba aphikisana nokuthi abantu besifazane kumele bazithathele izinqumo kwezothando. Kunalokho bekumele avumelane nokuthi njengoba abesifazane bekwazi ukuthi beqome abantu besilisa abaningi ngesikhathi esisodwa kanjalo nabesilisa bayakwenza lokho. Kungavezwa kabi ngasohlangothini lwabesifazane kuvele sengathi yinto okungafanele bayenze, efanele ukwenziwa ngabesilisa

kuphela ngoba lokho kudala ukungalingani kobulili. Ngamanye amazwi ukuze umlayezo odluliswa ileli culo uzwakale kangcono bekumele izinhlangothi zombili ziveze ukuvumelana kungabi ngcono uma kwenziwa omunye kube kubi uma sekwenziwa ngomunye. Indlela okubekwe ngayo yenza kuvunwe abantu besilisa ukuthi yibo kuphela abafanelwe ukuba ngamasoka bashintshane ngamantombazane.

Kubantu abajwayelekile abangalweli amalungelo abantu besifazane lo mlayezo uzwakala uyiqiniso ukuthi ngumuntu wesilisa okumele abeyisoka aqonywe kepha owesifazane kuthiwa kumele ahlale ngentombi aziphathe kahle abekezele nalapho eseganile. Kanti labo abalwela amalungelo abantu besifazane lokhu kubo kuzwakala kungenabulungiswa ukuthi kuvunwe abantu besilisa kepha abesifazane bajivazwe ngoba kuholela ekutheni bacwaseke abantu besifazane ngokobulili.

Uma insizwa iqonywe izintombi eziningi kuzo zonke izindawo ezihambayo kuyaye kuthiwe iyisoka kodwa lokhu uma sekwenziwa ngowesifazane kuyaye kuvele amagama ayiziswana azomlulaza okanye azomenza abe nokuzenyeza. Lokhu kusagcizelela ukuthi abantu besifazane bayacindezelwa ngokobulili. Ukusetshenziswa kwelinye igama likaBhekumuzi elithi '*Phuthaliyenzeka*', okuyigama lakhe lobunsizwa kuveza ukuthi ukwenzeka kwephutha kusuke kungeyona into umuntu asuke eyihlosile. Uma kuwukuthi leli gama latholakala ngokuthi njalo uma ebanjwe intombi ukuthi uyibhanqile bese ethi kube yiphutha, uhlulwa yini ukwamukela uma iphutha lenziwe ngowesifazane. Kungani owesifazane enikezwa amagama anjengokuthi kuthiwe '*Uqomela safuthi, udlula ngehubo'* ngoba kwakha isithombe esingesihle kepha kowesilisa kuthiwe iphutha.

5.2.8 Ukucwaswa kwabantu besifazane ngokwesakhiwo somzimba

UResnick (2022) uchaza ukucwaswa kwabantu besifazane ngokwesakhiwo semizimba yabo njengokusetshenziswa kwamazwi angemahle mayelana nezitho ezithile zomzimba wakhe. Lokhu kungabandakanya izinwele, izimpahla, nokunye. Ukufakazela lokhu, uWhite (2022) naye uvumelana nale ncazelo lapho echaza ukucwaswa ngokomzimba njengokukhuluma kabi ngomuntu mayelana nesakhiwo sakhe somzimba. Uphinde aveze ukuthi abantu abaningi abazithola becwaswa ngokwemizimba kujwayeleke ukuba kube yilabo abanemizimba emikhulu okanye labo abanemizimba emincane ngokungajwayelekile. Kanjalo nesaveyi ye-*Obesity Action Coalition* ibike ukuthi bangamaphesenti anga-58% abafana abasesesikoleni kanye namantombazane angamaphesenti anga-63% asesesikoleni ahlolwe ngabezempilo

bathola ukuthi banesisindo semizimba eseqile, kanti futhi babhekene nokucwaswa imihla namalanga ezikoleni (nasezinkundleni zokuxhumana njengoba sazi ukuthi intsha yanamuhla isikhathi sayo esiningi isichitha khona) ngokwakheka kwemizimba yabo.

Yize lolu hlobo lokucwaswa ngokwesakhiwo somzimba belubukeka njengento ekude nendlu emnyama kepha seluhambe lwaze lwafinyelela nakuyo. Lokhu kufakazelwa iculo likaHhash' Elimhlophe elisihloko sithi 'Sabothok' isidudla' elitholakala ku-albhamu yakhe elisihloko sithi "Sabothoka Isdudla" elinale ngxenye:

Sabothok' isidudla
Saphela nya umqombothi
Sabothok'isidudla
Saphela nya i-*zamalek*

IHhash' Elimhlophe kuleli culo lithi abantu besifazane abaphuza utshwala benemizimba eqatha bayabothoka. Linikeza isibonelo sobhiya owawaziwa ngokuthi i-*zamalek'.* Bathi uma bephuza lolu hlobo lotshwala babothoke. Lokhu kubhekiswe kubantu besifazane abathanda uphuzo oludakayo baqwashiswa ngokubothokelwa imizimba uma beqinisa otshwaleni. Nakuba kuzwakala sengathi bayaqwashiswa kepha inhloso ukubacwasa ngokwemizimba abantu besifazane ngoba kudalulwa ngesimo semizimba yabo ukuthi iba njani ngemuva kokuphuza uphuzo oludakayo ngamandla. Kuphawulwa ukuthi abantu abanemizimba buyabaqeda utshwala bubenze bebe bancane ngokungajwayelekile. Lokhu kujwayele ukwenzeka nakubantu besifazane abanezingane ezincane ukuthi behlelwe imizimba ngenxa yezinguquko eziba khona emizimbeni. Lokhu kuyabacwasa abantu besifazane ngoba imizimba yabo idalwe ngendlela yokuthi ikwazi ukwamukela ushintsho olwenzeka kubo oluthinta imizimba yabo. Uma abesilisa bephuza uphuzo oludakayo behla emizimbeni akushiwo lutho ngabo ukufakazela ukuthi kuleli culo kuhloswe ukubacwasa abantu besifazane ngokwemizimba yabo.

Amagama asetshenziswe kuleli culo awezwakali kahle futhi akha isithombe esingesihle ngabantu besifazane abaphuzayo. Inhloso yokwakha lesi sithombe ukungamukeli ukuthi isikhathi esesiphila kuso sesiyabavumela abantu besifazane ukuthi baphuze amanzi amponjwana. Phambilini bekwaziwa ukuthi okwabantu besilisa njengawo umqombothi ne-*zamalek* kuphela. Kuyamangaza ukuthi uma lokhu kwenzeka kubantu besifazane umaskandi usethola izizathu zokubacwasa abantu besifazane ngokungenasidingo. Lokhu kufakazelwa ukusetshenziswa kwamagama athi '*Sabothoka isidudla umqombothi, saphela nya izamalek*'. Ukusetshenziswa kwala magama besingekho isidingo sawo ngoba kuthunaza abesifazane

abaningi abanenkinga yokungazemukeli ngenxa yemizimba abanayo. Kanjalo nalabo abehlayo emizimbeni kubenza nabo bazenyeze uma kufaniswa ukwehla emzimbeni nokubothoka kubenza baphelelwe ukuzethemba.

Ukuze amagama asetshenzisiwe azwakale kangcono umlayezo waleli culo bekumele ugxile ekuqwashiseni abantu ngobungozi bophuzo oludakayo kubhekiswe kubantu besilisa nabesifazane ukuze kungeke kube khona ukucwasa ngokobulili. Kubucayi ukukhuluma ngemizimba yabantu ngoba abanye bagcina bezibulele ngenxa yokuhlekwa. Lokhu kufakazelwa yicala likaTamil Nadu obulale umngani wakhe obemcwasa ngobukhulu bomzimba wakhe elenzeke ngonyaka we-2022 mhla ziyi-17 kuNhlaba. Kanjalo nephephandaba i*Guardian News* (2022) liyakuveza ukuthi oyedwa kwabayisishiyagalombili unomcabango wokuzibulala ngenxa yokucwaswa ngokwesakhiwo somzimba wakhe. UMukherjee (2022) uyakufakazela ukuthi ukucwaswa ngokwesakhiwo somzimba kuholele ekutheni kwande isibalo sabantu abasha sokuzibulala.

Ukusetshenziswa kwala magama kuvuna abantu besilisa ukuthi bona bavumelekile ukuthi baphuze utshwala, abesifazane abavunyelwa ngoba kuthiwa bazobothoka ngenxa yotshwala. Kanjalo nalabo abangakholelwa ekulweleni kwamalungelo abantu besifazane bengavumelana nomlayezo waleli culo wokuthi abantu besifazane abaphuzayo bayabothoka behle emizimbeni. Labo abalwela amalungelo abantu besifazane bengakubona njengokucwaswa kwabantu besifazane ngokomzimba ngoba akekho umuntu onelungelo lokukwenza lokho. Kuphinde kuzwakale njengokucwasa ngokobulili ngoba nabo abantu besilisa bayabothoka ngenxa yotshwala kodwa akushiwo lutho ngalokho.

Leli culo licwasa abantu besifazane ngokomzimba ngoba liphawula ngomzimba wowesifazane obeyisidudla osehlile emzimbeni kwavezwa isizathu sokuthi wehliswe ukuphuza utshwala. Lokhu kuvela lapho kuthiwa '*Saphela nya umqombothi, saphela nya i-zamalek'*. Lokhu kungenzeka kube yiqiniso kuphinde kungabi yilo ngoba abantu besifazane badlula ezigabeni ezehlukene zempilo nezibenza ukuba nemizimba yabo iguquke. Noma ngabe kuyiqiniso ukuthi ubothozwe utshwala la magama ayamlulaza aphinde amhlambalaze azizwe engenakho ukuzethemba ngomzimba wakhe uma kukhulunywa ngawo ngale ndlela esidlangalaleni.

Le ndlela yokuhlambalaza nokubukela phansi abantu besifazane ingena ngaphansi kokuhlambalaza abantu besifazane ngokwesakhiwo somzimba (*Body Shaming*). UChen noJackson (2005: 1) bathi:

Body shaming is the action or inaction of subjecting someone to humiliation and criticism for their bodily features. The scope of body shaming is wide, and can include, although is not limited to fat-shaming, shaming for thinness, small breasts, height-shaming, shaming of hairiness (or lack thereof), of hair -color, body-shape, one's muscularity (or lack thereof), shaming of penis or breast size, shaming of looks (facial features), and in its broadest sense may even include shaming of tattoos and piercing …

Ukuhlazeka ngokomzimba kuyisenzo noma ukungenzi lutho kokubeka umuntu ekuhlazekeni nasekugxekeni ngezici zabo zomzimba. Ukuhlazeka ngokomzimba bubanzi, futhi bungabandakanya, nakuba kungagcini ngokukhuluphala, ukuhlazeka kokuncipha, amabele amancane, ukuba mude ngokwethambo, ukuhlazeka ngokwezinwele (noma ukuntuleka kwaz), kwezinwele -umbala, ukuma komzimba, imisipha yomuntu (noma ukuntuleka kwayo), ukuhlazeka ngokosayizi wesitho somzimba sangasese noma usayizi webele, ukuhlazeka kokubukeka (izici zobuso), nangomqondo wayo obanzi kungafaka ngisho nokuhlazeka kwama-*tatoos* nokubhoboza umzimba.

Lokhu kusho ukuthi lonke uhlobo lokuhlambalaza ngenxa yesakhiwo somzimba lungena ngaphansi kohlobo lwale ncindezi. Lokhu kucindezeleka kubandakanya ubude nobufushane bomzimba, ubukhulu nobuncane bomzimba ngisho ukwakheka kwezitho zomzimba. Isizathu sokuthi kungene ngaphansi kwencindezelo ukuthi uma umuntu ephawula ngokuthile emzimbeni womunye umuntu lowo muntu okuphawulwa ngaye wehlelwa yisithunzi, aphelelwe ukuzethemba agcine ephelelwa ukuzithanda, yingakho lokhu kungena ngaphansi kokucindezeleka. Leli culo liyakugqugquzela ukucindezelwa kwabantu besifazane ngokubalulaza ngokwemizimba. Njengoba behlanjalazwa esidlangalaleni kuzokwenza nabanye abantu besifazane bazibukele phansi ngemizimba yabo bephelelwe nawukuzethemba.

5.3 Isahluko ngamafuphi

Kulesi sahluko kuhlaziywe amaculo omaskandi ngaphansi kwezindikimba ezithinta ukucwaswa kwabantu besifazane ngokobulili. Izindikimba ezigqame kakhulu kulesi sahluko kube ilezo ezibe namaculo abe maningi nakwazile ukuzesekela. Kulezi zindikimba kubalwa leyo yokuhlanjalazwa kwabantu besifazane ngokobulili**,** eyokucwaswa kwabantu besifazane kucashwe ngezinkoleloze, ukucwaswana kwabantu besifazane bebodwa, okungubufakazi bobukhulu bendima okusamele idlalwe ilabo abalwela amalungelo abesifazane. Kanjalo

nezinye izindima ezivezwe kulesi sahluko nazo zibalulekile njengoba zithinta izindlela ezehlukene ezingubufakazi bokuthi nakuba sekuphilwa esikhathini senkululeko kodwa abantu besifazane basaqhubeka nokucindezelwa ngokobulili.

ISAHLUKO 6

UMTHELELA WOKUCWASWA KWABANTU BESIFAZANE NGOMASKANDI BESIZULU

6.1 Isingeniso

Kulesi sahluko ngibheka umthelela wokucwaswa kwabantu besifazane ngomaskandi besiZulu emaculweni abo ahlaziywe esahlukweni sesine nesesihlanu. Umthelela wokucwaswa kwabantu besifazane ngiwuhlaziya ngiwuhlele ngezindikimba. Ngaphansi kwendikimba ngibheka umthelela wokucwaswa kwabantu besifazane ngeso labantu besifazane abangalweli nabangakholelwa ekuvikeleni amalungelo abantu besifazane ngiphinde ngibheke umthelelo wokucwasa ngeso labantu abalwela amalungelo abantu besifazane. Ngibe sengichaza ukuthi lokhu okushiwo ngamaculo omaskandi acwasayo kugqugquzelani, nokuthi uma kunganqandwa okugqugquzelwa ngamaculo omaskandi ikuphi okungenzeka kanye nokuthi lapho kunqandiwe bengasizakala kanjani abantu besifazane.

6.2 Umthelela wokucwaswa kwabantu besifazane ngomaskandi besiZulu

Umthelela ungachazwa njengomphumela wokwenza into ethile okanye inzuzo yokwenza into ethile okungenzeka kube umphumela omuhle noma omubi. Ngamanye amazwi yonke into eyenziwayo emhlabeni iholela kokuthile okungaba kuhle noma kube kubi. Enye incazelo yomthelela ingathi umthelela ushintsho oluba khona ngemuva kokwenza into ethile. Nalo lolo shintsho olusiza abantu ukuthi bazuze okuthile noma lungasizi muntu kepha lubahlukumeze abantu. Lolo shintsho olusuke lwenzeka lungathinta ezomnotho, ezenhlalakahle, ezamasiko kuye ngokuthi yini obekusetshenzelwa phezu kwayo. Umthelela kuyenzeka ukuthi kube yinto ebihlosiwe kanti kwesinye isikhathi kutholakale umphumela obungalindelekile.

Inqolobane yesizwe inikeza incazelo yegama ‘thelela’, okuyigama elikhombisa ukwenza, liphinde libe wumsuka wegama elithi umthelela. Incazelo yegama elithi ‘thelela’ ivezwa nguNxumalo noNyembezi (1966: 296) bathi:

> -thelela; khokha intela’ nisela; elekelela

Kule ncazelo yabo kuvela izincazelo ezehlukene, kepha incazelo ehambisana negama elithi ‘umthelela ilena ethi ‘elekelela’. Lokhu ngikushiso ukuthi njengoba umthelela umayelana noshintsho kusho ukuthi uyinto esuke isiza noma ilekelela kuleso simo ukuze kube nomehluko.

Kanjalo nokulekelela lokho kungaholela ekutheni kube nenzuzo enhle okanye kungasizakali muntu kunalokho isimo sibhede kakhulu.

6.2.1 Abantu besifazane abazala izingane bengashadile/bengaganile

6.2.1.1 Umthelela wokucwaswa kwabantu besifazane abazala izingane bengashadile.

Ukuzala kwabantu besifazane bengashadile kungaholela ekutheni bazithole sebephoqeleka ukuba beshade ngaphansi kwezimo ezimbili (Ntshangase, 2010). Isimo sokuqala esingenza owesifazane othole umntwana ngaphandle komshado ezithole eseshada ukuthi ngokwesiko lakwaZulu uma owesilisa ekhulelise intombi engakayikhipheli lutho wayephoqeleka ukuba asale eseyithatha eyenze umkakhe ngoba akekho omunye umuntu wesilisa owabe eselangazelela ukuyishada. Owesilisa eshada intombi enjalo wabe ehlelwa yisithunzi nenhlonipho emphakathini. Isimo sesibili ilapho umuntu wesifazane ezalela umutu oseshadile ayephoqelelwa ukuba amthathe amenze unkosikazi wesibili noma omunye wamakhosikazi akhe. Lokhu kwenza owesifazane angene esithenjini engazimisele lapho esegana ngoba sekuvalwa ihlazo.

Lapho owesifazane ezithola esesesithenjini ngesizathu sokwenzela umntwana ukuthi akhule ngaphansi kwabazali bobabili uzithola eseshada ngaphansi kwe-*customary marriage*, okungumshado lapho abashadayo beshadiswa yinduna. UNgubane (2010) uthi ngaphansi Kwe-*Recognition of Customary Marriages Act*, kuthiwa owesilisa kumele anakekele wonke amakhosikazi akhe, okusho ukuthi nezingane zalawo makhosikazi zithola ukunakekelwa. Abanye bantu besifazane abangawutholi umshado ngaphansi kwalezi zimo bagcina bezikhipha izisu ngenxa yovalo lokucwaselwa ukuthola abantwana bengashadile. Abanye njalo bagcina behlala nabantu besilisa bengashadile kodwa behlalisane, okwaziwa ngokuthi ‘ukukipita’. Nakho ukukipita kwenziwa ngoba kubalekelwa ihlazo lokucwaswa ngokuthola abantwana kungashadiwe. Abanye kuyenzeka bekipite okwesikhashana bese begcina ngokushada kanti abanye njalo bakipita umlibe ngenxa yokuswela amandla okwenza izimfanelo zomshado (Posel noRudwick, 2013).

Umthelela wokucwaswa kwabantu besifazane abathole izingane ngaphandle komshado ivezwa nayi-*International Politics and Society’* (*IPS*) kwi-athikili yangonyaka we-1996 ebika ngomthelela wezomnotho kanye nezinkolelo zezenhlalo mayelana nobunzima omama abazikhulisela izingane bengashadile ababhekana nabo nezingane zabo. Le athikili iveza ukuthi izingane ezizalwa ngaphandle komshado zizithola sezikhishwa inyumbazane ngezinye

esikoleni ngokuziqhwaga nokuzihlambalaza (The Dallas Morning News, 1996). Lokhu akugcini ezinganeni ezizalelwe ngaphandle komshado, kepha ngisho abesifazane abakhulelwa bebancane babhekana nokuxoshwa ezikoleni okwenza kube lula ukuthi bakhiphe izisu ngoba nenkolelo yezenhlalo ikuvumela lokho kunokuba umntwana ayeke isikole, okanye ukuphoqelelwa emshadweni kwamantombazane emancane kwesinye isikhathi bephoqwe ukuba baphisane ngezingane ngoba kuthiwa basebancane angeke bekwazi ukuzikhulisela izingane.

Umbiko oshicilelwe ngonyaka we-1997 kulo ibhuku le-*IPS* uveza ukuthi abantwana abazalelwe ngaphandle komshado bazuza uhhafu wefa uma beqhathaniswa nabantwana abazalelwe emshadweni nakuba umthethosisekelo waseJapan ugcizelela ukulingana kwabantu ngaphansi komthetho (Yokohama Women's Forum Spring, 1997). Isizathu salokhu ukuthi angeke kunikezwe izingane ezizalelwe emshadweni nezingazalelwanga emshadweni ifa elifanayo ngoba izimo zabo azifani.

6.2.1.2 Umthelela wokucwaswa kwabantu besifazane kubantu abangalweli amalungelo abantu besifazane

Kubantu besifazane abangalweli amalungelo abantu besifazane ukucwaswa ngokuthola abantwana ngaphandle komshado kunomthelela omkhulu kubo ngoba basuke bephila ngaphansi kwamasiko abacindezelayo nangabavumeli ukuthi bathole abantwana bengashadile. Ngamanye amazwi ngokwesintu umndeni wakhiwa abantu abathathu, okuwumama, ubaba, ingane okwaziwa ngokuthi i-nuclear family (Freeks 2017; Levin noCurrie, 2010). Lokhu kusho ukuthi uma umuntu wesifazane ethola umntwana ngaphandle kwalo mgomo usuke esezihlazile emphakathini abukeke njengesehluleki.

Okunye okwenza abantu besifazane abathole abantwana ngaphandle komshado babone isidingo sendima kababa sibalulekile ezinganeni zabo. Ngamanye amazwi ubaba kufanele abe ngumhlinzeki nomvikeli wekhaya, okwenza abantwana babafana basondelane naye ukuzuza izimfundiso zobudoda (Silverstein no-Auerchach, 1999). Ngakolunye uhlangothi, amantombazane nawo ayayidinga impatho kababa ukuze abone ukuthi mhla eseshadile kumele aphathwe kanjani ngabayeni babo (Cooper, 2009).

Kodwa-ke, ukubaluleka kukababa kuvame ukususelwa ekucabangeni ukuthi ukunakekelwa komama akwenele (Garey, 2008). Ngaphandle kwalokho, kufaka phakathi indima okumele idlalwe ngabantu besilisa. Ngaleyo ndlela, kwehlisa inani futhi kungabonakali umnikelo

wabantu besifazane emndenini. Lokhu kudalwa ukuthi abantu abasha bavamise ukuzwakalisa ukuthi omama babo babeseka kangakanani, nokho bebonakala belangazelela ukwesekwa ngobaba. Le nkulumo igqamisa isiko nokubaluleka kwendima kababa kuphinde kuvune i-patriarchial perspective kababa (Richter noMorrell, 2006). Lokhu kuphoqa omama abangalweli amalungelo abesifazane ukuthi bazibone beyizehluleki ngokungakwazi ukuba nomndeni onobaba kanye nokusaba ukucwaswa ngumphakathi ngokuzikhulisela izingane zabo ngaphandle kukababa.

6.2.1.2 Umthelela wokucwaswa kwabantu besifazane kubantu abalwela amalungelo abantu besifazane

Ukucwaswa kwabantu besifazane ngenxa yokuthola abantwana ngaphandle komshado kungenye yezinto ezisekelwe ubulili ngaphansi kwe-*gender stereotyping* ukuthi yini okumele bayenze nokumele bangayenzi abantu besifazane. Lapho benza lokho okungalindelekile kubo nokubacwasa okuthinta umqondo, ukusongela, ukucindezela nokuphucwa inkululeko ngokungalungile okungenzeka emphakathini okanye ngasese kuye ngesimo umuntu wesifazane asuke ekuso.

Umuntu wesifazane olwela amalungelo abantu besifazane, kuye ukuthola umntwana ngaphandle komshado kungasho ukuzimela nokwenza into ayithandayo ngaphandle kokuphoqwa ukuba ashade kuqala ngenxa yokungakholelwa kwe-*nuclear family*.Lokhu kungenziwa ukuthi abacwaningi bayifakela izibuko indaba yomndeni onomama nobaba okuyi-*heterosexist family* kanye nomndeni okholelwa ku-patriachal iseologies njengezinto ezichaza isakhiwo somndeni wempela okwazi ukukhulisa abantwana ngothando nangemfudumalo bakubuka njengephupho okungaselula ukuthi lifezeke esikhathini samanje (Ratele noNduna, 2018). Ngokwalaba bacwaningi kule mindeni enobaba kugcwele udlame lwasemakhaya, ukusetshenziswa kwezidakamizwa okweqile, nokuhlukumeza ngokocansi okungabhekiswa konina bezingane okanye ezinganeni uqobo (Ratele noNduna, 2018). Ngamanye amazwi abantu abalwela amalungelo abantu besifazane bengaqoka ukuzikhulisela izingane ngaphandle komshado kunokubekezelela ukucwaswa kanye nokuhlukunyezwa ngabantu besilisa.

Kunempikiswano enkulu mayelana nesidingo sokubaluleka kobaba emindenini ngoba ukungabi bikho kobaba ezinganeni kukholakala ukuthi kuyingozi kunhlalakahle nasempumelelweni yemfundo yengane (Carlson 2006; uFreeks 2017; Levin noCurrie 2010). Kodwa-ke ngokocwaningo lukaFreeks (2017), izifundo ezigxile kubantwana abangenababa

zincike enkolelweni i-*gender stereotyping* kanye nemibono yokuthi ikhaya kumele libe nendoda (*masculinity*) okugqugquzela inkolo ye-*patriarchy* kanye nokushaya indiva indima edlalwa ngabantu besifazane ezinganeni zabo ngenhloso yokucwasa umuntu wesifazane ukuthi uma eyedwa ikhaya alibi nasisekelo nakuthula (*familial harmony*), nokuthi alikwazi ukuba nenqubekela phambili kungekho odlala indima yomuntu wesilisa.

Le mpikiswano yokubaluleka kwendima yomuntu wesilisa emindenini ivela kuzinkoleloze zezwe zokuthi imindeni eminingi ayiphelele uma ingenababa nokuthi ayingeni ngaphansi kwe-*nuclear structure* (Hall nabanye, 2018). Lokhu kuveza ukuthi luseluningi ucwaningo oludinga abacwaningi baseNingizimu Afrika ukuthi balwenze baveze ukuthi le mpikiswano nesikhalazo sokungabi bikho kobaba emindenini njengesizathu esiyisisusa sezinkinga zemfundo nenhlalo azizuzisi. Ukwenza lokhu kungakhanyisela imiphakathi ngokuthi isikhathi sesiguqukile ngakho-ke, akusaphoqelekile ukuthi umndeni ube nobaba ngoba sekunemindeni ephethwe ngabesifazane kuphela abasebudlelwaneni bezothando kanjalo nephethwe ngabesilisa nekhiqiza abantwana abaphumelelayo nabajabulile ngaphansi kwemindeni ye-*Lesbian, Gay, Bisexual, and transgender* (LGBT). Lokhu kufakazela ukuthi abantu besifazane abalwela amalungelo abesifazane abathola izingane ngaphansi komshado bengazithola bengaphansi kwale mindeni ngoba ayihlukumezi futhi ayicwasi amalungelo abo kepha kunalokho igqugquzela ukuthi benze abakhululekile ukukwenza.

6.2.1.2 Okugqugquzelwa yilokho okushiwo ngumaskandi ngamunye

Ngaphansi kwale ndikimba kutholakale amaculo amabili. Elokuqala kube ngelikaThwalofu naMankentshane elithi ‘Ingqikithi’ kwalandela iculo likaThokozani Langa elithi ‘Uthanda bani?’ elitholakala ngaphansi kwe-albhamu lakhe ethi “Inganekwane”. Uma sibheka iculo likaThwalofu naMankentshane elithi ‘Ingqikithi’, sibheka ingxenye yaleli culo enenhlese yokucwasa abantu besifazane ngokobulili, lapho lithi ‘*Okuyizintombi zababhemu akuzali kuyaqhulula’*. Lokhu sikuthola kugqugquzela ukululaza nokuhlambalaza abantu besifazane ngokuthola kwabo abantwana abaningi. Kuzokhumbuleka ukuthi ngisho incwadi engcwele iyakukhuthaza ukuthi abantu besifazane bathole abantwana lapho kuGenesise 1: 28 ithi:

> UNkulunkulu wababusisa; uNkulunkulu wathi kubo “Zalani nande, nigcwalise umhlaba, niwunqobe, nibuse phezu kwezinhlazi zolwandle, nezinyoni zezulu, nezilwanyana ezinwabuzelayo emhlabeni”.

Amazwi avezwa ileli culo ayakuphikisa lokho ngendlela yokubacindezela abantu besifazane. Leli culo liveza ukuzala kwabantu besifazane njengento embi ngoba iqembu likamaskandi lifanisa ukuzala kwabantu besifazane nezinkomo zona ezizala kakhulu ngoba lithi '*Ukube zinkomo ziyasengwa ngabe akuziphihli zamasi*', okwakha isithombe sokungakuthokozeli ukuzala kwabantu besifazane. Lokhu kwenza abantu besifazane bezenyeze ngokuzala kakhulu.

Kanti iculo likaThokozani Langa lona elithi 'Uthanda bani?' licwasa abantu besifazane ngokuzalela emakhaya maqede bashiye izingane bayozama impilo. Kuleli culo kugqugquzelwa ukuthi kuwumsebenzi womuntu wesifazane ukukhulisa izingane. Ngamanye amazwi, noma ngabe akekho ubaba empilweni yengane akulutho kepha okubalulekile ubukhona kukamama empilweni yengane. Lokhu kuyaphikisana nenkoleloze yokuthi umndeni kumele ube nobaba nomama ukuze uphelele. Kunalokho kuvezwa ingxenye yokuvumelana ne-*patriarchial ideology* yokuthi umsebenzi womuntu wesifazane usexhibeni lapho okumele abe ngumzanyana khona anakekele izingane. Ngamanye amazwi umlayezo waleli culo uyaphikisana nenkolelo yabantu abalwela amalungelo abesifazane ngoba ngokwabo bebezovumelana nokuthi umuntu wesifazane noma ezalele ekhaya unalo ilungelo lokuqhubeka namaphupho akhe nokuthi kuyisibopho sikababa ukuthi naye ayikhulise ngoba naye uyingxenye yengane. Kuphinde kuphikisane futhi nenkolelo yama-*feminist* yokuzikhulisela izingane bebodwa ngaphandle kokulekelelwa ngabantu besilisa ngoba kuleli culo lona wesifazane ushiya ingane eyozama impilo, eyishiya ingenamvikeli nomuntu ozoyinakekela. Ngamanye amazwi uThokozani Langa ugqugquzela ukuthi okungenani ingane ayibe ngaphansi kukamama kunokuba ingabi nomuntu ozoyinakekela.

6.2.1.3 Umonakalo ongadalwa amaculo omaskandi ahlambalazayo uma singanqandwa lesi simo

UThwalofu naManketshane baveza ukuthi iningi lamantombazane elithola izingane ngaphandle komshado likwenza liphindelela okuvela lapho bethi '*izintombi zababhemu azizali ziyaqhulula'* ngenxa yobuningi bezingane ezizalayo. Amagama anjengalawa angenza bazenyeze, abanye bengagcina sebevala inzalo ngenxa yokusaba ukululazwa nokuhlanjalazwa ngokuba nezingane eziningi kanti abanye kusuke kuyisifiso sabo ukuba nezingane eziningi.

Okushiwo nguThokozani Langa kokuthi abantu besifazane umsebenzi wabo ukukhulisa izingane kungadala umonakalo wokuthi isizukulwane esizayo sabafana siqhubeke nokucabanga ukuthi kulungile ukuzalisa amantombazane bese bewashiya nezingane. Omunye umonakalo ongadaleka uma lokhu kunganqandwa ukuthi lapho omama bezingane beyozama

impilo ezindaweni ezisemadolobheni kuthiwe bazilahlile izingane kanti basuke bezamela zona isinkwa futhi befisa ukufeza namaphupho abo abanjezelwe ukuthola kwabo izingane. Umonakalo ongadaleka ezinganeni ukuthi uma umama wazo esuka emehlweni azo usuke ezishiyile, okungagcina kudale inzondo ezinganeni.

6.2.1.4 Indlela abantu besifazane abangasizakala ngayo uma okushiwo ngomaskandi emaculweni abo kunqandwa

Uma kunqandwa okushiwo nguThwalofu naMankentshane kanye noThokozani Langa emaculweni abo agxeka abantu besifazane abazalela emakhaya, abantu besifazane abathintekayo bangakhululeka, kokunye linciphe izinga labantu besifazane abakipita ngoba bebalekela ukuzalela emakhaya. Ngaphandle kwalokho, kungasho ukwamukela ushintsho oluhambisana nesikhathi esiphila kuso lapho abantu besifazane bengasaphoqelekile ukulinda baze bashade ngaphambi kokuthola abantwana. Kungaphinde kusho ushintsho lokuthi umndeni uyaba khona ngisho owesilisa/ubaba engekho. Ngaleyo ndlela, eminye imindeni ingaphepha/ingasinda olakeni lwabanye obaba abanodlame emindenini yabo.

USanchez (2015) uyakuqinisekisa ukuthi akuseyona into entsha ukunyamalala kwemindeni yesintu okumele ibe nobaba nomama (*nuclear family*), ngoba kancane kancane seyiyaphela leyo nkolelo. Lokhu kwenziwa ukuthi sekunemindeni ephethwe/eholwa abantu bobulili obufanayo, okungaba abantu besilisa kuphela noma abesifazane. Lokhu kuchaza ukuthi incindezi yokuthi abantu besifazane kumele baphile ngokwe-*gender stereotyping* ne-*patriarchial system* kancane kancane kuyaphela. Abantu besifazane sebengakwazi ukuthatha izinqumo ezihambelana nabo ngaphandle kokusaba ukucwaswa nokululazwa.

6.2.2 Abantu besifazane ababizwa ngamagama ahlambalazayo

6.2.2.1 Umthelela wokubiza abantu besifazane ngamagama ahlambalazayo

Ukuhlambalaza umuntu ngokusebenzisa amagama, kungenye yezinto ezinamandla okwenza umonakalo omkhulu kubantu, kanti futhi kubonisa nobuqhwaga obumphazamisayo emoyeni umuntu ogxekwayo (Gordon, 2022). Ukuhlambalaza umuntu kumenza asale enemibuzo efana nokuthi ungubani ngoba amagama ahlambalazayo asuke esetshenziswe kuye akha isithombe esingesihle ngaye. Lokhu kuyingozi ngoba ngokuhlambalaza umuntu kusuke kuqondwe ukutshela abantu into engeyiyo ngenhloso yokuthi bayikholwe, labo abagxekwayo bagcine sebenokuzenyeza. Isibonelo, kungaba ukutshela umuntu wesifazane ukuthi ‘uyisidla’ noma

‘ukhuluphele’, okungaba amazwi angehlisa ukuzithanda, ukuzithemba amenze azibukela phansi umuntu obizwa ngala magama, abone sengathi kukhona izinto angeke esakwazi ukuzenza ngenxa yamazwi ahlambalazayo asuke eshiwo kuye.

Ukusetshenziswa kwamagama ahlambalazayo kungadala ubuhlungu umuntu ohlanjalazwayo angaphila nabo isikhathi eside. Umphumela wokuqala ukuphelelwa ngukuzithanda (Gordon, 2022). Okwesibili, kungenza abantu besifazane beshintshe lokhu abakholelwa kukho ngenxa yengcindezi yokuhlanjalazwa abasuke bengaphansi kwayo benze lokhu okujabulisa abantu. Okwesithathu, ukuhlambalaza abantu besifazane kungashintsha indlela abenza ngayo izinto ukubalekela ukuhlanjalazwa okanye le nto abahlanjalazwa ngayo bagcine sebeyikholwa njengeyiqiniso. Okwesine, abantu abahlanjalazwayo bangagcina sebenodlame, bezama ukuzilwela kulabo abasuke bebahlambalaza. Abanye balabo abangakwazi ukuzilwela bangagcina sebezigxeka bona ngezinto ezishiwo ngabo.

Amaningi amaculo omaskandi asetshenziswe kulolu cwaningo acwasa abantu besifazane ngokobulili asebenzise izingathekiso kanye nemifanekisomqondo ukugwema ukuthi kuzwakale sengathi adicilela isithunzi sabantu sesifazane kepha umlayezo ohloswe yiwo ukhanye waba sobala ukuthi kuhloswe ukuhlambalaza abantu besifazane. Kanjalo nomthelela wawo la maculo asebenzise umqondo ocashile ukucwasa abantu besifazane uyafana nowamaculo akubeke kwasobala ukuthi asebenzisa amagama athile abhekiswe kubantu besifazane ngenhloso yokubahlambalaza.

Uma sibheka amaculo asebenzise izingathekiso nemifanekisomqondo ukucwasa abantu besifazane ngokobulili; sithola iculo elithi ‘Thayi le moto’ eliculwa uBhaka, kulandele elikaShwi noMtekhala elithi ‘Ubuhle bakhe’ asebenzise amagama ajwayelekile kepha anomqondo ocashile ohlambalaza abantu besifazane. Iculo leGcokama Elisha elithi ‘Isimukanandwendwe’ likubeka kube sobala ukuthi kuchashwa abantu besifazane ngenhlamba ngokwezenzo ezithile ezidalulwe kulo leli culo. Kanjalo nelikaBhekumuzi Luthuli elithi ‘Bazomqeda’ likubeka kube sobala ukuthi kuhloswe ukuhlambalaza abantu besifazane abanobudlelwano bezothando nabantu besilisa abaningi. Umthelela walokhu kubantu besifazane ukuba bagcine bephila ngokuzenyeza nokwesaba ukuthukwa. Lokhu kwenza ukuthi begcine sebengakwenzi okufunwa yibo ngoba besaba ukwehliswa isithunzi ngabantu besilisa. Okukhulu kakhulu, ukuthi bagcina bengasazithandi futhi bengazithembi ngenxa yokuhlanjalazwa.

6.2.2.2 Umthelela wokubiza abantu besifazane ngamagama ahlambalazayo kubantu abangalweli amalungelo abantu

Ngokuvamisile lapho abantu besifazane bengakholelwa empini yokulwela amalungelo abesifazane basuke bekholelwa kwinqubo ye-*patriarchy* ingakasuki inkungu emehlweni yokuthi babone ukuthi abantu besilisa bayabacwasa. Kunalokho lolu hlobo lwabantu besifazane luyabasekela abantu besilisa ekubacwaseni bakuthathe njengempilo yabo nanjengento abangeke bayishiye okanye abafice yenziwa izizukulwane engeke iguqulwe yibo. Ngamanye amazwi isiko lidlala indima enkulu yokuthi bamukele ukuhlanjalazwa ngenxa yokukhuliswa ngaphansi kwemithetho ethi bangaphansi kwabantu besilisa, noma ngabe abantu besilisa basebenzisa amagama ayinhlamba kumele bangawaphonseli inselelo. Omunye umthelela wokubahlambalaza ukuthi kuba nabantu besifazane abaphila ngokusaba, bengabi nokukhululeka ngoba besaba ukuthi bazophula imithetho ababekelwe yona ngendlela okumele baphile ngayo, bagqoke ngayo baphinde baziphathe ngayo njengabantu besifazane.

Ukusaba ukuyeka ukudlala indima abantu besifazane abasuke bebekelwe yona ukuba bayidlale kuvezwa uPharr (1988: 119) lapho ethi:

> *Homophobia has worked very effectively to keep women and men frightened of stepping out of the gender roles and identities that imprison us. And these are the roles that underpin male power and control.*
>
> Ukungathandwa kwabantu abazwanayo abanobulili obufanayo kusebenze kahle kakhulu ukugcina abesifazane nabesilisa bengakhululekile ekuyekeni iqhaza labo ngokobulili kanye nezimpawu ezisibophayo. Futhi leli yiqhaza elisekela amandla nokulawulwa kwabesilisa.

Ngamanye amazwi ukwesaba kwabantu besifazane ukuyeka ukudlala indima okulindeleke ukuthi bayidlale kunomthelela wokuthi bazibophezele ngokomqondo bengalwamukeli ushintsho. Labo asebelwamukele babagxeke futhi babacindezele.

Kanjalo noMagwaza (2006: 107) uyalufakazela uvalo lwabantu besifazane abahlanjalazwayo ukuthi lusukaphi lapho ethi:

> *When addressing them or in their presence, women adopt a particular attitude and behave in a particular manner (avoiding their eyes face down, be on their knees and never be in a seating and customs or standing position that is higher than men).*

> *Therefore, clothing, gestures, attitudes, and behavior are all restrictions honed to convey a belief that only men are important and have authority at home*.
>
> Lapho bekhuluma nabo noma bekhona, abesifazane baba nesimo sengqondo esithile futhi baziphathe ngendlela ethile (bagweme ukuthi amehlo abo abheke phansi, baguqe ngamadolo futhi bangalokothi babe sendaweni okanye esikhundleni esingaphezu kwabesilisa). Ngakho-ke, okokugqoka, ukunyakaza komzimba, isimo sengqondo, kanye nokuziphatha konke kuyimingcele ecijiswayo ukuze kudluliswe inkolelo yokuthi amadoda kuphela abalulekile futhi anegunya emakhaya.

Ngamanye amazwi amandla anikwe abantu besilisa phezu kwabantu besifazane enza abantu besifazane bengabi namandla okuzilwela nokuba nezwi, kepha bahlale ngaphansi kokwesaba ukwephula umthetho. Ukuhlanjalazwa okuvezwe emaculweni kwenza kube lula ukukwamukela njengeqiniso ngoba ngokwabo basuke bephume endleleni njengoba amaculo omaskandi eveza abantu besifazane abaphuzayo, abanobudlelwano bezothando nabantu besilisa abaningi. Ngakho-ke ukubizwa kwabo ngamagama abahlambalazayo nayinhlamba kubo kuzwakala kuyinto efanele kumuntu ojeziselwa ukwephula umthetho. Eveza isizathu esenza amaculo ahlambalaza abantu besifazane abe nalo mthelela uNkani (2005: 14) uthi:

> *From birth, males and females are translated into exclusive gender roles in which males and females are expected to perform their respective roles where masculine roles are given more power and status over feminine roles and masculinity must always maintain its power or hegemony by forming boundaries.*
>
> Kusukela ekuzalweni, abesilisa nabesifazane bahlukaniswa ngokobulili lapho abesilisa nabesifazane kulindeleke ukuthi bafeze izindima zabo lapho izindima zabesilisa zinikezwe amandla engeziwe kanye nesimo phezu kwezindima zabesifazane futhi kufanele ngaso sonke isikhathi bangagudluki emandleni abo ngokwakha imingcele.

Lokhu kuchaza ukuthi laba besifazane abazithola behlanjalazwa ngamaculo alolu cwaningo basuke sebeqe imingcele abasuke bakhelwe yona ngokwendima okumele bayidlale njengabantu besifazane. Kubantu besifazane abangalweli amalungelo abantu besifazane kwenza bababuke laba abamukela ushintsho njengabantu abafuna ukuzilawula, abangasoze bashada ngoba ngokwabo ukuziphatha kahle komuntu wesifazane kuholela emshadweni. Kanjalo, ukungaziphathi kahle kowesifazane aphuze, azwane nabantu besilisa abaningi,

emehlweni abo kubonakala kufanele ukuba athukwe kusetshenziswe amagama ahlambalazayo ngoba ngokwabo ukubona akazihloniphi.

6.2.2.3 Umthelela wokubiza abantu besifazane ngamagama ahlambalazayo kubantu abalwela amalungelo abantu besifazane

Ukuhlanjalazwa kwabantu besifazane abalwela amalungelo abantu besifazane kuwuphawu lokuthi lukhona ushintsho oselukhona mayelana nokulwelwa kwamalungelo abesifazane ngoba angeke bethukwe, behlanjalazwe, belulazwe, besalandela imigomo yokuthi umuntu wesilisa ungaphezu komuntu wesifazane. Ngokwabantu abalwela amalungelo abantu besifazane, balwela ukuthi kulinganwe ngokobulili; okusho ukuthi uma umuntu wesilisa ekwazi ukwenza okuthile kanjalo nowesifazane akanikezwe ithuba elilinganayo kungathi makwenziwa umuntu wesifazane okwaziwa ukuthi kwenziwa ngabantu besilisa bese eyahlanjalazwa ngokuzama ukwenza okuvumelana naye.

Ukucwaswa kwabantu besifazane behlanjalazwa abantu abalwela amalungelo abantu besifazane bangakubona njengendlela yokuntula ulwazi mayelana nendlela abantu besifazane asebeziphatha ngayo esikhathini samanje ehluke kakhulu kweyakudala. Isikhathi samanje siyabavumela abantu besifazane ukuthi baphile impilo yabo ngendlela ababona ibafanele, bangaphili ngaphansi kwencindezi yemigomo ethile ngoba ngokwama-*feminist* lokho kuyabacindezela bengakwazi ukubona amandla abanawo. Ngamanye amazwi abantu besifazane abalwela amalungelo lokhu kucwaswa ngokuhlanjalazwa bangakuthatha njenge-*stereotying* ukuthi abantu besilisa bavumelekile ukuqonywa bebe nezintombi eziningi. Kanjalo nokuphuza baze babe yizibotho kodwa akumele babizwe ngezimukanandwendwe, okanye kuthiwe bazobaqeda abafazi uma bezwana nabantu besifazane abaningi.

Ukufakazela ukucindezelwa ngaphansi kwe-*stereotyping* uPharr (1988: 59) uthi:

> *The distortion and lack of knowledge of the other expresses itself in stereotyping, that subtle and effective way of limiting lives. It is through stereotyping that people are denied their individual characteristics and behaviour are dehumanized. The dehumanizing process is necessary to feed the oppressor's sense of being justified and to alleviate the feeling of guilt.*
>
> Ukuhlanekezela kanye nokuntuleka kolwazi lomunye kuzibonakalisa ngendlela engaqondile, leyo ndlela ecashile nephumelelayo yokunciphisa impilo yabantu.

> Lokhu kwenziwa yimibono engaguquki lapho abantu benqatshelwa izici zabo zomuntu ngamunye kanye nokuziphatha kwabo okwehliswa isithunzi. Inqubo yokwehlisa abantu isithunzi iyadingeka ukuze kunikezwe abacindezeli umuzwa wokuthi balungile futhi kudambise umuzwa wokulahlwa yicala.

Lokhu kuchaza ukuthi abantu besifazane abahlanjalazwayo bahlanjalazwa ngenhloso yokuthi baphile impilo yabo ngaphansi kwemingcele ethile ukuze kungaveli ukuthi bangobani ngokuhlukana kwabo. Bonke baboshwa ngabhande linye ukuthi kumele baziphathe ngendlela ethile, kungabi noyedwa oguquka kulokho ngoba uma eguquka uyahlanjalazwa njengoba kuveziwe emaculweni omaskandi ukuthi abantu besifazane bahlanjalazwa ngoba beyeke ukuphila ngaphansi kwemithetho ababekelwe yona. Lesi senzo abantu abalwela amalungelo abantu besifazane basibona kungesobulwane ngoba sivimba abantu besifazane ukuba baphile impilo yabo ngokuphelele. Ukwenza nje kunikeza labo abacwasa abantu besifazane ngale ndlela amandla, okuholela ekutheni abantu besifazane bengabi nasibindi sokwenza.

Ukuhlanjalazwa kwabantu abalwela amalungelo abantu besifazane kungafaniswa nokwehliswaisithunzi nokukhuluma okungeyikho ngomuntu kuzwakale kuyiqinisio okwaziwa ngokuthi i-*defamation of character*. Ukwehlisa isithunzi kuhlukene kabili, kukhona i-*Libel defamation of character,* okuwukuhlanjalazwa okusuke kubhalwe phansi kanye ne-*slander defamation of character* okusuke kushiwo ngomlomo. Njengoba amaculo omaskandi ehlambalaza abantu besifazane edluliswa ngomlomo kusho ukuthi lokhu kubahlambalaza kungena ngaphansi kwe-*slander defamation of character*. Lolu hlobo lokwehlisa isithunzi luchazwa kanje.

> *Slander is an act of communication that causes someone to be shamed, ridiculed, held in contempt, lowered in the estimation of the community, lose employment status or earnings, or otherwise suffer a damaged reputation.* https://definitions.uslegal.com/s/slander/
>
> Ukunyundelwa kuyisenzo sokuxhumana esenza umuntu abe namahloni, ahlekwe, adelelwe, ehliswe esilinganisweni somphakathi, alahlekelwe isikhundla sokuqashwa noma umholo, noma aphathwe kabi.
>
> https://defintions.uslegal.com/s/slander/
>
> Ukuhlanjalazwa kwabantu besifazane ngalolu hlobo kuhlose ukubehlisa isithunzi emphakathini okungaholela ekutheni balahlekelwe nayizinto ezibalulekile kubo,

njengomsebenzi nokuhlonipheka ngenxa yokubizwa ngamagama asetshenziswe emaculweni omaskandi abahlambalazayo. Umuntu wesifazane olwela amalungelo abantu besifazane engakwazi nokuvula icala ngoba kuhlukumezeka ilungelo lesithunzi nokuhlonipheka kwakhe okuvezwa umthethosisekelo waseNingizimu Afrika ngaphansi kwe-*Human dignity* ku-*Chapter 2, sub-section 10.*

6.2.2.4 Okugqugquzelwa yilokho okushiwo amaskandi ngabantu besifazane

Kuwo wonke amaculo aqokwe ukusetshenziswa ngaphansi kwendikimba yokuhlanjalazwa kwabantu besifazane, wonke abe nayo inhlese yokubalulaza abantu besifazane ngokusebenzisa izinto ezingafani kepha kuhloswe into eyodwa. Iculo lokuqala likaBhaka elithi 'Thayi le moto' elikhuluma ngowesifazane okhuzwa ngokuzwana nabantu besilisa abaningi ngoba bazomgugisa, uze ufaniswa nethayi le moto eligijima lize liphelele emgwaqeni. Kuleli culo kugqugquzelwa ukubizwa kwabantu besifazane ngamagama abahlambalazayo nabehlisa isithunzi kusetshenziswa umqondo ocashile. Lokhu kwenzelwa ukusabisa nabanye abantu besifazane abafisayo ukuphila le mpilo ukuthi bangayicabangi ngoba bazobizwa ngala magama okungamagama angenabo ubuntu.

Iculo lesibili elibhekwe ngaphansi kwale ndikimba kube ngelikaShwi noMtekhala elithi 'Ubuhle bakhe'. Nalo lisebenzise indlela efanayo nalena esetshenziswa eculweni elingenhla ngoba lisebenzise umqondo ocashile ukuhlambalaza abantu besifazane. Umehluko okhona ukuthi kuleli kuhlanjalazwa abantu besifazane abashadile. Indlela esetshenziswe ukuhlambalaza lo muntu wesifazane okukhulunywa ngaye kuleli culo igqugquzela abantu besilisa ukuba bengamhloniphi umuntu wesifazane. Lokhu kungadala ukuthi uma beke bambona ekhuluma nabanye abantu besilisa bakhwele badilike kuye ngamagama amhlambalazayo. Kuleli culo kusetshenziswe ihaba ukugqugquzela abantu besifazane abaganile ukuthi beziphathe kahle. Ngamanye amazwi kugqugquzelwa abantu besilisa ukuthi baqhubeke nokuba ngamasoka nalapho sebeshadile kepha abesifazane akumele bakwenze ngenxa yamagama anjengokuthi '*ibhola labafana'* asetshenziswa kubo lapho bephingile.

Eculweni leGcokama Elisha elithi 'Isimukanandwendwe' kusukela esihlokweni salo kuyezwakala ukuthi kuchashwa abantu besifazane ngenhlamba ngoba iwona magama ajwayelwe ukusetshenziswa ukubiza abantu besifazane abangaziphethe kahle ngokwenkolo uma bezwana nabesilisa abaningi. Kuleli culo kugqugquzelwa ukubiza bonke abantu besifazane abayizidakwa nabathandana nabantu abaningi ngale ndlela ngenhloso yokubenza bezizwe belulazekile futhi begcina beyekile ukwenza lokho ngoba ngokwenkoleloze kumele

kwenziwe ngabantu besilisa kuphela. Iculo lesibili lakhe lo maskandi lithi; 'Isikorokoro' okuyiculo elisebenzise umqondo ocashile ukuhlambalaza abantu besifazane. Leli culo ligqugquzela ukuthi abantu besifazane abaphuza uphuzo oludakayo, bagcina sebenamehlo angaphelele, namazinyo angaphelele futhi bexhuga, ngenxa yotshwala. Ukugqugquzela lokhu kwenzelwa ukunqanda abantu besifazane ukuthi bengaphuzi kube ngabantu besilisa kuphela abaphuzayo.

Iculo likaBhekuzumi elithi 'Amanyala' ligqugquzela ukuhlanjalazwa kwabantu besifazane abazwana nabantu besilisa abaningi nokuthi nalapho bebanjwa bexolise bephinde beqhubeke nokuqoma. Kuleli culo kuhloswe ukuveza indlela abantu besifazane asebeziphethe ngayo njengendlela engenasimilo ngoba basuka emasikweni nasezimfundisweni abazithola emakhaya uma beziphatha ngalolu hlobo. Inhloso yokukwenza lokhu ukugqugquzela ukuthi laba bantu besifazane abaziphatha ngale ndlela kungasondelwa kubo ngoba ngokwabo ukubona bafuna ukubalawula kanti bona basabambelele ekutheni umuntu wesilisa okumele alawule owesifazane.

Iculo lalo maskandi lesibili lithi 'Bazomqeda' nalo liyahlambalaza liphinde lehlise isithunzi abantu besifazane abakhetha ukuzwana nabantu besilisa abaningi ngesikhathi esisodwa. Leli culo ligqugquzela ukululazwa kwalaba bantu besifazane ukuqeda ukhondolo kwabanye abantu besifazane abafuna ukuziphatha ngale ndlela ukuze kuzoba yibo abalawula ezothando bengezwa ngabantu wesifazane.

6.2.2.5 Umonakalo ongadalwa yilokho okushiwo ngomaskandi uma kuyekelwa kunganqandwa

Okuvela kula maculo angenhla omaskandi uma kungagwenywa kungabuyisela emuva imizamo eminingi esizanyiwe emayelana nokulwelwa kwamalungelo abantu besifazane. Lokhu kungenziwa ukuthi isizathu sokuba bahlanjalazwe abantu besifazane yila maculo omaskandi ukuthi basukumile bazimela balwela lokhu abakufunayo yingakho sebebhekana nezingqinamba. Ekwenzeni lokho akuzange kube lula ngoba umphumela wakho kube wukuba bahlanjalazwe ngenhloso yokubadikibalisa bebe nokwesaba babuyele kuzinkoleloze ngokumele bakwenze nokumele bengakwenzi njengabantu besifazane, okubaholele ekutheni becwaswe ngaphansi kwe-*hegemonic masculinity* (Jewkes nabanye, 2015). UJewkes noMorell (2012: 40) bachaza 'i-*hegemonic masculinity'* ngokuthi:

is a set of values established by men in power that functions to include and exclude, and to organise society in gender unequal ways. It combines several features: a hierarchy of masculinities, differential access among men to power (over women and other men), and the interplay between men's identity, men'sideals, interactions, power, and patriarchy.

[I-*hegemonic mascularity]* iqoqo lezinto ezingamagugu, ezisungulwe ngamadoda asemandleni, ezisebenza ukwamukela nokucwasa; kanye nokuhlela umphakathi ngezindlela ezingalingani ngokobulili. Ibandakanya izici eziningana: ukuhleleka kobudoda, ukufinyelela ngokwehlukana phakathi kwamadoda emandleni (ngaphezu kwabesifazane namanye amadoda), kanye nokuhlobana phakathi kwamadoda, imibono yamadoda, ukusebenzisana, amandla, kanye nokubusa kwamadoda.

Lokhu kuchaza ukuthi abantu besilisa basebenzisa amandla abanawo ukucindezela abantu besifazane ngokobulili. Lokhu kudwalwa yizinkoleloze yokuthi owesifazane kumele abe ngaphansi kowesilisa nalapho izikhathi zingasakuvumeli lokho. Nakuba i-*hegemonic masculinity* ibukeka njengethuluzi abantu besilisa abalisebenzisayo ukuveza amandla abanawo kubantu besifazane, kepha kusuke kunezimpande ezijulile zokuhlukumezeka abasuke bebhekane nakho. Lokhu kungenzeka ekukhuleni kwabo (okungaba ukukhula ngaphansi kodlame, ukungamukeleki, ukubukelwa phansi nokunye) bese kubenza nabo bafise ukukukhiphela kwabanye ngezindlela ezehlukene ikakhulukazi kubantu besifazane ukuze bezozizwa bengamadoda. Umculo womaskandi nawo ungelinye ithuluzi abaculi bawo abalisebenzisayo ukucwasa abantu besifazane ngokobulili ukuze bezozizwa bengamadoda. Ukuhlanjalazwa kwabantu besifazane okuvezwe kula maculo angenhla kungenye yezindlela ezenza abantu besilisa bezizwe bengamadoda ngokuthi bacekele phansi isithunzi sabantu besifazane.

Abantu besilisa abanezimpawu ze-hegemonic masculinity ne-hypermasculinity bagcina beba ondlovukayiphikiswa, ngaso sonke isikhathi kugcina imibono yabo. Bayahluleka ukuba obaba abaqotho ezinganeni zabo ngenxa yokuthi bagcina bengakwazi ukulalela imizwa yezingane zabo kunalokho balawula izimpilo zezingane zabo bazibekele imigomo okumele ziphile ngaphansi kwayo, okugcina kwakha ukhondolo lwezizukulwane ezingozwi labo. Njengoba umculo womaskandi ulalelwa kakhulu ngabantu besilisa abavele bekholelwa ukuthi indoda yindoda ngokukwazi ukushaya umthetho ingaphikiswa. Ngakho amaculo omaskandi ayayiqhubeza i-*hegemonic masculinity* ngoba agqugquzela ukuthi umuntu wesifazane yinto

yokuhlanjalazwa. Lokhu kwenza abalaleli bekubone kuyinto enhle okumele abantu besilisa beqhubeke nokuyeza.

Uma kunganqandwa ukuhlanjalazwa kwabantu besifazane ngokobulili kungenza ukuthi ukucwaswa kwabantu besifazane kungapheli kepha kugcinwe sekuthathwa njengento eyamukelekile, okungenza ukuthi abantu besifazane bahlale bengaphansi kwemithetho yabantu besilisa. Lokhu kungakhuthaza abantu besilisa ukuba baqhubeke nokubukela phansi abantu besifazane. Umculo womaskandi ufana nomfantu esilunguza ngawo okucatshangwa ngabantu besilisa ngabantu besifazane. Bakhona nababhali abakufakazelayo ukuhlanjalazwa nokucindezelwa kwabantu besifazane. Isibonelo uCudd (2005: 28) uthi:

> *The female is a female by virtue of a certain lack of qualities. We should regard the female nature as afflicted with a natural defectiveness.*
>
> Owesifazane ungowesifazane ngenxa yokuntula izimfanelo ezithile. Kufanele sibheke imvelo yomuntu wesifazane njengehlushwa ukukhubazeka kwemvelo.

No-Aristotle kuCudd et al. (2005: 28) uthi:

> *St Thomas for his part pronounced a woman to be an "imperfect man" an "incidental" being. This is symbolized in Genesis where Eve is depicted as made from what Bossuet called a "supernumerary bone" of Adam.*
>
> U-*St* Thomas ngakolwakhe uhlangothi ubiza umuntu wesifazane ngokuthi "indoda engaphelele" isidalwa "esikhona ngengozi". Lokhu kufanekiswa kuGenesis lapho u-Eva evezwa khona njengokwenziwa kulokho uBossuet akubiza ngokuthi "ithambo lika-Adamu elingaphezu kwezibalo".

Lokhu kusho ukuthi umuntu ofanelwe ukubizwa ngokuthi ungumuntu wesilisa ngoba kwadalwa yena kuqala, okwenza umuntu wesifazane anganikezwa ubuntu ngoba ebukwa njengomuntu oshoda ngokuthile okungamenza abe ngumuntu ophelele. UPharr (1988: 37) uyavumelana nalokhu lapho ethi:

> *A real woman, defined in sexist terms, is submissive, not fully capable, dependent, physically weak, and wisely subordinate to the greater power and wisdom of men.*

> Owesifazane wangempela, kuchazwa ngokobulili, uyazithoba, akanalo ulwazi olugcwele, uncikile, ubuthakathaka ngokomzimba, futhi ngokokuhlakanipha ungaphansi kwamandla amakhulu uma eqhathaniswa nowesilisa.

Lokhu kwakha isithombe sokuthi owesilisa uyinkosi ebusa ngaphezu komuntu wesifazane, owesifazane yena uyisigqila ngoba uma umuntu wesilisa emcwasa uzizwa enamandla phezu kwakhe futhi ehlakaniphile kunaye. Okunye okwenza abantu besilisa babacindezele abantu besifazane ukuthi abantu besilisa banovalo lwamandla abantu besifazane abanawo (Hegel, 1807). Lokhu kubenza babone ukuthi kungcono bebacindezele. Noma abantu besifazane bezibona benawo amandla okuzimela kepha banovalo lokusuka kulokho asebekujwayele. Ngakho, uma kunganqandwa ukuhlanjalazwa nocwaswa kwabantu besifazane, abantu besilisa bazoqhubeka babekele abantu besifazane imigomo okumele baphile ngaphansi kwayo. Lokhu kuchaza ukuthi indaba yokucwasana kwabantu besifazane kumele isukunyelwe kakhulu kunakuqala.

6.2.2.6 Okungasiza abantu besifazane uma kuculwa ngomaskandi kunqandwa

Uma unganqandwa ugcine uphele nya umkhuba womaskandi wokucwasa abantu besifazane emaculweni abo, kungaba negxathu elibonakalayo kulabo abalwisana nokucindezelwaa kwabantu besifazane. Ngamanye amazwi linganda inani labantu besifazane abaphila ngokuzimela, bangathembeli kubantu besilisa. Lokhu kungenza ukuthi babuyelwe ukuzethemba. UBryson (1992: 46) uthi:

> *Women therefore must be given the same opportunities as men; only then will we know their true abilities, and only then will the society reap the full benefits from the talents of all its members.*

> Ngakho-ke abesifazane kufanele banikezwe amathuba afanayo nawabesilisa; yilapho kuphela sizokwazi amakhono abo eqiniso, futhi yilapho kuphela umphakathi uzothola inzuzo egcwele emathalenteni awo wonke amalungu awo.

Lokhu kusho ukuthi abantu besifazane uma bengayekwa ukucwaswa, bagqugquzelwe ukuba nabo badlale indima ekukhuliseni umnotho wezwe, maningi amathalente acindezelwe angavela angaba yinzuzo ezweni. Okufakazela lokhu ukuthi nakuba kwaziwa ukuthi umndeni kumele

ube nomuntu owubaba esikhathini samanje kunabantu besifazane abaphethe imizi abazikhulisela izingane kungabonakali negebe lokungabi bikho kukababa. Ngakho-ke ukuyeka ukuhlambalaza abantu besifazane ngokubachapha ngezinhlamba lapho bezama ukuzimela benze okuvumelana nabo kungaba yinzuzo enkulu ezweni. Kunokuthi umuntu wesifazane abe ngaphansi kowesilisa kungalula uma besebenzisana ndawonye ngokulingana. Kubalulekile ukuthi amalungelo abantu besifazane alinganiswe nawesilisa. Kuzokhumbuleka ukuthi endulo bebenza imisebenzi yezandla ukuziphilisa kangakanani ke uma sebebekwe ezikhundleni ezibhekene nokuthuthukiswa kwezwe. UMair (1969: 139) weseka umbono wokuthi abantu besifazane bafanelwe ukuba namalungelo alingana nawabesilisa baphinde babe nezindlu lapho ethi:

> *A woman owns any objects that she makes herself or acquires by the fruit of her own labour. Women' property includes sleeping mats, clothes, household utensils, and sometimes livestock.*
>
> Owesifazane ungumnikazi wanoma yiziphi izinto azenzela zona noma azithole ngezithukuthuku zakhe. Izimpahla zabesifazane zihlanganisa omata bokulala, izingubo, izitsha, zasendlini, kwesinye isikhathi nemfuyo.

Lokhu kuyizinkomba zokuthi kuyadingeka ukuba kunqandwe ukuhlanjalazwa nokucwaswa kwabesifazane, banikwe amathuba anele okuzenzela, okungaholela emkhiqizweni wezithelo ezinhle ezikhiqizwa ngabantu besifazane.

6.2.3 Abantu besifazane okuthiwa yibo ababhebhethekisa izifo zocansi

6.2.3.1 Umthelela wokucwaswa kwabantu besifazane kuthiwe yibo ababhebhethekisa izifo zocansi

Isandulelangculazi nengculazi uqobo lwayo kuza nezinkolelo ezihambelana nokuntula ulwazi ezenza abantu bazakhele awabo amaqiniso ngazo. Ukucwasa ngalezi zifo yizimo zengqondo nezinkolelo ezingezinhle ngabantu abanalezi zifo. Lezi zinkolelo zibandakanya; ukukholelwa ukuthi amaqembu athile kuphela abantu angathola lezi zifo, okwahlulela abantu ngendlela abaziphatha ngayo mayelana nokuthatha izinyathelo zokuvimbela ukudluliselwa kwengculuzi. Ukucwaswa kwabantu mayelana nalezi zifo ngokwejwayelekile kuthinta inhlalakahle yemizwa kanye nempilo yengqondo yabantu abaphila nalezi zifo. Abantu abaphila negciwane lesandulela ngculazi bavame ukukufihla ukucwaswa abakutholayo futhi baqale ukuzenzela isithombe esibi. Ngaleyo ndlela bazicwasa bona, esingakubiza ngokuthi ukucwasa

kwangaphakathi okufihlekile. Laba bantu bangase besabe ukuthi bazocwaswa noma bahlulelwe kabi uma izimo zabo zidalulwa.

Ukucwaswa okungaphakathi noma ukuzicwasa ngokusho Kwe-*Department of Health & Human Services* kwenzeka lapho umuntu ethatha imibono engemihle kanye nemibono engaqondile ngabantu abaphila negciwane lesandulela ngculaza bese eqala ukuzifaka kuye. Lokhu kungaholela ezenzweni zokuhlazeka, ukwesaba ukudalulwa, ukuhlukaniswa, nokuphelelwa ithemba. Le mizwa ingenza abantu bangahlolelwa futhi bengalashelwa lezi zifo. Ukushoda kolwazi nokuqwashisa okuhlangene nezinkolelo eseziphelelwe yisikhathi kwenza abantu abaningi bacabange ukuthi lezi zifo zitholwa ngamaqembu abantu abathile kuphela. Isibonelo, abanye omaskandi bahlose ngamaculo abo ukuthi abantu besifazane ababhebhethekisa lezi zifo. Lokhu kuholela ekwahluleleni okungekuhle mayelana nabantu abaphila nalezi zifo.

Emaculweni abanye omaskandi siyakuthola lokhu kwehlulelwa lapho abantu besifazane bebekwa icala lokubhebhethekisa isandulelangculazi nengculazi uqobo. Isizathu sokuqala ukuthi phambilini iningi labantu besifazane abahlala emakhaya bebengenalo ulwazi olwanele mayelana nokuvikela nokulashwa kwalezi zifo. Okwesibili, ngenxa yamandla abantu besilisa abanawo (*unequal power dynamics*) phezu kwabantu besifazane, bekuba nzima ukuba abantu besifazane bagweme ucansi olungaphephile. Okwesithathu, kuba udlame lwezocansi lapho abantu besilisa befika bedlwengule amakhosikazi abo ngoba bethi kuyilungelo labo ukuthi belale nabo kungakhathalekile ukuthi bayafuna noma cha. Ngamanye amazwi umshado nawo uyisizathu sokubhebhetheka kwegciwane lengculazi, ikakhulukazi kubantu besifazane abagana besebancane ngoba bathathwa njengezingane okungamelanga ziphikise okanye zibuze okwenziwa ngamadoda.

Ukucwaswa kwabantu besifazane ngale ndlela kunomthelela wokuba basabe ukuzibandakanya ebudlelwaneni bezothando ngoba lapho umuntu wesilisa ezithola enegciwane uzogxeka umuntu wesifazane. Kanjalo nemishado iphelelwa isigqi nesizotha ngoba seyifana nezinkundla zokucindezela abantu besifazane ngezindlela ezehlukene. Ngisho ukukipita imbala nakho kunomthelela wokuthi abantu besifazane bazithole sebenegciwane ngoba vele ngokwenkoleloze akahlonishwa umuntu wesifazane okipitile, okwenza kube lula ukuthi umuntu wesilisa alande igciwane ngaphandle azomthelela ngalo ngoba kwayena akazihloniphi ngoba ukhethe ukushiya ikubo wazohlala naye engamkhiphele lutho. Lokhu kwenza kube lula nakubantu besilisa ukubathelela abantu besifazane ngegciwane le ngculazi ngoba bayazi ukuthi

bazobeka bona icala. Abanye abesifazane balithola ngaphansi kwezimo abangeke bazigweme bese bonke beboshwa ngabhande linye kuthiwe babhebhethekisa igciwane.

6.2.3.2 Umthelela kubantu besifazane abangalweli amalungelo abesifazane wokuthi kuthiwe abantu besifazane yibo ababhebhethekisa izifo zocansi

Kumuntu wesifazane ongalweli amalungelo abantu besifazane ukucwaswa ngalolu hlobo kungamenza akubone kuyiqiniso ukuthi yibo abantu besifazane ababhebhethekisa igciwane. Kunokuba aphikisane nalokhu angabona iphutha likuye owesifazane ocwaswayo ashintshe indlela yokuziphatha. Nakuba kula maculo aveza ukuthi abesifazane yibo ababhebhethekisa izifo zocansi kuvela ngokusobala ukuthi nabo abantu besilisa baba nobudlelwano nabantu besifazane abaningi bazibandakanye nasocansini olungaphephile, kunalokho umuntu wesifazane ongakholelwa kumalungelo abantu besifazane angazigxeka yena afune ukwazi ukuthi yikuphi abengakwenza kangcono kunokuba agxeke umuntu wesilisa**.**

'I-*South African National AIDS Council'* (SANAC, 2014) yabika ukuthi ukubhebhetheka kwengculazi kubantu besifazane abasebancane eNingizimu Afrika kungamanani amane ubukhulu uma kuqhathaniswa nabesifazane beminyaka elinganayo neyabesilisa. Ngonyaka we-2016 abantu besifazane abasebancane abaneminyaka eyi-15 kuya kwengama-24 babalelwa kuma-37% abasandakuthola ukuthi banegciwane le ngculazi eNingizimu Africa. Lesi sibalo sikhushulwa nawudlame lwezobulili (*Gender-Based Violance*) ngoba babalelwa kuma-20% kuya kwangama-25 abesifazane abathole igciwane ngodlame. Lokhu kungenxa yokuthi ukungalingani ngokobulili kwenza abantu besilisa besebenzise amandla abanawo ukufaka impilo yabantu besifazane egcupheni yokuthola igciwane le ngculazi.

Lezi zibalo ziwumthelela wenkolo yokuthi umuntu wesilisa uvumelekile ukuzwana nabantu besifazane abaningi. Ngamanye amazwi kusuke kuwuye isizathu sokubhebhetheka kwezifo zocansi. Kwesinye isikhathi abantu besifazane abangalweli amalungelo abo banikeza abesilisa igunya lokuba balibhebhethekise igciwane ngokwamukela kwabo ukuthi bazwane nabantu abaningi. Ukuzithoba kwabesifazane kusekelwe ochungechungeni lwezithiyo zesiko nezomthetho ezivimba ukungena kwabesifazane emhlabeni womphakathi njengoba bekhishwa inyumbazane. Ngenxa yokuthi umphakathi unenkolelo engamanga yokuthi abesifazane ngokwemvelo abahlakaniphile kakhulu, futhi banamakhono amancane kunamadoda, uvame ukucwasa abesifazane ngaphansi kwezimo zezemfundo (Simbayi nabanye, 2014). Lokhu kunomthelela wokuthi abantu besifazane abangakholelwa kumalungelo abesifazane bamukele

ukuthi yibo ababangela ukubhebhetheka kwengculazi ngoba vele nabo bakholelwa ekutheni abantu besilisa bahlakaniphile, ngakho konke okushiwo yibo kumele bakuthobele.

6.2.3.3 Umthelela kubantu besifazane abalwela amalungelo abesifazane kuthiwe abantu besifazane yibo ababhebhethekisa izifo

Kumuntu olwela amalungelo abantu besifazane ukucwaswa ngokuthi kuthiwe ngabantu besifazane ababhebhethekisa igciwane lengculazi kuzwakala kungelona iqiniso futhi kuyindlela yokuqhuba ukucwaswa kwabantu besifazane. Kuzokhumbuleka ukuthi abantu abacwasa abantu besifazane ngokobulili yilabo abakholelwa ukuthi umuntu wesifazane kumele ahlale ekhaya, akhulise izingane, okungamele abe nesikhundla lapho okudingidwa khona izinto eziphathelene nezwe nasekuthatheni izinqumo zezwe. Ngakho uma bekholelwa ukuthi yena lowo muntu wesifazane nguye obhebhethekisa igciwane le ngculazi ebe engakwazi nokuhamba ayolanda lelo gciwane kungezwakala kunokushayisana kwemibono mayelana nalokho abakholelwa kukho.

Abantu besifazane abalwela amalungelo abo ukucwaswa kwabo ngale ndlela kungabenza bagcine bethatha izinyathelo zokuzivikela ngaphambi kokuba balithole leli gciwane. Ukuzama ukunciphisa ukubhebhetheka kwaleli gciwane abantu besifazane abasebancane nabangena esigabeni sokuthomba sebenelungelo lokunikwa amaphilisi okuzivikela ekutholeni igciwane okuyi-*Pre-exposure phophylaxis* eyaziwa nge-*Prep* (SANAC, 2014). Lokhu kuyindlela yokunikeza abantu besifazane ilungelo lokuzimela ngoba angeke bezithole bethola igciwane le ngculazi ngokuphoqeleka njengoba ucansi nalo lusetshenziswa njengendlela yokubacwasa abantu besifazane.

Ngokwethiyori ye-*feminisation of poverty*, ukungalingani kwamandla abesifazane kubabeka engcupheni yokutheleleka ngengculazi (Wathula, 2016). UTong (2009) uthi isiko le-*patriarchy* linikeza amadoda igunya lokuba namandla phezu kwabantu besifazane emndenini nasemphakathini. Ngaphezu kwalokho, amadoda abhekwa njengabantu abahlakaniphile nabaphakeme kunabantu besifazane. Ngenxa yeqhaza labo emphakathini, abesifazane namantombazane babhekana nezinselelo eziningi ezihlukile ezithinta ikhono labo lokuzivikela. Lokhu kufakazelwa wumthelela ongefani walolu bhubhane kwabesifazane, ikakhulukazi eNingizimu ne-Afrika.

6.2.3.4 Okugqugquzelwa yilokhu okushiwo ngomaskandi.

Ngaphansi kwale ndikimba kutholakale amaculo amabili anenhlese yokucwasa abantu besifazane ngokuba yimbangela yokubhebhetheka kwegciwane le ngculazi. Iculo lokuqala elikaShwi noMtekhala elithi ‘Ngafa’. Kuleli culo kunikezwa abantu besilisa igunya lokuba bazwane nabantu besifazane abaningi baphinde bazibandakanye ocansini olungaphephile nabo. Umphumela walokhu kuba ukubhebhetheka kwegciwane le ngculazi. Kepha njengoba kusuke kuwumuntu oyedwa wesilisa osuke ezwana nabantu besifazane abaningi lokhu kunyusa isibalo sabantu besifazane abanengculazi bese kubukeka sengathi abesifazane yibo ababhebhethekisa igciwane kube kungabantu besilisa. Ngamanye amazwi leli culo ligqugquzela abantu besilisa ukuba babhebhethekise igciwane le ngculazi becashe ngabantu besifazane ngenhloso yokuqhubeka nokubacwasa nokubacindezela ukuze beqhubeke nokuba ngaphansi kwabantu besilisa.

Iculo lesibili iculo likaBhekumuzi Luthuli elithi ‘Empangeni’. Leli culo liveza umqondo ohlukile kulo weculo elingenhla ngoba kuvela kuwumuntu wesifazane onobudlelwano bocansi olungaphephile nabantu besilisa abehlukene. Kuvela ukuthi njengoba ethunga njengenalithi akesabi yini ingculazi. Lokhu kusho ukuthi lena ngenye indlela yokucwasa abantu besifazane ngokobulili ukuthi uma kuyibo ababhebhethekisa igciwane kubukeka kuyinto embi kepha uma yenziwa ngabesilisa ayikho yimbi. Ngamanye amazwi okugqugquzelwa kuleli culo ukunqandwa kwabantu besifazane ukuba bangezwani nabantu besilisa abaningi kepha kulo leli culo kuyavela owesilisa oyisoka onezintombi eziningi okusho ukuthi kuzothi lapho ebhebhethekisa igciwane kubekwe abantu besifazane icala. Nakuba la maculo edlulisa imilayezo ehlukene kepha womabili agqugquzela ukubhebhethekiswa kwegciwane kwabantu besilisa okuholela ekunyukeni kwesibalo sabantu besifazane abanegciwane, okwenza kubukeke sengathi yibo abantu besifazane ababhebhethekisa igciwane le ngculazi.

6.2.3.5 Umonakalo ongadalwa yilokhu okushiwo ngomaskandi uma kuyekelwa

Uma kunganqandwa ukucwaswa kwabantu besifazane ngokuthi kuthiwe babhebhethekisa igciwane le ngculazi kungaholela ekutheni siqhubeke nokwanda isibalo sabantu besifazane abanengculazi. Ngaleyo ndlela kungaqhubeka ukuhlukunyezwa kwabo ngokocansi. Ngokwe-*UNAIDS*, ngonyaka we-2021 bebelinganiselwa ku-*38.4 million* abantu abaphila nengciwane, kanti abasanda kulithola babalelwa ku-*1.5 million* kanjalo nezifo eziphathelene naleli gciwane bezilinganiselwa ezi-650 000. Uma kuqhathaniswa nesibalo sabantu asebeqalile ukuthatha amaphilisi okuzivikela kuleli gciwane babalelwa ku-*5.5 million*, okuyisibalo esiphansi lapho

kuqhathaniswa nabalabo abanalo. Ngakolunye uhlangothi uma sibheka amanye amazwe ase-Afrika sithola ukuthi nawo anesibalo esincane sabantu abathatha amaphilisi. La mazwe abandakanya i-Lesotho neMalawi. Asemancane amazwe athatha la maphilisi okuzivikela ngoba sithola iSwazini ihleli kuma-91%. Lokhu kungubufakazi bokuthi uma kunganqandwa ukubhebhetheka kwegciwane ngabantu besilisa becashe ngabesifazane izibalo zabantu abanegciwane zingaqhubeka nokunyuka kunokuba zehle.

6.2.3.6 **Okungasiza abantu besifazane uma okuculwa ngomaskandi kunqandwa**

Uma kunqandwa ukusetshenziswa kwamaculo omaskandi aveza ukuthi ngabantu besifazane ababhebhethekisa igciwane lengculazi kungehla isibalo sokwanda kwegciwane. Lokhu kungenziwa ukuthi la maculo agqugquzela abantu besilisa ukuba beqhubeke nokuzibandakanya ocansini olungaphephile nabantu besifazane abaningi. Ngakho, uma kunganqandwa lokhu, singaqala ukwehla isibalo kanjalo nabantu besilisa bengabuka bantu besifazane ngenye indlela, kwehle nokunukubezwa kwabantu besifazane okwenziwa ngenhloso yokubacwaswa ukuze kuthiwe yibo ababhebhethekisa leli gciwane. Okunye okungagqugquzelwa emiphakathini, ukuba kuthathwe amaphilisi okulivikela leli gciwane ukunciphisa izibalo zabantu ababa nalo. Uma kuqondiswa la maculo, kungenyusa ukuzethemba kubantu besifazane, bakwazi ukuhamba emphakathini baphinde bakhulume ngokuzethemba futhi bangesabi ukuba sezindaweni ezibacwasayo lapho besolwa khona ngokuthize.

6.2.4. Ukucwaswa kwabantu besifazane kusetsheziswa izinkoleloze

6.2.4.1 Umthelela wokucwaswa kwabantu besifazane kusetshenziswa izinkoleloze

Ukucwaswa kwabantu besifazane kusetshenziswa izinkoleloze kunomthelela wokuthi abantu besifazane baqhubeke nokuphila ngaphansi kwengcindezi basabe ukwenza lokho bona abakholelwa kukho nabacabanga ukuthi kubalungele ngoba basaba ukucwaswa kuthiwe bahluleke ukwenza obekulindeleke kubo. Kunzima ukuthi baphunyuke kulolu gibe lokucwaswa ngokwezinkoleloze ngoba wonke umuntu ongalweli amalungelo abantu besifazane usuke ephikisana nokuzimela kwabantu besifazane uvuna ukuba bathobele umuntu wesilisa.

Izinkoleloze ezivezwe ngamaculo omaskandi zingumthelela futhi zincike kakhulu esintwini nakumasiko esintu. Lokhu kwenziwa ukuthi amaculo asetshenziswe kule ndikimba amaculo aphathelene nokugana kwabantu besifazane okuhambelana namasiko okugana. Okusho ukuthi

lezi zinkoleloze ezivezwa yila maculo omaskandi izimpande zazo zisuka emasikweni omshado ukuthi owesifazane uziphatha kanjani, ikuphi okumele akwenze nokungamelanga akwenze njengomshadikazi oshade ngokwesintu.

6.2.4.2 Umthelela wokucwaswa kwabesifazane kusetshenziswa izinkoleloze kubantu besifazane abangalweli amalungelo abesifazane.

Abantu besifazane abangakholelwa ekulweleni amalungelo abesifazane bafana nabantu abasohlangothini lwabacwasi nabacindezeli ngoba bamukela isimo njengoba sinjalo futhi abasiboni isidingo sokushintsha ngoba sebejwayele indlela abaphila ngayo. Ngamanye amazwi ushintsho bayalusaba ngoba lubagudluza kulokhu abakwaziyo njengokuthi kumele bamukele ukuthi abayeni babo bayaphinga, ukuthobela abayeni babo nalapho bengabahloniphi, nokunye. Okunye abakwesabayo ukuthi lapho begudluka kulezo zinkoleloze kuzoba nezijeziso ezizoba ngumphumela wokuphambuka kulezo zinkoleloze. Ngamanye amazwi abantu besifazane abangakholelwa ekutheni kumele balwelwe amalungelo abo, bayakwamukela ukucwaswa ngoba kubo kuyinto abayejwayele. Ngakho bona bancamela ukuthi baqhubeke nokuphila ngaphansi kwengcindezi kunokuba baqhele kulokho abakwaziyo ngoba ukucwaswa bakuthatha njengento eyingxenye yempilo yabo.

6.2.4.3 Umthelela wokucwaswa kwabesifazane kusetshenziswa izinkoleloze kubantu besifazane abalwela amalungelo abesifazane

Kubantu abalwela amalungelo abantu besifazane ukucwaswa ngaphansi kwezinkoleloze ezeseka ukucwaswa kwabantu besifazane abaganile abavumelani nakho ngoba kuvuna abantu besilisa kube kucindezela abantu besifazane. Ukugxekwa kwezinkolelo ezihambisana nokugana kuvela emigudwini eyahlukene yamasiko, okuhlanganisa i-feminism, i-anarchism, i-Maxism kanye ne-queer theory. Izishoshovu zabesifazane zivame ukukhomba ukungalingani ngokomlando, kwezomthetho kanye nezenhlalo zomshado, impilo yomndeni kanye nesehlukaniso ekugxekeni kwabo umshado. Ngamanye mazwi, ukungavumelani kwabantu abalwela amalungelo abesifazane nezinkoleloze ezicwasa abantu besifazane abashadile kungaba nomthelela wokunyuka kwesibalo sokwehlukanisa ngoba ama-feminist ahlose ukuvula abantu besifazane amehlo mayelana nezimo ezibacwasayo abaphila ngaphansi kwazo.

UCronan (1970: 129) uthi inkululeko yabesifazane ayikwazi ukuzuzwa ngaphandle kokuqedwa komshado. UDixon (1987) yena uthi isikhungo somshado siyinqola eyinhloko yokuqhubekisela phambili ukucindezelwa kwabesifazane. Izinkoleloze ezifana nokuthi umuntu wesilisa uyinhloko yomuzi abalwela amalungelo bayaphikisana nazo ngoba

esikhathini samanje indima edlalwa ngumuntu wesifazane emzini wakhe inkulu ukudlula eyomyeni wakhe. Lokhu kuvela lapho uKarl (1995: 03) ethi:

> *…the primary responsibility for their families' health and for provision of food, water and fuel their work is not only unpaid, but largely unrecognized as well. Their major responsibilities for the household' well-being does not always mean decision making power within the family.*
>
> …umsebenzi wokuqala wezempilo yemindeni yabo nokuhlinzeka ngokudla, amanzi umsebenzi wabo awugcini nje ngokungakhokhelwa, kodwa futhi awubongwa. Izibopho zabo ezinkulu enhlalakahleni yomndeni akusho ngaso sonke isikhathi amandla okwenza izinqumo emndenini.

Lokhu kuchaza ukuthi izinkoleloze ziyabacindezela abantu besifazane, zicindezele neqhaza abalibambayo emizini yabo esikhundlemi salokho kuqhakanjiswa okungamele bakwenze okusuke kuvuna abantu besilisa ukuthi babacwase. Ukucindezelwa kwabantu besifazane ngokwezinkoleloze ngokusho kukaNgugi wa Thiongo ebuzwa imibuzo ngonyaka we-1982 ngenoveli yakhe ethi "Devil on the Cross and Detained" uBoyce-Davies. (1986: 11) uthi:

> *He described women as the most exploited and oppressed section of the entire working class: exploited workers; at home; and also, by the backward elements in the culture.*
>
> Uchaze abesifazane njengengxenye exhashazwayo futhi ecindezelwayo kubo bonke abasebenzi: abasebenzi abaxhashazwayo; ekhaya; futhi, nangezinto ezibuyela emuva esikweni.

Lokhu kusho ukuthi ukucwaswa kwabantu besifazane ngokwezinkoleloze kunomthelela wokuthi abesifazane bangamukeli ushintsho. Kepha abantu abalwela amalungelo abantu besifazane bathola izindlela abantu besifazane abacwaswa ngazo kuphinde kubanikeze umhlahlandlela abangawusebenzisa ukubhidliza lezi zakhiwo ezakhiwe ngenhloso yokucwasa abantu besifazane ngokobulili. Umthelela wendikimba yezinkoleloze kubantu abalwela amalungelo abesifazane ukuba bangakuthathi njengento eyiqiniso kepha bakubuke njengento edinga ukushintshwa ngenhloso yokukhulula abantu besifazane abahlukumezeke emshadweni ngenxa yezinkoleloze ezihlose ukuvuna abesilisa.

6.2.4.4 Okugqugquzelwa yilokhu okushiwo ngomaksandi

Bayidlanzana abaculi bakamaskandi abavezwe kusahluko sesihlanu abacwasa abantu besifazane ngaphansi kwale ndikimba. Umculi wokuqala uThokozani Langa eculweni lakhe elithi ‘Wamgana wamgana’ eligqugquzela inkoleloze yokuthi umuntu wesilisa kufanele aphuze, noma ngabe ubuya edakiwe elala ngezicathulo embhedeni kuyilungelo lakhe njengomuntu wesilisa oganiwe. Inkosikazi yakhe kumele imhloniphe, imbekezelele igcine nesithunzi sakhe ngoba ngokungenzi njalo ibukeka icekela phansi isithunzi sakhe.

Iculo lesibili elikaGatsheni elithi ‘Emendweni’ nalo njengaleli elingenhla ligqugquzela inkoleloze yokuthi umuntu wesilisa yinhloko yomuzi noma ngabe kukhona amaphutha awenzile. Unkosikazi wakhe kumele akholelwe kuye amubekezelele angamshayeli umthetho ngoba umuntu wesifazane oqophisana nendoda akawufanele umendo. Lokhu kuchaza ukuthi ngisho owesilisa ephuza ebhema, unkosikazi wakhe kumele amukele angambuzi mibuzo ngoba kuzozwakala sengathi ushaya umthetho.

Iculo lesine leZingane Zoma elithi ‘Isifebe sendoda’ ligqugquzela inkoleloze yokuthi abantu besilisa bayaqonywa nalapho sebeganiwe akukhathalekile noma ngabe akukhona esesithenjini abantu besifazane kumele bamukele ukuthi abayeni babo bayohlala bengamasoka. Okunye okugqugquzelwayo inhlonipho abantu besifazane okumele babe nayo bengaqophisani namadoda abo ngokuqonywa kwawo, bona kumele benze lokhu abakuzele emendweni banganaki okwenziwa amadoda. Iculo lokugcina ngaphansi kwale ndikimba likaThokozani Langa elithi ‘Amagama ashisayo’ ligqugquzela inkoleloze yokuthi umuntu wesifazane lapho eseganile ufana nethuluzi lo muntu wesilisa angalisebenzisa noma ikanjani ngoba kusuke kungelakhe elithengile.

6.2.4.5 Umonakalo ongadalwa yilokhu okushiwo ngomaskandi uma kuyekelwa kunganqandwa

Uma ukucwaswa kwabantu besifazane okugqugquzelwa ngamaculo omaskandi kunganqandwa kungaholela ekutheni izinkoleloze ezihambelana nomendo namasiko akhona okucindezela abantu besifazane ngokobulili zande. Kanjalo, nesizukulwane esizayo naso kube ngesikhuliswe ngendlela ezosenza sikholelwe ekutheni kulungile ukucwaswa ngumuntu wesilisa ngaphansi kwezinkolelozwe ezihambisana nomshado. Kuzokwenza izizukulwane zibheke ukucwaswa kwabantu besifazane ngale ndlela njengento ejwayelekile, eyiqiniso okumele zingagudluki kuyo, zibambelele ekutheni umuntu wesilisa ubusa ngaphezu komuntu

wesifazane, owesifazane kumele abekezele. Lokhu kusho ukuthi ukunganqandwa kwalokhu kucwasa kungadlulisa umlayezo othi umuntu wesifazane udalelwe ukubekezelela sonke isimo noma ngabe siyamcindezela. Lokhu kungadala ukuthi uma owesifazane ekwazi ukubekezela kusuke kusho ukuba ngumuntu wesifazane ophelele, kumenze umuntu wesifazane oyimbokodo bekhohlwe ukuthi isisho esithi 'Wathint' abafazi wathinta imbokodo' sasungulwa sibhekiswe kwabesifazane ababa nesibindi sokumelana nemithetho eyayicwasa abantu besifazane ngokobulili.

Ukunganqandwa kokucwaswa kwabantu besifazane ngaphansi kwezinkoleloze kubenza bakholelwe ukuthi indawo yabo ingaphansi kweyabantu besilisa, bekhohlwe amandla abanawo abangawasebenzisa ekuthuthukiseni umnotho nawokuzithuthukisa bona uqobo. Amazwe acwasa abantu besifazane ngokobulili ucwaningo luveza ukuthi anomnotho ophansi (Indrawati, 2015). Ucwaningo nalo luveza ukuthi igebe okumele ligcwaliswe ngabantu besifazane ngokwemisebenzi ekhulisa izwe liholela ekulahlekeni kwemali ngoba emazweni anjengo-Middle East nako-North Africa, Asia, nakoEurope aveza ukwehla kwamaphesenti ezomnotho ngenxa yabesifazane abangadlali indima yabo. Okwenzeka emazweni agqugquzela ubulili obulinganayo anjengo-Bangladesh aveza ukuthi ekuhambeni kwesikhathi lokhu kungakhuphula umnotho kusukela kuma-34% kuya kwangama-82%. Ucwaningo luka-Indrawati (2015) luveza ukuthi ukusebenza kwabantu besifazane kubavikela nasodlameni lwasekhaya. Uma amaculo omaskandi eqhubeka nokugqugquzela ukucwaswa kwabantu besifazane ngokwezinkoleloze kusazoqhubeka ukuhlukunyezwa kwabantu besifazane eNingizimu Afrika nakwamanye amazwe acwasa abantu besifazane ngokwezinkoleloze. Abantu besifazane abangakwazi ukumelana nezikhathi ezinzima eziza nokugana, abanye babo bagcina sebenokukhubazeka ngokwemiqondo, bazethuke sebedla amaphilisi thizeni, abanye babo bagcine sebephuza uphuzo oludakayo. Abanye bahlaselwa nayizifo zomqondo ezifana ne-*depression.* Lezi zifo zingaholela ekutheni begcine sebezibulele uma isimo sabo singashintshwa.

6.2.4.6 Okungasiza abantu besifazane uma okuculwa ngomaskandi kunqandwa

Ukunqandwa kwamaculo omaskandi agqugquzela ukucwaswa kwabantu besifazane ngokwezinkoleloze kungaholela kwisizukulwane sabantu besifazane abakholelwa kubo, abangakholelwa ekutheni impilo yabo ingaphansi kwabantu besilisa. Ngaphandle kwalokho, kungakhiqizwa abantu besifazane abazobuka umshado njengento ehlanganisa abantu ababili negqugquzela ukuthi bobubili ubulili bunamandla alinganayo okwenza ukuthi umshado

usebenze. Abantu besifazane abazoqeda inkoleloze yokuthi umshado uphethwe ngumuntu wesilisa kuphela, kumele kulalelwe yena owesifazane angaqophisani naye ngamazwi.

Ukunikeza amantombazane amandla kusukela ekuqaleni kufakazelwa ukuthi kunenzuzo ehlala isikhathi eside enomthelela omuhle ezweni. Lapho amantombazane esekelwa ukuze asebenze ezindaweni zomphakathi nezombusazwe, ikakhulukazi, anikezwa amandla ngamathuluzi namakhono awadingayo ukuze abe abashayeli boshintsho oluhle emindenini nasemiphakathini yawo. Ukukhuthaza ukulingana ngokobulili kubalulekile ekuqinisekiseni ukuvikelwa kwezingane kanye nokugcwaliseka kwamalungelo abantu besifazane, njengokuhlukunyezwa, ukunganakwa, udlame olubhekiswe kubantu besifazane kanye nokuxhashazwa ngokobulili kubonisa futhi kuqinise ukungalingani ngokobulili.

Ngokusho kwenhlangano ebhekene nokunqandwa kokuhlukunyezwa kwabesifazane kusukela esigabeni sokuba yizingane ‘i-Save the Children’, iveza ukuthi ukunqandwa kobandlululo ngokobulili kuthuthukiswe abesifazane, kungathuthukisa umnotho. Lokhu kuvela lapho beqinisekisa ukuthi ekongeni imali engange-*1$* kubantu besifazane nasezinganeni kungabuyisa inzuzo engamango-*$20* ngokwe-*Partnership for Maternal, Newborn and Child*. Uma abantwana bamantombazane beqhubeka nokufunda imali engenayo ngabo inganyuka ngamaphesenti angama-20% njalo ngonyaka. Kanjalo nokuthuthukiswa kokulingana kobulili kubantu besifazane kunganyusa umnotho ngo-*$28 trillion* womnotho wezwe ngonyaka we-2025 (Global Institutr, 2015). Ngamanye amazwi ukunqandwa kwezinkolelo ezicindezela abantu besifazane ngokomshado kungaholela ekulinganeni kwabantu ngokobulili nokuthuthukiswa kwabantu besifazane okungaholela ekuthuthukeni komnotho.

6.2.5 Ukucwaswa kwabantu besifazane ngokukhubazeka abanakho

6.2.5.1 Umthelela wokucwaswa kwabantu besifazane abaphila nokukhubazeka

Ukukhubazeka kwabesifazane kukhulisa ubunzima abantu besifazane abahlangabezana nabo, kuphinde kusetshenziswe njengesikhali sokubahlukumeza. Ngamanye amazwi umuntu wesifazane okhubazekile ucwaswa ngokuphindwe kabili uma eqhathaniswa nowesifazane ongakhubazekile. Njengoba imithwalo yezimfanelo nezidingo zomndeni nekhaya kungumsebenzi womuntu wesifazane, ukuphila kuba nzima kakhulu kowesifazane okhubazekile okumele akwazi ukuphatha yedwa konke okumele akwenze.

UBeleza (2003: 11) usivezela umthelela wokucwaswa kwabantu besifazane ngokukhubazeka lapho ethi:

A man's right to sexuality is readily accepted but women with disabilities are often seen as sexless.

Ilungelo lomuntu wesilisa lokuya ocansini lamukelwa kalula kodwa abesifazane abakhubazekile bavame ukubonakala njengabantu abangadingi ukuya ocansini.

Lokhu kusho ukuthi abesifazane abakhubazekile babukwa njengabantu abangakwazi ukuzibandakanya kwezocansi, kungakhathaleki ukuthi bakhubazeke kusiphi isitho somzimba, kepha uma kungumuntu wesilisa kuyinto emukelekile lapho ekwazi ukuzibandakanya kwezocansi futhi kulindeleke ukuba abesifazane basiqonde leso simo. Ngamanye amazwi abantu besifazane abakhubazekile baphucwa nelungelo lokuba baziqalele imindeni. Kanjalo nelungelo lokuzibandakanya kwezocansi bayaphucwa lona kuthi lapho belithola bebandanyeka kulo kwenzeke lapho benukubezwa ngokocansi okusuke kungekona ukuthanda kwabo. Lokhu akwenzeki kuphela emindenini yabo okumele ibanakekele kepha nezwe lonkana libakhipha inyumbazana abantu besifazane abakhubazekile abanye babo ababamukeli ngoba bengazi ukuthi kumele babaphathe kanjani.

Ukucwaswa kwabantu besifazane abakhubazekile kunomthelela emfundweni yabo ngoba kukholelwa ukuthi kumele baye ezikhungweni ezithile ezinezinsiza zokubafundisa okuyinto ebenza babukeleke phansi. Kanjalo nasemsebenzini bayacwaswa ngokukhubazeka kwabo bakhishwe inyumbazane, kwezinye izindawo bengaqashwa nokuqashwa. Emiphakathini abaphila kuyo nakhona abanikezwa uthando kunalokho bakhunjuzwa ngokukhubazeka kwabo, okubenza bazizwe ukuthi bahlukile kwabanye abantu. Kwezocansi khona babukeka njengabantu abangafanele ukuzibandakanya kulona kuphinde kubenze babeyithuluzi labantu besilisa lezocansi njengoba kukhona abakhubazeke ngokungakwazi ukukhuluma kuba lula ukuthi babe izigqila zocansi ngoba abakwazi nokumemeza bacele usizo uma kwenzeka. Kulula futhi nokubasongela ukuthi bengababophisi. Omunye umthelela wokucwasa ngalolu hlobo kungaba owokubhekana nodlame lwasekhaya lapho uma owesifazane enze amaphutha njengomuntu okhubazekile ongakwazi ukwenza kahle izinto engazithola esengukudla kwenduku.

6.2.5.2 Umthelela wokucwaswa kwabesifazane abanokukhubazeka kubantu besifazane abangalweli amalungelo abesifazane

Abantu besifazane abangalweli amalungelo abesifazane ukucwaswa kwabanye abantu besifazane abakhubazekile kubo kunomthelela wokuba bebabuke njengezidalwa, uNkulunkulu

enza iphutha ngokuzidala, njengabantu abangamukelekile emiphakathini ukuba babambe iqhaza. Abanye njalo bababuka njengomthwalo wabo ngoba ngokwabo ukubona bababona bengenamsebenzi, bengenawo amathalente abangawasebenzisa ukuziphilisa kunalokho babenza bancike kubo ngoba bekholwa ukuthi abanamathalente. Kuphinde kube izikhungo ezehlukene ezinikeza abantu abakhubazekile imfundo okanye imisebenzi yezandla ziyaye zifune izimali ezishisiwe okwenza zibabone laba besifazane njengomthwalo futhi njengezindleko. Izikhungo ezifundisa abantu abangaphili nokukhubazeka zona azibemukeli ngoba zithi azinazo izinsizakufunda ezihambelana nokukhubazeka abanakho. Abanye nakuba bephila nokukhubazeka bayakwazi ukufunda ezikhungweni ezijwayelekile kodwa bazithola bengamukeleki ngoba bebalekela ukubizwa ngamagama angemahle okanye ngoba bengakholelwa ekutheni bafanele ukufunda ezikhungweni ezejwayelekile.

6.2.5.3 Umthelela wokucwaswa kwabesifazane abanokukhubazeka kubantu besifazane abalwela amalungelo abesifazane

Kumuntu olwela amalungelo abantu besifazane ukucwaswa kwabantu besifazane ngenxa yokukhubazeka abanakho kusho ukubakhipha inyumbazane emiphakathini kucashwe ngokukhubazeka kwabo okubukwa njengomngcele obavimba ukwenza izinto abantu abangakhubazekile abakwazi ukuzenza. Kubukeka njengelinye lamaqhinga okucwasa abantu besifazane liphinde licindezele amakhono abanawo. Kanjalo nokuphucwa kwelungelo labo lokuzibandakanya kwezocansi nakwezothando kubukeka kuyiqhinga labantu besilisa lokubanukubeza ngokocansi njengoba vele besuke sebenziwe bazizwa bengenamsebenzi ngenxa yokuthi bancike emndenini nasemphakathini, banganikezwa ithuba lokuzimela ukuze benze lokhu abakwazi ukukwenza nabakuthandayo.

Ukucwaswa kwabesifazane abakhubazekile kusho ukubaphuca amathuba okubamba iqhaza emphakathini ongakathuthukiswa ngokwanele. Abantu abakhubazekile bayakudinga ukuthandwa, banelungelo lokucatshangelwa kuqala futhi kubhekwe amakhono abanawo namagalelo abangawaphonsa emphakathini wonkana. Nakuba kuyiqiniso ukuthi umphakathi uyehluleka ukuthola amakhono abesifazane abanawo abakhubazekile kanjalo nabesilisa kepha okwabesifazane kuyedlulela, okuholela ekutheni bakhishwe inyumbazane emphakathini.

UBeleza (2003) uveza ukuthi ukucwaswa kwabantu abakhubazekile kwenziwa ngenhloso yokugodla amakhono nolwazi abasuke benalo. Lokhu kuvela lapho ethi:

Too often it has been, and still is the practice to "hide" or sideline women and girls with disabilities, denying them any opportunity to use the abilities they possess.

Esikhathini esiningi bekungumkhuba, futhi kusewumkhuba 'wokufihla" noma ukunganakwa kwabesifazane namantombazane akhubazekile, bancishwe noma yiliphi ithuba lokusebenzisa amakhono abanawo.

Kwesinye isikhathi amakhono namathalente abesifazane abakhubazekile afihlwa ngoba kuhloswe ukubafihla labo bantu abakhubazekile ngoba besuke benamahloni ngabo kanti kwesinye isikhathi basuke bebukwa njengamabhadi avela kwabaphansi. Kukholakala ukuthi abaphansi basuke bebajezisa ngokuthile ngokwenkolelo yesintu, okuyindlela abantu abangakholelwa emalungelweni abantu besifazane abakholelwa kuyo.

6.2.5.4 Okugqugquzelwa yilokhu okushiwo ngomaskandi

Ngaphansi kwale ndikimba kutholakale iculo elilodwa elicwasa abantu besifazane ngokukhubazeka abanakho. Iculo elisetshenzisiwe kube ngelikaThokozani Langa elithi 'Amadol' entombi'. Kuleli culo kugqugquzelwa ukuthi abantu besifazane abakhubazekile akumele beshelwe, akumele banikezwe uthando ngoba umuntu wesilisa uzohlekwa uma ethandana nentombi ephila nokukhubazeka. Kuleli culo kuvezwa ukuthi '*ngizoyishela kanjani inokuf' emhlane, sebezongihleka abantu'*. Lokhu kusho ukuthi kugqugquzelwa ukuthi abesifazane abakhubazekile akumele babandanyeke ezintweni zomphakathi okanye babe ngaphandle lapho bezobonwa khona ngabantu. Isizathu ukuthi bazobahleka, bababukele phansi, kuthi nalapho bezama ukuzibandakanya ezintweni bakhishwe inyumbazane. Nalaba besifazane abakhubazekile kodwa abasothandweni, uthola ukuthi hhayi ngoba bethandwa kodwa abesilisa basuke belandela imali yabo abahlinzekwa ngayo uhulumeni inyanga nenyanga.

Lokhu kugqugquzelwa kokucwaswa kwabantu besifazane kufakazelwa nayinqubomgomo yezenhlalakahle (*Social Policy*, 1999), kwayona egcwele amaphutha mayelana nokuqedwa kokucwaswa kwabantu besifazane abanokukhubazeka. Okudala lokhu ukuthi le nqubomgomo kusukela ekusungulekeni kwayo yakhelwe esisekelweni somuntu wesilisa. Le nqubo ichaza ukuthi umphakathi kumele uphile kanjani okungenza ukuthi le nqubo yayingaqondile ukubandlulula kepha yaholela ekucwaseni kwabantu besifazane abanokukhubazeka. Ngakho ukucwaswa kwabantu besifazane okuvela kuleli culo likamaskandi kuveza ukuthi inkinga

isuka phezulu kuziphathimandla. Lokhu kwenza imiphakathi ikubone kulungile ukucwaswa kwabantu besifazane abakhubazekile ngoba vele nomthetho awubavikeli ngokuphelele.

6.2.5.5 Umonakalo ongadaleka uma lokhu okushiwo ngomaskandi ngabantu besifazane kuyekelwa kunganqandwa

Ukunganqandwa kokucwaswa kwabantu besifazane ngokokukhubazeka abanakho kungadala umonakalo ngezindlela ezehlukene (Beleza, 2003). Okokuqala, kungaba imfundo okukholelwa ukuthi abantu besilisa kuphela abakhubazekile ebafanele kangangokuba bafunda baze bafinyelele emkhakheni wokusebenza. Kepha ngasohlangothini lwabesifazane babukwa njengabantu abangayidingi, okusafakazela ukungalingani ngokobulili nokuba nzima kakhulu lapho kuwumuntu wesifazane okhubazekile. Okwesibili, kubanzima ukuthi umsebenzi uma uwumuntu wesifazane okhubazekile kanti uma kwenzeka eba nenhlanhla bathola imisebenzi eholela kancane. Leyo misebenzi iphinde ibe esesikhundleni esiphansi kakhulu nangaphansi kwezimo ezingezinhle ezinganakekelwa ngoba bengenandaba nabasebenzi. Lokhu kudala umonakalo wokwehlelwa yisithunzi kanye nokuzithanda ngenxa yokukhishwa inyumbazane kuyo yonke imikhakha yempilo abantu besifazane abasuke beyizama.

Okwesithathu inqumomgomo yezenhlalakahle ehluleka ukushaya imithetho enqala kanye nezinyathelo okumele zithathwe lapho kucwaswa abantu besifazane abakhubazekile. Izindawo eziningi zasemiphakathini azibamukeli abantu abakhubazekile okanye azizifaki izinto eziyizinsiza ezingabenza bezizwe bekhululekile njengezindawo zokungcebeleka, izithuthi, izinkundla zokudlala ibhola nokunye. Uma kunganqandwa lokhu nabantu besifazane abakhubazekile benganikezwa la mathuba kungabenza bezizwe bengemukelekile futhi kungahlonishwa abakushoyo. Uma kunganqandwa lokhu kucwaswa kwabantu besifazane singaqhubeka sinyuke isibalo sodlame lwasekhaya lapho kushaywa abantu besifazane abakhubazekile ngoba bephoqelelwa ukuya ocansini bengafuni kanye nesibalo sokudlwengulwa kwabesifazane nezifo zocansi ngokunjalo kunganyuka (Beleza (2003).

6.2.5.6 Okungasiza abantu besifazane uma okuculwa ngomaskandi kunqandwa

UBeleza (2003) uveza ukuthi ukunqandwa kokucwaswa kwabantu besifazane ngokokukhubazeka kungabasiza bakwazi ukuphila impilo yokuzimela, ukusebenza ngendlela yokuzimela, ukukhetha impilo yabo yangasese, yobungcweti noma yokuba nomndeni. Lokhu kungenzeka uma beya ezikoleni ezejwayelekile, benze imisebenzi eyejwayelekile, ukuvakashela izindawo zomphakathi nezizimele njengawo wonke umuntu nokuyinto okumele

ilandelelwe izinqubomgomo ziqinisekise ukuba iyenzeka. Kanjalo nokuyekwa kokuculwa kwamaculo omaskandi acwasa abantu besifazane ngokokukhubazeka. Okunye okungatholwa ngabantu besifazane lapho kunqandwa ukucwaswa kwabo ngokokukhubazeka ukuvumela umphakathi ukuthi uzuze ngolwazi lwabo, ngoba ukuthi bakhubazekile akusho ukuthi abanayo imiqondo yokucabanga futhi abanamakhono. Okunye okungasiza ukuthi kubhekwe kuqala ngokombono wamakhono abo lokho abakwazi ukukwenza.

6.2.6 Ukucwasana kwabantu besifazane bebodwa

6.2.6.1 Umthelela wokucwasana kwabantu besifazane bebodwa

Lapho abesifazane becwasana bebodwa kwenza imizamo eminingi esizanyiwe yokulwa nokucwaswa kwabesifazane ibe yize ngoba kukhona abesifazane abangenayo intshisekelo yokuthi kumele balwele amalungelo, abasakholelwa ekutheni impilo yomuntu wesifazane iphethwe umuntu wesilisa. Lokhu kudala igebe elenza kube lula ukuba abantu besilisa bangene phakathi kwabantu besifazane njengoba behlukene kabili bekholelwa ezintweni ezingafani kodwa benobulili obufanayo. Lokhu kunomthelela wokuthi nabesilisa abakholelwayo ekutheni abantu besifazane bafanele babe namalungelo alingana nawabo bephelelwe ithemba uma kwabona abantu besifazane bengamile ndawonye bevumelane ngazwi linye. Lokhu kuphinde kube nomthelela wokuthi abantu besilisa kanjalo nezwe bakholelwa ekutheni abantu besifazane abanawo amandla okuzimela ngakho kwakuyisinqumo esilungile ukuba baphile ngaphansi kwengcindezi ye-*patriachy* kanye nezinye izinto ebezisetshenziswa ngenhloso yokubacwasa.

Umthelela wukuthi abantu besilisa kanjalo nalaba abakholelwa ekutheni abantu besifazane akumelanga babe namalungelo alingana nawabantu besilisa kubagqugquzela ekutheni baqhubeke nokubacwasa abantu besifazane ngoba izikhundla ababenikezwe zona zokuba yimizanyana bebeziphatha kangcono kunokuba balwele amalungelo abo ngoba kusenoqhekeko lokungavumelani.

6.2.6.2 Umthelela wokucwasana kwabesifazane bebodwa kubantu besifazane abangalweli amalungelo abesifazane

Abantu besifazane abangakholelwa kumalungelo abantu besifazane kunomthelela wokuthi bazondane, baqhudelane ngenhloso yokuthola ukunakwa abantu besilisa. Lokhu kungaholela ekutheni abantu besifazane bangabi nobudlelwano nabanye abantu besifazane noma ngabe

ubudlelwani bobungani ngoba ngaso sonke isikhathi basuke bebona abantu abaqhudelana nabo. ULomboro (1893) uveza ubufakazi benzondo ekhona kubantu besifazane athi:

> *Due to women's latent antipathy for one another, trivial events give rise to fierce hatreds; and due to women's irascibility, these occasions lead quickly to insolence and assaults. […] Women of high social station do the same thing, but their more refined forms of insults do not lead to law court.*
>
> Ngenxa yokuphikisana kwabesifazane ngokufihlakele komunye nomunye, izigameko ezingabalulekile zidala inzondo enolaka; futhi ngenxa yokungaqondakali kwabesifazane, lezi zikhathi ziholela ngokushesha ekungahlonishweni nasekuhlaselweni. [...] Abesifazane abasezingeni lempilo ephezulu benza into efanayo, kodwa izindlela zabo zokwethukana aziholeli enkantolo yomthetho.

Lokhu kusho ukuthi ukungafunani kwabantu besifazane bebodwa kudala inzondo kanti nokungakwazi ukuzithiba kwabantu kwabo kulokhu kugcina kuholela nasekuphuleni umthetho sekubandanyeka nodlame. Kanjalo nabesifazane abasezikhundleni eziphezulu ikhona inzondo phakathi kwabo kepha akuhambi kuze kufinyelele ezinkantolo. Ngamanye amazwi abesifazane abangakholelwa ekutheni amalungelo abo kumele alinganiswe nawabantu besilisa uma becwaswa kwezothando bayaye bekubone kuyinto elungile ukuthi bakhiphele ulaka lwabo kozakwabo abangabantu besifazane ngoba bengenamandla okuziphindiselela kwabesilisa nanokuthi bazizwe bengcono ngokucwaswa abakuthola ebudlelwaneni bezothando becwaswa abesilisa.

ULomboro uqhubeka aveze ukuthi ubulwane obukhona kubantu besifazane abangalweli amalungelo abesifazane kusuka endabukweni yabo nangaphansi kokucindezeleka ngokobulili. Abesifazane ngaphambilini bebekholelwa ekutheni kumele bancike kubantu besilisa ukuze bakwazi ukuphila ngoba bengakholelwa ekutheni banawo amandla okuphila ngaphandle kwabantu besilisa. Ngakho-ke uma bebona owesifazane enza kangcono empilweni babona isiphazamiso esibaphuca isinkwa emlonyeni, okuholela ekutheni abesifazane becwasane bodwa ngoba bemonelana. Lokhu kunomthelela wokuthi abesifazane baphenduke abaqwayizi ngenhloso yokudicilela phansi abanye besifazane okanye bathole imali yokuzenza ngcono ukuze bengeke bezibone bengaphansi kwabanye besifazane. URoyden (1961) uyakufakazela lokhu lapho eveza ukuthi abesifazane abaqwayizayo bafana nezimmbila ezilahlekelwe imisila

ngakho sezifuna nabanye abantu besifazane benqunywe imisila ukuze babe sezingeni elilodwa ngokwempilo.

6.2.6.3 Umthelela wokucwaswa kwabesifazane abacwasana bodwa kwabesifazane abalwela amalungelo

Kubantu abalwela amalungelo abantu besifazane 'ngokwe-*liberal feminism'* babhekene nokulingana kwamathuba anikezwa abantu besifazane nabesilisa. Amathuba okumele kulinganwe ngawo kubalwa imfundo, umsebenzi, ukuvota nobudlelwano bezothando abusali. UWardle (2021) uthi ama-liberal feminist akholelwa ekutheni abantu besifazane bacwaswa ngenxa yokungabi namathalente okanye ngoba bengahlakaniphanga kodwa konke ukucwaswa kwabesifazane kusuka kumqhudelwano abanawo ebulilini obubodwa. obubodwa.

Lolu hlobo lwabantu lukholelwa ekutheni amalungelo alo kwezothando kumele alinganiswe nabantu besilisa. Ngaleyo ndlela ukucwaswa kwabo ngale kungaba nomthelela wokusizana bebodwa. U-Albright (2006) uthi kunendawo ekhethekile esihogweni yabantu besifazane abangasizani.

Lokhu kusho ukuthi ukucwaswa kwalaba babantu besifazane kubenza babone sikhona isidingo sokuba babambane ekulwisaneni nokucaswa ngokobulili. Ngakho, abalindele ukuthola umuntu wesifazane ephikisana nalokho ngoba kusho ukuthi uyakwemukela ukucwaswa futhi uphinde abacwase nabanye abantu besifazane uma engakholelwa ukuthi njengabantu besifazane kumele babe namalungelo alingana nawabantu besilisa. Ngamanye amazwi u-Albright uveza ukuthi wonke umuntu wesifazane ubhekene nokucwaswa ngokobulili ngakho akulindelekile ukuthi kube khona ukucwasana phakathi kwabantu besifazane bebodwa ngoba lokho kungenza ukuthi abantu besilisa bangene kalula phakathi kwabo. Kunalokho umthelela wokucwaswa kwabesifazane kwezothando abaziyo ngamalungelo abo kungabaphoqa ukuthi bakhe ubudlelwano bebodwa baphinde besekelane lapho bezithola bebhekana nezinkinga ngoba uma bengasizani umonakalo ozodaleka ungaba mkhulu ukudlula lowo odalwa abantu besilisa. Yingakho u-Albright egcizelela ukuthi abesifazane abangalweli amalungelo abesifazane banendawo yabo ekhethekile esihogweni ebekelwe bona.

6.2.6.4 Okugqugquzelwa yilokhu okushiwo ngomaskandi mayelana nokucindezelana kwabesifazane bebodwa

Ngaphansi kwale ndikimba kutholakale amaculo aculwa iqembu likamaskandi Izingane Zoma. Lokhu kwakha isithombe esingesihle ukuthi amaculo omaskandi agqugquzela ukucwasana kwabantu besifazane aculwe ngabanye abantu besifazane.

Iculo labo lokuqala elithi 'Ngelekelele' ligqugquzela ukuthi abantu besifazane abashadile akumele bavumele abayeni babo ukuba beyosiza omakhelwane babo abangabantu besifazane abasuke besenkingeni. Lokhu kugqamisa okushiwo uLomboro (1893) ukuthi abantu besifazane uma bebona omunye wesifazane efuna usizo bazibona sengathi basemqhudelwaneni naye. Lesi simo siholela ekutheni bazame ngayo yonke indlela ukuthi bamcindezele ukuze engezukuba sezingeni labo. Lokhu siyakuzwa emazwini eculo athi 'w*axosha indoda yakhe ngoba ethembe ukubiza ekamakhelwane*', okungenzeka ukuthi akulona iqiniso. Iculo lesibili laleli qembu elithi 'Wagqoza kabi' ligqugquzela ukuthi lapho kujatshulwe kusinwa amakhosikazi kumele afihle amadoda awo ngoba loyo osuke esesina okanye egqoza kakhulu ebheke ngakuwo usuke ewafuna. Nakho lokhu kusafakazela kuphinde kugqugquzele ukuthi isitha somuntu wesifazane omunye umuntu wesifazane.

Iculo lesithathu laleli qembu elithi 'Ngiyintombi', etholakala ku-albhamu elisihloko sithi "Dark or blue" ligqugquzela ukuthi abantu besifazane abasezintombi nto babukele phansi labo abangasezona, kungakhathalekile ukuthi kwenzekani ukuze bagcine sebelahlekelwe ubuntombi babo. Lokhu kugqugquzela ukuthi uma umuntu wesifazane ongaseyona intombi nto athathwe njengongasenaso isisindo emphakathini kuze kwehle nenani lezinkomo okumele alotsholwe ngazo. Lokhu kufakazelwa ngamazwi acashunwe eculweni athi; intombi eseyintombi *izolotsholwa ngezinkomo eziyishumi nenkomo eyodwa*.

6.2.6.5 Umonakalo ongadaleka uma lokhu okushiwo ngomaskandi mayelana nokucindezelana kwabantu besifazane bebodwa kuyekwa kunganqandwa

Uma kunganqandwa ukucwasana kwabantu besifazane bebodwa okuvezwa ngamaculo omaskandi, abantu besifazane bazoqhubeka nokucekelana phansi bebodwa ngokubukelana phansi nokumonazelana. Lokhu kungadlulela nasemsebenzini abesifazane bancamela ukuphathwa ngabantu besilisa kunokuba baphathwe ngabesifazane (Leavit, 2014). ULitwin (n.d) ocwaningeni lwakhe uveza ukuthi umsebenzi kaKanter noFriere okungabacwaningi abacwaninga ngokucindezeleka; kuvela ukuthi abantu abacindezelekile bathatha lokho kucindezeleka njengendlela okumele baphile ngayo baphinde bahlukumeze abantu abasuke

bengenamandla okuzilwela ukuze bezizwe ngcono ngokuhlukumezeka ababhekana nakho, bemukele isimo nazo zonke izinto ezibacwasa ngokobulili.

Okubi kakhulu ukuthi ukunganqandwa kokucwasana kwabantu besifazane bebodwa kungaholela ekutheni izwe liqhubeke nokuphathwa abantu besilisa abazoqhubeka nokubeka imithetho ezobacindezela. Ngaleyo ndlela, ukucwasana kwabesifazane bebodwa kuzoqinisa umkhankaso wabantu besilisa baqhubeke bacindezele abantu besifazane ngezindlela ezahlukene.

6.2.6.6 Okuhle okungasiza abantu besifazane uma kunqandwa lokhu okuculwa ngomaskandi mayelana nokucwasana kwabantu besifazane

Uma kunqandwa ukucwasana kwabesifazane bebodwa kungaba nomthelela omuhle wokuthi izinhlangano esezisunguliwe ezibhekene nokulwisana nokunyathelwa kwamalungelo abantu besifazane zibe namandla; kuthi ekuhambeni kwesikhathi kugcinwe kuzuzwe ukulingana kwamalungelo abesifazane alingane nawabantu besilisa. Ukuzuza amalungelo alinganayo abantu besifazane nabesilisa kungasho ukuzethemba kwabesifazane, kungasho ukuba nezwi ikakhulukazi ebudlelwaneni bezothando oseluphendulwe ijele lokubopha abantu besifazane ngoba bengenazwi kuthi nalabo abanovo oluthile bacwaswe ngokuhlanjalazwa okanye bechashwe ngezinhlamba. Ukunqandwa kokucwasana kwabesifazane ngalolu hlobo kungasiza abesifazane bamukele ukuthi abantu besifazane bathanda izinto ezingafani futhi kumele bamukelwe noma benza lokho okungajwayelekile inqobo nje uma kubajabulisa.

Okunye okungazuzwa ngokunqandwa kokucwasana kwabantu besifazane ukuqonda ukuthi akubona bonke abantu besifazane abalahlekelwa ngubuntombi ngentando yabo. Uma kunqandwa lokhu abantu befundiseka ngalezi zinto, kungenza ukuba kuthi lapho bezigqaja ngobuntombi babo abesifazane bengahlambalazi abanye abantu besifazane ngoba bazobe bonke belwela amalungelo abo, kungasekho uqhekeko olukhona phakathi kwabo lapho sekunqandwe ukucwasana kwabesifazane bebodwa.

6.2.7 Ukucwaswa kwabantu besifazane kwezothando

6.2.7.1 Umthelela wokucwaswa kwabantu besifazane kwezothando

Ukucwaswa kwabantu besifazane kwezothando kubenza bangakhululeki ngoba bakhelwa umngcele okungamele baweqe, okuthi lapho beweqile bazithole becwaswa ngabantu besilisa abasuke bezwana nabo. Ukucwaswa kwezothando kwabantu besifazane kunomthelela wokuthi

baphile ngaphansi komthetho wabantu besilisa, bangabi nazwi nambono kulobo budlelwano, ngaso sonke isikhathi kulalelwe abesilisa abazwana nabo. Lokhu kuholela ekuhlukunyezweni kwabantu besifazane behlukunyezwa yilabo abathandana nabo. Isibonelo, abesilisa bazibona benamandla okuba nobudlelwano nabantu besifazane abaningi balindele ukuthi abantu besifazane bangabasoli ngezenzo zabo. Esimeni esinje abantu besifazane bangazithola behlukumezeka ngokubekwa isandla lapho bekhombisa ukungazemukeli izenzo zabantu besilisa.

Ukucwaswa kwabantu besifazane kuhamba ibanga elide kuze kufike lapho labo abahlukunyezwa othandweni becwaswa ngamalunga omphakathi uma bezibandakanya kolunye uthando eceleni. Babizwa ngamagama ahlambalazayo kuthiwe abanasimilo. UMacKelvie (2017) ephawula ngokubaluleka kokusombulula lolu hlobo lokucwasa uthi:

> *Men who hold more traditional gender role ideologies…are more likely to perpetrate violence. Additionally, men who feel stress about their ability to conform to normative ideas regarding what it means to be a man are more likely to perpetrate inter-partner violence. Societies with greater gender inequities are more likely to teach young men a traditional gender role ideology and increase pressure that men act in traditionally masculine ways including by perpetrating violence* (p.10).

> Amadoda aphethe imibono eminingi yeqhaza lobulili bendabuko... maningi amathuba okuthi kube nodlame. Ngaphezu kwalokho, amadoda azizwa ecindezelekile ngekhono lawo lokuhambisana nemibono evamile mayelana nokuthi kusho ukuthini ukuba indoda asemathubeni okuthi abe nodlame emakhosikazini awo noma kulabo azwana nabo. Imiphakathi enokungalingani okukhulu ngokobulili ivame ukufundisa izinsizwa ngeqhaza lazo lendabuko futhi ikhulise ingcindezi yokuthi amadoda enze ngezindlela zendabuko kufaka phakathi nokwenza udlame (p.10).

Lokhu kuchaza ukuthi ukucwaswa kwabantu besifazane kuncike nasezinkolelweni zokuthi iyiphi indima okumele idlalwe ibuphi ubulili, okwenza abesilisa banikezwe amandla phezu kwabantu besifazane nokuthi lapho kunokuphikisana ikakhulukazi ebudlelwaneni bezothando abesifazane bagcine sebebekwa isandla. Le nkoleloze isuka esizukulwaneni iye kwesinye. Omunye umthelela wokucwaswa kwabantu besifazane ngalolu hlobo yilo mbiko we-2017 mayelana nokucwaswa kwabesifazane. UBlake nabanye (2016) bathi:

As sexualization of girls allow for objectification by boys and men and increases self-objectification it thereby diminishes or obliterates girls' and women's value and leads to continuing violence against them…simply put, sexualization of …[women]…and girls allow for… [Boys and men's] …dominant position in society…feed[ing] into the continuation of violence against women and girls (12).

> Njengoba ubulili bamantombazane buvumela abafana namadoda- futhi bandisa ukuzenza amathuluzi. Ngaleyo ndlela kunciphisa noma kuqeda inani lamantombazane nabesifazane futhi kuholela ekuqhubekeni nodlame olubhekiswe kubo ... ngamanye amazwi ubulili [babesifazane]... kanye namantombazane kuvumela... [Abafana namadoda] ... isikhundla esikhonyayo emphakathini... ekuqhubekeni kodlame olubhekiswe kwabesifazane namantombazane.

Lokhu kuyinkomba yokuthi ukucwaswa kwabantu besifazane kwezothando kuvuna abantu besilisa emiphakathini okwenza izibalo zodlame lwasekhaya zinyuke. Lokhu kwenziwa ukuthi ukucwaswa kwabo ngale ndlela kuthathwa njengento eyejwayelekile futhi kunokuba kubhekwe izizathu zokushaywa komuntu wesifazane kuba nemibuzo ebuza ukuthi yini eyenziwe umuntu wesifazane eholele ekutheni abekwe isandla ngumuntu wesilisa. Ngamanye amazwi ukucwaswa kwezothando okuholela ekushayweni kwabantu besifazane kubukwa njengephutha lo muntu wesifazane ohlulwe ukuhlonipha umuntu wesilisa. Ngakho lokhu kucwaswa kunomthelela wokuthi umuntu wesifazane athobele umuntu wesilisa noma kungafanele ngoba egwema ukubekwa isandla okanye ukuhlambalazwa ngokuthukwa ngezinhlamba ezimehlisa isithunzi emphakathini.

6.2.7.2 Umthelela wokucwasana kwabesifazane kwezothando kubantu besifazane abangalweli amalungelo abesifazane

Kubantu besifazane abangakholelwa ukuthi kumele babe namalungelo kwezothando ukucwaswa kwabantu besifazane ebudlelwaneni bezothando kungaba nomthelela wokubeka owesifazane amabala, abuzwe ukuthi yikuphi akwenzile okuholele ekutheni agcine esecwaswa. Laba bantu besifazane bazama ngayo yonke indlela ukuhlala bebahle emehlweni abantu besilisa benze nesiqiniseko sokuthi abaphambuki endleleni okanye benze okuzophatha kabi abantu besilisa ngoba besaba ukucwaswa. Laba ngabantu besifazane abakholelwa ukuthi angeke bekwazi ukujabula ngaphandle kwabantu besilisa, okwenza ukuthi lapho sebebatholile abesilisa benze isiqiniseko sokuthi ababadeli noma ngabe bayahlukumezeka bancamela ukukufihla lokho kunokuba bazibone besehlazweni lokushiywa. Lokhu kuphinde kube

nomthelela wokuthi abantu besifazane becabange ukuthi abanampilo ngaphandle kwabantu besilisa. Ngenxa yalokhu kumele babakhonze kuthi labo abangakwenzi lokho bebukwe njengezehluleki ezehluleke ua abesifazane abaphelele okanye kuholele nasekucwasaneni kwabantu besifazane bebodwa.

Okunye ukuthi abantu besifazane bazibona bephula isiko kanye nezinkolelo mayelana nendlela abantu besifazane okumele baziphathe ngayo. La masiko nakuba ebacindezela abantu besifazane kepha ayindlela abantu besifazane abakhule elandelwa futhi ehlonishwa, okwenza bawathathe njengafanele ukulandelwa ngaso sonke isikhathi. Ngakho-ke obaphikisayo kule ndlela yokuphila bambuka njengomuntu olahla amasiko, okukholakala ukuthi umuntu onjalo usuke ezidalela amashwa. Yingakho lapho abantu besifazane abathatha isinqumo sokungawalandeli amasiko nezinkolelo ezithile becwaswa nayibo abantu besifazane abangakholelwa ekulweleni amalungelo abantu besifazane.

6.2.7.3 Umthelela wokucwasana kwabesifazane kwezothando kubantu besifazane abalwela amalungelo abesifazane

Ubudlelwano bezothando phakathi komuntu wesilisa nowesifazane bubukwa njengento engakwazi ukuletha ukuthula kwezenhlalakahle, befilosofi (*philosophy*) nesosiyoloji (*sociology*). Baphakamisa ukuthi uthando olunenkululeko nokulingana lwenza umuntu wesifazane ekhululeke futhi egqugquzeleke ukuthi unamandla okwenza noma yini ayifisayo (Grossi, 2013). Nokho, abantu abalwela amalungelo abesifazane bayawuphikisa lo mbono. Omunye omele amalungelo abesifazane, uFirestone (2018) uchaza ubudlelwano bezothando njengento egqugquzela ukucindezelwa kwabesifazane njengento eholela ekuhlukumezekeni kwabesifazane efana nokuzinikela nokuzidela lapho umuntu esengene kuyo. Ngale ndlela, uvumelana nomunye olwela amalungelo abesifazane ude Beauvior (1949), uveza ukuthi ukungalingani kwabesilisa nabesifazane kwenza uthando lube ‘isiqalekiso’ esicindezela abesifazane emhlabeni jikelele.

USmart (2019) yena uphakamisa ukuthi uthando luncike kakhulu kuzinkolelo nakwimibono ye-*patriarchy* lapho khona abesifazane benxenxwa ukuba bancike kubantu besilisa ngokwenza isivumelwano esisemthethweni esingumshado nokuphela ngokuba umuntu wesifazane abe ngumzanyana wezingane. Lana uSmart uveza esinye isiphakamiso esiyaye sibuzwe ngama-*feminist* ngothando bekuvuma ukuthi uthando akusikho ukuthi luyacindezela kepha ngenxa yezindawo ezicwasa abantu besifazane nokuyilapho uthando lusunguleka khona iba nomthelela ekutheni uthando luthelwe ngamachaphazela okubandlulula.

6.2.7.4 Okugqugquzelwa yilokhu nokushiwo ngomaskandi abacwasa abantu besifazane kwezothando

Ngaphansi kwale ndikimba kutholakale amaculo amabili aculwa nguBhekumuzi Luthuli. Okushiwo yilo maskandi emaculweni akhe kwakha isithombe sokuthi ungasohlangothini lwalabo bantu abangakholelwa ekutheni abantu besifazane banamalungelo, kumele babe nezwi ebudlelwaneni bezothando kepha ababona kungabantu besilisa kuphela okumele bashaye umthetho okumele ulandelwe abantu besifazane ngaphandle kokubuza imibuzo. Iculo lakhe lokuqala elithi 'Ngavele ngasho' eligqugquzela ukuthi umuntu wesifazane kumele abekezelele umuntu osuke ezwana naye lapho engenalutho ngoba phambili angahlangana nobunzima obudlula lobu asuke ebushiya emuva. Lokhu kuyabacwaswa abantu besifazane kwezothando, kubaphuca ilungelo labo lokuzithathela izinqumo ngoba abantu besilisa behlezi beshiya abantu besifazane imihla namalanga abanye babashiye nanezingane akekho obasongelayo ngokuthi phambili bazofica kunzima kakhulu ukwedlula lapho beshiya khona.

Iculo lesibili likaBhekumuzi Luthuli eligqugquzela ukucwaswa kwabantu besifazane kwezothando lithi 'EMpangeni'. Leli culo livuna abantu besilisa ukuthi babe ngamasoka baqonywe kepha abantu besifazane uma kuyibo abenza lokho bayahlanjalazwa ngokubizwa ngamagama ajivaza isithunzi sabo. Leli culo litshela abantu besifazane ukuba bamukele ukuthi abantu besilisa bayaqonywa kodwa abesifazane abavumelekile ukukwenza lokho ngoba kuzoholela ekucwasekeni kwabo ngezindlela ezehlukene ezizobenza bazisole ngokusukuma bazimele. Uma owesifazane ethatha isinqumo sokuzwana nabanye abantu besilisa, ebalekela ubudlelwano bothando obumcindezelayo ukhunjuzwa ukuthi kunegciwane lengculaza. Ubuye atshelwe ukuthi uthunga njengenalithi ngoba uqomela safuthi, okuvezwe kuleli culo. ngenhloso yokunqanda abantu besifazane ngoba kugqugquzelwa ukuthi kumele kwenziwe ngabantu besilisa kuphela.

6.2.7.5 Umonakalo ongadalwa ngamaculo omaskandi acwasa abesifazane kwezothando uma enganqandwa

Ukunganqandwa kokucwaswa kwabantu besifazane kwezothando kungaholela ekukhuphukeni kwesibalo sabantu besifazane ababulawa ngabantu besilisa abangafuni ukwaliwa. Okunye okungaba umonakalo okanye umthelela walolu hlobo lokucwasa abantu besifazane ukunukubezwa kwabo lapho kunokuphikisana ngokwemibono kwenziwa ngenhloso yokubakhumbuza abantu besifazane ukuthi abantu besilisa banamandla okubusa abantu

besifazane. Kungaphinde kwenze abantu besifazane bahlalele ukuhlukumezeka ngenxa yovalo lokuqala uthando olusha lapho abesilisa abathandana nabo bebenza babone sengathi abekho abanye abantu abangabathanda ngaphandle kwabo, okungaholela ekutheni begcine bephelelwa ukuzethemba bakholwe nokuthi impilo yokuhlukumezeka ibafanele.

6.2.7.6 Okuhle okungasiza abantu besifazane uma kunqandwa ukucwaswa kwabo kwezothando emaculweni omaskandi

Ukunqandwa kokuculwa kwamaculo omaskandi acwasa abantu besifazane ebudlelwaneni bezothando kungaholela ekulinganeni ngokobulili nokuba nezwi komuntu wesifazane kulobo budlelwano kungagcini ngezwi lomuntu wesilisa ngaso sonke isikhathi nalapho esephambuka khona kugcine yena. Kwamanye amazwe anjengo-*United States* abantu sebeqalile ukuphila impilo yokulingana ngokobulili nakuba isibalo singakabi sikhulu. Abantu besilisa sebeqalile ukuzibandakanya emisebenzini yasemakhaya kusukela kubashadikazi abasebasha abangene emishadweni nemibono emisha mayelana nendlela umshado okumele usingathwe ngayo. Kanjalo nabakade bashada okungabesifazane abasebenzayo nabayeni babo sebeqalile ukuhlukaniselana imisebenzi yasemakhaya, kungabi ngeyabantu besifazane kuphela (Sullivan, 2006). Lokhu kusivezela ukuthi ukulingana kowesifazane nowesilisa yinto engenzeka ngaphandle kwengxabano. Okumele kwenziwe ukubhekisisa izinto ezihlukumeza abantu besifazane othandweni bese kulungiswa isimo.

Isibalo samazwe athuthukile anomnotho ophezulu abalelwa kwangamashumi amabili emhlabeni jikelele kusukela ngonyaka we-1965 kuya onyakeni we-2003 atshengisa ukunyuka kwesibalo sabesilisa ekudlaleni kwabo indima emsebenzini wasekhaya (Hook, 2006). Lezi zinguquko zabantu besilisa nabesifazane zikhombisa ukukwamukela ukuthi kuyalinganwa, ubulili abusho ukuthi abesilisa behlukile kwabesifazane.

6.2.8 Ukucwaswa kwabantu besifazane ngokwesakhiwo somzimba yabo

6.2.8.1 Umthelela wokucwaswa kwabantu besifazane ngokwesakhiwo semizimba yabo

Ukucwaswa kwabantu besifazane ngokwemizimba yabo, ikakhulukazi intsha, kudala ukuthi ihlukumezeke ngokomqondo, bese kuholela ekutheni benze izinto ezingezinhle ngemizimba yabo, kangangokuba nokuzibulala kugcine kukhona emiqondweni yabo. Ukubhekana nezifo ezifana ne-*Bulimia* lapho khona umuntu ephalaza ukudla uma eqeda ukukudla ebalekela ukukhuluphala emzimbeni, kungaholela ekuthenini babe nokuzenyeza ngemizimba yabo, sebalahlekelwa ukuzethemba. Okunye kungaba ukusaba ukuthola abantwana ngoba umzimba

womuntu wesifazane uba nezinguquko eziningi ngemuva kokuthola ingane. Ngakho-ke ukubalekela ukucwaswa ngalolu hlobo kungaholela ekutheni bengafisi ukuthola abantwana.

Ngokwemiphumela yocwaningo, kukhona ubudlelwano obukhona obucacile phakathi kokwakheka komzimba kanye nesisindo somzimba (Goldfield, 2010). Isibonelo, kungaba ukuthi intsha ekhuluphele ngokweqile ayineliseki ngemizimba yayo lapho iziqhathanisa nentsha enesisindo esejwayelekile. Umthelela wokuba nalesi sisindo kuba wukuthi intsha izithibe ekudleni okujwayelekile ngenhloso yokwehlisa imizimba yayo, okuholela ekutheni igcine isiphila ngaphansi kwengcindezi ye-anxiety ne-depression. Omunye umthelela walokhu kucwaswa ukwehlelwa ukuzethemba. Ngaleyo ndlela, amathuba okucindezeleka kwentsha enemizimba emikhulu ayenyuka lapho eqhathaniswa nawentsha enesisindo esijwayelekile (Goldfield, 2010).

Ukucwasa abantu besifazane ngokwakheka nangesimo semizimba yabo kungenye yezindlela ezinomthelela wokwenza abantu bezizwe bedelelekile ngenxa yezinkulumo ezisuke zibhekiswe kubo. Ukuhlukunyezwa kwabantu besifazane ngale ndlela kwenzeka kuzo zonke izinhlanga, akukhethi uhlanga oluthile (Sumi, 2018). Njengoba lolu hlobo lokucwaswa luthinta ngisho ukucwaswa kwabesifazane ngokwebala; kungaholela ekutheni abantu abanesikhumba esimnyama bagcine sebegcoba izinto ezithile ebusweni ngenhloso yokukhanyisa izikhumba zabo ngoba imvamisa abantu abanebala elimnyama abazithola bengaphansi kwengcindezi yokushintsha isikhumba basenze sibe mhlophe. Nakho lokhu kungumthelela wokungazethembi. Abantu besifazane bazithola benza lezi zinto ngethemba lokuthi bazomukeleka futhi kuphele ukucwaswa kwabo. Nokho ngokungazi basuke beqhubekisela phambili ukucwaswa kwabo ngoba kusuke kukhona abasazophawula ngoshintsho oselwenzeke emizimbeni okanye imizamo abayenzile yokushintsha ibala labo.

6.2.8.2 Umthelela wokucwaswa kwabantu besifazane ngomaskandi ngenxa yemizimba yabo kubantu besifazane abangalweli amalungelo abo.

Abantu abangalweli amalungelo abantu besifazane bayakholelwa ekutheni umuntu wesifazane kumele abe nendlela abukeka ngayo eyemukelekile uma kungenjalo uyacwaswa ngalokho ngenhloso yokumenza azizwe engemukelekile. Enye inkolelo abanayo eyokuthi umzimba womuntu wesilisa kumele ‘uqine, ube namandla’ kanti ngasohlangothini lo muntu wesifazane kumele ‘uhalise noma uhehe’ ngenhloso yokujabulisa umuntu wesilisa (Smolak noPiran, 2012: 202). Lokhu kusho ukuthi ukuba nomzimba ongenasici nokuzilungisa emzimbeni kubantu besifazane abangakholelwa kumalungelo abesifazane basuke bekwenzela abantu besilisa

bengazenzeli bona, okwakha isithombe sokuthi bangamathuluzi asetshenziswa ngabantu besilisa.

Lokhu kunomthelela wokuthi abantu besifazane babhekane nodlame lokuhlukunyezwa ngokocansi nodlame lwasekhaya ngenxa yokungabi nemizimba eyemukelekile okanye lapho behalisa ngemizimba yabo behlulelwe kuthiwe sebeheha abanye abantu besilisa (Harned noFtzgerald, 2002; Piran, 2012; Thompson, 2008; Smolak noPiran, 2012). Lokhu kuveza ukuthi ukuba namandla kwabantu besilisa phezu kwabantu besifazane kuhamba kuze kufinyelele ekutheni abantu besilisa bacabange ukuthi imizimba yabantu besifazane yadalelwa bona (Piran, 2010). Abantu besifazane abangalweli amalungelo abo abanemizimba ebukeka njengengamukelekile emphakathini abanelisekile ngemizimba yabo uma beqhathaniswa nabesifazane abalwela amalungelo abesifazane (Neumark-Sztainer noHannan; Paxton nabanye). Lokhu kubenza babhekane nezinkinga zokudla lapho behlola ukudla abakudlayo bezama ukudla okunomsoco kuphela ngoba besaba izinguquko ezingaba semizimbeni ezilethwa ukudla okungenampilo.

Ngakolunye uhlangothi abesifazane abangalweli amalungelo abesifazane banenkolelo yokuthi ukucwaswa ngokwesakhiwo semizimba yinto abantu besifazane abayidingayo ngoba ibenza behlale besebenza kanzima benakekela imizimba yabo ukuze bangacwaseki ngokuba nemizimba engemukeleki. Abantu abalwela amalungelo abesifazane angeke bevumelane nalokho ngoba ukucwaseka kwabantu besifazane kungabadalela izifo ezifana nokhwantwalala. Ukungazethembi nokuzenyeza nakho kuba nomthelela ongemuhle. Isixazululo senkinga yabantu besifazane abacwaswa ngenxa yemizimba yabo ukuba bazemukele njengoba benjalo.

Ubeeson (2022) uthi:

> *One way we can break the intergenerational cycle of negative body image is by empowering mothers to accept themselves and love their bodies, and that's what we can teach our daughters.*
>
> *Enye indlela esingaqeda ngayo umjikelezo ophakathi kwezizukulwane wesithombe somzimba esingesihle ngokunika amandla omama ukuba bazamukele futhi bathande imizimba yabo, futhi yilokho esingakufundisa amadodakazi ethu.*

Lokhu kusho ukuthi amandla okuqeda ukucwaswa ngokomzimba akubo abantu besifazane ngisho labo abangakholelwa kumalungelo abo inqobo nje uma bengadluli isisindo esibekwe ngodokotela ngoba uma sesisikhulu kakhulu senza kube lula ukuthi bangenwe izifo. Ngamanye

amazwi abantu besifazane akumele bavumele umphakathi ubatshele indlela ababukeka ngayo kodwa kumele babukeke ngendlela egculisa bona.

6.2.8.2 Umthelela wokucwaswa kwabantu besifazane ngomaskandi ngenxa yemizimba yabo kubantu besifazane abalwela amalungelo abo

Kubantu abalwela amalungelo abantu besifazane ukucwaswa kwabantu besifazane ngenxa yendlela imizimba yabo eyakheke ngayo kuzwakala sengathi imizimba yabo yenziwa amathuluzi okujabulisa abantu besilisa. Kuchaza ukuthi umuntu wesifazane muhle emehlweni owesilisa futhi wemukelekile emphakathini uma engenasici. Kuthi labo abanezici ezithile emizimbeni bazenyeze bazibone kukhona abashoda ngakho. Lokhu kuholela ekutheni abantu besifazane bangazibuki bathande indlela abadaleke ngayo kepha kubenza bazibuke ngamehlo abanye abantu ukuthi babahlulela bathini.

UBeauvoir (1949: 304) uthi:

> *Through compliments and admonishments, through images and words, she discovers the meaning of the words pretty and ugly; she soon knows that to be pleased is to be pretty as a picture; she tries to resemble an image, she disguises herself, she looks at herself in the mirror, she compares herself to princesses and fairies from tales*.
>
> Ngokuncoma nokuyala, ngokusebenzisa izithombe namazwi, uthola incazelo yamagama amahle kanye namabi; ngokushesha uyazi ukuthi ukujabula ukuba muhle njengesithombe; uzama ukufana nesithombe, uyazifihla, uzibheka esibukweni, aziqhathanisa namakhosazana notokolo abahle basekhaya abavela ezinganekwaneni.

Lokhu kuveza isithombe sokuthi abantu besifazane bazithola bebuka abantu besifazane ababukwa njengabafanelekile ngenhloso yokuziguqula bona ngoba besuke bebona sengathi kukhona amaphutha athile emizimbeni yabo. Ngaleyo ndlela, abantu besifazane abazibuka ngendlela abantu abasuke bebabuka ngayo (Fredrickson noRoberts, 1997). Lokhu kusho ukuthi abantu besifazane bahlale benakekela imizimba yabo benze nesiqiniseko sokuthi ayiguquki. Ngaleyo ndlela, imizimba yabantu besifazane ifana nento okuqhudelwana ngayo emiphakathini nokuhlulelwa ngayo abantu besifazane kubhekwa abafanelekile nabangafanelekile (Smolak noPiran, 2012). Isiphetho salokhu kuba ngukuthi nabo abantu

besifazane bakholelwe ekutheni bayakwazi ukuyilawula imizimba yabo nokugcina indlela ababukeka ngayo ingashintshile (McKinley noHyde 1996; Piran noCormier 2005).

Kubantu abalwela amalungelo abantu besifazane lokhu kubukeka kuwumgomo ohlelwe ngenhloso yokubhebhethekisa ukucwaswa kwabantu besifazane. Inhloso yalokhu ukubenza baphelelwe ukuzethemba ngoba akukhona ukudla kuphela okuholela ekuguqukeni kwesisindo somzimba kepha zikhona nezimo ezingalawuleki eziholela ekuguqukeni komzimba. Ngakho-ke, kulabo abalwela amalungelo abantu besifazane lokhu kucwaswa kusengenye yezinto zokuqinisekisa ukuthi abantu besifazane bavaleleka ngaphandle, abanakho ukuzethemba, abanakho ukuzemukela ngakho bazibone bengaphansi kwabantu besilisa.

UMurnen noSmolak (2009: 30) baveza umthelela wokuba ngama-*feminist* ekucwaseni kwabantu besifazane ngokwesakhiwo somzimba lapho bethi:

> *Recognizes that discrimination exists, experiences a sense of shared fate with women as a group, and wants to work with others to improve women status.*
>
> Uyaqaphela ukuthi ubandlululo lukhona, ufikelwa ngumuzwa wokwabelana ngesimo sokudalelwa neqembu labesifazane futhi ufuna ukusebenzisana nabanye ukuthuthukisa isimo sabesifazane.

6.2.8.3 Okugqugquzelwa yilokhu okushiwo ngomaskandi kubantu besifazane ngenxa yemizimba yabo

Ngaphansi kwale ndikimba kutholakale iculo likamaskandi odume ngelikaHhash' elimhlophe elinesihloko sithi 'Sabothok' isidudla'. Kuleli culo kugqugquzelwa ukucwaswa kwabantu besifazane abehlelwe isisindo semizimba ngokweqile kusukela emizimbeni yabo eyejwayelekile. Ligqugquzela ukuthi abantu besifazane lapho behlangabezana noshintsho emizimbeni oludalwa izimo ezithile ezingafana nokuthola abantwana kumele bazenyeze ngalokho bangazigqaji bakuthathe njengophawu lokuba ngamaqhawe okuba inzalabantu.

UTri noLintang (2019) bachaza izinhlobo ezehlukene zokucwaswa ngokwesakhiwo semizimba, ikakhulukazi isisindo somzimba labo beveza ukuthi kunohlobo lokucwaswa komuntu wesifazane ngokuba mncane emzimbeni (*skinny shaming*). Bathi lokhu kwenzeka lapho abantu bekhuluma kabi ngokwehla kwesisindo somzimba womuntu, okuwuhlobo olwehlukile kulolo lwabantu abanesisindo esiphezulu ngokweqile. Lana kubhekiswe kubantu abehle ngokweqile kusisindo sabo esejwayelekile. Nalo leli culo likaHhashi Elimhlophe

licwasa abantu besifazane ngaphansi njengoba kuvela eculweni ukuthi lo muntu ubeyisidudla kodwa manje usebothoke waphela.

6.2.8.4 Umonakalo ongadalwa yilokho okushiwo ngomaskandi mayelana nabantu besifazane abanemizimba engemukelekile uma kuyekwa kunganqandwa

Ukucwaswa ngokomzimba kuza ngezindlela ezehlukene, kanjalo nomonakalo odalekayo kuyenzeka ungafani. Kubantu abaphila ngaphansi kwencindezi yokucwaswa ngale ndlela kunomthelela omkhulu ekuhlukumezekeni ngokomphefumulo waloyo osuke ecwaswa. Umonakalo odalekayo ngokucwaswa ngale ndlela kuba owokuthi labo abahlukunyezwayo bacabange ukuthi bazokwamukeleka emiphakathini uma benza lokhu okujwayelekile (emphakathini). Le migomo eyamukelekile emphakathini ibuka umuntu njengomuntu ojwayelekile uma enobuso obuhle, enomzimba ome kahle, onebala elimhlophe elingenazo izinduna, nokunye.

Lokhu kudala umonakalo kubantu besifazane abangenazo lezi zimpawu ngoba babona kunesidingo sokushintsha indlela ababukeka ngayo. Lo monakalo odalwa ilokhu kucwaswa akubi yinto eyenzeka manje isombululeke idlule kepha kuba yinto abantu abaphila nayo iminyaka iphinde ishiye nezibazi ezingapholi ngaphakathi kubantu abahlukunyezwa ngokucwaswa ngokwesakhiwo semizimba yabo. Abesifazane abacwaswa ngalolu hlobo kungabenza bazizwe bengaphansi kwengcindezi yokuqhudelana nalabo abanemizimba eyemukelekile. Abanye ngokunjalo bangazibuka bengabantu abadlulisa umlayezo ongemuhle, okudala ukuthi kwabona bagcine sebezihlulela bezibuka njengabantu abangajwayelekile nabangamukelekile (Gilbert noMiles, 2018).

6.2.8.5 Okuhle okungasiza abantu besifazane uma kunganqandwa ukucwaswa kwabo ngokwemizimba yabo emculweni omaskandi.

Ukunqandwa kokucwaswa kwabantu besifazane ngokwemizimba yabo kungaholela ekutheni abantu besifazane bayemukele imizimba yabo inqobo nje uma isisindo abanaso ngokwezempilo semukelekile singeke sibaholele ezifeni ezifana nesifo senhliziyo esidalwa ukudla kakhulu ukudla okuthile. Okwesibili, bengabuyelwa ukuzethemba bayithande nemizimba yabo bafunde nokuthi umuntu nomuntu udalwe ngendlela ehlukile, abantu angeke bafane bonke. Ukuzethemba kuhambisana nokuzimisela nokuba nesibindi (Kadek, 2011). Kunjulalwazi kaLauster ocwaningeni luka-Aurie (2016), kuvezwa ukuthi ukuzethemba kuyisimo sengqondo noma umuzwa wokukhululeka ekuthatheni izinqumo.

Ngamanye amazwi ukunqandwa kokucwaswa kwabantu besifazane ngokwesakhiwo semizimba yabo kungababuyisela ukuzethemba nokwamukela imizimba yabo. Lokhu kungenza ukuthi noma kukhona abasaqhubeka nokubacwasa abantu besifazane kepha bengazenyezi ngoba bebona sebenokuzethemba nokwamukela indlela abadalwe ngayo bangavumeli abantu babacwase. Ukunqandwa kwalokhu kucwasa angeke kube nomthelela ekwamukeleni isisindo somzimba kuphela, kepha ngisho ekwemukeleni ibala abantu besifazane abadalwe nalo.

6.3 Isahluko ngamafuphi

Kulesi sahluko kuhlaziywe umthelela wamaculo omaskandi acwasa abantu besifazane ngokobulili kubantu besifazane. Okugqamile kulesi sahluko ukuthi zonke izindikimba zibe nomthelela othile kubantu besifazane ngezindlela ezehlukene. Kuphinde kwavela ukuthi umthelela omkhulu ngokucwaswa kwabantu besifazane uvela emasikweni nakuzinkoleloze ezinenhlese yokubacwasa abantu besifazane ngokobulili. Kuphinde kwavela nobuthakathaka abantu besifazane abanabo ekulweleni amalungelo abo okuvele ikakhulukazi kulabo abangakholelwa ekulweleni amalungelo abantu besifazane nasebemukele ukucwaswa nomthelela wokucwaswa kwabo njengento ejwayelekile nanjengendlela okumele baphile ngayo.

ISAHLUKO 7

ISIPHETHO SOCWANINGO

7.1 Isingeniso

Kulesi sahluko ngisonga ucwaningo. Ngiqala ngifingqe okwenzeka esahlukweni ngasinye bese ngiveza imiphumela etholwe yilolu cwaningo ngisho nokuthi ichazani. Ngibe sengiphetha ngokwethula izincomo zocwaningo olungenziwa esikhathini esizayo emkhakheni wokucwaswa kwabantu besifazane ngokobulili.

7.2 Isifingqo socwaningo

Esahlukweni sokuqala ngingenise ucwaningo, nganikeza isendlalelo sesihloko socwaningo, inkinga yocwaningo, inhlosongqangi yocwaningo, ezinye izinhloso zocwaningo, umbuzongqangi wocwaningo kanye neminye imibuzo ephendulwa ngucwaningo. Ngiphinde ngaveza isizathu sokwenza ucwaningo, ukubaluleka kwalo, kanye nomklamo walo.

Esahlukweni sesibili nginikeze incazelo yokubuyekeza imibhalo ngase ngibuyekeza imibhalo ehlobene nesihloko socwaningo, maqede ngathola ukuthi abantu bayacwaswa ngokobuhlanga, ngokwebala, ngokwenkolo, ngokweminyaka (ezikoleni, emsebenzini, endimeni yezomculo nakwezinye izindawo), kwezobunini bomhlaba, kwezepolitiki nakwezomnotho. Ngibe sengibuyekeza ucwaningo oselwenziwe nge-*African Feminism*, ngathola ukuthi bakhona abacwaningi asebecwaninge ngokuthi kusho ukuthini ukuba ngowesifazane olwisana nokucindezelwa kwabesifazane, ngokuba ngowesifazane olwela amalungelo e-Afrika, ngokucatshangwa ngumuntu wesifazane ngabanye abantu besifazane, ngokungenziwa ukuze abantu besifazane baphume ngaphansi kwencindezelo nangokwakhiwa komndeni wabantu besifazane abazolwisana nokucindezelwa kwabantu besifazane. Eminye yemiphumela yocwaningo iveza ukuthi impi yokucindezelwa kwabantu besifazane iliwa nangamadoda imbala iphinde iveze nokuthi wonke umuntu omnyama uke waphila ngaphansi kwezimo ezimcindezelayo.

Ngithole nokuthi munye kuphela umcwaningi osacwaninge ngokucindezelwa kwabantu besifazane endimeni yomculo womaskandi - uDuma. UDuma (2016) ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa elaziwa ngokuthi ‘Izingane Zoma’. Ngenxa yokuthi lo mcwaningi ucwaningo lwakhe lubhekiswe emaculweni eqembu elilodwa, lungethathwe njengolumele bonke omaskandi abacwasa abantu besifazane, okwenza kube negebe elisafuna

ukuvalwa lokuthi njengoba omaskandi besiZulu bebaningi kangaka, imaphi amanye amaqembu futhi yiziphi ezinye izindlela ezisetshenziswa ngamanye amaqembu omculo womaskandi ukucwasa nokucindezela abantu besifazane okumele kwenekelwe izwe. Ngiphinde ngaveza nomklamo lolu cwaningo onawo wokuthi lugxile kuphela ekucwasweni kwabantu besifazane ngokobulili nakuba ziziningi izindlela ezikhona zokucwasana.

Esahlukweni sesithathu ngichaze amathiyori asetshenzisiwe kulolu cwaningo okuyi-*African Feminism* ne-*Liberal Feminism*, ngase ngisho ukuthi ngiqoke injulalwazi ye-*African Feminism* ngoba ulwazi engilusebenzise kulolu cwaningo luqoqwe eNingizimu Afrika futhi luhlose ukuveza izindlela umlayezo odluliswa ngamaculo kamaskandi ngamunye acwasayo ukuthi abacwasa kanjani, okuyinto eyenzeka eNingizimu Afrika nokwenza le njulalwazi ifaneleke kulolu cwaningo. Okungenze ngaqoka i-*Liberal Feminism* ukuthi iyinjulalwazi ebhekene nokuqinisekisa ukuthi abantu besifazane bakhululekile ngendlela ezobenza bazibandakanye ekuthuthukiseni umhlaba okungaba ikwezolimo, ezepolitiki, ezomnotho, njalonjalo.

Ngibe sengiveza ukuthi lolu cwaningo lulandele ucwaningo oluyikhwalithethivu nokuthi lucwaningo olubhekiswe ohlotsheni olulodwa lokucwaningwayo (*case study*). Ngiphinde ngaveza ukuthi ngisebenzise i-*random sample* ne-*probability sample* ukukhetha amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili. Le nqubo yenze ukuthi amaculo omaskandi acwasa abantu besifazane abe sethubeni elilinganayo lokukhethwa. Ngamanye amazwi le nqubo ingenze ngakugwema ukuchema, okuchaza ukuthi iculo noma amaculo kamaskandi ngamunye engiwahlaziya kulolu cwaningo akungoba bengisophe wona. Ngisho omaskandi abanamaculo acwasayo amaningi kunawabanye ngiwakhethe ngingasophile umaskandi noma omaskandi abathile. Isahluko siveza nokuthi ulwazi engiluqoqe emaculweni omaskandi ngiluhlaziye ngenjulalwazi eyaziwa ngokuthi yi-*Thematic Content Analysis*, ngilandela umbono kaBraun noClarke (2006: 87) onamazinga ayisithupha alandelwayo lapho kuhlaziywa idatha. Lesi sahluko siphinde saveza ukuthi lolu cwaningo luyiqiniso ngoba isihloko socwaningo sithinta inkinga enkulu ekhona kepha kuleyo nkinga sibheke ingxenye yayo futhi ucwaningo luthembekile ngoba lungaphindwa nakwezinye izinhlobo zomculo womaskandi ezifana nomculo womaskandi besiXhosa, umculo womaskandi besiNdebele, nezinye izinhlobo. Isahluko siphinde sadalula izingqinamba zalolu cwaningo kanye nendlela engiyilandelile yokuqhutshwa kocwaningo ngendlela enobulungiswa.

Esahlukweni sesine ngithole amaculo omaskandi besiZulu acwasa abantu besifazane ngokobulili angamashumi amabili. Iculo lokuqala elisihloko sithi ‘Ingqikithi’ elitholakala ku-

albhamu elisihloko sithi “Ingqikithi”, liculwa yiqembu elaziwa ngokuthi ‘UThwalofu naMankentshane’. Umholi waleli qembu nguThwalofu Khoza obuye aziwe ngokuthi iNkunziyembongolo. Iculo lesibili elisihloko sithi ‘Isifebe sendoda’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesithathu elisihloko sithi ‘Ngelekelele’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesine elisihloko sithi ‘Wagqoza’ elitholakala ku-albhamu elisihloko sithi “Msholozi”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesihlanu elisihloko sithi ‘Ngiyintombi nto’ elitholakala ku-albhamu elisihloko sithi “Dark or Blue JZ for Second Term”, liculwa yiqembu elaziwa ngokuthi ‘Izingane Zoma’. Iculo lesithupha elisihloko sithi ‘Wamgana wamgana’ elitholakala ku-albhamu elisihloko sithi “Sithanda i-*family*”, liculwa nguThokozani Langa. Iculo lesikhombisa elisihloko sithi ‘Amadol’ entombi’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, liculwa nguThokozani Langa. Iculo lesishiyagalombili elisihloko sithi ‘Uthanda bani’ elitholakala ku-albhamu elisihloko sithi “Inganekwane”, liculwa nguThokozani Langa. Iculo lesishiyagalolunye elisihloko sithi ‘Amagam’ ashisayo’ elitholakala ku-albhamu elisihloko sithi “Wawuthini”, liculwa nguThokozani Langa. Iculo leshumi elisihloko sithi ‘Asekhona Amalahle’ elitholakala ku-albhamu elisihloko sithi “Asekhon’ Amalahle”, liculwa Imithente. Iculo leshumi nanye elisihloko sithi ‘Bazomqeda’ elitholakala ku-albhamu elisihloko sithi “Igazi lami”, liculwa nguBhekumuzi. Iculo leshumi nambili elisihloko sithi ‘Amanyala’ elitholakala ku-albhamu elisihloko sithi “Phaphiyose”, liculwa nguBhekumuzi Luthuli. Iculo leshumi nantathu elisihloko sithi ‘Empangeni’ elitholakala ku-albhamu elisihloko sithi “Inkinga ngu R7”, liculwa nguBhekumuzi. Iculo leshumi nane elisihloko sithi ‘Ngafa’ elitholakala ku-albhamu elisihloko sithi “Wangisiza baba”, liculwa nguShwi noMtekhala. Iculo leshumi nanhlanu elisihloko sithi ‘Ubuhle bakhe’ elitholakala ku-albhamu elisihloko sithi “Indod’ endlini”, liculwa nguShwi noMtekhala. Iculo leshumi nesithupha elisihloko sithi ‘Emendweni’ elitholakala ku-albhamu elisihloko sithi “Inhlupheko”, liculwa nguGatsheni. Iculo leshumi nesikhombisa elisihloko sithi ‘Ithayi Lemoto’ elitholakala ku-albhamu elisihloko sithi “Isifiso samabhaca”, liculwa nguPatrick Dumie Dumezweni. Iculo leshumi nesishiyagalombili elisihloko sithi ‘Isikorokoro’ elingekho ngaphansi kwe-albhamu, elizihambela lodwa liculwa Igcokama Elisha. Iculo leshumi nesishiyagalolunye elisihloko sithi ‘Isimukanandwendwe’ elitholakala ku-albhamu elisihloko sithi “Umthwalo Womona”, liculwa Igcokama Elisha. Iculo lamashumi amabili elisihloko sithi ‘Sabothoka Isidudla’ elitholakala ku-albhamu elisihloko sithi “Sabothok Isidudla”, liculwa Ihhash’ elimhlophe. Lapho sengilichazile iculo ngibe sengitomula ingxenye ecwasa abantu besifazane ngayibhala phansi.

Esahlukweni sesihlanu kuhlaziywe amaculo omaskandi ngaphansi kwezindikimba ezithinta ukucwaswa kwabantu besifazane ngokobulili. Izindikimba ezigqame kakhulu kulesi sahluko kube ilezo ezibe namaculo abe maningi nakwazile ukuzesekela. Kulezi zindikimba kubalwa leyo yokuhlanjalazwa kwabantu besifazane ngokobulili**,** eyokucwaswa kwabantu besifazane kucashwe ngezinkoleloze ukucwaswana kwabantu besifazane bebodwa, okungubufakazi obukhulu bendima okusamele idlalwe ilabo abalwela amalungelo abesifazane. Kanjalo nezinye izindima ezivezwe kulesi sahluko nazo zibalulekile njengoba zithinta izindlela ezehlukene ezingubufakazi bokuthi nakuba sekuphilwa esikhathini senkululeko kodwa abantu besifazane basacindezelwa ngokobulili.

Esahlukweni sesithupha kuhlaziywe umthelela wamaculo omaskandi acwasa abantu besifazane ngokobulili kubantu besifazane. Okugqamile kulesi sahluko ukuthi zonke izindikimba zibe nomthelela othile kubantu besifazane ngezindlela ezehlukene. Kuphinde kwavela ukuthi umthelela omkhulu ngokucwaswa kwabantu besifazane uvela emasikweni nakuzinkoleloze ezinenhlese yokubacwasa abantu besifazane ngokobulili. Kuphinde kwavela nobuthaka abantu besifazane abanabo ekulweleni amalungelo abo okuvele kakhulukazi kulabo abangakholelwa ekulweleni amalungelo abantu besifazane nasebemukele ukucwaswa nomthelela wokucwaswa kwabo njengento ejwayelekile nanjengendlela okumele baphile ngayo.

7.3 Okutholwe wucwaningo

- Ucwaningo luthole ukuthi abanye bomaskandi abacwasa abantu besifazane emaculweni abo nguThwalofu naMankentshane, Izingane zoMa, uThokozani Langa, Imithente, uBhekumuzi Luthuli, uShwi noMtekhala, uGatsheni, uDumezweni, Igcokama Elisha kanye neHhash' Elimhlophe.

- Ucwaningo lubuye lwathola ukuthi omaskandi bacwasa abantu besifazane ngokukhubazeka kwabo, ngokusebenzisa amagama ahlambalazayo nangokusenzisa izinkoleloze namasiko esiZulu.

- Ucwaningo luphinde lwathola ukuthi ukucwaswa kwabantu besifazane kunale miphumela elandelayo: Okokuqala, kubaculi bakamaskandi kutholakala ukhondolo lokucwaswa kwabantu besifazane kusukela kulabo asebemnkantshubovu abafana noThwalofu naMankentshane kuze kufinyelele kulabo abasanda kungena kule ndima yomculo abafana noGatsheni. Okwesibili,

kutholakala abantu besifazane kuyibona abahlukunyezwa ngamaculo omaskandi acwasayo, okuholela ekutheni bagcine bekipita bebalekela ukuzalela emakhaya, bazenyeze, baphelelwe nawukuzethemba okanye begcine bemukela ukuhlanjalazwa njengento ejwayelekile baphinde babekezelele ubudlelwano obuhlukumezayo. Okwesithathu, umphakathi uyagqugquzeleka ukuba uqhubeke nokucwasa abantu besifazane ngezindlela ezehlukene, okwenziwa yibo omaskandi abadumile abalokhu belishumayele njalo ivangeli lokucindezelwa kwabantu besifazane.

7.4 Okuchazwa noma okuvezwa yimiphumela yocwaningo

Le miphumela yocwango iveza okanye ichaza ukuthi abantu besifazane abakalwi ngokwanele noma babuthakathaka ekulweleni amalungelo abo. Lokhu kuvele ikakhulukazi kulabo bantu besifazane abangakholelwa ekulweleni amalungelo noma abangenandaba nokulwela amalungelo abo nasebemukele ukucindezelwa kwabantu besifazane ngabesilisa njengento ejwayelekile nanjengendlela okumele baphile ngayo. Lapho kubhekwa izibalo abesifazane eNingizimu Afrika baningi kunabesilisa, ngakho-ke abantu besifazane kumele ngabe basebenzisa ubuningi babo ukulwisana nabesilisa ababacindezelayo abayingcosana.

7.5 Isiphakamiso

Lusadingeka ucwaningo okumele lwenziwe mayelana namaculo omaskandi bezinye izilimi, (isiXhosa, isiNdebele, isiTswana, nezinye) acwasa abantu besifazane ngokobulili. Lusadingeka futhi ucwaningo oluzoqhathanisa ukuthi lokhu omaskandi abathi uma becula bakulingise kumadividi nakuma-*YouTube* kuyahambelana yini nalokhu abakushoyo emaculweni abo.

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