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Mthethwa, Thandeka Angel

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ISAHLUKO SOKUQALA

1.1 Isingeniso

Olimini lwesiZulu kunemibhalo ehlukahlukene okungaba amanoveli, izindaba ezimfushane, izinkondlo kanye nemidlalo ezidlulisa imilayezo nezifundo ezitholakala khona. Bonke ababhali nezimbongi uma bebhala basuke befuna ukudlulisa imizwa ethile mayelana nezimo ababhekene nazo noma umphakathi obhekene nazo okanye izexwayiso abafuna ukuzidlulisa emphakathini. Imvamisa isifundo sivela ekugcineni kwendaba okungaba uvuthondaba okanye esiphethweni. Lokho kwenzeka uma incwadi ibhalwe kahle noma uma inoheho.

Umdlalo imvamisa ubhalelwa ukudlalwa phambi kwezibukeli enkundleni. Wethula indaba noma umyalezo ngokusebenzisa inkulumompendulwano. Kukhona umdlalo onkundlanye onesigcawu esisodwa ogxila kuso noma zibe mbalwa. Kube khona umdlalo omude onezinkundla eziningi, kanti inkundla ngayinye yehlukaniswe ngezigcawu. Kukhona nezinhlobo eziningi zomdlalo ngokwendikimba okuyisenamisi, imbangalusizi, imelodrama kanye negidigidi.

Isenamisi ngumdlalo ojabulisayo kakhulu, yingakho uqanjwe ngokuthi yisenamisi. Imbangalusizi yilolu hlobo lomdlalo oluletha usizi kanye nomunyu, uba nesifundo esibuhlungu kakhulu ekugcineni. Izibonelo zalolo hlobo lomdlalo kungaba: “Kwaze Kwalukhuni” ebhalwe nguNakanjani G, Sibiya, lapho ekugcineni sithola intombazane esencane uBongiwe idlwengulwa nguyise oyizalayo ngethemba lokuthi ingculazi anayo izophela uma eke waya ocansini nentombi nto. Lapha sivezelwa ukuthi abantu besifazane bavezwe njengekhambi lokuxazululwa kwezinkinga ezibhekene nabantu besilisa. Lena inkoleloze eveza indlela izinyanga nabantu besilisa abacabanga ngayo ngabantu besifazane ngokwencwadi nasemphakathini.

Esinye isibonelo sembangalusizi umdlalo othi: “Wangibulala Baba*”* owabhalwa ngu G.A Malindiza. Kulo mdlalo sithola ingane yentombazane encane eya ocansini noyise oganwe umama wayo (*stepfather*) ngesizathu sokuthi uyise lo umenzela yonke into ayifunayo. Lapha abesifazane bavezwe njengabantu abahluphekayo, abathanda izinto nabaheheka kalula. Ubaba wekhaya ungumuntu osebenzela kude nasekhaya eshayela amaloli, kwesinye isikhathi uma kwenzeke walala endleleni uthenga abaqwayizi. Indaba ixoxa ngokuhlukunyezwa kukamama

nendodakazi ngokocansi behlukunyezwa ubaba wekhaya ongumshayeli weloli lamabanga amade, obuya ekuhambeni esenegciwane lengculazi.

Siphinde sithole imelodrama okungumdlalo oweyame ezintweni ezesabisayo noma ezinesihluku. Lapha umlingiswa oqavile uhlangabezana nezingqinamba kuze kube sengathi uyanqotshwa, kodwa ekugcineni athole ukuphumelela. Isibonelo semelodrama incwadi ethi "Kudela Owaziyo" eyabhalwa ngu P.B Maphumulo . Le ncwadi ingenisa ngomlingiswa ongummeleli igama lakhe nguMdaluli. UMdaluli wayeyindoda enothando kakhulu. Konke lokho ayekwenza emndenini wakhe nasemphakathini wakwenziswa uthando analo lokunakekela umndeni wakhe. Ubhekana nezinkinga emuva kokuba nephupho elibi.

Commented [GM1]: Ubani umbhali wale ncwadi?

Kule ncwadi, owesifazane okungumkaMdaluli uvezwe njengomama obekezelayo emshadweni olibamba ngisho selishila. Noma uMdaluli engamhlukumeza amshaye, amfune inkonzo yasekamelweni ngenkani, amthuke, amxoshe, ekugcineni uyamxolela ngoba ecabangela izingane kanti uyasaba nokuphindela ekhaya ngoba uzobizwa ngamagama anjengo 'mabuy' emendweni'.

Igidigidi lona lingumdlalo osheshayo kanti futhi ligcwele amahlaya. Isibonelo segidigidi umdlalo othi 'Isiko Nelungelo.' Le midlalo ayithathi isikhathi eside uma uyifunda, iyashesha kakhulu. Amakhasi encwadi awadluli kwayikhulu. Le ncwadi ethi 'Isiko nelungelo' ikhuluma ngowesifazane ophikisana nesiko lokungenwa umfowabo womyeni wakhe.

Lapha sithola owesifazane osemusha oveza amalungelo akhe njengowesifazane ukuthi unelungelo lokuthandana nanoma ubani afuna ukuthandana naye kodwa isiko alikuvumi lokho. Ekugcineni isiko liphumelele okuchaza ukuthi kwesinye isikhathi okanye kwezinye izindawo abesifazane bagcina becindezelekile bengenzi izinto abazithandayo ngenxa yokuthi isiko alibavumeli futhi kubonakala kuyihlazo ukungalandeli amasiko.

UZulu (1997) usho lokhu ngemidlalo yesiZulu:

> *From ambivalent creation of heroines, many African dramas and novels now portray woman's self-definition as a progressive development. This is as much an evidence of the growth in consciousness of the writer as of the epistemological changes in the reality of African woman's experience.*
>
> Kusukela ekuvezweni kwabantu besifazane njengamaqhawekazi, imibhalo eminingi yase-Afrika njengemidlalo namanoveli isiveza abantu besifazane njengabantu abathuthukayo nabanenqubekela phambili. Lokhu kuvezwa

kwabantu besifazane ngendlela ehlukile kuwubufakazi bokukhula kwababhali kanye noshintsho ekuvezweni kwamaqiniso kanye nezingqinamba abantu besifazane base-Afrika abadlula kuzona.

Emidlalweni yanamuhla sithola abalingiswa besifazane bengavezwanga njengabantu abadalelwe ukuhlala endlini, okumele banakekele imindeni yabo ngaso sonke isikhathi nokumele bashade bakhulise izingane. Lokhu sikuthola emibhalweni ebhalwe ngabantu besifazane uma ababhali kungabantu besilisa, iyachema ezikhathini eziningi ngabantu besifazane.

Commented [BZ2]:

Commented [TA3R2]:

UZulu no-Onwueme (1997:141) baveza lokhu:

> *The older generation of women writers of the continent now present women not only as symbols of social change: their heroines are more radical.*
>
> Ababhali balapha e-Afrika besifazane asebekhulile abavezi abantu besifazane njengophawu oluletha intuthuko kuphela kepha babaveza njengophawu loguquko emphakathini: amaqhawekazi abo angesabi lutho.

UAina (1987; 73) uthi:

> *Though full gender equality is assumed to be achievable only within a socialist framework, both Marx and Engels, having hypothesized that the demand for female wage labor would free woman from dependence on their husbands and from male dominance within the family.*
>
> Njengoba ukulingana ngokobulili kubonakala njengento engafezwa ezindaweni ezinjengemiphakathi, sibheke nokuthi ukusebenza nokuhola kwabantu besifazane kungakhulula abantu besifazane ekuncikeni nasekukhangezeni kubayeni babo kanye nokuphila ngaphansi kwemiyalelo nokuphathwa ngabantu besilisa emindenini.

U-Aina uyakucacisa ukuthi uma abantu besifazane bengazimela bathole izikhundla ezilinganayo nabantu besilisa njengokuphatha izwe noma izinkampani ezinkulu kungabakhulula ekuncikeni kubantu besilisa abahlekisana nabo. Abantu abacebile lapha eNingizimu Afrika abaningi ngabantu besilisa. Abantu besifazane bakhona abacebile nabasezikhundleni eziphezulu kodwa abandile kunabantu besilisa. Nalabo abacebile abanye basuke bacetshiswe ngabayeni babo, bayimvelakancane abantu besifazane abazisebenzele bazicebela.

Lokhu esikubona kwenzeka kumabonakude, kuhulumeni okungavezi abantu besifazane bezimele besezikhundleni eziphezulu kunomthelela omkhulu kubabhali kanye nomphakathi wonkana. Uma abantu besifazane bengazimela kungaba yimvelakancane ukuthi baphephele, bathembele noma bancike kubantu besilisa abaphilisana nabo.

1.2 Intshisekelo yocwaningo

Umdlalo uyindaba ebhalwa ngendlela eyahlukile lapho abalingiswa sibezwa bezikhulumela bona. Ibhalwa ngendlela yenkulumompendulwano. Abadlali nesixakaxaka yikhona okungumgomo wendaba. Lolu hlobo lombhalo luzwakala lugcwele ukulingiswa. Umdlalo uba nenkundla eyakhiwa ilukuluku, uvuthondaba nesixazululo. Ubuye ube nezigcawu eziyingxenye yenkundla evezwa okwenziwa abadlali abehlukene abenza umdlalo uqhubekele phambili.

Umlandi unomsebenzi onzima wokusibeka esithombeni mayelana nokwenzekayo emidlalweni, futhi lokhu kuyawusiza umdlalo ukuba uthuthuke. Umlandi ukwenza lokhu ngokusivezela okwenzeka ngaphambi kokuba umdlalo uqale, ugcwalisa izikhala ngakho njalo ukusilandisa noma asixoxele kabanzi ngomdlalo othile. Imvamisa lokhu sikuthola embhalweni kubhalwe ngamagama ahlukile futhi afakwe kubakaki. Umbhali kumele aphumelele ukwenza lokhu ngoba noma kunezikhala esizithola emdlalweni kepha ziyavaleka uma abadlali sebexoxa.

Indaba esamdlalo inabantu abadlalayo okuyibo abenza okuthile okwenza indaba iqhubekele phambili. Lezi zinhlobo zabadlali zivela ngokuthi kube nomdlali osemqoka endabeni esamdlalo obizwa ngokuthi ummeleli, kube khona imbangi (umdlali ophikisana nommeleli) kanye nomqhathi (olekelela ummeleli noma imbangi).

Nazi izincwadi zemidlalo ezibhalwe ngaphambilini ezibe nomthelela omkhulu kulolu cwaningo kubhekwa ngendlela abadlali besifazane abavezwe ngayo. Kukhona ethi ‘Yekanini Ukuzenza’, eyashicilelwa ngonyaka we-1997 ebhalwe nguGladman Ngubo. Lo mdlalo uqukethe indaba emnandi futhi ehlwabusayo. Imayelana noSipho kanye noBusisiwe, intombi yakhe. Bangabantu baseHarding, eSouth Coast. Isifundo esitholakala khona ukuthi ubugebengu abukhokheli, noma ngabe owesifazane osothandweni naye ecabanga kanjalo.

Emva kokubulala isakhamuzi uSipho noBusisiwe bayahamba bayalishiya idolobha. Lapha sivezelwa owesifazane enamandla okuguqula owesilisa acabange ngendlela afuna ngayo, noma

ngabe into imbi kangakanani. Asivezelwanga owesifazane onamandla okuguqula imicabango emibi yesoka lakhe kodwa sivezelwa enamandla okuguqula okuhle akwenze okubi.

Lapha owesifazane onguBusisiwe uvezwe njengomuntu okhohlakele olinga abantu besilisa ukuthi benze okubi kuhle kuka-Eva edlisa u-Adam i-aphula engadini yase-Edeni. Okuchaza ukuthi ngaphandle komuntu wesifazane lapha emhlabeni umuntu wesilisa ubengeke enze okubi noma abuke ngelinye iso.

IBhayibheli liyakuveza encwadini yaBehluleli kusukela eSahlukweni seshumi nantathu ukuya eSahlukweni seshumi nesithupha lapho uSamsoni wanqontshwa ngowesifazane uDilayila ngokumbuza ukuthi akuphi amandla akhe ngokumheha ngokocansi. Akupheleli lapho; wenza nesihluku nokukhohlakala ngokugunda uSamsoni izinwele zakhe. Lokhu kwenza ukuthi uSamsoni aphelelwe ubuhlakani namandla. Wagcina esekhishwe amehlo waze waphelela ejele. Konke lokhu kungenxa yomuntu wesifazane.

Eyashicilelwa ngonyaka wezi-2009 nguMandla M Ndlovu, ithi ‘Ungayithi Vu”. Lapha sivezelwa ukuthi bonke ubulili bungayenza inkohlakalo kodwa owesifazane nguyena okhohlakele kakhulu ukudlula owesilisa. Nakhu okucashuniwe okusekelayo ekhasini lesi: 67;

NDODANA: Baba sengicabanga ukuthatha manje!
BABA : Owo khona osewuyibonile?
NDODANA: Yebo, eyala kwamakhelwane, uBongiwe.
BABA : Shiiiii (ehleba) ungamthathi, udadewenu lowo, ungayithi vu kunyoko.
NDODANA: Mama bese ngicabanga ukuthatha la kwamakhelwane, manje uthi ubaba angingamthathi ngoba udadewethu, ngiyadideka.
MAMA : (Ehleba) mshade akayena udadewenu, nawe awuyena owakhe ngakuthola ngaphandle. Ungayithi vu kuyihlo.

Lapha owesilisa uvezwe njengomuntu ogangile kodwa hhayi ukwedlula owesifazane. Owesifazane uvezwe njengesikhohlakali somuntu esihamba silala. Umama womfana uvezwe njengomuntu olala yonke indawo ngisho nakomakhelwane, unobudlelwane ngokocansi nabantu abaningi. Indaba ichemile kakhulu kubantu besifazane futhi kuyimvelakancane ukuthola imibhalo ekhuluma kabi ngabantu besilisa.

Ngisho bengenza okubi njengokuba nobudlelwane nabantu abaningi besifazane akubonakali njengesenzo esibi kodwa lowo owesilisa ubizwa ngokuthi uyisoka futhi uma uyindoda

ulindeleke ukuba wenze kanjalo. Indaba ibingaphela lapho owesilisa akhiphe iqiniso lokuthi waphambuka kodwa cha kumele kube ngowesifazane ngoba nguyena “ovamise” ukwenza ukukhohlakala futhi nomphakathi ulindele ukuthi kube ngowesifazane onephutha nongakwazi ukuzibamba nokuziphatha.

Ngonyaka wezi-2013 uNdlovu waphinda wakhipha umdlalo osihloko sithi: ‘Imfihlo Ngujuqu’. Kulo mdlalo sithola umlingiswa wesifazane ogama lakhe kunguMpume ebhekana nobunzima bempilo emva kokuthi isoka lakhe liboshiwe. Ugcina esethatha izinqumo ezibucayi, esenza nezinto ezimangazayo ngoba enengcindezi yokuthi kumele abeke ukudla etafuleni, abekele umndeni wakhe ngoba umndeni wakhe ubuwondliwa yilo isoka lakhe.

Uma isoka lakhe lidedelwa ejele liqale lithole ukuthi uMpume umkakhe ubekade enzani ngesikhathi engekho esejele. Kuyacaca ukuthi kunokuthi owesifazane avezwe njengomuntu ozama ukusebenzela nokondla umndeni wakhe (iqhawekazi), kunalokho uvezwa njengomuntu ongathengisa nangesitho sakhe sangasese ukuze avezwe njengomuntu omubi.

Lokhu kusicacisela kabanzi ukuthi izinkinga zabantu besifazane eziningi zibangwa ngabantu besilisa. Isibonelo; ukuze kuthiwe owesifazane akaziphethe kahle yingoba usuke enze okuthile nomuntu wesilisa, kungaba ukuya ocansini, ukuphuza okanye ukubhema nokunye. Okubuhlungu nje ukuthi owesilisa akabhekwa, kodwa kubhekwa owesifazane kakhulu. Kuyimvelakancane ukuthi owesifazane acele ukuya ocansini nowesilisa okanye acele ubudlelwano kumuntu wesilisa, kuba yibo abesilisa abafuna ubudlelwano.

Maningi amasiko acekela phansi abantu besifazane aphinde aveze nokungalingani phakathi kwabantu besifazane nabesilisa. Ngokwesiko abantu besifazane abavumelekile ukuphawula ngendlela abazizwa ngayo futhi abavumelekile nokuthatha izinqumo, zithathwa ngabesilisa. Isibonelo, isiko lokuzila. Owesifazane uma eshonelwe ngumyeni wakhe uzila unyaka wonke ukuya phezulu embathe izingubo ezimnyama noma eziluhlaza okwesibhakabhaka ukuze lonke izwe libone ukuthi ushonelwe ngumyeni wakhe ngakho-ke kumele angathintwa.

UFamilusi (2012: 307) ecashunwe nguZungu noSiwela (2017) uthi:

> *Widowhood is associated with many practices in traditional Africa, some of which are harmful and dehumanising. These practices vary from culture to culture. Among the Yoruba, the duration of mourning for a widow is one year. During this period, she is to refrain from sex and she must not remarry…There is no specific*

mourning period for the widower. In fact, he may remarry shortly after the death of his wife because of domestic care.

Ukufelwa kowesifazane kuhlotshaniswa nemikhubamisebenzi enobungozi neyehlisa isithunzi e-Afrika esadla ngoludala. Le mikhubamisebenzi iyehluka ngokwamasiko. Kubantu abakhuluma isiYorubha, isikhathi sokuzila komfelokazi siwunyaka. Kulesi sikhathi owesifazane akumele aye ocansini kanti futhi akumele agane…Asikho isikhathi esibekelwe umfelwa. Eqinisweni angakwazi ukuganwa esanda kushona nje umkakhe ngenxa yokudinga ukwelekelelwa endlini.

Uma owesifazane eshonelwe ngumyeni wakhe, ubukeka njengomuntu ongcolile, onamabhadi nokungafanele athintwe. Owesilisa yena akananking uma eshonelwe ngunkosikazi wakhe impilo yakhe iyaqhubeka ngaphandle kokuthi aze azile unyaka wonke. Owesilisa uzila amaviki ambadlwana lapho efake khona uphawu oluncane lwendwangu oluchaza ukuthi uzilile, futhi usengaqhubeka nokubheka omunye unkosikazi. Lokhu kudalwa ukuthi umphakathi ucabanga ukuthi abantu besifazane bayakwazi ukuzibamba kunabantu besilisa.

Kule ncwadi engumdlalo ethi: 'Isiko neLungelo' sivezelwa abantu besifazane bezama ukulwela amalungelo abo. Le ncwadi yabhalwa ngowesifazane onguNelisiwe Zulu, yashicilelwa ngonyaka wezi-2010. Kulo mdlalo sivezelwa ngobubi nobuhle bamalungelo kanye namasiko abandakanya abesifazane. Kukhona isiko 'lamaZulu' kanye nabanye e-Afrika lapho uma owesifazane eshonelwa ngumyeni uma sebeshadile kumele athandane noma aqhubeke nomfowabo womkhwenyana wakhe. Lelo siko libizwa ngokungenwa. UZungu (2016) ukuchaza kanje ukungena:

Ukungena is when the man moves into his late brother's wives house and becomes the husband to the widows.

Ukungena ilapho owesilisa engena emzini kamfowabo oseshonile ezokuba umyeni kubafelokazi.

Esikhathini samanje alisenziwa kakhulu leli siko ikakhulukazi ezindaweni zasemadolobheni nasezindaweni zasemalokishini. Kuyo le ncwadi siphinde sivezelwe ukuthi abantu besifazane sebenawo amalungelo okunqaba isiko lokungenwa uma bengathandi ngaphansi kweWesteni Feminizimu ezindaweni zasemadolobheni nasemalokishini ikakhulukazi. UZungu (2010) usho lokhu:

> *In South Africa, women have equal rights with men. They are allowed to choose for themselves and to take decisions that suit them and their lifestyles. However, in rural communities where some women are fully dependent on their husbands, most women marry young and drop out of school. Poverty in these communities compels women to get married at a young age.*
>
> ENingizimu Afrika, abantu besifazane banamalungelo afanayo nabantu besilisa. Bavumelekile ukuthi bazithathele bona izinqumo ezithandwa yibo mayelana nempilo abafuna ukuyiphila. Kusenjalo, ezindaweni zasemakhaya lapho abesifazane besancike kubayeni babo, abesifazane abaningi bashada besebancane baphinde bayeke nesikole. Inhlupheko kulezi zindawo iphoqa abesifazane ukuthi bashade basebancane.

UNnaemeka (1997; 9) yena uveza lokhu:

> *African feminism is not reactive, it is proactive. It has a life of its own that is rooted in the African environment. Its uniqueness emanates from the cultural and philosophical specificity of its own provenance.*
>
> I-Afrikana Feminizimu ayigxilanga ekuphenduleni okanye ekulungiseni umonakalo kodwa igxile ekutheni igweme izinto ezimbi okanye izinkinga ngaphambi kokuba zenzeke. Inendlela yayo yokuphila ebandakanya ubu-Afrika. Ukuhluka kwayo kusuka emasikweni kanye nedlela yokuphila yase-Afrika.

Emphakathini esiphila kuwo kusukela emandulo, kunendlela elindelekile kowesifazane ukuthi aziphathe ngayo ukuze ezokwazi ukuthola umendo ahlonipheke nasemphakathini. Umuntu wesifazane ulindeleke ukuthi aziphathe kahle, abekezelele yonke into ngisho ngabe ayimphathi kahle, axolele yonke into aphinde anakekele konke okuphambi kwakhe.

Le mfundiso iqalwa emabangeni aphansi lapho ingane yentombazana izofundiswa ukugeza izitsha nokuhlanza kahle indlu kanti izingane zabafana zona azifundiswa ukwenza imisebenzi yasekhishini. Ngakho-ke zikhula zazi ukuthi zona azenzi lutho zenzelwa ngabantu besifazane. Imvamisa emindenini eminingi yase-Afrika kwenzeka lokhu; uma owesilisa eseyingane uzosetshenzelwa noma aneswe ngumama wakhe, uma ekhula unakekelwa ngodadewabo kanti uma eseshadile kube ngumkakhe omnakekelayo.

UNwapa (1997; 95) uthi:

> *Majority of the women in Africa live in the rural areas therefore many are uneducated, and there are not too many alternatives to being married and having children. Futhermore he inserts that the most natural thing for rural woman is to marry and procreate.*
>
> Abantu abaningi besifazane base-Afrika bahlala ezindaweni zasemakhaya ngakho-ke iningi labo alifundile, okusho ukuthi awekho amanye amathuba akhona ngaphandle kokuthi bashade bese bezala abantwana. Okunye ukuthi into eyimvelo elindelekile kubantu besifazane abahlala emakhaya ukuthi bashade bandise nesizwe ngokuzala.

Lesi simo sokuphila sibizwa ngokuthi yiphathriyakhi lapho kusasetshenziswa khona amasiko nezaga nezisho ezicindezela abantu besifazane. Lapho sibala izimo ezifana njengokuthatha isithembu, ukuzila, ukuthwalwa, ukubekezela emshadweni nokubukelwa phansi mayelana nokwenza imisebenzi eyenziwa ngabesilisa.

1.2.1 Umthelela wakumabonakude

Umphakathi nemindeni yiwo onemithelela kakhulu mayelana nokuthi owesifazane kumele aziphathe kanjani okubandakanya okufanele akwazi ukukwenza noma ukukuthola ukuze angadumazi umndeni. Umabonakude unomthelela omkhulu ngoba izingane zikhula zazi ukuthi kwamukelekile ukuhlushwa yilo othandana naye noma ukuba ngaphansi kwabantu besilisa ngokubona kumabonakude. Kuyimvelakancane lapho bezoveza owesifazane omnyama, ozimele ongalekelelwanga ngowesilisa ukuthi aphumelele.

UNnaemeka (1997; 62) uveza lokhu:

> *Women's self-image is also severely damaged because sexist notions of women are taught in schools and also potrayed in media. And the most devastating image of the woman is that of a dependant, helpless hanger-on to a man, always behind men, seen not heard, obedient and submissive to her husband.*
>
> Isithombe sabantu besifazane sicekelwe phansi ngendlela eyisimanga ngoba esikoleni nakomabonakude kufundiswa kuphinde kuvezwe imibono

> ehlukahlukene mayelana nabesifazane ngokocansi. Isithombe esishaqisa kakhulu ilesi sabantu besifazane abangakwazi ukuzimela bona, abancike kubantu besilisa abaphilisana nabo, abahlezi baphansi kwabayeni babo, ababonwayo nje kuphela abangalalelwa kanye nabazinikelayo kubayeni babo.

Emidlalweni ekumabonakude nakumafilimu akhiqizwayo, ikakhulukazi abhalwe ngabantu besilisa sithola abesifazane bevezwe njengabantu abazidelayo ukuze basindise ubudlelwane babo nabantu abathandana nabo. Isibonelo ifilimu elikhiqizwe ngaphansi kwe-*Afirican Cinema* elashuthelwa eNigeria naseMelika elabhalwa ngu Patric S. Cunningham kanye noRhea Scott isihloko sayo sithi: *Mother of Goerge* (2013). Kule filimu ekuqaleni sivezelwa umshado omuhle wabantu abasha okuthi ekuhambeni kwesikhathi sebeshadile bathuthela endaweni yaseMelika lapho okube nezinkinga zokungatholakali kwabantwana.

Lapha lo wesifazane oshadile akavumelekile ukuzisebenzela, kumele ahlale endlini umyeni wakhe amsebenzele bese yena ekhangeza kumyeni wakhe. Lokhu kuyinkolelo ezweni laseNigeria kwezinye izinhlanga ukuthi owesifazane akasebenzi kodwa uhlala endlini anakekele umndeni nekhaya. UZulu (2006) usho lokhu:

> *The patriarchal system has always proven to be very oppressive and discriminatory towards women. Men hold on to power under the guise of culture and tradition.*
>
> Uhlelo lokuphila elivuna abesilisa ukuba babe namandla phezu kwabesifazane kudala labonakala ukuthi licindezela liphinde libandlulule abesifazane. Abesilisa babambelela emandleni abavunayo ngaphansi kwesiko nendabuko.

UKwatsha (2009) ecashunwe nguGumede (2018) ukholelwa ekutheni:

> *Traditional culture often plays a prominent role in oppressing women. Men have often used and still use traditional culture in order to benefit themselves at the expense of women. The way men hold on to these gender inequalities shows that somewhere in their subconscious mind, they fear that, if they give women a chance, they will be overpowered.*
>
> Amasiko abamba iqhaza elikhulu elicindezelayo kwabesifazane. Abesilisa sebejwayele futhi basawasebenzisa amasiko ukuze bathole lokhu abakufunayo

ngokuhlukumezeka kwabesifazane. Ngendlela abesilisa ababambelela ngayo ekungalinganini ngokobulili kuveza ukuthi ezingqondweni zabo, bayesaba ukuthi, uma benganika abesifazane ithuba, ngeke besaba nawo amandla.

Okwesibili akavumelekile ukuba agqoke izimpahla eziveza izitho zomzimba njengezingalo nemilenze. Wake wazama ukugqoka waveza izitho ehlohlwe ngumngani wakhe owayebona ukuthi ucindezelekile kodwa umkhwenyana wakhe wathukuthela wagana unwabu waze wamubiza ngonondindwa waphinde wamuthembisa nesehlukaniso somshado uma eke waphinda. UZulu (2006) uveza ukuthi:

> *Women's right to choose their dress code should not be seen as secondary to issues such as domestic violence and sexual abuse, as this in some way is connected to forms of gender oppression. Policing women's dress should be seen for what it really is – another means of controlling women's bodies. Saying what is or is not suitable clothing for women is a gender-based notion, which is not, however, applied to men.*

> Ilungelo labesifazane lokuzikhethela abafuna ukukugqoka akumele libukelwe ekudeni kulezi zingqinamba zokuhlukunyezwa ekhaya nangokocansi, njengoba nakho lokhu kuhambelana nezindlela zokucindezeleka ngokobulili. Ukugada ukugqoka kwabesifazane kumele kubonwe ngobunjalo babo – olunye uhlobo lokulawula imizimba yabesifazane. Ukusho ukuthi yini efanele ukugqokwa nokungagqokwa ngabesifazane umbono oseka ukubandlulula ngokobulili, okuyinto nokho engenziwa kwabesilisa.

Uma kunenkinga yokungatholakali kwabantwana emshadweni ngowesifazane olindeleke ukuthi kube nguyena onenkinga uze abizwe ngamagama afana nenyumba. Lo wesifazane kule filimu ugcina ngokufuna usizo kubantu abadala abamxwayisa ngokuthi aye ocansini nomfowabo kamkhwenyana wakhe ukuze asindise umshado wakhe, uma kungenjalo umkhwenyana uzomshiya okanye athathe umfazi wesibili. Uma kuke kwafika lapho abasemzini kungenzeka bangamamukeli bamxoshe bathi aphindele emuva ngoba kuyihlazo elikhulu ukuhlulwa umendo emphakathini wase-Afrika jikelele. UMakoba (2005) ubeka kanje:

> *Women are expected and supposed to become mothers, as motherhood is highly valued symbolically as the key to adulthood and fulfillment. As such, childless women are often asked to explain themselves and seek help for their*

reproductive problems in contrast to women who have children, who are rarely asked to explain their conformity to the norm of motherhood. Thus, childless women come to realise that by failing to comply with one of the most salient features of being a woman, they open themselves up to accusations of not being normal and woman enough. These feelings of failure extend into their roles as wives, as they live in constant fear of being left by their husbands because they cannot provide them with children.

Abantu besifazane balindeleke futhi kufanele babe ngomama, njengoba ubumama buthathwa njengomfanekiso wokuya ebudaleni nokugcwaliseka. Abesifazane abangenazo izingane bacelwa ngokuvamile ukuthi bazichaze futhi bafune usizo ngezinkinga zabo zokuzala uma beqhathaniswa nabesifazane abanezingane, okungavamile ukuthi bacelwe ukuthi bazichaze mayelana nokuvunywa ubumama. Kanjalo, abesifazane abangenazingane baqaphele ukuthi ngokuhluleka ukuthobela izici ezibabazekayo zokuba ngowesifazane, bazibangela ukumangalelwa ngokungabi ngowesifazane ophelele. Le mizwa yokuhluleka ithikameza izindima zabo zokuba ngamakhosikazi, njengoba sebephila behlala besaba ukushiywa ngabayeni babo ngoba bengakwazi ukubazalela izingane.

Okubuhlungu ukuthi ekugcineni kuyavela ukuthi lo owesifazane uye ocansini nomfowabo myeni wakhe ngesizathu sokuthi uzama ukusindisa umshado wakhe nokwenza iseluleko alulekwe sona ngabantu abadala. Emehlweni omkhwenyana wakhe usebonakala njengesidwedwe somfazi esingakwazi ukuziphatha nokuzibamba esingaze siye ocansini nomfowabo. Umfowabo naye uvumile ukwenza lesi senzo kodwa akabe esabhekwa kakhulu, kubhekwa owesifazane. UMakoba (2005) ubeka kanje:

Although male fertility and an ability to produce children are rarely, if ever, questioned, men in infertile marriages often feel pressure to impregnate other women so as to prove their own fertility. Therefore, this often leads to issues of infidelity within marriages, as men engage in sexual relationships outside their marriage so as to prove their fertility.

Yize inzalo yabesilisa nekhono lokwenza izingane kungavamile, noma akubuzwa nhlobo, abesilisa abasemishadweni lapho kungatholwa khona izingane baba nengcindezi yokukhulelisa abanye abesifazane ukukhombisa inzalo. Ngakho-ke,

> lokhu kudala izinkinga zokungathembeki emshadweni, njengoba abesilisa bazibandakanya ebudlelwaneni obuhlukahlukene ngokocansi ngaphandle komshado ngesizathu sokuveza ukuthi banenzalo.

Ngamafuphi kuyacaca ukuthi kunzima ukuba ngowesifazane e-Afrika ngoba uma uyekelela izinto uba nephutha kuthiwe awuzami uze ubizwe ngamagama kanti futhi uma uthi uzama ukuzilungisa uba nephutha futhi ubizwe ngesikhohlakali somfazi. Okubuhlungu kakhulu yikho nje ukuthi nakomabonakude abesifazane bavezwe bengenawo amandla okuzilwela nokuzikhulumela okanye ukuziphilisa okunomthelela omubi kakhulu emiphakathini ngoba abantu bafunda kangconywana uma bebona. UMakoba (2005) usho lokhu:

> *Women have always been defined by events related to their reproductive functions – the experience of pregnancy, childbirth, parenting and the eventual launching of their children into the adult world and preparing for grandparenthood. The expectation of married women to become mothers is seen as a normative or mandatory quality of motherhood in society. Thus, women go through their married lives striving for motherhood, along with the sense of identity, achievement and status that it comes with. In this ideological context, women's decisions are not so much about whether or not to have children, but about when to have them, how many to have or at what point in their marriage to have them.*
>
> Abantu besifazane selokhu bachazwa ngezehlakalo ezimayelana nemisebenzi yabo yokuzala – ukukhulelwa, ukuzala, ukukhulisa kanye nokungeniswa kwezingane zabo ezweni lobudala kanye nokuzilungiselela ukukhulisa abazukulu. Ukulindela abashadikazi ukuthi babe ngomama kubonwa njengenjwayelo noma kuphoqelekile uma ungena esigabeni sobumama emphakathini. Kanjalo, abesifazane emshadweni balwela ukuba ngomama, okuhambisana nokuzazisa, impumelelo nesimo esihambisana nakho. Kulo mbono, izinqumo zabesifazane akuzona ezokuthi bayabathola abantwana noma cha, kodwa ezokuthi baba thola nini, abangaki noma bazobathola kusiphi isigaba somshado.

Esikhathini esiningi uma kukhulunywa ngenzalo kubhekwa abantu besifazane kakhulu ngoba kuyibona abazala izingane kanti akunjalo. Uma kukhulunywa ngenzalo abantu besilisa kanye nabantu besifazane bayathinteka ngoba inkinga kungenzeka ukuthi ikoyedwa wabo. Kule

filimu owesilisa ubecabanga ukuthi ngumkakhe onenkinga yokuzala nokuthatha isithembu kumfikele, akaze acabange ukuthi kungenzeka kube nguyena onenkinga. Ekugcineni sekuyasicacela ukuthi lo owesifazane akanankinga yokuzala nakhu uye ocansini nomfowabo womyeni wakhe wakhulelwa. Inkinga ibikowesilisa. UMakoba (2005) uyakucacisa ukuthi;

> *Infertility within a marriage affects both husband and wife, regardless of who carries the infertility diagnosis, because it is socially expected for a married couple to have children.*
>
> Ukungabi nenzalo kubathinta bobabili umyeni nonkosikazi, kungakhathaliseki ukuthi ubani ongenanzalo ngoba emiphakathini kulindelekile ukuthi abashadikazi bathole abantwana.

Emindenini eminingi kuyihlazo uma owesilisa engenazo izingane ngakho-ke uma sekwaziwa ukuthi akabatholi abantwana indaba iyafihlwa ingakhulunywa, kucelwe owesifazane ukuthi amane aye ocansini nomfowabo womkhwenyana wakhe ukuze abantu bangaboni ukuthi akananzalo. Uma kungowesifazane ongabatholi abantwana indaba ikhulunywa umphakathi wonke, abomndeni womyeni wakhe baze bafise nokulanda ilobolo imbala. Kwesinye isikhathi owesifazane uyalahlwa okanye alanyaniswe ngenxa yokuthi akabatholi abantwana.

Ifilimu elikhiqizwe ngaphansi kwe-*Afirican Cinema* elashuthelwa ezweni laseMali elabhalwa ngu-Adam Drabo isihloko sayo sithi: *Taafe Fanga (Skirt Power)* elaphuma ngonyaka we-1997, sivezelwa indlela abantu besifazane abaphila ngayo nendlela abasokola ngayo ngoba benza imisebenzi eminingi yasekhaya lapho abantu besilisa bangasizi ngalutho ekhaya. Lapha sivezelwa ukubaluleka kokuba khona komuntu wesifazane emhlabeni. Sivezelwa ngendlela abantu besifazane abesebenza ngayo kusukela ekuseni kuze kuyoshona ilanga kepha bengapheli mandla.

Umsebenzi wabantu besifazane kule filimi ukuvuka ekuseni umyeni engakavuki, aqoqe izinkuni zokubasa, aziklabhe, enzela umkhwenyana wakhe itiye, amlethele namanzi okugeza ashisayo. Uma beqeda lapho bazohlanza indlu, bawashe nezimpahla ezingcolile, bayokha amanzi emifuleni esekudeni mhlawumbe kathathu ngosuku bethwele ikani lamanzi nengane emhlane.

Kusenjalo, kudingeka isidlo sasemini uma kungenjalo umkhwenyana uyathukuthela agane unwabu angaze amshaye nokumshaya. Uthi egeza izitsha ngapha ugade abantwana. Ntambama

futhi kumele akhe amanzi, atheze izinkuni zokupheka ntambama kanye nasekuseni. Apheke, aphakele umndeni wakhe bese ehlanza izitsha. Uma eqeda kumele ayojabulisa ubaba wasendlini ngenkonzo yasekamelweni. Umama wekhaya aze abe nezingane eziyishumi ngoba bezingekho izinhlelo zokuhlela umndeni ngezikhathi zakudala.

UBryant (1949) ecashunwe nguGumede (2002) ukubeka kanje ukuphathwa ngokungalingani kwabantu besifazane nabantu besilisa:

> *Daughters and wives ... were considered as merely property of their fathers and husbands. In former days... it was the practice of a father occasionally to 'give' his daughter away in marriage, without consulting her, to any aged man or ugly young one willing and able to pay the stipulated bride-price, whose drudge she became for the rest of her days ... The Zulu system, like that of ancient Greece, ordained that the women be kept constantly depressed in their lowly and helpless state....*
>
> Abantwana bamantombazane nabantu besifazane abaganile … bebethathwa njengempahla yobaba babo nabayeni babo. Esikhathini sakudala… besekuyisiko ukuthi obaba kube yibona abathatha isinqumo sokuthi amadodakazi abo ashada nini nobani ngaphandle kokuthi baxoxisane nabo. Kwakungakhathalekile ubudala nokubukeka kwalabo bantu besilisa, okwakusemqoka ukuba namandla okukhokha amalobolo bese owesifazane lo olotsholiwe useyoba isigqila noma isisebenzi somyeni wakhe impilo yakhe yonke. Le mpatho yakudala yamaZulu njengaleyo yamaGreki, yayigcwalisa ukuba abesifazane bahlale benokhwantalala esimweni sabo sokuhlala bengakwazi ukuzisiza bona…

Leli filimi lenze into engavamisile ukwenzeka lalwa nesimo sokuphila ngaphansi kwabantu besilisa esaziwa ngokuthi iphathriyakhi. Lalingalwi naso ngqo kodwa lisivezela umlingo lapho abantu besifazane beshintsha beba ngabantu besilisa nabantu besilisa beshintsha beba ngabantu besifazane. Kukhona owesifazane ogama lakhe nguYayeme owayehlukunyezwa umkhwenyana wakhe, watshontsha imaski nesiketi somlingo thizeni. Lezo zinto zanikeza uYayeme amandla amakhulu azomlekelela ekuziphindiseleni kumyeni wakhe ngoba ayemhlukumeza.

Akakwenzanga lokho wakhetha ukusebenzisa la mandla ukushintsha imisebenzi yabantu besifazane ukuthi yenziwe ngabantu besilisa. Abantu besifazane bazizwela bona ukuthi kunjani

ukuphila ungumuntu wesilisa nabantu besilisa nabo bazizwela ngokwabo ukuthi injani impilo uma ungumuntu wesifazane. Abesifazane sebenza izinto ebezenziwa abayeni babo abaphilisana nabo. Abantu besilisa baswela imigodi yokucasha bevumela yonke into eshiwoyo kubo. Abesifazane base begqoka amabhulukwe bangenzi lutho bashaye imithetho nje kuphela.

Abesilisa bona babenza yonke imisebenzi eyenziwa ngamakhosikazi abo. Amafilimu anje lapha e-Afrika ayimvela kancane ngoba ekugcineni leli filimu lisilethela isifundo sokuthi umuntu wesifazane ubalulekile futhi kumele ahlonishwe ngoba usebenza ngokuzikhandla. Livula abantu besilisa amehlo ukuthi bangadlali ngomakoti babo ngoba uma kungathiwa ziyajika izinto ngabe bayokwazi yini ukwenza yonke le misebenzi eyenziwa ngabantu besifazane. UGhali (1996), ecashunwe nguBryson (1999), ugcizelela ukuthi:

> *The movement for gender equality the world over has been one of the defining movements of our time. If we study the stereotypes of authors towards women, the sexism of male critics and the limited roles women literally play in history we are not learning what women have lived and experienced, but what men have thought women should be.*
>
> Uhlelo lokulingana ngokobulili umhlaba obhekene nalo kuchaza izinhlelo zangesikhathi sethu. Uma singafunda ngemibono yababhali maqondana nabesifazane, ukugxeka kwabesilisa ngokobulili kanye nezindima ezinqunyiwe okusemlandweni asifundi lutho ngezimpilo zabesifazane nezinkinga abahlangabezene nazo, kodwa lokhu abesilisa abacabanga ukuthi abesifazane kumele babe yikona.

Uma singaba namafilimu amaningi afana naleli ingashintsha indlela abesilisa abaphatha ngayo abesifazane. Kwesinye isikhathi bangaze babasize kule misebenzi yamihla yonke abayenzayo ngoba esikhathini esiningi kunokuthi balekelele omakoti babo, bona bathatha isithembu ngegama lokuthi lo makoti omncane uzolekelela umakoti omdala.

Imibukiso ekhona kumabonakude eminingi yaseNingizimu Afrika ihlambalaza abantu besifazane, singabala (*inyan nyan, utatakho, lockdown, the queen).* Izinhlelo eziningi zakumabonakude zenzelwe ukuba zisize abantu abamnyama bathole ukuphumula emiphakathini nasemindenini yabo. Nazi izinhlelo ezimbalwa ezikhethwe njengesibonelo sokuthi inhloso ukusiza kodwa ekugcineni kugcina kuhlambalazeke abantu besimame esikhathini esiningi.

Uhlelo *Utatakho* lumayelana nabantu okanye abantwana abangabazi obaba babo ngakho-ke bacela usizo kulolu hlelo ukuze bakwazi ukuxhumana nobaba babo. Uma usubhalela lolu hlelo usuke sewuzamile ukubuza umama wakho okuzalayo kodwa umama angakutsheli okanye ashone le nale. Kubuhlungu ukukhula ungamazi ubaba njengengane kanti nakomama akumnandi, iningi lomama liyathanda ukuthi izingane zabo zazi obaba bazo.

Ziningi izizathu ezenza omama bagcine bengazitshelanga iqiniso izingane mayelana nobaba bazo. Lokho kungeziwa ukuthi abafuni ukuhlambalazeka ngoba kungaba ukuthi badlwengulwa noma bengabazi ngempela. Kulolu hlelo kuhlambalazeka abesifazane kunabesilisa. Sithola ukuthi omama abanazo izimilo bahamba belala baze bangazi nokuthi ubaba wengane kungaba ubani. Obaba bona abazihluphi ngokuthi bafune ukwazi ukuthi ngabe ingane yakhe yini le ethi baba kuyena. Obaba ababekwa cala ngokuya ocansini nowesifazane noma ukuya ocansini nabantu abaningi besifazane, icala libekwa kowesifazane. UZungu (2016) usho loku mayelana nabesifazane nokuba ngumzali:

> *Parenting is regarded solely as a woman's job as women are always considered better parents than men. Their nurturing nature enables them to be better caregivers to their children.*
>
> Ukuba ngumzali kubhekwa njengomsebenzi wabesifazane kuphela njengoba abesifazane kwaziwa ukuthi bakwazi ukugada izingane kangcono kunabesilisa. Njengezidalwa ezinakekelayo lokhu kubenza abanakekeli abangcono ezinganeni zabo.

Nasi isibonelo salolu hlelo; sithole uNonhlanhla ingane yentombazane eseneminyaka eyishumi nanhlanu eyazalelwa ejele ekholelwa ukuthi umama wayo uyamzonda akamfuni. UNonhlanhla akamazi ubaba wakhe omzalayo, akakaze ambone. NgokukaNonhlanhla umama wakhe wamtshela ukuthi unobaba ababili. Kwafunwa labo baba ababili ukuthi kuzothathwa igazi kuqinisekiswe ukuthi ngabe ngubani ubaba womntwana. Kutholakale ukuthi phakathi kwabo bobabili akekho ubaba kaNonhlanhla. Kwaba buhlungu kakhulu lokho, ikakhulukazi kuNonhlanhla.

Lolu hlelo lugcina seluveze ukudlwengulwa kwabantu besifazane ngezindlela ezingaqondakali nangezindlela ezahlukene. Ayikho into embi ngokufuna ukwazi igazi lakho kodwa lokho kungenzeka ngasese ngaphandle kokuhlanjalazwa kwabantu besifazane.

Ukungatholakali kwabantwana kusolwa owesifazane, ukungazi ukuba ubani ubaba womntwana kusolwa owesifazane kanti nowesilisa naye kumele abhekwe. Uma owesilisa ehamba elala ezalisa izwe lonke ayikho inkinga kodwa ikhona uma owesifazane ehamba elala ezala nezingane zobaba abahlukene. Kubalulekile ukuthi izingane zazi ukuthi zizalwa ngobani kodwa kulesi simo abesifazane bayahlukumezeka futhi bayahlambalazeka. Uma luphela lolu hlelo owesifazane ubukeka njengesikhohlakali esihamba silala. UZulu (2006) ubeka kanje:

> *It is not a problem for men, for example, to have two girlfriends at the same time, as this appears to be the norm in African societies.*
>
> Akusiyo inkinga uma owesilisa, njengokwesibonelo, engaba nezintombi ezimbili ngesikhathi esisodwa, njengoba lokhu sekuvela njengenjwayelo emiphakathini yase-Afrika.

Izingane zikhula zibona kumabonakude ukuthi kwamukelekile ukungaziphathi kahle kwabesilisa. Kusemthethweni ukuthi esikhathini esiningi kube ngowesifazane okumele ezwe ubuhlungu ezintweni ezenziwe yibo bobabili. Umabonakude unomthelela omkhulu ezinganeni ezisakhula, uma zifika esikoleni ziyalingisa lokhu ezikubona kumabonakude ezinye zikufaka engqondweni.

Kunohlelo olubizwa ngokuthi: '*Yobe*' lwakumabonakude. Kulolu hlelo iziboshwa zicela uxolo kubantu ezabahlukumeza ngaphambi kokuthi zigwetshwe. Bonke abantu abacela uxolo ngabantu besilisa, uxolo balucela kubantu besifazane esikhathini esiningi. Lokhu kuyasicacisela ukuthi abesifazane basahlukunyezwa kakhulu. Abesilisa abaningi ababoshwe ejele baboshelwe ukuthi benza okuthile kubantu besifazane njengokubadlwengula, ukubabulala noma ukubabamba inkunzi, nokunye.

Isibonelo, kukhona insizwa eboshelwe ejele laseStanderton, ingowakhona ngokuzalwa futhi. Igwetshwe iminyaka eyishumi nanhlanu ngecala lokucishe ibulale, ukubamba inkunzi kanye nokudlwengula owesifazane. Ubhalele kulolu hlelo i*Yobe* ukuze akwazi ukuhlala phansi nalo amhlukumeza baxoxe ukuthi kwenzakalani ngesikhathi benza lesi senzo bebobabili nomngani wakhe ongasekho emhlabeni.

Bafika bamgwaza onyaweni lo sisi bamuthathela konke ayenakho, bamkhomba ngommese entanyeni bathi akahambe nabo. Bangena emkhukhwini omnyama kakhulu, wathi uyazama

usisi ukulwa bamgwaza esiswini kanti wayekhulelwe. Ingane yashona, bamndlwengula khona lapho. Ngebhadi nangenhlanhla waphila lo wesifazane.

Ekusindeni kwakhe wahlukumezeka kakhulu ngoba waphila nesilonda sokudlwengulwa umuntu amaziyo abephila naye ngoba ummangalelwa ubengumngani kabhuti walo wesifazane. Wahlukumezeka kakhulu ngoba ingane yashonela esiswini, udokotela wamtshela ukuthi ngeke aphinde abathole abantwana. Esikhathini esiningi uma eya ocansini nomuntu wesilisa kubuya sonke lesi sithombe ngesikhathi bemdlwengula.

Enkantolo bafika baqamba amanga bathi ubedayisa ngomzimba, lo omunye wathi uyintombi yakhe ngoba befuna ukunqoba. Ngisho noma ngabe wayeyintombi yakhe wayengenalo ilungelo lokuya naye ocansini ngenkani. Yingakho abantu abaningi besifazane bengazixaki ngokubika amacala okunukubezeka ngokocansi ngoba bathola ukuhlambalazeka. UKoine (1983) ecashunwe nguGumede (2018) ubeka kanje:

> *In many patriarchal societies, such as the Zulu society, physical violence on women has become a norm and, in many instances, it has remained largely unchallenged. Many men still physically abuse women under the pretext of silencing them and keeping them in their place. Progressive African women see women's struggle as even more difficult as in the obvious struggles for national liberation in which the enemy is easily recognized.*
>
> Emiphakathini eminingi evuna abesilisa, njengomphakathi wamaZulu, udlame olubhekiswe kwabesifazane seluze lwaba yinjwayelo kanti, ezikhathini eziningi aluphikiswa. Abesilisa abaningi basahlukumeza abesifazane ngokodlame ngokwenza sengathi benzela ukuthi bathule nokuthi bahlale ezindaweni zabo. Abesifazane base-Afrika abathuthukayo bayawubona umzabalazo wabesifazane osuthanda ukunyukela ngoba nesitha sibonwa kalula.

UZulu (2006) yena ubeka kanje mayelana nokugqoka kwabesifazane:

> *A man may be easily seduced by a woman's dress, and in many instances, this is a man's weakness. Man's weakness and selfishness, which they claim as a right given by their physiology, in many cases tend to spoil whatever they touch in nature, as revealed by the great amount of sexual abuse of women and children. In a situation where a man professes his love for a woman that he meets for the*

first time, and the woman accepts the man's advances immediately, it is that particular woman who is described in negative terms − isifebe [whore]. However, when this same behaviour comes from a male, he is shown in a positive light, using the term isoka [a male person with many girlfriends].

Owesilisa ingamuheha kalula ingubo yokugqoka yabesimame, kanti futhi kwezinye izinkathi, ubuthakathaka babesilisa. Ubuthakathaka nobugovu babesilisa, abacabanga ukuthi ilungelo labo, ezikhathini eziningi kumosheka noma ngabe yini abakuthintayo, njengoba sibona ngesibalo esikhulu sokunukubezwa kwabesifazane nezingane ngokocansi. Esigamekweni lapho owesilisa ezizwa ethanda owesifazane eqala nokumbona, kanti owesifazane uma eke wavuma ngokushesha, yileyo nhlobo yabesifazane ebizwa ngamagama amabi – isifebe. Ngokunjalo, uma lesi senzo senziwa ngowesilisa, ukhonjiswa ukujatshulelwa, abizwe ngesoka (owesilisa onezintombi eziningi).

Imibuzo ebuzwayo uma abesifazane bebika amacala okuhlukunyezwa, kuyabahlukumeza kwabona. Esikhathini esiningi kuba sengathi ibona abesifazane abazenzile. Angisayiphathi eyasenkantolo, kuphumelela onommeli oseqophelelweni eliphezulu. Kukhona abesilisa abaqamba namanga ukuze owesifazane ahlambalazeke aze azisole ukuthi uluyiseleni lolu daba emaphoyiseni okanye enkantolo. Bese kuthi omunye owesifazane olalele noma ofuna ukubika udaba olufanayo bese engakwenzi ngoba esaba ukuphathwa kabuhlungu njengalo ambonayo. UJohnson (1977), uchaza izici ezine ezitholakala emiphakathini esaphila ngaphansi kwengcindezi yabesilisa kanje:

Firstly, male domination in which the most prestigious and powerful roles are held by men. The second aspect is obsession and control, in which women are devalued and subjected to physical and psychological management. Violence or fear of violence is present in women's everyday lives because of the ideological need for men's control, supervision and protection. Thirdly, there is male identification in which most aspects of society that are highly valued and rewarded are associated with men and identified with male characteristics. Any other attributes that are less valued and poorly rewarded are associated with women. Lastly, there is male-centricity, in which public attention (e.g. media, public spaces) is often granted to men and women are placed in the background and on the margins.

Okokuqala, ukubusa kwabesilisa kubandakanya ukubamba iqhaza elibalulekile nelinamandla. Esesibili isici ukukhathazeka nokulawula, okuyilapho abesifazane behliswa balawuleka khona ngokomzimba nangokwengqondo. Udlame nokusaba udlame into ekhona empilweni yangemihla yabesifazane ngendaba yokucabanga ukuthi badinga ukulawulwa, ukugadwa kanye nokuvikelwa abesilisa. Okwesithathu, kukhona izinto ezibandakanywa nabesilisa lapho esikhathini esiningi emphakathini ziyaphakanyiswa futhi ziyakhokhela. Okuningi okungaphakanyiswa nokungakhokheli kubandakanywa nabesifazane. Okokugcina, konke okwenzakalayo kubandakanya abesilisa, isibonelo njengasezindabeni nasezidlangalaleni kunikezwa abesilisa bese abesifazane bebekwa ngasemuva.

Kukhona nomdlalo obizwa ngokuthi:'*Lockdown*' lapho basikhombisa ukuthi injani impilo yabantu besifazane abasejele. Okutholakele kulo mdlalo wakumabonakude ukuthi njengoba laba bantu besifazane beboshiwe, ababoshelwanga izinto ezimbi abazenze bona noma abazenze kwabanye abesifazane kodwa baboshelwe izinto abazenze kubantu besilisa noma abazenze benabantu besilisa noma abazenzele abantu besilisa.

Isibonelo; owesifazane oboshelwe ukubulala umalume wakhe noma ubaba wakhe ngoba ebemdlwengula, owesifazane oboshelwe ukubulala umyeni wakhe ngoba udlwengula ingane yabo waze wayikhulelisa. Ukuganga okuwukuqola abantu basebenzise abantu besifazane ukuheha obaba abadala abacebile ukuze babafake emafeni abo bese bebabulala noma ukushushumbisa izidakamizwa. Kumele abesifazane bathole inkululeko elingana neyabantu besilisa, baphinde bahlonishwe ngokulingana nabantu besilisa.

1.3 Inhloso yalolu cwaningo

Lolu cwaningo luzoqala ngokuveza imibhalo eminingi enabalingiswa abangabantu besifazane ukuthi bavezwe kanjani. Izobe isiqhathanisa indlela abantu besifazane abavezwe ngayo ezincwadini, izingqinamba nezinkinga ababhekana nazo bese ibheka nendlela abaphathwa ngayo emiphakathini nasempilweni. Kuzobhekwa nongoti bemibhalo kanjalo nezifundiswa ukuthi zithini ngendlela abantu besifazane abavezwa ngayo kanye nomlando weFeminizimu mhla abantu besifazane beqala bezisukumela belwelwa amalungelo nempatho efanayo phakathi kwabo nabantu besilisa.

Kuzobhekwa kabanzi indlela abantu besifazane abaphiliswa ngayo emphakathini esikhathini sanamhlanje nasesikhathini sakudala nangendlela abaphathwa ngayo ngumphakathi nangendlela ababukwa ngayo ngabesilisa. Luqhathanise indlela abantu besilisa nabesifazane abaphathwa ngayo ezincwadini ezibhaliwe kanye nasemphakathini. Luphinde futhi lubheke nezinto ezamukelwayo emphakathini uma zenziwa ngabantu besilisa nezinto ezingamukelekile uma zenziwa ngabantu besifazane.

UBouziani (2015) ubeka kanje mayelana nokuvezwa kwabantu besifazane emibhalweni yase-Afrika:

> *African women are depicted as weak, submissive, emotional, and unconfident in both oral and written literature of Africa, while they are positively drawn as they possess the traits of caring, understanding, helpful and divergent (able to focus on two or more things at a time) among the society.*
>
> Abantu besifazane abahlala e-Afrika bavezwe njengabantu abantekenteke, abavuma yonke into, abazwelayo, kuyo yonke imibhalo yobuciko bomlomo nebhaliwe yase-Afrika, ngesikhathi bevezwe njengabantu abakukhuthalele ukunakekela, ukuqonda, ukusiza nokwehluka abakwazi ukubheka izinto eziningi ngesikhathi esisodwa emphakathini.

Lo msebenzi uzobheka izizathu zezenzo zomphakathi ekucindezeleni abantu besifazane kunabesilisa. Okunye lolu cwaningo oluzokubheka indlela amasiko, iziyalo (izaga nezisho) okunomthelela ngayo empilweni yabantu besifazane. Okunye ukuqhathanisa indlela abantu besilisa nabantu besifazane abaziphatha ngayo nokujeziswa okungafani. Ingabe ihlukile yini indlela abaphathwa ngayo nabafundiswa ngayo. UZungu (2016) uthi:

> *Proverbs praise the way in which women love and care for their children. This is the reason why most women in traditional societies end up being stuck at home taking care of their children. There are those who want to further their education and build careers, but are discouraged by their family members. These proverbs are sometimes used against women to persuade them to submit.*
>
> Izaga ziyalekelela ekuphendleni indlela abantu besifazane okumele bathande baphinde banakekele ngayo izingane zabo. Yiso isizathu esenza abantu besifazane abaningi abasemiphakathini esaqhuba ngoludala ukuthi bagcine behleli emakhaya bagade izingane zabo. Kukhona labo abafuna ukuqhuba izifundo zabo bafundele

umsebenzi othile, kodwa amalungu omndeni angaboni kufanele. Kwesinye isikhathi lezi zaga zisetshenziswa ngenhloso yokuthi abantu besifazane bavume noma benze yonke into eshiwoyo.

Umphakathi uyakugcizelela ukuthi abantu besifazane baziphathe ngendlela ethile ukuze bathole umendo futhi bahloniphe abantu abadala kanye nabesilisa. Iziyalo, izaga nezisho ziyamphoqa umuntu wesifazane ukuthi ahloniphe wonke umuntu, agane (engabonwa njengesahluleki), andise umndeni ngokuthola ingane yomfana, anakekele akhulise izingane ngoba 'intandane enhle ngumakhothwa ngunina'. Kusenjalo ulindeleke ukuthi abekezela emshadweni ngoba uma kwenzeka ungaphumeleli umshado lowo kusolwa owesifazane, uze abizwe ngamagama, ahlekwe, abukelwe phansi kodwa kwabesilisa akunjalo.

Kuzobhekwa imibhalo yemidlalo yaphambilini neyamanje ukuthi ngabe ukhona yini umehluko ekuvezweni kwabantu besifazane. Ingabe lukhona yini ushintsho olukhona oluyinqubekela phambili ekuthulweni kwabantu besimame. Okokugcina ukuthi injulalwazi yeFemenizimu inamthelela muni ekuthuthukisweni kwabantu besifazane emphakathini futhi ishintsha kanjani impilo yabantu besifazane. Ingabe inawo umthelela ngendlela ababhali bemidlalo abaveza ngayo abantu besifazane nalokho ababhekene nakho.

Lolu cwaningo lulindeleke ukuthi luveze inqubekela phambili mayelana nokuphathwa kwabantu besifazane emiphakathini kanye nokuphuma nesisombululo esizobandakanya bonke abantu besifazane emhlabeni wonke jikelele kanye nezidingo zabo. Okubalulekile ngeFeminizimu ukuthi abantu besifazane bathole inkululeko ebafanele ngaphandle kwengcindezelo nokuhlukunyezwa ngokobulili. Lolu cwaningo luzophinda luveze imibono ehlukahlukene mayelana nenjulalwazi yeFeminizimu.

1.4 Izindlela zokuqhuba ucwaningo

NgokukaBrynard benoHanekon (2014) ichazwa kanje imetodoloji:

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

> Imetodoloji indlela yokuqhuba ucwaningo edinga ukuba usebenzise noma ulandele izindlela ezithile nobuchwepheshe obuthile ukuze uthole ulwazi oluyilonalona.

UParahoo (1997) ecashunwe kuLangen (2009, 51) yena uyibeka kanje imetodoloji:

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

> Imetodoloji ipulani elichaza ukuthi imininingo izoqoqwa ibuye ihlaziywe kanjani, nini nakuphi.

Nalo lolu cwaningo luzosebenzisa indlela yekhwalithethivu ukuze kuphunywe nesisombululo ekugcineni kanti futhi izosetshenziswa ekuvezweni kwabantu besifazane ezincwadini zemidlalo ezine. NgokukaSarantakos (2003):

> *Qualitative research sees reality as a social construct and seeks to understand a phenomenon under study by critical and/or interpretive means.*

> Ucwaningo lwekhwalithethivu ucwaningo olubuka izinto ngeso lomphakathi nolulangazelela ukuqondisisa izimanga ngaphansi kwezemfundo ngezindlela ezibucayi nezichazisisayo.

Ziningi izindlela zokwenza ucwaningo kodwa lolu cwaningo ludinga ucwaningo olunzulu njengoba ucwaningo lungumsebenzi ocwaningiwe kwabhekwa izinto eziningi kuze kuphunywe nesiphetho esisha.

Lolu hlobo lokucwaninga luqukethe izinhlobo eziningi zokuqhuba ucwaningo kanti futhi ungasebenzisa izinhlobo zezinsiza eziningi ezahlukene kusukela emibhalweni yokufunda ezikoleni esezingeni eliphezulu, amaphephandaba, imibhalo yaku-inthanethi, izahluko zezincwadi, inkulumo-mpendulwano kanye neminye.

NgokukaDenzin benoLincoln (1994) becashunwe ngu-Anderson (1998) bathi:

> *A qualitative research is a multi-method in focus, involving an interpretive, naturalistic approach to its subject matter.*

> Ucwaningo lwekhwalithethivu lugxile ezindleleni eziningi zokucwaninga, okubandakanya ukuhlaziya, nendlela eyiqiniso kulokho okucwaningwayo.

Imiphumela yokusebenzisa lezi zinhlobo zezinsiza ukuthi lolu hlobo lokuqhuba ucwaningo luvumela umcwaningi ukuthi akwazi ukuhlaziya izimo nokuchaza imibhalo ebhaliwe enhlobonhlobo ngoba kukhona amaqiniso akhona kuyo yonke imibhalo noma ngabe icheme kangakanani.

Isimo senhlalo nesikhathi ababhali ababhala ngaso kunomthelela omkhulu ngokubhaliwe encwadini, yingakho uma kusetshenziswa lolu hlobo lokucwaninga kudingeka ukuthi umcwaningi akubheke konke okungaba nomthelela, afunde izinhlobo ezahlukene zemibhalo ukuze abe nolwazi lwasendulo nolwasesikhathini aphila kuso ukuze akwazi ukuqhathanisa.

Ulwazi luzoqoqwa ezincwadini ezine eziqokiwe ngenxa yendikimba yazo emayelana nendlela abesifazane ababukwa ngayo emiphakathini yabo. Kuzobe kusetshenziswa imibhalo ebhalelwe abafundi basezikhungweni zemfundo ephakeme, izincwadi ezishicilelwe nama-athikhili akumajenali. Lokhu kuzosiza ekubhekeni osekuke kwacwaningwa ngakho ukuze kuvaleke isikhala esivulekile ngolwazi olusha oluzovezwa yilolu ucwaningo.

U-Anderson (1998) uthi:

> *Data gathering refers to the information that is collected by researchers about the world, which in return process it and through analysis then draw conclusions.*
>
> Ukuqoqa imininingo kuchaza ulwazi oluqoqwe abacwaningi mayelana nokwenzeka emhlabeni, umvuzo wakhona okuwukuhlaziya ulwazi olutholakele bese kuphunywa nesiphetho esisha.

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

Umcwaningi uzosebenzisa lolu hlobo lokucwaninga ukuze imibuzo emayelana nalesi sihloko iphenduleke kahle ngokuqondisiseka. Kuzovezwa umehluko wendlela abantu besifazane abavezwa ngayo emphakathini nangendlela abaphathwa ngayo uma beqhathaniswa nabantu besilisa.

Ngakho-ke lolu hlobo lokuqhubekeza ucwaningo luzosetshenziswa ukuze siqonde indlela abantu besifazane abasacindezeleke ngayo emphakathini eyiphathriyakhi ngokwezenhlalakahle kanye nakwezomnotho. Kuzosivezela ukungalingani kwabantu besifazane nabesilisa ngenxa yobulili obuhlukile okungukuxhashazwa kwabantu besifazane ngokobulili. U-Sarantakos (2003) uthi:

> *Qualitative research methodology therefore aims to provide information on what people say and understand as well as behave.*
>
> Indlela yokucwaninga yekhwalithethivu iqonde ukusivezela ulwazi lwabantu ngabakushoyo nabakuqondayo nangendlela abaziphatha ngayo.

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

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

> *From ambivalent creation of heroines, many African dramas and novels now portray woman's self-definition as a progressive development. This is as much an evidence of the growth in consciousness of the writer as of the epistemological changes in the reality of African woman's experience.*
>
> Kusukela ekuvezweni kwabantu besifazane njengamaqhawekazi, imibhalo eminingi yase-Afrika njengemidlalo namanoveli isiveza abantu besifazane njengabantu abathuthukayo nabanenqubekela phambili.

Lokhu kuvezwa kwabantu besifazane ngendlela ehlukile kuwubufakazi bokukhula kwababhali kanye noshintsho ekuvezweni kwamaqiniso kanye nezingqinamba abantu besifazane base-Afrika abadlula kuzona.

1.4.1 Ipharadaymu

Njengoba lolu cwaningo luzosebenzisa indlela yeKhwalithethivu ehlonzwe njengefanele ukwenza lolu cwaningo, le ndlela izolekelelwa yil-*descriptive-interpretive* pharadaymu. UCohen, uManion noMorrison (2000) uma bechaza le pharadaymu bathi;

> *Researchers using interpretive pharaday see the truth and the construction of knowledge as a social phenomenon and enable people to have an understanding of social truths.*

> Abacwaningi abasebenzisa i-*interpretive* pharadaymu babona iqiniso nokwakhiwa kolwazi njengento esukela emphakathini futhi kwenza abantu babe nokuqonda kwabo ngamaqiniso omphakathi.

Commented [BZ4]:
Iphi iquotation yesiNgisi?

1.5 Ukubuyekezwa kwemibhalo (*literature review*)

Kunemibhalo enhlobobonhlobo ebhalwe yizifundiswa ekhuluma ngokuvezwa kwabantu besifazane emibhalweni yesintu, leyo mibhalo ibandakanya ama-dizetheshini, tisisi kanye namajenali. Le mibhalo icishe ifane nalesi sihloko okucwaningwa ngaso lapha. Iveza ukungalingani kwabantu besifazane uma beqhathaniswa nabantu besilisa futhi lolu cwaningo luveza indlela abantu besifazane ababukelwa phansi ngayo emiphakathini.

UJackson (2015) uchaza ukubuyekezwa kwemibhalo njengokuthungatha ucwaningo nezifundo ezishicilelwe ezihlobene nesihloko okusuke kwenziwa ucwaningo ngaso ukuze kuqinisekiswe ukuthi umcwaningi uyayiqonda indima esihanjiwe ngaphansi kocwaningo asuke elenza. Ngakho-ke le mibhalo isiyonke kanye nalolu cwaningo kuveza ukuthi abantu besifazane abanakho ukuzikhethela impilo abafuna ukuyiphila nangendlela abafuna ukuziphatha ngayo. Kukhona indlela okufanele abantu besifazane baphile ngayo noma baziphathe ngayo ukuze bamukeleke emiphakathini.

UGumede, H.S (2002) wabhala idizetheshini *yeMasters* ethi: *The portrayal of female characters in selected Zulu text*. Inhloso yalolu cwaningo ukucwaninga indlela ababhali abangabantu besilisa abaveze ngayo abantu besifazane. Kubhekwe izincwadi ezine nje kuphela lapho kuhlaziywe khona indlela abadlali besifazane abakhuluma ngayo kuzinkulumo-mpendulwano nasezigamekweni ezindlondlobalisa umphakathi okhuthaza ukuqhoqhobalwa kwabesifazane ngabesilisa *(Patriarchal society)* lapho abesilisa benamandla ngaphezu kwabesifazane.

Ababhali abaningi babantu besilisa balandela indlela echemayo mayelana nokuvezwa kwabantu besifazane ezincwadini. Okutholakele kulolu cwaningo ukuthi abantu besifazane abasebancane, abahle nabathandekayo babhekwa njengabantu asebelungele ukugana, ukwakha umuzi, ukuzala abantwana, ukunakekela umndeni kanye nokubekezelela noma ngabe iziphi izimo abazohlangabezana nazo.

Esikhathini sakudala abantu besifazane bebenconyelwa ubuhle babo, ukuma kahle kwabo kanye nokuziphatha kahle. Abantu besifazane bebekhuliselwa ukuthi basebenze kanzima bazimisele ekhishini bese bezala bakhulise izingane lapho beshadele khona, kanti-ke ubuthandwa kakhulu uma uzala izingane zabafana. Impilo yabantu besifazane beyingekho lula nhlobo ezikhathini zakudala ngoba uma kunezigameko ezingachazeki bebebizwa njengabathakathi ikakhulukazi uma owesifazane oganile engaqhamuki esigodini salapho noma uma engeyena uMzulu noma ethe ukuhluka kancane ngokwebala, ngokwenkolo, ngokwesiko nangokolimi.

Commented [GM5]: Chaza ukuthi ehluke kanjani.

Ngokuhamba kwesikhathi uma lo wesifazane eseganile wazala abantwana wabakhulisa ube engasanakwa nhlobo ethathwe njengesalukazi esigugile esingasakwazi kwenza lutho, okuyilapho isithembu senzeka khona. Umsebenzi wabantu besifazane ubusezingadini, ukunakekela umyeni wakhe nokuzala abantwana. Noma inini lapho aphakamisa izwi lakhe noma ephikisa isimo esithile kuvele kuthiwe uluhlaza noma uyathakatha noma ungenwe usathane, unamadimoni.

UGumede, H.S (2018) uphinde wabhala itisisi yakhe esihloko sithi: *Femist Discourse Analysis in Four Selected Zulu Literary Tetxs Beyond 'Woman as a Victim'.* Lo mbhalo ucwaningisisa imibhalo yesiZulu emine eyimidlalo kubhekwa ngokweFeminizimu. Kutholakale ukuthi abesifazane abavezwanga kahle uma bevezwa ngabesilisa kule mibhalo ekhethiwe. Inhloso yalolu cwaningo ukuthola ukuthi ingabe iyiqiniso kangakanani le mibono emibi ekuvezeni kwabesifazane.

UMdletshe, S.N (2011) naye wabhala idizetheshini ye*Masters* ethi: *Ukwethulwa kwabantu besifazane ngababhali besilisa nabesifazane; Ukuqhathanisa*. UMdletshe ukubeka kucace ukuthi kulesi sikhathi samanje akusibo bodwa abantu besilisa ababhala budedengu ngabantu besifazane, nabesifazane nabo kuyenzeka bangabhali kahle ngabo. Okunye okutholakele kulolu cwaningo ukubheka ukuthi kule minyaka yezi-2000, ingabe ababhali bayathuthuka ngokuveza izinto ezithinta abantu besifazane bale minyaka yentuthuko nenkululeko na.

Imibhalo ebhalwe ngabesilisa kutholakala ukucindezeleka kwabantu besifazane lapho umbhali egxila kakhulu ezintweni ezigqilaza ziphinde ziqhakambise ububi obenziwa ngabantu besifazane. Kanti futhi kulo lolu cwaningo siphinde sithole ukuthi imibono yabantu besifazane abangababhali ayihlukile kangako kweyabesilisa.

Kudizetheshini ethi: *The Depiction of Women Characters in Selected Venda Novels*, eyabhalwa nguMawela, A (1994) wayecubungula ukuthi bavezwe kanjani abantu besifazane uma bevezwa ngababhali besilisa abangamaVenda kumanoveli abo. Ibheka ababhali abane namanoveli abawabhalile. Kule dizetheshini kutholakele ukuthi uma ababhali bebhala basuke befuna ukuveza okuthile noma ukudlulisa umlayezo othile ngabantu besifazane, kungaba kuhle noma kube kubi.

Yaphinda yaqhathanisa indlela abesilisa abangamaVenda abaveza ngayo abantu besifazane ngokwezigaba zenoveli emibhalweni yeTshivenda, okutholakale ukuthi ababhali abakubhalayo ngabantu besifazane okuhle nokubi kuyame ekutheni bazizwa kanjani ngaleso sikhathi ababhala ngaso.

Kulolu cwaningo uMawela uveze ukuthi ababhali baveza abalingiswa besifazane ngokuhlukile. Akuvezile ukuthi ababhali besilisa baveze abalingiswa besifazane njengabantu ababuthakathaka, okumele bathobele imithetho yabalingani babo. Uma kukhona umlingiswa ophikisana nalokhu uvezwe njengowesifazane omubi, futhi ozidalela amazinyo abushelelezi emndenini wakhe nalapho asuke eshadele khona.

Siphinde sithole noMathye., H.R (2003) ebhale idizetheshini ye*Masters* ethi: *The Image of Woman in Tsonga Novels* lapho ecubungula ukuchema nokucwasa ngokobulili emibhalweni engamanoveli yesiTsonga ebhalwe ngabhali besifazane nabesilisa. Inhloso yalolu cwaningo ukuthi njengoba isimo nendima yabantu besifazane siya ngokuguquka emphakathini kunomthelela omkhulu ngendlela ababhali abaveza ngayo abantu besifazane. Naye futhi uyawuveza umehluko okhona ekuvezweni kwabantu besifazane ngababhali besifazane nabesilisa.

Kulolu cwaningo uMathye uveze ukuthi ababhali baveza abalingiswa besifazane abahlukumezekile, abahlupheka macala onke nababandlululwayo ngenxa yobulili babo. Uphinde aveze nokuthi kwamanye amazwe asethuthukile abantu besifazane nabesilisa banamalungelo alinganayo okungaba isemndenini, ezikoleni, kuhulumeni, ezinkampanini ezinkulu kanye nasemphakathini jikelele. Uyakugcizelela ukuthi ababhali besiTsonga bengashintsha indlela ababhala ngayo baveze abantu besifazane bephathwa ngendlela

elinganayo nabantu besilisa. Okokugcina ukuthi ingabe lokhu okuveziwe ngabantu besifazane emibhalweni yesiTsonga kuyahambelana yini nendlela abenza noma abaphila ngayo emphakathini yabo.

UMasuku, N (2005) lapho ebhale khona itisisi yakhe ethi: *Perceived Oppression of Women in Zulu Folklore: A Feminist Critique*. Lapha ucwaningo lumayelana nokuveza ingcindezelo yabantu besifazane emibhalweni yesiZulu okuyizisho, izaga, izinganekwane, izinkondlo zomdabu ngeso leFeminizimu. Lolu cwaningo luveza indlela abantu besifazane abakhuliswa ngayo nendlela okumele baziphathe ngayo ukuze bamukeleke emphakathini. Lokhu kusivezela indima enkulu noma iqhaza elikhulu elibanjwa umphakathi mayelana nokucindezeleka kwabantu besifazane ngokobulili.

Emiphakathini eminingi ikakhulukazi emakhaya uma intombazane isiqala ukuhlosa kusuke sekufanele ilungele ukuqoma noma umshado uma kungenjalo lo wesifazane uzothathiswa okwesahluleki njengoba kwaziwa ukuthi impumelelo yowesifazane isekuganeni nasekutholeni umendo.

UBouzaina, S.C (2015) ubhale itisisi ethi: *The Influence of Feminism on the African Literature.* Inhloso yalolu cwaningo ukuveza ukuthi iFeminizimu inamthelela muni emibhalweni yobuciko yase-Afrika njengokubheka izimo zabantu besifazane abaphila ngaphansi kwazo nangendlela abavezwe ngayo emibhalweni enhlobonhlobo.

Ngakolunye uhlangothi lolu cwaningo luveze abantu besifazane ngendlela abanamandla ngayo nangendlela abasebenza ngayo kanzima ukuze baphumelele empilweni kanye nokunqoba isimo senhlalo esidlondlobalisa ukuphatha kwamadoda. Kuvezwe ukubaluleka kwabantu besifazane hhayi e-Afrika nje kuphela kodwa emhlabeni wonke jikelele.

Okunye okutholakele kulolu cwaningo ukuthi abantu besifazane base-Afrika uma sebengena emshadweni akumele bacabange ukuthi bazothola yonke into abayifunayo, ngakho-ke kumele basebenzisane nabayeni babo ukuze baphumelele kulokhu abakufisayo.

Kusenjalo, kulolu cwaningo sivezelwa izaga nezisho ezitholakala kwamanye amazwe ezidicilela phansi isithunzi sabantu besifazane; eNigeria kukhona izaga ngabantu besifazane ezitholakala emibhalweni ka *Chinua Achebe* ethi: '*Arrow of God' (1964)* nale ethi: *'Things Fall Apart' (1958).* Umlingiswa oqavile kule ncwadi ethi: '*Arrow of God'* usho lokhu ngabalingiswa babantu besifazane; "ngokwesiko lethu umuntu wesilisa noma angamona kangakanani umuntu wesifazane akumele nangelilodwa ilanga aguqe phansi ngedolo acele

uxolo kowesifazane.” Kwaziwa ukuthi umuntu wesilisa akalenzi iphutha futhi kuyihlazo ukuthi umuntu wesilisa avume iphutha lakhe noma acele uxolo kumuntu wesifazane.

Ezweni lase Ghana kushiwo lokhu ngezisho eziphathelene nabantu besifazane; “*He who marries a real beauty is seeking trouble”* uma uke washada owesifazane obukeka emuhle kusho ukuthi uzidonsela amanzi ngomsele. Lokhu kuchaza ukuthi abantu besilisa mabagweme ukushada abantu besifazane ababukeka bebahle ngoba indlela abacabanga ngayo ngomuntu wesifazane omuhle ayiyinhle.

Okusobala ukuthi ezikhathini zasendulo bekwaziwa ukuthi uma ungowesifazane ongabukeki kahle awuvamisile ukuletha izinkinga kodwa uma ubukeka umuhle uletha izinkinga nje kuphela. Lokhu kusikhombisa ukuthi isizwe sase-Afrika, eGhana bebacabanga kancane kakhulu ngabantu besifazane.

Commented [GM6]: Ngabe kusenjalo yini namanje?

Akusiyo imibhalo yesiZulu eveze kabi abantu besifazane abamnyama, miningi ebhalwe ngezilimi ezahlukene emazweni ahlukene ezwenikazi lase-Afrika. Kukhona ijenali ethi: *Portrayal of Women Characters in Selected Contemporary Yoruba Novels in Nigeria*, eyabhalwa ngu-Adeyemi beno-Ajibade (2009), lapho kubhekwa indlela abantu besifazane abaphathwa ngayo emphakathini wamaYoruba aseNigeria. Abakuthole kulolu cwaningo kuveza ukuthi abantu besifazane bahlukaniswe kabili kukhona o*Madonna* no*Delilah*. La maqembu amabili aklomeliswa ngendlela abaziphatha ngayo ukuze babe yizibonelo noma ofakazi emphakathini abaphila kuwona.

Okutholakele ukuthi ukuthanda izinto zomhlaba uma ungumuntu wesimame kudala ukuthi bangaziphathi kahle kanti nomshado wabo ungaphumeleli. Abantu besifazane bathathwa njengabantu abahlale basemacaleni noma besolwa, abanomona uma omunye wabo ephumelele, abathanda imali ngokweqile nabangathembekile.

Lokhu kudalwa ukuthi abantu besilisa bayenqaba ukunika abantu besifazane ithuba lokufunda ngendlela ekhululekile. Uma ungowesifazane ufunda, uthathwa njengomuntu othanda izinto nozenza ngcono kanti uma ufunwa ukuthathwa njengowesifazane olungile ongathandi izinto uba matasatasa ngemisebenzi yasekhishini uphinde uthembeke nakumyeni wakho.

Kuneminye imibhalo eveza abantu besifazane ngaphansi komthetho waseZimbabwe kwijenali esihloko sayo sithi: *Negotiating Property Rights in Southern Africa through the Novel of Magora Panyama: A Legal Perspective*, eyabhalwa nguVambe noMpfariseni (2011). Okutholakele kulo mbhalo ukuthi abantu besifazane babhekana nokuhlukumezeka

Commented [GM7]: Ngeke idizetheshini ibhalwe abantu ababili, bhekisisa ukuthi mbhalo muni lona

okubuhlungu ikakhulukazi emva kokuthi umyeni eseshonile. Isibonelo, isiko lokungenwa, lo owesifazane uzongenwa ubhuti womyeni wakhe ngaphandle kwemvume yakhe.

Abakwamkhenywana bazothatha izinto zikamufi bazihlukanisele bona bengamniki ngisho okuncane umfelokazi. Kuyisiko kanye nomthetho owaziwayo ukuthi uma owesilisa eke washona konke anakho kubuyela kubafowabo noma emndenini wakhe, umakoti engatholi lutho kanti nomakoti naye uthathwa njengesisebenzi somyeni wakhe ngakho-ke uhlanganiswa ezintweni okuzomele zabelwe abantu abasaphila. Ngamanye amagama uphucwa lonke ifa aphinde aqale phansi agane umfowabo womyeni wakhe oseshonile.

UGaidzanwa, R.B (1985) ecwadini yakhe ethi: *Images of women in Zimbabwean literature*, wayehlaziya ukwethulwa kwabantu besifazane abamnyama emibhalweni ebhalwe ngesiShona, Ndebele, nangesiNgisi ngababhali abamnyama baseZimbabwe. Wayebheka kakhulu ukwethulwa kwabesifazane njengomama, amakhosikazi, abafelokazi, abasebasha abangekho ebudlelwaneni, abahlukene nabayeni babo *(divorced)* kanye nabesimame abahlala ezindaweni ezisemakhaya kanye nezisemadolobheni.

UGaidzanwa uveze ukuthi kukhona umehluko ngokwethulwa kwabalingiswa besifazane, abanye ababhali baveza okuhle kanti abanye baveza okubi, ikakhulu uma kuza kuzinkolelo zamasiko. Ucwaningo lwakhe lubuye lwaveza ukuthi ababhali babhala ngoba bezama ukuveza izinkambiso zasendulo, amasiko nokunye abakubona kubalulekile ukuthi kuqhutshwe.

UMzoneli-Makhwaza, I.N (2006) wabhala idizetheshini ye*Masters* ethi*: African Male Voices: Representation of Women Images in Selected IsiZulu Literary texts, Reality or Idealism.* Lolu cwaningo lumayelana nababhali besilisa, ludingida izinselelo ezenza umphakathi nabesilisa kube nzima ukuthi bashintshe ekuphatheni abesifazane. Abesilisa abaningi base-Afrika babehlukunyezwa ngesikhathi sobandlululo, nabesilisa abangamaZulu nabo kube nomthelela omkhulu empilweni yabo ikakhulukazi ngokwengqondo. Kubhekwa indlela abesilisa ababhala ngayo izincwadi kanye nokuthi azinakuchema yini ngokobulili.

UNdlovu, C.D (2013) ubhale idizetheshini ye*Masters* esihloko sayo sithi*: The Mourning Cultural Practices Amongst the Zulu-Speaking Widows of the Kwanyuswa Community: A Feminist Perspective.* Inhloso yalolu cwaningo ukuhlola ukuthi amasiko angezelela kanjani ekubandlululweni kwabesifazane. Lugxile ezinkingeni ezihlangabezana nabafelokazi abakhuluma ulimi lwesiZulu uma kufika isikhathi sokuzila. Luqhakambisa ukungalingani kwabesifazane nabesilisa uma kukhulunywa ngokuzila.

UMakoba, L.T (2005) wabhala idizetheshini ye*Masters* ethi*: The Experiences of Infertile Married African Wowen in South Africa: A Feminist Narrative Inquiry.* Lolu cwaningo luhlole izingqinamba ezibhekana nabesifazane asebeshadile baseNingizimu Afrika abangakwazi ukuthola izingane ngeso leFeminizimu. Lolu cwaningo nalo lubhekisisa amasiko akhona neziyalo ezicindezela abesifazane. Kulolu cwaningo kusetshenziswe izipiliyoni zabesifazane abahamba umtholampilo wokuhlela umndeni endaweni yaselokishini.

UGilliam, D.W (2013) yena ubhale idizetheshini yakhe ye*Masters* ethi:*"I Have to Know Who I Am.": An Africana Womanist Analysis of Afro Brazzilian Identity in the Literature of Miriam Alves, Esmeralda Ribeiro and Conceicao Evaristo*. Lo mbhalo uhlose ukuphenya ngababhali besifazane abangama-*Afro-Brazilian* njengamaqhawekazi ekugwemeni, ekubuyiseni nasekwakheni isithunzi sowesifazane omnyama eBrazil. Lolu cwaningo luhlola imibhalo yabesifazane abangama-*Afro-Brazilian* uMiriam Alves, Esmeralda Ribeiro kanye no Conceição Evaristo, ababhali abathathu lapho imisebenzi yabo ibuyisa isithunzi sowesifazane eBrazil. Lubheka izindlela laba babhali abazisebenzisile ekubuyiseni isithunzi nemvelaphi yomuntu wesifazane oyi-*Afro-Brazilian*.

Lolu cwaningo luzoveza uhlangothi olwehlukile kunabanye abacwaningi ngenxa yokuthi ucwaningo luzogxila nakuWumenizimu ngoba iyona ebhekene ngqo nabantu besifazane abamnyama nezinkinga ababhekene nazo, futhi ibuye ibheke isiko labantu abamnyama. Yonke inkinga inesixazululo sayo, ngakho-ke kubalulekile ukuthi inkinga ilungiswe ngendlela efanele. Njengoba abesifazane base-Afrika benezinkinga eziningi iFeminizimu engaziqondi kubalulekile ukuthi kusetshenziswe i-Afrikana Wumenizimu ithemu eliqondene ngqo nowesifazane ongumu-Afrika, ohlala e-Afrika nonezinkinga zase-Afrika.

Lolu cwaninginго luzohluka kakhulu kulo lonke ucwaningo oselwenziwe abanye abacwaningi ngaphambilini. Lolu cwaningo luzohluka ngokuthi luveze inqubekela phambili mayelana nokuphathwa kwabantu besifazane emiphakathini. Liphinde liphume nesisombululo esizobandakanya bonke abantu besifazane emhlabeni wonke jikelele kanye nezidingo zabo. Luzobheka kabanzi umhlahlandlela weFeminizimu, Wumenizimu kanye ne-Afrikana Wumenizimu ukuthi ubandakanye zonke izidingo zabesifazane abahlala e-Afrika ikakhulukazi eMzansi Afrika. Okubalulekile ngalolu cwaningo ukuthi abantu besifazane bathole inkululeko ebafanele ngaphandle kwengcindezelo nokuhlukunyezwa ngokobulili.

1.6 Ireshinale

Commented [BZ8]:
Veza ukuthi olwakho ucwaningo luzokwehluka kanjani kulo lonke ucwaningo oselwenziwe abanye abacwaningi ngaphambilini

Okusha okuzolethwa yilolu cwaningo ukuthi umphakathi nababhali bemibhalo baguqule indlela abacabanga ngayo nabaphatha ngayo abantu besilisa. Njengoba lolu cwaningo luzoveza ukubaluleka kwabantu besifazane ngakho-ke lulindeleke ukuba nomthelela omkhulu kubabhali bobuciko ikakhulukazi abesilisa mayelana nokuveza abantu besifazane emibhalweni. Lolu cwaningo luhlose ukuthi ababhali baveze kahle abalingiswa babantu besifazane njengoba benza ngabalingiswa babantu besilisa.

Uma beke bavezwa kahle ezincwadini njengabantu abahlonishwayo nababalulekile kungayimvelakancane ukuhlukunyezwa kwabantu besifazane emiphakathini. Njengoba lolu cwaningo luzobheka izindlela neziyalo okukhuliswa ngazo izingane, izijeziso abazitholayo uma beke bona, isiko nezisho nezaga ezihlukumeza abesifazane, lokhu kuzogwema ukwenziwa kwamasiko ahlukumeza abesifazane kushintshwe nezindlela zokukhulisa izingane, zikhuliswe ngokulinganayo kusukela emabangeni aphansi, ngoba ugotshwa usemanzi.

1.7 Umbono ongakafakazelwa

Lolu cwaningo luhlose ukuveza iqhaza elikhulu elibanjwa imidlalo ekwakheni isizwe kanye nemiphakathi yabantu bonke, nokubheka ukuthi yimiphi imicabango emisha futhi neshintsha indlela abantu abacabanga ngayo. Okuphawulekayo ngemibhalo ukuthi kukhona ubudlelwano obukhona phakathi kwabantu ababhalayo kanye nomphakathi. Kuvamisile ukuthi umbhali okungaba wesilisa noma wesifazane abhale ngento ayibone yenzeka lapho ehlala khona.

Yingakho imibhalo ibamba iqhaza elikhulu ekwakheni imiphakathi kanye nasekuguquleni indlela abantu abacabanga ngayo. Okuphawulekayo noma okusobala ngemibhalo okungaba amanoveli, imidlalo, izindaba ezimfushane kanye nezinkondlo ukuthi kuveza imizwa kanye nemicabango yombhali osuke ebhala lowo mbhalo.

Yize imibhalo esikhathini esiningi yethula amaqiniso ngempilo yabantu, kukhona lapho okubonakala ukuthi kunehaba nokuchema okuthile okuvela uma sibona indlela abalingiswa besifazane noma abesilisa abavezwa ngayo ngababhali abahlukene. Indlela ababhala ngayo ababhali iyahlukana impela, umbhali wesilisa ubhala ngendlela ehlukile kunalowo wesifazane.

Umbono walolu cwaningo uthi lolu shintsho lokuvezwa kwabantu besifazane ngezindlela ezingenamisi luvela kakhulu emibhalweni yesiZulu ebhalwe ngabantu besilisa ikakhulukazi. Imibhalo eyimidlalo esiZulwini ebhalwe ngabantu besilisa baveze abantu besifazane

njengabantu okumele baziphathe ngendlela ecindezelayo ukuze bamukeleke emphakathini njengokuzazi imvelaphi yabo, ukunakekela umndeni, ukungaqhudelani nowesilisa, ozwelana nowesilisa, ukuqhakambisa ubumama, ukulibamba lishisa, ukugana ukuze uhlonishwe, ukuzala abantwana kanye nokuhlonipha abantu abadala, abesilisa nabaphansi.

Abantu besifazane sebehlukunyezwe kakhulu esikhathini esedlule kuze kwafika ezingeni lokuthi ukuhlukunyezwa kube yinto asebayijwayele nabacabanga ukuthi iyona ndlela yokuphila. Uma ungumuntu wesifazane kumele ugqilazeke, uhlukumezeke uphinde uzwe nobuhlungu. Lokhu kubandakanya ukuthola owesifazane eseshadiswe ngenkani lapho ezoba isigqila salapho eshadele khona kuze kutholwe isithembu ukuze owesifazane alekelelwe ekunakekeleni umndeni, okuwukuhlukunyezwa nakho lokho.

Ibhayibheli liyakufakazela lokho encwadini yabaseKhorinte bokuqala, isahluko seshumi nanhlanu, evesini lamashumi amathathu nane lapho lithi izwi leNkosi abantu besifazane kumele bathule bengafakazi emihlanganweni noma imuphi ikakhulukazi owasesontweni. Abavumelekile ukukhuluma nokuphawula ikakhulukazi ukulawula noma ukuphatha. Uma befuna ukwazi ngento ethile kumele babuze abayeni babo emakhaya nezimpendulo abazithola lapho kumele bazithathe njengoba zinjalo bengaziphikisi ngoba kulihlazo elikhulu kabi ukuthi owesifazane akhulume esontweni.

UPottow (1990:74) usho lokhu ngemishado yesintu yesiZulu:

> *The word 'marriage' is not translatable into Zulu, because its indigenous meaning is not that of a contractual union between the spouses as in the case of the English term. A Zulu woman 'goes on a long journey' (enda), this action being known as umendo. A man, on the other hand, takes or receives a wife into his patrilineal home (thatha) where she is expected to be productive and continue the descent line of her husband's patrilineage.*

> Leli gama elithi '*marriage*' alitolikeki esiZulwini ngoba umqondo wegama elithi 'umshado' alichazi into efanayo naleli elasesilungwini lapho kukhona isivumelwano esisemthethweni nokuvumelana kwabantu ababili abathandanayo. EsiZulwini owesifazane kunendlela okumele ayihambe ebizwa ngokuthi umendo noma ukwenda. Umuntu wesilisa yena ulindeleke ukuthi athathe umfazi noma anikwe umfazi ozohlala naye ekhaya kubo lapho elindeleke ukuthi azale andise isibongo sasemzini lapho eganele khona.

Ngokujwayelekile imibhalo yesiZulu ibibhalelwe ukufundwa ezikoleni ikakhulukazi ngezikhathi zobandlululo. IFeminizimu ibe nomthelela omncane kakhulu emibhalweni yobuciko yesiZulu nangendlela umphakathi ophatha ngayo abantu besifazane. Uma kubhekwa indlela abantu besifazane abavezwe ngayo kweminye imibhalo yobuciko njengasesiNgisini kunomthelela ekuguquleni indlela abantu abacabanga ngayo ngabantu besifazane.

Uma kukhulunywa ngamazwe ase-Afrika adlondlobalisa ukubusa kwabantu besilisa, iphathriyakhi, umuntu wesifazane uthathwa njengomuntu ongabalulekile kunalowo wesilisa noma ongabalulekanga nhlobo. Kwaziwa ukuthi omama banakekela umphakathi uphumelele kodwa abavumelekile ukuphawula noma ukulekelela ekuthuthukisweni komphakathi. Lokho kudalwa ukuthi ngabantu besilisa kuphela abanikezwe amathuba okulwa nezimpi zezwe bese omama batshelwa ukuthi ikhono labo lisekhishini ababhekane nenhlanzeko. Ngakho-ke lolu cwaningo luzocwaningisisa le mikhuba esize yanda emibhalweni yobuciko esiZulwini.

1.8 Imibuzo yocwaningo

Lolu cwaningo luhlose ukuphendula le mibuzo elandelayo ukuze izinhloso zalo zifezeke:

1.8.1 Bavezwe kanjani abantu besifazane kulezi zincwadi? Kungani bevezwe kanjalo?

1.8.2 Yini egqugquzela ababhali bezincwadi zemidlalo ukuthi bangavezi abantu besifazane ngendlela ethuthukayo?

1.8.3 Kungani abantu besifazane bavezwe ngendlela ehlukile kunabantu besilisa?

1.8.4 Inamthelela muni iFeminizimu ekuphathweni kwabantu besifazane emphakathini nasekuvezweni kwabesifazane ezincwadini ezingumdlalo?

1.8.5 Ingabe iFeminizimu isiza kanjani ekugqugquzeleni impatho namalungelo afanayo phakathi kwabantu besifazane nabantu besilisa?

ISAHLUKO SESIBILI

Injulalwazi

2.1 Isingeniso

Lolu cwaningo luzoveza imibono ehlukahlukene mayelana neFeminizimu kanti neWumenizimu (*womanism*) iyathinteka. IFeminizimu yona ayihlukile kakhulu kuneWumanizimu ngoba womabili amatemu amayelana nokulwa nokungalingani kwabantu besifazane nabesilisa. La malungelo alwelwayo awabantu besilisa kanye nabantu besifazane ukuthi bathole amathuba alinganayo futhi abesifazane bengaqhenywa ngokobulili. Okokugcina ukulwa nemiphakathi evuna abantu besilisa ukuba babenamandla ngaphezu kwabesifazane okubizwa ngokuthi i-phathriyakhi.

Okwenza lamatemu omabili ahluke ukuthi iFeminizimu ayigqizi qakala ukuthi uma ungumuntu wesimame kuneqhaza okumele ulibambe njengokuthola abantwana, ukuziqhenya ngobumama, ukukhulisa izingane, ukulandela amasiko njengoba iWumenizimu isho ikakhulukazi yase-Afrika.

IFeminizimu igxile ekutheni ungenza noma ngabe yini oyithandayo ngomzimba wakho kanti iWumenizimu yona iyakuqhakambisa ukuba ngumuntu wesifazane futhi ibhekene ngqo nezinkinga ezihlangabezana nabantu besifazane abamnyama base-Afrika. IWumenizimu yase-Afrika ikholelwa ekutheni uma ungumuntu wesifazane kuneqhaza okumele ulibambe njengokuba ngumama, unakekele abantwana okubizwa ngokuthi i-*motherhood* kanti okunye okubalulwa iWumenizimu amasiko. UNnaemeka (1997:9) ubeka kanje:

> *African feminism's valorization of motherhood and respect for martenal politics should not be pitted against the demotion of motherhood/maternal politics by radical feminism in the West; rather these traits should be investigated in the context of their place and importance in the African environment.*
>
> Njengoba iFeminizimu yase-Afrika iziqhenya futhi ihlonipha indima yokuba ngumama okanye umnakekeli akufanele yehliswe ize ilinganiswe nokuba ngumama ngendlela yeFeminizimu yaseNtshonalanga; kungamane la matemu omabili abhekisiswe ngesimo sawo nangokubaluleka kwawo emphakathini wase-Afrika.

Abantu base-Afrika abansundu isiko balithatha njengento ebaluleke kakhulu futhi nengafanele iphulwe. Isiko liyalandelwa kakhulu kanti uma lingasalandelwa abaphansi bayathukuthela. Ngakho-ke nabantu besifazane base-Afrika abangamaFeministi basawalandela amasiko yize kukhona amasiko acwasa noma acekela phansi abantu besifazane. Kuyisiko lase-'Afrika' emazweni amaningi ukuthi owesilisa kube nguyena othatha izinqumo aphinde anakekele nomndeni wakhe kodwa lelo siko seliya ngokuncipha. UZungu noSiwela (2017) baphawula lokhu:

> Emiphakathini eminingi yase-Afrika kusacaca ukuthi iphathriyakhi iyona esabusa abantu abaningi njengalokhu behlale begqamisa ukuthi umuntu wesifazane ungaphansi kwendoda ngakho-ke kufanele athobele aphinde ahloniphe indoda. IFeminizimu ilwela khona lokhu ngokuthi ithi abesifazane nabo bayafana nabesilisa futhi bafanele ukuthola amathuba nokuphathwa ngokulinganayo nalabo besilisa.

Ngokwesiko uma ingane yentombazane isikwazi ukuthwala ikani lamanzi lokho kusho ukuthi isikulungele ukuthi ingagana, phecelezi isuke seyiqinile ukuthi ingakotiza. Lokhu kwenza ukuthi abantu besilisa kanye nawo wonke umuntu ezweni abone abantu besifazane njengabantu abalungele ukusebenza ngokwezandla bese okwengqondo kuba ngokwabantu besilisa. UGumede (2018) usho lokhu:

> *When a wife gives birth to a baby boy, she is praised because this ensures the continuation of the surname of that particular household or clan. In other words, the new-born son will help to preserve his father's surname so that it does not die out. In fact, a son is always regarded as the extension of his father. Although a baby daughter is welcomed in the family, it is known that when she grows up, or reaches a certain stage in her life, she may have to leave the family to marry and assume a different surname. Therefore, a daughter is only appreciated because she is a source of wealth for the family, if she is lucky enough to be married.*
>
> Uma ngabe unkosikazi ebeletha ingane yomfana, uyadunyiswa ngoba lokhu kuqinisekisa inqubekelaphambili yesibongo salowo muzi. Ngamanye amagama, lo ozelwe ongumfana uzosiza ukugcina isibongo sikababa wakhe ukuthi singafi noma singapheli. Okuseqinisweni, indodana ihlale ibhekwe njengesandiso sikayise. Noma ingane yentombazane yamukelekile emndenini, kuyaziwa ukuthi uma ikhula, noma ifika ezingeni elithile lempilo yakhe, kuzomele ishiye umndeni

> iyoshada bese ithatha nesibongo esihlukile. Ngakho-ke, intombazana ibongelwa into eyodwa ngoba ingumthombo wengcebo emndenini wayo, uma ngabe unenhlanhla ngokwanele ukuthi ashade.

Maningi-ke amasiko acekela phansi abesifazane njengokuzila, ukuganiswa ngenkani usemncane, ukungenwa, ukulibamba ngisho selishisa emshadweni kanye namanye amaningi. Lokhu kuyasicacisela ukuthi kusekuningi okufanele kubhekwe mayelana nokucindezelwa kwabantu besifazane yize belwela amalungelo alingana nawabantu besilisa.

U-Aidoo ecashunwe kuSaadawi (1998:39) usivezela lokhu:

> *The image of African woman in the mind of the world has been set: she is breeding too many children she cannot take care of, and for whom she should not expect other people to pick up the tab. She is hungry and angry, and so are her children. In fact, it has become a cliché of Western photojournalism that the African woman is old beyond her years; she is half-naked; her drooped and whithered breasts are well exposed; there are flies buzzing around the faces of her children; and she has a permanent begging bowl in her hands.*
>
> Umfanekiso wesithombe somuntu wesifazane wase-Afrika sesihleliwe ezingqondweni zabantu emhlabeni wonke jikelele: uzala abantwana abaningi angakwazi ukubanakekela, kanti futhi akalindele sizo oluqhamuka komunye umuntu wesifazane ngoba bahlupheka ngokufana. Ubulawa indlala futhi ugcwele intukuthelo kanjalo nezingane zakhe. Sekuze kwaba yinjwayelo kosomaphephandaba kanye nabathwebuli baseNtshonalanga ukuthi owesifazane wase-Afrika mncane ngokweminyaka kodwa ebukeka egugile emzimbeni nasebusweni, ugqoke ngokungaphelele, amabele akhe awile asobala awafihliwe, kunezimpukane ezindizela ebusweni bezingane zakhe kanti uhlezi ephethe isitsha sokuyokwenana kwamakhelwane.

Njengoba iFeminizimu yasentshonalanga yona ithi ungenza noma ngabe yini ngomzimba wakho njengokukhipha isisu uma ungayidingi ingane kusemalungelweni akho. Kanti kuWumenizimu yase-Afrika kubukeka njengehlazo elikhulu kabi njengoba nebhayibheli lichaza ingane njengesibusiso esivela kuMdali.

Ziningi izinto ezingenza ukuthi owesifazane agcine ekhipha isisu njengokudlwengulwa noma ukukhulisa ingane uwedwa, ukungabi namali eyanele yokondla ingane kanye nokunye. Uma

lokhu kubhekisiswa ngeso leWumenizimu yase-Afrika uma sekunengane akube kusabalwa futhi kuyisono esikhulu ukukhipha isisu emehlweni kaMdali kuqhathaniswa nokukhipha umphefumulo ongenacala.

Nawa amazwi ashiwo nguAidoo (1997), ecashunwe nguHudson-Weems (1998):

> *Feminism. You know how we feel about that embarrassing Western philosophy? The destroyer of homes. Imported mainly from America to ruin nice African women.*
>
> IFeminizimu. Uyazi ngizizwa kanjani ngaleyo filosofi eyihlazo yaseNtshonalanga? Umbhidlizi wamakhaya. Eyasungulwa kakhulukazi kwelaseMelika ukuthi izokwehlisa isithunzi esihle sabantu besimame base-Afrika.

Ngezansi kuzobhekisiswa ifilosofi yeFeminizimu kabanzi njengoba ingabandakanyi izidingo zomuntu wesifazane wase-Afrika, igxile kakhulu kubantu besifazane baseMelika nabaseNtshonalanga abamhlophe.

2.2 IFeminizimu

IFeminizimu yilebuli yezepolitiki esekela abantu besifazane ekulweni nokulingana nabantu besilisa ndawo zonke phecelezi emakhaya nasezindaweni zemisebenzi. IFeminizimu iyizibophezelo zokuphazamisa inkolelo yokubuka umuntu wesilisa njengenhloko yomuzi nokumele izinqumo zithathwe nguyena kuphela. Iqhakambisa ukulingana ngokobulili kanye nokuqeda ukungalingani ngokobulili ukuze kwakheke isizwe. Okubalululekile ngeFeminizimu ukuthi abesifazane bathole inkululeko ebafanele ngaphandle kwengcindezi.

UHudson-Weems (1998) uyichaza kanje iFeminizimu:

> *As a term conceptualized and adopted by white women, which involves an agenda that was designed to meet the needs and demands of that particular group. For this reason, it is quite plausible for white women to identify with feminism and the femist movement.*
>
> Njengoba leli temu lasungulwa ngabantu besifazane abamhlophe ngokobuhlanga, okubandakanya ukuhlangabezana nezidingo zeqembu labantu abathile

okungabantu besifazane abamhlophe baseNtshonalanga. Ngalesi sizathu, kusobala ukuthi iFeminizimu ibandakanya abantu besifazane abamhlophe.

IFeminizimu iyamubandlulula owesifazane owebala elimnyama ngesizathu sokuthi leli temu lasungulwa ngabamhlophe ngenhloso yokulwela amalungelo aphathelene nabo, ayizibandakanyi izidingo zabantu besifazane abamnyama. IFeminizimu ngokukaToril Moi (1987:29), uyibeka kanje:

> *Feminism is a doctrine advocating the granting to women of the same rights and privileges as are granted to men. In other words, the advocacy of the equality of the sexes.*
>
> IFeminizimu iyinkolelo esekela umbono wokuthi kunikwe abantu besifazane amalungelo nenkululeko efanayo neyabantu besilisa. Ngamanye amagama igqugquzela ukulingana kwabantu besifazane nabantu besilisa ngokobulili.

Inhloso enkulu yeFeminizimu ukulwa nengcindezelo ebhekiswe kwabesifazane, kanye nokuqhakambisa amalungelo afanayo kuyo yonke imikhakha, okungabalwa eyezepolitiki, eyamabhizinisi (amathuba afanayo omsebenzi) kanye nomphakathi nasemindenini. Kusobala ukuthi inhloso enkulu yayo ukuguqula isizwe sinakekele amalungelo abesifazane nokuguqula indlela abasifazane ababhekwa ngayo.

USofola ecashunwe encwadini kaSadaawi (1998:53) uchaza uthi:

> *[In Europe and America] The man is intended for the world, woman for the home; man's strength is in the head, woman's in the heart; the man's function is to protect, woman's to soothe and comfort; men must work, and women must weep.*
>
> [EYurophu kanye naseMelika] Umuntu wesilisa kumele abhekane nomhlaba nezinto zawo, kanti owesifazane yena ubhekana nekhaya; amandla owesilisa asekhanda, amandla owesifazane asenhliziyweni, umsebenzi wabesilisa ukuvikela, owabesifazane ukududuza; abesilisa kumele basebenze bese kuthi abesifazane bakhale.

Le ncazelo engenhla iveza ukuthi ukuhluka ngokobulili kusuka endulo lapho umuntu wesifazane enikezwa imisebenzi ethile ngoba kukholelwa noma kwaziwa ukuthi yiyona emfanele. Okunye ngeFeminizimu ukuthi kuyahluka ezizweni ngezizwe, yingakho leli temu

lisetshenziswa kakhulu eNtshonalanga yezwe kunase-Afrika. UHudson-Weems, (1992) ecashunwe ngu-Aina (1987) uthi:

> *Feminism in the West predated the upsurge of radical feminism of the late 1960s. In the United States of America, feminism started as the Woman's Suffrage Movement, led by liberal white women with concerns for the abolition of slavery and for gaining equal rights for all people irrespective of race, class, and sex.*
>
> IFeminizimu eNtshonalanga yasungulwa yaphinde yandlondlobala ngeminyaka ye-1960. EMelika, iFeminizimu iqale njengenhloso yabantu besifazane ukuthi bavote kwezepolitiki, iqhutshwa ngabantu besifazane abamhlophe ngezizathu zokuqeda ubugqila ababhekene nabo kanye nokuzuza amalungelo alinganayo abantu bonke ngaphandle kokubheka ubuhlanga, izinga lezempilo kanye nobulili.

Njengoba kuchaziwe ngenhla ukuthi leli temu lafika nabamhlophe baseMelika ababelwela amalungelo afanayo nawabesilisa, yingakho uma kukhulunywa ngeFeminizimu kungeke kubandakanywe wonke umuntu wesifazane emhlabeni. Abantu besifazane abamhlophe babe bheka izinkinga abahlangabezana nazo kanti-ke kuyahluka uma kuzobhekwa izinkinga abesifazane abamnyama ababhekana nazo e-Afrika. Yingakho izifundiswa ikakhulukazi ezivela e-Afrika zingalithandisisi leli temu ngoba likhuluma liphinde leseke imibono yabantu besifazane abamhlophe lingababandakanyi abantu besifazane abamnyama.

UJaggar benoRothenberg (1993) bacashunwe besho lokhu ngu-Aina (1987:67):

> *Feminism of this early period was embarrassingly narrow, representing the interest of whites, middle-class and largely excluding the experience and perspectives of large numbers of women of color.*
>
> IFeminizimu ngesikhathi eyaqala ngaso beyibukeka ilihlazo ngoba yayifeza izidingo zabantu besifazane abamhlophe, nabantu abaphila kangcono ngokwezinga lempilo lingabandakanyi izidingo nemibono yabantu besifazane abaningi abebala elimnyama.

Umkhakha weFeminizimu uyakugcizelela ukuthi abantu besifazane mabaphathwe ngendlela elinganayo neyabantu besilisa bengabandlululwa ngenxa yokwehluka kwezitho zomzimba. Yilezi zizathu ezingenhla ezenza ababhali abampisholo ikakhulukazi abantu besifazane ukuthi bacwaninge ngetemu elizokhuluma ngqo ngomuntu wesifazane omnyama ngokwebala futhi

elibheke impilo yabantu besifazane abamnyama. Yingakho ngezansi kuchazwa kabanzi ngetemu iWumenizimu elibhekene ngqo nezidingo zabantu besifazane abamnyama base-Afrika.

2.3 IWumenizimu

IWumenizimu umkhankaso omele ukusindisa isizwe esimnyama phecelezi ingumhlahlandlela okhuluma noma ophathelene namasiko esizwe esimnyama, inkolelo yabantu abamnyama kanye nabesifazane abamnyama. Izincazelo ezahlukene mayelana neWumenizimu yizona ezenze abesifazane abampisholo bathokozele ukusebenzisa leli temu kunokusebenzisa *i-black* Feminizimu ngoba yilona elikhuluma kabanzi futhi elichaza abesifazane abampisholo nezidingo zabo ngendlela eyiyona.

IWumenizimu ingachazwa njengenjulalwazi ebhekene nabantu besifazane abamnyama nezinkinga ababhekene nazo, futhi ibuye ibheke isiko labantu abamnyama. Uma kubhekwa lo mhlahlandlela uthe ukuhluka kuneFeminizimu, ngoba kulo mhlahlandlela kubhekwa abesifazane abamnyama, uphathelene nezinkinga ababhekene nazo nokuthi zingaxazululwa kanjani lezo zinkinga ngaphandle kokululaza isithunzi sabesilisa. Yingakho-ke iningi labantu besifazane abamnyama baseMelika babona kungcono ukusebenzisa leli temu ngoba liyababandakanya.

UHudson-Weems (2000) uthi:

> *Female empowerment, the very foundation upon which the agenda of feminist/black feminist thought rests, is the number one priority, rather than race empowerment, the major concern since involuntary migration from Africa to the United States in the early seventeenth century, most African women do not consider themselves feminists. Rather than an Africana womanist family centeredness, this female centeredness of feminism, which informs the ordering of issues revolving around the centrality and exclusivity of womanhood, poses some serious problems for the Africana woman. Betinna Aptheker, a white feminist herself; even sees the feminist priority as unworkable for the black woman.*

> Inkululeko yabantu besifazane, ilele kumhlahlandlela weFeminizimu yabantu besifazane abamnyama abazibiza ngamaFeministi, kubona kuhamba phambili, kunokukhululeka ngokobuhlanga, okubucayi kakhulu indaba yokuthuthwa kwabantu base-Afrika baye eMelika ngezikhathi zakudala ngakho-ke abantu besifazane abaningi abadabuka e-Afrika abaziboni bangamaFeministi. Bangamane bazibize ngama-Afrikana Womanisti, owesifazane onakekela umndeni okuchaza ukuthi uyazibandakanya nezindaba zokuba ngumama nokuziqhenya okudala izinkinga ezibucayi kubantu besifazane base-Afrika. U-Betinna Aptheker, owesifazane ozibiza ngeFeministi omhlophe ngokobuhlanga naye uqobo lwakhe iFeminizimu uyibona ingeke yamsebenzela umuntu wesifazane omnyama ngokobuhlanga nangebala.

Le ncazelo engenhla ikubeka kucace ukuthi iWumenizimu iphathelene nabesifazane abampisholo ngendlela abaziphatha ngayo nanokuthi bangabantu abanjani. UHudson-Weems ubona iFeminizimu noma *i-black* feministi njengomhlahlandlela obheke ukungalingani ngokobulili nophathelene nokubhekana nengcindezi ekhona phakathi kwabesifazane kanye nabesilisa kuphela. Ayibe isabheka ukukhiqiza nokunakekela abantwana, phecelezi i-*motherhood and reproduction.*

Ayiludingidi udaba lokuqhakambisa ubumama nokunakekela imindeni, ukulandela nokuhlonipha amasiko ngoba abaphansi bayathukuthela uma amasiko engasalandelwa. E-Afrika ubumama buyinkomba yokubaluleka komuntu wesifazane kanti futhi kuyisipho esahlukile esivela kuMdali akhetha ukuba sithokozelwe ngabantu besifazane kuphela. Isibonelo njengokuthola abantwana wandise isizwe okungukuxhashazwa nokuhlukunyezwa uma ibhekwa ngeso leFeminizimu.

UHudson-Weems (1998: 154) uqhuba uthi:

> *Neither an outgrowth nor an addendum to feminism, Africana womanism is not black feminism, African feminism, or Walker's womanism that some Africana women have come to embrace.* Uqhuba uthi*: Women who are calling themselves Black feminists need another word that describes what their concerns are. Black Feminism is not a word that describes the plight of Black women. The white race has a woman problem because the women were oppressed. Black people have a man and woman problem because Black men are as oppressed as their women.*

> I-Afrikana Womenizimu akusiyo i-*black* Feminizimu, i-Afrikana Feminizimu okanye umbono kaWalker ngeWumenizimu esiqhakanjiswa ngabanye abantu besifazane base-Afrika. Ubuye athi abantu besifazane abazibiza ngokuthi ngama *black* Feministi badinga elinye igama elizobandakanya zonke izidingo zabo. I-*black* Feminizimu akusilo itemu elichaza futhi libandakanye izinkinga zabantu besifazane abamnyama. Uhlanga olumhlophe lunenkinga yabantu besifazane kuphela ngoba kuyibona ababecindezelwe. Kanti uhlanga olumnyama bobabili abantu besifazane nabesilisa badinga inkululeko ngoba abantu besilisa abamnyama bacindezeleke ngokufanayo nabantu abamnyama besifazane.

Womabili amatemu i-Feminizimu kanye ne-Wumenizimu, aphathelene nemizamo yokulwa nobandlululo kanye nokucwasa ngokobulili. Inhloso enkulu yeWumenizimu ukuthola inkululeko kanye nokuzwana emiphakathini yabantu abampisholo, iphinde ibhekane ngqo nabesifazane abamnyama kanye nezinkinga ababhekana nazo nanokuthi lezi zinkinga zingaxazululwa kanjani njengoba kushiwo ngenhla.

Kukhona izifundiswa ezabona lo mhlahlandlela weFeminizimu njengongagxili ezinkingeni zase-Afrika, yingakho babona kukuhle ukuba kusungulwe iWumenizimu ezobhekana ngqo nezinkinga ezibhekene nabantu abamnyama besifazane base-Afrika. Ngezansi kuzodingidwa iWumenizimu ebhekene ngqo nabantu besifazane base-Afrika.

2.4 I-Afrikana Womenizimu

Leli temu le “Afrikana Wumenizimu” lasungulwa ngowesifazane uClenora Hudson-Weems encwadini ayibhala ngowe-1995 esihloko sayo sithi: *“Africana Womanism: Reclaiming Ourselves,”* eyaba nomthelela omkhulu esizweni sabamnyama ikakhulukazi kwabesimame baseMelika.

Okuphawulekayo ngaleli temu likaHudson-Weems ukuthi wayihlaba wayihlikiza iFeminizimu njengenjulalwazi engasetshenziswa abantu besifazane abamnyama ngoba ebona iFeminizimu ihlukile kakhulu uma kuza ekuxazululeni izinkinga zabantu besifazane abamnyama abahlala e-Afrika. Okusemqoka ukuthi iFeminizimu yasungulwa ngabamhlophe nabo ababephawula ngezinkinga abaqondene nazo. Okuyilapho owesifazane omnyama wayengekho, engatholanga nethuba lokuphawula nokwethula izinkinga ahlangabezana nabhekana nazo.

UHudson-Weems (1998:154) ubeka kanje:

> *Africana womanism is an ideology created and designed for all women of African descent. It is grounded in African culture and, therefore, it neccessarily focuses on the unique experiences, struggles, needs, and desires of Africana women. It critically addresses the dynamics of the conflict between the mainstream feminist, the black feminist, the African feminist, and the Africana womanist. The conclusion is that Africana womanism and its agenda are unique and separate from both white feminism and Black feminism; moreover, to the extent of naming in particular, Africana womanism differs from African feminism.*
>
> I-Afrikana Wumenizimu umbono, ithemu noma umhlahlandlela owasungulelwa bonke abantu besifazane abazothile base-Afrika. Igxile kakhulu esintwini kanye nasemasikweni ngakho-ke kusho ukuthi iphinde igxile nangokwehluka kwempilo abantu besifazane base-Afrika abayiphilayo, izingqinamba ababhekana nazo, izidingo kanye nezifiso zabo. Ihlaziya kabanzi izindlela zokungaboni ngasolinye mayelana namatemu asekwayo uma kuza ngakwezobuFeministi, okuyiFeministi emnyama, Afrikana Feministi kanye ne-Afrikana Womanisti. Isiphetho ngukuthi i-Afrikana Wumenizimu inenhloso yayo ehlukile futhi iqhelile kuFeminizimu yabamhlophe neFeminizimu yabamnyama. Okunye ukuthi i-Afrikana Wumenizimu ayifani nhlobo ne-Afrikana Feminizimu.

Uma eqhubeka ngokuchaza leli temu ubeka kanje, uHudson-Weems (1998:155):

> *First, the Africana woman does not see the man as her primary enemy as does the white feminist, who is carrying an age-old battle with her white male counterpart for subjugating her as his property. Africana man have never had the same institutionalized power to opress Africana women as white men have had to opress white women.*
>
> Okokuqala, owesifazane wase-Afrika umuntu wesilisa akusiso isitha sakhe njengoba kwenziwa kwiFeminizimu yaseNtshonalanga, lapho abantu besifazane belwela ukulingana nabantu besilisa kuzozonke izinhlanga kanye nokulawulwa umuntu wesilisa ngendlela athanda ngayo ngomzimba wabo. Abantu besilisa

base-Afrika abakaze babe nawo amandla okuhlukumeza abantu abesifazane njengoba abantu besilisa abamhlophe bahlukumeza abesifazane abamhlophe.

UHudson-Weems uyasicacisela ukuthi iWumenizimu injulalwazi noma umhlahlandlela obhekena ngqo nogxile ezinkingeni zabantu besifazane abamnyama base-Afrika.

UHudson-Weems ubeka kucace ukuthi lo mhlahlandlela uhluke kakhulu kunalo weFeminizimu, ngoba i-Afrikana Wumenizimu igxile kunqubomgomo yabesifazane abamnyama base-Afrika. I-Afrikana Wumenizimu akuwona kuphela umcabango kodwa uhlelo olucabangela izwe lase-Afrika ngoba njengokuqhakambisa ubumama njengento esezingeni eliphezulu nelihloniphekile emphakathini okuyinhloso yokwandisa isizwe esimnyama. I-Afrikana Wumenizimu ingumhlahlandlela kanye nohlelo oluchaza kabanzi ngezindlela ezintsha zokucabanga, mayelana nokuhluka kobuhlanga kanye nobulili, nokulwa nokungalingani phakathi kwabesifazane kanye nabesilisa.

UHudson-Weems (1998) uthi:

> *Also makes a distinction between feminism, womanism, and Africana womanism. In so doing, she argues that the Africana woman is not a feminist because of her unique historical and cultural experiences with Africana men and racism and discrimination. Nor does she claim any resemblance with the womanist perspective that Alice Walker's (1983) In Search of Our Mother's Gardens identified because she envisions her role as a member of a family, community, and a culture composed of men, women, and children. Instead, Hudson-Weems argues that one of the chief roles of the Africana woman is to aid in bringing fruition and liberation to her race. These 18 characteristics include the following: self-definer, family centered, in concert with males in struggle, flexible roles, genuine sisterhood, strength, male compatible, respected and recognized, whole and authentic, spirituality, respectful of elders, adaptable, ambitious, and mothering and nurturing.*

> Uveza umehluko phakathi kwefeminizimu, wumenizimu kanye ne-Afrikana wumenizimu. Ngokwenzenjalo, uyavumelana nombono othi umuntu wesifazane wase-Afrika akasiyona ifeministi ngendaba yokuhluka komlando wakhe nesintu kanye nezamasiko bebobabili nomuntu omnyama wesilisa lapho kuphindwe

kubalwe khona ukubandlululeka ngokobuhlanga. Kanti futhi akafani nhlobo nohlobo lowesifazane ochazwa nguAlice Walker encwadini yakhe ethi: *In Search of Our Mother's Gardens* ngoba lo wesifazane wase-Afrika uzibona njengelungu lomndeni okumele libambe iqhaza ekhaya kanye nasemphakathini kanye nokulandela amasiko. Kunalokho, uHudson-Weems indima ayibona ibaluleke kakhulu ukuthi owesifazane alwele ukuphila nenkululeko kubuhlanga obumpisholo. Kunemigomo eyishumi nesishiyagalombili okumele owesifazane wase-Afrika ayilandele okanye abe yikhona; ukuzazi imvelaphi yakhe, ukunakekela umndeni, ukungaqhudelani nowesilisa, ozwelana nowesilisa, ukuqhakambisa ubumama, ukuba namandla, ukuhlonipheka, ukuhlonishwa nokuhlonipha, kanye nokuhlonipha abantu abadala nabaphansi.

Uma kubhekwa incazelo kaHudson lapho echaza khona ngezimpawu ze-Afrikana Wumenizimu kuyacaca ukuthi abantu besimame base-Afrika bangabantu abanakekelayo, abahloniphayo, abakholwayo, abakwazi ukubhekana nezimo ezinzima ezahlukene, abahlonipha abantu abadala namasiko nabayaziyo imvelaphi yabo.

IFeminizimu yasentshonalanga iqhakambisa ukukhululeka kwabantu besifazane njengento encike kakhulu kwezocansi kanye nasemizimbeni yabantu besifazane kanti i-Afrikana Wumenizimu ayikuqhakambisi phambili lokho. Igxila ezintweni eziphathelene nokutholakala kokudla, amanzi, impilo kanye nemfundo. Yingakho kusicacela ukuthi nabantu besilisa base-Afrika nabo bayabandakanyeka ngoba nabo basabhekene nezingqinamba ezifana nezabantu besifazane base-Afrika.

UHudson-Weem (1998:156) uchaza uthi:

> *Having established that the major problem with the African Feminist is that of naming, what is the major problem with the black feminist? Briefly stated, the black feminist is an Africana woman who has adopted the agenda of feminist movement to some degree in that she, like the white feminist, perceives gender issues to be most critical in her quest for empowerness and selfhood.*
>
> Njengoba itholakele inkinga enkulu ye-Afrikana Feministi okuwukwethiwa kwamatemu, kanti-ke yini inkinga enkulu ngefeminizimu emnyama? Kafushane, owesifazane omnyama ozibiza ngefeministi (*black feminist)* ungowesifazane

> wase-Afrika othathekile waze walandela nemigomo nezinhloso zamafeministi aseNtsonalanga okuyilapho bebona ukulingana ngokobulili kuhamba phambili nokungabalethela inkululeko namandla.

Uma sibhekisisa i-Afrikana Wumenizimu iqhakambisa kakhulu imikhakha enjengamasiko nokuzigqaja ngemvelaphi yobu-Afrika. Kusobala ukuthi uma kukhulunywa nge-Afrikana Wumenizimu ngeke uhlale ungakhulumi ngesiko lase-Afrika ngoba kuyahambisana, yingakho nje iWumenizimu ikhuluma ngezidingo, izifiso, izinselelo kanye nolwazi lwabantu besifazane base-Afrika ikakhulukazi abamnyama.

Okunye okubandakanywa yi-Afrikana Wumenizimu ukusetshenziswa kolimi okungabhekwa njengento ehlukumezayo nenika inselelo, kodwa inhloso ukuqhakambisa ukusetshenziswa kolimi olwamukelekile nolungumphumela wokuxoxisana njengento eyizinongo zesiko lase-Afrika eliqhakambisa ukubambisana.

U-Aina (1998:71) ubeka kanje uma echaza nge-Africana Wumenizimu:

> *For the African woman, fighting for survival remains a priority in post-independence African states that are facing economic crises. No doubt, this gender condition has further exacerbated gender inequalities in postcolonial Africa. This is particularly so where households in an African context are imbued with the values of the Western nuclear family (as against traditional context in which households function as complex units, with the roles of the individuals' household members complementing rather than competing).*
>
> Ngokwabantu besifazane base-Afrika, ukulwela ukusinda nokuphila kuwungqaphambili kulesi simo esibucayi somnotho njengoba kwatholakala inkululeko. Akungatshazwa ukuthi ukwehluka kobulili kundlondlobalise ukungalingani ngokobulili emva kwenkululeko. Ikakhulukazi lokhu kwenzeka emindenini yase-Afrika engenwe imimoya nezinkolo zokuphila zaseNtshonalanga (okungahambisani nezimo zamasiko lapho umphakathi uphilisana kanzima).

Kusobala ukuthi uma kukhulunywa ngeWumenizimu, neFeminizimu yabamnyama iyabandakanyeka ngoba womabili amatemu akholelwa ekwakheni kanye nokusindisa umuntu wesifazane omnyama. Akugcini lapho owesifazane kuba ngumuntu okholelwa ekwakhiweni

kwesizwe esimnyama okubandakanya wonke umuntu okungaba abantu besifazane kanye nabesilisa. Yize iWumenizimu yase-Afrika ihlaba ihlikize ukusatshalaliswa kwezimfuno zabantu besifazane baseNtshonalanga umhlaba wonke, nanokuthi lezo zimfuno zigixabezwe abantu besifazane base-Afrika ngaphandle kokubhekelela ukwahlukana ngokwendawo, izimfuno, umlando, isimo senhlalo kanye namasiko.

U-Aina (1998; 71) ubuye asho lokhu ngeWumenizimu:

> *However, the African woman today is concerned not only with overcoming the problems of foreign domination / rule, but also with the specific, immediate needs of surviving famine, hunger, drought, disease, and war. To be empowered, African women, unlike their Western sisters, are struggling not just to attain political power but also to be empowered by gaining access to a good education and the professions, among other things.*
>
> Ngokunjalo, izinto ezikhathaza abantu besifazane base-Afrika namuhla yizinkinga zemithetho yokubusa yasemazweni angaphandle, kanti futhi nokufeza izidingo zabantu besifazane okubalwa indlala, isomiso, izifo kanye nezimpi. Ukugixabezwa ngamandla, abantu besifazane base-Afrika bayasokola ukuthola amandla kwezepolitiki kanti futhi basadinga namandla ekutholeni imfundo esezingeni eliphezulu kunezinto zonke.

Le ncazelo ka-Aina ikubeka kucace ukuthi sengathi kuzothatha isikhathi eside ukuthi i-Feminizimu ichazwe ngendlela eyodwa neWumenizimu ezoqondwa yiwona wonke umuntu. Lokho kudalwa ukuthi iFeminizimu yona yasungulwa emazweni aseNtshonalanga, ngakho-ke yahlangabezana nezingqinamba uma isabalala kwamanye amazwe ikakhulukazi ase-Afrika ngoba indlela abantu besifazane abakhuliswa ngayo eNtshonalanga ayifani nendlela abakhulisa ngayo abantu besifazane base-Afrika, kanti nezidingo zabo azisoze zafana njengoba kuke kwashiwo ngaphambilini.

U-Aina (1998; 71) uphinde abeke la maphuzu nge-Afrikana Wumenizimu:

> *Many of the issues which are of concern to the African womanist are often left out of the Western feminist agenda, i.e.:*

(1) *How to successfully combine her mothering and nurturing roles with her productive roles;*
(2) *How to make the men appreciate and join her to fight against societal oppressive structures created by both men and women, and not necessarily fighting against men;*
(3) *How to fight oppressive traditions such as a child marriage and widowhood taboos; and how to retain those traditional structures supportive of women (e.g., social safety nets provided women by the traditional extended family system);*
(4) *How to devise coping mechanisms for stable marital relations (coping with polygyny; mother / sister inlaw tabbos and conflicts; inheritance rights; etc.);*
(5) *How to build a bridge between traditional African communal life and the emerging individualistic tendencies of the modern capitalist relations, etc.*

Izidingo kanye nezifiso zabantu besifazane base-Afrika azibalwanga kufeminizimu yaseNtshonalanga zishiywe ngaphandle, njengalokhu okulandelayo;

(1) Ukuhlanganisa ukuba ngumama onempatho enhle nonakekelayo kanye nokusebenza kube yimpumelelo kungabibikho into esalela emuva kunenye,
(2) Ukwenza owesilisa amamukele ubunjalo bakhe aphinde amlekelele amxhase kuzozonke izimpi zokucindezelwa ezidalwe ngabantu besilisa kanye nabesifazane, hhayi ukulwa nabantu besilisa.
(3) Ukulwa nezimo namasiko acindezela abantu besifazane njengokuganiswa nokushadiswa usesemncane kanye nesiko lokuzila, kanti futhi nokwenza lezi zimo zesintu zeseke abantu besifazane kunokuthi zibagqilaze.
(4) Ukusungula amasu namacebo okuphila kahle ngaphandle kokulwisana ezimweni ezifana nezithembu, ukuphathana kahle nabasemzini (omamezala nodadewabo bomkhwenyana), kanti nasekwabiweni kwamafa.
(5) Nokwazi ukwakha ubudlelwane phakathi kwesimo sokuphila sase-Afrika esaziwa ngokuthi ‘Ubuntu’ kanye nesimo nemikhuba yaseNtshonalanga ezenza izinto zibe lula, kanye nokunye.

Wonke la maphuzu abalwe ngenhla awekho mqoka kuFeminizimu yaseNtshonalanga yingakho abesifazane base-Afrika bakhetha ukuhluka ngoba leli temu alizibandakanyi izidingo zabo futhi abazazi. I-Afrikana Wumenizimu igxila ezintweni eziphathelene nokuthola amanzi, ukudla, impilo, kanye nemfundo futhi ibhekelele nokuthi isiko lisahlonishwa yini.

Iphinde ibandakanye abantu besilisa nabantu besifazane ekulweni namasiko asacindezela abantu besifazane, njengokuthwalwa kwabesifazane baganiswe ngenkani basebancane, ukuzila iminyaka uzilela umyeni osashona, ukushadiswa kwezingane ezincane ngenhloso yokulwa nekati elilele eziko. Ayigcini lapho iphinde ilwe nezimpi eziba khona emindenini eziba phakathi komakoti nabasemizini yabo, ezimpini eziba khona uma kucazwa amafa kuze kubulawane, nendlela yokuziphatha nokuphila uma uganele esithenjini.

U-Ogunyemi (1985) ubeka kanje ngayo iWumenizimu:

> *When I was thinking about womanism, I was thinking about those areas that are relevant for African but not for blacks in America. Issues like extreme poverty and in-law problems, older women oppressing younger women, men oppressing their wives. Religious fundamentalism is another African problem that is not really relevant to African American.*
>
> Ngesikhathi ngicabanga ngaleli temu 'iwumenizimu', bengicabanga ngezidingo zabantu besifazane abamnyama base-Afrika hhayi abantu besifazane abamnyama baseMelika. Izinkinga ezifana nokubulawa indlala, izimpi zasemzini wakho, omama abadala abahlukumeza izingane zamantombazane ezisencane, abantu besilisa abahlukumeza omakoti babo. Kanti-ke nemithetho nemigomo yezokholo enye yezinkinga zase-Afrika okungesiyo inkinga kubantu besifazane abamnyama base-Melika.

Kuyasicacela ukuthi uma kukhulunywa nge-Wumenizimu kuyohlala kuba nomehluko okhona phakathi kwabantu besifazane abamnyama base-Afrika kanye nabesifazane abamnyama base-Melika. Okuphathekayo ngeWumenizmu yase-Afrika ukuthi ibhekana ngqo nezinkinga zabesifazane abamnyama nakhona ibheka izinkinga ezikhona. IWumenizimu iphathelene nokubheka inqubomngomo okuhlanganisa amasiko, izinkolelo kanye nokholo lwabantu abamnyama. Izinkinga zabantu besifazane azisoze zafana njengoba bengafani kwanabo bekhulele ezindaweni ezahlukile baphinde bafundiswa ngendlela ehlukile izinto ezahlukile.

Ngezansi sicaphuna incazelo ka-Aina (1987;78) lapho ebeka kanje:

> *Unlike Western women, African women cannot afford the leisure of being full-time housewives because they face both marital and extramarital social*

responsibilities. An educated woman could not afford not to work because she is responsible not only to her husband but also to her extended family members. Not only would she have to work to pay off debts incurred for training her in school, she is also obliged to train some of the other junior siblings. The realities of colonization, whereby the labor of both men and women was undervalued and underpaid, forced both men and women to work for survival needs. The wage of the husband is never enough to care for the family's subsistence needs, particualry in a society that is inherently polygynous.

Abantu besifazane base-Afrika angeke bakwazi ukuphila impilo yokuhlala dekle emakhaya babengabafazi bemizi bengasebenzi ngoba babhekene nezinkinga zemishado kanye nezinkinga zempilo ezithe xaxa kanti akunjalo kubantu besifazane baseNtshonalanga. Owesifazane omnyama wase-Afrika ofundile angeke akwazi ukuhlala phansi angasebenzi ngoba akanakekeli umyeni wakhe kuphela kodwa kumele anakekele nezihlobo zakhe nezasekhweni lakhe. Akagcini ngokukhokha izikweletu ezenzeke ngesikhathi ezifundisa yena ngokwakhe kodwa umelwe ukuthi afundise nezingane zakubo ezimelamayo. Umonakalo owadalwa isimo senhlalo yabantu baseNtshonalanga lapho umsebenzi wabantu besilisa nabesifazane abamnyama ububukelwa phansi ungakhokhelwa nakahle, waphoqa abantu besilisa nabesifazane ukuba bobabili basebenze ukuze kulale kudliwe nekati lingalali eziko. Umholo kababa wekhaya awanele ukondla wonke umndeni ikakhulukazi uma ubaba lo enesithembu kuba nzima kakhulu yingakho owesifazane naye kumele asebenze.

Kuningi-ke okubhekene nabantu besifazane base-Afrika okumele balwe nakho ngaphandle kokufuna ukulingana nabantu besilisa. Njengokulwa nendlala nokuthola imfundo esezingeni eliphezulu njengoba babengayitholi ngesikhathi sobandlululo okuyimbangela yendlala. Kusobala ukuthi iWumenizimu lena ibungaza indabuko yabantu abamnyama, okubalulekile ngale filosofi isifiso sayo sokwakha ubumbano emiphakathini yabantu abamnyama lapho behloniphana futhi belekelelana ekulweni nale nsambatheka ngaphandle kokucwasana ngokobulili.

Okuvelayo ngeWumenizimu ubumqoka bokuzithanda komuntu wesifazane, okuyilapho kungagxili kuphela ekuzithandeni yena yedwa okanye nomndeni wakhe kodwa athande

nabanye abantu okungaba omakhelwane, izihlobo zakhe nalapho ashadele khona okugqugquzela indlela abantu base-Afrika abaphila ngayo (Ubuntu).

2.5. Isiphetho

Umlando weFeminizimu waqala emandulo ngeminyaka yawo-1960 lapho abesifazane baseNtshonalanga bezwakalisa amaphimbo abo ngokulwa nenqubo yephathriyakhi kanye nokucwaseka kwabesifazane ngokobulili. Abantu besifazane abazibiza ngamaFeministi babefuna ukukhululeka engcindezelweni yabantu besilisa, ababeqhoqhobele wonke amandla bengamnikezi umuntu wesifazane nethuba lokuzwakalisa ilaka lwakhe.

Leli temu leFeminizimu alizibandakanyi zonke izidingo zabantu besimame abamnyama ikakhulukazi abase-Afrika yingakho izifundiswa ezifana noHudson-Weems zasungula leli temu iWumenizimu yase-Afrika ebandakanya zonke izidingo zabo. Lezi zidingo zabantu besifazane base-Afrika zibandakanya ukuqhakambisa ubumama *(motherhood)*, ukunakekela abantwana nemindeni, ukulandela nokuhlonipha amasiko.

Into engashiwo ngale mihlahlandlela ukuthi iFeminizimu yona iphathelene nokulwela ukulingana kwamalungelo lapho abesifazane bezokwazi ukuba nezwi uma kuza emikhakheni efana nezobuciko, ezepolitiki, ezemisebenzi. Ngakolunye uhlangothi iWumenizimu yase-Melika kanye neyase-Afrika yona umhlahlandlela wayo ubambiswano phakathi kwabesifazane kanye nabesilisa.

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

Lo mhlahlandlela ukubeka kucace ukuthi iWumenizimu yase-Afrika isondelene kakhulu nosiko olubandakanya ubuntu. Yingakho lolu cwaningo lubheka kokubili iFeminizimu yaseNtshonalanga ne-Afrikana Wumenizimu ngoba izincwadi ezihlaziywayo ngezalapha e-

Afrika phecelezi eNingizimu Afrika ngakho-ke izinkinga nezidingo abasifazane abasencwadini ababhekana nazo zisuselwa e-Afrika.

Njengoba kuyiqiniso elimsulwa ukuthi iningi labantu besifazane ezindaweni eziningi zomhlaba banezinkinga. Okubuhlungu ukuthi ukuze uthathwe njengowesifazane oqotho kumele udlule ebunzimeni nasekuhlukunyezweni. ENingizimu Afrika, bonke abesifazane ngokuhluka kwabo ngokobuhlanga, ukuze amazwi nezikhalo zabo kuzwakale kumele begqilazeke. Lolu cwaningo njengoba luqondene nabesifazane baseNingizimu Afrika kubalulekile bazi imvelaphi yabo nangomlando wabo.

Ngonyaka we-1994, lapho eNingizimu Afrika kuvotwa khona bonke abesifazane abasuka ezindaweni zasemakhaya nezasemadolobheni, izinhlanga ezahlukene, ababuya kuzinkolo ezahlukene bavota ngethemba lokuthola ushintsho mayelana nokulingana ngokobulili nokuqeda udlame phezu kwabesifazane kanye nokubusa kwabesilisa phezu kwabesifazane. UGumede, (2018) ubeka kanje:

> *Although in the 1994 elections many women believed that their husbands or their employers had to make their decisions for them many changes have taken place over the years which have enabled women to make their own choices and decisions, and to have their voices heard.*
>
> Yize ngokhetho langonyaka we-1994 abesifazane abaningi bebesakholelwa ekutheni abayeni babo okanye abaqashi babo yibo okumele babathathele izinqumo kanti luningi ushintsho olube khona kule minyaka lapho abesifazane sebekwazi ukuzikhethela bona nokuzithathela izinqumo nokuthi amazwi abo azwakale.

Lolu shintsho lubandakanya imithetho elekelela abesifazane ukuthi bengabandlululwa eyaphasiswa kule minyaka eyedlule. Lokhu kubandakanya ukungabandlululwa nokungahlukunyezwa ezindaweni zokusebenza, emakhaya kanye nasemphakathini. UGumede (2018) ucaphune uSuzman (2003) ebala emithetho evuna noma elekelela abesifazane ukuze bengagqilazeki;

> *In domestic life, laws granting equal custody and guardianship of children, the right to claim maintenance from the fathers of their children, the prevention of*

violence against women Act, the rape in marriage Act, the abortion Act, and the abolition of marital power in community of property marriages, are some of the laws that have been introduced in South Africa so as to support and empower women. In addition to this, black women married by customary law, also now have full legal status.

Empilweni yasemakhaya, imithetho enika ngokulinganayo ilungelo lokuhlala nokubheka izingane, ilungelo lokunikwa imali yesondlo ngobaba bezingane, ukuvimbela udlame olubhekiswe kwabesifazane, ukudlwengulwa emshadweni, ukukhipha isisu, ukuqedwa kwamandla asemishadweni yesilungu, eminye yemithetho ebekwe eNingizimu Afrika ukusiza abesifazane. Okungeziwe kulokhu ukuthi, abesifazane abamnyama abashade ngokwesintu, sebenawo amalungelo ngokomthetho.

Okudingekayo lapha ukusungulwa noma ukwakha kabusha umhlahlandlela wabesifazane abazibiza ngamaFeministi aseNingizimu Afrika ozokwazi ukubandakanya izidingo zabantu besifazane eNingizimu Afrika nozobandakanya nezinkinga zabo. Njengoba lolu cwaningo luhlaziya ngokweFeminizimu, abesifazane baseNingizimu Afrika kumele babhekane namasiko abahlukumezayo ukuze kusizekale wonke owesifazane ohlala eNingizimu Afrika. Kumele ludingidwe lolu daba sekuhlangene wonke umuntu wesifazane ngokwehlukana kungaba ngokobuhlanga, ngokwesiko, ngokwenkolo, ngokwemvelaphi, babeke etafuleni izinkinga ababhekana nazo, izisombululo, izidingo kanye nezimfuno.

Inkinga enkulu kumaFeministi aseNingizimu Afrika abhekene nayo iqhaza elibanjwa yisiko. Ukuhlukumezeka nokubandlululeka kwabesifazane okuningi kusukela emasikweni kanti futhi lesi sihloko sesiko sithanda ukuba nzima uma kukhulunywa ngaso. Kunamasiko amaningi ahlukahlukene eNingizimu Afrika lapho abesifazane behlukumezeka ngezindlela ezahlukanene, ngakho-ke kumele adingidwe wonke ngokuhluka kwawo ukuze kubandakanyeke wonke umuntu wesifazane. UZuma (2009) ubeka kanje:

Just as feminist issues are being inflected in terms of the cultural realities in South Africa, so too, are cultural issues being explored through the framework provided by feminism.

Njengoba izingqinamba zamafeministi ziguquka emigomweni esemasikweni aseNingizimu Afrika, nawo ngokunjalo, izingqinamba zamasiko ziyahlolwa ngokusetshenziswa kwefeminizimu.

Injongo yeFeminizimu ingukuqwashisa abesifazane mayelana nezinkinga zamaFeministi kanye nokuphenywa kwamasiko ngendlela yobuFeminizimu. Enye injongo enkulu ukufundisa abesifazane baseNingizimu Afrika ngezinhlobo zabantu besifazane, kanye nokuqeda nya ngodlame olubhekiswe kwabesifazane, ukuqeda ukuhlukunyezwa, ukubandlululwa, ukucindezelwa kanye nokuchema ngokobulili.

Lokhu kuwubufakazi bokuthi abesifazane baseNingizimu Afrika basadinga intuthuko kanti kudingeka nokuthi amasiko aphathwe ngendlela efanayo kubantu besilisa nabesifazane ukuze kukhuthazeke ukulingana ngokobulili. Okusemqoka ngeFeminizimu yaseNingizimu Afrika ukuthi akumele igxile kwabesifazane abamhlophe kuphela kanti futhi ingagxili kwabesifazane abamnyama kuphela kuze kube ukuthi abanye besifazane njengamaNdiya namaKhaladi babekwa eceleni noma ngaphandle.

Umhlahlandlela wamaFeministi aseNingizimu Afrika kumele uqaphele ukuthi ngaphandle kokubandlululeka ngokobulili, abesifazane baseNingizimu Afrika kumele babhekane nezingqinamba ezahlukahlukene okuyilapho bezobandakanyeka khona. Kumele umhlahlandela weFeminizimu uqonde ngokuphelele izingqinamba nezinkinga abesifazane abamnyama baseNingizimu Afrika abahlangabezana nazo, ukuze kuphunywe nesisombululo noma itemu elizobandakanya wonke owesifazane omnyama waseNingizimu Afrika.

ISAHLUKO SESITHATHU

Ukwehlukana ngokobulili

3.1 Isingeniso

Lesi sahluko singenisa indaba ethi ‘Isihlahla Sendlela’ ebhalwe nguPuleng Frank Kekane ongowesilisa, eyashicilelwa ngonyaka wezi-2008. Kuzobhekwa indlela abalingiswa babantu besifazane abavezwe ngayo bese kubhekwa nangendlela yeFeminizimu neWumenizimu. Indikimba yalo mdlalo kungaba uthando okungenzeka omunye umuntu abone ngokuhluka njengoba nezincwadi zingaba nezindikimba ezimbili kuya phezulu.

Incwadi imayelana nomama (uNozi) nendodakazi yakhe (uLwazi) abathandana nesoka elilodwa. Lokhu kudala ukungathembani, ukuxabana, inzondo nokubangisana okugcina ngokulimazana kwabantu besifazane. Ekugcineni umlobi uphetha ngokuthi aveze imiphumela yokungaziphathi kahle nokungathembeki kwabantu besifazane kanye nokonakalelwa ikusasa ikakhulukazi ezinganeni ezisafunda isikole.

3.2 Ukufingqa indaba: Isihlahla Sendlela

Kafushane, incwadi ethi ‘Isihlahla Sendlela’ ikhuluma ngomama uNozi nendodakazi yakhe uLwazi abathandana nesoka elilodwa elinguSenzo. USenzo ucishe abe yintanga yoLwazi, uNozi mdala kunaye okungangokuthi engamzala nokumzala phecelezi uSenzo ungu*Ben 10* kaNozi ngolimi lwesimanje.

UMaZungu unina kaSenzo akajabule neze ngalo masihlalisane kaSenzo noNozi. Okumzwisa ubuhlungu kakhulu ukuthi lo muntu ahlala naye uNozi wayefunda naye esikoleni esisodwa bengontanga. Encwadini uMaZungu ukubeka kucace ukuthi lento eyenziwa nguNozi noSenzo ingamanyala futhi akahambisani nayo ngenhliziyo yakhe yonke, uze uncamela ukuthi kube nguLwazi umakoti wakwakhe, hhayi uNozi.

Ngokuqhubeka kwencwadi uLwazi ube esekhulelwa, isisu sikhonjwe kuBhilikida umalume kaSenzo, siphikwe. Sikhonjwe kuyena uSenzo ngesizathu sokuthi bebethandana ngasese uma uNozi engekho. Kuqale ingxabano kuzondwane, kushaywane, kudutshulwane kuze kucishe kubulawane kuphinde kuboshwane. Bese kuthi ekugcineni uma ingane eseyitholile uLwazi kutholakale ukuthi ngumtwana womlungu onamehlo aluhlaza cwe, ngokofuzo aluthathe kuyise.

Incwadi noma indaba ethi ‘Isihlahla sendlela’ ngumdlalo oxube zonke izinhlobo zomdlalo ezivela ezinkundleni nasezigcawini ezithile. Ekugcineni kugqama imbangalusizi kanti futhi kungaba yiyona imelodrama ngoba ekugcineni kuvela into ebeyingalindelekile. Sithola uLwazi ukuthi ukhuleliswe ngumlungu into ebeyingalindelekile ngoba wonke amehlo abekuSenzo isoka likanina.

3.3 Indlela yokuziphatha kwabesifazane

Le ncwadi ingabonakala njengencwadi eletha isifundo sokwethembeka kwabantu besifazane ngokusikhombisa imivuzo ebuhlungu neyihlazo yokungabi neqiniso ekuziphatheni kahle kwabantu besifazane. Uma ihlaziywa ngomqondo ojulile; le ncwadi ingumdlalo omayelana nokungalingani kwabantu besifazane uma beqhathaniswa nabesilisa ngokuziphatha emphakathini abaphila kuwo.

Abantu besifazane balindeleke ukuthi baziphathe kahle ngesineke, bahlale ngentombi, bakhuthale kodwa kwabesilisa akunjalo. Iphinde ibuye igqamise ukungaziphathi kahle kwabantu besifazane abazibandakanya ocansini nabantu besilisa abahlukahlukene. UMiller (1986) usho lokhu:

> *It follows that women as subordinates are in terms of, and encouraged to develop personal psychological characteristics that are pleasing to the male counterpart. These characteristics form a certain familiar cluster: submissiveness, passivity, docility, dependency, lack of initiative, inability to act, to decide, to think, and the like.*
>
> Lokhu kulandela imigomo okumele abesifazane baphile ngaphansi kwayo, futhi bagqugquzelwa ukuba baziphathe ngendlela ezojabulisa abesilisa. Lokho kuziphatha kubandakanya: ukuzithoba, ukwenziwa, ukuthamba, ukuncika, ukusaba ukuthatha izinyathelo, ukungazimeli, ukungazithatheli izinqumo, ukungazicabangeli, nokufana nakho.

UMiller (1986) uqhuba uthi:

> *In some Zulu literary texts, women are seen as creatures that are completely different from men. They are even expected to observe certain rules and boundaries that are not applicable to their male counterparts. As a stranger who*

> *joins a clan from outside, a wife is viewed with the suspicion reserved for all strangers: she may be an agent of magic, or an agent of evil and witchcraft.*
>
> Kweminye imibhalo yesiZulu, abesifazane babonwa njengezidalwa ezihluke ngokuphelele kwabesilisa. Balindeleke nokuthi babheke imithetho ethile kanye nemingcele engezukusebenza kubalingani babo. Njengesihambi esizojoyina isibongo siphuma ngaphandle, unkosikazi ubukwa ngezinsolo ezibekelwe zonke izihambi: engaba ngumthakathi noma asebenze ngobusathane.

Olunye uhlobo lwabesifazane oluveziwe olwabesifazane abangakwazi ukuzimela ngaphandle kwabantu besilisa. Phecelezi abesifazane abangenza noma ngabe yini ukuthi owesilisa angamshiyi noma amshade ngenxa yokuthi ufuna ukuphila kahle angabonakali njengesehluleki emphakathini kwazise kwezinye izindawo uma ungowesifazane uhlonishwa kakhulu uma uganile kunalo ongagananga, ongagananga uze abizwe ngamagama njengoNtomb'khaya.

3.4 Ukuvezwa kwabesifazane ngababhali besilisa

Kulo mdlalo abantu besimame abavezwanga njengabantu abasebenza kanzima bese bezithengela izinto abazidingayo ngokwabo kodwa bavezwe njengabantu abaphiwa izinto ngokuba sebudlelwaneni okanye ngokushiyelwa ifa. UNozi uvezwe njengomuntu ongasebenzi umsebenzi otheni kepha uhlala endlini kanokusho ayishiyelwa ngabazali bakhe.

Okusho ukuthi ubengeke aze abe nayo le ndlu ukube abazali bakhe basaphila. Akugcini lapho, unesoka uSenzo osemusha kakhulu kunaye. UNozi ushiya uSenzo ngeminyaka eyishumi nanye. Ufuna ukuthi uSenzo ashade naye ngenkani. Usabathe akalinde ayolungisa ilobolo kepha uNozi yena akafuni nokulotsholwa inqobo nje uma engamshada.

UNwapa (1997:90) ubeka kanje ngababhali besilisa e-Afrika ikakhulukazi eNigeria:

> *Male authors understandably neglect to point out the positive of womanhood, for very many reasons.* Uqhubeka abale ababhali besilisa abambalwa baseNigeria oPeter Abraham beno Ousmane Sembeme lapho ethi; *they have in many instances portrayed women negatively or in their subordination to men.*
>
> Abalobi babantu besilisa bayanqaba ukuveza abantu besifazane njengabantu abazimele abangomama abaziphethe kahle, ngezizathu eziningi kakhulu. Ababhali besilisa baseNigeria oPeter Abraham beno- Ousmane Sembeme uma

bebhala baveza abantu besifazane njengabantu abangakwazi ukuzimela abancike kubayeni babo.

UMaZungu unina kaSenzo owayefunda noNozi (intombi kaSenzo) esikoleni, akakwamukeli ukuthi uNozi engaba umalokazane wakwakhe, kepha uthanda uLwazi indodakazi kaNozi. IsiZulu sithi kuyabekezelwa emendweni ngisho kunzima. Kusuke kuchazwa lokhu; ukuthi kungenzeka uma ufika emzini umamezala wakho angakuthandi ngakho-ke nakule ncwadi sivezelwe ukuthi omama banesandla ekukhetheleni amadodana abo omakoti. Uma kungenjalo lo makoti okhethwe ngumfana uyahlukumezeka ngesizathu sokuthi bafuna adikile ahambe okuyihlazo nalokho uma eke wabuyela ekhaya.

UMaZungu-ke uphoxekile ngesenzo sikaSenzo sokuziganisa ayohlala nesalukazi esicishe silingane naye. Yingakho wagcina esethathe nesinqumo sokumlanda ngoshova lapho ebesehlala khona.

UStimpson (1987:155) usho lokhu okufakazela incazelo kaMawela ngababhali:

> *The author makes characters look the way he wants them to look and say whatever he wants them to say. In some instance one might find authors giving their own moral obligations through characters. So it is likely that a conservative author will write favourably about conservative characters and negatively about liberal characters. At other times an author might even write about his own life experiences, bitter or sweet. The only thing he does will be to disguise names and/or locality to avoid the narrative becoming an autobiography.*
>
> Ababhali benza abalingiswa bavele ngendlela okanye basho lokhu abafuna ukuthi bakusho. Kwezinye izigameko ungathola ukuthi umlobi upenda umlingiswa ngezimilo nezizotha zakhe. Kusobala ukuthi uma umlobi ekhonze amasiko uzobhala kahle ngabantu abakhonze noma abasalandela amasiko aphinde abhale kabi ngabalingiswa abangawalandeli amasiko. Kwesinye isikhathi umlingiswa angabhala ngempilo yakhe ayinikeze umlingiswa othile encwadini ambhekise nezingqinamba ake wabhekana nazo empilweni, ezinhle nezimbi. Into nje ezohluka encwadini, amagama abalingiswa ukuze indaba ingabi i-othobhayografi.

Le ncazelo isichazela kabanzi ngokuthi ukuvezwa kwabalingiswa kuyame ekutheni umbhali uzizwa kanjani ngaleso sikhathi mayelana nento ethile. Kule ncwadi abantu besifazane

bavezwe njengabantu abangenasimilo, abangenanhlonipho, abangazithandi (abavumela noma yini ibathinte), abaziphatha kabi, abahamba belala, abangaziqoqile (ungafunga ukuthi ukugula kwafika nomuntu wesifazane), abandisa nokugula.

Sekusicacela kabanzi ukuthi isizathu esenza ukuthi ama*(gays)* abantu besilisa abazishintsha babe ngabantu besifazane bengamukelekile kalula emphakathini yingoba abantu besimame babhekwa njengabantu abangesilutho emphakathini futhi abangahlonishwa. Lokhu kwenziwa ikakhulukazi amadoda lawa acabanga ukuthi ukuba ngumuntu wesifazane kuyisijeziso okanye kuyisiqalekiso. Esikhathini esiningi abantu besilisa abathandana nabanye abantu besilisa bamukelwa ngabantu besifazane, abantu besilisa bayimvelakancane abamukela abanye abantu besilisa abathandana nabanye abantu besilisa. UStimpson (1987) uqhubeka uthi:

> *All in all, characterization solely depends on the writer of a work of art. So whatever becomes of the narrative depends on the mood, temperament and circumstances of the author, for all components of a narrative are interdependent. The plot, theme, milieu/setting and characterization depend on the existence of one another. Characterization being the focal point, for throughout its lifespan a narrative prose carries characters, in actual fact it is about characters.*
>
> Okusemqoka ukuthi ukuziphatha komlingiswa kuncike ezandleni zombhali wendaba. Ngakho-ke leyo naleyo ndaba incike ekutheni umlobi uzizwa kanjani ngaleso sikhathi, izingqinamba abhekene nazo zinomthelela omkhulu ekubhalweni kwendaba. Ukwenza abalingiswa ikona okusemqoka uma ubhala indaba, indlela abapendwa ngayo ngoba indaba imayelana nabo abalingiswa.

Uma umbhali ezwa kuthi akaveze abantu besifazane njengabantu abangakwazi ukuzimela, ukuzisebenzela kanye nokuzenzela izinto, unalo lonke ilungelo lokwenzanjalo. Kule ncwadi abantu besifazane bavezwe njengabantu impumelelo yabo nokuphila kwabo kamnandi kuncike kubantu besilisa. UNozi uvezwe njengomuntu owashiyelwa indlu ngabazali bakhe, ukube abashonanga ngabe usahlala ekhaya ulinde owesilisa ozomshada amenzele konke.

Nakhu futhi uhlala nesoka ngenkani akafuni ukuthi liyovakashela umama walo ngoba ucabanga ukuthi ngeke lisabuya, uma engabuyi bazokondliwa ngubani ngoba baphila ngaye uSenzo lo. Njengoba uSenzo engasayi ekhaya kubo ukuyobavashela abathengele nesishebo yingoba uNozi engafuni ehambe. UNozi uvezwe njengomuntu othanda imali oqhutha abantu besilisa *(gold-digger).* Uze umphoqa ukuthi bashade ngoba engafuni ukulahlekelwa nguSenzo

wakhe ngoba bazofa yindlala uma uSenzo engabuyela ekhaya noma athole enye intombi. UStimpson (1987) uphinde usho lokhu:

> *Male authors have their own ways of portraying women characters in literature. Some authors portray traditional women as conservative and submissive to their male counterparts, while others portray modern women, as learned, extrovert and aggressive. It all depends on what the author thinks are valuable aspects of life and on the time when such characters are depicted.*
>
> Ababhali ngokuhluka kwabo banezindlela zabo zokuveza abantu besifazane emibhalweni yobuciko. Abanye baveza abantu besifazane abahlala emakhaya njengabantu abangekho ezintweni noma esitayeleni kanti futhi bavuma konke okushiwo umuntu wesilisa, kanti abanye ababhali baveza abantu besifazane abahlala emadolobheni njengezifundiswa, abazethembile uma bephakathi kwabantu kanti futhi bagcwele intukuthelo. Konke kuncike kumbhali wencwadi ukuthi yena yini ayibona njengento ebalulekile empilweni.

Ukube umbhali uveze uNozi njengomuntu obezimele ubengeke athandane nesoka eliselincane kakhulu kunaye ngoba ubezozitholela konke akufunayo. UNwapa (1997:93) ubeka lokhu ngababhali besifazane:

> *Women writers cannot fail to see the woman's power in her home and society. She sees her economic importance both as mother, farmer, and trader. She writes stories that affirm the woman, thus challenging the male writer and making them aware of woman's inherent vitality, independence of views courage, self-confidence, and, of course, her desire for gain and high social status.*
>
> Ababhali babantu besifazane abehluleki ukubona amandla abanye abantu besifazane emakhaya kanye nasemphakathini. Ubona ukubaluleka kwakhe ngakwezomnotho njengomama, umlimi kanye nomdayisi. Babhala izindaba noma izincwadi ezincoma ziphinde ziduduze abantu besifazane. Baqophisane nababhali babantu besilisa ukuze nabo babone abantu besifazane ngelinye iso, ukuzimela kwabo, ukuzethemba kwabo, nezifiso zakhe zokuphila impilo engcono.

UNozi uhlala nendodakazi yakhe uLwazi endlini ayishiyelwe abazali bakhe asebashona. Ubaba kaLwazi akavezwanga okuchaza ukuthi uNozi ungubaba ungumama kuLwazi. Lokhu

kuyenzeka emphakathini eminingi lapho obaba bengabi yingxenye yempilo yezingane zabo, ngisho nakumabonakude imbala siyavezelwa lesi sithombe. Sekuze kwaphenduka insakavukela umchilo wesidwaba ngoba uma ubaba engazibandakanyi empilweni yengane kubhekwa unina ukuthi wenzani okanye wenzeni kubaba wengane. Owesilisa akabhekwa nhlobo.

Izincazelo ezingatholakala yilezi; kungaba ukuthi uqambe amanga ngobaba wengane, noma akamazi ubaba wengane, njengoba sivezelwe nasezindabeni. Yingakho kugcinwa kuhanjwa izinkantolo nodokotela ukuze obaba baqinisekise ukuthi izingane lezi okuthiwa ngezabo, ngezabo ngempela yini. Lokhu kwenziwa ukuthi abantu besifazane kwaziwa ukuthi abaziphathi kahle, bayizihlahla zendlela, bahamba belala njengaye nje uNozi noLwazi.

UNwapa (1997:91) ubeka lokhu:

> *How do African literary texts project women? A few of them have tried to project an objective image of women, an image that actually reflects the reality of women's role in the society.*
>
> Ingabe imibhalo yase-Afrika ibaveza kanjani abantu besifazane base-Afrika? Imibhalo embalwa izamile ukuveza isithombe sabantu besifazane abazimele, isithombe sangempela sabantu besifazane abaphila emphakathini.

UMzoneli-Makwaza (2006) usho lokhu ngemibhalo yase Afrika:

> *Like most literature around the world, African literature initially portrayed women negatively. This is in line with Kalu's (2001:14) observation that the role of women in society is constantly interrogated and "for centuries women have struggled to find their place" in a world that is predominantly male oriented. Imprecise and incomplete portrayals of female characters immersed early African works.*
>
> Njengobuciko obuningi la mhlabeni jikelele, nobuciko bokubhala base-Afrika kusukela kudala kuveza abantu besifazane ngendlela engeyinhle. Lokhu kuhambisana nombono kaKalu (2001) wokuthi izindima zabantu besifazane emphakathini zihlale zisolwa kanti futhi "sekuyiminyaka abantu besifazane behluleka ukuthola indawo yabo" emhlabeni lapho kubusa khona abantu besilisa.

Ngokomlando, imibhalo okanye ukubhala bekwaziwa ukuthi umsebenzi owenziwa ngabesilisa kuphela. Bekuyimvelakancane ukuthola owesifazane emibhalweni yezobuciko base-Afrika. Lokhu sikubona uma siqhathanisa izincwadi ezibhalwe ngabesilisa zizingi kunalezi ezibhalwe ngabantu besifazane.

3.5 Ukuhlukaniswa kwemisebenzi ngokobulili

Umbhali unike incwadi yakhe isihloko esithi: 'Isihlahla Sendlela' eqondise kuLwazi (owesifazane), hhayi kuSenzo (owesilisa) kodwa uSenzo noLwazi benza into efanayo. Isihlahla Sendlela yisihlahla esikhulela endleleni lapho kudlula khona wonke umuntu. Uma ekhathele uthola ukuphumula kusona, sinezithelo noma ubani uyazikhela adle adlule.

Asikhuli isihlahla sendlela futhi asivunwa kahle njengezinye izihlahla. Asitheli kahle sibe nezithelo ezibonakalayo, abanye basikha izithelo zingakavuthwa bazidle ziluhlaza. Kwesinye isikhathi sife nje ngenxa yokunyathelwa ngabantu. Wonke umuntu odlula ngendlela ngathi esakhe kanti futhi angasho ukuthi naye esakhe, iningi nje labantu liyaphambukela kusona.

Incazelo kaMawela (1994) isichazela kabanzi ngababhali nabalingiswa:

> *This shows that the individualistic behavior of a character is purposely potrayed by the author in order to make him or her interesting to the reader.*
>
> Lokhu kusichazela kabanzi ukuthi indlela abantu abaziphatha ngayo endabeni isuke yenziwe umbhali ngenhloso yokuthi athandwe uma abafundi beyifunda indaba.

UMawela (1994) uphinde abeke kanje ngababhali:

> *Since the author is the creator of characters, he has a very great influence over his characters. If he wants a character to be popular, he has all the liberty to dress him up with all the wonderful adjectives, praise him, place him at an advantage in all pleasant situations and places, honour him with all good statuses and names. Yet if he wishes to make a character unpopular, the opposite will be the case.*
>
> Njengoba umbhali ezenzela yena abalingiswa, nguye onamandla okwenza umlingiswa thizeni aziphathe ngendlela afuna ngayo. Uma efuna umlingiswa aziwe, adume unelungelo lonke lokumgqokisa ngendlela yabantu

> abahloniphekile, amkhonze, amubeke esimeni esihle sempilo kanye nasezindaweni ezihlanzekile, amunike amagama amahle anezincazelo ezinhle. Kanti-ke futhi uma efuna ukwenza umlingiswa abe mubi, uzomupenda ngopende omubi ukuze umlingiswa abe ngumlingiswa omubi kuthi noma abafundi befunda bangamthandi.

Esikhathini sakudala abantu besimame bebengavumekile ukuthi bashayele izimoto, ukwakha, ukwelusa, ukufunda, ukusebenza ngoba bekwaziwa ukuthi ngumsebenzi wabesilisa kuphela. Bekuyihlazo elibi ukubona muntu wesimame enza le misebenzi engenhla esikhathini sasendulo. Umsebenzi womuntu wesifazane bekwaziwa ukuthi usekhishini, ebaleni kanye nokunakekela umndeni bese owasemgwaqeni kube owabesilisa. UNyembezi (1966) usho lokhu ngokwabiwa kwemisebenzi ezinganeni:

> Kuzo zonke izinhlanga imisebenzi iyabiwa kusukela ekhaya kuze kube ngaphandle kwekhaya. NasesiZulwini intombazanyana noma umfanyana, kuqala kusekuncane kwabelwe imisebenzi. Umfana welusa amankonyane, noma engakayi edlelweni, abe sesibayeni lapho kusengwa. Intombazane icoshela inswani, ikhe amanzi noma nje-ke ibe seduze lapho kwenziwa lokhu. Kuze kuthi kufinyelela isikhathi sokuba zabelwe imisebenzi eyahlukene nje izingane, zibe sezizihlukanise zona nangemidlalo; abafana badlala ngezinkomo, amantombazana adlala ngonongekleni.

Kunezindlela okwabiwa ngazo imisebenzi okufanele yenziwe ngabantu. Ihluka kakhulu ngokobulili. Ezindaweni eziningi uthola ukuthi imisebenzi yehlukaniselwa abafana namantombazana. Umuntu ukhula azi ukuthi njengoba enobulili obuthile ulindeleke ukuthi enze imisebenzi ethile, angenzi imisebenzi ethile.

Ngokwesiko lesiZulu izingane zifundiswa zisencane imisebenzi okumele ziyenze. Izingane zamantombazane kumele zisize omama bazo ngokunakekela umndeni lapho ezabafana zenza njengobaba bazo zingenzi lutho ukusiza umama. Ezabafana izingane ziqala lapho zazi ukuthi sisetshenzelwa ngumuntu wesifazane nokuphatha phezu kwabo nezamantombazana zazi ukuthi umsebenzi wazo ukusebenzela abesilisa. Okunye izingane zamantombazane zisuke ziqeqeshelwa ukuyogana yingakho zifundiswa yonke imisebenzi yasendlini.

Kulapho iFeminizimu ingena khona okuyimibono eyahlukene ngabantu besifazane ebandakanya ukungavumelani nesimo senhlalo abaphila kusona emphakathini lapho abantu

besilisa benamadla ngaphezu kwabantu besifazane. Lesi simo sokuvuna abantu besilisa sibandakanya ukuba sezikhundleni eziphezulu, ukuba yinhloko yekhaya nokuthatha izinqumo zasekhaya njengendlela okufanelwe kuphilwe ngayo ngenxa yokuhluka kwezitho zomzimba. UQunta uphosa inkulumo ethi:

> *Women cannot afford to leave their fate in the hands of males since the male dominated system has provided men with a status that allows them to abuse women. African women must speak for themselves. They should decide for themselves who they are, where they are going, what obstacles face them and how to remove these.*
>
> Abesifazane abazukwazi ukushiya isiphetho sabo ezandleni zabesilisa njengoba lolu hlelo oluvuna abesilisa luhlinzekwe ngesimo esibavumela ukuthi bahlukumeze abesifazane. Abesifazane base-Afrika kumele bazikhulumele bona. Kumele bazinqumele bona ukuthi bangobani, ikuphi lapho abaya khona, iziphi izithiyo ababhekana nazo nokuthi bazisusa kanjani.

Lokho kuhamba kuhambe kuze kufike nasezindaweni eziphezulu noma emisebenzini ephezulu. Kukhona lapho abantu besifazane bengaqashwa khona ngoba kwaziwa ukuthi ngeke bakwazi ukuyenza eminye emisebenzi okanye isuke idinga amandla okukholakala ukuthi abesifazane abanawo. Owesilisa naye noma engahlupheka kangakanani ngeke ayofuna umsebenzi wabantu besifazane njengokuwasha nokuhlanza indlu. Kwezinye izinkathi kuyaye kuthi uma owesilisa etholwe enza imisebenzi eyenziwa ngabantu besifazane ahlekwe kuthiwe uyisiduphunga. Noma uma enza umsebenzi wabesifazane lapho eganwe khona umphakathi ukhuza umhlola.

Kulesi sikhathi samanje abantu abaningi besifazane siyabathola benza imisebenzi eyenziwa ngabantu besilisa kodwa kuyimvelakancane ukuthola abantu besilisa benza imisebenzi eyenziwa ngabesifazane. Leyo misebenzi ibandakanya ukushayela amatekisi, kudala bekwaziwa ukuthi owesifazane akayilokothi neze itekisi kodwa manje sebayashayela, ukwakha, ukusebenza emayini nokuba sezikhundleni eziphezulu. Kukhona nemidlalo okwakwaziwa ukuthi ngeyabantu besilisa kodwa manje nabesifazane sebayakwazi ukuthi bayidlale njengebhola lezinyawo, ibhola lombhoxo kanye neminye eminingi kakhulu.

3.6 Umthelela wamagama aqanjwa abalingiswa

Noma iluphi uhlobo lombhalo ikakhulukazi eliwumdlalo lunabalingiswa. Yibona abaxoxayo kanti futhi bayazethula ngobunjalo babo. Igama lomlingiswa ngamunye lisho okuthile ngaye uqobo lwakhe. Okubonakele kulo mdlalo ukuthi abalingiswa balandela amagama abo. UMawela (1994) uthi:

> *In African tradition names have a very great significance. However, this is not always the case, for some authors simply name their characters without attaching any meaning to the name.*
>
> Amagama abamba iqhaza elibaluleke kakhulu ngokwesiko lase-Afrika. Kanti kusenjalo abanye ababhali betha abalingiswa amagama angenazo izincazelo noma angalandeli izincazelo zawo.

USonto – unguNomasonto igama lakhe uma seliphelele. Impela uyalilandela igama lakhe. Ungumngani onosizo, onomusa nobubele. Lokhu sikubona uma ecelwa ngumngani wakhe uNozi ukuthi amsize ngomthungo bese eyamkhokhela. Uma uNozi exakekile ugijimela kumngani wakhe uSonto bese bephuma nesixazululo. Ungumuntu ohamba ngokwemiyalo yombhalo oyingcwele.

UKemdirim (1992:453) ubeka kanje ngabantu besifazane base-Afrika okuhambisana nokuziphatha kukaSonto:

> *As a matter of fact, the African woman is culturally empowered in several sectors at once: religion (priestly roles), the economy (commerce and trading), agriculture (farming and fishing), medicine (as herbalists and midwives), environment (maintenance of the compound, streets, and markets), and family life (child bearing and rearing).*
>
> Lesi isithombe sabantu besifazane base-Afrika esingephikiswe sokuba namandla ezimweni eziningi zempilo ngesikhathi esisodwa: ngokokholo (ukuba ngumfundisi wezokholo kanye nempilo), ezomnotho (ukuthenga nokuthengisa), kwezolimo (ukutshala nokudweba), kwezemithi (ukulapha nokunakekela), kwezenhlalo (ukuhlanzeka) kanye nezomndeni (ukuzala nokukhulisa izingane).

UNomasonto naye uvezwe njengomuntu ongasebenzi umsebenzi otheni kepha othunga izingubo zabantu, uhlala yedwa, akashadile futhi akanabo nabantwana.

UKemdirim (1992:453) uphinde abeke kanje ngabantu besifazane base-Afrika:

Various forms of marriage; monogamy, polygamy, levirate, an early marriage affect most women in Africa and in African culture children are very important in families.

Izinhlobo eziningi zemishado; isithembu, umshado wabantu ababili, ukushada usemncane kunomthelela omkhulu kubantu besifazane abaphila e-Afrika kanti ngokwesintu izingane noma ukuba nezingane kubalulekile emindenini yase-Afrika.

Lokhu kusichazela kabanzi ukuthi e-Afrika kubalulekile ukuthi owesimame azale abe nabantwana. UNozi naye uyalilandela igama lakhe, uNoziga uma seliphelele. Iziga nezigigaba zikaNozi ziningi kusukela esafunda noMaZungu esikoleni (umamezala wakhe). Ukuziphatha kwakhe akukhombisi isimilo esihle. Isenzo sokufuna inhlawulo ngenkani kuBhili nokufuna ukushadisa uLwazi noBhili kusachaza ubunjalo bakhe. Isibindi sokufuna ukubulala uSenzo noBhili sisalandela lona igama lakhe.

ULwazi uvezwe njengomuntu onolwazi olujulile, olunzulu, olusobala nolufihlekile. ULwazi lwakhe lokuthi ukhuleliswe ngubani lwaziwa nguye yedwa. Lokhu sikubona ekuqaleni kuze kube sekugcineni. Uphinde athandane noSenzo ngasese isoka likanina, wazibandakanya ocansini noBhilikida umalume kaSenzo, ngapha esikoleni unabangani besilisa babelungu aya nabo ocansini.

Umlingiswa wesifazane uhlale evezwa njengomuntu okumele anakekele umndeni wakhe, futhi nokumele ashade akhulise izingane. Nokho imibhalo yesimanje isivezela indlela entsha yokuphilisana kwabantu kanti kukhona imibhalo esabhalwa ngendlela yasendulo, lapho sivezelwa khona iqhaza labantu besifazane lokunakekela imindeni yabo; njengokuhlanza indlu, ukulima noma ukukhulisa izingane.

Uma kubhekwa imibhalo eminingi ebhalwe ngabesilisa kuyavela ukuthi basuke bebhala ngezinto abazibona zenzeka emiphakathini yabo noma ezenzeka endulo. Esikhathini esiningi kuyabonakala ukuthi abalingiswa besifazane abanalo izwi labo, nemizwa yabo ibuye inganakwa. Uma kuthukela kuvele owesifazane okhulumayo nongasabi ukuveza imizwa yakhe, lowo wesifazane uvezwa njengomuntu okhulumela safuthi, ongayazi indawo yakhe emphakathini nongazihloniphi.

3.7 Isiphetho

Umdlalo kaFrank Kekana usethulela izinkinga ezibhekana nabantu besifazane emiphakathini eminingi yase-Afrika, uyisibuko sezinto ezenzeka ezindaweni eziningi zase-Afrika nsuku zonke. Lokhu kusichazela kabanzi ngokuthi kusekuningi okufanele izifundiswa zikubheke mayelana nokuphathwa kwabantu besifazane emiphakathini ikakhulukazi yasemakhaya.

Noma abesifazane bengafunda baze bagogode bahambe umhlaba wonke jikelele ngeke kushintshe ukuthi bangama-Afrika ngakho-ke kunendlela yakhona yokwenza izinto ngokwesiko njengokushada, ukuthola abantwana kanye nokunye.

U-Ogunyemi (1985) usibekela ngokuhlukunyezwa kwabantu besifazane ngezindlela eziningi:

> *Black women are disadvantaged in several ways: as blacks they, with their men, are victims of a white patriarchal culture; as women they are victimized by black men; and as black women they are also victimized on racial, sexual, and class grounds by white.*
>
> Abantu abamnyama besifazane bacindezeleke ngezindlela eziningi: bacindezeleke ngokwebala kanye nesimo senhlalo esivuna abantu abamhlophe, baphinde bacindezelwe ngabantu besilisa kanye nesimo senhlalo esivuna abantu besilisa, baphinde bacindezeleke ngokocansi.

Uma ababhali besifazane bebhala bathatha ukubaluleka kokuphilisa isizwe esimnyama. Okungashiwo ngababhali besifazane abamnyama ukuthi uma bebhala basuke bebheka nenqubo yase-Afrika kanye nezinkinga ababhekana nazo, nokuveza ukuthi lezi zinkinga babhekana kanjani nazo.

Ababhali besifazane base-Afrika kanye nabaseMelika bathathwa njengabakhulumeli babesifazane abamnyama kanye nesizwe esimnyama ngokuthi bazihlukanise nokuchema kanye nokucwasa okutholakala emibhalweni esuke ibhalwe ngabesilisa noma labo abazibiza ngamaFeministi.

ISAHLUKO SESINE

Izinkolelo ezihlukumeza abesifazane.

4.1 Isingeniso

Kule ncwadi ethi: ‘Icala Kaliboli’ kuzobhekwa indlela abantu besifazane abavezwe ngayo, kubhekwa ngendlela yeFeminizimu. Indikimba yale ncwadi: ‘ubungozi bokuthanda imali ngokweqile.’ Uma sikhuluma ngendikimba sisuke siveza umqondo jikelele otholakala endabeni.

Abanye-ke bangayithola futhi indikimba ehlukile ngoba kuya ngomfundi ukuthi uyibone kanjani indaba kanye nezizathu asekela ngazo isinqumo sakhe. Umbhali usebenzise umuntu wesifazane wamembathisa izingubo zempisi nezikasathane ukuze aveze ubungozi bokuthanda imali ngokweqile nokuthi uma abantu bethatha izindlela ezinqamulelayo ezinokukhohlakala babolela ejele.

4.2 Ukufingqa indaba: Icala Kaliboli

Lapha esingenisweni sethulelwa umlingiswa osemqoka nenkinga abhekene nayo. USonto umlingiswa omkhulu kulo mdlalo, ungunkosikazi kaMbhele ongusomabhizinisi, uhilizisana noMthofi isigebengu esiphuma ejele. UMthofi wayeboshwe ngoba uSonto wayemthenge ukuthi abulale umkaMbhele, uMaNtuli.

USonto wabe eseshada noMbhele waba ngunkosikazi wakhe. Ingxabano ibangwa ukuthi uMthofi uzofuna imali yakhe uSonto ayemthembise ukumkhokhela yona. UMthofi utheleka engazelele kuSonto omtshela ukuthi imali akanayo. Lokhu kulandula kwakhe kuholela esixakaxakeni esizobhebhetheka.

Kule ndaba sithola uMbhele ephuma njengenhlalayenza eyovula isitolo sakhe njengoba engusomabhizinisi. Wathi ephuma nje kwangena uMthofi owayephuma ejele ekade eboshelwe ukubulala uMaNtuli owayengumkaMbhele. UMthofi wayethengwe nguSonto ukuthi abulale unkosikazi kaMbhele ukuze kube nguye ozothatha isikhundla sakhe abe ngunkosikazi kaMbhele. Wangena uMthofi engazelele uSonto ezofuna imali ayemthembise yona

ngokubulala umkaMbhele. Okwamethusa kakhulu uSonto ukutheleka kukaMthofi ngesankahlu ekhuluma ngokumsabisa kanti yena wazi kamhlophe ukuthi akanayo imali angayinika uMthofi. USonto utholakala sekumele enze isu lokuthola imali azoyikhokhela uMthofi.

Ngenxa yengcindezi yokufuna imali yokukhokhela uMthofi uSonto uzithola engenwa usathane ngesikhathi kubalwa imali yekomidi lebandla elalihlanganele kwakhe. Uthatha isinqumo sokuyohlasela umfundisi amdubule athathe leyo mali ukuze akhokhele uMthofi, kodwa izinto zamphendukela umfundisi amdubula akashonanga nemali ayintshontshile yabuye yalahleka. Kwasuka esinamathambo umseshi uNhleko ethungatha isigebengu esidubule umfundisi.

UMaSibande oyilungu lekomidi uyabanjwa avalelwe kodwa washeshe wadedelwa ngoba bungekho ubufakazi obugcwele. UMthofi akazibekile phansi ulokhu efika lapha kwaMbhele ezofuna imali yakhe, uSonto athembise ukuthi uzoyithola maduze. UNhleko naye akazibekile phansi nophenyo lwakhe ufika kwaSonto kukhona uMbhele ezomphenya. UMbhele uyamangala ukuthi uNhleko sewake wafika lapha kwakhe ezophenya umkakhe.

USonto akanakho ukuphumula uvakashela uMaSibande ezozwa ukuthi kuhamba kanjani esibhedlela nokuthi yini ayicabangayo ngesimo sonke esenzekile. Ukusa kwaziwa nguye uMaSibande uqonda esibhedlela eyozibonela umfundisi ngoba nakhu kuthiwa akashonanga kodwa uyalulama. Ukululama kukamfundisi akumthokozisanga neze uSonto ngoba kwamcacela ukuthi umfundisi uzokusho konke okwenzeka ngaleliya langa lokudutshulwa kwakhe.

UMbhele ufika ekhaya akamtholi umkakhe, useya kwaDlamini ongumakhelwane wakhe eyobuza ukuthi ngabe uyamazi yini ukuthi ukuphi. UDlamini useluma uMbhele indlebe ukuthi kukhona izigebengu ezifika lapha kwakhe uma esehambile waya emsebenzini. UMbhele wazisa ummeli wakhe ngalokhu akuzwe kuthiwa kwenzeka emzini wakhe. Benza isu lokuyocutha kwaDlamini babone konke okwenzekayo uma uMbhele esehambile wayovula isitolo. UNhleko uvakashela uMaMkhize (unina kaSonto) usaqhuba nalo njalo uphenyo lokudutshulwa kukamfundisi.

USonto akayekile ukusetshenziswa usathane, manje usethume uMthofi ukuthi babulale uMbhele ngethemba lokuthi uzothola imali azokhokhela ngayo uMthofi. UMthofi naye uyaqhubeka nokwenza ubugebengu ngethemba lokuthi uzothola imali ethe xaxa. UMbhele

ulandelwa abantu angabazi ngemoto, umisa imoto yakhe kanti usezifaka kunoxhaka, uyadutshulwa ufela khona lapho. UMbhele walothiswa kwathi emva kwamaviki ambalwa uSonto wanikela kummeli uNtshangase eseyozwa ngokwabiwa kwamafa.

Uphuma ehhovisi likammeli ethukuthele egane unwabu ngoba izinto zingahambanga ngendlela abehlele ngayo. UMbhele emva kokusola ukuthi impilo yakhe ayiphephile washintsha ukwabiwa kwamafa wathi uma eshone ngendlela engaqondakali akekho ngisho oyedwa oyothola isenti efeni lakhe. Lokhu kwamcasula kakhulu uSonto okwenza ukuthi uNtshangase asole ukuthi kukhona okushaya amanzi lapha kumkaMbhele. Waphuma wagaklaza isicabha. Inkinga ayesebhekene nayo manje eyokuthi uzomkhokhela ngani uMthofi emva kokuba esemenzele imisebenzi eminingi kangaka.

Emva kokubona ukuthi izinto ziyambhedela uSonto ufika esiphethweni sokuthi kungcono ahambe aduke nezwe. Utshela indodakazi yakhe uZinhle ukuthi sebezoyohlala nogogo emakhaya. OMthofi noToronto bahlangana noNhleko kwaMbhele baligonyuluka lonke iqiniso, bagcina beboshiwe. USonto yena uphenyo lonke lwamveza obala ukuthi nguye othume uMthofi ukuthi abulale uMaNtuli noMbhele nokuthi nguye owadubula umfundisi wagcina egwetshwe udilikajele.

4.3 Imibono eyahlukene ngabesifazane

Kule ndaba sivezelwa abalingiswa babantu besifazane abanobusathane ngendlela eyisimanga. Umbhali lapha ukwazile ukugqokisa owesifazane izingubo zikasathane ukuze adlulise umlayezo wokuthi ayikho impunga yehlathi. Umbhali lapha ubengakhetha ukwenza lokhu ngomlingiswa womuntu wesilisa kodwa ubone ukuthi izobhaleka kahle kakhulu uma ekhethe umlingiswa wesifazane ukuthi enze okubi. Umzoneli-Makwaza (2006) ucaphuna uZuma (2006) esho lokhu:

> *Character representation is linked to power, the practices of ideological domination and selective marginalization. Nayar further maintains that representations obtain their common base of understanding from larger cultural ideas regarding women and minorities. Character representation is thus not viewed at face value, but has to be seen as linked to culturally-held opinions about women. Intolerable as it may be, in the society from which the literary texts are*

taken, women's characters and roles are both objects to be possessed and controlled by masculine power. Most texts depict situations where males dominate and control women under the pretext of culture.

Ukuvezwa kwabalingiswa kuncike emandleni, imikhuba yemibono ebusayo kanye nokuhluswa. UNayar uqhuba uthi ekumelweni kutholakala ukuqondisiseka okujwayelekile okusuka emasikweni mayelana nabantu besifazane. Ukuvezwa kwabalingiswa akushaywa ndiva, kodwa kumele kubonwe, kuxhunyaniswe nemibono yezamasiko mayelana nabantu besifazane. Njengoba nje kungabekezeleleki, emiphakathini lapho kuthathwe khona imibhalo yobuciko, abalingiswa babantu besifazane nezindima zabo zithathwa njengezinto okufanele zigodlwe ziphinde zilawulwe nangamandla abesilisa. Imibhalo eminingi iveza izimo lapho abesilisa belawula abesifazane ngokulandela isiko elindlondlobalisa ukubusa kwamadoda.

Isimo abantu besifazane base-Afrika ababhekana naso emiphakathini ukuthi bathathiswa okwezinto ezingenamsebenzi walutho. Izincwadi ezibhaliwe ziyisibuko somphakathi. Okuningi okusezincwadini kuvamise ukwenzeka ngempela emiphakathini, ngakho-ke indlela ababhali abakhuliswa ngayo emiphakathini inomthelela omkhulu kubabhali bezincwadi.

Ngokwendabuko imiphakathi namazwe asezansi ne-Afrika asabuswa ngamadoda kanti ushintsho into ebukelwa le ekudeni, lapho owesifazane esabukwa njengomuntu okufanele azale aphinde anakekele umndeni kuphela. Okumele akugade insimu lapho etshala khona ukudla komndeni. Nalapha encwadini akekho noyedwa owesifazane ovezwe ezimele engancikile kumyeni wakhe. Bonke abantu besifazane abavezwe lana abahlukile nakwezinye izincwadi, futhi bavezwe njengabantu abangenabuntu, abadalelwe ukuhlala ekhaya noma ukubhadla ejele.

Yize kunjalo, noma abantu besifazane benganikwa izikhundla eziphakeme ezincwadini lezo khundla ngezokuba ngumama oqotho, umfazi wokuqala nokuhlonishwa ngoba eseganile wathola umendo wavusa nomuzi walapho eganele khona. UGumede (2002) ucaphune uNussbaum benoGlover (1995) bethi:

If we study the stereotypes of authors towards women, the sexism of male critics and the limited roles women literally play in history, we are not learning what women have lived and experienced, but what men have thought women should be.

> Uma ngabe besifunda ngemibono yababhali ngabantu besifazane, ukuchema ngokobulili ngabantu besilisa kanye neqhaza abalibambayo emlandweni, asifundi ngempilo nezimo abantu besifazane abadlule kuzona, kodwa sifunda indlela abantu besilisa abacabanga ukuthi abesifazane kumele babe yikona.

Lokhu kuyasicacisela ukuthi abantu besilisa sebekufake emqondweni ukuthi abantu besifazane bazobanika izindima ezikhombisa abantu besifazane ababephila kudala. Indlela abantu besilisa abaveza ngayo abantu besifazane ezincwadini esikhathini esiningi kusukela kwimvelaphi yabo, ukukhuliswa kwabo kanye nemfundiso abafundiswe yona.

4.4 Imiphakathi evuna abesilisa

Kule ncwadi abantu besilisa bavezwe njengabantu abangamaqhawe abangakwenzi okubi ngaphandle kokucelwa ngumuntu wesifazane. Le ndaba ifana neka-Eva wasebhayibhelini lapho u-Adam avulwa amehlo ngokukhohliswa ngowesifazane ukuba badle i-aphula okwakungamele balidle. Okuchaza ukuthi lapha emhlabeni ngaphandle kowesifazane bekungeke kube nesono.

USonto umlingiswa ongummeleli kulo mdlalo konke okwenzekayo kuzungeze kuye. Uvezwe njengomlingiswa oyisigebengu ohlala njalo efuna izindlela zokubulala ukuze athole okuthile. Ubonakala ethenjiwe emphakathini ngisho nasesontweni nakhu simthola esekomidini lesonto eliphethe izimali. Ungumlingiswa ongumkhohlisi ngoba konke akwenzayo ukwenza sengathi kuyiqiniso kanti kukhona akucashisile afuna ukukuzuza. Unesibindi ngoba akesabi ukuhlangana nezigebengu bahlele ukubulala.

Umbhali usebenzise umuntu wesifazane oyimpisi eyembethe isikhumba semvu uSonto ukuze aveze ubungozi bokuthanda imali ngokweqile nokuthi uma abantu bethatha izindlela ezinqamulelayo ezinokukhohlakala babolela ejele. Ubuye avezwe ethanda imali kakhulu nangu ethenga izigebengu ukuthi zibulale uMaNtuli ngoba efuna ukushada noMbhele ongusomabhizinisi.

Ungumlingiswa ongenalo iqiniso ngoba ukhohlisa abazalwane ebandleni, umseshi uNhleko nomyeni wakhe imbala. Ekugcineni isimo sonke siyamphendukela ugcina eboshiwe ngayo yonke imisebenzi emibi ayenzile. Isifundo sombhali siyafezeka esithi: “Alikho iqili elazikhotha emhlane”.

UZungu (2010) ubeka kanje:

> *In South Africa, women have equal rights with men. They are allowed to choose for themselves and to take decisions that suit them and their lifestyles. However, in rural communities where some women are fully dependent on their husbands, most women marry young and drop out of school. Poverty in these communities compels women to get married at a young age.*
>
> ENingizimu Afrika, abantu besifazane banamalungelo afanayo nabantu besilisa. Bavumelekile ukuthi bazikhethele impilo abafuna ukuyiphila bazithathele nezinqumo ezibafanele. Nokho, imiphakathi yasemakhaya lapho abanye besifazane besancike kubayeni babo, abesifazane abaningi bashada besebancane bayeke nesikole. Indlala kule miphakathi iphoqa abesifazane ukuthi bashade besebancane.

USonto uqale eyintombi kababa uMbhele wase ezama ngazo zonke izindlela ukuthi asuse umkaMbhele ukuze kube nguyena unkosikazi yize emncane. Lokhu kuyasicacisela ukuthi kuSonto into ebalulekile ukugana uthole umendo ukuze 'ahlonipheke' emphakathini. Kweminye imiphakathi izingane zamantombazane zikhuliswa ngendlela yokuthi iyaqeqeshwa ukuthi mhla igana ifike ikwazi ukwenza yonke imisebenzi yasendlini ukuze ingahlazi umndeni. Singasho ukuthi ukugana kuhamba phambili ukwedlula imfundo ngoba uma usuganile kubonakala ngathi usuphumelele emiphakathini yasemakhaya.

Inkulumo phakathi kukaSonto nomfundisi ikhombisa isihluku sikaSonto lapho umfundisi ekhuluma ngomoya wokuncenga ukuthi angambulali. Lapha umbhali uyasicacisela ukuthi uSonto ungumuntu ongenazwelo ngisho noluncane ngoba umfundisi uzincengele waze wathembisa ukuthi ngeke ayithi vu le ndaba kodwa uSonto waqhubeka nokumdubula. Ngamafuphi umlobi umumbathise izimpahla zemvu kodwa ebe eyimpisi.

Inkulumo phakathi kukaSonto nomseshi uNhleko iveza uSonto engalikhulumi iqiniso abuye ambangcaze kanti umseshi yena uveza ikhono lokubuza imibuzo ngesineke. USonto uphinde wavezwa njengomuntu onamanga emphakathini aphila kuwo, esontweni uze usekomidini lezimali kanye nakumyeni wakhe.

Kuyavezwa konke lokho ekugcineni ngumseshi uNhleko lapho amanga kaSonto engasahlangani. Ngamafuphi umbhali uzama ukusikhombisa ukuthi umuntu wesifazane ngisho angahlakanipha kangakanani ekugcineni uyabanjwa ukuze kugqame ubuhlakani bomuntu wesilisa. UZungu noSiwela (2017) bacaphune uBartky (1990) ocashunwe kuSossou (2002: 201) echaza kanje:

> *To be psychologically oppressed is to be weighed down in the mind and it is to have a harsh dominion exercised over one's self esteem. Psychological oppression could be regarded as the internationalisation of intimations of inferiority… it serves to make the work of domination easier by breaking the spirit of the dominated and by rendering them incapable of understanding the nature of those agencies responsible for their subjugation.*
>
> Ukucindezeleka ngokwengqondo ukuba nokhwantalala emqondweni nokuqhoqhobalwa okunzima okwenzeka ekuzethembeni komuntu. Ukucindezeleka ngokomqondo kungathathwa njengokusabalalisa emhlabeni wonke ngezimo zokuzizwa umncinyane…kwenza ukuba kube lula ukusebenza kwengcindezelo ngokulimaza umoya walowo ocindezelwe nokubenza bazizwe bengakwazi ukuqonda ubunjalo bezinto ezibacindezele.

Inkulumo phakathi kukaSonto nomyeni wakhe ayimenzi uSonto umfazi oqotho kumyeni wakhe ngoba uMbhele ukhombisa ukumangala ngokuzwa ukuthi umfundisi udutshuliwe kanti uSonto ukhuluma ngokukhulu ukuzenzisa. Kuyasicacisela kule nkulumo ukuthi umbhali upenda uSonto ngopende ka-Eva ekhohlisa u-Adamu engadini yase-Edeni kanye noDilayila eqeda nya ngoSamsoni.

Siphinde sithole inkulumo phakathi kukaSonto nomama wakhe lapho esekhombisa ukuzisola ngezenzo zakhe ezimbi. Kusukela ekuqaleni komdlalo sivezelwa uSonto okhohlakele, onamanga nesihluku kodwa ekugcineni uma esekhuluma nomama wakhe sivezelwa yena esezisola edliwa unembeza. Lapha siyacaciselwa ukuthi umuntu wesifazane noma engakhohlakala kangakanani kodwa unembeza uyamshaya, uyaba nokuzisola ekugcineni uma esebanjiwe.

USonto ubuye wavezwa njengomuntu ongenakho ukuthula njengoba uMthofi efuna imali yakhe uze ucabanga wonke amaqhinga okuthola imali aze afike lapho kungaphuma nomphefumulo imbala. Akukhohlwayo umbhali ukuthi uSonto wenza nje lezi zenzo ezimbi kangaka zonke zibandakanya abantu besilisa. Abantu besifazane abaningi abavalelwe emajele,

abathweswe amacala yingesizathu sezinto ezintathu nje kuphela; okokuqala yingoba wenze okuthile nomuntu wesilisa, okwesibili yingoba wenzele umuntu wesilisa okuthile okwesithathu yingoba wenze okuthile kumuntu wesilisa ngesizathu sokuzivikela noma sokuziphindiselela.

Kulo mdlalo uSonto yena wenza okuthile nomuntu wesilisa ukuze abe nomuntu wesilisa othandwa yinhliziyo yakhe. Simthola ehlanganisa ubugebengu nowesilisa uMthofi ukugudluza umaMbhele ukuze abe nowesilisa uMbhele. Konke lokhu kufihliwe singasho ukuthi kungumqondo ojulile.

Okubi okwenziwe ngabantu besilisa kule ndaba akugcizelelwa kodwa kugqanyiswa okubi okwenziwe ngabesifazane. Lokhu kufana ncamashi nokukhulelisana, ngoba kugxekwa owesifazane kakhulu, ukuthi ukhulelwe kanjani owesilisa engabe esabhekwa nokubhekwa. Uma kujeziswa owesifazane ujeziswa kakhulu kunowesilisa. Nazi izimo ezenziwa emiphakathini ngabantu besilisa nabesifazane, uma kwenziwa ngowesilisa akunankinga kodwa uma kwenziwa ngowesifazane kuba yihlazo:

1. Ukuphuza; Uma owesilisa ephuza akunankinga, “vele amadoda ayaphuza”. Uma kungowesifazane kuvele kuthiwe “waze wabothoka umuntu”.
2. Ukubhema; Uma owesilisa ebhema akunaphutha, “kuyobe ufuze uyihlo noma umkhulu wakhe”. Uma kungowesifazane kuvele kuthiwe “lafa elihle kakhulu, yingakho enjena nje yilo gwayi”.
3. Ubuvila; Uma owesilisa evilapha akunankinga, “vele akusiwo umsebenzi wamadoda ukukhuthala”. Uma kungowesifazane kuvele kuthiwe “intombazana ayihlali lapho kunje khona, ingabe iyogana kwabani”.
4. Ukuthandana nabantu ababili ngesikhathi esisodwa; Uma kwenziwa ngowesilisa akunahlazo, “kusho ukuthi ulisoka lamanyala, uzothatha isithembu”. Uma kungowesifazane uvele abizwe ngamagama abuhlungu, athukwe abizwe ngonondindwa”.
5. Ukuzala; uma kuzalwe umfana kujatshulwa kakhulu, “Siyanda isibongo sekhaya”. Uma kuzalwe intombazane akujatshulwa kakhulu, “kuzogcwala imilanjwana lapha ekhaya”.

UZungu noSiwela (2017) becaphune UFamilusi (2012) ebeka kanje bevumelana nombono wephuzu lesihlanu:

> *...the cultural and gender problem which African women have been facing dates back to their birth as in many homes the birth of a baby girl does not receive the*

kind of enthusiastic reception that is usually given to that of a baby boy. Thus if somebody is treated with inferiority right from birth, it may be difficult for such a person not to be perpetually caught in the web of such a treatment.

'…inkinga emayelana namasiko nezobulili abantu besifazane base-Afrika ababhekene nayo kusukela bezelwe ukuthi emizini eminingi ukuzalwa kwengane yentombazane akutholi ukwemukelwa ngenjabulo eba khona uma kuzelwe ingane yomfana. Ngakho-ke uma umuntu ephethwe ngendlela embukela phansi kusukela ekuzalweni kungaba nzima ukuba lowo muntu angahlali ebambeke kuleyo ndlela yokuphathwa.

UZungu (2010) usho lokhu ngemiphakathi evuna abesilisa:

In many, if not all, patriarchal societies, there is always an imbalance of power in the treatment of men and women. For instance, it is accepted as normal for boys to behave in a certain way, whilst in similar conditions such behaviour for a girl would be deemed unacceptable.

Emiphakathini eminingi evuna abesilisa, uma kungesiyo yonke, kuhlale kunokungalingani ngokwamandla ekuphathweni kwabesilisa nabesifazane. Isibonelo, kwamukelekile njengokujwayelekile ukuthi abafana baziphathe ngendlela ethile, kodwa uma amantombazane eziphatha ngendlela efanayo nabafana akwamukelekile.

UWalby (1990) ecashunwe nguMzoneli-Makhwaza (2016) uqhube ngokucubungula izakhiwo eziyisithupha ezilawula abantu besifazane ngokuhluka kwamasiko nangokuhluka kwezikhathi:

The first structure is a state within which women are unlikely to have formal power and representation; the second structure is within the household, where women are more likely to do housework and raise children. The third structure is within work environment, here women are likely to be paid lesser than men. As far as violence is concerned, women are more prone to being abused. Sexuality, women's sexuality is more likely to be treated negatively; and lastly Culturally, women are more misrepresented in media and popular culture.

Isakhiwo sokuqala isezinkundleni lapho abesifazane bengenawo amandla asemthethweni kanye nokuvikeleka; esesibili isakhiwo siphakathi emphakathini, lapho abesifazane benikezwa imisebenzi yasendlini kanye nokukhulisa

abantwana. Isakhiwo sesithathu indawo, lapha abesifazane bavamise ukukhokhelwa imali encane kunabesilisa. Njengoba kunodlame nje, abesifazane basemathubeni amaningi okuhlukumezeka. Ubulili, ubulili bowesifazane buvamisile ukuthi buthathwe kabi, futhi okokugcina ngokwesintu, abesifazane bavezwe kabi kwabezindaba nasemasikweni adumile.

UMillet (1986) ubeka kanje:

> *Traditionally patriarchy granted merely total ownership over wife or wives and children, including powers of physical abuse and often those of murder or sale. However, in modern times it more generally refers to social systems in which power is primarily held by adult men. Walby (1990: 16) defines it: "as a system of interrelated social structures which allow men to exploit women".*
>
> Ngokwendabuko iphathriyakhi inike abantu besilisa ukuba babuse phezu kwenkosikazi noma phezu kwamakhosikazi abo nezingane zabo, okubandakanya amandla okubahlukumeza ngokomzimba nokubulala noma ukudayisa. Nokho, ezikhathini zesimanje uma kubhekwa uhlelo lwezenhlalakahle lapho amandla ngokwenhloko asezandleni zabantu besilisa abadala. UWalby (1990) uchaza uthi, "lolu uhlelo lwezakhiwo zenhlalakahle ilapho luvumela abesilisa baxhaphaze abesifazane".

USonto uphetha ngokuboshwa ngecala lokubulala umfundisi, nokwakha itulo lokubulala uMaNtuli noMbhele. Konke lokhu kubandakanya abantu besilisa. USossou (2002) ecashunwe nguZungu noSiwela (2017) usho lokhu mayelana nokulwisana nale ngcindezelo:

> *The educated West African women and scholars therefore have a responsibility and obligation to champion the cause of fighting inequalities against all women. This could be done through organising women's groups, social education, advocating for gender-sensitive legislation, networking locally, nationally, regionally and internationally with other women's groups and by taking collective actions aimed at drawing attention to the plights of women in general.*
>
> Abesifazane abafundile base-Afrika eseNtshonalanga nabacubunguli banesibopho kanjalo nesibophezelo sokulwela ukungalingani okubhekiswe kubo bonke abesifazane. Lokhu kungenziwa ngokuvukuza amaqoqo abantu besifazane, imfundo yasemphakathini, ukugqugquzela imithetho ezwelana nezindaba

> zobulili, ukuxhumana kwezasekhaya, ezweni lonke, ezwenikazi nasemhlabeni jikelele namanye amaqembu abesifazane nasekwenzeni izenzo ngokuhlanganyela okuhloswe ngakho ukunxenxa ukunaka okwehlela abesifazane jikelele.

Singasho sithi ukuze uSonto avezwe njengomlingiswa omubi yingoba wenze okuthile nabantu besilisa. Kuyimvelakancane ukuthola owesifazane enza ubugebengu engalekelelwa ngowesilisa. Uma abantu besifazane bengabhala izincwadi kungaba imvelakancane ukuthi abantu besifazane bavezwe ngale ndlela embi nje kuphela.

Kudingeka abalingiswa besifazane abangabaseshi njengoba kwenziwe ngobaba uNhleko, abalingiswa besifazane abasemabhizinisini, abaphumelele njengoba kwenziwe ngobaba uMbhele. Kumele kube yibo abantu besifazane abazoba ngamaqhawe babe yizibonelo ezinhle emphakathini njengoba kwenziwe kwabesilisa kwazise izincwadi lezi ezifundwayo zinomthelela omkhulu kumfundi.

4.5 Ubumama

Uma ungowesifazane kunezinto olindeleke ukuthi uzenze noma ube nazo ukuze kuvele ukuthi ungowesifazane ophelele. Ukugana, ukuthola abantwana kanye nokwakha umuzi ezinye zezinto okumele owesifazane abenazo ukuze amukeleke emphakathini aphinde ahlonishwe njengowesifazane.

I-*motherhood* ilapho abantu besifazane base-Afrika bezibona ukuthi njengoba badalwa bahluka kunabesilisa isizathu ukuthi kumele bazale abantwana kanti imikhuba efana nokukhipha isisu kuyihlazo okanye kuyicala elibomvu ikakhulukazi emazweni ase-Afrika nasemhlabeni wonke jikelele. KuFeminizimu yaseNtshonalanga akunjalo, owesifazane wenza into ayifunayo ngomzimba wakhe, uyazikhethela yena ukuthi uyafuna yini ukuzala abe nomndeni noma cha.

UMaSibande uvezwe njengomama onolaka, ongumsolwa, osolwa ngokweba imali yebandla yomnikelo nokudubula umfundisi kanti futhi uyikholwa ngapha. UMaSibande isizathu sokuthi kube nguyena osolwa kuqala ekuntshontsheni imali ingoba uhlala yedwa, akaganile ngakho akanaye umuntu ozomeseka ukuthi wayekuphi ngobusuku umfundisi abanjwa ngabo inkunzi. UMakoba (2005) usho kanje;

It appears that as a result of society's emphasis on pregnancy and biological motherhood, women feel they cannot identify themselves as mothers or fulfill the role of motherhood if they have not given birth to the children they are involved with. This calls for a need of a more inclusive social construction of motherhood, one that can enable childless women to become mothers, even if they are unable to become pregnant and give birth.

Kubonakala sengathi ngenxa yokugcizelela komphakathi ukukhulelwa nokuba ngumama ongokoqobo, abesifazane bazizwa bengeke bazikhombe njengabomama noma bafeze indima yokuba ngumama uma bengazalanga izingane ababandakanyeka kuzo. Lokhu kudinga isidingo sokwakhiwa komama okubandakanya umphakathi, okungenza abesifazane abangenabantwana ukuba babe omama, noma ngabe bangakwazi ukukhulelwa futhi babelethe.

Commented [BZ9]:

Icashunwe kuphi le nkulumo?
Sikuphi isihumusho sesiZulu?

Kubantu besifazane abamnyama bebehlukunyezwa ngokwebala baphinde bacwaswe ngokobulili. Impilo yomuntu wesifazane beyinzima kakhulu ngesikhathi sobandlululo lokhu kuze kuvela nasemibhalweni yesintu ngendlela abavezwe ngayo abantu besifazane. Esikhathini esiningi bathwala ubunzima, kanti kwezinye izindawo ukuze ube ngumuntu wesifazane ophelele kumele udlule ebunzimeni.

Nangu uMaSibande ezithola engumsolwa hhayi ngoba kunezinsolo eziphathekayo kodwa ngoba engaganile futhi engenangane. Emphakathini usheshe ubizwe ngamagama uma ungenakho lokhu okubili okubaliwe ngenhla uma ungumuntu wesifazane. Ukuze ube ngowesifazane ophelele owamukelekile emphakathini kumele ube nomyeni ushade uphinde uthole nezingane. Ngaphandle kwalokho uba yisibonelo sowesifazane ongaphelele. Kuba nzima kakhulu uma ungenazo izingane ngoba ubizwa ngamagama abuhlungu ngaphandle kokuthi uzichaze.

Igama elejwayelekile ileli elithi 'inyumba'. Inyumba ngumuntu wesimame ongabatholi abantwana. Lapha akubhekwa izinto eziningi kubhekwa owesifazane ukuthi nguyena onenkinga ngoba kukholelwa ekutheni abesilisa abavamisile ukuba nale nkinga futhi owesifazane ulindeleke ukuthi azale njengoba kwakulotshiwe nasebhayibhelini. UMakoba (2005) ubeka kanje;

Thus, we need to create opportunities for the development of new language with which we can negotiate new meanings for motherhood. In this way, we can reconstruct a different reality in which motherhood can be achieved through alternative ways of parenting – such as child care, baby sitting, foster mothering, step mothering or being a committed aunt. This can be a huge step towards eradicating the negative images of biological-childlessness and most importantly, allowing for alternative ways in which mothering practices can create possibilities for childless women to assume the social identity of 'mother' and enjoy some of the experiential and emotional benefits of motherhood.

Kanjalo, kumele sakhe amathuba okuthuthukiswa kolimi olusha okuyilapho sizoxoxisana ngezincazelo ezintsha zobumama. Ngale ndlela, singaqala kabusha senze incazelo ehlukile yangempela okuyinto engazuzwa ngokusebenzisa ezinye izindlela zokuba ngumzali – njengokunakekela ingane, ukugada ingane, umama okhulisa ingane, ukuba ngumama wokubhekelela noma ukuba ngubabekazi ozibophezele. Lokhu kungaba isinyathelo esikhulu esibheke ukuqeda izithombe ezingezinhle zabesifazane abangabatholi abantwana ngokwemvelo futhi okubaluleke kakhulu, ukuvumela ezinye izindlela zobumama ezingadala ukuthi abesifazane abangabatholi abantwana bazibone bengomama bajabulele isipiliyoni nezinzuzo zokuba ngumama.

Kwesinye isikhathi kungenzeka kube owesilisa onenkinga kodwa ngeke kuphunyelwe obala kushiwo ukuthi umnumzane usibanibani unenkinga yokungatholi abantwana, kungamane kuthiwe ngowesifazane. Uma owesilisa engabatholi abantwana kufihlwa masinyane kwenziwe necebo lokuthi kuvalwe leli hlazo kodwa uma kungumuntu wesifazane akukhathalekile ukuthi uzizwa kanjani kuvele kuphume obala. Imiphumela yokungatholi abantwana ukuthi lo owesifazane akhe icebo noma uzolahlekelwa wumendo noma alanyaniswe phecelezi ubaba wekhaya athathe isithembu. UMbiti (1969:25) ubeka kanjena:

If a man has no children or only daughters, he finds another wife so that through her, children (or sons) may be born who would survive him and keep him (with the other living-dead of the family) in personal immortality. Procreation is the absolute way of ensuring that a person is not cut off from personal immortality.

> Uma owesilisa engenazo izingane noma uma enamadodakazi kuphela uthola omunye unkosikazi ukuze akwazi ukumuzalela izingane (noma amadodana) azophila uma indoda ingasekho azoyigcina (namanye amadlozi omndeni) ezweni labaphilayo.

Lokhu kuhlukunyezwa kwabantu besifazane ngokwesiko ngabayeni babo nemindeni yabo akwenzeki kuphela kubantu abangamaZulu. Nakwezinye izinhlanga eNingizimu Afrika abantu besifazane bayahlukunyezwa futhi indlela abaphathwa ngayo nangendlela abalindele ukuthi baziphathe ngayo icishe ifane e-Afrika yonke jikelele. UMawela (1994) usho lokhu ngabesifazane bamaTsonga:

> *Traditionally, the role of a mother in a Tsonga family is to introduce all her children to clean and acceptable social habits. A Tsonga woman must therefore practise good behaviour at all times for the sake of her children.*
>
> Ngokwasendulo, indima kamama emndenini wamaTsonga ukuthi afundise izingane zakhe ukuhlanzeka kanye nemikhuba eyamukelekile. Umuntu wesifazane ongumuTsonga uziphatha kahle ngaso sonke isikhathi ukuze izingane zifunde kuyena ukuziphatha.

Uma ungowesifazane ongumuTsonga ulindeleke ukuthi uziphathe kahle ungenzi noma yini othanda ukuyenza ngoba izingane zakho zisuke zibheke wena ngakho-ke zifunda konke okwenzayo. Lokhu akulungile ngoba ingane inabazali ababili ngakho-ke kungumsebenzi wabo bobabili ukukhulisa izingane nokuba isibonelo esihle. Lo msebenzi uthwalisa abesifazane ngoba kwaziwa ukuthi bona bayakwazi ukuzithiba bangenzi imikhuba kanti uma benza imikhuba kubonakala kuyihlazo.

Okumangaza kakhulu ukuthi obaba bavumelekile ukwenza noma ngabe yini phambi kwezingane zabo ngethemba lokuthi umama uzokwenza ngakho konke okusemandleni ukwenza izingane zingadinwa noma ziqondisise kangcono. Okunye okumangazayo ukuthi uma ingane iziphatha kabi ingezwa kuthiwa ifuze unina kodwa uma iziphethe kahle noma ihlakaniphile kuthiwa ifuze uyise. Lokhu kuyasicacisela ukuthi indlela abantu besifazane ababephila ngayo ngaphansi kwesigaba se-*motherhood* sasichema ngokobulili.

Abantu besilisa bona bayakwazi ukwenza noma ngabe yini abayifunayo, njengokuphuza, ukubhema, ukuthandana nabantu ababili ukuya phezulu ngoba kubona akubonakali kuyihlazo, kuba yihlazo uma kwenziwa ngabantu besifazane. Kumele nasemasikweni

ase-Afrika abantu besifazane baphathwe ngokulingana nabantu besilisa ngoba umuntu wesifazane ugqilazeka kakhulu athweswe nemisebenzi eminingi ayedwa kodwa abesilisa bona babe betanasa ngoba umthetho noma isiko lizobavuna.

4.6 Imisebenzi nezindima zabesifazane

Kule ncwadi ethi 'Icala Kaliboli' sithola abantu besifazane behlulelwa, bephathwa kabi bejeziswa ngezindlela ezahlukene. Izinto ezinjengokuthandana nabantu ababili ngesikhathi esisodwa, ukubhema kanye nokuphuza emphakathini kusabukeka kuyihlazo uma kweziwa ngowesifazane kanti uma kungowesilisa akusilo ihlazo. Njengoba isikhathi sishintsha nayo imibhalo (imidlalo) yesiZulu nokuvezwa kwabantu besifazane nakho kuyaguquka.

UMaMkhize uvezwe njengomuntu onozwelo njengawo wonke umama uma enza enganeni yakhe kanti futhi akalahli ithemba ngengane yakhe. Uyayiduduza ingane yakhe ngesikhathi isiboshiwe yagwetshwa udilikajele ukuthi ibambelele emthandazweni hleze inkosi ibe naye aphinde athole inkululeko akhishwe ejele. Konke lokhu uSonto wakwenziswa ukuthanda imali nokufuna isikhundla sokuba umakoti kaMbhele hhayi ukuthi ingane yakhe yayikhohlakele ifuna ukubulala ngokungenasizathu.

Uyathemba ukuthi ingane yakhe isengashintsha iphinde iphume futhi ejele baqhubeke nokuphila impilo yabo. Uphinde futhi uyavuma ukusala agade umzukulu wakhe uZinhle kanti noSonto uyamethemba umama wakhe ukuthi ingane yakhe uzoyikhulisa kahle njengoba enza nakuye. Empeleni iningi lomama liphila kanje futhi lenza kanje emazweni amaningi ase-Afrika. Banika amazwi enduduzo lapho kudingeka khona. Bayagada, bayanakekela, bayakhulisa, bayafundisa kanye nokunye okuningi.

Yingakho kunzima ukuphila e-Afrika uma ungumuntu wesifazane ngoba uthi usukwenzile konke olindeleke ukuthi ukwenze kodwa ingapheli ingcindezi. Ngamafuphi singasho ukuthi uhlupheka uze uyofa noma uthetha amacala ingunaphakade ngoba uma usuwutholile umshado, washada wathola izingane, kungumsebenzi womuntu wesifazane ukuthi izingane lezi zilale zidlile futhi ziyaphumelela empilweni.

UBouziani (2015) ubeka kanje mayelana nokuvezwa kwabantu besifazane emibhalweni yase-Afrika:

> *African women are depicted as weak, submissive, emotional, and unconfident in both oral and written literature of Africa, while they are positively drawn as they possess the traits of caring, understanding, helpful and divergent (able to focus on two or more things at a time) among the society.*
>
> Abantu besifazane abahlala e-Afrika bavezwe njengabantu abantekenteke, abavuma yonke into, abazwelayo, kuyo yonke imibhalo yobuciko bomlomo nebhaliwe yase-Afrika, ngesikhathi bevezwe njengabantu abakukhuthalele ukunakekela ikhaya nabantwana, ukuqonda, ukusiza nabahlukile abakwazi ukubheka izinto eziningi ngesikhathi esisodwa emphakathini.

UZungu (2016) usho lokhu mayelana nendlela amasiko, iziyalo (izaga nezisho) okunomthelela ngayo empilweni yabantu besifazane.

> *Proverbs praise the way in which women love and care for their children. This is the reason why most women in traditional societies end up being stuck at home taking care of their children. There are those who want to further their education and build careers, but are discouraged by their family members. These proverbs are sometimes used against women to persuade them to submit.*
>
> Izaga ziyalekelela ekuphendleni indlela abantu besifazane okumele bathande baphinde banakekele ngayo izingane zabo. Yiso isizathu esenza abantu besifazane abaningi abasemiphakathini esahamba ngoludala ukuthi bagcine behleli emakhaya bagade izingane zabo. Kukhona labo abafuna ukuqhuba izifundo zabo bafundele umsebenzi othile, kodwa amalungu omndeni angaboni kanjalo. Kwesinye isikhathi lezi zaga zisetshenziswa ngenhloso yokuthi abantu besifazane bavume noma benze yonke into eshiwoyo.

Umphakathi uyakugcizelela ukuthi abantu besifazane baziphathe ngendlela ethile ukuze bethole umendo futhi bahloniphe abantu abadala kanye nabesilisa. Iziyalo, izaga nezisho ziyamuphoqa umuntu wesifazane ukuthi ahloniphe wonke umuntu, agane (engabonwa njengesahluleki), andise umndeni ngokuthola ingane yomfana, anakekele akhulise izingane ngoba phela intandane enhle ngumakhothwa ngunina. Yingakho kubonakala ngathi kungumsebenzi womuntu wesimame ukuthanda nokukhulisa abantwana.

Uma usheshe wazala noma uzala kakhulu kuthiwa awuzicabangeli, uzibangela ukuhlupheka. Uma ungazalanga uyahlekwa kuze kuculwe neculo elithi: “Gabi gabi mfazi ongazalanga”

kungathi lo wesifazane unamandla okuzikhethela ukuthi uyazala noma cha. Uma kuhambe kabi izingane zaba ngondingasthebeni uyagxekwa owesifazane kuthiwe akazalanga ubole amathumbu. Lokhu kudalwa izisho nezaga zesiZulu ezimayelana nomama nezingane zabo. Kanti kule ncwadi abantu besifazane abalungile njengomaMkhize abandile futhi abagqanyisiwe kakhulu.

4.7 Inkolo yamaKhristu

Inkolo iyababandlulula abantu besifazane ikakhulukazi inkolo yamaKhristu. Kunezinto okumele abasifazane bazenze ukuze babizwe ngamakholwa angamaKhristu. Kunendlela okumele baziphathe ngayo, indlela okumele bagqoke ngayo ngokwenkolo. Kuphinde kube nezigameko namavesi ebhayibhelini acwasa abantu besifazane.

USonto kule ndaba uyahluleka ukuhlanganisa izinto kodwa umbhali umnikeza amandla angathi shu okuthi ancenge uMthofi amenzele ukukhohlakala futhi. Akamniki amandla okuthi alungise impilo yakhe njengoba uMthofi enza ngoba emva komsebenzi uthenjiswe igolide.

Lokhu kufana ncamashi nasebhayibhelini lapho amaFilisti asebenzisa uDilayila intombazana enhle ukunqoba uSamsoni indoda eyayinamandlla. Akenzanga okuningi uDilayila waheha uSamsoni ngokocansi kanti ufuna imfihlo yakhe. Uthe esetholile ukuthi isezinweleni amaFilisi amyaleza ukuba amgunde ukuze ezokwazi ukumnqoba uSamsoni.

Lo wesifazane uDilayila uvezwe njengomuntu omubi ebhayibheli ekubeni bekungesiso isifiso ukwenza njalo kodwa ubethunywe ngamaFilisti ayemthembise ukumhlomulisa emva komsebenzi. La maFilisti kwakungabantu besilisa kodwa bona abasabhekwa nokubhekwa umuntu omubi ngowesifazane ngokuvuma ukwenzela abantu besilisa okubi kumuntu wesilisa. Ngakho-ke isifundo esitholakalayo ukuthi ungabomthemba noma ungamtsheli konke umuntu wesifazane ngoba ngelinye ilanga uyokujikela.

IBhayibheli liyasibonisa ukuthi abesifazane bebengenayo inkululeko njengabesilisa ngenxa yesiko elivuna ukubusa kwabesilisa phezu kwabesifazane okuyiphathriyakhi. Nali ivesi elikhethwe kwamaningi eligqilaza abesifazane; UDuteronomi 22:28-29, **Uma indoda ifumana intombi engesiyo ingoduso, iyibambe, ilale nayo, baficwe, indoda ebilala nayo iyakunika uyise wentombi amashekeli angamashumi ayisihlanu esiliva, ibe ngumkayo, ngokuba iyonile; ingelahle zonke izinsuku.** Leli vesi lichaza ukuthi uma owesifazane edlwenguliwe, kuyomele ashade nomdlwenguli.

IBhayibheli labhalwa ngabantu besilisa abahlukene ababusa phezu kwabantu besifazane lapho owesilisa eyinhloko yomuzi. Njengoba eminye yemibhalo ebhalwe ngabesifazane ebhayibhelini ebaveza njengezidalwa okumele zithobele abayeni babo, zingagqokisi okwabesilisa, zilandele imithetho ababekelwe yona emakhaya, esontweni kanye nasemphakathini. Kusobala ukuthi owesifazane kusukela endulo ehlukumezeka, ebandlululeka, ecwaseka ngokobulili.

4.8 Isiphetho

Indaba seyiyonke isilethela isifundo esithi: “ayikho impunga yehlathi” noma” alikho iqili elazikhotha emhlane” noma” akukho okufihliwe okungenakuvela” njengoba nesihloko sisho ukuthi Icala Kaliboli. Umbhali lapha usebenzise umuntu wesifazane igama lakhe kunguSonto ukufeza okanye ukuphumelelisa lezi zaga nezisho. Abantu besilisa kule ndaba bavezwe njengabantu abahlakaniphile, abangachaphazeleki nabangakwenzi okubi ngaphandle uma becelwe ngumuntu wesifazane.

Okunye esikuvezelwe kule ncwadi ukuthi kukhona abantu besilisa abakhohlakele noma abathanda imali ngokweqile kodwa ngeke bayithande ukudlula umuntu wesifazane. Ngakho-ke umuntu ofunda le ncwadi uthola isifundo sokuthi umuntu wesilisa ungcono kunomuntu wesifazane. Kuyasicacela ukuthi bonke abantu emhlabeni banakho ukukhohlakala, kodwa umbhali ukhethe ukugqamisa ukuthi abantu besifazane yibona abakhohlakele kakhulu. Yilapho okumele kushintshe khona ukuze iguquke indlela abantu besilisa abacabanga ngayo ngabantu besifazane. UMdletshe (2011) ubona ukuthi:

> Kungakuhle abesilisa nabesifazane babambisane kakhulu kule ndima yokubhala, futhi kunciphe kakhulu ukuchema kulaba babhali ukuze uma abesifazane bebhala ngabesilisa bangenzeleli, nabo abesilisa uma bebhala ngabesifazane bangenzeleli futhi. Imibhalo ebhalwe ngababhali ngoba befuna ukwethula izifundo bavezele nomphakathi izinto eziningi ezikhona empilweni iyosiza ukuthuthukisa indlela eyamukelekile yokuziphatha kwesintu.

Kulo mdlalo ngabalingiswa besilisa kuphela abavezwe benobuhlakani nabenza imisebenzi yabo ngobuchule. Yibona abanikwe izikhundla eziphezulu nezihlonishwayo emphakathini noma ezesabekayo phecelezi ezinesithunzi. Abesifazane bona bavezwe benolaka bengenaso isineke.

Lo mdlalo uphumelele ukuveza amaqiniso empilo lapho abantu bezisondeza kubantu abanemali kanti banezinhloso ezimbi. Lapha bayasicacisela njengabafundi ukuthi abantu besifazane into abakwazi ukuyenza ukugana nje kuphela baganele ukuceba komuntu wesilisa hhayi uthando.

Abesifazane baphinde bavezwa njengabantu abangenza noma ngabe yini ukuze bathole lokho abakufunayo njengesikhundla sokuba unkosikazi wokuqala endodeni kanye nemali kuphela. Abavezwanga njengabantu abahlakaniphile phecelezi abakhuthele nabaziphethe kahle kanti futhi baphinde bavezwa njengomakhwapheni abangenza noma ngabe yini ukuze kugcine bona. Umbhali uveza isithombe sokuthi abantu besifazane abathandani futhi abanakekelani ngakho-ke bayathathelana abayeni kungabi ndaba zalutho. UBouziani (2015) usho lokhu ngababhali base-Afrika:

> *African authors believe sexual equity joined with a pledge to destroy such sexist mastery and to change society. Women are seen as individuals who endure shamefulness in view of their sexual orientation. This is additionally unmistakable in the African dramatization works composed by male and female researchers that the specialist is going to dissect. The disparity between the genders is not the consequence of natural need, but rather it is created by the social development of sexual orientation contrasts. It couldn't be denied that African women still suffer till nowadays from the contempt, the abasement, and the marginalization of their societies, they are still being seen as inferior and passive.*

Ababhali base-Afrika bakholelwa ukuthi ukulingana kwezocansi kuhlanganiswe nesibambiso sokubhubhisa ubungqingili obunjalo bobulili kanye nokuguqula umphakathi. Abesifazane babonwa njengabantu abajabulela amahloni ngenxa yobulili babo. Lokhu futhi akunakuphikwa yimisebenzi yokulingisa yase-Afrika eqanjwe ngabaphenyi besilisa nabesifazane ukuthi uchwepheshe uzoyihlukanisa. Umehluko phakathi kobulili akuwona umphumela wesidingo semvelo, kepha kunalokho wenziwa ukuthuthukiswa komphakathi kokungafani kobulili. Akunakuphikwa ukuthi owesifazane wase-Afrika usahlupheka kuze kube namuhla, ukuthotshiswa, nokukhishwa inyumbazane emiphakathini yabo, basabonakala njengabaphansi nabangenzi lutho.

Commented [GM10]: Asizwakali nhlobo lesi sihumusho

Kumele ikhule iNingizimu Afrika njengamanye amazwe, iphathe abantu besifazane ngendlela ehlukile kunale abaphathwa ngayo engeyinhle. Abantu besifazane abafundile nabaphumelele abahlala e-Afrika, abafundise baphinde bathuthukise abantu besifazane abasebancane nabadala abasacindezekile ngenxa yosiko nomphakathi. Lokhu kuzosiza ekutheni umhlaba ubuke abantu besifazane base-Afrika ngeso elingcono.

Kudingeka abantu besifazane abaphumelele empilweni ukuba bahlale lapha e-Afrika, ikakhulukazi eNingizimu Afrika ezindaweni zasemalokishini nasezindaweni zasemakhaya lapho kungasenathemba lokuthuthuka komuntu wesifazane ngenxa yomphakathi osabuswa ngabesilisa. Lokhu kuzosiza ekutheni laba bantu besifazane abaphumelele basize abantu besifazane abasakhula ukuthi baziphathe kanjani nokuthi babe yibona bengasabi lutho ngoba kukhona ababukela kubona asebephumelele.

Akekho omunye umuntu ozofundisa abantu besifazane ukuthi baziphathe kanjani ukuze bangahlukumezeki ngaphandle kwabo abantu besifazane uqobo. Ngeke kwaba yimpumelelo lokhu uma abantu besifazane bengalibambi iqhaza. Kumele abantu besifazane bafundiswe ukuthi banakho ukuzikhethela mayelana nempilo abafisa ukuyiphila ngaphandle kokwahlulelwa ngokobulili. Lokhu kuzosiza ekutheni umhlaba uqale ubone esinye isithombe esihle ngabantu besifazane esingakaze sivezwe ngaphambilini. Le mifanekiso yabantu besifazane abamnyama abaphumelelayo kumele yande ukuze nezingane zamantombazane ezisakhula zikhuthazeke.

Lo pende okwapendwa ngawo abantu besifazane base-Afrika kumele usulwe kuphinde kupendwe kabusha ukuze sishabalale lesi sithombe somuntu wesifazane ohluphekayo ongazi lutho njengoba kwakwenziwe ngaphambilini. Njengabantu besifazane base-Afrika kuningi abangakukhombisa umhlaba kodwa kuyafihlwa. Kwesinye isikhathi abantu besilisa bazibona bengelutho uma owesifazane ekwazi ukwenza umsebenzi abawenzayo njengokushayela amatekisi noma imoto, ukwakha, ukuphatha, nokunye. Ukungena kwabesilisa ekhishini kubonakala kulihlazo kungaze kuthiwe “sebedlisiwe”, okubuhlungu kusuke kusho bona abesifazane. UBoziani (2015) usho lokhu:

> *Though African authors did their best so far to make change, but I agree that the problem comes from African women themselves for being submissive, and able to be controlled, they unconsciously give the opportunity to males to oppress them.*
>
> Kodwa-ke ababhali base-Afrika bazame ngakho konke okusemandleni abo kuze kufika la, ngiyavumelana nokuthi inkinga iqhamuka kubona abantu besifazane

uqobo ngokuzithoba, banike abantu besilisa ithuba lokuba babacindezele ngokungazi.

Sekuyisikhathi eside abantu besifazane bephethwe ngendlela engalungile njengokuhlukunyezwa nokucwaswa ngokobulili ngenhloso yokuthi kube ngowesilisa ophathwa kahle ngathi ubalulekile ukudlula owesifazane. Kumele kuqale kushintshwe imibhalo yobuciko, umlando uphinde ubhalwe, ukuze kwakheke isithombe esihle ngomuntu wesifazane nezingane zamantombazane ezikhulayo zizokwazi ukuthi kumele ziziphathe kanjani.

ISAHLUKO SESIHLANU

Amasiko ahlukumeza abesifazane.

5.1 Isingeniso

Le ndaba eyabhalwa nguNakanjani G Sibiya eyashicilelwa ngonyaka wezi-2004 ikhuluma ngokubaluleka kwamasiko namalungelo empilweni yabantu base-Afrika. Iqhakambisa ubuhle nobubi bokukholelwa emasikweni nasemalungelweni. Amasiko okukhulunywa ngawo kule ncwadi amasiko abantu abamnyama base-Afrika ikakhulukazi eNingizimu Afrika kanti amasiko okuzogxilwa kuwona isiko lokuzila, isiko lokungenwa, isiko lokuhlolwa kwezintombi, izaga, izisho kanye neziyalo. Le ndaba iveza ukuthi abantu sebenawo amalungelo kulesi sikhathi samanje ngakho-ke abasaphoqelekile ukulandela amasiko njengasesikhathini esedlule. Uma ungafuni ukulandela isiko elithile kunelungelo elikuvunayo lokho. UZungu noSiwela (2017) basho lokhu:

> *Culture is important because it reminds us where we are from. It gives us our identity and can shape a person's personality and attitude towards life. It validates proper behavior and discourages taboos. Cultures help us define our religious beliefs, personal values. Culture keeps social relationship intact. Culture has importance not only for men but also for the group. Culture prepares man for group life. Group life would have been poor, nasty, and short if there had been no cultural regulations. Group solidarity rests on the foundation of culture.*
>
> Isiko libalulekile ngoba lisikhumbuza ngemvelaphi yethu. Lisinika ubuthina kanti lingabulungisa ubuntu bomuntu kanjalo nendlela abuka ngayo impilo. Ligqugquzela ukuziphatha ngendlela lifenyise amachilo. Amasiko asisiza ukuba sichaze izinkolelo zethu zezenkolo, nalokho esikubona kubalulekile. Isiko ligcina ubudlelwane emphakathini bumile. Isiko libalulekile hhayi kuphela kumuntu ngamunye kepha eqoqweni labantu. Isiko lilungisela umuntu ngamunye ukuthi akwazi ukuphilisana neqoqo. Impilo yeqoqo ingaba ngehlwempu, engenabumnandi nemfishane uma kungekho mithetho ebekwe amasiko. Ukubumbana kweqoqo kuncike esisekelweni sesiko.

U-Nel (2005) ecashunwe nguZungu noSiwela (2010) yena usho lokhu ngesiko:

Culture is always changing. Because culture consists of learned patterns of behavior and beliefs, cultural traits can be unlearned and learned anew as human needs change. The source of change may be external and/or internal.

Isiko lihlale lishintsha. Ngenxa yokuthi isiko linezingxenyana ezifundwayo zokuziphatha kanye nokuyizinkolelo, okuthinta amasiko kungakhishwa noma kufakwe emqondweni njengokuguquguquka kwezidingo zabantu. Umsuka walokhu kushintsha kungaba okwangaphandle kanye/noma nokwangaphakathi.

Le ndaba ikhuluma ngamasiko ahlukahlukene kanti futhi ibandakanye abantu besilisa nabesifazane ekulweni namasiko asacindezela abesifazane, njengokuzila iminyaka uzilela umyeni wakho osashona, ukushadiswa kwezingane ezincane ngenhloso yokulwa nekati elilele eziko, isiko lokungenwa kanye neziyalo. Ayigcini lapho iphinde igqamise nezimpi eziba khona emindenini eziba phakathi komakoti nabasemzini wakhe, ezimpini eziba khona uma kucazwa amafa nokungenwa, nendlela yokuziphatha nokuphila uma uganile.

5.2 Ukufingqa Indaba: Kwaze Kwalukhuni

Kafushane le ndaba engumdlalo ethi: 'Kwaze Kwalukhuni' isethulela ubuhle nobubi bamasiko ikakhulukazi aqondene nabantu besifazane. Ekuqaleni sivezelwa izithandani ezibonisana ngengane yazo uBongiwe ukuba kufanele iyokwenza isiko lokuhlolwa kwezintombi. Ngebhadi laba bashadikazi ababoni ngasolinye ngoba umama wekhaya uZinhle uthi kunguhlukemeza izingane, akekho umuntu okanye umama onegunya lokuthinta omunye umuntu izitho zakhe zangasese.

Ubaba wekhaya uMandla yena ubona kuyisiko eliselihle eligqugquzela izingane zamantombazane ukuba ziziphathe kahle ukuze uma zifika emshadweni abayeni bazo bajabule ngokuthola isipho sobuntombi nto. Kanti akupheleli lapho nayo ingane le ihamba nobaba wayo iyafuna ukuyohlolwa ukuze ubaba wayo aziqhenye ngayo. Akaboni kuyisiko eliphelelwe yisikhathi njengoba unina ecabanga.

UBongiwe ugcina ngokuya emhlangeni ehamba nomngani wakhe uThandi. Kwaba kuhle baze baphuma emaphephandabeni baze bayofika nakomabonakude imbala. UThandi umngani kaBongiwe yena kwamuhambela kahle konke ngoba wathi uma ekhuluma nezingane zesikole

ezinye zafisa ukuba nguye, kanti nothishomkhulu wamhalalisela. Waphinda waklonyeliswa nangomfundaze wokuyofunda phesheya kwezilwandle.

KuBongiwe akwangahamba kahle ngoba wathi ekhuluma nezingane zesikole zavele zamhleka zathi uyaphuthelwa akabazi ubumnandi. Wafika ekhala ekhaya ekhihla esikaNandi isililo ngenxa yokudelelwa yizingane zesikole. Waphinde wadlwengulwa ngubaba wakhe uMfihlo owayenethemba lokuthi igciwane lengculazi analo lizophela uma eke waya ocansini nentombi nto.

Commented [GM11]: uMandla noma uMfihlo?

Commented [TA12R11]: UMfihlo

Uma iqhubeka indaba sithola umuzi wakwaNgidi osanda kulahlekelwa yindodana yawo abayikhonze kakhulu uBhekani owayesethathe uMaZwane, wamshada, baba nengane eyodwa. UMaZwane uzilile njengoba kwaziwa ukuthi esikweni lamaZulu uma ungowesimame ushadile, washonelwa uyazila isikhathi esingangonyaka ukuya phezulu ungatholani nomuntu wesilisa ngoba kusuke kukholakala ukuthi ungcolile kanti uma uke wahlangana nomuntu wesilisa kuthiwa owesilisa uzoba namabhadi.

Ngendlela abasebemthanda ngayo umakoti wabo uMaZwane izinhliziyo zabo zaziba buhlungu uma becabanga indaba yokuthi uMaZwane nomzukulu wabo bazobashiya ayogana engxenye. Nhlanhla leyo kwabuya uMfihlo ejele ingane yabo yomfana eyayingezwa kodwa yabuya ejele isishintshile, yafuna umsebenzi yawuthola base bedingida udaba lokuthi uMfihlo lo akasale esengena uMaZwane ngoba naye uMfihlo lo ubefana nse noBhekani ngakho-ke kwaba nzima ukuthi uMaZwane anqabe nakuba ayethanda ukunqaba.

Unina kaMaZwane uMaXulu wayengafuni ukuba umntwana wakhe angenwe, uze ubabize ngamaqaba abantu basemzini womntwana wakhe. Kwagcina sekuphumelele lona isiko lokungenwa, baphila kamnandi nobaba uNgidi esenesiqiniseko sokuthi indodana yakhe yolahleko isishintshile futhi ngeke isabuyela ejele. Ngebhadi uMfihlo wabe esethola ukuthi usenegciwane lengculazi, wayesebona ukuthi kuphelile ngaye. Wacela usizo kumngani wakhe uMaqhawe owamyalela inyanga eyayidume izwe lonke ukuthi ilapha kwasani ebizwa ngokuthi nguMathathakanye.

UMathathakanye wamyalela ukuba aye ocansini nentombi nto bese esebenzisa imithi yakhe uma eqeda liyobe seliphelile igciwane lengculazi. Nembala uMfihlo wabona ukuthi ukuze ajabulise abazali bakhe kumele enze njengoba elayezile uMathathakanye. Nomkakhe uMaZwane wayesemthelelile ngegciwane lengculazi. Kungakapheli nazinsuku ezingaki wabe

esethola okwentombazanyana wakuphuzisa isiphuzo asithele ushevu, wayifaka ehlathini qede wayidlwengula. Kanti udlwengula ingane yakhe yentombazane angayazi nokuthi unayo.

Uma sesifika emaphethelweni sithola uZinhle edliwa ngumzwangedwa ngoba ufuna ukutshela uMandla ukuthi uBongiwe lo amkhonze kakhulu akusiyo ingane yakhe yegazi kodwa ekaMfihlo isoka lakhe ayethandana nalo kudala. Wathi uma ekhombisa uMfihlo indodakazi yakhe wavele waquleka esebona ukuthi yile ngane ayidlwengule ehlathini. Wathi ekhombisa noBongiwe isithombe sikayise wakhe wangempela noBongiwe wavele washo ukuthi yilo muntu omdlwengule ehlathini. UMandla akakwazanga ukumelana nalezi zindaba wavele wathatha intambo wazikhunga. NabakwaNgidi baphoxeka futhi ngengane yabo abesebeyithembile ukuthi ishintshile.

5.3 Isiko lokuzila

Abalingiswa besifazane kule ndaba ethi ‘Kwaze Kwalukhuni’ bavezwe njengakweminye imidlalo lapho bengavezwanga khona bengabantu abaphezulu, abahlonishwayo nababalulekile. Kulo mdlalo sivezelwa amasiko ahlukahlukene abandakanya kakhulu abantu besifazane. Sivezelwa isiko lokuzila, isiko lokungenwa kanye nesiko lokuhlolwa kwezintombi. Wonke la masiko aphathelene nabantu besifazane. Kusekhona izindawo lapho uma kwenziwa la masiko kungaxoxwa nomuntu wesifazane kodwa kuthathwe izinqumo ngaye ngaphandle kokuthi abeke umbono ngokuthi yena uzizwa kanjani, ucabangani, uyahambisana nalokhu abakushoyo noma cha.

Isiko lokuzila ilapho umuntu wesifazane egqoka izingubo ezimnyama noma omunye umbala obekwe umndeni emva kokuthi eseshonelwe ngumyeni wakhe. Akanikwa ithuba lokuthi aqhubekele phambili athandane nomuntu ofunwa nguye kodwa uphoqwa ukuba azile unyaka wonke noma ukuya phezulu. Isizathu salokho ukuthi lo wesifazane kusuke kukholelwa ukuthi unamabhadi ngokushiywa ngumyeni wakhe emhlabeni, ngakho-ke isiko lithi kufanele agqoke izimpahla ezimnyama noma omunye umbala owodwa ukuze atshengise izwe lonke ukuthi unesinyama. UZungu (2010) uchaza ukuzila ngokuthi:

> *In a South African context, widowhood rites include widows shaving their heads, avoiding public gatherings and wearing dark-coloured clothes from head to toe. The widow is expected to “wear her pain” for all to see. She is expected to stay*

> *at home and not visit people. Ordinary people avoid widows because of the bad luck which is thought to surround them. A widow is regarded as unclean until the cleansing ceremony (after twelve months).*
>
> NgokwaseNingizimu Afrika, abesifazane abashonelwe abayeni kulindeleke ukuba bagunde izinwele emakhanda, bangahambeli imicimbi egcwele abantu kanye nokugqoka izingubo zemibala engagqamanga emnyama kusukela ekhanda kuze kuyofika ezinyaweni. Umfelokazi ulindeleke ukuthi ambathe ubuhlungu bakhe ukuze wonke umuntu abone. Ulindeleke ukuthi ahlale ekhaya angavakasheli muntu. Umphakathi uvamisile ukuziqhelelanisa nabafelokazi ngoba kwaziwa ukuthi banamabhadi abakhungethe. Umfelokazi kwaziwa ukuthi ungcolile kuze kufike isikhathi lapho enzelwa umcimbi wokugeza emva kwezinyanga eziyishumi nambili.

Isiko lokuzila licheme kakhulu ngoba liqondene ngqo nomuntu wesifazane, owesilisa akaphoqelekanga ukulenza leli siko kanti futhi asikho isikhathi abekelwa sona nezimpahla abakhethelwa zona, bazila ngokuthanda kwabo. Abantu besifazane baphathiswa okwezingane ngoba kuleli siko batshelwa ukuthi bagqokeni, badleni, baye kuphi, bangayi kuphi, benzeni, bangenzini kuhle kwengane encane engakwazi ukukhuluma nokuzicabangela. UZungu no Siwela (2017) babeka kanje:

> Ngokwabasemzini izingubo ezimnyama zisuke nje zingunogada wokukhumbuza ozifakile nokwenza ukuthi abantu bamexwaye ukuze agwemeke ezintweni azizilile. Yisiko elidala leli, umbuzo ogqamayo ukuthi emandulo kwabe kuzilwa ngani njengalokhu zabe zingekho izindwangu lezi esezifakwa manje? Okungabuye kuveze ukuthi ukuzila kungaba yinto eyenziwa umuntu nje ngokwethembeka kwakhe enhliziyweni yakhe hhayi ngezembatho azifakile.

Okubuhlungu ngokuzila ukuthi lo owesifazane uhlukumezeka ngokuphindekile ngoba akazuzi lutho, kodwa uthola ukuxwaywa nokubandlululwa ngabantu aphila nabo emphakathini ngenkolelo yokuthi unesinyama. Owesilisa yena kukholelwa ukuthi akanaso isinyama uma eshonelwe umkakhe ngesizathu sokuthi ungowesilisa ngoba amabhadi eyamaniswa nabantu besifazane njengoba kwenziwa kuleli siko. UZungu noSiwela (2017) baqhuba kanje:

> Ezikhathini zanamuhla kusobala ukuthi kukhona abantu asebesebenzisa isiko ukuze baqhoqhobale abanye emalungelweni abo. Ukufaka komuntu wesifazane izingubo ezimnyama uma eshonelwe yindoda kumehlisa kakhulu isithunzi nokuzethemba kwakhe njengalokhu ehlezi ezazi ukuthi usethunzini elimnyama lokushiywa yindoda futhi kunezinto okungamele azenze yena. Lokhu kwabanye kubaqala indoda ingakafihlwa nokufihlwa bembozwa ngezingubo kuthiwa bagoyile ngoba bafelwe.

Okumangaza kakhulu ukuthi yibo abesilisa ababeka imithetho mayelana nokuzila kwabantu besifazane kodwa bona abazibekeli ngoba bekholelwa ukuthi umuntu wesifazane uyakwazi ukuzithiba isikhathi eside. Uma abesilisa sebebona le nzilo abazibeki phansi balandela owesifazane bazibike ngenhloso yokumlekelela ekudlelni amafa omyeni wakhe osashona. Okubuhlungu kakhulu ukuthi uma lo wesifazane 'eselingekile' wavuma konke okushiwo isesheli sakhe, wangalandela isiko, phecelezi wephula umthetho, ujeziswa yedwa owesifazane owesilisa engabe esabhekwa nokubhekwa.

Obaba bona uma beshonelwe amakhosikazi abo abagqoki inzilo bafaka nje okwendwangu encane ngasengalweni okungaba amaviki ambalwa babe sebeqedile ukuzila ngakho-ke bengaqhubeka nempilo yabo benze noma ngabe yini efiswa yizinhliziyo zabo. U-AMaduime (1987) uthi:

> *In the traditional society of Nigeria, and even in the present day, there are hardly any taboos surrounding a man's mourning of his wife. A man is said to be free to remarry soon after he has buried his wife and this is usually 36 days after the burial. However, this is not the case with a woman mourning the death of her husband.*
>
> Emphakathini osadla ngoludala waseNigeria akukho machilo ahlotshaniswa nomfelwa ngisho esikhathini sanamuhla. Indoda ikhululekile ukuba iganwe kabusha masishane emva kokungcwaba umkayo kanti lokhu kuvame ukuba sezinsukwini ezingama-36 emva komngcwabo. Nokho lokhu akwenzeki uma inkosikazi izilele umyeni wayo.

UZungu noSiwela (2017) basho lokhu:

> Abafelokazi kabaphathwa njengabafelwa, abafelokazi bayangenwa kodwa abafelwa abaphoqelekile ukuba bathathe odadewabo benkosikazi eshonile (ukuvusa amabele).
>
> Kusobala ukuthi leli siko livuna umuntu wesilisa liphinde lihlukumeze umuntu wesifazane ngoba okwenzeka kowesilisa akwenzeki kowesifazane kanti okwenzeka kowesifazane akwenzeki kowesilisa kodwa bobabili befelwe.

UZungu noSiwela (2017) babeka kanje ngenhloso yokuzila:

> *There is a belief that some mourning rites are held with the aim of removing bad luck or misfortune or isinyama that is said to surround the widow, and which makes people discriminate against her, or fear her. In a patriarchal society, people believe that if the widow knows that the purpose of the traditional widowhood rites is to remove the alleged bad luck or isinyama it can be therapeutic for her, however, there is no scientific evidence to show that this is true. Members of society believe that this can facilitate a widow's integration into the community, which she desperately longs for.*
>
> Kunenkolelo yokuthi eminye yemicikilisho yokuzila yenzelwe ukususa amabhadi noma amashwa noma isinyama lesi okuthiwa esizungeze umfelokazi, futhi esenza abantu bamubandlulule, noma bamusabe. Emphakathini ovuna abesilisa, abantu bakholelwa ekutheni uma umfelokazi azi inhloso yendabuko yokuzila ukuthi ukususa amabhadi noma isinyama kungamupholisa, nokho, abukho ubufakazi obuphathekayo ukukhombisa ukuthi lokhu kuyiqiniso yini. Amalungu omphakathi akholelwa ekutheni lokhu kungasiza ukuhlanganisa umfelokazi nomphakathi, okuyinto asuke eyilangazelela kakhulu.

UMaZwane uvezwe njengentombazane ezihloniphayo, eziphethe kahle nesalandela amasiko kakhulu. Ushadele kwaNgidi egane uBhekani bathola ingane eyodwa okuyintombazane, ngebhadi wase uyashona. Uma ushonelwe yindoda ngokwesiko uyazila isikhathi esilingana nonyaka.

Umakoti uMaZwane wazila waze wakuqeda ukuzila kwakhe kwaze kwafika isikhathi sokuthi akhumule. Uma uzila awuvumelekile ukuthi ungahlekisana nomuntu wesilisa, usuke uzila okuningi. Uthatha unyaka wonke ungamqabuli umuntu wesilisa, ungayi ocansini nomuntu wesilisa kanye nokunye okubandakanya abantu ababili abathandanayo noma abobulili

obuhlukene. UMaZwane uzilile leso sikhathi wazibamba, wazithiba, wangalingeka yize esemncane.

Kuthe uma eseqedile ukuzila uma sekumele athathe imithwalo yakhe abheke ekhaya kubo aqale phansi impilo, azitholele isoka, akwangaba njalo. Kwabe sekuvela isicelo sokuba uMaZwane engabe esahamba ahlale ukuze ezongenwa nguMfihlo umfowabo womyeni wakhe uBhekani osashona. Kwakuyisifiso sakhe uMaZwane ukuthi aqale phansi impilo yakhe nomuntu omusha kodwa akubanga njalo ngoba wabe esecabanga izinto eziningi engakathathi isinqumo.

Wadliwa ngumzwangedwa wokuthi uma engathola umuntu omusha kazi uyomphatha kahle yini yena uqobo lwakhe, kazi uyoyithanda yini ingane yakhe. Wayelokhu ezibuza eziphendula ukuthi kazi la azoya ukuyogana khona uzophatheka kahle nengane yakhe yini njengakwaNgidi, kazi izokhula kahle yini uma ingasakhuleli kubo. UKoreih (1996) ocashunwe nguSossou (2002:206) ukhuluma ngokwenzeka kubafelokazi baseNigeria:

> *These arrangements have become unattractive and burdensome, and most people are no longer interested in widow inheritance or levirate marriage in which a widow is remarried to her husband's brother or other male relative.*
>
> Le ndlela yokwenza izinto ayisathandeki kanti iwumthwalo, abantu abaningi abasenantshisekelo emafeni abafelokazi noma ekuganweni ngokungenwa lapho umfelokazi egana umfowabo womyeni wakhe noma esinye isihlobo sesilisa.

Izinto zabhebhetheka mhla kufika uMfihlo uqobo lwakhe ngoba naye uMfihlo wayengazibekile phansi wayebukeka, econsa kungabonakali ukuthi ubuya ejele. Okwakwenza abe njalo ukuthi waphuma ejele esephothule izifundo wafuna umsebenzi wawuthola, wasebenza kahle waze wathenga nemoto, egqoka kahle angisayiphathi yokunuka amakha amnandi. UZungu noSiwela (2017) bacacisa lokhu:

> Emasikweni amaZulu kuvela okukhulu ukucindezeleka kwabantu besifazane, okuthi uma kuqhathaniswa nenkathi yanamuhla kungemukeleki. Lokhu kuholela ekutheni amanye amasiko abonakala enale ngcindezelo engathandeki kwabaningi. Amasiko anjengaleli lokuziliswa kwabafelokazi isikhathi eside bebekelwe nemithetho kodwa abafelwa bengakwenzi, aveza ukucindezeleka kwabesifazane kodwa kuthiwa yisiko.

Baqhuba bathi:

> Okunye, esikweni lokungenwa okungabe kusabhekwa ukuthi lowo wesifazane ongenwayo yena uhambisana kangakanani nalelo siko, okuholela ekutheni kugcine kuba yimpoqo kuye ngoba kuthiwa yisiko. Lokhu kuthandwa kakhulu yilabo abasadla ngoludala abakholelwa wukuthi umuntu wesifazane kumele ayazi indawo yakhe okumele njalo kube eyokulalela, ukuhlonipha nokuthoba.

Yize umbono nemizwa kaMaZwane ingabuzwanga ukuthi uzizwa kanjani ngaso sonke lesi simo, simbona engumuntu ocabangisisayo ngaphambi kokuthi athathe isinqumo ngoba lesi sinqumo asithathile akazicabangelanga yena yedwa. Ucabange ngemizwa anayo ngoMfihlo, wacabangela nemizwa kaMaNene umamezala wakhe ukuthi uzizwa kanjani uma kuthiwa uyashiya lapha ekhaya. Wacabangela nobabezala wakhe uNgidi ukuthi njengoba emkhonze kangaka uzophatheka kanjani uma engahamba lapha ekhaya. Nengane yakhe futhi akayishiyanga lapho, iyona ehamba phambili emicabangweni yakhe.

Umama wakhe akamcabangelanga kakhulu ngoba uyena obengavumelani nalesi simo sokungenwa kodwa noma kunjalo uMaZwane uqhubekile wenza lokhu okungafunwa ngunina. Uzibone evalelekile kwaNgidi efaswe ngamaketango angenakugqashuka. Akaziboni ephila enye impilo ngaphandle kwale ayaziyo nayijwayele. Ngakho-ke kule ncwadi sivezelwa ukuthi kwezinye izindawo amasiko anjengalawa asenzeka okuyimvelakancane ukuthi abantu besifazane benze okufiswa yibo.

5.4 Isiko lokungena noma lokungenwa

Isiko lokungenwa nalo ngelinye lamasiko asaya ngokuphela ezindaweni zasemalokishini nasezindaweni eziphucukayo kanti lisalandelwa ezindaweni zasemakhaya. Kuleli siko owesifazane uyagana, kuthi uma eseshonelwe ngumyeni wakhe angabuyeli ekhaya kodwa ahlale aqhubeke akhe umuzi nomfowabo womyeni wakhe oshonile. Leli siko lichaza ukuthi njengomakoti olotsholiwe washada akasenalo ilungelo lokubuyela ekhaya kodwa useyoze aphume ngebhokisi lapho eganele khona. UZungu (2016) ukuchaza kanje ukungena:

> *Ukungena is when the man moves into his late brother's wives house and becomes the husband to the widows.*
>
> Ukungena ilapho owesilisa engena emzini kamfowabo oseshonile ezokuba umyeni kubafelokazi.

Isiko lokungena liyingozi kakhulu ngoba kusuke kuwukuphoqa abantu ababili abangathandani nabangazani ukuthi bangene ebudlelwaneni. Akwaziwa noma laba bantu bayavuma ukusenza lesi senzo ngoba ababuzwa nokubuzwa bavele bathathwele izinqumo ikakhulukazi uma umfowabo kamufi emncane. Uma bevuma kungasolisa ukuthi bebethandana ngokufihla kuze kusolwane kuze kugcine ngokubulalana. UZungu noSiwela (2017) basho lokhu:

> Abantu abaningi bayehluleka ukuzibamba ukuveza ukuthi isiko lokungenwa abahambisani nalo futhi libi ngendlela emangalisayo. Kwabaningi abangafeministi kuvuka ulaka impela uma kukhulunywa ngalo ngoba bakholelwa ukuthi lingumkhuba omubi futhi ocindezela abantu besifazane. Kuvela obala ukuthi abantu abaningi babona isiko lokungenana kuyinto ewubunuku futhi ejivaza isimilo somuntu wesifazane. Ngakolunye uhlangothi kugqama ukuthi abantu bathi labo abavumela ukungenana basuke bevele kade begilana imikhuba ethize noma befisana kwasekuqaleni. Nakuba lokhu kungavamile ukuba yiqiniso kodwa kugqamisa ukungesekwa kwaleli siko. Ngokusobala kube yinto ecacayo ukuthi abantu banamuhla abahambisani neze nesiko lokungenwa, ngisho nabesilisa imbala abalivumi leli siko.

Uma owesifazane eseshonelwe ngumyeni wakhe kuyaye kuhlalwe phansi kubukwe izinsizwa ezingaganiwe ekhaya bese eganiswa kuzona. Akukhathalekile ukuthi lezo nsizwa zincane kangakanani noma zindala kangakanani kunaye, inqobo nje uma engahambanga lapho eganele khona. Kulo mdlalo buncane kakhulu ubuhle obuvelayo mayelana naleli siko kugqame ukuhlukumezeka kwabantu besifazane ngenxa yalo leli siko. UZungu noSiwela (2017) bathi:

> Nakuba amafeministi engahambisani nesiko lokungenwa kodwa eminye imiphakathi yase-Afrika isaliqhuba isiko lokungenwa. Emiphakathini yase-Afrika kanjalo nasemphakathini wamaZulu, ukufa akuchazi ukuphela komshado. Ukukhokhwa kwelobolo kanye nokuhlatshwa kwembuzi eyethula umakoti emadlozini kuba yisibopho saphakade. Uma umyeni eshona, umfowabo noma umzala uye onakekela unkosikazi womfowabo noma womzala wakhe kanye nezingane. Umyeni wengeno akabe esalikhokha ilobolo kodwa kuhlatshwa imbuzi yokuba kutshelwe oshonile ukuthi kukhona osembhekele izingane zakhe (nonkosikazi ubalwa khona lapho ezinganeni ezigadwayo). Lokhu kungenwa kwakubukeka kuyinto enhle eyenza umfelokazi angahambi elwayiza ezama

ukugana ngenxa yegazi lobusha elisashisa kodwa esikhathini samanje akusathandeki ngenxa yenkululeko yokuzikhethela kanjalo nezifo ezidlangile.

Leli siko liveza ukungalingani kwabantu besilisa nabesifazane. Njengoba leli siko seliya ngokuphela kukhona imiphakathi evuna abesilisa abasalilandela. Ngokwendabuko, leli siko belibekelwe abesifazane abashonelwe ngabayeni babo, noma ngabe owesifazane engavumanga. Lokhu bekwenzelwa ukuthi umakoti aqhubeke azale abantwana besibongo esisodwa. NgokukaKuper (1987):

> *The African does not think of marriage as a union based on romantic love although beauty as well as character and health are sought in the choice of a wife. The strong affection that normally exists after some years of successful marriage is the product of the marriage itself conceived as a process, resulting from living together and co-operating in many activities and particularly in the rearing of children.*
>
> Abantu base-Afrika abacabangi umshado njengento yababili abahlanganiswe uthando nakuba ubuhle nabo, kanye nesimo sempilo kuyafunwa uma kukhethwa unkosikazi. Uthando olunamandla olusekhona emva kweminyaka yomshado ophumelele, oveza ukuhlala ndawonye nokusebenzisana ezintweni eziningi ikakhulukazi ekukhuliseni izingane.

Isiko lokungena lichaza ukuthi umakoti ngeke esakwazi ukushada engxenye ngaphandle kwalapho ashadele khona. Lokhu kusicacisela ukuthi owesifazane akanalo ilungelo lokubeka umbono wakhe, akanikwa ithuba lokuphawula futhi akabuzwa. Kuleli siko azibe zisakhishwa izinkomo ngoba umkhwenyana ongasekho walikhokha ilobolo.

Emiphakathini esadla ngoludala noma ovuna abesilisa ukuba baphathe phezu kwamakhosikazi abo, abesifazane abahlukanisile noma abangashadile bathathwa njengabesifazane abangaphelele, noma lokhu kuya ngokushintsha ezindaweni eziphucuzekile. UKuper (1987) wengeza ngokuthi:

> *In the Zulu social system, a marriage establishes a relationship between a man and his brothers and the family of his wife which should be permanent. Divorce is objected to because it is destructive of this permanence.*

> NgokwamaZulu, umshado wakha ubudlwelano phakathi kowesilisa nabafowabo nomndeni kankosikazi wakhe okumele kube njalo unomphela. Isehlukaniso asivumelekile ngoba siphazamisa leli siko.

Ukulwa nokulingana ngokobulili phakathi kwabesilisa nabesifazane akusiyo impi yabesifazane kuphela, nabesilisa nabo bayabandakanyeka. Okulukhuni ukuthi owesilisa okhethwe ukuthi angene umfelokazi uzokwenza njengoba kushiwo ngaphandle kokuxoxisana naye. Uma owesifazane enqaba ukwamukela lo muntu okhethwe ngabadala lokho kungadala ukuthi umfelokazi angabe esamukelwa, acwaswe, kanti futhi kungadala nengxabano phakathi kwakhe nabasemzini. UPauw (1990) usichazela ngabafelokazi abangabeSotho:

> *A Sotho widow's marriage is not terminated by the death of her husband but has been, as it were, only temporarily interrupted, to be continued after the period of mourning, ideally an agnate of the late husband.*

> Umshado womfelokazi onguMsuthu awunqanyulwa ukufa komyeni wakhe kodwa bekubonwa njengento esaphazamisekile okwesikhashana, okuzoqhutshekwa emva kwesikhathi sokuzila.

Abantu abaningi base-Afrika abangakaphucuzeki batshelwa ukuthi isiko lokungenwa liyingxenye yempilo yabo okumele bayilandele. NgokwamaFeministi leli siko linonya, lehlisa isithunzi sabesifazane ngoba imizwa yabesifazane ayikhathalelwa. Liphinde linqabele umfelokazi ukuthi aqhubeke nempilo yakhe ngaphandle kwalapho abeshadele khona. Leli siko liphinde linqabele umfelokazi inkululeko yokuthandana nanoma ubani ofiswa nguyena nokuphila impilo yakhe ngendlela afuna ngayo.

Okubuhlungu ngaleli siko ukuthi uma kwenzekile owesifazane wenqaba ukungenwa, ubexoshwa athunyelwe emuva ekhaya, ashiye konke okungokwakhe kanye nezingane. Noma leli siko licindezela liphinde lihlukumeze abesifazane, abafelokazi abaningi bancamela ukungenwa kunokulahlekelwa izinto zabo ikakhulukazi izingane zabo.

5.5 Isiko lokuhlolwa kwezintombi

Ukuhlolwa kwezintombi isiko elihle kakhulu liphinde futhi libe isiko eliyingozi. UNyembezi noNxumalo (1996) basho lokhu ngesiko lokuhlolwa kwezintombi:

> Ukufinyelela kwentombi ebangeni lokuba iqome kwakungayiniki igunya lokwenza umathanda, zaziqinisekisa ukuthi zihlale ziphelele. Amakhosikazi ayehlala njalo ezihlola izintombi, ukuze zazi zibe nokunakekela, ukuthi zizobonwa zijeziswe, lapho sezonakele. Umuntu ongasentombi zazimkhipha inyumbazane ezinye izintombi, futhi noma eselotsholwa, amabheka angabe eseva eshumini ngenkomo eyodwa.

Ububi baleli siko ukuthi kukhona abantu ababuya emazweni angaphandle abahamba bethumba amatshitshi okubizwa ngokuthi *i-human trafficking* lapho kuthengiswa izingane ezisencane ukuba ziyodayisa ngocansi emazweni angaphandle noma zibe izigqila zocansi.

Ukuba nomkhosi womhlanga kuyazibeka izingane ezisencane zaseNingizimu Afrika engozini ngoba kukhona abantu besilisa abangasile nezinyanga ezibatshela amanga athi uma unengculazi, waya ocansini nomuntu wesifazane oyitshitshi ingculazi iyaphela kanti amanga aluhlaza lawo. Okubuhlungu kakhulu ukuthi izingane ziziphatha kahle bese ekugcineni zithola igculazi zingakaze ziziphathe budedengu.

Okuhle ukuthi umyeni oyoshada naye uzojabula kakhulu ukuthola isipho esifiswa yiwo wonke umuntu wesilisa ukuthi intombi ifike isavalekile bese kuba nguye owesilisa oyivulayo. Kusobala ukuthi uma umuntu wesifazane ezigcinile kwaze kwafika emshadweni kuyaba ukuthi uzenzele yena ubethanda kodwa ikakhulukazi kujabula umndeni kanye nomyeni wakhe, okusobala ukuthi ngisho uthi uzenzela wena kodwa nabesilisa bayathinteka kube ngathi ubuzigcinele umyeni wakho.

Kulo mdlalo sivezelwa uBongiwe ovezwe njengomuntu wesifazane osemncane ofunda isikole osengaphansi kwesandla sabazali bakhe. Uyabathanda bobabili abazali bakhe kanti nabo abazali bakhe bamuthanda kakhulu abafuni lutho ngaye. Ngendlela abamuthanda ngayo bamufisela konke okuhle njengomzali ongafisela ingane yakhe izinto ezinhle. UBongiwe ngendlela athanda ngayo abazali bakhe ufuna ukubajabulisa bobabili ngokulingana kodwa ngeke kwenzeke ngoba abazali bakhe ababoni ngaso linye. Omunye uthi ingane ayihambe iyohlolwa abeke nezizathu omunye uthi ayingayi ukuyohlolwa abeke nezizathu.

Uyise ufuna ayohlolwa ngoba kuzomjabulisa kakhulu ukuthola ukuthi useyintombi. Kanti unina akahambisani nalokho ubona sengathi leli siko seliphelelwe yisikhathi kanti futhi ulibona liwukufaka izingane engozini. URakubu (2019) ubeka kanje:

> *Although virginity testing is part of tradition and culture practiced mostly by the Zulu nation, it remains a highly controversial concept and practice. It is humiliating to girls who are tested and it is therefore not only an affront to their right to dignity, but also to several other rights in the South African Bill of Rights.*
>
> Yize ukuhlolwa kwezintombi kuyingxenye yendabuko namasiko okwenziwa isizwe samaZulu ikakhulukazi, kusala kuyimpikiswano enkulu. Kuyalulaza emantombazaneni ahlolwayo kanti futhi kulimaza amalungelo abo esithunzi sabo, kodwa futhi nakwamanye amalungelo amaningana emithetho yaseNingizimu Afrika yamalungelo ezingane.

UBongiwe sekubonakala ngathi ukhetha uhlangothi oluthile uma enza intando yomunye ayeke eyomunye. Umama wakhe akafuni ukuthi indodakazi yakhe iye ukuyohlolwa ngoba uthi kungukuhlukumeza amalungelo abantwana abasebancane. Uthi awahlonishwa neze amalungelo abo. Ubona sengathi uMandla uyise wengane yakhe uyamhlukumeza ngokuthi amgqugquzele uBongiwe ukuthi aye ukuyohlolwa ubuntombi. Ukuhlolwa kwezintombi uze ukubiza ngomsangano. Leli siko umama wakhe ulibona njengesiko elehlisa isithuzi sabantu besifazane kanye nezingane ezingamantombazane. URakubu (2019) ubeka kanje:

> *The cultural practice of virginity testing is widely criticised as a violation of the rights of girls subjected to it. The practice violates several basic human rights, such as the right to equality, the right to dignity, the right to privacy, and the right to bodily integrity.*
>
> Leli siko lokuhlolwa kwezintombi lisolwa kakhulu njengokwaphula amalungelo amantombazane. Leli siko liphula amalungelo amaningana abantu, njengelungelo lokulingana, ilungelo lokuba nesithunzi, ilungelo lokuba nobumfihlo, ilungelo lokulawula umzimba wakho ngokuphelele.

Ubaba wakhe uMandla uyaziqhenya ngomntwana wakhe uBongiwe kanti uBongiwe naye kuyamujabulisa lokho ukuthi ubaba wakhe uyaziqhenya ngaye. Uyindoda yomZulu esawalandela kakhulu amasiko. Ubeka uthi usha amashushu ngaleli siko ngoba ulibona ukuthi uma lingakhuthazwa lingavuselela izimilo ezinganeni ezingamantombazane. Naye njengomzali kaBongiwe uyafuna ukuthi uBongiwe abe nesimilo esikhuthazwa yileli siko. Uze unquma ukuphikisana nomkakhe ukuthi ngokuya kukaBongiwe emhlangeni akusikho ukumcindezela kodwa kuwukumvikela ekuxhashazweni ngabafana. Kuwukumvikela ezifweni

ezithathelwana ngokocansi. Ikakhulu kuwukumvikela ekutholeni isifo ingculazi. URakubu (2019) uchaza kanje:

> *Proponents of testing believe preserving virginity is the country's greatest defence against the spread of HIV/AIDS. This is believed since a disproportionate share of those infected and affected in South Africa are female. South African females aged fifteen (15) to twenty-four (24) are reportedly "four times more likely" to be infected with HIV/AIDS than males in the same age group.*
>
> Abaphakamisi abahlolayo bakholelwa ekutheni ukuhlolwa kwezintombi kuyisivikelo esikhulu sokugwema ukwanda kwesifo ingculazi. Lokhu kukholelwa kusukela ekungalinganini kwalabo abathelelekile eNingizimu Afrika okungabesifazane. Abesifazane baseNingizimu Afrika abalinganiselwa eminyakeni eyishumi nanhlanu (15) ukuya eminyakeni engamashumi amabili nane (24) kubikwa ukuthi batheleleka ngesifo ingculazi ngokuphindwe "kane" kunabesilisa abakule minyaka.

Leli siko uyalivikela futhi uyaliphikela ezinhlambeni ezishiwo ngumkakhe ukuthi akubona ubuqaba ukuthi umuntu aziphathe kahle angayi ocansini ngaphambi komshado. UMandla ukubona njengento engakulethela ikusasa eliqhakazile neletha injabulo. Akubona bonke abantu ababona leli siko lingukuhlukumeza amalungelo abantu besifazane nezingane zamantombazane, kukhona izingane eziziqhenyayo ngobuntombi bazo futhi ezizimisele ukuzigcina zize zishade zingaphoqwe muntu. Kungukubuyela emagugwini abo. Abakuboni kungukuhlukunyezwa kwabesifazane lokhu, kodwa babona ukuthi ngeke bayithole ingculazi uma baziphethe kahle, begcine amasiko amahle njengaleli. URakubu (2019) usho lokhu:

> *The first concept that traditionalists mobilise in favour of virginity testing, is to treat culture as a discrete system of practices, beliefs, and norms that preceded and determined the physical world. The second, is to explain cultural practices in terms of functionalism, which assumes that each element of culture contributes to the well-being of the overall society.*
>
> Umqondo wokuqala wabalandeli bamasiko ohlanganyelwe nesihle sokuhlolwa kwezintombi, ukuphatha leli siko njengohlelo oluqaphile, izinkolo, kanye nomthetho ohamba phambili wokuqondisa umhlaba. Umqondo wesibili, ukuchaza ukwenzeka kwaleli siko mayelana nokuphilisana komphakathi,

okucatshangelwa ukuthi kungumsuka wesiko elisiza ngokwenhlalakahle yomphakathi.

UBongiwe ugcina enze intando kayise ngoba leli siko ulibona lilihle ekumiseni abazali isibindi ngokuthi izingane zabo zisaziphethe kahle. Yena ubona kubalulekile ukumisa abazali bakhe isibindi ikakhulukazi ubaba wakhe ukuthi angakhathazeki usaziphethe kahle futhi akafuni ukuthi ubaba wakhe alokhu ashaywa uvalo kungenasidingo. Okwenze ukuthi uBongiwe aye ukuyohlolwa ukuthi umkhonzile ubaba wakhe kanti nesibindi anaso sokuthi akhulume naye ngodaba olunje simthusile, simenze wamhlonipha kakhulu.

Umbhali ukuvezile ukukhala kukamama wakhe uBongiwe kodwa kwanhlanga zimuka nomoya. Kwagcina kuphumelele isiko lokuhlolwa, okusho ukuthi amasiko asahamba phambili noma kukhona ububi nezingqinamba ezihambisana nalo. Umbhali usivezele ubuhle obuningi baleli siko ukuthi ligwema okuningi, njengokukhulelwa ungahlosile. Emkhosini womhlanga kakugcini ngokuthi izingane zihlolwe nje kuphela, kuningi nokufundwayo mayela nokuziphatha komuntu wesifazane osemusha. Kufundwa nangamasiko angamagugu esizwe esimnyama ikakhulukazi okufanele agcinwe njengabazali nabaholi besizwe sakusasa, kufundwe nangobuntu. URakubu (2019) ubeka kanje:

> *The functionalists believe that virginity testing serves as a protection against the dysfunction of HIV/AIDS in a society ravaged by this disease.*
>
> Abacwaningi bomphakathi bakholelwa ekutheni ukuhlolwa kwezintombi kusebenza njengesivimbelo esibhekene nokusabalala kwegciwane lengculazi emphakathini owoniwa yileli gciwane.

UZinhle uvezwe njengomlingiswa wesibili ongowesifazane ongahambelani namasiko. Igama elithi amasiko noma elithi ukuhlolwa kwezintombi akafuni nokulizwa. Uze akhiphe ngisho inhlamba uma kukhulunywa ngesiko lokuhlolwa kwezintombi. Yena ubona kuwumkhuba wamaqaba namabhinca adicelela phansi isithunzi sabantu besifazane ngakho-ke ubona ukuthi ingane yakhe kufanele ivikelwe. UMdledle (2014) usho lokhu mayelana nesithunzi sezintombi ezihlolwayo:

> *All human beings are born with dignity, and that it is not a status that one has to deserve or may lose. Every human being, by reason of being born, is entitled to be treated with dignity, or with a minimum of respect and decency.*

> Bonke abantu bazalwa banesithunzi, kanti futhi lokhu akusiso isikhundla lapho umuntu kumele simufanele noma simlahlekele. Wonke umuntu, ngesizathu sokuzalwa, ilungelo lakhe ukuphathwa ngesizotha, noma ngenhlonipho ngokufanelekile.

Umama kaBongiwe uqhuba uthi leli siko seliphelelwe yisikhathi, manje sekuyisikhathi sempucuko ngakho-ke awasenziwa la masiko awabona sengathi ngamanyala. Uvumelana nomqondo wamaFeministi aseNtshonalanga ukuthi amasiko ase-Afrika amaningi awalungile ahlukumeza abesifazane.

Okumangazayo ukuthi la masiko acishe afane phecelezi kwenziwa into eyodwa ngezindlela ezahlukile. Njengakho nje ukuhlolwa kwezintombi ngoba isibopho ukuthi zifike emshadweni zisagcwele, okufana nasebhayibhelini lapho lithi khona 'ungayi ocansini ngaphambi komshado' ku-*Hebrew* isahluko; 14, amavesi; 1-3. Uma kwenziwa isintu kubukeka sengathi kuwukuphindisela isizwe esimnyama ezindleleni zobumnyama. URakubu (2019) usho lokhu mayelana nokuzigcina ubuntombi ngokwenkolo yamaSulumani namaKhristu endaweni yase-Senegal:

> *Accordingly, both Islam and Christian practices have mixed with traditional practices, which have a long history in the country's territory. The virginity norm is therefore promoted in a mixture of traditional and religious beliefs, from Islamic and Christian. A young girl or woman has a duty to prove that she is a virgin and that she has not been penetrated before. Therefore, the blood that a young woman is supposed to lose on the wedding night after the first penetration, is conclusive evidence of her virginity. The next morning the aunt or elderly relative of the bride, must do an inspection to witness the blood stains on the white sheet the bride slept on the previous night. When blood stains are found, she is declared a virgin.*
>
> NgokwamaSulumani kanye namaKhristu sebezihlanganise nemisebenzi yesintu, lapho benomlando omude embusweni wezwe. Umthetho wokuhlolwa kwentombi ukhushulwe ngokuhlanganisa isintu nezenkolo, kumaSulumani kanye namaKhristu. Intombazane esencane noma owesifazane umelelwe ukubonisa ukuthi usaseyiyo intombi akukaze kungene lutho kuyena. Ngakho-ke, kukhona igazi okumele liphume emva kokuya ocansini okokuqala, okuzophetha njengobufakazi bokuba yintombi nto. Ngakusasa ekuseni u-anti noma izihlobo

esezikhulile zikamakoti, kumele bahlole amabala egazi eshidini elimhlophe lapho bekulele khona umakoti ngayizolo. Uma amabala egazi etholakala, owesifazane uyaqinisekiswa ukuthi ukuthi uyintombi.

Lo mthetho osebhayibhelini olandelwa ngamakholwa wona awugxekwa kakhulu njengaleli siko lokuhlolwa kwezintombi. Empeleni kububeka kuyindlela okumele ilandelwe yiwo wonke umuntu uma kufikwa ekuzigcineni kwamantombazane. UZinhle njengomama kaBongiwe singasho ukuthi ukhulele esilungwini noma uhambe waphuculwa yimfundo ngoba yena uvezwe ngokuthi uyinesi u-'*sister*'. Ukuhlolwa kukaBongiwe ukubona kuwukwehlisa isithunzi sengane yakhe ukuba nqunu phambi komunye umuntu ozomthinta izindawo zangasese. Ukubona kuwubuqaba nokungawahloniphi amalungelo abantu besifazane kanye nomzimba wabo. Nomthethosisekelo nawo uvuna isilungu esithi ukuhlolwa kwezintombi kuwukuhlukumeza amalungelo ezingane. I-*Children's Act* 38 *of* (2005):

> *Section 12(1) provides that every child has the right not be subjected to social, cultural and religious practices which are detrimental to his/her wellbeing. Section 12(4) to 12(7) of the Children's Act, regulating virginity testing.*
>
> Isigaba 12(1) sihlinzeka ngokuthi wonke umntwana unelungelo lokungakhonziswa ukuhlalisana kwabantu, isiko thizeni, kanye nezenkolo ezilimaza inhlalakahle yabo. Isigaba 12(4) ukuya ku 12(7) kumalungelo ezingane ulungisa ukuhlolwa kwezintombi.

I-*Children's Act* 38 *of* (2005) iphinde isivezele lokhu mayelana neminyaka, nokudingekayo ukuze izingane zihlolwe kanye nemiphumela yokuhlolwa kwazo:

> *(4) Virginity testing of children under the age of 16 is prohibited.*
>
> *(5) Virginity testing of children older than 16 may only be performed:*
>
> *(a) If the child has given consent to the testing in the prescribed manner; (b) After proper counselling; (c) In the manner prescribed.*
>
> *(6) The results of a virginity test may not be disclosed without the consent of the child.*
>
> *(7) The body of a child who has undergone virginity testing may not be marked.*
>
> (4) Ukuhlolwa kwezingane ezingaphansi kweminyaka eyishumi nesithupha kunqatshelwe.

(5) Ukuhlolwa kwezintombi ezingaphezu kweminyaka eyishumi nesithupha kungenzeka ngaphansi kwale mibandela;

(a) Uma ngabe ingane ivumile ukuhlolwa ngaphansi kwale ndlela; (b) Emva kokuthola iseluleko esifanele; (c) Ngale ndlela ebekiwe.

(6) Imiphumela yokuhlolwa akumele ivezwe ngaphandle kwemvume yengane.

(7) Umzimba wengane ehloliwe akumele ubekwe uphawu.

Kuyasicacela ukuthi izingane ezivumelekile ukuhlolwa kumele zibe ngaphezu kweminyaka eyishumi nesithupha futhi kumele izithathele yona isinqumo. Lo mthetho ukubeka kucace ukuthi kulungile ukuba yintombi nto kodwa futhi uZinhle uyakugcizelela ukuthi akudingeki ukuthi izingane noma izintombi ikakhulukazi ingane yakhe ukuthi ikhunyuliswe ithintwe ezindaweni zangasese okubonakala njengokuhlukunyezwa kwezingane nabesifazane. URakubu (2019) ubeka kanje:

> *Virginity testing is perceived as not simply an African issue, but a component of a group of harmful practices aimed at subjugating the bodily integrity of women. It complements other harmful practices, such as female genital mutilation, which regulates females to engage in sex only with their husbands and for the purposes of procreation and not for any kind of pleasure.*
>
> Ukuhlolwa kwezintombi akubukeki kuwudaba lwase-Afrika olulula, kodwa njengengxenye ehlangene nezenzo zamaqembu ayingozi ahlose ukwahlulelwa ngokuphelela komzimba wabesifazane. Itusa amanye amasiko ayingozi, njengokunquma isitho sangasese, okulungiselela abesifazane ukuthi bazibandakanye kwezocansi nabayeni babo kuphela ngenhloso yokuzala hhayi yokuzijabulisa.

Okuphinde kucasule uZinhle ngukuthi ziyangabazeka nalezi zindlela zokuhlola ezisetshenziswayo. Ukusho lokhu ngoba indlela yokuhlolwa kwezintombi ayaziwa, akwaziwa nokuthi kusuke kufunwa ini noma kusuke kubhekwa ini. Ukubeka kucace ukuthi izingane ezitholwa ukuthi azisezona izintombi zithola ukuhlambalazeka bese zibukelwa phansi. URakubu (2019) ubeka kanje mayelana nemiphumela engemihle yokuhlolwa:

> *Virginity testing still poses more harm than good, regardless of whether the girls or young women pass or fail the test. Having to participate in this practice causes*

> *emotional distress, and generally girls are psychologically affected. Failing a virginity test leads to enhanced stigmatisation, as those who fail are mocked and subjected to humiliation by other participants, as well as the community where it is practiced.*
>
> Ukuhlolwa kwezintombi kudala ubungozi obuningi ukwedlula okuhle, ngaphandle kokuthi amantombazane noma abesifazane abasebancane baphumelele noma bengaphumeleli ekuhlolweni. Ukuba yingxenye yaleli siko kubanga ingcindezi, ngokujwayelekile amantombazane aphazamiseka ngokwengqondo. Ukungaphumeleli ekuhloweni kudala inhlamba enkulu, njengoba labo abangaphumelelanga baba yinhlekisa baphinde bahlazeke kozakwabo kanye nomphakathi lapho kwenzelwa khona leli siko.

Kule ndaba sivezelwa imikhuba emibi eyenziwa ngabesilisa nezinyanga mayelana nokuqeda igciwane ingculazi. UBongiwe wadlwengulwa, edlwengulwa nguyise ngethemba lokuthi leli gciwane analo lengculazi lizophela uma eke waya ocansini nentombi. URakubu (2019) usho lokhu mayelana nobungozi izintombi ezibhekana nabo uma zitholakala ukuthi zisazigcinile:

> *The South Africa's Commission for Gender Equality submitted that girls who did pass the test faced the cruel prospect of being raped in a culture in which some men believe that intercourse with a virgin can cure Aids.*
>
> I-*South Africa's Commission for Gender Equality* iveze ukuthi amantombazane aphumelele ekuhlolweni abhekana nonya olubonakalayo lokudlwengulwa esikweni lapho abesilisa bakholelwa ukuthi ukuya ocansini nentombi kungalapha igciwane ingculazi.

Kuzomele kufundiswe abantu ngezinyanga zamanga ezihamba zixhaphaza abantu besilisa ukuthi bengaliqeda igciwane lengculazi ngokubayalela ukuthi baye ocansini nabesifazane abangakathintwa.

Sivezelwe umlingiswa onguNomusa ongumngani weqiniso kaBongiwe, konke abakwenzayo bakwenza bobabili. Umbhali usebenzise uNomusa ukuthi aveze ubuhle besiko lokuhlolwa kwezintombi. Izinto zimhambele kahle kakhulu ngoba uthe ebuya nje emhlangeni isonto lakhe lamenzela umcimbi wokumbonga ukuthi ube nesibindi sokuhamba ayohlolwa nokuziqhenya ngesiko eliyigugu. UNomusa yena waze wathola ngisho umfundaze wokuyofunda phesheya

izifundo azithandayo aze agogode. Yize kunjalo kusobala ukuthi leli siko seliya ngokushabalala kancane kancane. URakubu (2019) uqhuba uthi:

> *The United Nations Committee on the Convention on the Rights of the Child has expressed concern that virginity testing threatens the health, self-esteem, and privacy of girls. The committee recommends that the South African government embarks on public awareness and sensitisation programmes to discourage the practice of virginity testing.*
>
> I-*United Nations Committee on the Convention on the Rights of the Child* izwakalise ukukhathazeka ngokuthi ukuhlolwa kwezintombi kusongela ukuzethemba kwezempilo nokuba wedwa kwamantombazane. Leli komidi lincoma ukuthi uHulumeni waseNingizimu Afrika uqale uqaphelisise futhi wenze izinhlelo zokuqwashisa umphakathi nokungakhuthazi ukuhlolwa kwezintombi.

Okutholakele kulolu cwaningo ukuthi bonke abantu ngokwehluka kwabo banezindlela zabo zokwenza izinto. Ukuhlolwa kwezintombi kwenziwa umhlaba wonke, izizwe ezahlukene, abantu abehlukene, izinkolo ezahlukene ngezindlela zabo. AmaFeministi aseNtshonalanga agqugquzela amaFeministi ase-Afrika ukuthi angagqoka noma ngabe yini ayifunayo njengokuveza amathanga namabele kusemalungelweni abo. Ukuhamba ungagqokile ngokuphelele kuyenziwa nase-Afrika kodwa kunendlela yakhona yokwenziwa lapho kunguMkhosi womhlanga kwazise naseNtshonalanga kuyimvelakancane ukuthola owesifazane oseshadile onezingane egqoke ngokungaphelele. Uma bengena esigabeni sobumama, abesifazane baseNtshonalanga bagqoka ngokufanelekile, bahloniphe imizimba yabo ukuze bahlonipheke emphakathini.

5.6 Izaga, izisho kanye neziyalo

Izaga, izisho kanye neziyalo zibamba iqhaza elikhulu ekucindezelekeni kwabesifazane, kusukela ebuncaneni kuze kufike ebudaleni lapho begana noma beshada. Encwadini sivezelwe uMaNene ongumama ofana nabo bonke omama base-Afrika. Unothando, unenhlonipho kanye nempatho. Uyawunakekela umndeni wakhe njengoba kulindelekile komama ukuthi baphathe imizi yabo ngenhlanzeko nangenhlonipho. UMaNene uyamlalela umyeni wakhe kukho konke akushoyo aphinde avumelane nakho ngoba ngokwesiko lesiZulu inhloko yekhaya uma isibeke umthetho ayibe isaphikiswa.

Umenzela konke njengomyeni wakhe kwesinye isikhathi usizwa nguye umakoti wakhe ngokunakekela ubaba wekhaya. UMaNene ubefisa ngenhliziyo yakhe yonke ukuthi uMfihlo ingane yakhe eyayiboshiwe ixolelwe, ibuye ekhaya ngoba awukho umgodi wokulahla izingane. Kodwa umbono wakhe nje ufana nentuthu ephelela emoyeni, awunasisindo ngoba engowesifazane. UZungu (2016) usho lokhu ngezaga:

> *Proverbs praise the way in which women love and care for their children. This is the reason why most women in traditional societies end up being stuck at home taking care of their children. There are those who want to further their education and build careers, but are discouraged by their family members. These proverbs are sometimes used against women to persuade them to submit.*

> Izaga zitusa indlela abantu besifazane abathanda baphinde banakekele ngayo izingane zabo. Yiso isizathu esenza abesifazane abaningi abasemiphakathini esaqhuba ngoludala ukuthi bagcine behleli emakhaya bagade izingane zabo. Kukhona labo abafuna ukuqhuba izifundo zabo bafundele umsebenzi othile, kodwa amalungu omndeni angaboni kanjalo. Kwesinye isikhathi lezi zaga zisetshenziswa ngenhloso yokuthi abantu besifazane bavume noma benze yonke into eshiwoyo.

Umphakathi uyakugcizelela ukuthi abantu besifazane baziphathe ngendlela ethile ukuze bethole umendo futhi bahloniphe abantu abadala kanye nabesilisa. Iziyalo, izaga nezisho ziyamuphoqa owesifazane ukuthi ahloniphe wonke umuntu, agane (engabonwa njengesahluleki), andise umndeni ngokuthola ingane yomfana, anakekele, akhulise izingane ngoba **intandane enhle ngumakhothwa ngunina**. Kusenjalo ulindeleke ukuthi abekezele emshadweni ngoba uma kwenzeka ungaphumeleli umshado lowo kusolwa owesifazane, uze abizwe ngamagama, ahlekwe, abukelwe phansi kodwa kwabesilisa akunjalo.

Lokhu kusicacisela kabanzi ukuthi imizi eminingi kukhala isicathulo sabesilisa ikakhulukazi ezindaweni ezisemakhaya. Kunzima kakhulu ukungahambisani nesiko ngoba isiko lithi uma ungena emshadweni ulalela umyeni wakho uphinde umnakekele futhi kweminye imishado awulitholi ngisho ithuba lokuphawula.

UMaXulu ungunina kaMazwane, yena uvezwe njengomuntu othe ukuphucuka kancane kodwa ongenakwenza lutho ezweni labasaqhuba isidala. Kuyize leze ukuphucuka komuntu wesifazane ekubeni umphakathi noma isigodi sisaqhuba ngesidala. UMaXulu akahambisani namasiko amaningi asenziwa emiphakathini lapho ahlala khona ngoba ebona ukuthi

ahlukumeza abesifazane. Lokhu sikubona ngokuthi wavele wala waphetha ukuthi umntwana wakhe uMaZwane angenwe. Waze wababiza ngamabhinca lapho kuganele khona ingane yakhe uMaZwane ethi abafuni ukuphucuka, amanye amasiko asephelelwe isikhathi. UZungu (2010) ubeka kanje:

> *In traditional societies, a married woman assumes new roles of being the wife of … and the mother of …. She is no longer addressed by her first name. With her personal name all but forgotten, the woman begins to refer to herself as the wife of … or the mother of…, instead of using her personal name. A woman is inducted into her new family and taught their way of life. This also comes into play when she is groomed to marry her deceased husband's brother or cousin. This imposed submission is perpetuated by insensitive and misogynistic practices which ignore the woman's two-fold distress of being widowed and then being forced to marry a man she never loved.*
>
> Emiphakathini yendabuko, umshadikazi uqala indima etsha yokuba ngunkosikazi ka… aphinde abe ngumama ka… akasabizwa ngegama lakhe lokuqala. Onke amagama akhe ayakhohlakala, lo wesifazane usezibiza ngonkosikazi ka… noma umama ka…, esikhundleni sokusebenzisa amagama akhe. Owesifazane usezoba ingxenye yomndeni afundiswe indlela yokuphila yalapho. Lokhu kuyenzeka futhi uma eqeqeshelwa ukushada nomfowabo noma nomzala womyeni wakhe osashona. Lokhu kuphoqeleka kwabesifazane ukuthi bazinikele kubhebhethekiswa imikhuba engenandaba nokubaluleka kwabesifazane eziba ukucindezeleka ngokobulili okungukuba ngumfelokazi nokuphoqeleka ukuthi ushade indoda ongakaze wayithanda.

Abesifazane bayayalwa uma bezongena emendweni ukuthi baziphathe kahle kodwa kwabesilisa akunjalo. Abesilisa bangenza noma ngabe yini abayithandayo ngoba angeke kube yizindaba zalutho. Bayazi ukuthi omakoti babo bazobaxolela noma bangenza kuphi ukukhohlakala ngoba bayaliwe ukuthi babe noxolo. Nazi izaga eziphathelene nomendo ezibhekiswe kwabesifazane;

Ukwenda wukuzilahla – Ingoba intombazane kayazi ukuthi iyophatheka kanjani emendweni. Kumele wonke umuntu aphatheke kahle ezinsukwini zokuphila kwakhe. Kuyilungelo lakhe ukuthi aphile kahle, aphatheke kahle futhi engahlukumezeki. Akumele neze ingatshazwe

indlela owesifazane azophatheka ngayo emshadweni, kumele aphatheke kahle, aphathwe kahle futhi engahlukumezeki.

Uma ngabe kungaziwa ukuthi umakoti uyophatheka kanjani lapho ayoganela khona kusho ukuthi engaphatheka kahle noma engaphatheka kabi, phecelezi ahlukunyezwe. Yikho lokho okungafuneki. Okumele kwenziwe isiqinisekiso sokuthi intombazane uma ihamba iyogana izophatheka kahle futhi uma iphatheka kabi ivunyelwe ukuthi ibuyele ekhaya ingaze iphume ngebhokisi lapho iganele khona. Lesi saga kumele siguquke sithi **(Ukwenda wukujabula)** – esizochaza ukuthi owesifazane uzophatheka kahle lapho eganele khona noma kanjani.

Ihlonipha lapho ingayikugcina (kwendela) khona – Intombazana ifanele ihloniphe wonke umuntu ngoba kayazi lapho iyophelela khona. Kumele wonke umuntu ahloniphe wonke umuntu. Lesi saga sichaza ukuthi kulungile ukuthi owesilisa adelele ngoba yena engeke ahambe ekhaya ayogana, kuganwa yena.

Owesifazane ulindeleke ukuthi ahloniphe wonke umuntu ngoba ngelinye ilanga uzoshiya ikhaya ayohlukumezeka kwenye indawo lapho engeke asakwazi ukuphindela ekhaya ngenxa yokuthi ulotsholiwe, isiko lokuzila kanye nesiko lokungenwa. Inhlonipho akumele ibhekiswe kwabesifazane kuphela nabo abesilisa kumele bahloniphe abesifazane njengoba abesifazane behlonipha abesilisa. UZungu (2010) uqhuba uthi:

> *Women's voices in these societies are silenced through societal and family expectations. The family has a hold over her because ilobolo and the wedding rituals tie her to the family forever. This Zulu belief is somewhat similar to the Mormon[1] belief of sealing a wife to her dead husband. This has seen many a woman left voiceless on matters of the heart. The family decides as to who of the brothers or cousins will marry the widow. She has no say in the matter.*
>
> Amazwi abesifazane kule miphakathi athulisiwe ngenxa yokulindeleke emndenini. Umndeni uyakubamba ukuvimbe ngoba kwakhokhwa ilobolo kwashadwa okungukuzibopha kulowo mndeni ingunaphakade. Le nkolelo yamaZulu iyafana ncamashi neyamaMomoni lapho owesifazane enamatheliswa kumyeni wakhe oseshonile. Lokhu kuveza ukuthi amazwi abesifazane awazwakali uma kufikwa ezindabeni zenhliziyo. Umndeni womufi iwona

ozothatha isinqumo sokuthi imuphi ubhuti noma umzala ozoshada umfelokazi. Akanalungelo lokuphawula kulolo daba.

Kuphangwa umdaka linile yini? – Uphuthuma umendo nje kwenzenjani? Lesi saga siyasicacisela ukuthi konke okwenziwa ngowesifazane kuyohlale kugxekwa. Ugana usemncane kubuzwa ukuthi ujaheni, awugani bathi ulindeni, awukhulelwa bathi uyinyumba, uyazala kuthiwa uzala kakhulu. Okumangaza kakhulu ukuthi konke lokhu akwenziwa kwabesilisa. Owesilisa angaganwa esemncane futhi engaganwa esegugile, asikho isikhathi ababekelwe sona sokuthi bashade.

Okubuhlungu ukuthi esikhathini esiningi abesifazane bathola imvume koyise ukuthi bayogana, abavele bazithathele isinqumo baziganele. Empeleni lo mbuzo kumele ubuzwe abesilisa abangobaba bamantombazane agana esemancane ukuthi **(uphuthumisa ingane emendweni kwenzenjani)**. Yingoba ezinye izingane ziyathwalwa (zithwalwa ngabesilisa), ezinye ziganiswe zisezincane namakhehla amadala ngenhloso yokususa ikati eziko.

Umlobokazi uhamba esagcobile – Umuntu kuhle ahambe kusekuhle esathandeka. Lesi saga kumele siphele ngoba owesilisa angasisebenzisa njengesizathu esenza ukuthi ahlukumeze owesifazane omganile. Okokuqala kuyihlazo elibi kabi ukushiya umendo ngoba owesifazane usuke eseyaliwe ukuthi abekezelele konke okwenzekayo, ukubuya ekhaya akusiso isixazululo. Uma ngabe engasadingwa umakoti akatshelwe kunokuthi ahlukunyezwe.

Intombi kayedlulwa – Kulisiko lakwaZulu ukuba ithi lapho insizwa yedlula intombi iphose amaganyana ukukhombisa phela ukuthi iyayibona ukuthi intombi. Lesi saga sasisihle kakhulu esikhathini sakudala lapho intombi yayizizwa iyintombi iphelele ezintombini. Esikhathini samanje amantombazana athola ukudeleleka, ukuhlazwa phambi kwabantu. Abesilisa basebenzisa lesi saga ukudelela imizimba yabesifazane, indlela abagqoke ngayo kanye nokubalawula ukuba benze abakufunayo. UZungu (2016) usho lokhu:

> *Most African societies either support or condone patriarchy through the socialisation of the population from a young age. This is depicted in the language spoken. Proverbs show how women are positioned as inferior to men. The proverbs depict women as creatures that must be respectful and submissive in preparation for marriage.*

> Imiphakathi eminingi yase-Afrika isekela noma iyeka iphathriyakhi ngesizathu sokuhlalisana kwabantu abaningi kusukela eminyakeni ephansi. Lokhu kufanekiswa olimini olukhulunyawo. Izaga zikhombisa ukuthi abesifazane bathathelwa phansi uma beqhathaniswa nabesilisa. Lezi zaga zichaza abesifazane njengezidalwa okumele zibe nenhlonipho nokumele zizithobe ukulungiselela umshado.

Lezi zaga eziphathelene nomendo ezibalwe ngenhla zibalulekile emiphakathini eminingi yase-Afrika futhi ziyasetshenziwa ikakhulukazi uma owesifazane eyogana. Lezi zaga zisicacisela kabanzi ngendlela owesifazane okumele aziphathe ngayo ikakhulukazi emshadweni. Okubuhungu ukuthi zixwayisa owesifazane ukuthi angajabuli uma eshada ngoba kunokwenzeka ahlukumezeke impilo yakhe yonke. Nazi eziphathelene nokwesekwa kwemizi;

Umuzi weziqhwaga uyachitheka – Uma kungekho ofuna ukugobela omunye ekhaya, lowo muzi uyabhidlika. Lesi saga empeleni siqondene nowesifazane ukuthi nguyena okumele agobele umyeni ngoba indoda iyinhloko yekhaya. Lokhu kusho ukuthi kulungile futhi kulindelekile ukuthi owesilisa abe yisiqhwaga ngakho-ke kumele aganwe ngowesifazane ongesona isiqhwaga ukuze kube nokuthula. Kuvamisile emiphakathini eminingi ukuthi abesifazane abazikhulumelayo bengagani ngoba kuthiwa bakhulumela safuthi, ngakho-ke kumele bazithobe ukuze bathathwe njengabesifazane abaqotho.

Ikhanda elixegaxegayo lofulela abafazi – Umthetho wendoda emzini wayo kufanele wenziwe, uthotshelwe. Lesi saga sisichazela kabanzi ukuthi emiphakathini eminingi yase-Afrika kukhala isicathulo sabesilisa. Okuchaza ukuthi yibona abanamandla okuthatha izinqumo, yibona abalawulayo, yibona abashaya imithetho, owesifazane kumele athobe. Owesifazane kumele alawulwe, aphathwe kuhle kwengane encane. Abesifazane balawulwa impilo yabo yonke ngoba ebuncaneni babo basuke bephila ngaphansi kwabazali babo kuthi uma sebeganile baphile ngaphansi kwabayeni babo. UZungu (2016) uqhuba ngokuthi:

> *Proverbs attest to the fact that women need to expect radical changes in their lives after their marriage. They have to change their behaviour from an assertive stance to a more submissive one. Proverbs are a big part of the language people speak and the culture they believe in. African religion provides regulations for daily life through language.*

> Izaga zifakazela iqiniso elithi owesifazane kudingeka ukuthi alindele ushintsho lwangempela empilweni yakhe emva komshado. Kumele bashintshe indlela abaziphatha ngayo ekuzimeleni baziphathe ngendlela ethobekile. Izaga ziyingxenye enkulu yolimi abantu abalukhulumayo abakholelwa kulona. Inkolo yase-Afrika ibeka imithetho yansuku zonke ngolimi.

Lezi zaga kumele zicwaningisiswe ukuthi ngabe ziyasakha isizwe sama-Afrika noma ziyabhidliza ngoba kuvela ukungalingani ngokobulili ezageni eziningi. Lezi zaga zivuna ukubusa kwabesilisa phezu kwamakhosikazi abo njengendlela yokuphila. Izaga eziqondene nabesifazane zibaphoqa ukuthi baziphathe ngendlela ethile. Asikho isaga esiqondene nabesilisa esibahlukumezayo okanye esibalawulayo ukuthi baziphathe ngendlela ethile. Nazi eziphathelene nokuphathana kwabantu;

Ikhiwane elihle ligcwala izibungu – Ubukeka emuhle ngaphandle kanti unesimilo esibi. Ikhiwane liba lihle ngaphandle kanti ngaphakathi libolile. Lesi saga siqondene ngqo nowesifazane ngoba yibo okuthiwa bahle, abesilisa bona bahle ngezinkomo zabo. Asibhekwa isimilo kwabesilisa yingakho bebizwa ngamasoka uma bethandana nabantu abaningi ngesikhathi esisodwa kanti futhi yingakho isiko libavumela ukuthi bathathe isithembu. Kusobala ukuthi owesifazane obukeka emuhle uyasolwa ukuthi akanisimilo kunalowo ongabukeki kahle. Lokhu kuchaza ukuthi abesifazane bahlulelwa nangendlela ababukeka ngayo.

Lapha siyacaciselwa ukuthi abesifazane abazikhulumelayo nabesifazane abahle kuyimvelakancane ukuthi bathole umendo. Umphakathi unika abesilisa ithuba lokuthi bazitholele amakhosikazi abazokwazi ukubusa phezu kwawo baphinde bawalawule. Le mfundiso iqala emabangeni aphansi lapho izingane zabafana zibukela kwabesilisa abadala ukuthi abesifazane kumele baphathwe kanjani. Baze basho nokuthi bona njengabesilisa ngeke bezwe ngamakhosikazi engathi amakhosikazi asuke bekhuluma into engenangqondo.

5.7 Isiphetho

Umbhali kule ndaba usivezele amasiko akwaZulu alandelwayo aphathelene nabantu besifazane. Ugcizelela ukuvuselelwa kwesiko lokuhlowa kwezintombi ngoba ulibona lingelinye lamakhambi okuvusa izimilo zabesifazane ikakhulukazi abasebasha. Ukhuthaza

namantombazane angasezona izintombi ukuthi abambe iqhaza ngokuba nezimilo ezinhle eziyokwenza umphakathi wonkana uziqhenye. Umbhali leli siko ulibona liyindlela yesintu yokugwema izifo ezitholakala ngokocansi.

Umkhosi womhlanga usetshenziswe njengekhambi lokuziphatha kahle lokukhuliswa kwezingane ezingamantombazane ekutheni ziziphathe kahle ukuze ziphephe ezinkingeni ezinjengokukhulelwa okuvelela amantombazane asemancane. Inhloso yalo futhi kungukuthi mhla zakhula lezi zingane eziyizintombi zishade, abayeni babo bangomuso bezoziqhenya kakhulu ngabo. Akusehlisi neze isithunzi ukuyohlolwa ngoba umuntu usuke eziqhenya ngento ayenzayo njengokufanelekile. Kunalokho kwenza umuntu wesifazane oziphethe kahle abe nesithunzi, aziqhenye ngobuntombi bakhe.

Emasikweni amaZulu kuvela okukhulu ukucindezeleka kwabantu besifazane, okuthi uma kuqhathaniswa nenkathi yanamuhla kungemukeleki. Lokhu kuholela ekutheni amanye amasiko abonakale enale ngcindezelo engathandeki kwabaningi. Amasiko anjengaleli lokuziliswa kwabafelokazi isikhathi eside bebekelwe nemithetho kodwa abafelwa bengakwenzi, aveza ukucindezeleka kwabesifazane kube kuthiwa yisiko. Uma owesifazane ekhumula inzilo izinto abezisebenzisa ziyashiswa okanye zilahlwe, okuchaza ukungcola okubonwa kubafelokazi.

Isiko lokungenwa lona sithole ukuthi ligqilaza abantu besifazane ngoba ukuthi uthanda insizwa yakwaZondo akuchazi ukuthi usuzothanda zonke izinsizwa zakulowo muzi. Lesi senzo singadala ukuthi lo wesifazane aphile kabuhlungu impilo yakhe yonke ngoba useganiswe ngenkani, lokho ayekuzele lapha aganele khona akusekho. Kungaphinde kudale isimo sokuthi lo wesifazane azibulale ngoba engeke aze akwazi ukuphikisana nezinqumo ezithathwe ngabantu besilisa ngoba bazothi useyadelela.

Leli siko lihambisana nezisho nezaga zomshado. Ukulibamba ngisho selishisa ibhodwe, ulibamba kanjani ibhodwe elishisayo ngoba uma usha ubeka phansi, kuthi ukupholaphola bese uqala ubamba futhi. Kungani bona abantu besilisa bengalibambi ngisho selishisa? Lokhu kwenza nokuthi amabhungu angaphumi ayoshelwa agane ngoba athembe ukuthi azothola umkamfowabo ngamhla umfowabo washona. Lokho-ke kungadala ukuthi kubulawane ekhaya ngethemba lokuzuza okuthile uma omunye eseshonile. USedumedi (2009:7) ubeka kanje:

> *Culture is not static but is flexible. Notably, despite efforts made to introduce gender policies and thus educate people about gender equality, life for the rural*

woman has continued to be characterized by discriminatory cultural practices informed by patriarchal ideology.

Isiko alimile kodwa liyanyakaziseka. Ngaphandle kwemizamo eyenziwe yokungenisa izinqubomgomo zobulili kanye nokufundisa abantu ngokulingana ngokobulili, impilo yabesifazane abahlala emakhaya iyaqhubeka ngokuchazwa ngamasiko abandlululayo emiphakathini evuna iphathriyakhi.

Kule ncwadi kuphinde kuvezwe ukuthi abantu abamnyama eNingizimu Afrika ikakhulukazi abesifazane nezingane sebenawo amalungelo kulesi sikhathi samanje ngakho-ke abasaphoqelekile ukulandela amasiko avuna abantu besilisa njengasesikhathini esedlule.

ISAHLUKO SESITHUPHA

Ukuhlukunyezwa kwabesifazane ngokocansi.

6.1 Isingeniso

Lona ngumdlalo obhalwe ngokulandela izindlela nemigomo yokubhala umdlalo womsakazo. Ngumdlalo ofundisa ngamalungelo abantu besifazane, ukuhlukunyezwa kwabo, ikakhulukazi amantombazane asafunda isikole. Lezi zingane zamantombazane zingahlukunyezwa ngabesilisa okungaba abangani babo, amasoka abo okanye obaba babo noma izihlobo ezifana nomzala nomalume. Luphinde ludingida kakhulu isifo esingumashayabhuqe, ingculazi, esidalwa igciwane laso elibizwa nge-HIV.

Lo mdlalo udonsa amehlo engqondo ukhanyise kabanzi ngamalungelo abantu besifazane, uvula umqondo kwabaningi ikakhulukazi intsha ukuze ingazitholi isibanjwe yilolu gibe lombulalazwe.

6.2 Ukufingqa indaba: Wangibulala Baba

Le ndaba ikhuluma ngengane yentombazane ekumatikuletsheni ehlukunyezwa ngubaba wayo ongamzali bese emuvala umlomo ngobucwebe obubizayo, ngamaswidi nangemali. Le nto yaqala kudala. Igama lengane nguCikekile, unukubezwa ngubaba wakhe engazi nokuthi kwenzakalani. Ubutshitshi bale ngane baqedwa nguye ubaba wekhaya ngoba yafika nomama wayo emshadweni yona ayizalwa ngubaba uGwebu ngqo.

UKaMabuza washadela kwaGwebu weza nengane yentombazane isencane kakhulu. UGwebu ungumshayeli wamaloli amabanga amade, udabula amazwe. Kuyaye kuthi njalo uma ebuya ekhaya umkakhe engamuphatheli lutho kodwa le ngane ayiphathele konke okuhle nokumnandi. Kanti konke lokhu okumnandi kungokokumvala umlomo ukuthi angayithi vu eyokuthi uya ocansini naye.

Bekuthi uma ebuyile emsebenzini njalo ekuseni uma umama wekhaya uKaMabuza eyotohoza ezindlini zabelungu ubaba asale anukubeze ingane ekameleni layo kuyima eyihambisa. Abantu

emphakathini luyabamangaza lolu thando abalubonayo lukayise othanda ingane ewumlanjwana kanje.

Kwathi ngelinye ilanga umakhelwane ethi uzobingelela ubab' uGwebu ngoba ebona imoto yakhe ngaphandle ekhombisa ukuthi ubuyile emsebenzini, wazithela phezu kukababa uGwebu ephuma enqunu ekamelweni lengane kanti nengane nayo inqunu. Bazama ukuchaza kodwa kwanhlanga zimuka nomoya baze bamufumbathisa imali ukuthi angayithi vu le ndaba kumama wekhaya uKaMabuza. Kwathi ngelinye ilanga ubaba uGwebu ehambile benoKaMabuza beye emngcwabeni bezobuya ngakusasa umakhelwane uNdlovu wacathamela yona ingane yakwamakhelwane wathi ayimuvale umlomo ngokuthi iye naye ocansini ngoba umkakhe esesibhedlela isikhathi eside.

Kwaze kwasiza umngani wakhe ogama lakhe kunguDuduzile ngokumxwayisa ukuthi aye kumhlengikazi esibhedlela noma kwezenhlalakahle okanye emaphoyiseni ukuyofuna usizo, bagcina beyile kumhlengikazi. Wamthatha igazi umhlengikazi wase ecela ukukhuluma nomama wakhe ngalolu daba. Lwakhulunywa lolu daba lokuhlukunyezwa kwezingane zesikole ngobaba bazo kanye nokuthelelana ngengculazi.

Lathathwa negazi labazali bakhe bathola ukuthi banalo leli gciwane lengculazi ngoba ubaba wekhaya ubeya ocansini nomahosha uma esemsebenzini. Akungabazeki ukuthi leli gciwane balithathe kuye ngoba ubelala nabo bobabili. Nomakhelwane naye watholakakala ukuthi usenalo ngoba wake wayinyonyobela le ngane kanti isinalo leli gciwane.

Indaba yakhulunywa, bazama ukufihla amahlazo njengoba kuhlale kwenziwa emindenini eminingi esaba ukukhuluma iphumele obala ngokuhlukenyezwa ngoba besaba ukuthi abantu bazothini. Yakhulunywa indaba uKaMabuza umama wengane wamxolela umyeni wakhe ngesenzo esibi asenzile sokulala nengane yakhe kanti nengane yamxolela ubaba wayo omncane ngokumnukubeza ngokocansi. Nomakhelwane naye bakhumelana umlotha nomkakhe, nabazali bengane kanye nayo ingane le uCikekile bafunga ukuthi bazophila impilo engcono bazinakekele basebenzise namakhondomu.

UCikekile yena wakhetha ukuba imfihlo yakhe yokuthi usephila negciwane lengculazi yaziwe ukuze kuzophila abaningi abazogqugquzelwa nguyena ukuba baye ukuyohlola. UCikekile akalivulanga icala lokubopha ubaba wakhe nomakhelwane wakhe ngokumnukubeza

ngokocansi. Ubaba uGwebu nobaba uNdlovu bamangalelwa abombuso, umbuso wabathwesa icala lokuya ocansini nengane encane okucishe kulinganiswe nokudlwengula.

6.3 Izinhlobo zabantu besifazane

Kulo mdlalo sivezelwe izinhlobo zabantu besifazane abathathu. Kukhona abantu besifazane abasaqhuba isidala lapho bevumela abesilisa baphathe impilo yabo kodwa bona bazimisele ukukushintsha lokho uma nje kukhona okungabeseka njengamalungelo nangokuthola ulwazi.

Owesibili umuntu wesifazane ovezwe lapha ilo owaziyo amalungelo akhe. Wenza noma ngabe yini ayithandayo kodwa into ehamba phambili inkani futhi abanandaba nemiphumela yezenzo zabo ukuthi ngabe zinhle noma zimbi. Owesithathu ilona owesifazane ophucuzekile ozinakekelayo nowaziyo amalungelo akhe okungeke kube lula ukuthi umuntu wesilisa agibele azehlele phezu kwakhe. UMzoneli-Makhwaza (2016) ecaphune uRobbins (2000) ebeka kanje:

> *If literature is one of the privileged representations of the images presented in literary and artistic texts …[these] are powerful because of the power accorded to literary images of women [which] are the obvious starting point to begin a critique of the place of women in society at large. Representation is not the same thing as reality – which is in itself part of the problem. It might also be seen as part of the solution. The analysis of literary representation of women and their difference from real women's lives might well be a fruitful place to begin an analysis of that reality [because] the images we see or read about are part of the context in which we live! If we can read these images differently we can go some way to altering our perceptions of reality, we can see a need for changes: and when we have seen, perhaps we can bring it about.*
>
> Ukube imibhalo ingxenye yelungelo lokuvezwa kwezithombe zabantu besifazane ezivezwa emibhalweni yobuciko nasezincwadini... lokhu kunamandla ngoba amandla kuvunyelwe kubhalwe ngezithombemagama zabesifazane okungumsuka wokugxekwa kweqhaza labesifazane emphakathini. Ukuvezwa akufani nokungokoqobo – okuyinkinga uqobo. Kungenzeka futhi ibonwe njengesisombululo. Ukuhlaziywa kokuvezwa kwabantu besifazane emibhalweni nokuhluka kwabo empilweni yabo yangempela kungaba isiqalo esihle

esinezithelo ngoba le mifanekisomqondo esiyibukayo noma esizifundayo zimayelana nengxenye yomongo esiphila kuwo! Uma singafunda le mifanekiso ngokuhlukile singathola indlela yokuguqula imibono yethu ngokungokoqobo, singasibona isidingo soshintsho: futhi uma sesibonile, mhlawumbe kungabuyiswa.

Umbhali uzama ukusicacisela nokusikhombisa ukuthi ziningi izinhlobo zabantu besifazane abaphila eNingizimu Afrika. Kukhona abangazi lutho ngamalungelo abo nabangazi nokuthi banawo amalungelo. Isibonelo njengelungelo lokunqaba ukuya ocansini nomuntu osushade naye. Kodwa akupheleli lapho uveze nabanye abantu besifazane okungasadlalelwa kubona abawazi kahle amalungelo abo.

Lo mdlalo ubhekene kakhulu nabantu besifazane ukuthi bazinakekele ngoba iningi labantu besifazane bathola ukugula bebe baziphethe kahle bezihlalele emkhaya abo. Lokhu kugula basuke bekuthole kubayeni babo ‘abasebenza ngamaloli’ noma ‘ezimayini’ esikhathini esiningi ababuya sebephethwe yingculazi bese kusolwa abesifazane ukuthi yibona abangaziphethe kahle, abafika nokugula.

Kulo mdlalo sivezelwa uDuduzile ongumngani kaCikekile, yena uvezwe njengomlingiswa oselusukile ulwembu emehlweni akhe. Simbona enekhono lokubona umngani wakhe ukuthi uyahlukunyezwa futhi akagcini lapho uphinde uyamxwayisa ngokuthi abike uma ehlukumezeka angaze onakalelwe yikusasa. Simbona enolwazi lokuthi lolu daba lukamngani wakhe lokuhlukunyezwa ngubaba wakhe ongamzali ngokocansi lungabikwa kuphi ukuze kwenziwe ubulungiswa. Siphinde sivezelwe ukuthi uDuduzile uphuma ekhaya elinenhlonipho lapho lungafakwa kubazali bakhe.

Bayivelakancane abalingiswa abanjengoDuduzile, abantu besifazane abasebancane abakwaziyo ukuhlukanisa phakathi kokuthandwa nokuhlukunyezwa. Uyazi ukuthi unamalungelo futhi amalungelo akhe uyawasebenzisa ngoba akekho owesilisa oveziwe encwadini omhlukumezayo. Lo mlingiswa udlale indawo yokulamula phecelezi uvezwe njengesixazululo kulokhu kuhlukunyezwa okuvelela abesifazane ikakhulukazi amantombazana. Uyakwazi nokuthi ukulala nomuntu omhloniphayo akulungile ngoba isithunzi somuntu omhloniphayo njengobaba siyengamana ngoba asibe sisakuvumela ukuthi wenqabe.

Umhlengikazi noma unesi Mthethwa naye ungomunye wabantu besifazane abangasaqhubi ngesidala. Uzama ngayo yonke indlela ukuthi afundise abantu ngegciwane lengculazi kanti futhi uhlezi eshumayeza abantu besifazane ukuthi ababonqaba ukuya ocansini nabayeni babo uma ngabe bengazizwa kahle noma kungavumi. Uyabachazela ukuthi ilungelo labo ukwenqaba akukhathalekile ukuthi bakhiphe izinkomo, uma befuna ijazi lomkhwenyana kumele balisebenzise. UHickman (1989) ubeka kanje:

> *The patriarchal ideology that a woman should be in the kitchen, because that is where she is 'supposed' to be, is archaic and sexist, according to feminists. There is nothing intrinsic in women's bodies that associates them with the kitchen. Women should be wherever they want to be because they are equally as competent as men are. Women have proven their worth and abilities and that they have the power to face any challenges that come their way.*

> Umbono wephathriyakhi wokuthi owesifazane kumele abe sekhishini, ngoba ilapho 'okumele' abe khona, wakudala futhi ucwasa ngokobulili, ngokwamaFeministi. Akukho lutho emizimbeni yabesifazane okubahlanganisa nekhishi. Abesifazane kumele babe yinoma yini abafuna ukuba yikona ngoba banekhono ngokulingana nabesilisa. Abesifazane bakhombisile amakhono abo okuthi banamandla okubhekana nanoma iziphi izingqinamba ababhekana nazo.

UMaSithole yena uvezwe njengomuntu okwaziyo ukuzithiba futhi oyithandayo noyinakekelayo indoda yakhe. Yena uvezwe esesibhedlela egulela ukufa nokuphila kodwa wagcina ngokululama. Ungumakhelwane wakwaGwebu ngakho-ke bayazana kakhulu nomkaGwebu, uKaMabuza. Ngendlela amuthanda ngayo umyeni wakhe uyamuxolela emva kokuba elale nengane encane yakwamakhelwane ecishe ilingane nezingane zakhe. Uze uyamufakazela ukuthi lixhoshwa libhekile ubengahlosile ukuhlukumeza ingane kamakhelwane.

Bayazama ukuyifihla indaba ngoba iyihlazo elikhulu ikakhulukazi emphakathini. Usaba ukuthi abantu bazothi nguye obengaziphethe kahle, okwenze umyeni wakhe aye ocansini nengane encane. Uze uyamangala ukuthi kwenzakalani uma iveni yamaphoyisa izolanda umyeni wakhe imubopha ngoba yena wamxolela kudala umyeni wakhe kanti futhi nayo ingane abeyinukubeza imxolele. Uze uyakhala ukuthi umbuso ungayenza kanjani into enje ngoba phela bakhulumisene nomakhelwane kwaxolelwana. UMaSithole uyilolu hlobo lowesifazane owazi

ukuthi owesilisa uyahlonishwa, ngakho-ke noma ngabe uthini kuzomele amulalele kwesinye isikhathi uvume konke akushoyo. UGumede (2018) ubeka kanje:

> *In terms of Zulu culture, because of its patriarchal nature, the man is the head of the family, and all other family members residing in the household are obliged to respect his judgment. A husband would consult his wife on matters of the family or matters regarding public debate. This would be a reflection of a woman's contribution and recognition by her husband, and also of the value that the husband sets upon his wife. It is not easy for a wife to defy or bypass her husband's authority or judgment, even if she does not necessarily agree with it.*
>
> Ngokwesiko lamaZulu, njengoba livuna abesilisa ngokwendalo, owesilisa uyinhloko yomndeni, futhi onke amalungu omndeni ahlala kuleyo ndlu aphoqelekile ukuthi ahloniphe isahlulelo sakhe. Umyeni engabonana nomkhakhe ngezindaba zomndeni noma izindaba ezimayelana nempikiswano emphakathini. Lokhu kungaba ukukhombisa ukusiza kanye nokuqashelwa ngumyeni wakhe, futhi okunye igugu umyeni alibeka phezu komkakhe. Akukho lula ukuthi unkosikazi adelele noma adlule igunya noma isahlulelo somyeni wakhe, noma ngabe akavumelani naso.

UDickson noMbosowo (2014) basho lokhu mayelana nemiphakathini eminingi yase-Afrika lapho owesifazane oshadile emelwe ukuvikela umshado ngaso sonke isikhathi:

> *Divorce is a stigma in many African soceities. If the marriage fails, the woman is often perceived as the culprit. She is looked down upon by friends and family. Therefore there is societal pressure on the woman to hang in there and make her marraige succeed.*
>
> Isahlukaniso siyinhlamba emiphakathini eminingi yase-Afrika. Uma umshado ungaphumeleli, owesifazane ngokuvamile ubonwa njengembangela. Ubukelwa phansi ngabangani kanye nabomndeni. Ngakho-ke kunengcindezi yomphakathi ebantwini besifazane ukuthi babambelele benze umshado wabo ube impumelelo.

Konke abesifazane abakwenzayo lapha encwadini kukhombisa ukuthi abantu besifazane abamane bazicabangele bona bodwa bacabangela nabanye abantu ngisho nomphakathi imbala.

Umama wekhaya ngisho ephatheke kabi noma umyeni wakhe emuzwise ubuhlungu uzomxolela ngoba ecabangela izingane zakhe kanye nomyeni wakhe. Ikakhulukazi bacabanga ngeziyalo abazinikwa ekhaya ukuthi ukubuya ekhaya akusiso isixazululo bangamane bahlale libashise linjalo ibhodwe.

6.4 Ukuhlukunyezwa kwamantombazane ngokocansi

Umbhali usebenzise uCikekile njengomuntu wesifazane oveza uhlobo olukhona lokuhlukunyezwa ngumuntu othembekile olindeleke ukuthi akuvikele.Uhlukunyezwa ngubaba wakhe omncane phecelezi ongamzali. UFreud (1992) uphawula ngokuthi:

> *Men use psychology to infantilise women in order to oppress them. Men do this by first gaining their confidence before seducing them, which may ultimately lead to sexual intimacy. An example of this would be the way a man might refer to his girlfriend, wife or lover as ingane yami [literally, 'my baby'], never considering her real age. One may argue that some women like to be called 'my baby' because it makes them feel younger, attractive, cared for and so on.*
>
> Abesilisa basebenzisa isiteketiso kwabesifazane ukuze babaCindezele. Abesilisa benza lokhu kuqala ukuze bazethembe uma babaheha, okuyinto engenza ukuthi ekugcineni iholele ekusondelaneni ngokocansi. Isibonelo salokhu kungaba indlela owesilisa abiza ngayo intombi yakhe, unkosikazi noma isithandwa sakhe ngo *(my baby)* (ingane yami), engabe esabheka neminyaka yakhe. Omunye engasho ukuthi abanye besifazane bayathanda ukubizwa ngo *(my baby)* (ingane yami) ngoba kubenza bazizwe bebancane, bekhanga, benakekelwe, nokunye.

Lo owesifazane oseyintombazane onguCikekile uhlukunyezwe impilo yakhe yonke ecabanga ukuthi uyathandwa kanti kudlalwa ngekusasa lakhe, uyahlukunyezwa ngokocansi. Waqala ukunukubezwa ngokocansi nguyise ongamzali oshade nomama wakhe. Kwathi ebona ukuthi ubaba wakhe uyamhlukumeza akazange afune ukumtshela umama wakhe ngoba engafuni ukulimaza umshado kamama wakhe. Kwezinye izinkathi izingane ziyesaba ukusho ukuthi ziyahlukunyezwa ngoba abantu abadala bazothi ziqamba amanga, bengazikholwa, bakholwe

abadala kunabo ngoba kwamanye amasiko noma kweminye imindeni umuntu omdala kwaziwa ukuthi akawaqambi amanga.

Sekukaningi ecela lo baba wakhe omnukubezayo ukuthi abayiyeke lento ngoba yena akasathandi ukwenza umama wakhe isilima kodwa lo baba ophinde amubize ngengane yakhe uyenqaba, waze wasizwa ngumngane wakhe ukuba babike lolu daba ngoba nomakhelwane naye ubesemunukubeza ngokocansi. Ubenesoka igama lakhe kunguMandla owayeyisihlabani sebhola, amantombazane ayezilahlela kuye naye awanqake. Uze wamithisa enye ingane endaweni kodwa uCikekile wamxolela.

Izaga zibamba elikhulu iqhaza ekuhlukumezweni kwabesifazane nezingane zamantombazane. Lezi zaga ziqondene nokwesekwa kwemizi, ukukhuliswa kwabantwa kanye neziphathelene nofuzo. Isaga esithi; **akukho muzi ungathunqi ntuthu,** akukho muzi lapho kungeze kungavela nokuncane nje ukuxabana ngakho-ke kulindelekile ukuthi owesifazane noma izingane zihlukunyezwe ngoba kukholelwa ekutheni kumele owesifazane azwe ubuhlungu ukuze ezobizwa ngowesifazane ophelele.

Isaga esithi; **umuthi ugotshwa usemanzi**, umntwana kufanele aqondiswe esemncane. Kuba lukhuni lapho esemdala. Umsebenzi wokukhulisa abantwana ubekwe ezandleni zomama ngakho-ke uma iziphatha kabi ingane kuthiwa iziyalo noma imfundiso kanyoko okuvuna isaga esithi; **ukhamba lufuze imbiza, umntwana ufuze abazali ngobuhle noma ngobubi.**

Akugcini lapho waphinda waxolela noyise omncane okungumyeni kamama wakhe obekade amnukubeza ngokoncansi kusukela eseyingane aze abe neminyaka eyishumi nesikhombisa. Kwathi umakhelwane naye esethe akamvale umlomo ngokuya naye ocansini wamxolela. Kuyacaca ukuthi izingane ezincane eziningi zamantombazane azazi ukuthi kumele zenzenjani uma zihlukunyezwa ngabesilisa ikakhulukazi abesilisa abahloniphekile.

Simthola futhi uzama ukuhlanganisa abantu besifazane kuphela esikoleni benomngani wakhe uDuduzile ukuze bakhulume ngamalungelo abantu besifazane. Umhlangano wasiza kakhulu esikoleni ngoba kwatholakala ukuthi ziningi izingane ezasizakala nothisha nabo basizakala kanti kuningi nabakufunda. Kwaze kwaphumela obala izingane eziningi ezazinukubezwa othisha ngokocansi ezazingazi ukuthi zikhulume kubani, ezazingazi nokuthi kukhona la ezingavula khona umlomo zizwiwe bese zisizwa.

Kutholakale ukuthi othisha bathandana nezingane zesikole. Kutholakele uthisha uMnisi ukuthi ukhulelise ingane yesikole kwaze kwaba kabili kodwa abazali bengane akaze benze lutho ngalolu daba ngoba abafundile futhi abazi lutho ngamalungelo ezingane kanye namalungelo abo imbala. Bazi ukuthi uma ingane yentombazane isikhulile kumele igane, ishade, ikhulelwe bese izala abantwana. Ziningi izingane zesikole ezonakalelwa yikusasa ngenxa yothisha qede bangabathathi kodwa bashade izifundiswa ezifana nabo.

Nawa amaphuzu ayishumi nanhlanu ayimbangela yokuthi abesifazane namantombazane bangabiki ngokuhlukumezeka kwabo emiphakathini yase-Afrika jikelele;

1. Owesifazane ohlukanisile: Akakwazi ukugcina indoda.
2. Owesifazane odlwenguliwe: Ubegqokeni.
3. Owesifazane osemshadweni ongenazo izingane: Uyinyumba.
4. Owesifazane ongatholi indodana: Iphutha lakhe lonke, ayikho indodana esibelethweni sakhe.
5. Owesifazane ocebile noma ozimele: Ungumahosha.
6. Owesifazane onengane engezwa: Iphutha likanina lonke ngoba ubemutotosa.
7. Owesifazane odlala ibhola lezinyawo: Uyintombazane, kuzoba nzima ngeke akwazi.
8. Owesifazane ongaganile osenemoto: Uzobalekisa izesheli.
9. Owesifazane ongasabi ukuzikhulumela: Uzenza umphathi.
10. Owesifazane osekhulile kodwa engakashadi: Uziphatha ngokunganaki.
11. Owesifazane oshadile: Ushadele izimpahla nezakhiwo zomyeni wakhe.
12. Owesifazane onomyeni oqonywa ngaphandle: Iphutha lakhe, uyena omenze waya ngaphandle, kumele athandaze.
13. Owesifazane ongumfelokazi: Ubulale umyeni wakhe ukuze athole ifa lakhe.
14. Owesifazane oshade kabusha: Akazilanga ngokwanele.
15. Owesifazane ohlukunyezwa ekhaya: Ingabe wenzeni owesifazane.

Ziningi izizathu ezingenza amantombazane nabesifazane bangaphumeli obala ngendlela abazizwa ngayo nangohlukunyezwa ngokucindezelwa ngumphakathi. Kunezindlela izingane zamantombazane nezabafana ezikhuliswa ngayo. Yingakho izingane zabafana ziziphathisa okwabesilisa abadala kunabo kanti namantombazane abukela kwabesifazane abadala kunabo indlela yokuziphatha. Kubalulekile ukuthi ishintshe indlela okukhuliswa ngayo izingane kusukela ebuncaneni zazi ukuthi wonke umuntu ubalulekile kubandakanywa abesilisa nabesifazane.

6.5 Ukuhlukunyezwa kwabesimame ngabesilisa

Akulungile neze ukuthula uma uhlukunyezwa noma ngabe ngubani okuhlukumezayo futhi akumele kufihlwe. Abanye abantu besilisa abashayela amaloli abaziphathi kahle kodwa lokho kuyafihlwa kunakwa kakhulu indaba yabantu besifazane abazibandakanya nabashayeli bamaloli (abadayisa ngomzimba).

Kule ncwadi kuyavela ukuthi nabo abesilisa bayaziphatha budedengu. Njengokuhamba belala yonke ndawo baze bagcine sebethelele abantu abathandana nabo ngengculazi okungabesifazane, bese kuthiwe ngabesifazane abangaziphethe kahle ngoba njalo icala libekwa kwabesifazane. Kubuhlungu ukuthi uhlale ekhaya uziphathe kahle bese umyeni wakho uma ebuya ukuyosebenza ekudeni akuthelele ngesifo sengculazi. UZulu (2006) ubeka kanje ngokuhlukunyezwa kwabesifazane ngokubizwa ngamagama amabi:

> *The Zulu tradition expresses sexual conquests of women in terms of ukudla [devouring]. This misconception creates the impression that women are commodities who provide sexual favours or pleasure for men. This commodification of women by men is prevalent in many patriarchal societies in which a man with many girlfriends becomes a 'hero' [isoka] because of his prowess and sexual conquests. When men go on dates with many different women, this is not frowned upon by society, simply because they are men. Such actions, in many instances, lead to sexual encounters with these women and may ultimately result in unplanned pregnancies. In such cases, men treat women as sex objects who are ready to be 'devoured' (-dliwa) by men.*
>
> Usiko lwamaZulu luveza ukunqotshwa ngokobulili kwabesifazane ngokubabiza ngo'kudla' (ukushwabadela). Lo mbono oyiphutha udala umbono wokuthi abesifazane bayizinto ezinomusa ngokocansi noma ezijabulisa abesilisa ngokocansi. Lokhu kucwaswa kwabesifazane ngabesilisa kwandile emiphakathini evuna abesilisa lapho indoda enezintombi eziningi iba 'yiqhawe' ngenxa yokuba namandla. Uma owesilisa ethandana nabesifazane abaningi abehlukene, esikhathini esiningi, kuholela ekuyeni nabo ocansini, ekugcineni okungadala ukukhulelwa okungahleliwe. Abesilisa baphatha abesifazane njezinto zocansi.

UKaMabuza yena uvezwe njengomama owuthandayo umndeni wakhe nomendo wakhe futhi ongenza noma ngabe yini ukunakekela nokuvikela umndeni wakhe ikakhulukazi umyeni wakhe. Kuyacaca ukuthi ukhuliswe kahle ngoba uyakwazi ukukhuluma nabantu futhi uyabalalela ngoba asikaze simubone ehilizisana nomyeni wakhe ngisho emenze into ebuhlungu. Kusho khona ukuthi wahamba ekhaya eyaliwe ngoba uyilandela njengoba injalo imiyalo. Uhlale ngokuziphatha nakhu akakaze aye ocansini nenye indoda ngaphandle komyeni wakhe ashada naye iminyaka eyishumi nantathu yize umyeni wakhe aya ocansini nomahosha kanye nengane yakhe yentombazane.

Umyeni wakhe noma esemugilile waya ocansini nendodakazi yakhe, yena akacabangi ukuziphindiselela noma ukubuyela ekhaya. Abantu besifazane baziwa njengabantu abaxolela kalula ngisho noma isimo sinzima kangakanani. Baningi abantu besifazane ababamba abayeni babo benobudlelwane ngaphandle emshadweni, benomakhwapheni kodwa baxole. Lokhu kudalwa iziyalo abazithole kubantu abadala ukuthi kuyabekezelwa emendweni. NgokukaSossou (2002), kunje:

> *The system of separate development was an ideology that was pursued with single mindedness of purpose: namely to preserve White supremacy, privilege and power whilst maintaining the exploitation of Black labour as a lever of capital". During this era Black women in South Africa found themselves being a double minority. Firstly, they were minors by virtue of the fact that they were Black in terms of their skin colour; secondly they were further confirmed by South African Law that they were minors. Hence women could not enter into any legal agreement or contract without prior approval in writing of their fathers or husbands. They also could not own property. All these laws were discriminatory to women. Discriminatory laws and practices were not only prevalent in South Africa, but in all African states when they were under the colonial rule. However, different African countries experienced slavery and discrimination in different ways.*
>
> Uhlelo lwentuthuko ehlukile kwakuyimibono eyayilandelwa ngenhloso eyodwa yenjongo: okungukuthi ukulondolozwa kwelungelo lokuphakama kwabamhlophe, namandla ngenkathi kugcinwa ukuxhashazwa kwabasebenzi abamnyama njengesibambiso sezimali ezinkulu. Ngalesi sikhathi abesifazane abamnyama eNingizimu Afrika bazithola beyidlanzana eliphindwe kabili.

> Okokuqala, babengabancane ngenxa yokuthi babemnyama ngokombala wesikhumba sabo; okwesibili baphinde baqinisekiswa ngumthetho waseNingizimu Afrika ukuthi bangabancane. Yingakho abesifazane bengenakungena kunoma yisiphi isivumelwano esisemthethweni noma inkontileka ngaphandle kwemvume ebhaliwe yoyise noma abayeni babo. Futhi bebengenayo impahla. Yonke le mithetho yayicwasa abesifazane. Imithetho nemikhuba ebandlululayo yayingadlangile eNingizimu Afrika kuphela, kodwa kuzo zonke izifundazwe zase-Afrika ngenkathi zingaphansi kombuso wamaKoloni. Kodwa-ke, amazwe ahlukene ase-Afrika abhekana nobugqila nokubandlululwa ngezindlela ezahlukene.

Commented [GM13]: Lesi sihumusho asihumushi lokhu okungenhla

UKaMabuza ukhethe ukuhamba ngemiyalo yabazali walibamba ngisho selimushisa ibhodwe. Wamuxolela umyeni wakhe omthelele ngengculazi ngokuhamba elala nabaqwayizi uma esemsebenzini wakhe wokushayela amaloli. Waphinde wamxolela ngisho eselale nengane yakhe wayinukubeza waze wayithelela negciwane nayo nokufaka ingane yakhe engozini yokunukubezwa ngomakhelwane. Naye lowo makhelwane owanukubeza ingane yakhe walala nayo bengavumelananga umxolele. Ngumbuso kuphela ongaxolanga obamangalele okukhombisa ukuthi ngamanyala angenakufihlwa futhi kuyisenzo esibi kakhulu. USultana (2011: 7) uveza lokhu:

> *Patriarchal society gives absolute priority to men and to some extent limits women's human rights also. Patriarchy refers to the male domination both in public and private spheres. In this way, feminists use the term 'patriarchy' to describe the power relationship between men and women as well as to find out the root cause of women's subordination.*

> Umphakathi wephathriyakhi unikeza ngokuphelele kuqala abesilisa unciphise amalungelo abesifazane. Umphakathi ovuna abesilisa ubhekisa ukubusa kwabesilisa ngasese nasemphakathini. Ngale ndlela, amafeministi asebenzisa igama 'phathriyakhi'ukuchaza amandla nobudlelwano phakathi kwabesilisa nabesifazane kanye nokuthola isisusa sokucwaswa kwabesifazane.

Umbhali uyasicacisela ukuthi izaga nezisho eziphathelene nomendo ziyasetshenziswa kakhulu yize zihlukumeza abantu besifazane. Uma owesifazane eyogana uyayalwa ukuba angalinge

azame ukubuya ekhaya ngoba yonke inkinga inesixazululo sakhona. Ukubuyela ekhaya kumele kungabi isisombululo ngoba kubukeka kuyihlazo emphakathini ovuna abesilisa.

UKaMabuza wenza isiqinisekiso sokuthi uyabekezela emshadweni noma sekunzima kanjani. Ucabanga ukuthi uma ubaba wekhaya engabalahla bazokondliwa ngubani futhi bazoba ngumtshingo ubethwa ngubani. Okukhulu ukubuyela ekhaya, uyasaba ukuthi bazothi uhlulwe wumendo okubonakala kulihlazo ukuhlulwa ukubamba ibhodwe ngisho selishisa ngoba yena wathola umendo esenengane kanti futhi ukuthola umendo kubonwa sengathi umuntu wesifazane othole umendo usephumelele empilweni.

6.6 Ukudayisa ngomzimba

Kulo mdlalo sivezelwe abantu besifazane ababili abadayisa ngomzimba wabo phecelezi badayisa ngocansi. Umlingiswa wokuqala nguMoli ovezwe njengomlingiswa ongumahosha osabalalisa isifo ingculazi. Uvezwe njengomuntu osedele impilo yakhe wakhetha ukuthengisa ngomzimba ukuze asuse ikati eziko. Bayavezwa bekhuluma nozakwabo bekhuluma ngaso lesi sifo sengculazi kodwa kusobala ukuthi abanandaba baze bayasho ukuthi ‘sazalwa nabanye siyofa nabanye’. Kuze kwahlula ngisho ukushona kukaSuzi umngani wakhe ebulawa yiso lesi sifo kodwa wathi yena uyisosha ngakho-ke uzofela emsebenzini wakhe. UWynfred (2007) uchaza kanje:

> *Prostitution is generally defined as the practice of providing sexual services for money, but because it requires a buyer and a seller it can more appropriately be defined as the practice of exchanging money for sexual services. Although most commonly conducted by females for males, it may be performed by females or males for either females or males.*
>
> Ukudayisa ngomzimba ngokuvamile kuchazwe njengomkhuba onikeza ukwaneliseka ngokocansi ukuze kutholwe imali, kodwa ngoba kudingeka umthengi nomthengisi ngokufanelekayo kungachazwa njengomkhuba wokushintshana ngemali nocansi. Kanjalo, esikhathini esiningi lwenziwa ngabesifazane benzela abesilisa, kungenzeka lwenziwe ngabesifazane noma abesilisa benzela noma ngabe abesifazane noma abesilisa.

Lapha abantu besifazane kulo msebenzi wokuthengisa ngomzimba abasebenzi bodwa, lo mzimba abawuthengisayo bawuthengisela abesilisa kodwa kuba ngumuntu wesifazane obekwa icala. Kuba ngowesifazane oba sehlazweni ngokuthengisa umzimba, abantu besilisa bona ababi sehlazweni ngokuthenga umzimba.

Kukhona abantu besilisa abahamba lonke izwe, bahamba belala yonke indawo, phela amanye amadoda awakwazi ukuzithiba njengabesifazane, kanti nabo laba besifazane basemingceleni sebavula izindawo ezidayisa ngocansi, njengoba imisebenzi intuleka nje. UYuval-Davis, (1997) uthi:

> *Poverty and unemployment are seeming to be the main reason where woman will choose to enter the industry of prostitution. Hagan and McCarthy (1997) measured the relationship of prostitution to a number of background factors, including age, gender, unemployment, hunger, shelter, number of times left home, length of time on street and street friends arrested. They found that unemployment and lack of shelter were the more influential predictors of entering into street prostitution.*
>
> Inhlupheko nokungasebenzi kubonakala ngathi yizona zizathu ezinkulu lapho abesifazane bekhetha ukungena emkhakheni wokudayisa ngomzimba. UHagan benoMcCarthhy (1997) balinganise ubudlelwano bokudayisa ngomzimba ngezingqinamba eziningi zemvelaphi, lapho kubandakanya iminyaka, ubulili, ukungasebenzi, indlala, ikhaya, izikhathi lapho ushiya ekhaya, isikhathi lapho usemgwaqeni, nabangani basemgwaqeni ababoshiwe. Bathole ukuthi ukungasebenzi nokungabi nendlu yokufihla ikhanda kube nomthelela ekungeneni ekudayeseni ngokomzimba emgwaqeni.

Owesibili umlingiswa obethengisa ngomzimba nguSuzi, yena ubeyikhasimende elikhulu likababa uGwebu. Kanti futhi esikutholile ukuthi bebengalisebenzisi ijazi lomkhwenyana oSuzi kanye noMoli uma besebenza. Sivezelwa ukuthi bebeya ocansini nawo wonke amakhasimende abo bengazivikelanga ngoba amakhasimende abo engazwani namajazi. Kusobala ukuthi basaqhuba isidala lapho iningi labo lithi; ‘ungawudla kanjani uswidi usephaketheni’. Kuningi okusamele kufundwe ngabesilisa ngoba nabo oSuzi bagcina bevuma konke okushiwo ngabesilisa. UHooks, (2001) uthi:

Most of the women who are lived in rural society earn lower income compared to women in urban areas. They are often tricked into prostitution with guarantees of decent job opportunities in the city or abroad. Therefore, they are attracted to the job in the city offered by the middleman. There is also a possibility where they are kidnapped and are then forced to work as prostitutes.

Abesifazane abaningi abahlala emakhaya bahola kancane uma beqhathaniswa nabesifazane abahlala emadolobheni. Ngokungavamile bayakhohliswa ukuthi badayise ngomzimba ngethemba lokuthola amathuba omsebenzi angcono edolobheni. Ngakho-ke, bayaheheka emisebenzini yasemadolobheni abayinikwayo. Kuyenzeka futhi bathunjwe bese bephoqwa ukuthi basebenze njengomahosha.

Kule ndaba abantu besilisa abafi kodwa kugcine ngokufa lo owesifazane onguSuzi ebulawa yingculazi ngoba ubelala nabantu abaningi ngaphandle kwejazi lomkhwenyana. Ubab' uGwebu naye ubeya ocansini nabesifazane abaningi; umkakhe, ingane yakhe angayizali nomahosha abasezindaweni ezahlukene ngoba ubediliva yonke indawo, koSwazini, koLesotho naseNamibia imbala. Kusobala ukuthi abesifazane noma bezibona engathi bayasebenza kodwa bayahlukumezeka ngokocansi ngoba bagcina belawulwa ngabesilisa. Bagcina benza konke okushiwo ngabesilisa ngenxa yokuthi badinga imali. UYuval-Davis, (1997) uthi:

Women in particular are pressured to pay for their sibling's education or support a sick family member. Other aspects such as dysfunctional families or constant sexual abuse from parents have lead adolescents to leave their home. Running away is often a survival or defence mechanism that follows sexual abuse, and sexual abuse is a factor commonly present among prostitutes. Nadon, Koverola and Schudermann (1998) found that 68% of female prostitutes in their sample experienced childhood sexual abuse (p. 214).

Abesifazane ikakhulukazi bacindezelwa ukuthi bakhokhele izingane zakubo imfundo noma basekele ilungu lomndeni eligulayo. Ezinye izinto ezinjengemindeni engasebenzi noma ukuhlukunyezwa ngokocansi okuhlala njalo kubazali kuholele intsha ukuba ishiye amakhaya ayo. Ukubaleka imvamisa kuyindlela yokusinda noma yokuzivikela elandela ukuhlukunyezwa ngokocansi, nokuhlukunyezwa ngokocansi kuyisici esivame ukubakhona kubaqwayizi.

UNadon, uKoverola beno Schudermann (1998) bathole ukuthi u68% wabaqwayizi besifazane kwisampula sabo babhekana nokuhlukunyezwa ngokocansi ebuntwaneni.

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Uma abantu besifazane besukuma beyothengisa ngomzimba ngezizathu ezithile njengokususa ikati eziko lokho kubukwa ngeso lokuziphatha budedengu ngoba emasangweni emingcele abanye besifazane badayisa ukudla bese abanye benze umsebenzi wokusiza abashayeli bamaloli ngokocansi. Kule ndaba sivezelwa ukuthi owesifazane uyashesha ukuguga noma ukufa uma elala nabantu abaningi kodwa kubantu besilisa akunjalo. Okusho ukuthi le ndaba isavuna abantu besilisa ukuthi benze abakuthandayo ngoba kubona kuyimvelakancane ukuthi bagule noma bafe ngenxa yegciwane.

6.7 Isiphetho

Lapha umbhali kuyacaca ukuthi uyasazi isimo abantu besifazane abaphila ngaphansi kwaso sokuhlukunyezwa ngabesilisa ikakhulukazi ngokocansi. Sekuze kuhlukunyezwa nezingane ezincane ezifunda isikole zihlukunyezwa ngabesilisa abahloniphekile. Ukwazile umbhali ukuxwayisa abantu ngesifo sengculazi nangokuhlukunyezwa kwabantu besifazane. Okubuhlungu ukuthi abanye besifazane bacabanga ukuthi bayathandwa kanti bayahlukunyezwa. Kuyasicacela ukuthi abantu besilisa basacabanga ukuthi ukugula kwafika nabesifazane. Esikhathini esiningi abesifazane baphilela ukunakekela, ukuhlonipha nokuzuza kwabesilisa kodwa sekuya ngokuphela konke lokho.

Kuyivelakancane ukuthi abesifazane abafundile bagane ngoba bona abavumeli ukuthi abantu besilisa badlale ngabo okanye babahlukumeze. Kule ncwadi sivezelwe lonke uhlobo lomuntu wesifazane, ofundile owaziyo amalungelo akhe, ongafundile ongawazi amalungelo akhe, nowaziyo amalungelo akhe kodwa ongenandaba nawo.

Umbhali uxwayisa abesifazane ukuthi bangathuli uma behlukunyezwa ngoba besaba ukuthi ngeke babakholwe noma besaba ukuthi bazolahlekelwa umendo. Uyakucacisa ukuthi umendo awubalulekile ukudlula amalungelo abo ngoba ikhona lokho okubulala izwe nokwenza ukuthi abesifazane baqhubeke nokuhlukunyezwa kuze kuwele ezinganeni zabo ezingamantombazane. Yingakho abesilisa bazenzela umathanda kubantu besifazane ngoba bayazi ukuthi bazosaba

ukuphumela obala ngoba bazohlazeka, kuhlazeke nabantu ababahlukumezayo bagcine sebelahlekelwe umendo.

Kuwo lo mdlalo othi: ‘Wangibulala Baba’ sithola ukuthi kubalulekile ukuthi umuntu wesifazane aziphathe kahle. Labo abangakaziqali izindaba zocansi, bakhuthazwa ukuthi bayibambe lapho kuze kushaye isikhathi somshado. Lokhu kulindeleke ukuthi kubasize ngezindlela eziningi, ikakhulukazi ekugwemeni ukuthola isifo ingculazi. Labo asebeziqalile ezocansi basengazenza izinguquko ezimilweni zabo. Ucansi ngaphambi komshado luyisono njengoba kushiwo ebhayibhelini futhi lubanga izinkinga neminjunju eminingi.

Akusibo abantu abasekudeni kuphela abahlukumeza abesifazane nayo imindeni nezihlobo zabo ziyabahlukumeza ngakho-ke kumele kuqashelwe macala onke. Kulesi sikhathi samanje obaba sebayababa, omalume bayaluma kanti nabazala bazala amadodana. Le mikhuba iqala emabangeni aphansi lapho umfana azopansa khona intombazane esinqeni bese ethathela ngejubane, bese kungenziwa lutho. Kumele azi amantombazane ukuthi kungukuhlukunyezwa nakho lokho ukubanjwa ngaphandle kwemvume yabo.

Kumele kubhekwe nothando obaba abathanda ngalo izingane zabo ngoba kukhona nothando olubonakalayo ukuthi akusilo uthando lokuthanda ingane, olungaze lwenze ubaba anike ubucwebe obuningi enganeni esafunda isikole. Lapha umbhali uzama ukusivezela ukuthi abantu abadala ababonaka indlela izingane ezikhula ngayo ukuthi ingabe azihlukumezeki yini. Okunye futhi ukuthi abazali bezingane kumele batshele izingane zabo ukuthi ziphumele obala zikhulume uma ngabe zihlukunyezwa.

ISAHLUKO SESIKHOMBISA

Isiphetho

7.1 Okutholakele

Ukuvezwa kwabantu besifazane abafundile akuvamisile ngoba bayidlanzana abafundile ikakhulukazi ezindaweni zasemakhaya kanti abaningi benqatshelwa ithuba lokufunda abanye abalitholi nhlobo. UGilliam (2013) ubeka kanje:

> *Black women's intellectualism has traditionally been ignored due to a lack of access to education, the portrayal of black women as uneducated and the perception of black females as incapable of intellectual thought.*
>
> Ubuhlakani bomuntu wesifazane omnyama ngokwebala bebuzitshwa kusukela esintwini ngenxa yokuthi iyimvelakancane imfundo kubona, kuvezwa isithombe sabantu besifazane abamnyama njengabantu abangafundile nabangakwazi ukwenza imisebenzi edinga ukusebenza kwengqondo.

Kusukela emandulo abantu besifazane bebeqatshelwa ithuba lokufunda ngoba kwaziwa ukuthi indawo yomuntu wesifazane isekhishini kuphela. Kudala ngokwesiko lase-Afrika owesilisa bekunguyena okumele abhekane nokufunda kanye nokuphatha amabhizinisi nezinkampani ezinkulu. Kanti owesifazane yena ubelindeleke ukuthi ahlale ekhaya, uma esebenza uyobe usebenza umsebenzi wokuhlanza indlu noma wokukhanda itiye. Bekuyimvelakancane ukuthola owesifazane osesikhundleni esiphezulu, kungaba kusemsebenzini, ekhaya, esontweni nakweminye imikhakha.

UMzoneli-Makwaza (2006) ucaphuna uGilbert benoGubar (1979:64) kudizetheshini yakhe besho lokhu:

> *Historically, writing has been classified as a masculine pursuit as is evidenced through the proportion of male to female published authors.*
>
> Ngokwasendulo, ukubhala bekubonakala sengathi into eyenziwa ngabantu besilisa njengoba izinga labantu besilisa abangababhali lingaphezu kwezinga labantu besifazane abangababhali.

Lokhu kuyasicacisela ukuthi emiphakathini eminingi yase-Afrika abantu besifazane baphathwa njengabantu abangazi lutho ngokwengqondo kodwa abakwazi ukusebenza emakhaya banakekele abayeni babo bakhulise nezingane. UGumede (2018) ubeka kanje:

> *Historically, the difference between the lives of women from different racial backgrounds has been great, and differences still exist in terms of socio-economic status. As a result of the systematic privileging of whites within the economy, white women belong predominantly to the middle upper classes, whereas black women tend to belong to the working class. An illustration of this class stratification is that 89% of people employed in domestic service are black women working for white women. Thus, not only do black women suffer oppression by gender, but by race and class as well. For this reason, in the black community, most women have tended to subordinate the struggle for gender equality to the greater struggle for racial equality. This has resulted in the majority of black South African women resisting to be labeled as feminists. Those women who have called themselves feminists have been, for the most part, white, middle-class, left-wing intellectuals, and their tendency to speak on behalf of black women has been resented in South Africa, as it has been elsewhere.*

> Ngokomlando, umehluko phakathi kwempilo yabesifazane abaphuma kumvelaphi yobuhlanga obuhlukile ube mkhulu, futhi umehluko usekhona ngokwesimo somnotho. Njengemiphumela yesimo esihleliwe esivuna abamhlophe kwezomnotho, abesifazane abamhlophe bangena kubantu abaphila kangcono, kuyilapho abesifazane abamnyama bengena kubantu abasafufusa. Umfanekiso wala mazinga ngokwezibalo ama-89% ngowabesifazane abasebenza emakhaya abamhlophe. Ngaleyo ndlela, abesifazane abamnyama abacindezelekile ngokobulili kuphela, kodwa nangokobuhlanga nezinga lezomnotho. Ngalesi sizathu, emiphakathini yabantu abamnyama, abesifazane abaningi babeka ngaphansi umzabalazo wokulingana ngokobulili bakhulise umzabalazo wokulingana ngokobuhlanga. Lokhu kuveze imiphumela yeningi labesifazane abamnyama eNingizimu Afrika benqaba ukubizwa ngamaFeministi. Labo abesifazane abazibize ngamaFeministi, abaningi ngabamhlophe, abaphila kangcono, izifundiswa, nokuthambekela ukukhulumela abesifazane abamnyama

ekubeni kuyabacasula eNingizimu Afrika, njengoba kunjalo nakwezinye izindawo.

Imibhalo ebhalwe ngesiZulu inikeza ulwazi olunzulu mayelana nesiko kanye nomlando wabantu abamnyama noma amaZulu. Kuyaye kuvele emibhalweni eminingi iqhaza elibanjwe ngabantu besilisa noma abesifazane abadumile, yize iqhaza labesifazane lingaqhakanjiswa kakhulu njengalelo labesilisa.

Umlingiswa wesifazane uhlale evezwa njengomuntu okumele anakekele umndeni wakhe, futhi nokumele ashade akhulise izingane. Nokho imibhalo yesimanje isivezela indlela entsha yokuphilisana kwabantu kanti kukhona imibhalo esabhalwa ngendlela yasendulo, lapho siboniswa khona iqhaza labantu besifazane liwukunakekela imindeni yabo; njengokuhlanza indlu, ukulima noma ukukhulisa izingane.

Uma kubhekwa imibhalo eminingi ebhalwe ngabesilisa kuyavela ukuthi basuke bebhala ngezinto abazibona zenzeka emiphakathini yabo noma ezenzeka endulo. Esikhathini esiningi kuyabonakala ukuthi abalingiswa besifazane abanalo izwi labo, nemizwa yabo ibuye inganakwa. Uma kuthukela kuvele owesifazane okhulumayo nongasabi ukuveza imizwa yakhe, lowo wesifazane uvezwa njengomuntu okhulumela safuthi, ongayazi indawo yakhe emphakathini nongazihloniphi.

Okunye okutholakele ukuthi amakholonisi aseNtshonalanga afika e-Afrika ashintsha yonke into, indlela yokuhlalisana, inkolo, indlela yokugqoka begcizelela ukuthi indlela yama-Afrika yokwenza izinto iyingozi kanti futhi isebumnyameni, kumele kusetshenziswe eyabo. Okubonakele ukuthi inkolo ibe nomthelela omkhulu ekucindezelekeni kwabesifazane. Yiso isizathu esenza abesifazane bangakwazi ukuzimela kwabesilisa ngoba bangamaKhristu. Kunokuthi baziphindiselele kuzomele bahambe bayothandaza ngakho.

Okutholakele ezincwadini ebezihlaziywa ukuthi abantu besifazane abamnyama abakayitholi inkululeko efanayo nabesilisa, basacindezelekile ngokobulili. Okubuhlungu ukuthi kukhona izinto eziningi abantu besifazane abamnyama abangakhoni ukuzenza ngoba bangabesifazane futhi abalindelekile ukuthi bazenze. Singabala ukuthatha isithembu noma ukuthandana nabantu ababili ngesikhathi esisodwa, ukulobola, ukuphuza uphuzo oludakayo nokubhema, ukuhola ibandla, ukugqoka ibhulukwe kanye nokuzipenda ebusweni (kwamanye amasonto), nokunye okunininingi.

Konke lokhu okubalwe ngenhla akuchazi ukuthi abantu besifazane abanawo amandla nobuhlakani bokukwenza kodwa abavumelekile noma bebengavumelekile ngenxa yobulili. Lezi zincwadi ezine ezibhalwe ngabesilisa ziyakuchema futhi ziyacwasa kakhulu ngabantu besifazane. Alikho iqhawekazi lomuntu wesifazane eliveziwe, kunalokho ngabantu besilisa abavezwe njengamaqhawe nabaxazulile bezinkinga.

Abantu besifazane bavezwe njengabantu abaletha izinkinga kuphela nabaphilisa abantu besilisa kabuhlungu ngoba konke okubi okwenzeka kumuntu wesilisa oseshadile kugxekwa owesifazane ashade naye. Kungaba ukufa, ukugula, ukuhlupheka, ukungatholi abantwana, ukungabi nokuthula. Okubonakele ukuthi noma owesifazane angenza okuhle noma okubi ekugcineni uyagxekwa ngoba engowesifazane. Kumele kukhulunywe ngendlela abantu abacabanga ngayo ngabantu besifazane ngoba kunzima ukuqeda ukuhlukumezeka ngokobulili kwabantu besifazane uma abantu bengaguquli indlela abacabanga ngayo ngabantu besifazane.

7.2 Okungenziwa noma izincomo

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

KwaZulu Natali bafika nesu elinamandla lokugqugquzela amantombazane asemancane ukuthi ahlale ngentombi, ukuze kugwemeke ukukhulelwa okungahleliwe, okwandisa inhlupheko kubantu abamnyama nokukhuphuka kwezinga lokuthola isifo sengculazi ngokubagqugquzela ukuthi benze isiko lokuhlolwa kwezintombi olwenzeka njalo ngonyaka. UHulumeni wathembisa ukubaklomelisa ngemifundaze uma betholakele basengamatshitshi. Kusenjalo, amakholonisi ahlasela leli siko ngokumelena namalungelo abantu besifazane. Okuvelayo ukuthi uma leli siko lenziwa ngendlela eyiyo linamandla okuxazulula izingqinamba ezibhekene nabantu abamnyama ikakhulukazi abesifazane abamnyama.

Okubuhlungu nje ukuthi abalwa nalelu siko yibo abantu besifazane abamnyama, abazibona sengathi balwela inkululeko yokucindezelwa ngokobulili. Isiko lokuhlolwa kwezintombi

lingaxazulula izinkinga eziningi njengokususa ikati eziko kodwa kunokuthi livikelwe, ligqugquzelwe liyagxekwa njengabantu abamhlophe. U-Onyeami, (2012) usho lokhu:

> *When you are incabaple of understanging your history, you are incapable of understading the present or the future, if Africans understood their history, they would be incapable of fighting wars with one another.*
>
> Uma ungakwazi ukuqondisisa umlando wakho, awukwazi ukuqondisisa ngokwenzakalayo noma ngekusasa, uma abantu base-Afrika babengaqondisisa umlando wabo, babengeke balwa nabanye.

Lo mbono ka-Onyeami uyasicacisela ukuthi kungani kukhona amaFeministi amnyama ngokobuhlanga alandela imikhuba yaseNtshonalanga elwa nendlela yokuziphatha kwabantu besifazane base-Afrika abazibiza ngama-Afrikana Wumenisti kodwa ekubeni nabo bengabesifazane abamnyama. Isizathu salokhu ukuthi abaqondisisi kahle umlando wabo njengama-Afrika. U-Ongunyemi (1985:64), ubeka kanje:

> *The feminist movement worldwide came as a result of the patriarchal nature of global societies, African womanism is specifically created for African women, and takes into cognisance their experiences as opposed to Western feminism.*
>
> Umhlahlandlela wamafeministi umhlaba wonke weza njengesizathu semiphakathi elawulwa ngabesilisa, i-Afrikana Wumenizimu isungulelwe abesifazane abase-Afrika ngqo, kanti futhi siyaqondisiswa isipiliyoni sabo sokuphikisana nefeminizimu yase-Ntshonalanga.

Yonke inkinga inesixazululo, kodwa ngeke yaxuzululeka uma umnikazi engazixazululeli yena exazulelwa ngumuntu wangaphandle ongayazi imvelaphi yakhe, isiko lakhe, umlando wakhe kanye nesipiliyoni sakhe. Ziningi izinto abesifazane abasenenkinga ngazo kule nkululeko, njengokuthola imfundo efanele. Imfundo ezogqugquzela abantu besifazane abamnyama bakhululeke ngendlela yabo, hhayi ngendlela yamaNgisi aseNtshonalanga azibiza ngamaFeministi.

Le mfundo igxeka konke okwenziwa ngumuntu omnyama ekubeni nabo benza okufanayo nokwabo ikakhulukazi amasiko. Inhloso yale mfundo ukushintsha owesifazane omnyama alandele indlela yokwenza kwabesifazane abamhlophe. Ukuhamba ungagqokile ngokuphelele into ekhona, nasesintwini kukhona lapho kunguMkhosi womhlanga amatshitshi azihambela

engagqokile ngokuphelele, kungabibikho ohlukumezekayo ngibala phakathi abesilisa nabesifazane. Kuyaye kumangaze uma owesifazane ezohamba engagqokile ngokuphelele ekubeni usengumama, ngoba uma usungumama wase-Afrika kumele uzihloniphe futhi uhloniphe nomzimba wakho.

Usiko lwamaNgisi ukuthi uhambe ungagqokile kungonakele lutho namaZulu analo lolo siko kodwa kunendlela yakhona yokulenza eqhakambisa inhlonipho phambili. Abesifazane bafundiswa ukuthi bengayi ocansini ngaphambi komshado kodwa uma befundiswa ngesintu kuyagxekwa. Nasosikweni lwamaNgisi omama bagqoka njengomama, abashadikazi bagqoka njengabashadikazi bese kuba amantombazane asakhula agqoka ngokungaphelele.

Kukhona izinto ezenziwayo ezicishe zifane kodwa uma zenziwa ngabantu abamnyama nangendlela yesintu kubonakala sengathi ubusathane. Kumele abantu bayeke ukuxwaya indlela abantu abenza ngayo izinto. Njengokuhlolwa kwezintombi kubonakala sengathi izingane ziyahlukunyezwa uma kuthiwa aziye ukuyohlola. Kanti kulesi sikhathi sanamuhla umuntu useyazikhethela ukuthi ufuna ini ngempilo yakhe, uyahlolwa noma cha, hhayi ukuthi kuqhakambiswe okunye kugxekwe okunye. Leli siko liyafana naleli siko elisebhayibhelini elithi ungayi ocansini ngaphambi komshado.

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